ANNOTATIONS
Upon all the
BOOKS
OF THE
Old and Nevv Teſtament:

Bible

This Third, above the Firſt and Second, Edition ſo enlarged,
As they make an entire Commentary on the Sacred Scripture:
The like never before publiſhed in Engliſh.

WHEREIN
The *Text* is ~~Explained, *Doubts* Reſolved~~, *Scriptures* Parallel'd,
and *Various Readings* obſerved;
By the Labour of certain Learned *Divines* thereunto
appointed, and therein employed, As is expreſſed in the
PREFACE.

JOHN 5.39.
Search the Scriptures.

2 vols

NEHEM. 8.8.
They read in the Book, in the Law of God diſtinctly, and gave the ſenſe, and cauſed them to underſtand the reading.

LUKE 24. 27.
Beginning at Moſes, *and all the Prophets, he expounded unto them in all the Scripture.*

LONDON,
Printed by EVAN TYLER, 1657.

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THE PREFACE,

WHEREIN

The Authors of theſe ANNOTATIONS enſuing, preſent ſome Important Conſiderations of the happy Progreſs of the Goſpel in this Kingdome; together with an account of their undertaking and performance of this Service for the clearing of the Sacred Text, to the underſtanding of the Chriſtian READER.

WE cannot but obſerve and take it to be our duties to acknowledge, if we make any good uſe of our reaſon, (as men) or of our Religion, (as Chriſtians) that for the beſt means of Holy information of our minds, and the ſalvation of our ſouls, and for the moſt free and frequent uſe of ſuch means (beſides many comfortable Accommodations for our bodily welfare) no people of the world hath had more cauſe, to ſet up all memorials of gratitude for the goodneſs of God unto them, than we of this Iſland, who have (for a long time) been as the Inhabitants of the Mountain *of the Lord of Hoſts,* where *he hath made unto his people,* a feaſt of fat things, a feaſt of wine * on the Lees, of fat things full of marrow, of wine * on the Lees well refined: *as the Prophet* Iſaiah 25. verſe 6. *elegantly ſetteth forth the fulneſs and delicacy of his Spiritual proviſion.*

* Or drawn from the Lees.

For ſince the reformation of Religion, almoſt miraculouſly wrought, (*though we profeſs to believe Gods Word,* without the pawn of a miracle to make it good) *for it prevailed againſt mighty Engines (all the power and policy of the* **Popiſh** *party) by weake inſtruments, a (child and a woman) and being begun by him, and (after a red Parentheſis of perſecution) by her brought on toward perfection; toward it, we may ſay, not to it, for God reſerved further advances and nearer approaches to that fair marke; for after-times we have ſince then, (we ſay) enjoyed, a ſuperabundant meaſure of Sacred and ſecular bleſſings, above other* **N***ations, and have had our greateſt ſhare of the beſt of both.*

For what (for the one ſort) more excellent than the Goſpel of Peace, the power and purity of the means of Grace? And what better for the other, than ſuch and ſo long tranquility of Church and State, and plenty withall, (as untill of late) have been continued to us: which if we have not duely valued in their fruition, (while we had them) God may moſt juſtly (as he hath begun to do) make us to know their price by their loſs; and ſo upon our forfeiture of ſo great favours, the ſaying of the Wiſe man may be wofully verified on our part, He that encreaſeth knowledge, encreaſeth ſorrow, *Eccleſ.* 1. 18.

That ſuch infelicity may not befall, or fallen upon us, may neither encreaſe nor continue, until it quite overwhelm us, it will much concern us, by a ſerious and conſiderate review of the times paſt, to note by what ſteps, and degrees, the good providence of God hath called and conducted us, out of darkneſs into his marvellous light, 1 *Pet.* 2. 19. *which our eyes have ſeen, and to the happy ſtate (for ſpiritual proficiency) which we have had, above that which any of our forefathers have known in former times. For though God being Omnipotent, could do all things as perfectly at once, as in the duration and ſucceſſion of many Ages: yet he is pleaſed, for the moſt part, by gradual acceſſes, to promote his own operations, to the period of their perfect accompliſhment.*

Wee ſee this in the work of the viſible World, which he could have furniſhed and finiſhed, ſo ſoon as he began it, the firſt minute of the firſt day, aſwell as the laſt of the ſixth: but he firſt made a groſs darke and confuſed maſs of general matter, out of which, day by day, he drew the ſeverall parts of the enſuing dayes works. He could have made both Light and Firmament, and Sun and Moon, and Stars, and all the reſt in one inſtant; but that we might not with too quicke and tranſient Cogitations paſs over his works, he tooke one day for the Light without the Sun, and another for the Firmament, and another for the garniſhing of it, with thoſe glorious Lamps, which ſhine into the World by day or by night; and man the beſt of his Creatures (diſcernable by ſenſe) he reſerved for the laſt day, and for the laſt work of that day; and then (when man was made) what he had called but good *before, he called (in concluſion)* very good, *Gen.* 1. 31, *and there ſetting up his reſt, he made no more.*

THE PREFACE.

Anſwerabl: hereunto, hath been the progreſſe of his hand-maid, Natures working, from that day to this; as we may trace her in her foot-ſteps, from the ſeed-time of conception of all her children (of what kind ſoever) to the harveſt of their ripe and perfect growth; and we may obſerve the like gradual proceeding towards ſpiritual perfection (to which what we have now ſaid, ſerveth but by way of manuduction:) for evidence whereof, many particulars of moment might be propoſed, but we will ſingle out a few ſuch, as are moſt proper and pertinent to the matter in hand, and thoſe we will reduce to theſe ſeverall heads.

1. *The firſt concerning Preachers, and preaching of the Word, and the adminiſtration of the Sacrament of the Lords Supper.*

2. *The ſecond, the Tranſlation of the Scriptures into a tongue underſtood by vulgar people.*

3. *The third, of the neceſſity and utility of annotations, for expoſition of difficult places.*

4. *The fourth, eſpecial conſideration upon ſome Notes and Annotations in particular.*

For the firſt, in the beginning of the reign of that renowned Queen, (whoſe zeal and conſtancy to true Religion, hath embalmed her name to perpetual memory) when the abomination of the Maſſe was baniſhed *out of the Church, and* Idols were demoliſhed *rather by general Decree, than by general execution of what was decreed; (for through the doting of ſuperſtitious indulgence, or through the negligence and unfaithfulneſſe of inferiour Officers, ſome of them were reprieved from ruine, and (as it now appeareth) reſerved for a time of more exact reformation) and* Idol-Shepherds *removed from the Sheep-fold of Chriſt,* and others to be choſen *for the over-ſight of their Paſtoral charges: there were then ſo few able and Orthodox Divines to be found (in the Land) that there was a neceſſity of admitting many ſuch into the Miniſtery, as were neither Preachers, (by profeſſion) nor Schollers, (by education) but meer reading Proteſtants, ſincerely affected to the truth of Religion.*

It may probably be deemed, that there were then ſcarce ſo many well qualified Paſtours throughout this whole land, as might at ſome times of late have been numbred in this City of London. *It was then as rare a thing to find* a Pulpit with a clapper *(to uſe the phraſe of* [a] *Father* Latimers *Sermons) as a Bell without one. For the Pulpit (in many places) was as ſeldome uſed, by the unpreaching Clergy of thoſe times, as the* Sanctum Sanctorum, *by the high Prieſts of old; and they might be called* high Prieſts *in conformity to them, by reaſon of their locall exaltation of themſelves (about once a year) above the heads of the People.*

[a] Latimer his ſixt Sermon before King *Edward*, fol. 73.

In reſpect of whoſe famine of the word; *ſome thought themſelves provided for (in a competent meaſure) if after many weeks* faſting, *they might be ſure of a Sermon once a quarter. After that, their proviſion was amended, and an augmentation of Sermons made, (from four to twelve a year) by an order from the higher powers, which more commended the care of the Governors, than the obſervation of it, did the zeal of the Miniſters, who failed of performance, for (that conſtitution notwithſtanding) the people in many places were not ſo conſtantly ſupplyed, with one Sermon every moneth, as in moſt they are now, with two Sermons every Sabbath throughout the whole year: Beſides divers ſetled Lectures, Exerciſes, and other occaſional preachings in the week dayes.*

So that in our dayes we ſee God hath ſpoken the word, *and* great is the company of preachers, *(as* [b] *one Tranſlation rendreth it,)* Pſal. 68. 11. *and Preachers ſpeak the word, and great is the multitude of Sermons: which have both abounded in number, and alſo excelled in goodneſſe in our Church, ſince we have been removed from the Tyranicall reign of that Arch-hypocrite of* Rome, *who uſurping the title of principal Biſhop, Paſtor, and Doctor of the Church, doth ſeldom or never perform the principal Office of a Biſhop, Paſtor, and Doctor of the Church: which is (as the* Pſeudo-*Synod of* [c] Trent *is forced to confeſſe) to preach the Word of God unto the people.*

[b] That of the reading Pſalms in the Service Book.

[c] *Concil. Triden. Seſſ.* 24. c. 4.

In this reſpect how our ſtock of Spiritual treaſure is increaſed, the Word of God dwelling ſo richly, as the Apoſtle requireth, Coloſ. 3. 16. *(both in us, and among us) how much our portion is better, by plenty of the* ſincere milk of the Word *for the Babes of Chriſt, and* ſtrong meat *for ſuch as are of more maturity of age, and Judgment; How much more comfortable our* Engliſh Communion *is, than their* Latin Maſſe; *and our* Lords Table *better furniſhed than their* Altar, *(though gorgeouſly ſet out with gilded or golden pictures) with* Bread being ſolid, *ſubſtantiall, not meerly ſuperficiall, as* their leafe-like wafer; *our* Wine pure *and generous (not embaſed as theirs) with* mixture of water, *and copiouſly poured out to all the people, (according to the Lords liberal allowance to the communion of Saints) not ſacrilegiouſly withheld; (as an eſpecial priviledge of the Prieſts) how much our condition is amended by ſuch particulars, we may clearly perceive, and ſhould never forget, with thankful hearts, & affectionate expreſſions to acknowledg.*

Our ſecond conſideration may be ſet on the Tranſlation of the Scripture *into a Language underſtood by unlearned people, that they might* ſearch the Scriptures, *and by ſearching of them might* find in them, *what is moſt to be deſired,* eternal life; *for they are Books not for the Clergy onely, (though for them eſpecially) for which cauſe ſome Councels have decreed,* [d] That Biſhops ſhould have them ſo much in their eyes, as not to look beſides them in any books of Gentile learning: *And that they and the* [e] *Gueſts at their Tables ſhould have them at their eares, ſome reading to them while they ſate at meat* to prevent idle tales, *and to* miniſter occaſion of godly diſcourſe; *(as* [f] Nepotian *was wont to do) but for the common people likewiſe, yea for women as well as men: otherwiſe Saint* John *would not have written one of his* [g] *Epiſtles to one of that Sex under the title of an elect Lady.*

By his example, did that zealous and learned Doctor Hierome *write many Epiſtles unto women, wherein he exhorted ſome of them to ſuch a ſetled and ſerious reading of thoſe Sacred writings, as not to lay them down out of their hands,* [h] untill being overcome with ſleep, *and not able any longer to hold up their heads,* they bowed them down, as it were, to ſalute the leaves, below them with a kiſſe: *and he gave advice to mothers* ([i] before their maids) to catechiſe their daughters, out of the Scriptures,

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[d] *Epiſcopus Gentilium libros non legat, Concil. Carth.* 4. *Can.* 16.

[e] *In omni Sacerdotali convivio, lectio divinarum Scripturarum miſceatur, per hoc enim animæ ædificantur ad bonum, & fabulæ non neceſſariæ prohibentur; Concil. Tolet. l.* 3. *Can.* 7.

[f] *Per omne convivium de Scripturis aliquid proponebat. Hieron. ad Heliodor. Tom.* 1. *Epiſt. p.* 2.

[g] 2 Epiſt. of *John.*

[h] *Tenenti codicem ſomnus obrepat & cadentem faciem, pagina ſancta ſuſcipiat, Hieron. ad Euſtach. de cuſtod. virg. Tom.* 1. *p.* 139.

[i] *De Scripturis ſacris aliquid interroga, interroga publice, audiant Pediſſequæ. Idem Epiſt. ad Gaudentiam de inſtit. fil. ibid. pag.* 110.

tures, *and to ſet them to learn by heart* a [k] portion of them for a daily task.

In this Sacred exerciſe, they that with devotion and diligence beſtow themſelves, (*beſides many other Spirituall advantages*) *may find a perfect direction, to their conſciences, for all duties, and infallible reſolution of all doubts in caſes which concern them; yea an unſpeakable conſolation in all croſſes that befall them: whereof* Luther, *doubtleſſe had a moſt intenſive ſenſe and apprehenſion, when he ſaid,* he would not live in Paradiſe without the Word, but with that [l] it vvould be easie for a man to live *even in hell it ſelf.*

Which words, though they import an hyperbolical emphaſis, or a ſtrong impreſſion of his vehement and vigorous ſpirit, yet without either figure of Rhetorick or paſſion of mind, it may well be ſaid of every Book of the Divine Oracles, ſeverally taken (*how much more of the whole Bible which contains them all?*) *that it is a Iewell of an ineſtimable price, in their account to whom it is propoſed, not locked up in the Cabinet of a ſtrange Tongue, but laid open to evident view, in a true and intelligible Tranſlation thereof.*

Not without great cauſe then hath it been held ſo great an happineſs to the Church of God, for children to read their Fathers minde, and good will towards them in their Mother Tongue; that a ſolemne Feaſt hath been ſet up, and celebrated for it; ſuch an one was that of the Germane *Proteſtants, which they made for a gratefull remembrance of the* Dutch *Tranſlation of the Bible among them: for which, though ſome of their Popiſh oppoſites* [m] *derided them, yet the wiſer ſort of that ſeducing Sect did not diſdain* (*in part*) *to follow them, when* (*not without ſome contradiction to their own received Principles, and former Practiſe*) *they tranſlated, firſt the New Teſtament at* Rhemes, *and ſince the Old at* Dovvay *in the* Engliſh *Tongue.*

It was no doubt their new deliverance from the blindneſſe and bondage of the Romiſh *Religion, that made thoſe pious Proteſtants ſo much to take to heart that Light and Liberty. And if our longer enjoyment of a greater Light, have not dazeled our eyes, and our greater Liberty have not made us Libertines, and looſened the bond of gratitude to God,* (*our moſt gracious Benefactour*) *we will hold it our part, to entertain the apprehenſion of the like favour, with the like thankefull affections, though our expreſſes proceed not to ſuch a publike ſolemnity. And we muſt conſider it not onely in kinde, but in reſpect of* [*] *continuance, and degree of excellency; for the Bleſſing; is ſo much* ~~*more precious as it draweth nearer to perfection*~~ *in our dayes: whereof we ſhall preſent* ~~*the Reader with a breife*~~ *Advertiſement, obſerving the order of the time, and degree of increaſe of ſupernatural light,* ſhining more and more, (*through the ſeverall Tranſlations of the Word of God, into the language of our Countrey*) unto the perfect day, *of the preſent Age wherein we live.*

The firſt good news of this kind, which came to the notice of the Inhabitants of this Iſland, was in the year 700. or as ſome write, 709. *when* [n] Adelme *Biſhop of* [*] Sherborne (*for both Biſhopricks and Archbiſhopricks were* [o] *anciently otherwiſe divided and entituled than now they are*) *tranſlated the* Pſalmes of David, *into the* Saxon *Language, which is thought to have ſuffered ſhipwracke by the Tempeſt of the* [p] Daniſh *Wars, wherein the Churches* (*which were the learned Treaſuries, or publique Libraries of thoſe times*) *were* [q] *burned.*

About twenty, or at the moſt thirty years after, Beda *tranſlated the whole Bible into the ſame Tongue, as Maſter* Fox *obſerveth in his Epiſtle Dedicatory, to Queen* Elizabeth, *ſet before his Tranſlation of the Goſpels out of the* Saxon *Tongue, Printed* Anno 1571. *Yet* [*] *elſewhere he maketh mention onely of the Tranſlation of* S. Johns *Goſpel as the laſt labour of his life.*

After Beda *about two hundred years, King* [r] Alfred *undertooke the Tranſlation of the Pſalter, happily, either to ſupply the loſſe of that of* Adelme, *or to better that of* Beda's: *for* [*] Beda's *Tranſlation was ſimple without any curioſity of Stile; and of* Alfred, *it is ſaid of him,* that [ſ] none of the Engliſh vvas more acute in conceit, or more elegant in expreſſion *than he was: which was the more to be marvelled at,* [t] *becauſe he was twelve year old, before he knew a letter on the book; but he* [*] *ended his life well near the beginning of his work, having ſcarce finiſhed the firſt part of it.*

The Tranſlation of the Bible of moſt note after theſe, (*and whether any came between, we doe not finde*) *is that of* John Wickliffe, *which was beſt liked, and moſt uſed by the better ſort of Chriſtians in the reign of King* Richard *the Second, but ſo much maligned by the Popiſh party, that it was condemned in a Provincial Synod at* Oxford, *held under* [u] *Archbiſhop* Arundel, Anno 1406. *and after he was dead and buried by a Decree of the* [*] *Counſel of* Conſtance, *about the yeare* 1412. *his bones were to be unburied, and his Bookes to be burned: And ſo they were, not onely where the Decree was made, but in* Bohemia, *where* [x] Sub[illegible]cus (*Archbiſhop of* Prague) *making diligent inquiſition after them, found to the number of two hundr[illegible] Volumes of his compoſing,* (*moſt excellently written, and richly adorned with boſſes of gold, and rich cov[illegible]ings*) *and burnt them all. And in* [y] England, *there was a ſtrict Proclamation for aboliſhing of them[illegible]y King* Henry *the Eight,* Anno, 1546.

And though the P[illegible]piſts had an eſpecial ſpight at his Tranſlation of the Bible, both becauſe it was a Tranſlation into the Vulgar Tongue, and ſuch a tranſlation, as they accounted moſt Heretical, yet (*by Gods providence*) *ſome Manuſcript Copies of it* (*as well as of other of his Books*) *were preſerved, which are extant to this day, in divers* [z] *Libraries of this Kingdome, particularly mentioned in the Margent; which is atteſted by a very* [*] *learned Authour, much verſed in the moſt Authentick Records and Copies of ancient Writers.*

[k] *Reddat tibi penſum quotidie de Scripturarum floribus carpium. Idem Epiſt. ad Gaudentiam de Inſtit. fil. ibid. pag.* 56.

[l] *At cum verbo etiam in inferno facile eſt vivere. Luther. Tom.* 4 *operum. Lat. pag.* 424.

[m] *Gretſer in Commentar. in orat, Hunniam p.* 14.

[*] The continuance of this Bleſſing, moved the Proteſtants of *Heidelberg, Wittenberg, Lipſig, Argentine, Tubing,* and other places to ſolemnize an Evangelical Jubile in the year 1617. becauſe 100. yeares before, the light of the Goſpel brake through the cloud of Popiſh darkneſſe, *Sucolcer. Ind. chron. pag.* 92. Anno 700. or 709.

[n] *Baleus Cent Sript.* 1 *p.* 83.

[*] *Sherburne* was afterward united to the See of *Winton, Fox.* Martyr. Vol.1. p. 162. 2. Col.1.

[o] See *Goodwyns* Cat. of Biſh. pag. 181.182.

[p] *Eccleſia in quibus numeroſa Bibliotheca continebantur cum libris à Danis incenſa ſunt; Wiliel. Malmeſ. de geſtis Reg. Angl. l.* 2. *c.* 4.

[q] *Foxi Hiſt. Mar. vol.* 1. *p.* 186. *col.* 1. Anno 730.

[*] *Fox Martyr. vol.* 1. *p.* 165. *Pitſaus Relat. Hiſtor. Tom.* 1. *pag.* 158.

[r] *Will. Malmaſ. de geſtis Reg. Angl. l.* 2. *c.* 4.

[*] *Fox Martyr. vol.* 1. *p.* 165. *col.* 1.

[ſ] *Nullus Anglorum fuit vel intelligendo acutior, vel interpretando elegantior:* Mr. *Fox Martyr. vol.* 1. *p.* 186. *col.* 1. *ex Hiſtor. vetuſt.*

[t] *Fox. ibid.*

[*] *Alfredi Pſalterium transferre aggreſſus, vix prima parte explicata finem vivendi fecit Will. Malmeſ. Ubi ſupr.* 1370.

[u] *Lindwood Conſtit. Provin. titulo de Magiſtro, Cap. periculoſa res eſt fol.* 206. *edit.* 1525.

[*] *Concil. Conſtanti Seſſ* 88. *p.* 860. *col.* 2. *Sum. concil. edit. Franc. Long.*

[x] *Fox Martyr. vol.* 1. *p* 583. *col.* 2.

[y] *Idem vol.* 2*o*. *p.* 387. *col.* 2*o*.

[z] *In Bibliothec. Reg. ad D. Jacobi & in Bibl. Colleg. novi Oxon. vol.* 15. *& Col. Reg. vol.* 1, *& Aedis Chriſt. vol.* 1. *& Cantabr. Colleg. Bened. vol.* 156. *& Col. Eman.* 2.

[*] Mr. *J. S.*

Next unto Wickliffes Tranſlations was that of John [a] Treviſa, who undertooke and finiſhed the Tranſlation of the whole Bible in Engliſh, at the intreaty of his Patron the Lord Barkley, Anno, 1397. in the reign of Richard the Second, as * Balæus writeth, though ſome ſay it was in the year 1400. and in the reign of Henry the Fourth.

a Johan. Treviſa genere & patria Cornubienſis vicarius de Berkley in Anglicum Idioma tranſtulit totum Bibliorum opus. Anno 1397.
* Baleus Cent. 7. pag. 518.

1527. In the year 1527. " [b] Tyndal firſt tranſlated the New Teſtament; after that, he tooke in hand the " Tranſlation of the Old, finiſhing the five Books of Moſes, with ſundry moſt learned and godly Prologues, " the like alſo he did upon the New Teſtament. When he tranſlated the fifth Book of Moſes called " Duteron. minding to print the Tranſlation at Hamburg, he ſailed thitherward, but by the way (upon " the coaſt of Holland) [c] he ſufferd Shipwrack, whereby he loſt all his Books and Copies, and ſo was compel" led to begin all again anew; when (in another ſhip) he was by the Divine providence ſafely conveyed whi" ther he firſt intended: and [d] where Maſter Coverdale being there before him, tarried for him, who " helped him in the tranſlation of the five Books of Moſes, from Eaſter till December: and it is like he made uſe of his help, if not to compoſe, at leaſt, to reviſe his Tranſlation of the New Teſtament; which ſociety in the ſame ſervice, may be the reaſon that the Tranſlation is ſometimes called Tyndals, ſometimes Coverdales.

b Fox Martyrol. vol. 2. in Hen. 8. pag. 363. col. 1.
c Ibid.
d Mr. Fox ibid. pag. 364. col. 1.
e Idem.

But what name ſoever it had, it had an ill name among the Popiſh Prelates, chiefly for Tyndals ſake, " thoſe [e] Spiritual Fathers cried out upon it; bearing men in hand, that there were a thouſand Hereſies in " it; and ſome ſaid it was not poſſible to tranſlate the Scriptures into Engliſh; ſome, that it was not lawfull " for Lay people to have it in their Mother Tongue; ſome, that it would make them all Heretiques.

For prevention whereof, a [f] Proclamation was publiſhed by King Henry the Eighth, bearing date, July " 8. 1546. prohibiting after the firſt of Auguſt, " All perſons to receive, take or keep in his or their " poſſeſſion, the Text of the New Teſtament, of Tyndals or Coverdales Tranſlation in Engliſh or any " bookes in the Engliſh Tongue, under the names of Frith, Tyndal, Wickliffe, Joy, Roy, Baril, Bale, " Barnes, Coverdale, Turner, Tracy. But above all, the name of Tyndal, and his Tranſlation were moſt traduced, which were expoſed to more hate and contempt by means of Sir Thomas More, who uſed his wit (which was as ſharp as his Spleen) to cavil at his Writings, and his power, which was as great as both (being Lord Chancellour of England) to ſuppreſs them, eſpecially his Tranſlation of the Scripture: which that it might the more undoubtedly be done, (beſides the Proclamation fore-mentioned) there was an [g] Act of Parliament paſſed, to aboliſh Tyndals Tranſlation by name, with divers other Engliſh Bookes yet with allowance of other Tranſlations, for private uſe, and with limitation and exception of ſeveral ſorts of perſons to whom they were fordidden.

f Fox ibid. pag. 387.
g 34, 35. of K. H. 8. c. 1. 4. Poltons Collect. p. 746. Edit. 1640.

1551. Notwithſtanding Tyndals Tranſlation was not ſmothered, but came to light, and was more acceptable for the correction of it by Thomas Matthewes, which was publiſhed as his Tranſlation with Annotations,
1552. and printed by ſpecial priviledge of King Edward the Sixth, Anno, 1551. and ſo was that of Coverdales allowed by publicke authoritie, which bore his name, becauſe he made ſome corrections of Tyndals.

And from [h] " the beginning of Edward the Sixth, Anno 1549: towards the twentieth of Queen " Elizabeth, Anno 1577. the Bibles of the Engliſh Tranſlation uſed in Churches, where either Tyn" dals or Coverdales: but that Tyndals was the chief and moſt warranted may thence be collected, for " that the reading of Pſalms are in the Service Books to this day, according to his Tranſlations, (as ſome have obſerved) the Epiſtles and Goſpels are alſo conformable to the ſame Tranſlation. In the year 1560. were the Geneva Interpretations, and Annotations, ſet forth. And Anno 1577. there was an Engliſh Edition of the Bible publiſhed by divers Biſhops in a large Volume yet that from Geneva was generally
1577. more uſed, and more eſteemed than any of thoſe that went before it, untill the year 1612. when the laſt
1612. Tranſlation procured by King James was firſt imprinted; which, for the Text thereof, may give better ſatisfaction to ſuch as have ability, to compare the Original of both Teſtaments and their Tranſlations together.

h Mr. J. S. Obſerv. on the Edition of the Bible in vulgar tongues, p. 9. M S.

There were other Engliſh tranſlations of the Bible, ſome of them very ancient ([i] as the phraſe of them ſheweth) though the time of their publication be not mentioned: as thoſe two in the Kings Library at Saint James, and ſome later: but theſe ſufficiently ſhew, what for this particular we have cauſe to obſerve (with thankeſgiving to God) viz. how much our holy portion is improved to the benefit of common Readers.

i A little ſowre dowe aperieth the whole gobet, 1 Cor. 5. 6. and worſhipers of Mawmets, ver. 11.

At the firſt onely ſome parcels of the Bible were Tranſlated; we have it all, we have it immediately Tranſlated out of the Original by learned men in both Languages; the firſt Tranſlation into Engliſh were for the moſt part taken out of the vulgar Latine, which was ſo falſe, that Iſido. Clarius, a famous Papiſt, (firſt a Frier, afterward a Biſhop) profeſſeth in the Preface of his firſt Edition of that at Venice, Anno 1542. (which in the following Editions is left out) that he found no fewer than [l] 8000. places to be amended.

l Loca ad octomillia Annotat. atque emendat. à nobis ſunt. Iſid. Clarius in Præf. Bibl. Sacroſanct. propoſuerit Præfat. edit. 1542. Venetiis.

In former times though the Bible were tranſlated into Engliſh, yet was it not to be read in [m] Churches, but onely by particular perſons at home, nor by all generally, for * no woman; Artificers, Apprentices, Journey-men, Serving-men, none of the degrees of Yeomen, or Husbandmen, nor Labourers, were permitted ſo much as a private reading thereof. We have generally a free uſe of them both in private and in publique: There hath been a prohibition of Annotations to be printed with the Engliſh Bibles by " Act of Parliament, our Liberty in that reſpect is much enlarged, which is that, which we are more eſpecially to note, and that is the next thing in order, and the third in number, we are now to ſpeake of.

m The Bible ſhall not be read in Engliſh in any Church, Stat. 34. 35. of H. 8. c. 1.
* Ibid.
" Ibid.

The third thing which improveth the price of our portion in Religion, is the neceſſary uſe and great benefit of Expoſitions and Annotations upon the Bible, to render the right meaning of the words of the Tranſlation, as the Tranſlation doth of the words of the Original: for though the Scriptures may have their uſe, and force upon the affections of ignorant Readers, at firſt ſight, without any ſerious ſearch into their bidden ſenſe, and may have a worke upon the Will to encline it to good, or withdraw it from evil, as it was with [n] Auſtin, in his caſual and ſudden reading of the Apoſtle, Let us walk honeſtly as in the day, not in rioting and drunkenneſſe, nor in chambering and wantonneſſe, not in ſtrife and envying, Rom. 13. 13.) yet what Peter ſaith of his beloved brother Pauls Epiſtles, there are ſome things which are hard to be underſtood, 2 Pet.3.15,16. may be truly ſaid of many other parts of holy Scripture, eſpecially in the books of Geneſis, Job, Canticles, Ezekiel, Daniel, ſome other of the Prophets, and the Revelation.

To which he that ſeriouſly reads them may apply the pathetick admiration of Auſtin. [o] There is a wonderful profoundneſſe in thy words, a wonderful profoundneſſe O my God, a wonderful profoundneſſe: it is a matter of horror to pierce towards the depth of them, an horrour of honour, and terrour of Love: So that if the queſtion were put to moſt of thoſe (who are daily converſant in the reading of the Bible, and read it by courſe, from the one end to the other) which Philip put unto the Eunuch, Underſtandeſt thou what thou readeſt? their Anſwer (for divers Texts) might be the ſame with his; How can I except ſome one ſhould guide me? Act.8. verſ. 30, 31.

The queſtion implyeth, that he that readeth ſhould (if it may be) underſtand what he readeth; and our Saviour his precept enjoyneth an endeavour to that purpoſe, where he ſaith, Who ſo readeth let him underſtand, Matth. 24. 15.

And the Anſwer directeth the Reader to deſire and to ſeek for a guide, and though now there be none to be found whoſe guidance is infallible (for the beſt guide may be ſometimes to ſeek, and ſeeking may be at a loſſe, for the proper ſenſe of ſome obſcure places of the Scripture) yet may he make ſuch a probable interpretation of them, as may prevent a dangerous miſconſtruction of an imprudent, inconſiderate Reader.

It is conceived (by ſome of eminent note) that if Origen had met with a ſound Comment or Marginal Note upon Matth. 19. 12. it might have prevented his [p] Caſtration of himſelf, whereto he was induced, by taking (and thereby miſtaking) the words in the extreameſt rigour of the litteral ſenſe.

But in expounding of Scripture, he was a [q] Doctor to others, almoſt before he was a Diſciple to any, and was ſo indeliberate in his Dictates, and over-indulgent to his wit, that as Eraſmus ſaid of him, he would make a Book, while a man might ſtand on one foot, which made the Books of his making to be numbred no leſſe than [r] ſix thouſand.

Nor had thoſe ridiculous hereſies of [ſ] Peputians, [t] Seleucians, and [u] Aſcites, and ſuch like happily ever been hatched, if the places of Scripture, on which they founded their erroneous opinions, had been fenced with an Orthodox expoſition, againſt miſconſtruction.

Nor had (it may be) ſuch groundleſſe and fond fantaſies, as ſome have ſet abroach, and ſpread abroad, been the fruit of their familiar reading of the Word, of God, if ſome Expoſitors or Annotationers, had been ready at hand, to ſhew them the ſenſe of difficult ſayings; In which reſpect (by the goodneſſe of God) the modern times are more happy, than many Centuries of anciently precedent ages.

Which leads us to our fourth conſideration; And it is concerning ſome Annotations in particular, and (among them) principally to the Marginal notes of the Geneva Bibles, and of our own, which we now preſent to publick view the third time, being diligently reviewed, and much enlarged, were at firſt occaſioned by them.

The Annotations of the Bible of moſt note untill of late, were thoſe of Liranus, Strabus, Vatablus, Junius and Tremelius, and ſince them Piſcators and the Italian and Dutch Annotations, (which we ſhall have occaſion to mention again) have been much approved by the learned, in whom we may obſerve an advantagious proficiency by Succeſſion of time; The latter (they that came after, for the moſt part, making uſe of thoſe that went before) advancing in clearneſſe, and ſoundneſſe of Interpretation, above the former.

In Engliſh thoſe that have been beſt known, and moſt uſed amongſt us, have been the Geneva Annotations, made by our zealous and laborious Countrey-men, who in Queen Maries dayes betook themſelves to that City (as to a City of Refuge from the reach of that perſecution, which raged as hot as fire, while ſhe reigned over this Realm, and the Pope over her.) In the time of their exile there (as they profeſſe in their Prefatory Epiſtle to their brethren of England) they were for the ſpace of two years and more, day and night, with fear and trembling, occupied in the Labour of their Engliſh tranſlation with notes upon it: which when they had finiſhed in the year 1560. they preſented it, with an eſpecial Dedication (bearing Date the ſame year) to the incomparable Princeſſe Queen Elizabeth; which was received with ſuch acceptation of Her Majeſty, and general likeing of Her people; that from that time, untill the edition of the laſt tranſlation of the Bible, it was Printed by Her, and Her rightful and Royal Succeſſours Printers, above thirty times over.

Though it was their miſhap (without any merit) to be noted with a black Coal, as guilty of miſinterpretation, touching the Divinity of Chriſt and his Meſſiah-ſhip, and as Symbolizing with Arrians and Jewes, againſt them both: and this was publickly charged upon them by an Academical Doctor [x] in a ſolemn aſſembly of the Univerſity of Oxford; But of this crime they were more than abſolved by Sir Thomas Bodly (the famous Founder and Furniſher of the publick Library) his Letter written in their defence and praiſe, which was read by the [y] Doctor of the Chair in S. Maries Pulpit, and by his and the Orthodox Governours of the Univerſity ſilencing of the Doctor [z] for his Unorthodox and ſcandalous Sermons: whereby the Church and State were involved in an high and hainous degree of guilt, (if the notes were ſo unſound as he had ſuggeſted) for allowing them to be paſſable, and publique by ſo many Impreſſions: and laſtly by “one of our Aſſociates, who (about that time) wrote a Vindication of them from ſuch infamous imputations, producing ſo many clear atteſtations to Chriſts Divinity, and Meſſiah-ſhip, againſt both Arrians and Jewes, out of their Annotations on the Prophet Eſay onely, as if they had been forewarned of, and meant to be fore-armed againſt, the aſſault of ſuch Satanical ſlanders.

Yet were not the Notes (for all that) admitted to the Margine of the Reformed and Refined Edition of

[n] Codicem Apoſtoli arripui & legi in ſilentio capitul. quo primum conjecti ſunt oculi mei, non in commeſſationibus: nec ultra volui legere, nec opus erat ſtatim, quippe, &c. Aug. Confeſſ. lib.8. cap.12.

[o] Mira profunditas Eloquiorum tuorum mira profunditas Deus meus, mira profunditas. Terror eſt intendere in ea, horror honoris & tremor amoris. ibid.lib.12. cap. 14.

[p] Euſeb. Eccleſ. Hiſt, lib 6. cap. 7. & Hieron. ad Pammach. & Oceanum de erroribus Origen. Tom.2 p.193.

[q] Prius imperitorum Magiſtri quàm Doctorum Diſcipuli. Hier, ad Demetriadem Tom.1. pag 70.

[r] Origen. 6. millia librorum ſcripſiſſe, refert Hieron. apol. adverſ. Ruff. Tom.2 pag.193.

[ſ] Aug. Tom.6. Hæreſ.27.

[t] Ibi. Hæreſ.59.

[u] Ibid. Hær.63.

Dr. H.

[x] Anno 1612.

[y] Dr. R. Abbot.

[z] Propter Conciones publicas minus Orthodoxas & offenſionis plenas. Thoſe were the words of the Scedule of his Suſpenſion, hung upon the Church door of Chriſts and S. Maries,

“ Mr. J.L. of B

of the Bible, ſo that though that by correction of the errours of precedent Tranſlators, the light was ſnuffed, and ſo burned clearer than before, yet the people complained, that they could not ſee into the ſenſe of the Scripture, ſo well as formerly they did, by the Geneva Bibles, becauſe their ſpectacles of Annotations were not fitted to the underſtanding of the new Text, nor any other ſupplyed in their ſtead.

Hence were divers of the Stationers and Printers of London induced to petition the Committee of the Honourable Houſe of Commons, for Licence to Print the Geneva Notes upon the Bible, or that ſome Notes might be fitted to the new Tranſlation: which was accordingly granted, with an order for review and correction of thoſe of the Geneva edition, by leaving out ſuch of them as there was cauſe to diſlike, by clearing thoſe that were doubtful, and by ſupplying ſuch as were defective.

For which purpoſe Letters were directed to ſome of Us from the Chaire of the Committee for Religion, and perſonal invitations to others, to undertake and divide the Task among Us, and ſo cometh in our part, whereof we ſhall give the World a true and juſt account in that which followeth.

Firſt, as we had no thoughts of ſuch a ſervice, untill by Authority we were ſo called unto it, ſo ſince we have accepted of it, we have thought of nothing ſo much, as how we might diſcharge it, with beſt advantage to the glory of God, and the inſtruction of his people, and therefore we have put our ſelves to much more pains (for many moneths) in conſulting with many more Authours, in ſeveral Languages, than at firſt we thought of, that (for the propriety of the Originall Text, for pertinent and profitable variety of verſions, for conſonancy of parallel Scriptures, and for perſpicuity in clearing of the darkeſt places) we might bring in ſuch Obſervations, as might not only ſerve to edifie the ordinary Reader, but might likewiſe gratifie our Brethren of the Miniſtery, at leaſt ſuch among them, as have not the means to purchaſe, or leiſure to peruſe, ſo many books, as (by order of the Committee) we were furniſhed with all, for the finiſhing of the Work, committed to our hands.

Among which (as we were directed, by thoſe who gave us our charge) we have made uſe of the Italian Annotations of Deodat, and of the Dutch Bibles, the one lately again ſet forth at Geneva, the other in Holland, by Order of the States; yet ſo, that if we have borrowed ought of either, as they have done of thoſe, who did precede them, in the like obſervations, we ſhall deſire but to take it to uſury, and to make our return of what we receive, farre above the rate of ordinary intereſt: And in this holy buſineſſe we have none other ambition than to give better ſatisfaction to an apprehenſive Reader, for the ſenſe of the whole Bible, than (in this kind) we have met withall, in any one Work of what Authours ſoever.

And therefore though we hold the Geneva Annotations, to be in the main points of Religion, Sound and Orthodox in Doctrine; and guilty of no errour, which may not be incident to Learned, Godly, and well-meaning men, (and taking them for ſuch as, for thoſe times wherein they were made, were very worthy of praiſe for their profitable uſe, for then they were the beſt that were extant in Engliſh) we conceive for our ſelves, that we ſhall better diſcharge the truſt that is repoſed in us, and do more anſwerably to the intention of thoſe who ſet us on work, and better ſatisfie the expectation of ſuch others, as ſet obſervant eyes upon our aſſiduous and ſociable purſuance of the ſervice impoſed on us, if (being as repayrers of buildings to rip into an old houſe) we rather took it quite down, and built a new one, than patched it up, with here and there a new piece of our own putting in, which would not be decently ſuitable to the other parts, nor any way anſwerable, either in meaſure or manner of Structure, to ſuch a Model (as conſidering the advantage of the preſent age, for helps and means to exceed the precedent) ſome apprehenſive men have already prefigured to our performance.

Whereof though we fail (as what ability or induſtry can reach to the extent of an active fancy?) not onely in falling ſhort of their conceits, or of our own deſires of what we would and ſhould do, but of acceptance of what we could, and have done, we ſhall have recourſe (for our comfort) to the ſincerity of our hearts (whereto we may atteſt the Divine Omniſcience, and with warrant from both, may be allowed to profeſſe (with the bleſſed Apoſtle Paul) that we are not of thoſe that corrupt the Word of God, 2 Cor. 2. 17. or who handle it deceitfully, Chap. 4. 2. or who wreſt any part of it, to the patronage of any errour of what denomination ſoever. Nor have we added to it any of our own preconceived opinions, to imprint a partiality on our Expoſitions; nor taken from it, or ſmothered the leaſt tittle of Sacred truth contained in it; Nor yet have we either ſlightly, or ſubtilly paſſed over any difficult place with ſilence, as if it had no need of an Annotation to clear it.

But believing that to belong to all Scripture of Divine inſpiration, 2 Tim. 3. which is ſpoken of under the title of Prophecie, viz. that none of it is of private interpretation, 2 Pet. 1. 20, we have not (notwithſtanding our moſt intentive enquiries after the true and genuine meaning of it) reſted in any ſingle conceit or conſtruction of our own, nor in any at all, as meerly human; but (according to that of the Apoſtle, The Spirits of the Prophets are ſubject to the Prophets, 1 Cor. 14. 32.) have ſubmitted our private Dictates to the cenſure and correction of our Colleagues in this ſervice dayly aſſembled together, for the peruſal of every ones part.

And what doubts we met withal, which we thought (for the preſent) too hard to be eaſily reſolved, we put into a particular Catalogue, and adjourned their reſolution to a day of more deliberate Diſcuſſion, when our readings were done, which could not without inconvenience be interrupted, by any long debate of difficulties coming in our way. And becauſe we well knew it was Gods proper worke, to reveal the ſecrets of his own Word not onely in our ſingle and ſeverall Studies, and Meditations upon it, but in our joynt examinations of each particular portion (beſides our ſevered Devotion) we joyntly when we came together, implored the preſence and aſſiſtance of Gods Holy Spirit, ſo to guide our minds and tongues, and hands in the proſecution of this Sacred imployment, that Gods Word being our rule, we might not ſwerve from it by any crooked lines of erroneous digreſſion; much more, that we might beware of making any foul blots of Heretical pravity, upon ſo fair and glorious a ground-work, of piling up upon that golden foundation, either wood, or hay, or ſtubble, fitter for burning, than for ſuch a building.

Whereof as we are not conſcious to our ſelves in the leaſt point, ſo are we confident in the Candor of all truely religious Readers, (of Learned Divines eſpecially) that (apprehending the imperfection of all humane knowledge, in this life, which the Apoſtle (notwithſtanding the abundance of his revelations, 2 Cor. 12.) confeſſeth for himſelf, as well as for others, 1 Cor. 13. together with the difficulty of ſome paſſages of the Divine Oracles, (as we touched before) that they will look upon our aberrations, where they find them, with pity and pardon, and where they ſhew us, that we have erred (as men) they ſhall ſee that as Chriſtians, it was not our want of love to the truth, but want of light to diſcover it, that hath miſled us from it

And for the cenſures of ſuch as would ſeem, y learned, by captious exception at other mens Dictates, and contrary to the charitable Caveat, and counſel of Hierom (are deſirous z to raiſe reputation to themſelves, out of the reproach of others performances, (which for the moſt part are paſſed upon abſent parties, and ſo are ſecrets to them, which ſhould moſt know them) we ſhall deſire no better ſecurity from them, than this wherein he reſted, a The Sentence of the Tribunal of God, and the Chair or Stool of Whiſperers in Corners, is not the ſame.

And to that Tribunal, we may (with more confidence) make our appeal, while with good conſcience, as in the preſence of an omniſcient Judge; we dare profeſſe as b Saint Auguſtine once did, that what we have done, we have done with good fidelity, without any diſpoſition, either to contend with any, who have written before us, or to prejudice the more elaborate pains of any that ſhall come after us, in this kind.

y Scioli tantum ad detrahendum, qui in eo ſe doctos oſtentare volunt, ſi omnium dicta lacerent, Hieron. Tom. 2. apolog. pro lib. adverſ. Jovin. pag. 109.

z Nulli unquam detrahas, nec aliorum vituperatione te laudabilem videri malis. Idem. Tom. 1. Epiſt. ad Celanti. de inſtit. Matris-famil. pag. 11. n ea

a Non eadem eſt ſententia Tribunalis Dei & anguli ſuſurronum. Idem. Epiſt ad virgines Hermonenſ. Tom. 1. p 112.

b Ego omnia quod bona fide coram Deo dixerim, ſine ullo contentionis ſtudio, ſine aliquo præjudicio diligentioris tractetus, expoſui, Aug. lib. 2. de Gen. c. 29.

☞ Thus much then may ſuffice to have been ſpoken concerning the firſt undertaking of this Task, and the manner of our joynt proceeding therein: Somewhat remaineth to be added concerning the preſent third Edition, which in divers parts of it at leaſt may well go for a new work.

That is moſt true, (as by daily experience and due obſervation in all works of humane induſtry concerning matters either civil or ſacred appears) which was at the very entry into this narrative before intimated, that * nothing of moment is both begun and conſummated at once. Nor is it leſs true, that after conſiderations and emergent occurrences give occaſion oft of new models and courſes, either beſide or beyond what was intended at firſt. That it hath ſo fallen out in no ſmall part of this work, will eaſily and evidently appear unto any one that ſhall compare it in the pieces now enlarged with the ſame in the former; yea the very bulk of the Book now ſwolne up unto two large Volumes, will ſufficiently evince.

The principal reaſon of ſuch diverſity for matter of dimenſion between the preſent Edition and the former, is this: Theſe Annotations were at firſt intended, as thoſe before in the Geneva Verſion, for Marginal Notes onely affixed to the Text. To which purpoſe, in the directions then delivered unto us, it was required, that they ſhould be much of the ſame ſize with them. To this ſcantling being ſtinted, (nor indeed might they fitly, ſo confined, much exceed ſuch a pattern, leſt the border ſhould be larger than the ſkirt of the coat, and the verge of the page than the body of the main Book,) our endeavour was to be as brief and conciſe, as we well might, and we were therefore conſtrained, being ſo ſtreitned, to let paſſe many things not unworthy otherwiſe of due obſervation and large diſcuſſion, that our Notes having onely a narrow by-place aſſigned them on the out-ſide of the leaf, might not in undue and undecent manner ſo enlarge their quarter, as to encroach beyond juſt proportion upon the ſpaces that were to be reſerved for the context. Hence came it to paſſe, when the work came abroad, that divers notes ſeemed not ſo full, nor ſo clear, to meaner capacities eſpecially, while " endeavour of brevity bred, as is uſual, ſome obſcurity; and much was miſſed by many, being indeed purpoſely omitted, which well might, and would have been the greateſt part of it inſerted, had the liſts and limits preſcribed us, afforded room with any fitneſſe to receive it.

Howbeit, when afterwards upon ſome ſecond thoughts and further conſideration, it ſeemed good unto thoſe, who had put us upon this work, to alter their courſe at firſt propounded, and to publiſh the Annotations apart by themſelves; the grounds of that former limitation and confinement both of Us and Them being now removed; ſome of thoſe, who having gone far beyond the bounds formerly fixed, had by mutuall advice and agreement reſolved to abridge, were then requeſted to lay that labour aſide, and to let their Parts go entire as they were: as alſo ſome other of them, who had held cloſe to the former directions, would not have been unwilling accordingly to have enlarged, had they been timely made acquainted with the new courſe then pitched upon, and ſufficient reſpite afforded for a freſh review and further ſupply of what might ſeem fit to adde unto the former.

* Nihil ſimul et inchoatum et conſummatum eſt. Cicer. de præclar Orat.

* ---brevis eſſe laboro: Obſcurus fio. Flacc. Art.

But, what could not then in this kind be effected, the Work being already entred upon at the Preſſe, and begun there with the parts of ſome that had kept within the forementioned compaſſe, that, it is hoped any diligent and intelligent Reader, will ſoon perceive to be now, in the preſent Edition, by a very conſiderable and advantagious addition, peformed: when he ſhall therein find, the termes and formes in the Originals from their firſt roots and riſes unfolded, * ſo pregnant for notion many of them, as could not in few words eaſily, or without ſome injury, be compriſed and expreſt; the variety of verſions and interpretations, in moſt Writers of note, as well Jewiſh as Chriſtian, repreſented, and, where juſt occaſion, put to triall; ſuch Senſes as ſeemed genuine, culled out from the reſt and confirmed; where more than one equally probable, referred to the further diſquiſition and deciſion of the Learned; the grounds diſcovered of ſundry miſtakes, that had formerly paſt for currant, from hand to hand without triall: places of difficulty more than ordinary, diligently diſcuſſed, with endeavour to remove rubs and doubts moved about them; paſſages of Story in the Writings of the Prophets collected with the relations of ancient Heathen Writers; the Text in divers places, either rendred or expounded, beſide the common, general ſometime, current of Interpreters, upon ſuch grounds, and for ſuch reaſons, as is ſuppoſed may give good ſatisfaction to the Learned and Judicious; and laſtly, ſuch matter of obſervation, by few, if any at all, formerly taken notice of here and there occaſionally inſerted, as may very much conduce to the right underſtanding of Scripture: a great part whereof ſuccinct Marginals would not admit. So that the Work as now it is, (the premiſes well weighed) may not unduly be deemed An entire Commentary upon the whole Body of the Bible; and that ſuch (it may with good warrant be averred) as hath not at any time appeared in our Language before.

* Significatum eſt aliquid unius verbi proprietate: non habeo quo id efferam, & dum, quæro implere ſententiam, longo ambitu vix brevis via ſpatia conſummo. Hieron. ad Pammach.

Wherein if our labours (which in regard of years and weakneſſe have been very painfull to ſome of us, ſhall prove uſeful and beneficial to Gods people among us, into whoſe hands they ſhall come, (as through his bleſſing we preſume they may, if they ſhall not be wanting to themſelves,) our onely deſire and earneſt requeſt unto ſuch is, firſt that the glory of all, and praiſe for all, be entirely returned unto our good God and gracious Father in Chriſt, who out of his meer mercy and goodneſſe, hath enabled us his weak and unworthy ſervants to goe thorough with this great Work; and next, that we may obtain from them (ſo many of us as ſhall be yet continuing in theſe our crumbling Cotages, when this work ſhall come abroad) their frequent and fervent addreſſes unto the ſame our Soveraign Lord of us all in our behalf, for a gracious ſupport of us in all occaſions, while we abide here, and a comfortable cloſe of thoſe few dayes, that we have yet to paſs whenſoever he ſhall be pleaſed to call any of us hence.

Now the Father of Lights, the Author of Truth, the Giver of Grace, enlighten the mind of the Reader, that he may diſtinguiſh the Truth of God, from all the errours and miſtakings of men, encline his heart to embrace it, as a beam ſtreaming from the Sun of Righteouſneſſe, whereſoever it ſhineth; (whether in the Divine Text, or Humane Annotations) and having ſuch a light and guide, the Lord, grant that he may, as a Child of light, in a conſtant courſe of Holineſſe, until it bring him to the happineſſe, which God the Father, for the Merits of his Son, by the Sanctification of the Holy Ghoſt, hath prepared for thoſe, who truely know him, and ſincerely ſerve him to their lives end. To that God, ever to be worſhipped in Unity of Eſſence and Trinity of Perſons, all honour and glory, might and Majeſty, be aſcribed both now and for evermore Amen.

An advertiſement upon a certain clauſe in an Epiſtle prefixed before the Annotations of Mr. *Diodati* on the Bible: which clauſe is this,

The moſt reall confirmation of the uſefulneſs of the Annotations of Mr. John Diodati, *upon the Holy Bible, is the High eſteem thoſe Reverend Divines have had thereof,* viz. Dr. Gouge, Mr. Gataker, Mr. Downame, Mr. Ley, Mr. Reading, Mr. Taylor, Mr. Pemerton, *and* Dr. Fearly, *who each of them taking a ſeveral part of the Bible to make Annotations thereon, and Printed them together, 1645. they all ſo highly approved of* Diodati's *Annotations, that any one, who ſhall pleaſe to compare thoſe ſeveral Notes of theirs, with the firſt Impreſſion of this in* Engliſh, *ſhall find many thouſands of this our Author inſerted: but eſpecially in* Ezekiel, Daniel, *and all the minor Prophets,* &c.

Chriſtian Reader,

It hath been an ancient practiſe, (a practiſe that ſavoureth rank of pride, and envy,) to raiſe up praiſe and glory to ſome, by falſe aſperſions, and unjuſt imputations on others.

To omit all other inſtances, A certain Epiſtler, who ſubſcribes himſelf R. G. *hath taken upon him to commend a worke far above his commendation, The Pious Annotations of a Iudicious Divine, Mr.* John Diodati *upon all the Sacred Scripture.*

This he ſeeks to do by a falſ and ſlandrous calumny on ſundry Divines, eight of whom he nameth, & layes to the charge of every one of them, that they have inſerted many thouſands of Diodati's *Annotations into their own. For Seven of the Eight, whom he names, let his own rule be obſerved; namely, their Notes compared with* Diodati's, *and the many thouſands will not be found one. It may be that in ſome places they may agree with* Tremellius, *and* Junius, *with* Piſcator, *and other Learned and Orthodox Annotators on the Old and New Teſtament, whom* Diodati *hath much traced, and thereupon all agree in the ſame Truth: but from thence to infer, that the Seven Engliſh Annotators have inſerted* Diodati's *Notes into theirs, is ſo falſe an inference, as any* Sophiſter *would ſay,* non ſequitur.

The Annotations of the foreſaid Divines were finiſhed, and given up to the Stationers the year before the firſt Edition of Diodati's *Annotations, tranſlated into* Engliſh, *were publiſhed: ſo as they could have no help from that* Engliſh *Tranſlation.*

As for the Italian, *in which Language,* Diodati's *Annotations were firſt compoſed, many of the foreſaid Divines underſtood not that Tongue: nor had any tranſlation thereof for their help.*

But further, to demonſtrate that it was not Diodati's *ſtaff that they leaned upon, in many Chapters which* Diodati *hath either wholly paſſed over without any Note at all, or onely here, and there made a bie, and ſhort Note, our Divines have made many learned and uſefull Annotations: And alſo have fully cleared ſundry difficulties, which* Diodati *hath paſſed over in ſilence, or profeſſed, that,* * This difficulty is not to be reſolved: and it is likely that there is ſome alteration hapned in theſe accompts. *Doth not this Suppoſall of alteration in the Sacred Accompts impeach the authentique authority of the Hebrew Text?*

But granting that in the firſt Edition of theſe Annotations, there was ſomewhat of that kind, that might juſtly be excepted againſt; yet ſeeing that it doth not at all concern either the former, ſecond; or this, third Edition, which have been ſo carefully renewed and enlarged, as by the very bulk may appear: We ſhall not need further, to inſiſt upon it, not doubting but the judicious Reader will reſt very well ſatisfied with this account that hath been given him of the buſineſs; but more when he ſhall enter upon the Work it ſelf; reade, and compare, and conſider. Where we leave him, wiſhing that all may redound to the Glory of Almighty God, and the good of his Church.

ANNOTATIONS
ON THE
PENTATEUCH
Or FIVE BOOKS of *MOSES*,
And Particularly,
On the firſt of them, called,
GENESIS.

The ARGUMENT.

THE *five Books of Moſes are ſometimes contained under one Title, and ſo from the moſt obſervable matter delivered in them, and diſperſed through them they are called* Thorah, *that is, the Law: and from their number, and juncture, the Title given them by the* Greeks, *is the* Pentateuch, *or fivefold Volume, for all five anciently made but one Book, as did the twelve ſmaller Prophets; and thence it is that the Books of* Exodus, Leviticus, *and* Numbers, *begin with words of Coherence which carry on the ſubſequent matter as by way of orderly contexture, and connexion with what was ſaid before.*

Of theſe, the firſt Book in particular is called by the Hebrewes, Bereſhith, *from the initial words of it; after which manner they gave names to divers other Books: the* Greeks *call it,* Geneſis, *becauſe it delivereth the Story of the worlds Original, the Creation of* Adam *and* Eve, *their lapſe and Off ſpring in their degenerated condition, the multiplying of ſin in their multiplyed poſterity, whereupon followed the univerſal flood that overwhelmed all living creatures of the Air & Earth, except a very few of each ſort, which were reſerved as a ſtock for a new plantation in the next age; with other memorable matters of the Patriarks, eſpecially of* Noah, Abraham, Iſaac, Jacob, *and* Joſeph, *with whoſe death* Geneſis *endeth; which was in the year of the world,* 2368. *or* 2369, *as they bring in the accompt, who have made it upon diligent peruſal, and comparing of particulars.*

Object. *All this time, and about* 56 *or* 65 *or as ſome make the account* 72, *and ſome beyond that,* 80 *years more were expired before* Moſes *was born; how then had he the knowledg of things done and paſt ſo many Centuries preceding his birth?*

Anſw. *He might hear much by Tradition from the ſons or nephews of* Joſeph, *as they from* Jacob, *he from* Iſaac, Iſaac *from* Abraham, Abraham *from* Sem, Sem *from* Noah, Noah *from* Methuſelah, *and he from* Adam: *but the way of tradition was ſubject to corruption, and at long running the ſtream of that channel carryeth with it many dregs of erroneous additions: wherefore, though* Moſes *might receive ſome Hiſtorical reports from ſome eminent perſons of the precedent ages, his pen was guided by the unerring Spirit of God, while he wrote this, and the four Books following: whereof though* Euſebius, lib 7. cap. 2. de præpar. evang. *ſuppoſed the Book of* Geneſis *was compoſed while he kept the flock of his father in law in the land of Midian; yet it is rather to be believed, that that, as well as the reſt, was indicted by him, not when he was a private, but a publick perſon, inſpired and inſtructed by God for that purpoſe: but whether he received revelations from God for the contents of this, and the reſt of the* Pentateuch, *when he called him into the Mount* Exo. 24. 12 *Or, whether writing many things in the manner of a Diary (in all but the firſt) he had his informations in ſuch particulars daily communicated to him by the Spirit of God, it is not to be determined by any reſolution of man: yet this is moſt certain, whereon we may reſt, that the Spirit of God, which to other Prophets revealed things to come (and ſome ſuch to him alſo, both for matters neer hand, and far off) inſpired him, with the Revelation for things already done, which is equally infallible in the knowledg of fore-paſſed and future perſons matters, words, acts, or events, at what diſtance ſoever.*

CHAP. I.

Verſ. 1. IN *the beginning*] That is, when God began to give being to the world, it was made in the manner and order following. Moſes in this beginning of his *S*tory, ſhutteth out the conceit of the eternity of the world, (which the Chaldæan and Egyptian Aſtronomers, and ſome other natural Philoſophers, (as *Plin. Nat. Hiſt. lib.* 1. *cap.* 1) at leaſt for the firſt matter of it, have conceived to be co-eternal with the Creator, an errour repugnant both to true Religion and right reaſon; though we take the truth (which is contradictory to it) rather for an Article of faith, [Heb 11.3.] then for a maxime in Philoſophy, and do acknowledg God had from all eternity the ſame power of Creation, which now firſt of all he put into act and execution. What time of the year the world began, ſee on Exod. 12. 2.

God] Of and by himſelf, without any either ſociable or ſubordinate agent, Iſai. 44. 24. made the world, wherein conſiſteth the chief difference betwixt Creation and Providence, in that, God only worketh; in this, the Creatures are ſubſervient to his power and pleaſure, be they never ſo glorious as chap. 32. 1, 2. never ſo contemptible; as Exod 8. 17. 21.

God created] In the Hebrew the word for God is *Elohim*, of the plural number, which ſignifieth, ſtrong, potent, mighty (ſee Ann. on Exo. 32. 4.) & for [*created*,] the Hebrew word is *Bara* of the ſingular number; whence ſome learned and pious Expoſitors have deduced the Doctrine of the *Trinity* of Perſons in the *Unity* of the Divine Eſſence. Others (among whom are divers, who are likewiſe learned and religious, (to ſay nothing of the Jewiſh, Photinian, Arian, and *S*ocinian Hereticks, who denying the faith of that myſterious truth, deny all proof produced for it out of Scripture) conceive the words will not warrant any ſuch deduction; not becauſe this plurality may be underſtood of Angels (as ſome Hereticks ſuggeſt) for they were not Creators with God, but Creatures of God; nor, according to the ſtile Royal, when Kings ſay, *We* and *Us*, in a word of plurality, not meaning any communication of their prerogatives to others; for that Courtly phraſe is ſo much younger then the beginning of all things, that it was not taken up until the Tyranny of one perſon becoming odious to the people, ſucceeding Kings to gaine the good will of their ſubjects, made ſhew of moderating their Soveraign Authority, by ruling rather by others counſel then by their owne ſelf-wills; nor becauſe the word *Elohim*, hath no ſingular number (as ſome have ſaid) for it hath one, viz. *Eloah*, and if it had not, there be other names of God, which are in their ſignification ſingular; But the proof of the Trinity from this place is denyed by them; becauſe, firſt, the phraſe of joyning words of different numbers is an Hebraiſm, or manner of ſpeech uſed by the Hebrewes, not only in conſtruction of a Verb in the ſingular number, with a Noun of the Plural number; but of a Noun of the ſingular number, with a Verb of the plural number; and of an Adjective ſingular with a Noun or Participle plural. Secondly, The words, (though indefinitely, they may import a plurality) do not preciſely and determinatively note or deſign a *Trinity*. Thirdly, The word *Elohim*, with a Verb of the ſingular number, is aſcribed to ſtrange gods, Exod. 20.3. according to the Hebrew; though that numerical difference in Engliſh be not obſerved; nor can be expreſſed, as in the Latin, *non erit tibi Elohim alieni*. Fourthly, the word *Elohim*, is uſed ſometimes of a particular perſon in the Trinity, as of the Holy Ghoſt, ver.2. of this Chapter, and Pſal. 45.6. it is uſed of the Son, and yet there is but one Son, one Holy Ghoſt. Fifthly, thoſe ancient Fathers, who were moſt skilful in the Hebrew Tongue, make no myſterious Expoſition of the words *Elohim Bara*. For theſe reaſons this place is no good proof of the *Trinity*, againſt the *Anti-trinitarians*, eſpecially if it be taken alone, or ſet in the fore-front of any conflict with them. Notwithſtanding, it may be probably conceived to be the meaning of Moſes to inſinuate the Trinity by this expreſſion of the Noun and the Verb in a different number. Becauſe, 1. He was not ignorant of the Doctrine of the *Trinity*. 2. He well knew, that God the Father made the world, as it is, 1 Cor.8.6. 3. That God the Son alſo made the world, as it is, Prov 8.24,27,28. Joh. 1.3. Eph.3.9. Col.1.16. and he expreſly nameth the Spirit or third perſon (ver.2.) as concurrent in the work of Creation; as alſo, Pſal.104.30. Job 33.4. It being true then that Moſes believed a *Trinity* of Perſons in the *Unity* of the Godhead, it is moſt like, that by this phraſe he meant here to mind the Jewes (for whoſe information he firſt intended and penned this holy Hiſtory) of this high point of Doctrine. And though the word *Elohim* be ſometimes given to Creatures and falſe gods in the holy Scripture, yet when it is applied to the true God, it is uſually joyned to a Verb, Noun or Pronoun of the ſingular number; uſually, I ſay, not alwaies: for Gen.20.13. and chap.35.7. & 2 Sam 7.23. we find it otherwiſe; when to the Creatures or falſe gods, it is commonly joyned with words of the plural number; or, if with a word of the ſingular number, as Exod.20.3. it is to be taken figuratively by a *Syllepſis*; as, *there ſhall not be unto thee any of the ſtrange gods*; whereas applyed to the true God, it hath a proper conſtruction, as joyning one God and three Perſons together: ſo in this place; yet ſo alſo, that it muſt not be unſeaſonably, or indiſcreetly uſed againſt an *Anti-trinitarian* adverſary, nor made an occaſion of uncharitable conteſtation among ſuch learned and godly men, as are found in the Doctrine of the *Trinity*, though of different opinions about the phraſe in this Text. See more on ver. 26. of this Chapter.

created] The Hebrew word, *Bara*, tranſlated *Created*, is a word in its proper ſenſe, proper and peculiar to God, and therefore ſhould not be attributed to men, how great ſoever; yet it is a familiar phraſe in the ſtile of the Court to ſay, Such a one was *Created* Earl, or Marqueſs, or Duke of &c. wherein, as the Paraſites of ſecular Princes make them like God in power and greatneſs, ſo their Preachers and Chaplains ſhould do their endeavor that they may reſemble their Maker in Juſtice and Goodneſs. See Annot. on ver 21.

heaven and the earth] Theſe words may be a ſummary propoſition, compriſing briefly the whole Creation; as Exod.20.11. diſtributed into ſeveral dayes works afterwards: for all of it had its Original from God alone, without any concurring power, or fore-going matter, but that which himſelf made the firſt day as the common ſtock, out of which were deduced the enſuing dayes works.

heaven] Thereby may be meant all the higher part of the world, from the earth upward. But the heaven, (as perfectly diſtinguiſhed from the nether world,) was not made until the ſecond day, ver.7.8. Some take *heaven* here, for the higheſt heaven, the place of Gods greateſt glory, and of the angels habitation, with which it is thought by divers learned Divines, that they were made, and were a part of the firſt dayes work; for proof of which opinion as probable (not as certain) they alledg Job 38. ver.6,7.

V.2. *Earth*] That is, that great material maſſe made up of the two heavieſt Elements, earth and water, with all the creatures on, or in them both: but the earth, as diſtinctly ſevered from other parts of the world, was not made until the third day, ver.10.

without form and void] Without any proper and particular form; and *void* and empty of that diſtinct nature, vertue, and vigour; and of that comely order which afterward God gave unto it, when he ſeparated the earth from the waters, diſtinguiſhed it into hills and plains, furniſhed it with fruits, clothed it with graſs, and garniſhed it with flowers.

darkneſſe] The light not yet being made, darkneſs (which is nothing but the abſence or want of light) covered that confuſed heap, which was of an exceeding great compaſs and depth in waters, and other materials contained in it: and it was ſo confuſed, not out of any defect of wiſdom or power in God to make the world diſtinctly and perfectly complete at the firſt, for he could have done that in a moment: but he was pleaſed to do his work by degrees, and gradually to proceed from leſſe perfect to more perfect works, and to be doing that in ſeveral dayes which he could have finiſhed in a minute; to give the rational creature occaſion more deliberately to meditate on the parts and paſſages of the Creation.

the Spirit of God] The works of the *Trinity* which are external upon the Creatures are undivided, ſo that where one Perſon only is named as Creator, *all three* muſt be conceived to work together in the production of the Creature. The firſt Perſon is called the *Father*, not only in relation to the *Son* the ſecond Perſon; but to the Creatures who are all produced from his power and vertue; in which reſpect in the Genealogy laid down by Luke, and proceeding by way of aſcent to the beginning of all things, Adam as created by God, is called his ſon, Luke 3.laſt; and in this reſpect the Son may be called a *Father*; as Iſai. 9.6. for he alſo made the world, Joh.1.3. Col 1.16. and here the Holy Ghoſt is eſpecially mentioned as an Agent in the firſt Original of all things. Whence he is concluded to be God, comparing this place with other Scriptures; as 1 Joh.5.7. Mat.28.19. Job 26.13. Act.5.3,4. 1 Cor. 12,4.2. 2 Cor.13.14.

moved] The word *Merahhepheth*, in the Original, rendred here *moved*, properly ſignifieth a hovering of a bird over her young to cheriſh and preſerve them, according to that of the Eagle, Deut.32.11. *She ſtirreth up her neſt, fluttereth over her young, ſpreadeth abroad her wings*, and it importeth, the effectual quickning power of the Holy Ghoſt, which upheld, ſuſtained, and gave vertue to that great and general heap, which thereby was formed into particular works in the manner and order ſet down in the reſt of the Chapter.

face of] That is, the outward part, which, if there had been light to diſcern it, had been moſt viſible, as the face of a man is eminently conſpicuous above his other parts; ſo the open sky, which is obvious to the eye, is called in the Hebrew phraſe, *the face of the Firmament*, ver.20 And the ſhew-bread, (which was ſet upon the Table to open view of ſuch as came where it ſtood) is according to the Hebrew, *the bread of faces*, Exod.25 30.

the waters] Which were in great depth ſpread over the other materials, or common ſtock of the firſt creation, whereby they were covered as with a garment, Pſal.104.6. as all earthly creatures of the nether world were covered by the flood in Noahs time; and the waters were uppermoſt as being moſt fit and ready for the future generation: for the thicker part was moſt meet to concur to the making of ſolid creatures below, and the thinner moſt eaſily rarified into aire, which was to be above, and to fill up the ſpace from the earth upward, to the place of the loweſt Planet, and (as ſome think) to that alſo of the fixed Stars; for they hold, that the Planets move in the air, as fiſhes in the water.

V.3. *God ſaid*] God is ſaid by his Word to make not only the light but the whole world, Heb.11.3. Not that he did uſe any articulate or audible ſpeech, as we do; for ſo he ſaid not, becauſe he is a pure Spirit, and not a bodily ſubſtance, as we are: but to note, firſt, the facility of the work to him, who could make it without any toyle at all; as eaſily, as quickly, as a word may be ſpoken, Pſal.33.9. Secondly, the Authority of the Work-maſter over the creature, Pſal.105.34. as a King over his ſubject, according to that of Solomon, *Where the word of a King is, there is power*, Eccleſ.8.4. and to that of the Centurion, Mat.8.9. but with a ſupereminent degree of vigour above all created Agents; for, *he calleth the things that be not as though they were*, Rom.4.17. and by this call he giveth them a being, which before had none, and can reſtore the being which before they had, and for the preſent have not, as Joh.11.43. Thirdly, the words, *God ſaid*, import a potent efficacy, or an efficacious decree for the preſent exiſtence of the work. Fourthly they intimate the liberty of the Creator (for they that are endowed with the faculty of ſpeech, do exerciſe it without conſtraint, or natural neceſſity) who made the world by his own free-will, and not by a neceſſary emanation of Power from his divine nature, (as ſome Naturaliſts have thought, and thence have inſerted the eternity of the World againſt the truth of Scripture and the light of reaſon.)

light] This light was not any ſhining upon the nether world from the Heaven called *Empyreum*, (the higheſt and moſt glorious place of the bleſſed) which many have conceived to be made firſt of all the creatures, and to be underſtood by *heaven* in the firſt verſe of this Chapter; for (beſides that, that interpretation is not ſo probable as the interpretation upon the firſt verſe) that heaven in their conceit (who underſtand this light to be derived from it) was made before the dark lump of the firſt matter. Secondly, neither was it the element of fire, (for if there be ſuch an element, which ſome confidently deny, and ſome affirm to be placed under the Orb of the Moon) it is more like it was made not the firſt, but the ſecond day with the Firmament. Thirdly, neither was it the light of the Sun, or the Moon, or Stars: for this light was made the firſt day verſ 5. and they had not any diſtinct being, or appearing until the fourth day. ver.19. Fourthly, but it was a bright quality immediately created by God, and (not as the Papiſts pretend, an accident without a ſubject) but inherent in ſome meet ſubject, as the light of the Pillar of fire, Exod.13 21. and of the bright cloud, Matth.17.5. Fifthly, or it might be ſome extraordinary brightneſſe on the upper part of the waters, receiving and reflecting light like a looking-glaſs, for which purpoſe that Element hath a fitneſſe above any other.

Ver.4. *God ſaw*] This is often after mentioned, as verſ.10,18,21, 25,31. and is alwayes to be underſtood, as a condeſcending in phraſe and expreſſion to the manner of men, who when they have effected or obtained, or obſerved any good thing, upon ſight or experience, approve the profit of it, which God knew well enough without ſight; for that is properly a ſenſitive and corporal faculty, which is not in God, being a pure Spirit; and before the creature was made, he knew the

goodneſs

goodneſſe of it, as well as afterward; therefore God uſing this dialect (formally) humane when he ſpeaketh of himſelf, meant to ſhew us, how uſeful and acceptable light and other creatures are; and hereby alſo he ratified their uſefulneſs to the good of others, eſpecially of man.

divided] The light is divided, or ſeparated from the darkneſſe, not in name only, as Abenezra thinks, but by a natural repugnancy between them, ſo that they have no communion together, 2 Cor. 6.14. but where the one is, the other cannot be, (at leaſt in an eminent degree; in a remiſs they may be for a while at leaſt, as in the morning and evening twilight) for they drive out, and ſucceed each other, and make night and day in ſeveral parts of the world by alternate turns: ſo it was by the motion of this new created light, which carried about by the vigour of that Spirit (which moved upon the face of the waters) from one part of the world to the other, made the diſtinction and meaſure of the three firſt dayes, as the revolution of the Sun hath done ever ſince. What became of it when the other lights, Sun, Moon and Stars were made, is uncertain. God might incorporate it into the body of ſome of thoſe ſetled Lights, or otherwiſe diſpoſe of it, as his wiſdom thought moſt meet; though how in particular, Gods Word hath no where revealed, nor may humane wit preſume to reſolve.

V.5. *God called*] Or, decreed it to be ſo called: for contrary things muſt be called by contrary names, Iſai.5.20.

the light, Day] The word *Day*, in the former part of the verſe, noteth the day artificial from morning till night, Exod. 16. 12, 13. which is the time of light, meaſured out to twelve houres, Joh.11.9. Matth.20.3,6. which were not more nor fewer, but longer or ſhorter according to the different proportion of the days in Summer and Winter: the firſt began with the Sun-riſing, and the laſt ended with the Sun-ſetting; which diviſion was in uſe, not only with the Jewes, but with the Romanes, *Cal. Rhodig. lib.2. Antiq. Lection, chap.9.* but in the latter part of the verſe, the word *Day*, is taken for the day natural, conſiſting of twenty four houres, which is meaſured moſt uſually from the Sun-riſing to the Sun-riſing; or, from the Sun-ſetting to the Sun-ſetting: for the uſe of the word *Day* in this ſenſe, compare Exod.12.29 with Numb.3,13. & 8.17.

the firſt day] In the Hebrew, *it is one day* in number, not expreſly the firſt in order; the like expreſſion we find Gen. 8.5. Numb. 29. 1. and it is followed in the Greek, Matth. 28.1. Joh.20,1. 1 Cor.16.2. This firſt day conſiſting of twenty four hours had (as ſome think) for the firſt half of it the precedent darkneſſe, and for the other the light newly created: the night they take to be meant by evening a part of it, and the day by the morning, which is part of it alſo: and according to this the Sabbath, (being as large a day as any of the reſt, and ſo containing twenty four houres) is meaſured from even to even, Levit. 23.32. the Romans, and other Weſtern Nations, reckon the twenty four hours from mid-night to mid-night; the Egyptians contrariwiſe from mid-day to mid-day. Yet it may be with good probability, thought that at the firſt (according to the Chaldean account, which is quite contrary to that of the Jewes fore-cited, meaſuring the day from Sun-riſing to Sun-riſing) the day natural began with the light: for Even is the declining light of the fore-going day; and the Morning may as well be called the end of the night paſt, as the beginning of the day following: and ſo divers of the Learned by the *Evening* underſtand the day, as the end thereof, and by *Morning* the night, at which time it is at an end: for denominations are many times taken from the end, becauſe thereby the thing is made complete; ſo the whole week is called by the name, *Sabbath*, Levit. 23.15. and Luke 18.12. becauſe with it the week is wholy made up and fully finiſhed.

V.6. ***Firmament***] The word in Hebrew is *Rakiah*, of the maſculine Gender without a plural number, and it ſignifieth a thing ſpread out, or extended like a Curtain, Iſai.40.22. Pſal. 104. 2. Or, like melted metals, which (though with heat they become *as like water* in ſoftneſſe, moiſtneſſe and fluid motion, (whereby they ſpread abroad, (if they be not bounded by ſome other thing) *as they are unlike water* in its coldneſſe, do ſettle in a firm ſolidity, when the heat is ſpent: Or like metals that are beaten out into bredth and length by the hammer; in that ſenſe the word ***Firmament***, may be attributed to the Orbs of the Stars and Planets, which may therefore be called *the firmament*, if not for ſuch a ſolid firmneſs, as is in metals, yet in regard of their durable natures, not ſubject to corruption, as inferiour bodies are, until the final diſſolution of the world, 2 Pet.3.12. But the word, *Rakiah*, ſignifieth properly and immediately an expanſion, or ſpreading out: and the word ***Firmament***, is anſwerable to the Greek word *Stereoma*, which importeth firmneſſe, rather then to the Hebrew word *Rakiah* which ſignifieth expanſion, extenſion or ſpreading out: and therefore though the earth in regard of its firmneſſe and ſtability, might be called, ***Firmament***, the word *Rakiah* is applyed unto it, not in reſpect of its firmeneſſe or ſtabilitie, but in reſpect of its extention or ſpreading out, Iſai.42.5 and 44.24. for which cauſe it may be alſo applyed to the Region of the Aire, as in this place; though elſewhere ſuch an acceptation or application of it, be not very obvious in, the Scriptures.

V.7. *Which were*] In the Hebrew there is neither *were*, nor *are* but thus. [*the waters which under the Firmament, from the waters which above the firmament*] but if a word be put in for the ſupplement to the ſenſe, it ſhould be rather *are* then *were*; for to ſay, *were above*, preſuppoſeth the diviſion made already, whereas this *out-ſpread thing*, called *firmament*, was made that they might be divided; and by it was the diviſion made: So that according to the ſenſe of the place (though the Original will bear both readings alike) the words ſhould be read thus, *The waters which are under the firmament, from the waters which are above the firmament*; meaning by the firmament, the over-ſpread air from the earth to the clouds; and by the waters above it, the rain bound up in clouds, Job 26.8. Pſal.18.11.

V.8. *Heaven*] That is, the Region of the Aire, and all that is above us, which is called by the name of *Heaven*; as firſt, *the fowles of heaven*, ver.30 of this chap. and Pſal.79.2. Secondly, *the clouds of heaven*, Pſal.147.8. Matth.24.30. to which properly belongeth the word *Shamajim* in this ver. ſignifying *there waters*, for *the clouds powr out waters*, Pſal.77,17. Thirdly, and *the ſtars of heaven*, Gen.22.7 And fourthly, that which is above all theſe, the place of eternal happineſſe, called, *Paradiſe*, and the *third Heaven*, 2 Cor.12.2. (reckoning the whole region of the air to the Moon, for the firſt heaven; and from thence to the higheſt Stars incluſively, for the ſecond) called by Solomon, *the heaven of heavens*, 1 King.8.27. and by a greater then Solomon, our bleſſed Saviour, *his Fathers houſe*, Joh.14.2.

V 9. *Gathered*] Or, *flow together*: The Hebrew word, *Jikkavu*, derived from *Kavah*, importing *expectation*, notes a fit place for their reception, as if it were ſo ready for them, as to expect their coming thither and (according to its affinity with the conjugate word *Kau*, which ſignifieth a *line*) it noteth the natural diſpoſition of the waters to run to it (as by a ſtrait line) the next way. See Pſal.33.7.

one place] Their place may be called *one*, in reſpect of their principal gathering together in the Sea, which is as a main body (in compariſon whereof, other waters are but as arms or limbs) whence they run and whither they have their recourſe again, Eccleſ.1 7. as God directeth their motion, and ſetteth their bounds, Job 38.8,10,11. Pſal.104. 8,9,10. Prov.8.28. Jer 5.22.

dry land appear] For before it was for the moſt part covered with waters: it is like the earth at this time was, as 2 Pet.3.5. *ſtanding out of the water, and in the water*: part out of it, and the greateſt part under it, yet ſome part out of it, and above it; for there was a diſtance and diviſion betwixt the upper waters in the clouds, and thoſe below, which could not be at this time, if the whole earth were wholly covered; for there are ſome hills (as ſome ſay) higher then ſome rainy clouds, unleſſe we ſay, that hils had not their eminent exiſtence until the earth was wholy uncovered; but ſo the ſaying of Peter is not ſo fairly cleared. See An.on c.7.v.20.

V.10. *Earth*] Though the earth be firme and ſtable in it ſelf, yet ſome derive the Hebrew word *Erets* from *ruts*, which ſignifieth to *run*, becauſe being made dry, it was meet for living creatures to run upon it: ſome derive it from *Ratſon*, ſignifying *good pleaſure*; and ſo it importeth, that not by any natural neceſſity or operation was this ſeparation made, but by Gods free will and good pleaſure to make both elements more beneficial and pleaſant to the creatures of ſeveral kinds.

Seas] The word here firſt brought in in the plural number (as it is elſewhere) is uſed many times alſo in the ſingular, as Gen.12.7. Hoſ. 11.10. Mic.7.12. Pſal.8.10. (where alſo it is uſed in the plural number) and though in every place where there is water, if it be but a baſon-ful, there be a collection of waters, which is made up of many drops, as one loaf of many graines; yet it is applyed only, or for the moſt part, to a copious collection of waters. And it may well be uſed in the plural nnmber, becauſe of the plurality of ſignifications, natural, artificial, and figurative: Natural, as for the ſeveral ſorts of ſeas, the *great ſea*, Joſh.23.4. or Mediterranean ſea, called alſo the occidental or Weſtern ſea; becauſe in reſpect of Jeruſalem, that ſea is weſtward; the *Red Sea*, called *Mare Suph*, or the ſedgie ſea through which the Iſraelites paſſed, and in which the Egyptians were after drowned, Exod. 14. 22. 26,27. the *Salt Sea*, Numb.34.3,12, called by Joſephus, the Lake *Aſphaltis*, or *Aſphaltites*, whereof he makes a memorable and admirable deſcription, in his ſtory of the Wars of the Jewes, l.5.c.5. the *Sea Chinnereth*, Numb.34.11. called uſually, the *Lake of Genneſereth*, Luke 5.1. and the *Sea of Galilee*, and *of Tiberias*, John 6.1. which (as Pliny meaſureth it) is ſixteen miles long, and ſix miles broad, *Nat.Hiſt.lib. 5.cap.*15. And there is a plurality of ſeas yet further varied according to the Countries on which they border, as the Arabian, Perſian, Spaniſh, Britiſh Sea, &c.

Again, the word is applyed to an artificial collection of waters; for that great braſen veſſel, 1 Kin.7.26. was called a *Sea*, 2 Chron.4 6. for the hugeneſs thereof *Joſeph. Antiq.l.8 c 2.* It was made (ſaith he) after the manner of an Hemiſphere, or half Globe; and it was ten cubits broad from the one brim to the other, 1 Kin.7.23. and an hand-bredth thick, and five cubits high, 2 Chron.4.2. wherein the Prieſts were to waſh themſelves, 2 Chron.4 6.

Laſtly, By a figure, a multitude of men meeting together as drops in the ſea, is called a *Sea*, Jer.51.42. and by *waters* according to the interpretation of the Spirit, are ſometimes underſtood, *multitudes Nations* and *Tongues*, Revel.17.15. But that acceptation which is proper to this place, is neither figurative nor artificial, but natural; natural in reſpect of the condition of the creature ſince the Creation, but miraculous and divine, in reſpect of the firſt ſeparation of the waters from the earth and the collection of them into ſeas.

God ſaw] The ſeparation of waters was but begun the ſecond day, but perfected on this third day: wherefore the approbation is not mentioned in the concluſion of the ſecond dayes work, but reſerved till now, that it was perfectly made. So God made the out-ſpread thing called the *Firmament* the ſecond day, verſ.6.8. but he adjourned and put off the approbation of the work till the fourth day, when it was made perfect by addition of the Sun,Moon and Stars,from ver. 14. to verſ. 19.

Ver.12. *Brought forth*] There was both a kindly Spring in the growing of Graſs, and Herbs, and Trees, and a mature Autumne in ripe and perfect fruits, as appears Chap.3.6. though yet the earth received neither warmth, or any other influence from Sun, or Moone, or Stars, for yet they were not made; which ſheweth that Gods power depends not upon any means, but all means upon it: ſo that the godly, though they have no pawne of precedent proviſion, nor any ſurety of the aſſiſtance of the Creatures for future increaſe, may confidently rely upon his promiſe for neceſſary ſupply, Pſal.37.19. *Hab.*3.17,18.

whoſe ſeed was in it ſelf] That is,either in the root, or in the fruit, or in the leaf,or in the branch,or in the bud; ſo that it hath a vertue to bring forth its like for the conſervation of the kind, without borrowing of any help from conjunction with any creature, as in the mixture of male and female; which difference of ſex, in propriety of ſpeech,is not in Plants, but in living Creatures only.

God ſaw that] This ſentence is often repeated,as verſ.4, 10, 18,21, 25,31. to make a deep impreſſion in mens minds of the goodneſſe of the Maker, and of the Creatures made for the glory of God,and the benefit of man; and to note, that they prove bad only by ſin, and unto ſinners: yet by the goodneſs of God,and his mercy in Chriſt, (in whom the Elect have a right reſtored to the things created, 1 Cor.3. 21, 22, 23.) even the worſt ſort of them may be of good uſe,for poiſon may be ſo tempered as to be turned into Medicine, (and to ſome Creatures poiſonous herbs and plants yeild ſome nouriſhment) for recovery of health to man-kind, whether good or bad,though not for the bad, but for the godlies ſake.

V. 4.*Let there be lights*] In the Hebrew,the Verb is of the ſingular number, the Noun of the Plural: So alſo Exod.8.17. So *there were lice*; in the Hebrew,*There was lice*,Lat. *fuit pediculi*: the like Enallage of number elſwhere.

to divide the day from the night] Heb. *to divide between the day, and between the night.* By *day* is meant the artificial day, from the Sunriſing to the going down of it; though in the concluding approbation of each dayes work,be but for a day natural conſiſting of twenty four hours.

ſignes] Of the weather; as the Sunne when it ſetteth with a red skie, fore-ſheweth a fair day to follow, Matth.16.2. and the Moone, according to the variety of its colour and figure, ſignifieth a difference of weather; and both of them by their Eclipſes betoken the temper of the enſuing ſeaſon, at leaſt for ſome natural qualities and events; and ſtars ſhining clear in winter ſignifie froſts. *Plin.Nat.Hiſt.lib.*18.*cap*, 35. By their *natural* and *ordinary* operation, and by an *extraordinary* and *ſupernatural*, ſometimes they import terrible Comminations to the nether world, as Luke 21. verſe 25, 26. Acts 2. 19, 20. whereas the wicked throughout the world, Pſal.65.8. not the godly, Jer.10.2. Luke 21.28. may be afraid; which yet giveth no warrant to the preſumption of Prognoſticators, or judiciary Aſtrologers to foretel the fortunes of men, or fates of Civil States by the Stars; or to make any prediction of any other ſupernatural events from the face of the heavens, or the impreſſion of the Planets, or from the temper, figure, colour, or poſture of the Celeſtial Bodies; for ſuch Arts of Divination are condemned by the Word of God,Deut.18, 10. Iſai.47.10.

and for ſeaſons] Chiefly thoſe ſpecified, Gen. ~~8.22. but withal~~ they conduce for diſtinction of times,when to work, and when to reſt; when to ſow, and when to plant, and prune, and reap; and when to do other affairs with beſt conveniency and advantage, both for *Natural* and *Civil* good; and they ſerved alſo for the difference of ſacred ſeaſons; as for the Sabbath, the Feaſt of Pentecoſt, New Moons,&c.

V.16. *Two great Lights*] To wit, the *Sun* and the *Moon*; the Sun great indeed,for it is one hundred ſixty and ſix times greater then the Earth (as Aſtronomers reſolve, though rather upon probable conjecture then any certain demonſtration.) Amongſt the Celeſtial Lights the Moon in appearance ſeems the greateſt next the Sun, and is called *a great Light*, as the Sun is (without any difference) when it is thirty nine times leſſe then the Earth, and is the leaſt but one (that is Mercury) of all the Planets, and of far narrower compaſſe then the fixed Stars, for ſome of them, as Aſtronomers affirme, are an hundred and ſeven times greater then the earth, though they ſeem much leſſe; Neverthleſſe the Moon being the loweſt of theſe ſhining Bodies, and ſo neerer to the earth, as it appeareth to be bigger in quantity, ſo it miniſtreth more light to mans uſe, then any of the ſingle Stars of the greateſt magnitude, yea, then all of them together, when it is at the full;yet this fulneſſe of light, is, for a great part of it, but a borrowed brightneſs from the body of the Sun,which the Moon receiveth and reflecteth like a Looking-glaſs.

To rule] The Sun, Moon, and Stars, by their motions, light and influences under God, Jer 31.35. ſerve much, not only for diſtinction of times, and for qualification of the Creatures for natural operations, (whereof ſee Deut.33-14. Hoſ.2.21. Job 38.31) but for ordering of Civil and Eccleſiaſtical matters with moſt conveniency, both for the doing and forbearing of them: In this rule, their commiſſion and power depends upon the Almighties pleaſure; for when he will have it ſo,*the Moon ſhall not give her light,and the Stars ſhall fall from heaven*, Matth.24 29. See alſo Joel 2.31. Act.2.20.

V.17. *God ſet them*] He did not firſt create them, and after place them there, as he made man out of Paradiſe, and afterwards put him into it, Chap.2. Verſ.15. but made and placed them both at once; as it is ſaid of the ſoul, that it is at the ſame time created and infuſed, infuſed and created.

V.18. *To divide*] The time betwixt light and darkneſs, by their preſence and with drawment; and by alternate courſe or turnes to make their diſtinction betwixt night, which without light is dark; and the day,when the light baniſheth darkneſs, into the other Hemiſphere,or part of the world.

V.20 *Moving Creature*] Heb.*Creeping thing.* The fiſhes are called *creeping things*, (for ſo the Original word, *Sherets* importeth) becauſe as creeping things on the earth move with their bellies cloſe to the Element they live on, ſo do fiſhes in the water. The difference betwixt creeping and going creatures is properly in the feet, though if they be ſuch ſhort feet as bring their breſts or bellies neer the ground,they are ſaid to creep, (as a Lizard or Neut; and ſo we ſay of ſome other Creatures,whoſe legs do lift them up but a little way above the ground they go on;) now becauſe commonly ſuch things as creep do move but ſlowly, and fiſhes move very ſwiftly in the water; we commonly call their motion not creeping, but ſwimming, rather according to what we perceive by ſenſe, then what the Original word doth ſignifie. There are ſome ſwimming Creatures called *amphibia*, that have their abode partly on the Land, partly on the water, as the Crocodile,and the fiſh called the Sea-horſe; but though they have feet and uſe them on the land, yet in the water they move with their bellies on the water, and uſe their feet but as Oares to ſwim withal, as do Swans and ſuch like. There be many other kinds of creeping things of which, ſee Annot on ver.24.

V.21. *And every winged fowl*] According to our Tranſlation,and the Vulgar Latine, the fowles and fiſhes ſeeme to have had the ſame Original, ver.20. & 22. and indeed it is probable they were rather made the fifth day with the fiſhes, then the ſixth with the beaſts, becauſe the fowles and fiſhes are thrice mentioned in the fifth dayes work together, and no mention of the making them on the ſixth day among the beaſts; and though they be brought in among the beaſts, Chap 2.19. it is but occaſionally, to wit, that they might be named by *Adam*, as the fiſhes were not: But yet it may be they were made rather of the earth then of the water, though they were made the fifth day, becauſe it is ſaid, *Let fowles multiply in the earth*, ver.22 of this Chapter; and though ſome of them live much in the water,and of what they get out of the water, the moſt of them flying in the air, have their conſiſtence upon the earth, or ſome ſolid body reſting upon the earth. And yet there may be a third opinion as probable as either of the former, which is, that the fowles, as they live, ſo they were formed in the aire, and of it, other elements neceſſary to conſtitute mixt bodies (by divine Power) being tempered with it. Of which three opinions there is none either demonſtratively true, or dangerouſly falſe,if untrue.

created] To *create* in property of ſpeech (as is noted before in the Annot.on ver.1.) is to make a thing out of meer nothing, as the word *Bara* is uſed ver.1. The ſame word is uſed of the making of Whales though they had their being from precedent matter,becauſe that matter was originally nothing; and ſuch as it was, ſo unapt for ſuch a work, that without an infinite creating power it could never have been formed into a Whale.

great Whales] The Hebrew word *Tanninim*, rendred *Whales*, is taken in general for all great creatures,whether of the earth,or of the water; *Plin.Nat Hiſt.lib* 32.*cap*.11. writes that there are one hundred ſeventy ſix kinds that live in the watery region, and he ſetteth them down in an Alphabetical order,among which the Whales are the greateſt, being like moving Mountains in the Seas; for ſome of them,(as he giveth in the meaſure in the ſame Book, and the firſt Chapter) are ſix hundred foot long, and three hundred ſixty foot broad; they may then well be called *great Whales*, as the Sun and Moon, *great lights*, ver.16. yet as great as they were, they could not make themſelves,no more then the little Gnat or Piſmire could give a being to it ſelf. Of this creature much is ſaid in the Book of Job under the name of *Leviathan*, ſo is he called Chap.41. which name in the Original is a compound of two words,*Lavah*, which is to *couple*, and *Thabnin*, a Serpent or Dragon; becauſe by his bigneſſe he ſeems not one ſingle creature, but a coupling of divers together; or becauſe his ſcales are cloſed, or ſtraitly compacted together.

fowl] See the firſt Annot.on ver.20.

V.22 *Bleſſed*] That is, by the vertue of his Word he gave them power to ingender, beget, and bring forth their like in kind; for that is a bleſſing,Gen.8.17 and 9.1. and 24.60. Pſal.127.4,5. & 128.3 and therefore,(as ſome obſerve)God is not ſaid to bleſſe the Sun, or Moon, or Stars, or any other Creature that hath not life, becauſe they are not to increaſe and multiply like living creatures, which were made male and female for that purpoſe: This bleſſing of the fiſhes and fowles is not ſo expreſly mentioned as conferred upon the beaſts of the earth, nor omitted concerning them,becauſe (as ſome Jewes imagine) the Serpent is among them; but premiſed in the former bleſſing, or preſuppoſed in the difference of Sexe, whereby they multiply, which is their bleſſing.

V.24 *Earth bring forth*] This bringing forth was meerly miraculous, and ſo extraordinary, that the like was never after this time; God having ever ſince ſet the Creatures, which have difference of ſexe in a regular way of multiplication of their kind of procreation. How many of each ſort of fiſhes, fowles or beaſts, were formed at the firſt, and whether in the like number wherein they were received and reſerved in the Ark, Gen.7.2. God hath not revealed in his Word, and what he is not pleaſed to teach in ſuch points, we muſt not be curious to learn, much leſs peremptorily take upon us to reſolve.

living creature] The Creatures now made in the general are living Creatures, and are diſtinguiſhed into two kinds, *going* and *creeping things*; the going again are of two ſorts, *Cattel* and *the beaſts of the earth*; the word for *Cattel* in the Original is *Behemah*, which in the general acceptation may ſignifie any living creature, eſpecially great, wild or tame; and in particular, ſome take it for the greater ſort of beaſts, and therefore render it in the plural number by *Pecora*: and ſome for the leſſer ſort, and tranſlate it by *Pecudes*: But the moſt underſtand by it ſuch as are uſeful to man, either for his food or cloathing drawing, or burden-bearing, and therefore in Latine have their name from *help*, for the word is *Jumentum*, as it were *Juvamentum*: and *Hhajiah*, which is rendred *beaſt*, when it is put in the ſame ſentence with *Behemah*, it is taken (as ſome learned Hebrewes obſerve) for a wild beaſt, ſuch a one as *Jacob* thought had devoured *Joſeph*, Gen.37.20.

creeping things] Some creeping things had their original from the waters, ver.20. ſome from the earth, as here; and though now ſome of them be generated by corruption, all of them had their firſt original by creation, at leaſt the principal kinds of them: and for others, they might ſince be multiplied ſeveral ways, yet by vertue of the principles of the firſt production or creation of all things. And though many of them may ſeem to be of little or no uſe, yet they ſerve by compariſon to ſet forth the excellency of other Creatures, and to ſhew the power of God as well as the greateſt; by them was God much glorified in the miraculous conteſtation betwixt Moſes and the Enchanters of Egypt, Exod.8.19. and in his judgement upon the Egyptians, and upon other wicked perſons, who are ſometimes devoured by crawling and contemptible vermin; ſo was *Pherecydes. Ælian.Var.Hiſt.lib.5.cap.*28 See alſo *Plutarch* in the life of *Sylla*.

V.26. *Let us make*] This is ſpoken after the manner of men, as by way of deliberation and advice for a work of great weight and moment: but beſides, this word of plurality [*us*] may intimate the *Trinity*, diſtinctly noted in the firſt Epiſtle of John, Chap.5.7. In this manner (that is, plurally) God ſpeaketh of himſelf four times in Scripture, as beſides this place, of this Book, Chap.3.22. and Chap.11.7 and Iſai.6.8. and in divers of them, not by way of deliberation or advice, (as here) but ſo as to mind us of the myſtery of the three Perſons in one Godhead; and in this place God the Father ſeemeth to ſpeak as communicating by way of conſultation with God the Son, and God the Holy Ghoſt, concerning the creation of man. See Annot. the ſecond on ver.1. of this Chapter.

make man] Man is made on the laſt of Gods work-dayes, and the laſt work of that day; and as the laſt, ſo the beſt: what is expreſly mentioned, as part of the firſt dayes work, was moſt imperfect, not that God increaſed in skill by continuance in working, nor that he could not have wrought up his handy-work to perfection the firſt moment of Creation; but he meant by his example to teach us both patience in the expectation of proficiency, and diligence and perſeverance to bring it on by degrees, from good to better, and beſt of all; and withal he ſhewed his fatherly beneficence and providence to his eldeſt ſon Adam, Luke 3.laſt, in furniſhing the world, and making all things ready for his entertainment before he put him into it.

man] The word *Adam*, (put for man in the Hebrew, ſtanding for the whole ſpecies of mankind, as Chap 9 6.) ſignifieth (as Joſephus rendreth it) *Ruddy*, and he giveth this reaſon of that name, Becauſe (ſaith he) he was made of earth, tempered with red or yellow: for the earth which is Elementary, is of that colour, *Joſeph. Antiq. lib.*1. *cap.*2. This name is given by God to man, Gen.5.2. rather then to other creatures, though they were of earth alſo, becauſe he was in danger of pride by his preheminence, and becauſe he was capable (as they were not) of an humble and holy conſideration of his mean Original, being made of that Element on which every creature may ſet his foot, and lay his dung.

Image] Chap.5.1. & 9.6. 1 Cor.11.7. Col.3.10. The Image of God in man conſiſted not in any bodily ſhape, (as ſome hereticks have thought, and ſome ſimple people too eaſily believe; which errour is nouriſhed by Popiſh pictures of God, ſet forth in the reſemblance of man, contrary to Deut. 4.15,16) but in the nature of the ſoul, as it is a ſpiritual and immortal ſubſtance, and endued with three faculties underſtanding, will, and memory, as the Deity hath three Perſons, Father, Son, and Holy Ghoſt; and in the now ſupernatural endowments of divine knowledge, righteouſneſſe and true holineſſe, Eccleſ.7 29. Epheſ.4. ver. 24. and laſtly, in authority and government of the creatures, in which reſpect are Governors chiefly called Gods, Exod.22.28.

likeneſſe] *Image* and *likeneſſe* are not two divers things, but the ſame more fully and clearly expreſſed in two words then in one; and that after the Hebrew manner in two Subſtantives, whereof the one is of an Adjective conſtruction. So, *Let us make man after our own image after our likeneſſe*, is in effect thus much, Let us make man after our Image, very like unto us: the like Hebraiſme may be obſerved, in Jer.29.11.

Let them] The word *man*, or, the Hebrew *Adam*, taken not perſonally or individually for one ſingle perſon, but collectively in this verſe comprehendeth both male and female of mankind: and ſo it may well be ſaid, not *let him*, but *let them* have dominion; which if it be conſidered negatively, as not extended to the ruling of the Ayr, Meteors, or Stars above him, (for he hath no power at all over them) it may admoniſh him of reverence and obedience to his Maker, to whoſe power and government alone they are reſerved, and ſo are not ſubject unto man, but (are as fellow-ſubjects) unto God.

Dominion] The Dominion which man had over all the creatures (the Fiſhes, even the great Whales and Fowles not accepted) was at firſt like that which the Centurion ſaith of his military Command over his ſouldiers, Luke 7.8. For they were obedient to him with readineſſe and reverence, ready to come or go at his command; but this obedience to man was forfeited by his diſobedience to God; and mans rebellion againſt his Maker is puniſhed with the creatures rebellion againſt him, even to his ruine, Ezek.14.21. Though here be no mention of Dominion among mankind over one another, but only over the other creatures, yet it is moſt like that Parents ſhould have authority over their children, which as it would have been exerciſed without any rigour, ſo it would have been obeyed without repining, or grudging. Of the Dominion of man over the ceeatures, ſee farther Annot. on Gen 9.2.

V.27. *Male and female*] Mat.19.4. Mark 10.6. Not at once, or in one perſon, but ſeverally; that is, though he united them in participation of his image, he diſtinguiſhed them into two ſexes, male and female, for the increaſe of their kind: their conformity in participation of Gods Image, is clearly manifeſt by many particulars, for in moſt of the reſpects fore-mentioned, Annot.3. in ver.26. the Image of God is equally communicated to them both, and Eve was ſo like to Adam (except the difference of ſexe which is no part of the divine Image) in the particulars fore-mentioned, that in them, as ſhe was made after the image of Adam, ſhe was alſo made after the image of God: as if one meaſure be made according to the ſtandard, an hundred made according to that, agree with the ſtandard as well as it.

V.28. *Be fruitful*] Theſe words are rather a benediction, as ver. 22. then an injunction for procreation; yet that alſo, ſo far as man was bound to do his part for multiplication of mankind: how far this agreeth to the condition of man ſince his fall into ſin, may be gathered by the words of our Saviour, Mat.19.10,11. and of the Apoſtle, 1 Cor.8.9, whereby all are allowed, and thoſe neceſſarily required to marry, (who have not the gift to continue in chaſtity without that remedy) whether they be Civil or Eccleſiaſtical perſons, ſince the difference of callings makes no difference of natural inclinations; and that *marriage is honourable in all*, Heb.13 4. without diſtinction or exception.

ſubdue it] Not by a conqueſt, as if it were rebellious from its creation; but by *ſubduing* is meant a keeping of it in a ſtate of ſubjection and ſervice to man, as if he had gotten the maſtery of it by force, Jer.34.11.

V.29. *Bearing Seed*] See Annot. on ver.12. Whether there were any fleſh eaten by the Fathers before the Flood or no, See Annot. on Gen.9.3.

V.30. *And to every beaſt of the earth*] Pſal.104 14. Though now divers ſorts both of beaſts and birds do live on fleſh, ſo as it ſeems natural to them, yet at the firſt it is probable there was no ſuch antipathy betwixt the creatures, nor ſuch an appetite to devour one another, as ſince the fall, which cauſed not only a falling out betwixt God and man, but betwixt man and man, man and the creatures, one creature and another; and the ſame creatures which now live upon fleſh, are obſerved in want of it, to feed on figs and cheſnuts, as *Aug.* ſheweth, *De Civ. Dei. lib.*15. Chap. laſt; and no doubt in the like defect they might, and do make uſe of other things which grow out of the earth, which in the beginning, before ſin had brought a curſe upon the creatures, were both more nutritive, and more delightful to the appetite of every creature, ſo they needed not to deſire any other diet.

V.31. *Very good*] Every particular creature was good, taken by it ſelf; *good* as from God; for as from his mouth proceedeth not evil and good, Lam.3.38. ſo from his hand proceedeth no evil at all, either of ſin or of pain, but good only, though ſince the corruption, the evil of pain be his work, Amos 3.6. as the evil of ſin was mans, Eccleſ.7.29. Secondly, Good in their qualities and effects, without any either guilt or hurt: But now taken all together, they are very *good*; and very good, becauſe their goodneſſe is diffuſive, and mutually communicated all over the world: and the more good, becauſe man, the moſt excellent of all Gods viſible works, was made, who only among them knowes the goodneſſe of the other creatures, and how to make good uſe of them all: and without knowledge and uſe they could not be ſo good either in eſtimation or in deed, as with them both: and God might call them *good*, and *very good*, becauſe of his own complacency in the creatures, Pſal.104.31.

In all this Hiſtory of the Creation, there is no mention of the creation of Angels, whence ſome have ſuppoſed them to be eternal; but againſt that may be alledged, Col.1.16,17. Some, that though they had a beginning, yet it was long before the Creation recorded in this Chapter; but in the ſame place of the Apoſtle, *all things in heaven and in earth, viſible and inviſible*, are wrapped up in one Original, and that diſtinguiſhed from the eternal duration of the Creator, *who was before all things, and by whom all things conſiſt*; and this according to the judgement of the foundeſt Divines in all ages. For the time of their making, this is certain, they were made before man fell; but on what day is uncertain, whether the firſt day with the higheſt heavens, (as ſome conceive: ſee Annot. laſt, on ver.1. of this Chap.) or the ſecond day (as others think) when the Firmament was made, by which they underſtand all the three heavens, whereof one is the habitation of Angels: or the fourth day, when ſome hold, that as the viſible heavens were garniſhed with Stars, ſo the inviſible were furniſhed with Angels; which might be the more probable, but that it ſeems the Angels were made before the ſtars; for, *the Sons of God*, by which are meant the Angels, are ſaid to ſhout for joy, at the firſt appearing of the morning ſtars, Job 38.7. In this diverſity of opinions for the time of the Creation, we conceive, that in the ſix dayes ſpace, and before the laſt day, there is no error of danger, which way ſoever we take it. If it be asked, why their creation was not more punctually expreſſed? the anſwer may be, not as commonly it is, that the Jewes were too dull to be informed of ſpiritual beings, for the myſtery of the Trinity is divers times inſinuated in this Book of *Geneſis*, and Cherubims are mentioned, Chap.3.24. and afterwards we read of Angels, Gen.19 1,15. and Chap 28.12. and 32.1. But becauſe this firſt Hiſtory was purpoſely and principally for information concerning the viſible world, the inviſible whereof we know but in part, being reſerved for the knowledg of a better life, 1 Cor. 13.9.

CHAP. II.

Verſ. 1. Thus the Heaven] This verſe might more fitly have been made the cloſe of the precedent Chapter, then the beginning of the preſent: for it ſummarily containeth what is particularly ſet downe in the firſt Chapter; as alſo that (all Gods ſpecifical works finiſhed on the ſixth day) he reſted on the ſeventh. The like inconvenient diviſion of Chapters may be obſerved betwixt 1 Cor.12. and ch.13. where the laſt verſe of the 12 Chap. might well have been made the firſt of the 13. and the laſt verſe of Acts 21 the firſt of Acts 22. Which incongruity is not to be charged upon the Word of God, which originally was not ſo divided into chapters and verſes, as now it is both in the Greek and Hebrew Text; and in the Tranſlations out of them.

all the hoſte of them] Pſal 33.6. All the creatures in heaven and on earth, in number, order, power, and ſervice are unto God, and under God that made them, as a great Hoſte and Army of ſouldiers under a General, Iſai.40.26. & 45.12. and of this Hoſte the Angels are a chief part; as Gen.32.1,2. Numb.22.31. Joſh.5.13. 2 Kings 19.35. Mat. 26.53. and the weakeſt kind of all his works (if muſtered to war by his command) will make a puiſſant Army, and will prevail againſt the proudeſt Tyrant. See Exod.8. And in ſuch ſervice the inanimate creatures (thoſe which have no life) upon an impreſſion of his power and pleaſure, will do the Office of valiant Warriours. See Judg.5.20.

V.2. *On the ſeventh*] Not incluſively, or including the ſeventh day among the number of work-dayes; but excluſively as ending, or having ended all his works on the ſix dayes, and then beginning his ceſſation on the ſeventh; which was not out of wearineſſe to work any more; for, *he giveth power to the faint, and to them that have no might, he increaſeth ſtrength*, Iſai. 40.29 therefore he neither fainteth, nor is weary, ver 28 not weary of his own works, which are all done without difficulty or pains to him, though he be ſaid in a figurative ſenſe to be weary of our works, Iſai.1.14. and Chap.7.13. and 43.24. Jer. 15.6. Mal.2.17. After the Greek Tranſlation of the ſeventy Interpreters, it is on *the ſixth day for the ſeventh*; but the Original Text muſt not be miſ-tranſlated, but rightly interpreted: a like expreſſion and meaning is in the Book of Eſther concerning the Jews ſlaughter of their enemies and their reſting from ſlaughter, Eſth.9.15,16,17.

ended his work] So that that day he wrought not as before; or the words may be read, *He had ended his work*; for the Hebrewes have but one Preter-tenſe, which comprehends the ſenſe of the Preterperfect and Preterpluperfect Tenſes.

reſted] He reſted from making any more kinds of Creatures; for all kinds were either actually or vertually made already, but he reſted not from concurring in operation for production or making of individuals or ſingular creatures; nor from creation of the ſouls of mankind, nor from the orderly Government of the world (already made) by his continual providence, which never ceaſeth, John 5.17. nor did he ſo ſtint himſelf by his ſix dayes work, but that when he pleaſed, he would work new works of wonder, above or againſt the ordinary operations of nature.

V.3. *Bleſſed it*] That is, ordained it for a day of thankful remembrance of his bleſſing in the abundance and variety of uſeful creatures made in the precedent ſix dayes; and for a day of bleſſing to the ſoul of man by the ſpiritual exerciſes of that day, which well obſerved, bringeth with it a great portion of bleſſing, not only in ſpiritual, but in temporal things, Iſai.58 14 as the profanation of it is the cauſe of a curſe, Neh.13.17,18. Jer 17.24,25,26,27.

ſanctified it] That is, appointed it to be kept holy by holy meditation of God, and of his works, with reference to him, and holy intercourſe with him in performance of all holy duties of devotion to him, in the acts of Charity and Mercy to man, which are as Sacrifices preſented to God, Heb.13.16.

it] That is, not only that ſeventh day, wherein God reſted, after all his works in ſix dayes were finiſhed, and which was the firſt Sabbath of the world, but a ſeventh day in weekly recourſe, according to that which was 2544 years after written in the fourth Commandment.

becauſe] This ſheweth, that the Sabbath is not here mentioned by anticipation, as a thing not in being from the beginning, but deſtined to be in time to come; for the Creation of the world in ſix dayes, and Gods reſting the ſeventh, being the cauſe of the Sabbaths inſtitution, the obſervation of it was not to be put off until the time of the gathering of Manna, Exod.16. where (after this place) it is firſt ſpoken of by Moſes; for that were to caſt the effect 2544 years behind the cauſe, and to begin the memorial that the world was made (which moſt concerned the people of the firſt ages of the world to remember and regard) not until 888 years (or thereabouts) after it was marr'd, for ſo many years after the Flood was the raining of Manna, and the ſtrict charge concerning the keeping of the Sabbath occaſioned thereby.

V.4. *Generations*] (Mat.1.1) That is, the ſtory of the generation, original or beginning of the heavens and the earth, and of all the creatures contained in them both.

in the day] The day is not here taken (as in the firſt Chapter, and in the beginning of this) for a ſeventh part of the week, but with more latitude for a time in general wherein a thing is done, or to be done; as ver.17. and Luk.19 42. 2 Cor.6.2. Ruth 4.5.

the Lord God] The Name *God*, hath been mentioned from the beginning of *Geneſis* to this verſe thirty three times or thereabouts; but he is not called *Jehovah*, before now the Creation was perfect; yet as if he were not ſo called now it is ſaid, Exod.6.3. *By my name Jehovah was I not known*. See Annot. on that place.

V.5. *Before*] The meaning is not that plants and herbs were firſt made, and then put into the earth, (as man was firſt made, and then placed in Paradiſe) but that God made the plants which before were not in the earth, nor could have been, but by his fore-going and fore-given power to produce them. See Gen.1.12.

rain] The fruitfulneſſe of the earth came not by the ordinary concourſe of ſecond cauſes, as rain from heaven, nor by humane labour on the ground.

V.6. *But*] Some for *But a miſt*, read, *Or a miſt*; ſome, *Nor a miſt*, continuing the negative of the precedent verſe; and ſo the fruitfulneſs of the earth was by Gods immediate power, without any other meanes natural or artificial from above, or from below.

but a miſt] Which went up, and came down in a dew whereby the earth was ſoftned, and diſpoſed to let out the ſeminal vertue, whereby God hath endowed it, for putting forth plants and fruits; and whereby thoſe that were already brought forth, were cheriſhed: and if they were not produced and perfected in an inſtant, (which God might eaſily do) they might have a further degree of proceeding to perfection, by means of this miſt.

V.7. *Duſt*] This mean original of mans body, though it ſerve to exalt the Power and Wiſdom of the Creator, who out of ſuch indiſpoſed materials could make ſuch a curious work, yet it ſerves to humble man in regard of the baſeneſſe of his beginning: and in regard of his now tranſitory condition, which is like to *duſt before the wind*, Pſal. 18. 42. not durable as Marble, or the rocks againſt which the winds blowing and waves beating cannot prevail, Mat.7.25. See Gen.3.19. and chap.18. ver.27.

formed] The word *Jatſar* in Hebrew, ſignifieth the act of a Potter, when he formeth ſomewhat out of clay. See Iſai.64.8. Jer.18. from ver.1. to ver.6. and Rom.9.20,21.

breathed] The Lord animated or inſpired him with a living and reaſonable ſoul or ſpirit, which preſently appeared by breath at his noſtrils; for the ſoul of man is not educed, derived or fetched out of any power in the matter of the body, nor made of any matter at all, as the body is, but as it is a ſpirit immaterial, and immortal, ſo it had its immediate Original from the Father of ſpirits, Heb.12.9. See Numb.16.22. and Chap.27.16. Job 27.3. Chap.33.4. Eccleſ.12.9 Zach.12.1.

breath of life] (Chap.7.22. Job 27.3. Iſai.2.22.) Heb. *breath of lives*. For man hath a vegetative life with trees and plants, a ſenſitive life with beaſts; and above them both, an intellectual or reaſonable life with Angels, though theirs be of a more excellent degree then his: there is alſo a life of grace and of glory to which Adam was created, and his poſterity reſtored by faith in Chriſt.

a living ſoul] That is, a living man, by a Synecdoche of the part (commonly the better part) put for the whole. See Annot. on Gen.12.5.

V.8. *A garden*] Though the whole earth was pleaſant and fruitful, and Garden-like, in reſpect of what it hath been ſince the fall, yet God was ſo good and kind to Adam, that he planted him a Paradiſe, choicely furniſhed with excellent plants and fruits, wherein we might live in a condition of dignity and delight. See Gen. 13.10. Ezek. 28.13. in which reſpect it was a figure of heaven, Luke 23.43. 2 Cor. 12.4. and into this Paradiſe he put him, having formed him before in ſome other place. This Paradiſe, though mentioned after the ſeventh day, was made before, *viz*. the third day, as man was the ſixth day, though his creation be particularly reported after the ſeventh day, by a figure called *Hyſterologia*, whereby that is ſet down after another thing which in ſtrictneſs of order ſhould be mentioned before it. Or, it may be ſaid, that the matter of the creation, or the material parts or ſeveral kinds of creatures were delivered in the firſt Chapter, and the manner of ſome particular works (more eminent then the reſt) recorded in the ſecond Chapter, and ſo there is no inverſion of order; or if there were, God is not tyed to Logical rules either for the courſe of his working, or for the diſcourſe and hiſtory of his works.

Eaſtward] From *Canaan* and *Arabia petrea*, where Moſes is thought to have been when he wrote this ſtory; ſo was *Meſopotamia* ſituate, (whereof in the next Note) ſee Numb. 23. 7. compared with Deut. 23.4. and Gen.28.from ver.2.to ver.8. incluſively compared with Chap. 29.1. See on chap.13.11.

Eden] The Hebrew word *Ghneden*, ſignifieth *pleaſure* or *delight*; whence it is like the Greek word *Hedone* (which ſignifieth the ſame) is derived, and ſo it may be an appellative not a proper name, and may be taken for a very pleaſant Garden or Orchard, without any particular deſignation of place, where it was planted. But it is more congruous to the holy Text, (and thereto the beſt Expoſitors agree) to take it here for a proper name of a place, as Gen.4.16. 2 King. 19.12. Iſai. 37.12. Ezek.27.23. and Chap.28.13. There were two *Edens* of eſpecial note, the one a Province in Syria, called *Celoſyria*, the other is that Region which firſt named *Eden*, was afterwards called *Aram-fluviorum*, or *Aram Naharaim*, Pſal.60.tit. Or, *Meſopotamia*, Gen.24.10. in the lower part of this *Eden*, (as we may probably conceive) was the Orchard or Garden of pleaſure here ſpoken of: probably, I ſay, for certainly none can tell: nor by reaſon of the great change of the world, both for the earth and water, the change of Rivers in their courſe, and names, was not haply knowne in Moſes time, except by revelation from God.

V.9. *Tree of life*] (Prov.3.18. Rev.2.7. and 22.2.) So called either becauſe it was of uſe, and had the force and vertue of ſupporting food, to nouriſh and cheriſh mans nature; and of preventing Phyſick, to preſerve it from diſeaſes and decay; and conſequently, (if man had not ſinned) to prolong his life alſo to many hundreds of years: (but whether Adam were to uſe it as his daily dyet is uncertain) Or, becauſe it Sacramentally ſignified, that if a man perſiſted in obedience to God, he ſhould continue in perfect health and ſtrength in that place, and ſtate, until thence (without diſeaſe or death) he were taken up to the place and ſtate of everlaſting life in the Paradiſe above, as Enoch was, Gen.5.24. and Eliah, 2 King.2.11. and (God, who gave it the name, fore-ſeeing both mans miſery, and his remedy by redemption of Chriſt) it might be ſo called as a type or figure of him, who brought life and immortality (to thoſe whom ſin had killed) by belief in his merits to obtain Gods mercy, vvhence he might (as he is) be named the *tree of life*, Rev.22.2.

in the midſt] Not Mathematically, as if it were preciſely and punctually in the midſt as in the center of Paradiſe, (for the tree of knovvledg of good and evil vvas there alſo) but [*in the midſt*] in the Hebrevv phraſe, is, *among others*, as Exod.3.20.Deut.11.3. 1 Sam.16.13.

tree of knowledg] Not ſo called in reſpect of God, as if thereby he ſhould experimentally know ſomewhat of the diſpoſition of Adam and Eve, which he did not fore-ſee; but from the event in reſpect of them, who by taſting of it againſt the revealed will of God, would learne and know by woful experience a vaſt difference betwixt the good of obedience, and the evil of diſobedience, thereafter as they kept or brake the Commandment given unto them. By this prohibition God witneſſed his own original right to diſpoſe of his creatures, both for uſe and forbearance, and put them to the practice of ſubmiſſion to their Maker in indifferent things; ſo far is God from allowing man to live lawleſſe in any ſtate, that he would have him to be under law in the ſtate of Innocency. What tree this was for kind, whether a fig-tree (as ſome think, becauſe fig-leaves were ſo ready to cover their nakedneſs, Chap. 3, 7) which is not like, becauſe a fig is not a fruit ſo pleaſant to the eyes, as that is ſaid to be chap.3.ver.6. or an apple-tree, for which ſome alledg, Cant. 8.5. but with little ground or proof; or whether of this tree or the former, there were only one or more of the ſame kind, we need not enquire, nor can we determine, ſince the Scripture is ſilent: the only fruit we can reap of this tree, is a leſſon of Caution againſt too much deſire of denyed, or forbidden knowledg.

V.10. *Out of Eden*] The Garden being in the lower part of the Countrey of Eden, a River ran down out of Eden to water it. Rev. 22 1.

four heads] From the Garden, the River was branched out into four ſtreams; the Original of theſe four ſtreames or rivers, here meeting together, and afterwards parted, ver.11. is now not known or found in any part of the earth: and no marvel, there having been ſo great mutations of things, both by the flood, and ſince by earth-quakes, which have changed the courſe of waters, and the names of Rivers; and divers of them, as the Rivers *Alpheus*, *Arethuſa*, *Ana*, and ſome others, running a great way under ground, ſeem to have their Original in ſeveral places; whence if the deſcriptions of places and rivers in latter times agree not with this of Moſes, we ſhould not conceive any contradiction to the truth of this ſtory, ſince as it is moſt ancient, ſo it is moſt infallibly true though in all points it appear not ſo to humane reaſon, or experimental obſervation of the degenerated world. *Joſephus Antiq. lib.* 1. *cap.* 2. makes theſe four heads to be four famous Rivers. Firſt, *Ganges* the greateſt River in India. Second, *Nilus* which runneth through Egypt. The third, *Tigris*, a great River in Armenia the greater. Fourth, *Euphrates*, another renowned River of the ſame Country. But theſe Rivers, eſpecially the three firſt, are ſo far diſtant, that there can be no ſuch affinity in their ſtreames as here is implyed; beſides, if all theſe four rivers ſhould be ſuppoſed to be in Eden, it would make the portion of land much larger, then either out of Scripture, or other Authors, whether Hiſtorians or Geographers, can be collected or ſuppoſed.

V.11. *Piſon*] The main River being ſuppoſed to be Euphrates, the firſt channel here noted is *Piſon*, or *Piſchon*, which the Greeks call by the name of a *kingly River*; this falls into *Tigris*, and gives the name of *Paſitigris* or *Piſotigris* to the concurrent ſtreams.

the land of Havilah] So called, (as ſome think) from *Havilah* the ſon of Cuſh, of the poſterity of Cham, Gen. 10. 7. but by obſervation of Hiſtory, it is more probable, that it was ſo called of *Havilah* of the poſterity of Shem, Gen.10.29. This Land of *Havilah* is thought to be in Eaſt India, the Geographers call it *Suſiana*, See chap.25.18. 1 Sam 15.7.

V.12. *Gold is good*] Yet commonly where there is gold below, there is the barreneſt ſoyl above: the earth therein is no hypocrite, with the beſt ſide outward: and yet (as many uſe the matter) gold how good ſoever in it ſelf, is not good for them; for whereas God hath placed it below their feet, they make it the Idol of their hearts, as Achan did, Joſh 7.21 which they would not do, if they conſidered, that for the moſt part thoſe Countries which are furniſhed with gold, are deſtitute of better proviſion both temporal and ſpiritual; and that the people who inhabit the place where it abounds, are ſlaves to the covetous, as the Indians to the Spaniards, who are ſlaves to this yellow Idol, taking gold for their god; a weak and unworthy god, which in time of famine would not be ſo much ſet by as a morſel of bread, and a cup of water.

Bdelium] Heb. *Bedolahh* is a clear gum, ſweet to ſmell to, but bitter in taſte, iſſuing out of a tree in colour black, and of the bigneſſe of an Olive tree, with leaves like an Oak, and fruit reſembling the wild fig. *Plin.Hiſt.lib.*12. *cap.*9. To the colour of this Gumme is Manna likened, Numb.11.7. and Manna, (though in figure it were like Coriander ſeed, which is black, or of a dark colour,) was in colour white, Exod. 16.31. wherefore ſome take the word *Bdelium*, not only for a yellow gumme like Amber, but for a white gumme, like Chryſtal; yet the beſt kind of *Bdelium* was yellow, as *Pliny* affirmeth in the place fore-mentioned.

Onyx ſtone] Of that ſee Exod.28.20.

V.13 *Gihon*, or *Gibbon*] The ſecond river or channel, which is deſcribed by the Countrey which it watereth.

Ethiopia] *The Land of Cuſh*, (ſo it is in the Hebrew) and that land is a part of Arabia, neer unto Meſopotamia, which fell to the inheritance of Cuſh the ſon of Cain: this is the Weſtern Ethiopia, ſo called for diſtinction from another Ethiopia neer unto Canaan.

V.14. *Hiddekell*] The third river or channel, called with ſome conformity, though with too much deflection from the Original, *Diglito*, *Plin lib.6.cap.*27 for *Hidclito* (as ſome think) hath its name from the ſwiftneſs of the ſtream.

Euphrates] So called by a Synecdoche of the whole for a part: the Hebrew name of Euphrates is *Perath*, from *Pera*, which ſignifieth to *fructifie* or make *fruitful*, becauſe (after the manner of the River Nilus) by over-flowing its banks, it waters the fields and meadowes. *Plin. Hiſt.lib.*5. *cap* 26. It is called *the great River Euphrates*, Deut. 1. 7. and Job 1. 4. not for that it was the greateſt of thoſe that were known to the Jewes, but becauſe of its broad ſpreading, when it overflowed the channels, wherein it exceeded the River Nilus; the ſpring-head of it, is ſaid to be *Niphale*, an hill in Armenia, whence it floweth through the midſt of Babylon, and at laſt runneth into the red Sea.

V.15. *To dreſſe it*] Notwithſtandiug the dignity of Adam's excellent condition, the variety and plenty of proviſion he had without any coſt or paines of his own, he was not to live an idle life, but to exerciſe his body in the work of a Gardener, to prune and dreſſe the trees and herbs of the Garden; and to keep it from the breaking in of Beaſts that were without it, and from the annoyance of thoſe that were within; for it is like that ſome Beaſts were conſtantly in it, or at leaſt had ſometimes admittance to it, for there they were when Adam gave names unto them, ver.19,20. and there was the Serpent that tempted Eve, Chap. 3.1. and the preſence of other creatures ſerved both for addition to his delight, and for augmentation to his knowledge, and for exerciſe of his duty in honouring his Creator, and of his dominion over the Creature; for which it may be the awfulneſſe of his preſence, but certainly a vvord or a beck vvas ſufficient. Novv though he vvere to vvork in the vveek dayes, it vvas not vvith vvearineſſe and ſvveat, (vvhich came upon him as a curſe aftervvard, upon the commiſſion of his ſin, Chap.3.19. and yet on the Sabbath (by Gods example, if not by his command) he vvas to reſt from that vvork, to give himſelf more intentively to the vvorſhip of God, and communion vvith God, vvhich he could not ſo vvell do, if he did any thing elſe at the ſame time.

V.16. *The Lord commanded*] The vvords next follovving are a precept in form, but in effect a permiſſion, or indulgence rather, as is that of the Apoſtle, 1 Cor 10.25,27. and yet in every intimation of the mind of God, there is a vertual command for man to be, and to do according to Gods revealed will therein, whether it be for duty, or for liberty; and where he alloweth the uſe of any thing, there he forbiddeth a ſuperſtitious forbearance of it; as Col.2.21. See on Chap.9.3.

V.17. *Thou ſhalt not*] An Enallage of number, putting the ſingular number for the plural; for it appeareth, Chap.3 1,2. that the prohibition was given to Eve as well as to Adam; unleſſe we diſtinguiſh of, the manner of giving, and ſay, that it was given to Adam immediately, and to Eve mediately by Adam; as Chriſt is ſaid to baptize, not immediately himſelf, but mediately by his Diſciples, Joh.4.1,2.

in the day that thou eateſt thereof, thou ſhalt ſurely dye] Which ſeemeth to be contradicted by the deferring of Adams death, and the reprieve of his life until he was nine hundred and thirty years old: (for he lived to that age, and then dyed, Gen.5.5) But the meaning of theſe words is, as if God had ſaid to him, So ſoon as thou takeſt and taſteſt of the forbidden fruit, thou ſhalt ſurely come down to a condition of mortality, thy body ſhall be ſubject to be ſeiſed on by ſuch diſeaſes and harmes, as will deliver thee up to death, and thy ſoul (ſtained and wounded by ſin) (when thy body is dead, unleſſe my mercy upon thy repentance pardon it) ſhall periſh by a perpetual ſeparation from the grace and glory of my preſence, which is another death much worſe then the former. *Adam* then was not abſolutely immortal, and without all poſſibility of dying; for ſo to be immortal is peculiar to God alone, 1 Tim.6.16. becauſe he only is incorruptible, and man corruptible, Rom.1.23. For God is a moſt pure and ſimple Eſſence, and man is compounded many ways. Secondly, Nor was he immortal by any freedom from death, flowing from the principles of his nature, as the Angels are, who are ſpiritual Creatures, not conſiſting of any material ſubſtance at all; and ſo the ſoul of man alſo is immortal, Mat.10 28. Thirdly he was not immortal only by ſingular or ſpecial grace and favour, as Enoch, Gen: 5.24. Hebr.11.5. and Elijah, 2 King.2.11. Fourthly, nor was he immortal as thoſe who are raiſed from the dead ſhall be, for they in their bodies, as well as in their ſouls, become immortal by divine ordination and ſupport, ſo that they cannot dye, having neither need nor uſe of meats, 1 Cor.6,13. though Chriſt to aſſure his Diſciples of the certainty of his Reſurrection did eat, Luke 24 43. as the Angels did, Gen.18.8. that they might be known to have bodies indeed, and not in appearance only, and might not yet appear to be others then men as their ſhape ſhewed them. Fifthly, but his immortality was a condition ſafe from ſickneſſe and death, (if he had not ſinned, Rom.5.12) until God ſaw it good to advance him from earth to heaven: ſo he had a power not to have dyed, but after the Reſurrection from the dead, death ſhall have no more power over the bodies of men, then over their ſouls; which in that reſpect, beſides others, may be called *Spiritual bodies*, as 1 Cor. 15.44. this Commination of death was given by God (though not, ſo taken by man) as a caveat againſt ſin: for as in the ſtate of innocency, there was uſe of a law for exerciſe of obedience, and for a tribute of duty unto the Creator, ſo was there cauſe and uſe for threats unto the creature (though in his moſt holy and excellent condition) to keep him from ſinne: how much more needful are both in our degenerate ſtate, for reſtraint of our corruptions, and the repulſe of temptations, from which the grace of the Goſpel doth not free us; for the members have no priviledg which the head hath not. See Mat. 4. from ver.1. to the tenth.

V.18. *It is not good*] (Ruth 3.1.) That is, firſt, not ſo profitable for increaſe: Secondly, Not ſo comfortable for a mans ſelf, Eccleſ 4.9, 10, 11,12. Thirdly, not ſo conformable to the community of living creatures, who as male and female ſort together for the increaſe of their kind: Fourthly, nor ſo honourable for the Creator, for his ſervice wil be more and more ſolemn by company, then by any one alone: yet in times of perſecution it may be better to be ſingle, then to be yoaked in marriage, as the Apoſtle reſolveth, 1 Cor.8.26,28. To this purpoſe, ſee alſo Jer.16.2

meet for him] As graceful in his ſight above other creatures, and grateful to him, both as a companion in the comforts of life, and as a partner for the propagation and increaſe of mankind.

V.19. *Fowl of the ayr*] See Annot.on Chap.1.21.

And brought] By moving them to come and preſent themſelves to Adam as their Lord, to whom they were to be in ſubjection, Pſal.8 6,7 8 So they came to Noah to be kept in the Ark, Gen.7.9. by Gods appointment, Chap.6.20.

to ſee] Not that God was doubtful what prudence was in Adam, nor how he would make uſe of it in this particular: but after the manner of men God ſpeaketh here; as Chap.18 21 whereby he putteth him to give evidence of his wiſdom, in giving the creatures names according to their natures; or otherwiſe as in diſcretion they might moſt fitly be diſtinguiſhed.

that was the name] The giving of names to the creatures, is an act of authority over them, and the acceptation of thoſe names is an acknowledgment of that Authority. See Gen.5.2,3. and Chap.17.5,15. Luke 1,63. and Chap.2.21.

V.21. *Deep ſleep*] Gen.15.12. 1 Sam.26,7.

one of his ribs] Not a bare bone, but a rib with fleſh on it, ver.23. It was not ſuperfluous nor monſtrous, if he had one rib more then ordinary put into his ſide for ſuch a purpoſe; and if it were one of the ordinary number which goeth to the compoſition of mans body God might ſoon make him another by his multiplying power; as Luk 9. ver.13, 4. Or he might harden the fleſh to the ſtrength of a bone, as the gums of ſuch as have loſt their teeth are ſometimes ſo hardned, as to be able to chew the hardeſt meat: and it muſt needs be eaſie to him to uphold the ſtrength of Adam, though he wanted the rib, who could put ſuch vigour into the haires of Samſon, Judg.16 17.

V.22. *The rib*] Womans original was not ſo high as the head, nor ſo low as the foot, becauſe ſhe neither was to be her husbands Miſtreſſ nor his ſlave, but betwixt both: and it was neer unto the heart, th his authority might reliſh more of loving reſpect, then of rigorous power: and that her obſervance of him, might be rather heartily then grudgingly performed: her making is mentioned now after the Sabbath, though ſhe were formed the ſixth day, Gen. 1.27. as well as Adam, becauſe in the firſt Chapter their creation in the general was noted with other creatures, but in regard of the excellency of mankind above them all, God is pleaſed to make a more particular relation of the manner of their making, firſt of the man, ver,7. and here of the woman.

made he] Heb. *builded.*

woman] 1 Cor.11.8.

brought her] God brought the woman to the man, as a wife to her husband, and joyned her to him as an helper, and thereby ſhewed the ſanctity and dignity of marriage, being ordained, and the firſt marriage made by God himſelf in the beſt and holieſt eſtate that ever man enjoyed upon earth

V.23. *This now is*] How knew Adam this, he being in a deep ſleep while the rib was taken out of his ſide, ver.21. of which ſhe was made? It was an abſurd as well as ſinful compact of the Prieſts and Elders, that the ſouldiers ſhould ſay, the Diſciples of our Saviour ſtole him out of the grave while they ſlept Mat.28.12,13. for if they were aſleep, how could they tell he was ſtollen? But for Adam, though it be ſaid he was aſleep until the rib was taken out, and the fleſh cloſed up, it is not ſaid, he was aſleep while the woman was made; or if he were, he might know her original by him that made her. Some hence infer, That at the Reſurrection of the dead, the knowledg and acquaintance of friends ſhall be renewed; which if it be true, cannot yet be concluded from this example.

woman] Or, *Manneſſe*, (as in the Hebrew *Iſh* is man, and *Iſhah* woman) that is ſo neer of kin to man, being bone of his bone, and fleſh of his fleſh, that he cannot contemn her, but he muſt diſhonour himſelfe.

V.24. *Leave*] Pſal.45.10. Whether theſe words be the words of God, or of Adam, or of Moſes, is ſomewhat doubtful; but it ſeemes moſt probable that they are the words of Moſes, applying the duty of cohabitation, and bond of union betwixt man and wife, as fit to be preferred before the cohabitation and union of parents and children, whether the parents be kind or unkind unto them; as Gen.31.14. though the duties of theſe relations (ſo far as they may conſiſt with the neceſſity of matrimonial intereſts) muſt not be omitted, or ſlightly performed.

one fleſh] (Mat.19.5. Mark 10.8. 1 Cor.6 16. Epheſ.5.31. Mat. 14.15.) The man is to be as chary of his wives body, as if it were his own, Epheſ.5.28,29. and the woman of his, as if it were her own; and both, ſo peculiarly and properly their yoak-fellows, as not to account their own bodies at their own diſpoſal, 1 Cor.7.4 and in the production and procreation of children, they be ſo one fleſh, that it cannot be diſtinguiſhed in the children, which part is the mans, and which the womans; and conſequently in ſundry reſpects they are as one perſon.

V 25. *Not aſhamed*] Shamefac'dneſs is not properly a vertue, but a perturbation of the mind, ariſing out of the apprehenſion of an ignominious or diſgraceful evil, *Ariſt Eth l.4.c.9.* and out of fear of a juſt reprehenſion for it, *Gell.Noct. Attic.l.19.c.16.* yet they are commonly moſt vitious who are leaſt apt to bluſh, or to be aſhamed of what is ſaid or done amiſs, as we may obſerve by the aggravation of ſin ſet down by the Prophet Jeremiah, Chap.6.15. and 8.12. Before ſin, all things were honeſt and comely, ſo that there was no cauſe of ſhame to Adam or Eve, either before God, or betwixt themſelves; their bodies as Gods handy-work were perfect and glorious pieces, to which before their fall, the braveſt apparel would have been as a cloud ſpread over the Sun, or as a black mask over a beautiful face; but having ſinned they felt an inward guilt, which made them aſhamed; and yet when ſin is utterly aboliſhed, the primitive naked beauty and boldneſs will be reſtored, and be glorious again in all thoſe, who by the ſecond Adam have redemption and deliverance from all the evil that came upon them by the firſt Adam. See 1 Cor.15.43. 2 Cor.5 3. Rev.3.18.

CHAP. III.

Verſ. 1. S*Erpent*] There is a great difference of Serpents noted in Natural Hiſtory, *Plin.Hiſt l.8.c.14.* for ſome are very little, ſome exceeding great; ſome (according to the ſignification of the Latine word) creep and ſome flye: the flying Serpents are called Dragons; and the Divel having the malignity of both, is called both a Serpent and Dragon, Rev.12.9. and 20.2. and ſome are in the mixture of colours very ſpecious and delightful to the eye; and ſuch a Serpent it is like the Divel uſed when he tempted Eve, to tranſgreſſe Gods prohibition of the fruit of the Tree of knowledg of good and evil.

ſubtil] (Gen 49 17. Pſal.58.5.) The word *Nabhaſh* here uſed, in the Original importeth a ſearching, obſerving and knowing by experience, Gen.30.27. in which kind of knowledge (ſo far as the ſenſible creature was capable) the Serpent excelled others, that were not endowed with reaſon, as man is: this ſubtilty is noted by our Saviour, Mark 10.16. and by the Apoſtle, 2 Cor.11.3. whereto Natural Hiſtorians give witneſſe, as *Plin.Hiſt l.8.c.27.* By this Creature the Divel tempted and deceived Eve; as by an Aſſe an Angel reproved Balaam, Numb.22.28. 2 Pet.2 16. *For he was a murderer from the beginning,* John 8.44. and he began his murder by ſubtil deceiving, thereby bringing Adam and Eve under the doom of death, Gen. 2.17. And as a murderer deſirous to wound deeply, that he may ſtrike deadly, will look that his weapon be ſharp; ſo the divel chuſeth the ſharpeſt and ſubtileſt wits for his inſtruments of miſchief, that having ſeduced them, he may by them prevail the more for ſeducement of others.

and he ſaid unto the woman] In beginning with the woman, he ſhewed his ſubtilty, for by her he had a double advantage; the one was, in that ſhe was of the weaker ſexe, and ſo the eaſier to be overcome; the other, in that ſhe was alone; for where two are, there is help, Eccleſ. 4.10. Yet Eve had been better alone, then with the Serpent, and Adam better alone, then with tempting Eve; it is not company ſimply, but good company, which is good for man or woman. Some inquire, how it came to paſſe ſhe was not with her husband? it might be that walking in the garden, and gazing on the variety of plants and fruits, and flowers, her eye and fancy ſetled upon ſome pleaſing object, which Adam paſſing by with leſſe liking or looking on, got ſo far before her, as that he left her behind, whereby ſhe was overtaken by the Serpent.

Yea, hath God] If this were the beginning of his ſpeech to the woman, it was very abrupt, and ſo might the more aſtoniſh her, eſpecially putting her ſo ſtrange a queſtion on the ſudden: but ſome think the words preſuppoſe a precedent parley, wherein he made his entrance into the matter in a more rhetorical manner; and there is no doubt but he uſed all his art, both in the propoſal and purſuit of his plot; and his aim was in this interrogation to weaken the authority of Gods Word, and to wreſt the ſword of the Spirit out of her hand, or to blunt the edge of it; which, if it had been held and weilded as it ſhould have been, would have put Satan to flight, as he was by the ſame weapon by our Saviour, Mat.4.10.

V.2. *And the woman*] The knowledg of Eve was very great the firſt day of her being, much more of Adam, which appeared by his giving of meet names unto the Creatures, Chap. 2. 19, 20. yet in ſome things it was to increaſe by experience; and it may be this was one thing wherein Eve was ignorant, *viz.* whether the Serpent could naturally ſpeak or no: for ſhe confeſſeth ſhe was beguiled by the Serpent, ver.13. which might be by making her believe that ſpeech was natural to that Creature; or if not, that it was no evil Spirit that ſpake by him; (for it is not like ſhe knew any thing yet of the fall of Angels, though what good thing it was that made uſe of him ſhe could not tell) otherwiſe it would have aſtoniſhed her (and it may be, it did ſo at the firſt, for a while at leaſt) to hear ſuch diſcourſe from ſuch a creature; againſt which ſhe ſhould have done, as the Pſalmiſt ſaith of the *deaf Adder*, which is, that *he ſtoppeth his ear, and will not hearken to the voice of the charmer, charm he never ſo wiſely*, Pſal.58.4. or if ſhe would give him the hearing, ſhe ſhould have made him no anſwer, at leaſt have given no conſent before ſhe had conſulted with Adam; and if they both had been of one mind, ſhe ſhould againſt both have pleaded the prohibition of God, and grounding her ſelf on that, ſhould have reſolutely perſiſted in refuſal of the motion, which was ſubtilly firſt made unto her, 2 Cor. 11.3. as being more weak to reſiſt the temptation then Adam was, and yet ſtrong enough to blow the ſparks which were kindled in her heart to enflame his affections to the ſame offence. It is not ſafe for any man, much leſſe for any of the weaker ſexe, to lend an ear to a ſeducing tongue.

V.3. *Touch it*] This ſeems to be an addition to the Divine prohibition, for only eating of it is forbidden, Chap.2.ver.17. as *leſt ye dy* in this third verſe, a diminution from the word of God; for the commination was peremptory, beyond peradventure, *thou ſhalt ſurely dye*, Chap.2. verſ.17. This adding to, and taking from the Word of God, is that ſin which is doomed to a fearful curſe, Revel. 22.18,19. Some think ſhe made this addition with a good intention, and if that were good, the addition for all that was naught: It is not lawful to do evil that good may come thereof, Rom.3.8.

V.4. *Not ſurely dye*] Heb. *Not dying dye.* That is, certainly ye ſhall not dye; or ye ſhall not dye at all. The woman diminiſhed the Divine Commination, making that danger doubtful, ver.3. which God denounced in words of certainty and aſſurance, Chap.2. ver.17. the divel wholly denyed it, and was as confident in his ſlighting the ſentence of death, as God was ſerious and ſevere in threatning it before; ſetting Eve free from fear, that ſhe might be free to ſin.

V.5. *For God*] As if God had put this prohibition upon them out of envy, (the divels proper ſin) or fear, leſt by eating thereof man ſhould become as wiſe as himſelf; the devil thus abuſing the name of the Tree of Knowledg (for he would make the woman believe it would give intelligence of all things) he makes the Tree much better then it was, or could be, that God might be thought as bad, and they might become as miſerable as himſelf, by ambitious affectation of a Deity, which was not poſſible to be obtained any way; or if it could be at all, it was moſt improbable it ſhould be that way.

as gods] (Not as Angels, as the Chald. Paraph. hath it) We have a Trinity of Perſons in one Godhead (as before hath been noted) but no plurality of gods, till the Divel taught it: and here is his firſt broaching of that Idolatrous Doctrine, which ſince this time hath multiplied to an innumerable rabble of falſe gods; for in *China* there are no fewer then an hundred thouſand Idols.

good and evil] Good by the loſſe of it, evil by the ſenſe of it.

V.6. *Saw*] Her curious gazing on this goodly fruit, made her liquoriſh to taſte of it; her pride, upon her hope to be a goddeſſe, incited her to a preſent ſatisfaction of her deſires, wherein concurred the three grand cauſes of ſin mentioned by Saint John, 1 Joh.2.16. her eares before were as open doors to lying detraction againſt God; now her eyes are as glaſs-windowes to convey the ſpecies of a lovely object to the concupiſcence of the palate: ſin is a ſpeedy graduate, quickly paſſing from one ſenſe to another, from one faculty to another; and the Devil drives it on like Jehu with a furious pace, 2 Kings 9.20. It were well we had ſhuts to all our ſenſes, as we have to our eyes, and that we would make a covenant with them againſt inticing objects, as Job did, Job 31.1. and that we would keep aloof from the occaſions of ſin, wherein Satan ſets his bait: It is not ſafe to be at his meſſe, though our ſpoon be never ſo long.

V.7. *The eyes of*] The Divel promiſed the opening of their eyes, as an addition of divine knowledg, which yet they had not, ver. 5. but he ſpake ambiguouſly and deceitfully, meaning, to make them know by experience both ſin and miſery, of both which their ſtate of Innocency was happily ignorant: and whereas God ſaith, ver. 22. *Behold, the man is become as one of us*, it is no atteſtation to Satans promiſe, but an ironical deriſion of mans miſerable condition for his ambitious preſumption.

of them both] What diſtance there was betwixt Eves eating and Adams, or whether Adam came in while Eve was taſting, is uncertain: it appears, that until he had eaten, ſhe was not apprehenſive either of ſin or of ſhame, and ſorrow that belonged to it; haply becauſe her ſin was not complete, until (by ſeducing her husband to ſociety in it) it had begotten or brought forth another in its owne image or likeneſs.

were opened] The opening of the eyes, in Scripture, ſignifieth, either firſt a cure, or recovery of blindneſs, as Joh. 9.10. 2 King.6.20. Or ſecondly, the diſcovery of an object not yet diſcerned, as Luke 24.31 Gen.21.19. Numb.22.31. Or thirdly, an intentive looking on, marking, or minding of a thing; and ſo it is applyed ſometimes to God, Dan.9.18. The opening here ſpoken of was different from all theſe; for here was not only a new act of diſcerning, but a new object to be diſcerned, which before had no being: they were naked before, and they knew that they were ſo; yet until they had ſinned, they apprehended no corruption in their natures, no ſenſe of concupiſcence, no rebellion in their fleſh againſt the law of their mind, no *indecorum* or uncomelineſs in any of the parts, though naked; which now on the ſudden, upon commiſſion of ſin, had both exiſtence and appearance.

knew that] (Revel.3.17) They now apprehended their nakedneſſe, with the guilt of ſin, as a ground of ſhame; and knew alſo by woful experience, that Gods words were true, and the tempters falſe.

ſewed] That is, faſtned them together with thornes or ſtalks of flowers or fruits; for there was no artificial ſewing, nor inſtruments to ſew withal at that time.

fig-leaves] Which were broad, and haply nigh at hand: to ſuch poor ſhifts they betook themſelves to cover their ſhame, when they ſhould have confeſſed, and craved pardon for their ſin, Job 31.33. but we read not a word either of confeſſion of a fault, or deprecation of puniſhment; yet before God left them, it is like he brought them to both; and thereupon to comfort them, he made the gracious promiſe, ver.15.

aprons] Some Tranſlators ſay *breeches*; aprons are now moſt uſed by women, and breeches by men; but the original ſignifieth properly neither the one nor the other, but *things to gird, or bind about.*

V.8. *Voice*] Walking, and local motion, and voice here aſcribed to God, and heard by Adam and Eve, have occaſioned ſome to conceive, that our Saviour at this time appeared to them in an humane form; which may be ſo, though there be no proof in Scripture that it was ſo: and both ſpeech and motion might be heard without any ſuch corporal or perſonal apparition unto them; for God could eaſily form articulate words in the aire, and make a ſound, as if ſome body walked neer unto them.

cool of the day] Heb. *Wind of the day.* That is, toward the evening when the aire uſeth to move with a refreſhing gale of wind, eſpecially where there is any vicinity or neerneſs of trees and waters, as in Paradiſe there was: then when luſt had conceived and brought forth ſin, and ſin was finiſhed and brought forth death, Jam. 1. 15. at leaſt in deſert, God came as a juſt Judge to a ſolemn tryal and doom againſt all the offenders: his ear and eye were open to hear and ſee all the paſſages of this wicked conſpiracy againſt himſelf; but his ſilence and patience were no diſpenſation for ſin, but rather a preparation for puniſhment, that ſin going before, he may purſue it with ſorrow and ſhame afterwards; and ſo by his own juſtice he may make himſelf amends for mans diſobedience.

hid themſelves] The ſinful conſcience ſeeketh to ſhun Gods preſence with as much folly as faultineſs; for *he that formed the eye, ſhall he not ſee?* Pſal.94.9. See alſo Pſal.139.7. Beſides, unleſs they would run away from themſelves, they could have little comfort; for the guilt of their ſouls will go along with them whither ſoever they go; and if ſo, they are but as the fiſh that ſwimmeth to the length of the line with an hook in the mouth.

V.9. *Where art thou?*] God asketh this queſtion, not needing Adams anſwer for his information, for, *there is not any creature that is not manifeſt in his ſight*, Heb.4.13. See 2 Chron.16.9. Pſal.139.1,2,4. but becauſe he meant judicially to proceed againſt him, he would not condemn him before he heard him.

V.10. *Naked*] His hypocriſie here appeareth, imputing his hiding to his nakedneſs; for before ſin *they were both naked, and were not aſhamed*, Chap.2.25 whereas he ſhould have ſaid, I have ſinned, and therefore as a guilty perſon,am aſhamed and afraid to appear in the preſence of a powerful and righteous Judg. See Annot. on Exod 32.25.

V.11. *Who told thee? ——Haſt thou,&c?*] By theſe queſtions he ſhould have been guided to a free and unfained confeſſion of his ſin, and to a deprecation of Gods diſpleaſure; but he ſought to hide his iniquity,Job 31.33. and when that could not be, he ſought to ſhift off his fault from himſelf, to his fellow or aſſociate in ſin.

V.12. *The woman whom thou gaveſt*] By this he makes as if it were Gods fault in giving him the woman,rather then his own,in taking from her hand the forbidden fruit, and eating of it againſt the expreſſe prohibition received from God; *as if he were more juſt then God, more pure then his Maker*,Job 4.17. A great aggravation of his precedent ſin,and a juſt ground of the ſeverity of the puniſhment which God brought upon him afterwards; yet the Apoſtle ſeems to acquit him from fault, where he ſaith, *Adam was not deceived, but the woman being deceived, was in the tranſgreſſion*,1 Tim.2.14. but though Eve did not deceitfully ſeduce him, as her ſelf was deceived, 2 Cor.11.3. and therefore he ſaith not(by way of excuſe) the woman deceived me, yet it was his great fault ſo to take up the ſin at the ſecond hand, as he did, when he ſhould rather have rebuked her boldneſs,then followed her in it.

V.13 *The Serpent*] She confeſſeth the fact, ſaying, ſhe did eat, but denyeth the fault, imputing that to the Serpents deceit, rather then to her own ambitious mind, and rebellious appetite. Thus Adam and Eve make woful work for themſelves and their unhappy poſterity; ſhe tempteth him to diſobey God, he teacheth her by his example to delude God by ſhifting evaſions, which were but like their figleaves,too narrow to cover their ſin, too thin to ward off the ſtroke of God juſtice.

V.14. *Becauſe*] God queſtioneth and conferreth with Adam and Eve, becauſe he meant to bring them to repentance; but he putteth no queſtion to the Serpent, or rather to the Divel in the Serpent, becauſe he would ſhew him no mercy; for that he ſinned of himſelf, without any to ſeduce him, and againſt a greater meaſure of light, and ſtronger obligation of love, and with hatred to God, with blaſphemous ſlanders of his goodneſs, and out of deſperate envy that mans condition was better then his,and that he was to poſſeſs the happineſs which to him was unrecoverably loſt; hence is his miſery left without all help or hope of remedy.

thou art curſed] This curſe was denounced againſt the Serpent, not as guilty of ſin, (for the Law was given to man, not to him, and *where there is no law, there is no tranſgreſſion*, Rom.4.15.) but to ſhew Gods hatred, and to ſtir up deteſtation of ſin, by divine ſeverity ſhewed againſt the inſtruments of it, as Exod.32.20. Lev.20.15,16.

upon thy belly] The Serpents poſture, though before his curſe it was not upright, like unto mans, yet it might be lifted up by legs ſome diſtance above the ground, as in Geeſe and other fowl; ſuch Serpents are mentioned by *Pliny*, *Nat. Hiſt.lib* 11. *c.*46. or by the artifice of Satan who poſſeſſed him, he might be erected ſo, that he might with more *decorum* confer and converſe with the woman; and this ſeems the more probable, becauſe chap.3.1. he is ſorted to the beaſts of the field, which are diſtinguiſhed in kind from creeping things, Chap. 1. 25. But upon his ſervice to Satan, in this ſeducement to pride of the Spirit, and concupiſcence of the palate, he might be brought down to creep and crawl upon the earth; or if he crept on the earth before, that motion might from henceforth be a pain to him, though before it were not; as Adams labor before ſin was enjoyned as an exerciſe, Chap.2.15. but after it was impoſed as a penalty,Chap.3.19.

duſt ſhalt thou eat] That is ſaid of the Serpent, Iſai.65.laſt. and Mic. 7.17. Deut.32.24. which if it be not his ordinary dyet according to the letter, yet his moving and crawling in the duſt, raiſeth duſt up to his mouth; and having his food where every foot doth tread, it cannot but have much duſt, or other filth upon it, or ſticking to it. In this curſe of the Serpent,the Divel hath his ſhare,and in a figurative ſenſe the worſt part; for he is much more debaſed then the ſerpent, for the Serpents place is the ſuperficies or ſurface of the earth, the divels a great way below it, even in the nethermoſt hell: and as the Serpents food is vile and filthy, ſo is the divels much worſe,for if there be any thing which is to him as meat is to the hungry, it is the impiety of blaſphemers, the impurity and pollution of ſuch ſinners, as are like filthy dogs licking up their own vomit, and as ſwine wallowing in the mire, 2 Pet. 2. 22. which is much more vile then any duſt or dirt, whereby either man or beaſt may be defiled.

V.15 *Enmity*] (Matth.23.13. Joh.8.44. Acts 13.10. Prov.29. 27. 1 Epiſt. Joh 3.8.) The brood of Serpents, and the generation of mankind are irreconcileable enemies to each other. See *Plin. lib.*2. *cap.* 20. *&* *lib.*2.*cap.*63. but the greateſt and ſharpeſt hoſtility is betwixt the godly ſeed of the woman, and the wicked ſeed of the ſpiritual Serpent Satan; who, ſo far as he is diſcovered to be what he is indeed, is hated and abhorred of mankind in general,as he hates all mankind without exception, though he be ſo crafty(in concealing his cruel wrath,and putting on appearances of good will to man,as here to Eve) that over a great part of the world by the power of his Impoſtures,he ruleth as a God,2 Cor.4. 4. This enmity had here its beginning,but it is never to have an end,neither in this world, nor in the world to come.

it ſhall bruiſe] The word in the Hebrew *Hu*,and in our Bible tranſlated [*it*,]is of the maſculine Gender; that is,*He*, (if applyed to a perſon) not [*Hi*] which is ſhe in the feminine; and *Zera*, which is ſeed in the Hebrew of the maſculine gender alſo: So is the Verb *Jeſhuphecha*,(ſhall break) all concurring to confine the promiſe to Chriſt the promiſed Seed; and confuting the Tranſlation which putteth *ſhe*, for *it* or *he*,and giveth the glory of our Saviour to her, who was ſaved by his vertue and victory as well as others,Luk.1.47. Yet in a ſecondary ſenſe,not only ſhe,but all the members of Chriſts myſtical body ſhall partake of his tryumph,for by him ſhall Satan be trodden under their feet, Rom.6.20. and ſo ſhall all thoſe that are of Satan (as the godly are of Chriſt) be trodden down with him.

thy head] The life of a Serpent reſts moſt in his head,and his head,by creeping on the ground,is neer the feet of his enemies, and ſo ready to be trodden on and cruſhed in pieces: the Divel the moſt dangerous Serpent is in the like danger from Chriſt,and true Chriſtians, as it is in the forecited place,Rom.16.20.

his heel] The Serpent hath but one head,but the Seed of the woman hath two heels, ſo that the one may be ſome help while the other is hurt, as is wittily obſerved by a late learned Divine. Beſides, an hurt in the heel, is far from the head and heart, and though it may be painful, it is not mortal: ſuch are the afflictions and perſecutions of the godly by the Divel and his agents, from whom whatſoever harm they receive in their bodies, goods or good names, is in compariſon of their better part, (which they, whether men or Divels, cannot reach) but as a bruiſe in the heel,which cannot indanger the ſpiritual life of their ſouls,Mat.10.28. and the ſafety of them will, by conſequence, bring in the recovery of the body from any wound or hurt, yea, from death,and the cloſeſt priſon of the grave or coffin.

V.16. *And thy conception*] The multiplying of Conception ſoundeth like a comfort, but the meaning may be, (as is before noted of the Hebrew phraſe, uſing two Subſtantives for a Subſtantive and an Adjective, as chap.1. verſ.26. Annot.5.) that he will multiply her ſorrowful conceptions, which ſhall be many,by often abortions, or untimely births; whereas, but for ſin, ſhe might by one conception, have been a happy mother of many together, as we ſee by experience in other kinds, (and ſometimes in women kind) and that without pain, whereas now a womans child-breeding and child-bearing, is more grievous, then to the females of any other kind, *Ariſt.hiſt. Animal.l.*7. *c.*9. which (though it proceed of a natural cauſe) God would have ſo ordered and over-ruled, as to have made, not only ſafe,but eaſie alſo, but for precedent ſin, without which death had never way-laid the child, nor mother, in the paſſage into the world, nor ſent any out of the world afterward, nor had there been any pain, either at the firſt appearing in it, or final parting from it.

thy deſire ſhall be to thy husband] Or, *Subject to thy husband.*

rule over thee] The ſubjection of the woman to her husband, was not repugnant to the ſtate of Innocency; but then as the authority of the man would have been uſed with juſtice and kindneſſe,ſo the obedience of the woman would have been pleaſant and cheerful; whereas now for holding a conſpiracy with Satan,and abuſing her familiarity with her husband, ſhe was like to find leſs comfort in her communion with him; for by ſin conjugal kindneſs is turned to auſterity, juſtice to injury, willing obedience to reluctancy and frowardneſs; and ſo the yoak which would alwayes have been ſweet and eaſie, becometh many times (eſpecially if any be unequally yoaked in reſpect of their conditions) hard and bitter to be borne, yet born it muſt be, 1 Cor.14.34. Tit.2.5. 1 Pet.3.6.

V.17. *Curſed*] The earth was deprived of its former fruitfulneſſe, yeelding neither ſo much fruit, nor ſo good fruit, nor with ſo much eaſe as before it did: ſince which there was need of the help of husbandry with toyl to till it,though of it ſelf without tillage,it abounded with hurtful increaſe. Of the curſe on the creature,ſee Iſai.24.5,6. Rom.8.20,22.

V.18. *Thornes*] If thornes were the natural fruits of the earth before the fall,which ſome affirm,ſome deny (ſaying the Roſe was before, the thorny hedg only ſince): yet by ſin they were ſharpned and converted to a curſe in their ſuperabundance,and growing where they ſhould not, and tearing mans fleſh ſometimes caſually,and ſometimes inſtrumentally and purpoſely (as Gideon threatned the men of *Succoth*,Judg.8.7.) which but for ſin ſhould never have been.

herb] Under this word is comprehended corn of ſeveral kinds,as wel of ſuch things as growing out of the earth are uſually called herbs by way of diſtinction from corn; of ſuch he muſt now take his diet,which were neither ſo pleaſant nor ſo wholſom, nor ſo eaſie to be had,as his proviſion in Paradiſe, out of which God purpoſed to expel him, and to put him to a larger paſture, but to ſo much poorer commons, as the common field is worſe furniſhed in proviſion then a pleaſant garden.

V.19. *Sweat*] By the ſweat of the face is underſtood all manner ~~as~~ of labour,whether of the body or brain,Eccl.1.13. as alſo whatſoever it grievous to man in this life,either to do,or to ſuffer; yet the Prieſts in their miniſtrations were to take heed of ſweat, and therefore they might not ſo gird them,either up to the arm-pits, or below towards the loyns, as might occaſion it, Ezek.44.18. which was a part of their ceremonial purity,figuring that which was moral and ſpiritual.

to duſt return] Pſal.103.14. Job 34.15. Not by any neceſſity of his created nature,but becauſe he had ſinned,God threatneth to make his end as baſe as his beginning; whereas otherwiſe decay,or ſickneſs,caſual miſhap or violence,ſhould not by death have brought down his dignity, who had rule over the birds of the air,Gen.1.28.to be ſubject to be devoured by the wormes of the earth. Sin is the wicket that let death into the world, Rom.5.12.and hath given it ſo much advantage and victory over human nature,that the kernel of a raiſon,yea an hair in milk hath choaked and killed a man, *Plin.Nat.Hiſt.l.*7. *c.*7. and laid him lower then the beaſts of the earth,for they lye upon the ground while he is laid under it.

V.10. *Eve*] Heb. *Hhavah*, from the word *Hhajah*, which ſignifieth, *hath lived*.

becauſe ſhe was] Adam gave her her name, but Moſes gave the reaſon of it; for when ſhe was ſo named by Adam, ſhe was not a mother at all, but ſhe was the mother of all, both before and ſince Moſes his time; and if Adam gave the reaſon, it was a Propheſie that ſhe ſhould be, ſignified (for more aſſurance) in the Preter tenſe, which is uſual in Prophetick ſpeeches; yet becauſe ſhe was the cauſe of a natural death to all that live, ſome take the words in a ſpiritual ſenſe, as implying the birth of him, (among her poſterity) who ſhould be the authour of a better life, both to her and them.

V.21. *Did the* Lord *God make*] Immediately by himſelf, or by the miniſtry of Angels, or gave them knowledg how to make them.

coats of skins] What skins they were is not ſet down; it may be they were ſheep and goat-skins, Heb. 11.37. their firſt covering was by their own proviſion of leaves, which would do them little ſervice, and but for a while: God provides better for their ſecurity againſt the offence of heat and cold, and is, (notwithſtanding their ſin) ſo reſpective of their welfare, as to kill, or permit other Creatures to be killed that they may be cloathed: when God put this livery upon their backs, it is like he gave them inſtruction to ſerve him by *S*acrifice of ſlain beaſts; for their children learned that from them, which they practiced, Chap.4.4. and they from God; and the *S*acrifice fore-tokening the death of Chriſt, the skin might (as ſome of the Ancients note) ſignifie their covering in the Robe of his Righteouſneſs, and might alſo mind them not only of Gods benignity, but alſo of their own mortality, ſince they could not be covered with the skin of any beaſt that was not killed. But the original of rayment, though ſo long ago, ſhould never be forgotten by the ſons of Adam, but be remembred as a check to the vanity and pride of apparel; which, whatſoever it is, it carrieth with it a character of reproach to him that weares it, and an implicite confeſſion of guilt and ſhame; whereof we have no more cauſe to be proud, then of a plaiſter of maſtick, worn to ſtay the rheume from annoying the eyes or teeth, or a ſcarf about the arm, when it is put out of joynt, or a pair of Spectacles to help the dimneſs of the ſight.

V.22. *As one of us*] That is, one of the Trinity, God the Father, God the Son, and God the Holy Ghoſt. See the firſt Annot. on Chap. 1. v. 26. which is ſpoken in the ſenſe of that flouting figure called an *Irony* or *Sarcaſmus*, like that of Elijah, 1 King 18.27. and of the Preacher, Eccleſ.11 9. whereby God declareth his high indignation and diſdain of their impious preſumption, and affectation of an impoſſible preheminence.

tree of life] See Annot. on Chap.2.verſ 9.

live for ever] Having ſinned, it is not like that by ſuch a meanes his happineſſe ſhould be recovered, or that he thereby ſhould be made immortal, (though haply he might think ſo;) this ſpeech therefore may wel be thought another Ironical taunt, as that in the precedent part of this verſe; yet he might ſeriouſly be debarred of the uſe of that Sacramental tree, having by his ſin croſſed the end of it, defrauded himſelf of the hope of that benefit he might have had by it. See the fore-noted Annot. on Chap.2.ver.9.

V.24. *Drove out*] In the precedent verſe it is ſaid, *God ſent him forth*; Here, *he drove him forth*. It is like, at firſt God bade him go, and then ſhewing himſelf unwilling, and begging that he might abide there ſtill, God, with ſome evidence of wrath, denying him, drave him out: on what day this was done, whether the ſame day of his Creation, or the next day after, or that day ſeven-night in which he was made, or on the thirteenth day, (as many Popiſh Chronologers hold) or fourty dayes after (as ſome have imagined) is not revealed by God, nor can it be ſafely reſolved by man: though of theſe ſeveral conceits, that which ſets his fall upon the Sabbath day, and that which adjourneth it until the fortieth day, are moſt improbable, and of them all that which ſeems the likelieſt in the judgement of many learned and ſound Divines is, that man fell the firſt day of his Creation, for which they cite, Pſal 49. 12, 20. where they take the Hebrew word *Adam*, for the particular name of the firſt man, not for the name of man in common; which is the more probable, becauſe if Adam and Eve had lodged in Paradiſe one night, his firſt child had not been begotten in his own likeneſſe (that is, in the ſtate of corruption into which he fell) as he was, Chap.5.3. *Object.* Againſt this is objected, that man was made the laſt of all the Creatures, on the laſt day of the week, and that there were too many particulars betwixt his creation and excluſion out of Paradiſe, to have their paſſage in a piece of a day, as all that we read, from Chap.2.25. to the end of this Chapter. *Anſw.* But firſt, excepting the giving of Names to the Creatures, which was done before the woman was made, Chap. 2. 20. and done ſo much the ſooner, as Adam was the wiſer, (and his wiſdom and knowledge of the creatures was very great at the firſt) all the other things mentioned, had an orderly connexion one with another, and would eaſily follow one another; and conſidering that the Devil was watchful to take the firſt and fitteſt opportunity to tempt, which was when Eve had leaſt experience of the world; and that concupiſcence of a Deity kindled, would be very quick and active to obtain it; and that God, for his part, could make as much haſte with his juſtice, as the tempter or tempted with their ſin; it might be probable enough, that all might be done to their caſting out of Paradiſe the firſt day, of which eight or nine hours might be allowed for all the occurrences betwixt their beginning and baniſhment. Some are very punctual, both for the day of the month, and of the week, and for the hour of the day, affirming that it was on Friday the twenty ſeventh of March, the ninth hour of the day; ſo in the Manuſcript Annals of Eutychus Patriarch of Alexandria cited by Mr. J. S. Chap. 8. pag.44, 45. of his book *Of the civil year and Calender of the Jewiſh Church*; but no man is bound to believe that which no man can prove by any Record, that is competent teſtimony in ſuch a caſe.

Cherubims] Angels, ſo called (as ſome conceive) of *knowledge*; the fitter to be deſigned to that ſervice, under that name, becauſe the ſin of Adam and Eve, was an ambitious deſire and endeavour to equal God in Omniſcience and univerſal knowledg. Of their figure or ſhape, ſee Annot. on Exod.25 ver.18.

a flaming ſword] Or, *Swords*; For the word *Cherubim* is of the plural number, and if there were more then one Cherub, it is like there was more then one ſword: it is called *a flaming ſword*, becauſe it was bright and clear, ſhining like a flame of fire; or becauſe it was fire, in the form and faſhion of a ſword; for Angels are Gods Miniſters, and his Miniſters come ſomtimes with flames of fire, Heb.1.7. and with the ſword, Numb. 22.23. Joſh.5.13. 1 Chron.21.16. Either fire or ſword coming ſingle, is terrible, both together much more, and moſt of all by motion every way, which might make them more penitently apprehenſive of their hainous ſin againſt the Majeſty of God, and of their notorious folly againſt the felicity of man, who ſo ſoon, and for ſo ſmall a matter loſt ſo happy an eſtate, which once loſt could never be recovered.

turning every way] Or, *two edged*; To terrifie Adam (and, as ſome conceive, the divels alſo) from returning to the place from which he was driven; which ſome myſtically apply to the excluſion of the wicked from Chriſt the tree of life, Rev.22.2. and from the Celeſtial Paradiſe, or garden of that tree, the Kingdom of heaven, Rev.2.7.

CHAP. IIII.

Ver.1. KNew] A modeſt expreſſion; the like whereof is, Numb.31.17 Mat.1 25 Luke 1 34. See on ch.49.10. Ann.5. According to this phraſe, the Hebrews call a Virgin *Halma*, or *Ghnalma*, that is, *unknown*, or *hidden*, and ſo were virgins uſually vailed, that they might not be eaſily ſeen: as Rebekah, Gen.24 65.

I have gotten] Obtained, or poſſeſſed a man; for *Kana* (whence the name *Cain*, or *Kain* is derived) ſignifies a poſſeſſion.

from the Lord] That is, as his gift, by ratifying his bleſſing of multiplication, Chap.1.28. to her in particular. See Gen. Chap.33. verſ.5. and Pſal. 127.3. And not only bleſſing her conception of a child, but her child-birth alſo without the aſſiſtance of a Midwife, or of any ſuch helps as neceſſity ſought, and ingenuity found out in after-times.

V.2. *Again bare*] Becauſe her *bearing again* is mentioned, but not her *conceiving* before it, as ver.1. it might be thought that Cain and Abel were twins; ſave that the name *Abel* (ſignifying vanity) may imply, that upon ſome ſad experience of the vanity of the world betwixt the birth of her two ſons, ſhe called the later of them by that name: yet might it be, that at the beginning, births might be double, both in number and in Sexe, for the more ſpeedy and copious increaſe of mankind.

Abel] Heb. *Hebel*. There is a double writing of this name; the one with *Aleph*, (as Joſephus writes it) ſignifying *mourning*, as he expounds it *Antiq.lib.1.cap.2.* The other with *He*, *Hebel*, ſignifying, *vanity*, Eccl.1.2. Wherein, as it carried a memoranudm of Hiſtory, (as in the precedent Note) ſo it might point by way of prophecie to the untimely end which afterward befel him.

V.3. *In proceſs of time*] Heb. *at the end of dayes*. The like phraſe we find, Gen 41.1. *at the end of two full years*; and Ezek.3.16. *At the end of ſeven dayes*. By [*At the end of dayes*] here, may be meant the *Sabbath*, for that is the end of the dayes of the week, and being a day eſpecially ſanctified from the beginning, Chap.2.ver.2. for the honour of the Creator, it might be ſeaſonable on it to offer ſacrifice of the creatures, as a tribute due to the Lord of all: but uſually the words are taken for a diſtance of time of greater extent then the compaſſe of a week; yet might it be a certain time either by conſtitution or cuſtom, which now being complete, and run up to the period of the accompt, they both made their Oblations to God, as followeth.

Cain brought] It is not ſaid to whom, or what; whether to Adam, as the Prieſt of the family, or to the place (which, it is like, was certain) where the Sacrifices were to be offered up unto God; for though in after-time the father of the family was the Prieſt to the Church in his houſe, and in his ſtead the firſt-born had the Prieſt-hood as a part of his birth-right; yet it may be at this time indifferently ſuppoſed, either that both brought their Sacrifice to their father on earth to be offered to their Father in heaven, or that each of them did by himſelf offer up his owne oblation.

fruit of the ground] Cain was an husbandman, and his employment was to till the ground; yet he muſt not ſo mind the earth, as to forget his duty of devotion to his Maker in heaven.

V.4. *Firſtlings of the flock*] Which were firſt killed, and then offered up unto God by fire; the flame whereof aſcended up towards heaven, while the offerer by the elevation of his ſoul towards God, either did, or ought to do the like: and thereby he made an implicite confeſſion of his ſin, as deſerving death, (a ſevere and painful death by burning) and a *profeſſion* of his faith in Chriſt as a Redeemer from death; by this faith Abel offered a more acceptable *S*acrifice then Cain, Heb. 11. 4. and it was of the *firſtlings of the flock*, which he offered, (whether of ſheep or goats, the Hebrew Text diſtinguiſheth not, for the words will ſerve for either) becauſe it was fit that God ſhould have the firſt-fruits of his own increaſe: what was here in practice, (and it may be by precept alſo,though not here expreſſed) was afterwards preſcribed by an expreſs Law, Exod.13.2. Numb 3 13.

and of the fat thereof] Here again is the practice of that for which we may in ſome ſort or other preſuppoſe a precept, (for ſacrifice is worſhip, and without a precept it is wil-worſhip, condemned by God) which in Moſes time was expreſly delivered, Exod.29. 13,22. Levit.3.3. but withal the meaning may be, that Abel did not ſacrifice like thoſe profane niggards, who thought any thing good enough for God, Mal.1.13. but he gave him of the beſt and faireſt of his flock: for that which is beſt in any kind, is commended under the title of fatneſſe, as Gen. 45.18. and chap.49.20. Nehem.8.10. They that ſuppoſe there was no feeding on the living creatures until the flood, conceive here was offered only the wool of the Sheep, and the milk of the Cow, the beſt of the milk, which they call the fatteſt, (though the fat of the milk be properly the butter) but that ſuppoſition will hardly be made good, if turned to a poſition, for it is more probable that the eating of fleſh was allowed and in uſe before the flood, then the contrary. See Annot. on Chap.9.3.

had reſpect unto Abel] And firſt to Abel juſtified by faith, Heb.11.4. and then to his Sacrifice as a fruit of that faith: this reſpect appeared by ſome viſible ſign from heaven, eſpecially by fire falling upon the Sacrifice to burn it, as Lev 9.24. Judg.6.21. 1 King.18.38. 1 Chron.21.26 2 Chron.7.1,3.

V.5. *Not reſpect*] Not ſuch to Cain as to Abel, and to his ſacrifice, through his want of faith and ſincerity in Gods ſervice, or no reſpect at all, for he would have a naughty or vile perſon contemptible in the eyes of ſuch as are good, Pſal.15 4. See 2 King.3.14.

Very wroth] At God and Abel both: At God, as Mat. 20.15. his eye was evil becauſe Gods was good: and at Abel, becauſe being his younger brother, he got the bleſſing of his heavenly Father from him: and if (as ſome Divines conceive) this Sacrifice were tendred for election and conſecration of one of the two upon divine choice and acceptance, to be head of the holy race, by whom Gods Church was to be extended to after ages, it was the more diſpleaſing to Cain to be refuſed, by how much more honour it had been to be received.

countenance fell] From a cheerful to a churliſh look; from an upright, to a down-caſt aſpect, which bewrayed the malignity of his mind for the countenance, which (in propriety of ſpeech) is only in man, (as the Otatour well ſaith, *lib. de legibus, p.325*) is formed and varied according to the mind, from whence it hath its mould, *Tuſc. q. lib. 3. p.353.* and therefore though it alone be obvious to the eye, it makes diſcovery of that which is out of ſight; ſo that it is a good witneſſe againſt the wicked, Iſai 3 9. for that bewrayeth ſometimes their pride, Pſal.10.4. ſometimes their fear, Dan. 5. 6. ſometimes their envy and grudge againſt the good, as here, and chap.31 2,5. ſometimes their fury, Dan.3 19.

V.7. *Doſt well*] In the outward act of offering unto God, they both might do well, and much alike; yet there was this difference of their oblations; Cains Sacrifice ſeemed rather gratulatory, as looking back to Gods beneficence for the year before, then propitiatory, as looking forward to reconciliation to be made by Chriſt in time to come, which was better typified by the bloudy Sacrifice of Abel, then by the unbloody ſacrifice of Cain, which might be of ears of corn, as Lev. 2.14. But there was more difference betwixt them for inward acts of faith and love, then for outward acts of ſacrifice: the former ſort is meant by *doing well* in this place.

ſhalt thou not be accepted?] Or, *Is there not forgiveneſſe?* Or, *Shalt thou not receive?* Or, *Shalt thou not have the excellency?* Or, *a lifting up?* So many wayes are the words rendred, becauſe of the ambiguity of the Hebrew word *Seeth*; and of *Naſa*, from whence it is deduced; according to this variety the ſenſe is various. 1. *Shalt thou not be accepted?* The words are interrogative, but vehemently aſſertive or affirmative in ſenſe; and their meaning is this, thou ſhalt ſurely be accepted if thou doſt well, both thou and thy Sacrifice. 2. *Is there not forgiveneſſe?* Yes, if thou wilt repent and amend. 3 *Shalt thou not receive?* Yes, thou ſhalt receive an evidence of mine acceptance as thy brother did: I will not be partial, if thou offer with as good a mind as Abel did, my favour ſhall come upon thy ſacrifice in a celeſtial flame, and it ſhall aſcend unto me in a ſweet ſmelling fume as his did. 4 *Shalt thou not have the excellency*, or, *lifting up?* Yes, the right of primogeniture, and the pre-eminence of the Prieſthood ſhall be thine, and thou ſhalt lift up thy countenance with cheerfulneſs in the affiance and fruition of my favour.

ſin lyeth at] Some take theſe words for a commination either of the *revealing of his ſecret ſin*, ſo as that it ſhould not ſtill lurk and lye hid in the boſom, cloſet or chamber, but be made ſo manifeſt, as if it were laid at the doot for every eye to look upon it; *Or of the puniſhment of his ſin by inward vexation of ſpirit*, and pangs of conſcience, which (though for a time it lye aſleep like a Maſtive-dog at the door) will not reſt long: for at the door where there is much paſſing, often knocking, opening and ſhutting, the dog wil ſoon be awakened; ſo wil the conſcience, and when it is awake, it will bark moſt clamorouſly, and bite moſt furiouſly, ſo that none can bear it, Prov.18.14. Or, *by outward vengeance*, which wil (as it were) lye in wait for him at the door, when he ſteppeth either in or out to ſet upon him.

unto thee ſhall be his deſire] Or, *its deſire*; That is, (as ſome take it) the deſire of ſin, to enter into thee to poſſeſſe thee, and prevail with thee, and rule over thee; but thou contrariwiſe muſt ſtrive to ſuppreſſe it and bring it under thy ſubjection; and by grace (not by the power of free-will) thou maiſt ſo far overcome the dominion of it, that it ſhall not tyrannize over thee, but at laſt by mine aſſiſtance thou ſhalt have the maſtery and perfect victory over it: and in ſpecial in this ſenſe of the words, he is admoniſhed of his duty to keep under, and to beat down the indignation and envy he had raiſed up againſt God and his brother. But in our laſt Tranſlation anſwerable to the Original, it is perſonal, *unto thee ſhall be his deſire*; and thou ſhalt rule over him, as Gen. 3.16 wherein from Arguments of pacification of his incenſed ſpirit in general God cometh down to a removal of the cauſe of his indignation in particular, which, by the words here uſed, may ſeem to be a conceit that his younger brother ſo much in Gods favour would be like to deprive him of the dignity of his birth-right, and God taketh off that conceit by ſpeaking to him to this effect; Though thou haſt forfeited the pre-eminence of thy primogeniture by thine evil heart towards me and thy brother, yet upon thy repentance and amendment thou maiſt ſtill enjoy it; and thy brother, againſt whom thou art ſo much incenſed, ſhall have a deſire to pleaſe thee, and to be ruled by thee, if thou rule and govern thine affections by Religion and reaſon, as thou oughteſt to do.

thou ſhalt rule over him] See the latter part of the precedent Annotation.

V.8. *And Cain talked*] What talk paſſed between them, whether it were chiding with Abel, becauſe for his ſake he was chidden by God; or whether by ſome ſimulation of favour and love he allured him to walk with him into the field, it is uncertain.

When they were in the field] Whither Cain had drawn Abel for fitter opportunity to effect his wicked deſign, for there he might act it out of ſight and noiſe, and ſo none was like to reſcue his godly brother out of his bloody hands. Whether there, (though not before he walked out) he picked a quarrel with him or no, or whether there were any words of offence at all betwixt them, it doth not appear in the ſacred Story, much leſſe what words paſſed betwixt them before his malice came to blowes: and it may be he was as crafty as cruel, and ſo gave Abel no warning by words of what miſchief he meditated to commit with his hands.

roſe up] Not as having taken a fall by Abels ſtriving with him before (as ſome have ſuppoſed) for the phraſe imports but the beginning, preparing, or preſent addreſſing of a mans ſelf to any act or buſineſs, as Deut. 13.1. Judg.4.9. and in many other places.

and ſlew him] Had God rejected his Sacrifice becauſe it was not bloody, ver.3. as Abels was, ver.4. he could have done no worſe, if he meant both to mock and anger him for the choice and refuſal of their oblations. How he ſlew him, it appears not in the Text; but negatively that it was not by ſtrangling, becauſe his bloud was ſhed, verſ. 11 Popiſh Painters ſetting out this ſtory to the eye, fain the inſtrument of murder to be the jaw-bone of ſome bruit creature; but it might be rather ſome Inſtrument of Husbandry wherewith Cain was accuſtomed to walk, or a ſtone which might be taken up without ſuſpicion on Abels part, and ſo ſuddenly throwne, or driven at him, that he could not avoid it.

V.9. *Where*] God queſtioneth with Cain here, and ver. 6. as with Adam, Chap.3 ver.9,11. and he putteth the like interrogatories to his Creatures elſewhere: not as needing any information from them, (for he knoweth more of any man then his own heart can tell him, 1 John 3.20.) but to convince them by their owne anſwers, and to ſet a pattern for humane Juſtice, which ſhould not condemn any before they be called in queſtion, and have liberty to anſwer for themſelves. See Act. 25.16.

I know not; Am I] By this anſwer he ſheweth himſelf not only to be of that wicked one, 1 John 3.12. who was a murderer from the beginning, but as ancient a Lyar as a Murtherer, Joh.8.44. for he murdered by lying, Gen.3.4. and he addes to theſe ſins high contempt againſt God, making as if he had asked him an impertinent queſtion; or had put upon him an office not belonging to him; he thought it was not his duty to be his brothers keeper; but thinks it was not againſt all duty to God and man to be his excutioner, without any deſert of death, or any precedent ſentence from an authorized Judge; and this with as much madneſs as malice, (for the divel, the god of this world, 2 Cor.4.4. had blinded his eyes, as well as hardned his heart) he thinks he can blind the eyes of the God of truth with his lyes, and eſcape his conviction with his frivolous evaſions

V. 10. *What haſt thou done?*] God not only makes inquiſition for bloud, Pſal.9.12. but purſueth it, and will require it to requite it, 2 Chron.24.22.

bloud] Heb. *Blouds*; Becauſe it iſſueth out by many drops, or when it is ſhed by violence and malice, it is let out by many wounds, which make ſo many ſeveral ſtreams of blood: thence a cruel man is called a *man of blouds*, Pſal.5.6. according to the Hebrew, and David prayeth to be delivered from blood-guiltineſs: Heb. *from blouds*, Pſal 51 14.

cryeth] It is *crying blood* here, and ſpeaking bloud, Heb.12.24. A voyce and crying is aſcribed to bloud as *to the ſtone out of the wall, and beam out of the timber*, Hab. 2.11,12. and as the valleyes are ſaid to *ſhout for joy and to ſing*, Pſalm 65. 13. all by a figurative ſpeech; and the meaning here is, that blood-guiltineſſe cannot be concealed, but that God will take notice of it, though no man ſee it, or ſay any thing of it; as though the ground that had received the bloud that was ſhed, uttered a voice, and put up a clamorous accuſation, and petition for vengeance againſt the murderer, as Rev. 6.10.

Ver.11. *Curſed from*] From the earth (whither thy brothers blood ſunk, being ſucked in by the pores thereof, and ſo as it were buried in a grave) ſhall ſpring up a curſe to thee for thy cruel act; whereof in the next verſe.

V.12. *When thou tilleſt*] This was a ſecond curſe, whereby the earth became worſe for Cains ſin, then it was for Adams; which if it were not general, might be a particular curſe upon Cains portion whereſoever he was; ſo that when he tilled it as an husbandman, it might upbraid him as a murderer.

her ſtrength] See Joel 2.22.

a fugitive] Caſt out from communion with his kindred and former friends and acquaintance, excommunicated from the Church, the ſociety of the faithful profeſſors and ſincere Sacrificers, and through guilt of conſcience, having his heart moved as the trees of the wood with the wind, Iſa 7.2.

V.13. *My puniſhment*] Heb. *Mine iniquity*; as Gen.19.15. Pſal. 69.27. Prov. 12.21. in which places ſin or iniquity is put for the puniſhment of ſin, by a Metonymie of the efficient for the effect; for ſin is the natural parent of puniſhment. In ſaying, his puniſhment is greater then he can bear, he bewrayeth the wrathfulneſſe of his ſpirit, which before made him a murmurer againſt God, and a murderer of his brother; he could not then forbear ſin, and now he cannot bear what is due to him for his ſin. If we take the words after the other reading, [*mine iniquity is greater then can be forgiven,*] they ſhew his deſperate diſtruſt of pardon for his ſin, and therein he becometh as injurious to Gods mercy by his diffidence, as to his juſtice by his impatience.

V.14. *From the face of the earth*] He ſeemeth by this ſpeech out of fear to ſpeak now (as out of wrath and envy he acted his part before) like a diſtracted man; for how was he to be driven from the face of the earth, when he was to be a vagabond upon it? ver.12. and how could he be hid from the face of God, who ſaw into the ſecret corruptions of his heart? But if his words have any ſound ſenſe in them, it is this, *from the face of the earth*, that is, from the place of my birth, and abode hitherto; or from the face of that earth (as the word *Haadhamah* will bear) on which I have dwelled until now: Or, *from the face of the earth*; that is, from the ſociety with the Inhabitants of the earth, as Pſal.33.8. who will abhor my company, and I ſhall be afraid and aſhamed to come in their ſight, or to look them in the face.

and from thy face] That is, from thy favourable countenance; ſo that thou wilt not vouchſafe a gracious glance towards me, nor accept any oblation from me. Some think there is an Hypallage in the words, that is, a kind of miſtake, as if he would, or ſhould have ſaid, *I ſhall hide my face from God, as not daring to come before him to offer up any ſacrifice unto him*; for otherwiſe there is indeed no hiding from God, nor flying from him, Pſal.94.9. and 139.7.

every one that] Though hitherto we have read but of four perſons in the world, *Adam* and *Eve*, *Cain* and *Abel*, this being about one hundred and thirty yeers from the Creation, (as Chronologers account it) there might be now many, of whom he might ſtand in bodily fear; or if there had been none of his own kind to avenge the bloud of his innocent brother, his guilty conſcience might raiſe fearful apprehenſions of death from the beaſts of the earth.

ſlay me] Being more carnally then ſpiritually minded, he feareth more for his body then for his ſoul; and his own wickedneſſe makes him imagine he ſhall meet with a murderer in every place; ſelfe-guiltineſſe in ſome, is the chief motive to ſuſpicion of others, Pſal 50.21.

V.15. *Seven fold*] That is, (as the Chaldee Paraphraſe hath it) unto the ſeventh generation; or, he ſhall have manifold puniſhments. a certain number uſed for an uncertain: as Lev.26.28. Job 5.19. Pſal. 79.12. Prov.24.16. and Chap.26.25. Jer.15.9. and this God ſaith not for any love he bare to Cain, to whom life with the guilt of ſuch a ſin, and ſenſe of the divine wrath, was worſe then a temporal death; but becauſe he would have him live to be a living memento, or warning againſt murder, which with the death of the Malefactor is commonly buried in oblivion as Pſal.59.11. Eccleſ.9.5.

mark] There are many, and ſome fooliſh conjectures of this *mark*: It is moſt like it was a trembling, not only of his heart, but of his head and other parts, with a ghaſtly countenance importing guilt and terror in him, and imprinting it ſo far in others, that they durſt not do by him, as he did by his brother.

V.16. *From the preſence*] Some think theſe words are fitted to Cains conceit, who now Atheiſt-like, thought he could get out of the reach of Gods revenging hand: but it is more probable, that by his *going from the preſence of the Lord*, is meant his going from the place where God gave evidence of his preſence in his conference with him. See Jonah 1.3. Or, *from his preſence*, that is, from that part or quarter of the world where God had his Church, which is the place of his ſpecial preſence: and ſo the phraſe intimates Cains baniſhment from his native habitation, and his excommunication from the houſe of God: for the place of his eſpecial preſence may be called an houſe, though it be not made with walls and windowes, and roof, as ours are. See Annot. on Chap.28.17.

Nod] So called here by the figure *Prolepſis*, or *anticipation*, in reſpect of the order of things; for it was called *the land of Nod*, not before, but after; and that by occaſion of Cains coming thither, and dwelling there upon his fugitive and vagabond condition: *Nod* is derived from an Hebrew root ſignifying to wander or to be a vagabond; and ver. 12. God doometh him.

V.17. *Builded a City*] After he had wandred about from place to place ſuch a time as God thought meet, for the puniſhment he impoſed on him, he ſuffered him to ſet up his reſt in a City which he built; and he built the City (as ſome compute the time) in the one hundred and fifth, (as others) in the three hundred, or four hundred year of his age, by which time his poſterity might become ſo populous, as not only to build, but to people a City with Inhabitants: and he built the City for ſociety and ſecurity to himſelf and his progeny, and (as Joſephus conjectures) that he might be more able to exerciſe rapine and tyranny upon others.

after the name of his ſon, Enoch] Rather after his ſons name then his own, becauſe his own was odious and infamous; and rather in his ſon *Enochs* name then any other of his children, becauſe by this it appears, he loved him better then the reſt; haply becauſe he was worſe then his brethren, in being liker in manners and diſpoſition to his father then any of them all; yet for all this earthly glory ſwelling up to the magnitude of a City, the name of the other *Enoch*, of the Line of *Seth*, who walked with God, chap.5, ver.24. and had no City, is more honourable then the name of this *Enoch* of the race of Cain with his City, though the ſtructure of it were never ſo magnificent. See Pſal.49.

V. 19. *Two wives*] This is the firſt man that had more wives then one at once; a Cainite by deſcent, and a man as fleſhly as Cain was bloudy; ſinning by luſt, as he did by hate: by this duality of women he broke looſe from the firſt inſtitution, which was that two, and no more, ſhould by marriage be made one, Gen.2.24. Mal.2.15.

V. 20. *Of ſuch*] Or, *Of them that dwell.* Heb. *Of him that dwelleth* By an Enallage of number; for by this *him*, not one alone, but many are meant.

V.21. *Jubal*] See on Lev.25.10.

Organ] That is, the inventer of Muſical Inſtruments, By *Organ* is not meant ſuch an Inſtrument as in our age hath been moſt commonly noted by that name; for that was not found out or made up until ſome thouſands of years afterwards: the ſame word here rendred, *Organ*, is found in the Book of Job, Chap.21.12. and Chap 30.31. and Pſal.150 4. in this ſenſe: whatſoever the form of it was, the word importeth loveline ſſe and delight, for men naturally love and delight in muſick. See Pſalm. 81.2. where we ſee that for ſuch things as conduce to the comfort of an humane life, as ordering of Cattel, manual Arts, the building of Cities, the wicked by divine providence was made ſerviceable to the good.

V. 22. *Tubal-Cain*] From this name (as ſundry Commentators obſerve) might the name *Vulcan* the heathen god of Smiths be taken; as the name *Jove* from *Jehovah*; and as *Adonis* from *Adonai* [*Lord*] often uſed in the Old Teſtament, (as ſome learned men conceive: though others derive it from the Greek word, *Aeido*, which ſignifieth to *ſing*, or, from *Hedone* in the ſame Language, ſignifying *pleaſure*.

inſtructer] Heb. *Whetter*. Which may imply a ſharpneſſe of wit, piercing into the minds of thoſe that receive inſtruction from him; and withal, an incitement or whetting of the affections to put ſuch Arts into practice.

V.23. *I have ſlain a man*] The words are very difficult, both to tranſlate, and to expound: they are rendred two wayes; firſt, as in the Text, ſecondly, as in the Margine of our laſt Tranſlation: the former reading is either affirmative, or interrogative: According to the firſt, the ſenſe is twofold; the one that Lamech makes boaſt of his valour, in that he had ſlaine a man, yea, a young man in the prime of his ſtrength and youth; or it may be, (as the words will alſo bear) two men whereof the one was eminently younger then the other: *To my wounding*, that is, by an Hebraiſm, (as ſome take it) by my wounding or hurting of him,; or though I have been fighting to my wounding or my hurt, I have gotten the better of it, for I have ſlaine thoſe that fought with me. The ſecond is, that he ſpeaks of theſe ſlaughters as fore-dooming himſelf to a worſe condition then Cain, and ſo deſerving far greater puniſhment then he did, becauſe Cains was but a ſingle ſlaughter Lamechs a double one: Taking the words interrogatively, they ſeem in effect an emphatical anſwer to ſome ſuſpicion his wives had of him, with a mind to depart from him, as thinking God would curſe the family and poſterity of ſuch a wicked man as he was; againſt which he pleads his own innocency, and Cains impunity: Have I ſlain a man to the wounding and hurting of my conſcience, as Cain did? If I had; yet you ſee Cain, though he had killed his brother, and ſtubbornly ſtood out aginſt his Maker, had yet a mark of protection ſet upon him, that no man might kill him; and if he that ſhould kill Cain was to be puniſhed ſeven fold, he that ſhall kill Lamech (who had committed no ſuch crimes) ſhall be puniſhed much more. The other reading, (which ſome think fitter to be placed in the Text then in the Margine) is, *I would ſlay a man in my wound, and a young man in my hurt*: according unto this the meaning may be, that his wives fearing, leſt being hated for his cruelty, ſome would take heart to kill him, he meaning to over-awe them, both to keep them obſervant of himſelf, and quiet among themſelves, tells them in a bragging manner, that he had ſo much might and manhood in him, that he durſt undertake any enemy, yea to ſlay a man, a young and luſty man, though he had received a wound or hurt before; (for the words, (as the Marginal reading hath it) may be rendred, *in my wound, in my hurt*) This Expoſition is moſt received by many of the moſt learned Expoſitors; yet ſome rather think that theſe words of Lamech are a paſſionate and penitent confeſſion of his cruel raſhneſſe; as if he had ſaid, that I have ſlaine a man in my wrath, it is to the wounding of my heart, and to my great hurt, for the grief of that fact is a ſad affliction to my ſoul; and thereupon the next words threaten a greater puniſhment to him that ſhould kill Lamech, then to the killer of Cain.

V.24. *Seventy and ſeven fold*] Some take the words for ſeventy times ſeven, which make up four hundred and ninety times; but it is ſeventy times and ſeven times, as Gen.7.2. According to the Hebrew the words are, of every clean beaſt thou ſhalt take thee *ſeven ſeven*, that is, not ſeven times ſeven, nor two ſevens, though the word be doubled; but it is, (as it is well rendred in our Tranſlation) by *ſevens*; ſo Mark 6. ver.7. when our Saviour ſent out the twelve by two and two, he ſent them not by foures, but by ſeveral twos. The meaning of Lamechs words may ſeem to be this, that Cains impunity might be his ſecurity, ſince though he had had his hand in blood, it was not in the bloud of his natural brother, nor with contumacy againſt God after the manner of Cain; and therefore if any one ſhould kill him, he ſhould be puniſhed much more, ſeventy and ſeven fold; a certain number put for an uncertain, as ver.15. See the Annot. there. Thus a wicked man turns the divine patience into humane preſumption.

V.26. *Then men began to call, &c.*] Some Hebrew Rabbins tranſlate the word, *Then men profaned, or profanely called upon the name of the Lord*, as if in the time of Enoſh Idolatry were taken up: but there is an error in the Grammatical conſtruction of the word, *Hubhal*, which in the conjugation *Kal*, (beſides other acceptions) ſignifieth to profane: but in the conjugation *Hophal*, as here, it ſignifieth, *they began*, or *men began:* beſides, for Grammatical conſtruction, when the word is followed with a Noun, it ſignifies to *profane*, as Numb.30.3. Ezek.39.7. but when it is followed with a Verb of the Infinitive Mood, (as here) it ſignifieth to begin, as Gen.6.1. and 41.54. and 2 Chron.3.1. and ſo the ſenſe is, *then began men*, that is, in the time of Enoſh men began, not to ſet up the profeſſion of a Monaſtical life, (as ſome Papiſts would have it) or ſome ſpecial Sect of profeſſions called *Enoſhei*, or by contraction *Eſſeni*, or *Eſſæi*, (as ſome others); or that then men firſt began to call upon God by the name *Jehovah*, (whereas before they called upon him by the Name *Elohim* or *Adonai*) but then God moved mens hearts more ſincerely to ſeparate from the profane ſociety of the wicked, (ſuch as were the poſterity of Cain) to ſerve God, not as before, in private families only, but in more publick ſocieties, and that in a more ſolemn manner, and with more zeal and boldneſs then in former times; and ſo to entitle themſelves unto the Lord with eſpecial relation and devotion, as Chap.6.4. And theſe for the moſt part who did this, were the poſterity of Seth, who was born in ſtead of Abel, not only as a ſon to his parents, but as a Prieſt to Gods Church.

CHAP. V.

Verſ.1. T*He Book*] The Hebrew word *Sepher*, *a Book*, is derived from the word *Saphar*, importing number; and it noteth here a catalogue or number of perſons deſcended by generation one from another; and therefore it is called the book of the Generations. So Matth.1.1.

likeneſs of God] See Annot. on Chap.1.26.

V.2. *Their name Adam*] Adam is ſometimes taken for the firſt man, as Chap.2 23. Sometimes collectively for the ſpecies of mankind, male and female, as Chap.3.24. Sometimes indefinitely for any man, Gen. 9.6. Pſalm 49.20. And by this communion of name is ſhewed not only the union of both Sexes in nature, but their communion both in duties and priviledges, Gal.3.28. here Adam is taken in the ſecond acception.

V.3. *In his own likeneſſe*] Here ſeemeth to be an oppoſition betwixt Gods Image and mans: God by creation made man in his Image, but man by procreation begets one not in Gods, but in his own Image; that is, not only like him in condition as a man, but in his corruption as a ſinner, Job 14.4. for generation in the fleſh, and regeneration in the Spirit, proceed from different principles, that being humane, this divine; nor ſo in his own likeneſs, as that his ſoul was begotten by Adam as well as his body; for as at firſt the ſoul had a different Original from that of the body, which was not deduced out of the matter of which it conſiſted, but infuſed into the body afterwards; ſo hath it been in the generation ever ſince: wherefore the fathers of our fleſh, and the fathers of our ſpirit are expreſly diſtinguiſhed, Heb. 12.9. See Num. 16 22.

V.4. *Sons and daughters*] Some take upon them to tell how many, as Philo the Jew, and Epiphanius a Chriſtian; the firſt aſſignes him twelve ſons, the ſecond thirty, and as many daughters: but how could either of them make proof of their number, for there were no Regiſters in Adams dayes?

V.6. *Seth lived*] Though *Cain* were elder then *Seth*, Moſes draweth the deſcent from Adam by the Line of *Seth*, and ſo ſheweth the progreſſe of the Church, rather then the race of a meer carnal generation: for the true Church had its ſucceſſion in the poſterity of Seth, though in an unequal degree both of piety and appearance or viſibility.

V.24. *Walked with God*] This expreſſion imports a brief deſcription of a truly religious man, who is not idle, ſtands not ſtill, but makes a progreſſe forward as they that walk: and he walks not inordinately, but by a rule, Gal.6 16. And his walking with God ſheweth his ſincerity, in ordering his life not ſo much for applauſe and approbation of men, as for acceptation with God.

And he was not] *Not dead*, (as is ſaid of the end of all the reſt that are mentioned in this Chapter) or, Heb. *and, Not he*, that is, not he dyed, or it was not with him as with others, by the common courſe of mortality; or he appeared not in the ſight and ſociety of men. So Heb.11.5. the like phraſe you may ſee Gen.42.36 and Jer.31.15.

for God took him] God tranſlated him body and ſoul from this life to a better, from earth to heaven, that he might not ſee death, Heb. 11. 5. that is, not come under the expectation of death by ſickneſſe or decay, or under the power of it by parting his ſoul from his body.

V.27. *Dayes of Methuſelah*] We find no Regiſter of any one who out-lived Methuſelah ſince the creation of the world, or who lived nine hundred ſixty nine yeers, as he did; yet ſome would make Adam of a longer life then he by equivalence, adding ſo many dayes to his age, as paſſed in Methuſelahs before he came to the ripeneſſe and perfection of his growth and ſtrength, (which from his birth they account to be about ſixty years) theſe added to Adams age, will make him twenty one yeers elder then Methuſelah: but that is a conceit of much curioſity, and little certainty. It is more conſiderable, that neither of them, nor any other by their long lives could make any preſcription of time againſt the doom of diſſolution into duſt, Chap.3.ver.19. and their death is ſo often remembred in this Chapter, to put the Reader in mind how God made good his commination of mortality, Chap.2.17. and 3.19. whereof we (who in compariſon of the long-lived Patriarchs are but dwarfs in yeers) ſhould be mindful every moment, ſince we are neerer our graves at our births, then they when they had meaſured our ſeventy years (allotted to our lives, Pſal.90.10) ſeven times over.

V. 29. *And he called*] That is, *Lamech*: not he of the poſterity of *Cain*, of whom ſee Gen.4.23. but another *Lamech* deſcended of *Seth*.

ſhall comfort us] The name *Noah*, if it be derived from *Nahham*, ſignifieth *comfort*: if from *Nuahh*, it importeth *reſt*; and ſo it may note comfort derived from reſt, or reſt derived from comfort: but what manner of comfort is here meant, ſee the Note following.

toyle of our hands] Lamech here uttereth a hopeful preſage concerning Noah, by whom he foretelleth ſome comfort to come to mankind, wherein if he were guided by the Spirit of Prophecy, (as the moſt Learned conceive he was) he might foreſee not only that Noah would prove a good man, for whoſe ſake God would be good to others, as Gen.18.26. &c. But ſecondly, That by Noah would be found out ſome more ready and eaſie way of tilling the ground; and it might be, that before his time the earth was broken up, and tillage made with mans handy-labour, uſing Spades or other ſuch like Inſtruments: and Noah might invent the Plough and Harrow, and the drawing of them by Oxen or other beaſts.

V.32. *Five hundred yeers old*] Heb. *a ſon of five hundred yeers*, Not complete, but current; that is, now living on towards the end of the five hundreth year ſince he was firſt a ſon to his father, as when a Levite entred upon his ſervice of the Tabernacle, being a ſon of thirty years, Num.4.3. the meaning is, that his age paſſeth on towards the end of thirty yeers.

Noah begat] That is, *began to beget*: for he had not all three in one yeer, nor now firſt of all; for it is not like he continued five hundred yeers ſingle, but that he was a father before this time, though his former children (it is like) were dead before the flood. See on chap.11.26.

Shem, Ham, &c.] See on Joſ.24.4.

CHAP. VI.

Verſ. 1. M*En began*] Heb. *Man began*. Enallage of number.

began to multiply] To a very great number, for they multiplyed from the beginning, ever ſince the firſt benediction, *be fruitful and multiply*, was pronounced upon them, Gen.1. 28. but now the increaſe of mankind began to be very great, haply by Lamechs practiſe of Polygamie, or having many wives together, Gen.4.19. which from the Cainites might become a cuſtome among the ſons of Seth.

daughters were born] The mentioning of *daughters* doth not exclude or deny the generation of ſons, any more then the mentioning only of *ſons* of Adam, excludeth or denyeth the generation of *daughters*; but here the children of that ſexe are particularly ſpoken of, the other being preſuppoſed or implyed, becauſe they were the occaſion, both of the corruption and calamity, ſet forth in the enſuing ſtory.

V.2. *That the ſons of God*] The moſt received ſenſe of the word is, that by *ſons of God* is meant, not any of the Angelical nature (though Angels be ſometimes called the ſons of God, as Job 1.6. and *though* the ſuppoſititious propheſie of Enoch expound this place of them.) but rational creatures of humane kind; yet in this place diſtinguiſhed from the daughters of men, not only by their ſexe, but by their qualities, or by their relations: by their qualities, as perſons of ſome eminent endowments, or eſtimation above others (as what is excellent, is in the Scripture phraſe, eſpecially intituled unto God, as the *garden of God*, Ezek.28.13. and Chap.31.verſ.8,9. *the hill of God*, Pſal. 68.15.) Or by their relations, as ſuch as deſcending from Seth and Enoſh profeſſed the true worſhip of the true God, and ſo became capable of the title of *the ſons of God*, Deut.14.1. 2 Cor.6.18. as on the contrary the wicked are called the *children of a ſtrange God*, theſe being ſuch as deſcended from Seth and Enos, but more remiſs in Religion then their godly Anceſtors, fell from their zeal for God, and againſt ſin, and ſinful perſons, and ſo they were not only willing to converſe with the wicked, but ſo far fell in love with them, as to take their daughters to be their wives.

daughters of men] Heb.*Of man*, by Enallage of number; ſee the note on verſ.1. By *daughters of men*, are meant thoſe that came of the corrupt race of wicked and accurſed Cain; who are called the daughters of men, as having little of the Image of God in their minds or manners; and though there be mention only of daughters, it is like they made mongrel marriages of the daughters of God with the ſons of men, the women chuſing as wicked husbands, as the men did wives. See on Exod. 1.22. and on 2 Sam.11.2.

that they were fair] They had no reſpect to ſpiritual, either beauty or deformity; but a fond and fleſhly affection to outward comelineſs of perſon.

which they choſe] They choſe them for wives whom their affections had choſen to be their bed-fellowes, without any reſpect to that fitneſs which is requiſite in marriage; whereof ſee 2 Cor.6.14. or any care or fear of being corrupted by unequal and wicked yoak-fellows, Exod.34.16. 1 Kings 11.2,3. or any regard of ſcandal to their profeſſion, or grief to the godly. See Gen.16.laſt.

V.3. *My Spirit*] That is, the Spirit of God, or of Chriſt, in thoſe few good men who lived in that corrupt and incorrigible age, by which Spirit they oppoſed the evil minds and manners of the wicked; and the ſame Spirit ſuggeſted good motions to the ſouls and conſciences of ſinful men, which they reſiſted and rejected.

not alwayes ſtrive] As before by Noahs preaching, admoniſhing, reproving, proteſting againſt the wickedneſſe of the times, and ſtriving with the ſtubbornneſſe of the world, 1 Pet.3.18,19. and by the inward operations of Gods Spirit urging the conſcience to repentance for ſin, and reformation of life: thus for God not to ſtrive, is a judgement; as not to chaſtiſe and correct for amendment, Iſai. 1.ver. 5. Hoſ.4.4. and this he here threatneth, being weary of their rebellious obſtinacy, which moves him to make a final reſolution for their utter ruine: yet ſometimes he profeſſeth he will not ſtrive, in mercy to mankind, Iſai.57.16.

he alſo] If the word, *alſo*, be not completive, (as ſome words are alſo in the Greek and Latine) it may imply a diverſity of perſon, with a conformity of offence; as if not only the wicked ſtock of Cain were here accuſed of corruption, but that he *alſo*; that is, the poſterity of *Sem* did partake in their prevarication.

is fleſh] That is, (for the moſt part, if not altogether) fleſhly, and reliſhing little or nothing of the Spirit, but with diſlike and reſiſtance. See Gal.5.17. Joh.3.6. Rom.8.5.

An hundred and twenty years] By this God makes not the limits of mans life; as appears by many examples of men living much longer, Gen.11. and a good while after the flood Abraham lived 175 years, Gen. 25.7. Iſaac, one hundred eighty, Chap.35.28. and Jacob, one hundred fourty ſeven years, Gen.47.28. and Jehojada, whoſe time was one thouſand five hundred years after this, lived to one hundred thirty yeers, 2 Chron. 24.15. but by theſe words God giveth an hundred and twenty yeers ſpace of repentance to the world, Noah the while preaching and preparing the Ark, and thereby warning the wicked of their approaching peril, if they did not by repentance prevent it. See 1 Pet.3.20.

V.4. *Giants*] Our Engliſh word *Giant*, cometh of the Greek word, *Gigas*, and that ſignifieth one borne of the earth, ſo fabulous antiquity reporteth of a ſort of mighty men monſtrons in their manners and making war againſt heaven, *Macrob. Saturn. lib.* 1.*cap.*20. For particular Gyants by name, we read of *Goliah* and his greatneſſe, 1 Sam. 17.1,4,5. Of *Og* of the race of ancient Gyants, Deut.3.11. who is ſaid to remaine of the remnaut of the Gyants before the flood, (as the Jews faine) that what with his own height, and the height of an hill, he was ſaved from drowning in the Deluge: but he was a mighty Tyrant of a later riſe and race, as of wicked Cham; and he is ſaid to be left as a remnant in that Country where all but himſelf were deſtroyed, or driven out; Of *Iſhbibenob*, 2 Sam.21.16. who is ſaid to be the ſon of the Gyant, or *Rapha*, as in the Margine, (whence are the Rephaims, Gen.14.5.) which ſignifieth to cure, as ſome reader it, who will have a Gyant to be ſo called by the contrary; as in Latine, *mons à non movendo*, a mountain; *lucus à non lucendo*, a grove; *bellum quaſi minime bellum*, war; but it ſignifieth ſound, alſo ſtrong, potent, boyſterous: the word here uſed is *nephilim*, which ſome take in a good ſenſe, and make the *nephilim* to be men of honourable note and renown: it is derived of the radix *naphal*, which ſignifieth, *he hath fallen*; and ſo we may take them for men of ſtature, mighty in power, fierce of nature, Apoſtates from God, fallen from true Religion, and falling upon ſuch as were weaker then themſelves, with Tyrannical violence and oppreſſion. See Job 16.14.

of renown] To be renowned, is to be named again; ſo that men of renown are thoſe whoſe names are iterated, who are often mentioned, or much ſpoken of: ſo are ſuch perſons, who are either notable or notorious for any eminent difference from ordinary men.

V.5. *Every imagination*] See alſo Chap.8.21. *imagination of the thoughts*, or, every figment; or all the cogitations, (as ſome render the original.) The figment of the thought is what the mind faſhioneth or frameth by thinking within it ſelf: the Hebrew word *Jetſer*, ſignifieth not only the imagination, but alſo the purpoſe and deſire of man, and hereby is meant that internal taint of corrupt nature, which makes a mint of evil imaginations in the head, a ſink of inordinate affections in the heart, uſeth the memory, as a cloſet or ſtore-houſe of ſinful fancies and impure impreſſions.

V.6. *It repenteth*] This is ſpoken of God by a figure called *Anthropopathia*, whereby humane paſſions, for mans better apprehenſion, are aſcribed to God; and whereby we are to underſtand that as man when he repenteth changeth his act, ſo God when he changeth his act, is ſaid to repent, the cauſe by a Metonymie being put for the effect: for repentance being properly a trouble of mind or conſcience for ſome fault, over-ſight or impotence to effect what one would, cannot conſiſt with the infinite goodneſſe, and wiſdom, and power of God, who is not as man that he ſhould repent in a proper ſenſe, Numb.23.19. 1 Sam. 15. 29. in *whom there is no variableneſſe, nor ſhadow of change*, Jam.1.17. ſince there is no frailty or fickleneſſe in him; no error in his counſels, no deceiving of his expectations, no diſappointment of his purpoſe; and though there be in him a will many times to change his own act, yet is there not at any time in him a change of his will. See Amos 7.3.

grieved him at his heart] In property of ſpeech, God hath neither heart, nor grief; for he is a moſt pure and uncompounded Spirit, impoſſible to ſuffer any thing that can afflict: this therefore is a continuation of the former figure. See the precedent Annotation. See on Exod 31.18.

V.7. *Both man and beaſt*] Heb.*from man unto beaſt*. The puniſhment beginneth at man, who did deſerve it, and goeth on to beaſts, which for his ſake are puniſhed, as well as for his ſake they were created. See Annot.on ver.17.

V.9. *Juſt and perfect*] Noah was juſt and perfect, not ſimply, but in *his generation*; that is, compared with thoſe of his time: or, he was *juſt and perfect*, that is, ſincere in his profeſſion of Religion without hypocriſie; but not perfect, that is, free from all ſin: ſo that it was of grace, not of right, that God accepted him, ver.8. and he was juſtified, not by works, but by faith before God, Heb.11.7.

V.10. *Sem*] See Annot.on Chap.5. laſt.

V.11. *The earth was corrupt*] That is, all people and nations of the earth were corrupted with ſin, as an infected body with putrified ſores, Iſai.1.6. with all ſorts of ſin, eſpecially with luſt, violence and idolatry; though God by his abſolute power might mar all creatures that he had made, for he may do with his own as he liſteth, as the Potter may do with his veſſel, yet he that made man without his help, wil not deſtroy man without his fault: So that his wickedneſſe makes Apology for Gods juſtice, though nothing in man be meritorious of mercy, and he hath none to charge with his calamity but himſelf, Hoſ.13.9. Iſai.1.19.

V.12. *All fleſh*] That is, of all the living creatures that live not in the waters, eſpecially man, ſo called chiefly in regard of the oppoſition in man of the fleſh to the ſpirit, againſt which it luſteth. See Annot.on ver.5. and Pſal.14. verſ.1,2,3. and Rom. 3. from the tenth verſe to the 18. and this corruption being general in all fleſh, is a ready preparation and provocation on mans part, for a general perdition from the juſtice of God.

V.13. *Before me*] I have reſolved upon the ruine of all fleſh, it is ſo before me, or in my view, that I will not look beſides it, until my Decree of deſtruction be put in execution.

through them] That is, the ſons of men, or the people of the earth, called before by the name of *fleſh*.

I will deſtroy] Or, *Am corrupting*, or, *ready to deſtroy or corrupt*.

with the earth] Or, *from the earth*. The ſubſtance of the earth was not deſtroyed by water, as it ſhall be by fire, 2 Pet.3.10. and it may be many of the ſtrongeſt buildings (and perhaps ſome plants alſo) might remain unruined, or not wholly demoliſhed; but the richeſt fruits were ſo overwhelmed, that they were for the moſt part utterly deſtroyed.

an Ark] Though it were to do the office of a ſhip, it had the form of an Ark or Cheſt, plain below, on each ſide, and almoſt above alſo, ſave that towards the top, it had a little riſing up like the cover of a coffin; and this riſing was about the meaſure of a cubite, ver.16. which was made ridge-wiſe, as the ſloped roof of an houſe, that rain might rather ſlide down from it, then reſt upon it; this cubite was above the meaſure of thirty cubits, which was the altitude or height of the Ark.

Gopher wood] This word is uſed but once in the Scripture; ſome take it to be a Pine tree, ſome a Fir-tree, ſome a Cedar-tree, the Fir-tree would ſerve for boards and planks, Cedars for Maſts, Ezek. 27.5. and it may be any of them, or in general any tree that yeelds gum or Roſin, and ſo it is of neer ſound and ſignification with the word *Gopher*, which ſignifies *bituminous* or *roſinous*, that is, of brimſtone or roſin, and ſuch wood is both of good ſent and of long continuance.

rooms] Heb. *Neſts*.

Pitch it] Not only for cloſeneſſe, but for better and wholſomer ſent.

V.15. *Three hundred cubits*] The length is ten times the height of it, for ten times thirty is three hundred; and ſix times the breadth of it, for ſix times fifty is three hundred, which ſome conceive to be in proportion of mans body rightly framed, meaſured from head to foot for the length, from the right ſide to the left for the breadth, and from the outſide of the breſt, to the outſide of the back for the depth of it. The Ark may ſeem greater or leſſer, according to the difference of cubits, which was of three degrees: 1. The common cubit, containing fyve palms of four fingers breadth; 2. The cubit of the Sanctuary, which is one palm more, Ezek.40.5. And the third is the Geometrical cubit, ſix times as great as the common cubit. If the firſt or ſecond ſort of cubits be too little for capacity for all the creatures with their proviſion, which were to be lodged in it, from the beginning until the ceaſing of the flood, the laſt will be ſufficient and to ſpare.

V.16. *A window*] This was ſome eſpecial window towards the top of the Ark, by which light may be derived into the rooms, which it is like had other windowes beſides this, though (as ſome think) the lowest room had none at all, for that they ſuppoſe moſt of it was ſunk into the waters; which yet might be otherwiſe, for the Ark being flat below, not ridged as a ſhip, it might float upon the ſurface of the water, for which purpoſe it had that figure; however God might eaſily keep it up for the better uſe of the creatures within it. The windowes might have ſome tranſparent cover to keep out wind or rain, as of glaſſe or horn, or ſome other thing by which light might be let in; for either the ancient Patriarks might, by the experience of their long lives, find out many excellent helps to any purpoſe; or to ſuch a one as this, revelation might make out what obſervation or invention could not deviſe to do.

finiſh it above] The Ark, not the window; (for that meaſure would be too little) which ſhall be raiſed in the roof of it a cubit. See 1 note on ver 14.

a door] Which was wide enough, and high enough to receive an Elephant or a Camel; of the capacity of the Ark moſt doubt, many diſpute, and ſome deny that it could contain ſo many creatures with neceſſary proviſion for them all, for ſo long a time as the flood prevailed: but if there were more in the matter then is conſonant to common reaſon, there was ſo much miraculous in this deſtructive judgement, and preſervative prudence of God, that faith may go on where reaſon is at a ſtand; yet reaſon may reach it ſo far, as to evict it not only poſſible, but probable; but the word of God doth make the truth of it infallible.

V.17. *I, even I*] An emphatical doubling of the perſon, importing both the propriety of the Authour, and certainty of the act, as Gen.9.9. Exod.14.17. Lev.26.28, Num.3.12. Ezek.5.8. and chap.6.3.& 34.11 and Hoſ.5.14. in theſe places God uſeth the repetition of himſelf: the like is uſed ſometimes by men as by Elijah, 1 Kin.18.22. by Artaxerxes, Ezra 7.21. by Daniel, Dan.8.15.

do bring] The commination of judgement to come, is ſet down in the preſent tenſe, to expreſs aſſurance of event; as being as ſure to be done, as if it were now in doing; for the ſame end propheſies are many times ſet down in the Pretertenſe, as if they were already come to paſſe, becauſe they ſhall aſſuredly be fulfilled, Rev. 18.2. and many other places.

every thing ſhall dye.] Death is the reward of ſin, Gen. 2. 17. Rom. 6.23. and this a proportionable reward; for as ſin was general, ver.12. ſo is death in this place: yet here the puniſhment goeth farther then the guilt, for thoſe muſt dye that never ſinned, becauſe they that ſinned deſerved the curſe, not only in their own perſons, but their appurtenances, Gen.3.19. and 6.7. and 8. 21. Pſal. 107. 34. Micah 3 12.

V.18. *My covenant*] Becauſe Noah was now not only by word, but by a ſtrange work, to forewarn a whole world of wicked ones of imminent deſtruction, and therefore was like from men to receive much diſcouragement by deriſion, both of his commination of danger, and preparation againſt it: God, to confirm him in that great enterprize, maketh a covenant with him, that his faith might not fail, and ſo he might be aſſured both that he who made the world, could mar it if he pleaſed, and that he who was able both to make and mar it, could ſave whom he pleaſed from perdition.

and thy ſons] *Ham* as well as *Sem* and *Japhet*, bad children, if they have good parents, are partakers of ſome temporal favours for their parents ſake, 1 Kin.11.12,13. none beſides theſe, no not the Carpenters that made the Ark had any entertainment in the Ark. They wrought, it ſeems, as Noahs work-men for their hire, not apprehending their work as a ſervice to Gods providence, in preſervation of a ſeed-plot for a ſecond world: It may be ſo with ſome Preachers, who preach others into the Church, and live themſelves out of it; ſo it falleth out with them, as Paul feared of himſelf, 1 Cor.9.27.

V.19. *Of every livingthing*] That lived in the aire and earth; for fiſhes and ſuch other creatures, as lived in their element, would be as ſafe in the water, as thoſe that were preſerved in the Ark.

V.20. *Of fowles*] In probability the fowles firſt entered, and were placed higheſt, next below them were the beaſts, and loweſt of all, according to their natural habitation, were the creeping creatures; all which came in to Noah by a divine inſtinct, or by the Miniſtry of Angels, as they came before Adam to receive their names. Chap.2.19. ſo that he needed neither to go on hunting for the beaſts, nor on hawking for the birds.

V.21. *All food*] Such as was ſuitable to the nature of every living creature; therefore fleſh for the Lion, who feeds moſt on it, wherein (as there was need) God inſtructed Noah both in the quality and quantity, which was proportioned to their continuance in the Ark (the time whereof was known by God only) and to the time of the earths barrenneſſe afterward; for after Noahs return to land, and his ſowing of the ground, there muſt be time to ripen the corn before reaping in harveſt. In all this, God ſerves his own providence by humane meanes, without which he could have eaſily ſaved man either from the water, on the water, or in the water.

V.22. *According to all*] So alſo Chap.7.5. he obeyed Gods command in all the particulars preſcribed, without adding or diminiſhing; yea without doubting or diſputing: and though many things were ſtrange, and full of difficulty to be done, (the attempt whereof was like to be entertained with oppoſition and deriſion of the whole world) yet by his faith he overcame them all, Heb.11.7. for faith is a victorious grace, victorious over the world, 1 Joh.5.4.

CHAP. VII.

Ver.1. COme *thou*] When the Ark was ready, and the proviſion for thoſe that were to be received into it, brought in, and the hundred and twenty years run out, Chap.6.3. and Gods patience abuſed, and Noah's preaching of repentance, and forewarning the world of approaching peril by preparing the Ark for ſafety contemned, then was Noah to enter into the Ark.

and all thy houſe] Thy family, all the perſons of thy houſe, ſpecified ver.13. to wit, himſelf, his wife, his three ſons, and their three wives: he had divers ſervants, no doubt, but they were neither within the Ark, nor within the Covenant, which is made, as the promiſe is, to the faithful, and to their children, Gen.6.18. Act.2.39. Though ſaving grace deſcend not by generation from the parents to their children, many temporal bleſſings are beſtowed on them for their ſakes, Gen. 17.20. and Chap.19.12.

into the Ark] Though God could have ſaved Noah and his family, either upon the water, or in it, as well as the fiſhes, yet he is pleaſed to preſcribe a likely means of ſafety; and the means preſcribed muſt be uſed, though he could ſave without it, as well as with it. See on ch. 40.14.

righteous] In reſpect of the reſt of the world. See the Annot. chap. 6. 9.

before me] His ſervice to God was not an eye-ſervice, to be ſeen of men, or applauded by them; what he did, was ſo done, that it might be accepted and approved by God, who likes that goodneſſe moſt which is leaſt in ſight; and that others may do the like, they may obſerve in this example how happily ſincerity and ſafety meet together. See Prov.10.9.

in this generation] The race of man in Noahs time, called by S.Peter, *the world of the ungodly*, 2 Pet.2.5. was generally ſo degenerated from God, ſo wide out of the way of Enoch's holy walking with him, that Noah was among them as a Lilly among the thornes, Cant. 2.2. which rarity doth not only ſet forth his ſincerity, but whets the edg of his zeal, to be ſo much more faithful and ſerviceable unto God, as to make ſome ſupply for others failing.

V.2. *Of every clean beaſt*] The diſtinction of cleane and uncleane creatures before the flood, was principally obſerved in reſpect of Sacrifices to God; yet in reſpect of ſuſtenance of man, there was difference alſo, for ſome of them were of wholſom nouriſhment, ſome not; but of thoſe that were wholſome in themſelves, ſome kinds were after the flood forbidden to the Jewes, Lev.11. which upon the union of converts of the Jewes and Gentiles into one Church, were allowed as a part of Chriſtian liberty, Act.10.12,13. 1 Tim.4.4. Tit.1.15. and of Gods liberality, which was more to man then to himſelf in this reſpect, that he would be ſerved but with a few kinds of creatures; as of beaſts, only with Kine, Oxen, Sheep and Goats; and of Birds, with Doves or Pigeons, Turtles, Sparrowes. See Lev.1.3,10,14. & chap.14.4.& 22.19. whereas he allowed man more variety of good creatures, not only for his neceſſity, but for his delight, and gave him the greateſt ſtore of thoſe which are of moſt uſe; and to make them more uſeful, he made them familiar to him, and ſociable among themſelves; the contrary diſpoſition among ſavage creatures, is of the merciful diſpenſation of God, for both their averſneſs from cohabitation with man, and their diſ-union among themſelves, (ranging rather alone, like ſingle theeves or ſpoylers, then in great herds like armies) make much for the ſafety both of mankind, and of the creatures moſt ſerviceable to him.

by ſevens] Heb. *Seven ſevens.* The Hebrewes expreſſe diſtribution by duplication of the ſame word. So Chap.32.16. Numb.7.11 and chap.29.10. So do the Greeks, (though not ſo frequently) as Mark 6.7,39,40.

by ſevens] That is, one for Sacrifice, as Chap. 8. 20. and the reſt, partly for food, and partly for breed to preſerve the kind: therefore they were fewer of the unclean, becauſe they were taken into the Ark only for increaſe, that the kind might not periſh; and whereas it is ſaid, Chap. 6.20. that two of every ſort muſt be taken into the Ark, the meaning is, that they ſhould be taken by couples, one of each ſexe; but here beſides the difference of ſexe, the diſtinct number is ſet down, which is more of the clean then of the unclean, that there might be moſt increaſe of thoſe which were of moſt uſe and comfort to mankind: and therefore God hath ſo ordered their number and habitation, that the wild and leſſe profitable creatures do not ſo abound, as the tame and more profitable; or God ſo diſpoſeth the abode of ſuch as are ſavage and cruel, that the deſire to live apart from the ſociety of man, and to keep as much as may be out of his walk and ſight. See Job 37.7,8. Pſal.104.20.

the male and his female] Heb. *Iſch, Veiſchto*, that is, the man and his wife;the diſtinction made in terms belonging to the nobleſt kind,and by a figure called catachreſis, applyed to the ſeveral ſexes of other kinds ; ſo are they ſaid to have *families*. See Annot. on Chap.8.19.

V.3. *Of fowles alſo*] As the beaſts that were to be taken in by ſevens were clean beaſts,ſo are the fowls that are of clean kinds, to be taken in by ſevens alſo.

V.4. *Yet ſeven days*]God yet ſhewed mercy when he executed judgment, in that he ſent it down by a gradual increaſe, that it might warn them of the danger,and work upon them for repentance, whereby ſome might be ſaved from the fire of hel, though none eſcaped the flood of water that were not in the Ark : and it is not unlike,that ſome reſerved in the Ark were damned,as well as ſome ſaved that were overwhelmed in the flood.

yet ſeven dayes] Heb. *to yet ſeven days*. That is, the ſeventh day from hence or *after* this. So ver.10. compare Text and Margine ; the like expreſſion is of the ſame conſtruction, 2 Chro. 10.5. which Gen.40.13. is rendred *within* ; as,*within three dayes ſhall Pharaoh lift up thine head*.

I will cauſe it to rain] To ſend or with-hold rain, whether in mercy or judgment, is an act of power peculiar to God,Gen.2.5. Job 28 25,26, 28. Iſai.5.6.Amos 4.7. and therefore though Elijah ſaid there ſhould be neither dew nor rain but according to his word,1 Kin.17.1.and according to his word it was reſtrained for three years, and ſix months, and afterwards according to his word reſtored ; yet that was not by a word of command, but a word of prayer, Jam.5.17. he prevailed with God by a petition, elſe he could not have either kept back, or ſent down one drop upon the earth.

V.5. *According to all*] All Gods commands are juſt in themſelves,and juſtly commanded unto men : nothing ſo great which he bids,but we are bound to do it ; nothing ſo ſmal,that we may be allowed to ſlight it,when the ſtamp of divine Authority is upon it : then what-ever it is, there is weight and worth in it to make it regarded ; and he that obeys not God in all things, as Noah here, and David,Pſa.119.6. Act 13.22. but with choice and exception, obeys him not at all, Jam.2.10,11. See Annot. on Chap.6.ver.laſt.

V.6. *Six hundred years old.*] Heb. *A ſon of ſix hundred years* : as ch. 5.32. ſix hundred yeers were paſt ſince the time he was firſt a ſon, and born into the world. That this was ſix hundred years current not compleat,appeareth chap.8.13.

V.7. *And his ſons*,&c.] None but they ; which confutes the account of the ſeventy Interpreters, which extend the age of Methuſelah beyond the flood, which cannot be true, becauſe he was none of thoſe that were preſerved in the Ark ; and it is not like he periſhed in the flood, therefore it is moſt probable he died before it came upon all fleſh.

becauſe of the waters] Heb. *from the face of the waters*.

V.9 *There went in two and two.*] They came in not by any pains or compulſion of Noah, nor by any ſkil or art of hunting or hawking, for that would not ſerve to bring together ſo many ſorts in ſo ſhort a time ; but by ſuch an inward motive or inſtinct from God as brought the creatures before Adam to receive their names, Chap.2.19.

as God had commanded Noah] The Lord ſignified his command to Noah, when he told him they ſhould come unto him, cha.6.19,20. and when they offered themſelves unto him, Gods command was, that he ſhould take them in,and diſpoſe of them fitly in their cels and cabines.

V.10. *And it came to paſs*] Gods promiſes,how fair ſoever,his threatnings, how fierce ſoever,never fail of an anſwerable effect, becauſe he is immutable in his counſel and purpoſe,Heb.6.17. and unreſiſtible in his power,Job 9. from ver.4. to the tenth : But they who are led more by ſenſe, then by faith or reaſon, will not believe it until they feel it ; and when they are foretold it,with confidence and rage they reject the premonition,Prov.14.16. and paſs on to their puniſhment,Prov.22.3.

V.11. *Second month*] The months before the captivity of Babylon had their diſtinction (as ſome think) only by number and order,as the firſt, ſecond,&c. after the return from Babylon they had more particular appellations. *Carol.Sig.de Rep.Heb. lib.3. cap.2.* But that they had them much ſooner,is manifeſt (at leaſt for ſome of them) by Scripture, as

1	*Abib*,	Exod.13.4. & 23.15. & 34.18. Deut.16.1.	*March.*
2	*Zif*,	1 Kings 6.1,37.	*April.*
7	*Ethanim*,	1 King 8.2.	*September.*
8	*Bul*,	1 King.6.38.	*October.*

Although in exact correſpondence *Niſan* or *Abib*, the firſt month, anſwereth rather to part of March and part of April ; and *Jiar* or *Zif*, the ſecond month,anſwereth to part of April,and part of May,&c. This reckoning of months was Eccleſiaſtical, obſerved for the ordering and celebrating of the Feaſts; ſee Exo.12.1.but there was another account of the yeer for Civil affairs,& that began at the month *Tiſri* or *Ethanim*,which was part of September, and part of October ; and ſo the ſecond month was part of October, and part of November. This ſecond month ſome take according to the Civil account, for till after the dayes of Noah the Eccleſiaſtical account was not obſerved : ſome take it rather according to the Eccleſiaſtical account, becauſe Moſes (by anticipation,in reſpect of the contexture of ſtory) writes according to what was in uſe in his own age ; and ſo the ſecond month may be the Month *Jiar*, which contained part of April, and part of May, the pleaſanteſt time in the whole yeer, a time (no doubt) of moſt ſecurity to the world, and of much hope of an happy yeer to enſue. How they differed in their order (both agreeing in the number of twelve) and what correſpondence is betwixt their account and ours, may be repreſented in this Figure.

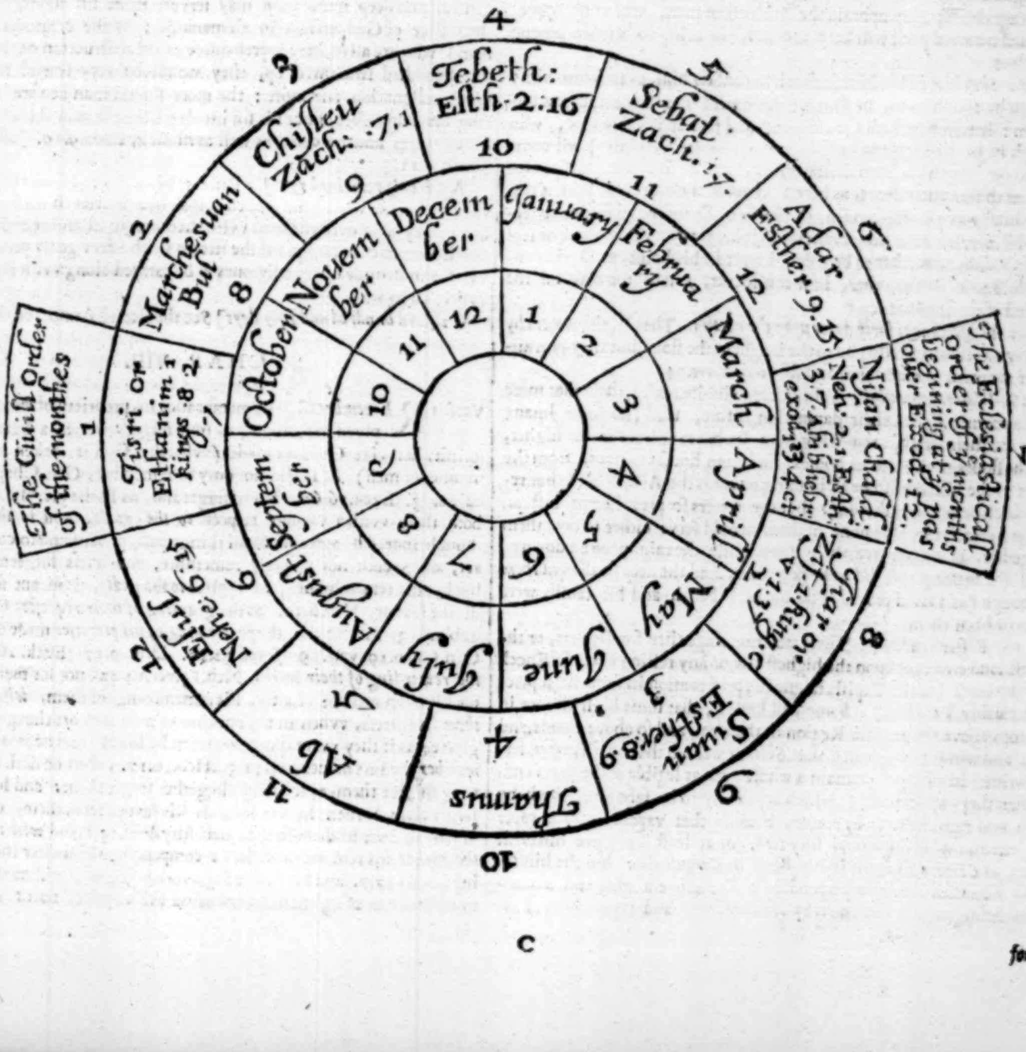

fountaines of the great deep] Both the waters of the earth, and under it, did overflow, ſwelling up, and finding iſſue out by a miraculous operation of divine power; and alſo the clouds made return of ſhowres for vapours received in the ayre, and there formed into water; ſo that ſinful man is betwixt them both, the one above, the other below, as Pharaoh and his hoſte betwixt the waves of the red Sea, which ſtood ſevered to receive them, and meet again to drown them, Exod.14.28.

Windowes of heaven] Or, *The flood-gates of heaven.* We find the like phraſe, Chap 8.2. and 2 Kings 7.2.19. Pſal 78.23. Iſai.24 18. Mal 3.10. though in propriety of ſpeech there be neither windowes nor flood-gates in heaven: the meaning is, that the waters bound up in the clouds, which now were extraordinary big and black, were let looſe into continual rain, in ſuch an extraordinary manner & meaſure, that it might appear to men to be a judgment from God; which (as ſome conceive) came not down in drops, but as from ſpouts in ſtreams: or that the clouds did not diſtil down water as ſweat through the pores of the skin, but as it were, vomited out a great meaſure of waters at once; howſoever the rain came down ſo faſt, and in ſuch abundance, as brought the deluge to the higheſt cubit within the ſpace prefixed: to this height or depth of waters ſome conceive there was no need of any new creation, but of a condenſation of aire, which from waters returned to aire again by rarefaction of the wind ſent for that purpoſe, Chap.8.1.

V.12. *Forty dayes, and forty nights*] The pity and patience of God appear in this ſoft and ſlow pace of his judgements, compared with the work of his goodneſs and power in making the world, which in ſix daies ſpace he perfectly finiſhed, but he took forty daies ſpace when he meant to deſtroy it, after he had given an hundred and twenty years warning, Gen. 6.3. So when he threatned the Ninevites, he premoniſhed them of their peril forty dayes before it was to fall upon them, Jonah 3. 4. who took warning by words, and ſo Gods diſpleaſure againſt them went not on unto deeds, Jonah 3.10.

V.13. *In the ſelf ſame day*] Viz. When the rain began to fall. Heb. *In the bone, body, ſubſtance,* or *ſtrength of the day.* So Gen.17.23. Lev. 23.14. Joſh.10.27. when it was clear day, and while the day was in its ſtrength, ſo that it was certainly the ſelf-ſame day, and not a morning or evening twilight, which might ſeem to belong to the day before, or the day following.

V.14. *every ſort*] The Hebrew phraſe, *Of every wing*, imports a difference of fowles by their wings; and ſo there is, for moſt have wings of feathers, yet ſome have skinny or griſtly wings without feathers, ſo have bats.

V.15. *Two of all fleſh*] That is, of every ſexe one of all kinds, not only of the tame creatures, but of the wild, even thoſe which were at greateſt antipathy or hoſtility each to other, were (out of a natural deſire to eſcape danger) content to lay all quarrels aſide, and quietly to come and continue together, (as Iſai.11.6,7 &c. and Chap.65.25) where they might be preſerved from deſtruction: wherein the wiſdom of brute and ſavage beaſts may upbraid the madneſs of men, whom no apprehenſion of outward peril will keep in peace, or bring to a truce among themſelves.

V 16. *Shut him in*] Not ſo much to confine him, as to ſecure him; for when he ſhut him in, he ſhut out the waters, that they might not follow him: herein how doth God honour and favour his ſervants, who (though he be the high and lofty one who inhabiteth eternity) wil come down to dwell with the humble, Iſai.57.15. and do ſuch mean offices for them, as to ſhut their doors, as here; to make their bed, as Pſal. 41,3. and (which was a condeſcending of the ſame Deity in the form of a ſervant, Phil.2.7.) to waſh his ſervants feet, Joh.13.5? What office or ſervice of God then, whether to be a door keeper in his houſe, as David deſired, Pſal.84.10. or any other, how low ſoever, can be too baſe for the worthieſt of the ſons of men?

V.17. *The floud was forty dayes upon the earth*] That is, the waters by the forty dayes rain ſwelled up to the height of the flood, but they prevailed over the earth one hundred and fifty dayes, ver.24.

V.18. *Waters prevailed*] When they daily increaſed, thoſe that more feared drowning then their damnation before, uſed (no doubt) many means for their ſafety, removing from the lower roomes to the higher, from the floors to the tops of houſes, and from houſes to trees, from the valleys to the hills, and ſome ſwimming towards the Ark, deſired that refuge which before they derided: but the waters ſo prevailed againſt all their preſervatives, that none of them would ſerve either to ſave them all together, or to reprieve their lives while the rain powred downe; and ſo the *water floods did over-flow them,* and the *deep ſwallowed them up,* though (as David prayed, Pſal.69.15) Noah and his family were preſerved from them.

V.20. *Fifteen cubits*] There was no refuge then for Gyants, or the greateſt land creatures upon the higheſt hils, or any reſting place for Enoch upon the earth (as the Papiſts feigne his preſervation in ſome high place of the earthly Paradiſe.) Some will have it, that ſome high hils are in their tops above the middle Region of the aire, and ſo above clouds, and raine, and winds; inſomuch that *Solinus* writeth that on *Olympus*, letters written in aſhes will remain a whole year, as legible at the years end, as when they were made; which appeareth to be fabulous, both by reaſon and experience; by reaſon, becauſe that vapours which cauſe both rain and wind do aſcend fifty two, or at leaſt forty five miles in height, as *Clavius* ſheweth in his Book *de Crepuſculis*: but the hill *Olympus* aſcendeth not in a perpendicular line above a mile and a quarter, as the dimenſion was taken by *Anaxagoras*, and reported by *Plutarch*, in the life of *Paulus Æmilius*, ſo that if the mountains, *Athos, Atlas, Caucaſus, Caſius, Pelion, Oſſa, Teneriffa*, and divers others had been ſet one upon another, and all upon *Olympus*, it would not have afforded a ſafe repoſe for Enoch, or any elſe, the flood ſwelling up fifteen cubits above the higheſt mountaines: and for experience, *Franciſc. Philelphus*, a learned Knight of Italy, aſcended the hill *Olympus* to know the truth of that of *Solinus*, and found the relation to be falſe, as *Ludov. Vives* hath reported on *Auguſt. de Civ. Dei, lib.15. cap. ult.* yet (how high ſoever the flood ſwelled) the Papiſts will have it, that Enoch was ſecured from drowning in ſome part of Paradiſe; and for that purpoſe the waters (ſay ſome of the Learnedſt of that ſide) ſtood above the hill, and about the place where Enoch was; as Exod.12.22.

mountains] See Pſal.104.6.

V.22. *The breath of life*] Heb. *The breath of ſpirit.* By this it is thought that fiſhes are excepted, becauſe they breath not; and they are ſaid not to breath, becauſe they have no lungs, and live in the water where aire cannot come; yet Pliny ſaith, that fiſhes breath, *Nat.Hiſt. lib.9.cap 7.*

died] There is no doubt of the death of thoſe that were drowned, but a great queſtion whether all that were drowned were alſo damned: Some are for the Affirmative, 1. Becauſe they were generally corrupt and cruel, Gen.6.11. 2. Becauſe the preaching of Noah, and preparing the Ark for one hundred and twenty yeers together, wrought no repentance in them. 3. Becauſe the Ark was a figure of the Church, 1 Pet.3. 20,21. out of which there is no ſalvation. 4. For that they that were drowned, were called *the world of the ungodly*, 2 Pet 2.5. Notwithſtanding, as all were not ſaved that were within the Ark, ſo it is probable that all were not damned that were out of it; for there were millions of infants, of whom ſome might belong unto God by his decree of Election; and though moſt were ſo hardned in their ſin as to dye in it, and be damned for it, yet the danger coming upon them by degrees, might work upon ſome of them to ſalvation of their ſouls, though they miſcarried by the drowning of their bodies; as *Eli*, though he brake his neck, 1 Sam.4.18. did not loſe his ſoul, as judicious and godly Divines have judged of him.

V.23. *Every living ſubſtance*] Except the fiſhes which periſhed not; for the judgement being inflicted for the ſin of man thoſe creatures were deſtroyed, who lived on and in the ſame element with him; that is, thoſe of the earth and aire, and with which he had moſt to do, and not the fiſhes, who lived out of all communion with him in that element out of which they could not, and in which man could not live: unleſſe then the flood had been made up of ſuch rain as fell upon Sodom and Gomorrah (as ſome Jewes fain ſomewhat like it, *viz.* that it was a raine of ſcalding water,) they might ſurvive the deſtruction of other creatures. And of thoſe that were deſtroyed, the firſt were men, women, and children; then beaſts, and birds laſt of all, who might flye above that danger, when they could neither by going (though it were climbing) nor by ſwimming defer their drowning any longer. This general and deep inundation may ſerve to make ſin abominable, and the juſtice of God terrible to all mankind; if the creatures (beſides man) who are alive, were apprehenſive of the deſtruction of thoſe which the flood had ſwallowed up, they would be very fearful to provoke Gods indignation any more: the more ſhould man beware of incurring his diſpleaſure, ſince his ſin involveth the unreaſonable and inſenſible creatures under a curſe, as well as himſelf, Exod.9.19. Joſh.7.24,25 Jonah 4.11.

Noah only remained &c.] 2 Pet.2.5. Now it was evident to the ſurviving part of the world (and that they that were overtaken with the waters, before they were overwhelmed vvith them, might ſee and acknovvledg it) that it vvas ſafer to go againſt the ſtream vvith a fevv godly perſons, then vvith a multitude of ungodly ones to be carryed along vvith it, and overvvhelmed by it.

V.24. *An hundred and fifty days*] See the ſecond Annot. on ch.8. v.14.

CHAP. VIII.

Verſ. 1. R*Emembred*] Remembrance in propriety of ſpeech, is applyed to ſuch only as may forget: yet by a figure of conformity betvvixt God and man, (vvhereby God is ſpoken of after the manner of men) he is ſaid not only to remember, Gen.Chap.9.15. Exod 32.13. Ezek.16 60. but to forget alſo, as Pſal.13.1. Iſa.49.14. and both theſe vvith a various reſpect *to the godly, and to the wicked*; though indeed he apprehends all things paſt, preſent and to come, at one act, and ſo doth not properly remember, much leſs forget any thing: but by his remembrance, as applied *to the godly*, is meant ſome act of divine favour, Heb.6.10. as the *granting of their requeſts*, Gen.30.22. Job 14.13. Pſal.132.1. the *performing of his promiſes* made unto them, Gen.Chap.19. verſ.29 Exod.32.13. Deut.9.27. Ezek. 16.60. and *the rewarding of their works*, Neh.13.ver.14 22. not for their merit, but for his ovvn mercy: Laſtly, his remembring of them, *is his relieving them* in diſtreſs, vvhen in the opinion of men they are thought to be neglected, as if they vvere quite forgotten by him; and he is ſaid *not to remember* the ſins of ſuch, Jer.31 34. Heb.10.17. vvhen he doth ſo freely & fully forgive them, as if he did altogether forget them: and he is ſaid *to forget them* vvhen he vvith-holds his favour from them, or deferreth to ſend ſuccour to them in their neceſſity, Pſal.13.1. and *with reference to the wicked*, his remembrance is a recompencing them after their miſ-doings, Pſa.137.7. and his forgetting a forbearing of puniſhment, as if they vvere both out of ſight, and out of mind vvith him, Pſ.10.11. and novv it

vvas

was ſeaſonable for God to manifeſt his remembrance of Noah, who had been many months in a ſtate of ſadneſs, though of ſafety, and might well by this time be weary of his cloſe priſon, his unſteady dwelling, and of his cohabitation with brute creatures, unfit (ſave in caſe of great neceſſity) to lodg with him under the ſame roof.

and all the Cattle] Gods benignity extendeth to man and beaſt, Pſal.36. verſ. 6. and 147. verſ.9. Jonah 4.11. See Annot. on Gen. 9.9.

a wind to paſſe] The wind, as God pleaſeth to employ it, either driveth away rain, or bringeth it; ſee Prov. 25. 23. Text and Margine; ſo it ſometimes maketh a flood to ſwell bigger, Pſal. 107. 25. Jonah 1. 4. and ſometimes (and that moſt uſually) it dryeth up ſmall waters, and leſſeneth or abateth the depth of great ones, though it ruffle them up into boiſterous waves: but in the ſlacking and aſſwaging of this great flood, there was (beſides the natural operation of the wind) a ſupernatural and miraculous power to make this high tide to fall to an ebbe; as in the drying up of the Sea by the Eaſt-wind, Exod.14. verſ. 21.

V.2. *Fountains of the deep*] To make the flood there was, as it were, a ſecret conſpiracy and concurrence of waters under ground, with the Rivers and Seas above; betwixt theſe there is ſuch commerce and communion that from the Sea the Rivers run, and to it they make their return again, Eccleſ.1.7. yet whether the Sea made any augmentation of the waters on the earth, it is uncertain; and though ſome affirm it, others deny it upon this reaſon, for that the ſea was to ſwel higher, as well as the waters on the Land; but now with the paſſage of this wind, and Gods powerfull co-operation with it, that paſſage of ſecret confluence of, and entercourſe betwixt the waters was ſtopped to make the flood to aſſwage, which before was opened to make it ſwel. See Annot. on Chap. 7. verſ.11.

windows of heaven] See Annot. on Chap.7. verſ.11.

reſtrained] The rain was of Gods ſending, Chap.6. verſ.17 Chap. 7. ver 4. and the reſtraint of it was of his making; ſecond cauſes are ſo ſtinted and confined in their operations, that they cauſe not contraries, unleſs by accident; as the fire burns the hotter, when the aire about it is the colder, and the middle Region of the air is ſo much the colder, as that on both ſides it is the hotter; but the firſt cauſe equally produceth the moſt repugnant effects; as *in the general* good and evil, Job 2. 10. good without exception, evil with diſtinction; for the evil of ſin is from man or *Satan*, the evil of pain or puniſhment from God; of this evil the words of Job are to be underſtood, and of Amos, Chap. 3.6. *and in particular*, in the creatures that bring forth he cauſeth fruitfulneſs, Gen.1.28. Mal.3.10,11. and barrenneſs, Deut.28.38,39,40. Joel 1.10,11,12. in living creatures health and ſickneſs, Exod. 9.9,10, 11. life and death, 1 Sam. 2.6. to men he diſpenſeth as he pleaſeth, riches and poverty, advancement and debaſement, 1 Sam. 2. 7. peace and war, Iſai.45.7. in the air he maketh light and darkneſs, Gen.1.2, 3. Iſai.45.7. in the water calm and tempeſt by his word, Matth. 8.26. Jon.1.4,15. and he hath them all ſo ſubject unto him, that, as the Centurion ſaid of his ſouldiers, Matth. 8.9. they go at his command, and come at his call: if then we deſire any good thing, let us addreſſe our devotions to him *from whom is every good and perfect gift*, Jam.1.17.

V.3. *Returned continually*] Heb. *Going and returning.* That is, with all ſpeed, running and recoyling to their proper place and channels, from whence they were gathered to make up the flood; which ſheweth their readineſſe to obey the command of the Creator; an obedience obſervable throughout the whole Creation from the winged Seraphims, Iſai. 6.2. the flying Angel, Revel.8.13. to the crawling vermin, Exod. 8.17,18. Act.12.23. Pſal. 148.10. Only men, betwixt both, and contrary unto both, are diſobedient and rebellious to their Maker, who ſhould follow the example of the one ſort, as expecting hereafter to be their partners in glory, and go beyond the other, as much as they are behind man, or below him in faculties and favours from God, both to enable them for, and encourage them in his ſervice.

after the end of the hundred and fifty dayes] That is, from the beginning of the flood (ſo long the waters prevailed, Chap.7. ver.24.) and after that time they began to be abated.

V 4. *Seventh month*] Not from the beginning of the flood, but from the beginning of the year, 1656. wherein the flood was ſent upon the world; and this not according to the Eccleſiaſtical account, which was not in uſe before Moſes time, (for ſo the ſeventh month was *Tiſri*, September) but according to the Civil account which began at September, and from thence the ſeventh month was *Niſan* (as the Chald. and Hebrews call it) Eſth 3.7. *Abib*, (as the Hebr.) Exod.13.4. that month anſwering to part of March, and part of April.

mountains of Ararat] Upon one of thoſe Mountains called *Ararat*, the higheſt ſort of hills, over which the flood prevailed. Gen Chap 7. verſ.19. There is a Kingdom called *Ararat*, Jer.51.27. (whither the ſones of Senacharib fled, when they had ſlain their father, 2 King. 19.37.) Iſai.37.38. where the word in the Hebrew Text is *Ararat*, but in the Engliſh Tranſlation *Armenia* in both places; and by *Armenia* is meant Armenia the greater, ſituate neer unto the Caſpian Sea: ſome take it to be the ſame with *Aram*, and that Hebrew word the Vulgar Latin renders *Meſopotamia*, which borders upon Armenia. Theſe Mountains of Ararat are called by *Curtius* and by *Beroſus* the Chaldean, *Cordian Mountains Epiphan. hæreſ.*66. which *Ptolomy* placeth in that part of Armenia the greater, that looketh toward Aſſyria. *Nicholaus Damaſcenus*, cited by *Joſeph. Antiq. l.*1, *cap.*4. calls the Mountain *Baris*; but howſoever there be difference in the name, the moſt agree of the place, that theſe hils are an hilly tract of ground in the Countrey of Armenia the greater.

V.4. *Decreaſed continually until the tenth month*] The Ark reſted on the mountain of Ararat while the waters covered it; for at the firſt the Mount was felt, but not ſeen, yet the waters then were ſo much abated, and did day by day ſo abate, that whereas before they ſtood above the Mountains, Pſal. 104. verſ. 6. yea, fifteen cubits above all high hills, Chap 7. verſ. 19, 20. within ſeventy three dayes ſpace (from the firſt repoſe the Ark had upon Ararat) not only that, but the tops of other lower hills were ſeen, the waters partly being ſunk down and ſwallowed up by the hollow places of the earth, and partly drawn up and rarified into ayre: this God could have done in a moment, but he works by degrees, that we may not too ſuddenly paſſe over the acts of his power, juſtice or goodneſs, but may exerciſe our faith in a deliberate waiting on his will without precipitation, or too much haſte, Iſa. 28. 16. There be ſome who preciſely ſet down the gradual abatement of the waters; and they ſay, that while they were above the mountains they abated but one cubit in four dayes, but that afterwards they aſſwaged more ſwiftly: if it were certain how deep the Ark deſcended into the waters, whether (according to the phraſe of ſhip-men) it drew water eleven, (as ſome ſay) or thirteen cubits, (as others) we might better reſolve the doubt at the firſt dayes decreaſe; for the ſeventeenth day of the ſeventh month was the firſt day of the waters abatement; for from the beginning of the flood, till this ſeventeenth day, are but one hundred fifty one dayes; and of them for one hundred fifty dayes the waters prevailed, Chap.7. verſ.24. whence it will follow, that the Ark drew water thirteen cubits, that the waters abated two cubits in one day; for that the ſeventeenth day it touched and reſted on Mount Ararat, and when at the higheſt it was above it but fifteen cubits, but if it drew water but eleven cubits, it fel four cubits the firſt day: theſe conjectures are both doubtful, neither dangerous.

V.6. *At the end of forty dayes*] Making the account from the firſt appearance of the dry land upon the mountain tops, which was the firſt day of the tenth month, the end of theſe forty days was the eleventh day of the eleventh month called *Sebat*, the ſame which we call *January*.

V 7. *To and fro*] Heb. *Going forth and returning.* Not into the Ark, but fluttering about the Ark, and reſting on the top of the Ark; for the Raven accuſtomed to live at large, was weary of the ſtraitneſſe of her cage, and finding many bodies dead, but not devoured by the fiſhes, ſhe was ravenous after ſuch prey, and would no more be confined to the Ark neither for diet nor lodging.

until] This doth not ſignifie that ſhe returned when the waters were dryed up, but that ſhe returned not before they were dryed up, ſo the ſenſe is negative to the term particularly mentioned, not poſitive for the time afterwards; as 2 Sam.6. laſt. Pſal.110.ver.1. Mat.1.25.

V.8. *Dove*] The Dove was ſent out the ſeventh day after the Raven, as verſ.10. ſheweth; Noah was very deſirous, and hopeful alſo to receive ſome good newes by ſuch meſſengers, though they were mute; and he hoped the failing of the Raven would be recompenced by the faithfulneſſe of the Dove, who by the manner of her flight lower and longer then that of the Raven, would make a better diſcovery of the ſtate of the earth; and being more wonted to humane habitation, and ſociety (but eſpecially out of love to her mate left behind) would return again, and bring with her ſome token of good tydings, if there were any.

V 9. *Found no reſt*] For though the mountain tops were bare, it may be they were muddy, or far off, and not within the compaſſe of the courſe ſhe took; beſides Doves (as was noted before, Annot. on verſ. 8) flie low, and therefore may be called the *Doves of the valleyes*, Ezek. 7.16. as the Ravens are called the *Ravens of the valleyes*, Prov.30.17. becauſe they feed on the carcaſſes, which are moſt frequently found on the lower grounds, for in ſuch eſpecially are battles pitched, and the greateſt ſlaughters made.

pulled her in unto him] Heb. *Cauſed her to come by opening a window.* And it may be, ſhewing her mate, and ſo inviting her to the place where ſhe had been before, and where ſhe might be with more comfort, until the world were better: and when ſhe came within the reach, he took her in his hand, to try whether her wings or legs were beſmeered with dirt or mud, which might ſignifie the aſſwaging of the flood.

V.10 *Other ſeven dayes*] That is, fourteen dayes after the ſending forth of the Raven; for he waited ſo many dayes in expectation of her return, and when ſeven of them were expired, and the Raven not returned, he ſent forth the Dove the firſt time, and after ſhe came back, he ſtaid other ſeven dayes, and ſent her forth again.

V.11. *In the evening*] Having ſolaced her ſelf in flying abroad, and reſting upon trees, the tops whereof did now appear, ſhe returned to the Ark, the place of her reſt and repaſt, for there was better diet and lodging for her then yet ſhe could find any where abroad.

olive leaf pluckt off] Not a looſe leaf floating on the water, but a little tender ſprig, ſuch a Dove with her bil might break off, which now was the eaſier to be done, becauſe it was ſoftned and weakned by being long in the water; and the Olive branch was the more likely to remain, becauſe it is green all the yeer, *Plin. Nat. Hiſt. l* 16. *c.*20. yet it was an eſpecial providence alſo in preſerving it, together with the ſeminal virtue of other Plants and Herbs, for the repleniſhing of the world with theſe kinds of creatures, whereof we do not read there was any ſeed reſerved in the Ark.

V.12. *Yet other ſeven dayes*] Some make a myſtical obſervation of the number ſeven, with reference to the Sabbath, and ſuppoſe that Noah on that day, performed his moſt ſolemn devotion to God with prayers, for good newes to be brought him, concerning the ceaſing of the flood; and by this third ſending, and his intermiſſion between, we may obſerve, not only his great deſire of removal of the curſe from the earth, but his patient waiting on Gods time, for obtainment of the thing deſired. See Jam.5.7.

returned not] Which might be by going ſo far, as to loſe her way back again: but it was rather by finding (that which before ſhe did not, verſ.9.) a reſting-place for the ſole of her foot, and food for her ſuſtenance, which together with a more free ayr and liberty then before ſhe could have, made her neglect both her mate and her Maſter, yet priſoners in the Ark.

V.13. *In the firſt month, the firſt day of the month*] Heb. *In the firſt the firſt of the month.* Where after the former *firſt*, the word *month* is underſtood, after the latter the word *day*; the words month and day are expreſly mentioned before, verſ.4. and after, verſ.14. yet ſometimes the Subſtantive of time is omitted, and virtually comprehended under the Adjective of number and order, as Matth.26.17. in the Greek, *the firſt of the feaſt*, the word day is left out; but Mark 14.12. it is ſupplied, and the ſpeech made full thus, *the firſt day of unleavened bread.* This was the firſt month, according to the ſacred account, to wit the month *Niſan* anſwering to March; ſee the Annot. on Chap.7. verſ. 11. and the firſt day of that month.

removed the covering of the Ark] That is, took up a board or two in the top or roof of the Ark to look round about him, for through the window he could not ſee ſo far every way.

the face of the ground] The ground is ſaid to have a face as the waters, Chap.1.2. and the firmament a face, verſ.20. of that Chapter, by which is meant the open and moſt viſible part, called the ſuperficies, or ſurface, which is moſt obvious to the view, as the face of a man is more viſible then his other parts, which are commonly covered, when the face is commonly bare.

was dry] That is, the ground which before was quite covered with waters (except the hilly part) was now generally bare, ſo that it appeared all earth; yet it was not ſo dry, but that it was ſoft and muddy; and ſo not firm enough to afford a ſolid ſubſtance to hard and heavy bodies, as in the twenty ſeventh day of the next month it did, ver.14. until which Noah kept in the Ark, notwithſtanding the dryneſs of the earth in the ſenſe fore-mentioned.

V.14. *In the ſecond month*] The month *Jiar*, that is, the month which anſwereth to part of *April*, and part of *May*.

ſeven and twentieth day] Hence we may make the complete account of the continuance of the flood; which, if the months and dayes were reckoned according to the courſe of the Sun, make up a whole Solar year and ten dayes; whereof the rain continued forty dayes, the flood in its full height, one hundred and fifty dayes, in its diminution or decreaſe one hundred twenty nine dayes; in the end whereof the earth was bare all over, but muddy, ſo that Noah continued after that fifty ſix dayes; which caſt up into a total ſum, make up the number of three hundred ſeventy five dayes, that is ten dayes above the Solar year, conſiſting of three hundred ſixty five dayes. For this account compare, Gen.7. ver. 11,13. with the firſt and fourth of that Chapter, and the firſt of this. But it is to be noted, that accordiug to an account uſual among the Hebrews, ſix of the months of the year had thirty dayes, and the other ſix had twenty nine dayes apiece, which put into one ſum, make three hundred fifty four dayes, to which adding the eleven dayes, (*viz.* from the ſeventeenth, till the twenty ſeventh of the ſecond month incluſively) the whole will be a Solar year, after our ordinary reckoning, to wit, three hundred ſixty five dayes.

V.15. *God ſpake unto Noah*] Whether by a dream, or viſion, or ſecret motion of his Spirit, or by aſſumption of an humane ſhape, it is not ſaid here, nor Chap.6.13. nor Chap.7.1. but which way ſoever it was, it was evident to Noah, not only what it was he was to do, but who it was that made it known unto him; ſo that he did not miſtake the Authour of the revelation, as young Samuel did, 1 Sam.3.5,6,7,8.

V.16. *Go forth of the Ark*] At Gods command he came into the Ark, Gen.Chap.7. verſ.1. and by his command he is to go forth again; in time of danger he ſhut him up like a priſoner, but it was to preſerve him; Gods reſtraints are mercies, not in this caſe alone; ſee Iſai.26.20. and now the danger is paſt, and liberty ſafe, he is ſet free to go abroad; he continued his confinement until the Lord enlarged him: It is good to have his warrant for our movings to and fro, our coming in, and going out, and walking in ſuch wayes, as we may comfortably expect to have Angels to attend our ſteps, Pſal.91. ver.11. And if we take the Ark for a type or figure of the Church, (as Divines uſe to do, and may well agree with Saint Peters compariſon, 1 Pet.3.20,21.) it may point us to a duty of importance in our Chriſtian practiſe, *viz.* that none muſt be admitted into the Church, or excommunicated out of it, but for cauſes, and in a manner warrantable by the Word of God.

V.17. *Breed abundantly on the earth*] In the Ark was the ſtock and ſtore both of mankind, and of other creatures, for repleniſhing the whole earth; not that all places ſhould breed all kind of creatures, for in America there are yet (as ſome write) no Lyons, Bears, Tygers: and though ſome parts of the earth be ſeparated from others by great waters, and by the main Sea, ſuch creatures as could not by ſwimming paſſe from one to another, might by Navigation be tranſported; for from Noahs Ark the uſe of ſhips might be occaſioned; and that they were ancient, may be collected from Gen.49.13. Deut.28.68. See on Chap.9.1.

V.19. *After their kinds*] That is, they went out, not confuſedly, but in order, (as they came in,) and ſorted themſelves together according to their kinds; that is, men and their wives together, ver.16. the male and his female, the clean beaſts, and birds by themſelves, the unclean by themſelves, as they were ſorted, Gen.7.ver.2,3. The Hebrew (rendred *After their kinds*) is, *After their families*: whereof ſee the laſt Note on Chap.7.ver.2.

V.20. *Builded an Altar*] We find no mention of an Altar until now, yet it is not unlike but that the Sacrifices of Cain and Abel, Gen.4. were offered on an Altar. This is the firſt thing that Noah did after his deliverance from danger, and inlargement from his long reſtraint; religious gratitude muſt be performed upon the firſt opportunity that may be taken; God would have the thankful memorial of the worlds creation in ſix dayes, ſolemnly obſerved the next day after, Geneſ.2.2. by whoſe exemplary direction, the faithful have been very forward to make remembrances of his mercies, and to teſtifie their thankfulneſſe by their offering in tribute to him ſome part of his own, as to the Lord of all. This was Abrahams practice, Gen.12.7,8. and Chap.13.18. and 22. and Iſaac's, Gen.26.25. and Jacob's, Chap.35.7. Of Moſes, Exod.17.15. and of others; and in ſuch ſervices they profeſſed their faith in Chriſt; and expreſſed it by works in their grateful oblations to God.

burnt offerings] Thoſe Offerings were uſually called *burnt-Offerings* which were wholly burnt, no part reſerved for food to any; and thoſe being of every kind of clean creature, it ſheweth Noahs religious and liberal heart to God, who of ſo ſmall ſtore was willing to offer unto him ſo great a ſacrifice.

V.21. *Smelled*] This is a figurative ſpeech, whereby that is applyed unto God, which in propriety of phraſe is not found in him, but in man, and the other creatures; for this ſmelling is the exerciſe of a ſenſe which requires a material organ or inſtrument, which cannot be in God who is a pure Spirit; yet for mans inſtruction, the expreſſions of God are thus brought down to his capacity. See Annot. on chap.6.6.

ſweet ſavour] So Exod.29.18. The ſavour of broyled or burned fleſh and fat is not very ſweet in it ſelf: and ſo this ſeemeth to be as the Commination of the Prophet, Iſai.3.24. a ſtink for a perfume; but the Ordinances of God are not to be cenſured by carnal ſenſe, for ſo circumciſion would be rather a contemptible then an honourable ſeal of mans Covenant with God; nor would the Sacraments of the New Teſtament be much ſet by, if we ſhould value them by what our ſenſes diſcern of them; for, for the one, what is more common or more weak then water? for the other, how little worth is a bit of bread, or a ſip of wine, if our ſight or taſte be Judges of them? but yet, as the Ordinances of God, and the repreſentations of the grace and vertue of Chriſt, and our reconciliation with God thereby, they are ſweet and ſavoury, not only to men, but to God himſelf, for in him he is well pleaſed, Mat.3.17. Iſai.42.1. and in him, and for his ſake is the ſacrifice of a very ſweet ſavour, Epheſ.5.2. though in it ſelf it were never ſo unſavoury to humane ſenſe: in Hebrew, it is a *ſavour of reſt*, for that which affecteth with much delight, ſtayeth and ſettleth the mind and heart upon it, and if there were any offenſive agitations before, it quiets them, and makes them to reſt and ceaſe.

The Lord ſaid in his heart] This is alſo ſpoken figuratively, as before: ſee Annot. on the word *ſmelled*. The meaning is, that God had decreed and reſolved with himſelf, that he will not again curſe the ground, &c. and this he ſaid heartily and ſincerely, for all the ſayings of God are hearty, none feigned or hypocritical; for ſuch are abominable to God in men, and ſo impoſſible to be in God towards men, 1 Sam.15.29. Or the words may be rendred, *God ſaid to his heart*, that is, God ſpake this comfort to the heart of Noah by his Spirit, to encourage him in his godly courſe.

I will not again curſe the ground any more] He doth not here cancel the general curſe inflicted for the ſin of man, Gen.3.17. nor give ſecurity againſt burning of the world, whereof Saint Peter propheſyeth, 2 Pet.3.10,11. nor promiſe that particular places ſhall not be drowned, but that there ſhall be no ſuch general flood as this was any more.

for the imagination] The like reaſon is rendred why God will bring a flood upon the earth, Gen.6.5,6. as here why he will not: if we read the words, *though the imagination*, (as the Original will bear) &c. there is no appearance of repugnancy that is not eaſily anſwered; and if we read, *for the imagination*, there is ſo much difference betwixt the reaſon, as it is rendred there, and here, as excludeth contradiction: for there he is moved to wrath by a general aggravation of ſin in all perſons, parts and faculties, ver.5,12. and by ſome hainous ſins of particular kinds, as Apoſtaſie in the families of the godly, luſtful affecting of marriages with the wicked, Chap.6.2. and horrible cruelty wherewith the earth was filled, ver.11. and all this with a Gyant-like and ſturdy contempt of God, which was a juſt ground for a general judgment, there being ſo many who did *evil with both hands earneſtly*, Mic.7.3. But here God moveth himſelf to mercy by conſideration of mans native corruption even from his child-hood, as Pſal.103.13. *Like as a father pitieth his children, ſo the Lord pitieth them that fear him*; and in his next words, *for he knoweth our frame, and remembreth that we are but duſt*, ver.14. So he knoweth that even the beſt are *ſhapen in iniquity, and conceived in ſin*, Pſalm 51.5. And hence he will take occaſion to ſhew mercy to mankind; for if he ſhould ſend general judgements whenſoever there is a generality of ſin, he ſhould do nothing but marre what he hath made; and yet as the wicked ſhall deſerve, and his wiſdome think meet, he will have wayes enough to be meet with them. Beſides, now his Juſtice being glorified in the deſtruction of the old world, his mercy in regard of mans nature, and unavoidable corruption was ſeaſonably promiſed, eſpecially being now reconciled to the new world by the Sacrifice of Noah; and this moves him to bring in that as a motive of mercy, which in juſtice he might aggravate to ſeverity. See the like pleading, Iſai.48 8,9.

while the earth remaineth] Heb. *All the dayes of the earth.* It is a queſtion whether the ſubſtance of the earth ſhall not remain, when the uſe of ſeed-time and harveſt is ceaſed, which will be at the end of the world, when Saint Peters fiery Prophecy is come to paſſe, 2 Pet.3.10. yet God makes it certain by his Decree, that while he is pleaſed to continue mankind and earth together, there ſhall be ſuch difference of ſeaſons as are after mentioned.

ſeed time and harveſt] God maketh this Decree for the general, but not ſo but that he may curſe ſome places in particular; ſo that there be neither ſeed-time nor harveſt in their ſeaſon; as in 1 King. 17.1.

day and night] The meaning is not, that there was not day and night during the flood, for it appeareth there was, by Noahs numbring of the dayes, ver. 10. but that both in the preparation of the flood by dark black clouds, as 1 King.18 45. Joel 2.2. Zeph.1.15. and ſtormy weather, Acts 27.20. and by continual rain the day was darkned, and Noah ſhut up, and ſuſpended from the works both appertaining to the unreaſonable creatures, and to humane commerce, was as it were benighted; for *when night cometh, no man can work*, Joh. 9.4. and that ſuch and ſo long darkneſs and ceſſation from their labors of the day by ſuch a reſtraint, by black clouds, long rain, and a deep and general flood for ſo long a time, ſhall be no more.

CHAP. IX.

Verſ.1. BE *fruitful and multiply*] (As Chap.1.28. and 8.17. and ver.7. of this Chapter) Though we read not that Noah had any children after the flood, the bleſſing of fruitfulneſſe in his iſſue was a bleſſing to him, Pſal. 128.6. for grand-children are children in whom the Grand-father lives, and whom he loves as well as thoſe that are his by immediate deſcent, Gen.31.28. and Chap.48. 15,16.

repleniſh the earth] Theſe words as the former, are in form a command, in effect a bleſſing, wherein Gods word and his work go together, as Gen.1.3,7,11. and though it be ſpoken expreſly of mankind alone, yet herein is implyed alſo Gods bleſſing upon other creatures; for not only mankind, but beaſts and birds were to increaſe, and by their fruitfulneſs to repleniſh the earth and the air. It is much doubted, how all kind of creatures could be brought from the place where Noah landed his carriage in the Ark, all over the earth to overſpread it, (as verſ.19.) eſpecially into the remote parts, as America? *Anſw.* 1. It is not neceſſary that all kind of creatures ſhould breed in all parts of the earth, as in the Ilands *Cuba, Margarita* & *Dominica*, there be no Lyons, Bears, nor Tygers, as many Countreys have no breed of Elephants or Camels. Secondly, they might go very far by land, and from one Land to another, by ſome narrow paſſage of water which they might ſwim over: or they might be carried in ſhips from one countrey to another; and by that time they were multiplyed ſo, as to be too many for that Continent on which they were firſt landed, from Noahs Ark the Art of making Ships, and of Navigation might be invented; for though we find no mention of Ships until the Benediction of dying Jacob, Gen.49. 13. which was ſix hundred yeers after this general flood; yet there might be uſe of them long before: for it is not neceſſary, nor uſual in the Scripture, that all things be mentioned that are done, much leſſe that their original ſhould be preciſely noted, for in ſix ſhort Chapters (the firſt ſix of the Book of Geneſis) we have the compendium of the ſtory of the world from the Creation to the Flood, containing the terme of one thouſand ſix hundred fifty ſix yeers; wherein it muſt needs be that many more matters are omitted, then are mentioned.

V.2. *The fear of you*] (Gen.35.5.) The dominion of man ſince ſin, is not like that of Adam over the Creatures at the firſt, (for their obedience to him was in proportion ſuch as his to his God, free and unforced, and rather out of love then out of fear) but by prevailing of force and art, as now it is; yet neither can he ſubdue the nature of the wilder ſort, for as it is in the thirty ninth of Job, *Will the Unicorn be willing to ſerve thee, or abide by thy crib?* ver 9. *Canſt thou bind the Unicorn with his band in the furrow? or will he harrow the valleys for thee?* verſ.10. which words though they be an interrogation in form, are in effect a vehement negation: But Noah and his ſons (with whom the unreaſonable creatures were In-mates in the Ark, and by whom they were governed and ſuccoured as a part of their family) might have more power over them, and more obedience from them then his poſterity in after times; for it is like they were more at command whileſt they were afraid of the flood, and confined in the Ark, then afterwards; and yet man (eſpecially the Elect, as in Chriſt) hath a general dominion over the unreaſonable creatures, compare Pſalm 8.6. with 1 Cor.15.27. even to the *taming*, or over-awing of the wildeſt of what ſort ſoever, Jam. 3.7. as of Lions, Leopards, Tygers and Elephants, as we may ſee in *Plin. Nat.Hiſt.l.*8. *c.*16,17,18. whereof the Elephant is the greateſt, *Ibid.l.*8. *c.*7. which have been brought ſo far under the yoak, as to be yoaked together to draw a Chariot, *Ibid.c.*2. and in ſome places to draw the Plough, *Ib.c.*1,2. and *to the taking* of the ſubtilleſt; and for thoſe that are not tamed nor taken, the dread of man is upon them, ſo that they ſhun his preſence as much as they can, Pſal.104.20,21,22,23. And this is true, as well of the birds of the Ayre (as experience proveth) whereof ſee *Plin l* 10.*c.*8 as of the beaſts of the earth; yea, and of the fiſhes of the water; for in the fiſh-pooles of Cæſar, ſome fiſhes were ſo tamed, that they would come at the calling of their name, *Plin. Nat. Hiſt. lib.* 18. *cap.* 70. and the greateſt of them, the Whales, God hath ſubjected to the power and prudence of man in great meaſure, though ſomtimes for mans rebellion againſt his God, the creatures be in rebellion againſt him to his ruine; as God threatneth, Levit. 26. 22. and hath ſometimes executed, as 1 Kings 13. 24. 2 Kings 2. 24. and he can take a great revenge by the leaſt and weakeſt creatures, as by frogs, and flyes, and lice, Exod.8.5,17,24. and by wormes, Act.12.23. See on Chap.1.26 Annot.7.

V.3. *Every moving thing*] Or, *creeping thing.* That which creepeth moveth, but not contrariwiſe, all that moveth creepeth; for man, and beaſts, and birds do move, but do not creep, therefore the Original word is well rendred *moveth*, which is a word of a larger extent then the word *creepeth*, and ſo more meet to expreſſe the beneficence of God in this conceſſion of ſuſtenance to man.

that liveth] That is, that dyeth not of it ſelf, Lev.22.8. but being alive is killed by your hand, and not found dead already, as that which is torn by beaſts in the field, which is to be caſt to dogs, Exod. 22.31. for many of the ceremonial Lawes given to Moſes from God, and by him to the Jewes, were in uſe long before. See the Annot.on Gen.7.2. *Object.* But many living things are not mans meat, as Lyons, Bears, Tygers; and many Birds, as Hawks or Kites; and many fiſhes, as the Whale and others; but for creeping things, many of them are not only loathſom to man, but very unwholſome, and ſome of them no better then plain poyſon, as Toads, Scorpions, Spiders: for anſwer hereto, ſee the next Note.

ſhall be meat] As by *bread* in the Lords Prayer is meant not only bread it ſelf, but all neceſſary food and Phyſick, which is of uſe to preſerve or recover the health of man, and to prolong his life; ſo here many of the Creatures by way of ordinary diet, and ſome of them by a phyſical vertue ſhall ſerve to ſuſtain the life of man, even Vipers, and Scorpions, and Lice, and the excrements both of men and beaſts have their uſe in Phyſick for mans good, whereof ſee abundant inſtance in the Preface to the *Sanctuary of a troubled ſoul*: Here is the firſt mention of mans feeding upon the living creatures, and the firſt grant of that liberty, as divers learned Commentators conceive, which yet might be in uſe before, as corn, and bread, and drink, though they be not ſpoken of before; and as the Rain-bow was from the beginning, though not mentioned until after the floud. And here was eſpecial cauſe to mention the allowance of eating the living creatures, both becauſe herbs and fruits were ſpoyled with the flood, and for that God would by this grant, the more oblige them to forbearance of blood, ver.4. as he did the more bind Adam to abſtinence from the fruit of one tree, by his liberal beneficence and allowance to eat freely of all other fruits that grew in the Garden of Eden: and this not by command, for though it be given in a term of command, Gen.2.16. is in effect but a conceſſion or permiſſion, as Lev.11 3. See alſo, and compare Mat.19.7. with Mark 10 4. where what is called a commandment in the former Evangeliſt, is ſaid to be a ſuffering or tolerating in the other; and of this permiſſion the godly, it is like, made uſe as well as the wicked; for it is not probable that Abel being a keeper of ſheep, kept them only for the wool, or milk, and left their fleſh (being as pleaſant and as wholſome then as ſince) to be devoured of wild beaſts, or to rot either above or under ground; and it is very probable, that generally before the flood there was rather an exceiſe in the uſe of lawful meats, becauſe our Saviour, Mat. 24.38. noteth the old world for their *eating and drinking*, that is, for being too much addicted to delicacy, variety and plenty of proviſion for the fleſh at the time when the overflowing ſcourge came upon them; yet a moderate uſe was then allowed and taken into practiſe, which might be put into an expreſs permiſſion or conceſſion now, not only with reſpect to the refreſhing of man, but withal for a religious conſideration referring to the glory of God, *viz.* for reſtraint of Idolatry, or worſhipping or honouring the *creature more then the Creator*, againſt which the killing and eating of them for ordinary dyet, was a practical preſervative; and it was not without need in reſpect of mans proneneſs to Idolatry; whereof ſee Pſal.106.19,20. Rom.1.23. nor without fruit; for though ſome did ſo abuſe themſelves and other creatures alſo, as to make gods of ſuch things as they did eat, yet to thoſe who made uſe of their reaſon, it was a great conviction of the vanity of ſuch Idols, that they might be ſo devoured, and turned as well to excrement as to nouriſhment; and therefore did Moſes enjoyn the drinking of the water wherein the powder of the golden Calf was put, as a potion for the peoples cure of that brutiſh Idolatry, Exod.32.20.

as the green herb] That is, as freely as the green herb, Chap. 1.29.

V.4. *But fleſh with the life*] That is, living fleſh with the bloud in the veins: or the bloud let out of the veines, wherewith the life and ſoul of the creature is powred out; for the ſoul of a beaſt, or fiſh, or fowl, hath no exiſtence without the body, (as the ſoul of man hath) being rather a vital faculty, then a ſubſtance; and the life is called the blood, and the blood the life, becauſe the ſpirits which are the livelieſt parts of the creature, are produced of the pureſt part of the blood, and with it diffuſed throughout the whole body, by the operation and activity whereof, the members are lively and active, and without which there is no bodily life in man or beaſt, though the bloud continue in the body, as in creatures ſtrangled. By this in Gods intention is, firſt, morally forbidden all cruelty, not only to man, but to other creatures. Secondly, the eating of the fleſh and bloud together, or either of them raw, whereby men might become (by degrees) to feed upon mans fleſh, as thoſe who for ſuch a barbarous manner are called *Anthropophagi*, that is, *men-eaters*, *Plin. Nat.Hiſt. lib.6 cap.* 30. Thirdly, afterwards the eating of all manner of blood was expreſly forbidden, Lev.7 2. and Chap.17.10. and that not only becauſe the blood is the life of the fleſh, as here, and Lev.17.14. or the life of the fleſh is in the blood, as the reaſon is expreſſed, Lev. 17. 11. but there is a reaſon myſtical againſt the eating of bloud in the ſame verſe, and that is, becauſe in Sacrifices the blood was to be let out and ſprinkled, to ſignifie that the life of man by ſin is forfeited to God, and to be offered to him, as the Author from whom at firſt it was derived, and to whom at laſt it is to be preſented, and for that mans life was to be redeemed by the blood of Chriſt. To theſe two ſome add a third, *viz* a Phyſical cauſe of forbearance of blood, which may ſerve for all times, and it is becauſe the blood of beaſts is ſomewhat groſs, and yeeldeth not very wholeſome nouriſhment to the body of man; and therefore the beaſts which were to ſerve for food, were not to be ſtrangled, but to be killed, that the blood might be let out and parted from the fleſh. And from this prohibition of blood in this Chapter, before the ceremonial law was ordained, and the decree of the Apoſtles for forbearance of things ſtrangled and of bloud, *Act.*15.20. after the obligation of it was expired, ſome infer a perpetuity of prohibition of all ſuch meats, eſpecially ſince in the Apoſtles decree, *pollution of Idols*, ſo ver. 20. or, *meats offered to Idols*, ver.29. and *fornication* are forbidden, and all in one tenour, as neceſſary things to be forborn, ver.28. ſo that to this day they hold it unlawful to eat any thing made of bloud, though mingled with other materials, and broyled and dreſſed as other meats are: and therefore the Chriſtian Greeks finde fault with the Latines, for uſing their Chriſtian Liberty herein, as *Theodorus Balſamon* on the 63. Canon of thoſe ſuppoſititious Canons which are intituled to the Apoſtles.

But firſt for anſwer to the Poſition, it may be alledged, that all meats which are wholeſome (though ſome be more wholeſome and nutritive then others, and to ſome ſtomacks and conſtitutions groſſer meats may be more ſutable then fine) are by evangelical liberty lawful to be eaten; for that ſee Mat.15.ver.11. Act.10 from ver.10. to the 16. 1 Cor.8.1,8. & chap.10.25. Tit.1.15.

Secondly, This prohibitian of the Apoſtles touching the eating of meats ſtrangled, and blood, was occaſional, and in caſe of ſcandal, that the converted Gentiles ſhould not be offended with the converted Jewes for their forbearance of ſuch meats, nor offend them by their uſe.

Thirdly, For the forbidding of bloud, beſides the preſent reaſon concerning the ſtate of the Church, and the antiquity of the abſtinency, preſcribed ſoon after the flood; there might be a reaſon of it from the future, *viz*. a ſlander of the Chriſtians for bloody and inhumane banquets of humane fleſh, ſuch as are reported of the Tyrant Phalaris, *Ariſt.Ethic. lib 7.cap 6.* and are ſometimes threatned and inflicted by God as a curſe; whereof ſee Deut.28.56,57. 2 Kings 6.28,29. Lam.2.20. and Chap.4.10. which the Holy Ghoſt foreſaw would be charged upon them, and meant to meet with it by this decree, and the obſervation of it for a time, out of which the Primitive Chriſtians made their Apology, convincing their accuſers of falſehood, and acquitting themſelves from all juſt ſuſpicion of ſuch a crime by their forbearance of all uſe of blood in what kind ſoever, as we find their defence ſet down in the writings of *Minutius Fœlix, Euſeb.Eccleſ.Hiſt.lib.*5. *cap.*1. *Tert. Apolog.cap.*9.

Fourthly, For the ſorting of this prohibition of bloud and things ſtrangled, with forbearance of *meats ſacrificed to Idols, and fornication*, it followeth not that they ſhould be alike lawful or unlawful; for the ſame puniſhment, much more the ſame prohibition, may be ſet upon things of a very different nature; as death is the penalty of murder, Gen. 9.6. and of having leavened bread, Exod.12.15,19. yet the one is forbidden by a moral, the other by a ceremonial precept; yet for the ſin of fornication, divers of the Gentiles held it but for a thing indifferent.

Fifthly, For calling of them *neceſſary things*, they were ſo, and alwayes will be, ſo far as the obligation is from a moral precept, as the caution againſt Idolatry and Fornication; and for thoſe things which are in their own nature indifferent, as the abſtinence from things ſtrangled, and from blood, the forbearance of them was neceſſary for a time, in caſe of ſcandal to any believing Chriſtian, 1 Cor.8.13.

V.5. *I will require*] That is, the Magiſtrate, my Deputy, ſhal require blood for blood; or if he do not know or puniſh homicide or manſlaughter, ſome hand of violence like that of the man-ſlayer ſhall repay him like for like; or mine eye ſhall diſcover it, and mine own immediate hand avenge it. See Exod.21.12. Lev.24.17. Num.35. from ver.16. to the 19. Deut.19 21. Ezek.35.6. Mat.26.52. Rev.13.10. See alſo *Joſeph. Antiq.lib.*1.*cap.*4. but eſpecially *Philip Lonicerus Theat. Hiſt pag.*392. *ad pag.*513.

at the hand of every beaſt] A man commonly when he killeth another, uſeth his hand to that wicked work, ſo that which other creatures uſe in ſtead of an hand is figuratively called by that name; ſo the Spider is ſaid to *take hold with her hands*, Prov.30.28. and the beaſt muſt be put to death, to put a fear of murder upon man, as the Dog beaten before the Lion to make him afraid. See Exod.21.28.

at the hand of every mans brother.] The former prohibition is a preparative to this, the moderation towards beaſts that were to be killed by abſtinence from their bloud preſcribed by God, Lev.17.14. was to be a reſtraint of cruelty towards man, whoſe life was more precious, ſince he was made after the Image of God. See ver.6. and this an univerſal Law, inforced with an impartial penalty, death for death, blood for blood, whoſoever he be that ſheddeth it without juſt cauſe and lawful warrant.

V.6. *By man*] Murder or killing is to be puniſhed with death, like for like, Exod.21.12. Lev.24.17. Mat.26.57. Which is to be underſtood of witting and wilful murder, Numb. 35.31. for if one had killed another at unawares, there was a City of Refuge for the ſlayer, to ſave him from the hand of the purſuer, ver.11. otherwiſe, *he that ſheddeth mans blood, by man ſhall his bloud be ſhed.* Some read the words, *Whoſoever ſheddeth the blood of man in man*, and the Original Text, *dam baad am baadam*, will allow it, which may be rendred, *The bloud of man in man*, and ſo the ſenſe may be, Whoſo letteth that blood out of man, which is and ſhould remain in man, his bloud ſhall be ſhed. But the firſt letter *Beth*, in the latter word, ſignifieth variouſly, according to the ſenſe of the place, either *in*, or *with*, or *for*, or *by*; and that inſtrumentally, as in this place both the conſtruction of the words, and the Hebrew accent *Zakeph Katon*, do import; ſo that we may read the word, as our laſt Tranſlation doth, *By man*, that is, ordinarily by the Magiſtrate, to whom is committed the ſword of Juſtice for that purpoſe eſpecially, Rom.13.4. and extraordinarily God in his juſtice uſeth the hand of one murderer to do execution upon another, when humane juſtice (as either blind or lame, either wanting eyes to ſee it, or hands to puniſh it) doth paſſe murder over with impunity; or ſome way or other he ſhortens the life of the bloody man, ſo that he liveth not out half his dayes, Pſal.55.23. It is queſtioned by ſome, whether murder or any other crime were puniſhed otherwiſe then by excommunication, (or caſting out of the ſociety of men) whether *Sacred* or *Civil*, before the flood; but eſpecially whether death were inflicted on any Offendor, before Noah his return to Land again. The chief cauſe of the doubt is, the reprieve of the firſt Murderer by God himſelf, though guilty of the greateſt cruelty againſt man, and of the ſtouteſt contumacy againſt God of any profeſſing ſervice to him (as he did by Sacrifice) in the Scripture, on whom God ſet an eſpecial mark that man might not meddle with him, Chap.4.15. But this caſe of reſervation was extraordinary (as was his Crime) too high and heinous to be rewarded with the ſword of Juſtice, ſomewhat worſe then death, a wretched life (which for his greater puniſhment was prolonged) was a more meet recompence for ſuch a tranſcendent malefactor; yet many times it might be otherwiſe. If it be ſaid, we find neither any Ordinance or example of the inflicting of capital puniſhment on any offendor before that of this chapter: It may be anſwered, that many things might be in uſe before the flood, though not recorded in the foregoing Chapters, whereof ſee the ſecond Annot. on ver.1. of this Chapter: and though there were no ſuch political power, as was exerciſed after the flood, when Nimrod had raiſed himſelf to the height of Monarchy, whoſe ambition and tyranny hath been followed ever ſince in many parts of the world, yet it ſeems there was an œconomical or domeſtical power of life and death in particular families, as appeareth by the ſtory of Judah and Thamar, Gen. 38.24. The Anabaptiſts (who deny the legal and military uſe of the ſword, yet ſometimes uſe it againſt thoſe who favour not their fancies: ſee *Philip. Lonicer. Theat.Hiſt.pag.*107,108.) will have the Text for puniſhing offenders, to be taken not preceptively, but prophetically, becauſe they are phraſed in the future tenſe, and ſo they ſhal imply not a command, but a bare commination; whereas if ſo, being general they would contain an untruth, for many bloody Malefactors often do eſcape the ſword they have deſerved: beſides, it is uſual in the Hebrew, to put the Future tenſe for the Imperative mood: as Exod.20. 13. and elſewhere: and this and ſuch like Texts, do not only juſtifie the uſe of the Magiſtrates ſword as lawful, but require it as a duty; and in ſuch a caſe mercy to a bloody man may become cruelty to many innocent perſons; as where pardons for murders are eaſily granted, there murders are exceedingly multiplyed: as in France in ten years ſpace, no fewer then ſix thouſand Gentlemen have been ſlaughtered, and the bloud-guilty ſheltered from ſuffering juſtice by the Kings indulgence, as appeareth by the Court Roll of the Kings pardons: againſt which merciful cruelty (for there be cruel mercies, Prov.12.10.) the Chaplaines of Kings ſhould often remember them of the ſtory of Ahab and Benhadad, and the Prophets commination againſt Ahabs remiſneſs, 1 King 20.42. and of the Law, Deut.21. from ver.1. to the ninth.

for in the image of God] Therefore to commit murder or man-ſlaughter is not only an injury and cruelty to man, but an impiety againſt God; and though it be greater ſin to kill a good man as Cain did, Gen. 4. 8. then a bad, as the ſervants of Abſolom by his command did when they killed inceſtuous Amnon, 2 Sam.13.29. yet ſince a bad man hath ſome remainders of the Image of God in him, God is diſhonoured if he be killed any other way then is warrantable by his Authority. And by adding this reaſon, *for in the image of God*, he meant to put a greater awe upon the minds of men, againſt the ſin of murder; as if he had ſaid, if common humanity will not work upon you, to with-hold your hands from ſhedding of blood, let my Majeſty, the reverence of my Image in man, make you afraid to lay violent hands on any; for the contempt of mine Image, I ſhall take as contempt to my ſelf, and ſhall accordingly puniſh it. By this Argument did Macedonius diſſwade the Emperor Theodoſius from a ſlaughter of the Antiochians which he intended againſt them, for pulling down an Image of the Empreſs Placillaes, and dragging it contumeliouſly about the ſtreets. *Theodor. lib 5 Hiſt. Eccleſ. cap.9.* for the living Image of God was of much more eſtimation, then the liveleſſe Image of the Empreſſe, See Annot. 4. on chap.1.26.

V. 7. *Be fruitful*] See Chap,1.28. Chap. 8.17. ver. 1. of this Chapter.

V.9. *My Covenant*] Mine, that is, Gods, not mans; for man neither brought that flood, nor can keep off ſuch an other, if he pleaſe to ſend it. By this Covenant, as by an Oath, God giveth aſſurance unto man, that the world ſhall no more be deſtroyed by an univerſal deluge, as of late it was, Iſai.54.9.

your ſeed after you] This Covenant is not like that, Cha.6.18. for that was but for a few: this is general both for the preſent age and for poſterity; but this is but for a temporal bleſſing: the ſpiritual Covenant likewiſe, if the conditions be kept, is hereditary, made to believers and to their children, Act 2.39.

V.10. *Every living creature that is with you, of the fowl*] Though they were not capable of the Covenant for their part, yet God for his part maketh the promiſe for their preſervation for mans ſake, for whom they were made at the firſt, and afterwards upon his provocation of God, for his ſake deſtroyed: and this Covenant is the more comfortable. becauſe it is general for the kinds and individuals or particular creatures, and perpetual for time, comprehending both the preſent ſtock and future increaſe throughout all generations. Some alledg this place againſt the Anabaptiſts, and thus it may ſerve to refute their fancy, *viz.* that the Covenant of God may be made with, and the Seal of the Covenant applyed to Creatures that have not the uſe of reaſon; which they deny, in denying the Adminiſtration of Baptiſm to Infants.

V. 13. *My bow*] The rain-bow was now firſt made, as ſome affirm; others (and that more commonly and more probably) conceive, that from the beginning it was in its cauſes, which are clouds, and the ſhining of the Sun; and thoſe cauſes did ſometimes produce that effect before this time, and ſo it is like the rain-bow was often ſeen before the flood; but now God made choice of it for a ſign of his Covenant with the world, that there ſhould be no more an univerſal flood as before there was: this was no natural, but an inſtituted ſign, and therefore it may ſeal the aſſurance of the promiſe, though there were no correſpondency betwixt it and the thing ſignified; and yet it was the fitter to be a ſign of ſecurity from a future flood, Firſt, becauſe of the place, which is in the clouds of heaven, whence came the rain that drowned the world before. Secondly, Becauſe the bowe is bended upward towards God, not towards the creature below; as when it is taken in hand to ſhoot at a mark, nor is there in the bow any arrow which is ſaid to be made ready upon the ſtring when hurt is intended, Pſal. 11. 2. Thirdly, becauſe the Rain-bow appeareth commonly with rain and ſo where men might begin to fear the Judgment, there they may take comfort againſt it, in that it is a ſign of Gods Covenant for ſafety. Fourthly, becauſe the Rain-bow appears not but when there is a clearneſs and brightneſs in ſome part of the sky, but at the general flood it was all black with rain. See the Annot. on Chap.8.22. To which ſome add a fifth reaſon, which is, that in the Rain-bow conſiſting of divers colours (to the admiration of ſome of the wiſeſt heathens) by the water colour is repreſented the overwhelming rain paſt, and not to return, and by the fiery colour, is prefigured, the deſtruction of the world by the element of fire, as it is foretold by Saint Peter, 2Pet.3.10. And ſome by theſe colours make a myſtical intimation of the two Sacraments of the New Teſtament with reference to that of, 1 Joh.5.6. And yet a ſixth reaſon, becauſe the Rainbow where it toucheth upon any ſhrubs, leaveth a very ſweet and fragrant ſmell behind, *Plin. Nat. Hiſt. lib.12. cap. 24.* which anſwereth to that pleaſant acceptation of God, obſerved before. See Annot. on Chap.4.v.21. Laſtly, though this Rain-bow here be a ſign of a temporal covenant, in the general extent of it to all creatures, yet the godly may look upon it with reference to Chriſt, in whom all promiſes of what ſort ſoever are yea and Amen, and who is repreſented ſitting in his Throne compaſſed with a Rain-bow, in ſight like unto an Emerauld, Rev.4.ver.3 ſee alſo Rev.10.ver.1.

V. 14 *When I bring a cloud*] Not whenſoever I bring a cloud, for it may ſuffice that it is ſeen at ſometimes to make it remembred at all times.

V.16. *I will look upon it, that I may ſee it and remember*] God needeth not any tokens or marks of remembrance for performance of his promiſe, becauſe he cannot poſſibly forget any thing of how ſmall moment, or how long date ſoever it be: this therefore is ſpoken after the manner of men, for their better apprehenſion of the firmneſſe and ſtedfaſtneſs of God in his Covenant; for this remembrance imports a real and aſſured ratification of his promiſe; and hereby may men call to minde what he hath covenanted, and with undoubted confidence relye upon it, for his faithfulneſſe will make good what his favour hath ſaid. See Exod.28.12,29. and Annot. on Chap. 8. verſ.21.

V.17. *This is the ſign of the Covenant*] Gods often repeating of his Covenant, is for further confirmation of faith, and for intimation of mans dulneſſe duly to remember and conſider of his juſtice and mercy to man, and of mans both diſobedience and duty toward God.

V.19. *The whole earth overſpread*] The habitable part of it was peopled by Noahs poſterity, a very plentiful increaſe of a very poor ſtock; this manifold multiplication of mankind from ſo few as eight perſons, is a manifeſt evidence of the vertue of the Divine Benediction, Gen 1. 28. and ver.1. & 7. of this Chapter.

V.20. *Began to be an husbandman*] It is not unlike but he uſed husbandry before as a ſon of Adam, Gen. 3. 19. but all that was at an end, his husbandry was drowned in the flood; now in the new world he was a new beginner, and ſo of thoſe vines which (preſerved by the divine providence) he could meet with diſperſed here and there, (as the earth brought them forth) with diligence and induſtry he planted a vineyard, and preſſed the grapes to make drink of them, which before (as ſome hold) were eaten only as they grew in cluſters.

V.21. *Was drunken*] Whether through ignorance of the ſtrength of the juyce of the Grape, or through weakneſſe, being accuſtomed to drink water before the flood, or whether through intemperance of appetite, or weakneſs of brain, or to cheer up his heart againſt the ſadneſſe whereto by the deſolate condition of the world he was diſpoſed; what ever the cauſe was, we are ſure of the effect, *he was drunk*, he who in the midſt of a moſt wicked world was a juſt and upright man, and walked with God, Chap.6.9. (and therefore eſcaped the flood) is laid along drowned with wine, and ſhamefully uncovered; the report hereof is committed to record, not for contempt of Noah, but for caution to his poſterity, that by his example thoſe that ſtand may take heed leſt they fall, 1 Cor.10.12. and for the comfort of thoſe that fall into groſſe ſins, that they may riſe again by repentance and find acceptance with God, (as Noah did) notwithſtanding their fall; and to teach us, that the righteouſneſſe of Noah was not a righteouſneſſe of works, but of faith; and laſtly, to note the impartiality of Scripture ſtory, which concealeth not the fouleſt faults of thoſe it praiſeth moſt, as we may obſerve in the ſtory of Abraham, Gen. 12.19. and 20.2. of Moſes, Exod 41. 10, 12. Numb 20.24. and Deut. 32. 51. of David, 2 Sam. 11. 2. &c. and 2 Sam. 24. 10. of Job, Chap 3.3. &c. of Jeremy, Chap. 20. 14. of Peter, Matth. 26. 70, 72, 74. and others, which may be warrant for a friendly freedom in reproof of the faults of the beſt, and may diſpoſe the beſt patiently to hear the worſt that truly may be objected to them.

uncovered] The manner of theſe times and people haply was, as in after ages, for men, as well as women, to wear long and looſe garments without breeches; and ſo by wind, or careleſs compoſure of the body, the covering might light beſides the place it was to hide; thence might Michal take occaſion to deride David when he danced before the Ark, more cordially and zealouſly, then curiouſly or artificially, for ſo his looſe garment by the various and vehement agitation of his body, might leave ſome places bare, which uſually were covered, 2 Sam. 6. 20. Againſt the like inconvenience it was ordered by God himſelf, that the Prieſts when they were to miniſter were to put on linnen breeches, Exod.28.42. Ezek. 44. 18, 19. ſo obſervant is the Lord of modeſty and decency; whereof Noah being not now apprehenſive, as at other times, ſomewhat was undecently diſcovered, which both piety and prudence, (had they beene awake) would have charily concealed; now though Noah were no drunkard (for one action is not enough to give a denomination to the actor, and he was drunk but once;) we may hence be warned againſt truſting a drunkard with a ſecret, for a drunkard is as like to tell all when he is awake, as to ſhew all when he is aſleep.

V.22. *The father of Canaan*] See Annot.on ver.25.

told his two brethren] Ham was now by computation about one hundred years old, and therefore his miſcarriage towards his father, was no childiſh error: by his ſin Noah (when he was awake) might take notice of a *part of Gods juſtice*, or (as to the good) of *his Paternal correction*, in chaſtiſing one ſinner with his own, or vvith anothers ſin, as 2 Sam. 12.11,12. yet though God here vvere juſt tovvards his ſervant, *Ham* vvas moſt injurious tovvards his father, vvhoſe fault ſhould have affected him vvith pity and ſhame, vvhich would rather have fetched a mantle to cover him, then have called for company to note his nakedneſs, and to ſcoff at him, as it ſeemeth he did: ſuch ſons are they vvho uncover the nakedneſs of thoſe, that in age and gifts they ſhould account their fathers; eſpecially, vvhen they are aſleep, and aſleep, as Lazarus vvas, John 11.ver.11. and ſo ſhut up in ſilence, that they cannot anſvver for themſelves.

V.23. *And went backward*] Shem and Japhet not vvilling to ſee their fathers ſhame, by their modeſty condemn (as by a legal teſtimony of tvvo vvitneſſes) the impudence of Ham; here vvas ſome comfort to Noah at his avvaking out of his ſleep, to ſee he had tvvo good ſons, for one bad one: and in them vve have an excellent pattern of ſhamefacedneſſe and reverence in children tovvards their natural parents, fit for imitation alſo tovvards parents ſpiritual, yea for brethren alſo, vvhen any ſuch a one is overtaken vvith a fault, Gal.6. yet in this there is a difference betvvixt private and publick perſons, thoſe may conceal vvhat theſe may not; and therefore it may be doubted, vvhether Conſtantines reſolution, to caſt his robe over an adulterous Biſhop, if he took him in the evil act, as *Theodoret* vvrites of him, *Eccleſ.Hiſt.lib.1. cap.11.* did not fail in juſtice, as vvell as abound in mercy.

V. 24. *knew what his younger ſonne*] That is, *Ham* or *Canaan* (for ſome think he was called the younger ſon, as *Othniel* is called *Calebs* brother, being the ſon of his brother, Judg. Chap. 1. 13.) *had done unto him*; Noah finding the garment upon him, which before he had not, he might inquire, and did finde out what was done, both by his bad ſon *Ham*, and by his two good ſonnes *Shem* and *Japhet* : Good offices are not loſt, though they be not alwayes obſerved while they are acted; and many times when they are offenſive in the act they produce a good effect afterward: For this, ſee Prov. 28. 23.

V. 25. *Curſed be Canaan*] Canaan was the ſonne of Ham, verſ. 18. and ſhall the ſonne bear the iniquity of the Father? contrary to that of the Lord by the Prophet, Ezek. Chap. 18. v. 20. eſpecially, if (as ſome think) he was yet unborn; for he was none of the eight perſons that were preſerved in the Arke. *Anſw.* It is more probable that he was now born, and of a competent age, both to know his duty to his grand-father, and to deſerve a curſe for his contempt; and the rather, if he firſt ſaw the uncomely nakedneſſe of Noah, and deriding him alone, called his Father to bear him company in that contempt, which made him more worthy of the curſe by Noah pronounced againſt him. But why was not *Ham* rather curſed then *Canaan*, ſince his ſinne is evident; and his duty obliged him more to honour his father, as more neer in relation, and more mature in diſcretion? *Anſw.* By naming of *Canaan*, *Ham* is not paſſed over with patience and impunity, but his curſe, both preſuppoſed and aggravated; preſuppoſed, becauſe he was the principal offender; and aggravated, in that parents wiſh well to their children, eſpecially, if they be like them; and they are more tender and chary of them many times, then of themſelves; as then Joſeph is ſaid to be bleſſed in Jacobs bleſſing of his children, Gen. 48. verſ. 15, 16. ſo is Ham curſed in his ſon Canaan, and the curſe intailed to his poſterity; and the rather is his name and perſon mentioned, and the curſe intitled to it (though Ham have four ſons named in the next Chapter, of which, as he is ranked, he ſemeth to be the youngeſt, Chap. 10. 6.) becauſe God intended to make the curſe hereditary to the name and Nation of the Canaanites; And he may juſtly puniſh the iniquity of the fathers upon the children, not only to the third and fourth generation of them that hate him, as Exod. 20 5. but to a thouſand generations, if they continue in the ſame ſin; and if thy be partners in the ſame ſins, he may make them partakers in the ſame plagues, not only temporally but eternally; but in reſpect of humane Juſtice, God hath given another rule (which man is bound unto, though God be free to do with his creatures as he pleaſeth) and that is, *that the parents ſhall not be put to death for the children, nor the children for the parents*, Deut. 24. 16. ſee 2 King. 14. 6. Jer. 31. 29, 30. But ſhould not Noah rather have prayed for his ſon and grandchild, then have curſed them both? It was not with Noah, as we read in *Juſt. Martyr. Dialog cum Tryph.* that inflamed with wine and wrath he was too haſty with his curſe; for his ſleep no doubt had ſettled his brain in a right temper; and now awakened out of it, he uttered but that which the ſpirit of God ſuggeſted unto him; for both his curſe and bleſſing were prophetical, and ratified by God himſelf, ſo that here is no warrant for parents to be bitter to their children, as paſſionately to pour out curſes againſt them, eſpecially without, or upon a very ſmal cauſe; and though in ſuch a caſe the cauſeleſſe curſe do not often come to paſs, Prov. 26. 2. ſometimes notwithſtanding it may have a temporal ratification of God for their puniſhment, who raſhly utter it; whereof there are many examples in humane ſtories and therefore it is the childrens part to take heed they provoke not their parents, eſpecially as Ham and Canaan, by deriding of them; for againſt ſuch there is a particular curſe upon record, Prov. 30. 17. and the parents duty to take heed of ſuch precipitation of ſpirit as makes them ready to denounce a curſe when they ſhould pronounce a bleſſing.

a ſervant of ſervants] That is, a moſt vile ſlave; for the Hebrew phraſe expreſſeth the ſuperlative degree by ſuch a duplication: as Eccleſ. 1. 2. ſee on Levit. 2. 3. Hoſ. 10 15. The condition of ſervitude fals upon ſome by povertie of eſtate, weakeneſſe of reaſon, or the prevailing power of war; but upon ſome it cometh as a particular curſe, as in this caſe where the Canaanites are fore-doomed to a moſt ſlaviſh eſtate. *Object.* This prediction in part took place in the Gibeonites, who were Canaanites; ſee Joſh. 9. but it may ſeem to fail of effect, becauſe it took not place in *Ham* nor *Canaan*, nor in the deſcendants from *Ham* or *Canaan* to the third and fourth generation, according to the commination of God, Exod. 20. 5. for the poſteritie of *Ham* were Kings, and the firſt Monarch *Nimrod* was of his race; nor came the Canaanites under ſubjection to the Iſraelites until four hundred and thirty years after the promiſe made to Abraham. *Reſp.* But firſt, the principal part of the curſe upon *Ham* and *Canaan* and their iſſue was ſpiritual, which made them ſlaves to ſin, and ſo juſtly excommunicate from God, and contemptible as the vileſt ſlaves unto the godly. Secondly, though God profeſſe himſelf more prone to mercy then to revenge, (when he mentioneth the third and fourth generation in viſiting the iniquitie of the fathers upon the children,) he doth not thereby bind himſelf either to begin his puniſhment ſoo ſoon, or to end it there: and whereas in this prediction there is no ſet time choſen for accompliſhment, the curſe may come at what age or time, and begin with what perſon he pleaſeth; as in the time of Joſhua with the Gibeonites, Joſh 9. 21. Gods forbearance of the Canaanites was not in favour, but that they might fill up the meaſure of their iniquity to the full; ſee Gen. 15. 16. and ſo receive a full and final reward according to their wickedneſſe, wherein the delay was recompenſed with a degree of vengeance ſo much the more ſevere, as it was more ſlow and long in coming; yet was not this curſe ſo intailed upon the Canaanites, but that ſome of them might become proſelytes and converts to the covenant of Iſrael, as Araunah the Jebuſite. 2 Sam. 24. 18.

unto his brethren] They are called *brethren* as united in the brotherhood of Shem, Ham, and Japhet.

V. 26. *Bleſſed be the Lord God of Shem*] Though God be named, Shem is bleſſed; for *bleſſed are the people whoſe God is Jehovah*, Pſal. 144. 15. and ſo Shem is bleſſed, in that God is ſtyled *his God*, and that before any other in particular; and though Japhet be joyned with him in that modeſt ſuccour to his fathers credit, yet he rather then Japhet may be mentioned, as he is uſually named before him, as being firſt in the courſe taken to cover their fathers ſhame, and as the progenitor of Abraham, and of Chriſt, who came from his Line, and not from Japhets; and yet God is bleſſed alſo, that is, praiſed (for the modeſty and piety of Shem) as the author of every good thing whether in parents or in children.

his ſervant] Or, *Servant to them.* That is, to Shem and Japhet; the poſterity of Canaan was ſervant to Shem, when thoſe that deſcended from him, had dominion over them, as over the Gibeonites, Joſh. 9. And they were ſervants to Japhet, when the Chriſtian Emperours of Europe had the Soveraignty over the Nations among whom were the remnant of the Canaanites; and yet the Prophecy might take effect before this time, when Alexander the Great, of the poſterity of Japhet, overcame the Tyrians and Sidonians, who by their parentage were Canaanites.

V. 27. *God inlarge Japhet*] Or, *Perſwade Japhet*, (for ſo the Original may be rendred) Wherein is a pleaſant *Paranomaſia*, or a verbal alluſion, *Japht Elohim Lejepheth*, that is, *God inlarge the inlarged*, or, *perſwade the perſwaſible.* After the former reading, the word *inlarge* imports a temporal bleſſing upon Japhet, for the increaſe of his poſterity, and an inlargement of their territories; for the European Gentiles, eſpecially the Romanes of the poſterity of Japhet, extended their temporal Empire ſo far as to account themſelves Lords of the world. According to the latter reading, *God perſwade Japhet*, the meaning of the bleſſing, prayer, or prophecy (for it is all) is, that the Gentiles who came of Japhet, and were ſeparated in Religion from the Church, ſhould by converſion be joyned to it, Epheſ. 2. 13. and that this converſion ſhould be wrought by the powerful perſwaſion of the Word and Spirit of God, and not by humane Oratory, though never ſo eloquent.

tents of Shem] By the *tents of Shem* is meant the Church of Chriſt. But ſhould it not rather be called *the tents of Japhet* (if thoſe of his poſterity were the moſt renouned Chriſtians) then the *tents of Shem*? *Anſw.* No, becauſe firſt the Church was ſettled, and moſt continued in the Line of Shem. Secondly, Becauſe Chriſt, the head of the Chriſtian Church, deſcended from Shem according to the fleſh. And the Church is called a *Tent* or *Tabernacle*, rather then a *Palace*, becauſe of the moveable condition of it; as when the members of it perſecuted in one place, are fain to flye to another. See Heb. 11. 9. 13, 37. & Heb. 13. 14.

V. 29. *All the dayes of Noah were nine hundred and fifty years.*] Whereof three hundred and fifty years were after the flood, which expired about the year of the world, 2006, twenty two yeers, (as ſome reckon) but two yeers (as others) before the birth of Abraham, as may appear by the Genealogy and computation in Chap. 11.

and he dyed] Among the many obſervations of Noah, ſome make him parallel to Adam in many particulars, wherewith we may fitly conclude his ſtory; they were alike in honour, and diſhonour; in honour, for they were both of them publick and common fathers of the world, Adam of the old world before the flood, Noah of the new world after it; they both were abſolute Monarchs of the whole Earth, none had a foot of land but under them, and by a derivative right from them; they both were honoured by the unreaſonable creatures; to Adam they came to receive their names, to Noah they came to be received for ſafety. And they were alike in diſhonour, in ſin and in ſhame; both ſinned by the palate, Adam by an unlawful act in taſting of the forbidden fruit, Noah by exceeding meaſure in that which was lawful: And for ſhame, they were both ſhamefully naked, and were charitably covered, Adam by God, Noah by his ſons; to which may be added, that both having ſlept, they both knew, when they awaked, what was done unto them.

CHAP. X.

Verſ. 1. THeſe *are the generations of the ſons of Noah*] Of all the ſons of Noah, now the fifth time named, and in number no more then three; Beroſus and Nauclerus Gener. 11. make an augmentation of this number, ſuppoſing that the bleſſing of multiplication, chap. 9. verſ. 1. was actually and litterally verified in Noah after the flood, as well as in his ſons; but (as hath been noted on that verſe) the parents are bleſſed in the fruitfulneſs of their children, and ſince the ſons of Noah are ſo often named, and never numbred above three, we muſt not preſume to father any more upon him, as thoſe Authors do, taking the boldneſſe to name a fourth ſon of Noah, whom they call Tuiſco, and make him the Founder of the German Nation.

Shem, Ham, and Japhet] Of the order of their naming, ſee Annot. on verſ. 2. and verſ. 21. of this Chapter, and of their order of birth and age; ſee Annot. on Chap. 11. ver. 10. *Joſeph. Antiq. lib. 1. cap 7.* divides the world among the three ſons of Noah, thus, *Japhet* with the progeny (ſaith he) poſſeſſed all Europe to the Gades, and in Aſia (wherein was Egypt and a part of Syria) all from the mountains Taurus and Amanis to Tanais, to the Arabick Sea, and even to Babylon, Euphrates and Tygris, and of him were the Medes, who lived beyond thoſe rivers towards the North; Shem and his poſterity poſſeſſed Eaſtern Aſia, from the River Euphrates to the Indian Ocean; the Sons of Cham poſſeſſed Syria, and all the Region that bordereth on the mountains of Amanus and Libanus, extending their territories toward the Sea. Some give in a ſhorter account, ſaying, Shem peopled the Eaſt, Cham the South, Japhet the North.

unto them were ſons born] To wit, thoſe which are after named; but not thoſe only, but ſome more renowned then the reſt, who gave denominations to divers Nations; at leaſt they were the firſt Inhabitants of ſeveral Countries, to whom the original of the people is referred: but particularly to reduce the Nations that now are, to cognation or kindred with the names and perſons here ſet down, is a matter of more difficulty then uſe, depending upon meer conjecture, wherein many ſhew more preſumption then prudence; ſince for many of them, the relation is brought in upon no better grounds then ſcarce probable conjecture, and ſometimes upon a meer preſumption and groundleſſe fancy; wherefore what is here affirmed from the Nations, as deſcendents from theſe Patriarchs, muſt be taken for the moſt part, not as undoubtedly, but as probably true, though every particular be not mentioned with ſuch a qualifying addition.

V.2. *The ſons of Japhet*] The Genealogy of Japhet is ſet down before that of Ham, becauſe he was in himſelf, and in his poſterity, better then Ham and his poſterity: and Moſes bringeth in Shem and his offſpring laſt, becauſe he meant moſt to inſiſt on them, drawing down the continuance of the Church, and the Hiſtory of the Patriarchs by his Line; and therefore he diſpoſed and diſpatched the pedigree of Japhet and Ham, that having begun the ſtory of Shem, he might not be occaſioned unſeaſonably to break it off to bring in theirs; and of Ham and Shem he ſaith the more, and bringeth their genealogy neerer together, becauſe of Ham came the Canaanites, of Shem the Hebrews, of which two Nations Moſes hath moſt to ſay, not only in *Geneſis*, but in the other four Books written by him.

Gomer] Of him are ſaid to be deſcended the Gomerites (called by ſome *Cimmerians*, by other *Cimbrians*, a Northern Nation of Europe, which ſome make the ſame with the Danes) and that people of the Weſt, whoſe Countrey the Gallogræcians afterward inhabited. See Ezek. 38.6.

Magog] Of the Land of Magog mention is made, Ezek. 38 2. againſt which God threatneth a fire Ezek. 39.6. thoſe are now called Getæ, Meſſagetæ, Scythians, and Sarmatians, and Tartarians, are conceived to come from this Magog.

Madai] After the diſperſion of Babel, Madai went into the Countrey, which from him and his poſterity was called Media, Iſai. 21.2. and the Inhabitants Medes, of whom mention is made, Iſa. 13.17. Jer. 51 11. Dan. 5.28.

Javan] From him came the Grecians. See Iſa. 66.19. who with ſome little alluſions to his name are called *Ionians*, and *Greece*, *Ionia*. See Iſa. 66.19.

Tubal] From him came the *Thobeli*, otherwiſe called *Iberi*; of which there are two ſorts of Nations, the one inhabiting Aſia neer the Euxine ſea; the other an European people, moſt commonly known by the name *Spaniards*. See Exod. 27 13. & 32.26. & 38.2,3.

Meſhech] To him by ſome is referred the original of the Cappadocians, or (which is more like by the neerneſs of the name, and their northern habitation) the Muſcovites. See Ezek. 38.2,3.

Tiras] The Tyrians may ſeem to be derived from him, but more generally the Thracians are taken for his Off-ſpring. Of theſe by ſecond derivations came other people, and ſometimes by Merchandize, Wars, and Colonies were people diſperſed and diſtinguiſhed by their kindred and country, which needed not be particularly mentioned; and haply cannot be truly ſet down: wherefore many of theſe that follow, may be paſſed over in ſilence, only giving a touch of ſuch as are more conſiderable for their clearneſs and pertinency to Hiſtory or Doctrine.

V.3. *Aſhkenaz*] (Jer. 51.27) The progenitor of the people of *Pontus* and *Bithinia*, Countries in Aſia the leſs: the Jewes confidently refer to him the Originals of the Germans.

Riphath] (1 Chr. 1.6) Of him the *Paphlagonians* a people of Aſia the leſſe are thought to be deſcended, their ancient names *Riphatees*, or *Riphees* import ſo much.

Togarmah] (Ezek. 27.14) The Chaldee Paraphraſe of *Togarmah* makes *Germany*, and taking away *To*, *garmah* ſoundeth ſomewhat neerer it; ſome take the deſcendents of *Togarmah* to be the people of Armenia the leſs; the Jews wil have them to be the Turks; all that is certain is that they are a Northern Nation, Ezek. 38.6. though yet it be not known diſtinctly who they be.

V.4. *Eliſha*] (Ezek. 27.7.) Of him came the *Eolians*, a people of Aſia the leſſe, called now *Natolia*.

Tarſhiſh] (Ezek. 27.12. Jon. 1.3) The *Cilicians* are ſaid to ſpring from his ſtock: *Cilicia* is ſituate upon the South part of *Anatolia*, the chief City whereof was *Tarſus*, the birth-place of Paul, Act. 22.3.

Kittim] (Num. 24.24. Dan. 11.30. Iſa. 23.1. Jer. 2.10.) The conceits and conjectures of the progeny of *Kittim* are ſo various and uncertain, that it is better to ſay nothing, then ſo many things, without any proof of Scripture or reaſon.

Dodanim] (1 Chr. 1.7.) Some read *Rodanim*, varying the word from the ſimilitude of two Hebrew letters, *Daleth* and *Reſh*; the deſcendents of theſe alſo are various and uncertain.

V.5. *By theſe were the Iles*] The Hebrews call all theſe Countries *Iles*, to which out of their own Country they cannot paſſe but by ſhips, whether they be properly Iles (that is ſurrounded with water) or not, Jer. 25.23. In this name are comprehended all the Provinces of Europe compaſſed or divided by the Mediterranean Sea.

divided] The poſterity of Noah for divers years continned together as the people of one kindred or country, and were of one language, till many of them tranſplanted themſelves into the Plain of Shinar, chap. 11 ver. 2 but upon the confuſion at Babel whereby their Language was divided, the Sons of Japhet were divided as ſeveral Colonies in the moſt Countries of Europe.

after his tongue] As it fell out afterwards in the diviſion of Tongues, the ſtory whereof is particularly related in the next Chapter.

V.6. *Cuſh*] His poſterity in their own Language call themſelves *Cuſhians*; their more uſual name is *Ethiopians*, and their Country *Ethiopia*; but in Scripture we find a twofold *Ethiopia*, the one in the Eaſt neer the Arabian Sea, inhabited by the *Cuſhites*; the other is in the Weſt of Africa, which is vulgarly called *Ethiopia*, without any addition or term of diſtinction. See the Note on ver, 7.

Mizraim] Of him came the Egyptians; in the Old Teſtament *Egypt* and the *Egyptians* are uſually called *Mizraim*; in the New, the name *Egypt* is ſtill uſed; the Arabians and Turks call *Egypt*, *Meſra* or *Maſra*, which hath neer cognation with this name of the ſecond ſon of Ham.

Phut] By this name was his poſterity and country called, Ezek. 27.10 and in Ezek. 38.5. our Tranſlation turneth *Phut* in the Original into *Lybia*, (noting *Phut* in the margin) and that name *Lybia* is uſual in humane Writers See Jer. 46.9.

Canaan] The infamous Father of the odious Canaanites; from him deſcended eleven ſons, and people which poſſeſſed the land of Canaan, which are reckoned, ver. 15, &c.

V.7. *Seba*] In the ſame verſe there is another of the ſons of *Cuſh*, which in ſome verſions of the Bible is called *Seba* alſo; but in the Hebrew there is this difference, the former is written with *Samech*, the latter with *Schin*; the former *Sebu*, and his iſſue inhabited a part of the African Ethiopia, bending towards Egypt, (whereof mention is made, Iſai. 43.3) From this *Seba*, the Abiſſines in Africa are thought to take their original, whoſe chief City and Court is *Seba*, whence it is ſuppoſed the Queen took a journy unto Solomon, 1 Kin. 10.1,4 Ezek. 27.22 Mat 12.42. Act. 8.27. The other, *Sheba*, is thought by ſome to be the father of thoſe *Arabick Sabeans*, whoſe Country abounds with Frankincenſe, ſee Ezek. 27.22. but ſome thinking it too much honour for one of Hams wicked race to be intitled to ſo good a Country (and yet Sodom was a very good land, and the Sodomites extreme bad people) aſcribe that Land rather to a ſon of Abraham by Keturah of that name; Gen. 25.3.

Raamah] Ezek. 27.22.

Dedan] Ezek. 27.15. & chap. 38.13.

V.8 *Cuſh begat Nimrod*] Moſes reſerved the mention of Nimrod for the laſt place, among the ſons of Cuſh, becauſe he meant to ſpeak more of him, then of any of the reſt.

began to be a mighty one] The word *Nimrod*, ſignifieth a *Rebel*, for ſuch as are moſt ſtubborn toward their ſuperiours, are moſt tyrannical over their inferiors: this Nimrod is thought to be the ſame, whom ſecular ſtories call *Belus*, and ſet him forth as the founder of the Babylonian Monarchy, from whoſe name many Idols (as that of *Belial*, *Baal-Peor*, *Beelzebub*) are derived.

V.9. *A mighty hunter*] Both of beaſts (though not for Sacrifices, as divers Jewiſh Doctors make the gloſſe upon his title) and of men, for the one hunting many times is a preludium or preparative to the other, as Ariſtotle obſerveth, *lib. 1. Polit. cap* 8. But here his hunting of men is principally meant, he was the firſt that after the flood ſet up an abſolute Arbitrary, and violent domination over men, purſuing them (who would not willingly come under his command) with no more reſpect or pity, then hunters ſhew to beaſts whom they hunt to death, and therefore is tyranny in Scripture ſet forth by hunting, Jer. 16.16. Lam. 4.18.

before the Lord] That is, though he were ſometimes crafty, as well as cruel, God ſets his obſervant eye upon all his greedy and bloody plots and practiſes; ſo that none of them (how cunningly ſoever they were contrived) could eſcape his view. Or he was *a mighty hunter before the Lord*, that is, he was ſo deſperately bold in his boyſterous and violent tyranny, that he was not afraid to act it before the Lord.

wherefore it is ſaid] His cruelty and tyranny was ſo notorious, that it became a Proverb of reproach; as if one ſhould ſay, of another naughty man of his haughty ſpirit, He is a *very Nimrod*. ſuch an hunter as he was.

V.10. *And the beginning of his Kingdom was Babel*] Or, *Babylon*, Rev. 17.5. The meaning is, either that Babylon was the Palace or Royal Seat of his power; or that from thence he got ſtrength to invade and conquer other Potentates, to raiſe himſelf a Monarchy out of their ruins. The City was called *Babel*, from the confuſion of tongues, whereof ſee Gen. 11.9. in which, and with which, the Aſſyrian Monarchy was firſt ſet up by Nimrod, though afterward the ſeat of that Monarchy was tranſlated into Aſſyria; and Babel, or Babylon, being the beginning of this Kingdom, the report of profane Authours, whether Hiſtorians or Poets, is not true, which makes Semiramis the wife of Ninus (ſon to this Nimrod, or Belus) foundreſſe of this City; ſhe might repair it, inlarge it, and adorn it, but Nimrod firſt built it; and though after Nimrods time the ſeat of that Monarchy (which began with him) was changed from Babylon to Aſſyria, which might occaſion the diſtinction betwixt the land of Nimrod, and the land of Aſſyria, Mic.5.6. yet many years after, Babylon being by wars, or ſome other miſhaps demoliſhed or defaced, was re-edified by Nebuchadnezzar (whereof he proudly boaſteth, Dan.4.30) ſo *Joſephus lib.*10.*Antiq.cap.*11. out of Beroſus and Euſebius, *lib.9.cap.4. de præparatione Evangelica.*

land of Shinar] So is that whole circuit of land called which encompaſſeth Babylon; ſo that it comhrehends Meſopotamia, a part of Arabia, Perſia and Syria; but ſome more ſtrictly take it for that land which is ſituate betwixt two Rivers, *Euphrates* and *Tygris*, and therefore called in Greek *Meſopotamia.* See Annot.on Gen.11.2.

V.11.*Out of that land went forth Aſhur*] Or, *Out of the land he*, that is, *Nimrod went forth into Aſhur*, or Aſſyria, a Country lying neer to *Shinar*, having the name of *Aſhur*, his ambition would not ſuffer him to abide at home, though never ſo well or commodiouſly ſeated, but made him to paſſe from place to place to enlarge his dominions. Some take the name of *Aſhur* for a ſon of *Shem*, ſo named, v. 22. but here ſpoken of by occaſion of *Nimrod*, for *Nimrod* having ſeized on *Chaldea*, which belonged unto *Aſhur*, he, as neither by patience able to bear, nor by power to over-bear that uſurping Tyrant, went out of that land, the land of *Shinar*, and planted himſelf beyond the River *Tygris*, where he founded the Monarchy of Aſſyria, and built the City of *Nineveh*. Some will have this *Aſhur* not to be he who was the ſon of *Shem*, but another *Aſhur*, of the race of *Ham*, and there might be one of that name, and of *Hams* progeny; but which ſoever it was, he ſeems to have been ſo eminent as to give denomination both to the Aſſyrian Monarchy and Country. Some conceive this *Aſhur* to be *Ninus* the ſon of *Belus*, called *Aſhur* by anticipation, becauſe afterwards he was Monarch of Aſſyria. This conſtruction of the words having the laſt place, and the leaſt ground, either of the former may have approbation before it.

and the City Rehoboth] Or, *Rehhoboth*, or, *the ſtreets of the City*, ſo the word ſignifieth in an appellative ſenſe; it cometh of *Rahhab*, which ſignifieth to *inlarge*, and ſo ſome take it as an explication of Nineveh, by the ſpaciouſneſs or largeneſs of the ſtreets. Some take it for the name of another City diſtinct from Nineveh, whereof mention is made, Gen.36.37. 1 Chro.1.48. which yet might have its name from the length or breadth of the ſtreets of it, as well as Nineveh.

V.12. *The ſame is a great City*] That is (not *Calah* laſt ſpoken of, but) *Nineveh*, for there is an *hyſteroſis* in the words, which in ſenſe muſt be made up thus; and he built Rezen between Calah and Niniveh, the ſame, that is, Nineveh is a great City, ſo called by God himſelf, Jon. 1.2. and chap.3.2. and chap 4.ver.laſt. But how great it was at this time, it is hard to know; in the Prophet Jonah his days, it was a City of three dayes journey, Jon.3.3. which would take up three dayes to go through the ſtreets, or to compaſs the wals of it about; and the number of Inhabitants was evidence of the greatneſs of it, for it had in it an *hundred and twenty thouſand Infants which knew not the right hand from the left*, Jon. 4.laſt. And it is probable that the dimenſions of it varied with the ages through vvhich it paſſed; for great Cities, if vvars or fires do not leſſen them, commonly grovv greater and greater.

V.13 *Ludim*] (Lud, Iſa.66.19, &c.) the off-ſpring of ſuch as are here named, are for the moſt part unknown; yet ſome ſay the Lybians came of Ludim; but others refer them to *Lehabim*; ſome more ſutably to the ſound of the word ſay, *Ludim* was the father of the *Lydians*; if ſo, there muſt be other Lydians then thoſe which inhabited Aſia the leſſe, for they are noted under another original.

V.14.*Pathruſim*] His poſterity inhabited Egypt, eſpecially that part where the City Pathros (Iſa.11.11.) was built.

out of whom came Philiſthim] Either as deſcended from the ſtock of *Caſluhim*, or coming from dwelling among that people (whereof he was progenitor) as a part of a promiſcuous multitude, (ſuch as went with the Iſraelites out of Egypt, Exod.12.38.) and changing their dwelling; for though the Philiſtims were not the off-ſpring of Canaan, they made themſelves room, and an habitation in the land of the Canaanites, by driving out the ancient Inhabitants.

V.15. *Canaan begat Sidon*] Heb. *Tſidon*, who built the City Sidon or Zidon in Phœnicia, Joſh.11.8. and 19.28. whence it may be, that by the name of *Canaanites*, the *Sidonians* ſhould be underſtood, at leaſt that they be principally comprehended in the name of *Canaanites*, which are diverſified under ſeveral titles, ſometimes more, and ſometimes fewer; ſometimes the general name is taken for a particular, and ſometimes contrarily; ſometimes the ſame under divers particular names, that it is very difficult to make a perfect diſtinction of their titles and portions; but the beſt is, the matter is of no great uſe.

Heth] From whom came the *Hittites*, Gen. Chap.23. verſ. 3, 5, 7, 10.

V.18. *The Semarite*] So 1 Chro.1.16. where the Genealogy of this Chapter is repeated: ſome conceive that *Samaria* and the *Samaritans* had their name from hence, but the contrary is manifeſt, 1 Kings 16.24.

V.19. *The border of the Canaanites*] Which Moſes more exactly ſetteth down, becauſe the land of Canaan was promiſed to the poſterity of Abraham, Gen.15.18,19. which portion was afterwards enlarged to the Iſraelites by the addition of two kingdoms beyond Jordan.

Gaza] Heb.*Ghnazza*.

V.20. *Theſe are the ſons of Ham*] There are more in the number of deſcendents from him, then the iſſue either of Shem or of Japhet; and about twice ſo many as are reckoned of Japhets linage, notwithſtanding the bleſſing and promiſe of his inlargement, Chap.9.27. and notwithſtanding that Japhet had ſeven ſons to begin his progeny withal, ver.2. and Ham had but four, ver.6. Fleſhly fruitfulneſs is none of the beſt bleſſings of the Father of Spirits, nor any good evidence of prelation, either in mankind or other creatures: for *Sarah* was a wife many yeers, and yet barren, when *Hagar* her hand-maid, and her husbands Concubine conceived quickly after her admiſſion to her miſtreſſes bed: and among the increaſe of Creatures, the moſt contemptible, as *Mice*, are moſt numerous, one bringing forth one hundred and twenty upon one generation, *Plin Nat.Hiſt.lib.*10.*cap.*65. while the Elephant, a more noble creature, both in reſpect of his ſtature and ſtrength, as alſo in reſpect of his faculties, and docility, goeth two yeers at leaſt, and as ſome conceive, ten years with young, and hath but one birth during life, though he live (as ſome write of him) two or three hundred yeers, *Plin.Nat. Hiſt.lib.*8.*cap.*10.

V.21. *Unto Shem*] Why Shem, though the beſt of the ſons of Noah, is with his iſſue brought at laſt, ſee Annot.on ver.2.

the father of all the children of Eber] He was great grand-father to *Eber*; yet he is called a father of *Ebers* children, to note the reference of poſterity to progenitors, though at far diſtance, which may be matter of hope and fear to their iſſue for many deſcents, thereafter as their anceſtors have been either in favour with God, as Iſai.45.4. or under the offence and indignation of God, Jer.15.4.

of Eber] He was the father of all the ſons of *Aram* and his iſſue, as well as of Arphaxad and his poſterity, whoſe grand-child was *Eber*. Why then is he not called the Father of ſome other of that Line, as well as of *Eber*? Anſw. *Eber* is mentioned for honour and favour to Shem and Eber both; as *Canaan* the ſon of *Ham* is named by way of diſpleaſure to, and diſgrace of his Father and himſelf in the curſe, Chap.9. 25. For in the Line of *Eber* continued the language ſpoken by *Adam*, the true Religion and worſhip of God, though *Jocktan*, one of his two ſons named, chap.10. ver.25. (*Peleg* was the other) made defection from it; and God in his good providence, continued his life longer then any of thoſe that were born after the flood. See chap.11.ver.16,17. From him therefore have the people of God been called *Ebrewes*. The word *Eber*, ſignifieth *beyond*, whence ſome have thought *Shem* to be called the father of them, who dwelled beyond the River *Tygris*; but it is rather to be taken here for a proper name, which might yet be given unto *Eber* by his father, upon ſome occaſion of removal of his family, or paſſage to another place: ſome conceive they are called *Ebrewes*, or rather *Ebræi*, as it were *Abrahæi*, becauſe they were the poſterity of *Abraham*, but the former notation of the name is more natural, and by the more judicious Writers more generally received.

the brother of Japheth the elder] Heb. *the great*. For the Hebrew language hath no comparative degree, but uſeth the prepoſition *Min*, or the article *Ha* for emphatical expreſſion, as in the word *Haggadhol*, *Gadhol*, ſignifying *great*, not *greater*; and the Hebrew wanting ſuch difference of termination in caſes, as the Greeks and Latines have; the word here uſed, and properly Engliſhed *great*, and commonly *greater*, may be rendred either in the Genitive caſe, and ſo it maketh Japheth the elder; or in the Ablative caſe, and ſo it maketh Shem the elder: and from this ambiguity in the Original, ariſeth diverſity of opinions concerning the ſeniority of theſe three ſons; for ſome from hence rendring the Adjective in the Ablative caſe, and ſo in conſtruction agreeing with Shem, and from the ordinary rehearſal of them in the Scripture (wherein Shem is placed the firſt in order) take him to be the eldeſt; others, becauſe the Original Text will alſo admit of the Adjective to be taken in the Genitive caſe, and ſo joyned with Japhet, make him the elder: and this expoſition may have the prerogative of an elder brother to be preferred before the other, which may be proved thus; 1. Cham was not the eldeſt, for he is called, *Noahs younger ſon*, Chap.9. 24. according to the Hebrew, *his little ſon*. 2. Shem was not the eldeſt; for 1 Noah begat (that is, began to beget) his three ſons, when he was five hundred yeers of age, Chap.5.32. 2. And in the ſix hundreth yeer of Noah, the ſecond month of that yeer, and the ſeventeenth day of that month came the flood, chap.7.11. 3. And two years after the flood Shem (when he begat Arphaxad) was an hundred years old, Chap.11.10. therefore Shem was begotten in the five hundred and ſecond year of Noah. 4. And if Noah began his fruitfulneſs in the year five hundred, and begat one of his three ſons that yeer, (as hath been noted out of Gen. Chap. 5.32) it muſt needs be Japhet, and ſo he muſt be elder then either Shem or Cham; yet Shem might be uſually named before them both, becauſe he had the honour to be Patriarch of the National Church of the Hebrewes, ſo much honoured and favoured by God himſelf, according to the precedent Annot. ſo that his precedency before Japhet, is by order of dignity, Chap. 9. 26, 27. not of Nature; and ſo is Abraham ſet before Nahor and Haran, Geneſ.11.26. and Jacob before Eſau, Geneſ.28. 5. and Ephraim before Manaſſeh, Gen. 48.20. though neither Abraham, nor Jacob, nor Ephraim were elder then their brethren before whom they are named. See Annot. on Chap. 11.ver.27.

V.22. *Elam*] From him came the Elamites or Perſians, mentioned, Act.2.9.

Arphaxad] The Chaldeans are thought to be his off-ſpring; upon what ground it doth not appear.

Lud] From him ſome will have it, that the *Lydians* are deſcended; others derive them from *Ludim* of the race of Ham; ſee ver. 13.

Aram] To him the original of the Aramæans, or Aramites, is referred, which peopled divers Regions, eſpecially Armenia; the Hebrewes commonly called Syria by the name of *Aram*, but with addition, and diſtinction of the ſeveral parts of that Country, as *Padan-Aram*, is the Syrian Meſopotamia, Chap. 25. 20. and elſewhere, *Aram Naharaim* that is, Aram of two Rivers, or ſituate betwixt two Rivers, as ch. 24 10 1 Chron. 19. 6. Pſal. 60. tit. *Aram Dammeſec*, that is, Syria of Damaſcus, 2 Sam. 8 5.

V. 23. *Uz*] (Job 1. 1.) In the land of *Uz* dwelt the people of Edom or the Idumeans, Lam. 4. 21. who in probability might be the progeny of this *Uz*.

Maſh] Or, *Meſhech*, 1 Chr. 1 17. Of him it may be the people of Myſia were deſcended.

V. 25. *Unto Eber*] 1 Chr. 1. 19.

the name of one was Peleg] Which imports diviſion; for *Palag* in Hebrew ſignifieth *to divide*, and in his dayes was the earth divided; and the diviſion (as *Joſephus Antiq. lib.* 1. *cap.* 4. ſheweth, and many Authors hold with him) was twofold, the one by Noah, as it were by wil and Teſtament aſſigning to his three ſons the three parts of the world, *Africa*, *Aſia* and *Europe*, and this is thought to be about the birth of Peleg, afterwards upon the confuſion of Babel, there was a real diviſion, or an actual occupation or poſſeſſion of the ſeveral parts of the earth, whereto they were preſently compelled by a kind of imperious neceſſity, ſince with ſuch diverſity of tongues (which ſome take upon them to reduce to a certain number, as they do the nations of that diſperſion) it was not convenient for them to live together: and this diviſion alſo fell out in Pelegs time, and to him was that name given, as a *memento* of that diviſion, wherein concurred the high provoking pride of man, and the admirable juſtice and prudence of God; which may mind us what need we have of nominal, as here, and ſometimes real memorials of Gods memorable acts, as Num, 38. 40. whether of favour or of anger; for we are naturally prone to oblivion of ſuch works as ſhould make a very deep and durable impreſſion in our minds; whereof ſee Pſal. 106. 13.

But for the name Peleg *in particular, and for the reaſon of that name forementioned, how fitly may it be a pattern for our unhappy times! How great cauſe have we to call the children that are born in theſe diſmal dayes by the name of* Peleg? *for how are we* divided, *not in tongues alone, as at Babel, but in heads, and hearts, and hands! What diviſions are there not only of Reuben*, Judg. 5. 15. *but of all the Tribes of our Iſrael! and were we but divided, our caſe were leſſe lamentable, but we are ſub-divided into many factions, in the State, and ſnipt out into many ſchiſmes in the Church: and what hateful and horrid hoſtilities are reciprocated betwixt thoſe who are brethren by nature, Nation, and profeſſion of Religion! How might we fill our Regiſters with the name of* Peleg, *if we ſhould take to heart the woful breaches that are made among us, as the parents of this* Peleg *did the diviſion in their dayes! O when will it be that the noiſe of our moſt unnatural war ſhal be huſht, that the manifold ruptures of our ſacred and civil peace ſhall be cemented up, that our condition be not ſtill a cauſe of ſighing to all good Chriſtians, and true Patriots, and of inſulting to the enemies both of our Church and State? O when wil it be that the pathetick perſwaſion of the Apoſtle ſhal take place with us?* Now I beſeech you brethren, by the name of our Lord Jeſus Chriſt, that ye all ſpeak the ſame thing, and that there be no diviſion, among you, but that ye be perfectly joyned together in the ſame mind, and in the ſame judgment! 1 Cor. 1. 10. *Give leave, good Reader, to the oppreſſed ſpirit of the Writer, to give ſome vent unto his grief of heart. It may be a memorandum of our miſery here, and of the ſad condition of three Kingdoms, at once all involved in moſt bloody and woful confuſion, and may mind a godly and prudent Chriſtian of the danger of abuſe of a long continued peace, and of the ſevere chaſtiſement of God upon the Churches and States, which rather profeſs the form, then practiſe the power of Evangelical piety; and it may preach and preſs the duty of repentance, and real reformation with more preciſe caution againſt ſpiritual relapſes; and may ſtir up the hearts of ſuch as are pious and compaſſionate to betake themſelves more frequently to private ſupplication, and to perform both that and the publick with more ſincerity and fervency of affection; that the God of peace may be pleaſed to put an end to our wars, ſuch wars as may ſteep our victories as well in the tears of the victors, as in the blood of the vanquiſhed, ſince whoſoever gains, the Kingdom loſeth many loyal ſubjects, the Church many Chriſtian Proteſtants, and divers of them no worſe (as we may wel hope) then ſuch as have been redeemed by the precious blood of our Lord and Saviour: and laſtly, it may be we may (by the mercy of God to his people, and his juſtice on their enemies) ſee the reſult of all this rage redound to the ruin of the Antichriſtian combination, who firſt kindled, and have ever ſince fomented theſe fearful combuſtions; and that* Pererius *his application of the Prophecy concerning the adjourning of the judgment of God againſt the Amorites to the Proteſtant State in England* (Tom. 3. in Gen. Diſp 8. pag. 576) *may be made good upon the wicked of the Popiſh party: The words of that Jeſuite rendred in Engliſh are theſe:* If any begin to wonder why God ſuffers the Engliſh Principality to execute ſuch a cruel perſecution on the Catholicks, and yet to flouriſh and prevail, he will leave off to wonder, if he bethink himſelf of Gods toleration of the Amorites for this reaſon, becauſe their iniquities were not yet made up to the full, Gen. 15. 16. but they will come at the length to their full growth and accompliſhment; there will come a time of divine vengeance, too late for us perhaps, but for the diſpenſation of the divine prudence and providence ſeaſonable and ſoon enough; which time (*ſaith he*) if any man think to be neer at hand (ſince that Nation (*he meaneth the Engliſh*) hath now ſo far proceeded in raging perſecution) he ſhall not much miſſe of the truth, as I ſuppoſe. *So far this Authour: which prædiction (upon the like grounds) may juſtly be retorted upon the Romiſh Church, and on the pretended (but miſ-called) Catholicks, whoſe rage hath been of late more rampant then ever, and therefore there is a great hope the time is drawing on that they may be made couchant under Chriſts Iron Mace who would not be brought to bow under the ſway of his golden Scepter.*

Jocktan] The diviſion of the earth into different Languages, and people, is noted by the name of *Peleg*: but here ſome obſerve another diviſion of the family of *Heber*; for *Jocktan* (ſay they) divided himſelf from the true Religion of his fathers houſe: which cannot be proved by Scripture; for he is mentioned but in this Chapter, and in 1 Chron. 1. and in neither of theſe places is any ſuch thing recorded of him. From him is ſuppoſed to deſcend the people of the *Eaſt Indies*, and of *America* alſo, where ſome ſay are remaining marks of that name: but in ſuch particulars we cannot be certain, nor muſt we be either over-curious or peremptory.

V. 29. *Havilah*] From whom it is thought the Land of the *Iſmaelites* and *Amalekites* was named *Havilah*, Gen. 25. 18. 1 Sam. 15. 7 There was another Havilah deſcended of Cham, ver. 7. See Annot. on Chap. 2. 11.

V. 30. *Their dwelling was from Meſha*] Theſe names are not cleared by any other place of Scripture, and they are unknown to the ancient Geographers, much more to thoſe of later times, and therefore we muſt leave this Text without any other Note but our ignorance of the termes contained in it.

CHAP. XI.

Verſ. 1. THe *earth*] The *earth* is put for the Inhabitants of the earth in the uſual phraſe of Scripture, Gen. 6. 11. 1 Chr. 16. 23. Pſal 33 8. and elſewhere.

one language] Heb. *one lip*.

one ſpeech] Heb. *one words*; That is, one ſort of words, as many think the tongue which Adam ſpake, and which was uſed in all the world about the ſpace of one thouſand ſeven hundred and fifty years, viz. until about 93 or 94 yeers after the flood, which hapned *anno mundi* 1656. this is thought to be the Hebrew tongue, by the Etymologies of *Adam*, *Eve*, *Cain* and others, though ſome fond men have given the Seniority to other Languages many ages younger then the Hebrew.

V. 2. *They journeyed*] To wit, *Nimrod* and his company.

from the Eaſt] That is, not immediately from Ararat or Armenia, (where the Ark reſted) which is not eaſtward from Chaldea, but from ſome other place (which was Eaſt-ward in reſpect of the ſituation of Chaldea) whither they removed, either becauſe the place wherein they were was not large enough, or not ſo commodious and comfortable for their habitation as they deſired.

plain of Shinar] Which was not the name of it at that time, for that was given to it afterward; it was a ſpacious and fertile plain, ſince called *Shinar*, and now *Meſopotamia*; ſome ſay it was afterward called *Chaldea*, *Aſſyria* and *Babylon*: Of *Shinar*, ſee chap. 10. 10.

V. 3. *They ſaid*] Heb. *a man ſaid to his neighbour*.

burn them] Heb. *burn them to a burning*.

brick for ſtone] They would (if the place would have afforded it) have built their tower of ſtone, (as if they had had good mortar they would not have uſed ſlime) but in that place they were not furniſhed with ſtone for ſuch a purpoſe.

V. 4. *Build us a City*] They were moved with pride and ambition, preferring their own glory before Gods honour.

whoſe top may reach up to heaven] An Hyperbole, that is, a ſpeech uſed to expreſſe things in an high and incredible degree, as Deut. 1. 28. and 9 1. Pſal. 107. 26. Mat. 11. 23. wherein too much is ſaid that enough may be believed. The height of this Tower, as ancient Writers have given the meaſure of it) was four thouſand paces; by ſuch a Tower ſome (as the prime promoters of the building, for it would not receive many at the top) might hope to ſave themſelves from another flood, if another came, and might the better hold up a tyrannical dominion; and by that they expected to be united, and to prevent their ſcattering and diſperſion upon the earth, which they might apprehend from their increaſe, too populous for the place wherein they were, which might occaſion their diſtribution into colonies; and if it were ſo, they hoped to retain an honorable memorial of their former cohabitation, whereby they expected not to be caſt into confuſion, and ſo diſperſed both ſooner and in a worſe way then they apprehended.

make us a name] By erecting ſuch an high and huge monument of their power and coſt, as ſhould make them famous in after times.

V. 5. *Came down*] The Scripture cometh down to the capacity of men, ſpeaking after the manner of great men in high place, who when they mean to take a particular view of things below their ſtate, come down for ſpecial notice of them, with a purpoſe to take ſuch a courſe with them, as ſhal be requiſite; though in propriety of ſpeech, God neither aſcends nor deſcends, for he is every where, Pſ. 139. 7. and needeth not come neerer to any thing then he is to all things, to know it better then he doth, Pſ. 139. 2.

V. 6. *Behold the people is one*] God ſpeaketh this in deriſion (as Gen. 3. 22.) becauſe of their fooliſh perſwaſion and preſumption in their enterprize.

V. 7. *Let us go down*] He ſpeaketh as if he took counſel of his owne wiſdome and power, to wit, with the Son and the Holy Ghoſt. See the Note on Gen. 1 26.

confound their Language] The City or Tower was to be built by their hands, and God hinders their work, not by maiming them in any of their limbs, but by confounding their ſpeech, ſo that they did nor underſtand one anothers words, God having ſtricken them with oblivion of their former language, and put into their mind a new Dictionary of words; which though underſtood by the Speaker, was altogether ſtrange and unknown to the hearer: hence for one Tongue (as many collect from this Chapter) there were ſeventy two Languages, according to the number of the Nations deſcended from Noah's three ſons; ſome think there were as many tongues as ſeveral kindreds or families; but the number of them cannot be certainly taken: but by this confuſion God gave an illuſtrious evidence of his owne wiſdom and power, and expoſed their folly and impotence to the more ſcorn. See Iſai.46.9.

V.8. *Scattered*] Their intendment in their building was to prevent their diſperſion or ſcattering, ver.4. and God making their puniſhment anſwerable to their ſin (which was to ſtrengthen themſelves in their proud project by keeping together) ſcattereth them aſunder, by dividing their Languages; according to that of Solomon, *The fear of the wicked ſhall come upon him*, Prov.10.24.

V.9. *Babel*] That is, *Confuſion*, [becauſe there God confounded their Language. Some think it was called *Babel*, from *Balbel*, abating the letter *l* for better ſound; *Druſ.obſer.ſacr. l.11.c.23.p.275.* *Babel* is according to the Chaldee Dialect, for *Balal* the Hebrew word, ſignifying, *he hath mingled or confounded*. Schindl.Pentag.col.201.

V.10. *Generations of Shem*] He returneth to the Genealogy of Shem, to come to the hiſtory of Abraham; wherein the Church of God is deſcribed, which is Moſes principal purpoſe. Of the ſeniority of Noahs ſons, ſee Annot.on chap.10:21.

V.12. *Arphaxad —— begat Selah*] Betwixt Selah and Arphaxad the ſeventy Interpreters interpoſe Cainan, and according to their Catalogue of names, doth Luke draw up the Genealogy of Chriſt from Joſeph to Adam; the reconciliation of which difference belongeth to the third of Luke, ver.36. as to its proper place.

V.25. *Nahor lived after*] Nahor was the firſt of the Patriarks that fell to Idolatry: The lives of men after the floud were far ſhorter then before, to keep them from exceſſe of ſin, whereof the long lived before the flood was a great cauſe; and Nahor lived but an hundred forty and eight yeers, which is not much more then half the life of his predeceſſors. See Annot.on Gen.31.53.

V.26. *Begat Abraham, Nahor and Haran*] That is, began to beget, for they were not all of a year; the like we have noted of the ſons of Noah.Gen.5.32.

V.27. *Begat Abram*] Though *Abram* be named firſt among the ſons of *Terah*, he was not the eldeſt, (no more then *Shem* the eldeſt ſon of *Noah*, though uſually firſt named) yet he is firſt mentioned, becauſe he is the prime man, eſpecially in reſpect of his ſpiritual prerogative in the Church, on whom, and his poſterity, the principal part of the ſtory of the Book of Geneſis is beſtowed; for *Abram*, when he went out of *Haran*, was ſeventy five years of age, Chap. 12. 4,5. before which time *Terah* was dead, verſ.32. of this Chapter, whoſe age is ſummed up to two hundred and five years in the ſame place; out of which deduct the age of *Abram* at the time of his departing out of *Haran*, which preſently followeth the death of his father, and his birth will fall out to be about the one hundredth and thirtieth yeer of *Terah's* age. And for the order of *Terah's* ſons, it is probable that *Haran* was the eldeſt, though named laſt, *Nahor* the ſecond, and *Abram* the youngeſt, though named firſt; for *Sarai Abrams* wife, the daughter of *Haran*, was but ten yeers younger then *Abram*, Chap.17.17. and ſuppoſing her father was not leſſe then twenty yeers elder then ſhe (which is probable enough) he muſt be ten yeers elder then *Abram*. Others conceive *Abram* to have been the eldeſt, as born in the ſeventieth year of *Terah*, according to this Text, and that he departed out of *Haran* into *Canaan*, while his father yet lived; but having there no ſetled poſſeſſion of any part of that Land till after the deceaſe of *Terah*, when he purchaſed a burying place of the ſons of *Heth*, Gen.23. ver.17,18. which being done by the divine diſpoſition, Stephen ſpeaketh of his dwelling there according to the date of that particular, Act.7.4. So by way of purchaſe he had a portion there, as any ſtranger might have, though not by way of inheritance, which is the meaning of Stephen, Act.7.5.

V.29. *Iſcah*] Some think that this *Iſcah* was *Sarai* mentioned in the next verſe: for *Haran* the eldeſt ſon of *Terah* had two daughters, *Milcah*, who married her Uncle *Nahor*, and *Iſcah*, or *Sarai*, (if the ſame woman had two names) who married her Uncle *Abram*, and therefore is called *Terahs* daughter in Law, verſ.31. Such marriages were not yet forbidden, Exod.6.20. though afterwards they were, Lev.18.14.

V.31. *Terah took Abram*] Albeit the Oracle of direction came to *Abram*, yet this honour of execution is given to *Terah*, to wit, to be named as the leader of the company, becauſe he was *Abrams* father, who being admoniſhed of Gods Will by his ſon, conſented to it both in approbation and practiſe.

* *Ur of the Chaldees*] (* Neh.9 7. Act.7.4.) Some read, *out of the fire of the Chaldees*, for *Ur*, in Hebrew, ſignifieth, a *valley*, *light*, or *fire*, See Iſai.24.15. Text and Margine; and according to that they find or feigne a ſtory, that *Abram* was caſt into the fire by the Chaldeans, becauſe he would not worſhip the Fire their Idol, but was miraculouſly delivered from that danger; yet it is certaine that the Chaldeans were Idolatrous, and probable that fire was a chief Idol among them, and that this City might have its name from that Idol.

Haran] Which was a City of Meſopotamia bordering upon Canaan. So in the Geneva Annot. and ſo *Adricom. Delph. Theatr-Terr. Sanc.* in the Tribe of Manaſſeh, *pag.86.col.2. & 96.col.2.* which ſeemeth to be contradicted by that of Stephen, Act. 7. 2,3. where he ſaith, that God appeared to *Abraham* while he was in Meſopotamia, before he dwelt in *Charran* or *Haran*, ſo that when he went to *Charran*, he went rather out of *Meſopotamia*, then to a City of *Meſopotamia*. To which doubt, the anſwer is, That *Meſopotamia* is ſometimes taken in a general acception, and ſo Saint Luke takes it for a large compaſſe of Land (beyond Euphrates in reſpect of Canaan) comprehending both Meſopotamia properly ſo called, and Chaldea; which (as Topographers deſcribe it) borders upon it on the Eaſt-ſide; and ſo Babylon the Metropolis of Chaldea, is reckoned as in Meſopotamia by *Pliny, lib.6. cap. 26.* Now *Abram* being called while he was in *Ur of Chaldea*, the Eaſtern part of *Meſopotamia*, taken in a general ſenſe, went with his father into *Charran* a City of Meſopotamia properly ſo called, and diſtinct from Chaldea, though called ſometimes (as here by Stephen) by the ſame name, ver.2,4.

CHAP. XII.

Verſ.1. THe LORD *had ſaid*] This oraculous appointment of God, came to Abram (as is probably conceived) while he was in *Ur of the Chaldees* (where he was born) while his father lived, and whereupon they departed from *Ur*, to go towards the Land of Canaan, as is ſaid Chap.11. ver.31. and in the way thitherward they ſtayed a time at Charran or Haran, where Terah dyed; after that by vertue of the ſame call he went onward to Canaan with Lot.

out of thy Country] That is, *Chaldea*, where he had his call from God.

from thy kindred] If they had rather remain behind thee, then remove with thee.

into a land] In appointing no certain place, he proveth ſo much the more his faith and obedience; for he went from his place of birth, and wonted abode, to go from place to place, he yet knew not whither. See Heb.11.8.

V.2. *Thou ſhalt be a bleſſing*] That is, more then, *thou ſhalt have a bleſſing*, for in this bleſſing is virtually compriſed the happineſs of both worlds, and of all that are truly bleſſed in all ages: whereof though God be the only Author, Abraham is honoured to be a principal meanes under him to bring it to paſſe, in being the Progenitour of the promiſed Seed, and ſetting ſuch an example of belief, as might qualifie him to be ſtiled father of the faithful, Rom. 4. 11,12. The world ſhall receive by thy ſeed, which is Chriſt, the bleſſing which it loſt in Adam. This Covenant in Chriſt was four hundred and thirty years before the Law, and therefore cannot be diſannulled by the Law, coming ſo long after it, as the Apoſtle argueth, Gal.3.16,17.

Ver. 3. * *And in thee ſhall*] * Gen.18.18. and 22.18. Act. 3.26. Gal.3.8.

V.4. *As the* LORD *ſpake*] Some think *Abraham* was now called the ſecond time; firſt in *Ur of Chaldea*, his birth-place, whereupon he went with his father *Terah* to *Charran*; and again in *Charran*, whereupon he departed thence towards *Canaan*: but neither here, nor Act.7. is there mentioned two callings of him, and it is like he went on in the vertue of his firſt call, though by degrees, reſting at *Charran* till the death of his father *Terah*, and from thence taking his journey towards Canaan, verſ. 4,5.

V.5. *Souls*] Souls are put for perſons, becauſe the ſoul is the better part; and ſo by an ordinary figure called *Synecdoche*, it is taken very oft in Scripture for the whole perſon, Exod.1.5. and elſewhere. See cha. 14. verſ.21.

which he had gotten] Not begotten as a father, but taken as a Conqueror, or hired as a Maſter, or purchaſed as a Merchant upon a price, as ſlaves were bought and ſold in ancient times out of many Nations, but eſpecially the Canaanites, who of all others were deſigned to that baſe condition, Gen.9. ver.25,26,27.

Canaan] So called, becauſe the poſterity of *Canaan*, the ſon of Cham, poſſeſſed it.

V.6. *Abram paſſed*] He wandred to and fro in the Land, before he could find a ſettling place: thus God exerciſeth the faith of his children.

Sichem] Heb. *Shechem*, ſo called when Moſes wrote; but in Abrahams it had its name from an Oake: ſome ſuppoſe it the ſame with Mamre, Chap 13.17. which others doubt of, and in our Saviours time it was called Sichar, a City of Samaria, Joh.4.5. See Annot.on chap. 13.18. It was ſituate in the middle part of the Land of Canaan, in the mountainous part of the Tribe of Ephraim, Joſh. 21, 21. Judg.8.31. 1 Chron.6.67.

the Canaanite] Properly ſo called for diſtinction from the Hivites, Jebuſites, Perizzites, &c. which was a cruel and fierce Nation, by whom God kept his people in continual exerciſe.

in the land] That is, in the plaine of Moreth, next before ſpoken of.

V.7 *Builded an Altar*] So did Noah, chap.8.20 for though the principal part of mans devotion to God conſiſt in his heart, yet there muſt be ſome evidence of it by external ſervice, whereby it may appear to others, that we account God worthy of open worſhip, and his mercies and favor worthy of monuments of remembrance.

called h: upon the name] See Annot on Chap.4.26.

V.8. *Removed from thence*] Becauſe of the troubles he had among that wicked people, for that he ſerved the true God, and renounced Idolatry, not changing his Religion with the place; but every where ſerving the ſame God in the ſame manner.

Bethel] Called at this time *Luz*, not *Bethel* until afterwards, Gen. 28. 19.

on the Weſt] See Annot. on Geneſ. Chap. 1. verſ.10. and on Deut 11.24. See alſo Gen.13.14. & 28.14. Numb.3.23. and Deut. 3.27.

Hai on the Eaſt] Called Ai, Joſh.7.2. Jer.49.3. and Ajah, Iſa.10 28. a fair City of Canaan, ſituate on the mountainous part of the land, which fell to the lot of the Tribe of Benjamin.

V.9. *Journeyed going*] Heb. *In going and journeying*. The beſt of Gods children may be reſtleſs in their outward condition, and fain to ſhift from place to place: which may make them more deſirous of heaven, where there is perpetual repoſe, without either toyl or change, Heb.11.10.

V.10. *A famine*] This was a new tryal of Abrahams faith, whereby we are taught to expect at the end of one affliction, to meet with another.

V.11. *Egypt*] By the Prophet uſually called *Mitſrajim* from the ſon of Cham of that name, Chap 10.6. on the the Eaſt-ſide is bounded with the red Sea, and part of Arabia, on the Weſt with *Cyrene* a part of Africk, on the South with *Ethiopia ſuperior*, called by ſome *Habaſſia*, or *Abaſine*.

thou art fair] When Abraham came with his family to Egypt Sarai was about ſixty yeers of age, yet then ſhe was ſo beautiful, not onely in compariſon of the Egyptians (who were not of a very lovely colour, or complexion) but abſolutely, as Abram judged of her. And her beauty might hold out, though threeſcore years old, both becauſe it was not impaired by breeding, or bearing of children, (being barren) and for that God might preſerve it in eſpecial manner, as an occaſion for the working and obſerving of his providence, which followed thereupon; yet here we ſee that beauty is a double ſnare, both to them that have it, and them that love it.

V.13 *Say thou art my ſiſter*] Wherein in ſome ſenſe he ſpake truth; yet by the name of *ſiſter* he intended to make them to believe a lye, to wit, that ſhe was not his wife. An example not of imitation, but of caution, whereby the beſt may be warned againſt the uſing of ill means to good ends; and may learn not to put others in danger to ſave themſelves. Albeit it may be that Abram feared not ſo much death, as that if he ſhould dye without iſſue, Gods promiſe ſhould not have taken place; wherein appeareth a frailty of faith at this time, though for other things and at other times, his faith was more firm. See Chap.20.12.

V.15. *Into Pharaohs houſe*] With a purpoſe to make her his wife or concubine, v.19.

V.17. *Pharaoh*] *Pharaoh* was an uſual name among the Kings of Egypt, until the Greeks prevailed over it, and then they were commonly called *Ptolomees*; haply for ſome eminent King of that name; as the Emperors of Rome and Germany are called *Cæſars* from Julius or Auguſtus Cæſars. Or they might be called *Pharaohs*, becauſe the word *Pharaoh* ſignifieth in Hebrew, *liberty from ſervitude*; and Kings are ſervants to none but God: and in the Chaldean Dialect, *revenge*, or *puniſhment*, as having a pre-eminence of power for the puniſhment of the wicked, as well as for the protection of the good, Rom.13.4. See on. chap.41.44.

the Lord plagued Pharaoh] Though Kings have great power for doing, Eccl.8.4. and more protection from ſuffering then other men in the guard of their perſons, yet they may not do what they will with whom they will; for ſome are ſuch Favourites of the King of Kings, as to be accepted as his annointed, and under that title to be ſecured from the tyranny of Kings, Pſal.105.14,15. 1 Chr.16.21,22. which places have an eſpecial application to this ſtory of Abraham and Pharaoh, in whoſe example Kings muſt be admoniſhed of their ſubordination to God, Eccl. 5.8. and of Gods tender care of godly perſons, whom he will not, though they be ſtrangers and friendleſſe, give up to the oppreſſion of Potentates though never ſo great.

and his houſe] Great mens ſins are dangerous, not only to themſelvs, but to others that belong unto them. It is not ſafe to dwell in the houſe with ſuch as are wicked. See Pſal.101. ver.6,7.

with great plagues] Great men when they offend are ſo much more plagued by God then others, as his benefits more oblige them to obedience, and their greatneſs frees them from humane puniſhment, when they deſerve it by their diſobedience.

V.18. *VVhy didſt thou not tell me, that ſhe was thy wife?*] Yet he knew her not to be his wife, until by plagues he was made apprehenſive of divine diſpleaſure, which might occaſion an humble inquiry into the cauſe; whereupon God was pleaſed ſome way to reveal it unto him, either by Sarai, or ſome other way: but he was puniſhed before he was advertiſed of it; and therefore ignorance of ſin is no priviledg for impunity, nor protection againſt puniſhment; and it is not unlike that the King was too much ſwayed by his carnal appetite, that he made ſo much haſte to take her for her beauty, and for that he might be puniſhed the more.

V.20. *commanded*] Not onely diſmiſſed him without harm or damage, but for his ſecurity laid a charge upon his people to let him paſſe where he pleaſed without any harm,

CHAP. XIII.

Verſ. 1. WEnt up] Canaan was higher then Egypt; and the ſituation of Egypt being lower, was the fitter to be made fruitful by the overflowing of Nilus.

into the South] That is, the Southern part of Canaan, Chap.12.9. from whence he went into Egypt, Ch.12.9. for otherwiſe the whole Country of Canaan, in reſpect of Egypt, is ſituated Northward.

V.2. *Very rich*] Great riches, and great goodneſs may meet together in one man, Job 1. 1, 3.

V.3. *Bethel*] The place is here called by that name, which it had long before Moſes time, though not at this time, when Abrahm travelled towards it. See Annot. on Chap 12. 8.

V.4. **place of the altar.** Chap.12. 8.

V.6. *to bear them*] They wanted convenient ſpace for diſtinction and paſture of their flocks; the Canaanites, an harſh natured people, having poſſeſſion of the land, ſo that they could not be well accommodated for their company and eſtates neer together. See on Chap.36. 7.

they could not dwell together] Though men account that happineſs conſiſts in riches; there is this unhappineſs in them, that they do not onely ſeparate men from friendly ſociety, but oftentimes are occaſions of contentions between them.

V.7. *a ſtrife between*] Good, and quiet maſters may have contentious ſervants, therefore the one muſt not be condemned for the other.

the Canaanite, and the Perizzite] For *Canaanites* and *Perizzites*, as Chap. 12. 6. and *Angel* for *Angels*, Pſal. 34. 7. and ſo (as divers learned Divines expound) Rev 2. 8, 12, 18. & Chap. 3. 1, 7, 14. and *Inhabitant* for *Inhabitants*, 2 Sam.5. 6. *Quail* for *Quails*, Pſalm.105. 40 *Frog* for *Frogs*, Pſal. 78. 45. *Tree* for *Trees*, Pſal.105. 33. And the *Perizzites* dwelling in the Land of Canaan were Canaanites, but upon ſome eſpecial reaſon, they had an eſpecial name given them, by which they were diſtinguiſhed from the reſt of the Canaanites; and among them that dwelt in the Land, ſome might have the name of *Canaanites* by an eminence and more ordinary uſe, *S*ee Annotations on Chap.15.21. *S*o names are ſometimes of a more large, and ſometimes of a more ſtrict acception. See the Note on Chap.11. 31. Now their dwelling in the Land is brought in by occaſion of the diſſention betwixt the Herd-men of Abram and Lot, becauſe the Land was ſo populous by the number of theſe inhabitants, that there could not be allowed room ſufficient for the increaſe of their cattel, which might be a cauſe of future contention more then at the preſent, betwixt the emulous ſervants of their amicable maſters; and quarrels betwixt two ſuch worthy perſons would be very ſcandalous before ſuch Infidel Idolaters as the *Canaanites* and *Perizzites* were.

V.8. *Abram ſaid to Lot*] Abram the elder, and the worthier perſon, both in reſpect of Grace, and of Nature alſo, (for he was Uncle unto Lot) craves peace of his inferior. It is no diſparagement to be the firſt in ſeeking reconcilement, for ſo was God in atonement with man, Iſa.65. 1. 2.Cor.5. 20.

brethren] That is, neer kinſmen of the ſame fleſh and bloud, Rom. 9. 3. Or, *brethren* of the ſame belief, and profeſſion of Religion; otherwiſe in propriety of ſpeech, Abram was not his brother, but his uncle, for Lot was his brothers ſon, Gen. 12. verſ.5. See Annot. on Chap.14. 14.

V.9. *If thou wilt take*] Abram reſigneth his own right to buy peace; yet he was not poſſeſſed of a foot of the Land of Canaan, *Act.* 7. 5. as his own right, and by virtue of promiſe; therefore what he injoyed there, it was either by the preſuppoſed, or purchaſed conſent of the Canaanites, to whom he might make himſelf acceptable both by his great wiſdome, goodneſs, riches, and beneficence. See his carriage toward, and acceptation with *Ephron*, and the children of Heth: Ch. 23. of whom he would not take ſo much as a burial place, but he would pay the worth of it, Gen.23. 11, 12, 13. and for Lot, Abram gave him no title to the Land, but ſuch an uſe of it, as upon fair and reaſonable terms he might obtain and enjoy.

left hand] By the *left hand*, ſome Expoſitors conceive he underſtood the *North*; and by the *right*, the *South*: and this according to the Chaldee, which preſuppoſeth an uſual phraſe of local diſtinction among the Hebrews: the Philoſophers ſince Ariſtotle make the Eaſt to be the *right hand*, and the Weſt the *left*.

V.10. *as the garden of the Lord*] So are things called that are eminently great and goodly, as *the Hoſt of God*, 1 Chron.12. 22. *the City of God*, Pſal. 46.4. *the Cedars of God*, Pſal.80. 10. See Annot. on Chap. 23. 6. and Chap. 30. 8. and ſo it may be in this place. Or it may be a particular compariſon with the Garden of Eden, Gen. 2. 10. *S*ee Iſa.51. 3. Ezek.28. 13. and Chap.31. 8.

land of Egypt] Made fruitful by the overflowings of the River Nilus, eſpecially that part of the land, in the plain of Jordan, which is the way from *Bethel* to the little City, afterwards called *Zoar*, but in former time, and at this time, *Bela*, Chap.14. 2. Abricom. Delph. Theatr. terr. Sanct in Trib. Judah. page 54.

V.11. *journeyed Eaſt*] Or, *Eaſtward*; as Gen. 2. 8. *From the Eaſt*, ſo the Geneva: and *Arias Montan.* but Bethel (where Abram and Lot were when they concluded to ſeparate) was Weſtward in reſpect of *Sodome*, whither Lot went, and going thither he went towards the Eaſt, not from the Eaſt, ſo it is better (as to the ſenſe of the place) to read, *Lot journeyed Eaſt*, or *Eaſtward*; and this conſtruction the Original word here uſed will bear, as well as the other (*from the Eaſt*) and ſo it is taken, Gen.2. 8. *God planted a garden Eaſtward in Eden.*

one from the other] Which was done by Gods eſpecial providence, that only *Abram* and his ſeed might dwell in the Land of Canaan

V. 13. *the men of Sodome were wicked*] Lot thinking to get Paradiſe, found Hell; the land was very good, the Inhabitants extremely bad: they are called *ſinners before the Lord exceedingly*, becauſe their ſins were ſuch as drew his eye eſpecially to be upon them, with a purpoſe to puniſh them. See Chap. 10. 9.

V. 14. *Lift up now thine eyes*] The Lord comforted him, leſt he ſhould have taken thought for the departure of his Nephew.

look from the place] (Deut. 34 1. Mat.4 8.) The promiſe was made for a larger compaſs, then the eye of man could particularly view; but God might ſupply that defect either by diſcourſing of the particular places in each tract, Eaſt, Weſt, North, and South, as *Abram* had his proſpect; or by ſome other Revelation or repreſentation, as himſelf thought fitteſt to make him apprehenſive of his liberal promiſe. The Devil did ſomething in this kind, Mat.4.8. & Luk.4.5. by Gods permiſſion; but God doubtleſs had a better and a clearer way to manifeſt the compaſſe of his bounty unto *Abram*. Though *Abram* himſelf were not actually poſſeſſed of the land of Canaan, as in his own right; (whereof ſee the *Annotations* on ver. 9.) yet is the promiſe made to him, becauſe of Gods eſpecial favour to him, for whoſe ſake he was ſo graciouſly affected to his poſterity, in whom their progenitors are bleſſed in a joyful apprehenſion, that they ſhall be bleſſed, as in good-will to them, and for their ſakes; See the Annot. on Chap. 9. 25.

V.15. *To thee and to thy ſeed*] (Chap. 12.7. & 26.4. Deut 34.4.) That is, *to thy ſeed*, and for thy ſake.

for ever] Upon preſuppoſal of their obedience, and keping covenant with God, otherwiſe not, Levit.18. 28. Deut.4. 25, 26. Iſa.48. 18, 19. and to ſuch as ſhould prove faithful in their adherence to God, here is a promiſe of an everlaſting poſſeſſion of the heavenly Canaan, whereof the earthly was a Type: And concerning temporal poſſeſſion, the words *for ever*, reach to the coming of the Meſſiah, which is the period of ſuch promiſes for the Old Teſtament: from thence begins a date of new bleſſings to the ſpiritual children of faithful Abram, which will hold out, until they attain an everlaſting happineſſe, Heb. 11. 10.

V. 16. *number the duſt of the earth*] That is, by way of compariſon; for as no man can number the duſt of the earth, Gen.32. 12. the grains of it are ſo many; ſo the ſeed of Abram, whether by the fleſh, or faith of Abram (for they that believe as he did, are his children) ſhall be ſo many, as that to men they ſhall be innumerable. See on Chap. 15. 5 Heb.11. 12. Rev.7. 9.

V. 17. *walk through the Land*] By this God doth not command Abram to make an exact ſurveigh of it, but offers unto his choyce the ſatisfaction of himſelf by his own view of it.

the length and breadth] See on ver.14.

V. 18. *plain of Mamre*] Heb. *plains*. Or, *the oak*, or, *grove of oaks of Mamre*: for the Hebrew word *Elon*, ſignifieth *an oak*: the Plain it is like, was ſet with oak trees, and it is called the *plain of Mamre*, from the man who either planted or poſſeſſed it, who was an Amorite dwelling in Hebron, Chap.14. 13, 24. See on Ch.12. 6.

built an altar] Abram is conſtant in his holy courſe of true Religion, ſtill building an Altar where he abode; not, as the Heathens, to many falſe gods, but to the one and onely true God.

CHAP. XIV.

Verſ. 1. *IN the dayes*] This was in the year of the world, 2092. four hundred thirty ſix yeares after the floud, in the eighty fourth year of Abram's age: This is the firſt War mentioned in any ſtory, as ſome ſay, yet Joſephus writes (and it may be true) that there was a precedent War before this, whereby Chedorlaomer brought theſe people of the five Cities under ſubjection, from which thy revolted into rebellion.

Amraphel King of Shinar] This is thought to be *Nimrod* King of *Elam*, or *Perſia*, or *Babylon*.

Shinar] or *Sennaar*, (as Joſephus cals it, Antiq. lib.1. cap.5.) a ſpacious Plain in the Region of Babylon, put here for Babylon where Nimrod laid the foundation of his Monarchy. Some hold that this Amraphel was King of Aſſyria, the ſeat of whoſe Kingdome was not Babylon, but Nineveh; but becauſe in the beginning one man (who ſome ſay vas Ninus) had the dominion both of the Babylonians and Aſſyrians, the ſame King is often indifferently called King of Babylon and of Aſſyria.

nations] The word *Gojim* in the Original ſome take for a City, or Country ſo called: but it ſignifieth *Nations*, and it may be this King had ſeveral Nations under his command, or was Captain of a company of ſeveral Nations; or Ruler of ſome City of great Merchandize, frequented by the people of divers Countreyes; as for the ſame reaſon Galilee was called *Galilee of the Nations*, or *Gentiles*, Iſa 9. 1. Mat.4. 15. becauſe frequented by Arabians, Egyptians, and other Neighbour Nations, being of a fruitful ſoyl, and commodious with Ports and Havens. Strabo, lib.16.

V.2. *King*] By *King* here is meant the chief Governour of a City.

Zoar] Or, *Zoghnar*. So called upon Lots requeſt, and refuge thither for his ſafety, Gen.19. 20, 22. But before it was named *Bela*, of the Land of Canaan; theſe five Cities, ſituate in the Plain of Jordan, were (all but *Zoar*) about five years afterward conſumed by fire and brimſtone, Gen.19. 20. &c. Deut.29. 23. ſee on Joſ.12. 23.

V.3. *Siddim*] Hath its name of a plainneſſe coming by beating of the clods, to lay the ground level: and ſo was this vale fitter for the conflict of the adverſe armies: but after the deſtruction of the City of Sodome, and her ſinful ſiſters, it was turned into the Lake Aſphaltites, or ſalt Sea. Joſephus ſaith, it was neer the Land of Sodome, and Gomorrah.

ſalt Sea] Called alſo the Lake Aſphaltites, neer Sodome and Gomorrah, which was not a ſalt ſea, or lake at the time of the battel, for that had been no fit place for ſuch a purpoſe, but (as ſome write) it had formerly been a pleaſant valley furniſhed with trees, untill by Gods judgment for the ſins of the Sodomites it was turned into that Lake, of the accurſed water powred out upon it, which is ſo filthy and groſſe that no fiſhes can live in it, nor (as ſome write) birds fly over it without taking deadly infection from the exhalations which ariſe out of it, wherefore it is called alſo *the dead ſea*, of which many ſtrange things are reported by Pliny, Nat. Hiſtor. lib. 5. cap. 16. Juſtine the Hiſtor. lib. 36. cap. 3. Joſephus of the Warres of the Jewes, libr. 5. cap. 5. Adrichom. Delph. in his Theater of the holy Land, pag. 52. in the Tribe of Judah.

V.4. *Chedorlaomer*] Though Amraphel who is ſuppoſed to be the ſon of Ninus the King of Aſſyria be named firſt, verſ. 1. and others before *Chedorlaomer* might be more ancient Kings, or Kings of places of more honour and account then Chedorlaomer; yet in this expedition he was chief, as appeareth by this, and the next verſe; for the cauſe of the war was a defection from, or a rebellion againſt the government of *Chedorlaomer*, to whoſe aſſiſtance the other Kings joyned themſelves, as for recovery of his right, with expectation, and it may be alſo with capitulation for the like aid, if it ſhould be their lot to be ſo deſerted, or reſiſted by their ſubjects.

rebelled] After twelve years ſubjection, eſpecially if they ſubmitted to *Chedorlaomer* upon covenant and oath, their rebellion was unlawful, for they ſhould have continued their obedience in lawful things. See Ezek.17. 15

V. 5. *Rephaims*] The word *Rephaim*, Deut.2. 11. is uſed for *Giants*; but here, as Chap.15. 20. it ſeemes to be taken for a ſtrong and fierce people dwelling in Canaan; as the Hittites and Perizzites; the people mentioned in this and the two following verſes, were ſet upon by the four Kings, perhaps as confederates with the Sodomites and the reſt, or that they might not aid them, they were firſt aſſaulted. Of the Rephaims, ſee Annot. on Chap.6. 4.

Emims] See Annot. on Deut.2. 10.

V. 6. *Horites*] See Annot. on Gen.36. 20. & on Deut.2. 12.

Elparan] Heb. *the plain*, or, *oak of Paran*. Of Paran, ſee Annot. on Num. Chap. 10. 12. & on Deut. 33. 2.

V. 7. *which is Kadeſh*] So called in Moſes his time; (though more anciently it had the name of Enmiſhpat) it was ſituate in the deſert of Zin, Num. Chap. 20. 1, 14, 16, 22. Of this Kadeſh, ſee Annot. on Numb 20. 16.

Amalekites] That was their name when Moſes wrote this, but not at the time of the war; for *Amalek* was the grandchild of Eſau; Gen.36.12. the ſon of Iſaac, the ſon of Abram, but Abram at this time had no child, neither by *Sarai* nor by *Hagar*; here then is an anticipation in reſpect of the ſtory, (for the Amalekites were not yet a people) though not in reſpect of the time of Moſes his writing of it, for in his time, and before, they were a people, and poſſeſſed a particular Countrey.

V. 10. *vale of Siddim*] Which afterwards was overwhelmed with water, and ſo called the *ſalt ſea*: ſee annot. on verſ.3.

ſlime-pits] Heb. *pits pits*. The doubling of the word importeth plurality, becauſe there were many pits there: ſo in the ſecond of King.3. 16. the words in Engliſh are, *make this valley full of ditches*; but in the Hebrew, *make this valley ditches ditches*.

fell there] Flying from their enemies they fell into the pits, (whereof there were many in that place) and there they found at once both their death and burial: the five Kings choſe that place of purpoſe for the battel, becauſe thoſe pits were not ſo well known to their enemies as to themſelves. Here the Kings of Sodome and Gomorrah are ſaid to fall, but that is to be underſtood rather of the ruine of their armies, then of their perſons; for the King of Sodom met Abram coming from the victory afterwards, ver. 17. Some think thoſe that fell there, fell not into the pits caſually, but that purpoſely they caſt themſelves into the pits, as chooſing rather to be drowned, then to be mangled with the ſword of their enemy, or to fall into their hands as captives and ſlaves.

V.12. *took Lot*] The godly are plagued many times with the wicked, therefore their company is dangerous, Num.16. 26. Rev.18. 4.

V. 13. *the Hebrew*] Abram was ſo called not from *Eber*, (as ſome think) becauſe there were five progenitors of Abram which came between him and *Eber*; but rather from the Hebrew word *Ghneber*, ſignifying *paſſage*, becauſe he paſſed over the River Euphrates, coming out of Chaldea into Canaan: yet others ſuppoſe Abram had his name of *Eber*, and he rather then any of his Anceſtors of the poſterity of *Eber* was called an *Ebrew*, becauſe thoſe who deſcended from him, kept the ancient Language, and true Religion of *Eber*.

confederate] Heb. *lords* or, *maſters of the covenant*. The word *Baal*, though moſt frequently uſed for an Idol, or falſe god, in the Scripture, (in which acception it occurreth about fifty ſeven times) yet in the general and grammatical ſenſe it ſignifieth a *Lord*, or *Maſter*; and many times alſo it imports emphatically a great affection or diſpoſition to a thing, or a faculty, skill, or fitneſs for a thing: ſo Joſeph, who in our Engliſh Verſion is called *a dreamer*, Gen.37. 19. in the Hebrew is called *lord*, or, *maſter of dreames*; and cunning and skilful Archers are called *maſters of arrowes*. ſee Annot.on.Chap.49. 23. and ſo Elijah addicted to the wearing of an hairy garment, or nouriſhing the hair of his head and beard, wearing it long, was called *an hairy man*, ſo in our Engliſh Bibles, 2King.1. 8. but according to the Hebrew it is *lord*, or *maſter of hair*.

confederate] God moved them to joyn with Abram, and preſerved him from their Idolatry and Superſtition; the proſperity of Gods people make thoſe that obſerve it deſirous to be in league with them: upon that ground did Abimelech and Phichol deſire to enter Covenant with Abraham, Gen. 21. 22, 23. and the like motion for the ſame reaſon was tendered to Iſaac his ſon, Gen.26. 27, 28, 29. and though afterward it were forbidden to make a Covenant with the Canaanite, Exod.34. 15. Deut.7. 2. and Jehoſaphat was reproved and threatned for his aſſociation, in aſſiſtance of the wicked King of Iſrael, 2Chr. 19. 2, yet without the caſe of eſpecial prohibition, it is not unlawful to make leagues of peace or war, or commerce with Infidels in caſe of neceſſity, with due care taken that there be no content in any thing that is ſinful, or prejudicial to the truth of Religion, nor any appearance of approbation of what is unlawful, as either againſt the true faith, or good manners.

V. 14. *brother*] Here, and verſ. 16. Lot is called Abrams brother (for ſo are they ſometimes called in Scripture, who are of neere kindred, or affinity) though the proper or particular relation of Abram and Lot, was of an Uncle and Nephew, for Lot was Abrams brothers ſon, ver. 12 ſee Annot. on Chap.13. 8. and compare 2King.10.13. with 2Chr.22. 8 where is the like uſe and meaning of the word *brother*.

trained] That is, bred and brought up, and diſciplined in his family, and it may be alſo trained in a military ſenſe; that is, exerciſed in arms; for he knew he might meet with many and great enimies, and therefore his wiſdome would dictate unto him the beſt way of due defence for himſelf and his friends.

three hundred and eighteen] As he was a man of great eſtate, Chap. 13. 2. ſo he had a great family, and in reſpect of both the children of Heth called him a mighty Prince, Chap.23. 6. An excellent pattern for ſuch as are ſo rich and great as he was, to be good and gracious like him.

Dan.] A place on the Northern part of Canaan, anciently called *Leſhem* and Laiſh, until it was won by the Danites, whereupon they called it *Dan*. Joſh.19. 47. ſee on Judg.18. 7. 29. 2Sa.24. 6.

V. 15. *divided*] A Military policy, to make ſhew of a great Army diſperſed divers wayes, and to prevent the eſcape of the enemy.

V. 16. *And he brought back, &c.*] Religion is no impediment to Military courage and prudence, Abram had a better cauſe of quarrel then the rebel Kings, for (not being ſubject to *Chedorlaomer*, but in right, and by Gods promiſe King of Canaan) his charity, and piety to his Nephew unjuſtly ſpoyled, and taken captive, was better warrant for the war, then they had; and no doubt he had Divine direction for what he attempted, as well as Divine aſſiſtance for what he effected, ver. 20.

V. 17. *Kings dale*] That is, King Melchizedeks, (as ſome take it) or it might be ſo called for the pleaſantneſs which might delight a King; as Chap.49. 20. It was not ſo called when this ſtory was in action, but afterwards: it is like, it was the valley named, 2Sam, 18. 18. where Abſolom ſet up a pillar, in ſtead of a ſon, to keep his name in remembrance.

V. 18. *Melchizedek*] Moſt of the Jewiſh Rabbines, and many learned Chriſtians, take this *Melchizedek* to de *Shem*; and for the time of their living it is probable enough, for Melchizedek lived ſeventy five years after Abrahams coming into Canaan: but other learned, both Jewiſh and Chriſtian Writers, conceive he was a Prince, and Prieſt of another kindred from that of Abraham, Heb.7. 6. extraordinarily raiſed up by God, of the Canaanites, and brought in without mention of parents, Original, or end, without any predeceſſor, or ſucceſſour in the Prieſthood, as a Type of the Royal, and eternal Prieſthood of Chriſt, Heb.7. 17, 21 which cannot be ſaid of *Shem*, whoſe Genealogy is ſet down in Scripture.

King] Here, and Heb.7. 1. he is called, and was alſo both a King, and a Prieſt; two callings rarely, and by extraordinary inſtances, concurring in one perſon.

of Salem] Called alſo *Jebus*, and after *Hieruſalem*, and ſince that ſometimes *Salem*, Pſal.76. 2. Some take it for that *Salem* mentioned Joh.3. 23. Of which (though there be no certainty for either) the firſt is more probable.

brought forth] For Abrahams and his ſouldiers refection, and as a preſent of gratulation, and not to offer ſacrifice, ſee Deut.23. 4. Judg 8. ver. 5, 6, 16.

of the moſt high God] Though the poſterity of Abram were Gods viſible Church, there were ſome without it, who were not without the knowledge and worſhip of the true God.

V. 19. *bleſſed him*] In that Melchizedek was bountifull to Abraham, and his Army, he declared himſelf to repreſent a King: in that he bleſſed him, the high-Prieſt, Heb.7. 6. and in both he was a type, or figure of Chriſt.

V. 20. *And bleſſed be the moſt high God*, &c.] This was a gratulatory ſacrifice of praiſe; but no expiatory ſacrifice did he offer at all, for that requireth bloud-ſhed, Heb.9. 22.

which he hath delivered] Man makes the adventure, but God gives the victory in battel.

he gave him tithes of all] Abraham gave tythes to Melchizedek, Heb. 7. 2. The payment of tythes is ancienter then the Levitical Law. See Chap.28. 22. and being payd to Melchizedek a type of Chriſt, they are not aboliſhed by the Goſpel, but may be continued as an Evangelica revenue for the maintenance of thoſe, who exhibite Sacramental bread and wine (the materials of Melchizedeks beneficence) to the people, and bleſſe them in the Name of God, as Melchizedek did Abraham.

V. 21. *the perſons*] In Hebrew it is, *the ſouls*; for the ſoul is both here, and in many other places, put for the whole man; to teach us to give the ſoul the preheminence above the body, both in eſtimation of it and care for it.

V. 22. *I have lifted up my hand*] An outward geſture uſed at the taking of an oath, Deut.32 40. Ezek. 20. 15. Dan. 12. 7. Rev 10. 56. Signifying, that God above knoweth the truth of what we ſwear, and invoking his juſtice, if we ſwear untruly. Abram it ſeemeth had made a vow to God, before he ſet forth, that he would have no part of the ſpoyl.

V. 23. *that I will not take*] In Hebrew it is, *If I take from*, &c. A ſuſpenſive, and paſſionate ſpeech, importing a ſtrong denyal above the utterance of words; as Pſal. 95. 11. compared with Heb. 3. 11, 18. and withal the ſpeaker intimateth a curſe, but forbeareth the expreſſions of the words, either out of fear or unwillingneſſe to mention it in particular, or as yeelding to any curſe in general, if they do otherwiſe then he profeſſeth. See on ch. 21. 23.

from a thread] *A thread, ſhoe latchet*, are things of ſmalleſt value, even to a ſhoe Lachet: a proverbial ſpeech importing a reſolute and univerſal refuſal of gain, or advantage by the preſent buſineſſe. See Annot. on Gen.31. 34. & 24. 50.

leſt] Abraham withholdeth his hands from the ſpoyl, as the Jews did, Eſth. 9. 15, 16. that it might appear that his charity, not covetouſneſſe, drew him to the Warr; and that having his riches from the eſpecial bleſſing of God, he would not have it thought he was enriched by man, eſpecially by any ſo wicked as the Sodomites were.

V. 24. *young men*] That is, the Souldiers, who for the moſt part were of the younger ſort.

portion of the men] He would not that his liberty ſhould be hurtful to others.

CHAP. XV.

Verſ. 1. *THeſe things*] Or, *words*. Spoken by Abraham to the King of Sodome in the former Chapter: the Original word ſignifieth firſt [*words*], then *things*, celebrated or ſpoken of by words, Schindl. Pent. col. 358. as Lev.5. 2. Deut. 17. 5. and in other places; for in good things, he that ſpeaketh a word, ſhould make it good by his deed; and in evil, he that ſpeaketh ill, hath a mind to do as ill as he ſpeaketh.

a viſion] Properly is a divine repreſentation of things ſhewed to ſuch as are awake; ſuch were the viſions of the Prophets in the Old, and of Zachary; Peter, Paul, and John, in the New Teſtament, diſtinguiſhed from revelation by dreames to men aſleep. Numb. 12. 6.

fear not.] Viſions at their firſt apprehenſion affect the party to whom they are preſented with fear. So Dan. 10. 8. Luk. 2. 9. but before the viſion, Abraham might haply fear a new aſſault of his enemies, or the envy of the wicked at his proſperity, and in reſpect of ſuch fear, God calls himſelf his Buckler, Pſal. 18. 30. Prov.30. 5. 2Sam. 22. 31. or may be he feared lack of iſſue.

I am thy ſhield] To protect thee from hurt, Pſal. 5. 12. and thy reward, to beſtow on thee good; yea I will beſtow my ſelf upon thee, and be thy portion, Pſal. 15. 6.

thy exceeding great reward] A reward above all pretence of merit; a reward to ſuch eſpecially as do not reſpect the rewards of men, as Abraham did not, when he refuſed the offer of the King of Sodome; and they may be cheerful in their work, ſince they ſhall be ſure of a reward, Pſal.58. 11. of an exceeding great reward, great beyond all meaſur; exceeding, far above mans merit: for God is their reward, and he is infinite, and therefore ſuch a reward as nothing in man can purchaſe upon equal price.

V. 2. *I go childleſſe*] Heb. *and I going*: Some render the words, *ſince I go on, or perſevere, or am going away*; that is, ſince my age goeth on towards mine end, and I am yet not come to the poſſeſſion of thy promiſe, and mine expectation.

ſeeing I go childleſſe] Abraham deſired a ſon above any worldly thing that God could give him: yet his fear was not onely leſt he ſhould not have children, but leſt the promiſe of the bleſſed ſeed ſhould not be accompliſhed in him; and he makes it his complaint to God, in whoſe power it was to make him a father, Pſal. 127. 3. as well as to promiſe him a plenteous poſterity, Chap. 13. 16.

Damaſcus] Whoſe name is Damaſcus the ſon of Eliezer, or whoſe Anceſtors were of Damaſcus, though he were born in Abrahams houſe, hee was the eldeſt ſervant of his Family, chap. 24. 2. and from a ſervant (as ſome conceive) became ſo great a Lord, as to be the founder of the faireſt City of Syria, called *Damaſcus*, after his name. See. on 24. 2.

V. 3. *mine heir*] If he had no child of his own, (his Nephew Lot having none but daughters) it was in his thoughts to make his chief and moſt faithful ſervant his heir; or if Abraham were dead, having all under his charge, his ſervant might make himſelf heir of his Maſters eſtate.

V. 5. *Look now toward heaven, and tell the ſtars*] The Stars, though it were day, might be repreſented in a viſion, or the entercourſe betwixt God and Abraham might be continued until night, from the time when it began.

number them] Though ſome ancient Aſtronomers have taken upon them to number the Stars to 1022. and ſome later Writers have increaſed the number to 1322. Alſted. Uranoſcop. part. 1. cap. 13. Tom. 1.

Encycl. col.2020. Yet as there hath been a difference of the earth in regard of diſcovery, in which reſpect one part hath been a long time called the Southern unknown part of the world; ſo the wiſer ſort of Chriſtian Aſtrologers, eſpecially, have diſtinguiſhed the *Stars* into *numerable* and *innumerable*, Magir, Phyſ. lib. 2. cap.5. which will be a true diſtinction to the worlds end, not only betwixt the Stars, but betwixt God that made them, and men that obſerve them; for while to men they are *innumerable*, to God they are exactly known both for their *number and their names*. Pſal.147. 4.

ſo ſhall thy ſeed bee] the promiſe of multiplication of Abrahams ſeed is made by a compariſon; ſometimes to the duſt of the earth, chap.13. 16. ſometimes to the Stars of heaven, as here in prophecy, and we have it in hiſtory, Deut.1. 10. where neither by duſt in their humiliation, nor by the Stars is their exaltation intended, but their multiplication in both; and this is meant not only of Abrahams children according to the fleſh, but according alſo to the Faith. ſee 1 Chr.27. 23.

V. 6. *and hee believed in the Lord*] He believed the Lord, not only for the multiplication of his ſeed, but in particular for the principal ſeed, the promiſed Meſſiah, in whom all the nations of the world ſhould be bleſſed, Chap 12. 3.

righteouſneſſe] Righteouſneſs by imputation, or juſtification by Faith without works, is no new doctrine, but as old as Abraham. ſee Gal,3. 8, Rom 4. 3. The Faith of a Believer in Chriſt, is like that of Abraham touching the ſeed; for as this was not grounded on any thing in nature, for ſo both Abraham and Sarah were too old to be parents) ſo hath the faith of a true believer nothing of nature, but more grace to ſupport it, Rom.4 17, 18.

V. 8. *whereby ſhall I know*] This was a ſpeciall motion of Gods Spirit; therefore it is not lawfull for all to do the like in asking ſigns, but was permitted to ſome by a peculiar favour, as to Gideon, and Hezekiah; which they did not ſo much out of incredulity, as out of a deſire to be fortified againſt humane infirmity. See Judg.6.17,37. 2King.20.8. Luk.1.18. Or, he asked this queſtion, not ſo much doubting of the thing promiſed, as deſiring to know ſomewhat more particularly of the manner of performance.

V. 9. *Take me an heifer*] God entring into eſpecial Covenant with Abraham, will have it confirmed by ſacrifice, as Pſal.50. 5 in ſacrifice and oblations what is here required, was afterward by the Levitical Law eſtabliſhed, Levit.1. verſ.2, 10, 14.

V. 10. *divided*] The beaſts were divided, and the parts ſo placed, that the parties covenanting might paſs betwixt them, Jer.34. 18. the meaning whereof was, that as part anſwered to part (for they were ſo to be laid, that the parts might be anſwerable to each other) ſo the minds of the Covenanters ſhould be ſet in a mutual correſpondence; and withal there was an implicite imprecation of the like diſſection, to the party that brake the Covenant; but in this place was alſo prefigured the diſtreſſes, and diſtraction of Abrahams ſeed, and withal, their joyning together again, to which purpoſe the parts were ſo orderly diſpoſed. See Ezek.37. 7.

the birds] Were not divided, becauſe they appertained not to the confirmation of the Covenant, but were to ſerve for ſacrifices, Levit.1. 15, 17. Or, becauſe they were little, and each laid whole againſt the other were anſwerable to the other parts that were divided; and by theſe might be intimated the innocency, and ſimplicity of Gods people, eſpecially in their making, and keeping of Covenant. For Doves and Pigions, mentioned in the precedent verſe, and meant in this, are noted for their innocence, Math 10. 16. and the Turtle Dove is commended for an example of keeping the covenant of marriage.

V. 11. *the fowles*] Ravenous birds reſemble wicked men, who are ready to make a prey of Gods holy portion, and to diſturbe holy perſons in their beſt actions. See Ezek.17. 3.

V. 12. *an horror of great darkneſs*] The condition of Gods people in this life is very various, Abraham hath favourable viſions, and frightful dreams: promiſes of a numerous iſſue, and of them predictions of grievous diſtreſſes, like diſmal darkneſs, which put him into a diſtemper of horrour, and this followed with preſages of light-ſome liberty to ſucceed it.

V. 13. *ſerve them*] That is, the owners, or Lords of the land wherein they are ſtrangers

four hundred years] Or four hundred and five, for in a great ſumme ſo ſmall a number cometh under no particular accompt, as the Interpreters of the Old Teſtament out of Hebrew into Greek were ſeventy two, but they are commonly called the *ſeventy*, not *ſeventy two Interpreters*; and this accompt is to begin at the birth of Iſaac; but from the giving of the promiſe to Abram to the deliverance of the Iſraelites out of Egypt, and the giving of the Law were four hundred and thirty years, Exod.12. 40. Gal. 3. 13. of which neither four hundred and five, nor four hundred, much leſſe the whole of four hundred and thirty was ſpent under Egyptian perſecution, for though the account end with their parting thence, it did not begin with their coming thither, as it is ſaid of Terah that his dayes in Charran were two hundred and five years Gen 11. 32. where he ſpent not all that time (and it may be alſo not the moſt part of it) but ended it; but ſo much of the time was run up before Jacobs coming thither, and ſo much after that peaceably paſſed on until the death of Joſeph, that ſome rate the time of their rigid ſervitude, but to one hundred and fourty years, and ſome, but to one hundred twenty one at the moſt, which may appear from this computation following. The ſum of four hundred and thirty years equally divided, the one half of them was ſpent before their going into Egypt, the other half in their abiding there. Two hundred and fifteen years paſſed before their paſſage into Egypt, which may be reckoned thus; from the promiſe given to Abram to the birth of Iſaac twenty five years, compare, Gen.12. 4. with Gen.21. 5. from the birth of Iſaac to the birth of Jacob threeſcore years, Gen.25, 26. from thence to Jacobs coming into Egypt, an hundred and thirty years, Gen. 47. verſ.9. which made up into one total ſumme, amount to two hundred and fifteen years, the other two hundred and fifteen were taken up in their ſojourning in Egypt, namely, ninety foure before the death of Levi, who ſurvived all the eleven Patriarchs his brethren, and an hundred twenty one, betwixt his death and the peoples deliverance out of Egypt: for Levi and Joſeph were both born in the ſeven years of Jacobs ſecond ſervice under his Uncle Laban, Gen. 29. & 30. Levi in the fourth, and Joſeph in the ſeventh, ſo that there were about three years between them: Now Ioſeph, when his father, and brethren came down into Egypt, was thirty nine years old, compare, Gen.41 46.51. & 45.6. and then was Levi fourty three or thereabout; and Levi lived one hundred thirty and ſeven years, Exod.6. 16. out of which thoſe fourty three being deducted, which he had ſpent before the Iſraelites comming into Egypt, it appeareth they were in Egypt, ninety four years before his death, and thoſe ninety four (in which they were wel intreated for Ioſephs ſake) being deducted out of the two hundred and fifteen (which they ſpent in that land) it remaineth that there were one hundred twenty one years from his death, to their redemption out of bondage; the moſt of which time after there aroſe another Pharaoh, that knew not Ioſeph, Exod.1. 8. was ſpent in heavy ſervitude, which moved the Lord, by the mighty and miraculous power, to wreſt his own people out of the hands of the proud and perſecuting Tyrant. But that the words of the Text may not be thought to contradict this limitation of time, for the afflicted ſtate of the poſterity of Jacob, they are to be read with a parentheſis, thus, *Thy ſeed ſhall be a ſtranger in a land that is not theirs (and ſhall ſerve them, and they ſhall afflict them) four hundred years*, ſo that their affliction ſhall fall out within thoſe four hundred years, not hold out all the time of their ſojourning.

V. 15. *to thy fathers*] Not meaning the particular place where the ſouls of Terah and Nahor were, but to the general condition of the dead, whereto his forefathers led him the way.

V. 16. *fourth generation*] That is, in the four hundreth year, or ſomewhat above, which for evenneſs of number is not reckoned, as of the ſeventy Interpreters of the Bible hath been obſerved on the thirteenth verſe: Or, by *generation* is meant betwixt the geniture, or birth of the father, and the ſon; ſo the fourth generation is to be reckoned from the deſcent of the ſons of Jacob into Egypt, to their entrance into Canaan, as in the Tribe of *Judah*, from *Judah* to *Phares*, from *Phares* to *Heſron*, from *Heſron* to *Caleb*, of Levi, Levi, Kohath, Amram, Moſes.

hither] That is, into Canaan, where Abraham was when God made his Covenant with him.

iniquity of the Amorites] And of the Canaanites, as appears by Levit.18. Deut. 6. & 12. and their iniquities were chiefly of three kinds, all very heinous; one was Idolatry of a moſt execrable ſort, ſacrificing their ſonnes and daughters unto Devils; another was grievous oppreſſion of the poor and ſtranger; the third was prodigious luſt, not onely by inceſtuous uncleanneſs with their neereſt kindreds, but even by Sodomy and beaſtiality.

is not yet full] There is a fulneſs of ſin, which groweth by degrees to a juſt meaſure of merit of extraordinary vengeance from above. See Ier.51. 13. Dan.8. 23. Matth. 23. 32. Dan.11. 36. Which may be a preſervative of patience, at the proſperity of the wicked, ſince the reward of their wickedneſs is ſure, though it be ſlow.

V. 17. *a ſmoaking furnace and a burning lampe*] The ſmoaking furnace, and burning lampe, or lampe of fire paſſing betwixt the parts, ſignified Gods aſſent to the Covenant, after the manner noted, verſ 10. for God is compared to fire, Heb.12. verſ.laſt. and makes apparitions by fire, Exod.3. 2. & 20, 18. And Chriſt, who is God, appeared to Daniel and Iohn, with eyes like a flame, Dan.10. 6. Revel.1. 14. and the ſmoaking furnace, whoſe fire is not ſeen, may note that God himſelf is inviſible, though he ſhew a burning lampe as a glimpſe of his glory. Beſides, the ſmoaking furnace may note the great affliction of the Iſraelites in Egypt, Exod.1. verſ.11, 18. See Pſal.21.9. Lam.5. 10. Ma 4. 1. but eſpecially, Deut. 4. 20. Jer.11. 4. and the burning lampe, deliverance from it, or ſalvation out of it; as Iſai.62. 1. and that in this order, firſt, the furnace of affliction, and then the lampe of ſalvation.

V. 18. *have I given*] Gods promiſes for the future, are oftentimes ſet down, as already performed, by reaſon of his faithfulneſs, and infallibility;

from the river] Which ſome expound to be from the fountain of Euphrates the fall; moſt take it for the River *Nilus*, or for a branch of it, running betwixt Peluſium and Rhinocorura, or Rhinocolura, ſo named, from the ſeverity of an Egyptian King, cutting off the noſes of notorious theeves and malefactors, and baniſhing them to that place, Diodor. Sic. lib. 2. cap.1. Some derive this River from the mountains of Kedar, and ſome affirm it hath not its Original and ſupply from the earth, but from heaven by rain, and therefore it is called by ſuch a name in Latine, as ſignifieth a *Brook*, which ſometimes may be dry; howſoever, it bordereth on the South part of Paleſtine, or the Land of Canaan. The uſual limits of the Land of Canaan, are noted for the Longitude to be from Dan, (a northerne City, ſituate at the foot of Mount Lebanon) to Berſheba (a Southern City in the Tribe of Simeon) that is, about an hundred and ſixty miles in length, and the latitude or breadth from Jordan in the Eaſt, to the great Sea Weſtward, which is about eighteen miles, Adrichom. Delph. Epiſt. Prefixt. Theatr. terr. *Sanct.* and in the 34. of Numbers where the parts of the Land of Canaan were moſt exactly deſcribed, it is confined far ſhort of the extent here ſet down; but we are to conceive, that this promiſe was not made perſonally to Abram, but for his poſterity, and to be made good by degrees: for all that the Iſraelites poſſeſſed they had not at once, Exod.23. 29. nor in the ſame manner and tenure, for they had the Land of Canaan in poſſeſſion, afterwards the ſeed of Abram had the dominion of other Countries, according to the amplitude of the promiſe in this place, as we ſee, 1.King.4. 21. or if they had not, the cauſe was in their breach of Covenant with God, not in Gods with them.

great River] (Joſ.1.4.) The River Euphrates was called *the great River*, not that of it ſelf it was greater then any other, but for that by the falling of Tygris into it, it ſwelled beyond the breadth of other rivers.

V.19. *The Kenites*] Are thought to be the ſame with the Midianites, Judg.1. 16. compared with Exod.3.1. Here are reckoned ten ſorts of people in Canaan, which by mixture, or diminution of ſome of them, afterwards were reduced to ſeven, as they are diſtinctly named, and definitely numbred, Deut.7.1. See on Joſ.3. 10.

the Kenezites] Theſe are thought to be the off-ſpring of Kenaz a Duke of Eſaus race, Gen.36. 15, 42. and more uſually ſtyled *Idumeans*: and though thoſe that dwelt in Mount *Seir* might not be meddled with, (God having made an expreſſe prohibition even to a foot of ground, Deut.2. 4, 5.) yet this ſeemeth not to be general in regard of perſons, nor of times, for the *Edomites* that deſcended from Eſau, and bare his name (for one of his names was *Edom*) were all of them ſubdued by David, and brought under ſervitude, 2Sam.8. 14.

V.21. *Canaanites*] That name is ſometime taken generally for any one of the Land of Canaan, and ſometime ſpecially, as here, and Deut.7. 1. for a particular ſort of *Canaanites*, who for ſomething notable above the reſt retained the name of the whole Nation. *See* Annot. on Chap.13. 7. and Exod.3. 8.

CHAP. XVI.

Verſ.1. S*Arai bare him no children*] Thoſe whom God moſt favoureth, are not alwayes moſt fruitful, though the fruit of the womb be his reward, Pſal.127. 3. See verſ. 10.

V.2. *reſtrained*] She religiouſly acknowledgeth the reſtraint of her fruitfulneſſe to be from God, but faileth in binding Gods power to the common order of nature, as though he could not give her children in her old age.

V.3. *her maid*] Her bondwoman, Gal.4. 22. whom ſhe made choice of, rather then of a freewoman, becauſe of ſuch a one the iſſue ſhould be as hers, as *Rachel* ſaid of her hand-maid *Bilhah*, Gen.30. 3. Of ſuch adopted iſſue, ſee 2Sam.21. 8. Eſth. 2. 7.

gave her] Abraham ſet no affection upon her as a bed-fellow, before Sarai offered her for a wife; it was not then unlawfull luſt, but a deſire both of Abraham and Sarai, that he might be the father, though ſhe were not the mother of the promiſed ſeed; and this was practiſed by the Patriarchs in that time, though the firſt inſtitution were otherwiſe, Gen.2. 24. Mal.2. 15.

to be his wife] That is, in ſtead of a wife, as touching ſociety in the bed, but otherwiſe ſhe was inferior to a wife. See Annot. on Chap. 25. ver. 1.

V.4. *And he went*] The firſt promiſe God made to him, was for multiplication of his progeny, but he told him not how, and he ſeemed after long expectation to conceive, that it muſt be fulfilled by an adopted heir, Chap.15. 3. God tells him, ver.4. that he ſhould have an heir of his own loynes, and having no ſuch promiſe for *Sarai*, nor any hope by her contemned barrenneſſe, to have iſſue by her, he takes her offer for her maid, wherein they both failed through infirmity of faith.

deſpiſed] This puniſhment declareth what they gain, who attempt any thing againſt the Word of God; evill counſel proveth worſt to thoſe that give it; and for *Hagar*, we ſee in her a note of an ill condition, which is to be proud, and ſcornful, when ſhe ſhould have been more humble, and thankful. See Prov.30. 21.

V.5. *My wrong bee upon thee*] I ſuffer wrong by the inſolency of my handmaid, who hath ill requited my kindneſſe to thee, and her, and I muſt lay the blame upon thee, who ſhouldeſt make her to be of better behaviour towards me; or her wrong of me will be a wrong upon thee, ſince being one fleſh with thee by marriage, her contempt of one muſt needs turn to the diſparagement of both. *Some* take the words not ſo much for a complaint, as for a commination, as if Sarai ſhould threaten to be-meet with him, and to recompence his wrong with ſome ill requital; howſoever herein ſhe bewrayes more paſſion then either Religion or judgement, as the Iſraelites, Exod.5. 21. and the wife of Moſes, Exod.4. 26.

V.6. *in thine hand*] To correct her for her fault; though *Sarai* ſhewed too much wrath to her maid, and too little reverence to her huſband, yet he gives her the reſpect of a wife, and the authority of a miſtreſſe, without any return of intemperance, or contumely towards her.

hardly] Geneva, *roughly*. Heb. *afflicted her*. Correction given in anger, hath uſually more of rigour, then of right.

V.7. *Angel*] Which is Chriſt, as appeareth by verſ.10, 13. who is called an Angel, Exod.14. 19. & Chap.23. 20, 21, 23. Iſa.63. 9. Mal.3. 1. and who deſcended to the meaneſt in their miſeries, to adviſe and comfort them.

to Shur] that was a City in the way from *Canaan* to *Egypt*, Hagars native Countrey, according to her name which ſignifieth *flying*, Schindl. Pentaglot. Col.422. ſhe played the fugitive from her miſtreſſe, her pride, and impatience of correction made her ſet light by the beſt family in the world, and ſo in effect to excommunicate her ſelf from it, and in likelihood from Religion, to her Egyptian Idolatry.

V.9. *Return*] She ſhould not have left her place for the diſpleaſure of her miſtreſſe, Eccleſ.10. 4. nor have run away with her maſters child; but have ſubmitted to the correction which ſhe deſerved, 1Pet.2. 18. and that is the counſel which the Angel giveth her.

V.11. *Iſhmael*] His name was given him by an Angel, and it ſignifieth as ſome render it, *the Lord ſhall hear*; as others, *the Lord hath heard*; which is more agreeable to the reaſon rendred by the Angel for it, viz. *becauſe the Lord hath heard thy affliction.*

V.12. *a wilde man*] Or according to the Hebrew, *a wilde aſſe man*; That is, fierce and unruly, as a wilde aſſe among men; ſee Job.11. 12. & 39. 5, 8. Jer.2. 24. Hoſ.8. 9. A contentious man is like a wilde aſſe, without either wit, or manners; this is the condition of the *Saracens* the poſterity of the *Iſhmaelites*, who have their name from *Saric*, which in the Arabian Tongue ſignifieth a thief, *S*chindl. col. 423. Such eſpecially have their hands againſt every one for booty, and every ones hand againſt them for ſafety.

his hand will be] He will be a very quarrelſome man, ſhewing himſelf an enemy to many, and provoking many to be his enemies.

dwell in the preſence of all his Bretheren] So did *Iſhmael*, who is named with *Iſaac*, ch. 25. 9. as in a brotherly ſociety coming to the funeral of his father, Gen.25. 9. and *dyed in the preſence of all his brethren*, Gen. 25. 18. And for the Iſhmaelites (his poſterity) the meaning is, that they ſhall multiply, and inlarge their habitations about the borders of their brethren; who were ſome of them his brethren by the fathers ſide, as the ſons of Keturah the *Midianites*, and others his neer kinſmen, as the *Idumeans*, *Ammonites*, and *Moabites*.

V.13. *have I alſo here looked*] To have a Viſion of God, or revelation from God in her holy maſters family was no ſuch great marvell, as that here in the wilderneſſe God would vouchſafe ſo much grace to ſo unworthy an handmaid, ſo inſolent a ſervant to ſo gracious a miſtreſſe, ſo tranſported firſt with pride of her favour, and then with impatience of deſerved correction.

Looked after] That is, have I (after a viſion of God, who ſees me, and hath talked with me) power to look, and live? for the apparance of God, or of an Angel, was conceived to be a fore-runner of death: therefore theſe be words of wonder, that after that entercourſe betwixt God and her, ſhe yet liveth, which muſt ariſe by compariſon of mans ſinful frailty, with Gods omnipotent purity. See Gen.32. 30. Exod.24. 11. & 10. 1. & 33. 20. Deut.4. 33. & 5. 24. Jud.6. 22, 23. & Chap.13. 22. Eſay.6. 5. Luc.5. 8. Dan.10. 7, 8. Matth.17. 6. Hebr.12. 21.

V.14. *Beer-lahai-roy*] (i.) the well of the living that ſeeth me: Either becauſe the Angel of the living God ſaw her; or becauſe ſhe ſaw the Angel of the Lord, and yet lived: but the former Interpretation is rather to be received.

CHAP. XVII.

Verſ. 1. A*Lmighty*] The word is *Shaddai*, ſignifying Almighty; for God can do any thing, Job42. 2. The Geneva renders it *alſufficient*, and ſo muſt he needs be, who is Almighty; this is a good ground of Abrahams belief of all the promiſes of God, though in things above nature, or againſt it.

Before me] (Gen.48. 15. Pſal. 116. 9. 1 King.8. 25.) That is, whitherſoever thou goeſt, have me ſtill in thy thought to believe what I tell thee, and to do what I bid thee. See 1King.2. 4. & Chap.3. 6. 2 King.20. 3.

Be perfect] Or, *upright* and *ſincere*. The way to perfection is ſo to live with men, as to conſider God a looker on for all a man doth, and ſo to converſe with God, as if men were ſpectators of his moſt private actions. *See* Annot. in Chap. 6. 9.

V.2. *Make my Covenant*] That is, renew it, or eſtabliſh it, being made, as ver.7. Lev.9. 24. Ezek.3. 23. Dan.8. 17.

V.3. *Fell on his face*] Proſtrate adoration is not unſuitable to gratulation, or rejoycing. *See* ver. 17.

V.4. *many nations*] Heb. *a multitude of Nations.*

V.5. *thy name ſhall be Abraham*] (*Ab* ſignifieth *Father*; *ram*, *high*; ſo that *Abram* ſignifieth *high Father*: and the letter [*he*] inſerted, maketh the name to end in *ham*, and *Ham* is the firſt ſyllable of *Hamon*, ſignifying a multitude, and that multitude includeth many Nations, Rom.4. 17. the Gentiles, as well as the Iſraelites, and thoſe not only his natural iſſue, as the Iſhmaelites, Midianites, and Idumeans, but all true believers of what Nation ſoever, who are Abrahams children, Rom.4. 11, 12. So his name now ſignifieth *a high Father of a multitude*: yet is not this name ſo given him, that it ſhould be altogether unlawful to uſe the other, for we ſee the contrary, Nehem.9. 7. but it rather noteth Gods eſpecial favour, then preſcribeth a neceſſary rule for that appellation. *Some* take the giving of a new name, to note a *Sacramental* renovation in the new ſenſe of Circumciſion, which now was firſt added to the Covenant, and thence hath it been the practice of ſuch as profeſſe Religion, to give names to their children at their circumciſion. See Luk.1. 59. & Chap.2. v. 2.

V.7. *God unto thee*] I will exerciſe my perfections with eſpecial reſpect to thy protection, and comfort; and for thy ſake, to thy ſeed after thee. *See* Heb.8. 10. Revel.21. 3.

V. 8. *unto thee*] See Annot. in Chap.35. verſ.12.

wherein thou art a ſtranger] Heb. *of thy ſojourning.*

everlaſting poſſeſſion] So Eſa.60.21. yet this was but upon condition of the peoples part of the Covenant, which is faith, and obedience, which broken by them, they enjoyed the Land but a little while, Eſa. 63.18. but to the repentant beleever, the promiſe is made good by an eternal inheritance, Heb.9. 15. 1 Pet.1. 4.

V. 10. *Covenant*] Circumciſion is called the *Covenant*, becauſe it is appointed by God as a Seal of the Covenant, and hath the promiſe of Grace joyned unto it; which is common to all Sacraments. See Exod. 12. 11. Matth. 26 18. Luk.22. 20. Col.2. 12. and as it is performed as a condition of the Covenant enjoyned by God, it is a Moral obedience; as exerciſed through faith in Gods promiſe, it is Sacramental.

V.11. *man-child*] Male-children were onely circumciſed, becauſe the beginning of generation is from that ſex, and ſo the original of corruption by generation, was rather male then female; yet ſerved it for a ſigne of that covenant to the female ſex, becauſe the woman is of the man, as the Apoſtle ſaith, 1 Cor.11. 8. and the females were accompted (as to this Sacrament) with reference to their fathers, or to their huſbands; ſo that to them (if they did believe and aſſent unto the Covenant, as God ordained it) may be applyed the ſaying of the Apoſtle, 1 Cor.7. 19. Gal.6. 15.

foreskin] To wit, of the genital part, which ſo ſoon as ſinne appeared, was for ſhame kept out of ſight, and which is not onely corrupt in it ſelf, but the means to conveigh corruption to another, which yet God can dignifie with an holy uſe, in a Sacramental ſenſe, and hereby upon this diſhonourable part he hath ſet ſo much honour, according to that of the of the Apoſtle, 1 Cor.12. 23. that many Nations have willingly taken up circumciſion, as an honour to themſelves; and the want of it, hath been ſometimes upbraided by way of contempt, as 1 Sam. 17. 36. The uſes of circumciſion were, partly, to diſtinguiſh Gods people from other nations, and to ſeparate them from them; ſo that unleſſe they would yeeld to that, they were to have little communion with them, Gen. 34. 15. Partly, to ſignifie the cutting off of concupiſcence, and the extirpation of ſin, Deut.10 16. & 30. 6. Jer.4. 4. Rom.2. 29. & 4. 11. Philip.3. 3. Col.2. 11. which cometh by that part, in propagation from man to man. And partly, to betoken the purity of the promiſed ſeed, who was to have mans nature, but without any corruption, which in ordinary generation is derived from it; and withal, not onely to be a ſigne of Gods Covenant with Abraham, and his ſeed, eſpecially the godly, but to be a Seal of the righteouſneſs of faith, Rom.4. 11. and remiſſion of ſins by the blood-ſhedding of the promiſed ſeed, Heb.9. 22. Some add, that it is a type of Baptiſm.

V. 12. *he that is eight dayes old*] Heb. *a ſonne of eight dayes.* Yet if the child were too weak to beare circumciſion, it might bee forborne till it were ſtronger; See Joſh. 5 verſ.5. 6. but ſooner then the eighth day the child was not to be circumciſed, leſt it ſhould be too weak to endure the pain; nor were young cattel to be offered until they had been nouriſhed ſeven dayes with the damme, Levit.22. 27. And it was better for the mother, who, by that time, might be in better caſe to beare her part of the ſeverity of that Sacrament, (*viz.* her motherly compaſſion for the pain of her child.) ſee on Levit 12. 3. Here is ground for Baptiſm of Infants; for Baptiſm ſucceedeth in the place of Circumciſion, as the Sacrament of admiſſion, or entrance into the Church Col.2. 12.

V. 13. *He that is born in thy houſe*] All the Males of Abrahams family, whether natives or ſtrangers, bond or free, muſt needs be circumciſed, ſo are the words of this verſe; which is to be underſtood of the children of ſtrangers, for none of them, if of age to conſent or diſſent, was to be compelled to be circumciſed, for Circumciſion was to be uſed but as a token of the Covenant, verſ.11. and he that was out of the Covenant (as all thoſe, who were not of Abrahams ſeed by the free-woman, were, unleſs they were Proſelites, and willingly betook themſelves to the profeſſion of the Religion of Abraham, and then they were Abrahams ſpiritual, though not his carnal poſterity) was kept out from Circumciſion alſo: upon this ground it is probably conceived, that neither Iſhmael nor Eſau, if they had been out of the families of their fathers, had been bound to receive Circumciſion.

everlaſting] The word *Olam*, or *Ghnolam*, in the Original, is ſometimes referred to the time paſt, as Deut.32. 7. *remember the dayes of old. Remove not the ancient land marke*, Prov.22. 28. The word rendred *old*, and *ancient*, is *Olam*, or *Ghnolam* in both places. Sometimes it is taken for the time to come, and that either for term of life, as Deut.15. 17. or for ſome long duration, determined by ſome notable change, or alteration of things; as the doors of the Temple are called *everlaſting doors*, Pſal.24. 9. by which the King of glory, that is, the Ark, with Gods eſpecial preſence between the Cherubims, 1 Sam.4. 4. was to enter; yet thoſe doors were deſtroyed with the Temple, and in the ruine of it, after the coming of Chriſt, was Circumciſion, and other ordinances of the old Prieſthood at an end; ſee Heb.7. 12. Chap. 8. verſ.9, 10. and the Covenant may be ſaid to be *everlaſting*, in reſpect of the ſpiritual part, for which Circumciſion was ordained; and in reſpect of the long continuance of the outward ceremony.

V. 14. *cut off from his people*] Which *cutting off*, may be conceived to be of three kinds; 1. By capital puniſhment by the Magiſtrate, on ſuch as were bound unto it, and did contemn it: 2. By excommunication of them, as not appertaining to the people of God. 3. By Divine judgement, where the former means were not, or could not with conveniency be uſed. But howſoever it fell out with offenders of full age, (for it is doubtful how this *cutting off* ſhould be underſtood) yet it cannot be meant of Infants; for though the Septuagint add to child [*eight dayes old*] that is not in the Hebrew Text, nor can they be ſaid to break the Covenant, who can do nothing that belongeth to the keeping of it; and the words from the original may be read thus, *The male that doth not circumciſe the foreskin of his fleſh*: that is, who could do it himſelf, or actually conſent to the doing of it by another, and would not: they then by whoſe default Circumciſion is omitted here, are threatned; and ſo we ſee that Moſes who ſhould have circumciſed his child, was in danger to be killed, not the child it ſelf, Exod.4 verſ.24, 25. Beſides, that the want of Circumciſion (except in caſe of contempt, or wilful neglect) was not ſo perillous and penal, (as to be puniſhed with cutting off) may appear by the omiſſion of it for fourty years in the wilderneſs, Joſh.5. 7. which is not yet reproved in the Scripture; and the Paſſeover preſcribed to bee kept the fourteenth day of the firſt moneth upon the ſame terms, *as an Ordinance for ever*, Exod.12. 14, 16. and on the ſame penalty, verſ. 15. might yet upon extraordinary occaſion, be put off until the fourteenth day of the ſecound moneth. Num.9. 10, 11. and was omitted, for the moſt part, during the Iſraelites journeying in the wilderniſs; for it was celebrated but once in fourty years, nor was to be eaten by any that was not circumciſed. There was then no ſuch neceſſity to ſalvation either of the one, or the other, as that damnation ſhould be the puniſhment of a mere omiſſion, eſpecially in Infants not capable, either of the command, or contempt; yet if any not circumciſed in his childhood, ſhould, when he were come to ripeneſs of years, refuſe the Sacrament, he would become guilty of the contempt of God in it, and ſo would deſerve to be cut off, either by the hand of the Magiſtrate, or by excommunication out of the Church, or by the Juſtice of God, as in the caſe of Moſes before mentioned; and if he continued in that contumacy, he deſerved to be cut off from all communion of the Saints, both on earth, and in heaven: The like commination is made for the breach of other temporary ordinances, as Exod.12. 15. & Chap. 32. 14. Levit.7. 20. & Chap 10. 6, 7, 9.

V.15. *but Sarah*] That name *Sarai* (as ſome expound it) ſignifieth *my Lady*, or *Princeſſe*, or in the plural number, *my Princeſſes*: they that gave her that name wiſht her much honor, and with her name, at leaſt in their affection, propheſied of it; but that name, having a term of reſtriction, *my*, is not ſo honourable, as that which is given her by God: For now as her huſbands name was changed, to note the multiplicity of his ſeed, ſo is hers for the ſame reaſon, *I* changed into *H*, the firſt letter of *Hamon* ſignifying *multitude*, for ſhe was to be a fruitful mother of much people, by the ſpreading of Iſaac's poſterity, her natural ſon; and by multiplying ſpiritual daughters, 1 Pet.3. 6. ſo that though ſhe was but a Lady of a particular family now, ſhe was to have a female preeminence of much larger extent and compaſs.

V.17. *fell upon his face*] See Annot. on verſ. 3

laughed] (Pſal.126. 2.) This laughing is of admiration at Gods favour, not of diſtruſt in his power, Rom.4. 19. 20. having hitherto found an indiſpoſition in his body to beget a child, and having been ſo long without, he could not but entertain the promiſe, by way of wonder and rejoycing; and in this rejoycing, his faith might reach as far as the joy of the Meſſiah, Luk.2. 10. for our Saviour ſaith, he ſaw his day and rejoyced in it, Joh.8. 56. and it might be ſtrange to him, that *Sarah*, whoſe preſent condition was paſt hope of conception, ſhould now bring forth; and that himſelf, having ſo long been onely an husband, ſhould now, and not before, begin to be a father, and that they both ſhould be fruitful in age, who in youth had been barren.

an hundred years old] His years at that age of the world ſeem not in themſelves to be any great impediment to procreation of children; and wee read long after this, that *Cato* the famous Cenſor was Father of a child at 80 years of age; and King *Maſſiniſſa* at 86 years, Plin. Nat. Hiſt.lib.7. cap. 14. But there was ſomewhat more in Abrahams caſe then meer age, to make the promiſe more admired, and that was, That he found an indiſpoſition of body to beget, as if (as to that purpoſe) it were dead, as the Apoſtle ſpeaketh, Rom.4. 19. If it be ſaid, that 37 years after this, when Sarah was dead and buried, his body was not ſo dead, but that he married again, and had ſix children by Keturah, Gen.25. 1, 2. It is true, and therein God might ſhew his power, in renewing his vigor as the youth of an Eagle, Pſal.103. 5. ſee on Chap.18. 11.

And ſhall Sarah] The matter was more ſtrange that *Sarah* now ſhould be a mother, then that Abraham ſhould be a father, (though the ſame reaſon be rendred for it, that is, the barrenneſſe of both, Rom.4. 19) for as females are marriageable ſooner then males, and ſo may be mothers younger then the male kind are fathers; ſo the virtue and power of conception in them ceaſeth ſooner then that of generation in men, as when they are about 50 years old, Plin. Nat. Hiſt. lib.7. cap.14. whereas it is uſual with men after that age to be fathers of children.

V.18. *O that Iſhmael*] His affection to Iſhmael, whom he knew, makes him leſſe glad of Iſaac, whom yet he knw not. Ignorance of better, makes many take up their content with the worſe; ſo, many embrace the preſent world with little longing after the future, though much more worthy both of deſire and endeavour, becauſe they have no acquaintance with it: yet Abraham ſheweth himſelf a pious and an indulgent Father, wiſhing that Iſhmael might live in Gods ſight, that is, in his favour, as in the light of his countenence, Pſal.4. 6. for favour is ſignified by ſight, as diſpleaſure by hiding of the eyes, Iſa.59. 2.

V. 19. *call his name Iſaac*] Which ſignifieth *laughter*, from his laughing, not from hers; for yet ſhe had not laughed at the promiſe: Or, he might have his name of *laughter*, for the joy that both of them might have by the birth of ſo hopeful a ſon.

everlaſting] See Annot. on v.13.

V.20. *Twelve Princes*] Gen.25. 16.

Verſ. 21. *But my covenant*] He promiſeth to Iſhmael a numerous and noble progeny of twelve Princes, ver.20. but his Principal bleſſing which is ſpiritual, he will ſettle upon Iſaac by ſolemn covenant.

V. 22. *went up*] He withdrew the demonſtrations of his eſpecial preſence; as Gen.35. 13. Judg.13.20.

V. 23. *the ſelf ſame day*] They were well inſtructed which ſo readily obeyed to be circumciſed without reſiſtance; Which thing declareth, that maſters in their houſes, ought to be as Preachers to their Families, that from the higheſt to the loweſt they may obey the Will of God. And it declareth likewiſe, that this Sacrament was at firſt eſtabliſhed by undoubted aſſurance of Divine Revelation; for if by any authority inferiour to that it had been propoſed, it would have been rejected with indignation and diſdain, as a thing both ſhameful and painful, and in reſpect of tender infants ſinful: no wiſe Father, nor tender-hearted mother, would ever have given conſent to ſhed the bloud of their little infant but of eight dayes old; but the majeſty of the Lord ſo appeared with the appointment, that Abraham and his Family were ſoon perſwaded to it.

V.24. *ninety years old and nine*] The age of Abraham is ſix ſeveral times exactly noted in the Scripture, Gen.12. 4. & 16. 3. and 21. 5. and 25.7. with the variations of increaſe; which ſheweth Gods vigilant providence over the perſons and paſſages of the faithful, and the eſtimation he hath of them in preſerving their memory, Pſal.112. 6. whereas the name of the wicked ſhall rot, Prov.10. 7.

V.25. *thirteen years old*] Hence the Arabians, as the poſterity of Iſhmael, going rather by example, then by rule, uſe Circumciſion, not the eighth day, but at the thirteenth year, Joſephus Antiq. lib. 1. at the end of Chap. 12. in ſome Editions, and at the beginning of the 13. in others.

V.26. *was Abraham circumciſed*] The circumciſion of Abraham and Iſhmael is eſpecially noted, as the chief of that great family: to ſhew, that thoſe, who are firſt in honour and preeminence, ſhould be moſt forward in obedience to Gods Ordinance, how difficult, or diſtaſtful ſoever it be.

V. 27. *circumciſed with him*] It is not ſaid by whom, it is not like that Abraham alone did circumciſe them all in one day, though (no doubt) he bore the principall part in that performance, both for the Sacrament it ſelf, and the religious inſtruction, and prayer belonging to it. The Modern Jews uſe Chirurgions in that ſervice, and ſome are eſpecially imployed therein, as Midwives for child-birth, who are known by the long and ſharpned nayles of their thumbs. Of the whole manner of Circumciſion, ſee Bux. Synag. Judæor. c.2. p.71, &c. two general circumciſions wee read of, and but two; this, and that, Joſ.5.

CHAP. XVIII.

Verſ. 1. P*Lain of Mamre*] See Annot.on Chap.13. 18.

V.2. *hee left up his eyes and looked, and loe.*] See one Joſ.5. 13. and on Ezek 9. 1.

three men] That is, three Angels in mens ſhape, ſo they ſeemed to him, and as ſuch he entertained them; and ſo (though he knew it not) he had Angels for his gueſts, Heb.13. 2. and among them Chriſt, for he aſſuming an humane ſhape as the other two did, made one among them, and was the chief of them, as the title given to him, ver.3. 17. ſheweth: and he is called an Angel alſo, Mal.3. 1.

V. 2. *towards the ground*] He did them humble reverence after the manner of the Eaſtern Countreys.

V.3. *Lord*] Speaking to one of them, in whom appeared to be moſt majeſty, he calleth him **Lord**, and that truly; for he is indeed the Lord not only of men, but of Angels, Heb.1. 6.

V. 4. *waſh your feet*] For men uſed becauſe of the great heat to go bare-footed in thoſe parts, either altogether bare, or with ſandals which had ſoles below, but were open above, and faſtned to the foot with a buckle or lace: therefore it is noted by the Apoſtle for an act of charity to waſh the Saints feet, 1.Tim.5. 10.

V.5. *a morſell of bread*] He ſpeaks ſparingly, but intertains bountifully, verſ.6, 7. It is good to have our deeds exceed our words.

comfort] Heb. *ſtay*, Iſa.3. 1.

therefore are ye come] (Chap.19. 8. & 33. 10.) As directed to me by the ſpecial providence of God, to give me occaſion and opportunity to expreſſe my reſpect, and to do offices of charitable obſervance unto you. See Chap.19. 8. & 33. 10.

V. 6. *unto Sarah*] Though *Sarah* were a great woman, ſo great, as to be ſtyled *Lady*, or *Princeſſe*, having at leaſt three hundred and eighteen ſervants under her, yet ſhe is bidden to make ready meal, knead and bake cakes of it; and if ſhe did it not with her own hands, ſhe was (at leaſt) to overſee the doing of it in due manner, and with good diſpatch: A good example for great Ladies, that they do not think themſelves too great or too good to play the good huſwives. See Prov.31. from verſ.10. to the 24. and on 2.Sam.13. 6.

three meaſures] The leaſt meaſure among the Hebrewes, was of the quantity of an Hens egge, whereof twenty four make a *Cab*, and ſix *Cabs* are thought to be one of theſe meaſures.

fine meal] Well and curiouſly ſifted for the ſeparation of brans, and all the groſſer part of the corn when it cometh from the Mill.

V. 7. *ran*] This hoſpitality of Abraham is very commendable, not onely for the plenty of proviſion, and choyce of the beſt, but for the ſpeedy preparation.

V.8. *eat*] As God gave them bodies for a time, ſo he gave them the faculties thereof, to walk, to ſpeak, to eat, and drink, and ſuch like; yet what was let into the body in an extraordinary manner, might afterwards be reſolved into ayr; and what they did might not be ſo much by any natural faculties of thoſe bodies they aſſumed, as by a ſupernaturall application of thoſe parts they had to what they did; and though our Saviour ſay, Luke 24. 37, 38, 39. that a Spirit hath no ſuch parts as man hath, and therefore gives them ſenſible ſatisfaction by handling that he was no ſpirit, yet ſpirits might, and ſometimes did aſſume humane ſhapes.

V.9. *Where is Sarah*] This queſtion is moved not out of ignorance, but to take an occaſion by it for what was after to be ſaid, as Gen. 4. 9, 10.

V. 10. *I will certainly return*] Heb. *returning I will return.* By a viſitation of performance, as now of promiſe.

according to the time of life] (2King.4. 16. Rom 9. 9.) Some refer this to the Angel, as if he ſhould ſay; *If I live*, &c. but then it muſt be taken after the manner of men, for Angels die not. Or, *according to the time of life*, may import as much aſſurance of the thing, as of the life of an Angel, who is immortal; or, when the child ſhall come into this life by thy conception and delivery, wherein was an implicite promiſe both of the mothers and of the childs life alſo, this God could have effected preſently, but the would not haſten the pace of production before the ordinary time of bringing into life.

Sarah heard it in the tent door, which was behind him] It ſeemes by this time he was neerer the Tent then Abraham was, and ſtanding with his face towards Abraham without it, Sarah was at his back; being in the door of the Tent.

V. 11. *well ſtricken in age*] Though Abraham, being 99. years of age, was paſt the prime of his ſtrength, and ſo in a declining ſtate of body, and in reſpect of fruit as a dead tree in his own conceit, Rom.4. 19. (eſpecially, having continued childleſſe until this time) yet living to the age of 175 years, he was not ſo far decayed, as to be altogether unapt for the begetting of a ſon. See Annot. on Chap.17. 17.

manner of women] Who have helps to conception, which after that age do uſually ceaſe with that ſexe, though ſometimes they may continue longer, and ſome now and then conceive without them. *Ariſt. hiſt. animal. lib 7.cap.2.* and it is reported by *Pliny*, of one that bare a child at ſixty two years of age, *Plin. Nat. Hiſt. lib.7. cap.*14. Howſoever Sarah being of this age, and ſtate of body, the prediction of her childbearing, muſt needs be of Divine revelation, and the accompliſhment of it by a divine virtue.

V.12. *laughed*] Not as Abraham, did out of joy and admiration, Chap.17. 7. not as the wicked, by way of deriſion; but out of ſome diffidence, mingled perhaps with ſome degree of irreverence, by reaſon of her own defect of Faith, for ſhe rather had reſpect to the order of nature, then believed the promiſe of God: but this was at the firſt apprehenſion of the news, which then ſeemed to be more ſtrange, then true, but afterwards ſhe recollected her religious thoughts of God, and believed that which at firſt ſhe but admired, rather then believed. See Heb.11. 11.

within her ſelf] Secretly, which gave her confidence to deny what ſhe did, but that was ſoon turned into fear, when ſhe ſaw ſhe had to do with one that could diſcover what unto men was moſt concealed.

my Lord] Though ſhe failed of Faith in the promiſe, ſhe was not wanting in her due reſpect to her husband, whom in her heart ſhe honoured as her Lord, and not only termed him ſo in outward ſpeech, 1Pet.3. 6.

V. 14. *too hard*] See the Annot. on Chap. 17. 1. and Jer. 32. 17. Zach.8. 6. Luk.1. 37.

V. 15. *ſhe was afraid*] To her weakneſſe of Faith, ſhe addeth the telling of an untruth; and fearing to receive a rebuke, ſhe is not afraid to deſerve it by denying what ſhe did. Such failings of the godly are noted not for imitation, but for caution.

V. 16.* *bring them on the way*] *Act.20. 38. Rom.15. 24. 1Cor.16. 6, 11. Tit 3. 13.

V. 17. *Lord*] *Jehovah*, the Hebrew word ſheweth, that this Angel was *Chriſt*; for this word is onely applyed to God.

hide] As it is a part of friendſhip to have the ſame friends, and the ſame enemies, and to communicate in ſecret counſels, ſo God ſheweth that he taketh Abraham for his friend, 2Chro.20. 7. in both; for the former, ſee Gen. 12. 3. and for the later, this place is ſufficient evidence, where it appeareth, that God ſheweth himſelf as a familiar friend to his faithful and obedient ſervants, communicating unto them his ſecret counſels, Gen.6. 13. Pſal.25. 14. Amos 3. 7. Joh. 15. 15. They then, being ſo inſtructed of God, may well be wiſer then other men, Pſal.119. 98, 99. This Iudgment was the more meet to be revealed unto Abraham becauſe he was as to a chief member of the Church, and might and would thence give good documents, and inſtructions to his Church. Whereof God giveth him a very good teſtimony, v.19. and it was alſo to give him occaſion to exerciſe his charity and devotion in praying for the Sodomites.

V.18 *a great Nation*] By reaſon of his multiplyed poſterity.

bleſſed in him] by reaſon of Chriſt deſcended from his loynes.

V.19. *I know*] God knoweth not only what a man is, but what he ſhall be; not only what he doth, but what he will do; therefore we muſt not meaſure his dealings with men by mens rules or examples, who know no further then for the preſent.

he will command] (Gen.28.1. Deut.32.46. Prov.6.20) That which is here ſaid of Abraham, ſhould be done by every father of a family; who is ſo religiouſly to order his houſhold, as to make it like unto a Church: ſo it is like Philemon did, ver.2. Though the Church in his houſe might be alſo the Aſſembly of Chriſtians in the Primitive and perſecuting times of the Goſpel.

after him] The godly precepts of parents, and maſters, bind their children and ſervants to obedience when they are dead. See Jer.35 ver.16,19.

that the Lord may bring] Mans obedience is no meritorious cauſe, though it be a condition of Gods beneficence; his love is the root, the goodneſſe and good things of his children the fruit of it, Deut.4.37.

upon Abraham] The happy condition of poſterity redounds to the honour, and to the comfort of their progenitors; and ſo on the contrary, parents may be ſaid to ſuffer in their children, Mat.15.22.

V.20. *The cry*] The notice that God takes of ſin is figuratively ſet out by a great cry or noyſe that cannot but be heard; be the ſin never ſo ſecret or ſilent, he knowes it as well as that which is moſt open and clamorous. See chap.4.10. Exod.3 7. and 22.23,27 Jer.5.4.

Sodome and Gomorrah] There were two Cities more deſtroyed with fire and brimſtone, but he nameth only theſe two, as being more notable for eſtate and greatneſs, and more notorious for lewdneſs: they were guilty of other ſins beſides theſe expreſſed in this ſtory. See Ezek.16.49.

V.21. *I will go down*] (Gen.11.5. Exod.3.8. Mic.1.3.) God ſpeaketh after the manner of men, to let them know, that he taketh eſpecial notice of notorious ſinners, and will take a courſe to puniſh them; and to ſet them an example to enter into Judgment with good advice, as Job ſaith of himſelf, *The cauſe which I knew not, I ſearched out*, Job 29.16. But God knoweth all things preſently, without ſearching, though never ſo ſecret; certainly, without erring, though never ſo doubtful, in reſpect of men. See Chap.2.19.

cry] Our ſins cry for vengeance, though none accuſe: it is a figurative phraſe, importing that God is much provoked before he puniſh, Jon.1.2. See Annot. on ver.20.

V.22. *Stood yet before*] Abraham by this time knew him, whom he talked with, to be God, to whom he ſueth, as to the Judg of all the world; and he taketh it upon him, and anſwereth, as having the power of God to ſave, and to deſtroy; when the other two, that were with him, were gone before toward Sodom.

V.23. *The righteous*] (Ezek.9. and Chap.21.3.) That is, ſuch as his Nephew Lot, or others who were not guilty either by act, or approbation of thoſe hainous crimes, which called for vengeance upon that ſinful City.

V.25. *Shall not the Judge*] And in this negative queſtion is emphatically implyed an Affirmative poſition, which is, that God, above all others, muſt and will do right, becauſe from his judgement there is none appeal. See Job 8.3. and 34.17. Rom.3.6.

V.27. *Duſt and aſhes*] Duſt, by the baſeneſſe of his original, and end, for his bodily part, Gen.3.19. and aſhes, as deſerving to be burned to aſhes, if God ſhould deal with him rather in juſtice then in mercy: of this he is the more apprehenſive, by his neerer approach unto God. See Iſai.6.5. Luk.5.8.

V.32. *This once*] If God refuſed not the prayer for the wicked Sodomites, even to the ſixth requeſt, how much more will he hear the prayers of the godly for the afflicted Church? In this interceſſion of Abraham, his charity, his humility, his modeſty, his fervency and importunity, excellent qualifications for a petitioner to God, are worthy to be obſerved and uſed in prayer. It is to be noted, that he prayeth not for Lot in particular, not doubting but God would ſet him in ſafety from puniſhment, as well as he had kept him from ſociety in ſ[illegible]. See ver.23.

ten] He ſpeaks of Sodom only, (and in Sodom (as ſome conceive) with eſpecial reſpect to Lots family) which had moſt provoked God to wrath, and which for Lots ſake he deſired moſt to be ſpared. God decla[illegible]h that his judgements were done in great mercy, for as much as all were ſo corrupt, that not only not fifty, but not ten righteous men could be found there, and alſo that the wicked are ſpared for the righteous ſake. See Gen.12.3. Jer.5.1. Iſai.65.8. yet theſe be acts of eſpecial grace, granted to great Favourites, as Abraham was; but are not to be drawn into a general rule, Ezek.14.18. and 21.8. the favour here to Sodom, is denyed to Jeruſalem.

CHAP. XIX.

Verſ. 1. T*Wo Angels*] Two of the three which were with Abraham wherein we ſee Gods provident care in preſerving his, albeit he reveal not himſelf to all alike; for Lot had but two Angels, Abraham three that appeared unto him, and were entertained by him, Gen.18.2. of which three, one was God, or the Son of God, called an *Angel*, Mal.3.1. though in the reſemblance of man; who ſtayed with Abraham, while the other two went toward *Sodom*, Chap.18.22. to deſtroy it, ver.13. of this Chapter.

in the gate] As Abraham at his Tent door, Chap.18.1. where he might beſt obſerve who were the meeteſt objects for charitable entertainement, eſpecially ſtrangers, who at this time of the day (that is, evening) were either to take up their lodgings, or to abide in the ſtreets all night.

V.3. *Preſſed upon them greatly.*] That is, prayed them inſtantly.

turned in] In the precedent verſe they ſaid they would abide in the ſtreet all night; and they meant ſincerely ſo to have done, if Lots importunity had not preſſed them to turn in to him; for a ſlight invitation may be ſeriouſly refuſed, and that which is ſerious and urgent accepted afterwards, and that without either hypocriſie in the one, or levity in the other. See the like, Luke 24.28,29.

eat] See the Annot. on Chap.18.8.

V.4. *Old and young*] All the people; nothing is more dangerous, then to dwell where ſin reigneth, for it corrupteth all: See Exod.16.2. Jer.9.4. and 32.32. Ezek.14.5. Nah.3.1. therefore it is better to ſtay all night in the ſtreets as the Angels ſpake, ver.2. then to take up a lodging with ſuch lewd hoſtes as the *Sodomites* were. And here we ſee that community in conſent, is no good argument of a good cauſe, for the whole City is aſſembled for a moſt wicked purpoſe againſt godly Lot, and his heavenly gueſts.

V.5. *Know them*] The *Scripture* in this word, *knowing*, modeſtly intimateth a moſt immodeſt meaning, not fit to be mentioned in plain terms, *See* Gen.4.1. Numb.31.17. Judg.19.22. This ſin is from theſe men (men in ſhape, though worſe then beaſts in their luſts, as the angels in humane appearance were better then men) called *Sodomy*, (as the buying of ſpiritual things from *Simon* Magus his offer, *Act*.8.18. is called *Simony*) and it is an abuſe of either ſexe againſt Nature: ſee Levit.18.22. and 20.13. Rom.1.23,24. wherein the *Sodomites* were moſt impudent, Iſa.3.9. and to their impudence was added violence, as by thoſe ſons of Belial, Judg.19.22.

V.7. *Brethren*] Not by blood, or affinity, nor by profeſſion of Religion; but by community of nature, and vicinity of dwelling. In this courteous compellation, and ſubmiſſive ſupplication to thoſe, who were diſpoſed to do the fowleſt deeds that could be, he ſhewed his patience and his prudence; when many are vehemently bent againſt one, ſmooth words muſt ſerve in ſtead of rough reſiſtance; this is according to the Apoſtles counſel, 2 Tim.2.25.

V.8. *Daughters*] He deſerveth praiſe in defending his holy and honourable gueſts from diſhonourable violence, and violation of their purity; but he is to be blamed for ſeeking unlawful means: for we may not do evil that good may come thereof, Rom.3.8. and it was the more evil, becauſe his daughters were betrothed, and in a manner married, ver.14. though yet virgins, ver.8. and howſoever it had been more ſhame in the Sodomites to offer that abuſe to his gueſts, it was more ſinne in Lot to offer to proſtitute his daughters to their brutiſh and boundleſs luſts. Some think he made this motion, making account that ſuch an offer would qualifie them ſo, as to take them off from both; as if one ſhould pacifie an enraged man againſt a third perſon, by offering a dagger to kill himſelf, to ſpare the other; or as Reuben, Chap.42.37. See Judg.19.24.

for therefore] That I ſhould preſerve them from all injury; that was Lots intent in his invitation, and thereto they yeelded their conſent, as if they came of purpoſe to put themſelves under his protection.

V.9. *Judge*] When the godly do but their duty, the wicked impute unto them uſurpation above right, Exod.2.14. 2 Chron.25.16.

Worſe] The wicked become worſe by that which ſhould make them better, and from ſhameleſs impudence, proceed to fearleſſe violence.

V.11. *With blindneſs*] Which though it were univerſal as the ſin was, yet it was not total; for it ſeems they could diſcern the houſe, but not the door, as the *Aramites*, who had but a dim or confuſed ſight, when they followed the Prophet they knew not whither, 2 Kings 6.18. The ſame word that is here uſed for *blindneſs*, (or *blindneſſes* in the plural number, becauſe of the number of thoſe that were blind, or the extraordinary manner of the blindneſs it ſelf) is uſed but once more in the Scripture, that is 2 Kings 6.18. for the blindneſſe of the Aramites, who had ſuch a glimmering of ſight, that they could follow the Prophet, though they did not diſtinctly diſcern who he was, or the way they went, or the City where they were: See Mark 8.24. Luke 24.16. Act.13.11. See on Eccleſ.5.7. And the blindneſſe might be occaſioned by the Angels repreſentation of the door as a continued wall, or of another figure than appeared before, or by thickning and darkning the air, that it could not clearly convey the ſpecies to the eye, or by weakning the eye ſight, or troubling the common ſenſe, that it could not plainly diſtinguiſh of the objects preſented unto it, which ſometimes we may diſcern in drunkards, who have their eyes open, and yet do not diſtinctly diſcern what is ſet before them. The Sodomites eyes being before (as Saint Peter ſpeaketh) *full of adultery*, 2 Pet.2.14. *that cannot ceaſe from ſin*, but ſtill luſtfully gazing after beauty without diſtinction of male or female, were juſtly and ſutably puniſhed in this ſort.

V.12 *Sons in law, or ſons*] They mention theſe ſeveral titles, to note how gracious Lot was, that for his ſake thoſe that pertained to him, under what relation ſoever, ſhould be preſerved, if they would be warned of the danger; but it ſeemeth Lot had no ſons of his own, elſe he would have ſpoken to them as well as to his ſons in law, verſ.14. whether he had other daughters then thoſe two, whom he offered to the Sodomites as pure virgins, ver.8. may be doubted; if he had not, theſe ſons in law were not yet eſpouſed to them, becauſe they were virgins,and the word [*married*] ver.14. may according to the Original be rendred [*taking his daughters*] that is, *about to take*, as well as *had taken* them to wife, or *ſhould marry* (as ſome Tranſlations vary the reading) See Deut.22. verſ.23,24. and Gen 38.11,14. and Mat.1. ver.18,19,20 & 25. and theſe eſpouſals were uſeful and commendable preparatives before the conſummation of marriage.

V.15. *VVhich are here*] Which phraſe doth not neceſſarily imply that Lot had other daughters elſewhere, for *which are here*, or *found*, is according to the Hebrew word,no more then *which*.

iniquity] Or, *puniſhment*. So neer of kin are ſin and puniſhment,that the one followeth the other, as the effect doth the cauſe, and that one name may ſerve to ſignifie both: ſee Gen.4.7,13.

V.16.*Laid hold*] The mercy of God ſtriveth to overcome mans ſlowneſs in following his calling. See Joh.6.44.

V.17. *He ſaid*] That is, neither of the other two Angels, but he who ſtaid behind with Abraham, while they went toward *Sodom*, Chap.18.22. who now in their return met them, and made himſelf known to Lot, as the paſſage betwixt them in the enſuing verſes ſhews.

look not behind] (Matth. 24.18. Luke 9.62.) The words though particularly ſpoken to Lot, were (as the event ſheweth, verſ. 26.) directed to the reſt, who were ſo far to renounce the delights, and to deteſt the lewdneſs of *Sodom*,and to make ſo much haſte from it, as not to vouchſafe a look towards it.

eſcape,leſt] Humane means is not to be contemned, though the deliverance be of divine grace. See ver.12. and Rev.18.4.

Ver.18.*Not ſo*] (Act.10.14.)Lots infirmity of faith,and his fearfulneſs here appears,which makes him ſpeak as if he ſaw a better way of ſecurity to himſelf then God had ſhewed him.

V.19. *I cannot eſcape.*] See Annot.on v.22.

V.20. *A little one*] A place for the ſmalneſs of it of no great importance, but to be made an example of vengeance. The name of the City, *Zoar*, or *Tſoar*, ver.22. ſignifieth *little*; and being ſo, it is like there was the leſſe ſin,and the more ſafety;and it was but a little way off, and ſo Lot might be ſooner there then at the mountain.

V.22.*I cannot*]Becauſe Gods commandment was to deſtroy the Cities, and ſave Lot; it was thus decreed by God, and thus it needs muſt come to paſſe; wherein appears how much the wicked are beholding to the godly for their company, and how much the godly are bound to God for his benignity. See Iſai.65.8.

Zoar] Which before was called *Bela*,Chap.14.2.

V.24. *Sodom and Gomorrah*] And the neighbour Cities, Jer. 49.18. to wit, *Admah* and *Zeboim*; mentioned as examples of Gods wrath,Hoſ. 11.8. all four are named together as partners in the ſame puniſhment, Deut.29.23.

brimſtone and fire] A fit puniſhment for ſo horrible a ſin; the ſtink of brimſtone,and the heat of fire, anſwering to the noyſomneſs and burning of ſuch uncleanneſs; ſee Rom.1,27. a ſin ſo contrary to God and man, that nature here ſeems to be inverted to puniſh it, and the pains of hell to come down from heaven, fire, contrary to its nature, deſcending, and rain,contrary to its nature,not quenching, but burning where it fell.

from the Lord] That is, from himſelf, after the Hebrew phraſe, putting the Noun for the Pronoun, as Gen.1.27. and 2 Chron. 7.2. and this ſhewing that this fierce vengeance came not from any inferiour, but from the ſupreme cauſe, even God himſelf. They who underſtand this place ſo, that the Lord raining from the Lord, ſhould be meant of God the Son, raining from God the Father, ſhew an attentive mind to the doctrine of the Trinity; but hence to argue for that point againſt the Jewes, or Anti-trinitarians is not ſo proper, ſince they may alledge, there is an Hebraiſm in the phraſe, whereby the Noun is uſed for the Pronoun, (as hath been ſaid and ſhewn out of Scripture:) therefore the *Syrmian* Councel, which anathematizeth thoſe that deny this place for a proof of the Trinity, was rather raſh then truly Religious. See *Caranz. Sum. Concil.f.9. p.b. in duodecimo.* See Zech.3,2.

V.25. *And all the plain*] Which had five Cities in it, *Sodom*, and *Gomorrah*, *Admah*, and *Zeboim*, and *Zoar*, whereof all, but the laſt and the leaſt, were conſumed by the miraculous judgement, ver.21. See Deut.19.23. which made the Lake *Aſphaltites*, called the *dead Sea*, becauſe no living creature is nouriſhed in it, or the *Salt Sea*, ſee Annot. on chap.14.3.This Lake or Sea is in breadth,about five or ſix miles; in length, about four or five dayes journey; of which memorable and horrible things are reported by *Joſephus de Bello Judaico, lib.5. cap.5. Juſtine* the Hiſtorian, *lib.36.cap.3. Plin. Nat. Hiſt. lib.5. cap.16.* and *Adrich.Delph.Theatr. ter. Sanct.* in the Tribe of Judah, *pag.52. num.186. pag.44.num.66*, and in particular, he reporteth that there are trees bearing fruit, faire without, and but with a touch falling into aſhes; the like is teſtified by *Solinus*, *cap.*48. and by *Joſephus* in the place fore-cited. So doth God turne a *fruitful land into barrenneſſe for the wickedneſſe of them that dwell therein*, Pſal. 107.24.

V.26. *Looked back*] As too much minding the wicked City,or too little heeding the prohibition of God, who was to be obeyed to a glance or look of the eye, though that glance would have ſaved thoſe Cities.

Pillar of Salt] That place is noted for ſalt, as well as for brimſtone Gen.14.3. and Deut.29.23. This change was made as touching her bodyonly; ſome think ſhe was ſtruck dead with lightning, and that her body was hardned, and fixed in the place where it ſtood, and that it was of a ſalt and brackiſh ſmell, and therefore was called a *Pillar of ſalt*. But *Joſephus*, according to the letter of the Text, ſaith, ſhe was turned into *a pillar of ſalt*. *Antiq.lib.1. cap.12.* and that he hath ſeen it, and that it remained unto the day wherein he writ the report of it: and *Plin.Nat.Hiſt.lib.31.cap.17.* maketh mention of ſalt ſo hard, as to ſerve for ſlate for the building of houſes, and to hold out againſt all meanes of melting. Howſoever this change was a notable monument of Gods vengeance (to all that paſſed that way) for perpetual memory thereof; for ſalt preſerveth things from periſhing and putrefaction, therefore a perpetual Covenant is called a *Covenant of ſalt*, Num.18.19. 2 Chron.13.5. and we muſt keep this judgment in memory, for a caveat againſt Apoſtaſie in the leaſt degree, by vertue of our Saviours memorandum,Luk.17.32.

V.29. *Remembred Abraham*] It is not unlike that Abraham made particular interceſſion for Lot, at leaſt, that he had him in his mind when he prayed for Sodom; the prayer of one faithful perſon availes much for another,Philem.22. And Lot had the more need of Abrahams prayer, becauſe, for his living among the wicked, (when he might have done otherwiſe) he deſerved to be made partaker of the temporal puniſhment.

V.30. *Mountain*] He was bidden before, verſ. 17. to flye to the mountain, but refuſed, and made choice of *Zoar* as more ſafe; now he is afraid of *Zoar*, and flyeth for refuge to the mountaine. Want of faith in God, and obedience to God, makes us fickle and unſtable,as Jam.1.8.

feared to dwell in Zoar, and dwelt in a cave] His fear might be, leſt Zoar might be guilty of the ſame ſins for which Sodom was conſumed; or, that he as a noted oppoſite to the Sodomites, ſhould be accuſed as ſome cauſe of their calamity; for the wicked are very forward in criminal charges againſt the godly; witneſs the complaints of the Heathens againſt the ancient Chriſtians, to whom was imputed whatſoever miſery, whether from the hand of God or man, befel mankind. See chap.19.9.

V.31. *Not a man*] Meaning in the Country which the Lord had now deſtroyed; being ſhut up in a cave, they expected no acceſs of others unto them, elſe from the mountain they might diſcern *Zoar* remaining, and might (but that their minds were troubled) have thought of their Uncle Abraham, and his numerous family, who lived out of the compaſs of this terrible deſolation, though not very far from the places that were deſtroyed. See ver.28.

V.32. *Drunk*] For Lot would never have done that abominable act if he had not been overcome with wine, which might make him forget what was become of his wife, and ſo cauſe him not to doubt but that ſhe was in his bed.

V.33. *Perceived not*] Drunkenneſs drowns both the underſtanding, ſenſe and conſcience. See ver.35.

V.34. *This night alſo*] Lot offended againſt the chaſtity of both his daughters, in offering them up unto the Sodomites, and they now conſpire againſt his chaſtity; ſo is he puniſhed in the ſame kind,wherein he offended; which is juſt as from God, though evil in them; ſee Judg.1. 7. 1 Sam.15.33. 1 King.20.19.

V.36. *VVith child*] Thus God permitteth him to fall moſt horribly in the ſolitary mountaines, whom the wickedneſs of *Sodom* could not overcome; God ſuffers ſuch commixtions to take effect, whiles he makes more lawful conjunction fruitleſs, for the greater ſhame of the fact.

V.37. *Moab*] Signifieth *of the father*,or,according to the meaning, *a ſon begotten by my father*. See Annot on ver.38

Moabites] Who, as they were borne of horrible inceſt, ſo were they and their poſterity vile and wicked: ſee Numb. 21, 29. and Chap. 25. verſ. 1,2,3. yet of them came virtuous *Ruth*, Ruth 3. 11. and of her was our bleſſed Saviour lineally deſcended, Mat.1.5. So can God out of the corrupteſt ſtock produce the moſt pleaſant and wholeſom fruit.

V.38 *Ben-ammi*] That is, *Son of my people*: ſignifying by this, and the former name *Moab*, verſ.37. that they rather rejoyced in their ſin, then repented for it: Or, rather in their fruitfulneſſe then in their offence, for they minded not carnal pleaſure ſo much as the propagation of poſterity, and to preſerve ſeed of their religious father: In whoſe example we ſee many proofs of humane infirmity, as his inconſiderate offer of his daughters to the Sodomites, his feeble faith touching his ſafety, firſt in the mountain, then in *Zoar*, his drunkenneſs and inceſt, though without his knowledg, which are recorded for Caution againſt preſumption; for in many things we ſin all, ſaith Saint James, Jam.2.8. and againſt indiſcreet imitation of the examples of the beſt, which we muſt take but with limitation, 1 Cor.1.11. and for conſolation of thoſe that offend of frailty; for notwithſtanding his diſtruſt, and in part diſobedience, his ſuit was accepted, ver.21. and after the worſt of all this, the Holy Spirit maketh this honourable mention of him,God *delivered juſt Lot,vexed with the filthy converſation of the wicked*,2 Pet.2.7.

CHAP. XX.

Verſ.1. THence] That is, from the Plain of *Mamre*, where he entertained the Angels,Chap.18.1. and where he had abode above fourteen yeers; he removed thence,haply becauſe the aire was leſſe wholeſome, being neer that noiſom ſulphurious Lake, which was a memorial of Gods vengeance on thoſe wicked Cities deſtroyed by fire and brimſtone. The diſtance betwixt the two places, is meaſured to ſix leagues

Kadiſh and Shur] Two deſarts. See chap.16.7,14.

Gerar] The name both of a Country and City of the Philiſtines, bordering upon the Southern part of Canaan.

V.2. *Said of Sarah*] That is, to thoſe that asked of him.

my ſiſter] Abraham had now twice fallen into this fault; ſuch is mans frailty, that the beſt may fall into the ſame fault more then once. So Jehoſaphat, though reproved by Jehu for joyning in league with wicked Ahab, 2 Chron.19.2. did again do the like in his confederacy with Ahaziah, and was again reproved by another Prophet, 2 Chron.20.37. See Annot. on Chap. 12.13.

Abimelech] A name uſual among the Kings of *Paleſtine*, as *Pharaoh* with the Kings of *Egypt*; it is compounded of benignity and authority, ſignifying *a Father* and *a King*; for Rulers (and among them Kings are the chief) are Fathers to ſuch as are ſubordinate to them, as 2 Kings 5.18. Job 29.16. and under that title they are to be honoured by the fifth Commandment; and hereby is implyed that they muſt rule with indulgence, as Fathers; and their ſubjects obey with benevolence, as children.

V.3. *Dream*] Dreams for the moſt part, proceed of multitude of buſineſſe, or thoughts of the day, Eccleſ. 5.3. Or from the temperament of the body, or diſpoſition of the mind; but ſometimes they are ſent of God, though very rarely; and when they are ſo, they are for the moſt part imparted to holy perſons, and for holy and weighty reaſons; and they bring their evidence and aſſurance with them, that they are no illuſions of Satan, or of vain fancy or fiction, as thoſe reproved by the Prophet Jeremiah, Chap 23. ver.25,27. And hereby God hath a pre-eminence above all humane teachers, for they can teach only ſuch as are awake, whereas he can inſtruct ſuch as are aſleep in their dreams, and thereby he can work both the conviction and converſion of a ſinner See Chap.20.3.

dead] This was ſaid to him, when Gods hand was upon him in the plagues he ſent upon him and his houſhold, which were not deadly; but now to prevent the accompliſhment of his purpoſe, and the further puniſhment due unto it, God cometh upon him with this commination; which ſheweth how greatly God doth deteſt the breach of marriage: This death was deſerved by that he had done already, and purpoſed to do; and had been certainely inflicted, if he had perfected his ſin. See ver.7,8. ſee alſo Chap.2.17. and Joh.3.v.18. Exod. 12.33.

V.4. *Not come neer*] He was kept at a modeſt diſtance from her by Gods reſtraining power, ver.6.

righteous Nation] Here he confeſſeth that God would not puniſh, but upon juſt cauſe, and conceiveth that the plague which his family felt, was for his ſake inflicted upon his other ſubjects, as well as on them: and in both theſe he judgeth rightly, for God never puniſheth, but provoked by precedent ſin, and when he is provoked, many times he makes the ſubjects ſmart for the ſins of the Rulers: whereof there is example, not only in the Scripture, as here, and Chap. 34.24. and 2 Sam.24.17. but in humane ſtories, and yet he accounts himſelfe and his people righteous, becauſe they knew not Sarah to be a wife.

V. 5. *Integrity of my heart*] As one falling by ignorance, and not doing evil of purpoſe, nor thinking to any one any harme; or not meaning to enjoy her otherwiſe then as his lawful wife, though he had one before, ver.17. for Polygamy was not taken for a ſin in thoſe dayes.

V 6. *I with-held thee*] God maketh the reſtraint of ſinne, Geneſ. 31.7. and 1 Sam.25.26. and the hearts of Kings are in his hand, Prov. 21.1. and he doth it ſometimes by ſecret inſtinct, ſometimes by open inſtruction, and ſometimes by divine correction, as in this place.

from ſinning] If Abimelech had lyen with Sarah, though he knew not that ſhe had an husband, he had ſinned; for ignorance, though it be an excuſe in part, doth not excuſe from the whole, Luke 12.48.

againſt me] Though the ſin were immediately againſt Abraham's right, and Sarah's chaſtity, yet God having forbidden all unlawful actions, he cannot ſin againſt man, but he muſt ſin againſt God. See Gen.39 9. Lev.6 2. Pſal.51.4.

V.7. *Reſtore*] Reſtitution of that which is unlawfully taken, muſt be made before ſin be remitted, or puniſhment removed. See Lev. 6.4,7.

a Prophet] That is, one to whom God revealeth himſelf familiarly; and by the Spirit of Propheſie he did foreſee Chriſt many hundred years before he was borne, Joh. 8.56. and no doubt as a true Prophet did foretell and inſtruct others concerning his coming in the fleſh, therefore do him no harm, Pſal.105.15. *He reproveth Kings for their ſakes*, ſaith the Pſalmiſt, alluding to this of Abimelech and Abraham

and thou ſhalt live.] A godly mans prayer is a ſoveraign cure of the Kings Evil, 1 King.13.6. whereby the pooreſt Chriſtian may gratifie the greateſt King.

all that are thine] One ſin of one man, eſpecially of a publick perſon, may raiſe Gods wrath to the ruine of many, 2 Sam. 24.17. wherein (though as from God they may juſtly ſuffer for their own ſins) their ſuperiours are puniſhed, in regard of their intereſt in them, and participation with them.

V.9. *Offended thee*] To bring one to ſin is rather an act of grudge, then of reſpect and love. See Rev.2.14.

On my kingdom] See Annot. on ver.7.

V.11. *Fear of God*] He ſheweth that no honeſty can be hoped for where the fear of God is not. See Geneſ.42.18. and Prov. 16.6.

V.12. *My ſiſter*] By *ſiſter* he meaneth his neer kinſwoman; for ſo the Hebrews uſe theſe words, ſee Gen.13.8. and ſhe is thought to be the ſame with *Iſcah*, the daughter of *Haran*, Abrahams brother, Gen. 11.28,29 Of ſuch marriages, ſee Annot. on Chap. 11. 29. and on Lev.18.14.

the daughters of, &c.] That is, my fathers grand-child (for grand-children are reputed as ſons and daughters, Chap. 31. 28. Exod. 2. 18.) but not the grand-child of my mother, becauſe it is like, his brother *Haran* and he had divers mothers, though the ſame father.

V.16. *A covering of the eyes*] Moſt Commentators complain of the difficulty of this place, which is covered or vailed over with ambiguity of the Pronoun *Hu*, and of the Noun *Cheſeph*; the former word is rendred *as*, referring to the gift of a King, or to the perſon of Abraham; and the word *Cheſeph*, is tranſlated (by the beſt Hebricians) *pieces of ſilver*; and thoſe pieces ſome will have to be very little pieces of ſilver, ſome half a ſhekel, ſome a whole ſhekel; hence the ſenſe may be, referring *Hu* to the gift, that with that money (if it were a ſmal price like the Spaniſh Marevedines) whereof forty make up the price of a Roman penny, *Marian. de ponderibus & menſuris, cap.23. p,* 119) ſhe might buy her a veile; as it it were half a ſhekel or a whole one, it might buy her many veiles from time to time, as ſhe ſhould have occaſion to uſe variety or new ſupply; and it is probable it might be ſhekels, (or ſome coyn of value) both becauſe he was a King that beſtowed the gift, who was like to be more leberal then another man; and becauſe the obſervation of ſome concerning the word *Cheſeph*, (which ſignifieth *ſilver*) is, that when it is named alone it ſtands for a ſhekel; as Numb.7.86. as where *ſhekel* is ſet down, and the metal not expreſſed, it is meant of *ſilver*, and not of any other metal; as Exod. 30. ver.13,15. compared with Exod. 38.25,26. and ſo this with the ſheep, oxen, men-ſervants, and maid-ſervants given to Abraham by Abimelech, with liberty to live where he liked in his Land, was as well a royal munificence, as a reaſonable recompence for the wrong done unto him. Of *ſhekels*, ſee Annot. on Chap. 23.15. And the uſe of the veile *ſome conceive* to be to *conceal her beauty*, (that others might not be tempted by it:) *others*, that by wearing of a veile ſhe ſhould profeſſe her ſelf a married woman, (as Rebekah, Chap. 24. 65. See 1 Cor.11.10. and ſo might not be miſtaken and ſolicited as a ſingle woman, as now ſhe was thought to be by Abimelech, ver. 5. and by Pharaoh before, Chap.12.ver.15) Others, *ſhamefaſtly to cover her ſelf*, becauſe her deceit was now detected. Others, to make her ſo brave and glorious, as to caſt a kind of awful fear on beholders, that they might not, (at leaſt any of the vulgar ſort) preſume to violate her chaſtity. Of theſe the two firſt Expoſitions are worthy of the firſt place, for probability and appearance of truth, and pertinency to the words of Abimelech; But if we refer the word *Hu*, to the perſon, it importeth, that by owning and acknowledging ſo worthy a man for her husband, the reverent regard of him ſhould ſtand betwixt her, and the eyes of wantons; ſo that ſhe ſhould be thereby as veyled, or covered as with a veyl, that they could not ſee her, at leaſt they would not luſtfully look upon her with any hope to enjoy her.

Unto all that are with thee, and with all] There is no more in the Hebrew Text; therefore for ſupplement of the ſenſe the word *other*, or *elſewhere* is to be added; the meaning is, that ſhe muſt make uſe of her veyle in their company with whom ſhe commonly converſeth, that they may not have ſuch a full view of her beauty as may invite their concupiſcence to deſire it; and when ſhe goeth abroad where ſhe is not known, ſhe muſt put on her veyl, where ſhe may neither be luſtfully looked on, nor others deceived, as Abimelech was.

reproved] God cauſed this heathen King to reprove her, becauſe ſhe diſſembled, ſeeing God had given her an husband as a veyl and defence; and ſhe was reproved, not only by words, but by deeds; for his integrity compared with her deceitful and dangerous enſnaring of her ſelf and him, makes her the worthier of rebuke; eſpecially if he be conſidered as an heathen King, ſhe as a profeſſor of the right faith and religion, and the wife of a Prophet.

V.18. *Cloſed up*] So that (as many obſerve) ſuch as were not with child could not conceive, and they that were with child could not bring forth; but there was ſomewhat more in this plague then this; for if that were all, it could not ſo ſoon be obſerved as a common chaſtiſement; and this was ſo both to male and female, for it was upon Abimelech, as well as upon his wife, or other women, verſ. 17. It is like then thoſe paſſages of nature which appertain to generation and conception, were ſo ſhut up, that men and women could not but with pain, and without hope of iſſue company together. Thus is barrenneſs ſometimes the puniſhment of incontinency, whereof there is a memorable example in *Solomon*, whoſe thouſand female bed-fellows left him but one ſon, *Rehoboam*, to reign in his ſtead, and him ſuch a one as was nothing like his father, either in prudence or proſperity.

CHAP.

CHAP. XXI.

Verſ. 1. **V**Iſited] *Viſiting* is ſometimes taken for ſome actual evidence of Gods gracious promiſe, or providence to thoſe he loveth. See Exod.4 31. Ruth 1.6. as the *Lord viſited Hannah, ſo that ſhe conceived and bare three ſons*, 1 Sam 2.21. And as for production, ſo for preſervation, *Thou haſt granted me life, and favour, and thy viſitation hath preſerved my ſpirit*, Job 10.12. And it is uſed not only of temporal, but of ſpiritual favours, as of that moſt gracious miſſion of the *Meſſiah* our bleſſed Saviour, of which it is ſaid in the Song of Zachariah *He hath viſited and redeemed his people*, Luke 1.68. And it is alſo uſed in a ſenſe of ſevere juſtice; as in the ſecond Commandment, Exod. 20. 5. and Deut.5.9. and in many other places: But here Gods viſiting of Sarah, is the juſt performance of his gracious promiſe for her fruitfulneſs at the time prefixed, ver. 2. foretold, Chap. 18. ver. 10. Promiſes being as a ſending to ſome one that is abſent by another, and performing being as the viſiting of a friend by perſonal preſence.

V.3. *Iſaac*] God gave him that name when he propheſied of his birth, Geneſ. 17.19. and it ſignifieth *Laughter*, becauſe Abraham and Sarah laughed at the newes of their promiſed fruitfulneſſe in their old age, Gen.17.17. and 18.12. But his laughter was of admiration, hers of ſuſpicion or miſtruſt of the promiſe, for which ſhe is reproved, Chap. 18.13,14. wherein ſhe was now reformed, and laughed without offence verſ. 6. and conceived that all that heard of his birth would laugh with her, as partakers and approvers of her joy. See Iſai.54.1. of giving names, ſee on chap.38.3.

V.4. *Eight dayes old*] See Annot. on Chap.17.12.

V.6. *Made me to laugh*] She laughed before, and was blamed for it; ſee Annot. on Chap.18.12. now ſhe will laugh for another cauſe, in another manner; not, as before, with doubt or irreverence, but with joyful aſſurance.

V.7. *Who would have ſaid*] It was more then nature could effect, or natural reaſon could conjecture: for women commonly give over childbearing after fifty yeers of age, *Plin. Nat. Hiſt. lib. 7. cap. 14*. And hence was the commendation of her faith, for though at firſt ſhe doubted, ſoone after ſhe believed, and thereupon conceived, Heb. 11.11.

That Sarah ſhould have given children ſuck] Which may be meant by an Enallage of number, the plural for the ſingular, as Geneſ. 46.23. or becauſe though yet ſhe had but one, by the ſame power that made her the mother of one, ſhe might be mother of more; or becauſe of the abundance of her milk, which was enough for divers children; and ſo they that abound in milk give an almes of their ſuperfluity, as Nurſes to thoſe Infants to whom they are no mothers.

Suck] Sarahs practice may ſerve for a pattern to all women, whom God hath enabled to give ſuck, as well as to bring forth, that when God hath made them mothers, they make themſelves nurſes; for the bleſſing of bearing and nouriſhing in nature are joyned together, Pſal. 22.9. as the miſcarrying womb, and dry breſts are threatned together as a curſe, Hoſ.9.14. a wilful curſe to thoſe that againſt the courſe of nature dry up their milk, and will not beſtow it, as God and nature ordained it, for the bringing up of the child they have brought forth; their greatneſs will not excuſe their neglect, for Sarah was wife to a very great man, reputed a *mighty Prince*, Gen.23.6. highly eſteemed, and ſought unto by Kings for favour and confederacy, Gen.20.14,15. and verſ.22 and 23. of this Chapter; and ſhe was Miſtreſs of three hundred and eighteen men-ſervants, beſides hand-maids in her family, the government whereof might require a great deal of attendance; beſides ſhe was aged: but neither greatneſſe, nor buſineſſe, nor agedneſſe keeps her from this motherly duty; which is indeed to be preferred before the outward acts of publick piety; and therefore *Hannah* became a mother, and reſolved as a nurſe to tarry at home from the Temple until the weaning of her child; and that reſolution was confirmed by the conſent of her husband, 1 Sam.1.23.

V.8. *weaned*] It is not ſaid at what age, nor is the weaning of children to be ſtinted to a certain time, (as ſome do to two years, ſome to three, as in the ſecond of Maccab.7.27. ſome to five, becauſe when the life of man was longer, his infancy was proportionably longer, and ſo ſome conceive Iſaac's weaning to be the fifth yeare of his age) but according to the health and ſtrength of the child to digeſt ſtronger meat then milk, it is to be proportioned; this difference of diet and growth, is applyed to ſpiritual proficiency, Heb.5. 12,13,14.

Feaſt] The making of a Feaſt at the birth of a child (ſee 1 Sam.1. 23) is not ſo ſeaſonable, for then the mother is weak; nor at the Circumciſion (as the Jewes do, *Buxtorf. cap.2. Synagog Judæor.* miſapplying this example of Abraham to their practice) but when the child hath eſcaped the greateſt danger of his nurſing, and groweth on to good hope of health and ſtrength, then it is convenient by a Feaſt of rejoycing among men, to profeſſe thankſgiving to God, who hath given the occaſion of ſuch gratulation, and meanes, and liberty for a liberal enjoyment of the creatures with cheerfulneſſe; for he hath given not only bread for mans ſuſtenance but wine to make glad his heart, and oyl to make him have a ſhining countenance, Pſal.104.15. See 1 Sam.1.24,25 And if it be true, (as ſome Hebrewes obſerve) that all the while the child ſuckt, the husband and wife did forbear familiar ſociety, then this rejoycing and ſolemnity might be as a Feaſt for a new marriage. See on Chap.40.20.

V.9. *Mocking*] The word *Metſahhek* is properly rendred *laughing*, but here and elſewhere it is taken for *mocking*, as Gen.19.14. Or *deriſion*, or laughing to ſcorn; as Ezek.23.32. which may be ſo uſed, as to be counted a perſecution, as this was, Gal.4.29. See Neh.2.19. and Chap.4 1. What the manner was, whether in words, or geſtures, or both, and what the cauſe, whether becauſe of his heirſhip, or by reaſon of ſome childiſh miſcarriage, the Text ſaith nothing: ſome think that Iſhmaels mocking was an inviting of him to Idolatry by way of ſport and play, according to that in Exod.32.6. but Sarah who obſerved it, apprehended it as ſome bitter and malignant ſcorn, which raiſed her wrath to a great height, as the next verſe ſheweth. With this mocking of the Egyptian womans ſon (as ſome conceive) began the four hundred years of Egyptian affliction; but for that, ſee Annotat. on Chap.15. ver.13.

V.10. *Caſt out*] (Gal.4.30) Of this the Apoſtle, Gal.4.24. maketh an Allegory; which (ſo far as concerneth conformity to this Text) a late godly Preacher now with God, in his Book *Of Prototypes*, hath briefly noted thus. Here be two mothers, a bond-woman and a free-woman; two Covenants, the Covenant of Works and of Grace; two manners of begetting, by promiſe and by faith; and after the fleſh, or by nature; two kinds of children, bond-men and free-men; and the bond-men perſecuting the free: at this perſecution *Sarah* (though otherwiſe a good woman) breaketh out into paſſion: *Caſt out, &c.* yet there might be reaſon why ſhe deſired their removal out of the family, both in reſpect of *Hagar*, and of her ſon; for now Sarah was a mother, ſhe could not, as before, endure her partnerſhip in her husbands bed; and Abrahams dear affection to Iſhmael, expreſſed Gen.17.18. might make both the mother and the ſon leſſe reſpective both of *Sarah* and *Iſaac*; and by *Iſhmael* as *Iſaac* was mocked now, ſo he might be corrupted in his manners, becauſe he was wicked; beſides, the honour of his holy Pedegree would not be preſerved ſo pure without mixture and confuſion, as if they had their dwellings at a diſtance: and therefore ſome conceive that Sarahs rejection of the ſon of the bond-woman was not only paſſionate, but Prophetical, as foreſeeing and foreſpeaking the ſeparation of the holy Seed from the profane, whereof Abraham, through his fond affection to Iſhmael, was not at that time ſo apprehenſive as Sarah was; nor did either of them perhaps ſo underſtand or lay to heart as they ſhould have done their corrupt choice of an evil courſe for accompliſhment of the divine Promiſe, as if God would not keep his word unleſſe they betook themſelves to ſuch a ſinful ſupply by Hagar the Egyptian, a daughter or deſcendent of the race of Cham, who derided his own father; and this might juſtly occaſion the diſturbance of their houſhold peace, as before in the pride and contempt of a ſervant towards her miſtreſs, ſo here of a brother towards his brother.

V.11. *Becauſe of his ſon*] Not becauſe of *Hagar*: which ſheweth that ſhe was not his wife; for if ſo, he ſhould have preferred her before his ſon: nor would he ſo far have given her over to the correction of *Sarah*, as he did, Geneſ. 16.6. had ſhe been his wife; ſo that he had authority over her, not as a wife, but only as a ſervant.

V.12. *hearken unto her*] Sometimes the Superiour muſt yield to the Inferiour, eſpecially betwixt man and wife, who ſhould never be angry both at once, but one bear with the others paſſion, and for a time give way unto it: there is alſo a diſcreet condeſcending ſometimes of Kings to their Subjects, which maketh them afterwards more to be beloved and better obeyed. See 1 King 12.7. 2 Sam.18.4. Here though God biddeth Abraham hearken unto Sarah in all that ſhe hath ſaid, he giveth not away the authority of the husband to the will of the wife; but for this particular caſe God ratifieth her words, whereto Abraham yields, not as in obedience to her paſſionate appointment, but in his own diſcretion and duty to God.

in Iſaac] (Rom. 9.7, 8. Heb. 11.18.) The promiſed ſeed ſhall be counted from *Iſaac*, and not from *Iſhmael*; and the ſpiritual prerogative ſhall be intailed to him, who by a ſupernatural bleſſing is born unto thee.

V.13. *a nation*] (Chap.17.20. & ver.18. of this Chapter.) The Iſhmaelites ſhall come of him.

V.14. *early*] Before, while *Sarah* required the caſting out of *Hagar* and *Iſhmael*, it was grievous in his ſight, becauſe of his ſon; now having Gods command for it, he is very forward to perform it.

Bread] By *Bread* may be underſtood other neceſſaries for humane ſuſtenance, as in the Lords Prayer, and Mar.6.36. compared with Mat.14.15. yet being no more then *Hagar* could carry on her ſhoulder, it was ſtrange that ſo rich, ſo good and kind a man as Abraham, would ſend them away ſo ſlenderly furniſhed with proviſion. It is not unlike that he meant to ſend after them other ſupply; or that God ſo ordered their departure, to exerciſe his own providence in the particular paſſages that followed afterwards.

And the child] Iſhmael at this time was about eighteene years of age, which hath troubled many in the expoſition of this Text, ſuppoſing the Text ſaith, that the bread, and bottle, and child, were all laid on Hagars ſhoulder; but the word *child*, is to be conſtrued with the Verb *took*, going before, not with the Verb *put*; and the words are to be read with a parentheſis, (as our laſt Tranſlation hath it) thus, *And Abraham roſe up early in the morning, and took bread and a bottle of water, and gave it unto Hagar (putting it on her ſhoulder) and the child*;

and ſo the ſenſe is clear, and the abſurdity of ſuch an importable burden ſhunned. The like ſpeech is in Exod. 29.3. *thou ſhalt bring them,* (that is, the unleavened cakes) (*in a basket*) *with the bullock and the two rams*; where the words, *in a basket*, muſt be put in a parentheſis, elſe they will run as if the bullock and the rams were put in the basket with the cakes.

ſent her away] True faith renounceth all natural affections, to obey Gods commandment: this is further manifeſted by Abrahams readineſs to offer up *Iſaac* in Sacrifice, Chap. 22.3.

the wilderneſs of Beerſheba] So called, not when this ſtory was acted, but afterwards, ver. 31.

V. 15. *Caſt the child*] Theſe words are not to be underſtood, as if the child had been laid on her ſhoulders, for ſhe might do ſo if he were led in her hand, being almoſt ſpent with drought and thirſt in the wilderneſs, and unable to go any further; or fainting in the way ſhe might ſit down, and ſet him on her lap, and thence being hopeleſſe of life, might in a pang of paſſion caſt him from her; and this expoſition is further cleared, ver 18 where *Hagar* is bidden *to lift up the lad, and hold him in her hand*; not lay him on her ſhoulder, or bear him in her armes.

V. 17. *God heard.*] God hath a merciful ear to the voice of miſery. See Gen. 16 11. Exod. 22.23, 27. 2 Kings 13.4. and that every where, in the wilderneſs (as here) as well as in the City. and therefore every where, men ſhould *lift up pure hands* in prayer, *without doubting*, 1 Tim. 2.8.

where he is] Gods preſence and providence are not fixed or confined to any place; whereſoever miſery is, there is not only his preſence, but his power and pity to give relief.

V. 19. *Opened her eyes*] Except God open our eyes, we can neither ſee, nor uſe the means before us: yet was ſhe not blind before, but either her mind was paſſionately diſturbed, that ſhe did not mark what was before her, or her eye-ſight, as touching that object, was miraculouſly reſtrained, as the eyes of the two Diſciples going to *Emmaus* were withheld ſo that they knew not our Saviour when they talked with him Luk. 24.16. ſee Numb. 22.31. Or, her much weeping might for a time cauſe a dimneſs of her ſight; but whatſoever was the impediment to her perceiving of the well, it was now removed.

V. 20. *VVith the child*] As touching outward things, God cauſed him to proſper, Gen 17.20.

V. 21. *The wilderneſs of Paran*] A great wilderneſſe by which the Iſraelites paſſed from *Egypt* to *Canaan*, of which *Adrichom. Delph.* ſaith it is ſuch an horrid wilderneſs, ſo deſtitute both of meat and water, that neither man nor beaſt, nor bird live in it, *Adrich. Delp. Theatr. Ter Sanct. p. 116. Object* How then could Iſhmael dwell there? *Anſ.* The Deſert is ſaid by that Author to be eleven days journey over the length of it; and though the moſt part of it be extremely barren, all is not ſo; and Iſhmael being a wild man, Gen. 16.12. he was fitter to live in the wilderneſs, then in any civil ſociety; and there is a part of that wilderneſs called *Kedar,* from one of Iſhmaels ſons of that name, Chap. 25.13. or the Region of the *Iſhmaelites* or *Hagarens,* Pſal. 83.6. ſituate toward Egypt where they lived in Tents, and maintained themſelves by prey and pillage: the wilderneſs of *Judea,* likewiſe was partly deſart, and parly inhabited, Matth. 3.1.

his mother took him] (Gen. 24.4. and 28.2. Judg. 14.2.) It is the right of parents to diſpoſe of their children in marriage; for they are in Gods ſtead, and have as juſt a title to them, as to any goods they have; ſo that without wrong, they cannot (but by their conſent, much leſſe againſt their good will) be alienated from them, and transferred to another family. See on Chap. 3. 26. and Joſh. 15.16.

V. 22. *At that time*] Not at the time of Iſhmaels marriage laſt mentioned, but at the time of Iſaac's weaning, which was celebrated with a ſolemn feaſt, ver. 8.

Abimelech and Phicol] *Abimelech* a King, and *Phicol* a Captain, ſeek for friendſhip with Abraham: for God can eaſily make the godly gracious with the greateſt men, Neh. 2.6. Dan. 3.30. and Chap. 6.2. Gen. 41.37, 38.

V. 23 *Swear that thou wilt not deal falſely with me*] (1 Sam. 30.15) Heb. *If thou ſhalt lye unto me.* That is, thou ſhalt not lye unto me: the ſpeech is ſuſpenſive or imperfect, concealing a curſe, which is to be underſtood as imprecated againſt the party that takes the oath, and doth not keep it. See on Chap. 14.23.

V. 24. *I will ſwear*] It is a lawful thing to take an oath in matters of importance, to teſtifie the truth, and aſſure others of our ſincerity, and to put an end to a controverſie, Heb. 6.16. *Queſt.* But was it lawful for *Abraham,* being by Gods free-gift Lord of *Canaan,* to acknowledge a King in that Country, and to promiſe peace to him and to his heires? Some Rabbins ſay, it was Abrahams ſin to make a covenant for enjoyment of any right in the Land of *Canaan,* and that God puniſhed him for it many wayes. *Anſw.* Firſt, though he had a right for the future, by virtue of the promiſe, he had yet no preſent poſſeſſion of any part of it; for he lived there rather as a ſojourner, then a rightful Inhabitant. Secondly, he promiſed but for himſelf, not for his poſterity, though to Abimelech and his poſterity. Thirdly, the oath was but againſt falſe dealing, which Abraham might keep without any prejudice to the right of himſelf, or his ſeed.

V. 25. *Abraham reproved Abimelech*] Concerning a Well which Abimelechs ſervants had taken from his ſervants, as touching its propriety and uſe: before he entred covenant with him, he freely diſcovered the exception he had againſt him, that all occaſion of grudge removed, their friendſhip might be ſurely grounded in ſincerity of affection, without diſſimulation.

V. 26. *Neither heard I*] Wicked ſervants do many evils unknown to their maſters, though done in their maſters names, as in their right, or for their uſe: ſo did *Gehazi* bely his good maſter *Eliſha,* and abuſe *Naaman* the *Syrian,* 2 King. 5.22.

V. 27. *Abraham took ſheep and oxen and gave them unto Abimelech*] Abimelech gave Abraham ſheep and oxen, men-ſervants, and maid-ſervants, when he diſmiſſed him, Chap. 20. 14. Now Abraham preſents him with the gifts for the cattel: ſome think they were a return of the ſame, leſt Abimelech ſhould ſay, I have made Abraham rich, as he ſaid when he refuſed the gifts of the King of Sodom, Chap. 14. 22, 23. which he did not ſo well think of when he received them, as upon a ſecond conſideration afterwards; but it is more probable that Abraham being rich in Cattel, gave the King a preſent out of his own ſtore; and Kings, though they have no need, receive ſuch tokens of reſpect from their inferiours, and ſometimes the omiſſion of them is branded with reproach, as being a ſign of contempt of Royal Majeſty, 1 Sam. 10. 27. And Abraham might give it him out of ingenuous gratitude for favors formerly received, or out of a generous diſpoſition as a Covenanter with the King at this time, to be upon even termes with him; for in ſuch a capitulation as this, the covenanters, as they are Covenanters (whatſoever other diſparities are betwixt them, are equal. Or Abraham might by ſuch a teſtimony of tranſaction betwixt them the better preſerve the memory of his intereſt to the well he had digged, and which by the violence of Abimelechs ſervants, was taken from him; but for the formal ratification of his right, the ſeven ewe Lambs were tendered, whereof in the next verſe.

V. 30. *That they may be witneſſe*] That is, that they may be memorandums, ſerving for tokens of atteſtation to the truth: ſo an heap of ſtones is made a witneſſe betwixt *Jacob* and *Laban,* Gen. 31. 46. 48.

Ver. 31. *Beerſheba*] There were two places of that name, the one in the Tribe of Zabulon, ſituate betwixt upper and neather Galilee, *Adrichom. Delph. p. 137,* which Joſephus, with other places, fortified for repulſe of the Romans, Joſeph. of the Wars of the Jews, *lib. 2. cap.* 25. The other place called *Beerſheba,* was in the Southern part of the Tribe of Judah, Joſh. 15.21, 28. 1 King. 19.3. though afterwards it was allowed to be a part of the Inheritance of the Tribe of Simeon, Joſh. 19.2. and there was a Well called *Beerſheba,* and a City of the ſame name. The name is compounded of *Beer,* a *well,* and *Shebang,* which with a point on the left hand of the letter *Sin,* ſignifieth *ſatiety* and *abundance,* and ſo the meaning may be, that this well was a fountain yeelding water in abundance; but with a point on the right hand of the letter *Schin,* it ſignifieth *an oath,* and the number of *ſeven,* which in this ſtory do well agree together, for at the Covenant-making for the Well, Abraham gave to Abimelech ſeven Ewe Lambs, ver. 30. and ſome Jewiſh Cabaliſts ſay, that an oath is called *Shebang, ſeven,* becauſe they that ſwear, did bind themſelves by an oath to refuſe ſeven things if they brake it: The ſame name was renewed, (which haply had been buried when the wells were ſtopped up, until Iſaac opened them again, Chap. 26.18.) upon his renewing of the Covenant with Abimelech, according to that which was made here by Abraham his father; though Iſaac's oath was not confirmed with ſeven Lambs as his fathers was, yet ſome will have it to have ſome reference to the number of ſeven, either becauſe that number is a number of perfection, or, becauſe it was the ſeventh Well that Iſaac had digged: neither of which reaſons have any ground in the Scripture, therefore in that place, as in this, it was called *the VVel,* rather *of the Oath,* or *ſwearing* then of *ſeven*: yet in both reſpects it is a fit memorial of the Covenant made there. See on Chap. 29. 33. and 46.1. and Joſh. 19.2.

V. 32. *Covenant.*] Thus we ſee that the godly, as touching outward things, may make peace with the wicked that know not God.

V. 33. *Grove*] Abraham did dwel before in the plain of *Mamre,* under the ſhadow of trees, Gen. 18.4, 8. and it may be he took an eſpecial pleaſure to be in the open air, and under the ſhade; but he uſed it to a religious purpoſe, for there he called upon the name of the Lord the everlaſting God; which is thought to be a place by him ſet apart for performance of the exerciſes of piety, prayer and ſacrifice, and from whence he might have wood for ſacrifice: and it ſeems there was ſome ſpecial choice to be made of wood (as there was a ſpecial fire, for kindling of the Sacrifices afterwards, ſee Annot. on Lev. 9. 24.) for when he was to ſacrifice his ſon Iſaac, he carried wood with him three dayes journey, Gen. 22.3, 4. though it is not like but in or neere the place where the ſacrifice was to be made, there was wood enough for that purpoſe. From Abrahams example it is like men took up the manner to exciſe their Religion in Groves; and from thence the Divels took occaſion to abuſe it to ſerve Idols there, Deut. 12.2. Judg. 3.7. 2 King. 17.10. Iſa. 1 29. and 57.5. Jer. 17.2. Am 8.14. which were therefore peremptorily prohibited as hateful unto God, Deut. 16.21.

CHAP. XXII.

Verſ. 1. After *theſe things*] How long after, it appears not by the Text, ſave only that *Iſaac* was then of ſufficient age and ſtrength to carry a burden of wood for ſacrifice, ver 6. which is probably conceived to be about the 25 year of his age, *Joſeph. Antiq. l. 1. c. 14.*

tempt Abraham] The word *Naſah*, neceſſarily ſignifieth no more then *to try* or *to prove*: but becauſe that is uſually done by the Divel, and the wicked to ſeduce unto ſin, and that mans corruption works that way of it ſelf, Jam.1.14. and is further wrought upon by the divel and the world to that evil, in the ſame way the word *Tempt* is moſt commonly taken in an ill ſenſe, for ſolicitation to ſin; as Mat.4.1. and elſewhere; but ſo God tempteth no man, Jam. 1.13. But his tempting is a proof or tryal of a man for his diſcovery (not to God, who by his omniſcience knowes him ſo perfectly, that hee needs no experience of him) but to himſelf or others; and this, as it is alwayes good in him, ſo is it alwayes done to a good end, as Deut. 8.16. Chap. 13. 3. Jam.1. 12. 1 Cor.10.13. The temptations of Abraham were many, ſome reckon them to ten, which are various in their kinds; as firſt, concerning his habitations: ſecondly, concerning the perſons that were dear unto him; and thirdly, concerning himſelf. Firſt, *for his habitations*, he was thrice to change them, twice upon command. See Act.7.3,4. Gen.12.1. and once upon neceſſity, Gen.12.10. Secondly, *concerning the perſons that were dear unto him*, and that either within his family, or without; *within his family*, and ſo he was tempted four times; twice by occaſion of Sarah her taking away; Gen.12.15. and Chap.20. once by reaſon of the diſcord betwixt Sarah and Hagar, when ſhe was with child; Gen.16.5. laſtly at the ejection of Iſhmael and his mother, Gen.21.11. And *without his family*, when he was to betake himſelf to war for the reſcue of his kinſman Lot taken captive, Gen 14.14. Thirdly, *concerning himſelf*, firſt, when he apprehended an horrour of great darkneſſe, Gen. 15. 12. and ſecondly, when he received the Covenant of Circumciſion. Chap.17.

V.2. *Take thy ſon*] This is (as ſome reckon) the tenth time that Abraham was tryed, and proved by occaſions of diſcovery of what goodneſſe, weakneſſe, or wickedneſſe was in him; when he was called to come forth of his Country he knew not whither, his faith, and obedience were both tryed and ſhewed; when he was driven by famine to flye for ſuccour to Egypt; his faith and patience were proved in the ſtriſe betwixt *Lots* herdſmen and his: and in the houſhold jars betwixt Sarah and Hagar, his humility, patience and benignity were tryed, and made known divers times: by the taking away of his wife twice, his cowardiſe and weak faith were tryed and diſcovered; and by the Captivity of Lot, and his reſcue of him, his wiſdom, and prudence, and courage were tryed: when at ninety nine years old the Sacrament of Circumciſion was impoſed upon him, and after that, his ſon *Iſhmael* ſent away from him; and now laſt, and moſt of all, his better ſon *Iſaac* to be offered up by him, his faith and obedience even to ſelf-denyal in the higheſt degree were tryed as gold in the fire, and glorioully manifeſted.

onely ſon] Thy only ſon that is remaining in thy family; for *Iſhmael* was gone; or thy legitimate ſon, as oppoſed to a baſtard, Heb.12. 8. as was *Iſhmael*, begotten of the bond-woman.

whom thou loveſt] With an eſpecial dearneſſe, as being the ſon of thine old age and of thy wives miraculous conception, above the courſe and force of nature, and a ſon worthy to be beloved for his piety and obedience.

Moriah] In this Land there were two eminent Mountains, Sion and Moriah, upon which the Temple was built by Solomon, 2 Chron.3.1. this is here meant, from which the whole Countrey had its name, though it had not that name until afterwards. See ver.14.

burnt offering] In this Command, all that was in Abraham, as a man, a father, an husband, a believer, a profeſſor of Religion, were put to tryal. As a man, it was againſt humanity, to ſlay the Innocent, though but a ſervant or a ſtranger: As a father, it was unnatural to kil his own child, though he had never ſo many; but having but one, and that one ſo worthy of all fatherly affection, it was much more like to be abhorred: As an husband, how could he ever expect any peace, or comfort in his wife, if he ſhould ſhed his bloud, againſt whom ſhe could not endure either a ſcoff or a flout? As a Believer, or profeſſor of Religion, he might be diſpoſed to diſobey, becauſe *Iſaac* was the ſon of the promiſe, Gen.21.12. and to kil ſuch a ſon, would make Infidels blaſpheme his God and Religion for ſuch a fact. There was yet more tryal in this Command, for if it might have been done ſuddenly, or ſecretly, or by ſome more eaſie kind of death, it would have ſtirred up the leſſe reluctancy; but it muſt be adviſedly done, upon three dayes deliberation, openly upon an high hill, cruelly by cutting his throat, ripping up his bowels, and burning his quarters in the fire upon the Altar; and what if *Iſaac* being a luſty young man, upon his offer ſhould reſiſt, and by his example be tempted to return upon him with the like bloody violence? Againſt all theſe mighty objections his faith ſtandeth up, and his piety to God prevaileth ſo, that he readily ſetteth upon the ſervice.

V.3. *Roſe up early*] (Gen.21.14.) It ſeems he had the command given by divine revelation that night; and though it were ſo, yet he was well aſſured it came from God; for though ſometimes men may think they have a divine revelation, when it is but an illuſion (as one may think he hears a drum or a bell, when it is ſome humming of wind in his head, or ſome other ſound without) yet when there is a divine revelation indeed, it uſually brings with it not onely the matter revealed, but certain evidence and aſſurance, that it is a divine revelation, as a Bell rung, or a Drum beaten cloſe to the ear, whereof there can be no doubt at all; and as he knew the command was from God, ſo his faith told him that God was all-ſufficient, Gen. 17.1. and able to ſecure him from all evil conſequences of his command, and to reſtore *Iſaac* to life again, though he were dead, Heb.11.9. his faith and obedience, both for the ſacrifice it ſelf, and for the expedition to perform it, are to be remembred for a ſingular example of ſelf-denyal.

V.4. *The third day*] From *Gerar*, not from the City *Gerar*, but from the Countrey, for he dwelt in Beerſheba, as may be collected out of Chap.21.31. and after the ſacrifice he returned to Beerſheba, ver.19. of this Chap. Now Mount *Moriah* from that place was but one dayes journey with ordinary expedition: but he proceeded very lieſurely, and with much deliberation, having a matter of the greateſt moment in hand that ever was impoſed on him, or any one elſe: yet *Adrichom. Delph.* ſaith the diſtance was twenty leagues, each of them an hours journey.

Saw the place] God having given him ſome ſign whereby he might know it.

V.5. *The lad*] The Original word *Naghnar*, (properly ſignifying one in his minority for age and growth, and therefore uſually rendered *lad*, or *boy*) is many times taken for one of maturity both for time and ſtature, as ver.6. Chap.34.19. and 41.12. Exod 33.11. 2 Sam. 18.29.

and come again] That Abraham might not be thought to lye, it is conceived, that for *Iſaac*'s return, he meant it by a divine reſurrection after ſacrifice, as Heb. 11. 19. Or, that by the Spirit of Prophecy (though he knew it not) he foretold his preſervation from ſacrifice.

V.8. *God will provide*] The only way to overcome all temptations, is to reſt upon Gods providence.

V.9. *Bound Iſaac*] It is like his father had declared to him Gods commandment, whereunto he ſhewed himſelfe obedient, and this obedience is as rare an example for a ſon, as that of Abraham for a father: and in this reſpect the more admirable, becauſe Abraham had Gods word for his act, but Iſaac only his fathers word for his obedience: and herein, as he was the only Son of his father, a good ſon, obedient to bear the wood, and to ſubmit unto death; he was a type of Chriſt, who was the only Son of God his Father, and was bound, Mar. 15. 1. and made to bear his croſſe, Joh. 19. 17. and was obedient unto death Phil.2.8.

V.11. *The Angel*] The Angel of the Covenant, that is, Chriſt; as his own words ſhew, ver. 12,16.

out of heaven] Gen.21.17.

Abraham, Abraham] The word is doubled, and the doubling of it imports the greatneſs of the peril, and the urgent neceſſity of preſent prohibition.

V.12. *Lay not thine hand*] God, though he love obedience even unto death, delights not in ſacrifices of mans blood; that is of too great a price to be offered as a Type, becauſe he is the Image of God; too cheap, being but the Image, and now corrupted, to ſerve for a propitiatory Sacrifice; therefore the Divel abuſed the Jews and Gentiles to make Sacrifices by this example; wherein they ſhould obſerve as well Gods prohibition of the thing, accepting the will for the deed, (See 2 Cor.8.12.) as the promptneſs of Abraham to do it. Thus again was Iſaac a type of Chriſt, *viz.* of his Reſurrection, riſing up from the Altar on which he was bound for a ſacrifice.

now I know] This is ſpoken after the manner of men; for God knowes all things by one act of intelligence, without experience. Or, the meaning may be, that God now made his faith and forwardneſs known by this extraordinary act of ſelf-denyal and obedience; ſo what God already knew, Pſal.139.1,2. David deſireth him to *know*, to *ſearch* and to *try*, ver.23. it may be to draw it out into ſome open evidence diſcernable by others.

thou feareſt God] His *fear* is mentioned rather then his *love*, though both concurred in his obedience, becauſe in his ſervice he eſpecially requireth a filial fear, Pſal.2.11.

behind] That way it is like the voice of the Angel ſounded, and by the voice behind him, Iſa.30.21. he was to look back, and looking back he ſaw the Ram.

V.13. *A Ram*] Ver.7. Iſaac asketh, *where is the lamb*, and verſ.8. Abraham anſwered, *God will provide a lamb*; and here it is ſaid that Abraham ſaw a *Ram*, and did offer him up in ſacrifice; yet no contradiction, for a young he-lamb of a quarter old may have horns which may be entangled in a buſh, and may be called a Ram.

Caught in a thicket] The Ram was a Type of Chriſt, as in the thicket held by the head, for Chriſt was crowned with a crown of thorns; but eſpecially as ſacrificed on the Altar. Some obſerve, that as the Ram was equivalently Iſaac, though he was not offered, becauſe he was offered in his ſtead; ſo the offering of Chriſts humanity had the value and virtue of his Divinity in it, (though that could not be ſacrificed) becauſe of the neer relation of the one to the other.

V.14. *Called the name of the place, Jehovah-Jireh*] The ſame letters with variation of the pricks, will make either an active ſenſe, *The Lord wil ſee*: or a paſſive ſenſe, *The Lord will be ſeen*. The name is added, to note, that God doth both ſee and provide ſecretly for his, and ſo evidently is ſeen coming to their ſuccour in their greateſt neceſſities: and this phraſe became a proverbial ſaying among the Jewes to that purpoſe.

V.16. *By my ſelf have I ſworn*] Man when he ſweareth, muſt ſwear by a greater then himſelf, and God, becauſe there is no greater then himſelf, ſweareth by himſelf, Heb.6.13. and therefore himſelf is meant, when ſwearing *by his Name* Jer.44.26. *by his Soul*, Jer.51.14. Text and Marg. or, *by his holineſs*, Am.4.2. is mentioned.

becauſe] Abraham did not hereby merit the promiſe of a multiplyed poſterity, for God promiſed this before, Gen.12.2. and Chap.13.16. but it is again repeated to encourage him, and others by his example, to prompt obedience of the moſt difficult commands, See Rom. 4. 13,14. and on chap.26 5.

V.17 *thy ſeed*] The Apoſtle, Gal 3.16. applieth this to Chriſt in the ſingular number, in whom they who believe, of what Nation ſoever they be, ſhal be bleſſed, as children raiſed up unto Abraham : for true believers be reckoned for his children, Gal 3.7.

ſhall poſſeſſe the gate] The gates of Cities were the places where the Wiſe men aſſembled for conſultation, and the Magiſtrates for doing of Juſtice, Deut. 21.19. and 22.15. Amos 5.12,15. Zach.8. 16 Prov.31.23 and withal there were the ſtrongeſt fortifications for defence, and the ſtore of Artillery for repulſe of an enemy, Judg. 5.8. Pſal.147.13. Iſai.22 7. Ezek.21.22. So that the *poſſeſſion of the gate* is the prevailing of the whole, for *the gate* is ſometimes put for the whole City, Deut.12.15. and for all the Cities of a Nation, Jer.14.2. See on Gen.24.6.

V.21 *Huz and Buz*] Of the former name there were two others of different parentage, whereof the one is mentioned, Chap.10.23. the other, Chap.36 28. For the other, he is ſuppoſed to be the progenitor of Elihu the Buzite, Job 32.2.

V.24. *His Concubine*] A Concubine differed from a wife, in that ſhe was not ſolemnly betrothed, nor was partner with the husband in the government of the family, as the wife was, to whom the Concubine was ſubject, Gen 16.6,9. nor were her children to inherit, but to be put off with the portions, Gen.25.5,6. And from an whore ſhe differed, in that ſhe was confined to one man, and being in that reſpect like unto a wife, the name is oftentimes taken in good part, and the concubine ſometimes called by the name of a wife, Gen. 37.2. yet according to her Hebrew title *Philegeſh*, compounded of *Palag*, which ſignifieth to *divide*, and *Iſhah*, *Manneſſe* or *woman*, that is, a divided wife, or half a wife and half a ſervant, or a dividing woman, making diviſion betwixt the husband and wife (properly ſo called) as Hagar did betwixt Abraham and Sarah; Chap.16.5. ſee on chap.37.2.

Maachah] Here is the name of a man, but 1 King.15.12. it is the name of a woman, ſo are divers other names of the common of two Genders, as *Philip*, *Frances*, *Timothy*, *&c.*

CHAP. XXIII.

Verſ. 1. These *were the yeares*] Or ſo long lived ſhe; it is noted as a ſpecial honour to *Sarah*, that her age is ſo exactly ſet down in the Scripture, as is not obſerved of any other woman.

V.2. *Kiriath-arba*] This City had three names, the ancienteſt was *Mamre*, Gen.13.18. and ver.19. of this Chapter, after that *Kiriath-arba* in this place, ſo called from *Arba*, *a great man among the Anakims*, Joſh.14.15. and laſt of all *Hebron*, which name Moſes might give it by the Spirit of Prophecy, if (as ſome think) that were from Hebron, Chalebs Nephew, 1 Chron.2 42. but this is uncertain, and may be untrue. See *Paræus* on the place. Or it might be added by him who penned a great part of, if not all the laſt Chapter of Deuteronomy.

came to mourn] That may be, began or addreſſed himſelf to mourning for the death of Sarah ; or the phraſe may ſignifie that he came from his own Tent into *Sarahs*, for they had their Tents apart, Gen.24.67. Beſides, it may note great or ſolemn mourning as for a perſon much eſteemed, 2 Sam.1.17. 2 Chron.35.24. Act.8.2. and this was lawful, if done without diſtruſt in God, or too much affection or confidence in man. See Joh.11.35,36. Some by Abraham his coming to mourn, underſtand, that Sarah died from home (to wit, in Hebron) whither from *Beerſheba* he went to bewail her death, and to take order for her burial, and therefore he contracts for a burial place, which in the place of his accuſtomed abode he needed not to bargan for with any man.

V.3. *Stood up*] After his mourning, which was uſually done by the corps, or at the grave of the dead, Joh.11.31. and that in ſome lower poſture then ſtanding is : but the exceſs of mourning is to be reproved as hurtful to the living, or diſhonourable to the dead ; as if they were hopeleſſe, 1 Theſſ.4 13. nor doth it argue more love, but leſſe wit or grace to be immoderate in mourning : for the Egyptians mourned for Jacob ſeventy dayes ; but Joſpeh, who in wiſdom, religion and true love, far exceeded them, mourned but forty ſeven dayes, Chap. 50.3,10

V.4. *Burying place*] (Gen.47.30) Separate from other inhabitants of the Land, becauſe they were Infidels without belief, or hope of the Reſurrection of the dead.

V.6. *A mighty Prince*] Heb. *A Prince of God.* The Hebrewes ſpeak ſo of all things that are notable, Pſal 46.4. becauſe all excellency cometh of God. See on chap.13.10. 1 Chron. 12. 22. But the ſons of Heth were Heathens, and they called him a *Prince*, not by an Hebraiſm, but becauſe of the greatneſs of his family, and eſtate ; and if they called him a *Prince of God*, it was becauſe they might obſerve that God was with him in all that he did, as Abimelech ſaid, Gen.21.22.

V 7. *Stood up*] That is, addreſſed himſelf, for the phraſe (as the word *came*, ver.2.) may be ſo taken ; and it is ſaid before, ver.3. that *he ſtood up*, or having ſate and treated with the Hittites before, now he ſtood up, that he might bow down unto them who ſo kindly condeſcended unto him.

V.9. *Cave of Machpelah*] That is a double cave, either one for men, another for women, or one within another.

for a poſſeſſion] They offered him the free uſe of their burial places, verſ.6. ſaying, *None of us ſhall with-hold from thee his ſepulchre, but that thou maiſt bury thy dead*, but he had rather pay for a propriety, then hold ſuch a community with them ; for he was deſirous in burial to be ſeparated from them, who did not believe the Reſurrection with him.

V.13. *I will give*] *Ephron* and *Abraham* ſtrive to gratifie one another ; a good example of kindneſſe among friends and of Juſtice among bargainers ; the like kind of conteſtation is betwixt *David* and *Araunah*, 2 Sam.23.22,23,24.

V.15. *Shekels of ſilver*] There are very different opinions concerning the ſhekel ; ſome make three ſorts, the royal ſhekel valued to fifteen pence, the ſhekel of the Sanctuary twice as much, and the common ſhekel betwixt them both, valued at five groats ; yet the learned more generally reſolve, that the ſhekel of the Sanctuary was the common ſhekel, valued at two ſhillings ſix pence, *Joſeph. Antiq.l.3. cap.9.* but called the ſhekel of the Sanctuary, becauſe the exact meaſure by which other ſhekels were to be examined, and to which as the ſtandard they were to be reduced, was kept in the Sanctuary.

V.16 *Abraham weighed*] Money was paid in thoſe times, not by tale but by weight. See Gen.43.21. and Jer.32.10. thence is this Coyn called ſhekel of *Schakal*, to weigh.

current money] Not only juſt in quantity, but in quality, pure and not adulterate, ſuch as Merchants who are cunning in Coyns, will receive and return in any Country. In this bargain the ſeller doth not ask too much, nor the buyer bid too little, only one price is pitched, and paid; and ſo Abraham as a purchaſer, had ſome Land in Canaan, but not as poſſeſſed of it by Gods gift, and ſo Saint Stephen is to be underſtood, Act.7.5.

V.17. *Machpelah*] See Annot. on ver.9. chap.49.30.

V.20. *Made ſure*] By witneſſes without any interchangeable Indentures or Writings betwixt them, for ought we read of, ſuch was the ſimplicity and ſincerity of thoſe times : afterwards men became more cunning to deceive, and more bold to deny the bargains they had made, and then there was need of writing. See Jer.32.12. Now in our age, craft and falſhood is ſo increaſed, that it requireth great skil and caution to make a ſure bargain, though with writings ; a great ſin and ſhame, that in ſuch light of the Goſpel men ſhould ſo addict themſelves to deeds of darkneſs.

for a poſſeſſion] This Cave was the repoſitory or reſting place of the bodies of *Sarah*, ver.19. and of *Abraham* afterwards, Chap.25.9. after them of *Iſaac*, and *Rebekah*, *Jacob* and *Leah*, Gen.49.31. and though *Jacob* dyed in Egypt, he gave order, and took an oath of his ſon *Joſeph*, for his burial at that place, Gen.49.29,30. and 50.5. as profeſſing their faith for the performance of Gods promiſe of Canaan to their poſterity ; and withal, as deſirous to ſleep with thoſe in the bed of duſt, with whom they hope to awake to eternal reſt.

CHAP. XXIV.

Ver.1. WEll *ſtricken in age*] Heb *Gone into dayes.* When a man is in his declining age, he muſt meaſure his life rather by the *inch of dayes*, then by the *ell of yeers* ; about this time he was 140 yeers old, compare Chap.21.5. with Chap.25.20. which in compariſon of the livers before the flood, was but young ; for *Sem* the ſon of Noah lived 600 yeers, but of thoſe that lived after the time of Abraham very few were ſo aged, and moſt ever ſince dyed younger ; his ſon Iſaac indeed lived five yeers longer, but his old age was not ſo vigorous as *Abrahams* was.

in all things] For beſides his ſpiritual welfare by his holy wiſdom, and gracious acceptation with God, his length of dayes, and health of body, the long enjoyment of a good and godly wife, and by her a towardly ſon conceived by the peculiar and miraculous bleſſing of Almighty God, (where there was no hope of iſſue by the courſe of nature) and beſides, his great eſtate, and happy victory in war, and his great reputation with thoſe that knew him ; his croſſes were ſanctified unto him, and converted unto bleſſings. A good encouragement to follow his ſteps in faithfulneſſe and obedience; whereby a man may be bleſſed in both worlds, as he was.

V.2. *His eldeſt ſervant*] It is like it was that *Eliezer of Damaſcus*, mentioned Cha.15.2. who by this Hiſtory is ſhewed to be both wiſe and religious, as well as grave and ancient ; he ſends not Iſaac, though at this time forty years of age, that the choice of his wife might be made rather by religious diſcretion, then ſenſual affection ; yet Iſaac no doubt was acquainted with the buſineſs, and as a dutiful ſon gave conſent to that his father had ſaid ; without whoſe liking the marriage could not be conſummate by a proxie or deputy (as ſome hence collect) for the ſervant could but make the eſpouſals, and ſhe became not a wife until *Iſaac* accepted of her, ver.67.

under my thigh] Which Ceremony declareth the ſervants obedience to his Maſter, and the Maſters power over the ſervant ; and ſo the ſubjection and obedience of the ſon to the father may be ſignified ; for *Jacob* required his ſon *Joſeph* to take an oath with the ſame Ceremony, Gen.47.29. See 1 Chr.29.24. Text and Margin ; with the Jews to this day (from that cuſtom) he that requires an oath of another, ſits upon his hand. The Ancients make a myſtery of it, looking ſome of them backward to the precedent Covenant of Circumciſion, and ſome forward to the faithful expectation of the promiſed Seed, Chriſt Jeſus, to come by lineal deſcent from Abrahams loynes, or thigh, (for ſo it is in the Heb. Gen.46.26. *the ſouls*, that is, the perſons, *which came out of Jacobs thigh,*) Which is the more probable, becauſe the Patriarchs uſed this Ceremony but to believers; nor did they uſe this only, (and it may be not frequently) for Abraham makes mention of *lifting up of his hand* in taking an oath, againſt taking any thing of the King of Sodom, Gen.14.22.and the Angel ſwearing,is ſaid *to lift up his hand* toward heaven,Rev. 10.5,6. The cuſtom of ſeveral Countries and Religions,is very various in this point; yet moſt agree in the adding of ſome outward atteſtation of action,or geſture to words in taking of an oath; to make it better remembred and more regarded,then bare words of aſſeveration, promiſe or imprecation.

V.3. *Swear*] It ſeemeth that there was ſome precedent diſcourſe before the propoſal of this oath, as that having made him Ruler over all he had, ver.2. he would have him to be an Overſeer to his ſon, with an eſpecial care over him for the choice of a wife, he being now mature for the ſtate of marriage; this was a matter of great weight, and in weighty matters only is an oath to be taken; as for ratification of covenants and promiſes of importance, as here, and Gen.32.53. for removal of ſuſpition,Num 5.21. Exod.22.11. for ſtinting of ſtrife,Heb.6.16. ſecurity of life,1 Sam.30.15.

by the LORD] Fear, and ſervice, and ſwearing by the Name of God, are ſet down as ſociable duties, Deut.6.13. and to ſwear by them that are no Gods is condemned as a deteſtable,and almoſt impardonable ſin, Jer.5.7. And ſo it is in ſerious ſwearing,but in vain and inconſiderate ſwearing it may be a leſs fault to abuſe the name of the creature,then of God.

* *daughters of the Canaanites*] (* Gen.6.2.& 27 46.& 28.2) He would not communicate in burial with them, much leſſe in marriages, becauſe they deſcended from curſed *Cham*, whoſe poſterity was extremely corrupted with Idolatrary and other vices, and deſigned to deſtruction for their abominable wickedneſſe; therefore were Gods people forbidden to make any Covenant with them, or to ſhew mercy unto them, Deuter. 7. 2. It was not meet for Abraham's poſterity to be mingled in bloud with them, whoſe bloud they muſt ſhed without pity in perſecuting of them; and this was eſpecially forbidden, ver. 3. for fear of corruption, and Gods wrath, and their ruine to follow upon it, ver.4. See Gen.28.1. and Neh.13. from ver.23.to 27. See Annot. on Chap.41.45.

V.4. *To my Country*] Which his ſervant it ſeems was acquainted with in particular,and is named the City *Nahor* in *Meſopotamia*, ver.10. *Meſopotamia* is ſometimes taken largely for the Region beyond *Euphrates* (in reſpect of *Canaan*,which was on the other ſide of it) and ſo it comprehendeth *Chaldea*, where is *Ur*, in which Abraham was born,Gen.11.28. And the *City of Nahor*, that is, *Charran*, (as it is called, Act.7.2.) or *Haran*, Gen.28.10. and Chap.29. ver.45. where *Nachor*, though now dead, had a long time lived: it was ſituate in the confines of *Chaldea*; here was the abode of Abraham's kindred, and the trueſt worſhip of the true God (though much corrupted) except in Abraham's family. See on chap.25. 20.

and to my kindred] To *Haran* where Nahor dwelt, which was about ſeven or eight dayes journey diſtant from the dwelling of Abraham. Marriage within neerer degrees of kindred was allowed at this time, then afterwards by the Law given in Moſes time; for Abraham married his Neece, and Jacob two ſiſters, which after the Law might not be done: but if they were not too neer of kin to marry,were they not too far off in Religion? For did not Terah Abraham's and Nahor's father ſerve other gods? Joſh.24.2. and though Abraham renounced his place, and the Religion of his father, Nachor did not ſo. Laban alſo Rebekahs brother was an Idolater, Gen.31.30. and after Jacobs marriage, and departure from his father in laws houſe, there were Idolaters, and Idols of that race in his family, Geneſ. 35. 23. yet was not their progeny ſo impious, nor their Idolatry ſo groſſe; nor their deſtruction ſo decreed, as the Canaanites was; and it appears in this Chapter, there was ſome piety among them, ver.31,50,51. and much humanity, ver.18 19,20,31. and from 53 to the 60. Beſides, it is not unlike, that Abraham,ſo dear a favourite of God, conſulted with him about it, and had his warrant for it,yea and his promiſe for his guidance in it, ver.7,40. and ſo much was conceived by Laban and Bethuel, ver.50.

Beware] For fear of Idolatry, and becauſe Abraham took poſſeſſion of the Land not for himſelf alone, but for his off-ſpring alſo, Chap.12.1. who were by faith and patience to poſſeſſe it, and not by living out of it, to ſeem either not to believe the promiſe, or to ſlight it.

V.6. *Bring not my ſon*] Iſaac was now forty years old, and therefore though under the obedience of his father,not at the command of a ſervant to diſpoſe of him at his pleaſure; this is meant then in reſpect of perſwaſion: for an old, wiſe and godly ſervant of ſo great credit with his Maſter, might by advice and counſel prevail much with him in what he thought fit to propoſe unto him.

thither again] The ſervant,ver.5. forecaſting a doubt of preſent conſent, concerning the motion of marrying, if *Iſaac* were not with him, demandeth of his maſter,What if the woman wil not come with me,muſt I needs bring him *thither again*? Abraham in anſwer to that,forbiddeth this bringing thither again, in ver.8. yet *Iſaac* was never there before. *Anſw.* That *again* may refer to the return of the ſervant, as that in his return again, he ſhould not bring *Iſaac* thither with him; or if it be applyed to *Iſaac*,it is to be underſtood of his being there before in the loyns of Abraham his father, as the Iſraelites in the fourth generation, are ſaid to return to *Canaan* again, Gen.15.16. who had never been there before, (being born and kept in Egypt) but as virtually included in their progenitors; and Abraham is againſt *Iſaac*'s going thither, both becauſe of the promiſe of the Land of Canaan intailed upon him and his ſeed, and for fear leſt his Idolatrous kindred there ſhould more prevail to corrupt him,then ſtrangers (though worſe) from whom he had eſpecial directions to be eſtranged.

V.7. *his Angel*] Both for direction in doubts, and protection in dangers. See chap.48.16 Exod.14.19. and 23.20.

V.8. * *Clear from my oath*] * Joſh.2.17.

V.10. *To Meſopotamia*] See Annot.on ver.4.

ten Camels of the Camels.] Abraham, it is like,by this, had many more then ten, for though they be rare with us, ſome Countries abound with ſuch beaſts: as the Iſraelites overcoming the Haggarens, took as a part of their prey from them, fifty thouſand Camels, 1 Chron. 5. 21. Our Merchants (ſaith Scaliger) call them *Dromodaries*, and he commends them for ſuch ſwiftneſſe, that they will travel an hundred miles a day; and for ſtrength, to bear ſeven hundred, or a thouſand weight, and for enduring to be without drink fifteen dayes together. *Jul.Scalig. Exercit. adverſ. Scalig. Exercit.* 209.*nu.*23.*pag* 635. So many ſuch beaſts of burden, with their lading and company to man them, argued the great eſtate of Abraham, and the truſt and credit of his ſervant.

all the goods] Ver.2. and chap.39.4.

to Meſopotamia, unto the City of Nachor] See Annot. on ver.4.

V.11. *Camels kneel down*] As they do for eaſe and reſt; and to load and unload: wherein he ſheweth himſelfe a faithful ſervant having care of his Maſters cattel, though out of ſight, and fear of him; and there is a compaſſion to be ſhewed to the dumb beaſt,Gen.33.13,14. Prov.12.10.

V.12. *God of my Maſter*] He doth not deny him to be his own God; but intitles him to Abraham in reſpect of Gods greater familiarity and ſolemn Covenant with him,and more gracious promiſes to him,for whoſe ſake he hopes for better ſucceſs,then for his own.

I pray thee] Marriage, though it be not a Sacrament, is not to be managed in a mere carnal or politick,but in a religious manner, 1 Tim. 4.3,4.

I pray thee ſend me good ſpeed] He ſheweth herein both his fidelity to his Maſter, in bearing a faithful, and affectionate heart to the affair he had in hand; and his piety to God, in begging a bleſſing upon it from above.Of the uſe and benefit of prayer, ſee Phil.4.6. 1 Theſ. 3.11,12.

V.14. *Let it come to paſſe*] The ſervant, moved by Gods Spirit, deſired to be aſſured by a ſign, whether God proſpered his journey, or no. It is like this godly man had ſome ſecret inſtinct of God for his requeſt, or a prediction from his Maſter,who foretold him that God would ſend his Angel before him, ver.7. if not, it was too much boldneſs to limit God to ſuch a condition; howſoever,it is a ſingular example, as that of *Gideon*, Judg.6. from ver.36. to the end of the Chapter, and not to be drawn into a rule of imitation.

V.15. *Before he had done ſpeaking*] God giveth good ſuceeſſe to all things that are undertaken for the glory of his name,and according to his will; and he is ſometimes ſo gracious in granting the deſires of ſincere hearts, as to yeild to their weakneſſe. See Geneſ.19.21. yea to their curioſity, Judg.6.36. and to be more ſpeedy in giving, then they can be in craving, Iſai.65.24. Dan.9.23. ſweet allurements to draw us to his ſervice.

pitcher upon her ſhoulder] A rich mans daughter, and a Match for a Princes ſon (for ſo was Iſaac, Gen.23.6.) fair to look upon, ver.16. did not in thoſe times of godly ſimplicity eat *the bread of idleneſs*, Prov. 31.27. nor diſdain honeſt though vulgar ſervices, Chap.18.6. ver.19,20 of this Chapter,and Chap.29.9,19,20. and Exod.2.16. Which may be a rebuke to the nice and mincing daughters of Sion,Iſa.3.16.who through pride and nicety live in the houſe as idle as the Lilies in the field, that neither labor nor ſpin,Mat.6.28. they will be content to wear Rebekahs Jewels, ver.22. but they will neither lay their hands nor ſhoulders to her work. See on Chap.25,29.

V.21.*Wondring*]He might wonder to ſee ſo much courteſie in a ſtranger,and ſo much humble, and laborious officiouſneſs (and ſo beautiful a virgin) to a ſtranger,ver.18,19,20.and it gave him occaſion to conſider, and to wonder at Gods providence giving ſuch ſpeed (as he might well hope) unto his prayer.

V.22. *A golden ear-ring*] Having firſt asked her, whoſe daughter ſhe was, (for ſo he ſaith, ver.47. repeating the paſſages betwixt them) he put upon her an habiliment, or Jewel of Gold; the word ſometimes ſignifieth an *ear-ring*, Gen.35.4. ſometimes a *Noſe-jewel*, as ſome render it in this place. In the wanton Wardrope of the daughters of *Sion* we find *Noſe-jewels*, mentioned, Iſa 3.21. which ſome people hang at their noſes, though they may be called *noſe-jewels* becauſe they hung down from the forehead to the noſe; ſometimes *an ornament of the forehead*,Ezek.16.12. Hence there is warrant for the godly to wear gold,and precious things; for being Gods goods, and gifts, his children have a good title to them as from him; but withal, firſt, they muſt have a good title to them in reſpect of men; by gift, inheritance, or purchaſe with their owne paines or coſt: ſecondly, they muſt be ordered with ſutableneſſe to their calling and condition in the Civil ſtate: thirdly, they muſt not be coſtly above their ability; fourthly, they muſt not alwayes uſe of them, eſpecially if grave Matrons, as Sarah, 1 Pet. 3. 3,6. Fifthly, they muſt neither be fond of them, to buy them at dear rates, nor proud of them, nor think the better of themſelves for them. Sixthly, in caſes of great neceſſity they muſt be willing to part with them. Seventhly, While they uſe them, they muſt have an eſpecial care to be adorned inwardly with ſpiritual graces, with faith, which is much more precious then gold, 1 Pet.1.7. and with *a meek ſpirit, which in the ſight of God is of high price*, 1 Pet.3.4. and to ſet their minds upon the golden glory, and precious Jewels of the new Jeruſalem, Rev.21.

half a ſhekel] The common ſhekel weighed 160 graines of Barley, the ſhekel of the Sanctuary was double to it; (as ſome conceive of it) ſome ſay it was not double to that, but to the ſhekel called the Royal ſhekel, which was in value about fifteen pence; but what was the juſt weight of the ſhekel in Abraham's time is uncertain, See Annot. on Chap.23.15.

V.24. *Son of Milcah*] Which ſheweth that Bethuel the father of Rebekah, who was Nahors ſon, had not a concubine, but a lawful wife unto his mother. See Chap.22.23,24.

V.26. *Worſhiped the Lord*] He gave thanks to God for the kindneſs offered, and further expected from the hand of man.

V.27. *Lord,—who hath not left*] He boaſteth not of his good fortune or good ſervice, but acknowledgeth that God hath dealt mercifully with his Maſter, in performing the promiſe made unto him.

V.28. *Her mothers houſe*] The women had lodgings apart from the men, both in houſes, as here; and in Tents, as in ver.67. of this chapter, and cha. 31.33.

He ungirded] To wit, Laban, whereby we ſee the gentle entertainment of ſtrangers uſed by the better ſort of people in thoſe times; which example may ſerve either for imitation or conviction of future ages.

V.32. *To waſh*] See Annot. on Chap.18.4.

V.33. *Not eat until*] The fidelity that ſervants owe to their Maſters, cauſeth them to prefer their Maſters buſineſſe before their own neceſſity, and this is not only in their Maſters ſight, but in their abſence alſo, and at great diſtance. See Epheſ.6. ver.5.6,7,8.

V.35. *The Lord hath bleſſed*] Gods bleſſing maketh man rich, Prov. 10.22.

and hath given him] Great godlineſs and great riches may ſometimes meet together in the ſame perſon. See Annot. on Chap.13.2.

V.37. *Canaanites*] See Annot. on ver.3.

V.45. *In mine heart*] The devotion of the heart, though not ſet down in words, prevaileth with God; a comfort to thoſe whoſe affections are better then their expreſſions; ſighs and groans that cannot be uttered, are the beſt Oratory with Almighty God. Rom.8.16.

V.47. *Upon her face*] Any Jewel that might be worn in the ear, was called an *ear-ring*, though ſome ſuch were ſometimes worn on the forehead, Ezek.16 12. and hanged down towards the noſe, therefore they were called *noſe-jewels*, Iſa.3 21. See Annot. on ver.22.

V.49. *Deal kindly and truly*] That is, if you will freely, and faithfully give your daughter to my Maſters ſon.

To the right hand or to the left] That is, that I may provide elſewhere. A proverbial ſpeech of doubting or indifferency, when it is affirmative; and of juſtice and uprightneſs, when it is negative.

V.50. *Laban and Bethuel*] *Laban* Bethuels ſon is ſet before *Bethuel* his father; ſome think there was another *Bethuel* that was Labans younger brother; if it be Bethuel Rebekahs father, mentioned, Gen. 22. 23. and in this Chapter, ver.15,24,47. then it is like that he being aged, committed the care of all to Laban, who having ſpoken firſt, what he ſaid might be ratified by his father, and by the counſel and perſwaſion of his ſon, who (it ſeemeth) with his mother had more to do in this matter then his father had; or meddled more in it then his father would. See ver.55.

bad or good] (Chap.31.ver.24,29.) That is, we can ſay nothing at all againſt it; no evil againſt the motion, no good reaſon why we ſhould not yeild unto it, ſince it is of God; or we can uſe neither fair means, nor fowle to hinder the motion.

V 51. *As the Lord hath ſpoken*] That is, as he hath expreſſed his pleaſure, by giving a ſign according to the prayer of his ſervant.

V.52. *Bowing himſelf*] (Verſ.26,48.) And in this his geſture of humility his devotion is noted, wherein it ſeems he had learned of his holy and humble Maſter, who though he were accepted by God as a friend, familiarity bred in him no contempt, Gen.17.3. but rather a deeper degree both of devotion and dejection; a fit example to upbraid and correct the ſurly or ſtately religion of ſome, who wil not bow when they beg for Gods beneficence, but ſit at prayer, as if they came to parley with God, as their fellow, upon even termes.

V.55. *A few dayes*] Heb. *dayes*, or *a decad*; that is *ten dayes*, ſome ſay *ten months*; a proportion of time fit to furniſh the bride for another family, and to take a ſolemn farewel of her fathers houſe.

V.57. *At her mouth*] That is, for her conſent; this ſheweth that parents have not authority to marry their children without the conſent of the parties; as the children have no power, to diſpoſe of themſelves in marriage, without the conſent of their parents. See Annot. on Gen. 21 21.

V 59. *Her nurſe*] Her name, *Deborah*, and burial is noted, Gen.35 8. her Rebekah took with her as a ſecond mother both in office and affection as her condition was capable of them; for when mothers forſake the duty of mothers, and turne their children over to be nouriſhed by other breſts then their own, they turn over the affection of their children to them alſo, which breedeth a natural dearneſs and tenderneſs, betwixt them; the tenderneſs of a nurſing father is noted, Num.11.12. and of a nurſing mother, 1 Theſ.2.7. and the reciprocal reſpect of their nurſe-children, is experimentally manifeſt very often: but though in Bethuels family a mother and a nurſe were two perſons; in Abraham's it was not ſo; there *Sarah's* example would be a better pattern for *Rebekah*, then her own mothers.

V.60. *Poſſeſs the gate*] That is, let it be victorious over its enemies: which bleſſing is fully accompliſhed in Jeſus Chriſt. See Annot. on Chap.22.17.

V.62. *The well Lahai-roi*] The name of the well that refreſhed fainting *Iſhmael*, ſee Gen.16.14. the word ſignifieth, *the well of him that liveth, that ſeeth me*. See chap.16.14.

he dwelt] Not apart from his Father, but with him; and it is like it was now at *Beerſheba*, whither *Abraham*'s ſervant returned with the Bride, whence there might be ſome convenient walk towards the Well fore-mentioned.

V.63 *To meditate*] Or, *to pray*. The word in the Original ſignifieth both; and they ſort well together, for meditation is a meet preparative to prayer, and prayer a good concluſion, or ſhutting up of meditation.

at even tide] The latter part of the day is as fit for exerciſes of holineſs as the former; why then ſhould not the afternoon of the Sabbath be ſpent in Religious duties, as well as the forenoon.

V.64 *She lighted off the Camel*] See Joſ.15.18. 1 Sam.25.23.

V.65. *A vail*] The cuſtome was for the Spouſe to be brought to her husband, her head being covered, in token of her ſhamefaſtneſs and chaſtity. Some note a fourfold uſe of covering the head and face. Firſt, of grief, as in Davids mourning for Abſolom. Secondly, of indignation, as *Hamans* head was covered, when the Kings anger was kindled againſt him, Eſth. 7.8. Thirdly, of reverence; as Elijah covered his face, when he talked with God in Horeb, 1 King. 19. 13. Fourthly of ſhamefaſtneſs and modeſty, as this of Rebekah, wherein ſome have been ſo ſtrict, as to allow but liberty for one eye to ſee withal, and ſo rigorous, as to reject a wife for being ſeen abroad without a vail; to which we may add a fifth, the covering of ſubjection, 1 Cor.11.10. Theſe two laſt are moſt obſervable by the female Sexe; which with ſome of late hath been ſo fat out of uſe, as if they meant a great part to become *Adamites*, baring their breſts, backs, and arms, further then modeſty wil admit of.

V.67. *Sarahs tent*] It was the manner for women to have their tents apart from the men, eſpecially in great families, See Annot. on ve.28. and chap.23.2. and 31.33. and this was the means to prevent trouble to the men, and to preſerve modeſty in the women; for cohabitation of different ſexes, (except they be ſuch as are married together) may be dangerous on both ſides. As we ſee in the example of Lot, and his two daughters, living in the Cave. It ſeemeth *Sarahs* tent and furniture was reſerved for *Iſaacs* wife; for though *Abraham* meant to marry again, his mind was not that his ſecond wife, but his ſons wife (ſince he was his ſon by miracle, and his heir by promiſe) ſhould ſucceed his holy and worthy mother in her propriety and priviledges.

loved her] The buſineſſe of marriage beginneth with *Iſaac* in filial obedience, but it goeth on with a conjugal or husbandly benevolence, See Eph.5.25.

comforted after his mothers death] Which was three yeers before; now though his ſorrow for her were by this time well qualified, he had now and then ſad thoughts of her requiring a Comforter, which ſhewes a deep and durable affection towards her.

CHAP. XXV.

Verſ. 1. WIfe.] Whether ſhe were taken in Sarahs life time (as ſome hold) is uncertain, ſhe is called here a *wife*, but ver 6. ſhe is implicitely, and in 1 Chr.1.32. expreſly called a *concubine*, and Hagar is called a *wife*, chap.16.3. and it may be ſhe being an handmaid of Abrahams family, and Sarah dead, and Hagar diſmiſt, if not dead alſo, was taken to wife; and therein her condition was better then Hagars, for the wife (whether firſt or ſecond) was taken with more ſolemnity of marriage, and might not be caſt off as the Concubine; but ſhe was called a *Concubine*, becauſe her iſſue could not inherit, as the Concubines could not. See Annot. on Gen 22.24. and becauſe if taken during the life of the firſt wife, ſhe was not Lady or Miſtreſſe of the family, as the husband was Maſter.

And her name was Keturah] This *Keturah* is not the ſame woman with *Hagar*, (her name changed) for *Hagars* name is continued, ver. 12 nor is it likely that Abraham would make a bond-woman heir to her Miſtreſs (for the right of his perſon) whom he dearly loved, and honoured, who would not endure either her or her ſon to dwell in his family; and though Sarah were not dead, and could not make any quarrel of the matter as before; yet he would not give ſuch an occaſion of diſcontent to *Iſaac*, who could not but take the return of Hagar to his fathers bed with offence; nor is it like that Hagar being now about 80 years old, that he would take her for a wife, who married for the increaſe of his poſterity; nor that ſhe ſhould (being ſo old) be the mother of ſix ſons, as Keturah was, ver.2. nor is it probable that Keturah was taken to wife while Sarah lived, ſince there is no mention of her at all til after her death; and it is probable, not till three years after, for Abraham was no doubt as mindful of his wife, as Iſaac of his mother, and as mournful, and ſo would not marry before him; and (according to the order of the ſtory) it is moſt like, that he married afterwards; and it was convenient, that Iſaac a young man, and mature for marriage, (being now forty years of age, Gen. 25. 20.) ſhould have one wife, before his old father had two.

V. 2. *ſhe bare him*] It is no marvell that Keturah ſhould bear ſix ſons, for we read not ſhe was old, and by her preſent fruitfulneſſe, we may conceive ſhe was young; but that Abraham, who fourty years before (that is, before Iſaac was born) was held too old to be the father of a child, his body (not Sarahs onely) being then as dead, Rom. 4. 19. in reſpect of impotency to procreate, ſhould be the father of ſo many children, is very ſtrange, and in appearance improbable. *Anſw.* It was not by virtue of Abrahams natural ability, which a good while before was dead, but by a new ſtrength given him by God, who had promiſed him a multiplyed poſterity, Gen. 17. 5. (Which had a ratification not onely in Sarahs iſſue, but in Keturahs alſo) and was able to make his promiſe good, as well in old as in young Abraham, either by continuing or renewing the maſculine vigor (reſtored to him at the begetting of Iſaac) in his conjugall ſociety with Keturah: and his bleſſing was the more apparent, by how much, by the courſe of nature, Abraham was more impotent.

V. 4. *the ſons of Midian*] Were five, the founders of ſo many royal families, whence it is that five Kings of Midian are reckoned, Num. 31. 18. of which five, four are mentioned Judg. 7. 25. & Chap. 8. 5.

V. 5. *all to Iſaac*] That is, all the eſtate he had at the time of his death; for before that he had given portions to the ſons of his concubines and ſent them away; and that was ſo little in reſpect of his main eſtate, that Iſaac had (in a manner) all given to him, as it is ſaid, Chap. 24. 36. before his marriage with Rebekah.

V. 6. *Concubines*] See Annot. on ver. 1. and on Chap. 22. 24.

ſent them away] Becauſe Iſaac's poſterity was to inherit the Land of Canaan, and that would be too little for the numerous progeny of all Abraham's children.

Eaſt countrey] That is, in reſpect of the Land of Canaan, as Arabia, Syria, and other places of like ſituation. See Judg. 6. 3. & Chap 7. 12. Job 1. 3.

V. 8. *in a good old age*] (Gen. 15. 15. Judg. 8. 32.) when he was 175 years old. See the Annot. on Chap. 24. 1.

full] (1 Chr. 29. 28. Job 42. 17.) The Original hath no more; for ſometimes the word is left out in the Hebrew, which by the ſenſe is eaſily ſupplyed; as Pſal. 73. 10. *Waters of a full are wrung out unto them*, that is, *waters of a full cup*, or *veſſell*. So here Abraham was *full*, that is, *of dayes*, or *yeares*; or full in the fulfilling of his deſires for this life, not much caring for any more of the world.

gathered to his people] The like phraſe is uſed of Iſhmael, verſ. 17. and hereby the ancients ſignified, that man by death periſhed not wholly, but as the ſoules of the godly lived after in perpetual joy, ſo the ſoules of the wicked in perpetual pain; and though the godly ſoul departing hence, be ſeparated from humane ſociety, it is not deſtitute of very good company. See Heb. 12. 23, 24.

V. 9. *Iſaac and Iſhmael*] Iſhmael was elder, but Iſaac is ſet before him, as being a better man, and better born, for his mother was a free-woman, Iſhmaels a bond-woman; and he was born in a better ſtate, for he was born of a lawful wife, Iſhmael of a concubine; and to a better eſtate, for he was heir of the principal promiſe of God made to Abraham, Iſhmael though hee were not again received into Abraham's family, dwelt not at ſo great diſtance, but that he might hear of his death, and ſo come to his burial.

V. 11. *Lahai roi*] See the Annot. on Chap. 24. 62.

bleſſed Iſaac] As he was the ſeed rather of faithfull belief then of fleſhly ability, Rom. 4. 19. So the bleſſing was rather ſpiritual, then temporal; for Iſaac was an husband twenty yeares before he was a father; whereas Iſhmael was a father ſooner, and that of twelve Princes, ver. 19. according to the promiſe of God to Abraham, Chap. 17. 20.

V. 13. *generations*] Or genealogy, as their pedegree hath been ſet down in Regiſters and Records.

V. 14. *Dumah*] Of this Dumah the ſon of Iſhmael, the Idumeans are thought by ſome to have deſcended; by others the Idumeans are held to be the poſterity of Eſau or Edom, called *Idumeans* or *Edomeans*.

V. 15. *Tema*] Of whom was the Countrey and City of Tema or Teman, bordering upon the South of Idumea, of which Countrey was Job's friend *Eliphaz*, Job. 2. 11. and ſome ſay King alſo.

V. 16. *townes and*] By the places where they ſorted together for cohabitation or dwelling, and their Caſtles or ſtrong holds againſt their enemies, which haply bare the name of ſome eminent perſon of their family or kindred.

V. 17. *gathered to his people*] From which place the Hebrews collect the repentance and ſalvation of Iſhmael. See the Annot. on ver. 8.

V. 18. *Havilah*] An ample Region of Arabia, reaching from the Perſian gulph to the red Sea, and to Egypt, whereof mention is made, Chap. 2. 8. not that Havilah of India, or any Region in Africa.

died in the preſence of all his Brethren] His brethren all ſurviving him, and by their vicinity, if not preſent at his death, yet taking notice of it; the Hebrew word *Naphal*, ſignifying to *fall*, is referred by ſome to a lot, that is, ſo they take the ſenſe to be the allotting of his portion in the preſence of his brethren, Chap. 16. 12. See the Annot. on that verſe.

V. 20. *Padan Aram*] The name not of the City of *Bethuel*, for that was *Charran* or *Haran*, but of the countrey called alſo *Syria*, where that City ſtood, which Syria in Hebrew is called *Aram*, from Aram the Son of Sem, Gen. 10. 22. whence ſome Tranſlations have the words *Aram* and *Aramites*, whereas others uſe the words *Syria* and *Syrians*; both names ſignifie the ſame country and people; it is ſometimes called *Aram-Naharaim*, Pſ. 60. title. That is, *Aram* of two Rivers, for *Naharaim* is the dual number of *Nahar* a River; and *Padan* in the Chaldee and Syriak tongue ſignifieth *a couple*: thence it is called *Padan-Aram*, becauſe it is ſituate betwixt a couple of Rivers, *Tigris* and *Euphrates*; and for the ſame reaſon it is called *Meſopotamia* in Greek, which word ſignifieth *in the middeſt of Rivers*; *Bethuel* is here called *a Syrian of Padan Aram*, for diſtinction from the other Syria, called *Syriah Zobah*, or *Aram Zobah*, Pſal. 60 tit. Adrich. Delph. Theatr. Ter. Sanct. pag. 94. 95.

V. 21. *Iſaac intreated the* Lord] The Lord had promiſed to make good the promiſes made to Abraham in Iſaac, Gen. 21. 12. yet Iſaac prayeth to God, and continued to pray unto him many years, and at laſt was heard in that he prayed for; of whom we are to learn neither to preſume upon Gods promiſes, without doing our duties, nor to be weary of praying, if God be not ſpeedy in granting what we pray for; For being without a child for twenty years after he was married, v. 20, 26. ſo ſoon as he conceived that Rebekah was barren, not ſeeking a more fruitful Bed-fellow, nor the offering any ſuch unto his choice, he often, and a long time importuned God to make her the mother, as he hoped himſelf ſhould be the father, of many Nations.

For his wife] Heb. *againſt his wife* Becauſe (as ſome take it) ſhe had no mind to be a mother, or, becauſe of the pains of childbirth which were againſt her; but the meaning may be, that they prayed in ſuch a poſture, as that one was placed over againſt the other. Or *againſt his wife*, that is, as David prayed againſt Achitophel, that is, not againſt his perſon, but againſt his policy, ſo Iſaac prayed not againſt the perſon of Rebekah, but againſt her barrenneſs.

barren] It is noted of many worthy women, that their fruitfulneſs hath been reſtrained for a long time, as *Sarah*, *Rebekah*, *Rachel*, *Hannah* the mother of *Samuel*, in the Old Teſtament, and *Elizabeth* the mother of *John Baptiſt* in the New; whoſe long waiting hath been recompenſed (at laſt) with an happy birth of a worthy perſon. In ſuch examples God ſheweth his power over nature to make it fruitleſs, or fruitful, as he pleaſeth; and thereby tempereth the affection, that it may not be too much ſet upon a beautiful perſon, as Rebekah was, Chap. 24. 16. and increaſeth the devotion of prayer for the bleſſing.

V. 22. *Children ſtruggled*] It is not ſtrange for a woman with child with twins, to feel ſome painful ſprunings of them within her, eſpecially towards the birth, when each ſtriveth firſt to come forth: but this was more then ordinary, and therefore it was not onely a miſery to her, which ſhe could not bear without complaint, but a myſtery alſo, figuring the conflicts of two Nations, ver. 23.

to inquire of the Lord] She went apart to ſome private place by prayer, to intreat the Lord to acquaint her with the cauſe of ſuch extraordinary commotion within her.

V. 23. *two Nations*] That is, two perſons virtually including two Nations, as in their root, and original, as all mankind was radically contained in Adam, becauſe all proceeded from his loyns: theſe two Nations are thoſe which in after time were called Iſraelites, and Edomites or Idumeans; of theſe the people deſcended from the younger brother ſhall prevail above the poſterity of the elder; and the Iſraelites which are (if true Iſraelites) the true Church Militant, ſhall be the Triumphant Church above the malignant Idumeans.

the elder ſhall ſerve the younger] Upon this place the Apoſtle grounds the Doctrine of Free-Grace in the election of ſome, and reprobation of others, before the doing of good, or evil, Rom. 9. 12, 13. ſee on Mal. 1. 2, 3. But for clearer explication of this place, we muſt note that the words may be taken either in reſpect of the perſons of theſe contending twins, or in reſpect of their poſterities; in *reſpect of their perſons*, the preeminence of Jacob the younger above Eſau the elder, conſiſted 1. In the prerogative of the birthright, (which gave him authority over his brethren and the reſt of the houſhold under his father) devolved from Eſau to him. 2. In the promiſe of the Land of Canaan. 3. In the holy Covenant of Religion with God, whereby his Church was propagated in Jacob's poſterity, not in Eſau's, and to that Church humble ſubjection is propheſied, Eſa. 49. 23. See alſo, Gal. 4. 25, 26. Rev. 3. 9. But otherwiſe in reſpect of temporal preeminence Jacob might be ſaid to ſerve Eſau, for he called himſelf his ſervant. Gen. 32. 18, 20. and Eſau his Lord, Gen. 33. 8, 13 14. and did him homage, bowing himſelf to the ground many times before him, Gen. 33 3. yet did the poſterity of Jacob ſubdue the poſterity of Eſau, when in David's time the *Idumeans* or *Edomites* that came of Eſau (who was called Edom, v. 30.) were ſubdued by the Iſraelites, (who deſcended of Jacob, and bare his name, for he was alſo *Iſrael*, Gen. 32. 28.) and were brought under their ſubjection, 2. Sam. 8. 14. and though for their ſins afterwards the Edomites broke their yoke, as Iſaac propheſied, Gen. 27. 40. yet the Iſraelites never ſerved the Idumeans, or Edomites. See the Annot. on Gen. 27. 40.

V. 15. *red like an hairy garment*] With red hair all over his body: a ſtrange and extraordinary birth, importing that Eſau would prove a cholerick, cruel, and brutiſh man, and of monſtrous ill manners; in whoſe perſon God prefigured the bloudy and barbarous diſpoſition of ſuch as perſecute his Church and Children, Ezek. 35. 5 Obad. 10.

Eſau] The word ſignifieth either *made*, or, *perfect*, by which was meant the ſtrength of his conſtitution, as if he were already rear'd, or nurſt, and rather like a man with a beard, then a new born babe without teeth; and that name might be given him, with a purpoſe to pleaſe the mother, who being a beautifull woman, would be apt to take diſcontent at a deformed or unhandſome child, as Eſau was, being very hairy, as Jacob ſaid of him, *my brother is an hairy man.* See Chapter 17. verſ.11.

V.26. *took hold*] A Divine preſage that Jacob ſhould ſupplant him, and bring down his head, as by tripping up his heels; which came to paſs in his getting of the preeminence of the birth-right, and in other matters, whereof ſee Annot. on ver.23.

Jacob] Heb. *Jaghnakob*. His name beares the remembrance of the act, for it ſignifieth *a ſupplanter* or *taker up of the heel*, from *Ghnakeb*, which in Hebrew ſignifieth *the heel*, or the *ſole of the foot*, or from *Ghnakab*, which ſignifieth *to deceive by ſupplanting*, or taking hold of the ſole of the foot

V.17. *hunter*] The different diſpoſition of the godly and the wicked is figured in theſe two ſons: the one like Nimrod, Gen 10. 9. are of harſh, rough and fierce natures, and give themſelves to exerciſes of violence, as Eſau did; the other more diſpoſed to civel ſociety and benignity, as Jacob was.

V.28. *Iſaac loved Eſau*] Iſaac loved Eſau better then Jacob, as Rebekah loved Jacob better then Eſau; and he loved him becauſe he did eat of his veniſon; it was then a fleſhly love, and ſo an infirmity in Iſaac; but withal, Eſau being cunning, not only in hunting for the prey, verſ.27. but otherwiſe, might inſinuate into the affections of his Father; and by being very officious to pleaſe his palate, might make himſelf as great a Favourite with Iſaac, as Jacob was with Rebekah.

V.29. *Jacob ſod pottage*] Houſhold ſervices in thoſe dayes were not ſo diſtinguiſhed as now they be, ſo that the ſons might dreſſe meat, as well as the daughters; and the daughters carry upon their ſhoulders as Rebekah did, Chap.24. 15. as well as the ſonnes.

V.30. *with that ſame red pottage*] Heb. *with that red, with that red.* Red by ſome herbs, as lentiles, whereof they were made, ſee ver.34. or, by ſomewhat put into them which might give them that colour, as Saffron. The word *red*, is doubled, becauſe the pottage was red, as the *good good*, Judg.11. 25. emphatically ſignifieth *very good*, and *naught naught*, Prov. 20. 14. *very naught.*

therefore was his name called Edom] For that ſignifieth *red*; and that name might be given him not onely becauſe he was greedy of this red pottage, doubling the word *red*, as it appeared to his ſenſe, and omitting the word *pottage*, but alſo becauſe he was red in complexion and colour of his body, verſ. 25. being overgrown with red hair. And it is to be noted, that by the better ſort he was more commonly called by his worſe name Edom, then by his better name Eſau, (which ſignifieth *made*, or *perfect*) and rather from the redneſſe of the pottage whereabout he offended, then the redneſſe of his body which was without his fault. He had (as ſome think) a third name, which was *Seir*, from his haurineſſe; for *Seir* ſignifieth hairy; but in the Scripture it is not given him as a proper name, as *Edom* and *Eſau* were, but as an appellative, or a common name, or title; for he was hairy Eſau, as his Father was blind Iſaac, whoſe proper name was *Iſaac*, and *blind*, an appellative title added to it.

V.31. *ſell me this day thy birth-right*] The birthright contained a fatherly preeminence over the brethren, the Office of the Prieſt-hood, before the Law written, and a double portion of the fathers eſtate, Deut.21. 17. but for the Prieſthood it was otherwiſe before the Law of Moſes then afterward, for before Moſes time the Prieſthood was not limited to the elder brother, for Abel offered ſacrifice as well as Cain, and the father of the family while he lived, was ordinarily the Prieſt, and when he dyed, his eldeſt ſon ſucceded in that office, as well as in the government of the family; but in Moſes time there was a law for the firſtborn of man and beaſts, the one as a Prieſt to offer, the other as a ſacrifice to be offered, Exod.13. 2. In denying Eſau relief in his hunger, except upon ſuch hard termes, Jacob ſeemeth to have ſhewed himſelf an uncharitable man, and a very unkind brother; but it is like his mother, who received the propehcy of his preeminence, verſ.23. directed her younger ſon (as by an eſpecial providence of God) how to deal with the elder. See on verſ. 33.

V.32. *at the point to dye*] Heb. *going to dye.* No great danger of death, but this was an expreſſion noting the greedineſs of his appetite, and greatneſſe of his paſſion.

V.33. *ſwear*] An oath is more then a promiſe, and ſo much as may oblige the conſcience of a profane perſon, who cares not to violate or break his word, if he be no further bound.

this day] It is probable that this was not the firſt time that Eſau and Jacob had parley about the primogeniture; Eſau was not a man fitly qualified for it, becauſe he had more mind to be among unreaſonable creatures in the field, then reaſonable men in the family: for the Prieſthood he was too profane, and under that title he is taxed, Heb.12. 16. and here it is ſaid, that he deſpiſed it, verſ.34. and for the double portion the priviledge of the firſt-born, Deut.21. 17. he had no need of it, for he could carve himſelf a competent maintenance with his ſword, as his father foretold of him, Chap.27.48. therefore having often, as it is like, made light of it, and promiſed to give it up unto his brother, he now took advantage of his preſent hunger, to make a firm and final bargain for it to be ratified with an oath: wherein he did unkindly in denying relief to his brother in neceſſity, unjuſtly in requiring too great a price of that he ſold, and impiouſly in tempting him to ſo profane a contempt, if he had not ſome ſecret inſtinct, or ſome revelation (by his mother conſulting with God, or ſome other way) for the carriage of the contract in this ſort; howſoever the great wiſdome of God can order ſmal occaſions, as this was, to great purpoſes, and can convert the weakneſs, and wickedneſs of men to his own glory: yet this muſt not embolden any to do as Jacob did, unleſs upon ſuch warrant as Jacob had.

V.34. *deſpiſed his birthright*] Neither before nor after the ſale of his birthright did he think or care how bad his bargain was by ſelling ſo precious a thing for ſo poor a price, but did eat and drink and go away without any repentance for what he had done. See Heb.12. 16. Yet he might have a purpoſe to recover that again by force, which he conceived was gotten by fraud.

CHAP. XXVI.

Verſ.1. IN *the land*] That is, of Canaan; though it were a fruitful Land, Gods curſe for mans ſin made it unable to feed the Inhabitants, Pſal.107. 34.

beſides the firſt] Whereof Chap. 21. Deliverance from afflictions is no aſſurance that they ſhall not return; if men renew their ſins, God may and will recal his plagues, and puniſh them again. See Lev.26.15. &c. Pſal.78.

Abimelech King] See Annot. on ver.26.

V.2. *Go not down into Egypt*] Gods providence alwayes watcheth to direct the wayes of his children, and to ſee them provided for in the hardeſt times, Pſal.37. 19. Though Egypt were a very fruitful place, and Iſaac might have a mind to ſojourn there as did his father before him, yet he is eſpecially forbidden ſo to do, becauſe now God had revealed the captivity of Abraham's poſterity in that Land, which then he had not done; and that he would have him guided rather by his own words, then by his fathers example, though that in many things was a good pattern for his practice, as it is propoſed to him, ver.5.

V. 3. *I will be with thee*] As God made the promiſe of his free mercy; ſo doth the confirmation thereof proceed from the ſame fountain.

unto thee] To thee as a ſojourner, to thy poſterity as owners by way of propriety, poſſeſſion, and hereditary right.

V.5 *Becauſe that Abraham obeyed*] He commendeth Abraham's obedience, becauſe Iſaac ſhould be more ready to follow him in the like.

becauſe] God makes good his Promiſe and Covenant out of the ſame goodneſſe that moves him to make it, and that is his own pure grace, not mans merit, Rom.4. 4. & Chap.3. 28. yet on mans part there are conditions required, and by the aſſiſtance of divine grace performed, and graciouſly accepted, and mentioned as if there were ſome cauſalitie in them for Gods acceptance; not to make man confident in himſelf, but diligent in his duty to his Maker, So Chap.22. 16.

obeyed my voice and kept my charge, &c.] This variety of expreſſion commends Abraham's promptneſs, in obeying God in what way ſoever he was pleaſed to reveal his Will unto him.

V.7. *ſhe is my ſiſter*] In this Iſaac followeth the example of his Father, Gen. 12. 13. not unknown, though unſeen, how needful it is for parents to take heed of ſetting an ill example before their children, how apt they are to follow them, rather in evil, then in good; for Abraham's obedience is commended, ver. 5. and the firſt imitation of him that is noted, is in that wherein he ſhould have ſhunned his example: yet by way, not of defence, (for there was untruth in their intent) but of extenuation; the phraſe of the time may be alledged, which called even ſtrangers by the name of *brethren.* See Gen.29. 4.

feared to ſay] Whereby we ſee that fear and diſtruſt is found in the beſt, not as a barren ſin which begets not another, but as a parent of lying: ſo the terrour of the wrack may be the ſhipwrack of truth, though uſed to extort a confeſſion of the truth.

fair] See Annot. on Gen.12. 11.

V.8. *looked out*] This was not ſhortly, but a good while after they came to Gerar; and it was in the day time, haply in ſome Garden, where the King having high, and free proſpect every way, might ſee them, as *David* did *Bathſheba*, when ſhe was bathing of her ſelf, 2Sam. 11. ver.2.

ſporting] Shewing ſome familiar ſign of love, whereby it might be known, or probably ſuppoſed ſhe was his wife: the word here uſed for *ſporting* in the Original, is neer of kin to the name of Iſaac, ſignifying *laughter*, Gen.21.3. and the very ſame which is uſed of Iſhmaels mocking of him, ch.21. v.9. of the ſame Chapter; for the ſame act may (according to the diſpoſition of the mind) be taken in a good or bad ſenſe; and for the carriage of Iſaac, it was ſome ſignification of pleaſing familiarity, which might be allowed betwixt man and wife, Deut.24. 5. Prov.5. 18. but not betwixt a brother and a ſiſter, (though it were not ſuch as was proper for the bed, or for the night, for Iſaac and Rebekah had both more grace and modeſty, then ſo to behave themſelves in the day, where the King might ſee them) which made Abimelech ſo confident that ſhe was his wife, and not his ſiſter; as is ſhewed in the next verſe.

V.10. *VVhat is this that*] Abimelech paſſionately expoſtulateth with Iſaac concerning the denial of his wife; which ſheweth how adultery and diſſimulation were condemned even by heathen morality, and ſhameth the wantonneſſe and wickedneſſe of ſuch as profeſſing true Religion, make no ſcruple or conſcience to commit ſuch ſins.

guiltineſſe upon us] The act of ſin committed by one may bring a guilt upon others; a guilt with the puniſhment due unto it. See Annot. on Chap.20.9. In all ages men were perſwaded that Gods vengeance ſhould light upon wedlock-breakers, V.11. *He that toucheth*] (Ver.29. and Joſh.9.19. Ruth 2.9.) that is, he that hurteth or wrongeth them, Pſal.105.15 eſpecially that wrongeth either of them by any immodeſt or unlawful touching of his wife. See Gen.20.6. Prov.6 29. 1 Cor.7.1.

V.12. *ſowed in that land*] Not any as his own poſſeſſion, but either hired for his uſe, or not uſed by others becauſe barren and waſte.

V.12. *an hundred fold*] An hundred grains for one, or an hundred meaſures for one; the Septuagint ſpecifie the grain, ſaying, it was an hundred meaſures of barley, haply miſtaken by reaſon of the vicinity of the word *Shegnarim*, ſignifying *meaſures*, and *Shegnorim*, ſignifying *Barley*, which differ little in the Hebrew letters: the greateſt increaſe which our Saviour mentioneth in the Parable of the ſeed, Matth.13. 8. is an hundred fold, and though in ſome extraordinary fruitful ſoiles the return be noted to one hundred and fifty, three hundred, yea four hundred for one, *Plin. lib.*18. *cap.*10. yet in ſuch a ſoil as Iſaac tilled, eſpecially in a time of famine, it might be accounted a miraculous fruitfulneſſe to receive an hundred for one.

The Lord bleſſed him] See how, verſ.13, 14, 15. and therewithall, that of Solomon fulfilled; *The bleſſing of the Lord maketh rich*, Prov.10. ver.22.

V.14. *Servants*] Or, *husbandry*; as in the Margine; that is, much ground for tillage, and many ſervants to manure it.

envied him] The proſperity of the godly is an affliction to the wicked, Pſal.112. 10. by their envie at it, for *envie ſlayeth the ſilly one*, Job.5. 2.

V.15. *the Philiſtims ſtopped*] The hatred of the Religious, and breaking covenant with them by the wicked, is very ancient; yet to defend and plead for breach of faith with the faithful under the name of Hereticks, is an heretical practice, both new and naught.

V.17. *the valley of Gerar*] The Hebrew word ſignifieth a *Flud*, or valley, where water at any time runneth; but becauſe by the confluence of waters in ſuch low places, eſpecially after rain, or ſnow, the waters run muddy, there was need of Wels, whence it might be drawn more cleer, and better for uſe, both of man and beaſt.

V.18. *digged again*] Becauſe he was ſure there was water there, and that he had a right unto it, and in renewing that right he renewed the gratefull memory of his gracious father.

V.20. *ours*] Becauſe it was digged in their ground, yet not theirs in right, becauſe it was digged with the conſent of the owners.

V.23. *thence to Beerſheba*] The famine being ended, he returned to the place whence famine had driven him.

V.24. *God of Abraham*] God aſſureth Iſaac againſt all fear by rehearſing the promiſe made to Abraham, to whom with ſingular favour he entitles his Godhead, as if he were his God more then any ones; and in that he is called *the God of Abraham* after the burial of his body, it is an Argument that he liveth in ſoul, for *God is not the God of the dead, but of the living*, Mat.22. 32.

V.25. *Altar there*] (Gen.13. 18.) To ſignifie that he would ſerve no other God, but the God of his father Abraham.

V.26. *Abimelech —— and Phicol*] The ſame name we read of, Gen. 21. 22. but whether they be the ſame men, that there made the Covenant with Abraham is uncertain, they might be the ſame ſuppoſing them to be about an hundred years of age. But then it is ſomewhat ſtrange, that in this entercourſe there is no mention of the accord with Abraham in former times, and that a man ſo well minded as that Abimelech ſeemed to be (if he were the ſame) by his good dealing, firſt with Abraham, Chap.20. and ſince with Iſaac, ver.10, 11. of this Chapter, ſhould deal ſo unjuſtly with him, as to with-hold the uſe of thoſe Wels from his heir, which by a ſolemn Covenant were his, unleſs envie at his proſperity (which was ſuch, that he deſired Iſaac's departing from him, ver.16. and which Iſaac interpretes as a teſtimony of hatred, ver. 27.) ſhould make him become injurious to him; or unleſs wrong were done by his ſervants without his knowledge, as before is noted in the ſtory of Abraham, Gen.21. 26. it may therefore be another; *Abimelech* (ſignifying *my father the King*) might be an hereditary Title of the Kings of *Gerar*, as the name *Pharaoh* was of the Kings of Egypt; and the word *Phicol* compounded of two Hebrew words, Phi, or Phe, a *mouth*, or *face*; and Col, *all, the mouth of all*, might be a name of office; for a man of publick power, and authority, was as it were the mouth of all by his ſpeaking in the publick affaires, wherein all were concerned and concluded; or the face on whom every one caſt his eyes, as expecting from him counſel, command, or conduct.

went to him] Not out of love, for they hated him, ver.27. but in craft to ſet upon him, if they ſaw him too feeble for them; and if not, to treat with him upon termes of friendſhip.

V.28. *with thee*] See Annot. on ver.3.

V.29. *that thou wilt*] Heb. *if thou ſhalt, &c.* The Hebrews in ſwearing begin commonly with *If*, and underſtand the reſt, that is, that God ſhall puniſh him that breaks the Oath; as if he that ſweareth ſhould ſay, I ſwear to do thus, and thus, and if I falſifie my Oath, let the puniſhment or judgement of God light upon me. See Annot. on Gen.14. 23.

do us no hurt] Here the wicked ſhew, that they are afraid, leſt that come upon them, which they would do to others.

V.31. *betimes*] Peace is to be embraced with cheerfulneſſe and expedition, and oathes of agreement chiefly to be made freſh and faſting with all reverence and ſobriety.

V.33. *Beerſheba*] See Annot. on Chap. 21. 31.

V.34. *Judith*] Eſaus wives, and their Fathers, had ſeverall names, Gen.36. 2. (for he had no more wives of the Canaanites but two) as himſelf had; for he was called *Eſau*, *Edom*, and *Seir*. See Annot. on Chap.25. 25, 30.

Hittite] Eſau married, as his father did, at the age of fourty; but he did not like him in following his Fathers mind in the choyce of a wife, for he took two for one, two Hittites the worſt ſort of Canaanites, Ezek.16 3. whereas his holy grandfather took a ſolemn oath of his ſervant to provide a wife for his ſon among his own kindred, without the Land of Canaan, Gen 24. 3. ſo that his marriage was not onely without his parents conſent, but againſt their mind, which is leſſe reſpect to both, then Iſhmael ſhewed to one, and that one of the weaker ſexe; and in condition much more unworthy then either of them.

V.35. *a grief*] See Annot. on Chap.27. verſ. laſt.

CHAP. XXVII.

Verſ.1. OLd] *Viz.* One hundred thirty ſeven yeares of age, which ſome Chronological Accountants by collation of ſeveral places of Scripture make up thus; Jacob was born in the ſixtieth year of Iſaac, Chap.25. 26. and being now ſeventy ſeven years old, Iſaac muſt be one hundred thirtie ſeven: And that at his flight to his Uncle Laban (which preſently followed the getting of the bleſſing) he was ſeventy ſeven years of age, appears thus; from the time of his coming thither, he ſerved Laban twenty years, Chap.31. 38, and in the begining of the fourteenth year of his ſervitude Joſeph was borne, Chap.30. 25. 26. in the fourtieth year of Joſephs age Jacob went into Egypt; compare Chap.41. 46. with 45. 6. and Jacob went thither in the one hundred and thirtyeth year of his age, Chap.47.9. out of which, deduct the fourty years of Joſephs age, and the thirteen years ſpent in ſervice before he was born, and there will remain ſeventy ſeven.

his eyes were dimme] (Gen 48. 10. 1 Sam.32) It is ſaid of Moſes when he was but ſeventeen yeares younger, *viz.* one hundred and twenty years old, that his ſight was not dimme, Deut.34. 7. but that is noted of him as a thing extraordinary.

V. 2. *I knew not*] This reaſon is not to be referred to the meat, but to the bleſſing, which was moſt ſeaſonable when it was pronounced, as the laſt act of a Fathers office, with a farewell to the world.

I know not the day of my death] Uncertanty of the day of death, ſhould make us wiſe to order the time of life with a double providence; the one for others in this world, the other for our ſelves in the next; and ſo to ſet our ſelves in preſent expectation of our parting, or our Maſters coming, Mat.13. 5. but for ſuch preparation no man ſhall dye the ſooner, for Iſaac after this lived 40 yeares, even to one hundred eighty years, Gen.35. 28, 29.

V. 4. *meat*] For ſuch as are of full bodies, and good ſtrength, faſting may be a good preparation to ſpiritual duties; but for ſuch as are weak, and in a declining ſtate, as Iſaac was, meat may chear up their ſpirits, and make them more vigorous in devotion: ſo it may be better for ſome to receive the Sacrament of the Lords Supper faſting; for others, after ſome refreſhing.

my ſoul may bleſſe] The carnal affection that he had to his ſon Eſau, made him forget that which God ſpake to his wife, Chap.25. 23. See verſ. 28. of that Chapter, and the Annot. upon it.

My ſoul] That I may bleſs thee with all my heart.

bleſſe thee] (Chap.28. 3, 4. & 48. verſ.15, 19, 20. & 49. 26, 27.) The Prieſts, Gen.14. 19. & Num.6. from verſ.23. to the end of the Chapter, did (in the name of the Lord, and by warrant from him) bleſſe the people; ſo did the Patriarchs, (who were Prieſts in their families, and ſome of them Prophets) bleſs their children; Chap.28. 3, 4. and 48. 5. 16. 20. & 49. 26, 28. wherein if they followed the guidance of Gods Spirit, rather then their own affections it took effect, otherwiſe the bleſſing followed rather the faith of the receiver, then of the bleſſer; thence it was that ſome did bleſs, others were bleſſed better then others, Gen.49. 26. Heb.12. 17. Now for Iſaac, is ſeems, he either did not underſtand, or not remember the Oracle of God concerning the prelation of the younger brother before the elder, or elſe it went againſt his heart or ſoul to pronounce the bleſſing according to it.

V.7. *before the Lord*] That is, in his preſence, and with his allowance, who by his gracious act will ratifie my word, and intent.

V.9. *two good kids*] Two Kids ſeem too much for one diſh of meat, but out of both ſhee might take the choyceſt parts, to make it dainty, and the juyce of the reſt might ſerve for ſauce, or for the reſt of the Family, which was not ſmall.

V. 11. *Jacob ſaid*] His mother, it ſemeth, (though it be not ſo expreſſed) had adviſed him not only to bring his fathers diſh of meat, but to preſent it as in the name and perſon of his brother Eſau.

an hairy man] See on ch.25. 25.

ſeem to him as a deceiver] Jacob is ſaid to be *a plain man*, chap.25. 27. Yet now he muſt play the ſubtle perſon; and the more ſubtle, becauſe he had more mind to ſeem ſo, then to be ſo. The plain dealing of the godly is out of their love to ſincerity, not out of ſimplicity, or ſillineſſe, for they could play the Polititians, as well as others, if their wits were not over-ruled in their working by their conſciences: the like may be obſerved in Rebekahs carriage of the whole project.

V.12. *I ſhall bring a curſe*] Deceit, though uſed for advantage or defence, is dangerous; and it is eſpecially both prohibited and threatned, if it be a deceit of the blind; Deut.26. 18. And in matter of religiouſly gion, Jer.48. 10. Mal.1. 14. This was both, and therefore Jacobs fear was not without cauſe.

V.13. *upon me be thy curſe*] Her confidence was great, and made up of *vehement affection* to her ſon, of a *ſtrange opinion of the ſucceſſe* of her device, but eſpecially of *a belief* that God would eſtabliſh the bleſſing on Jacobs perſon, for which it is like ſhe had a reſolution from God upon her conſultation with him, Gen.25. 22, 23. Though this deceitful way was of her own deviſing, not of Gods direction.

V.15. *goodly raiment*] Heb. *deſireable.* A ſuit of Eſaus laid up, not to be worn every day, but upon ſome extraordinary occaſion, as this was; ſome think it was a holy robe made for the firſt-born to uſe in holy miniſtrations, and therefore rather kept in the cuſtody of Eſau's mother, then of his wives. But there is no ground for that in Scripture; it might be a better ſuit then ordinary kept by his mother for ſhift, when he came to his Father.

V.16. *skins of kidds of the goats upon his hands*] To reſemble Eſau, who was all over like an hairy garment, Gen.25. 25. And his hands and neck were thus diſguiſed, not his face; for by this time his face might be rough with a beard, as well as Eſaus, (though his hands and neck were ſmooth) for he was as old as Eſau, within a very little, they being twins; and Eſau now was married, and he was not married, until he was fourty yeares of age, Gen.26. 34.

V.19. *I am Eſau*] Though Jacob was aſſured of the Bleſſing by Faith, yet he did evil to ſeek it by lyes; and the more, becauſe he abuſeth Gods Name thereunto, verſ. 20. Some ſay, it was not a lye, but a myſtery; others, that it was a literal truth, for he was the firſt-born by the right of purchaſe, but he was not Eſau that ſold it, but Jacob that bought it, and he calleth himſelf by the name of *Eſau*, as our Saviour called John Baptiſt, *Elias*, Mat.11. 14. but he called John, *Elias*, not in perſon, but in office; and they to whom he ſpake, underſtood it not of Elias perſonal preſence, but by way of alluſion, or reſemblance, whereas Jacob meant, and was underſtood of Eſaus perſon, both in this verſe, and verſ.24. Beſides, he diſſembled, and ſpake untruly, in ſaying in this verſe, he had done as his father bad him; and calling his meat Veniſon, and in anſwering, the Lord had brought it to his hands, ver.20. as if he had made his hunting ſucceſſeful ſooner, then at other times.

V.22. *the voyce of Jacob*] This (as alſo verſ.23.) declareth that he ſuſpected ſomething, yet God would not have his Decree altered.

V.23. *he diſcerned him not*] His eyes were dim, by them he could not judge: his hearing was better; but upon his touching, finding him rough like Eſau, he gave as much credit to his hands as to his ears; *the voice is Jacobs voyce, but the hands are the hands of Eſau*, verſ.22. and being in doubt what to think, his other two ſenſes, his taſting and ſmelling, verſ.25, 27. bare falſe witneſs according to Jacobs words, and ſo he reſolved that Jacob was Eſau, and gave him the bleſſing. The Spirit which aſſiſted him in the benediction of Jacob and Eſau, and the prediction of Events concerning both, did not diſcover the deceit of his wife and ſon; for the illumination was by particular acts, not by way of habit imparted to him.

V. 27. *as the ſmell of a field*] Thoſe parts where Eſau lived abounded with aromatick, or ſweet-ſmelling odours, or ſpices, wherewith it might be the manner to perfume the clothes that were laid up, and not wonted to daily wearing; or the skins of the Kids might preſent a ſmell (by ſome artifice of Rebekah) which might be pleaſing to the ſent of Iſaac; he compares it to the *ſmell of a field which the Lord hath bleſſed*, with flowers, and fruits, and vines; for, ſaith Solomon, *the vines with the tender grape give a good ſmell*, Cant.2. 13. and husbandmen ſay, that ſome grounds when they are broken up with the Plough, yeeld a very pleaſing ſmell to him that tilleth them.

V.28. *dew of heaven*] Deut.33. 28.

fatneſſe of the earth] By this may be underſtood the Land of Canaan, called *a fat Land*, becauſe it was plentifully furniſhed with all good things; as Wells digged, Vineyards, Oliveyards, and fruitful trees in abundance, Deut.6. 10, 11.

corn and wine] (Deut.33. 28.) By theſe temporal particulars, were ſhadowed out bleſſings of a better quality: for this fruitful Land of Canaan was a type of heaven, and the plenty of ſpiritual graces is ſignified by a *feaſt of fat things*, Iſa.25. 6.

V.29. *let people ſerve thee*] From Jacob came Judah, *and of him came the chief Rulers*, 1Chr.5. 2. and the Scepter by Jacobs prophecy continued in his Line until the coming of Shiloh, that is, the Meſſiah, Jeſus Chriſt. See Annot on ch.49. 10. And for this Prophecy, it was particularly fulfilled when the Idumeans, Philiſtims, and Moabites were brought under ſubjection to David, Solomon, and the Aſmonean Governours.

curſed be] (Chap.9. 25. & 12. 3.) Curſed of God, who takes the injuries done unto his Church, as done to himſelf. See Act.9. 4.

V. 33. *trembled*] Heb. *was aſtoniſhed*: at the ſtrangeneſſe of the act, and event, contrary to his intention: the deceit, and diſguiſe of Jacob ſo cunningly carried, and his purpoſe to Eſau ſo ſtrangely diſappointed, (by Gods over-ruling providence) put him for a time into wondring and trembling aſtoniſhment; and the rather, becauſe now he might perceive that by his carnal affection to Eſau, he had run croſſe to Gods prediction Gen 25. 23.

have bleſſed him] Though his intention was to have bleſſed Eſau, the effect of his benediction, God (by his promiſe, and Jacobs Faith) ſettles upon him; quite croſſe to the conceit of the Papiſts, who make the efficacy of the Sacrament to depend upon the intention of the Miniſter; ſo that it ſhall be fruitleſſe, and in vain to the receiver, if there want a good intention in the giver.

yea, and he ſhall be bleſſed] Being convinced now of his erroneous intent touching the bleſſing of Eſau, he ratifieth the Bleſſing upon Jacob, and now doth that out of Faith, which before he did with miſ-guided fancy, and affection; and ſo his bleſſing is recorded by the Apoſtle, ſaying, *By faith Iſaac bleſſed Jacob and Eſau, touching things to come*, Heb.11. 20.

V. 34. *bitter cry*] Becauſe now his fathers ſolemn bleſſing upon Jacob had irrecoverably ſetled his birth-right upon him: in this example we ſee that thoſe that make no account of precious things while they have them, may be made bitterly to bewail the want of them, when they have loſt them; though Eſau were an hardy hunter, a man of the ſword, verſ.40. of this Chapter, God can make him weep like a woman. See the 1Sam.30. 4.

V.35. *thy bleſſing*] That is, which appertained to Eſau as the firſt-born.

V. 36. *rightly called Jacob*] That is, *a ſupplanter*. He was called *Jacob*, from a word ſignifying *the heel*, becauſe at the birth of Eſau he held him by the heel. See Annot. on.Gen.25.26. Schindl. Pentagl. col.1373. But by a metaphor it ſignifieth *crafty*, and *deceitful*, Ibid. Eſau taketh it in that ſenſe, when he calleth him a ſupplanter, as if his name were not given him for nought, ſupplanting him two times, wherein there is a Paranomaſia. This ſheweth his tears were not tears of true repentance, for then he would rather have blamed himſelf, then his brother, concerning his birth-right.

took away my birth-right] He wrongeth Jacob in this charge, for he took it not from him, but Eſau lightly eſteeming it, or rather deſpiſing it, ſold it to him. See on Chap.25. 34.

my bleſſing] Not his then, when the birth-right was none of his.

V.37. *thy Lord*] (Verſ.29.) Iſaac did this as he was the Miniſter and Prophet of God; and though Eſau cry never ſo much, he cannot recover what he hath loſt; there is no place for repentance, though ſought with tears, Heb.12. 17. that is, Iſaac will not repent, cannot retract what he hath done, though Eſau lift up a bitter cry for the Bleſſing; becauſe the prerogative of the bleſſed ſeed cannot be divided, nor imparted to a wicked progeny; the ſons of the world are repreſented in Eſau, as the faithfull in Jacob.

V.39. *the fatneſſe*] Iſaacks bleſſing on Jacob was both ſpiritual and temporal; on Eſau only temporal: and in this Jacob had the preeminence; for though he name the fatneſſe of the Earth, and dew of Heaven in both; and though ſome parts of Idumea, Eſaus Countrey, were very fruitful, yet generally it was not comparable to the Land of Canaan, aſſigned to the poſterity of Jocob. Some make a difference betwixt Eſaus *having* of Temporal good things, and Gods *giving* of good things unto Iſaac, as if *having* were but an intereſt of common providence; *giving*, a title of eſpecial favour; but that diſtinction may be confuted by Hoſ.2. 8. & Chap.13. 11. and many other places.

V.40. *by thy ſword*] A trade of life profeſſed, for the moſt part, by the worſt ſort of men; to whom may be well applyed the words of Shimei, though ill applyed to David, 2.Sam.16. 7. for they are bloudy men, are men of Belial, as Eſau was.

ſerve thy brother] This bleſſing, *viz.* the bleſſing in the dominion of Jacob (called afterwards Iſrael, Chap.32. 29.) is glorioully ſet out in the 33. of Deut. verſ.29. See the ſecond Annot. on Gen.25. 23.

when thou ſhalt have the dominion, thou ſhalt break his yoak from off thy neck] The word in the Original is rendred by ſome learned Hebricians, *when thou ſhalt have mourned*: or, neerer to the ſenſe of our Tranſlation, *When thou ſhalt get ſtrength*; and ſo the ſentence will not ſound like a tautology. The Edomites after they had been ſubjects to the Iſraelites about one hundred and fifteen yeares, in the dayes of Joram the ſon of Jehoſaphat, revolted from under the hand of Judah, and made a King over themſelves, 2King.8. 20. See Annot. on Chap.25, 23. and as ſome reckon the time for eight hundred and ten yeares, (*viz.* until the time of Hyrcanus) they continued in their freedome, at leaſt from the dominion of Jacobs iſſue; and after that, Herod an Idumean put a yoke upon them, for he obtained to be King of the Jews, which ſheweth that the Dominion of Jacobs poſterity was to be underſtood chiefly in a ſpiritual ſenſe, for the prevailing of Religion; and for the literal ſenſe; though there were time enough to make good the promiſe according to the letter, yet it was but upon condition of their good behaviour.

V.41. *the dayes of mourning for my father*] Not to him, for he would not be ſo tender-hearted to his Father, as to weep for him, who was ſo hard-hearted to his brother, as to reſolve to murther him at ſuch a time.

are at hand] In his decree, (and it may be hope alſo) not in Gods determination, for he lived after this above 40. yeares, God diſappointeth the expectation of the wicked, by prolonging the life of the godly; whereof as he onely maketh the meaſure, ſo he onely knoweth the end, as well as the beginning.

V.42. *were told Rebekah*] Verſ.41. He ſaid thoſe words in his heart, but his heart was ſo full of hate and envy, that it thruſt out ſome words, which came to Rebekahs ears, and diſcovered his deadly malice againſt his brother.

comfort himſelf] He hath great hope to receive his birth-right by killing of thee. A wicked heart that can make a comfort of ſuch a miſchievous act; yet there is a comfort for a time in taking revenge of a wrong, but that comfort is but like a draught of wine to one in a Fever, which allayeth the diſeaſe for a while, but occaſioneth a greater diſtemper afterwards:

wards: ſo in man; but in God, taking comfort in his revenge of the wicked, the caſe is far otherwiſe, Iſa. 1.24. Ezek. 5.13.

V.44. *A few dayes*] It proved to be about twenty yeers: ſo was Rebekah miſtaken in the time of Jacobs abſence, as well as Eſau in the time of his fathers death.

fury turn away] Prudent Rebekah feared the dayes of mourning would come upon her by the death of Jacob, while Iſaac lived; the ſpirit of Eſau was ſo enraged againſt him, that ſhe doubted he would not forbear him until his fathers death; yet ſhe hoped, that by time and abſence it would be aſſwaged.

V.45. *Both in one day*] Becauſe by fighting they might kill each other; or if one were killed, the other by the ſentence of Almighty God, was to dye for it by the hand of man, Gen. 9.6. or if he ſhould eſcape that, ſhe might juſtly fear the Juſtice of God would not ſuffer ſuch a murderer to live, as Act. 28.4. or the guilt of ſo hainous a fact would make his own parents ſo to be eſtranged from him, as if he were not at all, or none of theirs,

V.46. *Said to Iſaac*] That Iſaac might not be troubled with the deadly diſcord of his ſons, nor Jacob endangered by keeping within the reach of Eſaus wrath, like a prudent woman ſhe preſents to Iſaacs care another cauſe of Jacobs journeying to Charran, *viz*. A caution againſt ſuch ungodly marriages, as Eſau made with the daughters of the Cananites.

what good ſhall my life] Eſaus marriage was a grief of mind both to Iſaac and Rebekah, Gen. 26.35. But now fear of a double danger makes her more paſſionate then her husband; for ſhe fears leſt Jacob ſhould take a Canaanite to wife, and leſt his marriage ſhould be prevented by an untimely death, an unnatural murder; the example of Eſau made her more apprehenſive of the one, and the ſtory of Cain and Abel might further her fear of the other: thoſe that have no children are happily freed from ſuch fears; and they that have, muſt forecaſt for the worſt, and pray and hope for the beſt.

CHAP. XXVIII.

Ver. 1. *Bleſſed him*] This ſecond bleſſing is to confirm Jacobs faith, and to aſſure him that he was conſtant to his firſt benediction, Chap. 27.33. though when his tongue bleſſed him, his mind was upon Eſau; and that though it were on his part procured by craft, yet God did now by his fatherly authority ratifie it unto him.

of the daughters of Canaan] See on Chap. 24.3.

V.2. *Ariſe, go*] Though Iſaac himſelf was not ſent to fetch him a wife from his fathers kindred, yet Jacob is to go in his own perſon; for it was not ſafe for him, for fear of Eſaus bloody threats, to ſtay at home, (though this were a reaſon rather to Rebekah then to Iſaac) and there was leſſe doubt of his return then of Iſaacs, if he had gone, becauſe there was more invitation to Jacobs wife to accompany him back to his Countrey, ſince there were ſome of her fathers family, and of neerer kindred there already, then when Rebekah was married.

Padan Aram] See on Chap. 25.20.

V.3. *God Almighty*] See the Annot. on Gen. 17.1.

V.4. *The bleſſing of Abraham*] He had his fathers bleſſing already, and now he bleſſeth him in his grand-fathers name, who had the original grant of eſpecial grace to deſcend upon his ſeed; by this his faith might be further confirmed, and his courage and comfort the better ſupported in his ſolitary journey.

ſtranger] The godly Fathers were put in mind continually, that they were but ſtrangers in this world, to the intent that they ſhould lift up their eyes to the heavens, where they ſhould have a ſure dwelling, Heb. 11 9,10. Pſal. 39.12.

which God gave to Abraham] By promiſe, for he had not the poſſeſſion of it himſelf; yet it might be ſaid to be given to him, becauſe it was given to his poſterity for his ſake.

V.5. *The Syrian*] See the Annot on Gen. 25. 20.

V.9. *To Iſhmael*] That is, to the family of Iſhmael, for he was now dead whoſe age of 137 years, and his death is ſet down, Gen. 25.17.

Mahalath] Called alſo *Baſhemath*, Gen. 36.3.

the daughter of Iſhmael] His fathers brother; ſo now Eſau had three wives, for he had two before, Gen. 26.34. By this third marriage, he thought to make amends for the two firſt, & to pleaſe his father better then before; but that choice made him a worſe husband by multiplication of wives, and not the better ſon, for being the ſon of a free man, he ſhould not have matched himſelf with the iſſue of a bond-woman, a ſtranger from the Covenant. The changes of the wicked are not from evil to good, but from one evil to another.

ſiſter of Nebaioth] The eldeſt ſon of Iſhmael, and now, his father being dead, the chief of his family.

V.10. *Towards Haran*] Or, *Charran*, as it is called, *Act*. 7.2. It is conceived by ſome to be ſituate from Beerſheba (whence Jacob came) five hundred Engliſh miles; certainly it was very far off, for Jacob flying from Laban, would make as much haſte as he could to get out of his reach, and Laban purſuing him as faſt as he could, to recover his ſtollen gods from him, overtook him not until the ſeventh dayes journey, Gen. 31.23. and after that, he had a good way to go to the place of his abode.

V.11. *Stones —— for pillows*] The Sun being ſet he was put to take up his lodging in the field, taking the ground for a bed, and a ſtone for a pillow; the ſervant of his grandfather went out like a Lord in that Country (and ſo he is ſtiled by Rebekah Jacobs mother, Gen. 24.18) having ten Camels for his ſervice, and other things ſutable; but Jacob the bleſſed heir, both of *Abraham* and *Iſaac*, is ſent that long journey alone on foot, with a ſtaffe in his hand, Gen 32.10. which was partly for more privacy of his departure, leſt Eſau ſhould way-lay him in his going towards Haran, which he did in his coming thence with four hundred men, Gen. 32.6. but eſpecially to give an example of patience to the godly, and of confidence in God, whoſe providence was the more apparent towards him, by how much he had the leſſe aid of humane means; and withal to inſtruct us, that Gods children muſt expect their portion of bleſſing, rather in ſpiritual, then temporal comforts.

V.12. *Dreamed*] See on Chap. 20.3.

a Ladder] Chriſt is that Ladder by which God and man are joyned together; and by whom the Angels miniſter unto us; all graces by him deſcend upon us, and we by him aſcend into heaven. The upper part of this Ladder, is taken by ſome, to ſignifie his divinity, and the lower, his humanity.

Angels of God aſcending and] To this repreſentation made to Jacob our Saviour alludeth, and applyeth the aſcending and deſcending of Angels unto himſelf, Joh. 1.51. the words there are *deſcending upon him*, but they may be read, either aſcending *above* him, as thoſe who wait on him when he cometh down from heaven to Judgment; for when he deſcendeth, the Angels that follow after him in place, will be above him, as ſome may be below him, ſome on each ſide of him: or, *unto him*, as having reference unto him in all their miniſtrations, whether from God unto men or from men unto God: or, *by deſcending upon him*, may be meant the placing, and founding upon him of all the heavenly favours, which by the miniſtry of Angels God communicateth to his Church, and thereby alſo may particularly be underſtood the miniſtry of Angels, which they exhibited to him after his *temptation*, Matth. 4.11. in his *paſſion*, Luke 22, ver. 43 at his *Reſurrection*, Joh. 20.12. and *aſcenſion* into heaven, Act. 1.11.

aſcending and deſcending] Angels are ſtill in motion, never idle, and as ready to deſcend, and to be humbled; as to aſcend, and to be exalted: their diligence, and obedience, is a pattern for us, Matth. 6.10. and their continual intercourſe betwixt heaven and earth, as ſpirits miniſtring for their ſakes, who are heirs of ſalvation, Heb. 1.14. may be matter of confidence to Gods children, againſt the might and malignity, both of divels and men: by this (though Angels may hear our prayers, and ſee our tears) they are not Mediators of Interceſſion betwixt God and us, or to be ſerved, either with ſupplications or vowes: for notwithſtanding this viſion, Jacob did not ſo account of them, nor apply himſelf unto them.

V.13. *To thee will I give it, and to thy ſeed*] He enjoyed this promiſe only by faith concerning his ſeed, for all his life-time himſelf was a ſtranger in this Land: ſo then *to thee and to thy ſeed*, muſt be *to thee in thy Seed*, for they had that in poſſeſſion, and having the poſſeſſion for his ſake, it was a gift in favour to him.

V.14. *As the duſt of the earth*] See Annot. on Chap. 13.16. See alſo Chap. 32.12. and Numb. 23.10.

In thee and in thy Seed ſhall all the families of the earth be bleſſed] (Gen. 12.3. and 18.18. Act. 3.25. Gal. 3.8) By this is meant chiefly ſpiritual bleſſings, flowing from the vertue of the promiſed Seed Chriſt Jeſus, and from him diffuſed to all the faithful, of what Family, Nation, or Country ſoever.

V.15. *I am with thee*] * In this free and full expreſſion of Gods favour, we ſee how good a maſter he is to a true and faithful ſervant; if we would have him ſuch a one to us, we muſt be ſuch as Jacob was to him, ſee Judg. 6.16. Iſai. 43.2. Jer. 1.19.

until] This *until* is an *extenſive*, not an *excluſive* word, giving aſſurance of an eſpecial time, wherein there is no doubt; but not excluding or denying the time following, as Mat. 28.20.

V.16. *And I knew it not*] God is preſent every where, but eſpecially with the godly; and not only then when they are apprehenſive of him; but when they perceive no evidence of his preſence, as Job confeſſeth, *He goeth by me, and I ſee him not; he paſſeth on alſo, but I perceive him not*, Job 9.11. Or, it may be, when he ſaid, he knew not that God was there, he meant, that ſuch apparitions were peculiar to the family of the faithful, and that he did not think God would ſo have revealed himſelf in that place.

V.17 *Afraid*] Any ſtrange apparition, though glorious and gracious, affects mans frailty with fear, becauſe of his ſin: ſee Matth. 17.6. Luke 2.9. & 8.35. Rev. 1.17. but beſides, he was touched with a godly fear and reverence; Gods profeſſed favour and familiarity did not breed contempt, but a reverend awe and dread of his Almighty Majeſty, which David profeſſeth, when he ſaith, *I will come into thine houſe in the multitude of thy mercie, and in thy fear will I worſhip towards thine holy Temple*, Pſal. 5.7.

the houſe of God He calls it *Gods houſe*, where God and his holy angels, who are of his houſhold, are eſpecially preſent; and in regard of that preſence, he thinks it a fit place for the building of God an Houſe, Altar, or a place for eſpecial worſhip, ver. 22.

the gate of heaven] The Church Militant here below, hath ſuch neer reference to heaven the Church Triumphant above, that he that is truly a member of the one, may come to knock at the gate of the other, and have it opened unto him, Mat. 7.7.

V.18. *A pillar*] (Gen. 35.14,20. Iſai. 19.19. 2 Sam. 18.18) Or, Statue, which was neither any great thing (for it was no more then one man himſelf could rear;) nor any artificial thing (for Jacob had no tools, and it is like, no skill to uſe them for ſuch a work;) but it was ſuch a ſetting up of ſtone, or ſtones piled one upon another, as on the ſudden he could make, for a thankful memorial of Gods gracious apparition to him in that place.

and poured oyl] Which he might the next day fetch from the City, (being not far off) and might return to the place again; or he might take with him from home in a vial or bottle, to anoint, or refreſh himſelf, or to apply in way of medicine, if he had need; and he poured it out upon the pillar, as an oblation unto the Lord: (as he did in his return, Gen.35.14.) Or, as David poured out the water of the well of Bethlehem unto the Lord, 2 Sam.23.16. And if this pouring out of oyl were a conſecration of that pillar or place, to an holy uſe, as Exod.30.16. and 40 9. it makes not for the Popiſh practice, in their ſuperſtitious conſecration of Churches, and the utenſils or appurtenances belonging to them; for this oyle was not it ſelf firſt conſecrated, nor poured out with holineſs, or ſuperſtitious benedictions; nor did Jacob any thing therein, but by divine inſtinct and inſtruction, nor did he conceive any inherent holineſs in the place: O but whatſoever eſtimation, or appropriation there was of Religious places in the Old Teſtament, (as the Temple of Jeruſalem had the preeminence for holy uſe above all other places of the New Teſtament) that difference is taken away, Joh.4. from ver 20. to 24. ſo that God may be ſerved as acceptably by the Aſſemblies of the Saints, in Chriſtian Churches and Chappels, as in the Temple at Jeruſalem; and in times of perſecution in private houſes, mountaines, or dens, or caves of the earth, Heb.11.38. Yea, whereſoever men lift up pure hands without wrath or doubting, 1 Tim 2.8. as well as in the faireſt Temple.

V.19. *Bethel*] A City neer the place of this apparition, conceived to be about thirty Engliſh miles diſtant from Shechem. The word ſignifieth the *houſe of God*, which afterwards was turned by Jeroboam into a place of Idolatry, for there he ſet up one of his golden Calves, 1 King.12.28,29. and for that abomination the name of it was after that changed into *Bethaven*, Hoſ.4.15. and Chap.10.5. that is, *the houſe of iniquity*, or *vanity*: ſo the Houſe of God, by courſe of time, and the corruption of men, may be turned into the houſe of the Divel; true Religion is preſerved in the perſons of the godly, not in the places of godlineſs; ſo Rome, once the Church of God (by Apoſtaſie from the truth) is of Gods Church become the Divels Chappel; of a Bethel, a Babel.

Luz] Of this Apparition, Jacob maketh mention by the name of *Luz*, which as it was the more ancient name, ſo in Jacobs time it was yet in uſe, Gen 35.6. but whether called *Bethel* or *Luz*, it was a City ſituate upon an high hill, in that portion of the Land of Canaan, which by lot fell to the Tribe of Benjamin, *Adrich.Delph.Theatr p.16.* *Queſt.* How is it then that Jacob lay in the field, when Bethel, where God appeared unto him, was a City? *Anſ.* It is not like that he lodged in a City, becauſe he had but a ſtone for a pillow, but probable that being benighted, he lay in ſome field not far off, that might be a part of the Territories, belonging to the City next unto it, and ſo might be called by the name of the City, at leaſt by him, who being a ſtranger there, (for it was about fifty miles off from the place of his dwelling) knew no other name of the place.

V.20. *Vowed a vow*] To vow unto God (not to Saints) things lawful, and within our power to perform, and without opinion of merit, or caſting a ſnare on our own ſouls, or laying a ſcandal before others (when we are at liberty to do otherwiſe) thus to vow, as it was the practice of the Patriarchs, as Abraham, Gen.14.22. and Jacob in this place before the Ceremonial Law, ſo (now Ceremonial Laws are vaniſhed) it is lawful to vow under the ſtate of the Goſpel. See on Eccleſ 5.4,7.

If God will be with me] The word *Im*, rendred *if* in this place, may be Engliſhed *when*, and is here neither a word of doubting, nor of condition, in ſuch ſort, as if Jacob meant either to bind God to give him bread to eat, and cloathes to wear, or elſe to give up his title to him; but it is a word of order or inference to bind himſelf to ſome demonſtration of his gratitude thus: *If God will be with me, and will keep me in the way that I go, and will give me bread to eat, and raiment to put on, ſo that I come to my fathers houſe in peace, then ſhall the Lord be my God*; but I am ſure the Lord will do all this, for for this, and more a great deal, I have his moſt free and expreſs promiſe, ver.14,15. therefore as ſure as God is true of his word, will I bind my ſelf unto him by a ſolemn vow, to acknowledg and ſerve him as my God, and to ſet up a memorial of his goodneſs to me, and my gratitude to him.

bread to eat, and raiment to put on] Grace and nature are contented with a little. See 1 Tim.6.8. Matth 6.11. Prov 30.8.

V.22. *This ſtone ſhall be Gods houſe*] By *Gods houſe*, is meant a place of worſhip; that place in thoſe times was chiefly an Altar; and of that ſtone with others, he meant to make an Altar; and thereon to offer his oblations. The word *Beth*, here uſed for an houſe, may be taken for any place of repoſe, or for that which receives or holds another thing, as (beſides an houſe for the habitation of men) the *forehead*, Exod 28.38 is rendred in the Targum (or expoſition of the Bible in the Chaldean Tongue) *the houſe of the eyes*; and a *vail*, in Exod.34.35. *the houſe of the face*: and the Hebrews of latter times call a *glove* or *mitten* *Beth-etsbegnoth*, that is, *the houſe of the fingers*: ſo the *grave* is called, *the houſe appointed for all living when they be dead*, Job 30.23. and all this with reference unto man, and with reſpect to other creatures; the Sparrows neſt in the Hebrew is *the Sparrows houſe*, Pſal.84.3. and the Fir-trees are ſaid to be an *houſe* for the Stork, Pſal.104.17. and the holes in the Rocks, *the houſes of the Conies*, Prov.30.26. and the Spiders web is called, the Spiders *houſe*, Job 8.14. By *Gods houſe* then we are not to underſtand a Church, (for there was no ſuch houſes in thoſe dayes) nor a place of any great capacity or receipt, but a place of worſhip; which place might be an Altar, that Altar made of that ſtone, as the principal part of it: for here did Jacob build an Altar, and offer an oblation upon it in his return, Gen.35.7,14.

tenth] See the Annot. on Chap.14.20.

CHAP. XXIX.

Verſ.1. OF *the Eaſt*] That is Meſopotamia, ſituate Eaſtward from the Land of Canaan.

V.2. *And lo, there were*] Thus he was directed by the only providence of God to Labans houſe.

a great ſtone] Both to keep the water pure, and the Well full, that it might ſuffice the flocks, for there were not many ſuch Wells, or waters in thoſe parts; therefore the greatneſs of the ſtone, was a ſaving of the ſtore.

V.3. *And they rolled*] That is, the Shepherds who kept the ſheep, and came to water them.

V.4. *my brethren*] It ſeems in thoſe dayes the cuſtom was to call even ſtrangers brethren, eſpecially if they were of one profeſſion, or courſe of life, as Jacob and theſe Shepherds were.

V.5. *The ſon of Nahor*] He was the immediate ſon of Bethuel his father, and Nahor was his grand-father; yet is he named the ſon rather of Nahor then of Bethuel, becauſe Nahor was a man of more note. See Chap.31.53. not only in the family of Iſaac, as being his fathers brother, but in the Family of Laban, as appears Chap.31.53.

V.6. *Is he well*] Heb. *is there peace to him?* or, *is he in peace?* By which word the Hebrews ſignifie all proſperity: and they call War *Milchamah*, from eating, becauſe it devoureth all things. Of this expreſſion, ſee Annot. on Chap 37 14.

Lo, it is yet high day] Heb. *the day is great*. That is, the Sun is yet high, and much day to come; and therefore too ſoon to gather the cattel from their meat; and for thoſe ſheep that are already gathered, water them and bring them back again to their paſtures.

V.8. *We cannot until*] It ſeems the ſtone that covered the Wel was ſo great, that until the Shepherds came together, it could not be removed, and that none might be left without ayd, they agreed to tarry one for another. So ſome came ſooner, ſome later, which gave Jacob occaſion (having himſelf been accuſtomed to the keeping of Cattel) to give them his advice out of his good wil; and it is not better meant on Jacobs, then taken on the Shepherds part, who do not ſnap him up as an over-buſie ſtranger, as the Sodomites did Lot, for medling in matters that belonged not to him; but fairly and gently give an excuſe why they cannot follow his advice: which may be an example of meekneſs, and humanity, and modeſty in our intercourſe with others, eſpecially ſtrangers.

V.9. *And while he yet ſpake*] See Gen.24.15.

Rachel] Not Leah, whoſe tender eyes could not ſo well endure the light and open air, ver.17.

with her fathers ſheep] See Annot. on Gen.24.15.

V.10. *Rolled the ſtone*] With the help of others, or of himſelf; for being about 77 yeers of age, the time of full ſtrength in thoſe times, he might haply be able to do that alone, which required the aſſiſtance of many hands, eſpecially if the Shepherds were young boys, or weak women, and he would ſtrain his ſtrength the more, to be the more noted, and better accepted by Rachel. See the like Exod.2.17.

V.11. *Kiſſed Rachel*] Having ſhewed firſt who he was, and how neer of kin, he kiſſed her, both according to the common faſhion among kinsfolks, and out of ſpeciall affection, as having a mind to take her for a wife: in divers times and Countries, the uſe of kiſſing hath been various: it was ſometimes uſed among men, as ver.13. of this Chapter, and Chap.31.55. and 45.15. Exod.4.27. & chap.18.7. & Luk.7.45. though moſt uſually betwixt them of a different ſexe, as a ſign of benevolence and love; hence it is applyed to expreſſe the dear love betwixt Chriſt and his Church, Cant.1.2. and that the Apoſtle gave order to *greet one another with an holy kiſs*, 2 Cor.13.12. an holy kiſs, not a wanton one, as Prov.7.13. not an hypocritical kiſs, as that of Joab, 2 Sam.20.9 and of Judas, Mat.26.49.

lifted up his voice and wept] For joy, after upon mutual report and ſpeech of the ſtate and condition of the ſeveral families of Iſaac and Laban, and their neer kindred; and no doubt alſo upon the apprehenſion of Gods eſpecial providence in bringing Rachel to the Well, (as Rebekah his mother when ſhe was choſen for a wife for his father) his heart melted into affections, that could not be kept in, but burſt out into audible and viſible expreſſions, ſuch as might both be heard and ſeen. See Gen.45 14,15,16.

V.12. *brother*] So ver.15. That is, *neer kinſman*, for he ſaith in this verſe, that he was *Rebekahs ſon*, who was Labans ſiſter, ſo ver.15. By this term, *brother*, was profeſſed an affection belonging to the neereſt degree of kindred that can be; ſo Lot is called Abrahams brother, being the ſon of his brother Gen 13 8.

V.13. *All theſe things*] That is, the ſtory of his Fathers family, and of his journy, the cauſe why he came from his Fathers houſe, and what he had ſeen by the way.

V.14. *My bone and my fleſh*] That is, of my kindred, Gen.2.23. Judg.9.2. 2 Sam.5.1. & 19 13.

a month] Heb. *a month of dayes*. That is, a whole month, not one day ſhort.

V. 18. *I will ſerve thee ſeven yeers for Rachel*] It was the cuſtom of many Countries to buy wives, whereof there are ſome inſtances among the poſterity of Jacob, as 1 Sam. 18. 25. 2 Sam 3. 14. Hoſ 3. 2. See alſo Gen. 34. 12. But becauſe *Jacob* had nothing to give, coming an empty wayfaring man, with a ſtaff in his hand, he offereth ſeven years ſervice for the younger ſiſter.

V. 19. *It is better*] Laban makes no direct anſwer to *Jacobs* motion, but gives him good words in the general, without any intent, it ſeems, to let him ſo ſoon be poſſeſſed of his choice in particular; *Jacob* was a plain man, Gen. 25. 27. of too honeſt an heart to ſuſpect deceitful dealing in his Uncle; elſe he was wiſe enough (as his dealing with his brother Eſau ſheweth) to have made a ſurer bargain for himſelf.

V. 20. *But a few dayes*] Heb *one dayes*, Gen. 27. 44. If we loved God, our ſervice of him, though it were for many yeers together, would not be tedious to us; the want of love to him makes men weary to ſerve him, Mal. 1. 13. though but for a few hours, one day in a week, Amos 8. 5. the day that ſhould and would (if our affections were rightly tempered) yeeld us more delight then any of the reſt. See Iſa. 58. 14

V. 25. *Behold it was Leah*] It was Leah before, but then he did behold her, and ſaw her without her vail; for virgins in modeſty were vailed, or brought in the dark to the Bride-chamber.

beguiled me] The cauſe why *Jacob* was deceived, was, for that in old time the wife was covered with a vail when ſhe was brought to her husband, in ſigne or token of chaſtity and ſhamefaſtneſs. See Chap. 24. 65. And whereas it is ſaid, that Judah thought Thamar to be an harlot, becauſe ſhe had covered her face, Chap. 38. 15. the meaning is, that becauſe her face was covered he knew her not, & becauſe he knew her not, he took her for an harlot; or if harlots did wear vails, they were of another faſhion, or worn at other times, and in another manner then Brides were wont to do; and though Leah might have been known to *Jacob* by her ſpeech in the dark, as Jacobs voice was known to Iſaac when he was blind, yet her vail might be a cover for her ſilence, for in that the modeſty of women appeareth, as well as by hiding of their faces; or her ſpeech, being only a low whiſpering, it could not eaſily be diſcerned. In this deceit, it is like that Leah acted her part after her fathers, as Jacob his after his mothers direction, and therein ſhe was faulty, though in an inferior degree, for he ſhewed himſelf a very unjuſt man, and an unkind Uncle; whereby yet Jacob might be remembred of his deceitful dealing with his brother Eſau. See Mat. 7. 12. though God turned it to good, and might upon this occaſion, be diſpoſed to repentance for what was paſt, and to patience under that condition, which either his neceſſity, or his Uncles diſhoneſty put upon him.

V. 26. *Not ſo done in our Country*) Or, it is not the cuſtome of our Country. If it had been ſo, he ſhould have ſaid ſo much to Jacob ſeven years ſooner, when he offered his ſervice upon condition to marry the younger daughter; this mental reſervation of the cuſtom all this while, ſhewed it was not Labans cuſtom to deal uprightly; beſides, if it were the cuſtom, why did he againſt cuſtom pretend a marriage, and call his neighbors to a marriage feaſt betwixt Jacob and Rachel? this pretence of cuſtom is often uſed againſt truth and right; as in the prohibition of marriage to the Clergy, and the Communion-cup to the Laity, and other particulars of the Romiſh Religion; which indeed in reſpect of the antiquity of truth, are but Innovations, though obtruded in the name of ancient cuſtomes.

V. 27. *Fulfil her week*] The word *Shebang* in Hebrew, is ſometimes taken for ſeven years, (ſo the Geneva Tranſlation hath it) ſometimes for ſeven dayes or a week, ſo here; the meaning is, that, for as much as the manner was to celebrate a wedding with ſeven dayes feaſting, as Judg. 14 12. *Jacob* ſhould accept of Leah for his wife, & celebrate the nuptials after the wonted maner, and that done, he would preſently give him Rachel, for whom he ſhould ſerve the next ſeven years after, which he did; and that he ſtayed not for Rachel until a week of yeers, is evident by order of the ſtory, for Jacob ſtayed in Meſopotamia with Laban twenty yeers, chap. 31. 38, 41. At the fourteenth year of his ſervitude was Joſeph born, before which time Rachel had been ſome good while a barren wife, and therefore as out of hope of iſſue by her ſelf, ſhe gave her maid Bilhah to her husband, who by him had two ſons before her ſelf had any, as Gen. 30 ſheweth, whence it muſt neceſſarily be concluded, that Jacob was married to Rachel after a week of dayes, according to the phraſe and cuſtom already obſerved, not after the end of the ſecond ſeven yeers ſervice.

V. 28. *Fulfilled her week*] That is, he took Leah for his wife, and fulfilled her week of ſolemn feaſting for the wedding, as hath been ſaid.

Rachel his daughter to wife alſo.] Two wives at once, if they had not been ſiſters, had been one too many for one man, as is implyed in the firſt inſtitution of marriage; yet beſides them he had both their handmaids to be his wives, Gen 30. ver. 4. 9. The law againſt plurality of wives was not yet expreſly declared, nor againſt the marriage of two ſiſters as afterwards it was, Lev 18 18. it is doubted therefore, whether at this time either the one or the other were a ſin in the holy Patriarch; it ſeemeth not likely that they having ſuch revelations from God, ſhould be ignorant whether it were a ſin or no, or that being ſo godly, they ſhould live ſo long in a ſin againſt their knowledg; there was doubtleſſe a diſpoſition of the Divine providence in it, if not a diſpenſation by Divine authority for it. For that ſhould not be haſtily preſumed, ſince the chief warrant that can be pretended for Polygamy, or marriage of many wives at once, is for increaſe of mankind, and at the firſt Creation in *Adams* time, and the renovation of the world in Noahs time, when there was moſt need of ſuch means of multiplication, God allotted but one woman for one man; and for ſuch like particulars as this of Jacob, though God have his hand in them, ruling and over-ruling them at his pleaſure, and his part be alwayes pure and perfect, yet on mans part there may be corruption and infirmity, as in the matter of the benediction of Jacob, wherein concurred both God and Iſaac, Rebekah, Jacob and Eſau: God being altogether juſt and holy in his act, they in theirs were every one faulty, though in a different degree; yet for the marriage of Jacob (though unlawful, at leaſt doubtful) it may in part be excuſed, in that his mind was to have had but one, and though he loved that one ſo affectionately, that ſeven years ſervice ſeemed to him but a few dayes for her ſake, ver. 20. and though he lived with her continually, he modeſtly and chaſtely converſed with her all the while: Now that Rachel and Leah made offer of their hand-maids to his bed, as his grand-mother *Sarah* to his grand-father, and that he accepted of their ſociety, not for pleaſure but for propagation to increaſe mankind, eſpecially, to beget children for Gods Church, ſuch examples muſt be no patterns for our imitation; yet of polygamy, or having more wives then one, ſee Annot. on Deut. 17. 17.

V. 30. *Seven years*] After one ſeven already ſpent, and ſo great wrong put upon him, he without murmuring, ſubmits his mind and body to ſeven yeers ſervice more; A rare example of humility and patience.

V. 31. *The Lord ſaw*] God ſeeth not only the actions of men that appear, but their affections that keep out of ſight.

that Leah was hated, he opened] That is, leſs loved; as Matth. 10. 37 compared with Luke 14. 26 and Joh. 12. 25 Rachel had beauty to make her acceptable to Jacob; and to make Leah lovely in his ſight, God makes her fruitful, while the other was barren: If Leah had been as fair as Rachel, or Rachel as fruitful as Leah, there would have been too great a prelation of one before the other. Now God, who divideth and diſpenſeth his favours as he pleaſeth, qualifieth them both in different kinds to be pleaſing to their husband, and to moderate the affections of Jacob, that he may neither hate the one, nor dote upon the other: Favour and fruitfulneſſe, and every deſirable thing, is his free gift, who ſheweth hereby, that oft-times they who are deſpiſed of men, are favoured of God. See on chap. 8. 7.

V. 33. *LORD hath heard*] Hereby it appeareth, that ſhe had recourſe to God in her affliction by her complaint; wherein ſhe did not inſtruct God in her eſtate, (as if he knew it not without her telling) but ſue to him for removal of her affliction, by the obtainment of her husbands affection; and therein the Lord ſhewed that he heard her, by making her amiable as a mother, who was not beloved as a wife.

Judah] In this and the precedent names, ſhe keeps a memorial of Gods mercies to her; and as he goeth on in grace to her, ſo doth ſhe in gratitude towards him; no barren wife to Jacob her husband, nor barren daughter to God her Father.

CHAP. XXX.

Verſ. 1. E*Nvied*] The word in the Original, is ſometimes taken for a lawful emulation in a good cauſe; ſometimes for an unlawful indignation at good; ſo is the word *Zeal* diverſly uſed in the New Teſtament; In this place it appeareth to be ſet down in a ſinful ſenſe, as Rachels fault to be much offended at her ſiſters fruitfulneſſe, her ſelf being barren; ſhe ſhould have rejoyced in zeal to Gods glory in propagation of the promiſed Seed, in the good of mankind by the multiplication of people, in the increaſe of Gods Church, ſhe ſhould have been glad of the bleſſing of her own fleſh and blood, eſpecially in the neereſt degree, as Leah was to her, and in the contentment of her husband, (who had no doubt a great deſire to be a father, as well as ſhe to be a mother) in that her defect of fruitfulneſſe was ſupplyed by her ſiſter; but ſelf-love makes her ſin againſt them all. Anger is a paſſion that is ſometimes good, elſe the Apoſtle would not have ſaid, *Be angry and ſin not*, Epheſ. 4. 26. But envy at anothers good, Gen. 37. 11. Numb. 11. 29. Pſal. 106. 16. is alwayes bad, and ſo much worſe then anger when it is bad, as it is of longer continuance; anger is ſaid to be a ſhort madneſs, and envy may be ſaid to be a long one. See Prov. 27. 4 Gen 37. 11. Wherein we may ſee the deformity and foulneſſe of envy, the infirmity of humane nature, and of the female ſex, even in the better ſort of women; the diſquietneſs of poligamy, or divers wives at once, even in the moſt holy, and beſt ordered family.

ſaid unto Jacob, give] Envy is a ſinful and fooliſh paſſion, as well as wrath, Job 5. 2. It maketh Rachel miſtake her husband for her God, as her husband did Leah for her, though God were not veiled as Leah was, but ſhe blinded as Jacob was not. Thus doth natural corruption break out of one ſin into another; ſhe beginneth with envy at her ſiſter, but proceedeth to injury againſt God, and her injury is no leſs then Idolatry; ſo though ſhe gave over her fathers Idols, ſhe became an Idolatreſs again. Jacobs queſtion implieth a conviction of her for that ſin.

elſe I dye] Not only becauſe ſhe was not to live in her poſterity, as her ſiſter Leah in hers, (for the parents may be ſaid to live in that their ſeed liveth in their children) not that ſhe meant to lay violent hands upon her ſelf, (as ſome have conceived) but becauſe if ſhe continued childleſſe ſhe had no deſire to live, or conceived the grief of her barrenneſſe, would break her heart, and ſhe ſhould dye of diſcontent; for as *Eliphaz* ſaith, *Envy ſlayeth the ſilly one*, Job 5.2. and ſo it is both a ſin, and a puniſhment of ſin. The cauſe why ſhe was ſo deſirous of children, might be, becauſe fruitfulneſſe was pronounced as a bleſſing, and to want it, was conceived to be a curſe, and ſo was taken as for a reproach. So ver.23. and Luke 1.23. 1 Sam.1.6. Iſai. 4.1. That Jacob might delight in her as fruitful, as well as fair, and that her ſiſter might not have that, either as advantage above her, or matter of equality with her; for if ſhe might not be his only beloved, ſhe would be at leaſt, his beſt beloved bed-fellow, which ſhe had cauſe at leaſt to doubt, for Leah brought him children while ſhe was barren. See on chap.35.18.

V.2. *Jacobs anger*] A good man may be angry, and it is a good anger when it is ſet againſt ſin, eſpecially when it ſheweth, that we prefer the honour of God before the favour of our deareſt friend, as Jacob here doth. See Luk 14.26.

am I in Gods ſtead] The godly take it ill that any honour is given to them which is peculiar to God, Act.14.14,15. Doubtleſs the Saints and Angels above, are not wel pleaſed with the Idolatrous ſervices of men below, Rev.19.10. and 22.9.

who hath with-held] It is only God that maketh barren and fruitful, therefore I am not in fault, Gen.16.2,20,18. Pſal.113.9. and 127.3. Hoſ.9.14.

V.3. *My maid Bilhah*] Rachel deſerved, and had a reproof in the precedent words, which ſhe took with patience, making no reply for her own defence; and ſeeking to make amends for it, ſhe makes offer of her maid in her ſtead to her husbands bed, whereby ſhe might have the name of a mother, in the right of her hand-maid, for the children that were the hand-maids by nature, were the dames by adoption; as Gen.16.2. or by right of participation with her husband, as wherein ſhe had a ſecondary right, though they were her husbands in the firſt place, Exod 21.4. So ſhe made account ſome part of her barrenneſs was put away, and ſome of her husbands good will ſwayed from her ſiſter (whoſe envious rival ſhe was) to her ſide.

bear upon my knees] The meaning is not only that Rachel would receive her children on her lap, as though they were her own; as Gen. 50.23. Iſai.66.12. but that at the birth of them ſhe would do the office of an aſſiſtant to the mother, who is many times ſet upon the knees of another woman while the Midwife doth her office, and this aſſiſtance belonged eſpecially to ſuch as were to be adopting mothers to the children.

V.4. *Handmaid to wife*] Though there be a difference betwixt a wife and a Concubine, as hath been noted upon Chap.22.24. and 25.1. yet they agree ſo much, that the wife is ſometimes called a Concubine, as *Keturah*, 1 Chr.1.32. and a Concubine called a wife; as Gen. 16.3. and as *Bilhah* is here called a wife, ſo is Zilpah ſtiled, v.9. and as wives, their children had their portion of inheritance of the Land of Canaan, with the children of their miſtreſſes, Leah and Rachel; which in other caſes was not uſual.

V.6. *God hath judged me*] It is like that the emulation betwixt *Leah* and *Rachel*, Jacobs wives, as it bred envy on the one ſide (for ver.1. Rachel envied Leah for her fruitfulneſs) ſo it raiſed ſome proud contempt on the other, as in *Hagar* towards her Miſtreſs *Sarah*, Gen.16.4. or ſome reproachful provocation, as in fruitful *Peninnah* towards barren *Hannah*, 1 Sam.1.2,6. as if God were againſt them, or had no regard unto them, whom he ſuffered to be barren; whereupon Rachel making her complaint, and prayer unto God, and making him Judg of her cauſe (as Sarah did of hers, Gen.16.5.) God bleſſing her advice and offer of her hand-maid with the birth of a child, ſhe taketh it to be his judging of the matter on her ſide, againſt her emulous ſiſter, who perhaps upbraided her with barrenneſs, as *Peninnah* did *Hannah*; wherein (though God be alwayes juſt) ſhe was ſomewhat partial to her ſelf; as ver.8.

V.8. *With great wreſtling*] Or, *Excellent wreſtlings*, in the Original, *wreſtlings of God*. See the Annot. on chap.23.6. Jonah 3.3. with the places quoted in the Margin. She had been very emulous, and ſtriven much with her ſiſter to match her in her fruitfulneſſe; and for that purpoſe had done what ſhe could to endear her ſelfe into the love of Jacob, and had uſed all the helps ſhe could of diet and phyſick, and no doubt had with much importunity (like unto her husbands wreſtling with God) begged the bleſſing of the womb for her ſelf, and her hand-maid, and ſo prevailed for another ſon; but in this boaſting, though ſhe accounted her ſelf to be ſtrong in wreſtling, ſhe bewrayed the weakneſs of her ſex, and the vanity of her mind, for her ſiſter yet had more children then ſhe, and thoſe more her own then Rachels were.

V.9. *Left bearing*] (Chap 19.35) For a time, for ſhe conceived again, and ſhe had children afterwards, ver.17.

Zilpah her handmaid, and gave her to Jacob to wife] Leah meant in this to match Rachel (for there was ſtriving and wreſtling on both ſides for the preeminence, both as wives and as mothers; an evil uſually incident to polygamy, or multiplication of wives to one husband;) but what Rachel did in a kind of neceſſity, having no child at all, Leah did without neceſſity having children already begotten, and born of her own body, as thinking it not honour enough for her to go before her ſiſter in her own immediate fruitfulneſſe, if ſhe did not ſhew her ſelf as kind to her husband in the gift of her handmaid, and matched her ſiſter in that ſecondary motherhood of the handmaids iſſue, wherein ſhe ſhewed her ſelf a ſiſter in evil, being as vain in her deſires as Rachel in her boaſtings.

V.10. *Bear Jacob a ſon*] It appears Jacob accepted of her gift according to her mind, which ſheweth that Jacob was too indulgent both to his wives and to himſelfe: ſuch humane frailties are to be noted, pitied and prayed againſt, and with all care and caution to be ſhunned.

V. 11. *A troop*] That is, either that at the birth of Gad, there was hope of a plentiful iſſue increaſing to a troop, or that Gad ſhould be a Captain of a troop, an eminent man leading others after him.

V.14. *Reuben*] Suppoſed at this time to be a child about five yeers old.

wheat harveſt] The later harveſt for barley was ripe and reaped before it.

Mandrakes] The word *Dudaim*, in the Original (which ſome Tranſlations have retained) in the general ſignifieth *amiable*, as in Cant.7.13. and is uſed in this acception, and no where elſe in the whole Scripture; there *Dudaim* is ſaid to give a ſmell, and it is meant a pleaſant ſmell; thence ſome tranſlate it *amiable flowers*, the Greek turnes it, *Apples of Mandragoras*, which is a kind of Herb, whoſe root hath the likeneſs of a man. The fruit of that root called *Mandrake Apples*, have been anciently conceived to be of an amorous operation, cauſing love, conducing to coition and conception; it is ſaid to be of pleaſant ſmell and colour by ſome Writers; others ſay, it is of a rank and unpleaſant ſavour; howſoever it is not like to be Mandrake Apples, becauſe at this time of the yeer (which was wheat-harveſt, and that was about the beginning of May in this Country) the Mandrake Apples are not ripe, but rather that *Dudaim* here rendred *Mandrakes*, was ſome flowers of the field, (ſuch as pleaſed little children chiefly with their colour, for Reuben that gathered them was about five or ſix year old) and had withal a delightful ſmel, Cant.7 12,13. ſo that Rachel was taken with an eſpecial delight in them, and deſire of them.

V.15. *Is it a ſmall matter*] Leah not well pleaſed with Rachel before, takes a ſmall occaſion to break out into a paſſion, the grudge which lay at her heart, now breaks out at her lips, in this queſtion, implying that ſhe makes a ſmall matter of doing to her a great wrong, which ſhe aggravates by adding one wrong unto another.

taken my husband] It ſeemeth now Rachel and Leah in reſpect of child-bearing, were both alike; (for though Leah had been fruitful before, ſhe was at that time barren as Rachel, having given over to bear, Chap.29. ver.35. and Chap.30.ver.9.) and therefore Jacobs affection ſwayed by the beauty of Rachel, eſtranged him altogether, or, for the moſt part, from her bed; thence ſhe challengeth her for taking away her husband from her; wherein (but that her ſelf-love made her blind) ſhe might ſee her ſin recompenced to her in its kind; for ſhe had wronged Rachel ſo before, when it could not but be very offenſive unto her.

ſhall lye with thee] She made ill uſe of her husbands great affection to her, for here ſhe takes upon her the diſpoſal of his perſon, and for a trifle hires him out unto her ſiſter.

to night] It ſeemeth there was ſome ſet rule betwixt Jacob and his wives for their lying with him by turns, ſo that having a certain right for his ſociety, they might give it up to each other as they could agree.

V.16. *I have hired thee*] That ſuch particulars of ſeeming ſmal moment are ſo punctually recorded in the Scripture, the reaſon may be, to ſhew how obſervant God is of the family of the faithful, and his providence towards them, which reacheth even to the numbring of their hairs, Mat.10.30.

and he lay with her] The good man, deſirous to keep peace betwixt two emulous women, ſubmits to their paſſions and partialities, and makes good the bargain betwixt them concerning himſelf, though it were made without his conſent.

V 17. *God hearkned to Leah*] This was commendable in both theſe women, that they invited God by prayer unto their marriage bed, ver.22.

V.18. *Becauſe I have given*] Though Leah ſay right in accounting a child to be the gift of God, yet here ſhe miſapplyeth the divine favour, and maketh it the reward of her former error, rather then the grant of her precedent prayer; here again ſhe bewrayeth her infirmity.

V.22. *Hearkned to her*] See Annot.on ver.27.

V23. *Taken away my reproach*] A reproach among thoſe eſpecially who are fruitful themſelves, and therefore ſhew contempt towards the barren, to their diſgrace and vexation. See Chap.16.5. and 1 Sam. 1.5,6

V.26. *Give me my wives*] They were already given; or rather dear bought with long and hard ſervice; yet he would not take them away without a mannerly preface of leave from their father before their parting; which condemnes the injurious dealing of many, who make no conſcience of ſtealing away daughters, to make them wives without their parents conſent. See Annot.on Chap. 21.21.

V.27. *For thy ſake*] (Chap. 19.3) Maſters may here learn to make choice of godly ſervants, in whoſe hands their eſtates are like to proſper. Chap.39.3,5.

V.30. *Since my coming*] Heb. *At my feet*. That is, ſince I ſet my foot into their dwelling, or ſince I ſet my foot to labor and go about upon thine affaires. See Deut.11.10.

V.31. *Not give me any thing*] That is, no ſet rate or price for my ſervice, or (as ſome think) no recompence out of thy precedent or preſent eſtate, but out of that which ſhal accrew unto thee from the date of our preſent agreement.

V.32. *Of ſuch ſhall be my hire*] That is, when all the ſpeckled, ſpotted, or parti-coloured, or brown ſheep, or lambs, and all the ſpotted, ſpeckled, or parti-coloured goats are removed, and none left but thoſe that are white, I will have none other wages then thoſe young ones, which coming of white dams, are not white, but parti-coloured or brown; and as there were any brown, he gave them to Laban, and kept only the white, (as *Labans* ſtock to breed upon) leſt his parti-coloured increaſe ſhould be thought to proceed from the different colours of the Rams or Dams.

V.33. *Righteouſneſſe anſwer*] God ſhall teſtifie my righteous dealing by rewarding my labors. So that when my ſtock is increaſed, it will plainly appear, that the hand of God hath been good to me, not mine falſe or unfaithful to thee.

in time to come] Heb. *to morrow*. For that is taken for the *time to come*, as *yeſterday* for the *time paſt*, Gen.31.2. Exod.4 10. and 5.7. Ruth 2.11. as *to day*, for the *time preſent*, Pſal.65.7. Heb.3.7. and 13. 8. See on Joſ.22.18.

ſtollen with me] If he had any of the increaſe of *Laban's* ſheep or goats, that were not ſpotted, he would be contented they ſhould be accounted his not by Gods gift, but by his owne theft.

V.37. *Took rods*] And pilled part, and left part unpilled, ſo that they were partly white, and partly green, or of that colour they were of before they were pilled: Jacob here uſeth no deceit, for it was by Gods direction, as is probably gathered, Chap.31.9, 10, 11, 12. and this he did at the ramming time.

green poplar] Not in reſpect of colour but of tenderneſs and moiſture being young, and not hard and dry by growth or age. See *Iſid. Etymol. l.* 12. *c* 1. And he took rods of ſuch trees, either becauſe they were more ready at hand, or for ſome natural quality (though unknown to us) inclining to ſuch an effect as he deſired; or God who ordered this device for good ſucceſs, directed Jacob to this choice.

V.39. *Conceived before the rods*] And parti-coloured according to the rods; this was partly by the ſtrength of imagination, which ſometime hath great force to conform the conception to the object; ſo women with child have brought forth children reſembling the Pictures ſet before them, ſometimes very beautiful, and ſometimes very deformed, according to the repreſentation of the pictures in their ſight or thought, at the time of their conception: but this was not all, for as it is like that God directed Jacob to this courſe, ſo he bleſt it to him, that the effect did certainly fall out whenſoever the means was uſed to that purpoſe, Gen.31. 10, 11, 12. which otherwiſe had been very uncertain, and more like to fail then to take effect; for ſuch an operation of the fancy or imagination is very rare, eſpecially in the unreaſonable creatures; howſoever Jacob muſt not neglect any means, that God preſcribes: and by this we are taught ſo to order our confidence in God, as not to neglect any humane providence, which he either preſcribeth, or alloweth.

ring ſtraked] That is, having a ſtreak of contrary colours about their leg round like a ring.

V. 40. *Faces of the flocks toward the ring-ſtraked*] This was, that by looking upon them their imaginations might work to a reſemblance of them, which by concurrence of Gods power in favour to Jacob, produced effects, though in that kind rare, yet very regular for the increaſe of his riches, to a liberal reward of his good ſervice.

V.41. *The ſtronger cattel*] Which took the ram about September, and brought forth about March; but the feebler took ram in March, and yeaned about September: yet ſome conceive the quite contrary, and for ſuch cattel as bring forth twice a year (as the ſheep in Meſopotamia do, and the like obſervation is made of the ſheep in Italy) the latter birth may be accounted the feebler, for the firſt-born hath the *might and beginning of ſtrength*, as Jacob ſaid of Reuben Gen.49.3. and the Hebrew word *Hagnariph*, ſoundeth to that ſenſe, for it ſignifieth both late bringing forth, and feebleneſs: and when the feebler ingendred, he laid no coloured rods before them.

V.42. *So the feebler were Labans*] *Laban* dealt ſubtilly with *Jacob*, in putting it to him to ſet down the condition touching his wages, thinking his modeſty would demand leſſe then fully to anſwer his deſert; and to prevent *Jacobs* ſubtle dealing with him, he put his parti-coloured cattel to the keeping of his own ſons, and committed the reſt unto *Jacobs* cuſtody, yet is *Jacobs* portion increaſed, and *Labans* diminiſhed.

V.43. *Increaſed exceedingly*] The meanes whereby this came to paſs, he mentioneth to his wives, where he ſaith, *God hath taken away the cattel of your father, and given them unto me*, Chap. 31. 9. wherein God dealt kindly with him as a ſon, while his Uncle did him not the juſtice due to a ſervant; how much better is it to be a ſervant to God then to man?

CHAP. XXXI.

Verſ.1. A*Nd he heard*] His ill uſage in *Labans* houſe makes him the more deſirous to return into Canaan; ſo the croſſes of this world may make us fore-caſt for a better Countrey, the Canaan above; and to be willing to remove from *Meſech* and the Tents of *Kedar*, Pſal. 120.5. the habitation of ungodly men, to enjoy better company in a better place, Heb.11.10.

words] The children uttered in words, that which their father diſſembled in heart; for the covetous think that whatſoever they cannot ſnatch to them is pulled from them.

hath taken away] The wicked envying the proſperity of the godly, ſlander it, as injuriouſly gotten by themſelves, when it was graciouſly beſtowed on them by God. See ver.8,9.

gotten all this glory] Worldly men highly eſteem of riches as their chiefeſt glory, Pſal.45.16,17. though themſelves be baſe in wicked ways of getting, and over-wary keeping of them; but they are only then a glory, when wiſdome and righteouſneſſe are joyned with them, as Prov. 8.18.

V.2. *Countenance*] Though *Laban* were a ſubtle and diſſembling man, giving good words, Chap.30.27,28. without any good intent; yet ſo great was the grudg of his heart, that the ſubtilty of his head could no longer conceal it, and ſo by his countenance, he diſcovered his ill affection towards *Jacob*, as well as his ſons by their backbiting words: thus by Gods goodneſs are the godly warned to beware of the wicked. See on chap.45.

as before] Heb. *as yeſterday, and the day before*. See Annot. on Chap.30.33.

V.4. *Rachel and Leah*] See on ver.14.

V.5. *God of my fathers*] That is, the God whom my Fathers worſhipped, and with whom they were joyned by an eſpecial covenant.

V.6. *with all my power*] A faithful and religious ſervant will be as intentive and laborious in his maſters affaires, as in his own; ſerving him, as Jacob, with all his might, and more then that, he cannot do for himſelf; and as he could not do more, ſo could he not endure more for himſelf, then for his maſter he did See ver. 40. This good ſervants will take for a pattern of paines and patience; to the bad, who are ſlight and ſlothful in their maſters buſineſs minding their own eaſe and pleaſure, more then their maſters profit (though bad maſters as *Laban* was) it may be brought for rebuke.

V.7. *ten times*] It may be taken for many times; as Num. 14.22. not preciſely ten, but rather more; for the Ewes yeaning twice a year in Meſopotamia, as they do in Italy, Jacob might in the ſix years ſervice for his reward in cattel have his wages changed above ten times; but a certain number is put for an uncertaine, which is uſual in the Scripture; and for this number, ſee Lev.26.26. Job 19.3. Zach.8.23. Neh.4 12.

But God ſuffered him not] Gods reſtraint of the wicked, is the protection of the godly. See Gen.20.6.

V.8. *If he ſaid thus, the ſpeckled ſhall be*] Before the increaſe fell to Jacob under divers colours, Chap.30.32. but *Laban* thinking that too great a wages for his work, reſtrained him to lambs of one colour; and they likewiſe multiplying to more then he was willing to allow him, (as if he had thriven by change rather then by regular providence) he changeth from that colour to another. But though *Laban* were ſo changeable that Jacob had juſt cauſe to complain of him for it, God is the ſame in his goodneſs to him; and ſo he hath the advantage of Laban, what change or choice ſoever he made, the greateſt number fell to *Jacobs* lot; yea, all that were not ſeparated before, brought forth according to the contract concluded on by covenant betwixt them to be Jacobs.

V.10. *It came to paſs*] See on Chap.30.39.

V.13. *I am the God*] The apparition, ver.10, 11. and this ver.13. though reported ſo neer together, were ſix yeeres aſunder in time; for the former was about the beginning of Jacob's laſt ſix yeers ſervice, this latter at the end of them; and he that is here called *God*, ver. 11. is called *the Angel of God*, and this Angel was Chriſt, which appeared to Jacob in Bethel; and hereby appeareth, that he had taught his wives the fear of God, for he talketh as though they knew the thing.

of Bethel] Bethel is *the houſe of God*; the God of Bethel, *the God of Gods houſe*: by which title God approving the name that Jacob gave unto it, Chap.28.19. and withal accepting of his ſervice and vow which he made in that place, ſtirreth him up to future confidence by former experience of his favour.

Vowedſt a vow] God ſheweth himſelf pleaſed with his vow; and by mentioning it, ſtirreth him up to a due performance of what he had vowed.

V.14. *Rachel and Leah*] One ſpake for both, or both ſpake the ſame thing, as Peter and John, Act.4.19. but Rachel (though the younger daughter) is named firſt, as the beſt beloved, and becauſe ſhe ſhould have been the elder wife by ſeven years, if either Jacob or ſhe had had their right, Gen.29.25. ſo are theſe two women named, Ruth 4.12. See Annot. on ver. 4. and make one of both.

yet any portion] Or, *any more portion*. The daughters of *Laban* apprehending no profit by their husbands further continuance in his ſervice, or their abode in his houſe, are willing to forſake him; ſo is his covetouſneſs required in its kind; he cares for none but for his profits ſake, and they (though his daughters) care no otherwiſe for him, then they may reap commodity by continuing with him.

V.15. *As ſtrangers*] Good men entertain ſtrangers courteouſly, like friends, Gen. 18.3 and 19.2. bad men uſe their neereſt friends, or kindred, as harſhly as if they were but ſtrangers.

he hath ſold us] For they were given to Jacob in recompence of his ſervice, which is a kind of ſale, whereas Laban ſhould have given them a part of his eſtate in marriage.

devoured alſo our money] That is, what we might have had in money or money worth, for the fourteen yeers ſervice of our husband, he hath ſpent as his own upon his own occaſions.

V.16. *Whatſoever God hath ſaid*] The precedent reaſons for removal from *Labans* ſervice are humane, this is divine, and ſo better then all the reſt; a ready rule to obey God in all caſes, which anſwers all doubts, and may ſecure us againſt all after-claps; while we obey as of duty we may truſt him with the ſucceſſe, and ſo not trouble our ſelves with a fearful forecaſt of offenſive conſequences to enſue: ſo theſe women are ready to do as God ordained, *viz.* to leave their father, and to go with their husband, Geneſ. 2. 24. hoping to find the comfort in him and their children which was loſt in their father, Pſal. 45.16.

V.18. *To go to Iſaac*] He was long in going, about ten yeers, by his dwelling at Shechem, and Bethel by the way.

V.19. *Rachel had ſtollen*] Neither out of covetouſneſſe, (though haply the Images were pretty and precious) nor out of deſire to divorce her father from his Idols, nor to prevent his divination of their flight by them, but as yet tainted with her native Idolatry, it is like ſhe ſtole them with a ſuperſtitious reſpect unto them. See Chap. 35. 2.

Images] Or, *Idols*. For Images taken for Gods (as theſe were, ver.30.) muſt needs be Idols; the word in the Original is *Teraphim*, a word of the plural number, becauſe they that addicted themſelves to Idols, loved them ſo well, as to have uſually more then one of that ſort in their houſes. Of what figure theſe Images were, it is not certainly known: Some take them to be veſſels or inſtruments of braſſe of the uſe of Dials, whereto was added ſometimes the operation of Divels, for preſage or prediction of future things; but it is more like they were of an humane ſhape, for ſo it appears, 1 Sam. 19. 13. where the ſame word is uſed of an Image in David's family, where the thing was not abuſed, as in other places, being kept haply rather for deriſion then for devotion; with them Idolaters conſulted concerning ſecret matters, Ezek.21.21, from them by the deceits of the divel, or the Prieſts, they received vain and deluſive anſwers, Zech.10.2. and it is like they expected help and health by them, whence *Avenarius* deriveth the Greek word, *Therapeuo*, which ſignifieth both to *worſhip*, and to *heal*; thus do theſe Images, or *Teraphim*, become perfect Idols: and the word is moſt appropriated to ſuch Images, as by the cunning and impoſture of the Divel were uſed to give anſwer to Idolatrous people. In Hoſ.3.ver.4. *Images* and *Teraphim* are ſet down as different things; the word for *Image* is *Matſebah*, which is the ſame with *Statua*, or a ſtanding reſemblance, derived from a word ſignifying *to erect*, or *ſet up*, ſo it may ſtand for an Image in general: but *Teraphim* ſignifieth a peculiar kind of Images, as before hath been expreſſed. See on Judg 17. 5.

V.20. *Stole away unawares*] In the Original, *Stole away the heart of Laban*, and ſo the Geneva Tranſlation hath it; by *the heart of Laban*, we may conceive either that which *Laban* ſet his heart upon, as his daughters, and Jacob's goods which he had gotten under him, or the gainful ſervice which he had performed to him; or his *Teraphim*, or Images which were as gods to him, ver. 30. all theſe being taken away at once, he might be as Ephraim, *without heart*, Hoſ. 7.11. Or, to ſteal away from *Laban* his heart, is to ſteal away without his knowledge, or good will; as ver. 27. *Laban* ſaith, *Why didſt thou flee away ſecretly, and ſteal away me*, ſo it is in the Original; the meaning is *from me*; the word *from*, is ſometimes expreſſed, ſometimes underſtood in the Hebrew, making mention of the ſame thing, as, Hear thou *from* heaven, 1 King.8.43.

V.21. *Set his face toward*] With a purpoſe to go that way. See Jer. 50.5. Luke 9.51,53.

Gilead] The higheſt hill beyond Jordan, in length ſtretched out to 50 miles, it beginneth neer the City Jaer, and the rocks of Arnon Southward, and runneth through two Kingdomes, the one of Og, the other of the Amorites; in that dimenſion of longitude ſeveral parts of it have ſeveral names, as *Gilead*, *Seir*, *Hermon* and *Libanus*. Adrichom. placeth it in the Tribe of Manaſſes, *Theatr. terr. ſanct.* p.85. See ver.47.

V.22. *The third day*] *Labans* flocks that were kept by his ſons, were three dayes journey from the cattle committed unto Jacobs cuſtody, Gen.30.36 So *Labans* craft and miſconceit of Jacob gave him an advantage for evaſion from him; ſo is the ſaying of Eliphaz verified, Job 5.12,13.

V.23. *His brethren*] That is, his kinſmen and country-men.

ſeven dayes journey] To *Laban*, but by this time to Jacob it was the thirteenth day; for Jacob was gone three dayes journey before Laban knew of his departure, and by that time that Laban had gone thoſe three dayes journey, Jacob paſſed on, and made his ſix dayes, and then was Laban where Jacob was firſt ſet out; from thence purſuing ſeven dayes with a ſwifter pace then Jacob travelled (with his wives, his little ones, and his flocks) he overtook him the ſeventh day of his own, the thirteenth of Jacob's journey.

V.24. *To Laban in a dream*] The wicked ſometimes had apparitions from God, though not for their own, ſo much as for the godlies ſake. See Gen.20 3,7. Num.22.9.

good or bad] In the Hebrew it is *from good to bad*; ſee chap.24.50. but the meaning is, *neither good nor bad*; as Gen.14. 23. *from a thred to a ſhoo latchet*, that is, not ſo much as either a thred or a ſhoo-latchet. Or by forbidding to ſpeak either good or bad, is meant as if he had ſaid, neither by fair words nor by foul, flattery nor reproaches, promiſes nor threats, endeavour to bring back Jacob to thy houſe, or to his former condition when he dwelled with thee. Thus God watcheth over the malignity of the wicked, and for the ſafety of his ſervants, and makes them bleſſe that would curſe, Numb.23.11. become kind, that came out cruelly minded againſt them; as Gen. 32. 6,7. and 33. 8,9. See Pſal.39.2.

V.27. *Sent thee away with mirth*] Laban hath now changed his place, but not his practice; he playeth the hypocrite ſtill, and pretends that as if he had known Jacobs mind, he would have diſmiſſed him with much cheerfulneſs; whereas if he had foreknown his purpoſe, he would have put his tarrying irons upon him, without any permiſſion to depart, ſo long as he could have kept him in the condition of a ſervant; malice wil pick a quarrel where no fault is made, and hypocriſie will pick a thank where no good is meant.

V.28. *Thou haſt now done fooliſhly*] Jacob did very wiſely in following of God, and flying from him; and Laban thinks, no doubt, that he was too wiſe for him, in getting ſo much ſubſtance under him, and getting it from him with his wives and children without his knowledg, and againſt his mind; ſo the wicked in their reproaches many times belye their own hearts, to impeach the reputation of the righteous.

V.29. *It is in the power of my hand*] The wicked boaſteth of his power to do hurt, not conſidering how the goodneſſe of God is able to make a reſtraint of his power and ſpight. See Pſal.52.1. John 19. 10,11.

the God of your father] He was an Idolater, and therefore would not acknowledge the God of Jacobs father, or Grand-father (who firſt forſook the Idolatry of his father Terahs family) to be his God; and he ſpeaks in the plural number, *your* father, meaning Jacob and his children, though he call them alſo his own, ver.43.

V 30. *Stollen my gods*] It is not probable that Laban having had for twenty yeers together the ſociety of Jacob, (a man profeſſing the pure worſhip of the true God, appearing oft-times unto him, and manifeſting his favour by ſo great bleſſings upon him, that Laban acknowledged God bleſt him for his ſake, Gen. 30. 27.) ſhould be ſo groſſe an Idolater, as to take theſe little Teraphim or Images for Gods indeed, who were not able to ſave themſelves from ſtealing away, being ſuch as the Prophet Jeremy derideth, Jer.10.5. yet in that he calls them by the name of *Gods*, it is not unlike that he committed Idolatry to them, worſhipping the Image for God, or God by the Image, or the Image with God; and ſeeing that in ſo long a time of Jacobs abode in his ſervice, he continued ſo corrupt in his Religion, it ſheweth, that Idolatry is a folly deeply rooted in the hearts, not only of the ſilly, but of the ſubtil worldlings, as Laban was, and therefore is more religiouſly to be ſhunned, and more reſolutely to be oppoſed. See on Judg. 17.5.

V.32. *Let him not live*] Hence ſome collect, that theft, by the law of nature, was to be puniſhed with death; this ſevere ſentence proceeding of innocent confidence, was ſomewhat too ſudden and inconſiderate, whether he means that himſelf would put the party to death, or give him or her up to the hands of the Idolater; if Jacob had reſtrained that doom to his own deſerving, it had been enough to clear him of the theft, but he made it general, and ſo ſhewed himſelf more juſt in his meaning, then wiſe in his ſpeaking. See Chap.44.9.

before our brethren] He meaneth ſome that came with Laban, whom in civility he calleth brethren. See Gen. 19.7. and in affiance of his own faithful dealing, makes them Judges of Labans accuſation, though as parties with him in that hoſtile purſuit they were profeſſed enemies to himſelf. See Act.4.19.

V.35. *Jacobs tent, and Leahs tent*] The men had tents apart from the women. See Annot. on Gen. 24. 67. and the women by themſelves, according to their diſtinction, and difference of children and ſervants: Propriety is uſeful for peace and privacy. See Chap.23.2. and 24.67.

my Lord] Reverend reſpects is to be ſhewne to a father, though a bad one, as Laban was, as ſubmiſſion to a maſter, though he be froward, 1 Pet.2.18.

the cuſtome of women] She ſate upon the Idols, and covered them with her coats, pretending for her not riſing (to do reverence to her father) the neceſſity of her preſent condition according to her ſexe, Lev. 15.19.

V.36. *Jacob was wroth and chode*] Anger is a paſſion ſoon raiſed, but hardly ruled; the eaſieſt Precept in all the Scripture is that of Paul to the Epheſians, *Be angry*, and the hardeſt prohibition (that which is joyned with it) *ſin not*, Eph. 4.26. for it is never more hard for a man to forbear ſin, then when he doth not forbear anger; if Jacob kept his diſpleaſure within a warrantable temper (eſpecially ſo provoked by Laban, who carried himſelf for the moſt part liker a cruel Maſter, then a

ind

kind Uncle or Father) his anger is as much to be commended now, as his patience before; and the more, becauſe he doth not ſmother it with ſilence, as Abſolom did his wrath againſt Amnon, 2 Sam.13.22. nor ſugar it over with ſweet words, or ſhewes of good will, as Joab did by Amaſa, 2 Sam.20.9. (which as ſome conceive is a point of wiſdom, but is (as Solomon accompteth it) folly, Prov. 10.18.) but chides it out, and ſo ſhewes himſelf to be, as he is ſtiled, *a plain man*, Gen. 25. 17. And in this we may take the example of his diſpoſition into our imitation, but then we muſt take heed that our wrath laſt not too long, (for though it may be ſometimes a gueſt in the boſome of a wiſe man, it dwelleth only in the boſome of fooles, Eccleſ. 7.9.) and that it chide not too loud, with a ſharper accent of rebuke then the cauſe will well bear, and ſo fall upon foul reproaches, in ſtead of free reproofs.

V.37 *My brethren and thy brethren*] See Annot. on ver.32.

V.39. *I bare the loſs*] The careful Shepherd ſhould not ſatisfie for caſual loſſes, yet ſo unjuſt was Laban to require it, or Jacob ſo juſt as of himſelf to do it.

V.41. *Thus have I been*] Ver.38,39,40. Jacob ſheweth (Labans iniquity compelling him to praiſe himſelf, and ſo did Paul, moved thereunto by emulous adverſaries, 1 Cor.15.10. and 2 Cor.11.1. &c.) what he did and endured in his ſervice, overſeeing his flocks for twenty years together, and yet he had but the charge of beaſts, how much better are the ſouls of men, and how then ſhould ſpiritual Paſtors rouſe up their ſpirits, and ſtir up their endeavours, and perſiſt in their vigilant care for the ſheep of Chriſts flock? how ſhould they watch, and work, and do, and ſuffer any thing, leſt any ſheep or lamb belonging to Chriſts fold ſhould be worried with the Wolf? See Heb.13.17. 1 Pet. 5. 2. Iſai.56.10.

ten times] See the Annot.on ver.7.

V.42. *And the fear of Iſaac*] In all theſe Titles, *the God of my father*, *the God of Abraham*, Jacobs grand-father, and *the fear of Iſaac*, that is, *the God of Iſaac*, he meaneth but one God, but nameth both his father and grand-father, in regard of the great and eſpecial promiſes made to them both; and he names his father firſt as being next unto him, and aſcends by him to his grandfather; and being that he could go no higher (for the Covenant for the promiſed Land was firſt made with him) he comes down from him to his father again, and for *the God of his father*, puts down *the fear of Iſaac*, meaning him whom *Iſaac* feared, Gen. 27.33 for God is the proper object of religious fear. See Iſa.8.13. chap. 41.1. Iſai.8.13. Pſal.130.4.

V.43. *All that thou ſeeſt, is mine*] (1 Kin.20.3.) That is, all the goods and cattel which are within thy view, which thou lookeſt on as thine owne, are mine; as if Jacob had nothing as his own right, either by deſert from him, or gift from God; he makes this brag, that Jacob may think he is beholding to him, if he take not from him the goods he hath gotten.

what can I do] He owneth his daughters and grand-children as a tender father and grand-father, and pretendeth, that being ſo neer of kin to him, they are ſo dear unto him, that he cannot find in his heart to do them any hurt.

V.44. *Let us make a covenant*] His conſcience reproved him of his miſbehaviour toward Jacob: and therefore moved him to ſeek peace at his hands.

V.45. *A ſtone*] So in the Original, but the meaning may be *ſtones*, (by a figure called *Enallage*) or a heap of ſtones. See Gen. 28 11,18.

a pillar] In teſtimony of Jacobs true intention to keep the Covenant propoſed, See Exod.24 4.

V.47. *Galeed*] So called by anticipation, ver. 25. for until now, upon this occaſion, that mountain was not called by that name. It is a long tract of hills extended fifty miles in length, and called at a certain diſtance by the ſeveral names of *Gilead*, *Seir*, *Hermon* and *Lebanon*, in this place it hath two names, the one given in the Syrian Tongue by *Laban*, the other in the Hebrew Tongue by *Jacob*, both having the ſame ſignification, *viz*. *The heap of witneſſe*. See on ver.21.

V.48. *This heap is a witneſſe*] That is, this heap raiſed up in remembrance of the Covenant betwixt us, will be a memorial or remembrance, which may be alledged by way of witneſſe or teſtimony to the truth of the Covenant concluded betwixt us. In which ſpeech there is a figure called Metonymie, whereby the ſigne is put for the thing ſignified, See Annot.on Chap.33 20.

V.49 *Mizpah*] A name given of *beholding*, as men behold out of a watch tower; meaning that God doth behold and look both upon the Covenant and thoſe that make it, and whether ſincerely or no they intend to keep it; Laban gave this name, that he might ſeem to have ſome Religion, and to bind Jacob, who was religiouſly minded, to be more obſervant of his part of the Covenant.

V.50. *If thou ſhalt*] The ſenſe is ſuſpended, and left imperfect, the words of a curſe concealed. See Annot.on Chap.14.23. which is uſually rather implyed then expreſt, out of an averſion and unwillingneſſe to mention it, as Chap.14 23. whence it was, for the word *Curſe*, a word of bleſſing is uſed, Job 2.9. where according to the Original, the words of Jobs wife may in the primary interpretation be rendred, *bleſſe God and dy*, though taken according to her wicked intent, they be tranſlated, *Curſe God and dye*: the meaning here may be ſupplyed thus, If thou ſhalt afflict, then God who both knoweth and rewardeth wickedneſs (eſpecially treachery) puniſh thee as thou deſerveſt.

take other wives] (Levit.18.18) Having been (while his daughters were with him) a very ill father. See verſ. 15. he now pretends a tenderneſſe of affection to them, and conditioneth with Jacob againſt that vice, whereunto through covetouſneſſe he forced him before.

V.52. *This heap be witneſs*] See Annot.on ver.48.

V 53. *Of Nahor*] Behold how the Idolater mingleth the true God with his fained gods: he ſaith not, *the God of Abraham, and the God of Iſaac* but *of Abraham, and of Nahor, and their father Terah*, for theſe agreed in the worſhipping of falſe gods, Joſh.24.2. the God in whom Abraham and Iſaac agreed, is the true God; but Terah was ancienter then Abraham, and Nahor then Iſaac; yet both of them rather Idolaters then true believers. Antiquity then (eſpecially if it be but of a few degrees of precedency) is no good proof of the verity of Religion; but the child may be of a better Religion then his father, or his grand-father.

fear of his father Iſaac] See Annot.on ver.42.

V 54. *Eat bread*] Solemn Covenants were confirmed by ſacrifice; Pſa 50.5. and feaſting, Gen.26.30. the feaſt though conſiſting of *fleſh*, is called by the name of *bread*, becauſe bread is of moſt uſe for mans food; and is always one part of the meal, though other meats be never ſo much varied; bread without them is many times eaten, they without it ſeldome, or never.

V. 55. *Kiſſed*] An uſual manner in many Countries to begin their meeting, and conclude their parting with a kiſſe, as here. See Annot. on Chap. 29. 11. See alſo, 2 Sam. 14. 33. and Gen. 33. 4. Ruth 1. 14. 2 Sam. 14. 33.

blеſſed them] There is ſome ſeed of knowledge of God in the hearts of the wicked; and an over-ruling power of Almighty God here appeareth, in making him, who came forth to purſue Jacob and his company as theeves, to take an affectionate farewell of them with a friendly kiſſe, and fatherly bleſſing. See Gen. 33. 4. the ſtory of Balaam, Numb. 23. 11. and of Paul, Act. 28. 4, 5, 6.

CHAP. XXXII.

Verſ. 1. A*ngels of God met him*] Not in a dreame, but when he was awake they preſented themſelves unto him in a viſible apparition; that theſe were Troops of Angels under the preſident Angel of the Countrey of Meſopotamia, and the preſident Angel of the Countrey of Canaan coming with his company to meet each other and his Troops, as ſome affirm, is a preſumptuous conceit, and it is like as falſe as preſumptuous.

V. 2. *This is Gods hoſte*] He acknowledgeth Gods benefits, who for the preſervation of his, ſendeth hoſts of Angels; and ſometimes his aſſiſtance is repreſented with other apparitions, as 2 King. 6.17. The Angels are called hoſts, that is, *companies of ſouldiers*: firſt, for their *number*, for they are many, Dan 7. 10. Luk. 2. 13. Secondly for their order, for their Captain, (Joſh.5.13,14,15.) the Lord of hoſts who *teacheth the hands to war, and the fingers to fight*, is moſt skilful to direct them, and they moſt obſervant of his Diſcipline. Thirdly for their *power*, for one of them in one night was able to ſlay of the Aſſyrians Army, an hundred fourſcore and five thouſand, 2 King. 1. 35. Laſtly, for their *ſervice*, which is the defence of Gods Church, and Children, 2 King. 6. 17. Pſal. 34. 7. Dan. 10. 20. and the diſtruction of the wicked, Gen. 19. 13. Now though Jacob were ſecured from the danger of Labans purſuit, he muſt not account himſelfe ſafe without continuance of the Divine providence over him; for the godly are alwayes in danger to be aſſaulted by ſome enemies, or other, and therefore need a guard of Angels, when their eſtate ſeemeth ſafeſt; and though one alone, or God himſelfe without their ſubordinate ſervice could protect them, yet to ſhew his great favour, and to doe them more honour, God limits not the charge of them to any one particular Angel, but ſends an hoſte here to one man, and hath made them all *miniſtring ſpirits to miniſter unto them, who ſhall be heirs of ſalvation*, Heb. 1.14. *All* of them to *all*, to keep them in their wayes, Pſal. 91. 11. without limitation either of Angles, or perſons, ſo that no Angel is reſtrained from a particular miniſtration to any of the elect; nor any of the elect ſo allotted to the cuſtody of any Angel, that he may not expect the protection of many.

Mahanaim] *Two hoſts* or *Camps*, Cant. 6. 13. The word is of the dual number, and the hoſts might be two, the one before, the other behind; or the one on the one ſide, the other on the other ſide of Jacob and his company; and if we take it in a plural ſenſe, theſe Armies may be thought to compaſſe him about, as Pſal.34.7. howſoever, they placed themſelves in ſuch ſort as to give Jacob aſſurance of ſafety every way, ſince their ſervice is appointed them by God for the good of the godly, Pſal. 91. 11.

V.3. *Jacob ſent Meſſengers*] The word *Ma'achim* is the ſame for the Angels that came to him, and for the Meſſengers ſent by him to his brother: and the word *Angel*, ſignifieth no more in the literal ſenſe; whence ſome Jewes have groſly miſtaken the Text, thinking that Jacob ſent ſome of theſe Angels on the errand to Eſau; which is a vain conceit, for he directs the Meſſengers what to ſay, ver.4. which he would not preſume to do unto ſuch Angels as God ſent unto him, who were Angels by nature, that is, heavenly Spirits, as wel as by name; that is, ſuch as bring meſſages from one to another; the differences betwixt the one and the other may be obſerved by the circumſtances of the place, and collations of Scriptures.

to Eſau his brother] Becauſe he was to paſs through his Countrey in his return to Canaan.

unto the Land of Seir, the Country of Edom] Here they ſeem to be the ſame, but Gen. 36 21. *Seir* is ſaid to be *in the Land of Edom*, ſo Seir may be taken for a part of Edom, or Eſaus poſſeſſion which was called *Seir*, not from Eſau, (though he were called Seir for his roughneſſe, as Edom for his redneſs) for it had that name before Eſaus time, Gen 14.6. But from *Seir* a Chorite, or Horite, Gen. 36,10.

V 4. *Unto my Lord Eſau*] (Ver. 18. Chap. 33. 8) He reverenced his brother in worldly things, becauſe he chiefly looked to be preferred in the ſpiritual promiſe; and though he had the bleſſing of the birthright pronounced upon him, yet the time was not yet come that it ſhould be perfectly accompliſhed; nor did this ſubmiſſive, either ſpeech or behaviour of Jacob to Eſau, prejudice his right of primogeniture or birthright; no more then David did his right of royalty, who after he was anointed King, calleth Saul, *the Lords anointed*, and his *Maſter*, 1 Sam. 24. 6. And in this fair ſpeech of Jacab, he prudently applyed himſelf to the pacification of Eſau, ver. 5. ſee Prov. 15. 1. of whom he had cauſe to fear ſomewhat of his old grudge and threat, which drove him to take a long journey and hard ſervice for his ſecurity from it. See Prov. 15. 1.

I have ſojourned with Laban] By reporting his condition as baniſhed from his native Country ſo long, he propoſeth himſelf as an object rather of pity, then of envy, to his brother.

V. 5. *I have oxen*] In mentioning his eſtate, he brags not of his riches, but ſheweth that he will not be burthenſome either to him or his fathers houſe, nor a reproach to their family by his poverty.

V. 6. *And the Meſſengers*] Some upon theſe words note, that the meſſengers brought word that Eſau was appeaſed, and that he came to meet him of love and reſpect; but there is not a word in the Text to that purpoſe, and the fear of Jacob in the next verſe ſheweth the contrary.

four hundred men with him] If he came not for miſchief, he brought ſo many for oſtentation, or for ſecurity; for thoſe that are a terror to many, are afraid of many.

V. 7. *Greatly afraid*] Albeit he was comforted by the Angels, yet the infirmity of his fleſh doth appear; the angels appeared unto Jacob betwixt two dangers, when there appeared no need of their protection unto him; now the angels are gone, and his incenſed brother cometh with four hundred armed men, in all probability to take revenge for a wrong of twenty years ſtanding. Thus God is pleaſed to give his ſervants interchangeable cauſes of comforts and fears, that they may ſtill be exerciſed for their ſpiritual proficiency, and may neither deſpair in diſtreſs nor preſume in proſperity.

be divided] The people and the flocks; the greater cattel by themſelves, and the leſſer by themſelves, and ſome of his company with each ſort to drive them together; honeſt policy (as wel as faith and piety) is both lawful and needful in the affairs of Gods ſervants. See Ver. 13, 20 chap. 14. 15. and 30. 37, 41.

V. 9. *O God of my father*] Here, if ever, was a fit time and occaſion for Jacob to betake himſelf to the mediation of the angels, who had lately preſented themſelves to his view, as Military Troops, and it was now ſeaſonable to implore their preſence to overmatch the forces of his brother; but he knew that was unlawful, and therefore he directs his ſupplication for ſafety immediately to the God of his father and grandfather, (without any mention of angels at all;) and he uſeth their names to quicken and ſtrengthen his faith by the promiſes of God unto them, and his Covenant with them; for though God ſometimes ſend his ſervants viſible ſuccors in their diſtreſſe, as 2 King. 6. 17. yet that is very rarely, becauſe he would have their hearts ordinarily upheld by faith, and not by ſenſe. See Annot. on chap. 31. 42.

V. 10 *of the leaſt*] Jacob pleads his merit toward Laban, Chap. 31. from ver. 38. to 41. but having to do with God, he ſets a very low eſteem of himſelf, as not deſerving the leaſt of Gods mercies. See the ſelf-ſame dejection of Abraham, Gen. 18. 27. and of Mephiboſheth, 2 Sam. 9. 7, 8. See alſo Luk. 17. 10.

all the truth] That is, not only by teaching him to diſcern betwixt truth and falſhood; but by ſhewing himſelf true in his predictions and promiſes unto him, making them true and right by an anſwerable event.

with my ſtaffe] But poor, like a wayfaring footman that carrieth all his wealth with him, and yet is not over-loaded with his burden.

this Jordan] Which he might ſee from Mount *Gilead*, or *Galeed*, where he laſt was, Chap. 31. 47. and if at that time out of ſight, yet not out of mind, and ſo as preſent to his memory, he might ſay, *this Jordan.*

become two bands] That is, come on, or increaſed in eſtate, ſo that I have two bands, a flock of leſſer cattel, and a drove of greater, and two companies of ſervants to attend and order them. See ver. 7. of this Chapter.

V. 11. *Deliver me*] Prayer is as a City of refuge to the godly againſt the malice of the mighty; the readieſt means of deliverance out of diſtreſs, Pſal. 50. 15

the mother with the children] Or, *upon her children*, as Hoſ. 10. 10. meaning he will put all to death; This Proverb cometh of them who kil the bird together with her young ones, Deut. 22. 6.

V. 13. *which came to his hand*] (1 Sam. 25. 8.) That is, not which his hand fetcht in by craft, or guile, or rapine, or wrong, as Hab. 1. 15. but which came to his hands, as freely ſent or preſented him by Gods providence, and his bleſſing upon his labours; or that which was neereſt at hand as fit to make a pacifying preſent.

a preſent] A liberal preſent conſiſting (as ſome reckon) of five hundred and eighty head of catel of ſeverall kinds; where we may obſerve the prudence of Jacob in his carriage towards Eſau, as well as in his prayer, his faith and piety to God; he prayeth to God and putteth his confidence in him, yet uſeth humane meanes to ſerve the Divine providence, as well as to preſerve himſelfe, and his company: and ſending of preſents is a good meanes to that purpoſe, Prov. 17. 8. and Chap. 18. 16.

V. 16. *every drove by themſelves*] Heb. *drove, drove.* See Annot. on Chap. 7. 2.

a ſpace between] That Eſaus diſpleaſure might be abated by degrees, and ſo by degrees he might encreaſe in favour, and acceptance with him; a prudent courſe, and by Gods bleſſing like to take that effect he intended, Chap. 33. 8, as indeed it did, Chap. 33 8, 9. See Annot. on Chap. 33 1.

V. 22. *eleven ſons*] He had a twelfth child, his daughter *Dinah*, the youngeſt of all his children, (excepting Joſeph) who no doubt was under his provident care with her brethren; but ſhe is not mentioned in this place, either becauſe the female ſex is not ſo much obſerved in the Scripture, (for they were not entred into the Church with a Sacrament, as the males were) nor is any of their ages regiſtred or ſummed up at their death, except *Sarahs*, (as ſome have noted) or it may be *Dinah* was not mentioned, becauſe ſhe was not a mother in Iſrael, as theſe eleven ſons were fathers.

Jabbok] See Annot. on Duet. 2. 37. See alſo Numb. 21. 24. Deut. 3. 16. Joſh. 12. 2. Judg. 11. 13.

V. 24. *there wraſtled a man*] So in appearance; but indeed God, as is implyed by Jacobs deſire of a bleſſing from him, ver. 26. and his mention of him by the Name of *God*, verſ. 28. 30. who, Hoſ. 12. is called firſt *God*, ver. 3. then an *angel*, ver. 4. The ſame angel it was whom Jacob remembreth (in his benediction) as his deliverer from all evil, Gen. 48 16. that is, the angel of the Covenant, Mal. 3. 1. Michael the Arch-angel, Jude 9. that is, Chriſt; not a created angel, and Jacobs keeper, as ſome conceive.

wreſtled] Not only with ſpiritual ſtruglings, teares, and prayers, Hoſ. 12. 4. but with corporal alſo, wherein God aſſayled him with one hand, and upheld him by the other.

untill the break of day] This wraſtling was by night, (but at what time of the night it doth not appear) and took up about break of day, for it was intended for a private conflect without ſpectators; none muſt be witneſſes of it but Jacob, nor muſt Jacob fully know with whom he wreſtles, and therefore he departed before clear light appeared to diſcover him to the ſervants of Jacob, or any other that ſhould come that way.

V. 25. *when he ſaw*] This is ſpoken after the manner of men, whoſe knowledge cometh to them by time, and experience, whereas God by his pure and perfect act of intelligence knoweth all things, not by degrees, or ſucceſſively, but perfectly and at once.

that he prevailed not] Not becauſe he could not, but becauſe he would not, as Gen. 19. 22. for in compariſon of him Jacob was but a *worm*, as he is called, Iſa. 41. 14. eaſily trodden on, and cruſhed under his foot; and God gave him ſtrength to reſiſt, and hold-out, ſo that whoſoever gave over firſt, the victory was his who gave the vigour to prevail; and if the words had been, *he could not prevail*, they muſt have been underſtood, not for any over-matching of his power, but for the reſolution of his will, which, in regard of his Decree to order the conflict thus, muſt needs be ſo. See Mar. 6. 5.

out of joynt] By the ſtrength that was given to Jacob to wreſtle, and to prevail with God, he might take encouragement to meet with his brother Eſau now marching towards him, that the news of his approach might not too much perplexe him; and that he might not be too much puffed up with the glory, and ſucceſs of ſuch a ſingle combate, he is made ſenſible of his owne humane frailty, and of his power who ſtrove with him, by a maime in his thigh; ſo Paul lifted up with revelations to the third heaven, leſt he ſhould be exalted above meaſure, 2 Cor. 12. 7. felt a thorn in the fleſh, and the buffetings of Satan.

V. 26. *Let me go*] See Annot. on Exod. 32. 10. See alſo Deut. 9. 14. and Luk. 24. 28. 29.

for the day breaketh] See Annot. on ver. 24.

I will not let thee go] Though by this hurt in his thigh he was made more *weak*, yet was he *ſtrong*, 2 Cor. 12. 10. ſo ſtrong, as to wreſtle again for a bleſſing; and this was a moſt vehement wreſtling with weeping, and ſupplication, as Hoſea noteth, Chap. 12. 4. The power of prayer is next to Almighty, and by this ſometimes are the hands of the Almighty, as it were, bound to the peace, when he hath a quarrel with his people, Exod. 32. 10. Deut. 9. 14.

except thou bleſſe me] This example is many ways appliable to the ſtate of the Chriſtian Church; there is a night of wreſtling and affliction, and a day of bleſſing; there is a mixture of ſtrength, and infirmity in the beſt; there is an holy ſtriving with God by importunity of prayer, Rom 15. 30. and an holy violence to be uſed for the Kingdome of heaven, Mat. 11. 12 and in ſtriving for that, we ſtrive for a bleſſing; for with a bleſſing we ſhall be admitted to it, Mat. 25. 34. and with bleſſings abundantly furniſhed in it.

V. 27. *What is thy name*] The Angel being God, asketh not this queſtion, as man, out of ignorance, for he knew it well enough, as he did what was became of *Abel*, when he asketh of his brother *Cain* where he was, Gen. 4. 9. but he asked of his name, to take an occaſion for what himſelfe meant to ſay of the change of his name.

V. 28. *no more Jacob, but Iſrael*] (Chap.35.10.) That is, no more onely *Jacob*, (for that word muſt be underſtood, as Jer. 7.22, 23.) for he was often called *Jacob*, after this; or, rather *Iſrael* then *Jacob*, as Hoſ. 6.6 Exod.16.2,8. For after this he was chiefly called *Iſrael*, and his poſterity more uſually *the children of Iſrael*, then *the children of Jacob*, and familiarly *Iſraelites*, not *Jacobites*. Or this may be a precept as well as a propheſie; and though all Divine propheſies be fulfilled as they are meant, yet all precepts are not performed as they are enjoyned. The name *Iſrael*, importeth (as the Angel expoundeth it) a princely power with God; The change of names in the godly is an argument of favour with God, and of honour with men, and an incitement to change from bad to good, from good to better. *S*ee Gen. 17.5,15. The name *Iſrael*, cometh of *Sarah, he hath prevailed*, and *El, God*, according to the reaſon rendred in the Text. See on Ch. 46.2.

and with men] Having power with God, thou ſhalt prevaile with men, as with *Laban* before, ſo now with *Eſau* thy brother, though he may ſeem to overmatch thee, both in the number and power of thy people.

V.29. *Tell me, I pray thee, thy name*] God appeared to Jacob at leaſt twice before this, yet before now he did not ask him his name. The reaſon whereof may be, that Jacob might take occaſion to return upon him with the ſame queſtion, not doubting but he would give himſelf ſome peculiar name, whereby he might the better both remember and honour him. See Judg.13.17.

wherefore is it that thou doſt ask after my Name] The Angel will ſuccour his neceſſity, and ſtrengthen him againſt adverſity, but not ſerve his curioſity; it was not more curiouſly done in him that asked after the name of this Angel, then in many who take upon them to tell the cauſes why the Angel did conceal it. That ſome Angels had names, it is plain by Luk.1.19,26. and that the Angel of the Covenant, Chriſt Jeſus, had alſo a name before his Incarnation, appears, Dan.10.21. where he is named *Michael*, and that name is repeated, Jude ver 9. Rev.12.7. but whether all the Angels have particular names (which may be ſo if God pleaſe, for he may call both angels and ſtars by their names, Pſal.147. 4. in a literal ſenſe) and why the angel in this place would not tell his name is uncertaine; it may be the name here meant, was that which was not to be revealed till afterward. See Exod. 6.3. Or that Jacob muſt be taught humility, (and we by his example) in ſetting modeſt bounds his to inquiries, and contenting himſelf with ignorance of that which God will have hid. See Judg 13.18. 1 Sam.6.19. Rom.12.3.

V.30. *Called the name of the place, Peniel*] That is, *the face of God*, not that Gods eſſence is diſcernable by any, but this viſion in humane form, in compariſon of other apparitions, was more plain and familiar, with face to face, as thoſe that wreſtle, or as when a man talketh with his friend in preſence. See Exod.33.11.

face to face] See Annot.on Exod.33.11.

and my life is preſerved] It hath been a conceit of great antiquity (it may be from this place) that men could not ſee God but with peril of life, ſo thought *Manoah*, Judg.13.22. Yet there is no inſtance of any one dying upon ſuch a ſight; but Exod.33 20. the Lord himſelf ſaith, *There ſhall no man ſee me and live*; by which may be meant, that the viſion of God is not in this life, but in the other; ſo that unleſs a man dye, he ſhall not live to ſee ſuch a ſight, for God is indeed inviſible to carnal eyes. 1 Tim.6.16. See chap.16.13.Pſal.17.15. 1 Cor.13.12.

V.31. *He halted*] The faithful ſo overcome their temptations, that they feel the ſmart thereof, to the intent that they ſhould not glory, but in their humility. See on ver.26. And this ſheweth, that he prevailed not with the Angel by his own ability. Some think he was cured of his maime before he met his brother; yet is not any perſon to be deſpiſed for any ſuch defect; Though the typical Prieſthood admitted of none to miniſter at the Altar, that had any bodily blemiſh, Levit.21. 18,21. yet is none leſſe acceptable with God for it; and though Jacob delighted more in the out-ſide of Rachel then of Leah, becauſe ſhe was more beautiful, if ſhe had not a better inſide alſo, God eſteemed them both alike: neither the blindneſſe of Iſaac, nor the lameneſſe of Mephiboſheth, nor the Leproſie of Naaman (and we may take in any other, either defect or deformity, that was not wilfully contracted by mens own wickedneſs, as the redneſs of eyes in a drunkard, Prov. 23. 29.) made them leſs beloved of God. The uſe of ſuch infirmities, is (to thoſe that have them not) matter of thankſgiving to Almighty God, who maketh the difference; and to thoſe that have them, to be humbled by them, and withal, to endeavor a recompence of their bodily blemiſhes, with an advantage of ſpiritual graces and endowments of their minds.

V.32. *Unto this day*] The remembrance of this ſtory was kept by a general abſtinence of the Iſraelites from eating of that part of the thigh (in any of the creatures) which in Jacob was ſinew-ſhrunk; and this continued until Moſes wrote this ſtory without any intimation of fault or folly therein; and to this day the Jewes obſerve it, though with much vanity and ſuperſtition, as they do other obſervances, whether of Hiſtory or Religion: and indeed the ſtory of Gods wreſtling, is moſt memorable, wherein, though profane wit may find ſomewhat to cavil at, as if ſuch a conflict with man were too mean a buſineſſe for Almighty God, yet religious wiſdom will conſider, that *Gods thoughts are not mans thoughts, nor his wayes mans wayes*, Iſai.55.8. For he *chooſeth the fooliſh things of the world* (as the world judgeth them) *to confound the wiſe; and the weak things of the world to confound the things which are mighty*, 1 Cor.1.27. If humane wit had been to ſet down a Sacrament for the Patriarchs, it would have deſpiſed ſuch a one as Circumciſion: but God chuſeth alſo *the baſe things of the world, and things which are deſpiſed, and things which are not, to bring to nought the things that are*, ver. 28. And for this deſcending of the Son of God to this wreſtling with Jacob, what is it to that humiliation of his in being born in a ſtable, to his ſtooping down to waſh his own ſervants feet, Joh.13.5. to his making himſelf of no reputation, and humbling himſelf to obedience, even unto death, the death of the croſs? Phil.2.7,8.

CHAP. XXXIII.

Verſ.1. *Divided*] That if the one part were aſſailed, the other might eſcape. *S*ee Annot.on Chap.32.19. This he doth, making humane prudence ſubſervient and ſubordinate to divine providence.

V.2. *Foremoſt*] He ranketh them according to their right, and his own reſpect unto them; they are ſet before in a time of danger, who in time of ſafety come behind.

V.3. *Before them*] He followed the firſt company which conſiſted of the hand-maids and their children, and went before the other company where were his wives and their children: Or, there were three troops of preſents to Eſau, and theſe becauſe ſent at the ſame time, and being neer together, might go for the firſt troop. See Chap. 32. from ver. 16. to the 20. incluſively; and if all theſe made the firſt troop, his wives and Concubines with their children, might make the ſecond, and to them he was the Leader; wherein he ſheweth himſelf as a good Paſtor, more chary of his charge then of himſelf, putting himſelf neereſt to the peril, and keeping them as far off as he could. *S*ee Joh. 10.11.

bowed himſelf] By this geſture he partly did reverence to his brother, and partly prayed to God to mitigate his wrath; for the heart may be exerciſed in devotion to God, while the body performeth an outward miniſtry to man. See Neh.2.4 Of Jacobs homage to Eſau, ſee Annot. on Chap.32.4.

ſeven times] That is, many times, a certain number for an uncertain; of *ten times*, ſee Chap. 31.7. and the annot. upon it.

V.4. *Eſau ran &c.*] Here be many expreſſions of reconciliation; too many, too emphatical and forcible to be thought fained in a man that had neither occaſion nor diſpoſition to diſſemble; and herein Jacobs adviſed prudence, and ſoft language, and ſubmiſſive behaviour ſerved under Gods providence to bring this to paſſe, that he might prevail with men, as well as with God, according to the note ſet upon his name, Gen.32.28. Thus when a mans wayes pleaſe the Lord, the ungodly that are his enemies may be made his friends, Prov.16.7.

V. 9. *I have enough*] Though Eſau were a bad man, in this reſpect there are many worſe, who have never enough, Eccleſ. 4.8. Prov. 30.15.

V.10. *If I have found*, &c.] If indeed thou art fully reconciled unto me, receive this preſent from me.

preſent] The Hebrew word is *Minchah*, ſignifying properly, *a gift*, which is given to God or to man, as a ſuperiour, with profeſſion of the excellency of him to whom it is given, and the ſubjection of him that giveth it.

face of God] In that his brother imbraced him ſo lovingly contrary to his expectation, he accepted it as a plain ſign of Gods preſence. It is the manner of the Hebrewes to entitle to God the things that excel, as *the mountains of God, the City of God*. See Annot.on Chap.23.6. & Chap.30.8. So Jacob taking delight in the looks, and behaviour and carriage of his brother Eſau, as very excellent and worthy acceptance, he compares his face to the face of God; or in his reconciled countenance and carriage he ſees the gracious face of God, whoſe work it was, (as he acknowledgeth in the next verſe) as it were ſmiling upon him; hereto accordeth that of David, *by this I know that thou favoureſt me, becauſe mine enemy doth not, triumph over me*, Pſal.41.11.

V.11. *Bleſſing*] (Joſh.15.19. 1 Sam.25.27. and 30.29. 2 King. 5. 15. 2 Cor.9.5,6.) That is, an effect of Gods bleſſing upon me, or a token of my good will and wel-wiſhing of bleſſing unto thee, or of my bleſſing or praiſing of God for his goodneſſe in this turning of thine heart from hatred to love.

V.12. *Let us take*, &c. They are the words of Eſau to Jacob for a ſociable paſſage together to Seir, the habitation of Eſau.

V.14. *According as the cattel*] Heb. *According to the foot of the work*. By the *foot* is meant the *pace*; and by the *work* the *cattel*, as attended by the work and miniſtry of Jacob, and his ſervants.

until I come unto my Lord] Here Jacob implyeth a promiſe of following Eſau to Seir where he dwelt, but the Scripture maketh no mention of his performance, and it is thought he did not come according to his promiſe, becauſe Seir is not mentioned among the ſtations of his abode by the way; thence ſome have conceived, that when he promiſed to come, he ſaid not as he thought, not meaning to truſt himſelf ſo far with a lately reconciled enemy; which is not likely, for Seir was ſo neer, that Eſau upon his failing, out of diſtruſt, might ſoon have returned upon him with a new quarrel: It is more probable that Jacob meant what he ſaid, but after might upon a better conſideration, or ſome warning from God, (as the Wiſe men had, Mat. 2.12) change his mind and courſe; yet ſo, as that himſelf, with ſome few of his ſervants, might viſit him for a while with ſome fair and courteous excuſe, for the reſt, who were invited with himſelf. See Rom. 1.13. 1 Theſ. 2.18.

V.17. *Built him an houſe*] Neither of any great coſt, nor curioſity, for he ſtayed here but a while; therefore it was like it was a ſudden and ſlight piece of building, like ſuch cottages or cabines, as ſouldiers ſuddenly rear for preſent uſe, and with a purpoſe for removal thence.

V.18. *To Shalem*] Or, *Salem*. The word *Salem* ſignifieth *ſafe*; ſo ſome take it not for a proper name of a place, but for an appellative word, noting the proſperity of Jacobs paſſage; that he came ſafe to *Shechem*, and thence they infer that he was healed of his halting, and that before he met with Eſau, elſe he would have made that an excuſe for his not following him to *Seir*; but whether Jacob were ſo ſoon cured of his halting, or were not at all cured of it, (and gave the more occaſion of the Iſraelites forbearing of ſome part of the thigh, as is noted, Chap. 32.32.) which is uncertain, there might be a City in the Country of *Shechem*, called *Salem*; and it is thought the ſame was that called *Sychar*. See Joh. 4.5. See Annot. on Chap. 14.18.

V.19. *He bought a parcel*] This was a part of the Land of Canaan, which was his by promiſe, yet the time of poſſeſſion of it, according to the grant to him and his ſeed, was not yet come; and therefore without diſtruſt of Gods promiſe, or a renunciation of his own right, he buyeth a piece of land for his preſent neceſſity, as Abraham did the field of *Macpelah*, Gen. 23.17,18. See Joſh. 24.32. Act. 7.16.

children of Hamor] He was Prince of the *S*hechemites; and his ſubjects are called *children*, becauſe a Prince is the father of his Country. See the name Abimelech in Annot. on Chap. 20.2.

an hundred pieces] Or, *Lambs*. That is, for ſo many Lambs in kind, or the price of ſo many; or ſo many pieces of ſilver, having the picture of the Lamb figured upon them; the ſame word *Keſitah* is uſed, Job 42.11. of the gift brought to Job, and it ſignifieth *a ſheep*, and a *piece of coyn*; but a ſheep had been a ſmal matter, therefore it is like it was a piece of coyn with a ſheep figured upon it; and liker to be gold then ſilver, eſpecially as the preſent of the rich: and our Latine word *pecunia*, is ſo called, either becauſe it is uſed in commerce, as cattel were before, or elſe becauſe the portraiture of a beaſt was ſtamped upon it. See Annot. on Chap .30.

V.20. *El-Elohe-Iſrael*] That is, *God the God of Iſrael*: he gives the Altar the Name of God, not Idolatrouſly putting it in the place of God, but figuratively, as the ſigne for the thing ſignified; as our Saviour calleth *bread*, his *body*, and the *wine*, *his blood*: Or repeating the word *Mizbeahh*, that is, *Altar*, again, which may well be underſtood; the words may be read thus, *be called the Altar the Altar of God the God of Iſrael*. Howſoever this Altar was ſet up as a pious and grateful memorial of Gods favour in giving him (according to his new name) power, not only to prevail with himſelf for a bleſſing, but with his brother Eſau to divert deſtruction; and by putting Gods Name and his own ſo together, he more confirmeth his confidence in him, and ingageth his own fidelity and obedience unto him; or (as ſome conceive) the Altar had an inſcription upon it, which was, *the Altar of the mighty God of Iſrael*. See Chap. 35.7. Jer. 33.16. Ezek 48.35.

CHAP. XXXIV.

Verſ. 1. D*inah the daughter of Leah, which ſhe bare unto Jacob*] The moſt faithful and holy family may have ſome fearful examples of ſinful miſhaps; David had many; which may ſerve for a caveat againſt too much confidence in the piety of parents for education of children, and for reſtraint of raſh cenſures againſt the religious, in regard of the faults, or miſcarriages of their children.

went out to ſee] Dinah was now about fourteen or fifteen years of age, and went upon ſome feſtival day, when the women met, to ſee them, and obſerve their perſons, their habits and behaviour: but though ſhe went but to ſee her own ſexe, ſhe was ſeen by the other, and being ſeen was deſired; and being deſired, was luſtfully abuſed by *Shechem*, the ſon of *Hamor*, Prince of the Country. This example ſheweth that too much liberty is not to be given unto youth, eſpecially to the weaker ſexe, who may be ſtrong enough to provoke to temptation, and too weak to reſiſt it, when it returnes upon themſelves with ſolicitations to luſt; it is beſt for ſuch to be ordered by the Apoſtles rule, which is, that they be *keepers at home*, Tit. 2.5.

V.2. *Saw her, he took her*] Concupiſcence is begotten by a wanton eye on a beautiful object, and being begotten, it preſently groweth ſtrong, and maketh haſte to the act; if beauty be not covered with a vaile, the eye muſt be confined with the Covenant of Job, Job chap. 31. verſ. 1. Dinah was the daughter of Leah, and Leah the firſt wife of Jacob, by intruſion into Rachels right; if ſhe thought upon the wrong, both to Jacob and her ſiſter, ſhe might have occaſion to conceive, that Dinah her daughter did now, by this miſcarriage, bring her ſin to her remembrance; and ſo her heart, if it were as tender as her eyes, might multiply tears for her own tranſgreſſion, in that ſhe was a wife too ſoone, as well as for her daughters, who was not ſoone enough, being made a bedfellow to him, whom ſhe had no time to call her husband.

V.3. *And his ſoul clave*] Luſt, though it be a ſin of the fleſh, makes the whole man carnal, both ſoul and body; and the ſoul rather then the body, for when the body is parted from unclean ſociety, the ſoul cleaveth ſtill to the object of concupiſcence, and ſinneth with it, when the body comes not neer it.

V.4. *To his father Hamor, ſaying*] He asketh his fathers conſent, and withal requireth him to make a marriage with Dinah. This proveth, that the conſent of parents is requiſite in marriage, ſeeing the very Infidels did obſerve it.

Give me this damoſel to wife] He had unlawfully lyen with her before, and now he would have her to be his wife; thus are the wicked prepoſterous in their courſe; ſo many become mothers with ſhame, who might firſt have been wives with credit; and many firſt make vows, and after the vow, enquire whether it be lawful or no, Prov. 20.25. Yet in this the example of Shechem condemns the practice of many, who are ſo looſe in their deſires, that they make no account of the bond of marriage; if they may have carnal bedfellows, they care not for wives, contrary to Deut. 22.28,29.

V.5. *Held his peace*] His wiſdome kept ſilence, though his grief were great; for it could not be otherwiſe, ſince Dinah was his only daughter, and now as much lamented as an harlot, as before beloved as a virgin, yet he holds his peace; the ſorrow is many times the greateſt at the heart, which is leaſt in the mouth or eyes. See Job 2,13.

V.6. *To commune*] For pacification of Jacob for the offence of his own ſon, and for perſwaſion to a marriage with Jacobs daughter.

V.7. *Folly*] *Sin* and *folly*, in the *S*cripture phraſe are names of the ſame naughtineſs; the *S*acriledge of Achan, Joſh. 7.15. and the rape on the Levites Concubine, Judg. 20.6. are called *folly*; and the moſt ſubtil act, if it be ſinful, deſerves no better a title, for in all ſin there is an averſion or turning from God, who is the ſoveraigne good, and the hazzarding of the beſt thing within, (our ſouls) and the beſt without, (the Kingdom of heaven) for it; ſo that the greateſt Politicians, if wicked withal, ſhall have cauſe to paſs the cenſure of the Apoſtle upon themſelves, that *profeſſing themſelves wiſe, they became fools*, Rom. 1.22.

in Iſrael] Chap. 33.20. In the precedent Chapter, ver. 20. and not many yeers before this, the name of *Iſrael* was a perſonal name of Jacob: now it is more general, extending to the whole family deſcended from him: or theſe words may be the words, not of Jacobs ſons, but of Moſes, who writeth this ſtory, according to the phraſe or form of ſpeech in his time, agreeable to the Law, which ſaith, *There ſhal be no whore of the daughters of Iſrael*, Deut. 23.17. See on Joſh. 7.15.

V.11. *Find grace*] Chap. 33.15.

V.12. *I will give*] Though the luſt of Shechem to Dinah was lewd, yet his love to her (for now treating of a marriage, his affection deſerveth a better name then before) was in this reſpect commendable, that he ſet an high price upon her perſon after her proſtitution, which was his fault, if not only, yet in a degree of exceſſe above hers; and becauſe he had robbed her of that which he could neither give nor reſtore, he would now put a great mulct upon himſelf, that he might buy him a right in her for the future, whom, by his former abuſe, he unjuſtly, as well as unchaſtly poſſeſſed. Compare this dealing with that of Amnon towards Thamar, 2 Sam. 13. and Shechem will ſeem an honeſt man. Upon this offer of his, ſome obſerve that it was the manner of the Eaſtern Countries for men to buy their wives, as now it is the manner with us, for fathers to buy husbands for their daughters, by giving both them and money, or ſome other dowry with them in marriage: and in ſome Countries (as Herodotus reporteth) the manner was to bring all marriageable maids into a publick view, and ſuch as were beautiful, were bought by thoſe that would give moſt for them, and the money paid for them, was given in marriage with thoſe that were not ſo amiable, as to be deſired meerly for their own ſakes; ſo they made proviſion for a numerous increaſe, that none might be barren by perpetual virginity, whether by voluntary reſolution, or upon neceſſity. Now whereas this example of Shechem is made the ground of the obſervation of the cuſtom of the Eaſt forementioned, to which ſome add the Law, Exod. 22.16,17. Deut. 22.28,29. they do none of them reach to a general practice of that kind: And it is to be noted, that in all theſe caſes, the money comes in as a ſatisfaction for wrong done, not as a bargain upon free and equal proceeding.

V.13. *The ſons of Jacob*] *Simeon* and *Levi*, who were brethren to *Dinah*, by their mother *Leah*; *Jacob* it ſeems having no mind to hear of the matter, becauſe he was extremely grieved with what was done, and unwilling to treat of a marriage where he meant it not, (for the holy ſeed of his family might not mingle with the curſed Canaanites, Deut. 7.3,4.) ſuffered his ſons to make anſwer to the motion of *Shechem* and *Hamor*.

deceitfully] Plainneſſe and ſincerity was the phraſe of their father, Gen. 25.27. and deceitful dealing is the reproach of the ſons, though towards Idolaters and Infidels: They then that teach and practice falſe dealing with Chriſtians, holding that faith given to hereticks is not to be kept, may be *Simeonites* and *Levites*, brethren in evil, but not true *Iſraelites* as Jacob was.

V.14. *Uncircumciſed*] They made the holy ordinance of God a mean to compaſs their wicked purpoſe: It is ill to deceive, though in meer civil matters, but much worſe to do it under pretence of Religion, for that is to joyn impiety againſt God with injury to man: See Abſoloms hypocriſie, 2 Sam. 15.7,8.

that were a reproach] Iſaac and Jacob both took wives out of uncircumciſed families, yet without reproach; but it was worſe to give a daughter to an uncircumciſed husband, for Circumciſion was not an Epicene or Common, but only a Maſculine Sacrament, ordained for men only, not for women; yet it was unlawful for an *Iſraelite*, whether male or female, to match with a *Canaanite*; nor was Circumciſion to be obtruded upon them, being unbelievers, ſince it was *a ſeal of the righteouſneſs of faith*, Rom. 4. 11.

V. 17. *Our daughter*] If they had treated in their own names, they ſhould have ſaid, *Our ſiſter*, but it is like they uſed the name of their father.

V. 20. *Gate of their City*] For the people uſed to aſſemble there, and there was Juſtice alſo miniſtred, Prov. 31. 23.

V. 21. *Theſe men are peaceable*] Thus many pretend to ſpeak for the publick good, when they only mind their own private gain and commodity.

V. 23. *Shall not their cattel*] To the wicked, gain is godlineſſe, as to the good godlineſs is gain, 1 Tim. 4. 8. and 6. 6. Many chuſe their Religion with meer worldly reſpects of profit and advantage, and theſe are they whoſe covetouſneſs is Idolatry, and who are as eaſily changed from one Religion to another, in time of perſecution, as mony, their Idol being melted, will take any ſtamp that is ſet upon it: Yet he might mean it not as a ſpoil from them, but in regard of gainful commerce with them.

V. 25. *the third day*] Wounds received are moſt painful to the wounded the third day.

ſore] Circumciſion put the circumciſed to much pain, and for a time diſabled them, though at full age, from bodily motion or action. See Joſh. 5. 8. Yet was it exerciſed by Gods appointment upon little children; an argument of a divine power and authority going along with that Ordinance, elſe it would have been thought, by the wiſer ſort, not a reproach to be without it, as the ſons of Jacob ſaid, ver. 14. but rather a reproach to receive it as a Sacrament; and cauſing a great paine, not without ſome peril, eſpecially to tender Infants; neither fathers, nor mothers, nor nurſes, nor Mid-wives, nor any that had power to refuſe or reſiſt it, would have given way unto it, if Gods ſtamp had not beene upon it, though but mean metal in it ſelf, to make it to paſs for current Coyn among men. Our entrance into Covenant with God by Baptiſm, by the ſprinkling of water, not by the ſhedding of blood (as in the Sacrament of Circumciſion) is an evidence of the divine indulgence to Chriſtian Churches, and may be an inducement to a more general Covenant with God, and a ſtronger obligation to lightſomneſſe and cheerfulneſs in his ſervice under the Goſpel, then that of the Jewes living under the Law.

two of the ſons of Jacob] Viz. *Simeon* and *Levi*; theſe are mentioned as they that were moſt offended for the wrong done unto their ſiſter Dinah, who was both by the fathers and the mothers ſide, but their other brethren mentioned without diſtinction, ver. 7. 13. may well be thought to have had their parts in this bloody plot, yea, and it is likely Jacobs ſervants alſo, and that in their Maſters name, as is obſerved on ver. 17.

Slew all the males] Becauſe the wrong their ſiſter ſuffered, came from the male-kind; and though in reſpect of man, it was not juſt to ſlay the Innocent with the wicked in this caſe, yet all being guilty of ſin and of death before God, he might juſtly permit this rage to the ruine of that people; and many times he takes occaſion, upon the exceſſes of ſins of Princes, to puniſh their ſubjects with them, and for their ſakes, as well as for their own. See on Chap. 20. ver. 7. 2 Sam. 24. 2 Chron. 32. 25.

V. 27. *The ſons of Jacob*] In the twenty fifth verſe, the ſons of Jacob are ſet down by their number, *two*, and by their names *Simeon* and *Levi*; here the ſons of Jacob without diſtinction of names, or limitation of number they are mentioned: and indeed *Dinah* had four more brethren, beſides theſe *two*, both by the fathers and the mothers ſide, who might be zealous to revenge the wrong, as well as *Simeon* and *Levi*, though theſe two, in degree of rage and reſolution, might be leaders to the reſt: and becauſe the execution of the ſlaughter ſeems too much for two, it may be probable, that others beſides thoſe that were named, ver. 25. were drawn into the ſame bloody combination; and it may be they are here named *the ſons of Jacob*, for aggravation of their guilt, in that having ſo good a father, they were authors and actors of ſo great a crime, which that good man ſo much deteſted, ver. 30. and Chap. 49. 5, 6, 7. So then, as a good ſon ſhall not bear the iniquity of a wicked father, Ezek. 18. ſo a good father ſhould not bear the infamy of a wicked ſon, or ſons.

came upon the ſlain] Either to take from them their apparel and other appurtenances, worth the taking away, and to ſpoil them generally of their goods; or to execute the remainder of their rage, which would not be ſatisfied with death only; ſuch was that of the enemies of Cicero, (towards his dead body) when they cut off his head and hands, ſet them upon the pulpit of Orations, and Fulvia, not content with the cruelty of men, took his head into her lap, ſpit on his face, and pricked his tongue with pins, as in revenge upon the tongue that had uttered, and the hand that had written thoſe eloquent and vehement Invectives, called Philippicks againſt Antonius. *See Plut. life of Cicero, pag.* 881, 882. And *Stadius in Flor. l. 4. cap.* 5. The like barbarous inhumanity is recorded of the Antichriſtian, to that of the heathen Romanes, as that which was practiſed upon the body of Pope *Formoſus*, by Pope *Stephen* his ſucceſſour, who took him out of his grave, arraied him in his pontificall habit, cut off three of his fingers, and caſt them into the River *Tyber. Lyit. Prand. hiſt. l. 1. cap.* 8. And upon the dead body of Zuinglius, *Sleydan Com. l. 8. fol.* 123.

V. 29 *in the houſe*] That is, in every houſe; in this fact of Simeon and Levi with their partakers, though as from God, the Shechemites were juſtly puniſhed, partly for actual guilt, partly for approbation of the ſin of Shechem, and for their profanation of Gods Sacraments to ſerve their own turns, and for a purpoſe to ſpoil Gods people of all their goods, verſ. 23. and albeit the wrathful vengeance of Simeon and Levi argued, either a great deal of zeal againſt the ſin, or a great deal of pride againſt the ſhame of their ſiſters rape, yet it was a wicked conſpiracy and execution, as being done without the knowledge or conſent of their Father, and ſo beyond the meaſure of regular juſtice, both in the number of perſons (for all were not in the fault that were in the puniſhment) and in degree of ſeverity, being both murder and rapine, and that at ſuch a time as the Shechemites ſhould rather have been pitied, and all this brought in with treachery againſt men, and impiety againſt God in the abuſe of the Sacrament, whereby the Book of Judith is convicted of groſſe errour, and ſo Juſtly excluded out of the Canon of the Scripture, which approveth the ſlaughter of the Shechemites by Simeon and Levi, as done by the ſword given them by God, and out of a divine zeal, Judith 9. 2, 3, 4. which their Father accurſeth, as proceeding of a wicked and cruel wrath, Gen. 49. 7.

V. 30. *And Jacob ſaid*] By this reproof of Simeon and Levi, Jacob witneſſeth his great diſlike of their wickedneſſe; But he ſeemeth to take the matter upon himſelfe, when he aſſigneth that which was gotten from the Shechemites, to the power of his *ſword and bow* for obtainment, and bequeatheth it for enjoyment unto Joſeph, Gen. 49. 21. which words of Jacob are taken by ſome Interpreters, as a Propheſie fulfilled in the expulſion of the Canaanites by his poſterity, whoſe bow, he calls *his bow*, becauſe they were then in his loynes, and ſpeaks of the conqueſt as already made, becauſe of the undoubted aſſurance of it upon Gods promiſe; but moſt take the words in an hiſtorical ſenſe, and ſo ſome refer them to this exploit of his ſons Simeon and Levi againſt the Shechemites, wherein he approves of the fact, but ſo farre onely as it was the execution of Gods Juſtice for the injury to his daughter, and as God confirmed that title of what was taken from them, by caſting an awe upon the neighbouring Canaanites that they durſt not offer, either revenge, or reſcue of the prey out of his poſſeſſion; this was Gods Sword and Bow, and he may be ſaid to call it *his*, becauſe of the late great league betwixt God and him, whereof, See Gen. 32. 28 and 33. 20. but it is rather meant of that parcell of ground which *Jacob* bought of *Hamor*, *Shechems* father, who (Gen. 48. 22.) might be called an *Amorite*, though he were an *Hivite*, either becauſe he might be an *Amorite* by parentage, an *Hivite* by poſſeſſion, or dwelling place; or the Amorites mingled with the Hivites, and being of more note then they) might give the denomination for them both; and, (which is more then that) the Amorites were ſo famous among the Canaanites, as to give a name to all the people of the Land of Canaan, Gen. 5. 16. This Land being Jacobs by particular purchaſe, he bequeathed it with ſpeciall favour, as a Legacy to Joſeph, as *a portion above his brethren*, as he ſaith, Chap. 48. verſ. 22. *Object.* But he bought this with his money, or lambs, Chap. 33. 19. How then did he take it with *his ſword and his bow*? *Anſw.* It is not unuſual in Metaphoricall phraſe, to call that by the name of a ſword, and a bow, which, in effect and uſe, is anſwerable to them. Now money is (as Solomon ſaith) anſwerable to all things, Eccleſ. 10. 19. it is a defence, Eccleſ. 7. 12. and can doe as much as the ſword and the bow, thence was the ſaying of a publike Warrior, that no City was ſo ſtrongly walled, but an Aſs, laden with gold, might make a breach into it; ſo may gold be called the Artillery, and great Ordnance, and ſilver may be called an hook to take fiſh, and he that buyes it, may be ſaid, (according to the Proverb) To catch it with a ſilver hook; in like manner the ground which Jacob bought with his ſilver, may be ſaid to be taken with the ſword and bow; and he may uſe this phraſe in this ſenſe, with particular oppoſition to the bloody ſword, and bow of his ſons Simeon and Levi. Or that which Jacob thus purchaſed, might be violently invaded by the Amorite, when he departed thence towards *Hebron*, and might, by force of Armes of Jacob his ſons and ſervants, be recovered again, as ſome conceive, not without probability; for though nothing of faith or life, neceſſary to ſalvation, be left out of the Scriptures, yet many particular actions and occurrences are omitted in the Hiſtory of both Teſtaments; and in this particular ſtory of the ſlaughter and ſpoil of the Shechemites, though it be not ſet down what became of the captive women and children, which were brought away by Simeon and Levi, verſ. 29. it is not unlike, that many of them were by Jacob ſent back to the City, (for he had not room for them at home) with a proportion of the ſpoil for their neceſſary maintenance, keeping what he thought fit, to ſerve for a recompence of the wrong to his deflowred daughter.

ye have troubled me] A wicked man is a troubleſom man; troubleſome, not onely to others, as *Achan*, Joſh. 7. 25. And *Ahab*, 1. King. 18. 18. but to himſelfe, and therefore he is compared to the *troubled Sea, when it cannot reſt, whoſe waters caſt up mire and dirt*, Iſa. 57. 20.

to make me] Though with God the ſoule of the ſon ſhall not bear the iniquity of the father, nor the father the iniquity of the ſon, Ezek. 18. 20. with men it is uſually otherwiſe; for the miſcarriage of the children is many times imputed to the reproach of the parents, though they deſerve it no more then Jacob did here; the more muſt their care be by good example, and education, and by conſtant prayer to God, for his bleſſing upon it, to do their beſt to make them unblameable in their wayes, and free from all ſcandal in their lives and converſation; this would be a comfort and credit to both ſides; and the contrary a double diſcomfort and diſgrace to parents, and children.

ſtink] (Exod.5.21. 1 Chron.19.6.) Cruelty and treachery are odious and abominable ſins, both in the ſight of God and men, good and bad: in the ſight of the good, by whomſoever they be committed; and in the ſight of the bad, if committed by any but by themſelves: for this the Popiſh Religion is infamous, and the infamy of it ſhould make us keep aloof from the ill ſent of that abomination.

I being few] I and my family conſiſting of a ſmall number. The dwelling of a few faithful among many Infidels is very dangerous; ſuch is the condition of the Proteſtants with the Papiſts, who are many for one in the Kingdome of Ireland, who now have ſhewed themſelves as treacherous and cruel as Simeon and Levi; who not under the check of a good father Jacob, but ſpurred on rather by the ſpirit of Eſau, a man of the ſword, Gen.27.40. ſhew no moderation or mercy in perſecution, and purſuit of thoſe, over whom the confidence in their overmatching number makes them inſult, and with more intolerable Tyranny to oppreſſe them; which will no doubt be a warning to our brethren, if they recover peace in that land, to be more curious in their courſe of life, that they may rather ſweeten their reputation with pious, modeſt, temperate, chaſte, kind and humble behaviour, then by any contrary exceſſes, give any juſt cauſe of ſcandal, to make them, as it were, to ſtink and be abominable to thoſe that live among or about them: It may be an admonition to England to uſe all good means to leſſen the number of our Engliſh Papiſts, I mean not by putting them to the ſword, for hat is their way of advancing their Religion; but by driving out both Prieſts and Jeſuites who ſeduce them, and by removal of the great ſcandals of lewd and unlearned Miniſters, by ſetting up godly, able, and painful Preachers, with eſpecial choice of them for their gifts and parts, for thoſe places where Papiſts do moſt abound; by taking the children of Papiſts, eſpecially their heirs, from the corrupt education of their own parents, and placing them where they may be trained up in the truth of doctrine and holineſs of life, and by other waies and means, which the wiſdom of the State, conceiveth to be moſt meet to work this effect.

V.31. *As with an harlot*] The anſwering their father by ſuch a queſtion, gives an eccho or reliſh of their wrath againſt the Shechemites, and ſheweth, that they did not think themſelves too raſh, but mild towards them, as if they had been more chary of their ſiſters chaſtity, then her father, or had diſliked the lewdneſs of Shechem more then he. Extremity of paſſion takes notice of no mean, betwixt careleſs connivance at ſin, and cruel violence againſt the ſinner; this ſheweth that yet their hearts were bloudy, though their hands were waſhed; and ſo in this paſſionate demand they bewray further wickedneſſe, to wit, impenitence for their bloody fact, impatience at the juſt rebuke of their good minded, and much grieved father. Chap. 9.

CHAP. XXXV.

Verſ. 1. G*Od ſaid*] By immediate revelation of himſelf to Jacob, whether by viſion when he was awake, or by dream when aſleep it is not ſet down; but howſoever, hereby we ſee that God is ready at hand to ſuccour his in their troubles.

Bethel] That is, *the houſe of God*, where at his going to his Uncle Laban, when he fled for fear of the threatned revenge of his brother Eſau, he made a vow to God to be performed upon his ſafe return. See Chap. 28.19.

An Altar unto God, that appeared] That is, to me who appeared unto thee, as Numb.26. God ſpeaks as if himſelf were a diſtinct Perſon from the God to whom this Altar muſt be built; thence ſome infer, that God the Father commands an Altar to be built to God the Son; and it is true, he being God is to be worſhipped no leſs then God the Father; for though that be true, and it be a ſign of a pious mind, to take all good occaſions to intimate the Doctrine of the Trinity, and the Deity of the Son of God, yet this phraſe will not ſerve to bear up an argument againſt ſuch as are oppoſite to that high and hard, though Orthodox or true doctrine; ſince that phraſe, *viz.* of Gods ſpeaking of himſelf, as in another perſon, is uſed elſewhere, whence no ſuch obſervation can be deduced, as both in the third and fourth Commandments of the Decalogue.

V.2. *Jacob ſaid unto his houſhold*] It belongs to the head of the family, to have care of thoſe under his charge, that they ſerve God aright. See Gen. 18.19. Joſh.24.15.

to all] All muſt ſerve God in the like pure and religious manner, therefore no toleration of any in an idolatrous religion. See Deut. 29.9, 10, 11.

that were with him] Beſides his own houſhold, he might have ſome of the Captive Shechemites with him, Chap.34.29. though ſome it is like were ſent back, his houſe not being of a ſufficient receipt for them all.

put away] (Joſh.24.23. Judg.10.16. 1 Sam.7.3.) Whether ſuch as were ſtolen by Rachel from Laban, or any taken in the ſpoile of Shechem, it is uncertain; but there muſt be no mixture of the falſe Religion with a true; when Gods Altar is erected, Idolatry is to be depoſed. God is too great to be ſerved by the halves, and mans heart too little to entertain him, and Idols with him, whoſe rival-ſhip in Religion his jealouſie cannot endure; therefore where his Ark was ſet up, Dagon was thrown down. 1 Sam.5.3, 4. 2 Cor.6.16.

ſtrange gods] Or, *eſtranging, alienating gods*, becauſe they draw the heart from the true God; or *ſtrange*, becauſe it is ſtrange, that men ſhould be ſo ſimple as to take thoſe for gods, which are made with hands, as Demetrius and the Idolaters of Epheſus did, Act. 19.24. ſuch as the Pſalmiſt and the Prophet Jeremy deride, Pſal. 115.5. Jer. 10. 3, 4, 5. or ſuch as are the gods of a ſtrange people, with whom the Iſraelites muſt not hold communion, eſpecially in marriage and matters of Religion.

among you] Jacob had not all this while, ſince his departure from Labans ſervice, (which was about ten yeers ſpace) wittingly tolerated Idolatry in his houſhold, for he was ignorant of Rachels ſtealing away her fathers falſe gods, and confident (upon Labans curious ſearch, and finding nothing in all his Tents) that there was no ſuch vanity in his family; but it is like now Rachels theft was brought to light, and it may be ſome new ſtrange gods were brought into it by the captive Shechemites.

and be clean] Outward waſhing is a ſign of inward cleanſing of the ſoul from the ſin of Idolatry, Iſai.1.16. which is principally required; for the outward ceremony, is nothing to the inward ſincerity of ſorrow for ſin, Joel 2.13. This cleanſing argueth the filthineſs of Idols, though made of Silver and Gold, and therefore they are to be *caſt away as a menſtruous cloth*, with extreme deteſtation, ſaying, *Get you hence*, Iſai.30.22.

change your garments] They might be changed by waſhing them, Exod.19.10. or putting on other cloathes in ſtead of them. The cleanſing by water, and changing of garments were both ceremonies; though yet the Ceremonial Law was not written, it was in part practiſed by the Patriarchs (who in many things were to be diſtinguiſhed from the Heathens) and afterwards committed unto writing by the Miniſtry of Moſes. See Chap.49.3.

V.3. *In the day of my diſtreſs*] That was at leaſt thirty yeers before, at his going to his Uncle Laban; which muſt admoniſh us not to forget Gods mercy, when we are got out of miſery.

V.4. *Ear-rings*] (Hoſ. 2.13.) Which either had been abuſed to the Idols of Shechem, or might be eaſily turned to occaſion of Superſtition, as Tablets, or Agnus Dei's amongſt the Papiſts; their readineſs to part with the memorials of Idolatry and Superſtition, though of ſome price, condemns the ſuperſtitious diſobedience of ſome, who though upon the command of Authority, will not part with ſuperſtitious pictures, albeit they be neither in price nor propriety to be compared with theſe Ear-rings, and other precious appurtenances of Idolatry, which are to be rejected with abhorring deteſtation, as Iſai.30.22.

hid them] It is like that he firſt melted them, or otherwiſe defaced them leſt they ſhould be found, and again abuſed to Idolatry, as Moſes did, Exod.32.20. and Hezekiah, 2 Kin.18.4.

under the Oak] Idolaters had a ſuperſtitious reſpect unto trees, thence it was that groves were to be deſtroyed as monuments of Idolatry, Exod. 34.13. Deut.7.5. & 12.3. and among trees the oak was eſpecially accompted of, as appears, Iſai.1.29. The Idols being buried under this tree were the more like to lye hid, becauſe it was ſuperſtitiouſly preſerved from cutting down, or digging up.

V.5 *Terror of God*] (Exod 23.27 Joſh.2.9, 11. 1 Sam.11.7. 2 Chr. 17.10) Jacob was afraid of the Canaanites, that they being many and his people few, they would deſtroy him, and his houſe, Chap. 34.30. God ſecures him from this danger, by making them to fear, of whom he was afraid. So he exerciſeth a power, not only over the hands, but over the hearts of men, to make them timorous, who otherwiſe might be moſt confident; and on the contrary to give them moſt courage, who have moſt cauſe to fear.

V.6. *Luz*] See Gen.28.19.

V.7. *There an Altar, and called the place, El-Bethel*] That is, the God of Bethel; and *Bethel* ſignifieth, *the houſe of God*. Of this, ſee on ver.1. and Chap.28.19. The building of an Altar here at his return, was the performance of his vow there made, as he went to his Uncle Laban, Chap.28.22

V.8. *Deborah Rebekahs nurſe*] Sent with her when ſhe was ſent with Abrahams ſervant to be married to Iſaac, Gen.24.59. Her name is here called *Deborah*: whether ſhe had given ſuck to Rebekah or no, is uncertain; yet it ſeemeth ſhe had a motherly affection towards her, and not unlike ſhe was a kind and careful overſeer of Jacob in his minority. *Object.* But how came ſhe into Jacobs family in his return from Meſopotamia, who was left with Rebekah in the land of Canaan? *Anſw.* Rebekah might be now dead, and Jacob was now returned into Canaan, and having lived eight yeers in it, though at ſome diſtance from his parents dwelling, it is probable he might fetch or ſend for Deborah to his family to comfort and cheriſh her, as a woman of much prudence and experience (being now above or about an hundred yeers of age) and that ſhe might be an aſſiſtant in the government of his family, being a woman of much prudence and experience, eſpecially to keep peace betwixt his emulous wives and their hand-maids; or ſhe hearing of his return with wives and children, and ſtore of cattel, might come to ſee him of her owne accord. Some of the Hebrews ſay, ſhe was ſent by Rebekah to Haran to call home Jacob, and that in their return ſhe dyed in the way.

Allon Bachuth (.i.) *the oak of weeping*] For the death of Deborah; though neither Jacob nor his family got by her life, yet they make great lamentation for her death. The affection of good people are more moved with reſpect to goodneſſe then to gain.

V.9. *Again*] God revealed himſelf in ſpecial manner to him, ſix times before this. The *firſt*, Gen. 28.13. The *ſecond*, Gen. 31.11. The *third*, Gen. 31.10. which two apparitions though they be reported together, were about ſix yeers diſtance the one from the other, ſee Annot. upon thoſe two verſes. The *fourth*, Gen 32.1,2. The *fifth*, Gen. 32.24 &c. The *ſixth*, ver. 1. of this Chapter; and the *ſeventh* is that in this ninth verſe.

V.10. *Not any more Jacob*] See Annot. on Chap. 32.28.

V.11. *I am God Almighty*] See Annot. on Chap. 17.1.

multiply] (Chap. 8.17. & 9.1 & 28.3 & 48.4) Multiplication is a bleſſing often promiſed by God in favour to man; it is an ungrateful part in many to murmure at this bleſſing; a wicked part to prevent it by abortion, a divelliſh part to deſtroy the increaſe, and to make prodigal waſte of mankind, as ambitious Warriors do, who make no more ſcruple of ſlaying a multitude of men, then reapers do of cutting down a field of corn.

Kings ſhall come] In the promiſes of God touching the ſeed of Abraham, Iſaac and Jacob, we are to underſtand a ſpiritual poſterity, as well as a carnal; ſo thoſe are Abrahams children that are true Believers, as he was, Gal. 3.7. And godly livers doing ſuch works as he did, Joh. 8.39. and theſe as ſons of Abraham, they ſhall be received into happy reſt, and repoſe in Abrahams boſom, Luke 16.22. Taking the Propheſie in this, as well as in the other ſenſe, we may conceive it fulfilled *literally* and *ſpiritually*; *literally*, in *David*, in *Solomon*, in *Rehoboam*, &c. who lineally deſcended from the loynes of *Jacob*; and *ſpiritually*, in thoſe Kings of the Gentiles, who firſt became believing ſons of *Abraham*, *Iſaac* and *Jacob*, and then nurſing Fathers of the Chriſtian Church, Iſai. 49.23.

V.12. *to thee—and to thy ſeed after thee*] So it was ſaid to *Abraham*, Gen. 17.8. yet he was not poſſeſt of a foot of it, Act. 7.5. *viz*. as a chief owner, but as a ſojourner, or not as taking poſſeſſion of Gods promiſe, for that muſt needs be made to *Abrahams*, *Iſaacs* and *Jacobs* poſterity, by war upon the *Canaanites*, and victory over them by Gods aſſiſtance: yet may the Land be ſaid to be given to *Abraham*, and *Iſaac* and *Jacob*, becauſe it was given (to thoſe that did poſſeſſe it) for their ſakes; ſo they that fed the hungry, gave drink to the thirſty, cloathed the naked, and viſited the ſick and impriſoned, are ſaid to do all this to our Saviour, (whom they never ſaw) becauſe they did it to others for his ſake, Mar. 25.40. And as in the intention of the giver, *Abraham* was he in whoſe name the originall grant was made (ſo that whoſoever was not of the ſeed of *Abraham* could have no right unto it, no nor all the ſeed of *Abraham*, for *Iſhmael* was excluded, as *Eſau* of the ſeed of *Iſaac*) ſo in the acceptation of the receiver, *Abraham*, *Iſaac* and *Jacob*, took that whereof their poſterity was poſſeſſed, as if they had injoyed it themſelves. Or, if by the land of *Canaan*, we underſtand the *Canaan* above, (as by the *ſeed of Abraham*, the *true Beleever*, ſee Annot. on verſ. 11.) we may ſay, that to him and his ſpiritual ſeed is that good Land given, and therefore they that are poſſeſſed of it, are ſaid to reſt in the boſom of Abraham, Luk. 16.22.

V.13. *God went up*] As God is ſaid to *deſcend* when he ſheweth ſome ſigne of his eſpecial preſence below, as Chap. 11.5. Exod. 3.8. Numb. 11.17. So he may be ſaid to *aſcend* when he withdraweth it again, and the apparition is ended. See Chap. 17.22. and Judg. 13.20.

V.14. *ſet up a pillar*] He ſet up one in that place about thirty years before, but that was but an extemporary pile of ſtones, made by him alone, which by this time haply was demoliſhed, or at leaſt profaned, and therefore now he ſet up a new pillar.

V.15. *Bethel*] See on Chap. 28.19.

V.16. *a little way to come*] (2 King. 5.19.) That is, leſs then a mile from Bethlehem, as ſome ſay that have ſeen it.

Ephrath] The ſame is called *Bethlem* ver. 19. *Ephrath* is derived of the word *Pharah*, ſignifying, *he hath made fruitful*, or (as ſome conjecture) from *Ephrath* the wife of Caleb, 1 Chron. 2.19. and *Bethlehem*, ſignifieth the *houſe of bread*; the Prophet *Micah* joynes both names together, Micah 5.2. There was another *Bethlehem* in Galilee in the Tribe of Zebulun, for diſtinction from which this is called *Bethlehem of Judea*, becauſe it was in the portion of the Tribe of Judah; and in this *Bethlehem* was our Saviour born, Matth. 2.1. And he was (as ſome obſerve (as by way of fit correſpondence betwixt the perſon and the place) the bread that came down from heaven, Joh. 6.33.

V.18. *as her ſoule was in departing*] The beginning of life, is when the ſoule is united to the body, upon the configuration of the parts fit for reception of it, and operation by it; and the end of it is, when there is a parting of them by the ſoules departing from the body, which liveth while the ſoul is in it, 2 Sam. 1.9. (where the Engliſh hath *my life*, the Hebrew hath *Naphſhi*, *my ſoul*) and dyeth when the ſoul departeth, as here; and reſtitution to life, is the return of the ſoul unto that body from whence it was departed, 1 King. 17.21.22.

for ſhe dyed] Rachel called to her husband for children, with ſuch paſſionate importunity, as if ſhe ſhould dye of grief if ſhe had them not; and now ſhe hath her deſire, and dies by that means. How fond are many in their affections, who thinke there is no contentment without ſatisfaction to them, when it may be their greateſt affliction to have them take effect? It is good to be ſo moderate in our wiſhes for all temporal comforts, as to crave them onely with condition of Gods good will and pleaſure, and that with ſuch indifferency, as to be pleaſed without them, if he pleaſe not to beſtow them.

Benjamin] *Rachel* gave unto her ſon a name of ſorrow, *Benoni*; *Jacob* liked not that, becauſe it would be too conſtant a motive to mourning by bringing to his remembrance the loſſe of his beſt beloved *Rachel*, therefore (though he permitted much to his wives in this kind) he uſed his own authority for the change of that name, and choice of a better, to wit, *Benjamin*; whereby burying the intimation of grief, he would bear in mind a memento of love, and profeſs by that name, that *Benjamin*, for his mothers ſake, ſhould be as neer and deer unto him, as his right hand. See Pſal. 80.17.

V.19. *buried in the way*] It is not material where one dyeth, or where he is buried; the body is not curious in what bed of duſt it ſleepeth; and the ſoul finds as ready a way to heaven or hell, from one place as another. See on Chap. 48.7.

V.20. *pillar*] Monuments and memorials of the dead, are not unlawful, but may be uſeful to mind ſuch as ſurvive of the vertues of the deceaſed for their imitation, and of the hope of their happy reſurrection to eternal life; But they muſt not be ſet up with too much pomp, nor out of ſuperſtition, or immoderate affection, which ſometimes produce each other; and it is not improbable, that Idolatry had its beginning from memorials of the dead, made for conſolation of the living. See the Book of Wiſdom, Chap. 14 from verſ. 12. to the 23. A clear conviction of the Papiſts, who allow that Apocryphal Book the credit and authority of Canonical Scripture.

unto this day] That is, the day of Moſes writing this Story, but it continued many years after this, for there is mention made of Rachels ſepulcher, 1 Sam. 10.2. which could not ſo well be kept in memory, if the pillar remained not: the Papiſts take upon them to tell, that this monument was made up of twelve ſtones, in remembrance of Jacobs twelve ſons, with a pillar like a pyramis ſet upon them all, under the ſhadow of an oak; and this Adrich. delivereth upon the report of Bredenbachius, who ſaid he ſaw it: and others tell the like ſtory upon the relation of pilgrims; So *Adrich. Delph. Theatr. p.19. in Tribe Benjamin. Et Salian. Annal. Ann. Mund.* 2306. *p* 340 *col.* 1. But it is like theſe narrations, are either fained to foment ſuperſtitious pilgrimages, or that additional ſtructures were made of latter times, to revive and refreſh the memory of Rachel, and of the dear love of Jacob towards her, both alive and dead.

V.22. *tower of Edar*] That is, a thouſand paces from Bethlehem where the Angels appeared unto the Shepherds, and brought the glad tidings of the birth of our Savior, Luk. 2.8. &c.

V.22. *With Bilhah his fathers Concubine*] It was a great grief to Jacob that Dinah was raviſhed, yet ſo much the leſſe as ſhe was more innocent, being, as it is like, abuſed by force; but this act of Reuben and Bilhah was a ſin of greater guilt in them, becauſe willing (it is like) on both ſides, of greater grief to him, and of greater ſhame to the whole family; yet it is ſet down with the ſilence of Jacob or Iſrael, (though as a father to the one, and as an husband to the other, the wrong touched him in the neereſt degree) and without cenſure of the Writer: (ſee on Chap. 49.4.) which may teach us to take notice of the faults of Religious families, rather with ſilent ſorrow, then with clamorous reproach, if ſuch ſcandalous ſins be committed among Chriſtians, that Religion ſhould not ſuffer for it: the Religion may be good, though ſome that profeſſe it may ſometimes do ſuch wickedneſſe as is not to be named, 1 Cor. 5.1. And this fact of Reuben teacheth, that the Patriarchs were not choſen for their merits, but by Gods mercies, whoſe election by their faults was not changed. After this inceſt of his ſon, Jacob abſtained no doubt from Bilhah, as David did from his defiled Concubines, 2 Sam. 16.22.

Twelve] With *Dinah* the children of Jacob were thirteen, but women come not into the account of the Tribes; and without her the Tribes (taking the two ſons of Joſeph, Ephraim and Manaſſeh for ſeveral Tribes) were thirteen, but uſually they are reckoned but for twelve, becauſe thoſe two were not the ſons of Jacob by immediate deſcent, as Joſeph their father, and all his brethren were; and now the number of Jacobs ſons is made up, for after the death of Rachel he had no more.

V.26. *Born to him in Padan-Aram*] Not all of them, for in this Chapter it is plain, that *Benjamin* was born where his mother dyed (ſee on ver. 16.) that is hard by Bethlehem in the Land of Canaan, where Jacob had continued for the ſpace of eight years. So that we muſt underſtand theſe words of the greater part of Jacobs children, and indeed of all but one. See Annot on Chap. 15.13. And for that there needed no particular exception to be made, ſince that is done already by relation of the ſtory of Benjamins birth, and Rachels death, ver. 18, 19. ſo that no Reader can be miſtaken for want of an expreſs exception of Benjamin in this verſe.

V.27. *Jacob came unto Iſaac*] That is, with his wives and children, family and furniture, wherewith God had bleſſed him; for it is not probable that having lived many yeers in Canaan, and not very far diſtant from his father, but he viſited him divers times at Hebron, before he finally removed himſelf from his former habitation.

V.28. *An hundred and fourſcore yeers*] A longer life then any of the Fathers enjoyed after him; with which, Moſes willing here to cloſe up the ſtory of Iſaac by a figure called Prolepſis, or anticipation, brings in his full age an hundred and eighty yeers, with his death and burial, and after makes report of things concerning his poſterity unto chap.

which fell out when Iſaac was alive, for he lived twelve yeers after his grand-child Joſeph was ſold into Egypt.

V.29. *Gathered to his people*] See on Chap.25.8.

CHAP. XXXVI.

Verſ.1. THe *generations of Eſau*] This Genealogy declareth, that Eſau was bleſſed temporally, and that his fathers bleſſing, Chap.27.39. took place in temporal things. The ambiguities and ſeeming repugnancies in this genealogy, may be briefly reconciled by theſe rules. *Firſt*, Some perſons have many names, as *Eſau* is called alſo *Edom* in the firſt verſe; *Jacob* alſo is called *Iſrael*, Gen. 32. 28. and 35.21,22. So one of Eſaus wives the daughter of Iſhmael is called *Mahalath*, Gen.28.9. and *Baſhemath*, Gen.36.3. and Sarah is called, *Iſca*, Chap.11.29. And this not only in the names of perſons, but in names National alſo, as the ſame perſon is called ſometimes an *Hittite*, Chap.26.34. ſometimes an *Hivite*, ver. 20. of this Chapter; becauſe the *Hivites* were the greater Nation, and comprehended alſo the *Hittites*, and ſometimes an *Horite*, ver.24. of this Chapter; and the rather becauſe the one were in habitation mingled with the other. *Secondly*, ſometime the ſame name is given to ſeveral perſons, as there were two called *Anah*, two called *Corah*, three called *Diſhon* or *Diſhan* in this Chapter. *Thirdly*, the grandfather is called alſo a father and the grandchild (whether Nephew, or Neece) a ſon or daughter unto him, 2 King.8 18.26. *Fourthly*, Some are called ſons of others who were not their natural iſſue, but adopted children; as *Amalek*, whoſe mother was *Timnah*, yet is he called the ſon of *Adah*, verſ.12. to the one he was a natural ſon, to the other a ſon adopted. *Fifthly*, Some men had the names of women given unto them, as *Timnah*, and *Abolibamah*, mentioned ver.40,41. were called by the names of the firſt mothers of their Nation.

V.5. *And Abolibamah*] The wives of Eſau are not ranked in the order of their marriage, (for the daughter of Iſhmael was married to him after *Abolibamah*) it being fitteſt to name her firſt, of whom Moſes had leaſt to ſay, and her laſt, who gave occaſion by her fruitfulneſſe to ſay the more.

V.6. *Went into the Country*] That is, to another Country then that of *Canaan*, where he had dwelt, and herein appeareth Gods providence, which cauſeth the wicked to give place to the godly, Eſau removes thence to Mount Seir, that Jacob might enjoy Canaan according to Gods promiſe.

from the face] This removal of *Eſau* from *Canaan*, is taken to be after he had dwelt in *Seir*, and had come thence to ſolemnize his fathers funeral, Chap.35.29 after which time Jacob and he being upon good termes, are thought to have dwelled together, until their riches increaſing as (Abrahams and Lots, Chap.13.6.) gave occaſion of their parting. Or, it may be thus underſtood, that after *Jacob* was gone to *Padan-Aram*, or *Meſopotamia*, *Eſau* after a time being increaſed in eſtate, and finding his father, but eſpecially his mother, ſo affectionate to his brother *Jacob*, that he had no hope of any joy of living there, when he returned, removed himſelf, with his wives, children and eſtate, (which he had gotten in *Canaan*) to dwel in mount Seir, verſ.8. a place which haply pleaſed him better for commodiouſneſſe of hunting, to which he was very much addicted, and where he might make himſelf more room then as a ſojourner with his father in Canaan could be allowed him.

V.7. *For their riches*] Eſau being commodiouſly ſeated, and increaſed in riches, reſolved not to remain where he was, conceiving his brothers eſtate and his would be too much for ſuch a portion of *Canaan*, as in the way of ſojourning would be allotted to them; ſuch thoughts as theſe he might have before *Jacob* returned, and therein might be confirmed when he ſaw his encreaſe, and was reconciled unto him; and therein the affections and intentions of Eſau (though he minded only his own commodity) conduced to the accompliſhment of the divine providence, which had deſigned *Canaan* for the inheritance of the poſterity of *Jacob*, not of *him*.

could not bear him] Not but that the Land of Canaan was both ſpacious and fruitful enough to ſupport and ſuſtain them; but they not poſſeſt of it as in their own right, but ſojourning in it, could not be ſupplyed with ſcope and compaſs enough for all their cattel.

V.9. *Fathers of*] See on Chap.13.6. To all that deſcend from him in a right line, he is a father, though never ſo remote; and to ſuch a one the deſcendents in what degree ſoever are children; ſo our Saviour Chriſt is called, *the ſon of David, the ſon of Abraham*, Matth.1.1.

V.15. *Dukes*] That is, *Leaders* or chief Governours, or Heads of ſome eminent families or kindred; who joyning together made an Ariſtocratical form of Government; that is, a Government of divers choice and chief men, governing among themſelves in an equal tenour of Authority, without any King ruling over them by any abſolute power, though for orders ſake ſome one might have the pre-eminence, as the Duke of Venice hath; ſuch a Government the Edomites had at the firſt, after that Kings, from them they came back to Dukes again, all being elective, and not by ſucceſſion. If God dignifie them ſomuch who are not of his houſhold, how much will he honour and exalt thoſe that are?

V.20. *Who inhabited the land*] That is, before Eſau did there inhabit, whoſe poſterity by their ſword made themſelves room in the Country, by expelling the old inhabitants thence, Deut.2.12,22. So verifying Iſaacs prediction, Gen.27.40. to their gain and glory in the world. But withal it is to be noted, that Eſau had married *Abolibamah* Neece to *Zibeon* the third ſon of *Seir*, ver.2. & 20 of this Chapter: yet for all this affinity, Eſaus poſterity expelled their kinſmen by marriage, of their poſſeſſion: There is no truſt then in the alliances of wicked men; though they make marriages with one another, they will violate all lawes of affinity and friendſhip for their own advantage. See Gen.31.23,24,29.

V.24. *That found the mules*] The word *Jemim* in the Hebrew (as *Schindler* obſerveth, and the beſt Interpreters agree with him) is here, and no where elſe found in the whole *Scripture*, which makes the ſignification of it the more uncertain; the Vulgar Latine turns it *Bathes*, or *hot waters*: the moſt and beſt Divines take it for *Mules*, and hold, that *Anahs* finding them out was by an experiment of his own, cauſing a mixture of an aſſe and a mare, whence mules are ingendred, who can ingender nothing; this did Anah, who not contented with thoſe kinds of beaſts which God had created, found out the monſtrous generation of mules, between the aſſe and the mare, which as an enormity againſt nature, the Lord forbiddeth, not only in that, but in any other kind, Lev.19.19.

V.31. *Before there reigned any King over the children of Iſrael*] The poſterity of Eſau was advanced ſooner to royal dignity, then the poſterity of Jacob, which in the Egyptian ſervitude were under a rod of Iron, while Eſaus off-ſpring ſwayed a golden Scepter. The wicked riſe up ſuddenly to honour, and periſh as quickly; but the inheritance of the children of God continueth for ever, Pſal.172.28. But how could Moſes write this, ſince the Iſraelites had no Kings in his time? This he might write by the Spirit of Prophecy, for he propheſieth of the peoples deſire of a King, and gives rule both concerning his choice and his carriage, Deut.17.14,15. See Deut.33.5. Or this might be added by ſome other.

V.33. *Jobab*] Many of the Ancients hold this to be that of Job, of whoſe patience there is an hiſtory, but the words differ much in the Hebrew writing; for this *Jobab* beginneth with *Jod*, but *Job* of whom the Book is written, beginneth with *Aleph*, and is called *Job* or *Ijob*, never *Jobab* in the Hebrew Text.

Bozra] A famous City of Idumea, not far diſtant from the City Teman. See Amos 1.12. It is brought in allegorically in the Prophecy of Chriſt, Iſai.63.1.

V.34. *The Land of Temani*] Heb. *Of the Temanite*. The whole South Country of Idumea, ſo called from the City *Teman*, the Metropolis of Idumea, and the Princes Palace, ſituated on Mount Seir; which City might be ſo named from Teman the eldeſt ſon of Eliphaz, ver.11.15. and hence it is probable, that Eliphaz one of Jobs viſitants, was called a *Temanite*, Job.2.11.

V.37. *Rehoboth*] Which is a City ſituate by the River *Euphrates*, built by Nimrod, Gen.10.11. Some ſay this is another Rehoboth from that noted in the place forecited, and that it is diſtinguiſhed from it by the mention of the River; but the matter is ſomewhat uncertain, and of no great weight.

V.40. *The names of the Dukes*] From Kings they come downe to Dukes again, God having a power to advance and depoſe Principalities, to ſet up, and pull down, and to change not only the Governours, but the manner of Government as he pleaſeth; for the ſucceſſion of theſe two hundred years or thereabouts (the length of Edoms regiment limited with Moſes death, as by ſome it is) will he found too little; but after the government of Dukes, Moſes reckons eight Kings, and after them eleven Dukes again. See 1 Chron.1.51. for the King of Edom, (it may be) he was degraded to a Dukedome, becauſe of his hard hearted uſage of his brother Iſrael returning out of Egypt, Numb. 20.14,20. To this the anſwer may be, that though the Kings ſucceeded one another, the eleven Dukes might be contemporaries, and rule all at once; or if they be accounted in ſucceſſion, Moſes by the Spirit of Prophecy, as well foretels their names and dignities which did ſucceed when he was dead, as reports precedent matters for many hundred years before his birth. To this may be added a third anſwer, (which is yet not to be preferred before the former) *viz*. that this might be inſerted by ſome ſuch author as made up the ſtory of the Book of Deuteronomy from the fifth verſe to the end of the Chapter.

V.43. *Father of the Edomites*] Or, *of Edom*; that is, of that race or off-ſpring which hath its original from Eſaus loynes, for all the Deſcendents bear the name of their principal progenitor, though many degrees diſtant from him, becauſe that virtually they were contained in him, elſe they could not have been derived from him; ſo the Jewes many hundred yeers after Jacobs deceaſe are called *Iſrael*, or *the children of Iſrael*; whereby we are directed from the condition of the one, to look both forward and backward to the condition of the other, and to obſerve how Gods promiſes or threats given out with reference to their mutual relations, are made good upon them in ſucceeding ages: and withal the name of *Edom* (being given Eſau by occaſion of his parting with his birth-right for a meſſe of red pottage, for which he is condemned as a profane perſon, and thrice repeated in this Chapter as an addition to the name of Eſau) is to be taken as a brand of perpetual reproach upon him, Heb.12.16. as *Jeroboam the ſon of Nebat*, with this addition, *which made Iſrael to ſin*, 1 King.16.26. aud Chap.22.25. 2 King.3.3. and elſewhere.

CHAP. XXXVII.

Ver.1. I*N the land*] The land named was *Canaan*, the place in particular not named was *Hebron.*

V. 2. *generation*] (Chap 5. 1. and 36. 1.) That is, the ſtory of ſuch things as came to him and his family, with reference unto the generation, or catalogue of his Iſſue ſet down before, Chap. 35. with the interpoſition of the generations of Eſau, Chap. 36. to ſhew by way of compariſon the different condition of Gods Church, and children, and of the families of the wicked.

ſeventeen years old] Some Popiſh Tranſlators ſay, *ſixteen years old*, a manifeſt ſwerving from the Hebrew Text, and with it from the Greek Seventy; from which ſome eminent Papiſts pretend a ſecret inſtinct of the Spirit in the Author of that Tranſlation, which is a gloſſe more corrupt then their Text; for if Joſeph were ſeventeen, he was ſixteen in *truth of ſtory*, though *not of interpretation*; but it can be no way true that Gods Spirit would correct in a Tranſlation, that which he had dictated in the Original.

with the ſons of Bilhah, and with the ſons of Zilpha] The ſons of the handmaids, (it ſeemeth) were ſorted together, and with them Joſeph, becauſe his mother Rachel was now dead, and he envyed perhaps by Leah, for his mothers ſake; and by her ſons becauſe he was the darling of his father; therefore Jacob for preſervation of peace, divided (as it is probable) both his women, children, and cattel into two companies; in the one was Leah, her ſix children, and a great part of his flock with them; in the other the handmaids, their children and Joſeph with them; where Jacob might expect more ſafety, becauſe there leſs envy would follow the love of his father, or the preeminence which that might produce on Joſephs behalf.

his fathers wives] Not properly ſo called, for Bilhah Chap. 35. 22. is called a *concubine*; yet above other concubines might be called *wives*, becauſe their ſons ſhared in the Inheritance in the Land of Canaan with the ſons of *Rachel* and *Leah*, who were wives in a proper ſenſe. See the difference betwixt a wife and a concubine, on Chap. 22. 24. and 25. 1. and 1. King. 11. 3.

their evill report] Which is thought to be ſome injurious uſage or carriage towards Joſeph; yet it may be beſides that the ſons of *Bilhah* and *Zilpah* miſ-behaved themſelves, and raiſed an ill report upon the family of Jacob by their criminall converſation, which if it were ſuch as ſome have imagined, was moſt abominable. Joſeph obſerving it with diſlike, acquaints his father with it, that by him they may be reclaimed from their evil courſes; wherein he doth the office of a good ſon, and a good brother, to his father, and brethren, and acquitteth his own ſoul from all guilt that might have been contracted by his ſilence.

V. 3. *more then all*] That is, more then any of them all.

the ſons of his old age] (Gen. 44. 20.) He was 91. yeare old at the birth of Joſeph; now that parents love their young children better then the elder, there may be many reaſons; as *Firſt*, to be parents in old age argueth the continuance of Gods bleſſing, and of their good and ſtrong conſtitution, when it was moſt like to fall for ever. *Secondly* they more value ſuch an iſſue, becauſe they expect no more of that kind, and that makes it more dear, becauſe more rare. *Object.* But Benjamin was younger. *Sol.* Firſt, this is to be underſtood in reſpect of his elder brethren; and for Benjamin, he was not yet come to any proof to gain ſo much of his fathers affection. *Thirdly*, in the youngeſt they look that the memory ſhould hold out longeſt, and natural affection gaineth ſtrength in its courſe, ſo that the further it goeth the ſtronger it groweth. *Fourthly*, the young children are commonly more converſant with old men, ſince they keep home, whereas the bigger children are much abroad. *Fifthly*, their innocency breeds acceptation without exception, whereas the elder children commit faults, it may be crimes, (as Reuben did, Gen. 35. 22.) to grieve the hearts of their parents, and ſhorten their lives. *Sixthly*, Old fathers decline towards the infirmity of young children, (as the Proverb hath it, *once a man, and twice a child*) and are commonly more tender, and kind to thoſe who are by their tenderneſs more apt to be expoſed to injuries by others. *Object.* But *Benjamin* he was younger then Joſeph, and ſo was he alſo ſon of Jacobs elder age. *Anſw.* True, but there was ſomewhat there, beſides the reaſons here alledged, which made *Joſeph* ſo beloved of Jacob; as that he was the long deſired iſſue of his beloved mother *Rachel*, and her firſt born, that took away the great grief of her former barrenneſſe, and he left no matter of miſhap behind to afflict the heart of his father, as the birth of *Benjamin*, with the death of his mother, had done; and he was beautiful like his mother, and certainly, there appeared in young *Joſeph* the preſages of very vertuous acts, and employments of great importance.

a coat of many colours] (2 Sam. 13. 18.) Or, *pieces*; And it might be both, wherein both pieces and colours were ſo mingled, as might make moſt for delight and decency in the eye; The Greek word *Poikilon*, uſed by the LXX. and the other Greek word *Polymita* uſed by the Latines, ſound both to the ſame ſenſe, the one ſignifieth *varied*, the other *varied* in particular, *by pieces* of ſeveral colours. This coat is here mentioned both as an Argument of Jacobs love to Joſeph, and as an occaſion of his brothers hate, and a colour and cover for their bloody plot from the eyes of their father. Some curiouſly enquire concerning the *matter* of Joſephs coat, whether it were ſilk, or of divers kinds of threads, (which afterward was forbidden by the Law to be made of linnen and woollen, Lev. 19. 19.) and concerning the *making*, of it, whether it were long, or with ſleeves or no; but as there is no need of ſuch nicety, ſo can there be no good ſatisfaction given unto it. It is of more uſe to note, that as Jacob loved him better, ſo he ſhewed his love unto him by ſuch outward ſignes, as ſet him out unto his brethren as an object of envy: it had been better he had loved him more, and ſhewed it leſs; it is a part of prudence in parents, ſo to govern their affections or themſelves in the expreſſion of them, that they give no cauſe of grudge, or malignant emulation among their children, Eph. 6. 4.

V. 4. *hated him*] Many things met together to make Joſeph maligned of his brethren, as his fathers favour, which in his gay cote was an eye-ſore to their envyous looks; his complaint of his brethren, and after all, his dreams raiſed their hatred to a great height, verſ. 5, 8, &c.

could not ſpeak peaceably] Wherein appeares the power of humane corruption, which is too ſtubborn to bee held in by any bond, either of Religion, or nature; thoſe that are very bad cannot ſo much over-rule their naughty hearts, as to permit a good word to come out of their lips, Matth. 12. 23. an evidence againſt the opinion of the power of free-will in matter of morality.

V. 5. *dreamed*] Of dreams, ſee on Chap. 20. 3. & on Chap. 31.24.

V. 7. *Obeyſance to my ſheaf*] This was but a dream, the dream of a child, but in the dream was a myſtery; and the meaning of it was, that Joſephs brethren ſhould bow down to him, as their ſheaves ſeemed to do to his ſheaf; if this had been acted in the field, it would have been matter of amazement to them all; but then the providence of God in ordering the various affections, paſſions, and paſſages of his brethren towards him had not been ſo manifeſt, nor his advancement ſo ſtrange, and above their expectation, as when the preſage was but a dreame, and that but Joſephs own dream related of and by himſelfe. See on Chap. 24. 6.

V. 9. *behold, the Sun and Moon and the eleven Stars.*] See annot. on ver. 10.

made obeyſance] It was twice revealed to him, how he ſhould be honoured, but he hath no revelation how he ſhould be humbled, for God meant to bring this about by wayes unknown both to Joſeph, his father, and brethren; when God reveals himſelfe to any, he doth it with ſtint and limitation; the light he giveth unto them being like that of a dark-lantern, which may be ſhut, and opened by ſeveral acts of illumination; ſo that neither the Prophets, nor Apoſtles, knew any more of Gods ſecret counſel, then he was pleaſed by particular informations, to impart unto them; compare 2 King. 5.26. with 2 King. 4.27. & Act. 5. 3. with Act. 10. 17, 21.

V. 10. *his father rebuked him*] Partly in ignorance, whence the dream came, and how it was to be accompliſhed; and partly in wiſdom, and good will to Joſeph, whom he would not have by this means become more hated of his brethren.

ſhall I and thy mother, &c.] Jacob takes himſelfe to be meant by the Sun, his wife by the moon, and his ſons by the Stars, according to the promiſe made to his grandfather Abraham, Gen. 22. 27. wherein he takes notice of his own preeminence above his wife in the compariſon; But though Joſephs brethren did moſt humble homage unto him, Gen. 26. 4. did his father do ſo too? and if he did, his mother could not, for ſhe dyed before in travail with Benjamin *Anſw.* Firſt, for his father; though that be not expreſly written of him, yet before he was made known unto him as his ſon, he had him in the eſtimation and honour of a Viceroy, or Deputy of a great King, and therefore did Joſephs brethren call their father his *ſervant*, and with that word in their mouthes bowed their heads and made obeyſance, Gen. 43 28. And when Jacob came into Egypt, it is not to be doubted but he gave him reſpect according to the dignity of his place; and if Rachel were dead at this time, (which ſome deny) the words of Joſeph might, as to her, ſeem to ſound as an idle dream. Or, the mother of the family, who was unto Jacob as the Moon to the Sun, might, when ſhe came with Jacob her husband, do homage unto him, albeit it be not expreſſed.

V. 11. *Obſerved the ſaying*] (Deut. 7.28. Luk. 2.19.) He thought there was ſomewhat extraordinary in it, and though he knew not what it was, he ſet his mind to obſerve it.

V. 13. *I will ſend*] This was a good while after his brethren had expreſſed their envy againſt him, and by this time he hoped it was appeaſed.

V. 14. *Whether it be well*] Heb. *Peace.* Peace is a compendium of all proſperity, even the proſperity of War is called Peace, 2 Sam 11.7. Text and Margin: as on the contrary, War is the muſter of all miſeries. See Annot on Chap. 29. 6.

to Shechem] Which was from *Hebron* where his father was (as ſome compute the diſtance) fixty Engliſh miles, (as others) eighteen leagues, which wants not much of the other meaſure: thoſe that were rich in cattel, to have them well paſtured, were faine to keep them many times at great diſtance; when Laban, by Gods bleſſing upon Jacobs faithful ſervice was enriched, his flocks were ſometimes fed at the diſtance of three dayes journey, Gen 30 36. *Queſt.* But how durſt Jacob truſt his children and his cattel in that place where his ſons had committed ſuch cruel revenge upon the *Shechemites*? And how durſt he adventure his darling *Joſeph* upon ſuch a journey alone? *Anſw.* For the firſt, though his ſons had gotten them a title to *Shechem* by the ſword, God gave Jacob a peaceable poſſeſſion of it by an admirable over-awing of the people in thoſe parts, for the terror of God fell upon the Cities round about, Gen.35.5. and by that, or Gods protection otherwiſe, he hoped his Joſeph would be ſafe, though ſent alone, as himſelfe had been, when he travelled a ſingle wayfaring-man a far longer journey, Gen. Chap.28.

V. 17. *Dothan*] *Dothan* (as ſome write) is as far diſtant from *Shechem*, as *Shechem* from *Hebron*; others reckon them to be about eight miles aſunder, but if it were no more, yet added to the former journey, it was a great way, and Joſephs readineſſe to take the pains to do more then his father did command him, following to the full rather what he meant, then what he bad him do, is a commendable example of child-like obedience to his father, and might have been an occaſion of great benevolence from his brethren, if they had not been prepared with the prejudice of precident envy, and malice, to requite his good with their evil. In this place (yet not a City) was afterwards a City built, called by that name, 2 King.6.13.

V. 18. *conſpired*] The Holy Goſt covereth not mens faults, as the vain Writers do, who make vice vertue.

to ſlay him] To lay him in a dead ſleep, ſo that he ſhould never dream again; In this was Joſeph, a Type of Chriſt, conſpired againſt by thoſe, whom he came to viſit, Luk.20. verſ. 14.

V. 19. *this dreamer*] Heb. *maſter of dreams*. See Annot. on Chap. 14. 13. They give him this nick-name in ſcorn, as the manner of ill minded men is to ſet terms of reproach upon the Religious; ſo Chriſt was called a *Galilean* in deriſion by *Julian*; the Apoſtle Paul a *Babler* by profane *Philoſophers*, Act. 17. 18. This age abounds with ſuch abuſive appellations, caſt upon the beſt Chriſtians, by ſuch as are of an heretical Religion, or of no Religion at all; the practice of this kind of contumely is ancient, and the patience under it as ancient; which may make us both to look for it, and make light of it.

V. 20. *pit*] The Hebrew word *Bor*, ſignifieth ſometimes a ciſtern, or any receptacle of water which hath no ſpring to feed it, and ſo is ſometimes dry; the Hebrew Scholiaſt make the difference betwixt *Beer* and *Bor*, the former, ſaith he, ſignifieth a Pit, or Well only digged; the other the ſame, when it is built up about with ſtones, or other materials.

we will ſay ſome evill beaſt] To unnatural cruelty, they purpoſe to adde an act of inhumanity, to kill him, for whoſe ſafety they ſhould hazard their own lives; and being killed, not to vouchſafe him a buriall: and to both theſe they will adde a probable lye to cover the matter, they will impute their bloody fact to wild beaſts, a lye like enough to be believed, by that we read, 1 King. 13. 24. & 2 King. 2. 24. they would do a bruitiſh act, but would not own it. How much better is it to be reputed a murderer, and to be none, as Paul was, Act.28.4. then to be one indeed, and lay the blame upon another, whether man, or beaſt, as theſe would do?

V. 22. *to deliver him*] Reuben his half brother, the eldeſt ſon of Jacob by Leah, perſwades them not to ſlay him, but to caſt him into ſome dry pit; whence his meaning was to fetch him out, and to return him ſafe unto his father; he made no ſcruple to pollute his fathers bed with inceſt, Gen. 35 22. yet he makes a conſcience of being defiled with his brothers blood: and it may be he is the more deſirous to redeem the guilt of his luſt with a grateful office to his father, and to regain his love. How corrupt is this Church in the Patriarch Jacobs Family, when moſt of his ſons are tainted with the hainous ſins of inceſt, or murder in intent, and endeavour, though not in deed? for they were innocent in fact, but againſt their wills.

V. 24. *into a pit*] Their hypocriſie appeared in this, that they feared man more then God; and thought it was not murder, if they ſhed not his blood; or cared not though it were, while they had an excuſe to cover their fault.

V. 5. *ſate down*] Here is not a word how Joſeph took the matter at his brethrens hands, nor what he ſaid to ſave himſelfe; yet it is plain by the confeſſion of his brethren among themſelves, (when they ſaw themſelves entangled by their own fault) that he beſought them in the anguiſh of his ſoule to ſpare him; but they would not hear, Chap.42. 21. whence we may be directed to ſupply the ſenſe of a doubtful place, with ſuch additions as in probability of reaſon are ſuitable to it.

to eat bread] An uſual Phraſe in Scripture for the ſuſtenance of man, which is put many times for a full meal with variety of meats. Exod.18. 12. They refreſhed themſelves, or it may be feaſted, becauſe now they were freed from their dreaming brother; their conſciences were aſleep, as Jonah was in the ſide of the ſhip, Jonah 1. 5. ſo they make much of themſelves, and little regard the afflictions of Joſeph, Amos 6.6.

Gilead] Which was the way from Arabia to Dothan, and Dothan the way thence into Egypt.

V. 26. *what profit*] It would be a ſtrong bridle of reſtraint from ſin, if we would but poſe our ſelves with the queſtion of profit, What ſhall we get to gain the good will of men, and loſe the love of God? what eaſe will it be to our minds to ſacrifice innocent blood to our wrath, and when that is allayed, to raiſe a tempeſt of anguiſh, and fear, in our own conſciences? what profit to *win the whole world, and loſe our own ſouls*? Mat.46.26. See Rom 6.21.

and conceal his blood] Conceal it from men, when it will cry to God for vengeance againſt us, Gen.4 10. Job 16.18.

V. 27. *ſell him*] Men, eſpecially captives taken in war, were in many countreys ſold upon a price, as cattel were, and therefore the ſervant is called the Maſters *money*, Exod 21.21. and becauſe he was his money, if he corrected him ſo cruelly that he dyed within a day or two after, his Maſter was not to be puniſhed for it. See the place forecited. In after times ſuch as were taken in war, and might in war have been killed, remained in the power of their Saviours (for ſo are men ſometimes called, 2 King.13.5. Nehem. 9.27.) for their lives, and for all hard uſages on this ſide death; but againſt this tyranny, eſpecially among Chriſtians, there have been many both Eccleſiaſticall, and ſecular prohibitions, as againſt a practice both irreligious, and inhumane.

V. 28. *Iſhmaelites*] It ſeems uncertain whether Joſeph were ſold to the *Iſhmaelites*, or *Midianites*, or *Medanites*, for Verſ.25,27. and in this verſe, & Chap.39.1. the *Iſhmaelites* are named for that purpoſe, and in this verſe alſo they are called *Midianites*; and ver. 36. *Midianites* of *Midian*, as the *Medanites* of *Medan*, both *Abrahams* ſons: the like change or confuſion of the names of the *Iſhmaelites*, and *Midianites*, may be obſerved, Judg.8.24,26,28. and the reaſon may be, becauſe though they were a diſtinct people in their Original, (for the *Iſhmaelites* came of *Iſhmael*, the ſon of *Abraham* by *Hagar*, Chap.15.6. The *Midianites* of *Midian* his ſon alſo, but by Keturah, Chap.25.2) yet they were a mixed people; for a good part of them, in their habitations (the *Midianites* and *Medanites* living in the countrey of the *Iſhmaelites*, and exerciſing the trade of Merchandiſe among them) and therefore the Chaldeans call them both together, *Arabians*, (that is) *a mixed people*; coming of the Hebrew root *Gnarab*, which ſignifieth *to be mixed*; and for the particular of ſelling of Joſeph, we may conceive that the *Iſhmaelites* bought him, and ſuch Merchants as were (though by their dwelling and commerce mingled with the poſterity of *Iſhmael*) by deſcent ſprung from *Midian* and *Medan* the ſons of *Keturah*; and that all three muſt be two names of the ſame perſons, is plain, by comparing this ver. with the laſt of this Chapter, where it is ſaid, the *Midianites* ſold him to *Potiphar*, and in the firſt verſe of the 39. Chapter, it is ſaid, that *Potiphar bought him of the hand of the Iſhmaelites*; to which agreeth that which is ſaid in this place.

twenty pieces of ſilver] In this again was Joſeph a type of Chriſt, Joſeph is ſold by thoſe of the twelve, who ſhould have been more affectionate and faithful to him then any other; ſo Chriſt was ſold by one of the twelve, choſen for eſpecial ſervice and fidelity; and as Joſeph was paſſed over from hand to hand, from his brethren to the *Iſhmaelites*, from them to *Potiphar*; ſo was Chriſt delivered over from hand to hand, Luk. 23.7. *Joſeph* was ſold for twenty pieces of ſilver, and Chriſt but for ten more; and though there were no compariſon betwixt the worth of the wares and the price; for *Chriſt* was infinitely more excellent then *Joſeph*, (though of a mere man he was of great worth, and renown) yet they that bought *Joſeph* had the better bargain, for they were preſerved by their purchaſe; but they (at leaſt ſome of them,) that bought Chriſt, bought a ſtumbling ſtone, or rock of ruine to themſelves; to whom may be applyed that ſpeech of his; *Whoſoever ſhall fall on this ſtone, ſhall be broken, but on whomſoever it ſhall fall, it will grind him to powder*, Matth. 21. 44. and though Joſeph were ſold (in the intent of thoſe that ſold him) to ſave his life, and in the purpoſe of Gods providence to be a means to ſave others from famiſhing to death; and *Chriſt* were bought with a mind to murder him, yet he ſaved many more by his death, (which was the aym of the Divine decree for mans redemption) then *Joſeph* by his life; and in this reſpect Gods providence might ſet the ſale of the antitype *Chriſt* upon an higher price, then *Joſeph* his type, or figure.

V. 29. *and he rent his clothes*] Reuben having carefull thoughts to deliver Joſeph out of danger, went ſome way about (to ſhun the ſuſpicion of his brethren) that he might take him out of the pit; before he came thither, ſale and delivery was made of him to the *Iſhmaelites*, whereupon he returned with much anguiſh of heart, and extremity of paſſion, rent his clothes, the expreſſion of a troubled ſpirit, and a ſign and teſtimony of hearty ſorrow: which manner was taken up, no doubt, at firſt by extremity of paſſion, without any regard to the decency of whole apparel, or damage by tearing them, and after wards from the example of ſome eminent perſons drawn into common practice; for ſo it ſeems to be, Num.14.6. 2 Sam.1. 2. and Chap.13.19. 1 King.21.27. 2 King. 6. 30. & 19. 1. Ezra 9. 3. Job 1. 20. & 2.12. Eſther 4.1. Joel 2.13. and from practice it was ſometimes put into precept, as 2 Sam. 3.31.

V. 30. *The child is not*] He calls him a *child*, though ſeventeen yeeres of age, becauſe himſelf was eldeſt of all, and Joſeph the youngeſt but one. See Annot. on Chap.22.5. and he ſaith, *he is not*, that is, *not there*; *viz*. in the Pit, or *not at all*; for that is the ſpeech uſed for one that is dead, or ſo reputed, Gen 42. 13. 36. Jer. 31. 15 Lam 5.7. Mat.2.18.

and I, whither ſhall I go?] He thought ſome miſchief had befallen him, becauſe he could not find him, and feared his father would moſt require account of him at his hands, becauſe he was the eldeſt; and that he would take it the worſe from him, as being prepared for a miſconceit by reaſon of the offence at his former evil act with Bilhah his Concubine, Chap. 35.22. thence is he in great perplexity, as not knowing what to do, or whither to go.

V. 23. *and they brought it*] In the beginning of this verſe it is ſaid, the brethren of Joſeph *ſent his coat*, and preſently after, *they brought it*; in the word *ſent*, there is to be underſtood meſſengers, and thoſe meſſengers are they that brought it.

V. 33. *an evill beaſt hath devoured him*] The bloody coat makes Jacob take the matter juſt as the conſpirators had plotted it; but thereby both are deceived, they who thought their bloody hypocriſie was ſufficiently covered with Joſephs coat; and he, who thought his Joſeph was unrecoverably loſt.

V. 34. *rent his clothes*] See Annot. on ver. 29.

put on ſackcloth] This is here firſt mentioned; a ceremony of ſorrow, (among the Eaſtern people) and uſed among the Religious alſo before the giving of the Ceremonial Law; and was afterwards taken into ordinary practice (as the renting of the clothes before mentioned.) See 2 Sam 3.31. 1 King. 20.31. & 21.27 2 King.19.1. Neh. 9.1. Eſth.4.2, Pſal.30.11. & 35.13. Lam.2.10. Joel 1.13. Jonah 3.5. Mat. 11.21.

and mourned for his ſon] There was more cauſe to mourne for the wickedneſs of his ſons, that were alive, if he had known what they had done, then for Joſeph, if he had been dead; for if wild beaſts had devoured his *body*, that was to the ſoul but as a garment to *it*; but with this difference, that though the garment may be cut, or pierced, or torn with the body, or the body may be wounded, the garment kept whole, yet the ſoul can never be harmed by any outward violence; for the wounds of the body are but outlets of the ſoul of the juſt to a ſtate of liberty and ſafety; ſo that they, that ſorrow overmuch for the death of their holy friends, are as Jacob waſhing the bloody coat of his ſon with tears, when his body was reſcued out of deadly danger.

V.35. *And all his ſons*] They that had their hearts and hands deepeſt in the plot that did ſo afflict their father, pretend a ſympathy of ſorrow with him, and a deſire to miniſter comfort unto him; thus they encreaſe their own ſin by hypocriſie, while they make offer of leſſening his ſorrow by compaſſion.

and all his daughters] That is, *Dinah* with his ſons wives, for he had no daughters of his owne but *Dinah*, nor were his ſons at age to have children (who being Jacobs grandchildren, might be called his *daughter*, ſee Chap.31 43. & on Chap 36.1.) to comfort him; for his eldeſt ſon being not above twenty five years old, it was not like that any child of his, or any of the reſt was now of ſufficient age to be his comforters.

I will go down] Jacob was ſo paſſionately affected with the conceit of his ſons untimely death, that by ſorrow he is like to haſten his own; and carried with the tyde of his diſtemper beyond himſelfe, he both refuſeth all comfort, and reſolveth to carry his grief to his grave. He was perhaps too fond in his love to *Joſeph*, and now he ſmarts for it, as *David* did for doting upon *Abſolom*, 2 Sam.18.33. The exceſſe of one affection (the caſe being changed) turneth to the exceſſe of another; in both the beſt may offend, and therefore all muſt watch more carefully over their hearts, that their paſſions grow not too wild to be governed with grace, and reaſon.

grave] The word *Sheol* here uſed and Engliſhed *the grave*, ſignifieth *generally* the ſtate of the dead, without any reference to pain, or anguiſh, as Pſal.30 3. Iſa.38.18,19. and in many other places, eſpecially in this place where Jacob, when he conceived that Joſeph was killed, rent his cloathes, and refuſed comfort, ſaying, *I will go down into the grave unto my ſon mourning*; for by the *grave*, he could not mean a place digged below in the earth, for he thought he was devoured and torn in pieces by ſome evil beaſt, ver. 33. much leſſe that he was gone to hell the place of the damned, becauſe he was a good child, and had evident ſignes of the favour of God towards him; and particularly it is taken for a low place in the earth, and that either ſhallower, as the grave, Prov.30.16. or deeper, as that devouring gulf which ſwallowed Core and his company, Numb.16.33. or for the place and ſtate of the damned, where they are ſhut up to ſuffer torment without mitigation or end. The Popiſh Divines in their Annotations upon this place find fault with our Tranſlation for the word *grave*, and would fain have it be believed, that becauſe Jacob thought his ſon went not into the grave, and meant not himſelf to go to hell, that *Limbus* is the place meant by *Sheol*, a place bordering upon hell, where they muſt meet, and where there is no pain; and ſome of them deny the word *Sheol* to be any where in Scripture taken for the *grave*; but others of them confeſſe it is frequently ſo taken. We may take the word *Sheol* then here for the grave, or ſtate of the dead, out of commerce with the living: and if the Papiſts will have the word *Sheol*, to ſignifie either *hell*, or ſome ſtate of the dead next about it, and neer unto it, as *Limbus Patrum* or *Purgatory*, what will they ſay of the ſheep and oxen and tents, which in the ſixteen of Numbers, ver. 33. went down in the *pit*? in the Original the word is *Sheol*, but ſheep and oxen, &c. went not to Hell or Limbus.

V.36. *And the Midianites ſold him*] See Annot. on v.28.

an Officer] The word in the Original is an *Eunuch*, that is, a *gelded man*, Iſai.56. verſ.3,4. but it is not like that Potiphar was ſo, for he had a wife, Geneſ.39.9. And ſome ſay a *daughter* alſo, married to *Joſeph*, but that is an errour: ſee Annot. on Chap.41. ver.46. And becauſe Eunuchs were Chamberlaines to the Kings women, Eſth.2.3. and conſequently Courtiers, and thoſe Courtiers imployed ſometime in other offices the name *Eunuch* came to be a name of Court honour or office, and ſo to be given to ſome, who were perfect men, and not gelded, as Eunuchs were; ſuch a one might Potiphar be in this place.

Captain of the guard] According to the Hebrew (as the Marginal reading hath it) it is *one who is chief of the ſlaughter-men*: and the word put for a *ſlaughter-man*, is ſometimes taken for a *Cook*, as 1 Sam.9. 23 becauſe the ſame man many times killed the meat he dreſſed, and in ſome places the Butchers office and the Cooks met in one, the ſlaughter-houſe being a neer neighbour to the kitchin; in this place it may be a Captain of the guard or fence; the Greek word *Mageirineuein*, which properly is *to play the Cook*, is uſed for to *kill*, and from killing of beaſts and fowles, &c. it is made a Military word, and put for killing of men: in this place the word rendred *Captain of the guard*, may be a *Provoſt Marſhall*, or, *chief marſhall*, ſo it is in the Marg. here, and in 2 King.25. 8. or ſuch a one as was of chief Authority over the cuſtody of malefactors, and was to ſee execution done upon them, when they were to be put to death, as a *Sheriffe* with us. He was fitly diſpoſed of by the Divine providence, that of a ſon being made a ſlave by his brethren, he might by his Miſtreſſes love and hate (for he had both by turnes) and by his Maſters jealouſie and authority be made a priſoner, and of a priſoner a Ruler, that the goodneſſe of God might appear more powerful then the wickedneſſe of men; (whereof in Joſephs caſe there is clear evidence; for his honour was manifold more then his humbling, for he was in a contemptible condition but thirteen years, and fourſcore years in an honourable eſtate) and that his children might have faith for the fulfilling of his prophecies and promiſes, not onely without the helps of humane means, but againſt them.

CHAP. XXXVIII.

Verſ. 1. *AT that time*] Part of the ſtory in this Chapter fell out after the ſelling of Joſeph into Egypt, but that part concerning Judahs marriage was before; Some take the words [*at that time*] in reſpect of his taking of a wife, for the time betwixt Joſephs ſelling into Egypt, and Jacobs ſending for to ſojourn there; (which was twenty three years (or as ſome reckon twenty two) as may be gathered by comparing of Chap.37.2. & 41.46) and at the beginning of that account they conceive that Judah married the daughter of Shuah the Canaanite, for otherwiſe the ſtory of Joſeph may ſeem abruptly to be left off, and that of Judah to be unſeaſonably brought in: ſecondly, they ſay, that at that time when Joſeph was ſold into Egypt, Judah dwelt in the preſence of his brethren, and therefore it is likely, that after this he made his choice of a Canaanitiſh conſort: but neither of theſe reaſons are convincing, for Judahs ſtory might be brought in in this place, becauſe of the dignity of his Tribe, by the deſcent of Chriſt from him and Thamar according to that which is here reported of them, and becauſe the moſt of theſe matters concerning him and his ſons, had their courſe in the time prefixed; and for that which is ſaid of Judahs dwelling in the preſence of his brethren, it will not infer ſuch a ſtrict reſidence at home, but that he might make a viſit to a friend elſe-where, and there might ſee, and like, and ſteal an unmeet match with a Canaanite. Therefore this, notwithſtanding the ſtory of Judah, may have its entrance before the ſelling of Joſeph, and yet might be brought in here, becauſe the greater part of it followed after; and ſo *at that time*, muſt be underſtood in ſome larger latitude, and be referred to the time of Jacobs continuance in Canaan, after his departure out of Meſopotamia; as it is ſet down, Chap.37.ver.1. and accounting the time by the ſtory of Joſeph being ſeventeen years old when he was ſold, and Judah being then about twenty one years of age, ſeven years before that, that is at fourteen years old he married; and in the three years, next enſuing, had three ſons ſucceſſively one after another, *viz.* *Er*, *Onan*, and *Shelah*; when *Er*, his eldeſt ſon, was about fourteen years of age, he married him to *Thamar*; and *Er*, for his wickedneſſe, being ſmitten dead by God, he gives Thamar to his ſecond ſon *Onan*, to raiſe up ſeed unto his eldeſt brother, who doing as wickedly, God doth as juſtly by him, and ſo he cutteth off him alſo; Thamar then expecting the third ſon for the ſame reaſon that ſhe had the ſecond, and diſappointed of her deſire, in the diſguiſe of an Harlot, is uſed like an Harlot by her father in law *Judah*, (who was now about thirty years of age) by him ſhe was mother of twins, *Pharez* and *Zarah*; Pharez being married at fourteen years old (as *Er* his elder brother, and father were) begat *Hezron* the ſame year, and the year after he begat *Hamul*, and that year went Jacob into Egypt, and carried thoſe two little ones with him in the fourtieth year of *Joſephs* age; ſo that for the moſt of the ſtory of this Chapter, we may take the words, *at that time*, or, *in that time*, for the time after the ſelling of *Joſeph* into Egypt, onely *Judahs* marriage (as the ground of the enſuing paſſages) is related here, though it fell out before, becauſe it was fit to mention things ſo coherent together; all the ſtory beſides happened after the ſelling of *Joſeph* into Egypt, and ſo the whole is moſt fitly ſet down, as one continued ſtory in this place. The marriage of *Judah*, *Er* and *Pharez*, at fourteen yeares old; but eſpecially *Judah* his begetting of *Er*, and *Pharez* his begetting of *Hezron* and *Hamul* about that age, may ſeem ſomewhat ſtrange; and ſo are many things in Scripture, yea, in the narration of this Chapter, yet it is not improbable, becauſe, in very many of that age, there is a natural ability for that purpoſe, and there wants not inſtances of ſome, who were fathers ſooner then at fourteen, as *Ahaz* was when he begat *Hezekiah*, which is plain by compariſon of 2 King.16.2. and 2 King.18.2. and.17.1 And Doctor Rivet in his exercitation on this place out of Scaliger, relates a ſtory of one who was under twelve years of age when he begat a child. And no doubt but there are divers inſtances of ſuch early fruitfulneſſe, as at fourteen, and might be more, if marriage were uſual at that age.

Judah went] Judah is ſingled out in this ſtory from the reſt of his brethren, and brought in with Thamar, becauſe of theſe two (though wickedly made one) the holy Child Jeſus was to be deſcended, according to his pedegree, Mat.1.

Adullamite] That is, one of the City of *Adullam*, called alſo *Odollam*, which in the diviſion of Canaan fell to the Tribe of Judah. See Joſh.12.15. & Ch.15.35. it was ſituate in a lower part of the Country, then where his father dwelt, & therefore he is ſaid to *go down* thither;

David made an eſcape from *Achiſh* King of *Gath*, and betook him to a Cave there, 1 Sam.22.1.

V.2. *Saw there a daughter of a certain Canaanite*] He was but a raw youth, about fourteen yeers old, and he took a wife by ſenſe, not by reaſon or religion, which ſhould both have directed him to have made his choice by his fathers advice, who would never have conſented to match an *Iſraelite* with a *Canaanite*, ſuch mixed marriages of the bleſſed and accurſed ſeed being forbidden, firſt by his Grandfather, Gen.24.3. and after by his father Gen.28.1.

whoſe name was Shuah] This was not the name of Judahs wife, but of her father, as the Hebrew Text importeth by the Gender, and as it plainly appeareth, ver.12.

V.3. *And he called his name*] Of Judahs three ſons, the firſt had his name given by his father, the two latter by their mother; the one it is like by licenſe, the other by the abſence of her husband, for the authority of giving names is principally the mans, and the time of impoſition was moſt anciently at the birth, afterwards at the time of circumciſion of the child, Chap.21.3,4. and Luk.2.21.

V.5. *He was at Chezib*] That is, *Judah* was at *Chezib*, another City of *Canaan*, (not far from *Adullam*) which ſome conceive to be the ſame with that which is called *Achzib*, Joſh.15.44.

V.6. *Judah took a wife for Er*] Now Judah hath a ſon, he uſeth his own right to diſpoſe of him in marriage, and thereby ſheweth the wrong he did unto his father, in marrying himſelf without his conſent; children many times uſe their parents ſo, as they would not be uſed themſelves by their children, when they have them; it would make them more apprehenſive of their duty and better diſpoſed to do it, if they would think when they are children, what they would require of their own children if God ſhould honour them to make them parents.

Thamar] Some Jewiſh Doctors would have her to be the daughter of the High-Prieſt *Melchiſedech*, becauſe Judah doomes her to that death; which in caſe of whoredome was to be inflicted on the Prieſts daughter, Levit. 21.9. but the computation of time will not allow him to have now a daughter young enough to beare children, for he dyed one hundred, and ſixteen years before this fowle fact; It is more like *Judah* choſe for his ſon, as he did for himſelfe, a Canaanite, who if ſhe were willing to leave the Religion of her Country for that which Judah profeſſed, might be a good woman. Some doubt whether ſhe were not rather a Philiſtine then a Canaanite, ver. 7.

wicked in the ſight of the Lord] All wickedneſs is in the ſight of the Lord, but of ſome it may be ſaid rather then of others; as ſecret ſins may be ſaid to be *in his ſight*, becauſe no eye but his can ſee them; and great ſinners are ſaid to ſin *in his ſight*, or *before the Lord*, as was ſaid of Nimrod, Gen.10.9. and the men of Sodom, Gen. 3.13. becauſe they ſin with ſo much boldneſſe as if they would profeſs impiety before his face; and he in juſtice ſets an eſpecial eye and obſervation upon them to reward them according to their wickedneſſe: What wickedneſs this was, is not ſet down; it is thought by ſome to be like that of *Onan*, ver 9. but not out of envy, but to preſerve the beauty of his wife, which by bearing of children, and giving ſuck would be impaired; but this was not like to be the conſideration of one ſo young; ſome hainous and hateful ſin certainly it was, both for kind and degree; and if it were of that kind, it is not unlike it would have been mentioned, as well as the ſin of his other brother; but becauſe the wiſdom of God thought fit to conceal it, it is not fit to be inquiſitive after it.

and the Lord ſlew him] By a wicked Angel, ſay ſome Popiſh Commentators, quoting for it, Pſal.78.49. And ſome more particularly ſay, that this wicked Angel was Aſmodeus the ſlaughterer of the libidinous husbands of Sarah, Tob.3.7,8. but this is but their conceit; it was doubtleſs, whether immedtately from the Lord, or by a good or bad Angel, ſuch a ſtroke of divine vengeance as might be known to come from the hand of God. He was then but young, about fourteen yeers of age; (as hath been noted in the firſt verſe) at this age and beyond, many make account they have a priviledg for youthful pranks, though profane or impure; but they ſhould *Remember their Creator in the dayes of their youth*, Eccl.12.1. leſt they provoke him to be their deſtroyer, either in the midſt of their days, Pſal. 55.23. or ſooner, as he was to *Er* in this place, and to his brother *Onan*, ver.10. &c. or yet ſooner, as he was to the little children, who mocked the Prophet, 2 King.2.24

V.8. *Raiſe up ſeed to thy brother*] This order was for preſervation of the ſtock, that the child begotten by the ſecond brother ſhould have the name and inheritance of the firſt, which is in the New Teſtament aboliſhed. This is the firſt example we find of the marriage betwixt the widow of the dead, and the ſurviving brother; but when it was firſt ordained we find not, but no doubt it was at the firſt by revelation from God; but when, and to whom it was firſt preſcribed doth not appear; but it is plain, that in Moſes time it was made a written Law, Deut.25.5. And it is ſo to be underſtood, that if there were no natural brother in the neereſt degree of kindred to marry the widow, the next kinſman was to do the office of an husband to her, Ruth 4. and this was to preſerve the pre eminence of the firſt-born, as a Type of Chriſt, and for the diſtinction of the Tribes, that the Propheſie of his deſcent and pedigree, might more plainly appear; otherwiſe the brothers marriage of the dead brothers widow, was forbidden, Levit.18.16. And therefore, before the Ceremonies of the Jewiſh Church were aboliſhed, Herod was reproved by John Baptiſt for marrying his brother Philips wife, doing it rather out of wanton luſt, then of charity or neceſſity to raiſe up ſeed unto his brother, who dyed not childleſſe, for he had a daughter; but in the Chriſtian Church it is no way lawful; it is therefore an evidence of Antichriſtian pride in the Pope (exalting himſelf above God) to diſpenſe with inceſtuous marriages, which God hath perpetually forbidden; as he taketh upon him to do, and others to defend; he might as well diſcharge men from the Law of the ſixth Commandment, becauſe God in ſome caſes alloweth killing, as in lawful wars, and for execution of juſtice; and from the eighth Commandment, becauſe he allowed the Iſraelites to ſpoyle the Egyptians, as he doth in this caſe diſcharge men from the Law of the ſeventh Commandment, allowing ſuch marriages unto Chriſtians, as were permitted only by way of diſpenſation to Gods people in the Old Teſtament upon eſpecial reaſons, which being made for their peculiar ſtate, with it are at an end. In compariſon of ſuch Ordinances, which ſeem to be repugnant the one to the other, as in theſe forementioned, Deut.25.5. Lev.18 16. with others we muſt learn to diſtinguiſh the conſtant and perpetual precept or prohibition from the temporary exception; as in the ſecond Commandment, the Law is negative againſt Images for religious uſe, the exception is the making of the reſemblance of *Cherubims*, Exod.25.18,19,20. and withal, we muſt remember that it belongeth to him to make the exception, who makes the Law.

V.9. *On the ground*] The lewdneſſe of this fact was compoſed of luſt, of envy, and murder; the firſt appears, in that he went raſhly upon it, it ſeemes he ſtayed not till night, for the time of privacy for ſuch a purpoſe, elſe the bed would have been named as well as the ground; the ſecond is plain by the Text, he envied at the honour of his dead brother, and therefore would not be father of any child, that ſhould be reputed his, and not his own; the third, in that there is a ſeminal vital virtue, which periſheth if the ſeed be ſpilt; and by doing this to hinder the begetting of a living child, is the firſt degree of murder that can be committed, and the next unto it is the marring of conception, when it is made, and cauſing of abortion: now ſuch acts are noted in the Scripture as horrible crimes, becauſe, otherwiſe many might commit them, and not know the evil of them: It is conceived, that his brother Er before, was his brother in evil thus far, that both of them ſatisfied their ſenſuality againſt the order of nature, and therefore the Lord cut them off both alike with ſudden vengeance; which may be for terror to thoſe Popiſh *Onanites* who condemn marriage, and live in Sodomitical impurity, and to thoſe, who, in marriage, care not for the increaſe of children (which is the principal uſe of the conjugal eſtate) but for the ſatisfying of their concupiſcence.

V.10. *Slew him alſo*] See Annot. on ver.7.

V.11. *A widow at thy fathers houſe*] By the ſame reaſon that *Onan* married *Thamar*, the third ſon *Shelah* was to marry her, (*Onan* being dead) but Judah fearing the like miſhap to him which befel his elder brother, having perhaps a ſuſpition of ſome fault in her, or that ſome unluckineſſe followed her, had no meaning to make a third marriage with her; and for better prevention thereof, leſt by being together, ſhe ſhould intice his ſon *Shelah*, he appoints her to return to her fathers houſe, and there to tarry (as he pretended) but until *Shelah* were grown up.

V.12. *To his ſheep-ſhearers*] It was the manner of old (as appeareth by this place) and it continued many yeers after this (as we ſee by Nabals practice, 1 Sam.25.2,8,36.) to make a feaſt at the ſhearing of ſheep, and it is continued to this day in many parts of this Kingdom; at this feaſt the Owners of the cattel had a double evidence of Gods bounty to them; for while ſome parted with their wool to cloath them, others, it is like, were ſtripped of their ſkins, having loſt their lives, to feed them.

friend] The ſame word here rendred *friend*, the pricks only varied, ſignifieth a *Paſtor* or *Shepherd*; both theſe acceptations happily met together in our bleſſed Saviour, who was both a good Shepherd to his ſheep, and a very good friend to them, laying downe his life for them, Joh 10.11.

V.14. *Her widows garments*] The manner was (as by this it ſeems) for widows to be diſtinguiſhed by ſome grave and mournful habit, from wives who enjoyed the comfort of their husbands.

in an open place] Heb. *The door of Enajim*; a proper name of a place, or *of the eyes*, that is, a place which affords an open proſpect to the eyes; or a croſſe way, where the eyes are put to it to look intentively what way to chuſe, and what to refuſe; or, *the door of two fountains*, a way which is an open paſſage betwixt two fountaines. Such as are of that tempting profeſſion, though to ſecret ſin, haunt places which are open and obvious to common commerce and recourſe; as the harlot by Solomon is ſet out, Prov.7.12. *Now ſhe is without now in the ſtreet, and lyeth in wait in every corner.* Prov. 9 14. See Jer. 3 2. Ezek. 16.24,25.

Shelah — grown, and ſhe was not given] It appeareth now to Thamar, that Judah had no purpoſe to do the right that belonged to her widow-hood; ſo being hindred by him from being a lawful wife, ſhe takes thence occaſion to make her ſelf his bed-fellow by an unlawful means; and he being now a widower, as well as ſhe a widow, ſhe thought it more lawful to be done, and Judah more likely to be drawn unto it.

V.15. *becauſe ſhe had covered her face*] That he did not know her by her voyce, the reaſon might be, either for that ſhe ſpake to him in a whiſpering noiſe; becauſe it was a ſecret matter; or, not ſuſpecting his daughter in law in that place, he might think it another, though ſhe ſpake like her, and his own inordinate paſſion might by Gods judgement be an occaſion to blind his judgment, ſo that hearing he might hear and not underſtand, and ſeeing he might ſee and not perceive, Mat. 13.14. See Annot on Chap. 29.25.

V.18. *And he gave it her*] That is, the pledg ſhe demanded, to wit, his ſignet, or ſeal, his bracelets, and ſtaff; luſt whether for corporal or ſpiritual whoredom, is a beſotting evil, which makes a man part with his precious things to a pernicious purpoſe; ſo did the Iſraelites with their ear-rings to make the golden Calf, which they ſet up to their own ruine, Exod. 32.

and he came in] Not by the high-way where ſhe ſtood to tempt, but in ſome private place not far off, more like to be choſen for ſuch a ſinful ſecret. This fact of Judah is recorded for many reaſons: Firſt, to ſhew the impartiality of Gods Spirit, which indicted unto the Penmen of the holy Scriptures, who uſeth no connivence to the offences of any; therefore Moſes, though he were of the Tribe of Levi, tells Levi's faults, Gen. 34.25. & Chap. 49.5. &c. as well as Judahs here, yea and his own defects, Chap. 38.15,16. Exod. 4.13. and Gods diſpleaſure towards himſelf as well as others, Exod. 4.24. Num. 20.12. and *David*, howſoever he is highly magnified, hath his faults laid open, though done in ſecret, as well as others, 2 Sam. Chap. 11. & 12. & Chap. 24. and Jonah reports his own murmuring againſt God, and took a chiding for it, anſwering nothing in his own defence, and ſo his Book is ended. Secondly, That we ſhould not Idolize the Worthies of former ages, but conſider them as frail men, though never ſo eminent. Thirdly, To ſhew them that the favours they received from God, were not rewards of their works, but the exerciſes of mercy, whereof the beſt thought themſelves moſt unworthy, Gen. 32.10. Fourthly, To take away all boaſting of a carnal birth, and therefore our Savior himſelf, though immediatly born of a pure Virgin, was lineally deſcended from this *Judah* and *Thamar*, that men might reſpect him for himſelf, not for the worth of his progenitors in the fleſh; and hence the vanity of the Jews brag is evident, who gloried that they were not born of Fornication, Joh. 8.41. whereas Judah (from whom they are called *Judai, Jewes*) here committed inceſt with the widow of his own ſons. Fifthly, To comfort penitent ſinners, though they have foully fallen into groſs offences, for though divers of the Patriarchs were great ſinners, as *Reuben*, *Simeon*, *Levi*, and *Judah*, yet were their poſterity all ſharers in the Land of Canaan, and all their names written in precious ſtones on Aarons breſt-plate, Exod. 28.21.

V.20. *His friend the Adullamite*] (his name was *Hirah*, ver. 12) but he had ſhewed himſelf a better friend, if (when he went with Judah to his ſheep-ſhearers, at which time the fact was committed) he had diſſwaded him from it; but it is like he had his part in conſenting to the ſin, as well as in concealing of the ſhame; but friendſhip is not rightly underſtood nor practiſed; the trueſt friendſhip is to ſave or deliver a friend from the greateſt evil, and the greateſt evil is ſin; but to tempt any to that, or to tolerate him in it, is the part rather of an enemy, then of a friend. See Annot on Gen. 20 1. ſee alſo Lev. 19.17.

V.23. *leſt we be aſhamed*] Men are more afraid of ſhame, in reſpect of men, then of ſin, in reſpect of God; yet not ſo much afraid of ſhame as they ſhould be, for they think not much of that until they have made way for it by their wickedneſs; elſe if the importunity of their carnal deſires would give them leave and leiſure to conſider what ſhame attendeth upon ſin, it might be a means to with-hold them from it, Rom. 6.21.

V.24. *Bring her forth*] From the houſe ſhe dwelled in, to priſon, that being firſt delivered of child, ſhe may be afterwards burned.

let her be burnt] We ſee that the Law was written in mans heart, which taught them that Adultery ſhould be puniſhed with death, albeit no Law as yet was given: of thoſe Laws which were written by Moſes, divers were in uſe and practice before his time, as for *Altar*, *Sacrifices*, *Oblations*, *Tithes*, the *diſtinction of clean, & unclean creatures*, with others, and ſo adultery was puniſhed with death; and it was taken for adultery if a betrothed virgin plaid the harlot, for which, both ſhe, and her carnal male were to be put to death, Deut. 22.23,24. and the death was ſtoning, as in the place forecited, except in a Prieſts daughter, and ſhe, if ſhe offended in that kind, was to be burnt, Lev. 21.9. In regard that Judah made offer of his third ſon *Shelah*, for an husband to *Thamar*, ver. 11. and ſhe accepted of it, ſhe was in the caſe of a betrothed woman, and ſo her fault was reputed as adultery, at leaſt by the diſcipline of Jacob, and his ſons. Now becauſe Judah calls for her out to be burnt, it is probable either that he took her as one of his family in relation to his ſon (though dwelling for the preſent in her fathers houſe) and that ſo he had authority to judg her as he thought meet; or that there was ſome, either Law or practice, among the Canaanites, to puniſh adultery with death, and that might ſometimes be with fire; for ſome Heathens have had that ſin in ſuch deteſtation, as to inflict that penalty for that fault. See Jer. 19.22,23. Or if there were no ſet law or cuſtom for ſuch ſeverity againſt that ſin, it may be ſuch as were of credit and account in that place, as Judah was, might propound and perſwade to ſuch a puniſhment; howſoever Judah (in paſſion and diſdain, to have his family ſo diſgraced, and with a deſire to rid *Thamar* out of the way, becauſe he was unwilling to match her with *Shelah*) might in his heat and hate, make ſuch a motion upon the pregnant proof of her conviction. But herein Judah is himſelf convicted of many faults: Firſt, of his unjuſt dealing with *Thamar*, as the widow of his two dead ſons. Secondly, his unchaſte medling with her in that habit of an harlot. Thirdly, his raſh and cruel ſentence againſt her, before he had heard what ſhe could ſay for her ſelf, notwithſtanding ſhe was with child, which was in effect, to ſlay the innocent with the wicked; for what fault could be laid to the charge of the child yet unborn, that it ſhould be burnt before it came to light? the light of nature hath taught men to abhor ſuch cruel executions, unjuſt as well as unmerciful; God reſolves againſt it, Ezek. 18. & Deut. 24.16. And with all this ſeverity towards *Thamar*, there is joyned much partiality to himſelf, who if he had not been too indulgent to himſelf, would not have been ſo ſeverely bent, as to deſire ſhe might be burnt. See on ver. 18. and 2 Sam. 12. 5,7.

V.25. *When ſhe was brought forth*] What ever authority Judah had, his words prevailed ſo far with thoſe to whom he ſpake, that ſhe was brought forth as a capital Offender, but ſhe eſcaped death, by ſtopping the mouth of her accuſer.

whoſe are theſe, the ſignet, &c.] The pawnes left with her for performance of his promiſe to ſend her a Kid, ſhe bringeth againſt him as proof of his partnerſhip in the crime; ſhe ſeals up her charge againſt him with his owne ſignet, entangles him with his own bracelets, and beats him with his own ſtaff; and very good cauſe, for he is unexcuſable who is guilty of the ſame fault for which he condemneth another, Rom. 2.1.

V.26. *Judah acknowledged them*] He might no doubt have made excuſes againſt her accuſation upon ſuch arguments; and if he had not denyed the things to be his, he might have pretended that they came unto her hands ſome honeſter way, then by an unchaſte contract with her by the high-way; but now the conſciouſneſs of his own heart, and the force of truth, extorts a confeſſion from him, that theſe things were his, and that they were aſſured evidences of his offence.

She hath been more righteous then I] That is, ſhe ought rather to accuſe me, then I her; he doth not only confeſſe, but with words of aggravation againſt himſelfe, *She is more righteous then I*; If we compare their faults, in ſome reſpects he was more faulty, and ſhe in ſome others; he, in that he failed to perform what he had promiſed, not as matter of courteſie, but of right, and whereby her chaſtity might have been preſerved; and in that he both perſwaded her to the ſin, and covenanted to pay her for it; for though ſhe came forth with an intent to tempt, and to be tempted, if he had not ſolicited the buſineſs, ſhe would not have offered to perſwade him unto it, and in this ſhe was more righteous then he, becauſe he in his familiarity with her, cared for nothing but his carnal pleaſure; ſhe minded more the propagation of mankind. Laſtly, he intended to put her to a painful and ſhameful death without any compaſſion to the innocent within her, ſhe had no ſuch dangerous deſire or deſign upon him. But in this he was more righteous then ſhe; for ſhe knew that ſhe lay with her husbands father, he knew not that he lay with his ſons wife; but his free confeſſion makes him more capable of pardon in reſpect of God, and her in reſpect of men; for the cauſe was like to fall, when the proſecutor was changed from charging of her, to accuſation of himſelf, wherein he further teſtified the truth of his repentance.

he knew her again no more] This is the trueſt ſign of the ſincerity of his confeſſion, when he forbears the ſin, and doth ſo no more; many confeſſe a fault, and ſoon fall to it again; but the true contrition is, when a man takes ſuch offence at his own offending, that with an upright heart he can ſay, as in the Book of Job, *I will not offend any more. That which I ſee not, teach thou me; if I have done iniquity, I wil do no more*, Job 34.31,32.

V.27. *Twins were*] Which a skilful Midwife when the mother was in labor might perceive.

V.28. *put out his hand*] The birth was very painful and perilous by the ſtrife of the twins; as Chap. 25.26. and by that God would chaſtiſe *Thamar* for her offence; but though ſhe had all the pain, yet Judah was her partner, as in the ſin, ſo in the ſhame (as wel as in the ſin) which was double, for two baſe begotten children would do them twice as much diſgrace as one alone.

V.29. *And ſhe ſaid*] That is, the Midwife ſpeaking in ſome paſſion, as fearing leſt the manner of the birth would be perilous to the mother, or children, or to both.

this breach be upon thee] That is, imputed to thee. So *Sarah* when ſhe chargeth Abraham with the contumacy of the handmaid, ſaith, *My wrong be upon thee*, Gen. 16.5. Or, *this breach be upon thee*; that is, the remembrance of it ſhall be ſet upon thy name, thou ſhalt be called *Pharez*, that is, *a breach*, becauſe thou haſt put forth an hand as thy brother did, but haſt broke through all impediments, and made him draw back his hand again to give thee precedence, that thou maiſt be the firſt-born; and accordingly is *Pharez* ſet before his brother *Zarah* in the Genealogy, Numb. 26.20. 1 Chron. 2.4,5. and brought in by the Evangeliſts, Matth. 1.3. Luk. 3.33. as a progenitor of Chriſt. In the birth of theſe two brothers, we may note the difference in the new birth, which ſhould be whole and intire, as that of *Pharez*, not like that of *Zarah*, who was born but in part with one hand thruſt out and preſently drawn back again; ſuch is their regeneration or new birth, who are religious but in part, and ſoon depart from the profeſſion they have begun; that birth, though it may make ſome ſhew for a time, as Zarahs hand tied about with a ſcarlet thred, will not be ſufficient for ſalvation, no more then one thred is enough to make a whole ſute to cover the nakedneſſe of a ſinner. Divers Divines of ancient and late time, apply theſe two brethren to the different ſtate of the Jewiſh and Chriſtian Church, underſtanding by *Zarah* who put forth the hand, the Church of the *Jewes*, appearing with juſtification by works, which are attributed to the hand, and drawing back by unbelief and obſtinate rebellion, Rom. 10.

laſt; and by *Pharez* the Church of the Gentiles coming after the other, yet being a more perfect birth, getting the primogeniture or birth-right from him; and then by *Zarahs* coming forth wholly after him, the new birth of the Jewes, called to the profeſſion of the faith of Chriſt in the Evangelical Church.

V.30. *Called Zarah*] From a word ſignifying to *ariſe* as the Sun doth, or to *appear*, becauſe he appeared and in part came forth firſt, as the Midwife ſaid, ver. 29.

CHAP. XXXIX

Verſe 1. AN*d Joſeph*] Moſes returneth againe to the ſtory of Joſeph (whence he made ſome digreſſion concerning Judah and Thamar) and goeth on with it to the end of the whole Book.

and Potiphar, &c.] See on Chap. 37. 24, 36. with the Annotations upon them.

V.2. *A proſperous man*] The favour of God is the fountain of all proſperity, and therefore though God many times uſe ſecondary means, as a mans own diligence, and others benevolence, to make him proſper, we muſt direct our prayers only to God, that we may do ſo, and our praiſes to him when it is ſo.

V.3. *his Maſter ſaw*] By the effects; for though he knew not the true God, he might know that ſome divine power ruling over mens affaires, gave good ſucceſſe to what Joſeph did, and dealt in. See annot. on Chap. 30. 27.

V.4. *Found grace in his ſight*] Though he were hated of his brethren, he was favoured by a ſtranger; there was another effect of Gods favour, and therefore to be ſought for at Gods hand, as Neh. 2. 4, 5.

Overſeer] For this office was requiſite ſome acquaintance with the Egyptian Tongue, to the learning whereof no doubt he had addicted himſelf; and he was very capable of that or any other skil, elſe he could not ſo ſoon have been ſufficient for ſuch Offices as were put upon him; it is like at firſt he ſpake it imperfectly, but uſe in one ſo ingenious would advance a pace to proficiency. Here we ſee an inſtance of the divine providence, for Joſeph was ſold to be a ſervant, a ſlave, but God prefers him from a ſtate of contempt to a place of Authority; his diligence and faithfulneſs made him well accepted of his Maſter, according to that of Solomon, *He that waiteth on his Maſter ſhal be honoured*, Prov. 27. 18. Thus the prediction of his dream begins to work, which by degrees (though with ſome interruptions) proceeded to an higher pre-eminence of honour and power.

all that he had, he put] Becauſe God proſpered him, Potiphar thus truſted him, ſo he made Religion to ſerve his profit.

V.5. *for Joſephs ſake*] The wicked do fooliſhly in ſetting themſelves againſt the godly, whom if they would reſpect as they ought, they might enjoy as affectionate and faithful friends, and truſty ſervants, on whoſe fidelity they might relye with much eaſe and advantage to themſelvs. See on ver. 3, 23.

V.6. *Ought he had ſave the bread*] The words are taken to be a proverbial ſpeech, whereof the meaning is, that he was aſſured that all things ſhould proſper well, therefore he did eat and drink and took no care: By *Bread* is meant in the phraſe of Scripture, that which is neceſſary for a mans ſuſtenance, eſpecially his dyet; of that Potiphar took more notice, becauſe he would pleaſe his palate: or it may be Joſeph had leſſe to do in that then in other matters, becauſe there was ſomething peculiar in the dyet of the Egyptians, whence it was, that the Egyptians might not eat bread with the Hebrews: for that was an *abomination to the Egyptians*, Gen. 43. 32.

a goodly perſon, and well favoured] Sometimes God is pleaſed to joyn inward and outward grace in the ſame perſon; that beauty may make grace more acceptable with carnal people, and grace may make beauty more ſafe from their ſolicitations and from ſelf-conceit. See 1 Sam. 16. 12.

V.7. *After theſe things*] After Joſeph had ſerved Potiphar firſt as a ſervant, then as a more eſpecial attendant on his perſon; laſtly, as a chief Officer in his houſe, which might take up about nine or ten yeers time.

caſt her eyes] Beauty is a dangerous object to a wanton eye, and a wicked heart; in which reſpect blemiſhes and blindneſs may be born with more patience, ſince by the one we are not ſo apt to give, by the other not ſo apt to take occaſion of ſin.

Lye with me] In theſe words is declared the ſum whereto all her flatteries did tend; it is like her ſolicitations to luſt (at leaſt at the firſt) were not in the plain expreſſion here ſet down; but her favourable and familiar uſage of him, liker a friend then a miſtreſs (though in the language of our time, a Miſtreſs is but a the familiar) by wanton glances, and ſometimes by words of immodeſt intimation, which in effect ſorted to no other meaning then theſe words expreſſe.

V.9. *How then can I*] The grace of God is a powerful reſtraint againſt the provocation of ſin; ſo that the godly cannot conſent unto it, 1 Joh. 3. 9. whereas the wicked on the contrary cannot ceaſe from it, 2 Pet. 2. 14.

do this great wickedneſſe] Adultery is a great wickedneſſe: firſt, becauſe it is a theft of that which is moſt precious and ſhould be moſt peculiar to the owner, as in this verſe is ſhewed; and therefore the ſuſpition or jealouſie of injury in it, raiſeth the rage of a man to ſuch an height, that it will not be allayed without revenge, Prov. 6. 34, 35. And it ſtealeth ſometimes an heir into a mans eſtate, or at leaſt thruſteth in for a portion among the legitimate children a ſtranger that hath no right to be a ſharer with them. Secondly, Marriage being not made without the bond of loyalty, the breach of that bond is treachery. Thirdly, in a religious and godly perſon it is ſacriledge, for the body of ſuch a one is *the Temple of the Holy Ghoſt*, 1 Cor. 6. 19. and to turn the temple of God to the uſe of carnal pollution is a profane Sacriledge. Fourthly, beſides all this, Joſeph, if he ſhould yeeld to his laſcivious Miſtreſs, ſhould ſhew himſelf not only ungracious towards God, but ungrateful unto a very kind and reſpective maſter: not without great cauſe then he called Adultery *a great wickedneſſe*.

and ſin againſt God] The fear of God preſerved him againſt her continual temptations. See annot. on Chap. 20. 6, 11. and 42. 18. Neh. 5. 15.

V.10. *Day by day*] Heb. *Day, day*; that is, daily: the word doubled imports continuance of time without *intermiſſion*; ſo alſo Exod. 16. 5. Or *omiſſion*, Lev. 6. 12 Deut. 14. 22 Or progreſs in place without diverſion or digreſſion, Deut. 2. 27. We ſee here how ſin abounded in the tempter, and in the tempted how grace abounded much more, with whom ſuch unceſſant ſolicitations could not prevaile; which ſhould be remembred as a patern of perſeverance in the reſiſtance of ſin.

or to be with her] Occaſions of evil, 1 Tim. 5. 14. yea and the appearances of it alſo, 1 Theſ. 5. 21. are to be avoided, as well as the evil it ſelf; The ſociety then of the wicked is to be ſhunned, Pro. 1. 15. eſpecially of ſuch as are tempters to ſin, Prov. 5. 8.

V.11. *His buſineſſe*] That is, the buſineſſe that belonged to his Office, and that being private (for privacy afforded her a fit opportunity to tempt) it is like it was ordering the accounts and reckonings of his charge.

none of the men of the houſe there within] It is like Potiphar was abroad at ſome feaſt, or ſome publick occaſion, and had moſt of his ſervants with him; his wife making her ſelf an occaſion to ſtay at home with a few of her family, whereof Joſeph was one.

V. 12. *Caught him by his garment*] How unruly a thing is lawleſſe luſt, which breaks through the bonds and bounds both of conſcience and of modeſty, putting a woman (who by her ſexe ſhould be ſhamefaſt, and by her calling (as being the wife of a Governor, a Miſtreſs) grave) into an impudent offer to commit rape upon a man!

he left his garment] He ſtays not to parley with her, no not ſo much as to plead with her againſt her lewd motion, having done that before, becauſe the temptation was come to ſuch an height, that it was more ſafe to flye from it, then to fight with it: much leſſe would he, though ſtrong enough (being an able young man) ſtrive with her to recover his garment again, for he liked it the worſe for her ſake, and feared he might be tainted with the touch of her.

V.14. *She called to the men*] She went out and made a noiſe to thoſe few that were in or about the houſe. See ver. 11. Where we ſee the difference betwixt meer luſt and true love: luſt oft times turns to hate, whether unſatisfied, as here; or ſatisfied, as 2 Sam. 13. 15. whereas true love is conſtant, and would not make a quarrel for ſuch repulſes of ſin, but would rather take them for occaſion of thanks, as David did when he was kept by Abigail from his bloody purpoſe againſt Nabal, 1 Sam. 25.

to mock] That is, ſo to abuſe one, that others may mock and contemne him; though ordinarily *to mock*, is to delude and diſappoint ones expectation; ſo *Balaam* chargeth his aſſe with *mocking him*, Num. 22. 29.

us] To make Joſeph the more maligned, ſhe intitles the offence in general termes, as if it were a national wrong of an *Hebrew* againſt the *Egyptians*, who were forward enough to take offence under that title. See Gen. 43. 32.

he came in unto me to lye with] The manner of the wicked is to charge that upon the innocent, whereof themſelves are moſt guilty; the blaſphemous Jewes charge Chriſt with blaſphemy, Matth. 26. 65. And the heretical Church of Antichriſt cals the moſt Orthodox Chriſtians by the name of *Hereticks*; and many account the beſt Chriſtians troublers of the State, as Ahab did, 1 King. 18. 17. when not they, but themſelves are thoſe that trouble it.

V.17. *which thou haſt brought*] She layeth a fault upon him, that, to quit himſelf to her, he may lay more rigour upon Joſeph.

V.20 *Into the priſon*] It was ſtrange that Potiphar being a Military man, maſter of the *ſlaughter men*, as is noted on Chap. 37. 36. and ſo incenſed againſt Joſeph for a crime ſo capital, brake not out into ſome mortal violence; this muſt be imputed to the power of Gods providence, who can bridle mens corruptions, or manacle their hands, as pleaſeth himſelf; ſo he with-held Abimelech from Sarah, Chap. 20. 6. and David from Nabal and his houſhold, 1 Sam. 25. 32, 33. he ſhut the Lions mouths, Dan. 6. 22. ſet bounds to the ſwelling waves, Job 26. 10. and ſuſpended the operations of the fire, that though it blazed, it could not burn, Dan 3. 21, 22, &c. under whoſe favour and power is ſufficient ſecurity againſt the anger and terror of the whole world.

In the priſon] And in the Dungeon alſo, Chap. 40. 15. his evil intreatment there may be gathered from Pſal. 105. 18.

V.21. *But the Lord was with Joſeph*] He ſuffered not only as an evil doer, though he were none, but for an evil doer; for if the truth had been known, the wife of Potiphar had been fitter to be put in priſon then he; but howſoever he were miſdeemed among the Egyptians, God knew his innocency, and was with him in priſon, as well as in the houſe of his Maſter. How good is it to have God for our friend, who will be with thoſe he loves, as well in their affliction, as in their proſperity, and will ſhew them light in the place of darkneſs, Pſal.112.4. though it be the darkneſs of a priſon?

gave him favour] See on ver.4. Exod.3.21. & 11.3. & 12.36. Pſal. 106.46. Prov.16.7. Dan.1.9.

V.22. *He was the doer of it*] Not that he was as a common drudge to do every ones work; but that having the rule of the whole priſon, all things were done either by him, or his command or direction.

V.23. *Looked not to any thing*] See on ver.6.

the Lord *made it to proſper*] Pſal.1. ver.3. See Annot. on ver. 2. & 3. & 5.

CHAP. XL.

Verſ.3. HE *put them in ward*] In Joſeph's caſe (once a great Favourite in the houſe of Potiphar, and afterwards with wrath and reproach turned out of his houſe, and committed to priſon) we may obſerve the fickleneſs of humane favour; and in theſe two Court Officers, the ſlippery condition of Courtiers, who either by their own errors, or others malice, or the mutability of the minds of their great Maſters, ſuffer many times a lamentable change of their eſtates; which yet is often not lamented, becauſe their former elevation (haply abuſed by inſolency of carriage) hath made them obſerved with an envious as well as with a curious eye.

V.4. *The Captain of the guard*] This may well be thought to be the ſame with Potiphar who before committed Joſeph to priſon; for by this time, (the Lord being with him and ſhewing him mercy, Chap.39.21) his innocency might be made known unto him by means of the keeper of the priſon, to whom it is like he told the true ſtory of the falſe and foul dealing of his Miſtreſſe towards his Maſter and himſelf, though for his own credit ſake he might deſire to bury that unhoneſt buſineſs in perpetual ſilence.

V.5. *And they dreamed*] See Annot. on Chap.20.23.

according to the interpretation] (Chap.41.11) The interpretation ſhould be according to the dream, not the dream according to the interpretation; The meaning is, that each had his dream congruous to his condition, which was not idle, but ſuch as did preſage ſomewhat to come to paſſe, requiring correſpondent interpretation, and it was interpreted accordingly, ver.12, 18.

V.8 *We have dreamed a dream*] Not both one dream, but each of them a dream; as ver. 5.

there is no interpreter of it] That is, for us to conſult with, becauſe being ſhut up in priſon, we cannot have recourſe to the Magicians of Egypt, with whom in ſuch matters we ſhould conſult. See Gen. 41.8. & Dan.4.7.

Do not interpretations belong to God] You are deceived, if you expect the interpretation of your dream from ſuch Wiſards, the true interpretation of them belongeth to God, and to thoſe to whom he is pleaſed to reveal them; ſo Chap.41.16.

tell me them] By this he taketh not upon himſelf to be God, for chap. 41.16. he ſaith, it is not in him to give anſwer to ſuch doubts, as of himſelf, but addreſſing himſelf unto God, and receiving anſwer from him, he makes no doubt but he ſhall be able to tell them both what is meant by their dreams. See Dan.4.8. & Chap 5.12.

V.12. *Are three dayes*] That is, ſignifie three dayes; ſo it is uſually in the Scripture, where there is no Hebrew word to anſwer our Engliſh word, *ſignifie*.

V.13. *within three dayes*] That is, on the third day, ver.20. which interpretation Joſeph had not by conjecture from the three branches, ver. 10. (for branches have no reference unto dayes, but the three branches might have been as many weeks, or months, or yeers) but by divine revelation.

lift up thy head] This phraſe is ſometimes taken for *advancing*, as Jer.52.31. and ſometimes for *reckoning, numbring*, or *ſumming up to an head*; ſo it is uſed, Exod.30.12. Num. 1. 2. and Chap. 26. 2. In both theſe ſenſes it may be taken in this place; for the Butler was to be lifted up againe to the Office from whence he was depoſed, and to be reckoned and accounted in the number of Court Officers as before.

V.14 *Think on me*] Though Joſeph could tell when the Butler ſhould be releaſed, and reſtored to his Office, it ſeems he knew not the time of his own deliverance, as the man of God that came out of Judah, who propheſied againſt the Altar ſet up by Jeroboam, knew not the calamity which was to come upon himſelf, 1 King.13. See on Chap.37 9 & 46.27.

make mention of me] He refuſed not the means to be delivered which he thought God had appointed; we may truſt in Gods providence, yet uſe what means is in our power to bring his purpoſe to paſſe; without which though he can work what he will, yet it being his revealed will to us, that we ſhall uſe the means, we muſt not divide them from the end. See on Chap.7.1.

bring me out of this houſe] Servitude or reſtraint, if God put it upon us muſt be patiently born; yet liberty is rather to be deſired, if it may be had, 1 Cor.7.21.

V.15. *I was ſtollen*] There was a ſtealing of men forbidden upon pain of death, Exod 21.16. and men were ſtollen to be ſold, as there it is ſaid; now Joſeph by the injuſtice of his brethren, was ſtollen from their father, or, (which is all one) conveyed away from him without his knowledge, and ſold to the Iſhmaelites, Gen. 37.28. &c.

out of the land of the Hebrews] That is, the Land of *Canaan*, ſo called becauſe the poſterity of Abraham the Hebrew, Gen.14.13. were the beſt of thoſe that dwelled in it; and for that by eſpecial grant from God they were the true Lords and Owners of it.

I have done nothing] Innocency is no protection againſt the power of malice; yet may it well be pleaded againſt the wicked, that thereby God may have the glory of the patient ſuffering of his people, and the wicked the ſhame of their unjuſt dealing with them. See Joh.10.32. Act. 24.12, 13.

V. 16. *white baskets*] The word *Chor* rendred here *white*, is a ſubſtantive, though the ſenſe be adjective; and it ſignifieth *whiteneſſe*, and ſo it is referred to the baskets made of white pilled twigs, or to the white bread in the baskets: and it ſignifieth alſo an *hole*, for ſuch baskets might be wrought with holes, and the more looſely twigged to let in the air; but of this we need not be very curiouſly inquiſitive, ſince they were but baskets in a dream, which do not require a real determination to paſs upon them.

V. 17. *in the uppermoſt*] there was of all manner of baked meats, for Pharaoh; ſo far goeth the Text, no further; but ſome ſay, that in the middlemoſt and lowermoſt, there was bread and nothing elſe.

V. 19. *lift up thine head*] The ſame phraſe that was uſed, ver.13. and afterward, ver.20. but in a contrary ſenſe, as the words following [*from off thee*] ſhew, whereby may be meant that his head ſhould firſt be ſtricken off, and lifted up as the head of a traytor, and afterward his body hanged on a tree.

the birds ſhall eat] The Gentiles, it ſeems, did not cut thoſe down they hanged up, (as did the Jewes, according to the Law ordained by God, Deut.21.22, 23.) the ſame day they were executed; and herein Joſeph doth freely and faithfully forewarn the Baker of his danger, that he may prepare himſelfe the better to undergo it: It were to be wiſhed, that Phyſicians, and thoſe that attend on ſick folk, would, if they ſee any ſignes, or preſages of death, take occaſion to warn them to make ready for another world; the neglect of this duty hath endangered many a ſoul, while the Phyſicain loath to affright his Patient, leſt it ſhould hinder the operation of his Phyſick, and the friends of the ſick unwilling to ſpeak an uncomfortable word, have ſuffered them to depart without due preparation for ſo great a change; and if they be unwilling to hear of death, they muſt hear of it for all that, that they may be made willing, for none come to heaven againſt their will.

V. 20. *birth day*] It is a practice of great antiquity, and of long continuance (for it is the practice of many people to this day) annually to celebrate the remembrance of their birth-day in particular, as God did the worlds birth-day in general by a ſolemn and weekly Sabbath; whereof though we find but two examples in the Scripture, and thoſe not of good men, viz. *Pharaoh* in this place, and *Herod*, Mat.14.6 And two examples of good men who curſed the day of their birth, Job, Job 3. 1. & Jeremiah, Jer. 20.14. yet the example of *Abraham* making a Feaſt at the weaning of *Iſaac*, comes ſomewhat neer it; for at the birth of the child the mother was too weak, (and ſometimes the childs birth is the mothers death, as Benjamins was to his mother Rachel, Gen.35.18.) to bear a part in ſuch a ſolemnity; at the circumciſion the child was in too much pain for an occaſion of her rejoycing; and the firſt fit opportunity was, when the child giving over milk, was grown up in ſtrength to feed on ſtronger meet: See on Chap.21.8. and if a birth-day be remembred with thankſgiving to God, as the Lord of life and death, the author of health and ſtrength, the giver of children, Pſal.127.3. and done without ſuperſtition, or vanity, or exceſſe, or abuſe of Gods creatures, learned and godly Divines give allowance to it; who teach alſo that it might be lawful for Pharaoh and Herod to keep their birth-day, and yet deny the Popiſh celebration of the Feſtivities of Peter, and Paul, and other holy men or women; for it is one thing for one to keep a memorial of his own, or anothers birth day, while he is alive, another to make a perpetual practice of it, when he is dead; one thing to do it onely by a way of thankſgiving to God, and for his honour onely; another to performe Idolatrous devotion to the Saints, as the Papiſts do.

V. 22. *he hanged the chief baker*] His birth-day celebrated with mirth and magnificence, gave him occaſion to take notice of his chief Officers, and to retain, change or diſcharge, and deal with them as he ſaw cauſe; ſo came the *Butlers* and *Bakers* faults to his conſideration, and cenſure, and in both Joſeph was approved a true Prophet.

V. 23. *but forgat him*] The ungratefulneſſe for favour received, and unmindfulneſſe of men in miſery, is a grievous ſin; this was the *Bakers* fault towards Joſeph, and that fault is complained of by the prophet Amos, Chap.6.6.

CHAP. XLI

Verſ.1. AT *the end of two full years*] That is, two years after the Butlers return from priſon, and reſtitution to his place, which might be the third yeare of Joſeph's impriſonment; for he had, before the Butlers and Bakers commitment, given ſome good evidence of his vertue and fidelity, which cauſed the Keeper to give him ſo much truſt,

is to

as to commit them to his cuſtody.

dreamed] This dream was not ſo much for Pharaoh, as to be a meanes to deliver Joſeph, and to provide for Gods Church.

behold he ſtood] That is, he dreamed that he ſtood.

by the river] That is, the river *Nilus*, which watereth the plains of Egypt,and ſo makes them fruitful without rain.

V.2. *Out of the River*] That is, *Nilus*, whoſe inundation, if it be deep, promiſeth plenty ; if ſhallow, threatneth famine ; whereof ſee in what degre of both the obſervation of Plinie, Annot.on verſ.34. of this Chapter. Thence may both the fat kine ſignifying fruitful years, and the lean,ſignifying years of famine,be fitly ſaid to come out of Nilus;and ſince the chief ſubſtance for mans ſuſtenance,conſiſts in *kine* and *corne*, the years both of plenty and of famine,are ſutably ſet forth in both kinds.

V.6. *the Eaſt wind*] Is a very ſtrong and drying wind ; by that the waters of the red Sea were divided, Exod. 14.21. and by it tempeſts are raiſed, Job 27 21. Ezek. 27.26. and ſhips ruined, Pſal.48.7. fruits dryed up or blaſted, Ezek. 19. 12. and by that, together with the heat of the Sun, was Jonah made faint, Jon.4 8. And this wind is ſo much the worſe for Egypt, as it cometh with more force and vehemence from the deſert of Arabia.

his ſpirit was troubled] (Dan.2.verſ.1,3.) How weak is the ſpirit of Kings ! and how ſtrong and powerful is the King of Kings, who in their ſleep can make trouble ready for them againſt they be awake, and can make waking miſery of a repreſentation in a dream ! and more then that, even in dreams he can terrifie them, and make their time of repoſe and reſt, a time of tribulation : See Chap.40.6. & Matth 27 19. So it was with Job, (and it may be as ill with any whatſoever) *When I ſay, my bed ſhall comfort me, my couch ſhall eaſe my complaint then* (ſaith he) *thou ſcareſt me with dreams, and terrifieſt me through viſions*, Job 7.17. There is good cauſe then to cloſe up the day with ſupplication to God, that the words of *Solomon* may be made good unto us, *when thou lyeſt down thou ſhalt not be afraid, yea, thou ſhalt lye down and thy ſleep ſhall be ſweet*, Prov. 3.24. and when day returns (after a comfortable and quiet night) to make that mercy a part of our mornings praiſe and thankſgiving to God, by whoſe onely favour we have enjoyed it.

Magicians] They are called alſo *wiſemen*,Exod.7.11. *Soothſayers*,Dan. 5.7. *Sorcerers, Aſtrologers*, Dan.2.2. that is, ſuch as profeſſed a curious art of telling ſecrets, and of foretelling future things, which they did by obſervation of the Stars, and other ſuperſtitious wayes, wherein concurred the ſuggeſtion of Satan, either revealing the ſecret ſought after, or craftily concealing his ignorance, by giving anſwer in ambiguous, and doubtful terms ; yet ſo often did he diſcover ſecret matters by ſuch inſtruments, that it was believed by the greateſt Kings, they could tel almoſt any thing : as when *Nebuchadnezzar*, had dreamed, and forgotten his dream, he called the Magicians, and Sorcerers, and Aſtrologers, and Chaldeans, who were much exerciſed in ſuch curious arts, and threatned them, that if they would not reveal his Dream, both what it was, and what it meant, he would *cut them in pieces, and make their houſes become a dunghill*, Dan. 2. verſ 2,5. And though they would not take upon them to tell what was his dream, they undertook if he would tell it to interpret it, verſ. 7 a manifeſt evidence of the ſtrong illuſions of Satan, whence Atheiſts may be convicted ; for if there be a divel, and divelliſh divination, there muſt needs be a God, and Divine revelation ; and happy is the world by the coming of Chriſt, as in many other reſpects, ſo in this for one, that the Divel and his Chaplains have not had that power to deceive, and miſlead the world, as they had before his incarnation.

none that could interpret] The wiſeſt of the world underſtood not Gods ſecrets ; but to his ſervants they are revealeed ; See Chap.18.17. Pſal.25.14. The Magicians at this time ſeem to have been aſtoniſhed, or ſtupified, that they had nothing to ſay by way of probable conjecture, though the dreams afforded them ground, and ſcope enough for ſuch a purpoſe ; ſurely this ſilence of theirs was of God, as was Joſephs ſpeech, according to that of the Prophet Iſaiah, *Surely the Princes of Zoan are fools, the counſel of the wiſe counſellours of Pharaoh is become brutiſh*, Iſaiah. 19. 11.

V. 9. *I do remember my faults*] God gives the Butler occaſion to call Joſeph to mind, whom he had forgotten till now, at leaſt hee had not made good his promiſe to remember him to Pharaoh ; he beginneth with a confeſſion of his fault, but ſo, as meaning rather to pleaſe Pharaoh, then to perform his promiſe made unto Joſeph, of whoſe condition he had no mind to think or ſpeak, becauſe he had endured it as an agrievance : and was loath to remember Joſephs ſtate to the King, leſt the remembrance of his own fault (if he were guilty) ſhould be renewed, or the Kings wrong (if he were innocent) ; yet this forgetfulneſs of his was ſerviceable to the divine providence, for thereby Joſephs knowledg of interpretation of dreams, was reſerved to the beſt occaſion to make uſe of it,to the fitteſt ſeaſon, when the Magicians conſulted with (about Pharaohs dreams) could not ſay any thing for the interpretation thereof.

V. 11. *we dreamed a dream*]See Annot. on Chap 40.8.

according to the interpretation] Heb. *according to the ſolution of his dream.* See on Chap.40.verſ. 5.

V. 13. *me he reſtored*] If we refer the words to the perſon laſt ſpoken of, the ſenſe is,that Joſeph by his interpretation declared, I ſhould be reſtored ; or Pharaoh reſtored, &c.

V. 14. *called Joſeph*] The wicked ſeek to the Prophets of God in their neceſſity, whom, in their proſperity, they abhor : but thus God doth promote his own purpoſe by wicked men, though they think not of it : all this was to make Joſephs humiliation a ladder of promotion, to make his enemies his friends, as his brethren were his enemies; and by means of dreams, to enlarge and advance him, who by occaſion of his dreams was ſold for a ſlave, and afterwards thruſt down into the dungeon.

out of the dungeon] The word is taken uſually for the loweſt place of the priſon, but Joſeph at this time was not there ; (being ruler over the priſoners) or there, not as a priſoner himſelf, but as overſeeing the reſt in that place ; it may (by a *Synecdoche* of the part for the whole) be taken for the priſon it ſelfe, as many interpreters render the word in this place.

he ſhaved himſelfe and changed his raiment] Such as were in a condition of great diſtreſs, did uſually neglect the ornament of the hair, and ſuffered it to grow wild, without cutting or trimming ; but their ſtate being changed, eſpecially when they were to appear in the preſence of Kings or very great perſons, they put themſelves into a forme of decency, both for their hair and habit of attire ; for true piety and civil decency well ſuit together. It is therefore a groſſe errour of ſome Popiſh Monks, who think they cannot ſeem holy enough, unleſſe they ſhew themſelves ſlovens in their perſons and apparel.See Eſter.2.12.

V. 16. *It is not in me*] Joſeph aſſumeth not unto himſelfe ſo much wiſdom, but aſcribeth it to God, as though he would ſay, If I interpret the Dream it cometh of God, and not of me. So Dan 2.28.

an anſwer of peace] By *peace* is meant all manner of welfare, and ſo the words are an apprecation of all proſperity to Pharaoh ; or, by *an anſwer of peace* we may underſtand,ſuch an anſwer as may quiet his troubled mind concerning his Dream.

V. 17 *Pharaoh ſaid unto Joſeph*] Though Pharaoh were a great King, Joſeph but young, by condition, a *Priſoner*, by Nation, an *Hebrew*, (and ſo an abomination to the Egyptians) yet he diſdaineth not to propound his Dream unto him, and to deſire a reſolution from him, touching the interpretation thereof ; None ſhould think himſelfe too great, or too wiſe to learn of any one who can teach him any thing. See Eccl.9.15.

V. 21. *ſtill ill favoured*] What is ſhewed here in a dream, is many times true in ſtory ; when thoſe that have good things have not Gods bleſſing in their uſe, it is with them as though they had them not ; and though they ſnatch on the right hand, and greedily devour on the left, they are not ſatisfied, Iſa.9. 20. it is ſo with ſome wicked ones in the dayes of plenty, who are poor, not ſo much by their own portion, as by their unmeaſureable deſires, which admit of neither brim nor bottome ; whereas it is ſaid of the godly, that *in the days of famine they ſhall be ſatisfied*, Pſal.37.19.

V. 25. *The dream is one*]In ſignification ; that is,both the dreams of Pharaoh ſignifie the ſame things.

V. 26. *ſeven good kine are*] That is, ſignifie, ſo verſ. 27. A figurative ſpeech, as when it is ſaid (in the Sacrament) of the bread, *This is my body*, and of the wine, *This is my blood*, ſo the figure of a Calfe is called the Calf,Exod.32.19,20.

V. 30. *ſhall be forgotten*] Becauſe the grievouſneſſe of the famine ſhall fill their hearts and minds with matter of complaint for the preſent miſery, ſo that by the importunity of their famiſhing deſires they ſhall have no liſt, nor leiſure to look back to what they have had, but forward to what they may get to ſupply their neceſſity.

V. 31. *ſhall not be known*] According to the meaning of the precedent verſ. See the Annot. upon it.

V. 32. *dream was doubled*] Repetitions of things in the *Scripture* have their uſe, and the uſe is to make the deeper impreſſion upon the mind, and to import aſſurance,and expedition in the act ; ſo here.

V. 33. *let Pharaoh look out a man*] Comminations of miſery do not exclude mans careful endeavours, either to avoyd, or qualifie it, that it may be more tolerable.

V. 34. *a fifth part*] Why not rather the half, ſince the years of plenty and of famine were even. *Anſw.* A fifth part might ſuffice, firſt, becauſe it was fit that in the dear yeares, men ſhould be more frugal in their diet, and content with leſſe. Secondly, there was ſomewhat in ſtock of former years, before the dreams of Pharaoh, which foretold the Famine. Thirdly, though Nilus did not overflow the fields in the dear years, as at other times, and therefore tillage was laid down, Chap.45.6. yet this was not ſo univerſal, but that neer the banks of it, ſomewhat might be ſowed and returned with increaſe. At other times the meaſure of increaſe in the Land of Egypt was commonly according to the proportion of Nilus over-flowing, if it overflowed but twelve cubits deep, it was like to be a famine ; if thirteen, a ſcarcity , if fourteen, a competency ; if fifteen, a ſecurity ; if ſixteen, a plenty : See Plin. Nat. Hiſt. lib.5. cap.9. Fourthly, as Pharaoh was according to Joſephs advice to buy up ſuch a proportion of corn; and lay it up in ſtore under the cuſtody of officers in every city, ſo it is like (by his example) that other great men would be buyers and ſtorers to the ſame purpoſe, according as in Joſephs Judgment would be convenient.

V. 36. *for ſtore*] He foretells not onely the miſery to come, but the means ſo to mitigate it, that it may be born, by laying up proviſion againſt it come.

V. 38. *in whom the Spirit of God is*] (Dan.5.11.) The godly are moſt worthy of offices of honour ; it is the ſame Spirit which maketh holy, that maketh wiſe, 1 Cor.12.4,&c. and therefore for the Spirits ſake holineſſe ſhould be as highly accompted of as knowledge, though of propheſie ; yea and more, for with true prophetick knowledge men may go to hell, Mat.7.22.but none that is truely holy ſhall come thither.

V. 39. *none ſo diſcreet*,&c.] Wiſdome, and holineſſe are meet qualifications

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lification for the ſame perſon; which diſcovereth double folly of many, the one of thoſe who think they ſhall not ſeem wiſe enough, unleſs they be ſometimes profane; the other of ſuch as think they cannot but be wiſe enough, if they be zealous, though they be not diſcreet; ſo on both ſides, there is made a divorce betwixt thoſe qualifications which Chriſt hath married together, Mat.10.16.

V. 40. *Thou ſhalt be*] Men ſhould be preferred according to their parts, and none put into any office who hath not gifts and endowments to make him able to diſcharge it. See Num. 11.17. Act.6.3.

be ruled] Or, *armed*, or *at thy mouth ſhall all the people kiſſe*, For, ſo the words may be rendred from the Hebrew Text; the ſenſe comes all to one, for this laſt phraſe imports very ſubmiſſive obſervance, as kiſſing the commands that come from his lips, not only aſſenting to them, but profeſſing their aſſent with a kind of delight; and though ſometimes ſuperious did kiſſe their inferiours, yet was it many times an act of homage of the inferious to their ſuperious, as 1 Sam.10.1.Pſal.2.12. Prov. 24.26. importing a ſubmiſſion, rather of affection, then of cumpulſion; of love, then of fear.

V. 42. *took off his ring*] The ring was an enſigne of honour, as we find it mentioned both in holy Scripture, as Eſth.8.2. Luk.15.22. and in divers humane authours: but withall, this ring might be a ſignet of royall authority to ſeal and confirm ſuch commands, orders and decrees, as Joſeph ſhould give out for the peoples obſervance.

fine linen] (Exod.25.4.Revel.19.8,14. According to the countrey, for Egypt was famous for fine linen, and broidered work, Prov.7.16. Ezek.27.7 The word is taken alſo for *ſilke*, eſpecially for *white ſilke*, in ſuch were the noblemen arrayed, and were thereby diſtinguiſhed from vulgar perſons.

gold chaine] This likewiſe was an ornament of honour, Prov.1.9. Ezek.16.11. Dan.5. verſ.7,16,29. How lawfull it is for godly perſons to weare ſuch precious things, and with what conditions, ſee Annot. on Chap.24. verſ.22.

V. 43. *the ſecond chariot*] Which was for him who was next to the King, the ſecond man in the Kingdome; all the precedent honour he might have within doores, and that his dignity without might be ſuitable to this, when he went abroad, as Mordecai was mounted on the Kings horſe, Eſth.6.8. ſo Joſeph muſt ride in the Kings Chariot, but in the Throne the King reſerved to himſelf a ſettled preeminence, verſ. 40.and in the Chariot did he reſerve to himſelfe a movable preeminence, ſo that he would have the firſt place, Joſeph ſhall have the ſecond, and ſo ſhall be known to be the ſecond man in the Kingdome; which is more honour then Daniel had for his reading of the writing on the wall of Belſhazzars palace, for he was made for it, not the *ſecond*, but the *third* man in the Kingdome, Dan.5.29.

Bow the knee] The word is *Abrech*, which ſome expound *tender father*, or *father of a King*; for *Ab* is father in Hebrew, and *Rech* in the Syriack is ſometimes uſed for a *King*; from whence perhaps the Latine word Rex might have its derivation; and Joſeph ſaith of himſelfe, that God made him father of the King, Chap.45.8. Some derive the word from *Ab*, which is *father*; and *Rech*, which is *tender*, as meaning Joſeph to be a father in prudence, though young and tender in years: howſoever, it is a title that calls for reverence, and that reverence may well be bowing of the knee, in which ſenſe alſo the word is taken by many learned Divines.

V. 44. *I am Pharaoh*] The words may be taken by way of proteſtation, as if he had ſaid, *As ſure as I am Pharaoh*, &c. Of the name Pharaoh, ſee Annot. on Chap.12.15. All the Kings of Egypt were called Pharaohs almoſt 1400 years from the firſt of that name.

hand or foot] A proverbial Hyperbole, or figurative ſpeech, whereby as much authority as may be is ſignified, that leſſe then is truth may not be conceived; or it may be underſtood of the publick affairs in the government of the Kingdom, wherein nothing ſhould be done, no man ſhould uſe his hand to do any thing in the affairs of State, his foot to go on any publick meſſage or ambaſſage without Joſephs *advice*. By all this hath Joſeph a temporal recompence of his wrongs; for his ſervitude, he hath a ring, an enſign of liberty; for courſe rayment, ſuch as was ſuitable to a ſervile condition, he hath a ſuit of ſilk or very fine linnen; for the fetters of his feet, Pſal.105 18. he hath a chaine of gold about his neck; and for a fixed priſon, or dungeon, from whence he could not ſtirre, a moveable Chariot (at his pleaſure) to bring him abroad with honour; and for contumelious terms, and reproaches, ſuch as his lewd Miſtreſs loaded him withal, loud acclamations of honour; as *Abrech, tender father of a King*, or *bow the knee*; laſt of all, for a full accumulation of comforts, he hath as ample recompence in proportion of time, as in the kind of his uſages, for the years of his affliction were but about thirteen, the yeares of his honourable preeminence or principality fourſcore: this may chear up the hearts of the godly, though for a ſeaſon they ſuffer under the prevailing power and ſpight of the ungodly, for they may aſſure themſelves that God (if they ſuffer not as evil doers) will do them right, and make them a full amends for all their wrongs.

V. 45 *Zaphnath Paaneah*] Egyptian words, as the moſt of thoſe, who profeſſe eſpecial ſkill in the Oriental Tongues, take them; and ſome ſo leave them without any interpretation at all; the Vulgar Latine repeating them, addeth [*in the Egyptian tongue*] but thoſe words are not in the Hebrew Text: the former word *Zaphnath*, ſome derive of the Egyptian word *Zephon*, ſignifying an Idol, whoſe name is given in honour to Joſeph, as the names of *Bel* and *Nebo*, Iſay.46 1. to Belthazzar, and Nebuchadnezzar; but as ſome expound the name, according to the Egyptian tongue, it ſignifieth *the Saviour of the world*: becauſe Joſeph, by his ſtoring up of proviſion againſt a general famine, was a means to preſerve them from periſhing by famine. But they that reduce the former word to an Hebrew Original, render it [*a revealer of ſecrets*,] and that is more pertinent to this ſtory, wherein the moſt remarkable thing reported, and moſt acceptable to Pharaoh, is the interpretation of his dream of the ſeven years of plenty, and famine; and his proviſion by the former, againſt the Latter. This giving a new name, eſpecially with ſuch a ſignification, is an act of favour, with an intent of honour. See Gen.17.5.& Dan.1.7. The latter part of this Name is left by ſome learned Hebrews as inexplicable, though it be ſaid by an eminent Hebrician in his cenſure of the Vulgar Latine of the Pentateuch, that the Egyptian, Punick, Arabick, and other Eaſtern Tongues are Dialects of the Hebrew, and of neer affinity with it.

daughter of Potipherah] This is not the ſame man whom Joſeph firſt ſerved, when he came into Egypt, for there is difference betwixt the writing of the names, and the titles and offices of the men; nor is it like that in ſo ſhort a time (as that of Joſephs impriſonment) the Captain of the Kings Guard, or Provoſt Marſhal of Pharaoh, ſhould become either a *Prince*, or *Prieſt* of *On*; but moſt improbable that ſo good and chaſte a man as Joſeph was, would take to wife the daughter of ſuch a mother, as his wanton, and (many other wayes) wicked Miſtreſs was: the firſt Potiphar was of the City *Memphis*, this of *On*.

Prieſt] Or, *Prince*, Exod. 18.1. the word is taken both wayes, becauſe anciently both offices met together in one man, who was both Prince in the Family, and Prieſt in the Church; and for that (as ſome obſerve) it was the manner of Egypt, out of *Philoſophers* to chooſe *Prieſts*, and out of *Prieſts*, *Princes*: but if this *Potipherah* were a Prieſt, he was an idolatrous Prieſt, and then Joſeph would not for Religions ſake accept of his daughter for a wife; it might be a fitter match for him if he were rather a civil Prince, then a Prieſt; and yet being an Idolater, though not a maſter of Idolatrous Myſteries (as the prieſt was) it is queſtionable whether it were well done of him or no. In the general it is not good, nor ſafe to be unequally yoked in reſpect of religion, whether heatheniſh, or heretical, 2 Cor.6.14. ſince there want not wofull inſtances in ſome who of the ſtronger ſex, and wiſer ſort have been drawn by the weaker to ſide with the worſer part; and ſo, though with hope, and purpoſe haply to win others, have loſt themſelves; if then it were not ſome onſet of unavoidable neceſſity, or that Joſeph had not eſpecial direction from God in his marriage (as in other things he had) the act was ill in him; and if the caſe were ſuch, that he could make no better a choyce, or were diſpenſed with for it by Divine inſtinct, the example as rare, and extraordinary, is not to be drawn into a rule, nor can be lawfull where the reaſons are not alike, becauſe of the expreſſe prohibition thereof Exod.34.12.Deut.7.3,4. 2 Cor.6.14. and the great perill thereby, 1 King.11.1. Nehem.13.26. Exod.34. 15,16.

of On] A City of Egypt (called alſo *Aven*, Ezek. 30.17.) in circuit about an hundred and fourty furlongs, more uſually called by the Greek name, *Heliopolis*, (which by interpretation is of the *City of the Sun*) then *On*, or *Aven*. See on Jer.43.13.

V.46. *Thirty yeers old*] His age is mentioned, to ſhew that his great prudence proceeded rather of revelation from God, then of experience in the world; and alſo to note, that he ſuffered impriſonment and exile fourteen yeers at the moſt, if when he was ſold into Egypt we reckon the ſeventeenth year but current or new begun, and account this thirtieth not for new begun, but for complete and ended. On the age of Joſeph, divers obſerve the age of thirty yeers to be an age of ripeneſs for publick imployment, for at that age David began his reign, 2 Sam. 5.4. Ezekiel his Propheſie, Ezek.1.1. John Baptiſt and Chriſt their Evangelical miniſtry, Luk. 3.23. the Levites their ſervice in the Tabernacle, Numb.4.3. Which ſhould admoniſh thoſe that are at that age, or above it, to extend their thoughts beyond their own particular intereſts, and to ſet them on work ſome way to promote the publick good.

when he ſtood] By this phraſe in Scripture is underſtood a ſerviceable attendance, as Dan.1.19. 1 Sam. 16.21. as to be ready at hand to receive commands, and to go preſently to put them in execution.

V.47. *By handfuls*] Or, *heaps*; *viz*. from one grain ſo many as would fill the hand, or make an heap; by which ſpeech is meant a very great increaſe.

V.48. *Gathered up all the food*] That is, the corn principally, not other fruits in general; for of many there was no great need, and many would not keep.

V. 49. *Until he left numbring*] He laid up the proviſion by rule and proportion, and reduced the barnes, and Bayes of building to number, with the quaintity of corne contained in them; and when he had ſufficiently provided for the publick ſupply of Egypt, he laid up afterward without any ſuch exact account as before he uſed.

V.50. *Prieſt of On*] See on ver.45.

V.51. *Hath made me forget*] It is thought by ſome, that notwithſtanding his fathers houſe was the true Church of God, yet the company of the wicked, or proſperity cauſed him to forget it. But that he did not altogether forget his fathers houſe, is plain, becauſe he maketh mention of it; this forgetfulneſs then is to be referred to the toyle he endured (for that he expreſly ſpeaketh of) and to that which was offenſive to him in his fathers houſe; which yet he needed not to forget, but ſo far as not to think of it by way of offence (as God may be ſaid to forget or not to remember mans ſin) or in a ſenſe of affliction, as before is premiſed, Iſai.65 16. But whereas he continued divers yeers in Egypt, ſome principal part whereof (as the City of *Memphis*) was but about fifty miles from *Hebron*, where was his fathers family, and his father heard not from him all the while, until he ſent for him into Egypt, it may be thought he failed ſomewhat, if not in his faith, yet in his filial affection; but though Joſeph made it not known unto them where he was, he might ſend privately to them, and be informed of their welfare, though they knew not from whom the inquiry came; and for his concealment of himſelf ſo long from them, he might do it as foreſeeing a fitter opportunity to reveal himſelf unto them afterwards; but certainly Gods providence diſpoſed of his diſcovery ſo, as that it fell upon the fitteſt ſeaſon: But if Joſeph were ſomewhat faulty towards his beſt friends, it is no marvel, ſince he had his infirmities as a man, and might have the more failings as a Courtier, eſpecially his condition being ſo ſtrangely changed, and his favour, and honour, and power being ſo great with a King and people, who had the Hebrews his natural kindred and Country men in extreme diſdain.

V.54. *And the ſeven years of dearth began*] The ſeven yeers of plenty now fully ended, the ſeven yeers of famine preſently followed; which may warn us in times of plenty to think of want that may come after, and to take heed we do not haſten it by a wanton waſtefulneſſe of Gods good creatures, nor by unthankfulneſſe to him that giveth them.

as Joſeph had ſaid] Divine predictions never faile of full effect.

dearth was in all lands] That is, in all thoſe lands that were neer to Egypt, as *Phenice*, *Canaan*, *Syria*, and *Arabia*, which are next in ſituation to it, and border upon it, not in all without exception: as Cæſar is ſaid to taxe *all the world*, Luk.2.1. yet the Taxe extended not beyond the bounds of the Roman Empire.

there was bread] That is, corn laid up in ſeveral Cities, ſo as with convenience to furniſh the whole Land.

V.55. *Famiſhed*] That is, vehemently hungred, the private ſtock of proviſion now being ſpent.

cried to Pharaoh] Though it were known to the people that Joſeph was appointed both to lay up, and lay out the proviſion made out of the ſeven yeers of plenty, yet many of them came unto the King; and it may be the more, becauſe Joſeph was a ſtranger born, and of that Nation, which the Egyptians had in great abomination; and becauſe Pharaoh was (as a common father) to ſee to the ſafety and ſuccour of all his people; therefore in the famine of *Samaria*, a woman called upon the King for help, 2 King.6 26.

V.56. *All the face of the earth*] Which words are to be limited, as ver.54. ſee the Annot. there.

V.57. *All Countries*] See Annot. on ver.54.

all lands] See Annot. on ver.54.

CHAP. XLII

Verſ. 1. *Jacob ſaw*] That is, *heard* or *underſtood*, or as ſurely believed as if he had ſeen it, (though he had it but by report, ver. 2.) becauſe the ſight gives beſt aſſurance (for one eye witneſſe is of more credit then many ear-witneſſes) therefore it is ſometimes uſed for the notice that is taken, or comes in by hearing; as the people are ſaid to *ſee the thunderings and the noiſe of the Trumpet*, Exod.20.18. and ſometimes alſo for the knowledg of things by the other ſenſes: as, *ye have made our ſavour to be abhorred in the eyes of Pharaoh* Exod.5 21. Savour is apprehended by the *noſe* or *palate*, not by the *eye*. Yea, by reaſon alſo, or by faith, becauſe many things are apprehended as aſſuredly by the light of reaſon, and evidence of faith, as if they were ſet before our eyes. See Judg. 16.5. Heb.11.27.

Corn] Heb. *breaking*. Why corn is called *breaking*, ſundry Writers give ſeveral reaſons; ſome ſuppoſe it is called *breaking*, becauſe it breaketh hunger; ſome, for that it is broken or taken off from the heap; ſome, becauſe it is broken by the mill; and ſome, for that it is broken into divers parts, and diſtributed when it is ſold; ſo *Sheber* the Hebrew word here uſed, (which ſome read, *breaking*) ſignifieth *buying* and *ſelling*, Am.8.5. Or, generally any act whereby diſtribution is made.

Why do ye look] Or, *gaze*, as men deſtitute of counſel, or ſo perplexed and amazed in mind, as not knowing what to do to be furniſhed with food againſt the famine? A grievous and terrible affliction, the violence whereof is ſometimes ſuch as makes many like hungry dogs to feed upon abominable meats, and to pay a dear rate for them; as in the famine of Samaria, an Aſſes head was ſold for fourſcore pieces of ſilver, and a little Pigeons dung for five pieces of ſilver, 2 King.6.25. (the Pigeons dung (as Joſephus noteth) ſerved in ſtead of ſalt, *Joſeph. Antiq. lib* 8. *cap.*2. *pag.*227) and ſometimes it is ſo fierce, that it makes the mother to uſe her teeth, in ſtead of her lips to her owne child, to bite without pity the Infant which ſhe was uſed to kiſs, and in ſtead of giving it ſuck, to let out the blood of it, Deut.28.57. which hath been done in a famine not only by ſome hard-hearted mothers, but by ſuch as were of a kind and tender nature, as the Prophet Jeremy ſheweth, *The hands of the pitiful women have ſodden their own children, they were their meat in the deſtruction of the daughter of my people*, Lam.4.10. yea they that have nothing beſides themſelves to offer up in ſacrifice unto this mercileſſe tyrant, Famine, are made ſometimes to be ſo fierce towards themſelves, as to eat the fleſh off their own armes, Iſai.9.20. The conſideration hereof may be a motive to thankfulneſſe to God, though but for ſcraps or crumbs which fall from the Table of the wealthy; and may be a caveat againſt murmuring at ordinary wants, and againſt wanton abuſe of Gods bounty, when he gives abundance: and *Jacob* and his family having their part in this common calamity, (which was alſo the lot of his father *Iſaac*, and of his grand father *Abraham*, Gen.26.1.) may be remembred to warn even the beſt and holieſt, that they expect not a priviledge from the common croſſes of this life, nor be too much perplexed (as it ſeems Jacobs ſons were) when God giveth them occaſion to exerciſe their faith and patience in the like kind; for that which is famine to others, ſhall be but a faſt or more moderate dyet unto them, for God their father will ſo provide for them, (as in this caſe he did) that *in the dayes of famine they ſhall be ſatisfied*, Pſal.37.19.

V. 2 *Get you downe*] Egypt lay lower then Canaan, and therefore when *Joſeph* ſends his brethren for his father to *Canaan*, he ſaith, *Go up*, Chap.45.9. but when he bids them bring him into Egypt, he ſaith, Bring him *down hither*, ver.13. and Egypt lying lower, was the fitter to be made fruitful by the overflowing of Nilus. See Annot. on Chap.13.1. See alſo Chap. 45. 9.13. and 46.4.

live and not dye] (Chap 43.8. Pſal.118.17. Iſai.38.1.) To live and not dye is all one; yet the phraſe is not idly either varied or doubled, but to expreſſe a ſtrong affection in the ſpeaker, and to imprint the like in the mind of the hearer; and ſometimes the firſt imports the bleſſing of long life, the ſecond a preſervation from death, by which damnation is noted, Rev.20.6,14.

V.4. *But Benjamin*] Jacob was very tender towards Benjamin, as Joſephs brother by Rachel, whom he moſt dearly loved, and as the youngeſt of all his children. See Annot. on Chap. 37. verſ.3.

V.6. *Bowed*] (Chap.43.26,28. & 44.14. & 50.18) Doing this homage to Joſeph, as Maſter of the corn, they make good, though unwittingly, his prophetick dream of his brethrens ſheaves doing obeyſance to his ſheaf, Chap.37.7.

V. 7. *He knew them, but they*] Some of them were at mans eſtate when they ſold him, and by them he might gueſſe at the reſt, eſpecially hearing and underſtanding their ſpeech one to another; but he being then but ſeventeen yeers old, and now very neer forty, was ſo changed in countenance, and language (ſpeaking the Egyptian Tongue) in habit and condition (being Nobleman-like, which they little looked for, having ſold him for a ſlave) that they could not know him.

made himſelf ſtrange unto them] This diſſembling was more ſutable to the condition of an heathen Courtier, then to the qualification of *a true Iſraelite in whom is no guile*, Joh.1.47. and is therefore to be taken rather as an example of Caution, then of Imitation: But this ſtrangeneſſe was kept with the better decorum, becauſe he had ſo ordered the ſale of corn, that whereas he imployed others to ſell to the Natives, he himſelf ſold unto ſtrangers, for which purpoſe he appointed a peculiar place to furniſh them, and that was the chief City of the Kingdom.

ſpake roughly] They deſerved no better entertainment at his hands, who dealt roughly with him, and had no pity on the anguiſh of his ſoul when he beſought them to ſpare him, ver.21. but Joſeph did not this by way of grudge or revenge, but to make them the more ſenſible of their own ill dealing with him, and of his kindneſs to them, when he diſcovered himſelf unto them.

V.9. *To ſee the nakedneſs*] That is, the weakneſs of the Land by want of walls, or other neceſſary ſafeguard; for he that hath no arms or defence, may be ſaid to be *naked*, as expoſed to peril from the hands of enemies; as he that hath no cloaths, is expoſed to the ſharpneſſe of the wind and weather. See Exod.32 25.

V.11. *All one mans ſons*] That ſhewes they were no Spies, for no man would ſend ſo many ſons together for ſuch a purpoſe: when Spies were ſent by Moſes to take a view, and to give information of the Land of Canaan, they were not ſent many of one family but one of a Tribe, Numb.13.2. and their direction was to ſee the Land what it was, and the people that dwell therein, whether they were ſtrong or weak, few or many, and what they dwelt in, whether in Tents or in ſtrong holds, and what the Land was, whether it were fat or leane, whether there were wood therein or not, Numb. 13.18, 19,20.

V.12. *Nay, but to ſee*] See the ſecond Annot. on v.7.

V.13. *One is not*] That is, not alive, Chap.44 ver.20. See Annot. on Chap.37. v.30. Lam.5.7. Or, not in this world, as was ſaid of Enoch, though he were not dead, but taken up alive, Gen.5.24. Heb. 11.5.

V 14 *This is it that I ſpake*] That is, you pretend you have another brother, and have not, and therefore being falſe in this, ye are Spies, and no true men.

V.15. *By the life of Pharaoh*] Some read, *Pharaoh liveth*; ſome, *let Pharaoh live*; or (which is the meaning) *as Pharaoh liveth*; Heb *the lives of Pharaoh*; if the words be rendred *Pharoah liveth*, or *let Pharaoh live*, or, (which is the ſame in effect) *as Pharaoh liveth*, the ſenſe may be, *As truly as Pharoah liveth ye ſhall not go hence*, as Ezek 33.11. *As I live* (*ſaith the Lord God*) [*I have no pleaſure in the death of the wicked*] So alſo 1 Sam.1.26. and Chap.17. ver. 55. If [*the lives of Pharaoh,*] the meaning is,*by the life*, or *liver of Pharaoh*, (of which expreſſion in the plural number, ſee Annot. on chap. 2. ver.7) and ſo we may conceive Joſeph had got a taint of the Courtiers language, which was to honour and flatter the King, by taking his name into their atteſtations; ſo in after ages it was the manner to ſwear *by the life*, or *genius of the Emperor*, a ſin which God hath forbidden as a great diſhonour to himſelf, Deut.6.13. compared with Mat.4.10. ſo great, as if it were uncapable of pardon, Jer.5.7.

ye ſhall not go forth hence] That is, *ye ſhall not all go hence.* Heb. *If ye ſhall go hence*, the words are ſuſpenſive, where the latter part, which is implicitely a curſe is forborn; the ſentence made out may be, *if ye go hence let me be puniſhed*, or, *I will be puniſhed for you.* See Annot. on Gen.14.23.

V.16. *Elſe by the life of Pharaoh*] He ſwears again *by the life of Pharaoh*; it is like that he had contracted a cuſtom (by his ill company) ſo to ſwear, which ſheweth how dangerous it is to be familiarly converſant with the wicked.

ye are Spies] Though he ſwear, he doth not forſwear, for he calls them *Spies*, but conditionally, if they brought not their younger brother to him; which condition they accepted of, and ſo were to be taken as ſpies if they did not bring him.

V.18. *I fear God*] (Neh.5.15.) And therefore will be true and juſt in my promiſe. See Annot. on Gen.20.11.

V.21. *We are verily guilty*] Affliction, as a rack, inforceth the confeſſion of thoſe faults, which otherwiſe would not be acknowledged, and conſequently not pardoned, Prov.28. ver.13. 1 Joh.1.9. Though then affliction be not pleaſant as a Banquet,it is profitable as a medicine for the recovery of the ſoul from the ſickneſs of ſin; though it have been of long continuance; for the guilt of their ſin was about twenty yeers old, though the ſmart and anguiſh of it was not felt until now; but affliction awakened their conſciences which before were aſleep; and their bonds and impriſonment were a means of freedom to their ſouls from the bond of wickedneſſe,according to the words of Elihu, *If they be bound in fetters,and holden in cords of affliction, then he ſheweth them their work, and their tranſgreſſions that they have exceeded: He openeth alſo their ear to diſcipline,and commandeth that they return from iniquity*, Job 36.8,9,10. See Hoſ.5.15.

In that we ſaw the anguiſh of his ſoul] See on Chap.49.23.

Therefore is this diſtreſſe] Here they do well to entitle their trouble to their ſin; though they were no politick ſpies, yet they deſerved as much and more then they ſuffered; herein their preſent ſtate is anſwerable to their precedent fault,for they diſdained that Joſeph ſhould have any pre-eminence above them, and now they are fain to do humble homage unto him; they conſpired againſt him,and he hath a plot to perplex them; they bound him and caſt him into a pit, he commits them to cloſe cuſtody, whence they could not ſtir, and binds the chief of their conſpiracy before their faces; they would not hear him when he begged of them for mercy, and he ſheweth himſelf inexorable towards them; and ſo is Joſeph a miniſter of divine juſtice upon them; for God hath ſaid, *Whoſo ſtoppeth his ears at the cry of the poor, he alſo ſhall cry himſelf, and ſhall not be heard*, Prov. 21.13. See Judg. 1.7. Mat.7.2. Jam.2.13.

V.24. *Wept*] (Chap 42.30) Joſeph had acted the part of a ſevere Inquiſitour towards his brethren until now, and now he can hold out his hypocriſie no longer; nature puts forth eye-witneſſes of good affection to them,while art pretends both cauſe and purpoſe of rigorous dealing with them: which was an aſſured proof that he troubled them to do them good, and not becauſe they did or meant him hurt; and here we ſee how natural affections are too ſtrong to be kept in by artificial diſguiſes. Joſeph was wiſe, yet could he not ſo keep on his diſſimulation, but his kindneſs overcame his craft; hence it is, that hypocriſie will not long be hid,and that *a lying tongue is but for a moment*;whereas *the lip of truth is eſtabliſhed for ever*, Prov.12.19.

bound him] Simeon had a chief hand in the maſſacre of the Shechemites, and it is like he ſhewed himſelf moſt harſh and hard hearted to his brother, for if he had been ſo well inclined to him as Reuben and Judah were, they three, by their ſeniority, might have prevailed much with the reſt in his behalf; wherefore he had moſt need of humbling; and it may be Joſeph feared his perverſe diſpoſition would diſſwade his father from ſending Benjamin unto him,and hoped that Simeon being the worſt of his brethren, the detaining of him would be the leaſt affliction to his father; howſoever he being left in his hands, Joſeph neither wanted means nor mind to uſe him with more reſpect, when he ſaw a meet ſeaſon for it.

V.25.*Proviſion for the way*] To ſerve both them and their cattel, that is,their aſſes,ver.27. in the way,that they might bring home all they had bought without diminution.

V.27. *As one of them opened*] That there was but one ſack opened in the Inne, may ſeem by this ſaying, which appears the more probable, becauſe when they came home and emptied their ſacks before Jacob,they were all afraid to ſee every man his money reſtored again;which had not ſo much affected and affrighted them, if they had all opened them before in the Inne; and though Judah ſay they opened their ſacks in the Inne,Chap.43.21. They that hold there was but one ſingle ſack opened, reply to that, that as Noah in the five hundreth yeer of his age is ſaid to beget Shem, Ham and Japhet, Gen.5.32. whereas he then only began to beget them; (and the ſame may be ſaid of Terah, Gen.11. 26.) ſo they were ſaid to open, when they did but begin to open their ſacks in the Inne, and finiſhed the diſcovery at their coming home: But it ſeems not probable that when one ſack was opened, and they ſo troubled,but that they would preſently make trial of the reſt; and it is enough that the reſt are mentioned to have done the like, Chap.43.21. And though upon the opening their ſacks in the preſence of Jacob they were affrighted again, that might be, not as at a new thing, but upon ſome new reaſon of danger, diſcovered by their father, which from his apprehenſion of peril, might work a ſtronger operation of fear in them then before they conceived; or it might have ſo much new force, as to renew their former fear, for a time intermitted.

V.28. *Afraid*] Guilty perſons are very timerous, and eaſily take a fright,even at that which is done in favour, if it be ſtrange and beyond expectation. See Lev.26.36.

that God hath done unto us] Becauſe their conſciences accuſed them of ſin,they thought God would have brought them to trouble by this money; Though they were moſt of them very faulty towards Joſeph, and otherwiſe wicked,yet they rightly apprehended that puniſhment was the reward of ſin,and God the authour of that puniſhment,and the diſpoſer of that matter by his providence,which reacheth even to the ſmalleſt matter Mat.10.29.

V.35. *They were afraid*] Sore afraid, for the Hebrew phraſe is,*their hearts went out of them*; upon the ſight of their money, when they opened their ſacks in the Inne, they were afraid there was ſome ſubtle device to enſnare them. See on ver.27,28. and now they open them at home, it is ſaid *they were afraid*; it is like the firſt fear was ſudden and ſhort, at leaſt that it did not laſt until they came home, yet with a ſecond ſight of the money, their paſſions might return upon them, eſpecially their father being taken with it, and giving reaſons for it, might eaſily receive the paſſionate apprehenſion of his ſons, and ſo they were now (father and ſons) afraid together: Or, the ſons would not acknowledg they had opened their ſacks before, and found the money in them, leſt their father ſhould have chidden them,and ſo they feign a fear with him, as if now they had firſt taken notice of the matter.

V. 37. *Slay my two ſons*] He had four ſons, Chap. 46. 9. therefore ſome read, for *ſlay my two ſons*, *ſlay two of my ſons*; or *two* which were then preſent, the other two at that time abſent: but what ſecurity was this to Jacob, who would be more loath to ſlay two of his grand-children, then to ſend his ſon Benjamin? this was a paſſionate and inconſiderate ſpeech of Reuben, yet ſo that Jacob might think that though his words were raſh, there was ſome reaſon for his confident undertaking for Benjamins return. See on Chap.19.8.)

CHAP. XLIII.

Ver.1. T*He famine was ſore*] The longer it continued in time, the more it increaſed in degree; this was a great temptation to Jacob to ſuffer ſo great a want where the Lord had promiſed to bleſs him with abundance; ſee Gen.28.13. This was the ſecond year of that great famine.

V.2. *Eaten up the corne*] That is,when there was very little left, and after a while like to be none,without a new ſupply.

buy us a little food] To ſerve us in the famine of this preſent year, for Jacob knew not that five years famine were yet to come: he had a great family of ſons, daughters, grand-children and ſervants, which by conjecture might amount to two or three hundred, ſo that a *great deal* of corn might be held but *a little*, in reſpect of ſo great a company: or he calling it *a little*, might meane in regard of the ſpare dyet which men were to be tyed unto in hard times, ſo that now they were to ſpend leſſe in proviſion, then when the Lord ſent it in a greater proportion.

V.3. *Not ſee my face*] With favour or ſafety to your ſelves, for I will apprehend you and puniſh you as ſpies, except your brother be with you. Chap.42.20. & 44.23.

V. 4. *Buy thee food*] They were to buy for themſelves as well, as for him, and he was but one, and they many, yet he ſaith to his father, we will buy it *for thee*, becauſe they went at his command, and for that the care of the whole family belonged to the Father of the Family.

V.5. *We will not go*] Becauſe it will be in vain: for we ſhall get no corn,but incur danger, for we are threatned if we come again and Benjamin be not with us.

V.8. *And Judah ſaid*] *Reuben* had ſpoken raſhly without heed,and his ſpeech was as little heeded by Jacob, as by himſelf, and ſo he prevailed nothing with him; *Simeon* the next in age to *Reuben*, was kept priſoner in Egypt; *Levi* next to him in birth, and too neer him in the blood of the *Shechemites*, having for that fact little acceptation with his father,either wanted heart to ſpeak,or hope to ſpeed,eſpecially ſeeing Reubens motion was refuſed; *Judah* the next in ſeniority ſpeaketh more wiſely,at a better opportunity (for now the neceſſity of ſupply made Jacob the more willing to yeeld,what before he had denyed) obtained his conſent to bring his brother Benjamin into Egypt: The way then to prevail with an unwilling mind,is to uſe a mediator, who hath ſome graceful acceptance with the party to be moved,and for ſuch a one to uſe prudent perſwaſion,and to watch the advantage of the beſt opportunity to make the motion ſucceſsful.

the lad] He was now about twenty four yeeres of age, and a father of divers children, Chap.46.21. yet he calls him but *a lad*, becauſe he was the youngeſt, and in his fathers affection as dear and tenderly beloved and cared for as if he were but a boy. See Annot. on Chap.37.30.

V.10.*This ſecond time*] That is,if we had not been delayed,we might have made a ſecond return with corn by this time,that is,if thou hadſt not ſtayed us in retaining Benjamin,we might,&c.

V.11. *If it muſt be ſo*] There is no wiſdom in ſtriving with neceſſity; when we cannot frame our condition to our wills, we muſt bring down our wils to our condition; and it was better that one ſhould be adventured upon ſome uncertain danger,then that all the family ſhould be left to the certain danger of famine.

beſt-fruits] In Hebrew, *take of the melody,muſick, or ſinging of the earth*; that is,excellent fruits, which are received with praiſe, and uſed with delight.

a preſent] Jacob reſolving to refer the matter concerning himſelf and his ſons to Gods providence, doth yet uſe his own prudence to ſpeed his purpoſe; and therefore to ingratiate them in the favour of that great Lord in Egypt (whom he knew not to be his good ſon Joſeph) he ſends a preſent,which (as Solomon ſheweth) is a means to pacifie anger, and to obtain favour, Prov.21.14. & 18.16. & 17.8.

a little balm and a little honey, &c.] Balm was very precious, and therefore a little of it might be a competent preſent; and a little honey, though Canaan were a *Land flowing with milk and honey*, (Lev.20.24. and in many other places) yet in a time of ſo great dearth, honey being of uſe for humane ſuſtenance,a little of it with other things,might be accepted.

ſpices] The Hebrew word is *Necboth*, which ſome render by the *gum of the Balm tree*; ſome,*Wax*; ſome,*Aromatick*,or *Odoriferous Spices*; others more generally,*deſirable things*; ſome(as the vulgar Latine in this place) expreſs it by the word *Storax*,which ſignifieth a kind of tree, and the tear or gum which iſſueth out of it,of which Diaſcorides writeth, lib. 1.cap.78. & Plin.l.12.cap.25.

nuts] Or, *Terebinth*; or, *Nuts of the Turpentine tree*; the Original word is not (as ſome obſerve) found any where but here in the holy Scripture.

V.12.*Double money*] This *double money* may have a double meaning; one is,that they took their money back which was found in their ſacks mouthes,and mony for more corn to be bought in Egypt: the other,that (beſides the reſtitution money) they took the price they formerly paid, and made an augmentation above that they paid before; either becauſe the price of the corn,by the continuance of the famine, was increaſed, or the proportion was to be doubled.

carry it again, peradventure it was an overſight] The men that ſhould have received and kept the mony,being buſily imployed with many at once, might be miſtaken, and ſo might you be ſome way or other; howſoever miſ-reckoning is no payment, the corn being ours, the money is theirs that ſold it, therefore take it with you, and reſtore it. Jacobs juſtice in bargain condemns the ill dealing of many, who make no conſcience upon how cheap termes they get another mans goods: *It is naught,it is naught* (*ſaith the buyer*) *but when he is gone away,then he boaſteth*,Prov.22.14. When by diſpraiſing the ware he hath pulled down the price, he makes brags of his bargain: and the ſeller ſaith as faſt, *It is good, it is good*; and if he can ſcrue up the buyer to an unconſcionable rate, he is ready to boaſt of his gains; but if either be miſtaken to his prejudice,no reſtoring will be made: yet the ſaying is moſt true without reſtitution (either in deed, or in deſire) there is no remiſſion. *Aug.Ep. 54. Macedonio.*

V.14. *God Almighty give*] Our chief truſt ought to be in God,and not in worldly means; the hearts of men are in Gods hands, Prov.21.1. And though it be a point of prudence to do what we can to win them, yet it is a part of piety to repoſe our confidence in Gods mercy to us, and in the mercies of men but as by his means.

if I be bereaved] He ſpeaketh theſe words not ſo much in deſpair, as to make his ſons more careful to bring again their brother; and withal to expreſs his reſolution to refer the matter to Gods providence,whatſoever became of him or his, as Eſther did when purpoſing to put her ſelfe upon the Kings diſpleaſure for her peoples ſafety,ſhe ſaid, *If I periſh,I periſh*,Eſth.4.16.

V.18. *Were afraid*] See Annot.on Chap.42.28.

that he may ſeek occaſion] Guilty perſons are very ſuſpicious,and are as injurious many times to wel-meaning minds by their miſtruſts of them, as by their ill dealing with them. See 1 Sam.17.28.

V.21 *Every ones money was*] See Annot. on Chap.42.27.

full weight] See Annot.on Chap.23.16.

V.13. *Your God, and the God*] This being the ſpeech of Joſephs Steward, it appeareth that notwithſtanding the corruption of Egypt,Joſeph taught his family to fear God.

hath given you treaſure] The good we receive from men is to be aſcribed to the goodneſs of God.

I had your money] I acknowledg the receit of it,there was no theft nor fault in you.

V.24.*Waſhed their feet*] See Annot.on Chap.18.4.

V.29.*Saw — Benjamin*] He ſaw him before, but he would not ſeem to take any eſpecial notice of him; now he profeſſedly ſet his eyes upon him, ſpeaking both of him and to him in an affectionate manner.

to thee my ſon] *Joſeph* calleth *Benjamin* his *ſon*,as he was a father in the Civil State,Chap.45.8. ſo are they that are Governors in the Commonwealth,to whom honour is due under the title of *fathers* by the fifth Commandment.

V.30. *His bowels did yern*] (1 King.3.26.) The worthieſt perſons are moſt tender-hearted, and ſo likeſt unto God. See Jer. 31.20.

V.32. *For him by himſelf*] There were three tables at leaſt in the room; one, and the chief for Joſeph as Viceroy to Pharaoh,another for his eleven brethren; and a third for the Nobles of Egypt invited by Joſeph to the feaſt; ſo that they dined together in reſpect of the room, not together in reſpect of the tables.

eat bread] *Bread* is put for all things that are ſerved in at a meal or feaſt. See Annot on Chap.31.54. It might ſeem ſtrange for ſo great a man as Joſeph to entertain ſtrangers of no higher rank then his brethren ſeemed to be,in that manner; but Joſephs wiſdom was ſuch, and ſo well known, that moſt would conceive he had ſome good reaſon for it, though they knew it not.

abomination unto the Egyptians] Not ſo much becauſe they were ſhepherds, as Chap.46.34. (for the Eyptians themſelves had flocks of ſheep, Gen.47. Exod.9.3,17. whoſe milk they did eat, and wear their wool, which might be as the Livery of ſervants, for they worſhipped ſuch cattel;) But becauſe they did feed upon ſuch cattel as the Egyptians did worſhip; and though the Egyptians did feed upon *Bulls* and *Oxen*, they did not eat *Kine*, for they worſhipped the females in honour of *Iſis*, who the Poets fain was turned into a Cow, and afterwards returned again to the forme ſhe had before; but above all things the head of any beaſt was an abomination unto them, becauſe upon the head they uſed to pour out all their imprecations; hence it is that they could not endure to have ſheep or kine to be killed, though by way of ſacrifice, and therefore ſuch ſacrifices were an abomination unto them, Exod. 8. 26. and ſo were ſuch as either did feed upon ſuch creatures as they did honour; or on ſuch, either in whole or in part (eſpecially the head) as they did abhor. Thus it is the nature of the ſuperſtitious to condemn all others,and to contemne them too as unclean in reſpect of themſelves; ſo did the Egyptians by other Nations.

V.33. *And the youngeſt according*] Though *Benjamin* were the ſon of *Rachel*, the mother of *Joſeph*, yet were the ſons of the handmaids,*Bilhah* and *Zilpah*, ſet above him; ſo much is ſeniority or priority of time to be accounted of, and in many caſes precedence is beſt ſwayed by that conſideration, ſince it is neither ſubject to doubt nor envy.

and the men marvelled] Who? and at what? if by *the men* be meant the brethren of Joſeph, ſome think it was matter of marvel to them, how he,being an Egyptain,(as they thought him) knew how to rank them according to their ſeniority;but it ſeemeth rather,that they placed themſelvs and then their marvel was either at ſomewhat of the Egyptian faſhion, contrary to that of their own Country, or that Joſeph ſate neither with the Egyptians, nor with the Hebrewes; yet that would be no matter of marvel,ſince he was a Prince, and ſo it was a Princely prerogative to ſit alone; or that themſelves were ſo honourably entertained in the Kings Court, being at home but Country ſhepherds; and that their brother *Benjamins meſſe was five time ſo much as any of theirs*, and theſe two might be cauſes of marvel, not only to them, but to the Egyptians alſo.

V.34. *Sent meſſes to them*] Heb. *He elevated elevations from his faces unto them.* The meaning is, that the meat was ſet before Joſeph, and he diſtributed what he thought good unto the Gueſts: the Hebrewes call the meſſes *elevations*, becauſe they were carried up on high for honours ſake: and *from his faces*; that is, of the meats that were ſet before his face, the plural number put for the ſingular.

Benjamins meſſe] The manner of thoſe times and Countries was not, as with us, to ſerve in diſhes, as in common, whereof thoſe that ſate at table might indifferently partake,but every one had his portion diſtributed to him by himſelf: ſome take this not for the whole meal, but that towards the end of it,ſome parcels of banquetting ſtuff were diſtributed to Joſephs brethren,and that in them Benjamin had five times as much as the reſt.

five times ſo much] In Hebrew it is *five hands*,for *five parts*: for gifts or parts are called *hands* or *handfuls*,becauſe they are given or taken with the hand. He ſheweth ſo much more reſpect to *Benjamin* then any of the reſt,becauſe he only was his brother both by the fathers and mothers ſide; ſo did *Elkanah* by a better portion to *Hannah*, ſhew that he preferred her before *Peninnah*,1 Sam.1.4,5.

drank, and were merry] Sometimes the word here uſed, ſignifieth to be *drunken*; but here it is meant but of a free uſe of drink; for cheerfulneſſe, not for exceſſe, as Cant 5.1. So is the Greek word, Joh.2.10.

CHAP. XLIV

Ver.2. *Put my Cup*] We may not by this example uſe any unlawful practices, ſeeing God hath commanded us to walk in ſimplicity,2 Cor.1.12. & Chap.11.3. Joſeph did this haply to try their affections to their brother Benjamin, whether they were well affected to him, or envious at him;for the extraordinary favour he had ſhewen unto him.

V.4. *Follow after*] Purſue them with a convenient number of horſe, that you may overtake them, and bring Benjamin from them, though they would offer to reſcue him.

V 5. *Whereby he divineth*] It was the manner of the Heathens, (and it is like among them of the Egyptians) in the Ceremonies of Divination ſometimes to uſe a *Cup*, ſometimes a *Baſon*; and Joſeph bearing himſelf as an Egyptian, and ſuppoſed by the people to be ſuch a Diviner, and to uſe ſuch Ceremonies, he taketh the matter upon him; or his Steward in his name ſpeaketh as if he divined by that Cup: Or the words may be, not *in which*, or *by which he divineth*; but *of which*, that is, *he can divine*, that is, tell where it is, and who hath taken it away; or by this Cup diſcover your dealing in this buſineſs, though it were done in ſecret: Or the word in the Original may ſignifie a prudent preſaging or inſight by conjectural trial; ſo there is no need to conceive that Joſeph played the Soothſayer after the Egyptian manner, which no doubt he deteſted, having a divination or revelation from God of an higher and holier kind then this; yet in that he was content to be taken for an Egyptian Diviner, or fained that he conſulted with Soothſayers, his ſimulation was a ſin, as his ſwearing before; for he was but a man, though of the beſt ſort, and as a man no doubt had his failings, as others of the Patriarchs: his example then is no pattern for any ones profeſſion or practice of ſuch ſuperſtitious diſcoveries.

V.8. *We brought again*] This is brought in as an argument of their true dealing, who were ſo ready to reſtore, not charged, or perhaps not chargeable by any with any wrong.

V.9. *Let him dye*] This was a ſpeech both too general, and too ſevere, like that of Jacobs their Father, Chap.31.32. but in this the more inconſiderate, becauſe they ſhould have remembred, how their money was put into their ſacks before, without their knowledge, and have thought that the like might have been done concerning the Cup, yet ſuch a confident aſſeveration, was an argument of innocency in thoſe that made it.

V.10. *Shall be my ſervant*] The ſervant of Joſeph ſpeaks thus, as in his Maſters name and right; for Joſeph himſelf came not out after them, for at his brethrens return to the City, he was yet in his houſe, ver.14.

V.13. *Rent their clothes*] To ſignifie how greatly the thing diſpleaſed them, and how ſorry they were for it. See Annot. on Chap.37.29. This was very hard uſage from Joſeph, but it was of good uſe for tryal and exerciſe of humility and patience, and it laſted but a while, and at laſt was recompenſed with comfort.

V.15. *Can certainly divine*] See Annot. on ver.5.

V.16. *What ſhall we ſpeak*] Their conſciences were clear, and their conviction ſeemed as clear, ſo that for the preſent they knew not what they ſhould ſay by way of apology for themſelves.

God hath found out] Here is nothing ſaid nor pretended by way of excuſe or defence, but rather a confeſſion, as though they were guilty of the fact, when they were all free; for Judah ſpeaking firſt (and it may be in ſome haſte, as more engaged in the matter then the reſt, becauſe of his undertaking for the return of Benjamin, Chap.43.9.) might upon the ſudden miſ-doubt there was ſome fault in ſome of his brethren, or if not concerning the Cup, he might recal to mind the conſpiracy againſt his brother Joſeph, and think that God was meet with them for that, as Chap.42.21. Howſoever, if we ſee no evident cauſe of our affliction, let us look to the ſecret counſel of God, who puniſheth us juſtly for our ſins.

we are my Lords ſervants] Judah firſt gave up their liberty loſt, who was the firſt mover for the ſelling of his brother Joſeph for a ſervant, Gen.37.26, 27. The Law concerning theft was in Moſes time, that reſtitution ſhould be made in ſome caſes double, in ſome four-fold, and he that could not make ſuch a recompence was to be ſold, and become his ſlave, to whom he was a thief, Exod.22.1, 3. but in this caſe their own words expoſed them to a greater peril, even to the loſſe of their lives, ver.9. and though therein they ſpake not wiſely, here they anſwer honeſtly, and profeſſe themſelves (at leaſt Judah for himſelf and the reſt, and none of them ſpake a word to the contrary) ready to make good what they had ſaid, though they dye for it; which may be juſtly applyed to the reproof of thoſe, who will ſtand to nothing they ſay, if it make againſt themſelves; but for their advantage, or to avoid damage, make no ſcruple to break their words, and ſometimes alſo their ſolemne oaths.

V.18. *In my Lords ears*] Judah coming neer, and deſirous to ſpeak in Joſephs ear, ſeemeth to be repugnant to that, Chap. 42.23 where it is ſaid, that Joſeph ſpake unto his brethren by an Interpreter, or (as in the marginal variation according to the Hebrew) an Interpreter was between them; becauſe the Hebrews underſtood not the Egyptian Tongue, nor would Joſeph, bearing himſelfe as an Egyptian, ſeem to underſtand the Hebrew Tongue; why then did Judah draw neer, and deſire to ſpeak in his ear, as by way of ſecret whiſpering? *Anſw.* Firſt, for his *drawing neer*, it was convenient for him that ſpake, to advance a little before the reſt of his brethren towards him, who was to be ſpoken to. Secondly, for that he ſaith of ſpeaking *in the eare*, it doth not neceſſarily imply any whiſpering ſpeech to be heard by one alone, as may appear by the like phraſe, Gen.50.41. Exod.11.2. Deut. 5.1. and in divers other places. Thirdly, If Judah did come neer, and deſire to ſpeak to Joſeph privately without an Interpreter, it were not repugnant to that, Chap.42.23. for in Egypt Joſeph was generally known to be an Hebrew, for he was accuſed under that name, Chap.39.14, 17. and ſo committed to priſon, and in priſon he was taken for an Hebrew, Chap.41.12. and under that title ſent for to the Court in great haſte, verſ. 14. And ſo being famous by his divine wiſdome, interpretation of dreams, and by his great change from a poor priſoner to a prime Courtier, it might eaſily be known to his brethren, (eſpecially now at their ſecond coming, having been ſo entertained by him, as no ſtrangers were but they) that he was an Hebrew, though they knew not of what particular family he was, nor durſt preſume to take further notice of him then he was pleaſed to allow of.

even as Pharaoh] That is, having his royal power for a great part of it in thy adminiſtration, and though not in equal authority with him, yet next unto him.

V.19 *Have ye a father*] This paſſed betwixt Joſeph and his brethren, at a former conference, but is not ſet down until now, when Judah took occaſion to relate what had paſſed.

V.20. *Child*] The word *Jeled* in the Original properly ſignifieth a child newly born, as Exod.1.17. and Chap. 2.7, 8. Or a child not yet weaned, Gen.21.8. yet it is applyed to Joſeph when he was ſeventeen yeers of age, Gen.37.30. And this extenuating term is given either out of compaſſion, importing tenderneſſe, ſuch a tenderneſſe as one would uſe to a little child, as in that place concerning Joſeph; or it is taken by way of excuſe, as an officious lye, as in this place, to keep Benjamin at home with his father, as if he were ſo little and ſo tender, that he were unfit and unable to take, or to be brought ſo long a journey.

a little one] That is, the leaſt in yeers, though by this time the father of divers children (for at his coming into Egypt with Jacob he was the father of ten, Chap.46.21.) and then (as ſome account his age) he was thirty years old, at the leaſt four or five and twenty.

V.26. *We cannot go down*] In Chap. 43 ver. 5. Judahs words are, *we will not go down*, but here rehearſing of them to Joſeph, he ſaith, *We cannot go down*; this repeating is a kind of repenting or correcting of his phraſe: *we will not*, hath a ſavour of contumacy in it, *we cannot*, may agree with filial duty; the former was ſaid to Jacob on a ſudden, the latter upon better advice, as under the awe of a ſuperiour power, of which he was to expect rather juſtice then favour. So we ſee ſecond conſiderations are wiſer then the firſt, and that fear will amend the faults which familiarity commits.

V.27. *My wife bare me*] He ſaith not my wife *Rachel*, by way of diſtinction from *Leah*, but calleth her his wife by way of eminence, as being firſt in his choice, and deareſt in his love, in compariſon of whom the other was no wife, and had been none if there had not been more fraud in her father, then there was love in him towards her, See Chap.46.19.

V.30. *Bound up in the lads life*] If he came not back, he would think ſome deadly miſchief had befallen him, as he did of *Joſeph*; and ſuch was the tenderneſs of Jacobs heart, that if *Benjamin* ſhould dye he could not live: this ſtrength of affection was the weakneſſe of that good man. And commonly the parents are more kind to their children, then their children to them; and ſo there is not oftner an errour of exceſſe on the one ſide, then of defect on the other. But in this pathetick ſupplication and pleading, Judah ſheweth more love to his father and brother, then to himſelf; offering himſelf a priſoner, that Benjamin might go free, and ſo his father may have none occaſion of ſuch grief, as may haſten his death. A good example for ſons, that they ſhew themſelves careful of their parents content, and that they do not (as many do) either by their wickedneſs, diſobedience, or diſſoluteneſs, grieve their hearts, and bring their heads before, or when they be gray, with ſorrow to their graves.

V.31. *To the grave*] See Annot. on Chap.37.35.

V.34. *How ſhall I go*] Meaning he had rather remain there priſoner, then return and ſee his father in heavineſs; yea, to ſee him dye for grief of that ill tidings which he ſhould bring, if he came back without his brother Benjamin.

CHAP. XLV.

Ver.1. C*Ould not refrain*] That is, from tears.

go out from me] Not that he was aſhamed of his brethren (for he did own both them, and his father, as is plainly ſhewed afterward) but that he would cover his brethrens fault, which he did, it ſeems, not only from the Egyptians, but from his father alſo; for otherwiſe it is probably conceived, that if Jacob had known it, he would have made an *Item* upon it among his farewel ſpeeches concerning his ſons, as he did upon the fact of Simeon and Levi, Chap.49. Beſides, it was not ſuitable to the perſon of a man, in place ſo great, and reputed ſo wiſe, to weep before others, according to his natural loudneſſe, which was very great.

V.2. *Wept aloud*] As he ſhewed great wiſdom in keeping in ſo great affection, without diſcovery until now; ſo now he expreſſed a moſt kind and compaſſionate diſpoſition to his brethren, notwithſtanding their wicked and cruel uſage of him in former times; an excellent patern of a placable heart, eſtranged from revenge, though both their dealing deſerved it, and he had power and opportunity to pay them to the full.

the houſe of Pharaoh heard] Some Egyptians were neer, and heard immediately, but the houſe of Pharaoh had it by report, as ver.16.

V.3. *Troubled at his preſence*] The ſenſe of guilt,and fear of puniſhment,put them into a ſilent amazement.

V.4. *Come neer*] It is like Joſeph as a great Lord ſate in ſome ſtate, and his brethren kept a reverend diſtance from him; now he calls them neer, that they might take better notice of him, and he might ſpeak more privately to them, that which was not fit for any other to hear but themſelves.

V.5. *Be not grieved*] This example teacheth, that we muſt by all means comfort them which are truly humbled and wounded for their ſins, leſt they ſhould be ſwallowed up of too much ſorrow,2 Cor. 2. 7.

for God did ſend] See Annot. on verſ. 8. and Pſal. 105. verſ. 16 17.

V.6. *Earing nor harveſt*] That is, no tillage, no ſeed ſowen, no harveſt to be reaped, (except in the places neer the banks of Nilus: ſee on Chap.41.34.) becauſe they had not ſtore, and ſtock enough to ſerve for bread and ſeed; and it was to no purpoſe to ſow, when Joſeph by revelation knew there would be no return to recompence the coſt, the earth being by barrenneſs unable to pay not the uſe but the principal alſo; God revealing this unto Joſeph, made him a means of much mercy to thouſands of people, who (but for his providence and proviſion) might have periſhed by famine.

V.8. *But God*] Albeit God deteſteth ſin, he turneth mans wickedneſſe to ſerve to his glory, as Joſeph ſaith unto his brethren, *Ye thought evil againſt me, but God meant it unto good; to bring to paſs (as at this day) to ſave much people alive*,Chap.50.20. So that Joſeph in this ſpeech doth not mean to clear his brethren from all fault, but to cheer them up in contemplation of Gods providence, who turned their malice and his miſery, into a means of great mercy. And indeed God is ſo good, that out of the worſt conſpiracies and deeds of the wicked, he can work the greateſt welfare; as from the bloody counſels of *Herod* and *Pilate*,and many others againſt our *Saviour*, Act.4.27. the ſalvation of the Elect, Epheſ.1.7. This may miniſter comfort and confidence againſt the plots and attempts of the wicked; wherein though they mean nothing but miſchief, God can by his omnipotent providence bring forth quite contrary effects to that they intend; and as he brought light out of darkneſſe, 2 Cor.4.6. ſo he can bring peace out of war, quiet and orderly government out of confuſed Rebellion; and the ruine of Antichriſt by that way whereby he hopes to reigne with glory and ſecurity; and this may likewiſe moderate our minds toward the wicked, (as we ſee it did Joſephs towards his brethren) that we neither bear malice to their perſons,nor break out into any unwarrantable dealing towards them.

a father to Pharaoh] That is, a counſellor or teacher; for ſuch an one is called a *father*, Judg. 17.10,11. For he that counſelleth and teacheth another, doth (if the one be wiſe, the other tractable) rule and govern him, as if he had the authority of a father over him; ſo was it betwixt Joſeph and Pharaoh, Joſeph adviſed, and Pharaoh aſſented, and ſo much regarded his judgement, that in the publick affaires none might move a hand or foot againſt his mind, Chap. 41.44.

V.10. *Goſhen*] Goſhen was a Province in Egypt ſituate betwixt the River Nilus and the Red Sea, bordering upon the Land of Canaan, it was a fruitful ſoyl, fit for the breeding and increaſe of cattel, where Jacob and his ſons might commodiouſly keep their flocks of ſheep, with leſſe offence to the Egyptians, then any where elſe, Shepherds being generally an abomination to the Egyptians, Gen.46.34. and this promiſe Joſeph maketh to his father, either after particular conference with, and licence from Pharaoh to that purpoſe, or out of confidence of his favourable aſſent,whenſoever the motion ſhould be made unto him; as appeareth, Chap.47.4,6.

thou ſhalt be neer] For the City of On where Joſeph had his chief habitation was neer to *Goſhen*.

V.12. *That it is my mouth*] Your eyes and ears may both be witneſſes that I your brother Joſeph ſpake unto you by mine own mouth, without an Interpreter,whom before I uſed,Chap.42.23. and in Hebrew,our native tongue, have I told you ſuch things, as, were I not your brother, I could not tell you.

V.15 *Kiſſed alſo his brethren*] See Annot. on Chap. 29.11. and on Chap.31.55.

and wept upon them] See Annot.on ver. 2. of this Chapter.

V.16. *It pleaſed Pharaoh*] It was more eaſie for Pharaoh to be well pleaſed with the coming of Joſephs kindred, becauſe he was too high to envy him or any of them; but it was much that Courtiers were ſo far from envy, as to rejoyce in ſo much grace conferred on a ſtranger favourite, which yet might be but a diſſembled content, and while they ſeemed to honour Joſeph, they might but humour the King.

V.17. *And Pharaoh ſaid*] Pharaoh for Joſephs ſake, ſheweth himſelf very kind to Joſephs kindred: A good man in honour and favour in the Court, may be a means of much good to many in the countrey.

V.18. *The good of the land*] That is, the chiefeſt fruits and commodities.

the fat of the land] The Hebrews call that by the name of fat in many things which is the beſt of that kind. See Gen.27.28.

V.20. *Regard not your ſtuff*] That is, what you cannot conveniently carry with you, do not care to leave it behind you, for you ſhall be furniſhed here with what you ſhall have need of.

V.22. *Changes of raiment*] That is, (as ſome conceive) a courſe garment for private uſe within the houſe, and a more precious ſuit to wear abroad: Or, change of garments, is ſuch precious garments, as will move a man to change thoſe he had before,to put the old off,and put on theſe,2 King.5 22 Zach.3.4. Or, *change of raiment*,might be of upper garments,which were not made for any body in particular,but might be indifferently worn by any; ſuch garments they put on often; and it may be they had more need of change, becauſe they uſed in paſſionate grief to tear their cloathes, eſpecially thoſe which covered all the reſt; as Chap.37.29,34. & Chap.44.13. and many other places. Hence it was, that change of garments were not only given in teſtimony of honour,or favour,but as wagers upon conteſtation,or trial of any matter in doubt, as Judg.14.12.

but to Benjamin] He ſheweth more kindneſs to Benjamin,then to any of the reſt; as appeareth not only here,but Chap.43.34. and ver.14. of this Chapter, becauſe he was his brother by both parents; which ſheweth,that the greateſt meaſure of natural affection belongeth to the neereſt degree of natural kindred.

V.23. *After this manner*] That is,(as ſome conceive)both mony and changes of rayment, in proportion to that he gave unto his brethren, and according to the reſpect he bare unto him; but it is more probable, that *after this manner*, ſhould be referred to what followeth,then to the particulars forementioned.

V.24. *Fall not out by the way*] Of this caution there was ſome need, becauſe it was like one would lay the blame on another, and by excuſing on one ſide, and aggravating on another, they might make a quarrel about him, who had remitted all the wrongs, and was now reconciled to them all.

V.26. *Jacobs heart fainted*] The conflict betwixt hope and doubt, joy and fear, but eſpecially fear prevailing,put Jacob into a ſwooning or fainting fit.

he believed them not] Vehement paſſions,whether of joy, as Luk. 24.41 or of fear, are great impediments to faith; but Jacob here gave the leſs belief unto them, becauſe they had told him a lye, to make him believe that Joſeph was dead, a juſt reward for a Lier, that when he telleth truth, he ſhould not be believed.

V.27. *Revived*] It is ſaid, *his ſpirit revived when he ſaw the wagons*, but if he were as dead in a ſwoon before, (and if he were not, how was he revived?) he could not ſee them. *Anſw.* His fainting, or failing of ſpirit might not be ſo much as to take away his ſenſes; or if it were, they might return before he recovered the livelineſs of his ſpirit,and then ſeeing what was ſent from Egypt,and therby aſſured againſt all doubting, he was cheered up with the belief of Joſephs ſafety and honour, as they had reported it.

V.28. *It is enough*] Enough content for me that Joſeph lives: and enough for life, if I may be ſo happy as to ſee him once before I dye, Chap.46.30.

CHAP. XLVI.

Verſe 1. B*eerſheba*] A place diſtant from Hebron (where Jacob now dwelt) about eight Germane, or two and thirty Engliſh miles, that it was the ready way from Egypt to Canaan, and the utmoſt part of the Land of Canaan, Southward toward Egypt. The word *Beerſheba*, ſignifieth *the well of the oath*, or *ſwearing*: whereof ſee Annot. on Chap. 21. 31. Here Abraham and Iſaac had dwelled a long time, where they had built Altars, and offered ſacrifices to God many times; and here doth Jacob offer ſacrifice unto him, by way of thankfulneſſe for former mercies,and of ſupplication for further favor in his journey. It is good to have recourſe unto God, which way ſoever we take our courſe in the world.

the God of his father Iſaac] Whereby he ſignified, that he worſhipped the true God, and alſo that he kept in his heart the poſſeſſion of the Land, from whence preſent neceſſity drove him; and he calleth him, *the God of his father Iſaac*, rather then of *Abraham*, (though he were his God alſo) becauſe he learned to know him, and ſerve him by his father,and not by his Grandfather. See Annot.on Chap.31.42.

V.2. *In the viſion of the night*] God watcheth in the night over the welfare of thoſe that ſincerely ſerve him in the day. What this viſion was, and in what manner it was,the Scripture is ſilent, and it becometh not us to be curiouſly inquiſitive after it; but the apparition was no dumb ceremony,for the word of God was joyned with it. Of viſions,ſee Annot. on Chap. 15.1.

Jacob, Jacob] Moſes calleth him *Iſrael*, and God calleth him *Jacob*, and that twice together; ſo in the fifth verſe, he is called once *Iſrael*,and *Jacob* twice; therefore when the name *Iſrael* was impoſed,and the name *Jacob* forbidden,the prohibition was not abſolute, but comparative. See Annot.on Chap 32.28. The doubling of the name was to raiſe up Jacobs attention; as Chap.22.11. & 1 Sam.3.10. and for aſſured confirmation; for there is that uſe of doubling of words,as there is of doubling of dreams Chap.41.32.

V.3 *Fear not*] Though Jacob had good cauſe to hope well both of his warrant for this journey into Egypt, of his welcome thither, and welfare there; yet his thoughts by the way might ſuggeſt unto him cauſes of fear of many kinds: Firſt, concerning himſelf, he might fear, whether he might lawfully go down into Egypt, though for relief againſt the famine, becauſe Iſaac his father was forbidden to go thither upon the like occaſion, Gen.26. He might fear that being old and feeble, he might dye by the way. 2. Concerning *his poſterity*; he might apprehend peril both to their *ſouls* and to their *bodies*; to their *ſouls by Idolatry*, becauſe the Egyptians were much addicted to it, (and indeed afterwards it appeared the Iſraelites were infected with it, who learned to worſhip a Calf, of them who worſhipped a Cow; and *by diſſoluteneſſe*, becauſe it was a pleaſant and fruitful Country, and the people were given to eaſe and delicacy, which corrupt the manners, and incline the mind to ſenſual pleaſures: And for their bodies, knowing the prediction of their ſervitude in that Country, Chap.15.13. he might fear, that now to come down into Egypt, was to make haſte to that miſerable condition, which but too ſoon would come upon them: And thirdly, concerning *both*, he might happly fear, that going thither, his eyes might ſee that, which would not ſo afflict him, if he kept him thence; and that he and his poſterity going thither, might ſeem to forſake the Land of Promiſe, the pledge of the heavenly Canaan.

there make of thee a great nation] God promiſeth there a great multiplication of his off-ſpring, where he moſt feared their ſuppreſſion; and he made good his word to the full, for they went into Egypt but ſeventy ſouls, Exod.1.5. and there came out of Egypt, of thoſe that came out of Jacobs loins (notwithſtanding the Egyptians did what they could to diminiſh their number) about ſix hundred thouſand men, beſides children, Exod.12.31. which was a miraculous increaſe; eſpecially if we conſider that it was brought forth in the ſpace of two hundred and fifteen years: whereas in two hundred and fifteen years (next before Jacobs deſcending into Egypt,) the poſterity of Abraham by Iſaac and Jacob, was increaſed but to ſeventy perſons: See Deut.10 22.

V. 4. *I will go down with thee*] Conducting and defending thee by my power, and diſpoſing of thy condition, and thoſe that are thine by my providence; ſo that though I be every where, I will be with thee there in eſpecial favour, to bleſs thee, and thoſe thou bringeſt with thee.

bring thee up again] That is, in thy poſterity; for the Progenitors live in their poſterity who deſcend from them, and are a part of them, eſpecially when God doth good unto them, in the name of their forefathers, and for their ſakes; which is the caſe betwixt Iſrael and his ſeed, who are therefore (though many deſcents removed from him) ſtill called by his name, not onely *the children of Iſrael*, but *Iſrael*, in many places of the Scripture, both of the Old and New Teſtament. Beſides, when Jacob was dead, he was brought back, and buried in the Land of Canaan, Chap.50.13. to take poſſeſſion of the promiſe.

his hands upon thine eyes] Shall ſhut thine eyes when thou dieſt; which appertained to him, who was the chief and moſt dearly beloved of the kindred; thus God incourageth Jacob againſt all his fears, and indeed it had been enough (if he had ſaid no more) to cheer him up, and to ſecure him againſt all diſcomforts, that he ſaid, he would *go down with him*; but out of the abundance of his goodneſs, beſides that moſt gracious, though general promiſe, he tels him that he will bring him (*viz.* in his poſterity) up again, and that Joſeph ſhall there cloſe up his eyes.

V. 6. *gotten in the Land of Canaan*] Jacob had gotten much riches in *Meſopotamia*, but that is not reckoned of, in compariſon of his increaſe *in the Land of Canaan*: beſides, his children now had ſtocks gotten in Canaan who were not of age to get riches in the Country, from whence he came into that Land: here is no mention of ſervants, yet having ſervants (as ſo great an eſtate could not well be without them) it is not like they left them behind them.

V. 7. *his daughters*] He had but one daughter of his own, which was *Dinah*, and but one of his ſons had a child of that ſex, (it was *Aſher*) and he had but one daughter, to wit, *Serah*, verſ.17. ſo that here we muſt take the word *daughters* (by *enallage*, a figure putting one number for another) for *daughter*, as *ſons* for *ſon*, verſ.23. of this Chapter, which figure is often uſed in the Hebrew Tongue. See Chap 21.7. & 50. v.23. Numb.26.8. 1 Chron.2.8,31.

V. 8. *theſe are the names*] A regiſter of their names, and the number of their perſons is here brought in at their entrance into Egypt, that it may appear how ſtrangely they were multiplied at their going out of Egypt. See Deut.10.22.

V. 12. *Hezron and Hamul*] Divers learned Divines (ſome ancient, ſome modern) hold that theſe two ſons of Pharez were born before the coming of Jacob into Egypt, but the exact computation of time, by the ages and acts of ſome deſcendents from him, will not admit of ſuch a maturity of years in Pharez, as that he could be actually a father at that time. The Jews ſay he begat Hezron at nine years old, which moſt will hold improbable; and ſome ſay, is incredible and impoſſible: there being ſuch difficulty in the thing ſo taken, there will be more facility in the phraſe, if we ſay, they *came into Egypt* in the loynes of their father Pharez, in which they lay hid, as Levi is ſaid to pay tiths in Abraham, Heb.7.9. for if a grandchild may be ſaid to act as in the loynes of a great grandfather, as Abraham to Levi, much more may the like be ſaid of the ſon, as in the loynes of his next precedent parent.

V. 15. *thirty and three*] Making Jacob himſelf one in this account; as verſ 8.

V. 20. *Prieſt of On*] See Annot.on Chap.41.v.45.

V. 21. *The ſons of Benjamin*] Of which are reckoned ten, of ſome whereof may be ſaid as of *Hezron* and *Hamul*, for he was but twnety four years old when he came into Egypt.

V. 26. *ſoules*] That is, perſon, by a Synecdoche familiar and frequent in Scripture, whereby the ſoul, the better part, is put for the whole man: for the ſoule it ſelf cometh not from the loynes of the fathers of our fleſh, but from God *the Father of Spirits*, Heb. 12.9. Eccleſ. 12.7.

loines] Or, *thigh*. This is put in modeſty for the part betwixt the thighs, and the rather, becauſe (as Anatomiſts write) there be veines in the thigh, which riſing from the veins of the loins, go along to that part and carry in the matter for the ſeed of generation. Of the modeſt expreſſions of the Scripture, ſee Annot.on Gen.4.1. and the fifth Annot.on Chap.49.10.

threeſcore and ſix] Not reckoning in this number, either Jacob or Joſeph, or his two ſons, who were in Egypt already.

V. 27. *threeſcore and ten*] (Exod.1.5.& Deut.10.22.) This is made the total ſum of all the houſe of Jacob which came into Egypt, and to make up that number, Jacob, as head of the family, is one, and Joſeph, (though he were in Egypt before) is another, and Joſephs two ſons born in Egypt, are reckoned with them, and all four added to the number of ſixty ſix (noted, verſ.26.) are juſt ſeventy: ſo that this number conſiſts wholly of Jacob and his off-ſpring, whereof all but three came with him into Egypt; of thoſe three, one was Joſeph, who came before, and two came not at all, being born there; yet they that came with him are ſaid to be ſeventy, the total taking its denomination from the greater part, but without any appearance of error or fraud, in that the ſtory ſetteth down plainly, not onely who came with Jacob, but who came not, verſ. 12. and in this verſe & Chap.48.5. In this place there were no great difficulty, but that Act.7.14. Stephen addeth five more to theſe ſeventy, ſaying, *Then ſent Joſeph and called his father Jacob unto him, and all his kindred, threeſcore and fifteen ſouls*: The Seventy Interpreters, though they keep the juſt number of ſeventy in their Tranſlation of Deut.10.22. yet in this verſe, and Exod.1.5. they make the number to be ſeventy five, which five are *Machir* the ſon, and *Gilead* the ſon and nephew, or grandchild of *Maneſſes*, and *Sutalam* and *Taham*, two ſons of Ephraim, and *Edom*, his grandchild by *Sutalam*, which they ſeem to have taken as a ſupplement out of 1 Chron.7.14,26. though neither the names nor number well agree; and to the five forenamed, they add two more, ver.29. So that by their account, if they reckon right, they ſhould give in for the full number, not ſeventy five, but ſeventy ſeven. But for that Tranſlation of the *Septuagint*, which was not free from errours, when it was at the beſt, but now is much more corrupt then it was at firſt, there needs no more ado, but to correct it by the Hebrew Text in this verſe, which muſt be the Standard to all Tranſlations and Teſtimonies. For this matter, that which is more conſiderable, and queſtionable is, How it cometh to paſs, that Stephen ſpeaking of the number, and Saint Luke writing of it, both ſet down no fewer then ſeventy five, Act.7.14. The Doway Tranſlators (in *Auguſtines* name) making the doubt inſoluble, give it up as a myſtery to meer ſilence; and this the rather, becauſe they would have the Scripture conceived to be ſo hard, that it is not fit to be read by Lay-people; and they that anſwer the objection, either indeavour to clear the greater number from error, or elſe confeſſe it with Caution againſt inconveniences that may enſue upon it: For the *firſt*, the reconcilement is endeavoured by ſome, by ſaying, that to make up that number, there is uſe of the figure, called *Anticipation*, whereby they are put in as then brought into Egypt, who were not born until afterwards; who yet might be ſaid to come in with Jacob, becauſe they were once in his loyns who came thither, though not then *when* he came in, their Father being both born, and in Egypt alſo, before the time of Jacobs removal: ſo *Levi* is ſaid to pay tithes to *Melchiſedec* in *Abraham*, Heb.7.9. though he were not till at leaſt an hundred and fifty years after their time; and *Leah* is ſaid to bear unto Jacob thirty three ſons and daughters, v.15. of this Chap. and *Zilpah* to bear unto Jacob ſixteen ſouls, v.18. wheras they were not all their immediate children, but many of them grandchildren, for which they never groaned; for they had other mothers, both to conceive and bear them; and of thoſe who are reckoned for the children of *Benjamin*, and are of the number of the ſeventy, that came into Egypt, *Naaman* and *Ard*, named, verſ.21. were grand-children to *Benjamin*; the ſonnes of *Bela* Numb.26.40. and were born after Jacobs coming into Egypt, for *Benjamin* was then too young to be a grandfather, when he came thither; but there is this relation betwixt the progenitors and their off-ſpring, that as the children are included in their parents, ſo the parents are ſometimes included in their children; as where God cheering up Jacob concerning his journy, telleth him, that he will not only go down with him into Egypt, but that he will alſo bring him up again into Canaan, ver.4. which is principally to be underſtood of him in his poſterity. See Ann.on ver.4. *Obj*. But if thoſe five be added, becauſe they were virtully in the loyns of Jacob, there might be added as well five thouſand, yea, ſix hundred thouſand, to which the Iſraelites encreaſed in Egypt, Exod.12.37. as hath been noted on verſ. 3. for all theſe alſo were virtually included in Jacobs loynes. *Anſw.* That will not follow: Firſt, becauſe the ſcope of this genealogy was to diſtinguiſh the Tribes, and to ſhew from how ſmall a number they increaſed to ſo great a multitude. Secondly, that being the purpoſe, it muſt be confined to a certain number, and that number made up of ſuch as either were, or might be, of one family; as the father, ſon, grandchild, and great grandchild, which Jacob might ſee before he died. And of theſe the moſt being ſuch as he brought with him out of *Canaan*, they might all in reference to Jacob be ſorted to his company. Some conceive that beſides Jacob, and thoſe that are reckoned as deſcended from him, there might be added five women of his company, who were wives. If this do not ſatisfie, the other anſwer is the confeſſion of errour, and that is diverſly applied. *Firſt*, to the Septuagint. Secondly, to thoſe that copied out the Scripture at the Firſt. Thirdly, to Stephen. Fourthly, to Luke. Firſt, for the Seventy Interpreters in the Old Teſtament, though divers Popiſh Doctors hold they were inſpired by the Holy Ghoſt (and ſo make their tranſlation of unqueſtionable authority) yet it is, eſpecially as now it is extant, very erroneous, and in this point in queſtion contradictory to it ſelf; for Deut.10.22. they render the Originall right by the word *Hebdome conta*, which ſignifieth Seventy, but here & Exod.1.5. they add five more. 2. Thoſe that Copied out the New Teſtament being ignorant of the Hebrew, might either corrupt the Greek Original, by conforming it to the Text of the Septuagint, which was in much uſe and account, even in the time of our Saviour; or might miſtake the word *Pente*, five for *Pantes*, all; and this if it were their errour, was very ancient, elſe it could never have been ſo general; nor would the Syriack Tranſlation have ſeventy five; (as the Septuagint hath) and that for the New Teſtament is ſo ancient, that in time it came very neer the Original, and is thought by ſome to have been made in the time of the firſt Antiochian Chriſtians. Thirdly, for Saint Stephen, ſome conceive he related the ſtory of Jacob's coming into Egypt, according to the Tranſlation of the Seventy Interpreters, which was in much uſe and eſtimation in his time, and which, as hath been ſaid, brings in the number with variation, for it twice reckons ſeventy five, and but once Seventy; which whether it may be imputed to Stephens ignorance of the Hebrew, as ſome ſay, or (confeſſing that he underſtood and ſpake Hebrew at that time, as others, both by conjecture onely) to his unwillingneſs to contradict a Tranſlation ſo accounted of by the believing Greeks, or that the addition of five muſt be underſtood, as hath been formerly ſet down, is not eaſie to reſolve; and in caſe he ſhould miſtake the Tranſlation for the Original Text, and ſo be in an errour (which is the worſt that can be made of the colliſion, or oppoſition betwixt this place, and Act.7.14.) the matter is not ſo dangerous, as ſome conceive it; for though Stephen were ſaid to be *a man full of the Holy Ghoſt*, Act.6.5.& Chap.7.55. yet that is no more then was required for qualification of all the ſeven Deacons, Act.6.3. Nor was he an enſpired Pen-man of the Scripture, more then any of the reſt of that ranke; nor were the Apoſtles alwayes, or equally inlightned by the Holy Ghoſt, though the ſame phraſe be uſed of them, which is applyed to Stephen (as of Peter, Act.4.8. and of Paul, Act.9.17.) and that in a ſenſe importing more infallible aſſiſtance, for Peter, who could tell by the Holy Ghoſt, that Ananias, and Sapphira told a lye, Act.5.3.9. was not told by the Holy Ghoſt, what buſineſſe the men had with him that came from Cornelius, Act.10.21. Nor did he know the meaning of the viſion of the veſſel like unto a ſheet, when it was ſhewed unto him, ver.17. and when God ſpake to him to kill, and eat of that which was preſented to him, he anſwered (not by inſtinct of the Holy Ghoſt, but rather as reſiſting it) *not ſo Lord*, ver.14. Nor was he ſo guided by the Spirit as Paul was, when he deſerved ſuch a ſharp rebuke, as Paul gave him to his face, Gal.2. from ver.11. to the 15 Nor was Paul alwayes in the ſame ſort aſſiſted by the Holy Ghoſt, and therefore he diſtinguiſheth betwixt direction given by himſelfe, and that which cometh by inſpiration from the Lord, 1 Cor.7. verſ.10.12. *See* Annot.on Chap.40. verſ.14. It is not necaſſary then to believe, that Stephen was infallibly aſſiſted in all he ſaid in his Apology to the Councel; and if he did either not know the Original Hebrew, which ſaith *ſeventy ſoules*; or cited the erroneous Greek of the Septuagint, not knowing it to be erroneous in a matter of ſo ſmall moment as this, (which in effect is of no great weight for faith, or manners) ſince he was neither an Amanuenſis, or Scribe to the Holy Ghoſt; nor delivered that number of ſeventy five, as a Dictate of the Holy Ghoſt, the miſpriſion is no prejudice at all to the truth of Religion, or to the Authority of the holy Text, on which we are bound to ground our belief. Fourthly, and laſtly, for Luke, (though ſome think him as ignorant of the Hebrew Text in this Chapter, and Exod.1.5. & Deut.10.22. Or as complying with the times, wherein the Greek Edition of the Seventy was in great reputation) I doubt not but without any ſuch excuſe, as binds to the impeachment of his authority, (as this doth) we may ſay, that though Stephen were miſtaken, he was not; for as an Hiſtorian, he was bound to make the report according to Stephens ſpeech; which be it good or bad, true or falſe, muſt in hiſtorical truth be related, as it was; and ſo we need not conceive there was any corruption of the Sacred Text, whereof we ought to be more chary then of Stephens credit, when it is no more concerned, or impeached, then in the premiſes hath been ſhewed; for to ſay that it is erroneous, generally erroneous in all, or in moſt of the Copies in this place, is to bring the whole Bible under doubt and ſuſpition of error, and ſo to ſhake the foundation of our faith; and if the Tranſcribers of the New Teſtament might juſtly here be ſuſpected, ſo generally to have miſ-written that Text, Act.7.14. it had been requiſite by the Hebrew Original, in this place, to have corrected it, how ancient ſoever the errour had been, whether of the Syriack, or any other Language whatſoever. But ſuppoſing Stephen to have ſpoken (as hath been noted) and Luke to have truely written what he ſpake, there can be no inference made from that, which we may not ſafely acknowledg, without diminution of due reſpect to, and with reſervation of infallible aſſiſtance in the holy Scripture. *Object.* If it be ſaid, that God promiſed ſuch aſſiſtance of his Spirit, to thoſe that ſhould be called in queſtion for his Cauſe, (as Stephen was) that they ſhould not need to take any thought for what they ſhould ſay, Luk.12.11. And ſo what they ſaid muſt be taken, not for an humane, but for a Divine anſwer; and conſequently, muſt of neceſſity be free from errour. *Anſw.* Thoſe words are no general promiſe, to every one that is drawn to the Bar of an unchriſtian Tribunal, but to the Apoſtles, as is plain by Matth.10.19. And though God might, and doubtleſs did, many times inſpire apologies into the hearts of other holy Witneſſes of his truth; yet this promiſe in regard of perſons, and of perpetuity, was the peculiar priviledg of the Apoſtles.

V.28. *to direct his face*] That is, to meet him at Goſhen, and to appoint a convenient place for that purpoſe.

V. 29. *he fell on his neck*] That is, Jacob fell on Joſephs neck; for Joſeph, notwithſtanding his greatneſs in Egypt, no doubt came down to perform the offices belonging to the affections of a ſon, and ſo in that poſture Jacob fell on his neck, and wept over him with tears of exceeding great joy. See chap 45.1. Luk.15.29.

V. 30. *let me dye*] See Annot.on Chap.45 verſ.28. Luk.2.29.

V. 31. *unto him, My brethren*] He was not aſhamed of his kindred, though they were of mean condition in the opinion of the Egyptians: See Chap.47.7. In this Joſeph was a Type of our Saviours humility, who though he were Lord, not of Egypt, but of all Lands, and of Heaven, as well as of Earth; was not aſhamed to call the meaneſt of the godly, *brethren* Heb.2.11.

V. 34. *in the land of Goſhen*] Herein Joſeph ſheweth his modeſtie, prudence, and goodneſſe, in that he would not place them in the Court where they might be corrupted with ill manners, but where they might be freeſt from idolatry and reproach of the Egyptians, and whence they might with moſt eaſe remove back to their promiſed Land.

abomination] God ſuffereth the world to hate his, that they may forſake the filth of the world, and cleave to him: and they were an abomination, becauſe they did kill and eat thoſe creatures, which the Egyptians did adore as gods: See Exod.8 26. Yet the Egyptians nouriſhed ſuch cattel, though not for meat, or ſacrifice, yet for delight and profit, by their milke and wooll, and manuring of the ground, and by paſſing them by bargain and commerce. See Annot.on Chap.43.v.32. Exod 8.26. &.9.3.

CHAP. XLVII.

Verſ.1. MY *father and my brethren*] See Annot. on Chap.46. verſ. 31.

in the land of Goſhen] Pharaoh made a frank offer of all the Land of Egypt for their choice and uſe, Gen.45. verſ.18, 20. and it ſeemeth Goſhen was moſt commodious for them, both as neereſt unto Canaan, and freeſt from offence to the Egyptians; to whom ſhepherds (and ſuch were Jacob and his children) were an abomination, Chap 46. verſ.34. and here they were placed at firſt, by vertue of that general power which Joſeph had in all the Land of Egypt, or by Pharaoh his profeſſed favour, Gen.45. v.18.20. but afterward this Land, upon the requeſt of Joſephs brethren, was by particular allowance, the place of their abode. See Annot.on Chap.45.v. 10.

V. 2. *Some of his brethren*] Hebr. *Of the extremity of his brethren*, they were five in number; but which five they were, is not ſet down, though ſome Jews take upon them to tell them by name, as the Papiſts do by the Wiſe-men, that came by the guidance of a Star to worſhip our Saviour. Some think becauſe of the word *Extremity*, or the laſt, or outſide of his brethren, that he took five of the eldeſt, or five of the youngeſt, which were the extremes, and left the middlemoſt; others conceive he made no choyce at all, but took ſuch as came firſt, or were readieſt when he required their preſence before Pharaoh: others think he made choyce of the worſt, ſuch as might be leaſt like to be taken for his ſervants, or to be made Courtiers, where to he was unwilling, becauſe he was loath to adventure them upon the corruption of the Court: others, that he made choyce of ſuch as were moſt graceful, and leaſt liable to ſcorn, or contempt of curious or envious Courtiers: But he made choyce of ſuch as himſelf beſt liked, and were fitteſt to be brought into the preſence of the King: and this he did, that the King might be aſſured they were come, and might ſee what manner of men they were.

V.3. *What is your Occupation*] A meet queſtion for a Magiſtrate to ask, to which they that cannot give a reaſonable anſwer, are to be ſuſpected to be idle, and ill conditioned perſons, for he that hath no lawfull calling to follow, is looſe and at leiſure to be taken into the Devils ſervice; the ground that is not tilled will bring forth noyſome weeds, and the ſtanding Pool (not the running River) will ſoon ſtink; and if the Sea did not work, and were not in continual motion to purge it ſelf, it would corrupt the ayr; and the ayr (but that winds do fan and purifie it by moving it to and fro) would be infectious. So it is with thoſe that are idle, they are moſt commonly vicious in themſelves, and the cauſes of corruption unto others; therefore have the wiſeſt States made the ſtricteſt Lawes againſt idle perſons, whoſe ſeverity is virtually approved by the Apoſtle, comdemning idleneſſe as a capital crime, to the pain of death, yea, to one of the worſt of deaths, famine; enacting, as the foundamental law of a Bride-Well, *He that will not labour let him not eat*, 2 Theſſ.3.10.

ſhepherds] Heb. *A ſhepherd*, in the ſingular number, that is, *every one of us is a ſhepherd*; the like *Enallage*, or joyning the ſingular number with the plural, ſee Gen.27 29.

V.4. *No paſture*] In Canaan there was a failing of the paſture ſooner then in Egypt, becauſe that is an higher ground then Egypt; and Goſhen is the lower part of Egypt, and ſo better ſtored with water, both in the ground it ſelf, and by ditches and gutters deriving it from Nilus.

Let thy ſervants dwell] This requeſt of Joſephs brethren was made no doubt by his direction; wherein his modeſty appeareth, in that he would not take upon him to ſettle them there without the Kings allowance. See Annot. on ver.1.

V.6. *Is before thee*] That is, open to thee for thy free choyce; and ſince they deſire to dwell in the Land of Goſhen, let them dwell there.

Of activity] Pharaoh would not ſet over his cattel any one that was not meetly qualified for the ſufficient overſight of them; much more curious choyce ſhould be made of thoſe who muſt have the overſight of the flock of Gods paſture, who are men, Ezek.34.21. then of the flocks of ſheep, or heards of cattel.

V.7. *Brought in Jacob his father*] See Annot. on Chap.46.31.

Jacob bleſſed Pharaoh] That is, prayed for him, as Num.6.23,24 Rom.12.14. and gave thanks to him for his great favour to Joſeph, and to himſelfe, and to the reſt of his ſons, praiſing him for his beneficence to them; for the word *Bleſſing*, is uſed in that ſenſe, Epheſ.1.3. Jam.3.9. and in many other places.

V.9 *Of my pilgrimage*] That is, variable abode, or ſojourning; ſuch is the life and condition of all the faithful in this world, who account themſelves as Pilgrims and ſtrangers here, 1 Chr.29.15. Pſal 39.12.& 119.9. Heb.11.13. and heaven to be their home, (which is meant by the Apoſtle, Heb.13.14.) to which they are travelling every day: yet Jacobs condition was a Pilgrimage, in reſpect of frequent changing of his dwelling, as from *Canaan* to *Meſopotamia*, Chap.28.5. from *Meſopotamia* to *Canaan* again, Chap.31. verſ.17.18. and in *Canaan* from *Succoth* to *Sechem*, Chap.33.18. from *Sechem* to *Bethel*, Chap.35.6. from *Bethel* to *Ephrath*, ver.16. form *Ephrath* to *Hebron*, ver.27. from *Hebron* to *Egypt*, Chap.46. which muſt be remembred by ſuch as by croſſes are occaſioned to ſhift from place to place, wherein they may take comfort, if their affections be as like unto the Patriarch Jacobs, as their condition; ſince God dealeth none otherewiſe with them, then with ſuch as he dearly loveth.

An hundred and thirty yeares] By a Chronological comparing of places, not onely the age of Jacob in ſome remarkable Paſſages of his life is to be obſerved, but the ages likewiſe of his children; Jacob when he was brought before Pharaoh was an hundred and thirty years old, that being the third year (though not compleat) of the Famine, Chap 45.6 Joſeph was then betwixt thirty nine, and fourty years old, for ſeven years before the Famine began, he was thirty years old, Gen. 41.46. ſo that he was born the 91. the year of Jacobs age, and the fourteenth year of his ſervice under Laban, which began in the ſeventy ſeventh year of his age; and Jacob now being an hundred and thirty years old, and Joſeph about nine and thirty, Reuben was about ſix and fourty, &c.

few and evill] (Job 14.1.) *Few*, in compariſon of many of his forefathers; *evil*, in reſpect of his manifold croſſes, which ſome reckon to ſeven, ſome to ten.

years of the life of my fathers] For his father *Iſaac* lived to an hundred eighty years of age, Chap 35 28. his grandfather Abraham to one hundred ſeventy five, Chap.25.7.

V.10 *bleſſed Pharaoh*] It is like that as his firſt ſalutation was with a bleſſing, ſo was his farewel. See Annot. on ver.7.

V.11. *the land of Rameſes*] That is not a Town, or a City, (though there were a City of that name built a good while after this by the Iſraelites, Exod.1.11.) but a ſpeciall part of the Province of Goſhen, (as an Hundred within a County) where Jacob and his ſons were firſt placed by themſelves, but afterward multiplying into a great number, they ſpread further, and had Egyptian families neer unto them, and among them; whence it was that the Angels diſtinguiſhed their doors by the ſprinkling of blood, Exod.12.7,23. and that the Iſraelites departing borrowed jewels of their neighbours the Egyptians, Exod.12.verſ.35,37.

V.12. *according to their families*] Or, *as a little child is nouriſhed.* Heb. *even to the mouth of the little one.* That is, from the greateſt to the leaſt; or with ſuch tenderneſſe as that wherewith a Nurſe feedeth her little one; or with as little care, or pains to Jacob and his off-ſpring, as children uſe in providing for themſelves: a figurative ſpeech, importing Joſephs great care for them, and their ſecure confidence for proviſion by his means; there was an evident proof of Gods gracious providence, in ſuſtaining his Church with fulneſs among ſtrangers, and by their Religion enemies unto it, when they themſelves were ſcanted in allowance.

V.13. *the land —— fainted*] That is, the people of the Land.

V.14. *all the money*] He went not into Canaan to gather money, but that which was brought out of Canaan to buy corn withal, and the money wherewith the Egyptians bought their proviſion, he brought unto Pharaoh; wherein he declareth his fidelity toward the King, and his mind free from covetouſneſſe.

V.18. *the ſecond year*] Not the ſecond year of the famine, (for it was the ſixth year) but the ſecond of thoſe extreme hard years, wherein they were put to the greateſt ſtraits to procure proviſion, not having any money after the ordinary manner of commerce to buy it, the firſt year of ſuch ſtraits was the fifth year, when the people (all their money being ſpent) bought bread with fleſh, giving their flocks, and herds in exchange for corn; this is reckoned for the firſt year of their extremity, and this year ended, they came the next year after, (which is reckoned the ſecond year) and ſet themſelves, and their lands to ſale for bread.

V.19. *we and our land*] The Land cannot properly be ſaid to dye; but as death is the deſtruction of man for this life, ſo the deſtruction and deſolation of the Land is a kind of death to it; and it may be ſaid to be deſolate, when either it wants ſeed to be ſowen upon it, or men to dwell in it, as when men have eaten up the corn that came of it, and the ground hath eaten up the men that dwelt upon it; and as trees while they bear fruit are ſaid to live, ſo may the ground; and fruitleſneſs and barrenneſſe is a kind of death to both.

give us ſeed] That as to the moſt might be corn for bread, (for that which is for ſeed will ſerve for bread) but to ſome who had ground upon the banks of Nilus, it might be of uſe to ſow for increaſe; for there only was hope, though no abundance to be expected.

V.20. *Joſeph bought all*] How excellent are thoſe creatures in their want, which when they abound are eſteemed as baſe, and waſted in abuſe? now the famine is grievous, corn is precious, and worthy to be bought with money, goods, lands, liberties, and all; for without it men cannot live, and what ſervice can all theſe things do a man when he is dead? God doth both wiſely, and juſtly, when by ſuch reſtraint he makes men know the worth of what they had, by the want thereof.

V.21. *from one end of the borders*] Having gotten their lands for corn, he made them change their habitations, that they might not plead an ancient poſſeſſion, and might with more chearfulneſſe pay their rent, which they would more willingly do in thoſe places, where they were but new commers, then in thoſe whereof they had been ancient owners. It may ſeem ſtrange, that ſo many being pinched with famine, would have the patience to part firſt with their money, then with their cattel; laſtly with their lands, and liberties; and that they did not mutinouſly meet, and violently break upon the Barnes, or ſtorehouſes where the corn was kept; this was the effect of Joſephs prudence, but eſpecially of Gods power, and providence, *which ſtilleth the noiſe of the ſea, and the tumult of the people*, Pſal.65.7. *Queſt.* But did not Joſeph deal injuriouſly, or uncharitably with them, by ſuch advantages of their neceſſities to ingroſs all their goods, and to inthrall all their perſons? To that it may be anſwered; Firſt, that Joſeph was the means under God, to ſave their lives, (as themſelves acknowledged, verſ.25.) from an horrible death, and therefore by him they received more good, then hurt. Secondly, the corn he ſold was the Kings, at leaſt the moſt part of it, and Joſeph was, in fidelitie to him, to take a valuable recompence for it. Thirdly, he did this with favovr, for though they ſold themſelves for corn, he reſtored their libertie. Fourthly, whereas he might have taken halfe or four parts, and left them but the other half, or one of five, he allowed them four parts, and conditioned but for a fifth unto the King, verſ.24. which was no more then was laid up in the yeares of plenty, Chap 41. verſ.34.

V.22. *Only the land of the Prieſts*] This proceeded not from Joſephs care (for he would not be ſo reſpective of Idolatrous Prieſts) but from Pharaohs; and yet the land of the Prieſts might the rather be kept from alienation, becauſe Potipherah, Joſephs father in law, was Prieſt of *On*; for whoſe ſake he is ſuppoſed by ſome to have favoured all the Prieſts; but in this indulgence though Joſeph had an hand, he had no heart; but as an Officer of Pharaoh, made an order, or drew up a ſentence, for reſervation of the rights and revenues of the Prieſts, which had been anciently allowed them by the good liking of Prince and people, throughout the whole land: the caſe is much alike among the reformed Chriſtians in France, who pay their tythes to the Idolatrous Prieſts of the Romiſh Religion, becauſe they are not left at liberty to withhold them from their hands: This, though it make not for the Popiſh opinion of exemption of the Clergy from the Secular power, (for which they plead by this example) yet it condemns the irreligion of many chriſtians, who ſhew little reverence or reſpect, if not much uncharitableneſſe, and contempt toward the Miniſters of the Goſpel, againſt whom the men of Egypt in the Day of judgment ſhall riſe up and condemn them, as the men of Nineveh, againſt thoſe that regarded not the preaching of our *Saviour*, Mat.12.41. *See* Ezr.7.24.

V.23 *Seed for you, and you ſhall ſow*] This was the laſt of the ſeven years of famine, and the next yeer was to begin with the return of former fruitfulneſs.

V.25. *Pharaohs ſervants*] Tilling the Land as his Farmers and Tenants, and not making claim to any as of our proper right, according to our title and poſſeſſion in former times.

V.29. *Thy hand under my thigh*] See Annot. on Chap.24 2.

V.30. *But I will lye*] Heb *I will ſleep.* Which may be meant with reference to the reſurrection of the dead; which ſome Papiſts (with the Sadduces) ſay, it cannot be proved out of the Books of Moſes; but here ſleeping implyeth a waking again, and death is the ſleep, reſurrection an awaking from that ſleep.

with my fathers] Jacob had no mind of the company of Idolaters, neither living nor dead. See Annot on Chap.23.9. And he deſired to be buried with his fathers for many reaſons; as firſt, becauſe there was the true worſhip of God moſt to flouriſh: ſecondly, thither his poſterity were to direct their thoughts with expectation of return out of Egypt: thirdly, there the Sepulcher of their worthy progenitors might be an incitement to them to the imitation of their lives, and preparation for their ends: laſtly, becauſe Chriſt was in that Country to lead his life, and to take his death, and thence to riſe and raiſe himſelf to the higheſt heavens.

V.31. *Swear unto me*] By exacting an oath of Joſeph, he doth not ſo much ſhew a miſtruſt of his ſimple promiſe, if he had not ſworne, as expreſſe his own ſerious deſire to be buried out of Egypt; and the rather, that Joſeph might do it with leſſe offence to the Egyptians, who, though they would not like the carrying away of Jacobs corps, could not but allow of Joſephs keeping of his oath.

bowed himſelf] Some conceive it was to turn himſelf towards the Eaſt, or toward Canaan; others that he bowed towards Joſeph, as to a great Lord of the Land of Egypt: but firſt, whatſoever Joſeph was in relation to Pharaoh, in which reſpect (according to his dream) his father was to do homage unto him; yet as Jacobs ſon, and in his fathers family, he was more ready to perform ſuch an homage to him, (as appeareth ver.12.) then to expect any from him. Secondly, Jacob being very devout, eſpecially drawing neer his end, it is reaſonable to take his bowing to be religious, ſince at this time chiefly he had (no doubt) many things in his mind, which might be matter both of prayer to God, and of praiſes of God; and though he were aged and weak, he would not preſent his devotion to God without an outward expreſſion of humility. See Annot. on chap. 17.3.

upon the beds head] (1 King.1.47) Or, *on the top of his ſtaffe*: So the Seventy Interpreters turn the Hebrew word; and the Apoſtle in the Epiſtle to the Hebrewes followeth their Tranſlation, Heb.11.21. It ſeemeth the Seventy followed a Copy which had no points, for the ſame letters varied in one vowel ſtand for both; for *Mitteh*, is *a bed*, *Matteh*, *a ſtaff*, the former is preferred, and ſeemeth the rather to be the right, becauſe the ſame word is uſed in the ſame ſenſe again, Chap.48. 2. This difference when it was debated by the Compoſers of the laſt Tranſlation of the Engliſh Bibles, one of them would have had both readings joyned together thus, *Iſrael bowed himſelf upon his bed-ſtaff*; but that opinion prevailed not: while he thus bowed, it was not (for ought appeareth either in this Text, or any part of Jacobs ſtory) with any reſpect to the Eaſt, or towards the Land of Canaan, but his outward geſture, with his inward worſhip, were both immediately directed towards God.

CHAP. XLVIII.

Ver.1. W*ith him his two ſons*] To profeſs a dutiful reſpect unto their venerable grandfather, and to receive his bleſſing at his farewel from the world.

V.2. *Strengthned himſelf*] The approach of his moſt honoured and moſt beloved ſon Joſeph, ſo affected his heart and quickened his ſpirits, that he could raiſe up himſelf from lying to ſitting, as if a new degree of ſtrength had been put into him.

V.3. *At Luz*] See Annot. on Chap.28 19.

V.4. *An everlaſting poſſeſſion*] Which may be underſtood *literally*, in reſpect of the carnal ſeed of Iſrael, and the *earthly Canaan*; but then it muſt be taken with condition of keeping Covenant with God, and *ſpiritually*, in reſpect of the true Iſraelites, (who are the faithful only) and the *heavenly Canaan*, which is indeed an everlaſting poſſeſſion in the moſt literal and ſtrongeſt acception of the word *everlaſting*, for both the place it ſelf, *heaven*, is everlaſting, and ſhal never either periſh, or be impaired, and the poſſeſſion is everlaſting to thoſe that once make entrance into it, for once admitted thither, they ſhall never be excluded thence. See on chap.17 8.

V.5. *Ephraim and Manaſſeh*] Joſeph names them otherwiſe, *Manaſſeh and Ephraim*, according to their birth, (for Manaſſeh was the elder, ver.14) but Jacob putteth Ephraim firſt, according to the pre-eminence of his bleſſing. See ver.19.

are mine, as Reuben and Simeon] That is, as if they were not my grandchildren, but immediate ſons unto me, yea two of mine eldeſt ſons, as Reuben and Simeon are; and they ſhall be particular Tribes, Num.1.32,34. as none of the children of mine other ſons ſhall be, and ſhall have their diſtinct portion in the land of Canaan: and ſo in them two thou ſhalt have a double portion, and therewith the prerogative of the birth-right, which Reuben by defiling his fathers bed hath forfeited, 1 Chron. 5.1. this giving to the eldeſt a double portion (as many other things forementioned Chap.38.24.) being in practice among the Patriarchs before Moſes his time, was afterwards put into a law, Deut.21.17.

V.6. *which thou begetteſt after them*] Joſeph at that time had no more children, but theſe two, *Manaſſeh*, and *Ephraim*, and whether he had any afterward, it is uncertain; the Scripture ſaith nothing of them, though Jacobs words imply, either that already he had, or in aftertimes was to have others. But we need not be inquiſitive after them, ſince if he had any more, they were to be ſorted (as his grandchildren were) to one of the two Tribes of his forementioned ſons, and to be called after their names in their inheritance, either *Ephraimites*, or *Manaſſites*.

V.7. *as for me*] The preſence of *Joſeph* put *Jacob* into a ſtronger apprehenſion of his moſt beloved mother *Rachel*, which affected him much, and moved him to ſay, *as for me*, making mention of her death, that lay cloſe to his heart, and was remembred and loved as himſelf.

Rachel dyed by me] He maketh mention of her, not onely becauſe his mind was ſo much ſet upon her that he could not forget her, (though dead long before) but partly to intimate a reaſon in her name, why he bequeathed the birthright to Joſephs children, which might be becauſe Rachel in right was his firſt wife, and (had his father in law done him right) Joſeph had been his firſt-born; and partly to give a reaſon why loving her ſo well, he did not bury her there where his anceſtors were buried, and where he meant to be laid himſelf; the reaſon hereof was the urgent neceſſity of her burial neer Bethlehem, who dying in child-bed by the way, could not well be kept unburied untill ſhe could be brought (eſpecially by the ſlow pace of the flocks) unto the Sepulchre of the Patriarchs.

in the way of Ephrath] This is remembred to make Joſeph more willing to bury Jacob with his fathers, in the peculiar buriall place ſeparate from participation with Idolaters; for though it were but a little way to *Ephrath* or *Bethlehem*, from the place where Rachel dyed, *Jacob* choſe rather to bury her in the way, then to bring her body to be laid up among the Sepulchers of Idolaters. See Annot. on Chap.23.9.

V.8. *ſaid, who are theſe*] He had named them before, verſ.5. but did either not ſee them, or not well deſcern them, by reaſon of the dimneſſe of his ſight, verſ.10. they might be at this time about twenty years old.

V.9. *God hath given*] The faithful acknowledge that is the gift of God, which carnal men do moſt account to come of themſelves.

I will bleſſe them] The bleſſing of Jocob, as of Iſaac, and Abraham, was more then a meer apprecation of proſperity; for ſo may the leſſer bleſſe the greater, and ſo any one may bleſſe another; but there was more in it then ſo, for it was guided with an eſpecial energy, or operation of Gods Spirit, and ſo ratified by God, as ordinary bleſſings were not. See Gen.27.33.

V.11. *I had not thought——and loe*] God croſſeth the conceits of his children to their great comfort, and is good unto them far beyond their expectation; Jacob thought never to have ſeen the face of Joſeph, and now he ſeeth both him and his ſons.

V.12. *from between his knees*] *Joſeph* ſitting down, his two ſons kneeled before him betwixt his knees, whom now he brought neerer to their grandfather, and ſet them in a convenient poſture to receive his patriarchal benediction of their grandfather, with impoſition of his hand upon them. See the firſt Annot. on ver.14.

he bowed himſelf] This bowing of *Joſeph* might be ceremonial to his father, and religious towards God upon different grounds and motives; ſo the people bowed down their heads and worſhipped the Lord and the King, 1 Chr.29.20.

V.13. *toward Iſraels right hand*] The right hand hath the preeminence of the left, becauſe it is ſtronger, and more active, (although with ſome people, as with the Turks, the left be the better hand) eſpecially among ſouldiers, becauſe it giveth a man ſome power over his adverſaries weapons, commonly worn on the left ſide; and leaſt Paul ſhould be thought to have the preeminence of Peter, as being placed in a picture or tablet on Peters right hand, ſome Papiſts will have in Eccleſiaſtical matters the left hand to be better, though in civil the dignity belongeth to the right; but that is refuted by this inſtance; for bleſſing is an Eccleſiaſticall, not a Civill thing.

V.14. *Stretched out his right hand*] Here we find the firſt mention of impoſition of hands, which was afterward often uſed; Firſt, in benediction, as Mat.19.13. Secondly, in offerings, Lev.1.4. Thirdly, in teſtification or witneſſe-bearing, and aſſenting, Lev.24.14. Deut.17.7. Fourthly, in extraordinary collation, or beſtowing of gifts and graces, Act.8.17. Fifthly, in miraculous cures, Mark.6.5. Luke.4.40. Act.28. 8. Sixthly, in admiſſion, and ordination of Magiſtrates and Church-officers, Num.8.10. Deut.34.9. Act.6.6. & 13.3. 1 Tim.4.14. This ceremony is uſed in the ordinary Ordination of Paſtors of the Church, neither as implying a power to communicate the gifts of the Spirit, nor for any myſtical, or ſacramental ſignification in that ceremony, but that the party ordained may be notified to the eye by the hand, as well as to the ear by the tongue.

upon Ephraims head] 1. Becauſe from him were to deſcend the Kings of the ten Tribes. *Secondly*, This Tribe in glory and number was to be ſuperiour to the Tribe of Manaſſeh, as Jacob foretold, ver.19. *Thirdly*, Becauſe of Ephraim was Joſhua to ſpring, who was to conduct the people into Canaan, wherein he was a Type of Chriſt.

Guiding his hands wittingly] Heb. *Making his hand to underſtand.* Feeling with his hands which was the fuller and bigger, he wittingly laid his right hand upon the head of Ephraim the younger, and ſo transferred the birth-right to him from the elder to the younger, as his father had done from Eſau to him, Chap.27. and therefore when the Tribes are numbred, *Ephraim* is mentioned by the name of *Joſeph*, Numb.1.32,34. and Manaſſeh by his own name, ver. 34. and Rev. 7.6. So in the ſealing of the Tribes it is ſaid, *Of the Tribe*, not of *Ephraim*, but of *Joſeph, were ſealed twelve thouſand*, Rev. 7.8. intimating that *Joſephs* prerogative deſcended upon Ephraim, not upon Manaſſeh. The Doway Tranſlators in their Annotations on this place, would have it believed that *Jacob* croſſed his hands in bleſſing his grand-children, to prefigure the form of the Croſs, and Chriſt dying upon it; whereas it is plain, that *Joſeph* having placed his ſons ſo, that Ephraim was ſet next his fathers left hand, and Manaſſeh next his right hand, *Jacob* meaning to beſtow the bleſſing otherwiſe then *Joſeph* conceived, and had plotted in the poſture of them both, was occaſioned to lay his armes acroſs, that he might put his right hand upon the head of *Ephraim*, and his left upon *Manaſſeh*.

V.16. *The Angel*] The word *Angel* here, muſt be underſtood of Chriſt (who is called an *Angel*, Mal.3.1. and Exod.23.20,21) not of a created Angel, for a created Angel did not redeem him from all evil, as he ſaith of him in this verſe.

let my name be named] That is, let them be named the ſons or ſeed of *Jacob* or *Iſrael*. See Iſai.14.1. Jer.14.9. Some Papiſts from hence would infer the Invocation of the deceaſed Saints, and preſenting prayers and ſupplications to them; but others more learned (though Papiſts alſo) acknowledg an Hebraiſm in the phraſe, and expound it in the ſenſe forementioned.

multitude] *As fiſhes do increaſe*, as the Hebrew phraſeth it; for they multiply exceedingly, and ſo did theſe ſons of Joſeph, for of them in Moſes his time were numbred eighty five thouſand and two hundred men meet for war, Num. 26. 34, 37. which is above the increaſe of any of the Tribes, reckoning *Manaſſeh* and *Ephraim* as both reduced to Joſeph, and deſcended from him, for none of his brethren in number of their iſſue were equal to his Tribe.

V. 17. *It diſpleaſed him*] Joſeph failed in binding Gods grace to the order of nature. He was for the eldeſt ſons preeminence, but Gods bleſſings go not by a carnal ſeniority, but by ſpirituall grace, and choyce; ſo *Abel, Seth, Sem, Abraham, Iſaac, Jacob, Judah*, and *Joſeph, Moſes, David, Solomon*, being younger, were preferred in favour before *Cain, Japhet, Haran, Iſhmael, Eſau, Reuben; Simeon, Levi*, their elder brethren: in this difference betwixt Jacob and Joſeph, we may note, that betwixt the holieſt and worthieſt perſons, in neereſt relations, as betwixt Jacob and Joſeph, there may be difference in opinion, affection, and endeavour for a time. See Gal. 2. 11. Act. 15. 39.

V. 19. *greater then he*] More in number; ſo in the numbering of the Tribes. Num. 1. there were reckoned 83000 men more of Ephraim, then of Manaſſeh, and though Num. 26. the Tribe of Manaſſeh have the exceeding number, yet after that again Ephraim is numbered by *ten thouſands*, Manaſſeh but by *thouſands*, Deut. 33. 17. and though both were the progenitors of eminent perſons; as of Ephraim came *Joſhua*, and *Jeroboam*, and others; of Manaſſeh, *Gideon, Jephthah* &c. yet Ephraim in the placing of the Tribe Ephraim, about the Tabernacle, had precedence before Manaſſeh, Num. 2. 18, 20. and had the name of Joſeph, as Manaſſeh had not, Num. 1. 32. Reu. 7. 8. And in regard of the prevailing of Jeroboam over the ten Tribes the name of *Ephraim* is taken for the whole Kingdom of Iſrael, ſee on 4. 501. Iſa. 7. 2. and in divers other places; yet was that Tribe more guilty of Idolatry, than the Tribe of Manaſſeh, yea more then any, and in moſt kinds of impiety more infamous then any of the other; in whoſe example is ſeen the uncertainty of goodneſs by deſcent; & the proneneſs of corrupt nature to Apoſtaſie from God, when Ephraim, once ſo gracious with God and man, as to have his name brought into a proverbial benediction, ver. 20. falls ſo far from grace as hath been ſaid, what truſt then to ſucceſſion of perſons, for truth or goodneſs, whether in Families, or Churches? See chap 50. 23.

V. 20. *In thee*] That is, in thy name; or uſing thy name; or with reference to thee, or for thy ſake; for, for Joſephs ſake, and in his ſtead, was the bleſſing of Jacob the Father pronounced upon the heads of theſe two ſons; ſo that Jacob ſpeaketh this to Joſeph.

ſhall Iſrael] That is, my poſterity, called by my name.

ſaying, God make thee as Ephraim and Manaſſeh] A form of benediction ſhall be taken up in their names; (as in the bleſſing of Ruth, *God make this woman like Rachel, and like Leah*, Ruth 4. 11.) for ſome ſpeciall graces, and favours of God conferred on their perſons, or their Tribes; which might be known among the Iſraelites, though it be not noted in the Scripture: and of thoſe two Tribes as they were perſonally fruitful above the reſt, ſo their portions in the land of Canaan were famous for fertility, Adrichom. Delph. Theatr. p. 23. and p. 70. and 57. So the Jews uſed, and at this day (as Fagius noteth) they uſe to ſay over their males, *God put thee*, or *make thee as Ephraim, and Manaſſeh*; and over their female children; *God put*, or *place*, or *make thee as Sarah, and Rebekah*. Of the like form in curſing, ſee Jer. 29. 22.

A. 21. *I dye; but God*] Though our neereſt friends, as mortal and and mutable in their condition, leave us, yet God, that cannot dye, will not fail to be with us, and with our ſurviving poſterity after us, if we by wickedneſſe do not give him occaſion to forſake us; as Deut. 23. 14.

land of your fathers] Which they had by faith in the promiſe.

V. 22. *Moreover*] Of this verſe, ſee the explication in the firſt Annot. on the 30. v. of the 34, Chapter,

CHAP, XLIX,

verſ. 1. *Gather your ſelves together*] To ſome that were then preſent he giveth his charge, to call the abſent, that they may come together, and hear all at once, what he hath to ſay unto them at his farewell with the world; and he doubleth this charge, for it is repeated again, ver. 2. they were brethren, and though diverſe in perſon, yet in him united as the branches in the ſtock; and by this joynt injunction for their aſſembling unto him, he intimateth the union that ſhould be among them, which the Pſalmiſt highly praiſeth, in the compariſon of it to the precious oyntment, wherewith Aaron was anoynted, and to the dew of Hermon. Pſal. 133. verſ. 2, 3. the oyntment was moſt pleaſant, as made up of many ſweet ingredients, exquiſitely tempered and put together by the art of the Apothecary, Exod. 30. 23, 24, 25. And the mountain of Hermon (which in the allotment of the Tribes was part of the portion of Iſſachar) was a very fruitfull mountain by the dew of heaven deſcending upon it, where for that reaſon the cattell were fed, which were to be offered in ſacrifice to God, Adrichom. Delph. Theatr. pag. 36. col. 2. Such is the delight and benefit of brotherly union; not is it more acceptable, or profitable to man, then pleaſing unto God, for where that is, he is ſo well pleaſed with it, that there he commands the bleſſing, Pſal. 33. 3. he cauſeth bleſſedneſſe to ſettle there, as it were ſolemnly enacting a law, that unity and felicity ſhall dwell together; as on the contrary, diſcord, and diſtraction breed want and woe, not only to particular Families, but to whole States and Kingdoms, Mar. 3. 24, 25.

that I may tell] Being now to leave the world, he leaveth ſuch advertiſements with his ſons, as the remembrance of them may do them good, when he is dead; whoſe example ſhould be a pattern to other dying men (though they have not the Spirit of Prophecy as Jacob had) to deliver ſome Memorandums at the time of their death to their ſurviving children, and friends, if they be apprehenſive of the approach of it; and have underſtanding, memory, and ſpeech, to enable them; as to recount unto them what remarkable things have hapned in their dayes, what notable judgements or mercies either upon the ſtate in general, or particular perſons, God hath ſhewed in their times, and what have been conceived, to be the motives and means of either; what changes they have obſerved and what peculiar acts of providence to make the condition of man either better, or worſe: what have been the wayes and methods of Satan to intice unto ſins and what helps and eſcapes they have had to get from it; what comfort and lightſomneſſe of conſcience they have enjoyed in a Sincere and conſtant attendance on Gods Ordinances, and in an holy care to make their converſations conformable to them; and what diſcomfort they have felt by neglect of them, or ſtraying from them; what they think of ſin, and of this world compared with holineſs, and the happineſs of the world to come; and for this purpoſe it would do well, if they made ſome preparations in the time of health and life, by ſtoring up ſuch obſervable matter, as may be like to work moſt effectually upon children ſervants, and friends, who ſhall be witneſſes of their laſt words; for a mans laſt words are the more heeded by thoſe that hear them, becauſe *firſt*, then his heart being more affectionately ſet upon God, his tongue is the more likely to be guided by God. *Secondly*, becauſe then what he ſaith is conceived to be ſpoken in ſincerity; for whatſoever he doth in the time of life and health, no man almoſt dare diſſemble at his death. *Thirdly*, becauſe with the words the perſon that ſpake them will be readily remembered, and the ſtate wherein he was at that time he ſpake; which being the common condition of all men, (for all are mortal) may diſpoſe the hearers to make the more ſerious application of all to themſelves.

tell you] He telleth them altogether what he hath to ſay to every one of them in particular, that every one of them may receive benefit, not onely by his own proper portion of their fathers ſpeech, but by his brethrens likewiſe. It was wiſely done of Jacob thus to order his diſcourſe unto them; that being good in it ſelf, it might by communication be the more good; and it ſhould be every ones deſire (and will be ſo in ſuch as are ſincerely religious) not to confine thoſe advertiſements to one alone, or to a few, which they may, with hope of more fruit, impart unto many.

In the laſt dayes] (1 Tim. 4. 1. 2. Tim. 3. 1.) 1 Joh. 2. 18 Jud. 18. That is, in after-times, yet a great while to come: ſee and compare Act. 2. 17. with Joel 2. 28. Or more particular in *the laſt dayes*, that is, your laſt ſtate in this Land, when God ſhall bring you out of Egypt; and becauſe he ſpeaketh of the Meſſias, (*viz.* verſ. 10.) as far off as to his coming in the fleſh, which was 1680. yeares after this Propheſie, the ſtate, and time of the Goſpel, may be called *the laſt time*, becauſe after that there will be no change of the Church from Chriſtianity to the worlds end; before the flood, and a good while after, the Church was ordered without a written law, until Moſes, and then came in the Levitical Prieſthood and Ceremonies, which laſted until Chriſt: Laſt of all came in the Chriſtian Religion, (that Prieſthood, and thoſe Ceremonies being aboliſhed) which without any change of Doctrine, or Sacraments, ſhall laſt until the worlds end. Now in that Jacob, when the eyes of his body were dimme, Chap. 48. verſ. 10. had his ſoul ſo enlightened, as that it could pierce to the apprehenſion of future events ſo farre off, and could diſcern through ſo many thouſand dark nights, as were to come betwixt the prophecy and the event, it is an aſſured evidence of the aſſiſtance of a Divine Spirit; for neither humane policy, nor judicial Aſtrology, (for though a Starre was appointed to guide the wiſe men to Bethlehem, when he was born, Matth. 2. 2, &c. all the Starres of the firmament could not (if they had been conſulted with) have told any tydings of his coming many hundred years after this time when Jacob fore-told it) nor Angel, nor Devil, could at Jacobs death (without a revelation from God) have prophecied of the Meſſiahs birth.

V. 3. *Reuben thou art my firſt-born* As the eldeſt ſon, there belonged to him divers worthy and honourable priviledges; as that when the father was dead, he was to ſucceed him in the headſhip of the family, and his younger brethren were to reverence him, and riſe up unto him as a father, and to maintain the honor of this preeminence, he was to have a double portion to any of the reſt in the eſtate of his father. So was it eſtabliſhed by expreſs Law in Moſes time, that if a man had two wives, the one beloved, the other hated, or leſs loved, (as it was with Jacob. Gen. 29. 30, 31.) he might not make the ſon of the beloved firſt-born, but ſhould not acknowledg the ſon of the hated, firſt-born, by giving him a double portion of all that he had, Deut. 21. 17. which, (though not by the inſtinct of nature, yet by ſome revealed light) with many other Ceremoniall particulars (which came into an expreſs Law in after-times) was in uſe and practice among the Patriarchs before the Law was written. See on Chap. 35. verſ. 2. and on Chap. 48. verſ. 5. and 38. 24. and 48. 5.

my might and the beginning of my ſtrength] That is, the firſt effect of my paternal power and vigour, whereby God enabled me to beget thee as a father firſt of all, and the firſt that of my family and off-ſpring, had the manhood and maturity of ſtrength, as Deut. 21. 17. and Pſal. 78. 51. And, who by the ſeniority and eldership, ſhouldeſt have been the prime Pillar of my Family.

The excellency of dignityes] Thou ſhouldeſt,and mighteſt,as my firſt-born,have enjoyned an excellency of dignity,power,and authority (with a double portion, as Deut. 21. 17.) above thy brethren , and therein I ſhould now have confirmed thee , and thy poſterity after thee, by my fatherly benediction,if thou hadſt not loſt thy birthright by thine offence ; but as thou haſt behaved thy ſelf, I muſt from God ſpeak of thee otherwiſe then in my fatherly affection I could wiſh , or thou out of love to thy ſelf, wilt be willing to hear.

V. 4. *Unſtable as water*] Water hath a quality to cool, and to make clean, but Reuben is not like to it, in thoſe reſpects, having been hot by luſt, and unclean by polluting his fathers bed ; but he is compared to *water* for its lightneſs, and unſtability, this element is eaſily moved by the winds into waves,and naturaly cannot contain it ſelf,within its own bounds,but whereſoever it is poured out runneth to the loweſt place; and for the greateſt part of it, the Sea,it is in continual motion of ebbing and flowing ; ſuch is the mind of a man led away with his luſt , as Reuben was : for concupiſcence and love of women taking off the conſtancy of man, (as we ſee in Solomon) making his heart too effeminate, and feeble to be ſtable and ſtedfaſt in any good thing The word here uſed is joyned with *vain,* Judg. 9. 4. [*vain and light :* or, *unſtable perſons*] and with [*treacherous*] Zeph. 3. 4. for they that are unſtable,or light, or vain men, by their lightneſs and unconſtancy , are eaſily drawn to be treacherous towards thoſe that truſt them, and being apt to be deceived themſelves, 1 Pet. 2. 14. they are ready to be uſed for deceit of others, and to divide from them to whom they ſhould adhere ; thence were the diviſions and grudgings of the Reubenites among themſelves, Judg. 5.v. 15, 16.

thou ſhalt not excel] The words in the Original are Imperative , *do thou not excel*, or *excel thou not,* but the ſence is Indicative,or prophetick ; as our Tranſlation hath it ; and yet the Hebrew phraſe imports , that though Reuben may ſeem in his levitie and unſtableneſs to follow his own mind, and to do his own will, he doth thereby undergo the curſe which God as by a kinde of commanding law hath laid upon him , as David obſerved of Shimei his curſing, 2 Sam. 16. 11. and accordingly it appeareth in the holy Hiſtorie, that he did not excell either in the number of his Tribe, as v. 33. 6.or in valor, or any excellent atchievement.

Becauſe thou wenteſt up [For a pang of lawleſſe luſt, and a moment or two of ſinful pleaſure, he loſt the preogative of his birth-right, which would have been a ſettled and perpetuall honor to him , and his poſterity ; ſo far doth ſenſuality beſot and befool men, when they give way unto it, and therefore is the luſtfull wanton by the Wiſe-man called *a ſimple one, a yonng man void of underſtanding,* Prov. 7. 7 and his going to the houſe of an harlot compared to a fools going *to the correction of the ſtocks,* verſ. 22. Reuben might haply think that this fact of his committed about fourty yeares before, was now both forgiven,and forgotten ; and it is but barely related, not reproved, in the firſt notice taken of it, Chap. 35. 2 . But it is not time, (how long ſoever) but true repentance that taketh off the guilt of ſin ; and God is alwayes free to take his own time, either to reprove, or puniſh it, to whom all things are alwayes preſent, though in yeares, or ages they be never ſo far diſtant , and not onely ſlipped out of the memory of man, but raſed out of all Records,and humane memorials : which muſt admoniſh us ſtill to renew our repentance, and in our riper yeares to bewail the wickedneſs of youth, and to pray for pardon of it, as David did, Pſal 25.7. and withall , to beware that we miſdeem not the judgement of God,when it doth not preſently proceed to the puniſhment of offenders, ſince, he neither winks nor ſleeps towards the wicked, but forbeareth, that his goodneſs may lead them to repentance, Rom. 2. 4. or if they remain impenitent , that upon their treaſuring up of wrath againſt the day of wrath, they may be more lyable to the righteous judgement of God, v. 5.

He went up] He ſpake to him before, now, as in indignation at him, turning his eyes from him, he directeth his ſpeech to his brethren,that they may take his cenſure as a caution unto themſelves ; whereby we ſee that zeal againſt ſin, may conſiſt with charity to the ſinner,for Jacob, as Reubens father, as inſpired now by the Holy Ghoſt, as a dying man,was doubtleſs free from malice towards him,and all the world ; So it was with dying David ; when he gave advice to Solomon to do juſtice upon Shimei, 1 King. 2. 9.

V. 5. *Brethren*] In evil, Proverb 18. 9. not more naturally of kin by blood, then morally and mortally by cruel bloodſhed , principally in the maſſacre of the Shechemites, Geneſ. 34. 25 and it may be alſo in conſpiracy againſt Joſeph, as thoſe of the Tribe of Levi and Simeon were againſt Chriſt (of whom Joſeph was a type ;) for Levi, it is certain his Tribe was deeply guilty of his death, for the Prieſts, who were of that Tribe, were his moſt bitter and bloody enemies ; and (as ſome ſay) Judas was of the Tribe of Simeon

V. 6. *O my Soul come not*] By this pathetical Apoſtrophe, or converting of his ſpeech from Simeon and Levi to his own ſoul,he profeſſeth his zealous deteſtation of their outragous act , leſt when he was dead he might have been thought, either a favorer of it, or not an enemy to it ; and it is a point of pious prudence (eſpecially in perſons eminent for godlineſs) before their death, to clear themſelves of ſuch aſperſions, or ſuſpitions, as upon their ſilence might be imputed unto them,with prejudice to the religion they profeſſed ; and for this reaſon, it is well done by many learned and godly Proteſtants, to make a confeſſion of their faith at their death, that Papiſts may not be believed, when they report their Apoſtaſie from the true Church to the Popiſh, as they did of *Calvin, Beza,* and others.

Mine honor, be not thou] By *honor,* may be meant his *ſoul* , which is the honour and glory of a man ; and by the word here uſed for *honor,* or (as ſome reade) *glory,* is ſometimes underſtood *the tongue* ; as Pſal. 16. 9. and Pſal. 30. 10. Act. 2. 26. for that alſo is the glory of a man above the dumb creatures, and by an eloquent uſe of it one man glorieth above another. The meaning may be,that he neither conſented to them in word or thought, and therefore he would not ſuffer in his honor and reputation for their ſakes ; and though ſome would glory in the contriving and ſucceſs of ſuch a miſchievous deſign, he was ſo far from glorying in it,that he did deteſt and abhor it.

Slew a man] That is, *Hamor* the King, the Prince *Shechem* his ſon, and their ſubiects the citizens; for the ſingular number is put for the plural, as the plural number is alſo divers times put for the ſingular in the Hebrew tongue.

Self-will] If in ſudain wrath the ill deed had been done, it had not been ſo bad, but there was time to conſider of the proiect, and reaſoning againſt it , and a wilfull reſolution againſt that reaſon ; and the more wilfull, eſpecially upon deliberation, the more wicked.

They digged down a wall] The words (as ſome render them,for they are ambiguous) are, *They boughed an ox*, or *bull,* ſo the Seventy, by the *bull,* meaning him who like a bull ruſhed upon a rape,and who was as the bull of the herd, the chief of the city but *an ox* is put for *oxen,* the ſingular number for the plural, and ſo the words are underſtood of the violent driving away of the ſpoyl of the Shechemites cattell , Chap. 34. 28. and cutting them with their ſwords that would not drive them ſociably, with the reſt of the herd But the beſt reading is, *they digged down a wall,* For though it may be then the city was not walled , they might make ſome violent breaches into the walls of particular houſes, or chambers, and there moſt likely where *Hamor* or *Shechem* were, becauſe their chief quarrel was at them for the abuſe of their ſiſter.

V. 7. *Curſed be their anger*] He curſeth not their *perſons,* but their *wrath* ; we muſt pray rather againſt the wickedneſs of the *perſons,* then againſt the perſons of the wicked, as David prayed not againſt the perſon of Ahitophel, (as that he might come to nought , and hang himſelf as he did)but that God would turn his councel into fooliſhneſs, 2 Sam. 15. 3. Yet ſometimes he curſeth wicked perſons, Pſal. 109, from the 17. to the 20. and elſewhere, whereof we may ſay, that his curſing might be a prediction, nor an imprecation ; or if an imprecation , yet *conditional,* (upon ſuppoſal of their perſeverance in ſin, or unleſs they repented) not *abſolute* ; or if abſolute, Davids judgment, and zeal being guided by Gods Spirit, (as Jacobs now was) that might be lawfull to them, which to perſons not ſo qualified would be unlawful ? but if it be not lawful to curſe, much leſs is it lawful to do as Simeon and Levi did, for that of Solomon is a good rule in the general, *Say not, I will recompence evil, but wait on the Lord, and he ſhall ſave thee,* Prov. 20. 22. And if Jacob by this meant any evil to the perſons or poſterity of theſe his two ſons , it was but a temporal evil, and that not without the condition of impenitence.

I will divide them in Jacob] By *Jacob* and *Iſrael* , here , muſt be meant not the perſon, but the poſterity of Jacob, or Iſrael ; and whereas he ſaith, *I will divide them,* he meaning *God,* by whoſe Spirit he ſpake, *would divide them,* or that he would divide them by his prediction , or propheſie, as it were,paſſing his word, they ſhould be divided ; as *Ezekiel* is ſaid to *come to deſtroy the city,* Ezek. 43. 3. where the meaning is, (as in the marginall variation on that place it is rendred) [*when I came to propheſie that the City ſhould be deſtroyed*] Now Simeon and Levi, they were not onely divided from each other, (for ſo it was with the other Tribes) but their ſeparation was different from the reſt ; Firſt, for the Tribe of Levi it is clear,and certain , that it had no diſtink portion of the land of Canaan. but onely certain Cities allotted, diſperſedly placed among the other Tribes, which were to the number of fourty eight, Joſh, 21. 41. but the Levites themſelves had none inheritance, Joſh. 13. 14. but tithes and oblations which were an occaſion of diſperſing them abroad, when they went about to gather them. But after their zealous execution of the command of God (by Moſes) upon the principal offenders in the Idolatry of the golden Calf, Exod. 32. 26. &c. this diſperſing of theirs was converted to a bleſſing, for they were conſecrated to teach Jacob Gods Judgements, and Iſrael his Law, Deut. 33. 10. So the people had the benefit of their inſtruction, and they the honor and acceptation due to that office, ſee on Deut. 10. 9. And for the Tribe of *Simeon,* as it was leſs honourable then the reſt,and had in the more contempt for the wicked act of *Zimri the ſon of Saul , a Prince of a chief houſe among the Simeonites,* Num. 25. 6, 14. (for which cauſe it is conceived Moſes would not vouchſafe to bleſs it with the other Tribes, Deut. 33.) ſo it was *divided* ; for firſt, it was not provided for by a diſtinct portion, but was as it were an Inmate to the Tribe of Judah ; and that not ſo much for Simeons ſake,as becauſe Judah had too much *therefore out of the portion of the children of Judah, was the inheritance of the children of Simeon taken,* Joſh 19.9. So that the Tribe of Simeon was under Judah,till God gave them, the place of the Amalekites, 1 Chr.4.43, Thus they were divided,part living there, & part in the Tribe of Judah, as hath been ſaid. This curſe of their *diviſion* is denounced as a meet puniſhment for their curſed union. It ſo falls out many times by the diſtribution of divine Juſtice, turning many wicked conſpiraces into mutuall hoſtilities, And we ſee by experience,none are more bitter againſt each other,then thoſe whoſe ſociety hath been too ſweet,& communion too neer, that hate being mutual,and reciprocal. which was but on one ſide in the buſineſs of Amnon,and Thamar, 2 Sam. 13. In ſetting down this curſe ſo fully,we may obſerve the ſincerity of the ſacred Writer, who (though he were deſcended of the ſtock of Levi) committeth to perpetual record the crime and curſe of his progenitor; if his pen had been guided by any motion of fleſh and blood, he would not have blazed his ſin and ſhame, in this ſort; but this is the manner of thoſe who are guided by Gods Spirit, to diſhonour themſelves to honour God; So doth *Moſes* again, Exod.4. and ſo did *David*, 2 Sam.6.21,22. *Jonah*, Chap.laſt, *Paul* and *Barnabas*, Act.14.14,15. See on Chap.38.18.

V.8. *Shall praiſe*] The paſſages betwixt Judah and Joſeph his unknown *Brother*, but known *Lord* of Egypt, Chap. 44. 16, 18, &c. and his pleading and prevailing with his Father for the ſending of Benjamin thither, Chap.43.3.&c. ſhew him to be a man of good parts and ſpirit; yet this ſeems rather to be ſpoken not ſo much of the perſon of Judah (who dyed in Egypt, and while he lived did no great matters to make him famous, nor did appear in any preeminence, being obſcured with the ſplendour of Joſeph, and in a ſtate of ſubordination under him) but of the Tribe which excelled in courage, ver. 9. in dignity, ver.10. and in ſincerity to God; for when others are blamed for their deceit, Judah is commended for his fidelity, as in the 11 of Hoſea, *Ephraim compaſſeth me about with lies, and the houſe of Iſrael with deceit, but Judah yet ruleth with God, and is faithful with the Saints*, Hoſ. 11. 12. The word uſed by Jacob hath an elegant alluſion to the name of Judah coming of *Jadah, to praiſe* or *to confeſſe*; and while his brethren praiſe him, they ſhal confeſs his prelation above them. It is obſervable, that Judah having formerly offended with Thamar, his fault is paſſed here over in ſilence, while the ſin of Simeon and Levi is remembred with reproach and imprecation; whereof the reaſon may be, that as the crime of theſe offending brethren was more hainous, ſo their diſpoſitions were more harſh and hard heerted; for Judah confeſſeth his fault with terms of aggravation, Chap.38.26. and they ſtubbornly ſtood to what they had done, when their good father with much grief and anguiſh of heart, rebuked them for it, as fearing the miſchief that might come of it, even to the ruine of himſelf and all his family, Chap.34.31.

in the neck of thine] This implyeth the courage of *Judah* to purſue his enemies, and his prevailing over them; which is obſervable in that Tribe above the reſt, for it was that Tribe which was firſt in rank in the Iſraelites marching in the wilderneſſe, Num.10.14. and firſt took the paſſage through the Red Sea, and the firſt that (when Ioſhua was dead) by the appointment of God, ſet upon the Canaanites, and got the victory, Iudg.1.1,2,4. And of this Tribe was David (whoſe ſpeech, 2 Sam.22 41 agreeth to this here) Zerubbabel, and many other valorous and victorious Warriors.

thy fathers children ſhal bow] He ſaith, *thy fathers children*, rather then thy *mothers*, as in Iſaacs bleſſing of Iacob, Gen.27.29. for Iſaac had but one wife, ſo it was all one to have given the bleſſing to the iſſue of the parent of either ſexe; but in Iacob the caſe was otherwiſe; where they that had all one father, had divers mothers; ſome whereof were wives, ſome handmaids.

Shall bow down before thee] This was literally moſt verified in David and Solomon. who were of this Tribe: and *ſpiritually* in Chriſt, *the Lion of the Tribe of Judah*, Rev.5.5. to whom all knees ſhall bow, Phil.2.10.

V.9. *Lions whelp*] The courage of Iudah is compared to a Lions Whelp; ſuch was the Tribe of Iudah in the firſt aſſayes of War in the time of Ioſhuah, afterwards it increaſed to the vigour of a Lion at full age, and old in compariſon of a whelp, ſuch it was in Davids time, and then it was by age and experience ſubtle, as well as ſtrong; for David of that Tribe was ſo wiſe, that Saul was afraid of his wiſdom, 1 Sam.18.5, 14,15. and withal very couragious. See 1 Sam 17. from ver.32. to 51. as the Lion above other Beaſts, who by his courage and ſtrength, is a King over them, Num 23.24. Prov.28.1. & Chap.30.30. Amos 3.8. Mic.5.8. See on Num.1.27.

from the prey my ſon] That is, having taken the prey, thou haſt gone up in a triumphant manner.

he ſtooped down, he couched] Iacob varieth the perſon, ſometimes ſpeaking as to his ſon, ſometimes ſpeaking of his ſon, as the Prophetick Spirit moved him; ſuch variations are uſual in the Scripture; the meaning is, that as after full ſatisfaction by ſpoil and prey, the Lion coucheth down to reſt; ſo after great victories of the Tribe of Iudah, by the ſucceſsful valour of David, there ſhould be reſt and peace under the reign of Solomon his ſon, of which it is ſaid, *Judah and Iſrael dwelt ſafely every man under his vine and under his fig tree from Dan even to Beerſheba* (that is, from one end of Canaan to another) *all the dayes of Solomon*, 1 King.4.25.

who ſhal rouſe him] His enemies ſhall ſo fear him, that they will not dare to rouſe or provoke him.

V.10. *The Scepter ſhal not depart*] All Chriſtian Writers generally expound theſe words as a Prophecy of the coming of the Meſsiah, that is, Chriſt, and of the authority, ſtate and condition of the Tribe of Iudah, or of the Iewes (who take their name from him) with reference to the Meſsiahs coming; and hereto agree many of the learned Iewes, as we ſee by the teſtimonies of *Manaſ. & Ben.Iſrael*, in his 65 Queſt. upon Geneſis, though in the particular expoſition and application, there be much difference not only betwixt Chriſtians and the Iewes, but betwixt both ſorts of them among themſelves; the words which are of moſt importance in the Prophecy, and require the moſt exact diſcuſsion and clearing, are the words, *Scepter*, *Judah* and *Shiloh*: yet the other words having ſome ambiguity in them muſt not be ſlighted. Firſt, for the word *Scepter*, (in the Hebrew *Shebet*) in its firſt ſignification it is taken for a *Rod* or a *Staff*, as the Rod which marked out the Tythe, Lev.27.32. it is called *Shebet*. Secondly, becauſe there might be a Rod or Staff of other matter, in figure and meaſure like unto that which grew out of a tree; the ſame word is uſed for that Rod which is made of iron, Pſal.2.9. Thirdly, it being the uſe of thoſe which are in Authority to have a Rod or ſtaff in their hands, as a ſign of preeminence, and power (as Iudah had his ſtaff or rod, Gen.38.18. and Moſes his, Exo.4.2.) (though the word be *Matteh* and not *Shebet*) a ſtaff or rod, is taken many times for the rod or ſtaff of a Magiſtrate, but eſpecially for that of Kings; And becauſe, though Kings at the firſt uſed ſuch ſtaves as naturally grew, yet afterwards, (for greater glory and majeſty) they were made of gold; as Heſt.4.11. thence fourthly, by a Metonymie, whereby the ſign is ſet for the thing ſignified, the word *Shebet* or *Scepter* is taken for a Kingdom, Dominion or power of Government, as, *The Lord hath broken the ſtaff of the wicked, the ſcepter of the rulers*, Iſai.14.5. where the former word is *Matteh*, the latter *Shebet*; and there are many other places where it is uſed in the ſame ſenſe. Fifthly, the word *Shebet* ſignifieth a Tribe, Judg.18.19. either becauſe the Tribes came of one ſtock, that is, Iacob, as many rods and branches out of the bodie of one tree; or becauſe every tribe had a ſeveral rod, with its name written up on it, Numb.17.1,2. though there the word be *Matteh*, not *Shebet*, which is alſo divers times taken for tribe; as Numb 1. 4,16. Sixthly, becauſe a rod or ſtaff is uſed to ſtrike withal, and ſtrokes are not indured without paine; the word *Shebet* is taken ſometimes for a blow, a wound, or for affliction, becauſe when a blow is received, the body and mind both are afflicted: So ſaith Iob, *Let him take away his rod from me*; the word is *Shebet*, Iob 9.34. There be other acceptions of the word *Shebet*, but they nothing concern the explication of this text. In this place the word *Scepter* or *Shebet*, in the Hebrew may be taken firſt for a rod, or ſcepter, or ſome other thing which is carried, either by Magiſtrates, or by others before them to import their power, and imprint a terror in the minds of ſuch as are ſubjects to them, Rom.13. ver.3,4. As before the Roman Conſuls were carried rods and axes, and our Magiſtrates have a ſtaff in their hands, and a mace or ſword carried before them by others, which are not to be taken only for Ceremonies of State, or power, but for monitories of duty, as of juſtice in the Governours, and of obedience in thoſe that are under their charge. Secondly, for that which is ſignified by a *Scepter*, that is, rule and dominion. Thirdly, the word *Shebet* a Scepter, is taken for a tribe, Iudg.18.19. So it may be ſaid that the tribe of Iudah (that is, the poſterity of Iudah, bearing his name; as the poſterity of Iacob or Iſrael, bare the name of *Iſrael*) ſhall not fail, neither in ſucceſsion, or appellation and title, until *Shiloh* come.

ſhall not depart] He ſheweth not when the Government ſhall begin with Iudah, but when it is begun, how long it ſhall continue, and hold on, and when be at an end; to wit, at the coming of *Shiloh*: this continuance, or not departing of the Scepter from Iudah, preſuppoſeth an approaching or coming of it to that Tribe, and both together are evidences of divine favour, if they be ſo taken and ſo uſed, as they ſhould be: when therefore the Royal Scepter is conferred on any Family or Tribe, and continued for many ſucceſſions in one line, or pedegree; or when Nobility, or Gentry, is with honour lineally drawn down in a great length for many deſcents, it muſt not make men proud of the antiquity, or eminencie of their parentage, or diſdainful of others, whom therein they exceed; but humble and thankful to God, gentle, and courteous to all, contumelious or injurious to none; otherwiſe, if they be haughty in themſelves, harſh unto others, the dignity or gentility of their birth, though never ſo ancient, is rather inveterate vice, then venerable virtue; and indeed rather prophane Gentiliſm, then Chriſtian Gentility.

from Judah] By *Judah*, is meant not the *perſon* of *Judah*, becauſe the Prophecie foreſheweth what ſhall befal in the laſt dayes, ver. 1. but the *Tribe* of *Judah*, or the Nation of the *Jewes*, with relation to that Tribe: this bleſſing of *Jacob* looking beyond the perſon of *Judah*, and a great part of his poſterity, may admoniſh us to reach out our reſpects to the good of thoſe that are remote, and far diſtant from us; a conſideration which may correct the common neglect of moſt, who confine their care to their own times, not caring what becometh of thoſe, who muſt come after: hence are ſome ſo indifferently minded to the remainders of Idolatry, that while they fear no return of it in their time, they forecaſt no caveats for the future; ſo many waſte woods, and very few plant any, not thinking what need their poſterity may have of timber to build, and fewel to burn; but many more raſhly ruſh into marriage, not thinking ſo far before-hand, as to their next iſſue, not counting beyond the dual number of man and wife, to provide an inheritance for *the heritage of the Lord*, Pſal.127.3. which may increaſe to a numerous poſterity.

nor a Lawgiver] Heb. *a Scribe*. That is, one that hath the power of making Laws, whether of himſelf, or with others, ſo that he hath the pre-eminence either in propoſal, or in confirmation of them, or writing them for Rules unto his people.

from between his feet] To the *Scepter*, a *Law-giver* is joyned; ſo that the power of the Ruler is not meerly arbitrary, but Legal, as a power put into rule of Laws for the ſway of the Scepter, is not lawleſſe or boundleſſe: this Law-giver ſhall come from him by lineal deſcent. The phraſe [*from between his feet*] may be a modeſt Periphraſis of the parts of generation and birth, as Deut. 28. 57. and many mean the Law-givers deſcent from Iudah; or *between his feet*, may note ſome eminent officer ſitting under the chief Governour, ſitting between his feet, or at his feet, Deu.33 3. and in his name, or by his power propoſing laws to be made, or pronouncing, or publiſhing them, when they are made: but the former expoſition is the better, as noting the honour and power, not of one that ſitteth under him, (who may be of another Tribe) but of one that cometh from him; and then the modeſty of the Scripture phraſe is to be marked, keeping ſo far off the mention of the part intended, as from the middle to the feet: So the denyal of neereſt ſamiliarity is phraſed by *not knowing of a man*, Gen.4.1. Judg.11.39. 1 King.1.4. Mat. 1. 25. Luk. 1.34. and eaſing of nature is veiled over with the phraſe of *covering the feet*, Judg.3.24. 1 Sam. 24.3. which was done by the ſideneſſe of the upper garment in uſe among the Jewes: See the marg.variat. on the ſecond of Kings 18.27. and the marg. variat. in Arias Montan. Bible upon Iſai.36.12. See alſo, Iſai.7: 20. and Exod.4. 25. Which may turn to the rebuke of ſuch as apply their wits to impure jeſts, as divers do, eſpecially ſuch who are Poetical; it is not much unſutable to the Romane Poets to be obſcene in their conceits, as many of them were, for they took a Strumpet for a Goddeſſe, but it is moſt repugnant to the profeſſion of a Chriſtian, who believeth in a Virgin God, the Son of a Virgin Mother, to vent ſuch immodeſt fancies as may make the face of a modeſt perſon to bluſh, when they are read or heard.

until Shiloh come] The word *Shiloh*, ſaith the Jeſuit *Salmeron*, *Prolog*.4. (that he might bring in the Scripture of our Saviour as ſuſpected to be corrupted by the Jews) ſignifieth nothing: but he is confuted by the beſt Hebricians in their Dictionaries, and by many of his own ſide in their Commentaries; the Popiſh party following the Vulgar Latine, render the word, *he that is to be ſent*, as if the original word were *ſhiloach*, from *ſhalach*, *he hath ſent*. But the word in the Hebrew Text is *Shiloh*, derived from *ſhalah*, which ſignifieth to *ceaſe* and *be quiet* and *peaceable*; and the ſame is taken not only in a *paſſive* ſenſe to *be ſo*, but in an *active*, to *make ſo*, and ſo it is put for a proſperous, or ſafe maker or Saviour, the Authour of quietneſs and ſafety to others; it is taken alſo for the tunicle or skin, in which the child is wrapped in the mothers belly, becauſe there the child lyeth in peace and quietneſſe; whence by an uſual *Metonymie* or figurative taking of the continent for the thing contained (as the cup, for the liquor in the cup; the houſe, for the people in the houſe) it is taken for the child that was wrapped in it. In both ſenſes it is applyed to Chriſt, for he was moſt quiet and peaceable, of whom it was foretold, that he *ſhould not ſtrive, nor cry, nor ſhould any one hear his voice in the ſtreets*, Iſai.42.2. *Who endured contradiction of ſinners againſt himſelf*, Heb.12.3. and *when he was reviled, reviled not again*, 1 Pet. 2.23. *Who was brought as a lamb to the ſlaughter, and as a ſheep before the ſhearers is dumb, ſo he opened not his mouth*, Iſai.53 7. and by this he was a Peace-maker for others, and a Saviour of others; for as the Prophet ſaith, *The chaſtiſement of our peace was upon him, and by his ſtripes we are healed*, ver. 5. that is, he was chaſtiſed, that our peace with God might be procured; *He was wounded for our tranſgreſſions, and bruiſed for our tranſgreſſions*, ver. 5. that we might ſleep in a whole skin, and obtain ſafety by his ſlaughter. And in the other ſenſe, as *Shiloh* is taken for a ſon, Chriſt is *Shiloh*, that is a ſon of the lineage of Judah: *It is evident* (ſaith the Apoſtle) *that our Lord ſprang out of Judah*, Heb.7.14. and therefore as Judah is compared to a Lion, ver.9. of this Chapter, ſo is Chriſt called, the *Lion of the Tribe of Judah*, Rev.5.5. wherein the Elders who uſed that phraſe, might allude unto the title given to Judah, ver.9. and whereto our Tranſlators direct the Reader in their marginal reference ſet upon Rev. 5.5 until *Shiloh* come the Scepter ſhall not depart from Judah, but then it ſhall; whereby it appeares, that God appoints the periods of Kingdomes and States; whereof, beſides many others, there is an illuſtrious evidence in the finiſhing of Belſhazzars Kingdom, Dan. 5.26. And as the periods, ſo the pauſes and ſtops of Government by inſurrection and rebellion, are to be referred to the ſame over-ruling power, as that of the Iriſh Rebels, of which we muſt conceive, that his providence is not aſleep, but his juſtice awake, and that in their divelliſh cruelty there is a divine chaſtiſement, which muſt admoniſh us to conclude a peace with God by making war with ſin, and to beſeech him to take part with his own people, and to make good the Cauſe of his Son Chriſt Jeſus againſt the band and faction of that man of ſin, the ſon of perdition, deſigned to deſtruction, 2 Theſſ. 2.8.

The ſummary ſenſe of this Prophecy made up out of the explications forementioned, may be thus: The Authority of ruling in the higheſt degree of preeminence, and the longeſt time of continuance (though in a diverſe form of Government) ſhall be in the Tribe of Judah; or if in any other Tribe, yet ſo, that Judah ſhall have the name, and honour of the Kingdom, Commonweal, and people who are of the poſterity of Jacob or Iſrael, which ſhall not be ſtiled, the Kingdome, Commonweal or people of Reuben, Levi, Gad or Napthali, &c. but of Judah, nor they Reubenites, Gadites, &c. but *Judæi*, Jewes; and that Tribe ſhall be a diſtinct Tribe of it ſelf, and ſhall neither be confounded, nor obſcured as the other Tribes after their Captivity in Babylon, but which cannot be affirmed of the reſt) it ſhall evidently appear who rightly deriveth his pedigree from that Patriarch; of which honour, when once it is poſſeſt, it ſhall not wholly be deprived until he come who is *Shiloh*, the Proſperer or Saviour, the ſon of Judah by lineal deſcent, and the true expected Meſſiah JESUS CHRIST; and about the time of his coming, (if we take it not punctually for the day, or month, or year of his birth, but with ſome latitude of time, as a little before, and a little after, for an orderly accompliſhment of the Prophecy) ſhal the Jewiſh Commonweal be diſſolved, and their Government broken in pieces, they diſperſed and ſcattered into ſeveral Countries, without any Governour or Law-giver of their owne Nation, and wholly in the power of the Princes or Potentates, or States in whoſe Land they live.

When, and how this Prophecy was to take effect.

They that conceive this Prophecy within a while after Jacobs death took effect, are miſtaken, for the firſt Magiſtrate the Iſraelites had out of Egypt, was Moſes, ſtirred up by God for their deliverance thence from their yoak of Bondage, about two hundred years after the death of Jacob, and Moſes was of the Tribe of Levi, not of Judah; and though the Tribe of Judah were firſt in the march, and their Standard placed foremoſt, Numb.10.14. yet was Moſes the Supreme Governor over all the Tribes. After him ſucceeded Joſhua, and he was not of the Tribe of Judah, but of Ephraim; afterwards was the Government by Judges for three hundred years, in which time there were ſucceſſive fifteen, one after another, of which only two, *Othniel* and *Izban*, were of the Tribe of Judah: After theſe Judges came up the Government by Kings, of whom the firſt was *Saul*, but he was not of the Tribe of *Judah*, but of *Benjamin*; after *Saul* ſucceeded *David*, and he indeed was of the Tribe of *Judah*, and began his reign in the year of the world, *2891*. *636* years after this propheſie of Jacob; ſo long was it before it began to work towards effect; and therefore *Jacob* ſaid not when *Judah* ſhould begin to ſway the Scepter, but having begun, how long he ſhould hold on; and the Kingly power continued in that Tribe until the captivity of Babylon, *viz*. four hundred thirty ſeven years: during which time, was that eminently ſeen which is ſaid, 1 Chron.5. *Judah prevailed above his brethren, of him came the chief Rulers*, verſe 2. and the Royal Regiment ended in Zedekiah, 2 King.24.17. After the Captivity, the dignity of the Tribe of Judah (returning home an entire Tribe, as the others did not) revived in *Zerubbabel*, a Prince of the Tribe of *Judah*, and from him continued the Principality in that Tribe by the ſpace of two hundred and ſeventy yeers, until the *Maccabees*, of the tribe of Levi got into the Government as High Prieſts; of whom ſome took upon them to be Kings; the firſt that did ſo, was *Judas Ariſtobulus*, who put the Diadem on his head, and cauſed himſelfe to be called a King, as *Joſephus* ſheweth, *Antiq. lib* 20. *cap* 8. which to *Hircanus* was forbidden by *Pompey*, (when he had taken *Jeruſalem* by force) though he committed the Government of the Jewiſh Nation unto him, Ibid. Theſe were called *Aſſamoneans* from the firſt of that rank, *Mattathias Aſſamonæus*, as is commonly conceived) but *Jacobus Boulduc* labors to prove a miſpriſion in the word *Aſſamoneans*, and he will have them rather called *Cedmonians*, from *Onias Priſcus*, Heb. *Cedmonæus*, betwixt whom and that *Mattathias*, there were nine who were ſucceſſors to the one, and predeceſſors to the other; and he takes them to be a Sect or Society, as the *Enoſeei* or *Eſſeni*, far more ancient then the *Maccabees*; and conceiveth, that though they were Prieſts, they might be of the Tribe of *Judah*, as well as of *Levi*, *Jacob Boulduc of the Church before the Law, lib.* 1. *cap*.17. Theſe (as he maketh the computation) continued until *Herod* the *Askalonite* began to raign, which was about the thirty fourth year before the Nativity of Chriſt. For a great part of which time there was a *Synedrion* or *Sanhedrim* (as ſome commonly and corruptly call it) or *Senate*, which was threefold: the firſt conſiſted of three perſons, the ſecond of twenty three, the third and principal of ſeventy two, in whom was the Supreme Power; theſe, though at firſt they might be choſen ſix out of every tribe (except the tribe of Levi, and out of that but four were choſen, as *Junius* conjectureth in his expoſition on the place) yet after the Captivity the *Sanhedrim* conſiſted moſt of the Tribe of *Judah*, of whom the chief were the poſterity of David; thoſe carried the greateſt ſway in elections: and of this Tribe, with the Tribe of Benjamin (which ſtuck to Rehoboam when the other ten Tribes revolted) conſiſted the main body of the Commonweal, and ſo *Jacobs* poſterity were called not *Reubenites*, nor *Simeonites*, &c. but *Jewes* from *Judah*. So taking the Scepter not meerly for a ſign of Regal Authority, but for a Principality and preeminence of power, (though with a diverſe form of Government) the Tribe of *Judah* carried the credit from all the reſt, even until Herod (the Idumean) was made King of Jury by the Romane Senate, *Joſephus Antiq.lib*.14. *cap*.26. which was about the time aboveſaid before the birth of Chriſt; but yet the authority of the *Sanhedrim* or *Synedrion* did not finally faile, until Herod in the thirtieth year of his raigne ſlew them all, *Joſephus Antiq lib*.14. *cap*.17, *pag*.362. yet after that ſome power and authority ſtill remained in the Jewiſh Nation, and conſequently in the tribe of Judah, (which made the principal part of their Commonweal) for they had a Synedrion after this in their Synagogues, as is plain, Matth.23.34. Acts 5 17. and Chap.9.1,2. & 23 5. in which, beſide the High Prieſt, there was another preſident, as ſome hold; and though after the coming of Chriſt, the Romanes reſtrained the Jewes in capital matters, Joh.18.3. yet all but ſuch they might exerciſe according to their Law; and ſometimes leave was given to inflict capital puniſhments in matters according to their law. See Joh.19.7. and 18. 31. and ſometimes they did as much without leave, as Act.7.59. wherein they were ſometimes winked at, ſometimes puniſhed: for though they had a Law to ſtone unto death, Deut.21.21. yet for ſtoning James the brother of Jeſus, was Ananias depoſed from the Prieſthood, *Joſeph. Antiq. lib*.20. *cap*. 8. ſo that the Jewiſh power or ſcepter departed by degrees, for it was much weakned by Pompey, *Joſeph. Antiq lib*.14 *cap*.8. after that it was much ſhaken by Herods intruſion, but not finally broken, until the deſtruction of Jeruſalem, by which time it was manifeſted, that Shiloh was come; and after that the Jewes had no form nor face of a Commonweal, as before, nor any authority or diſtinction of any Tribe as before they had: hereby then it is evident, that the Meſſiah is come, whereby the chriſtians may be confirmed in their faith, and the Jewes convinced of obſtinacy. Where they ſeek to clear themſelves by objecting, that this Shiloh or Meſſiah muſt come in the laſt dayes, but our Meſſiah came many hundred years ago, long before the laſt dayes; but to this the Annot. on ver. 1. will be ſufficient anſwer. Some will have Saul, and ſome Nebuchadnezzar to be the Shiloh, but with manifeſt repugnancy both to the tenour and intent of the Text or evidence of ſtory. Some put in other cavils, but the wiſer, and learneder Jewes renouncing them all, give way to the reference of Judahs Scepter to Shilohs coming, as not come to paſſe before the birth of Chriſt; but withal they would fain make the world believe that Shiloh the Meſſiah is not yet come, and therefore they yet pretend to have Princes of the Tribe of Judah, and lineage of David. So *Manaſſ. Ben. Iſrael ex Rabbi Iſaac Quaſt. in Gen. 65.* But all men of judgment know they are but Impoſtures, and ridiculous pretences, ſince their genealogies are periſhed, their tribes confounded, and they no where enjoying any Scepter-like ſway, but are meerly in ſubjection in the ſeveral countries where God hath ſcattered them.

To him ſhall the gathering] When Chriſt ſhal be revealed to be a Saviour both by preaching and doing, the people not of one Nation only, but of all Nations ſhall be gathered together into Churches to hear the glad tydings of ſalvation by him, and ſhall preſent their ſervice and worſhip to him; for he is *the deſire of all Nations*, Hag. 2. 7. for though in his paſſion, his beauty was obſcured as the Sun was eclipſed, ſo that there appeared *no form nor comelineſs*, no beauty *that he ſhould be deſired*, Iſai. 52. 2. yet even then to ſpiritual eyes, he was *white and ruddy, the chiefeſt of ten thouſand*, Cant. 5. 10. *white* in innocency, *ruddy* in ſhedding his blood with patience; yea, ſo deſireable that the Jews did wait for his Law, and the Gentiles ſeek him, Iſa. 11. 10. and put their truſt in him, Rom 15. 12. and in him find reſt, a glorious reſt, Iſa. 11. 10. to his mountain the Nations have flowed, Iſa. 2. 1, 2, 3. in thouſands of Temples, and gatherings of the people in them for his ſervice; ſo that this part of the Prophecy is clearly fulfilled, and the former part, (though in it ſelf obſcure) more cleared by it.

V. 11. *Unto the Vine*] Becauſe the cloſe of the precedent verſe is expounded of the Meſſiah, ſome conceive theſe words to be a Prophecy of him alſo; for the ſpiritual bleſſings that he brings with him, are ſignified by *the mountaines dropping down new wine*, and *the hills flowing with milk* Joel 3. 18. by which is meant the plenty of Evangelical preaching, and of divine grace; and applying the words to him they are transformed from the literal ſenſe, into an allegorical, thus, the Meſſiah ſhall bind with the cord of faith, and hope, and charity, *unto his vine*; that is, unto his Church: *his foal* or aſſe-colt, that is, the people of the Gentiles, being as a young colt, not accuſtomed to the yoak of the Law; and *his aſs*, that is, the people of the Jewes, *to the choice vine*, that is, to the Meſſiah himſelf; and to ſtrengthen this interpretation, they read the words thus, *binding his foal to the vine, and his aſſe, O my ſon, to the choice vine*; the word *beni*, if Jod be an affix, ſignifieth, *my ſon*, and the word *Sorec* ſignifieth a *choice vine*; but the difficulty lyeth in the word *beni*, where Jod is ſometimes paragogical, or redundant, and ſo it is in the firſt word *aſri, binding*, in this verſe; now taking the word *beni* paragogically, it is not to be read, *O my ſon*, but to be conſtrued with the next word, and ſo it ſignifieth the *ſon of his aſſe*, that is, *the foal of his aſſe*; for the young of any creature is called in the Hebrew phraſe, by the name of *a ſon*, as a calfe is called *a ſon of the herd*, or *beeves*, Gen. 18. 7. and lambs, *ſons of the flock*, Pſalm 114. 4. and a young Unicorn, *the ſon of the Unicorn*, Pſal. 29. 6. and reading the words thus, they may (notwithſtanding the interpoſition in the precedent verſe) be a continuation of Jacobs bleſſing of Judah; wherein (though we ſhould read the words *O my ſon*,) he might vary the perſon, as in the ninth verſe; and taking Vines as a part of his bleſſing, they may import ſuch abundance of fruitful Vines, that the aſſes accuſtomed to eat thiſtles, might mend their diet, and feed upon Vine leaves; or that the portion of the Tribe of Judah ſhould be ſo well furniſhed with vines, ſo well grown, that the aſſe might be tied to them as to other trees; and ſo ſtored with grapes, that he ſhould not need to be ſhifted from vine to vine for his load, but might have it from one vine alone. See Numb. 13. 23. And though ſome part of Judahs portion were ſmitten with barrenneſs by the burning of Sodom, yet the greater part remained untouched, which might by the bleſſing of God make a recompence for that loſſe; for it was the beſt and largeſt portion of the Tribes, as *Adrichom.* deſcribeth it, *Theatr. pag* 38. and *Arias Montan.* in his Book called *Chaleb*, ſaith the like, expreſſing the ſituation of it, all to be in the South, which makes much for the fertility thereof; and he addeth alſo, that it was very ſpacious, and copious in vineyards and paſtures, ſo that in the abundance of proviſion for meat and drink, for food and rayment, this prophecy of Jacob was abundantly verified after the letter.

blood of grapes] The juyce of the grape is called *blood* by a figurative ſpeech, without any reference to a Sacramental ſenſe; no marvel then if it be ſo called, when it is uſed to ſignifie the blood of Chriſt; but it is ſtrange, that they which take upon them to be great Divines, will be ſo groſs as to ſtick to the letter, and not admit of a figure, when our Saviour called the Wine of the Sacrament his *Blood*, and the Bread his *Body*. See Deut. 32. 14.

V. 12. *Red with wine*] The redneſs of the eies is procured by the quantity of wine, eſpecially of that which is of the beſt kind, and hath ſpirits of the ſtrongeſt operation, *Prov.* 23. 29, 30. all theſe are implyed by this phraſe, which gives no allowance to exceſſive drinking, no more then our Savior doth to theft, when he compareth himſelf in his coming to a thief, Rev 3. 3.

White with milk] By the former phraſe, the fruitfulneſſe of the Vineyards is prophecied; by this the bleſſing of the paſtures, abounding with cattel, and they with milk.

V. 13. *Zebulun ſhall dwell at the haven of the Sea*] The portion of this Tribe was near to the River Jordan, in the fruitful region of Galilee, extending in length from the Lake of Geneſareth to the ſhore of the great Sea, which is nigh unto Mount Carmel; the breadth of it is about five miles from Mount Tabor extended toward the North; See Joſ. 19. 10, 16. and the ſituation of Zebulun was commodious for commerce, for it did not only extend to the Sea, but bordered on ſuch parts of it, as afforded fit and ſafe havens, and harbours. So that when they of Zebulun went out to ſhip, they might be chearful in their ſailing, (though the ſea be fearful to ſuch as are faint-hearted) according to the bleſſing of Moſes, *Rejoyce Zebulun in thy going out*, Deut. 33. 18. In this prediction of Jacob, if there were nothing elſe in it memorable, we have this to obſerve (as of that he foretelleth of ſome other Tribes touching their portion in the land of Canaan) that it is evident Jacob here ſpake by the inſtinct of the Spirit; for this (which the whole world knows was fulfilled of Zebulun) fell not out in effect till about two hundred years after Jacobs deceaſe; and then that portion was allotted to him, not by choice, but by lot, for the Land of Canaan was divided by lot among the Tribes, Num. 26. 55, 56. Joſ. 19. 10. So that howſoever the diviſion ſeems caſual, it hapned none otherwiſe then the divine providence not onely fore-ſaw, but fore-ordained; and ſo it is in all the dwellings of men, *For the earth is the Lords, and the fulneſſe thereof*, Pſal. 24. 1. and whereſoever he pleaſeth to place any, they muſt be contented with their condition. And for this of the portion of Zebulun in particular, three things are eſpecially obſerved of it; *Firſt*, there was ſituate the City of Nazareth where our Saviour was conceived, Luke 1. 26. and where for many yeares he was concealed, or obſcured, living as one of common and ordinary quality, and (as is probably thought) exerciſing himſelf in the mechanical occupation of his reputed father, a Carpenter, Mark. 6. 3. *Secondly*, that here is Mount Tabor, (as hath been noted) where he was glorioſly transfigured, Mat. 17. 2. *Thirdly*, here (that is, in the Land of Zebulun) by the way of the ſea, he began to preach, Mat. 4. 15. &c. for there it is probably conceived was moſt need of preaching. For *firſt*, the neighbourhood of the ſea maketh rich, and riches make men proud, and pride maketh men many wayes very wicked. *Secondly*, where there is comerce by ſea, there is a confluence of ſeveral Nations, who ſend not out the beſt, but the boldeſt for ſea-adventures, and they moſt commonly corrupt one another with the vices of each Country. *Thirdly*, having opportunity for piracy, and robbery, and a kind of exemption from ordinary juſtice, (which is reſident upon the Land, not upon the Sea) ſea-faring-men are often times not only leſſe religious, but more unjuſt, and more oppreſſive then thoſe that have their abode upon the land; ſo that of ſuch eſpecially is verified that of the Prophet, *Thou makeſt men as the fiſhes of the Sea, as the creeping things that have no ruler over them*, Hab. 1. 14. (There being as much diſorder and oppreſſion in the ſhips, (eſpecially of Pirats) as in the ſeas among the fiſhes, under them.

His border ſhall be unto Zidon] In ſetting down the limits of Zebuluns allotment, which is exactly done, Joſ. 19. from verſe 10. to the 16. there is no mention of *Zidon*, and in the topography, *Zidon* ſtandeth nearer to the Tribe of Aſher; it is therefore to be underſtood, that though Zebuluns border reached not to Zidon, yet the coaſts of it were over againſt Zidon, and ſo ſituate as to be fit for eaſie and ordinary commerce with the Merchants of Zidon.

V. 14. *Aſſe couching betwixt*] Iſſachar is compared to a ſtrong Aſſe, or (as it is in the Original) *a ſtrong boned Aſſe*, or an Aſſe of great bones; whoſe force ſhall be great, but he ſhall want courage, to reſiſt his enemies.

And the land pleaſant] Iſſachars Tribe placed in a fruitful and pleaſant portion, and being of a dull ſpirit, ſhall rather give themſelves to husbandry at home, then any valiant, or diligent undertakings abroad, as either thoſe of Judah by wars, or thoſe of Zebulun by merchandize; yet being ſtrong, they ſhall be laborious in tillage, and ſo addict themſelves to that peaceable and quiet life, as rather to ſubject themſelves to much toil, and tribute within their own portion, then either to enlarge their bounds, or to free themſelves from tyranny and oppreſſion. It is ſo with many of the people in France (as is obſerved by ſuch as have ſeen the manner of that Country) whoſe earthly mindes are ſo taken with the fruitfulneſſe of the ſoyl, that if they may have a part in it with peace, they ſubmit themſelves to a moſt ſervile condition, whereby they undergoe moſt heavy burdens of tribute, and other oppreſſions, rather like ſlaves, then ſubjects, yet like a generation of Iſſachars, or dull Aſſes, bear all; which is a juſt ground for the proverbial ſpeech of the French King, and his vaſſals, viz. *That he is the King of Aſſes*, whereas other Countries which hardly will maintain their people, make them more hardy and couragious.

V. 16. *Dan ſhall judge*] In the Original there is a Paranomaſia, or an affinity of like ſounding ſyllables, as Chap. 30. 6. for the words are *Dan jadin ghnammo*; the like is obſerved of Judah, ver. 8. of this chapter; and of Japheth, Chap. 9. 27. this is ſaid of Dan the firſt-born of the hand-maids iſſue, to encourage him againſt the conceit of neglect, and contempt, in regard of the condition of his mother; and he ſhall judge, not only as a diſtinct Tribe, which ſhall have princes, and principal men ordinarily to judge them, as Num. 1. 4. 16. but ſometimes extraordinarily to judge and deliver both them, and their brethren from the hands of oppreſſors; ſo did *Samſon*, who was a Danite by his Tribe, Judg.13.2.24. and he judged Jſrael twenty years, Judg.15.20.

As one of the Tribes of Iſrael] Yet not as every one of the Tribes, for every one ſhall not have that honour, for neither the Tribe of Reuben, Simeon, Gad, nor Aſher had any Judges; they that had, were the Tribe of Benjamin, of which was *Ehud*, Judg. 3.15. and the Tribe of Manaſſeh, of which was *Gideon*, Judg.6.15. and *Abimelech* his Son, Judg.9. and *Jair*, Judg.10.3. and *Jephtah*, Chap.11. &c. and the Tribe of Iſſachar, of which was *Tola*, Chap.10.1. the Tribe of Judah, of which was *Ibzan*, Chap.12.8. and the Tribe of Zebulun, of which came *Elon*, Chap.12 11. the Tribe of Ephraim, of which came *Abdon*, Chap. 12. 15. the Tribe of Dan, of which came *Samſon*, Chap.13.verſ.5. and the Tribe of Naphtali, of which was *Barak*, Judg.4.6. and the Tribe of Levi, of which was *Samuel*, 1 Cor.6.33,38.

V.17. *Dan ſhall be a Serpent*] That is, what he wants in ſtrength, he ſhall make out in ſubtilty and ſudden ſupprisal; making war, and getting victory rather by politick ſtratagems, then by force of armes: *Moſes* compareth him to a Lions whelp, Deut.33.22. but (as to the condition of the Danites in general) it is in regard rather of the ſuddenneſs of a Lions leap, when he ſeeth the advantage of his prey, then of his ſtrength or courage. So Samſon of the Tribe of Dan, though extraordinary ſtrong, and ſo like to a Lion, yet like a Danite he dealeth with his enemies as well by his policy, as by his ſtrength. See Judg. chap. 15. and 18. of the Danites taking of the city of *Laiſh*. Some of the Ancients have conceived that Antichriſt ſhall come of this Tribe, partly becauſe it is likened to a Serpent, and an Adder, and partly becauſe Dan is omitted in the ſealing of the Tribes, Rev. 7. whereas the prediction of *Antichriſt*, 2 Theſſ.2.3. &c. Rev. 17. and the accompliſhment thereof, as we find it by ſtory and experience, plainly diſcover this conceit to be vain and frivolous; and for the omiſſion of Dan, it is rather to be referred to the Idolatry wherewith that Tribe was eſpecially branded, Judg. 18.30. 1 King.12.29. and that upon better ground then to the raiſing of *Antichriſt* out of his Tribe, for which there is no probability either of Scripture, or reaſon; and they might as well have ſaid, that *Antichriſt* ſhall come of the Tribe of *Simeon*, becauſe Moſes in the 33 of Deut. maketh no mention of him in the benediction of the Tribes; as that he ſhall come of *Dan*, becauſe he is omitted by John; but it is moſt like that the one was omitted by Moſes, chiefly for his bloody treachery againſt the Shechemites; the other by John, for his notorious Idolatry. But the Fathers, good men, ſtanding ſo far off the *acme*, or full growth and progreſſe of *Antichriſt*, are to be pardoned in their miſtaking; which the Doway Tranſlators ſhould not in in modeſty (if they care not for truth or probability) have offered unto their Readers liking, (as they do in their Annotation on this verſe) ſince that errour (as if it had been taken to uſe by ſome erroneous Writers of after-times) is ſo improved and increaſed in ridiculous repugnancies to Scripture, reaſon, and ſometimes to it ſelf, that whoſoever is not extremely deſtitute of religion, and ingenuity, may be aſhamed of it, as our Proteſtant Authors have plainly diſcovered, who have exactly diſcuſſed the queſtion of *Antichriſt*.

V. 18. *I have waited*] (Pſal. 25. 21. & 130.5. Iſa.26. 8) This cometh in without any particular coherence with that which went before, or followeth after; motions of the ſpirit are not tied to rules of method, or Logical order; and therefore muſt not be miſliked as impertinent, becauſe they are not led in by a ſeries of precedent words or matter, which yet may have good coherence with ſilent and ſmothered thoughts, whence their expreſſions burſt out; thence it is that in the writings of the inſpired Pen-men we find ſuch various mixtures of comminations and comfort, and as it were ſudden aſcents or precipices from the one to the other.

for thy ſalvation] Jacob ſeeing the miſeries that his poſterity ſhould fall into, breaketh out in prayer to God for remedy; and this he doth, as for them in general, ſo eſpecially in reſpect of this Tribe, which by the ſpirit of prophecie he foreſaw in a double danger, both of great adverſity, Judg. 1. 34. and of groſs idolatry, 1 King. 12. 29. and withal having by the ſame ſpirit an apprehenſion of the Meſſiah, or Saviour under the name of *Shiloh*, his ſoul no doubt thirſted for the accompliſhment of his ſalvation, and full deliverance from all trouble by his means and merit; for the Fathers before Chriſt had none other Rock of ſalvation then Chriſtians ſince his coming, 1 Cor. 10. 3, 4.

V. 29. *Gad, a troupe ſhall*] (Chap. 30. 11) As in the names of *Judah, Zebulun*, and *Dan*, ſo in the name of *Gad* doth Jacob make a nominal alluſion for *Gedud* is a *Band*, or *Army*; the condition of the Tribe of Gad ſituate beyond Jordan Eaſtward, Joſh. 13. 8. towards the confines of the land of Canaan, was to be ſubject to incurſions of bordering enemies, and ſo might ſometimes by ſudden troups be overcome: yet they muſt not be diſcouraged, for afterwards they ſhall encounter their enemies with better ſucceſſe, and conquer them: this is the condition of Gods Church and children, for a time to have the worſt in conflict with their enemies, but with Gad they ſhall have the beſt at the laſt; they ſhall be as ſure of the conqueſt, as of quarrel or conflict; for their great Captain hath overcome the world for them, Joh.16.33.

V. 20. *Out of Aſhur his bread ſhall be fat*] That is, out of the portion allotted to Aſhur he ſhall have plenty of corn, which being ſown ſhall grow up into a full ear, which is called *a fat ear*, Gen. 41.5. Marg. The chief commodities which moſt abound in that part of Canaan, are corn, and wine, and oyl, but eſpecially excellent wheat, *Adric*. p. 1. ſo that though uſually by *bread* all neceſſary proviſion be figuratively ſignified, yet in this place it may be literally taken in reſpect of the excellency of that grain, which maketh the beſt and pureſt bread; of the ſtore of oyl Moſes maketh mention in his benediction, ſaying, *Let him dip his foot in oyl*, Deut.33. 24. And in the next verſe he mentioneth Minerals of Iron, and Braſſe under his feet, ver.25. marg. reading.

royal dainties] Which might conſiſt not only of ſuch pure wheat as hath been ſpoken of, but of fowl, and fiſh, and fruit of the beſt kind, which may be delicates on Kings tables.

V. 21. *Naphtali is a hind let looſe*] Judah is likened to a Lion, Iſſachar to an Aſſe, Dan to a Serpent, Napthali here to an Hinde, Benjamin to a Wolf; whence it may be their Families are knowne by their Armes; and they diſtinguiſhed by the formes of beaſts, or other creatures, as the Lion is a fit Enſign for Regality, for that with the Scepter is attributed to Judah: and if men fetch their Heraldry ſo high, as ſome do, it will do well from the ſame fountain to derive ſome reliſh of religion, to add unto ſuch outward ſignes ſome holy Motto, or ſacred ſentence of the Scripture, which may be a *memento* to them to ſet out their gentry, or dignity of birth more by their real virtues, then by painted ſcutcheons, or coats of Armes.

an hind let looſe] He ſaith not, *he is like an hind let looſe*, nor ſaith he of Dan, that he was *like a Serpent*, nor of Iſſachar that he was *like an Aſſe*, nor of Judah *like a Lion*, but *he is an Hinde, a Serpent, an Aſſe, a Lion*; which to take in a literal ſenſe were very abſurd; ſo is the Papiſts taking of the words of the Lords Supper, *This is my Body*, *This is my Blood*, according to the letter, which this and many ſuch like places direct us to expound in a Sacramental ſenſe. Now *Naphtali* is here compared to *an Hind let looſe*, to note the pleaſantneſſe of his condition, of which Tribe Moſes in his benediction ſaith, *O Naphtali ſatisfied with favour, and full of the bleſſing of the Lord*, Deut. 33. 23. So Naphtali placed in a ſafe and fertile ſoyl, is as an Hind taken, but let looſe again to be delicately brought up, delighting in a freſh and free paſture, having nimbleneſſe of feet like an Hinde, either for flight, or purſuit, as occaſion ſhall require, Pſal.18.34. See on Joh.19.33.

he giveth goodly words] He is gentle and affable, winning favour by fair words, & prevailing more by plauſible courtſhip, then by perillous valour.

V. 22. *Joſeph is a fruitful bough*] Though we read not by expreſſe mention of any more children that Joſeph had, but two, yet it may be he had more, for ſo the ſpeech of Jacob doth import, Chap. 48. 6. but if he had not, he was a fruitful bough in his two branches, *Ephraim*, and *Manaſſeh*, who multiplied exceedingly.

a fruitful bough by a well] The words are doubled for emphaſis, and aſſurance, or becauſe of his two ſons, *Ephraim* and *Manaſſeh*; and it is ſaid, *by a well*, becauſe moiſture is a means of fruitfulneſs, Pſal.1.3.

whoſe branches run over] In the Hebrew, *whoſe daughters*; which hath occaſioned ſome to underſtand that the daughters of the Egyptians, or women of Egypt when Joſeph paſſed by, got them upon the wals to behold his beauty; but *firſt*, they are *Joſephs* daughters, not the Egyptians: Beſides, the learned in the Hebrew language, know it uſual to call that which cometh from another by the name of a *ſon*, (and ſometimes of a *daughter*, as here) whether it be natural, as a ſpark is called *the ſon of a burning coal*, Job 5.7 See the marg. variat. or *artificial*, as the arrows are called the *ſons of the quiver*, Lam.3,13. (ſee there alſo the marg variat.) and of *the bow*, Job 41. 28. and by the like figurative ſpeech is the corn called *the ſon of the floor*, Iſa.21. 10. becauſe it is there beaten out of the ſheaf, or taken thence.

over the wall] Moiſture and heat are the cauſes of fruitfulneſſe; the Well here ſpoken of is a means of the one, the Wall of the other; for thoſe plants that are ſet by a Wall, as Vines, and Apricocks, and Cherries, and the like, by the reflexive heat of the Sun thrive better, and ripen ſooner then thoſe that are planted by themſelves.

V. 23. *The Archers*] The Archers (as this verſe ſheweth) were thoſe that hated him, and they that hated *Joſeph* were his brethren who ſold him, and would have killed him, Gen.37. and the wife of Potiphar who falſly accuſed him, entitling his name to her own crime; and Potiphar himſelf who thereupon impriſoned him, and it may be the Magicians of Egypt, who were by him put down in their art of divination, and the Courtiers of Pharaoh, who envyed to ſee a ſtranger advanced to ſuch honour in their Countrey; whoſe arrows were ſuch as David complaineth of, *They whet their tongues like a ſword, they bend their bowes to ſhoot their arrows, even bitter words*, Pſa.64.3. theſe were ſlanders proceeding out of the bitterneſſe of their own ſpight, and tending to make Joſeph of an unſavoury reliſh with others, eſpecially with Pharaoh, whoſe chief favourite he was: and becauſe theſe Archers are in the Original called *maſters of arrows* (which term implyeth a ſkilfulneſſe in ſhooting, See Annot. on Chap.14.ver.13) it is like that ſome of them were very ſubtil in their malicious ſuggeſtions againſt him, and their words were as venomed arrows, Pſal.64. 3. ſhot by thoſe who bend their tongues like their bows for lies, Ier.9.ver.3.

have ſorely grieved him] He was ſore grieved when his brethren ſtript him of his coat, and caſt him into a pit, Gen. 37. 23, 24. for then he beſought them in the anguiſh of his ſoul to ſpare him, but they would not hear, Chap.42.21. and it could not but ſorely grieve him when he was ſent to priſon as guilty of attempting a rape upon his Miſtreſſe, which his ſoul abhorred; yet that which ſore grieved Ioſeph, may much comfort others, in that in him they may obſerve, that ſore grief from the wicked, and great love from God, may meet together in the ſame man.

V. 24. *But his bow*] That is, the weapon or inſtrument wherewith he made good his cauſe againſt his enemies, namely his innocency, patience, and other virtues, which were more vigorous againſt them, then their vices againſt him.

by the hands of the mighty] Joſeph was ſtrong, but not of himſelf, but made ſtrong by the Divine power aſſiſting him, and reſiſting his enemies, ſo that he mightily prevailed over them all; Which may teach us to take heed that we neither truſt to our ſelves in any undertaking, nor boaſt of our good hap when things ſucceed as we wiſh, but that uſeing our beſt providence to repoſe our affiance upon God, and to give him the praiſe of all proſperous events; according to that of the Pſalmiſt, *I will not truſt in my bow, neither ſhall my ſword ſave me; But thou haſt ſaved us from our enemies, and haſt put them to ſhame that hated us. In God will we boaſt all the day long, and praiſe thy Name for ever,* Pſal.44.6,7,8.

from thence] That is, from the power and providence of Almighy God.

the ſhepherd, the ſtone] That is, Joſeph was made a *ſhepherd* to feed his father Iſrael in the time of famine, and a *ſtone.* on which he built his hopes for a comfortable habitation for himſelf and his family in the Land of Egypt; in which words likewiſe by the Spirit of Prophecy he might looke as far as to Chriſt, of whom Joſeph was a type, and to whom as a ſhepherd Joſeph was a ſheep, Pſal. 80. 1, And he is alſo called *a ſtone, a tried ſtone, a precious corner ſtone, a ſure foundation,* Iſa. 28. 16.

V. 25. *with bleſſings of heaven above*] That is, in the kindly operations of heaven from the Sun and Moon, which are named in Moſes bleſſing, *viz.* *the precious fruits brought forth by the Sun, and the precious things put forth by the Moon,* Deut. 33. 14. with which the favourable and fruitful influences of the Starres are imployed; and *from the heaven below,* that is, in the ſweet dewes and ſhowres coming from the ayr, according to the promiſe mentioned in Ezekiel, *I will cauſe the ſhower to come in his ſeaſon, and there ſhall be ſhowers of bleſſing,* Ezek.34.25. and in the wholeſome temperature of that element, which is more neceſſary for health, then good diet; for, of this men feed but at certain hours, of ayr (which they draw in with their breath) every moment: and in the bleſſings of heaven may be comprehended the fruitfulneſs of delicate fowl, who *flye about the earth in the open firmament of heaven,* Gen.1.20.

bleſſings of the deep] That is, Springs and Rivers, (which water the earth and refreſh both man and beaſt) the uſeful creatures that are in the waters: And withall ſince it appeareth, both by the benediction of Jacob, and Moſes, that God meant very variouſly, and abundantly to bleſs the Tribe of Joſeph, *the bleſſing of the deep that lieth under,* may be in the Mines of the earth, whereof ſome are moſt neceſſary, ſome moſt precious.

of the breaſts, and of] By multiplication of creatures, and of milk to nouriſh them: the bleſſing of the breaſts is named firſt, becauſe the nouriſhment is there provided before the creature be brought forth; for, God in his fatherly providence (according to the Proverb) never ſends a mouth but he ſends meat for it: of the joyning of theſe two (*viz.* the bringing forth, and breeding or nouriſhing) in one perſon, See Annot. on Chap. 21. ver. 7.

V. 26. *have prevailed*] That is, I have bleſſed thee in thy two ſons, more then my father, or grandfather, bleſſed their two ſons; for my grandfather *Abraham* gave was that Iſhmael one of his ſons ſhould be caſt out, and my father *Iſaac* gave the bleſſing to me from my brother *Eſau*; but I have bleſſed thy two ſons with a fatherly affection to them both, though I gave the preeminence to Ephraim the younger; Or the bleſſings of me thy father have prevailed above the bleſſings of my progenitors, for though thou haſt had croſſes notwithſtanding my bleſſing, I, though I had their bleſſing, have had more in number, and longer in continuance; or I have more expreſly, or with more tenderneſſe of affection bleſſed thee, then my progenitors bleſſed their children; becauſe from a child thou waſt moſt dear unto me, both for thy beloved mothers ſake and for thine own: and finding thee alive, when I ſuppoſed thee to be ſlain, and not onely ſo, but ſo highly favoured of God and man, and ſo good a ſon to me, and ſo kind a brother to thy brethren, that by thy means we enjoy'd a ſafe, and comfortable, and honourable condition in a ſtrange land, and in an hard time, by the greatneſſe and generality of the famine, I cannot but inlarge my benedictions towards thee, and ſtrive to out-bleſſe my forefathers in multiplication of bleſſings upon thy head, above their meaſure; and my bleſſing added unto theirs, will make thy condition more happy then mine hath been.

utmoſt bound of the everlaſting hill] Moſes in the 33. of Deut. pronounceth his benediction of Joſeph in theſe words; *Bleſſed be his land, for the chief things of the ancient mountains, and for the precious things of the laſting hils,* Deut.33.13,15. for there be precious bleſſings upon the hils, as Olives upon Mount *Olivet,* called (for the plenty and goodneſs of them growing there) commonly called in the Scripture *the mount of Olives,* as mat. 21. 1. Luk. 19.37. Act.1.12. See *Adrich. Delph. Theatr. p* 170. And on Mount Libanus there grow Olives, Cedars Pine-trees, ſweet Cypreſs trees, Frankincenſe, and other ſweet gums; beſides, out of it flow many excellent veines of water, and from thence have many famons Rivers their Original *Adrich. Ibid pag* 110. expounding them the words of Jacob by the words of Moſes, the meaning is, that he wiſheth unto Joſeph all manner of bleſſings, both from places neer, and far off, to come upon his head, as water falleth from the hils unto the valleys.

everlaſting hils] Some hils, are hils of ſand, or rubbiſh, lately heaped up; See on Chap.8.11. ſome are raiſed up by induſtry of men, ſome are made, and ſome are ſwallowed up by Earthquakes; but there are hils of more ſolidity, and firmneſſe, and ſuch as are like to laſt to the worlds end, and Jacob here meaneth the bleſſing of Joſeph for continuance to be like unto them, and not onely to be plentiful in meaſure, but perpetual in duration, and to hold out as long as the everlaſting hils; and ſo it muſt imply the condition of obedience; as Deut.28.1,15. And he ſaith *hils,* rather then *valleys* (though they alſo be perpetual) becauſe he implyeth an happineſſe eminent, like as an high hill, as well as an happineſſe permanent.

that was ſeparated] (Deut. 33. 16) When he was ſold from his brethren in to Egypt, and exalted to ſuch an height above them, by his high and great authority in Egypt.

V. 27. *Benjamin ſhall ravine*] Theſe words ſome underſtand of the City of Jeruſalem, ſituate in the Tribe of Benjamin; where was the Temple, and the Altar, that like a Wolf devoured the Sacrifices; but it is a prophecy of men, not of ſtones, or fire; and of that Tribe was *Saul* the King, who was a great Warriour, and made a prey of many people, 1 Sam. Chap.11. & Chap.14. and Saul the convert, who before his converſion ravined like a Wolf upon the flock of Chriſt, Act. 9.1,2. Gal.1.13. but the prophecy is rather to be underſtood of the whole tribe, which was greedy of the prey, rather of perſons then of goods, and therefore had the heart to encounter with the other tribes, when they were about ſixteen to one, for the Benjamites were but twenty ſix thouſand ſeven hundred, and the reſt were no fewer then four hundred thouſand, Judge. 20. verſ. 15, 16, 17.

in the morning he ſhall devour the prey] That may be meant of the perſons of his enemies, devoured with the ſword, 2 Sam.2.26. This prophecy, ſome apply to the victory and prey of Saul, Eſther, Mordecai who were of this Tribe.

and at night he ſhall divide the ſpoil] As the Wolf watcheth his opportunity for prey, early in the morning, and late in the evening; ſo will the Tribe of Benjamin watch up on all advantages to ſpoyl his enemy: He beginneth in the morning, which noteth his forwardneſs, to war; and holding out untill the evening, noteth his conſtancy in battel until he conquer; for dividing of the ſpoyl, is a conſequent of victory. In likening Benjamin to a *Wolf,* Jacob may mean him no diſgrace, for God likneth himſelf to a *Leopard,* and a *Bear,* as well as to a *Lyon,* Hoſ. 13. 7, 8. in regard of his wrath and rage when he taketh vengeance on his enemies; or if he mean it of Benjamin in an ill ſenſe, to ſignifie a mercileſſe diſpoſition, and an unſatiable greedineſſe after ſpoyl, (as it is probable he did) it is an argument that his affections were overruled by the Spirit of God; for Benjamin, as the ſon of his old age, was moſt dearly and tenderly beloved of him, of whom he would have ſpoken better, if he had ſpoken of himſelf, as his natural and indulgent father.

V. 28, *All theſe are the twelve Tribes of Iſrael*] That is, of theſe twelve ſons of Jacob, deſcended and were denominated the twelve Tribes of Iſrael: they are uſually numbred twelve, though there were thirteen, reckoning two Tribes deſcended from Joſeph which came of him; ſo that though ſometime a Tribe be omitted (as *Simeon* in the benediction of Moſes, Deut, 33. and *Dan* in the ſealing of the tribes, Rev.7. whereof ſee the reaſon Annot. on ver.17. of this Chapter) yet the number of twelve is ſtill made up, for where others are omitted, Levi is taken in; otherwiſe Levi is commonly left out. And the reaſon is, becauſe they are reckoned according to their diſtinct portions in the Land of Canaan, which the Levites had not. See Annot, on Deut.10.9. And for their order, ſometimes they are brought in according to their birth, as Gen 29 32,&c. and Chap.30. from the ſixth verſe forward, without any reſpect to their mothers, whether wives, or hand-maids; ſometimes they are mentioned according to the ſeniority, or acceptation of their mothers; as firſt the ſons of Leah, then the ſons of Rachel, after them the ſons of Bilhah Rachels hand-maid; and laſt of all the ſons of Zilpah Leahs hand-maid; ſo are they ranked, Gen. 35. 23, &c. Some times they are brought in according to the order of birth, partly of dignity, ſo *Judah* is named firſt, Revel.7.5. partly according to their lot in the Land of Canaan, and for that reaſon is Zebulun placed before Iſſachar, in this Chapter, though Iſſachar were the elder brother by the ſame father and mother, Gen.13.18,20. ſometimes they are ranked ſo, as we cannot give a reaſon of their order, as in the benediction of *Jacob* here, and of Moſes, Deut.33. where they both ſpake as they were moved by the Holy Ghoſt; but for the moſt part, Reuben is named firſt, not alwayes, as not in Num 2.3. Rev.7. Whence the Papiſts argument drawn for Peters great preeminece from a nominal precedence is convinced to be vain; for Reuben did not excell, but loſt the birth-right, for Judah had the preeminence of the Scepter, and the Prieſthood Levi had, and the birth-right was given to Joſeph, neither can they ſay that Peter was alwyes named firſt, for James was named before him, Gal.2.9

and bleſſed them] That is, having called them all together, and ſpoken to them in particular, he diſmiſſed them with a general benediction, praying for them all; and though that which he ſpake of Reuben, Simeon, and Levi, ſeemeth liker a curſe then a bleſſing, yet if he ſaid no more then hath been noted, his whole ſpeech might be called by the name of *bleſſing,* the denomination being made according to the greater and better part, and it ſeemes they had their bleſſing with the reſt, for they had their portion of the Land of Canaan as well as their brethren, and their names were ſet in the precious ſtones of the breſt-plate of Aaron as well as the reſt, Exod.28.21. and of their Tribes are as many ſealed as of the reſt, Rev.7.5,7. and that ſevere reprehenſion of them by their devout and dying Father, might work upon them to repentance, and thereby make them more capable of their portion with the reſt, and ſo it was a bleſſing to them; and like unto a potion, though bitter in taſte, yet of wholeſome and healthful operation. See on verſ.7.

every one according to his bleſſing he bleſſed them] That is, the bleſſings are ſet down, as they were particularly applyed to every Tribe, according to their ſeveral references to his twelve ſons.

V. 29. *gathered unto my people*] That is, his ſoul to the ſociety of the Saints above, *viz.* the ſpirits of juſt men made perfect, as Heb.12. 23. *See* annot. on Chap.25.8. who are the people of his ſpiritual kindred, and his body to lodge with the bodies of thoſe to whom he had alliance by the fleſh; thus he accounts himſelf a pilgrim here. See Chap.47.9. and thoſe his people, who are gone to the reſt and peace of a better world, to which he now apprehends himſelf ready to paſſe; for his holy life makes him not doubt of an happy death, whereof he can both think, and ſpeak, with cheerfulneſs and comfort. See on Chap.25.8

bury me with my fathers] See Annot. on Chap.47.30

V. 30. *In the cave,* &c.] He repeateth many particulars of this burial place, to make his ſons the more mindfull of the Land of Canaan; and in particular to furniſh Joſeph with more matter of excuſe to Pharaoh when he ſhould make report of his requeſt; that he might be entertained without offence; and withal, having been abſent thence by the ſpace of ſeventy yeares, and having no written evidence to ſhow (for they were not in uſe at that time) he ſetteth down the matter the more exactly, that his right to the burial place might be the better cleared, if any other ſhould lay claim to it, or queſtion, or doubt of his intereſt in it.

V. 33 *he gathered up his feet into the Bed*] Which (haply) hung down before as he ſate at the bed ſide; and ſo he compoſed himſelf quietly and deliberately for the ſleep of death, having enjoyed the uſe of memory and ſpeech unto the laſt; and ſo in the one hundred and fourty ſeventh of his age, and the year of the world, 2256. he yeelded up the ghoſt A life and death whorthy our moſt ſerious thoughts, for *mark the perfect of man, and behold the upright,* (ſaith David) *for the end of that man is peace,* Pſal.37.37. and though as perfect and upright as man may be, his peace may be put off, till towards his end; few men had more croſſes in their lives, none more comfort at their death then Jacob; if it be our lot to follow him in affliction, let us hold on our piety and patience, as he did, and we ſhall be ſure of peace at the laſt, a laſting peace that never ſhall have end.

CHAP. L

Verſ. 1. A*Nd Joſeph fell upon his fathers face*] All the brethren of Joſeph it is like (unleſſe Simeon and Levi through offence at their Fathers reproof and imprecation, were more diſpoſed to anger then grief) ſhewed themſelves mournful for the death of Jacob; but, Joſeph as in other commendable endowments, ſo in this, exceeded them all: every word of the Text importeth a ſad weight of ſorrow, whereby we may obſerve him a better ſon to his father, as before, and after this a better brother to his brethren then they were to him; Religion doth not reject natural affection, but rule and govern it, ſometimes intending, ſometimes abating the force of it, that it may be proportionable to the cauſe, and the perſon; and here we ſee in Joſeph the combination, of piety and charity in an eminent degree. None of all the ſons of Jacob more devout towords God, or more kind to his kindred, whether in direct or collateral line; if then parents would have their children to be good children to themſelves, let them by prayer, and precept, and example, do what they can to make them good children to God. See Deut.6.7,8. Epheſ.6.4.

wept upon him] Some men account weeping an argument of womaniſh weakneſs, but we finde that men of an excellent ſpirit have been noted for their weeping, as *David,* 1 Sam.20 4. 2 Sam.3.32. & Chap. 12.22. & 13.16. & 18.33 *the man of God,* 2 King 8.11. *Hezekiah,* 2 King.20.3. *Nehemiah,* 1.4. yea, *Chriſt* himſelf, who was never known to laugh, is recorded twice to have wept, once over dead Lazarus, Joh.11.3. another time over the foreſeen deſolation of Jeruſalem. Luk.19.41. and *Joſeph* is recorded to have wept ſeven times; the *firſt* time we read of, is Gen. 42. 24. the *ſecond* Gen. 43.30. the *third,* Chap.45. 2. the *fourth,* Chap.46. verſ. 29. the *fifth,* in this verſ. the *ſixth.* verſ.10. and the *ſeventh,* verſ,17. of this Chapter. Jacob mourned much for Joſeph when he thought he was dead, Chap.37. verſ. 34. now Joſegh repaies thoſe tender tears; and notwithſtanding his Courtly dignity, his natural piety ſeriouſly laments the loſs of the Arch-Patriarch, his father: and this affection of ſorrow, and this expreſſion of tears is lawful, if it neither be produced from diſtruſt, nor proceed to exceſs yea the want of it is a fault, Iſa.57.1. See Act.8.2.

and kiſſed him] Though many things were in uſe with the Patriarches, which after were put into precept in the Levitical Law, that which made men unclean by touching of the dead. Num 19.11. was none of them; yet ſome take it that the touch of the dead was not forbidden, but if a man did touch, he was ceremonially unclean ſeven dayes, and was to purifie himſelf by precept in a ceremonial manner there preſcribed, ver.12. which if he did not performe, he was an offender, but not by touching ſimply, of which there was none expreſſe prohibition. Howſoever it were then, now there was none, and Joſeph expected his dear affection to his dead father, yet on the earth, and not long after to be laid within it, broke no part of this due obedience to his heavenly father. Here we ſee that though there be great difference betwixt a living and a dead body, and that difference cauſe a perpetual ſeparation of the dead from the living (how kind ſoever they have been in communion of life, yet filial affection in a good ſon towards a good father dyeth not when he dyeth, but ſurviveth, and ſheweth it ſelf by offices of love afterward, and there are the like workings of good will in other relations, both of kindred and of friendſhip, which ſometimes are manifeſted by the lips, when they are cloſed to kiſs, as well as they are opened to profeſs a dearneſs of reſpect: ſo was it with Joſeph towards Jacob in this place; wherein there might be (and ſome ſay there was) ſomewhat of ceremony, as a funeral uſage in former times; which hath deſcended to later ages, and is uſed in ſome places among Chriſtians to this day; though not alwaies with ſuch ſincerity, as in this act of Joſeph, for ſometimes it is done with ſo much hypocriſie, between ſuch as have been unequally yoked, (as where perſonal liking is not reciprocal) that they have kiſſed thoſe when they are dead, whom they could have found in their hearts to have killed, while they were alive.

V. 2. *his ſervants the Phyſicians*] The word for *Servants*, in the Original, is *ghnabadim,* which is uſed of ſerving God, Deut.6.13. Iſa.19.23. Pſal. 2.11. and of man, Gen.25 23. 1 Sam,4.9. 1 King. 12.7. and of the tilling of the earth the ſame word is uſed, as if it were a ſerving of the earth, 2 Sam. 9.10. And the word rendred *Phyſicians,* is *Raphaim,* of *Rapha,* which properly ſignifieth *to heal* or *cure,* literally the body, metaphorically the mind; the word *Rephaim,* or *Raphaim,* as *Nephilim*, *Anachim*, *Emim*, *Zuzim*, and *Zamzamim,* are commonly conceived to be Giants; but *Jacob Bulduc* takes paines to prove them to have been eminent men for religion and holineſſe of life, *lib.*1 *cap.*3. *cap* 10 & *cap.*15. of his Book *of the Church before the Law;* but here doubtleſs the word is to be taken, not in a religious, but in a civil, or phyſical, or medicinal ſenſe; where we ſee the phraſe of phyſick, and the approbation of Phyſicians, is very ancient; and it was groſſe ignorance, of the Romanes, who when they came from Greece to Rome, to baniſh them by the counſel of Cato, as ſent by the ſubtle Greeks to torture the Romanes, *Morne. de. verit Relig. c.* 8 *p.* 101 And yet ſome ignorant phyſicians, there might be, who might be as like to kill as to cure, for the knowledg of Phyſick at the firſt (as it falleth out in other profeſſions) was but little, elſe ſhould not men have beeen Deified for ſo ſmall a matter, as the skill of drawing of a tooth, and of looſening the body by a purgation, as AEſculapius was, *Cicer. lib,* 3. *de Nat Deor. p.* 248 Nor would Menecrates have taken ſo much upon him, for the curing of his Patients; as to aſſume unto himſelf the title of Jupiter, *Aelian. Var. Hiſt. l.*12. *c.*51. But though Phyſicians, how excellent ſoever be not to be eſteemed gods, yet their calling is honourable, and of their calling have been very excellent men, as Luke, who was one of the four Evangeliſts, called by Paul, *the beloved Phyſician,* Col.4.14. who though he began in the fleſh, ended in the ſpirit, contrary to thoſe carnal and unconſtant Galatians, Gal.3.3. and was conſtant to his holy companion Paul, when all others forſook him, 2 Tim.4.10,11. And though the Phyſicians calling be ſo honourable, yet might they without diſparagement be ſervants to Joſeph, becauſe he was ſo great a man, that throughout the whole Kingdom of Egypt, none might lift up an hand or a foot without him, Gen.41.44.

embalmed] That is, beſpiced, or ſweetned the dead body, that it might not be of an offenſive ſmell to ſuch as came neer it. The Egyptians, becauſe they wanted convenient and ſeaſonable burial places, by reaſon of the inundation of Nilus, and would not burn their dead bodies (becauſe they thought fire a wild beaſt, as the Perſians did not burn the dead, becauſe they eſteemed fire to be a God) betook themſelves to the art of embalming; and therein have been ſo good proficients, that they have kept ſome dead bodyes thouſands of years, which from Egypt are tranſported into other parts of the world, to be uſed for medicine. And hence the Jewes brought their cuſtome of embalming, which they uſed in the burial of Kings and great men, as of Aſa, 2 Chron.16.14. and of Chriſt, for which they made uſe of *Mirrhe* and *Aloes,* Joh, 19.39. *Mirrhe* (ſo called from the Hebrew word *Mor*) is a gum iſſuing out of a tree, in taſte bitter, but in ſmell very ſweet; and therefore the Graces of Chriſt and his Church are compared to it, Cant.1.13. This was a principal ingredient into the pretious oyntment of the high Prieſt, Pſal,133.2. which with other ſpices, was made into a curious confection by the Apothecary, Exod. 30. 25. *Aloes* (ſo named of the Hebrew word, *ahalim,* or *ahaloth*) is a ſweeet wood, whereof perfumes were made, with theſe, other ſweet odoriferous ingredients were compounded, and the more for that the body was to be carried a great way to the burial, and becauſe the Egyptians were curious this way, as *Herodot.* ſheweth, *lib.*2. and their curioſity now and then proceeded to a ridiculous vanity, for ſometimes they furniſhed tables with meat, and ſet them before the dead, as if they were to take their meals like living men; and they uſed to keep their parents bodies at home, and ſometimes to pawn them, and he that did not redeem ſuch a pawn, was held infamous. By this embalming, the godly which ſurvived, might be admoniſhed of ſuch a corruption of nature by ſin, as makes the body of the moſt holy Saint, ſubject to an ill and unſavory ſcent; onely Chriſt was embalmed without neceſſity, for his Body was ſecured from corruption, Pſal.16.10. Act.2.31. & 13.35. though haply they that beſtowed that coſt and pains upon it, did not think ſo of it: the Papiſts will not permit him that peculiar priviledg, but as they make the Saints partners with Chriſt, in other his prerogatives, do they in this; for they tell us of *Fr. Xaverius,* one of the firſt ten that ſet up the Society of the Jeſuites, that his dead body, after fifteen moneths, was found covered with lime, and that it was not onely untoucht, or untainted, but that it breathed out a very ſweet ſmell to them that came neer it. So *Bellarm. de notis Ecc.l.*4. *c.*14. *Tom.*2. *p.*1174. and of their

Saint *Catharine*, he ſaith he ſaw her body at *Bononia* entire, and uncorrupt, though ſhe dyed above an hundred years before his time; and he ſaith the ſame of the body of their Saint *Clare*, though ſhe had been dead about three hundred years before; *Bellar. de Relick. ſanct. lib.* 2. *cap.* 3. *Tom.* 1. *p.* 933. Laſtly, religious perſons hereby meant to remember themſelves of the reſurrection of the body, and the preſervation of it eternally afterwards.

V. 3. *Threeſcore and ten dayes*] The time of mourning for the dead, among the Hebrews, was thirty daies, Numb 20. 29. Deut. 21.13. and 34 8. and the Egyptians mourning ſeventy dayes, may ſeem to out-ſorrow them in time, but for degree of grief, doubtleſſe the Iſraelites exceeded them; But in this mourning, it is likely there was a meeting of the Egyptians and Iſraelites cuſtome together; the Iſraelites agreed with the Egyptians, in the long and curious ceremony of embalming for fourty dayes, which were dayes of ſadneſſe, becauſe they were ſpent in applications to the dead; and the Egyptians agreed with the Hebrews in their thirty dayes of mourning, according to the places forementioned. There is afterward mention made of a mourning, by the ſpace of ſeven dayes, ver. 10. thoſe were ſolemnized in Canaan, ſomewhere near the burial, but whether next before, or next after it, is uncertain; theſe were ſpent in more ſerious ſorrow, the greater number were rather ceremonies of mourning, and conſiſted much in forbearance of white and glorious apparel, of delicacy in dreſſing and trimming the body and the hair.

V.4. *Joſeph ſpake unto the houſe of Pharaoh*] That ſo great a favourite, and ſo honourable a perſon as Joſeph was, ſhould need mediatours to the King, or that he ſhould uſe them without need, may ſeem not to conſiſt with his preeminence, or prudence; yet there might be many reaſons for it; it might be his modeſty, to be beholding to ſome Courtiers to mediate for him with the King, who haply had done the like office for them; & by making them mediatours, he took occaſion to give them ful information, and ſatisfaction touching his motion, and to engage them to ſpeak for it, who otherwiſe would be forward enough to frame exceptions againſt it, and to traduce him for it, as if he meant to deſert the King, or diſdain his Kingdom, as not good enough for the interment of his dead Father, which had kept him while he was alive: And he might have cauſe to fear offence the rather, if (as it may befal the beſt and worthieſt men, by the fickleneſs of the Kings favour, or the falſhood of ſupplanting Courtiers) his authority and acceptation was any whit weakned, the times of neceſſity, which cauſed his advancement, being now expired. Or it may be the Ceremony of mourning, required his reſidence about the dead corps. Or laſt of all perhaps it was againſt the Ceremony of the Court, for a man in a mourning habit to appear in the preſence of the King, as Eſt. 4. 12. For ſuch reaſons as theſe (and it may be there were others, which Joſephs wiſdome might keep to himſelf, or communicate unto the ſervants of Pharaoh) might he at this time make uſe of ſuch interceſſours, to make known and preſent his requeſt to Pharaoh.

V. 5. *Made me ſwear*] Chap.27.31. That he may ſeem to diſdain the burial of the dead among the Egyptians, he pleads the obligation of an oath from his dying father; that ſo, if any exception ſhould ariſe, it might die with him; for men are not ſo apt to cavil at the dead, as at their ſurvivers, nor at what is pleaded by neceſſity, as what is in our liberty to do, or to leave undone; leaſt of all that is offenſive, which is done out of conſcience to God, and fidelity to the dead, whereof the light and inſtinct of nature, makes men piouſly and affectionately apprehenſive, though they want the inſtitution of the true religion.

which he digged] Or, *bought*, For a word which is a deſcendent of the ſame root, is put for buying, Deut.2.6. Hoſ.3.2. So they that think it hard to ſay, that Jacob digged the burial place, which was prepared by his grand-father Abraham, ſuppoſe it to be more like that Jacob might buy it, not in regard he was in the loynes of his grand-father when he bought it, (for ſo he might as well be ſaid to dig it, as to buy it) but becauſe his title might be queſtioned, and his poſſeſſion diſturbed, and ſo he might be compelled to pay for that again, which his grandfather had purchaſed before. But it is moſt probable, that the burial place, which Abraham bought, was ſo ſpacious, that he and his ſon, and grand-children, might dig themſelves ſeveral cells, or repoſitories for their dead bodies in it, as they conceived they might have occaſion to make uſe of them; and it was the manner of many in former times, ſo much to mind their mortality, as to build ſepulchres for their dead bodies, as well as to build houſes for living habitations, 2 Chro.16.14. Iſa.22.16. Mat. 27.60.

bury me] The bodies of the dead have, in divers ages and countries, being diverſly diſpoſed of; ſome have been embalmed and not buried, as hath been noted of the manner of the Egyptians; ſome buried without embalming, as the ordinary people every where; ſome embalmed and buried, and of them ſome had the Aromatick ſpices incorporated into their bodies; and ſome had their dead bodies laid upon them, and ſo were buried; for ſome, ſweet odours were burned at their burial, 2 Chron. 16.14. and Chap. 21. 19. and ſometimes the bodies themſelves were burned, 2 Sam.31.12. And this among the Jews; among the Romans, burning was taken up by Sylla, that others might not do by him, as he did by Marius, whoſe Relicks he removed from their burial place, and ſcattered them abroad *Cic.lib* 2 *d leg.pag.*340.341 *Plin.Nat. Hiſt. lib.*7. *cap.* 54. and ſome people wrapped their dead in skins, and hanged them up upon trees; ſo did the Colchi. *Aelian. Var.Hiſt lib* 4. *cap* 1. Yet burial, as it is moſt ancient, ſo it is moſt ordinary; ſo that to want it is complained of as a calamity, by Gods people, Pſal. 79.3. and threatned, as a Judgement on the wicked, in general, Jerem.7.33. and on Jehojakim in particular, of whom the Lord ſaith, *He ſhall be buried with the burial of an aſs*, Jerem. 22. 19. that is not buried at all, but caſt out of the gates to the common-dunghil, where dogs and fowls may devoure his body, as the body of an Aſſe. *Dub.* But is not burning better then burying? *Anſw.* In ſome reſpects it is, for ſo, neither men nor divels can abuſe the body of the dead; but in ſome, burial is better: Firſt, becauſe it is more anſwerable to Gods decree and doom concerning man; Gen.3.19. Secondly, becauſe it is a ſowing of the body in the earth, with expectation of the reſurrection of the dead, as of the ſowen corn, to which the Apoſtle compareth it, 1 Cor. 15. 36,42.43. and in theſe reſpects, it is not fit that any creatures, who are not raiſed from the dead, ſhould be ſolemnly buried; which was practiſed by Poliarchus, who uſed with great ſolemnity to bury his dead dogs, and cocks, which he took delight in, and to ſet up pillars, and write Epithaphs upon their graves, which is noted, as a luxurious vanity by Aelian; *Var. Hiſt. lib.* 8. *cap.*4.

V. 6. *as he made thee ſwear*] The very infidels would have oaths performed.

V. 7. *all the ſervants*] A very great number of them: for *all*, is ſometimes uſed for *many*, as Matth. 3. 5. as *many* is put ſometimes for *all*, as Rom. 5. 19. *By one mans diſobedience, many were made ſinners*, that is, *all*. It is not uſual for Court grace to hold out ſo long as Joſephs did, eſpeceially to one of another nation; but being the favourite of God, he made him the favourite of great men; and ſuch was his prudence and ſweetneſſe of diſpoſition, that he kept the height of honour without hate or envy.

V. 8. *onely their little ones, and their flocks, and their herds*] The little ones could not look to themſelves, much leſſe to their flocks and herds; therefore ſome great ones were to be left, to take the charge and care of both.

V. 9. *a very great company*] Some for defence and inforcement, in caſe they ſhould be aſſaulted by the Canaanites in the way, or their way ſtopped, or the burial place denyed; and for Jacobs more conſtant and honourable memorial, for as he honoured God in his life, ſo he is honoured at his death; *for them that honour me* (ſaith God) *I will honour*, 1Sam 2.33.

V. 10 *threſhing floor of Atad*] The place is ſo called from the multitude of brambles or thiſtles, for *Atad* ſignifieth *a bramble*, or *thiſtle*; in after times it was called *Bethagla*, that is, *the houſe of the warn*, or *circuit*, (as many expound it) for the firſt part it is *Beth*, *a houſe*, and for the reſt, ſome conceive it is derived from *galal*, which ſignifieth (among other acceptions) *to lead* or *compaſſe about*, as thoſe that mourned for Jacob, went about to bring him to his burial place, or compaſſed his corps or grave, about with great ſolemnity.

beyond Jordan] If they went the next way from Egypt, to the burial place (the cave of Machpelah before Mamre) that was in reſpect of Egypt on this ſide Jordan; and then their mourning at Atad or Bethagla, was well towards fifty miles beyond the ſepulchre; if ſo, they buried the corps afterward, and then there were ſo many miles of loſt labour in coming back to do it, for which no good reaſon can be rendred. It may be more probable that they went about, though not for fear of the Canaanites (for the Egyptians at that time were more formidable to the Canaanites, then the Canaanites to them) nor that they myſtically went that way, by which the Iſraelites afterwards were to paſs from Egypt into Canaan, yet for more commodious paſſage for ſo great a company, which could not conveniently travel in a narrow way, they fetched a compaſſe about, which occaſioned them to paſs the River Jordan, before they could come to Atad or Machpelah, which were beyond Iordan, not only in reſpect of Moſes his abode when he wrote this Story, but in reſpect of the local ſituation in the order of their journey. Some learned Hebricians make a great difference betwixt *begneber*, and *megneber*, the former they will have to ſignifie *on this ſide*, the latter *beyond*; but they make not good their obſervations by any fit inſtances, nor will their expoſition ſort with the ſituation of places, according to the exact topography of this journey.

great and very ſore lamentation] The Egyptians made very great ſhews of much mourning; ſee the Annot. on verſe 3. They mourned by themſelves, and Ioſeph and his company by themſelves; and howſoever the mourning of the Egyptians were full of vanity and ſuperſtition, yet that of Ioſeph (it is like) was grave, religious, and ſincere, with ſuch diſcourſe, as ſo holy an example migh miniſter unto them.

V. 13. *field of*] The moſt ancient burial, even of the beſt believers, and moſt religious perſons, was in the field, for that purpoſe Abraham bought this field of the children of Heth, Chap. 23. v. 17, 18, 19. And Moſes was buryed in a valley, though the particular place of his ſepulchre be unknown, Deut.34 6. And ſo were Kings alſo buried, ſome in their fields, 2 Chron.26.23. and ſome in Gardens, 2 King.21.18. And ſo was our Saviour buried, *Ioh.*19.41. The Heathens in their burials obſerved a double caution; *the one* that the dead ſhould not be buried in Cities; which was forbidden by the Emperour *Adrian*, upon a penalty of fourty crowns upon them that did it, and upon the Magiſtrate that ſuffered it, *Cal Rhodig Antiq. Lect. lib.* 17 *c.*19. *The other*, out of Cities burial places ſhould not be made in fruitful, but in barren ground, *ib. c.* 20. So Plat. in his ſecond book of Laws, among the laws of Lycurgus, one was that burial places ſhould be in the ground near to Churches, & round about them, that youth accuſtomed to the ſight of graves, might be the more hardned againſt the apprehenſion of death. Plutarch in the life of Lycurgus, p. 58. Among Chriſtians, the places of interment are uſed with much difference; ſome bury in places remote from the communion of men, ſome in Churches, and Churchyards; At the firſt, burial in the Church was allowed only to the patron or incumbent; after, ſuch as were of eminency for holineſs, or eſtate, were admitted to it, as by eſpeciall priviledg; now it is ſo common, that it becomes very incommodious to humane ſociety; beſides, many are ſo tainted with ſuperſtition in it (though they be not Papiſts, who moſt abound with that vanity) that if their friends, children, or other kindred die of the peſtilence, they think they are not buried like Chriſtians, unleſſe they be laid where others are, who did not die of a contagious diſeaſe. *Dub.* But is it not better ordinarily to bury in Churches and Church-yards, then elſewhere? *Anſw.* Firſt, In reſpect of the dead, it is all one whether he be drowned, or burnt, or buried; and if buried, all one where the grave is made for him. Secondly, In reſpect of the living, it is noyſome and unwholſome to bury there, whither the living have often occaſion to make their recourſe; eſpecially in peſtilential times, and moſt of all if the graves be not digged very deep. Thirdly, though we put no Religion in places, in the time of the Goſpel, yet it is not comly for religious perſons to make the houſe of God a Golgotha. *Dub.* But is it not lawful for any to be buried there? *Anſw.* Yes, for the bodies of the Saints, having been living Temples of the Holy Ghoſt, 1 Cor.6.19, are better then the material Temples of wood and ſtone. But yet they that ſurvive (if a living dog be better then a dead lion, Eccleſ.9.4) are more to be reſpected then the bodies of the dead; eſpecially in this local ceremony, which doth them neither good nor hurt; and ſo it were ſimply better, that none at all ſhould be buried in Churches, then that it ſhould be ſo common as now it is.

of Machpelah] See Annot. on Chap.23.9. and Chap.49.30.

V. 16. *ſent a meſſenger*] Hebr. *they gave charge*, or *advertiſement to* Joſeph, without any expreſs mention of a meſſenger, or meſſengers; yet ſuch were uſed; two, ſay ſome Hebrews, and they name them, Dan and Naphthali, who were brought up together with Joſeph, and ſociably imployed in attendance on Jacobs flocks, Chap.37.2. Others take it to be rather Benjamin, who was moſt gracious with Joſeph; both are uncertain: all that may be ſafely affirmed in this matter is, that ſome one was employed in the meſſage, who was no ſtranger, and ſuch a one as was worthy of ſuch truſt.

thy father did] It is not like their father knew it, (ſo charitable was Joſeph to his brethren, ſo chary of his good fathers contentment) for if he had known, he would have given ſome touch of it in his ſpeech to his ſons, Chap 49 as well as he did of the faults of Reuben, Simeon, and Levi; and if he had known it, Jacob knew Joſeph to be ſo good, that he would need no ſuch meſſage, to do his brethren no hurt; It is probable then, that their guilt making them afraid, they fained ſomewhat in their fathers name, that might deliver them from their brothers diſpleaſure.

V. 17. *ſo ſhall ye ſay unto Joſeph*] To make their peace with Joſeph whoſe goodneſſe was ſuſpected by their guilt, they plead for pacification and pardon, by many arguments; Firſt, by the deſire of his moſt honored, and dead father, whoſe requeſt to Joſeph had the power of a command, which he might have charged upon him with an oath, as verſe 5. Secondly, the relation of brethren, who under that title were to be tenderly dealt withal, though (when time was) they did not deal with him accordingly. Thirdly, as penitents, they confeſſe a fault, and crave pardon, and as unworthy to be called Jacobs ſons, they call him Joſephs father, wherein alſo they inſinuate his paternal tenderneſſe to Joſeph, loving him more then all his other children, Gen.37.3. Fourthly, they add to theſe motives of charity, a motive of piety, which is, their agreement and conſent in the ſervice of God; *Forgive the treſpaſs of the ſervants of the God of thy father*; by which phraſe, *the God of thy father*, they ſeem to imply, that as Ioſeph loved his father for Gods ſake and his own, ſo they would have him love God for his fathers ſake; and by pleading thus, they mean that having one God, they ſhould be at one among themſelves.

wept] As pitying their perplexity, and grieving that they made doubt of his good will towards them, of whom they had ſo good proof, before his fathers departure out of this life. See on ver.1.

V. 18. *fell down*] Here again they confirm the prediction of Ioſephs dream, Chap.37.ver.7, &c.

V. 19. *Am I in the place of God*] Or (as ſome Hebricians render the words) *am not I under God*? Firſt, of the former reading; They had called themſelves *Gods ſervants*, ver. 17. and preſently they fall down before him, ver. 18. and call themſelves *his ſervants*, as if they put him in Gods ſtead, by fearing him more then God: for it ſeems they feared his revenge, more then Gods vengeance: This might make him think worſe of their homage done unto him, then at other times before, and give him occaſion to ask this queſtion, *Am I in the place of God?* That is, in Gods ſtead to revenge my ſelf, or take vengeance into mine hands, which belongeth to him? See Deut. 32.25. Rom. 12. 19. Heb. 10.30. Or, may I take upon me to turn that to your hurt, which God hath ordered and diſpoſed for your good, as if I were a God as well as he? The former expoſition hath beſt coherence with the words that went before, and the latter with thoſe that follow after; and either may be true. Secondly, the other reading, *am I not under God*? may bear this ſenſe; If God who is rich in mercy doth abundantly pardon the penitent, why ſhould I, who am under him, and in ſubordination to him, be obdurate againſt my relenting brethren?

V. 20. *but God meant it unto good*] You plotted, but being but men could not perform; but God, whoſe will is his deed, really made good his gracious purpoſe towards you. Gods goodneſſe over-maſters the malignity of men, turning their evil into good, and making a medicine of a poyſon. See Pſal.119.17. In this acknowledgment Joſeph taketh off the thanks and praiſe of their preſervation from himſelf, and giveth it to God. See Gen 45.5. Act.3.12,13.

much people] The Egyptians, and other people, who in the famine were furniſhed with corn, out of the ſtore which Joſephs providence had laid up in the years of plenty.

V. 21. *nouriſh you*] By their plot Joſeph was like to periſh, or famiſh in a pit; but he, when he had them in his power, was ſo far from returning them like for like, that he recompenſed their wrongs with beneficence, doing good for evil, (which our Saviour requireth of Chriſtians, Matth.5.44.) overcoming evil with good, as the Apoſtle preſcribeth, Rom.12.21.

V. 22. *fathers houſe*] That is, his houſhold, or family, called *the houſe*, by a figure, which putteth the thing containing for the thing contained.

V. 23. *of the third generation*] In the Original they are called *ſons of the third*, that is, grandchildren to Ephraim in the fourth, and to Joſeph in the fifth degree; ſo Ephraim (though younger then Manaſſeh) exceeded him two deſcents; for Joſhua was the ſeventh from Ephraim incluſively, 1 Chron.7.26,27. but Zelophehad (who was contemporary with Joſhua, and dyed in the wilderneſſe) was but the fifth from Manaſſeh incluſively, Num. 27.1. and ſo Jacobs Prophecy of Ephraims more numerous poſterity, Chap. 48. 19. took effect betime, even while Ioſeph lived.

the children alſo of Machir] Or, *the ſons of Machir*: (for the word in Hebrew is of the Maſculine gender) whereby ſome underſtand only *Gilead*, by an Enallage of number, the plural number for the ſingular; as Gen. 46. 7, 23. Matth. 27 44. Luke 23. 25. Yet we find in the Genealogy of Manaſſeh, that Machir had two wives, and though by the one he had but one ſon, who was named Gilead, by the other he had two ſons, Pereſh, and Shereſh, 1 Chr. 7 16. but theſe of the ſecond marriage haply were not born in Ioſephs time, for he lived but fifty three years after his father Iacob.

were brought up upon Joſephs knees] The words according to the Original are, *they were born on Joſephs knees*, a phraſe moſt properly uſed of the femal ſex, Gen. 30.3. as that of coming from between the feet, Deut 28.57. yet as this latter is ſometimes figuratively applied to men, as Gen.49. 10. ſo may the former be, in that loving fathers delight to ſee their new born babes, children, or grand-children, and to ſhew ſuch kindneſs to them, as may well be expreſt by laying on the knees, or ſetting on the lap.

V. 24. *ſurely viſit*] He ſpeaketh this by the Spirit of Prophecy, to exhort his brethren to have full truſt in Gods promiſes for their deliverance, and to ſtirre up their memories and meditations of them, by bringing of his bones to take poſſeſſion for him, though dead before.

V. 25 *took an oath*] As his father took an oath of him, ver.5. ſo did he of his brethren and kinſmen, though not for his burial, yet for the bringing of his bones into the promiſed Land, upon their deliverance from the Egyptian Tyranny, which was not to begin until Ioſephs perſon were out of ſight, and his good deeds out of mind, Exod.1 8. This deliverance was accompliſhed about one hundred and fifty years after his death which fell out in the year of the world, 2523 or 2524. *Pareus in Chronol Tab.* next before his queſtions, and in cap. 50. on Gen.v 25 others compute otherwiſe, the reaſon of which difference ariſeth partly from the diverſe account of the birth of Abraham; which ſome refer to the ſeventieth year of Terah, ſome to the one hundred and thirty; and partly for that ſome place Cainan in the genealogy, and allow thirty years to his age, whom others omit.

of the children of Iſrael] It is not ſaid, *of his brethren*, becauſe they might all of them be dead before the Iſraelites departure out of Egypt, and it is like were ſo; for all of them (but Benjamin) being elder then Ioſeph, it is not probable that they, or any of them, outlived him one hundred and fourty years; of Levi we find that he lived one hundred thirty ſeven years, Exod.6.16. the Scripture being ſilent of the age and time of the reſt; therefore it is moſt like that this oath concerning the Tranſlation of Ioſephs bones, was ſo often renewed and taken again, or at leaſt remembred and reported by the parents and their children, that it might be ſurely performed by that generation, in whoſe time their deliverance was brought to paſſe.

ye ſhall carry up] After God hath viſited you in mercy, you ſhall depart hence, and take poſſeſſion of the promiſed Land; in the mean time he deſired not his body to be carried out of Egypt, as his fathers was, for the Egyptians would have taken it ill from him, though from his father they did not: beſides, it was ſome comfort to his ſurviving kindred, that he was (though but in his body, and at laſt, but in his bones) remaining with them; whereby his memorial was had in more honour with the Egyptians; and the Iſraelites might expect the more favour from them, while Ioſeph their brother was remembred among them.

my bones from hence] From Egypt, which was accordingly done, Exod. 13. 19. and the place whither they were brought, was the Land of Canaan, promiſed to Abraham, Iſaac, and Jacob, as is ſaid in this place, ver.24 and they were not carried thither, or kept here, for relicks to be worſhipped, but to be buried, as Joſh. 24 32. Nor were they brought to Canaan, as by way of reſtitution, becauſe Joſeph was ſold thence; for that had been but as if he that had ſtolen a bag of gold, ſhould reſtore the empty bag, when the gold is gone; beſides, he was ſold from Dothan, Gen.37.17, &c. and the remainders of him were buried at Shechem, Joſh.24 32. Nor did he deſire to be removed into the Land of Canaan, becauſe (as ſome Jews have conceived) there will be a readier reſurrection from that ſoyl, then from any other, for that is but a vain fancy, which Joſephs wiſdome could not imagine: But to teſtifie his aſſured belief that God would make good his promiſe for the Iſraelites deliverance from Egypt, and their ſettlement in the Land of Canaan;

and his love to his Progenitors, with whom he deſired communion both living and dead; and to ſtir up the memories and meditations of his brethren and kindred, concerning the promiſes that God had made to their *Progenitors* for the poſſeſſion of the Land of Canaan.

V. 16. *An hundred and ten years old*] Whereof fourſcore years paſſed in an honourable Principality in Egypt; for he was advanced in the thirtieth year of his age, Gen. 41.46 and about nine years after he received his father in Egypt, and preſented him before Pharaoh, after the ſeven plentiful years, and two of the years of famine were expired. See Gen 45.11. & 47.1. after which time he held on his dignity and authority ſeventy one years; which added to the thirty, and the nine years forementioned, make up the juſt number of an hundred and ten years.

embalmed him] See on verſ. 2.

in a coffin] Cheſt, or Ark; for the word *aron*, here uſed, is the ſame which is uſed for the Ark of the Teſtimonie or Covenant, Deut. 31.9. yet though they agreed in name, they differed much in their fabrick, both for matter and figure; and were placed at a diſtance one from the other; for the Ark of the Teſtimonie was kept in the Holy of holies of the Tabernacle, where no other Ark or Coffin was admitted: ſo there were two Arks when the Temple was built; that of the Covenant, and another which had an hole in the top of it, to receive the oblations for the repair of the Temple, which was placed neer the Altar on the right ſide, at the entrance into the houſe of the Lord, 2 King. 12. 9.10.

An Appendix to the Hiſtorie of the Buriall of *Jacob* and *Joſeph*, clearing the doubts of *Stephens* Speech, *Act.7.16.* concerning the burial of *Jacob* and the Fathers in *Sichem*, in the Land of Canaan

THere is none, that frequently, and with an attentive mind is converſant in the holy Scripture, but upon his reading the Hiſtory of this fiftieth Chapter of Geneſis, will tranſmit his thoughts, as far as to the ſpeech of Stephen, Acts 17. verſe 15, 16. and he that reads that paſſage will reciprocate them back again to this ſtory, and it may be alſo to the 23 Chapter, verſe 16, 17, 18, 19, 20. and the 33 Chapter, and 18 verſe of this Book; and to the 24 of Joſh. verſe 32 and therefore it is not out of place, nor out of ſeaſon, here to ſearch for a ſolution of that difficulty, which, while it is doubtful in the Acts, caſts back a ſhadow of obſcurity upon thoſe places of the Old Teſtament, which will not vaniſh until that Text break out with ſome more brightneſſe of illuſtration, then from ſo ſhort an Expoſition as a marginal note can be expected, and ſuch an one is that which is upon Acts 7. 16 forementioned; for when that was made (and the ſame may be ſaid of ſome others) the Printer had no purpoſe to publiſh a Commentary on the Text alone, but to affix the expoſition of it to the margin of the Bible, otherwiſe they (who have made brief notes) as they were well able, ſo would they have been very willing to have made large Annotations; though in ſuch variety of Agents as have contributed their pains to this work, it may be ſome (according to the divers inclinations and bent of their genius) laboured for *Laconical* brevity, that they might ſay much in few words, while others gave more way to an *Aſiatical* length, leſt they ſhould be ſo ſhort, as not (by an ordinary Reader) to be underſtood.

Now for the more clear and full diſcuſſion of the doubts in the ſpeech of Stephen, it will be convenient briefly to ſet down, *firſt*, the words of Stephen, which are, Acts 7. 15, 16 *So Jacob went down into Egypt, he and our fathers, and were carryed over into Sichem, and laid in the Sepulchre which Abram bought for a ſum of money, of the ſons of Emor, the father of Sechem.*

And *ſecondly*, the original Stories of the Old Teſtament, whence they are taken, and whereto they refer; as *firſt*, that in Gen.23.16.20. *Abraham weighed to Ephron the ſilver which he had named, in the audience of the ſons of Heth, four hundred ſhekels of ſilver, currant money with the Merchant. And the field of Ephron, which was in Machpelah, which was before Mamre, the field, and the cave which was therein, and all the trees that were in the field, that were in all the borders round about, were made ſure unto Abraham for a poſſeſſion, in the preſence of the children of Heth. And the field and the cave that is therein, were made ſure unto Abraham for a poſſeſſion of a burying place, by the ſons of Heth*, verſe 16, 17, 18, 20.

Secondly, that in Gen.50.13 —— *his ſons carried him into the land of Canaan, and buried him in the cave of the field of Machphelah, which Abraham bought with the field for a poſſeſſion of a burying place, of Ephron the Hittite before Mamre.*

Thirdly, that of Joſhua, Chap. 24. verſe 32 *And the bones of Joſeph, which the children of Iſrael brought up out of Egypt, buried they in Sechem, in a parcel of ground which Jacob bought of the ſons of Hamor, the father of Sechem, for an hundred pieces of ſilver; and it became the inheritance of the children of Joſeph.*

To which we may add (and it will help to ſolve the doubt) that paſſage out of the Goſpel of John ch.4.5. *Then cometh he to a city of Samaria, which is called Sychar, neer to the parcel of ground that Jacob gave to his ſon Joſeph.*

Out of which we will firſt gather up what is without controverſie: ſecondly we will ſet down the ſeveral doubts which ariſe out of the ſeeming contradiction of one Text to another: thirdly, we will endeavour the reſolution of them, ſo as may be with moſt ſecurity to the credit, and authority to the Scripture.

Firſt, It is clear, that the field, and burying place which Abraham bought, Gen. 23 from verſe 16 to ver. 20. and Chap. 50. 13 is not the ſame which Iacob bought, Gen 33.18, 19 & Joſh.24 32. For they were diverſe in reſpect of *name, ſituation*, or *place*, of *uſe*, of *price*, and of *perſons*.

1. For the *Name*; that of Abraham was called *the field of Machpelah*; that of Jacob had no ſuch name, but was called *a parcel of ground which he bought of the ſons of Hamor*, Joſh. 24. 32. *which he gave unto his ſon Joſeph*, Joſh.4 5. and which *became the inheritance of the children of Joſeph*, Joſh. 24. 32.

2. For *Situation*, the field of Abraham was before, or over againſt Mamre, or Hebron, in the Tribe of Judah; that of Jacob was near the City Sichem, or (as it was corruptly called in our Saviours time) *Sichar*, Ioh.4.5. a City of Samaria, in the Tribe of Ephraim, diſtant from Hebron about 22 miles, accounting for a mile, as much in length as takes up an hour in ordinary travel.

3. For *Price*; that of Abraham coſt *four hundred ſhekels of ſilver*, Gen.23.16 that of Iacob coſt but *an hundred pieces of ſilver*, Ioſh 24.31 Heb. an *hundred lambs*, or an hundred ſilverlings, ſtamped or marked with the repreſentation of a lamb.

4. For *Uſe*; the field of Abraham was bought for a burying place at firſt, and *there Abraham and Sarah his wife, Iſaac and Rebekah his wife were buried, there* (ſaith Jacob) *I buried Leah*, Gen.49.31. and there Iacob beſpak his own burial place, verſe 29, 30 Chap. 50 verſe 55 and there was he buried, Gen. 50.13 but the field of Iacob was bought for another purpoſe, and was firſt uſed, not for a burial place for man, but for an Altar for God, Gen. 33.20. although afterwards the bones of Ioſeph were buried there, and it is probale alſo, the remainders of the other Patriarches.

Fifthly, and laſtly, they differed in *Perſons*, both byers and ſellers; for Abraham bought his field of Ephron the Hittite, Gen. 23. 17. Iacob bought his field of the ſons of Hamor, Ioſh 24.32 Acts 7. 16.

Secondly, It is manifeſt that theſe two purchaſes, being ſo diſtinct in themſelves, ſeem to be confounded in the ſpeech of Stephen.

Thirdly, It is evident, that though that were granted, and therewithal that Stephen erred, that yet it cannot impeach the truth and authority of *S*aint Lukes relation; for a true Hiſtorian may write that which is not true, in the name of another; and there may be an Hiſtorical truth, where a moral truth is wanting; as where Moſes writeth that Iacob ſaith, *I am Eſau thy firſt born*, Gen.27. 19, 24 and Ezra, Ieremiah, or Hezekiah, or whoever was the Pen-man of the firſt book of Kings, wrote *an Hiſtorical truth*, Chap.13.18. where we read, that the old Prophet ſaid to the young, that an Angel had ſpoken to him, to bring him back to take refreſhing at his houſe, though in him that ſpake it, it was *a moral lie*. See on chap.46, 27.

Fourthly, That is alſo clear, if Stephen (making a long ſpeech on the ſudden) did miſtake, and miſreport ſomewhat of the ſtory of the Old Teſtament, that cannot prejudice either the truth of Scripture, or the holineſſe of *S*tephen, or that aſſiſtance which he had from the Holy Ghoſt, though it be phraſed [*he was filled with the Holy Ghoſt*:] for that doth not import a perpetual, and infallible guidance of the Spirit in all particulars, as hath been obſerved in Annot. on Chap. 46. 27.

Secondly, Theſe propoſitions premiſed, the *doubts* to be diſcuſſed are partly *general*, partly *particular*.

Firſt, The *general doubt* is, how it can be ſaid, that Jacob, and the Fathers (whom Stephen calleth *our fathers*) were carried into Sichem, and there buried, Acts 7.16 ſince we read only of the burial of Joſephs bones in that place, Joſh.24.62.

Secondly, For *particulars*, the doubts are two; *Firſt* of *Abraham*, How the Fathers can be ſaid to be laid in the ſepulchre which Abraham bought of Hamor, when Abraham bought his burying place of Ephron, Gen.23.16. and Jacob purchaſed the field of Hamor, Joſh.24.32.

Secondly, Of Hamor, concerning whom there are three ſcruples.

Firſt, whether he were the *father*, or the *ſon* of Sichem.

Secondly, whether the Father of Ephron were called Hamor.

Thirdly, why Hamor is ſaid to be the Father of Sechem, rather then of any other of his ſons.

Thirdly, For reſolution of the doubts; To the *Firſt* (how it may be ſaid that Jacob and the Fathers were buried in Shechem, when we read only of Joſephs bones that they were brought thither, Joſh.24.32) it may be ſaid, *Firſt*, That the affirming of Joſeph, is no denial of the reſt. *Secondly*, Though it be not mentioned in the Scripture, it might be revealed to Stephen; as the name of *Jannes* and *Jambres*, the enchanters of Egypt, though we find them not in the Book of Exodus, nor in any other of the Old Teſtament, S. Paul knew and wrote their names, 2 Tim.3.8. and Jude knew of the Prophecy of Enoch, whereof there was no mention in the Old Teſtament, Jude verſe 14. *Thirdly*, It is very probable, that what Joſeph required concerning his bones, was done by the reſt in conformity to his example.

But the greateſt doubt is concerning Jacob, who was certainly buried in the ſepulchre of Abraham, as the reſt were not. Whereto the Anſwer is divers.

Firſt, Some ſay, that they were buried in Sechem, but were removed to Machpelah by the Shechemites, as not enduring them to lye in their ſoyle, out of a malignant remembrance of that which was done by Simeon and Levi, againſt their people and city; but it is not probable, that they that liked them ſo little, would honour them ſo much, as to bring them ſo far to an honourable burying place.

Secondly, Others conceive the words may be diſtributively taken; for, as there be two ſorts of perſons ſpoken of, and two places of burial, the one, that is, Jacob, might be buried in Abrahams burial place, the reſt at Shechem; but the words ſeem rather to be ſpoken of one burial place then of two.

Thirdly, Some hold there is no neceſſity of either of theſe anſwers, for though Jacob and the reſt be joyned together in a ſtate of mortality, Act. 7. 15. yet the 16 ver. of their burial may be confined to them, as the next Antecedent, *in Sychem our fathers*; without taking him into their number, though he, and none but he, of thoſe that dyed in Egypt, were buried in the Sepulchre of Abraham.

To the ſecond Doubt (how the Fathers can be ſaid to be laid in the Sepulchre which Abraham bought) divers anſwers are given:

Firſt, Some conceive there is ſome miſpriſion in the Tranſcribers of the Scripture, who miſtook the name of *Abraham* for *Jacob*; but that is not like to be true, nor ſafe to admit; not the firſt, becauſe all, or moſt copies have it ſo; nor is it ſafe to admit not the ſecond, for if the original, wherewith ſo many copies are concurrent, ſhould be corrupted, it would extenuate the authority of the holy Text.

Secondly, Others rather think (and it is more like, and leſſe dangerous) that Stephen miſtook the name of *Abraham* for *Jacob*. Againſt which anſwer, if it be ſaid, that his adverſaries, if he had been ſo miſtaken, would have taken him with it, and reproached him for it; the reply may be, that their rage againſt him was ſo great, that they took no notice of his errour in a matter of no great moment; or if they did, it might be omitted in Saint Lukes Narration.

Thirdly, Some conceive they avoid the inconveniencies laſt mentioned, by ſaying, that *Abraham* is not here to be taken in the *Nominative* caſe, but in the *Genitive*, underſtanding Jacob the grandchild of Abraham; for the word *ſon*, or *grandchild*, may as well be underſtood, as the word *Brother*, 2 Sam. 21.19. where *Elhanan* is ſaid to ſlay *Goliah* the Gittite, that is, *the brother of Goliah*, as the word is ſupplyed, 1 Chron.20.5. or as the word *ſiſter*, 2 Sam. 21.8. where it is ſaid, *he took the five ſons of Michal*, that is, the *ſiſter of Michal*, for ſhe had no children, 2 Sam.6.23. or as the word *mother*, Mark 15 40. as is noted afterwards; all which words, *mother*, *brother* and *ſiſter*, are omitted by a figure called *Elleipſis*, or *Eclipſis*, which is clearer in the Greek by the Article of the *Genitive* caſe, then in the Hebrew which hath no ſuch diſtinction by various terminations of caſes, as the Greek tongue hath. Others ſay, the name *Abraham* may be taken in the *Nominative* caſe. And indeed the name of the parents or progenitors, is ſometimes put for the poſterity, as the name of *Iſrael* or *Jacob* is put for his off-ſpring, many degrees of deſcent diſtant from him, and the name of *David* is put for the *Meſſiah* the deſcendant of David, Jer.30.9. Ezek.34.23. And *Joſeph* is put for his two ſons *Ephraim* and *Manaſſeh*, Gen.48.15. and ſo *David* is named where *Rehoboam* is meant, 1 King.12.16. and *Abijah* the ſon of Rehoboam, is called *Rehoboam*, in the report of the war betwixt Jeroboam and him, when Rehoboam was dead, as will appear by comparing 2 Chron. 13.3. with 1 King.15.6. Now by ſuch an expoſition, though Stephens ſpeech (if that were his meaning) might be freed from errour, yet if he were not underſtood in ſuch a ſenſe (which is not obvious to an ordinary apprehenſion, and hardly light upon without ſtudy) he might by the hearers be thought to falſifie, in putting one name for another; therefore ſome endeavour to remove the doubt by that which followeth.

In the third Doubt, which is concerning Hamor: where were three ſcruples: Firſt, whether he were father or ſon to Shechem. According to the vulgar Latine, and the Geneva, it is the *ſon of Shechem*; others ſay, *the father of Shechem*; the original ſaith neither, but *tou Sychem*, that is, *of Sechem*, which in reſpect of Grammar, may be either; but the original ſtory, Joſh.24.32. (whence the word muſt be ſupplyed) ſaith, *the father of Shechem*: the like conſtruction we have, Matth.1.6. and 10.2,3. and Luke 24.10. where we read *Mary of James*, which is made up by addition of a word, Mary the *mother* of *James*, Mark 15.40. The *ſecond*, Whether the father of Ephron were called *Hamor*, ſo ſome ſay, that *Zohar* Ephrons father, with whom Abraham bargained for the field of Machpelah, Chap. 23 17. was called *Hamor*; and ſo they think the difficulty of this place is beſt cleared, making the burial place to be that of *Abrahams*, not that of *Jacobs* purchaſe: But this is yet too ſhort to reach home to the removal of the Doubt; for though it be true, that it is not ſtrange in Scripture for one man to have divers names, yet it doth not appear to be ſo in this caſe, nor that this *Hamor* had a ſon called *Shechem*, as that *Hamor*, of whom *Jacob* bought his portion of ground, had; where we are to anſwer to the *third ſcruple*, which is, Why *Shechem* only of Hamors ſonnes is mentioned, when others, and not he, made the ſale of the ground which *Jacob* bought? *Anſw. Shechem* was amongſt Hamors ſons of chief note and accompt; for it is ſaid, *he was more honourable then all the houſe of his fathers*, Gen. 34.19. and ſince he is named, the reſt not mentioned, and it is moſt probable that he had moſt to do in this buſineſſe, and that the reſt conſented to his tranſaction.

The ſum of all is, That whatſoever contradiction may ſeeme to be betwixt the report of Stephen, and the ſtory of the Old Teſtament, Luke relating only what Stephen ſaid, is a true Hiſtorian, though Stephen were not. *Secondly*, That by the ſecond Anſwer to the ſecond Doubt, a ſudden ſlip of memory in Stephen may be confeſſed without inconvenience, or avoided by the third Anſwer. And if (as ſome ſay the father of Ephron had two names, and Hamor was one of them (which ſome learned men think the readieſt way to reſolve the doubt) that may ſway the reſolution for Abrahams purchaſe, as the third Anſwer to the ſecond Doubt doth for Jacobs.

ANNOTA-

ANNOTATIONS
On the Second BOOK of *MOSES*, called,
EXODUS

According to the Greek: (which ſignifieth a going forth, or departure, *viz.* out of *Egypt*) and according to the *Hebrew*, *VEELLE SHEMOTH*; that is, *And*, or, *Now*, *theſe are the name*: which are the firſt words of this ſecond Book, after which manner the other three enſuing Books, are named.

The Argument,

THE ſecond Book of Moſes, *(containing a ſtory of about* 146 *years (to wit, from the death of* Joſeph, *to the finiſhing of the Tabernacle) ſheweth the multiplication of the poſterity of* Jacob, *from a ſmall number, (even* 70 *ſouls, (i.) perſons, which came with him into Egypt,* Gen.46.26,27) *to ſix hundred thouſand men (beſides children): ſo they are numbred,* Exod.12.37. *and afterward the accompt given of them, in the ſecond year, and ſecond month after their departure is ſix hundred thouſand, and three thouſand five hundred and fifty,* Numb. 1. 45,46. *wherein none under twenty years old, none decrepit or unſerviceable for the wars; none of the Tribe of Levi, no women were numbred. This people (for their numerous increaſe) were feared and hated by the Egyptians: whereupon (for their own ſecurity they endeavoured by murthering the male children, and by manifold tyrannies over the reſt, to reduce them to a ſmaller number, But the more they were oppreſſed, the more they multiplyed, and God intending to get him honour over their oppreſſors, exerciſed his Juſtice on them, his compaſſion on his people, and his power on both, in a miraculous deliverance of the one, and deſtruction of the other. And having brought his people out of Egypt, he led them in the wilderneſſe, and there both cheriſhed and upheld them with extraordinary ſupplyes and ſupport, and yet chaſtiſed them for their manifold offences, (eſpecially murmuring and Idolatry.) Nevertheleſs, he made a covenant with them at Horeb, where he delivered them Laws, Moral, Judicial and Ceremonial, for their Government, both as a Church, and as a Commonweal.*

CHAP. I.

Verſ. 1. NOw] Or rather *And*, according to the Hebrew, importing a continuation of that ſtory, which (though it conclude the Book of *Geneſis*) is not yet concluded. It is an obſervation of ſome, that (among the Hebrewes, Chaldees and Greeks) Writers begin their Diſcourſes with words of coherence, not to the words or matters next precedent, but to their owne foregoing thoughts, to which the words following do agree. But it is more reaſonable, to ſuppoſe that ſomewhat of the beginning of the Book is wanting, or that the Books are divided, which before were united: And ſo it was with the five Books of *Moſes*, which Originally made but one Volume, though now they be divided into five, as is obſerved in the general Argument of the Pentateuch.

houſhold] That is, his Children and Nephewes, for ſervants (who were not of the tribes of Iſrael) were not taken into this accompt.

V. 2. *Reuben, Simeon*] The children of Iſrael or Jacob, are often reckoned, as Gen 35.22. and chap.45.8. and 49.3. Exod.6.44. 1 Chr. 2.1. and in a diverſe order, upon divers occaſions, as in the next verſe, and on ver.6.

V.3. *Benjamin*] Benjamin was the youngeſt, and ſo ſhould have been named laſt, if he had been ranked by his age: but he is here placed the ſeventh in order, as the youngeſt of the ſons of Jacobs wives, and before the reſt, becauſe they were the ſons of the handmaids, and of them the firſt named are the children of Bilhah, (Rachels handmaid) Gen 30.3 and then the children of Zilpah (Leahs handmaid) Gen. 29. 24. Joſeph is not written in this Regiſtry, becauſe he was in Egypt before theſe came thither.

V. 5. *the ſouls*] That is, the perſons.

loynes] Heb. *thigh.*

ſeventy ſouls] Deut.10.22. See Annot.on Gen.46.27.

V.6. *And Joſeph died, and all his brethren*] Here Joſeph is named firſt, in regard of the preeminence of his dignity, not by the precedence of his birth; for many more of his brethren were elder then he: not of his death, for ſome died before him, and ſome lived after him.

all that generation] Or kindred, as ſome read, but the Hebrew word *Halor*, properly ſignifieth a generation, and by generation, is meant all of that age or time with Joſeph and his brethren, whether Hebrews or Egyptians; this (by probable computation) was about the 109 year of the Iſraelites abode in Egypt.

V 7 *The land was filled with them*] Ver. 12. not the land of Egypt, but the Province or land of Goſhen, (allotted to the Iſraelites for their habitation.) This multiplication of ſo many (whereof ſee the Argument of this Book) from ſo few at firſt in ſo ſhort a ſpace, (for it was from the death of Joſeph to the beginning of their afflictions, as is diligently computed about, or not much above fifty years) might come to paſs, by beginning to be fruitful ſooner, and continuing longer then other women, and by their bringing forth many at a birth: and that might be the rather, becauſe (as Philoſophers and Phyſicians ſay) there are ſeven ſeveral Cels for Conception, wherein may be formed ſo many diſtinct Embryons, which proceeding to a perfect ſhape, may be ſo many children: and as (upon experience) it is reported, that ſome have brought forth five at a birth four times over, that is twenty, *Ariſt. hiſt. animal. l.7. c.14.* And as by ſuch frequent conceptions, their number might much increaſe, ſo alſo by Gods with-holding of abortion, whereby that which was conceived, was happily brought on to a perfect birth.

V.8. *A new king*] Act.7.18. whom ſome Hiſtorians call Mephis, ſome Rameſſes, ſome Armeſeſnianus, ſome Amonophis, or Amenoptes: but as this King knew not Ioſeph, though dead not much above fifty yeers before him, ſo may this King well be unknown to Writers, which were many hundreds of yeers in time behind him: and he might be called a *new King*, becauſe he was of another race or family from the former, or for that he took up a new way of government, or had new devices to bring about the innovations he had deſigned.

V. 9 *Moe and mightier then we*] Not abſolutely moe and mightier then all the Egyptians; but comparing the Province, or Country where they were planted, with any of the like compaſſe, the Iſraelites in number far exceeded them, and ſo (by their increaſe) grew ſtronger then their enemies, Pſal 105.24.

V. 10. *deal wiſely*] See Acts 7.19.

leſt they multiply] They were multiplyed before, verſe 7 and that the Egyptians confeſſed, and complained of in this verſe: therefore they take new counſels and courſes to prevent their further increaſe.

Get them up out of the land] Into Canaan, and ſo we ſhall loſe the commodity, which we might reap by their riches, and ſervice, while they are kept under our ſubjection. Envy at their number, fear of their power covetouſneſs of gain by their ſervice, and hatred of their Religion (whereof ſee Exod.8.26.) made them deſirous to retain them, as captive ſlaves, whom their fathers receive as gueſts, and enjoyed as friends, and as benefactors.

V. 11. *Taskmaſters*] Heb. *maſters of tribute*: which may be exacted as well in work, as in money.

Afflict them with their burdens] This God foretold Abraham, Gen. 15.13. the cauſe whereof, was not meerly the ſuſpicion, ſubtilty and malignity of Pharaoh and his people; but it is like the Iſraelites procured this unto themſelves by their provocations of God, by their Idolatries; as appeareth by Joſh. 24.14. Ezek. 10.7,8,9. and Chap. 23.3.

treaſure Cities] Or Cities of Tabernacles, as the Vulgar Latine turns the Hebrew word, *mis chenoth*, which may be rendred rather *Repoſitories*; and they might be ſtorehouſes of Artillery, Granaries for Corn, and treaſuries for royal and publick riches; but certain it is, that the Egyptians employed the Iſraelites in raiſing ſo many and ſo great buildings (whether of cities, caſtles or treaſuries) as might ſtil keep them in a painful and ſervile condition.

Pithom and Raamſes] Two Cities ſituate in the confines of the kingdome: and for the latter, it is to be obſerved, that there was a part of the Country of Egypt, called the *land of Rameſis*, which was given to the Iſraelites by Pharaoh, (for their poſſeſſion) at their entrance into Egypt, Gen.47.11. called the *beſt of the land*, there they built a City, and called it by the name of the whole Country, becauſe it was the beſt part of the land of Egypt, Gen.47.11. Or Moſes might give it the name, which it had when he wrote his Hiſtory, though it might be called by another name, when it was built: ſome take it for a city called Peluſium, different from Rameſis forementioned, Gen.47.

V.12. *The more they afflicted them, the more they multiplied*] Heb. *And as they afflicted them, ſo they multiplied.* Fear and hard uſage was in ordinary operation like to give impediment to procreation of children, but that their fruitfulneſs might appear to be by the eſpecial bleſſing of God, the more they are moleſted, the more they are multiplied; as is ſaid of Camomile, the more it is trodden, the faſter it groweth: but with this difference, that it is natural for that herb to thrive by oppreſſion; but it is not ſo by the nature of man, but by the favour of God that the godly prevail againſt perſecution; which may be one great cauſe why they ſhould wiſh well, and bear good will unto their enemies, ſince though they mean them never ſo much hurt, their malignity, may become an occaſion of very much good unto them; as the grudg of Joſephs brethren was converted to his honour, and to the comfort of himſelf and them, and of many thouſands more, Gen.50.20. And hereby we may obſerve that of the Wiſe man made good, againſt the wicked policy of the world, *There is no wiſdom, nor counſel, nor underſtanding againſt the Lord*, Prov.21.30.

they were grieved becauſe of the children of Iſrael] They meant to grieve the Iſraelites, and themſelves are grieved: ſo their puniſhment is ſutable to their ſin (and a great ſin it was to grieve not for their own wickedneſs, but for anothers welfare) and envy becometh both their crime, and their curſe.

V 14. *All manner of ſervice*] Both in the field and in the city, to man and to beaſt: many whereof were ſo baſe, that ſuch as were ingenuous might diſdain them, and ſo toylſome, that thoſe who were weak and tender could not endure them.

V.15. *Shiphrah and Puah*] That theſe were Egyptian and not Hebrew midwives, is conceived by their anſwer, ver.19. wherein they ſpeak of the Hebrewes, as differing from themſelves; but ſome rather think they were Hebrew midwives; becauſe it is not like, the Hebrewes would admit Egyptians at their labour, and that to have obtruded ſuch upon them, would ſoon have diſcovered that the male children were made away by the Kings command: yet that ſeemes more probable, then that the Hebrew women ſhould either for fear or hire be drawn to deſtroy all the males that were born of their own people: and though theſe midwives be ſaid *to fear God*, ver.17. that phraſe doth not neceſſarily infer, that they were right in Religion, as we ſee Jonah 1.16. But the greateſt doubt is, Why theſe are mentioned, and none elſe; why two, and no more? Some conceive, theſe midwives were ſuch as were of note and uſe in noble families, and ſo might do cruel execution upon the chief of all the Hebrew children: but the Egyptians made no ſuch difference of the Hebrewes, how noble ſoever ſome were by birth, they were all made baſe by ſlaviſh ſervitude, yet theſe midwives might be Miſtreſſes of that Art, and ſo by them others might receive that charge, which they received from the King; and they might receive it from him, being much imployed by the women of his Court.

V.16. *Stools*] The Hebrew word, *Obnajim* (found only in this place) is taken particularly for a ſtool, or ſeat framed for the uſe of women in travel, that the midwife may do her office, with more eaſe and ſafety to the mother and the child.

kill him] By ſtrangling or otherwiſe, ſo as may be done with moſt expedition and certainty, leſt they ſhould do the like to the Egyptians, if they were ſuffered to live to be men: and yet it muſt be done cunningly and ſecretly, with ſome private pinch, that the child might be thought to have had ſome miſhap in the birth; which cunning practice (though for a while it might) could not long be concealed: but malice is ſo blind, that it ſeeth but a little way beyond it ſelf; the foyles and failings with the juſt recompences of it, are neither foreſeen nor feared by the malicious, until they are ſurprized by them.

but if it be a daughter] They were content they ſhould live; being by reaſon of their infirmity, unable to reſiſt their rigour, and becauſe they were deſirous to reſerve them for their ſenſual ſatisfaction, being more beautiful then the Egyptian women. See the laſt Annot. on this Chap.

V. 17. *Feared God*] *To fear God, and honour the King*, are the ſociable duties, of pious perſons, and Loyal ſubjects, 1 Pet.2.17. while the ſubordinate power doth not control the ſupreme; but if ſo (as in this place) the reſolution of the ſame Apoſtle muſt be our rule, *We ought to obey God rather then men*, Acts 5.29.

V. 19. *Hebrew women —— are lively*] The Hebrew word *Haioth* which ſignifieth the quick, or quickning, may note (as the vulgar Latine rendreth it) a skill, quickneſs, or dexterity in doing the office of a midwife, which is many times prevented by the expedition of the birth; and it may be (as ſome Rabbines conceive) they might expreſſe the promptneſſe of the Hebrew mothers, in this manner, by a compariſon of contempt (that they might be the leſſe ſuſpected by Pharaoh, of pity or partiality towards them) as if they would have them to be taken to be like unto beaſts, who (when they bring forth) have no need or uſe of midwives aſſiſtance, they are ſo quick and lively in their deliverance. But it is moſt like that the Hebrewes (acquainted with the cruel command of the King) might rather make uſe of their ordinary neighbours, for aſſiſtance to travelling women, then commit themſelves to the hands of profeſſed midwives of the Egyptian Nation, and (if obedient to the Kings command) profeſſed murderers: yet it might be true of many of them, that they were delivered before the midwives came unto them. for thoſe that are laborious (when they are with child) have quicker labour, when their burden cometh to the birth, then others have. Howſoever this anſwer of the midwives is diverſly cenſured; for ſome from their fear of God, mentioned, v.17 and the recompence of their pity, v.21. infer, that they made a free and bold profeſſion of their faith, avowing to the face of Pharaoh with adventure of their lives, that the power and favour of God was with them; and therefore notwithſtanding the Kings command, they would do nothing againſt them: and yet it is generally conceived, that herein (to ſave the little Jewes alive) they told the King an officious lie, as Rahab did, Joſh.2.5,6. and David, 1 Sam 21.2. and Eliſha, 2 Kings 6.19.

V.21. *Made them houſes*] In this or the like expreſſion, God often profeſſeth favour to thoſe he loveth; as 1 Sam.2.35. 2 Sam.7.11. 1 Kin. 2.24. and Chap.11.38. Which phraſe importeth not ſo much the place of habitation or abode, as the bleſſing of families with increaſe and proſperity, as by a numerous, long lived and proſperous off-ſpring; and the off-ſpring (in the Hebrew Tongue) may be the rather called an Houſe, becauſe the word *Ben*, a ſon, is derived of the word *Bana*, which ſignifieth to build, for of children are families made up, as houſes of the materials, whereof they are compoſed. Hence ſome infer, the officious lye of the Midwives was lawful; but their act being a mixt act, conſiſting of piety to God, pity to his people, and fallacy in lying to the King; the two firſt were graciouſly accepted, and rewarded by God, the third was mercifully paſſed by, and pardoned by him.

V.22 *And Pharaoh charged all his people*] The Midwives being as kind to the male children as Pharaoh to the females, ver. 16. and 22. he giveth the charge more generally, and, that no doubt, with commination of crueltie on thoſe who could not find in their hearts to be ſo cruel, as he would have them; which took ſuch effect, at leaſt for a time, that the parents of Moſes could not long conceal him, Chap. 2.3. yet this violence did not continue all the time of the Iſraelites continuance in Egypt, becauſe there were many young Hebrewes under twenty years old when they went out of Egypt; and it is like this bloody decree died with the death of the Tyrant that made it, and that he died the ſooner, becauſe he was ſo cruel, according to the prophecy of the Pſalmiſt, Pſalm 55.23.

caſt into the River] That is the meaning of his command, whereby it might be known whether the Midwives obeyed it or no; where is obſervable the practice of Tyrants, which is to make up their bloody plots, ſometimes with fox-like ſubtilty, and ſometimes with lion-like cruelty; ſo, acccording to the proverb, the Lions skin pieceth up the Foxes, as well as the Foxes doth the Lions, as they ſee occaſion to make uſe of either.

and every daughter] When the charge was given to the Midwives to murder the males, it was with caution and exception, to ſave the females alive, v.16. and now it is enlarged to all the people to be ſlaughtermen to the ſons of the Hebrews, the Tyrant ſtill continueth his reſervation of the daughters, that they might be ſpared and kept alive; but this was not out of pitie towards them, but becauſe he had no ſuch fear of them, as of the other ſexe: and it is like, *the daughters of God* were more pleaſing to theſe *ſons of men*, then the daughters of men were to the ſons of God, Gen.6.2. then their own native Country women, aud ſo they would keep them either for their luſt, or to raiſe a fairer and more beautiful breed then their own. For ſome ſuch reaſon was it, that Abraham feared the beauty of his wife, would be a ſnare to his life among the Egyptians, and that, according to his fear, it came to paſſe, that the Princes of Pharaoh commended her, and thereupon ſhe was taken into his houſe, Gen. 12.14,15.

CHAP. II.

Ver. 1. *A Man of the houſe of Levi*] The Levite was called Amram: and of Amram it is ſaid, Chap 6.20. Num.26.59. that he took him Iochebed his fathers *ſiſter* to wife; which marriage may ſeem to be inceſtuous; but in that place, the word *ſiſter* may be taken for a kinſwoman, as the word Brother is taken for a kinſman, Gen.13.8. & chap.14 12,14. and if ſhe were indeed his fathers ſiſter, or his aunt, ſuch marriages were then tolerated, while there were but a few of a Tribe; but about an hundred years after, they were forbidden, Lev.18.12.

V.2. *The woman conceived*] This was not her firſt child; for Aaron Moſes his brother, was elder then he by three years, Chap.7.7. and their ſiſter Miriam was elder then Aaron, both born before the bloody Edict was made by the King, againſt the children of the Hebrews.

a goodly child] Act.7.20. That is ſaid here to be done by affection, which Heb.11.23. is attributed to faith: his parents truſted in Gods protection, for his preſervation, notwithſtanding the bloody Decree of Pharaoh, and their affection became ſerviceable to their faith, when it quickned them up to uſe all the good means they could to reprive him from peril.

V.3 *No longer hide him*] By reaſon of the ſevere charge given by Pharaoh, Chap.1.v.22. and the ſtrict ſearch for the male children, which (no doubt) was ſeverely enjoyned, as a means conducible to his end, though by Moſes it be not mentioned.

an Ark of Bulruſhes] Made like an Ark or Cheſt, and capable of the child; of ſuch materials they made veſſels of greater capacity, which were uſed in ſtead of boats or ſhips; for in ſuch veſſels the Ambaſſadors of Ethiopia croſſed the ſea, Iſa.18.2. that is, the Red Sea, which divided betwixt the Eaſtern Ethiopia, which was part of Arabia, and the Weſtern; and in Egypt the manner of old was, to uſe boats or veſſels of ruſhes or reeds. *Plin.Nat.Hiſt l.7. c 56.*

put the child therein] It was pitched, as Noahs Ark was, Geneſ.6.14. Thus by humane prudence, they ſerved the divine providence, and ſhewed faith and affection without preſumption.

flags] Which are a water reed, long, broad and ſharp pointed like a ſword; among theſe he was charily laid; both becauſe they were near the brink of the river, where the child might eaſily be ſeene, and that being ſtaid by the flags, he might not be carried away by the ſtream.

V.4. *His ſiſter ſtood afar off*] That is, Miriam, who being a Propheteſſe, Exod.15.20. might be guided by God to give this advice concerning the child, or if ſhe were but about ten or twelve years of age, and then no Propheteſs, ſhe might be taught by her mother, what to do in that matter.

V.6. *This is one of the Hebrews children*] So ſaid Pharaohs daughter, whom Joſephus calleth Tharmutis; ſhe ſaid ſo when ſhe had opened the Ark, and viewed the child, which might be known to be an Hebrew by his Circumciſion: for at this time the Egyptians had not received circumſion, though afterward they did: or ſhe probably conjectured thus by her fathers decree againſt the Hebrews: or by the beauty of Moſes, for the Iſraelites being more beautiful then the Egyptians, and he eminently beautiful above other Iſraelites, ver.2. of this Chapter, and Act.7.v 20.

V.7. *A nurſe of the Hebrew women*] Gods providence excludes not mans prudence: the making of the Ark, and dawbing it with ſlime and pitch, the placing of it, and the child within it, among the flags, neer the Rivers brink, ver.3. and ſetting his ſiſter to watch it, and her watchfulneſſe at due diſtance, and her diſcreet and ſeaſonable advice to Pharaohs daughter, were all effects of humane wiſdome, and ſubordinate means to the providence of God for the preſervation of the child.

V.10. *Her ſon*] Heb.11.24. By adoption or free choice, not by conception and birth; haply ſhe had none of her own, or if ſhe had, ſhe had none ſo beautiful as he: But as freely as he was choſen (in his infancy) ſo he freely refuſed that relation, and all the credit and comfort that belonged to it, when he came to maturity in manhood, but eſpecially in grace; for when he choſe to be a fellow in affliction with his brethren, rather then to have no fellow in Court-favour and honour, and yet he loſt no honour by his change: for afterward he grew mighty in words and in deeds, Act.7 22. prevalent in diſcourſe and counſel, and powerful in many great and miraculous operations.

his name, Moſes, becauſe] *Joſephus Antiq. lib.2. cap.* 5. (and many from him) conceive the word to be a compound (in the Egyptian Tongue of *Mo*, water, aud *yſes* ſaved: but the word is rather to be thought an Hebrew word, called *Moſheh*, derived from *Maſcha*, ſignifying, *hath taken out*, or *drawn out*; becauſe he was drawn out of the water: and in that ſenſe, that is, as ſignifying, not ſimply drawn out, but drawn out of the water, it is uſed, 2 Sam.22.17. and Pſal.18.16. and in thoſe two places only is that word found in Scripture. But whatever his name was in the Egyptian, Moſes is rendred in the Hebrew Tongue: And it is like his parents gave him a name before, at his birth or circumciſion, though what it was is not ſet down, but his name was put upon him as a memorial both of his danger and deliverance; wherein if there were a concurrence in ſound and ſenſe, both of the Egyptian and Hebrew Tongue, it was the more uſeful to ſuch a purpoſe.

V.11. *Was grown*] To the age of forty years old, Act.7.23.

an Egyptian ſmiting] Philo the famous Jew, conjectureth (and it is like enough) that this Egyptian was one of the rigid Governors of the Hebrews.

one of his brethren] The Hebrewes call all brethren which are of the ſame family or nation.

V.12. *Slew the Egyptian*] By which act, (wherein he was warranted by revelation from God) he meant to intimate (to his Hebrew brethren) that he was to be their deliverer from Egyptian bondage, though at this time they underſtood it not, Act.7.25.

V.14. *As thou killedſt the Egyptian*] He pretends deadly danger to himſelf, that he may endanger the life of Moſes, who was ſo far from killing any of his brethren, that by his good wil they ſhould not receive any wrong from any. Malice and anger is very forward to ſlander; as here Moſes is made an uſurping executioner, ſo was Lot made an uſurping Judg by the lewd Sodomites Gen.19.9.

Moſes feared] Not without good cauſe, and therefore he fled, ver.15. but in the eleventh to the Hebrewes, the Apoſtle ſaith, *By faith Moſes forſook Egypt, not fearing the wrath of the King*, ver. 27. which that it may not ſeem contradictory, to this of Moſes himſelf, we muſt diſtinguiſh of the departures of Moſes from Egypt, which were two: the *former* that here mentioned, wherein his fear appeared to be more then his faith; the *latter*, was after his conteſtation (by miracles) with Pharaohs ſtubborneſs, Chap.10.28, 29 and in this his departure was not by way of fearful flight, but of faithful and courageous conqueſt.

ſurely this thing is knowne] Though in verſe 12 he *looked this way, and that way*, leſt any one ſhould ſee him; but he that felt him, or his brother who was beaten by the Egyptian; yet ſome body ſaw him, or the Hebrew made ſome report, ſo that the ſecret came out.

V.15. *But Moſes fled*] He ſaved himſelf by flight from Pharaohs wrath, whereby he was reſerved for a better opportunity to conteſt with the Tyrant in the cauſe of his Maſter and brethren: that this is no way repugnant to religion, or to that courage, which the profeſſion of it requireth, doth appear by many places of Scripture; as by Gen.28.6,7. 1 Kin.19 3. Mat.2.13. & chap.10.23. & chap. 12. 15. & chap.24.16. Joh.8.59. Luk.4.30. 2 Cor.11.33.

Land of Midian] A city ſo called, was built by *Midian*, the ſon of Keturah, whence the Region round about was called *Midian*.

V.16. *Prieſt of Midian*] The Hebrew word *Cohen*, ſignifieth, a Prieſt, and ſometimes a Prince, or chief Ruler, as 2 Sam.8.18. text and margine; and it may be he was both, becauſe the principal men in thoſe dayes were Prieſts; as Noah, Melchiſedec, Abraham and others. *Euſebius lib.9. cap.ult. de praparat.Evangel* calls him, *Jethro* King of Arabia, of whoſe Kingdom Midian was a Province; but he ſeemeth here, rather to be a Prieſt, then a Prince; becauſe his daughters were ſo meanly imployed, ſo little reſpected by the Shepherds; ver.17. Of this name, ſee on ver.18.

to water their fathers flock] In thoſe dayes the calling and courſe of a ſhepherd was no diſparagement to worthy perſons, though it were not ſo honourable, as that Kings daughters ſhould be imployed in it. See on Gen.24.15.

V.17 *drave them away*] The men ſhepherds uncivilly wronged the women, taking the water which they had laboured for, to ſpare their own paines, and ſtriving to have the firſt turn at the time of watering, which was uſually done by many together, haply for the removal of the cover of the well, and drawing of water with more eaſe. See Gen.29 10.

But Moſes ſtood up, and helped them] Being ſo great a man in Egypt, he might have ſome ſervants to attend him, who might aſſiſt him, in reſiſting the wrongs done to women; if he had none, he ſhewed more goodneſs and courage, in taking part with the better cauſe againſt the ſtronger ſide.

V 18. *Revel their father*] He was, as ſome think, their grand-father; and in Scripture the Ancients in a direct line, are called fathers, and their Nephewes children, Gen. 31.43. and ſo one man may have many fathers, Act.24.14. But here it is more probable, that one father had many names, and that this Prieſt of *Midian* was called *Revel* in this place, and *Jethro*, chap.3.1 & chap.18. often, and *Hobab*, Judg.4.11. whoſe father was *Raguel* the *Midianite*, Num.10.29. he is alſo called, *Jether* chap.4 18.

V.19. *An Egyptian*] So Moſes ſeemed by his habit, and he told them (haply) that he came out of Egypt.

V.21. *Content*] The word *Joal* in Hebrew ſignifieth no more of it ſelf, but to be willing; but the Vulgar Latine forceth it to ſignifie an oath, which ſenſe it wil not naturally admit; in 1 Sam.14 24. the ſame word is uſed for adjuration, but it is with an Accuſative conſtruction, which here is not.

gave Moſes Zipporah] Children are the goods of their parents, which may not be taken from them, unleſs they give them: how ſoon it was that Moſes had this gift, is not extant in Scripture, it may be it was a good while after his admiſſion into Jethroes family, becauſe forty years after his coming to Midian, at his return unto Egypt, one of his two ſons was not yet circumciſed, Exod.4.25.

V.22. *Gerſhom*] Chap.18.3 The word ſignifieth a deſolate ſtranger; and it was given (for the name of his ſon) for remembrance of Moſes his eſtrangement from the land of his Nativity, whence he was driven, and for admonition to others (eſpecially his ſon who bare that name) to mind them of their inheritance in the land of Canaan, where they were to expect a more permanent abode.

V.23 *In proceſſe of time*] About forty years after Moſes fled out of Egypt; compare chap.7.7 with Act.7.30.

ſighed] Though the tyrant was dead, yet tyranny was not, Gods people were ſtil oppreſſed, albeit that Pharaoh were ſuppreſſed; for another Pharaoh ſucceeded him in power as great, and in oppreſſion as grievous to the children of Iſrael.

came up unto God] His eye ſeeth what the wicked do unto his people, ver.25. of this chapter, and his ear heareth when they complaine of what they ſuffer, Exod.3.7,9. chap 6:5. & chap. 22. 23,27. Jam.5.4. and they ſhall both feel the force of his hand, the one ſort by the ſuccer of a gracious Patron; the other by the ſeverity of a righteous Judg. See Numb.20.16.

V.24 *Remembred his covenant*] See on Gen 8.1.

V.25 *Had reſpect unto them*] Heb. *Knew them*; that is, acknowledged them for his people, and ordered the courſe of his providence for their deliverance, ſo as might be moſt profitable for them, moſt honourable for himſelf.

CHAP. III.

Verſ. 1 K*Ept the flock*] Moſes (from his childhood) had been a Courtier about forty years, and then he cometh down to the condition of a ſhepherd, and continueth in it forty years more; and for a third forty years, he had a more honourable, and leſs quiet condition, being a politick Paſtor and Governor of the Nation of the Iſraelites.

of Jethro] See Annot. on chap. 2 16, 18.

his father in law] The word *Chothen* ſignifieth not a father in law alone, but generally a kinſman; yet here it is to be contracted from the general acception, to the particular relation, betwixt Jethro and Moſes, upon the marriage of Zipporah.

backſide of the deſart] Proceeding further and further in the deſart, to find out freſh paſtures for his flocks: the Hebrew Scholiaſt thinks, the name of the place to be the *further deſart*.

mountain of God] Which was not ſo called until God made eſpecial choice of it, for the publication of his law, Exo. 19 11. and it was named alſo Sinai, from the ſtore of *Bramble buſhes* in that place, for *Seneth* in Hebrew is ſuch a buſh; it was called likewiſe *Horeb*, from the drineſſe and ſolitude of the place; yet might this hill, like Parnaſſus, have two tops, the one called Sinai, the other Horeb

V.2. *The Angel of the LORD*] As Gen. 48. 16. Judg. 6. 12. Act. 7. 30 This is not a created Angel, but the Angel of the Covenant, Exod. 23. ver. 20, 21, 22. (to wit, Chriſt) who is not only the Angel of the Lord, but the Lord of Angels, Heb. 1. 6, 7. and (by oppoſition) the Lord the Angel, or the Angel the Lord; for he is called, *God*, ver. 4, 6, 13 *Jehovah*, ver. 7.

appeared to him] As ſome conceive, in an humane ſhape, as a preludium, or foreſhewing of his Incarnation in time to come: but the Text ſaith in the next words, it was in a flame of fire.

in a flame of fire] A repreſentation of glory and terrour, to make him awfully apprehenſive of the Divine Majeſty, and withal, as well to erect him with confidence, as to humble him with reverence.

buſh was not conſumed] The word *seneh*, ſignifieth a dry buſh, the more ſtrange that it was not conſumed, ſince God is a conſuming fire, Heb. 12. 29. but that is to the wicked, who are compared to *briars and thornes*, Iſai. 9. 18. to ſuch his indignation is *a devouring fire, an everlaſting burning*, Iſa. 33. 14. But this buſh ſignifieth the Church, and therefore though it ſeem all on fire, either by reaſon of the divine preſence, or humane perſecutions, it is ſo preſerved by God, that it is not conſumed. See Iſai. 43. 2. & Dan 3. 27.

V.4 *And when the Lord ſaw*] See the firſt Annot. on v. 2.

Moſes, Moſes] The doubling of Moſes his name, importeth not only favour, but familiarity, and an affectionate mind to the matter in hand, as Luke 22. 31.

V.5 *put off thy ſhoes*] So Joſh. 51. 5. Act. 7. 33. The (ſhooes being next the earth) are uſually moſt foul, as the foot of ſuch as go barefoot, and therefore by putting off the ſhooes, and waſhing of the feet, is ſignified the purity which is required in our approaches to God. See Heb. 10 22. Joh. 13. 10.

holy ground] Becauſe of Gods preſence, and in relation to it, not by any inherent holineſs, whereof the place is not capable, nor any permanent holineſs, when the preſence is withdrawn.

V.6. *Afraid to look upon God*] Ever ſince our firſt parents were rebels againſt, and runawaies from their Maker, the moſt religious of their race have been affected with fear of the glorious preſence of God; for this, ſee Heb. 12. 21. Dan. 10. 7. Mat. 17. 7. Rev. 1. 17. He grew to more familiarity afterwards, chap. 7

V.7. *I have ſurely ſeen*] Heb. *ſeeing I have ſeen*. 1 Sam. 9. 16. See the Annot. on Exod. 2. v. 23.

I know] See Annot. on chap 2. ver. 25.

V.8. *Came down*] See the Annot. on Gen. 18 21.

and a large] Judea containeth in length, from Dan to Beerſheba, but an hundred and ſixty miles; in bredth from Joppa to Jordan, but ſixty miles; yet it is called *large* to them in compariſon of Goſhen, where they then dwelt, or in regard of the plentiful increaſe which it afforded to ſupport and nouriſh the inhabitants. See on Joſh. 12. 24.

flowing with milk and honey] That is, abounding with all things ſerving for neceſſity and delight.

the Canaanites and the Hittites, &c.] Sometimes the inhabitants of the land of *Canaan*, are ſignified under one name, as the name of *Canaanites*, or Amorites, or Hittites, here they come under ſix appellations, Deut. 7. 1. we find ſeven named, yea ſometimes their diſtinction ariſeth to ten ſeveral denominations, as Gen. 51. 19, 20, 21. and yet that enumeration and Nomenclature ſeems to be imperfect, becauſe the *Hivites* are not numbred among them; the reaſon hereof may be, becauſe ſome names are more general, ſome more particular, ſome more, ſome leſs eminent, ſome obſervable on one occaſion, ſome on another; as the people of Iſrael are ſometimes noted by their common name *Iſraelites*, as the ſons of Jacob or Iſrael; ſometimes by the diſtinct names of their ſeveral tribes; ſometimes one name of eminence compriſeth the reſt, as the Jewes have their name from Judah, the Prince of the tribes. See on Gen. 13 7.

V.9. *Now the cry*] He heard before, but now he will make others know, that he did, both obſerve and pity their oppreſſed eſtate, and meant to take a courſe for their deliverance out of it.

V.11. *Who am I*] He apprehendeth firſt the meanneſs of his own perſon (a baniſhed man, and a Country Shepherd) and then no doubt the greatneſs of the perſon with whom he ſhould have to do, the prejudice he had againſt him in particular, and the difficulty of the ſervice to deliver an oppreſſed people from ſo potent and malignant tyranny; and ſo he would fain be excuſed the undertaking thereof. See the like Jer. 1. 6.

V.12 *Certainly I will be with thee*] So that thou needeſt not fear, either thine own feebleneſſe, or the power of them againſt whom I ſend thee.

this ſhall be a token unto thee, &c.] Tokens and ſignes, given for aſſurance do uſually go before the thing whereof they are ſignes or tokens, as Judg. 6. 37, 39. or are concomitant with it, as Luke 2. 12 but here Moſes having ſeen a miraculous ſign of Gods eſpecial preſence, and God having ſpoken unto him, and aſſuredly promiſed his preſence with him, he had evidence and confirmation enough for the undertaking of his charge but now he would have him to enlarge and ſtretch out his faith (beyond the aſſurance of his commiſſion, and the good ſucceſs of it, in the deliverance of the people) to that which was a conſequent upon it, and did in reaſon preſuppoſe it; to wit, the grateful memory of their deliverance, when God would appear to him againe, and the people with him, at the Mountain where then he was: and it would be meet for him, (at his returne) to have an eſpecial Memorandum, that the Lord was with him ſtill, for his encouragement to undergo the further conduct of his people to the land of Canaan: and (in the meane time) he was pleaſed to give him full aſſurance of his powerful preſence with him, and aſſiſtance to him by many ſignes and tokens, precedent to his conteſtation with the Tyrant, which had their place before this ſervice (now foretold) and favour promiſed, came to paſs; and therefore he giveth him (as a preſent earneſt of more miracles to come) not only this viſion of the burning, but not burned buſh, but other miraculous experiments, whereof ſee chap. 4. ver. 3, 4. See examples of ſignes taken, as this here, from things to come, 1 Sam. 2. 3, 4. Iſai. 7 14. & 9. 6. & 37. 30 & Jon. 2. 18, 19.

V.13. *What is his name*] Moſes an Ambaſſador from God, deſires particular direction from him, touching what he muſt ſay unto the people, for Ambaſſadors are not to ſpeak their own words, but his that ſends them; and God being called by many names, it was of ſome moment, by what name he would now be mentioned unto them, eſpecially, ſince many of his names were abuſed, by application to Idols: To this purpoſe ſome obſerve, that when God judgeth, he is called *Elohim*; when he warreth, *Sabaoth*, Lord of Hoſtes, when he profeſſeth mercy, *Jehovah*, Exo. 34. 6. Howſoever, Moſes (doubtleſs) had good reaſon (though it be not apparent in the Text) why he moved that queſtion, and God by his anſwer ſheweth his allowance of it.

V.14 *I am that I am*] Or, *I will be that I will be*. For (in the Hebrew) the Future tenſe is often put for the Preſent; the word importeth an eternal being, according to the expreſſion of the Apoſtle, Heb. 13. 8. Rev. 16. 5. an incomprehenſible being, an independent being, on which yet all other things do depend, both for beginning and continuance; and withal a conſtant performing of his promiſe, having both unreſiſtible power, and immutable will to make good his word. See chap. 6. 2, 3. 2 Cor. 1. 20.

V.15 *The Lord God*] In the Original the word is *Jehovah*, the ſame in ſenſe with the name *Ehieh*, in the former verſe, but more in uſe then it and better known; and ſo by two names the impreſſion was to be made the ſtronger, that their faith might be more firm for belief of his promiſes. See on chap. 6. 3.

V. 18. *ſacrifice*] Becauſe Egypt was full of Idolatry, God would appoint them a place, where they ſhould ſerve him purely, without mixture with Idolaters; and ſafely, without dangers from Idolaters, to whom their ſacrifices were ſuch an abomination, that to offer them before their eyes, would provoke them to ſtone them, Exod. 8. 26.

V.19. *not by a mighty hand*] Or, *but by a ſtrong hand*, Exod, 6. 1. & 13. 3. Pſal. 136. 12. Wherein is no contradiction: for though God had done many miracles, which could not be done, but by a mighty, yea; an Almighty hand, yet the ſtubborn Tyrant would not yield, but by a very ſtrong hand, ſo far ſtronger then his own, that he could have no hope to prevail by ſtrugling againſt it: by ſuch an hand at laſt he let them go, becauſe (againſt it) he could not hold them any longer. By the ſame hand, God could have wrought their deliverance ſooner, but that is long conteſting with the contumacy of the Tyrant, made much for the manifeſtation of his *Power*, in multiplicity of Miracles; of his *Juſtice*, in variety of judgements, upon the Egyptians, and of his *Mercy* and faithfulneſſe to his people, in their ſo ſtrange redemption from ſuch intolerable bondage.

V. 12. *favour not go empty*] See Annot. on Chap. 12. verſ. 36. Chap. 11. verſ. 3. Gen. 15. 14. Pſal. 106. 46. Prov. 16. 7.

V.22. *every woman ſhall borrow jewels of ſilver, &c.*] This ſheweth, that (though Goſhen were principally poſſeſſed by the Hebrews, yet) there were Egyptians among them, as among the other Egyptians, there were ſome Hebrews: as is plain by the ſtory of the Paſſover ch. 12.

And theſe things they *borrowed*, or asked, (for the word doth not neceſſarily ſignifie borrowing) might be either a reward, or wages for their former ſervice, as Gen.31.9. or a mulct, or ſpoil of their Enemies, (raiſing an unjuſt Warre againſt them: they might alſo ſerve for proviſion of precious materials for the Tabernacle. Of this example ſome make very ill uſe: But it muſt not be a preſident for the like practice, but in the ſame caſe, and upon the ſame warrant, which were both extraordinary; and therefore this act of theirs muſt not be taken for a pattern in after times. Which is to be noted, againſt the injuſtice of the Anabaptiſts, who pretended a right to every mans eſtate (eſpecially if they take them to be wicked, and out of Chriſt) by virtue of the Apoſtles ſpeech, 1 Cor.3.22, 23. take upon them, (without either asking, or borrowing, or buying, to take from them what they pleaſe: wherein they lay a ground for the greateſt injuſtice that may be, even to the confuſion and ruine of all Common-weales: for which they can have no fair or probable pretence out of Scripture, but very much againſt it. And for that diſtinction they make, of the godly, and the wicked, though there be great difference betwixt them, in Religious, there is not the like in Civil reſpects: for No man knoweth love or hatred (*i.* of God) by theſe things, Eccleſ.9. for (as touching temporal things,) as it followeth in the next verſe) *all things come alike to all, to the righteous and to the wicked; to the clean, and to the unclean; to him that ſacrificeth, and to him that ſacrificeth not; to him that ſweareth, as to him, that feareth an oath:* and even of thoſe, that belong to Gods election ſome may ſeem for a time to be reprobats, and contrariwiſe; (as it was with Paul and Judas) ſo that had they lived together, Judas (who was a thief, Joh.12.6. (and a divel. Joh.6 70.) ſhould by their doctrine have had a right to rob and ſpoyl Paul of all he had. But their opinion and practice is yet more pernicious: for from this liberty (which the Anabaptiſts uſurp over other mens eſtates) they proceed to deprive the owners of them of ther lives, thinking them unworthy to live upon the earth, as the enemies of Paul cenſured him, Act.22.22. Of the injuſtice and cruelty of this Anabaptiſtical ſpirit, much is written by divers Proteſtant Writers, eſpecially by Bullinger and Sleydan, l.5.& 10. of his Commentaries; which if it were well conſidered, would awaken and quicken our ſpirits, for diſcovery of them, and for caution againſt them.

CHAP. IV.

Verſ.1. T*Hey will not believe*] By the ſpeech of *Stephen*, Act.7.25 (it ſeemeth) he was too credulous of the peoples apprehenſion, and of their aſſent to his ſucceſſeful undertaking of their deliverance, for he ſuppoſed they would take his killing of the Egyptian for a ſigne that by his hand God would reſcue them from Egyptian rigour; and now (on the contrary part) he is too diffident: It may be, he might miſtruſt his Countreymen (the *Hebrews*) by the experience of his own fears, and doubts: otherwiſe, he might have been confident, (having Gods promiſe for it) not onely for their deliverance by him, but for their obedience to him, and belief of him at leaſt for the *Elders of Iſrael*, Chap.3. 18.

V. 2. *a rod*] The queſtion is, *What is that in thine hand?* in Hebrew *Maze*: the anſwer, is *a rod*, Heb. *matte*: where is noted by ſome Hebrew Criticks a *Paranomaſie*, or illuſion to the ſimilitude of the words, in ſymphonie, or likeneſſe of ſound: the like is obſerved in Noahs bleſſing of Japhet, Gen. 9. 27. and Jacob's bleſſing of Dan, Gen.49.16. And as in Hebeew, ſo in Greek, Rom.1.29, 31.

V.3. *it became a ſerpent*] (So Exod.7.9, 10.) To change one creature into another (not in appearance onely, but indeed) requires a divine Power, and is a divine proof of any thing, to which is ſet ſuch a miraculous ſeal: and therefore the divels argument was good, (though his meaning was naught) when he would conclude, our Saviour to be the Son of God, by changing ſtones into bread, Mat.4 3. The greaer the change is, the more evidence of a divine Power at appearing in it. See the annot. on Chap.7.10.

V.4. *and it became a rod*] The rod, and ſerpent, might ſignifie the different condition of the Iſraelites, and Egyptians: a rod to correct thoſe as children, a ſerpent to ſting, and kill theſe as enemies: In this change, Moſes his faith overcometh his fear; and by faith the greateſt evils change their natures, and become not ſerpents to kill, but rods, or ſtaves (as Pſal. 23.4.) to comfort and ſupport. Or the rod and ſerpent may note the different condition of the Iſraelites onely, as firſt, under Joſephs rod of government: ſecondly, under Egypts Scorpion of perſecution, which was the rod converted to a ſerpent: thirdly, that ſerpent turned into a rod again, might intimate their eſtate and condition under the government of Moſes.

V.4. *take it by the tail*] Some curiouſly note, that he was bidden to take the ſerpent by the Tail, not by the head: becauſe that part was reſerved to be bruiſed by his Maſter, Gen 3. ver.15.

became a rod] The ſerpent being the embleme, or figure of the devil, this power over the rod and ſerpent by alternate change, is thought (by ſome) to typifye the prevailing of Chriſt over the devil, in the working of wonders, by changing the nature of the creatures, as well as otherwiſe.

V. 5. *That they may believe*] This miraculous power was not to be ſhewed, for oſtentation, or vain glory, but for confirmation of the faith of the Hebrews, touching Moſes his calling and doctrine, and touching their deliverance from bondage by his meditation, divine and miraculous operations concurring with it.

V. 6. *leprous as ſnow*] That is, white as ſnow. So Numb 12.10. 24 5.27. By that Moſes might be humbled, and the leproſie of his hand might be a preſervative to his heart againſt the ſin of pride; and ſo he might the better beware of aſcribing any of thoſe miraculous operations to his own handy work, which were to be effected onely by the finger of God.

V. 7. *turned again*] Herein the power of God appears, in that diſeaſe and ſoundneſſe come and go, at the turning of an hand, by his command: and therein it is very obſervable, that the ſame act produceth ſuch contrary effects, and in the very ſame place; as to put the hand into a clean and whole boſome, and to take it out leprous; and to put a leprous hand into it again, and to bring it out whole, and to leave no leproſie behind, was many wayes miraculous: Whereby we muſt learn to ſubmit our ſelves wholly to him, in what he commands, and to put our whole confidence in him, (for whatſoever he foretels, or promiſeth unto us) as alſo, for the cure of diſeaſes that come upon us, to addreſs our ſelves to him by prayer, who with meanes, or without meanes, with ſmall meanes, as well as with great, yea againſt meanes, is able to affect, what pleaſeth him. Math.8.3.15. &.6.2. &.30.8. Luk.5.13.

V. 8. *voyce of the firſt ſign*] The ſign is ſaid to have a voyce, becauſe it ſpeakes that to the eye, which words do to the ear: and (on the contrary) ſometimes that which is plainly and fully declared to the ear, is repreſented, as if it were acted, and exhibited to the eye, Gal. 3.1.

V. 9. *river*] That is, *Nilus*: for though God ſpeak to Moſes in the wilderneſſe, (as he did concerning the rod and ſerpent, and putting his hand into his boſome) yet this of turning the water of the river into blood, was reſerved for the land of Egypt, and not put in execution until Moſes came thither.

ſhall become] The words (in the Hebrew phraſe) are doubled, *ſhall be* and *ſhall be*, noting both earneſtneſs in aſſeveration, and aſſurance of execution.

blood] The Egyptians thirſted after the blood of little infants, drowning them in the River, and their ſin is ſhewed them in the ſame colour, and puniſhed in that wherein they had offended: Gods judgements are not onely juſt and equitable, but fit and ſuitable to the fault of the offenders, Judg.1.7.

V.10. *I am not eloquent*] Heb. *I am not a man of words.* After ſo many ſignes, he yet makes excuſes, that he may ſhun the ſervice, wherin humane frailty bewraies it ſelf, which by ſuch aſſuring evidence of ſaying and doing (as he had heard and ſeen) was not yet ſufficiently confirmed. How weak is the faith of the ſtrongeſt? how reluctant is humane reaſon to divine commands? if God do not work his own will in us, and obey (by grace in us) as well as command by his authority over us. See on Chap 6.12.

V. 11. *who hath made*] See Pſal.94.9.

V. 12. *I will be with thy mouth*] Notwithſtanding the former impediments, God could make him fluent and eloquent: howſoever he gave power to his ſpeech, ſo that he was mighty in words, as well as in deeds, Act.7.22. See Math.10.9.

V. 16. *inſtead of a mouth*] The gifts of God are diverſly diſtributed: Moſes had a ſpirit of government; Aaron (from the ſame Spirit) had a faculty of ſpeech, (which Moſes had not) one and the ſame Spirit, dividing to every one ſeverally as he will, 1 Cor.12.11. And this diverſity is the maintainer, and upholdor of unity, where prudence and piety have any ſway in humane ſociety: for it engageth men (according to their gifts) to mutual beneficence: ſo Aaron muſt gratifie Moſes by his utterance, and promptneſſe of ſpeech; and Moſes muſt fortifie Aaron by the authority of this place, and efficacie of his power.

V. 17. *Inſtead of God*] The Hebrew word is *Elohim*, which is attributed to God, and to Rulers alſo; as Exod.22.28. and therefore the meaning may be that, though Aaron were the chief Orator, (as Paul was, Act.14.12.) yet Moſes was to be the chief Governour; or if Moſes were called God, in a religious rather then a civil notion, the meaning may be, that he ſhall inſtruct him in divine matters: for though Aaron were a Prieſt, Moſes was ſo alſo, Pſal.99.6. and ſomewhat more then Aaron, *viz* not onely a Commander in chief, but a familiar Favourite of God, more then Aaron was, Exod. 33. 11. & Num.12. 8. But eſpecially Moſes was to be as a God to Aaron, in telling him (from God) what he was to ſay to others in this Name, ver.28 30.

V. 18. *Let me go I pray thee*] In this condeſcending ſo low, as to ask leave of his Father in law to viſit his brethren in Egypt, (after ſo high and divine acceptation) Moſes ſheweth an example of great modeſty and humility: his familiarity with God did not puff him up to contempt of men, eſpecially of ſuch, as (by a ſubordinate relation) he was obliged to reverence: yet this mannerly reſpect of man, did not abate of his obedience to God, nor did he think his Father in law would diſſwade him from what he deſired; or if he did, no doubt he was reſolved to obey God, rather then man, See Act.5.29. See chap.2.28.

to ſee] He mentioneth nothing but a viſit: it may be he was charged not to reveal his Commiſſion from God, until he came to the place where he was to put it in practice: if ſo, it was his piety to conceal it, if not ſo, his prudence, leſt his father in law (by propoſing difficulties, if not impoſſibilities, in the undertaking, and dangers in attempting) ſhould endeavour to bring him back, to his former diffidence, and indiſpoſition to the ſervice, and ſo make him, if not wholly to deſert it, yet more faintly, or leſs cheerfully, to go on with it, by reaſon of doubts and perils before him, and diſcontent left behind him, with his diſſenting and diſſwading Father in law.

whether they be yet alive] He pleadeth a reaſon of common charity, and forbeareth the reaſons of divinity, to wit, the revelation from God: an argument of his prudence, modeſty, and humility; for if he had not been prudent, he could not have kept in ſuch miraculous ſecrets; and if he had not been modeſt and humble, he would have made mention of them with jollity and glory. See Eſther 58.12.

V. 19. *In Midian*] This may be a ſecond apparition of God to Moſes, either to give him his charge for preſent addreſſe to the ſervice, (which before he did not) or to urge him, (upon his too much deliberation or delay) to more expedition in his duty.

which ſought thy life] In the deliverance of the Iſraelites from Egyptian bondage, Moſes was a Type of Chriſt, and therefore his deliverance and ſafety, and our Saviours, both are ſet down in the like phraſe, Mat. 2.20.

V. 20. *took his wife, and, &c.*] But finding incumbrance by their company, he ſent them back; for they met him (with Jethro) in the wilderneſſe, Exod. 18.5.

the rod of God] That rod which (by the miraculous power of God) was turned into a ſerpent, and (by the ſame power) returned from a ſerpent to a rod again.

V. 21. *I will harden his heart*] By withdrawing or withholding grace from him, (as by withholding or withdrawing light, he cauſeth darkneſſe) and permitting Satan to work upon him, and to excite and ſpur on his corrupt nature to all manner of contradiction and contumacy againſt God: and herein (*viz.* in reſpect of nature and grace) it was with him, as with a Greyhound held in by a ſlip or coller when an Hare is in ſight, for (if that be let looſe) he runneth violently at the Hare, (according to the diſpoſition which is naturally in him) and not put into him by him that firſt held him in, and after let them looſe, but is thereupon diſcovered by leaving him at liberty, to exerciſe his antipathy on that creature. The grace of God is like that reſtraining ſlip or coller, which if it be taken away, mans naughty nature breaks looſe into all manner of exceſſe, to which he is naturally enclined, or Satanically tempted. If it be ſaid, that the not hindring ſin maketh a guilt of ſin, as Neh. 13. 15, 16, 17. and therefore that *Florinus* (though branded for an heretick by the ancients) was in the right, when he held, that God was the author of ſin: it will not follow: for though it be true in men, that they are bound to hinder it all they can: it is not ſo in God, for he is bound to none, and therefore is free to beſtow or withhold his grace, as he pleaſeth: and (when the devil and wicked men have done their worſt) he knoweth how to make the beſt of any evil act, and to turn even a great evil into an occaſion of great good, as the paſſion of Chriſt to the preſervation of Chriſtians, Iſa. 53. 3,4,5,6,7. Rom. 5.9,10. Epheſ. 5.25,26,27. See chap. 7.3. & 9. 12 & 63.17.

V. 22. *Iſrael is my ſon*] By *Iſrael* is meant the poſterity of *Jacob*, (who was alſo called Iſrael) Gen. 32.28. and here is his off-ſpring named, not onely Gods *Son*, (a title of favour) but his *firſt borne*, a relation of honour; becauſe he made the firſt choice of that people before any other, and as firſt born, the people ſo called have ſo much, both benevolence, and preeminence (above all other nations) that God will not ſuffer them to remaine ſlaves: for as the firſt-born were conſecrated to God, (as his peculiar portion) ſo were the children of Iſrael accepted for his, as a *peculiar treaſure, above all people*, Exo. 19.5. and of them was to come (according to the fleſh) the firſt *born of every creature*: ſo our Saviour is called, Col. 1.15. becauſe he was before any creature, (in reſpect of his eternal generation) and the firſt borne of the dead, verſ. 18. of the ſame Chapter, becauſe his reſurrection in vertue, though not in time, was before all others.

V. 24 *ſought to kill him*] Or, *would have killed him.* That is, made ſhew, or offered to kill him, the cauſe whereof (as ſome conceive) was his diſtruſt, manifeſted before in his averſion from the ſervice, (whereto God called him) and ſo many excuſes as he made to ſhift it off, which diſtruſt he carried with him, on the way, and for that he was met withall, in a minatory manner, it may be as Balaam by the Angel, with a drawn ſword, as Num. 22.31. but the more received reaſon of Moſes deadly danger (at this time, and in this place) is, that he undertook this Ambaſſie to the Egyptians, before he had performed what belonged to a true Iſraelite, which was to circumciſe his child: for having two, it appears, that one of them (at leaſt) was yet uncircumciſed; the omiſſion of which ordinance, but eſpecially the contempt of it, (when God required it) was a capital crime, Gen. 17.14. and though death ſeem there to be threatned to the uncircumciſed Infant, (who may be cut off in this life, as puniſhment or chaſtiſement to his parents) yet the greateſt danger both of ſin and puniſhment, befalleth thoſe, who ſhould circumciſe their children, and do not: and therefore here we read, that the father, rather then the child, is threatned with death.

V. 25. *Then Zipporah took*] Being admoniſhed of the danger, either by an angel, or by inſpiration, either immediate to her ſelf, or mediate by her husband: This act was extraordinary, for Moſes (to whom it moſt appertained to ſee the Sacrament adminiſtred) was either wholly diſabled, or very much indiſpoſed, (whether by ſickneſſe, or any other impediment it doth not appear) at that time to do it himſelf.

a ſharp ſtone] Or knife, or a knife ſharpened upon ſtones, or ſharpned like the edg of a flint ſtone, ſo Joſ. 5.2,3. with ſuch an inſtrument, ſhe cut off the foreskin of her ſon.

caſt it at his feet] If at the Angels feet, it was to pacifie him, and ſo to deliver her husband from danger? if at her husbands feet, it might be, either by way of angry upbraiding, or to ſhew him that ſhe had exerciſed that ſeverity on her ſon for his ſake: ſome underſtand the childs feet, and ſome for caſting at his feet, read *touched his feet*: and they mean, that Zipporah her ſelf fell down at Moſes his feet, to deſire leave to depart, and to go home again: but the better tranſlation is, *caſt it*, &c. as before, both for words and ſenſe.

V. 25. *a bloody husband*] Moſes having married a Midianitiſh woman, (not wonted to ſuch a ſevere Sacrament, as ſome ſuppoſe) and ſhe being a fond mother, as well as a ſhrewd wife, cauſed the delay in adminiſtration of circumciſion; which was ſo dangerous to her husband, and indeed it was ſuch an harſh welcome of little Infants into the world, that it would never have been received, if Divine Authority had not appeared in the propoſal of it: See on Gen. 19.23. but yet there is no cauſe to conceive, that Zipporah was no ſtranger to circumciſion: for ſhe was a Midianite, and therefore deſcended from Abraham by Keturah, and the ſeed of Abraham (by whomſoever) were circumciſed; yet as Iſhmael was circumciſed, not at eight dayes old, but at the thirteenth year of his age, ſo ſome of his poſterity circumciſed not their children in their Infancy, but forbore to do it untill they attained more years and growth, and ſtrength: and to ſuch a circumciſion Zipporah might be accuſtomed, and yet might not bring her heart to conſent to circumciſe her ſon ſo young as Gods Ordinance required, Gen. 17.12. and ſo ſhe might call Moſes *a bloody husband*, becauſe her marriage with him engaged her child to be circumciſed, at a time when ſhe was weak, (being, as ſome take it, but newly delivered) as well as her child. The word *Chatan*, (rendred husband) ſignifieth a Spouſe, or Bridegroom, a ſon in law, or kinſman: a Spouſe or Bridegroom, in reſpect of the Bride; a ſon in law, in relation to her Parents, (when they are married) and kinſman to his wives kindred; and by a Metaphor, the circumciſed child is called *Chatan*, or Spouſe, becauſe (by circumciſion) it entreth into covenant, and thereby, as it were, eſpouſed to God. And ſome adde further, that (in the uſe of circumciſion) theſe words are ſolemnly pronounced, *Thou art a ſpouſe of bloods unto me*; therefore in the Original the word is of the plural number, as in the next Note.

So he let him go] That is, the Lord, or the Angel of the Lord, that threatned him, let him go, with a threat, without any hurt. Some underſtand it of Moſes letting Zipporah go back to her Countrey, Exod. 18.2.

V. 26. *Becauſe of the circumciſion*] Heb. (*circumciſions.* Belike ſhe remembers (with a freſh diſpleaſure) the circumciſion of her former ſon, and putteth both together in the Plurall Number.

V. 27. *and kiſſed him*] See Annot. on Gen. 29.11.

V. 30. *and did the ſignes*] Or, he did the ſignes, that is, not Aaron, but Moſes: or if any wonder were done by that Miniſtry of Aaron, it was uſually by the command, or appointment of Moſes.

V. 31. *they bowed their heads and worſhiped*] The joyfull tydings of their deliverance was entertained with humility, (whereof their lowly geſture was a ſigne, as Gen. 17.3.) and this humility is ſeaſonable, not in times of affliction or calamity onely, but alſo when the Lord conferreth his favours in greateſt meaſure. See Deut. 8.14.

CHAP. V.

Verſ. 1. M*oſes and Aaron*] With the Elders, as God appointed, Chap. 3.18. but, as ſome think, they went alone; becauſe they alone are named here; and in the fourth verſe, and becauſe inſtead of the Elders appointed, chap. 3. 18. God ſeemeth to have appointed Aaron for Moſes his companion, Chap. 4.14.

told Pharaoh] They both ſpake the ſame thing, or one of them by conſent of both: as Peter and John, Act. 4.19.

hold a feaſt] Chap. 10.9. Moſes is directed to deſire leave to offer ſacrifice unto the Lord; it is ſo alſo, verſ. 3. of this Chap. yet no repugnance: for part of the ſacrifices ſerved for a feaſt, and both belonged to the ſame perſons, and in both, the honour belonged to God, 1 King. 8. 63,64,65.

V. 2. *Who is the Lord*] Job 21.15.

V. 3. *leſt he fall*] Though the wicked (through hardneſſe of heart) contemn the Lord, the godly muſt, and will be affraid to offend him: and they muſt fear him, not onely with a loving reverence, as a father, but with an awful dread of his diſpleaſure, as a powerful Judge, who will pour out his plagues on them, who wilfully harden themſelves againſt him. See 2 King 17.25. Ezra 7.23. Zach. 14.17. 2 Chr. 29.7,8. & Chap. 30.8. In this denunciation of danger to themſelves, they imply ſome perill to Pharaoh, which afterward they ſet forth in expreſſe Comminations.

V. 4. *Wherefore do ye*] It is ſtrange that ſuch a Tyrant dealt not with Moſes and Aaron with more ſeverity, then rough and reproachful words: ſince (in the wicked) the tongue of ſlander, and the heart of murder meet together, againſt Gods people. See Jer. 38.4. But the ſame power, that wrought wonders, bounded his malignity within this compaſſe.

get you to your burdens] Chap. 3.16. Moſes being commanded to gather together the Elders of Iſrael, it is like theſe came with him, and Aaron, and it may be many of the ordinary workmen left their work to hearken after the ſucceſſe of their Mediation, and to them, not to Moſes, and Aaron, (who had not put their hands to the work) Pharaoh ſaid, *get you to your burdens.*

V. 5. *are many*] Hence it is probable, that the bloody Decree of drowning, or killing the male children, did not prevail at all, or but for a while.

V. 6. *Officers*] Theſe Officers were Hebrews, ver. 14. and 19. ſet over the workmen, but under the Egyptian task-maſters, who had power over them both.

V. 7. *no more ſtraw*] The uſe of the ſtraw was, either to bind the clay together, leſt it ſhould be too brittle; or to cover it, that it might not be chopt with heat, or wind; or to harden it (by burning in the furnace) or at leaſt, to kindle other fewel: this was brought to their hands till now, by thoſe on whom the task of brick, (whether by tale or heap) was not impoſed; now the ſame men muſt divide the] ſervices between them, as to do both, and yet no abatement of their labour in making, or burning brick, will be allowed.

as heretofore] Heb as *yeſterday*, or *the day before* yeſterday: So in the next verſe, and verſe.14. See on.Gen.30.33.

V. 9. *more work upon them*] The more that Tyrants are intreated, the more they tyrannize, taking occaſion by the requeſt, (as ſin by the Commandement, Rom.7.13.) to rage the more. See Rom 7.12,13.

vain words] Of Moſes and Aaron: wilfull wicked ones contemn the word both of God, and the worthieſt men, if it ſound not according to their corrupt and deſtempered paſſions.

V.12. *ſcattered*] Part of them tempered the clay, part formed the bricks, part of them yeelded, or burnt them, and part of them went abroad to gather ſtraw.

V.19. *daily task*] Heb. *Matter of a day in his day.*

V. 20. *they met Moſes and Aaron*] As they came from Pharaoh, the Hebrew Officers of the people met them, to know what anſwer the King had returned to them.

V. 21. *ye have made our ſaviour*] Ignorant and paſſionate people (by miſtaking occaſions for cauſes) charge the injuries of their greateſt enemies, upon their beſt friends.

to be abhorred] Heb. *to ſtink.* The like phraſe is uſed by Jacob, concerning Simeon and Levi, Gen.34.30.

V.22. *evill intreated*] By giving an occaſion of more affliction to thy people, againſt whom the Tyrants rage is not mitigated at all, but more aggravated ſince I mediated for them, then before: In which pleading with God, Moſes ſheweth himſelf (though with ſome mixture of diſpleaſure) rather zealous for God, then contumacious againſt him, and this rather by way of inquiſition, then of peremptory reſolution

V. 23. *neither haſt thou delivered this people at all*] Heb *in delivering thou haſt not delivered*: God, though he promiſe deliverance, leaveth a liberty to himſelf both for the time, and manner of performance, and muſt not be thought to deny it when he doth but defer it.

haſt not delivered] Heb. *in delivering thou haſt not delivered.* That is, thou haſt not at all delivered them.

CHAP. VI.

Verſ. 1. THe *LORD ſaid*] It may be by inward inſpiration, for here is no mention of any outward apparition.

with a ſtrong hand] My hand ſhall be ſo ſtrong and heavy upon him, that he ſhall not onely be content to diſmiſſe you, as Exod.3.20. but ready alſo, (with all his power) to expell you, rather then to keep you captives any longer.

V. 3. *by the name of God Almighty*] Heb. *Elſhaddai*. By that name he manifeſted himſelf, firſt to Abraham, Gen.17.1. and afterwards to Iſaac and Jacob.

but by my Name JEHOVAH] This name is derived from *Haja*, which ſignifieth, *is or hath been*. The former name ſignifieth (but in part) the nature of God, eſpecially his Almighty power; but the name *Jehovah*, importeth all his infinite perfections; eſpecially firſt his being of himſelf, before the World was made, Iſa.44.6. Secondly, his giving being to the creatures, Act.17.25. And thirdly, his making good his promiſes, by full, and anſwerable effects. The Jews out of a ſuperſtitious reſpect to that name, (where they meet with it) forbeare to pronounce it, and uſed the name *Adonai*, in ſtead of it.

was I not known to them] It ſeems to have been known to Abraham, Gen.22 14. to Iſaac, Chap.26.24 and to Jacob, Chap.27.20. The firſt mention of it we find, is in Gen. 2.4. when the Creation of the world was perfected, and not before: but though the Ancients, before Moſes his time, knew him by his Name Jehovah, and according to all the importance of it forementioned, yet was not God ſo fully known by that name unto them, (eſpecially as it importeth performance of promiſe) as he was to their poſterity, in Moſes his time, by the actual and admirable accompliſhment of his promiſe, in their deliverance from Egypt, and conduct to Canaan. Their Anceſtors had but a dimme and dark apprehenſion of that, which they are promiſed to have in full view, and experimentally to know, in reſpect whereof, the precedent knowledge was but as the light of the ſtars, when the Sun appeareth. See.Gen.22.12. So that the words are not to be taken as a preciſe negation, but by way of compariſon, as Mat.9.13. See on.Gen.32.29

V. 5. *heard their groaning*] See the ſecond Annotation on Exod. 2.23.

V. 6. *great Judgments*] That is, with plagues, as a juſt and judicial revenge for their great contempts of me, and tyrannies over you.

V. 9. *into the land concerning which*] Gen.28.13.

I ſware] Heb. *lift up my hand*, Gen.14.22. Ezek.20.15.

V 9. *hearkened not*] The extremity of their miſery made them firſt hopeleſſe, and then mindleſſe of remedy, or redemption from it; and altogether incredulous, for a time, as thinking the tydings too good to be true.

anguiſh of ſpirit] Heb *ſtraitneſſe*, or *ſhortneſſe of ſpirit*, which made them indiſpoſed both to believe, and to apply themſelves to the means of their deliverance: immoderate paſſions are a great prejudice, not onely to Gods truth, but to mans welfare.

V. 12. *of uncircumciſed lips*] Circumciſion was the ſeal of Gods Covenant with his people, and ſo an honourable badge; though on a diſhonourable part: and it noted the cuting off of the corruption of nature, eſpecially in natural generation: but the circumciſion of the lips, (which in a literal ſenſe would be a great affliction, and deformity) in a figurative meaning importeth, that which is commendable, and free from fault: ſo were not Moſes lips. See Annot.on Chap.4.10.

V. 14. *theſe be the heads of*] Moſes maketh, here, a digreſſion from his main Story, to note the deſcent of the promiſes from Abraham, Iſaac, and Jacob, to the preſent people; but eſpecially to obſerve the line of Levi, of whom himſelf, the firſt Captain of the people, and his brother Aaron the firſt high Prieſt, were deſcended; whoſe Prieſthood was derived by ſucceſſion to his poſterity: and this might be done the rather for an antidote againſt the fabulous reports of heathen Writers, (as of Juſtine, and Tacitus) who tell untruths of the Original both of Moſes, and of the people of the Jewes: which, though they were many ages after, were apprehended as preſent, by the Spirit, which aſſiſted Moſes in the penning of this ſtory. For the like reaſon it is piouſly conceived, that the Apoſtles made the decree againſt eating of blood, Act. 15.29. to ſecure the credit of the Chriſtians againſt the calumny of the heathens, who charged them with bloody banquets, as is evident by Juſtine Martyr in Dial. cum Tryph. Tertullian Apolog. and others.

the ſons of Reuben] Gen.46.9. 1.Chron.5.3: Reuben, Simeon and Levi, may be eſpecially mentioned, rather then the heads of the other Tribes, leſt they ſhould be thought to be rejected by reaſon of Jacobs ſevere commination againſt them, Gen.49.

V.15. *and the ſons of Simeon*] 1 Chr.4.24.

V.16. *ſons of Levi*] Num.26.57. 1 Chron.6.1: and 23.6.

V.20. *his fathers ſiſter*] Chap.2.1. The Vulger Latine renders the Original word, by couſin germane, that is, the uncles daughter: but not rightly, for it is no where in Scripture uſed in that ſenſe. See Annot.on. Chap.2.1:

V. 21. *Korah*] Moſes and he where brothers children, whoſe rebellion was puniſhed, Num.16.1.

V. 23: *Aminadab*] Who was a Prince of the Tribe of Judah, Num: 2.3: & Chap.10.14. Ruth 4.19,22:

V. 23. *Naaſhon*] In the Iſraelites return from Egypt, he is brought in as a Prince of the Tribe of Judah, Num.1.7: whoſe ſiſter Aaron married, though himſelf of the Tribe of Levi: for the law of reſtraint of marriages (within the ſeveral Tribes) was not yet made; and when it was, it ſeems it did not ſo reſtrain the Levites, who had no diſtinct portion, as the other Tribes: and it appears that the Tribe of Judah, and of Levi, matched often: becauſe (as ſome conceive) Chriſt was typified in this Tribe, and ſo was to be a Prieſt, as well as a King: yet Chriſt was not to be a Prieſt according to the order of Aaron, but of Milchiſedec. See Heb. 7. of the law of marrying within the Tribes, ſee Num.36. In the genealogy the modeſty of Moſes is manifeſt, ſince in the ſetting of it out, he honours his brother Aaron more then himſelf, naming him before himſelf, and bringing in himſelf as an acceſſary, and aſſiſtant to him, ver.26. though he were a ſon of the ſame Family, and his brother, both by the fathers and mothers ſide, and in more honour and favour with God, then Aaron was.

V. 26. *that Aaron and Moſes*] Forementioned in the precedent ſtory, and now Ambaſſadors to Pharaoh: ſo alſo verſ.27: but there it is Moſes and Aaron: and indeed, Moſes was Aarons ſuperiour, Chap. 4.26. yet he carrieth the matter of preeminence with ſo much moderation, that ſometimes he ſeemeth to be, if not ſubordinate, yet ſecond to Aaron.

armies] For their Families or Tribes were ſo great, and ſo compoſed in order, that they might be compared to Armies ſet in array, 1 Sam.4.2 marching in Rank and File, in a military manner.

V. 29. *the LORD ſpake unto*] So the Chapter began, and Gods ſpeech to *Moſes* being broken off, by this genealogy, he returneth to the ſtory he had begun.

V.30. *Before the LORD*] That is, to the Lord, as preſent with him and before his face.

how ſhal Pharaoh] *Moſes* reflecteth too much upon his own infirmity, and unfitneſs to be Gods meſſenger to Pharaoh, and thinketh too little upon that, which God ſaid he would perform; elſe confidence on Gods word and power, would have bred more boldneſſe and courage in him, in his Ambaſſage unto Pharaoh. It is good to take ſufficient notice of our inſufficiency for any great ſervice, yet ſo, as that we ſerve God (in what employment ſoever) with belief of his promiſes, and obedience to his commands, and not to think ſo much on oppoſition to our proceedings, as on the predominance of his power, who muſt and will prevail againſt all the might and contumacy of men.

CHAP. VII

Verſ. 1 A *God to Pharaoh*] The word is *Elohim*, which is aſcribed ſometimes to men in authority, as Chap.22.28. Here it is given to *Moſes* as an Ambaſſador from God, for God, and in his ſtead to command Pharaoh (though a King) and to puniſh him (as a Rebel) if he will not obey the words of *Moſes*, ſpeaking in Gods Name, and God by his Divine power working (with miraculous operation) the confirmation of his meſſage, and the conviction of Pharaohs contumacy, in ſuch ſort, that it might plainly appear God was able to deliver his people, though the Tyrant oppoſed to the utmoſt of his power: and in this reſpect Moſes was to be reſpected by Pharaoh, not as an ordinary meſſenger from man, but as one comeing with extraordinary Authority and power from God: ſo that in Moſes God would account himſelf obeyed, or contemned, as Luk. 10.16.

Aaron thy brother ſhall be thy Prophet] Or ſhall ſpeak for thee, before Pharaoh: thou ſhalt be a Prophet unto him, in revealing the ſecrets I impart unto thee, and he ſhall be a Prophet (to, or for thee) to Pharaoh in ſpeaking again to Pharaoh, the Elders and people what I have already, or ſhall hearafter declare unto thee: (for that is a Prophecy. See 1 Cor. 14.) and though *Moſes* were of a better ſpirit, *Aaron* was of a better ſpeech. See Chap.4.10.14.

V. 3. *I will harden*] Verſ. 13. Chap. 14 8. See Annot. in Exod 4.21.

V. 4. *great judgments*] So God had ſaid before, Chap. 6.6. but he repeateth it again, for further confirmation of *Moſes* his faith, and the increaſe of his courage. See Annot. on Chap. 6. v. 6.

V. 6. *ſo did they*] Exod 10.18,50. it is ſaid before, *that they did as the Lord commanded them*, and yet he ſaith, *ſo did they*: which may ſeeme a Pleonaſme, or ſuperfluity of ſpeech, without uſe, or need; but it is rather an emphatical duplication for care, to keep our ſelves cloſely to Gods commands.

V. 7. *four ſcore years old*] Moſes lived in the court fourty years and in affliction and baniſhment fourty years, before he entred upon his office to deliver his oppreſſed Brethren all that while; and before Moſes was borne, were the children of Iſrael afflicted by the King of Egypt, and his people: which may teach his ſervants in all ages, to wait upon God with faith and patience, becauſe, though he forbare their enemies for a time, he doth not forget his ſervants at all nor will ſuffer the rod of the wicked alwaies to lye upon the lot of the righteous, Pſal. 125.3. And though Moſes and Aaron were ſo old, yet as it was ſaid of Moſes, (that when he lived to the age of an hundred and twenty years) *his eye was not dimme, nor his natural force abated*, Deut 34.7. ſo might it be with Aaron, though three yeares older at his death, Num. 33.39. and ſo both of them by the abilities of their bodies, and minds, and the reverence and reſpect due to ſuch a venerable age, they were the more fit to undertake a ſervice, which required all qualifications of honour, and energy of power to make it effectuall. Beſides, the noting of the ages of ſuch eminent perſons maketh up the Chronology or computation of time, whereby the accompliſhments of the Prophecy (Gen. 15.13.) may be cleared.

ſhew a miracle] The very heathens expected miracles for confirmation of new things.

V. 9. *Take thy rod*] The Rod which was turned into a Serpent, and returned into a Rod again, Chap. 4.2.3.4. which is ſometimes called Gods Rod, becauſe he accompanied it with a miraculous power: ſometimes *Moſes* his Rod, and ſometimes Aarons, becauſe they held it in their hands, when God wrought wonders with it. there was another rod called *Aarons rod*, Num. 17.3.

V. 10. *a ſerpent*] So Exod. 4.3. where the word is *Nahaſh*, as Gen. 3.1. but in this place the word is *Tannin*, which is uſed for the whole, Gen. 1.21. here it is Tranſlated *Dragon*, by learned Hebricians, ſo alſo Mal. 1.3. & verſ. 10,22. Be like, the change before Pharaoh was not into an ordinary ſerpent, (called *Nahaſh*) but into ſome greater creature as a Dragon, or Crocodile.

V. 11. *Sorcerers*] God permitteth much to the power of the Devils Impoſture, that Pharaohs heart might be the more hardened, ſo that at laſt Gods conqueſt over them and him, might be the more glorious: and here the ſincerity of ſcripture ſtory is to be obſerved, which giveth the Divel his due, and utters the truth of his Agents prevailing force, as well as of his and their foyl at the laſt: among theſe enchanters, it ſeemeth, that the chief of theſe were *Jannes* and *Jambres*, 2 Tim. 3.8.

V. 12. *they became ſerpents*] The word here is the ſame which is ver. 10. this change was either in appearance only, (for neither the Devil, nor his Agents, can make any creature, or change their nature) or elſe, (by the help of the Devil) Serpents or Dragons might be brought into the place of the Rods, and the Rods removed them alſo out of ſight.

ſwallowed up] That is, the Serpent, or Dragon, into which *Moſes* his Rod was turned, ſwallowed up his Serpents, into which their rods were turned, or for which, they were changed, by the Inchantment and art of the Divel, not making, but bringing true Serpents in their places.

V. 13. *And he hardned*] See Annot. on Chap. 4 21.

V. 15. *the Rivers brink*] To wit, the River Nilus.

V. 17. *in mine hand*] The words are Gods words, yet the Rod is in *Moſes* hand; it is in Gods hand by vigorous influence, and in *Moſes* hand by outward miniſtration: as the ſword of Gideon, and the ſword of the Lord, Judg. 7.18. may be one and the ſame; Gideons in reſpect of uſe, Gods in reſpect of force, and the power of prevailing with it.

ſhall be turned into blood] The Egyptians were blood-thirſty men, bloodily minded againſt the Hebrews; and that they might have blood enough, their waters are turned into blood. Thus God requites the wicked in their kind, there was no need to turn the whole river into blood, ſo far as it runneth or reacheth, it was enough, that the ſtreams running by Egypt, had the plague, which (when it paſſed the borders thereof) might be clear as it was before.

V. 18. *ſtink*] by the ill ſent of the dead fiſh in it.

V. 19. *all their pooles of water*] We muſt not think that *Moſes* went particularly to every pool, to ſtretch his Rod over it, but that having ſtretched his Rod towards the River, he afterwards did the like over ſome ponds or pools, or gathering of water, in the name of all of the like kind: or he might (ſtretching out the Rod) make mention how far the Curſe ſhould reach; and it is like, it was rather upon the freſh waters, that were potable, then upon the ſalt; other liquors ſeem to be free from this plague, eſpecially milk, for that it is not properly comprehended under the name of water.

V. 21. *and the fiſh dyed*] Which was an evidence, that it was a true miracle, and that miracle a plague to them, by whom fiſh was uſed for neceſſary dyet, as Num. 11.5. And to ſome it ſerved, no doubt, for dainties; and that plague upon fiſhes, may confute the ſuperſtitious conceit of Papiſts concerning fiſhes, as if they were holier then other meats, becauſe they came not under the curſe, as other creatures, by the Flood.

throughout all the land of Egypt] Of Egypt, and of Goſhen alſo, (it is like) ſo far it might afflict the Egyptians, and not the Iſraelites.

V. 22. *the Magicians did ſo*] Exod. 7. 12. & Chap. 8.7. When all the waters were turned into blood, how could they do ſo? unleſſe they firſt returned them from blood to water again: *Anſw.* It might be in Goſhen, or if that Province were free from this as it was from the other plagues, Chap. 8.22. & 9.26. & 10.23. it may be, that all the Rivers and Pooles were not turned into blood, (at once) but that ſome of them being turned into blood, the Magicians practiſed their Inchantments on others: or they might dig new Wells, verſ 24. which had no commerce with theſe blood waters; or (becauſe this plague continued but ſeven dayes, ver. 25.) the Magicians might play their prankes when theſe dayes were expired: and then make their falſe appearances of blood, by their magical Impoſtures.

V. 24. *digged*] But it is like, they loſt their labour, if it were within the compaſs of ſeven dayes, after mentioned: for they were like to find, in ſtead of pure water, ſtinking blood, which would rather torture their taſte, then quench their thirſt.

ſeven dayes] This plague is expreſly ſaid to continue ſeven dayes, and it may be that it was the whole time, but the Text doth not ſet down the period of it.

CHAP. VIII.

Verſ. 3. F*Rogs into thy bed chamber*] Notwithſtanding Moſes and Aaron were harſhly entertained upon their firſt meſſage, Chap. 5.4. and the Tyrant were enraged, and the miſerable condition of the people aggravated, and Pharaoh by the enchantments of his magicians more hardened then before: yet Moſes and Aaron reſolutely purſue their commiſſion, and command from God, and preſs into his preſence, and perſiſt in their comminations: an evidence of their fidelity and courage in Gods cauſe, and a worthy example for all Gods meſſengers to follow in the like caſe, See Jer. 1.17,18,19.

kneading troughs] Or, *Dough*. This plague appeareth to be more grievous then the former: for that was only upon waters, this every where; the former was but upon liquor, nor upon all neither, this upon all their victuals; that afflicted them, but when they were thirſty, this at all times; that being often out of ſight might be ſometimes out of mind, this was a continual offence to many of their ſences, to their eyes the number and figure of the Frogs were a moſt horrid ſpectacel, to their eares their croaking was odious, and their crawling upon them, and among their meats moſt abominable: laſtly, the bloody waters came not up to their chambers, beds, or mouthes, but theſe frogs with unceſſant importunity haunted them in every place, and invaded them on every ſide, on every part. Hence it was, that this plague humbled the Tyrant ſo far, as to deſire to be prayed for, ver. 8. which the former did not.

V. 4. *and the frogs ſhall come up both upon the*] (Notwithſtanding all locks and bolts) the frogs cannot be kept out of the Kings bed-chamber, and for all his guard, they will come up upon his Royal perſon, and crawl upon his boſome, and croak in his eares when he is in bed, How deſpicable ſhall the dignity even of Kings become, if the King of Kings be pleaſed to caſt contempt upon them! See Pſal. 83.10. and how favourable is God unto man, by his ordinary, providence, in making ſuch creatures loath to come, where man hath to do, who are ſo lothſome to him, that he cannot endure to be touched by them.

V. 5. *the Lord ſpake unto Moſes*] By ſecret inſpiration, becauſe it was in the preſence of the King, and ſo not convenient to ſpeak of him, and not to him in his hearing.

V. 6. *over the waters*] That is, over againſt them, or towards them, from Pharaohs Court, where it is like that Aaron was at that time. See on chap. 7.19. and. 10.13.

covered the land] Goſhen, where Gods people dwelt, was excepted as from the plague of flies, ver. 22. unleſs the Egyptians that were among them, were infeſted with them, which might be without annoyance to the Iſraelites.

V. 7. *The Magicians did ſo*] That is, they ſtretched out their hands over or towards the waters, and either by falſe appearances, deceiving the ſight, made ſeeming Frogs, or the Divel brought true Frogs to the place, where the conteſtation, was betwixt Moſes and Aaron on the one ſide, and Pharaohs Magicians on the other: though it is like the Divel brought but a few, in compariſon of the number that were brought againſt them.

V. 8. *intreat the Lord*] Ver. 28. Chap. 9. 28. and 12. 32. Pſal. 78. 34. He that peremptorily refuſed to be intreated in the Lords name, to let the people go, asking by way of proud contempt, *who is the Lord* ? Exod. 5. 2. now feeling his hand lye heavy upon him, doth not diſdain to deſire his mercy : Such power hath God Almighty over Kings, though they be mighty in power, and haughty in ſpirit, that what they will not do for love, or reverence, he can make them do for fear. See Annot. on ver. 3.

V. 9. *Glory over me*] Or have this honour over me.

when ſhall I intreat for thee] That may be, I will give thee this honour to appoint, or preſcribe a time when I ſhall pray and prevail for thee : and if my prayer take no effect, do thou glory over me, and ſay I am no better then one of thy Magicians, who can rather bring a plague upon thee, then remove it.

V. 10. *To morrow*] Why not preſently ? the plague being ſo grievous, he might think, either that by that time they might be withdrawn ſome other way, and ſo they ſhould not need to be beholding to God, or Moſes, for that favour : or he might think, that though the Frogs might come on a ſudden, it was not ſo eaſie a matter to remove them again, and that therefore Moſes muſt have ſome time to mediate with God for that mercy, and to make it take a full effect.

V. 12. *Moſes cryed*] Though he were ſure of the miracle, v. 10. he did not forbear the meanes to obtain it, *viz* prayer unto God, which is ſo prevalent with God, that it is next to Almighty, in efficacy and power, See Chap. 32, 10. See the like 1 Kings. 18. 1. 42.

V. 14. *the land ſtank*] The plague was not wholly removed at once, that it might be known to be (not a counterfeit, but) a true miracle, for their clearer conviction ; and the frogs being gathered on heaps, that their ſtink might be offenſive to the Egyptians, as their ſins were to God; afterward it is like, they were partly caſt into the River, and partly buried in graves, or pits digged for them : though it be not ſo expreſſed.

V. 15. *that there was a reſpite*] This reſpite was but Gods Pauſe, for Pharaoh to make a good uſe of the precedent plague, that when Gods hand was taken off him, by withdrawing of his Judgement, he might by repentance have made himſelf capable of mercy, But this is the manner of ſuch as are doomed to deſtruction, to take more heart to go on in ſin, when they ſhould take moſt heed, that by ſinning again, they provoke not God to puniſh them again.

V. 17. *became lice*] The hebr. word *Cnim*, in the Hebrew, is variouſly rendred ; ſome take it for gnats ; (but they are rather comprehended in the plague of flies afterwards) ſome for fleas ; but they were not like to be plague enough because they were more movable, and leſs loathſome then other vermine : the moſt and beſt Interpreters render the word *lice* ; yet it may be as they came in an extraordinary manner, ſo they were of an extraordinary kind ; ſuch haply as the like was neither before, nor ſince, as is noted of the locuſts, Chap. 10. 14. by ſuch little creatures armed with a power from God, the greateſt Tyrants may be plagued, yea devoured, as were Herod by worms, Act. 12. 23. and Galerius and Maximinus. Bucolz. Jud. Chron. on the year 311. pag. 188, and on 313. pag. 190. and by lice Pherecydes was devoured. AElian. var. hiſt. lib. 5. cap. 18.

all the duſt] That is, a great deal of it, as all *Judea*, Mat. 3, 5, for a great part of the people of Judea ; or all the duſt, that is, the duſt all over the land, no place being free.

V. 18, *the Magicians did ſo*] That is, ſtretched out their hands with rods, as Aaron did, ver, 17, and ſhewed their endeavour to do the like, though in vain,

but they could not] God confounding their wiſdome and power in a thing moſt vile, whereby yet he honoured himſelf ; ſince hence it appeareth, that there is nothing ſo ſmall, that his power and providence deſcendeth not unto, nor wherein he cannot foyl both the power and impoſture of men and devils, who could neither make lice indeed, nor make a ſhew of them

ſo there were lice] In the Hebrew there is an enallage of number, the Verb being of the ſingular Number, and the Noun of the plural ; as Gen, 1, 14.

V. 19. *This is the finger of God*] (Luk. 11. 20.) They might have ſeen and acknowledged the whole hand of God before ; now they confeſs a finger of it, in this plague which they yield to be done by Gods Power, and not by Sorcery ; which they ſhould have acknowledged of the reſt of the miracles : but their maſter the Divel taught them, both to counterfeit Truth, and to conceal it ; yea, and which is more, to perſevere in reſiſtance of it.

V. 20. *for he cometh forth to the water* [What ever were the occaſion of Pharaohs going to the water in the morning, whether for a pleaſant proſpect, or out of a ſuperſtitious reſpect to the River Nilus, it is uncertain : but ſure it was the fitteſt place for Moſes (now no Courtier, as before he had been) to meet with him, and early in the morning, he was moſt like to make uſe of what he had ſaid unto him.

V. 21. *ſwarms of flies*] Or, *a mixture of noyſome beaſts*. The word, *in the Hebrew*, which ſome read *Harob*, ſome *Haroc* : (by reaſon of the ſimilitude of the Hebrew letters *Beth*, and *Caph*) is by learned Hebricians tranſlated by the word *mixtian*, or *a mixed ſwarm*, which (according to the ſence, rather then the literal conſtruction of the words) is in ſome Tranſlations expreſt by [*all kindes of flies*] and it is certain, they were not of one ſort, Pſal. 78. 45. but a componnded plague, conſiſting of many kinds of the leſſer ſort of flying creatures, as of ordinary flies, gnats, bees, and hornets, which (by the importunity of their preſſing upon them) might give them no reſt, and ſome of them, with their ſtings might wound and kill them ; as Pſal. 78. 45. and as Joſephus noteth; *Antiq. lib.* 2, 6, 5.

V. 23. *A diviſion*] Heb. *a redemption*. That is, *a diviſion, for redemption*, or deliverance of his own people, from participation of the plagues, heaped on the Egyptians : wherein God giveth clear evidence of his Juſtice on the one ſort, and his Mercy on the other, ſo that here we have a type of the finall ſeparation of the Elect and Reprobate ; and of the ſalvation of the one, and the damnation of the other.

to morrow] it makes for more aſſurance of the miracle, becauſe they that hear the Prophecy of it, (for ſo ſhort a time) are like to ſee the failing, or performance of it thereafter, as in the event it falleth out.

V. 24. *and there came*] We read not of this plague, that any uſe was made of the Rod to bring this plague, and it is like it was not uſed, that it might appear, the power of theſe plagues was not in the Rod, but in the hand of God.

corrupted] Or, *deſtroyed*.

V. 25 *in the land*] (*to wit*) the land of Egypt, where hitherto it ſeems, they had been reſtrained, at leaſt from publik worſhip.

V. 26 *the abomination of the Egyptians*] Moſes refuſing the motion of Pharaoh for performance of the ſacrifice in Egypt, maketh his deniall (by a *Dilemma*) thus : If we ſacrifice here, we muſt ſacrifice, either after the manner of the Egyptians, or of the Iſraelites : If after their manner, that would be an abomination to the Lord our God : If after our own manner, that will be an abomination unto them, and they will ſtone us, for they will not endure to ſee us kill thoſe creatures, (as by ſacrifice we muſt) which themſelves adore as Deities : among whom, (the principal was an Ox,) with a white mark on his ſide, called *Apis*, whereof ſee *Plin. Nat. hiſt. l.* 8. *c.* 46. See alſo the Annot. on Chap. 43. verſ. 32. and on Chap. 46. v. 34. and on Deut. 13, 11.

V. 27. *As he ſhall command us*] Chap. 3. 18.

V. 29. *deceitfully any more*] Hitherto he had played the hypocrite, whoſe manner is, (in diſtreſſe) to ſpeak fair, and pretend humility, but no ſooner is the plague taken off, but hypocrites return to their wickedneſs again. See Pſalm. 78. 34, 36, 37.

V. 32. *hardened his heart*] Zach. 7. 11, 12. See the Annot. Chap 4. verſ. 21.

CHAP. IX.

verſ. 1. *GO unto Pharaoh*] He ſaith not here, (as Chap. 8. verſ. 20.) go to Pharaoh going forth to the water, and ſtand before him in his way thither ; but go to Pharaoh where he is, though at his Court, where he keepeth great ſtate, and maketh oſtenation of greateſt pride, and where he hath his paraſites about him, to puff him up with ſcorn and contempt, and to incenſe him to indignation againſt Gods Meſſengers and people ; there Gods Ambaſſadours muſt be bold to tell Gods Meſſage to the greateſt Tyrant ; yea, though they ſhould be ſerved with a prohibition for ſuch a place, as Amos 7. 13.

V. 3. *in the field*] This was an open plague without doores, and principally upon the cattell, and thoſe onely that were not in ſome houſe : and if men were out of doores, it is like they were partakers of the ſame plague with the beaſts of the field, as is threatned of the plague of hail, verſ. 19.

oxen, &c.] By Oxen is meant alſo Kine and Bulls : ſuch cattell the Egyptians had, though not for food of their fleſh, yet for nouriſhment by their milk, and for cloathing with their wooll of ſheep ; and ſome, as Oxen and Horſes, they made uſe of for their work : and of all kinds they made commodity by trafick with other Nations, though with divers of them they committed bruitiſh Idolatry. See on Gen. 46. 34.

a grievous murrain] the word here tranſlated *murrain*, is Chap. 5. verſ. 3. tearmed *peſtilence*, and it is one and the ſame diſeaſe, though when it is applyed to cattel, it be uſually rendred by *murrain*, when to men, as Chap. 5. verſ. 3. it is commonly tranſlated the peſtilence.

V. 5. *to morrow*] See on Chap. 8. v. 23.

V. 6. *all the cattell*] The greateſt part of ſorts of cattel : for ſome were reſerved for another plague, and ſome preſerved from it, by a favourable premonition, for their removal from the danger. verſ. 19 25.

V. 7. *Pharaoh ſent*] Into the land of Goſhen, to ſee whether Gods people there had a priviledg from this plague, which the Egyptians had not ; he did not ſend upon the former plagues, for in ſome of them the wayes were ſcarce paſſable, or with much danger, as we ſee, verſ. 3. and 19. and when they were more ſafe, it may be, the triall came not into his thought ; and he might ſend now the rather, to make up the loſs of the Egyptian catteil, out of the Herds of the Iſraelites.

V. 8. *let Moſes*] though Aaron took up his handful of aſhes, as well as Moſes, yet Moſes muſt ſprinkle both, that the power of theſe operations, might not be aſcribed to the hand of Aaron, (which held the miraculous Rod) or if they both ſprinkled the aſhes, Moſes might the rather be named, as Gods chief Miniſter, for the wonderfull deliverance of his people.

V. 9. *blains*] Hitherto (for all their plagues) they might ſleep in a whole skinne, although ſo many and ſo great plagues, might have kept them, both waking and weeping: but now the ſinne of their ſouls brake out in the ſores of their bodies, and on the beaſts for their ſakes, where the miſchief is not more miraculous, then the meanes uſed to produce it, v. 8 which was by caſting aſhes of the Furnace up toward Heaven; by theſe was ſent up a *complaint* to God, againſt the oppreſſion of the Iſraelites, in the Furnace of the brick-kilns (See Deut. 4. 20.) *which came* down with a vengeance upon *man and beaſt* The Original word, not uſed elſewhere in the Scripture, ſignifieth *ſcalding* or *boyling blains*, or *bliſters*: though the aſhes caſt up were not hot, but ſuch as Moſes and Aaron might hold in their hands.

V. 11 *upon the Magicians*] Though they were convinced and confeſſed themſelves overcom by God, in the plague of Lice, Chap. 8. verſ. 19. yet they ſtill perſiſted to oppoſe the Power of God, and the Miniſtery of Moſes; and therefore they were worthily plagued with boyles, for the corruption and contumacy of their minds againſt the Almighty. So God getteth him honour of them to their ſhame, being ſo branded, as that both their impiety and impotency, (though they took much upon them) was moſt apparent.

V. 12. *as the Lord hath ſpoken*] Chap. 4. 21.

V. 14. *all my plagues upon thy heart*] Though my hand hath been heavy upon thee already, I have plagued thee but ſparingly to that I will do, or I have in ſtore for thee, more and worſe, then yet thou haſt felt; and I will make thy heart ſick in ſmiting thee, Mich. 6. 13. and thine own conſcience ſhall condemn thee of ingratitude, and malice.

V. 15. *Peſtilence*] By this is not meant that known deadly contagion, commonly ſo called; but any, or all the plagues which are after mentioned, and were inflicted; and eſpecially it may be meant of the ſlaying of the firſt-born, as the cutting off may be meant of his, and his peoples drowning in the Sea.

V. 16. *for this cauſe*] So alſo Rom. 9. 17.

V. 16. *for this cauſe have I raiſed thee up*] Heb. *made thee to ſtand.* That is, I have made thee a man, perferred thee to be a King, ſupported thee by my Power, ſuſtained thee by my Beneficence, permitted thy pride, indured thy contempt, that the world may ſee my juſtice, in my puniſhment of thee, and my power in my conqueſt over thee, Chap. 14. 17. Pſal. 76. 10. Pro. 16 14. See Rom. 9. 17. 1 Pet 2. 8.

that my Name may be declared] That is, that my conteſtation againſt thy contumacy, may be known, and ſpoken of to the praiſe of my patience toward thee, and of my miraculous operations upon thee and thine.

V. 19. *gather thy cattell*] See Annot. in verſ. 6. A Judgement tempering together ſeverity and mercy.

V. 21. *regard not*] Heb. *ſet not his heart unto.*

V. 23. *ſtretched out his rod*] With how much eaſe, and in how ſhort a time doth God great wonders?

V. 24. *haile and fire mingled*] Pſal. 78. 47, 48. Hail and Fire are contrary: yet both concur in Gods quarrel to plague his enemies:

none like] This confuteth the obſervation of ſome, who ſay, there is never any Hail, or Rain in Egypt. See on Deut. 11. 10. The truth is, it is more rare there, then in other lands; but not ſo, that the obſervation ſhould be peremtorily and univerſally negative; yet it might well be ſaid there was none like it: for firſt, none ſo general over a whole land at once: Secondly, none ſo tempered with fire, ver. 23. and Pſal. 105. verſ. 32. Thirdly, none ſo punctually propheciecl, and accordingly accompliſhed, verſ. 18. Fourthly, none ſo deſtructive to man and beaſt, and trees, v. 25 and Pſal. 78. ver. 26, 47, 48. and 105. v. 33.

V. 26. *Goſhen no hail*] That may be meant of that part only which appertained to the Iſraelites: yet the Egyptians that were among them, if better affected to them then the reſt of their countrey men were, might haplie be freed from the plague of haile for their ſakes.

V. 27. *I have ſinned*] Exod. 10. 16. The wicked ſometimes confeſs their ſinnes to Gods glory, in their acknowledgment of his juſtice: but they do not truly repent, and reform, that they may be received to mercy.

V. 28. *it is enough*] That is, I will not put God to bring any more plagues upon me, thoſe I have already ſeen and felt, ſhall ſuffice for your diſmiſſion, I will now let you go, and ye ſhall ſtay no longer.

mighty thunderings] Heb. *voices of God*, Pſal. 29. verſ. 3, 4, 5, God preſents miracles to his eares, as well as to his eyes: yet, neither way, will his obdurate heart be ſoftned.

V. 29 *the earth is the Lords*] All the Inhabitants of the earth (Kings not excepted) muſt acknowledg God for their Land-Lord, and (under that title) they owe him ſuite and ſervice, See Chap 19. 5. Deut. 10. 14. Pſal. 24. 1. & 50: 12. 1 Cor 10. 26, 28.

V. 30. *I know that*] Moſes, though he knew (by experience of their ſtubbornneſs, and by revelation from God) that Pharaoh, and his people would ſtill be ſtubborn; yet he goeth on to work wonders, both in bringing plagues upon the wicked, and praying God to remove them: ſince God is glorified by both, though they were reformed by neither

V. 31. *and the barlie were ſmitten*] As Egypt differed from other Countreys, being watered not with rain, but with the river Nilus: ſo it is like there was a difference of the husbandry of that Land, in ſowing the Barly with the Wheat, which is not the manner of other Countries.

V: 3 . *not grown up*] Heb. *hidden*, or *dark*.

V. 35. *was hardened*] 2. Chr. 28. 22. and 36: 13.

by Moſes] Heb. *by the hand of Moſes.*

CHAP: X:

Verſ. 1. *FOr I have hardned*] Ver. 20, 27. and Chap. 4. 21. & 11. 10. Deut. 2. 30. The wicked muſt be admoniſhed, though there be no hope they will be amended, Iſa 6. 9. 10. Ezek. 2. 3, 4, 5. For if they turn not, God will whet his ſword, Pſal. 7. 12. and be glorified in his juſtice upon them, who made no accounto f his mercy.

V. 2. *eares of thy ſon*] Chap 13. 8. The miracles were ſo great that they ſhould be ſpoken of for ever: where alſo we ſee the duty of parents towards their children, which is to teach and inſtruct them in the Word and Workes of the Lord, Deut. 6. 6, 7. Pſal. 71. 15, 18: and 78. 5, 6. Joel. 1. 3. Epheſ. 6. 4.

V. 3. *humble thy ſelf*] The end of affliction is to humble our ſelves with true repentance, under the hand of God; and ſo it is a mercy to be afflicted; but if it do not take this effect, it is ſometimes withdrawn in judgement; as Iſa. 1. 5. and ſo it was in Pharaoh and his peoples caſe, from whom one plague was removed, that another might ſucceed it.

V. 4. *locuſts*] The Hebrew word *Arbe*, ſignifieth both a Locuſt, and a multitude of Locuſts; for *Haba*, whence it is derived, ſignifieth to be many, and their multitude is ſignificantly ſet down in the next verſ. See Prov. 30. 27.

V. 5. *the face*] Heb. *the eye*: they ſhall ſwarm, in ſuch number, that they ſhall cover the ground from mans ſight, though they moſt abound where moſt abundant of green fruit, or food is to be devoured. See *Plin. lib.* 11. c. 29.

and they ſhall eat] Devouring vermine are Gods ſcourge on man, for mans contumacy and contempt of God and his Word, Joel 1. 4.

the reſidue] From the plague of Hail, the Wheat and the Rye were preſerved, becauſe they were not yet grown up, Chap. 9. 32. Heb. They were hidden or dark, out of ſight, and out of hurt: whereby it appeares there was an intermiſſion betwixt this and the precedent plague, whereby the contumacy of Pharaoh was increaſed, and occaſion given for more miracles.

every tree] That is, the fruit of every tree, though theſe being ſuch as was never ſeen before, ver. 6. they might be ſuch, as might eat into the wood, as well as devoured the fruit; for that is reported of ſome Locuſts, *Plin. Nat. Hiſt. lib.* 11. *c.* 29. and theſe were worſe, not onely then any that were before, but then any that might come after, ver. 14.

V. 6. *nor thy fathers fathers have ſeen*] That is, they have not ſeen ſuch for number, nor any in effect ſo hurtful as theſe: but they and their fathers have ſeen Locuſts before, for Egypt had her part of ſuch kind of creatures, as well as other Countries, and more then ſome others.

V. 7. *a ſnare unto us*] Or, *an offence*, as ſome read: or an occaſion of all theſe evils: ſo are the godly charged, as Elias by Ahab, 1 Kings 18. 17. the ſin and the blame ſhould go together; but the wicked procure judgement on themſelves, and impute their plagues to the godly, who would reclaim them, and ſecure them, Chap. 23. 33. Joſh. 23. 13. 1 Sam. 18. 21.

V. 8. *who are they*] Heb. *who and who, &c.*

V. 9. *with our young*] Young and old (being comprehended in the Covenant) were to have their parts, both in the deliverance from ſervitude, and in the ſervice of their deliverer.

our flocks and our heards] Both for ſacrifice to God, and ſuſtenance for our ſelves.

V. 10. *Let the LORD be ſo with*] The words of Pharaoh ſavour of much diſtemper, and little ſenſe: the paſſion of anger is ſaid to be a *ſhort fury*: he was long angry, and ſo did (a great while) like a furious madman; and as he did, ſo he ſomtimes ſpake, he knew not what: and what he meant in this ſpeech, is hard to ſay: it may be he wiſhed that God had no more good will to them, then himſelf had; that as he was unwilling to let them go, ſo God would be unwilling to go with them: or it may be, he might (by way of deriſion) taunt them for their truſt in God, for their deliverance, as if he would do no more for them, then himſelf would do, and he would not let them go with their little ones (but with their men onely at the moſt, ver. 11.) and therefore that God either would not, or could not, work their full deliverance out of his hands. This was either his hope, or the deſire of his heart.

for evil is before you] That is, though you make a pretence of ſacrifice, you have ſome evil plot, or purpoſe to effect; or ſome evil is before you to way-lay you, and light upon you: at leaſt he thought they meant wholly to quit themſelves from his ſervice; as Chap. 1. 10. and therefore he would have kept their little ones as pledges for their return; and he threatens them, if they perſiſt in ſuch a purpoſe, to prevent the performance of it by ſome ſurpriſal of their perſons.

V. 11. *Not ſo*] That is, ye ſhall not (as ye demand) all depart.

V. 13. *over the land*] Neither his Rod, nor his Army could reach over all the Land: the meaning is, (as at other times) that he ſtretched his Rod over ſome part, in the name of the whole. See on Chap. 8. 6.

The eaſt winde brought the Locuſts] Gen. 8. 1. Num. 11. 31.

V. 14. *neither after them ſhall*] This Moſes ſpeaketh by the Spirit of prophecy, which as it ſhewed him a long retroſpect to the beginning of the world, ſo did it ſhew him a proſpect as long forward to future times. See the like perdiction, Chap. 12. ver. 6. See on Joel. 2. 2.

V. 15. *covered*] See Annot. on ver. 5.

darkened] Either by ſuch covering of the earth; as hath been ſpoken of, Annot. on ver. 5 Or by flying ſo many together, as (like a cloud) do darken the Ayr; ſo it was with ſwarmes of Locuſts in Poland and Sileſia, *Anno* 1575. which for a mile and an half obſcured the light of the Sun, *Anno* 1475. *Bucolz Chron. p.* 425. The like happened alſo, *Anno* 1642. *p.* 546. *Ibid.* See Rev. 9. 2. 3.

did eat] Pſal. 78. 46. and 105. 34, 35.

V. 16. *I have ſinned*] Chap. 9. 27 1 Sam. 26. 22.

and againſt you] Againſt you all, whom I have oppreſſed with grievous ſervitude;and againſt you Moſes and Aaron in particular, whoſe perſons and miraculous operations,and juſt requeſts,I have hitherto contemned 1 Sam. 15. 24. Num. 21. 7.

V. 17. *forgive——my ſin onely this once*] He taketh notice of his ſin as the cauſe of his puniſhment,and deſires the removal of the cauſe,onely that he may be free from the effect; and he ſtints his petition to this ſin onely,either out of ſome hopeful opinion he had of himſelf,that he ſhould no more provoke God to plague him as he had done; or he ſeemeth modeſt in his requeſt, that he might more eaſily obtain it, thereby as it were threatning himſelf, that if he tranſgreſſed ſo again, he would deſire to be pardoned no more.

intreat] 1 Kings. 13. 9. Act. 8. 24. Rom. 15. 30.

this death onely] That is,this deadly plague. 2. Cor. 11. 23. for being ſuch Locuſts,as the like were never before,nor ſhould be afterward, they might be a deadly annoyance unto them,as well as devourers of the fruit of the earth; & ſo that may well be true, which is ſaid (in the book of Wiſdom, c. 16. v. 19.) *for them the bitings of the graſhoppers and flies killed, neither was there found any remedy for their life* : indeed it was eaſie for God,to make them as pernicious to the perſons of men , as to the fruits of the earth; but the devouring of the fruits onely might be called a death, becauſe it was like to produce a famine , and famine is (many times) followed with the peſtilence,both which are deadly plagues.

V. 18. *And intreated the Lord*] The charity of the godly muſt exceed the malignity of the wicked, and they pray for them , though they deſerve rather curſing,then bleſſing, Matth. 5. 44. Pſal. 35. 13. Luk. 23. 34. Act. 7 60.

V. 19. *weſtwinde*) Heb *a winde of the ſea.* Becauſe the Mediterranean Sea is Weſtward, in reſpect of Canaan, and of Egypt: hence it is, that the Hebrews ſignifie the Weſt by the Sea.

caſt them] Heb. *faſtned.*

Red ſea] Act. 7. 36. Heb. 11. 29 In the Hebrew it is, *the ſea of Bulruſhes* : the Greek and Latine uſe to render it, the Red ſea, ſo called, as ſome think, becauſe the water is red, *Adrich. Delph. Theat. pag.* 123. Some, becauſe it ſeemeth red , by reaſon of the red ſand,or gravel; ſo the Geneva : or from red mountains neer unto it : but it is rather thought (by the moſt Judicious) that it is ſo called from a King who had his Dominion neer unto it, whoſe name was Erythras, (Erythrus in Greek ſignifying red,) which may be Edom, that is, Eſau, the red ſon of Iſaac. See the ſecond Annot. in Gen. 25. 30. and *Fulleri Miſcellan. lib.* 4. *cap.* 20. *& Sixt. Amam. Antibuc. diſſertat. de Nom. Jehovah p.* 531. 1 Kings. 9. 26.

V. 21. *even darkneſs that may be felt*] The words are figurative, importing extraordinary black darkneſs, as *rivers of teares*, Pſal. 119. verſ. 136. extraordinary ſorrow; yet God might ſo thicken the ayr, that they might take notice of it, not onely by the eye, but by the hand, when they could rather feel,then ſee what was next unto them; This darkneſs might be cauſed by a withdrawment of the light of the celeſtiall bodies, or by drawing a thick curtain of very black clouds betwixt mens eyes & them, or by thick foggy vapours, which were ſo groſſe, that (like tangible bodies) they might in a manner be felt, ſuch hyperbolical expreſſions are uſual, not only in humane authors , but alſo in the holy Scriptures. See Deut. 1. 28. See Wiſd. 17. 4, 5, 20.

V. 23. *neither roſe any*] They were not only (for three dayes ſpace) deprived of the naturall lights and lamps of heaven, but of artificiall alſo,the vapors might be ſo thick and moiſt as to put out their candles and any other light that was kindled by them : ſo they were as blind men, that could not ſee at all,and as lame men, that could not move from their places; and ſo they ſate ſtill, and as under the arreſt of this darkneſſe,becauſe they could not ſee what to do, whether to goe.

Iſrael had light] Eſay. 60. 2. Whereby they had opportunity to have ſtoln away; theſe three dayes of darkneſs to the Egyptians , and of light to the Iſraelites , would have ſerved for their three dayes journey in the Wilderneſſe, Chap. 3. 18. and 5. 3. and 8. 27. in which time they might have removed themſelves and their goods : but God had yet more miracles to work for his own glory, and their ſafety, and he would not have them go out like fugitives at all, but rather to march out of Egypt,as by way of honourable and triumphant victory over their enemies.

Pharaoh called] After the three dayes darkneſs was expired, and light returned.

onely let your flocks] As a gage or pawn of their return,or a forfeiture if they returned not, or as a recompence and ſupply for the loſſes of their cattel by the plagues of hail, and murrain, Chap. 9. 6. 25.

V. 25. *Thou muſt give us alſo*] Thou muſt not onely give us leave to go, but permit us to have our cattel alſo, that we may have wherewith to ſacrifice to God.

V. 26. *Not an hoof be left*] The Miniſters of God ought not to yeeld one jot to the wicked (as touching their charge) though they would not have him obeyed at all; his word and will muſt be performed to a tittle.

with what] That is, with what beaſts , or how many in particular : the lawes of ſacrifices were punctually ſet down after their deliverance out of Egypt : yet from Cain and Abels oblations, Gen. 4. the continual practice of the Patriarchs, and the diſtinction of beaſts into clean and unclean, was ſome direction for this duty.

V. 28. *Thou ſhalt dye,*] Though before he confeſſed Moſes juſt, yet (againſt his own conſcience) he now threatneth to put him to death : an impudent ſtubbornneſſe, after ſo many miraculous terrors by the miniſtery of Moſes, that he ſhould threaten him with death , whoſe prayers he had ſo often begged for his deliverance : all wickedneſs is folly, but ſuch as this, is no leſſe then madneſs, and a wonder of the Devils working by divine permiſſion : yet did not this diſcourage Moſes from his duty, Heb. 11. 27.

V. 29. *thou haſt ſpoken well*] He approveth not Pharaohs ſpeech in Pharaohs ſenſe , but rather taunts him , turning his words to another intent then he thought of.

I wil ſee thy face again no more] Theſe words are ſet down here, (by Anticipation) for they were not ſpoken untill after Moſes his laſt meſſage, Chap. 11. 4. 8. Or elſe they may be a propheſie of Pharaohs perdition in the ſea, that (after their parting) he ſhould be drowned, no more to be ſeen by him or any elſe.

CHAP. XI.

Verſ. 1. THe *Lord ſaid*] This was ſpoken to Moſes by inſpiration, (before he departed from the preſence of Pharaoh) having denounced the death of the firſt-born, after which time (as he ſaid Chap. 10. v. laſt) he made his appearance no more before him.

thruſt you out] He ſhall ſend you away without any condition , with haſte and violence, as afraid to keep you captives any longer : and without all hope to overcome the power which hath ſo miraculouſly managed your cauſe againſt him.

V. 2. *borrow*] See Annot. on Chap. 2. 22.

neighbour] See on Chap. 3. 22. Though at firſt the Iſraelites (planted in Goſhen) had not much to do with the Egyptians, from whom they were (for the moſt part) ſeparated in manners, and in habitations, (for which a part of the Province of Goſhen was ſufficient) yet afterwards they multiplyed ſo much, that they ſpread all over that Countrey : and beſides had many mixed habitations in other parts of Egypt , whence it was, that their doores were diſtinguiſhed by the ſprinkling of blood, as in the next Chapter.

jewels of ſilver] Chap. 3. 22. and 12. 35.

V. 3. *favour*] Pſal. 106. 46. Exod. 12. 36. Act. 2. 47. Exod. 3. 21

very great] 2 Sam. 7. 9. Eſth. 9. 4. That is, much honoured , much feared , in regard of the manifold miracles wrought by his miniſtery both in bringing puniſhments upon , and withdrawing puniſhments from the people of Egypt : whereby he might be the more like to obtain jewels, or whatſoever elſe he ſhould ask of the Egypitans for himſelf or the people.

V. 4. *about midnight*] To wit, of the night , which followed the fourteenth day of the moneth Niſan, in the morning of that fourteenth day, Moſes gave out the commination againſt the firſt-born, before he finally departed from the preſence of Pharaoh, v. 8. at the evening of that fourteenth day the Paſſeover was firſt celebrated, and the night after that evening, was the ſlaughter of the firſt-born.

V. 5. *from the firſt-born*] Exod. 4. 23. & 12. 39.

that is behind the mill] Judg. 16. 21. Eſay 47. 2. Lam. 5. 13. Matt. 24. 41. Heb. *behind two mills*, or *after two mills-ſtones.* The meaneſt ſervants (many times) were put to grind at the mil : wherefore mils were often in priſon houſes, where priſoners and captives were kept in work, to turn the mill : which was ſometimes ſo made, that they that wrought were placed on the back part thereof, betwixt the mill it ſelf, and the wall of the room, wherein it was placed : ſo they were behind the mill, and ſometimes they drave it before them , thruſting and turning it about with the main ſtrength of their bodies, which though it went round, yet ſtill they came behinde it, ſince they forced it about , by driving it before them , rather then by drawing it after them. See on 1 Kings 4. 33.

V 6. *great cry*] Chap. 12. 30.

V. 7. *a dog move his tongue*] Joſh. 10. 11. Job. 5. 23. Hoſ. 2. 18. A proverbial ſpeech, ſignifying that their condition ſhall be very quiet, without any diſturbance of man or beaſt : whereas the Egyptians were in tumults, and made out-cryes for loſſes of their firſt-born.

V. 8 *ſhall come down*] Moſes had hitherto been a ſuiter at Pharaohs Court for the freedom of the Hebrews, but after a while the condition of the King and Kingdome ſhall be ſo far changed, that Pharaoh ſhall (by his ſervants) ſolicite them to be gone, Chap. 11. 1. and the Egyptians ſhall be fain to buy their liberty, with great liberality, giving them their moſt precious things at their departure.

in great anger] Though Moſes were a man of a very meek and patient ſpirit, (Num 12. 3.) yet in the cauſe of God, ſeeing Pharaoh ſo rebellious againſt him, ſo outragious againſt his people, ſo falſe in his promiſes to both, his zeal raiſed his indignation to a great heighth of deteſtation of him, and his doing. So alſo Exod. 32. 19. Num. 16. 15. Thus may we be angry without ſin, and (in ſuch a cauſe) we cannot without ſin forbear anger. See Mark. 3. 5.

V. 9. *that my wonders*] God hardeneth the hearts of the Reprobates that his glory may be the more ſet forth, Rom. 9. 17.

V. 10. *not let*] No words, though after ſo many wonderful deeds, would work upon this ſtubborn tyrant, to let Gods people go ; God permitting him to the courſe of his corrupt nature, and the miſguidance of the devil, and knowing out of the evil of both, to ſet forth his own glory, in bringing forth his people with a mighty hand.

CHAP. XII.

Verſ. 1. *ANd the Lord ſpake*] That which here followeth, (touching the inſtitution of the Paſſeover, and ſprinkling of the blood of the Paſchal Lamb) was ſpoken by God to Moſes, and by Moſes to the people, before the ſlaughter of the firſt-born ; (as is plain by the 12. 22. and 23. verſes of this Chapter.)

V. 2 *This moneth*] called in the Hebrew, *Abib*, Exod. 13. 4. in the Chaldee Tongue *Niſan*, Eſth. 3. 7. containing uſually, part of March, and part of April. See Annotation on Gen. Chap. 7. 11. and on Joſ. 3. 1.

firſt moneth] That is, the firſt according to the order obſerved in Eccleſiaſticall matters, as for political affaires, they reckoned from September, (called by the Chaldeans, *Tiſri*) becauſe (as it is thought) the World began with that moneth : and it is thought to have begun with it, for that there were ripe fruits at that time : though many of the Ancients conceive it began with the Spring : and according to this latter computation, was the Jubile reckoned, Lev. 23. 8, 9, 10. becauſe of the Secular accompt of contracts and releaſes then to be determined ; this year called the Civill year, ended at the Feaſt of the ingathering of fruits, which was after their harveſt, whereof ſee Exod. 23. 16.

In the tenth day] The Lambe muſt be ſerved on the tenth day, (on which day the Iſraelites made their entrance upon the borders of Canaan Joſh. 4. 19.) from the flocks, and ſacrificed the fourteenth day, verſ. 6 this was for more ſerious and ſacred preparation for the Sacrament ; and to ſignifie our Saviour Chriſt, as ſeparate from ſinners, Heb. 7. 26. Some think this was peculiar to the firſt Paſſeover, and that it was therefore peculiar, becauſe the Lamb might be in readineſſe, and not to ſeek when he was to be ſacrificed, for which they would have little leiſure, neer their departure : but that reaſon ſeems not ſufficient to appropriate this preparation to the firſt Paſſeover : becauſe, firſt this ſeparation was typicall, as hath been noted out of Heb. 7. 26. Secondly, if it were occaſionall, ſo was the unleavened bread, ver. 34. yet it was eſtabliſhed by a perpetuall Ordinance, and that upon an heavie penalty, ver. 17, 18, 19,

according to the houſe of their fathers] thereafter as the fathers of the houſhold had great or ſmall families.

a lamb] Or, *kid.* (The Hebrew word *Seh*, ſignifieth either of them :) (for ſuch as had no meanes to bring a Lamb, a Kid was allowed them, uſing the ſame Rites) By the Lamb, or Kid, was ſignified Chriſt, Joh. 1. 29. who was innocent and harmleſſe like a Lambe, Heb. 7. 26. and becauſe the lamb of the Paſſeover was a figure of Chriſt, he is by a figurative ſpeech called Our Paſſeover, 1. Cor. 5. 7.

for an houſe] If the houſe or family were ſufficient for the eating of a Lamb, he who was the chief man in the family, if an Hebrew, was to kill it, and if they were too few, or onely women in the houſe, they were to joyn themſelves to thoſe, who were more, and better fitted for ſuch a ſervice.

V. 4. *of the ſouls*] See *Annot.* on Gen 12. 5.

According to his eating] He ſhall take ſo many as are ſufficient to eat the lamb : which Joſephus reckoneth to the number of ten men, beſides women, and children : (*Joſephus of the warres of the Jews, lib. 7. cap.* 17.) But if a man had a great family (as *Abraham* had three hundred and eighteen trained ſervants that did bear armes, Gen. 14. 14.) one Lamb would be too little : and therefore as when the company was too few, more perſons were to be added, that they may be enough for the Lamb; ſo if one Lamb were not enough, more muſt be added, that there may be Lambes enough for the company.

V. 5. *without blemiſh*] Some read *without ſpot* : but that is ambiguous, for thereby may be meant, either a ſpot of another colour, which may be an ornament, as in the Lambes of Jacob, Gen. 30 35. or a mark of deformity, or defect ; the former is not forbidden in the Lamb, or Kid, to be ſacrificed, but the latter : This Lamb or Kid, was a type of Chriſt, who was without ſpot or blemiſh of ſin, 1. Pet. 1. 19 Heb. 9. 14.

a male] The word *Seh*, in Hebrew, ſignifieth a Lamb or Kid, whether male or female, for it is of the common gender, and is taken (in the generall) for the leſſer ſort of cattel ; and it may ſignifie a young Kid as well as a Lamb ; as Deut. 14. 4. but though the law leave it to the choice of either ; uſe and cuſtom made it moſt frequent, to furniſh the Paſchal ſupper, rather with a lamb, then with a kid ; and accordingly did our Saviour celebrate the Paſſeover. The lamb is taken of the ſtronger ſex, and more worthy gender, becauſe Chriſt (ſignified by it) was to be of a maſculine vigour, as well as of a lamb-like meekneſſe.

of the firſt year] Heb. *ſon of a year.* That is, not above a year old, though it might be offered younger at any time, when it was but eight dayes old, Chap. 22. 30. Levit. 22. 27.

V. 6. *whole aſſembly*] That is, every aſſembly, in every family, or the maſter of the houſe for the family ſhal kill it, and with the family eat it : and this it is like, was the manner, not onely of the firſt Paſſeover, but of the reſt ; becauſe it was a ſervice, not of the Sanctuary, but of private families, where the maſter of it was (to the preſent purpoſe) a Prieſt, as before the Levitical Prieſthood was ordained, which ſerved for publick miniſtrations, not for the ſervice of private families in his way : and though in the ſecond of Chron. 30. 15. it ſeemes the Prieſts were to kill the Paſſeover, (i. the Paſchal Lamb the moſt proper ſervice of the Paſſeover) that is to be underſtood rather of the Bullock ſacrificed at this feaſt 2 Chr. 35. 7. then of the Paſchal Lamb in private familes ; and this Bullock was rather a part of the ſolemnity of the feaſt of unleavened bread, which laſted ſeven dayes together, then preciſely of the Paſchal Supper, which was made onely with a Lamb, by the firſt both inſtitution and obſervation alſo, where the chief of the family was to do that, which the Prieſt did in the publick obſervance of the ſanctuary, ver. 21.

In the evening] Heb. *betwixt the two evenings.* In our Saviours time, and before, the day was divided into twelve hours, Joh. 11. 9. but a long time before that, the Jewes made ſpeciall choice of three times for the practice of devotion, Pſal. 55. 17. *Morning, Noon*, and *Evening*, each of which had its meaſure : the morning was the firſt part of the day from Sun riſing to noon : the noon was the middle part of the day, taking up about two houres, before the Sun aſcended to the Meridian point, that is, before twelve of the clock, and two hours after : and the evening was from the beginning of the declining of the Sun to its ſetting : before this ſetting of the Sun, (and ſo long before as it might ſerve for doing what belonged to the ſacrifice by day light) was the Lamb killed, and the time that followed till night, was a ſecond part of the evening, called a ſecond evening, and ſo as betwixt two evenings, was the Paſſeover or Paſchal Lamb ſlain. Some make a fourfold diviſion of the day artifical, from Sun to Sun, the firſt from Sun-riſing to nine of the clock in the forenoon ; as Act. 2. 15. by many is expounded : the ſecond from nine to twelve, conteining three houres more : the third from twelve to three, which made up the ninth hour ; and the fourth from that to Sun ſetting, which conſiſting of three houres more, the laſt of which is the twelfth hour : ſo the day betwixt Sun riſing, and Sun ſetting, is ſometimes divided into twelve parts, Joh. 11. 9. ſometimes into three, ſometimes into four, and according to this laſt diviſion alſo there may be two evenings, that is, two parts of the afternoon, or evening, as well as two mornings, that is, two parts of the morning or forenoon, and in that part of the day (which conſiſted of the third diviſion) ended at three of the clock, and which was called an evening (becauſe all that time the Sun was declining towards his ſetting) and at the end of it, and towards the beginning of the fourth part of the day, (which was reckoned for the ſecond evening, and which was a Participle of both evenings, or a borderer betwixt both) was this Lamb to be killed ; and as the type, ſo was the antitype our Saviour ſacrificed upon the croſs about the ſame time, Math. 27. 46, 50.

V. 7. *ſtrike it on the two ſide poſts,*] See Rev. 7. 3. and 9. 4. and 14. 1. This was done for diſtinction of the dwellings of the Hebrews from the Egyptians ; not for inſtruction or direction to the Angel, who knew how to diſtinguiſh their houſes in the darkeſt night, without any ſign at all, but to direct the faith of the Iſraelites to the death of their great Redeemer, and their deliverance from a greater Tyranny then that of Pharaoh, by his bloud, and withall to leave a Memorandum to the ſurviving Egyptians of this wonder. Some think this ceremony was particular to the firſt Paſſeover ; Others, that it was to continue in the land of Canaan, and the ſprinkling of the bloud of the lambe might continue as of the ram Exod. 29. 16. to note the like in the *Lamb of God*, whoſe bloud muſt be ſhed, 1 Pet. 1. 2. (*for without blood-ſhedding there is no remiſſion*, Heb. 9. 22.) and ſprinkled by faith upon our hearts, Heb. 9. 13. 14. & Chap. 10. 22. and 12. 24. 1. Pet. 1. 2. It is not the bloud in his veines, by concomitancy, (as the Papiſts teach) will ſerve the turn, but the blood let out of them, bloud not taken out after the manner of meat, but of waſhing, as in the one Sacrament of drinking, as in the other which muſt do us good.

wherein they ſhall eat it] They then who were called out of one family unto another family, to make up a competent number for the eating of the Lamb, as ver. 4. were there to tarry that night ; for no houſhold had ſecurity from ſlaughter, but that wherein the lamb or kid was eaten.

V. 8. *roſt with fire*] as ſome conceive, becauſe it would be ſooner roſted then boyled, and they were to dreſſe it that way which had moſt expedition, becauſe they were in haſte : but the reaſon rather may be, for conformity to our Saviours ſufferings, whereof it was a type, and our Saviours ſufferings were anſwerable to this, for fire is moſt ſharp and piercing, the moſt active of all the elements, under which all things are moſt paſſive ; and though his paſſion was moſt bitter to him, it is moſt ſweet to us : as roſt meat is ſweeter then that which is either raw or ſodden, which is forbidden at the paſſeover, ver. 9.

* *unleavened bread*] The Lamb was to be eaten in haſt verſ. 34. Deut. 16. 3. and ver. 34. of this Chapter, and unleavened bread is made ready ſooneſt; but withall, leaven having an operation to ſower and puffe up, (and ſo being uſed to ſignifie ſin, as the ſin of hypocriſie, Luk. 12. 1. and of malice, and other wickedneſſe, 1 Cor. 5. 8.) *unleavened bread* was fitteſt to be part of the Paſchal Supper : *wherein* was perfigured, or foreſhewed, the integrity and purity of Chriſt. Beſides, the feaſt of unleavened bread was to begin on the fifteenth day, Num. 28. 16, 17. and to laſt till the one and twentyeth day, See verſ. 18. and Chap. 13. 7. and 23. 18. and 34. 25. Num 9. 11. Deut. 164.

Bitter herbs] Num. 9. 11. We cannot be partakers of ſuch ſweet meat, without ſowre or bitter ſauce ; that is, our hearty repentance, in bitter teares, Matt. 26. 75. and it was to the Iſraelite a remembrance of their affliction in Egypt, Deut. 16. 3. and of monitory of mortification of their corruptions, as it were a bitter crucifying of the fleſh, with the affections and luſts, Gal. 5. 24.

Eat not of it raw] There needed no prohibition againſt the eating raw fleſh, in a literall ſenſe, therefore is not impropable (which ſome here note) that ſince the Paſchal Lamb was a type of Chriſt, John 19.36. the Popiſh doctrine of eating Chriſts fleſh raw in the Sacrament, in a carnal ſenſe, is here precondemned: and it is not more repugnant to the type, then to religion and reaſon: to religion, in deſtroying the nature of a Sacrament, by confounding the ſigne with the thing ſignified: and to reaſon, requiring carnal nouriſhment to a ſpiritual ſubſtance, to which the fleſh profiteth nothing, Joh.6.63. yea ſenſe, for they would have the receivers believe, that they receive the very fleſh and blood of Chriſt, when they ſee, and touch, and taſte nothing but bread; and when their ſenſes tell them it is bread and wine they receive, they moſt ſenſleſly deny them all.

head with his legs] All of the Lamb, that was mans meat, muſt be roaſted whole, even the inwards when they were waſhed, and ſo all eaten; ſo Chriſt is not to be divided, 1 Cor. 1. 13. yea even his coat was ſeamleſs, Joh.19.23. to give caution againſt ſchiſme and ſeparation.

V.10. * *until the morning*] It muſt not be kept, but imployed only for that uſe, for which it was ordained; and ſo it was not to be ſuperſtitiouſly reſerved, as the Papiſt uſe the conſecrated wafer, nor profanely to be uſed, Exo.29.34. which might have fallen out in Egypt, if being to be gone in haſte, they had left any part of it in their houſes behind them. * Chap.34.25.& 23.18.& 29 34 Lev.7.15 Deut.16.4.

V.11. *Staff in your hand*] As ready to depart thence; it is very probable, and generally received, that the Paſſeover was eaten ſtanding; for that was a geſture of readineſs for preſent paſſage; and this geſture is conceived to be peculiar to the firſt Paſſeover, becauſe that only was eaten in haſte; and for that our Saviour celebrated the Paſſeover with another geſture, Luk.22.14,15.

the Lords Paſſeover] The Lamb is called the Lords Paſſeover, by a figurative ſpeech, (which ſpeech is obſervable in both the Sacraments of both Teſtaments) for it was not the Paſſeover it ſelf, but the material part of it. It was called the Paſſeover, becauſe where the Angel of the Lord ſaw the bloud ſprinkled upon the ſide poſtes of the doors, he paſſed over that houſe in mercy, and ſlew none in it, ver.13. and paſſed on with ſpeedy judgment to deſtroy the firſt-born of the Egyptians.

V.12. *Gods of Egypt*] The Egyptians were great Idolaters, and had a multitude of Idols, which they took for gods: theſe gods were either deſtroyed, or (which is in effect as much) diſcovered in their defect of a Deity, by laying open their impotence, to preſerve thoſe who did ſervice to them, and truſted in them, as if they had been gods: See Iſai. 1.1. & 46. 1. Among theſe the chiefeſt of them were Kine, and other cattel of that kind, which were deſtroyed with the murrain, and with the haile, chap.9.3,25. and it may be their great Idol *Apis*, had ſome eſpecial judgment executed upon it, as upon *Dagon* the Idol of the Philiſtines had, 1 Sam. 5.3. See Numb. 33.4.

V.13. *When I ſee the blood*] God knew well enough whom to ſave, without ſeeing the ſign; but this is ſpoken after the manner of men, and to men, whoſe weakneſs of faith, and ſtrength of fear ſtood in need of ſuch a ſign and ſaying, for their aſſurance of ſafety. See on ver 7. Ezek. 9. 4.

V.14. *For a memorial*] Of your deliverance. Dayes dedicated to God, or inſtituted by him, for holy memorials of his mercy, muſt not be ſpent in idleneſſe, or wantonneſs, but in ſerious conſideration of the benefit received, and hearty, holy, and humble gratulation and thankſgiving for it.

for ever] Ver. 24. That is, until Chriſts coming, for then Ceremonies had an end, Rom.10.4. Col.2.16,17 The word (*for ever*, for it is but one word in the Hebrew) is uſed not only for time without end, but ſometimes for a long time, as Prov.29.14. Dan 3.9. as til the year of Jubile, which was every fiftieth year, Exod.23.26. Lev.25.40. See Pſal.85.1.

V.15. *Seven days*] This number is of much note and uſe in Scripture, and by ſome accounted a number of perfection; becauſe when God had perfected his work of Creation, he reſted, and ordained the ſeventh daies reſt for a memorial of it. It is obſerved alſo by ſome, that the deſtruction of the Egyptians in the Red Sea, fell out ſeven dayes after the Iſraelites went out of Egypt; and this is alledged as another reaſon of the number of ſeven, obſerved in this ſenſe. Of theſe ſeven the firſt was the fifteenth day of the month at even, being the next day after the eating of the Paſſeover: the time whereof was the latter end of the fourteenth day See on Deut.16.8.

V.15. *Shall be cut off*] Not only from communion in the Church or ſacred Societies, as an uncircumciſed perſon, Gen.17.14. but if any contempt or contumacy appeared in the breach of the Ordinance, it was penal, yea capital, and might coſt the life of the offendor, as Exod.31.14. See on chap.30.20.

V.16. *Every man*] Heb. *Every ſoul.* By a very uſual figure, where a part, eſpecially the better part, as the ſoul is, is put for the whole perſon. See on Gen.12.5. & 14.21.

that only may be done] The firſt and laſt of theſe ſeven dayes of the feaſt of unleavened bread, were to be obſerved in the manner of Sabbaths: yet with this difference, that on theſe dayes meat might be dreſſed, on the Sabbath not, chap.15.v.5,23.

V.17. *armies*] Ver.41,51.

V.18. *In the firſt month*] Lev.23.5. Num.23.5.

V.19. *Cut off*] It is no light matter, nor little danger to diſobey God, though but in a thing in it ſelf, of no great weight. It is a good rule then, in all Gods commands, to conſider, not ſo much what it is, as who it is, that biddeth, or forbiddeth any thing. See on v.15. and on Gen.17.14.

ſtranger] The Hebrew [*Ger*,] (from which our Engliſh word *ſtranger*, may be derived) ſignifieth not only a forrainer, but ſuch a one as is a Proſelyte, or Convert in Religion: and ſo it is to be underſtood in this place; a ſtranger was not to partake of the Paſſeover, nor to obſerve this Feaſt. Except he were firſt converted and circumciſed, verſ. 43,44.

V.21. *Elders of Iſrael*] Who were to ſlay the Paſchal Lamb in private families. See Annot.on v.3.6.

V.22. *Lintel*] Or, *Tranſome*, or *upper door poſt.* This (as ſome conceive) was proper and peculiar to the firſt Paſſeover, (though ſome think otherwiſe) when the Iſraelites habitations were among the Egyptians: for before they came into Egypt, the land of Goſhen was not without inhabitants of that Nation; and when they came at the firſt, there was room enough for the ſtrangers, and old inhabitants, and afterward their multiplication made a great mixture, not only in Goſhen, but in other parts of Egypt alſo; eſpecially after they were made as common drudges to the whole Nation of the Egyptians.

none of you ſhall go out] The danger of death was in the houſes, and there God would ſhew his favour to the Iſraelites, where he executed judgment upon the Egyptians. It might have been dangerous for them to have ſtirred out, having this command, to keep within doors, a command haply like that of the Lord, Iſai.26.20. *Come my people enter thou into thy chambers, and ſhut thy doors, hide thy ſelf as it were for a little moment, until the indignation be overpaſt*

until the morning] * This ſheweth they went not out of Egypt in the night, as ſome have conceived. See Numb. 33.3. Deut. 16.6.

V.23. *The deſtroyer*] That is, the Angel of God ſent to kill the firſt-born, of whom ſome doubt, whether he were a good or a bad Angel; more like a good one, becauſe ordained of God for ſafety to his ſervants, and to execute vengeance on his enemies, Chap. 14.19,24, 25, & 23.20.23. And moſt uſually the wicked are deſtroyed by good Angels and the godly chaſtiſed; as in Jobs caſe, by the bad, and they are delivered and ſuccoured by the good: nor is he to be accounted a bad Angel, becauſe if the Iſraelites had not marked their doors, he would have deſtroyed them: for if they had diſobeyed ſo eaſie a command, for their own ſafety, they had deſerved to have been deſtroyed: and God himſelf threatens to deſtroy Jeremy if he ſhould diſobey him, by not ſetting himſelf againſt a rebellious people, Jer.1:17. But though this might be a good Angel, (who executed a double commiſſion of mercy and juſtice, the one on the Iſraelites, the other on the Egyptians) yet they might be plagued with evil Angels, and ſo it is ſaid they were, Pſalm 78. 49. albeit ſome tranſlate thoſe words (according to the Hebrew) *Meſſengers of evils*, and mean by thoſe meſſengers, *Moſes* and *Aaron*, foretelling the plagues of Egypt, in the 7, 8, and 9 Chapters of this Book.

V.24. *For ever*] See Annot.on ver.14.

V.25 *The Land*] Of Canaan; in the wilderneſs they celebrated the Paſſeover but once, Num.9.1,5.

V.26. *What mean you*] Chap.13. v.48. 9.14 Pſal.78.6. Joſh.4.6 Deut.32.7. The meaning of true religious ſervices is to be known unto children; true religion is the exerciſe of minds illuminated with faith and knowledge, and not of an ignorant or blind devotion (as among the Papiſts) who have a maſſe of myſtical Ceremonies, whereof neither children nor ancient men, no nor many of their Prieſts, do know the reaſon; and indeed for many of them, no reaſon is pretended, but ſuch as is ridiculous.

V.27. *Bowed the head*] Exod.4.11. 2 Chr.29.30. They gave God thanks for ſo great a benefit, and expreſſed their thankfulneſſe with an outward geſture, and that geſture was as well the bowing of the head, as the bending of the knee.

V.29. *At midnight*] Chap. 11. 4. Not in an exact Mathematical meaſure, but about midnight; when the wicked is moſt ſecure, their deſtruction is neer. 1 Theſſ.5.3.

firſt born] Not only of men, but of beaſts; and among men, it is not meant only of children of both ſexes, but of parents alſo, and thoſe both men and women, who were born before them, and of the firſt-born of their fathers families; and if they had children, their firſt-born of them were ſlain alſo, ſo that in one houſe the father of the family might be a firſt-born, and his wife; and if he had divers wives, he might have a firſt born by each of them, and ſome of them might have firſt-born grandchildren. Some would have it, that in one houſe, there was but one who was killed, as the firſt born, and in many families it may be, there was no firſt born. There might be ſome exception from this general ſlaughter rule, as of Pharaoh (if he were a firſt-born) and of ſome others of families, whom God might reprieve for a future deſtruction; but Pharaohs *firſt-born* was ſlain, as is expreſſed in this verſe, who, it may be, was partner with his father in the government of Egypt, and the oppreſſion of Iſrael. Of the firſt born, ſee the Annot.on chap.13.2.

dungeon] Heb. *The houſe of the well*, or *pit*, becauſe it was made round, like as wels or pits are digged; or becauſe ſuch as were put there, were exerciſed in drawing and carrying of water. See on chap.11.5.

V.30 *Great cry*] Chap.11.6. Here their cruelty recoyles upon them with calamity; for they made Gods people cry by reaſon of their bondage, Exod.2.23. and when they were intreated to ſhew favour, they increaſed their rigour; now it is their turn to cry, and God hardens his heart againſt them, as they againſt his people. See Prov.21.13. Jam. 2.13.

not a houſe] Of thoſe houſes, wherein were any firſt-born, either of men, or of beaſts, according to the former obſervation, ver. 29. it was very ſtrange if any family had not ſome dead in it, and many (as hath beene obſerved on that verſe) might have many dead.

V.31. *He called for Moſes, and ſaid*] That is, he cauſed them to be called, and ſpoken to in his name.

V.32. *Bleſs me*] Chap.8.48. Pray for me, that I may be bleſſed at leaſt, not curſed as I have been.

V.33. *out of the Land*] Chap. 11.1. There is neither truth nor certainty in the wicked, their conſciences being ſwayed by their paſſions, their paſſions varyed with their ſtates, their ſtates changeable at Gods choice and pleaſure: thence they that by force would keep Gods people captives, would now make them fugitives to run away in haſte: thus is that fulfilled which God foretold of their departure, Chap.11.1. and the *remainder of their wrath reſtrained*, as the Pſalmiſt hath it, Pſal. 70.10.

dead men] That is, in aſſured danger of death, as was ſaid to Abimelech Gen. 20.3.

V.34. *Kneading troughs*] Or, *dough*. See v.39.

V.35 *And they borrowed*] Chap.3.22. & 11.2. It is not like that this borrowing, whereof they were foretold, and which was agreed on to be before, (ſee Annot. on chap.3.v.22) was put off until the day of their departure out of Egypt, though then for a farewel, they might have a great proportion of the goods of the Egyptians brought unto them, but that formerly, (as the Egyptians by the precedent judgments were inclined, and opportunity ſerved) they made uſe of the advantage to borrow, and lay up in ſtore, for this time, which was far too ſhort (if they had put it off till then) to furniſh them ſufficiently for their occaſions. Pſal. 105.37.

V.36.* *Favour*] It is in Gods power to give his people favour in the eyes of enemies: therefore, when we are to ſeek, or ſue to any by petition or otherwiſe, it is good firſt to preſent our requeſt unto God, to make us gracious in the eyes of men. See Neh.2.4,5. *Gen.33.4. Prov.16.7. Exod.3.21. & 11.3.

ſpoiled the Egyptians] It is juſt with God, that his people ſpoil thoſe, who ſpoiled them, Ezek.39.10. and juſt with men (having Gods expreſs warrant for it) as the Iſraelites had in this caſe.

V.37. *From Rameſes*] Whereof ſee Annot. on Gen.47.11. to Succoth; the Hebrewes journeying out of Egypt towards Canaan had (as they are noted by ſuch as carefully compute them) forty two ſtations in the Deſart; whereof Rameſes was the firſt, Succoth the ſecond, which was betwixt Egypt and the Red Sea; where we muſt underſtand, that that part was ſometimes reckoned to Egypt; but uſually the manured part only, was called Egypt, and this part being untilled, was called Succoth of the Booths or Tabernacles, which the Hebrewes firſt pitched in that place, Num.33.5. The word *Succoth*, is derived from a root, ſignifying to hide, to cover, and to defend, which is the proper uſe of thoſe moveable manſions, as well as of thoſe which are fixed or ſettled. See Lev. 23.43.

ſix hundred thouſand on foot] That is, ſuch as (not under twenty yeers of age) were able men to march in Military manner, without need of ſupport of horſes, or carts to carry them; beſides women, children, decrepit old men, which (with the wicked multitude, who were partly Egyptians) are conceived to amount to the number of about half ſo many, to wit, three hundred thouſand perſons.

V.38. *A mixed multitude*] Heb. *a great mixture*, Num 11.4. Theſe were ſtrangers, and not born of the Iſraelites, but partly Egyptians, and partly ſervants of other Countries, who moved with miracles, removed out of Egypt with them. See Zach.8.23.

V.41. *At the end of the four hundred and thirty yeers*] (Gen. 15.18. Act.7.6. Gal.3.17) From Gods promiſe of the Land of Canaan, made to Abraham, Gen.12.7. and his firſt paſſage into Egypt, v.10. to this miraculous deliverance, were four hundred and thirty yeers, Gal.3.17. whereof for a great part, he and his were ſtrangers and ſojourners, partly in Egypt, partly in Canaan, ſixty yeers were ſpent in tolerable ſervitude, after that, eighty yeers more under intolerable tyranny. See the Annot. on Gen. 15.15.

the ſelf ſame day] Ver.51. Ezek.24.2. God is moſt juſt and exact in performing of his promiſes, though very ancient and far off, he keepeth touch even to a day; which may make us confident in the call of the Jewes, the fall of Antichriſt, and other predictions yet to be fulfilled.

V.42. *A night to be much obſerved*] Heb. *A night of obſervations*. Though the deſtruction of the Egyptians, and the preſervation of the Iſraelites, were in the night, the ſolemn memorial of that memorable juſtice and mercy was to be obſerved in the day, and much obſerved, becauſe it was extraordinary great; for men muſt endeavor to be proportionably mindful of, and grateful for great favors: ſo that not only ingratitude, but too little gratefulneſſe, is a great fault, 2 Chron.32. ver.25.

V.43. *No ſtranger*] Ver.19. Except he be circumciſed and profeſſe only your Religion, v.48,49.

V.44. *That is bought for mony, when thou haſt circumciſed him, ſhall be circumciſed*] He is bound ſo to be as the child of the native Hebrew; but a ſtranger who converſeth with the Iſraelites, as a Merchant, or otherwiſe, as a mercenary labourer hired by the day, or for a certain time, was neither bound to be circumciſed nor uncircumciſed, permitted to eat of the Paſſeover; and ſo it is in the Evangelical Sacraments, for none may eat of the Lords Supper, who is not a member of the Church by Baptiſm.

neither ſhall ye break a bone thereof] Joh.9.36. Num.9.12. As men do that feed deliberately, having leiſure not only to eat the fleſh, but to break the bones, that they may eat the marrow in them: this was forbidden, becauſe of the haſte they were to make in their departure; and (as according to the letter, it was ordained touching the Paſchal Lamb) ſo it is in that type or figure, prophecied of the Lamb of God, and accordingly fulfilled at his paſſion, and ſo applyed by the Evangeliſt John, chap.19. ver.36. for that was not done unto Chriſt which was done unto the two theeves which were crucified with him, who by ſuch violence were put to death; but he voluntarily laid down his life, and in the ſame manner, was able to take it up again, Joh. 10.18. and did ſo.

V.47. *Keep it*] Heb. *do it*.

V.49 *One Law*] See the like Num.15.15,29. As God is one Lord, ſo of that Lord, there is one faith in him, one worſhip of him, one baptiſm to him, Epheſ.4.5. It is ſaid of the gods of the heathens, that they were good fellowes, and that they were content with a ſhew of worſhip, becauſe none at all is due unto them, for they are *no Gods which are made with hands*, Act.19.16. no more, or better gods are they which are made with brains; that is, with vain fancies and imaginations of men: but he that is God indeed, will allow of no rivalſhip in his ſervice; but requireth, as his due, the devotion of all the heart, with all the ſoul, with all the mind, Matth.12.37. and therefore he is a jealous God, Exod. 20.5. and if any men take any part of that from him, which when it is whole and entire, is much too little for ſo great a God, his jealouſie will be raiſed up to wrathful revenge, Exod.20.5. Nehem. 2.2. Toleration of divers Religions then, is impious and dangerous; *Impious*, eſpecially, if (as ſome late Libertines have taught) if the moſt *Paganiſh*, *Jewiſh*, *Turkiſh* and *Antichriſtian* conſciences and wayes ſhould be permitted; for ſo moſt horrid blaſphemies againſt God, and his Son Chriſt Jeſus ſhould be ſuffered: and *Dangerous*, becauſe thereby the indignation of the Almighty may be much provoked, many ſouls may be ſeduced to damnable errors, and the Church and State rent into deſtructive factions, contrary to Luke 14.23. Rev.2.20. 1 Cor.1.10. Mar.3. 24,25. Luk.11.17. Phil.1.27,28. Jude 1. and many other places of the Scripture, which taken together do clearly evict a negative concluſion againſt toleration of ſeveral Religions, where there is power in the Church and State to ſuppreſs all, but that which is true and conſonant to the Scriptures.

CHAP. XIII.

Ver.2. *SAnctifie unto me*] That is, ſet them apart for my uſe, that they may offer up themſelves a living Sacrifice, holy and acceptable in my ſight, Rom.12.1. *Exod.12.13,15. & 22.29. & 34.19 Lev.27.16. Num.3.13. & 8.16. Luk.2.23.

†*All the firſt-born*] The firſt-born of clean creatures were to be ſacrificed, Num.18.17. of the unclean to be redeemed, and a price muſt be given to the Prieſts for their Redemption; both of them by way of grateful memorial of Gods mercy in ſparing the firſt born of Iſrael, when he ſlew the firſt-born of Egypt, ver.15. The firſt born of men were to be ſet apart, for eſpecial ſervice to God, and they were reckoned for the firſt-born, though a daughter had been born before: in ſtead of theſe, the Lord took the Levites to his ſervice, Num. 8.15,16. Under this title of dedication and appropriation to God, an eſpecial holineſſe was required of them: and in regard of that holineſſe, all that are ſanctified are called the firſt-born, Heb.12.23. See Gen.4.4. Col.1.15. 1 Cor. 5.20.

Are mine] So all things are Gods by right of creation and preſervation: but the firſt born are his by peculiar right, and to be offered to him for ſacrifice, or for redemption, in remembrance of his mercy. Of this general and particular right of God, ſee Annot.5. on Chap.19.5.

V.3. *Remember*] Chap.23.15. See Annot. on Chap.12.42.

bondage] Heb. *Of ſervants*.

no leavened bread] To ſignifie, that at their departure they had no leiſure to leaven their bread. See Annot. on Chap. 12.19.

V.4. *Abib*] When corn began to be ripe in that Country. See Annot. on Chap.12.2. & on Gen.7.11.

V.5. *When the Lord ſhall bring thee*] The Paſſeover ſeemeth here to be enjoyned but for the Land of Canaan, and it was kept but once in the wilderneſs, Num.9.5. and the ſecond Paſſeover was thirty eight yeers after, Joſh.5. the reaſon whereof might be, firſt, becauſe the keeping of the Paſſeover preſuppoſed Circumciſion, which by reaſon of continual travel, was in the Deſart there intermitted: ſecondly, becauſe in the Land of plenty, the people might be apt to forget their precedent preſſure, and deliverance from it; and therefore there eſpecially they muſt keep the memorial of it. See Deut.8.14. & 32.15.

flowing with] See Annot. on Chap.3.8.

V.9. *Upon thine hand*] Thou ſhalt have continual remembrance thereof, as thou wouldſt of a thing that is in thine hand (as a ſeal ring on thy finger) or before thine eyes: the Jewes (as in conformity to this Law) had the Law of the Decalogue written in pieces of parchment, which they wore upon their arms, foreheads, fringes or borders of their garments theſe are the Phylacteries, which our Savior mentioneth, when he taxeth the hypocriſie of their degenerate poſterity. Mat.23.5. See Prov.3.3. & 6.21. & 7.3. Iſai.49.16. Jer.22.24.

the Lords Law may be in thy mouth] Joſh.1.8.

V.11. *of the Canaanites*] Under which name other people called (elſewhere by ſeveral titles) are contained, who might all be called Canaanites, as deſcending from Canaan, Gen.10.6. though ſome ſort (among them) more eminent then the reſt, were called chiefly by that name. See on Gen 15.21.

V.12. *Smite all the firſt born*] Chap.12.29.

the LORDS] This is ſpoken not of all, but of ſuch beaſts as were fit for food and ſacrifice; as ſheep, goats and beeves.

V.13. *Of an Aſſe*] That is, of a ſhe Aſs, who is the dam, and bringeth forth a foal: this is alſo to be underſtood of an horſe, and of other beaſts that were unclean, which were not offered in Sacrifice. For aſſes, both in Egypt and in Canaan, were in more ordinary uſe then horſes, both for bearing of burdens, and for riding. See Judg.10.4. and 12.14. and were not only ſtrong, but ſwift alſo, above thoſe of other Countries. See on Deut.23.18.

ſhalt thou redeem] When, and at what rate, ſee Num.18.16.

break his neck] For if it were not redeemed, it reſted as in Gods right and propriety, and ſo man was not to make uſe of it as his own: and by his breaking or cutting off the neck, for the word is uſed for *cutting off*, Deut.21.4. Iſai.66.3. the ungratitude and hardneſs of the heart of the owner was to be noted and hated, who would not give a Lamb or a Kid, a creature of leſſe price and uſe, for the life of an Aſs, that might live and do ſervice.

ſhalt thou redeem] By offering a clean beaſt for ſacrifice in his ſtead: for otherwiſe (as in Gods right, and their own deſert) they might have been offered up in ſacrifice themſelves; but they were to be redeemed, as Iſaac was, by offering up a ram, Gen.22. ver.12,13. or by a payment of money, to wit, five ſhekels, Num.18.16.

V.14. *In time to come*] Heb. *to morrow*, becauſe that is next to come. See on Gen.30.33.

* *What is this*] * Deut.6.10. ſee on chap.12.v.26.

V.16. *Frontlets*] Little plats, or pieces of parchment, worn upon the forehead, called *Phylacteries*, according to the Greek, Matth.23.5. from a word ſignifying to *keep* or *preſerve*, that is, in memory; for though they could not ſee betwixt their own eyes; they might ſee in each others foreheads, that which ſhould remember them of Gods deliverance of them: their right uſe was memorative, which afterwards was turned into ſuperſtitious preſervatives againſt the power of ſin. See on Deut.6.6.

V.17 *For God ſaid, Leſt*] God led them about to train them, before he put them to war with their enemies: for war is a terrifying evil, which if they ſhould ſoon meet with, it would diſpoſe them to think it better to go back into Egypt, then to make their way through the weapons of ſuch enemies, as had ſlain ſome of their brethren before. (See 1 Chron.7.21.) Yet they were to fight with the Amalekites, and did ſo, Chap 17. but that was not until the fortieth day of their journy out of Egypt, when they were too far off to return into Egypt, and that was but one fight, and in that God gave them a glorious victory: but in the way, by the Country of the Philiſtines, they muſt have begun with war, and (having begun) muſt have been ſtill provoked to go on with it, ſince they were wilful and a warlike Nation. Herein God ſheweth, that he graciouſly condeſcendeth to humane weakneſs. *See* Gen.19.20,21. Deut.10 8. 1 Cor 10.13. And this God did (as obſerving the rule of his ordinary providence) for otherwiſe, he could eaſily have made the Philiſtines to favour them, as he did the Egyptians; or could have made his peoples courage more vigorous then their enemies, by victories over them.

V.18. *Harneſſed*] Or, *By five in a rank*. Joſh.1.14. It is not like they now had much armour beſides their ſtaves, unleſs when the armed Egyptians, purſuing them, were drowned, they recovered any of their armes for a ſpoil, when they ſaw them lye dead upon the ſhore, Chap. 14.30. And yet they migh be allowed ſome armes for defence of that part of the Country where they dwelled, from the incurſions of enemies, and might borrow armes as well as other things, of the Egyptians. The word *Chamuſhim* here uſed, hath the ſignification of five in it, and ſo it is taken here for five in ranks, or for girding up their loynes, at the fift rib: the meaning is, that they went not out of Egypt in a tumultuary manner like fearful fugitives, but truſſed up, or girded up, and going on in an orderly manner, like a well ranked army, ſo that none gave impediment to another.

V 19. *Moſes took the bones*] So Joſeph ordered at his death, and (for more aſſurance) required a ſolemn oath, Gen.50.24,25. The wil of the dead in lawful things, is faithfully to be fulfilled by their ſurviving friends. It is like the bones of the other Patriarchs were carried, as appeareth by the ſpeech of Stephen, Act.7.16. at leaſt this is evident thereby, that their bones alſo were brought into Canaan; though when, and by whom, it be not certain.

God will ſurely viſit] Gen.50 25. Joſh.24.32. See Annot on Gen. 50.24.

V.20. *Succoth*] Exod.12.37.

V.21. *The Lord went*] Chap.14. Numb.14.14. Deut.1.33. Pſal. 78.14. called the Angel of God, Chap.14.19 by which is underſtood Chriſt, Exod.23. from the 20 verſe to the 23. who was typified by this cloud, as the alluſion of the Prophet Iſaiah intimates, Iſai.4.5,6. and who was tempted by the diſobedience of the Iſraelites, 1 Cor. 10.9.

Pillar of a cloud] Which was moved by him with ſuch variation, as God thought fit, for the guiding of their journey, and for their ſtations; for it went before them when they were to march, and when to ſtay, it ſtood ſtill, and when the Tabernacle was built, it went back, and reſted over it, where they were to reſt; and though it were narrowed toward heaven like a pillar, it was broad downwards, and diffuſed like a cloud, whereby it might ſerve for a ſhelter to the people from the heat of the Sun. *See* Pſal.105.39 Num.9.15,23. and on Deut.31.15.

V.22 *took not away*] Neh.9.19. The firſt mention of the cloud and fire, is at the third manſion, or pitching of the people; but that letteth not, but that they were guided by them before, for Joſephs bones are not mentioned til then, and yet the people carryed them all the way out of Egypt: and they having need of ſuch guides, by day and by night, both before and after, there is no doubt, but they continued all their journey in the wilderneſs.

fire by night] Though they did not uſually journey in the night, yet ſometimes it is like they did: See Neh.9.19. and though it were but ſometimes, God was alwayes ready for them, and watching over them, as Pſal.121.4.

CHAP. XIV.

Ver.1. AND *the Lord ſpake*] That which he ſpake before, is here brought in, and it is brought in here, to ſhew that Moſes miſtook not his way, when he brought the people into theſe ſtraits and dangers, but therein he followed Gods direction, as they did his; the reaſon whereof, ſee in the Notes following.

V.2. *Turn*] This turning was a returning; for they were before at Etham, whence now bending their courſe, (as here they are appointed) they coaſted towards Memphis (the chief City of Egypt Southward) whereas the Land of Canaan, whither they were to go, was Northward.

Migdol] This was a gariſon Tower, or caſtle of the Egyptians: ſo that turning this way, the Iſraelites might be thought to have loſt their way, and to be intangled in the wilderneſſe, and that with ſuch diſadvantage (having *Migdol* on one ſide, mountains on the other, the ſea before them) Pharaoh and the Egyptians might be drawn out to purſue them, with hope to prevail againſt them; that ſo the faith of the Iſraelites might be tryed, Gods power and providence the more declared, and the enemies more confounded, in their own deſtruction, and Gods ſtrange deliverance of his people.

V.4. *be honoured*] By puniſhing his obſtinate rebellion. See on Exod.9.16.

V.5. *Fled*] Whereas they pretended to go but three dayes journey into the wilderneſſe, *to ſacrifice to the Lord their God*, Chap.3.18. and 5,3. it was told Pharaoh that they were run away, and purpoſed now to return no more. But they went not out like run-awayes, but with a confident boldneſſe, and in an orderly march. *See* the Note on ver: 8.

V.6. *why have we*] The wicked are apt to repent of their wel-doing, as the godly of their ill. *See* the Annot. on Chap.12.33.

V.7. *charets*] Of old they uſed charets with ſithes at their ſides, to mow down men in their way; there were other charets, out of which they fought, as now out of ſhips men uſe to do: But where had Pharaoh horſes? all the cattel of Egypt being killed, Chap.9.6. Anſw. That is to be underſtood (as the plague of hail) only of thoſe that were in the field. *See* Chap.9.19, 25.

Captaines] Called in Hebrew *Salaſim*, or *Schalaſchim*, which ſignifieth thirds, either becauſe they were the third ſort of men, next to the King, or ſet up over the third part of the army, or that one of them was ſtrong enough for three men.

the Lord hardned] See Annot. on Exod.4.21.

with an high hand] *S*o alſo Numb.33.3. The hand of God overmatching the might of Pharaoh, ſo that in the power and protection thereof, the people did not fearfully flie, but confidently marcht in a Military poſture: and if *the high hand* be referred to them, it importeth a ſtoutneſſe of ſtomach, as when men are audacious in ſin, they are ſaid to act it with an *high hand*. *S*o Num.15.30. according to the Hebrew.

V.9 *But the Egyptians*] Joſh.24 6. This ſheweth the condition both of the wicked and the godly; for though the malice of the wicked be intermitted, it is not ſuppreſſed; and the godly, who (though they have their pawſes from perſecution) have not their *quietus eſt*, from all purſuit, while they are on this ſide Canaan.

V.10. *Cryed out*] Joſh.27 7.

V.12. *Is not this the word*] They would ſeem Prophets in foretelling the evil, that Moſes might bear the blame, if they miſcarried in their way, as if he (with ignorance and confidence) had drawn them into danger againſt their premonition. See chap.5.21. & 6.9. It is then very incident to querulous natures, to think themſelves wiſer then their governors, and it is very neceſſary that governors be as low in humility, as they are high in authority, that they may patiently bear the impatient and paſſionate reproaches of inferiors.

V.13 *For the Egyptians*] Or, whereas you have ſeen the Egyptians day, &c.

Ye ſhall ſee them again no more] That is, no more alive, for (when they were dead) the water wrought up their dead bodies, and they were ſeen by the Iſraelites on the ſhore, ver.30.

V.14. *hold your peace*] By that phraſe in Scripture may be meant, not only a ceſſation from words, but from actions; as Pſal.52.3. & 83.1.

Iſai.42.14. and here they are bidden, not ſo to keep ſilence, as not to call upon God for ſafety from deſtruction, but quietly to compoſe themſelves, in expectation of Gods execution of his wrath upon their enemies, as if he ſhould ſay, only put your truſt in God without doubting or murmuring; for God deferreth his chiefeſt aid till mans greateſt need; when the danger is greateſt, the help of God is readieſt, as at this time; for the Iſraelites had on either ſide them huge rocks and mountaines, before them the ſea, behind them moſt cruel enemies, ſo that there was no way left to eſcape in mans judgement. See 2 Chr.20.17. and now they were bidden patiently to expect the ſalvation of the Lord. See the like, 2 Chr.20.15.17

V.15. *Wherefore cryeſt thou?*] Iſai.64.24. We read of no words that he ſaid: his crying was therefore like to be ſtrong ejaculations, and groanings of his ſpirit, Rom.8.26. which he uttered with ſome perturbation of mind (mixt with anger and fear) upon the peoples clamour againſt him. Yet his paſſion as then, did not overcome his confidence in God, nor that make him withdraw his devotion from him, or withhold his ſupplications for their ſafetie. By this queſtion, God doth not find fault with his devotion, but rather haſten him to the action, wherewith he meant to joyn his own miraculous power, for the peoples preſervation, and their enemies deſtruction, that is, the ſtretching out of the rod ver.16. See 1 Sam.16. Joh.20.17.

V.16. *over the ſea*] That is, towards the ſea, as before, *over the river, and over the land*. Chap.8.6. & 10.13.

midſt of the ſea] Not preciſely in the midſt, as the center is in the circle, but ſo as the ſea ſhould be on each ſide them.

V.17 *I will harden*] See Annot. on Exod.4.21.

get me honour] See Annot. on Chap.9.16.

V.19 *The Angel of God*] That is, the Lord himſelf, Chap.13.21. to wit, the ſecond Perſon in Trinity, the Angel of the Covenant, Exod. 23.20, 22.

removed] That is, removed the pillar, which was a ſign of his eſpecial preſence, which till now went before them, but now came behind them, that it might be between them, and their enemies.

V.20 *Darkneſſe to them, but*] The cloud ſheweth light to the Iſraelites, but to the Egyptians it was darkneſſe, ſo that their two hoſtes could not joyn together: it uſually went before the camp, now it came behind, and betwixt the Armies of the Hebrewes and Egyptians, ſhewing light to the one, and being black and dark to the other. See Iſai.8. 14. 2 Cor.4.3.

divided] So far aſunder, that there was way enough for ſo many hundred thouſand to paſſe through in one night, which required a great breadth: ſome think every tribe had his proper path. So *Epiphan. hæreſ.*46.

V.22. *Upon dry ground*] From ſo great fear as before made them cry out unto the Lord, ver. 10. they are come now to ſo much faith, as made them boldly to paſs through high walls of water, Heb.11.29. This paſſage is applyed (by the Apoſtle) as a repreſentation of Baptiſm, 1 Cor. 10.2. to which it may be likened in divers reſpects: as firſt, that Baptiſm by water is a meanes of ſafety to Chriſtians, ſo was this unto the Iſraelites. Secondly, that their going in the channel (the waters on each hand) was as being in the grave, and we are ſaid to be *buried with Chriſt* by Baptiſm, Rom.6.4. Thirdly, Their coming ſafe to the ſhore, was as a reſurrection after burial; ſo to ſuch as are baptized by immerſion or dipping in the water by baptiſm, the ariſing out of it, hath the ſame reſemblance, though that manner of baptizing is not neceſſary, as ſome would inforce from the ſignification of the word, for the contrary appeareth, Mark 7.4. Fourthly, Some Expoſitors upon 1 Cor. 10. 2. ſay, (though but by conjecture) that as they paſſed through the ſea, ſome drops of the raiſed waters were ſprinkled upon them, and ſome from the cloud that was above them; but if that were not ſo, the cloud preſerving them from the ſcorching heat, ſignifying, ſecurity from the burning indignation of Almighty God: from which baptiſm if inward as well as outward, is an eſpecial protection, Mark 16.16. and it is to be noted, that then when Chriſt was baptized, the Proclamation of his well-pleaſing acceptance was made from heaven, Mat.3. laſt, wherein is the ſafety of all the faithful who put their affiance in him. Laſtly, the univerſality of Baptiſm to both ſexes, all ages and ſorts of perſons, is repreſented by this paſſage through the Sea, in that (as the Apoſtle ſaith) *they were all baptized in the cloud, and in the ſea*, for both ſexes, women as well as men, children as well as thoſe that were of ripe yeers, Gentile Proſelytes (a mixed multitude, Exod.12.38.) as wel as Jewes, were under the cloud, and paſſed through the ſea.

V.24. *In the morning watch*] The night was kept with diverſe watches, ſometimes more, ſometimes fewer, but uſually one watch was from evening to midnight, another from thence to cock-crowing, and the third from that to the dawning of the day, this is thought to be about the three laſt hours of the night.

the Lord looked] This looking was not a bare beholding, but ſuch a one as troubled the Egyptians, and it was ſome evidence of divine power and indignation, whereby he might be known, as a man by his looks, and whereby he appeared terrible unto them, as Pſal.77.18.

V.25. *That they drave them heavily*] Or, *Made them to go heavily*

V.26. *Over the ſea*] Or, *Toward the ſea*. as v.16.

V.27. *Returned to his ſtrength*] For diviſion is a weakning of any thing, and now the ſea was bound, and had no ſtrength to wave, and ſwel and flow, as before it had: but God let it looſe again, and it was vigorous and violent as before.

overthrew the Egyptians dead] The Lord by the water ſaved his people, and by the water drowned his enemies. The ſame thing ſhall work contrary effects, thereafter as God ſhall pleaſe to imploy it; and be the operation never ſo natural, God can ſuſpend it, or move it, which way he thinks good, either for good or for hurt. See Dan.3.27.

V.30. *Saw the Egyptians*] See ver.13.

V.31. *Great work*] Heb *hand*.

and his ſervant Moſes] That is, the doctrine which he taught them, and the meſſage which he told them, (in the name of the Lord) they believed, as if the Lord himſelf had ſpoken to them. See Chap.19.9.

CHAP. XV.

Verſ. 1. THen *ſang*] Or *ſhall*, or *will ſing*, (according to the Grammatical conſtruction) which may imply, that as Moſes ſang then, when the Iſraelites were delivered, and the Egyptians deſtroyed; ſo the memorial of this mercy and judgment ſhould be kept up for the celebration of the glory of God in future times. Here is the firſt mention we find of ſinging in the Scriptures, yet it is not like there was no ſinging in the world before this time, nor that the Patriarks of precedent ages praiſed not God in ſinging unto him; for many things were done which are not recorded in the Scriptures: as (no doubt) the fathers before the flood kept a weekly Sabbath, for it was ordained at the beginning of the world, upon ſuch grounds, as concerned them as much as any of their Succeſſors, yet we read not of the practice of the Sabbaths obſervation, until Exod.16.

Moſes and the children of Iſrael] The ſong compoſed by Moſes, and garniſhed with many pathetical and rhetorical expreſſions, might be ſociably ſung by himſelf and the people; who (if they had not a competent number of copies of it, to read it) might have it repeated by parts unto them, ſo that they might ſing it all together, (as the manner is in many Churches of the Chriſtians) or he himſelf might ſing it for himſelf and them; as the prayers of a publick Miniſter in the publick execution of his Office, are the prayers of the people (though he only ſpake) while he doth it for them, as well as for himſelf, and with their conſent.

this ſong unto the Lord] Wherein they give him the whole glory of his own victory, magnifying his juſtice upon Pharaoh and the Egyptians, and his mercy on his own people.

V.2. *My God*] The original word ſignifieth a ſtrong and powerful God, and very fitly is he here noted by that name, where his powerful prevailing over the proud and mighty Tyrant, is illuſtriouſly ſet forth.

an habitation] A Tabernacle to entertain his preſence with worſhip due unto him.

V.3. *A man of war*] The word *Iſh*, here uſed for man, is ſometimes uſed to ſignifie ſome eminence; as *a man of words*, Exod. 4.10. is put for an eloquent man; *a man of arm*, for a mighty man, Job 22. 8. So *a man of war*, 1 Sam.17.33. for a famous Warrior, and God is ſo a man of war, as to be a maſter of war, ſwaying the ſucceſs of it to which ſide he pleaſeth, as in the battel betwixt the Iſraelites and the Amalekites, Exod.17.11.

the LORD] Jehovah is his name. See Annot. on Chap.3. 14 15.

V.4. *Red Sea*] In the Hebrew it is called *Suph*, that is, the ſedgie ſea, ordinarily it is tranſlated the *red ſea*; and by the Greek, the ſea *Erythræum*, from a King called *Erythrus*, buried by the ſhore of that ſea. See on chap.10.19.

V.5. *As a ſtone*] Or, *as lead*, ver.10. The weight of their ſin, and of Gods wrath ſunk their dead bodies down into the ſea, with more then ordinary preſſure, as their preſumption was extraordinary high and daring; the wicked are deſigned to deep deſtruction, whereby they violently deſcend as a ſtone caſt into the water, which is too weak to bear the weight of it, Neh.9.11. Jer.41.63, 64. Rev.18.21.

V.7. *Againſt thee*] Such is the league between God and his people that what is done againſt them, he accounteth as done againſt himſelf, Act.9.4.

* *As ſtubble*] That is, not for the particular manner of the deſtruction; (for ſtubble is conſumed with heat of fire, theſe were overwhelmed in the water) but for the ſpeedineſs, certainty and unrecoverableneſs of their overthrow; as the Prophet Iſaiah threatneth, Iſai.5.24. * Iſai. 47.14.

V.8. *With the blaſt of thy noſtrils*] Noſtrils, and other parts of man, are aſcribed to God, for the capacity of man, and by this we are to note the vigor of the Almighty Spirit, who can (with as much eaſe, as man letteth his breath paſs through his noſtrils) overthrow the mightieſt power of the wicked. See Job 4.9. 2 Theſ.2.8. And if we take the words in a more particular ſenſe, the Wind may be called the breath of Gods Noſtrils, for that only cometh from him: and as a wind divided the waves of the ſea, and made them to ſtand like walls on each ſide, for a paſſage to his people, Chap.14.21. So a wind might blow down thoſe water wals upon the Egyptians to overwhelm them.

congealed] That is, hardned, either becauſe the waters ſtood like confirmed wals, or the muddy part (under their feet that walked through it) was thickned and confirmed like a ſolid floor.

heart of the ſea] Or, *depth of the ſea*, Jon.2.3.

V.11. *Amongſt the gods*] Or, *mighty ones*. So the Scripture ſometimes calleth the mighty men of the world, eſpecially Judges and Magiſtrates; as Exod.22.28.

glorious in holineſſe] Holineſſe is the glory of the Creator, therefore the Seraphims glorifie him, in trebling the acclamation of holineſſe, Iſa. 6. 3. And where we are taught to pray for the glorifying of his Name, we muſt ſay, *hallowed be thy Name*; that is, let it be declared, and believed to be holy; and the Apoſtle linketh holineſſe and honour together, 1 Theſ.4.4. The more unreaſonable then is their irreligion, who make holineſs the mark of their malignant contumelies, and do what they can to turn the greateſt glory into ſhame.

fearful in praiſes] Who ought for his great and dreadful execution of judgement to be praiſed, and when we praiſe him we may fear, becauſe we cannot ſufficiently praiſe him; yea ſo far ſhould we be from preſuming on God for any of his acts and attributes, that all of them, even his mercy ſhould affect us with an awful fear, and religious reverence; for this, ſee Pſal.2. 11. & 130.4. Iſa.6.5. Jer.33.9 Pſal.130.4.

V. 12. *the earth ſwallowed them*] The Earth is (ſometimes) taken for the Globe which is made up of earth and ſea, and diſtinguiſhed from the heaven, the upper part of the world, and ſo by a Synedoche, the earth may be ſaid to ſwallow them, though the ſea drowned them; or they may be ſaid to have been ſwallowed up in the earth, becauſe the ground which was ſolid to the Iſraelites was ſoft to them, and they ſunk into it, like a ſtone, or lead, into mire, verſe 5, 10. See Annotations on verſe 5. And it may be when they were found dead on the ſhore, Chapter 14. verſe 30. they were buryed in a pit to prevent the corruption of the ayr.

V. 13. *thy holy habitation*] That is, the promiſed Land, the Land of Canaan, inhabited by the holy Patriarchs, eſpecially the City of Jeruſalem, and there the Temple principally which God intended it ſhould be built, in which he promiſed to dwell, that is, to afford his ſpecial preſence, 1 Kings 9. verſe 3. Pſalm 48. 1, 2. and 76. 2. and 135. 21.

V. 15. *the mighty men of Moab*] See this prophecy accompliſhed, Num. 22.3. of Canaan. ſee Joſh.2.9. & 5.1. Hab.3.6.

V. 16. *paſſe over*] Not over the Red ſea, for they had paſſed that already, but into Canaan, as the next verſe ſheweth.

V. 17. *mountain of thine inheritance*] Deut. 3 25. Mount Sion, where Moſes (by the ſpirit of prophecy) foreſaw the Temple ſhould be built, and there God promiſed his abode, as in the place of a perpetual inheritance and habitation. See on verſe 13. 1 Kings 9.3. This was about four hundred and eighty years after the peoples departure out of Egypt.

haſt made thee] After the manner (uſual in prophecies) viz. which is to expreſſe future things by the Preter Tenſe, he ſaith, *thou haſt made* thee, for *thou ſhalt make*: ſuch an expreſſion importeth certainty and aſſurance. See Rev.18.2. 10.21.

V. 18. *for ever and ever*] The word *holam*, here uſed, when it cometh ſingle, ſignifieth (many times) a long time not limited in words, though limited in decree and providence to a certain period; when with the word *gnaed*, which ſignifieth beyond, as here, it ſigneifith an abſolute and everlaſting eternity, Pſal. 146.10.

V. 20. *Miriam*] So is ſhe called, both in the Hebrew, and Caldean Tongue; the vulgar Latine turneth it *Maria*, and ſo with reference to the Virgine Mary: the Etymology of ſome Hebrews will pleaſe the Romaniſts, who ſay, *Mar*, ſignifieth Lady, and *Iam*, the ſea; but the right derivation of it is from *Marar*, which ſignifieth *bitter*; becauſe about the time of her birth, the bitter affliction of the Iſraelites began to break forth.

V. 20. *the * propheteſſe*] By whom the Lord ſpake: They who vilifie the female ſex, eſpecially with reference to Religion, may here obſerve that in point of holy prophecie, male end female are all one in God as in Chriſt, Gal. 3.28.* Judg. 4. 4. 2 Kings 12. 14. Luke 2. 36. Acts 21. 9.

the ſiſter of Aaron] And of Moſes, yet ſhe is called the ſiſter of Aaron rather then of Moſes, becauſe ſhe was Aarons ſiſter before ſhe was his ſiſter, being elder then either of them; and becauſe Moſes was long abſent from her, (when Aaron continued with her) and ſo ſhe was longer, and more generally known by the name of Aarons ſiſter, then the ſiſter of Moſes: theſe three were the principal conductors of the people out of Egypt into Canaan, Mic.6.4.

timbrel] Pſalm 68. 25. 2 Sam. 6. 5. That is, a little Drum, Tabor, or Tabret; the Hebrew word *Teph*, cometh from a word ſignifying to *ſtrike*; ſome of them had little bells hanging within them, which when the skin of the Tabret was ſtricken, returned a muſical ſound.

and with dances] Or, *flutes*, ſignifying their great joy: which cuſtome the Jews obſerved in great ſolemnities, Judg. 11. 34. 1 Sam. 18.6. But it ought not to be a cloak to cover our wanton dances; for this dancing was a religous and outward expreſſing of their inward rejoycing, and glorying in God: beſides, it was not a mixt dancing of men and women, but the women danced by themſelves, as the manner was, Judg. 21. 21.

V. 21. *Miriam anſwered them*] As ſome think alternately, or by turns with the men; or that the women repeated thoſe words, *Sing ye to the Lord*, &c. as the cloſe or burden of the ſong, as Pſalm 136. *for his mercy endureth for ever*, which cometh in at the end of every verſe; and the burden of this ſong might be the words of the firſt verſe, repeated by *Miriam* in this verſe; or (being a Propheteſſe) ſhe might ſing another ſong like unto it.

V. 22. *of Shur*] A part of the great wilderneſſe, having the particular name of *Shur*, the ſame is called Eth, Num. 33.7. and Etham, Chap. 13. 20. and is ſaid to be a deſert tract of ground bordering on both parts of the Red ſea, in reſpect of which extent *Shur* might be a part of narrower or ſhorter compaſſe.

Marah] Or, *bitterneſſe*. What name ſoever the place had before, for the bitterneſſe of it, now Moſes gave it this name, anſwerable to the nature of it; that the Iſraelites might not be too much puffed up with their prevailing over the Egyptians, God mingleth his favours with afflictions; after their joyful melody of ſongs and inſtruments of muſick, they are exerciſed firſt, with thirſt, and then their thirſt is tortured with bitter water.

V. 24.* *murmured againſt Moſes*] Magiſtrates are not to be envyed* for the honour of their places, but to be pitied rather for the burden of their cares, and fears, and dangers; and the many clamours, which multitudes of people are ready to raiſe againſt them, when any thing goeth not well with them. * See Chap.16.2. & 17.3. Num.24.22.

V. 25. *And he cryed*] See Annot. on Chap.17.4.

a tree] Which might have a natural ſweetneſſe in it, as that wood which the Greeks call *Glycyrize*, (we, Liquoriſh) that is, ſweet-wood, which might be ſweet enough to give a good reliſh to a particular draught, but that the caſting of it into the main water, it turned it wholly into a more pleaſing temper, was not natural, but miraculous, which God could have done, without any external ſign, but for mans dulneſſe, and to make a deeper impreſſion upon his apprehenſion, he put forth his power by ſenſible inſtruments (in themſelves) altogether impotent to produce ſuch great effects, in any hand but his own. See the like miracle 2 King. 2.20. and 4.41.

a ſtatute and ordinance] What this was, is not ſet down, but it appears, that God gave them ſome Ordinances, before the ſolemn publication of his Law at Sinai; or the Statute ſummarily may be that in the next verſe.

V. 26. *keep all his Statutes*] Deut.28.1.

none of theſe diſeaſes] Deut.7.15. Sincere and ſound obedience is wholeſome, both food and Phyſick, as well for the body, as the ſoul: for it either prevents diſeaſes, or removes them; ſo godlineſſe hath not only the promiſe of this life, but the performance of good things in this life, beſids the promiſe and aſſurance of that to come, 1 Tim.4.8. Prov.4. 22. Pſal.103.3.

that healeth thee] As the Lord can heal the waters, and make them of bitter, to become ſweet, ſo he can heale their perſons, by keeping them from diſeaſes, and recovering them out of them, and this, both for the diſeaſe of the ſoul, Pſal. 41. 4. and of the body, Matth. 9. 26.

V. 27. *And they came*] Num.33.9.

palm trees] Or, *date trees*. Theſe trees ſhoot up into a great height, and bring forth a ſweet fruit: of this tree they have anciently taken Enſignes of victory, and to that the Spirit alludeth, Rev.7. 9. Theſe twelve Wells, and ſeventy Palm-trees, ſome compare, firſt, to the twelve Patriarches, and ſeventy perſons that went into Egypt: and then to the twelve Apoſtles, and ſeventy Diſciples; but that is no interpretation, nor inſtruction of the Text, but a mere alluſion onely.

CHAP. XVI.

Verſ.1. WIlderneſſe of] Not immediately from Elim, (the next place before mentioned) for here was the eighth ſtation, and the ſeventh is omitted, becauſe there is no memorable matter obſerved of it.

Sin] Sin is the common name of the whole ſpace of the deſert, from Elim to mount Sinai; yet here it is particularly taken for that part of it, where the Iſraelites had their eighth manſion, or pitching of their Tents: and it was called *Sin*, (as ſome conceive) from a City of Egypt of that name, Ezek.30.16. The deſert of *Sin*, Num.20.1. is not this deſert, but another called ſometimes Kadeſh, towards which, this part of the Wilderneſſe coaſted.

fifteenth] In reſpect of the ſecond moneth, it was the fifteenth day, but the thirtieth from their departure out of Egypt.

V. 2. *the whole Congregation*] Gen.19.4. Exod.17.23. The greater part are commonly the worſe, and therefore the conſent of a multitude, is no good Argument of a good cauſe; we muſt go by rule then, and not by example; or if by example, rather by example of the beſt, then of the moſt, and then alſo our imitation muſt be with the limitation of the Apoſtle, 1 Cor.11.1.

murmured] Having now ſpent their proviſion of unleavened dough, which they brought out of Egypt. See Annot. on Exod.15 24.

V. 3. *we had dyed*] Famine is an affliction more bitter then death: for it is a dying by degrees, a lingring torment, in reſpect whereof a ſpeedy death from the hand of God, is deſired as a favour. But their impatience was above their preſſure, and God did but make them faſt, to give himſelf occaſion to furniſh them with a miraculous feaſt.

fleſh pots] How carnally minded were theſe murmurers, who had rather be Pharaohs ſlaves for victuals, then Gods free men, notwithſtanding his power as well to feed them, as to free them? and how falſly do they commend their precedent, to aggravate their preſent condition? for it is not like, that there was either ſo much liberality exerciſed towards them, or ſo much liberty given unto them, as to have ſo full a diet as they ſpake of; or ſo much leiſure to ſit by the fleſh pots, as they ſay.

to kill this whole aſſembly with hunger] Becauſe their former ſtore was much what ſpent, and no ſupply appeared for the future: the charge is very heinous, and injurious; but it is uſual for men in anger, to make little ſcruple of the greateſt ſlander

V. 4 *rain bread from * heaven*] That is, a grain made by God immediately in the ayr, whereof (being punned) they might make Cakes, Numb. 11. 8. their murmurings deſerved to be puniſhed in hell, yet God is pleaſed to ſatisfie them with food from heaven; ſo ſhould we endeavour to overcome others evil with good, Rom. 12. 20, 21. * Pſalm 78. 24, 25. & 105. 40.

a certaine rate every day] Hebr. *the portion of a day in his day*: as their daily bread, that they might day by day, exerciſe their faith in Gods providence for their proviſion, as Matth. 6. 11. Prov. 30. 8.

† *prove them*] Chap. 15. ver. 25. Deut 8. 2. That is, trie them, or make them known, not to himſelf, who knew them well enough before (without any experimental trial of them) but to themſelves and others, whether afflictions, or favours, will work them to obedience, and to diſcover their contumacy, if neither of theſe wayes prevail with them. † Chap. ver. 25. & deut 8. 2

V. 5. *twice as much*] On the ſixth day their allowance was doubled, that the ſeventh day (being the Sabbath) might be the better hallowed by their ceaſing from their labour of gathering, grinding, or dreſſing of it (ſo far as the day before it might be prepared) leaving them a liberty, for more active and uninterrupted devotion on that day, ordained for reſt; but not for reſt only, (for ſuch a Sabbath the cattel might and did keep) but for reſt, with reference to Religion, and for furtherance, and fitting of the ſoul for ſacred communion with God, in the duties of devotion.

V. 6. *at even*] At even they had Quailes, and in the morning Manna, verſe 13. By this miraculous ſupply, it will be manifeſt (as Moſes and Aaron might well ſay unto them) we have not deluded you, in drawing you out of Egypt, but that God hath delivered you, and will ſuſtain you without ordinary means, where ordinary faileth.

V. 17. † *murmurings againſt the LORD*] Verſe 8. They are ſaid to murmure againſt the Lord, Moſes and Aaron here, as they are ſaid to believe the Lord and his ſervant Moſes, Chap. 14. verſe 31. becauſe the Lord ſpake by Moſes and Aaron, and they murmured againſt the Lord, by their murmurings againſt Moſes and Aaron, becauſe they guided the people, as God guided them by the pillar of a cloud and of fire, Exod. 13. 21, 22. So he that contemneth Gods Miniſters, and the Magiſtrate is Gods Miniſter, Rom. 13. 4. (Moſes as well as Aaron) contemneth God himſelf, † 1 Sam. 8. 7. Numb. 16. 11. Luke 10. 16 Rom. 13. 2.

V. 8. *not againſt us, but*] That is, not onely, or not ſo much againſt us, as againſt the Lord: or rather againſt the Lord, then againſt us, for the reaſon of the precedent Annotation: the like phraſe and ſenſe hath the Prophet, Hoſ. 6. 6. See on Gen. 32. 28.

Heareth your murmurings] Verſe 9. 12.

V. 9 *before the LORD*] That is, before the miraculous cloud, which was the ſign of Gods ſpecial preſence: for as yet the Tabernacle was not ſet up: before which time (notwithſtanding) ſome conceive, there was a publick place of ſolemn worſhip; but when and where it was erected, or by what authority, or by whom and how it was imployed, is not delivered in the Scripture.

V. 10. *glory of the LORD*] God put an extraordinary glory upon the cloud, which might affect the people with more fear and reverence of his preſence. See Ezek. 20. 8. Matth. 17. 6. Rev. 1. 16, 17.

V. 11. *ſpake unto Moſes*] Who haply made a nearer approach to the cloud, then Aaron and the people did.

V. 12. *at even ſhall ye eate fleſh*] The Lord complayneth of their murmurings, and preſently promiſeth ſupply of food, but that was not a reward of their wickedneſſe, but for ratification of his promiſe, and to convince them of infidelity, and miſtruſt of him; as if he either could not, or would not make due proviſion for them.

and in the morning] The bread and the fleſh came not both at one time, but the one at *evening*, the other in the *morning*; as they came, ſo they might be eaten ſeverally; (as ſome conceive) the Quailes without bread and the bread without Quailes: for as the proviſion came in an extraordinary manner, ſo it might have an extraordinary temper, or qualification, to be both wholſom and pleaſant of it ſelf, without any thing elſe, to reliſh or ſeaſon it: or though they came in at ſeveral parts of the day, they might be joyntly uſed in their daily refections.

V. 13. *at even the † Quailes*] Num. 11. 31. They flew in the day over the ſea, and by night came they to their journeys end, (the Camp of the Iſraelites) being furthered in their flight by the wings of the wind, Pſal. 78. 26, 27.

in the morning the dew] It came down (as ſome conceive) like an airy dew, and when it was come down it was thickned and hardned into a ſmall round grain, verſe 14. but Num. 11. 9. it ſeemeth that the dew and *Manna* were two diſtinct things, both when they were together, (for when the dew fell, the Manna fell upon it, Num. 11. 9) and when they were parted, as ver. 14.

V. 14. *the dew that lay*] Num. 11. 7. Pſal. 78. 24.

V. 15. *it is Man, or Manna*] Or, *what is this*, or *it is a portion*; the word *Manna*, is one of thoſe words which are received without change in ſeveral Languages; as *Amen, Selah, Hallelujah*: Some think that *Man*, (according to the Egyptian Tongue) is put for *Mah*, in the Hebrew, ſignifying *who*, and ſometimes *what*; others take it to be a Caldee or Arabick word, of the ſame ſignification; but at this time that dialect was not known to the Iſraelites, ſome rather think it is a Syriack word: but the moſt proper derivation of the word is from the Hebrew, *Mannah*, or *Minnah*, which is to prepare; ſo it is a portion, prepared by God, ſo that they might preſently eat of it, though they might grinde, or pun, or bake, or boil it alſo. The *Manna* of the Apothecaries, is a Syriack dew; but this differeth from this *Manna* of the Iſraelites many wayes, eſpecially in that the Syriack *Manna* will not melt with the Sun, nor putriſie in the night; nor is it hard, nor fit for food, but for phyſick onely: in all which particulars, the Hebrew *Manna* was contrary to that.

they wiſt not what it was] Though they called it a prepared portion, they were not yet acquainted with the proper nature and uſe of it.

This is the bread] Joh. 6. 31. 1 Cor. 10. 3.

V. 16. *Omer*] An Omer, verſe 36. is ſaid to be the tenth part of an Ephah; and an Ephah is about ten pottles; or as ſome ſay, ſeven gallons and a half, and near the meaſure of our Engliſh buſhel; ſome conceive the Omer to contain three pints and an half, ſome a pottle; ſome rate it by the proportion of fourty three hens eggs, and a fifth part: which way ſoever it be taken, it is enough for the ſtrongeſt man, and the hotteſt ordinary ſtomach: Wherein Gods bounty may be obſerved, ſee on 1 King. 4. 22.

V. 18. *he that gathered much*] As in reaping, ſo in gathering of Manna, ſome are quicker and do more then others, in the ſame time. But the gathering being laid on an heap (whether greater for each Tribe, or leſſer for ſeveral Families) the diſtribution was ſo made, that an Omer was allowed to each perſon; and though any had gathered more, he was to have no more then that meaſure for himſelf, and they that gathered leſſe, had their part made even with the reſt: to this the Apoſtle alludeth, 2 Cor. 8. 15. In this portion of Manna, it is probable the ſucking children had no part, their mothers milk was their portion.

*every man * according to his eating*] To the eating of his family, that is, every Maſter of a family according to the proportion of his number, or houſhold. * Exod. 12. 4.

V. 19. *Let no man leave*] What if one could not eat an Omer? Anſwer, As the meat was miraculous, ſo might be the capacity, and concoction of mens ſtomachs: or if (as the people were of different ſtatures, and tempers) that which was competent for greateſt men, and hotteſt ſtomachs, were too much for ſuch as were leſſe grown, or leſſe hungry, then the overplus at night might be caſt into the fire, as the remainders of the Paſchal Lamb, Exod. 12. 10. and of the Prieſts portion of fleſh and bread, Exod. 29. 34.

V. 20 *bred worms and ſtank*] This came not by the nature of Manna, which would have kept without corruption on that day, as well as on the Sabbath, but by a miraculous power, cauſing it to putrifie, for the converſion, or puniſhment of the incredulous, and to ſhew that diſtruſt in Gods providence, or contempt of his Ordinance, are as offenſive unto God, as it can be to a man, to eat corrupted meat, ſtinking or crawling with worms.

V. 21. *is melted*] That is, went away as a dew, that it might not remain either to corrupt on the earth, or by treading on, to come into contempt.

V. 22. *twice ſo much*] Which proportion ſhould ſerve for the Sabbath, and the day before.

told Moſes] Not knowing as yet, why the proportion on the ſixth day was doubled, but Moſes preſently telleth them the reaſon in the next verſe.

V. 23. *To morrow is the reſt*] The ſolemn ſanctification of the Sabbath, was ordained by God at the beginning of the world. See Annotation on Gen. 2. 3. but it is like it was intermitted by the bondage of the Iſraelites in Egypt. See on Chapter 5. 7. and 15: 1.

ſo that which ye will bake] As they gathered the portion for the Sabbath the day before, ſo they dreſſed it the day before: that which might be done on the eve of the Sabbath, muſt not be left to be done on the Sabbath day, that there might be no occaſion to hinder holy duties required for the ſanctification thereof. See Chapter 35: 3.

V. 24. *it did not ſtink*] That which they laid up on the ſixth day, to ſerve for the ſeventh, did not corrupt, becauſe it was done according to Gods command: Obedience is a ſweet thing, it ſweetens the perſons and actions of men to God, Gen. 8. 21. 2 Cor. 2. 15. and the creatures to man, Prov. 15. 16.

V. 25. *not find it*] They did not find it, becauſe it fell not on the Sabbath day, for God would not have them to have occaſion to go out to labour for it on the Sabbath day, that they might be the more free to ſanctifie the whole day, by ſuch religious duties as he required of them.

let no man go out of his place] This was not an abſolute prohibition of all local motion on the Sabbath day, (though ſome Jews in after Ages took it ſo; and therefore in what place and ſtate ſoever the Sabbath took them, would not upon any occaſion move or change, or divert from it til the day was done) for they might go out of their Tents, to the place of publick worſhip (whether Tabernacle, Temple, or Synagogue) on the Sabbath day, for it was to be ſanctified with a ſolemn Aſſembly, Lev.23.3. and the people were to come out of their private tents, to make up that aſſembly at the tabernacle (which ſtood without the camp, Exod.33.7.) this might be the Sabbath dayes journey, Acts 1. 12. the prohibition then is concerning ſervile works, and ſuch motions, as gave impediment to the due obſervation of the religious reſt on the Sabbath, and in particular it forbade going out on the Sabbath to gather Manna.

V.31. *Like Coriander ſeed*] Not in colour, but in form and figure, for the colour of it was like the colour of Bdellium, Num.11.7. which is white as Chryſtal; the colour of Bdellium, ſome ſay, ſomewhat inclineth to yellow, ſo is not Coriander ſeed, for that (though it be not black) is of a darker colour inclining to brown.

and the taſte of it was like to water made with honey] Unbaked or undreſſed, it was like unto ſweet wafers, but when it was dreſt it taſted like freſh oyle, Numb, 11.8. yet it might be this Manna here might differ in taſte from that in Numbers, but both ſerve to confute the Apocryphal conceit of the Author of the Book of Wiſdome, Chap.16. 20,21. *viz.* that Manna was that in taſte, which every man delighted in; for in both places the taſte is ſpecified and reſtrained; and if it was that which every one liked, how came it to be ſo diſliked as it was? Num.11.6.

V. 33. *a pot*] Heb.9.4. Here is an anticipation in ſtory. See on ver.34.

V. 34. *before the Teſtimony*] That is, the Ark of the Covenant, afterwards ſet up, when the Iſraelites encamped at Mount Sinai, but here mentioned for concluſion of the ſtory concerning Manna; it was called the Teſtimony, becauſe therein were the Tables of the Law, Deut.10.5. which was the Teſtimony, or Witneſſe of the Covenant betwixt God and his people, and would teſtifie againſt them, if they tranſgreſſed againſt him; and in the ſame Ark, Aarons rod and the Pot of Manna, kept teſtimony, or evidence of Gods power and favour: yet ſome conceive they had ſome Tent, Tabernacle, or place of publick worſhip, before that curious piece of work (whoſe deſcription is afterwards exactly delivered) was erected.

V. 35. *fourty years*] which were at an end on the morrow after they came into the Land of Canaan, and had eaten of the old corn of the land, Joſh.5.12. that is, of the proviſion remaining of the former years ſtore: where we ſee God will not ſupply men with miraculous means, when ordinary means is afforded unto them. This Manna, Pſal.78.25. is called in the Hebrew, the *food, or bread of the mighty*, uſually tranſlated, *Angels food*; not that Angels eat any food at all, unleſſe when they take an humane ſhape, as Gen.18.8. for they are ſpiritual ſubſtances, without bodies: but as ſome conceive, becauſe it had a virtue to nouriſh above ordinary food, and ſo (if ſin hindred not) would draw out a mans life, rather to an angelical, then an humane duration. or it might be called the *food of Angels*, becauſe it came from the habitation of Angels; or becauſe it was made by the miniſtry of Angels, or for that, if the Angels were to be nouriſhed as men are, they need not any more dainty diet: ſo it is commended in the name of Angels, his Eloquence is, 1 Cor.13.1. where a tongue is attributed to them, not by way of poſition, but of ſuppoſition: but it is without doubt, that our Saviour maketh it a type of himſelf, Joh. 6.33. and ſo doth the Apoſtle, 1 Cor. 10.3.

V.36. *Ephah*] See Annot. on verſe 16. of this Chapter.

CHAP. XVII.

Verſe 1. *Pitched in Rephidim*] Moſes nameth not every place where the people of Iſrael encamped; but only thoſe places where ſome notable thing was done, or happened to them. See Num. 33.12,13.

V. 2. *did chide with Moſes*] Num.20.4.

tempt the LORD] By requiring a miraculous evidence of his preſence among you, ver. 7. as if you had ſaid, Why diſtruſt you God? Why look ye not for ſuccour of him, without murmuring againſt us? this is to tempt him to wrath to your own ruine.

V. 3. *for water*] Heb. *at the waters.*

Murmured] See on Chap.16.v.24.

V. 4. *cryed unto the LORD*] When the people murmure for meat or drink, Moſes betakes him to the Lord; for the belly hath no ears, and a rude multitude are as like to be provoked, as pacified with words; but the godly may alwayes have recourſe unto God, and find acceptance with him; and he that can ſtill the noiſe of the waters of the ſea, can ſtill the tumult of the ſea, Pſal.65.7.

to ſtone me] How madly do the common people, ſometimes mutine againſt their moſt godly Governours? there is great cauſe to pity and pray for thoſe who are ſet over a multitude, ſince it is difficult to pleaſe them, and to diſpleaſe them dangerous: but no cauſe to think the worſe of them, becauſe their rage is raſh and irreligious. See the like 1 Sam. 30.6.

V. 5. *take with thee the Elders*] Not all the people who by their murmuring againſt God, and fury againſt Moſes, were unworthy to ſee the miracle, but the Elders, who were not ſo wicked, and would be ſufficient witneſſe of what was done.

wherewith thou ſmoteſt the river] Chap. 7. verſe 20. The river Nilus by the hand of Aaron: ſome underſtand by the river, the Red Sea, becauſe (as ſome hold) it is rather narrow like a river, then broad like the Ocean: and it is true he uſed the Rod, and it is like the ſelf-ſame Rod to both; but the ſea is very rarely called a river.

V. 6. *Behold, I will*] Numb. 20.9. Pſal.78.15,41. 1 Cor.10.4. Wiſd.11.4.

water was fetched out of the Rock] this miracle was wrought twice, the firſt time, the firſt year of the peoples journying; and the ſecond, many years afterwards, to wit, in or about the beginning of their fourtieth year, and thirty ninth manſion, or ſtation, Num. 20. Some think both miracles are one and the ſame, becauſe Num. 20.5. the people (in their murmuring expoſtulations) ſay, *Wherefore have you made us to come out of Egypt?* now in fourty years time, they conceive, that all that generation (which came out of Egypt) were deſtroyed for their murmurings: ſo that ſuch as were alive (except Aaron, Moſes and Caleb) could not ſay, they were brought out of Egypt; but if we look upon Numbers 14. verſe 29. it will appear, that many more might be then alive, ſince the Commination is there made againſt thoſe, who at their firſt numbring were twenty years old and upward: beſides which, there were very many under twenty, of whom many were alive, at this latter miraculous iſſuing of water out of the Rock, and the ſons of thoſe that were dead, might in their murmurings ſpeak, as in their fathers names and perſons: this water iſſuing out of the Rock, is ſpiritually applyed to Chriſt, 1 Cor.10. 4. whereunto add, Joh.4.13,14.

V. 7. *Maſſah*] That is, temptation.

Meribah] That is, chiding, or ſtrife; there was another Meribah, Or, chiding and murmuring, Numb.20.13.

is the Lord among us] Impatience under preſſures, provoks God by diſtruſt of his promiſe, reproach of his providence, and denyal of his preſence: all this implyed in this paſſionate, and diſcontented demand, which (in effect) is a renunciation of all Religion at once, even to the denyal of the Deity of God; for if he be not every where preſent, he is no where; no God: if there be not a divine omni-preſence, there is not a Divine Eſſence. Their words may (notwithſtanding) be mollified with a more gentle conſtruction: and they may be ſaid to queſtion Gods preſence but in relation to his providence, in providing for them, their extreme thirſt felt the want of this, and that might occaſion the queſtioning or doubting of that: but exceſſe of paſſion, keeps no bounds of moderation in better men, then moſt of this mixed and tumultuating multitude were. See Jonah 4.9.

V.8. *Amaleck*] (Deut.25.17) That is, that Amalekites who were the poſterity of Eſau, by Duke Amalek, his grand-child, Gen. 36.16. and the heirs of his hatred againſt the Iſraelites, the off-ſpring of his brother Jacob; with remembrance and emulation (as it is like) for the old Quarrel of the birth-right, and bleſſing gotten by Jacob from Eſau.

V. 9. *unto Joſhua, Chooſe us out*] Moſes was a Prince unto the people, and Joſhua (as a Lord General) managed the Military matters.

rod of God] Chap.4.20.

V. 11. *held up his hand*] With the Rod in it; the lifting up of the hand, is rather a natural, then an inſtituted geſture in prayer; and though outward geſtures of themſelves be not acceptable to God, yet ſuch geſtures of devotion (ſuch as are warrantable by the Word) he both alloweth of, and will accept of, when they are moved, and quickned by the fervency of affection within: this lifting up of the hands toward heaven ſhewed, that to God there, he directed his prayer, and from thence hoped for help, to prevail againſt the enemies. See Pſal. 56.9. 121.1. 141:2. Iſa.1.15. Jam.5.16. * Pſal.24.2. Eſa.11.5. Jam.5.16. Pſalm 56.9.

let down his hand] When his devotion fainted, the Iſraelites hands were enfeebled: where we ſee, how dangerous a thing it is to faint in prayer, and how powerful prayer is, againſt the power of warlike enemies.

V. 12. *and Hur*] Who is thought to be the brother in law of Aaron and Moſes, by the marriage of their ſiſter Miriam; or if not ſo, an aſſociate with Aaron, for the government of the people in the abſence of Moſes. See Chap.24.14. 1 Chron. 2.19,20.

ſo his hands were ſteady] It is like he held up firſt one hand, with the Rod in it, and that weary, he uſed the other; and when both were weary, and his whole body alſo, with long ſtanding, a ſtone was ſet under him, and his hands held up on each ſide, and ſo having that eaſe and aſſiſtance, his devotion might hold out with more vigour, and the people ſeeing the miraculous Rod, ſtill held up on the top of the hill, might take more courage in the battel below.

V. 14. * *Write this for a memorial in a book*] In the Chronicles or Annals of the time, that the wickedneſſe of Amaleck in aſſaulting Gods people, may be remembred for revenge, until they be all rooted out: here is the firſt mention of writing of a Book; there might for all that be writing of books before Moſes his time, as of Enochs prophecy mentioned, Judg. 16. which ſome cite as a written Volume, yet the Apoſtle might have that he citeth in Enochs name, out of ſome other later Book, which now is not extant; or by the ſpirit of revelation, which diſcovereth things paſt, as well as to come, as the Hiſtory of the Creation ſheweth. See Chap.34.17. Exod.34.27.

the remembrance of Amalek] Deut. 25.19. 1 Sam.15. Not that it ſhould never be remembred, that there was ſuch a man, or not ſuch a people (as appeareth by the precedent Note) but that their houſes, caſtles, and other memorials of their greatneſſe and honour ſhould be demoliſhed, razed and ruined, and they either not remembred at all, or not without deteſtation and diſgrace; which is worſe then a meer oblivion, or ſilent forgetfulneſſe.

V. 15. *Jehova-Niſſi*] That is, *the Lord is my Banner*, as he declareth, by holding up his Rod in his hand, profeſſing thereby, that he and the Iſraelites (under his colours, and in arms for his cauſe) expected, and obtained good ſucceſſe, by the favour and power of the Lord of hoſts, ſee Judg.6.24. Jer.23.68. & 33. 16. Ezek.48.35. See alſo Pſal. 20.5. & 60.4.

V. 16. *Becauſe the Lord hath ſworn*] Heb. *the hand upon the throne.* By which may be meant, either that Amalek preſumptuouſly endeavoured to make an aſſault upon the Throne of God, in ſetting upon his people to ruine them; in whoſe deliverance and defence, God had engaged the glory of his Throne, and the power of his Scepter in a perpetual war againſt Amalek: or that Moſes had taken a ſolemn oath (as it were laying his hand upon Gods Throne) for aſſeveration and aſſurance, that he and the people will have an unreconcilable war with the poſterity of Amalek.

CHAP. XVIII

Verſ. 1. *PRieſt of Midian*] See on Chap.2.16. & Gen.41.45.

V. 2. *ſent her back*] It ſeemeth by this place, he ſent her back (for a time) to her Father, and it is like at that time when ſhe was ſo impatient of the circumciſion of her ſon, Chap.4.25. that ſhe might not (through fear or grief, for his dangerous oppoſition to Pharaoh) either withdraw him from his duty, or (by her diſcontent and murmuring) make him leſſe chearful in performance thereof.

V. 3. *Gerſhom*] See on Chap.2.22.

V. 4. *Eliezer*] That is, *my God is an help.*

V. 5. *mount of God*] That is, Horeb, ſo called, becauſe God wrought many miracles in it. So Peter calleth the Mount where Chriſt was transfigured, the holy Mount: for by Chriſts preſence *it was holy for a time*, 2 Pet.1.18. See Annot. on Chap.3. 5.

V. 6. *And he ſaid*] By meſſengers ſent from Jethro to Moſes, for yet they were not come together, ver 7.

V. 7. *meet*] Acts 28 15.

did obeyſance] 1 King.2. 19.

kiſſed] See Annot. on Gen.29 11.

welfare] Heb. *peace.* See on Gen.37.14.

V. 8. *come upon them*] Heb. *found them.*

V. 10. *Bleſſed be the Lord*] By this it appeared, that Jethro worſhipped the true God, and therefore Moſes might the rather marry his daughter; and it is like that by Moſes he was further inſtructed in the true Religion; yet his next words, ver.11. note, either ſome underſtanding, or a weak apprehenſion of the true God.

V. 11. * *Now I know*] See Gen. 22 12. 1 King. 17.18,24. Jethro was a deſcendant from Abraham; who was his great Grand-father, by Midian (one of Abrahams ſons by Keturah, Gen.25. 2.) from whom his Progenitors received the Religion of Abraham, but the further they were from *the father of the faithful*, the more they degenerated from the Faith, and a true worſhip of God: and ſo were (by this time) tainted with Idolatry: but partly by converſing with Moſes his ſon in law, for fourty years together, and partly by the report of the Law, prodigies and miracles (which God had wrought for the deliverance of his people, by the miniſtry of Moſes) Jethro his knowledge of the true God was much increaſed; ſo that now he knew him more clearly, and fully then before: whereupon he forſook his former falſe gods, and betook him to the ſervice of the only true God, wherein it ſeemeth his poſterity perſevered. See on Jer.35.2. * Gen.22.12. 1 King.17.18,24.

for the thing] Chap.10 16,22. & 5. 7. & 14. 18.

V. 12. * *before God*] That is, or neer in that place, or near it, where the ſacrifice was offered, for part was burnt, and the reſt eaten, and that (ſometimes) not far from the Altar. See in Exod. 5.1. Deut.12.7. & 27.7. Pſal.116. 17,&c.

V. 16 *between one and another*] Heb. *a man and his fellow.*

V.11. *thou wilt ſurely wear away*] Heb. *fading thou ſhalt fade.*

Not able] Num.11.14. Deut.1.9,12.

V. 19 *to Godward*] Judge thou in hard cauſes, which cannot be decided, but by conſulting with God.

V. 20. *teach them ordinances*] He was to mediate with God both wayes, as an Advocate of the people to God, and as an Ambaſſadour, or Interpreter, from God to the people.

V. 21. * *able men*] What manner of men ſhould be choſen, to bear Office. See Annot. in Gen. 47.6. Deut. 1.13. 1 Chron. 26.6.

fear God] 2 Sam.23.3. 2 Chron.19.9. Neh.2.7.

hating covetouſneſſe] Deut.16.19. Iſa.33.15. Prov.28.16.

V. 22. *at all ſeaſons*] Verſe.26. Eſa.16.5.

V. 23. *and God command thee ſo*] Or if thou do this, thou ſhalt fulfil the commandment of the Lord. Though he gave him good counſel, he would not have him further to follow it, then God would be pleaſed to approve of it, as he did, Num. 11. 16,17.

V. 24. *ſo Moſes hearkened*] He did not think himſelf too good, to be adviſed by a man far inferior to himſelf, both in piety, prudence, and acceptation with God: But why did not ſo wiſe a man as Moſes, think of ſuch a courſe himſelf? or why did not God himſelf give him that advice? Anſwer, It may be Moſes expected Gods direction for ſome courſe in ſuch affairs, and God would have him take it from Jethro for the exerciſe of his humility (as though he miraculouſly called Saul, Act. 9. he ſent him to Ananias to be inſtructed) and withal to ſhew him, that divine revelation doth not exclude the giving, or receiving of humane councel, when it is according to the rule of reaſon, and prudence.

V. 25. *Moſes choſe able*] As Moſes was to eaſe himſelf, by the ſubordinate ſervice of other officers: ſo for the choice of thoſe officers, he had the peoples aſſiſtance and conſent, Deut. 1. 13,14. The like election was made of the ſeven Deacons, for the furtherance of the Apoſtles in their function, Acts 6.verſe 2,3,4,5 See Chap.36.2.

V. 27. *Moſes let his Father in Law depart*] See on Numb. 10. 29.

CHAP. XIX.

Verſe 1. *IN the third moneth*] Or, *in the third new Moon* (viz. in the moneth Sivan, Eſt. 8.6. containing part of May, and part of June) This was the twelfth ſtation or encamping place of the Iſraelites in the wilderneſſe, and hear (to wit, at Sinai) they ſtayed almoſt a whole year, and hither they came about the fourty fifth day from their coming forth of Egypt, and five dayes after was the giving of the Law, whereof one or two daies of entercourſe (betwixt God and Moſes) might paſſe, and then he might receive from God the command of three dayes preparation, v.11. before the receiving of the Law.

the ſame day] Not the third day, as it was the third moneth: but the ſame day that the moneth beginneth, that is, in the firſt day of the new Moon: for the Hebrews account their moneths by the courſe of the Moon, and the firſt day of the new Moon, is the firſt day of their moneth.

V. 3. *And Moſes*] Acts 7.38.

and the Lord called] That is, for the Lord had called.

houſe of Jacob, &c.] God called Jacob Iſrael, therefore the houſe of Jacob, and the children of Iſrael, ſignifie only Gods people. See on Gen.32.28.

V. 4 *you have ſeen*] Moſes appealeth to their teſtimony, who were eye witneſſes of Gods wonders in Egypt: an argument of certainty, and aſſurance of any truth, when they are called to teſtifie who were preſent, and had the beſt evidence of ſenſe that may be, which is that of the eyes, to confirm their acknowledgement of it.

* *on Eagles wings*] Deut.32 11. Eſa 63.9. Rev.12.14. As the Eagle charily carryeth her young ones on her wings, Deut.32.11. not in her tallons, for fear of hurting them, and lifteth them up on high, above the reach of all that are adverſe to her, or to her brood; ſo the Lord was choice and chary of his people, and carried them ſafe above the power of their perſecutors.

V. 5. *if ye will obey me indeed*] Heb. *obeying ye obey.* That is, carefully, conſtantly, and throughly, in thought, word, and deed; for thoughts or promiſes of obedience, will not ſerve: But as God is good indeed, ſo his people muſt be obedient indeed

keep my Covenant] Deut.29.9. A Covenant is an agreement betwixt two at the leaſt, and requireth mutual conditions betwixt the Covenant-makers. In this Covenant, the parties are God, and his people; the condition (on Gods part) is to give them deliverance, and inheritance; the condition (on their part) is confidence in him, and obedience to him.

* *peculiar treaſure*] Gods people being his peculiar treaſure, we muſt hence learn to value perſons, rather by their relations to God, then ſecular riches, and think them very ſilly, who deſpiſe and vilifie thoſe (as mean and worthleſſe) on whom God ſetteth the higheſt price: and being his peculiar treaſure, they ſhould not ſerve any but in ſubordination to him. See. Pſal. 135 4. Mal.3.17 Deut. 32.8,9. Eſay. 43. 1. Jer.10. 16. Cant.8.12.

above all people] Deut 10.14,15.

* *for all the earth is mine*] Or, *though all the earth be mine*; Or, The meaning may be thus; it is in my power, to make election of you for my peculiar people, for all the earth is mine: mine to chooſe, or refuſe, as pleaſeth my ſelf, and all that is on the earth, even the cattel *on a thouſand hills*, Pſal. 50. 10. yea and all the world is Gods by the right of creation, and of perpetual preſervation. But his Church is his by peculiar appropriation to himſelf; as among this people he had his peculiar portion: For firſt, he had the Iſraelites for his Nation: ſecondly, the Levites for his ſervice: thirdly, the Firſt born of cleane creatures for ſacrifice: fourthly, the Sabbath for time; fifthly, the Tabernacle and Temple for place: ſixthly, the Tythes for revenue: ſo to alienate any of theſe without his conſent, is ſacriledge. See on Chap. 9, 29. * Deut. 10. 14. Pſal.24.1.

V. 6. *a Kingdome of Prieſts*] Rev.1.6. Or, *royal Prieſt hood*, as 1 Pet. 2.9. Royal in your overcoming the Canaanites, and ruling over them; and as Prieſts who are ſanctified to my ſervice, and come nearer unto me, then any other of your Tribes; ſo ſhall you be an holy people, and be nearer unto me, then any other Nation upon earth, Pſal. 148.14.

an holy nation] For the nearer you are unto me, the holier you muſt be, for I will be ſanctified in them that come nigh me, Lev.10.3. This is a doctrine for the Church at all times, for holineſſe becometh Gods houſe for ever, Pſal 93.5.

V. 8. *all the people*] Chap.24.37. Deut.5.17. & 26.7.

Moſes returned the words] Not that God knew not better then Moſes, both what the people ſaid, and thought: but becauſe Moſes was to be a mediatour betwixt God and them: therefore he muſt bring their words unto him, not to inſtruct him concerning them, but to receive his anſwer to them.

V. 9. *thick cloud*] 2 King. 8. 12. 2 Chron. 6. 13. This is not to be underſtood of the cloud mentioned, Exod. 13. 21. and 14. 19, 24. but that on Mount Sinai, v. 16. of this Chapter.

V. 10. *ſanctifie them*] That is, inſtruct, and enjoyn the people an holy preparation of themſelves, for their approach unto God: and teach them to be pure in heart, as they ſhew themſelves outwardly clean by waſhing, Heb. 10. 22. for without holineſſe, *no man ſhall ſee God*, Heb. 12. 14. much leſſe come nigh him: for iniquity is a wall of ſeparation betwixt God and man, Iſa. 59. 2.

waſh their clothes] See on Gen. 35. 2. Joſ. 3. 5. 8. 7. 13.

V. 11. *third day*] This day was the fiftieth day from the Paſſeover, and from the peoples departure out of Egypt: it is by the learned commonly called Pentecoſt, from the number of fifty, which that word ſignifieth, on which day the Law was given: in our vulgar language, it is uſually termed Whitſunday.

V. 12. *go not up into the mount, or touch*] Offer not by curioſity or preſumption to make neerer approaches towards the Majeſty of God, then he permitteth. See 1 Sam. 6. 19. 2 Sam. 6. 7. Rom. 12. 3.

beaſt or man] The beaſt is threatned or doomed to danger, to keep man at further diſtance from danger: ſo there is mercy in the commination, as it may be a premonition, though a ſeverity in the execution, by ſtoning the offender near hand, and by darting at ſuch as were further off.

trumpet] In Hebrew the word is *Jobel*, ſo alſo, Levit. 25. 11. but in Leviticus it ſignifieth the year of Jubile, which giveth liberty, becauſe it was proclamed with the ſound of the Trumpet; this Trumpet here might be ſounded by an Angel, or ſuch a ſound made immediately in the ayr by God himſelf.

ſoundeth long] ſome ſtrains in this ſound, were thick and faſt, like a quick pulſe, ſome more deliberately drawn out, wherewith the warning of the peoples approach was made.

V. 14. *ſanctified the people*] The Lord indeed is he who ſanctifieth the people; but Moſes is here ſaid to ſanctifie them, by ſhewing them, and preſcribing them, how to prepare themſelves in a pure and holy manner to meet their God.

V. 15. *come not at your wives*] But give your ſelves to prayer and abſtinence, that you may at this time attend onely upon the Lord, 1 Cor. 7. 5. The uſe of the marriage bed was never noted among the legal pollutions: and indeed (being inſtituted in the ſtate of innocency, Gen. 2. and honourable in all, Heb. 13. 4.) this forbearance was not preſcribed, as from a thing prophane, or unclean in it ſelf: but that the mind might be more fully, and ſincerely ſet upon the holy covenant to be made with God; and hence we learn, that the godly that they be alwayes eſtranged from things unlawful, muſt ſometimes abſtain from things lawful. The Papiſts who apply this, to be the Prieſts diſavowing of marriage, make an inference as abſurd, as if becauſe the people muſt ſometimes at ſolemn faſts, abſtain from meats, therefore the Clergy muſt eat no meat at all. See 1 Sam. 21. V. 4. Zech. 7. 3.

V. 16. *thunders*] Deut. 4. 11. 1 Sam. 12. 18.

V. 18. † *quaked greatly*] God uſed theſe fearful ſignes, to ſhew that his Law ſhould be had in very great reverence, and his Majeſty the more feared and adored: and if the beginning, or preface before the giving of the Law, were ſo terrible; how terribly will be the end of the Law breaking?

Pſal. 68. 7, 8. Heb. 12. 21.

V. 19. *by a voice*] God gave anſwer to Moſes by plain words, and ſo loud, that the people might hear him ſpeaking unto him. See v. 20. See Deut. 5. 24. 1 King. 19. 12, 13. Heb. 12. 19.

V. 20. *came down*] He came down from heaven before, and ſhewed his glory over Mount Sinai, but now he draweth lower and nearer the people, *viz.* to the top of the hill, where he ſpeaketh with Moſes, placed a little below it.

V. 21. *to gaze*] 1 Sam. 6. 19. Curious prying into the ſecrets of God, is dangerous to man.

V. 22. *let the Prieſts*] The prieſthood of Aaron, was not yet ordained, therefore the Prieſts here meant, are ſuch as (under the Law of nature) executed the Prieſtood, that is, the firſt-born, or fathers of Families. See on Chap. 24. 5.

leaſt the LORD] Levit. 10. 2, 3. A prophane Prieſt is ſo far from being a gracious mediatour, betwixt God and the people, (as he ſhould be) that he is more like to draw wrath upon himſelf, then procure favour for them.

V. 24. *not the Prieſts and the people*] Neither dignity, nor multitude can allow men paſſe the bounds that Gods word preſcribeth.

CHAP. XX.

Verſ. 1. ALL *theſe words*] Chap. 34. 28. Deut. 4. 13. The Commandments are to be received (all of them) with an equal regard, as having all of them the ſame Author: who if he be contemned in any one, is obeyed in none of them, Jam. 2. 10. There is ſo much written of the Ten Commandments in Catiſchiſmes, and other Treatiſes (of common uſe) that it will not be needful to make any long expoſition upon them.

V. 2 *I am the Lord*] Deut. 5. 6. Pſal 81. 10.

land of Egypt] Hoſ. 13. 4. 1 Sam. 10. 18.

bondage] Heb. *ſervants*.

V. 3. *None other gods*] There be many gods by name, 1 Cor. 8. 5 though not by nature, Gal. 4. 8. for flatterers make great men gods, as the people did Herod, Acts 12. 22. and ſimple people (upon any extraordinary evidence of divine power) beſtow a deity on him they ſee, in ſtead of him they ſee not; as the barbarous people did upon Paul, Acts 28. 6. and the ſuperſtitious account them gods which *are made with hands*, Acts 19. 28 and ſome take upon them the office of God, as Antichriſt, 2 Theſſ. 2. 4. and to ſome, *their belly is their God*, Phil. 3. 19. yea, the devil himſelf, 2 Cor. 4. 4. And whatſoever it is, that men love, or fear, or delight in, or truſt in, or would do more for, (as voluptuaries for their pleaſures, 2 Tim. 3. 4.) or but as much, as for the true God, is a falſe god unto them: but indeed there is but one true God, 1 Cor. 8. 6. Eph. 4. 6. even that God, who with a mighty hand, had brought the Iſraelites out of the bondage of Egypt: for, for others, (though they be ſo called) indeed they are no gods. 2. King. 19. 18.

V. 3. *before me*] Deut. 5. 7. Or, *with me*; or, *beſides me.* But the words *before me*, imply, that Idolatry cannot be ſo ſecretly committed, but that it is before Gods face, Pſal. 44. 20, 21. And Idolatry againſt God, being as Adultery againſt an husband, Jam. 4. 4. what an impudence is it to commit it in his preſence? See Iſai. 65. 3. 5. Gen. 10. 9.

V. 4. *any graven image*] Eſpecially of God, Deut. 4. 16. See Gen. 38. 8.

likeneſſe] Numb. 33. 52. Deut: 4: 18:

heaven above &c] Whether of Angels, Sun, Moon, or ſtars, or fowls of heaven; or of men, or beaſts on earth; or of fiſhes in the ſea: this enumeration is made ſo full, to ſeclude all kinds of Idolatrous repreſentation of God by the creatures; for, that there ſhould be no Image made of him, is plain (by the expreſſe caution) given by the Lord himſelf; *Take good heed to your ſelves: for ye ſaw no maner of image, in the day that the Lord ſpake unto you in Horeb*, Deut 4. 15. See Iſa. 44. 9. 20.

V. 5. *Thou ſhalt not bow*] Nor ſerve, nor ſacrifice, nor do any ſervice to them. By this kind of geſture, all kind of lawfull ſervice and worſhip of the true God, is commanded in the ſcripture. And in the ſame phraſe, all honouring of Idols, 1 King. 19. 18. 2 King. 17. 35. and all religious worſhip of the creatures, whether abſolutely, or relatively; mediately, or ultimately, is condemned.

a jealous God] God and his people, are as a man and his wife, Hoſ. 2. 16, 19. and if they commit adultery againſt him by idolatry, (that is ſpirituall adultery, as is ſaid verſ. 3.) he will be inraged at the matter, as a jealous huſband at his laſcivious wife, and injurious Rival, Prov. 6. 34, 35. and this ſhould make his people chaſtly preciſe, and ſcrupulous againſt all occaſions and appearances of idolatry, by which his jealouſie may be provoked Nah: 2. Iſa: 48, 11. Neh. 12 Joſ. 24: 19:

† *upon the children*] This doth not contradict that of the Prophet Ezekiel, *The ſonne ſhall not die for the iniquity of his father*, Ezek. 18. 17: nor of the Apoſtle, *Every one ſhall bear his own burden*, Gal. 6. 5. The meaning of which words are, that no ſonne ſhall be damned for the ſinne of his father; nor any one man for the ſin of another, unleſſe by commiſſion, or approbation, or ſome other way he make it his own. But for temporal puniſhments, there is none but (by occaſion of other ſins) may have their portion in them: the ſin of David occaſioned the ſlaughter of ſeventy thouſand, 2 Sam. 24. 15, yet they (though in his conceit innocent ſheep, ver. 17.) were guilty of ſinne, and worthy of death as well as he, and yet from him, might come the occaſion of their death; as one may catch the Plague of another, and yet dye not by his diſeaſe, from whom he took the infection, but his own: But this is ſpoken chiefly of thoſe, who continue in the ſin of their Parents: and though divers die, (in their minority) God foreſeeth how bad they would be, if they lived, Pſal. 58. 3. And ſometimes the Parents derive vengeance on their heads by imprecations upon them, as the wicked Jews wiſhed Chriſts blood, (that is, the guilt of his blood) might be on themſelves, and on their children, Mat. 27. 25. And ſometimes the good children of wicked Parents, are temporally puniſhed, 1 King. chap. 14. v. 12. 13. becauſe in them, and by ſuch meanes, are their parents puniſhed; for that in them they would live and flouriſh, when themſelves are dead.

* Iſa. 65: 67, and Chap. 14: verſ. 20, 21. 1 Kings 21: 29: Job 5. 4 and Chap. 21: 19. Numb. 4. 33: 1 Sam. 15. 3 Matth. 23. 34, 35. Jer. 32. 18.

third and fourth generation] Jer. 2. 9. Exod. 34. 7. The third and fourth generation are named, becauſe (many times) the Parents live to ſee their own iniquity practiſed, and puniſhed in their childrens children: See on Gen. 9. 25.

hate me] Deut. 7. 10. The loving of Idols, is the hating of God, James 4. 4.

V. 6. *to thouſands*] Deut. 7. 9. As the viſiting is of perſons to the third and fourth generation, ſo the mercy is extended, or reacheth to thouſand generations: ſo abundant is God in his beneficence, which ought to move men to obey him of love, like ſons, rather then of fear, like ſlaves.

V. 7. *Thou ſhalt not take*] Levit. 29. 12. Deut. 5. 11. Matth. 5. 33.

in vain] Needleſly, or without juſt and weighty occaſions, or raſhly without heed and reverence; or falſly, without truth.

not hold him guiltleſſe] In which words is a Meioſis, or phraſe of diminution, (wherein more is meant, then is expreſſed, as Mic. 6. 11. John the meaning is, though men make it no great fault, it may be none at all to take Gods name in vain, not take any courſe to puniſh that ſinne, God will not hold him guiltleſſe that doth ſo; but will deal with him, as with a guilty perſon, as guilty of an high contempt of his glory, which he will not ſuffer to paſſe unpuniſhed. See Levit. 20. v. 4, 5. 1 Sam. 5. 6, 9. and Chap. 6. 9.

V. 8. *remember*] Both for the time paſt, the inſtitution of the Sabbath in memoriall of the creation of the world; and for the time to come, remember ſo to forecaſt thine affairs, that none impediment may interpoſe to hinder thy holy obſervation of the ſabbath. Chap. 31. 14. and 34. 21. Levit. 23. 3.

V. 9. *ſix dayes*] Chap. 23. 12. Ezek. 20. 12. Luk. 13. 14.

V. 10. *not do any work*] Of thy ordinary calling, nor of thy carnal recreations, that thou mayeſt have time ſufficient, and thine affection free, both for publick, and private excerciſe: and mayeſt be in good temper, for the practice of piety, and charity appertaining to the duty of the day.

ſervant] Deut 29. 11. God hath written a releaſe of the ſervants ſecular labour, that on that day he might be permitted to be his maſters fellow-ſervant unto God in the ſolemn obſervation of the Sabbath.

V. 11. *bleſſed*] the ſabbath is a day of bleſſing to man, as well as of glory to God, if he make a conſcience to keep it as he ought, and there will be no loſſe unto him, though (for a whole year) he ſhould forbear his work, and profit, in obedience to God, Lev. 25. 20, 21. See on Levit. 19. 25.

the Sabbath day] It is not ſaid the ſeventh day from the Creation; but the Sabbath day, that is, the day of religious reſt; for though God reſted on the ſeventh day from the creation, his legall Ordinance here doth not preciſely preſcribe the obſervation of that ſeventh day, but one day in ſeven: as although the firſt adminiſtration of the Sacrament of the Lords Supper, were in unleavened bread, yet the inſtitution of it, is for the uſe of bread, not of that which is unleavened.

V. 12. *Honour thy father, &c.*] Deut. 27. 16. Lev. 19. 3. Under theſe two terms, all Governours, Natural, Civill, and Eccleſiaſtical are comprehended with the mutual duties betwixt Superiours, Inferiours, and equals belonging to them; according to their ſeveral relations.

that thy dayes may be long in the land] Deut. 5. 16. That is, to the Jews, the land of Canaan; to others, the land of their poſſeſſion; which implyeth a promiſe of long life, to ſuch as are obedient to their Governours: and it may be an encouragement to inferiours, (eſpecially to children) to behave themſelves ſubmiſſively to their Superiours, in that an obedient child ſhall by Gods promiſe (laid hold on by the parents prayers) prolong his dayes: therefore are parents requeſts for their children called uſually by the name of bleſſings.

V. 13. *Thou ſhalt not kill*] Matth. 5. 21. Thou ſhalt neither by thine hand effect nor by thy tongue procure, nor in thine heart deſire, the death of thy brother: but thou ſhalt love, and preſerve his life, uſing all good means conducing to that purpoſe, Matth. 5. 21. Rom. 13. 9.

V. 14. *not commit adultery*] Ezek. 2[illegible]. 11. 1 Theſſ. 4. 3, 4. Whereby all unchaſte thoughts, affections, words and behaviour are forbidden; and all purity in heart, word, and deed, required.

V. 15 *not ſteal*] 1 Theſſ. 4. 16. Epheſ. 4. 28. Neither by fraud, nor force wrong any one in his eſtate; but ſave his goods, and do him good with thine own, if he have need.

V. 16. *not bear falſe witneſſe*] Deut. 19. 16. Thou ſhalt neither by ſpeech, nor ſilence, neither by raiſing or receiving a falſe report, be injurious to the credit or good name of thy Neighbour: but ſhalt carefully preſerve it, and clear it from reproach; if thou knoweſt how to do it, and haſt opportunity for it.

againſt thy Neighbour] Nor for him: for all lying is here forbidden as all cruelty and wrath, by the name of killing: all bodily uncleanneſſe, under the name of adultery; all injurious uſurpation of other mens goods, under the name of theft; and the prohibition is made in theſe terms, becauſe lies are more frequently made againſt them, and for that ſuch lies are worſe which are mixt with malice and ſlander, then thoſe which proceed out of affection and favour.

V. 17. * *not covet*] Thou mayeſt not ſo much as wiſh his hinderance in any thing; but muſt check the firſt motions of concupiſcence, againſt any of the precedent precepts. * Act. 20. 33. Rom. 7. 7. Jam. 1. 14.

V. 18. *ſaw the thundering*] Heb. 12. 18. See Annot. in Gen. 42. 1. and add to it. See on Gen. 12. 1.

V. 19. * *Let not God ſpeak*] God (in the publiſhing of his law) was ſo terrible, that the people had need of a Mediatour, betwixt him and them, in this was Moſes a Type of Chriſt, Gal. 3: 1. 9 1 Tim. 2: 5. See Deut. 19. 16. Matth. 17. 6. Act. 17. 32. * Deut. 18. 16. Matth. 17. 6. Act. 7. 3[illegible].

V. 20. *prove you*] That is, to try you, or diſcover you; how weak, how wicked, or well affected you are; whether you will obey his precepts, as you promiſed, or no: which probation or tryal, is not for ſatisfaction to God, who knoweth man even to his thoughts afar off, Pſal. 139. 2. but to himſelf, and to others, for correction and condition, when they did amiſſe.

that his fear] In the beginning of the verſe, the people were forbidden to fear, and here they are required to fear; ſo here is a two-fold fear; the one a *ſervile*, or ſlaviſh fear; which ſtareth perplexedly at the apprehenſion of danger: the other, a *filiall* and awfull fear, compoſed of reverence and love: of the former, he ſaith, *fear not*; and of the latter, theſe words, *That his fear may be before your face*, are to be underſtood.

that ye ſin not] Matth. 10. 28. Gen. 20. 11. Albeit we ſhould ſo obey God for pure love, that we ſhould be obſequious unto him, though our diſobedience were not dangerous to our ſelves; yet there muſt be a bridle from ſin, and a ſpur unto virtue, as well as beneficence a bait to obedience, Iſa. 1. 19, 20.

V. 21. *thick darkneſſe*] Exod. 19. 16, 18. 1 King. 8. 12.

V. 22. * *from heaven*] Not from the higheſt heaven, but from the place where then he made demonſtration of his eſpeciall preſence, which was upon the top of Sinai; or above that in the ayr, which is ſometimes called heaven; as Gen. 1. 20. Job 35. 11. Pſal. 79. 2. Jer. 7. 33. See Deut. 4. 36. Neh. 9. 13. See alſo Heb. 12. 25, 26.

Ye ſhall not make] See Annot. on v. 4. God repeats again his prohibition of Idolatry; wherein he diſcovereth his own deteſtation of it, and mans diſpoſition to it.

V. 23. *with me*] That is, to be ſerved together with me, See 1 Sam. 5. 45. 2 Kings. 17. 33. Ezek. 20. 39. and 43. 8. Zeph. 1. 5. 2 Cor. 6. 14, 15, 16.

to you] That is, to be ſerved by you; or to expect protection or deliverance to your ſelves, by ſerving of them.

V. 24. * *In all places where I record my Name*] Where he fixeth his ſolemn worſhip, for the memoriall and honour of his Name; as on altars of *earth*, here of *ſtone*, verſ. 25 Deut. 27. 5. Joſh. 8. 31. of braſſe, Exod. 38. 2. 2 Chron. 4. 1. in the wilderneſſe, in Canaan, in the Tabernacle or temple; yet by divine inſtinct, and diſpenſation, ſacrifice was ſometimes offered up, in other places; as in Miſpa, 1 Sam. 7. 9. and in Ramah, Iſa. 7. 17. in Carmel, 1 Kings. 18. 32.

*Deut. 12. 5.

V. 25. * *lift up thy tool*] He meaneth this of ſuch accidentall, and uncertain Altars, as were made in ſeveral places, upon ſeveral occaſions; afterwards when there was a certain place of worſhip it was ordained otherwiſe, Chap. 27. 1, &c. and 38. 1, 2. See Deut. 27. 5. Joſh. 8. 31. * Deut. 1. Matth. 21. 27.

thou haſt polluted it] Curioſity in Gods ſervice againſt his command, is not an ornament, but a defilement; ſo the flouriſher of Rhetorick, when they are brought in, as a neceſſary garniſh to the Word of God to make it gracefull, (as if it were of none operation, or worthy of no acceptatation with them) are but as a garland of weeds, neither graceful to the ſight nor ſcent. See 1 Cor. 1. 17. and 12. 4.

V. 26. *neither ſhalt thou go up by ſteps*] This was for a time onely; for afterwards there was an Altar made, not onely of the heighth of three cubits, Exod. 27. 1. but ten cubits high, 2 Chron. 4. 1. with ſtairs, Ezek. 43. 17. yet it is thought by ſome, the going up unto that was not by ſteps, or ſtaires, but by a continued aſcent raiſed ſo high, from the loweſt place near unto it, without any degrees marked out proportionably, one above another.

that thy nakedneſſe be not diſcovered] Which might be, by the ſtooping of the body, and flying abroad of his clothes; for men wore garments open below, againſt which inconvenience when Altars were ſet higher, linnen breeches were preſcribed, Exod, 28. 42, 43. See on 2 Sam. 10. 44.

CHAP. XXI.

Verſ. 1. JUdgements] That is, judicial Ordinances made for the juſt and peaceable government of the people, as the Ceremonial ſerve chiefly for the ordering of their behaviour (eſpecially) in duties of devotion towards God.

V. 2. *If thou buy an Hebrew*] When he ſelleth himſelf, or his ſon, or Daughter, in caſe of neceſſity, Levit. 22. 39. Or, when for Felonie, or Theft he is ſold, becauſe he is not able to make reſtitution, Exod. 23. 3. 2. King. 4. v. 1. Matth. 18. 18. And the ſame courſe, it is like, was to be taken with captives in war.

in the ſeventh] After his ſix years ſervice, the ſeventh year was, as ſome take it, a ſtandard certain and unvaried, and the ſame to all; to wit the Sabbatical year, which was to be counted from the conqueſt of Paleſtine, Levit. 25. 2. Deut. 15. 1, 2. So that whenſoever a man began his ſervice, it was at an end the ſeventh year, though he had ſerved but one year before the ſeventh came about; nay, if but a moneth, or a day before, it ſeemeth ſufficient; for in the ſeventh year releaſes were to be made of debts, and a little ſervice would ſerve, when what remained was to be remitted: But then the law of ſix yeares ſervice here, and Deut. 15. 12. is to little purpoſe, unleſſe the ſervice begin ſo ſoon as the ſeventh year expired. To avoid this inconvenience, ſome ſay, and (it is probable) that the ſix yeares ſervice was not broken off but by the year of Jubile, Levit. 25. v. 40. See Jer. 34. 9: 4.

V. 3. *By himſelf*] Heb. *with his body*, Alone, or in his ſingle perſon, and without a wife and children.

then his wife] As he came, ſo he ſhall go, whether in a ſingle or married eſtate; and it is like he had the priviledge of a father to go forth with his children he brought with him, as well as of an husband, to go forth with his wife.

V. 4. *the wife and her children ſhall bee*] The wife ſhall remain ſervant to her maſter, that gave her to her husband for a wife: and the birth following the belly, the children (born in her ſervice) ſhall remain (as the maſters) with the mother. But how could this ſeparation of man and wife be allowed, ſince their cohabitation is ſo expreſly preſcribed, Gen. 2. 24.? Anſwer, firſt, the husband was not compelled to part with his wife, for he might have continued his ſervice and ſociety with her, if he would: ſecondly, this parting might be but for a ſeaſon, and by mutuall conſent; thirdly, wherein it may ſeem to ſwerve from the ordinary Rule, there might be a diſpenſation, or toleration of it for the hardneſſe of mens hearts.

her maſters] Till the time of her ſervitude expired, which might be the ſeventh year or the fiftieth. This is to be underſtood of an heathen woman, for of ſuch they were to buy thoſe bond-ſervants, not of the Hebrews. Levit. 25. 42. 44.

V. 6. *Judges*] For perpetual ſervitude was a matter of too great moment, not to be made up by a private bargain; therefore (the publick Magiſtrate) muſt hear the caſe, betwixt the maſter and the ſervant; and be ſure, that the ſervant freely conſented to ſuch a ſervitude.

door] That is, the door where the Judges ſate, as ſome conceive; and then (when they have heard the caſe, and given ſentence in it) the ſervant ſhall be brought to the door of his maſters houſe; and that door is here rather meant; for the word is *deleth*, which is uſed of any particular door; not the word *Schalbur*, which ſignifieth the gate of a City; where Judges ſate, to hear cauſes, and to do Juſtice.

bore his ear] Either as a puniſhment for contempt of liberty, (which he might have had, but would not) or to be a token of his ſtrict and punctual obedience to his maſters commands, not to go over the threſhold, or out of the door, without his leave; at leaſt not againſt his will: or to note his ready obedience to hear and obſerve what his maſter commands; ſo ſome apply Pſal. 40. 6. where the *opening of the ear*, (according to the Hebrew) may be rendred by boring of the ear: and ſo obedience is better then ſacrifice, 1. Sam. 15. 22.

for ever] That is, to the year of Jubile. And at that time all Hebrew ſervants were to be ſet free, notwithſtanding any ingagement of ſervitude made before, Levit. 25. 40. Of the ſignification of the Originall word here rendred [for ever] ſee on Exod. 12. 14.

V. 7. *ſell*] As conſtrained by poverty, or with intent to prefer her from a ſervant, to be a wife, upon the promiſe of him that taketh her; ſo to accept of her, either as a principal, or ſecondary wife: as (when polygamy was in practice) the firſt wife was uſually chief, the other of an inferiour condition.

as the men-ſervants] That is, a woman ſhall not be diſmiſſed with ſo little care as a man, who is ſtrong and better able to preſerve himſelf from injuries, and harmes: nor ſhall an Hebrew ſervant be put off, as a ſtranger born of another Nation; eſpecially of the Canaanites, (who were to be ſlaves to the Iſraelites:) and by this law ſhe muſt either be continued in the houſe, and entertained like a daughter, or a ſecondary wife, or if he part with her, after he hath taken her to his bed, he ſhall procure an husband for her, by offering a meet price, and convenient apparell to make her the more acceptable, and graceful in his ſight.

V. 8. *If ſhe pleaſe not*] Heb. *if ſhe be evil in the eyes of.*

to a ſtrange nation] Becauſe this was a general rule for all Hebrew ſervants; and the caſe here mentioned, requireth more then ordinary charity. By a ſtrange nation, ſome underſtand, one of another Tribe, though an Hebrew, &c.

V. 9. *after the manner*] That is, he ſhall give her dowry convenient for a virgin of her condition.

V. 10. *him*] That is, for his ſon, or himſelf: for it may be taken of either.

V. 11. *or duty of marriage*] By which ſomewhat is meant beſides food and raiment, (for they are expreſſed) it may be that which is comprehended under due benevolence, 1. Cor. 7. 3.

theſe three] If he remit or refuſe to perform any of the three forementioned particulars, verſ. 10. then he ſhall let her go free, without paying any price for her redemption.

V. 12. *he that ſmiteth*] Levit. 24. 17. Matth. 26. 52.

V. 13. *lie not in wait*] But by imprudence, or negligence, or any caſual miſhap, hath killed another.

God deliver] Though a man be killed at unawares, yet it is Gods providence it ſhould be ſo: and he may be ſaid to deliver him into his hand that ſlew him; becauſe the Lord (who hath the diſpoſal of all mens lives, and before whom all are guilty of death) without mans purpoſe (by his divine diſpoſal) brought it to paſſe.

whither he ſhall flee] That is, to the Cities of refuge, in the land of Canaan, Deut. 19. 5. Joſ. 2. 2. Or, to the Altar, whether in the deſart, or any other place.

V. 14. *from mine Altar*] The holineſſe of the place ought not to defend the murderer, he ſhall find no mercy at mine Altar, who, without mercy, ſacrificed his brother to his deadly malice, in a preſumptuous manner.

Deut. 19. v. 11, 13. 19. 1 King, 2. 28, 31. See 2 King. 15.

V. 15. *ſmiteth his father*] The blow (though it be not deadly to the receiver) ſhall be deadly to the giver; for he ſhall die for it: becauſe his deeper obligation to all affection, and offices of reverence and benevolence to his parents, aggravates the guilt of any undutiful, or unkind miſcarriage toward them.

V. 16. *ſtealeth a man*] (Whether free, or a ſervant to another) ſhall be ſurely put to death; becauſe, uſually, they that ſtole men, meant to ſell them for ſlaves: and ſo they did great injury to thoſe, whoſe in right they were, and brought great miſery upon the party ſold, eſpecially if he were free and ingenuous before; and this law is principally meant of ſtealing ſuch a one. See on Deut. 24. 7.

found in his hand] If not yet ſold, or uſed like a ſlave, it ſeemeth hard, that the man-ſtealer ſhould dye, therefore ſome conceive, that if after the fact it could be proved, that he had been in the ſtealers hand, he ſhould die for it; yet the phraſe and manner of expreſſion, imports another ſenſe, which is; that if the ſtolne man be not yet ſold, and the theft apparent (as taken in the ſtealers hand) he ſhall die for it.

V. 17. *curſeth*] Or, *revileth*. Though the wicked words of the tongue break neither skin nor bone, they bewray ſuch a malignity of the heart, (when they proceed from children to their parents) that God doometh ſuch tranſgreſſiours to death, and that worthily; for they requite evil for good, returning imprecations for prayers, curſing for bleſſing; and this with breach of the ſtrongeſt bonds of natural obedience and affection, and the groſſeſt degree of ungratitude that can be.

Levit. 20. 9. Prov. 20. 20. Matth. 15. 4. Mark. 7 10. See Deut. 21. 18

V. 18. *ſtone or fiſt*] With the hand, or what cometh next to hand, as ſtones are commonly readieſt for ſudden violence, where the wrathful perſon would uſe ſome inſtrument of cruelty, which may do more hurt then a blow with the hand.

V. 19. *upon his ſtaffe*] 2. Sam. 3. 29. Zach. 8. 4.

V. 20. *puniſhed*] Heb. *avenged*] As a murtherer putting him to death.

V. 21. *not to be puniſhed*] *i.* By the Civil Magiſtrate. Though (before God) he be a murtherer, yet becauſe of the vile and contemptible condition of ſervants; eſpecially of ſuch nations, as by Gods decree were to be deſtroyed, Deut. 7. 2. the maſter was exempt for giving an account of his act; at leaſt from receiving of puniſhment, for any miſcarriage in that cauſe.

for he is his money] Becauſe he gave his money for him; as David calleth the water of *the well of Bethlehem*, their blood who adventured the ſhedding of their blood, & the loſſe of their lives to fetch it for him. 2 Sam. 2, 3 17. And ſo the poor mans mill-ſtone is called his life; becauſe he gets his living by it, Deut. 24. 6. See Gen. 37. 27.

V. 22. *miſchief follow*] That is, either by death, or maime of the mother, or childe.

V. 24. * *eye for eye*, &c.] The execution of this law belonged not to private perſons, but onely to the Magiſtrate; which yet was not alwaies to be obſerved with rigour; but theſe particulars are ſet down to ſhew, that the puniſhment muſt be limited to a due proportion: as that an eye ſhould not be required, in recompence of wrong in a tooth: or any member of more for that which is of leſſe uſe or worth: and this muſt be taken, not by an Arithmetical, but by a Geometrical correſpondence; for if he that had but one eye, had put out one of the eyes of him that had two, if the recompence were numerical, one for one, it were not equal; for then one man might loſe a ſenſe, the other but an eye, which is but the organ of ſeeing, without which he might ſee while the other remaineth; therefore the relation more agreeable to exact Juſtice, (in ſuch a caſe) was not an eye for an eye, but two for one, that is, blindneſſe for blindneſſe, but it was more charitable to make the amends by peculiar recompence, or ſome other way * Levit. 24. 20. Deut. 19. 21. Matth. 5. 38.

V. 28. *the oxe*] By this, if a beaſt muſt be puniſhed, (and it is a law touching other beaſts, as well as for an oxe) much more ſhould the murderer; ſince, though this law be concerning beaſts, it is not given to the beaſts, but to man; for to man it is ſaid, *Thou ſhalt not kill*: and if he do, it muſt be done unto himſelf, as he did to another, Gen. 9. 6. yet the oxe was to dye, for admonition to man, to have murder in the more deteſtation; and to make every one to look better to their beaſts, that they become not the cauſes of death unto others. See on Lev. 20. 15.

V. 29. *his owner alſo ſhall be put to death*] For a man not to hinder evil when he ought, and might, is to become guilty, as if himſelf had done the fact.

V. 30. *ſumme of money*] Taxed upon him by the next of kin to the party ſlain, or by the Judge, verſ. 12. See Numb. 35. 31.

V. 32. *thirty ſhekels of ſilver*] Our Saviours taking upon him the form of a ſervant, Phil. 2. 7. and his being ſold (by Judas) for thirty pieces of ſilver, Matth. 26. 15. is conceived by ſome, both ancient and latter Divines, to be prefigured by this law.

V. 33. *do not cover it*] This is to be underſtood of pits, in, or neer ſome way of ordinary paſſage, for in the field, pits were to be kept open for cattel to drink at any time.

V. 34. *make it good*] By this law, not onely commiſſion of evil is puniſhable, but the omiſſion of care to prevent evil.

V. 36. *Oxe for oxe*] Not an ox for a calf, or a ſheep, but according to the proportion of the damage, and ſo the former verſe is to be expounded.

CHAP. XXII.

Verſ. 1. *SHeep*] The Hebrew word is *Seh*, which comprehendeth leſſer ſort of cattel, as ſheep, and goats, by way of diſtinction from the greater ſort, Oxen, Camels, &c. For though ſome kind onely be mentioned, others are meant.

kill it, or ſell it] This aggravates the theft. See Annotat. on v. 4.

five oxen for an ox] Five with that which was ſtoln, and but four ſheep, becauſe the labour of the ox was to be valued, which while he was kept away, was a loſſe to the owner, perhaps greater then the price of the ſheep. See Prov. 14. 4. The ſame proportion might be held betwixt other great and little cattell, as betwixt the horſe and the goat.

V. 3. *If the Sunne be riſen*] If he be ſtricken to death in the dark, the want of ſufficient light, to judge who or what he was, and the want of meanes to bring him to juſt puniſhment, (for he could not be purſued in the dark) was ſome excuſe ; but if the Sun were up, to give ſufficient light, both to judge of the party, and to bring him to judgement, then to kill him, was murder ; unleſſe in the juſt and neceſſary defence of the wronged party.

V. 4. *double*] Before it was fivefold for an ox, four for a ſheep ; here but double : the reaſon is, becauſe if the thing ſtolne were found preſently with the thief, the property not alterd, the owner ſuſtained leſſe damage and trouble, and the thief ſhewed himſelf not to be ſo artificial in his falſhood, nor ſo ſetled in it, as he that carried the ſtoln goods away, and either killeth, or ſelleth, or keepeth them a longer time from him that hath right unto them ; but it is ſaid, Prov. 6. 31. That a thief, if he be found, he ſhall reſtore ſeven fold : this may be meant of a thief breaking into an houſe in the night, who if he were taken in the act, and ſmitten to death, no bloud was to be ſhed for him, verſ. 2. and having forfeited his life, he might pay dearer for his ranſome, then the rate of ordinary reſtitution ; and ſo he might pay not onely ſevenfold, but *all the ſubſtance of his houſe,* as it is in the ſame 31. verſe : or there might be a larger reſtitution in Solomons time, becauſe there was no plenty, 1 King. 10. 27. Or by ſeven-fold, may be meant manifold, as Gen. 4. 15. Pſal. 79. 12. Iſa. 30. 26.

V. 7. *double*] For money or ſtuffe ; whereas the reſtitution for cattell was four or five fold ; the reaſon whereof may be, becauſe it was eaſier for the poſſeſſor to keep what was ſo in his cuſtody, then his cattel in the field, for there he could not keep them under lock and key, as he might do the goods and money in his houſe.

V. 8. *to ſee whether*] The Judge muſt (by his prudence) endeavour the diſcovery of the deceit, if there be any ; and the clearing of the accuſed party, if he be innocent : and to this purpoſe, he muſt uſe the ordinary meanes, whereby the truth may appear, as receiving of evidence from witneſſes, and the ratification of that evidence, by oath. See verſ. 11.

he have put his hand] That is, whether he have dealt falſly, either by denying he had it, or affirming he reſtored it ; or pretending it was ſtolne from him ; or by any other way of deceit, to defraud the owner of his right.

V. 9. *he ſhall pay*] That is, the party who was put in truſt, if he be found in fault, as fraudulently failing the truſt repoſed in him.

V. 10. *no man ſeeing it*] But the party himſelf, there being no other proof, or witneſſe ; in ſuch a caſe an oath muſt be the end of ſtrife, as Heb. 6. 16.

V. 11. *an oath of the Lord*] So called, 1 King. 2. 43. becauſe when men take it, they take the Lord to be witneſſe of the ſincerity of their hearts, and verity of their lips ; and implicitely invoke his vengeance upon themſelves, if they ſwear falſly, therefore anſwering upon oath concerning a mans ſelf is not unlawfull. See Num 5. 19. Matth. 26. 3.

between them both] For the oath was to paſſe from the one, for the ſatisfaction of the other.

put his hand] See. Annot. on v. 8.

if it be ſtoln from him he ſhall make reſtitution] If by any fault of his it were taken away. Gen. 31. 39.

V. 15. *with it*] As ſometimes the beaſt and his owner might be hired together : and if he were preſent, the hirer might have ſo much leſſe care, as he would have the more of the ſafety of his own.

it came for his hire] He that hired it ſhall be free by paying for the hire.

V. 16. *If a man entice*] Deut. 22. 28.

V. 17. *If her father utterly refuſe*] For the children ſhould not marry without the conſent of parents.

according to the dowry of virgins] That is, according to her dowry as a virgin, whom he hath defiled; to wit, according to her ſtate, and condition, that is, more to the daughter of a rich man, then of a poor. See 1 Sam. 8. 25. There ſeems to be one ſet rate for all ſorts, Deut. 22. 29. But the caſe is not alike ; for that in Deut. is when the maid was forced, or luſtfully abuſed, without intimation of marriage, to induce unto the act ; and then the father was for his part of the wrong in the abuſe of his daughter, to have of the offender fifty ſhekels of ſilver, and he was to have her for his wife, and he might not put her away all the dayes of his life. But in this caſe (in Exod.) it is otherwiſe : for if her father refuſed to give her in marriage, he that abuſed her, was to pay ſo much, as might ſerve to marry her to another of a ſuitable condition : and if he were not able to make good that proportion, he was to be ſold as in caſe of theft, v. 3. of this Chapter.

V. 18. *not ſuffer a witch*] Witchcraft is here forbidden, Deut 18. 10. and that upon pain of death, 1 Sam. 28. 9. By *Witch*, is here meant any one that hath any dealings with the Devil, by any compact or confederacy whatſoever : the word in the Originall, is of the Femenine Gender, becauſe the Devills craft moſt prevails with womens weakneſſe, in that kind : but there are men Witches as well as women, Levit. 20. 27. and their ſinne as hainous, and their puniſhment as grievous : the word likewiſe ſignifieth one that changeth any thing before the ſight, (as Jugglers do) but if it be by ſlight of hand, without diabolicall art, it is not here condemned. Some have thought Witches ſhould not dye, unleſs they had taken away the life of mankind ; but they are miſtaken, both for the act of the Witch, and for the guilt : for firſt, the act of killing any one in ſuch a way, as is called witchcraft, is not the act of the Witch, but of the Devill ; and ſometimes it is rather his act to fain it, then his act to do it ; for ſuch is his craft, that where God hath given him a commiſſion to do hurt, or by his great knowledge (being a ſpirit, and of long experience) he doth foreſee in natural cauſes (though concealed from others) ſome imminent evil, he ſtirreth up malice betwixt the Witch, and the party, and offereth himſelf (for his, or her ſatisfaction) to bring the evil upon him, wherein the Witch hath no part, but a wicked will; and in that the Devil is more wicked then the Witch, and would do what evil he can ; though ſhe would intreat him to the contrary : But why then muſt the Witch be put to death ? *Anſw.* Becauſe of the league and confederacy with the Devill, which is high treaſon againſt God ; becauſe he is Gods chiefeſt enemy, and therefore though no hurt inſue this contract at all, the Witch deſerves preſent, and certain death for the contract it ſelf.

V. 21. *Thou ſhalt neither vex a ſtranger &c.*] Lev. 19. 33.

V. 22. *ye ſhall not afflict any widow*] Zach. 7. 10. Iſa. 1. 17. Jam. 1. 27. Deut. 24. 17. v. 27. 19.

V. 24. *your wives ſhall be widowes*] The juſt plague of God upon oppreſſors, and proportinable, as well as juſt.

V. 25. * *upon him uſury*] Which is a loan of money upon covenant for certain increaſe, whereby the lender intendeth, and endeavoureth to make ſure both principal and uſe, though the borrower be like to loſe either the one or both. Whereas in ſome caſes the rich lender muſt be ſo charitable to the poor borrower, as to expect neither uſe nor principall, Luk. 6. 34, 35.

* Lev. 25. 37. Deut. 23. 19. Pſal. 15. 5.

V. 26. *to pledge*] Deut. 24. 6. Job. 24. 3, 9. Prov. 20. 16 Amos. 2. 8.

by that the Sun goeth down] If it be ſuch a garment as without which he cannot comfortably reſt in the night ; and of ſuch a garment the words ſeem to be meant by this timely reſtitution, and it is in effect. v. 27. forbidden the taking of ſuch a thing to pawn ; for it were a vain and frivolous thing to take a pawn in the morning, which without payment of money muſt be reſtored in the evening.

* Deut 24. 13. Prov. 22. 27.

V. * 28. *revile*] Not ſpeak any manner of evill of them, by reproach or calumny ; nor wiſh any evil to them, by imprecations or curſes Eccleſ. 10. 20. Acts. 23. 5. Judg. 8. See on Chap. 21. 17.

the Gods.] Or, *Judges,* v. 8, 9. Pſal. 82. 16. Joh. 10. 34. Magiſtrates they are ſo called, becauſe they ſhould (as God doth) do impartiall juſtice without reſpect of perſons ; protecting the godly, as being the Miniſters of God for their good, Rom. 13. 4. and puniſhing the wicked, who are malignant enemies to God and them.

V. 29. *firſt of thy ripe fruits*] Heb. *thy fulneſſe*. It is fit that God (who giveth all) ſhould be acknowledged as Lord of all, by an holy tribute unto him : and that that ſhould be preſented firſt, not onely to profeſſe his right, but to procure a bleſſing upon the reſt. See Mal. 3. 10.

liquor] Heb. *tear*. In the precedent precept, God requireth a portion of dry things, here, of moiſt, for he is the Author and giver of both.

firſt-born] See * Chap. 13. 2, 12. & 34. 19.

V. 30. *ſeven dayes*] Some conceive it muſt be kept ſeven dayes, that it might have a bleſſing from the Sabbath, before it were preſented ; but the certain reaſon is, becauſe under eight dayes old it was two tender, and wateriſh, and not of ſo perfect a ſhape at firſt, as a few dayes after it would be.

on the eighth day] It was not neceſſary to offer it on that day, for that was the firſt day it was offerable to God ; but after that, it might remain untill a fit opportunity to bring it to Jeruſalem, and there to offer it on a Feaſt day. See Lev. 22. 27.

V, 31. * *ye ſhall be holy*] See on * Chap. 19. 6.

* *torn of beaſts*] If the creature were either killed by a beaſt, or in part devoured by him, or killed by a man for ſacrifice to God, or ſuſtenance to man, and a beaſt came caſually and tore any part of it, in ſuch caſes they were not to eat it : and by ſuch a forbearance, they were admoniſhed of decency, and cleanlineſſe in their dyet, and of eſtranging themſelves from a participation with beaſts in beaſtly qualities, eſpecially in cruelty. Levit. 22. 8. Ezek. 44. 31.

CHAP. XXIII.

Verſ. 1. *Not raiſe*] Nor receive, as the Original will alſo bear : the meaning is, thou ſhalt not endure the hearing of a falſe report, eſpecially, if it be offered, to make thee either a falſe witneſſe, or a corrupt judge: for as the receiver of ſtoln goods is partner with the thief ; ſo the willing hearer of a falſe report, is a partner with the ſlanderer ; and if a *good name be better then great riches,* Prov. 22. 1. a ſlanderous tongue is worſe then pilfering fingers.

V. 2. *a multitude*] The greater number is uſually the worſe, and though (in reſpect of men) it may be more ſafe for many, then for a few to offend : yet in reſpect of God there is more danger to an offending multitude, then to a few ; for he will rather bear with a few then many wicked ones, Gen. 6. 12. Chap. 19. 4. Some in ſtead of multitude and name, read great men as oppoſed to poor in the next verſ.

V. 3. *a poor man in his cauſe*] Levit. 19. 15 In charity we muſt have reſpect to a poor mans neceſſity ; but in poynt of juſtice, neither the power of the rich, nor the penury of the poor, but his right onely, v. 6. muſt be regarded. See Pſal. 72. 2.

V. 4. *thine enemies ox or his aſſe*] If we be bound to do good to our enemies beaſt, much more to our enemy himſelf, Math. 5. 44.

V. 5. *if thou ſee the aſſe*] Deut. 22. 4.

under his burden] If God command to help up an enemies aſſe under his burden, will he ſuffer us to preſſe down our brethren with heavy burdens, and lay oppreſſive impoſitions upon them? doth God care for aſſes? and is he careleſſe what they bear who bear his Image? See 1. Cor. 9. 9.

help with him] Though they be at difference between themſelves, they muſt both agree for a charitable ayd to the oppreſſed creature.

V. 6. *not wreſt the judgment*] Nor ſtrain nor ſtrive againſt the evidence of truth, to condemn the poor in his juſt cauſe, or to acquit him in that which is unjuſt.

V. 7. *Keep far from a falſe matter*] It is not enough to be no plotter, no promoter of a falſe report, or no agent in it; but we muſt ſhew ſuch a diſlike of it, as to keep aloof from it, as if there were ſome danger of infection by coming neer unto it. See, Prov. 4. 14, 15.

V. 8. * *Take no gift*] * Deut. 16. 19. Prov. 17. 8. 23.

blindeth the eyes of the wiſe] (Heb. *the ſeeing*) For it raiſeth the affections which (like a ſteam or miſt about a candle) dimme the light of the underſtanding, and conſcience.

V. 9. *the heart of a ſtranger*] Who when he is in a ſtrange place and diſtitute of friends, and (it may be) alſo of meanes, hath grief enough of his own, (as thou by experience knoweſt) and therefore thou muſt not adde oppreſſion to his affliction, which (thine own heart will tell thee) thou wouldeſt not have done unto thy ſelf. Chap. 22. 21.

V. 10. *ſix years*] Lev. 25. 3.

V. 11. *but the ſeventh year*] That year was the remiſſion of debts, Deut. 15. 1. 9. and the manumiſſion, or freedome of Hebrew ſervants; and at the beginning of the Sabbatical year, (which was the ſeventh year) was the Law to be read, in the Feaſt of Tabernacles, Deut. 31. 10. and the Land was then to reſt; This *Sabbatical* year began not with the moneth Niſan, or March, (whence the ſacred year was accounted) becauſe ſo they ſhould loſe the harveſt of two yeares: but it began with the Moneth *Tizri*, that is, September, from whence the civil year (after the manner of the Egyptians and other Nations) was accounted, ſo did they account their Jubile in the ſeventh moneth, Levit. 25. 9.

let it reſt] Untilled, or unmanured, both for ſowing, and reaping, which were forbidden that year, Lev. 24. 4. partly for ſparing the Land, that it might afterwards yeeld the better increaſe; but eſpecially what the land yeelded (of it ſelf) might be for the exerciſe of the peoples confidence in the divine providence, without their own pains; and for a charitable ſupply, firſt to the poor, and after them to the beaſts of the field; for the providence of God maketh proviſion for man and beaſt: yet the owner of the land or garden, might every day (which was not a Feaſtival) take ſuch things, and ſo much as was neceſſary for himſelf and his ſervants, Levit. 25. 6. ſo that nothing were hoarded up, whereby the proviſion for the poor might be diminiſhed. If any feared he ſhould be a loſer by ſuch a ceſſation, or reſting of the land, or doubted how he ſhould be provided for, if the earth were not exerciſed for the yearly increaſe; God paſſed his Word for a ſupply in the ſixth year, Lev. 25. 20, 21. See 2 Kings. 19. 29. 2. Chron. 36. 21. Jer. 25. 11. &. 34. 11.

Olive yard] Or, *Olive trees*.

V. 12 * *ſixe dayes*] * Chap. 20. 9. Deut. 5. 13. Luk. 13. 14.

V. 13. [k] *the names of other gods*] Not by way of liking, or approbation, for otherwiſe they were and might be named by way of hiſtorical report, and of reproof. [a] Deut. 12. 3. Joſh. 23. 7. Pſal. 16. 4. Hoſ. 2. 17. Nah. 1. 14. Lev. 23. 5.

V. 14. * *three times*] * Deut. 16. 16.

V. 15. *Thou ſhalt keep the feaſt*] Chap. 13. 3. & 34. 18.

of unleavened bread] That is, the Paſſeover, or Eaſter, in remembrance that the Angel paſſed over the dwellings of the Iſraelites, ſparing them, when he ſlew the firſt born of the Egyptians, Deut. 16. 9. and that the Iſraelites went out in haſt, not ſtaying the leaſure of leavening their bread. Chap. 13. 3. 6. & 34. 18.

in the time appointed] That is, the time when (in Egypt, and in the land of Canaan) the Barley harveſt afforded full and ripe ears, for an oblation to the Lord.

none muſt come empty] Coming to the Tabernacle, or Temple, (at the Feaſt of Eaſter, Pentecoſt, and of Tabernacles) none muſt come without an oblation; partly for ſacrifices to God, and partly for proviſion for the Levites: and thus is was a duty laid down by Law, yet for the particular oblation it was a free-will offering, Deut. 16. 10. wherein the offerer was free to make the proportion of his gift.

V. 16. *the feaſt of harveſt*] Which is Pentecoſt, or Whitſontide; kept in remembrance, that the Law was given fifty dayes after they departed from Egypt; but called *the feaſt of harveſt*, becauſe then was the Wheat harveſt, and the ripening of other fruits. * Deut. 16. 13. Lev. 23. 17.

the feaſt of ingathering] At the end of the year, that is, in September, when the fruits of the earth were generally reaped and gathered in: which ſheweth that there was a double account of the year; the one for Civil affaires, which was in the beginning of Tizri, or September: the other for ſacred, (as for the feſtivals of the year) beginning with the moneth Niſan, See on Gen 7. 11. containing part of March, and part of April, Exod. 12. at this time was the feaſt of Tabernacles. Of this feaſt See Levit 23. 34.

V. 17. *all thy males*] From twenty years old to fifty; or as ſome conceive, to ſixty years of age.

V. 18. *ſacrifice*] Or, *feaſt*.

V. 19. *the firſt of the firſt fruits*] (Chap. 22. 29. 34. 26. Deut. 14. 22. Exo. 20. 30.) theſe were yearly ſeparated from the reſt of the years increaſe, the quantity whereof (by the tradition of the Jewes) was a part betwene the fourtyeth, fiftyeth and the ſixtieth part, at the diſcretion of the offerer.

in the mothers milk] Either as affecting exceſſively the pleaſing of the palate with too much curioſity, becauſe uſually fleſh is boyled in water, and not in milk; or it may be the meat of a Kid ſo young, that it is (in reſpect of the late yeaning of it) rather moyſt like milk; then any firm or ſolid fleſh; and ſo not wholſome as that which is of more age: or this may have reference to the Paſchall ſacrifice, (which was to be taken from the goats, as well as from the ſheep, Exod. 12. 5. See chap. 22. 30. Deut. 14. 21.

V. 20. * *an Angel*] Which ſome hold was a created Angel, but this Angel of the Lord, was the Lord of Angels; for they are bound to worſhip him, Heb. 1. 6. * Chap. 33. 2. Num. 20. 16 Act. 7 38, 39. 1 Cor. 10. 9. Heb. 3. 9. 8. 12, 26.

V. 21. *he will not pardon your tranſgreſſions*] 2 Kings 24. 4. If you perſiſt in them, without repentance for them.

my Name is in him] That is, he is of my nature, being my natural Son, and with that nature he hath my Name Jehovah, Jer. 23. 6. See John 10. 38. 41. 11. & 17. 21. See alſo Deut. 28. 58.

V. 22. [a] *indeed*] [a] Exod. 19. 5

an enemy to thine enemies] Gen. 12. 3. Num. 24. 9. Deut. 30. 7. Jer. 20. 20. This is the true holy league, made betwixt God and his people, which might make the wicked afraid to do them hurt, ſince though they be weak, God muſt needs be too ſtrong for all his and their enemies.

V. 24. [b] *nor do after their works*] [b] Levit. 18. 3. Deut. 21. 21.

quite break down their images] Deut. 7. 25. God commandeth his, not only to forbear to worſhip *Idols*, but to deſtroy them.

V. 25. *thy bread and thy water*] Gen. 28. 20. That is, all things neceſſary for this preſent life. See Deut. 28. 5, 8

I will take all ſickneſs] Chap. 15. 26. Deut. 7. 15.

V. 26. † *There ſhall none caſt their young*] That was a great means of the multiplication of Gods people, both in their perſons, and in their herds and flocks, that God (by eſpeciall favour) preſerving them from abortive births, which in Mankind being deadly perill to mother and child, or both: thus their conceptions were brought unto an happy birth, and their labour neither in vain, nor with ſuch dangerous adventure, as accompanied the generation of other people. See Chap. 1. 7. 19. Deut. 7. 14.

V. 27. *my fear before thee*] I will make them afraid at thy comming, and ſend mine Angel to deſtroy them; as Chap. 33. 2. Joſh. 24 12.

turne their backs] God makes men couragious, or cowardly, as pleaſeth himſelf, and ſo giveth the ſucceſſe of the battel to what ſide pleaſeth him.

V. 28. *hornets*] Not onely enemies armed with weapons, as hornets with ſtings, (as ſome conceive) but hornets, according to the Hebrew, ſuch as were uſually called by that name; for with ſuch God might plague the Cananites, as he did the Egyptians with the frogs and locuſts; and thereby might deſtroy them: the accompliſhment of the commination we may read, Joſh. 24. 12. See alſo Deut. 7. 20.

and the Hittite] He nameth but three Nations here, underſtanding by them the reſt forementioned, verſ. 23.

V. 31. *to the ſea of the Philiſtines*] The Mid-land ſea.

from the deſart] That is, of Arabia.

to the river] That is, Euphrates. By theſe particulars he pointed at the extent of the promiſed Land ſeveral wayes, which was bounded Eaſtward, by the RedSea; Weſtward, by the Mediterranean or Midland Sea, Southward by the deſart of Paran; and Nothward by the River Euphrates: of this Large extent of Land (the Iſraelites reaſon of their iniquities) were not poſſeſſed, except for a ſhort time, under David and Solomon. See on Gen. 15. 18. & on Joſh. 1. 4.

V. 32. *thou ſhalt make no covenant*] Chap. 34. 15. Deut. 7. 2

V. 33. † *a ſnare*] † Deut. 7. 16. Joſh. 23. 13. Judg. 2. 3. By Idolatry, to which the Canaanites were much addicted, the Iſraelites (if they lived among them) might be infected; therefore (for their own ſecurity from it) the Idolaters muſt be driven out of the Land. So far were they to be from having to do with them, in any neer communion of cohabitation, much leſſe of marriage. See 1 Sam. 18. 21. Pſal. 106. 36.

CHAP. XXIV.

Verſ. 1. *Come up*] God called *Moſes* up to him before, upon his coming down, he was to propoſe the words of his Covenant unto the people, and to take their Anſwer, and then (with Aaron, Nadab, and Abihu) to come up to God again.

ſeventy of the Elders] Some choice men of thoſe, whom Moſes choſe and made Rulers over thouſands, hundreds, fifties, and tens, Exod. 18. verſ. 25. who might be the ſame, who afterward were endowed with Moſes his ſpirit to be aſſiſtants to him in government of the people, and they were to come to the Tabernacle, and there to be as witneſſes of what paſſed betwixt God and Moſes: the number was proportionable to the ſervice, and as ſome conceive, it was the rather choſen, with reference to the 70. ſouls which came with Jacob into Egypt.

V. 2. *Moſes alone*] He alone was to go up to the top of the Mount, the reſt might aſcend a good way, but not ſo high as he, yet where were apparent ſignes of Gods preſence, verſ. 10.17.

V. 3. *And Moſes came*] When he had received the Law in Mount nai.

All the words] Divine terrour made them promiſe fair, but their own frailty could performe but little; nor is it a condition competent to corrupt nature, to be legally and exactly juſt according to the Law of God, though they promiſe it never ſo ſincerely.

Verſ.7. Chap.19.8. Deut 5.27. See Rom.8.3.

V. 4. *wrote all the words*] Not the words of the Decalogue or Law Moral, but the other Laws, eſpecially the Judicial. Such as are ſet down in the former Chapters.

twelve pillars according to the twelve tribes] Gen.31.45. Joſh.4.8.9.20.

V. 5. *young men*] That is, ſome of the firſt borne, (who until the ſons of Aaron were eſpecially choſen for that ſervice) where chief aſſiſtants to the Father of the family, in offering ſacrifice, and when their Fathers were dead, ſucceeded in their office; whoſoever offered the ſacrifice, young men might be employed in preparation and aſſiſtance, in the ſervice which required the ſtrength of bodily labours about it, See on Chap. 19.22. & Num.3.12.

V. 6. *half of the blood*] The blood was divided betwixt the Altar and the people, to note the mutual ſtipulation of God to his people, and his people to him, who were attoned and made one by the blood of Chriſt.

V. 7. *the book of the Covenant*] See the firſt Annot. on verſ. 4.

and read it] The book was not only read, but ſprinkled with Blood mingled with water, Heb.9.19. and it was ſo mingled, becauſe otherwiſe by congealment it would have been too thick: beſides, it would go the further, being to be ſprinkled upon a great number who ſtood next in the room of all the people. See Heb 9.19.

V 8. *The blood*] Was ſprinkled with reference to Chriſt, and it ſignified, that the Covenant broken could not be ſatisfied without blood ſhedding, See Heb.9.22. anciently Covenants were made with blood, to betoken conſtancy in the Covenant, even to the ſhedding of blood and loſſe of life. See Gen.15.9 & Heb.9.20. & 13.20.

V. 10. *And they ſaw the God*] As perfectly as their infirmity could behold his Majeſty, though in propriety of ſpeech God is inviſible, 1 Tim.6.16. becauſe he is a Spirit, Joh.4:24. Therefore as no man hath ſeen God, Joh. 1.18: & 1 Joh.4.12. and no man ſhall ſee him with carnal eyes. The ſeeing then here meant is, when ſomewhat is obvious to our ſenſe, whereby we have cauſe to conceive, that God is preſent in an eſpecial and extraordinary manner. See Act.7.38. Iſa.6.1. Joh.12.41.

Saphire ſtones] The Saphire ſtone is of a clear sky colour, Anſelm. Boetius, hiſt. lapid. l.2. cap.42. which may ſignifie the greatneſs of Gods glory ſeeing what we admire over our heads, is below the glory of his feet.

V. 11. *upon the Nobles*] That is, the Elders, whoſe ſeniority, authority, and gracious endowments, made them noble and honourable.

he laid not his hand] Or, put not forth his hand to do them any hurt, Gen.37.22. Pſal.138.7. Though to have any viſion or apparition of Gods eſpecial preſence, hath been taken for a preſage of peril, a fore-runner of ſudden death. See *Annot.* on Gen.16.13.& 32.30.

and did eat and drink] Making a ſacred banquet of the ſacrifices offered, verſ.5. and were neither killed nor caſt down, but that they did cheerfully eat and drink as at other times.

V. 12. *Tables of ſtone*] Signifying the hardneſſe of our hearts, uncapable of impreſſion, unleſſe God write his Law therein by his Spirit, Jer.31.33. 2 Cor.3.3. Heb.8. 10. & 10. 16. And withall they import the perpetuity of that Law, becauſe ſtone is moſt durable. See Chap.31,18.&.32.16.

V. 13. *and his Miniſter Joſhua*] See Note on verſ.18.

V. 14. *Aaron and Hur*] See on Chap.17.12.

V. 17. *like devouring fire*] Heb.12.29. and it might be not only like as fire, but fire indeed. See Joh.1.14 The Lord appeareth like devouring fire to carnal men, but to them that he enlighteneth by his Spirit, he is like pleaſant Saphir, verſ. 10. yet to neither did he appear in any ſimilitude, for Idolaters to preſume to repreſent him in pictures. See Deut.4.15,16.

V.18. *forty dayes and fourty nights*] Deut.9.9 Of theſe forty days, the ſix dayes forementioned, ver.16. are by ſome ſuppoſed to be a part of the fourty, but it may be thoſe ſix dayes were ſpent in preparation, and the fourty after in conference betwixt God and Moſes, ver.13. It ſeemeth by ver.13.14. that Joſhua went up with Moſes into the Mount, but how high, how long he ſtayed there, whether he heard what God ſaid to Moſes, or whether he faſted fourty dayes as Moſes did, Exod.34.28. Deut. 9.9. there is nothing ſet down in the Scripture. See on chap.32.17. ſome think he ſtaid at the foot of the hil, while Moſes was on the top; ſome, that he aſcended ſome degrees, but not to the top; ſome, that he was on the top, but not within the cloud as Moſes was, and that he was ſuſtained all the while with Manna.

CHAP. XXV.

Verſ.2. SPake] After the Moral and Judicial Law, he giveth them the Ceremonial Laws, and that ſo punctually, that nothing ſhould be left to mans invention: wherein ſome things have myſtical ſignifications of great moment, and may have alluſions to holy things, yet to be too curious, as many are in finding out conformities to every particular, may occaſion both vanity and preſumption.

bring] Heb. *take for me.*

of every one] Chap.39.5.

willingly] Judg.5.9. 1 Chr.29.9. Pro.11.25. Rom.12.8. 2 Cor.9.7. The chief grace of any gift is the good will of the heart, which advanceth two mites to more acceptance, then much more, either grudgingly given, or with vain oſtentation, Luk. 21.3 & 2. Cor. 8. 12. & Chap. 9.7. there was another kind of oblation commanded chap.38.26.

V. 3. *Make of them*] For the building of the Tabernacle.

V. 4. *Scarlet*] A deep and coſtly red, called *Dibaphos* (in Greek) that is, twice dyed, once in the wooll, and again in the cloth, to make it take a moſt perfect colour, and the Hebrew calleth twice dyed the ſecond worm; for out of the ſcarlet grain there cometh a worm, which ground into powder, and applyed twice by the Dyers Art, unto the wool or cloth, giveth it a moſt perfect red colour.

V. 4. * *fine linnen*] Or, *ſilk*. But linnen groweth from the ground, ſilk cometh from worms. See Annot. on * Gen. 41 ver.42.

Goats hair] To make a kind of ſackcloth for the covering of the Ark.

V. 5. *Shittim wood*] Ver.13.& 2. Chap.26.15. Which is thought to be a kind of Cedar that will not rot, but Eſa.41.19. it is called the *Shittah tree*, as a diſtinct tree from the Cedar, yet ſhooting up in height, and growing in bulk to the ſtature of a Cedar tree, having a leaf like a white thorn, and haply agreeing with it in laſting and durableneſs; for it is commended for lightneſs, firmneſs, fairneſs, and for continuance, without putrefaction above all other timber, and though it grow not in the wilderneſs, it might border upon it, or be brought by the Iſraelites out of Egypt: whereof they might foreſee manifold uſe, though not to this purpoſe. Some think they had it from Abel Shittim, Num.33 49.

V. 7. *Ephod*] Of this See Annot. on Chap.28.4.

breſt plate] Of this ſee Annot. on Chap.28.15.

V.8. *Sanctuary*] A place for holy and ſolemn ſervice to God, both to offer ſacrifice, and to hear the law, to preſent prayers, and celebrate them, which at the firſt was the Tabernacle, Levit.26.11. See on chap.26.1.

dwell among them] Not that Gods eſſence or preſence can be confined to any place, Pſal.139.7,8. but that he would there give eſpecial evidence of his grace, and glory, and of his neer relation to his people, in entercourſe with them by his Word and Sacraments: that Tabernacle was a type of the Church, the Myſtical Church of Gods people, in whom he dwelleth as in living Temples, 2 Cor. 6. 16. Heb. 3. 6. See 1 King.6.13. Rev.21.3.

V. 9. *After the pattern*] God ſhewed Moſes a model, after which he was to make the Tabernacle. See verſ.40. 1 Chr.28.19.

V. 10. *two cubits*] That is, of the common cubits, being in length from the bending of the arm to the end of the longeſt fingers: ſome meaſure the cubit to a foot and an half, of our meaſure; and ſo the Ark was in length, a yard and nine inches, and three quarters of a yard in height and breadth.

V.11. *crown of gold*] Crowns are commonly round, but this was a ſquare erected border according to the figure of the Ark. See Annot. on Chap.30.3.

V.12. *in the Ark the Teſtimon*] See 2 Kin.11.12. 1 Cor.2.1 When the Ark was made, commandement was given, that the Teſtimony ſhould be put into it, Exo.25.26. By *the Teſtimony* it meant the two Tables of ſtone written with the finger of God, Exo 31.18. called *the teſtimony*, becauſe by them was teſtified Gods will concerning the peoples duty. Before the Ark, (wherein was the Teſtimony) and neer unto it, *Aarons* rod was laid and kept, Num.17.10. And the Book of *Deuteronomy* was to be put *in the ſide of the Ark*, Deut.31.26, that is, *by the ſide of the Ark*, for the prepoſition *Hbjin* there uſed, may be rendred by *a*, *ab*, *de*, *e*, and *ex*, which may note a diſtance from it, but withall a neer ſituation to it. Some Hebrew Writers ſay it was put into a caſe, or repoſitory, placed cloſe by it; for it is expreſly ſaid, *Nothing was in the Ark, ſave the two Tables of Stone which Moſes put there at Horeb*, 1 Kin.8.9. and the ſame is repeated 2 Chr.5.10. On the contrary (in appearance, not indeed) the Author to the Hebrews ſaith, *After the ſecond Vail was the Tabernacle, which is called the holieſt of all*, Heb.9.3. *which had the Golden Cenſer, and the Ark of the Covenant overlaid round about with Gold, wherein was the Golden Pot that had Manna, and Aarons rod that budded, and the Tables of the Covenant.*

That which ſeemes to be the difference (for the matter of it, as *Whether any thing but the Tables of the Law onely were in the Ark, or Aarons Rod, and the Golden Pot of Manna alſo*) is of no great moment in it ſelf; yet ſome piouſly affected towards the Honourable eſtimation of the Law, think it advanceth the honour of it, that nothing ſhould be thought worthy to be placed with it in the Ark, & therefore they cleave cloſe to the negative Teſtimonies, forenoted out of 1 Kin.8. 9. 2 Chr.5.10. On the other ſide, ſome conceive it an impeachment of the authority of Epiſtle to the Hebrews, if the words thence cited, be not taken to be literally true, as they ſeem to carry the ſenſe at the firſt ſight; and *Cajetane* (beſides the *Servatians* and *Anabaptiſts*, *Sixt. Senenſ. Biblioth. Sanct. l.7. p.491.*) took occaſion to deny the authority of that Epiſtle, becauſe (as he thought) it contradicted the two Teſtimonies forementioned, as ſome of his own ſide have obſerved of him, namely *Bellar. de Verbo Dei, l.1. c.17. Jacob Gordonius* on 1 King.8.9.

Hence Commentators are divided, ſome reſolving, that nothing was in the Ark but the two Tables of the Law; ſome, that *Aarons* Rod, and the Golden Pot of *Manna*, were there alſo. The reconciliation is made two wayes. 1 By *Hiſtorical Narration*. 2 By *Grammatical Conſtructions.*

By *Hiſtorical Narration*, diſtinguiſhing the times, thus: While the Tabernacle ſtood, they were placed all in the Ark; but afterward, when the Temple was built, onely the Tables of the Law were placed in the Ark, (and therefore it was ſo punctually noted as a new thing in thoſe two forecited Teſtimonies) and the Rod and Pot of *Manna* were kept in ſome other part of the Temple; and they might be ſafer in the Temple without the Ark, then without it in the Tabernacle; yet ſome are of opinion, that they were not in the Ark, neither during the time of the Tabernacle, nor in the dayes of *Solomon*, but afterwards in the time of *Jeremy*; when by reaſon of the *Chaldeans*, *Jer.*49. the *Jews*, fearing the loſs of ſuch pretious things, put them all together in the Ark, and that Ark into an hole or cave of the earth to be hid; and afterwards when the Temple was repaired, the Ark was digged up, and placed in it again, and thoſe three things in it before mentioned: And as *Adricom Delphus* reports, when *Jeruſalem* was taken by *Titus*, he had that, the Ark, and Pot, and Rod, and the Golden Table, or Shew-bread, and the Golden Candleſtick, and other Utenſils of the Temple, as a part of the ſpoyls of that glorious Fabrick; *Andrichom. in Deſcrip. Jeruſ.p.*155.*num.*77. and ſome hold that *Paul* might have the relation from *Gamaliel*, or by a *Jewiſh* Tradition, or by revelation from God, as he had the names of the chief enchanters of the *Egyptians*, *Jannes*, and *Jambres*, 2 Tim.3.8.

Againſt this, *viz.* the placing of thoſe other two things, beſides the Law, in the Ark, *Eſtius* on *Heb.*9.4. objects, that *Aarons* Rod was too long to be lodged in the Ark, for that (ſaith he) was but two Cubits and an half long, *Exod.*25.10. and the Rod was a long Paſtoral Staffe, ſuch a one as *Moſes* uſed when he kept the Sheep of *Jethro* his Father in law. But that is but his fancy, which hath no ground; and two Cubits and a foot, being above a yard and a quarter, might be long enough for the Rod in reſpect of any uſe we find that was made of it; and for the negative, in 1 King.8.9. & 2 Chr.5.10. which ſaith, *That there was nothing in the Ark but the Tables*: The anſwer, which ſome learned men give unto it, is, That there was nothing of that kind, *viz.* Nothing of the whole Law in it, but the two Tables, wherein the ten Commandements were written.

This *Hiſtorical reſolution* reconciles the Epiſtle to the *Hebrews*, to thoſe other places, without varying a letter from the Text, or from the ſenſe, which at the firſt blench the words import. *The other reſolution is Grammatical*, and that is twofold: 1 That, whereas it it ſaid *wherein*, or *in which*, the original may be rendred *with which*; for in that ſenſe we find the proportion ἐν often uſed; *As there was a man with an unclean ſpirit*, in the Greek it is, *ἐν πνεύματι ἀκαθάρτῳ, in an unclean ſpirit*, Mat.1.23. *His word was with power*, Luk.4.32. in Greek ἐν ἐξουσίᾳ *in power*; *The firſt Commandement with promiſe*, Eph.6.2. in Greek ἐν ἐπαγγελίᾳ, *in promiſe*; *That I may come unto you with joy*, Rom. 15.32. in Greek ἐν χαρᾷ, *in joy*. Secondly, If we take the words *in which*, and *with which*, as theſe examples ſhew, then the words ἐν ᾗ may be in conſtruction referred not to the next Antecedent, which is κιβωτὸς, *the Ark*, though that be of the Feminine gender; but to σκηνὴ, *the Tabernacle*, which is Feminine alſo; and ſo the ſenſe is, *wherein*, or *in which Tabernacle was the Manna, Aarons Rod, and the Tables of the Covenant* (taking all three together) though the Tables of the Covenant were not onely in the *Tabernacle*, but alſo in the *Ark*; and this conſtruction hath warrant not onely by Rule, whereof ſee *Sixt. Amama Hebr. Gram*, l.2.c.2.*p.* 152. but alſo by many examples of the Scriptures; as Gen. 10.12. 2 Sam.21.14. Pſal.99.7. Mar.2.3 2 Theſſ.2.9. In this variety of Reconciliations, the judicious Reader may make his choice; but none can be ſo ſimple as againſt ſo many probable Reſolutions, to impute contradiction to the forealleadged Scriptures.

V. 17. *Of the Mercy-ſeat*] This was the covering of the Ark, made of pure gold; and not diſtinct from the Ark but placed cloſe unto it; and God ſitting as it were, upon the wings of the Cherubims, (which made the repreſentation of a ſeat) on the Ark below it. This narrow ſeat was a figure of Chriſt: the Word ſignifieth a Covering: the Meaning is, mans iniquity being covered by Chriſts merits, God is merciful unto him, Pſal.32.1. and therefore it is called the Propiatory, and Chriſt a propiation for mans ſins, 1 Joh 2.2. becauſe of the favour and mercy communicated to men, through his merit: and this was placed betwixt the Tables of the Law, and the Majeſty of God appearing between the Cherubims, ver.22. to note that Chriſt ſtands between God and the rigor of the Law, in our ſtead as our mediator, and that God might look upon the Law through him, as fulfilled by him for our ſakes, and on our behalf.

V. 18. *Cherubims*] The word Cherub, as ſome Hebrews conceive, is compounded of *Che*, that is, *as it were*, and *Rabin*, that is, a boy or a young man. Theſe Cherubims were figures of appearing Angels, or glorious repreſentations in humane ſhape, like beautiful youth, made with wings, to ſignifie the expedition which is uſed by Angels, in obeying the will of God; Hence the Papiſts would defend their Idolatry againſt the ſecond Commandement: But they may as well take upon them, to root out whole Nations by war, againſt the ſixth Commandement, and ſpoyl men of their goods, againſt the eighth; becauſe God gave an eſpeciall warrant to his people of Iſrael for them both *againſt* a general rule; when there is a general rule, as that prohibition concerning Images, the exception muſt have eſpecial warrant by the ſame Authority that made the rule; but it is abſurd from a ſpecial exceptation from a general rule, to ſet up a general contradiction to the rule; as the Papiſts do in this particular. See on Gen.38.3.

of beaten work] Not melted and ſo caſt in a mould, but beaten out of the whole piece with an hammer.

V. 19. *Mercy ſeat*] Or, *the matter of the Mercy-ſeat*.

V. 20. *their faces ſhall look one to another*] Heb. The *face of a man turned to the face of his brother*; Which further confirmeth their portraiture to have been of an humane ſhape: as is noted on verſ.18. See 1 Kings. 8.7. Heb.9.

V. 22. * *there will I meet with thee*] That is, above the Cherubims and in the Middle between them I will glorioully appear, and declare my mind unto my people, thence it is probable were formed ſenſible words. * 1 Sam.4.4. Judg.20.27. 2 King.19.15. Pſal. 80.1.&.99.1. Num.7.89.

V. 23. *Table*] As it is deſcribed from ver. 23. to 28. See 1 King. 17.48.

Shittim wood] Chap.37.10. See Annot. on ver.5.

V. 25. *a border*] Made of gold bounding the table upon every ſide, and lying flat upon it like a gard upon a garment; upon this was ſet a *Crown* four fingers high, yet not round, (as Crowns uſually are) but as the Table four-ſquare; there is twice mention of a Crown, ver.24, 25. whence ſome take it, there were two Crowns; but it is more like there was but one, though twice named.

V. 29. *diſhes*] To receive the fine flower, and other oblations brought unto the Temple; and for the Shew-bread, which was to be placed upon them.

ſpoons] To put frankincenſe in, and to take it out of the diſhes, when it was to be burned upon the Alter of Incenſe.

boules] For the drink-offerings, into which they were put; and out of which they were powred in oblation to God.

to cover withall] Or rather to power out withall; for out of the boules they were powred, and yet the boules alſo might be covered.

V. 30. *Shew-bread*] Heb. *the bread of faces*; that is, the bread ſhewed, preſented, or ſet in view as before the face: the manner how, is ſet down, Lev.24.5. they were in number twelve, acording to the number of the Tribes of Iſrael; in meaſure each contained two homers, enough to ſerve two men for one day; and they were placed on a Table, not in the holy of holies (where onely the High-Prieſt came) but in the holy place; the place of the Prieſts, not of the people; and ſix and ſix in a row, were theſe cakes or loaves placed, anſwering each other. This bread was (every Sabbath) ſet new on the Table, and when the new came, the Prieſts did eat the old in the holy place. The ſetting of theſe loaves was a memorial of Gods beneficence to his people, preparing (for them) *a Table in the wilderneſſe*, Pſal.23.5. & 78.19. and to admoniſh them, that in taking their repaſt, they ſhould have an eſpecial eye to God, in whoſe preſence that proviſion was ſet, to whom they were to give thanks, and eat to his glory, 1 Cor.10.31.

V. 31. *candleſtick*] Zach.4.2. Rev.1.4.

V. 34. *In the candleſtick*] That is, in the ſhaft of the candleſtick.

V. 37. *they ſhall light*] Or, *cauſe to aſcend*: Chap. 30.8.& 27. 20 2 Chr.13.11. Lev.24 2,3. 1 Sam.3.3.

over againſt it] Heb. the *face of it*. That is, towards the Table of the ſhew-bread. Num 8.2.

V. 39. *talent*] The ordinary talent contained 54 pounds, 8 ounces, and a quarter of Troy weight; the Sacred talent contained an hundred pound. So in ſome directions before Joſephus: others augment it to an hundred and twenty five pound weight, reckoning twelve ounces to the pound. See on Chap.38.25.

V. 40. *pattern*] Chap.28.30. & 1 Chr.28.12, 19. Act.7.44. See Annot. on ver.9.

which was ſhewed] Heb. *which thou haſt cauſed to ſee.*

CHAP. XXVI.

Of the Sanctuary, or Tabernacle, a brief deſcription.

THE Sanctuary (at this time the Tabernacle) was a moveable houſe, made of boards of *Shittim* wood, whereof ſee ver.15. and hung about with curtains, wrought with divers colours in a curious manner, and covered over with three coverings, one upon another, to keep it from harm. It was thirty cubits long, ten cubits high, ten broad: the uppermoſt part whereof was made ſlope, and ſomewhat bending, each way (as the roof of an houſe) to ſhoot off rain, that it might not reſt upon it. It was divided into two pars, the one was called *the holy of holies*, at the upper end of it taking up ten cubits, wherein what was placed, ſee Chap.25.16. Into this holy of holies onely the High-prieſt came, and that but once a year, Lev.16. The other part was called the holy place, containing in it twenty cubits, In this was the Altar of Incenſe, on which incenſe was burned; on the right ſide thereof was the Candleſtick, mentioned ver.31. and on the left the Table of ſhew-bread, whereof ver.35. Theſe two parts were divided by a vail, and from the latter part of the Tabernacle, there was a Court of fiftie cubits in length walled with boards, but without a covering above; in part of this Court which was next unto the Tabernacle, was the Altar of the burnt offering, and the braſen Sea, or Laver for the waſhings; and ſo far might none approach but the Prieſts, whoſe place was divided from the peoples by a partition wall of boards, three cubits high and no more, that the people might ſee the Prieſt at his ſacrifice; and into this part, neither Gentiles, nor any unclean perſon, might approach, Joſephus Antiq.l3. c 5.

Verſ.1. T*He Tabernacle*] That is, a Tent, or moveable houſe for the Ark, Table, Shew-bread, &c. See on chap 25. verſ.8.

of cunning work] Heb. *the work of a cunning workman*, or *embreiderer*. Silk or linnen being the ground, threads of blew purple, and ſcarlet, were curiouſly wrought upon it, to make it both various and glorious.

V. 3. *five curtains*] So joyned as to make up one great one; and the other five ſo joyned, as to make up another great one, and theſe two after by loops, buckles, or hooks, ſo coupled together, as to make the Tabernacle as one entire work.

V. 7. *to be a covering*] Not onely above, but round about; ſo they were as a caſe for the Tabernacle (which was fine and precious) to preſerve it both above, and on all ſides, from the injury of weather; this covering was made of Goats hair, woven into cloath: and there was a third covering of Rams skins dyed red, ver. 14. and a fourth above that, next unto the weather (of Badgers skins) which are ſtronger, and courſer then the other, theſe curtaines were joyned together as the other, ver. 3.

V. 9. *double the ſixt curtain*] That is five on the one ſide, and five on the other, coupled together and, the ſixt was to hang over the entrance of the Tabernacle, the curtains being eleven in all, which number is made up of five and ſix, the ſixt of the ſix, and the eleventh of the whole was to be doubled, and ſo to hang on both ſides the doore of the Tabernacle. Theſe were larger then the former curtains of cunning work, for they were 30 cubits long, ver. 8. the other but 28, ver. 2. becauſe they were but a covering and ſafegard of the finer curtains.

V. 12. *remnant*] For theſe curtains were two cubits longer then the curtains of the Tabernacle, ver. 2. 8. ſo that they were ſider by a cubit on both ſides, that they might the better cover the better covering which was under them, and ſave it from wearing or defiling.

V. 15. *Shittim wood*] Whereof there was ſtore in the deſert of Arabia. See on chap. 25. 5.

V. 24. *coupled*] Like twins exactly anſwering one another: this is to be underſtood of the two corner boards in the back part of the Tabernacle, mentioned ver. 23. with far more ſtrength and firmneſſe were to be double, above and below, and ſo cloſed together that the Ring put in the corner might ſerve for the barres which met on both ſides.

V. 26. *barres*] Theſe bars covered with gold, and put into golden rings were to ſtrengthen and hold the boards together, that they might be firm and ſtedfaſt.

V. 28. *midſt of the boards*] Not through the thickneſſe of them, but through the rings, which were faſtned to the middle of the outſide; the middle, in reſpect of the ſpace above and below the bars.

V. 30. *according to the faſhion*] Act. 7. 44. Heb. 5. 8. See on Chap. 25. 9.

V. 31.] *vaile*] Within this vail which ſeparated betwixt the holy place, and the moſt holy, was the Ark placed, ver. 33. 2 Chr. 3. 14. Matth. 27. 51. Heb. 9. 3.

with cherubims] The portraiture of them wrought or woven into the work. See the Note on Chap. 25. 18.

V. 32. *hookes*] Some read heads of the pillars.

V. 33. *moſt holy*] Whereinto the high Prieſt onely entred once a year; here was the *Ark* placed, and hence God gave anſwers, therefore it was called the *Oracle*, in the 2 King 6. 15: 19. & 6. 28. it was a Type of heaven, the throne of God, for here God Manifeſted his eſpecial preſence, and the high Prieſt entred into it by eſpecial prerogative, as Chriſt our high Prieſt into heaven, and but once a year, the better to preſerve the reverence of the place, for which cauſe it was ſeparated by a vail from the reſt of the Tabernacle. See Chap. 30. 10. Levit. 16. 2. 16. 17. Heb. 9. 7.

V. 35. *the Table without*] That is, the Table of the ſhewbread, or twelve cakes or loaves (repreſenting the twelve Tribes) ſhall be on the outſide of the vaile, not in the inſide; (where the *Ark* was placed) that is, it muſt be ſet not in the moſt holy place, not on the inſide in the holy of holies where the Ark was placed.

V. 36. *an hanging*] This hanging, or vail, was a partition betwixt the holy place of the Prieſts, and place where the people were, it was not cloſe to the ground, becauſe at the entrance it was to let in ſome light. See on Levi 4. 6. ver. 37. overlay them with gold. See on chap. 36. 38.

CHAP. XXVII.

Verſ.1. A*Ltar*] This was not the *Altar* which ſerved for oblation of Incenſe morning and evening, but the *Altar* of burnt offerings made three cubits high, and five cubits ſquare, placed not in the Tabernacle, but in the Court, (which ſometimes is comprehended in the name of the Tabernacle) to the midſt of its height (which had ſome *Shittim wood* about it) it was covered with braſs, but within was, as ſome conceive, filled up half way with earth or rough unhewen ſtones; or which is more probable by the diſcription in the text, it was hollow unto the midſt where the braſen grate was, upon which the daily ſacrifice of a Lamb morning and evening was offered, Exod. 29. 39. and other oblations of ſeveral kinds and occaſions. It was firſt conſecrated with holy oyl, Num. 7. 1. and then other things ſet upon it were hallowed by it, Mat. 23. 19. This *Altar* differed from ſuch as were made of earth, upon extraordinary occaſions, Exod. 20. 24. for this was to continue for the conſtant ſervice of the Tabernacle, which muſt not be ſo baſe and mean as the other, becauſe the Tabernacle was glorious.

V. 2. *hornes*] Made like hornes ſharpe and crooked, partly for ornament, partly for uſe; and the uſe, as ſome conceive was, chiefly to bind the ſacrifice to the *Altar*, Pſal. 118. 27. which was to be offered upon the *Altar*.

with braſs] The wooden part of the *Altar*, was to be overlaid or covered with braſs to preſerve it from fire, and yet it was ſtrange, that the braſs very much heated did not burn the *wood*; and there was, as ſome conceive, an eſpecial providence in it, that it did not ſo, God as he ſent fire down upon the *Altar* overruling the operation of it at his pleaſure, yet the *Altar* being ſo broad, the fire might be kept in a grate at due diſtance from the wood.

V. 3. *fire pan*.] Which ſerved to carry fire from the *Altar* of the burnt offering, to kindle the incenſe, which burnt in chafing diſhes upon the *Altar* of incenſe.

V. 4. *the grate*] Made like net-work, but with ſmall holes like a ſieve, was faſtned by rings to the *Altar*, and let down by chains to the midſt of it; under it, as ſome conceive, was the wood and fire put, upon it the ſacrifice was laid to be burned; others hold, that both fire and ſacrifice were upon it.

foure braſen rings] The *Altar* had rings and bars by it ſelf, Chap. 38. 7. and ſo had this grate, that they might be removed and carried ſeverally by themſelves.

V. 8. *as it was ſhewed*] Heb. *as he ſhewed*, Exod. 25. 40.

V. 9. *the Court of the Tabernacle*] Which compaſſed the Tabernacle on all ſides: which was an uneven ſquare, for it was an hundred cubits, or fifty yards long; and fifty cubits, or twenty five yards broad, and five cubits, or two yards and an half high, which had for walles hangings of fine linnen, born up by pillars of braſs. In this Court and about the mid way from the Tabernacle to the outſide of it, was placed the Altar, in the open ayr, that the flame and fume of the ſacrifice might have free vent without hurt or offence. Of this Court fifty cubits from the Eaſt end towards the Sanctuary, were for the Sacrifices which were tendred by the people, in the part neereſt to the entrance, and offered by the Prieſts towards the furtheſt part of the fifty cubits and about ten cubits diſtance from the Tabernacle: for ſo many cubits was it off the Altar on the Eaſt ſide; and ſo many from the walls, or hangings of the Court, on the Weſt ſide, and 20 cubits on the North, and as many on the South ſide. In this ſpacious Court there was receipt for all profeſſours of Religion, whether ſincere or hypocritical, and ſo it was a type of the Church viſible in the world.

V. 10. *fillets*] They were certain hoopes or circles of ſilver plate, compaſſing the upper part of the pillar to beautifie it, and it may be alſo to faſten the hangings in ſome places to the pillars.

V. 13. *Eaſt ſide Eaſtward*] Or, *full Eaſt*.

fifty cubits] Meaning curtains of fifty cubits.

V. 16. *gate of the Court*] Which was on the Eaſt ſide.

V. 18. *fifty*] Heb. *fifty by fifty*.

V. 19. *pins*] Or, *ſtakes*. Wherewith the hangings were faſtned to the ground, that they might not be waved to and fro with the wind.

V. 20. *oyl olive beaten*] Lev. 24. 2. Such as come from the Olive, when it is firſt preſſed, and beaten, and rather beaten with a peſtel, or mallet, then chruſhed with a heavy weight of a preſſe, or mill ſtones; becauſe it ſhould run clear and free from dregs.

to burn] Heb. *to aſcend up*.

alwayes] See on Chap. 30. ver. 8.

V. 21. *of the Teſtimony*] That is, of the Law (in the Ark) the Teſtimony of Gods Will, and of his Covenant with his people, See on Chap. 25. 16. & 31. 18.

From evening to morning] For all night, and not by day, were the lamps to burn; and though it be ſaid alwayes, ver. 20. that is to be underſtood only of the night ſeaſon, as if it had been ſaid every night; for they could not burn until they were lighted, and they were not lighted until evening, Chap. 30. 8. and from thence they were to burn until the morning, Lev. 24. 3. This might be a Type or figure of that ſpiritual light which diſpelleth the darkneſs and blindneſs of the mind, 2 Cor. 4. 6. 2 Pet. 1. 19. See 1 Sam. 3. 3. 2 Chr. 13. 11.

CHAP. XXVIII.

Verſ. 2. H*Oly garments*] Garments to be worn in holy miniſtrations in reference to Chriſt our High Prieſt, who is holy and undefiled, Heb. 7. 26. and his robe which Chriſtians muſt put on, to make them accepted with his Father, is a moſt holy Robe. See Iſai. 52. 1. Rev. 19. 8.

for glory and for beauty] Whereby his office may be known to be glorious, and excellent as repreſenting him, who was, and is the brightneſs of the divine glory, Heb. 1. 3. Joh. 1. 14. and the *glory of his people Iſrael*, Luk. 2. 32. The other Prieſts had garments alſo for glory and for beauty, v. 40. but they were nothing ſo glorious and beautiful as Aarons were: for though as Prieſts they were Types of Chriſt, and ſo their calling was honourable, and their garments graceful; yet the high Prieſt was therein higher, and therefore in his rayment much more glorious then they, and by this livery of their Lord and Maſter, they were appropriate to his ſervice.

V. 3. *wiſe hearted*] Skilful artificers.

whom I have filled with the ſpirit of wiſdome] The Iſraelites had now more need to be inſpired by God with extraordinary knowledg becauſe (as ſome obſerve) they were imployed in Egypt rather as drudges, then trained up in an ingenuous education, in Arts and Siences: and yet had they been brought up in the ſtudy of them (wherein there is no proficiency without Gods favourable aſſiſtance, for all knowledge is from him, even that of the Husbandman, Iſa, 28. 26) to ſuch extraordinary curious work, there was need of more then ordinary direction, or inſtruction. See Chap. 31. 2. & 35. 30.

to conſecrate him] That is, to ſeparate him from the reſt of the people to Gods eſpecial ſervice

V. 4. *an Ephod* "] There was two ſorts of Ephods, the one made of fine and pure linen, which was common to all prieſts, " 1 Sam. 2. 18 & 22. 18 and uſed alſo by other perſons upon extraordinary occaſion: as David when he danced before the Ark, 2 Sam. 6. 14. The other was made of divers materials and colours, peculiar to the High prieſt, which was a ſhort coat without ſleeves, put upon his other garments (to keep them cloſe together) which uſe is intimated in the Hebrew word; theſe garments were all of them in number eight, reckoned in divers orders here, and Lev. 8. 7, 8.

V. 8. *curious girdle*] Or, *embroidered*.

V. 9. *Onyx ſtones*] White ſtones, like the white of a mans nail, whence they have their name. Anſelm. Boetius Hiſt. gem. l. 2. c. 90. Some of them are of divers colours, with white ſpeckles in them. See on v. 20.

V. 10. *the other ſix*] Of theſe two ſixes, it is like Levi was none among them, for the Levites preſented themſelves to God, in their daily miniſtration: and there were twelve beſides Levi, becauſe for one Joſeph, were reckoned two, Manaſſeh and Ephraim.

according to their birth] Gen. 43. 33 the eldeſt firſt, and the youngeſt laſt, ſee on v. 21

V. 11. *with the work*] Wiſd. 18. 24

in ouches of gold] That is, hallow places, in which the ſtones were ſet faſt, as a Diamond in a Ring.

V. 12. *ſhall bear their names*] This was a reſemblance of Chriſt our High prieſt, repreſenting his Church to God his Father.

upon his two ſhoulders] The prieſt was to bear the people on his ſhoulders, by a patient bearing of their weakneſs, and waywardneſs, as well as on his breſt, v. 15 by paſtoral affection, v. 29.

for a memorial] Not to the people to remember the goodneſſe of the patriarchs, who were many of them more noted for great faults, then for virtues; much leſſe may we think them to be as a help or memory to God, who neither can be ignorant, nor forgetful of any thing: But chiefly this memorial was to Aaron to remember the people by interceſſion for them; and withal to ſignifie that their memory is preſented to God, and preſerved with God. See Annotations on Gen. 9. 16.

V. 15. " *the breſt plate of judgment*] Ver. 29. It was ſo called, becauſe the High prieſt could not give ſentence in judgment without that on his breſt; or becauſe when he conſulted with God in caſes of doubt for a divine judgement, in that caſe he was to wear it on his breſt. See on " v. 30. See alſo 1 Sam. 28. 6. & 30. 7.

V. 17. *a Sardius*] Or, *Rubie*, Exod. 39. 10. a blood coloured Stone, and therefore called alſo a Rubie; but Sardius from Sardis, a City of *Lydia*, in Aſia, where ſuch ſtones are moſt plentiful; or where there are the rareſt, or beſt of that kind: whereof ſee Plin. lib. 37. c. 8.

a Topaz] A ſtone of a golden colour, as ſome ſay; others ſay it is green, Plin. lib. 37. Chap. 8. and others, partly of a grey, or skye-colour: but it ſeemeth to be a ſtone of high price, eſpecially the Topaz of Ethiopia, Job 28. 19. the operations of it are many and rare, as *Fr. Rueus* ſets them down, in his ſecond book of Gems, and Chap. 5.

Carbuncle] A precious ſtone ſhining like lightning, or a glowing coal of fire: the word *Baraketh*, is derived of the word *Baroke*, to lighten, Plin. lib. 37. c. 7. col. 253. Rueus ibidem c. 18 p. 249. And Anſelm. Boetius de Gem. l. 2. c. 8.

V. 18. *an Emeraud*] A ſtone of moſt perfect green colour, moſt pleaſant to the eye-ſight, and profitable, both to preſerve it, and to recover it when it is weakened; as Pliny ſaith, lib. 37. c. 5. See Rueus lib. 2. of Gem. c. 4. p. 237.

a Saphire] Is a precious ſtone of a light coloured purple, or of a blewiſh colour, like to that which is ſometimes ſeen in the clear skie. Ibid. c. 2. p. 223.

a Diamond] Is a ſtone bright and white, like Chriſtal, but in a more excellent degree, very hard, Ezek. 3. 9. Zach. 7. 12. Jer. 17. 1. though in thoſe places the Hebrew word be not *Jahalom*, as here, but *Shamir*) ſo hard, that by blows the hammer and anvile receive more hurt from it, then it from them, Plin. nat. hiſt. lib. 37. c. 10.

V. 19. *a Ligure*] Or, *Lyncure*. A Kind of Amber, Plin. 37. chap. 3. a gumme hardned into a ſtone, which ſtone (in ſome places) is very pretious, and of excellent quality and operation: Rueus lib. 2. c. 18. 26. Some call it a Turkeis, or Torcois, a ſtone of a pale green, inclining to skie colour, and of ſtrange effects, Ibid. c. 18. p. 256. Some take it for a Hyacinthus, or Jacinth, which is of a Purple or Violet colour.

an Agate] Or, *Achate*. A blackiſh ſtone, moſt uſually with white ſtreaks upon it, and many of them have much variety of colours, Rueus lib. 2. c. 16. p. 255. which though in ſome places it be common, is ſaid to be of excellent virtue againſt many diſeaſes: of this ſee Plin. lib. 37. c. 10.

an Amethyſt] A pretious ſtone, of a pale Violet colour, Rueus lib. 2. c. 11. p. 244. Of this, ſee Plin lib. 37. c. 9.

V. 20. *Beril*] Is a ſhining precious ſtone, whereof there are divers ſorts; but the beſt is of a ſea-water green colour, *Plin.* lib. 37. chap. 5.

the Onyx ſtone] Of that there be many ſorts, ſome ſay ſix, ſome ten, ſome fourteen, ſome eighteen; it is hard to ſay which of them is here meant, Plin. lib. 37. c. 6. See Annot. on v 9.

Jaſper] Of which alſo there were many ſorts of ſeveral colours, Rueus lib. 2. of Gem. c. 1. p. 231. See alſo Plin. lib. 37. v. 8, 9. Many of theſe ſtones are mentioned, Rev. 21. 19, 20. and of them many make myſtical ſignifications, which wanting ground of Scripture, the building upon them may prove no better then preſumptuous fallacies. For though many things of the Ceremonial Law ſerved to ſhadow out heavenly things, Heb. 8. 5. yet it is not ſafe to preſume (eſpecially in the explanation of myſteris) above that which is written; nor be two punctual in ſeruing up ſenſible things to ſpiritual conformities; as ſome, both ancient and latter Authors have been, eſpecially of the Popiſh party; nor too bold in bringing down Religious matters, to natural alluſions, as Joſephus doth, Antiq. lib. 3. c. 8.

V. 21. *according to the twelve*] It is probable from hence, and from verſe 10. that their names were ſet upon the twelve ſtones, according to the order of their births; and ſo Reuben had his name ſet upon the Sardius, Simeon upon the Topaz, and ſo Benjamin the youngeſt had his upon the Jaſper, named laſt. See the ſecond Annot. on v. 10.

V. 29. *bear the names*] Aaron ſhall not enter into the holy place, in his own name only, but in the name of all the Tribes of Iſrael. See Annot. on v. 12.

breſt-plate of judgment] See Annot. on v. 15.

upon his heart] This ſignifieth how neer the Elect lay to the heart of their High Prieſt Chriſt Jeſus: that is, how heartily he loved them, who parted with his own hearts blood for their ſakes: and it is an admonition of the Paſtors affectionate reſpect to his flock; as we ſee in the Apoſtles example, 1 Theſſ. 2. 8.

for memorial] See Annot. on v. 12.

V. 30. * *Urim and Thummim*] Signifie light and perfection, according to the beſt derivation in the Hebrew Tongue; and they are put in the plural number, *lights, and perfections*; to note the plenty, as well as the excellency of divine graces. This was meant, as ſome conceive, of the ſplendor and perfection of the pretious ſtones, of the breſt-plate, which were of moſt clear and perfect beauty: but that is not all; for beſides that, theſe words were ingraven, or written upon ſome of the precious materials of the High-Prieſts ornaments, the Urim and Thummim was neither made, nor placed by the inſpired Artificers, but (as ſome learned Writers rather think, by the compariſon of Exod. 39 10. Levit. 8. 8.) made by God himſelf, and put by Moſes into the breſt-plate. Hence it was called the Breſt-plate of Judgment, v. 15. and the Judgment given thereby the *judgment of Urim*, Num. 27. 21. becauſe the High-Prieſt put it on when he conſulted with God, and received from him clear and determinate anſwers in caſes of doubt. Theſe anſwers were ſometimes made by audible voice, ſometimes by ſecret inſpiration, which when the Prieſt had told it to the people, the ſtones and letters in the Breſt-plate, as is probably conceived, (for there is nothing certain of it in the Scripture) might have an extraordinary brightneſſe appearing on them, for aſſurance that the Prieſt had ſpoken with the Lord, and received reſolution from him; as by the ſhining of Moſes his face, when he came from God, with the Tables of the Teſtimony in his hand, Exod. 34. 29, 30. it was manifeſt that he had from God, what he brought unto the people; and whereas David, deſiring to conſult with the Lord, called for the Ephod, 1 Sam. 23. 9. the reaſon was, for that the Breſt-plate was faſtned to the Ephod, v. 28. and the Ephod to the Breſt-plate: ſo that if he had one, he had both, Exod. 39. 21. This Oraculous conſultation with the breſt-plate, that is, by the uſe of the Breſt-plate, continued among the Jews, until about, or ſomewhat above on hundred years before Chriſt, as ſome affirm; but it is generally, and more probably thought, that it laſted no longer, then to the Captivity of Babylon: (for which ſee Ezra. 2. 63) and after that time we find not that the Jews had any uſe of that kind of revelation * Lev. 8. 8. Ezra. 2. 63. Neh. 7. 65.

V. 32. *Habergeon*] A coat of male, which is a defenſive armour, made of Iron rings linked one within another, after the manner of network.

V. 34. *A golden Bell and a Pomgranate*] Which were flat and embroydered, and ſo mixed with the Bells, that between two pomgranates, here was placed one Bell, and between two Bells, one pomgranate. Joſephus antiq. l 3. c. 8. The Bell was for ſound, and the prieſts lip were to preſerve knowledge, for the inſtruction of others, Mal. 2. 7. and he muſt not be mute, Iſa.56.10. and if he be, it is upon his utmoſt peril, ver. 33. And it muſt be a golden Bell, for that it is the moſt precious and pureſt of metals, ſuch muſt his doctrine be, Prov. 3. 15. The Pomegranats being a ſweet and ſavoury fruit, ſignifie his life and converſation, the fruit of his profeſſion, of good reliſh and acceptation to good people. Some refer the Bell to Chriſts Prophetick Office, and the Pomgranate, to the ſweet ſavour of the Sacrifice of Chriſts Prieſtly Office, or of his perſonal perfections, or the graces he giveth to his Church. See Cant.4.3. Chap.6.7,8.

V. 36. *a plate of pure gold*] As ſome Hebrew Doctors ſay, it was in breadth the meaſure of two fingers broad, in length, reaching from one ear to another: Joſephus thinks it was not a plain plate, but a crown of gold, Antiq. l.3.c. 8. Which joyned to the Mitre, might (as ſome conceive) ſignifie, that Chriſt, of whom the High-Prieſt was a Type, was a true Melchiſedec, that is, both a King and a Prieſt.

HOLINESSE TO THE LORD] Holineſſe appertaineth to the Lord, and he is moſt holy, and nothing unholy may appear before him; and therefore all, both Prieſts and people, muſt ſee to their ſervice of him, that it be pure and holy, and ſuch as may be pleaſing unto him, who is moſt perfectly holy, and who is honoured by the bleſſed Angels with multiplyed acclamations of holineſſe, Iſa.6.3. See Chap.39. 30. Pſa 93.5. Dan.9.24. 1 Cor.30. Heb.7.26.

V. 38. *bear the iniquity*] The peoples offering could not be ſo perfect, but ſome fault would be therein; which ſin, the High-Prieſt as a Type of Chriſt did bear, and pacified God by making an atonement for them, Lev. 10. 17. Num. 18. 1. Iſa. 64. 6. Heb. 13. 15. 1 Pet. 2. 5.

ſhall hallow] That is, conſecrate, or give up to God in their holy oblations.

alwayes] That is, as oft as he exerciſeth his Prieſtly Office before the Lord.

accepted before the Lord] The real holineſſe of the Prieſt (anſwerable to the Ceremonial, worne on his forehead) made him accepted for himſelf, and the people, when he miniſtred before the Lord.

V. 39. *the coat*] A white gown ſleeved, and reaching gown-like unto the feet, which made looſe, was kept cloſe to his body with a girdle, Lev.8.7.

Mitre] A linen Mitre, a cover of the head; in what faſhion it was made, is uncertain; yet conceived, it was fine linen wreathed up, as the Turkiſh Turbants now are.

the girdle of needle-work] What a girdle this was, ſee Exod. 39. 29.

for glory and for] See Annot. on v. 2.

V. 40. *coats*] Of linen; for wollen wearing was forbidden to the Prieſts, Ezek.44. 17. theſe are Ephods, ſuch as are mentioned, 1 Sam. 22.18. which differeth from that of the High-Prieſts, for that was embroidered, and theſe were not.

V. 41. *and conſecrate them*] Heb. *fill their hands*, That is, conſecrate them, by giving them, or putting into their hands things to offer; and thereby admit them to their office, Chap.29.9,24.

V. 42. *to cover their nakedneſſe*] Heb. *fleſh of their nakedneſſe*, Exod. 20.26.

from the loyns even unto the thighs] Incluſively; that is, including and covering both the loyns and thighes, leſt if they ſhould ſtumble and fall, their nakedneſſe ſhould be ſeen to their ſhame.

V. 43. *that they bear not iniquity*] For not hiding their nakedneſſe.

CHAP. XXIX.

Verſe 1. W*ithout blemiſh*] Neither lame nor blind, or defective, or monſtrous in any member, nor ſick, nor ſore. See Mal.1.13,14.

V. 2. *Unleavened bread*] See on Exod. 12. 8. Here be three ſorts of unleavened bread, two of them are particularly named cakes, and wafers; and by unleavened bread, in the firſt place is meant another ſort, to wit, loaf-bread, mentioned v. 23. called there in the Hebrew (*Chicar Lebem*, that is, a maſſe of bread, or great bread. By bread Chriſt might be ſignified, as John 6.55. and by its being unleavened, his ſincerity, humility, and ſweetneſs.

V. 3. *bring them*] Preſent them in the firſt part of the Court, to be brought neerer to the Tabernacle, to be offered afterward.

in the basket] See on Gen.21. 14.

V. 4 *waſh them*] There is none, either perſon or calling free from pollution, yet thoſe who are deſigned to ſerve God in eſpecial manner, muſt endeavour after eſpecial purity; and when they fall ſhort of what they ſhould and would be, they muſt look up to Chriſt, and admire and adore his perfect holineſſe, which needs no waſhing, and whoſe blood cleanſeth the ſoul, as water the body waſhed in it.

water] Taken out of the brazen laver, placed between the Tabernacle and the Altar, Exod. 30.18.

V. 5. *garments*] The linen breeches are not here mentioned, for thoſe were privately put on before, theſe were to be put on openly at the door of the Tabernacle.

V. 6. *mitre*] Lev.8. 9. See on Chap.28.39.

the holy crown] That was the golden plate forementioned, Chap.28. 36. See Annot. on it, and Lev.8.9.

V. 7. * *oyl*] Oyl heals, ſoftens, and ſweetens; and therefore betokens the graces of the Holy Ghoſt, 1 Joh.2.27. which give ſoundneſſe to the ſoul, ſoftneſſe to the heart, ſweetneſſe to the life and converſation; moſt agreeable to Prieſtly function. Of the making of this Holy oyntment, ſee Chap. 30. 23. This pouring out of this anoynting oyl, ſeems to be peculiar to the High-prieſt, See Pſal. 133. 2. for we find not the like preſcription, or application to any of the inferiour Prieſts; their hands were anoynted, but not their heads, as the High prieſts was; nor was this done in ſucceſſion to the inferiour prieſts, (though at firſt both Aaron and his ſons were conſecrated with oyntment, Exod.30.30. Chap. 40. 14. Lev. 8. 30) but only to the High prieſts, who were admitted into their office with this pretious oyntment.

* Chap.30.25.

V. 9. *put the bonets*] Heb. *binde*.

a perpetual ſtatute] To be ſucceſſively continued in the line of Aaron, until Chriſt come in the fleſh, to effect what they foreſhewed. See on Chap.12.14.

conſecrate] Heb. *fill the hand of*. See Annot. on Chap. 28.41.

V. 10. *put their hands upon the head*] As confeſſing their own guilt, and putting it upon the head of the ſacrifice, offered firſt for their own ſins, that they being accepted, might be the fitter to offer ſacrifices for the ſins of the people: and it ſeems the party that brought a ſacrifice (though one of the people) was to lay his hand upon the head of his own oblation, Levit 4. v. 24, 29 which was done with confeſſion of ſinnes, Levit. 16. 21. and at leaſt an implicite acknowledgment of the deſert of death in themſelves, though it were turned upon the beaſt; ſee on Levit. 4. 33. and thus was the ſin laid upon the ſacrifice, as a Type of Chriſt, Iſa. 56. 6, 7. And it was the manner (when ſin was charged upon a guilty perſon) that the Witneſſes laid their hands upon him, as well to teſtifie their accuſation of him, as to ſtone him, Deut. 17. 7. Now as the beaſt to be offered had no inherent guilt in him, but an imputed guilt laid upon him, ſo was it with Chriſt, Iſa. 53. 4, 6. The immaculate Lamb, who was made ſin for us, that he might take away ſin from us, John 1. 29. 2 Cor. 5. 21. 1 Pet. 1. 19.

V. 11. *thou ſhalt kill*] That is, Moſes, (for he was of the Tribe of Levi, being Aarons brother) and though we read not of any ſolemn, or particular conſecration of him to the Prieſthood, yet he is numbred among the Prieſts, Pſal. 99. 6. and (as a Prieſt) did both conſecrate Aaron for the high Prieſthood, and offer ſacrifice; yet the word Cohen, which there, and elſewhere, moſt uſually ſignifieth a Prieſt, or Sacrificer, is ſometimes taken for a Prince, or principal Officer: ſee on Chap. 2. 16. But though Moſes exerciſed the Prieſts Office in this conſecration, yet when there was a ſtanding Prieſthood ſet up, it is like he left that ſervice (if not altogether, yet for the moſt part) to thoſe who were of the Prieſtly function.

V. 12. *horns*] Of the braſen Altar, which was placed at the door of the Tabernacle, Lev.4.7. not on the horns of the golden Altar of ſweet incenſe, there alſo named, becauſe hereby the braſen Altar was to be conſecrated for future ſacrifices: and becauſe the Prieſts, not yet competently conſecrated, they were as the people, at whoſe ſin-offering the blood was ſprinkled upon the horns of the braſen Altar, Lev.4.7. & 18. 30. & 9.9.

V. 13. *the caule which is above the liver*] It ſeameth by the Anatomy, and the Jewiſh Writers to be the Midriffe.

the fat that covereth the inwards] The burning of the fat, and inward parts (which in all ſacrifices were burned unto God) was to mind them of the mortification of their covered corruptions, ſignified by the fat, Pſal. 119.70. and by the charge of wickedneſſe on their inward parts, Pſal.5. 9. And it might alſo ſignifie the ſerving of God with the beſt, which is expreſt by fatneſs. See on Gen.4.4.

V. 14. * *without the hoſt*] Every ſacrifice for ſin was not thus offered, but that which was for the ſin of the high Prieſt, and of many together with him, nor wholly burnt fleſh, and skin, and dung as here is expreſt. It was ſo to be offered, to ſignfie an abomination due to the guilt of ſin, which fell upon our Saviour for us, when (with extreme deteſtation) he was led to execution, without the gate, that by taking the peoples unholineſſe upon himſelf, he might convey his holineſſe upon them, Heb.13.12. Lev.4.11.

V. 16. *ſprinkle it*] Which repreſented the ſprinkling of Chriſts blood, and mans reconciliation to God thereby, 1 Pet.1.2.

V. 18. *a ſweet ſavour*] Verſe 25. Gen 8.21. Heb. *a ſavour of reſt*. which cauſeth Gods wrath to reſt, or ceaſe from all diſpleaſure, and purpoſe of puniſhing his people. See Annot. on Gen. 8. 21. beſides this, there were other ſorts of offerings, at the conſecration of Aaron and his ſons, wherewith they were entred into their office, that they might (having their ſacrifices once firſt offered for themſelveſt) be the fitter to offer the like for others afterwards.

V. 19. *the other ram*] The former ram was called the burnt-offering, which was a ſin-offering, without which none other offering was accepted; this, the peace-offering, made for the proſperity of the Prieſt-hood, both in reſpect of the Prieſts themſelves, and the exerciſe of their Prieſtly function, with reference unto the people. Such oblations were uſually made, either for obtainment of ſome good thing deſired, or for acknowledgment of ſome good already received.

hands upon the head] See on v. 10.

V. 20. *Ear, &c.*] The ear was to be ſanctified for holy hearing, and againſt the hearing of any corrupt communication, and the hand for working, and the foot for walking, that his converſation might be holy, and his perſon ſanctified from head to foot. The whole body needed not to be ſo bloodied; ſo in Baptiſm, there is no neceſſity of plunging the whole body in water, but the ſprinkling of it on the fore-head, may ſuffice to ſignifie the myſtical meaning intended by it; where, by a ſacramental Synecdoche (though but a part be ſprinkled) the whole is waſhed and cleanſed.

V. 21. *upon the Altar*] The blood of the ſlain creature, received in ſome veſſel, was ſet upon the Altar, whence it was taken for ordinary ſprinklings.

of the annointing oyl] The compoſition whereof is ſet down, Chap. 30.23.

ſprinkle it] Either the oyl and blood ſeverally, or mingled together.

and upon his garments] This being commanded was no pollution; and againſt Gods command, elegancy and curioſity is pollution, Exod.20.25 yet the ſprinkling might be ſo ordered by God, that the drops might rather adorn, then diſgrace the garment.

V.22.*right ſhoulder*] In other peace-offerings (which were made for the people) that ſhoulder was a part of the Prieſts Fee, Levit.7. 32. for his ſervice; but here the oblation being made for the Prieſts themſelves, they were to offer it up on their own behalf.

a ram of conſecration] Not an holocauſt to be burned whole, in ſacrifice to God, as the ram, v.18. but for conſecration of the Prieſts in their holy function.

V. 23. *before the LORD*] That is, before the Altar of burnt offerings, where God was ſerved by ſacrifice, and where he accepted the ſacrifices offered unto him.

V. 24. *wave them*] That is ſhake them to and fro, as ſome conceive from Eaſt to Weſt, from North to South, ſignifying Gods univerſal preſence all the world over. The word ſometimes ſignifieth ſifting with a ſieve, Iſa.30.28. which may note, either the ſhaking of affliction, Iſa. 10.32. Or purging by affliction, as by ſifting and ſhaking, the chaff is ſevered from the grain, Mat. 3.12 Or, it may note the agitation and motion of the mind, which ſhould not be idle in the performance of Gods ſervice, but with this waving, or wavering the ſacrifices, was alſo lifted up, v.27. And hence it was called the heave-offering, as well as the wave-offering, v.28. Lev.7.34. and this was to raiſe the hearts of Prieſts and people upwards towards God. But ſome take this waving to be a caſting of the portions, out of one hand into the other, and the heaving to be a throwing of them upward.

V. 26. *it ſhall be thy part*] This is to be underſtood of other peace-offerings afterwards: for in this of the conſecration of the Prieſts, both the ſhoulder and the breſt, as ſome hold, were to be offered up to God by fire, as the fat. See on v. 22. according to the firſt Annot. on that verſe. Others take it, that the breſt was reſerved for Moſes (who now did the Prieſts Office) becauſe both breſt and ſhoulder are allowed to the Prieſts Office, v. 25,26. of this Chapter, Lev. 7. 31, 32. and the breſt only is ſpecified, as his part in this verſe.

V. 28. *it is an heave-offering*] That is, lifted up to God (as his right) and aſſigned by him, for a portion to his Miniſters.

ſtatute for ever] See Annot. on Chap. 12.14.

V. 29. *his ſons*] The eldeſt ſon of the high-Prieſt (when his Father is dead) ſhall be high-Prieſt in his ſtead, and ſhall have his fathers high-Prieſts garments put upon him, and be annointed as he was: this was done by one of the inferiour Prieſts, for there were no higher, the high Prieſts being dead, and none fitter to conſecrate a high-Prieſt, then a Prieſt.

V. 30. *That ſon*] Heb. *He of his ſons.* See Numb: 20.28.

ſeven dayes when] That is, ſeven dayes before he come to do ſervice in the Tabernacle, all which time he is not to attend within, but at the door of the Tabernacle day and night, Lev.8. 35. That he may have the holineſſe of the *S*abbath for his compleat conſecration, and the whole week taken up in this holy preparation, might mind the Prieſt of perpetual holineſs, not only on the *S*abbath, but all the dayes of the week, all the dayes of his life.

V. 31. *the ram of conſecration*] That is, the remainder after the oblation of the parts ſpoken of, v.22.

and ſeeth his fleſh in the holy place] In the Court before the Tabernacle where was the Altar, whence fire was to be taken to ſeeth it withall: there it was to be boyled, and there alſo to be eaten, Lev. 8. verſe 31.

V. 32. *And Aaron and his ſons*] Lev.8.31. & 24.9. & Mat 12.4.

V.33. *eat theſe things*] Which were reſerved of the ſacrifice, as part of the fleſh, and part of the bread left in the basket, v.32.

a ſtranger] That is, not only he who is no Iſraelite, but no Iſraelite who is not of the ſeed of Aaron, although he be of the ſtock or linage of Levi, for here was no offerer but the Prieſt; in other peace-offerings, the offerers who were not Prieſts, were partners with the Prieſts in portions of their oblations.

becauſe they are holy] Not the Levites in general, but the Prieſts, becauſe they be hallowed, or offered to God by eſpecial conſecration to the Prieſthood, as he that is a Levite and no more is not.

V. 34. *burne the remainder*] That which could not be eaten by them that day, was not to be kept unto the morning, but to be preſently burnt, that it might not be applyed to any other uſe then God had appointed it; neither by way of contempt, nor of ſuperſtition: yet this was not an univerſal ordinance; for in ſome caſes what remained of the ſacrifice, might be eaten the next day, Lev. 7.16. this therefore of burning the remainder, is eſpecially meant of gratulatory oblations, ſuch as was the Paſchal Lamb. See on Chap.16. 19.

V. 35. *ſeven dayes*] Every day for ſo many dayes together, were the hands of the Prieſt to be annointed, a bullock to be offered on the Altar, and the Altar to be cleanſed, and annointed.

V. 36 *cleanſe the Altar*] Chap 30. v.28 & Chap.40.10

V. 37. * *whatſoever toucheth the Altar*] That is, Prieſts ſacrifices, oblations, veſſels, fire, and all things that had relation to the Altar: but not ſimply every thing; this was a Type of the moſt perfect and operative holineſſe of Chriſt, Heb. 9.14. who is alſo called an Altar, Heb.13. 10,15. Whereby alſo was ordained, that none that is not conſecrated for the ſervice of the Altar, ſhould touch the Altar. * Chap. 30. 29. Mat. 23.19. Hag.2.13. Ezek.44.19. & 46. 20.

V. 38. *Now this is that*] That is, the principal uſe for which the Altar is erected, is for the daily ſacrifice.

two lambs] Num. 28 3.

day by day continually] This anſwereth to neceſſity on our part, who alwayes need remiſſion of ſins; and Chriſts efficacy on Chriſts part, who daily communicates the grace of reconciliation to the ſouls of his people. See on Dan.8.11 & 9.27.

V. 39. *morning and at even*] A pattern for double devotion every day.

V. 40. *a tenth deale*] That is, an Omer. See on Chap.16.16.

Hyn of oyl] An Hin was a meaſure for moiſt things, as an Omer, and Ephah for dry; and it contained about three quarts; ſo that the fourth part here mentioned is a pint and an half. Some ſay an Hin contained twelve Logs, and a Log contained the quantity of ſix Eggs of Paleſtine, which are bigger then ordinary; ſo that an Hin was as much as ſeventy two Eggs put together.

V. 41. *at even*] Heb *betwixt two evenings.* See Annot. on Chap. 12. 6.

meat-offering] The drink-offering, v. 40. and the meat offering in this verſe, may admoniſh us of Gods bounty, as well as other oblations of his juſtice or mercy.

V. 42. * *at the door of*] Where was the Altar of the burnt-offering, there God manifeſted his preſence by the cloudy pillar, which deſcended and ſtood at the door of the Tabernacle when God talked with Moſes, Exod.33.9. though he did moſt manifeſt his eſpecial preſence in the moſt ſecret part of the Tabernacle, Exod.30. 6. See on Chap.35. 22. & 40. 29,36. Exod.33.9. Chap.40.29, 36. Lev.16,2. & 9. 13,24.

ſpeak there unto thee] See Annot. on Chap.30.6.

V. 43. *by my glory*] Becauſe of my glorious preſence, whereby the Altar ſhall be declared holy; eſpecially when fire ſhall deſcend from heaven upon the ſacrifices, to conſume them, as Lev.9.24.

V. 44. *ſanctifie the Tabernacle*] I will ſhew (by evident tokens of my preſence) that I have made choice of them, for holy ſervices to my ſelf.

V. 45. " *I will dwell among the children of Iſrael*] God is every where, for he is excluded from no place, nor is he concluded in any place: yet is he preſent (in eſpecial manner) with grace and favour among his ſanctified ſervants; firſt they are ſaid to be ſanctified, ver. 44 and then they ſhall be dignified, and defended by his eſpecial preſence, Deut.23.14. afforded among them, " Lev.26, 12. 2 Cor.6.16.

that I may dwell among them] In my Tabernacle (which is my houſe, the place of mine eſpecial preſence) pitched among their Tents.

their God] Theirs by eſpecial covenant, and the manifold evidences of my favour towards them above all others.

CHAP. XXX.

Verſe 1. *TO burn incenſe*] Incenſe is made a type of prayers both in the Old Teſtament, as Pſalm 140.1,2. and in the New, as Rev.8.3 for incenſe is put up with fire, and prayers muſt be fervent in heart; incenſe is ſweet, ſo are prayers, eſpecially when they are preſented upon the golden Cenſer of our *S*aviour, ſee Pſa. 141. 2. Rev. 8. 3. Mat.3.11.

Shittim wood] See Annot. on Chap. 25.5.

V. 2. *the hornes*] Theſe were not for ſuch an uſe as thoſe of the greater Altar, chap.27.2. to bind the ſacrifice unto it, Pſal.118.27. but for conformity with it, and for ornament.

V. 3. " *pure gold*] God is worthy to be ſerved with the beſt, both for kind and degree; not only with gold the beſt of metal, but with the pureſt and moſt pretious of that kind; that is, ſuch as is pure without a counterfeit appearance, and pure without mixture of any other matter of meaner price: ſo for the holy oyl, he requires pure Myrrhe, v. 23. and pure Frankinſenſe, v. 34. Chap. 25. 11. Num.4. 11. & 28. 31. Rev. 8. 3.

the top] Heb. *the roof*, or *covering*, which was made gratewiſe, or like a net, in ſuch ſort, that the aſhes of the Frankincenſe, or of other ingredients put into the perfume, might paſſe through the Altar to the ground.

V. 4. *a crown of gold*] That is, a golden plate or border compaſſing the Altar round about like battlements, as that about the Ark; Exod.25.11.

V. 6. *before the Mercy-ſeat*] The Altar of Incenſe was not placed in the holy of holies, where the Mercy-ſeat ſtood, for thither came only the High-Prieſt, and that but once a year, Heb 9.7. but in the place next unto it (called the holy place, and ſeparated from it only by a Vaile) into which inferiour Prieſts went daily to burn incenſe, Luke 1. 8, 9. yet was this Altar of Incenſe ſet ſo neer the Vail, that it was alſo near the Mercy-ſeat, which was placed cloſe to the Vail on the other ſide.

where I will meet with thee] That is, before the Vail on the out-ſide; that is, next to the Sanctuary, or holy place: whereby, and by Chap. 29. 42. it appeareth that God did afford his preſence, and reveal his will, was to enterthe High-Prieſt in the holy of holies, (into which he not only tobut once a year), but elſe-where and at other times, as there was occaſion.

V. 7. *Aaron ſhall burn*] Not as an High-Prieſt; for this was the office of an inferior Prieſt, Luke 1.9. to which Aaron might in humility deſcend, but the inferior Prieſts might not preſumptuouſly aſcend to the execution of his peculiar office.

ſweet incenſe] Heb. *incenſe of ſpices.* By the Sacrifices, Chriſt is preſented as a ſatisfier for mans ſins; by incenſe, he is figured as an Interceſſour for ſinners, by mediation preſented to God on their behalf.

dreſſeth] Heb. *maketh well.*

V. 8. *at even*] Heb. *between two evens.* Of which, ſee the Expoſition on Exod. 12. verſe 6. for they did not burn daylight, as Papiſts generally do; and if they did burn alwayes, as it is ſaid, Exod.27.20. it was becauſe the Tabernacle wanted windows to let in light; with this ſervice of dreſſing and lighting the Lamps, were two other daily ſervices of the Prieſts, to wit, the offering of Incenſe, and of the daily ſacrifice.

V. 9. *no ſtrange incenſe*] Otherwiſe made, then according to the compoſition afterward preſcribed, v.34,35,36.

V. 10. *once a year*] The Altar of Incenſe was once a year, and that (on the day of expiation, Num. 29. 7. when the Prieſt went into the *Sanctum Sanctorum*) to be ſolemnly hallowed, and purged, becauſe of ſome errour or fault, at leaſt ceremonial, which might be committed in reference to it, and adminiſtration about it.

throughout your] That is, in the ſucceſſion of future times, until Chriſt, the ſubſtance of theſe Ceremonial ſhadows do appear.

V. 12. *Their number*] Heb. *them that are to be numbred.*

give a ranſom] Or, redemption: by way of acknowledgment, that his life is forfeited to God by ſinns, which is in Gods power to take away at his pleaſure; and that man holds it of meer courteſie from him. This is held by ſome to be a figure of the redemption of the ſoul by Chriſt, 1 Tim. 2. 6. And for want of this ranſome at the ſumming or numbring of the people (in Davids time) it is thought by Joſephus, Antiq. lib. 7. cap. 10. that he was cut ſhort of his number threeſcore and ten thouſand, 2 Sam. 24. forgetting the commandment of Moſes in this behalf; which was to be payed, partly as a tribute, whereby the Divine Soveraignty was acknowledged; and partly by building of the Tabernacle, which tribute might either continue for the repair and charge of the Tabernacle; or if intermitted, be renewed againe as accaſion did require, See 2 Chron. 24.6.

for his ſoul that] That is, for his life.

that there be no plague] That is, that by failing of ſo eaſie price for ſo great cauſe upon Gods command, he be not provoked to plague the people.

V. 13. *half a ſhekel*] Neh. 10.32. The rate is the third part of a ſhekel, but here is required more; becauſe the work is extraordiuary, more is required, even half a ſhekel of ſilver.

half a ſhekel of ſilver] That is, about fifteen pence, making the proportion according to our Coyn. See Annot. on Gen.23.16. The ſhekel of gold was of the ſame weight, but of far greater value, according to the pre-eminence of the one metal above the other. See after of the gerah, v. 13.

V. 13. *after the ſhekel of the Sanctuary*] That is, (as ſome take it) double to the common ſhekel; but it is more likely to be exactly ſo much, according to the Standard kept in the Sanctuary, a full ſhekel, no leſſe then the juſt weight of it. See on Gen. 23, 16. and on Mat.17.24.

Gerah] What that is, is eaſily known by the ſhekel, for it is the twentieth part of it; that is a three half pence: ſo that the ſhekel is two ſhillings ſix pence.

offering to the Lord] For the maintenance of the Tabernacle, and his ſervants and ſervices in it. See on v.16.

V. 14. *from twenty years old*] Becauſe ſuch were fit for imployment, both in war and peace, and commonly able (out of their gettings) to pay that proportion; neither women nor children came into the reckoning, becauſe they were ſorted to their parents, if in their minority, and the women accounted with their husbands, if they were married.

V. 15. *the rich*] The rich and poor in this particular, are both of one price, becauſe in ſpiritual things they are equal, and therefore their fare was alike at the Paſchal Supper; as under the Goſpel, he that at home hath moſt variety of diſhes, hath but the ſame proportion of Bread and Wine, with the pooreſt in the Supper of the Lord; for their ſoules are equal, and the price paid for their ranſom equal; and therefore was one rate appointed to both, that the rich might be the leſſe diſpoſed to deſpiſe the poor; and that the number of the people might be kept in memory, by the ſum of mony contributed by them: this contribution was annual, as ſome Jewiſh Hiſtories ſhew; but others conceive it was but occaſional, as there was cauſe to call the people unto it. See 2 Chron.24.9. Neh.10.32. Mat.17.24.

V. 16. *for the ſervice*] Which (in regard of the fabrick, furniture of the Sanctnary, and the Prieſts and Levites maintenance, who were to adminiſter in it,) was very coſtly.

memorial unto] That the people may be admoniſhed of the Lords favour, in remembrance of them, and of this readineſſe to uſe all beneficence to them, if they continue in obedience to him.

V.18 *Laver*] This Laver of braſs was placed betwixt the Sanctuary, and the Altar of burnt-ſacrifice, that the Prieſts might waſh themſelves with more privacy.

V.19 *Shall waſh*] When they went into the Tent of the Congregation, and when they came neer unto the Altar, they waſhed, Exod.40.12 Signifying, that he that cometh unto God, muſt be waſhed from all ſin and corruption, Iſa.52.11. Heb.10.22. Pſal.26.6. And in the ſame Laver, were the Prieſts to waſh the parts of the Sacrifice before they were burned, becauſe they were Types of the moſt clean and cleanſing ſacrifice Chriſt Jeſus.

and feet] Hence ſome collect that the Prieſts were barefoot, when they miniſtred in the Tabernacle, and becauſe (being the place of Gods peculiar preſence) it was holy ground. See Exod. 3.5.

there at] He ſaith not therein; for they waſhed with the water which flowed out at the cock or pipe of the Laver, as at a Ciſtern.

V.20. *that they dye not*] To diſobey God, though but in outward Ceremonies deſerveth death. See Exod.1.12. & ver.33. of this chap. & ver.38.

V.21. *A ſtatute for ever*] See Annot. on chap.12.14.

V.23 *Principal Spices*] For the compoſition of the holy Oyntment.

pure myrrhe] Heb. *Myrrhe of liberty*, That droppeth freely, that is the beſt that droppeth moſt freely; for that is the pureſt and freeſt from dregs. Myrrhe is a ſweet gumme, that iſſueth out of the Myrrhe tree, the fatter and moiſter part, and was uſed for the compoſition of this oyntment, highly praiſed and preferred before others, and none before it; thence is it ſo often mentioned in the Song of Solomon, as a figure of the fragrant graces, and ſweet and mutual acceptance betwixt Chriſt and his Church.

Cinnamon] A ſweet bark of a plant growing in Ethiopia, a low plant growing not above five cubits high above the ground.

Calamus] A kind of reed, uſed in powders and odours, it is very ſweet and giveth a very pleaſant ſcent afar off; it groweth in Arabia, India and Syria, *Plin. Hiſt lib. 20. cap. 22.* See alſo *Theophraſt. hiſt. of plants, lib. 9 c. 7 & Dioſcorid. lib. 1. cap. 17.*

V.24. *Caſſia*] Another kind of Reed or Cane, and very ſweet alſo, as the former, called alſo a Canel, it is a ſhrub growing to the height of three cubits, and of three colours: for when it cometh up firſt, for a foot from the root, it is white, then half a foot higher it waxeth red, but as it riſeth further, it is blackiſh; and this part is held the beſt, and ſo the next to it, is a degree lower, but the white is of no regard, and therefore they never cut the twigs or branches neer the root, the neweſt and freſheſt Caſſia is beſt and of moſt delicate ſmell. *Plin. hiſt. lib. 12 cap. 19.*

him] See Annot. on Chap. 29. 24

V.26. *The Tabernacle*] That is, all things which appertain unto the Tabernacle, thereby to ſet them apart for Gods ſervice.

V. 29. *That they may * be moſt holy*] This expreſſion in propriety of ſpeech, belongeth unto the Holy of Holies, and to the moſt holy things there placed; yet to keep off all from contempt of them, or profane uſurpation upon them, they are all ſometimes called moſt holy, becauſe appropriated to the moſt holy ſervice of the moſt holy God.
* Verſ.36.

Whatſoever toucheth] As ſome think, the word (*whatſoever*) is not to be taken really, but perſonally, for whoſoever; and ſo the meaning is, that none but a conſecrated perſon muſt touch the holy things of the Tabernacle: not that whoſoever, or whatſoever touched them, became thereby preſently hallowed, for it was a capital preſumption in Uzzah to touch the Ark, and he died for it, 2 Sam.6.6. And the Prophet Haggai ſheweth, that there may be a touching of unholy things by things holy, which yet may remain as unholy as before, Haggai 2. 12. Therefore the propoſition muſt be limited to the matter in hand; that is, to the ſervice of the Sanctuary: and ſo whatſoever is brought thither as an oblation, if it touch any of the hallowed things of the Tabernacle, being brought to be applyed to the ſervice of God, it becometh ſo appropriate thereto, that it cannot be imployed otherwiſe without profanation. See on chap. 29. 37.

V.21, *Unto me*] In the Hebrew Tongue, the words, *unto me*, are oft-times redundant, that is, ſo uſed, that the ſenſe is ſufficient and perfect without them; as if it were ſaid, it ſhall be holy; which may be meant with reſpect to the people, who were to account it an holy ointment, ſo as neither in the making nor application of it to profane it. Or, it might be ſaid to be holy unto God, becauſe it was ordained by God, with eſpecial reference to his ſervice in the Sanctuary.

V.32. *Upon mans fleſh*] This holy ointment was not to be applyed to any profane or civil uſe by any, but to be appropriate to the ſons of Aaron; and (as ſome think from chap.43.15. and Levit.4.3,5,16. and 16,32. and 21.20.) to the High Prieſt only, from Lev.21.10. And though Kings were annointed alſo, 1 King.19.15,16. yet it might be with other oyl, and not with this; and albeit Zadock the High-prieſt annointed Solomon, 1 King.1.39. yet might he uſe oyntment of another kind from this of the High-prieſts; or if he uſed this, as it is probable he did, that was done by eſpecial appointment of God, as an exceution from his general rule; and the exception is, as ſome make it, that this holy ointment was to be uſed onely, when there was a

King choſen of a new ſtock or race, or upon ſome notable alteration in the ſucceſſion; for which they quote, Pſal 89.20. concerning Davids annointing, and 1 King.1.39. concerning Solomons. See on 1 Sam.10.1.

V.33. *Any like unto it*] The Lord requires piety with propriety, without counterfeiting or community. See Ezek.44.2.

upon a ſtranger] See Annot.on chap.29.33.

V.34. *Stacte*] The word in the Original ſignifieth a *drop*, ſome take it for Balm. *Pliny* ſaith, it is the pure drop or ſweat of the Myrtle trees, *Plin. lib.*12. *cap.*15. It is generally conceived to be a ſweet gum, hard enough to be beaten into powder, for ſo the making of the Perfume rerequired, ver.36.

Onycha] As moſt agree, is a ſweet kind of ſhel, white like unto a mans nayl, found in the Indian Lake, where ſhel fiſhes feed of Spikenard. Of this Onycha, ſee *Diaſcorid lib.*2.*cap.*8.

Galbanum] A Syrian Gum, as *Diaſcorid.* ſaith, *lib.*3.*cap.*81. This Galbanum, which is now in uſe with us, and frequent in Apothecaries ſhops, is a thing of no good or ſweet ſcent, and like of that kind, which (as *Pliny* writeth) by the ſtrength rather then by the ſweetneſs of it, recovereth them that are caſt down by the falling ſickneſſe, ſwoonings or trances, *Plin. lib.* 14 *cap.*5. It groweth much in the mountaine Amanus in Syria, *lib.*12.25. This was of another kind, or might be ſo tempered with the other ingredients, as to make a pleaſing perfume of it.

pure] That is, without dregs, or any corrupt adherence of any other thing. See on ver.3.

V.35. *Holy*] Preſcribed by God, and to be applyed by the Prieſts to an holy uſe; it is for incenſe and perfume to be ſent up to God in the Sanctuary.

V.36. *Where I ſhall meet*] See Annot.on ver.6.

V.37. *Unto thee*] That is, thou ſhalt ſo both eſteem it, and apply it.

holy for the Lord] Onely dedicate to the uſe of the Lords Tabernacle.

V.38. *Cut off*] If he offend in contempt of the Lords holy Ordinance, his cutting off may be by divine Judgment, a cutting off by a doubled death both of the body and ſoul, if repentance prevent not. *See Annot.* on v.20.

CHAP. XXXI.

Ver.2. C*alled by name, Bezaleel*] The Iſraelites in Egypt, were not bred and brought up in any ingenuous Arts, but in baſe drudgery like ſlaves; they were therefore much unfit to take in hand ſo curious a piece of work as the Tabernacle, and the appurtenances to it. But that defect is recompenced with great advantage, by divine inſpiration, whereby Bezaleel and Aholiab were endowed with wiſdom to deviſe and act with dexterity to make moſt curious work.

of Hur] This Hur it is like was the ſame who is mentioned, Chap.17.14. and 24.14. the ſon of Caleb, the ſon of Hezron, 1 Chr. 2.18. There was another Caleb, the ſon of Jephunneh, who with Joſhua, was one of the faithful Searchers and reporters of the Land of Canaan, and encouraged the people to attempt the conqueſt of it; when the other Spies had diſcouraged them with report of terrible untruths, both concerning the Land it ſelf, and the Inhabitants, Num.13 6. & 14.6.

V.3. *Spirit of God*] God ſpeaks of himſelf, both in the firſt and third perſon, and it is, as if he had ſaid, *with my Spirit.*

Workmanſhip] Not only that knowledg which is Divine is from God, but that which is humane, even the skil of Husbandry alſo, Iſai.28.26 And though Handy-crafts be acquired by natural underſtanding, and voluntary induſtry, yet they may be infuſed by God, and improved by him to a miraculous proficiency, and therefore Gods bleſſing in ſuch things is to be intreated before hand, and thankfully acknowledged afterwards.

V.6. * *Wiſe hearted*] Such as had endowments in an inferiour degree to thoſe of Bezaleel and Aholiab, (who were to theſe Maſter-workmen) to be their miniſterial Aſſiſtants. * Chap.35.10. & chap. 36.1.

V.7. *Furniture*] Heb. *Veſſels.*

V.8. *Pure Candleſticks*] Made of pure gold, beaten out of one piece, and curiouſly kept by the care of the Prieſts.

V.10. *And the cloaths of ſervice*] The ſons of Cohath were to carry the holy Utenſils or Furniture of the Tabernacle, when it was removed, but they might not touch them upon pain of death, until Aaron and his ſons had covered them with cloaths made for that purpoſe, Num. 4.12,15.

V.13. *Verily my Sabbaths*] Or, *notwithſtanding*, as the Geneva hath it: or, *neverthéleſſe*, as others read. Though theſe works may appertaine to the ſolemnity of my ſervice, and I would not have them put off, yet I will not require ſuch haſte in them, as to ſuffer my Sabbaths to be violated for them.

for it is a ſign] Becauſe by the ſolemn obſervation of the Sabbath, as ſanctified by God for an holy and thankful memorial of the creation; they profeſſed themſelves Gods people in an eſpecial manner, though the reaſon were general, and concerned all men as much as them, and God in calling them to an holy communion with him in the celebration of the Sabbath; (whereby as they glorifie him, ſo he ſanctifieth them;) it will not follow, as ſome thence infer, that the Sabbath is a mutable Ceremony, becauſe it is called a ſign, for ſo is the Rainbow, which yet ſhall laſt to the worlds end, as a ſign or token of Gods Covenant, not to deſtroy the world as he did before; nor is the Sabbath now aboliſhed, becauſe it was made with the Jewes in the Old Teſtament: for the reaſon reacheth alſo unto Chriſtians, for he is the Lord that ſanctifieth them, as well as the Jewes, and we are to remember his creation of the world and reſt, as much as they, which he urgeth, ver.17. And if it be taken for a diſtinctive ſigne, ſo is the holy obſervation of the Sabbath unto Chriſtians, whereby they are manifeſtly diſcerned from the profane, who for the moſt part are careleſſe of the Sabbath.

that doth ſanctifie you] That is, conſecrate you unto my ſelfe, for my holy ſervice and worſhip, and give you grace to hallow my Sabbaths, and to walk in holineſſe of life, for example and imitation unto others.

V.14. *Keep the Sabbath*] God ſo preſſeth the obſervation of the Sabbath in this Chapter, and elſewhere, (as Exod.20.8. Deut.5.12. Iſai.58.13,14. Jer.17.21,22. Ezek.20.12.) becauſe the Sabbath is to the reſt of the Commandments, (as the borders about Mount Sinai) to preſerve them from violation, for whoſoever maketh a conſcience to keep the Sabbath, will make a conſcience of the reſt: and accordingly on the contrary mens breaking out into manifold tranſgreſſions of the Law, are called and complained of by the name of violation or profanation of the Sabbath, ver.14. which ſometimes was puniſhed with death by the Magiſtrate, Num.15. or (if the Magiſtrate neglect his duty) by divine juſtice. See on Numb.15.34.

V.16. *Perpetual Covenant*] For the work of Creation muſt be kept in mind by a holy memorial, even to the worlds diſſolution, and in every age, God muſt have an holy tribute of time for his ſolemn ſervice, and that in the proportion of one to ſix: and this is of great uſe, not only for Gods glory, but for mans ſalvation.

V.17. * *In ſix dayes*] * Gen.31.& Chap.2.2.

reſted] *From creating any more kinds of Creatures*; but for individual ſouls he createth them ſtill, and in works of preſervation his providence ſtill worketh, Joh.5.17.

refreſhed] Not that God was weary by his work, though in a figurative ſenſe he ſometimes aſſumes a wearineſſe unto himſelf; as Iſai. 43.24. but that we might be more apprehenſive of his reſt, for our imitation; the phraſe is fitted to our condition, as many others of like kind; ſo in the next verſe, God is ſaid to have a finger, whereas indeed, he is a ſpirit, and hath neither humane parts nor paſſions. *See* Annot.on Gen.6.6. and Annot. 2. on the 18 verſe of this Chapter.

V.18. *Teſtimony*] The Tables of the Law, whereby he declared his will to his people. See Annot.on Exod.16.34.

* *Tables of ſtone*] * Deut.9.10. They were in probability like the cover of a Book, to open and ſhut: and on the one ſide were engraven the four Commandments, containing mans duty to God (commonly called the firſt Table.) And in the other, the ſix Commandments of mans duty to his Neighbour, called alſo commonly the ſecond Table. See on chap.32.15. The Tables were of ſtone, betokening the hardneſs of mans heart, whether from the Original, they were to be tranſcribed, to make impreſſion in ſuch hard matter, as would require a pen of iron, Job 19.24. and withal to note the durableneſſe of that Law, which was therein engraven. And it is like alſo the firſt Tables were Gods owne work both for matter and form; for the ſtony Tables were of his making and the words in them of his own engraving, Chap.32.16. Deut.4.13 & 9.10. And when Moſes in a pang of zealous indignation againſt the peoples idolatry had thrown them down and broken them, Chap.32.19. he was commanded after that to make up the breach, by hewing two Tables of ſtone like unto the firſt; yet the Lord himſelf was the Scribe, and made the writing as at the firſt, and graved on the Tables the ſame words, Exod.34.1. Deut.13.2. But it ſeemeth, Exod.34.27. that Moſes wrote, for there the Lord ſaith unto him, *Write thou theſe words, for after the tenour of theſe words, I have made a Covenant with thee, and with Iſrael.* And in the next verſe, the words are, *And he was there with the LORD (forty dayes and forty nights, he did neither eat bread, nor drink water) and he wrote upon the Tables the words of the Covenant, the ten Commandments.* Anſw. Firſt, it is plain (by ſundry fore-cited places) that the Lord (and not Moſes wrote on the Tables, both thoſe of the firſt and ſecond making. Secondly, for this place (it being ſomewhat obſcure) it is to be expounded by ſuch as are clear, even thoſe forecited, and ſo taking that clauſe of Moſes his faſting by way of parentheſis, the word, *He*, may be referred to the Lord, not to Moſes. Thirdly, for Moſes his writing it is not to be limited to the ten Commandments, on the Tables of ſtone; but to be extended to the whole Law, whereof he was to have a written Copy, for the better information both of the Prieſts and people, Deut.4.14. For thoſe Tables of ſtone were laid up in the Ark by Gods eſpecial appointment, Deut.10.2. and the ark was in the Holy of Holies, where neither the inferiour Prieſts, nor the people might come: therefore it was neceſſary there ſhould be written Copies for more general inſtruction; and that it was ſo, is plain by the ſeventeenth of Deuteronomy, where the King is commanded to write him a Copy of the Law in a Book out of that which is before the Prieſts and Levites, Deut.17.18. The Prieſts and Levites then had a Copy, and that Copy was according to the writing, by God commanded to Moſes, Chap 34.27.

finger of God] That is, by the power or Spirit of God, as appeareth Matth.12.28. Luke 11.10. compared: for (in a literal ſenſe) God hath neither finger, nor hand, nor fleſh, nor blood, as we have, but he is a pure Spirit, without any parts or compoſition at all. But the Holy Ghoſt in ſuch expreſſions aſcribing unto God a finger and other parts; as alſo anger and hate, and repentance, refreſhing, and other humane affections and paſſions, therein cometh downe to mans carnal capacity, for his better inſtruction, who otherwiſe would not be apprehenſive enough of what he would have imparted to man; which (for this particular) is that this writing was made without any humane miniſtry, and by an operation merely divine.

CHAP. XXXII.

Ver.1. DElayed to come down] *S*taying with God in the Mount forty dayes and forty nights, chap.34.28.

unto Aaron] Or, *Againſt Aaron.*

Up, make us] Act.7.40. Their ſpeech is as abſurd as impious; for how could they be gods, that were of mans making? how comparable to that God, who (by the Miniſtry of Moſes) had miraculouſly brought them out of the houſe of bondage? if they had not lived too long among groſſe Idolaters, and learned, and liked ſomewhat of their Idolatrous Diſcipline, they could never have been ſo groſs in their underſtandings, ſo ungrateful to God and Moſes, as to take this occaſion to renounce them both; eſpecially Moſes remaining in that Mount, from whence they had heard the Law againſt Idolatry, as well as againſt other ſins, ſo dreadfully ſet forth, Exod.19.16. & Chap.20.18,19. but this ſheweth mans proneneſſe to Idolatry, and the great danger in converſing with Idolaters.

gods] Gods for God, for one being made, they deſired no more; whereby they meant ſome viſible repreſentation of God to be carried before them; for it is too mad a conceit to think that the figure of a Calfe was that God that brought them out of the Land of Egypt; yet ſuch a madneſſe might be a part of Gods curſe upon ſome of them, for ſuch a ſin as we find, Job 24.13. viz. *Rebelling againſt the light*, whereby they might become vain in their imaginations, having their fooliſh heart darkned, Rom.1.21. and *profeſſing themſelves to be wiſe*, they might not only *become fooliſh*, (as the Apoſtle ſaith in the next verſe) but meer mad men: for to ſuch Idolaters as theſe belongeth that of the Prophet, *they are mad upon their Idols*, Jer.50.38.

go before us] They had the pillar of the cloud, but becauſe Moſes being in the Mount, it ſtood ſtill, they would have a ſtirring God that might preſently lead them onward whither they would go.

as for this Moſes] After ſo many miracles wrought by the miniſtry of Moſes, they ſpake of him thus with contempt, whom (on this ſide Idolatry) they could not reverence too much.

what is become of him] How neceſſary is it that ſuch as have the charge of people, ſhould attend on their charge: when upon a little abſence the people take occaſion to commit ſo great a ſin? yet he had warrant for his abſence, though that were no warrant for ſo groſſe a wickedneſſe.

V.2. *The golden ear-rings*] Aaron had ſome cauſe to hope that they did not ſo dote upon an Idol, as to buy it at ſo dear a price, as their precious Jewels, to mar them for the making of it.

V.3. * *Break off the golden*] If he thought ſo well of them, his charity was greater then their goodneſs, for they gave many both ear and eye witneſſes of their witleſſe fancies, and wicked wills, to ſet up Idolatry what ever it coſt them; wherein they ſhewed not only their fondneſſe to the Idol, but their ungratitude to God, for by his favour they were furniſhed with thoſe jewels, Exod.3.21,22. which now they turn to his great diſhonour. See on Gen.38.18. ſee Ezek.16.17. Gen.35.4. Judg. 8.24.

V.4. *Molten calf*] Pſal.106.19. The Egyptians were great Merchants of Idolatry, from whom the Iſraelites retailed in that ungodly trade; for they ſet up a Calf, while the Egyptians worſhipped Kine and Oxen. See 1 King.12.28 Ezek.20.7. & 23.8. It is not unlike but there paſſed more words betwixt Aaron and the people, before it came to the making of this Idol; and that they themſelves made choice of it, (though we find it not expreſt) elſe Aaron (doubtleſs) would rather have ſet before them a Cherub or Cherubims, then a Calfe, though ſome Papiſts, as Franciſcus Moncæus fondly ſaith, the figure of the Cherubims was after the figure of a Calf. See on Ezek. 10.14.

theſe be thy gods] It was but one, and ſo it is named, Neh.9.18. yet called Gods, (in the plural number) as God himſelf is ſometimes pleaſed to be called, (though he be but one) as Gen.20.13. & 35.7. eſpecially, Joſh.24.19. where it is ſaid, he is an holy God: the words for God and holy, are both of the plural uumber.

which brought thee] By this it appeareth that ſome of them (at leaſt) did mean to worſhip the true God in this falſe manner, though the groſſer ſort (like the blind Egyptians) might haply commit down-right Idolatry to the ſenſeleſſe Idol.

V.5. *When Aaron ſaw*] When Aaron ſaw their minds were ſo madly ſet upon this Idol; he fearing their fury went on according to their wilful wickedneſs, ver.22. built an Altar, &c.

an Altar] If the Calf betoken a God, it muſt have an Altar for ſacrifice, and a ſet time for ſolemn ſervice.

to morrow] Sooner it could not be, with warning to the people before hand; this haſte was from their furious zeal, elſe it is like Aaron would have uſed delayes, that Moſes might have come to prevent further miſchief.

to the Lord] Or, *For the Lord.* The people uſed the word *Elohim*, when they called upon Aaron to make them gods, ver.1. (which is applyed not only to God, but to others beſides him) but Aaron uſeth the Name *Jehovah*, (which is peculiar to the true God) it may be to divert them from the work of mans hands, to the Maker of man, God himſelf.

V.6. *Sate down to eat*] Making a Feaſt as part of the Peace-offering offered up to the brutiſh Idol by ſottiſh Idolaters. 1 Cor. 10.7.

roſe up to play] Making merry by ſinging, ver.18. and by dancing, ver.19.

V.7. * *Get thee down*] * Deut.9.12.

thy people] Chap.34.10. Thine now, rather then mine, ſince they have ſo preſumptuouſly and impiouſly ſinned againſt me; yet they were Moſes people, as their Succeſſors were Queen Eſthers people, Eſth.7.4. by cognation with him, and ſubordination to him. See Dan.9.24. by this appropriation he is put in mind to make haſte to them, Deut.9.12. and to do his beſt to make them apprehenſive of their high contempt of God, and penitent for it.

V.8. *Turned aſide quickly*] For it was not long before this; that they promiſed their obedience to all Gods commands; among which one was againſt worſhipping of Images. See Exod.19.8. & Chap. 24.7. whereby we ſee what neceſſity we have to pray earneſtly to God, to keep us in his true obedience, and to ſend us good guides to that purpoſe.

V.9. * *I have ſeen*] * Deut.9.13.

V.10. *Let me alone*] God ſheweth that the prayers of the godly ſtay his puniſhment; not by the prevailing of humane force above divine; but by condeſcending of divine grace to the deſires of the godly. See Gen. 32.26. Deut.9.14. Jam.5.16.

* *a great nation*] Num.14.12. That is, a multiplied off-ſpring ſhal deſcend from thy loynes: for though God deſtroy a multitude of wicked perſons, he can raiſe out of one ſurviving Saint, a Nation and Church unto himſelf; yea, of ſtones, children unto Abraham, Mat.3.9 * Deut.9.14.

V.11. * *Moſes beſought the Lord*] Heb. *the face of the Lord.* * Pſal. 106.23.

why doth thy wrath] Moſes knew cauſe enough why God ſhould be wroth with them, but he uſeth the form of a queſtion, to put an emphaſis upon his petition; for ſo it is in effect, whatſoever be the form; ſuch pathetical enforcements are uſed ſometimes by the godly, as Gen.18.23, 24,25. ſometimes by the wicked, as Matth.8.29. compared with Luke 8.28.

V.12. * *Wherefore ſhould*] * Num.14.13.

* *repent*] * Ver.14. See Annot. on Gen.6.6.

V.13. * *Remember Abraham*] * That is, thy promiſe made to Abraham, Deut.9.27. See on Gen.8.1.

V.14. *Repented him*] That is, without any change of his will, he ſheweth a will to change his commination of ruine of the people, to a gracious acceptation of Moſes his prayer; as men when they repent, make a change of their words and actions: this ſheweth, how much a whole Nation may be beholding to one of Gods Favourites, and how much they are bound to make much of ſuch.

V.15. *On both their ſides*] The Tables (though of ſtone) were no bigger or heavier then Moſes could carry in his hands, and the Commandments were graven (as ſome conceive) on the inſide only, See on Chap.31.18. Others think they were on both ſides, ſo that each part (both being like a pair of Tables) had (as it is probable) their part of the Law written twice over, that is, the firſt Table had the four firſt Commandments written on each ſide, and the ſecond Table had the ſix laſt written twice over, once on the one ſide, and again on the other, in as large and fair a character to be read, as the ſpace would bear; like the Book of woes, Ezek.2.10.

V.16. *Writing of God*] Gods intereſt in theſe Tables is often mentioned, to note how far he was pleaſed to be employed and ingaged in the Covenant with the people, which aggravates their ſin who brake the Covenant; eſpecially by ſuch a wilful and witleſſe Idolatry, as that of the Golden Calf, which is, as if the wife of a moſt wiſe and glorious King, ſhould proſtitute her ſelf to ſome baſe worthleſs fellow, and deſpicable varlet.

V.17. *A noiſe of war*] By this it is evident, that Joſhua was neither a party in this Idolatrous conſpiracy, nor privy to the information that Moſes had in the mount; while this miſchief was put in practice, he was abſent from the people as Moſes was, but not preſent with God in ſuch neerneſſe as he, nor admitted within the cloud, where Moſes had a more immediate communion with God. See on Chap.24.18.

V.19. *The Calfe*] That is, the Image of the Calfe, for the ſigne is often uſed for the thing ſignified. *S*ee Annot. on Gen. 41.26.

and brake them] Wherein ſome wholly defend the act, as being by

Gods inſtinct to ſignifie the breach of Covenant betwixt him and the people, and it may be ſo; becauſe he reports it as an act rather of deliberation, then of paſſion, Deut 9.16,17. and becauſe he is no where condemned for it, as for a fault, and is commended for the meekeſt man, that was upon the face of the earth, Num.12.3. yet as (when his ſpirit was provoked) he ſpake unadviſedly with his lips, Pſa.106.33. ſo being tranſported with zeal (though for Gods glory) he might do unadviſedly with his hands, and ſo he may be an example of mans imperfect ſanctity, and a proof that there is a mixture of divine grace, and humane weakneſs even in the beſt.

V.20. *Ground it to powder*] Gold may by Art, (as ſome have ſaid upon their own experience) be turned into powder; howſoever the faſhion being marred by melting, and made a groſſe lump, it was not uneaſie to file, or grate, or grind it to powder; or being melted, it might run thin, and become more brittle, and ſo made the eaſier to be turned into duſt, as Deut.9.21.

ſtrewed it upon the water] Which came from mount Sinai, and ran by the Camps of the Iſraelites: whether he ſtrewed it upon the water, all at once, or by parts gave to each a ſeveral portion, is not here ſet down, but Deut.9.21. it is plain that he caſt the duſt of it into the Brook.

made the children of Iſrael drink of it] It is not ſaid, drink of the Idol, for the words, *of it*, are in the Tranſlation, not in the Hebrew; ſo the drinking may be meant of the water, not of the metal whereof the Idol was made, whereby they might be admoniſhed of the baſeneſſe and weakneſſe of their Idolatry: ſince the water, though weak, had overcome and overwhelmed their upſtart Idol, and they could devour the water. This was a liquid and clear proof, how fooliſh the people were in making of ſuch a God, as could not defend himſelf from fire, nor file nor water, and which by taking it in a draught, might come forth as an excrement, whereby they might have it in more deteſtation and contempt. See on *Gen.*9.3. and the people were ſtiff-necked, ver. 9. yet the Lord doubtleſs caſt a terror upon them, and ſo over-awed them by Moſes, who had over-awed Aaron before, that they durſt not reſiſt, nor refuſe what Moſes offered: as when the Levites ſet upon the reſt of the people, and made a great ſlaughter among them, ver.27,28. (though they were many for one) for they were numbred up to ſix hundred thouſand fighting men.

V.21. *What did*] See Annot.on Gen.20.9.

V.22. * *Set on miſchief*] With ſuch an heavy violence, that I being but one, againſt ſo many, could make no reſiſtance, with ſucceſs to the cauſe, or ſafety to my perſon. * Pſal. 36.4. Prov. 4.16.

V.24. *There came out this Calf*] Aaron caſting the jewels into the fire might eaſily mar them, but without more ado then ſo, he could not make a Calf out of them; but that was done (ſay ſome Jewiſh Writers) by Art Magick, which might be beſides the intention of Aaron: but the Text is plain, ver.4. that Aaron was faulty in giving form to that matter, both by caſting it, or cauſing it, or at leaſt permitting it to be caſt into a mould, and to be poliſhed afterwards with a graving Tool, though being not a little daunted with the zealous and couragious indignation of Moſes, he was afraid to acknowledg his offence to the full; and therefore (by way of extenuation) he telleth Moſes, he caſt the materials into the fire, and that out of it came the Calf, as if it had been a matter rather of chance then of choice; which was ſo far not only from truth, but from probability alſo, that if extremity of paſſion had not eclipſed his reaſon, he would rather have freely confeſſed his fault, then have pleaded for himſelf, by ſuch a frivolous excuſe; in which, as in the precedent act, we may perceive, that the worthieſt and beſt high Prieſt (that is but a man) may erre both in his own practice, and his propoſals to the people in general. See the like excuſes, Gen.3.12. 1 Sam. 15.15.

V.25. *Naked*] As without armes, being now out of Gods protection, who before was to them as complete Armour, but now they were as naked and unarmed men among their enemies. See Numb. 14. 9. Iſai.22.8. Prov.29.18. Or their iniquity was diſcovered, as the deformity of a naked man, who wanted cloaths to cover it; their ſin being known to their open ſhame, Mic.1.11. or they were naked, as ſtript of the chief ornament of their ſouls, that is, innocency; as of the ornament of their bodies, their earings, and naked, as now laid bare for the laſh of divine judgment. * Gen.42.9. 2 Chron.28.19.

ſhame] Idolatry is a ſin that cauſeth ſhame which is ſtrongly ſignified by the Hebrew phraſe, calling Idols by the name of *dung*, which ſhould make us renounce them with extreme contempt and deteſtation. See Deut.7.25,26.

V.26. *Who is on the Lords ſide*] By this he meaneth to diſtinguiſh thoſe who were not guilty of the Idolatry, from thoſe that were: (for all were not partakers of that abominable ſin, 1 Cor.10.7. and of thoſe that were all were not guilty in the ſame degree) that they might neither be ſlaine, which were innocent, nor that any ſuch ſhould ſide with, or aſſiſt the guilty againſt the execution intended; but rather ſeparate from them. See 2 Kin.10.23.

all the ſons of Levi] It is probable that Aaron (the High-prieſt) being a ſon of Levi, had other Levites to joyn with him in ſetting up the golden Calf, on whom theſe Levites, (who came together upon Moſes Proclamation) did execution, ver.29. But it is ſaid, *all the ſons*, &c. becauſe the moſt of them were clear from the ſin, and zealous to puniſh it, and for that all the zealots who aſſembled for this ſervice, were Levites.

V.27. *Slay every man his*] Moſes was a chief Magiſtrate, and General of this great Army; and ſo he had great power to puniſh hainous crimes with death: yet as in other extraordinary caſes (Gen.49.7. Deut: 33.9.) God turned the curſe into a bleſſing. And though Moſes prevailed for a reprieve of the people in general, yet ſome who were the forwardeſt in that wicked work, (for prevention of like impiety in future time) were to be made examples of terror and caution to the reſt. In this execution of the Levites, ſetting themſelves in ſuch an hoſtile oppoſition to all the offendors of every Tribe, (they being ſo many in number) there was an evidence of Gods over-awing power, and of the timerous guilt of ſin, that they did not take up Armes againſt them for their own defence. By ſuch a divine vigour were the people over-awed by our Saviour when he whipped the buyers and ſellers out of the Temple, Joh. 2. 15, 16. See on ver.20.

V.29. *Conſecrate*] To have bloody hands, (in the cauſe and quarrel of God) by good warrant from him, is no defiling, but the hallowing or conſecration of the perſon who executes his vengeance. The word in Hebrew ſignifieth *fill the hands*, (for ſo it was at the conſecration of the Prieſts) which in this place imports as much acceptation with God, as the conſecration of the Prieſts for the ſervice of the Tabernacle.

every man upon his ſon, &c.] In revenging indignity and diſhonour to God, we muſt have no reſpect of man, of how neer relation ſoever: our zeal for him muſt eat up all carnal affection to our neereſt kindred, Deut.13.6,9. and Chap.33.9.

V.30. * *Peradventure I ſhall*] Though Moſes were a moſt gracious favorite of God, he would not take much upon him, in this Mediation: his humility towards God, and prudence towards men (who might have been leſſe fearful to offend, if Moſes had been more confident of pardon) moved him thus ſparingly to ſpeak; and indeed he might have cauſe to doubt of prevailing ſo far, as he deſired, on their behalf, and as the event ſheweth he did. See Joſ.14.12. 1 Sam.14.6. * 2 Sam.16.12. Am.5.15 Joel 2.14.

† *an atonement*] Zealous execution againſt hainous offenders, is a good means of atonement betwixt God and man; and by this atonement he meaneth the ſtaying of puniſhment; that God being ſatisfied with the ſacrifice of the offenders, might forbear to bring any further plague upon the people for that offence † Num.25.48.

V.32. *If thou wilt forgive*] The words are paſſionately, or modeſtly ſuſpended: the ſenſe may be made up thus, If thou wilt forgive, thy mercy ſhall appear to us, and we ſhall be thankful to thee for it.

blot me] That is, rather then thou ſhouldſt be diſhonoured and blaſphemed by thine enemies, for deſtroying thy people, as ver.12. I could wiſh my name blotted out of the Book of life, that is, rather loſe my part in the life of a better world: at leaſt be cut off out of this by ſudden death; wherein he preferreth Gods glory before his own ſafety, not wiſhing thereby the whole Doſe of damnatian (which conſiſteth not only of eternal ſeparation from, but of eternal hatred and blaſphemy againſt him) or his great zeal might have ſome mixture of corrupt paſſion in it, which might cauſe him to ſpeak unadviſedly with his lips, Pſal.106.33. See the like wiſh Rom.9.3.

V.33. *Book*] By Book is here ment no literal Record or Writing, but a figurative conformity to the writing or recording ones name in a Book (as many are) in favour, for honour or ſervice: and this may be underſtood of a temporal or eternal favour, either with limitation to this life, as that Moſes deſired rather not to live, then that all the people ſhould dye that were involved in this ſin: or with extent to the future; ſo he had rather loſe his intereſt in divine glory, then God ſhould be blaſphemed on this occaſion: both, or either of theſe he might mean, by blotting out of Gods Book, which phraſe we may underſtand by that we read, Luke 10.20. where thoſe who are dearly beloved are ſaid to have their names written in heaven, and Dan. 12. 1. to be written in Gods Book, which is called the Book of life, Phil.4.3. Rev.22.19. on the contrary, thoſe he hateth are ſaid not to be written there, Rev.13.8. or to be blotted out thence, as in the ſame place, Pſal.69.28. Rev.3.5. Deut. 29.20.

V.34. *In the day when I viſit, I will viſit*] That is, if they provoke me again to juſtice againſt them, I will remember this their iniquity againſt me.

V.35. † *The Lord plagued*] This is conceived by ſome, to be but a repetition of the plague, by the ſlaughter of the Levites, upon the people before mentioned: but it is more probable, that God afterwards (upon ſome new provocation) laid ſome plague upon them with remembrance of this idolatrous tranſgreſſion. † Ver.28.

they made the Calf] *Which Aaron made*; the chief offenders are they, who move and urge the doing of evil, as the people did the making of the golden Calf, not they who (for fear of danger) yeild unto it, as Aaron did.

CHAP. XXXIII.

Ver.1. UP *hence*] Not from the place where Moſes was with God: for Canaan was not up, or on high in reſpect of that; but it is meant of the place where Moſes and the people were together before, and where they were to meet again, when he came down from the Mount and he and they are thence bidden to go up, becauſe the Land of Canaan was encompaſſed with hills, ſo they that entered into it, muſt paſſe up by the hils.

* *unto thy ſeed*] * Gen.12.7.

V.2. † *An Angel*] Notwithſtanding their provocation of him, he will continue unto them a conducting Angel, with the pillar of fire, and cloud, though he with-draw ſome evidences of his former favour to them. † Chap.23.23. & 32.34. Deut.7.21. Joſh.24.11. This Angel ſome conceive to be a created Angel, and if ſo, they are degraded from the dignity they had before when the Son of God was their Angel-conducter, Chap.23.&c. & 32.34.

Canaanite] See the third Annot.on Gen.13.7.

V.3. *Floweth*] See Annot.on Exod.3.8.

I will not go] That is, I will not in ſuch familiar manner, nor with ſuch eſpecial evidences of grace and glory, ſhew my ſelfe thy Patron and Protector, as I have done; meaning this rather in reſpect of the people then of Moſes; for he was offended with them, not with him; and from this diſpleaſure, it may be, proceeded the placing of the Tabernacle, not in the midſt of the Tribes as before, but without the Camp, v.7. which before was pitched in the midſt.

† *ſtiff-necked*] That will not willingly bend or yeeld the neck to any yoak. † Chap 32.9. Deut.9.13.

leſt I conſume thee] For if I ſhould be as gracious unto thee, as I have been, and thou prove as ſtiff-necked as thou haſt done, I ſhould be provoked to conſume thee, for offences are aggravated by precedent favors, as Amos 3.13,14.

V.4. *No man did put on*] Such as they had from the Egyptians, or took in ſpoyl from the Amalekites, or any other that might ſerve to ſet them out in a glorious and cheerful manner, being ſad and deſerted for the heavy tydings they had heard from God. See ver 5.

V.5. *into the midſt of*] God threatens them, ver. 3. that he will not go up in the midſt of the people; here he threatens, *I will come up into the midſt of thee*: by the former, he denyeth his gracious preſence (in the Tabernacle, which was placed in the midſt of the Tents) for which Moſes intreateth the Lord, ver.13. and after the worſhipping of the golden Calf, removed quite out of the Camp, ver. 7. but here he threatneth, that he will come among them with a vengeance, and ſuddenly conſume them if their repentance prevent not their perdition.

and conſume thee] This Commination is propoſed, not as a peremptory denunciation of vengeance, but with an implicite condition of pardon to the penitent, and ſo it is ſet down as a motive and preparation to repentance; and if ſo it prevail, it may be a meanes of their preſervation; if not, they muſt expect this commination to take effect.

Put off thine ornaments] It is not fit that men ſhould pleaſe themſelvs in outward pomp and adorning of their bodies, when God ſheweth himſelf diſpleaſed with them. See ver.4,6. 2 Sam.12.20. & 19.24. Dan. 10.3. Joel 1.13.

that I may know] That either I may ſhew mercy if thou repent, or elſe puniſh, if thou perſiſt in thy ſin, and that I may proportion my dealing with thee, thereafter as thou ſheweſt thy ſelf to deſerve at my hands.

V.7. *the Tabernacle*] Not that whoſe deſcription is ſet down, Chap. 26. for that was not yet made, Chap.35.& 40. but ſome principal Tent, whether Moſes his own or what elſe, is not ſet down: ſee on ver.3. which might ſerve either for exerciſe of Religion, or for meetings for Civil matters.

of the Congregation] So called, becauſe the people gathered together, or aſſembled at the Tebernacle, the place of publick worſhip, and of oraculous direction, Or at leaſt came out, and ſtood at the door of their Tents, ver.8,10. looking toward the Tabernacle (covered with the cloud) whither Moſes went to mediate betwixt the Lord and his people.

V.8. *Roſe up, and ſtood*] The people were much affected with Moſes meſſage which he brought from God, which drew their eyes after him, and the more becauſe of the Tabernacles removal from the former to another place, but moſt of all, becauſe of the coming down of the cloudy pillar, and Gods communing with Moſes at the doore of the Tabernacle, they the while ſtanding at their own Tent doors, as unworthy to make any nearer approaches towards the place where God and Moſes met together.

V.11. † *Face to face*] Not that God hath a face, or any ſuch parts as man hath, as hath been noted on Chap.31. ver.laſt; nor that Moſes could have a view of the eſſence of God, which is inviſible, but that he was pleaſed to ſpeak to him more familiarly, and more plainly, then with others, and as one man ſhould ſpeak with another face to face, or mouth to mouth, Num.12.8. Or beſides other more uſual apparitions, as of the cloud and pillar of fire, he might confer with him in humane ſhape, as he did with Abraham, Gen. 18. † Gen.32.30. Deut. 34.10.

a young man] He is thought to have been at this time about forty ſix yeers of age, or (as ſome reckon) fifty, and ſuch in thoſe dayes were called young men, youth, ſometimes boyes, (as ſome render the word) by ſuch as were much their ancients, eſpecially if as yet they had no wives, (as Joſhua had not) and becauſe the younger ſort did uſually wait upon the elder, therefore waiters, young or old, were called by the name of young men or boyes; as becauſe Eunuchs were Court officers, Court officers were called Eunuchs, though they were perfect men. Gen. 37.36. See Joh. 21.5.

departed not] As being keeper of the Tabernacle in Moſes his abſence, and exerciſed there as his devotion and condition did require.

V.12. *Send with me*] God had ſaid, ver.2. he would ſend an Angel or Meſſenger before: here Moſes is inquiſitive, who he was and ſeemes to be troubled that God had not yet revealed it unto him; eſpecially ſince God took ſuch particular notice of him, and profeſſed peculiar favour to him; and ſince the cloudy pillar did not now guide them, nor God appear in the midſt of them as formerly he had done.

by name] In the Scripture phraſe Gods favour to men is expreſſed by knowing of them, and their names, as Pſal.1.6. Jer.1.5. Rom. 8.29. as on the contrary his diſpleaſure is ſignified by not knowing them, as Matth.7.23. And knowing by name, implyeth more acquaintance then knowing by ſight: for many know others by face, whoſe name they know not, or cannot readily call to mind: and it is yet a further note of Gods favour to Moſes, that he was pleaſed to take eſpecial notice of his name; and in his name to keep a memorandum of his tender care and compaſſion of Moſes, in his deliverance from drowning, when he cauſed him be drawne out of the water, which his name *Moſes* ſignifieth.

V.13. *Thy way that*] Now God had altered his courſe in the guidance of his people, he deſires to know what way, or in what manner he meant to deal with him and the people; he prayeth that God would graciouſly conduct them, as he had done, and that he might know he did ſo, by ſome undoubted evidence that he was preſent with him, and that he would ſhew himſelf propitious to him, and to the people committed to his conduct.

that I may know thee] That I may experimentally prove how good thou art to thy people, who diligently ſeek after thee, and deſire ſincerely to ſerve thee.

grace in thy ſight] Theſe words are twice repeated in this verſe, beſides once more at the 16 verſe: firſt as an inducement to Gods further direction of Moſes in the guidance of his people: ſecondly, as an effect of that favour, whereby it may appear he was accepted with God, and gracious in his ſight.

V.14. *Give thee reſt*] Not from journeying and labour, for yet the people were to be led on further by him, but from trouble of mind; ſo that amidſt outward troubles and aſſaults of enemies, he ſhould enjoy a tranquillity of mind, in reſting and repoſing himſelf quietly in the confidence of Gods power and favour.

V.15. *If thy preſence go not*] Moſes had ſet his heart ſo affectionately on Gods preſence, and was ſo prepared to preſſe his requeſt unto him for it, that though God had granted the thing, he could not forbeare to expreſſe, what he had before conceived to that purpoſe, which is ſet downe in this and the next verſe.

V.16. *Separated*] That is, diſtinguiſhed from other people by thy benevolence to us, and thy giving us preeminence over them. Chap.34. 10. Deut.2.7.

V.17. *I will do this thing that*] How gracious a Favourite was Moſes with God; and how powerful and profitable an Advocate for the people, when God is ſo ready to grant what he requeſts on their behalf, as here (notwithſtanding his threatning at the third verſe) to promiſe not only the conduct of his Angel, ver.2. but a viſible ſign of his eſpecial preſence among them.

V.18. *Shew me thy glory*] Moſes had found extraordinary grace with God, and thereupon groweth more bold to advance in petition for more: and now he deſireth to ſee, (not Gods eſſence, for that is inviſible, 1 Tim. 6.16. and Moſes it is like was not ignorant of it, but) his Divine glory, as a glympſe of that bleſſed viſion of him which God reſerved for another life. It ſeemeth God ſpake with Moſes by a ſenſible voice, and that his preſence was over-ſhadowed with a cloud or darkneſs, ſo that his glory did not appear, and therefore now deſired the removal thereof, or that his glory might break through it, and that he might ſee it, ſo far as his mortal condition was capable of it.

V.19. *My goodneſſe to paſſe before thee*] Moſes makes his demand of Gods glory, and he anſwereth him by his mention of his goodneſſe; whereby he promiſeth, that ſo much as is good and profitable for him to know, he will reveal unto him: Or, *I will make* (ſaith he) *all my goodneſſe to paſſe by*; that is, I my ſelfe will paſſe before thee, and with my ſelfe, all my goodneſſe and glory, but that is too much for thee to comprehend: it ſhall therefore paſſe, not ſtay for thee to gaze upon; paſſe before thee, that thou mayſt ſee a ſhadow of it behind; and becauſe in this ſtate of defiled infirmity and mortality, thou canſt by the eye of ſenſe diſcern but little of mine excellency (whether for my goodneſs or glory) I will help the dimneſs of thy ſight, by inſtruction of thine ear, and wil proclaim my Name and Nature, 2 Cor. 5.7.

Proclaime the Name] The Lord himſelf will utter his own Name, and will make mention of his Attributes, as Chap. 34. 5,6,7.

I will be gracious to whom I will be gracious] Among his Attributes his mercy is moſt glorious, and his mercy is the more glorious, in that he freely conferreth and beſtoweth it on whom he will, without any merit in any, and therefore it ſhould paſſe without murmuring

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in all; for God is a moſt free Agent, and cannot come under any account for what he doth, or doth not. See Rom.9. from verſe 16. to 23.

V.20. *Not ſee my face*] That is, thou canſt not ſee me, as I am in my ſpiritual Majeſty, which is altogether inviſible; nor canſt thou bear the brightneſſe of that glorious apparition which accompanieth my preſence, though I have talked with thee familiarly, as one friend doth with another, when they ſpeak face to face. See the firſt Annot. on ver.11.

there ſhall no man ſee me, and live] For my glory (if I ſhould manifeſt it to the full) is too much for mans infirmity to apprehend, and it would aſtoniſh him ſo, as to make him a dead man. See Rev. 1.16, 17. Or if a man would ſee God, he muſt dye, and then he ſhall ſee (as it were) face to face and know as he is known, 1 Cor.13.12. See the third Annot. on Gen.32.30 & on Exod.24.10. yet the very eſſence of God is ſtil inviſible.

V.22.*With my hand*] Of Gods *hand* we muſt conceive, as of his *face*. ſee Annot. on ver.11. and of his *finger*, Annot. on chap.31.18. God hid his glory from Moſes his eyes, as if an hand had been ſpread over his face to cover them.

V.23 *My back-parts*] That is, when mine inviſible gloiy is paſſed by, (wherein my Majeſtie moſt ſhineth, as beauty on the face) thou ſhalt ſee ſo much of my glory coming after it, as wil be enough both for thy diſcerning, and for thy deſire; and if God appeared in an humane ſhape at this time (as ſome conceive) Moſes might ſee him behind as in a ſhadow, who in the brightneſs which went before, was too glorions an object for the eyes of any meer mortal man.

CHAP. XXXIV.

Ver.1. H*Ew thee two Tables*] The former Tables were wholly of Gods framing, both for the matter and the form, but here Moſes prepared the Tables and God wrote upon them, (as at the firſt) whereby he graciouſly received the people into favour again, and reſtored them unto their precedent condition, yet this difference might mind them of their former miſcarriage, which occaſioned the breach of the former work, which God immediately made, but now refuſed to repair, renew, or to make wholly as before. See Annot. on chap. 31.18.

like unto the firſt] God is conſtant to his Law, and ſo ſhould his people be, neither taking upon them in any ſort to alter it, nor by change of times or occaſions, to hold themſelvs diſcharged from obedience unto it.

which thou brakeſt] God doth only mention, not blame the breaking of the Tables by Moſes: whence may be collected, either that Moſes did not amiſs therein, or that God accepted of his zeal, and pardoned his error. Here is no mention made of making of an Ark wherein to lay the Tables, but it ſeemes God gave that in charge to Moſes at the ſame time Deut.10.1. to make an Ark of wood which ſerved for that purpoſe, until that more curious and glorious Ark was made, which was the principal furniture of the Tabernacle.

V.3. *not feed before*] Chap 19.12,13. That which is ſaid of the flocks and herds was not for their ſakes, who neither deſire the ſight of Divine ſecrets, nor could they ſin whatſoever they did, but it was to breed more reverence in the people, and to keep in their curioſity and preſumption from prying into what God would not have them know, whereto the proud corruption of their nature did too much prompt them. See 1 Sam. 6.19.

V.4. *Mount Sinai*] See the next Annot.

V.5 *There*] This and the two next verſes, ſeem to belong to Gods ſpeaking to Moſes, in the hollow clift of the rock, mentioned in the former chapter, ver.22,23. though in the 2 and 4 verſes, it ſeemeth God and Moſes were upon the Mount when theſe words were ſpoken, and yet there alſo might theſe words, ver.5,6,7. be uttered by God to Moſes: for as he wrote the ſame words in the latter Tables, ver.1. which he had written in the firſt, ſo he might repeat again, what he had formerly ſpoken.

V.6. *Long-ſuffering*] Heb. *Of wide noſtrils*. For ſuch as are ſo, do more eaſily breathe out the heat of their hearts, and fervor of their ſpirits, and ſo are neither ſo vehemently angry, (for heat by reſtraint (as in a cloſe oven) is more violent then where there is vent) and are ſooner appeaſed. See Num.6.14,18.

V.7. *For thouſands*] See Annot. on Exod.20.6.

iniquitie, tranſgreſſion and ſin] By ſo many words concerning ſin, God profeſſeth the multitude of his mercies, as before by the number of perſons, as if he had ſaid, that he wil pardon not only all ſinners that ſoundly repent, but all ſins of what kinds or degrees ſoever, by what names or titles ſoever they be ſtyled, upon mans heartie repentance, which is vertually included in the promiſe of pardon. See Matth. 12. 31,32.

by no means] Though his mercy be much magnified, the wicked muſt not thereby be emboldened to offend, for he will not be ſo merciful, as to reſtrain his juſtice from its proper work on the wicked, Exod 23 7. and ver.21. Joſh.24.19. Job 10.14. Jer.30.11. Mic.6.11. Nah.1.3. and he wil be by no means prejudicial to his juſtice, if they do not make themſelves capable of his mercie, by repentance of ſin for the time paſt, and reformation of life for the time to come.

viſiting the iniquity] See Annot. on Exod.20.5.

V.8. *Bowed the head*] Though God be a Spirit, and therefore principally to be worſhipped in ſpirit, Joh.4.24. yet man hath a body as well a a ſpirit; and he muſt glorifie him in both, 1 Cor.6.19. for both are his & not only by right of creation, but of redemption alſo, as the ſame place of the Apoſtle plainly proveth, 1 Cor.6.19,20.

V.9. *I pray thee*] Moſes found grace in Gods ſight, and he improves all his intereſt in Gods favour, for the peoples ſafety and praies ſo much more importunately even for fortie daies and fortie nights, as they were more ungrateful towards God, and himſelf more gracious with God; and he bends, and bowes, and humbles himſelf ſo much the more, as they were more ſtiffe-necked, and ſtout hearted.

ſtiff-necked people] God denyeth his preſence becauſe they were a ſtiffe-necked people, Chap.33.3. and Moſes deſireth it upon the ſame ground: but for different reaſons: God becauſe they had made themſelves unworthy of ſuch a favour, and by abuſing it, might more provoke his anger to their owne ruine; Moſes deſires Gods preſence, the better to keep them in awe and obedience, who otherwiſe would be like to be unruly: and therefore ſeeing the people are of this nature, the Rulers have need to call upon God, that he would alwayes be preſent with his Spirit for their aſſiſtance, in reſiſtance of their wilful rebellions.

* *for thine inheritance*] Pſal.33.12. Zach.2.12.

V.10. * *I make a Covenant*] That is, I renew my Covenant already made, or, I bind my ſelf now to do more then I have done; (which was a new Covenant) this may be collected from the words following after. * Deut.5.2.

before all thy people] They are called Moſes his people, becauſe committed to his government. See Annot on chap.32.7.

marvails, ſuch] Both in the wilderneſs, and in the Land of Canaan, as fetching ſtreams of water with a ſtroke out of the hard rock, Pſal.78.20. blowing down ſtrong wals with the breath of Rams horns, Joſh.6.20. making the Sun and Moon ſtand ſtil, Joſh.10.13.

with thee] That is, with thy conduct of the people, or on thine and their behalf. See Iſai. 63.11. Mark 16.20. 1 Corinth 15.16.

V.11. *Amorite*] See Annot. on Gen.24.39.

V.12. *Take heed to thy ſelf*] Leſt by making a League with Idolaters thou become an Idolater as they are, and ſo when they are caſt out for their wickedneſs, thou be unworthy to be received or continued in their ſtead, chap.23.32. Deut.7. 2.

* *make no Covenant*] * Chap.23.32. Deut.7.2.

ſnare] Whereby thou maiſt be taken with their inticements, and ſo made partaker of their puniſhments.

V.13. *Deſtroy*] It is not enough to be no Idolaters our ſelves, but we muſt be zealous againſt the Idolatry of others, every man according to his intereſt in Gods cauſe, and the dutie of his place whereto God hath called him. Chap.23.24.

groves] Pleaſant ſhady places which they choſe for their Idols. See on Gen.21.33.

V.14. *Whoſe Name*] By *Name* is meant God himſelf: as, *The Name of the God of Jacob defend thee*, Pſal.20.1. So the next words (*is a jealous God*) do ſhew.

Jealous] See the Annot on Exod.20.5.

V.15. *They go a whoring*] The precedent words ſeem to be directed to Moſes alone in the ſecond perſon, now the ſecond perſon is changed into the third: the meaning is, that Moſes if he ſhould make ſuch a covenant as a publick Governor, would include the people in the Covenant, and they by that means would be brought to go a whoring after Idols, for Idolatrie is ſpiritual whoredome; ſo in Jer.2. and 3. Ezek.16. and elſewhere; and that becauſe there is a kind of matrimonial Covenant betwixt God and his people, as Hoſ.2.16. in which reſpect he is called a *Jealous God*, in the precedent verſe, and chap. 20.5. and they that tranſgreſſe this covenant in turning their hearts from God to any creature of the world are guilty of adultery; Jam.4.4. Pſal.73.27. Lev. 17.7.

V.16. * *Their daughters*] * 1 King.11.2.

make thy ſons] The weaker ſex may overcome the ſtronger, by temptations to idolatry, therefore ſuch unequal marriages are dangerous, and to be declined. See Neh.13.25 Num.25.1,2.

V.17 *No molten gods*] By this all Idolatrous repreſentations are forbidden, as by graven Images in the ſecond Commandment; but the prohibition is here made rather by the name of a molten God, becauſe the golden Calf was ſuch a one, Chap.32.4.

V.18. *Unleavened bread*] This and the other particulars, for the moſt part from hence to ver.24. are ſpoken of before, chap.23. and have Annot. upon them.

† *month Abib*] † Chap.13.4.

V.19. † *All that openeth*] That is, every male, † Chap.22.29. Ezek. 44.30.

V.20. *Of an Aſs*] See Annot. on Exod.13.13.

Lamb] Or, Kid.

empty] Without offering ſomething.

V.21. † *ſix dayes*] † Chap.23.12. Deut.5.13. Luk.13.14.

in earing time, and in harveſt] Though tillage for an harveſt, and harveſt for mans ſuſtenence, be moſt neceſſary, yet the religious reſt of the Sabbath muſt not be broken for them, how much leſs for needleſs works or carnal ſports.

V.22. *Of weeks*] That is, of ſeven weeks after the Paſſeover, *viz.* the feaſt of Pentecoſt, Lev.23.15. after 49 days, that is, a week of weeks, which is the fiftieth day.

years end] Heb. *renovation of the year.* See Annot. on Chap.23.16

V.23. †*Thrice in the year*] † Chap.23.14,17. Deut.16.16. See Pſalm 84.7.

V.14. *deſire thy land*] God will not only keep others hands from ſpoiling thee, but will curb the concupiſcence of their hearts from deſiring thy portion; becauſe they ſhall have no hope (if they attempt) to poſſeſſe it, ſo that thou maiſt freely appear, where he appoints thee, with aſſurance to find all things in ſafety at thy return. See Gen.35.5. Act. 18.10.

V.15. *With leaven*] See Annot. on Chap. 23.15,18.

untill the morning] See Annot. on chap.12.10.

in the mothers milk] See Annot. on chap.23.19.

V.27 *Theſe words*] That is the Ceremonial precepts, which was accordingly done, when he wrote the Book of Exodus; but for the words of the Moral Law, God wrote them himſelf twice over, ver.2. See the ſecond Annot. on ver. 28. of this chapter.

V.28. *Fortie dayes*, &c.] This remaining in the Mount was another fortie daies from the former, chap. 24.18. This miracle was to confirm the Authoritie of the Law; and the like is obſerved of our Saviour before his publication of the Goſpel, who faſted alſo fortie dayes and fortie nights, which both being miraculous, are no more to be followed by men then other miracles are. See Annot. on Exod. 24.18.

he wrote] Some think God wrote the firſt writing, and Moſes the ſecond, as God ſeemed to command him, ver.27. But ſee 2 Annot. on Chap.31.18.

V.29. *Moſes wiſt not*] That is, knew not, for no man can ſee his own face, but in a looking-glaſs: or if he had ſeen it, it would ſeem nothing to that glory which he ſaw of God when he paſſed by.

face ſhone] Moſes deſired to ſee Gods glory, Chap.33.18. Now he himſelf hath by the reflex of the divine ſplendor, ſo much glory upon him that others for fear dare not look upon him, how ſhould he then, or any one elſe be able to comprehend the glory of the divine Majeſty, while he is in a condition of humane frailtie? Yet this makes for the honour of the *Law*, 2 Cor.3.7,8. and for the honour of Moſes, who brought it to the people, who coming to them with this ſplendor upon him, was to be received as an Angel of God, Gal.4.14.

V.30. *They were afraid*] See Annot. on Exod.3.6. If his glory did ſo affright them, the Law might much more terrifie them, which in regard of mans tranſgreſſion, (though in it ſelf holy, juſt and good, Rom.7.12.) wrought wrath, Rom.3.15. and that wrath condemnation, 2 Cor.3.7,9. Luk.1.12.

V.33. *A vail*] To hide his face (when he came as an intermediate agent betwixt God and the people, for it may be this glory was not conſtant all times) becauſe it was too glorious for the eyes of the people: how blind and baſe is our condition here, when it is not capable of a derivative glympſe of divine glory? and how incomprehenſible is Gods Majeſty, when a reflexive ray or beam of his beauty, is too much for mortal men to look upon? See 2 Cor.3.13.

V.34. *Before the Lord*] Which was in the Tabernacle or Tent of the Congregation. What that was, ſee Annot. on chap.33.7.

he took the vail off] For though he were not capable of Gods glory, nor the people of his, yet his glory could be none occaſion of terror or mazement, ſince in compariſon of them, it was not ſo much as the leaſt ſpark in the chimney to the Sun in the firmament.

V.35. *With him*] That is, with God.

CHAP. XXXV.

MUch of this chapter is to be found in the twenty fifth, and the Expoſition in the Annot. upon it.

V.2. †*ſix daies*] † Chap.20.9. Lev.23.3. Deut.5.13. Luk.13.14.

* *an holy day*] * Heb. *Holineſs*.

put to death] The Sabbath is ſo often remembred, and upon ſuch ſevere penalties impoſed, becauſe of the great importance of it to Gods glory, and mans good, and the proneneſs of our corrupt nature, either to forget it, or to profane it.

V.3. *Kindle no fire*] For any handy-work, though for the framing of the Tabernacle: or, (as ſome expound) for dreſſing of meat, wherein the *S*abbath was more ſtrictly obſerved, then the firſt and laſt day of the Feaſt of unleavened bread, Exod.12.16. though (in other reſpects) they were kept as preciſely as the *S*abbath: for though (according to our *S*aviours Argument in another caſe) that which is extraordinary, is uſually more ſolemnly, reverendly, and reſpectively entertained, and there is more coſt beſtowed upon it, then on that which is ordinary, in this the caſe is otherwiſe: for in the ordinary weekly *S*abbath, there is a Commandment in the Decalogue plainly and fully expreſſed, and by many Arguments preſſed upon the conſcience of the people, all written twice over by Gods own writing in the Tables of ſtone, which cannot be ſaid of any of the anniverſary Feaſts: and when the chiefeſt of them, which was the Paſſeover) light upon the weekly *S*abbath, it was to be kept with more reſtraint, then if it had happened on another day, and then the liberty of dreſſing meat, or of kindling of a fire, to ſuch a purpoſe, was to be forborn. Yet becauſe the *S*abbath was all the year long, and therefore (in Winter as well as in *S*ummer) and that in Winter little children, ſick or weak perſons, yea, and ſuch as are reaſonable ſtrong, could not comfortably perſiſt, in the celebration of the *S*abbath, without fire. It is not probable, that all kind of kindling fire to light a candle, or to dreſſe meat, was forbidden on the *S*abbath, but that ſuch a kindling of fire, as the duties of mercy, and exigencies of neceſſity required, was allowed; and though the Tabernacle, were of much uſe for the ſolemn ſervice of God, and there was very great cauſe to haſten the work: yet for that God would not give any allowance for any labor upon it, no not ſo much as for kindling of any fire to heat any tool, or melt any metal; and therefore in this ſtrict prohibition brought in, as an Introduction of caution, immediately before the preparation for the Tabernacle were preſented. *S*ee chap.16.23.

V.5. *Willing heart*] God careth not for that which is given with grudging, 2 Cor.9.7.

V.10. *Wiſe hearted*] Who was a skilful, an expert Artificer, eſpecially for the curious work: required for the framing of the Tabernacle. *S*ee ver.25,26,31,34,35. & chap.31.6. & 36 1,2.

V.11. *The Tabernacle*] *His Tent*; and by Tabernacle is meant the whole, by Tent the curious and glorious part of it, and by covering that which was ſpread upon it to preſerve it, yet ſometimes the covering of comely hair over the principal Fabrick is called a Tent, Chap.36.14. which is the covering of Camels hair put upon the Tabernacle.

V.12. *The vail of the covering*] Which hanged before the Mercy-ſeat that it could not be ſeen. See Note on chap.36.35.

incenſe Altar] Chap.30.1.

V.18. *Pins*] Theſe were ſharpned in the lower part, and faſtned in the ground, and they were to keep the curtains from whiſling to and fro with the wind: the pillars (which ſome Tranſlators call pins) alſo might be ſharpned in like ſort, that piercing deep into the ground, they might ſupport the Tabernacle with more firmneſs.

V.22. *and brought bracelets and ear-rings*] If theſe were the ſame who before gave their golden ear-rings to the making of the golden Calf, chap.32.3. they now ſhewed themſelves cordial and real converts by this bounty to a better work. If they were not the ſame, they were more religious towards God, and more wiſe in honouring him with their ſubſtance, and eſteeming his ſervice worthy of their moſt precious jewels.

V.26. *In wiſdom*] That were skilful in ſpinning.

V.28. *And ſpice*] Chap.30.23.

V.29 *by the hands of Moſes*] That is, the Lord gave a Commandment to Moſes concerning the framing of the Tabernacle, as it were delivering the work into his hands, to be ordered by his appointment.

V.34. *may teach*] So cunning and skilful as to be Maſters of their Art, able to inſtruct and teach others.

V.35. *A vail of*] That was the inward vail of the Tabernacle, dividing betwixt the Holy of Holies, (where the Ark was) and the other part called the Sanctuary.

CHAP. XXXVI.

Ver.1. ALL * *manner*] * Chap.35.31.

Sanctuary] By the Sanctuary, he meaneth here all the Tabernacle.

V.2. †*Called Bezaleel*] † Chap.31.2. They were endowed with gifts before, but that qualification did not warrant them to enter upon the publick work, without a peculiar calling of Authority. See Exod.18.25. Act.6.3.

V.3. *every morning*] Heb. *in morning in morning*. That is, morning by morning, or every morning. By morning ſome conceive is underſtood the whole day artificial, as Gen.ch.1. without any difference or diſtinction of hours: but in regard of the great forwardneſs of the people, it is like the former part of the day is meant.

V.6. *Neither man nor woman*] Both Sexes were imployed in preparing the Tabernacle: the women in carding and ſpinning coloured wool, and men in weaving their work into a web of cloth, and other works.

reſtrained from bringing] Their liberalitie condemneth the backwardneſſe of many now either to build an houſe to the Lord, or to uphold and repair it, what it hath been built by others: and this reſtraint ſheweth and blameth their fault, who think there cannot be too much beſtowed on the outward magnificence and ornament of Temples or Churches.

V.8. *Cherubims*] Which were little pictures with wings in the form of children. See Annot. on Exod.25.18.

V.10. *Fiftie loops*] Chap.26.10.

V.14. *Tent over the Tabernacle*] The Tabernacle was a Tent, and is ſo called, ver.18. but this Tent was a courſer covering, to keep it fair from offence of foul weather. See Annot. on chap.35.11.

V.19. *Above that*] There were divers coverings of the moſt curious Tabernacle, one above another, to preſerve it from the annoyance of raine, and ſtormy ſeaſons. See on ver. 14, and on chap. 26.7.

V.20. *Standing up*] To beare up the Curtaines of the Tabernacle.

V.27 *Weſtward*] Or toward the ſea, which was the ſea called Mediterranean weſtward from Jeruſalem.

V.29. *coupled*] Heb. *Twined*.

V.30. *every board*] Heb. *two ſockets under one board*.

V.33. *middle bar*] Of this bar there is no mention, in any precedent deſcription of the Tabernacle; it ſeemeth to be a bar thruſt through the middle of the boards; there were other bars on the outſide, which were of uſe both to unite and ſtrengthen them.

V. 35. *a vail of blue*] This was the inward vail of the Tabernacle betwixt the Sanctuary and the Holieſt of all, where the Ark was placed.

Cherubims] See annot. on ver. 8.

V. 37. *hanging for*] Which was betwixt the Court and the Sanctuary.

needle work] Heb. *The work of a needle work*, or *embroiderer*.

V. 38. *Overlaid their Chapiters*] That is, their heads, and knobs which were covered with golden plates, that nothing outwardly appeared on them but gold: but the pillars though they had gold upon them, were not wholly covered with it, but had, as it were, girdles, or hoopes of gold here and there; whereby they were rather adorned, then covered; for between theſe golden girdles, or couples, the woods was ſeen. It may ſeem (by Chap. 26. ver. 37.) that the pillars themſelves were overlaid with gold; but in this 36. Chapter the particulars are more diſtinctly ſet down, then in the 26. and therefore that place is to be expounded by this, as in the preſent Annot. which is confirmed, Chap. 38. 17.

CHAP. XXXVII.

MAny of the particulars here mentioned are brought in before, Chap. 25. and Chap: 39. and there expounded.

V. 1. * *the Ark*] * Chap. 25. 10.

V. 2. *Crown of gold*] See Annot. on Exod. 30. 3.

V. 6. *Mercy ſeat*] See Annot. on Chap. 25. 17.

V. 7. *Cherubims*] See on Chap. 25. 18. & 36. 8,

V. 8. *on the end*] Or, *out of the end*.

on the] Or, *out of the, &c.* Of the ſelf-ſame matter that the Mercy-ſeat was.

V. 16. *Diſhes*] Chap. 25. 29.

to cover] Or, *to pour out withal*. The Hebrew word ſignifieth *to cover, and to pour out*: and in both ſenſes, theſe veſſels called bowles, or covers might be of uſe: for they might ſerve both to cover the Shew-bread, and to pour out the drink-offering.

V. 17. * *Candleſticks*] * Chap. 25. 31.

V. 29. † *holy annointing oyl*] † Chap. 30. 35.

CHAP. XXXVIII.

Ver. 1. HE *made*] Chap. 27. 1.

V. 4. *unto the midſt*] So that the Gridyron, or grate, was half ſo high as the Altar, and ſtood within it.

V. 8. † *Looking-glaſſes*] † Or, *Braſen glaſſes*. Rab. Kimchi, ſaith, that women brought their Looking-glaſſes, which were of braſs, or fine metal, and offered them freely unto the uſe of the Tabernacle. The words in the Original, and other Languages, have nothing in them that ſignifieth glaſs, but only looking or repreſenting the look, or to the looks, which may be done in many ſorts of metals; and for braſs in particular, it was the manner (not only among the Jewes, but other Nations) for women to dreſſe themſelves by ſetting a piece of ſhining braſs, or ſome other piece of bright burniſht metal before their faces; as the manner with us, and many others is to uſe ſteeled glaſſes. See *Plin. Nat. Hiſt lib. 33. cap. 9.* Theſe women, (notwithſtanding their former faſhion to trim themſelves by them) they willingly gave up to the ſervice of the Sanctuary, preferring therein Gods glory before their own gracefulneſs.

aſſembling] Their aſſembling to give up their deſirable things to the ſervice of God, was (according to the Original reading) by troops; ſo forward and free-hearted were they in their offerings, that they ſeemed to make haſte, and as it were to ſtrive who ſhould come ſooneſt with their gift.

V. 13. † *Eaſt-ſide Eaſtward*] † Chap. 27. 13.

V. 21. *Sum of the Tabernacle*] As an inventory of the particular furniture of the Tabernacle, to be kept by the Levites, and at the coſt which was beſtowed upon it by the oblations of the people.

Levites] That the Levites might have the charge thereof, and miniſter in the ſame, as Eleazar and Ithamar, Num. 3. 4,

V. 24. † *all the gold*] † 1 Chr. 22. 14.

V. 25. *an hundred talents*] Every talent took up in weight and value three thouſand ſhekels. See Annot. on Gen. 23. 15. and on Exod. 30. 13.

V. 26. *ſix hundred thouſand*] Chap. 12. 37. Numb. 12. 46. Exod. 30. 13.

half a ſhekel] The rate ſet upon the people was for the offering of ſilver, ver. 25. but for the gold, ver. 24. there is no law, that ſetteth any rate upon them. The gold therefore was freely given, the ſilver exacted.

V. 27. *an hundred ſockets*] Whereof forty were on the South ſide, forty on the North, ſixteen on the Weſt, and four on the Eaſt, under the four pillars, divided the Sanctuary from the Holy of Holies. See Chap. 26. 19, 32,

V. 29. *talents*] See Annot. on Chap. 25. 39.

CHAP. XXXIX.

MUch of the contents of this Chapter, is before at Chap. 28. and there expounded.

Ver. 1. *And made*] See Chap. 31. 10.

V. 6. *Onyx ſtones*] Chap. 28. 9.

V. 7. *memorial*] Chap. 28. 12.

V. 10. *four rowes*] See Annot. on Chap. 28. 17.

V. 23. *habergeon*] See Chap. 28. 32.

V. 25. † *Bells*] † Chap. 28. 33.

V. 30. † *Holineſs*] † Chap. 28. 36.

V. 31 *As the Lord commanded*] See Chap. 40. 32.

V. 33. *Vail of a covering*] So called, becauſe it hanged before the Mercy-ſeat, and covered it from ſight of ſuch as came into the Sanctuary, Chap. 35. 12.

V. 37. *Set in order*] Or which Aaron dreſſed and refreſhed with oyl every morning, Chap. 30. 7.

V. 38. *ſweet incenſe*] Heb. *the incenſe of ſweet Spices*.

V. 42. † *According to all*] Signifying, that in Gods matters man may neither add nor diminiſh. † Chap. 25. 40. 1 Chron. 28. 19.

V. 43. *Bleſſed them*] Whereby is not meant (as ſome take it) the conſecration of the Tabernacle, and of the things that appertained to it, for that is done in the next Chapter: but the bleſſing of the people for their forwardneſſe and bounty, for the building and furniſhing of the Tabernacle, and of the Artificers for their care and exactneſſe in the workmanſhip of every particular, & his bleſſing of them, was praiſing of them for what they did; and praying for them, that God would bleſs them for his Sanctuary, for their good will and free-heartedneſſe to his Sanctuary.

CHAP. XL.

Ver. 2. T*He firſt day*] Of the firſt month, and the ſecond year after their departure out of Egypt, ver. 17. after that Moſes had the ſecond time, been forty dayes and forty nights in the Mount, he came downe, and cauſed this work to be done: which being finiſhed, was ſet up in the month called *Abib*, which containeth part of March, and part of April.

Tabernacle of the tent] See Annot. on ver. 6.

of the Congregation] Of meeting of the Prieſts and Levites, and people, according to the degrees of their approaches, for the High-prieſts had admittance where other Prieſts had not; and the Prieſts in reſpect of place, had a preeminence above the Levites, and they above the people who aſſembled in the Court of the Tabernacle; yet ſo, as they were all accounted of one aſſembly, where God by his eſpecial preſence, met with his aſſembled ſervants. See Annot. on Chap. 29. 42, 43.

V. 4. *Set in order upon it*] Which (every week) were to be renewed, and ſet in order. See Annot. on Chap. 25. 30.

V. 5. *Hanging*] This hanging or vail was betwixt the Sanctuary and the Court.

V. 6. *Tabernacle of the Tent*] When the name *Tabernacle*, and *Tent*, are thus ſet down, (though they be ſo far the ſame, that ye may call the Tent a Tabernacle, and the Tabernacle a Tent) the one may be taken for the curious piece of work, which was ſo richly, and ſo glorioully framed; the other for the covering that was upon it, ver. 10. to preſerve it, as a Type of Gods providence and protection of his Church, Iſai. 4. 6. See ver. 19.

V. 9. *annoint the Tabernacle*] See Lev. 8. 10.

V. 10 *The Altar*] See Lev. 8. 11.

moſt holy] Heb. *holineſs of holineſſes*.

V. 15. *everlaſting*] So that their children ſucceeding, ſhould not need to be annointed again, but approved in their office ſucceſſively, by vertue of the firſt unction: See on chap. 29. 7, 29. Lev. 4. 3. 2 Mach. 1. 10. and though only the High-Prieſt were particularly annointed in his perſonal ſucceſſion; yet the Prieſt-hood may be called everlaſting in that ſenſe, that other Levitical Ordinances are ſaid to laſt for ever. See Chap. 12. 14.

ſecond year] That is, after they came out of Egypt, Num. 7. 1. ſo that they continued in the wilderneſſe a whole year almoſt before this Tabernacle was ſet up, and it was ſet up ſeven months after Moſes came with his directions for it, from the Mount: for he came downe thence the twentie eighth day of the fifth month after their departure out of Egypt, from whence to the firſt day of the firſt month of the ſecond year, are ſeven months, which with the five months before) make up a whole year, with which ends the ſtory of the Book of Exodus. See on ver. 38.

V. 20. *Teſtimony*] See Annot on Exod. 16. 34.

V. 21. *Vaile of the covering*] See Annot. on Chap. 35. 12.

V. 22. *Table*] That is, the Table of the Shew-bread.

V. 23 *In order*] See Annot. on Chap 25. 30.

V. 27. *he burnt ſweet incenſe thereon*] Moſes for the preſent did that, which when the Tabernacle was finiſhed, and the worſhip of it eſtabliſhed in a ſettled courſe, belonged to the Prieſt.

V.28. *door of*] That is, betweene the Sanctuary and the Court.

V.29. *as the Lord commanded*] At the 19 verſe.

V.32. *they waſhed*] Exod.30.20,21.

as the Lord commanded] Theſe words in this Chapter, are repeated many times, ten times chap.39. and eight times in this Chapter; to note what warrant Moſes had for his curious work, and how punctual he was in performance of Gods command; and in the exact rapetition of ſo many particulars, he ſheweth that his hiſtory is compoſed not for delight, but for truths ſake, ſince theſe particulars have no allurement in them, to make a wiſe man willing ſo often, either by his pen to write them, or to read them when they are written, being many of them, (ſaving for Gods command) matters of little moment.

V.34. *then a cloud*] The pillar of the cloud, which was before upon the former Tabernacle, now (by a new miracle) removed to the new Tabernacle; ſo did the pillar of fire, ſhining with greater glory then before. See Levit. 16.2. Num.9.15. 1 King. 8.10. Iſai.6.4. Rev.15.8.

V.35. *not able*] By reaſon of an aſtoniſhing reverence; and it may be alſo, the brightneſſe of the glory, might be ſome impediment to his ſight for a time; this was extraordinary, for if it had been uſual, it would have hindred the holy miniſtration in that place. See 1 Kings 8.11.

V.36. * *Went*] Heb. *journeyed*, * Num.9.17,23.

V.38. * *For the cloud*] Thus the preſence of God preſerved and guided them, until they came to the promiſed Land. * Numb. 9. 15,16.

fire was on it] That is, was over it, ſo as to give light, not to cauſe any burning: and while the cloud ſtayed, the people ſtirred not; when it removed, they removed alſo, and went that way whereto it guided them. Thus is the Book of Exodus at an end. See Annot. on ver.17.

ANNOTATIONS
ON THE
Third BOOK of MOSES,
Called by the Greeks and Latines,
LEVITICUS,
But in Hebrew the Name is given it from the firſt words wherewith the Book beginneth, which is,
VAIIKRA; That is, *And the Lord called.*

The Argument,

THE Name Leviticus, *moſt received in Tranſlations, noteth a principal part of the Contents of the Book, which is the Function of the Levites; who in general were all the ſons, and male Deſcendants of the Patriarch* Levi; *but the Office of the Prieſts being confined to the Line of* Aaron, *the other Levites of the poſterity of* Cohath, Merari, *and* Gerſhom, *(who were the ſons of* Levi) *were diſtinguiſhed from them as Miniſterial Aſſiſtants from the principal Agents in the Sacrifices and other ſervices of the Sanctuary; ſo that though all the Prieſts were Levites by their Parentage, all the Levites were not Prieſts by their Office, but thoſe of* Aaron *only, which takes up moſt of the firſt part of this Book; whereto are added divers Rites and Rules concerning the ſanctification of the people from pollution both outward and inward; and of the place where, and times when Gods ſolemn ſervice was to be performed; together with promiſes and threatnings to quicken men to an holy care of keeping of the whole Law. The Book was indited by God and delivered to* Moſes *in the ſecond year of the peoples departure from* Egypt, *in the year of the World, 2524, and it appeareth (by compariſon of the beginning and end of* Leviticus, *with* Exod 40.17. *and with* Numb.1.1.) *that it was begun and finiſhed in the firſt mon- of the ſecond year before mentioned. Of this Book* Hierom *in an Epiſtle to* Paulinus, *ſaith thus:* Leviticus *is a Book at hand, in which every Sacrifice, yea almoſt every ſyllable, and the garments of* Moſes *and* Aaron, *and the whole Levitical order breathe heavenly Sacraments; ſo that none may wonder if from thence we ſhall obſerve myſtical ſenſes.*

CHAP. I.

Verſ. 1. AND *the LORD*] The cloſe of the laſt chapter of Exodus, is how the cloud of the Lord was on the Tabernacle by day, and that fire was upon it in the night in the ſight of all the houſe of Iſrael, throughout all their journeys: and after the deſcription of the Tabernacle, and the things appertaining to it in the laſt part of Exodus, here fitly followeth (by orderly connexion) the ſtory of the Levitical Prieſthood, for the ſervice thereof: and therefore it beginneth with *And*. See the Note on Chap. 1. ver.1. of Exod.

the LORD called] With an audible voice; whereby it appeareth that Moſes was firſt inſtructed by the Lord himſelf, before he delivered theſe ordinances to the people. See 1 Cor.11.23.

out of the Tabernacle] Or Tent, from the Mercy ſeat, Moſes being without it; for he could not enter into it when it was covered with a cloud, and filled with the glory of it Exod.40.35.

Of the Congregation] See Annot. on Exod.40.1.

V.2. *Cattel of the herd, and of the flock*] By heard is meant the greater cattel, as oxen, kine and heifers; by flock, the leſſer, in particular, ſheep and goats, ver.10. which were equally acceptable to God under the Law (though in the Goſpel by ſheep are ſignified the Elect, by goats Reprobates, Mat.25.32,33) becauſe to man they were of moſt uſe for his ſuſtenance and maintenance, both for food and rayment, that thereby he might profeſs his dependance upon God for both; and his preferring of Gods glory before his own benefit in giving them up in ſacrifice to him, Chap. 22. v.18. And it may be alſo theſe creatures were the rather to be ſerved up in ſacrifice to God in oppoſition to the Idolatrous reſpect which the Egyptians had of them: whereof ſee Note on Gen.46.34.

V.3. *burnt Sacrifice*] All the cattel that were offered in ſacrifice were uſually burnt, and therefore they might all be called burnt ſacrifices; but this rather then any, becauſe it was wholly burnt, ſaving the skin Lev.7.8. of the Greeks called *Holocauſt*, that is, wholly burnt. See on ver.4.

a male without blemiſh] *A male*, becauſe that is the worthier ſex; *without blemiſh*, that is, the beſt and perfecteſt in his kind: See Annot. one Exo.12.5. to ſignifie the perfection of the perſon (whereof this Sacrifice was a Type, 1 Pet.1.18,19. & 2.22) and that God the Creator is worthy to be ſerved with the beſt of his creatures. See Note on Gen.4.4. Lev.22.19. Num.28.31.

voluntary will] There were other oblations which were not left free to a mans own choice, but were preſcribed by expreſs precept; as that of the firſt fruits and firſt-born, Exod. 22. 29. beſides other: yet none were to be offered againſt the will, but with a good will, for God *loveth a chearful giver*, 2 Cor. 9. 7.

at the door of the Tabernacle] Within the Court and neer unto the door of it, where it was to be preſented before it was offered upon the Altar. For that part of the Tabernacle next to the door was for the aſſembly of the people, the inner part neer to the door of the Tabernacle, where the Altar ſtood, was only for the Prieſts and Levites, whither the people might not come: This Tabernacle was a Type of Chriſt, Heb. 9. 11. by whom all ſervices as by a doore, have paſſage to, and acceptance with his heavenly Father. See Joh. 10. 7.

V. 4. *Put his hand*] See on Exod. 29. 10. Chap. 3. 28. & 4. 15. & 7. 30.

burnt offering] The Greek word, which the Latines alſo uſe in this and the foregoing verſe, ſignifieth a *whole burnt offering*; becauſe all of it was burnt except the skin, and in ſome caſes that alſo. The Hebrew word, *Olah* or *Gnolah*, tends to the ſame ſenſe; for it is ſo called from aſcending, becauſe it aſcended up to God in flame and fume; and none of it was reſerved for a portion to the Prieſts, or to him at whoſe coſt the ſacrifice was bought: and this ſignified that a man was wholly to give up himſelf to God, both body and ſoul, with all the parts of the one, and faculties of the other; and in both theſe reſpects, that is, of propriety to God, and integrity to man, it had the preeminence above all other oblations of the Law. See 1 King. 3. 15.

to make an atonement for him] The ſame ſacrifice might be offered up for divers ends, as this burnt offering to expreſſe gratulation for good received, Pſal. 51. 18, 19. and to procure pardon and remiſſion for ſin committed, Job 1. 5.

V. 2. *He ſhall kill*] That is, he that brings it not by himſelf but by the Prieſts, (for one may be ſaid to do that, which another doth for him, or in his name, Joh. 4. 1, 2.) whoſe uſual office it was to perform ſacrifice, to ſprinkle the blood with an implied confeſſion, that the party who brought the ſacrifice deſerved to have his own blood ſpilt, and ſupplication to be ſpared from death for his paſſions ſake, whereof this bloodſhed was a figure, which repreſented Chriſt, Heb. 9. v. 13, 14. By ſprinkling this blood then above the Altar, might be ſignified the offerers acknowledgment of his guilt of the blood of Chriſt; and withal the killing of the ſacrifice for him, was an inſtruction unto him, to mortifie all his carnal luſts and affections, as Gal. 3. 24.

Altar] Of the burnt offering, Exod 27. 1. Chap. 3. 2, 8, 13.

V. 6. *he ſhal ſay*] That is, the Prieſt to whom it belonged by ordinary duty to do it, though upon extraordinary occaſions, the Levites aſſiſted in that ſervice, 2 Chron. 29. 34.

V. 7. *put fire*] The fire that kindled the ſacrifice at firſt, came down from heaven, Levit. 9. 24. that fire once kindled, was to be continually nouriſhed with fire, that it might never go out: any fire but that was accounted ſtrange fire; and to bring ſtrange fire, to burn either ſacrifice or incenſe, was impious and perilous, as the example of Nadab and Abihu ſheweth; as Numb. 10. 1. This putting of fire then upon the Altar, was either a continuance of fire, by putting more fewel unto it, and laying the wood in order upon it; or it was the laying of the fire on the Altar again, when it had been removed, for the taking away the aſhes, (when it was too full of them) that it might be cleanſed: and this fire was not only inſtrumental to burn the legal ſacrifice, but typical to ſignifie the zeal of the Evangelical ſacrifice, Jeſus Chriſt; whoſe zeal for his Fathers glory, did eat him up, Joh. 2. 17. and gave him up for his brethrens ſafety to death, upon the Altar of the Croſſe, which is as violent and painful death, as by burning with fire.

V. 9. *but the inwards*] By which ſome underſtand all the intrails, even to the guts, which emptied and clean waſhed, were to be put into the Lamb again: others conceive, that by the inwards, muſt be underſtood only the heart and liver, and ſuch inward parts as were eaten by men, out of ſacrifice; for as ſuch creatures only were ſacrificed, as ſerved for the ſuſtenance of man; ſo ſuch parts of them were excepted from ſacrifice, as did not uſually ſerve for food; for which cauſe the holocauſt, or whole burnt-offering, was not burned with the skin, Lev. 7. 9. and in that reſpect the Altar might be called a Table, Mal. 1. 12. not only becauſe Gods proviſion was laid upon it, but becauſe men many times feaſted on the portions reſerved from it, 1 Cor. 10. 18.

waſh in water] This ſignifieth the cleanneſſe, and purity that was in Chriſts ſacrifice, and of that which ſhould be, Heb. 10. 22. In our ſervices to God, which are ſacrifices, as having reference to God, though they be immediate benificences to men, Heb. 10. 22. and 13. 16.

a ſweet ſavour unto the LORD] A ſavour of reſt, which pacifieth the anger of the Lord, and maketh it reſt and be ſtill, Ezek. 16. 42.

V. 11. *Northward*] The Tabernacle Door, and Altar were ſo ſcituate, or placed, that on the North-ſide, there was more ſpace for ſuch acts, as required moſt room, as the killing and dreſſing of the ſacrifices did.

before the LORD] Before the Altar, at the Door of the Tabernacle, where the Lord was pleaſed to afford his ſpecial preſence.

V. 12. *on the wood*] Or, *on the grate over the wood.* See Exod. 27. 4.

V. 13. *waſh the inwards and the legs*] The inward affections are to be cleanſed from ſin, and ſo are the outward actions noted by the legs, wherewith men walk in their open converſation. See Ezek. 36. 25. Joh. 13. 5, 10.

V. 14. *turtle doves*] That Bird in the Hebrew is called *Tur*, from meditation, becauſe that the Turtle ſeems to ſit as one that meditates on ſerious matters, and to mourn for ſome miſhap or affliction. Of Birds, Turtle-doves, and young Pigeons, were chiefly offered, Lev. 14. 4. though there they be not particularly named; and of them the Turtle was the beſt for kind, the younger the beſt for time: this was the oblation of the poor, who were not of ability to offer a Lamb. Levit. 12. 8. there is no mention either of Turtle, or of Pigeons. Theſe were offered rather then Hens or Capons, becauſe their feeding is more clean then houſhold-birds, and rather then Partridges, though they be dainty meat, becauſe they are more hardly come by then Doves, who love to lodge in houſes, as men do. See on Gen. 15. 10.

V. 15. *wring*] *wring off his head.* So Lev. 5. 8. ſome think it was enough to pinch the Bird in the head to death, and that the neck was not to be wrung off, but that were a kind of ſtrangling (whereby the blood was kept in, that ſhould be let out) which was not admitted, either in meats or ſacrifices: Beſides the Text ſaith, the head was to be burned (and it ſeems) by it ſelf; but that could not be, if it were only pinched, and not wrung off.

at ſide of the Altar] Heb. *upon the wall of the Altar.* For it had a wal of boards about it.

V. 16. *his crop with his feathers*] See a reaſon hereof, Annot. on v. 9.

Eaſt part] Of the Altar towards the door of the Court, for the more reverence and decency of the Tabernacle.

V. 17. *not divide it aſſunder*] So ſome conceive the wings were to be divided, not the body of the birds, but that was to be opened longwiſe, as not to be cut clean through, nor to be cut in pieces, or parted aſunder, as other ſacrifices were. They that by Birds underſtand heavenly-minded perſons (and the fowles are called the fowles of heaven, Job 35. 11. and the Turtle or Dove is noted, as moſt repreſenting the condition of ſuch) obſerve that ſuch ſhould not be divided by Schiſms, or Factions, or diſtracted by ſecular cares. See Annotat. on Gen. 15. 10. But eſpecially in their devotions, (which are ſpiritual ſacrifices) their intentions, and affections, ſhould be wholly fixed upon that holy object, to which of duty they are to be directed.

CHAP. II.

Verſe 1. MEat-offering] The burnt-offering was not offered without the meat-offering, Num. 15. 4-7, 10. But that was Legally preſcribed, and ſo of duty; this was voluntary at the Offerers choice: beſides, that was limited, for the meaſure; (in the place fore-cited) this was left to the free-will of the Offerer to make the proportion. The word in the Original, which ſome Tranſlations take up, is *Mincha*, and it is taken for oblation of things without life, as Bread, Meal, Wine, Salt, Oyl: and of ſuch things Oblations were made for many Reaſons. 1. Becauſe God, as he was the giver of theſe, as well as of the other creatures, ſo he was to have a tribute of theſe, as well as of the former ſort. 2. Becauſe the poorer ſort might have opportunity more often, to exerciſe their Devotion to God in the ſervice of his Sanctuary. 3. Since they that wait on the Altar, were to live on the Altar, 1 Cor. 9. 13. and ſuch particulars were of uſe to that purpoſe as well as the other. 4. Becauſe Gods Altar had a conformity to a Table, Mal. 1. 7. 5. By this the poor were to make thankful acknowledgment of their portion to God, as well as the rich; and for myſtical ſignification, this Free-will offering did ſignifie the freeneſs of Chriſts offering himſelf in ſacrifice to God, Joh. 10. 15, 17. Heb. 10. 7, 9. in conformity whereto, Chriſtians ought freely to offer up themſelves a living Sacrifice, Rom. 12. 1.

of fine floure] Without any mixture of bran, for God is worthy to be ſerved with the beſt of each kind, contrary to the practiſe of covetous hypocrites, Mal. 1. 14.

oyl upon it] Oyl was uſed for *meat*, 1 King. 17. 12. for *medicine*, Luk. 10. 34. for *ornament to make the face to ſhine*, Pſal. 104. 15. for *lamps* to burn, Exod. 25. 6. In which reſpect it might typiſie Chriſt, who is called oyl, Iſa. 10. 27. though the word be rendred anointing; for he is meat, and medicine, and ornament, and illumination, and all unto his people that is good for them: It is put alſo, for the Holy Ghoſt and his gifts, Pſal. 45. 7.

frankincenſe] The chief uſe of that was to make a ſweet ſmell, and ſo it was the fitter to ſignifie the ſweet odour of our Saviours ſacrifice, Epheſ. 5. 2. without whom, truly apprehended by faith, and ſincerely ſerved without hypocriſie, all Religious ſervices are unſavoury, though offered with the ſweeteſt Incenſe, Iſai. 1. 13. Jer. 6. 20.

V. 2. *burn the memorial of it about an handful*] A part of this Meat-offering, (about an handful) was to be burnt as a remembrance and intimation of the whole that was given to God, whereof, though part were burned, the reſt remained for ſuſtenance of Gods ſervants, Levit. 6. 16. and conſequently for the maintenance of Gods ſervice; and in giving that portion ſo unto God, the whole ſtock was acknowledged as a gift from God. See Exod. 30. 16. Acts 10. 4.

V. 3. *moſt holy*] Heb. *holineſſe of holineſſes.* The Hebrews emphatically expreſſe things, by doubling the Noun, and changing the Number, as *King of Kings*, Rev.17. 14. that is, a moſt powerful King; *Servant of ſervants*, Gen.9 25. that is, a moſt vile and contemptible Servant. *Song of ſongs*, Cant. 1. 1. that is, a moſt excellent Song; and *Heaven of heavens*, that is, the higheſt and moſt glorious Heaven. So ſuch Sacred things are called Holineſſe of holineſſes in the Law, which none might touch, or which none might eat of, but the Prieſt, and that in the holy place, near the Altar, Levit.6.26. & Chap.7. v.6. & Chap. 10.12. and of other common ſacrifices, the Prieſts part might be brought home to his houſe, and there eaten by his Wife, Children, and the reſt of his Family. See Chap.21.22.

V. 4. *baked*] The former offering was of Meal, not hardened by the fire, this is of Meal made into Bread, either baked in an oven, or in a pan, or plate, as ſome conceive, in the Sanctuary, becauſe of that is ſaid, Ezek. 46. 20. and 1 Chron. 23.28, 29.

V. 6. *in pieces*] Becauſe part was to be offered to God, and part reſerved for the uſe of man, of Aaron and his ſonnes, verſe 10.

V. 11. *no leaven*] This was not general: for at Oblations of firſt-fruits, ſuch as were the wave-loaves, Lev. 23.17. and at oblations of thankſgiving, leaven was admitted, Lev.7.13. yet the unleavened bread was more pure, and it ſerved alſo, to renew the memory of the Iſraelites miraculous deliverance out of Egypt, when they went away in ſuch haſte, that they had not leiſure to leaven their bread, Exod.12. 34. and it was more meet to repreſent our Saviour the bread of life, for hypocriſie is ſignified by leaven, Luk. 12. 1. and the want of leaven ſignifieth ſincerity, 1 Cor.5.8. Beſides theſe Religious reaſons, ſome alledge certain Phyſical conſiderations of leaven, as that it puffeth up the belly, and if it ſhould be burned, would be more unſavoury in the ſmell; but the former reaſons may ſuffice.

nor any hony] Hony (as ſome think) was forbidden to be offered by the people of God, becauſe it had the operation of leaven; ſome, becauſe the Gentiles uſed it in oblations to their gods; and though they uſed ſalt in their ſacrifices alſo, yet that was not forbidden, but preſcribed, v. 13. becauſe ſalt prevents putrefaction, and makes that which is eaten with it the more ſavoury to the taſte; or becauſe, where leaven is forbidden, there the bitter bondage of the Iſraelites is to be remembred, according to the precedent Annotation, whereof unleavened bread, and bitter herbs are joyned together, Exod. 12.8. wherewith the ſweetneſſe of hony doth not ſuit, by which alſo (as ſome of the Ancients expound it) it ſignifies the delight of the fleſh: yet of both there might be an offering to the Prieſts, as the next words imply. See 2 Chron. 31.5.

V. 12. *not be burnt*] But reſerved for the Prieſts, Num.18.13. yet the meat-offering made by, and for the Prieſts themſelves, was to be wholly burnt, and none of it eaten, Lev.6.23.

V. 13. *ſalt*] Salt gives a pleaſant ſeaſoning to meats, and keeps them from corrupting; By that the incorruption of communication is noted, Col.4.6. yea and the ſoundneſſe of the mind and manners, Mar. 9. 50.

of the Covenant] Which they were bound, as by Covenant, to uſe in all ſacrifices, Num.6 18,19. Ezek.43.24. Mark.9.49. Or it meaneth a pure and ſure Covenant to indure while theſe Levitical Ordinances were to laſt; for ſalt is a preſervative from corruption, therefore a durable Covenant, is called a Covenant of ſalt, 2 Chron.13.5. and the ſtate of corruption is ſaid to be unſalted, Ezek.16.4.

V. 14. *meat-offering*] The Hebrew word ſignifieth a gift in general; but uſe hath ſo reſtrained it to this kind of gift in particular, that ſome Tranſlations retain it; the Engliſh renders it meat-offering by way of diſtinction, chiefly from holocauſts or whole burnt offerings, of which no part was reſerved for the Prieſts, and conſiſted principally of ſuch things as ſerved for meat, and wanted life, as of Bread to eate, Cakes, Wafers, &c. and ſalt to ſeaſon, of Oyl, of which ſome kinds ſerved for meat, ſome for perfume, (as Frankincenſe did) whereby the anoynting of Chriſt was ſignified, 2 Cor. 1. 21. 1 John 2. 27.

green eares] This was the third ſort of Oblation made of corn, the laſt in worth, but the firſt in nature, and in time; for it was of the Barley harveſt; whereby the people were to learn, that which way ſoever they made uſe of their corn, God was to have a tribute of honour, and the Prieſt a portion of it for his ſupport in the ſervice of the Sanctuary.

V. 16. *burn the memoriall*] That is, the thing offered for a memorial, by a figure called a Metonymia. See Annotat. on verſe 2.

CHAP. III.

Verſe 1. P*Eace-offering*] Sacrifices of thankſgiving offered for Peace, (by which word the Hebrews ſignifie all proſperity;) and thoſe either generally, or particularly; for there were general ſacrifices for all, and particular for Prince, or Prieſts, or the people by themſelves; and ſome of them were for reconciliation, when God was offended for ſinne, Judges 20. 26. 1 Chron. 21. 26. others for thankſgiving, when he was pacified towards them, and at peace with them; the former were firſt offered, for no works or ſervice can be acceptable with God, unleſſe an expiation and reconciliation for ſinne go before, and by theſe peace-offerings are ſignified, 1. Chriſt his Oblation of himſelf, as bearing upon him the chaſtiſements of our peace, Jer. 53. 5. and ſo becoming our Peace-maker with God, Matth. 3. laſt. Epheſ. 2. 14. and 2. the ſacrifice of Praiſe, which was fit to be joyned with an offering for Peace, that ſo while we beg new grace, we may ſhew our ſelves grateful for former favours: And the Hebrew Writers conceive, they were called Peace-offerings, becauſe part of them was offered to God, part was given to the Prieſt, and part to him who brought it to be offered; ſignifying an agreement among all who were at it and were ſociable partakers of the ſame thing. See on 1 Kings 3. 15. See Chapter 7. 11, 29. and 22. 18.

V 2. *at the door*] That is, where the brazen Altar was, on the Eaſt-ſide of the Court; wherein they differ from whole burnt-offerings and ſinne-offerings, which were offered on the right-ſide of the Court, or towards the North, Levit. 1. 11. and 6. 21, 25. and 7. 2. and the reaſon hereof was, becauſe part of the peace-offering, to wit, the fat and breſt were to be waved before the Altar, upon the hands of him that came to offer it, Levit.7.30. and he himſelf to offer it to God, and the Prieſt was to take it out of his hand; and it was not lawful for the people to come into the Prieſts Court, therefore the offering was to be made at the entrance of the Court, whither they might come; and it was to be offered here, becauſe it was not of the moſt holy things, of which only the Prieſt did eat, (for he that offered it eat a part of it.)

V. 3. *of the peace-offering*] That is, part of the peace-offering, for of this ſacrifice one part was burnt, another was reſerved for the Prieſt, and the third belonged to him that brought it; for the right ſhoulder, and the breſt, Levit. 7. 30. with the two jawes, and the maw were the Prieſts, the reſt his, at whoſe coſt the oblation was made, Levit. 7. 15, 16. and hence it was, that in this offering Turtle-doves, and young Pigeons were not permitted to the poorer ſort to offer, as they were in the whole burnt-offering, becauſe in them being ſo ſmall, this diviſion could not conveniently be made.

the fat which covereth the inwards] The fat as the beſt of the ſacrifice is offered up unto the Lord, and ſo teacheth, that the beſt is ſtill to be given him. See on Exod. 29.13.

V. 4. *the two kidneyes*] It was not ſufficient to ſacrifice the ear, or foot, or any out-ward part, which might be parted without loſſe of life, but the inward parts muſt be offered, without which the creature cannot live, becauſe the perſons for whom the ſacrifice was offered, deſerved death, and without the death of Chriſt could not be redeemed; and the ſacrificing of theſe inward parts, ſignifying the mortifying of the inward luſts and affections of the fleſh, Gal.5.24. which have their root in the reines or kidneys and the liver, they are therefore here mentioned, for more ſerious conſideration of that part.

V. 6. *male or female*] For a peace-offering it was indifferent to offer either male or female, which might be accepted here, becauſe theſe are by way of thankſgiving for external bleſſings, but in whole burnt-offerings, only the male as the chief, chap.1. 3. See chap.4.32. where a female is expreſly preſcribed; as alſo, Chap.5.6.

V. 8. *upon the head*] See Annot. on Exod.29.10.

V. 9. *the whole rump*] Even to the back-bone, over againſt the reins or kidneyes (as the Hebrew Text importeth.) This was peculiar to the peace offering, of a ſheep, a lamb, or ram; but if the peace-offering were an ox, or a goat, it was not ſo. The offering of the rump, ſome interpret to be an intimation of perſevearance to the end; but it rather ſheweth that there is not the meaneſt part of the creature, but God hath a right unto it, and though a thing never ſo contemptible in it ſelf, God can make it honourable by applying it to his ſervice, in ſacrifice, as here; in a Sacrament, as in Circumciſion, Gen.17.11.

V. 11. *the food*] Hebr. *bread.* Whatſoever is burned may be ſaid to be food to the fire which devoureth it; but the ſacrifice is called food or meat, in reſpect of God, who takes delight in it, as a man doth in his meat, when he is refreſhed by it. See Mal. 1. 12. which ſets forth Gods love, who reckons himſelf as a gueſt at their feaſts.

V. 13. *before the Tabernacle*] At the door of the Tabernacle.

V. 16. *all the fat is the* L O R D S] It is certain that the fat of unclean beaſts neither ought, nor could be conſecrated to the Lord, nor of clean beaſts which might not be uſed in ſacrifice, as Harts, and wild Oxen: and it is certain, that the fat that is mixed with the fleſh of clean beaſts, they might eat, Deut.32. 14. for they were onely forbidden the fat which covereth the inward vital parts; to wit, the heart, liver, lungs, kidneyes, and ſmall guts, with a continued net or caul, and ſo might eaſily be ſeparated from the other fleſh. And this fat was ſo ſtrictly forbidden to the Jewes, that they might in no caſe eat it, no not if they killed their beaſt at home, for it is called a law to them in *all their dwellings*, and joyntly forbidden with blood, ver.17. which they might not eat in any caſe, any where. But this ſome underſtand only of the fat of goats, ſheep and oxen, as Joſephus ſaith in his third Book of Antiquities, Chap.10. That clean beaſt which might not be offered unto God, they might eat its fat, but the fat of them that might be offered to God, they might not eat, and that upon pain of death, Lev.7.25. But if the beaſt were killed at home, the fat ought not to be conſecrated to the Lord, becauſe it is no where commanded; but as the blood was to be poured on the ground, ſo was the fat to be burned with a prophane fire, unleſſe haply they might uſe it to make candles of it, or to other profane or common, but honeſt uſes, as is granted, in almoſt the like caſe, Lev. 7. 24.

V. 17. *neither fat nor blood*] Theſe two are prohibited, as not wholſome enough to be mans meat, (as ſome conceive) and though they be both forbidden together, yet it is with this difference, that all fat was not forbidden to be eaten, Neh.8.10. but only the fat of the oxe, or ſheep, or goat offered in ſacrifice, Lev.7.23 (and this chiefly, the fat of the inwards) and the fat of beaſts that die of themſelves, or are torn of wild beaſts, ver. 24. and the fat was the fitter for ſacrifice, becauſe it would ſoon take fire, and go up in the flame; but for blood, that was more generally forbidden, Levit.17.14. 1 Sam.14.32,33,34. which might be, firſt, for diſtinction of the Jews from the Heathens, who uſed to drink the blood of their ſacrifices: ſecondly, for moral admonition againſt cruelty: thirdly, for myſtical intimation of reverence to the blood of our Saviour, ſignified by the blood-ſhedding of the ſacrifices; as David would not drink of the water of the well of Bethlehem, but poured it out in an offering before the Lord, becauſe it was equivalently (as he called it) the blood of thoſe who fetched it with the peril of their lives, 2 Sam.13.17. See on Gen.9.4.

CHAP. IV.

Verſe 1. I*Gnorance*] Num.15.22. Either of the Law, or of the fact, which a man is bound to know, and may know; for ignorance in ſin is no ſecurity againſt puniſhment; it may ſometimes extenuate a ſin, but it cannot annihilate it, or take it wholly away, nor procure a total impunity to the ſinner, Pſal.19.12. Luk.12.48. yea, if it be wilful ignorance, it doth rather aggravate the guilt, then abate any part of it: to theſe ſins of ignorance may be referred ſins of infirmity, proceeding from inconſideration, when a man is ſuddenly overtaken in a fault, Gal.6.1. and it is probable it extends not to all in general, but ſuch for which the conſcience would more likely be touched: for of ordinary deviations there was an expiation by the daily burnt-offerings for the whole Church, and the ſacrifice of the day of Atonement, Lev.16. 30.

V. 3. *that is anointed*] Meaning the High-Prieſts, as the Caldee, and Seventy render it, *anointed with that ſolemn ointment*, Exod. 29.7. and he only in the ages following was anointed, Lev.21.10. Anointed is eſpecially mentioned, becauſe for any ſin committed before anointing, a peculiar oblation was not required, but only ſuch a one as was offered for the Prince, or one of the people.

ſinne] This taught the people they muſt look for another Mediator, which had no need of an offering for ſinne, but could make a perfect atonement betwixt God and them, Heb. 7. 26, 27, 28.

according to the ſinne of the people] That is, if as he is a man, not as a Prieſt, he ſin, as others of the people do, as being ſubject to the like paſſions as others are, as Act.4.15. Heb. 5.2,3. or ſo ſin according to the ſin of the peole, as ſcandalouſly to draw others to ſin, or to incourage them in ſin, by his corrupt teaching of the Law. See 1 Sam. 2. 17, 24.

ſinne-offering] This differs from a peace-offering; becauſe in this the Offerer had no part, but the fat and kidneys, and blood being offered to God, or burned, the reſt came to the Prieſt, for they were altogether holy to God, and ſo could not be carried out of the holy place by any but the Prieſts, nor eaten any where but in the holy Court, Chap.6. 26. (whence the Prieſts are ſaid to eat the ſins of the people) and this only in ſacrifices for the ſin of private men, or publick Princes; for thoſe which were offered for the High-Prieſt, or all the people, the fat and blood being offered in the holy Court, were wholly burned without the Camp, for the greater horrour of greater ſinns: but in peace-offerings, the third part returned to him that offered them. Secondly, the ſin offering was to be made away the ſame day it was offered; but the peace-offering, in ſome caſes, might be ſet aſide till the morrow, Chap.7.13. Thirdly, in peace offerings might be uſed oyl and frankincenſe, but not in ſin-offerings, becauſe they make for delight and pleaſure, which were to be far from a repenting ſinner. Laſtly, it was peculiar to the ſin-offering, that the blood of the ſacrifice was put upon the horns of the Altar, but with this difference, that in the ſacrifices for the ſin of the High-prieſt, or of all the people, the blood was put upon the horns of the Incenſe Altar, v. 7. but in others, upon the Altar of burnt-offering, v. 25. Of the difference betwixt a ſin-offering, and a treſpaſs-offering: ſee Annot. on Chap.7.v.1.

V. 4. *ſhall lay his hand*] Hereby confeſſing that he deſerved the ſame puniſhment which the beaſt ſuffered, See on Exod. 29.10.

V. 5. *the Prieſt that is anointed, &c.*] Here the ſinner himſelf, Heb. 7. 27. is ordered to bring the blood of his ſinne offering into the Tabernacle, which was not yet enjoyned in any ſacrifice. This typified our way opened into heaven, by the blood of Chriſt, Heb. 10. 19,20.

V. 6. *ſprinkle of the blood ſeven times*] A myſtical number ſignifying our perfect cleanſing from ſinne, by the ſprinkling of Chriſts blood, Heb.9. 13, 14. and that our ſins require much purgation, Pſalm 51.2.

the vaile of the Sanctuary] Which was betwixt the Holieſt of all and the Sanctuary, called uſually *Parocheth*, in the Hebrew, Lev.16.2. to diſtinguiſh it from the other vail, at the entrance of the Tabernacle, called *Maſach*, Exod.26.36.

V. 11. *the skin of the bullock, and his fleſh*] In this, and the ſin-offering for the whole Congregation, wholly burned without the Camp, the Prieſt did eat no part, Lev.6.30. (though he did in other ſin-offerings, ver. 26. of this Chapter) becauſe the offerer might not eat of the ſin-offering; but in theſe the Prieſt was offerer, either ſolely, as here, or incluſively, as in the ſin-offering for all the Congregation. This might ſignifie the deteſtableneſs of ſin, eſpecially of Sacred perſons, or of a whole people, which here, as it were, on the back of the bullock, was carried out of the Camp. Secondly, that the True ſin-offering *ſhould ſuffer without the gate*, Heb. 13. 11, 12. Thirdly, that by Chriſt his ſufferings, our ſins are fully pardoned, removed far from us: and for the perſon that was to carry this ſin-offering out, though it ſeem to be the High-Prieſt, verſe 12. yet he was onely to ſee it done, and not by doing it himſelf, render himſelf unclean, as you may ſee in the ſame caſe, Chap. 16.27,28.

V. 12. *where the aſhes*] The aſhes of the ſacrifice offered upon the Altar, were firſt placed in the Court near the Altar, and thence they were afterwards carried out of the Camp, into ſome ſtony place, where no dirt nor carrion was caſt: and this was done, the better to preſerve the ſervice of God from all contempt.

V. 13 *if the whole Congregation*] Or the greater part of the people. The multitude excuſeth not from ſin, but if all have ſinned, they muſt all be puniſhed, if Gods juſtice be not appeaſed by ſound repentance; (which is ſuch a ſorrow for ſin, as worketh a change both of the mind, and of the manners of the ſinner) ſee Gen.6.12,13. & 19.10. Hence alſo we may obſerve, that not only particular perſons, but particular, or National Churches may erre.

V. 14. *then the whole Congregation ſhall offer a bullock*] This preſcription is general for all ſin, but for omitting ſome ceremonial duties enjoyned them, Num.15.24. they were to offer a kid of the goats for a ſin-offering.

V. 15. *Elders*] Not the Prieſts in this caſe, but the heads and Magiſtrates, which were ſeventy in number, Exod.3.16. & Chap.24.1. for all the people could not lay on their hands, therefore it was ſufficient that the Ancients of the people did it, in the name of all the Congregation.

V. 16. *the Prieſt that is anointed*] That is, the High-Prieſt. See Annot. on v.3.

V. 18. *Altar which*] That is, the Altar of Incenſe. See Annot. on v. 3.

V. 20. *as he did the bullock for a ſin-offering*] That is, the bullock offered for the ſinne of the Prieſt, called the firſt bullock, verſe 21.

forgiven them] That is, they ſhall be acquitted from their offence, and not only from the guilt of ſin, but from any eccleſiaſtical, or external cenſure, or puniſhment of the Law.

V. 21. *without the Camp*] All whole burnt-offerings for ſin were to be burned without the Camp, or Hoſt, Exod. 29. 14. See Heb. 13, 12,13.

V. 22. *When a ruler*] Of a Family, or any head of a Tribe, or any Governour; for the word in the Original, ſignifieth one elevated, or lifted up above others, as Numb. 1. 4. and Chap. 7. ver. 2.

and is guilty: Or if his ſin wherein he hath ſinned, come to his knowledg, &c.] That is, whether preſently he come to acknowledge it; or afterwards it be diſcloſed unto him, ſo ſoon as he knows of it, he ſhall bring his ſin-offering.

V. 24. *and kill it*] That is, the Prieſts ſhall kill it; for it was not lawful for any out of that office to kill the beaſt. So ver. 33.

before the LORD] See Annot. on Chap.1.11.

V. 25. *of the Altar of burnt-offering*] Neither this for the Ruler, nor that for private perſons, verſe 30. were ſprinkled before the Vail in the Tabernacle, nor upon the Altar of Incenſe, as thoſe for the Prieſt and all the people were, verſe 6, 7, 16, 17, 18. for their ſinnes, as more hainous, required a more ſolemn manner of atonement.

V. 26. *an atonement for him*] Wherein he repreſented Jeſus Chriſt.

V. 29. *in the place*] That is, at the door of the Tabernacle, where all ought to be killed, Levit.1.5. ſee v.33.

V. 32. *a female*] See Annot. on Chap.3.6.

V. 33. *he ſhall lay his hand*] Meaning, that the puniſhment of his ſin ſhould be laid upon the beaſt, and that as he had received all he had from the hand of God, ſo with his own hand he offered that ſacrifice willingly unto God. It is uncertain here who ſhould lay his hand; it ſeems here, and verſe 15. that the bringer of the ſacrifice or he for whom the ſacrifice was offered, was to lay his hand upon the head of it; but for the killing of it, it belonged to the Prieſt onley. See on v. 24.

in the place] That is, a place beſide, or neer the Altar. ſee v.29.

V. 34. *according to the offerings*] Or upon the offerings, or beſides the burnt-offerings, which were daily offered to the Lord. See Chap.3.5.

CHAP.

CHAP. V.

Verſ.1. SOul-ſin] That is, a perſon, as Chap. 4. 2. for the ſoul, as more excellent then the body, is often put for the whole perſon in the Scripture, by a ſynecdoche of the part for the whole; which brings forth another figurative ſpeech, as when that which properly belongeth to one part, is aſcribed to the other, as touching to the ſoul, v. 2. which properly appertaineth to the body, though not without the ſociety of the ſoul; ſo alſo eating, Chap.7.20.

and is a witneſſe] This ſeemes not to be meant of ſecret faults, but rather of ſuch as come to publick tryal before the Judge; in which caſe, he that knoweth any thing for the clearing of the truth, and will not reveal it, his connivance, and ſilence in ſuch a caſe, gets him a guilt of other mens ſins, beſides his own.

whether he hath ſeen or known it] That is, whether he were an eye-witneſs of the injury done to his neighbour, or otherwiſe came to know it, he muſt diſcover the truth, when they to whom the oath is given cannot, or will not; or elſe he is guilty and muſt offer a Treſpaſſe-offering, becauſe his brother is prejudiced by his ſilence.

V. 2. *if a ſoul touch*] See the firſt Annot. on this Chapter.

unclean and guilty] Ceremonially unclean, and guilty of the breach of the Ceremonial Law, though he knew it not; yet the conſcience was not defiled by ſuch caſual accidents, nor by any thing without the man, Matth. 15. 11, 18. unleſſe by wilful ignorance, or inconſideration; ſo as there was a Ceremonial cleanſing, Numb. 19. 6, &c. for the touch it ſelf, whether ignorantly, or knowingly committed, there was by inconſideration or caraleſneſſe a Moral guilt contracted, in which reſpect he was to bring a treſpaſſe-offering, as is here expreſſed.

V. 3. *then he ſhall be guilty*] If when he knoweth it, he do not perform what the Law appointeth in that caſe, then he is not only Ceremonially, but Morally guilty, as a contemner of the ordinance of God.

V. 4. *ſwear*] That is, raſhly, without conſideration of what is right and juſt, or what is within his power to perform; ſuch an oath was that of David againſt Nabal, 1 Sam.25.22.

to do evil] That may be not only to commit an evil of ſin, but to inflict ſome evil of pain, diſgrace, or damage upon himſelf or others, which though it might be juſt to be done, the raſh reſolution of ſwearing to do it, was a ſin.

V. 5. *in one of theſe*] Which have been mentioned before in this Chapter, that is, faults of infirmity, ignorance, and inconſideration.

confeſſe] With repentance for his fault, or elſe, neither confeſſion, nor oblation would do him any good; and this the offender ought to do in other ſacrifices for ſin, though it be not ſo expreſſed: with offering of ſacrifices there was confeſſion of ſins as a part of the offerers profeſſion of repentance. The Hebrews write that this confeſſion was thus to be made; *I have thus or thus committed ſuch a ſin, I am aſhamed, and it repents me; I will never return to the ſame again.* And ſome make this to be the reaſon, why the Prieſts were commanded to eat the remainder of the ſacrifice for ſin alone, and that within the Court, not ſo much as thoſe of their own houſe admitted, leſt by this means the offerers ſins confeſſed to the Prieſts, might be divulged. And ſome here note, that it belonged to the Prieſt to determine betwixt ſins, and treſpaſſes, between ſins of leſſe and greater weight (of which we may ſee Chap. 4.) and that according to the eſtimation of the treſpaſſe, a greater or leſſer ſacrifice might be preſcribed, for this was not left arbitrary to each private man, for ſo one ſacrifice might eaſily have been ſubſtituted in the place of another. Nor doth this confeſſion make for the private confeſſion of the Papiſts, for it ſeemeth this was not ſpoken of hidden faults, becauſe the matter was brought before the Judge, v. 1. See Num.5.7.

V. 6. *treſpaſſe-offering*] See Annot. on Chap. 7. 1. This no leſſe then the ſin-offering, typified Chriſt, *whoſe ſoul was made an offering for ſin*, Iſa. 53.10. where the word in the Original is the ſame with this here rendred *Treſpaſſe-offering.*

a female] The male is eſpecially to be offered in ſome caſes, yet ſometimes a female is not only allowed, but eſpecially preſcribed, as here, and Chap. 4. 32. to ſhew, that though God preferred the male, he did not reject the female, See Gal. 3.28.

the Prieſt] Not the High Prieſt only, but any of the inferiour Prieſts, for in this caſe there is no diſtinction, no exception of any as too mean, no exemption of any as too great.

V. 7. *Turtle doves*] Why they were uſed in ſacrifices, ſee Annot. on Chap. 1. 14.

V. 8. *ſin-offering firſt*] The particular known ſin muſt firſt be expiated, becauſe it is beſt known, and therefore ſhould be firſt repented of, and if it be not, it will provoke God to reject the burnt-offering, as Mat. 5.23, 24.

wring off his head] Of which, ſee Annot. on Chap. 1. v. 15.

V. 10. *an atonement for him*] Or declare him to be purged of his ſin, or the Prieſts mediation between God and the party, is a type of the true atonement betwixt God and man, made by Jeſus Chriſt; and ſo it may be called a typical atonement, as Chriſt is an atonement real.

V. 11. *an Ephah*] See Annot. on Exod. 16.16.

no oyl ——— neither frankincenſe] This is forbidden in the ſin-offering, if not only for diſtinction from the meat-offering, whereof ſee Lev. 2. 1. according to the will of the Law-maker; for ſignification, that oyl that ſerves for light to the eyes; and lightſomeneſs in the looks, was not ſo ſuitable for ſorrowful confeſſion of ſin, a deed of darkneſſe; and the ſweet frankincenſe might be forbidden, to make the offerer more apprehenſive of the unſavoury ſent of ſin in the noſtrils of the Almighty. Some think it might intimate, that neither by any grace in us, or any prayers proceeding from us, (which were ſignified by oyl and frankincenſe) ſee on chap. 2. 1. but only by Chriſt we are reconciled to God.

V. 12. *a memorial*] See Annot. on chap. 2. 2.

V. 13. *ſhall be the Prieſts*] In ſome ſin-offerings the Prieſt had nothing at all, chap. 4. 11. 21. and 16. 17. in others he had only the skin, as where the fleſh was wholly burnt, Levit. 7. 8. in other ſin-offerings, when the blood was ſprinkled upon the brazen Altar, the fat and blood were offered to the Lord, the fleſh reſerved for the Prieſts, Levit. 6. 26. In peace-offerings the fat and blood were offered, as before, but the breſt and right ſhoulder beſtowed upon the Prieſt, Lev. 7, 33, 34. the reſt remained, as of right, to him that brought the offering. In meat-offerings, an handful of the flour, and ſome of the ſalt, oyl, incenſe, and wine being offered, the Prieſt had all the reſt, Lev. 2. 3. & chap. 7. 9. & 9.17.

V. 15. *in the holy things*] By taking away the firſt-fruits, or tythes, or any other thing due unto the Prieſts and Levites, v. 16. Or by eating of things dedicated to God, as the ſhew-bread, or other things of like kind, which he ought not to do, which muſt be underſtood of ignorant or unadviſed, not preſumptuous defrauding of God of that that belonged to him. See chap. 22. 14.

a ram] This ſacrifice being greater then the former treſpaſſe-offerings, inſinuates the hainouſneſſe of the ſin of Sacriledge.

with thy eſtimation] The eſtimation of the Prieſt, Chap. 27. 12.

ſhekel of the Sanctuary] See Annot. on Gen. 23. 15.

V. 16. *a fiſt part*] In money, for a recompence of the wrong, for ſo much was added if any of the holy things were brought again by the owner, Lev. 27. 13, 15, 19. and to make men more careful to do all right unto his Sactuary.

V. 17. *he ſhall bear his iniquity*] Heb. *hath born his iniquity.*

V. 18. *ignorance*] Elſe it his ſin againſt God proceed from preſumption, he muſt die, Num. 15. 30.

CHAP. VI.

Verſ. 2. IF *a ſoul ſin, and commit a treſpaſſe*] This Law is concerning ſins done wittingly. See Num. 5. 6, 7, 8.

againſt the LORD] The particulars repeated are ſins againſt man, as Gen. 20. 6. yet they are ſaid to be againſt the Lord, becauſe againſt his Law; or becauſe thoſe ſins, which are ſecret to men, are yet done in his ſight; whence it is that Peter ſaith of the hypocriſie of *Ananias*, *Thou haſt not lyed unto men, but unto God*, Act. 5. 4.

V. 5. *the principal*] In kind, or in the full worth of it.

fiſt part] See Annot. on Chap. 5. 16. If he were convicted by the Law, he was by vertue of thoſe Judical Laws, Exod. 22. to pay double; but if, as here, out of conſcience he confeſſed what the Law could not convince him of, only a fiſt part was to be added.

V. 6. *a ram*] For a ſin of Ignorance the Oblation was a Goat, for a ſin of Knowledge a Ram: the more guilty, the more penalty, and the deeper damnation, without repentance.

with thy eſtimation] See the Annot. on Chap. 5. 15.

V. 9. *law of the burnt-offering*] That is, the ceremonies which ought to be obſerved therein.

burnt-offering] Though other offerings were burnt, at leaſt in part, this was called the burnt-offering before any other, becauſe it was wholly burnt, and it was the daily ſacrifice of a Lamb in the morning and a Lamb in the evening. See Num. 28 3.

all night] The Prieſt was to burn it with a ſlow fire, and by ſo many pieces one after another, that it might laſt all night, which required the intentive vigilancy upon the ſervice, and admoniſhed withal, that God was not to be honoured by day, and diſhonoured by works of darkneſſe in the night, but that men ſhould ſet their waking thoughts towards him upon their beds, who watched over them all the night, Pſa. 4. 4. And the morning ſacrifice was to be burned in the like leiſurely manner, unleſſe ſome other ſacrifice to be performed after it, required a greater and quicker fire.

V. 10. *the aſhes which the fire hath conſumed*] Aſhes are ſaid to be conſumed, when the conſuming fire hath burned the fewel into aſhes, as meal is ſaid to be ground, when corn by grinding is turned into meal, Iſa. 47. 2.

V. 11. *a clean place*] See Annot. on Num. 19. 9.

put off his garments] Becauſe the carrying of the aſhes out of the Camp, was not in it ſelf a ſacred action, for which the holy garments were ordained.

V. 12. *not be put out*] The fire that came down from heaven, and conſumed the burnt-offering, Lev. 9. 24. was to be kept perpetually burning, and neither to be put out, as it is here, nor yet by negligence ſuffered to go out: and this might ſignifie, 1. That no humane devices but onely that which comes by direction from heaven is to be admitted into Gods worſhip. 2. That God accepts no ſacrifice, but that which is offered by that fire from heaven, the Spirit, Matth.3.11. 3. Since it came down firſt as a teſtimony that God did graciouſly accept that firſt ſacrifice, the continuance of it might intimate, that ſtill he was well pleaſed with their ſacrifices, performed according to his direction. See on Chap.10 9.

fat of] The fat was not to be offered alone, but to be burnt upon the daily burnt-offering, for it was too ſmall a matter of it ſelf to be preſented to God.

V. 16. *and his ſons*] Unleſſe they were for ſome uncleanneſs to be debarred from that holy dyet, Chap. 22.6.

eaten in the holy place] it might be for theſe reaſons; 1. To mind them of ſober uſing theſe holy things, as eating them in Gods preſence. 2. To mind them of the ſingular purity required of thoſe that were honoured above the people. 3. It might intimate, that none without the pale of the Church ſhould be the better for Chriſt.

V. 17. *not be baken with leaven*] That is, kneaded with leaven, and after baked; and this is ordained not only for Gods peculiar part, but for that which was allotted to the Prieſts alſo; for that part given to God was in the name of the whole, and ſo the whole meat-offering was to be without leaven. See Annot. on Chap. 2 11.

V. 18. *ſhall be holy*] See Annot. on Exod. 29 37.

V. 20. *Aaron and his ſons*] That is, of the High Prieſts, and the Prieſts his ſons; this is not perſonal to the Prieſts that then were, but perpetual for ſucceſſion.

perpetual] So oft as the Prieſt ſhall be elected and anointed; yet it is held by ſome, that this meat-offering was a daily oblation, as the Lambe that was ſacrificed morning and evening, whether at the charge of the Prieſt, or whether (which is more probable) it was ſupplyed out of the publick Corban or Treaſury.

V. 22. *of his ſons*] That is, the eldeſt ſon, if he have no deformity or impediment, which by Law makes him uncapable of that holy calling; as Lev. 21.18. if he be, the ſecond brother is to ſucceed, and ſo in the like caſe the third, &c.

for ever] So long as the Livitical Prieſthood ſhall continue. See on Exod. 12.14.

V. 23. *wholly burnt*] The offering being made by the Prieſts, and for the Prieſt, his own ſervice was a dept, and ſo he was to have nothing for it; but when he offered for the people, he was for a recompence of his ſervice to have a portion of the ſacrifice; ſee ver. 26 of this Chapter. Or elſe becauſe he was a ſinner and could make no atonement for himſelf, therefore his meat-offering was wholly burnt, not eaten, to teach him to look for ſalvation by Chriſt.

V. 26. *ſhall eat it*] That is, the blood being ſprinkled, and the fat burnt, except ſuch ſin-offerings whereof the blood was carried into the Tabernacle, ver. 30.

V. 27. *ſhall be holy*] See Annot. on Exod. 29. 37. & Exod. 30 29.

upon any garment] Meaning the garment of the Prieſts.

waſh that] The blood was to be ſeparate from all profane, or common uſe, in reference to the blood of Chriſt who was holy, harmleſſe, undefiled, ſeparate from ſinners, in reſpect of ſociety in ſin, Heb. 7. 26. though ſometimes he was companion with great ſinners for their converſion from ſin, Matth. 9.12.

in the holy place] In the Court of the Tabernacle, where the waſhing Laver ſtood, and the garment waſhed from the blood, returned to a common uſe, and might be worn and uſed any where as occaſion required.

V. 28. *earthen veſſel*] The liquor that boyled the ſin offering might pierce into an earthen veſſel, and therefore it was broken; and the rather, becauſe the loſſe was not great, but if the pot wherein it was ſod, were iron or braſſe, it was to be ſcoured and rinſed; all which might ſhadow the infection of ſin.

water] Which was in the Laver neer unto the Altar, Exod. 30. 18.

V. 30. *ſin offering*] Which was offered by the High-prieſt and the whole Aſſembly, in the yearly expiation, Lev. 16. 27.

whereof the blood] Which was done in the ſacrifice for the Prieſt and all the people, Chap. 4. 6, 18.

burnt] Wholly burnt out of the Camp, Chap. 4 12, 21. nor yet was this a whole burnt-offering; becauſe it was not burned whole upon the Altar, as that was, but was divided into parts, as a ſacrifice for ſin, and ſo carried without the Camp, and burned.

CHAP. VII.

Verſ. 1. *Treſpaſſe offering*] The names of a ſin and treſpaſſe-offering are divers in the Original, yet not ſo divers in real ſenſe, as in verbal ſound; and ſo, though ſome will have the one, viz. *Aſham* rendred by *Delictum*, and the other, viz. *Chattah* by *Peccatum*, and underſtand *peccatum* to be a ſin of commiſſion, *and delictum* a ſin of omiſſion, yet the Original words are promiſcuouſly uſed and interpreted in the Hebrew Lexicons in the ſame acceptions; notwithſtanding by the difference of ſacrifices it appears by the Text, that there is a different degree of guilt; betwixt the offence which is called *Chattah*, and the other which is called *Aſham*, and that in this difference the aggravation lyes upon *Aſham*, becauſe to *Aſham* tranſlated *treſpaſſe* is required a greater and more coſtly ſacrifice, then to *Chattah*, rendred *Sin*: Now the aggravation or greater guilt might conſiſt in this, that *Aſham*, i. e. *Treſpaſſe* was committed againſt greater light, or with more deliberation, or with more conſent of will, or with inconvenience, or injury to another, which is agreeable to the word *Treſpaſſe*; for *Sin* may be immanent in us, but *Treſpaſſe* is a tranſient guilt, which hath an offenſive opperation upon others, and ſo becomes ſo much the more faulty, as it is more extenſive.

V. 2. *place*] At the Court gate. See Chap. 1. 3 5.11. & 4.24.29. 33.

V. 6. *male*] Except he be ceremonially unclean, as ver. 20.

among the Prieſts] The ſin-offering, and treſpaſſe-offering did properly belong unto the offerer, for one Law was for them both; yet the offerer might, and many times (it is like) did give part thereof unto the Prieſts, and to their ſons, but not to their females.

V. 7. *one law*] The ſame ceremonies, notwithſtading that this word *treſpaſſe*, ſignifieth leſſe then *ſin*.

ſhall have it] Meaning the reſt which is left, and not burnt, ſhall be the Prieſts, Lev. 6.26..

V. 10. *dry*] Becauſe it had no oyl put upon it, or offered with it, Lev 5.11.

as much as another] That is, every Prieſt in his turn of adminiſtration, ſhall have the ſame Oblations allowed him, which happened in his courſe; or, as the Jews expound it, the flower or meale which was offered, was equally to be divided among the Prieſts, but if it were baked, or any way hardned with fire, it was the proper portion of the Prieſts, that did officiate for that time, and every Prieſt according to the lot of his miniſtration, wherein they had an equal priviledge.

V. 11. *ſacrifice of peace-offering*] Whether it be to obtain a bleſſing, and ſo called an offering *for peace* or ſafety, or whether *Euchariſticall* for a bleſſing already received: the latter is ſpoken of, from the eleventh verſe to the ſixteenth; and from thence to the nineteenth of the former.

V. 13. *leavened bread*] Leaven was not allowed but in this kind of Oblation of giving of thanks, Lev. 2. 11, 12. which though it were given to the Prieſts, was not (as is thought by divers) offered upon the Altar, but tendred to them towards their maintenance onely.

of thankſgiving of his Peace-offering] Peace-offerings were diverſly diſtinguiſhed; ſome were Oblations tendred without a vow, others with a vow: thoſe without a vow, were either by way of abſolute devotion to God, in acknowledgment of his goodneſſe in general, or with reference to ſome precedent mercy received: the peace-offerings that were preſented with a vow, were either ſuch as were ſimply vowed, without reſpect of any, either foregoing, or future favour, or conditionally vowed, as when *Jacob* vowed, ſaying, *If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, and that I come again to my fathers houſe in peace, then ſhall the Lord be my God*, &c. Gen. 28. 20, 21. And as there was this difference in the offerings themſelves, ſo there was difference in the diſpoſal of them when they were offered; thoſe that were offered in reference to a precedent mercy, were to be eaten the ſame day they were offered, verſ. 15. Chap. 22. 30. and if any did eat of them afterward, the ſacrifices became voyd and fruitleſs, verſ. 18. and he that ſo did eat, became profane or unclean, Chap. 19. 7, 8. and was to be puniſhed with death: but thoſe which were for a vow or voluntary offering, might be reſerved till the next day, and no longer, as is expreſſed in the 16. and following verſes, and Chap. 19. 6. and Philo adds this reaſon, becauſe now they are not his that offered them, but Gods to whom they were offered, who ſince he is a beneficent and munificent God, will not have them thruſt into cupbards, but communicated to gueſts, eſpecially to the needy; but the true reaſon may be ſomething in the unrevealed will of the Law-maker. If it be demanded, in what place theſe were to be eaten, whether in the Court of the Temple; the Anſwer is, they might be eaten by the Prieſts, and people alſo, in any clean place, Chap. 10.14. that is, free from all legal uncleanneſſe: Therefore after they had committed to the fire the parts that were to be burned in ſacrifice to God, viz the fat and rump, &c. and given the Prieſt his due out of the ſacrifice, to wit, the right ſhoulder, and the breaſt, they carried the reſt, being boyled, (for nothing was roaſted in the Court of the Temple) to their home; where they ate it with their Family, and whomſoever elſe they would invite, provided that they were clean, verſ. 19.

V. 17. *burnt*] Both to ſhun ſuperſtition towards Gods holy meat, and to keep it from common and profane uſe.

V. 18. *bear his iniquity*] That is, he ſhall be puniſhed for his iniquity. In the ſame ſenſe is the phraſe uſed, Lev. 20 17, 19, 20.

V. 19. *toucheth*] After it is offered; (for being carried out of the holy place, it might caſually be touched by ſome unclean perſon or thing) and if it were polluted before, it ſhould not be offered to God at all; the touch of any unclean thing, or perſon, though but ceremonially unclean, polluteth it; Hagg. 2. 13. and it was not to be eaten, but to be burnt, not by the holy fire of the Altar, but by common fire; but if it were not yet offered, ſuch a touch did not ſo taint it, but it might be eaten, Deut. 12. 15. & 22.

V. 20. *the ſoul that eateth*] if any being unclean, whether perſonally, as here, or by touching any unclean thing, as in the following verſe, do wittingly eat of the peace-offering, they muſt dye; but if unwittingly, there was a ſacrifice of Atonement preſcribed for them, Chap. 5.2. And this might intimate to us, that they that have given up their names to Chriſt, and yet hate to be reformed, deſtruction will be their end, nor will God reckon them among his people, and more particularly, that they who partake of the ſeals of the Covenant of grace unworthily, eat and drink judgment to themſelves.

V. 21. *cut off*] See on Chap. 3 14.

V. 23. *fat of oxe*, &c.] Becauſe theſe three creatures were ſacrificed to God, the fat eſpecially, verſ. 25. See *Annot* on Chap. 3. 17.

V. 24. *And the fat of the beaſt that dyeth of it ſelf &c. may be uſed in any other uſe*] Hence ſome conceive, that though the touch of ſuch carkaſſes did render a man unclean, yet the touch of the fat of thoſe dead beaſts that dyed of themſelves did not defile him.

V. 26. *blood*] See on Chap. 3. 17.

V. 29. *ſhall bring his oblation*] Though the peace-offerings might be eaten in any clean place, yet they were to be brought to, and offered at the Altar.

V. 30. *His own hands*] That is, the hands of him that brought the Oblations, upon which the Prieſt put the breaſt of the ſacrifice with the fat, and it may be with them the ſhoulder alſo, and unleavened bread; as Exod. 29. 12. 23, 24. ſome ſilver charger being between his hands and the ſacrifice, and thus the Prieſt putting his hands under the hands of him that held them, lifted them up, and moved them to and fro, as many both Hebrew, and Chriſtian Writers have ſet forth.

wave-offerings] See on Exod. 29. 24.

V. 31. *the breaſt ſhall be Aarons*] The breaſt belonged to the High Prieſt, and his family, but the right ſhoulder was for the Prieſt that did officiate, or do the office of a Prieſt for that turn.

V. 32. *heave-offering*] See *Annot.* on Exod. 29. 24.

V. 35. *the anointing of Aaron*] That is, the priviledge, reward, or portion of his anointed function.

V. 37. *of the conſecrations*] Of the Sacrifice which was offered when the Prieſt was conſecrated, Exod. 29. 22.

CHAP. VIII.

THis Chapter, for the moſt part of it, containeth the ſame things which are before ſet down, and expounded, Chap. 29.

V. 8. *Urim and thummim*] See *Annot.* on Exod. 28. 30.

V. 9. *holy crown*] Or, *plate of pure gold.* So called, becauſe the Hebrew word ***Nezer***, ſignifieth a crown, of which form this plate was; and it was called *holy*, becauſe it was ſeparated to an holy uſe; and becauſe on it was graven, *holineſſe unto the Lord*, Exod. 28. 36.

V. 10. *anointing oyl*] Of this, ſee Exod. 30. verſ. 23, 24, 25.

V. 11. *ſeven times*] That number commonly notes perfection, becauſe the ſeventh day, being a day of reſt after work, was a witneſſe that the work was done; and it is a number of holineſſe alſo, becauſe the ſeventh day was conſecrated to holy reſt, and ſo the fitter to be obſerved in conſecration of Prieſts to holy duties, principally to be performed on that day, See *Annot.* on 1 Chr. 15. 26. & on Joſh. 6. 13.

V. 14. *bullock*] For bullock, ſee Exod 29. 35, 36.

V. 15. *Altar*] That is, of the burnt-offering.

poured the blood at the bottom of the Altar] The Altar hath a twofold ſanctification; the one paſſive, whereby it is ſanctified, as in this place; the other active, whereby it ſanctifieth the gifts or oblations that are offered upon it, Mat. 23. 19.

reconciliation upon it] By offering for the ſins of the people.

V. 17. *his hide*] In other burnt-offerings which are not of conſecration; or offering for himſelf, the Prieſt hath the skin.

V. 19. *he killed it*] That is, Moſes, ſo alſo ver. 20. 23. which he did, becauſe yet the Prieſts were not eſtabliſhed in their office.

V. 24. *tip of*] See *Annot.* on Exod. 29. 20.

V. 27. *wave-offering*] See *Annot.* on Exod. 29. 24.

V. 39. *anoynting oyl*] That which was common to Aaron with the Inferiour Prieſts, was the ſprinkling of oyntment mingled with blood upon them, and their garments, and the anointing of the right ear, and right thum, and upon the great toe of the right foot, Exod. 29. 20. the compoſition whereof is preſcribed, Exod. 30. 23, 30. the conſecration peculiar to the High Prieſt, was by pouring out that precious oyntment upon his head, verſ. 12. of this Chapter, and Exod. 29. 7. Pſal. 133. 2.

V. 34. *commanded to do*] Hereafter, concerning the conſecration of the High Prieſt, and thoſe of inferiour order, both for conſecration and atonement here preſcribed.

V. 35. *ſhall ye abide*] Now they have what belongeth to conſecration for the Prieſts office, he requireth their diligent and conſtant reſidence upon their Charges.

day and night] During which time, though they went not to bed, they might take ſome refreſhing by ſleep in a ſitting poſture.

that ye dye not] Death is the due reward of diſobedience to God, though but in a ceremonial obſervance.

V. 36. *by the hand*] By commiſſion made to Moſes, as it were delivered into his hand, Mal. 1. 1.

CHAP. IX.

Verſ. 1. E*ighth day*] After ſeven dayes ſpent in the compleat conſecration of the Prieſts, and the Tabernacle. This fell in the firſt moneth of the ſecond year of the Iſraelites departure out of Egypt.

Elders of Iſrael] Who were called for the more ſolemn and honourable entrance of them into the execution of the Prieſtly function.

V. 2. *Take thee*] The High Prieſt was to begin his office with ſacrifice for himſelf, that he might mediate betwixt God and the people with more acceptation; in this, (though otherwiſe a Type of Chriſt) he was far inferiour to Chriſt, who was ſo holy, as not to need a ſacrifice for himſelf, Heb. 7. 27. ſo holy, as to ſanctifie the unholy by his ſacrifice.

ſinne-offering] Aaron entereth into the profeſſion of the Prieſthood, and offereth the four principal ſacrifices, to wit, the burnt-offering, the ſin-offering, the peace offering, and the meat-offering.

V. 3. *of the firſt year*] That is, that neither calf, nor kid, nor goat, muſt be above a year old.

V. 4 *will appear*] Sending fire from heaven to kindle and conſume the ſacrifice; ſee *Annot.* on verſe. 24.

V. 5. *before the Lord*] Or the door of the Tabernacle, where the glory of God appeareth.

V. 7. *make an atonement*] Read for the underſtanding of this place, Heb. 5. 3. & Chap. 7. 27.

V. 9. *put it upon the hornes of the Altar*] To wit, of the braſen Altar; which was firſt to be ſprinkled, and by that was paſſage made to the Altar of incenſe, as afterwards. See Chap. 4. 5, 6, 7. See alſo and compare, ver 15. of this Chapter, with Lev. 4. 13, 17. 18.

V. 10. *he burnt*] That is, he laid them in order, and ſo they were burnt, when the Lord ſent down fire upon them: ſo that what is ſet down, verſ. 10, 13, 17, 20. is brought in by way of anticipation before the 24. verſe.

V. 17. *of the morning*] The daily ſacrifice was firſt in the morning, and laſt in the evening; yet the burning of incenſe in the morning, was ever before the morning ſacrifice.

V. 20. *upon the breaſt*] Of the ſacrificed beaſt.

V. 21. *waved*] See *Annot.* on Exod. 29. 24.

V. 22. *lifted up*] His hands were lifted up towards God, and ſtretched out towards the people, to ſhew, that he expected from above the bleſſing which he deſired to beſtow upon the people, which, it may be, was in ſuch a form as is ſet down, Num. 6. 24.

came down] Becauſe the Altar was neerer the Sanctuary, which was the upper end; therefore he is ſaid to come down.

V. 32. *went into*] To carry the blood of the ſacrifice for ſin, according to the Ordinance, Lev. 4. 7, 16.

bleſſed the people] Or prayed for them; and withal he might ſpeak peace unto them in Gods Name.

the glory] That is, an extraordinary ſplendour, or brightneſs, appearing out of the cloudy pillar, as Exod. 16. 10.

V. 24. *came a fire*] For the ſeven dayes of ſacrifice before, Moſes uſed fire, but after the eighth day, fire in a miraculous manner deſcended from above, and conſumed the ſacrifice; to teſtifie Gods approbation of the inſtituted Prieſthood, and to breed more reverend acceptation of it among the people: this fire thus ſent from heaven was to be kept continually burning, that it might never go out, as God appointed, Chap. 6. and therefore it was charily carried in ſome veſſel for the purpoſe, when they journeyed in the wilderneſs; and ſo it continued untill the Temple of Solomon; and then fire came down again from heaven, 2 Chr. 7. 1. which continued untill the captivity of Babylon, and after that it was ſaid to have been miraculouſly renewed in the ſecond of Macc. 1. 18. See on Gen. 4. 4.

CHAP. X.

Verſ. 1. S*trange fire*] Not taken from the fire of the Altar, which was ſent from heaven, Chap. 9. 24. but from that fire wherewith the fleſh of the ſacrifices was boyled; which, as ſome conceive, was ſtrange, in reſpect of that which was cuſtomably uſed for burning of incenſe, Chap. 16. 10. and ſacrifices: ſo that is ſtrange in reſpect of God, which is moſt familiar with men; and contrariwiſe, as Luk. 16. 15.

commanded them not] In Gods worſhip God's command, not mans wit, or will, muſt be our rule. See Eccles. 5. 1.

V. 2. *fire from the Lord*] This either came from heaven, or from out of the Tabernacle. See Num. 16. 35. anſwerable to it: they that contemned the fire ſet down from heaven, by fire from heaven are conſumed, or rather killed, as with lightning; for their bodies were carried out of the Camp, and buried.

V. 3. *I will be ſanctified*] They that come neer me in an holy miniſtration, or profeſſion, muſt above others witneſs my holineſs in their reverend and religious handling of holy things; and if they do not, I will avow mine own holineſs in a juſt vengeance againſt their wickedneſſe.

and Aron held his peace] Pſal. 39. 9. In this ſtory concerning Aaron and his ſons, there are many things remarkable; as the great judgment of God, for a ſeeming light offence, upon his ſons; and Aarons ſilence, whether as oppreſſed with the greatneſſe of his grief, which oftentimes

times

time wants the vent of anſwerable expreſſions ; or convinced of the juſtneſs of the puniſhment, and the good event which was to enſue upon it, as the glory of God, and converting the croſſe into a bleſſing to his poſterity.

V. 5. *in their coats*] That is, their linen garments, wherein they miniſtred ; for as in theſe they ſinned, ſo in theſe were they buried.

V. 6. *Uncover not*] Put not off your Mitres and Bonnets, to put on the covering of mourners (whoſe cuſtome is to have their heads covered in an eſpecial manner, 2 Sam. 15.30 & 19.4. Jer. 14.3, 4.) as though ye lamented for them, prefering your natural affections before the Divine judgements, Chap. 19.28 Deut. 14.1. & Chap. 33.9.

upon all the people] The Prieſts, if they be good, may bleſſe the people ; if bad, may be like to bring curſes upon them.

bewail the burning] Not ſo much in pity to them, as in devotion to God, whoſe honour impeached by their preſumption, is more cauſe of mourning then their death who juſtly deſerved it.

kindled] In deſtroying Nadab and Abihu, and menacing the reſt unleſs they repent.

V. 7. *ye ſhall not go*] See on Chap. 8 35.

V. 9. *nor ſtrong drink*] Leſt it ſhould ſo affect their heads or hearts, as to make them fail either in devotion, or in decency and decorum belonging to their holy miniſtration ; See on 1 King. 3.15. & Prov. 31. 4.5. & 1 Tim. 3.3. and from this ordinance, preſently made upon the act of Nadab and Abihu, it is thought, they were raiſed up to this preſumption, by the fume of ſtrong drink. The Divel is Gods Ape, by whom, in imitation of this, the Egyptian Prieſts were forbidden wine and fleſh continually : and ſo did he imitate the continual burning of the fire upon the Altar, Chap. 6.12. and that in divers places among the Heathens, as among the Perſians, who made a God of it ; and among Grecians, who at Delphi worſhippeth it in the Temple of Apollo ; and the Romans, who worſhipped it under the name of *Veſta*, committing the charge of it to the Veſtal Virgins ; where if it chanced to go out, it was held fatal to the City, Rhodigin : Antiq. Lect. l. 15. c. 14.

V. 12. *Take the meat-offering that remaineth*] That the ſevere judgement on Nadab and Abihu might not make them ſo to morn, as to neglect their meat, or to intermit their ſervice, or to be leſſe lightſome in it then before ; they are encouraged to their duty, as it were, by a kind invitation to participate of the proviſion of Gods Table ; for ſo the Altar is called. Mal. 1.7.

V. 13. *the holy place*] That is, in the court of the Tabernacle neer to the Altar of the burnt ſacrifice. See Chap. 6.26.

V. 14. *daughters*] For the breſt and ſhoulders of the peace-offering might be brought to the prieſts families, ſo that their daughters might eat of them ; as alſo of the offering of firſt fruits, and the Eaſter lamb.

V. 15. *heave ſhoulder*] See *Annot.* on Exod. 29.24.

V. 16. *ſought the goat*] Upon the ſudden and dreadfull death of Nadab and Abihu, Eleazar and Ithamar their brethren, either by diſtraction, or conſideration, had burned the goat of the ſin-offering without the Camp, contrary to the due order, for it ſhould be eaten by the Prieſts. See Annot. on ver. 8. Moſes not knowing what was become of it, diligently ſought after it. out of a care that Gods Ordinance ſhould be obſerved, and the Prieſtly rights preſerved : read verſ. 17, 18.

left alive] And not conſumed by fire, as Nadab and Abihu their brethren were

V. 17. *to bare the iniquity*] That is, to appear in their ſtead, and to confeſſe their iniquity, and to make atonement for them. There is another bearing of iniquity, when the Prieſts make themſelves guilty of the peoples ſin by their ſilence, Ezek. 33.6. but that is not meant in this place.

V. 18. *not brought in within*] The goat of the ſin-offering was not of thoſe kinds of ſacrifices, whoſe blood was to be ſprinkled in the Sanctuary, upon the Altar of incenſe ; for ſuch ſacrifices were not be be eaten as this ſin-offering of the goat was, but to be burned without the Camp, Chap. 6 30.

V. 19. *accepted*] Aaron being paſſionately affected at the death of two ſons, and the chiding of other two by Moſes, intimates his unfitneſſe, in regard of his diſtemper of his mind, to do this office with acceptation to God, who would have them to eat with joyfulneſs in his preſence, Deut. 12.7. & 26.4. Hoſ. 9.4.

V. 20. *content*] Moſes conſidering his great ſorrow, bares with his infirmity, at leaſt for that time ; yet afterwards when he was in better temper, he might take opportunity to ſpeak that which then he could not well have born.

CHAP. XI.

IN this Chapter, the Hebrews are forbidden many ſorts of creatures for food ; not that any creature was evil or unclean of its own nature, for God made all things good at firſt, Gen. 1. verſ. laſt. Rom. 14. 14. 1 Tim. 4.4. Tit. 1.15. but for manifold reaſons : firſt, in reſpect of God ; ſecondly, in reſpect of men : Firſt, for God ; he hereby ſheweth his right to diſpoſe of the creatures, as well negatively, what they ſhall not do, as poſitively, what they ſhall do. Secondly for men ; this abſtinence was of uſe, both phyſically and morally : for the firſt ; many of theſe forbidden meats yeeld no good nouriſhment to the body, and ſo are not generally ſo wholeſome, as thoſe that are allowed : ſecondly, for the morall uſe of theſe prohibitions ; it was to exerciſe the Jews in obedience to God in forbearance of things in themſelves lawful, and many of them delightfull to the palate. Secondly, in the practice of temperance againſt the ranging of the appetite after exceſſive variety. Thirdly, in ſhuning the vices that were Symbolically ſignified in the qualities of the creatures ; as the filthineſſe of the dogg and ſwine, 2 Pet. 2. 22. Fourthly, in keeping the further diſtance from the Tables and communion of ſuch as Aliens from the true Religion, whereby they might be corrupted both in their conſciences and manners.

Verſ. 1. UNto *Moſes and Aaron*] The Civill and Eccleſiaſtical Governours, are both to have a care that the Ordinance of God be obſerved. See Ezek. 44. 23. & Num. 9.6.

V. 2. *Theſe are the beaſts*] This difference of *clean* and *unclean* beaſts was revealed to the Fathers from the begining. See *Annot.* on Gen. 7.2.

V. 3. *parteth the hoof*] He noteth four ſorts of beaſts ; ſome only chew the cud, and ſome have only the foot cleft ; others neither chew the cud. nor have the hoof cleft ; the fourth both cheweth the cud and hath the hoof divided ; of which laſt ſort onely, they were to take their food of fleſh.

V. 4. *divideth not the hoof*] The dividing of the hoof is to be underſtood of a dividing into two parts, as in the hoof of a Cow, or a Sheep ; not a ſubdividing into many parts, as in the foot of a Cony, See ver. 26. & Deut. 14.6.

V. 5. *Cony*] The Original word *Shaphan*, is a general name of fearful creatures, which run away and hide themſelves in holes, from the light and ſociety of man ; moſt take it for a Cony, which hath its hiding place in the rocks, Prov. 30. 26. Pſal. 104.18. but ſome take it for a creature in Paleſtine, about as big as an Hedg-hogg, but made partly like a Mouſe, partly like a Bear, that hides it ſelf in holes as Conies do.

V. 8. *not touch*] This prohibition requires a great eſtrangement from all pollution, which is morally to be obſerved at all times, Eſay. 52.11. though under the Goſpel ſuch Ceremonies be aboliſhed, Col. 2.20,21.

V. 9. *fins and ſcales*] Fins and ſcales in fiſhes, anſwer to wings and feathers in birds ; ſo they are more in motion and action, and are therefore wholeſomer then Eeles and Lampreys, which having neither, lye lazily in the mud.

V. 10. *that move*] As little fiſh engendered of the ſlime.

living thing] As they which come of generation.

V. 13. *Oſſifrage*] Some take the Oſſifrage to be a Griffin, which is a bird of an Eagles kind, but bigger then an ordinary Eagle, and is very ſtrong and ravenous, having a very crooked beak and talons, whereby it is able to take up the leſſer ſort of living creatures, and by daſhing them down to break their bones ; for which cauſe it is called an Oſſifrage, which ſignifieth a *bone-breaker* : and not onely ſo, but, as ſome report, ſome of the Eagles kind are found ſo great and ſtrong, that they can carry a whole Oxe or Horſe at once to their neaſt, to feed their young ; yea and take up an Elephant into the ayr, and when they have killed him, by letting him fall to the earth, they devour him ; as Ulyſſes Aldrovandus, and Paulus Venetus report.

Oſpray] Some take the Oſpray for the ſame thing with the Oſſifrage ; as if it were a changing of the word *Osbreak* into *Oſpray*. The name of it in Greek, , ſignifieth a Sea-Eagle, which is a bird of great bigneſs, and of ſharp ſight, whereby diſcerning the prey in the water, he ſuddenly ſtriketh at it, and ſeizeth on it, Plin. lib. 10. ch. 3.

V. 16. *Owl*] The word is rendred by ſome, an *Oſtrich*, which is a great bird of ſo heavy a body, that her wings will not bear her up in the ayr, and ſo they ſerve not for flying, though for flight or running faſt on foot ; the Hebrew is *Daughter of the Owl* : whereby the mother is not permitted to be eaten, but the rather prohibited ; becauſe the old is not ſo eaſily digeſted as the young.

the Night-hawke] That is, the Night-raven, which ſeeth to take his prey in the night ; theſe Night-birds might be the rather forbidden, to mind Gods people to avoid deeds of darkneſs, and to walk as children of light, Epheſ. 5.11.

V. 17. *Cormorant*] A bird which by driving into the water (as the name in Latine ſignifieth) taketh fiſhes ; the vulgar tranſlation renders the Originall word *Shalach*, by the word *Ibis*, which ſignifieth an Egyptian bird ſomewhat high with ſtiffe legges, and a long bill, which doth good ſervice in that Countrey, by killing the Serpents brought out of Lybia with Southern winds, againſt which the Egyptians were wont to make their prayers unto Ibis for preſervation from them, Plin. lib. 10. Chap. 28.

living

V. 18. *Gier-Eagle*] Though it may not be for food to the body it may be of uſe for inſtruction to the mind ; for according to the Original, the name *Rahham* ſignifieth tender love of the damme to the young.

V. 19. *Stork*] The nature of the Stork (as the name *Hhaſidhah*, importeth) is, on the contrary, to be kind to its damme, and it is noted to build high Pſal. 104.17. and to feed low on fiſhes, ſnakes, and frogs, for which cauſe it may be the rather rejected as unfit for food.

V. 20. *All fowels that creep*] As fowls they ſhould flye ; but creeping baſely on the ground, they may note the ambiguous, and earthly-minded diſpoſition of worldly men.

upon all four] Some things that flye have four feet ; ſome have more, as hornets, bees, flies ; and thoſe that have more things then two, have ſno fewer then four; and thoſe that have more then two are excluded from uſe of meat, (as unclean) when they who have four are mentioned in the prohibition of meats; ſee verſ.42.

V. 22. *Locuſt*] The Locuſt is of divers kinds, and of them the Graſhopper is one, ſo that ſome for Graſhopper read Locuſt; one ſort of them is called *Ophiomachus*, of making war with Serpents, whereof Ariſtotle maketh mention, *de hiſt. Animal.*l. 9.c.6. and though to us the Locuſt or Graſhopper be loathſome as for meat, yet in themſelves, and to all, they are not ſo, but ſerve for food to ſome people; as In India there be Locuſts of three foot long, whereof the Natives uſe the legges being dryed for ſauce, Plin. lib.11. ch.29,&c. the Ethiopians and Parthians, and ſome other people uſe them for meat, Ariſtot. hiſt. Animal.lib.6; ch.30. and with ſome, powdered Locuſts is their only food, Plin, lib.6. ch.30. And ſo do many eat froggs and ſnailes, forbidden: verſ.30. which afford ſo much good nouriſhment (being boyled in milk) as ſerves to repair the decay of the body, made by by a Cough and Conſumption: and in ſome places Piſmires are uſed for dainties, the different cuſtome of Nations becoming a kind of law, for the different uſe of the creatures for mans ſuſtenance; howſoever, though whatſoever God forbiddeth be not in it ſelf unfit for meat; as we ſee by our uſe of the Swine, the Swan, and other creatures; yet nothing that God allowed was unwholeſome to thoſe to whom it is allowed: Beſides, in divers Countries the kinds of creatures are ſo divers, as that which is very good in ſome places, is ſcarce tolerable in others. *S*ee. Matth.3.44.

Beetle] The Original word *Hhargol*, is not found in any other place.

V. 23. *which have four feet*] That is, if they had all four equal; but if the hinder feet be longer, whereby they might leap, they were clean as is expreſſed, verſ.21.

V. 24. *untill the even*] Not alwayes, and this limitation might mind the people of a ſtate of Religion where theſe Ceremonies ſhould ceaſe.

V. 25. *beareth*] That is, out of the Camp, or out of the way, as being offenſive to paſſengers.

V. 26. *not cloven footed*] See Annot. on ver. 5.

V. 27. *pawes*] Or, *hands*. That is, whoſe four-feet are in uſe like hands, as in an Ape, or Bear.

V. 29. *after his kind*] For the creatures were to ingender, and increaſe according to their own kind; and not by mixture with other kinds, Lev. 19.19.

V. 30. *Camelion*] A Camelion is a creature like unto a Lyzard, or Newt, in which two things are very ſtrange; the one, that he ſeemeth to live onely on the Ayr; which makes him for the moſt part to gape, and put his head upward to draw it in; the other, that it taketh what colour is next him by reſemblance, unleſſe it be red, or white, Ariſt. hiſt. Animal. lib.2. ch.11. Plin. hiſt. lib.8. c.33.

V. 31. *unclean*] Not only to eat, But to touch their dead bodies, verſ.34. 40. and this uncleanneſs, as long as it laſted, was a cauſe of prohibition to enter into the Sanctuary, and to partake of the ſacrifices.

V. 32. *or skinne*] Skinnes are uſed ſometimes for bottles, ſometimes for bagges, and thoſe ſerve either for moiſt or dry things.

unclean] This was onely a Ceremonial uncleaneſſe, not a Moral; and therefore Chriſtians are not defiled by ſuch means: yet while the touching of them was forbidden by God, though in it ſelf it did not defile the man in his body; much leſſe in his ſoul, the diſobedience even in ſuch a ſmall matter brought a guilt upon the ſoul, which did defile it, while the prohibition was in force.

untill the even] And at even the uncleaneſs expireth, or vaniſheth of it ſelf.

V. 33. *ye ſhall break it*] Why waſhing ſhould not ſerve the turn for cleanſing in earthen veſſels as well as others, no natural reaſon can be rendred: if by earthen veſſels we underſtand reprobates, as ſome do, the breaking of them may ſignifie their deſtruction, as Pſal. 2.9. Jer.9.11. as the waſhing of the other, and ſparing them, may note their cleanſing by the blood of Chriſt.

V. 34. *ſuch water*] That is, unclean water, coming from an unclean veſſel or place.

V. 36. *that which toucheth*] So much water of the fountain as toucheth the carcaſſe and no more ſhall be unclean; and though an unclean thing fell into a Fountain, or ciſtern, yet it is held by many not to be polluted, becauſe of the neceſſary uſe of water upon all occaſions.

V. 37. *ſowing ſeed*] Becauſe being ſown man had nothing to do with it for food, until it was dead and quickned again, Joh.12.24. 1 Cor.15.36. and ſo none uncleanneſs could be imputed unto it, that was not taken from it before it came to the uſe of meat.

V. 38. *but if any water*] That is, by ſteeping the ſeed, not for ſowing (as before) but for the uſe of meat, as Wheat is uſed for meat without grinding or baking, for that which is wet is more apt to take or retain any defilement that falls upon it, then that which is dry; in which caſe it was not to be eaten, but to be given to beaſts.

V. 39. *if any beaſt of which ye may eat, dye*] By inward ſickneſs, or outward violence, as of ſtrangling; (ſo that the blood were not let out of the veins) or of tearing by beaſts; ſuch a beaſt became ceremonially unclean, and might neither be eaten, nor touched; yet with exception of the fat, in ſuch a caſe; whereof ſee *Annot.* on Chap.7.24.

V. 40. *he that eateth*] That is, ignorantly; or of urgent neceſſity; for if he did it knowingly and with his will, his contempt was to be puniſhed with death, Num.15.30.

V. 43. *defiled thereby*] Either by eating or touching them.

V. 44. *ſanctifie your ſelves*] That is, you ſhall by application of theſe ceremonial ordinances to your ſouls, inure your ſelves to a carefulneſs in your converſation, that you be not polluted with the ſociety of ſinners, who are morally unclean, as creatures are unclean ceremonially; and as by touching them, there was contracted a ceremonial uncleaneſs, ſo may a man become morally defiled by familiarity with the wicked: this was the ſpiritual uſe of this carnal commandement, for meat in it ſelf was nothing to the ſanctity or ſin of the ſoul, Mark.7.15. Rom.14.14. 1 Cor.8.8.

V. 45. *For I* am *holy*] I hate all manner of uncleaneſſe; eſpecially, the Idolatry of the Gentiles, which they commit upon the creatures, even thoſe which are moſt baſe, as ſuch as creep or crawl upon the earth, and my holineſs muſt be to you a pattern for your imitation and practice.

CHAP. XII.

Verſ. 2. SEparation] The ſeparation for uncleanneſs was divers; for ſome were ſeparate, not onely from participation of holy things but from civil ſociety, as lepers; ſuch as had a flux of their natural ſeed, and thoſe that were polluted by the dead, Numb.5.2. Next unto theſe was the ſeparation of a woman upon her child-birth, or having her monethly courſes, during which time ſhe was ſhut up, at home, from all communion of company, ſave ſuch as were (out of charitable neceſſity) to miniſter unto her; for whatſoever, or whomſoever ſhe touched, contracted thereby a ceremonial uncleanneſs: *Joſeph. l. 2. contr. Appion.* Other inferiour or leſſer uncleanneſſes, (though they did ſhut the party out of the Sanctuary, and from touching or eating of holy things) did not excommunicate any from company with others; See on Deut. 12.22. this ceremonial uncleanneſs was taken notice of, where there was no moral impurity, nor could be, as in the *V*irgin Maries purification, Luk.2.22:

infirmity] That is, by her monethly purgings of blood, called commonly womens ſickneſſe, and for that women were unclean ſeven dayes, Chap. 15.verſ.19. during which time they were to be ſeparated at home from their husbands, and abroad from the Tabernacle, and from touching any hallowed thing; this was for their uncleanneſs without child-bearing, but with it, the firſt ſeven dayes the woman was to be ſeparated from all, but ſuch as were to do offices of neceſſary and charitable attendance on her perſon; and from familiarity with her husband, (as an husband) ſhe was to be ſeparated for a far longer time, as until the dayes of her purifying were fulfiled, as they are reckoned, verſ.4.& 5.

V. 2. *on the eighth day*] On this day was appointed circumciſion of the male children, which being a Sacrament was more ſeaſonably adminiſtred, when the ceremonial uncleanneſs, here mentioned, was paſt.

V. 3. *threeſcore and ſix dayes*] Which with the two weeks of ſtricteſt ſeparation, made up eighty dayes; juſt twice as long as for the birth of a male child; for this, ſome ſeek for reaſons in nature, and affirm, that after a female birth, the purgings ſometimes are not wholly ended until the eightieth day, whereas, after a male, they uſe not to continue aboue fourty dayes; So *Hippocr. de natura pueri Valeſ. de ſacra philos.* Chap.18. But others deny this, and hold it a vain thing, to ſearch for natural reaſons for this preſcript, as taking it to be purely ceremonial, (as circumciſion was) which yet may morally mind women of their original cauſuality in ſin, wherein they had the firſt hand, 1 Tim.2.14. which is the greateſt uncleanneſs of all others, that they may be leſs proud, and more holy; yet it might be, that the longer time was taken for a female birth then for a male, becauſe the male was circumciſed, the female was not; but this reaſon will not reach to the proportion forementioned.

V. 6. *for a ſonne, or &c.*] Not for the purification of the child, but of her ſelf the mother of it.

for a ſin-offering] That may be underſtood either ceremonially, becauſe, by the Livitical Law, ſhe was held unclean; or morally, becauſe, by natural corruption, ſhe might not onely be guilty of a ſinful conception, but by impatience under the pain of child-birth might ſin againſt God.

door of the Tabernacle] Where the burnt-offerings were wont to be offered.

V. 7. *male or female*] Though the uncleanneſs were different for male or female, the cleanſing was the ſame for both; one and the ſame Chriſt typified in the ſacrifice, is the ſame for juſtification to male and female, *G*al 3.28.

V. 8. *clean*] From that ceremonial uncleanneſs, ſo that ſhe may be reſtored to that from whence ſhe was before debarred.

CHAP. XIII.

IN this Chapter (ſaid a famous School-man, and Commentator of the Popiſh party, when he had rehearſed it) of the diſcerning of the Leproſie in men and in garments, there is nothing for me to expound; but I leave this charge to the Phyſicians: but Divines muſt not ſo paſs it over. The Leproſie treated of in this Chapter, ſeemeth to be, not onely that diſeaſe which is beſt known by that name in latter times, but as *Valeſius* obſerveth, *de ſacra Philoſophia*, Chap.19. by the various deſcription of it, it may be conceived to contain the ſeveral kinds of diſeaſes, at leaſt divers of them, which appear in the skin, as Morphew, Itch, Ring-worm, Scaldhead, and other breakings out of the skin, which overſpread or cruſt it with a kind of tetter, ſcab, or skurf; as alſo that diſeaſe which ariſing from a groſſe diſtemper of the humours, cauſeth the looſening of the hair of the head and beard, and the falling of it off from the roots : all which might be called leproſie, being one way or other like that which is commonly known by that name, which was more incident to ſuch as lived in hot regions,as Egypt ; eſpecially , if their multitude were great, and room little ; which might occaſion the ſlander of Juſtin the Hiſtorian againſt the Jews ; which was, that they were driven out of Egypt,becauſe they were infected with the ſcal,or itch ; So Juſtine hiſtor, lib. 36. p 28. There is another diſeaſe imputed to the Jews by Appion, to which Joſephus maketh Anſwer in his ſecond Book againſt that Grammarian, p. 783. but that is brought in upon another occaſion, which hath no affinity with the fiction of Juſtine.

Verſ. 2. B*Right ſpot*] Shining like the ſcale of a fiſh,for ſo the Leproſie ſometimes beginneth to appear.

V. 3 *white*] This is the firſt ſort of Leproſie obſerved, which is diſcerned by the white colour of the hair, and the degree of inherence of it below the ſkinne and within the fleſh : of this colour, was Moſes leprous hand, Exod. 4. 6. and Miriam his ſiſters leproſie , as ſiſter to his was of the ſame complection, Num. 12. 10.

deeper then the skin] Which eateth into the fleſh. See Num. 12. 12. and 2 King. 5. 14. The leproſie of the body is a reſemblance of the defilement of the ſoul, and the depth of it below the skin, though but one ſpot, is as ſin deeply rooted in the ſoul by habitual inherence, though but one. See v. 20, 25. 26. 30, 35.

the Prieſt ſhall look] The Prieſt rather then the Phyſician, becauſe it belonged to him to admit, or to keep back from the Sanctuary, and ſervices of Religion, 2 Chron 26. 20 and to ſee that the ceremonies of cleanſing were duly obſerved ; yet when he viewed the leproſie , he had (as ſome conceive) the advice of the Phyſician ; for the profeſſion of Phyſick is ancient , as appeareth, Gen. 50. 2. though the authority of pronouncing leprous or clean, belonged to the Prieſts onely. And for this diſcerning, or differencing between the ſound and infected, (touching this diſeaſe) they might have ſufficient knowledg, either by Art, or obſervation, and the direction of the rulers here delivered ; or, if need were,by revelation from God, for God would not call the Prieſts to an office, for which he would not ſee them furniſhed ſome way with gifts to diſcharge it ; and if the Prieſt pronounced any unclean, they were put out of the Camp, whoſoever he or ſhe were. See Matth. 8. 4. Job 33. 23.

pronounce him unclean] Heb *make him unclean.* But the meaning is, he ſhall declare or pronounce him ſo to be ; as Ezekiel is ſaid to deſtroy the City,by an aſſured prediction of the Cities deſtruction, Ezek. 43. 3. And ſo the miniſterial remiſſion of ſins, is ſometimes phraſed, as if it were Judicial, when it is but declarative ; which though another may do as fully as he, as another may ſprinkle water with the words of Baptiſm, yet it cometh with more aſſurance and comfort from him, who doth it with an eſpecial warrant from God. See Chap. 14. 11.

V. 6. *and be clean*] Though he be not clean from the ſcab , yet he ſhall be pronounced clean from the leproſie,and ſo not be ſhut out of the Campe , though he might keep in , becauſe , in ſuch a caſe , he could not be ſeen with acceptation of others , for humane ſociety.

V. 10. *riſing* be *white*] Phyſicians of latter times, make trial of leproſie by rubbing of the fleſh, and pricking with a needle : for if the fleſh being rubbed turn not red, and if pricked with a needle it bleed not, it is a ſign of leproſie in a deep degree of infection ; and if it eat into the fleſh and the bones, as ſometimes it doth, it is incurable.

quick raw fleſh] The former kind of leproſie appeared in the hair and skin,this ſheweth a deeper degree of malignity,fretting into the quick fleſh and making it raw.

V. 13. *covered all his fleſh*] Such a ſcurf, though it were a grievous plague,was not the infective plague of leproſie;and it argueth the ſtrength of naturall conſtitution within , when the venome of the diſeaſe was driven out, and diffuſed over the outward parts, except when here and there raw fleſh appeared , which was a token that it was not wholly driven out, but lurked ſtill in the fleſh.

V. 16. *changed into white*] When a white skin cometh upon the place that was raw, it is a ſign that the fleſh is healed.

V. 23. *ſpread not*] That is, a clearing ſign , becauſe the leproſie is a running or ſpreading diſeaſe. See verſ. 28, 34.

V. 29. *head or beard*] The head common to man and woman , the beard peculiar to the man, yet both ſeem to be ſaid of both.

V. 30. *yellow*] Verſ. 3. The leproſie of other parts was noted by a white hair, this of the head and beard by a yellow thin hair, in ſuch ſort,that if a man were of yellow hair before , it might be diſcerned what was natural to him,and what adventitious coming from the diſeaſe.

V. 33. *ſhaven*] That the hair taken away,it may the better appear whether the leproſie ſpread.

V. 36. *not ſeek for yellow*] That is, he ſhall not care whether yellow hair be there or no.

V. 39. *freckled ſpot*] Like the Morphew , which ſome conceive to be one of the fidiſgurings and diſeaſes here deſcribed in this Chapter.

V. 40. *fallen off*] This is thought by Phyſicians, to be properly that diſeaſe which is called *Alopecia*, a word derived from the name of a Fox, becauſe it is obſerved to belong to that kinde of creature more then others ; which ſometimes proceedeth from ſuch a degree of malignity , as is of like nature with, and ſo cometh under the name of Leproſie.

V. 41. *he is bald*] The hair, though it be an excrement , is an ornament to the head and to the face alſo,where there is maturity of age for a beard,and when it cometh kindly,it ſheweth a good temperament of heat and moiſture : and therein as many take a pride , which God ſometimes puniſheth that pride with a ſhameful bladneſſe, Iſa. 3. 24.

V. 45. *clothes rent*] Which might conduce *to the cure* of the diſeaſed ; for ſo the bad humours might the better evaporate and breath out ; and *to the caution or ſafety* of the ſound, who might thereby be warned to keep a due diſtance from the infected party ; for they did wear long garments cloſe before : and it might alſo ſignifie the ſorrow of the Leper, becauſe of his preſent ſenſe of ſin and miſery ; which is often ſignified by the rending of the garments in the Scriptures. See on Gen. 37. 2.

covering upon his upper lip] See Ezek. 24. 17. and Mic. 3. 7.

unclean, unclean] As lamenting his miſery , and giving warning to others againſt the infection. Such as leproſie is to the body, is ſin to the ſoul ; and therefore we muſt flee , from the infection of it , as a loathſom leproſie, Eſa. 52. 11. Lam. 4. 15. the cauſe of this diſeaſe here deſcribed, many times, did not ſo much proceed from a natural diſtemper, as (out of an exceſſe of flegme, or black melancholy blood) from a divine judgement for the ſin of man ; See 2 King. 15. 5. Eſpecially that kind of it, which ſet ſo deep an infection upon the clothes and walls, Lev. 14. 37. And it is obſerved to have moſt infected the Jewes upon their revoltings from Religion , and that Chriſtians took the infection of it from their Countrey, when they came thither to manage the war,undertaken for recovery of it out of the hands of the Turks.

V. 46. *without the Camp*] As Miriam was, Numb. 12. 14. This was during the peoples journeying in the wilderneſſe ; for afterward when they were ſettled in Canaan,the lepers were ſhut out of the Cities, Luk. 17. 12. 2 King. 7. 3 . at leaſt were confined to an houſe by themſelves, though Kings, as Azariah was; 2 King. 15. 5. and 2 Chron. 26. 21. yet upon neceſſary occaſions they were permitted to come into the ſtreets and high-wayes, obſerving a due diſtance,that they might neither give offence, nor others take offence from them, Luk. 17. 1. This may intimate how odious the ſpiritual leproſie is to God, and how infectious evil company is to men.

V. 55. *not changed his colour*] That is, ſo as to return to the colour it had, before it was infected ; for waſhing would make ſome change, but if a taint of the contagion yet apppeared in it, which could not by waſhing be got out of it, it was to be burned : at leaſt that part which was ſo deeply infected, that it could not be waſhed clean, was to be cut out, and caſt into the fire.

V. 58. *the ſecond time*] To the intent he might be ſure the leproſie was departed,and that all occaſion of infection might be taken away.

V. 59. *the law of the plague*] If the Chriſtians compare their condition with the Jews for laws and plagues in this and the 11. Chapter, they will find great cauſe to praiſe God for their better ſtate ; no ſuch prohibitions of meats as theſe , no ſuch plague , or not ſo common in moſt places, as the plague here very frequent among the Jewes.

CHAP. XIV.

Verſ. 3. GO *forth*] It is ſaid verſ. 2. the leper ſhall be brought unto the Prieſt ; here, that the Prieſt ſhall go forth to the leper ; yet no contradiction : for the lepper remained at ſome diſtance out of the Campe,and the prieſt coming to the out-ſide of it toward the leper , the leper made his approach unto him. See Matth. 1. 44. Luk. 5. 14. and 17. 14.

V. 4. *and clean*] That is, ſuch as by the law were permitted to be eaten ; the birds mentioned before for oblations,were Turtles and Pigeons ; theſe are taken to be Sparrowes , according to the other reading in the margin. See on Chap. 1 14.

V. 5 *ſhall command*] The Prieſt was not to kill the bird , for it was not properly for a ſacrifice, ſince it was to be done far from the Altar, and without the Camp ; but for expiation of the leprous perſon,by the ſprinkling of the blood of it upon him.

that one of the birds be killed in an earthen veſſel over running water] Water and blood are here to be mingled together ; for Chriſt (whoſe Paſſion was typified by theſe ſacrifices) came by water and blood ; 1 Joh. 5. 6.

V. 6. *and the Cedar-wood*] The manner of this ſprinkling is conceived to be thus ;there was a rod or ſtick of Cedar-wood,to the top whereof was tyed the live bird with the tail upward , and the head towards the handle of the ſtick ; with the bird was tied Scarlet wool ; then was the bird,both wings and tail plunged into the water, coloured with the blood of the killed bird , and therewith was the leper ſprinkled ; and after that the live bird ſprinkled with the blood of the killed bird, was ſet at liberty to flie away. In this expiation , ſome obſerve this conformity betwixt the leprous contagion, and the law of cleanſing ; as firſt, the leproſie did corrupt and putrefie the skin ; oppoſite to that was Cedar-wood , which is commended for firmneſſe and ſoundneſſe againſt putrefaction. Secondly the leproſie was of a very foul and offenſive colour ; contrary to that was the freſh and fair colour of Scarlet. Thirdly, the leproſie had a very ill and unſavory ſent ; the ſweetneſſe of Hyſſop was a remedy againſt that. See Exod. 12. 22. Pſal. 51. 7. Fourthly , the leproſie did eat up the body, by a conſumption of the fleſh , and it may be , cauſed death ; the Sparrow let looſe and flying abroad , was a ſymbole , or ſignificant ſign of the recovery of the health ; and conſequently of the continuance of the life of the leprous.

V. 7. ſeven

V. 7. *ſeven times*] That number is often uſed in holy miniſtrations, as alſo in miraculous operations, 2 King. 5. 10, 14. by reaſon of Gods reſting on the ſeventh day, as witneſſing the perfection of his creatures, made the ſix dayes before; ſo that there was no need of any more to be done: ſee Annot. on Chap. 8. v. 11. yet ſometimes ſeven is taken for many.

living bird looſe] Signifying that he that was made clean was ſet at liberty and reſtored to the company of others. By theſe two birds, ſome conceive to be ſignified the two natures of Chriſt, the one ſubject to death, the other ſecured from death. See the like Chap. 16. 8.

V. 8. *ſeven dayes*] Though he were admitted to come into the Camp, yet muſt he not for ſeven dayes return to his own tent, leſt ſome remainders of the leproſie ſhould lye hid, and by familiar ſociety ſhould be tranſmitted to the infection of his wife, or any of the family. See Num. 12. 14.

V. 9. *ſhave*] He was ſhaven before, v. 8. and at ſeven dayes end was to be ſhaven again; for waſhing and ſhaving were of uſe for the clearing of the party from his leproſie.

V. 10. *log of oyl*] A Log was the leaſt meaſure for moiſt things, containing the quantity of five egges; or as ſome ſay, ſix of ordinary bigneſſe. See on Exod. 29. 40.

V. 11. *maketh him clean*] That is, pronounceth him. See *Annot* 3. on Chap. 13. 3.

V. 13. *Holy place*] In the Court of the Tabernacle, Beſide the Altar of burnt-offerings. Chap. 3. 8. & 44. 24.

* *is the Prieſts*] * Chap. 6. 26, 27.

moſt holy] Of oblations that were to be eaten, none were more holy.

V. 14. *tip of*] See *Annot.* on Exod. 29. 20.

V. 16. *before the Lord*] Before the door of the Tabernacle where God gave evidence of his eſpecial preſence.

V. 19. *the burnt offering*] That is, the Lambe of the firſt year; the ſin-offering was to be made for reconciliation with God, before he would accept an oblation of thankſgiving from man. Some demand, why there ſhould be an offering for leproſie, it being no ſin? the Anſwer is, that though it be not a ſin in it ſelf; that is, no breach of the morral law, yet the Ceremoniall law requireth a cleanneſſe to which the leproſie is contrary; and ſo it may be ſaid to be ceremonially a ſin; or it may require a ſacrifice, becauſe it many times preſuppoſeth a guilt of ſin which did deſerve ſuch a ſhameful curſe; as you may ſee in the caſe of Miriam, Numbers 12. v. 10.

V. 21. *waved*] Of the waving of the offering, ſee *Annot.* on Exod. 29. 24.

V. 34. *I put the plague*] See *Annot.* on Chap. 13. 59.

V. 36. *that all that is in the houſe be not made unclean*] To wit, upon the Prieſts pronounciation of the uncleanneſſe; from whence, and not before, the ceremonial uncleanneſſe was contracted: the like is to be believed of company with the leprous perſon before his uncleanneſſe be legally proclamed.

V. 37. *in the walls*] Which argued a ſtrong and ſtrange infection, whether of the ayr, or breath of the lepper; which is ſo much the fitter to ſet forth the infection of ſin, whereof leproſie is both an effect & a type, for as the leproſie is ſo infective that it reacheth even to the walls of the houſe, and fretteth and corrupteth them even to their ruine; ſo doth the guilt of ſin bring judgement, not onely upon the perſon of the ſinner, but upon the timber and ſtones of the houſe. See Zach. 5. ver. 4.

V. 41. *an unclean place*] Where carrions were caſt, and other filth that the people might not be therewith infected. See Chap. 41. 2.

V. 45. *he ſhall break*] That is, he ſhall command it to be pulled down; as v. 40. See on Chap. 16. 32.

V. 49. *ſcarlet*] It ſeemeth that this was a ſcarlet-coloured lace, or twiſted ſtring, to bind the hyſſop to the wood; the Apoſtle to the Hebrewes, calleth it ſcarlet wooll, Heb. 9. 19.

CHAP. XV.

Verſ. 2. *OUt of his fleſh,*] This is meant chiefly of a diſeaſe by Phyſicians called *Gonorrhœa*, but is more ordinarily known by the name in the margin of the Bible; which proceedeth from a weakneſſe of nature, cauſing a feebleneſſe in the retentive facultiy, which may proceed from overſtraining the ſtrength in any wiſe; but eſpecially by contemning the counſel of the wiſe man, Prov. 31. 3. This differs from that emiſſion of the ſeed which is caſual in ſleep, v. 16. Deut. 23. 10. yet both did make a man ceremonially unclean,

V. 3. *be ſtopped*] If it have run, and afterewards be ſtopped, yet the precedent running ſhall be judged an uncleanneſſe; or if by obſtruction of ſtoppage, the abundance of it be irritated, or provoked with more violence to iſſue out.

V. 4. *every bed whereon he lyeth*] Such as this diſeaſe of leproſie is, is the infectious nature of ſin, defiling all that the wicked hath to do withall, Tit. 1. 15. See Chap. 18. 25, 27, 28. Gen 2. 17.

V. 8. *he ſhall waſh*] That is, he that is ſpit upon.

V. 15. *a ſin offering*] In reſpect of the ceremonial uncleanneſs; if it proceed merely of infirmity, of the retentive faculty, without the fault of the perſon, it is rather a ſickneſs of weakneſs, then a ſickneſs of wickedneſs.

V. 16. *waſh*] The time is not ſet down for waſhing, but ſince the uncleanneſs is limited to the evening, it is like the waſhing was to be the next morning after that the uncleanneſs happened.

uncleanneſſes] Theſe ſeveral caſes of uncleanneſſe ſerve for humiliation & caution, in regard of the implyed defilement and corruption cleaving to natural actions, eſpecially thoſe which moſt appertain to the propogation of mankind.

V. 18. *The woman alſo*] Though marriage be Gods holy Ordinance made in the ſtate of innocency, Gen. 2. 24. and in that reſpect it be honourabe in all, and the bed undefiled, Heb. 13. 4. yet the excerciſe is not ſo undefiled in any, but that ſome imputations of guilt may be charged upon it, See 1 Sam. 21. 4.

V. 19. *whoſoevar toucheth*] This is to be meant of ſuch as were of years of diſcretion, and were not to perform a neceſſary and charitable miniſtration to her perſon; not of infants or children in their minority, who were not capable of ſuch prohibitions.

V. 20. *in her ſeparation*] Whereby ſhe is ſeparate from her huſband, from the Tabernacle, and from touching any holy thing.

V. 24 *ſeven dayes*] This is meant of mere lying with her, and of the uncleanneſſe which might be taken as a bed-fellow only, without any more familiarity with her; for if in ſuch a caſe he lay with her as with a wife, if the fact would be proved, they were to be put to death, Chap. 20. 18. and this the rather, becauſe by ſuch commixtion a monſtrous and leprous birth might be gotten.

V. 25. *beyond the time*] That is, beyond the uſuall time of her female fluxes, this diſeaſe is called by Phyſicians *Hemorrhoides*, more vulgarly Emerods.

V. 30. *uncleanneſſe*] Not that it is a moral, and conſequently a ſinfull, but a mere ceremonial uncleanneſs.

V. 31. *that they die not*] There was danger of death in the breach of a ceremoniall law, that ceremonial uncleanneſs, (eſpecially if to it were joyned a careleſs neglect, or wilfull contempt) was capital and deadly to the offending perſon; which may be a good admonition to Chriſtians when they appear before the Lord, eſpecially in prayer, to beware of all moral pollution which may not only ſhut Gods ear againſt their ſuits, Pſal. 66. 18. but move him when they ask bread and fiſh to feed them, to anſwer them with a ſtone to bruiſe them, or a ſerpent to bite them.

V. 31. *defile my Tabernacle*] By coming unto it, when by reaſon of their uncleeanneſs they are by theſe ceremonial ordinances to be ſeparated from it.

CHAP. XVI.

IN this Chapter is inſtituted the Feaſt of expiation; whereof one occaſion was the ſinne and puniſhment of Nadab and Abihu; and the end was for the preſervation of the reverence of the Tabernacle, and of the holy ſervices belonging unto it, that none might preſume, as they had done, to do any thing in ſuch matters, but according as the Lord had expreſly preſcribed.

Verſ. 2. *NOt at all times*] Into the moſt holy place; for that was the place which God did moſt appropriate to his own preſence; into which none was to come but by his eſpecial appointment: and he appointed the High-prieſt only, and him but once a year, ver. 34. and Heb. 9. 7. Exod. 30. 10. and that was in the moneth of September: but this is to be underſtood with reſpect to his Prieſtly miniſtration, which was but once a year, as figuring the ſacrifice of Chriſt once made in the time of his life, and no more, Heb. 9. 7, 8, 11, 12. but upon other neceſſary occaſions, the Prieſt might enter into the moſt holy place, as when the Tabernacle was to be taken down, and removed.

for I will appear] The reaſon ſeemeth to contradict the rule; for if God appear there, there is more cauſe for Aaron to make his addreſs thither to conſult with him, and to receive revelations from him; but the meaning is, that Gods appearance there ſhould be at ſuch a time, as Aaron might make his approach thither, as the next words maniſeſt.

V. 3. *with a young bullock*] That is, with the bloud of a young bullock, not with the body of it; which was to be offered for the ſins of the High prieſt and his family, v. 6. for, for the ſin of the people he was to offer a goat, v. 5.

and a ram] This ram was not to be ſacrificed at his entrance into the Holy of holies, but afterward, upon his return, it was to be wholly burnt upon the Altar of burnt-offering: the young bullock and the ram, were for the ſolemnity of the High-prieſts entrance into the moſt holy place; but the two lambes for the daily burnt-offering, Num. 28. 3. and the bullock, ram, and ſeven lambes, and he-goat, Num. 29. 7, 8, 11. were for the ſacred ſolemnity of the day of expiation, which followed the oblations of the bullock and ram here mentioned.

V. 4. *put on*] Not thoſe glorious garments which were peculiar to the High-prieſts, but thoſe which were common to him with inferiour Prieſts, verſ. 23. becauſe this was a day, not of jubilation or gladneſs, but of humiliation and ſorrow, and ſo rather a faſt, then a feaſt, Num. 29. 7. though uſually called the Feaſt of expiation. Yet ſome conceive from v. 24. that in the latter part of the ſolemn ſervice he wore his more glorious robes; which were peculiar to him as High prieſt, See Exod. 28. 29, 30, 35. And by theſe diſtinct habits, the one ſort mean, the other eminently glorious, might be repreſented the double ſtate of Chriſt, the one of humiliation, the other of Majeſty, the one Temporal, the other Spiritual.

V. 5. *And he ſhall take*] In this day of reconcilliation, the High-prieſt did all the ſervice in the Holy of holies himſelf; figuring the ſole reconciliation of us unto God by Chriſt onely.

V. 6. *Offer*] In the wilderneſs there was not any ſacrificing, but at Mount Sinai, for fourty years together, Exod. 16. neither were the people furniſhed with frankinſence, honey, wine, or cattel for ſacrifice; ſo that in the wilderneſs onely, the Judicial and Moral laws did bind, as ſome hold, except ſome expiations, Numb. 5. 2. neither in the deſert were any feaſts obſerved but the Sabbath.

his houſe] To which were referred all the Prieſts and Levites; for theſe were not reckoned among the people, but appertained to the family of the High-prieſt, whoſe ſons the Prieſts were, and the reſt of the Levites his kinſmen. See 1 Tim. 3. 4, 5.

V. 8. *lots*] By which the Lord made choice of what he would have done, Prov. 16. 33. according to whoſe Counſel and Will alone, not by the appointment of any humane policy, or prudence, the whole work of Chriſts Mediation, and mans Redemption was accompliſhed.

one for the Lord] One of the goats was to be ſacrificed unto him, the other, as making an eſcape from death, being ſent into the deſert, verſ. 10. and 21. was called the ſcape-goat; they were both alike in themſelves, and by caſting lots, the Lord made a choyce which of the two ſhould die, or be reprieved, or delivered from death, for the lot is at his diſpoſall, Prov. 16. 33. Of which two, the one is conceived to be a type of Chriſt his immortal Deity; the other, of his mortal Humanity; or the one of his death, the other of his living again by his reſurrection. See on verſ. 21.

V. 10. *ſcape-goat*] See Annot. on vers 8.

to make an atonement] By confeſſing of ſin in the name of the people, and praying that God would transfer their guilt upon the goat, before he were ſent away into the wilderneſs. See verſ. 21, 22.

V. 11. *the bullock*] Some read the calf, or heifer; but this was not that red heifeir mentioned, Numb. 19. for that was offered for the people without the Camp; this, for the Prieſts upon the Altar within the Court of the Tabernacle.

V. 12. *a cenſer*] That is, a fire-pan, or purfuming-diſh, to hold coals for the burning of incenſe; the compoſition whereof is ſet down, Exod. 30. 34, 35.

within the vail] Into the Holy of holies.

V. 13. *the cloud*] That is, the vapour or ſmoke aſcending from the perfume, to cover the Mercy-ſeat, that there might be no curious prying into divine ſecrets, Deut. 29. 29.

upon the Teſtimony] That is, the Ark, where was laid the Law, the Teſtimony of Gods covenant with his people, verſ. 13. See on Exod. 16. 34. and 25. 16.

that he dye not] As Nadab and Abihu did, by contempt, or neglect of thoſe obſervances, which God preſcribeth: Which ſheweth, that mans obedience muſt be ordered by the Majeſty of the Author, rather then the meaneſs of the matter which is preſcribed, or prohibited. See Exod. 4. 24, 25.

V. 14. *upon the Mercy-ſeat*] The bloud was ſprinkled upon the Mercy-ſeat, to ſhew, that by the bloud of Chriſt Gods mercy and juſtice were reconciled, and ſo his people ſaved from deſtroying indignation.

upon the Mercy-ſeat] Some read, *over againſt the Mercy-ſeat*; or towards it; ſo that the bloud muſt not touch it.

Eaſtward] That is, with his face Eaſtward, towards the people, for the head of the Sanctuary ſtood Weſtward. This ſignified, that as the Prieſts had need of this ſacrifice as well as the people, verſ. 6. ſo the people had a right in it, as well as the Prieſt, v. 15.

V. 15. *Then ſhall he kill*] This, though here mentioned, was done before Aarons entrance into the Holy of holies; (though after the killing of the bullock) for Aaron being to go into it but once a year, Heb. 9. 7. was not to go into it twice a day, though he were allowed entrance into it one day onely.

V. 16. *for the holy place*] The holy place was to be purged from the pollution of the people, though they came not into it; becauſe they had their part or intereſt in the ſervices there performed, which though offered unto God, by the Prieſt, were moſt of them preſented as from, and for the people; wherein appeareth the extreme pollution of ſin, like that of leproſie, Chap. 13. which tainteth, not onely the perſons of ſinners, but places alſo to where they have a reference, though it be not immediate.

V. 17. *Tabernacle*] That is, in the Holy place which was Eaſtward, on this ſide of the Holy of holies, where the High-prieſt onely was allowed to enter.

V. 18. *unto the Altar*] That is, the Altar of Incenſe.

V. 20. *reconciling the Holy place*] See Annot. on v. 16.

V. 21. *head of the live-goat*] The live-goat, or ſcape-goat was a type of Chriſt, as well as that which was ſacrificed; the ſacrificed goat ſignified dying Chriſt; the ſcape-goat alive in the wilderneſs, ſignified Chriſts deliverance from death, and living, as the ſeparated goat, out of the communion of men, with whom he formerly converſed. See Annot. on v. 8. 10. Yet ſome hold that this ſcape-goat was not to eſcape death, but to be killed and devoured by the wild beaſts of the wilderneſs; and that the one goat ſignified our Saviours ſufferings in the City of Jeruſalem, the other his ſufferings out of it, by Barbarous and brutiſh men. The Devil, as Gods Ape, ſometimes enjoyned his Prieſts this expiation; for Herodotus reports, that the Egyptians were wont to heap up imprecations and curſes upon the head of a ſacrifice, ſelected for the purpoſe; that if any evil impendent over them, or the Egyptians, it might be turned upon the head of the ſacrifice: and then they caſt it headlong into the River Nilus to be drowned; or ſold it in the market to ſome Grecian, or other profane perſon.

V. 23. *leave them there*] Thoſe garments were peculiar for that dayes ſervice, in the moſt Holy place; which done, they were not to be worn until the like occaſion returned, and then he was to put on the ſame, or the like were to be put on.

V. 24. *in the Holy place*] In the Court of the Tabernacle, where was the Lavery, Exod. 30. 18. Yet ſome conceive this waſhing was before he came forth into the Court of the Tabernacle, as the words of this verſe do ſeem to import.

put on his garments] That is, his glorious garments proper to the High-prieſts: for now the proper office of expiation was paſt, and the reſt of the day was allowed to be ſpent in more chearful ſolemnity.

V. 26. *ſhall waſh*] To put away the ceremonial impurity or uncleanneſſe, which he contracted by touching the goat, ceremonially laden with the guilt of the peoples ſin, and with the imprecation belonging to them.

V. 28. *he that burneth*] He to whom that ſervice was committed; which was not performed by the Prieſts, but by another upon their appointment.

V. 29. *for ever*] See Annot. on Exod. 12. 14.

ſeventh moneth] That is, as the Hebrews call it, *Tizri*, anſwering to our September. See on Gen. 7. 11.

upon the tenth day] The ſolemnity began the ninth day at even, Chap. 23. 32. but the tenth day was moſt obſervable for the ſacrifices of expiation, or atonement.

afflict your ſouls] Though the affection to, and fruition of ſin be pleaſant, the humiliation for it is very bitter; and an affliction, not of the body onely by faſting, Pſal. 35. 13. Act. 27. 9. but of the ſoul, by anguiſh and ſorrow for ſin.

V. 31. *a ſabbath*] This day of ſolemn humiliation, wherein they were to afflict their ſouls, v. 29. Pſal 35. 13. by faſting and mourning, was to be obſerved as a Sabbath, with ceſſation from all manner of work, v. 29.

V. 32. *he ſhall anoint*] It is not ſaid, who ſhall anoint; but it may be meant of God, by whoſe authority or command he was to be anointed; as the Prieſt is ſaid to break down the houſe, Chap. 14. 45, which he doth but command to be broken down, verſ 40. Or the High Prieſt in being is to anoint his ſucceſſour in that office, that he may ſervo in his fathers ſtead, when he is dead.

V. 34. *everlaſting ſtatute*] See on Exod. 12. 14.

CHAP. XVII.

Verſ. 3. T*Hat killeth*] Not for the common uſe of meat, but for the religious uſe of ſacrifice; which though others could do as well as the Prieſt, (as Butchers and Cooks) yet ſince the doing thereof was the proper office of the Prieſt, none might uſurp it, that was not of that function, and God would have good things done in a good manner; and hereby alſo he would prevent Idolatry, which would eaſily have crept in, if every one were left to his own private way of Sacrifice, or ſerving of God. See Deut. 12. 13. 15, 16.

V. 4. *and bringeth it not*] This is not onely a prohibition of the people from uſurping of the Prieſts office, but a limitation of Sacrifices to the place expreſly preſcribed; yet by inſpiration from God, ſometimes other places were uſed for ſuch holy Oblations, as by Manoah, Judg. 13. 19. by *S*amuel, 1. Sam. 7. 9. and Chap. 11. 15. and Chap. 16. 2. and by David. 2. Sam. 24. 18. and by Elias, 1 King. 18. 23. Notwithſtanding regularly they were to bring their ſacrifices unto the door of the Tabernacle as a type of Chriſt, Heb. 9. 11. but the antitype now exhibited, that type, and the limitation of local liberty is aboliſhed; ſo that now a ſpiritual ſacrifice, offered in ſincerity, will be accepted every where, Joh. 4. 21, 24. Mal. 1. 11. 1 Tim. 2. 8. See on Exod. 20. 24.

Bloud ſhall be] He ſhall be reputed as guilty, as worthy of death, as if he had killed a man, Iſa. 66. 3. becauſe the bloud of the ſacrifices, is in equivalence the bloud of man, which was to be redeemed thereby, (as the water of the Well of Bethlehem is called the bloud of thoſe men, who hazarded their lives to break through the hoſt of the enemies, to fetch it for David, 2 Sam. 23. 17.) therefore the ſhedding of that bloud, otherwiſe then God did warrant, was accounted as the ſhedding of mans bloud.

cut off] He ſhall be puniſhed by death, by the ſentence of the Judg, if it be known; if it be ſecret, by the Judgement of God: upon ſuppoſition of this ſin, the Iſraelites prepared war againſt the Reubenites, Joſh. 22. 12. Some underſtand this cutting off to be the ſentence of Excommunication, whereby the offender is put out of the ſociety of Iſrael, and put into the ſtate of an Heathen or publicane, though the Jews underſtand it ordinarily of an extraordinary death, by divine vengeance.

V. 5. *open field*] Before the Tabernacle was built, they uſed to offer ſacrifices abroad, ſometimes in fields, ſometimes on mountains, and in groves; but they are charged now to bring them unto the door of the Tabernacle.

peace-offerings] The like is to be underſtood of ſin-offerings, and whole burnt-offerings, though they be not expreſſed for peace-offerings, which are not therefore particularly named, becauſe they were more limited for theſe Oblations then for others; but leſt they ſhould take more liberty in theſe then in others; becauſe they were moſt frequent, and were in part applyed to feaſt the offerer; and in this preciſe caution for that which was more common, the whole burnt-offering was the better ſecured from contempt, which might befall it, if it ſhould be offered any where, but in an holy place appointed for that purpoſe.

V. 7. No more] Here it appeares that the Jews were much addicted to Idolatry; and it is like they both learned it, and practiſed it in Egypt, Ezek. 23. 8. Act. 7.42.

unto Devils] Meaning whatſoever is not the true God, Deut. 32. 17. Pſal. 106. 37. 1 Cor. 10. 20. 2 Cor. 11. 15. Revel. 9. 20. but yet taken for a God, and worſhipped as a God: The Hebrew word *Sebbirim* or *Segnirim*, ſignifieth hair, and goatiſh, of *Sabbar* or *Sagnar* an hair, or hairy creature, or goat; by which may be meant thoſe devils, who appeared rough and hairy, as the Satyrs, or Fauns, Eſay. 34. 14. or becauſe the apparation of ſuch, through fear made the hair ſtand on end; as Job 4. 15.

after whom] for Idolatry is ſpiritual whoredom, becauſe of the Covenant betwixt God and his people, as betwixt an husband and his wife, Hoſ. 2. 16, 18, 19: and the Covenant is broken on their part, when they like Ephraim, joyn themſelves to Idols, Hoſ. 4. 17. See Annot. on Exod. 34. 15.

V. 10. *face againſt*] That is, I will apparently declare my wrath, by taking vengeance on him, as Chap. 20. v. 3. See Deut. 22. 10. Pſal. 34. 16. Jer. 44. 11.

V. 11. in the bloud] Becauſe blood is the ſeat of the vital ſpirits, from the purer part whereof the ſpirits are ingendred; and without which they cannot continue, though the bloud may continue in the body when the life is gone by ſtopping of the breath; beſides other reaſons there rendred here is an eſpecial conſideration of the propriety of blood of Atonement by ſacrifice, Heb. 9. 22. whereby, being conſecrated to God, it is ſeparated from Common uſe. *S*ee on Gen. 49. and 1 *S*am. 14. 32.

V. 13. *or of the ſtrangers that ſojourn*] There was a ſtranger in bloud, that is none of their kinred; a ſtranger in habitation, that is, a *S*ojourner rather then a dweller amongſt them; and a ſtranger in Religion, that is a worſhipper of a ſtrange god, or of the true God in a ſtrange manner to that which God preſcribed: He that was a ſtranger in bloud, might be no ſtranger in religion; ſuch were divers convert Proſelytes who were of the ſame faith and profeſſion of the natural Jews; and theſe were to obey the ſame Lawes, or elſe to bear the ſame puniſhments which belonged to the violation of them. *S*ee ver. 8, 10.

cover it] Leſt beaſts ſhould lick it up, and by taking delight in the ſweetneſſe thereof, ſhould become more cruel, either to their own, or to any other kind.

V. 15. *ſoul that eateth*] *S*ee Annot. on Chap. 5. 1. *S*ee alſo on Exod. 22. 31.

V. 15. *his iniquity*] That is, the puniſhment of his diſobedience in that behalf; for there is ſuch affinity betwixt wickedneſs, and the reward due unto it, that one name is many times uſed for both.

CHAP. XVIII.

Verſ. 3. D*Oings*] Ye ſhall preſerve your ſelves from the abominations following, with the Egyptians and Canaanites uſed.

V. 4. judgements] *judicial lawes.*

ordinances] Whether Moral, or Ceremonial precepts.

V. 5. which if a man do, he ſhall live] But ever ſince the fall he was diſabled to do what the Law required; therefore the failing of juſtification and ſalvation, by what is in a mans ſelf, ſerveth 1. to ſhew how perfect our condition was before the fall: 2. what God might expect of us ſince we have fallen, in that we fell not by his, but by our own default: 3. to direct us whither to have recourſe, viz. from the Law, to Chriſt, Gal. 3. 24. by whoſe merit and mediation we may be accquitted, when by the Law we are condemned. See Ezech. 20. 11, 13. Luk. 10. 28. Rom. 10. 5.

I am the Lord] And therefore ye ought to ſerve me alone, as my people; this is often repeated, as ver. 2. 4, 5, 6, 21, 30. and ſixteen times in the next Chap. to mind the people of Gods right of command, and power to puniſh; and to admoniſh men to mark and conſider not ſo much what it is, as who it is, by whom any thing is commanded, or forbidden.

V. 6. None of you, &c.] Heb. *man, man.* That is, not any man ſhall approach any that is neer of kin to him. See on Joſ. 15.

Near of kin] As according to the degrees after mentioned.

uncover their nakedneſs] By this phraſe is ſometimes meant, the laying open of ſecret faults, or infirmities; but here it ſignifieth a literal uncovering of the body, for ſuch familiarity with it as properly belongeth to lawful marriage.

V. 8. *fathers wife*] That is, not thine own mother, but thy ſtepmother of this inceſt you may ſee 1. Cor. 5. 1. it was Reubens ſin, Gen. 35. 22. *S*ee Deut. 22. 30. 27. 20. Amos. 2. 7.

thy fathers nakedneſſe] That which none but thy Father may uncover: and it may be called the fathers nakedneſſe, becauſe the husband and wife, though they be two perſons, are by the bond of matrimony but one fleſh: *S*o that any fleſhly action towards the one, hath a guilty offenſiveneſſe towards the other.

V. 9. *thy ſiſter*] By both parents, or by the mother only: (for of ſiſters by a ſtepmother order is ſet down ver. 11.) born in marriage, or out of marriage, (by fornication, as a baſtard,) yet it was not generally ſo taken, for Thamar thought that David would have given her for a wife to Ammon, if he had made requeſt for her, 2 *S*am. 13. 13. See Ezek. 22. 11.

V. 10. *thine own nakedneſſe*] That is, ſo neer of kin unto thee, deſcending from thee in a right line, that beſides thine own perſonal ſin and ſhame, thou wilt have ſo much more part and guilt in theirs, as they are more thine then others: ſo that their fault will be thine infamie, See Gen. 34. 30. and by ſuch an act, as her nakedneſſe is uncovered, ſo thy naughtineſſe may be diſcovered by an inceſtuous birth.

V. 14. *approach*] By this is here meant, the neereſt degr[illegible] naked communion.

thine aunt] When thine uncle is dead; by the ſame reaſon that a man is forbidden the bed of his fathers brothers or uncles wife, or aunt, a woman is forbidden the like neerneſſe to her aunts husband; for as in Logick, ſo in divinity the difference of ſex varieth not the caſe ſo much as to make it unlawful in the one land, lawful in the other: ſomewhat it doth, for where the Aunt is married by the Couſen or nephew, there a ſuperior relation is brought under an inferior; but where the uncle marrieth his neece, there a ſuperior is made head of an inferior, which is more decent; but that which here is moſt reſpected, is not ſo much the relation of a ſuperior and inferior, (for a miſtris might marry a ſervant of the ſame religion and tribe, as well as a maſter might marry a maid-ſervant) but the neerneſſe of blood, which is the ſame betwixt Aunt and nephew, as betwixt Uncle and Neece; ſo much the Hebrew phraſe imports, verſ. 6. ſee the text and margin, and therefore it is as unlawful for the father to marry his own daughter, as for the mother to marry her own ſon; yet of the marriage of the Uncle and Neece there are divers examples, as of Nachor with his neece Milcah, Abraham with Sarah his neece, (as is moſt probable) and Amram, the father of Moſes, married his Aunt; Exod. 6. 20. but this was before this law was made; and for the Jews, who at this day obſerve it not, it may be thought to be a part of their apoſtaſie from true religion. By this prohibition of marriage with the Aunt, ſome conceive the marriage with Couſen Germans is forbidden, becauſe there is conſanguinitie betwixt them, but onely affinity betwixt the Aunt and the husbands brothers ſon; but the husband and wife being one fleſh, Gen. 2. 24. this affinity may make more for prohibition of marriage then any other; howſoever, it is ſafe to forbear what is doubtful, and to keep aloof from what is unlawful; eſpecially the choice of lawful marriages being large enough, without the hazard of ſo great a ſin as Inceſt. If it be ſaid, that this is a Levitical Law, which doth not oblige us under our Chriſtian condition; it may be anſwered, that the Jews had allowance for neerer matches then other people, eſpecially Chriſtians, for among them a man might, or rather muſt marry his dead brothers wife, to raiſe up ſeed unto him, Deut. 25. 5. which in Chriſtianity is condemned. Matth. 14. 3, 4. as well as marrying the fathers wife, 1 Cor. 5. 1. But what in this is forbidden to the Jews, is much more forbidden to the Chriſtians; who, having more latitude, and liberty of choice then they had, who were to marry, not onely with their own Nation, but with their own Tribe, and ſometimes (as hath been ſaid) two brothers muſt ſucceſſively be husbands to one wife; are leſſe capable of excuſe, if in carnal concupiſcence they tranſgreſſe their prohibitions: and in the generall, (ſince the goſpel is the law of love and charity, not to one Nation only, but all the world over) as far as conſanguinity, or affinity will work in affection, without a new tye of matrimony, ſo far reacheth matrimonial prohibition, and ſhould there firſt begin, where the relations are ſo remote, that they have little, or no operations of love that ſo charity might be more diffuſive, and not ſo contracted to one kindred, as it was among the Jews.

V. 15. *ſons wife*] When he is dead, much leſſe mayeſt thou do it when he is alive.

V. 16. *Brothers wife*] Neither while he is alive, nor when he is dead except in an eſpecial caſe, and upon an eſpecial warrant, Deut. 25. 5.

V. 18. *to her ſiſter*] This is to be underſtood not onely of another natural ſiſter, as if a man might have two wives, ſo they were not ſuch ſiſters; or two ſiſters one after another to wive, the latter upon the death of the former; for the marriage of the brothers wife is forbidded before, ver. 16. and by conſequence, a woman muſt not marry her ſiſters husband; and ſo two ſiſters are already forbidden to be marryed to one man, ver. 16. Wherefore it is moſt probable, that this is a prohibition of Polygamie: that is, *of having more wives then one at once*: and the reaſon ſheweth it, that the one may not be a vexation to the other, which is like to fall out not onely betwixt natural ſiſters, as Leah and Rachel, Gen. 31. 1, 14: but betwixt thoſe that are not of kin, as betwixt Hannah, and Peninnah, 1. Sam. 1. 6. And for the word *Siſter*, in a general acceptation it may be applyed to any woman; as the word *Brother*, to any man, Gen. 19. 7. & it is to be noted, that it is ſometimes applyed to things, which in propriety of ſpeech, come not under ſuch a ti

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tle or denomination ; as the wings of the beaſt. Ezek. 1.9. are ſaid to touch *a woman to her ſiſter*, as the Hebrew phraſeth it. See Exod 26.3.

V. 21. *paſſe through*] The children dedicated to the Idoll Molech paſſe through two fires, made on each ſide their way to it, that by that paſſage they may be purged, and ſo prepared for a ſacrifice to the Idol: all but the head of this Idol repreſented a man, and being made of braſſe, and hollow, fire was put into it, and children put into the armes of it; wherein with the burning heat they were tormented to death, while their peluded parents danced about them, with the noiſe of Drums, and other loud Inſtruments, which might out-ſound their lamentable cries. This Idol was called ſometimes Molech, and ſometimes Moloch, Amos 5.27. ſometimes *Melchom*; ſometimes Malcham. Zeph.1.5. all having a conformity in ſenſe and ſound with *Melech, a King*: and this was the principal Idol of the Ammonites, 1 King. 11.7. and of their Neighbours the Phœnicians, and from thence it came unto the Canaanites, called alſo Baal: compare 2 King. 23.10. Jer.19.5. & Chap 7.31. & Chap.32,35. See on Deut.12.31. 2 King.3.27. Ezek.16.21.

profane the Name] That is, diſhonour it by departing from God, to ſerve ſuch an Idol, in ſuch an abominable manner. See Jer.2.7,8. Rom.2.24.

V. 22. *mankind*] See on Gen. 9.5. 1 King. 14.24. 1 Tim. 1.10.

V. 24. *which I caſt out before you*] The ſins of the Gentiles which had not the Law in Tables of ſtone, were ſins againſt the Law of Nature, written in the fleſhly tables of the heart; wherein their conſciences might accuſe them, Rom.2.14. and juſtifie God in his juſt judgments upon them.

V. 25. *viſit*] I will puniſh the Land, where ſuch inceſtuous marriages, and pollutions, are acted and permitted.

vomiteth] He compareth the wicked to evil humours, and ſurfetting, which corrupt the ſtomach, and oppreſſe nature, and therefore muſt be caſt out by vomit. See Jer. 9.19. Mich. 2.10.

V. 26. *ſtranger*] Some take a ſtranger here, for a ſtranger in Nation, but not in Religion, which ingageth him to the ſame Lawes and penalties with the native Hebrewes; but the ſinnes here mentioned, were ſome of them ſo abominable, that they were to be puniſhed with death in whomſoever. See Annot.on Chap. 17.13. & on Chap. 20.2.

V. 28. *ſpued out*] Both for their wicked marriages, unnatural copulations; and for their Idolatry, or ſpiritual whoredome with Molech, and like abominations. See Levit.20. ver 3.5.

V. 29. *the ſoules*] That is, the perſons: See Annot.on Chap. 17.15.

cut off] Either by the Civil Sword, or by ſome plague, that God will ſend upon ſuch wicked people. See Chap. 17.ver. 4.

CHAP. XIX.

Verſ. 3. H*Is mother and his father*] The mother is named firſt, becauſe children being moſt familiar with their mothers, are moſt apt to contemn them; and therefore to make them the more to reverence them, they are required to hearken to the words of their mother as to a law, Prov.1.8. but to the words of their Father as to an inſtruction; the tie of obedience being for caution, made moſt ſtrict, where diſobedience was moſt like to break out.

and keep my Sabbaths] In the Decalogue or ten Commandements, the Commandament of the Sabbath is ſet before the Commandement of honouring of Parents; becauſe that of the Sabbath is a duty of the firſt Table, and the Commandement for obedience to parents is a duty of the ſecond Table; but here the order is firſt for obedience to parents, becauſe they are charged with the obſervation of the Sabbath, both for themſelves, and for their children, and ſervants, Exod.20. ver. 10.

V 4. *molten Gods*] Here by a Synechdoche all ſorts of Idols are forbidden; and it may be, the rather under this name and notion, becauſe of the golden Calf which was a molten Image. Exod. 32.4.

V. 6. *the ſame day, and one the morrow*] Of peace-offerings there were two ſorts: the one is for impetration or obtainment of good, and for that there was no ſet time preſcribed; for it is ſaid, *ye ſhall offer it at your own will*, and that was to be eaten the ſame day it was offered, and on the morrow: the other was for thankſgiving, and that was to be eaten the ſame day. See on Chap.7.12.

V. 12. *neither——profane*] Not uſe it for a common name, without reverence, whereby it may come into contempt.

V. 13. *not abide*] Becauſe he that worketh for hire, is commonly ſo poor, that he hath not proviſion for a day beforehand. See Job. 24.10. Mal.3.5.

V. 14. *not curſe*] Not ſpeak evil of the deaf, not of the abſent, who is a deaf man to that which is ſpoken out of his hearing, as a deaf man to what is ſpoken in his preſence is as one that is abſent.

before the blind] Though men neither here what we ſay, nor ſee what we do: the awe of Gods omniſcience, and of our own conſcience, muſt binde us to our good behaviour towards them, not onely from open, but from ſecret injuries. Deut.27.18.

V. 15. *perſon of the poor*] That is, not ſo reſpect the poor in his poverty, as in pity to him, to wrong the rich, or mighty; nor ſo fear or honour the mighty, as to comply with his oppreſſion of the poor, againſt right and juſtice. See Exod. 23. verſe. 3. Deut.1. 17. & 16.19 & 27.19. Prov.24.23.

V. 16. *ſtand againſt the blood*] By telling tales, which may inrage others to his ruine, Ezek.22.9. as by Doegs Example is evident, 1 Sam.22.9,18. Pſal. 52.18. Or by conſenting to the death of the innocent, or conſpiring with the wicked to that purpoſe.

V. 17. *in any wiſe rebuke*] Hatred is forbidden, and rebuke preſcribed as contrary to it, and this according to the dealing of God himſelf with his dear children, Prov. 3.12. Heb 12.16. therefore rebukes muſt not be given in hatred, or wrath, but in love; and when they are lovingly tendered, they muſt be kindly entertained. See on Gen.38. Matth.18.15. Luk.17.3.

V. 18. *as thy ſelf*] Which requireth a conformity in quality, not a correſpondence of equality; as Joh.17.21. the love to another muſt be like in kind, for ſincerity, without deceit, 1 Joh.3.18 and for efficacy, without defect, when we have oppertunity to do others good, or to ſave them from hurt. See Matth,5.43. & 22.39. Rom.13.9 Gal. 15.14.

V. 19. *divers kind*] The reaſon of this was; that the order of nature, in the diſtinct kinds of creatures, might be preſerved; and with this there was implyed an inſtruction againſt mixtures of Religion, as the prohibition of mingling of ſeed of ſeveral ſorts, and the wearing of a Linſey-woolſey garment, in this verſe was a document or leſſon of ſimplicity, or ſincerity, againſt double dealing. See.2 Cor.6.14. *Object.* But the Jewes had many Mules, which proceed from the Mixture of an Horſe and an Aſſe, and therefore it is like, they obſerved not this rule: *Anſw.* There are, that do affirm, that Mules are male and female, and do ingender in their own kind; but if they do not, they might be ſtored with Mules in Faires and Markets, Ezek.27.14. See on Pſal.32.9. & Gen. 36.24.

V. 20. *becauſe ſhe was not free*] Freedome was a great priviledge, as bondage a grievous preſſure; but note that priviledges do more oblige, and more ſtrictly bind men to their good behaviour; and bind them over to ſeverer puniſhment, if they break it, as unto death, if the woman were not bound, but free, the offence was capital. Deut.22.23.

V. 23. *as uncircumciſed*] As thoſe Nations which were uncircumciſed; that is, legally unclean.

three yeers] Whether this was for a natural reaſon, becauſe the fruits of a new plantation were weak, and wateriſh; or for ſome myſtical cauſe, it is uncertain: but certainly God had power, to make his allowance, or reſtraint of fruits, as well as of other creatures, Levit. Chap. 11. whereby the appetite was to be curbed, and the people enured to forbeare lawfull things, that they might be the further eſtranged from things unlawfull: and withall, the fruits in the fourth year coming to more maturity and perfection, were the fitter to be offered up unto God, who is alwayes worthy to be ſerved with the beſt.

V. 24. *all the fruit*] Beſide the firſt-fruits, which were given to the Prieſts, and the common Tithes given to the Levites, and the Tythes of tythes which the Levites give to the Prieſts; there were two ſorts of tythes enjoyned the Jewes: Firſt, the yearly Tythes mentioned Deut 12.12,17. & Chap.14.22. and of theſe there was an holy feaſt made at Jeruſalem, Deut.12.14. at which the Levites, Orphans and Widows were to be, and their domeſticks, and friends, might be preſent; and among theſe Tythes were reckoned theſe fruits of the fourth yeare here mentioned. Secondly, thoſe that were ſet apart every third year, as is preſcribed, Deut.14.28. & Chap.26.12 and theſe were onely to feaſt the Levites, and the poor widows; and orphans, and needy ſtrangers; and theſe were not eaten at Jeruſalem (as the former) but by every one in his own Citie, Deut.14.28.

V. 25. *that it may yield unto you the increaſe*] The way to be rich is to obey Gods command, though for the preſent it may ſeem to tend to poverty; as *to give a portion to ſeven, and alſo to eight*, Eccleſ.11.2. that is, to many; though no more be to be expected of them, then by *caſting bread upon the waters*, as in the precedent verſe, *to give plentifully*, Luk.16.38. which in a way of charity is not a caſting away, but a ſowing, which will be reaped in a plentifull increaſe as at the harveſt, 2 Cor.9.6. *to pay tythes freely*, is more profitable for the giver, then for the receiver, Mal.3.10. *to ceaſe from traffique*, or queſtuous commerce upon the Sabbath, for though worldlings account the Sabbath a great interruption to their profit, and cry out of it, as if on that day the Sun proceeded a ſlower pace then on others Amos.8.5. yet to thoſe that conſcionably keep it, it is a day, not only of glory to God, but of benefit to themſelves; and that not only ſpiritual to their ſouls, but alſo temporal in their eſtates; which, (if they religiouſly obſerve that day in the Sanctuary, and in their families,) are like to proſper the better all the week after: ſo though the forbearing of the firſt three years fruit ſeem to be matter of damage, by Gods bleſſing upon their obedience, it ſhall turn to their advantage.

V. 26. *nor obſerve*] Superſtitiouſly; as thoſe do, who acount ſome dayes lucky, ſome unlucky. See Annotat. on Gen.1. 14.

V. 27. *not round the corners*] The word *round*, in the Original, ſignifies ſuch a rounding, as may be without cutting, a rounding in general, which ſome take to be a compaſſing the head with a Garland, as was in uſe among them that celebrated the Feaſts of Bacchus; and the word *Corners*, in the Originall, is in the Singular number; and being ſo it may note ſome ſingular cutting of one corner of the head round, in the manner of a circle. (as the Egyptians, it may be, had their crowns ſhaven, as now is in uſe with the Popiſh-Prieſts) or elſe in the manner of an half-Moon. Or taking the Singular number for the Plurall, the prohibition may be meant, as ſome conceive, of criſping, or curling round the hair in ſome corners of the head; or cutting off the longeſt of the hair, to offer tuffs or locks of it as a devoted oblation to Idols, as many Heathens did, making the bare places round, with a ſuperſtitious conceit of a round figure, as moſt pleaſing to God, and moſt like God, whom ſome Phyloſophers defining, ſaid, God is a Circle, whoſe Center is every where, and his Circumference no where: or of cutting the hair, as the Egyptian Prieſts did, who worſhipped the Idols, Anubis, and Iſis, ſhaving round their heads, and the hair of their eye-browes; or of cutting round the hair in mourning, to which may be applyed, Iſa. 15. 2. and Jer. 48. 37. which the Egyptians required even of their women, when their Idolized Oxe, called Apis, died. But hereby was not forbidden to the Jews, much leſſe to Chriſtian men, to wear the hair in a moderate meaſure, betwixt ſhaving of the head, and nouriſhing the locks, Ezek. 44. 20. See 1 Cor. 11. 14.

V. 27. *Of the beard*] Becauſe a decent growth of the beard, is a ſign of manhood, and a remarkable difference of the male, from the female ſex; and this was forbidden to be done in that ſuperſtitious manner which Heathens uſed; who conſecrated to their gods not onely their locks, but their beards alſo; eſpecially the firſt doune of it. Plutarch. in Theſeo, and Sueton. in Nerone. 1. 12.

V. 28. *nor print any markes*] That is, you ſhall not make or receive any impreſſion upon your fleſh, or skin, as tokens of Idolatry, or ſuperſtition. See Deut. 14. 1. 1 King. 18. 28. Jer. 16. 6.

V. 30. *and reverence my Sanctuary*] Or, *fear my ſanctuary.* The Sabbath is not to be profaned, becauſe it is Gods holy day; nor the Sanctuary, becauſe it is the place of his eſpecial preſence, Gen 28. 16, 17. and Eccleſ. 5. 1. Some of the Hebrewes expound it thus; that though every place where prayer was made, and the law taught, were to be reverenced, yet eſpecially was Jeruſalem, becauſe the Sanctuary was there; whence they gather, that a dead man ought not to abide there all night, nor the bones of a dead man to be carryed through it. But though both Sabbath and Sanctuary were to be uſed with reverence, the Sabbath was firſt and chiefly to be regarded; for there was a Sabbath before the Sanctuary was made; and for the keeping of the Sabbath holy, there was, and is an expreſſe precept in the Decalogue, not ſo for the Sanctuary. 3 The holineſſe of the Sanctuary is gone, and the Sanctuary it ſelf; therefore now in every place God will accept of a ſincere ſervice, Joh. 4. 21, 23, 24. of every one, 1 Tim. 2. 8. It was therefore an abſurd ſuperſtition in the one and profaneneſſe in the other, when the Sanctuary, the place of worſhip was held in ſo great reverence by many of latter times, that they would not come into it without demonſtration, or oſtentation of devotion, and reverence; ſpecially in their approaches to the Altar, (as they Jewiſhly, or Popiſhly called the Lords Table) when they allowed carnall recreations on the Sabbath day, and thoſe of that ſort, whereof there is queſtion at leaſt, whether they were lawfull any day.

V. 32. *riſe up*] In token of reverence. See Chap. 23. 19. Gen. 31. 35.

V. 34. *as one born among you*] That is, if he be not of the Canaanites, who were to be deſtroyed; but a Proſelyte; that is, a circumciſed convert, profeſſing the Religion of the Hebrews.

V, 35 *mete-yard*] Or line, for the meaſuring of ground. The Hebrewes ſay, there was injuſtice in the *mete-yard*, when a man meaſured ground for one in fair weather, for another in foul; for in rainy weather it was longer, and in fair weather ſhorter: which may be true if the Line were of Leather, or of ſuch matter as the ſtring of a Watch: but the ordinary lines, ropes, or cords of hair, or hemp, or flax, flagg more in dry weather, and ſo are longer then in wet.

in weight] Wherein (as ſome of the Hebrewes ſay) not onely he offended that uſed an unjuſt weight and ballance, but he alſo that had them at home, though he uſed them not; perhaps, becauſe having them by him, he might ſometimes be tempted to make ill uſe of them; at leaſt it argued too little zeal againſt injuſtice in him who would keep them neer him, when with deteſtation he ſhould caſt them from him, as we are bid to do the monuments, and inticements to Idolatry, Iſa. 30. 22.

meaſure] There may be a two-fold unrighteouſneſſe in meaſure; the one when it was not of a juſt capacity, the other when it was ſo filled with liquid things, by pouring them out with an high hand, that there was much froth in ſtead of ſubſtantial liquor; which after a while would ſhrink, and ſo the want of due meaſure would be manifeſt.

V. 36. *a juſt Ephah, and a juſt Hin*] Of the Ephah, ſee Exod. 16, 36. and of the Hin, ſee Exod. 29. 40.

CHAP. XX.

Verſ. 2. S*Trangers*] Where there is mention of penalties for ceremonial matters. By ſtrangers are to be underſtood Proſelytes, or Converts; as Chap. 17. 15. but for moral, and capital crimes and puniſhments, (eſpecially ſuch as was the ſervice of Molech) the word *Stranger*, might comprehend all aliens from the Common-weal of Iſrael, whether Converts or no. See on Chap. 24. 22.

Molech] By Molech are here meant all kind of Idols; of Molech in particular, ſee Annot. on Chap. 18. 21.

V. 3. *defile my Sanctuary*] Though Molech was not honoured either in the Tabernacle, or Temple, which were the Sanctuaries of the Lord; the former in Moſes time, the latter from Solomons time; yet this Sanctuary was defiled, and defamed; when the people of his Covenant rejecting that, revolted to Idolatry; or with that, did exerciſe Idolatry in other places, and then came with polluted hearts and hands, to worſhip in his ſanctuary; as Jer. 7. 9, 10. And ſo for the like reaſon his Name is ſaid to be profaned. See Annot on Chap. 18. 21.

V. 4. *hide their eyes*] Though the people be negligent in their duty, to defend Gods right, yet he will not ſuffer wickedneſs to go unpuniſhed; or if men know it not, or could not legally convince the offender, by evident proofes, God himſelf will both find him out, and cut him off.

V. 5. *againſt his family*] By *family* in the general, may be meant any one of the ſame Nation; as by *neighbour* in the ninth and tenth Commandment is meant not onely he that dwells nigh us, but any one with whom we have to do: or more particularly, his kindred, who either by conformity to his practice, or connivence at his ſin, might contract to themſelves a participation of guilt.

cut him off] By ſome divine vengeance, if the hand of man, by courſe of juſtice, do not avenge the quarrel of my Covenant, by putting him to death.

V. 8. *will ſanctifie you*] In the precedent verſ, they are commanded to ſanctifie themſelves ſo far, as by uſing outward meanes, and helpes, they may become good, and do good, and ſhun ſin; but it is God that worketh the inherent holineſſe of the heart, and outwardly ſanctifieth, and ſeparateth them by holy obſervations from other people, ver. 24. 26. and Chap. 22. v. 9.

V. 9. *that curſeth*] By curſing is meant all manner of reviling, or reproaching of natural parents. See Exod. 21. 17. Deut. 27. 16.

put to death] It is like by ſtoning; as Deut. 21. 20, 21. which puniſhment, for more reproach, was, as ſome obſerve, inflicted on offenders ſtripped of their clothing.

his bloud ſhall be upon him] That is, the guilt of his own bloud, which, but for his ſinne, would not have been ſhed in this caſe. Ezech. 18. 13.

V. 10. *the adulterer, and the adultereſſe ſhall ſurely be put to death*] Both are faulty in the ſin, therefore both muſt fall by the puniſhment, which was equal, though the ſin were unequal; for in ſome reſpects the man might be the greater ſinner as if he acted the Devils part to tempt the woman; and in ſome reſpects the womans ſin might be the greater, becauſe by adultery ſhe might ſteal in a falſe heir to the eſtate of her husband; and becauſe it was neither lawful, nor tolerated one woman to have the uſe of many men, as it was for a time tolerated for one man to have the uſe of many women: yet which ſoever ſinned leſt deſerved death; and there was not ſo much ſeverity in inflicting death upon that degree, as mercy in laying no more weight of puniſhment upon the greater guilt.

V. 11. *fathers nakedneſſe*] See Annot. on Chap. 18. 8.

V. 14. *it is wickedneſſe*] That is, an execrable and deteſtable degree of wickedneſſe.

V. 15 *and the beaſt*] Though beaſts cannot commit ſin, (becauſe the law of holineſſe is not given to them) yet ſuch is Gods hatred againſt it, that he puniſheth the appurtenances unto it, to make it as odious unto men, as it is to himſelf; and to take away the memorial of ſo abominable a villany, the offender, and his partner, in that impurity muſt be taken away by fire, that nothing may remain of them. See Gen. 3. 14. and 9. 5. Exod. 21. 28.

ſee her] The ſenſe of ſeeing in regard of the excellency, and certainty of it, is put many times for other ſenſes; as Exod. 20. 18. Rev. 1. 12. for hearing, and here for touching.

V. 17. *in the ſight*] That others may ſee, and fear, what the guilty do feel; which is the chief end of ſuch open and exemplary puniſhments.

V. 18. *in her ſickneſſe*] That is, in her monethly infirmity,

fountain] Or, *iſſue*. For of the ſame thing, the phraſe is ſo varied, Mar. 9. 29. Luk. 8. 44.

both] This ſeemes to be too ſevere a ſentence, if ſuch a thing were done of ignorance; therefore it is probable, this puniſhment was the reward of a witting and willing tranſgreſſion. See on Chap. 15. 24.

cut off] See Annot. on v. 5.

V. 19. *bear their iniquity*] When God will not bear with them, but bringeth the reward of their ſin upon them.

V. 20. *childleſſe*] Either their lives were to be cut off before they became parents, by the ſeverity of this Decree, or God would not bleſſe their bed with ſucceſſeful conception: Or, if they had children, they ſhould outlive them, and die childleſſe, v. 1. and if their children lived, they ſhould be reputed as baſtards, and not minded among the Iſraelite. See on Num. 1. 21.

CHAP. XXI.

Verſ. 1. D*Efiled*] It is conſiderable; firſt, how this uncleanneſs was contracted, viz. by touching the dead, lamenting, or being at their burial, or within the place, or Tent, where any lay dead; by which was contracted a ceremonial uncleanneſs for ſeven daies, Num. 19. 14, 16. Secondly, why the Prieſts were prohibited this ſad approach, with reference to the dead; and that was upon reaſons, partly general, belonging to all the righteous, as to profeſs their faith and hope of the reſurrection of the dead, 1 Theſſ. 4. 13. and partly particular, for eſpecial admonithion of purity to the Prieſts, as being types of Chriſt, and by nearer and more frequent communion with God, profeſſing more godlineſs then other men.

for the dead] Heb. *for the ſoul*. The ſoul is put by a Synecdoche (of part for the whole man) and by a Metonymie, one part for another, the ſoul for the body; ſo alſo, v. 11. ſee chap. 17. 15.

V. 3. *virgin*] For if ſhe were married ſhed was of another family, and to be buried, and mourned for by her husbands kindred of that family; but the Prieſt was permitted to mourn for his next kindred only, and of his kindred only for ſix of both Sexes, viz. his father and mother, for his ſon and his daughter, his brother and ſiſter, if ſhe were a Virgin, elſe not; the wife is not mentioned; yet ſince none of theſe is ſo near as the wife, (for man and wife are one fleſh) ſhe is to be conceived as virtually included, or reaſonably preſuppoſed in the naming of the reſt: and whereas Ezekiel is forbidden to mourn for his wife, chap. 24. 16, 17, 18. it ſeems by expreſſe prohibition, to be an extraordinary exception, from an ordinary rule, or practice, ſee on v. 4. And whereas Eleazar and Ithamar, were forbidden to lament the death of Nadab and Abihu their brethren, chap. 10. 6. the reaſon is, becauſe they dyed as malefactors, by divine vengeance; in which reſpect their mourning for them would have been a kind of murmuring againſt God himſelf; beſides, if they had defiled themſelves, the ſervice of God muſt have been intermitted longer then was meet for their ſakes, there being no other at that time to perform ſervice in that kind.

V. 4. *being a chief man*] The preeminence of his place and calling, muſt exempt him from the common condition of the people. The words are alſo rendred, *for a chief man*, and then the meaning is, that though a chief man die, he may not accompany his body to burial.

V. 5. *nor ſhave off the corner*] See on Chapter 19. verſe 27, 28.

V. 6. *the bread*] The ſhew-bread, or meat offerings; or all the food that came by way of Oblation, to the Prieſts his ſervants, might be called Gods bread; for in Scripture, whatſoever ſerveth for mans ſuſtenance, is often ſo called, ſee v. 17. 21. & chap. 3. 11.

therefore] Holineſſe is preſſed upon the Prieſts in eſpecial manner, becauſe they muſt both by doctrine, and example work upon the people to be holy alſo; and if they be profane, their ſcandalous lives bring contempt on the name and ſervice of God, as if they were profane or common things.

holy] Heb. *holineſs* in the abſtract, importing an extraordinary degree of holineſs, as if they ſhould not be carnal at all, but meer ſpiritual, all holy, even as holineſs it ſelf.

V. 8. *ſanctifie him*] The ſenſe of theſe words is varied with reference to the perſon to whom they were ſpoken; if to Moſes, the meaning may be, that he was to take care of their holy carriage, as much as in him lay: if to the people, the meaning is, that their opinion of them, and behaviour towards them ſhould be ſuch, as hath a ſavour of holy reverence with reſpect of their calling, in reference to God.

V. 9. *burnt*] Burning was the ſevereſt kind of death: to this the Prieſts daughter was doomed, when others were not, for fornication barely, to die at all, Exod. 22. 16, 17. now ſince this penalty was not impoſed with any eſpecial reſpect to age or ſexe, it is like, the Prieſts wife or ſon, if guilty of the ſame ſin, was to be puniſhed in like ſort, becauſe of the diſhonour done to the Prieſthood by their means, for which cauſe the connivance, or indulgence of old Eli to his wicked ſons, was the more diſpleaſing to God.

V. 10. *High-prieſt*] The High-Prieſt might not mourn for the dead, though of his neareſt kindred; in this he was differenced from the inferiour Prieſts; as alſo, firſt, in that they miniſtred daily, he but on the ſolemn day of expiation: Secondly, the holy anointing oyl was poured on his head, Chap. 8. v. 12. the reſt were but ſprinkled, and that not with pure oyl, but with oyl mingled with blood, v. 30. Thirdly, he had eight holy garments, they not ſo many, nor any ſo glorious as ſome of his. The High-prieſts refraining from mourning and funerals, was apiſhly followed by the Divels prieſts, Gell. lib. 10. cap. 15. Noct. Attic.

uncover his head] See Annot. on Chap. 10. 16.

V. 11. *go into*] He ſhall not go into the houſe where any dead body is.

for his father, or for his mother] Though out of natural affection he may be ſorry for them, he muſt not by any external token of mourning profeſs it, no, not ſo much as by his preſence at their funeral; becauſe he was to be obſerved, or noted, rather qualifications of grace and holineſſe, then for the affections of fleſh and blood.

V. 12. *profane my Sanctuary*] Either by forſaking the Sanctuary for a ceremonial or immoderate mourning, or by ſtaying from the Sanctuary for a ceremonial uncleanneſſe, or by coming to it again before the time preſcribed for cleanſing, be expired.

crown] By this Crown may be underſtood, either the golden plate upon the Mitre, Exod. 29. 6. or the oyl, called by the ſame name, which ſerved for ſeparation from others, and for prelation above them, eſpecially in reference to the typical repreſentation of Chriſts royall Prieſthood.

V. 13. *in her virginity*] Ezek. 44. 22. The High-prieſts wife was therefore to be ſo pure, becauſe ſhe was a type of the Church, 2 Cor. 11. 2. Revel. 14. 4. as the High Prieſt her husband was of Chriſt.

V. 14. *a widow*] In this the mariage of the High-Prieſt (for in this particular, the prohibition is not given to inferiour Prieſts) was more preciſe, then the Miniſters of the Goſpel need to be; but in the other exceptions, there is a moral reaſon for them, which was not peculiar to the Prieſt-hood, but belongeth to modeſty, honeſty, and decency of the Evangelical Miniſtry.

of his own people] Whereby, though it be meant, that uſually the Levites ſhould marry within their own Tribes, as the reſt did; yet becauſe they had no ſeparate portion of the land of Canaan by themſelves, as the other Tribes had, but were in a manner mingled among them by their dwellings; this reſtraint of marriage was not ſo ſtrictly obſerved among them, but that they might ſometimes marry with daughters that were not of their own Tribe; as Jehoiada married Jehoſhabeath the daughter of Jehoram King of Judah, 2 Chron 22. 11.

V. 15. *profane his ſeed*] Making them unfit for the holy Prieſthood, by marrying any unchaſte, or defamed woman; that upholding the holineſſe, and purity of his Prieſt-hood, he may breed the more reverence in the people, to the religion and worſhip, wherein he was a principal and moſt eminent agent: and therefore he was not to marry a woman, either corrupted by whordome, or defamed by report; no, nor an honeſt widow (but a virgin only) unleſs her decaſed husband were a Prieſt, Ezek. 44. 22. nor a woman divorced for what cauſe ſoever.

V. 17. *any blemiſh*] For as the ſacrifice by death was a type of Chriſt, and therefore muſt be without blemiſh, Exod. 12. 5. Levit. 22. 19, 1 Pet. 1. 19. ſo the Prieſt by oblation was a type of Chriſts free-offering up of himſelf, and therefore he was to be without blemiſh alſo. And now though bodily blemiſhes do not diſable men from the miniſtry of the Goſpel, ſuch remarkable deformities, as apparantly procure contempt, ſhould diſcourage any from undertaking that calling, eſpecially when they are to be ſet up to the publick view, and therewithal to diſdain; whereby the miniſtry is neither ſo awful or fruitful, as by another it might be: but that which in the Evangelical miniſtry is moſt liable to exception, is ſuch blemiſhes in the mind, or manners, as make them unable to be teachers, unfit to be examples to their flocks, as is required, 1 Pet. 5. 2, 3. See 1 Tim. 3. 2.

bread] By which is meant all Oblations allowed for food, eſpecially the ſhew-bread, which the inferiour prieſts every Sabbath brought new, and ſet upon the Table of the ſhew-bread, and took away the old. See v. 6.

V. 18. *flat noſe*] The Original word *Bharum*, in the radical ſenſe of it, ſignifieth rather cut off, then diſperſed or flat.

V. 22. *he ſhall eat*] Though the blemiſhed Prieſt may not offer, he may eat of the offerings; becauſe eating was no type of Chriſts perſon, or his actions; in not being allowed to offer, he was in worſe condition then other Prieſts; in being allowed to eat, he was in a better ſtate then they that were unclean, for they might not, Chap. 22. 3.

both of the moſt holy] There was a difference, and kind of pre-eminence in things dedicated to God that had a blemiſh, but if they were to be eaten, he was to have his part, how holy ſoever they were.

V. 23. *nor come nigh*] The Altar was without the Tabernacle, and by the door of it, he that had a blemiſh might not come ſo far as to the Altar which was without the Tabernacle, much leſſe might he come into the Sanctuary, or do any prieſtly office there, though by birth he were of the Prieſty kindred.

CHAP. XXII.

Verſ. 2. S*Eparate themſelves*] That the Prieſts that are polluted, muſt abſtain from eating holy things. See v. 4.

V. 3. *goeth unto*] That is, to eat thereof.

from my preſence] Heb. *from my face*. That is, from me, or by me; ſo that he ſhall not live in my ſight, nor have a being as he hath had.

V. 4. *What man ſoever*] The Hebrew is, *man*, *man*; That is, any man, this or that, if he may be called man, and be of mankind; and ſo it extends to women alſo, who had no more priviledg of eating holy things in a condition of uncleanneſſe, then men had.

that is unclean] By touching any dead thing, or being at the burial of any dead body. See Num. 19. 11.

or a man whoſe] That man ſhall be unclean, not he that toucheth him, though touching other unclean things, do cauſe a ceremonial uncleanneſſe.

V. 6. *The ſoul*] See on Chap. 21. 1.

V. 10. *no ſtranger*] That is, not a Prieſt, or of the family of the Prieſts, though living in the ſame houſe, for ſometimes in one houſe there may be two families; and herein there is difference between the portion of the Prieſt, and of the people, though in the ſame ſacrifice, that the Prieſts portion is to be eaten only by them of his family, but the portion which belonged to him who brought the offering, might be imparted to any Hebrews, if they were not debarred from a part by ſome legal uncleanneſs.

V. 11. *he ſhall eat*] He that was but a ſojourner, or gueſt, may not eat of the holy things; nor that was hired by the day, for ſuch an hired ſervant is meant, verſe 10. but the bought ſervant, and he that was born in his houſe, as conſtant perſons in the Prieſts family, might eat thereof.

V. 12. *ſtranger*] See Annot. on v. 10.

ſhe may not eat] But the Prieſts wife may eat, as in the right of her husband, being one fleſh with him by marriage.

V. 14. *fifth part*] That is, he ſhall repay the principal, and a fift part over and above, as a forfeiture for the offence, and a caveat againſt the like in future time: See chap. 5. 15. & 16. And this ſatisfaction was to be made to the Sanctuary, if the wrong were in any thing belonging to it, and to the Prieſt, if it were in that which was his peculiar portion.

V. 16. *or ſuffer them*] Or load themſelves with the iniquity of treſpaſs in their eating what they ſhould not.

V. 11. *ſtrangers*] That is, Proſelites, or Converts to the Religion of the Hebrews. See on chap. 17. 13.

V. 19. *a male*] The whole burnt-offering was to be only of the male kind, chap. 1. 10. the peace-offering, chap. 3. 1. and ſin-offering might be of the females, chapt. 4. 32. and chap. 5. 6. See Mal. 1. 14.

V. 23. *but for a vow*] The leſſer blemiſhes, as the lack of a tayl, (which in ſtinted ſacrifices was not to be wanting, Exod. 29. 22. Lev. 8. 25. and Lev. 9. 19. and the like may be ſaid of the ears) did not hinder the acceptation of a free-will-offering; but that which was offered by vow, was to be perfect, as that which was required by oblation of the law, which was to mind the offerer of the perfection of Chriſt, of whom the ſacrifice was a figure; and of that perfection which every one was to preſs after, as in imitation of him. Some take this exception to be only of ſuch as had ſome part either exceſſive or defective in quantity, for length or ſhortneſſe, for greatneſs or ſmalneſs; but if there were any exceſſe or defect in the number of parts, as if a ſheep had more or fewer then four legs, it was to be rejected as monſtrouſly miſ-ſhapen. And there be ſome, who take this free-will-offering for a gift for the uſe of the Prieſt, not to be ſacrificed unto God; not ſo tendred, as to be turned into mony to buy ſomewhat which is fit to be preſented in ſacrifice unto God; if that which was offered were in its own kind fit to be rejected.

V. 25. *ſtrangers hands*] The ſacrifices of God muſt be offered, and are accepted without reſpect of any perſon, but his whom they typifie, Jeſus Chriſt; therefore a blemiſhed ſacrifice will not ſerve, or be received from an Iſraelite, or from a Proſelite; but the Prieſt might receive mony from ſtrangers, whether in Nation or Religion, which might be converted to ſome ſervice of the Sanctuary, whether for ſacrifice or otherwiſe; Joſephus lib. 2. of the Wars of the Jews, Chap. 17. But no uncircumciſed perſon might by himſelf preſent any thing, though in it ſelf perfect, to be offered to God.

V. 27. *ſeven dayes*] See Annotat. on Exod. 22. 30. and 23. 19.

V. 28. *in one day*] By this, as by the ordinance againſt eating blood, God meant to admoniſh his people of mercy, and to reſtrain them from cruelty, ſee on Deut. 22. 6. Gen. 32. 11.

V. 30. *leave none*] See on Chap. 7. v. 15.

V. 32. *profane my holy Name*] By bringing it into contempt with the Nations, by your profane and corrupt manners. See Annot. on chap. 18. 21.

which hallow you] Who giveth you holy Laws to live by, and the grace you have to live according to thoſe Laws.

CHAP. XXIII.

Verſ. 2. HOly *convocations*] Called and met together for an holy buſineſs; for hearing of the Law, and for putting up prayers, and giving praiſes to God.

V. 3. *Sabbath of reſt*] Heb. *reſt of reſt.*

no work] Work in the general is forbidden on the Sabbath, and in particular the dreſſing of meat on the Sabbath is forbidden; and the like reſtraint is partly expreſt, and partly underſtood of the day of expiation. But on other Feſtivals, work in general is not forbidded, but ſervile work; that is, work of a mans worldly calling, wherein ſervants chiefly, though not only, were imployed.

in all your dwellings] The obſervation of the Sabbath, was not only in the Sanctuary, as other Feaſts were, but in private habitations, tents or houſes, as other Feaſts were not: for that purpoſe there were built divers Synagogues, not only in Jeruſalem, but in divers other Cities, Act. 15. 21. ſee on 2 King. 4. 23. & Luk. 7. 5.

V. 4. *ſeaſons*] The Sabbath was kept every week, and the other Convocations, mentioned in this Chapter, but once a year.

V. 5. *firſt moneth*] See Exod. 12. 2. & 13. 15. & 23. 15. & 34. 18. Num. 9. 2. & 28. 16. & Deut. 16. 1.

at even] The feaſt of unleavened bread began with the Paſſeover, on the fourteenth day of the moneth, but at the ſecond of the two evenings (whereof ſee Annot. on Exod. 12. 6) which was the beginning of the fifteenth day, and continued ſeven dayes, during which time, no bread but unleavened was to be eaten, ſee on Deut. 16. 8.

V. 7. *ſervile work*] Or bodily labour, ſaving about that which every one muſt eat, Exod. 12. 26.

V. 8. *ſeventh day*] The firſt day of the feaſt, and the ſeventh were to be kept holy; in the reſt they might work, unleſſe the Sabbath fell on any of them; yet all of them had the ſame number of ſacrifices, above the ordinary preparation of every day. See Num. 28. 24. ſee Exod. 23. 16. & 34. 22. Num. 28. 26. Deut. 16. 9.

V. 10. *When ye be come*] It appeareth hereby, that though theſe Laws were ordained in the Deſert, they were not generally and punctually to be obſerved there (though ſome of them were, as that of the Sabbath) but in the Land of Canaan.

harveſt] That is, Barly harveſt, which in that Country, is ripe about the end of March, and the beginning of April, but eſpecially about Jerico, for there the corn is ripe ſooner by fifteen dayes, then about Jeruſalem, or any other part of the Land of Canaan; Joſeph. Antiq. lib. 3 cap. 10. See on 1 Sam. 6. 13. Judg. 21. 19, 23.

a ſheaf of] Heb. *an Omer.* For before it was offered, it was dryed, and threſhed, and the graine ſeparated from the chaff, as Joſeph. ſheweth, lib. 3. cap. 10. and punned or ground to meal, and that ſifted, that only the fine flowre might be offered; and ſo it might be meaſured in an Omer: and after this they were allowed to reap for themſelves, which before they might not do; at leaſt they might not dreſſe any of the new corn for food, before this oblation were made. But ſince the word *Omer*, ſignifieth alſo an *handful*, Deut. 24. 19. ſome would have it taken here for a *ſheaf*, as v. 14.

11. *on the morrow after the Sabbath*] Not the weekly Sabbath, but the firſt day of the feaſt of unleavened bread, called a ſabbath, v. 7. from this ſecond day of the feaſt, which is the ſixteenth day of the moneth Niſan; from which day were reckoned the fifty dayes ended at Pentecoſt, or Whitſontide, reckoning that ſecond day incluſively. Penticoſt, or Whitſontide was kept in memorial; firſt, of the Iſraelites coming out of Egypt, Deut 16. 10, 12. ſecondly, of the Law given at Mount Sinai; thirdly, for grateful acknowledgment of the fruitfulneſſe of the Land of Canaan. Some make a myſtical alluſion hereof, to the giving of the Evangelical Law at Jeruſalem, at the Feaſt of Pentecoſt, Act. 2. 1, 2, 3. and to the firſt fruits of the Chriſtian converts, repeated by the Miniſtry of the Apoſtles, according to our Saviours ſaying, Joh. 4. 37, 38.

V. 12. *an he-lamb*] And this feaſt were ſerved in three courſes of ſacrifices; firſt, the continual daily ſacrifice: ſecondly, the ſeptenary ſacrifice offered every of the ſeven daies: and thirdly, this hee-lamb offered with the firſt-fruits, prefiguring Chriſt, who was *the firſt-born of every creature*, Col. 1. 15. and *the firſt-fruits of them that ſlept* 1 Cor. 15. 20. Col. 1. 18. and by whom theſe firſt-fruits were ſanctified.

V. 13. *two tenth deales*] Which is the fifth part of an Ephah, or two Omers: ſee Annot. on Exod. 16. v. 16. and therefore two or double to the uſual proportion of a lamb, Num. 15. 4. becauſe here was added another occaſion of the ſacrifice, viz. a gratulation for the fruits of the earth, and therefore was the meal doubled, not the Lamb, becauſe it came of the fruits of the earth, as the Lamb did not.

Hin] See on Exod. 29. 40.

V. 14. *until*] Until they have offered unto God, as to their Maker, and maintainer, a portion of his own increaſe, as a tribute, or chief rent, for that they have and hold under him; they were not to take any thing for their own uſe. See Rom. 11. 16.

V. 15. *morrow after*] See Annot. on ver. 11.

ſeven Sabbaths] That is, ſeven weeks; for the Sabbath being the principal day in the week, carrieth the name of the whole week (as the ſoul the chief part of the man, ſtands often for the whole man) ſo the Phariſee is to be underſtood, when he ſaith, he faſted twice a Sabbath, that is, twice a week, Luk. 18. 12. for twice a day he could not keep a Faſt. See Annot, 3. on Gen. 1. 5.

V. 17. *Two wave loaves*] Some conceive that at the Feaſt of Pentecoſt every family was to bring two leavened loaves, as the firſt fruits of their increaſe to the Prieſts, becauſe it is ſaid, *they ſhould bring them out of their habitations*, but that notwithſtanding, others take it, that it would be too great a proportion of bread for them, that ſo many could not be waved by the Prieſt with the Peace-offering, as is appointed, ver. 20. therefore it is more probable, that they were a common Oblation, made at the publick charge, and offered alſo in the name of all the people in Covenant with God. Againſt this is objected, that they were to *bring them out of their habitations*, which imports a pluralitie; for two loaves were too few to come out of many habitations: to which it is anſwered, that it muſt be of the wheat of the Land of Canaan, not of a forraign Country, where they had no habitations; and yet it might be, that this common charge, might by courſe be ſo diſtributed among the people, that it might be rather accounted a common or general thing, then of particular coſt or concernment of particular perſons.

with leaven,] See on chap. 2. 11. & 7. 13.

V. 18. *ſeven Lambs*] To theſe in the Feaſt of Pentecoſt were added other oblations, whereof ſee Num. 28. 27.

V. 20. *Wave them*] See on Exod. 29. 24.

holy to the Lord] They were ſaid to be holy to the *Lord*, becauſe the Prieſt as his ſervant, ſhould be maintained by the wages and allowance of his Lord and Maſter.

for the Prieſts] Wholly for the Prieſt, becauſe being offered for the whole Congregation, it was too little for every one to have a part, and no man in ſuch a common intereſt, having right to challenge a ſingular portion to himſelf, all was aſſigned to the Prieſt, though in other Peace offerings he had only a part, chap.7.32,33.

V.22. *Thou when thou reapeſt*] The charge is intimated firſt in the plural number, *when ye*; but preſently changed to the ſingular number, *thou*, to direct every one to make a particular application of the general to himſelf.

a Sabbath] Or an holy day, or ſolemn feaſt unto the Lord, Num. 29.1.

Trumpets] This was on the firſt day of the month *Tizri*, that is, of *September*, the firſt month for civil account. See Annot. on Chap. 25. 3. And yet this ſeventh month, as if it had been the Sabbath of months, as the ſeventh day is the weekly *Sabbath*, was eminent for the multitude of Solemnities above any other; for in that month was the Feaſt of Trumpets, of Tabernacles, and the ſolemn Atonement or Expiation obſerved. This Feaſt of Trumpets was kept at leaſt the firſt day of it, (as it is received by tradition among the Jewes) in remembrance of Iſaacs deliverance from ſlaughter, when his father was ready to offer him up in ſacrifice, Gen.22.11,12. and it is called a *memorial of blowing of Trumpets*, becauſe it was in the beginning of that month, which had many Feaſts in it, to which the people were to be called together by blowing of Trumpets; and for that the Trumpets were to ſound at the oblation of the ſacrifice on dayes of rejoycing and other ſolemn times, eſpecially in the New Moon, Num.10.10. Pſalm 81.3. and this joyful noyſe was made, with a ſpecial memorial of the year of *Jubilee*, which was begun in this month; and when it begun, the ſolemnitie of it is ſuppoſed to be ſuch, that the Trumpets were ſounded not at Jeruſalem only where the ſacrifices were offered, but throughout all the Cities of Iſrael. Some think it was called the Feaſt of Trumpets, with reference to the Ram by which Iſaac was ranſomed from death; becauſe ſome Trumpets were made of Rams hornes, Joſh.6.20. Others ſay, this Feaſt bears the memorial of the miraculous victory over Jericho, at the Iſraelites firſt entrance into the Land of Canaan, when the wals of it fell down at the ſound of Rams hornes, Joſh. in the place forementioned.

V.27. *Afflict your ſouls*] By faſting, mourning, in confeſſion of ſin, and ſupplication for pardon; ſee Lev.16.29.Num.23.7. This is thought to be the memorial of the ſin about the golden Calf, and of the pardon granted upon the repentance of the people.

V.32. *From Even to*] That is, from Sun-ſetting, to Sun-ſetting; ſo was the old Sabbath and other Feaſts meaſured, in Chriſtianity as the day is changed, by occaſion of the Reſurrection of Chriſt: ſo alſo is the time of the beginning of it changed from evening to morning, and that upon the ſame ground, for Chriſt roſe not in the evening, but in the morning, Mat. 28.1.

V.34. *Tabernacles*] Joh.7.2. This Feaſt was to be kept in grateful memorial of Gods providence and protection of the Iſraelites in the wilderneſs, where they had no houſes, but moveable habitations, as Tabernacles, Tents, and Booths, Winter and Summer, for fortie yeears together, ver.43. And it was inſtituted alſo, for thankſgiving to God for the fruits which the year before brought forth, not only their corn, but the fruits of the vines and olives, which were all uſually gathered before this Feaſt was celebrated, Deut. 16. 13,14. See Exod. 23. 16. Some that turn this Hiſtory into myſtery, make an alluſion of it to Chriſt and to Chriſtians; to Chriſt, taking our Tabernacle of fleſh, Joh.1.14. to Chriſtians, as they are pilgrims and ſtrangers in the world, having no certain habitation, Heb.11.13. but travelling in this world toward heaven, as the Iſraelites in the wilderneſſe towards Canaan. See Zach. 14 16,19. 2 Cor.5.1.

V.36. *On the eight day*] The Feaſt of Tabernacles conſiſted of ſeven dayes, ver.34. yet when thoſe were paſt, (though the formaility of the Feaſt were finiſhed) the eighth day was kept with publick ſolemnity, and it may be with ſo much the more, becauſe until that time twelve month it was not to return; for that reaſon, (though in conſtitution it were but equal with the firſt day) in obſervation it might exceed it, and ſo be called the *great day of the Feaſt*, Joh.7.37. In this it is probable, they had a grateful remembrance of their peaceable ſettlement in the land of Canaan, after their many intricate and troubleſom windings aud wanderings in the Wilderneſs.

V.38. *Beſides the Sabbaths of the Lord*] If any other ſolemnities were coincident with the Sabbath, the oblations belonging to the Sabbath, did not excuſe the coſt of the concurrent feſtival; for the oblations belonging to it, were to be performed, as if it had happened ſingly by it ſelf.

beſide your gifts, and beſide all your vows] No voluntary oblations, whether with vow, or without vow, would ſuffice to diſcharge the coſt of the ſacrifice, due to the ſolemnity of any ſpecial feſtivity.

V.43. *Boothes*] Built of boughs, which in the general were made of goodly trees, and thick trees, ver.40. fit for ſhelter and ſhadow againſt the weather, in particular they are named Palme trees, and Willows of the Brook in the ſame verſe, which might be uſeful to bind the boughs together; and in Nehemiah, there are mentioned branches of thick trees in general: and in ſpecial, Olive branches, and Myrtle branches, Neh. 8.15. theſe were ſet upon the roofs of their houſes, and in their courts, and in the courts of the Houſe of God, and in the ſtreets, Neh.8.16. their uſe was as hath been noted, ver.34. In this Feaſt of Tabernacles they carried boughs in their hands, *Joſeph. Antiq. lib.3. cap.10.* Theſe Booths were not to be ſet up out of their Towns or Cities, but out of their houſes in the ſtreets, and in gardens; and ſometimes they were placed on the tops of houſes, as Neh. 8.16. and this Feaſt of Tabernacles continued ſeven dayes, during all which time, they did not wholly forbear all bodily labour, but ſpent the moſt of it in feaſting and rejoycing. Among theſe Feaſts is no mention of New Moons; whereof ſee Num.20.11. To all theſe in after times were added the Feaſt of Purim, Eſth.9.17, 26,28. and two more of leſſe warrant, 1 Maccab.4.56. and 2 Maccab. 1.18.

CHAP. XXIV.

Ver. 2. *THat they bring*] The Prieſts and Levites were to do the ſervice of the Sanctuary, but the people were to bear the charge; ſince the miniſtration was not for the Miniſters themſelves, but for the people alſo; hence were their oblations, Exod.23.15. and chap.30.13. and it is like the treaſury, Luk.21.1. was to receive the gifts and oblation of well-diſpoſed perſons for the maintenance of the Temple, and for the ſuſtenance of them that did ſervice in it.

V.3. *Vail*] Which vail ſeparated the Holieſt of all (where was the Ark of the Teſtimony) from the Sanctuary; ſo it is without the Holy of Holies.

V.5. *Bake*] It ſeemeth by 1 Chro.9.32. & Chap.23.29. to be the ſervice of the Cohathites, which was one of the Families of the Tribe of Levi, to bake the bread.

two tenths] That is in meaſure two Omers; of which ſee Annot. on Exod.16.16. and in weight every cake was thirteen pound and an half, allowing for every three ounces of flower, one ounce of water to temper it withal.

V.6. *two rowes, ſix on a row*] They might be variouſly diſpoſed, either in longitude one by another, or in altitude, one upon another, as in the Scheme in the Geneva Bible.

V.7. *On the bread for*] Or, in ſtead of the bread; for it was burnt every Sabbath, when the bread was taken away.

memorial] See on Gen.9.15,16.

V.8. *Every Sabbath*] That there may be the more ſtore for the maintenance of the Prieſts, and that it be not too ſtale by ſtaying too long unchanged; and the new that was brought, was, it is like, hot from the Oven, that it might not be too dry before the weeks end.

from the children of Iſrael] Being twelve, it is like that they had one from every Tribe.

everlaſting Covenant] So perpetual Statute, v.19. See Chap.3.17. & Num.19.21.

V.9. *made by fire*] The bread in this reſpect may be ſaid to be holier then other oblations, becauſe it is conſtantly and continually preſented to God, and as in his preſence, is called, ver.10. in Hebrew, *the bread of faces.* Queſt. But how is it made by fire? Anſw. It is not ſaid, That it is made by fire, but it is compared with thoſe that are made with fire; or they may be ſaid to be offered with fire, becauſe that which was laid upon them was burnt with fire, and that, it may be, with ſome reference to them in their ſtead. Of eating the Shew-bread, ſee 1 Sam. 21 4,5.

V.10. *Whoſe father was an Egyptian*] When the Iſraelites came out of Egypt, there came with them a mixed multitude of ſtrangers, Exod. 12.38. whereof the greateſt number of ſtrangers were (no doubt) Egyptians, ſuch a one by his fathers ſide (though by his mothers ſide an Iſraelite) was the Blaſphemer. It is like his mother taught him to ſpeak, his father to blaſpheme; that is the danger of mixed marriages, for the children, like the concluſion of a Syllogiſm, follow the worſer part.

V.11. *blaſphemed*] Heb. *Bored thorough.* For the blaſphemer that is ſo minded, would both bore Gods name, and gore his perſon if he could.

V.12. *That the mind*] Moſes might have put him to death by vertue of the law againſt curſing father or mother, Exod.21.17. but becauſe the particular puniſhment for blaſphemy was not yet appointed, he conſulted with God about it.

V.14. *laid their hands*] To teſtifie their perſonal charge of the ſin upon him, and to expreſs their deſire, that the evil of puniſhment may light upon his head, who is guilty of the evil of ſin; but on their own, if they in this accuſation ſhould by ſlander and murder, take away firſt his innocency, then his life.

V.15. *Curſeth*] This ſeemeth to be a more hainous ſin then blaſphemy fore-mentioned; betwixt which there may be this difference, that blaſphemy may be any impeachment of the divine honour, whether inconſiderately or deliberately, whether with malice, or without: but *curſing* implies an inteſtine and deep malignity: howſoever in this place they were both capital to the offender.

bear his ſin] That is, ſhal be puniſhed.

V.16. *ſtone him*] Death was inflicted for the like offence againſt man chap.20.9. and God inflicts no more for blaſphemy againſt himſelfe, though the ſin be infinitely more hainous; an example againſt partialitie to our ſelves, and too much ſeverity in proſecution or puniſhment of thoſe that offend us.

V.19. *So ſhall it be done*] See Annot. on Exod 21.24.

V.20. *Breach for breach*] Not according to every mans grudg, or deſire of revenge; but as the Magiſtrate ſhall award upon the hearing of the cauſe.

V.22. *For the ſtranger*] Though in ceremonials the ſtrangers, had neither priviledge in the uſe, nor prejudice by the omiſſion of them, yet in capital crimes, if they and the Iſraelites ſinned alike, they muſt be puniſhed alike. See on chap.20.2.

CHAP. XXV.

Ver.2. A *Sabbath*] That is, a reſt from the toyl of tillage and culture both of fields and vineyards. Of the reaſons of this, ſee Annot.on Exod.23.11. This Law was dated at Sinai, for thence, and then it was delivered, when Moſes abode ſo long with God in the Mount; but it was not to be put in execution, until the people had been ſix years in poſſeſſion of the Land of Canaan; in the Sabbatical year Deuteronomy was to be read unto the people, Deut.31.10,11. Hebrew ſervants were to be releaſed; Exod.21.2. debts were to be remitted, Deut.15.2. and the ground left untilled: and whatſoever fruits it brought forth, they muſt not be gathered as any ones proper goods, but left to common uſe.

V.3. *Six years*] The Jewes begin their Civil year in September, for then all their fruits were gathered for the year following; the Sacred, which ſerved for the Anniverſary order of the Feſtivals, and other Eccleſiaſtical matters, was from the month Niſan, which anſwereth to part of March, and part of April. See on Gen.7.11. and on Exod.23.11.

V.5. *Own accord*] By reaſon of the corn that fell out of the eares the year paſt. See 2 Kings 19.29.

undreſſed] Heb. *Of thy ſeparation* That is, which thou haſt ſeparated from thy ſelf principally, and left free for common uſe, ver.16. or which thou hadſt wont in the ſix years to appropriate, or ſeparate to thine own uſe; or (as ſome conceive, according to the Hebrew word, *Nezirecha)* becauſe the fruits ungathered, make a ſhew or reſemblance of the Nazarites, whoſe locks were worn long, without any cutting.

V.6. *The Sabbath*] The reſt of the Land; that is, that fruit which the Land bringeth forth in the year of her reſt from the labor of the husband-man.

V.8. *Seven Sabbaths of yeers*] That is, fortie nine yeers; and in the beginning of the fiftieth year was the Jubilee, ſo called, becauſe the joyful tydings of libertie were publickly proclaimed by the ſound of the Trumpet or Cornet made of a Rams horne, at the end of the fortie ninth year for the releaſe of men from ſervitude, debts mortgage, and the reſtitution of eſtates to the firſt owners, from whom in the former years they had been alienated. During this whole year there was neither ſowing nor reaping, and when it was expired, the next year, which was fiftie one, began the reckoning for the ſucceeding Jubile.

V.9. *the tenth day of the ſeventh month*] The Jewes antedate the beginning of the Jubile ten dayes ſooner, but if the Trumpet were not ſounded till the tenth day, it is like the ſolemnitie began not till then; and the day of expiation led the way to the Jubile ſucceeding, which might mind the people of ſowing in tears, before reaping in joy, Pſal.126.5. and of a diſpoſition to pardon their offending brethren, as they expected pardon for themſelves in the day of expiation.

day of atonement] That is, the day of reconciliation with God, which was celebrated on the tenth day of the ſeventh month.

V.10. *Inhabitants*] Which were in bondage.

a Jubile unto you] Some derive the word from Jubal, the firſt Inventor of Inſtruments of muſick, Gen.4.21. becauſe it was a year of rejoycing but the more received etymology is from *Jobel*, which ſignifieth a *Ram*, becauſe the Jubile was proclaimed in the towns and Cities of Iſrael with the ſound of the Trumpets made of Rams horns. The firſt Moſaical Jubile was about the year of the world 2501, ſee on Exod. 19.13.

his poſſeſſion] Of immoveable goods, as lands and houſes, which was no wrong to them that bought or took them before, becauſe they were not put over from one to another without the condition of reſtitution (either expreſſed or implyed) in the year of Jubile; and the price was proportionable, more or leſs, according to the diſtance or neerneſs of the year of releaſe: and this God ordained, partly for reſtraint of concupiſcence of others eſtates (for men would not ſo much deſire them upon theſe terms, as if they might purchaſe them to perpetuity, to them and their heirs for ever) and partly that they ſhould not be too proud of what they obtained ſince they muſt be ſure to part with it again; and it was likewiſe for the comfort of ſuch as were decayed and impoveriſhed, and to preſerve ſuch an equality, as might keep out Tyranny and confuſion of Tribes and Families, which were to be upheld in their eſtate and condition, whether of ſufficiencie or plenty and dignity, wherein they had formerly been. Beſides this, it may be (as ſome conceive) that this reſtitution in the year of Jubile, was a type of reſtitution to a right and poſſeſſion of the celeſtial Canaan, upon the ſound of the Trumpet of the Reſurrection, though men forfeited their right by ſin, and were (as it were) caſt out of it by excommunication out of the Church below, a type, as wel as a part of the Congregation of the firſt-born above, Heb.12.23. See on ver.22. & 50.

V.12. *holy unto you*] Firſt in the general, for that which gives occaſion of ſo much rejoycing to men, is cauſe of much thankſgiving to God, and of ſo much more holy ſervice to him, as they receive beneficence from him. Secondly, with eſpecial reference to the great joy of the acceptable year of the Lord by the redemption of Chriſt, of which this year of Jubile was a type. See Iſai 62 2. & 63.4. 2 Cor.6.2.

out of the field] Whence it was not to be changed from a common to a proper right or uſe, as when it was laid up in the barn, but was to be left free for every one to eat; wherein for that year, no mans intereſt was more then anothers; and therefore it was to be left there, where any might have, and no man debarred from his portion.

V.15. *according to the number of yeers*] If the Jubile to come be neer, thou, ſhalt ſel better cheap; if it be far off, dearer; and ſo the ſeller or ſetter muſt not demand too much, the buyer or taker muſt not bid or give too little See the next verſe.

V,20. *What ſhal we eat the ſeventh yeer?*] There was the more cauſe of this doubt, becauſe the Sabatical year and the year of Jubile coming together, they were ſuſpended from ſowing and reaping both thoſe yeers: but it was as eaſie for God to make them amends for that long forbearance, by a more abundant bleſſing, as Mal 3 10. as for a ſhorter time. See Annot.on Exod.23.11. See Mat.6.31.

V.21. *Command my bleſſing*] God hath an abſolute power of bleſſing; when men bleſs, they do but pray that God would bleſſe, but God bleſſeth by authoritie, and if he command ſtones to be made bread, Mat.4.3. the ſtones ſhal relent, and become both ſoft to the teeth, and ſatisfactory to the ſtomach: this command of Gods bleſſing upon the ſixth and the eighth year, to bring forth enough for it ſelfe and the ſeventh, ſheweth, that beſides the natural, there was a ſupernatural fruitfulneſſe in the land of Canaan. See Exod.34. and 24. 2 Kings 19.29 Hoſ.2.21.

V.23. *For ever*] But in the yeer of Jubile, it muſt return to the Family to which it formerly belonged.

V.24. *A redemption*] It ſhal not be ſold, but with covenant of redemption, or he that taketh it to mortgage, ſhal yeild to a redemption, if not ſooner, yet at the year of Jubile.

V.27. *Count the yeers*] He that enjoyed it abating the money for the years paſt, he that redeemed it, was to pay for the years to come, according to the ſum received, at the former contract of alienation.

V.28. *Go out*] From his hands that bought it.

V.31. *But the houſes*] There is no general rule but hath ſome exception; and here is one (of great moment) from the ordinary redemption at the year of Jubile; houſes in (unwalled) Villages that had no walls, were to be redeemed in that yeer, but not houſes in walled Cities, for they muſt be redeemed within a full year, or not at al: and this was either in favour to cities the better to furniſh them with inhabitants, and to keep the houſes in good repair; or for caution to the owners, that by ill husbandry they might not be put to part with them; or elſe, becauſe neither houſes in cities, no nor cities themſelves were ſo diſtinctly ſorted to tribes, as houſes in the country, and the Lands annexed to them were, for the Levites had cities in ſundry tribes, and yet had no divided portion of land allotted to them, as the other tribes had. What is here ſaid of houſes, may be applied to ſome parcels of ground in walled Towns; as Mount Moriah which David bought for the building of the Temple in Jeruſalem, 2 Sam.24.22,24. the like is held of ſuch grounds as yeeld no profit, as gardens of pleaſure, and the potters field for burial. Mat.27:27.

V.32. *At any time*] Others could not redeem their alienated lands or houſes, but at the year of Jubile, if the taker would not releaſe them ſooner; but the Levites had a priviledg for recovery of their poſſeſſions at any time. See on Joſh.21.4.

V.33. *Their poſſeſſion*] Which conſiſted in houſes, cities and their ſuburbs, which were meaſured to a certain number of cubits round about them; not ample portions of lands, corn fields, paſtures and vineyards, as the other tribes had.

V.34. *Suburbs*] Of theſe ſuburbs, ſee Annot. on Num.35 5. there is ſomewhat contrary to this practice, Jer.32.7,8. Act.4.36,37. but by thoſe times the conſtitution of the Jewiſh ſtate was much changed.

V.36. *Uſury*] See Annot.on Exod.22.25.

V.40. *Unto the year of Jubile*] If before that time, he had not made uſe of his Hebrew priviledg of his releaſe in the ſeventh year, Exod.21.2. yea thoſe that had their ears bored through as a ſign of their perpetual bondage, were now ſet at liberty. See Annot.on Exod.21.6. and the Annot. on Exod.12.14.

V.41. *He and his children*] And his wife, if he came in married, elſe not. See Annot.on Exod.21.4.

V.42. *My ſervant*] So were the Hebrews, not only by the common right of creation, but by particular right of redemption from tyrannical ſervitude in Egypt.

as bondmen] That is, unto perpetual ſervitude; for an Hebrew might not be brought under ſuch bondage by another, ver.46. and that they might be more willing to exempt their brethren from ſuch an heavy and long-laſting yoak, God giveth them leave to lay it on the necks of heathens, ver.44.

V.45. *Your poſſeſſion*] A perpetual poſſeſſion; for they ſhall not be bought out at the year of Jubile, though they were proſelytes or converts to the Jewiſh religion: for the difference betwixt an Iſraelite, and one of another nation, and the preeminence of the one above the other, was a priviledge of pedigree, from Abraham, Iſaac and Jacob, and not of profeſſion, though he that forſook his religion, was not worthy to enjoy this priviledg; and he that ſincerely imbraced religion (though an alien in nation and nature from the Iſraelites) no doubt had a more eaſie bondage then another bondman.

V.46. *For ever*] When their maſters dye, their children ſhall inherit the maſterly power over them, and they ſhal abide in bondage as long as they live.

V.50. *Year of Jubile*] This was a figure of our freedom purchaſed by Chriſt, Joh 8.36. and of reſt and relief from all agrievances in the Kingdom of heaven, for the Jubile had all the priviledges of the Sabbatical year; and beſides them, in his fiftieth year, all fruitful lands and houſes in the country returned to their firſt owners, though they had been ſold over and over, an hundred times.

number of yeers] Which remain yet to the Jubile, as if a man ſhould ſell himſelfe for 50 ſhekels, to ſerve from one Jubile to another, and from the bargain making, had ſerved ten of the yeers, he muſt be redeemed for 40 ſhekels; and ſo in proportion according to the rate payed and time run up.

V.53. *in thy ſight*] Thou ſhalt not ſuffer him to intreat him rigorouſly, if thou know it, and canſt help it.

V.55. *Whom I brought*] God renders this for a reaſon, why they ſhould not be perpetual bond-ſlaves, becauſe they were his redeemed from the ſore-bondage of Egypt: So the great Redemption of Gods elect from the ſpiritual Pharaoh the divel, carrieth with it a comfortable expectation of leſſer deliverances, ſo far as may ſerve for Gods glory, and his ſervants good.

CHAP. XXVI.

Ver.2. A*Nd reverence*] See Annot. on chap.19.30.

V.4. *Rain*] By promiſing abundance of earthly things, he ſtirreth up their minds to conſider the rich Treaſures of ſpiritual bleſſings See 1 Tim.4.8.

V.5 *Your threſhing ſhall reach unto the vintage*] Your old ſtore ſhal be ſo much, and the new return ſo ſoon, and be ſo plentiful, that before you have threſhed up your former proviſion of corn, you ſhal be invited to the vintage; and before that be gathered in, the new ſeed time will come upon you. See Amos 9.13.

V 6. *through your land*] In the furious march of a warlike enemy, who rangeth up and down a land, to ruine and root out the people.

V.8. *Five of you*] A ſmal number of yours, ſhall put to flight many troops of your enemies, as Judg.7.22. See Deut.30.30.

V.9. *eſtabliſh*] By real and ſettled performance of what I have promiſed.

V.10. *Becauſe of the new*] Either becauſe now the new will ſecure them from want, though they liberally ſpend up the old, or becauſe by the abundance of new, they ſhall want room to lay it up, unleſſe they take away the old. Luke 12.18.

V.13. *Upright*] The yoak boweth down the head and neck, and maketh men rather of a groveling, then upright posture, but they that are freed from the yoak, go upright.

V.15. *Break my Covenant*] Mine, becauſe I firſt propounded it, and have authoritie to require it, and for my part ſhall aſſuredly keep it, if you do not ſet me free, by your revolt from your undertaking, for thereby you break it, and I am not bound, if you forſake me, to cleave ſtil unto you

V.16. *Conſume the eyes*] Or, *Over-heat the eyes.* The word *Kaddahhah*, in the Original, ſignifieth the diſeaſe called the Jandies, but by Latin Authors the Kings Evil, which ariſeth from a diſtempered head, and turneth the colour of the eyes.

V.18. *Seven times*] That is, many times more, or more extremely. See Annot. on ver.24.

V.19. *As iron*] Neither heaven ſhal diſtil a ſoftening rain, nor the earth be in any diſpoſition to receive it; neither of them ſhall be of any more uſe to help forward the fruits of the earth, then if they were the one iron, the other braſs.

V.24. *ſeven times*] It is often in this chapter uſed for many times; as ver.18, 21, 24, 28 ſo Pro.24.16, & chap.26.16. Pſal.119.164.

V.25. *Quarrel of my Covenant*] Breach of covenant betwixt God and man breaks the peace, and breeds a quarrel betwixt them, in which he will take vengeance of mans revolt, if by repentance and reformation his wrath be not appeaſed.

V.26. *ſtaff of your bread*] That is, the ſtrength whereby the life is ſuſtained or ſupported from falling into the grave, as a ſtaff upholdeth a feeble body, which otherwiſe would fall to the grouud. Pſal.104.15. and 105.16. Ezek.4.16. & 5.26. & 14.13.

ten] That is many. See Annot. on Gen.31.7.

one oven] One oven ſhal be ſufficient for ten families, not for the greatneſs of the oven, but for the ſcantneſs of proviſion.

by weight] Too light weight, either to ſatisfie the appetite, or to ſuſtain the ſtrength. This is a great token of ſcarcitie, Ezek.4.16. Neh.5.6.

V.29. *Of your ſons, and of, &c.*] The extremitie of hunger breaks the ſtrongeſt bonds of law or nature, and turns the kindeſt kiſſes of the lips, to biting with the teeth. See Lam.4 10.

V 30. *High places*] Where, after the manner of the Gentiles, the Jewes ſet up memorials and altars for Idols.

upon the carkaſſes] Images are called carkaſſes, becauſe they are bodies without ſouls, as Pſal.115.4. yet ſo, that Idolaters are often ſo deluded, as to think the falſe gods do animate them, inform, and quicken them, and becauſe they are as loathſom unto God, as dead and ſtinking carkaſſes to men. See Ezek.6.4, 5, 13.

my ſoul] God is not as man compoſed of eſſential and integral parts, a bodie and a ſoul, and ſeveral members, but in the Scripture, condeſcending to our capacity, both a ſoul, and paſſions of the mind, and parts of the bodie are aſcribed unto him.

V.31. *Sanctuaries waſte*] All places of publick worſhip (wherein you either diſhonor me by your hypocriſie,) as the Tabernacle, Exod.25.8. & the Temple, 1 Chro.22.19. or honour your Idols by your Idolatry. See Pſal.74.7. Lam.1.10. Ezek.9.6. & 21 7.

not ſmell] I will not ſhew any acceptance of your ſweeteſt oblations. See Gen.8.21.

V.33. *A ſword after you*] You ſhal have enemies, and no heart to fight with them, nor ſafety by flying from them.

V.34. *enjoy her Sabbaths*] Being eaſed from the wicked weight of ſuch Inhabitants, which brought upon it heavy curſes, and toiled and tired it out with continual tillage.

V.36. *The ſound of a ſhaken leaf ſhal chaſe them*] See 2 King.7.6. Pro.28.1. 2 Sam.5.24.

V.39. *Of their fathers*] For as much as they are guilty of their fathers faults, they ſhall be puniſhed, as well as their fathers.

V.41. *Accept of the puniſhment*] As throughly deſerved on their part, and juſtly inflicted on Gods part; ſo that they glorifie his juſtice, and kiſſing the rod of their correction, implore his mercie.

V.43. *While ſhe lieth*] See Annot. on ver.34.

CHAP. XXVII.

Ver.2. A *Singular vow*] Vowes are religious promiſes of our ſelves, or thoſe perſons or things which are in our diſpoſal and power, with reference unto God, and with a purpoſe to bind our ſelves by the vow for that, wherein before we were free. A ſingular vow, is a vow of a ſingular perſon, for himſelf, or for any thing by vow ſeparate, and ſet apart from common to a ſacred uſe; the word in the Original hath a more emphatical ſignification then is expreſt (in the tranſlation) importing ſomewhat of a miracle. Of vowes. See. Eccles.5.4, 7.

the perſons] For of ſuch were vows ſomtimes, as 1 Sam.1.11. It was alſo a perſonal vow, when a man vowed abſtinence from ſome things (otherwiſe lawful) with reſpect unto God (as in the vow of the Nazarites to forbear wine, ſtrong drink, and the eating of grapes, moiſt or dry, Num.6.3.) or to ſerve at the Tabernacle by carrying of water, or wood, or aſhes, or ſweeping the court, or by any other miniſterial attendance upon the Levites, in their ſervice of the Sanctuary; as the Gibeonites and Nethenims, Joſh.9.12, 27. So might women vow their aſſiſtance, as by weaving, waſhing, making or mending the garments of the Prieſts. Now if a Levite vowed any thing above the duty of his place in his ordinary courſe, he was to perform both his ordinary duty whereto his calling did oblige him, and that whereto by vow he was engaged afterward.

V. 3. *thy eſtimation*] The order propoſed in general, is applied to every one in particular, according to the different eſtimation of his perſon, whereof the rules and rates follow afterwards; or thy eſtimation, may be the eſtimation of the Prieſt, in ſuch caſes as are not punctually determined.

thy eſtimation ſhall be] That is, if he will redeem his vow, he ſhall pay ſo much for the maintenance of the Prieſt, and ſervice and repair of the Sanctuary.

fifty ſhekels] By the year, that is, for every year 50. ſhekels; (as is conceived) for if the ſhekels had been rated by the year, a ſingle ſhekel for every ſeveral year, it ſhould have been rather fourty ſhekels for the fourty years, then fifty.

ſhekel of the Sanctuary] See *Annot.* on Exod. 30.13.

V. 4. *thirty ſhekels*] We are not by the different rate ſet upon a male and female, to value the difference of their perſons or ſexes, but rather their ſervice, becauſe a man for the moſt part is able to do more profitable and advantageous ſervice then a woman; ſo alſo ver. 5. yet there is a different price, verſ. 6. where there ſeems to be no preeminence in ability for uſe and ſervice.

V. 5. *five year old*] If his parents have made a vow concerning him; for one ſo young could not by vow diſpoſe of himſelf.

V. 6. *from a moneth old*] See Annot. on ver.5.

V. 8. *poorer*] Then that he can bear, or pay the eſtimation or rate according to his age, then the Prieſts ſhall value him, &c. this may be meant chiefly of ſuch a one as was of ability when he vowed, but was by miſhap made poorer when he ſhould have performed what he had formerly vowed.

before the Prieſt] That may be inferiour Prieſts; for there is nothing to make the matter particular to the office of the High-prieſt.

V. 11. *unclean beaſt*] Unleſs the Dog were excepted, Deut.23.18.

V. 12. *good or bad*] That according to the quality of it, the Prieſt may make the value more or leſſe.

V. 13. *a fifth part*] This was ſet down to make men ſtedfaſt in their vowes; and if they be not, for a penalty of their levity, if they fail, or fall off: the like addition was to be made for redemption of an houſe, verſ.15. which they might be willing to give, becauſe otherwiſe it could not be redeemed, no not in the year of Jubile; and alſo for dealing falſly in the holy things, See. ver.27. & 31

V.14. *ſanctifie*] Or dedicate as by a vow, ſaying; This houſe ſhall be holy unto the Lord, and ſo ſeparated for an holy uſe; if he redeem his vow, or his houſe from his vow, he ſhall pay the rate which the Prieſt ſet upon him; elſe the Prieſt was to keep the poſſeſſion of it for perpetuity.

V. 15. *fifth part*] See Annot. on ver.13.

V. 16. *according to the ſeed*] That is, according to the proportion and value of the ſeed, which is fit to be ſown upon ſuch a parcel of ground; as if he will take an Omer of Barley, it ſhall be valued at fifty ſhekels of ſilver from Jubile to Jubile; that is, a ſhekel for a year; and this was ſo low a price, that the worſt ground was worth it. Some take it, that the fifty ſhekels were to be for one years rent, and ſo the rent whole time from Jubile to Jubile, would be about two thouſand five hundreth ſhekels; but the former rate is more received. See on 2 Kin.4.22.

of barley] That grain is eſpecially mentioned, becauſe it was moſt uſuall in Africa, and other Eaſtern Countries.

V. 17. *ſanctifie his field*] That is, dedicate his field by a vow, to beſtow the price or profit of it to the ſervice of the Sanctuary.

from the year of Jubile] That is,as ſoon as the Jubile is paſt,and on ward towards another Jubile.

V.18. *After the Jubile*] That is, at ſome yeers diſtance after the former Jubile.

it ſhal be abated] The year of Jubile ſhal be abated, and no price reckoned for that, becauſe that year the land was to be free ; nor is more price reckoned for the reſt of the yeers, then according to the number of them,after the vow to the yeer of Jubile.

V. 19. *fifth part*] See Annot.on ver.13.

V.20. *Not redeem*] Neither he, nor his next kinſman,Chap.25.25. See Gen.7.3. and Ruth 4 4,9.

or if he have ſold it] This is not meant, as ſome conceive, of him that dedicated the field by vow, for he could not ſell it,having vowed it before (unleſſe he had redeemed it,which is here denyed) but of ſome officer of the Sanctuary, as a Steward or Treaſurer, who managed ſuch matters for the beſt behoof and benefit thereof: ſo that though (*he*) be the ſame word, the perſon may be varied : yet others conceive it to be meant of the perſon vowing,when either he neglected to redeem his vow, or fraudulently ſought to transfer the title of the field vowed, from God to another,in which caſes he loſt all libertie of redemption ; and though he that bought it,might poſſeſſe it until the yeer of Jubile,yet then it was not to return to the ſeller, but to the Prieſts by vertue of the precedent vow ; yet ſo; that the Prieſts were to transfer the right of it to ſome of the ſame Tribe, and firſt of all to the neereſt kinſman of him that vowed it , becauſe the land was divided among the other Tribes,among whom the Levites having no part alotted,Num.18.20. and their portions were not to be conſounded.

V.2 *which is not of the fields of his poſſeſſion*] Wherein he had rather a tenant right as a Leſſee,then a right of inheritance ; and in ſuch a caſe he was not to add a fifth part,as in the redemption,ver.19.

V.23. *thy eſtimation*] He gave the rule in general in the firſt part of the verſe, of the Prieſt in the third perſon ; but puts it afterwards,for inſtance, to preſent application of the Prieſt in being ; ſo the meaning is, the Prieſt ſhal reckon,as thou for example who art the Prieſt, for the preſent ſhalt value it,ſo ſhall it be. So it is ver.12.

V.24. *ſhall return*] This and the two precedent verſes, may beſt be joyned together in one continued expoſition, thus ; If any man have bought a field, and before it be redeemed, have vowed it unto the Lord, when the year of Jubile is come , then he ſhal give the worth of it from the time of his vow to the yeer of Jubile,unto the Lord,and the field ſhal return to the firſt owner,the vow of the buyer cannot alienate it from him becauſe it was not in his power to give away that right, which was by Gods expreſs law in the year of jubile due to another , for though it had paſſed by ſale through never ſo many hands,it muſt be his at the laſt, to whom it belonged at the firſt.

V.25. *Gerahs*] A *Gerah* was a piece of ſilver, weighing ſixteen grains of Barley corn. See on Exod.30.13. Ezek.45.12.

V.26. *It is the Lords*] It is his already, by his expreſſe law deſigned for ſacrifice, Exod.13.2. Num.8.17. therefore not to be dedicated to him by a vow. Becauſe a vow muſt be of ſuch things as wherein the vower hath a particular intereſt, as his own, though that intereſt cannot be any other then derivative from, and dependant on God ; but ſuch things as were not dedicated to God for ſacrifice, might, or rather muſt be redeemed,whether of man or unclean beaſts. And though vowing and redeeming ſeem contrary acts ; yet a vow in one ſenſe might be made with a purpoſe of redemption in another ſenſe ; as Samuel was vowed to God for ſervice, yet with an intent to redeem him from ſacrifice,1 Sam.1.11.

V.27. *An unclean beaſt*] Which though it might not be offered in ſacrifice to the Lord,the price of it might be of uſe to the repair of the Sanctuary,and the maintenance of the Prieſt.

ſhall add] That is, if he will redeem it. This is not to be underſtood of the firſt-born of unclean beaſts,which the poſſeſſor was to redeem by law, (without the addition of a fifth part) becauſe as firſt born, they were generally belonging unto God,though not by way of ſacrifice, Exod. 34.19,20. but of other unclean beaſts which were vowed voluntary,ver. 11. See Annot.on ver. 13.

V.28. *Devoted nothing*] That is,ſo abſolutely devoted unto God, as that it is not ſubject to redemption ; but they rather devoted it to execration,that ſhall alienate it to any other uſe,then that whereby God may be glorified,whether in his ſervice, or by his juſtice : hence the gifts are ſtyled *Anathemata,* Luk.21.6. gifts hanged upon the walls or pillars of the Temple.

V.29. *Put to death*] The Hebrew word *Hherem,*which is rendred by *devoted,* coming from *Hharam,* which ſignifieth to conſecrate or curſe, (but moſt uſually to kil, or to deſtroy) may be varied in the expoſition of it, according to the difference of things or perſons to which it is applied ; for applied to a *thing without life,* (as a field is ſaid to be *Hherem,* v.28 and the caſe is alike in other things alſo,ſet apart for Gods portion, Joſh.6.19)it ſignifies *either the alienation of it* from all Civil right, and the perpetual conſecration or dedication of it to the maintenance of Gods ſervice and Sanctuary (and if it were ſold or let out by the Steward or ſome Officer belonging to the Sanctuary ; for ſuch dealing in ſuch affaires, it was in the year of jubile to return to the right of the Sanctuary again,and to be diſpoſed of for the uſe and ſervice thereof) *or the execration and deſtruction of it.* If the thing called *Hherem,* were a living creature,and *not of mankind,*it was either clean or unclean ; *if clean,* it was to be offered in ſacrifice to God ; *if unclean,* the neck of it was to be broken.See Annot.on Exod.13.13.*If of mankind,*it was either of ſuch as were *acceptable* to God,*or execrable* to him ; of the former ſort were the Levites,who were choſen by God for the ſervice of the Sanctury all the dayes of their lives, in which reſpect they were civilly dead, that is, ſo eſtranged from other worldly callings and commerce, as if they were dead ; and to continue ſo long in that ſervice as that they muſt die in it ; and in this reſpect only is the word *Hherem,* for the latter acception applied to them ; *if they were ſuch as were odious to God,* as wicked men,and things belonging to them,which were abhorred of God for their ſakes, then if he devoted them to deſtruction,there was no reprieve or preſervation of them : *Hherem* applied to them was a fixed doom of their deſtruction, as of Idolaters Exod.22.20. Deut.23.15. the Canaanites, Deut.20.17. eſpecially the Amalekites, Deut.25.19. See alſo 1 Sam.15.3,26. So that the manner of devoted things or perſons called *Hherem,* was different from all others which might be redeemed, theſe being devoted abſolutely and perfectly, with a reſolution either expreſſe or implicite,to be irrevocable,and never to be redeemed. See on Iudg.11.30. and on Ioſ.6.17.

V.30. *All the tithes*] Out of the yearly increaſe,the firſt-fruits were deducted ; out of the reſt the tenths were taken for the Levites, Numb. 18.21. out of the nine parts remaining, was another tenth taken, and brought to Jeruſalem ; and there eaten by the Owners, Deut.12.6,7.and this ſecond tythe was every third year diſtributed to the poor, Deut.14. 28,29.The tythe here meant is of the firſt ſort,becauſe if it were redeemed a fifth part muſt be added.

V.31 *Fifth part*] Beſides the value of the thing it ſelf. See Annot. on ver.13.

V.32.*Rod*] The rod was coloured at the further end with red,to mark the tenth of the cattle,that came out of the fold ; whoſe door was ſo little that only one could come out at once,and ſo counting one,two,three,&c. the tenth was touched with the red rod,and marked for the tythe. See Jer. 33.13. Ezek.20.37.

V.33. *both it,and &c.*] This penalty was to prevent the charge ; as ver.10.

* * *

ANNOTATIONS

ON THE

Fourth BOOK of *MOSES*,

Called after the * Greek in ſenſe, and Latine
in ſenſe and ſound, both,

NUMBERS.

But in Hebrew it hath its Name from the firſt words,

VAJEDABBER, And the Lord ſpake.

* *Arithmoi*

The Argument.

For the Title of this Book of Numbers, *moſt in uſe amongſt all Authors except the Hebrewes, it is given it from the many Numbrings reported in it; the firſt whereof is moſt memorable, wherein the men of War from twenty years old and upward, in the ſecond year of their departure out of Egypt, are reckoned to ſix hundred thouſand, three thouſand five hundred and fiftie, beſides the Levites who are not comprehended in that account, Chap.*41.46,47. *To this number are added many more, as,* 1. *Of the Levites, chap.* 3. 2. *Of the Miniſters of the Tabernacle, chap.* 4. 3. *Of the Offerings of the Princes, chap.*7. 4. *Of the Searchers ſent to diſcover the Land of Canaan.* 5. *Of the Rebels, Korah and his company, Chap.*16. 6. *Of the Fornicators joyned to Baal-Peor.* 7 *Of thoſe that were new born in the wilderneſſe, the old ſtock being conſumed, before the poſſeſſion of the Land of Canaan.* 8. *Of their journeyes, chap.*33. 9. *Of the Levites Cities, and Cities of Refuge, chap.*35. *That for the Title. And for the Contents of the Book, it is partly Hiſtorical, partly Doctrinal: For the Hiſtorical part, beſides the Record of theſe Numbrings, we have the ſtory of the peoples travels, their troubles, their murmurings and rebellions, their puniſhments, their ſtraights and enlargements, dangers and deliverances, combats and Conqueſts, and the moſt notable things they did or ſuffered by the ſpace of thirtie nine years, wherein they rather wandred, then regularly journied in the Deſart, their ſins caſting them back from the borders of Canaan, when they were near the poſſeſſion of it. In this Story the order of time is not noted, ſave what belongeth to the ſecond year of the peoples journying from Egypt towards the Land of Promiſe, and endeth at the eleventh month of the fortieth year, for with that beginneth the ſtory of the Book of Deuteronomy, as is evident by comparing of Numb.*1.1. *with Deut.*1.3. *For the ſtory of the time betwixt theſe termes, there is little or no mention of any Chronological note, though there be many remarkable Occurrences delivered, as Chap.*16,17,18,19. *The Doctrinal part containeth additions and explanations of ſundry Lawes, ſome Moral, ſome Judicial, but moſt of all Ceremonial, given by God for the Sanctification and preparation of the people for the Land of Canaan, eſpecially for their obſervation when they were poſſeſſed of it. Some obſerve many parallel references of the New Teſtament to this Book, which are not unworthy of a ſerious conſideration; as,*

chap: 1: 46

Numb.chap.6.ver.18. *The Nazarite ſhall ſhave his head.*	Act.18.18. *Paul having ſhorn his head, for he had a vow.*
Numb.7.12. and 10.14. as well as Ruth 4.20. or 1 Chron.2.10. *Nahſhon the ſon of Amminadab.*	Matth.1.4. *Amminadab begat Naaſſon.*
Num.8.16. *In ſtead of ſuch as open every womb, in ſtead of the firſt born of all the children of Iſrael, have I taken them unto me,*	Luke 22.23. *Every male that openeth the womb ſhall be holy to the Lord.*
Numb.9.12. as well as Exod.12.46. *Nor break any bone of it.*	John 19.33. *They brake not Jeſus legs.*
Num.9.21,22. *Whether it was by day or by night that the cloud was taken up, they journyed, &c.*	1 Cor.10 1. *All our fathers were under the cloud.*
Num.11.1. *The fire of the Lord burnt among them.*	1 Cor.10.10. *As ſome of them murmured, and were deſtroyed of the deſtroyer.*
Num.12 7. *My ſervant Moſes is not ſo, who is faithful in all mine houſe.*	Heb.3.2. *Moſes was faithful in all his houſe.*
Num.14.37. *Thoſe men that did bring up an evil report upon the land, dyed by the plague before the Lord.*	Heb.3.17. *But with whom was he grieved fortie years? was it not with them that had ſinned, whoſe carcaſſes fell in the wilderneſs?*
Num.15.48. *Bid them that they make them fringes in the borders of their garments.*	Matth.23.5. *They make broad their phylacteries, and enlarge the borders of their garments.*
Numb.21.6. *The Lord ſent fiery ſerpents among the people, &c.*	1 Cor.10.9. *And were deſtroyed of Serpents.*
Num.21.9. *And Moſes made a ſerpent of braſſe, and put it upon a pole.*	Joh.3.14. *As Moſes lifted up the Serpent in the wilderneſs, even ſo muſt the Son of man be lifted up.*

Num.chap.22. & 23. *The Hiſtory of Balaam.*	2 Pet.2.15.16. *Following the way of Balaam the ſon of Boſor, who loved the wages of unrighteouſneſs: But was rebuked of his iniquity, the dumb Aſſe ſpeaking with a mans voice,&c.* Jude,ver.11. *They ran greedily after the error of Balaam for reward.*
Numb.25.1. *The people began to commit whoredome with the daughters of Moab.*	1 Cor.10.8. *Neither let us commit fornication, as ſome of them committed, &c.*
Num.26.64. *Among theſe there was not a man of them whom Moſes and Aaron the Prieſt numbred, when they numbred the children of Iſrael in the wilderneſſe of Sinai.*	1 Cor.10.5. *With many of them God was not well pleaſed, for they were overthrown in the wilderneſſe.* Jude, verſ.5. *The Lord having ſaved the people that came out of the land of Egypt, afterwards deſtroyed them that believed not.*
Num.28.9. *On the Sabbath day two lambs of the firſt year,&c.*	Matth 12.5. *Have ye not read in the Law how that on the Sabbath dayes the Prieſts in the Temple profane the Sabbath, and are blameleſſe?*

To conclude, The Boook meaſured by the age of the world, beginneth, as ſome reckon, with the year 2455, *and endeth with the year* 2494 *as others more probably compute, it beginneth with the year* 2544, *and endeth with the year* 2583.

CHAP. I.

Verſ. 1. O*F Sinai*] In that place of the Wilderneſſe that was neer to Mount Sinai, which was the twelfth manſion of the Iſraelites, where hapned all that which is ſet down from hence to the 11. verſe of the tenth chapter of this Book.

in the Tabernacle] Not in the door of the Tabernacle, in the preſence of the people (as at ſome other times) but in the holy of holies, whereof more particular mention is made, chap.7.8,9.

ſecond month] Which containeth part of April, and part of May.

V.2. Take ye the ſum] There was one numbring of the people before this, and another after it, three in all; the firſt is that of Exod.30.11, 12. & chap.38.25. when they were called and numbred for contribution to the building of the Tabernacle, when every one gave half a ſhekel for an offering to the Lord, as a ranſom for his ſoul, figuring thereby the redemption of Chriſt. The next numbring was that of this place, which was done, not only that the number of the people might be known but that they might be the more orderly diſpoſed, and placed about the Tabernacle; and the third and laſt was in the laſt year of their travel, viz. the 40. when the former generation was worn out; for there was not a man of them remaining except Joſhua and Caleb, whom Moſes and Aaron numbred in the wilderneſs of Sinai, Num.26.63,64. their poſterity was numbred for poſſeſſion and partion of the land of Canaan, and this was in the plaines of Moab, Num.26.3. & 63. in the fortieth and laſt year of their travel.

of the children of Iſrael] None are numbred but the Iſraelites, though there came with them out of Egypt, a mixed multitude of people, neither were all numbred that were Iſraelites, but only ſuch as were able for war, women, children, ſick perſons, and decrepit old men being omitted, of which ſort it is like there were not many, ſince at their coming out of Egypt, there was not a feeble perſon among their Tribes, Pſal. 105.37. Some ſuppoſe they were not numbred, becauſe God had promiſed an innumerable multiplication of them as of the ſtars, Gen 15.5. and (which much more over-reacheth all reckonings of Arithmetick) as of the duſt of the earth, Gen.13.16. which ſeemeth to have warrant from theſe words *But David took not the number of them from twenty yeers old and under, becauſe the Lord had ſaid, he would increaſe Iſrael like to the ſtars of the heavens*, 1 Chr.27.23.

their poll] In Hebrew *their ſkuls* for their heads, their heads for their bodies, their bodies for their perſons, by a Synecdoche; the meaning is, man by man.

V.3. Upward] How far upward is not ſpecified, but the Jews began the account at 20, and ended at 60.

V.4. head of] Who was the firſt born of his tribe lineally derived by ſucceſſion from one of the Patriarchs, the ſons of Jacob, from firſt-born to firſt-born, by a direct line of deſcent.

V.5. ſtand with you] That is, aſſiſt you Moſes and Aaron, when you number the people.

of Reuben] The Tribes were ranked partly by ſeniority, partly by dignity of their birth; firſt the iſſue of Jacob and his wives, then thoſe that came of the hand-maids; and of the wives, firſt the ſons of Leah, then of Rachel. See on Gen.49.28.

V.11, Benjamin] Benjamin is named before thoſe who were elder then he, becauſe they were the ſons of hand maids.

V.16. Renowned] For their wiſdom, gravity and goodneſs, and ſo meet to be Stateſmen, and to ſtand for their tribes in any common conſultation or reſolution that might concern them.

Princes] Or Captains or Governors.

V.18. *declared their pedegrees*] Shewing every man his tribe, and his anceſtors, whereby they might the better obſerve the rules of marriage in their tribes, the redemption of their eſtates, and might obſerve the fulfilling of the predictions of them, Gen.49.

V.21. *Of the tribe of Reuben 46500*] Though Reuben were the Arch-Patriarch, Jacobs firſt-born, *the beginning of his ſtrength, and the excellency of dignity of power*, as he ſtyles him, Gen.49.3. (for that had been the privileag of his birth-right, had he not forfeited it by his inceſtuous incontinence with Bilhah his fathers concubine) yet ſince he committed that offence, Gen.35.22. he foretold him that he ſhould not excel; which may be meant divers wayes, and particularly in reſpect of the paucity of his tribe, being here over-numbred by all his brethren but three, Gad, Aſher and Benjamin, and ſo ſome part of the curſe of inceſt, Lev.20.20. came upon his poſterity.

V.22. *generations*] The word here is of a larger acceptation then a family or houſhold; for it may comprehend the deſcendant off-ſpring, which may people a whole province or country: for to inſtance in the Tribe of Judah, there were of them that were fit for war, 74 thouſand, which, withal the reſt not reckoned in the muſter, will be much too many for one houſe or family, and enow to ſtore divers townes with a ſufficient number of inhabitants.

V.27. *Threeſcore and fourteen thouſand, and ſix hundred*] Profane Infidels will not believe that one man ſhould have ſo great an increaſe in 250 years ſpace; but how eaſie was it for him to multiply one into ſo many, in ſo many years, who out of nothing made all things in ſix daies ſpace? Gen.1. See Annot. on Exod. chap.1.12. This is the greateſt number of the progeny of any of the Tribes, whereby it appeareth that Judah had the preeminence, not only of dignity royal, but of a numerous offſpring above the other Tribes; to which may be added, that from his Tribe deſcended the Saviour of the world, called the Lion of the Tribe of Judah, Rev.5.5. with reference to this Patriarch compared to a lion, Gen.49.9. Num.24.9. and that very fitly, becauſe of the courage of that tribe. See Annot. on Gen.49.9.

V.37. *Of the tribe of Benjamin, thirty five thouſand and four hundred*] In Gen.46.21. his ſons are reckoned more, as here the deſcendents from him are fewer then of any of the Patriarchs; there is a tyde and an ebb in the multiplication of families, as God pleaſeth to enlarge or contract their numbers; ſo that he who at firſt might be called *great Benjamin*, for his many children, is now but *little Benjamin*, Pſal.68.28. in reſpect of the ſmalneſs of his increaſe, and at one time this Tribe was neer to a nullity, Judg.21,3.

V.46 *ſix hundred thouſand, &c.*] Exod.38.26. A very great multitude from 70 perſons, which was all the ſtock from whence it multiplied in Egypt, Gen.46.22. See Annot, on v.27.

V.47. *But the Levites*] They were exempted from theſe muſters, being conſecrated and ſeparated for the ſervice of the Sanctuary; for which cauſe they were to encamp about the Tabernacle next unto it, verſ.50. yet that it might appear it was no loſs to ſerve the Lord; (though wicked worldlings think otherwiſe, Job 21.15. Mal.3.14. Amos 8.5.) when their tribe was kept out of the accompt, the number was no leſs; for at a former computation, the Levites numbred with the other Tribes about a year before this, the total ſum was 603550, Exod.38.26. and now at this time juſt the ſame number, the Levites left out; yet were the Levites numbred afterward, but neither with the reſt of the Tribes, but by themſelves, nor from twenty years old and upward, as for the ſervice of war, but from a month old, and upward, Num.3.15. with reference to the Sanctuary, either for ſervice to it, or maintenance from it; and that Gods bleſſing might appear in the multiplication of that Tribe, as well as in the reſt.

V.51. *ſtranger*] Ch.3.10. Whoſoever was not of the Tribe of Levi, (in reſpect of this office or ſervice) was a ſtranger, but in reſpect of offering incenſe, he that was not of the ſeed of Aaron, (though a Levite) was a ſtranger, Num. 16. 40.

put to death] See alſo, Chap. 3. 10. either by humane puniſhment, or divine vengeance; as Chap. 16. 32. 2 Sam. 6. 6. So alſo Chap. 3. 10.

CHAP. II.

Verſ. 2. O*Wn ſtandard*] In the whole hoſt were four principal ſtandards, under each whereof were three Tribes who had every one their ſeveral Banner flag, See on verſ. 34. for the Iſraelites, above others, were the Church Militant, being to make room for themſelves in Canaan, by expelling the Canaanites; and of that Church it might eſpecially be ſaid, That it was terrible as an army with Banners, Cant. 6. 4, 10. for the hearts of the enemies melted at the tydings of them, Joſh. 7. 5. How theſe Enſigns were differenced we find not in Scripture; ſome Jewiſh Writers affirm, that they were diſtinguiſhed according to the colours of the precious ſtones, that had the names of the Tribes engraven on them, Exod. 28. 21. And ſome think they were didinguiſhed by the portraiture of beaſts, or other things, to which they are likened in the Scripture; eſpecially in the 49. of Geneſis, where Judah is compared to a Lyon, Iſſachar to an Aſſe, Dan to a Serpent, Naphtali to an Hinde, Benjamin to a Wolf, &c. under one ſtandard, the middle Tribe had the preeminence, to which the two Tribes on each hand were, if not ſubject in power, yet ſomewhat inferiour in honour.

far off] About two thouſand cubits; that diſtance was to be kept betwixt the people and the Ark, Joſh. 3. 4. which is thought to be the meaſure of a Sabbath dayes journey, Act. 1. 12. the diſtance betwixt Mount Olivet and Jeruſalem, which was ſeven or eight furlongs, which make an Engliſh mile: thus far they were to keep aloof for reverence; and no further, for Religions ſake, that the Tabernacle might be within their view, and they ready for recourſe unto it (eſpecially on the Sabbath day.) and it is like (as ſome conjecture) that the doores of their Tents were ſo ſet, that being opened, they might ſet their faces towards the Tabernacle.

about] For better defence, more ready acceſſe, and proſpect; which betokened Gods gracious preſence in the midſt of his people, Ezek. 43. 7. and his ſaving protection of his Church, and guarding it on every ſide.

V. 5. *Iſſachar*] Judah, Iſſachar, and Zebulum, the ſonnes of Leah, were of the firſt ſtandard on the Eaſt.

V. 9. all that were numbered] This firſt camp was neer thirty thouſand more then any of the other ſtandards; theſe went foremoſt, the Tribe of Judah being of a Lyon-like boldneſſe, fit to be the Leader: the Tribe of Dan was next in number, and laſt in order, that both before and behind, there might be the greateſt force; the one to encounter all dangers in the front of the army, the other to withſtand the purſuit of enemies in the rere.

of Judah] Thoſe three Tribes under one ſtandard, took their denomination from the chief, which was Judah.

V. 10. *of Reuben*] Reuben, and Simeon, the ſonnes of Leah, and Gad the ſonne of Zilpah her maid, were of the ſecond ſtandard.

V. 14. *Revel*] The ſame man is called Devil, Chap. 1. verſ. 24 which difference proceedeth of the ſimilitude of two Hebrew letters, *Daleth* and *Reſh*: which ſheweth that the Hebrew letters were the ſame in forme, and figure anciently, which we have at the preſent: this difference in proper names altereth not the ſenſe, and in other words the ſenſe will ſhew which is the right writings.

V. 17. *ſhall ſet forward*] Being taken in pieces, and carried (by parts) by the Levites, according as it was diſtributed among them, who were to take it down, and ſet it up, Chap. 1. v. 51. in the Hebrew, it is *to diſſolve, and build up*.

V. 17. *midſt*] That it might be in equal diſtance from, and equal nearneſs to each one; and that all might have indifferent recourſe unto it: and about the ark, and next unto it were the Levites placed. See on Joſ. 3. 3.

V. 18. *on the Weſt*] Heb. *toward the ſea*. For the Mediterranean Sea lyeth on the Weſt-ſide of Paleſtine.

Ephraim] Becauſe Ephraim and Manaſſes ſupplied the place of Joſeph their father, they are taken as Rachels children; ſo they and Benjamin make the third ſtandard on the Weſt,

V. 25. Dan and Naphtali] The ſonnes of Billah Rachels hand-maid, with Aſher the ſon of Zilpah, Leahs hand-maid, made the fourth ſtandard on the North.

V. 43. *ſtandards*] For under every one of the four principall ſtandards; beſides which it is like there were others of leſſe eminencie, yet ſufficient for the diſtinction of the ſeveral Regiments, and for direction of the ſouldiers in their march: for though they were very many, yet were they put into very good order, wherein conſiſteth both the beauty, and uſefulneſſe of any great aſſembly, whether in the Church, Lev. 24. 4, 6, 8. Col. 2. 5. 1 Cor. 14. laſt: or in the *Campe*, 1 King. 20. 14. 1 Chr. 6. 32. or in the *Common-weal*, Exod. 18. 21, 22.

CHAP. III.

Verſ. 1. G*Enerations*] Families, and kinreds; not ſimply the Children; for the deſcendents or poſterity of Moſes are not here ſet down, but of Aarons

Aaron and Moſes] Though Moſes were the Civill Magiſtrate, Exod. 18. 21, 22. Aaron was the Prieſt, whoſe ſons, and not the ſons of Moſes, are here ſet down; becauſe the Prieſthood went by natural deſcent from Aaron, and ſo did not the government deſcend upon the ſonnes of Moſes; therefore Gerſon mentioned ver. 17. was not Gerſon, or Gerſhom the ſonne of Moſes mentioned, Exod. 2. ver. 22. but Moſes his great Uncle, as appeareth by compariſon of Exod. 6. 16, &c. and Num. 3. 17, &c.

V. 3. *conſecrated*] Heb. *whoſe hands be filled*. The reaſon of the phraſe, ſee Annot. on Exod. 28. 41.

V. 4. *before the Lord*] This is, when they came before the Lord to offer ſtrange fire, by fire from the Lord they were deſtroyed, Lev 10. 1, 2.

ſight of Aaron] While their father lived.

V. 6 *preſent them*] Offer them by Aaron, for the uſe of the Tabernacle.

miniſter unto him] By doing ſervice, and giving aſſiſtance in the holy miniſtration.

V. 7. *his charge*] That is, Aarons, in executing his commandment, and a careful over-ſight of the things of the Tabernacle, principally committed to Aarons truſt.

whole Congregation] In a watchful care over them, to keep them in order.

V. 9. *and to his ſons*] Aarons ſons the Prieſts ſerved in the Sanctuary, in praying for the people, and offering incenſe, and ſacrifice; the reſt of the Tribe of Levi ſerved for inferiour officers unto them.

wholly given] *Given given*, according to the Hebrew which doubleth the word, to ſignifie an univerſality in the perſons; as wholly given without exception of any one; and an intireneſs and intentiveneſs in the ſervice, ſo as that they are given wholly, and onely to attend the ſervice of the Sanctuary, according to the command of Aaron, and his ſons the Prieſts.

V. 10 *ſtranger*] The Levite in reſpect of the Prieſts peculiar office was a ſtranger; and the other Iſraelites were ſtrangers in reſpect of the office of the Levites; and the uſurper of either was puniſhed with death, ver. 38. being convicted of his fault before, and judicially condemned. See Annotations on Chap. 1. ver. 51.

V. 12. *in ſtead*] The firſt-born were Gods, not onely by a general right of Creation, but by a particular right of Redemption from the deſtroying Angel, Exod. 12. 23. who in mankind were in eſpecial manner to ſerve him; in other creatures, the firſt-born were to be ſacrificed unto him, if they were clean beaſts; and if they were not, they were to be ranſomed at a price for the maintenance of the Tabernacle; but from henceforth, for the firſt-born, I have choſen the Levites to my ſervice in their ſtead; and he choſe rather to be ſerved by one Tribe, then by a number taken out of many Tribes, for prevention of Idolatry, and diviſion in Religion; and by the Tribe of Levi rather then any other, for their zeal of his glory in revenging the indignity done unto him, in worſhipping the golden Calf, Exods 32. 26, 28.

V. 15. *from a moneth*] See on chap. 26, 62. They were numbered in their childhood, becauſe they were choſen for the firſt-born; but not untill they were a moneth old, for then were they firſt purged from the impurity of their birth, Lev. 12. 4. and ſo the fitter to be dedicated to the Sanctuary; but they began not their ſervice untill they were twenty five yeares old, Num. 8. 24. and from thirty to fifty, they were to bear the burdens of the Tabernacle, Num. 4. 3. but in Davids time, and afterward they were to begin their ſervice of the Tabernacle at twenty yeares old, 1 Chron. 23. 24. Ezra. 3. 8. but then either they were trained up untill twenty five, and then firſt truſted with any charge; or the ſcarcity of the ancient men, or forwardneſs of the younger, might bring them the ſooner to that ſervice. See on 2. Chr. 31. 16.

V. 25. The charge] To keep, care for, or to look to, and to carry the Tabernacle and its furniture when it was removed.

in the Tabernacle] They were not (when they watched) in the Tabernacle, but had their ſtations in convenient places about the Tabernacle, for the ſafegard of it, and the things that were in it; for the Levites might not enter into it at all, but the Prieſts onely who there performed their miniſtery by courſe.

V. 31 *their charge*] See on Joſ. 33. and Deut. 38. 9. The chief things in the Sanctuary were committed to the Cohathites; perhaps becauſe Moſes and Aaron were of that Family, from whence all the Prieſts conſequently were deſcended.

V. 32. chief over the chief] That is, next unto the High-prieſt, he ſhall have the preeminence and over-ſight of the Princes, or chief of all the Families of the Levites. See 1 Chr. 9. 11. and 12. 27. 2 Chr. 31. 13. Neh. 11. 11. 2 King. 25. 18.

V. 36. *boards*] The wooden work and the reſt of the inſtruments were committed to the ſons of Merari; and becauſe they were heavie, they had four Waggons and Oxen allowed for carriage of them, Chap. 7. 8.

V. 37. *pins*] Which faſtned in the ground, ſerved to ſtretch and ſtay the cords, ſtrengthen the pillars, and to keep the curtains from waving to and fro with the wind. Exod. 35, 18.

cords] There were two ſorts of cords, for ſeveral uſes; the one ſort was carried by the Gerſhonites, ver. 26. the other by the Merarites in this place.

V. 28. *Of the children of Iſrael*] That none of them ſhould enter into the Tabernacle, without Gods appointment.

V. 39. *twenty and two thouſand*] The particulars forementioned are more by three hundred then this total ſum, out of which Aaron the Prieſt, and the firſt-born of the Levites, born ſince their coming out of Egypt, are thought to be deducted, as being Gods own portion in a more ſpecial manner then the reſt; or if in ſo great a number it be like that there were more then 300 firſt-born, it may be ſome of them might be omitted, becauſe they were for remarkable blemiſhes not to be permitted to ſerve with others at the Sanctuary; and ſome, for ſome other reaſons might be left out, or the leſſer number might be omitted, as not conſiderable in reſpect of the greater, as Gen. Chap. 15. v. 13. but 400 yeares are mentioned which in exact account were 405.

V. 41. *cattell of the Levites*] Not that they were to be offered up in ſacrifice; for they were the Lords portion, though they were reſerved, and ſerved onely for the Levites proviſion, Lev. 27. 30.

V. 43. *twenty and two thouſand two hundred ſeventy three*] Unleſs they abounded in females (who had nothing to do in the ſervice of the Sanctuary) this was no very great increaſe for ſuch a number, as is reckoned, Chap. 1. 46. yet it is more then the Levites (who were taken in ſtead of the firſt-born) by two hundred ſeventy three, for the redemption of which a price is ſet down, ver. 46, 47. the total whereof amounted to 1365. ſhekels which were to be given to Aaron and his ſons, ver. 48. and to be proportioned (for the payment) to the Iſraelites, either by lot, or ſome other rule, which might be received, and approved by the Prieſts and people.

V. 45. *ſhekel of the Sanctuary*] See Annot. on Exod. 30. 13.

twenty Gerahs] See Annot. on Lev. 27. 25.

CHAP. IV.

Verſ. 3. FRom *thirty*] See on Chap. 3. 15. Gen. 41. 46.

V. 5. *take down*] viz. When the Tabernacle was to be removed; it is hence probable that the inferior Prieſts might come into the Holy of Holies, (though not to miniſter, for that was Peculiar to the High prieſt,) to remove it, and the things that were in it.

covering vail] Which divided the Sanctuary from the Holyeſt of all. What a covering this was; ſee Exod. 26. v. 31, 32, 33.

V. 6. *ſtaves thereof*] Or, *bars*: That is, put them upon their ſhoulders to carry it, for the ſtaves of the Ark were not to be removed.

continuall bread] The Shew-bread was called continual bread, becauſe it was to continue on the Table all the week, untill the Sabbath; and then the old was taken away, and the new ſet in the place thereof, Exod. 25. 30. Levi. 24. 8.

V. 11. *golden Altar*] Which was for the burning of Incence Exod. 30. 1. 3.

V. 13. *Altar*] The Altar of braſs, which was placed in the open Court, where all might ſee it, yet when the Tabernacle was removed, that was to be covered as well as other holy things.

not touch] Nor offer to beer them, before they be covered.

die] For that fault Uzzah (though a Levite) was ſmitten dead by the Ark ſide, 2 Sam. 6, 7.

V. 15. *burden*] Theſe were to be carried on the ſhoulders of the Levites, and not to be carried on Carts, as the wooden works, Num. 7, 8. God was diſpleaſed not onely with Uzzah his touching of the Ark, but that it was carried in a Cart, 2 Sam. 6. which ſhould have been carryed onely on the ſhoulders of the Cohathites, Num. 7. 9. See on Deut. 31. 9.

V. 16. *ſweet incenſe*] Whereby is not meant that Eleazer alone was to offer incenſe, or ſacrifice, but that it was his office to provide, and to take care that neither meats, nor oyl, nor incenſe to be offered ſhould be wanting.

daily meat-offering] That is, the offering of flowre, which was kept to be offered with the continual or daily burnt-offering.

V. 18. *cut ye not off*] That is, be not ye an occaſion, or permit none occaſion by your negligence (in keeping or covering the holy things) that the Cohathites may either ſee, or touch what they ſhould not, whereby they may be cut off, and die for it: So Jer. 38. 23. *burning the city*, for cauſing it to be burned. See. Neh. 14, 15.

V. 19. *to his burden*] Shewing what part every one ſhould bear.

V. 26. *hanging*] Or vail which hanged between the Sanctuary and the Court, Exod. 26. 36.

V. 26. *which is by the Tabernacle*] Which Court compaſſed both the Tabernacle of the Congregation, and the Altar of burnt-offering. Exod. 27. 16.

V. 32. *by name*] That is, ye ſhall make an inventory of all things ye commit to their charge.

V. 41. *do ſervice*] Which were of competent age to ſerve therein; that is, betwixt thirty and fifty; which was ſo ordered by divine providence, that that family which had the greateſt and heavieſt burden, had the moſt ſerviceable men, to wit, thoſe of the *Merarites* though in their total number were fewer then the other Families, chap. 3. 22, 28, 34. yet exceeded any one of them in the number of thoſe who were neither too young to begin the ſervice, nor too old to continue it.

V. 49. *as the Lord commanded*] So that Moſes neither added, nor diminiſhed from that which the Lord commanded him.

CHAP: V.

Verſ. 2. P*ut out*] By thoſe excommunications, or ſhuttings out of humane communion, God taught his people how pure he would have them to be, eſpecially from all defilement of the ſoul, which was much worſe then any uncleanneſs of the body; (that of leproſie not excepted, though ſo like it, that the one is ſignified by the other.) There were other legall uncleanneſſes of leſſe offence, which did not defile by touching, nor ſhut men out of any ſociety, but ſacred.

V. 6. *that men commit*] That is, of humane errour, or common frailty; otherwiſe, if it were a witting and a willing wrong, the recompence muſt be made in further meaſure then a fifth part. See Levit. 6. 2. 5

V. 7. *with the principal*] That is, by returning full recompence for the wrong, and a fifth part above that the fear of lawfull looſing may make him leſſe greedy after unlawfull getting: this order of reſtitution ſheweth the fault to be (as the Hebrew word *Mahal*, or *Magnal*, ſignifieth) theft, or ſome ſuch like fault, as tends to a Neighbours hurt in his eſtate, See Luk. 19. 8.

unto him] Verſ. 6. it is called a treſpaſs againſt the Lord, here it appears to be a treſpaſs againſt man, and indeed is both; for when man is unjuſtly endamaged, God is impiouſly diſobeyed, who would have all to do no worſe to others, then they would have others to do unto them, Mat. 7. 12.

V. 8. *But if*] If the man be not alive, or not to be had, againſt whom the treſpaſs is committed, then the recompence muſt be tendered to his kinſman; that is implyed in theſe words, *but if the man have no kinſman*, &c.

unto the Lord, even to the Prieſt] What is given to the Lords Miniſter, is given to the Lord; and ſo a defrauding of him of his due, is a ſacriledge againſt the Lord, Mal. 3. 8.

V. 10. *ſhall be his*] The firſt-fruits and Tithes appertained to the Prieſts in common, other oblations belonged to the Prieſts in particular who did adminiſter; unleſs the party (that brought an oblation) mention, that he gave it for the ſervice of the Sanctuary. See Ezek. 44. 30.

V. 15. *no oyl*] Onely in the ſin-offering of jealouſie was neither oyl nor incenſe offered, not oyl, (as ſome conceive) becauſe it betokens mercy, and tenderneſs, (becauſe it ſofteneth, and maketh ſtiffneſs plyable) but a jealous man will ſhew no mercy, Prov. 6. 34, 35. not incenſe, becauſe that is a ſymbole or figure of a good name and fame, and jealouſie is for a matter of reproach and infamy. See on Levit. 5. 11.

V. 17. *holy water*] That is, the water taken out of the laver, placed betwixt the Tabernacle and the Altar of burnt-ſacrifice, Exod. 30. 18. or the water of ſeparation, or a purification for ſin, Chap. 19. 9.

duſt] That might be called holy duſt, for the place of Gods eſpecial preſence was holy ground, *Exod.* 3. 5. yet the taking of duſt, might admoniſh her of the doom of death upon the guilt of ſin, Gen. 3. 19. Or of the baſeneſs of ſuch as gave themſelves to unlawful luſts, worthy, as duſt, to be troden under foot; for duſt was ever a ſign of baſeneſs, and grief, Lam. 3. 29. Pſal. 7. 5. and 22. 15. Job. 2. 12.

V. 18. *uncover*] It is as great a ſhame for a woman to be uncovered, as to be ſhorn, 1 Cor. 11. 5, 6, this then was for her ſhame; or it might admoniſh her; (being now to come to tryall of her innocency, or guilt) of Gods all-ſeeing eye, who ſeeth the moſt ſecret ſin, all things being uncovered and naked in his ſight, Heb. 4. 13.

bitter water] verſ. 24. not called ſo, as Exod. 15. 23. and 2 King. 2. 19. (Though it could not be of any good taſte;) but it was bitter in the effect, if the woman were guilty, very bitter, for it was bitter as death, 1 Sam. 15. 32. and unholy to her; though called holy before, v. 17.

V. 19. *cauſeth the curſe*] A double curſe if the woman hath been an adultereſſe, and denyed it upon oath; one for adultery, another for perjury; yet thee water did rather diſcover the curſe, then cauſe it; for the efficacy was from Gods juſtice, not from that ceremony.

V. 21. *curſe and an oath*] That is, accurſed, and deteſtable for the oath. See on Iſa. 65. 15. Ezech. 8. 13.

thigh to rot] By the thigh here may be underſtood a like meaning to thoſe words in the other ſex, Gen. 46. 26. and ſo the juſtice of God appears, in matching the puniſhment to the ſin, as well for the part, as the perſon offending, as Judg. 1. 7.

belly to ſwell] Not as women with child, by a gradual increaſe; but it was a ſudden ſwelling, with ſuch a violent extention of it, that it was neer to burſting: and this was an uſuall miracle among the Jews, and an undoubted aſſurance that their Religion was of God.

V. 22. *Amen, Amen*] That is, be it ſo as thou denounceſt, Pſal. 41. 13. Deut. 27. 15, &c. This doubling importeth vehemency and aſſurance, Neh. 8. 6. Pſal. 41. 13. and 72. 19. & 89. 32.

V. 23. *theſe curſes*] That is, the words whereby ſhe curſed her ſelf.

in a book] Or, *paper*, The Hebrews uſe to call any writing a book.

blot them out] Of the Table-book, with the water in a ſpunge, or linnen cloth.

V. 28. *free*] The water of it ſelf had none either diſcerning virtue, or deſtroying vigour; but God uſed the ſame potion both for poyſon, and for medicine, thereafter as the woman was innocent, or guilty.

V. 30. *ſpirit of jealouſie*] So verſ. 14 That is, a jealouſie ſo violent, as if it were carried along with a ſpirit, or ſome ſupernatural cauſe.

V. 31. *guiltleſſe*] Though the woman be innocent, his ſuſpition ſhall not bring him in guilty, if he had probable reaſon to induce him to it.

CHAP. VI.

Verſ.2. M*An or woman*] Then were Nazarites of both ſexes.

Nazarite] See on verſ.4. & on. Judg.13.5.

V. 3. *ſtrong drink*] All liquor that doth inebriate, or incline to drunkenneſs. Levit.10.9 Luk.1.15.

moyeſt grapes, or dryed] The abſtinence was ſo ſtrict, that he muſt have neither meat nor drink from the Vine; and ſo muſt neither drink wine, nor ſip vineger, or dip in it; nor eat grapes, though dryed up into rayſons.

V. 4, *ſeparation*] Or, *Nazariteſhip*. Nazir is one ſeparated from the common ſtate and liberty of this life, with ſpecial dedication of himſelf unto God; ſome Nazarites were ſeparated by a voluntary vow, for a certain time of their own ſetting, (concerning which the Law determineth nothing) others were Nazarites for their whole life, ſuch an one was Sampſon, Judg.13.5 and Samuel, 1 Sam.1.11. Of the former ſort Moſes treateth here, and Luke, Act.21.23.

V. 5. *no raſour*] Nor Ciſers, for by them the locks might be cut off as well as by a raſour.

V. 6. *no dead body*] Neither to mourn over it, nor to bury it; the word in the Original ſignifieth *Soul*, but it is taken for the perſon, and in this caſe the perſon is taken for the body; ſee Lev.21.1. in this the Nazarite was like unto the High Prieſt. Lev.21.11.

V. 7. *unclean*] *See Annot.* on Lev.21.1.

father] Having vowed himſelf to God, he muſt prefer his vow to him, above any ceremonious obſervances to his neereſt kindred, Mat. 8.21,22.

upon his head] The ſuffering of his hair to grow, was a ſigne of his conſecration to God.

V. 9. *ſhave his head*] His hair by the dead being legally defiled.

ſeventh day] From the pollution; for uncleanneſs is contracted by a dead body and continued for ſeven dayes, Num. 19.11. and on the ſeventh day, he that was before ceremonially unclean, was ceremoniouſly cleanſed, ver.12. Chap.19.11.12.

V. 11. *hallow his head*] Beginning his vow again the eighth day, when he is purified; *for the dayes that were before ſhall be loſt, becauſe his ſeparation was defiled,* ver.12.

V. 14. *he ſhall offer*] Upon a ſudden, unwitting, and unwilling defilement by the dead, the Nazarite was to offer for his purging, ver.10. but though he knew nothing by himſelf, he muſt end his vow with manifold oblations; among which a ſin-offering muſt be one, ſince no votary is ſo ſincere, and preciſe, but he may offend, though he knew it not; and therefore by this he did acknowledge himſelf a ſinful man.

V, 18. *at the door*] Publickly, to teſtifie that now his vow was at an end.

in the fire] Some take this fire to be the fire of the Altar: others think it was the fire of the kitchin which ſerved to boyl the peace-offerings, which yet was no profane fire, though not ſo holy as that of the Altar; for the hair which was conſecrated to the Lord might not be put into any profane place: and this ſheweth that the whole man ſhould be holy to the Lord, even to an hair; as his providence reacheth to the numbring of our hairs, Mat.10.30.

V. 19. *ſodden ſhoulder*] The right ſhoulder was due to the Prieſt raw, Lev.7.32. but in the offering he was to have the left ſhoulder ſodden, and this was his peculiar portion of the Ram of the Nazarite, which in other oblations was not his due.

V. 20. *wave-offering*] See on Exod.29.24.

after that] Not after the term of his vow, but after the performances formerly required for his releaſe; for as his vow was made ſolemnly to God, ſo he cannot be fairly diſcharged of it, without a ſolemn diſmiſſion from God.

drink wine] Though wine onely be mentioned, yet is he for other particulars of the vow of a Nazarite reſtored to his liberty, as before he vowed.

V.21. *beſides that*] At leaſt he ſhall do this, if he be able to do no more.

V. 23. *on this wiſe*] Or in this ſet form of words.

ye ſhall bleſſe] See Annot. on ver 24.

V. 24. *The Lord bleſſe*] It is *ye ſhall bleſſe*, verſe.23. in the precedent verſ; the Prieſts bleſſing was Optative; and yet it was more then an ordinary praying; becauſe it was a part of their Prieſtly calling to bleſſe in the name of the Lord, or by his command, Deut.21.5. and for that they had with the command a promiſe, verſe.27. See. on Joſh. 22 6.

V. 27. *put my Name*] They ſhall pray in my Name for them.

CHAP. VII.

Verſ.3. C*Overed wagons*] That the people might not ſee what was carried in them, and that the carriages might not be hurt by rain, or hail, or ſnow.

V. 8. *ſons of Merar*] See on Chap.3.36.

V. 9 *their ſhoulders*] *See Annot.* on Chap.4.15.

V. 10. *for dedicating*] That is, when the Prieſts firſt ſacrifice was offered upon the Altar by Aaron, Lev.9.1.

V. 11. *dedicating of the Altar*] The Altar of the whole burnt offerings, which was anointed, as the veſſels of the Sanctuary were but beſides that, it had an eſpecial dedication, and that was by daily anointing and oblation of ſacrifice, according to the preſcript, *Exod* 29 36,37. therefore for the dedication of the Tabernacle; (but eſpecially of the Altar,) did the Princes daily preſent their oblations,

V. 12. *offered his offering*] This offering was made the firſt day, of the firſt moneth, of the ſecond year, when the Tabernacle was erected and conſecrated, *Exod.*40.17. though the mention of it (for ſpecial cauſe no doubt, albeit it appear not unto us) be brought in in this place: they offered in the ſame order wherein they encamped about the Tabernacle; and each chief Captain offered not for himſelf onely, but for his Tribe; and every one is called Prince but the firſt, whereof the reaſon may be, for that having the honour to be the firſt, it could not be doubted but that the title was due unto him, as well as to the reſt.

V. 13. *ſilver chargers*] Theſe were not for the uſe of the Sanctuary, (where were uſed golden veſſels onely) but for ſome ſervice of the Court, or Altar of burnt offerings, as for the ſhoulder and the breſt of the ſacrifice beaſts, and the offerings of meal, and oyl, and wine, &c.

V. 14. *gold*] As the principal perſons, ſo the principal things, are not too good for the ſervice of God.

V. 84. *the dedication*] This was the offering of the Princes, when Aaron did dedicate the Altar.

in the day] That is, in the time; for this dedication continued for twelve years.

V. 87. *meat-offering*] By the Law every burnt-offering was to have a meat-offering of flower, and oyl mingled, and wine for a drink-offering, whereof ſee Ceap.15. verſ.34.5.

V. 89. *between*] According as he had promiſed, Exod.25. verſ. 22.

him] i. e. God. See on Exod.3.17.

CHAP: VIII.

Verſ. 2. O*Ver againſt*] On every ſide of the bulk, or ſhaft of the candleſtick; there was no window in the Tabernacle, therfore there was need of artificial lights.

V. 4. *beaten work*] Beaten out of one piece, and not made up of divers pieces; Of this candleſtick, ſee Exod: 25. 31. & Chap. 37.17.

V. 6. *cleanſe them*] All the Nation was to be holy, Exod.19. 6. but eſpecially the Levites who were to make ſo neer approach unto God, Lev.10.3.

V. 7. *water of purifying*] In Hebrew it is called *the water of ſin*, becauſe it is made to purge from ſins; it was mixt with the aſhes of a red Cow, Chap.19.9.

V. 10. *the children*] Meaning ſome of the chief among them, in the name of the whole.

their hands] The impoſition of hands was uſed in benedictions, and ordinations, not only in the Old Teſtament, as Gen.48.17,20. Num. 27.23. but in the New. See. Act. 6. 6. and. 13.3. 1 Tim. 4. 14. 2 Tim.1.6 The peoples putting their hands upon the Levites, was partly to teſtifie that they give up all carnal and wordly reſpects and intereſts in them, and bequeathed them wholly to God, and that they did approve of their office in behalf of themſelves in whoſe ſtead they ſtood in, the performance of many of their miniſtrations. See on Gen. 48 14.

V. 12. *thou ſhalt offer*] By Aaron the High-Prieſt, who was to offer the Levites, verſ. 11. Or it might be Moſes himſelf offered, and might therefore be numbred among the Prieſts, Pſal.99.6.

V. 15. *go in, to do*] The ſervice of the Levites in the Tabernacle, ſtrictly and properly taken, was but to take, and carry the things thereof; but here the Tabernacle is taken more largely, not onely for the curious work, which was carried from place to place, but for the outward Court, where ſtood the Altar of burnt-offering; where the Levites were to be ſerviceably aſſiſtant to the Prieſts in their office; but otherwiſe into the Sanctuary came onely the Prieſts to miniſter, and not the Levites.

V. 19. *the ſervice of*] Which ſervice the Iſraelites ſhould do themſelves, if the Levites did it not for them.

Sanctuary] Becauſe the Levites go into the Sanctuary in the peoples name, as well as in their own.

V. 21. *offered*] Heb. *lifted them up*. The word is the ſame which is uſed of lifting up of oblations, Exod,29.28. and it may be the ceremony was the ſame; at leaſt the Levites were ſet up in eminent view, that all might ſee them when they entred upon their function, which it may be they did not all at once, at the firſt conſecration of them, but ſo many as the ſervice of the Tabernacle for the preſent required.

V. 24. *twenty and five*] At that time they were entred into the Tabernacle, to be trained up, both by inſtitution, and example; and at thirty years of age, they were to officiate and undertake the execution of their charge.

V. 25. *ceaſe*] From ſuch ſervices as were toylſome, and required much ſtrength of body to undergo them.

V.26. *But ſhall miniſter*] In ſinging Pſalmes, inſtructing, counſelling,

ling, and keeping things in order; for ſuch offices they might do ſo much the better, as yeares and experience made them the wiſer.

CHAP. IX.

Verſ. 1. *IN the wilderneſſe*] The Paſſeover was kept but this once in the wilderneſſe; and then (as ſome think) for want of meal to make unleavened bread, they kept it with Manna; yet being here not very far from Midian, they might be furniſhed thence with ſo much as might ſerve the turn for one Paſſeover; which is brought in here, though it were celebrated before the numbring of the people in the beginning of this Book; for this was in the firſt moneth of the ſecond year after the peoples departure out of Egypt; and the numbring of the people was in the ſecond moneth of the ſecond year, as appeareth by comparing Chap. 1.1. with this place. For the Spirit that indicted this Book, with the reſt of the Scripture, tyeth himſelf to the obſervation of truth, not to the order of time, which upon good reaſon may be ſometimes left, though that reaſon do not appear. See on Chap.7.12.

V. 2. *appointed ſeaſon*] Though time be but a cricumſtance the command of God maketh obſervation of it, a neceſſary part of mans obedience, Mat. 5. 23, 24, 25. compare Levit. 23. 4. with 1 King. 12. 33.

V. 3. *at even*] Heb. *between the two evenings*. See *Annot*. on Exod. 12. 6.

V. 6. *by the dead*] By touching of a dead corps, or being at the burial of it; by that the party was unclean ſeven dayes, Num. 19.11. and an unclean perſon might not eat of the holy things, Lev. 7.20. & 2.4.7.

V. 7. *wherefore are we*] They have given the reaſons before; yet that doth not ſatisfie them; their zeal of the Paſſeover was ſuch, that they would either have that ſtand for no reaſon, or elſe that they might in ſuch a caſe have ſome diſpenſation, that they might not be debarred from it untill another year.

offer an offering] The celebration of the Paſſeover, by the ſlaying of the Paſchal Lamb, was the offering of a ſacrifice unto God, Exod. 12. 27.

V. 8. *what the Lord*] Religious doubts are to be reſolved by God and now he ſpeaketh not in an extraordinary manner, as he did to Moſes; we muſt take, Gods written Word, for our Oracle, and rely upon that, not on any mans word without it, much leſſe againſt it, Eſa. 8. 20.

V. 10. *unclean*] Uncleanneſs, and abſence from home, are only mentioned; but there are other impediments as great as theſe, as ſickneſs, eſpecially the peſtilence, war, captivity, child-bearing, &c. which may be reaſonably underſtood here, though not expreſt.

V. 11. *ſecond moneth*] So that they that have lawfull lets have a moneth longer granted unto them, 2 Chron. 30. 2. 15. but no more; for if in the firſt and ſecond moneth the paſſeover were not kept it muſt be forborn until the return of the year.

V. 12. *ordinances*] Even in all points, as the Lord hath inſtituted.

V. 13. *bear his ſin*] That is, his puniſhment; and his puniſhment ſhall be to be cut off for neglect, but eſpecially for contempt of the Lords holy ordinance; for that omiſſion of duty is dangerous (as well as commiſſion of ſin againſt God.)

V. 14. *one ordinance*] See Annot. on Exod. 12.49.

V. 15. *and at Even*] See Annot. on Exod. 13.21. & 40.38.

appearance of fire] So it was in the night; and in the day the Lord guided them by a cloud, for that was beſt diſcerned in the day, as the other in the night.

V. 18. *At the commandemant of the Lord*] As it was viſibly ſignified unto them for their emcamping, or journeying thereafter, as the cloud remained on, or removed from the Tabernacle; which appeared openly and evidently in their ſight.

V. 21. *by day or by night*] God muſt be obeyed without any exception of time or ſeaſon.

V. 23. *by the hand*] Under the charge, and by the miniſtery of Moſes, Mal. 1. 1.

CHAP. X.

Verſ. 2. *TWo*] No more are here commanded, yet more were afterwards uſed; yea, Solomon (as Joſephus ſaith) made two hundred thouſand trumpets, according to the ordinance of Moſes, Joſeph. Antiq. lib. 8. Chap. 2. therefore the mention of two, is no prohibition of more.

of ſilver] Becauſe the metal gives a better ſound then gould, and more precious then any other metal; and therefore the beſt for price, and uſe, both together.

of one whole piece] That is, of ſuch a piece of ſilver, as by beating out with the hammar may be ſufficient, without any piecing; ſo was the golden candleſtick to be made, Exod. 25.31. The faſhion of theſe Trumpets is deſcribed by *Joſephus Antiq. lib. 3. cap. 11.*

thou maiſt uſe] By *make thee*, and *thou maiſt uſe them*, we muſt not underſtand, that Moſes himſelf muſt either make or ſound the trumpets, but that by his appointment they were to be made aud ſounded; as when we ſay, ſuch a Lord, or ſuch a great man built a Caſtle, or a City; the meaning is not, that he was either Maſon, or Carpenter, but that he cauſed it to be built, 1 King. 8.43. Gen. 10.11. And David is charged to have killed Uriah with his ſword, in that he was the cauſe of his killing, but the deed was done by the hand and ſword of an Ammonite, 2 Sam. 12.9.

V. 3. *they ſhall blow*] That is, the Prieſts the ſons of Aaron, the High-Prieſt, verſ. 8. and they ſhall blow; firſt, at the removal of the Camp: ſecondly, at the ſolemnity of Feaſts, to ſummon and call the people to them: thirdly, at the oblation of Sacrifices: fourth, at the denunciation of War. Of their uſe Joſephus ſaith, that one of them was to call the people together, the others, the Rulers; and when both were ſounded, both Rulers and people were come together, Joſeph. Antiq. lib. 3. cap. 11.

V. 4. *are heads*] That is, above the reſt of ten Tribes, (as the head is above the reſt of the body) whether in preminence of ſite or place, or of power and authority.

V. 5. *Eaſt part*] That is, the hoſt of Judah, and they that are under his enſigne. Chap. 2. 3.

V. 6. *South ſide*] Meaning the hoſt of Ruben, and thoſe that are under his enſigne. Chap. 2. 10.

V. 7. *not ſound alarme*] In Wars there are diſtinct ſounds, both for marching forward, and retreating back; this alarm was for preparation, to march with arms againſt the enemy; and it was a ſhril broken ſound, ſo diſtinct from all others, that they that heard it might know what it meant, and ſo prepare themſelves for the battel, verſ. 9. 1 Cor. 14.8. therefore when the people were to be gathered for any aſſembly of peace, the Prieſts were not to ſound an alarm of war.

V. 8. *the Prieſts ſhall blow*] Onely the Prieſts muſt blow the Trumpet, ſo long as the Prieſthood laſted.

V. 10. *of your gladneſs*] In the feaſt after your peace-offerings, when ye rejoyce for any bleſſings beſtowed, or for any peril or plague removed: It was blown alſo at times of preſent or imminent miſery, for ſolemn humiliation, Joel. 2. 15.

beginning] In the new Moon, Pſal. 81. 3. rather in the new, then at the full Moon, leſt it ſhould be taken to be an honour to the Moon, becauſe it is then moſt glorious; and becauſe they counted their moneths from the firſt day of the new Moon, when looking back upon the moneth paſt, they might be remembred of precedent favours from God, or of their offences againſt God, and ſo admoniſhed of thankfulneſs, and repentance; and looking forward to the new recourſe of time, might by prayers to God, and watchfulneſs over themſelves, be comfortably carried on from one new Moon to another.

V. 11. *the twentieth day*] The Iſraelites kept this ſtation at Sinai, almoſt a whole year, abating about thirteen dayes; as appeareth by comparing, Exod. 9. 1. with this verſe.

V. 12. *Paran*] Paran is the general name of a great wilderneſs, of the length of eleven dayes journey, of which the wilderneſs of Sinai is a part; but is taken ſometimes particularly, for the firſt part of the deſert next Arabia; ſometimes for the laſt part, next to the land of Promiſe, and ſo it may here be underſtood; the whole was a moſt barren and fruitleſs place, which made Gods maintenance of ſo great a number, for ſo many years together, moſt miraculous.

V. 13. *firſt took*] They firſt of their Camp, in the order forementioned, Chap. 2. and by the ſound of the Trumpet commanded, ver. 2.

V. 17. *bearing the Tabernacle*] With all the appurtenances thereof, except the heavier part thereof, which was carried on waggons, Num. 7. verſ. 6, 7, 8. Which ſheweth, that the Church (whereof the Tabernacle is a type or figure) is both military, and moveable, not fixed to any place.

V. 20. *Devel*] See Annot. on Chap. 2. verſ. 14.

V. 21. *Sanctuary*] That is, the moſt precious furniture thereof, which was to be borne upon the ſhoulders of the Cohathites, ſuch are named, Chap. 3. verſ. 31.

againſt they came] The Gerſhonites and Merarites went before with the Tabernacle it ſelf, according to their charge, Chap. 3. verſ. 25. & verſ. 35. 36. that it might be ſet up, againſt the Cohathites came with their burden of ſacred utenſils, or things to be uſed for the ſervice of the Tabernacle.

V. 29. *Hobab*] Was one of the names of Jethro, Moſes father in law, Judg. 4. 11. who is ſaid to have had three or four names, Revel or Raguel, Jethro, Exod. 3. 1. and Hobab, Judg. 4. 11.) but here it ſeems to be the name of Jethros ſon, and brother to Zipporah Moſes wife, who might have the ſame name with his father; and that he, rather then his father, is here meant, there be two reaſons; firſt, becauſe Jethro Moſes father in law, is called Revel, Exod. 2. 18. but this Hobab is here called the ſon of Raguel, or Revel: (for the word in the Original is the ſame) Secondly, becauſe Jethro Moſes father in law, was by Moſes diſmiſſed into his countrey of Midian, Exod. 18. 27. but this Hobab Moſes would not diſmiſs, though he deſired to depart, verſ. 30, 31: and that he did not depart, appears in the next verſe.

V. 30. *not go*] That is, not yet; becauſe it appears that his poſterity and kindred dwelled in the Land of Canaan, among the Iſraelites, Judg. 1. 16. & Chap. 4. 11. 1 Sam. 15. 6. 2 Kings. 10. 15. 1 Chr. 2. 55. Jer. 35. 2. ſo that either he was perſwaded to go with them, or elſe to come into the Land of Canaan after them: See on verſ. 29.

to mine own hand] The Land of Midian.

V. 31. *in ſtead of eyes*] That is, to ſee about; being better acquainted with the condition of the wilderneſs then they, yea, then Moſes himſelf, though he had lived thereabouts about fourty years; becauſe many particular paſſages might be forgotten, and ſome changed ſo, as to need a new direction; and though they were to be guided in their journey not by him, but by the cloud and fiery pillar, chap.9.v.18. which was a general conduct; yet for that in the particular accommodation of ſo great a company, Hobab might adviſe and direct many wayes for the beſt conveniency of the people; and to this, becauſe he holdeth his peace it ſeemeth he conſented.

V.33. *Mount*] That is, Mount Sinai or Horeb.

before them in the three days journey] Though when they encamped, the Ark was placed in the midſt of the Tribes; yet when they marched forward, it might be (as ſome hold it was at all times) carried before them, and for theſe three dayes journey, it muſt not be underſtood as if the Ark was before the reſt of the Troops the diſtance of three daies journey; but that for three daies ſpace, it was carried before them in the way they went, the cloud ſtaying over the Ark, where God choſe a ſtation or reſting place for the people.

to ſearch] Searching implieth ſome knowledg which the Ark had not; ſome doubting and uncertainty, which God, who led the Iſraelites could not have: this ſearching then is to be referred to the people, who had knowledg to follow their guide, but did not know whither he would diſpoſe of their reſt. See Ezek. 20.6. Jer.31.2.

V.35. *Riſe up Lord*] As chap.6.43. there is a ſet form of bleſſing the people, ſo here a ſet form of praying to the Lord, both when they moved, and when they reſted; ver.36. See Pſal.68.1.

CHAP. XI.

Verſ. 1. *Complained*] Of what they complained, whether of the barrenneis of the wilderneſs, or of weariſomneſs of their way, by journeying three dayes together, with their little ones, or of want of fleſh, (for that is here thought to be their ſin, though particularly ſet down afterwards, ver.4.) is not very clear; but that their complaining was wicked, is plain by their puniſhment, which was an hot vengeance from the Lord, for breaking of his Law, which being publiſhed by fire, the tranſgreſſion of it was puniſhed by fire.

uttermoſt part] There (it is like) the murmuring began, among the mixed multitude, therefore there God firſt beginneth the puniſhment with them.

V.3. *The name of the place Taberah*] But ver. 34. it hath another name given unto it, and it is not ſtrange that one place hath ſeveral names, upon ſeveral occaſions; as this from the puniſhment is called *Taberah*, that is, *burning*, and from the cauſe and the effect *Kibroth Hattavah*, that is, the *graves of concupiſcence*; which ſheweth, that the burning was not an utter conſuming, for ſo there would be no uſe of graves; but a dead blaſting as by lightning; or ſome might be utterly conſumed by fire, and others ſo killed that their bodies might be reſerved for burial afterwards. Yet ſome conceive, that this *Taberah*, or burning, was in the three dayes journey before their coming to *Kibroth Hattavah*, and ſo they preſuppoſe a double murmuring, out of verſ.4. whereas others take both their murmurings to be one, as Pſal. 78. 19,20,21. is the place one; the difference is not of any great moment, nor is there any more then twilight, or probable conjecture to clear it; which may vary the reſolution according to the capacity or affection of the reader.

V.4. *mixt multitude*] Conſiſting of Iſraelites, and thoſe ſtrangers that came out of Egypt with them, Exod.12.38.

who ſhall give us fleſh] They had herds and flocks, but not enow, both to give them milk and furniſh them with fleſh, having beſides their own great multitude, a mixed multitude of Egyptians, and other people, Exo. 12.38. ſee ver. 22. of this chapter.

V.6. *dryed away*] The vehemence of their concupiſcence to fleſh, made them fret and pine away, as Amnons luſt to Tamar made him lean from day to day, 2 Sam.13.4.

V.7. *Manna*] See Annot. on Exod.16.15.

Bdelium] (As ſome take it) is a white Peaſe; others ſay it is yellow, but is an odoriferous and ſweet ſmelling white gum of a tree in Arabia, ſo called, *Plin. Nat. hiſt lib.12.cap.9.* See on Gen.2.12.

V.12. *conceived*] Am I their parent? are they begotten or conceived by me, that none may have the care of them but I?

V.14. *bear all*] The burden of government of them, or proviſion for them. Exod.18.18.

V.15. *kill me*] I had rather dye, then ſee my grief and miſery thus daily increaſed by their rebellions, which maketh the condition of Governors many times rather an object of pity then of envy. See 1 Kings 19.4.

V.16. *gather unto me ſeventy*] Moſes had before, by the advice of Jethro, Exod.18. taken up ſome ſubordinate aſſiſtance in Government under him; reſerving matter of the worſhip of God, and greater cauſes to himſelf; now theſe prove too many, and too heavy for him, therefore he hath other aſſiſtants aſſigned him by God.

V.17. *take of the Spirit*] By the Spirit is meant the gifts of the Spirit, ver.14. 1 Cor.14.32. and ver.25. of this Chapter; and taking of the ſame ſpirit, is not meant, taking away from one to give to another, but a communication of the ſame graces, and of the ſpirit in Moſes, or his ſpiritual gifts; whereby he had not the leſs; as a candle which lighteth another hath not the leſs, either heat or light, then it had before.

upon them] He will firſt put gifts upon men, before he put them upon an office, Gen.41.40. yet theſe ſeventy Elders afterwards were a ſetled councel, for the Government of the people in the Land of Canaan, and were called the Sanhedrim, or Synedrion; yet they that ſucceeded theſe in place, did not ſucceed them in gifts, nor did theſe firſt ſeventy alwayes enjoy their gifts.

V.18. *Sanctifie your ſelves*] By this is meant, that they ſhould do their parts, for an holy preparation of themſelves to receive both abilitie, and authority to govern the people.

wept in the ears] The weeping of the eyes is moſt apparent to the eye, but weeping with a noiſe (as there might be) was to be perceived by the ear: but this is a ſpeech after the manner of men, for God hath neither ears nor eyes, nor any ſuch carnal part as we have, ſince he is a moſt pure ſpiritual eſſence. See on Exod. 31. 18. and 33.11.

V.20. *A whole month*] Heb. *A month of days.* That is, an intire month, not abating or wanting one day.

at your noſtrils] The offenſiveneſs of it ſhal fume out of your ſtomach, with an unſavoury ſent at your noſtrils.

deſpiſed the Lord] By contempt of the Manna, which in a miraculous manner he beſtowed on you.

V.21. *And Moſes ſaid*] A little before his paſſion was too ſtrong, ver.15. now his faith was too weak; the worthieſt of Gods ſervants, are ſubject to faults and failings in this life.

V.24. *gathered the ſeventy*] There were wanting two of this number (as is plain by verſ.26) yet the full number is noted, the name of the whole given to the greater part. See Annot. on chap.14.33. and 2 Sam. 23.24.

V.25. *And took*] See ver.17.

and did not ceaſe] Their gifts did not ceaſe, or depart from them, nor they ceaſe, upon all fit oportunities, to make uſe of them, yet ſome hold, they had not this aſſiſtance of the Spirit in the Land of Canaan.

V.26. *Written*] That is inrolled, or written in ſome book, as men fit for the imployment forementioned.

but went not out] That is, not out of their Tents unto the Tabernacle of the Congregation, as was required, ver.16. delivered by ſome ceremonial uncleanneſs, as 1 Sam.20.26. Jer.36.5.

V.28. *forbid them*] Beſides the ſixtie eight which propheſied in Moſes his preſence, and were joyned to him, there were two more, who out of Moſes his ſight, and without his knowledg, propheſied; which Joſhua ſuſpecting to be prejudicial to the right and reputation of Moſes, he deſires they may be ſilenced. Such blind zeal was in the Apoſtles, Mar.9. 38. Luke 4.49. Joh.3. 26.

V.30. *into the camp*] Out of the Tabernacle, into ſome of the Tents about it.

and the elders] Who were enabled by the ſame Spirit, and called by the ſame authoritie to be Aſſiſtants in Government to Moſes. See Annot. on ver.17.

V.31. *A wind*] A South wind, Pſal 78.26. which ſheweth that it was a miraculous wind, for though Quailes fly with the wind, yet not with ſuch a wind, but with the North wind, as *Pliny* obſerveth, *lib.*10. *cap.*15.

Quailes] This is the ſecond time that they were fed with fleſh in a miraculous manner. Of the former time, ſee Exod.16.13.&c.

a dayes journey] In circuit or compaſs about the camp, not a dayes journey by diſtance from the Camp.

V.32. *ſtood up*] Or, *roſe up.* Whereby is not alwaies meant an upright poſture of the body, which was not ſutable to this action; for the Fowl was but two cubits above the earth, ſo that they muſt rather ſtoop down then riſe up to take them; but by this word is ſometimes noted a riſing up from what was in doing before, & a ready addreſs to ſome other action, ſo here.

night, and all the next day] The ſame men (though never ſo fleſhly minded) could not endure ſo long labour, yet ſome might be ſo greedy, as to defraud themſelves of their natural reſt, to be plentifully furniſhed for their luſt; but it is like that when ſome were weary, others came in their ſtead, and ſo the gathering continued all the while.

ten homers] Or heaps, for ſo the word is ſometimes taken, as Exod.8. 14. G.pag.74.

ſpread them] As in their coming, ſo in their keeping there was an extraordinary providence of God; for if they were killed when they were ſpread round about the Camp, it was ſtrange that they were preſerved ſweet, until they were to be eaten; if kept alive in pens or cages, it was more ſtrange, that they were ſupplyed with ſufficient proviſion to nouriſh them, unleſs we ſay they were every day furniſhed with new ſtore (as with Manna) except the Sabbath, Exod.16.18.&c. which ſeemeth not to be ſo in this place.

V.33. *And while*] This was at the months end, for ſo long God promiſed to feed them with fleſh, ver. 20.

plague] God ſometimes granteth mens deſires in judgment, Hoſ. 13.11. and ſometimes denyeth them in mercy, 2 Cor.12.9. Some think, This plague is the burning vengeance, as ver.3. the ſame puniſhment for the ſame murmuring, whereof in the beginning of the chapter the ſin is ſet down in general, and the plague in particular. See on ver.1,3.

V.34. *Kibroth Hattavah*] See on ver.3.

CHAP. XII.

Ver. 1. M*iriam and Aaron*] A ſiſter, a brother; a Propheteſſe and a Prieſt, againſt their brother a Prophet and chief Magiſtrate; What relations and endowments can ſecure a man from offenſive exceptions?

Ethiopian woman] Or, *Cuſhite*. There was an Eaſtern Ethiopia, ſo was Arabia called: See on Gen.2.13. In that was Madian (the country of Moſes his wife) or bordering ſo neer upon it, as to borrow the name of it; but in later times the weſtern Ethiopia (which is beyond Egypt) is only called by that name. The offence it is like, was moſt betwixt the woman, and (as is probably thought) Zipporah, as Moſes his wife, becauſe of the honour of her husband, took too much upon her, and gave too little reſpect to Miriam, who looked for much, becauſe ſhe was a Propheteſs.

V.3. *Very meek*] And ſo bare with their murmurings, although he knew them, Moſes was ſo modeſt, that he would not thus have praiſed himſelf, but that the Spirit over ruled his mind, and guided his hand unto it; ſo that it is not ſo much Moſes his commendation of himſelf, as the Spirits commendation of Moſes.

V.6. *Viſion*] Viſions and dreames were the meanes whereby God, in thoſe times did oft reveal himſelf unto his Prophets: viſions were revelations to ſuch as were awake; dreames to thoſe that were aſleep. See on Gen.15.1.

V.7. *In all mine houſe*] That is, in all Iſrael, which was Gods Church, or in all the offices and acts of a good man and a juſt Steward, faithfully and fully diſcharging the truſt repoſed in him. Hebr. 3. 2.

V.8. *Mouth to mouth*] That is, more familiarly and frequently then by viſions, and more clearly and aſſuredly then by dreams, and as by way of friendly and conſtant conference, whereby full information may be given and received, rather then in viſions and dreams, which were tranſient. Exod.33.11.

ſimilitude] So far as any man was able to apprehend, which he calleth his back parts. See on Exod.33.23.

V.9.*departed*] Removing the cloud, the ſign of his preſence; but not forward as by way of conduct, but upward, over the Tabernacle, where it uſually did hang.

V. 10. *Tabernacle*] From the door or entrance into the Tabernacle, whither the cloud came down, when the Lord ſpake to them.

leprous] Miriam, and not Aaron, is leprous, becauſe ſhe was firſt in the fault, and (it may be) alſo a mover of Aaron to it; or more paſſionate and peremptory in her reproofs of Moſes, or reproaches againſt him then Aaron was.

V.12. *As one dead*] As excluded from humane ſocietie by the law of ſeparation of lepers, Lev.13.46. and ſo in reſpect of ſocietie, as dead and out of the world.

half conſumed] As a child half conſumed by the corruption and rottenneſs in his fleſh, is a very loathſom thing to look upon, when he is new born, ſo is a leper.

V.14. *ſpit in her face*] In his diſpleaſure, Heb.12.9. the face is the table of beautie or comelineſs, and when it is ſpit upon, it is made the ſeat of ſhame; and if ſpitting on the face be cauſe of ſhame, ſee Iſai. 50.6. and ſeparation, much more if the heavenly Father caſt contempt upon his undutiful daughter, and defile her face with ſuch a filthy diſeaſe as leproſie, muſt ſhe be aſhamed to be ſeen, and ſo ſhut out of the ſociety of Iſrael.

V.15.*brought in again*] Which was done without the ceremonial expiations, preſcribed in the caſe of leproſie, Lev.14. becauſe her cure was as miraculous as her diſeaſe; and therewithal her reſtoring to ſociety, as authentick as her ſeparation from it.

V.16. *In the wilderneſſe of Paran*] To which they paſſed from the wilderneſs of Sinai. There is a mountain called *Paran*, and that mountain, and the plain under it, might be called *Paran*, as by a more ſpecial name; but this part of Paran, the place of their pitching, was by an eſpecial title, called Rithmah, chap.33.18. Of *Paran*, ſee Annot.on chap.10. v.12. Deut.33.2. Hab.2.33.

CHAP. XIII.

Ver. 2. S*End*] After the people had required it of Moſes, as it is Deut. 1.22. and Moſes had conſulted with the Lord about their motion he gave order ſo to do. See on Joſh.2.1.

ſend thou] That is, Moſes was to give them their charge and warrant from the Lord, v.3. to take a ſurvey of the Land.

of their fathers] That is, of the Iſraelites. See on Gen.42.11.

ſhall ye ſend] The number being changed from the ſingular to the plural, we muſt underſtand Aaron as joyned with Moſes, or that the people were to make choice of fit men, and preſent them unto Moſes, by him to be ſent to view the land.

V.16. *Jehoſhua*] His name before was *Oſhea*, which ſignifieth, *to ſave*, *Jehoſhua*, he *ſhall ſave*, in Hebrew, which in Greek and Latin Authors, is rendred *Jeſus*, and therefore many of the ancient Writers call Joſhua, Jeſus: this name might give him heart and hope of good ſucceſs in battel, thereby to ſave Gods people, and deſtroy their enemies, as our JESUS did.

V.18. *See the land*] It is like they went not all together, but rather each man ſeverally; or two and two, went to divers quarters, that with more ſpeed, and leſſe ſuſpicion, they might make the diſcovery. See Gen.42.11.

V.19. *Good or bad*] As for ſituation, whether pleaſant or wholſom, (or to the contrary) or for ſtore, whether plentiful, or barren of fruit, of wood and water; and for the breeding of cattel, whether they were great or little, apt to miſcarry, or uſually proſperous: ſee 2 Kings 2. 19. text and margine, and the 20 verſe. This might be learned by inquiry, but not upon a ſudden view. See the like Legation, Matth. 11.2,3.

V.21. *Zin*] Which was in the wilderneſs of Paran.

Rehob] A City in the weſt part of the land of Canaan, belonging to the lot and Tribe of Aſhur, and coaſting towards Sidon, Joſh. 19.28.

V.22. *Hebron*] Where Abraham, Iſaac and Jacob with their wives were buried, Gen.23.19. & 49.31. this was alſo called Kiriatharba, Gen.23.2.

V.23. *between two*] Theſe two are thought to be Caleb and Joſhua becauſe they were moſt forward to commend the fruitfulneſſe of the Land: but what need two to carry one cluſter of grapes? *Anſw.* They might be beſt carried whole between two, though they were not too heavy for one to carry, yet one might be weary in carrying them far, ſince it is like they were great, and bigger haply then thoſe which grow in ſome part of Aſia, as big as a Cowes udder, or little child, *Plin.lib.*14. *cap.*1.

V.27. *him*] That is, Moſes.

V.28. *Children of Anak*] Which were taken to be a generation of Giants, ver.33.

V.29. *Amalekites dwel*] Not in the land of Canaan, but they ſo neerly border upon it, that they may hinder the Iſraelites paſſage into it, or be ill neighbours to them when they are in it: or they might be ſaid to dwell there, if they lodged in their Tents, pitched in a convenient place, to withſtand the paſſage of the Iſraelites. This is ſpoken for diſcouragement, to which end they tell ſome very great untruths, ver.32,33. and therefore we need not labor much to make good theſe words.

V.30. *Caleb ſtilled*] They began to murmur againſt Moſes upon that report, and Caleb (who with Joſhua) was of the number of the Spies, pacified them, chap.14.6.

V.32. *eateth up*] Meaning the Giants were ſo cruel, that they ſpoiled and killed one another, and thoſe that came to them; or they might by that imply, that the land was ſo barren, that with the great pains, and ſmall return for their ſeed and tillage, the Inhabitants were toyled out, and in a manner eaten up; or that the air was unwholſom, and ſo the people were deſtroyed by diſeaſes.

V.33. *Giants*] See Annot.on Gen.6.4.

CHAP. XIV.

Ver. 1. W*Ept*] That is, ſuch as believed the lies of the Spies, and were diſcouraged by them.

*V.*4. *A captain*] Their great paſſion putteth them upon a very mad motion, for who could conduct them back into Egypt? how could they be furniſhed with food in that deſolate wilderneſſe? would God againe rain down Manna for rebels, or ſend Quailes to ſuſtain them? and by what means would they paſſe the red Sea? would it againe ſtand on heaps that they might paſſe on dry ground? God would not ſurely work any ſaving wonders for ſuch deſperate Apoſtates, who thus returning toward Egypt, would deſerve all the plagues of Egypt to way-lay them, and overwhelm them.

*V.*5. *fell on their faces*] By ſuch humility they might pacifie their murmuring, eſpecially it being publick, before all the Congregation, and with that geſture they might joyn in ſupplication to God, to pacifie the people, and to ſpare them, that they might not be deſtroyed, as in ver.33.

*V.*6. *Rent their clothes*] See Annot.on Gen.37.29.

*V.*9. *bread for us*] We ſhal as ſurely cut and kil them with our ſwords, as with our knives or teeth we cut the bread we eat, and ſhall root them out, as we eat up this: agreeable to that manner of ſpeaking is Deut.31.42.

*V.*10. *All the Congregation*] The greater number are moſt out of order.

ſtone them] It is the condition of them, who would perſwade in Gods cauſe, to be perſecuted by the multitude, who through ignorance, inconſideration and unruly paſſions, (wherein they are examples and incitements to each other) miſtake good men, and good meanings, to the danger of their lives, for whoſe ſafety they ſhould ſacrifice their own.

the glory of the Lord] A bright cloud appeared, ſignifying the eſpecial preſence of the Lord.

*V.*13. *Then the Egyptians*] The ſpeech through height of paſſion is ſuſpended, and may be thus ſupplyed; If thou deſtroy the people, the Egyptians will hear of it, and take occaſion to blaſpheme thee, as verſ.16.

*V.*15 *as one man*] Not caring for a multitude, more then for one ſingle man; or deſtroying them as ſuddenly, as if ſo many heads had but one neck to be cut off at once.

V. 17. *the power*] He deſires mercy, yet willeth God to declare his power; but he meaneth, his mercy to the Iſraelites, and his power in aſſiſting them to conquer the Canaanites.

V.18. *by no means clearing*] Moſes pleading with God for mercy, bringeth in a diſcription of God, ſet down by God himſelf, Exod. 34.6.7. which he impartially repeateth, becauſe God in prayer would be ſpoken of in ſuch manner; yet Moſes while he ſueth for mercy to many, may hereby intimate an aſſent to Gods juſtice, if he pleaſe to exerciſe it upon ſome principal offenders in this rebellion; which if they were cut off, there might be more ſafety for the reſt: or he might, by the words next following, intimate a deferring of Gods juſtice, until the third and fourth generation. Read Exod. 32. which will clear this doubt, touching this mention of mercy and juſtice together. *See* on Exod. 34.7.

V.20 *thy word*] In that he deſtroyed them not all nor preſently, conſuming the men by degrees, and ſparing their children.

V.21. *But as truly*] Notwithſtanding I ſhew favour to the Nation upon this thy requeſt, I will puniſh rebellion; and ſo by undoubted evidences of my juſtice, and mercy, and miraculous power, will fully ſhew forth my glory throughout the earth.

V.22. *ten times*] That is, many times; a certain number for an uncertain, as Gen. 31.7.

V.23. *they ſhall not ſee*] This commination is not made againſt all, but in probability, onely, or chiefly againſt thoſe men who were murmurers, betwixt the age of twenty, and fifty, See on Chap. 26. 64.

V.24. *Caleb*] Joſhua was joyned with him; for though he be not mentioned here, he is verſ. 30,38. & Chap. 32.12.

another ſpirit] Caleb and Joſhua were more faithful ſpyes, and reporters, then the other ten; and were both more patient to ſuffer adverſity, and more valiant to offer an aſſault upon the enemy.

V.25. *into the wilderneſſe*] They are now come to Rithma Cades, ſo neer the promiſed Land, that only the Mountains of Idumea were betwixt them, and it; and God biddeth them go back towards the Red Sea, as it were renouncing their conduct, becauſe they deſired a Captain to bring them back into Egypt, verſ. 4.

V.30. *I ſware*] Yet was not God forſworn, becauſe he promiſed but upon condition, and the condition on the peoples part was obedience, as Pſal. 89.30,31. Deut. 31.16, 17. and that condition was now broken.

V.33. *fourty years*] Wanting five dayes; for they came out of Egypt the fifteenth day of the firſt moneth, Chap. 33.3. and they entred into Canaan the tenth day of the firſt moneth of the fourty firſt year of their departure, Joſh. 4.19. but in ſo many years ſo few dayes are not conſiderable. See *Annot.* on Chap. 11.24.

bear your whoredomes] That is, the puniſhment of your ſpiritual unfaithfulneſſe, diſloyalty, and diſobedience, contrary to the duty of a wife to her husband; before you come into the promiſed Land, you ſhall (for the wickedneſſe of your revolts, and rebellions, that you may be puniſhed in them) wander in the wilderneſſe untill your carkaſſes be there conſumed. See Chap. 15. 39. Deut. 32. 17 Joſh. 5. 9. Amos. 5. 25.

V.34. *My breach of promiſe*] Becauſe a covenant made upon condition betwixt two parties, when it is broken on the one ſide, cannot be whole on the other; which, ſpeaking after the manner of men, may be called a breach of promiſe; though God be ſo faithful and firm in his promiſe, as that he will never break for his part, unleſs the failing of his people (for their part) ſet him free.

V.37. *by the plague*] Threatned, ver. 12. or ſome other ſudden vengeance from God.

before the Lord] That is, at the place of Gods eſpecial preſence; ſee verſ. 10. 1 Chr. 13.10. Or, *before the Lord*. That is, they dye ſuch a death, as that it was evident Gods eſpecial hand was with it, as the immediate executioner of it.

V.41. *Tranſgreſſe*] they confeſſe they ſinned by rebelling againſt God, but conſidered not they offended in going up without Gods commandement; for in that guidance or leading which he had appointed for them, he did expreſly command that they ſhould obey, and follow; and implicitely forbid that they ſhould be leaders of themſelves; much more was their wickedneſſe to go up againſt the expreſſe prohibition, as they preſumed to do, ver. 44.

V.45. *Hormah*] Which name was afterwards given to the place. See Chap. 21.3.

CHAP. XV.

Verſ. 2. Y*Our habitations*] In the Land of Canaan, where ye ſhall have fixed dwellings, and not wander nor dwell in Tents, as now you do.

V. 4. *tenth deal*] That is, the tenth part of an Ephah, to wit, an Omer; what that is, ſee on Exod. 16.36. Lev. 23.13.

V.4. *of flower*] Which is offered only with the holocauſt, or whole burnt-offering, and with the peace-offerings; but not with the ſin-offering, or treſpaſſe-offering.

Hin of oyl] See *Annot.* on *Exod*, 29.40. The fourth part of an Hin is fourty ounces, that is, three pound and four ounces Troy weight, reckoning twelve ounces to the pound; according to this, gold, ſilver, pearles, precious ſtones, electuaries, and bread are weighed.

V. 9. *three tenth deales*] See the firſt *Annot.* on verſ, 4.

V.14. *ſo ſhall he do*] If he be a Proſelyte, and embrace the ſame belief and religion with you. *S*ee on Lev. 17.13.

V.15. *One ordinance*] One ordinance here, and one law, ver. 16. are to be underſtood for matters of religion, wherein an Iſraelite and a ſtranger came under one rule, Exod. 12.49. for in Civil matters there was much difference; for which, ſee Lev. 20. 44,45,46. & Deut. 23.20.

V.20. *firſt of your dough*] Which is made of the firſt corn ye gather and bake; but not onely was that to be given, (as ſome reſolve) but as they were to ſet apart at leaſt the ſixtieth part of their harveſt fruits, to be given in the name of the firſt-fruits unto the Prieſts; ſo as often as they baked, they were to give a cake unto the Prieſt, which was not to be ſent to Jeruſalem, nor were the firſt fruits to be ſent thither, but to be given to the Prieſts, where they dwelled and performed ſome of their holy miniſtration. See *Annot.* on Num 35.2.

V.22. *if ye have erred*] As by over-ſight and ignorance. See Lev. 4.2,13.

V.24. *burnt-offering*] This bullock for a burnt-offering, and the goat for a ſin-offering, are added to the ordinance, Lev. 4. 13. for the ſin of the whole Congregation. Lev. 4.13.

V.30. *reproacheth the Lord*] For by this preſumption, he maketh as if God were an ignorant God, that did not know his wickedneſs; or a careleſs God, that would not; or an impotent God, that could not puniſh his rebellion. Job. 15.25. Pſal. 19.13.

that ſoul] That is, that perſon. See on Lev. 5.1.

cut off] Either by the hand of the magiſtrate, where his preſumption deſerveth death by the law; or by immediate vengeance from the hand of God, as Chap. 14.37.

V.32. *gathered ſticks*] The Sabbath in reſpect of ceſſation from works, was preciſely obſerved in the wilderneſs; but ſo were not ſacrifices.

V.34. *not declared*] But was it not declared what ſhould be done, when it was expreſly decreed that the Sabbath-breaker ſhould be put to death? Exod. 31.14. & 35.2. *Anſw.* Firſt, though the Law was a killing letter in the rigour of it, yet it might admit ſometimes of favourable conſtruction of neceſſity, which might make the offender capable of pardon. Secondly, (which is more certain) though there were a law to put to death a Sabbath-breaker, yet it was not declared what manner of death he ſhould dye; and of that the queſtion being propoſed the anſwer is made by declaring the kind of death he muſt ſuffer, which is ſet down in the next verſe.

V.35. *ſtone him*] Capital puniſhments among the Jews were either, 1. by ſtrangling; (which was not done by hanging, as ſome conceive, (though it ſeem otherwiſe, Deut. 21.22,23.) but by putting a towel about the neck of him that was to dye, ſtanding two executioners plucking the towel contrary wayes untill he were ſtifled; yet when execution was done, in ſome caſes, *viz.* in the fourth of thoſe that follow, the dead body was to be hanged up for a time for caution to others, for the time limitted in the place fore-cited) or 2. by ſlaying with the ſword: 3. by burning: or 4 by ſtoning: of theſe, the two laſt were moſt painſul, and therefore inflicted upon the greateſt offenders. This ſtoning may ſeem too ſevere a puniſhment for ſo ſmall a treſpaſſe, but it may be it was done preſumptuouſly, or with publick ſcandal; howſoever, it is not a light offence, (though many make little of it) to do needleſſe works upon the *S*abbath day.

V.38. *fringe*] The fringe and riband on the border of the garment were helps to memory; ſo that when men looked on them, they might be admoniſhed of their duty to God; which being upon the borders of their garment, or upon the four quarters, they could not, which way ſoever they went in company but be in the view of thoſe that met or followed them. It is thought our Saviour wore ſuch, which was touched by the woman, who by a touch was cured of her diſeaſe, Luk. 8.44. *S*ee on Exod. 13.9.

V.39. *after which ye uſe*] That is, after thoſe things which are the delightful objects of your hearts, and eyes, ye go a whoring; that is, you break your vowes of loyall love and affection to me, who have married you to my ſelf, and like whoriſh wives, poſtitute your ſelves to Idols. See Hoſ. 2. verſ. 2. & 19. See on Chap. 15. 3. Hoſ. 2 2, 19.

CHAP. XVI.

Verſ. 1. K*Orah the ſon*] Being in the ſon of Izhar, he was couzen-german to Moſes and Aaron; for his father Izhar was brother to their father Amram; compare this place with *Exod.* 6.18.

ſons of Reuben] See Annot. on verſ. 7.

V.2. *before Moſes*] And not only before him, but (as it is in the third verſe) againſt him and Aaron. This ſheweth the boldneſſe of their rebellion, that they were not a afraid to begin it in his preſence.

men of renown] Men of note, and name, for their parentage, and parts; and now notorious for the abuſe of them by an impious conſpiracy and rebellion. See Gen. 6.4.

V.3. *Ye take too much*] Too much ſtate, too much power, too much honour, too muſt holineſs, in appropriating thoſe adminiſtrations to your ſelves, wherein all the people might partake with you, and make as neer approaches to God, and with as much acceptance, as you do, and therefore they may offer incenſe, and preſent their own oblations, and offer their own ſacrifices as well as you; which may be probably collected from the prayer of Moſes verſ. 15. *Reſpect not thou their offerings*, which, though it may be firſt meant of the incenſe mentioned in the following Chapter, becauſe they began their uſurpation with that, yet it is like they meant to go on with the like intruſion into the Prieſtly office in other ſervices appropriate unto it. This preſumption was not ended with Korah and his company, we ſee the practice of it in the preſent ages among the people of ſeveral ſects, taking upon them the preaching of the Word, and miniſtration of the *Sacraments*, and the exerciſe of Eccleſiaſtical diſcipline, which belongeth not to them.

holy every one] They flatter the people, while they ſlander their Governours, to ſtir them up to ſedition againſt them; and their flattery aſcribeth that praiſe to all, which is to be found but in very few, *the praiſe of holineſſe*; perhaps becauſe God required they ſhould be ſo, Exod.19.5,6. and they promiſed they would be ſo, becauſe of his eſpecial preſence among them.

V.4. *fell upon his face*] See *Annot.*on Chap.14.5.

to Korah] As the Ringleader of this rebellion, which he is thought to have raiſed out of indignation, and diſdaine, that Elizaphan, Exod. 6.18.22. ſon of the fourth or youngeſt Family of the Cohathites, was made a Prince of his Tribe, Chap. 3.30. and that himſelf, being of the ſecond Family and his elder, was neglected. Compare Exod.6.18. with Num.3.30. And he exaſperated Dathan, Abiram, and On, with this pretence, that they being of the Tribe of Reuben the firſt born of Jacob, had more right to the ſupreme authority then Moſes.

V.5.*to morrow*] To morrow the Lord will manifeſtly declare whether he hath made choyce of us for his chiefeſt ſervices or no, and whether he accountall the Congregation ſo holy, that they may come as neer the Altar as we, and offer ſacrifices as well as we.

V.7. *ye take too much*] He layeth the ſame fault to their charge juſtly, wherewith they wrongfully charged him; ſo did Elijah retort the accuſation upon Ahab, 1 King.18.17,18.

ye ſons of Levi] Korah was a Levite, and he had others of his Tribe of the ſame conſpiracy, but Dathan, Abiram, and On, were Reubenites, verſ.1.

Verſ.8. *ye ſons of Levi*] He addreſſed his ſpeech principally to Korah Captain of the Conſpiracy; yet ſo, as that what he ſaid to him concerned all of them; and therefore though he began with Korah in the ſingular number, he preſently turneth his ſpeech unto the plural.

V.9. *ſeemeth it a ſmall thing*] The loweſt degree of peculiar ſervice unto God, is a great honour to the ſons of men, though men of renown, ver. 2. So that he that was in dignity a King, diſdained not the office of a door-keeper in the houſe of the Lord. Pſal.84.10.

V.10. *neer*] Neerer then the other Tribes, to do ſervice at the Tabernacle; though not ſo neer as the Prieſts, to offer ſacrifice to God; for the Levites were to miniſter unto the Prieſt, the Prieſt unto God by offering incenſe, ver.40. and ſacrifice: See Chap.18.2,3,7.

V.11. *againſt the Lord*] See *Annot.*on Exod.16.7.

what is Aaron] What hath he done, what hath he aſſumed, but what the Lord hath put upon him? and what is he in compariſon of him? if you take offence at the ſetling of the Preiſt-hood upon Aaron, and his poſterity, it is Gods doing, not Aarons, and what is he to God?

V.12. *Moſes ſent*] Korah was preſent with Moſes, and he ſent for theſe Conſpirators, who were abſent, to wit, Dathan, Abiram, and (it is like) On, named in the firſt verſe, though here he be not.

V.13. *with milk and honey*] That which Joſhua and Caleb ſaid in commendation of the Land of Canaan, Chap.14.8. they ſpeak in the praiſe of Egypt; and ſo both ungratefully, and preſumptuouſly they prefer the land of their cruel bondage, before that of Gods gratious promiſe.

V.14. *put out the eyes*] Wilt thou make them that ſearched the Land believe that they ſaw not that which they ſaw, or make us ſo blind, as not to ſee how thou haſt deceived us, in promiſing us plenty in a fruitful land, and leading us up and down in a wild and diſolate wilderneſſe, where there is neither milk nor honey, but an extreame want of all neceſſary ſuſtenance? and wilt thou not only afflict us with Famine, but domineer over us with pride, as if thou wert not a brother, or companion among us, but a Prince over us?

V.15. *neither have*] He refutes their objection, by alledging his moderation and equity toward them, neither taking any of their goods from them, nor doing any hurt to them; which is not their manner who uſurp authority over others, or who have it and abuſe it. See the 1 Sam.8.11. & 12.3 Act.20.33.

V.16. *before the Lord*] At the door, or entrance of the Tabernacle.

V.19. *all the Congregation*] That is, that were of their faction.

glory of the Lord] Shining in the cloud over the Sanctuary; See ver. 24. & Chap.14.10.

V.21. *conſume them*] Society with ſinners is dangerous to the godly, Gen.19.15. and ſeparation of the godly is dangerous for the wicked, Gen.19.22. See Jer.51.6. Rev.18.4.

V.22. *one man ſin*] Meaning Korah the principal incendiary, who inflamed all the reſt into an heat of rebellion; in compariſon of whoſe wickedneſſe all the reſt were in a manner innocent.

V.24. *and Abiram*] *On* here again muſt be underſtood, though he be not mentioned, as ver.1.

V.26. *in all their ſins*] That is, puniſhments; by a figurative ſpeech, whereby the cauſe is put for the effect; and ſo neer of kin is the guilt of ſin, and ſmart of pain, that one term may ſtand for them both. See Chap.18.32. & Gen. 4.13. text and margin. & Chap. 18. ver. 1. & 32. of this Book.

V.29. *if theſe men*] Moſes ingageth the truth and honour of his office upon a miracle to be wrought for the ruine of preſumptuous Rebels, and that preſently to come to paſſe, verſ.5. in the ſight and view of many hundred thouſands of peoples; an undoubted evidence of Gods concurrence with the Miniſtry of Moſes, and therewithal an undoubted aſſurance of the Divine truth of Moſes his writings.

V.31. *as he had made*] Moſes had no ſooner ſpoken the word, but God made it good by his deed; at once avowing Moſes and Aarons authority and integrity, and avenging his own and their cauſe, in the juſt and miraculous puniſhment of the conſpirators impiety.

V.32. *their houſes*] That is, their Families, or houſholds, for they had no houſes in the Wilderneſſe, but onely Tents; or their Tents and what was in them; ſee Joſh.7.15,24.

V. 33. *all that pertained*] Little Infants not excepted; who though not guilty of their ſin, were taken in their ſnare; their parents being puniſhed in them, in whom their memory might have flouriſhed, after a well-led life, and natural death: and though they were little, they had ſin enough in their nature to deſerve the ſhortening of their lives; yet God, while in juſtice he killed their bodies, might in mercy ſave their ſoules. See Chap.26.10.11.

V.35. *that offered incenſe*] Uſurping the Prieſts office, they are puniſhed by fire wherein they offended. See *Annot.*on Lev. 10.2. by the fire of the Lords Altar, whence they kindled the incenſe of their Cenſers See on Levit.10.2. It is conceived and probably that Korah was not one of thoſe that were ſwallowed up verſ.32. but one of them that were burned.

V.37. *ſcatter thou the fire*] That is, the fire of their cenſers, as ſhewing that the Lord rejected it.

hallowed] That is, ſeparated from common uſe; the reaſon is rendred in the next verſe, becauſe they were offered before the Lord.

V.38. *a ſign*] Or memorial of Gods judgment againſt the preſumptuous conſpirators; and of his vindication and clearing of the innocency of his moſt faithful ſervants. See Chap.26.10. 2 Pet.2.6.

V.40. *no ſtranger*] All the Levites (except the ſons of Aaron) were ſtrangers in reſpect of the Prieſts office, or ſervice, and in reſpect of the Levites office, all the other. See upon Chap. 1.51.

as Korah] In uſurping an office, or ſervice, without the warrant of a lawfull calling unto it, and doing it in other manner then the Lord allowed it.

V.41. *But on the morrow*] In this murmuring of the people ſo ſoon after ſuch a miraculous judgment, both by deſtroying fire from above, and a devouring vengeance from the earth below; the Devil may be thought to ſet himſelf againſt God, as the Inchanters of Egypt did againſt Moſes, 2 Tim.3.8. to make the contumacy and rebellion of the people a miracle, as well as Gods judgement upon the rebellious.

V.45. *conſume them*] There were two deadly plagues before; the ſwallowing up of Corah, and that which appertained to him, ver. 33. and the burning of thoſe conſpirators which offered incenſe, ver. 35. and now a third is threatned, and in part executed, verſ.45,46. for murmuring againſt Moſes and Aaron, and charging them with murdering the people of the Lord, ver.41.

V.46. *from off the Altar*] For it was not lawfull for that purpoſe to take of any other fire, but that on the Altar of burnt-offerings; ſee Lev. 10.1,2.

V.47. *put on incenſe*] Incenſe was to be offered onely upon the Altar of incenſe in the Tabernacle; but this was done as upon an extraordinary occaſion, ſo by extraordinary warrant of Divine inſpiration.

V.48. *between the dead and the living*] The plague ſeemeth to have been a preſent and ſpeedy peſtilence, going along among the company, as fire in a field of Corn; ſo Aaron ſtanding betwixt thoſe that were already dead, and thoſe who yet alive were in greateſt danger of preſent death, by his Mediation (wherein as High Prieſt he repreſenteth Chriſt) pacified Gods wrath, and ſtayed the Plague that it proceeded no further.

CHAP. XVII.

Verſ.3. *Aarons name*] Why not Levies name, as well as Reubens, Simeon, &c? Becauſe the queſtion was not ſo much whether the Tribe of Levi ſhould miniſter unto the Lord, as whether the Prieſthood ſhould be ſetled on Aaron, and his ſons.

rod of Levi] Though Aarons name were written on a rod, it was not that rod which he uſed in working miracles, but an ordinary rod, like thoſe of the other Tribes; for ſo the buds, and bloſſomes, and Almonds that came out of it, might appear more miraculous: yet ſome think it was the ſame miraculous rod uſed in miraculous operations before Pharaoh, becauſe that was laid up before the Lord, Num. 20.9. and that rod which was laid up before the Lord, was Aarons rod that budded, Heb.9.4. unleſſe there were two rods laid up, and but one expreſly mentioned.

V. 9. *before the Teſtimony*] See on Exod.16.34. & 25.16.

V. 6 *twelve rods*] There is uſually twelve Tribes without that of *Levi*, and with him there was thirteen, Chap.1. but then Joſeph is divided into two, which here, though two was to be reckoned but for one, yet ſome conceive there were twelve rods beſides the rod of Aaron, though it cannot be gathered from the Hebrew Text.

V. 7. *of witneſſe*] Or, *teſtimony*. See on verſ.4.

V. 8. *for the houſe of*] To declare that God did chooſe the houſe of Levi, to ſerve him in the Tabernacle ; and ſince it is called the Rod of Aaron, it notes the preeminence of the Prieſts, the ſons of Aaron, above the other Levites.

V. 8. *almonds*] a miraculous ſpring, for a dry Rod to bring forth buds, and bloſſoms, and fruit, and all at once, or all within a very little ſpace.

V.10. *againſt the rebells*] That others preſume not to uſurp the office of the Prieſthood, as Korah and his company had done ; for (when the judgment by fire, and ſwallowing up of the earth, being out of ſight would be out of mind) that Rod would be of ready uſe to correct the preſumption of thoſe that would adventure upon the like in after times ; and it might prove a bar to keep them back from ſuch over-bold undertakings.

V.12. *all periſh*] So many ſorts of death, by the ſword, by fire, by the opening of the earth, by the peſtilence, making quick riddance of ſo many, will (if it hold) in a while leave none of us alive.

V.13. *any thing neer*] Extreme fear makes them agravate the danger above meaſure; or elſe they mean it onely of ſuch as being no Levites, make too neer approaches to the Tabernacle, or meddle with holy things, without ſufficient warrant for that purpoſe.

with dying] The words are a paſſionate expoſtulation with God, in ſenſe thus ; Wilt thou not, O God, withdraw thine indignation from us, untill by killing, thou haſt conſumed us ? and ſuch an Interrogation is virtually an ardent deprecation of danger, as Pſal.85.5,6. Eſay 64.12.

CHAP. XVIII.

Verſ.1. *Bear the iniquity*] I ſpeak to you that be Prieſts, not to the Levites ; if you treſpaſſe in any thing concerning the ceremonies of the Sanctuary, or your office, or ſuffer any one to uſurp the ſervice of my Sanctuary, againſt mine order, or to make neerer approaches to any holy thing then I permit, the offence ſhall be imputed unto you, and you ſhall be puniſhed.

V.2. *of witneſſe*] See Annot. on Chap.17.4,7.

V.3. *thy charge*] Touching the ſervices of the Sanctuary.

and the charge] Of the Tabernacle, as it is diſtributed among them, Chap.3.

nor you] To ſuffer others to offend, whom we may hinder, is to be guilty of their ſin, and liable to their puniſhment.

V.4. *a ſtranger*] See *Annot.* on Chap.16.40.

V.7. *within the vail*] Of the Sanctuary, for the inferiour Prieſt ; within the vail of the Holy of Holies, for the High-prieſt.

V.8. *by reaſon of the anoynting*] That is, of the ſervice or office, to which by anoynting thou art conſecrated.

V.9. *from the fire*] That which was not burned by way of Oblation to God

V.10. *moſt holy place*] That is, for eating ; for that which was indeed the moſt Holy place, or the Holy of Holies, was within the ſecond vail of the Tabernacle, into which none might enter but the High Prieſt, and he only once a year, not to eat, but to make a ſolemn atonement; but among the places where men might eat, ſome were held holier then others, as Jeruſalem is called the holy City, Math.4.5. where the Paſſeover was eaten, thouhg in private houſes ; and in reſpect thereof, and of any part of the Camp, the Prieſts Court was the moſt holy place for eating.

male] Of the ſin-offering and treſpaſſe-offering onely males might eat, but to the peace-offerings women were admitted, Lev.10.14. Deut. 12.18. & Chap.16.11.

V.13. *firſt ripe*] The firſt fruits and tenths are diſtinct tythes of different revenues of the Sanctuary, the tenths are better known then the firſt fruits, therefore of theſe it is to be obſerved, that they are of four ſorts ; Firſt, a ſheaf of the firſt ripe corn preſented the ſecond day of the Feaſt of unleavened bread, Lev. 23. 10. Secondly, two wave loaves at the Feaſt of Pentecoſt, Lev 23.17. Thirdly, a cake taken firſt out of their dough, before they made uſe of their weekly baking, Num.15.21. Fourthly, in the moneth of September, when all their fruits were gathered in, they were to pay a part in the name of firſt fruits of all their increaſe, before they ſerved themſelves with any of them ; and this was paid not in the proportion of tythe one for ten, but one for fourty at the moſt, and for ſixty at the leaſt, uſually betwixt fourty and ſixty.

clean] This limitation was obſerved, when any of the firſt fruits were offered in ſacrifice to God ; otherwiſe if they were given only for the uſe of the Prieſts, they might be eaten by any to whom he allowed them, whether ceremonially clean or unclean.

V.14. *devoted*] That is, ſeparate from common uſe, and fit and profitable for the uſe of the Prieſts ; unleſs it be devoted as a ſacrifice to God.

V.15. *firſt born*] See *Annot.* on Exod.13.2.

of unclean beaſts] Some think the uncleanneſſe here mentioned, is not in reſpect of kind, as the Horſe, and Mule ; but in reſpect of accidental quality, as when a ſheep is blind, or lame : but it is more probable, it is to be underſtood of both.

V. 16. *redeemed*] That is, of mankind, not of other creatures.

a moneth old] The firſt born might be redeemed of this law before the mother was purified, *viz.* before the fourtieth day ; though commonly their redemption was deferred till then.

V.17. *Holy*] That is, appointed for ſacrifice, and therefore not to be redeemed from death.

V.19. *of ſalt*] That is, ſure and ſtable ; becauſe ſault makes things to keep or laſt long without corruption. See on Gen 19.26. Lev 2. 13.

V. 20. *in their land*] In the Land of the Hebrews thy brethren.

I am thy part] Thou ſhalt ſet thy heart upon me, as thy moſt precious portion and inheritance ; I will make ſuffiicient proviſion for thy maintenance, though thou have not a particular ſhare of land, as other Tribes have. Or, *I am thy part*, that is, I will ingage my ſelfe for thy ſupply, and thou ſhalt have allowance out of my portion. See Joſh.13 14,33.

V.21. *Levi all the tenth*] All the tythes were paid to the Levites, not to the Prieſts, and out of them the Levites paid a tenth to the Prieſts, Nehem.10.37,38. See verſ.26. of this Chapter.

V.22. *bear ſin and dye*] Diſobedience to God, though in a ſmall matter, brings deadly danger upon man.

V.23. *they ſhall bear*] See *Annot.* on ver.1.

V.27. *as though it*] As profitable, and acceptable as the fruit of your own ground, or vineyard ; haſt you an equal portion with the reſt of your brethren.

V.28. *to Aaron the Prieſt*] That he may make diſtribution therof among the Prieſts.

V.29. *out of all*] The Levites were not onely to pay a tenth out of their tenth to the Prieſts, Nehem.10.37,38. but the tenth alſo of other things, as of the ſuburbs of thoſe Cities (which belonged to them) reaching from the walls to a thouſand cubits round about, Num.35.4. The Tribe of Levi was ſo much leſſe then any other Tribes, that they were every one of them three or four times greater, Num. Chap.3.& 4. yet they had the tenth of all, ver. 21. of this Chapter ; ſo that though they were fewer in number, they had more means or maintenance then any other Tribe : the Prieſts who were now but two (of full age) beſides Aaron, had the tenth of the Levites, who were 8580. Num.4.48. and this was about the hundredth part of the profits of above ſix hundred thouſand men : moreover they had firſt-fruits of the yearly increaſe, which at leaſt were a ſixtieth part, which was more then the tenth; they had alſo votive, and free will-offerings, redemption money of perſons, and things devoted unto God ; the firſt-born alſo of oxen, ſheep, and goats in kind ; together with the ſin-offering, and treſpaſſe-offering, they had the firſt-fruits of the bread of the Families of the people ; and of whole burnt-offerings they had the skin : yet more, they had ſome Cities and ſuburbs ; and whatſoever oblations they had, they were all of the beſt. See Jer.31.14.

V.30. *heaved the beſt thereof*] That is, given the beſt for an heave-offering.

V.31. *In every place*] Some Tythes, as common things, might be eaten in any place ; ſuch were theſe : but ſome were limitted both for place and perſons, ver.10.

V.32 *bear no ſin*] See *Annot.* on Chap.16.26.

neither ſhall ye pollute] By giving the worſt things unto the High-prieſts, having received of the beſt ſort from the people.

CHAP. XIX.

Verſ.2. *Ordinance*] According to the Law and Ceremony ye ſhall ſacrifice the red Cow ; this Heifer, as a beaſt without blemiſh, holds conformity with other ſacrifices, (as they with Chriſt, whereof they were figures) for he was without blemiſh or ſpot of ſin, 1 Pet.1.9. but as *red*, and free from the yoke, it differed from other ſacrifices ; yet agreed more with the Antitype Chriſt, who was covered with his own blood, iſſuing from the many wounds on his head and body : And in that the Heifer was to be free from the yoke, it was becauſe being diſtinate for a ſacrifice of expiating of ſin before God, it was not fit it ſhould firſt be imployed in the ſervice of man ; and it noted Chriſts freedome from the *yoke and bondage of ſin* ; as it is phraſed, Lam.1.14. and from ſubjection to men, Mat.27.26,27. Joh.10.17,18.

V.3. *without the Camp*] Becauſe ſhe was to be ſacrificed for the ſins of all the people ; and therefore being figuratively under the guilt of ſo great iniquity, it was held very unclean ; in ſo much that the Prieſt that killed her, and he that burned her, were to be unclean until the evening. And if we conſider this ſacrifice as a Type of Chriſt, as it was, it holds conformity with him, who ſuffered as a Malefactor without the gate of Jeruſalem, Heb.13.12. as Malefactors did without the Camp, Lev.24.14. and as bearing the guilt of all the Iſrael of God, Iſa. 53.6. and yet in himſelf the Holy one of God, Act.4.27.

one ſhall ſlay] It is not ſaid the Heifer ſhould be ſlain, or burnt, ver. 5. and for the word *One*, though it be not in the Hebrew Text, yet it is ſupplyed in the tranſlation for the congruity of the ſentence which runs better in ſenſe with it then it would do without it. It ſeemes it was not Aaron the High-Prieſt that was to do it, but rather Eleazer, to whom the Heifer was preſented, by whom it was brought without the Camp, and the blood ſprinkled, ver. 4. and who was next in dignity to Aaron, Chap.3.32. and at this time the number of inferiour Prieſts (beſides them) was very few, if it were a number, for ſome think they were but three that were of full age; yet in that it is ſaid, [*ſhall ſlay her before his face*] (that is, Eleazars face,) it appears to be ſome other

other, and not Eleazar ; ſo alſo do the words [*in his ſight*, ver.5.] import.

V. 4. *before the Tabernacle*] That is, turning his face toward it; though being out of the Camp, he were a good way from the Tabernacle.

V. 6. *skarlet*] By that deep red colour is ſometimes ſignified the great guilt of ſin, Iſa.1.18. eſpecially of cruelty and bloodſhed, Iſa.1.15.18. the blood of Chriſt waſhing away that guilt ; and though red it ſelf, yet making the ſinner white, Rev.7.14.

V. 7. *the Prieſt*] That is, Eleazar, ſignifying that uncleanneſſe cleaveth to the moſt holy actions of the moſt holy perſons, Heb.7.27,28.

V. 8. *he that burneth*] That is, an inferiour Prieſt.

V. 9. *clean place*] Where no dead carkaſſe, dung, or other filth was laid ; as on the contrary the ſtones, rubbiſh, and duſt of a leprous houſe were to be put in an unclean place, Levit.14.40 41. whence the aſhes were yearly to be diſtributed in the Cities of Canaan, and ſo kept, that they might be in readineſs for generall uſe.

it ſhall be kept] That is, the aſhes, (for in the Hebrew the word is in the ſingular number) or part of the aſhes ſhall be kept to mingle with water : See verſ.17. & Heb.9.13.

a water of ſeparation] Becauſe they that were ſeparated for ceremoniall uncleanneſs were ſprinkled with it, and made clean by it, Chap 8.7. from a ceremonial pollution. It is alſo called *holy water*, becauſe it is ordained to an holy uſe, Chap. 5.17. and uſed in an holy manner.

V. 12. *with it*] Some think the water of ſeparation, which ſome think did not ſerve onely to purge the uncleanneſs contracted by touching the dead : others extend it to all ceremonial uncleanneſs whatſoever.

third day] He was to be ſprinkled with this water of ſeparation the third day after his pollution was known, and the ſeventh day, ver. 19. and if he omitted ſprinkling on the third day, he had no benefit by the ſecond on the ſeventh day ; yet the firſt ſprinkling might be, (if the third day were omitted) on the fourth or the fifth day, and yet ſtands as for the third, and from thence he muſt expect the ſeventh day ſo much the latter, as it was longer before he had his firſt ſprinkling.

V. 13. *cut off*] So that he ſhould not be eſteemed to be of the holy people, but as a polluted and excommunicated perſon : ſome hold that if it were known, he was to be put to death by the Sentence of the Judge, if unknown by the Judgment of God; except in caſe of ignorance, For then if any one touched any unclean thing, and knew it not, he was (when he knew it) to offer a ſacrifice for *it*. Lev.5.3,6.

V. 14. *all that is in*] By this preciſe ordinance touching the dead, a caveat was given againſt all guilt of blood : for if to come into the place where a dead man lay, rendred a man unclean, how unclean muſt he be, who made a living man a dead carkaſs by a murderous act ? See Gen.4.10. & Eſa.1.15. Num.31.19.

V. 15. *open veſſel*] Which taketh in the ayr of the Tent ceremoniouſly tainted or unclean, when they left dwelling in Tents ; the ſame Law in proportion ſerved for houſes, at leaſt for the room or chamber where the dead was laid, or through which he was brought.

V. 18. *a clean perſon*] One of the Prieſts that is clean.

V. 19. *waſh his clothes*] Becauſe he had been among them that were unclean, or elſe had touched the water wherewith another had been ſprinkled, ver.21.

V. 20. *purifie himſelf*] By undergoing the ceremony of purification, for he was rather paſſive then active in it.

cut off] See Annot. on ver.13.

V. 21. *waſh his clothes*] See Annot. on ver.7.

toucheth] Except for the ordinary and legal uſe of cleanſing others by it from ceremonial uncleanneſs.

V. 22. *untill even*] He that touched an unclean thing was to be unclean ſeven dayes, ver.14. but ſuch a perſon or thing touched at the ſecond hand by another, could make him or it unclean but until Even.

CHAP. XX.

Verſ. 1. OF *Zin*] Some read *Sin*, as the vulgar Latine, but corruptly ; for it is not the ſame word, as the difference of the firſt letters ſhew, for the former is written with *Samech*, this with *Tſadi* ; nor the ſame place mentioned, Exod.16.1. where it rained Manna, for that was but the eighth manſion, that is the thirty third, but as ſome reckon it, the twenty third. See Chap. 33.36.

firſt moneth] This was the firſt moneth of the fourtiethe year after their departure, out of Egypt ; their next removal was from *Kadeſh* to *Hor*, which ſeemeth to be in the ſame year when Aaron dyed, and he dyed in the firſt day of the fifth moneth of the fourtieth year, after the children of Iſrael were come out of the Land of Egypt, as is expreſly ſaid, Num.33.38. ſo that from this Chapter to the end of Deuteronomy, are diſcribed the paſſages of the fourtieth or laſt year of the journeying of the Hebrews in the wilderneſs.

Kadeſh] As this was another deſert from Zin in the eighth manſion, ſo this was another *Kadeſh* then that which is called *Kadeſh Barnea*, for *Kadeſh Barnea*, was in the Southern confines of the Land of Canaan ; but the *Kadeſh* here ſpoken of, was (though Southward alſo) far off, in the confines of Idumea, or uttermoſt border of the King of Edom, verſ.14.16, of this Chapter.

Miriam dyed] The ſiſter of Aaron and Moſes, ſhe dyed four moneths before her brother Aaron, when he was of the age of one hundred and thirty years, and about the year of the worlds 2514.

V. 5. *wherefore have ye*] This people was very prone to murmure againſt their Governours, and that moſt of all in the cauſe and quarrel of the belly, when they wanted proviſion of meat and drink, and the verſe ſheweth the wilderneſſe wanted both ; and they wanted patience to keep the peace with their Superiours ; O how unquiet a thing is war, which cauſeth famine, and by that wherein it ends begins new brabbles! See Joſeph of the Wars of the Jews, lib.6. cap.11.

V. 8. *rod*] It is not certain whether this was Moſes his rod wherewith he wrought wonders in Egypt, and ſmote the rock in Horeb, *Exod.* 17.5. (although ſome without doubt affirm it was that) or Aarons rod that budded, and brought forth Almonds, and was laid up before the Lord in the Sanctuary, Num.17.8,10. but the difference is not great, the miracle lyeth not in the rod, or the relation to Moſes and Aaron, but in the power of God. See on chap. 17. 3.

V. 8. *ſpeak*] Command it to give water.

V. 10. *muſt we fetch*] By this queſtion he ſeemeth to bewray ſome diſtruſt of ſuch a ſupply of drink, as he did of ſupply of fleſh, Num.11.22,23. and what is probable of him by this verſe is charged upon him and Aaron both, verſ.12,24. The errours of Moſes in this particular paſſage are conceived by ſome to be 1. his immoderate anger ; 2. his ſpeaking to the people, when he ſhould have ſpoken to the rock, ver. 8. 3. his ſmiting of the rock, when he ſhould only have ſpoken to it with the rod in his hand, or ſtretched the rod towards it ; and ſmiting it twice as in a pang of paſſion ; but others excuſe him, and ſay, he did not know whether God promiſed water upon condition the people would ceaſe from murmuring : but the next words ſhew that both he and Aaron were in fault.

V. 12. *ye believed me not*] They did not doubt of the power of God whereof they had ſufficient evidence, even for ſuch a miracle as this, *Exod.*17.6. nor of his will ; but in regard of the wilfulneſs and murmuring of the people unworthy to be ſupplyed in ſuch a miraculous ſort, and in this doubt and diſpleaſure at the people ſomething was too paſſionately ſaid or done which might occaſion or confirm incredulity in them. See Pſal.106.32,33.

Sanctifie me] That is, honour me, becauſe God is moſt to be honoured for his own holineſſe, and by the holineſſe of men, which conſiſteth in beleeving his Word, and obeying his command.

which I have given] By which is not meant the whole Land of Canaan, but that which was beyond Jordan in their paſſage out of Egypt, for then they were in that part on this ſide Jordan, which was given to the Tribe of Reuben and Gad, and half Tribe of Manaſſeh.

V. 13. *Sanctiſied in them*] That is, in Moſes and Aaron by ſhewing himſelf mighty, and maintaining his glory, which ſhineth moſt in holineſs, for his power is an holy power ; his wiſdome is an holy wiſdome ; his juſtice an holy juſtice ; and ſo he getteth himſelf honour above all Potentates, cruel Tyrants, crafty Politicians, and unjuſt Judges.

V. 14. *thy brother Iſrael*] Becauſe Jacob (of whom came the Iſraelites) and Edom (of whom came the Edomites) were Brethren, See on Gen.36.40.

V. 16. *an Angel*] Which conducted them in their way by the cloud and pillar of fire : yet ſome by this Angel or meſſenger, underſtand Moſes.

in Kadeſh, a city] Or at Kadeſh, that is, hard by it, in that part of the Deſert which is ſo neer it, that it taketh the name from it, Chap. 33.36.

V. 17. *neither will we drink*] As thine, but when we have made them our own by paying for them. verſ.19.

V. 18. *leſt I come*] A threatning denyal, as if he had ſaid, Do not paſſe by me leſt I come, &c. or, if thou offereſt to paſs, I will reſiſt thee with the ſword.

V. 21. *turned away*] Went another way toward Canaan, fetching a compaſs about the Land of Edom and Moab, Judg. 11. 18. and ſo paſſed not the next way through his land, as they deſired, but through the Coaſt that bordered upon it. Deut. 2. ver. 4. which was a way rather round about, then through it. See on Deut.2.29.

V. 24. *ye rebelled*] Why then was not Moſes as well as Aaron doomed to death, ſince both are charged with the ſame ſin, ver. 12. and it is ſaid of both, it is ſaid in the ſame place, that they ſhould not bring the people into the promiſed Land. V. 12. *Anſw.* God prolongeth Moſes life a little further, yet ſo, as that he did but ſee the Land from Mount Nebo, Deut.34.4. where he died ; and ſo of him, as well as of Aaron, was the prediction, ver. 12. verefied.

V. 26. *upon Eleazar*] Who was to ſucceed his Father Aaron in the Prieſthood, and ſo did his ſons ſucceed him untill the time of the Judges, but then (for what cauſe it doth not appear) the Prieſthood was tranſlated to the poſterity of Ithamar, the other ſon of Aaron, Joſeph. lib. 1. Antiq. Chap. laſt ; but it never went quite out of his Family; as Joſephus ſaith, Antiq. lib. 20. cap. 8. which is denyed by Sigonius de Repub. Heb. lib. 1. cap. 2.

V. 28. *dyed*] In the one hundred twenty third years of his age.

there] That is, in Mount Hor ; and whereas it is ſaid, Deut.10.6. that he dyed in Moſera, the anſwer is, that Hor and Moſera are the ſame place. for Hor is an hill in Moſera, which is the place round about it, and where the Iſraelites pitched, Num.33.30. & 37. for when they had thence journeyed in the wilderneſſe to and fro for fourty years together, it is very like they came more then once to the ſame place.

CHAP. XXI.

Verſ. 1. THe *way of the ſpies*] By that way which the Spies (which ſearched the Land in the ſecond year of their journeying from Egypt, that is, thirty eight years before this time) ſome underſtand it of the way which King Arad had ſent Spies to ſee which way Iſrael would go, who (by intelligence) had learned that they were returned from the Red *S*ea. See Chap. 33. 40.

V. 2. *vowed a vow*] Of vowing, ſee *Annot.* on Gen. 28. 20. Of this kind of vow, ſee Lev. 27. 29.

V. 4. *the land of Edom*] They were to compaſs it, (but not to paſs through it) and deſtroy it, for ſo were they charged, Deut. 2. 5. though by the name not of Edom, but of Seir, for ſo was Eſaus or Edoms Countrey called.

V. 5. *light bread*] Meaning Manna, which they account light, as if it had little ſubſtance in it for their nouriſhment, in compariſon of the more ſolid and ſubſtancial diet which they had in Egypt; and which now by common uſe was to them as unpleaſant as they thought it unprofitable. See Prov. 27. 7.

V. 6. *fiery Serpents*] So called, becauſe thoſe who were bitten or ſtung with them, were ſo enflamed with the heat thereof that they died. See 1 Cor. 10. 9.

V. 8. *fiery Serpent*] That is, a Serpent of the colour of fire, as burniſht braſs is, Rev. 1. 15. Ezek. 1. 7. This was a figure of Chriſt, for as they that looked upon the braſen Serpent lifted up upon a pole, were cured of the hurt they received of the fiery Serpents, ver. 9. ſo they that fixed the eye of faith on Chriſt, lifted up alſo, Joh. 3. 14. upon the Croſs, are cured of the biting or ſting of that old Serpent, who hath many ſtings, which he ſhooteth out like darts, and thoſe darts are fiery, Epheſ. 6. 16. See 1. Kings. 18. 4.

V. 13. *Arnon*] Some take Arnon for a rock, ſome for a brook running betwixt the Moabites, and Amorites.

V. 14. *Wherefore it is ſaid*] Theſe two verſes import ſome miraculous conformity betwixt what God did at the Red-Sea, and what he did at Arnon in the borders of Moab: what the former were we find Exodus 14. for the latter there is reference made to a book which is not extant, or elſe latent, that we know not where to find it. See on Joſ. 10. 13. Some ſay, that as the Red Sea ſerved for a paſſage to the Iſraelites, yet drowned the Egyptians, ſo the high rocks at the brook of Arnon fell upon the enemies of Iſrael, and made a more eaſie and even paſſage for the Iſraelites; ſo the Jewiſh Rabbins relate, and ſome Chriſtian Writers too eaſily believe them.

V. 17. *Spring up, O well*] In the Hebrew it is *aſcend*; for fruitful ſprings bubble and riſe up, like a ſeething pot.

ſing ye] Ye that receive the commodity thereof, give praiſe to God for it, or with reſpect unto it; or ſing ye at it, or about it.

V. 18. *the Princes digged*] That is, cauſed it to be digged, the principal men of the Tribes, the chief Magiſtrate, and chief *M*iniſter ſmote the ground with their rods or ſtaves, the enſignes of their dignity, (as Moſes did the rock,) or with their journeying ſtaves they began to dig, and God cauſed thereupon a well to ſpring up as water iſſued out of the rock, Num. 20. 11. or they digged places to receive the water that came out of the rock, 2 King. 3. 16, 17.

of the Law-giver] The Lord himſelf, Iſa. 33. 22. or Moſes under God.

V. 24. *Jabbock*] The name of a River riſing out of Arabia, and watering the Region of the Ammonites.

ſtrong] For the people were tall and ſtrong like Giants, Deut. 2. 20.

V. 26. *of the Amorites*] For if it had been the Moabites, the Iſraelites might not have poſſeſſed it, Deut. 2. 9. yet that which the Amorites had taken from the Moabites, the Iſraelites received and poſſeſſed, ver. 31. Num. Chap. 32. 33.

V. 27. *in Proverbs*] A Proverb made in ſcorn of Sihon King of Heſhbon, (a City of the Land of the Amorites, ſee Judg. 11. 18, 19. over whom Sihon was King) which is part of the curſe threatened to the wicked, Deut. 28. 37. the Proverb then uſed ran in theſe words [*Come unto Heſhbon, &c.*] and thoſe times.

V. 28. *a fire*] That is, war; ſo called, becauſe it is raiſed and purſued in heat of wrath, or, (as the common ſaying is,) with fire and ſword. See. Jer. 48. 45.

V. 29. *Chemoſh*] Who worſhippeſt the Idol *Chemoſh* for a God; *Chemoſh* was the Idol of the Moabites. 1 King. 11. 7. who was not able to defend his Worſhippers which took the Idol for their Father: Some take this to be the Idol *Bacchus.*

he hath given] That is, the Idol *Chemoſh* hath given thoſe that eſcaped the ſword, to be captives; which is aſcribed to the Idol by way of deriſion both of him and of the opinion of the people, who conceived there was ſuch power in him. See Judg. 11. 24.

V. 30. *we have ſhot*] Bragging words of Sihon and his party, concerning the conqueſt of Moab.

CHAP. XXII.

Verſ. 1. P*Lains of Moab*] Once belonging to the Moabites, ſince to the Amorites, and from them won by the Iſraelites, and in their preſent poſſeſſion.

on this ſide Jordan] the plaines of Moab where the Iſraelites now encamped are on the eaſt ſide of Jordan and beyond that in reſpect of Canaan. See on Deut. 1. 1.

by Jericho] Jericho was ſituate about 7 or 8 miles from Jordan over againſt the place where the people pitched. See on Chap. 26. 3.

V. 2. *Balak*] king of Moab, ver. 4.

V. 3 *Moab*] The Moabites, or people of Moab.

V. 4. *Moab*] The king of Moab, or the Moabites.

of Midian] Who Were the Senate or Governors of the *Midianites*, this people deſcended from Abraham by *Keturah*, Gen. 25. 1, 2. but now having made defection from their Faith, they take part with the Moabites their Neighbours, and it ſeemes alſo their confederates, Num. 25. 17, 18. This *Midian* is not that which is ſituate toward Mount Sinai, where Moſes kept the flocks of Jethro; but another Midian far off that place, neer unto the Moabites; with theſe Midianites his neighbours doth the King of Moab conſult.

V. 5. *Balaam*] The Diviner or Sooth-ſayer, Joſh. 13. 22. proved to be a bad man by his following of enchantments, Numb. 24. 1. and by his deſire to curſe Iſrael, and by building of Altars unto Baal, whereof in this and the next Chapter; yet ſome take him to be a Prophet (as he is ſtyled, 2 Pet. 2. 16.) and a Prophet of God, becauſe God had ſuch entercourſe with him, and becauſe he particularly prophecied of Chriſt to come, and becauſe he ſpeaketh of God as his God, Chap. 24. verſ. 13. yet they acknowledg him a wicked man, for ſuch may prophecy in Gods name, as well as in Chriſts, Matth. 7. 22. See on Joſ. 13. 22.

river] Euphrates.

V. 6. *whom thou bleſſeſt*] Either the King of *Moab* flattered him exceedingly, or God ſuffered his ſorceries to prevail very much, as he did thoſe of Simon *Magus.* Act. 8, 9, 10. which they do the more, becauſe they are the cauſes of many evils, which by evil ſpirits they bring upon men, and they ſometime take them away to ſeem good; and ſo the Devil doth more hurt as an Angel of light, then as the Prince of darkneſs.

V. 7. *reward*] Thinking to bribe him with gifts to curſe the Iſraelites. See 1 Sam. 9. 7.

V. 8. *this night*] He taketh time to conſult with his deviliſh Oracles, Though he pretend the direction of a better Spirit.

as the Lord ſhall ſpeak] Though he were a prophet of the Devil, he would ſeem to receive the revelation from God.

V. 9. *God came*] Though the Devil be, to many, in ſtead of God, 2 Cor. 4. 4. yet God will keep an over-ruling power in his own hand, and both reveal his mind to whom he will, as *Matth.* 7. 22. and reſtrain their wils as pleaſeth himſelf.

what men are] God putteth this queſtion, not that he needeth information, but to draw from Balaam a ground of his treaty and proceeding with him, as he dealt with Adam, Gen. 3. 9. and with Cain Gen. 4. 9.

V. 12. *God ſaid*] God warned him in a dream that he ſhould not conſent to Balacks wicked requeſt.

V. 16. *let nothing*] The wicked ſeek by all means to promote their naughty purpoſes, though they know that God is againſt them.

V. 17. *great honour*] He thinks Balaams ambition would be bribed with honour, though he were not ſo covetous, as to be won with rewards.

V. 19. *more*] He knew he could do nothing without the Lords leave and help, yet he hoped that God might yeeld to him, and then for advantage and advancement he would yield to the King of *Moab.*

V. 22. *kindled*] God granted his requeſt in his wrath, being angry with his motion againſt his revealed will, ver. 12, 13, 32. and for that (though God bad him) he went upon his own Errand with a mind (for gain, or glory) to curſe Gods peculiar people, whom he had bleſſed, verſ. 21. See Chap. 11. verſ. 19, and 20.

V. 24. *the Angel*] Appearing to him the ſecond time, in another place.

V. 28. *opened*] God gave her power to ſpeak; or the Angel of the Lord formed his own words by the mouth of the Aſs, as the Devil did his by the mouth of the ſerpent, Gen. 3. So at this time the Aſs was wiſer then her rider, though a Prophet; according to that, 1 Cor. 1. 27.

V. 29. *a ſword*] The Apoſtle chargeth this Prophet with madneſſe, 2 Pet. 2. 16. And it is plain his preſent anger was a fit of madneſſe, or elſe the ſtrangneſſe of the ſpeech, being no leſſe then miraculous, would have affected him with fear, and have made him as patient as his beaſt; but his fury was his frenzy, and in his fit he cals for a ſword to be put into the hand of a mad man, to kill his Aſs for ſaving his life from the ſword of the Angel.

V. 31. *opened the eyes*] For whoſe eyes the Lord doth not open, they can neither ſee his anger, nor his love. The angel appearing in a viſible ſhape to the aſs, was not ſeen by Balaam, till the Lord opened his eyes, which (as to that object) were as ſhut or blinde, though not to other things, Luk. 24. 16. Deut. 10. 7.

V, 33. *ſlain thee*] For thou wouldeſt have ſlain thine aſs, for going a little aſide from thy way, how much more doeſt thou deſerve to be killed, for going ſo croſs and contrary to Gods will?

V. 36. *border of Arnon*]Neer to the place where the Iſraelites were incamped.

V. 40. *offered oxen*] Or ſlew oxen and ſheep uſually Offering, implieth uſually ſacrificing, though the ſame word be uſed alſo for killing onely; and ſo the killing yet might be for a preſent to entertain Balaam, and the Princes, and the elders of *Moab* and *Midian* together; and as ſacrifices to God were attended and followed, ſometimes with feaſtings among men; ſo was it with Idolaters, the Devil and his ſervants being apes in imitation of God, and his ſervants, for outward obſervances. *See* Chap. 25. 1, 2.

V. 41. *high places of Baal*] To a Chappel built to Baal on *Mount* Abarim, which divided the *Moabites* from the Kingdom of *Sihon* and Og. Idolaters ſet their ſinne on high, being no more aſhamed to ſerve Idols, then the godly to do ſervice, or offer ſacrifice to the true God. In the Plain neer this *Mount* the people of Iſrael pitched their Tents. *See* on Joſ. 13. 17.

CHAP. XXIII.

Verſ. 1. *SEven altars*] He builds altars to conſult with God, he ſhould firſt have conſulted with God about the building of his altars.

V. 2. *Balak and Balaam*] Among the Gentiles, Kings oft-times uſed to ſacrifice, as did the Prieſts.

offered] It is not ſaid to whom they offered; but it ſeemeth it was not to Chemoſh, the god of the *Moabites*, Chap. 21. 29. But to the God that ſpake unto Balaam, verſ. 4.

V. 4. *met Balaam*] In ſome evident apparition, whereby he might know who it was that ſpake to him.

I have offered] He would bribe God with ſacrifices, (as the King of *Moab* would do him with offers of reward, and worſhip) to turn the bleſſing of his people into curſes.

V. 5. *thus ſhalt thou ſpeak*] As it followeth, v. 8, &c.

V. 7. *of the Eaſt*] Aram, or Syria; of which name there were divers Countries, but this is that which was called Aram Naharam, or according to the Greeks. *Meſopotamia*, Joſeph. Antiq. lib. 4. cap. 6. Both which words note the ſituation of it betwixt two rivers, and the rivers are Tigris and Euphrates. This Aram is in ſituation Eaſtward from the land of *Moab*. *See* Deut. 23. 4. and Iſa. 2. 6. and on Joſ. 13. 22.

V. 8. *How ſhall I curſe*] How eaſie a thing is it to wagge a wicked tongue? yet without Gods will, neither King nor Prophet can have ſo much power againſt his people! How eaſie is it for him to bind their hands to the peace, who ſo binds their tongues to the good behaviour towards them, as to make them fall to bleſſing, when they would be curſing?

V. 9. *dwell alone*] They ſhall have their Religion and Lawes apart, not communicating therein with other Nations, Eſth. 3. 8. Deut. 33. 28.

among the nations] Among the prophane or idolatrous Nations; ſevered from them as Gods peculiar people.

V. 10. *duſt of Jacob*] The infenite multitude of Jacobs or Iſraels poſterity are as the duſt of the earth, Gen. 13. 16. & 22. 17.

let me die] He would be like the godly in an happy death, but he cared not to be like them in an holy life; but his end is not like to be the ſame with theirs, who walketh not in the ſame way with them, Prov. 11. 7. Num. 31. 8. ſee on Pſal. 116. 15.

V. 13. *but the utmoſt part*] Chap. 22. verſ. 41. There are the ſame words without the word *but*;] The meaning is, that in his former proſpect, Chap. 22. he ſo ſaw the utmoſt part, and that he ſaw on each ſide, and the middle within; but here he had but a view of a part of the utmoſt part, and he would have him curſe that in the name of the whole.

not ſee them all] For being ſo many, as to be compared to the duſt of the earth, too many for the fourth part of them to be counted, verſ. 10. the number might diſmay him; therefore he muſt ſee but a part, and in that curſe the whole.

V. 14. *Piſgah*] Is a place of heighth or exaltation, and ſo is taken for an hill, in general; yet there was an hill in the Land of *Moab*, called *Piſgah* in particular, Deut. 3. 27. and Chap. 34. verſ. 1.

V. 19. *hath he ſpoken*] He hath ſaid I ſhall not curſe, and if he ſaid it, he will make me make good what he hath ſaid; and I cannot ſay more or leſſe in this matter, then he is pleaſed to put into my mouth, verſ. 20.

V. 20. *to bleſſe*] The bleſſing as from Balaam was vain, becauſe he was a wicked man; but as he was commanded by God to bleſſe, ſo it was not vain, though he were a wicked man.

V. 21. *He hath not beheld iniquity in Jacob, neither hath he ſeen perverſneſs in Iſrael*] The divers readings of theſe words, and the abuſe of them to countenance ſome new conceipts, tending to corruption in Doctrine, and diſſoluteneſs of life, hath made the clearing of them ſomewhat difficult. If we ſhould take them for the words of Balaam (as a wicked man loving the wages of unrighteouſneſſe, and deſirous to curſe where the Lord hath bleſſed) we might paſs them over without any great ſcruple, and not need we be ſollicitous to ſuit them with an Orthodox expoſition; But they are generally conceived to be the words, not ſo much of Balaam, as of the holy Spirit, which over-ruled the ſpirit, at leaſt the tongue of the mad Prophet, and made him ſpeak the wiſdom of God in a myſtery; which ſome heritical Novliſts would turn to a myſtery of iniquity, ſuppoſing the meaning of the words to be; *That God ſaw no ſinne at all in Jacob, nor any tranſgreſſion in Iſrael.* For refutation of which wicked Gloſſe, we are to diſtinguiſh of the ambiguities of terms in this Sentence, whereof the parts are, 1. The Perſons. 2 That which is attributed to them. 1. For the Perſons, they are two, God, and Jacob or Iſrael. For the firſt, there is no doubt, but the firſt word *he*, referreth to God, called *El*, verſ. 19. and in the 21. verſ. *Jehovah*. 2. For the other Perſon, it is noted by two Titles, *Jacob* and *Iſrael*: for the great Patriarch of that Nation had thoſe two names, and in this order, for he was firſt called Jacob, and afterward Iſrael, of which names you may read, Gen. 25. 26. & 32. 28. and the reaſon of them, Gen. 27. 36. & Chap. 32. 28. by both may be underſtood, either the perſon of Jacob or Iſrael, or his poſterity; and the poſterity may be conceived under a double diſtinction, the one as taken totally for the whole body of the people, or particularly for ſome eminent perſons among their Tribes: the other diſtinction is, that it may be taken ſubjectively or objectively; ſubjectively, as ſuppoſing Iſrael to be the ſubject in whom that evil is inherent; or objectively, that it is the object againſt which that is committed. *This for the perſons*; Now for the attributes, they are various, according to the difference of the perſons, to whom they are aſcribed; as to God *ſeeing*, and that may be interpreted three wayes; 1. For a ſenſible apprehenſion; 2. For an intellectual contemplation; 3. For a moral approbation. *Secondly*, for that which is atributed to Jacob or Iſrael, all that is ſet down under two Titles, *iniquity* and *perverſeneſſe*, of which the Original words are to be explained, and for them, the former of them rendered *iniquity* is *Aven*, and *Avin* ſignifieth, as Schindler ſheweth, Pentaglot. col. 38. Firſt of all, grief, ſorrow, ſadneſs; Gen. 35. 18. *Secondly*, it ſignifieth ſtrength, Gen. 49. 3. Deut. 21. 17. Thirdly, violent ſtrength, injury, injuſtice, (which cauſeth grief alſo,) and iniquity, Job 11. 14. Prov. 30. 20. Pſal. 5. 5. Fourthly, ſome take it for ſome hainous iniquity, for kinde or for degree; in particular, for Idolatry, and for an Idol in paticular, Eſa. 66. 3. as our tranſlation hath it, and ſo the Chaldee renders it, and Schindly. Pentagl. col. 39. but Arias Montanus tranſlates it, *vanity*, and there may well be a communication of theſe two, for an Idol is nothing in the world, 1 Cor. 8. 4. and ſo we find that Bethel when it had been the habitation of the golden Calf, 1 King. 12. 28, 29. and afterwards was called not Bethel, but Beth-aven, that is, the houſe of vanity. Hoſ. 4. 15. the like ſenſe is to be given it upon the ſame ground, Amos 5. 5. The other word which is here turned *perverſeneſſe*, is *Hhamal* or *Ghnamal*, which ſignifieth toylſom labour, or moleſtation of the body and minde, both paſſively, Pſal. 25. 18. & 73. 5. and actively, Pſal. 94. 20. & 55. 11. & 7. 15. ſo according to the Greek verſion, and the French expreſſeth it by extortion.

Now out of Application of theſe diſtinctions, we ſhall deduce the explication of the words, which we will ſet down; Firſt, by way of Refutation of the falſe Expoſitions that are put upon the Text: *Secondly*, by ſetting down and aſſerting the true ſenſe of it.

For the firſt, we ſay, that by Jacob or Iſrael in this place, is not meant the perſon of Jacob or Iſrael, the ſon of Iſaac, the father of the twelve Patriarchs, but the people or nation deſcending from him

Secondly, that not ſome few of the better ſort of the people are here meant, who as juſtified by faith, and walking with God, in an holy life, might be reputed righteous, as Enoch, Gen. 5. 22. Noah, Gen. 6. 9. Job 1. 1. and Zachary and Elizabeth, Luk. 1. but the body of the people, becauſe they were the object, Both of Balaams ſight, and of Balaks ſpite, whom he deſired ſhould be curſed.

Thirdly, it is not ſaid, nor could be ſaid, that theſe had none Iniquity, nor that they were chargeable with no hainous iniquity, nor that they were free from Idolatry, for they were guilty of hainous iniquity, of groſs and brutiſh and bloody Idolatry. See Act. 7. 42. Exod. 32. 32. Pſal. 106. 37.

Fourthly, nor is the meaning, that God did not ſee that evil that was in them, or done by them: for though in a literal and Phyſical ſenſe, he doth not ſee as we do, becauſe he hath not a body or organs or inſtruments of ſenſe, as we have, yet he diſcerneth all things better by his intelligence, then we do any thing that is obvious to all our ſenſes, Eſa. 38. 17.

Fifthly, not that God did take no notice of their wickedneſſe; for he did ſo, and puniſhed them for it, Deut. 32. 27, 28. and Pſal. 78. 60, 61.

Sixthly, nor is it to be thought, that God having taken notice of their ſinnes and chaſtiſed them for them, he forgat what they or himſelf had done: for though forgetfulneſſe be ſometime aſcribed to God, as Jer. 31. 34. and elſewhere, and it be ſaid of him, that he *caſteth* the ſinnes of his ſervants *behind his back*, Eſa. 38. 17. *and into the depth of the Sea*, Micah, 7. 19. by ſuch expreſſions, we are to underſtand a gracious forgiving, not an oblivion or forgetting; for if God could be ignorant of any thing, or forget what he hath known, he could not be Omniſcient, as he is, knowing all things as he doth, Heb. 4. 13.

Seventhly, there is one interpretation more, which hath a truth in the thing it ſelf, viz. that God looking on his choſen through Chriſt, ſeeth no more ſinne in them, then is inherent in him; for they are made the righteouſneſs of God in him by imputation, as he was made unrighteous by imputation of their tranſgreſſions, 2 Cor. 5. 21. but this though very true *in theſi*, as to this Text may be impertinent. This for the erroneous Expoſitions of the words, now for the Orthodox interpretation of them.

Firſt, Both the Hebrew word, *Aven*, which in our Engliſh Tranſlation, is rendred iniquity, and vanity, and *Hhamal*, or *Ghnamal*, which is expreſſed by Tranſgreſſion and perverſeneſſe, ſignifie in their Primative ſenſe, rather moleſtation, grief, wrong, violent ſtrength, injury, miſery, then ſin; and ſo they are to be taken in this place.

Secondly, they ſignifie paſſively, and ſo the meaning is not actively, that they do no evil, or wrong, or violence, or moleſtation to others, but that others ſhall not do any thing to them; or that if they do, God will not ſo ſee it as to approve of it, but will ſhew himſelf in their defence, by way of oppoſition, to the puniſhment of thoſe that do oppoſe them, to oppreſſe them, Pſal. 105. 14, 15.

Thirdly and laſtly, the words may be expounded, either of the time paſt, preſent or to come, as if he had ſaid, God neither hath, nor can, nor will give up his people to the wicked will of their enemies, becauſe he loves them, and becauſe, ſhould he deſert them, and give them over to their enemies hands, they would exalt themſelves, not onely above his people, but againſt himſelf, and would break out into blaſphemous brags of themſelves, and reproaches of him, Iſa. 36. Exod. 32. 12.

V. 21. *the ſhout*] That is, a valorous ſhout of a puiſſant King and his people, encouraging each other to the Battel; and a victorious ſhout, as having obtained the victory in the battel,

V. 22. *an Unicorne*] Or, *Licorne* as pliny calleth him, lib. 8. cap. 21. is a very ſtrong beaſt, Job 39. 10, 11. and armed with a dangerous weapon againſt any adverſary, Deut 33. 17. There are two kinds of Unicorns, the one is called *Rhinoceros*, which hath an horn on his noſe, Plin. Hiſt. l. 8. c. 20. the other on his head, Ibid. c. 21.

V. 23. *againſt Jacob*] Or, in Iſrael. None againſt Iſrael ſhall be of force, or take effect to do the poſterity of Jacob, or Iſrael any hurt; or none in Jacob, or among the poſterity of Jacob ſhall either need, or uſe ſuch unlawful meanes, either of telling, or fore-telling, or of effecting any thing by deviliſh arts or meanes, as the Gentiles do; ſince they ſhall have God to conſult with, and ready both to counſel them in doubtfull caſes, and to defend them againſt all their enemies.

What hath God wrought] Men ſhall by way of wonder at Gods doing on their behalf, at this time, ask, *What hath God wrought?*

V. 27. *another place*] It it an old ſuperſtition to aſcribe the efficacy of religious ſervices to places, and to think that Gods preſence or power, admits of any local limitation, ſo that he is not preſent, or favourable, or powerful, as well in one place as another.

CHAP. XXIV.

Verſ. 1. *AS at other times*] His manner was till now to ſeek after enchantments; and when he turned from them to ſeek the true God; his ſervice it is like had a ſmack of his old ſuperſtition, in the number of Altars, and ſacrifices, in their ſcite or poſture towards the points of heaven, in his geſtures and ſet forms of words.

towards the wilderneſſe] Where the Iſraelites were encamped.

V. 2 *the Spirit of God*] That is, an inſpiration of prophecy, which is the operation and gift of Gods Spirit; for in ſuch matters God may, and doth many times reveal himſelf to wicked men, to whom any but ſaving graces may be imparted. Annot. on Chap. 22. 9. Joh. 11. 15.

V. 4. *viſion*] Revelations by viſions, are properly ſuch as are when their eyes are open or awake, and revelations by dreams, when their eyes are ſhut or aſleep; and yet thoſe dreams may be called viſions of the ſoul, when the eyes of the body are cloſed.

eyes open] Heb. *who had his eyes ſhut, but now open.* This may be meant literally of the eyes of his body, according to the former Note; or figuratively of the eyes of his mind, which (though before this they were ſhut, ſeeing nothing at all of ſuch future events) might be awake, albeit he was in a trance, as one aſleep, Gen 15. 12. Dan. 8. 17. 18. &c.

V. 5. *thy Tabernacles*] By theſe two words, *Tents, Tabernacles*, are underſtood moveable houſes; but the latter in the Original, imports a vicinity, or neerneſſe of abode.

V. 6. *Lign-aloes*] Or the aloes trees; an odoriferous and ſweet ſmelling wood, or tree, growing in Arabia, and India. See Pſal. 45. 8.

as Cedar-trees] Commendable for their ſtrength and growth, by the abundance of ſap, in reſpect whereof they are called the *trees of the Lord*, and are ſaid to be planted by him, Pſal. 104. 16. for things eminent in their kinde are aſcribed to him. See Pſal. 104. 16. becauſe he is moſt worthy of ſuch.

V. 7. *pour the water*] Plenty of water is here promiſed; and that is a great bleſſing on mans habitation, Pſal. 1. 3, and 23. 2.

many waters] By *waters* may be underſtood *people*, as the word is expounded, Revel. 17. 15. and his ſeed may be ſaid to be in many waters, to note the numerous increaſe of it; according to the ſpawn, which is the ſeed of fiſhes in the waters.

his King ſhall be higher then Agag] Or, *taken away for Agag*; and ſo it is underſtood of Saul, from whom the Kingdom was rent for ſparing Agag, whom by the Lords command he ſhould have killed, 1 Sam. 15. 9, 10, 11.

Agag] That was the ordinary name of the Kings of the Amalekites, as Pharaoh of the Egyptians; and their Kingdom then moſt flouriſhed. See on Eſther 3. 1.

V. 9. *who ſhall ſtirre*] See Annot. on Gen. 49. 9.

V. 17. *I ſhall ſee him, but not now*] This prophecy is of Chriſt his coming in the fleſh, whom Balaam foreſeeth that he ſhall ſee him, but not now, ſaith he, not in this life, and not till Balaam riſe again, and Chriſt come down again: or he propheſieth this in the perſon of poſterity, in reſpect unto the wiſe men (of his profeſſion) of the Eaſt, who came from the Eaſt to worſhip Chriſt, Matth. 2. 2.

not nigh] Neither of his comings are nigh, but afar off.

a ſtar] Meaning Chriſt; at his firſt appearance he ſeemed little, like the ſtar, Matth. 2. 2. which brought the tidings of his coming Matth. 2. 2. though glorious, Revel. 22. 16. but afterward his glory increaſed to the brightneſſe of the Sun, Mal. 4. 2.

Scepter] See Annot. on Gen. 49. 10.

corners of Moab] That is, from one ſide to another, round about; as the houſe ſupplanted in the four corners, is utterly ruined, Job. 1. 19. Some apply this to Davids ſubduing the Moabites and Idumeans, 1 Sam. 8. whereof afterward: but it reacheth far beyond his time, to the prevailing of the Chriſtian Religion, over Pagan opinions and people.

of Sheth] The word may be rendred, *thoſe who are behind*; that is when Balaam turned his face toward Iſrael, verſ. 1. the Eaſtern people were behind him, as the Amonites, and Midianites, &c. but if we take *Seth* for a proper name, as Gen. 4. 25. *viz.* for the third ſon of Adam Abel being ſlain, the poſterity of Cain drowned; by Seth may be underſtood all the race of Adam; but then the word *deſtroy*, belonging to the wicked, muſt limit the word *all*, only to all the ungodly of the world, or to the world of the ungodly, eſpecially of the Edomites, 1 King. 11 15.

V. 18. *Seir alſo*] Edom and Seir were both names of Eſau and his poſterity, and of his Countrey: and he was called Seir, becauſe he was hairy, See on Gen. 25. 30. as the word *Sehhir*, or *Segnir* ſignifieth; In that the commination is made in both his names, it imports aſſurance of the thing: and if we take the words with any other, but a verbal diſtinction, it may be this; by Edom may be meant the whole Countrey of Eſau; and by Seir, the place of his dwelling, his Court where he kept his reſidence; and ſo the Prophecy imports the total conqueſt over the Edomites, ſince not ſo much as the Court or Palace of Edom, which was moſt ſtrongly fortified, and carefully kept, ſhould keep out the power of Iſrael or Jacob; which was litterally fulfilled by David, 1 Chron. 18. 13. but is chiefly to be underſtood in a ſpiritual ſence, for a compleat victory of the Iſrael of God over all their enemies.

V. 19. *of the city*] The City of Seir, or ſome other City, or Cities of note, which were adverſe to the people of God; over whom Chriſts Kingdom, ſhall univerſally and glorioſly triumph.

V. 20. *firſt of the Nations*] The Amalakites firſt made war againſt Iſrael, Exod. 17. 8. 1 Sam. 15. 1. Or Amalek was a principal Nation.

V. 21. *the Kenites*] Were a people mingled with the Amalekites, 1 Sam. 15 6.

V. 22. *the Kenite*] Or, *Kain*; which may either be the name of ſome famous progenitour, of whom the *Kenites* deſcended; or of ſome City of note where they dwelt; ſome take it to be meant of the poſterity of Jethro, Judg. 4. 11.

Aſhur] That is, the *Aſſyrian* ſhall carry the *Kenites*, and other people captives, as well as the Iſraelites; which came to paſs, when Salmanaſe King of *Aſſyria* carried the Ten Tribes away into his Countrey, in the dayes of *Hoſhea*, 2 King. 17. 6. among whom the *Kenites* dwelt.

V. 23. *who ſhall live when*] The calamity ſhall be ſo great, that a few ſhall ſurvive it; or, who ſhall deſire to live, when ſuch a deſolation ſhall come upon ſo many?

V. 24. *Chittim*] Was the grand-child of Japhet; a people deſcended from him is here meant, planted in Greece and Italy: for *Alexander* the Greek Monarch, who is ſaid to come out of the land of Chittim, 1 Mac. 1. 1. ſubdued the *Aſſyrians* and their ſucceſſours, the Medes and Perſians; and the Romanes, who are Italians, often infeſted them, and finally overthrew them by the wars of Veſpaſian the Emperour, and Titus his ſon: whereof ſee Joſephus of the wars of the Jews, eſpecially the ſeventh Book. See on Dan. 11. 30.

Heber] The poſterity of *Heber*, that is, the Hebrews, againſt whom the Greeks warred, and for a time prevailed: ſee Joſeph. Antiq. l. 11, cap. 8.

V. 24. *he ſhall periſh*] Some expound it of the Jews, others of the deſcendents or off-ſpring of Chittim, which is moſt like: for the Grecian Empire is overthrown by the Romane, and the Romane which came from Chittim, as the Grecian did, is much impaired by the Papacy, and that uſurping State and power is in a great part ruined, and the ruine of it ſhall be further accompliſhed, 2 Theſſ. 2. 8.

V. 25. *to his place*] Homeward, But was killed in the way among the Midianites, Chap. 31. 8.

CHAP. XXV.

Verſ. 1. *SHittim*] This was the fourty ſecond, and laſt Manſion or reſting place of the *Iſraelites*, in their paſſage toward Canaan out of Egypt. Sixtie furlongs from Jordan.

daughters of Moab] And of *Midian* alſo, verſ. 17. and 18.

V. 3. *Baal-Peor*] Baal of the Idol of the Moabites, which was on the hill Peor, or Phegnor, Chap. 23. 28. ſo called from the manner of the Idol, worſhipped upon that mountain; and the manner was ſuch, that in it, both ſpirituall and carnall uncleanneſs met together, as vice and impudence. Heb. *the God of opening*, or *nakedneſſe*: by which is meant the abominable and ſhameleſs Idolatry of Priapus, Iſid. Etymol. l. 8. c. 11.

V. 4. *heads*] The capital offenders in that Treſpaſs; or the chief Rulers, who gave way to ſuch wickedneſs.

againſt the Sun] Openly, in the (ſight of all, as Sauls ſonnes 2. Sam 21. 8.) for example or caution or warning to the reſt; for things that are ſo done, are ſaid in the Hebrew phraſe, to be done in the ſight of the Sun. See 2 Sam. 12. 11.

V. 5. *Slay you every one*] Let him ſee execution done on them that are under his charge. See the like Exod. 32. 27.

V. 6. *one of the children*] Named Zimri, verſ. 14.

Midianitiſh woman] For fleſhly abuſe; which ſheweth that ſpiritual and corporal whoredom are ſiſter ſins.

weeping] For the offence and puniſhment in the matter of *Baal-Peor*, verſ. 3.

V. 9. *twenty and four thouſand*] Of theſe, twenty and three thouſand died by the immediate hand of God, and thoſe are reckoned to twenty three thouſand, who fell in one day, 1. Cor. 10. 8. but beſides theſe, there was execution done upon others, verſ. 4, 5. which might make up another thouſand; and though it be ſaid, that 24. thouſand died of the Plague, the word rendred *Plague*; by the beſt Interpreters of the Original, may be read, *ſtroke*, there dyed of that ſtroke of Divine juſtice (for all was either of Gods bidding or his doing) twenty four thouſand; the leſſer number taken away by mans hand caſt into the greater number, and ſo making up the total of twenty four thouſand, there is rather a ſubordination then a contradiction, for the leſſer number is contained in the greater.

V. 11. *that I conſumed not*] Zeal of juſtice in the cauſe of God, is a means to procure Gods mercy to man.

V. 13. *everlaſting Prieſt-hood*] The word *everlaſting*, as the words *for ever*, when applyed to the Ceremonial Law, and Prieſt-hood, import not either a duration of time without end, or a perpetuity without interruption; for both the Law and Prieſt-hood expired, when Chriſt, the end of both, (prefigured by them) was exhibited, but a long continuance of time; and ſo it was in the High-prieſt-hood of Phinehas. The prieſt-hood of Phineas was an everlaſting prieſthood, for though for the fayling of ſome of his ſucceſſours it paſſed over Elies familie of the line of Ithamar and there continued for 3 or 4 ſucceſſours. See on 1 Sam. 1. 3. yet afterward Elies race being corrupted, and the other reformed, it returned to the poſterity of Phinehas again; which return began in Davids time who equally accepted of Abiathar of the poſterity of Eli, & of Zadok of the ſtock of Phinehas (2 Sam. 15. 35. and 1 Chron. 15. 11.) and was protected by Solomon when he put down Abiathar, and ſet up Zadok in his ſtead, 1 King. 2. 11. & thus belonging to the familie of Phineas the ſon of Eleazar to whoſe Family when it was reſtored, it there continued (as ſome make the meaſure) to the coming of Chriſt; but certainly it held out a great while, whether we conſider the perſon of Phinehas, who was yet alive at the Battel betwixt the Benjamites, and the reſt of the Iſraelites, Judg. 20. 28. or his poſterity, who had a ſucceſſion of the *Prieſt-hood*, (except for the interpoſition for-mentioned) even after the captivity, Ezra. 7. 1, &c. until, or very neer the approach of our Evangelical High-Prieſt after the order of Melchiſedec (as our Saviour is called, Heb. 5. 6.) See on Chap. 20. verſ. 16. 1. Chap. 6. 4.

V. 17. *vex the Midianites*] Take them for your enemies, and uſe them as enemies, becauſe they cunningly plotted to inſnare you in ſin, and to bring you to ruine; he ſaith not ſo of the Moabites, (though they were very faulty in corrupting the Iſraelites, ver. 2 which may be either in favour to Lot, (Deut. 2. 9. 19.) or becauſe Chriſt was to come of Ruth a Moabiteſs; or becauſe they were not ſo full of malignity as the Midianites were, yet afterwards the Moabites never the better for any favour ſhewed them, were ſeverely chaſtiſed by David, 2. Sam. 8. 1.

V. 18. *beguiled you*] cauſing you to commit both corporal and ſpiritual fornication by Balaams councel, Chap. 31. 16. Rev. 2. 14.

CHAP. XXVI.

Verſ. 1. After *the plague*] Which came upon them for their double pollution, by fornication, and Idolatry, noted in the precedent Chapter. v. 2.

V. 2. *Take the ſum*] This third numbering of the people, (now in the limits of the Land of promiſe) was for more commodious diſtribution and diſpoſal of them in their ſeveral portions. See ver. 53. 54. and Chap. 1. 2.

V. 3. *neer Jericho*] Where the River in its courſe turneth towards Jericho. See on Chap. 22. 1.

V. 10. a ſign] Or monument of their wickedneſſe and Gods juſtice, for warning to others. Chap. 13. 38.

V. 11. *died not*] Neither by the fall of fire from heaven above, nor by the opening of the earth below; being either not guilty of their fathers tranſgreſſion, or repenting of that guilt to their preſervation. See 1 Chron. 6. 22.

V. 12. *The ſons of Simeon*] Gen. 46. 10. & Exod. 6. 15. there are ſix ſons of Simeon numbered; but in this place, as alſo 1 Chr. 4. 24. onely five are named, for Obed the ſixth is omitted, whereof the reaſon was, becauſe he died without iſſue; and ſo without a Familie and a portion in the Land of Canaan. Gen. 38. 11. & 46. 12.

V. 19. *in the land of Canaan*] Where Jacob ſojourned before he went into Egypt Gen. 37. 1.

V. 36. *Eran, or Edan*] As the name is varied, by reaſon of the ſimilitude of the two Hebrew letters. *Daleth* and *Reſh.*

V. 38. *The ſonns of Benjamin*] They were ten, Gen. 46. 21. of whom divers are here left out becauſe perhaps they dyed, onely five are mentioned; it is like the reſt were dead without iſſue, or their poſterity did not long continue. See on Gen. 46. 27.

V. 54. *Thou*] That is, not Moſes for he lived not to divide the land on the other ſide of Jordan; but he to whom the government of the people was committed after his deceaſe, that was Joſhua.

V. 56. *according to the lot*] Verſ. 54 it is ſaid, *To many thou ſhalt give the more inheritance, and to few thou ſhalt give the leſſe inheritance*; which ſheweth that the partition of the land was to be made with proportion to the people: how then was it to be divided by lots? *Anſw.* Part of the land on the one ſide Jordan *Moſes* divided, (without lot.) betwixt the children of Reuben and Gad, and the half Tribe of Manaſſeh, beyond Jordan to them that come of Egypt, Num. 32. 4, 5. The other part was by Geometrical skill (as Joſephus obſerveth, Antiq. lib. 5. cap. 1.) to be divided into nine parts and an half; which parts ſome conceive to have been made Geometrically equal, yet ſo as that according to the fruitfulneſſe or unfruitfulneſſe of the ground, the proportion was more or leſſe; whence Benjamin had more company and leſſe land then other Tribes; becauſe his portion fell in a more fertill ſoyl: but it may be the parts were unequally divided, & made proportionable to the Tribes, that is, for the Tribes of the greateſt number the greateſt proportion, & ſo deſcending by leſſe meaſure to the leaſt, according to the number of the Tribes, & the goodneſs of the ground; after this diviſion, equal or unequal, the lots were caſt, and each Tribe having taken his lot, if the diviſion were in two unequal parts (unequal among themſelves, but equal according to the proportion of the Tribes (then it was both by proportion and by lot alſo, the Lord directing the lot to light according to the proportinable diviſion before mentioned; but if the parts were equal, then if the lots being caſt, and any one had leſs then ſufficient, there was an addition made by eſtimation without lot, as to the children of Joſeph, Joſh. 17. ſo Judah having a large proportion partly by the favour of his lot, and partly by valour making himſelf more room by removing and rooting out the Canaanites, parted with ſome of his portion to the tribe of Simeon which needed an augumentation of meaſure in regard of their number. Or taking the firſt aſſignation of portions (after the generall and Geometrical diviſion of the land) to be by lot, the ſubdiviſion into families might be by particular eſtimation and proportion, according to verſ. 54. and by that the meaſure being made as equal as might be, if yet any were not pleaſed to take his part by ſuch a partition according to anothers diſcretion and appointment, they might have recourſe to lots again and ſo take their ſhare by the diſpoſition of Gods providence, Prov. 16. 33. and ſo be quiet, occaſion of ſtrife being by that meanes cut off, Prov. 18. 18. Now though the diviſion at firſt were made into nine parts and an half (as hath been ſaid) yet the particular poſſeſſion and acceptation of theſe parts was put off for ſome yeares; either becauſe the firſt diviſion was not thought, for want of fidelity or skill, to be rightly made, or becauſe the Canaanites were not preſently driven out from among them; there was afterward another ſurveigh and partition made into ſeven parts, for there were ſeven Tribes which yet had not received their inheritance, and it was brought to Joſhua in a book, concerning which he was by lot to make a diſtribution among the Tribes, which yet were not accommodated to their content, whereof ſee Joſh. 18. 6, 8, 9, 10.

V. 57. *of the Levites*] The ſons of Levi were eleven, *Exod.* 6. 17, 18, 19. 1 Chr. 23. but here onely eight of the principal Families are mentioned, the reſt might be omitted, becauſe the Levites had not ſeveral portions in the land of Canaan, as the other Tribes had,

V. 62. *from a moneth old*] The other Tribes were reckoned from twenty yeares old and upwards, as ſerviceable for the wars, from which the Levites were exempt; and they were reckoned from a moneth old, becauſe they were taken in ſtead of the firſt born, who at that age were offered unto the Lord. See *Annot.* on Chap. 3. 15. the number of the Levites is more here by a thouſand then Chap. 3. 39.

V. 65. *not a man*] Wherein the verity of Gods prediction and commination was manifeſted. Chap. 14. 28. but it is to be underſtood.

ſave Caleb] That is, of the Tribes among whom the land of Canaan was to be divided, of whom not a man was left ſave Caleb and Joſua; but of the Levites there remained Moſes, Eleazer, Ithamar, and it may be ſome more of thoſe who were numbered at *Mount Sinai*.

CHAP. XXVII.

Verſ. 1. D*aughters of*] Their names are ſet down, Chap. 36. 11. in another order then here, here according to their age, there according to their time and order in marriage.

V. 2. *at the door of the Tabernacle*] Neer unto the door of the Tabernacle was *Moſes* his Tent, that the Elders of the Tribes aſſembled to conſult with Moſes and determine of matters of moment; or in fair weather they might meet in the court of the Tabernacle, neer the door of it.

V. 3. *in his own ſin*] His own ſin is oppoſed to the ſin of Korah, which was not onely his own, that is, not confined to himſelf by his own ſufferings, but had a malignant and deadly operation upon others for his ſake; ſuch a ſin did not Zelophehad their Father commit; he had his part in the common fault of murmuring upon the report of the Spies, coming out of Canaan, and in that he dyed, and with him dyed the puniſhment of his ſin, which was ſo his own, that his poſterity ſhould not ſuffer for that fault, Deut. 1. 39.

V. 11. *Statute of judgement*] According to which judgement ſhall be given in all caſes of like kind in time to come. See Chap. 35. 29. & 36. 6.

V. 12. *mount Abarim*] *Abarim* is a word of the plural number, and it is a continuation of divers hills together, Chap. 33. 47 whereof the tops or higher parts had ſeveral names; as *Nebo*, from whence Moſes had his proſpect into the land of Canaan; *Sinai*, from whence the law was given; *Piſgah*, where Balak, and Balaam offered ſacrifice; *Phegnor*, where the abominable Idol of the Moabites was worſhipped; whereof ſee Chap. 25. 3.

V. 13. *gathered unto thy people*] See on Gen. 25. 8. on the top of the Mount Moſes muſt die, not among the Iſraelites, leſt they who honoured him ſometimes too little, being alive, ſhould honour him at any time too much, when he was dead. Why he was not ſuffered to paſs over Jordan into Canaan, ſee Chap. 20 12.

V. 14. *for ye rebelled*] That is, obeyed not; for rebellion is put for the contrary to obedience, whether it be with contumacie or not. See Eſa. 1. 19, 10.

waters of Meribah,] There were two *Meribahs*, the one mentioned, *Exod.* 17. 7. where the waters which came out of the rock at Horeb, are called the waters of *Meribah*, becauſe of the chiding of the people for want of water; for *Meribah* ſignifieth chiding or ſtrife: at that *Meribah* Moſes and Aaron are not charged with any diſobedience, but at the other (which here and Num. 20. 12. for diſtinction ſake is called *Meribah in Kadeſh*) they are blamed. What their fault was in particular, ſee *Annot.* on Chap. 20. 10.

V. 16. *God of the ſpirits*] Who is the Father of Spirits, Heb. 12. 9. and therefore beſt able to judge whoſe ſpirit is moſt fitly qualified for the office of a Captain, Conductor, or Governour of ſo great a people; and who can give him a ſpirit anſwerable to ſo great a charge.

V. 18. *Joſhua*] Moſes had ſons, yet of them God chuſeth none to ſucceed their father; happly becauſe they were Midianites by the mothers ſide, and not by both Parents Hebrews, as Joſhua was; and becauſe God foreſaw the detection of Moſes poſterity, Judg. 18. 30. where we read of Micahs graven Image of the Tribe of Dan, and of the Idolatrous and ſuperſtitious ſervice of that Idol by Levites of the poſterity of Moſes, for ſo were Jonathan and Gerſhom; Jonathan, is called in the Text forecited, the ſon of Manaſſeh; but as ſome rather read, *Moſes*, ſuppoſing the Jews inſerted the letter *Nun* to make the word *Manaſſeh*, to preſerve the honour of *Moſes*; and in *Arias Montanus*, the letter *Nun* is ſet above the line, and the letters directly in the line without pricks, are the ſame with the name *Moſes*.

lay thine hand] By which he reſigned up his office unto him; and withall, no doubt, he prayed to God to put his Spirit upon him, whence is that ſaying of the conſecrating of Joſhua, Deut. 34. 9.

V. 20. *Put ſome of thine honour*] Uſe him no more as a miniſter, or ſervant, nor let the people eſteem of him as ſuch a one; but commend him to the people as meet for the office, and appointed thereunto by God, and give up thine authority to him, that he may be honoured as thy ſucceſſour, though not in the ſame degree of honour which thou haſt had, (for *Moſes* knew the mind of God immediately, but Joſhua was to learn of the High Prieſt, v. 21. ſee Deut. 34. 10.) for ſome of it wil be ſufficient to qualifie him both for execution of his charge, and acceptation with his people.

V. 21 *Urim*] 1. Sam. 23. 9. See on Exod. 28. 30.

his word] That is, Eleazer the Prieſt, having inquired of the Lord with the breſt-plate of *Urim* and *Thummim*.

both he] That is, Joſhua

CHAP. XXVIII.

Verſ. 2. MY *offering*] Many of the ordinances for Gods ſolemn ſervice had been intermitted many yeares in the Wilderneſſe which now are repeated; both becauſe the generation of men to whom they were firſt given, were now dead, and becauſe now, being ready to enter into the Land of Canaan, they were upon neerer apprehenſion of the poſſeſſion of Gods promiſe, to be the more careful to keep his commandments.

my bread] He meaneth his ſacrifices and oblations, becauſe they ſerved not onely for his honour, but for the ſuſtenance of his ſervants, whereof bread is the chief, and the Shew-bread the chief bread. See on Lev. 3. 11.

V. 3. *This is the offering*] In the twenty third of Levit. the Feaſts were preſcribed, but not the ſacrifices belonging to them; here the ſacrifices are particularly appointed.

two lambs] Whereof ſee Exod. 29. 48, &c.

V. 5. *meat-offerings*] Which was an acceſſory ſacrifice to the burnt-offering, ſee Chap. 15. 4.

V. 6. *in Mount Sinai*] Untill they came thither (which was 38 years after their departure out of Egypt) they offered no ſuch ſacrifices; and (as ſome ſay) none at all, of this daily ſacrifice: ſee Lev. 9. 16.

V. 7. *ſtrong wine*] The word *Shechar*, here uſed, whence cometh the word *Sicera*, is uſually taken for ſtrong drink, as diſtinguiſhed from Wine; but here it is taken for Wine, for no ſtrong drink, but wine was uſed in Oblations.

V. 9. *On the Sabbath day*] In the morning of the Sabbath were offered three Lambes; two for the Sabbath, and one for the daily ſacrifice.

V. 10. *beſide the continuall*] Sacrifice was to be offered unto God day by day, both morning and evening, verſ. 3. but on the Sabbath more was to be done, and nothing of the weekly devotion to be left undone.

V. 11. *beginning of*] The new moons are not numbered among the Feaſts, Levit. 23. for ſome reaſon which is not revealed; yet they are ſufficiently authorized by this Text, and by Num. 10. 10. and they were obſerved for gratefull remembrance of Gods Goverment of the world, as the Sabbath is a remembrance of the worlds creation. See on 1 Sam. 20. 5.

V. 13. *A ſeveral tenth deal*] *a tenth of tenth*, as ſome render the words, and expound them to be an *Omer*, the tenth part of an ephah, which Ephah is the tenth part of another meaſure, called in Hebrew *Cor*. See on 1 King. 4. 22. & Ezek. 45. 1.

V. 14. *drink offering*] That is, the offering of wine, which yet was not to be drunk, but poured out upon the ſacrifice.

V. 15. *ſin-offering*] That is, for the ſin of the people in generall.

V. 17. *in the fifteenth day*] Which was the day of eating the Lamb, for it was killed on the fourteenth day between two evenings: ſee Exod. 12. 6. and with the latter evening began the fifteenth day, when it was to be eaten at night, without reſervation of any part of it untill the morning.

V. 23. *is the morning*] The like proportion is to be underſtood for the evening, though it be not expreſſed; becauſe it is not to be doubted but it was to be anſwerable to the morning, but of the morning there might be doubt, becauſe in the morning divers other ſacrifices were to be offered.

V. 24. *continual burnt-offering*] That is, the daily Sacrifice.

V. 26. *of the firſt-fruits*] That is, all the Feaſt of Pentecoſt, when cakes or loaves made of the firſt ripe fruits were offered.

after your weeks] Counting ſeven weeks, or fifty dayes from the Paſſeover to Whitſontide, as Lev. 23. 15. which was called the Feaſt of Weeks, Exod. 34. 22. becauſe it was to be ſeven weeks after the Paſſeover.

V. 27. *ye ſhall offer*] The ſame ſacrifices are appointed for the Feaſt of Pentecoſt, which were offered at the Paſſeover. See ver. 19.

V. 31. *without blemiſh*] Whatſoever was offered to God muſt be of the beſt; the beaſts without blemiſh; the flour fine and not courſe, ſweet and not muſty; the drink not ſower, nor the oyl with dregs: all betokening the purity and perfection of him of whom they were types, to wit, Jeſus Chriſt our propitiatory *S*acrifice, and *S*aviour, and beſeeming the excellency of him to whom they were offered. See Mal. 1. 8. 14.

CHAP. XXIX.

Verſ. 1 SEventh *moneth*] The moneth *Tizri* See on Gen. 7. 11.

blowing the Trumpets] The Hebrews account their moneth, (making the firſt day of the new moon the firſt day of the moneth) and in the new moon the trumpet was to be blown, Num. 10. 10. Pſal. 81. 3. eſpecially in this moneth, wherein (beſides this Feaſt) was the Feaſt of expiation v. 7. the Feaſt of Tabernacles, v. 12. at which the people were aſſembled by the ſound of the Trumpet; and this Feaſt of Trumpets was inſtituted, and ſo called in memorial of the giving of the Law at mount Sinai, with the ſhrill and dreadful ſound of a trumpet, Exod. 19. 19. See *Annot.* on Lev. 23. 24.

V. 6. *his meat-offering*] His in the maſculine gender, becauſe the offering was a male without blemiſh.

V. 7. *afflict your ſoules*] This is on the Feaſt of expiation; whereof ſee Lev. 23. 27.

V. 11. *continual burnt-offering*] That is offered every morning, and every evening. See Chap. 28. 29.

V. 12. *fifteenth day*] That is, The Feaſt of Tabernacles celebrated the fifteenth day of the moneth *Tizri*; ſee verſ. 1. and on Lev. 22. 34.

V. 13. *thirteen* The] number of the beaſts are increaſed becauſe of the ſolemnity of the Feaſt, being a memoriall of the peoples ſafe protection thoſe fourty yeares in the deſart, and becauſe the yearly increaſe being come in, they had both the more cauſe, and the more ſtore for the excerciſe of religious liberality, Deut. 16. 13, 15.

V. 17. *ſecond day*] Of the Feaſt of Tabernacles.

V. 18. *after the manner*] That is, according to the ceremonies appointed, v. 14. 15. & Chap. 28. 14. ſo alſo ver. 21, 24, 27, 30, 33, 37.

V. 32. *on the ſeventh day ſeven bullocks*] From thirteen young bullocks, ver. 12. every day was one abated untill the ſeventh, and ſeven muſt then be offered, and no fewer, beſides other oblations offered in a conſtant and certain number.

CHAP. XXX.

Verſ. 2. V*Ow a vow*] Of the conditions of a lawful vow, ſee *Annot.* on Gen. 28. 20.

V. 3. *in her fathers houſe*] So in his houſe, as to be under his government, and not diſpoſed of in marriage; and what is ſaid of a young maid, is to be underſtood of a boy under age at his Fathers diſpoſal; and as fathers, ſo mothers when the father is dead, and when both are dead, other governours to whom children in their minority are committed, are by the reaſon of the Law comprehended in it.

V. 4. *hold his peace*] Silence in this caſe implyeth a conſent: Severſ. 14.

V. 5. *ſhall forgive her*] So ver. 8. 12. which ſheweth that the Lord is indulgent to well diſpoſed perſons, though there be a mixture of inconſideration, or errour, with their good meaning.

V. 10. *husbands houſe*] That is, while her husband was alive.

V. 13. *Oath*] To afflict her ſoul by abſtinence and faſting, which though it be particularly mentioned, oathes concerning other matters are in like manner ratified or diſannulled under the general terms, verſ. 5, 8, 10, 12.

V. 14. *from day to day*] He ſhould allow or diſallow the ſame day he firſt heareth them, as verſ. 8. as the latter end of the verſe ſheweth; but if he held his peace from day to day, he more and more confirmed and eſtabliſhed them.

V. 15. *bear her iniquity*] That is, the guilt which would have been imputed to her, if ſhe had of her own accord tranſgreſſed by her breach of vow, (for any good or lawful thing) ſhall be imputed unto him, who (without juſt cauſe) hindered the performance thereof; eſpecially if he did not diſallow it the ſame day it was made, but ſome dayes after: See ver. 5. This ſheweth that if the parents will not permit the performance of the vow, being in their own power to hinder it, they who have vowed being under their power muſt ſubmit to their pleaſure; but if it be of a a thing within the power of them who thus vow, and they can perform it privately without offence to their Governours, they muſt perform it.

V. 16. *her fathers houſe*] See *Annot.* on verſ. 3.

CHAP. XXXI.

Verſ. 2. G*athered unto thy people*] See *Annot.* on Chap. 27 13.

V. 3. *avenge the Lord*] As he had commanded, Chap. 25. 17, 18. declaring alſo that the injury done againſt his people, is done againſt himſelf; and as God ſhewed himſelf a preſerver of his people, in appointing a revenge in their names; ſo *Moſes* required that they ſhould take up arms, not ſo much for their own cauſe, as for Gods, who was not leſſe diſhonoured, then the people were indangered by their ſin.

V. 6. *and Phinehas*] Becauſe of the great zeal he bare to the Lord, Chap. 25. 7. yet though Joſhua be not mentioned, it is probable that he was General of the Army, and not Phinehas; who yet in the affaires of God, and the holy things of the Tabernacle had moſt to do.

with the holy inſtruments] The Ark, with the Tables of the Law, the Cherubims and Mercy-ſeat; for theſe (as the Heathens brought their Idols to the Battel) the Jews carried with them when they went to war, Joſ. 6. 9. 1 Sam. 4. 4. and 14. 18. as the remembrances of Gods eſpecial preſence, and incentives of courage to fight for his cauſe; this was when the War was undertaken with command or allowance from God, otherwiſe the Prieſts were not permitted to carry the Ark out of the Camp to Battel with the enemy, Chap. 14. 44.

and the Trumpets] The two ſilver Trumpets, whereof See Chap. 10. 2.

all the males] But ſuch as ſaved themſelves by flight; who running for refuge into another Region, afterwards in the time of Gideon returned, and vexed the Iſraelites, Judg. 6. See Deut. 20. 13. Judg. 21. 11. 1 Sam. 44. and 14. 18.

V. 7. *and Zur*] He was the father of the *Midianitiſh* woman, whom Phinehas ſlew, Chap. 25. 15, 18.

V. 8. *Balaam alſo*] Chap. 24. 25. he is ſaid to return to his place; that is, to his Countrey; but he either ſtaid with the *Midianites* in his way homeward from the King of *Moab*, or returned to them again from his Countrey of *Syria*, or *Meſopotamia*; howſoever it was juſt with God that he ſhould be a partner with them in puniſhment, who was their counſellour in ſin, ver. 16. See *Annot* on Chap. 25. 18.

V. 13. *Moſes and Eleaſar*] To congratulate their return with victorious revenge.

V. 17. *and every woman*] Women children in regard of their impotency to aſſault, or reſiſt, are uſually priviledged from the deſtruction of the ſword; yet *Moſes* by warrant from God might juſtly command them to be killed, ſince they are by ſin liable to his juſtice at all times, and are to give up their lives by what kind of death he pleaſeth.

V. 18. *that have not known*] As far as they could conjecture by their age; theſe were to be reſerved for marriage, if they would embrace the religion of the Hebrews, or for the ſervice of hand-maids: or if they had more then were needful to ſuch purpoſes, they might ſet them to ſale and make money of them.

V. 19 *whoſoever hath killed*] Though the war were lawfull, and taken up upon Gods own command, yet that men ſhould not have ſwift feet to ſhed blood, there is a ceremoniall uncleanneſs contracted by him that killeth, as well as by him that toucheth the party killed, Chap. 19. 14. See on 1 Chron. 22. 8.

V. 20. *and purifie all*] Se *Annot.* on ver. 23.

V. 23. *abide the fire*] Metals were to be purged by paſſing through the fire, and by ſprinkling the water of ſeparation upon them; other things were purified by waſhing in ordinary water.

V. 27 *All the Congregation*] The parts of the prey were made equal, the parties betwixt whom they were divided but very unequal, for a few Warriers had as much as all that ſtaid from the War, becauſe they did hazzard their lives in the Battel, which the others did not; afterwards David ſet down an order of diviſion of the ſpoyls of War, which was, that they that tarried with the ſtuff to watch and guard it, ſhould have an equal ſhare of the ſpoiles with thoſe that fought, 1 Sam, 30. 24. and the reaſon is, (which much varieth the caſe and courſe he reſolved on) for that ſuch as ſtay ſo neer the enemy as the carriages, are expoſed to the perill of their lives, as well as thoſe that go forth to battel; and when they have an enemy more covetous then valorous, they are in greater danger then they that manage the Warre. See on Joſ. 22. 8.

V. 28. *one ſoul*] That is, one perſon, as verſ. 30. See verſ. 47.

of the perſons] To wit, which were taken in Warre as well as of the other ſpoyles.

V. 29. *of their half*] The prey was firſt divided into two parts, the one part was for the Souldiers, the other for the reſt of the people: this tribute is of the Souldiers part or half, who (though they were but twelve thouſand) had as great a ſhare, then they that ſtaid at home and made no ſuch adventure of their perſons, as the ſouldiers did; and therefore alſo was their tribute but one of five hundred, whereas of the peoples part, verſ. 30. was taken one of fifty.

V. 40. *thirty and two perſons*] Taking one for every five hundred, as verſ. 28.

V. 49. *not one*] It is a ſtrange battel (they ſay) where no man eſcapes, but this was more ſtrange on that ſide where no man periſheth, and many are ſlain on the adverſe party, eſpecially a whole Nation on the one ſide (and that populous) being againſt twelve thouſand on the other.

V. 50. *We have therefore*] This was a free-offering over and beſides the tribute before impoſed, whereby the Captains acknowledge the great benefit of God in preſerving his people.

for our ſouls] Fearing (belike) that God might inflict ſome deadly judgement upon them, for ſhewing two much mercy in ſparing from death the *Midianitiſh* women. See ver. 15.

V. 53. *had taken*] Spoyles of ſuch things for themſelves as they could conveniently carry away; for that which was communicated with the multitude, was but the prey of men and beaſts, verſ. 11, 12. and for the oblation of gold, that was made by the Captaines, but the common ſouldiers kept what they caught to themſelves.

V. 54. *for a memorial*] A memorial that God had given them victory in battel, and that he would graciouſly accept of their oblation, and ſhew himſelf mindful of it, when they had moſt need of his aſſiſtance.

CHAP. XXXII.

Verſ. 6. S*hall ye ſit here*] By this *Moſes* ſheweth himſelf much moved againſt their motion, as if it ſavoured of too much love to themſelves, and too little to their brethren, and of as little belief in God, and obedience to his Word; who had given order for diviſion of the land by lot, Chap. 26. 55 & 33. 54.

V. 9. *that they ſhould not*] That might be their intent, who would not have the people ſhould not attempt to take poſſeſſion of the land of promiſe; at leaſt it was the event, which followed upon their falſe reports of it.

V. 11. *Surely none*] Others render the words, (if theſe men) as more exactly agreeing with the Original, and the beſt Tranſlations; and they take the words by a figure called Apoſiopeſis, which pathetically withholds ſome words (out of an averſion to name them) which ſhould make up the ſentence; as thus, if theſe men live to ſee and poſſeſs the land of Canaan, let not me be held a God, or to have any truth in me. See the like ſuſpenſive Oath or Proteſtation of God, Pſal. 94. laſt. in the margin. See on Gen. 14. 23.

V. 12. *Kenezite*] Caleb is mentioned by Moſes many times with this addition, *the ſon of Jephunneh*, either for diſtinction ſake, (for there was another Caleb, 1 Chron. 2. 18, 42.) or for explication of his pedigree, for which cauſe his original is fetched higher from Kenaz, who might be one of the Anceſtors of *Jephunneh*, whoſe Father (unleſs there were another *Jephunueh*, but the Scripture commonly brings him in as a Father of Caleb) was Jether, 1 Chr. 7. 38. and as he is called *the ſon of Jephunneh*, ſo he is named the brother of Othniel, and Othniel the ſon of Kenaz. Joſh. 15. 17. Judg. 3. 9. which is not to be underſtood in the ſtricteſt acceptation of the word *Brother*, as if they had both the ſame Father, becauſe in Scripture conſtantly the one is called the ſon of Kenaz, the other of Jephunneh; and that when in the ſame place both of them are ſpoken of together, as in the afore-cited place of Joſhua, and *Othniel married Calebs daughter*; ſee the ſame place of Joſh. and therefore they were not brethren by the ſame Father, for albeit before the Law it were not prohibited the uncle to marry his neece, yet by *Moſes* Law it was. See Annot. on Lev. 18. 14. ſo that rather Othniel is called Calebs younger brother,as his nephew,the ſon of Kenaz his brother,for it is not ſtrange in Scripture, to call nephewes,coſen-germans or kinſmen, brethren. See on Joſh.15.17. 1 Chron.4.13,15.

V.13. *Done evil*] Chiefly in murmuring, and not believing their report,who told the truth concerning the Land of Canaan, though but two for ten,that ſpake contrary to it, raiſing falſe reports, to caſt diſcouragements upon the people.

V.17. *becauſe of the inhabitants*] The *Reubenites* and *Gadites*,were neer to the *Moabites, Idumeans* and *Canaanites* their enemies.

V.20. *before the Lord*] That is, a ſetting your ſelves in his ſight,and ſincerely doing the ſervice to his glory: or, *before the Lord*, may be in the fore-front of the Lords Army, as is ſaid Joſh.4.12. or before the Ark, the place of the Lords eſpecial preſence. See on Joſh.1.14. & 4.13.

V.21. *All of you armed*] Which is not to be underſtood univerſally, for all the able Warriors of the two Tribes and an half; but that all thoſe that went ſhould go armed, and there went about forty thouſand, Joſh. 4.3. which was not half of their Military number, for the whole was one hundred and ten thouſand fighting men, Num.26. the reſt ſtayed with the women and children to guard them, and keep their portion from being ſurpriſed, and to repair ſome cities,and build others. See on Joſh.22.8.

V.22. *Your poſſeſſion before the Lord*] That is, the Lord will take notice of it, and will give his approbation to it, as if it had hapned to be your part by lot; yet it is probable they were to much ſet upon that portion of earth, for it is not without ſome note of their fault and puniſhment, that as they were the firſt that had their portion of inheritance aſſigned them, ſo they were the firſt that were carried captives out of their land,1 Chron.5.25,26.

V.23. *Your ſin will*] That is, the puniſhment of your ſin, as chap 16.26.

V.26. *in the cities of Gilead*] In them chiefly, not only, but in other Cities alſo of the *Reubenites, Gadites*, and half Tribe of *Manaſſeh*.

V.29. *Ye ſhall give them*] It was at the Lords diſpoſal how the land ſhould be divided; yet that this occaſion might make no diviſion nor emulation among the Tribes, he maketh the people parties to the grant of their requeſt; as before,ver.22.

V.30. *They ſhall have*] That is, if they will not perform their promiſe, you ſhall not give them Gilead; but you ſhal make them go over Jordan, and to fight for portions for themſelves againſt their and your enemies.

V.31. *As the Lord hath ſaid*] That is attributed to the Lord,which his Meſſengers ſpeaketh; and therefore they were the more like to reſt contented with his reſolution.

V.33. *Half the tribe of Manaſſeh*] The Tribe of Manaſſeh was divided,the one half had his portion with the children of Gad and of Reuben, on the one ſide of Jordan, the other on the other ſide; and this half which was ſharer with the two Tribes forementioned,was to undergo the ſame conditions with them,Joſh.4.12.

Amorites] The Amorites dwelled on both ſides Jordan,but here he maketh mention of them that dwelt on this ſide (that is, neerer to the wilderneſs in which the people wandered) and Joſh.10.12. he ſpeaketh of them that inhabited beyond Jordan.

V.34. *built*] That is,re-edified or repaired thoſe places, which were built before,but were now in decay; for they tarried not there long enough to build new Cities or Towns.

V.38. *their names being changed*] That is,of ſome of them; partly becauſe ſome of them imported Idolatrous notions, as Nebo, Iſai.46.1. and Bamoth, Baal, Baal-meon; haply for that prohibition, Exod.23.13. See Pſal.16.4. Hoſ.2.17.. Zech.13.2. and Joſh.18.14. and partly, for remembrance of ſome remarkable thing done in them, or hapning to them, eſpecially for an honourable remembrance of thoſe who won them or were at coſt to repair them; though the old names were not quite out of uſe; as Joſh.13. Jer.48. Ezek.25.9. yet they might be changed; as Jacobs name was changed into Iſrael, yet is the name of Jacob often mentioned afterwards; the like is obſerved of *Kiriath-arba*,called afterward Hebron,yet ſo, that the old name was ſometimes renewed, Neh.11.25. And as there was a change of names of places,ſo thoſe names (as the name of Gilead) were taken ſometimes for a larger,ſometimes for a narrower portion of land.

V.40. *Gilead to Machir*] If Machir the eldeſt ſon of Manaſſeh were dead by this time, (and ſo he was, or elſe he was very old) his ſons mentioned ver.39. might be entitled to his name, as taking Machir for the iſſue of Machir; as Jacobs poſterity is called by the name of Iſrael or Jacob; and Ephraims by the name of Ephraim. See Annot. on Deut. 3.12.

V.41. *Jair the ſon of Manaſſeh*] He was a Manaſſite by his mother ſide, 1 Chron.2.21,22. And ſometimes the denomination was taken from the female ſex, 1 Chr.2.26,22. and Ezra 2.61. Or the ſon of Manaſſeh may be one deſcended from him, in a remote degree, as the Iſraelites are called the children of Iſrael many hundred years after Iſrael or Jacob was dead; and Chriſt is called the ſon of David,who was his progenitor a great way off,ſee Mat.1.1.ſo that every Anceſtor in a direct line is called a Father,ſo every one of the poſterity in a direct line is called a ſon. See on Joſh.13.30.

CHAP. XXXIII.

Ver. 1. UNder the hand] That is, by conduct and guidance of Moſes and Aaron,by whoſe word they were to be led,as a child held by the hands of his father.

V.2. *Their journeyes*] Wherein the places of the Iſraelites manſion, mentioned by particular names, given them partly by God, and partly by the people upon particular occaſions; for it is not like, that the places of the deſart had ſo many diſtinct appellations before their travels and encampings there: of divers of them there is no mention in the former ſtory, as of their encamping by the red Sea, ver.10. of their encamping at Dophkah, ver.12. at Riſſah, ver.21. and Ebronah, ver. 34. in this various wandring the condition of the Church (which is a pilgrimage) is prefigured; for thoſe who are heirs of heaven, are as younger brothers on earth, without any fixed ſeat, and as pilgrims and ſojourners are put to ſhift from place to place. See Gen.47.9. 1 Chro.29.15. 1 Pet.1.17. Heb.11.9,10,13,14.

V.3. *Rameſes*] A Province or country in the land of Egypt, Gen. 47.11. there was a City of that name in the utmoſt parts of Egypt,built by the Iſraelites during their ſervitude,and this was the place here ſpoken of. See on Exod.12.37.

firſt moneth] Anſwering to part of March, and firſt of April.

the morrow after] That is, after the killing of the Paſchal Lamb.

V.4. *their gods*] That is, their men of authoritie, or their Idols, of which their cattel killed with the murrain were ſome part,and but a part, for Egypt abounded with the multitude of Idols,upon which (of what ſort ſoever they were) God executed judgment,Exo.12.12. What is here from the 5. ver. to the 18. is in Exod.12. to the 18.

V.6. *Etham*] Where their guidance by the cloudy pillar is firſt mentioned. See Annot.on Exod.13.22.

V.8. *Sea*] That is the Red Sea, through which the Iſraelites ſafely paſſed, and in which the Egyptians were overwhelmed. Exod. 14.22.

Marah] See Annot.on Exod.15.23.

V.11. *Sin*] See Annot.on Exod.16.1.

V.14. *Rephidim*] See Exod.17.1.

V.15 *wilderneſs of Sinai*] See Exod.19.1.

V.16. *Kibroth Hattaavah*] See Num.11.34.

V.17. *Hazeroth*] See chap.11.35.

V.18. *Rithmah*] See chap 13.1.

V.38. *fifth month*] The Hebrew word is *Ab*; this month anſwereth to part of July, and to part of Auguſt.

V.39. *when he dyed*] Moſes dyed in the 120 year of his age, being younger then Aaron by three years; ſo Aaron dying (as here is ſaid) in his 123 year: it appeareth they died both in one year,which was the fortieth year from their departure out of Egypt.

V.45. *Dibon Gad*] So called,becauſe the Gadites built it,Num.32. 34. and to diſtinguiſh it from another Dibon, which the Reubenites poſſeſſed,Joſh. 13.15,17. See on Iſai.15.2.

V.47. *Nebo*] The name of a part of the mountains of Abarim, on which Nebo, Moſes dyed. See Annot.on chap.27.12. & Deut.32. 49,50.

V.49. *Beth-jeſhimoth, even unto Abel-Shittim*] Staying firſt a time at *Beth-jeſhimoth*, where they made one manſion, and then going to Abel-Shittim,where they made another. See on Joſh.12.13.

V.52. *Pictures*] Statues,or Idolatrous repreſentations,which were ſet up in their high-places to worſhip.

high-places] That is,Idolatrous Chappels,and Altars built on high hils where the Heathens celebrated their Idolatrous rites and ceremonies to their falſe gods,Deut.12.2.

V.55. *Pricks in your eyes*] They wil not ſpare your moſt tender parts, if you ſpare them, but with ſharpeſt weapons will prick and gore you without mercy or meaſure, if you ſuffer them to remain among you. Joſh.23.13. Judg.2.3.

CHAP. XXXIV.

Ver.2. THat is the Land] That is,the deſcription of the limits and borders of the Land,whereby the Iſraelites may know what inhabitants were to be turned out of their poſſeſſion.

V.3. *Salt Sea*] Sea water is generally ſalt, but this lake called the lake of Sodom, was ſo called for eſpecial ſaltneſs, by reaſon of the ſalt and ſulphureous ſprings which feed it, and from the ſhowre of ſulphur which fell upon it: It is alſo called the dead Sea,becauſe (as ſome write) it hath no fiſh or living creature in it, and that if upon an overflowing of Jordan,fiſhes be carryed into it,yet they will not live in it.

V.4. *Akrabbim*] Called *Maalehakrabbim* Joſh.15.3.

Hazar-adder] Which is counted as two places,Joſh 15.3.

V.5. *River of Egypt*] By which is uſually meant the River *Nilus*, which cannot be meant of the main River in this place,becauſe the border of Canaan did not reach ſo far, but the River called *Rhinocorura*, or *Rhinocotura*, taking its name from the City by which it runneth; or a brook or torrent, which riſing out of the mountains of Kedar, and running through the Deſart,paſſeth into the Mediterranean Sea, and in its way, coaſteth upon the Tribe of Judah and Simeon, and ſeparateth it from the wilderneſs, and the way to Egypt. See Annot.on Gen.15 ver.18.

V.6. *great Sea*] The Mediterranean Sea, called great, not ſimply, but in compariſon of the Salt Sea, and the ſea of Tiberias. See Annot. on ver. 3.

for your border] Not meaning that all the Sea coaſt ſhould be theirs, but that part which anſwereth to its ſituation to Mount Libanus, and mount Hor.

V.7. *Hor*] Which is a mountain neer Tyre and Sidon, and not that Hor in the wilderneſs,where Aaron died; for the mount on which Aaron dyed was South, or South-eaſt in reſpect of Canaan, but this here mentioned was North or North-weſt, quite oppoſite to that other. See on Deut.3.8.

V.11. *Chinnereth*] Which in the Goſpel is called the Lake of Geneſareth, &c.See Annot on ver. 3.

V.12. *Jordan*] This River is diſtinguiſhed by the meaſure of the ſtream ,and is called *Jordan the leſs*, until it mingle with other waters; and after that ſwelling to a greater height,and ſpreading in breadth until it run into the red Sea,it is called,*Jordan the great*.Joſephus of the Wars of the Jews.lib.4.cap.1.

this ſhall be your] The like limits (with a little variation (for Iſraels portion in it, was not alwayes of one meaſure) are ſet down by Ezek. chap.47. theſe are the chief limits on the North and Eaſt part of Judea; but if we take all the land together, which was poſſeſſed by all the children of *Iſrael*, comprehending in the compaſs the portion of the Reubenites, Gadites, and half Tribe of Manaſſeh beyond Jordan, towards the eaſt, and the Tribe of Napthali beyond the Lake of *Genneſareth*, towards the North: the limits of the land of Promiſe are theſe; on the North ſide it is bounded by Phenicia, Syria, Libanra, and Syria of Damaſcus; on the Eaſt ſide by Arabia; on the South ſide by the deſart of Sin, the country of Cedar or Kedar,and Egypt; and on the Weſt by the Mediterranean Sea,called the Great Sea. See other limits, Deut. 1.7.

V.13. *inherit by lot*] This and ver.18. agree. See the Annot. on chap 26.56. Joſ.14.2. & 15.1.

V.18 *Prince of*] Not the principal man of the whole Tribe,but a chief man of ſome family in his Tribe.

by inheritance] They were to take the Land in the name of the Tribes, and to diſtribute each Tribe his portion to be held by inheritance, though the diſtribution (for the moſt part) were made by Lot, Joſh.19.51.

V.21.*divide*] And to decide any difference that might ariſe, if any were not pleaſed with their portion.

CHAP. XXXV.

Verſ. 2. UNto the Levites] By Levites here muſt be underſtood the whole Tribe of Levi, as comprehending alſo the Prieſts; becauſe they had no inheritance aſſigned them in the Land of Canaan; and they had none inheritance diſtinct and apart from the reſt of the Tribe, but were to be diſperſed throughout the Land for inſtruction of the people,and exhortation to obedience to the Law of God; and herein that malediction, Gen.49.7. was turned into an honourable bleſſing.

V.3. *Cities*] Fortie eight in number, ver. 7. Joſh.21.41. In one of theſe Cities for the moſt part was the Tabernacle placed, whither the Prieſts and Levites came to miniſter,as their courſe required; and that done, they returned to the Cities of their ſettled habitations and poſſeſſions, ſuch as were thoſe which are mentioned,Lev.25.32.

to dwel in] For them their wives, and children, and ſervants; yet not for them only, (though for them chiefly) for a Citie cannot well be furniſhed without men of ſeveral Arts and Occupacions,which might live among the Levites, and be ſo far partakers with them, as that they might take their houſes by way of mortgage, and hold them (if the Levites did not redeem them) until the year of Jubile. See Annot. on Lev.25.33.

V.5. *two thouſand cubits*] Ver.4. are mentioned but a thouſand cubits, in this two thouſand, which ſome take for the ſame meaſure, making the word *Ammah*, in the fourth verſe to ſignifie a *paſe*,and the ſame word in this verſe a *cubit*, (as the word *Nahal* in the ſame verſe, viz. Deut.2.36. in the Hebrew, is put for a brook and for a valley) and allowing to every pace two cubits. Some take the word cubit for an ordinary cubit in this verſe, and for a cubit of the Sanctuary (which is thought to be twice as much) in the precedent verſe,is brought by ſome to clear this ſeeming contradiction; others affirm, they had from the walls of the City a thouſand cubits allowed for paſture of cattel,and two thouſand cubits more for corn fields and vineyards: but the cleareſt way for avoiding this ſeeming difference is this, they had a thouſand cubits from the walls of the City out-right in length, and two thouſand in compaſs on each ſide, Eaſt, Weſt, North and South, which taken together, made up the whole compaſſe eight thouſand cubits, which may be beſt diſcerned by this Figure;

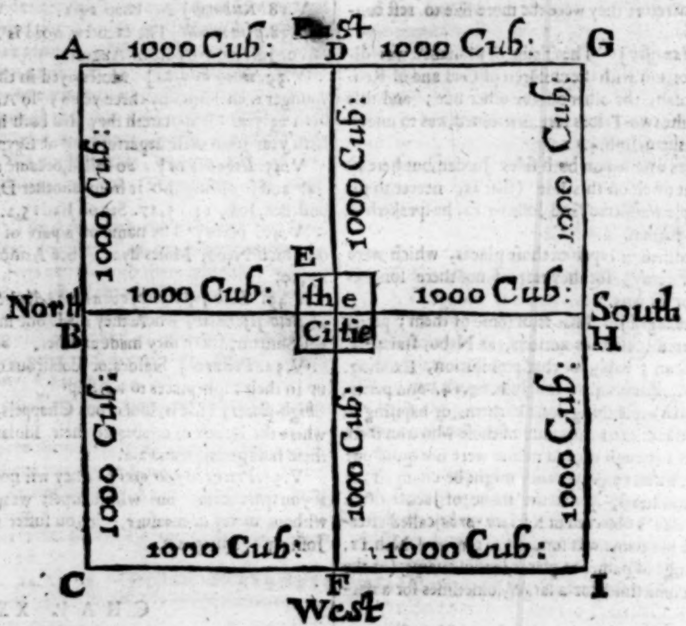

In which it plainly appeareth, that the Lines ſtretched out four ſeveral wayes from the Citie, are each of them a thouſand cubits diſtant from the City, and each ſide of the ſquare, Eaſt, Weſt, North and South, being twice ſo much in length, as the line coming from the City outward, (which is one thouſand cubits, ver.4.) muſt make up for each quarter two thouſand cubits, according to the fifth verſe; and if the form of the City and ſuburbs be circular, this proportion may be obſerved, with very little difference; for taking the ſame diameter,that is the line half way from Eaſt to Weſt, and from North to South, that is, from D to E, or from B to E, there is a thouſand cubits, which ſtretched out to a full diameter, that is,from D on the Eaſt ſide,to F on the Weſt,and from B on the North ſide,to H on the South,will make up two thouſand cubits apiece; and if theſe be drawn about with a circular line, that circle wil be about three times the length of the whole diameter; and the City being in the midſt of it, and the lines on each ſide drawne not from the Center of it, but from the wall or the outſide, the circle or circumference will be ſo much the greater, that it will ariſe to eight thouſand cubits; and ſo the whole quartered into four parts, Eaſt, Weſt, North and South, each part wil contain two thouſand Cubits, according to this verſe, without any contradiction; yea, with exact conformitie to the one thouſand cubits in the fourth verſe: and about this proportion in diſtance from the City walls, and in compaſs or circuit about them, will the Levites portion of ſuburbs be,whether the City be great or ſmall,round or ſquare,or of any other figure. See on Ezek.42.16.& 48.16.

V.6. *ſix Cities of refuge*] Before that there were Cities of refuge, it is like the Tabernacle was a place of refuge, and afterward the Temple, eſpecially the Altar,Exo.21.14. but they were to yeeld no refuge to a wilful murderer; who (if he took Sanctuary there) was by force to be plucked thence, as Joab was, 1 King.2.31. but for ſecuritie to the unwitting and unwilling man-ſlayer. See on Deut. 19. 2. &c.

man-ſlayer] There was no City of refuge for any other offender, but a man-ſlayer; whereof the reaſon may be, becauſe bloud-ſhed is purſued (eſpecially by thoſe who are of the ſame fleſh and blood with the man-ſlain) with moſt violent and bloody revenge, without taking leiſure to conſider the fault,as well as the fact,and the degree of it, whether it deſerve to be puniſhed with death or no. The man-ſlayer here allowed a place of protection is ſuch an one as ſlew another ignorantly and againſt his will, ver.11,15. of this chapter, and Joſh.20.3. to keep him from the rage of the purſuer, until his cauſe may judicially be heard; and the purſuer was he who was next of kin to the ſlain man, who, if the ſlayer were condemned to death, was to do, or ſee execution done upon him, ver. 19. But in what City ſhould he be tryed? Some think in the City whither he hath betaken himſelf for refuge; but it is more probable to be in the City where the man was killed, or in that which was next to the place of ſlaughter, whither he was to be brought with a ſufficient guard, and his cauſe heard before all the people, ver.12. and if he were found guilty of witting and wilful murder,he was to be given up into the hands of the next kindred of the ſlain man to be put to death; if he were cleared of ſo groſs a guilt, he was to be returned to the City of refuge, from whence he was brought, and there to continue until the High-prieſts death, before which time if he were taken out of his City by the avenger of blood, (the ſlain mans living kinſman) he might be ſlain. *See* on Joſh.20.2,6.

V.12. *Until he ſtand*] He ſhall not be put to death by anothers wrath, but upon a deliberate tryal before a competent Judg.

V.14.*On this ſide Jordan*] Among the Reubenites, Gadites,and half Tribe of Manaſſeh, Deut.4.41,43.

V.15. *Sojourners*] Who dwelt with them for a time, and were not of the ſame Religion with them; yet ſome conceive this priviledg was only for ſuch ſtrangers as were Proſelytes,or Converts to the Religion of the Hebrews. See on Lev.17.13.

V.16. *Smite him*] Wittingly and willingly.

V.17. *and he dye*] That is, preſently upon the blow; but if he roſe again and dyed not,he that ſmote him was not to be put to death, but to bear the charge of his cure until he were recovered; as Exod 21.19.

V.19. *meeteth him*] That is, when after a true tryal of his guilt he is preſented to his view, and put into his hands by the Magiſtrates of the City,as ver.30. then ſome hold he might, ſome that he muſt do execution upon him, not taking any ſatisfaction to take him off from a juſt revenge,ver.31.

V.22. *Without enmity*] Which may be reaſonably conjectured, if there were no quarrel, or falling out betwixt them before, this was a ground of preſumption,ſufficient to clear him from a malicious and murderous intention.

V.24. *The Congregation ſhal judg*] The Elders ſhall judg openly, and in the preſence of the Congregation,in ſuch ſort, as that they ſhall approve of the ſentence given in the cauſe.

V.25. *Death of the High Prieſt*] The High Prieſt was a type of Chriſt in making atonement for the people in his life time, but in this caſe (by his death reſtoring to liberty the exiled perſon, ſo that he might leave the City of refuge (if he had committed man-ſlaughter unawares) and be ſafe) he did prefigure the freedom of the redeemed of the Lord, whoſe death reduced them to the fruition of a free condition. *See* ver.28.

V.26 *at any time*] Except at the death of the High-Prieſt.

*V.*27. *the Avenger of blood*] That is the next of kin to him that was killed, who was to do execution, or to ſee it certainly done by another. See Annot.2.on ver.6.

*V.*29. *Statute of judgment*] A Law to judg man-killers,whether done of purpoſe,or unadviſedly. See chap.27.11.

*V.*33. *Pollute the Land*] The guilt of blood hath a diffuſive malignity, ſpreading it ſelf all about, if it be not ſought out, and purſued to puniſhment.

of him that ſhed it] Mercy to a murderer is cruelty to a Kingdom.

*V.*34. *Wherein I dwel*] God by his infinite immenſitie is every where,Pſal.139.7,8,9. yet he preferreth ſome perſons and places before others; and to whom, and where he gives evidence of his preſence in more favourable and familiar manner,there he may be ſaid to dwel eſpecially. See Iſa.57.15. Pſa.135.21. 1 King.9.3. Mat.18.20.

CHAP. XXXVI.

Ver. 1. OF *the children of Gilead*] Not thoſe who had already received their poſſeſſion in the land of Gilead,but thoſe who were yet unprovided of a portion, and were to receive it beyond Jordan, for theſe Gileadites had the ſame Gilead for their Progenitor.

*V.*4. *Jubile*] That was the yeer of remiſſion of debts, of releaſe of morgages,reſtoring of liberty to the exiled,&c. *See* Lev.25. from ver. 11. forward.

*V.*6. *to whom they think beſt*] Though they were reſtrained to their Tribe,and in their Tribe (as ſome reſolve) to their neer kindred, yet they were free for the choice of the particular perſon,as Gen. 24.57,58. not marrying within their degrees forbidden, and their obligation to marry within their Tribes, made them the more capable of inheritance, though they were of the weaker ſex.

Tribe of their father] This rule is made (as ſome take it) rather for women then for men; and of women,chiefly for ſuch women as had no brethren to inherit their Fathers portion; in which caſe as they muſt marry within their Tribe, (See 1 Chro.23.22.) *S*o he that was of the ſame Tribe, and neer of kin muſt marry ſuch an one, rather then one of another Tribe; otherwiſe there want not examples (and thoſe examples are no where condemned) of men marrying with women of another Tribe, ſometimes of another Nation: as David,of the Tribe of Judah, married Michol the daughter of *S*aul of the Tribe of Levi; and Jehojadah the Prieſt of the ſame Tribe,married Jehoſhabeath the daughter of King Jehoram of the Tribe of Judah, 2 Chr.22.11. And ſome ſay,that Elizabeth the wife of Zacharias the Prieſt, was of the Tribe of Judah, as Cozen to the virgin Mary,Luk.1.36. but it is expreſly ſaid, ſhe was of the daughters of Aaron,Luke 1.5. But indeed the Levites, not having ſuch diſtinct portions as the other Tribes, but being mingled among them, might the rather have that liberty to match with other Tribes. *S*ee on Lev.21.14. But generally it was allowed to men of the Hebrews to marry aliens from the Common-weal of Iſrael, yea, enemies taken in the wars,Deut.21.13. (ſo that they were not of the race of the accurſed Canaanites, Deut.7.3.) by vertue of that warrant Booz married Ruth a Moabiteſſe,Ruth 4.10.

*V.*10. *As the Lord*] In caſes of doubt,Moſes uſed to conſult with God, and to make the reſolution from him, as Lev.24.12. Numb.15.34,35. *S*ee on chap.27.1.

ANNOTA-

ANNOTATIONS
ON THE
Fifth and laſt BOOK of *MOSES*,
Called after the manner of the Hebrewes,
from the firſt words,
ELLEH HADDEBARIM; That is, *Theſe are the words.*
But the Name moſt in uſe with us, is
derived from the Greek,
DEUTERONOMY.

The Argument.

T*He word* Deuteronomy, *ſignifieth, the* Second Law, *it being a Repetition of the Law, or a ſecond Edition of it, with addition of ſome new Lawes, and a more clear and copious explication of the old; and the Law was declared again, becauſe the generation to whom it was publiſhed at Mount* Sinai, *was now dead, and among them* Aaron *the High Prieſt, for he dyed in Mount* Hor, Numb.20.28. *the firſt day of the fiſth month, in the fortieth year after the Children of* Iſrael *came out of* Egypt, Numb.33.38. *and in the* 123^d^ *year of his age. The ſame year did* Moſes *write this Book of* Deuteronomy, (*except the laſt Chapter, which ſome aſcribe to* Ezra, *others, more probably, to* Joſhua, Moſes *his ſervant firſt, and after his ſucceſſor) and the ſame year dyed he alſo, which was in the* 120 *year of his age, and in the year of the world,* 2493. *and before the year of Chriſt* 1456 *years. This Book (not only for the excellency of the Laws, and memorable Stories comprehended in it, but becauſe alſo it contained the laſt words of* Moſes, *uttered a little before his departure out of the world) was ſo much to be eſteemed, that firſt the King himſelf was to write a copy of it, and to read in it all the the dayes of his life,* Chap.17.ver.18. *Secondly, it was for more perpetual memory, to be written upon great ſtones upon the peoples paſſing over* Jordan, chap.27.ver.3. *Thirdly, it was to be ſolemnly read every ſeventh year, in the audience of all the people,* Chap.31.ver.9,10,11.

CHAP. I.

Ver. 1. *THeſe be the words*] Which are partly a repetition of precedent paſſages, and ſo might be the concluſion of the Book of Numbers; but withal they are ſuch as make a good part of Deuteronomie, and ſo may have referrence to what followeth; where he repeateth much of that which hath been ſpoken of before, not binding himſelf to any exact order in obſervation of places.

on this ſide] In the Country of Moab, not yet having paſſed over Jordan into Canaan; and the Iſraelites or people in Canaan, were in this reſpect ſaid to be beyond Jordan, Chap.3 25. yet ordinarily, when they paſſed, and were poſſeſſed of Canaan, this part where Reuben, Gad, and the half Tribe of Manaſſeh had their portion, was ſaid to be beyond Jordan.

Jordan] The moſt famous river of Paleſtine or Canaan, ariſing out of two fountains, *Jor* and *Dan*, (which give the name unto it) at Mount Lebanon in the North end of Canaan, whence it runneth all along the Country: Or, it may be ſo called from *Jarad*, to deſcend, becauſe it deſcendeth from the mountain. See on Num. 24.12.

in the wilderneſs] Some take this for the Champion Country of Moab, ſome for the wilderneſs of Arabia, where the Iſraelites had remained forty years.

V.2. *Eleven dayes*] That was their journey from Horeb or Sinai, to the plains of Moab, which was in meaſure fifty one leagues, after four leagues a day, eleven dayes journey, going by Mount *S*eir, and Kadeſh-Barnea. See Annot. on ver.46.

Horeb] Or, *Sinai* (for the Mountain where the Law was firſt publiſhed with terrible ſolemnitie, about forty years before this, was called by both thoſe names.)

V 3. *Eleventh month*] Called in Hebrew *Shebat*, anſwering to part of January, and part of February: See on Gen.7.11.

V.4. *At Aſtaroth in Edrei*] Aſtaroth and Edrei, were two Cities of the land of Og, Joſh.13.31. within ſix miles diſtance one of another, where he might dwell by turnes; at this time keeping his Court at Aſtaroth, he went thence to Edrei, and drew his military forces thither to battel, Numb.21.33. Deut.3.1. at which battel he was ſlain; ſo that though he had his dwelling at Aſtaroth, he had his death at Edrei; wherefore the words [*which dwelt at Aſtaroth,*] for the clearing of the ſenſe, ſhould be ſhut up within a parentheſis. See on Joſh.12.4.

V.5. *began*] To make this repetitiou of the Law following.

V.7. *Turn you*] Take your thoughts from other things, and ſet them ſeriouſly on your progreſſe unto Canaan, and bend your courſe that way.

Mount of the Amorites] To Kadeſh-Barnea, at the border of the land of Canaan, which City is hard by thoſe hills where the Amorites dwell.

The River Euphrates] In this verſe are ſet down the bounds of the Land of Canaan, Eaſt, Weſt, North and *S*outh: but in the 34 of Num. the limits thereof are narrower; the reaſon may be, becauſe there is a diſtinction betwixt that which was hereditary to the Iſraelites, as their conſtant poſſeſſion, and that which by conqueſt was added to it, and made tributary; and if they had leſs then either, the fault was not in Gods failing of his promiſe, but the peoples breach of Covenant with him, whereby he was diſcharged from his engagement to them. See Chap.19.8.9. See on Gen.15.18.

V.9. *Spake unto you*] By the counſel of Jethro my father in law, Exod.18.19.

to bear you] That is, to bear the burden of government of you, and proviſion for you. See ver.12.

V.15. *Known*] Not only wiſe and worthy men, but ſo known and reputed by the people.

V.19. *terrible wilderneſs*] By reaſon of the extreme barrenneſs, having (for the moſt part) neither houſe, nor men, nor beaſts, nor birds, nor trees, nor graſs, nor wells, no rivers, nor any thing neceſſary for the ſuſtenance of man, but by miraculous ſupply; and terrible by fiery Serpents within it, and a multitude of mighty enemies bordering upon it. See on chap.8.15.

V.22. *We will ſend*] The motion of ſending Searchers or Surveyers of the land of Canaan, proceeded from the people, yet was it approved by Moſes, and by their joynt conſent, and approbation from God, it was put in execution, Num.14.

V.25. *ſaid, It is a good Land*] So ſaid Caleb and Joſhua, Num.14.7. whom (though but two) he preferreth before the other ten; the better part being rather to be beleeved then the greater part, who raiſed a bad report of the Land, and as falſe as it was bad.

V. 27. *hated us*] How groſly are Gods own people ſometimes miſtaken? how ungratefull is he requited, when his fatherly diſcipline of love is received as a demonſtration of hatred towards them?

*V.*28. *up to heaven*] So ſaid the falſe-hearted, and in this, falſe-worded ſpies, to diſcourage the people, otherwiſe ſuch exceſſes of ſpeech, intending to raiſe the mind to an extraordinary apprehenſion of extraordinary things, are figurative hyperboles, not unuſual in the Scriptures, and very frequent in humane Writers, eſpecial poetical. See on Gen.11.4

V.29. *Anakims*] That is, men of huge ſtature, of the poſterity of Anak the Gyant. See Chap.2.10.

V.36. *ſave Caleb*] For he was one of the two, who made a ſurveigh of the Land before; Joſhua was the other, but he is not mentioned with Caleb now, becauſe he was advanced to an higher condition then any of the reſt, who is therefore afterward mentioned by himſelf, verſ.38.

V.36. *wholly followed*] God muſt not be obeyed or ſerved by halves, but wholly and intirely; and that, as moſt acceptable to him, ſo is it moſt profitable for man.

*V.*37. *for your ſakes*] Your murmurings made me ſometimes too raſh in ſpeaking, Pſal.106.33. and ſometimes too ſlow in believing in the Lord, which moved him to offence againſt me, Num.20.12. See Deut. Chap.3.26. & Chap.4.21. & 32.51.

V.40. *turn ye*] He doth not now turn them back toward the Red Sea, but repeateth what he had formerly ſaid unto them, Num. 14. 25.

V.42. *I am not among you*] Signifying, that man, though he have a courage to fight, hath no power to prevail, but when God is at hand to help him; and therefore when there is juſt cauſe of warre God is to be ſought unto to go fourth with the hoſt, Pſal.60.10,11.

V.44. *as Bees do*] When they ſet upon drones, or Waſpes; or ſwarm about the ears of thoſe that provoke them, Pſal.118.12. ſo the Amorites inraged, in great troops purſued you, and with their warlike weapons (as the Bees with their ſtings) made at you, to wound and kill you.

V.45. *would not hearken*] Such was your ſtubbornneſſ: when it was well with you, and ſuch your hypocriſie when the rod of correction was upon you, that God ſhewed as little reſpect to your tears or prayers, as you did to his precepts, Zach.7.11,13.

V.46. *Kadeſh*] A wilderneſſe, Pſal.29.8.

according to the dayes] Repeating the words again, he admoniſheth them to double their thoughts upon their abode in that place where they were many dayes, yea many years; for though by a right progreſſe it was but eleven dayes journey, verſ.11. yet for their ſins, they were made to wander there almoſt thirty eight years, Ch. 2.14. therefore there was juſt ground to come over the words again, that they might recount the rubs they had in the way, and the reaſon of ſo long delay. See *Annot* on verſ.2.

CHAP. II.

Verſ.1. A*S the Lord ſpake*] Num.14.25.

mount Seir] That is, the Countrey of Idumea, which was mountainous; called Idumea, as it were Edomia, from Eſau, who was called Edom, and it was called Seir alſo, the word ſignifying *hairy*, as he was: See *Annot.* on Num.24.18.

V.3. *Northward*] That is, toward the land of Promiſe, which is Northward to thoſe that travel out of Egypt.

V.4. *brethren*] Num.20.14.

ſhall be afraid] God is able to give, and take away courage as he pleaſeth, by making theſe Edomites afraid, no doubt he made them give conſent to let the Iſraelites paſſe by the borders of their Countrey, though they denyed their paſſage through it, Num.20.21.

take ye good heed] In the precedent words it is ſaid, *they of mount Seir ſhall be afraid of the Iſraelites*; and here it is ſaid, the Iſraelites muſt take heed; a caveat which might ſeem more pertinent to their adverſaries, yet indeed, ſince God had caſt a fear upon them, the Iſraelites of whom they were afraid, ought in fear of God to take heed to the charge he giveth of them; and that was, that as the Edomites fear was ſecurity to the Iſralites, that they ſhould receive no hurt from the Inhabitants of mount Seir, ſo the Iſralites upon this prohibition forbearing all violent acts againſt them, they were more afraid then hurt For Gods favor to us binds us to ſhew the more obedience to him in whatſoever he comands or forbids, Chap. 4.9. & 12.19. Mal.2. 15 16.

V.5 *becauſe I have given*] Not onely by my general providence alotting every one his portion, which by the ſame providence I transfer from one to another at my pleaſure; but I give an eſpecial grant for ſecuring his poſſeſſion at this time againſt your invaſion, though afterwards when his poſterity have made up the meaſure of their iniquity, (as Gen.15.16.) they may be expelled out of their poſſeſſion. See 1 Chr. 18 13.

V.6. *buy meat*] They had Manna to eat, yet they might eat other meats, when they could get them; but of that they had a certain and conſtant proviſion, Exod.16.16.

V. 7. *he knoweth*] A figure called *Meioſis*, whereby more is meant then is expreſt; as not onely Gods knowing, but his ordering, and governing their walking through the wilderneſſe. See Pſal. 1.6.

V. 9. *I will not give thee of their land*] This is to be underſtood of the land whereof they were peaceably poſſeſſed of that time; See on Num. 21.26. Joſh.13.16. but their was a part of the land of Moab of which a great while ago they were diſpoſſeſſed by the Amoritis, and this land (though in the hands of other Lords) was called many times by the old name, the *land of Moab*: in this was mount Nebo where Moſes dyed, Chap.34.1,5.

children of Lot] The Moabites deſcended from his inceſtuous iſſue, Moab; yet God is ſo gracious, that for Lots ſake, who ſinned of ignorance, and ſerved God with uprightneſſe, rather then for their own, he giveth this order for their peaceable poſſeſſion. The godly are not forgotten by God, though many years after they be out of memory with men. See verſ.19. where there is the like charge given concerning the children of Ammon, where Lot is again mentioned as the root of that ſtock, on which God ſet ſo much favour as extends to the branches ſtretched out a-far off.

Ar] The chief City of the Moabites, Num.21.15,28.

V. 10. * *Emims*] That is, *terrible ones*: for their tall ſtature, and tyrannical oppreſſion. Some derive the word from *Ema*, which in Hebrew ſignifieth *terrour*. Others from *Amma*, in the ſame language ſignifying a *cubit*, as men of a large cubit: or by their tall ſtature conſiſting of many cubits. By the expulſion of theſe *Emims* out of their poſſeſſion, Moſes encourageth the people to the conqueſt of Canaan. * Gen.14 5.

V.12. *as Iſrael did*] That is, Eſau drave out the Horims, as the Iſraelites did thoſe people whoſe land they poſſeſſed; to wit, the land of Og and Sihon: whereof ſee Num.21.24. & ver.35. Or the words may be read, *as Iſrael ſhall do*: which may be the meaning of the words, as a prophetick ſpeech, ſpoken (by way of aſſurance) in the preter tenſe. See Gen.14.5. Some conceive this and certain other like paſſages to have been added here and their to the words of Moſes after the conqueſt of Canaan. See on Chap.3.14. & 34.5.

V.14. *as the Lord ſware*] He ſheweth hereby, that as God is true in his promiſes, ſo his threatnings are not in vain; but are ſure to take effect to the confuſion of the wicked, as his promiſes to be performed to the comfort of the godly.

V.19. *children of Lot*] See Annot.on ver.9.

V.20. *Zamzummims*] That is, boyſterous, or preſumptuous, or abominable wicked ones, though they called themſelves Rephaims, that is, Phiſicians, or preſervers: they are called Zuizims, Gen.14.5.

V. 23. * *Avims*] * Joſh.13.3.

Caphtorims] See on Jer.47.4.

V.24. * *Arnon*] * Num.21.13.

V. 25. *put the dread*] This declares that the hearts of men are in Gods hands, either to be made faint, or bold. See *Annot.* on ver.4. & Num.22.3.

V. 26. * *ſent meſſengers*] * Num.21.21.

V. 27. * *let me paſſe*] * Judg.11.19.

V. 29. *children of Eſau*] Called (after his other name) Edomites; why, albeit they had denyed them paſſage through their land, yet allowed them to coaſt along their borders, and furniſhed them with neceſſaries for their money. So ver.28. compared with this 29. Num.20.20, 21.

V. 30. *hardened*] See Annot. on Exod. 4. 21. & on Chap. 10.1.

V. 33. *wee ſmote him*] Chap.29.7.

V. 34. *utterly deſtroyed*] God had curſed Canaan, and therefore he would not that any of his wicked race would be preſerved. See Chap. 20.16. Lev.2.27,28. Job 18.16,17.

V. 35. * *onely the cattell*] * Chap.3.7.

V. 36. *God delivered*] Though they were ſo many thouſand able warriers, yet the victory is aſcribed to the Lord of Hoſts, and not aſſumed to themſelves, Pſal.44.3.

V. 37. *river Jabbok*] Neer which Jacob wraſtled with the Angel, Gen.32.22. it appertaineth to the poſſeſſion of the Ammonites, Judg. 11.15.

CHAP. III.

*Verſ.*1. C*Ame out*] Therefore beſides the commandement of the Lord they had juſt occaſion given on Ogs part to fight againſt him; and ſo they did, and the battel with him is ſet down, Num.21. 33. where are moſt of the ſame things that here are mentioned.

Edrei] See on Chap.1.4.

V.2. *I will deliver*] See Annot.on Chap.2.4.

*V.*2. *Argob*] This is another name of the Kingdome of Baſan, or a province in that Kingdome, 1 King.4.13.

V.5. *all thoſe cities*] No fewer then threeſcore, ver.4. & Joſh. 13. 30. which ſheweth that neither number nor power of men can hold out againſt God.

V. 6. *utterly deſtroyed them*] See on Chap. 2.34, 35. & 20. 16: Levit.27.28.

*V.*8. *on this ſide Jordan*] To thoſe who journied from Egypt towards Canaan; but thoſe that were in Canaan were ſaid to be beyond Jordan, ver.25. See on chap 1.1.

mount Hermon] This is conceived to be the utmoſt part of mount Gilead beyond Jordan, joyning (as ſome affirm) mount Lebanon and Gilead together: this mountain hath ſeveral names for ſeveral parts of it; yea one part of it, to wit, *Hermon*, hath many names, verſ.9. and it is called *Sirion*, and *Shenir*, and Chap.4.48. *Sion* and *Hor*, Num. 34.7. See Pſal.42.6. & Gen.31.21.

V.11. *onely Og remained*] *Viz.* in that Region. In the Hebrew it is, *of the ſtock of Rephaim*, which in the time of Abraham poſſeſſed the whole Countrey, Gen 14. for all the race of the Gyants was not every where extinct as appeareth by Goliah the Gyant of Gath, 1 Sam. 17.4. See alſo Num. 13.33. & Joſh.15.14. but in that Countrey, the remnant of the Gyants or the off-ſpring of Rephaim (who in the time of Abraham poſſeſſed that whole Land, Gen.14.5.) was with Og utterly rooted out. See on Gen.6.4.

bed ſtead of Iron] Belike wood was not ſtrong enough to bear his weight and ſtrength, in ſtretching and turning himſelf upon his bed. Some take this repoſitory not for a bed for ordinary ſleep, but for a ſepulchre, the bed of the ſleep of death.

after the cubite of a man] There were divers ſorts of cubits; ſome were meaſured from the bending of the arm to the palme where the fingers meet, and theſe are called our ſhort cubits: ſome from the bending of the arm to the end of the longeſt finger; and theſe were longer and ſhorter according to the difference of humane ſtature; and when it is ſaid, *after the cubit of a man*, the largeſt uſual meaſure among Artificers is meant, a cubit of a foot and nine inches long; ſo that this bed was fifteen foot that is, five yards and nine inches long, and ſeven foot broad.

† *Rabbah*] † 2 Sam.11.26. Jer.49.2.

V.14: *unto this day*] Becauſe theſe words are thought to import a longer continuance of time then the age of Moſes; ſome think they are the words of Ezra, or of ſome other Sacred Scribe, who wrote part of the 34. Chapter of this Book, from the ſixth verſe, to the end of it: but becauſe the words, ver.13. next before theſe, and verſ.15. next after, do plainly appear to be the words of Moſes, there is no reaſon to think that the of words *(unto this day)* have any other author but him: and though from the conqueſt of theſe places, and the name given to them to the time of Moſes his writing of this ſtory *(which was at the latter end of his life)* there paſſed not above three or four moneths, yet might it be ſaid (*unto this day*): for the words are not ſimply an affirmative, that the Towns were called ſo, as by common and ancient cuſtome, but that *Jair* that took them called them ſo to this day: and ſo the continuance is not to be extended beyond his time, which might be no longer then the time of Moſes; and yet it was a matter to be noted, that he could take ſuch places from Gyants, and ſtill continue them in his power and under his name: and by adding *(unto this day)* Moſes both gives a note of aſſurance of his ſtory, and a motive of courage to the Iſraelites by the example of Jair to do valiently, and to ſet their names on conquered Townes and Countries, as he had done.

V.15. *Gilead unto Machir*] Part of Gilead: for the Reubenites and Gadites therein were partners with him. See ver.12. & Annot on Num.32.40. See alſo, 1 Chr.2.22.

*V.*17. *Chinnereth*] See Num.34.11.

ſalt Sea] See Annot.on Num.34.3.

V.24. *what God*] He meaneth not that there are indeed many Gods, or any other but the true God; but he ſpeaketh with reſpect to the common and corrupt ſpeech of them, who attribute that power unto Idols that onely appertaineth to the true God, and by way of conteſtation and contempt againſt falſe and fained Gods, Pſal. 86.8. & 89.8.

V.25. *I pray thee let me go over, and ſee*] God had told Moſes he ſhould not go over, Num.20.12. we muſt think then that either Moſes took the ſaying of God for no abſolute commination, but ſuch a one as was made of Hezekiahs death, 2 King. 20 1. and of Ninevehs deſtruction, Jonah.3.4. Or that he ſuffered his affections to go too far, in deſiring to go further then God would have him; yet this was not of any ſuperſtition to the place, in regard of any holineſſe in the place, from its reference to the ancient Patriarchs buried there, (as ſome Popiſh gloſſes would have it) but becauſe he longed to ſee that Land ſo long ago promiſed to Gods people, as the *glory of all lands*, Ezek.20.6. and to ſee Gods promiſe fully performed by their actual poſſeſſion of it, whereof the Iſraelites ſo much doubted.

goodly mountain] Some think it was mount Moriah, on which the Temple was after built, but that was too far off for Moſes to ſee, being 210. furlongs diſtant from Jordan: Joſephus of the Wars of the Jews, l.5. c.4. Or one of the mountains of Bethel, which were higher then it, and nigher to Jordan: but certainly it was ſome mountain of eminent note, though not here named, unleſſe Lebanon be it, which ſome affirm, taking the word *(and)* to be redundant: or (as ſometimes it is taken) by way of expoſition, as, *and Lebanon*, for that is to ſay, *Lebanon.* See *Annot.* on ver.8.

Lebanon] A mountain ſituate in the North-part of the Land of Canaan, famous for tall and ſtrong Cedars, and other trees, and for odoriferous plants, Pſal.29.5. & 104.16. Iſa.2.13. & 14.8. Cant. 4.11.

V.26. *for your ſakes*] See on Chap.1 37. Num.33. & 27.13, 14. Deut.32.51.

V.27. *thine eyes*] As before he ſaw by the Spirit of propheſie the goodly mountain which was Sion, ſo here is eyes were lifted up above the order of nature to behold all the plentifull Land of Canaan; whereof God was much more able to give him a true, full, and clear proſpect at once, then the Devill could preſent an apparition from an high mountain of *all the Kingdomes of the world*, Matth.4.8.

CHAP. IV.

Verſ. 1. *TO do*] For this Doctrine ſtandeth not in bare knowledge, but (withal) in practice of life, verſ. & Chap.5.1. Pſal. 78.6,7.

V.2. *ſhall not adde*] It is not forbidden to adde a Comment or expoſition to a Text, but man muſt not adde any thing to Gods Word, either for words or meaning contrary to it; nor as Gods Word, with an intent to make that of Divine authority which is but humane, as the Papiſts do by Apocryphal writings and unwritten Traditions. See Chap. 12.32. & 18.20. Prov.13.6. Rev.22.18 9.

diminiſh] By denying any part of it to be of Divine authority, or concealing any part of it, either for words, or meaning, or by partial belief of it, or obedience to it. God is not to be believed, obeyed or ſerved in part and by halves, but as he is to be loved, wholly, Chap.6 5.

V.3. *your eyes*] Gods Judgments executed on ſome, ſerve for inſtruction and caution for others. See Num.25. verſ 3,4. & Luk.13.5. 1 Cor.10.6.

Baal-Peor] Baal is a common name of all Idols, ſignifiing a Lord, becauſe Idolaters carry themſelves towards them as ſervants; and Peor is the proper Idol of the Moabites and Midianites. See Num.25.3. Joſh.22.17.

V.4. † *cleave to the Lord*] † Chap.10.20. & 13.4.

V.6. *wiſedome*] Becauſe all men naturally deſire wiſdom, he propoſeth that as a motive to obedience; and becauſe they general miſtake it, he ſheweth wherein it conſiſteth, and how much it excelleth all humane wiſdome of what kind or degree ſoever, 2 Tim.3 15. Job 28.28. Pſal.111 10. Prov.1.7. and.9.10.

* *in the ſight*] * Mal.3.12.

V.7. * *ſo nigh*] So ready at hand both, to inſtruct what to do, as ver.36. and to deliver us from undoing, and to manifeſt his power apparently on our ſide, 2 Sam.17.23 * Joſh. 24.19. Pſal.46.1,2.& 86.5. & 145.18. & 148.14. Lam.3.57.

V.9. * *teach them, &c.*] * Gen.18.19. Exod. 10. 2. Deut. 6.7. & 11.19. Pſal.78.6.

V.10. * *ſpecially the day*] * Exod.19.9, 16 & 20.18. Heb.12. 18.

* *make them hear*] * Pſal.51.8.

V.11. *burnt with fire*] The Law was given with fearful miracles to declare both that God was the author thereof, and alſo that no fleſh was able to abide the rigour of the ſame, Chap.5.23. Heb.12.18.

V.12 * *no ſimilitude*] * verſ.15.

V.13. *to perform*] God joyneth this condition to his Covenant, to wit, the condition of obedience on his peoples part, as of providence, protection, and deliverance on his own part.

* *wrote them*] * *Exod.*24.12.

V.14. * *Statutes and Judgements*] The Ceremonial and Judicial Lawes. * Mal.4.4 Exod.21.1.

V.15. *good heed*] Signifying that diſtruction is prepared for all them that make any Image to repreſent God, verſ.9.

no manner of ſimilitude] For he is the inviſible God, and hath no viſible Image, whereby a man may make a repreſentation of him, Col.1. 15. See Eſa.40.18. & Act.17.29.

V.16. *any figure*] The Image of God cannot be made, nor muſt the Image or Figure of any other creature be made by way of reſemblance of him, or religious reference unto him, verſ.15 Exod.20.4,5.

V.19. *driven to worſhip them*] Or compelled by the prevailing of a glorious object over thy frail nature and feeble ſpirits, which can make but weak reſiſtance to ſtrong temptations, Chap.29.26.

divided] Diſtributed, or ſo imparted, that by turn they may be of uſe, and do ſervice to all the world.

V.20. *iron furnace*] That is, a furnace to molliſie and melt Iron in, which requireth an exceſſive heat. See 1 King.8.51. He hath delivered you out of moſt miſerable ſlavery from the iron-yoke, Deut. 28.48. which moſt wringeth the neck; from furnace of fire, which moſt tormenteth the body; wherein he alludes to the ſervile labour of the Iſraelites in making and burning of bricks; See *Exod.*5.7. Jer.11.4.

a people of inheritance] Exod.19.5. 1 Pet.2 9.

V.21. *for your ſake*] See on Chap.1.37. & 3.26. & 32.2.& 34.4.

V.22. *I muſt dye*] Moſes good affection appeareth, in that he being deprived of ſuch an excellent poſſeſſion doth not envy them that muſt enjoy it. And indeed he that is ſure of heaven, as Moſes was, need not envy any one for any earthly felicity. See 2 Pet.1.14.15.

V.23. *which the Lord thy God hath forbidden thee*] Or, *as the Lord thy God hath charged thee*, Exod 20.4,5.

V.24. † *conſuming fire*] He is a Sun and a ſhield, Pſal.84.11. to warm and defend thoſe that love and fear him; but a fire to burn and conſume ſuch as irreverently ruſh upon him, or rebelliouſly riſe up againſt him. † Chap 9.3. Heb 12.29.

V.25. *remained long*] Heb. *waxed old.*

corrupt your ſelves] Corruption is both the mother and the daughter of Idolatry: for when the heart is corrupted, it breedeth Idolatrous affections and fancies; and when Idols are made and uſed, they corrupt the heart and conſcience more then before.

V.26 *heaven and earth to witneſs*] By *heaven and earth*, may be meant the intelligent creatures in the one, and on the other; or, if the inſenſible creatures be meant, the meaning is, that God will bring evidence and witneſs from them to convince and condemn his people of ingratitude. See Iſa.1.2. Jer.2.12.

ſoon utterly periſh] Chap.7 10. Joſh 22.18. 2 Pet.2.3.

V.27. *few in number*] Heb. *men of number*. For the Hebrews when they uſe the word *number* abſolutely, mean a ſmall number or a few, becauſe the greateſt multitudes are of thoſe things which cannot be numbred; as the ſtars of heaven and duſt of the earth, thus is Abrahams progeny promiſed as a numberleſs increaſe, Gen.13.16. & 15.5.

V.28. *Gods*] Not in deed, but in name and opinion of brutiſh Idolaters, though ſo far ſhort of Divinity, that they have neither reaſon nor ſenſe, Chap.28.36,64. Jer.16.13.

† *if from thence, &c*] † Chap. 30.1,2. Nehem.1.9. Jer. 29. 12,13.

V.29. *all thy heart*] Not without word, ſhew, or ceremony, but with a true confeſſion of thy faults, and a ſincere deſire of his favour.

V.32. † *one ſide of heaven*] † Chap 30.4. Mat.24 31.

V.33 *and live*] See Annot on Exod.33.20.

V.34. *Out of another nation*] As he had taken the Iſraelites from among the Egyptians.

temptations] Tryals of their obedience, Chap. 7.19. and 29.3.

V.35. *That thou mighteſt know*] God wrought theſe wonders, that he might be known, not only to be God, but the only God, ſince none could do ſuch works as he had done, chap.32.39. Iſai.45.5. Mark 12.29,32.

V.36. *Out of heaven*] Exod.19.9. & 20.18,22. Neh.9.13.

upon the earth] Mount Sinai, Exo.24.16.

V.37. *brought thee out, &c*] Exod,13.3.

V.38. *As it is this day*] They had already won ſixty Cities of Og, chap.3 4. and conquered him, and Sihon King of the Amorites, ver. 46,47. of this chapter, which conqueſts were an earneſt of further victory over their enemies.

V.40. *that it may go well*] God promiſeth reward not for our merits, but to encourage us to obedience, ſince our labor ſhall not be loſt, Chap. 5.16. Eph.6.3.

V.41. *Severed, &c.*] Numb.5.6,14. See on Joſh.20.

V.42. *Flee thither*] Exod. 21.12,13. Num.35.15.

V.45. *Teſtimonies*] The Articles and points of Covenant, whereby Gods mind is teſtified unto the people in his propoſal, and theirs in their acceptance of them. See 1 King.2.3.

V.46. *Beth-Peor*] That is, the houſe or Temple of the Idol Peor, the god of the Moabites and Midianites. See Num.25.3. Chap.3.29.

V 48. *Mount Sion*] This is not that mountain, whereon the City of David and the Temple were built, but differing from it both in writing and ſituation, that is written with *Tzade* this with *Schin*, and that was ſeated weſtward from Jordan, this Eaſt-ward. This name of *Sirion*, Chap.3.9. by contraction. Some conceive this Sion to be meant, Pſal.133.3. that being one of the names of Hermon.

V.49 *Sea of the plain*] That is, the Salt Sea, whereof ſee Annot on Num.34 3.

CHAP. V.

Verſ.1 ALL *Iſrael*] As Chap.29.10,11. To ſpeak to ſo many at once that all might hear, required a very loud and ſhril voice.

do them] Chap 4.1.

V.3. *made not this Covenant*] The word (*not*) is not alwayes purely negative: Sometimes it is to be taken for *not only*, or *not principally*, Gen. 32.28. Mat.9.13. And ſo it may be here expounded, the Lord made not the Covenant at Horeb only with thoſe who are now dead (at leaſt the moſt of them) but with them, and their poſterity after them, as the Promiſe, Act.2.39. Or, by *Fathers*, may be underſtood the Patriarchs, who were before the giving of the Law at Horeb, upward unto Adam, with whom there was not ſuch a formal, legal, and particular Covenant made, as was with the Iſraelites at Horeb, though in his ſubſtance it were the ſame; for they were obliged to believe in Chriſt, and to keep the Law to the utmoſt of their ability, ſo far as it was revealed unto them. And in many particulars, both moral, as keeping the Sabbath, avoiding Idolatry, and ceremonial, as ſacrifices, the diſtinction of clean and unclean beaſts, with others, they practiced that which afterwards came under legal Precepts, Chap.29.15. Rom.4 23,24. See Exod.33.11.

V.4. † *face to face*] Not in a viſible or ſenſible form or figure, Chap.4.12. but ſo plainly, that you need no more to doubt who it was that ſpoke to you, then of him that talketh with you face to face. † Exod.33.11.

V.5. *I ſtood between*] Gal.3.19. Exod.19.16, &c. and 20. 18.

V.8. *graven image*] See on Exod.20. where the Ten Commandments here repeated, are explained.

V.9. *jealous God*] That is, of his honour, not permitting it to any others, no more then a generous husband would permit the proſtitution of his wife to another man. See Hoſ.2. ver.19.20.

iniquity] In the children eternally, if they live and dye in the ſins of their fathers; but temporally (if they do not) for their fathers ſakes; who as they might in their poſterity have flouriſhed, ſo are they in them puniſhed.

V.10. *Love me, and keep, &c.*] Love of God, and obedience to God, are linked together, ſo that the argument is good from the one to the other; as John 14.15.

V.11. *Nor hold him guiltleſs*] But ſo guilty, as that he will ſeverely puniſh him; for the words are a figurative *Liptote* or *Litotes*, whereby more is meant then is expreſſed, 1 Sam.12.21.

V.13. *ſix daies*] Meaning ſince God permitteth ſix dayes to our labouring, we ought willingly to dedicate the ſeventh wholly to his ſervice. Exod.35.2.

V.14. *ſtranger*] An uncircumciſed perſon ſhall not be ſuffered to violate the Sabbath by any publick profanation. See Neh. 13.

V.15. *Therefore the Lord*] This reaſon is peculiar to the Jews, the reſt Exod.20. are general, obliging univerſally all perſons in all ages. Some think, God brought the people out of Egypt on the Sabbath day.

V.16. *Honour*] With love, reverence, obedience, aſſiſtance and ſuccour, if they ſhall have need.

V.17. *not kill*] All manner of killing is not here forbidden, but that which is done without warrantable cauſe, and lawful authority. See on Exod.20.13.

V.18. *Not commit adultery*] See on Exod.20 13.

V.19. *Not ſteal*] See Exod.20.15.

V.20. *falſe witneſs*] See Exod.20.16.

V.21. *neither ſhalt thou deſire*] See Annot.on Exod,20.17.

V.22. *added no more*] That is, no more moral precepts, nor any more laws to the people immediately: for the other ordinances were delivered to them by the mediation of Moſes. See ver. 30,31.

V.23. *for the mountain did burn with fire*] This is rendred as a reaſon, not of the darkneſs, but as a reaſon of the peoples fear; which was the more, becauſe exceeding thick darkneſs, ver.22. and bright flaming fire appeared on the mount at the ſame time; which, as it was more ſtrange, ſo was it more terrible, as the fire and hail coming together, Exod.9.24. Pſal.18.12. Deut.4.11.

V.25. *if we hear*] See Annot.on Exod.20.19.

V.26. *And lived*] See Annot.on Exod.33.20. and chap. 4.33. and Exod.24.11.

V.28. † *well ſaid*] † Chap.81.17.

V.29. † *O that, &c.*] † Chap.32.29. Pſal.81.13. Iſai.48.18. Jer. 44.4. Matth.23.37.

* *Alwayes*] * Chap.11,1.

V.31. *by me*] In the mountain.

V.32. * *to the right*] * Chap.2.27. & 17.20. & 28.14. Joſh.1.7. Prov.4.27. See on Joſh.23.6.

CHAP. VI.

Ver.1. DO *them*] See Annot.on Chap 4.1.

V.2. *fear*] A reverend fear of God is the firſt beginning of obedience to Gods Commandments, Eccleſ.12.13.

I command thee] That is, God; for though Moſes ſpake ſometimes of God in the third Perſon, yet he often uſeth the firſt, as if God himſelf ſpake; from whom, and in whoſe name he giveth the charge unto the people.

prolonged] Chap.5.16. & 22.7. Prov.3.2. 1 Pet.3.10.

V.4. *One Lord*] One in the ſubſtance of the Deity (though three in the Perſons of the Trinity:) and therefore being one Lord to all, he alone is to be worſhipped by all in one way and form of worſhip: and though but one, he muſt be loved and ſerved with all the heart, ſoul and might of every man, as in the next verſe; and all that is too little for ſo great and good a God, though it be a great deal more then we can perform, chap.4.35. Zach.14.9. Mar,12.29. Joh.27.3. 1 Cor.8 4,6. Epheſ. 4.5.

V.5. *with all thine heart*] See on chap.4.29. Gen.31.6. Mat.22.37.

V.7. *teach them*] Or *whet them*; that is, ſharpen them, ſo that they may make the deeper impreſſion in the minds and hearts of the hearers Chap.4.9. Exod.13.8. 2 Pet.1.13.

talk of them when] Holy diſcourſe is never out of ſeaſon.

V.8 *frontlets*] Which are not (as ſome expound) to be taken literally, but parabolically, with this meaning, that we ſhould as much remember and mind the Law of God, as if it were written in frontlets on the forehead, and bracelets on the arms; yet the Jews, the Phariſees eſpecially, followed the literal ſenſe, Mat.23.5. See Annot.on Exod.13.16. Prov.3.3. & 6.21. & 7.3.

V.9. *Write them*] Chap.11.20. See on Iſai.57.8.

V.10. *Cities, which, &c.*] Joſh.24.13. Neh.9.25 Pſalm 105. 44.

V.12. *Then beware*] Let not wealth and eaſe cauſe thee to forget Gods mercies, whereby thou waſt delivered out of miſery, chap.8.11. Prov.30.9.

V.13. *fear the Lord*] Mat.4.10. Luke 4.8.

ſwear by] We muſt fear God, and ſerve him only, and confeſs his Nam which is done by ſwearing lawfully, Jer.4.2. And when ſwearing is lawful, then to ſwear by another name then Gods, is unlawful. See Pſal.63 11. Iſai.45.23. & 65.16. Jer.12.16.

V.16. *tempt the Lord*] By making doubt, or tryal of his preſence, wiſdom, power and providence, without warrant from his revealed will; or, by provoking him to wrath by your unbelief and murmurings, as formerly you have done. Mat.4.7.

V.17. *Diligently*] * Chap.11.22. Pſal.119.4.

Teſtimonies] His Laws by which he hath teſtified his will concerning thine obedience unto him.

Statutes] The ſame Laws ratified by his authority for rules of obedience, with commination of penalty to thoſe that diſobey them.

commanded thee] This verſe beginneth in the plural number, but endeth in the ſingular, that every one ſhould make application of general precepts to himſelf.

V.18. *ſight of the Lord*] We muſt do, not what ſeemeth good in our own eyes, but what is good in Gods ſight, chap.12.8, 21, 25.

V.20. * *When thy ſon*] * Exod.12.26. & 13.14.

V.21. * *mighty hand*] * Exod.3.19. and 13.3.

V.23. *brought us*] The more we receive of Gods benefits, the more are we bound to obey him. Luk.12.48.

V.24. *For our good*] Our conformitie to the Law of God doth him no good, Job 35.7. Though the Law be his, the benefit of obedience is ours; and the more conſtant it is, the more beneficial, Prov. 9.12.

V.25. *Our righteouſneſs*] So it ſhould be, if we could exactly keep the Law, but becauſe we cannot, we muſt betake our ſelves for refuge to the righteouſneſs of faith, Rom.10.5, 6. and ſo be ſaved, not by our own juſtice, but by Gods mercy for Chriſts merits, as divers Tranſlations render it, *He will be merciful unto us*, Chap.24.13.

CHAP. VII.

Ver.1. SEven Nations] In the 33 of Exodus, ver.2. & Deut.20.17. ſix only are named, the *Gergaſhite* being omitted; and in the 15 of Gen. ver.19. &c. are named ten; the Hivites omitted, and the Kenites, Kenezites, Kadmonites, and Rephaims added: the reaſon of which difference may be, that one part of the people might have ſeveral names, and ſeveral parts of them might be comprehended under one name; or, ſometimes general names, ſometimes particular might be mentioned.

V.2. *Make no Covenant*] Heb. *Cut no Covenant*, See on Gen. 14. 13. & 15.17, 18. Jer.34.18. No covenant of cohabitation in the ſame Country; much leſſe of marriage, unleſs they be converts to the true religion, See on Gen.24.13. See Exod. 14.15, 16. 1 King.11.2. Ezra 9.2, 12. Neh.13.23. Judg.3.6, 7. & 14.2, 3. Yet both Covenants and marriages were made with them ſometimes on extraordinary occaſions, Joſh.2.14. See chap.10.10. and on Joſh.6.25. & 9.15.

V.4. † *turn away &c.*] † 1 King.11.2. Neh.13.26.

V.5. *deſtroy*] God would have his ſervice pure without any pollution of ſuperſtition and Idolatry, ver 25. and chap.12.2, 3. Exo.23.24 and 34.13.

V.7. *feweſt*] Before God had made a miraculous multiplication of you from thoſe few which were of your poſterity of Jacob. See Chap.10.22.

V.8. *loved you*] You freely, finding no cauſe in you more then in others ſo to do, Chap.10.15. 1 Sam.12.22. 2 Sam.22.20. Pſal.44.3. Zeph.3.17.

V.9. † *To a thouſand generations*] † Chap 5.9, 10. Exod.20. 5, 6.

V.10. *to his face*] The words are doubled, for aſſurance that God will ſo apparantly take vengeance of his enemies, ſo as they ſhal plainly perceive (as they do a thing ſet before their face) that he doth it for their wickedneſs, as in that example of the Idolaters, and of the luſters after fleſh, Numb.11. and of Corah and his company, Chap. 16. Exod.32.

V.12. *mercy*] This Covenant is grounded upon his free grace: therefore in recompencing the peoples obedience, he hath reſpect to his own mercy, not to their merits, Chap.28.1. Levit.26.3.

V.13. *The fruit*] By multiplying thy poſterity, and withholding the miſhaps of abortion, and feeble and deformed births, Chap.28.4.

V.15. † *All ſickneſs &c.*] † Exod.23.25. Pſal.105.37.

V.16. *No pity*] We ought not to be merciful, where God commandeth ſeverity: for ſuch a mercy to others would prove a cruelty to their own ſouls that uſe it.

V.18. *remember &c.*] Pſal.77.11.

V.19. *temptations*] The tryals of their faith and obedience were very great, and ſuch as required miracles to uphold them from falling from God, and to ſcourge and recover them when they were fallen, chap. 4.34. & 29.3.

ſo ſhall] This is to be referred to the precedent verſe, concerning the deſtruction of Pharaoh and his people, meaning the Canaanite ſhall be overcome as well as they were, though not with ſo many works of wonder.

V.20. *Hornet*] The ſmaller creatures ſhal be armed againſt the enemies of God, and of his people, and ſhall ſubdue them as well as the greater, Exod.23.28.

V.21. † *among you*] † Exod.17.7.

V.22. *leſt the beaſts*] So that it is for your commodity that God accompliſheth not his promiſe ſo ſoon as you wiſh.

V.23. *until they be deſtroyed*] That is, deſtroyed utterly.

V.24. *deſtroy their name*] So, as their name ſhall be buried in oblivion, or, if it be mentioned, it ſhall be but as the ſtirring of a ſepulchre, which will raiſe an offenſive fume.

V.25. *An abomination*] A thing that the Lord doth loath and abhor, as he doth all ſins though one ſin more then another, Idolatry eſpecially. See on chap.13.14.

V.26. *leſt thou be a curſed thing*] Joſh.7.1. 2 Mac.12.40.

CHAP. VIII.

Ver.1. OBſerve to do] See Annot.on chap.4.1.

V.2. *To prove thee*] See Annot. on Exod.16.4. ver.16. of this Chapter.

V.3. † *but by every word*] Not by the ordinary way of proviſion, wherein mans providence is exerciſed only, as in preparing of bread (the principal ſubſtance of his Table) but in room thereof, either Gods word or command will make a miraculous ſupply of food, as by Quails and Manna, Exod.16. and that without any means at all; *his word*, that is, his will, made as readily and evidently known by his powerful work, as a mans mind by his word, will ſupport a mans life: and when a man hath meat, it is the vertue of that word and power of his that nouriſheth, elſe it would be more likely to choak then to feed; yea, Gods word of command would ſoften ſtones into dough, and make poyſon to be both meat and medicine. † See Mat. 4.4. Luke 4. 4. Mark 16.18.

V.4. *thy rayment*] Beſides the proviſion of apparel which they had of their own, they were furniſhed with many ſutes of ſeveral ſizes for themſelves and their children by borrowing of the Egyptians, Exod.3.22 and Chap.12.35. Theſe being by a divine power preſerved from decay, ſome conceive the garments of thriving children, or young men miraculouſly grew up with their perſons: But it is more like that many of different ages and ſtatures dying, their garments were kept for, and uſed by ſuch as ſucceeded in the ſame meaſure; for we muſt not multiply miracles without neceſſity; where one is mentioned (as the preſerving of clothes without decay) there is no need nor ground for God to make, or man to imagine any more. See chap.29.5.

V.5. *chaſteneth his ſon*] God ſheweth his love as well by afflictions, as by apparent favours; as a man ſheweth love to his ſon, as well by providing Phyſick for him in his ſickneſſe, as food in his health, Hebr.12. 6. and his chaſtening of his children is for their correction and amendment; not as the puniſhments of the wicked, for their ruine and deſtruction, 2 Sam.7.14. Pſal.89.32. Prov.3.11, 12. Rev.3.19.

V.6. *fear*] Chap.6.2, 13. & 10.12.

V.7. † *Bringeth thee, &c.*] † Chap.6.10, 11. & 11.10, 12.

V.9. *Stones*] That is, ſtore of Mines of iron and braſs, Chap.33.25. Job 28.2.

V.10. *Shalt bleſs*] To receive Gods bleſſings, and not to be thankful, is to contemn God in them; we muſt not only conclude our refreſhings with thankſgiving, but pray for a bleſſing before the uſe of them See 1 Tim.4.5. Rom.14.6.

V.12. *And are full, &c.*] Chap.28.47. & 31.20. & 32.15. Prov. 30.9.

V.14. *lifted up*] By aſcribing Gods benefits to thine owne power or care, or skil, boaſting as if thou hadſt them of thy ſelf without receiving them from God, 1 Cor.4.7. or, as if for ſome worthineſs in thee, God had been ſo bountiful unto thee, Hoſ.13.6.

V.15. *terrible wilderneſs*] See on Chap.1.19. Chap.32.10. Pſal 136.16. Hoſ.13.5.

V.16. *to do thee good*] Jer.24.5. Heb.12.10, 11.

V.19. *If thou do*] The word *(thou)* taken diſtributively in the beginning of this verſe, amounts to a collective ſenſe, and is as much as *(ye)* in the end of it.

CHAP. IX.

Ver.1. THis day] Is not preciſely to be taken for one of the three hundred ſixty five dayes in the year, but for a ſhort time neer at hand, within this two months: for Moſes ſaid this the firſt day of the eleventh month, chap.1.3. and the people paſſed over Jordan the tenth day of the firſt month, Joſh.4.19.

poſſeſs Nations] So, as not only to have their land for thine habitation, but their perſons at thy diſpoſal, either for ſlaughter or ſervice, Lev.25.45, 46.

up to heaven] He ſpeaketh according to the report of the Spies. See Annot.on Gen.11.4. See on chap.1:28.

V.2. *Heard ſay*] By the report of the Spies, Numb. 13. ver. 28, 33.

V.3. *Conſuming fire*] Chap.4.24. His burning indignation will not be quenched, until thine enemies be conſumed, the heat thereof made their hearts to melt afar off, Joſh.5.1. and chap.7.5.

So ſhalt thou drive] That is, Gods Juſtice having doomed them to deſtruction, he will give you the power to do execution upon them; yet divers of them were deſtroyed by hornets, Chap.7.20. without their purſuit or ſlaughter.

V.4. † *in thine heart*] † Pſal.14.1.

† *my righteouſneſs*] † Ver.5. & 6. Ezek. 36.22.

V.5. *For the wickedneſs of theſe Nations*] Gen.25.16. 1 Tim.1.9. Lev.18.25.

perform the word, &c.] Gen. 12.7. & 13.15. & 15.7. & 17.8. 26.4. & 28.13.

V. 6. *ſtiff-necked*] Exod. 32.9. and ſee *Annot.* on Exod. 33.3. & on 34.9.

V. 8. *in Horeb*] By Idolatry to the golden Calf, Exod. 32.4. Pſal. 106.19.

V. 9. *neither did eat bread*] Moſes the chief Miniſter of the Law faſted fourty dayes and fourty nights, at the publication of it, Exod. 24. 10. ſo did Chriſt before the publication of the Goſpel, Mat. 4.2. and Elijah that famous Prophet betwixt them both, 1 King. 19.8.

V. 10. * *finger of God*] That is, miraculouſly, and not by the hand of man, *Exod. 8.19. Luk. 11.20. See on Exod. 31.18.

V. 12. * *quickly*] * Ver. 16. & Judg. 2.17.

V. 13. * *ſtiff-necked*] * Ver. 6. & Chap. 10.16. & 31.27 2 King 17.14.

V. 14. *let me alone*] Signifying that the prayers of the faithful are a bar to ſtay Gods anger, that he conſume not all. See *Annot.* on Exod. 32.10.

V. 16. * *I looked*] * Exod. 32.9.

V. 17. *and brake them*] See *Annot* on Exod. 32.19.

V. 18. *fourty dayes and fourty nights*] Some hence collect that Moſes faſted fourty dayes and fourty nights, now the ſecond time by occaſion of the ſin about the golden Calf, and ſome hold a third time, ver. 25. but for twice its probable, though not certain, but for the third time it is neither certain nor probable. See *Annot.* on Exod. 34.28. & on ver. 25. of this Chap. Pſal. 106 ver. 23.

V. 20. *to have deſtroyed him*] Whereby he ſheweth what danger they are in that have Authority, and reſiſt not wickedneſſe. See 1 Sam. 3. 13.

V. 21. *your ſin*] That is, the matter, inſtrument and object of your ſin on which you ſet your Idolatrous conceites, and to which you directed your idolatry, Exod. 32.20.

into the brook] See Exod. 32.20.

out of the mount] That is, Horeb, or Sinai.

V. 23. *then you rebelled*] At the return of the Spies, Num. 13.31. & 14.1.

V. 25. *As I fell down at the firſt*] Theſe words import onely a repetition of a thing that was formerly done, as if it were, *as I ſaid before*; for he was three ſeveral times on the Mount in the ſpace of fourty dayes; once at the receiving of the Law, *Exod.* 24.18. after that when he interceded for the people, *Exod.* 32.30, 31. And thirdly, when he received the new Tables, Exod. 34.28. of which ſome conceive that Moſes ſo many times faſted fourty dayes and fourty nights; which is not likely: for they that make that allowance of time for faſting and abſence from the people, allow too little time (*not full* three dayes) for many buſineſſes with the people. Beſides, if from the mentions that is made thereof in ſeveral places, they will infer ſo many fourty dayes faſt, they may as well ſay Moſes faſted four times as thrice, for the like mention is made, Chap. 10.10. Thirdly, two of the places belong to the ſame action, which is for reconciliation after the ſin touching the golden Calf: which obtained by once faſting fourty dayes, what need was there to do the like again?

V. 26. *deſtroy not, &c.*] Exod. 32.11.

V. 27. *Remember thy ſervants*] By the authority of Gods promiſe, and ſincerity of thoſe to whom he promiſed, he ſtrengtheneth his hope of obtainment of mercy for the people notwithſtanding their tranſgreſſion.

V. 28. † *was not able, &c.*] † Exod. 32.12. Num. 14.16.

V. 29. *Yet they are thy people*] Notwithſtanding their groſſe Idolatry, their manifold murmurings, and other rebellions he hath not yet given them a bill of divorce, they are yet the people of his Covenant, and his viſible Church upon earth, Chap. 28.9. Pſal 95.7. & 100.3. Jer. 14.9.

CHAP. X.

Verſ. 1. H*Ew thee two*] Here precedent paſſages are repeated without any ſtrict obſervation of order.

V. 2. *an Ark of wood*] Of this Ark, of what wood it was, and in what manner made, ſee ver. 3. & Exod. 25.10. The order for making the Ark was given before the ſecond writing of the Law, but it was not made indeed until afterward; as appeareth by compariſon of *Exod* 25. 10. with *Exod.* 37.1. See on Exod. 34.1.

V. 3. *Shittim-wood*] Which yields firm and durable timber, *Exod.* 25.5, 10.

V. 4 * *he wrote*] * *Exod.* 34 28.

V. 6. *to Moſera; there Aaron died*] He died on mount Hor, which is the place adjacent, or circumjacent, where the Iſraelites encamped, it is called *Moſeroth*, Num. 33.31. whither the people came now the ſecond time; for wandering in the wilderneſs fourty years together, it was not ſtrange for them to come again and again to the ſame place, and ſo the place from whence they came was varied, which without this conſideration may be thought a contradiction: beſides, the places of their incampings had ſometimes divers names, as the place here called *Beeroth of the children of Jaakan*, is called *Benejaakan*. Num. 33.31. It is likewiſe to be obſerved, that for avoiding of contradiction wee muſt for, *come* &c. read, *had come* &c. for the Hebrews having but one preter Tenſe, it is uſed ſometimes for the preterperfect, ſometimes for the preterimperfect, ſometimes for the preterpluperfect Tenſe, as in the next verſe.

V. 7. *Gudgodah*] It is called *Harhagidhad*, Num. 33.32. comparing this place with the Iſraelites journeying to and fro may be conceived to be, from Haſhmonah to Moſeroth, Num. 33.30. from Moſeroth to *benejaakan*, ver. 31. or, (as here it is called *Beeroth of the children of Jaakan*; Num. 33.31. And in their return they came from *Bene jaakan*, to *Moſeroth*, and from *Moſeroth* to *Gudgodah* as it is here. Some endeavour to diſſolve the difficulty by laying blame upon the Scribe that copied out the place, as if he ſhould have left out ſomewhat which he found in the Text; ſome by a nice diſtinguiſhing of the ſame name *Moſeroth* and *Moſera*, applying the former to be the manſion of the Iſraelites here mentioned, and the latter to be mount Hor, where Aaron dyed; and ſome ſay Moſes being leſſe obſervant of matter of circumſtance (as the particular removals from place to place are) then of matter of ſubſtance for the main truth of the ſtory, omitteth divers particular manſions, and ſo bringeth in ſuch places together as in their ſituation were aſunder; but the beſt anſwer is, that ſo mutable and uncertain were the windings of the Iſraelites in the wilderneſs, as may appear by the Map of Adrichom. Delph of the deſert of Pharan, inter p. 116. & 117. Theat. ter. ſanct. that the ſame place might be *terminus a quo, & ad quem*, the place whence and whither again and again, according as their turnings and windings, their ſtay or diverſion varied them. And yet there might be more wandrings then he hath drawn out in his ſpotted lines.

V. 8. *at that time*] Which is not to be taken ſtrictly for the time of the precedent incamping, but with more latitude, for the time while Aaron was Prieſt, Num. 3.6. or, at the time mentioned, ver. 5. when Moſes brought the new Tables from the Mount.

* *ſeparated*] * Rom. 1.1.

to bear the Ark] Which belonged to the Tribe in general; yet ſo that at ſome ſpecial and ſolemn times, the Prieſts did (as they alwayes might) bear it themſelves as they were Levites, Joſh. 3. ver. 3.

* *to ſtand before, &c.*] * 2 Chron. 29.11. Jer. 35.19.

and to bleſſe] Miniſtring in the Tabernacle, and offering of ſacrifices belonged to the Prieſts, ſo did the ſolemn bleſſing of the people; yet the other Levites were employed in ſinging praiſe to God, while the ſacrifices were offered.

V. 9. *the Lord is his inheritance*] That is, having God for his God in eſpecial manner; as he is Gods portion rather then any of the other Tribes, ſo is God his, and thereupon he hath his maintenance out of that which God hath ſet apart for himſelf, his own allowance out of every Tribe wherein the Levites are diſperſed, and ſo the God of Jacob turned their Fathers curſe, Gen. 49.7. into a bleſſing. See *Annot.* on Num. 18.20, 21, &c. Deut. Chap. 18.1. Ezek. 44.28.

V. 10. *according to the firſt time*] See *Annot.* on Chap. 9. ver. 25.

V. 12. * *what doth, &c.*] * Mic. 6.8.

V. 13. *for thy good*] Prov. 9.12. Jer. 32.39.

V. 14. *and the heaven of heavens*] By *heaven* may be meant all the viſible heavens; and by *heaven of heavens* that which excels them all, the third heaven, the place of the bleſſed, Gen. 14.19. Pſal. 115.16. See on 1 Kings. 8.27.

the earth alſo] Exod. 19.5. Pſal. 24.1.

V. 15. *had a delight*] Chap. 7.7, 8.

V. 16. *circumciſe*] Caſt off all your evill affections, Jer. 4. ver. 4.

ſtiff-necked] See *Annot.* on Chap. 9.13.

V. 17. *a God of gods*] Above all that are gods in name onely: for indeed there is but one God. See *Annot.* on Exod. 12.12. 1 Cor. 8.5.

Lord of lords] Rev. 17.14.

V. 19. *Love the ſtranger*] Lev. 19.34.

V. 20. *ſwear by his Name*] See *Annot.* on Chap. 6.13.

V. 21. *thy praiſe*] That is, the object of thy praiſe, in whom thou ſhalt find moſt matter and cauſe of praiſe and glory. See, and he that makes thee worthy of praiſe, and ſo to be praiſed, Chap. 4.6, 7. See Jer. 17.14.

V. 22. *threeſcore and ten*] See *Annot.* on Gen. Chap. 46. ver. 27.

as the ſtars] See on Gen. 15.5.

CHAP. XI.

Verſ. 2. W*Hich have not ſeen*] Moſes addreſſeth his ſpeech not to the younger ſort who were born ſince their fathers departed out of Egypt, but unto thoſe, who then being under twenty years old at that time, and of apprehenſion then to obſerve: (for thoſe above twenty years were cut off for their murmuring) to theſe now of the ancienter ſort who had ſeen Gods miraculous deliverance he ſpeaketh, who ought rather to be acquainted therewith, then thoſe that had onely heard of them, and not ſeen, See ver. 7.

V. 4. *red Sea, &c.*] Exod. 14.27.

V. 5. *and what he did*] As well concerning his benefits as his correction.

V. 6. *Dathan and Abiram*] Korah is not left out, as more innocent then the reſt, but the ſtory being fully ſet down, and the three principal conſpirators are particularly named, in other places, which refer to that ſtory, it is ſufficient to name any of the three, as Jude. 11. Korah onely is named, and yet Dathan and Abiram are neither excluded nor excuſed: and here, and Pſal. 106.17. Dathan and Abiram are named, and yet Korah is not left out as leſs guilty; onely it may be as he was firſt named in the firſt mention of their conſpiracy, becauſe he was ringleader to the reſt) but becauſe the mention of any one will bring to memory the reſt, theſe two are the rather named together, becauſe they were not onely brethren in evil, but brethren alſo in blood, whereas Korah was of another family. *Some* ſay Korah is omitted, becauſe not ſwallowed up by the earth, as the other, but conſumed with fire. See on Num.16. 35.

the ſon of Reuben] The deſcendents in a direct line, though remote, as grand-children, great grand-children, in the Hebrew phraſe, are all called ſons, as well as the immediate children.

V.7 *but your eyes*] An undoubted evidence of the truth of this holy ſtory, wherein Moſes appeales to ſo many eye-witneſſes of Gods miraculous acts yet alive.

V 8 *may be ſtrong*] Not to be head-ſtrong, nor ſtiff-necked againſt God, but humble hearted and obedient towards them, is the way to be arm-ſtrong againſt enemies. See Joſh.1.5,6,7.

V. 9. *prolong your dayes*] Though corrupt nature be an enemy to grace, yet grace is a friend to humane Nature, for it upholds it in health, and prolongeth life, whereas wickedneſſe cuts off the life by the halves, Pſal.55.23. and if the godly be taken away while they be young, it is but from the evil to come, Iſa.57.1. And if the life of the wicked be prolonged, (as Eccleſ.7.15. it is ſaid) it is not in favour, but in anger, as the Amorites were forborn that they might make up the meaſure of their *iniquity*, Gen.15.16. that their jugdment might be the heavier when it came. See Chap.5.16. & 6.2. Prov.9.11.& 10.27.

V. 10. *with thy foot*] That is, with bodily labour, which, (though it be uſually called the labour of the hands; as Pſal.128.2.) is ſometimes attributed to the feet, as Gen.30.30 (*See* the *Annot.* on the place) The meaning is, that Canaan is not like the land of Egypt, which (having but little rain, Zach.14.18. and being watered by the overflowing of Nilus) puts the people to put their feet to the ſpade to dig gutters and channels to keep water for the watering of their gardens, whereas the Land of Canaan was watered and made fruitful by rain from heaven.

V.11. * *of hils and valleys*] * Chap.8.7.

V.12. * *the eyes of the Lord*] * Ezra 5.5. Jer.40.4. in marg. Pſal.34.15. & 33.18.

V.13. * *diligently*] * Ver.22.

V.14. *the firſt rain and latter*] The firſt, (meaning after ſeed) was to bring the corn out of the ground; the latter afterwards to make it full in the ear, Zach.10.1 Jam.5.7. Jer.5.24.

V.16. * *take heed*] * Chap.4.9.

V.17. *ſhut up the heavens*] Amos.4.7.

V: 18. *frontlets*] See *Annot.* on Exod.13.16. and on Deut.Chap. 6.8.

V.21. * *as the dayes of heaven*] As long as the heavens endure. And the phraſe alſo may import a temporal proſperity like an heaven upon earth, as an earneſt of that everlaſting happineſſe in heaven above. * Pſal.89.29.

cleave unto him] Gen.21.24. Act.11.23. Joſh. 22.5.

*V.*24. *every place*] Within the compaſs of the promiſed land, not univerſally, as if they were to be Lords of the whole earth, as the Jewiſh Rabbins vainly fancy.

* *uttermoſt ſea*] That is, the main Ocean; which was the Weſtern bound of the Land of Canaan. * Chap.34.2.

*V.*25. * *fear of you*] * Chap.28.10. Exod. 23.27.

V. 26. * *a bleſſing, and a curſe*] * Chap.30. 15.

V. 29. *put the bleſſing upon, &c.*] The manner of bleſſing and curſing upon Mount Gerizim, and Mount Ebal (two hills neer together in the Tribe of Ephraim) is conceived to be thus: ſix of the Tribes being placed on the one mount, and ſix on the other: in a little valley betwixt both (for there is but a little valley betwixt them) ſtood the Prieſts only, one while pronouncing bleſſings upon the obſervers of the Law, another while denouncing curſes againſt the tranſgreſſours of the Law. When a bleſſing was pronounced, the Tribes of Mount Gerizim ſounded out *Amen*, and when a curſe was denounced, *Amen* was ſounded from the Tribes on mount Ebal. *See Annot.* on Chap.27.12. & Joſh.8.33.

V. 30. *are they not*] This manner of interrogation hath the force of an aſſured affirmation, as if he had ſaid, they are, and are well known ſo to be.

CHAP: XII.

*Verſ.*1. ALL * *the dayes that*] * 1 King 8.40. Pſal. 104.33.

V. 2. * *utterly deſtroy*] * Chap.7.5, Num.33. ver.52.

* *high mountains, &c.*] * Num.22.41. 2 King.23.13,15.

V. 3. *names*] Either forbearing to name them; as Exod. 23.13. and putting other names in their ſtead; as Num.32.38. or by naming them onely by way of reproof or contempt, 1 King.18.26,27. See on Joſh.23.7.

V. 4. *do not ſo*] You ſhall not ſerve the Lord in ſuch ſort as they ſerved Idols with their ſuperſtitious and Idolatrous obſervances; eſpecially you ſhall not ſerve him in conſecrated groves; or you ſhall not do ſo by thoſe things which belong unto the Lord, as unto ſuch things as are dedicated unto Idols. And if any of the faithful ſervants of God did at any time ſacrifice in groves, they either had an eſpecial warrant, or their fact was their fault; againſt this negative rule, there can be no diſpenſation but by *divine Authority*.

V. 6. † *thither, &c.*] † Lev.17.3,4. Ezek.20.40.

V. 7. *there*] *See Annot.* on Num.18.10.

ye ſhall eate] The Prieſts ſuch things as belonged unto them; and the people ſuch things as were allowed unto them; and they might eat of the peace-offerings; but they might not eat of the ſin-offering, nor of votive-offerings, nor of the whole burnt-offerings, as appeareth, Num. 18.9,15. Or, by their *eating before the Lord*, may be meant their feaſting and rejoycing, when they were thrice in a year to appear before the Lord in the place where the Tabernacle was, or the Temple ſhould be, Chap.27.7.

before the Lord] This is to be underſtood chiefly of the Prieſts, who might eat in places which had neer reference to God, with whom the people were not to be partakers. Or, if it be referred to the people, they may be ſaid to eat before the Lord, when eating they give thanks unto the Lord, Rom.14. 6. Or, becauſe they were to eat a ſecond tythe (after they had paid the firſt to the Levites) onely in that City or place, where Gods Sanctuary was ſet up. See verſ. 17,18. of this Chapter.

V. 8. *after all the things that we do*] For God will be ſerved after a more exact and perfect manner when ye be come into the Land of Canaan, then hitherto he hath been, or conveniently could be in the wilderneſs.

right in his own eyes] Not that they ſacrificed altogether after their phantaſies; but in many things they took too much liberty to do what they liked; uniformity in divine worſhip was not yet eſtabliſhed, things not being there as they were afterward in a ſetled and quiet poſture: or the people were not to be ſo free from oblation and practice of them in the promiſed land, as now they were in the wilderneſs, where neither Circumciſion, nor the Paſſeover, nor other ritual Ordinances were, or could conveniently be obſerved as in the Land of Canaan they might, and muſt be too: and withal it was to admoniſh them that the more Gods favour was manifeſted to them, (and it is more manifeſt in the fruition then in the promiſe of his bleſſings) the more ſhould their obedience be manifeſted to him. *See* 1 Chr.13.4. Judg.17.6. Prov.14.12.

V. 10. *in ſafety*] This is ſpoken with reference to their Anniverſary recourſe to the place of the Tabernacle or Temple thrice a year, that they might not fail of their appearance there ſo oft as was required, out of fear leſt in their abſence their enemies ſhould invade their dwellings, and take away or ſpoyl what they left at home. *See* on Exod.34.24.

V. 11. *ſhall chooſe*] That was for a time the City *Shiloh*, where the Tabernacle was placed, Jer.7.12. Pſal. 78.60. and where it continued unto the dayes of Samuel, which was two hundred fourty and three years; or, (as ſome think) three hundred, 1 *Sam.*4.12, 13. though called the Temple, 1 *Sam.*1.9. and afterwards Jeruſalem, where the Temple was built in *Solomons* time. *See* on 1 King.8.29. Pſal.78.68. Dan.6.10.

choice vowes] That is, ſuch things as you vowed freely, being at your own choice; or, ſuch things as you offered, not taking what cometh firſt to hand, but making choyce of the faireſt and beſt, as meeteſt for Gods ſervice and acceptance.

V. 12. *before the Lord*] At the Tabernacle or Temple, or in the City where either of them ſhall be erected for the ſolemn ſervice of God to be preſented to him, as converſant with thoſe that ſincerely ſerve him.

hath no part] His rejoycing is not becauſe he hath no part of inheritance, but becauſe, though he have no ſuch portion as the reſt, he ſhall rejoyce in the participation of the offerings, &c. Or theſe words may have reference to what was ſaid before, which is, that the Prieſts ſhould invite the Levites to their feaſts, as may be collected from Chap.16.11, 14. and that becauſe he hath no portion of lands with the other Tribes, Num.18.20.

V. 13. *take heed, &c.*] Chap.11.16. Lev.17.4.

the burnt-offerings] Under this word are other holy oblations comprehended, though they be not expreſly mentioned, as burnt-offerings are.

V. 15. *as of the Roe-buck*] Every one, whether ceremonially unclean, or not, might eat of the kinds of beaſts which were appointed for ſacrifice, as well as of them that were not, as the Ro-buck, and the Hart, which were not to be ſacrificed to the Lord; for in civil meats (whereof he ſpeaketh here) there was not that diſtinction obſerved betwixt perſons or meats as in ſacrifices there was, ver.20,21,22. of which this diſtinction is to be obſerved; ſome creatures were ceremonially unclean, ſo that they might neither be ſacrificed nor eaten; whereof ſee *Lev.*11. & Chap.14. of this Book; ſome were wholly clean, which might be both eaten and offered in ſacrifice; as of birds, the Turtle and Pigeon, and of beaſts the *Sheep*, Kine, and Goats; and ſome were partly clean, and partly unclean, ſo clean, that they might be eaten, and ſo ceremonially unclean, that they might not be ſacrificed; whereof ſee Chap.14.5.

V. 16. *as water*] That the ground may drink it up, and it be not uſed for meat to man or beaſt, becauſe the blood of ſacrifices is peculiarly conſecrated to God, as a type of the blood of Chriſt. There be other reaſons uſed againſt the eating of blood, whereof ſee ver.23,24. and *Annot.* on Gen.9.4.

V. 19. *Take heed*] This Caveat ſheweth mens proneneſs to forſake the Levite, and importeth a threat to them that do it, Chap.14.27. Neh.10.39.

V. 21. *be too far*] They that dwelt too far off from the place of the Tabernacle or Temple, might for all keep their feaſts here mentioned, though they had not Prieſts and ſacrifices as at the place where the Tabernacle or Temple ſtood; for though the Prieſts were there, it was not their duty to kill the cattell which were eaten in their particular or private houſes; therefore they that dwelt at ſuch diſtance that they could not appear, need neither forbear their feaſts, nor be ſcrupled becauſe they had no Prieſts among them to celebrate ſuch ſervices as were done at the Tabernacle or Temple.

V. 22. * *Roe*] *ver. 15. Chap. 14. 5. & 15. 22.

unclean &c.] There was a two-fold ceremonial uncleanneſſe: a leſſer, which onely reſted on the party who was ceremonially unclean, and did not derive uncleanneſſe unto another; and there was an uncleanneſs by which another became ceremonially unclean, by touch or company; the former leſſer uncleanneſſe was no let at all to a ſociable eating with others who were not ceremonially unclean at all; the latter was: yet they that were thus unclean, might, in their meat, communicate among themſelves; as when a whole family was unclean, by reaſon of a dead body among them.

V. 23. *for the bloud*] *S*ee on Gen. 9. 16. Levit. 17. 11.

V. 26. *thy holy things*] Such as are mentioned, v. 17.

V. 27. *the fleſh thereof*] That is, the fleſh of Peace-offerings, for part thereof was to be eaten by the owners who offered them. So are we to underſtand, Lev. 7. 15.

V. 28. *after thee for ever*] A man cannot better bleſs his children, then by his own obedience to his heavenly Father, Iſa. 48. 18, 19.

V. 30. *after that they be deſtroyed*] That is, in time to come, when their judgement is out of mind, or little thought of, being paſt a great while before, elſe their deſtruction might be a warning againſt their evil imitation of them.

V. 30. *enquire not*] With any purpoſe to make any pattern of their practiſe.

V. 31. *burn*] They thought nothing too dear to offer to their Idols, whereby it appeareth how ſubtil and powerful *S*atan is in drawing Idolaters to do ſo contrary both to grace and nature, Lev. 18. 21. & 20. 2. 2 King. 16. 3. Jer. 32. 35.

CHAP. XIII.

Verſ. 1. D*reamer*] Which, ſaith he, hath things revealed to him in Dreames.

V. 2. *come to paſs*] As the Prophecies of ſuch Prophets are falſe, ſo are their wonders fallacious and counterfeit, 2 Theſſ. 2. 9. elſe, if they were true wonders, they were Gods ſeales, which are never ſet to confirm an untruth: and therefore the Devils argument was good, (though his meaning was naught) when from a miraculous mutation of ſtones into bread, *Mat.* 4. 3. he inferred the divinity of the Son of God; for if God had wrought a miracle to confirm the poſition, it muſt needs have been aſſured as undoubtly true. But many things foreſpoken might come to paſs, and yet not by any Divine revelation: for the Devil may to a falſe and Idolatrous ſuggeſtion (as in this verſe) affix a prediction by his skill in natural cauſes: as if a Jeſuit, to perſwade the Indians to the Popiſh party, ſhould give them for a ſign of aſſurance, a prediction of the eclipſe of the *S*un: In ſuch a caſe we muſt bring the propoſal to the tryal of the Scripture, and alwayes prefer the Divine word before a naturall or diabolical work. See Chap. 18. 22. Jer. 28. 9. Matth. 7. 22.

V. 3. *proveth you*] Tempteth, or tryeth. See on Chap. 8. 2. Gen. 22. 1. 1 Cor. 11. 19.

to know] Or, (as ſome render the Hebrew word) *that it may be maniſeſt*, or known and diſcerned to themſelves or others, or ſo convicted in the ſight of God, that he may without ſuſpition of injuſtice puniſh them for their Apoſtaſie.

V. 5. *put to death*] When their evil hearts are made known by their evil workes, and of thoſe evil works, they are ſufficiently convicted, and for them judicially condemned, Chap. 18. 20. Jer. 14. 15. Zach. 13. 3.

V. 6. *if thy brother*] All natural affection muſt give place to Gods honour: and in ſuch a caſe we muſt ſhew our ſelves rather children of God then brethren, or kinſmen, or kinſwomen, in what degree of relation ſoever, Chap. 17. 2.

V. 9. *thou ſhalt ſurely kill him*] See on ver. 5. Chap. 17. 6.

thine hand,] Thou who art a witneſſe to accuſe him, ſhalt caſt the firſt ſtone at him: for the witneſſes were to begin, and all the people to follow in throwing ſtones at the offender, Chap. 17. 7. Act. 7. 58.

V. 13. *children of Belial*] *Belial* ſignifieth *without yoke*, and it is uſually applyed to ſuch as are moſt unruly, ſubmitting to no yoke, living by no rule, and ſo moſt wicked and licentious; and therefore the word is often taken for the Devil, 2 Cor. 15. 6. and for conformity to him, wicked men may be ſo named, who are Devils incarnate. See 1. Sam. 1. 16. & 2. 12. & 25. 25. Judg. 19. 22.

V. 14. *inquire*] This is ſpoken chiefly to the *Magiſtrate*, who hath power to puniſh ſuch faults. See Joſ. 22. 13.

abomination] Though Idols be ſet out gloriouſly with gold and ſilver, and curious mixtures of colours, and their temples gorgeouſly garniſhed, yet is Idolatry a loathſome and abominable thing in the ſight of God; and ſo it ſhould be in the ſight of men, Exod. 8. 26.

V. 15. *deſtroying it utterly*] Which ſheweth, that no Idolatry is more execrable, nor more grievouſly to be puniſhed then theirs, who have formerly profeſſed God, and have fallen off from that profeſſion. Levit. 27. 28. Joſ. 6. 17.

V. 16. *an heap*] Of rubbiſh, a monument of ruine, never to be repaired or built up again.

V. 17. *of the accurſed thing*] That is of the ſpoil of the citie which God hath curſed to confuſion and ruine.

V. 17. *to thine hand*] Though it come to thine hand, it ſhall not cleave or ſtick to it, ſo as to tarry with thee, but thou ſhalt caſt it away as an execrable thing, Chap. 7. 25, 26.

CHAP. XIIII.

Verſ. 1 C*ut your ſelves*] See *Annot.* on Lev. 19. 27, 28.

between your eyes] That is, in that part of the forehead which is above the partition between the eyes.

for the dead] That is, by occaſion of the dead, as by way of lamentation for their death, Lev. 19. 28. & 21. 5. Jer. 16. 6. & 41. 5.

V. 2. *an holy people*] That is, conſecrate, ſeparate, or ſet apart from other Nations, as the peculiar people of God, not in reſpect of inherent holineſs, or of *S*aint-like life; for they are juſtly charged with many great rebellions, Chap. 9. throughout. Yet that relation to God did bind them to more holineſſe then other people, to take his example for a pattern of holineſs, and was to keep them at a further diſtance from conformity with the corruptions of uncircumciſed Nations. *S*ee Chap. 7. 6. & 26. 18. Exod. 19. 5.

V. 3. *abominable thing*] That is, not onely what mans nature abhorreth, but what Gods law forbiddeth; for when it is forbidden by God it ſhould be abominable to man.

V. 4. *the beaſts*] This ceremonial law instructeth the Jews to ſeek a ſpiritual pureneſs even in meats and drinks.

ſheep, and] The Hebrew word [*Seh*] ſignifieth the leſſer cattel; not leſſer for age, as the lamb in reſpect of the ſheep, but in their kind and is commonly taken for a ſheep, or a goat.

V. 5. *wild goat*] In other languages this creature is called by a name ſignifying a Goat, and a Deer or Hart, in ſhort a *Goat-hart*; reſembling a Goat in his hornes and hair, eſpecially his beard, and an *Hart*, or *Deer*, in the reſt of his body: of which ſee Plin. l. 8. c. 3.

Pygard] So called after the Greeks Tranſlation: the Hebrew word [*Diſhon*] uſed only in this place is variouſly underſtood; ſome take it for a wild beaſt, whoſe horn turns inward toward his head; ſome for a kind of Bugle; ſome for an Unicorn; ſome for a wild beaſt like to a Fallow-deer, or Roe-buck: but though to us it be not perfectly underſtood (as the names of many living creatures, herbes and ſtones are not) yet thoſe to whom the precept or prohibition of ſuch things was given, had the right underſtanding of them, (with the rule, whether it were a command or a caveat) if not in particular, yet by the general notes.

wild ox] *S*uch as doth not ſort with tame cattel, but haunt deſert places, and are hurtful to men, and no way ſerviceable, but when they are hunted to death. And as there are wild oxen, and wild goats, ſo of all ſorts of domeſtical creatures that are tame, there are of like kind which are wild. Plin. hiſt. lib. 8. cap. 53.

Chamois] Wild one: the Hebrew word *Zemerr* is rendred in the beſt Engliſh Tranſlations by a French word, *Chamois*, which ſignifieth a *wild goat*, a goat that haunts the rocks, and other places out of ordinary acceſs: many Authors call it a *Camelo pard*, which is a creature reſembling a Camel in his head, and a Libard or Panther in ſpots, for the body of it hath white ſpots upon a red ground, Plin. l. 8. c. 18.

V. 6. *parteth the hoof*] *S*ee *Annot.* on Lev. 11. 3, 5.

V. 10. *nor fins*] *S*ee *Annot.* on Lev. 11. 9.

V. 9. *that flyeth*] *S*ee *Annot.* on Lev. 11. 20.

V. 21. *dieth of it ſelf*] This alſo is to be underſtood of ſuch a creature as dyeth by any miſhap, as falling, drowning, or any other way, ſo that the bloud was not let out of it, but remained in it; and it is to be underſtood of a clean beaſt: for the unclean were not to be eaten at all. See Lev. 11. 39.

unto the ſtranger] Which is not of thy Religion; for the converts of other Nations were bound to the ſame rule with the Hebrews, Lev. 17. 15.

that he may eat it,] Though for the moſt part ſuch creatures as die of themſelves, be not wholeſome food: yet ſometimes the diſeaſe affecting but one principal part, as the Vertigo, or turn in the head, the reſt of the body may be of uſe for diet.

his mothers milk] See *Annot.* on Exod. 23. 19.

for thou art] Thy profeſſion of holineſs, as the holy Lord God his peculiar poeple, engageth thee to diſcreet and decent obſervances in thy diet, that it be not diſgraced by the uncleanneſſe or looſeneſſe there of

his mothers milk] *S*ee on Exod. 23. 19.

V. 22. *truely tythe*] Chap. 12. 6, 17.

V. 23. *before the Lord*] See *Annot.* on Chap. 12. 7.

tythe of] See *Annot.* on Chap. 26. 12.

that thou mayeſt learn] In the place where theſe tithes were eaten, the fear of the Lord was eſpecially taught, and to be learned the better by the ſolemn ſervice there performed, and by dieting themſelves with eſpecial reverence to the Lords portion of tythe, and his ordinance in the uſe of a tenth to themſelves, called the ſecond tenth; whereof See *Annot.* on Chap. 12. v. 17.

V. 26. *beſtow that money*] at. 21. 12.

V. 27. *Within thy gates*;] Living in the ſame City with thee, Chap. 10. 9. & 12. 12, 19. & 18. 1, 2. & 26. 12. Num. 18. 20, 24.

V. 28. *at the end of three yeares*] When the tenths were gathered in the third year. Deut. 26. 12. beſides the yearly tythe that were given to the Levites, and a ſecond tythe which the owners ſet apart for their journey-ſacrifice and feaſting, (when they appeared, before the Tabernacle or Temple ſtood) thrice a year there was a third tythe, *viz.* that here mentioned, which every third year (not reckoning the Sabbatical year when all was common, Exod. 23. 10, 11.) was laid up in ſtore for the uſe ſpecified in the next verſe. where the giver himſelf is not mentioned ; nor was he to have his part in theſe tythes as in thoſe oblations which were brought for publick feaſts. Theſe Tithes were called Prochodonarus.

V. 29. *may bleſſe thee*] By bleſſing and beneficence to others, men may derive bleſſings upon themſelves. Bounty is the way to plenty, and a godly liberality a prevention of poverty. See Chap. 15.10. Prov. 11. 24, 25, Mal. 3. 10.

CHAP. XV.

Verſ. 1. E*Nd of every ſeven yeares*] *Ver.* 12. Exod. 21. 2. & 23. 11. Lev. 25. 4. Jer. 34. 14.

V. 2. *ſhall releaſe it*] To ſuch poor debtors as were not able to pay what was due to be paid that year, ſo it appeareth by verſ. 4. This releaſe is taken by ſome to be but a forbearance of payment for that year, which might be expected the year following, but if the party were as unable that year as the former, it was not then to be called for, and the lender was to expect a recompence from the bleſſing of God, ver. 6.

neighbour or of his brother] By this is underſtood a neighbour or brother not by community of humane nature, (as ſometimes it is) but by nation : ſo that one of another nation, though a proſelyte or convert, if he were not a natural Jew, was not, (as ſome reſtrain the rule) to have this priviledge, but if he had not to pay, was to make recompence by ſervice. But it is more probable that his Religion gave him as much priviledge as his carnal kinored could do, and therefore that the proſelyte ſhal be taken for a neighbour and brother , and ſo have as much favour for Gods ſake (if not more) as the naturall *Jew* for mans.

V. 4. *ſave when*] Or, *that there be no poor among you* ; That is, made poor by exacting that of them which they are not able to pay : for God will have poor alwayes for the exerciſe of the charity of the rich, ver. 11. Matt. 26. 11. though private poor, rather then publick beggers ; for ſuch are forbidden by law, and order taken in well-govern'd Common-wealths that there be none ſuch.

V. 6. * *lend to many nations*] * Chap. 28. 12, 44.

V. 8. *open thy hand &c.*] Matt. 5. 42. Luk. 6. 34. 2 Cor. 9. ver. 5, 6.

V. 9. *ſinne unto thee*] Bring the puniſhment of ſin upon thee, if he ſtand in need of thy charity by giving or lending , and thou with-hold the relief, becauſe the year of releaſe is at hand.

V. 10. *not bee grieved*] Charitable beneficence muſt be performed with cheerfull benevolence ; for God not onely loveth a cheerful giver, but bountifully rewardeth him, Verſ. 18. & 14, 29. & Prov. 11. 14. & 28. 27.

V. 11 *the poor ſhall never ceaſe*] That is not contrary to what is ſaid, verſ. 4. See the reconcilement there.

V. 12. *in the ſeventh year*] That is, at the beginning of the ſeventh year : but the releaſe of debts was at the end of it, verſ. 1.

V. 14. *liberally*] As acknowledging the bleſſing of God upon his labour, & conſcionably recompencing his painful & faithful ſervice, v. 18.

V. 17. *unto thy maid ſervant*] That is, for giving unto her, as unto the man-ſervant, ver. 13, 14, 15. not for boring thorow the ear, which was peculiar to a man-ſervant.

V. 18. *double hired*] For three yeares ſervice was the ſtinted time of an hireling, Iſa. 16. 14. But the Hebrew ſervant here ſpoken of, ſerved ſix years. *S*ee on Iſa. 16. 14. & 21. 16.

V. 19. *nor ſheare*] Being appropriated to God, they muſt not be uſed for the ſervice or advantage of man : therefore the ſheep and wooll muſt be given unto the Prieſt. Some underſtand this of the firſtlings of the females, whereof the wool might be a part, being offered as Peace-offerings, which ſeemeth to be meant, verſ. 20.

V. 20. *before the Lord*] Chap. 12. 7, 17.

V. 22. *the unclean and the clean*] Which is not lawfull, if it were offered as a peace-offering : for of ſuch onely the clean were partakers, Lev. 7. 20.

V. 23. *not eat the bloud*] This prohibition is often repeated for better caution againſt all kinde of cruelty, and becauſe bloud was ſprinkled for atonement, and ſo as a thing conſecrated to God to be kept out of common uſe. *S*ee. Lev. 17. 11.

CHAP. XVI.

Verſ. 1 M*Oneth of* * *Abib*] Containing part of *March* , and part of April , when the Barley-harveſt began to be ripe , and the firſt ripe ears were offered at the Paſſeover the ſecond day of unleavened bread, Lev. 2. 14. & Chap. 23. 10. * Exod. 13. 4. &. 12. 2. & 13. 4.

V. 2. *and herd*] The Paſſeover was to be a lamb or young kid ; but this of the herd is thought by ſome an additional ſacrifice of a ſheep or bullock offered at that time, Numb. 28. verſ. 19.

his name there] Where he is known and acknowledged by his worſhip, as a man is known by his name.

V. 3. *bread of affliction*] *S*o the unleavened bread was called, becauſe it was to mind them of their afflicted condition , from which they fled in ſuch haſte, that they could not ſtay till their bread was leavened, Exod. 12. 39. Eſay. 30. 20.

V. 4. *until the morning*] See *Annot.* on **Exod.** 12. 10.

V. 6. *at the ſeaſon*] This is not meant punctually for the preciſe hour for killing of the Paſchal Lamb : for they departed not till the next day, but with ſome latitude of time : or their departing, or coming forth is taken for their preparation for their departure. See *Annot.* on *Exod.* 12. 8.

V. 7. *unto thy tents*] Or, to thy dwelling place, whether tents, or houſes, ; and indeed this hath eſpecial reference to the ſetled eſtate of the Hebrews in the land of Canaan.

V. 8. *ſix dayes*] The dayes of unleavened bread were ſeven , but the ſeventh is ſpoken of by it ſelf, as having ſomewhat proper and peculiar to ; it but it is to be underſtood for unleavened bread to be like unto the reſt , for the ordinance is expreſly for ſeven, Exod. 12. 19. Lev. 23. 6 *S*ome ſay by the ſix dayes are to be underſtood the ſix immediately following the Paſſeover which was the firſt day of unleavened-bread, Matth. 26. 17. but is not here counted as elſewhere.

V. 9. *ſeven weeks*] Beginning the next morning after the Paſſeover.

the ſickle to the corn] For the reaping of the ſheaf to be waved before the Lord.

V. 10. *the feaſt of weeks*] *S*ee on Lev. 23. 15.

V. 11. *rejoyce*] In cheerful Feaſting, whereof *S*ee Chap. 10. 18.

V 13 *of Tabernacles*] See *Annot.* on Exod. 23. 16. & Lev. 23: 34 & Num. 29. 12.

V. 20. *altogether juſt*] Not ſeeming juſt, but ſo indeed ; not juſt in part, but intirely juſt, in meaſure and degree ; not juſt to ſome, but juſt to all, and to all alike ; and not ſometimes juſt, but alwayes, this is altogether juſt.

V. 21. *grove*] Chap. 12. 3. See on Exod. 34. 13. & on Gen. 21. 33 Exod. 34. 13. Iſa. 17. 8, Jer. 17. 2.

CHAP. XVII.

Verſ. 1. W*Herein is blemiſh*] Chap. 15. 21. Lev. 22. 20. Mal. 1. 8 & 14.

V: 2. *or woman*] Shewing the crime cannot be excuſed by the frailty of the perſon ; for both ſexes are obliged to Gods holy prohibitions and precepts ; and his juſtice and mercy are upon the ſame grounds indifferently diſtributed to both, Gal. 3. 28.

V. 3. *hoſt of heaven*] See *Annot* on Gen. 2. 1.

* *not commanded*] Whereby he condemneth all Religion and Service of God, which God hath not commanded ; and withall in this expreſſion there is a figure called *Liptote*, or, *Litotes*, whereby more is meant then ſpoken ; For by *not commanded*, is to be underſtood *forbidden* ; and not ſimply forbideen, but with ſevere comminations, as verſ. 5 Chap. 4. 23. 29. Exod. 20. 5. *S*ee Levit. 10. 1. Jer. 7. 31. 32. 1 King. 19. 5, 6. Chap. 4. 19. * Lev. 10. 1. Jer. 7. 31, 32. & 19. 5.

V. 5. * *unto thy gates*] For there was the place of publick Judicature ; and the offender condemned there was the readier for his execution, which was done without the gates of the City, whether the death were by ſtoning, (as here, and Act. 7. verſ. 58.)or by crucifying, as that of our bleſſed *S*aviour, or any other. * Chap. 22. 24.

ſhalt ſtone them] See *Annot.* on Chap. 14. 9.

V. 7. *firſt upon him*] Laid on his head as avowing the guilt of that man, or throwing ſtones at him to put him to death. See Annot. on Chap. 13. 9. Lev. 24. 14.

all the people] To ſignifie their common conſent to maintain Gods honour and true religion, and their deteſtation of ſuch impiety againſt him.

* *So ſhalt thou put*] To ſacrifice ſinners to publick juſtice , is the meanes to obtain mercy for the preſervation of them that ſurvive. * Verſ. 12 & Chap. 13. 5 & 19. 19. & 21. 21. & 22. 24. & 24. 7.

V. 8. *between blood and blood*] That is, betwixt the guilt of wilful murder, and caſual man-ſlaughter ; or, betwixt bloodſhed by violence, and blood to be ſhed by juſtice : or, *betwixt blood and blood* , may be betwixt kindred and kindred. wherein juſtice muſt put a difference betwixt guilt and innocence , though the party be never ſo neer in alliance or kindred.

plea and plea] Pleading for and againſt in the ſame cauſe ; ſome accuſing, ſome denying.

ſtroke and ſtroke] Whether it be of malignity, or caſualty.

God ſhall choſe] For the pitching of his Tabernacle , or building his Temple.

V. 9 . *Judge*] Who ſhall give Sentence as the Prieſts counſel him by the Law of God, in matters of Religion, or the Ceremonial Law ; but in civil controverſies there were civil Magiſtrates, who were to hear and determine betwixt party and party ; yet ſo, that if there were a ſcruple, or caſe of conſcience which made the Judge doubtful what to determine, he was to conſult with the Prieſt, Pſal. 122. 45. Mal. 2. 7. 2 Chron. 19. 8. &c. Numb. 27. 21. Hag. 2. 11. Jer. 18. 18.

V. 11. *ſentence of the law*] The Judge was not to give what ſentence pleaſed himſelf, but according to the law : and if the Caſe were ſuch as was not already ruled by the Law, God was to be conſulted with, & reſolution to be made by his direction. See Levit. 24. 12. Numb. 15. 34. Deut. Ezek. 44. 24. Deut. 21. 5. & 24. 8.

V. 12. *unto the Prieſt*] While the Prieſt bringeth warrant from God for the Sentence which he paſſeth in the Cauſe of man, Ezek. 44. 23, 24. he that contumaciouſly diſobeyeth him, diſobeyeth God , Luk. 10. 16. Math. 10. 14. The caſe is alike, if the juſt Sentence of a competent Judge be contemned in ſecular affairs. See on Hoſ. 4. 4.

V. 15. *not ſet a ſtranger*] Not one of another Nation or Religion,

leaſt

leſt he change true Religion to Idolatry, and being thee both into ſlavery and ſin. Chap.1.13. Jer.30.21.

V.16. *not multiply horſes*] Not affect to be Maſter of too many horſes, leſt they ſhould occaſion him or his people to have too much to do with the Idolatrous Egyptians, to go or ſend his Courtiers to Egypt, where there was great ſtore of ſuch cattel, 1 King.10.26,28. the abundance whereof might occaſion too much confidence in their number and ſtrength. See Iſai.31.1. Ezek.17.15.

hath ſaid] Not in expreſs words, but implicitely, and by conſequence, when he ſhewed himſelf much offended at thoſe who would have made them a Captain to lead them back into Egypt, Num.14.4, 11. See Jer.42.15.

that way] He ſpeaketh not of any particular way, but of that way (which ſoever it is) which leadeth unto Egypt: for in this caſe the matter of moment lyeth not in the journey, but in the end of it. See chap.28.68.

V.17. *multiply wives*] If Kings may not, much leſs may their Subjects; ſince it is of more moment that Princes have children then inferior perſons, and though the Patriarchs had more wives then one at once, it was not according to the firſt inſtitution of marriage. See Annot.on Gen.4.19. & 29.28.Levit.18.18. it was never allowed by God, though for a time tolerated upon reaſons which concern not our times. And this might the rather be forbidden to a King, becauſe of the power of his example upon the manners of his people.

greatly multiply] That is, immoderately addict himſelf to multiply gold or ſilver: for covetouſneſs is a miſchievous ſin in a man of great power, in a King eſpecially, ſince it will for reward attempt, admit and uphold any wickedneſs; and oppoſe and ſuppreſs any good man good cauſe, Iſai.2.7.

V.18. *He ſhall write*] Or, *cauſe to be written*, as 2 Sam.13.

a copy of this Law] Of this fifth Book of Moſes, out of that Original record, which was kept in the Sanctuary, chap.31.26. 2 King.22.8. or, of the whole Law. *Philo* writeth, that the King ought to write it with his own hand: but by whomſoever it was written, he muſt diligently read in it; notwithſtanding the multiplicity and greatneſs of the affairs of his kingly office, 1 Sam.10.25.

V.19. *read therein*] Joſh.1.8. Pſal.119.98. chap.31.11.

V.20. *Not lifted up*] Not ſo lifted up above his Subjects, as to forget they are his brethren, but to make his government rather loved by lenity, then feared or hated by rigour, 1 King.12.7. Dan.5.20.

CHAP. XVIII.

Ver.1. M*Ade by fire*] Which were partly burned for Gods glory, and partly reſerved for maintenance of the Levites, Lev.7.32,34 as in the right of the Lords inheritance, who have reſerved that portion for the ſervice of himſelf, and the ſuſtenance of his ſervants, Chap.10.9. 1 Cor.9.13.

V.2. *The Lord is their inheritance*] They muſt look to the Lord for their portion, and ſhall find it in him by his right in all, and his favor to them, whoſe riches and beneficence will ſupply them with maintenance, Num.18 20. See on Joſh.13.14.

V.3. *that offer*] That bring a ſacrifice of Peace-offerings. Lev.7.32,34.

the maw] Or, *the breſt*, as Exod.29,27. Lev.7.31. Or the maw with the breſt.

V.7. *As all his brethren*] Though they attend the ſervice of the Sanctuary by courſe, yet if any would willingly offer his ſervice who was not bound unto it by turn, he was to be admitted.

V.8. *like portions*] For their diet out of the revenues of the Tabernacle, while they attend at it, who at other times were maintained by the tythes: ſome conceive, they that did not perform ſervice in the Sanctuary, had neither any ſuſtenance thence, nor ſo much in tythes as their brethren who underwent the ſervice in their turnes.

Sale of his patrimony] Which he was to keep, for if he did not ſpend the mony, he might redeem what he had ſold at any time, Lev.25.32.

V.10. *paſs through the fire*] Either as a ſuperſtitious purging, by paſſing between two fires, or by an Idolatrous ſacrificing them to the Idol Molech. See Annot.on Lev.18.21.

divination] Taking upon them to foretel things to come, Mic.3.11 without any ground of reaſon or divine revelation. See on Prov.16.10. and on Gen.1.14.

obſerver of times] Superſtitiouſly making difference of dayes and times, as good or bad, as lucky or unlucky.

an inchanter] Is ſuch an one as uſeth ſongs and verſes, or other words or ceremonies to produce ſupernatural effects.

V.11. *Or a Charmer*] A Charmer is the ſame in effect with the Inchanter.

a wizard] Is the ſame with the Diviner.

a Necromancer] One that ſeeketh to the dead, as 1 Sam.28.8. Iſa.8.19.

V.14. *hath not ſuffered*] Heb. *And hath not given*, *God hath given thee* that is, Prophets and Inſtructors to teach thee, that thou maiſt not need to ſeek to Diviners for inſtruction or direction.

V.18. *A Prophet like*] This is meant principally of Chriſt, Acts 3.22. betwixt whom and Moſes though there are many remarkable conformities, as Numb.12.3. Exod.32.32. compared with Matth.11.29. Joh.2.17. and Deut.5.5. Gal.3.19. with 1 Tim.2.5. and Exod.1. with Matth.2. yet withal God promiſeth here a ſucceſſion of Prophets before Chriſts coming, by whom his people were to be inſtructed from time to time, ſo that they ſhould not be affrighted with Gods ſpeaking to them, as formerly they had been: Chapter 5.25 Exodus 20 19.

V.19. *I will require it of him*] That is, I will call him to an account, and bring him to puniſhment for it.

V.22. *if the thing follow not*] For if the Prophecy were of God, it muſt needs come to paſſe, for he cannot lie, nor be deceived; though it follow not to ſay, The thing is come to paſſe, therefore it is the Lord that ſpeaketh: for they that uſe to foretel, may among many untruths light upon ſome truth: as if a blind man ſhoot many arrows at a mark, he may ſometimes hit it, though it be rather by chance then any good cunning: and ſometimes God may for trial, (chap.13.3.) in judgment puniſhing the people by miſ-guidance, ſuffer the ſayings of falſe prophets to come to paſſe: ſee on chap.13.2.

not be afraid of him] Though he foretel fearful things, thou ſhalt not be afraid of him, ſince he is a falſe prophet, and his predictions ſhall not take effect,

CHAP. XIX.

Verſe 1. T*Heir cities*] On the other ſide Jordan: for on the Eaſt ſide there were three appointed alwayes; Chap.40.v.41: See Num.35.14.

V.2. *in the midſt*] That is, within the land, (though not preciſely in the midſt) ſo that from all parts there may be convenient recourſe to ſome of them. The three cities were to be of equal diſtance one from another, & as it is probably conceived, the diſtance was triangular thus, like the Capital Greek letter Delta Δ.

V.3. *prepare thee a way*] For commodious paſſage unto them; which ſome think was paved, and had marks of direction, that they which fled towards them might not miſſe their way, nor be hindred, if there were need to make an haſty flight from the purſuit.

every ſlayer] Which kil'd againſt his will, and bear no hatred in his heart before.

V.4. *ignorantly*] At unawares, or unwillingly: See Numbers 35,6,&c.

V.5. *and live*] That murder be not committed upon murder, by ſlaying of him in wrathful revenge, who ſlew another againſt his will.

V.7. *for thee*] He ſpeaketh to the people as to one man, or to Moſes, as in their names, and for their uſe.

V.8. *enlarge thy coaſt*] When thou goeſt over Jordan, and art poſſeſſed of the land of Canaan.

to give unto thy fathers] Which he promiſed to thy fathers to give thee, as to Abraham, Gen.15.7 to Iſaac, Gen.26.3 and to Jacob, Gen.28.13.

V.9. *if thou ſhalt keep*] The promiſe of the land of Canaan was but conditional, and therefore if the people did not their part, their failing of poſſeſſion was not Gods, but their own fault: See on chap.1.9.

ſhalt thou add] In thy enlarged portion verſe 8 which if it be without the land of Canaan, the cities of refuge ſhall be there; but we read not of thoſe three cities more added to the former ſix, for the enlargement of the dominion of the Iſraelites in the time of David and Solomon, was not ſo much in actual poſſeſſion, as a tributary dominion; in which caſe, (if it were none otherwiſe) the cities of refuge would have been of no uſe to the people of the Jews: nor was this therefore an idle ordinance, for if the people had kept covenant with God, he had enlarged their borders, not only by conditional ſubjection by tribute, but by actual poſſeſſion.

V.11. *if any man hate, &c.*] Num.35.20,21, &c.

V.12. *of his citie*] Not where the man-ſlayer hath taken Sanctuary for ſafety, but where the ſlain man dwelt.

V.13. *put away the guilt*] See Annot. on chap.17.7

V.14. *land-mark*] See Annot. on chap.27.17. Prov.22.28. Hoſ.5.10.

V.15. *at the mouth*] An Enallage of number: that is, of mouth for *mouths*; Or, though the ſeveral witneſſes, they muſt all agree as if they had but one mouth: Mat.18.16.

V.17. *before the Lord*] Gods preſence is where his Miniſters are aſſembled to do according to his commandements.

CHAP. XX.

Verſe 1. W*Hen thou goeſt*] Which is to be underſtood of a warrantable war, which requireth a juſt cauſe, and lawful authority, and great neceſſity, when peace will not be entertained, verſe 12.

V.2. *the Prieſt*] The Prieſt though he warred not with his hands, he animated to the battel with his tongue.

V.4. *goeth with you*] That is, is preſent to defend you with his grace and power.

V.5. *not dedicated it*] For when they entred firſt to dwell in an houſe, they gave thanks to God, acknowledging that they had that benefit by his grace, and it may be alſo feaſted with ſinging of Pſalmes at the firſt poſſeſſion of it, which was a kind of dedication of it to the uſe intended: See the Title of the thirtieth Pſalm, and Neh.12.27

V.6. *planted a vineyard*] Or garden, or any ſuchlike thing, which makes men unwilling to go to wars: for as in all the ſervices done to

God, we are to bring a good will to the work; ſo eſpecially in war God requireth a moſt chearful and cordial reſolution to fight his battels.

not eaten of it] Heb. *not made it common*: For the Law concerning a vineyard was, that for the firſt three years the fruit of it ſhould not be eaten: the fourth year that ſhould be offered to God, and the fifth year it was common to the owners and others; ſee Lev.19.23.

V. 8 *faint as well as*] Cowardiſe is catching, eſpecially in ſuch as ſhould be leaders unto others; inſomuch that ſome hold that an army of Harts led by a Lion, would be more valourous and victorious then an army of Lions led by an Hart: See judg.7.7.

V. 10. *proclaim peace*] For though nothing ſeem more contrary to peace then war; yet war is not to be undertaken, if peace may be obtained without it: and the end of war ſhould be peace; and therefore David enquiring of Uriah concerning Joab his army, and the war; asked him of the *peace of the war*; ſo it is in the original, 2 Sam.11.7. But this is not to be underſtood of the Cities without the land of Canaan, verſe 15. thoſe without were to be more ſeverely dealt withal, ver. 16, 17. and for ſhewing them more favour Iſrael is blamed, Judg.1.28. See 2 Sam.20.18.

V. 14 *women, and the little ones*] the weakneſſe of the ſex in the one, and of age in the other, made them objects of compaſſion; when men, who were more able for doing, were more obnoxious to the ſuffering of violence; yet ſometimes the ſlaughter was to be general, when God did particularly preſcribe it, women and children not excepted, Joſh. 6. 21.

V. 15. *Thus ſhalt thou do*] In ſparing women and children, and taking the ſpoil, as verſe 14.

of theſe nations] Which are after mentioned, v. 16, 17.

V. 16. *ſave alive nothing*] If they refuſe conditions of peace, when they are tendred unto them, this ſlaughter is not to be underſtood of beaſts, but of mankind, Joſh.11 14. See on Joſh.9.15.

V. 17. *the Hittites*] See Annot. on chapter 7.1.

V. 19. *is mans life*] This is ſpoken of the fruitful tree, which miniſtred food for mans ſuſtenance, and ſo is called *mans life*, by a figure called a Metonymie, whereby the cauſe is put for the effect.

CHAP. XXI.

Verſe 1. SLain] This Law declareth how chary the Lord is of ſpilling mans blood, how diſpleaſing the ſhedding of it is to him, and how dangerous to others that have their hearts and hands defiled with it; when a whole City or country may be charged with one mans murder, and brought to puniſhment for it, if they do not ſolemnly teſtifie their clearneſſe from it.

and it be not known] Upon diligent enquiry after the blood-guilty perſon.

V. 2. *they ſhall meaſure*] If there were any doubt concerning the diſtance of it to the place of the ſlain.

V. 3. *which is next*] Since the guilty perſon might be moſt like to lurk there, or to have come thence to do the murther, or there to have conceived or plotted the execution of it; or becauſe they that were next, it is like, might have the firſt notice of that wicked act, and had therefore the advantage of other places for a ſpeedy purſuit and apprehenſion of the murderer.

yoke] The like is ſaid of the ſacrifice of the red Cow, Numb. 19.2 which as it was a type of Chriſt, had a ſuitable ſignification unto it. *S*ee the Annot. on that place: but here being killed for, or inſtead of the murderer, which ſhould have ſuffered if he had been taken; it may ſignifie an unruly wrathful man, not ſubject to the yoke of reaſon or conſcience, and ſo a ſon of *Belial*, that is, one without yoke: ſee on Chap. 13 v. 13.

V. 4. *rough valley*] A place of it ſelf to be abhorred, to make the thought or murther more horrible. The Hebrew word *Nahhal*, is put ſometimes for a brook, or for a valley, chap. 2 36. It ſignifyeth properly a declive place, or a place of deſcent, where waters uſually fall, and come together, although there be no water in it: and the word *Ethan*, rendring hereby *rough*, ſignifieth ſtrong; as either fortified by hills round about it, or having hard and ſtrong things in it, as rocks, and ſtones.

ſtrike off] Signifying that the murderer deſerved to be ſo uſed, and that they, if they had him, would do capital execution upon him.

V. 5. *by their word*] See Annot. on chap. 17.11.

V. 6 *waſh their hands*] Murder defileth the hands with blood, Iſa.1. 15 and waſhing the hands was a ceremony of clearing a mans ſelf from the guilt of it, Mat.27.24.

V. 7. *this blood*] By this it ſeems either the ſlain man was brought where the heifer was killed, or the heifer to the place where the ſlain man lay.

neither have our] We neither ſaw the deed when it was done, nor knew the living man that ſlew the ſlain.

V. 8. *Be merciful*] This was the prayer which the Prieſt made in the audience of the people.

Lay not innocent blood] That is, the blood of the ſlain: But if they were not guilty of it, what need they pray for mercy; or that the guilt might not be imputed unto them? Becauſe it was not enough not to have their hands or hearts polluted with ſo hainous a crime, but they muſt ſo far clear themſelves from it, as in this manner to ſhew their deteſtation of it, elſe they were to be reputed, and deſerved to be puniſhed as guilty, though not in ſo high a degree as the murderer.

V. 9. *So ſhalt thou put away*] So ſpeaketh Moſes to the Prieſt, ſhewing that thus they might acquit themſelves of that guilt of the fact, which otherwiſe in ſome degree would be charged upon them: *S*ee on Chap. 17. v. 7.

V. 12. *ſhave her head*] Which may be taken as a token of mourning for her final parting from her parents, v. 13. whom by that ceremony ſhe lamented, as to her utterly loſt and dead, eſpecially if they, or either of them were killed in the war; where is permitted unto her to mourn after the manner of her country; or her head might be ſhaven for the reaſon alledged in the next Annotation.

pare her nails] The Original hath no more but (*ſhe ſhall make her nails*) which ſome expound, That ſhe ſhall make or ſuffer them to grow, or, let her nouriſh her nails; and then the meaning may be, That the deformity of her ſhaven head and long nails, ſhould allay the affections of him that took her, that he might not take her to wife, unleſs ſhe ſhould ſhew her ſelf a true convert to the right Religion. But moſt read the words *pare her nails*, and the Original word being rendred (as it is by ſome) *make, or dreſſe*; by dreſſing of her nails may be meant paring of them; and ſo it might be to admoniſh her to put off her former manners, and to betake her ſelf to a contrary courſe, which is further implyed by putting off the atire of her captivity, (according to the cuſtome of changing the garment in mourning, 2 *S*am.14.2. See Joſeph. Antiq. l. 4. c 8) to ſhe muſt renounce her former Religion, and profeſſe the Religion of the Hebrews, elſe ſhe was not to be taken to wife, Exod.34.16.

V. 13. *bewaile her father*] See Annot. on ver. 12.

a full moneth] That time was obſerved in mourning for Aaron, Num. 20.29. and for *M*oſes, Deut. 34.8. but withal there might be ſomewhat more in this matter, as that the man that took her might learn to be moderate in his deſires, and to curb his concupiſcence by this monethly forbearance; and in that time he might be better acquainted with the womans diſpoſition, and ſo he might the better judge whether ſhe were fit or worthy to be his, or no.

thy wife] This was permitted only in the wars, otherwiſe they could not marry ſtrangers; nor ſo neither, but by ſuch an eſpecial allowance as this is.

V. 14. *no delight in her*] If he were actually married, he had not liberty to leave her, though he hated her, chap. 22.13, 19. but if upon ſome purpoſe of marriage, or intemperate deſires, he had lien with her, (which is meant by humbling her, and though mentioned without reproof, is not allowed) and had not yet married her, ſhe was of a captive to be made a free woman again.

let her goe whither ſhe will] Heb. *thou ſhalt ſet her free to her ſoul.* That is, give her power to do according as her ſoul deſireth; as in ſervitude, the ſoul is ſaid to be ſubject to the higher power, Rom.13.1.

V. 15. *have two wives*] In this ſuppoſition, plurality of wives is not allowed, being contrary to the firſt inſtitution of marriage, Gen.2. 24. to which our *S*aviour reduceth the Phariſees for reſolution of a matrimonial queſtion, Mat.19.4, 5. See on Gen.4.19. but preſuppoſing the practiſe, he reſolveth the caſe concerning the firſt-born ſon of the hated wife, which was held alſo in ſecond marriages: *S*ee on Chap. 17.17. ſee Gen.29.31. 1 *S*am.1.8.

V. 17. *double portion*] As if a man had two ſons, his eſtate being divided into three parts, the firſt-born was to have two, the other one; and if he have many ſons, he is to have double to them, as he muſt have a third part for their ſixth, a fourth for their eight, a fifth for their tenth throughout.

the right of the firſt-born is his] Except he deſerve to be deprived of it, as Reuben did, Gen.49.3, 4. 1 Chron.5 1.

V. 18. *voice of his mother*] For it is the mothers duty alſo to inſtruct her children, Prov.1.8. & 31.1.

when they have chaſtned him] This goeth beyond words: and if this chaſtning will either not be received, or if thereby he be not bettered, then when all other means were fruitleſſe, and hopeleſs, the magiſtrate was to be appealed unto.

V. 19. *lay hold on him*] Or, cauſe him to be apprehended.

V. 20. *ſtubborn*] Contumacy, or ſtubbornneſſe in a diſſolute perſon, ſhews he is incorrigible, therefore he deſerveth to dye by the Law.

a glutton] Heb. *an eater*, or, *devourer of fleſh*, and *a drinker*, or *carouſer of wine*: Becauſe uſually men are moſt exceſſive in ſuch kinde of meat and drink; though there may be, and is gluttony and drunkenneſs committed in other meats and drinks.

V. 21. *ſtone him*] Which death was alſo appointed to blaſphemers, and Idolaters; ſo that to diſobey the parents, and to be ſtubborn againſt their authority, is an horrible ſin: See Lev.20.9.

V. 23. *all night*] For Gods law by his death being ſatisfied, he required not that there ſhould be ſtill a viſible remembrance of his wrath; *S*ee Joſh.10.26. but it was otherwiſe in the caſe of Sauls ſons, 2 Sam. 21.9, 10. Gen.40.19. See on Joſh.8.29.

accurſed] A temporal curſe it is to all that undergoe it, Gal.3.13. which is ſeconded with an eternal malediction, on ſuch as die in their ſins without repentance, Luk.23.42.

that thy land be not defiled] That there might not be a viſible monument of an accurſed thing to remain: there was a defilement, by a ſcandalous looking on the dead malefactors, whereby ſome might take occaſion to murmur at the juſtice done upon them, and ſtrangers might think the worſe of Gods people for having ſuch malefactors among them. Or, by theſe words (*that thy land be not defiled*) may be meant that great offenders are to be put out of all manner of communion with men, being indeed vile as dung, Pſa.83.10. which was to be covered in the earth, chap. 23.13.

CHAP. XXII.

Ver.1. *Hide thy ſelf*] Or, make as if thou ſaweſt it not.

V.2. *not nigh*] Shewing that brotherly love muſt be ſhewed, not only to them that dwel neer unto us, but alſo to them that are far off: yea, in this caſe juſtice and charity muſt be offered to an enemy, Exod.23.4.

V.3. *With his aſſe*] And ſo likewiſe with his horſe: for under theſe creatures particularly named, the cattel or creatures of other kinds, are comprehended ſo far as they have reference to the good or hurt of their owners.

V.5. *The woman ſhall not*] For this prohibition there may be many reaſons: as, becauſe it was againſt the Ordinance of God, for diſtinction of ſexes, which would make men effeminate, and women immodeſt; and might be occaſion, or give opportunity to ſome to commit ſins againſt nature: and it is obſerved that the worſt and wickedeſt ſort of men, have been moſt noted for wearing the apparel of women; as *Caligula*, *Sardanapalus*, *Clodius*, and others.

abomination] Except in caſe of neceſſity, as for neceſſary covering.

V.6. *dam with the young*] If God deteſt cruelty done to birds, how much more to man, made according to his image? See on Lev.22.28.

V.8. *battlements*] Their houſes were ſo built that they might walk upon them, 2 Sam.11.2. Mat.10.27. and the battlements which were borders of each ſide, were to be ſo ſtrong, that one might ſafely lean on them, and ſo high that he might not be like to fall over them. See on Joſh.2.6.

V.9. *not ſowe*] The tenour of this law was to teach the people to walk in ſimplicity, and not to be curious of new inventions; as alſo to warn them againſt mixtures in Religion, and manners with other Nations.

defiled] Or, *corrupted*, which may be underſtood of a ceremonial defilement, for the neglect of a ceremonial Law, cauſed at leaſt a ceremonial uncleanneſs, both perſonal and real: and by theſe mixtures, the fruit might be phyſically corrupted, either by an ill temperament, or weak nouriſhment of them, eſpecially if they were ſown too thick, or that the ſtronger ſeed ſucked the juice from the weaker.

V.10. *oxe and an aſſe*] Which might be partly becauſe of their unequal ſtrength, and ſtature betwixt them, which might prove a preſſure to the lower and weaker: but withall (if not principally) to admoniſh the people againſt unmeet mixtures, and matches of the clean, and unclean; the oxe was a clean creature, the aſs unclean.

V.11. *of wollen and linen*] See Annot. on v.9. & Lev.19.19.

V.12 *fringes*] See Annot. on Num.15.39

V.17. *the cloth*] Meaning the ſheet wherein were the ſigns of her virginity, which are of the colour of a maidens bluſh: yet for the cleating of her innocency, the Elders (not the younger ſort) might have the view of them: for thereby (as Phyſicians affirm) the truth or falſhood of her husbands charge might be diſcerned, *Valeſ. de ſacra philoſ.c.*25.

V.18. *chaſtiſe him*] Either by ſtrokes, or very ſharp words at the leaſt, beſides the amercement, v.19.

V.19. *to the father*] For the fault of the child, redoundeth to the ſhame of the parents, therefore he was recompenſed ſince he was ſlandered.

not put her away] If ſhe be content to continue with him as his wife.

V.22. *both of them dye*] In adultery there is divers times the concurrence of ſeveral ſins of hainous guilt; as of vow-breaking, of theft, whereby one mans ſeed may come to inherit another mans eſtate; beſides the foulneſs of defiling the marriage bed with lawleſs luſt, and therefore it was puniſhed with death in both ſexes, without partiality to either.

becauſe ſhe cryed not] For her ſilence in ſuch a caſe, was a ſigne of conſent.

V.24. *his neighbours wife*] Becauſe ſhe was betrothed, ſhe was a wife in right, though not in fact; for the mutual ſtipilation or promiſe makes the marriage-bed, not the lying together, which is but a conſequence upon it, and a confirmation of it

V.26. *ſo is this matter*] By violence on the one ſide, and innocence on the other.

V.28. *lay hold on her*] This argueth violence, and enforcement, which goeth beyond inticement, and ſo it is a different caſe from that of Exod. 22.16.

V.29. *fifty ſhekels*] See Annot. on Exod. 22.17.

ſhall be his wife] That is, if her father give his conſent to the marriage, as in the place forecited.

V.30. *his fathers wife*] He ſhall not lye with his ſtepmother, meaning thereby, all other degrees are forbidden, Lev.18.8. & 20.11.

diſcover his fathers skirt] That is, uncover or remove that covering, which his father only had power to make bare, or naked. See on Ruth 3.9. Ezek.16.8.

CHAP. XXIII.

Ver.1. *Wounded in the ſtones*] In one or both of them: for the word is of the Singular Number. Or, is an Eunuch.

ſhall not enter] Shall not be accepted, or admitted, as one belonging to the Common-wealth of Iſrael, or bear any office in the Church or State of Iſrael, Levit. 22.21, 22. Nehem. 13. 1,2,3. Iſai. 56.3.

V.2. *baſtard*] Some reſtrain this to a baſtard, that was not a Jew, who, though he would embrace the Religion of the Iſraelites, was not to be admitted to their holy aſſemblies, howſoever, whether the Law be made of aliens, or home-born, it was an admonition of chaſtity, in regard of the infamy and contempt of ſuch a polluted poſterity.

V.3. *tenth generation*] Incluſively, ſo that until the grand-child of the eleventh deſcent, there was no admiſſion of the off-ſpring of a baſtard into the holy Congregation. Se Judg. 11.1.

for ever] Some reade, *and for ever*, as an aggravation of their rejection, as though that of the baſtard, ver.2. were too little; and therefore to ſhew the condition of the Amonite and Moabite more abominable to the Iſraelites, *for ever*, is added to the excluſion fore-mentioned. Or the meaning may be, that this ordinance againſt the Moabites to be caſt off to the tenth generation, was to laſt for ever, which is thought to be made rather againſt the men then againſt the women: for Moabitiſh wives (if their husbands were Iſraelites, as it was in the caſe of Booz and Ruth, Ruth.4.10.) had more acceptance among Iſraelitiſh women, then a Moabitiſh husband had among the men of Iſrael, if he had married an Iſraelitiſh wife. See Neh.13.1,2,3.

V.4. *met you not*] Hereby he condemneth all that further not the children of God in their vocation: not only they that doe hurt, but they that do not good to Gods people are diſpleaſing to him, and he will for their omiſſion of obſervance, repay them with vengeance. See Gen. 14.18 Mat.25 42.

V.7. *thy brother*] An Edomite is brother to an Iſraelite, as Edom, or Eſau (for he was called both) was brother to Iſrael or Jacob.

not abhor an Egyptian] The reaſon rendred is, becauſe the Iſraelites were ſtrangers in their land, though they endured hard bondage there, yet at their firſt coming they were very kindly entertained, Gen.47.6. and at their going out of Egypt, Exod.11.3. & 12. 35,36. and it was more agreeable to the goodneſſe of their Religion to forget the offences, then the favours of their Land-lords.

V.8. *third generation*] After their firſt profeſſion of the Iſraelitiſh Religion, if their fathers having renounced Idolatry and received Circumciſion, their children perſiſt in the profeſſion of the ſame.

V.9. *then keep thee*] A Souldier ſhould be a Saint, and preciſely abſtain from all ſorts of ſin, as a dying ſick man, ſince (carrying his ſoul in his hand, Judg.12.3. 1 Sam.19.5.) he is in danger of death every ſtep, and conſequently of damnation, if he dye in ſin unrepented of.

V.10. *out of the Camp*] That was for the people, but if a Prieſt were ceremonially unclean, it was enough for him (as ſome affirm) to go out of the Temple or Tabernacle, and Court of either; and if any were unclean before, he was to keep out of the Camp, or Temple, &c. and not to enter until he were cleanſed by waſhing, v.11. See Num. 19.

V.12. *whither thou ſhalt go*] For the neceſſities of nature.

V.13. *a paddle upon thy weapon*] Or, *beſides thy weapons*, or, *among thy weapons*: Which, what it was, may be know by the uſe to which it is put in this verſe, which ſheweth, that Gods people ſhould be pure, both in ſoul and body: and by this curioſity concerning bodily defilements, he meant to admoniſh them to be ſo much more curious of the cleanneſs of the ſoul, as it is more excellent then the body.

V.14. *walketh in the midſt*] Becauſe the Ark, which was the ſign of Gods eſpecial preſence, was placed in the midſt of the Camps of Iſrael.

V.15. *not deliver*] This is meant eſpecially of the Heathen, who fled from their maſters cruelty and embraced true Religion, who were not to be given up to their Maſters, until they had given over their wrath, and were reconciled unto them.

V.18. *hire of a whore*] Hereby is forbidden that any gain of evil things ſhould be applyed to the ſervice of God, Mic.1.7. but the Pope takes tribute of whores, and Papiſts hold the price of whoredome to be baſe, but not unjuſt.

or of a dog] Haply becauſe the impudence of luſt is compared to that of dogs, wherefore ſuch as were moſt ſhameleſſe were called *Cynicks* from dogs: ſome take it to be the price of ſome dog of moſt uſe, let out for hire to breed others of the ſame race; or of the price of the firſt of the litter, which was neither to be offered nor redeemed, as the firſtling of an aſs was, Exod.13.13.

V.19. *upon uſury*] See Annot. on Exod.22.25.

V.20. *unto a ſtranger*] This was permitted for a time, partly for the hardneſs of their hearts, as bills of divorce; but by a ſtranger was to be underſtood, one rather of another Religion, then of another nation; for if he were a convert to the Iſraelitiſh Religion, he was to be accounted as a brother, Lev.19.34. & 25.35,36. See on chap.15. 2.

Bleſſe thee] If thou ſhew thy charity to thy brother, God will declare his love towards thee.

V.21. *ſin in thee*] If thou ſhouldſt not pay, or perform what thou haſt vowed, Num.30.2 Eccleſ.5 4.

V.23. *keep and perform*] If the vow be lawful and godly.

V.24. *neighbours vineyard*] Orchard, or Olive-yard, being hired to labour in it, or ſuch as occaſionally paſſe by them, or through them, if neceſſity urge them, they may take ſome refreſhing, as the Diſciples did paſſing through corn-fields which they ſowed not, Mat.12.1.

put any into thy veſſel] To bring home to thy houſe,

CHAP. XXIV.

Verſe 1. S*ome uncleanneſſe*] Nor of adultery, as ſome take it: for if that could be proved, ſhe was to die for it, Lev. 20.10. Deut.22.23,24 and if it were doubtful, ſhe was to be tryed by the water of jelouſie. Num.5. but ſome bodily uncleanneſs, as of leproſie, or ſome other diſeaſe which hindred contentment in her. To theſe, as cauſes of divorce, are added by ſome, barrenneſs, madneſs, ſtubbornneſs, reproachful inſolency toward her husband, which is an uncleanneſs of the mind, or any other things which might diſpoſe him rather to loath them then to love her.

bill of divorcement] Hereby God approveth not the fickleneſs of mens affections, in a light, or cauſeleſs leaving of their wives, Mal.2.16. but permitteth a parting, for prevention of danger through diſlike, Mat. 5. 31. & 19.6,7,8,9 In this Bill, (which was a ſchedule of writing) the husband gives his wife a releaſe of the bands of marriage, and liberty to go whither ſhe would, and to marry whom ſhe would; this ſeemeth to have been rather at the husbands choice to give the wife a bill of divorce, then at the wives to give one to the husband, which was not allowed among the Jews, as Joſephus affirmeth, Antiq.lib.15.c.11.

V. 4. may not take her again to be his wife, after that ſhe is defiled] That is, put away for ſome uncleanneſs, or if ſhe were not taken by the ſecond man as a wife, her lying with him was an uncleanneſs; and ſuch a putting away for a time only, might occaſion an unlawful love of one mans wife, to be another mans bed-fellow: By this debarring of the husband of liberty, to reſume her that was divorced, might make him leſſe forward to put away his wife. See *Mal.* 2. 14,15,16. Yet before ſhe was taken to the bed of another, he might take her again, but not after, though ſhe were again divorced.

cauſe the land to ſin] If ſuch lightneſs and leudneſs ſhould be practiſed, or permitted, it would draw a guilt of ſin upon the people, and a curſe upon the land, Pſal.107.34.

V. 5. *with any buſineſſe*] Which may cauſe him to break off co-habitation with his new married wife: ſee chap.20.7. Prov.5.18.

V. 6. *mil ſtone*] (Whether upper or neather, becauſe without both he cannot grinde) nor any thing whereby a man getteth his living, which therefore is called his life in this verſe.

V. 7. ſtealing] See Annot. on Exod.21.16.

V. 8. *of the plague of leproſie*] Which thou maiſt incur by contempt of their authority who are ſet over thee, whether in the Church, or in the Common-wealth: See 2 Chron.26.19. Num.12.16.

V.10. not go into his houſe] Although thou maiſt appoint what to have, yet thou ſhalt receive for a pledg, what he may ſpare, and will willingly part withal.

V. 12. *ſleep with his pledg*] What pledg is here meant, is plain by verſe 13 and by this God admoniſhed the lender to take ſuch a pledg, (if any at all) as he ſhould not need often to return, and reſume.

V. 13. *Sun goeth down*] See Annot. on Exod.22.26.

before the Lord] As done with reſpect to Gods preſence, and knowledg; though the man may be unthankful, yet God will not forget it; but accept it as an act of conformity to his own law, and ſo far righteous, and withal as merciful to man, as righteous before God. See on Mat.6.1.

V. 16. *The children*] This is a law for man to follow; but God, to whom all, both parents and children, are guilty of ſin, and who is ſupreme Lord of life and death, is not bound unto it. See on Exod. 20. v. 5. & Joſh.7.24. & 2 Sam.25.22. Ezek. 18 20. 2 King. 14.6. Jer.31. 30.

V. 17. *the ſtranger*] Who being unknown, and without friends, was moſt like to be wronged by falſe accuſations, and other hard meaſure; therefore God had ſo much the more care of their comfortable condition, as men have the leſs. See Iſa.1.23. Jer.5.28. Ezek.22.29.

V. 18. Therefore I command thee] To do juſtice, and to ſhew mercy unto ſtrangers, to the fatherleſſe and widdow, of oppreſſing whom thou ſhouldeſt be the more apprehenſive, becauſe thou thy ſelf waſt oppreſſed in Egypt, and thou muſt ſhew thy ſelf thankful for thy deliverance, by charitable offices towards them that need; for he will not judg them mindful of his benefits, who are not beneficial unto others.

V.19. *not go again to fetch it*] A merciful oblivion is to be preferred before a juſt remembrance. This care of the poor is obſervable, Lev.19. 9. wherein men were to be ſo free, that they ſhould rather remember to leave a portion for the poor, Joſeph. Antiq.lib. 4.c.81. then fetch that home, which by forgetfulneſs was left behind.

CHAP. XXV.

Verſe 2. B*Eaten*] When the crime deſerveth not death.

V 3. *fourty ſtripes*] Every fault that deſerved not death, was not to be puniſhed with fourty ſtripes, for correction muſt be done according to the proportion of the fault, ver.2. but the puniſhment of any fault (which was not capital) muſt not exceed the number of fourty ſtripes, of which the Jews uſed to abate one, leaſt they ſhould by miſcounting go one beyond: yet ſometimes it is like ſome of them did not out of mercy make that ſtint, but out of cruelty, that they might begin their account again the ſooner; it might be ſo with Saint *Paul*, when as we read, 2 Cor.11.24. he five times received fourty ſtripes ſave one, (as it is probable for preaching five times againſt their minds) the keeping back of that one, might bring thirty nine upon his back the ſooner, and ſo for that one he might have one hundred fifty and ſix; ſo cruel are the mercies of ſome wicked men. Some think theſe ſtripes were given with a whip of three leather thongs, wherewith having given thirteen blows, they made account they had given thirty nine ſtripes, one leſſe then the juſt number, for three times thirteen, is thirty nine.

V. 3. vile] As if he were rather a ſlave then a brother, or rather a beaſt then a man; and by uſing of extreme tyranny in this kind, mens hearts might be hardned in cruel contempt of thoſe whom they ſhould love and eſteem, hating the ſin, and not hurting the ſinner, but ſo as may tend to his greater good. Or, he might *become vile* by extremity of pain, falling down to the ground as half dead, or by loſing the ligaments of the retentive faculty.

V. 4. *treadeth out*] There were many wayes to bring the grain out of the eare of Corn, as threſhing Inſtruments, 2 Sam. 24. 22. beating with a ſtaff, bringing the wheel over the ear, Iſa.28. 27,28. and here by treading of the oxe, (which was in uſe, not only with the Jews, Hoſ.10 11. but with Romans, Greeks, and other Nations. *Varro* de re Ruſtica, l.1. c.12. *Columella*, de re Ruſtica, l. 2.c. 21) the beaſt while he was laboured, was not to have his mouth muzzled, but might feed himſelf while he prepared food for man, and had as much liberty to his meat, as his Maſter had authority over his work. Saint Paul applies this to the maintenance of the Labourers in the Goſpel: See 1 Cor.9.9,10.—— 5. 18. Prov.12.14.

V. 5. *her husbands brother*] Or next kinſman, for the Hebrew word *Jabham*, ſignifieth not only a natural brother, but alſo a kinſman; ſo it may be that it is not meant that the natural brother ſhould marry his brothers wife, but ſome other of the kindred, who was in that degree which might marry; yet it may be a natural brother, as Onan was to Er: See Annot. on Gen.38.8. and if there were many brothers, this rule was, when as one dyed, ſucceſſively to be obſerved by the next ſurviving brother; but this was to have place only where the brother died altogether childleſſe; for if he had no ſon, but a daughter, there was another rule to be obſerved, for continuation of the name and family of the deceaſed, Num.36.2, 3. ſo that beſides the caſe of extreme neceſſity, when the brother died altogether childleſs, the Negative precept, Levit.18.16. & 20.21. ſtood in force.

V. 6. in the name] That is, in the ſtead, for it was not neceſſary, that the name of the firſt husband ſhould be put upon the ſon of the ſecond; for the ſon of Boaz by Ruth was not called *Mahlon*, the name of her firſt husband, but Obed. See Ruth 4.10, &c.

V. 9. *looſe his ſhooe*] Looſing of the ſhooe and giving it, Ruth 4.7,8. was a ceremony of alienation of land, whereby the ſeller, reſigning up his land to the buyer, made tender of his ſhooe, ſignifying, that not he, but the buyer had the right to tread on that ground from that time forward. In this caſe the like ceremony was uſed, but with another intimation, to keep a memorial of contempt to the unkind brother, who was held as worthy to go barefoot, in that he would not uphold the name of his brother, and raiſe up ſeed unto him.

ſpit on his face] Or, on the ground before him, as in contempt and defiance of him.

that will not build up] By raiſing him iſſue to uphold his family. See Annot. on Exod.1.21.

V. 12. *cut off her hand*] Becauſe by ſuch an act ſhe may maim the man, and utterly diſable him from being a father; and becauſe ſhe ſheweth her ſelf to be a very impudent woman, and it is an horrible thing to ſee a woman paſt ſhame.

V. 13 a great and a ſmall] For deceitful barganings to buy by the great weight, and to ſell by the ſmall: See Prov.20.10.

V. 18. *and ſmote the hindmoſt*] This belongeth to the ſtory of the war of the Amalakites againſt the Iſraelites, Exod.17. yet there this particular is not mentioned, the wiſdom of the Holy Ghoſt holding it fitteſt to be mentioned in this place; the like is obſerved of other paſſages before.

V. 19 blot out the remembrance] This was partly accompliſhed by Saul, about four hundred and fifty years afterward, 1 Sam.15.2,3. and further purſued by the Simeonites in Hezekiahs dayes, 1 Chron. 4.42. and yet further when Queen Eſther prevailed againſt Haman and his ten ſons, Eſt.7.10. & 9.12,13. who were ſlips of that corrupt and accurſed ſtock of Amalek, Exod.17.46.

CHAP. XXVI.

Verſe 2. T*He firſt of all*] By this Ceremony, they acknowledged that they received the Land of Canaan as a free gift of God: this oblation was yearly, and the time of the year when it was made, was the feaſt of Tabernacles, Numb.18.12. See Levit. 23.19.

to place his Name] To be called upon, ſerved and worſhipped: See Annot. on Chap.16.2.

V. 5. *A Syrian*] Meaning Jacob, who lived twenty years in Syria with Laban, who was the ſon of Bethuel the Syrian, Gen.31.24,38.

ready to periſh] By the deadly hate of his brother Eſau purpoſing to kill him, Gen. 27.41. and his approaching towards him, with four hundreth men in an hoſtile manner, Gen. 33. 1. after, by his hard ſervice unto Laban, wherein he was conſumed by drought in the day, and froſt in the night, Gen. 31. 40. and laſtly, ready to periſh by the famine in Canaan, whence he removeth into Egypt, for neceſſary ſuſtenance to preſerve his life, Gen. 42. 1, 2, &c. and 46. 1.

V. 7. *when we cried*] Alledging the promiſes made to our fathers, Abraham, Iſaac, and Jacob.

V. 9. *floweth with*] See Annot. on Exod. 3. v. 8.

V. 10. *thou ſhalt ſet*] Thou ſhalt bring it neer the place where it ſhall be ſet, but the Prieſt ſhall take it out of thy hand and place it, verſ. 4.

it] That is, the basket where the firſt-fruits are put, verſ. 2.

before the Lord] That is, before the Altar of the Lord, v. 4.

V. 11. *rejoyce*] See Chap. 12. v. 7.

V. 12. *year of tything*] To wit, the third year. There was a three-fold tithe taken, one was out of the whole for allowance of the Levites, another out of that which remained for the owners to eat with thankeſgiving in the place where the Sanctuary was ſituate; as in the City of *Shiloh* when the Tabernacle ſtood there, and afterwards in *Jeruſalem* where the Temple was built; and of the third tithe, ſee Annot. in Chap. 14. 28. From this addition of tithe more then was other yeares, (For in them there was but a double tithe, in this a third tithe beſides the other two) the third yeare was called the year of tithing.

the third year] See Deut. 14, 28.

V. 13. *before the Lord*] That is, ſincerely, as in his preſence without all guile or hypocriſie.

V. 14. *my mourning*] That is, being ceremonially unclean by mourning for, and burial of the dead; for none ſuch might eat thereof, Levit. 7. verſ. 20. See Hoſ. 9. 4. It was to be eaten with rejoycing, as in manner of feaſting, Chap. 16. verſ. 11, 15. See on verſe the twelfth of this Chapter, and Chap. 28. verſ. 47.

for any unclean] Common or profane uſe, or for any unclean perſon to eat thereof.

for the dead] To furniſh the funeral of the dead, whereof ſee Jer. 6. 7. or the ſacrifice offered to dumb and dead Idols, Pſal. 106. 28.

according to all] As far as ſinful nature would ſuffer; for elſe as David and Paul ſay, there is not one juſt, Pſal. 14. ver. 3. Rom. 3. 10.

V. 17. *Thou haſt avouched*] The Covenant betwixt God and his people, conſiſts of mutual conditions; on the peoples part the conditions are faith and obedience, whereby they embrace him, and rely upon him as their God; and obedience to his Commandments, as to their Law-maker and Governour.

V. 18. *the Lord hath avouched*] On Gods part, the conditions are to take them for his peculiar people; which implyeth both his protection of them, and proviſion for them, both for this life and the next.

CHAP. XXVII.

Verſ. 1. I *Command you*] That is, Moſes Gods Miniſter: Or, God by his Miniſter Moſes.

V. 2. *great ſtones,*] Theſe were not for building of an Altar; but being ſmoothed over with plaiſter, they ſerved for another uſe, noted in the next verſe.

V. 3. *write upon them*] What was written, ſee *Annot.* on v. 8. and for the reaſon why we may conceive it to be, for that God would have his Law ſet up in the borders of the Land of Canaan, that all that looked thereon, might know that the Land was dedicated to his ſervice; and that the twelve Tribes (according to whoſe number, it is probable, the ſtones were twelve) were eſpecially obliged to obedience to the Law of God upon their actual poſſeſſion of the promiſed Land.

V. 4. *mount Ebal*] See on verſ. 12.

V. 5. *iron tool*] The Altar ſhould not be curiouſly wrought, becauſe it was to continue but for a time: for God would have but one Altar in Judah; and as yet the ark not having a certain place, the altar was to be but ſuch a one as might ſerve for the preſent occaſion, and afterwards be eaſily demoliſhed.

V. 8. *upon the ſtones*] That is, not upon the ſtones of the altar, verſ. 5, 6. but upon the ſtones which were plaiſtered, verſ. 4.

this Law] Not the whole book of Deuteronomie, or Exodus, but the principal part of the Law, which is the ten Commandments, with ſome other ſelected parcels of moſt uſe for edification of the people, which were (as ſome conceive) the bleſſings and curſings upon Mount Gerezzim and mount Ebal, verſ. 12, 13.

very plainly] So that it may be eaſily and readily read by thoſe who are leaſt skilful in reading.

V. 9. *this day thou art become*] See *Annot.* on Chap. 26. ver. 17, 18.

V. 12. *Theſe ſhall ſtand*] See *Annot.* on Chap. 11. 29.

upon] Joſh. 8. 33. It is ſaid, *over againſt*; yet no contradiction; for they that ſtood upon the one, ſtood over againſt the other.

Gerizzim] Is a Mountain neer the City Shechem, Judg. 9. 7. Neer unto it, (onely a little valley betwixt them) is Mount Ebal, which v. 4. was named before Mount Gerezzim, becauſe the curſes, after mentioned pronounced from the top of Ebal, take up a very great part of the Chapter.

Simeon, and] Onely the Tribes who were born of the wives of Jacob Leah, and Rachel, (though not all of them, for Inceſtuous Reuben the Elder and Zebulon the youngeſt of Leahs ſonnes ſtood upon Mount Ebal) are named firſt, and have the more honourable part applyed to them, which is to aſſiſt at the pronouncing of bleſſings from Mount Gerezim.

Joſeph] Meaning Ephraim and Manaſſeh his ſons, in whom he had a double portion; for they were each of them reputed, and provided for as ſeveral Tribes.

V. 13. *curſe*] Signifying, that if they would not obey God for love, they ſhould be made to obey for fear.

V. 14. *the Levites*] The maine body of the Tribe was to ſtand on Mount Gerezzim, verſ. 12. by the Levites therefore we are to undeſtand the Prieſts, Joſ. 8. 33. theſe ſtood with the Ark in the valley betwixt the two hills, And there office, from God was to pronounce, not onely bleſſings, Num. 6. 23. at which they looked toward Mount Gerezzim, but curſes, at which they turned their faces toward Mount Ebal, to which the Tribes fore-named were (by their preſence and ſaying Amen) to ſignifie their aſſent.

loud voice] So loud that all might hear; or thoſe who were neer, beginning their *Amen* with a loud voice, the reſt might take it from them; and from them again others, till it went through all the company.

V. 15. *image*] Under this he containeth all the corruption of Gods ſervice againſt the firſt Table. See Exod. 20. 4.

in a ſecret place] God will not endure Idolatry in ſecret; much leſs when it is committed with publick ſcandal.

ſay, Amen] That is, ſome of them ſhall ſay Amen, at the pronunciation of the bleſſings, ſome at the denunciation of the curſes, as v. 12, 13.

Amen] Signifieth *truth*: or, *be it true*: and that either importeth a proteſtation, that it ſhall be ſo; or a prayer, that it may be ſo. See on Matth. 28. 20.

V. 17. *land mark*] To enlarge his own portion by taking from another mans: or diminiſh the inheritance of his father, to gratifie a friend. See 1 King. 21. 3.

V. 18. *blind to wander*] When his eyes ſhould rather guide him, and his hands lead him in the right way. See Job. 29. 15. Gen 27. 12. Lev. 19. 14.

V. 20. *fathers skirt*] See on Chap. 22. 30.

V. 26. *to do them*] Conformity in work, is the beſt confirming of the words of the Law; yet the law is ſo perfect, and all men ſince the fall ſo imperfect, that it is not onely a rule for our life, but a rod, upon diſcovery of our failings, to make us runne to Chriſt, the Lord of life, for ſafety againſt the ſecond death, Gal. 3. 24.

CHAP. XXVIII.

THis Chapter is for the material contents of it much like the 26. of Leviticus, ſo that the clearing of that may be a ſparing of ſome labour in the expounding of this.

Verſ. 2. *overtake thee*] If thou be diligent in hearing, and conſtant in doing of the will of God out of pure love to him, though thou haſt no mind of the reward, but ſhouldeſt rather run from it, then aim at it, or labour for it; bleſſings nevertheleſſe ſhould folow thee ſo faſt as to be ſure to overtake thee.

V. 7. *ſeven wayes*] That is, many wayes; a certain number for an uncertain; as v. 25. Lev. 26. 24.

V. 8. *command the bleſſing*] We obtain bleſſings by intreaty, but God beſtoweth them by command, ſince the creatures can no more reſiſt his power in their uſe, then in their eſſence, when at firſt he commanded their being.

V. 10. *the Name of the Lord*] That is, ye are the Lords children, as Chap. 14. 1. Or, his peculiar people, Chap. 26. 18.

afraid of thee] The holy league betwixt God and his people, is matter of terrour to thoſe, who otherwiſe would be a terrour to them. See Exod. 23. 22.

V. 21. *treaſure, the heaven*] Heaven is the treaſure of every bleſſing; even thoſe which are moſt earthly, have their Original from thence.

V. 13. *and not the tail*] A proverbial ſpeech, importing high preheminence, or a ſecurity, from contempt. See Iſa. 9. v. 13.

V. 15. *not hearken*] To *hearken*, is more then to *hear*, for that comprehendeth *hearing* with *attention*, and with a ready diſpoſition to actual obedience.

V. 20. *periſh quickly*] Plagues ſhall come on apace, treading on the heeles of one another, like Jobs meſſengers, making haſte to make thee quickly miſerable many wayes. See Job. Chap. 1.

V. 23. *braſſe*] See on Lev. 26. 19.

V. 24. *powder and duſt*] That is, in ſtead of rain; by exceeding great drought grains of duſt ſhall aſcend into the ayr with the wind, and come down as the drops of rain in a ſhower when it is kindly weather.

V. 26. *carkaſſe*] Thou ſhalt be curſed both in thy life and in thy death, and after it, for thy burial is a teſtimony of the reſurrection but for thy wickedneſſe thou ſhalt want, it being left a prey to be devoured by the fowls of the ayr, and the beaſts of the earth, See on Deut. 6. 8.

V. 27. *botch of Egypt*] See Exod. 9. 9.

Emrods] A diſeaſe proceeding principally of the exceſſe, and malignity of melancholick blood in the heads of the veines of the fundament, which ſometimes bleed, and ſometimes gather into knots with a painful ſwelling, called by ſome the *Piles*.

V. 29. *grope at noon day*] In things evident and clear, thou ſhalt lack diſcretion and judgement to do what is beſt, or to prevent, and avoid the worſt.

V. 32. *to another people*] Carried captive to another Nation. ver. 41.

thine eyes ſhall look] When they ſhall return from their captivity.

V. 36. *and thy King*] As he did Manaſſeh, Jehojakim, Zedekiah, and others; for they have no more priviledge to offend, nor protection from puniſhment, then their meaneſt ſubjects.

ſerve other Gods] There is no God but one, Iſa. 4. 8. the maker of all things; but there are many gods made by the fond fancies of men: theſe they ſhall be made to ſerve, either blinded in their underſtandings, or forced againſt their conſciences. See Dan. 3. 19, &c.

V. 40. *caſt his fruit*] Before it come to maturity.

V. 42. *locuſt conſume*] Under one kind is contained all the vermine which deſtroy the fruit of the land, which ſometimes ſucceed and prey upon the leavings of each other; as Joel 1. 4.

V. 43. *very high*] Heb. *high, high.*

very low] Heb. *low, low.*

V. 44. *and thou the tail*] See *Annot.* on ver. 13.

V. 46. *for a ſign*] Of Gods great indignation, which ſhall be evident upon thee.

for a wonder] That a people once ſo happy in Gods favour, ſhould be ſo unwiſe and wicked as to deſerve ſo great a change.

V. 49. *as the Eagle flyeth*] With ſwiftneſſe of her wings, greedineſſe of prey, without any reſpect or pitie: ſuch were their enemies mentioned Jer. 4. 13. Lam. 4. 19, & Ezek. 17. 3. See Dan. 7. 4. ſuch were the Chaldeans, Jer. 5. 15. & Romans, Luk. 19. 43.

V. 53. *the fruit of thine own body*] See Lev. 26. 29.

V. 55. *not give to any of them*] That is, neither to his brother, nor to his wife, nor to the remnant of his children, whom yet he hath not eaten.

V. 57. *between her feet*] See *Annot.* on Gen. 49 10.

V. 58. *to do all*] For he that willingly offendeth in one point, is guilty of all; becauſe he contemns the Author of the Law; and he that contemns him in one point, obeyes him not in any, James 12. 0 For though he obſerve the matter of the *Law*, he doth it for ſome other reaſon, then the Word, or Law of God, and ſo to him it is no obedience.

fearful Name] The name of God is ſometimes put for God himſelf, as Pſal. 20. 1. Joel 2. 32. ſo here.

V. 61. *not written*] Though God hath threatned many ſorts of puniſhments in expreſſe termes, yet he hath many more plagues in ſtore, then are committed to record, or writing.

V. 63. *rejoyce over you to deſtroy*] Not as a work of miſery to the creature, Ezek. 33. 11. but as an execution of juſtice upon the ſinner.

V. 64. *ſerve other gods*] See *Annot.* on ver. 36.

V. 68. *with ſhips*] In mentioning Ships, he gives them occaſion to remember their paſſage through the *Sea* without ſhips, by Gods miraculous making of the water to give way unto them, Exod. 14 21, 22, 29. and to ſtand as a wall on each ſide their paſſage, and afterward to turn, and overwhelm their enemies. This mention of Ships by *Moſes*, confutes the fiction of them who fain there were no ſhips untill about fourty yeares before the laſt Trojan Wars, which is later then this record of Moſes by above two hundred yeares: and although this be a Prophecy for after-times, Moſes ſpeaketh of Ships as things then known to thoſe, to whom he ſpake. *S*ee on Gen. 8. 17. and 9. 1.

thou ſhalt ſee it no more again] That is, that miraculous way foretold by God, and fore-mentioned by Moſes, *Exod.* 14. 16. thou ſhalt not go that way, nor ſhalt ſee that way any more; for that is covered with the *S*ea, which no more ſhall be divided to ſhew the bare ground for thy paſſage, as once it did. Or, no more that long and winding way by many turnings and changes to and fro, backward or forward, in the wilderneſs; and when many hundreds of yeares after, the Jews (upon the taking of Jeruſalem by the Romanes) were ſold captives many wayes, and ſome were carried into Egypt partly by Ships, partly by the way of the Wilderneſſe; yet was not their paſſage in the ſame road or way whereby they paſſed out of Egypt towards Canaan. See Chap. 17. 16.

no man ſhall buy you] That is, ſet to ſale, and they ſhall be ſo vile, and contemptible, that none ſhall bid any mony for you, or, you ſhall be ſold, and none ſhall buy you again by way of redemption; and hereof read Joſephus of the Warres of the Jews, lib. 17. cap. 16.

CHAP. XXIX.

Verſ. 1. B*Eſide the covenant*] The ſame in ſubſtance, but not altogether the ſame, but much varied with ſundry additions of explanation, admonition, with ſome new commands, comminations, and benedictions, which were not mentioned in the former Edition of the Covenant; in which reſpect it may be ſaid to be diverſe from the former ſo diverſe, as if it were another beſides it.

V. 2. *Moſes called*] It is not like that all this was delivered at once, but that the people diſmiſſed having heard ſome part and then diſmiſſed were called together again to hear the reſt.

ye have ſeen] See on *Exod.* 19. 4. and on Deut. 2. 7.

V. 3. *temptations*] Tryals or proofs of Gods power. See *Annot.* on Chap. 7 19.

V. 4 *not given you*] They had both naturally eyes and ears but a ſpirituall apprehenſion and uſe of thoſe great works they had not; and they had it not, becauſe God had not given it unto them: ſo that wonders without the work of grace, will not avail for mans converſion, but grace without them will be ſufficient for Faith and ſalvation.

V. 5. *clothes not waxed old*] See Annot. on Chap. 8. 4.

V. 6 *not eaten bread*] Made by mans art, but Manna, which is the bread of Angels, Pſal. 78. 24, 25.

or ſtrong drink] For your drink hath been as miraculous as your bread; water fetched out of the rock, Num. 20. 11. Pſal. 78. 15, 16.

that ye might know] By a miraculous ſupply of your wants of both; how great a God I am in power, how able to provide for my people without ordinary means.

V. 10. *all of you*] All of what difference ſoever, by ſex, by age, ſtature or ſtate muſt be made to know what they are bound to keep.

before the Lord] Who ſeeth you, though you ſee not him; and in you ſeeth what man cannot ſee, (*your hearts*) and therefore you may not think to diſſemble with him in making of the Covenant, nor in a guileful obſervation of it.

V. 11. *thy ſtranger*] *S*uch as came with thee out of Egypt, and left their Idolatrous Religion behind them.

from the hewer] A proverbial ſpeech, as *from a thread to a ſhoe-latchet*, Gen. 14 23. *S*ee Joſ. 9. 21.

V. 12. *enter*] Heb. *paſſe.* Alluding to them who when they made a ſure Covenant divided a beaſt, and paſt between the parts divided. *S*ee *Annot.* on Gen. 15. 10.

V. 13. *a people unto himſelf*] Chap. 28. 9.

V 15 *that is not here*] Meaning your poſterity.

V. 16 *paſſed by*] *To come through* (as is ſaid before) and *to paſſe by*, (as here) ſeem repugnant; but the meaning is, that they came through ſome parts of the Nations, where they ſaw their Idols, ver. 17. and paſſed by others; or that though they came through them, they made no ſtay among the people, but as wayfaring men paſſed away.

V. 18. *Leſt there ſhould be*] He propoſeth the Covenant in general terms both for thoſe that are, and thoſe that ſhall be, verſ. 14, 15. leſt any one ſhould expect a priviledge from the curſe, if he do tranſgreſſe: or this word (*leſt*) may be anſwered by ver. 20 leſt any one ſhould do ſo, the Lord proteſteth he will not ſpare him. See Heb. 12. 25. verſ. 19 adde drunkenneſſe to thirſt. See on Prov. 23. 35.

root that beareth] That is, a corrupt heart whence proceed evil words and deeds, which are bitter leaves and fruit; bitter by repentance if they be pardoned, and bitter by pain if they be puniſhed; and unto God as diſtaſteful as the bittereſt gall can be unto man. And though it be in the root, and that hidden in the ground, yet it is as well known to God, as that which is in the branches or fruit are to men which are obvious to the view or taſte of man.

V. 23. *brimſtone and ſalt*] The heat of brimſtone and ſalt dry up the fruitful juyce of the earth, and make it barren; wherefore Abimelech when he had overthrown the City of Sechem ſowed the ground with ſalt, Judg. 9. 45. See Pſal. 107. 34. text and margine. Jer. 17. 6.

V. 28. *as it is this day*] Theſe words are not to be taken as ſpoken by Moſes himſelf, or as if the condition of the people were in his time ſuch as is ſaid, verſ. 22. but they are ſpoken as of the time when the Prophecy ſhould come to paſs, as in the name, and by thoſe who ſhould ſee it accompliſhed.

V. 29 *the ſecret things*] Theſe words are not, as the former, the words of God, but of *Moſes*; & they are an Epiphonema, or a ſentencious concluſion of that which went before, wherein mention is made concerning curſes and judgements, in which there are many ſecrets which men cannot ſearch into, as the wicked thoughts of men, and their privy practiſes, Chap 27. verſ. 15 what manner of curſe ſhall come upon men for their ſinnes as they are particularly named, Chap. 27. ver. 15, &c. and when they ſhall come, and who are impenitently guilty of ſuch ſinnes, as deſerve theſe curſes; theſe and ſuch like ſecrets we muſt leave as locked up in Gods private Cloſet, of which the key is in his own keeping, not in ours.

V. 29. *revealed things*] Are of many ſorts, but thoſe here chiefly meant, are the Rules of duty to God and man, revealed not for contemplation, but for practice, and the Judgements in the generall before threatned to the tranſgreſſors of them; in which ſentence he giveth a Caveat againſt curious preſumption in prying into hidden matters, and careleſſe neglect of known Laws.

CHAP. XXX.

Verſ. 1. B*Leſſing and the curſe*] Firſt the bleſſing, the ungratefull neglect, and the ungracious abuſe whereof deſerveth the curſe; or, the bleſſing to thoſe that keep the *Law*; the curſe to ſuch as break it.

hath driven thee] Upon preſuppoſal of their great ſinne, he foretelleth their puniſhment, whereof he ſpeaketh by way of aſſurance, as if it were already come upon them.

V. 3 *turn thy captivity*] That is, return thee out of thy captivity. Pſal. 126. 1. 147. 2.

V. 4 *utmoſt parts of heaven*] As farre upon earth as there is heaven beyond or above it.

fetch thee] And bring thee into thy Countrey.

V. 6 *circumciſe thy heart*] See what is legally commanded Chap 10. 16. is here evangelically promiſed on Chap. 10. verſ. 16.

V. 11. *not hidden from thee*] The Law is ſo evident that none can pretend he is ignorant of it.

V. 13. *beyond the ſea*] By *heaven*, verſ. 12. and *ſea* here, he meaneth places moſt diſtant. See Rom. 10. 6.

V. 14 *very nigh*] So neer, that it is within thy nautre, and thou canſt not pretend any ignorance of it, for it is by word of mouth revealed to thee, and that thou mayeſt not forget it, it ſhall be written for thee, Chap. 31. 9.

that thou mayeſt do it] By Faith in Chriſt, for ſo his obedience is made ours, & without it, mans obedience is very imperfect, not onely becauſe.

cauſe he cannot do all he ſhould, but becauſe he doth not all he might in outward exerciſes and duties of devotion.

V. 16. *love*] So that to love and obey God, is the means to eſcape death, and to obtain life eternal.

to keep his Commandements] Though God command to keep his Commandements, it doth not follow, that it is in mans power to perform them, (no more then it was in the power of Lazarus to deliver himſelf from whence Chriſt bad him come forth, Joh.11.43. and ſuch as was his corporal, is mans ſpiritual deadneſſe, Eph.2.1.) for the Law implyeth a right of command, and a duty to obey, and not any ability thereto, or if an ability, an ability once had, though ſince loſt, when entruſted to the cuſtody of our firſt parents free-will, it was treacherouſly made away by their conſent to the evil motions of Satan.

V. 19. *I call heaven*] See Annot.on Ch.4.26.

V. 20. *thy life and*] That is, effectively the cauſe, or Chriſt the Author of life and length of dayes, for in him we live, move, and have our being, that is, by power and virtue from him, Act.17.28.

CHAP. XXXI.

Verſ.1. W*Ent and ſpake*] That is, (as ſome take it) Moſes went to the people aſſembled together, and to them aſſembled, ſpake as followeth: but it may be, *went and ſpake*, is, he went on in ſpeaking, or began again to ſpeak; for the Hebrews uſe to phraſe *beginning*, by *going*, or *riſing*.

V. 2. *an hundred and twenty years old*] His years might have made him too aged to bear ſo great a burden, yet his ſight was not dimme, nor his natural force decayed when he dyed, Deut.34.7. but the chief reaſon was, he knew though he were neither ſick, nor weak, he muſt quickly dye, ver.14. and muſt not lead the people over Jordan, as he ſaith in the next words, and that Joſhua was deſigned to take the Charge which he laid down: and he complaineth of his age, to make them the more to accept of a younger man for their Governour in his ſtead.

no more go out and come in] That is, do the office of a Captain to lead the people forth to war, and to bring them home back again in peace.

V. 3. *and Joſhua*] He joyneth the Lord and Joſhua together, that the people may have the better hope of his happy guidance, who, though he were before but a ſervant to Moſes, was now to be Commander in Chief under God, as himſelf had been; and whatſoever difference they conceived betwixt them as men, they were to expect, that he is guided and aſſiſted by God, would be a ſufficient Conductor of them to the poſſeſſion of the promiſe, and therefore they might follow him with confidence, and muſt follow him with obedience, rather as ſecond onely to God, then as Succeſſor to Moſes.

V. 4. *as he did to Sihon*] God is the ſame in future, that he was in former Favours to his people, and judgments to their enemies, if they be not rebels againſt him, or revolters from him.

unto the land] That is, the Inhabitants of the Land.

V. 5. *Before your face*] They ſhall ſo fly or fall before you, that you ſhall perceive that you prevail by the power of the Lord.

V. 6. *Be ſtrong and of*] For he that muſt govern his people (eſpecially ſo numerous and apt to murmure) hath need to be valiant to repreſſe vice and conſtant to maintain virtue.

V. 8. *The Lord he it is that doth*] Gods aſſiſtance is the ſureſt ground of couragious confidence.

V. 9. *this Law*] That is, the Book of Deuteronomy. Some conceive the whole pentateuch to be here ment and that that which was now written was found, 2 Kings 22.8.

to the Prieſts] Who were to be moſt converſant in it, that they might the better inſtruct the people out of it, eſpecially in the year of releaſe, which was every ſeventh year, *Exod.* 23.11. when it was ſolemnly and entirely to be read unto them, verſ.11. of this Chapter.

which bear the Ark] The Ark is mentioned here by occaſion of the Book, which was laid up in the ſide of it, and for the bearing of the Ark, there is ſome doubt whether it belonged to the Prieſts onely, or to the Levites with them, or whether to the Prieſts as Prieſts, or as Levites. Some conceive that the Prieſts muſt bear the Ark, and not the Levites, and therefore that Uzzah being but a Levite when he touched it, was ſmitten, becauſe he preſumed upon the charge of the Prieſts, but it appears, Num.3.31. that the Levites, (which were the ſons of Kohath, who had the charge of the Ark,) did carry it, as verſ. 25. of this Chapter, though not onely, nor alwayes, for at ſome extraordinary times the Prieſts did bear it, Joſh.3.13. & 1 Kings.8.3. yet with this difference, that the Prieſts *might*, and ſometimes did it upon eſpecial occaſion, to teſtifie their piety, or for greater ſolemnity: but the Levites *muſt do it*, as a part of their ſervice in ordinary. See 1 Chr.15.2. And yet might they not touch any of the holy things they carried untill they were covered by Aaron and his ſons the Prieſts, Num 4.15. and therefore the ſin of Uzzah, whether Prieſt or Levite, was not only, for that he and the reſt ſuffered the Ark to be carried on a Cart, (which they ſhould have born on their ſhoulders) but for that he either fained a peril of falling, and ſo ſeemed hypocritically to ſupport it, or that he took the boldneſſe irreverently to touch ſome part of it, for which he ought to be ſmitten as he was, Num.4 15.

V. 10. *year of releaſe*] Every ſeventh year was a year of releaſe. See on Chap.15.1,2.

V. 11. *before the Lord*] Before the Ark of the Covenant, which was the ſign of Gods preſence, and the figure of Chriſt.

Thou ſhalt read] It is not ſaid who in particular, but it is like the ſervice was performed by ſome eminent perſon in the Prieſthood, as by Ezra, who is called both a Scribe, and a Prieſt, Neh.8.1, 2. A *Scribe*, as he was a Writer of the Law; and a *Prieſt*, as a Reader, and Expounder of it to the people, and a ſacrificer to God.

V. 12. *children*] Children muſt be timely inſtructed in the Law of God, that they may be inured unto it, and habituated in it before they come to be men; for young Saints are moſt like to be old Saints (though one of the Devils proverbs calls them the *old devils*.)

V. 14. *in the Tabernacle*] The Tabernacle is ſometime taken for the whole ſpace, or place, which was marked, and bounded out for holy uſes, and not fit for the curious Tent of curtains, *Exod.* 26.10,11, &c. Here it is taken for that part of the Court which was neer the door of the Tabernacle, for into the Tabernacle it ſelf none but the Prieſt might enter.

V. 15. *pillar of a cloud*] That is, a cloud in form, and faſhion of a pillar, as the flaming ſword, was fire in form of a ſword, Gen. 3. ver.laſt.

V. 17. *hide my face*] That is, I will take my favour from them; as to turn his face towards them, is to ſhew them his favour. See on 1 Kings.2,15. & on Iſa.8,17. & 54,8.

V. 19. *this ſong*] See on ver 30.

a witneſſe] For me againſt their diſobedience and ingratitude, and againſt their obſtinacy, and ſtupidity, who, though they were warned of the wretched end of wicked works, would not beware.

V. 20. *then will they turn*] Outward proſperity, though good for the body, may be bad for the ſoul; for many will no longer obey God then they are under his rod, who turn their proſperity, which ſhould be a motive to their obedience to God, to an occaſion of contempt againſt God.

V. 21. *teſtifie againſt them*] That they own wickedneſſe wrought their woe, & that their ſufferings were but the juſt reward of their diſobedience.

which they go about] There were ſome ſo ill minded among them, as to mediate on miſchiefe before hand, whereby they deſerved their expulſion out of the land, when as yet they had not gotten poſſeſſion of the Land: but God foreſaw how bad they would be, and therefore foreordained a juſt reward for their wickedneſs.

V. 23. *and ſaid*] Hitherto God ſpake of, and to Joſhua, but by Moſes; now he ſpeaketh to him by himſelf, and here both giveth him his charge, and encourageth him to it.

V. 26. *in the ſide of*] Or, *by the ſide*: and (as ſome Hebrew Rabbines note) in a cheſt by it ſelf placed on the right ſide of the Ark; for there was no writing kept in the Ark, but the two Tables of the Ten Commandements, 1 King.8 9, 2 Chron.5. 10. See on Exod.25.16. where the doubt is more largely diſcuſſed.

V. 28. *heaven and earth to record*] See *Annot.* on Chap. 32. verſ.1.

V. 29. *you will utterly corrupt*] By the Spirit of propheſie he foretels their defection, as a forerunner, and cauſe of their future affliction.

V. 30. *of this ſong*] Which followeth in the next Chapter.

CHAP. XXXII.

Verſ.1. G*Ive ear O heavens*] Here beginneth the Song ſpoken of verſ. 19. of the precedent Chapter, where he turneth his ſpeech to the heavens, either meaning by the *heavens*, Angels, the Inhabitants of the heavens, and by the *earth*, men, the Inhabitants of the earth; as by the *land*, the Inhabitants of the land, Chap.31.4. Or elſe by the *heavens*, and the *earth*, we may underſtand the heavens, and earth themſelves. The meaning is, by ſuch a paſſionate expreſſion, to ſtirre up their apprehenſions: or by appealing to the heavens, and earth, which have neither ſenſe nor reaſon, nor religion, and yet obey Gods Ordinance, to ſhame them, who profeſſe to have all, and againſt all are diſobedient to him: or that upon their rebellion againſt God, the heavens and the earth ſhould both joyn in judgment againſt them, as is threatned. Chap.28.23.

V. 2. *My Doctrine ſhall drop*] I would have my doctrine to drop from my lips upon your hearts to mollifie them; or that it may be unto them as a fruitfull dew or rain which maketh graſſe, and flowers to ſpring and ſprout, Heb. 6.2. See Iſa.55.10. Ezek.21, 27. Amos.7.16. Mic. 2.6.

V. 4. *He is a rock*] In ſtrength, and fixedneſſe, a ſtrong, and durable foundation, that cannot be removed; Iſa. 26.4 & 28.16.

V. 5. *their ſpot*] That is, their ſin, which ſpotteth, and blemiſheth their ſoules, 2 Cor.7,1. Jude verſ.23.

not the ſpot of his children] That is, not ſuch ſin as is of infirmity, which Gods children may, and many times do commit, 1 Joh.8.1. but of malignity, perverſneſſe, and contempt. See 1 Joh.3,6.

V. 6. *O fooliſh people*] Great ingratitude is groſſe folly, and the ingratitude is great which returns evil for good to a mans beſt Father, and onely Maker, as God is.

V. 8. *divided to the Nations*] This ſome conceive to be meant of the diviſion by confuſion of Tongues upon the building of Babel, others of aſſigning portions to the Nations, as of *Seir* to the poſterity of Eſau, Chap.2.5. and through the whole earth the Lord diſtributeth the portion to every people as pleaſeth himſelf.

ſet bounds] Or limits, meaning the diviſion of the Land of Canaan among the children of Iſrael according to the Lords allotment; for it was done (for the moſt part) by lots, Num.34.13. and the diſpoſition of the lot is of the Lord, Prov.16.33.

V. 9. *the Lords portion*] The Lord hath choſen the people of Iſrael for his peculiar portion, out of all the Nations of the world, Amos 3.2.

ſet

lot] He alludeth to the diviſion of the Land of Canaan, as if the ons of Jacob had fallen to him by lot.

V. 10. *he found*] Not by chance, but with reſolved choyce he manifeſted himſelfe to him in the Wilderneſſe.

howling wilderneſſe] Becauſe of wilde beaſts, whoſe noiſe is howling, when they want proviſion. *See* Iſai. 43. 20. Mich. 1. 8.

V. 11. *fluttereth over her young*] Either to teach them to flie, or to ave them from violence. See on Exod.19.4. Matth.23.37.

on her wings] It is noted as the peculiar property of the Eagle, to carry her young in her claws, as ſhe catcheth, or carrieth the prey; but with ſuch tenderneſſe, as that ſhe may not hurt them, and at ſuch an height, as other may not reach them.

V. 12. *did lead him*] By the pillar of cloud by day, and of fire by night.

V. 13. *ride upon the high places*] That is, triumphantly prevail over the fenced Cities, whoſe walls, and towers are raiſed higheſt, Chap: 33 29. Iſa.58.14.

made him] The preterperfect tenſe uſed for the future as in other verſes of this Chapter.

honey out of the rock] Barren places, like rough, and craggy rocks were made to yeeld fruit; or (according to the letter) ſwarms of Bees made honey in the clefts of the rocks, and Olive trees proſpered in ſtony places.

V. 14. *breed of Baſhan*] A place of ſpecial note for a good breed of cattel, or for good paſture for them.

kidneys of wheat] The fatneſſe of the creature appears in the kidneys, and the beſt are ſuch as are moſt fat; to ſuch is the fruitfulleſt, fulleſt, and whiteſt flower of wheat compared. *See* Pſal.81.61.

pure blood of the grape] That is, the liquor of it, which in ſome ſort of grapes is red; and being pure without mixture, it is more red, and like to blood. See *Annot* on Gen 49 11.

V. 15. *Jeſurun*] The word is derived of *Jaſher*, ſignifying riteouſneſſe, or uprightneſſe; by which is meant Iſrael, Gods peculiar people, Iſa.44.2. who ſhould have been upright, righteous, juſt in obedience to the Will and Law of God, but was lawleſſe, and unruly, and like a fatted bullock, kicked againſt his feeder. The word *Jeſhurun*, is very rarely uſed, and it ſeems to be made by Moſes by way of parronomaſia or alluſion to an oxe, as if he had ſaid, *Iſrael* ſhould be *Jeſhurun*, but is, *Schor*, that is, an oxe: or a bullock.

waxed fat and kicked] See on Eccleſ 7.2. Jer.5.7. Hoſ.13.6.

V. 17. *new gods*] For all falſe gods are new, and young to God the Ancient of dayes, who was from everlaſting, Dan.7.9.

V. 18. *the Rock that begat*] He was called a Rock before, ver.4. and here again, but with a great difference from an extraordinary Rock: for the ſame God who is ſo called, is (as a Rock is not) of a quickning and a generative power to beget ſons and daughters as they are called verſ.19.

V. 20. *hide my face*] See Annot. on Chap.31.17.

ſee what their end] Gods hiding, is a withdrawing of his favourable influence and aſſiſtance, and though he be not ſeen, he can ſee and obſerve, and will ſo ſee, as to make others obſerve (and this pharſe is uſed after an humane manner, as many others in the *S*cripture) as if God watched, (as Moſes ſiſter did, Exod.2.4. to ſee what would become of him, Exod.2.4.) whereas indeed he knoweth all things concerning all creatures at one act of underſtanding.

V. 21. *not a people*] That is, ſuch as I have not taken for a people as I have done Iſrael, nor given Laws as a Lord unto them, nor entred any Covenant with them: to wit, the Gentiles, whom I will uphold againſt the Jewes and make them victorious over them, and when their ſins are ripe for a further rejection, and they refuſe the greateſt Favour I can do them, (my *S*on ſent to ſave them,) then I will accept of the Gentiles for my people, who ſhall embrace the Meſſias I ſend, by belief in him, and adherence to him: the words in this ſenſe are applyed by the Apoſtle, Rom.10.19.

fooliſh Nation] So are all blinded Gentiles, who not diſcerning the difference between the Almighty God, and impotent Idols, turn their backs upon him, and ſet their faces with bended knees towards them.

V. 22. *to the loweſt hell*] Or, to *the deepeſt part* of it; A vigorous Metaphor importing a moſt deep deſtruction, rooting out all hope of growing up, or recovering proſperity again. Or, by *the loweſt hell*, may be meant the extremeſt plagues of the other world, as well as manifold and woful calamities in this; ſuch terrour of the Lord might perſwade men to beware of ſin, 2 Cor.5.11.

V 24 *burnt with hunger*] Famine conſumes the fleſh and moiſture, and ſhrivels up a young girle, ſo that it makes her look like an old woman; and (as fire) makes the viſage black like a coal, Lam.4.8.

V. 25. *ſword without, and terrour within*] They ſhall be ſlain both in the field, and at home, within their houſes, and chambers.

V. 27. *Were it not*] Here again, as ver. 20. God ſpeaks after the manner of men, who do not what otherwiſe they would for fear of ſcandal and encouragement of the wicked. See Pſal.140.8.

V. 28. *a nation void of counſel*] This is ſpoken of the Iſraelites, who inconſiderately went on in wickedneſs without fore-caſting what would come of it, Iſa.27.11. Jer.4.22.

V. 30. *how ſhould one chaſe*] That is, one of the enemies of Iſrael chaſe a thouſand Iſraelites, except God, who was, and would have been their Rock of defence and refuge, hath given them up to ruine.

V. 31. *not as our Rock*] That which was ſaid before, is ſpoken in the Perſon of God; this in the perſon of Moſes, or the people, where comparing the true God of Iſrael with the falſe under the name of rocks, the enemies upon former experience of Gods power and terrour in puniſhing their tranſgreſſion and wickedneſſe, (which ignorant and impotent Idols could not do) have judged the preeminence on Gods ſide, againſt them.

V. 32. *their vine*] (Meaning of the wicked Jews,) is compared to the Vine of Sodome, whoſe fruit is abhorred, as was all that belonged to that accurſed City, and to her wicked ſiſter Gomorrah. *S*ee on Gen 19.25.

V. 33. *the poyſon*] The fruits are as poyſon, deteſtable to God, and dangerous to man.

V. 34. *treaſures*] God hath his juſt treaſures of wrath, Rom.2.5. anſwerable to the evil treaſure of ſin, Matth.12.35. which is heaped up by the wicked.

V. 35. *ſlide in due time*] Due is added by way of explication: for the wicked, though they be thought to ſtand too long, ſhall fall in due time, that is, in the time which God chuſeth, as moſt meet for the honour of his own juſtice, and for the good of the godly.

V. 36. *judge his people*] That is, give ſentence for them, by taking vengeance on them that wrong them, Pſal.26.1.

repent himſelf] In favour and compaſſion to his ſervants. Of his repenting, ſee Annot. on Gen.6.6.

their power is gone] When there is leaſt hope in the creature, there is moſt help from the Creator. *S*ee Exod.14.13.

none ſhut up] That is, none lying hid, as thoſe in the Prophet Elijahs time, who would not bow to Baal, 1 King.14.10. & Chap.19.14, 18. & 2 King.14.25, 26.

V. 37. *he ſhall ſay*] That is, God, ſpoken againſt by the wicked, to whom he maketh anſwer, verſ.39, 43.

V. 38. *let them riſe up*] That may be applyed to the heathens, (who oppreſſed Gods people) as a taunt for their Idolatry, when God takes vengeance of them for it. But withal, God ſpeaks the like words by way of bitter reproach againſt Idolatrous Iſrael, Judg.10.14. Jer.2.28.

V. 40. *lift up my hand*] See on Gen.14.2. *S*ee alſo, Heb.6.16, 17.

and ſay, I live for ever] That is, God proteſteth by himſelf, that he will do as he ſaith, afterward, verſ.41, 42.

V. 42. *from the beginning*] Or, *the head of revenges*. That is, the chief of the enemies of my people. Or, *from the beginning, of revenges*: that is, from the beginning of the enemies oppreſſion of my people with revengeful minds towards them; I will begin my revenges at the beginning of theirs.

V. 46. *to obſerve to do all*] *Obſerving to do*, or *obſerve to do* (even) *all*: elſe the ſenſe is not ſo clear.

V. 47. *For it is not a vain*] Not vain that I command, nor ſhall it be in vain that I have promiſed unto you. See Iſa.55.10, 11.

V. 49. *mount Abarim*] *S*ee on Num.27.12.

V. 50. *and dye in the mount*] This is not a command to Moſes to dye, but a decree that he ſhould dye there; for he was not to kill himſelf, but to expect there untill God took away his ſoul to heaven.

gathered unto] See *Annot* on Gen.25.8.

unto his people] Moſes and Aaron were brethren, and their people on earth were the ſame, and being in heaven (both of them) there ſociety there is the ſame: therefore the words (*thy and his*) here repeated, doth not imply they went ſeveral wayes, or had different kindred or company in heaven; but it noteth the particular right of each to the comfort and reſt with the ſame people; as when our *S*aviour ſaith, *I aſcend to my Father and your Father, to my God and your God*; he meaneth not two Fathers, or two Gods, but only one Father, and one God, Joh. 20.17.

V. 51. *becauſe ye treſpaſſed*] See Annot. on Num.20.10, 11, 12.

V. 52. *thou ſhalt not go thither*] *S*ee on 1 Sam.31.2.

CHAP. XXXIII.

Verſ.1. THe *bleſſing*] This bleſſing containeth not onely a ſimple prayer, but an aſſurance of the effect thereof.

V. 2. *The Lord came from*] Or, *unto Mount Sinai*: (for the word will admit of three readings, though more uſually it be rendred *from*, or *out of* it) Throughout the whole verſe there is a continued metaphor, wherein God is brought in as the Sun, ſhewing himſelf to the people in divers places, in ſeveral kinds and degrees of glory and goodneſſe; as at Mount Sinai, God called for his people to make a Covenant with them: out of it, or from it, he went to guide them towards Canaan.

roſe up from Seir] A Mountain of Idumea. The former ſaviour was at the light before the Sun-riſing; here at Mount Seir he roſe up, and ſhewed himſelf in ſpecial Favour and glorious power, when in their way by Seir or Edom, the braſen *S*erpent (a Type of Chriſt the *S*un of righteouſneſſe ariſing with healing in his wings, Mal.4.2. and a remedy againſt the biting of fiery Serpents) was erected. *S*ome take it literally, as that the glory of God began to ſhine from Mount *S*eir, (the top whereof might be ſeen neer *S*inai) and that it paſſed thence to Sinai, becomeing more and more glorious, and there ſettled for a time.

ſhined fourth from mount Paran] A Mountain in the wilderneſs, neer unto which Moſes made this repetition and explication of that Book of Deuteronomy, Chap.1. verſ.1, and where it is conceived by ſome that God endowed the Elders of Iſrael with a larger meaſure of his *S*pirit: and there alſo did he manifeſt his miraculous power in proviſion for his people by ſending Quailes from heaven.

ten thouſands of his Saints] That is, *holy ones*: meaning an infinite company of Angels: for the good Angels are all of them Saints,though all Saints be not Angels; and they attended him in the ſolemnity of his appearance at *S*inai,from whence alſo was his Law delivered,*S*ee Act.7:53. Gal.3.19. Heb 2.2. See Hab.3.3. 2 Theſ.1.7.

a fiery Law] Given with the fire of terrible lightnings. Exod.19.16, 18. Or,becauſe the Law is the rule of our ardent devotion to God, and fervent affection to our neighbours.

for them] That is,for his people.

V.3. *In thy hand*] That is, *in the Lords hand*; by which is ſignified his power and protection; the perſon is often changed, the *S*pirit ſometimes moving the inſpired Pen-men to ſpeak *of* God, ſometimes (upon ſpeaking of him) raviſhing their affections in devotion towards him,and moving them to ſpeak to him.

at thy feet] Thy holy people attended upon thee at the foot of Mount Sinai, (where thy Majeſty appeared) as Diſciples at the foot of their Teacher, Act.22.3.

V.4. *Moſes commanded*] The fourth and fifth verſes are the words of the pious part of the people,expreſſing their good affection to the Law and to Moſes,by whoſe mediation they received it.

the inheritance] Or an hereditary law to be kept by themſelves, and tranſmitted to their poſterity. Pſal.119.111.

*V.*5. *King*] That is, Prince or chief governor, Judg.19.1. meaning Moſes; for the Kingly government,as it is deſcribed, 1 Sam.8 9. was not yet ſet up in Iſrael. Or,if it be meant of ſuch an one,it is a propheſie of the Commonwealth of Iſrael in the reigne of Saul. See on Gen.36.31.

in Jeſhurun] That is,in Iſrael. *S*ee on chap.32.15.

*V.*6. *live and not dye*] See Annot.on Gen.42.2.

let not his men be few] Or,*Let his men be few*; for the word (*not*) is not in the Original, yet it may be repeated as in Job.30.20,25. and Pſal.9.18. *The needy ſhall not alwayes be forgotten, the expectation of the poor ſhall periſh for ever*: but the word *not*, muſt be repeated thus: *The expectation of the poor ſhall not periſh for ever*: or, *nor the expectation of the poor periſh for ever*. So, *let Reuben live and not dye*; and let not *his men be a number*; that is, let them be few: and if the words be read without the word *not*, *let his men be a number*, (as in the Doway Bible) that number may be either few or many. The Geneva renders the words, *though his men be a ſmall number*; and thereupon the Annotation is, Reuben ſhall be one of the Tribes of Gods people, though for his ſin his honour be diminiſhed, and his family but ſmall. And Numb.1. where the number of the Tribes is ſet down, Reuben hath the feweſt of all the ſons of Leah there mentioned, yea, cometh far ſhort of the ſons of Bilhah, Dan and Napthali; and in the latter account brought in Numb. 26. eight of the twelve go beyond him. See on Gen.49.4.

*V.*7. *Hear the voice of Judah, and bring him unto his people*] The prayer of Moſes, or voice of Judah is not to be underſtood of the perſon of Judah, for he was dead long before this time, but of the Tribe of Judah,and of the bringing of him unto his people, ſome conceive to be the bringing of him with his people into the Land of Canaan,according to the deſire of Caleb and Joſhua, Numb.14.8. Secondly, others take it to be a coming as a Warrior with victory over his enemies,and ſafety and protection to his people; and this as well by prayers as by force of armes of the Tribe of Judah; as in the example of David, who prayed devoutly, as well as fought valiantly and victoriouſly againſt his enemies, as Aſa, and Jehoſaphat and Hezekiah, Kings of Judah. Thirdly, the bringing of Judah to his people, is taken for the return of the Tribe of Judah from captivity: for though the children of Iſrael, and the children of Judah were oppreſſed together, and all that took them captives held them faſt, and refuſed to let them go, Jer.50.33. yet the Lords promiſe was to bring again the captivity of Iſrael and Judah, Jer.30.3. which promiſe implyeth a condition of repentance, and that condition performed by the Tribe of Judah and Benjamin,and ſome few of the other Tribes,they were reſtored to the people, to wit, to the poor which were left to husband the Land, Jer.39.10. & 40.7. & 52.16. but the other ten Tribes,generally perſiſting in their impenitency, continued in their captivity.

ſufficient] Give thou ſufficient ſtrength to his hands, that he may not be made a prey to his enemies.

V.8. *And of Levi*] Simeon his elder brother,who was joyned with him in the curſe of Jacob, was not here made his partner in the bleſſing of Moſes, for he is not mentioned at all: the reaſon is thought to be, becauſe that Tribe was exceedingly defiled with fornication ſpiritual and corporal; and though Levi had his part in the ſlaughter of the *S*hechemites,and curſe of Jacob for it, yet is his Tribe here bleſſed by Moſes,and becauſe of his zeal againſt Idolatry, Exod.32.26,27, &c. See Gen.49.7.

let thy Thummim and Urim] Or,*Urim and Thummim*. See Annot. on Exod.28.30.

thy holy One] Thy High Prieſt dedicated unto thee by a peculiar conſecration. See on Pſal.86.2

Maſſah] The word ſignifieth temptation, probation or trial, and ſo the words may be read, *whom thou doſt prove with a probation*,that is,with ſome great ſpecial trial.

Meribah] Of Meribah, ſee Numb.20.13. Of Maſſah and Meribah both,ſee Exod.17.7.

V.9. *Who ſaid unto*] Or,*of his father and mother, I have not, nor do not ſee him*. (Concluding both under the more worthy gender) That is, who was ſo impartial in Gods cauſe,as not to acknowledg either father or mother, brother or children, againſt his command. This is applyed to the ſtate of the High-Prieſt, who was not to defile himſelfe by mourning for the dead, whether father, mother,&c. Lev.21.11,12. nor being Judg to favour his neereſt kindred in a naughty cauſe, Deut.17.9 nor in execution of juſt puniſhment to ſpare his own fleſh and blood,how neer ſoever,from ſlaughter in the Lords cauſe and quarrel, as Exod.32.26,27,28,29.

V.10. *Teach*] Mal.2.7.

V.11. *that hate him*] He declareth, that the Miniſters of God have many enemies,and therefore have need to be prayed for.

V.12. *The beloved of the Lord*] That is,Benjamin,who, as he was his father Jacobs darling, when Joſeph was ſuppoſed to be dead; ſo was he much beloved of the Lord; of whoſe Tribe the firſt King was choſen, and in whoſe portion the Temple was built.

by him] That is,by Gods aſſiſtance; or Benjamin ſhall dwel in ſafety by Levi; for the Temple wherein the Tribe of Levi miniſtred, was in the lot of Benjamin,whoſe lot of inheritance was betwixt the Tribe of Judah,and the Tribe of Joſeph.

his ſhoulders] God ſhall chuſe him an habitation in the chief City of the Tribe of Benjamin: for though the South part of *Jeruſalem*, (which is called the City of God in eſpecial manner) where was Mount Sion, were in the Tribe of Judah, yet the Northern part, with mount Moriah where the Temple ſtood, was in the Tribe of Benjamin; and being ſet upon that hill, it was conſpicuouſly eminent, as the head placed above, and between the ſhoulders. And though God be ſaid to dwel in Mount Sion, and thence ſome conceive his Temple was ſituate upon it, yet where it is ſo ſaid, the word *Sion* muſt be taken, not ſtrictly for the hill of Sion, but by a Synecdoche for the whole City of Jeruſalem, and therewith for the Temple founded upon mount Moriah. See on Joſh.18.11.

V.13. *The precious things of heaven*] He plentifully ſets forth the fruitfulneſs of the portion of Joſeph, by all the means that produce increaſe, whether from above, as rains and dewes which fall from heaven upon the earth,or from beneath, Ezek.34.26.

the deep that coucheth] That is, the ſprings,and rich minerals which are below.

V.14. *By the Moon*] The influences of the Sun by heat, and of the moon by moiſture, and the influences of the Stars make the fruits of the earth to proſper. Or, according to the Hebrew,*Moons*,meaning the various operation by the change and courſe of the Moon for that bleſſing of the earth. See on Gen.49.26.

V.15. *Ancient mountains*] There are ſome mountains of ſand and rubbiſh caſually made,ſome purpoſely caſt up by the labour of man, in reſpect of theſe, the mountains made at the Creation are very ancient mountains; and upon ſome of them grow Olives,Cedars,Pine-trees, Cypreſs-trees,and other things uſeful for neceſſity and delight.

V.16. *in the buſh*] See Exod.3.

and upon the top of] Which is not another, but the ſame Joſeph,but ſpoken of under another title, that the bleſſing might be doubled upon him.

ſeparated from his brethren] Or, *was a Nazarite*; Which ſome take in reſpect of beauty,for the *Nazarites* are commended for that, Lam 4.7. and ſo was Joſeph, Gen.39.6. But why he was called ſo,ſee on Gen. 49.26.

V.17 *His glory*] That is, the glory of Ephraim ſhall be like unto a fair young and luſty bullock.

horns of Unicorns] See Annot.on Numb.23.22.

to the ends of the earth] He ſhall overcome Countries far remote.

the ten thouſands of Ephraim, and they are the thouſands of Manaſſeh] By this the fruitfulneſs of Ephraim,by this comparative proportion,ſeems to be much greater then that of Manaſſeh, and ſo we find it at the muſter and number of the people, Numb.1.33,35.but when Moſes bleſſed them the Tribe of Manaſſeh was more numerous, Numb.26.34,37. yet Moſes over-looks the preſent overplus of the Tribe of Manaſſeh, foreſeeing, and foretelling that Ephraim ſhould overtake it, and overgo it in the multitude of his troops in future times.

V.18. *in thy going out*] In thy proſperous voyages by Sea, according to that, Gen.49.13. and thy going out to war againſt thine enemy.

in thy tents] In thy peaceable habitation in paſturing of cattel,and other exerciſes of husbandry, whereto Iſſachar ſo addicted himſelf,that he had rather ſubmit like a ſtrong Aſs to a double burden of Tribute, then fight for his freedom from it, Gen.49.14.

V.19. *unto the mountain*] To the mount where Moſes by the ſpirit of propheſie,foreſaw the Temple ſhould be ſeated. See Annot. on Chap.33.12.

they ſhall ſuck] The former part of the verſe of inviting to the holy mountain,may be meant of both the Tribes forementioned, but this of ſucking of the abundance of the Seas, is to be appropriated to Zebulun, who being commodiouſly ſituate for merchandiſe, reaped great benefit by the ſeas, and by the Cities ſeated upon the ſea ſhore, which is ſandy ground, whereof Iſſachar had ſome, though Zebulun had more, or more commodious for traffique.

V.20. *That enlarged Gad*] Either by giving him more ſcope and compaſſe for his company, as Joſh.17.15. or by delivering him out of ſtraights when he is diſtreſſed, Pſalm 4.1,2. 1 Chron 5.18. 20.21.

teareth the arm with] That is, catching the prey like a Lion, who greedily ſeiſeth on the arm and head together; ſo that he ſhall prevail over the ſtrong, and pull down the dignified; for the arm is the ſtrongeſt part, the crown of the head the higheſt.

V.21. *Provided the firſt part for himſelf*] That is, Gad, with the Reubenites and half Tribe of Manaſſeh, got the firſt portion of land, which was on this ſide Jordan, to thoſe which journyed towards Canaan out of Egypt. See Num.32.23,29,33. 1 Chron.5.18.&c.

Law-giver] That is, Moſes; for he had not his portion by lot, as others had, but by his own requeſt, and Moſes his grant.

he came with the heads] A propheſie for aſſeveration and aſſurance, ſet down in the phraſe of an hiſtory, as if already the deed were done: it imports the forwardneſs of that Tribe, who would be as ready as the beſt to execute the juſtice of the Lord upon the Canaanites. Joſh.4.12.

and his judgments] Which God had denounced againſt them.

with Iſrael] For though the Gadites, with the Reubenites, and half Tribe of Manaſſeh, had their part on the eaſt ſide of Jordan, they undertook the conqueſt on the other ſide, with the reſt of their brethren, Num. 32.23,29,33.

V.22. *Dan is a Lions whelp*] As a fierce young Lion leaping from the hills of Baſhan (where he was bred) to catch the prey. Baſhan was a part of the portion of Manaſſeh, not of Dan, chap.3.13. So that the ſimilitude is in regard of quality, not of place; and in this he is reſembled (as Judah was) to a Lion, Gen.49 9. and the Danites were valourous, of which Tribe were more Warriors numbred, Num.1. then of any other Tribe, but Judah, ver.22.39. Or it may note the diſpoſition of the Danites to hunting and living upon prey as Lions do. See Num.1.27 39. & 26 2,43.

V.23 *Napthali ſatisfied with favour*] His portion was moſt pleaſant and fruitful by land; and for forraign Dainties his ſituation neer the ſea, furniſhed him with abundance by his traffick with the Sydonians, Tyrians and Phenicians, ſo that he might very well be ſatisfied who neither wanted contentment for the quantity or quality of deſirable proviſion.

V.24 *dip his foot in oyl*] In his portion ſhall be great ſtore of oyl, not only to annoint the face, but to ſupple the feet: This is agreeable to Jacobs prediction, Gen 49.20.

V.25. *Iron and braſs*] At thy feet where thou treadeſt ſhall be Mines of thoſe metals, which thou ſhalt dig in great abundance; or it may be meant of ſtrengthening their ſhooes with nailes, or plats of iron or braſs, ſometimes uſed by Romans and Syrians. See Joſephus of the Wars of the Jews, lib.7.cap.3. Plin.Nat.Hiſt.l.33.c.3. Val.Max l.9 c.1 See chap.8.9.

as thy dayes, ſo ſhal thy ſtrength be] While thy dayes hold out, thy ſtrength ſhall hold out, and not fail, as it was with Moſes, Chap.34.7. Or, the honour and power of the Tribe of Aſher ſhall not decay with age, as uſually a mans perſonal ſtrength doth, but it ſhall continue in vigour and vertue which ſhall not fail or languiſh with continuation of time.

V.26. Of *Jeſurun*] See the Annot. on Chap.32.15.

in thy help] For thy help.

V.27. *Underneath are the everlaſting arms*] Gods protection over his people is above and beneath, and both everlaſting.

V.28. *In ſafety alone*] Without any enemy to challenge or uſurp any part of his promiſed poſſeſſion. See Num.23.9.

the fountain] That is, the poſterity of Jacob ſpread abroad like the overflowing of a Fountain, Pſal.68.27 & Iſai.48,1. & Rev.17.15. or, his plentiful bleſſing, which floweth from God as a fountain that cannot (not as a ciſtern that may) be drawn dry. Some for *the fountain of Jacob*, read *the eye of Jacob*, and the meaning then is, that he ſhal feed and delight his eyes with the fruitfulneſs of his land abounding with good corn and wine.

his heavens] The heavens ſpread over the land of his habitation.

V.29. *Sword of thy excellency*] God is not only a Buckler of defence to his people, but a ſword of aſſault againſt their enemies, whom by his aſſiſtance they ſhall excel, and glorioully conquer in combat with them. See Pſal.44 5,6.

found lyars] Either in their propheſies of tryumph over thee; or in faining and lying, like the Gibeonites, to curry favour with thee, Joſh.9. 4. Pſal.18.44. & 66.3.

high places] See Annot. on chap.32.13.

CHAP. XXXIV.

Ver. 1. PLains of Moab] A part of the wilderneſs where Moſes had given his inſtructions to the people, and pronounced his laſt bleſſing upon them:

Nebo] A part of Mount Abarim. See on Num.27.12.

Piſgah] Nebo was the higheſt of the mountaines of Abarim, and Piſgah was the higheſt top of Nebo, thither he aſcended from whence he had the faireſt and trueſt proſpect of the Land of Canaan.

the land of Gilead] The land of Gilead is here taken largely for that part of the land which was already beſtowed upon the Reubenites, Gadites, and half Tribe of Manaſſeh, Moſes being on the top of Piſgah, which afforded him a Proſpect every way, he firſt caſt his eyes upon Gilead; and having taken a view of that, he directed his ſight to the ſurvey of the other part of Canaan beyond Jordan.

unto Dan] A City anciently called Leſhem, Joſh.19.47. and Laiſh Judg.18.27,29. but afterwards poſſeſſed by the Danites, it was called, *Dan*; it was the further part of the Land of Canaan towards the North as *Beerſheba* was towards the South; and by theſe two were the utmoſt limitations of it ſet out. See Judg.20.1.

V.2. *All Napthali, and the land*] Their portions were not ſeverally aſſigned them in Moſes time, therefore he either uttered this by the Spirit of Propheſie, as that this was afterward by lot to be the portion of Napthali, and ſo of the reſt; or elſe this chapter was written, not by Moſes but by ſome other ſacred Pen-man of the Holy Ghoſt, who wrote the reſt of this chapter from ver.5. to the end of it.

and all the land of Judah] The like may be underſtood of the land allotted to the other Tribes, for his proſpect was not limited to thoſe particularly named.

utmoſt ſea] The Mediterranean ſea; the Hebrews uſe to call any great confluence of waters *Sea*; and they called this the utmoſt Sea, becauſe it was the utmoſt bound of the Land of Canaan, chap.11.24.

V 3. *Vally of Jericho*] This was in the Tribe of Benjamin.

City of Palm trees] Jericho is ſo called, becauſe it abounded with Palm trees, *Joſeph.Antiq l.4.c.5.* Judg.1.16. *Plin.l.4.c.15. & l.13.c.4.*

Zoar] Lots place of refuge, ſituate neer the Lake Aſphaltites, whereof ſee Annot. on Gen.19.20.

V.5. *Dyed*] And (as ſome, who ſeem exact in the computation of time, affirm) he dyed the third or fourth day of the month Adar, which anſwereth to our February: from hence the reſt of the Chapter (and it may be the whole) was not written by Moſes, but by ſome other by the Lords appointment, who is thought by ſome to be Ezra, but by others, more probably, Eleazar, or Joſhua. The like obſervation is to be made of the Book of Joſhua until the 28 verſe of the laſt Chapter, but from the 29 where his death is mentioned, is thought to be ſupplyed by Samuel, Ezra, or King Hezekiah.

V 6. *He buried him*] The Lord himſelf without any humane act or aid, prepared a grave for Moſes, and laid his body in it, having taken his ſoul unto himſelf. See on Joſh 13.29.

Over againſt Beth-Peor] The place of that abominable Idol forementioned, Chap.3.29. & 4.46.

but no man knoweth] For though it be ſaid, he was buried in a valley in the land of Moab over againſt *Beth-Peor*, that was ſo great in ſpace of ground, that the particular grave might be altogether unknown; eſpecially Gods purpoſe being to conceal it, he would leave no outward appearance of it, leſt the Iſraelites ſhould have made it an occaſion of Idolatry. But why had Moſes poſſeſſion of the land of Moab by his burial, when God ſaid, he would give the Iſraelites none of the land of Moab? for anſwer to this Doubt, ſee Annot. on Chap.2.9.

V.7. *His eye was not*] See on chap.31.2.

V.8. *thirty dayes*] It was the manner to make thirty dayes the meaſure of mourning for principal Rulers, whether of the Church or State, ſo long was Aaron lamented for, Num.20 29.

V.9. *And Joſhuah——was full of*] Hereby appeareth the favour of God, that he left not the Church deſtitute of a Governor.

hands upon him] See Annot. on Num.8.10.

V.10. *ſince*] By this it ſeems that this part of Deuteronomie was written not preſently, but a good while after the death of Moſes: or, *for ſince him*, we may read *beſides him*, according to ſome Tranſlations, (which accord well enough with the Original) and ſo the Writer having the Spirit of Propheſie, might ſpeak not for his own time, but for a good while after.

face to face] Unto whom the Lord did reveal himſelf ſo plainly. See on Exod.33.11. & on Num.12.8.

V.11. *In all the ſignes*] That is, there is none like him in might and miraculous operations, whereby the Lord magnified his own majeſty, and dignified his ſervant Moſes his Miniſtry. This is no prejudice to the praiſe of John the Baptiſt, whoſe excellency did not conſiſt in ſigns and wonders, nor in ſuch familiarity with God, but in other graces wherein he was exceeded by none that went before him.

ANNOTATIONS
On the Book of *JOSHUA*.

The Argument.

THe main ſcope of the Holy Ghoſt in this Book of Joſhua, *is to glorifie God by the manifeſtation of his truth in his Promiſes, and his Power and All-ſufficiency in performance. For whereas he had promiſed unto Abraham four hundred yeers before, That he would give unto his poſterity the Land of Canaan for a poſſeſſion, he remaineth firm and conſtant in his Word. And though they provoked him to wrath by their hainous ſins and wilful rebellions, both in Egypt and in the wilderneſs, and thereby juſtly moved him to nullifie his Promiſes, and either wholy to deſtroy them, or at leaſt to caſt them off from being his people; yet he rather diſpenſeth with their ſins, and exerciſeth his patience and long-ſuffering,* in bearing with their evil manners in the Wilderneſs, *rather then that their* unbelief ſhould make the Faith of God of none effect, *or cauſe any of his gracious promiſes fall to the ground unaccompliſhed. So alſo is Gods Almighty Power in this Book magnified and glorified, and he mightily declared to be the Lord of Hoſtes, by giving unto ſuch a poor contemptible People, whoſe Parents were lately Bond-ſlaves in the Land of Egypt, ſo great and glorious Victories over ſuch warlike nations, and ſuch a numerous multitude of puiſſant enemies. Unto which we may adde the manifeſtation and glorifying of his Juſtice, in rooting out theſe curſed Nations, when their ſins were encreaſed to a full meaſure; But yet withal ſome mixture of Mercy with this juſt ſeverity, in ſaving ſome of the Hivites from this common deſtruction, and from being as it were drowned in this general deluge: Mercy, I ſay, towards them, in ſparing their lives; and towards his own People, in providing for them ſervants and ſlaves to do their baſeſt works, that they, in the mean time, as a Royal Nation, might be priviledged and exempted from ſuch ſervile drudgery. Another end aimed at in this Hiſtory, and ſubordinate to the other, is to deſcribe and ſet out to the life, a worthy Prince, and a truly valiant and victorious General, both in his perſon, parts and properties in the example of* Joſhua, *as a Precedent and Pattern to all ſuch as are of like Calling and Condition; and that whether we reſpect his Piety towards God, his juſtice and charitie towards men, or his temperance and ſobriety towards himſelf. In reſpect of God, he is deſcribed to be pious and religious, both in his perſonal holineſſe, and in his publick Calling, as he was a general and Chief Commander: For he was a man truly fearing God, a ſtrict obſerver of his Commandments, neither declining to the right hand, nor to the left, a worſhipper of God in ſinceritie and truth; and ſo zealous and reſolved in the true Religion and wayes of godlineſs, that though he had no other among all the people to joyn with him, yet he profeſſeth, That he and his houſhold would ſerve the Lord. So in his particular Calling, he is propounded as a fit Pattern and Precedent to all of his Rank; For he wholy dependeth on his chief Soveraign, the King of Kings and Lord of Hoſtes, for his direction and protection: He attempteth nothing of any moment till he hath firſt conſulted with God; and then he goeth on with undaunted courage, when he commandeth him, againſt many and mighty enemies: He truſteth not in the arm of fleſh, in his own or the peoples policy and power, but only relieth on Gods Promiſes and Providence; and having his aſſiſtance, he is moſt couragious; but when he, ſeeming diſpleaſed, withdraweth his helping hand, how is he humbled and dejected for the loſs only of ſix and thirtie men? Finally, in all his famous victories he arrogateth no part of the praiſe unto himſelf, but aſcribeth the whole glory unto God as being the principal cauſe of all his Conqueſts. In reſpect alſo of his carriage towards men, he is propounded as a ſingular pattern of Juſtice and Charity: For being to divide the conquered Land among the people by Lot, as God commanded he obeyeth his Will with all uprightneſs, ſhewing therein no favour, partiality or reſpect of perſons, as appeareth in his dealing with his own Tribe; For when (preſuming, it may be, on his neerneſs unto them in blood and kindred) they make ſuit unto him for the enlarging of their Inheritance, under a fair pretence, That their portion is too ſtrait for their numerous Tribe, he refuſeth to gratifie them by ſcanting others, but retorteth their argument upon themſelves, namely, That if they were ſo numerous, they were the better able to enlarge their borders by their own endeavours, and ſo putteth them upon labour to fit the Mountain for their habitation, by felling down the woods; and upon danger alſo, by fighting with, and driving out the inhabitants of the Valley, though they were a ſtrong people, and had iron Chariots. His Charity and love alſo appeareth, in ſeeking the peoples welfare and proſperity with all his endeavors: For whereas the love and favour of God was the chief ground of their preſent and future happineſs, and there was no other means to preſerve it unto them, then their cleaving cloſe unto him in his pure worſhip, and ſhunning Idolatry, he is not only careful to maintain it in purity and ſincerity all his dayes, but when he is ſtricken in age and ready to dye, it is his chief care to have it continued after his departure; and calling together all the Heads and Elders of the people, he uſeth all his Art and policy to make a firm covenant between God and them, That they would cleave only unto him, and utterly aboliſh all Idolatry and falſe worſhip. Laſtly, He is propounded to all Princes and great Commanders, as a mirrour of Temperance, Sobriety and Contentation, in that having in his hand, by reaſon his famous Conqueſts, ſo great Power and Authority, that he might have commanded what he liſt, yet he aſpireth not to any Regal Soveraignty, nor to enrich himſelf with a vaſt eſtate or large inheritance, but reſteth contented with ſuch a proportion as by Gods providence was allotted unto him amongſt the reſt of his Brethren. The laſt End at which this Scripture aimeth, is myſtically and typically expreſſed. For Joſhua is here propounded as a Type of our Lord Jeſus Chriſt, the only true Saviour of his Elect People. And to this purpoſe, that he might more fitly repreſent this great Saviour of the Church, the Prophet foretold and promiſed by Moſes, his name is changed by him, and whereas he was before called* Oſhea, *he was afterwards named,* Joſhua, *or* Jehoſhua, *being the ſame name that was given to Chriſt our only Saviour; Becauſe, as he in a ſort was to ſave his people out of the hands of their earthly enemies by a temporary deliverance, and to bring them into the Land of Canaan as their poſſeſſion and inheritance; ſo our Jeſus prefigured by him, was to ſave all his Elect People out of the hands of all their Spiritual enemies, and to give them as their poſſeſſion the heavenly* Canaan, *of which the other was but a type: And as this could not be effected by Moſes the Law-giver, but was left unto Joſhua as his proper work. unto which God called and aſſigned him; ſo this was to ſignifie unto us, That the Miniſtry of the Law, with all its legal Ordinances and Performances, can never bring us into the heavenly Canaan, but is wholly left to be accompliſhed by our true* Joſhua *and Saviour, as his peculiar work unto which he is called and ſealed by his Father, who hath vanquiſhed all our ſpiritual enemies, and will give unto us, at his ſecond appearing, both in our ſouls and bodies, the full poſſeſſion and fruition of our holy and happy Inheritance in his heavenly Kingdom unto all Eternity.*

Gen.12.7.
& 13.15.
& 15.18.
Exo.32.10
Act.13.18.
Rom.3.3.
Gen.15.16
Joſh.24.15
Joſh.7.7.
Joſh.17.14
15.&c.
Joſh.24.
Deu.18.18
Num.13.8
Joſh.6.12

THe *Book of Joſhua*] It is called the Book of Joſhua, becauſe it containeth the Hiſtory of the Acts of Joſhua, in his Government, Conqueſts, dividing the Land, and ſetling the State and Commonwealth of Iſrael; and becauſe (as it is moſt probable) it was penned by Joſhua; following herein the example of Moſes his Predeceſſor. Howſoever ſome paſſages in this Book could not be penned by himſelfe, as containing ſome things which were done after his death, but were afterward inſerted by ſome holy man of God inſpired by the Spirit. *Calvin* thinketh Eleazar wrote the Heads of this Book. *Maſſias* conceiveth Ezra to have written it: But it appeareth, Chap.15.63 that the Pen-man, whoever he was, lived before Davids time, and therefore long before Ezra's.

CHAP I

Verſ.1. NOw] Heb. *And.* With this copulative the ſtory is continued, and knit to the end of the Book of Deuteronomie: as it is uſual with the Hebrewes. So Ruth 1.1. Judg.1.1. 1 Sam.1.1. & 2 Sam.1.1.

after the death] *i.e.* After the funeral mournings for his death were ended, which laſted thirty dayes, Deut.34.8.

Moſes the ſervant of the Lord] So called not only in a common and ordinary ſenſe, as other holy men, but in ſpecial relation to the qualitie and nature of his ſervice, as being Gods Deputie and Vicegerent, in guiding, inſtructing and governing of the people of Iſrael. By which title God did more honour him then if he ſhould have called him, in a bare relation to the people, *the Prince*, or *King of Iſrael*, as he is called Deut.33.5. And therefore David more glorieth in this title, as appeareth by his pathetical exclamation and reduplication of this phraſe, *Truly I am thy ſervant*, then in his ſoveraign dignity over all Gods people, Pſal.116:16.

that the Lord ſpake] Not immediately by himſelf, as he ſpake to Moſes, and as it were face to face, (for this was his peculiar priviledg, Deut.34.10.) but either by ſome created voice, by an Angel, or by viſion, he being wakening, or by a dream in his ſleep: of which ſee Num.12.7. Which alwayes made ſuch a deep impreſſion, that the things revealed were of ſo infallible truth, that there could be no ſcruple or doubt of them. Or, finally, by the Prieſts inquiring for him by Urim and Thummim; which is moſt probable, ſeeing this manner of revealing Gods will to Joſhua is plainly foretold, Num.27.18,21.

Moſes miniſter] Not in ſervile and ordinary imployments. For the word here uſed is not *ſervant*, but *miniſter*, as it is rightly tranſlated; ſignifying that he was ſuch an one as was trained up by *Moſes*, and both by his daily inſtruction and continual example well prepared and fitted for the wiſe managing of all the affaires of Church and Commonwealth, and therefore above all others moſt fit to ſucceed him in his place of Government.

V.2. *Moſes my ſervant*] My Vice-gerent in guiding and governing of my people in the wilderneſs, whom I honour, by owning him for my faithful ſervant, in the performance of all duties required of him in that his place and calling.

is dead] And therefore being now no longer able to execute that office, my people Iſrael are deſtitute of a ſupreme Magiſtrate to governe them, and of a Captain-general to lead them into the land of Canaan, which I have promiſed their forefathers that I would give unto them.

Now therefore] Make no delaies, the exigencie of the *State* requiring preſent diſpatch; but ſeeing I have deſigned, and ſolemnly conſecrated thee to ſucceed him in his place and office, and have alſo ſufficiently fitted and qualified thee by my ſpirit with wiſdom and fortitude, go preſently about this work unto which I have called thee.

ariſe] *S*it not ſtill demurring on the matter, but preſently prepare thy ſelf for the undertaking of all actions and affairs which belong to thy place of Captain-general. Joſhua is called to his office three ſeveral times; here, and Num.27.18. and Deut.31.14. to take away all ſcruple both out of his mind, and the peoples.

over this Jordan] The greateſt river of Canaan, running along the land and falling into the Lake Aſphaltites, or Dead ſea, where it mingleth its ſweet waters with thoſe which are pitchie and peſtiferous, by which being hindred from flowing, it becometh a dead lake or ſea. This river ariſeth from the root or bottom of Libanus, and that (as ſome write) from a double fountaine; one on the right ſide called *Dan*, the other on the left called *Jor*. The word *this*, is here added, to ſhew the neerneſs of this river to Shittim, where their Camp was now pitched. Others think this Pronoun is added by way of emphaſis.

thou, and all this people] Thou, as becometh a good General, conducting and encouraging them by thy example; and all the people, namely the ten Tribes and an half, with the forty thouſand of the Reubenites, Gadites, and half Tribe of Manaſſeh, who were appointed to aſſiſt them in this expedition; for as for the reſt of the two Tribes and half, they were permitted to ſtay on the other ſide Jordan, in their Cities, which they had built and repaired with their wives, children and cattle.

unto the land which I do give to them]. That is, in real poſſeſſion, as before I gave it by promiſe and right, Deut.11.24. The Pronoun, (*I*) hath its ſpecial emphaſis, *q.d.* I, and no other, becauſe none but God alone, without violation of juſtice can take a countrey from the ancient inheritors and give it unto others. And he may do it as the ſupreme Lord and owner of all, the whole earth being his, and the fulneſſe thereof, to diſpoſe of it as his proper right, according to his pleaſure Pſal.24.1.

even to the children of Iſrael] This is purpoſely added, becauſe when God changed Jacobs name into *Iſrael*, he then promiſed to give this whole land to his poſterity, Gen.35.10,12: And here he intimateth, that he would now be as good as his word.

V.3. *Every place*] Which by Covenant I have promiſed to give you Deut.11.24. and which alſo here, ver.4. is expreſſed, Chap.14.9. The which Covenant and promiſe was not abſolute, but conditional, namely, if they would wholly follow the Lord their God, love, fear and ſerve him. And therefore when they did backſlide and worſhip idols, God threatned to make void this Covenant, Chap.23.11.&c. Judg.2.1,2,3. cauſed theſe nations oftentimes to prevail againſt them, and by reaſon of their apoſtaſie and ſin, never gave the whole land promiſed into their poſſeſsion.

that have I given] This is added for their ſingular encouragement againſt all doubts and difficulties ſeeing the Lord had given it them, who had ſupreme right unto what he gave, and omnipotent power to maintain his right againſt all oppoſers.

as I ſaid unto Moſes] According to my covenant which I made with Abraham, Iſaac and Jacob, and have lately renewed with Moſes, Deut.11.24. for the better confirmation of your faith, ſeeing it is freſh in your memory,

V.4. *from the wilderneſs*] In this verſe God deſcribeth and boundeth the whole country given to the Iſraelites for their inheritance from the regions that butted upon them. Firſt, the wilderneſs of Sin on the South. Secondly, Lebanon, the higheſt and greateſt mountain of all Syria, extending it ſelf from Sidon to Damaſcus, and bounding the Land of Promiſe on the North. Thirdly, the great Sea, that is, the Mediterranean, (called *great*, in compariſon of the petty ſeas or lakes of Paleſtine) which bounded the land on the Weſt, Numb.34.6. and is therefore called *the utmoſt ſea*, Deut.11.24. And fourthly, the River Euphrates, the confine on the Eaſt.

all the Land of the Hittites] Theſe are here ſpecially named, either by a *S*ynecdoche for all the ſeven nations, as elſewhere the Amorites; or, as ſome think, for a ſpecial purpoſe, namely to ſtrengthen Joſhua's faith againſt all difficulties, ſeeing he hath a ſpecial promiſe from God, of vanquiſhing the Hittites, who ſeemed moſt invincible as being a more warlike and puiſſant nation then any of the reſt.

V.5. *There ſhall not any man, be able to ſtand before thee*] This is added for further encouragement, ſeeing they had from God a ſpecial promiſe, that though their enemies far exceeded them both in number, ſtrength, and all warlike preparations, yet God would give unto them the victory in the day of battle.

all the dayes of thy life] Thou ſhalt not only have ſome good beginnings in thy undertakings, but ſhalt have a conſtant and continual tenour of happy ſucceſſe. And he giveth a reaſon hereof for the further confirmation of his faith, namely, becauſe he would be ever preſent with him, as he had formerly been with Moſes, and give him his aſſiſtance in all his enterprizes, unto whom nothing is hard or difficult.

as I was with Moſes] *i.e.* As Moſes prevailed in all his undertakings and was not only ſupported in all the difficulties of his Government of a ſtiff necked, murmuring and rebellious people, but alſo vanquiſhed and ſubdued all thoſe enemies on this ſide Jordan, which roſe up againſt him, only by my power aſſiſting him; ſo ſhalt thou likewiſe proſper, both in thy government, in which thou ſucceedeſt him, and alſo in thy warlick expeditions againſt thy enemies.

I will not fail thee, nor forſake thee] *i.e.* I will alwayes be preſent with thee to aſſiſt thee by my power and Spirit, in all thoſe enterpriſes which thou undertakeſt at my command, ſo as thou ſhalt eaſily atchieve them, though they ſeem never ſo difficult; and therefore go on with courage, reſting upon me for good ſucceſs, not only in thy firſt beginnings, but be aſſured that I will never faile thee unto the end. The like encouragement giveth Moſes, Deut.31.6. And thus David ſtrengthneth his faith in the time of a deſertion, Pſal.27.9.

V.6. *Be ſtrong, and of a good courage*] Though Joſhua was exceeding valiant, yet the work which he is now to undertake, had in it ſo many great difficulties, that the Lord thought it not ſuperfluous to repeat often theſe incouragements, ſeeing in point of government he was to ſuſtaine a heavy burden, in reſpect of the perverſe diſpoſition of the people ; and to undergo many difficulties and dangers, in reſpect of the enemies whom he was to encounter, being men of vaſt and Giant-like ſtature and ſtrength, and dwelling in Cities with high walls and ſtrongly fortified.

For unto this people ſhalt thou divide, &c.] *i. e.* Be couragious in undertaking in reſpect of the greatneſſe of thy reward, ſeeing hereby thou ſhalt attain unto an higher degree of honour then I vouchſafed unto Moſes. For he onely led Iſrael through the wilderneſſe, but was not permitted to bring them into the promiſed land, whereas thou ſhalt not onely ſubdue all theſe nations, but alſo divide their land amongſt thy people, and ſettle them in it as their inheritance, as by oath I promiſed to Abraham, Iſaac and Jacob, that I would do in the fourth generation, which time is now come.

V. 7. Onely be thou ſtrong, &c.] Here he not onely requireth courage and reſolution in Joſhua, but alſo ſheweth him the onely ſure foundation upon which it was to be grounded, namely, his obedience to Gods law delivered by the Miniſtry of his ſervant Moſes, the which he was to make the rule of his whole life, not ſwerving from it either on the one ſide or the other, in any extreme of exceſſe or defect, through ſuperſtition or profaneneſſe, adding unto it or detracting from it. Without which though there may be in Captains and Commanders deſperate raſhneſſe, yet no true fortitude or wel-grounded courage. But this is not to be underſtood of perfect and exact legall obedience, unto which degree no mortall man can attain, but of that Evangelicall obedience to the Law which conſiſteth in fervent deſires and earneſt indeavours, which God in Chriſt accepteth from us. God requireth not impoſſibilities of thoſe who are in Chriſt ; but onely by his ſtrict commands admoniſheth us what we ought to do, and teacheth us to pray for what we cannot do.

which Moſes my ſervant commanded thee] This obedience, here ſpoken of, was by Moſes required of the whole people, Deut.5.32. & 28.14. But is particularly applyed to Joſhua, to put him and all ſupream Governors in mind, that ſuch obedience is principally required of them, ſeeing their example is as a law to all their ſubjects.

that thou mayſt proſper whitherſoever thou goeſt] *i. e.* That thou mayeſt have good ſucceſſe in all thy actions and undertakings, as it is expounded Deut.29.9. and ſo this phraſe ; *whitherſoever thou goeſt*, doth uſually ſignifie.

V.8. *This book of the law*] That is, a Copie of it. For the Original was by Moſes appointment laid up and reſerved in the ſide of the Ark, Deut.31.25,26.

ſhall not depart out of thy mouth] *i e.* Thy tongue ſhall be alwaies readie to utter the holy meditations of thy mind and heart, abounding, as a good treaſurie, with the knowledg of God and his law, Pſal.1.2. & 10.8.1. Matth.12.34,35.

but thou ſhalt meditate therein day and night] *i. e.* Thou ſhalt continually take all opportunities to think and conſider of it, as being the onely rule to direct thee in all private and publike affaires, Pſalm.119. 105. Deut.17.18. not departing or declining from it at any time, or in any thing, either to the right hand or to the left. Neither is it ſufficient for thee to read and know it, or to meditate and ponder on it in all its precepts and paſſages, unleſſe thou alſo doeſt obſerve and practiſe it in the whole courſe of thy life. And ſo ſhalt thou carry thy ſelf prudently and proſperouſly in all thy undertakings, and have good ſucceſſe in all thy counſells and enterpriſes.

V.9. *Have not I commanded thee ?*] Here firſt God confirmeth him by a divine vocation, and then by a promiſe of his efficacious preſence. The former is propounded by way of interrogation, which is uſed with the Hebrews for a ſtrong affirmation ; *Have not I commanded thee ?* *i, e.* I have without all queſtion aſſuredly done it. So Gen. 13.9. 2 Sam.13. 28. 2 Kings 6. 32. *q. d.* Do what I require with an unfainted courage, remembring who it is that injoyneth it, namely, thy God, who is all ſufficient to preſerve thee in all dangers and difficulties, and proſper thee in all thy actions which thou undertakeſt at my command.

for the Lord thy God is with thee] This is a promiſe for his better incouragement, of Gods ſpeciall preſence and aſſiſtance. Neither are we to underſtand it of Gods preſence in all places, but of a ſingular preſence of his ſpeciall favour to aſſiſt him in all his enterpriſes, to preſerve him in all difficulties and dangers, and to protect him againſt all his enemies.

V. 10. *Then Joſhua commanded the officers of the people*] *i. e.* Such as were appointed by the Princes and Magiſtrates to publiſh their decrees and ordinances to the people, that taking notice of them, they might obſerve and obey them.

V. 11. *Prepare you victualls*] *i. e.* All proviſions fit for ſuch an expedition, ſaving bread. For manna ceaſed not till they were entred into the land of Canaan, and had eaten of the old corn of the land, Chap.5.12.

for within three dayes] This muſt neceſſarily be underſtood of the time after the return of the Spies ſent to view Jericho, though the ſtory of their ſending thither be related in the next Chapter : For they ſpent ſome time in going thither, one night there and in their eſcape, and three dayes in the mountains, that the purſuers might not meet them. Neither was it to any purpoſe to ſend the Spies to view Jericho, if they did not ſtay where they were till they returned, to relate unto them in what condition they found it.

which the Lord your God] Theſe words are added, to make the people couragious and cheerfull in this expedition, ſeeing it was Jehovah that called them unto it, who was Almighty and allſufficient to give them good ſucceſſe, and alſo their God, and therefore moſt gracious and propitious to bleſſe and proſper them, ſo as there could be no cauſe of fear and doubting, ſeeing neither power nor will were wanting in him.

giveth you to poſſeſſe it] This alſo tendeth to their further incouragement, ſeeing God gave it unto them, not onely for a preſent bootie or prey, as he did when they vanquiſhed the Midianites, but that they and their poſterity might poſſeſſe it as their own hereditarie right by Gods ſpeciall gift.

V. 12. *And to the Reubenits*, &c.] *i. e.* Their elders and Princes who were to relate it to the reſt of their Tribes.

V. 13. *Remember the word*] *i. e.* The agreement and covenant which was between you and Moſes, Num.32.17.20.

given you reſt] *i. e.* A place of reſt for your wives, children, and cattel, namely that part of the land in which you now are on this ſide Jordan, Num.32.33.

V. 14. paſſe before your brethren] Not that they were to be alwaies in the van-guard or front of the battle, and as it were the forlorn hope, but onely that they ſhould accompanie them in all their warfare, and be preſent with them in all their expeditions. For the word here uſed ſignifieth not a precedencie in place, but onely a preſence and concomitance : And thereby is meant, that they ſhould be alwayes ready to joyn with their brethren in fighting againſt their enemies.

armed] Marſhalled in military order. See on Exod 13.18.

all the mighty men of valour] Not all of theſe Tribes (for the moſt of them were to ſtay ſtill in the countrey allotted to them, to guard it, with their wives and children, from the in-rodes of their bordering enemies ;) but thoſe onely who were the choiceſt and moſt valourous men, and were the fitteſt to do the beſt ſervice See on Num.32.21.

V. 16. *And they anſwered Joſhua*] That is, as ſome ſuppoſe, the two Tribes and half, to whom his ſpeech was formerly directed ; or, as others more probably think, not onely the two Tribes and half, but together with them all the reſt of the people by their Princes, Elders and Tribunes, ſeeing this anſwer equally belongeth to all the people, and is not peculiar to thoſe Tribes onely, and promiſing unto Joſhua the like willing and cheerfull obedience which they had yeilded to Moſes eſpecially in the latter times of his goverment when as thoſe murmuring and rebellious people were conſumed and deſtroyed and theſe of their poſterity were come in their places.

V. 17. onely the Lord thy God be with thee] This is not to be underſtood as a condition of their promiſed obedience, but a joyfull acclamation, or cheerfull wiſh and prayer, ſuch as men uſe to make for their Kings and ſupream Magiſtrates at their firſt inauguration, and entrance into their government, 1 King.1.34. *q. d.* The Lord bleſſe thee in thy government, and ſo be with thee, and proſper thee in all thy enterpriſes, as he was with Moſes, who never failed to obtain happie victories over all his enemies with whom he fought.

V. 18. *Whoſoever he be that doth rebell*, &c.] In theſe words they bind themſelves unto abſolute obedience to all his lawfull commands, under a moſt ſevere ſanction of corporall puniſhment.

onely be ſtrong and of a good courage] Here they exhort and incourage him to ſhew ſuch valour and fortitude as beſeemeth a magnanimous Emperour and Generall, tacitly implying, that nothing on their part ſhould be wanting whereby they might approve themſelves worthy the conduct of ſuch a Captain.

CHAP. II.

Verſ. 1. AND *Joſhua the ſon of Nun ſent out*] See on Chap.6.17. But why did Joſhua take this courſe, having had formerly experience of the ill ſucceſſe which Moſes had in the like action ? R. There was great defference between this and that ſending of Spies, both in reſpect of the actors, motives, manner and ends of the actions. For firſt, This was done by Joſhua alone, and that by ſpeciall inſtinct of the Spirit, or at leaſt for prudent ends, That primarily and principally by the inſtigation of the people. For though it be ſaid that God commanded them to ſend the Spies, Num. 13. 1,2. Yet is was not done ſimply becauſe God approved it, but becauſe the people out of their fear and diffidence required it, and therefore he gave way to their importunity, when they would no otherwiſe be ſatisfied, but yet afterwards did puniſh it with ill ſucceſſe : For Gods firſt command was that they ſhould preſently go up without fear and diſcouragement, and poſſeſſe the land, Deut. 1. 21. But when the people demurred upon it, and out of fear and infidelity would not obey it, then the Lord condeſcending to their weakneſſe, giveth by way of permiſſion a ſecond command, that they ſhould ſend twelve ſpies to ſearch the land. Secondly, This was done ſecretly, no man knowing of it, ſaving Joſhua, and the two Spies, whom he choſe as fit men for this imployment ; That openly by publike command, and performed by twelve men of ſpeciall note and chief valour, but, as the event ſhewed, ten of them moſt unfit for ſuch a deſigne. Thirdly, theſe gave account of their expedition to Joſhua alone at their return, verſ. 23,24. but thoſe to the whole Congregation, Num.13. 26. which was the occaſion of their murmuring and rebellion. Fourthly, Joſhua ſent, as a wiſe General, out of a prudent providence, to view the Citie, that he might be certified of the ſtrength of its fortifications and the number and courage of the inhabitance, that he might accordingly manage the warre, and prepare for the ſeige : But thoſe, though they propounded the ſame ends, yet not with the like mind, or induced with the ſame motives, but only out of diſtruſtfull fear, and relying herein more upon their own reaſon and providence then upon Gods promiſes and powerfull aſſiſtance, as plainly appeared in the event. But what need all this ado in ſending and ſearching the land, If Joſhua believed Gods promiſe, that he would caſt out their enemies, and give unto them their land for a poſſeſſion? *R.* Our faith is never ſo ſtrong but that it ſtill needeth further confirmation: As we ſee in the example of Gideon, who though commended for his faith, Heb. 11, 32 yet needed to have it confirmed by divers ſignes, Judg. 6. 37. & 7. 9, 10. Fifthly, though we be aſſured of the end, yet this muſt not ſlacken our diligence in the uſe of the means which conduce unto the end, and ſerve Gods providence for the attaining unto it; yea, rather it may move us to uſe them with more confidence and comfort; ſeeing we have before-hand aſſurance of good ſucceſſe.

of ſhittim] In the plains of Moab, where they then encamped, Num. 33. 49. and not farre diſtant from the Dead ſea; ſo called from the abundance of trees of that name which grew about it. In this place the Iſraelites committed whoredome with the Midianitiſh women, Num. 25. 1.

to ſpie ſecretly] Heb *ſilently.* i. e. To ſpie out the Land with as much ſilence and ſecrecie as they could, and that chiefly in reſpect of their own people the Iſraelites, from whom they were to keep it ſecret, that they might not now again be diſcouraged with rumors, as they were before, Num. 13. 28, 32. and alſo in reſpect of the people of the Land, that they might not deſcover and apprehend them, and fruſtrate the deſigne.

Go, view the land, even Jericho] The land, for their more convenient entrance and commodious encamping, and chiefly Jericho, in the confines of the land of Canaan, to diſcover its ſtrength and fortifications, and the beſt means whereby it may be beſeiged and maſtered. It was called *Jericho* from the figure of the plain wherein it was ſituate, reſembling a new-Moon, or from the ſweet ſmell of Balſome which there abounded, as alſo Palm-trees, whereof it was alſo called *the Citie of Palm-trees,* Judg. 1. 16. Deut. 34. 3. 2 Chron. 28. 15. A place moſt fragrant and fruitfull, in length ſeventie ſtadia, or furlongs, and in breadth twentie, as Joſephus deſcribeth it.

An harlots houſe, named Rahab] Some tranſlate it an *Hoſteſſe, or Innekeeper:* but the word moſt commonly ſignifieth *an Harlot,* and is ſo here to be taken, as the Apoſtle James and the Author of the Epiſtle to the Hebrews do plainly expreſſe it, James. 2. 25. Heb. 11. 31. And hereof it is, as ſome think, that whereas ſhe contracteth for the lives of her Father, Mother, Brothers, Siſters and kindred, ſhe maketh no mention of an Husband, ver. 13. Although it is probable that ſhe had now, before the ſpies came to her houſe, left that courſe of life, and repented of her ſin, as appeareth by her communication with them, which ſavoureth of religion and the true fear of God. And beſides the Apoſtle plainly affirmeth, that ſhe acted her faith in lodging of theſe Spies, which ſhe could not have done, unleſſe ſhe had before believed and been truly converted. In Rahabs example we have a ſingular evidence of Gods free and infinite grace and goodneſſe, who in the common deluge of deſtruction not onely ſaved this poor Heathen and Harlot, together with her family and kindred, but alſo vouchſafed unto her the honour to be married to Salmon a Prince of the Tribe of Judah, and ſo not onely to be converted to the faith and religion of the Iſraelites, but alſo to be one in the number of the parents of our Saviour Chriſt himſelf according to the fleſh, Matth. 1. 5.

and lodged there] To this houſe as they were directed by Gods ſpeciall providence for their ſafety, ſo it was by them made choyce of as a place moſt convenient for their preſent occaſion, being in a remote corner upon the wall of the Citie, and therefore ſecret, eaſily come unto unobſerved; and being neer the gate, as it is moſt probable, and ſo when they were there they were moſt likely to be hidden and concealed; being alſo a place high and eminent, from whence they might conveniently take a view and proſpect of the Citie and countrey adjoyning, and from whence alſo they might moſt fitly make an eſcape if they were diſcovered.

V. 2. *And it was told*] Namely, (as it is moſt probable) by ſuch as were appointed to keep the watch, and to obſerve in thoſe times of danger, when their formidable enemies approached ſo neer unto their Citie, who came in and went out of the gates, and were any waies liable to ſuſpicion.

there came men in hither to night] *i. e.* Late in the evening before the gates were ſhut, that ſo they might more Conveniently ſlip by to their lodging undiſcovered.

V. 3. *ſent unto Rahab*] Being certified that they were come to her houſe to lodge there.

for they be come to ſearch out all the countrey] *i. e.* For they are ſuſpicious men, who in all probability are ſent hither as ſpies to ſearch and diſcover all advantages for invading the countrey and ſurpriſing our Citie.

V. 4. *And the woman took the two men*] *i. e.* She knew by their diſcovery of themſelves, what they were, from whence they came, and upon what deſign; and upon her conference with them, and the reports which ſhe had formerly heard of the great miracles which God had wrought in favour of his people, and of the fear and faint-heartedneſſe of her own nation, being perſwaded by a lively faith (wrought in her by Gods Spirit, and bringing home to her heart theſe reaſons and motives) that God would deſtroy their nation, and give his own people poſſeſſion of their land, ſhe ſubmitteth to Gods will, and ſeeing no ſafetie ſaving in his protection, by joyning her ſelf to his Church and people, ſhe willingly entertaineth his ſervants, and neglecting all fear and danger, ſhe wholly applyeth her ſelf to uſe all means for their preſervation. For which act of faith ſhe is ſo much commended, Heb. 11. 31. And therefore underſtanding that their coming to her houſe was diſcovered to the King, before he could ſend any to apprehend them, ſhe taketh care for their preſervation.

and hid them] Heb. *hid him: i.e.* Each of them apart.

there came men unto me] By a free and ingenuous confeſſion of ſuch a truth, as, being known to the watch and ſome of her neighbours, could not be denied, ſhe politiquely gaineth credit in the hearers to believe that which ſhe intendeth to ſpeak afterwards, though it were an untruth.

but I wiſt not whence they were] And therefore am to be excuſed, ſeeing I am priviledged by my profeſſion to entertain all gueſts who ſeem honeſt, and I ſuppoſed thoſe to be ſuch, as knowing nothing to the contrary. The which her ſpeech though ſome would excuſe, as being no untruth, but onely the concealing of ſuch a truth as was not neceſſary to be diſcovered; (for being an Inn-keeper, it may be ſhe lodged others in her houſe that night which were now gone, of whom ſhe ſpeaketh in truth, and concealeth theſe Spies in faith and charity, Heb. 11. 31.) Yet the truth is, that her whole ſpeech, in all the branches and parts of it, is nothing elſe but a continued equivocation and masked lye. And therefore herein her example is no precedent for our imitation. For though God accepted of her faith and charity, yet he approved not of her lies, howſoever he paſſed by and pardoned them in this new convert, who had as yet but little knowledge, becauſe ſhe failed through frailty and infirmitie. See on Exod. 1. 19. & on 2 Sam. 17. 20.

V. 5. *of the gate*] Namely, of the City.

whither the men went I wot not] Seeing after they were gone out of my houſe, I looked not after them, as not ſuſpecting them to be either Spies or Iſraelites. This ſhe ſpeaketh, that ſhe might, by caſting before their eies this miſt, make them to leave her houſe where they were hid, and to make there no further ſearch for them.

purſue after them quickly] This ſhe ſpeaketh that ſhe might take off from her ſelf all ſuſpition that ſhe was privie to their eſcape, ſeeing that now they were diſcovered to be ſpies ſhe like a good Citizen giveth her beſt advice for their ſpeedy apprehenſion, whereas in truth her diſigne was by this means to ſecure them from danger, and to put the Kings officers off from any further ſearch in her houſe, where ſhe had hid them.

V. 6. *to the roof of her houſe*] Which in thoſe Countries was built flat like a terraſe or leads, as is now alſo in faſhion with the Italians, and was likewiſe with the Jews in the time of Chriſt, Mar. 2. 4. Luke 5. 19. And becauſe the Sun had thither the moſt open and free paſſage, ſhe layd there her green ſtalks of flax that they might be dryed, and theſe ſhe now uſeth to cover and hide the ſpies. See 2 Sam. 17. 19.

V. 7. *and the men purſued after them*] *i. e.* Being deluded with her words, unto which (being over-ruled by a ſpecial providence) they gave an over-credulous ear, they deſiſted from any further ſearch, and with all ſpeed haſtened their purſuit.

unto the foords] *i. e.* The ferries, or the ſhalloweſt places of the river where they might with leaſt danger paſſe over it.

ſhut the gate] *i. e.* The gate of the City, both to prevent all danger of approaching enemies, and the ſpies going out, if perhaps they were ſtill in the City, and not yet gone out, as Rahab imagined.

V. 8. *And before they were laid down*] *i. e* Had compoſed themſelves to take their reſt, to which they had little liſt in this extremity of danger; ſhe haſted up unto them (who were all this while in ſuſpenſe, as not knowing what was done) to acquaint them with all the former paſſages, that they might haſten their eſcape, leſt they ſhould be prevented either by the return of the purſuers when they ſaw their labour loſt, or by a further and more diligent ſearch of the Kings officers.

V. 9. *And ſhe ſaid unto them*] *i. e.* I will now declare unto you what reaſons and motives have induced me to deſert the cauſe of my King and Countrey, and to adhere unto you and your party with the extreme danger of my life and livelihood; Becauſe I know that you are highly in Gods favour and under his ſpeciall protection; but we, our King and Country, in his high diſpleaſure, proſcribed by him, and deſtinated to utter ruine and deſtruction.

I *know that the Lord hath given you the Land*] *i. e.* I am fully perſwaded, grounding my faith upon Gods promiſes which he hath made unto you, and the wonderfull miracles which he hath wrought for you, that he hath as certainly given you our land (who hath both power and right to diſpoſe of all things both in heaven and earth) as if you were now in preſent poſſeſſion of it

And that your terrour] An Hebraiſme; *i.e.* in that we are terrified becauſe of you in regard of your near approach and power, and *all the inhabitants of the land faint becauſe of you.* The which ſhe uſeth as another ground of her confidence, ſeeing God hath given to the Iſraelites courage befitting Conquerours, and poſſeſſed them with diſperate fears and faint-heartedneſſe. And this God had promiſed, Deut. 28. 7. See Chap, 5. 1. Exod. 23. 27. & 34. 24. Deut, 2. 29.

V. 10. *For we have heard*] Here ſhe rendreth the reaſon of her peoples fear and faint-heartedneſſe, to wit, the report which they had heard of two great miracles; Firſt, Gods preparing a paſſage for them by drying up the waters of the Red ſea; which being an act of omnipotency declared that he was as able to make them victorious over all their enemies, and ſo to give unto them poſſeſſion of their countrey according to his promiſe, as by his miraculous power to make unto them this paſſage unto it: And ſecondly, their vanquiſhing of the Amoritiſh Kings, Sihon and Og, and the iſſue of their victorie, namely their ſlaughter and utter extirpation.

V. 11. *Our hearts did melt*] An Hebr. *i. e.* were diſſolved with fear, ſo that we quite loſt all our valour and courage; like metall melted with the fire, or like ice thawed into water and ſpilt upon the ground, which cannot be taken up again. The like phraſes we have, Chap. 5. 1. Deut. 1. 28. & 20. 8. Iſa. 13. 7.

becauſe of you] Hebr. *from your face, i. e.* by reaſon of your preſence; and that not conſidered ſimply as men, for ſo the Canaanites were more in number and ſtronger than they, but in reſpect of their God whom they ſerved, in whoſe favour they were, who being Lord and King of heaven and earth was able to give victory unto whom he pleaſed.

V. 12. *Now therefore I pray you, ſwear unto me by the Lord*] Here Rahab ſheweth and exerciſeth a ſingular act of faith. For whereas the people of Iſrael, notwithſtanding all Gods promiſes confirmed unto them by many miracles, were ready every-hand-while to ſtagger and doubt of their performance, ſhe onely upon hear-ſay and reports of them was ſo confidently perſwaded of the truth of them, that ſhe deſireth to enter into covenant with them for her own life and of her friends, as if they had already ſtormed the City, and had the power of life and death in their hands: And that even when the ſpies themſelves had great cauſe of fear in reſpect of their preſent condition, being ſurrounded with enemies, and ſhut up in their City, not ſeeing with the eye of reaſon any probable means of making an eſcape. Herein ſhe conſulted not with naturall reaſon, which would have told her that her gueſts were at this preſent in a deſperate condition, and not able to ſave her or themſelves, but with the eye of faith looking upon Gods power and the truth of his promiſes, ſhe wholly relyeth upon them in the abſence of all earthly meanes, and deſireth the ſpies to ratifie by oath a covenant with her for the life and ſafety of her ſelf and friends.

ſince I have ſhewed you kindneſſe] She moveth them to hearken unto her ſuit by a modeſt commemoration of a great benefit by them received from her; which ſhe extenuateth by terming it only a kindneſſe, whereas in truth it was no leſſe then the ſaving of their lives with the extreme hazard of her own.

unto my fathers houſe] i. e. Not only to me, but alſo for my ſake to al my kindred and allies. So verſ. 13. & Chap. 6. 23.

and give me a true token] That you will inviolably keep covenant with me, and which may ſerve for a ſign to the Iſraelites when they ſurprize the City, that they preſerve us and not ſuffer us to periſh in the common deſtruction.

V. 13. *and that yee will ſave alive my father, &c.*] For whoſe preſervation ſhe is more ſolicitous then for her ſelf, becauſe they were in more danger, as having no aſſurance of Gods protection, being yet out of covenant and unconverted.

V. 14. *Our life for yours*] *i. e.* We warrant thee on the penalty of our own lives, which we deſire God to cut off, if we be not true and faithful unto thee in our promiſe. Or, We will preſerve thy life and of thy kindred even with the hazard or loſſe of our own.

If ye utter not this our buſineſſe] *i. e.* If you do not diſcover untimely either this our oath unto you, or our ſign which we give you for your aſſurance and ſafety, either to any of your Citizens, or more eſpecially to any of your kindred, which may perjudice our ſafety in our eſcape, or make others, unto whom this preſervation is not intended, to keep themſelves out of danger, either thruſting into your houſe, or by making uſe of the ſame ſigne which we give unto you. And upon the obſerving of this covenant only we will be bound to preſerve thee and thy kindred.

V. 15. *Then ſhe let them down*] Namely when they had taken this oath, & given her this ſign, & when ſhe had adviſed them of the beſt courſe to be taken after their departure for their ſafe return: Neither is it probable (as ſome think) that all theſe ſpeeches paſſed between them under the window, when they were let down and ſtood without the wall. Though it may be very likely that this whole buſineſſe was in haſt briefly tranſacted whileſt they were in her houſe, but again repeated and more fully amplified when they were let down, and now ſomewhat more out of danger and onward in their eſcape, as appeareth verſ. 18.

for her houſe was upon the town-wall] Namely in an out-corner of the City, where uſually the poorer ſort of people dwelt, though this was ſo diſpoſed of by a ſpecial providence, ſeeing if it had been otherwiſe ſeated, ſhe could not have had this oppertunity of letting them down out of the City, the gates being ſhut. See on Chap. 6. 5.

V. 16. *Get you to the mountain*] For there were mountains in the paſſage between Jericho and Jordan on both ſides, both North and South.

V. 17. *We will be blameleſſe of this thy oath*] They punctually and ſtrictly propound, and again more fully repeat, the conditions on which they took their oath, becauſe they were reſolved conſcientiouſly to obſerve it; namely, That ſhe ſhould bind the line of ſcarlet thred in the window by which ſhe had let them down, that it might ſerve for a ſigne to the Iſraelites, to keep them upon their entrance from plundering the houſe, and maſſacring thoſe whom they found in it; and that ſhe ſhould bring her friends whom ſhe would have ſecured into her houſe, of which is before ſpoken; and now laſtly, that none of them in the time of the common ſlaughter and deſtruction ſhould go out of her houſe into the ſtreets of the City.

V. 18. *when we come into the land*] *i. e.* As ſoon as we are come over Jordan into your countrey, and are drawing neer, unto your City. For if ſhe deferred to gather her kindred into her houſe till the city was ſtormed and taken, in reſpect of the great fear and perturbation that would then neceſſarily be in every part of it, it would have been too late.

V. 19. *his blood ſhall be upon his own head*] *i. e.* The fault or guilt of his blood or death ſhall lie upon himſelf, and not upon him that ſhall ſlay him, becauſe he obſerved not his condition, to keep within thy doors, which is one branch of the covenant between thee and us; but contrariwiſe the guilt ſhall be upon him that ſhall kill him finding him there.

V. 21. *According to your words ſo be it*] *i. e.* I willingly ſubmit to all theſe your conditions upon which you have paſſed your promiſe, as being all equall and juſt.

V. 22. *the purſuers ſought them throughout all the way*] To wit, between Jericho and Jordan. Whereby is intimated the wholeſomeneſe of Rahabs councell, ſeeing they had been ſurprized and periſhed by the hands of the purſuers, if they had not embraced and followed it.

V. 23. *and paſſed over*] To wit, Jordan; and being come unto Joſhua, who incamped at Shittim, and had ſent them from thence on this expedition, they related unto him all the former paſſages which they had obſerved in their journey, and that privately to himſelf alone, and not, like the other ſpies, Num. 13. before the people, having had experience of the miſchiefs which it produced.

V. 24. *And they ſaid to Joſhua*] To wit, by way of incouragement like valourous and faithfull men to the cauſe of God, and not like the other daſtardly and unbelieving ſpies.

the Lord hath delivered] They ſpeak of that which was to do as if already done, to expreſſe the confidence of their faith, and certainty of their hope.

Faint becauſe of us] And therefore there is no doubt but that the ſame Almighty power of God will ere long caſt them out of their land and country, who hath already deprived them of all courage by which they ſhould defend it.

CHAP. III.

Verſ. 1. AND *Joſhua aroſe*] *i. e.* After the Spies were returned and had related unto Joſhua what they had done and obſerved in their view of the land, city and inhabitants, and the people were much comforted and incouraged with their joyful news, and after that Joſhua was hereupon reſolved to paſſe over Jordan, to enter into and invade the land of Canaan and beſiege Jericho, and had by his officers given notice to the people of his intention, and warning that within three dayes they ſhould prepare for ſuch an expedition, and furniſh themſelves within the compaſs of this time with victualls and all neceſſaries befitting ſuch a journey, and they according to his command had prepared themſelves and were furniſhed with all proviſions, then Joſhua roſe and removed his camp from Shittim, and came unto Jordan.

early] This is added, to ſhew that Joſhua performed the duty of a good and wiſe Generall, not being ſlothful and ſluggiſh in a buſineſſe of ſo high a nature and important concernment, but careful and diligent in his undertakings, ruling and guiding the people under his government, not onely by his commands, but alſo by his good example.

in the morning] Namely, of the ninth day of the firſt moneth, for they paſſed Jordan on the tenth day, Chap. 4. 19. This moneth, which was by the Hebrews called *Niſan* and *Abib*, was appointed by God in their religious computation, to be the firſt moneth of their year, in which they were commanded to celebrate the feaſt of the Paſſeover in remembrance of their great deliverance out of the bondage of Ægypt. And was fitly made the beginning of their year, ſeeing then they ſeemed by coming out of a cruel thraldome, worſe then death, to begin their life, when they enjoyed the liberty of Gods people. And as in this moneth formerly they had had that great deliverance, ſo now in it they have a ſecond benefit of entring into Canaan, a type of their heavenly inheritance in Gods Kingdome. Otherwiſe the Jews in their civill account reckoned the ſeventh moneth from this to be the beginning of their year, which they called *Tiſri*, becauſe they thought it to be the beginning of the worlds creation. The former of theſe anſwereth to our March; the other, to September. Now on this day Joſhua again appointeth his Officers that they ſhould paſſe through the Camp, to give unto the people notice of his directions, for ſuch courſes as they were to obſerve in their paſſage over Jordan.

and lodged their] Namely for one night onely, and the net day paſſed over Jordan.

V. 2. *And it came to paſs after three dayes*] *i. e.* After the command of providing victuals, Chap. 1. 11.

That the officers went through the hoſt] Namely, the ſecond time, with new directions from Joſhua for their paſſage, and the manner of it.

V. 3. *And they commanded the people*] In Joſhuah's name; as he alſo did in Gods name, and by his appointment, verſ. 8.

when yee ſee the ark of the covenant] So called by reaſon of the two Tables of the Law written in ſtone, which were laid up and reſerved in it. It was alſo called *the Ark of the Teſtimony*, chap. 4. 16. becauſe it contained the teſtification of Gods will. See on *Exod.* 25. 16.

of the Lord your God] *i. e.* Not only the God of heaven and earth, but your God by a peculiar and perpetuall covenant, whoſe preſence therefore is in an eſpecial manner to be adored by you, and his Ark, which is the viſible ſigne of it, to be followed by you with great cheerfulneſſe and religious veneration; not in reſpect of the Ark it ſelf, and the materials and figure of it, but as it was a type of Jeſus Chriſt, the Angel of the Covenant, in whom dwelleth the fulneſſe of the God-head bodily, Col. 2 19. Whom they were to follow, as being their true guide that went before them and conducted them into the land of promiſe, which was alſo a type of the heavenly Canaan.

and the Prieſts the Levites bearing it] *i. e.* Which were all of the tribe of Levi. For howſoever ordinarily it was the office of the Levites, and properly of the Kohathites, to bear the Ark, Num. 3. 31. who were only Levites and not Prieſts; yet in extraordinary ſervices, for the greater pomp and magnificence, this ſervice was alſo appointed to the Prieſts the ſonnes of Aaron, although very rarely; as we ſee here, in the ſiege of Jericho, and when David fled from Abſalom, 2 *Sam.* 15. 29.

yee ſhall remove from your place, and go after it] Hereby it appeareth that the courſe and order in bearing the Ark obſerved in the time of Moſes was changed by Joſhua; For then the pillar of the cloud by day and the fire by night went before the people and guided them in their journies, and the Ark was carryed in the midſt of the Army, as being the ſafeſt place, Num. 2. 17. but now the cloud is removed, and the Ark as their guide is appointed to go before, and to lead them into the land of promiſe: Which was (as ſome probably think) to typiſie unto them, that the Law and its umbratilous ſhadows could not, but the Ark of the Covenant typified by it, Jeſus Chriſt, was able to conduct them into the promiſed land: And as there was no other way of entrance into the earthly Canaan but by following the Ark, ſo there is no other way of entrance into the heavenly Canaan then onely by Jeſus Chriſt, John. 14. 6.

V. 4. *Yet there ſhall be a ſpace between you and it*] This diſtance was preſcribed to affect their hearts with an awful fear and due reverence of Gods preſence, of which the ark was a ſigne. In which reſpect at the giving of the law there were bounds appointed about the mount, to keep the people from approaching unto it, Exod. 19. 12.

about two thouſand cubits] *i.e.* A thouſand yards, or there-abouts, as neer as they could gueſſe with their eye, ſeeing they could not conveniently meaſure it otherwiſe. The which was about the breadth of Jordan when the waters overflowed, as now they did, as Authors and all eye-witneſſes report.

that ye may know the way by which yee muſt go] Here another reaſon is rendred why the Prieſts bearing the Ark were to go before in this diſtance till they arrived on the other ſide juſt over againſt them, that is, that they might diſcover unto the people a firm and ſafe paſſage in which they might follow them in an orderly march, for their better ſecurity, before themſelves entred into the River which was yet unknown unto them.

for ye have not paſſed this way heretofore] Heb. *Since yeſterday and the third day*; *i.e.* never hitherto, and therefore need this guidance and conduction to ſecure your paſſage.

V. 5. *Sanctifie your ſelves*] Both ceremonially by legall purifications, as at the giving of the law, Exod. 19. 10, 15. and ſpiritually by an internall purity; that you may be prepared to ſee a miraculous ſigne and glorious effect of Gods powerfull preſence, namely in that wonder of dividing the waters, Lev. 20. 7, 8. Numb. 11. 18. 1 *Sam.* 16. 5. Joel. 2. 16. See on Chap. 7. 13.

V. 6. *And Joſhua ſpake unto the Prieſts, ſaying, Take up the Ark*] This he doth not enjoyn by his own abſolute authority, but according as he was directed and appoined by God, whoſe commands he obeyed, as they did his, and God in him. For otherwiſe he durſt not have altered that order which God himſelf appointed, of carrying the Ark in the midſt of the army, and have cauſed it now to be carried before all the people.

And they took up the Ark] And carryed it to the other ſide of the river. Herein they ſhewed a ſtrong faith and humble obedience, hazarding their own lives to ſecure the people from all danger of that fearfull and uncouth paſſage, and alſo expoſing themſelves to the perill of enemies, when they touched upon their land, who might be ready to oppoſe them, that they might hinder their entrance, and keep them from landing, eſpecially being in ſuch a diſtance from the reſt of the army.

V. 7. *This day will I begin to magnifie thee*] God had much honoured Joſhua in Moſes time, when he admitted him to be preſent with Moſes in the Tabernacle while he ſpake with him out of the cloud, and when he commanded Moſes by the impoſition of his hands to conſecrate him his ſucceſſor in government, to indue him with the ſpirit of wiſdome and fortitude and ſo to make him partner and partaker with him in his glory: But now he further promiſeth to honour him in the execution of his function of Empire and government: *q. d.* I will now begin to exalt thee in the place unto which I have called thee, in the eſteem of the people, by a great miracle which I am about to do, whereby they ſhall be brought to acknowledge that I have made thee Head over them, and by thee will poſſeſſe them of the promiſed land; and in this I will make thee equal with *Moſes*, ſeeing as by him I made paſſage for the people out of Ægypt by dividing the Red ſea, ſo by thy miniſtry I will make way for them into Canaan by dividing this river Jordan, and ſo declare that my preſence and power is with thee, as it was with him.

V. 8. *When ye are come to the brink of the water*] *i.e.* When ye have paſſed over Jordan, and are come to the brink of it over againſt you on the other ſide, then ſtand ſtill there till I call you from thence, ſeeing by the ſtay of the Ark there the courſe of the waters ſhall be ſtopped, untill all the people be paſſed over. For ſo I underſtand it of the brink of the river on the further ſide, ſeeing otherwiſe the Prieſts with the Ark could not in that diſtance have gone before the people, as was commanded, but before they were paſſed over they would have gone before it, and ſo loſt their guidance in ſecuring their paſſage in the greateſt part of it.

V. 9. *and hear the words of the Lord your God*] *i. e.* Stirr up your attention, ſeeing it is not ſo much I as God himſelf that ſpeaketh unto you and not onely here, but believe alſo what he ſpeaketh, ſeeing he is truth it ſelf, and cannot deceive you, and a God of infinite power, and therefore able to perform what he promiſeth; yea, he is alſo the Lord your God who hath choſen you to be his peculiar people, and therefore will take ſpeciall care over you, proſper you in your undertakings, and ſo diſpoſe of all your affairs as ſhall be moſt for your profit and welfare.

V. 10. *Hereby ye ſhall know*] *i. e.* By this wonderful miracle which he is about to do in dividing the waters, which in the courſe of nature conſtantly run in a continued ſtream, ye ſhall know that the omnipotent God is among you to aſſiſt you, and to give you poſſeſſion of the promiſed land, ſeeing none but he is able to do ſuch a work of wonder. Neither is he onely powerfull for the preſent to do what he pleaſeth, but alſo for ever unto all ſucceeding ages, ſeeing he ever liveth to perform his word and promiſes, and this in particular, of caſting out theſe nations, and giving unto you their land for your inheritance. And therefore go on with courage, ſeeing there is no cauſe of fear and doubting.

drive out from before you the Canaanites] He reckoneth here but ſeven nations, whereas God numbreth ten in his promiſe to Abraham, Gen. 15. 19. How then is that performed, ſeeing four of thoſe there named are here wanting, the Kenites, Kenezites, Kadmonites and Rephaims, and the Hivites here mentioned are not there named? Unto this ſome Anſwear, that he ſpeaketh here onely of thoſe nations which Joſhua in his time conquered, and that the other nations, from the river of Ægypt even to Euphrates, were ſubdued in Davids and Solomons time. But this ſatisfies not, ſeeing theſe lands were onely ſubdued and became tributaries, but the inhabitants were not caſt out, nor their land given to Iſrael for an inheritance. Others think that ſome of thoſe named there as ſeverall, might now be joyned into one, and ſo bear but one name. But that which I conceive to be moſt probable, is, that theſe promiſes made to Abraham then and the people here were not abſolute, but onely conditionall, if they continued in their obedience, ſerving God alone and cleaving unto him. Which in a great part they made void unto themſelves by their apoſtaſie and idolatry; in which reſpect God telleth them plainly, that he would no further proceed in driving out thoſe nations before them, Judg. 2. 1, 2, 3. and ſo divers of thoſe lands never came into the Iſraelites poſſeſſion, as Tyre and Sidon, the land of the Philiſtines, &c. though the moſt of them in Davids and Solomons reign became tributaries, which doth not fully reach home to the promiſe, of giving their land to Abrahams poſterity, Gen. 15. 18.

V. 11. *the Ark of the covenant, even the Lord of the whole earth*] Which by repetition of the word *Ark*, may be thus taken, *the ark of the covenant, even the ark of the Lord*, &c. Or thus; The ark, which is a type of Gods preſence, who is the Lord of the whole earth. This is added to ſtrengthen their faith. For if the Lord of the whole earth, who made it of nothing, and governeth all things contained in it by his wiſe and powerfull providence, paſſed over before them to direct and aſſiſt them, there could be no place left for incredulity, or ſo much as doubting of their good ſucceſſe.

V. 12. *take ye twelve men*] *i. e.* Now make choiſe of them, that in their paſſage they may be eye-witneſſes of this great miracle, though the ſervice required of them ſhall not be performed till ye be paſſed over Jordan, Chap. 4. 1, 2. For that they were the ſame twelve here mentioned, appeareth Chap. 4. 4.

V. 13. *And it ſhall come to paſſe*] *q. d.* This ſhall be the iſſue of your buſineſſe, and the manner of your paſſage; that when you ſee every thing done juſt in that manner and time which I foretell you, you may not attribute it to any accedentall cauſes, but wholly aſcribe it to Gods allruling providence.

the waters of Jordan ſhall be cut off] *i.e.* The waters coming from above ſhall ſtand ſtill on an heap, and the waters below according to their ordinary courſe ſhall paſſe away, and ſo leave the channell dry for the people to paſſe over.

V. 14. *And it came to paſſe*] *i. e.* As ſoon as the Prieſts had taken up the ark, and the people were come out of their tents and lodgings, and prepared themſelves to follow the Prieſts towards Jordan.

V. 15. *And as they that bare the ark*] Here is ſhewed, that all things foretold verſ. 13. were accordingly fulfilled in every particular.

For Jordan overfloweth all his banks at the time of harveſt] Namely of the Barly harveſt, which in thoſe hot Countries was in their firſt moneth called *Niſan*, or *Abib*, which anſwereth to the latter part of our *March*, and the beginning of April, in which moneth they kept their Paſſeover. Now the reaſon why at this time Jordan overfloweth its banks, is credibly thought to be the melting of the Snow which lyeth all Winter upon the hills and mountains adjacent, and is melted in their harveſt time with the heat of the *Sun*; which is the cauſe of the like inundations of the Rivers Euphrates and Tigris, Eccl.24.25, 26. Now this is added for divers reaſons; Firſt, to amplifie the greatneſs of the miracle, in that Jordan was dryed up and made a ſafe paſſage when the waters were at the higheſt. Secondly, to commend the Prieſts faith, who adventured to enter and paſs over the River when it thus fearfully overflowed, and did run with a ſwift and ſtrong current. Thirdly, that the people might be moved hereby to obſerve Gods care and providence watching over them, in that he brought them into the land of their enemies in harveſt-time, when as it was beſt furniſhed with all neceſſary proviſions both for the preſent, and the year following. See 1 Chron.12.15.

V. 16. *ſtood and roſe up*] As they muſt needs do, when coming down from above in their ordinary manner, they were ſtopt here and had no paſſage, and therefore did riſe up as an high heap, which extended very far backwards; even from hence where they were to paſs over, to the City Adam, which ſome Coſmographers place on the Eaſt-ſide of Jordan over againſt Gilgal, which is beſide Zaretan, lying Southward from Adam. Of Zaretam ſee 1 King 4. 12. & 7. 46.

over-right againſt Jerico] The place, as ſome think, from this paſſage over, was called afterwards *Beth-abara*, Joh.1.28. where John the Baptiſt baptized.

V. 17. *ſtood firm on dry ground*] Becauſe the waters which were above, at the preſence of the Ark, or rather of God repreſented by it, were kept back and ſtood on an heap, according to Pſal.114.3. *The Sea ſaw this, and fled; Jordan was driven back*: and the waters below, according to their natural and ordinary courſe, were run away into the lake Aſphaltites, or the Salt and Dead *Sea*, leaving the channel dry, and ſo fit for the Iſraelites to paſſe over.

in the midſt of Jordan] Which is not meant of the mid-way of the River, or middle part, as appeareth by the reaſons before given on v. 8. but of the channel neer the bank on the other ſide. Neither doth (as learned interpreters obſerve) the Hebrew word here uſed, and tranſlated *midſt*, ſo uſually and properly ſignifie the middle part of a thing, or that which ſtandeth in the mid-way, as that which is within a thing it ſelf, or contained within the verge and circumference of it, whether it be in the middle or in the out-ſide and extream part of it.

till all the people were paſſed] *i.e.* Quietly and ſafely arrived and come to land, as meeting with no enemies to oppoſe them and hinder their landing, though it be uſual for people in the like caſe to guard and man their coaſts & frontiers when they are ready to be invaded. Which theſe Canaanites at this time neglected, either becauſe they thought it needleſſe, as being in their conceit an impoſſible thing to paſſe over Jordan at this time when the waters were ſo high that they overflowed the banks, or becauſe God had infatuated and deprived them of the uſe of their reaſon, ſo that they never thought of any means of defence, or finally becauſe they were ſo wholly poſſeſſed with terror and amazing fear that they durſt not come out into the open field, but kept themſelves immured in their ſtrong, fenced, and high-walled City.

CHAP. IIII.

Ver.1. A*Nd it came to paſſe*] In this Chapter is related what things were done after they were paſſed over Jordan, both neer and about the River, and after they had pitched their Camp in Gilgal, where they lodged that night.

V. 2. *Take you twelve men*] Here he more fully and amply expreſſeth that command mentioned, chap.3.12. concerning the choice of twelve men, and ſheweth to what uſe they were to be put. Theſe men were to be choſen out of every Tribe a man, one with another, becauſe the remembrance of this great miracle concerned them all alike, namely, that by their relation they might propagate the knowledg of this wonderful work to all their poſterity. Neither were the two tribes and half to be exempted, though their inheritance was already fallen unto them on the other ſide of Jordan: For howſoever they were ſeparated from one another in their habitation by the River, yet they remained ſtill one people, and of one Religion, and joyned together in the worſhip and ſervice of the ſame God: Upon which grounds they afterwards excuſed themſelves to the other Tribes for building that Altar mentioned Chapter 22. ver.22—30.

V. 3. *midſt of Jordan*] *i.e.* The channel neer the bank where they were now arrived. For why ſhould they fetch the ſtones further off, when they might have them nearer hand?

lodge this night] *i.e* in Gilgal, v.19, 20.

V. 4. *whom he had prepared*] *i.e.* Whom he had before choſen for that imployment, Chap. 3.12.

V. 5. *of the Lord your God*] And therefore this ſervice, though it may ſeem mean, is not to be ſlighted by you, ſeeing it is done to ſo great a Lord and Maſter, and tendeth to the uſe and benefit of all the Tribes of Iſrael, for whoſe ſake you do it.

V. 6. *That this may be a ſign*] Namely to call to your remembrance in time to come, ſo great a benefit for the ſtirring up of your ſelves and your poſterity to thankfulneſſe, for the ſtrengthning of your faith and affiance in God, and working your hearts to true obedience. *So* Exod.13.14. Deut.6.20. Joſh.22.27. & 24.27. See on Exod,12.26. & on Eccl.12.1.

in time to come] Hebr. *to morrow*; Which often with the Hebrews ſignifieth all that time which is to come: *q. d.* ſo often as you ſhall have occaſion to ſpeak of it to your poſterity. See on Chap. 22. 18.

V. 7. *Then ye ſhall anſwer them*] *i.e.* Ye ſhall be ready to inſtruct them in the knowledge of theſe great works which God hath done for you, ſeeing parents cannot perform a better duty to their children, then to train them in the fear of God, and to ſeaſon their minds and hearts with the knowledge and love of true Religion.

V. 8. *And the children of Iſrael did ſo*] *i e.* The twelve men appointed to this office who repreſented the whole people, every man his particular Tribe, and therefore here bear their name.

V. 5. *And Joſhua ſet up twelve ſtones*] Beſides thoſe twelve which were to be ſet up in Gilgal, that it might be a monument to them that inhabited about Jordan, or paſſed by that way, of that great miracle. They were therefore to be pitched in the place where the Prieſts that bear the Ark ſtood, not in the middle part of Jordan, where by reaſon of the depth and diſtance they could hardly at any time be ſeen, but in the channel neer the bank, where they might alwayes be in view, ſaving when the River did overflow.

and they are there unto this day] *i.e.* By an immutable and perpetual ſtatute, or to that time when theſe words by ſome holy Writers were inſerted into this Book. *See* Chapter 6.25. and on 1 *Sam.* 5.5.

V. 10. *For the Prieſts which bare the Ark ſtood in the midſt of Jordan*] Theſe words were added to ſhew and commmand to poſterity the faith and patience of the Prieſts, and propound them as patterns and precedents to all of that calling, with all other faithful Miniſters; in that, when all the people are ſaid for fear to haſt away, they conſtantly perſiſted and perſevered in that office unto which God ſigned them, without fear or fainting, ſtaying immoveably in their ſtation all the while that Joſhua delivered Gods commands concerning the carrying of the ſtones and the uſe which was to be made of them, the taking away of twelve to the land, with the faſhioning and fixing of other twelve in the place where they ſtood, and the tedious paſſage of ſo great a multitude by them over Jordan; and all this notwithſtanding the fearful ſight of thoſe hideous mountaines of water which hung over their heads, and were every minute ready to overwhelm and dround them, unleſſe they were miraculouſly ſtayed by the hand of an omnipotent God.

according to all that Moſes commanded Joſhua] This is not to be underſtood as though Moſes had given by his commands, directions unto Joſhua in all the particular carriages of this whole buſineſs, ſeeing we read of no ſuch directions in all the Books of Moſes; but as in general he was commanded by *Moſes*, to obey God in all his commands when they ſhould be made known by Eleazar the High Prieſt, inquiring of the Lord for him from time to time by Urim and Thummim, Num.27.21,22,23. ſo did he now in all things that concerned buſineſſe of paſſing over Jordan.

And the people haſted and paſſed over] As apprehending great danger whileſt they were in their paſſage. For though they paſſed over upon dry ground, yet ſeeing the waters ſtanding on heaps, and hanging over their heads ready to overflow and ſwallow them up, they were affrighted with this ghaſtly ſight, and through weakneſſe of faith made all poſſible ſpeed to be out of this danger. For though it be ſaid that by faith they paſſed through the Red Sea, even as now alſo they did over Jordan, yet their faith was not free from doubtings, but mixed with failings and much weakneſs, Heb. 11. 29. Matth. 14. 30.

V. 11. *and the Prieſts*] This is added to ſhew their faithfulneſs in their place and execution of their office, who did not only as good guids and leaders go before, and hazard themſelves to the peril of the firſt entrance into the River, and with faith, fortitude, and patience long continued in that place of fear and danger, but alſo were the laſt that came away, not leaving their ſtation till all the people were in ſafety, that their example might be a precedent for all their ſucceſſors.

in the preſence of the people] Who ſtood upon the bank to behold the laſt act of this great miracle, namely the return of the waters to their ordinary courſe, as ſoon as the Prieſts bearing the Ark were come to land.

V. 12. *And the children of Reuben &c.*] According to their covenant made chap.1.14. & Num.32.20,27.

V. 13. *About fourty thouſand*] The reſt of their Tribes being left behind to defend their Country newly fallen unto them, with their Cities and Inhabitants, againſt the in-rodes of their bordering enemies.

prepared for war] Or, *ready armed*, as v.12.

paſſed over before the Lord] *i.e.* Before the Ark of the Lord, which was a viſible ſign of Gods preſence; or, before the people of the Lord. Neither is it likely that their place was to go immediately before the Ark. Or, hereby is ſimply to be meant that they went forward in this expedition in the ſight and preſence of the Lord, (in which ſenſe it was ſaid that *Nimrod was a great Hunter before the Lord*, Gen. 10. 9.) implying their great valour and chearfulneſs in this warlike expedition. See on chap.1.14. & Num.32. 20.

V. 14. *On that day the Lord magnified Joſhua*] According to his promiſe, chap.3.7. that being in high eſteem with the people, he might be of more authority in his rule and government, and ſo carry on the work, unto which he was by God called and deſigned, with more eaſe and better ſucceſſe.

V. 15, 16, 17. *And the Lord ſpake unto Joſhua*] Whereby is implied that the managing of this whole buſineſs was by Gods ſpecial command to Joſhua, and by his from God to the Prieſts and people.

V. 18. *and the ſoles of the Prieſts feet*] *i.e.* As at their entrance into the River, their feet no ſooner touched the water, but preſently they were divided, chap.3.15, ſo as ſoon as they landed on the Continent, they returned to their former courſe, and this the more to convince the people that there was nothing of nature or chance in all this action, but all came to paſſe by Gods ſpecial providence and appointment.

unto the dry land] Not the banks neer the River, which upon the return of the waters were again overflowed, but the adjoyning Continent, unto which the water overflowing did not reach.

returned to their place] Not ſuddenly and all at once, (for then thoſe huge heaps and mountains of waters, gathered by the ſtopping of the ſtream, would have drowned the whole Country adjoyning) but by little and little, and ſlow degrees, as they were ordered and overruled by Gods powerful providence.

V. 19. *on the tenth day of the firſt moneth*] Namely, Abib, in which they were to celebrate the Paſſeover in remembrance of their deliverance out of Ægypt, chap.5.10. which they might not do before they were prepared thereunto by Circumciſion, Exod.12.48. which had been omitted all the time of their continuing in the wilderneſſe, chap. 5.5. And therefore by a ſpecial providence of God they landed in Canaan, and went unto Gilgal, on the tenth day (on which the Lamb was to be ſet apart, Exod.12.3.) that being there circumciſed, they might on the fourteenth day celebrate the Feaſt of the Paſſeover. See on chap.3.1.

and encamped in Gilgal] So called here by an anticipation, *q.d.* they incamped in that place which was afterwards by Joſhua called Gilgal, chap.5.9. Here they pitched their ſtanding Camp, when part of the army marched on further to conquer the Country, as being a place moſt commodious for this uſe by reaſon of its fruitfulneſſe, and the River adjoyning to it, and the mountains on either ſide.

V. 20. *did Joſhua pitch in Gilgal*] In ſome eminent and conſpicuous place, that all that paſſed by might ſee them, and ſo be put in mind of the miraculous paſſage over Jordan.

V. 21, 22, 23. *And he ſpake to the children of Iſrael*] This ſpeech for ſubſtance is the ſame with that v. 6, 7. (only that was directed to the twelve men appointed to bear the ſtones, and this to the whole people, or rather to their elders and rulers) and therefore needeth little further explication.

V. 23. *from before you*] The waters of Jordan were not dryed up before their children unto whom they were thus to ſpeak, but before the parents themſelves, who are here commanded to make this relation unto their poſterity: But they are here ſaid to have been dryed before them, becauſe this miracle was done not only for the uſe and benefit of them who then lived and were preſent at the doing of it, but alſo for their children that were to deſcend from them, and were yet in their loyns, or ſo young and little that for the preſent they were unable to obſerve and make uſe of this great work of God. And again it is ſaid to be done before their children, becauſe they had intereſt in the ſame God with their parents, were of the ſame Religion, and Members of the ſame body, Church and Commonwealth.

Red Sea, which he dryed up from before us] Here, upon the ſame grounds he ſaith that this was done before the people unto whom he now ſpake, when not any of them were preſent at this miracle that were of ripe age, ſaving Caleb and himſelf, ſeeing the men that paſſed over the Red ſea were in Gods juſt diſpleaſure, for their unbelief, murmuring, ſtiff-neckedneſſe and rebellion, cut off in the wilderneſs, and never entred into the land of promiſe, chap. 5.6.

V. 24. *might know the hand of the Lord*] *i.e.* Might acknowledg and take occaſion to glorifie God in this manifeſtation of his power and providence, which is his main end in all his miracles. And ſecondarily, that hereby his people *might learn to fear God*, (as it is here to be underſtood) to worſhip and ſerve him alone, to imbrace his true Religion, and in faith and obedience to do his will, and obſerve and keep all his commandments. All which is uſually in the Scriptures comprehended under this one duty of Fearing God, in reſpect of a ſpecial uſe which the people here ſpoken unto were to make of it, namely, hereby to be reſtrained from apoſtaſie and ſtarting back from obedience unto God, which was the ſinne of their Anceſtors, Pſalm 78. 56, 57. Jer. 32.40.

for ever] Hebr. *all dayes*, *i. e.* for the whole term of your lives.

CHAP. V.

Ver. 1. *WHen all the Kings*] Though the whole land of Canaan was but of ſmall extent, yet there were many Kings in it, becauſe it was the manner of thoſe times to have a King over every particular City: But in after ages men increaſing in pride, ambition and covetuouſneſſe, could not content themſelves to be thus bounded and limited, but with power and violence extended their Soveraignty and dominion, not only over many Cities, but alſo provinces and Nations.

of the Amorites] The Amorites were on both ſides Jordan; whereof two Kings were ſlain already on the ſide towards Moab.

on the ſide of Jordan weſtward] *i.e.* Inhabiting the Weſtern parts of Canaan.

all the Kings of the Canaanites] Under theſe two the reſt of the nations are comprehended: under the *Amorites*, thoſe that were ſituate near Jordan Eaſtward, from North to South; and under the *Canaanites*, thoſe that did lye Weſtward, and bordered upon the Mediterranean Sea.

until we were paſſed over] By Gods providence it came to paſſe that the Inhabitans laid it not to heart to make uſe of their greateſt advantage in oppoſing and hindering their landing on the borders of Canaan, either out of ſecurity, becauſe the paſſage ſeemed unto them impoſſible, or out of cowardiſe, becauſe they durſt not come out of their Cities and places of ſtrength, before they were forced by urgent neceſſity. See on chap.3.17.

their heart melted, neither was there ſpirit in them] *i.e.* Their courage wholly was quailed and could not be recollected, like metals, that have no ſtrength in them when they are melted and diſſolved; or like waters ſpilt upon the ground, that cannot be gathered up again: and their underſtanding alſo through fear and aſtoniſhment failing, they (as we ſay) were at their wits end, ſo as they could not think or adviſe of the beſt means whereby they might be preſerved from approaching ruine and calamity. See Exod.15.14,15. This fear (like that Gen.35.5.) withheld the Canaanites from aſſaulting the Iſraelites, though at this time they had a double advantage againſt them, they being ſore upon their circumciſion, and buſied with the ſolemnity of the Paſſeover. See Exod.34.24.

V. 2. *At that time*] This verſe and thoſe following co-here with the laſt verſes of the former chapter, the firſt verſe being a digreſſion from the ſtory. Where, by *that time* is to be underſtood the day in which they arrived and came to Gilgal: for being ſo taken, here only were four dayes before the Paſſeover, in which they were to be circumciſed and healed. Or, as others more probably think, theſe words are to be referred to that time when as Joſhua gave them in charge to prepare for their paſſage over Jordan, becauſe otherwiſe they ſhould have been much ſtraightned in time, to the due performance of all that was to be done reſpecting circumciſion and their preparation for the Paſſeover.

make thee ſharp knives] The Hebrew word doth ſignifie *knives of ſtones*, or *flints*, or elſe *ſharp razors*, as the Chaldee Paraphraſe hath it. Theſe might be provided with eaſe if this charge were given by the Lord before their paſſage over Jordan, and with no great difficulty at their firſt coming to Gilgal; ſeeing many hands make ſhort and light work, and as there were many knives required to circumciſe in the ſpace of one day ſo great a multitude, ſo there were many hands to make them. See Exod.4.25.

and circumciſe] Heb. *turn again circumciſe*, that is, circumciſe again, an Hebraiſme like that uſed Num.11.4. Pſalm 85. 8. Ezek. 8.6. Whereby is not meant, that thoſe who were already circumciſed ſhould now again be circumciſed; which could not have ſtood either with religion or natural reaſon, ſeeing they could not again take away that foreskin which was already cut off: But this is the ſenſe of theſe words, Reſtore the Sacrament of circumciſion to its primitive uſe at the firſt inſtitution of it to Abraham and his ſeed, which hath now for a long time been neglected, or at leaſt omitted. It had been much forborn in Ægypt, as ſome think, till it was again reſtored by Moſes, either out of neglect of Gods holy Sacrament, or, which is more likely, becauſe there they could not by reaſon of oppreſſion adminiſter it according to Gods inſtitution. And in the wilderneſs it had been wholly laid aſide (at leaſt from the return of the ſpies, which was in the ſecond year after the Iſraelites came out of Ægypt) becauſe at Gods appointment they were ſuddenly to remove from place to place, as the cloud removed, that was their guide, which they could not do without great hurt and damage to thoſe who were newly circumciſed, v. 8. For though ſometime they encamped long in a place, yet all that while they had no aſſurance of their abode there, but were ſtill at an hours warning to remove: In which caſe the Lord diſpenſing with his own ordinance by a new command of their removing, it was in them no neglect or ſin: For had it been ſo, it is not probable but they ſhould have been ſharply reproved for it by God himſelf, and his Miniſters, Moſes and Aaron. But it may be objected, that Moſes was ſtricken with a dangerous ſickneſs for not circumciſing his ſon, though he were in a journey which was undertaken by Gods appointment, Exod.4.24? Unto which I anſwer, that this puniſhment was inflicted, becauſe he had had time enough before to have circumciſed his ſon, and had neglected it: or if he had been then but eight dayes old, he might have ſtaid by the way till the child had been circumciſed and healed, ſeeing though God had appointed him his journey, yet he had not ſtrictly limitted him to diſpatch it in ſuch a time. But why was Joſhua commanded by God to circumciſe all the people at their firſt entrance into Canaan? I anſwer, Firſt, that hereby he might roll away the reproach which they had contracted in Ægyp ,v.9. *S*econdly, that hereby they might be prepared to celebrate the Paſſeover, of which none might eat before they were circumciſed, Exod.12.48. Thirdly, for the ſtrengthning and confirming of their faith in this aſſurance, that God would make good unto them his Covenant and all the promiſes contained in it, eſpecially this of giving the land of Canaan for an inheritance both to them and their ſeed, ſeeing this *S*acrament was annexed to the covenant firſt made with Abraham as a ſeal to confirm his faith in the full aſſurance of this particular promiſe, Gen.17.8,9,10. In which reſpect they now needed eſpecially the benefit of this Sacrament, that their faith might be ſtrengthened againſt all difficulties which they were now to meet with, in reſpect of the mighty oppoſitions of their numerous, warlike and potent enemies, and that they might hereby be the better encouraged in all their dangerous attempts and undertakings. And laſtly, it was enjoyned by God for the tryal of their faith and obedience when they were under a great tentation. For being now entred into the Land, and invironed round about with many mighty and malicious enemies, who watched upon all opportunities to ruine and deſtroy them, they could never have had a fitter opportunity then this for the attaining of their purpoſe, if by any means they might have come to the knowledge of it. For had they come upon them, as Simeon and Levi upon the *S*hechemites, Gen.34.25,26. When they were ſore of their wounds, they might eaſily have ſlaughtered them, they being utterly diſabled to fight for their lives, or make any reſiſtance. Herein their faith therefore was throughly tryed, in that at Gods command they were willing to hazard their whole Army at once to ſo deſperate a danger, relying wholly upon Gods power and providence.

V. 3. *And Joſhua made him ſharp knives*] Or, *knives of flint. i.e.* He cauſed them to be made; or, they were made by his appointment.

and circumciſed the children of Iſrael] To wit, all that were not before circumciſed, that is, all that were under fourty years of age, and were born ſince their coming out of Ægypt.

at the hill of the foreskins] Heb. *Gibeah-haaraloth.* Which name was now given unto this place, becauſe the Iſraelites had there left and buried their fore-skins.

V. 4. *And this is the cauſe*] To wit, why they did now renew and ſet on foot again this ordinance of circumciſion, which had been omitted at leaſt for the ſpace of thirty eight years in the Wilderneſſe, becauſe all the people and men of war who were twenty years old and upward, for their unbelief, rebellion and murmuring dyed in the Wilderneſs, Num.14.23. 1 Cor.10.5. Heb.3.17. and were circumciſed before their coming out of Ægypt, as were alſo their children that were born there, and came out with them under the age of twenty, Num.14.29. Deut.1.31. And now a new generation was come in their place which were not yet circumciſed, ſeeing this Sacrament had been omitted thirty eight year, that is, from the return of the Spies until this day.

V. 5. *All the people that came out*] Namely, thoſe which lived in Ægypt after Moſes return out of Midian, and had received from him Gods meſſage concerning their deliverance out of bondage, confirmed with ſo many and wonderful miracles, theſe renewed their Covenant, and with it their hopes of enjoying the promiſed land, and ſo accordingly prepared themſelves and their children for their entrance in thither, by taking upon them circumciſion, the Seal of the Covenant.

V. 6. *Till all the people*] Or, *all the nations*, as the word properly ſignifieth. Neither doth he here (as ſome obſerve) honour thoſe faithleſs and rebellious men with the name of *people*, or *his people*, but doth ſecretly ſtigmatiſe them with the name of *nation*, which is uſually taken in a worſe ſenſe, that is, for prophane and heatheniſh men, who were not of the ſeed of Abraham, but ſtrangers from the Covenant.

unto whom the Lord ſware] Being provoked to anger by their infidelity and diſobedience, Num. 14. 23. Pſal. 95. 10,11. Heb. 3. 17,18.

not ſhew them the land] Not ſo much as ſuffer them to ſee it (which favour he vouchſafed to Moſes) much leſſe to inherit and injoy it.

which the Lord ſwear unto their fathers] That he would give it unto them and their poſterity, yet not abſolutely, but upon condition of their faith and obedience, which they on their part not obſerving, but contrariwiſe provoking God with their infidelity and rebellion, made void this Covenant, and wilfully abdicated and diſinherited themſelves of this promiſed patrimony.

V. 7. *And their children whom he raiſed up in their ſtead*] Namely, thoſe who were born unto them in the wilderneſs, (for they who came with them out of Ægypt were circumciſed before, ver. 5.) to ſhew Gods faithfulneſs and conſtancy in performing his promiſes, ſeeing the infidelity and diſobedience of theſe rebels could not make them void to their poſterity, but according to his Word, Numb. 14. 31. he would give to their little ones the land for their inheritance and poſſeſſion.

Them Joſhua Circumciſed] Becauſe God by covenant had given unto them the Land of Canaan, therefore he giveth unto them the ſeal of this Covenant for the better confirmation of their faith.

for they were uncircumciſed] *S*o that Joſhua brought into Canaan both thoſe who had been circumciſed in Egypt, who were at their coming thence under twenty years of age, and now ſupervived, and thoſe who were uncircumciſed in the Wilderneſſe: Wherein he was a type of the true Joſhua, Jeſus Chriſt, who is the *S*aviour of all believers, circumciſed and uncircumciſed, Jews and Gentiles, Col.3.11. Eph.2.14. Gal.5.6. & 6.15.

V. 8. *They abode in their places*] Relying by faith upon Gods providence and promiſes, they ſecurely reſted in their ſtations till their wounds were healed; and he accordingly took care of them, and in the mean time ſo poſſeſſed the hearts of their enemies with fear and aſtoniſhment, that they did not ſo much as diſturb their peace by making any attempts againſt them. See on v.1.

V. 9. *I have rolled away the reproach of Ægypt*] *i. e.* I have freed you from that ſhame and diſhonour which did lye upon you whileſt you were bond-ſlaves in Egypt, by receiving you into Covenant with me, acknowledging you for my peculiar people, and admitting you to have this priviledge ſealed unto you by this ſeal of Circumciſion. Some underſtand by *the reproach of Egypt*, the Egyptians reproaches which they caſt upon them whileſt they were in the Wilderneſs, as though God had not out of his love delivered them out off Egypt, but rather to wear and waſte them in the Wilderneſs, even unto utter ruine; ſeeing they remained there ſtill after ſo many years ſpent, till they were almoſt conſumed, and were not brought into the promiſed land. *S*ee Deut.9.28. Numb.14.16. The which reproach was now taken away by their entring into the land, which was unto them as an earneſt of all the reſt, and now further ſecured by Gods renewing his covenant with them concerning their full poſſeſſion of it, and his confirming their faith in full aſſurance of it by circumciſion and the Paſſeover, which were as ſeals added to the promiſe. *Some* by *reproach of Egypt* underſtand the wicked religion of Egypt, with which they were infected and corrupted, by living and converſing with them; From which he now delivered them, by renewing his covenant with them, and confirming it unto them by his ſeals, the *S*acraments. Others by this *reproach* underſtand the reproach which did lye upon the Egyptians themſelves, as upon all other nations, in that being out of Covenant with God, and not partakers of the Seals of it, they were aliens and ſtrangers from God, in an heatheniſh and damnable condition, and were ſo reputed and had in abomination with the Church and people of God, as appeareth 1 Sam.17.26. Gen.34.14. From which reproach they were now freed by receiving the Sacrament of Circumciſion. Others underſtand, and that very probably, the reproach which the *Iſraelites* themſelves had contracted in Egypt, when as living amongſt them for above two hundred years, they imitated their evil manners, and were tainted with their ſuperſtitious and falſe worſhip, Exod.22.1. Lev.18.3. Joſh.24.14. Ezek.20.7. & 23.3,4. neglecting Gods ſincere worſhip and ſervice, and hereby, as alſo by their late rebellion, had left this reproach upon their children, through the juſt judgment of God that they had not the Sacrament of Gods Covenant, but had their fore-skin ſtill upon them all the while they lived in the Wilderneſs, Num.14.34,35. From which wicked nation they were now differenced, in that they did by circumciſion take upon them and wear Gods Livery and cognizance. See 1 Maccab.4.58.

The place is called Gilgal] *i. e. Rolling*, becauſe their reproach was rolled or turned away, when as by Circumciſion they renewed their covenant with God. *S*ee on Hoſ.4.15.

V. 10. *And kept the Paſſeover*] Which was likewiſe omitted in the Wilderneſſe, ſaving only the ſecond year. *S*ee Numbers 9. 1,2.

moneth] *i. e.* Abib. *S*ee on chap. 3. 2. & 4. 19. and Exodus 12. 2,6.

at even] *i. e.* In the laſt part of the day, not long before the Suns going down.

V. 11. *And they did eate of the old corn of the land*] Which they found in barns, the inhabitants being fled away. [*and parched corn*] *i. e.* The new corn which they found ſtanding on the ground the preſent year, ſeeing it was now the time of their harveſt.

on the morrow after the Paſſeover] *i. e.* As it is moſt probably thought, on the ſixteenth day of the moneth. For the Lamb was killed and roſted on the fourteenth day, and ſo the feaſt began that night, which was part of the fifteenth day, and on the day following, which was the ſixteenth day, they did eat of the corn of the land. Neither might they by the law eat of the new corn of the land till they had brought unto the Prieſt a ſheaf for an offering unto God, Levit. 23. 10, 14.

in the ſelf-ſame day] This is added to ſigniſie the peoples earneſt deſire to eat of the fruits of the promiſed land ſo ſoon as they might lawfully do it, having firſt renewed their Covenant with God, whereby only they had right to the land and the fruits of it, and been made partakers of the ſeals of it, Circumciſion and the Paſſeover, by which holy ordinances theſe outward bleſſings were ſanctified unto them.

V. 12. *And the manna ceaſed*] Becauſe there was no neceſſary uſe of it any longer. For whereas it was firſt given them by God to ſupply their want of all other food, now there was no more need of it when he had brought them into a fruitful land flowing with milk and honey: And the rather, becauſe this ungrateful people loathing this bread which came down from heaven even then when they had no other food to ſatisfie their hunger, would now much more have loathed it when they were come into a land that abounded with all Gods bleſſings. See on Exod.16 35.

neither had the children of Iſrael manna any more] That they might hereby know that they had injoyed it all this while, not from any natural cauſe, but by Gods meer gift and bounty. Herein the earthly Canaan was a type of the heavenly, ſeeing when we are come thither we ſhall have no further need of word, ſacraments, or other ordinances, becauſe God will ſupply all things unto us immediately by himſelf, and will be all in all, Rev. 21.22,23.

V. 13. *when Joſhua was by Jericho*] *i. e.* In the plains of Jericho, not far from Gilgal, where he incamped, whither he now came (as may be probably thought) to obſerve the ſtrength of the City, and the beſt opportunities of beſieging it.

that he lift up his eyes] This phraſe in the *S*criptures uſually ſignifieth ſome new, ſudden and unexpected ſight that preſented it ſelf to the beholders. *S*o Gen.18.2. & 33.1,5. Dan. 10.5.

there ſtood a man] *i e.* The Lord Chriſt, who aſſumed and appeared in the ſhape of a man, but now and at ſundry other times, as a preparative to his Incarnation. For that it was no created Angel, appeareth by Joſhua's adoration and his acceptance of it, ſeeing a created Angel would have refuſed it, Rev.19.10. & 22. 9. Judg. 13. 16. See on Gen.16.7. & 18.2.

with his ſword drawn in his hand] Hereby repreſenting himſelf unto him as the Lord of Hoſts, the ſupream and chief General of their Armies, in whoſe wiſdom only conducting them, and power aſſiſting them, they ſhould prevail againſt their many puiſſant enemies, and execute his juſt judgments upon thoſe curſed nations till they were wholly ſubdued and utterly deſtroyed. All which was done to ſtrengthen the faith of Joſhua and all the Army, in aſſurance that they ſhould be victorious, ſeeing they had God on their ſide ready to fight againſt his and their enemies; Exod. 23.23. Rom. 8. 31.

And Joſhua went unto him, and ſaid] This is added to ſhew the undaunted courage and reſolution of Joſhua, whom God had appointed General of his Armies, in that he thus boldly and confidently goeth to an armed man (who was alſo no doubt of a majeſtical preſence) to queſtion him on whoſe ſide he was, that according to his anſwer he might either oppoſe him as an enemy, or entertain him into amity and friendſhip.

V. 14. *And he ſaid, Nay, but as a Captain of the hoſt of the Lord am I now come*] *q. d.* I am not a mortal man, as thou conceiveſt, either Iſraelite or Canaanite; but the Lord of hoſts and chief General of the Angels which fight for the Church againſt all its enemies, being Michael the Arch-angel and chiefe Prince, Dan. 10. 13, 21. Rev.12. 7. & 19.11,14. and am now come to ayd Iſrael, which is the people and hoſt of God, and encourage thee and them againſt all your enemies, and now more particularly to give thee inſtructions and directions what means are to be uſed for the beſieging and taking of this City Jericho. *S*ee chap.6.2,3,4.

And Joſhua fell on his face] Being affected with an awful fear and reverence of Gods glorious preſence, Exod. 3. 2, 6. (Dan. 10. 8,9.

and did worſhip] Becauſe he knew him to be the Lord Chriſt, the eternal Son of God.

What ſaith my Lord to his ſervant?] A queſtion ariſing from reverence and admiration, ſignifying his willingneſs and prompt readineſs to obey all his commands: *q.d.* Let me only, O Lord, know what is thy pleaſure, and what it is that I ſhould do, and I will moſt willingly perform what thou requireſt.

V. 15. *Looſe thy ſhoe from off thy foot*] This was ſpoken to poſſeſſe Joſhua with a more awful reverence of Gods glorious preſence, before whom he now ſtood, to ſtir up his attention in hearkning unto what he ſpake, and to affect his heart with deeper humility in the ſight and ſenſe of Gods majeſty and his own baſeneſs and vileneſſe. For this Ceremony of putting off the ſhoes, was uſed firſt, to expreſſe the higheſt degree of humiliation, when Gods hand was heavy upon any in grievous afflictions, as 2 Sam.15,30. Iſa.20.2,4. Ezek.24.17,23. And ſo Moſes, Exod.3. 5. and Joſhua here, were commanded to do it, to ſhew that they might not raſhly preſume to approach into Gods preſence, but with all humility, lowlineſs of mind, and awful reverence, Lev.16.2. Exod.30.10. And ſecondly, to put them in minde that when they did draw near unto God, they muſt put off all fleſhly luſts and carnal perturbations of the mind, which made them to cleave unto the world and earthly things, and thereby become uncapable to underſtand the things of the Spirit of God, 1 Cor. 2. 14. Eccleſ. 5.1,2. and to come with all due preparation to the performance of all holy duties in the deep apprehenſion of Gods great and glorious Majeſty unto whom they were to be performed, and their baſeneſs and nothingneſs which were to do them.

for the place whereon thou ſtandeſt is holy] Here he rendreth a reaſon why he ſhould put off his ſhoes, namely, becauſe the ground on which he ſtood was holy, not in reſpect of any inherent holineſſe in it ſelf, but as it was now ſanctified by Gods divine and holy preſence: *q. d.* Conſider that thou now ſtandeſt before thy great and glorious God, to hear the counſel of his will, who though he filleth heaven and earth with his preſence, yet he doth now in a ſpecial manner reveal himſelf and manifeſt his preſence unto thee, and thereby doth conſecrate this place as holy, and therefore be thou accordingly affected with humility and awful reverence in hearing what he will ſpeak unto thee. See on Eccl.5.1.

And Joſhua did ſo] *i. e.* With all willingneſs and chearfulneſs he obeyed Gods command, leaving unto future ages himſelf as an example for their imitation. And being thus prepared he received from God thoſe directions and commands which are expreſſed in the firſt part of the following chapter.

CHAP. VI.

Verſ. 1. N*Ow Jericho was ſtraightly ſhut up*] That is, ſo carefully watched and ſtrongly guarded that no inhabitant could get out, or Iſraelite come in, as the *S*pies had formerly done, for fear of any ſudden ſurprize by their enemies that now were near unto them. Theſe words were inſerted between the precedent diſcourſe of Chriſts appearing to Joſhua in the former chapter, and his following ſpeech in this, to intimate what great need there was why his faith ſhould be thus confirmed in aſſurance of good ſucceſſe in this enterpriſe, ſeeing in reſpect of the ſtrength of the City and watchfulneſſe of the Citizens, without Gods ſpecial aſſiſtance in this work and gracious directions for the well managing of it, it ſeemed to be of much difficulty.

V. 2. *And the Lord ſaid unto Joſhua*] He who chap.5.13. is called a *man*, and v.14. *Prince of the Lords hoſt*, is here called *Jehovah*; implying a reaſon why Joſhua gave unto him Divine worſhip before, and why now he ſhould obey all his commands, and wholly ſubmit to be guided by his directions.

See I have given] This is a word of encouragement, whereby he ſtrengtheneth his heart and raiſeth up his fainting ſpirits in aſſurance of victory, notwithſtanding he found ſuch mighty oppoſition that he had little hope of prevailing in his own ſtrength, ſeeing he had a promiſe from God of winning the City, as of a thing done already, to intimate that it was as certain as if he were at the preſent poſſeſſed of it.

the mighty men of valour] Naturally ſo, and ſo reputed in former times, howſoever now, the terror of God being upon them, their hearts melted and their courage fainted, chap.2.11.

V. 3. *And ye ſhall compaſſe the City*] In this and the following verſes the Lord appointeth for the winning of this ſtrong City, moſt weak, contemptible, and even to humane reaſon moſt ridiculous means, thereby firſt to manifeſt the glory of his wiſdom and power ſo much the more and to ſhew that this miraculous work was acted by himſelf alone, ſeeing the means uſed could no way conduce thereunto, 2 Cor.12.9. & 4. 7. And ſecondly, to try the faith and obedience of Joſhua and the people, whether they would deny their own wiſdom and power, and wholly rely upon God in the uſe of ſuch means as were quite contrary to their own reaſon and ſenſe; and that in this tryal they might be approved, not diſputing the matter with fleſh and blood, but yeilding abſolute and ſimple obedience to Gods commands, and chearfully following all his directions.

all] *S*ee on v.7.

Thus ſhalt thou do ſix dayes] Not that the Lord needed ſo long time for the effecting this great miracle, for he could have done it at once if ſo he had pleaſed, but only to exerciſe here their faith, obedience, and patience in waiting thus long for the accompliſhment of his promiſe.

V. 4. *ſeven trumpets of Ramſ-horns*] Not the ſilver trumpets of the *S*anctuary, which would have graced the action, and bringing with them more authority might have increaſed the peoples hope and confidence of ſucceſs; but theſe deſpicable horns, ſeemed fit for nothing but to expoſe them to ſcorn and laughter. Chryſoſtom ſaith, they overthrew Jericho by dancing as it were about it rather then by warring againſt it. In Pſal.44.3. where he expoundeth this ſtorie Anagogically.

and the ſeventh day] Hereby is implyed that they compaſſed the City once in this March on the Sabbath day, ſeeing this muſt needs be one of the ſeven, which God had power to diſpenſe, being Lord of the Sabbath. And, as one ſaith, humane works are forbidden on that day, and not divine; and thoſe are divine which God commandeth:

V. 5. *And the wall of the City ſhall fall down flat*] *i. e.* Not all the wall in the whole compaſſe of it, but ſuch a large part as was ſufficient to give the Iſraelites an eaſie and fair entrance. For if all had fallen, then had Rahabs houſe, which was built upon the wall, fallen likewiſe with it, chap.2.15.

V. 6. *And Joſhua*] He did not demur upon Gods commands, nor defer to uſe the means which he had appointed, though they ſeemed never ſo weak and contemptible for the effecting of ſo great a work, but preſently putteth them in execution, relying wholly upon the power and promiſes of the Achief gent, who was all-ſufficient to do what he pleaſed by the weakeſt and baſeſt inſtruments.

V. 7. *And he ſaid unto the people*] *i. e.* To the military men imployed in this ſervice, or men of war, as ver. 3. Neither is it probable that the whole body of the people conſiſting of ſo many hundred thouſands ſhould be appointed to go in this march, ſeeing it would have been of no uſe, yea rather a great cauſe of confuſion and diſorder, one hindring another.

and let him that is armed paſſe on] This is principally to be underſtood of the two Tribes and half, chap. 1. 14. & 4. 12, 13.

V. 8. *And it came to paſſe when Joſhua had ſpoken*] In theſe words is expreſſed the alacrity and cheerfulneſſe of the Prieſts and people in obeying the commands of their Generall, though the things injoyned ſeemed unreaſonable and nothing conducing to the advancement of the preſent deſigne.

paſſed on before the Lord] See on chap. 4. 13.

Ark of the Covenant] See on chap. 3. 3.

V 9. *And the armed men went before*] *i. e* Marched on in their ranks in that order (as is moſt probable) which was formerly appointed by God according to their ſeveral Tribes, Num. 10.14. 29.

and the rereward] In which was the ſtandard of the Tribe of Dan, Num. 10. 25. though others thereby underſtand the remainder of the people that were not armed.

V. 10. *nor make any noiſe*] That being ſilent they might the more compoſe their minds to ſpirituall meditations on Gods works of wonder, eſpecially his gracious and infallible promiſes made unto them for the ſubduing of their enemies, and this City in particular , Lam. 3. 26 Pſal. 4. 4.

V. 12. *And Joſhua roſe early*] Herein propounding himſelf, like a wiſe and good Generall, as a precedent and example of watchfulneſſe and diligence for the peoples imitation.

V. 13. *And ſeven Prieſts*] Some obſerve that the ſeptenary number is much nobilitated both here and in many other places of Scripture. For we have here ſeven prieſts, ſeven trumpets, ſeven dayes, ſeven times compaſſing the City, and on the ſeventh day ſeven times. And frequently the number of ſeven is made uſe of in the Leviticall Law. So in the Revelation the viſions are repreſented under this number, ſeven ſeales, ſeven angels with ſeven trumpets, ſeven vials. The reaſon hereof ſome think to be, becauſe God was pleaſed to begin and finiſh all things concerning the worlds creation in ſeven dayes , ſix whereof being deſtinated to the finiſhing of the work it ſelf in the ſeverall parts of it, and the ſeventh to a wholly reſt, in which the whole creation was compoſed into (as it were an integrall frame, ſupported and ſuſtained by a Divine power and providence, and ſanctified to its main ends, to wit, the glory of God, and the good of his reaſonable creatures , men and angels. Seeon 1 Chron. 15. 26.

V. 16. *Joſhua ſaid unto the people, Shout*] This ſhouting was an act of their faith and confidence in Gods promiſe, that he would deliver the City into their hands, and accordingly was anſwered in the effect. And hence it is that this is attributed to faith, Heb. 11. 30. *By faith the walls of Jericho fell down after they were compaſſed about ſeven dayes.* Though there might be alſo other uſe of this their ſhouting, namely, to encourage one another in the onſlaught , and to ſtrike a ſudden terror and amazement in the hearts of the Citizens, whereby they were diſabled to ſtand upon their defence. See Judg. 7. 20.

V. 17. *And the City ſhall be accurſed*] *i. e.* devoted to deſtruction, and ſo conſecrated unto God, as the firſt-fruits of the land of Canaan ; in obedience to whoſe command it was to be deſtroyed. See Lev. 27, 28, 29. Numb. 24. 20. Deut. 2. 34. This anathema though pronounced by Joſhua here, yet was not from himſelf and in his own name and authority, but by Gods appointment, as appeareth 1 King. 16. 34. And probable it is, that Joſhua received this command of deſtroying utterly this City, and offering it unto God as an holocauſt , in which nothing was to be reſerved for mans uſe (in which ſenſe the ſlaughter of Gods enemies is called a ſacrifice, Iſa. 34. 6. Jer 46. 10. Ezek, 39. 17.) though it be not before expreſſed, but reſerved unto this place, to make way for the following ſtory of Achans ſin, by which he tranſgreſſed this command But why was this City above all the reſt devoted by Gods appointment to this fearfull deſtruction ? I anſwear ; Though no other reaſon could be given, yet it were ſufficient that God commanded it, who being abſolute Lord of all things in heaven and earth , may do with his own what he pleaſes ; and whatſoever he doth muſt needs be juſt , ſeeing he is juſtice it ſelf, and doth not will a thing becauſe it is juſt, but a thing is juſt becauſe he willeth it : Gen. 18. 25. Again, all theſe curſed nations were abominable in all wickedneſſe, and by their ſins deſerved the ſevereſt of Gods puniſhments , and therefore it was at Gods liberty to make choyce of which he pleaſed to make examples of his wrath. But yet ſome other reaſons may be given why this City was thus devoted to utter deſtruction ; as firſt , Becauſe being the firſt that was attempted, God would make it an example to all the reſt of his fearfull vengeance , that taking warning by it they might not obſtinately ſtand out againſt God and his people in a deſperate war ; or, if they did, might be made the more unexcuſable. And ſecondly , God would have the whole ſpoyl of the City devoted unto him, to make known unto his people, by having as it were theſe firſt-fruits offered unto him, that he had an equall right unto all the reſt of the land, and all things contained in it , ſeeing all was his, and by his power only and aſſiſtance gotten , and not by their own ſtrength ; howſoever in his rich bounty and goodneſſe he was pleaſed to beſtow upon them all the reſt.

Onely Rahab the harlot ſhall live] Others read, *ſhall be ſaved*, or *ſafe* ; becauſe, as they conceive, the benefit extended not onely to the perſons that were in the houſe , but likewiſe to their goods, that they might be preſerved as well as their lives. See. verſ. 25.

hid the meſſengers] Some read, *hid carefully and faithfully.*

that we ſent] *i. e.* My ſelf and ſome of the chief commanders, unknown to the people.

V. 18. *keep your ſelves from the accurſed thing*] *i e.* Conſecrated unto God, and devoted unto utter diſtruction without power of redemption, and that upon the penalty of a fearfull curſe againſt him who ſhould preſume ſacrilegiouſly to rob God of his right, and divert the things devoted to his own private uſe. See on Lev. 27. 29.

leſt you make your ſelves accurſed] *i, e* Liable to the Curſe denounced againſt thoſe that commit this ſin, Deut 7. 26. & 13. 17.

and make the Camp of Iſrael a curſe] *i. e.* Bring it under the ſame curſe, being in a ſort partakers with you in your ſin, as being all but one body ; as Achan did, Chap. 7. 1.

V. 19. *But all the ſilver and gold*] Excepting their Idols and Images made of theſe metals, which were to be burnt with fire and utterly deſtroyed and aboliſhed, Deut. 7. 25. Exod. 32. 20.

are conſecrated unto the Lord] being firſt legally purified by paſſing through the fire, Numb. 31. 22, 23.

ſhall come into the treaſury of the Lord] *i. e.* Shall be laid up in the Tabernacle, to be imployed in Gods ſervice, and therefore not be put to any private uſe. See Numb. 31. 54. 1 Kings 6. 5. and 7. 51,

V. 20. *So the people ſhouted*] *i. e.* After they had compaſſed the City ſeven times on the ſeventh day, as ſoon as the Prieſts began to ſound, the people ſhouted, being by faith aſſured that the Lord according to his promiſe would cauſe the walls to fall down flat before them, and give them entrance into the city, Heb. 11. 30.

V. 21. *And they utterly deſtroyed all that was in the City*] According to Gods commandment, Deut. 20. 16. 17. Therefore it was not to be imputed unto the Iſraelites as an act of cruelty, ſeeing they had from God himſelf an expreſſe charge to do upon them this ſevere execution, and it is no mercy, but fooliſh pity, to ſpare where God commands to puniſh, 1 King, 20 42.

V. 22. *But Joſhua had ſaid unto the two men*] He had given them the charge before they entred into the City : For it had been too late to have deferred it till the city had been taken , and all full of confuſion and ſlaughter.

V. 23. *And left them without the Camp*] As things unclean , untill they were legally purified, Num. 31. 20. and ſo incorporated into the Congregation by inſtruction, profeſſion, circumciſion, &c. Deut. 21. 12. Hereby they both ſhewed their care to preſerve their Camp holy and free from the defilements of heatheniſh and unclean perſons, and alſo put theſe poor aliens and infidels in mind of their miſerable condition in which they lived, till by faith and repentance they were incorporated into the Church and people of God, that ſo they might for the preſent bewail their miſerie, and earneſtly deſire to come out of it, by conforming themſelves to Gods true religion in al things, both in profeſſion and practice.

V. 24. *And they burnt the Citie with fire*] Herein they ſhewed their faith and obedience to God, in that they were contented utterly to ruine ſo fair and ſtrong a Citie, ſo commodiouſly ſituated in a moſt pleaſant and fruitfull ſoyl, which they might have reſerved as a ſure place of retreat on all occaſions, beautified with goodly houſes for them to dwell in, when they had at this time no place fit for habitation, and all manner of rich ſpoyl, goods and furniture of all ſorts, when as they were in a poor condition and deſtitute of many neceſſaries; having no other inducement hereunto but onely Gods meer command, upon whoſe promiſes they wholy relyed by faith for a ſupply of all their wants.

V. 25. *And Joſhua ſaved Rahab the harlot a live*] But how could this ſtand with their obedience to Gods former commands ſo ſtrictly charged upon them and often repeated, that they ſhould make no covenant with theſe curſed nations, nor ſuffer them to dwell in their land, nor ſhew any mercy unto them, but utterly deſtroy them , Exod. 23. 32, 33. & 34. 15. Deut. 7. 2. To this I might anſwer, that for ought we know, Joſhua had from God a ſpeciall diſpenſation in this particular caſe, though it be not here expreſſed; and God may juſtly reſerve unto himſelf a royall prerogative to diſpenſe when he pleaſeth with his own Laws. But Secondly, *I* anſwer , that theſe commands were not abſolute, but to be underſtood with theſe conditions, If they ſtill continued in their ſin and Idolatry, enemies to God and his people, and deſired not to have any peace with them : otherwiſe if they turned by true repentance from their Idolatry and ſin, and willingly embraced Gods true religion, and would ſubmit to be circumciſed, and ſo become one people with the Iſraelites , and if they did timely deſire peace before they were beſieged and would be content to yield unto all their conditions, then the extream rigour in the outward letter of thoſe ſevere commands was to be moderated by a common equity, which is the very life of the Law, and ſome mercy was to be ſhewed unto them. Which conditions none of theſe curſed nations obſerved , ſaving onely the Gibeoniets, being juſtly given up of God to the hardneſſe of their own hearts, and therefore were holy devoted to utter deſtruction ; See Chap. 11. 20. Judg. 1. 24.

And ſhe dwelleth in Iſrael] Yea , and was married to Salmon the ſon of Nahſhon, a Prince of the Tribe of Judah, one of Chriſts progenitors, Matth. 1. 5 Luk. 3. 32.

unto this day] To wit , when this ſtory was written , which could not be long after, ſeeing ſhe was of good years when this was done, and at the writing of this ſtory remained ſtill alive in Iſrael. See on chap. 4. 9.

V 26. *And Joſhua adjured them*] Not by a private motion, but by a Propheticall ſpirit inſpired by God, 1 King. 16. 34. Now he curſed with an adjuration thoſe that ſhould rebuild this City devoted to utter deſtruction, becauſe the Lord would have it left to poſterity as a monument of his ſevere juſtice exerciſed upon this curſed nation, and of his grace and goodneſſe to his own people, in erecting as it were this Trophee of their victorie. Otherwiſe the place and City it ſelf was not abſolutely accurſed, ſeeing though he were ſeverely puniſhed that re-built it, for tranſgreſſing Gods command and neglecting this curſe, yet being reſtored it was allowed for a fit habitation even for good men to lodge in, as Elijah and Eliſha. 2 Kings 2. 4, 18. Yea, our Saviour Chriſt himſelf did honour this City with his preſence and miracles, Mar. 10. 46. Luk. 19. 1, 5.

before the Lord] *i. e* By Gods decree made known unto me by the inſpiration of the Holy Ghoſt.

riſeth up] *i. e.* Shall perſume and addreſſe himſelf to build this City.

Lay the foundation thereof in his firſt born] *i. e.* In the death of his firſt-born. So that for this preſumption he ſhall be puniſhed with the death of his two ſonnes, the firſt in the beginning of the work, the other in the finiſhing of it, ſignified in the ſetting up the gate of it, which is the laſt thing done in the building of a City. Others underſtand it, that he ſhould be puniſhed with the death of all his children, from the eldeſt to the youngeſt. Now this curſe ſeazed upon Hiel the Bethelite and his ſonnes, in the reign of Ahab, 1 Kings 16. 34. This Hiel was either very ignorant in not knowing the curſe, or (which is the more likely) very profane in not regarding it.

CHAP. VII.

Verſ.1 *But the children of Iſrael committed a treſpaſſe*] *i. e.* One member of that body, which being in communion with the reſt, his particular ſinne was an occaſion that a judgement fell upon them all, till upon diligent examination and inflicting juſt puniſhment they were cleared and acquitted both from the guilt of his ſinne and the puniſhment due unto it. *S*ee chap. 22. 20. For a common-wealth is one entire body conſiſting of many members, which communicate with one another in all temporall bleſſings and calamities, even as the head and heart are affected and afflicted with the diſeaſes and pains of the hands and feet. And God would have it thus, to make us carefull and watchfull over one another, not onely for the common good, but alſo for the welfare of our ſelves and of every particular member, ſeeing we are all united together in one body with ſuch an inſeparable bond, that all have a common intereſt both in the joyes and griefs, the wel-fare and calamities of the whole body, and alſo the particular members. See 2 Sam. 24. 1. 1 Cor. 5.6.

For Achan the ſonne of Carmi] This name *Achan* is derived from the verb *Achar* which ſignifieth *to trouble*: unto which Joſhua alludeth ver. 25. *Why haſt thou troubled us? The Lord ſhall trouble thee this day.* And hereof it is that he is called *Achar*, 1 Chron. 2. 7. *i e. a deſtroyer*, or *the troubler of Iſrael, who tranſgreſſed in the thing accurſed*, namely, in taking and ſacrilegiouſly ſtealing that which was devoted unto God, againſt Gods expreſſe commandment, chap. 6. 18, 19.

the ſonne of Zabdi] Who alſo was called *Zimri*, 1. Chron. 2. 6. This genealogie is here ſet down to the fourth generation, that both the hiſtorie might be the more cleerly evidenced, with the manner of their diſquiſition in finding him out, and to imply the ſtain of his ſinne which he had brought upon his progenitors and whole familie; hereby giving warning unto all parents to be the more carefull in the education of their children in the fear of God, that they may not be a diſhonour and reproach unto them when they are dead.

V. 2. *from Jericho to Ai,*] Called alſo Hai, Gen. 12. 8. and *Aija*, Neh. 11.31. This City lay upon a hill three leagues from Jericho Weſtward, and fell afterwards to the Tribe of Benjamin. There were two Cities of this name; one in the Tribe of Gad, which the Ammonites had taken, and is propheſied againſt, Jer. 49. 3. and this of the Amorites, which was the greater.

which is beſide Bethaven on the eaſt ſide of Bethel] Two places not farr diſtant one from another, and both neer unto Ai: Bethel, *the houſe of God*, ſo called from Gods appearing there unto Jacob, Gen. 28, 19. and Bethaven, *the houſe of iniquity*, or *vanity* and *lying*; Which name was given to Bethel by the Prophet, by way of ſcorn and deriſion, after that Jeroboam had there ſet up his golden Calves, and ſo profaned and defiled it with his idolatry. Hoſ. 4. 15. and 5. 8. and 10. 5.

Go up] To wit, from the plains of Jericho to the mountainous places of the countrey.

V. 3. *Let not all the people go up*] This counſell given by the ſpies and entertained by Joſhua, was not good and prudential, although (it may be) well intended by them; ſeeing thereby they provided rather for the eaſe then ſafety of the Army. For what policy could there be, onely with two or three thouſand men to attempt the maſtering and ſubduing of a City ſtrongly walled and ſituate upon an hill, a place of advantage, in which there were a greater number of valiant men then themſelves? But this was ſo ordered by a ſecret providence of God overruling their counſels, that he might bring his own to paſs, which was, that the Iſraelites ſhould for Achans tranſgreſſion have the worſe, be put to flight, and ſome of them be ſlain, in that conflict: Which in no probality would have come to paſs, if the whole Army had marched to Ai, ſeeing the terrour of ſo great a multitude would have ſo diſheartned the inhabitants, that they durſt not have ſallied out of the City: Or if they had prevailed againſt the whole Army, (as it is eaſie to God to give victory unto few as well as unto many) it would have much diſcouraged and expoſed the people to extream danger, whereas it was Gods purpoſe to chaſtiſe their ſinne, and not to ruine and conſume them.

V. 4. And they fled before the men of Ai] The Lord ſo diſheartned them and deprived them of all valour and courage that it is very probable they did not endure the firſt brunt of the battell, nor the very ſight of their enemies, but fled away when they firſt iſſued out of the City; ſeeing the men of Ai are ſaid not to have ſmitten them in fight, but as they purſued them in their flight, verſ. 5.

V. 5. even unto Shebarim] Heb. *a place of breakings*, derived from *Shabar*, which ſignifieth *to break.* So called, it ſeemeth upon this occaſion, becauſe the Iſraelites army was here broken and diſcomfited.

wherefore the hearts of the people melted, &c.] *i. e.* Were diſſolved with extream fear and amazement, and not able to recollect their courage, becauſe they did not ſo much look upon the defeat and loſſe, which was ſo ſmall that it was ſcarce conſiderable, as upon the anger and diſpleaſure of God, of which this was an evidence, in whoſe promiſes and power they onely ſtood, and have no hope of prevailing or ſubſiſting if he withdrew himſelf from their aſſiſtance.

V. 6. *And Joſhua rent his cloaths*] In thoſe dayes this was uſed as a ceremony to expreſſe extream grief and ſorrow, which doth as it were rent and even cut inſunder the very heart. And this men did either when ſome great calamity did befall them, as Gen. 37. 34. & 44. 13. Job 1. 20. & 2. 12. or when they ſaw or heard of ſome horrible and hainous ſin committed againſt Gods Majeſty. Numb. 14. 6. *M*atth. 26. 65, &c. In the former reſpect Joſhua and the elders rent their cloathes, to ſignifie the rending of their hearts with grief and anguiſh, not for that ſmall defeat, but becauſe it was a ſigne of Gods wrath, ſeeing he proſpered not their expedition according to his promiſes, which might diſcourage the people and make them faint-hearted, as v. 5.

before the ark of the Lord] Hereby he teſtified that he did not mourn as one without hope, but was ſupported with faith in his extream grief, ſeeing he addreſſed himſelf to God for help and comfort, by prayer and humiliation, falling down flat on his face before the ark, the viſible ſign of Gods preſence.

untill the even tide] He joyned faſting with his prayer throughout the whole day, that hereby he might poure forth his ſoul with greater fervencie and efficacie.

and put duſt upon their heads] This was another ceremony uſed in thoſe times in great mournings, 1 Sam. 4. 12. & 2. Sam. 13. 19. Ezek. 27. 30. Job. 2. 12. whereby men expreſſed a great degree of humiliation, profeſſing hereby, with Abraham, that they were but duſt and aſhes, and deſerved to be buried under ground; and alſo confeſſed their frail and ſad condition, and that they were as dead men, unleſſe God ſhewed mercy upon them, and raiſed them up again with help and comfort. Job 10. 9. Pſal. 103. 14.

V. 7. *And Joſhua ſaid, Alas, O Lord*] In this prayer Joſhua ſheweth that he was under a great tentation, and that there was in him a great conflict between the fleſh and the ſpirit, faith and doubting, and therefore his ſpeeches and expoſtulations are not abſolutely to be ſo taken as though he were perſwaded of the truth of them; namely, That it had been better for them not to have come over Jordan; or, That God indeed would deliver them into the hands of the Amorites to be deſtroyed; or, That they would have been content to have lived on the other ſide of Jordan; or, That the Canaanites hearing thereof would environ them round, and cut off their name from the earth. For all theſe things were expreſly contrary both to that generall promiſe, *I will never leave thee nor forſake thee*, Chap. 1. 5. and alſo to many particular promiſes made to Abraham with the reſt of their progenitors, and often renewed to Moſes and themſelves; and therefore to diſ-believe them, had been to queſtion, yea, to deny Gods truth and power, of which impiety this good and holy Generall could not probably be ſuſpected, who had had ſo lately experience of Gods preſence and miraculous aſſiſtance. But we are to underſtand theſe ſpeeches as proceeding from humane frailty, and weakneſſe of faith, and from a ſudden diſtemper of paſſion and grief, which for the time clouded Gods face and favour from him, ſo as he could not apprehend the truth of his promiſes, nor be throughly perſwaded of his preſence and aſſiſtance. Although in all this his main intention was good, ſeeing he chiefly reſpected Gods glory, and choſe rather to have reſted contented with a ſtreight habitation for ſo great a people on the other ſide Jordan, then that by this accident he ſhould be diſhonoured, and his name expoſed to obloquie and the blaſphemies of the nations.

V. 8. *O Lord, what ſhall I ſay?*] *i. e.* What ſhall I anſwer to thoſe who upon this occaſion will detract from thy glory, in the manifeſtation of thy truth and power?

V. 9. and what wilt thou do to thy great name?] *i. e.* How wilt thou preſerve the glory of thy name, when theſe nations ſhall ſay that thou wanteſt power to protect thy people, or truth, in failing to perform thy promiſes, Exod. 32. 12. Numb. 14. 13. Deut. 32. 27. Joel 2. 17.

V. 10. wherefore lyeſt thou thus upon thy face?] This is not a word of reproof, as though God miſliked this poſture, ſeeing Chriſt himſelf uſed it, Matth. 26. 39. and nothing more pleaſeth him, then when poor ſinners proſtrate themſelves before him with broken hearts and contrite ſpirits: But he rather hereby quickneth and haſteneth him, that he ſhould without any further delays uſe the meanes of reconciliation which he appointed. *q. d.* Spend no more time in grieving & afflicting thy ſelf, ſeeing I am now ready to heare and help thee, and as willing to grant thy ſuit as thou to make it, Exod.14.14.

V.11. *Iſrael hath ſinned*] Though Achan alone committed this ſacrilegious fact, yet he being a member of the whole politique body, it loſt hereby its perfection and intireneſſe, and was in a ſort diſſipated and diſſolved, when one member or part of it was vitiated, and could not be reunited in a perfect integrity and oneneſſe till the vitious part were either cured or cut off. See on verſ.1.

And they have alſo tranſgreſſed] *i. e.* They have aggravated their ſin by many circumſtances: For they have *tranſgreſſed* my expreſſe command and broken *my covenant*, in laying hands on *the accurſed thing*, namely the Babyloniſh garment, and converted it to their private uſe, whereas it ſhould have been burnt; they have alſo ſacrilegiouſly *ſtolen* away, to wit, the gold and ſilver, which ought to have been brought into the Lords treaſurie, Chap. 6. 19. and have *diſſembled* this notorious fact, as though (not acknowledging mine omniſcience) they thought they could hide it out of my ſight; and finally, *they have put* it, to wit, the things to be burnt, and thoſe which were to be conſecrated unto God, *even among their ſtuff*, *i. e.* They have mixed it with their own goods, and ſo have hardned their hearts in this their wicked courſe, and reſolved to continue in it without repentance.

my covenant which I commanded them] Namely, concerning the accurſed thing, Chap.6.19. Or, *my covenant*, in not obeying my commands, as they promiſed, Exod.19.8. & 24.7.

V.12. *Becauſe they were accurſed*] According to Gods threatning, Chap.6.18. See on ver.1.

neither will I be with you any more] But why doth God thus ſeverely threaten to caſt off all care over his people for the ſin of one private and ordinary man? I anſwer, not onely becauſe this ſin was committed againſt a ſtrict law newly enacted and ratified by a ſevere ſanction, but alſo becauſe the tranſgreſſion would have proved very pernicious to the whole common-wealth of Iſrael, if it had not been ſeverely puniſhed. For it would have been a ſpreading ſin, and infected many others with its contagion: It would have overthrown all lawfull order and Martiall diſcipline, even in the firſt beginnings and ſetling of it, and made men careleſly to neglect all Gods commands, if they did any waies croſſe their own covetous or voluptuous luſts.

unleſſe ye deſtroy the accurſed] *i. e.* Not onely Achan, who hath committed the fact about the accurſed thing, and ſo himſelf is become accurſed, but alſo all his familie and goods, which are accurſed too, as being tainted with the contagion of his ſin. So v. 24.

V.13. *Up, ſanctifie the people*] By legall purifications, as waſhing cloathes, abſtinence from women, as Exod. 19.10,15. but much more by ſpirituall ſanctity, preſenting themſelves before God with pure and holy hearts; That thus preparing themſelves to appear in Gods preſence, the offender might be diſcovered and puniſhed, and the people freed from the puniſhment of his ſin. See on Chap.3.5.

V.14. *The tribe which the Lord taketh*] *i. e*, Apprehendeth by lot, which is at his diſpoſing, Prov.16 33. See 1Sam.14.41. Joh.1.7. Act. 1.24,26. Now the Lord thus proceeded to diſcover the offender by caſting lots, whereas, if he had ſo pleaſed, he could at the firſt have pointed him out by name, both becauſe he might by this graduall proceeding convince Achan of his ſin, and bring him to repentance and confeſſion of it, or at leaſt leave him the more unexcuſable, and alſo becauſe in the paſſages of his providence he doth not uſually act immediately by himſelf, but uſeth us as inſtruments to ſerve his providence, and to joyn our indeavours for the effecting of his works.

V.15. *ſhall be burnt with fire*] As the accurſed thing ought to have been, Deut.13.15,16. namely, after he is firſt ſtoned, which was the puniſhment appointed for blaſphemers and preſumptuous offenders, Lev. 24.14. Num.15.30,35 So v. 25.

he and all that he hath] *i. e.* Not onely the accurſed thing, but his ſonnes, daughters, oxen, aſſes, &c. This, though a moſt ſevere puniſhment, yet was juſt, ſeeing God appointed it, whoſe judgments are alwaies righteous, Gen. 18.25. Jer.12.1. Pſal. 145. 17. Though often unſearchable and above the reach of our reaſon: which may appear, whether we reſpect God, who appointed this puniſhment, For 1. he is ſupream Lord of all, and may do with his own what he pleaſeth; and his will is the rule of juſtice, yea, juſtice it ſelfe: and 2. wee owe our ſelves to God, and deſerve death by the firſt ſin, and all that followed it; and therefore God may juſtly require this due debt when and in what manner he pleaſeth: Or whether we reſpect Achan and his ſinne, ſeeing he had infected all he had with its contagion, and ſo made them liable to his puniſhment: Or finally, whether we reſpect Joſhua and the people, who did inflict and execute it; 1. Becauſe God commanded it; 2. Becauſe Achan had indangered the whole camp to deſtruction, who were not (ſimply conſidered in themſelves) guilty of his fact; 3. Becauſe he had expoſed thirty and ſix men to the ſlaughter, who were in like manner innocent of his ſin, though by their own ſins known to God they had juſtly deſerved their death. And all his were juſtly executed with him by the ſame reaſon, though not knowingly guilty of his fact, that they might be examples unto others, to deterr them from the like tranſgreſſions and ſins. See on Exod 20.5.

becauſe he hath wrought folly in Iſrael] *i. e.* A baſe, fooliſh and ſinfull deed; So Gen.34.7. Judg.20.6. 2Sam.13.13. and that in Iſrael, where above all other nations piety and righteouſneſſe ought to flouriſh, in reſpect of their juſt laws and Law-giver, and the manifold miracles which they had ſeen, and rich mercies and bleſſings, wherein they were preferred and advanced before all other people, Exod. 19. 5. Deut. 7.6. & 14. 2. & 26. 19. & 33. 29 &4. 5.8.

V.17. *he brought the family of Judah*] *i. e.* The ſeverall families, Num.26.20,21. or rather their tribunes and Princes which repreſented their whole families.

the family of the Zarhites] *i. e.* All the heads and chief of the familie. See 1 Chron.2.6.

man by man] Heb. *by the men*. *i. e.* According to the houſhold of their fathers, and not every one by the poll, as appeareth ver.18.

V.18. *And he brought his houſhold*] *i. e.* Either Joſhua himſelf, or Zabdi by his appointment.

V.19. *And Joſhua ſaid unto Achan, My ſon*] Hereby he ſhewed his love to his perſon, and that he was in giving judgement free from all rage, anger and deſire of revenge, and onely aimed at Gods glory and the good of the people.

give, I pray thee, glory to the Lord] Namely, by acknowledging thy ſin, and his juſtice in drawing thee out to deſerved puniſhment; and thereby alſo ſhew that the lot which he hath caſt upon thee is true and right. Neither ſeek any longer to hide thy ſin, ſeeing thou haſt an al-ſeeing God to be both thine accurſer and judge, whoſe knowledge thou canſt not avoid, nor decline his judgement; and therefore confeſſe the truth in an humble and penitent manner, that hereby he may be glorified, and thou freed from everlaſting puniſhment. See 1Sam.6.5. Jer. 13.16. Joh.9.24.

V.20. *Indeed I have ſinned*] I freely and ingenuouſly acknowledge that I, and no other, have committed this haynous fact, and thereby have made my ſelf deſervedly guilty and worthy of the greateſt puniſhment, ſeeing I have tranſgreſſed the juſt and expreſſe command of the Lord God of Iſrael, from whom I have received my being, and many ſingular favours, as being a member of this common-wealth, which he hath choſen for his peculiar people, and inriched with many bleſſings.

V 21 *when I ſaw*] Here he ſheweth the progreſſe and growth of his ſin by its degrees; Firſt, permitting his eies to rove and fix themſelves upon unlawfull and prohibited objects, contrary to Jobs practice, Job 31. 1. Secondly, giving liberty to his concupiſcence in deſiring them; Thirdly, actuall ſeizing upon the prey; Laſtly, uſing means, by hiding it, to reſerve it for his own private uſe.

two hundred ſhekels of ſilver] See Gen.23.15.

and the ſilver under it] *i. e.* Under the Babyloniſh garment, or wrapt up within it.

V.22. *So Joſhua ſent meſſengers*] That the truth of Achans confeſſion might be diſcovered.

and they ran unto the tent] *i, e.* They made all haſt to fetch the things which were to be burnt and conſecrated, that ſo juſtice being executed upon the offenders, Gods wrath might be averted, and the people cleared and freed both from ſin and puniſhment, ſeeing he had threatned that he would not be with them any more, and that they ſhould not ſtand before their enemies, untill they had taken away the accurſed thing from among them, ver.12,13.

V.23 *before the Lord*] *i. e.* Before the Tabernacle, in which was the Ark the ſacred ſign of Gods preſence, where Joſhua and the Elders of Iſrael waited expecting their return.

V.24. *the ſon of Zerah*] *i. e.* The Nephew of *Zerah*, but called his ſon, becauſe lineally deſcended from his loyns. See verſ.1.

and his ſons and his daughters] See on ver.15.

unto the valley of Achor] Or, *trouble*: ſo called by anticipation See ver.26.

V.25. *Why haſt thou troubled us?*] See on ver.1.

and burned them with fire] *i. e.* His children with his goods. This he could not have done but by Gods ſpeciall command in this particular caſe, ſeeing the general and common law was, that the children ſhould not be put to death for the father, Deut.24.16. This ſevere execution was juſt with God. See on ver.15.

V.26. *heap of ſtones*] As they uſed to do over them who dyed ignominiouſly, Chap.8.29. 2 Sam.18. 17. that it might be a monument to warn others not to commit the like ſin.

valley of Achor] Becauſe all Iſrael was troubled here with Achans ſacriledge, as alſo himſelf and all his by this dreadfull puniſhment inflicted on them. Hoſ.2.15. Iſa.65.10.

CHAP. VIII.

Verſ.1. *TAke all the people of warr with thee*] Not (as ſome think) the whole army, of which there could be no uſe in ſuch a ſervice, againſt ſo ſmall a company of fighting men as were in Ai, but rather one would have hindred another, eſpecially when it was to be acted by a ſtratagem of flight; for they would by their multitude have deterred that ſmall garriſon from iſſuing and ſallaying out of their gates: But Joſhua is bid in this expedition to make choice onely of warlike people that had valour and skill, and ſo were fit for ſuch a ſervice. By which are meant the thirty thouſand mentioned, ver.3 which being mightie men of valour, Joſhua choſe for this imployment. Others ſuppoſe rather that the whole army was appointed to be preſent at this ſervice, for the better heartning of all the people, who were not yet free from that fear and amazement that had ſeized upon them by the former defeat, and alſo becauſe they were all to participate in the ſpoyl of the Citie, for their better incouragement in the like enterpriſes.

and ariſe, go up to Ai] Becauſe ſtanding on an hill, they were to aſcend unto it from the plains of Jericho.

See, I have given into thine hand] Therefore thou muſt not attribute the glory of the victory to thine own ſtrength and policy, ſeeing it is my free gift; nor make any doubt of obtaining it, ſeeing thou maieſt be as certainly aſſured of it as if thou hadſt it already in preſent poſſeſſion. See on Chap.6.2.

and his land] *i.e.* All that territory adjoyning to Ai which was under that Kings power and juriſdiction.

V.2. *As thou didſt to Jericho*] *i.e.* In the general, thou ſhalt deſtroy it as thou didſt Jericho; but not in reſpect of the manner in every particular circumſtance. For the King of Jericho was not hanged, as the King of Ai was; nor he accurſed that rebuilt Ai.

onely the ſpoyl thereof] This the Lord granted to the ſouldiers for their better incouragement, whereas if the ſpoils of this City alſo had been denied them, of which they ſtood in ſo much need, they would have been too much diſheartned and diſcontented.

lay thee an ambuſh for the City] In a juſt warr it is as lawfull to get victorie by policies and ſtratagems as by open fight and force, ſeeing God the author of juſtice hath warranted it unto us by many examples, and here alſo by his own command.

behind it] *i.e*, On the weſt-ſide of the City, ſeeing they were now on the Eaſt-ſide when they received this command. *See* ver.9.

V.3. *and all the people of warr*] *i.e.* Not the whole army (for all were not men of warr) but ſuch onely as were of great valour and skill in martiall affaires, and ſo the fitteſt for ſuch a ſervice. *See* on verſ.1

and Joſhua choſe out thirty thouſand] Here he more clearly expreſſeth who were that people of warr whom he choſe for his ſervice, namely *thirty thouſand mighty men of valour*.

and ſent them away by night] That they might lye in ambuſh behind Ai: But not the whole number of thirty thouſand: For how had it been poſſible for ſuch a multitude to have lyen hid and undiſcovered for the ſpace of a whole day, ſo neer unto the City, and that not far from Beth-el, who were confiderate with Ai? And beſides, the five thouſand more, which are mentioned ver. 12. It is more probably thought, that onely thirty thouſand were choſen out of the whole army for this ſervice, and that not this whole number were ſent to lye in ambuſh, but onely five thouſand choſen out of them, ſpoken of, ver.12. Though, I confeſſe, this narration doth not make it clear, being ſomewhat intricately and perplexedly expreſſed; as we have the like, Judg.20.29. &c.

V.4. ye ſhall lye in weight] God would not deſtroy Ai by miracle, as he had done Jericho, to the end that the nations diſcovering the power and policy of his people, might accordingly fear them.

but be ye all ready] Namely, to receive my commands and directions, as occaſion ſhall be offered.

V.5. *and all the people that are with me*] Namely, the five and twenty thouſand that remain of the thirty thouſand, to carry on the ſervice and deſign againſt Ai in an apert and open way, by drawing them out of the City, and encouraging them further to purſue us by a counterfeit flight, whereby we ſhall give unto you (namely, the five thouſand choſen to lye in ambuſh) a fit opportunity of aſſaulting and entring the City, when all their forces being drawn out, you ſhall find it naked, and none in it to make oppoſition.

V.6. *till we have drawn them from the City*] Hereby he admoniſheth them not over-haſtily to diſcover themſelves in their ambuſh, but to lye cloſe, till the citizens that ſallied out were drawn far enough out of the City.

V.7. *Then ye ſhall riſe*] Namely, when you ſhall have a ſign given you of our returning from our ſeeming flight and of our ſetting upon them; of which See ver.18. In which your enterpriſe you ſhall be ſure to have good ſucceſſe and victory, ſeeing you have a promiſe from God that he will deliver this City, with all in it, into your hands.

V. 8. That ye ſhall ſet the City on fire] Not the whole City, but onely ſo much as might be a ſign to Joſhua and his army, by the ſmoke aſcending, of their entrance into it, that they might ſurceaſe their deſſembled flight, and making a ſtand might fall upon their enemies. For the whole City was after burned and deſtroyed by the whole army of thirty thouſand, after they had ſlain all their enemies, and falling upon thoſe few that remained in the City where wholly poſſeſſed of it, and of all the ſpoil in it, as appeareth ver.24.

V.9. *Joſhua therefore ſent them forth*] To wit, the five thouſand men appointed to lye in ambuſh, ver.12.

among the people] *i.e.* The twenty five thouſand that remained after the five thouſand were ſent away.

V. 10. and number the people] *i.e.* Muſtred and ſet in order the people, to this end, that it might afterwards appear for their better encouragement, that they had gotten this victory without any loſſe.

V. 11. *And all the people*] Not the whole people, but onely the men of war which were by him choſen out of the whole army for this ſervice, and were now remaining with him, the five thouſand being to be ſent away to lye in ambuſh; as it is here expreſſed.

V.12. *Aud he took about five thouſand men*] Namely, out of the thirty thouſand appointed for this ſervice,

V. 13. *ſet the people*] *i.e.* When Joſhua had ſo diſpoſed them as might be for his beſt advantage in this ſervice, ſome in ambuſh behind the City on the Weſt-ſide, and ſome with himſelf in the camp on the North-ſide, he himſelf in the night, or in the dark of the morning, as appeareth ver.9, 10. made his neer approach to the City, that ſo having with him but a ſmall company, he might diſcover himſelf to the enemy, and by the ſight of ſuch a deſpicable number might draw and incite them to ſallie out of the City. The which he did the rather becauſe it was not his purpoſe to fight with them, but to retreat to the reſt of his company in the camp.

into the midſt of the valley] Between the City and his army.

V. 14. *And it came to paſſe when the king of Ai ſaw it, that they haſted*] *i.e.* When he both ſaw the ſmalneſſe of Joſhua's army, and alſo that they had placed themſelves in a place of diſadvantage, to wit, in a low valley, he made haſt to lay hold on this opportunity.

he and all his people] *i.e.*] The greateſt part of his ſtrength, fit for this ſervice. For ſome remained in the City, ver.16.

before the plain] Which was on the Eaſt-ſide of the City.

but he wiſt not] This is added to ſhew their ſloth and improvidence in managing ſo great a buſineſſe,

V. 15. and fled by the way of the wilderneſſe] Which was, as is thought, the wilderneſſe of Bethaven, nigh unto Beth-el, Chap.18.12, 13. where they had left the body of their army. Or, as others, the wilderneſſe between Ai and Jericho; as if they would flee to Jericho, from whence they came, to ſecure themſelves from the imminent danger of being ſlaughtered by the purſuers.

V.16. *And all the people*] Hearing of the flight of their enemies, they conceived there was no uſe of ſouldiers to defend the City, and that there was nothing elſe to be done but to purſue and do execution upon thoſe that fled.

V. 17. *And there was not a man left in Ai*] *i.e.* Not a man that was able to bear arms, or do any ſervice in this expedition: For otherwiſe there remained ſtill in the City weak, aged, and impotent men, ver.24.

or Beth-el] This being a neighbour-town of ſmall ſtrength, abandoned, as it ſeemeth, their habitation, and put themſelves into Ai, as being a place of more ſtrength, that uniting their forces they might be the better inabled to defend one another againſt the common enemie But others conceive that they might ſtill dwell in their own town, but now ſallied out as well as the men of Ai, having taken notice of the Iſraelites flight; ſeeing it appeareth, Judg.1.24. that it was a place of ſtrength, which could hardly have been taken by the houſe of Joſeph, unleſſe it had been betraied into their hands.

V.18. *Stretch out the ſpear*] This was the ſignall to be given, to thoſe that lay in ambuſh, that they ſhould enter and ſurprize the City; and to thoſe that fled, that they ſhould make a ſtand, and turn face againſt the purſuing enemie. But in that diſtance Joſhua could not have known when to give this ſignall, or that all the ſouldiers were drawn out of the City, had not God himſelf revealed it unto him; Neither could the liers in wait have taken notice of it, unleſſe they had had the like ſecret revelation, or outwardly at leaſt, by ſome trumpet or ſhout of the army.

V.19. *and ſet the city on fire*] Not the whole; for then they could not have had the ſpoyl given them, ver.1. but ſo much of it as might be a ſignall to the army, by the ſmoke aſcending, to make known unto them when they ſhould return from their counterfeit flight and ſet upon the enemie.

V.20. *And they had no power to flee*] *i.e.* Being through fear and aſtoniſhment deprived of all courage in their minds and ſtrength in their bodies, they could make no eſcape, being encloſed on all ſides between them that had lyen in ambuſh and the main battell.

V.21. *And all Iſrael*] *i.e.* All that army who were imployed in this ſervice, both thoſe who had ſhewed themſelves to the men of Ai, and had encouraged them to purſue them by a counterfeit flight, and thoſe alſo who remained in the camp on the North-ſide, who now likewiſe joyned with them, when they ſaw by the ſmoke aſcending that the City was ſurprized by thoſe that lay in ambuſh,

V. 22. *And the other*] Who had lyen in wait, and had now done all required of them, both for the taking of the City, and for giving a ſignall to the flying army.

V. 23. *And the king of Ai they took alive*] They would not (it ſeemeth) ſlay him in the fight, but reſerved him for a more ſolemn execution, that his death might be exemplary to others of his rank, and ſhew them what they were to expect going on in his courſe.

V. 24. ſmote it with the edge of the ſword] *i.e.* The men unable to bear arms, with the women and children who were left in the City, all theſe likewiſe they put to the ſword, after they had ſlain all the ſouldiers in the field; and burnt the City, after they had firſt ſeized on the prey, and driven out the cattell.

V.25. *twelve thouſand, even all the men of Ai*] The Bethelites that came in to their aid are here alſo comprehended: Whereby appeareth what a ſmall number were in this City, according to the report of the ſpies, Chap.7.3. And withall how wonderfully God had blinded them with ſelf-confidence to their utter ruine, ſeeing though they were but ſuch a contemptible number, yet they adventured to oppoſe and maintain warr againſt ſuch a numerous, puiſſant and ſucceſſefull army.

V. 26. *For Joſhua drew not his hand back wherewith he ſtretched out the ſpear*] That it might appear both in him and others that he got not the victory by his own proweſſe and ſtrength, but onely by Gods power aſſiſting him, and effecting all for him; even as Moſes prevailed againſt the Amalekites not by fighting, but dy praying, Exod.17.

V.27. *Of that City*] By this emphaticall expreſſion he oppoſeth

Vi

Ai to Jericho, ſeeing the ſpoyl of this was devoted to God, the ſpoyl of that reſerved for their own uſe.

V. 28. *and made it an heap for ever*] *i.e.* For a long time, as this phraſe often ſignifieth. See on Exod.12.14.. For Ai was afterwards rebuilt and inhabited by the Benjamites, Neh.11.31. above a thouſand years after it was demoliſhed.

V. 29. *And the King of Ai he hanged*] Joſhua executed the greateſt ſeverity of juſtice upon the Kings of theſe curſed nations, as being the greateſt offenders, corrupting the people both by their bad government and their evil example.

take his carkaſe down] According to the Law, Deut. 21. 22, 23. The which was enjoyned, leaſt by looking on ſuch ſad objects their hearts ſhould be hardened and habituated in mercileſſe cruelty, and that the Land might not be defiled by ſuch monuments of Gods curſes and wrathful diſpleaſure remaining long upon it.

at the entring of the gate of the City] Becauſe (as ſome think) the gate being in thoſe times the place of Juſtice, he had often abuſed it by adminiſtring unrighteous judgment, neither protecting the righteous, nor puniſhing the wicked according to their demerits; therefore in this very place thus abuſed by him, the Lord executeth upon him the juſt doom of a righteous judg.

a great heap of ſtones] See on chap.7.26.

V. 30. *Then Joſhua built an Alter*] *i.e.* Soon after the ſacking and burning of Ai, according to that charge given Deut. 11. 29. & 27. 5, 6. he built both this Altar, upon which they were to offer ſacrifices when they were entred into Canaan, and alſo a monument of great ſtones, upon which the law was to be written, and that the people hearing certain curſes and bleſſings pronounced upon mount Ebal and Gerizim, ſhould give their *Amen* unto them. All this accordingly was here done by Joſhua. See on v.33.

in mount Ebal] Concerning the ſituation of theſe two mountains, Ebal and Gerizim, Expoſitors differ in their opinions. Some hold that they were ſituate neer Ai; for which there are divers reaſons: others, and that more probably, that they were further up in the country, in that part which afterwards fell by lot to the Tribe of Ephraim, and near unto Shechem, as appeareth chapter 20. 7. Judges 9. 6, 7.

V. 31. *hath lift up any iron*] To ſmooth and poliſh it with any tools of the artificer, Exod.20.25. Deut.27.5.

V. 32. *a copie of the Law of Moſes*] *i.e.* As ſome conceive, the ſumme of the Law contained in the Decalogue; or, as others, and that more probably, the bleſſings and curſes here mentioned; ſeeing where this writing is enjoyned by Moſes, he requireth that they ſhould *write upon the ſtones all the words of this Law very plainly*, namely, this Law of bleſſings and curſes, of which he preſently ſpeaketh in the next words, Deut 27.8. 12,14.

V. 33. *And all Iſrael*] Divided into two parts, ſix Tribes on the one ſide and ſix on the other.

ſtood on this ſide the Ark] Deut. 27. 12, 13. it is ſaid, that one party ſhould ſtand *upon* mount Gerizim to pronounce the bleſſings, and the other, to pronounce the curſes, *upon* mount Ebal: but here, that half of the Tribes ſtood *over againſt* mount Gerizim, and the other half *over againſt* mount Ebal: Whereby it appeareth that they ſtood not upon the top of theſe mountains, but upon their aſſent near unto the bottom, that they might be the nearer one to another, and both of them to the Ark, which ſtood in the valley between the mountains, where they might more conveniently hear the bleſſings and curſes pronounced by the Levites, and accordingly give their aſſent unto them.

mount Gerizim, and—mount Ebal] Both theſe mountains lay in the Tribe of Ephraim, Deut.11. 29,30. Judg.9.7. and therefore being far up in the country, and in ſome good diſtance from Ai, it ſeemeth that either this monument & altar were not erected preſently as ſoon as they had ſacked Ai, but in ſome ſpace of time afterward, when they had made a farther progreſs in conquering the country, although the ſtory of this action be here inſerted: Or if now it were done, to ſhew their readineſſe to execute Gods commands, as ſoon as they had made their firſt entrance into the country, Deut.11.29. & 27. 2, 4. and could do it with any conveniency, it ſeemeth they got this opportunity by means of that terrour and aſtoniſhment with which God had poſſeſſed the hearts of the Canaanites upon the occaſion of the ſurprize of theſe ſtrong cities, Jericho, and Ai. See on v. 30.

V.34 *And afterward*] *i.e.* Af he had built the altar, and offered ſacrifices upon it, and written the Law upon the plaiſter of the monument.

he read all the words of the law] Not he himſelf, but one of the Levites by his appointment. For ſo had *Moſes* expreſly commnaded, Deu. 27 14.

V. 35. *Before all the Congregation of Iſrael, &c.*] Hereby is intimated that the Levite read the Law with ſuch a loud and audible voice as that the people ſtanding on both ſides might hear him; not the whole Commonalty then aſſembly (who conſiſting of ſo many hundred thouſands could not all hear and underſtand one man reading at the ſame time) but their Princes, Elders, and chief Rulers, with as many others as ſtood within a convenient diſtance.

and the ſtrangers] *i.e.* Not ſuch ſtrangers as came amongſt them for trading and commerce, but ſuch as being converted were Proſelytes, and together with them made profeſſion of Gods true Religion. See ver.33. & on chap.17.13.

CHAP. IX.

Verſe 1. ON *this ſide Jordan*] *i e.* In reſpect of Moab; to wit, in the *Land* of Canaan, where the Iſraelites now were.

of the great ſea] *i. e.* The Mediterranean; or, in all the coaſts adjoyning to that ſea.

over againſt Lebanon] Which lyeth in the North-part of Canaan.

heard thereof] *i. e.* Of the ſacking and burning of Jericho and Ai, two frontier-Cities of Canaan, and of great ſtrength.

V. 2. *gathered themſelves*] *i. e.* Combined in a Covenant to make war againſt Joſhua and the Iſraelites that had invaded their country.

V. 3. *the inhabitants of Gibeon*] Gibeon was a City of the Hivites, chap.11.19. and fell to the Tribe of Benjamin, and was given to the Prieſts, chap.21.17. Together with them certain other towns joyned, which were at leaſt in confederacy with them, if not under their juriſdiction, as Chephirah, Beeroth and Kirjath-jearim, ver. 17. With theſe no peace was to be made without ſpecial warrant from God, or at leaſt ſpecial conditions peculiar unto them, which were by Gods appointment.

heard what Joſhua had done] The ſame report came to other Cities, but wrought in them quite contrary effects: in others, a reſolution to fight with Joſhua; in theſe, to yeild and make their peace. Which was ſo ordered by Gods overruling providence, inclining the hearts of theſe Gibeonites to uſe the means of their preſervation, and leaving the other to the hardneſſe of their own hearts, to go on in ſuch a way as would bring them to deſtruction, chap.11.20.

V. 4. *they did work wilily*] *i. e.* Politickly and prudently in reſpect of the matter and ſubſtance of their deſign, but ſubtilly and craftilly in reſpect of the manner and means which they uſed in the carriage of it. And in both theſe ſenſes the word here uſed is commonly taken.

as if they had been ambaſſadours] Sent unto Joſhua from ſome far Country.

bound up] Pieced and mended where they had leaked.

V. 6. *We be come from a far country*] This they pretended, as they confeſſe, v.24. becauſe they had heard that God had forbidden the Iſraelites to make any league with theſe curſed nations, and that he having given them their land for a poſſeſſion, they ſhould utterly deſtroy and root them out, whereof they had ſeen an experiment in the ruine of Jericho and Ai, and now feared that it would fall to be their own lot, if by this means they did not prevent it, namely, by ſaying that they were inhabitants of Countries far remote, with whom it was lawful for the Iſraelites to make Leagues, if they would ſubmit themſelves to become tributaries unto them, Deuter. 20. 11.

V. 7. *And the men of Iſrael*] *i. e.* The Elders, Princes and chief men of Iſrael, who aſſiſted Joſhua in the counſels of State, and the managing of all weighty affairs that concerned the Commonwealth.

and how ſhall we make a league with you?] Seeing God hath expreſly forbidden it, hath given unto us your land for a poſſeſſion, will not ſuffer you to dwell amongſt us, but hath commanded us to root you out, Exod. 23.31,32,33. & 34. 12. Deut.7.2.

V. 8. *We are thy ſervants*] And not thy enemies as the Canaanites are; and therefore will not ſtand upon any terms with thee for the tranſacting and ratiſying of a peace with thee, but as ſervants wholly ſubmit our ſelves to thy pleaſure, and will willingly accept of any conditions which thou in thy wiſdome ſhalt think fit to propound.

V. 9. *becauſe of the name*] *i. e.* Of the glory and power of the Lord (which we have heard much of, and with great admiration) ſhewed in his wonderful works and miracles. Which may be a motive to perſwade you to contract a firm peace with us, ſeeing we do adore and magnifie the ſame great and glorious God whom ye ſerve and worſhip.

and all that he did in Egypt] This they with much art and skill inſiſt upon, as done long ſince, and therefore by fame come to their knowledg, though they lived in a country far remote; and they ſubtilly conceal and paſſe by Gods great works done of late in dividing Jordan, and deſtroying Jericho and Ai, leaſt their taking notice of theſe might have diſcovered them to be near neighbours and not ſtangers dwelling a far off, who living at a great diſtance, the things ſo lately done in Canaan could not as yet have come to their ears.

V. 11. *Wherefore our Elders*] And therefore you have the more reaſon to hearken unto us, ſeeing we come not of our own accord, not upon the private notion of ſome few of our Citizens, but by the command of all our Elders and Governours, and the general conſent of the whole people of our Country. Some gather hence, that their Government was Ariſtocratical, or Democratical. And it is ſaid, v. 1, 2. that all the kings entred into league againſt Joſhua, and reſolved to fight for their Country.

V. 14. *And the men*] *i. e,* The chief Rulers and Princes, who talked with them and heard all their probable diſcourſe.

took of their victuals] To wit, into their hands, that they might handle and look upon them, and ſee if they were ſuch indeed as they reported; and ſo believed and approved their words, being deceived with the ſight of their proviſions.

and asked not counſel] Namely, by the high Prieſt, inquiring of the Lord by Urim and Thummim, as they were commanded, Exod. 28.30. Num.27.21. 1 Sam. 30. 7, 8. Which doth not prove that if they hap conſulted with God, he would have given anſwer, that they ſhould have rejected the ſuit of the Gibeonites deſiring peace upon their conditions, but is only ſpoken to tax the Princes of neglect of their duty, going on raſhly in a buſineſſe of ſuch importance, and not firſt asking counſel from God.

V. 15. *And Joſhua made peace with them, and made a league with them, to let them live: and the Princes of the Congregation ſware unto them*] For the opening of theſe words we muſt clear a great queſtion, Whether this act of Joſhua making peace with the Gibeonites, and of the Princes confirming it by oath, were lawful or unlawful. This queſtion is perplexed with ſo many difficulties ariſing from the text compared with other places of Scripture, that it is not eaſily to be reſolved. For how could this peace be lawful, being expreſly contrary to Gods command, which was, that they ſhould make no peace or league with the Canaanites, nor ſuffer them to live amongſt them, but utterly deſtroy and root them out, becauſe God had given their land for an inheritance to his people, which they could not injoy if thoſe curſed nations were not removed? Or, if it were lawful, why do the people murmur and complain of their Princes for doing of that which was juſt? and why doth Joſhua pronounce the Gibeonites accurſed, if they had done nothing ſaving that which was equal and right? And why is it ſaid, that what they did was extorted from them by deceit, implying that they could not lawfully have done what they did, had they not been circumvented by their fraud and diſſimulation? On the other ſide, if their Covenant and oath were unlawful, why did they not break it, eſpecially being drawn from them by deceit, and ſeeing alſo there was an error in the perſons unto whom their oath was made, they not being the ſame men whom they pretended themſelves to be? Neither doth it ſatisfie and clear the doubt, to ſay, that though the thing unto which they ſware were unlawful, yet the religion of their oath tyed them to obſerve it, as being made not only to men but alſo to God; ſeeing this cannot bind a man to do that which is ſimply unlawful, neither will it pleaſe God to call him to witneſs that we will do that which is ſinful and expreſly contrary to his revealed will. For the removing of theſe difficulties, I affirm, and hope to prove, that this Covenant and oath made by Joſhua and the Princes unto the Gibeonites was in the ſubſtance of it lawful, though extorted from them by fraud and diſſimulation. I. Becauſe no condition was expreſſed in it of preſerving their lands, liberties or goods, much leſſe their ſuperſtitious and idolatrous worſhip, but only of their lives; Wherein this peace much differed from that which they might lawfully make with other nations which were far off. For after they had proclaimed war againſt them, they might offer and make peace with them upon more eaſie conditions then with theſe Canaanites; namely, they might ſuffer them to exerciſe their own ſuperſtitions, and not compel them to become proſelytes and imbrace their religion; they might alſo ſuffer them to enjoy their lands, their country, and habitations, their laws and liberties, and to hold with them free trade and commerce: All which conditions were unlawful to be made with the inhabitants of theſe curſed countries. II. Becauſe theſe ſevere commands of deſtroying the Canaanites were not abſolute and general, including all and every ſingular perſon without any exception or reſpect had to any conditions, (for then Rahab, her kindred and family could not have been lawfully ſpared and preſerved) but to be underſtood on theſe conditions; If they ſtill continued in enmity with Gods people, and would not ſue and ſeek for peace; If they would not give place unto them, nor ſuffer them to injoy their inheritance which God had given them; If they would not leave their idolatry, and imbrace Gods true religion, but reteining their ſuperſtitions indanger the Iſraelites to be corrupted by their allurements and evil examples; and finally, If they would enjoy their liberties, and live as free-men in the land, and not ſubmit themſelves, their land, laws, liberties, goods, lives, and all they had, to live as ſervants under the dominion of the Iſraelites; then they were forbidden to make any peace with them, and they were to deſtroy and root them out: But contrarywiſe, if they would accept of their lives and peace by ſubmitting to thoſe conditions, and carefully obſerving them, then they might have what they deſired and ſued for. III. Thoſe commands of deſtroying theſe nations were but poſitive laws, which were alwayes to be tempred and qualified with a moral equity, namely, that notwithſtanding the rigor of them, thoſe ſhould be ſpared and preſerved who did forſake their evil wayes, and turn unto God by unfained repentance and new obedience. For ſhould not the Judge of heaven and earth execute righteous Judgement? Will he deſtroy the righteous with the wicked, thoſe who repent with thoſe that live in their ſin, Gen. 18. 25? Will he leave off to exerciſe the works of his nature, in ſhewing mercy to poor penitent ſinners, to do his work, his ſtrange work, and to bring to paſs his act, his ſtrange act, in ſhewing his wrath as in the valley of Gibeon? Iſa. 28. 21. IV. All Gods promiſes and threatnings though never ſo general in their expreſſions, are always to be reſtrained and limitted under the conditions of obedience and repentance, though theſe conditions be often concealed: as plainly appeareth Jer. 18.7,8 *At what inſtant I ſhall ſpeak concerning a nation and concerning a kingdome, to pluck up and to pul down and to deſtroy it, if that nation againſt whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them*, &c. This we ſee experimentally verified in the example of the Ninevites, who upon their repentance were freed from that deſtruction which God had denounced againſt them by the miniſtry of Jonah, and of Rahab and her family in this ſtory. V. It is ſaid Chap. 11. 19, 20. *There was not a City that made peace with the children of Iſrael, ſaving the Hivites the inhabitants of Gibeon: all other they took in battel. For it was of the Lord to harden their hearts, that they ſhould come againſt Iſrael in battel, that he might deſtroy them utterly, and that they might have no favour, but that he might deſtroy them, as the Lord commanded Moſes.* Whereby is plainly implyed, that if they had not continued in their enmity, but according to the practiſe of the Gibeonites had deſired and ſued for peace, and upon the like conditions, the Iſraelites might lawfully have granted it unto them. VI. Laſtly, that their covenant and oath in making and confirming this peace with them was lawful in it ſelf, and approved by God, hereby appeareth, in that God was ſo highly diſpleaſed with the breach and violation of it by Saul many years after, that though it were coloured by a ſhew of zeal to Gods people, yet his wrath could be no otherwiſe appeaſed, when he had continued a fearful famine upon the whole land for the ſpace of three years, then by hanging up ſeven of his Sons, and ſo rooting out almoſt his whole poſterity. Now theſe reaſons being premiſed and duly conſidered, the objections may without any great difficulty be anſwered. For firſt, if it be objected that this league was unlawful, becauſe God had devoted all theſe curſed nations to a univerſal deſtruction, and had expreſly forbidden his people to make any league with them; to this I anſwer, That this is not to be underſtood of all and every ſingular man, but of all who would not ſubmit themſelves to obſerve the former conditions; But if then it be further demanded why this command was general for the deſtroying of all, without any mention of theſe conditions, upon the obſervance whereof ſome might be exempted and ſpared? to this I anſwer, Becauſe it was generally and for the moſt part to be executed, and only ſome few to be exempted; for God purpoſing to give up this curſed people to the hardneſſe of their own hearts, he knew there were but a few that would yeild to theſe conditions: And moreover, becauſe he knew that his people either through cowardiſe and fear, or for ſloth and love of eaſe, when they had gotten room enough for their own habitations, would much incline to ſit ſtill, and not proſecute the war againſt Gods and their enemies, therefore by theſe general commands he ſtirreth them up with zeal and courage to fight his battels and execute his deſignes. If it be yet further objected, that the Iſraelites themſelves did thus underſtand Gods commands, as though he would have none to be ſpared, and therefore murmured againſt their Princes for making this league and ſparing their lives; to this I anſwer, That God might well ſuffer them to remain ignorant in this point, that they might more readily execute his judgments upon theſe curſed nations; and it was an eaſie matter to continue in this error, if God was not pleaſed to inlighten their minds, and diſcover it unto them. And well might this people fail for want of knowledg in the non-age of the Church, when as the Prophet Jonah himſelf either for want of knowledg, or at leaſt due conſideration, did think that Nineveh muſt needs be deſtroyed; becauſe God had threatned it; although he might at another time have ſome conceit that God would ſpare it upon repentance, becauſe he was a gracious God, merciful, ſlow to anger, and ready to forgive. Other objections there are which ariſe out of the following words in the Text, which I ſhall anſwer in their due place.

V. 17. *Chephirah and Beeroth*] Which came after to the lot of the Benjamites.

Kiriath-jearim] Which fell to Judah. And in it the Prophet Urijah was born, who propheſied againſt Jeruſalem, Jer. 26. 20.

V. 18. *becauſe the princes of the Congregation had ſworne unto them*] This was the chief reaſon that reſtrained them from deſtroying the Gibeonites, becauſe it came under their cognizance. Howſoever, they had greatly ſinned had they ſlain them, though the Princes had not taken this Oath, ſeeing with much cruelty and unmercifulneſſe they had violated a lawſul Covenant, as before I have ſhewed; of which it ſeemeth the Common people were wholly ignorant.

murmured againſt the Princes] Becauſe being circumvented with their diſſimulation they had ſworn to ſpare their lives. But theſe murmurers were ignorant that this poſitive law of deſtroying the people was to be tempered and moderated with a moral equity, in ſparing ſuch as theſe Gibeonites, who were willing to obſerve all conditions of a lawful peace, patiently ſubmitting themſelves to bear any puniſhment which their conquerers were pleaſed to inflict, becauſe they had offended in their manner of obtaining it by fraud and deceit, though they did this being ſurprized with fear of being utterly deſtroyed, if they did not by this meanes prevent their ruine.

V. 19. *We have ſworn unto them by the Lord God of Iſrael*] They plead their oath rather then the lawfulneſſe of the Covenant unto which they had ſworn (if at leaſt themſelves did rightly underſtand it) becauſe the people were more apprehenſive of this obligation, knowing that it was horrible impiety to break an oath made by the great God of

Iſrael, from whom they received all the good they enjoyed, and which they expected for the time to come; and that it would much diſhonour God, and bring a great ſcandal upon his true religion, when the nations neer and farre off ſhould take notice that they had with much perfidiouſneſſe and extreame cruelty violated their covenant which they had confirmed with a ſolemn and ſacred oath by ſo great and glorious a God as the Lord God of Iſrael.

now therefore we may not touch them] Becauſe we are bound to ſave their lives by a ſolemn oath and lawfull to be kept. For if it had been unlawfull, it might have been lawfully broken: But they ſued for peace before we beſieged their City, and have willingly ſubmitted to all our conditions, namely thoſe expreſſed v. 21.

V. 20 *This we wil do*[We will ſave their lives, but ſo that they ſhall for circumventing us with their fraud, become our perpetual ſervants; which to an ingenious man is more bitter then death, and which as it will bring upon them deſerved puniſhment for their deceit, ſo ſingular profit unto us, in that we ſhall by this means have them ſlaves under us to do all our drudgery, and take off from our ſelvs ſuch baſe ſervices.

leſt wrath be upon us] As it ſurely would be, if we ſhould violate a lawfull oath. Sauls ſons ſuffered death for their fathers violation of it. 2 Sam. 21. 6.

V. 21. *And the Princes ſaid unto them*] Namely, to the murmuring people, that they might appeaſe their anger and quiet their minds, by propounding unto them ſuch a way as would both ſufficiently puniſh the fraud, and bring much profit to Gods people.

let them be hewers of wood, and drawers of water] *i e.* In the meaneſt condition among the people, which the Scripture expreſſeth by this phraſe. See Deut. 29. 11.

unto all the Congregation] *i. e.* For the publicke ſervice of God to be performed by the whole congregation in the Tabernacle, as Joſhua expreſſeth it. ver. 23. For which purpoſe they were bound to provide wood and water to be uſed in the ceremoniall waſhings, feaſtings, and daily Sacrifices ver. 27. which was a work of no ſmall care and pains in that countrey. Unto this ſervice, it is probable, they were bound not all at once (ſeeing they were in their habitations ſcattered over the whole land) but in their turns, as the Levites were.

V. 22. *Joſhua called for them*] *i. e.* After he and the Princes had conſulted together, and reſolved on this courſe.

Wherefore have ye beguiled us] *i. e.* Why have ye uſed ſuch fraud and deceit in drawing us to make this covenant with you, and to ratifie it by atteſting Gods great and glorious name, and have not rather carried on ſuch a work as this with honeſt ſimplicity, and with an upright heart and hand, not intermixing therewith ſuch cunning lyes and diſſimulation?

V. 23. *Now therefore ye are curſed*] Becauſe you have not indeavoured to preſerve your lives by lawfull means, but by lying and diſſembling, therefore in reſpect of your temporall condition you have brought upon your ſelves and your children this heavy curſe of bondage and ſervitude. In denouncing of which he may ſeem to relate unto that prophetical curſe pronounced by Noah againſt Cham their great progenitor, that he ſhould *be a ſervant of ſervants unto his brethren*; the which now was verified in his poſterity, Gen. 9. 25. But yet this curſe through Gods infinite mercy became in ſome reſpects a bleſſing to theſe Gibeonites, ſeeing by theſe ſervices (though baſe in themſelves) they had neer approach unto God in the ſervice of the ſanctuary, for the good of their ſouls, and and were in a ſort given and conſecrated unto God, as the name afterwards given them doth import. For theſe were (as is thought) thoſe Nethinims of whom we read. 1. Chr 9.2. & Ezr 2.43. whoſe office was to attend upon the Levites in the ſervice of the ſanctuary; who, though from the firſt beginning they were imployed in this ſervice, yet are ſaid to be appointed by David and the Princes unto it, in reſpect that they did order and diſpoſe of them in their ſeverall turns and courſes, Ezra 8.20 Now if David himſelfe, though a great King, choſe rather to *be a dore keeper in the houſe of his God, than to dwell in the tents of wickedneſſe*, Pſal. 84. 10. then theſe poor Gibeonites had no damage by their baſe ſervices, ſeeing by them they had this priviledge of neere approaches unto God.

for the houſe of my God] *i. e.* The tabernacle now, and the temple afterward; yea, for the publick ſervice of the whole congregation in things appertaining unto God.

V. 24. *And they anſwered Joſhua*] In a very prudent and politick manner, every word having in it its weight, to work his and the Princes hearts to mercy and pity; namely, that what they had done, was not out of love to fraud and deceit, but meerly out of fear, to ſave their lives, that herein they had given credit to thoſe reports which they had heard of Gods commands and threatnings againſt them; that they acknowledge the Lord to be not only the God of Iſrael, but alſo in an eſpeciall manner Joſhua's God, and honour Moſes with the title of Gods ſervant, and with all humilitie acknowledge themſelves ſervants unto Joſhua ready and willing to obey all his commands.

V. 25. *We are in thine hand*]. *i. e.* In thy power, to do with us and lay upon us what ſervice thou pleaſeſt, and as it ſeemeth good unto thee in a common and morall equity to deal with ſuch as we are, all former circumſtances duly conſidered

V. 26. *And ſo did he unto them*] Namely according to that ſentence he had paſſed upon them verſe 23.

V. 27. *For the congregation*] Not as bond-men to private perſons, but for the uſe and benefit of all Gods people in the publick ſervice of the Sanctuary.

Even to this day] Not only that time wherein this hiſtory was written, but even unto perpetuity, and in after-ages; as appeareth in the words following, *in the place which he ſhould chuſe. i. e.* Either in the Tabernacle now, or in the Temple hereafter.

CHAP. X.

Verſ. 1. WHen *Adoni-zedek*] His name ſignifieth *Lord of righteouſneſſe*: Which glorious and ſpecious name he arrogated unto himſelfe for his greater honour among the people, although he and his ſucceſſours were cruell Tyrants, as appeareth Judg. 1. 7. if at leaſt he were this mans ſucceſſor and not himſelfe. See that on verſe 36,

had heard how Joſhua had taken Ai] Where the cauſes of their confederation and preparations for warre are expreſſed, and what it was that awakened them out of their lethargie of careleſſe ſecurity & incogitancy; into which they were fallen by long wallowing in carnall and ſinful delights, namely their imminent and approaching danger. A man might reaſonably have thought, that hearing long before how God for their horrible and hainous ſins had given their land to his people, and devoted the inhabitants to utter deſtruction, how he had made a paſſage for them through the Red ſea and Jordan, and miraculouſly fed them in the wilderneſſe, this ſhould have rouzed them out of their dead ſleepe, But outward words and works will do nothing till God bring them home to the heart, as we ſee in the example of theſe Kings compared with the contrary practiſe of the Gibeonites.

and were among them] *i. e.* Either were dayly and familiarly converſant with them in their Camp, their office being to hew wood and draw water for the uſe of the congregation; or rather held communion with them, by ſubmitting themſelves to be under their laws, and joyning with them in Gods ſervice.

V. 2 *that they feared*] *i. e.* Adoni-zedek, and the other Kings of the Countrey, and their people with them.

V. 3. *Wherefore Adoni-zedek*] He is named firſt as the chief in this confederacy, becauſe he was moſt active in the buſineſſe, as being more neerly concerned in it, in regard he was next unto danger: For he was in the middle way between the Iſraelites ſtanding camp in Gilgal and Gibeon; and may alſo be probably thought to be the chiefe of theſe Kings, and to have had in ſuch caſes ſome ſuperiority over the reſt.

King of Jeruſalem] This name is compounded of *Jereh*, that is, *will provide*, ſo called by Abraham when God had provided a Ram to be ſacrificed in the place of Iſaac, Gen. 22. 14. and *Schalom* ſignifying *peace q. d.* He will provide peace. This City did afterwards belong to the Tribe of Judah, with the other foure, which were ſituate on the Southſide of it: *Hebron*, twenty two miles from Jeruſalem Southerly; *Jarmuth*, of which name there were two Cities, one here, and the other in the tribe of Iſſachar; *Lachis*, ſituated five miles from Kiriath-jearim towards the Weſt; Of which ſee 2 Kings 18. 14. 2 Chron 32.9. and *Eglon*, called alſo *Adullam*, which Rehoboam afterwards reedifyed and fortifyed, 2 Chr. 11. 7. All theſe Cities were ſituate in the mountainous places belonging to Judah. Of Jeruſalem ſee more on ch. 15. 8.

V. 4. *that we may ſmite Gibeon*] Unto this they were induced by divers reaſons, ſome whereof are in the text plainly expreſſed: Firſt, that by deſtroying them they might deterr and diſcourage other Cities, as it were, by an exemplary puniſhment, from imitating them in the like defection, Secondly, becauſe this City was as it were a key of their countrey, and being in the Iſraelites poſſeſſion would open unto them an eaſie paſſage to the other Cities adjacent, but being in their hands would as a ſtrong frontier and fenced City hinder them from entring farther into the land. Thirdly, becauſe they had made peace with their enemies, and hereby become traitors to their own common wealth, and were now incorporated into them, and became as it were one body, v. 1. Fourthly, becauſe if the Iſraelites became owners of Gibeon, they might have a ſtrong place for retreat on all occaſions, a magazine from whence they might ſtore themſelves at all times with ammunition, victuals and all neceſſaries for the war, and might have ready information how all things paſſed, being ſo neer at hand.

V. 5. *The five Kings of the Amorites*] By this name is meant the whole nation of the Canaanites, both here and in many other places, becauſe the Amorites had many Colonies in divers parts of Canaan, and among the reſt in theſe mountanous places of Judea, Numb. 13. 29. Howſoever that Gibeon and the countrey adjoyning belonged to the Hivites

V. 6 Slack not thy hand from thy ſervants] Make no delay in this our great extremity to relieve and ſuccor us againſt theſe mighty forces that make war againſt us, ſeeing by covenant we are now become thy ſervants, and conſequently under thy protection.

dwell in the mountains] All thoſe five Cities named v. 5 were ſituate in the mountains, and not like Jericho, in a valley.

V. 7 *So Joſhua aſcended from Gilgal*] Having firſt asked counſell of God, as appeareth by the incouragement he had from God to go on cheerfully in this expedition, v..8. Gibeon was about one and twenty miles from Gilgal.

all the people of war] Not the whole army (for ſome were left behind to guard the ſtanding camp at Gilgal) but thoſe who were his beſt and moſt expert Souldiers, moſt valorous and fit for this preſent ſervice. Hereby it appeareth that Joſhua and the Iſraelites obſerved their oath and covenant faithfully and ſincerely, without any equivocations. For they might have pretended that though they had ſworne not to ſlay the Gibeonites themſelves, yet they were not bound by their oath to fight in their defence againſt thoſe that made war againſt them.

V. 8. *And the Lord ſaid*] Either immediately by himſelfe, or (as it is more probable) being conſulted with by Urim and Thummim.

Fear them not] Though Joſhua was a moſt valiant Generall, yet he was not free from humane feares and frailties. For God doth not uſe ſuch encouragements in vain, and when there is no need of them. Now his fear might ariſe either from a ſuſpition of the Gibeonites faithfulneſſe and truth in the preſent cauſe for which he undertook this expedition they being but newly reconciled enemies, and but lately in covenant with him, and that upon very hard conditions; or he might fear that his own army would not couragiouſly fight for their preſervation who lately murmured againſt their Princes becauſe they were not by reaſon of their oath utterly deſtroyed. Againſt which and the like fears and jealouſies God encourageth him to go on and fight in their defence. Where by the way it plainly appeareth, that God was well pleaſed with the peace made with them for the ſaving of their lives ſeeing he animateth his people to fight in their defence. For otherwiſe he is diſpleaſed with the preſervation of ſuch as he hath deſigned to deſtruction; as we ſee in the example of Agag, 1 Sam. 15. 18. and Benhadad, 1 Kings 20. 42.

V. 9. *Joſhua therefore came upon them ſuddenly*] Though he were moſt aſſured of victory, having Gods promiſe for it, yet this doth not make him to neglect any policy, induſtry, diligence, or other means conducing thereunto; but knowing that it is the readieſt and ſureſt way to ſupplant an enemy, to ſet upon him ſuddenly and at unawares, when he is ſecure and unprepared, he doth with all diligence uſe this meanes to ſerve Gods providence and enjoy the things promiſed.

V. 10. *And the Lord diſcomfited them*] He attributeth the glory of the victory to the Lord, as the chiefe and principall cauſe; who uſed, as his inſtruments and meanes, the ſword and valour of Joſhua and his men of warre, as alſo the hailſtones caſt down by his own hand, v. 11. Which though they were ſpeciall meanes of the Canaanites diſcomfiture, yet the chief cauſe was Gods ſudden ſtriking their hearts with fear and aſtoniſhment, chap. 2. 11. & 5. 1.

and ſlew them] With the ſword of the Iſraelites.

at Gibeon] *i. e.* In the confines about it. So ch. 5. 13.

To Beth-horon] Of this name there were two Cities: One fell to the lot of the Ephraemites, and was given to the Levites, and this to the Benjamites, See 1 Kings 9. 17.

to Azekah] Situate between Gibeon and Makkedah.

and unto Makkedah] A City the uttermoſt confines of the tribe of Judah toward the Weſt, chap. 15. 41.

V. 11. *The Lord caſt down great ſtones*] In a miraculous manner he rained down upon the flying Canaanites hailſtones of ſuch bigneſſe and weight as were ſufficient to brain and kill them. This (as ſome think) was accompanied with another miracle no leſſe wonderfull, in that Gods providence ſo ordered and diſpoſed of the hailſtones as that they killed onely the flying Canaanites, and not any of the Iſraelites though they cloſely purſued them, and muſt needs be intermingled with them, ſeeing they ſlew them in their flight. Though it may be ſaid that the Iſraelites fell only upon the rear, but the hailſtones upon the body of their battell and thoſe which were formoſt in the flight; which might be in ſome good diſtance from the Iſraelites that purſued them. Which is the more probable, becauſe the number ſlain is divided, and more are ſaid to be killed with the hailſtones which fell upon the body of the Army, where they were thick, than with the ſword of the children of Iſrael, See Exod. 9. 23. Judg. 5. 20. Hab. 3. 11.

V. 12. *Then ſpake Joſhua*] *i. e.* When he was in the heat of the purſuit and execution, and feared that in the ordinary length of the day he ſhould want time to accompliſh his work in hand, in ſlaying his flying enemies before they recovered their Cities and ſtrong holds.

to the Lord] Firſt he addreſſeth himſelfe unto God, who by his almighty power created heaven and earth, the ſun and moon, and all the heavenly hoſt, and by his allruling providence ruleth and ordereth them at his good pleaſure; and by fervent and effectuall prayer deſired God to effect this great miracle. Unto which having an anſwer from God by the ſecret inſtinct of his holy Spirit, that his prayer ſhas heard and his ſuite granted, apprehended by a lively faith and firm affiance, he uttered the following words in the preſence of the people, and for the greater emphaſis and efficacie (it is likely) lifted up his eyes unto heaven and pointing to the Sun and Moon laid upon them from God this powerfull command, that they ſhould keep their ſtanding.

in the valley of Ajalon] This was a Plaine into which men deſcended from Beth-horon v. 11. and in reſpect of the ſmall diſtance between it and Gibeon, it is by the Prophet, who alludeth this ſtory, called *the valley of Gibeon*, Iſa. 28. 21. as indifferently belonging to both Cities.

V. 13. *And the Sun ſtood ſtill*] And with it the whole frame of heaven. For it would have nothing conduced to Joſhua's purpoſe and deſire, that the Sun ſhould have ſtood ſtill, and deſiſted from its own proper motion from weſt to eaſt, which is ſo ſlow that it is finiſhed but once in the year, if the *primum mobile* or firſt ſphear, which is ſo ſwift that it goeth about once in foure and twenty hours, had not ſtood ſtill, ſeeing in the ordinary courſe of nature it would have carried the Sun away with it, notwithſtanding that its own proper motion is contrary to it. Now if any ſhall curiouſly demand why ſo great a miracle as the ſtopping of the whole heavenly frame, and that long day conſiſting of ſo many extraordinary houres added unto it, which muſt needs be known generally of all men, ſhould not be recorded in any heatheniſh hiſtories, the anſwer hereunto is eaſie, That there is no record of antiquity or heatheniſh ſtories before the Trojan war, which was many hundred years after Joſhuah's times

Is not this written in the book of Jaſher] or, *the upright*. This was one of the Iſraelitiſh Annals, ſo called either becauſe in that ſtory the things acted in thoſe times were faithfully and uprightly recorded, or becauſe the actions of Gods people were related in it, who both by Moſes and Iſaiah are called *Jeſurun* i. e. *the upright*. Deut. 32. 15. Iſa. 44. 2. This book of Civill annals, and divers others of like nature, are loſt and periſhed, as the book of the wars of the Lord, Num. 21. 14 (if at leaſt that be not the ſame with this) The books written by Nathan the prophet, Gad the Seer, Abijah the Shilonite, Shemaiah, Iddo, and others 1 Chron. 29. 29. 2 Chron. 9. 29. & 12. 15. & 13. 22. (See on 1 Chron. 29. 29.) God in the mean time preſerving his ſacred and holy Scriptures which are ſufficient to inſtruct us in the knowledge of His will, and to make us wiſe unto ſalvation, 1 Tim. 3. 16. & 2 Tim. 3. 15.

So the Sun ſtood ſtil in the midſt of heaven] Which ſome interpret, that it was declining and neer going down, which occaſioned Joſhua to make this prayer, that he might not by the approaching night be hindered in the purſuit of his enemies. And for either opinion there are brought probable arguments. But this point is not much materiall. Only this we are to hold, that it enlightened the earth about a whole day, and haſted not to go down untill the people had avenged themſelves upon their enemies. See Heb. 3. 11.

V. 14. *And there was no day like that*] As ſome think, in reſpect of length. For they compute Hezekiahs day to have been of thirty two houres; of this thirty ſix, or (as ſome others) fourty eight houres And in this the Sun ſtood ſtill, in that it went only back ten degrees But the compariſon here ſeemeth not to ſtand ſo much in the length of this day above all others, as that at no time beſide this God heard the prayer of a man craving the day to be prolonged that he might be avenged on his enemies, as the text it ſelfe hath it. See Eccl. 46. 4.

V. 15. *And Joſhuah returned*] *i. e.* Either reſolved to returne after he had gotten the victory; or this is to be referred to v. 43. to wit, that he returned when he had performed all things related from this verſe to the end of the chapter. For the writer of this book ſets forth the ſtory of the whole war ſuccinctly to this verſe, and then more largely and particularly to the end of the chapter. Neither was it poſſible that in this one day, though of double length, all things ſhould be done which are afterwards related, and alſo Joſhua and his whole army have time enough to march to and fro from this place to Gilgal, in reſpect of the great diſtance between theſe places.

V. 16. *But theſe five Kings fled*] Whileſt Joſhua purſued the victory and chaſed their armies.

and hid themſelves in a cave] Either becauſe they could not in the heat of purſuit reach unto their fenced Cities, or elſe thought this cave a place of more ſecurity becauſe it was ſecret and unknown, not knowing that the hand of God could there find them, and bring them out to deſerved puniſhment, Amos 9. 2. Pſal. 139. 8, 9, 10.

at Makkedah] *i. e.* In the countrey adjacent and belonging to this City.

V. 19, *And ſtay you not*] Though theſe things be fled and hid, let not this make you ſlacken your ſpeed in purſuing the victory, ſeeing I will take a courſe to ſecure them till the fight be finiſhed.

to enter into their Cities] And ſo put you to the trouble of a new war.

hath delivered them into your hand] And therefore do not through ſloth and negligence loſe this opportunity which he now offereth unto you.

V. 21. *And all the people*] Which by Joſhua's command had purſued the enemy, ver. 19.

to the camp] *i. e.* The military camp of the army at Makkedah. For the ſtanding camp of the whole people remained ſtill at Gilgal, whither they returned after the victory was compleated, ver. 43.

in peace] *i. e.* Sound and ſafe.

none moved his tongue] *i. e.* Not ſo much as a dog barked againſt them, alluding unto that proverbiall ſpeech, Exod. 11. 7. Whereby is ſignified that they were ſo upheld by Gods protection in all theſe great undertakings that they did not now meet with the leaſt oppoſition. Or, if we would take it literally, the meaning is, that none of their enemies (they being now through this miraculous victory ſtrucken with fear and amazement) durſt provoke them with a reproachfull word, much leſſe bear arms againſt them.

V. 24. *Put your feet upon ten necks of theſe Kings*] This Joſhua did not in inſolency of ſpirit, tyrannically inſulting over theſe Kings in their miſery, but (no doubt) by ſpeciall inſtinct of Gods Spirit, if not by a direct command from him, and that upon juſt cauſes and grounds. As, I. To ſhew his deteſtation of the horrible impieties and outragious wickedneſs of theſe Kings and the curſed nations under their government in that he inflicted upon them ſuch fearfull puniſhments as their ſins juſtly deſerved. II. That he might make them an example to his people, and deterre them, eſpecially the Kings and Magiſtrates, from imitating their abominations, leſt they ſhould provoke God, who is no accepter of perſons& cauſe him in his juſt diſpleaſure to inflict upon them the like puniſhments. III. That he might hereby move his people to be ſevere executioners of his terrible judgements, upon theſe curſed nations, and not out of fooliſh pity (unto which otherwiſe they might be inclinable) to ſhew mercy unto any of thoſe whom he had deſtinated to utter deſtruction. IV. That he might hearten and encourage them to fight valiantly Gods battels, being aſſured that they ſhould in like manner prevail againſt all the remainder of his and their enemies, if they did not the work of the Lord deceitfully, or negligently, Jer. 48.10. and this end is expreſſed ver. 25. V. Laſtly, That they might end and conclude their victories in an abſolute and glorious triumph, giving the whole praiſe unto God, who had ſubdued their enemies and trodden them under their feet, Pſalme 110 1. Malach 4. 3. See Judges 8. 20. Pſalm. 91. 13.& 149. 8.

V. 26. *hanged them on five trees*] *i e.* Cauſed them to be ſlain and hanged by his command. See chap. 8. 29.

V. 27. *laid great ſtones*] *i. e.* In perpetuall memory of the thing done. See chap. 7. 26.

V. 28. *took Makkedah*] See on ver. 10. Like a wiſe Generall he purſueth his victory, and taketh advantage upon their ſuddain feares following the former great victorie to ſurprize this City.

and all the ſouls] *i. e.* All the people, men, women and children For the cattle were given unto them for a prey. See ver. 40. & chap. 11. 11. 14.

V. 29. *and all Iſrael with him*] To wit, all that had been with him in this expedition at Gibeon.

unto Libnah] A City ſituate in the Tribe of Judah, chap 15. 42. and given unto the Prieſts, chap. 21. 13.

V. 31 *unto Lachiſh*] A ſtrong City in the confines of Judah Weſt-ward, chap, 15. 39 whoſe king was one of thoſe five that made war againſt Gibeon, ver. 5.

V. 32. *which took it on the ſecond day*] To wit, after they had laid ſiege nnto it. For they took it not the firſt day, as they did divers of the reſt becauſe (as it may be probably thought) they were hindred by the coming in of Horam to their aid.

V. 33. *Horam king of Gezer*] A city ſituate in the Tribe of Ephraim chap. 16. 3. 10. Others probably think that it was not this Gezer, becauſe being ſo far remote from Lachiſh, there was no cauſe why Horam ſhould venture himſelfe and his people in relieving it, ſeeing in reſpect of the diſtance between them they could not be in any preſent danger, but rather that it was that Gezer mentioned 1 Chron. 14. 16, where David is ſaid to have ſlaine the Philiſtims, which was not far off from Lachiſh, and therefore in like danger with it.

V. 34 *Joſhua paſſed unto Eglon*] In the Tribe of Judah chap. 15. 39 five leagues from Jeruſalem South-ward, and three from Emaus. The king of this City was alſo one of thoſe five which came againſt Gibeon.

V. 35. *on that day*] *i. e.* The ſame day that they encamped againſt it.

V. 36. *unto Hebron and they fought againſt it*] This was an ancient City of Canaan, built ſeven years before Zoan in Ægypt, Num. 13. 12. a great and famous City having divers others under its dominions, ſituate in the Tribe of Judah, chap. 15. 13. and called before *Kiriath-jearim*. Their king alſo was one of the five which came againſt Gibeon, and was hanged at the Cave of Makkedah. But, as we uſually ſay *Rex non moritur*. For no ſooner was he dead, but either his heire ſucceeded him, or the people choſe another in his place; who was alſo ſlaine at this time. But here it may be demanded, how it can be ſaid that Joſhua *took Hebron and ſmote it with the edge of the ſword* & chap. 11. 21. that he *cut of the Anakims from the mountains, from Hebron, aud deſtroyed them utterly with their Cities*, when as it is ſaid afterwards that Caleb deſired Hebron, of Joſhua for an inheritance, upon condition that he ſhould firſt conquer it, and drive out the Anakims the which accordingly he did, chap. 14. 12. 13. & Judg. 1. 9 10. To which I anſwer, That that which is but briefly touched here, & as it were in the paſſage from one City to another, is in the other places more fully enlarged, and the particular circumſtances expreſſed, namely, that Hebron was taken, and the ſons of Anak ſlain by the Tribe of Judah conducted by Caleb, who aſſiſted him in this expedition; but here in the general it is attributed to Joſhua, becauſe as Generall of the Army he gave it to Caleb as of right belonging unto him, and alſo by his authority and command alotted unto him a part of his Army, namely the Tribe of Judah, to aſſiſt him for the getting of it into his poſſeſſion And howſoever it may be further objected, That theſe things were done by Caleb, after the death of Joſhua, becauſe Judg. 1. 1. it is ſaid ſo; to this I anſwer, That though the main body of that hiſtory relateth things done after Joſhua's death; yet divers things done in his life time are there ſet down, by way of explication and enlargement of ſuch things as are but briefly touched in this book; See Judges. 2. 6, 7, 8. and ſuch are as (I conceive) divers paſſages of the firſt Chapter; Others conceive that Hebron was twice taken, once by Joſhua here, the which ſtory is more fully inlarged, and again chap. 14.. & 15. the ſecond time, after *Ioſhua's* death, the Anakims and men of this City (being a warlike people) having again beaten out the Iſraelites, and recovered Hebron their ancient habitation. The which they think to be the more probable, becauſe chap. 15. 14. it is ſaid that Caleb did but drive out the ſons of Anak and Iudges. 1. 10 that they were ſlain.

V. 38. *Joſhua returned*] *i. e.* Leaving the ſouthern parts, bended his courſe towards Gilgal.

Debir] A City in the confines of Judah, butting on the tribe of Simeon, before called *Kirjath ſepher*, chap. 15. 15. Judg. 1. 11. five or ſix miles beyound Hebron, toward the ſouth; Another of this name was in the Tribe of Gad beyond Jordan, chap. 13. 26

V. 40. *ſmote all the Countrie of the hills, &c.*] *i. e.* He ſubdued all that whole region, ſo that no part was free from ruine and ſlaughter.

all that breathed] *i. e.* All mankind that there inhabited, men, women, children, young and old.

as the Lord God of Iſrael commanded] Deut. 7. 2. & 20. 16. And therefore it was not to be imputed unto Joſhua or the Iſraelites as an act of cruelty, that they ſlew ſo many thouſands of all ſexes, ages, conditions ſeeing they had an expreſſe command from God to do it, who being juſtice it ſelf cannot command any thing which is not moſt juſt; and not to obey him, by detracting, altering, leſſening or heightning any thing which he requireth, is no mercy or pity, but extream wickedneſſe.

V. 41. *from Kadeſh-barnea*] Which was in the uttermoſt bounds of Canaan ſouthward, and in the Tribe of Judah.

even unto Gaza] This is ſomewhat more then ſix miles diſtant from Aſcalon, bending upon the Sea-Coaſt towards the South.

all the Country of Goſhen] Not that in Ægypt, but a City ſituate in the Mountainous places of Judea, of which ſee chapter 11. 16. & 15. 51.

V. 42. *at one time*] *i. e.* In one expedition.

becauſe the LORD God of Iſrael fought for Iſrael] This is rendred as a reaſon of theſe great conqueſts in ſo ſhort a time, which otherwiſe might ſeem incredible. Becauſe the Lord acted with and for them, to whom nothing is impoſſible, and gave them courage, ſtrength and good ſucceſſe in all their enterpriſes.

V. 43. *and all Iſrael with him, unto the Camp to Gilgal*] *i. e.* All the army imployed in this expedition, crowned with victory and loaded with ſpoyles, returned to their ſtanding camp at Gilgal. And ſo endeth the hiſtory of the firſt ſeven years after their entrance into Canaan, as appeareth by the taking Hebron and Debir: Of which ſee chap. 14. & 15. & Judg. 1.

CHAP. XI.

Verſe 1. *JAbin King of Hazor*] A City lying in or upon Galilee of the Gentiles, not far from Kadeſh. See on Jer 49. 28. *Jabin* was a name common to the Kings of that City, Judg. 4. 2. as *Pharaoh, Ptoleme, Abimelech, Tigranes, Cæſar*, &c. were in other nations. It ſignifieth *underſtanding*: Like as our Engliſh word *King* is derived from a Saxon word that ſignifieth *cunning* or *skill*, a neceſſary qualification for perſons of that calling.

had heard theſe things] Namely the great victories the Iſraelites had obtained againſt the Kings inhabiting the upper part of Canaan ſoutherly, related chap. 10.

that he ſent] To wit, unto the Kings which inhabited the North of Canaan, who together were entred into a confederacy to aſſiſt one another in this war againſt the common enemy, chap. 9. 1. But being thus combined, why did not theſe Kings of the north joyn with the ſouthern Kings, that they might have oppoſed the Iſraelites with united forces? Surely, ſeeing in all reaſon and common policy they ſhould have done ſo, no cauſe hereof can be rendred, but that the Divine providence did overrule them, and infatuate their counſels, ſo as they neglected their only wiſe and ſafeſt courſe, that ſo he might make ready way to his people for a more eaſie conqueſt, not ſuffering them to come out againſt them in their full and united ſtrength, leaſt they might have been diſcouraged with their vaſt multitude and great power, but one after another, that the former being firſt ſubdued, his people might be heartned and encouraged by their former victories, and might obtain a more eaſie conqueſt, when as their enemies were thus weakened by loſing half their ſtrength, and they alſo hereby gaining time to refreſh themſelves againſt the next fight: See on v. 18. Now the reaſon why Jabin rather then any other of the Kings ſummoned the reſt to this war, notwithſtanding he was further off from the danger then divers of them, may ſeem to be this, that his City being greater, and chief among the reſt, he had ſome juriſdiction and command over them. See v. 10. & on Judg. 4. 1.

to the King of Shimron] Called *Shimron meron*, ch. 12. 20.

V. 2 *the plains ſouth of Cinneroth*] *i. e.* The plains that lay on the ſouth-ſide of the country of Cinneroth, called *Cinnereth*, Deut. 3. 17. afterwards, *Tiberias*. See on Chapter 19. 35. and on Numbers 34. 11.

in the borders of Dor] A City and Country in the Tribe of Manaſſeh, on the Coaſt of the Mediterranean Sea, Chap. 17. 11.

V. 3. *the Hivite under Hermon*] This ſome think is added to diſtinguiſh them from the Hivites of Gibeon which had made peace with Iſrael. For this Hermon was an hill on the north of Canaan. See on Deut. 3. 8.

in the land of Mizpah] A City adjoyning to Gilead. *S*ee Gen. 31. 49. Judg.10.17.

V. 4. *even as the ſand that is upon the ſea ſhore*] An hyperbolical expreſſion uſual in the Scriptures, to ſignifie ſuch a huge multitude as is not eaſily to be numbred. 1 Sam.13.5.

V. 5. *met together*] Or, aſſembled by appointment at a ſet time.

at the waters of Merom] Over which the King of Shimron-meron reigned. Here they joyned all their armies into one body, that ſo being duly marſhalled they might encounter and ſpeedily ſet upon Iſrael.

V. 6. *Be not afraid becauſe of them*] Though Joſhua had had much and manifold experience of the truth of Gods promiſes and of his gracious aſſiſtance, yet through humane frailty and weakneſs of faith he was ſubject to fear, in reſpect of the huge multitude that came againſt him with ſo many horſes and Chariots, and therefore needed to be thus encouraged.

to morrow about this time] This is added for the further ſtrengthening of his faith, ſeeing not only the conqueſt but even the very time of victory is deſigned.

I will deliver them] And therefore thou needeſt not fear in reſpect of thine own weakneſs, or thine enemies number and ſtrength, ſeeing I alone, who have undertaken to aſſiſt you, and promiſed you victory, am all-ſufficient to make good my word unto you.

thou ſhalt hough their horſes] That being made utterly unſerviceable, the Iſraelites might not truſt in them and their own ſtrength, but might wholly deny themſelves, and aſcribe the whole glory and praiſe of all their victories unto God alone. See Deut.17. 16. Judg.7.2. 2 Sam.8.4. Pſal.20.7. & 147.10.

and burn their chariots with fire] This is alſo added for the further ſtrengthening of Joſhua's faith, in that the Lord giveth him ſuch particular direction before the battel what he ſhould do afterwards, as if already he had gotten the victory.

V. 7. *by the waters of Merom ſuddenly*] Notwithſtanding that he had Gods infallible promiſe of victory, yet this made him not neglect any prudent or politick means whereby he might ſerve Gods providence for the obtaining of it.

V. 8. *great Zidon*] *Zidon* was called (as Joſephus conceiveth) from the eldeſt ſon of Canaan, Gen.10.15. And it is called *great*, not comparatively, as though there were a leſſer of that name, (for we read of none but this) but becauſe it was truly great, both in reſpect of the largeneſs and circuit, and alſo the fame and glory of it: for it was a City of great trade and traffique with nations far and neer, and was much ennobled in the repute of all for the variety of merchandizing commodities, the art and skill of the inhabitants in all manufactures, and the fairneſs and commodiouſneſs of their haven, which made it a fit and ſafe harbour for ſhips. In which reſpects it was doubtful whether it or the famous City of Tyrus was the Metropolis or mother-City of Phœnicia, and the rather, becauſe Tyrus is called *the daughter of Zidon*, Iſa.23.12. This City was ſcituate on the ſea-coaſt of the Mediterranean, two hundred furlongs from Tyrus. See on Chap. 19. 28. and Zech. 9:2.

Miſrephothmaim] A place not far diſtant from Zidon; wherein were many ſalt-pits wherewith that tract abounded; or, as ſome take it, glaſs-ovens, or hot waters or bathes.

the valey of Miſpeh eaſtward] Situate under the hill Hermon, in the Tribe of Naphtali.

V. 9. *And Joſhua did unto them as the Lord bad him*] Here is commended Joſhua's obedience to Gods command, and his armies to his.

V. 10. *turned back*] Having gone far beyond this city in purſuit of his enemies.

and took Hazor] Which was the head (not of all Canaan, but) of all the Kingdoms ſubdued in this expedition.

and ſmote the King thereof with the ſword] *i. e.* Jabin; who either by flight had eſcaped out of the battel, and being returned was ſlain in the City when it was ſacked; or, he being killed in the fight, it is to be underſtood of a new King that ſucceeded him in the government. But it may be objected, that Jabin King of Hazor is ſaid to have tyrannized over the Iſraelites, Judg.4.2,3. and therefore he could not be ſlain here: To which I anſwer, That this was long after, when for the ſins of Gods people the Canaanites had recovered their ſtrength, reedified their Cityes, and Hazor among the reſt, and were under the government of a new King of the ſame name, as was uſual in thoſe times and countries.

V. 11. *ſmote all the ſouls*] *S*ee on chap.10.28.

V. 12. *as Moſes the ſervant of the Lord commanded*] Namely, from God. Whereby the Iſraelites are cleared of cruelty, ſeeing they had from God an expreſſe command to deſtroy utterly theſe curſed Nations. For it is juſtice to kill thoſe whom he deſigneth to be ſlaughtered, and fooliſh and impious pity to ſpare when he appointeth to kill. *S*ee on chap. 10.40.

V. 13. *the cities that ſtood ſtill in their ſtrength*] That had not their walls and bulwarks yet raſed and diſmantled in the fury of war when they were ſtormed: Theſe they ſtill preſerved entire for their own uſe, that they might afterwards dwell in them the more ſafely and ſecurely.

ſave Hazor] This only City was burnt by Joſhua's command, and not through the fury of the ſouldiers, as thinking it to be a ſufficient evidence of juſt wrath againſt theſe Canaanites, that their chief City was deſtroyed, though the leſſer were ſpared.

V. 14. *all the ſpoil*] Saving their Idols, which they were commanded to conſume with fire, though they were of gold and ſilver, and not to convert them to their own uſe, Deut.7.25.

V. 15. *ſo did Joſhua*] He ſtrictly obſerved his rule, and did nothing raſhly out of paſſion for what he had not an expreſſe warrant from God, nor neglected any thing through fear or ſloth which he commanded.

V. 16. *So Joſhua took all that land*] In this and the next verſe, he ſummeth up all that was yet done by Joſhua and the Iſraelites in the land of Canaan.

and the mountain of Iſrael] This is to be underſtood not of any one particular mountain, but of all the mountains and mountainous places which fell to the ſhare of Iſrael, only Judah excepted, which had his own mountains peculiar to himſelf, v.21.

V. 17. *even from the mount Halak*] Or, *the ſmooth*, or *bare mountain*, ſo called, becauſe neither graſs, nor herb, nor tree grew upon it.

that goeth up to Seir] Seir is a mountain of Idumea, and lyeth upon the frontiers of Canaan towards the ſouth.

unto Baal-Gad] Which is a part of Libanus towards the Eaſt, at the foot of mount Hermon.

V. 18, *Joſhua made war a long time*] *q. d.* Though the warlike expeditions are ſo briefly related, that they might ſeem all to have been tranſacted in a ſhort ſpace, yet in truth this war continued a long time, the ſpace of neer ſeven years, as appeareth by the computation of Calebs age. For he was fourty years old when he was ſent by Moſes to ſearch the land; and now he was fourſcore and five years old, as himſelf ſpeaketh, chap.14. 10. out of which if we ſubſtract thirty eight years, in which they wandred in the wilderneſs after his returne from eſpying the land, there remain ſeven and fourty years. But why did the Lord exerciſe his people in ſo long and tedious a war, which, if he had ſo pleaſed, might have been both begun and finiſhed in a few moneths? I anſwer, Though no other reaſon could be alledged but his own good pleaſure, it were ſufficient, ſeeing he is infinite in wiſdom, and knoweth what is beſt, and infinite in goodneſſe, and will do that which is beſt for his own glory and good of his Church and people. But yet divers reaſons may be rendred why he was pleaſed to have this war thus prolonged. I. Becauſe in his adminiſtrations and diſpenſations he uſually proceedeth in an ordinary way, according to the nature of ſecondary cauſes, and not by his abſolute power in a miraculous manner: And ſo theſe populous and warlike nations dwelling in ſtrong and fenced Cities, could not be conquered but in ſome proceſſe of time ſuitable to the greatneſſe of the work. II. That hereby he might exerciſe the faith and patience of his people, waiting and depending upon his power and promiſes, even when the performance of them was thus delayed. III. To train them up in obedience to all his commands, when they had continual need of his aſſiſtance, and daily experience of his juſtice in puniſhing ſin, and of his love and goodneſſe in ſupporting and preſerving thoſe that fear and ſerve him. IV. That by this long exerciſe of arms he might make his people a warlike nation, and not only valiant to conquer, but alſo skilful to retain what they had conquered, Judg. 3. 2. V. That hereby they might have more cauſe to praiſe and magnifie Gods love and goodneſſe towards them, which more clearly appeared unto them in the difficulty of their conqueſts. VI. That wild Beaſts might not increaſe upon them for want of people to inhabit the land, Deut.7.22. See on Chap 21.43.

V. 19. *There was not a City that made peace*] This is added as a reaſon to the former verſe, why the war continued ſo long, namely, becauſe the hearts of the Canaanites were ſo hardned that they deſperately and obſtinately reſolved to fight it out to the laſt man, and never ſo much as deſired to have any peace with the Iſraelites, whatſoever came of it.

all other they took in battel] Hereby is not meant that they took all the Cities in Canaan; for many remained unſubdued long after Joſhua's death, and ſome even unto Davids time; but that all the Cityes before mentioned, or all that were taken by Joſhua, were all vanquiſhed by the ſword, and not any of them ſurrendred by compoſition, ſaving the Cities of the Hivites. See Chap. 13.1.

V. 20. *For it was of the Lord to harden their hearts*] *i. e.* Either to give them over to the hardneſſe of their own hearts, and not to ſupple and ſoften them by the oyl of his *S*pirit, or actually to harden them to their utter ruine and deſtruction, as a juſt puniſhment of all their former wickedneſſe and abominations, Pſalm 69. 27. See on Chapter 9.15.

V. 21. *cut off the Anakims*] Anak the ſon of Arba was the proper name of a famous Giant, who had three ſons, *S*heſhai, Ahiman, and Talmai, chap.15. 14. called *Anakims*, with their poſterity alſo, Num.13.22. Deut.1.28. And, as ſome think, it was a name commonly given to other Giants. *Ioſephus* ſaith the bones of theſe Giants were to be ſeen in his time, of an incredible greatneſſe, Antiq lib.5.c.2.

From the mountains] Where they lived in a ſavage manner in Caves and Dens, after they were firſt driven by Joſhua and Caleb from Hebron and Debir, chapter 15.14,15. and doing much miſchief and ſpoil in the Country adjacent, Joſhua again attempted them, and quite cut them off from all the Mountains of Iſrael, and utterly deſtroyed all them that inhabited in thoſe places. See on chap.10.36.

mountains of Judah] In which the Giants chiefly inhabited, chap.14. 12. Numb.13.22.

mountains of Iſrael] *i.e.* Of all other Tribes ſaving Judah. See v. 16.

Joſhua deſtroyed them utterly with their Cities] Namely, in this his ſecond expedition. For in the former he burnt only Hazor their chief mother-City, and reſerved the other Cities for the Iſraelites to dwell in, v.11.13. but in this ſecond expedition againſt the Anakims he deſtroyed their Cityes, becauſe being ſtrong and defended by valiant and mighty men, they could no otherwiſe be maſtered and taken, unleſs they were diſmantled and utterly ruined.

V. 22. *only in Gaza, in Gath, and in Aſhdod*] Theſe three were Cities of the Philiſtims, ſcituate on the ſea-coaſt, and were by God given to the Iſraelites, but not poſſeſſed by them, becauſe by their ſins they had provoked his wrath, ſo as he would not caſt the inhabitants out before them, but ſuffered them to remain to be ſnares and traps unto them, ſcourges in their ſides, and thorns, in their eyes, chap. 23. 13. Numb. 33. 55. In theſe Cities the poſterity of the Gians remained even unto Davids time; as namely, Goliath of Gath, whom David ſlew in a ſingle duel, 1 Sam. 17. and another of that name, with his three brethren, who were ſlain by Davids ſervants, 2 Sam. 21.

V. 23. *Joſhua took the whole land*] *i. e.* Before mentioned. Or, it is to be underſtood figuratively, *the whole*, being put for *the greateſt part*. Or, all ſorts of land, Cities and Countries, champion and mountainous places. Or, that all the whole country were ſo ſtricken with the terrour of his victories, that they durſt not again make any more confederacies againſt him, or by making any new oppoſition diſturb his peaceable poſſeſſion of all the land which he had conquered, but that he might now without any interruption quietly proceed to the diſtribution of it among the Tribes.

according to their diviſions by their Tribes] *i.e.* He did not give to every ſingle man his part, but aſſigned to every Tribe their portions. Or, he gave inheritances to all the Iſraelites according to their ſeveral Tribes, in which they were numbred, according to the order and manner related in the following chapters.

and the land reſted from war] *i. e.* There were no more hoſtile conſpiracies to hinder them from the peaceable poſſeſſion of all which they enjoyed. See on ch.14.15.

CHAP. XII.

Verſ.1. *FRom the River Arnon unto mount Hermon*] Arnon is a River or Torrent dividing the Moabites from the Amorites, Num. 21.13. and Hermon, a part of Libanus towards the eaſt: and with theſe two the country was bounded on the out-ſide of Jordan, extending it ſelf from the River Arnon, where it fell into the Lake Aſphaltites, unto mount Hermon.

all the plain on the eaſt] *i. e.* The Champion country of Moab, extending it ſelf from Arnon towards Jordan on the left hand, and the Arabian mountaines on the right.

V.2. *And ruled from Aroer*] Sihons Kingdom was bounded with Arnon on the South, Jabok on the North, Jordan on the Weſt, and the mountains of Arabia on the Eaſt. Of the City Aroer ſee on Iſa.17.2.

and from half Gilead] To wit, the other half lying in the Kingdom of Og, v.5.

V. 3. *the ſea of Cinneroth*] See chap 11.2. Deut.3.17.

the ſea of the plain] A plain Champion lyeth between the Sea of Tiberias and the dead ſea, which on the Eaſt ſide belongeth to both. The Dead ſea here is called *the Sea of the Plain*, becauſe it was once an even and levil Country, before it was deſtroyed with fire and brimſtone from heaven; and it was ſo pleaſant and fruitful that it was compared to Ægypt, yea even to Paradiſe it ſelf, Gen. 13.10.

the Salt Sea] So called from the Acrimonious and ſalt taſt of its waters. chap.15.2. See on Gen.14.3.

Beth-Jeſhimoth] The name ſignifieth *a vaſt* and *deſolate houſe*, or *place*. It was a town ſcituate in the Champion border of Moab, Ezek.25.9.

from the ſouth (or, Teman) under Aſhdoth-piſgah] Or, *the ſprings of Piſgah*, or *the hill*. This ſetteth forth the ſouth borders of Sihons Kingdom, extending it ſelf from the mouth of Arnon unto the bottom of mount Abraim.

V.4. *Og King of Baſhan*] Baſhan was a very fruitful country, excelling in goodly and pleaſant paſtures.

remnant of the Giants] Namely, of thoſe (as is probable) which were ſlain by the Ammonites, Deut.2.20,21. & 3.11. See chap.13.12. & on Gen.6.4.

at Aſhtaroth and at Edrei] Some underſtand that he reigned in the City Edrei near the mountain Aſhtaroth. Others think that hereby is meant, two manſion-houſes or royal Palaces in which Og dwelt. See on Deut.1.4.

V. 5. *in Salcah*] A City in the utmoſt borders belonging to Baſhan, unto which the border of the Geſhurites and the Maachathites adjoyned, which were mountainous and yet fruitful places, lying more inward in that country.

Border of the Geſhurites] Geſhur was a Royall City in the Land of Baſhan not far from Damaſcus. See on 2 Samuel 3. 3.

and half Gilead] This half was under the dominion of Og; the other, under Sihon; the Torrent Jabok dividing the land of Gilead between theſe two Kings.

V. 7. *on this ſide Jordan on the weſt*] Here is deſcribed not only the ſea-coaſt of Canaan, properly called *Paleſtine*, but the whole land of Canaan bounded by Jordan on the Eaſt, and by the Mediterranean ſea on the Weſt, and extending from Libanus unto the borders of Edom: Which uttermoſt borders in the length of the land are ſignified by the names of thoſe mountains of *Baal-Gad* and *Halak*.

goeth up to Seir] Seir was the name of a very high mountain on the eaſt-ſide of the land of Hus, and of a city ſeated on it. See on Num.24. 18,19. Iſa.21.11.

their diviſions] *i. e.* To every one his ſhare.

V. 8. *In the mountains and in the valleys*] He meaneth all places generally whatſoever.

V.9. *beſides Bethel*] This is added to diſtinguiſh it from another Ai in the Country of the Ammonites, Jer.49 3.

V. 13. *Geder*] Which fell to the Tribe of Judah, as did alſo Hormah, and Arad which did lye in the utmoſt ſouth borders, chap.15.30, 36. Judg.1 16.

V. 15. *Adullam*] See on 1 Sam.22.1.

V. 17. *Tappua*] So called from the plenty of apples which grew there. It likewiſe belonged to Judah.

Hepher] A City belonging to Zebulun, chap.19.13.

V. 18. *Aphek*] Situate between Taanach, Gezreel and Megiddo. See on chap.13.4.

Laſharon] See on Iſa.33.9.

V. 20. *Shimron-meron*] See Chap.11 1,5.

V. 23. *The King of the nations of Gilgal*] Some will have to be here meant, not that Gilgal near Jericho, but a famous City of that name in the Country of Galilee, which was alſo called *Galilee of the nations*, or *of the Gentiles*, Iſa.9 1. becauſe many nations, by reaſon of the commodiouſneſſe of the ports and havens there, did reſort thither for trading and merchandizing. Some think that Tidal, Gen.14. 1. was King of this place.

V. 24. *All the Kings thirty and one*] Of theſe ſome were not mentioned in the victories before related: Which ſheweth that not every particular, but only the general heads of things, are touched upon. Now whereas he here ſpeaketh of one and thirty Kings, many of which reigned over divers Towns, beſides their chief Cityes, this evidenceth the riches of this country of Canaan, and the exceeding fruitfulneſſe of that ſoyl, in that, being of ſo ſmal a circuit (that is, as good Authours compute, but an hundred and ſixty miles in length, from Dan to Beerſheba, and only ſixty in breadth, from Joppe to Jordan) it was ſufficient, and that plentifully and bountifully, to nouriſh ſuch a huge multititude of Inhabitants in thoſe times; and in the dayes of David above thirteen hundred thouſand fighting men, beſides thoſe who being aged or impotent were not fit to bear arms, and alſo women, young youths, and little children.

CHAP. XIII.

Verſe 1. *THou art old and ſtriken in years*] God putteth Joſhua in mind of his old age and the ſhort remainder of his dayes, to haſten him on to the diſpatching of that work wherein he intended further to imploy him, *i. e.* the dividing of the land already conquered among the Tribes, and alſo to deſign by lot to every one, in their proportion, thoſe parts which were not yet ſubdued, nor ſhould be in his life-time, as if they were already conquered.

there remaineth yet very much land to be poſſeſſed] To wit, after the enemies are vanquiſhed, which I will, after thou art gone, poſſeſſe my people of according to my promiſe, if they keep covenant with me: But I will in the mean time reſerve it unſubdued, That I may exerciſe their faith and try their obedience. Neither had the Lord promiſed that Joſhua ſhould conquer the whole land which he had given to his people, but only that he ſhould bring them into it, Deut.31.23. and divide it for an inheritance unto them, chap.1.6.

V. 2. *This is the land that yet remaineth*] Unconquered. See Judg. 3. 3.

all the borders of the Philiſtims] Their land lay along the coaſt of the Mediterranean ſea, and was given to the Iſraelites as a part of Canaan, unto which of old it belonged, till the Philiſtims, then called Caphtorims. having by force caſt out the Hivites, became poſſeſſors of it. See Deut. 2. 23. Amos 9.7. & on Jer.47. 4.

and all Geſhuri] Situate in Syria, and bordring on the north of Canaan. See chap.12 5. 2 Sam.15 8.

V. 3. *From Sihor, which is before Ægypt*] A River which, as ſome think, divideth Paleſtine from Ægypt, Num 34.5. But the Hebrew writers think it to be Nilus; which is called *Sihor*, or *black*, becauſe of the muddineſs of the water. See on Jer.2.18.

Alſo the Avites] Or, *Hivets*. Many of which, it ſeemeth, continued in ſome part of the Country even in Joſhua's time, long after the Philiſtims had expelled the greateſt part of their Anceſtors; and therefore are here mentioned, becauſe the Philiſtims had no juſt title to that land in which they dwelt, Deut.2.22,23.

V. 4. *all the land of the Canaanites*] All the country was not wholly ſubdued by Joſhua, but divers parts of it only, and the reſt ſo terrified by the ſucceſſe of his victorious army, that not appearing in any hoſtile oppoſition, they were no hindrance unto him in his diviſion of the land; and namely *Mearah*, or the Cave which is beſide the Sidonians, unto Aphek, which is a City that fell to the Tribe of Aſher, called *Aphik*, Judg.1.31. ſee on 1 Sam. 29.1.

to the borders of the Amorites] By which is ſignified the country between Aphek and mount Hermon.

V. 5. *the Giblites*] So called of Gebal a promontory above Zidon: ſee Pſal.83.7. Ezek.27.9. They were a people ſingularly skilful and induſtrious in manufactures, and therefore uſed by Solomon in the work of the Temple, 1 King.5.18.

unto the entring into Hamath] See on Iſai. 10. 9. Amos 6. 2.

V. 6. *All the Inhabitants of the hill Country*] Which though conquered by Joſhua, yet were not wholly extirpated, but left to be ſcourges to the ſides, and pricks in the eyes of Gods people, in caſe of their rebellion againſt him.

them will I drive out] *i. e.* I, who am omnipotent and alſufficient by my ſelf alone to do whatſoever I pleaſe, do undertake to drive out all theſe inhabitants which yet remain unconquered, when thou art dead and gone, by ſuch men and meanes as I ſhall pleaſe to appoint, if my people do not make void the covenant between them and me by their infidelity, rebellion and diſobedience: and I will give unto them peaceable poſſeſſion of all that part of the Country which remaineth yet unſubdued. See on v. 1. & on Judg.3.3.

only divide thou it] *i. e.* The whole land, both that which is already conquered, and that alſo which is as yet unconquered. All this was both to ſtrengthen their aſſurance that they ſhould in due time enjoy it, if they were not wanting to themſelves, ſeeing God had already given it unto them by lot; and alſo to provoke them to attempt it with all valour and reſolution when they ſhould be called unto it, and not to make any peace with the inhabitants, either out of cowardly fear, or love of caſe.

V. 7. *Now therefore divide*] *i. e.* Seeing thou art ſtricken in years, and canſt no longer purſue thy Conqueſt.

V. 8. *with whom*] *i. e.* With the other half-tribe of Manaſſeh, who were to have no part in Canaan, becauſe their portion was already fallen unto them beyond Jordan.

even as Moſes] *i. e* Even as Moſes by Gods appointment gave unto the two Tribes and half their inheritance beyond Jordan, ſo do thou, who ſucceedeſt him in government, confirm his gift unto them in the ſame manner, and on the like conditions.

V. 9. *from Aroer that is upon the bank, &c.*] The whole region without Jordan, given by Moſes to the two Tribes and half, is firſt generally deſcribed, from Arnon to Lebanon; and then more eſpecially is expreſſed what portion fell to every Tribe. This Aroer ſome think was double, one ſituate on the bank of Arnon, and the other in the midſt of the River, not only becauſe the words here ſo carry it, but alſo becauſe the Prophet ſo ſpeaketh of it, Iſa.17.2. *The Cities of Aroer are forſaken.* See on v.16.

Medeba] Situate neer Arnon: ſee on Iſa 15.2.

Dibon] A City built by the Gadites in the nine and thirtieth manſion of the Iſraelites, and therefore called *Dibon-Gad*, Num.33 45. by anticipation. See on Iſa.15.2.

V. 11. *of the Geſhurites, &c.*] Which their land Moſes had given to the two tribes and half; but his Army not proceeding in their invaſion to the utmoſt bounds of theſe countries, they were not as yet conquered, nor the inhabitants caſt out, that the Iſraelites might have them in preſent poſſeſſion, as appeareth ver. 2, 13. See on Chap. 12. 5.

V. 12. *theſe did Moſes ſmite*] Not the Geſhurites and Maachathites, nor the remnant of the Giants, but all the Kingdome of Og in Baſhan, whom not long before his death he ſlew, together with Sihon King of the Amorites.

V. 13. *expelled not the Geſhurites, &c.*] Either becauſe they would not, by being taken up in this ſervice, hinder their expedition into Canaan, which was a work of greater weight, or becauſe they had for the preſent, room enough in the Country for their people and cattel, and therefore might forbear the conquering of theſe parts till better leiſure.

but the Geſhurites] *q. d.* But whatſoever the cauſe was, without doubt herein they grievouſly ſinned, in that having conquered Canaan, and being returned into their country, they ſtill contrary to Gods command, even to this day, have ſuffered them to live amongſt them, as thinking they had Cities and ground ſufficient for their uſe, though they lived with them. And ſo either for fear, or love of eaſe, they diſobeying Gods command, this remainder not being caſt out, became ſnares, and pricks, and ſcourges for their hurt, as God threatned, chap. 23: 13. Num. 33. 55. Judg. 2.3.

V. 14. *he gave none inheritance*] *i. e.* Moſes, being ſo appointed by God, gave no inheritance to Levi, as appeareth v.33. Namely, he gave unto them no regions or parts of the Country, as to the other Tribes, upon which they might live by tillage and husbandry, but only ſome Cityes to dwell in, and the Subburbs belonging to them, with ſome circuit of ground, for the feeding of their cattel; becauſe God was to be their portion, and all that remained of the oblations offered unto him by the other tribes, which he aſſigned unto them as his free gift for maintenance of them and their families.

the Sacrifices of the Lord] *i. e.* All that remained of the ſacrifices, Num.18.8–24. Deut.10.9. & 18.2. Whereby a figure of the part for the whole, we are to underſtand all other oblations due unto God, as Tithes, Firſt-fruits, &c.

V. 15. *And Moſes gave*] Here he deſcribeth the particular poſſeſſions allotted to theſe Tribes without Jordan, with their ſeveral bounds, which Moſes, authorized by God, aſſigned unto them, for the end that every one of theſe Tribes, and all belonging unto them, might know their own, and contenting themſelves therewith might not incroach one upon another.

according to their families] *i. e.* Aſſigning, as ſome think, to every family its portion; Or, as others, to all and ſingular families according to their ſeveral ſtocks and kindreds: *i. e.* Moſes and Joſhua, by Gods appointment and direction, aſſigned unto every Tribe ſufficient portions for all the families belonging thereto, but not a particular inheritance for every ſingular family; for that work was to be done by the Magiſtrates and Officers which belonged to every Tribe.

V. 16. *And their Coaſt was*] Moſt of theſe Cityes, belonging lately to Sihon King of the Amorites, in former times belonging to the Moabites, but were by force taken from them by the Amorites. Otherwiſe the Iſraelites could not have poſſeſſed them, being prohibited by God to take from the Moabites any part of their Country, Deut. 2.9.

from Aroer] A City in the borders between the Reubenites, and the Gadites; who alſo built it, as Dibon, and Ataroth, Num.32. 34 Which towns, lying in the Confines between the two Tribes, are ſaid to belong ſometimes to one, and ſometimes to the other. In this place Aroer is allotted to Reuben, as the utmoſt bounds of his inheritance. See on Iſa.17.2.

V. 17. *Heſhbon*] This alſo was a City belonging both to the Reubenites and Gadites. And hence it is ſaid that the Gadites gave it to the Levites, Chap.21, 39, & 1 Chron.6.81. And here it is ſaid to be in the tribe of Reuben, who alſo built it, chap.21.39. Num.32.37. And the reaſon hereof is, becauſe lying in the confines of both Tribes, it was promiſcuouſly inhabited by them both, and attributed ſometimes to the one, and ſometimes to the other.

Bamoth-Baal] Situate in thoſe mountains by which the river Arnon runneth. It was the place from whence Balaam bleſſed Iſrael. *Bamoth* were high places in which the Gentiles worſhipped their Idols: And in this high place the Idol Baal was worſhipped; which name ſignifying *a lord*, was given to many of their Idols, and here, as ſome think to Saturn, as others to Jupiter.

Beth-baalmeon] It ſignifieth *the houſe*, or *Temple of Baal, in which he dwelt*, and was worſhipped, Jer.48.23. See on Iſa.15. 2.

V. 19. *in the mount of the valley*] By this is ſignified, as ſome think Abarim, Nebo, or Piſgah, a place famous, becauſe Moſes body was there buried by God himſelf; that, as ſome think, the people might not Idolize it; or, as others, that they might not carry it with them (as Joſeph's bones) into Canaan, into which God had ſaid he ſhould not enter.

V. 20. *Beth-peor*] Here ſome think the filthy Idol of the nations, called Priapus, was worſhipped. See on Numb. 25. 3. Deut. 4. 46.

V. 21. *all the Kingdom of Sihon*] *i. e.* All that part that did lye within thoſe bounds before mentioned. For there was another part of his Kingdone that was given to the Tribe of Gad.

whom Moſes ſmote, with the Princes of Midian] But not all at the ſame time. For theſe Princes, it ſeemeth, either as confederates with Sihon, or under his juriſdiction (which is more probable, ſeeing they are afterwards ſaid to be *Dukes of Sihon*) coming to aid him againſt the Iſraelites, upon his defeat and ſlaughter eſcaped out of battel and fled into their own Country; and there, in a ſecond expedition appointed by God, they were ſlain, Num.31.8.

V. 22. *Balaam alſo the ſon of Beor the South-ſayer*] He is alſo called a *Prophet*, 2 Pet.2.16. becauſe he had the knowledg of the true God, acknowledged that the events of things were diſpoſed and ordred by his providence and appointment, and ſpoke of many things concerning the ſtate of the people of Iſrael and other nations, and of David and Chriſt himſelf, as a true Prophet, uttering divers oracles as from the mouth of God. But here he is called *a Sooth-ſayer*, in reſpect of his notorious wickedneſſe, ambition and covetuouſneſſe, and in reſpect of his ends and aims in all he did, which were not Gods glory, or love of his truth revealed unto him, or of his people whom he bleſſed, but his own advancement, and the wages and reward of his divination, according to the manner of wicked Sooth-ſayers.

among them that were ſlain] *i. e.* The Princes of Midian. For though Num 24.14, 25. when he parted with Balak, he purpoſed ro return into his own country to Pethor, which was far remote from Midian, yet in his journey he turned aſide to Midian, or returned thither back again, to receive a reward for his wicked counſel given to the Midianites, by which the Iſraelites were drawn into ſin and ſeverely puniſhed. But ſome others do very probably think that he was a Midianite by nation and birth, and not an Aramite, though for his greater glory and credit he boaſteth himſelf to be ſo, becauſe the Aramites and Caldeans were in thoſe times moſt famous for Aſtrologie and Divination.

V. 23. *was*

V.23. *was Jordan and the border thereof*] *i.e.* Jordan and the Cities bordering upon it were the bounds of the Reubanites inheritance on the Weſt.

V.24. *unto the Tribe of Gad*] In this and the foure verſes following he deſcribeth Gads inheritance, which bordered upon the Reubenites towards the South, on the Eaſt upon the Ammonites and the hils of Arabia, on the Weſt upon Jordan, and on the North extended unto Mahanaim beyond Jabbok.

V.25. *And their Coaſt was Jazer*] Situate five miles from Jordan, and fifteen from Heſhborn. It bounded their country on the South; and in former times belonged to the Moabites, Iſa.16.9. Jer.48.32.

and all the Cities of Gilead] *i.e.* All without the bounds after mentioned. For half Gilead was given to Manaſſeh, ver.31.

and half the land of the children of Ammon] To wit, which Sihon had taken from them. For otherwiſe God had expreſly forbidden the Iſraelites to take any thing from the Ammonites, which was in their preſent poſſeſſion, Deut.2.19. and thence it was that Jephthah denyeth that they had taken any thing from them, but from Sihon, Judg. 11.15.

before Rabbah] The chief City of the Ammonites, called alſo *Philadelphia* by Ptolemy Philadelphus. See 2 *Sam.*11.1. & 12. 26,27.

V. 26. *Ramath-Mizpeh*] *i.e. A watch-tower*; or, *an high hill*, like thoſe on which we ſet our Becons for diſcovery. This was a city beyond Jabbok toward the North. And was alſo called *Ramoth in Gilead*, Chap.20.8. and was a city of Refuge, given unto the Levites.

Mahanaim] Not far from Ramath, ſituate in the uttermoſt angel of Gads inheritance towards the North-eaſt, neer mount Gilead; ſo called from the two hoſts of angels appearing there to Jacob, Gen. 32.2.

Debir] *S*ee on Chap.10.38.

V.27. *And in the valley*] *i.e.* That ſweet and pleaſent champion, or Plain lying upon Jordan, and extending to the like Geneſareth.

the reſt of the Kingdome] To diſtinguiſh it from the other part towards the *S*outh, which the Reubenites poſſeſſed.

Jordan eaſt ward] *i.e.* In the land of Moab.

V.30. *all the Kingdome of Og*] *S*ee on ver.25.

all the towns of Jair] Who was of the Tribe of Judah on the fathers ſide, and only the grand-child of Manaſſeh on the mothers, 1 Chron. 2. 21, 22. Yet being a Manaſſite on the mothers ſide, he ad joyning himſelf to the tribe, and therefore is ſaid to have been the ſon of Manaſſeh, Num.32. 41. And he being a valient man that had a chief hand in conquering theſe Cities, they were afterwards called by his name.

*V.*31. *were pertaining unto the children of Machir*] Becauſe the children of Machir had taken Gilead, and diſpoſſeſſed the Amorites that were in it, therefore it was given unto them by Moſes, as by right of conqueſt belonging to them. *S*ee Chap.17.2. Numb.32.39.

even to the one half] For the other half was to receive their inheritance on the other ſide Jordan with the nine Tribes, Chap. 17 25.

V.32. *in the Plains of Moab*] Extending from the mouthes of Jordan and Aaron, where they empty themſelves into the dead *S*ea, along by the Kingdome of *S*ihon, between Jordan on the weſt, and the Arabian mountains on the eaſt: Which Plaines the Moabites formerly poſſeſſed, before they were driven out by the Amorites.

V.33. *But unto the Tribes of Levi*] See on ver.14.14.

CHAP. XIV.

Verſ.1. A*Nd theſe are Countries*] *q.d.* As we have ſpoken before of the Countries which Moſes by Gods appointment gave to the two Tribes and half beyond Jordan, ſo now we are to ſpeak of thoſe which were aſſigned to the nine Tribes and half in the land of Canaan, according to their ſeverall diſtributions by lot.

which Eleazar the Prieſt, &c.] All which men were by name deſigned to this office by God himſelf before they entred into Canaan, Num.34.19. The firſt and principall was Eleazer the high Prieſt, as a chief Governour in the Iſraelitiſh *S*tate, and beſt underſtanding Gods laws by which they were to be governed, and alwayes ready by Urim and Thummim to ask counſel of God in all difficult caſes. And he was herein a type of Chriſt, by whom only we enter into and enjoy the heavenly Cannaan and thoſe ſeverall manſions which he hath there prepared for us, Joſh.14.2,3.

*V.*2. *by lot was their inheritance*] The land was divided by lot, which is wholly at Gods diſpoſing, Prov. 16. 33. I. That the people might hereby accowledge him to be Lord paramont, who hath the whole earth at his diſpoſing, and more eſpecially that as ſupream Lord he was owner of this promiſed land, from whom (as having given it to them) they derived all the right which they had unto it. II. That thereby all murmurings; quarrels and contentions might be prevented, which otherwiſe would neceſſarily have followed both againſt their magiſtrates, if in their dividing they had not given them their inheritance in ſuch place or proportion as they deſired; and amongſt the tribes one with another, whileſt divers of them would have coveted the ſame countrey, and out of pride and ſelf-love would have thought themſelves as worth of it as any of the reſt. III. That they might be contented with their portion, ſeeing God only wiſe had allotted it unto them. IV. To make it appear that the prophecies of Jacob and Moſes were from God, ſeeing the inheritance of the tribes did by lot fall unto them according to their predictions, Now the manner according to which they proceeded, was thus? The whole country was divided into ſo many parts as there were tribes to poſſeſſe them, yet ſo, as that the bounds of every Province were not ſo preciſely limited before the Tribe had drawn the lot but that afterwards they might be enlarged or leſſened according to the greatneſſe or ſmallneſſe of the number that belonged unto it, Num.26 53.56 & 33.54. And that firſt generall diviſion was ordered immediately from God by lots, whereby was determined what Country or Province every tribe ſhould inherit; but the enlarging or leſſening of it according to their number, great or ſmal, was left to the prudence of the high Prieſt, Joſhua and the Elders, whom God had appointed to divide it, as it is v.1. & Chap.17.14.

by the hand of Moſes] *i.e.* By his miniſterie.

V.4. *For the children of Joſeph were two Tribes*] The bleſſing of birth-right being devolved to him from Reuben, Jacobs eldeſt ſon, for his hainous inceſtuous ſin. This is here added as a reaſon to ſhew, that though Levi had no inheritance, the number of the Tribes was not leſſened, ſeeing the poſterity of Joſephs two ſons were either of them reputed a tribe, Gen.48.5. 1 Chron.5.1.

V.5. *And they divided the land*] Not in preſent act, but in their intention. They agreed upon an order according to which the whole land ſhould be divided, both that part which they now poſſeſſed, and that alſo which was not yet ſubdued. The like phraſe we have Gen.37. 21. Exod.12.48.

V.6. *Then the children of Judah came*] *i.e* Caleb being of that tribe, they came to aſſiſt him in his ſuit for obtaining that inheritance which God had formerly promiſed him in the general, Num,14.24. Deut.1.36. And that this was done before the ſubduing of Hebron, appeareth v.12. compared with ch.10.36,37.

in Gilgal] Where the firſt diviſion of the land began; becauſe the Ark was then there, which being the viſible ſigne of Gods preſence, it was moſt fit that ſo weighty a buſineſſe ſhould be done in his ſight who aſſigned unto every tribe their inheritance. And therefore when the Ark was removed to Shiloh, that which remained to be done in this diviſion was there finiſhed, ch.18.1,6.

Caleb the ſon of Jepunneh] But 1 Chron.2. 18. Caleb is ſaid to be the ſon of Hezron. I anſwer, That Hezron was Judah's grand child, who deſcended with him into Ægypt above two hundred years before Caleb was ſent to ſearch the land; and therefore he could not be his immediate father, but grandfather, or great grandfather: And theſe in the Scripture are called *fathers*, becauſe their poſterity deſcend from their loyns. Others more probably think, that this Caleb the ſon of Jephunneh deſcending from Kenaz of the tribe of Judah, of whom mention is made 1 Chron.4.13,15. and who is ſaid to be the father of Othniel (though not immediately) who was alſo the younger brother of Caleb, Judg,1.13. See on Num.32.12.

Thou knoweſt] I appeal unto thy ſelf, who alone knoweſt what God ſaid unto us by Moſes after we came from ſearching the land, and had faithfully related what we had ſeen and what we thought of it, ſeeing none but thou remaineſt alive to take notice of it.

the thing that the Lord ſaid] What is meant by this, is much controverted. Some think that God for their faithfull dealing in this cauſe did not only promiſe that they two ſhould ſurvive all the reſt, and enter into Canaan, but that alſo he would generally advance them to honour and dignity above others: The which Caleb here pleadeth, becauſe by this ſpeciall favour ſhewed from God he was in a good capacity to have the grant of any lawfull or reaſonable ſuit. Others think that he meaneth hereby a promiſe from God of ſome ſpeciall parts of the land given unto them; as to be Hebron and the Country adjacient, to himſelf; and Timnah-*S*erah, to Joſhua; ſeeing it is ſaid ch.19.50. that Timnah-Serah was given unto Joſhua *according to the word of the Lord.*

unto Moſes the man of God] Theſe words adde much weight to his ſuit, ſeeing the Lord Jehovah, who performeth all his promiſes, had ſpoken it, and Moſes faithfull ſervant had related it, as it were from his own mouth, See Deut.33.1. Pſal.90.1.

V.7. *Fourty years old was I*] Caleb with others were ſent to ſpie the land two years after their coming out of Ægypt, when he was fourty years old; and after that they wandred in the wilderneſſe thirty eight years, Deut.2.14. and now he ſaith v.10. that he was eighty five years old: whereby it appeareth that this was the ſeventh year after their coming into Canaan, and that they were above ſix years in conquering it. See on ch.11.18.

as it was in my heart] In my relation I concealed no part of the truth, but ſpeak all that of which I was perſwaded in my heart; Namely, that God would give unto us the land of Canaan, notwithſtanding the great ſtrength of the inhabitants and of their Cities: as now is come to paſſe.

V.8. *made the heart of the people melt*] *i.e.* Made them fearfull and faint-hearted, by telling them of the invincible ſtrenght of the enemies.

but I wholly followed the Lord my God] *i.e.* Perſwaded the people without fear to enter into the land, reſting upon Gods promiſes and powerfull aſſiſtance. And the approbation God himſelf giveth unto Caleb, Numb.14.24. See ver.9.14.

V.9. *And Moſes ſware on that day*] To wit, by Gods motion and direction. Yea, God himſelf confirmed unto him by his own oath, that both he and his ſeed after him ſhould inherit the promiſed land. Num.14.21,24.

The land whereon thy feet have trodden] This cannot be underſtood of the whole land of Canaan in generall, (for that was not given to Caleb and his poſterity) but of ſome ſpeciall part of it, and namely (as is moſt probable) of that in which Hebron was ſituate. For ſeeing the faint-hearted ſpies, that accompanied him, took occaſion from the Giants which there inhabited, to diſcourage the people from attempting the Conqueſt of the Country, and contrariwiſe Caleb did encourage them to ſet upon it, aſſuring them that they ſhould eaſily by Gods aſſiſtance vanquiſh thoſe Giants, and overcome all other difficulties; therefore it is moſt likely that theſe places ſhould be given unto him and his poſterity for an inheritance, which in a ſort he had firſt conquered by faith and into which through fear and want of faith others durſt not enter nor approach

V. 10. *the Lord hath kept me alive*] Here he expreſſeth another argument to further the obtaining of his ſuit, taken of Gods miraculous preſervation of him, not only in life, when as all the reſt of the people of his age, ſaving himſelf and Joſhua, periſhed in the wilderneſſe, but alſo in that ſtrength and vigour of body and mind, that he was now, at the age of eighty five years, when uſually nature declineth and groweth weak and feeble, as able to undertake and perform any difficult ſervice, as he was at the age of fourty, when Moſes ſent him to eſpy the land.

wandred in the wilderneſſe] To wit, by Gods ſpeciall command, as a puniſhment inflicted on them for their rebellion and unbelief, Num. 14 25. Heb.3.19.

V.11. *For war*] Not only for counſell and the employments of a ſedentary life, which uſually beſt ſuit with ſuch an age, but for the moſt hard ſervices and difficult exploits of war.

both to go out and to come in] A proverbiall ſpeech often uſed: So Deut.31.2. Num.27.17. It ſignifieth an ability to perform our duty in any courſe of life; and here particularly, that Caleb was yet an able Commander, and fit to conquer the Country which he deſired, and to ſubdue the Giants.

V.12. *Give me this mountain*] *i.e.* This mountainous country, wherein Hebron and Debir are ſituate.

whereof the Lord ſpake in that day] Whereby it more plainly appeareth that he had a particular promiſe from God that he would give this place to him and his ſeed for an inheritance; wherein, as before, he appealeth to Joſhua's knowledge: The which promiſe was made to Caleb on that day, becauſe hearing how the Anakims were there, and that the Cities were great and fenced, he was notwithſtanding confident in the aſſurance of faith, that he ſhould overcome all theſe difficulties, and conquer that country.

if ſo be the Lord will be with me] This he ſpeaketh not as one doubting his ſucceſſe in this interpriſe, but as one that denying himſelf and his own ſtrength did reſt wholly by faith upon Gods promiſes and powerfull aſſiſtance, in which only he could prevail againſt all difficulties. *See* on 1 Sam.14.6.

as the Lord ſaid] *i.e.* As he formerly promiſed. Hereby again it appeareth that he had from God a ſpeciall promiſe of inheriting this mountainous place, although we do not find it related in expreſſe words.

V.13. *And Joſhua bleſſed him*] Having granted his requeſt, he prayed God to bleſſe him with good ſucceſſe and comfortable fruition of his inheritance.

Hebron for an inheritance] *i. e.* The Country and territorie in which Hebron and Debir were ſituate, with the towns and villages belonging to them. For Hebron it ſelf was a free city, and was given by lot to the Levites, ch.21.11,12. 1 Chron.6.55,56. Neither was it given unto Caleb on that condition propounded by him, of driving out the inhabitants by his proper forces: For Joſhua himſelf and the whole army aſſiſted him for the ſubduing of it, and afterwards gave it unto him, ch.10.37. Whereby it appeareth that this ſuit of Caleb for the obtaining of Hebron was propounded unto Joſhua before the ſlaughter of the five Kings, and the conquering of their countries, though we have the generall ſtory of it, ch.10. Unleſſe we would rather think, that Hebron and the Country adjoyning was firſt given to Caleb (even as other Provinces to the ſeverall Tribes) by lot, but afterwards this, with other Cities, were by lot caſt upon the Levites; unto which diſpoſition of God Caleb gave his willing aſſent (as alſo the ſeverall Tribes did in their portions, and the rather, becauſe both he and his poſterity, with all the reſt in that country, ſhould, by having Gods Levites living among them, be the better inſtructed in the knowledge of God and in all the wayes of true religion.

V.15. *Kiriath-Arba*] Or *the City of Arba*; So called either becauſe he built it, or reigned in it, being a great man both in authority, ſtrength, and ſtature, yea ſo reputed amongſt the Giant-like Anakims themſelves.

and the land had reſt from war] Not at the time when Caleb made this requeſt; for then both Hebron, for which he here ſueth, and a great part of the land beſides, was not yet conquered; but after that Joſhua with his army had ſubdued it, and given it to Caleb for a poſſeſſion. Theſe words are uſed, ch 11.23. After the finiſhing of that war before related, ch.10. & 11. and becauſe of the digreſſion made from that ſtory in the three next chapters, are here repeated as an introduction to the following relation of the diviſion of the land, for which the people had gotten a good opportunity by their preſent peace and ceſſation from arms.

CHAP. XV.

Verſ.1. *THis then was the lot*] Chap. 14. 1, 5. he began to ſpeak of the diviſion of Canaan among the nine tribes and half, but made a digreſſion from it, v. 6. upon occaſion of Calebs ſuit to have his inheritance, which God himſelf had in the time of Moſes given unto him, conferred accordingly upon him, before they came to make the diviſion among the tribes by lot: And now after that was done according to his deſire, he returneth to ſpeak of the diviſion by Lot. In which they proceeded (according as the Hebrew writers have it) after this manner. Firſt, in the performance of this action, they in a ſolemn manner, being (as may be probably thought, in reſpect of the weightineſs of ſo great a work) duly prepared by faſting and prayer, Judg. 20. 26. Acts 1. 24. preſented themſelves before the door of the Tabernacle, in which was the Ark the viſible ſign of Gods preſence, that performing this action as it were in Gods ſight, their hearts might be affected with more reverence in the doing of it. And there, Eleazar the high Prieſt, Joſhua the chief Governour and Generall, together with the Elders and Magiſtrates of every Tribe, aſſiſting in the action, they had two Urns or pots for this ſervice; and in one of them were put the names of the ſeverall Tribes, and in the other the names of the ſeverall Territories, Provinces, or portions of the land, as they had firſt divided them according to that notice they had taken of them by ſuch ſurveyers as they had imployed in that ſervice. And then theſe ſeverall lots, being jumbled and ſhaken together, were drawn out of the ſeverall urns by the high Prieſt, as ſome think, becauſe he was moſt impartiall, and might grace the action with greater authority; firſt, the name of the Tribe out of the one, and then the name of the portion and inheritance, which ſhould be given unto it, out of the other. Some others think there was only one pot or urn, in which were put the lots of the ſeverall Provinces; and then that every tribe in order, according to their dignity, were to draw them out ſeverally one after another; as, firſt the tribe of Judah, then the tribes of Joſeph, and ſo in the reſt. But the former opinion is more probable, ſeeing that courſe of drawing ſeemeth leaſt partiall, as the nature of a lot requireth; moſt peaceable, as not liable to ſtrife about queſtions of precedencie, and better ſuiteth with divers phraſes uſed in this lottery; as, that *the lot came forth to Simeon, came up to Zebulun, came out to Iſſachar*, Chap.19. 1, 10, 17. which ſeem to imply that when the lot of their name was firſt drawn, then the lot of their portion alſo came forth, that is, was drawn out for them.

of the tribe of the children of Judah] The lot of this Tribe came out firſt by a ſpeciall providence of God, and fell out in the chiefeſt and richeſt part of all the land, that hereby the people might take notice of Gods purpoſe to prefer Judah before all other Tribes. And here we have Firſt deſcribed the utmoſt borders of Judah's inheritance on the South-ſide, beginning at that angel next unto the Eaſt towards the wilderneſſe of Edom.

The wilderneſſe of Zin] Not that into which the Iſraelites firſt entred when they came out of Ægypt, but another on the South-ſide of the Dead Sea. See on Num.20.1.

V. 2. *of the ſalt-Sea*] *i.e.* The lake of Sodom called *the ſalt Sea*, becauſe it is ſulphureous and bituminous. Chap.12.3.

V. 3. *Maaleh acrabbim*] Or, *the going up to Acrabbim*; So called from the Scorpions and Snakes which abounded in that hill, Judg. 1. 36.

Kadeſh-barnea] This was the utmoſt borders of the land of promiſe, Deut.1. 20. and was the three and thirtieth ſtation of the Iſraelites, Num.33.36. See on Gen.14.7. & Num.20.1,6.

V. 4. *unto the river of Ægypt*] *i.e.* An arm of Nilus running into the Mediterranean. By this deſcription of the South borders of Judah it appeareth, that they begun at the utmoſt parts of the ſalt Sea bending towards the South, and thence winding towards the weſt, firſt to the hill Acrabbim, then to Kadeſh-barnea, thence to Heſron and Adar and laſtly to Karkaa.

V. 5. And the eaſt border was the ſalt Sea, even unto the end of Jordan] *i.e.* Their Eaſt-border was drawn from that utmoſt end where the South-border began, unto that part where Jordan falleth into the lake Aſphaltites.

V. 6. *Beth-hogla*] Some conceive this was the place called *Bethulia*, Judith 4. 6.

Beth-arabah] *i.e.* *An houſe of ſolitude*; taking its name from the ſolitarineſſe of the place where it was ſituate. *See* ch.18.18.

the ſtone of Bohan] Set up (as it ſeemeth) for a monument or remembrance of ſome thing that concerned him, or ſome notable act done by him there. But the Tribe of Reuben had no land on that ſide Jordan.

V. 7. *went up toward Debir*] There were two Cities of this name; one called formerly *Kiriath-Sepher*, which Othniel took, neer Hebron; but this other was neer Jabbok, and not far from Jericho.

Gilgal] Called alſo *Geliloth*, ch.18. 17. over-againſt Adummim, between Jericho and Jeruſalem: a place much haunted with theeves and robbers; to which Chriſt in the parable alludeth, Luk. 10.30.

at Enrogel] Or, *the fullers well*, as appeareth, 1 King.19.49. See 2 Sam.17.17. 1 King.1 9.

V. 8. the valley of the ſonne of Hinnom] A place neer Jeruſalem, of old, very ſweet and pleaſant, being watred with the brook Cedron; but afterwards horribly abuſed and prophaned with abominable idolatry, the people there offering with more then barbarous torments their children to Molech. In deteſtation whereof is was defiled by the command of good Joſiah, and made the common layſtall for Carions and all manner of filth, and a common place of buriall for innumerable numbers of thoſe who in Gods wrathfull diſpleaſure periſhed in their ſins, and thence called *the valley of ſlaughter*. See 2 King. 23. 10. 2 Chron. 28. 3. Jer. 7. 31. 32, 33. & 19. 6. In the new Teſtament by a little change of the letters it is called *Gehenna*, and taken for the place of hell-torments, Matth. 18. 9. & 23. 33. *S*ee on 2 Kings 16. 3.

unto the South-ſide of the Jebuſite] Jeruſalem was of old by the Canaanites called *Jebus*, Judg. 19. 11. after the name of one of Canaans ſons, Gen. 10. 16. and it was the Metropolis of the Iebuſites, which they long poſſeſſed, even ſome part of it in Davids time. Why it was afterwards called *Jeruſalem*, ſee on ch. 10. 3. This city it ſelf belonged to Benjamin; but the Fort of *S*ion, which ſtood in ſome diſtance from it, to Judah. *S*ee on 1 Chron. 11. 4.

V. 9. *Baalah*] Called alſo Kirjath-Baal, ch. 18. 14.

V. 10. *unto mount Seir*] Not that in Edom; but another in the land of Judah, ſo called becauſe overgrown with rough woods.

Beth-ſhemeſh] Of this name there were four Cities: One, in Iſſacher, Chap. 19. 22. another, in Naphtali, chap. 19. 38. Judg. 1. 33. a third, in Dan, 1 King. 4. 9. called *Ir-ſhemeſh*, Chap. 19. 41. and this in Judah, 2 Kings 14. 11. which was given to the Levites, Chap. 21. 16. 1 Sam. 6. 12. It ſignifieth *the houſe of the Sun*.

V. 12. *The weſt border was to the great Sea*] *i. e.* The Mediterranean. This wholly determined the borders of Judah on the weſt-ſide, and therefore there needed no further diſcription of them.

V. 13. *And unto Caleb*] See ch. 14. 13.

V. 14. *And Caleb drove thence*] See on ch. 10. 36. & 11. 21.

V. 15. *And he went up thence*] This expedition is attributed to Caleb, becauſe, though Joſhua and the army performed it together with him, Chap. 10. 38, 39. yet is was done at his ſuit, and chiefly for his ſake, to whom Hebron was given by Gods ſpeciall command to Joſhua, verſ. 13. and in a great part atchieved by himſelf, with Othniel and others his allies and friends of his tribe aſſiſting him. *S*ome think (though not ſo probably) that after it was conquered by Joſhua, it was repoſſeſſed by the Canaanites, and again recovered by Caleb after Joſhua's death. Others conceive, that Caleb himſelf properly being aſſiſted by his friends and allaies conquered theſe Cities, but by that anticipation, the conqueſt is attributed to Ioſhua, becauſe Caleb attempted it by Joſhua's conceſſion and authority. See on ch. 10. 36.

Kirjath Sepher] It ſignifieth *a City of books*, or *literature*, becauſe it was (as is ſuppoſed) a place in which was kept a famous library, wherein many notable monuments and ancient records of things done ever ſince the floud were reſerved: Unto which the name *Debir* ſeemeth to relate, as ſignifiing a *ſecret place*, or a *place of ſecrets*, and *ſacred*. *S*ee v. 49.

V. 16. *And Caleb ſaid, He that ſmiteth*] It was not diffidence in reſpect of the difficulty of the work which made him by this promiſe call in others to atchieve it, he himſelf being a moſt valiant man, and one who by Gods aſſiſtance had obtained great victories; but like a noble and magnanimous Commander, having himſelfe by his exploits gotten fame and honour enough, he giveth this occaſion to ſome of his fellow-Souldiers to partake with him in the glory of his victories, thereby to animate them to noble actions, and to ſhun the envie of ſelf-ſeeking and vain-glory: But as it was not diffidence to atchieve this action, much leſſe cowardiſe or ſloth, which kept him from attempting it, ſo we may well think that it was by ſpeciall inſtinct and direction of Gods Spirit that he gave unto Othniel this occaſion of ennobling his virtue and valour in the ſight of the people, whom God intended afterwards, when Caleb was dead, to make their Iudge and Deliverer.

to him will I give Achſah my daughter] In the Scripture parents are ſaid to give their daughters in marriage, to ſhew their authority in diſpoſing of their children; and the Apoſtle implyeth as much, 1 Cor. 7. 37, 38. But this authority was not abſolute, to give them to whom they pleaſed, but it muſt be with their daughters liking and conſent; which in marriage is moſt eſſentiall and neceſſary Gen. 24. 51, 57. and ſo it was here to be underſtood. See on Gen. 21. 21.

V. 17. *the brother of Caleb*] Some here by *brother* underſtand kinsman, becauſe uſually kinſmen in Scripture are called *brothers*. But it cannot be ſo taken here, as may appear, if we compare this place with Iudg. 1. 13. where Othniel is ſaid to be Calebs younger brother; which phraſe or title is proper to a brother, not to a kinſman. The reaſon why they thus interpret it, is, becauſe they hold that marriages between brothers and ſiſters children are unlawfull, ſeeing degrees further remote are forbidden: To which I anſwer, That the law of God, which is the onely rule by which we may Judge what is lawfull or unlawfull, doth no where forbid ſuch marriages; but contrariwiſe, we read that Zelophehads daughters were by Gods own command married to their fathers brothers ſons Num. 36. 10, 11. And whereas it is objected, that degrees further off are forbidden, it is not ſo in the tranſverſe-line of kindred, but only in the right or direct line, of Fathers, Mothers, and the oblique line, of Uncles, Aunts, and ſo upward and downward, even from Adam to thoſe that now live; becauſe all theſe are in the nature of parents and children: but in the croſſe line it is not ſo. See on ch. 14. 6. Num. 32. 12.

V. 18. *when ſhe came to him*] *i. e.* To Othniel. Being to remove from her fathers to her husbands houſe, ſhe took this opportunity of their parting, when parents hearts are more tender then they uſually are when their children live with them, to perſwade her husband to move her father in this ſuit, as being out of modeſty and awfull reverence to her father loth to do it her ſelf, and the rather becauſe he had already, out of his fatherly love to her, and his high eſteem of his new ſon in law, given unto them a large portion. Or (which I conceive more agreeable to that which followeth) ſhe moved her husband to give her leave that ſhe might make this ſuit to her father: Which being obtained, ſhe returned to her father, and out of her reverence and reſpect to him, and coming alſo as an humble ſuiter, ſhe lighted off her Aſſe before ſhe ſpake unto him. So Gen, 24. 64. 1 Sam. 25. 23. Which Caleb obſerving, and not knowing the cauſe of her ſo ſudden return, he asked her what ſhe would have, or what ſhe meant thereby.

V. 19. *Give me a bleſſing*] *i. e.* A gift or boon, with thy fatherly bleſſing upon it, Gen. 33. 11.

thou haſt given me a ſouth-land] *S*he intimateth, that though ſhe had received a large portion, yet it was not convenient, unleſſe he would be pleaſed to make unto it a neceſſary addition; ſeeing that which he had given her was a South-land, which lying upon the noon-*S*un in thoſe hot Countries muſt needs be dry and barren, unleſſe alſo there were ſprings to water it.

Give me alſo ſprings of water] *i. e.* Adde unto my former portion, which thou haſt already given me, ſome other land wherein there are ſprings of water, that ſo by watring it may be made fruitfull.

he gave her the upper ſprings] *i. e.* Land, which though it did lye high, had ſprings of water in it, which might eaſily be derived to dry and barren grounds that did lye lower then they.

and the nether ſprings] Such as made the grounds in which they were, fruitfull, being levell with them. All this land Caleb gave unto his daughter, not for a perpetuall inheritance (for having divers ſons, 1 Chron. 4. 15. the law of God did bind him to let it deſcend unto them, and would not permit him to alienate it from them by giving it to his daughter, Num. 27. 8, 9.) but as a dowry and annuity onely for term of her life, or at moſt till the year of Jubilee, when it was to return to the male heirs, if there were any.

V. 20. *this is the inheritance*] He returneth to the deſcription of Judah's inheritance by enumeration of many Cities belonging to it, from which he had made a digreſſion upon occaſion of Calebs ſtory, v. 13.

V. 21. *Kabzeel*] *S*ee 2 Sam. 23. 20.

V. 31. *Ziklag*] See 1 *S*am. 27. 1.

V. 32. *all the cities are twenty and nine*] There are reckoned up thirty and eight Cities; how then could there be but twenty and nine? *S*ome anſwer, that nine of theſe belonged to the Tribe of *S*imeon, who had their inheritance out of the portion of Judah, chap. 19. 1. And becauſe their inheritances were not yet divided, the cities belonging to *S*imeon are numbred among the Cities of Judah. Others think that twenty nine onely were walled Cities, and the other nine no Cities, but country-towns of ſome ſpeciall note adjoyning to them.

V. 36. *Fourteen cities with their villages*] Here alſo are reckoned fifteen Cities: and therefore either one of them was no City, but ſome great noted town; or, as others conceive, Gederah and Gederothaim are but ſeverall names of one and the ſame City; and then they all make but fourteen: And they read it thus, *Gederah or Gederothaim*, as it is alſo in the margin of our new tranſlation.

V. 41. *Beth-dagon*] Of this name there were two Cities; one in the Tribe of Aſher, ch. 19. 27. and this other in the Tribe of Judah.

V. 47. *the great ſea and border thereof*] *i. e* The ſhore or ſea-coaſt, with all Cities and villages belonging unto it.

V. 55. *Maon*] Situate in the Southern part of Canaan, tending towards the Eaſt, neer the utmoſt coaſt of the Dead ſea: from which the wilderneſſe adjoyning had its name, in which David hid himſelf from *S*aul, 1 Sam. 23. 25.

Ziph] This City alſo gave its name to the mountain adjoyning, which was neer the hill Hachilah, where David hid himſelf, 1 Sam. 26. 1.

V. 61. *In the wilderneſſe*] After the enumeration of Cities ſituate in the more fruitfull and uſefull places of the country, he now mentioneth thoſe which were ſeated in the waſts and deſerts, which were ſo barren that they were not for tillage, but onely uſefull for feeding of cattell.

V. 62. *and the city of ſalt*] *S*o called from the abundance of ſalt-pits in that place.

V. 63. *As for the Jebuſites, the inhabitants of Jeruſalem, the children of Judah could not drive them out*] In many places it is ſaid that Iebus did belong to the Benjamites as their inheritance; and the ſame that is here ſaid of Judah is ſpoken of them, namely, that *the children of Benjamin did not drive out the Jebuſites*, but ſuffered them to dwell among them, Iudg. 1. 21. whence this queſtion ariſeth, To which Tribe Jebus belonged, ſeeing by this place and divers others it ſeemeth it did belong to Judah. To which it is anſwered, That part of it belonged to the one Tribe, and part to the other, and that it was promiſcuouſly inhabited by them both, as ſtanding in both their borders. The City it ſelf for the moſt part was in the portion of Benjamin; and the tower of Sion, ſomewhat remote from it, with ſome of the South-part adjacent, belonged to Judah: & therefore it is imputed as a great fault that either for ſloth, or cowardiſe, or diffidence and diſtruſt in Gods power and promiſes, in reſpect of the ſtrength of the Jebuſites fortifications, the two Tribes did not joyn together to drive them out, but ſuffered them ſtill to live amongſt them. For had they done their indeavour, and not been wanting to themſelves in neglecting Gods abſolute commands, they might have had aſſurance of good ſucceſſe in their enterpriſe, notwithſtanding the great ſtrength of all their enemies: But failing in their duty, God would not caſt them out before them, but ſuffered them to remain, to be ſcourges in their ſides, and pricks in their eies, Judg. 2.20,21. *S*ee on Judg.1.8.

unto this day] *i. e.* In which this Hiſtory was written. For though part of Jeruſalem was taken by Judah, Judg. 1. 8 yet it was not wholloy conquered till Davids time, 2 Sam. 5. 6. This is an evidence (by the way) that this ſtory was not written by Ezra, as ſome have conceived, ſeeing he lived many years after David. *S*ee on chap. 17.10.

CHAP. XVI.

Verſ.1. A*Nd the lot of the children of Joſeph*] *i e.* Of Ephraim and the half Tribe of Manaſſeh.

Fell] The firſt lot fell to Judah, of whom the chief Ruler, yea and the Meſſiah, was to come; the next to Joſeph, to whom the birth-right and the double portion belonged: 1 Chron. 5. 2.

unto the waters of Jericho on the eaſt] Firſt the borders of Joſephs inheritance are deſcribed from Eaſt to Weſt. And here by *the waters of Jericho* are meant thoſe waters that flowed from the fountain which Eliſha cured by caſting ſalt into it. It is ſituate on the North-eaſt-ſide of Jericho, at the bottome of an hill which extendeth to Beth-el, and watreth all thoſe fields by trenches and ſluces made into them, 2 Kings 2.19.

V. 2. *Beth-el*] Where Jacob in his journey ſaw that divine diviſion, Gen. 28. 19. It is twelve miles from Jeruſalem.

to Luz] Not that ſpoken of Gen. 28. 19. but that mentioned, Judg.1.26.

Archi] Hence Huſhai came, 2 Sam.15.32.

Ataroth] Euſebius affirmeth there were two Cities of this name, one neer Ramah, the other four miles from Samaria. See on 1 Chron 2.54.

V. 3. *Japhleti*] *S*ee on 2 Sam.8.18.

V. 4. *Manaſſeh*] To wit, that half which had not its inheritance beyond Jordan.

took their inheritance] *i. e.* Either of them reſpectively, as their ſeverall inheritances fell unto them by their ſeverall lots. Or, as others think, having but one lot common to them both, they afterward divided their inheritances one with another, by a ſpeciall and private lot among themſelves.

V. 5. *And the border*] *i. e.* The Eaſtern bounds of Ephraim reached from Ataroth in the Southern border to Beth-horon on the North-ſide.

V. 7. *and came to Jericho*] *i. e.* To ſome of the territories thereof. For the Citie Iericho it ſelf, and ſome parts adjoyning, fell to Benjamins lot, chap. 18.21.

V. 9. *And the ſeperate cities*] *i. e.* Which did lie with in the bounds of Manaſſeh in the firſt diviſion by lot, but were afterwards added to Ephraim, becauſe their portion here deſcribed was in reſpect of their numerous multitude too ſtreight for them, as they complain. chap. 17. 14. See on ch.17.9.

V. 10. *And they drave not out the Canaanites*] *i. e.* They did not quite expell them, as God had commanded, but onely made them become tributaries unto them, Judg. 1. 29. Wherein as they grievouſly ſinned againſt God either out of cowardiſe or ſloth, ſo alſo they diſcovered their baſe covetouſneſſe, in that for gain they were content to permit theſe curſed Canaanites to harbour and live amongſt them, directly againſt Gods expreſſe command, Exod. 23. 31, 32, 33. Deut. 7. 2. It might indeed ſeem a work of great difficulty utterly to expell them, becauſe dwelling upon the ſea-coaſts, they had entercourſe and trading with all the neighbour nations, and in that reſpect might draw them in to their aſſiſtance, whence it was that ſome parts of that country remained unconquered even unto Solomons time: Yet, had they attempted it, they ſhould certainly have prevailed, having Gods command for the undertaking of it, and his gracious promiſes of aſſiſtance, unto whoſe Omnipotency nothing is unpoſſible or ſo much as difficult. *S*ee on ch.17.12.

unto this day] *i. e*, When our Author wrote this *S*tory, yea, to the daies of Solomon, when the King of Ægypt ſubdued Gezer, ſlew the Canaanites that dwelt in it, and gave it for a preſent to his daughter, *S*olomons wife, 1 King.9.16. Where we have another evidence that Ezra was not the Author of this Story, as ſome conceive, being deluded by that counterfeit Eſdras in the Apocryphall hiſtorie, 2 Eſdras 14.22. ſeeing theſe Canaanites were wholly rooted out in *S*olomons dayes, who lived many years before Ezras time. *S*ee on ch.15.63.

CHAP. XVII.

T*He firſt-born of Joſeph*] Gen 41. 51. & 46. 20. though by Gods decree and Iacobs bleſſing Ephraim was preferred before him, Gen. 48.14,19.

for Machir] Who was the only ſon of Manaſſeh, Gen. 50. 23. Whence it is, that the whole tribe beareth the name of *Machir*, Judg. 5.14.

the firſt-born of Manaſſeh] In the Scripture an only ſon is called ſometimes *the firſt born*, though no other is born after him, *i. e.* not relatively, becauſe he firſt openeth the womb. *S*o our *S*aviour is called the Virgin Maries *firſt-born*, though ſhe had no other beſides him, Mat.1.25. *S*ee Num. 26. 29.

becauſe he was a man of war] *i. e.* Therefore he had Gilead and Baſhan allotted unto him; (that is, half of thoſe Countries: for the other half belonged to Reuben. See chap. 13. 25. & Deut. 3. 12,13.) and ſo a double portion was due to him, becauſe he had not only right unto it as being the firſt-born, Deut. 21. 17. but alſo becauſe he had conquered it by his ſword, Num. 32. 39,40. Being a warlike people, they were fitter to be ſeated on the frontiers, to ſtop the incurſion of forrein nations. Therefore it was, as ſome probably conceive, that the numerous and valiant Tribe of Judah was placed on the South of Canaan, the better to guard the whole Kingdome on that ſide from invaſion,

V. 2. *the reſt of the children*] To wit, thoſe who had no portion on the other ſide Jordan.

by their families] *i. e.* The heads of families deſcending from them, and bearing their names.

V. 3. *But Zelophehad*] This ſtory is more fully related Numb. 26 33. & 27. 1. & 36. 2, 3.

V. 5. *And there fell ten portions to Manaſſeh*] *i. e.* Six portions falling to the ſix ſons mentioned v. 2. and Hephers part being by Gods command divided amongſt his five grand-children, the daughters of Zelophehad, there were in all ten portions.

V. 6. *the daughters of Manaſſeh*] *i. e.* Which lineally deſcended from him, but were the daughters of Zelophehad.

V. 9. *among the cities of Manaſſeh*] The Cities and lands belonged to Ephraim aud Manaſſeh were mingled one with another. *S*ee Chap: 16. 9. And ſo it is ſaid ver. 8. that Manaſſeh had the land of Tappuah, together with the hamlets and villages contained therein, but the City Tappuah it ſelf, though it were on the border of Manaſſeh belonged ro Ephraim.

V. 10. *the ſea*] *i. e.* The Syrian, or Mediterranian.

V. 11. *Beth-ſhean*] Called *Beth-ſan*, 1 Sam. 31. 10. 1 Macc. 5. 52. & Scythopolis, 2 Macc. 12. 29.

Ibleam] *S*ee on 1 Chron. 6. 70.

V. 12. *the children of Manaſſeh could not drive*] This is to be referred to the times after Joſhua's death, as we may ſee, Judg. 1. 27,28. where the ſame thing is related. And, as I have formerly ſhewed, the cauſe why they could not drive them out, was either their cowardiſe that they durſt not, or their ſloth becauſe they would not attempt it, or elſe their rebellion and ſinfull diſobedience againſt God, and their want of faith in his promiſes and power, which moved him in his juſt diſpleaſure to profeſſe that he would not drive them out before them, Judg. 2. 3, 21. *S*ee ch.16.10.

but the Canaanites would dwell] *i. e.* Reſolving to dwell ſtill in their own Cities, they ſtood upon their ſtrength and defence, and kept the Iſraelites from entring.

V. 13. *put the Canaanites to tribute*] *S*ee on chap.16.10.

V. 14. *And the children of Joſeph*] *i. e.* Both the tribes, Ephraim and Manaſſeh, as appeareth v. 15. 16, 17.

ſpake unto Joſhua] Namely, after their inheritance was fallen unto them, and they were now come to ſee and take poſſeſſion of it, then perceiving that the bounds thereof were to ſtreight for their numerous tribes, they make this complaint unto him.

given me but one lot] They had two lots or portions: But their meaning is, that they were ſo ſmall that they were ſcarce ſufficient for one of their tribes to inherit, in regard of their multitude: Not that Joſhua and the reſt of the dividers had given unto them too little curcuit of land to inhabit, but partly becauſe the hills were unfit for habitation, in regard they were overgrown with woods, and partly becauſe the champion and Plains were inhabited by the Canaanites, who were a warlike people, and had the advantage of iron-chariots.

ſeeing I am a great people] In their laſt numbring, theſe two tribes were eighty five thouſand and two hundred ſtrong, Num. 26. 34, 37.

V. 15. *if thou be a great people*] Joſhua acknowledgeth what they ſaid, that they were a great people, but retorteth the ſtrength of their argument againſt themſelves, namely, that if they were ſo numerous, then they had ſtrength ſufficient to enlarge their borders by driving out their enemies; both out of thoſe mountanous places and out of the champions and Plains allotted unto them. And though the mountains abounded with wood, and therefore were not arrable or habitable, yet having men enough to ſet upon the work, they might eaſily cut down thoſe woods, and make thoſe places fit for their uſe.

in the land of the Perizzites] A ſavage and wild people, living far from cities, in woods and mountains, and much given to ſpoyl and prey.

and of the Giants] Who dwelt in caves and dens, and like barbarous people lived upon rapine. Theſe Ioſhua perſwadeth the children of Ioſeph to conquer and expell, that they might inhabit their country.

mount Ephraim] So called by anticipation.

V. 16. *The hill is not enough for us*] *q. d.* Suppoſe we ſhould drive them out, yet the hill, i. e. theſe mountanous places, being added to all we now poſſeſſe, will not be large enough for our habitation.

and all the Canaanites that dwel in the land of the valley have chariots of iron] *i. e.* Have hooks like ſithes on either ſide of the chariot faſtned in their axle-trees, which ruſhing ſuddenly into an army will cut and (as it were) mow down all that ſtand in their way, and two other hooks bending towards the earth, which will tear thoſe that fall down under them; and therefore having this advantage, they can hardly be vanquiſhed and expelled, Iudg. 1. 19. & 4. 3. Others by hill underſtand mount Ephraim, now in their poſſeſſion; and that the valleys of the Canaanites were in the way to the mountanous woods, unto which they could have no acceſſe, to cut them down, and conquer the Perizzites, but by paſſing through the valleys where theſe Canaanites dwelt that had the iron chariots.

V. 17. *Thou ſhalt not have one lot onely*] *i. e.* Seeing you are a people that excell in number and ſtrength, ye have no need to complain of having but one lot, and a place too narrow for your habitation; for if it be not your own default through ſloth, cowardiſe, or diffidence in Gods power and promiſes, you may enlarge it when you pleaſe: And therefore as there is great reaſon that you, being a great and numerous people, ſhould have a portion large enough to inhabit, ſo upon the ſame ground there is as great reaſon that you imploy double ſtrength to get a double portion.

V. 18. *But the mountain ſhall be thine*] *i. e.* All thoſe mountainous places, when thou haſt cut down the wood growing upon them, ſhall be fit for thy habitation, being made arable and fruitfull: *and the out-goings of it*, that is, all the champion Country and Valleys adjacent, *ſhall be thine* alſo, ſeeing, if thou doſt attempt it, God will ſurely inable thee to *drive out the Canaanites*, notwithſtanding all their *ſtrength*, and the advantage which they have by their *iron Chariots*, he being almighty and al-ſufficient to make good all his promiſes, if by faith and affiance thou relyeſt upon him.

CHAP. XVIII.

Verſ. 1. *Aſſembled together at Shiloh*] *i. e.* Withdrew themſelves from their ſtationary camp at Gilgal and aſſembled at Shiloh, a City in the Tribe of Ephraim nine miles from Ieruſalem. Unto this place they removed the Tabernacle, no doubt by Gods ſpeciall appointment, Deut. 12. 5. partly out of reſpect unto Ioſhua their Generall, who was an Ephraimite; (even as afterwards it was removed to Nob (which was therefore, as is very probable, called *the City of the Prieſts*, becauſe they reſided there to officiate in the Tabernacle, 1 Sam. 22. 19.) in the tribe of Benjamim, in honour of Saul their King who was a Benjamite; and after that to Ieruſalem, out of the ſame reſpect to David, who was of the Tribe of Iudah) and partly that the people might with more conveniency frequent the place of Gods publick worſhip, Shiloh being more neer the heart of the Country then Gilgal, which was ſeated in the utmoſt border. And in this place it continued three hundred and ſixty years, till for the ſins of Iſrael and the Inhabitants there, it was removed. Jer. 7. 12. Pſal. 78. 67.

And the land was ſubdued before them] *i. e,* All that lay neer that place: So that they had no impediment to hinder them from proceeding in the diviſion of that part of Canaan which remained undivided.

V. 2. *And there remained among the children of Iſrael ſeven Tribes*] In the diviſion begun at Gilgal onely Judah, Ephraim, and half the Tribe of Manaſſeh had by lot received their inheritances; and ſeven Tribes remained yet unprovided for, ſeeing the diviſion at that time proceeded no further, yea was for a long time after intermitted and laid aſide, as Joſhua plainly implyeth, ver. 3. But upon what reaſon this delay was made is not evident; only the cauſes are gueſſed at by probable conjectures: As that it was either becauſe the people were diſcontented with the firſt beginnings of the diviſion, as thinking it partiall, ſeeing a greater and more fruitfull portion was allotted to Judah then was likely to fall unto any of the reſt. Or elſe becauſe they deferred the diviſion till they might have a more exact ſurvey and diſcoverie then they could yet have, by reaſon of a great part of the land undivided was ſtill in the poſſeſſion of the enemies, that were not yet caſt out: Or which I conceive moſt probable, becauſe they were tyred with a long war, and abounded with ſpoyl, and therefore, being weary and wanting nothing, they gave themſelves to reſt and eaſe; and wollowing in pleaſure and delight, they cared not to have their inheritance allotted unto them, leſt thereby they ſhould be put upon the pains and perill of a new war, for the getting of it out of the hands of their enemies. And this was that ſlackneſſe and ſluggiſhneſſe for which Joſhua reproveth them in the next words.

V. 3. *How long are you ſlack*] *q. d.* Why do you through ſloth neglect to enter into your inheritance, ſeeing there is no let on Gods part, but as he hath freely given it, ſo he is powerfull and al-ſufficient to enter you into the poſſeſſion of it; and thoſe alſo whom he hath appointed to divide it unto you by lot, are ready to perform their duty in that behalf? And well might he reprove them for ſlackneſſe, if that be true which expoſitors conceive, that the firſt diviſion begun in Gilgal was put off ſeven years before they undertook to finiſh it at Shiloh: For ſo they were as long in dividing the land as they had been in Conquering it.

V. 4. *Give out from among you*] He doth not himſelf chooſe, but putteth it upon the people to make their own choice, that he might avoid all ſuſpicion of partiality, and keep them from murmuring againſt their proceedings and reports; the whole buſineſſe being tranſacted by thoſe in whom they repoſed moſt confidence.

three men] Theſe words (as ſome think) have an emphaſis; q. d. ſuch as are of maſculine courage and vigour; it being a great work they were to undertake, and full of danger, ſeeing they were to make their ſurvey not onely in ſuch parts of the country as were already ſubdued, but alſo in thoſe which were ſtill in the poſſeſſion of their enemies.

For each tribe] That the whole buſineſſe might be carried on with all indifferencie, and none might have cauſe to complain of partiall dealing.

and go through the land] *i. e.* Through all and every part of it, whether already conquered, or not.

and deſcribe it] To wit, what is the largeneſſe of every region and province, and what and how many are the cities, towns and villages in each of them; that ſo having a catalogue or (as it were) a map of the Land, they might the better know how afterwards, Juſtly to divide it among the ſeven tribes, according as their ſeverall inheritances ſhould by lot fall upon them; and might give proportionable ſhares to every tribe, as they were in number few or many.

V. 5. *Judah ſhall abide in their coaſt*] *i. e.* In this new and ſecond diviſion Judah and Joſeph ſhall ſtill retain their inheritances, as they did formerly by lot fall unto them, the one on the South, the other on the North; but not in reſpect of the circuit and largeneſſe of their portion. For according to that firſt and rude draught Judahs part was ſo large that Simeons inheritance was taken out of it, chap. 19. 9. And ſo Jacobs prophecie in his bleſſing of this tribe was verified, that the Simeonites ſhould be divided and ſcattered in Iſrael Gen. 49. 7. See on ch. 19 41.

In their coaſts on the North] *i. e.* Not in relation to the whole land of Canaan, but to the portion of Judah.

V. 6. *ye ſhall therefore deſcribe*] *i. e.* Ye ſhall take order that it be deſcribed by theſe ſurveyers which you chooſe, three men out of every tribe.

here before the Lord our God] *i. e.* The tabernacle and the ark contained in it, the viſible ſignes of Gods preſence. This is added to work in the hearts of the ſurveyers a more religious care in the performance of their duty, and to move them to uſe therein all diligence and faithfulneſſe, without any partiality or reſpect of perſons, ſeeing at their return they ſhould be called to give an account of all they had done in the ſacred preſence of Almighty God.

V. 7. *But the Levites* See on ch. 13. 14. In this verſe, and ver. 5. a reaſon is given why the remainder of the land ſhould be deſcribed but into ſeven parts, ver. 6. namely, Becauſe Levi was to have no part at all, and Judah and Joſeph, and Reuben and Gad had received their inheritance already.

V. 8. *And the men aroſe*] *i. e.* With all ſpeed, diligence and courage they undertook and ſet upon this difficult and dangerous work, God making them ſecure and confident under his protection, and ſo fitting them for the work unto which he called them.

that I may here caſt lots] *i. e.* That by caſting lots I may diſtribute unto every tribe their inheritance, being aſſiſted by thoſe who by Gods appointment are deſigned to this work.

V. 9. *And the men went*] *i. e.* Uſing, no doubt, the moſt prudentiall means they could deviſe to keep themſelves, while they were in their enemies country, from being diſcovered, yet placing their chief ſafety in Gods protection, who had ſtrucken the Canaanites with ſuch fear and amazement by his peoples many and miraculous victories, that they lurked in their cities and ſtrong holds, little heeding what theſe ſurveyers did in the country about them.

and deſcribed it by cities] In their book or map they ſet down the ſeverall regions with their limits; the cities, with their ſituation and bounds; and the towns and villages, with their number and names; leaving the ſpeciall diviſion of them among the ſeven tribes to be determined by lot, by the miniſterie of Joſhua, Eleazar and the reſt, before the tabernacle.

and came again to Joſhua] *i. e.* The whole number that were ſent out, not one wanting: Which was an evidence of Gods approbation of their action, and of his provident care over them, ſeeing the expedition was not onely dangerous, but alſo long and tedious continuing the ſpace of ſeven moneths, as Joſephus relateth, See on 2 Sam. 24. 7.

V. 10. *according to their diviſions*] *i. e.* To each of the ſeven tribes their portion and inheritance.

V. 11. *And the lot of the tribe of the children of Benjamin came up*]

Out of the urn or veſſel into which it had been put: namely, a double lot; out of one urn the name of *Benjamin*, and out of the other, the portion of land allotted unto him. And here we may obſerve that Benjamin by a ſpeciall providence had a double preeminence above the other ſix tribes: firſt, in that he had the precedency before them; and ſecondly and eſpecially, in that his portion fell next on the one ſide unto Ioſeph, who was moſt neerly allyed unto him, as deſcending both of them from Rachel the beloved wife, and on the other ſide unto Judah the Royall Tribe: and ſo he was ſeated in the richeſt and fruitfulleſt part of the land. Beſides, he had in his inheritance ſome part of Ieruſalem the chief city, in a part whereof (though not in his portion) was the Temple built, the place of Gods holy habitation; according to Moſes his prophecy, Deut. 33.12, *And of Benjamin he ſaid, The beloved of the Lord ſhall dwell in ſafety by him, and the Lord ſhall cover him all the day long. and he ſhall dwell between his ſhoulders*

V. 12. *And their border on the North-ſide*] Here are deſcribed the North-borders of Benjamin from Eaſt to Weſt, which did butt upon the South-borders of Joſeph, and have been before deſcribed, Chap. 16.

V. 13. *from thence toward Luz*] Here the deſcription bendeth towards the South, leaving Luz on the right hand. Of which ſee chap. 16.2.

which is Beth-el] Neer unto Ai and Beth-aven, chap. 7.2. Another Beth-el was in the tribe of Benjamin, v. 22.

V. 14. *Kiriath-jearim*] So called by the Iſraelites, to extinguiſh the name of the idol-god *Baal*. See chap. 15.9. and on Num. 32. 38. This city was from Jeruſalem five or ſix miles.

V. 15. *And the South-quarter*] Here are deſcribed the South-borders of Benjamin, from Weſt to Eaſt; which are the ſame with the North-borders of Judah, ſaving that Judahs borders are deſcribed in a contrary order, from Eaſt to Weſt, ch. 15.5 —11.

V. 17. *went forth*] *i.e.* From En-ſhemeſh.

toward Geliloth] Called alſo *Gilgal*, ch. 15.7.

ſtone of Bohan] See on ch. 15.6.

V. 18. *Arabah*] Or, *the Plain*; called alſo *Beth-Arabah*, ch. 15.6.

V. 19. *North-bay* (Or, *tongue*) *of the ſalt Sea*] See ch. 15.2.

V. 28. *Jebuſi*] Or, *the City of the Jebuſites.* Hence it is plain, that Jebus or Jeruſalem belonged in part to Benjamin; though it is certain that Judah alſo had a part, and did inhabit it. See on ch. 15.63. And the reaſon is, becauſe theſe two Tribes were ſo neerly united both in neighbourhood and alſo in love and friendſhip, that they were linked together as if they had been but one Tribe, and ſo enjoyed one with another a community of habitation and all other priviledges. And thus they continued to the laſt, Benjamin ſtill adhearing to Judah, when all other Tribes ſeparated from them.

CHAP. XIX.

Verſ. 1. W*As within the inheritance of the children of Judah*] Simeon had by Gods own appointment all his inheritance allotted him out of the inheritance of Judah, that Jacobs prophecie might be fulfilled, Gen. 49.7. See on ch. 18.5. Now the immediate reaſon of this is expreſſed, v. 9.

V. 2. *and they had in their inheritance*] The bounds of Simeons portion are not delineated, as they of the other Tribes are becauſe being in Iudah's lot, they were comprehended within their limits deſcribed ch. 15. only certain Cities and Towns in Simeons inheritance are named: Of which particularly to ſpeak is a work of more difficulty then uſe and profit.

Beer-ſheba and Sheba] Or, *or Sheba.* For though the names be two, the City was but one. It ſignifieth ſeven; or, *a well of ſeven waters*, and *plenty of waters*; or, *the well of the oath*; So called upon occaſion of the Covenants made and confirmed by oath, Gen. 21. 31, 32. & 26. 33. Now that both theſe names ſignifie but one and the ſame City, appeareth, in that, if they had been two, there would have been fourteen cities in Simeons portion, and not only thirteen, as ver. 6. And beſides, 1 Chron. 4. 28. where this is related, Sheba is not mentioned.

V. 3. *Balah*] This City is called *Bilhah*; and Azem *Ezem*; and Eltolad, *Tolad*, and Bethul, *Bethuel*, 1 Chron. 4. 29. 30. And ſuch alterations in names are frequent in Scripture, and other authors, cauſed by length of time and other accidents. See on Chap. 21. 13.

V. 8. *to Baalath Beer, Ramath*] Theſe two names, as ſome think ſignifie one and the ſame city.

V. 9. *Out of the portion*] See on verſ. 1. & ch. 15. 32.

for the part of the children of Judah was too much] *i. e.* Either comparatively, in reſpect of other tribes, who upon a ſecond ſurvey were found to have far leſſe portions left them then this of Iudah; or ſimply too much for them, i. e. much more then they needed, or could well be imployed for their commodious habitation, in reſpect of the number of their tribe and the largeneſſe of the country allotted unto them. Therefore by Gods wiſe providence an inheritance for Simeon, being in number the feweſt and leaſt of all the tribes, was allotted within theirs, for the good of both the Tribes; that ſo by their united ſtrength they might the better guard and defend the country, which was the frontier part of Canaan on the South, againſt the inrodes of forrain enemies, and againſt wild beaſts, with which it was much infeſted by reaſon of the wilderneſſe adjoyning; and alſo that haveing a ſufficient number of inhabitants they might the better improve their land to the beſt advantage by tillage and husbandry. See another benefit that Simeon got by this mixture with Iudah, greater then all the reſt; on Gen. 49.7.

V. 10. *And the third lot came up for the children of Zebulun*] According to the predictions of Jacob and Moſes, that their inheritance ſhould be upon the ſea-coaſt. See on Gen. 49.13.

unto Sarid] Or, *hard upon Sarid.* Now mount Carmel did lie like a promontory upon the ſea-coaſt, where Sarid was placed, which was the South-weſt-border of Zebuluns inheritance.

V. 12. *Chiſloth-Tabor*] Tabor was an high mountain in the lower Galile, at the bottom whereof did run the river Kiſhon, which flowed to Genaſereth: And, (as ſome think) this was that mountain on which Chriſt was transfigured, Matth. 17. 1.

V. 13. *Gittah-Hepher*] The birth-place of Jonah, 2 Kings 14. 25.

V. 15. *Bethlem*] There was another of that name in the Tribe of Judah: where Chriſt was born, Mic. 5.2. Matth. 2.1. See on Ruth 1.1.

twelve Cities with their villages] i.e. Twelve of them only belonged to Zebulun. And thoſe above that number, ſtanding upon the frontiers, did belong to other tribes: or elſe ſome of them were the chiefeſt of thoſe villages here mentioned, which belonged to their cities.

V. 18. *toward Iezreel*] Neer unto mount Gilboa, where Saul had that great defeat, 1 Sam. 31. A place as pleaſant and fruitfull as any part of Canaan, This fell for an inheritance to Iſſachar, according to Jacobs and Moſes propheſies, Gen. 49. 14. Deut. 33. 18, 19.

and Shunem] Where the woman lived that ſo courteouſly entertained Eliſha, 2 Kings. 4.8. and where Abiſhag Davids virgin wife and nurſe was born, 1 Kings. 1.3.

V. 21. *Enganim*] There was another city of this name in Judah, Chap. 15. 34. For there were divers cities of the ſame name, which were only differenced one from another by the ſeverall tribes in which they were; as Beth-Shemeſh, Miſpeh, &c.

V. 24. *And the fifth lot came out for the tribe of the children of Aſher*] Nothing can be more caſuall then lots; yet we may obſerve, that they are ſingularly guided by Gods providence, ſeeing all things foretold by Jacob, above three hundred and fiftie years before, came here to paſſe according to his prediction, both in reſpect of the tribes, and in reſpect of the nature of the places and parts of the country which by lot did fall unto them reſpectively for their inheritances. For the ſons which Iacob had by his wives did firſt receive their inheritances by lot: and among them, firſt Iudah the Law-giver, from whom Chriſt deſcended; then Ioſeph, who had the double portion, and Benjamin, both deſcended from beloved Rachel; then the other ſons of Leah who were to inherit portions in Canaan, namely Simeon Zebulun and Iſſachar, for Reuben was ſeated elſewhere, and Levi otherwiſe provided for, chap. 18. 7.) and after them the ſons of the handmaids in their order. And becauſe Gad; the firſt-born of Zilpah Leahs handmaid, had already received upon ſpeciall ſuit his inheritance on the other ſide Iordan, the next lot came out for Aſher her ſecond ſon; and laſtly, for the two ſons of Belhah Rachels hand-maid, Dan and Naphtali.

V. 26. *to Carmel Weſtward*] *i. e.* To that part of mount Carmel which like a promotory reacheth out into the midland ſea. Now Carmel and the country about it was a fruitfull ſoyl, Iſa. 33. 6. & 35. 2. which falling by lot to Aſher, Iacobs propheticall bleſſings was therein verified; Gen. 49. 20. *Out of Aſher his bread ſhall be fat, and he ſhall yeeld royall dainties.* So Moſes propheſie was likewiſe fulfilled, *Deut.* 33.24.

V. 27. *Cabul*] Some think this not to be the name of a city, but of a region or country, containing in it thoſe twenty cities which Solomon gave to Hirom, 1 King. 9. 11, 13. and the rather becauſe he reckoneth here but two and twenty cities, whereas if this were one of the number there ſhould be three and twenty. But it ſeemeth this Cabul was not that: for that was ſo firſt named by Hiram, becauſe it was diſpleaſing and dirty, or therefore diſpleaſing becauſe dirty. Beſides that Cabul was not a part of the land of promiſe, as this here ſpoken of was, but ſome place adjoyning to it; for otherwiſe it had been unlawfull for Solomon to alienate it by giving it to a ſtranger.

V. 28. *Hebron*] That in Judah, Chap. 15. 13. and this in Aſher in the originall are differenced by divers letters, this being written with *Aijn* that with *Cheth.*

Kanah] This is the great Kanah, not farre from Zidon, in Galilee of the Gentiles. The leſſer Kanah was in Zebuluns inheritance in the lower Galilee, where Chriſt wrought his firſt miracle, turning water into wine, Ioh. 2. 1. and where alſo he cured the ſon of a certain noble man at Capernaum, Ioh. 4.46.

unto great Zidon] See on ch. 11. 8. This Zidon was not a part of Canaan, but only bordered upon it. Yet was it given to Aſher, Iudg. 1. 31. See on Gen. 49.13.

V. 29. *to the ſtrong City Tyre*] This was a mart-city famous throughout the world, and ſo fortified both by nature and art that ſhe thought her ſelf invincible. It bordered on the Tribe of Aſher to the Weſt, but was not allotted to its inheritance, that we any where read of. Yet ſome think it belonged to Aſher by Gods gift (as divers other Countries neer Canaan) but could never be gotten out of the heathens poſſeſſion, no not in the time of David and Solomon, 2 Sam. 5. 11. 1 King. 5. 1. as a Juſt puniſhment of Iſraels ſin, becauſe they did not at firſt endeavour to conquer it as God had commanded, being diſcouraged (as it ſeemeth) by the ſtrength of the City, which, as its name *Tſor* ſignifieth, was built upon a rock, and environed with rocks and the Sea round about. See on Iſa. 23. 1.

Achzib] See on Mic. 1. 14. & on Gen. 38. 5.

V. 33. *and the out-goings thereof were at Jordan*] The Eaſt-border of Naphtali, beginning at Heleph, went along by Jordan, in a large extent as far as the lake of Geneſareth: Wherein Jacobs propheſie was fulfilled, Gen. 49. 21. *Naphtali is an hinde let looſe, giving pleaſant words*: Whereby is ſignified that the tribe of Naphtali ſhould inherit a ſafe and fruitfull country, with ſweet liberty and freedome; like an Hinde which being out of the danger of toyls and nets, wherewith huntſmen in purſuit of their game beſet woods and forreſts, doth ſecurely feed in pleaſant paſtures, skipping and playing as ſhe is feeding: So the tribe of Naphtali ſhould ſecurely enjoy all delights, and the rather becauſe being ingenuous in their carriage, they ſhould gain the favour of all by their courteſie and humanity, and give all men content by their fair language and pleaſing words. And their portion thus falling in a fruitfull ſoil, Moſes propheſie was alſo verified, Deut. 33. 23.

V. 35. *And the fenced cities are Ziddim, Zer*] Here are numbred up certain cities diſperſed here and there in the tribe of Naphtali, which are not (many of them) elſewhere mentioned in the Scriptures.

Hammath] A city in the utmoſt North-end of Canaan, from whence the length of the land is ſometimes deſcribed, 1 King. 8. 65. Numb. 13. 21.

Cinnereth] Afterwards called by Herod the great, *Tiberias*; which gave its name to the Sea of Galile. See on Num. 34. 11.

V. 41. *And the Coaſt of their inheritance*] We ſhall find ſome of theſe Cities here given to Dan in the number of thoſe which were given to Judah, Chap. 15. But all Judahs portion in that firſt diviſion at Gilgal was not ſetled upon them for perpetuall inheritance, but that for the preſent it might be under their protection againſt the incurſions of the common enemie. For upon a ſecond and more exact ſurvey their portion proving much too large, not only Simeons inheritance was wholly taken out of it, v. 1, 9. but divers Cities and places belonging to Judah were by this ſecond lot at Shiloh, taken out of that Tribe, and given to Dan.

Zorah] The place where Samſon was born, Judg. 13. 2. and he was buried between Zorah and Eſhtaol, in the burying-place of Manoah his father, Judg. 16. 31.

V. 43. *Thimnathah*] Here Samſon took a wife of the daughters of the Philiſtims Judg. 14. 1.

V. 46. *Japho*] Or, *Joppa*. See on Jon. 1. 3. Pomponius Mela ſaith this Town was built before the Floud, and that the King thereof was named Cepha, and his brother Phineus, and that both their names, with the heads of their religion, were found graven on Altars of ſtone.

V. 47. *went out too little for them*] Not becauſe the inheritance allotted unto them was not large enough, but becauſe for their great and grievous ſins, and eſpecially their abominable Idolatry, (for which they are branded above the other tribes) God ſuffered their enemies to prevail againſt them, and drive them out of the champion country, the chief part of their inheritance, into the mountains, Judg. 1. 34.

went up to fight againſt Leſhem, and took it] This hapned after Joſhua's death, and in the time of the Iſraelites Anarchie, Judg. 18. and, as ſome think, between the death of Joſhua and the time when Othniel, was Judg. Whence it appeareth that this Book was not written by Joſhua: unleſſe we will ſay ſome particulars related in it were afterwards inſerted by ſome other holy man, guided by the ſame Spirit, that lived in after-times. This ſtory is related in this place to remove a doubt, namely, how the Danites came to inhabit in the Northern parts of the land, when as the inheritance which by lot fell unto them was Southerly, neer the tribe of Judah. Now this was becauſe either by the Amorites or Philiſtims they were driven out of their inheritance, and were fain to plant themſelves where they could find room: And that they did at Leſhem, which was in the lot of Naphtali, but at that time under the protection of the Zidonians, though living in ſuch a diſtance from them that they were not able to keep them from ſuch a ſudding ſurpriſe. This city was ſituate at the bottom of mount Lebanon, in the uttermoſt Nothern border of the land, oppoſit to Beerſheba in the South, and was afterwards called *Cæſarea Philippi*. See on Judg. 18. 29.

V. 49. *children of Iſrael gave an inheritance to Joſhua*] Here we have an evidence of the peoples love, in their willing condeſcending to Joſhua's requeſt; and of his modeſtie and humility, in that he was pleaſed to acknowledge it the peoples gift, whereas it was onely their free aſſent to the word of the Lord delivered by Moſes, namely that Joſhua and Caleb, for their faithfull ſervice in eſpying the land, and giving a true teſtimony, contrary to that of all the other ſpies, ſhould have ſuch parts of the land, when it was conquered, as they deſired.

V. 50. *even Timnah-Serah in mount Ephraim*] Called *Timnath-Heres*, Judg. 2. 9. Here Ioſhua was afterwards buried, ch. 24. 30. This moſt noble Generall may be an example unto all of his rank and condition in all ages, of humility, modeſty and temperance, in that after all his famous exploits in war and peace, for which he might juſtly have challenged the chief honours and perferments of that kingdome, in the conqueſt whereof he had been the chief actor and inſtrument, he was ſo far from ambition and covetouſneſſe that he was content with a ſmall portion of land in his own tribe, and that not the richeſt and fruitfulleſt, but in a mountainous country, ſuch as others enjoyed amongſt whom he dwelt, and not a ſtately palace and royal citie adorned with ſumptuous buildings but an old ruinous town, which he was fain to build before he could inhabit it. And this mean preferment he did not eagerly, and haſtily deſire; much leſſe uſe violence to pull it from others, but was content to be laſt ſerved, not ſo much as deſiring to have this place of habitation allotted unto him before the land was divided among the tribes, and every one of them had their lot and inheritance.

V. 51. *Theſe are the inheritances*] This verſe is the concluſion of all which hath been ſaid concerning the diſtribution of the land of Canaan, from the fourteenth Chapter hitherto.

CHAP. XX.

Verſ. 1. THe *Lord alſo ſpake unto Joſhua*] Either appearing viſibly unto him, as chap. 5. 14. or by propheticall revelation, or by the mineſtry of the high Prieſt enquiring of God by Urim and Thummim.

V. 2. *Appoint out for you cities of refuge*] *i. e.* Places of Sanctuary, where thoſe that had killed any unwillingly, or at unawares, by ſome caſualty, might live in ſafety from the rage of the next kinſmen of him that was ſlain, who were the purſuers of blood, till their cauſe being heard and known, and their innocency appearing, they might be acquitted and freed from danger. Thus the law provided for the preſervation of the innocent, who had not ſhed the blood of his neighbour out of any maliciouſneſſe of will, but meer caſually, the Lord acting by him as a bare inſtrument in his hand, without his purpoſe & intention; leſt the next of kin to him that was ſlain ſhould fall upon and ſlay him in his furie, looking onely upon his own loſſe, and not upon his innocency who againſt his will had brought it upon him, not at the hand of God executing his righteous judgements by an unknowing and unwilling inſtrument. By ſuch revenge the land would be defiled with bloud, ſo as not to be cleanſed but by the blood of him who in his rage unjuſtly ſhed it.

whereof I ſpake unto you by the hand of Moſes] *i. e.* By his miniſtry, whom I uſed as my mouth to reveal my will unto you. Exod. 21. 13 35. 6, 11, 14, &c. Deut. 19. 2, 3.

V. 3. *unawares and unwittingly*] For no place might ſecure a wilful murderer, no not the temple, or altar, Exod. 21. 14: 1 Kings 2. 31, 34.

may flee thither] *i. e.* To that citie of refuge which is next unto the place where the party was ſlain; or to that whereunto he may flee with moſt ſafetie and conveniencie.

from the avenger of blood] *i. e.* From the kindred of the party ſlain, to whom the executing of juſt revenge belonged.

V. 4. *ſhall ſtand at the entring of the gate*] The gate was uſually the place appointed in thoſe dayes for judicature, as being moſt acceſſible for all comers, citie and country, forrainers and inhabitants, and moſt remote and quiet from the buſineſſe of the City, neither interrupting their trading and commerce, nor yet in the way to be interrupted by it. See on Job. 5. 4 & Jer. 38. 7.

and ſhall declare his cauſe in the ears of the Elders] *i. e.* The manner of his fact, and what moved him to flee thither, in the preſence and hearing of the Magiſtrates, that ſo they might judge whether or no he were fit to be received under their protection, till his cauſe might be brought to a juſt triall between his accuſers, the witneſſes, and himſelf the defendant.

they ſhall take him into the city] To wit, if at this firſt hearing it doth probably appear that he is not guilty of murder. See Numb. 35. 22, 23. Deut. 19. 4, 5.

and give him a place that he may dwell among them] This was not onely for the ſlayers ſecurity, but for his ſake alſo that purſued him, that the ſight of the ſlayer might not renew his grief, and exaſperate him to a deſire of revenge, but that he might have ſome time to digeſt his ſorrow, and bring his heart to a juſt moderation in ſeeking revenge.

V. 5. *avenger of blood*] So called, becauſe by vindicating his blood that is ſlain upon him that killed him, that taking away his life for his, he doth in a ſort free him from his unjuſt oppreſſion, and ſet him at liberty.

ſmote] Heb. killed.

V. 6. *And he ſhall dwell in that City*] Enjoying his life and liberty till his cauſe be tryed, yea, though afterwards he be found guilty of murder. For Gods law required that the murderer ſhould dye yet by no other means than either by the hand of the Magiſtrate in a legall proceeding or by one of kin to the party ſlain, whoſe blood in a ſort was ſhed in his, and who was thereby provoked in his juſt anger to take revenge.

untill he ſtand before the Congregation] *i. e.* Either in the City of refuge, when the accuſers and witneſſes are come thither to proſecute the cauſe againſt him; or elſe in the City next to the place where the fact was done. That if he were found guilty, the law might be executed or being acquitted and cleared, he might be returned to the City of refuge whence he came, where he was to live as an exile from his own houſe and Countrey; And that for theſe cauſes: I. That by this puniſhment God might ſhew how execrable the ſin of murder is in his ſight, ſeeing he will not let the leaſt appearance of it go unpuniſhed. II. Becauſe theſe caſuall acts are for the moſt part cauſed by ſome heedleſneſſe, careleſneſſe, and want of due providence; for which the offenders, though freed from capitall puniſhment, were made to ſmart, that they might learn to be more cautious and carefull for the time to come. III. For the preventing of further miſchief, when the avenger of blood had hereby ſome ſatisfaction, and was not by the ſight of the party who had ſlain his dear kinſman, incenſed againſt him, and his heart made to boyl with deſire of revenge.

untill the death of the high Prieſt] Becauſe, as ſome think, the whole Church and Common wealth ſuſtaining in his death a great and publick loſſe, (who being in greateſt power and authority ought to be moſt dear to the people) all private griefs were then to be moderated, and to give way unto it. But howſoever, we are to underſtand that the death of the high Prieſt was herein a type of our High-Prieſt Jeſus Chriſt who, by his precious death hath wrought a perfect reconciliation between God and us, and hath procured the full pardon of all our ſins, and perfect liberty from the purſuing wrath of God, and all the enemies of our ſalvation. Joh. 8. 36. See on Numb. 35. 25.

that ſhall be in thoſe dayes] This cannot be underſtood of him in whoſe dayes the fact was committed, but of him who lived in the dayes when the cauſe had been heard, the party cleared and remitted to the city of refuge. For otherwiſe the high Prieſt dying between the time of the fact and hearing of the cauſe, the party cleared ſhould not have lived at all in the citie of refuge, but might have immediately returned to his own home, the high Prieſt being dead in whoſe time the deed was done.

V. 7. *And they appointed Kedeſh in Galilee*] The places appointed for cities of refuge belonged to the Levites, that by the dignity of their calling all things belonging to this preſent buſineſſe might be carried on with more authority, the Levites and Prieſts being beſt acquainted with the laws of God, and therefore moſt able to judge in theſe and all other caſes between man and man, Mal. 2. 7. and becauſe alſo they were beſt able to ſuppreſſe all outrages and inſolencies in thoſe who were tranſported with paſſion, and to inſtruct both the ſlayers and thoſe that purſued them in their duties towards one another.

in mount Naphtali] Theſe cities were ſituate either upon high mountains or great plains, that being conſpicuous they might more eaſily be diſcovered by thoſe who had occaſion to flee unto them, and ſo the ſlayers not be indangered by inquiring the way, if at leaſt the avengers of blood did hotly purſue them.

in the mountain of Judah] *i.e.* In the mountainous country belonging to Judah, Luk. 1. 39. 65

V. 8. *And on the other ſide Jordan*] Deut. 4. 43. There were as many cities appointed for refuge in the two tribes and half beyond Jordan, as for the nine tribes and half on the other ſide, becauſe though that countrey were not of ſo great a circuit, being much narrower in breadth, yet it extended as far in length, and therefore it required as much time and labour to get unto the cities of refuge there as in Canaan. Theſe Cities were ſo ordered and appointed by Gods eſpeciall providence that they ſtood in all parts of the land, and for the moſt part in a like diſtance one from another; as for example, Hebron in the South, Kedeſh in the North, and Shechem in the middle way between them; that ſo the ſlayers might have the more conveniencie and better opportunity to flee unto ſome one of them, in what part ſoever of the land they inhabited. *S*ee on Deut. 19. 2.

V. 9. *and for the ſtranger*] *i. e.* Either the Proſelite living among them, and converted to their religion; or generally all ſtrangers, who upon occaſion of trafick or otherwiſe did come among them; ſeeing juſtice is to be adminiſtred to all without reſpect of perſons.

untill he ſtood before the congregation] *i. e.* Till his cauſe were heard in a legall and judiciall manner before the Magiſtrates and Judges in the great aſſembly of the people, and he found and pronounced guiltleſſe.

CHAP. XXI.

Verſ. 1. THe *heads of the fathers of the Levites*] *i. e.* The chief Elders among the families of the Levites, to wit, the Kohathites, Gerſhonites, and Merarites. *S*ee 1 Chron. 6. 54, 62, 63. For Levi, the third ſonne of Jacob and Leah, had three ſonnes, Gerſhon, Kohath, and *M*erari; Kohath had four, Amram, Izhar, Hebron, and Uzziel: Amram begat Aaron, Moſes, and Miriam: Aaron, beſides Nadab and Abihu, had two ſonnes, Eleazar and Ithamar, who ſucceeded their father in the Prieſthood; and of them came all the Prieſts, both the high Prieſts and thoſe of inferior order, by Gods own appointment and choice, Numb. 17. 5, 8. Theſe were called *Aaronites*, 1 Chron. 12. 27. to diſtinguiſh them from all the reſt of the Levites, Gerſhonites, Kohathites and Merarites; even as alſo they were diſtinguiſhed by office: But here they all joyn together in a common ſuit, That they might have cities and lands allotted to them for themſelves and their cattell. This they now came about, namely, as ſoon as the Rulers had made an end of dividing the land amongſt the other tribes. Neither had it been to any purpoſe for them to had come any ſooner, becauſe they were to have their cities out of the ſeveral tribes, which they could not have, hat till their inheritance were fallen unto them. Neither could they have put off this their ſuit any longer, but were to obtain it as ſoon as the cities and lands were by lot fallen to all the tribes, before they had taken poſſeſſion of them, in regard of the great and unneceſſary trouble which otherwiſe they ſhould have been put to, in making room for the Levites by their remove out of their habitations.

V 2. *at Shiloh*] Where now the tabernacle and ark were ſeated, and where they had made their ſecond diviſion of the land. See on Chap. 18. 1.

The Lord commanded by the hand of Moſes] *i. e.* By his miniſtery, God uſing him as his mouth to declare his mind and will unto the people, according to their own ſuit, Exod. 20. 19. Here the Levites do not challenge their cities and lands from the peoples gift, but as of due belonging unto them by virtue of Gods command. Neither was it onely a generall command, that they ſhould have Cities and lands, and the reſt left to the pleaſure of the people, but the number of the Cities is plainly expreſſed, that they ſhould be fourty eight, and the lands and ſuburbs belonging to them exactly meaſured in their extent, Numb. 35. 2. 7. Beſides, all other means of their maintenance are preciſely appointed, as being the portion which God had appropriated to himſelf, and allowed unto them as his Miniſters who did him ſervice; that ſo they might not ſtand to the will and devotion of the people, but acknowledge the Lord onely for their benefactor; Numb. 18. 9, &c.

V. 3. *the children of Iſrael*] They readily granted this ſuit, which came thus backed by Gods command, and gave unto the Levites Cities and ſuburbs in every part thoroughout the land. For as the cities of refuge given to the Levites were ſo ſeated that the ſlayers who needed them might eaſily flee unto them, (See on ch. 28.) ſo it is moſt probable that the reſt of the cities belonging to them were here and there ſituate in every part of the land, and in ſome ſuch proportion of diſtance one from another that the people with much eaſe might from all parts reſort unto them for inſtruction and direction in the waies of God.

V. 4. *And the children of Aaron the prieſt*] Here the good providence of God is obſerveable, who ſo diſpoſed of the lots, that Aarons poſteritie, whoſe ſervice was moſt uſefull and neceſſarie in the Tabernacle and Temple had, and their cities and inheritance allotted unto them out of the portions of Judah, *S*imeon and Benjamin, which were neereſt to the place of their ſervice, that ſo they might be ready at hand to perform it for the peoples better content and their own greater eaſe.

thirteen Cities] Theſe were not given for preſent uſe, ſeeing the Prieſts at this time were ſo few in number that one part of any of theſe Cities was too large for their habitation, (See on Numb, 18. 29.) but as an inheritance for their poſterity that ſhould ſucceed them, when they were increaſed to a number ſutable to their cities. Hereby their errour is confuted (in which I confeſſe my ſelf formerly was) that think theſe cities and lands were given the *L*evites onely for preſent uſe and habitation, and not in reſpect of title and dominion, which ſtil remained unto the tribe to which it was by lot firſt given. For hence it appeareth that the Prieſts had their cities in their own title and right, though they had no preſent uſe of them for habitation, and beſides it appeareth Lev. 25. 32 that the Levites had power to morgage their intereſt in their cities and houſes, even to the year of Jubilee, as men of other tribes had, although they had this priviledge above others, that they might redeem them at their pleaſure; and the reaſon is given, becauſe *the houſes of the Cities of the Levites were their poſſeſſion among the children of Iſrael*, Lev. 25. 33.

V. 5. *the reſt of the children of Kohath*] Which were onely Levites, and not Prieſts.

ten Cities] Every tribe gave more or fewer Cities according as their inheritance was great or little. Num. 35. 8.

V. 6. *And the children of Gerſhon*] The Kohathites were preferred before the Gerſhonites, though Gerſhon were the elder brother, becauſe the Aaronites or Prieſts deſcended of Kohath; (See on Numb. 3. 31.) and the Gerſhonites before the Merarites, becauſe theſe came of the youngeſt brother. *S*ee on v. 1.

V. 8 *with their ſuburbs*] *i. e.* Gardens, arable land, and paſtures adjoyning to the Cities, which were one thouſand Cubits from the walls round about Numb. 35. 4.

V. 9. *Judah, and out of the tribe of the children of Simeon*] Judah's and Simeons Cities are here joyned, becauſe *S*imeons inheritance did lye within Judahs, ch. 19. 1, 9.

V. 10. *the children of Aaron, being of the families of the Kohathites*] Aaron came of Kohath, and therefore the Prieſthood remained in that family, though none of them were Prieſts but onely the Aaronites. *S*ee on v. 1.

V. 11. *the City of Arbah*] Or, *Kirjath-arba.* See ch. 14, 15. and 15. 13.

which City is Hebron] The cities of the ſeverall tribes were generally given to them as their lots fell, but before they were ſingularly divided amongſt them according to their ſeveral families, the cities which were to be the Levites portion were by lot taken out of them; And ſo here, the countrey about Hebron was given to Caleb, but not the city it ſelf. Yea, but Debir, which was likewiſe given unto the Levites, v. 15. and was a ſtrong city, walled and fortified, was given to Caleb as well as the Country about it; or elſe why did he promiſe that he would give to him that ſhould take it, his daughter to wife, as a reward of ſo difficult a ſervice, ch. 15, 16. Why ſhould he invite any to take it, if it were not his, and to be enjoyed by him when it was taken? And the like may be ſaid of Hebron. To this it is anſwered by good Expoſitors, that it was neceſſary for Caleb, if he would enjoy the countrie about theſe cities, that he ſhould firſt take the cities themſelves and root out the inhabitans, though the Cities were given afterwards to others which were his friends. This city of the Prieſts, David made the ſeat of his Kingdome for ſeven years together, 2 Sam. 2. 1, 11. Neither is it to be thought that all that while he thruſt the Levites out of their habitations, but that as became a pious and propheticall Prince, he honoured the holineſſe of the Prieſthood with the Majeſty of the Kingdome. Some think Zacharias John Baptiſts father lived in this City, Luk. 1. 39. *Joſeph. De bello Jud. l.* 5. c 7.

V. 12. *But the fields of the city*] To wit, the reſt of the fields beſides or beyond the two thouſand cubits which were to be given to the Levites with the Citie, Numb. 35. 5.

V. 13. *Thus they gave*] Theſe cities are reherſed 1 Chron. 6. 57, &c. with ſome difference of names. Holon is called *Hilen*, Almon *Alemeth*, Kibzaim *Jokmeam*, &c. Which alteration was cauſed by long proceſſe of time, and becauſe ſome of theſe cities had divers names. See on ch. 19. 3.

to the children of Aaron] *i. e.* The Prieſts, of which Aaron was the firſt progenitor.

V. 16. *out of thoſe two tribes*] Judah, and Simeon, v. 9.

V. 18. *Anathoth*] Where the prophet Jeremiah was born, Jer. 1. 1.

Almon] Or, *Alemeth*; both names ſignifying *youth*; It is called alſo *Bahurim*, which hath the ſame ſignification, 2 Sam. 3. 16.

V. 20. *the children of Kohath, the Levites*] Which were not Prieſts, as not being deſcended from Aaron; but were the next of kin unto him, and therefore have the next place allotted unto them. See on. v. 6.

V. 21. *Shechem*] Hebron and Shechem were the cities of refuge under the Kohathites.

Gezer] See Judg. 1. 29.

V. 25. *the half tribe*] *i.e.* That which dwelt in Canaan.

Gath-rimmon] See on 1 Chron. 6. 70.

V. 27. *the children of Gerſhon*] Why they had the next lot to the Kohathites, ſee on v. 6.

the other half-tribe] Which dwelt beyond Jordan.

Golan] Kedeſh and Golan were the cities of refuge under the Geſhonites.

V. 34. *the reſt of the Levites*] The Merarites are called *the reſt*, becauſe all the other had received their lots before. Why theſe were laſt ſerved, ſee on v. 6.

V. 36. *Bezer*] Bezer and Ramoth were the cities of refuge among the Merarites, both beyond Jordan, chap 20. 8. though Bezer here be not ſo expreſſed, as the reſt of thoſe cities are.

V. 39. *Heſhbon*] See on chap. 13. 17.

V. 41. *were fourty and eight cities with their ſuburbes*] Levi was the leaſt of the tribes, and yet had eight and fourty cities allotted unto them, which was double, yea, treble, to divers tribes that were far more numerous then they. But we muſt conſider that the whole number of their cities are reckoned, whereas in other tribes many cities are left out, and onely thoſe mentioned which were chief and principall. Again the cities of other tribes had many towns and villages belonging to them, but the Levites had their cities only, unto which they were confined for their habitations, whereas they of other tribes were at their liberty to dwell in their villages and countrey-houſes. But the Lord (no doubt) would have this tribe provided for in a bountifull manner, ſeeing he himſelf took upon him to be their portion, and made choice of them to do him more peculiar and ſpeciall ſervices in his ſanctuary, and in all the parts of his worſhip, then any of the other tribes.

V. 43. *and the Lord gave unto Iſrael all the land*] For though the Canaanites as this time poſſeſſed many places in that country, yet the Lord, the Soverain of heaven and earth, who hath all at his diſpoſing, might be ſaid to have given them all the land, becauſe he had given them a full right unto it both by promiſe and lot, and had already by conqueſt poſſeſſed them of the greateſt part of it, and was ready to enter them into the poſſeſſion of that which remained, in that time when it ſhould be fitteſt for them to enjoy it. Neither had he ever promiſed to give them the poſſeſſion of the whole land at once, but by fitting degrees. Exod. 23. 29, 30. *I will not drive them out from before thee in one year, leſt the land become deſolate, and the beaſt of the field multiply againſt thee. By little and little I will drive them out from before thee, untill thou be increaſed and inherit the land.* In the mean while he did but make uſe of their enemies to keep out the wild beaſts, and to husband and manure the land, which otherwiſe would have turned into a wilderneſſe: Whom alſo he ſtruck with ſuch fear and aſtoniſhment that they durſt not riſe up againſt his people to diſturb their peace, or hinder them from the quiet enjoying of all they poſſeſſed.

and they poſſeſſed it] *i. e.* So much of it as they had ſubdued, or thought needful for their preſent uſe; and might poſſeſſe more when they ſhould deſire it, and were fit to receive it, if they did not hinder themſelves through their own default, if by their ſloth and cowardiſe, their ſin and rebellion, they did not make themſelves uncapable of Gods gift. See on ch. 17. 12.

V. 44. *And the Lord gave them reſt*] *i. e.* From war; and let them enjoy all they had conquered in peace and tranquillity.

there ſtood not a man of all their enemies before them] They were victorious in all their wars, and no enemy was able to reſiſt them or do them any hurt, namely, of all thoſe who aſſayled them, or were aſſaulted by them, whileſt Joſhua their Generall did lead their army.

V. 45. *There failed not ought of any good thing*] *i. e.* Which the Lord knew to be truly good for them to receive. And amongſt the reſt this is to be reputed one, that he would not preſently and at once expel all their enemies out of the land of promiſe. See on v. 43. and ch. 23. 15.

CHAP. XXII.

Verſ. 1. THen] *i. e.* When God had fulfilled all his promiſes, and, having ſubdued their enemies, had given unto his people peace and reſt.

Joſhua called the Reubenites] Namely, they having now performed all their covenants made with Moſes, & all the ſervice they undertook for the ſetling of their brethren in Canaan, he might diſband & diſmiſs them, and like a noble Generall, ſend them away with due praiſes and rewards unto their own inheritances on the other ſide Jordan.

V. 2. *Ye have kept all that Moſes*] In theſe words he giveth them a generall commendation, that they had obſerved all thoſe commands which they had received from God by Moſes miniſtery, Num. 32. 20. Deut. 3. 18. And then more ſpecially he praiſes them, firſt for their obedience to himſelf whom God had ſet over them as their Generall aud Commander in chief, like well-diſciplined ſouldiers; and particularly in this, that they had aſſiſted their brethren in all that warr, and gone armed before them.

V. 3. *ye have not left your brethren theſe many dayes*] Here he commendeth them for their duty performed to their brethren: Firſt, for their faithfulneſſe towards them, in that neither fear of danger nor the pains and labour of ſo great a work, nor the difficulties they met with in their undertakings could ſo diſcourage them as to cauſe them to forſake the ſervice, till they ſaw their brethren victorious over all their enemies. Secondly for their conſtancy in carrying on the work, not for ſome ſmall time, but for many dayes. For, (as expoſitors for the moſt part agree) they had from their coming over Jordan been imployed in this ſervice for the ſpace of fourteen yeares. ſeven yeares in conquering the land, and ſeven more in the diviſion of it; if at leaſt the things related were done according to that order here expreſſed, that is, if the two tribes and half tarried till the land was divided. But it is probable they were ſent away before, when they had finiſhed their ſervice in the conqueſt, ſeeing they had no cauſe to ſtay any longer from their own homes where their portion was fallen unto them, and expected no ſhare in the land of Canaan. Yet this is but my own conjecture, which I leave to better judgements; yet I am the more confirmed in it, becauſe though the two tribes & half made offer to Moſes Num. 32. 18. that they would *not return to their houſes untill the children of Iſrael inherited theirs*, yet Moſes in his anſwer doth not requi̇re ſo much of them, but only this which (they had alſo undertaken) that they ſhould *go armed before the Lord to warr, untill he had driven out his enemies from before him, and ſubdued the land, and* ſaith that *afterwards they ſhould return* to their own *poſſeſſion, and be guiltleſſe before the Lord, and before Iſrael*, verſ. 20. &c. And this condition alone they inſiſt upon in their reply, and do not mention the other, that they would ſtay with them till they were ſetled in their inheritance, verſ. 27. But howſoever, though they did ſtay onely the ſeven yeares ſervice of the war, it was a moſt commendable evidence of their fidelity and conſtancy toward their brethren, and of their truth in keeping covenant, in that for ſo long a time they were content to be deprived of the comfort of their wives, children and families, and the enjoying of their cities, houſes, goods and inheritances; yea, to hazard them all by leaving them in a country but lately conquered, out of their protection, where they might juſtly fear the inrodes and dangerous attempts of their diſaffected neighbours.

but have kept the charge] Here he commendeth them for their piety towards God, from which all their other vertues did flow, in that they conſcientiouſly obſerved them all, and all duties ariſing from them, (not as moſt ſouldiers, out of vain glory, covetouſneſſe, or a naturall fortitude and magnanimity, but) out of a religious fear of God, becauſe they looked upon all they did as upon a charge impoſed by him.

V. 4. *now return you, and Get you unto your tents, and unto the Land of your poſſeſſion*] *i. e.* When you depart from this aſſembly, go immediately to your tents, and then afterwards to your dwellings in your own inheritances. Others by *tents* underſtand their houſes and homes, but not ſo probably: For they did not leave their wives, children and goods in tents but in cities and ſtrong buildings: and beſides, this inverteth the order; for they muſt of neceſſity firſt go to the land of their poſſeſſions before they could come to their houſes.

V. 5. *But take diligent heed*] Having commended them for what they had well done already, he now admoniſheth them, like a moſt religious Generall, to perſevere in weldoing with all diligence and circumſpection; namely, to obſerve all Gods *commandments*, and chiefly *to love the Lord their God*, which is the great commandment from which all true obedience floweth, *to walk in all his wayes*, and not to reſt onely in the performance of ſome or many duties, and forſaking all falſe gods and idols, *to cleave unto and ſerve him* onely, and that not alone in an outward profeſſion, but in integrity with the whole man, in ſincerity and ſimplicity, in ſpirit and in truth, with a pure heart, a good conſcience, and faith unfaigned.

V. 6. *So Joſhua bleſſed them*] *i. e.* Prayed unto God for his bleſſing upon them. For men are ſaid to bleſſe men, when they wiſh unto them all happineſſe, and pray unto God that he will pour down upon them his bleſſings, ſeeing he is the fountain of all goodneſſe, from whom every good and perfect gift deſcendeth. And they are ſaid to bleſſe God, when they praiſe and magnifie him as the authour and donor of all bleſſings received, having nothing elſe to return unto him in lieu of all his benefits. But God is ſaid to bleſſe us, when he beſtoweth his gifts upon us, and ſanctifieth them to our uſe.

V. 8. *Divide the ſpoyl of your enemies with your brethren*] *i. e.* Thoſe that remain at home with your wives, children, goods and cattle, to protect and preſerve them from the inrodes of bordering enemies, and did not go out to the war. Hereby is not meant that thoſe who ſtaid at home, ſhould every one of them have as great a part of the ſpoils as they that went out to war: For there had been no equality or juſtice in this, that they who had born the brunt, and undergone the danger, and indured the pains, ſhould be no better rewarded then the other; yea, in this diviſion by poll, they ſhould have had far leſſe, ſeeing they that ſtaied at home did much exceed them in number. But this is meant, that they that went to war ſhould have one moitie or half-part for their own uſe, and give the other to them who ſtaid at home, to be divided amongſt them, according to Gods command, Numb. 31. 27. Which being (it ſeemeth) worn out by time and forgotten, David revived and re-eſtabliſhed, as a ſtanding law for future times, 1 Sam. 30. 24, 25.

V. 9. *unto the country of Gilead*] *i. e.* All that country in which Sihon and Og raigned. See Deut. 3. 15. & on Obad. 19.

according to the word of the Lord by the hand of Moſes] Which was; That after they had gone before their brethren in war, and ſeen them ſetled in the land of promiſe, they ſhould have leave to return and enjoy their inheritances on the other ſide Jordan, Num. 32. 20. 22.

V. 10. *the borders*] Heb. *Geliloth.* Which ſome take for a proper name, as Chap. 18. 17. and hold that this Altar was erected near Gilgal. If ſo, it is very like it was ſome occaſion of that ſuperſtition wee read was practiced there in after-times, Hoſ. 4. 15. & 9. 15. & 12. 11. Amos. 4. 4. & 5. 5. So Images, being at firſt but permitted in Chriſtian Churches, came at length to be worſhipped.

built there an altar by Jordan] *i. e.* On the borders of Jordan within the land of Canaan, before they paſſed over into their own inheritance, they built this great Altar, like that at the tabernacle. But this was not (as they profeſſe ver. 24.) to be uſed as that was, to offer upon it ſacrifices and oblations, but to remain as a monument to ſucceeding ages, to teſtifie in their behalf, that howſoever they were divided by the river Jordan from the land of Canaan and the reſt of the tribes, yet they were true Iſraelites deſcended from Jacob, and ſo in the number of Gods peculiar people, who had right and intereſt in all his promiſes, and both in the tabernacle and altar, and might reſort thither to worſhip God and offer ſacrifices as well as their brethren that dwelt in Canaan; ſeeing this would ſtand as a memoriall, and the meaning of it would by tradition paſſe to one age after another, that this altar was ſet up, when after the wars ended they departed into their own country, for no other end and purpoſe. Had they not done this of their own heads, but either acquainted their brethren beforehand with their purpoſe, or asked counſel of the High-prieſt, according to the law, Num. 27. 21. they had not given that ſcandal to others nor drawn that ſuſpicion upon themſelves that they did.

V. 12. *And when the children of Iſrael heard of it*] And thereupon believed that they intended to offer ſacrifices upon it, contrary to Gods expreſſe commandment, Lev. 17. 8, 9. Deut. 12. 4, 7, 13, 27. and ſo conceiving that this their act tended to ſet up ſuperſtition, falſ worſhip and Idolatry, they thought themſelves bound by Gods command to oppoſe them, and, if other means would not reclaim them, to make war againſt them, Deut. 13. 13. See on Lev. 17. 4.

the whole congregation of the children of Iſrael] *i. e.* The ten tribes. Levi being numbred with them. Yea, even the half tribe of Manaſſeh it ſelf which dwelt in Canaan, by the neereſt bond of conſanguinity tied unto the other half, yet in zeal to Gods glory joyned in this holy quarrel. See the like zeal Judg. 20. 1.

to go up to warre againſt them] Hereby it appeareth, that in thoſe times they thought a warre was juſt and lawfull againſt thoſe who were ſubverters of Gods true religion, if no other means would reclaim them. And if ſo here, then their zeal was commendable, in that they ſpared not to venture their lives for Gods glory and the maintenance of his true religion: Howſoever they cannot be excuſed of inconſiderate raſhneſſe in giving way to ungrounded jealouſies.

V. 13. *And the children of Iſrael ſent*] Knowing the unſpeakable miſeries that accompany a civill warre, they laboured to reform ſuch things as were amiſſe by counſell and advice, before they would take arms and imbrew their hands in one anothers blood, for which as they had good cauſe in the generall, ſo much more in reſpect of theſe their brethren, who had ſo long been faithfull unto them, fought ſo valiantly, and ventured their lives in their cauſe and quarrel, never leaving them till they ſaw them quickly ſetled in their inheritances: All which obligations, though worthily ſlighted when Gods glory and the puritie of his religion came in competition, yet did ſtrongly binde them to preſerve peace and love, if they might do it on lawfull terms. See Deut. 13. 14.

Phinehas the ſon of Eleazar the Prieſt] As being moſt fit and able to prevail with them, in reſpect of his eminencie in vertue and zeal for Gods glory, ſo much approved and applauded in that heroick act about Zimri and Cozbi, whereby Gods wrath was appeaſed: Numb. 25. 7. and in reſpect of his skill and knowledge in Gods law, which made him able to manage ſuch an ambaſſage.

V. 14. *And with him ten Princes*] Nine for the nine tribes, and one for the half tribe of Manaſſeh, himſelf being for the tribe of Levi; that ſo this great and difficult buſineſſe might be tranſacted and carried on by the full and joynt counſell of all, and to the good liking and contentment of all the people, ſeeing in theſe Princes repreſentatively they had their voice and hand.

V. 16. *Thus ſaith the whole congregation*] By us, whom they have ſent to repreſent all the reſt.

of the Lord] We are therefore to be hearkned unto, ſeeing we ſpeak in his cauſe, and are countenanced by his authority.

What treſpaſs is this] They took it for granted, that they had committed thoſe great ſins of apoſtaſie, rebellion, and falſe worſhip, before they had examined the matter; thereby ſhewing that good men, and otherwiſe godly and religious, may ſometimes paſſe falſe and uncharitable cenſures, being tranſported by raſh and inconſiderate zeal.

V. 17. *Is the iniquity of Peor too little for us*] When our people provoked Gods fierce wrath by their fornication and idolatrie, Num. 25. 3.

from which we are not cleanſed unto this day] For although the wrath of God was appeaſed by Phinehas his executing juſtice upon Zimri and Cozbi, ſo as for the time he ſtayed the plague, and would not have them go on in the mutuall ſlaughter one of another, yet their ſin might be ſaid to remain uncleanſed unto that very day; I. Becauſe they ſtill did bear the ſhame and reproach of it amongſt all that ever heard of that abominable wickedneſſe. II. Becauſe many of thoſe who were actors in that great ſin ſtil remained, from whom wrath & vengeance was for the preſent ſuſpended, that they might make uſe of Gods patience and long-ſuffering thereby to be brought unto him by unfained repentance, yet living ſtill in impenitency they lay under the guilt of that ſinne, and therefore when upon the committing of other ſinnes they provoked God to a new viſitation, he would call them to account, and puniſh them for all together, as appeareth Num. 4. 20, &c. III. Men may truly repent of ſome hainous ſins, & ſo be freed from the guilt of them, & yet remain lyable to temporary puniſhments as the chaſtizments of a reconciled father, that God may not be diſhonoured nor religion ſcandalized by their impunity, and that they may be made more cautious & fearfull to avoid ſin for the time to come: As we ſee in the example of David, who upon his repentance received pardon, yet was ſeverely corrected with ſharp afflictions, even to his laſt dayes, 2 Sam. 12. 9—14. IV. Laſtly, they were not throughly cleanſed from that ſin in reſpect of the faultineſſe and corruption contracted by it, which was ever and anon ready to break out, when they were not reſtrained by religious magiſtrates; as appeareth plainly in the ſtory of the Judges.

V. 18. *to day againſt the Lord, that to morrow*] Theſe words are not to be taken literally and preciſely for that very day and the morrow after but for ſome time neer unto them; as, *to day*, *i. e.* at this time, and *to morrow*, *i. e.* in time to come, and that very ſpeedily. So ch. 4. 6, Iſa. 22, 13. Mat. 6. 30. 1. Cor. 15. 32. See on Gen. 30. 33.

V. 19. *if the land of your poſſeſſion be unclean*] *i. e.* if you have any prejudice againſt your own inheritance beyond Jordan, as not being under Gods favour and protection, and imagine that in the land of Canaan you may more certainly injoy it, becauſe the tabernacle, ark and altar, the viſible ſignes of Gods preſence, are placed amongſt us, then leave your inheritance, and come and live with us. Hereby they expreſſed great zeal for Gods glory, and much love towards them, and an earneſt deſire to give them all lawfull content, in that they were willing to let them ſhare with them in their inheritance, though at this time it was ſtreight enough for their own uſe, ſeeing much of their countrey given unto them by lot was not yet come into their poſſeſſion.

but rebell not againſt the Lord] By which is implyed that to uſe any other ſervice then he hath appointed is to rebell againſt him, 1 Sam. 15. 23.

not rebell againſt us] By ſeparating from our communion and the publick ordinances, thereby bringing Gods heavy judgements both upon your ſelves and us.

V. 20. *Did not Achan the ſon of Zerah*] *i. e.* Of the poſterity of Zerah, ch. 7. 17, 18, 24.

and wrath fell upon all the congregation] *i. e.* If but one mans ſin made God angry with the whole army, then how much more ſhall his wrath be incenſed againſt his people, if ſuch a numerous multitude joyn together in ſo foul an apoſtaſie and rebellion?

that man periſhed not alone] But beſides him, his wife, children, familie, and ſix and thirty of the army, ch. 7. 5, 24.

V. 21. *of the thouſands of Iſrael*] For the children of Iſrael were divided into thouſands, which had their Colonels or Captains ſet over them See Exod. 18. 21. Judg. 6. 15.

V. 22. *The Lord God of Gods*] They appeal unto God the ſearcher of hearts, to clear themſelves from that unjuſt ſuſpition which their brethren had conceived againſt them. And to expreſſe how much they abhorred the crime laid to their charge, they repeat the words of their appeal with great vehemency, as abominating the very thought of ſuch an apoſtaſie and ſeparation, and deſiring it ſhould be believed that they had built the altar with a quite contrary intention, namely to prevent in time to come ſuch a ſeparation between them and their brethren.

and Iſrael he ſhall know] *i. e.* Howſoever we are now under a black cloud of jealouſie, yet in time God will bring the truth to light; and our ſuture carriage and ſincerity in Gods ſervice, and our firm adhering to his true worſhip and holy ordinances, holding therein communion with the reſt of our brethren in Canaan, ſhall clear our innocency, and ſhew how far we are from being guilty of this Crime whereof we are now ſuſpected.

ſave us not this day] *i.e.* If we be guilty of this haynous ſin, we deſire no favour, nor yet any delay in Gods execution of vengeance upon us.

V. 23. *let the Lord himſelf require it*] *i.e.* If we have built this Altar with an intention to offer ſacrifices upon it, or with a purpoſe of diviſion and ſeperation from the reſt of our brethren in godly duties, let the Lord, whom we call upon as Witneſſe and Judge, call us to account for it, and inflict upon us deſerved puniſhments.

V. 24. *And if we have not rather done it*] They ſhew that their intention in building the altar was quite contrary to that whereof they were ſuſpected; namely, that they had purpoſely done it to this end, that both themſelves for the preſent, and their poſterity in ſucceeding ages, might, with the reſt of the Tribes in Canaan, cleave cloſe unto God, and continue a perpetual communion with them in all the parts of his publick ſervice.

for fear of this thing] *i.e.* Of being debarred from the means of Gods publick ſervice, and ſeparated from having communion with the reſt of Gods people.

What have you to do with the Lord] *i.e.* Why do you claim any intereſt in the Lord, or in his Tabernacle, Temple, Altar, Sacrifices and publick ſervice, ſeeing you are not of Iacobs poſterity, nor members of Gods true Church, nor born in the land of promiſe, but in a country ſeparated from it by the River Jordan?

V. 25. *ye have no part in the Lord*] *i.e.* You have nothing to do with his inheritance, which belongeth peculiarly to his people and children. See the like expreſſions, 2 Sam. 20.1. 1 King. 12.16. Ezr. 4.3. Neh. 2.20 Joh. 13.8. Act. 8.21.

ceaſe from fearing the Lord] *i.e.* From continuing in the profeſſion and ſincere practiſe of his true religion.

V. 27 *that it may be a witneſſe*] *i.e.* A laſting and ſignificative monument to teſtifie to ſucceeding ages that we, as well as the Tribes within Jordan, have a true right in the ſame Jehovah, and in the means of his publick ſervice, &c. and do hold an inſeparable communion with his Church and people.

V. 29. *God forbid that we ſhould rebel againſt the Lord*] *i.e.* We utterly deteſt and abhor ſuch an abomination.

V. 30. *it pleaſed them*] *i.e.* They were fully ſatisfied with their pious and juſt apology, and rejoyced in it.

V. 31. *we perceive that the Lord is among us*] *i.e.* By his grace and bleſſing, ſeeing ye are of the ſame mind with us, as being guided by the ſame ſpirit, and have cleared your ſelves from all ſuſpition of rebellion and defection.

Now ye have delivered the children of Iſrael out of the hand of the Lord] *i.e.* Ye have by declaring your innocency freed us from the fear of Gods heavy judgements, which, had you been guilty of thoſe ſins whereof we ſuſpected you, would have attached and overwhelmed both you and us.

V. 33. *the children of Iſrael bleſſed God*] *i.e.* Gave thanks unto, and praiſed the Lord, for preſerving their brethren from the guilt of ſin, and themſelves from all fear of being lyable with them to grievous puniſhments.

V. 34. *Called the Altar Ed*] *i.e.* *A witneſſe*, which ſtanding on the border of Jordan between the Iſraelites on both ſides of the river, did hold out a joynt teſtimony from them all, *that Jehovah is God*, *i.e.* They acknowledged no other but Jehovah alone to be their God, whom they would worſhip by no other means then thoſe which he had preſcribed in his Word, nor publickly in any other place ſaving in his Tabernacle and Temple. See Chap. 24.26, 27.

CHAP. XXIII.

Verſ. 1. *Stricken in age*] Heb. *Come into dayes*; and therefore being now unable to get more of the land by conqueſt, he ſeeketh by counſel to ſet the people in a way whereby they might keep what they had gotten, and in time alſo gain all that remained unconquered.

V. 2. *And Joſhua called for all Iſrael*] Not for all the people, for it had been impoſſible for them all to have come and heard him, but (as it is expreſſed) for all the chief of them, under whoſe government the reſt were, and who repreſented the whole body of the Common-wealth; as, their Elders, *i.e.* the Sanedrim, conſiſting of ſeventy two choice men which chiefly managed all affairs of Church and State; *their heads*, *i.e.* the Princes and prime rulers in every Tribe; *their Judges*, *i.e.* not only thoſe who ſat in their courts to hear cauſes, and executed judgment between man and man; but all other magiſtrates, who in all parts of the land in their ſeveral places ruled over the people for their peace and welfare; and *their Officers*, to whom it belonged to ſee the ſentences and judgments of ſuperiour Magiſtrates duly executed. Thus all Iſrael was called repreſentatively in their Heads: And whoſoever elſe had a mind, no doubt had liberty to come.

V. 3. *becauſe of you*] *i.e.* For your ſakes; that he might fulfil his promiſes made to your forefathers, and give unto you their poſterity this land for a poſſeſſion.

V. 4. *theſe nations that remain*] Yet unconquered.

the great Sea] *i.e.*] The Mediterranean.

V. 5. *And the Lord your God, he ſhall expell them*[*i.e.* Though I dye, and cannot do it, yet the Lord Jehovah ever liveth to make good all his promiſes, and this eſpecially, of giving you this whole Land for a poſſeſſion, if ye will keep covenant with him and walke in all his wayes, not backſliding from him, nor rebelling againſt him.

V. 6. *turn not aſide therefrom to the right hand or to the left*] *i.e.* Keep on in the right path, and decline not from Gods law, neither to the right hand by adding to it, nor to the left by detracting from it: Deut. 5.32. & 28.14.

V. 7. *Come not amongſt theſe nations*] *i.e.* Have no acquaintance or familiar converſation with them, leaſt by degrees ye become like unto them, and learn their manners. Num. 25.1, 2. Pſal. 119.115. 2 Cor. 6. 14. Eph. 5.11.

neither make mention of the name of their gods] *i.e.* Have nothing to do with them, ſeeing idolatry is an infectious and catching ſin; and the very naming of idols cauſeth mens minds to run upon them, and to think them ſomething, contrary to 1 Cor. 8.4. Therefore the Lord would not be called *Baali*, but *Iſhi*, though they ſignifie the ſame thing, becauſe that name was common to idols, Hoſ. 2.16. And David ſaith, *That he would not take the name of falſe gods into his lips*, Pſal. 16.4. And on the ſame reaſon the Apoſtle would not have whordome and uncleanneſs to be ſo much as named among us, Eph. 5.3. And, as one obſerveth, the Jews would not ſuffer their children to name ſwine or hogs, leaſt they might have an appetite to eate their fleſh. *See* Deut. 12.3. & on Num. 32.38.

nor cauſe to ſwear by them] *i.e.* Do not provoke the men of theſe nations to ſwear by their idols, to juſtifie their ſayings, or confirm their promiſes: Neither let Judges admit of an oath by their idols in the tryal of any cauſe. *Some* infer hence the lawfulneſs of cauſing men to ſwear by the true God. See Jer. 5.7. Zeph. 1.5.

V. 8. *But cleave unto the Lord*] Or, *For if you will cleave*, i.e. embrace him with faith and love, and adhere unto him as your Head and Husband, with all your heart and ſoul.

as you have done unto this day] *i.e.* Since under my conduct you came into Canaan.

V. 9. *For the Lord hath driven out*] Or, *Then the Lord will drive out*, *i.e.* Though the nations remaining are ſo numerous and ſtrong that ye are not yet able to drive them out, yet, if ye will wholly adhere unto the Lord, he will do it hereafter according to his promiſe.

V. 10. *One man of you ſhall chaſe a thouſand*] *i.e.* He will ſo arm you with courage and ſtrength, and weaken your enemies with fear and faintheartedneſſe, that they ſhall not be able to make any reſiſtance. Lev. 26.8. Deut. 28.7. & 32.30. *See* Judg. 3.31. & 15.15. 2 *Sam.* 23.8.

V. 11. *Take good heed therefore*] *i.e.* Be not ſecure and careleſſe, but watchful over your ſelves, and earneſt in performing theſe duties, ſeeing they ſo much concern both your preſent and future good.

V. 12. *Elſe, if you in any wiſe go back*] *i.e.* If backſliding and apoſtatizing from your religion, ye be ſo far from obeying Gods command for the rooting out of theſe nations that remain, that ye entertain friendſhip and familiarity with them, adhere unto them with your hearts and affections, as a man to his wife, and making marriages with them, perform the duties of holy wedlock to theſe profane and curſed nations.

V. 13. *Know for a certainty*] *i.e.* Be aſſured that you ſhall find God no leſſe true in his threatnings to bring, all evils upon you for your apoſtacy and rebellion, then you have hitherto found him true in his promiſes.

they ſhall be ſnares and traps unto you] *i.e.* They ſhall catch you with their wiles, and by their baits and allurements entice you to commit both corporal and ſpiritual whoredom with them. So Num. 25.1, 2, 18.

and ſcourges in your ſides] He alludeth unto that ancient cuſtome of beating ſlaves and malefactors upon their ſides, Eccleſ. 30.12. & 42.5. Whereby is meant, that if they could not prevaile with allurements, they would by vexations thruſt them on in wicked wayes, and be unto them as whips aud ſpurs to haſten their ſpeed.

and thorns in your eyes] *i.e.* They ſhall be a continual grief to you, and as vexatious as a thorn to the eye. Or, as others, they ſhall put out your eyes, and ſo deprive you of the ſight and light of your underſtandings, that not being able to diſcern the truth, they ſhall eaſily miſleade you into any way of wickedneſſe. See on Numb. 33. 55.

until you periſh from off this good land] And what can be more bitter and grievous unto you, then if after all the miſeries ye endured in Egypt and the wilderneſſe, and all the pains and perils ye have ſuſtained in the conqueſt of Canaan, and being now but lately come to injoy it, and to taſt the ſweetneſſe and pleaſure of it, you ſhould for your ſins be juſtly caſt out of it?

V. 14. *And behold this day I am going*] *i.e.* I am ready in the courſe of nature to dedart this life; and therefore ſeeing I can but a ſmall time to continue to govern and guid you in the wayes of God, I will do what I am able for your good, by admoniſhing, counſelling & exhorting you. And becauſe the words of a dying man are of greateſt efficacy and authority, as being ſpoken out of all his former experience, with moſt ſimplicity, without ſelf-ſeeking or ſiniſter ends, and are of thoſe that hear him moſt attentively and carefully obſerved, therefore I will bequeath theſe words unto you as my laſt will and teſtament, that you may remember and obſerve them after I am gone; 2 Pet. 1. 13.

the way of all the earth] *i.e.* Of all men that live upon the earth. So 1 King. 2. 2. For all men walk in the path that leadeth to death: Heb. 9. 27. Pſa. 89. 48.

ye know in all your heart] *i.e.* Moſt certainly.

V. 15. *as all good things are come upon you*] *i.e.* As you have found by experience that God hath not failed in any of his promiſes, ſo reſt aſſured, that you ſhall find him no leſſe true in bringing upon you all the evils he hath threatned, until you be utterly deſtroyed from off this good land which he hath given you, if you break covenant with him, and leaving his pure ſervice, fall into idolatry, and rebel againſt him.

CHAP. XXIV.

Verſe 1. AND *Joſhua gathered all the Tribes*] See on Chap. 23. 2.

to Shechem] Which was ſituate neer mount Gerazim, about ſix miles from Samaria. Some think, that by *Shechem* we are to underſtand Shiloh (and ſo alſo I ſometimes thought, as appeareth in my former brief annotations) becauſe Shiloh ſtood in the territories of Shechem, where the Tabernacle now was, and it is not unuſual to put the name of the Country for ſome chief City therein ſituated, as will appear if we compare v. 32. with Gen. 33. 18. So Hebron is ſaid to be given to Caleb, chap. 14. 14. yet the city it ſelf was not given, but the territory belonging to it, chap. 21. 13. And ſome ſuppoſe theſe two Conventions were one and the ſame, but continued two dayes; and ſo that it was but one ſpeech which Joſhua in theſe two chapters made to the heads of the people. But now it ſeemeth to me (and others alſo are of the ſame mind) that both the places, times of meeting, and ſpeeches are all ſeveral: Firſt, and chiefly, becauſe they are diſtinctly expreſſed in the ſtory, and are therefore not to be altered and confounded but upon neceſſary grounds and reaſons. Secondly, the copulative *And*, which coupleth the two chapters, ſignifieth *alſo*, or *moreover*; *i.e.* Over and above all that hath been ſpoken and done in the former chapter, they were again called together, and Joſhua again did ſpeake unto them. Thirdly, the ſubject of the ſpeeches in theſe two chapters, and the ſcope of them are divers: for the former is exhortatory to ſincerity, integrity and conſtancy in Gods ſervice; this perſwaſory to renew the covenant with God, which was firſt contracted with their father Abraham. Fourthly, it is expreſly ſaid, that they were called to Shechem, and that, I. Becauſe it was the chief and moſt noble City belonging to the Ephraimites, and therefore fitteſt to entertain ſuch a Congregation, of the chiefeſt aud nobleſt of all the Tribes. II. Becauſe it was neereſt to Joſhua, whoſe eaſe was to be reſpected, being the Prince of the people, and now very aged and infirm. III. Becauſe Joſhua thought that place fitteſt for renewing the Covenant between God and the people, where it was firſt made with Abraham, Gen. 12. 6, 7. and afterwards renewed in Joſhua's time, chap. 8. 30, 33. But it is objected, that it is here ſaid, *they preſented themſelves before God*, *i.e.* before the Ark, the viſible ſign of Gods preſence, and ver. 26. that they were now *by the Sanctuary of the Lord*, where Joſhua pitched a great ſtone; and Shiloh, not Shechem, was the place of the Ark and Sanctuary. To which it is anſwered, that though Shiloh was their place in ordinary, yet upon ſuch an extraordinary and ſolemn occaſion, as the contracting of a covenant between God and the people, it was at the pleaſure and in the power of the ſupream Governour to remove it upon good grounds and reaſons: Of which we have examples under the government of Eli, Samuel, Saul and David.

and they preſented themſelves before God] *i.e.* Before the Tabernacle the ſign of Gods preſence, that being affected with his awful majeſty, they might perform the action intended, and now in hand with more reverence and ſpiritual devotion.

V. 2. *And Joſhua ſaid unto all the people*] *i.e.* To the Elders, Princes, Judges and Officers, that they might afterwards relate what he ſaid to all the people reſpectively under their government.

God of Iſrael] *i.e.* Who hath not only given you your being, but alſo your well-being in the fruition of innumerable bleſſings which he hath heaped upon you his peculiar people above all other nations, and therefore ought to be hearkened unto and obeyed by you in all that he ſpeaketh and commandeth.

your fathers dwelt] *i.e.* Abraham, Nachor and Terah, the progenitors of all your Nation, both by the fathers and mothers ſide. Of them this is to be underſtood, and not of their Anceſtors more remote, as Noah, Shem, ſeeing they were no idolaters.

on the other ſide of the floud] *i.e.* Euphrates, uſually ſo called by way of eminency.

and they ſerved other gods] *i.e.* They were all alike groſſe idolaters, Abraham as well as the reſt, till God out of an eſpecial grace called him to the knowledg of the true God, and the profeſſion of his religion, and ſo made a difference between him and them: Which free grace of God may ſtrongly oblige you to hear and obey him.

V. 3. *from the other ſide of the floud*] *i.e.* From Charran in Meſopotamia neer Euphrates, where he lived with his father Terah, his brother Nahor, his wife Sarai, and his nephew Lot for certain years. And when after the death of Terah Nahor would not accompany him into the land of Canaan, he himſelf by the conduct of Gods ſpirit paſſed over the River into Canaan with Sarah and Lot, and left his brother in Meſopotamia; Of whom deſcended Bethuel, Laban, and Rebekah.

and led him throughout all the land of Canaan] Not only that he might take a view of that land which he had given to him and his poſterity for a poſſeſſion, but alſo for his preſent uſe and comfort. Where Gods goodneſſe towards him is magnified, in that he did not only preſerve him in peace and ſafety amongſt ſuch a wicked people, but alſo gave him ſuch favour in their eyes that he found opportunity to inrich himſelf greatly with Gods bleſſings.

and multiplyed his ſeed] Not only by giving him a numerous poſterity by Hagar and Keturah, whom he paſſed over, but alſo that promiſed ſeed Iſaac, as heir by ſpecial covenant-grace and power by Sarah, in whom all the nations of the earth are bleſſed, and from whom all the people of Iſrael were deſcended.

V. 4. *And I gave unto Iſaac, Jacob and Eſau*] He nameth Eſau with Jacob: but though he were the elder brother, and had for the preſent mount Seir given him for an inheritance, when as Iacob lived as a pilgrim and ſtranger on the earth, and his poſterity as bondmen in Ægypt, yet he giveth unto Iacob here the precedence and preeminence before him; to ſhew how God loved and choſe the one, and hated and rejected the other; and that the people might give unto him the glory of his free grace, and acknowledg themſelves much obliged unto him for it in all love and obedience. For the ſame cauſe Iſaac is preferred before Iſhmael, 1 Chron. 1. 28. Abraham before Nahor and Haran, Gen. 11. 26. and Shem before Ham and Iaphet, Gen. 5. 32.

V. 5. *I ſent Moſes alſo and Aaron*] To free you out of the miſerable bondage of Ægypt by a ſtrong hand, when as in humane reaſon there was not the leaſt hope of deliverance.

V. 7. *darkneſs*] *i.e.* A dark cloud.

and your eyes have ſeen] *i.e.* So many of you as were under twenty years of age when you came out of Ægypt, in which number were many of the Elders and chief Magiſtrates, unto whom he now ſpake. All above that age dyed in the wilderneſſe, ſaving Caleb and Ioſhua, Num. 14. 29.

and you dwelt in the wilderneſſe] Where I out of meer grace and love, preſerved you miraculouſly by my providence, feeding you with bread from heaven, and with water out of the rock, keeping your cloaths from waxing old, and giving my righteous laws unto you as a rule of your lives, for your preſent direction and future happineſs.

a long ſeaſon] Even fourty years.

V. 8. *I brought you into the land of the Amorites*] *i.e.* The Kingdoms of Sihon and Og; and gave them unto the two tribes and half for an inheritance.

V. 9. *aroſe and warred againſt Iſrael*] *i.e.* He intended and prepared to raiſe war againſt Iſrael, Num. 22. 11. though he never (that we read of) actually fought with them; yea, the contrary appeareth by Jeptah's ſpeech, Judg. 11. 25. So that the intention is taken ſometime for the very act, as Joh. 10. 32, 33.

V. 11. *and the men of Jericho fought againſt you*] *i.e.* The magiſtrates and other inhabitants of Jericho prepared to fight, and fortified themſelves and their city in an hoſtile manner, which is a defenſive war, though they never came out againſt the Iſraelites in battel, yea they were ſo aſtoniſhed with terrour that they durſt not (as we read of) make any warlike reſiſtance when they were entred into the City. Some think it is attributed to them in relation to the other nations who are here joyned with them, and who did fight againſt Iſrael.

V. 12. *And I ſent the hornet before you*] According to my promiſe, Exod. 23. 28. Deut. 7. 20. Hereby is meant either metaphorically ſuch ſtinging terrors as at their approach, like hornets, did ſting and dead their enemies hearts; or literally very hornets indeed, as Wiſd. 12. 8. Which is the more probable, becauſe the Lord hath been pleaſed to uſe ſuch contemptible creatures to puniſh his and the Churches enemies, as we ſee in the plagues of Ægypt, that he himſelf might have the whole praiſe of the victory, and not the arm of fleſh, or their own ſword and bow.

even the two Kings] Sihon and Og.

but not with thy ſword, nor with thy bow] This is a proverbial ſpeech, for all manner of warlike preparations. So Pſal. 44. 3, 6. & 7. 12, 13. Hereby is meant, that they prevailed not againſt their enemies by their own policy and power only or chiefly: otherwiſe they would have gloryed in themſelves, had not God as the principal agent given victory, and uſed them only as inſtruments to ſerve his providence.

V. 13. *Cityes which you built not*] For they deſtroyed only Jericho and Hazor, and left the reſt for themſelves to dwell in, chap 11. 13 Now how deeply were they obliged to God, who not only bleſſed their own labours, and ſuffered them to injoy them and eat the fruit of their hands, but alſo gave them to injoy the labours of their enemies, their Cities, Vineyards and oliveyards, which they took no pains to build or plant.

of the vineyards] *i.e.* Of the fruit of them. So Gen. 3. 1, 3. Rev. 2. 7.

V. 14. *ſerve him in ſincerity*] *i.e.* With a pure heart, without

out the mixture of hypocriſie or will-worſhip.

and in truth] *i. e.* In ſimplicity, without any diſſimulation, and with an honeſt and well-meaning ſpirit, without any falſe pretences or counterfeit ſhews of Godlineſſe.

and put away the gods which your fathers ſerved] *i. e.* The Idols which Terah, Nahor, and even Abraham himſelf before his calling and converſion worſhipped, whileſt they lived beyond Euphrates in Ur of the Chaldeans; and the Idols which your fathers and ſome of your ſelves ſerved in Egypt: All theſe Joſhua would have them put away, that is, forſake and abominate: Not that they had ſtill amongſt them the ſame Idols and Images, (as Jacobs father had before he buried them under an oak, Gen.35.4.) but he meaneth any ſuch of the like kind, or rather the falſe deities repreſented by them, which they might ſecretly worſhip and not be diſcovered. But how is it probable that he thought the Iſraelites ſhould ſtill ſerve thoſe falſe gods, of whom he had before given this teſtimony, that they had *cleaved unto the Lord to that very day*, chap. 23.8. and of whom it is ſaid, v.31. that they *ſerved the Lord all the daies of Joſhua*, and who were ſo zealous of Gods pure worſhip that they were ready to commence a war againſt their brethren for a bare appearance of ſuperſtition and will-worſhip? To this I anſwer, that he did not direct this ſpeech, or rather this paſſage of it, to the whole body of the people, much leſſe to the elders and magiſtrates, who at this time would with all ſeverity have puniſhed ſuch groſſe idolatry, but he ſpeaketh it for the ſake of ſome particular perſons amongſt them, who were guilty of this ſin: And intending to make a covenant between God and them, which ſhould not only reſpect the time preſent, but the future alſo, and knowing how prone they would be to idolatry, if left to their own liberty, who ſtill hanckered after it now they were reſtrained, and when they durſt not openly for fear of puniſhment, yet acted in ſecret theſe works of darkneſſe, as they in the wilderneſſe, Amos 5.25, 26. Act.7.42,43. and as they did after Joſhua's death, which he now feared; intending therefore, I ſay, to reſtrain them by covenant from falling into idolatry, as a preparation thereunto, he perſwadeth ſome to caſt away their idols, and all of them to a firm reſolution never again to fall into this ſin.

and in Egypt] See on Exod.1.11.

V. 15. *And if it ſeem evil unto you to ſerve the Lord, chooſe you this day whom you will ſerve*] He doth not in thus ſpeaking leave them to their choice whether they would ſerve God or idols; for being the ſupream magiſtrate, he was bound by the law to advance Gods pure worſhip, and puniſh idolatry; but comparing that which is beſt with that which is worſt, the ſervice of God with the ſervice of devils, as it were light with darkneſſe, life with death, hell with heaven; he leaveth them to their choice, becauſe no man in his right wits could make any doubt which to chooſe. And this he doth, not to blunt their zeal by any demur, but to ſet an edge on their appetite, and to quicken and haſten their choice, and that they might chooſe more freely, and delighting in their choice, be more firm and conſtant in their covenant. For it much ſtrengtheneth the bond, when a man binds himſelf freely and willingly, and makes him much the more unexcuſable if he do not obſerve it. So Naomi dealt with her daughter in law, Ruth 1.8.15. and Elijah with the Iſraelites, 1 King 18.21. If the Lord be God, ſaith he, as ye ſee it apparent by this miracle wrought in his name, *follow him*: *But if Baal*, who can neither hear nor act any thing at their ſuit that call upon him, *then follow him.* So Joſhua here propoundeth it to their choice, whether they would follow the ſuperſtition of their idolatrous anceſtors, or worſhip the falſe gods of the Amorites who had not been able to deliver their people out of their hand, or, with him and his family, ſerve Jehovah the only true God, who had according to his promiſe deſtroyed the Canaanites before them, and given them their land for an inheritance.

but as for me and my houſe] In which reſolution he doth not only ſhew his zeale in glorifying God, by doing him faithful ſervice, though all others ſhould forſake him, (after the example of Noah and Lot, who remained juſt in their generations that abounded with wickedneſſe, which was alſo the reſolution of Peter, Mat.26.33, 35. Joh.6.67,68.) but alſo and chiefly, like a prudent governour, draweth them on to imitate him, of whom they had juſtly ſo great an opinion for his wiſdome and piety. See Pſal.73.28.

V. 16. *God forbid that we ſhould forſake the Lord*] *i.e.* Be it far from us to do ſo wickedly; where they ſhew both their reſolution not to do it, and withal that it was not grounded upon a preſumptuous opinion of their own ſtrength, like Peters, but upon Gods power aſſiſting their weak endeavours.

V. 18. *will we alſo ſerve the Lord, for he is our God*] *i. e.* We have choſen him to be our God, and none other; and he hath choſen us to be his peculiar people above all the nations of the earth; and therefore we will wholly devote our ſelves to his ſervice.

V. 19. *Ye cannot ſerve the Lord*] To wit, if you retain your idols either in your houſes or in your hearts, and mingle falſe worſhip with the true, as v.23. This he ſpeaketh, not to diſcourage and deter them from Gods ſervice, but ſeemingly pulleth them a little back, that they might go on with more eagerneſſe and courage; withall minding them of their weakneſſe and proneneſſe to Idolatry, that they might not ſecurely reſt on their own ſtrength; and that they might not be raſh in their undertakings, which is uſually accompanied with faint and feeble proſecutions, but ſeriouſly conſidering before hand what they purpoſed and promiſed, might be more firm and conſtant in their performances; and that hereby he might draw and (as it were) ſcrew them up to make a more firm covenant with God, to ſerve him with ſo much the more courage and ſtrong reſolution.

for he is an holy God] Hebr. *Elohim Kedoſhim*, *i. e.* Holy Gods himſelf; (from which conjunction of the Plural Number with the Singular ſome Collect the Trinity in Unity. See on Gen. 1. 1.) and therefore will never indure a prophane people, nor be ſatisfied with a bare profeſſion of piety ſevered from the power of godlyneſſe.

he is a jealous God] And therefore can no more admit of any mixture of true and falſe religion than a jealous husband of a corival in his love, or that his wife ſhould communicate her ſelf between him and a ſtranger.

he will not forgive your tranſgreſſions] *i. e.* So long as you continue in theſe ſins, and do not turn unto him by unfeigned repentance. Heb. *he will not take away your tranſgreſſions*; which others read, *he will not bear*, or *not ſuffer*, *i. e.* he will ſeverely puniſh you for them, Exod. 23.21.

V. 20. *If ye forſake the Lord*] Namely, after you have ingaged your ſelves by covenant to ſerve and cleave unto him only.

then he will turn] Not in himſelf, who is unchangeable, but in his actions towards you: *i. e.* After he hath done for you all the good things formerly related, he will do you hurt and conſume you, and that not only for your other ſins, but alſo for your breach of covenant added unto them.

V. 21. *Nay, but we will ſerve the Lord*] *q. d.* All this which thou haſt ſaid ſhall not hinder us from entring into covenant with God; for we are fully reſolved to ſerve the Lord only.

V. 22. *And Joſhua ſaid*] He Concluded and ratified the covenant between God and the people.

ye are witneſſes againſt your ſelves] *i. e.* There ſhall need no other proof to convince you of rebellion and apoſtaſie, if you forſake the Lord and ſerve other gods, but your own words and covenant, and the teſtimony of your own conſciences.

V. 23. *Now therefore put away*] *i. e.* Make no delay, but preſently put your covenant in execution.

the ſtrange gods that are among you] *i. e* The idols which ſome of you ſtill do (though ſecretly) retain and worſhip (and that they ſo did, appeareth, Amos 5.25,26) let them be put away, eſpecially let them have no place in your hearts and affections. See on v.14.

V. 25. *So Joſhua made a covenant with the people*] *i. e.* As Gods ſervant and Deputy he renewed and ratified a covenant between God and the people.

and ſet them a ſtatute and an ordinance in Shechem] *i. e.* He did confirm and ratifie it as a ſtanding and perpetual law for them and all their poſterity, that they ſhould as Gods peculiar people ſerve him only, and utterly renounce all Idols and idolatry.

V. 26. *And Joſhua wrote theſe words*] *i. e.* He either wrote himſelf, or cauſed ſome of the Prieſts to write the words of this covenant, with the whole ſtory relating all the circumſtances that did concern it, and all theſe paſſages between him and the people.

in the book of the law of God] To wit, which was written by Moſes, and put in the ſide of the ark of the covenant, that it might be a witneſs againſt them, Deut.31.25,26. With this Joſhua adjoyned this covenant for the ſame end and uſe, that it might be in ſafe cuſtody, and ready to be copied out with the law it ſelf upon all occaſions; that hereby the people might be made more careful to obſerve the law and this covenant, and the better convinced of their ſin, if they ſhould tranſgreſſe it by their apoſtacy and rebellion.

and took a great ſtone and ſet it up there] That it might ſerve for a monument to put them in minde of this ſolemn covenant renewed and ratified between God and his people: as it was the cuſtome of thoſe dayes, chap. 4. 3. Gen.28.18. and 31.45. and 35.14. Exod.24.4. Deut.27.2.

under an oak] Which (as ſome conceive) was the ſame under which Jacob buried the Idols and images that were found in his family, Gen. 35.4. It is called *the plaine of the pillar*, Judg.9.6.

that was by the Sanctuary] That is, near, or it may be in the outer Court of the Tabernacle, which was on this occaſion brought thither for the gracing and ſolemnizing of this action in renewing the Covenant.

V. 27. *this ſtone ſhall be a witneſſe unto us*] *i. e.* It ſhall ſerve as a witneſs to convince you of your ſin, if you do not keep your covenant, ſeeing all men will in future ages take notice that it was purpoſely erected to be a monument and memorial of it.

for it hath heard] By a figurative ſpeech ſenſe is emphatically aſcribed to a ſenſeleſſe ſtone. So Deut.4.26. & 32.1. Pſal.19.1. Iſa.1.2. Jer.22.29. Luke 19.40. As though he ſhould ſay, This ſtone, when you ſee it, ſhall repreſent to your minds and conſciences the covenant which ye have now made, as well as if it could both hear and ſpeak; and if that will not move you, you ſhall ſhew your ſelves more ſenſeleſſe than the very ſtone it ſelf.

all the words of the Lord] *i. e.* Of the covenant between the Lord and you.

leſt ye deny your God] *i. e.* Fall into Idolatry, and forſake Gods pure worſhip, contrary to your covenant.

V. 29. *Joſhua the ſon of Nun the ſervant of the Lord dyed*] This is his Epitaph, which ſummarily comprehended all praiſes that could be given unto him, ſeeing in his life and death he approved himſelf the faithful ſervant of the Lord, living in his fear and dying in his favour, and ſo in expectation of the crown of righteouſneſs, which God of his free grace reſerved for him as the reward of all his faithful labour, 2 Tim. 4. 8. Rev.14.13. See on Deut.34.5.

V. 30. *in Timnath-Serah*] Called *Timnath-Heres*, Judg.2.9. ſome letters being tranſpoſed. It ſignifieth, *the figure of the Sun*: Some think it was ſo named by the Iſraelites from the figure of the Sun placed upon Joſhua's monument in that City, to preſerve the memorial of that great miracle of the Suns ſtanding ſtill at his prayer: but it had its name before Joſhua was buried there, and that, as others think, from the Idolatry formerly there committed in worſhipping the Sun.

V. 32. *brought up out of Egypt*] Exod.13.19. As he had made them ſwear at his death, Gen.50.25. even as Jacob his father had made him ſwear the like, Gen.49.29,30.

buried they in Shechem] They buried him not in the field of Machpelah, the common burial-place of his anceſtors, where Abraham, Sarah, Iſaac, Rebekah, Leah, Jacob were laid, but in a parcel of ground which Iacob on his death-bed gave unto him as a ſpecial legacy; becauſe they uſually deſired to be buried in their own inheritance. See the Appendix to the Annotations upon Geneſis.

pieces of ſilver] Or, *lambs*. See on Gen.33.19.

V. 33. *which was given him in mount Ephraim*] This hill fell not unto him by lot (for the inheritance of the Prieſts lay within the Tribes of Iudah, Simeon and Benjamin only) but by an extraordinary gift was conferred on the high Prieſt in Ioſhua's time, that he might be neer unto him, and the more ready to inquire of God for him upon all occaſions; and alſo that he might be neer unto Shiloh, where the Tabernacle was now ſeated; where he was to be reſident, that he might be at hand to perform unto God the duties of his publick worſhip.

ANNOTATIONS
On the Book of
JUDGES.

The Argument.

THis Scripture is entituled The Book of JUDGES, *becauſe it containeth an Hiſtory of many memorable things done under the Government of the Judges, and ſheweth the ſtate of the people of Iſrael both in Church and Common-wealth during their times, for three hundred years ſaving one, from Joſhua to Eli. Which ſumme is made up of theſe parcels: Othniel governed fourty years,* chap.3.11. *Ehud, eighty,* chap. 3.30. *Deborah, fourty,* chap. 5.31. *Gideon, fourty,* chap.8.28. *Abimilech, three,* chap.9.22. *Tola, twenty three,* chap. 10.2. *Jair, twenty two,* chap. 10.3. *Jephthah, ſix,* chap.12,7. *Ibzan, ſeven,* chap.12.9. *Elon, ten,* chap.12.11. *Abdon, eight,* chap. 12.14. *Samſon, twenty,* chap. 16:31. *In all, two hundred ninety and nine years. Within which ſpace we are to comprehend the years attributed to the ſeveral oppreſſions mentioned in this Book: See on chap.3.11. Yet ſome, that they may make the Apoſtles account Acts 13.19,20. agree with the Chronologie of this Story, will have the years of the Oppreſſors diſtinct from the years of the Judges: Now Cuſhan-riſhathaim is ſaid to have oppreſſed Iſrael eight years,* chap.3.8. *Eglon, eighteen,* chap. 3.14. *Jabin, twenty* chap.4.3. *the Midianites, ſeven,* chap.6.1. *the Ammonites, eighteen,* chap.10.8. *the Philiſtims, fourty,* chap.13.1. *All which amount to an hundred and eleven. Which years, if ſeveral indeed from thoſe of the Judges, would make this Book a ſtory of four hundred and ten years, which having the fourty years of Eli's Judicature, 1 Sam.4.18. added to them, would juſt make up the ſumme Paul ſpeaketh of, four hundred and fifty years. But, as hath been ſaid, the times of the ſix Oppreſſions muſt be made to run in amongſt the times of the twelve Judges, and ſome other ſupputation would be found out for the Apoſtles account; otherwiſe, by unhandſome avoyding the inconvenience of that place we ſhould meet with as great, if not greater, 1 King.6.1. There be, that make quick work, and think to ſalve up the matter, and ſolve the doubt, by blaming the Scribe that Copied out the Book of the Acts, and ſay he miſtook, and wrote τετρακοσιοις for τριακοσιοις,* four hundred, *for* three hundred: *But this ſeemeth more haſte then good ſpeed, and rather a cutting then an untying the knot. Others underſtand that account, not of the times of the Judges, but of the times before, from the Birth of Iſaac to the Conqueſt of Canaan. Some reckon from the beginning of Moſes government to the end of Samuels. See on Acts 13. 20. But let us to our purpoſe, Concerning the Judges mentioned in this Book, we are to take notice, that they were not ordinary Magiſtrates, but extraordinarily called by God in times of great extremity, when all things ſeemed deplorable and deſperate, and endowed with heroick gifts of the Spirit fitting them for thoſe ſervices in which he was pleaſed to imploy them; Which was uſually to fight his battels, and by vanquiſhing their enemies, to give his people deliverance from their grievous oppreſſions; as alſo to reſtore and rectifie the Government, when through the peoples inſolencies and unrulineſſe all things were brought to diſorder and confuſion. Neither had theſe Judges Supreme and Regal power committed unto them (for all the while God was their King, and kept the* jura regalia *or Royall rights in his own hand, unto whom as ſupreme they were to appeal in caſes of greateſt difficulty, Exod.18.15,19. till in Samuels time they rejected him and his Government, 1 Sam.8.7. and would have a King of their own to reign over them, like other Nations) but they were only Gods Lievtenants, to go out and in before the people at his command, to execute his deſignes, and at his appointment (when their work was done) to lay down their Authority and Rule, as we ſee in Gideons example,* chap.8.23. *Now theſe were called* Judges, *becauſe they were Gods Miniſters appointed by him to execute his righteous judgements; both in ſubduing, puniſhing and deſtroying the wicked enemies of his Church, and when his people were delivered from tyranny and oppreſſions, to adminiſter juſtice unto them according to his Laws, and preſerve unto them Gods true Religion in purity and ſincerity, without any tainture of Idolatry and Superſtition. The main ſcope of this Hiſtory is to ſet forth, and leave to the uſe of all poſterity, the ſtate and condition of the Church and Commen-wealth of Iſrael from their firſt ſetling in Canaan to the time of Eli; That all ſucceeding Ages might learn by their example to imitate ſuch things in them as are worthy imitation, and ſhun the contrary: For it diſcovereth their proſperous ſucceſſe in all their enterpriſes, whileſt they profeſſed and maintained Gods true Religion, and valiantly executed his commands in fighting his battels and driving out their enemies; But when out* *of ſloth and love of eaſe, or cowardly fear, they neglected Gods charge, and ſuffered them to live amongſt them, the Lord, as he had threatned, Exod.23.33. Joſh.25.13. Num.33.55. cauſed them to become ſnares and traps unto them, ſcourges to their ſides, and thorns in their eyes, to vex and grive them, as plainly appeareth by this Hiſtory: For by converſing with theſe curſed Nations,* they learned their works, *Pſal.* 106. 35. They took their daughters to be their wives, and gave their daughters to their ſons, and worſhipped their gods, Baalim and Aſhteroth, chap.3.6 and 2. 13. and ſerved their Idols, which were a ſnare unto them; yea, they ſacrificed their ſons and daughters unto devils, *Pſalm* 106. 36, 37. *By which fearful apoſtacy they ſhewed their horrible ingratitude unto God, who by ſuch mighty wonders had delivered them out of the Egyptian bondage, ſubdued their many and mighty enemies, and performed all his gracious promiſes in bringing them into, and giving them poſſeſſion of that good land of Canaan, which flowed with Milk and Honey; and alſo their ſhameful perfidiouſneſſe in breaking their ſolemn Covenant with God, into which Joſhua a little before his death had cauſed them to enter. By all which provocations they fearfully kindled Gods juſt wrath againſt them, as the Story ſheweth; ſo that he made them unſucceſſeful in all their enterpriſes,* delivering them into the hands of ſpoilers that ſpoiled them, and ſold them into the hands of their enemies round about, ſo that they could no longer ſtand before them, chap.2.14,15. *but being ſubdued, were grievouſly oppreſſed by them. Yet in all this juſt ſeverity the Lord was ſtill mindeful of his Covenant, and did not utterly reject them, as their ſins deſerved, but in his great mercy and goodneſs did thus ſharply correct them to bring them to repentance. Which was no ſooner performed, but preſently he raiſed up Judges to deliver them out of the hands of their oppreſſing enemies. And though they often relapſed into their Idolatrous and ſinful courſes, and were as often ſeverely puniſhed, yet returning unto God, who ſmote them, by ſerious repentance; they ſtill found him alike gracious and merciful in pardoning their ſins, and ſending them deliverance. Laſtly, by that horrible corruption of Religion and manners which was at this time in the Common-wealth of Iſrael, ſpecially inſtanced in that bloody maſſacre of Gideons ſons, and the Sodomitical filthineſſe of the men of Gibeah countenanced and maintained by the whole Tribe of Benjamin, is declared unto all poſterity the miſerable condition of ſuch a State and people as live in an Anarchy, or (which is almoſt as bad) under the Government of wicked Magiſtrates, who either out of fear dare not execute Juſtice upon offenders, being over-awed with the inſolencies of a ſtiff-necked and rebellious people, or out of favour will not, becauſe they like their courſes, as being ſuitable to their own diſpoſitions; Or through negligence, or love of their own eaſe, will not trouble themſelves to examine and take notice of any wickedneſſe, that it may be puniſhed, but, as if there were no King in Iſrael, ſuffer every one to do that which ſeemeth good in his own eyes.*

CHAP. I.

Verſ. 1. N*Ow after the death of Joſhua*] *i.e.* Not many years after. For the firſt Judge after his departure was Othniel, who married Calebs daughter, and lived in Joſhua's time.

the children of Iſrael] Being deprived of an head and Commander in chief, who might direct and lead them in all things concerning the war which they now intended.

asked the Lord] This they did, I. Becauſe the buſineſſe in hand was of great weight and importance, ſeeing if they miſcarried in their firſt attempts, it would be a great diſcouragement to themſelves, and heartning to their enemies, who would be ready to think that all their good ſucceſs in their former wars, had proceeded from the wiſdome and valour of Joſhua their General, and that he being dead, all their hopes dyed with him. II. Becauſe they would hereby acknowledg God to be their Soveraign Lord and King, who retained in his own hand all the regal Rights and Royalties, and therefore had the whole power and priviledge to manage the war, and to appoint whom he pleaſed to be his Lievtenants and Deputies. III. Becauſe they knew, he being infinite in wiſdom was beſt able to direct them, and that there was little hope of proſpering in their undertakings, unleſſe he did guide and aſſiſt them. IV. They did it to prevent diviſions and emulations amongſt the Tribes, which might have happened about precedencie and preferment of one before another, if the Lord himſelf had not appointed and determined it. Therefore they would conclude nothing in this matter, but asked the Lord, namely by the mediation of the high Prieſt, conſulting with his Oracle by Urim and Thummim, according to the Law, Num. 27. 21. Exod. 28.30. So chap. 20. 18. 1 Sam. 23. 9.

Who ſhall go up for us] The people being now ſatiate with reſt, and having enjoyed their fill of eaſe and pleaſure, and beginning to find themſelves ſomewhat ſtreightned in their inheritances, becauſe the Canaanites did ſtill hold a great part of them in their poſſeſſion, begin to think and reſolve of renewing the war, and therefore do not here inquire whether or no they ſhould go out to fight againſt their enemies, (for this God often had expreſly commanded, and Ioſhua a little before his death had perſwaded them to) but which of the tribes ſhould firſt begin and be a precedent to the reſt.

againſt the Canaanites] *i.e.* Not thoſe only who were properly and particularly ſo called, but all the curſed nations. For Iudah and Simeon do by virtue of their Commiſſion attempt firſt the ſubduing of the Jebuſites and Perizzites, and not the Canaanites that lived on the *Sea*-Coaſt.

V. 2. *And the Lord ſaid, Judah ſhall go up*] *i.e.* Not as a Captain over the other tribes, (for this was not the peoples inquiry) but ſhall begin this warre againſt theſe nations, and ſo be a precedent unto all the reſt. By *going up*, is either meant the preparing themſelves to ſet upon the work, or becauſe they were to march into an high and mountainous country. Now Judah was appointed to be firſt in this expedition. I. Becauſe it was the moſt numerous, valiant, able and active of all the tribes; and God uſually chuſeth the fitteſt means to ſerve his providence: yet ſometimes he doth otherwiſe, that by the weakneſſe of the Inſtruments he uſeth he may have the more glory, and keep men from boaſting. II. Becauſe he would honour this tribe above the reſt, out of which the Meſſiah was to come, who ſhould be King, and by his Scepter rule all nations, Jews and Gentiles, according to Jacobs Prophecy, Gen 49. 8. And therefore here, as alſo in the war againſt the Benjamites, chap. 20. 18. and alſo when they pitched their camp in the wilderneſſe, when they offered, when they marched, Judah ſtill had the firſt and chief place, Numb. 2. 3. & 7. 12. & 10. 14.

V. 3. *And Judah ſaid unto Simeon his brother*] They were brethren not only in a generall relation, as all the other tribes, but in a more ſpeciall manner, becauſe deſcended both of the ſame father and mother, and alſo becauſe Simeons inheritance was taken out of Judahs, Joſh. 19. 1. and ſo being intermixed one with another they were tyed by this neer bond of neighbour-hood to joyn together in their defenſive and offenſive wars.

Come up with me into my lot] Before the land was divided, the tribes were bound to fight all together againſt the common enemie: But when every tribe had their own inheritance allotted unto them, they were to be at that care and charge that was requiſite for expelling thoſe enemies which lived amongſt them, and held part of that which belonged unto them in their poſſeſſion. And for the better enabling of them to performe it, they might call another Tribe unto their aſſiſtance. Yea, but they had an expreſſe promiſe from God, that if they would attempt it they ſhould have good ſucceſſe, and none of their enemies ſhould be able to ſtand againſt them; what need then was there for Judah to call in Simeon to his ayd? I anſwer, they might lawfully do it; becauſe Gods promiſes of the iſſue and ſucceſſe do not hinder from uſing all lawfull means for fullfilling of them; yea rather we are bound to uſe them as ſerving his providence to effect and bring them to paſſe.

V. 4. *and they ſlew of them in Bezek*] *i.e.* In the City ſo called, and the territories belonging to it. This was part of Judahs inheritance, and neer unto Jeruſalem. Here Saul muſtered his Army when he went to relieve Jabeſh-Gilead againſt the Ammonites, 1 *Sam.* 11. 8.

V. 5. *And they found Adoni-Bezek*] Who was Lord and King of Bezek, as his name ſignifieth. See on Joſh. 10. 1.

V. 6. *But Adoni-Bezek*] *i.e.* When he ſaw his Army diſcomfited and ten thouſand of them ſlain on the place, and the remainder flying to ſave their lives, he likewiſe fled with them.

and cut off his thumbs and his great toes] In their ordinary way of execution they ſhould have ſlaine him out-right, and not have reſerved him alive thus mangled; yet, though they had, as it ſeemeth, no intention to let him live, (for they carried him away thus wounded to *Ieruſalem*, and neglecting his cure he there dyed) they thus tortured him, contrary to their uſuall manner of dealing with their vanquiſhed enemies, which was not like Barbarians delighting in cruelty, to torture them to death, but to make a quick diſpatch, by hanging, or ſlaying them with the ſword: But it ſeemeth that either they had heard of the like cruelty, he exerciſed upon others, or were eye-witneſſes of it, when ſacking Bezek they might find ſome of thoſe miſerable Kings thus uſed, and their hearts earning at the ſight of ſo horrid a ſpectacle, they might think themſelves juſtly bound by the law of retaliation to requite like for like Exod. 21 24. Or if none of theſe, then this came to paſſe by a ſpeciall providence of God, ſecretly inclining their hearts to inflict upon him theſe unuſuall, but yet deſerved, puniſhments. See on 2 Samuel 12. 31.

V. 7. *Threeſcore and ten Kings*] It is not at all unprobable that this one King, being a great Souldier, more mighty and powerfull than all his neighbours, tyrannicall, active and violent in his attempts ſhould vanquiſh ſo great a number of Kings. For in thoſe times and countries (as now in the Weſt-Indies) almoſt every City had its King to govern it. So it is ſaid that Joſhua vanquiſhed one and thirty Kings in that little Country of Canaan, beſides all thoſe who were not ſubdued by him. Yet it is not likely that Adoni-bezek had ſeventy Kings at once in this ſubjection and baſe ſlavery, but throughout the whole courſe of his conqueſts, ſome ſucceſſively after others

having their thumbs and their great toes cut off] This cruelty he exerciſed upon them, not, as ſome think, that being made unſerviceable for the warres they might not again riſe and rebell againſt him: For this there might be ſome colour, if he had ſet them at liberty to live in their own Countries; but none at all, ſeeing they were kept ſtill under his power to kill them at his own pleaſure. He thus uſed them rather either out of an innate and more then barbarous cruelty, ſporting himſelfe in the calamities and miſeries of others; or out of pride and vain glory, uſing them as trophies of his victories; or by ſuch examples to terrifie all other Kings from making any reſiſtance when he invaded their dominions. The like examples we find recorded in our latter ſtories: as of Sapores King of Perſia, who having taken Valerian the Emperour priſoner, uſed him as his footſtool or ſtirrop to mount up on horſeback; and of Tamberlaine the Scythian King, who having taken Bajazeth in battel, carried him about in an iron cage as a trophy of his victory, and uſed other Kings to draw his Chariot.

And they brought him to Jeruſalem] That he might be a publick ſpectacle of Gods heavy and juſt vengeance upon barbarous and bloudy tyrants to deterre others from following his example.

V. 8. *Now the children of Judah had fought againſt Jeruſalem, and had taken it*] Here he gives a reaſon why they brought Adonibezek to Jeruſalem, becauſe it was now in Judahs poſſeſſion. For Joſhua and his Army had fought againſt it, and taken it, as ſome gather from Joſh. 10. 42. & 15. 63. that is, the Southerne part of the City, called *Jebus* but not the Northern, called Salem, Joſh. 15.8. 63.& 18.11.28. and here ver. 21. For Jeruſalem was a double city, beſides the Fort or Caſtle, (and therefore its name is of the duall number) of which one part, namely the Southern, was in Judahs lot, and the other, to wit, the Northern, with the caſtle, was in Benjamins. See on chap. 19. 1. 10.

and ſet the City on fire] Heb. *Caſt the City into the fire.* Hypallage, for, they *caſt fire into the City.* So Pſal. 74. 7. *They have ſent thy Sanctuary into the fire,* for *they have caſt fire into thy Sanctuary.* By this phraſe of *caſting fire into the City* is implyed, that they burnt not all, but only ſome part, and left the reſt for their habitation. Now upon this occaſion of ſpeaking what was done in Joſhua's time for the winning of this City, he maketh a digreſſion from the former ſtory in hand, and repeateth divers other paſſages reſpecting the tribe of Judah, which are tranſlated out of Joſh. 15. 13. 19. with explanation of ſome particulars. The which digreſſion is continued unto v. 16.

V. 9. *went* [*went down to fight againſt the Canaanites that dwelt in the mountain*] *i. e.* They deſcended from Jeruſalem, ſituate on a mountain, into the valleys and champion countrey, and then aſcended to fight with the Canaanites which dwelt upon other mountains For in that mountainous countrey, they muſt needs deſcend from one mount, before they could aſcend up to another.

V. 10. *And Judah went againſt the Canaanites that dwelt in Hebron*] To wit, under the conduct of Joſhua and Caleb, Ioſh. 10. 36. & 15. 13. 14. For the things here related to v. 16. were done in Ioſhuahs time, but here in ſome paſſages expreſſed more fully and particularly.

V. 11. *And from thence he went*] See on Ioſh. 15. 15. 19.

V. 16. *the Kenite Moſes father in law*] Moſes father in law in the Scripture is called by divers names, *Jethro, Hobab, Reuel,* and here *Kenite* which ſeemeth to be a patronymick, or his ſirname; or rather the name of his nation, Numb. 24. 21.

out of the City of Palm-trees] *i. e.* Jericho, Deut. 34. 3. ſo called from the plenty of Palm-trees that grew in that fruitfull territorie belonging to it. Here the poſterity of Iethro firſt ſeated themſelves. For howſoever Iethro himſelfe would not be perſwaded to accompany Moſes unto Canaan in reſpect of his great age, and the difficulty of the action of conquering the land, but went back into his own countrey, and there dyed, Ex. 18. 27. yet before his death it is probable that he gave in charge to his kindred and poſterity, that they ſhould follow the Iſraelites thither, and there plant themſelves, that they might enjoy the benefit of the promiſe made unto him by Moſes; Numb. 10. 32. *If thou go with us, it ſhall be, that what goodneſſe the Lord ſhall do unto us, the ſame will we do unto thee.* Or it may be when God had commanded Moſes to deſtroy the Midianites, that he ſent firſt for Iethro his poſterity and kindred to come away to him from them, that they might not be involved in the common deſtruction; as Saul did in like caſe, 1 Sam. 15. 6. By *city* are meant the Territories, hamlets and villages belonging to the city: for Iericho it ſelfe was burnt, and not reedified, and therefore no fit place for their habitation.

with the children of Judah] Unto which Tribe the Kenites chiefly adhered, and being at liberty to chooſe the place of their habitation, Num. 10. 32. and dwelling allwayes in tents, which were eaſie to remove from place to place, they removed with them into the wilderneſſe of Iudah, or that mountainous country adjoyning unto it. From theſe Kenites the Rechabites deſcended, Ier. 35. 2.

which lyeth in the South of Arad.] A certain place neer to the land of Canaan and to the countrey of the Amalekites, whoſe King and people joyning with the Amalekites, made war againſt Iſrael, Exod. 17. 8. Num: 21, 1, 2. Here the Kenites dwelt in the time of Saul, till he being appointed by God to deſtroy Amalek, gave them warning to prevent their deſtruction by departing from among them 1 Sam. 15. 6.

among the people] *i. e.* With them of the tribe of Iudah.

V. 17. *And Judah went with Simeon his brother*] *i. e.* To aſſiſt him for the recovering of his inheritance by driving out the Canaanites, as Simeon in the like kinde had formerly aſſiſted him. v. 3.

ſlew the Canaanites that inhabited Zephath] This City was in the dominion of King Arad, and was now anathematized and devoted to utter deſtruction, and therefore called *Hormah*; either becauſe the Iſraelites had bound themſelves by ſome preſent vow to deſtroy it utterly, if the Lord would deliver it into their hands; or rather, becauſe they had vowed to do ſo, if the Lord would be pleaſed to deliver the King of Arad and his Army into their hands; which accordingly they then did Num. 21. 1. 3. and now it being re-edified, they do it again the ſecond time.

V. 18: *And Judah took Gaza,* &c.] Theſe cities fell to the lot of Iudah, Ioſh. 15. 45. 47. and were in the land of the Philiſtims bordering on the Mediterranean Sea, and were afterwards recovered from Iſrael for their ſins, ch. 3. 3. & 14. 19. & 16, 1, 2. & 1 Sam. 6. 17. For the Iſraelites and the Philiſtims having continuall wars one with another, accordingly as either party prevailed, theſe Cities were in the poſſeſſion of the ſtronger ſide. Gaza had its name, not from the Perſian word *Gaza*, as ſome would haue it, ſignifying *treaſure*, becauſe Cambyſes there laid his treaſures when he intended a warre on Greece; but from the *Hebrew Azza*, the firſt letter *Ajin*, as the Greeks are wont, being turned into *Gamma.* This city was ſo ſtrong in Alexanders time, that it coſt him two moneths ſiege to take it.

V. 19. *And the Lord was with Judah*] *i. e.* To proſper and aſſiſt them in all their undertakings in a ſpecial manner. So Gen. 39. 21. 1 Sam. 18. 14. Whereby as it is implyed, that they had all their good ſucceſſe from God, ſo they are ſecretly taxed for their fear and cowardiſe, ſeeing they durſt not attempt the driving out of the Canaanites from the valleys, becauſe of their iron chariots, they having had ſo great experience of Gods gracious aſſiſtance.

becauſe they had Chariots of iron] See Joſhua 17. 16. This was no juſt cauſe to deterre them from following their conqueſt; for they had Gods promiſe of victory, notwithſtanding thoſe iron Chariots, Joſh. 17. 18. It was only their want of valour, their ſinful fear, and want of faith in Gods promiſes that hindred them, as alſo the neglect of Gods commands, who enjoyned them to drive them out, Joſh. 23. 6.

V. 20. *And they gave Hebron unto Caleb*] See the ſtory of it, Joſh. 14. 6, &c. and the Annot. on that place.

V. 21. *And the Children of Benjamin*] See on Joſh. 15 63.

dwell with the children of Benjamin in Jeruſalem] *i. e.* In their part of the City, and the caſtle or fort. For theſe remained unconquered till Davids time, 2 Sam. 5 6, 7.

V. 22. *the houſe of Joſeph*] *i. e.* The Tribes of Ephraim and Manaſſeh.

went up againſt Bethel] *i. e.* To fight againſt and take it, becauſe it belonged to their lot, ſee on Joſh. 16. 2.

V. 23. *was Luz*] *i. e. A Filburd-nut*; ſo called (as ſome think) becauſe it reſembled a nut in its figure. See Gen. 28. 19.

V. 24. *the entrance into the City*] Not the gate (which might eaſily be found without a guide, but it may be was now ſhut, bolted and blocked up, the enemy approaching neer it) but the weakeſt part of the city, where it might moſt eaſily be aſſaulted, ſcaled and taken.

and we will ſhew thee mercy] Namely, in ſaving thy life, with theirs that belonged unto thee, and alſo rewarding thee for this ſervice. For though the law commanded generally to put all the Canaanites to death yet the rigor of it might upon occaſion be moderated by common equity and the law of nature, which requireth we ſhould do well to them that have dealt well with us, as we ſee in the example of Rahab. See on Joſh. 6. 25.

V. 25. *But they let go the man, &c.*] *i. e.* Set them at liberty to diſpoſe of themſelves as they thought good.

V. 26. *and the man went into the land of the Hittites*] *i. e* Not thoſe that dwelt in the land of Canaan, who were to be deſtroyed ſoon after, but others of that name further off and free from that danger. Others think that here are meant the Hittites of Canaan, who inhabited on the North ſide of mount Ephraim, where the Iſraelites permitted him to build and live for doing them this ſervice.

and built a City] Being potent and rich, either of himſelfe, or by the reward given him for his ſervice, and accompanied with his family, friends and allies, who were ſpared for his ſake, he built a City for his and their habitation.

and called the name of it Luz] Out of his love to his native Country where he was born and bred, he called the City he built by the ſame name, that the memory of it might not periſh, but by this means be preſerved unto poſterity; in which he had his deſire, as appeareth by the words following.

V. 27. *Neither did Manaſſeh*] Namely, that part of the tribe that dwelt in Canaan.

drive out] Having diſabled themſelves by their ſins, which had deprived them of Gods aſſiſtance. See Joſh. 17. 11,12.

Beth-ſhean] called *Beth-ſhan*, 1 Sam. 31. 13.

Taanach] A Royall City neer mount Gilboa, Joſh. 17,11. whoſe King Joſhua ſlew, Joſh.12.21.

Dor] A Royall City with large Territories, whoſe King was ſlaine, Joſh 11. 2.& 12. 23.

Ibleam] Both theſe places lay neer the mid-land Sea, and in the tribe of Manaſſeh, Joſh. 17. 11.

Megiddo] A great and royall City, Joſh. 12. 21, in the lot of Manaſſeh, Joſh 17.11. in whoſe Territories the good King Joſiah was ſlaine, 2 King, 23. 29.

would dwell in that land] Either by force or compoſition.

V. 28. *they put the Canaanites to tribute*] Either out of cowardiſe, becauſe they durſt not, or out of ſloth and covetouſneſſe; because they would not drive them out, they made peace with them upon this onely condition, that they ſhould pay them tribute; and that when they were become ſtrong, and ſo able to have driven them out if they had had an heart to doe it: Which did much aggravate their ſinne of neglecting Gods expreſſe command, Exodus 23.32. Deutr.7.2.

V. 29. *Gezer*] A City within the lot of Ephraim, Joſh. 16. 10 given to the Levites, Joſh. 21.21. on the River Gaas neer unto the mid-land Sea, foure miles from Nicopolis, *i. e.* Emmaus.

dwelt in Gezer among them] *i.e* Not intermingled one with another in the ſame city, but in the ſame Province or Territories. For the Canaanites alone poſſeſſed the City till Pharaoh killed them and burnt it, 1 King 9. 16.

V. 33. *Beth-ſhemeſh*] See on Joſh.15. 10.

he dwelt among the Canaanites] Not in the ſame cities or towns, but in the ſame province, wherin their cities were intermingled one with another.

the inhabitants of the land] *i.e.* The ancient Inhabitants of the land, and who now alſo held a great part thereof in preſent poſſeſſion.

V. 34 *forced the children of Dan into the mountain*] *i. e.* Though the children of Dan had at the firſt prevailed, againſt the Amorites, and poſſeſſed themſelves of their Countrey, yet afterwards the Amorites recruiting their Army, & getting more ſtrength, recovered the beſt part of the countrey, namely the valleys & forced the Danites into the mountains; Where being much ſtraightned, they took occaſion to inlarge their poſſeſſions by making that expedition unto Laiſh, related ch. 18.

V. 35. *But the Amorites would dwell in mount Heres*] *i e.* They were not content to poſſeſſe themſelves of the fruitfull valleys, but alſo took into their poſſeſſion mount Heres in Aijalon, as being better (it ſeemeth) than the mountains which they left to the Danites, and ſo the more ſtreightned them in their habitations.

yet the hand of the houſe of Joſeph prevailed] *i.e* Aſſiſting the Danites with their forces they thus far prevailed, that they became tributaries to the Danite, though they could not recover their poſſeſſions from them nor drive them out of their Country.

V. 36. *Akrabbim*] A montainous place called, *The aſcent of Scorpions*, lying Southerly on the ſalt Sea, & eaſternly on mount Seir & the uttermoſt borders of Canaan towards the South. But it ſeemeth to me that he ſpeaketh not here of that Akrabbim in the lot of Iudah, Ioſh 15.3. but of another in which the Amorites dwelt, neer unto the tribes of Ephraim and Manaſſeh.

CHAP. II.

Verſ. 1. AND *an Angel of the Lord*] Some underſtand a meſſenger ſent from God, who was either Prophet, or Prieſt, or both. And indeed Prophets in the Scriptures ſomtimes are called *angels*, Hag. 1. 13, and ſo are likewiſe Gods Prieſts and Miniſters, Mal. 2. 7. 1 Cor.11. 10. And they think this angel was ſuch an one, and not an an angel ſent from heaven, ſeeing it is ſaid he came from Gilgal to *Bochim*, whereas if he had been ſent from heaven, it would have been ſo expreſſed. Some particularly pitch upon Phinehas, and ſay he is here underſtood. Others think it was a created angel, who taking upon him a humane ſhape had motions from place to place attributed unto him. But for my own part, I do not approve of either of theſe opinions, but rather think he was the Angel of the Covenant, even the Lord Ieſus Chriſt, I. Becauſe he ſpake not, as an Angel, or a Prophet, in the name of the Lord, but in the perſon of the Lord himſelfe, appropriating the works of the Lord, as done by him, namely the peoples deliverance from Ægypt, and bringing them into Canaan, and ſo keeping his covenant with them. II. Becauſe it is moſt probable, this was the ſame Angel that appeared to Ioſhua at Gilgal, Ioſh. 5. 14. (and therefore is here ſaid to have come up from Gilgal) & to Gideon, ch. 6. 11. and to Manoahs wife, ch. 13.3. But that was Chriſt the angel of the covenant, as ſhall appear hereafter in due place. III. Becauſe he thus appearing, it is ſaid, v. 5. *they ſacrificed there*, that is, in Bochim, *unto the Lord*; as alſo Gideon and Manoah did in the like caſe. Now it was not lawfull to offer any ſacrifices ſaving in the Tabernacle, and upon that one Altar there, or at the apparition of this Angel of the covenant, or onely peace-offerings and gratulatory oblations, but not burnt-offerings, unleſſe upon great and extraordinary occaſions they had a ſpeciall diſpenſation from God.

came up from Gilgal to Bochim] This though here related, yet was done, as likewiſe all the reſt of this ſtory, to v.11 in the time of Joſhua & the Elders that ſurvived him, but is here inſerted to make way for the following hiſtory concerning the peopls ſins, apoſtaſy & idolatry, Gods ſevere puniſhments in delivering them into the hands of their malicious in and tyrannous enemies and his gracious deliverance of them upon their repentance. And this appeareth, becauſe the ſins for which the Angel reproved them, were ſuch as they had committed in Joſhua's time, namely, leagues and familiar friendſhip with the curſed nations and not demoliſhing their altars as God had commanded, though their good Generall Joſhua had earneſtly perſwaded them unto it, and uſed all the indeavours, backed with the authority, of his place, to ſee it duly executed But not ſuch as they fell into immediately after the death of him and the Elders, namely apoſtaſy and idolatry, which the Angel ſurely would have reproved them for, had they now been guilty, as they were preſently afterwards in the time of the Judges. Secondly, becauſe Gilgal is here mentioned, where he firſt appeared to Joſhua, Joſh.5. 13. and which was formerly the place of their ſtanding camp, from which it ſeemeth they were not yet all come away, although the land was now divided by lot, ſeeing after this meeting they went every man to his inheritance, v. 6. And laſtly becauſe it is expreſſely ſaid that Joſhua diſmiſſed the people from this aſſembly, that the people ſeaved the Lord all his dayes, and all the daies of the Elders alſo that ſurvived him, and then preſently after the death of Joſhua & the Elders they forſook the Lord, and committed Idolatry with Baalim and Aſhteroth, verſe 11. 12 .13.

I will never break my covenant with you] To wit if you will not breake yours with me.

V. 2. *And you ſhall make no league*] Exod. 23.33.& 34. 15, Deut.7 2. & 12. 3.

why have ye done this?] *q. d.* I will not condemne you till I hear what you can ſay in your own defences Therefore ſtand forth and produce what reaſon you can to juſtifie theſe your doings. But I am ſure you have not ſo much as a colour of any cauſe for it, being convinced and condemned in your own conſciences of ſhamefull breach of covenant with your God.

V. 3 . *as thornes in your ſides*] Or, *as ſcourges.* See on Joſh. 23. 13. & Num.33.55.

their gods ſhall be a ſnare unto you] To intangle you in their idolatry to your perdition. See Exod. 23. 33. & 34.12. Joſh. 23.13.

V. 4. *the people lift up their voyce, and wept*] This ſpeech of the Angel convincing them of their ſin, and threatning them with deſerved puniſhment, did work ſo effectually upon them that it brought them to repentance; Which they expreſſed in their prayers to God, and ſorrow for their ſinne, partly ariſing out of true contrition and compunction of heart, becauſe they had offended their good God, and partly out of fear of having thoſe judgements here threatned inflicted upon them.

V. 5. *And they called the name of the place Bochim*] *i. e.* Weepers; ſo called by anticipation, v.1 and here from the event, becauſe the Iſraelites did weep abundantly in this place.

and they ſacrificed there unto the Lord] In the place where the angel appeared; as Gideon and Manoah did: or, as ſome others would have it, in Shiloh, neer unto this place, where the Tabernacle at that time was.

V. 6. *And when Joſhua had let go the people*] *i. e.* As they were aſſembled by his authority, being the ſupream Magiſtrate, ſo they did not depart to their own places before he had diſmiſſed them.

V. 7. *And the people ſerved the Lord all the dayes of Joſhua*] From hence to v. 10. is repeated out of Joſh. 24. 28, 32, and here inſerted to clear the way to the enſuing ſtorie. The ſumme whereof is the defection of the people from God to idolatry, where by they provoked him in his juſt diſpleaſure to afflict them grievouſly by giving them over into the hands of their malicious enemies; and then Gods grace and favour towards them upon their repentance, in ſending Judges to deliver them out of their grievous ſervitude. Theſe things are ſummarily and in a generall manner ſet down from this place to ch. 3.7. and afterwards amplified in many particulars to the end of the book. See on Joſh.24.28,32.

V. 9. *In Timnath-Heres*] Called *Timnath-Serah*; Ioſh. 24. 30.

V. 10 *And alſo all that generation*] *i. e.* All the Iſraelites of Joſhua's age, which were under twenty yeares old when they came out of Ægypt, and had ſeen Gods great works in delivering them out of bondage in carrying them through the red ſea, and the wilderneſſe, and over Jordan, in granting them victorie over their enemies, and giving the land of Canaan into their poſſeſſion.

were gathered to their fathers] *i. e.* Were dead as all their anceſtors were

which knew not the Lord] To wit, by his miraculous works; of which they had not been eie witneſſes, as their fathers were, nor had any holy impreſſion of them in their hearts by their relation; nor had any effectuall and experimentall knowledge of God in himſelfe, his goodneſſe, greatneſs and power, by all that they had heard or ſeen, ſo as it wrought their hearts to faith, love and obedience.

V. 12. *And the children of Iſrael did evill*] *i. e.* In forſaking the true God, and adhering unto Idols.

and ſerved Baalim] *Baal* ſignifieth *a lord, husband, patrone, protector*. In the plural number (as in this place) it was generally uſed by idolaters for all their gods; Which being many, they were wont to diſtinguiſh them one from another by ſome addition or ſirname; as *Baal berith*, ch. 8.33. *Baal peor*, Num.25.3. *Baal zebub*, 2 Kin.1.6. The original of which name and Idol, *Baal*, or *Bel*, was taken from an image of Belus or Bel, king of Babylon, which Ninus his ſon and ſucceſſor after his death cauſed to be worſhipped. See on Iſa. 46.1. & Jer. 2.23. under this title the heathens worſhipped the Planets, to every of which Aſtrologers attribute a certain proper Lordſhip or rule in his own houſe in heaven.

V. 12. *And they forſook the Lord*] Either becauſe he reputeth himſelf forſaken when joyned with idols, ſeeing he will be worſhipped alone or not at all; or becauſe they were ſo beſotted in their idolatry that they did indeed quite forſake him to follow their idols; herein worſe then thoſe Samaritans, who feared the Lord and ſerved alſo their idols, 2 Kin.17. 33. But the former is more probable, ſeeing the Iſraelites excuſed their idolatry under this pretenſe, that they worſhipped the true God in idols, Exod 32.4. Hoſ.2.16.

which brought them out of the land of Egypt] Under that main benefit all the reſt are comprehended: and their apoſtacy and idolatry were exceedingly aggravated by their grand ingratitude for ſo many and great benefits.

and followed other gods] Or, *ſtrange gods*: i. e. Not the God of their fore-fathers, but the gods of the Canaanites, in whoſe land they dwelt, yea the Gods alſo of other nations that dwelt in the countries round about them, as the Syrians, Chaldeans, and others which were altogether unknowen unto their anceſtors.

and provoked the Lord to anger] This is ſpoken in reſpect not of the affection it ſelf (for God is free from all paſſion) but of the effect. They provoked the Lord to puniſh; which is the effect of a man that is angry.

V.13. *Aſhtaroth*] The heathens called this idol *Aſtarte*. And it was the common name of all their female Deities, as Baal of the males, and is therefore alſo here expreſſed in the plural number. But more ſpecially this was the idol of the Sidonians, 1 Kin.11.5.33. 2 Kin.23.13. and of the Philiſtims, 1 Sam.31.10. which they worſhipped in the form of a ſheep. And under this ſome think they worſhipped Venus; others Diana, or the Moon. Auguſtine ſaith the Carthaginians, who came out of Phœnicia into Africk, and whoſe language held much affinity with the Hebrew, called Juno their tutelar Goddeſs by this name.

V.14. *he ſould them into the hands of their enemies*] *i. e.* He gave them over, as the ſeller the thing ſold into the hands of the buyer. So ch.4. 2,9. Pſal 44.12,13. Iſa.50.1. Or, as they uſually ſell captives taken in war. And this he did, either by caſting them out of protection, Pſal.91.1. or by giving their enemies occaſion to riſe againſt and afflict them, ch.14.4. or taking away their courage and ſtrength, Lev.26.17. This their miſery was much aggravated, in that they were thus ſold and given up, not to ſtrangers that came in as conquerors for glory or ſpoil, who out of common humanity might have ſhewed ſome mercy, but unto thoſe enemies, who being incenſed againſt them by the former wars, breathed nothing but malice and revenge.

V.15. *the hand of the Lord was againſt them for evil*] *i. e.* They had no poſſible means to eſcape, ſeeing God himſelf oppoſed them in all their undertakings, and did croſs them in all their enterpriſes at home and abroad, and did bring upon them all miſchiefs threatned, Lev. 26. and Deut.28.

V.16. *Nevertheleſs the Lord raiſed up judges*] Pitying his people for his own ſake, he brought them by afflictions to repentance, and then raiſed up Judges to deliver them out of the hands of their enemies, and that not in an ordinary way, but by the ſingular motion of his Spirit, nor for a ſetled courſe of government, but for ſpecial uſes upon extraordinary occaſions, God firſt fitting them for this ſervice, and then calling them thereunto. And this he did by giving them gifts and graces neceſſary for that calling, as wiſdom, magnanimity, courage, fortitude of minde, and ſtrength of body; and then either endowing them with an Heroick ſpirit, he called them immediately to ſet upon the work, as he did Gideon, Shamgar, and Samſon; or elſe made them ſo eminent by his gifts and endowments above others, that the people taking notice of them, called them to be their Captains and leaders, as we ſee in the example of Jephtah. See ch.3.9,10. & 8.23. & 11.5. And theſe Judges were not continued by ſucceſſion, ſo as that as ſoon as one was dead another was raiſed up to ſucceed him in his office, but were raiſed up upon extraordinary occaſions, as the ſtate of the people did require in reſpect of their miſeries and oppreſſions. See on ch.9.1.

V. 17. *And yet they would not hearken to their Judges*] Though they had by them deliverance out of all their miſeries, yet they would no longer retain the purity of Gods true religion then they were under their government, and reſtrained from idolatry by their authority; but as ſoon as they were by their death let looſe to their own liberty, they relapſed into their old courſes, and became much worſe then they were before.

but they went a whoring after other gods] Though they were in covenant with God, and united unto him as it were by a conjugal bond, yet they brake this bond of wedlock, and like adultereſſes defiled themſelves with idolatry, which is ſpiritual adultery.

which their fathers walked in] *i. e.* Who lived in the daies of Joſhua, Joſh.24.31.

V.18. *it repented the Lord*] *i. e.* Upon their altering their courſe, and returning unto God by repentance, he alſo altered his courſe, from executing judgement to ſhewing mercy. See Gen.6.6. And this was the continuall courſe which they held with God, and God with them, as appeareth throughout this whole book.

V.19. *When the judge was dead, they returned and corrupted themſelves more then their fathers*] *i. e.* Though their fathers, who lived after the death of Joſhua and the Elders had gone out of the way of their predeceſſors, and corrupted themſelves by their apoſtaſie and idolatry; yet theſe who were delivered by the Judges, and had made ſome ſhew of repentance and reformation, when the Iudges were dead, revolted, and became more abominable idolaters then they were before, or their fathers before them.

ſtubborn way] In which they ſtubbornly perſiſted.

V.21. *I alſo will not henceforth drive out any*] *i. e.* Although they attempt to drive out the nations which Ioſhua left unconquered, it ſhal be all in vain, ſeeing I will not give them courage and ſtrength to do it; but they ſhal remain ſtill to vex them, as their abominable ſins have juſtly deſerved: Which (as all other Gods threatnings) is to be underſtood upon condition of their continuing in their ſinnes without repentance, Ier. 18. 7, 8. Or though they did repent, yet God was ſo much diſpleaſed with their idolatry, that he would not caſt out this people; and ſo eaſe the Iſraelites of this temporall judgement, ſo ſoon as otherwiſe he would have done, if they had continued conſtant in his true religion.

V. 22 *That through them I may prove Iſrael*] *i. e.* Not that my ſelf may better know them, who with one ſimple act of knowledge know all things paſt, preſent, and to come; but that I may make them better known to themſelves and to all men, and thereby juſtifie my righteous judgments, when I puniſh them according to their deſerts and my former threatnings, *Ioſh.*23.13. So Gen 22. 1. 2 Chron.32.31. Or elſe theſe words may be referred to the end of the former verſe, *Which Joſhua left when he died* *i. e.* The nations were left unſubdued by Ioſhua, that the Iſraelites might hereby be tryed, whether they would continue in Gods pure worſhip, or fall into idolatry, according to the example of thoſe curſed nations that lived among them.

as their fathers did keep it] *i. e.* Thoſe who lived in the daies of Joſhua and the Elders that ſurvived him.

V.23. *Therefore the Lord left thoſe nations*] To wit, thoſe mentioned ch.3.1. &c.

without driving them out haſtily] *i. e.* Not ſubduing them to the Iſraelites preſently, though he did it afterwards, in the time of David and Solomon, 1 Chron.18. & 2 Chron.8.7.

neither delivered he them into the hand of Joſhua] Not becauſe, though he attempted it, he was unable to ſubdue them; for he prevailed in whatſoever he undertook, and was victorious over all thoſe againſt whom he fought; but becauſe the Lord did purpoſely reſtrain him from going on in his conqueſts, that by the remainder of thoſe nations he might prove the Iſraelites, as v.22.

CHAP. III.

V.1 N*Ow theſe are the nations*] Ch 2.21. it is ſaid, that the Lord would not caſt out before Iſrael ſome of the nations that remained, And the ends of his ſo doing were, to puniſh Iſrael for their backſliding and idolatry, and when thereupon they returned unto the Lord, to make further trial of them, whether they would continue in faith and obedience, and ſtill cleave cloſe unto God in the profeſſion and practice of his pure religion. And here is ſet down who thoſe remaining nations were, and withall another cauſe or end added to the former, why God ſuffered them ſtill to continue in the land, namely, to exerciſe his people in martial diſcipline.

as had not known all the wars of Canaan] To wit in the time of Joſhua; and that to this end, that God might keep the people in the exerciſ of faith and obedience, ſeeing they ſtill needed his aſſiſtance againſt theſe enemies.

V.2. *might know to teach them war*] That by this continual exerciſe of war they might be able to teach their poſterity the uſe of arms and art of war, that ſo they might not grow effeminate by pleaſure, ſloth and eaſe, nor weak-hearted with peace and reſt and thereby be diſabled to reſiſt their enemies in time to come.

V.3. *Namely, the five lords of the Philiſtims*] Three of the countries over which theſe lords ruled, to wit, Gaza, Askelon, and Ekron, were formerly ſubdued in that expedition of Judah and Simeon, ch.1.18. but were recovered again by the Philiſtims, for the ſins of Gods people, with whom they had continual war, ſometime the one party, and ſometimes the other prevailing: Neither were theſe enemies wholly vanquiſhed till the dayes of David and Solomon, ch.15.11. 1 Sam.4.3. & 6.17.

and all the Canaanites] This is not ſimply to be underſtood of all, taken largely, but ſtrictly of thoſe Canaanites properly ſo called, or rather of thoſe alone whoſe countries and habitations are here expreſſed.

and the Sidonians] *i. e.* thoſe countries which belonged to the Sidonians: For the great city Sidon it ſelf was never in the poſſeſſion of the Iſraelites. But that a good part of the country adjoyning thereunto was conquered by the Iſraelites under the conduct of Ioſhua, and that many Phœnicians the inhabitants thereof were, according to Gods promiſe Joſh.13.6. driven out of their poſſeſſions, and forced to plant themſelves on the ſea-coaſts of Africk, appeareth by the two pillars which Procopius ſaith were to be ſeen in that part of Mauritania that is called *Tingitana*, whereon there was an inſcription in the ancient Phœnician language to this ſenſe, *VVe are thoſe that fled from that robber Joſhua the ſon of Nave*. Procop. in Vandalicis, lib.2.

Lebanon] A great mountain on the north of Canaan, abounding with Frankinſenſe, from which it hath its name both in Greek and Hebrew.

from mount Baal-Hermon] So called from the idol Baal there worſhipped. It lay on the Eaſt of Lebanon, and Northward from Baſhan, 1

1 Chron. 5.23. and Mount Hermon on the Weſt end of Lebanon, Deut. 3. 8 & 9.48. Some think Baal-Hermon to be that mountain which by the Greeks is called Antilibanus.

unto the entring in of Hamath] A city on the north of Canaan, Numb. 34. 8. afterwards called *Antiochia.* See on Iſa. 10. 9.

V. 4. *to prove Iſrael*] See ch. 2. 22.

to know] i. e. To make known. So Deut. 8 .2.

V. 5 *And the children of Iſrael dwelt*]Here,& v. 6,7. are expreſſed the ſinnes for which the Iſraelites were given into the hands of their enemies; &firſt,their familiar converſation&acquaintance with theſe curſed nations.

V. 6 *And they took their daughters*] This was the ſecond ſin,making interchangeable marriages with them, contrary to Gods expreſſe command,Exod.34.16.Deut.7.3. And this was attendedwith many other ſins.

V. 7. *and forgat the Lord their God, and ſerved Baalim*] Contrary to that duty which they owed to their ſupream Lord, to the many obligements whereby they were bound to Gods ſervice above all other nations, and to that Covenant they had made with him in mount Sinai, and lately renewed and ratified in the days of Joſhua.

and the groves] *i. e.* The idols which they had ſet up and worſhipped in thick & dark groves,under the goodlieſt ſhady trees,which they had conſecrated to the honour of their falſe gods,contrary to Ex.34.13 Deut.7.5.

V. 8. *Therefore the anger of the Lord*] *i. e* Like a man that is angry being much abuſed and wronged, he reſolved to puniſh them for their ſins. See on ch. 2. 12.

and he ſold them] See on ch. 2. 14.

Chuſhan-Riſhathaim] This is a compounded name, and the latter, as ſome think, a ſirname to the other. See Hab. 3. 7. This was the Iſraelites firſt ſervitude after their coming out of the land of Ægypt.

Meſopotamia] Heb. *Aram-Naharaim*; or, *the country of Syria ſituate between two rivers, i. e.* Tigris and Euphrates, whence it hath its name, *Naharaim,* of the duall number, *i. e. of the two rivers.* In this country Abraham lived with Terah Nahor and Lot, before he went into the land of Canaan: And afterwards Jacob ſojourned there with Bethuel and Laban, and from thence had his wives.

V. 9. *the children of Iſrael cried unto the Lord*] *i. e.* Being brought into great miſeries by reaſon of their ſervitude, and finding no help from their idols whom they had ſerved, they returned unto the Lord by repentance, and cryed unto him for mercy and forgiveneſſe.

the Lord raiſed up a deliverer] Or, *a ſaviour* and *redeemer*: whom,when they were ſold into the hands of their enemies,God ſent to redeem them and give them deliverance. Herein Othniel,as alſo the reſt of the Judges, was a type of our Saviour Chriſt, who was ſent of God to deliver us out of the hands of all our ſpiritual enemies.

V. 10. *And the Spirit of the Lord came upon him*] *i e.* The Lord by an extraordinary inſtinct and motion of his Spirit ſtirred him up,and called him to undertake this great work, and fitted him for it, by endowing him with wiſdome, fortitude and courage, to make war againſt this tyrannous oppreſſour, and having vanquiſhed him, to govern his people in peace, according to his law, in the profeſſion and practice of his true religion. So ch. 6. 34. & 11. 29. See on ch. 2. 16.

and his hand prevailed againſt Chuſhan Riſhathaim] To wit, for the ſubduing of him,and keeping him and his people in ſubjection.

V. 11. *And the land had reſt*] War and ſervitude being ended, true religion being reſtored, and the land flouriſhing in peace and plenty.

fourty years] Or, *to the fourtieth year,* reckoning from the death of Joſhua to the death of Othniel, as may be gathered from 1 King. 6. 1 where are expreſſed four hundred and eighty years from the coming of Iſrael out of Ægypt to the building of Solomons Temple. But if (as ſome do) we ſhould take the yeares of the Iſraelites reſt and peace, and the years of their oppreſſions under their enemies, and the years of their Judges by whom they were delivered, ſeverally and diſtinctly one from the other, the ſpace between their coming out of Ægypt and the building of the Temple, would amount to about ſix hundred years. But we muſt neceſſarily maintain that computation of four hundred and eighty years to be true, and therefore not take the times here mentioned, of the peoples oppreſſion under enemies,and of their reſt under their Judges,ſeverally,but joyn themſelves together in one, and reckon ſtill from the death of the former Judge to the death of him that next ſucceded, letting the times of the oppreſſions for the moſt part run into the account of the Judge that put an end to them; as Chuſhan-Riſhathaim eight years,into Othniels fourty, and the Moabites eighteen, into Ehuds eighty, v. 14, 30. For thoſe eighty years are not ſo to be taken as if Ehud ruled ſo long; but that the death of Ehud happened in the eightieth year after the death of Othniel: The ſpace between being ſpent by the Iſraelites after divers faſhions. At the beginning, it may be, for a while after Othniels death they lived quietly & orderly of themſelves; then they fell to Idolatry,and continued ſome ſpace therein, God in the mean while forbearing to inflict on them deſerved puniſhments then they lived in ſervitude under the Moabites for eighteen years;at laſt Ehud reduced them to liberty & order, and ſo kept them till his death. In like manner Othniels fourty years here,& Deborahs, ch.5.31. &Gideons ch.8. 28.are to be computed. Now if it be demanded how in this and other places it can be ſaid that the land had reſt for ſo many years, ſeeing the people ſpent ſome part of them under the oppreſſion of cruel enemies,to this it is anſwered, That it is uſual in the Scripture to denominate the whole from the beſt or the greateſt part,& under it to include the reſidue. See Gen.35.36.& compare Acts. 7. 14. with Gen. 46. 27.

V. 12. *And the children of Iſrael did evil again*] Notwithſtanding the experience they had of the manifold miſeries which they by the like ſins had brought upon themſelves,and of Gods great mercy in delivering them out of them.

and the Lord ſtrengthened Eglon king of Moab] By giving him courage and fortitude, and alſo willingneſſe and reſolution to fight againſt them; and contrariwiſe by weakning the Iſraelites, and making them cowardly and faint-hearted through the guilt of their ſin.

becauſe they had done evill] Becauſe they had provoked the Lord to anger by their ſhamefull apoſtaſie and idolatry, therefore he raiſed up againſt them ſuch malicious enemies as ſhould bring them into moſt grievous ſervitude. For they were their ancient enemies, who ſought their ruine before they had provoked them by making war againſt them: They were enemies to God and his true religion, and were excluded, even to the tenth generation, from coming into the Congregation: And now they were incenſed againſt Iſrael, becauſe for hiring Balaam to curſe them, and following his curſed counſell of proſtituting their daughters, and drawing them thereby to idolatry; the Iſraelites by Gods command had made war againſt them, and therein prevailing,had ſlaughtred and deſtroyed a great part of them. In all which reſpects the Iſraelites could look for no mercy at their hands, now they had got them under their ſubjection.

V. 13. *And he gathered unto him the children of Ammon and Amalek*] It may be underſtood, either that the Lord (of whom he laſt ſpake, v. 12.) gathered them to puniſh his people; or, that Eglon, as his inſtrument,did gather them, they being neighbour nations in confederacie with him,and in like enmity againſt Gods people, ch. 11.4. Exod.17. 8—16. 1 Sam 15.2.

and poſſeſſed the City of Palm-trees] *i. e.* Jericho. See on ch. 1.16. For howſoever the city Jericho was burnt and utterly ruined, yet in the Territories belonging to it there might remain divers hamlets and villages fit for habitation. Or it may be,it being a place very fruitfull and pleaſant, he had ſeated himſelf there, and built ſome forts and ſtrong holds neer unto Jericho,to keep in them his Garriſons to over-awe the Iſraelites and hold them in ſubjection, and alſo to ſecure the foords and paſſages over againſt Jericho into his own Country,not only for continuall commerce, but alſo that he might have ſupplies from thence upon all occaſions,or a ſafe retreat,if at any time he ſhould be overpowred. Which was the reaſon that Ehud,when he was confident of victory,cauſed in the firſt place theſe foords to be taken,that ſo the Moabites might not eſcape by flight,v. 28.

V. 14. *ſerved Eglon the King of Moab eighteen years*] They ſerved the King of Meſopotamia eight years; and now Eglon eighteen;and afterwards Jabin, twenty, ch.4.3. So their ſins increaſing,their ſervitude alſo was increaſed; and when leſſer corrections would not prevail to reſtrain them from ſin and keep them in obedience,the Lord laid heavier upon them; and when they abuſed his mercy and readineſſe to deliver them out of their miſeries when they cryed unto him, the Lord would not heare them when again they called upon him,but prolonged their afflictions to keep them from preſuming on his mercy for the time to come.

V. 15. *a Benjamite*] Or, *the ſon of Jemini*, whoſe family belonged to the tribe of Benjamin.

a man left-handed] Heb. *Shut of his right hand*: *i. e.* Not having the like uſe of it as others have that are right-handed,even as they have not the like uſe of their left. And this cometh to paſſe either from ſome weakneſſe and infirmity of nature,or (and that moſt ordinarily) from an ill cuſtome in childhood,which in time becometh a ſecond nature: and ſometimes it is affected, and attained unto by practice, by thoſe who are martially diſpoſed, that they may with more advantage handle their weapons;as thoſe Benjamites,ch. 20.16. In many,to be left-handed, is a ſign of force and courage.

and by him the children of Iſrael ſent a preſent] Not their ordinary tribute, but a gift of free bounty and homage to gain his favour, that he might not rule with rigour. With this preſent by Gods providence Ehud was ſent, that he might gain the more free acceſſe,and execute his deſign without ſuſpicion.

V. 16. *but Ehud made him a dagger which had two edges*] That it might the more eaſily and ſpeedily pierce, and make the deeper wound.

of a cubit length] Which was long enough to do the deed, and ſhort enough to be covered under his garment.

upon his right thigh] Both becauſe he was moſt likely that it would not be obſerved there where a weapon is not uſually worn, and that being left-handed he might draw it out with more nimbleneſſe.

V. 17. *And he brought the preſent unto Eglon*] Though he had many aſſociates for the gracing of the Embaſſie, yet he was the man that preſented the gift, to ingratiate him the more with the tyrant, and to gain acceſſe when he came again.

Eglon was a very fat man] Therefore the more unable to make reſiſtance,or avoide the ſtroke when he was aſſaulted.

V. 18. *he ſent away the people that bare the preſent*] After he had accompanied them as far as Gilgal,he ſent them homewards,and he himſelf alone returned, that ſo he might do the fact with more conveniency, being more likely to have acceſſe without ſuſpicion when he came alone, than if he had brought many in his company;& that he might himſelf run the hazard,and ſecure all the reſt of his company from the danger which might attend ſuch an execution;and that having none to take care for but himſelf,he might make the better ſhift to eſcape when the deed was done, and ſlip away with more ſecrecie.

V. 19. *from the quarries that were by Gilgal*] Or, *the graven images*: *i e.* either a place where Eglon had ſet up his idols, the more to vex the children of Iſrael,or to allure them to imbrace his Idolatrie;or the quarrie out of which they digged their materialls and ſtones whereof they made theirgravenimages Some conceive they might be thoſe twelve ſtones erected, Joſh. 4.20.

I have a ſecret arrand to thee] Which Eglon underſtood ſhould be delivered by word of mouth; but Ehud meant it of an handy act to be executed on him by commiſſion from God.

who ſaid, Keep ſilence] *i. e.* If it be a ſecret from God, then hold thy peace till the company be departed that are about me, and then privately acquaint me with it. Others think that he ſpake this to his attendants, commanding them to withdraw till Ehud had delivered his ſecret meſſage.

V. 20. *and he was ſitting in a ſummer parlour*] Heb. *a parlour of cooling*; Wherein uſually in thoſe hot countries they did refreſh themſelves, as we in our banqueting-houſes. See on Jer. 36. 12.

which he had for himſelf alone] Into which he went when he deſired to be private, and therefore now more fit for the hearing of a ſecret errand.

I have a meſſage from God unto thee] Therefore to be hearkened unto with more reverence and attention. This he ſpeaketh to amuze and amaze him, that he might be leſſe heedfull in attending to that action which he intended.

And he aroſe out of his ſeat] He was (though an heatheniſh king) ſo much affected with the name of God, that though he were corpulent and unweildy, he roſe out of his ſeat and reverently ſtood upon his feet to hear his meſſage, and thereby gave unto Ehud the fitter opportunity of giving him that mortall wound.

V. 21. *and thruſt it into his bellie*] For this he had a ſpeciall commiſſion from God, who raiſed him up to deliver his people, v. 15. Therefore it is no precedent warranting any to murder Princes, although they be hereticks, idolaters and tyrants.

V. 22. *And the haft alſo went in*] The wound was ſo deep and large that the haft followed the blade.

and the dirt came out] Or, *it came out of the fundament*: *i. e.* not out of the wound, which was cloſed up, but out of the common paſſage, as it uſually doth in, or a little after, the pangs of death, when nature hath loſt its retentive faculty.

V. 23 *Then Ehud went forth through the porch*] *i. e.* He paſſed by the kings ſervants, that attended there, with a compoſed countenance, and not over-haſtie gate, as one not guilty of ſuch a fact, nor in the leaſt meaſure to be ſuſpected of it, being in this extremity of danger ſupported with an undaunted courage and good conſcience, which bare him witneſſe that he had done nothing but what God commanded, and that therefore he was ſafe under his protection.

and ſhut the doores] Which having, it is probable, a ſpring-lock, locked in the ſhutting: for otherwiſe it is not likely that he could have locked the doores and carried away the key without ſome ſuſpition, if any ſaw him. Others think he ſtole out ſecretly, none eſpying him; which made them think he was ſtill with their lord: but this is not ſo probable.

V. 24. *Surely he covereth his feet*] *i. e.* He doth his eaſement: which the Hebrews modeſtly expreſſe by this phraſe, 1 Sam. 24. 3. becauſe, ſitting down, the feet were covered with the upper garment, which uſed to belong in thoſe countries. Some others think that his ſervants ſuppoſed he lay down to ſleep in his ſummer-room, and on that occaſion covered his feet, as Boaz did, Ruth. 3. 7. and that therefore they haſted not to come in for fear of awakening him; which opinion hath the more probability, not onely becauſe it was the cuſtome ſo to do in thoſe hot countries, as we ſee in the example of Iſhboſheth 2 Sam. 4. 5. and David, 2 Sam. 11. 2. but becauſe this better ſuited with a ſummer parlour and place of delight than the other did.

V. 25. *And they tarried till they were aſhamed*] *i. e.* Now beginning to fear, becauſe he was ſo long before he opened the door, that ſome evil had befallen him, and that this might be imputed unto them as a fault, and neglect of their lord, they were aſhamed of their long ſtaying and not looking after him.

therefore they took a key] It being uſuall in kings houſes to have divers keys for the ſame door.

V. 26. *and eſcaped unto Seirath*] Neer unto mount Ephraim, not far from the place where Eglon was ſlain.

V. 27. *and the children of Iſrael*] Not all, but as many as could be gathered together about mount Ephraim, and the places adjoyning.

V. 28. *took the foords of Jordan toward Moab*] To wit, that neither the Moabites in Canaan might eſcape into their own countrey, nor they in the land of Moab paſſe over Jordan to aid them in Canaan.

and ſuffered not a man to paſſe over] Becauſe the Iſraelites were a great and well ordered body to make good the place, and the Moabites a ſcattered and routed army in flight.

V. 30. *and the land had reſt fourſcore years*] *i. e.* Unto the eightieth year; reckoning from the death of Othniel, and ſo taking into the account the time of the peoples defection after his death, when they had no Judge over them, wherein they proſpered in their apoſtaſie, and the eighteen years in which they were oppreſſed by the Moabites. *S*ee on v. 11. *S*ome count from the death of Othniel to the death of Shamgar; others, from the diviſion of the land, caſting-in the fourty years, v. 11. into this ſumme. Others, in ſtead of *eighty years*, read *eight years*.

V. 31. *And after him was Shamgar the ſon of Anath*] Concerning this Shamgar the Scripture ſpeaketh very little. For it doth not expreſſe of what family or tribe he was, onely that he was the ſon of Anath, who it may be was ſo famous in thoſe dayes that they which knew him knew alſo his tribe and familie. Neither doth it clearly ſhew whether he were one of the Judges or no; or, if he were, how long he held this place of government; but only that he ſucceeded Ehud, and delivered Iſrael from the Philiſtims when they invaded the lan. Nor doth it relate any more acts of his or victories obtained by him, although it is very probable there were divers more, though this onely is mentioned, as being the moſt famous, if not miraculous. See on ch. 4. 1. Joſephus ſaith he ruled about one year. If ſo, it is added either to Ehuds or Deborahs account. *S*ee ch. 5. 6.

which ſlew of the Philiſtims ſix hundred men with an ox-goad] Or, as the vulgar Latine hath it, *with the coulter*, or *ſhare, of a plow*. But the beſt reading is, as we have it, *with a goad*. Which *S*ome, thinking too too weak meanes to atchieve ſuch a conqueſt, ſuppoſe that many of the country people joyned with him, though he was their Captain and Commander, and ſo armed as is here ſaid, for want of better weapons. See ch. 5. 8. 1 *S*am. 13. 19, 22. But it is not likely, that bordering upon ſuch enemies, and at this time not in their power, they were ſo ſlenderly provided of better weapons; and it is not ſafe to go from the words of the text upon weak and ungrounded conjectures. And therefore ſeeing when God is with us, one is ſufficient to chaſe a thouſand, and the weakeſt weapon ſtrong enough when he puts ſtrength into it, I ſee no reaſon why we may not take the very letter of the text, and think that *S*hamgar himſelf alone might as well ſlay ſix hundred Philiſtims with an ox-goad, as Samſon a thouſand with the jaw-bone of an aſſe, ch. 15. 15. And to this I the rather incline, becauſe this here is recorded as a ſtrange and miraculous victorie, whereas there ſhould be no ſuch wonder if he being aſſiſted with many others had atchived it.

CHAP. IV.

Verſ. 1. AND *the children of Iſrael again did evil in the ſight of the Lord*] *i. e.* Notwithſtanding the manifold miſeries they had found their ſins had brought upon them, and the great mercy of God in delivering them upon their repentance, yet no ſooner was Ehud dead, but they returned to their vomit, and ſinned more hainouſly than before. No mention is here made of Shamgar, who was between Ehud and Barak, becauſe of his ſhort time, and the few things done in his dayes, which tended onely to a preventing of ſuch miſeries and ſervitude as the Philiſtims were ready to bring the Iſraelites into, and not to any perfect deliverance out of them. *S*ee on ch. 3. 31.

V. 2. *And the Lord ſold them*] See on ch. 3. 14.

into the hand of Jabin] We read of another Jabin king of Hazor, which was the head-City in the North of Canaan, and their king the chief in that confederacie againſt Iſrael, Joſh. 11. 1. whom Joſhua vanquiſhed, ſlew, and burnt his city to the ground. But this Jabin who perhaps was Grand-childe or Nephew to the other, ſucceeding him, gathered ſtrength and re-built Hazor, and making war againſt Iſrael, ſubdued them, and for their ſins brought them into grievous ſervitude.

king of Canaan] *i. e.* Either of that part of the land properly ſo called or of all the North-part of the country, becauſe his city was chief and head of all the reſt, Joſh. 11. 10.

which dwelt in Haroſheth of the Gentiles] This was a vaſt woody ſtrong place, whither the relicks of the conquered nations reſorted to inhabit as being moſt ſafe and defenſible againſt the Iſraelites. And it being (as the Hebrews report) of a large and ample circuit, they built in it divers cities and ſtrong caſtles.

V. 3. *And the children of Iſrael cried unto the Lord*] No doubt they cryed long before the Lord gave them deliverance, in the ſenſe of their grievous miſeries and oppreſſions, but not with their hearts, like thoſe, Hoſ. 7. 14. and all that while the Lord did not hear and deliver them; but now joyning with their cries, faith and unfained repentance, he heareth and ſendeth deliverance. So ch. 10. 10.

chariots of iron] *S*ee on Joſh. 17. 16.

and twentie years he mightily oppreſſed the children of Iſrael] Not onely as a conquerour, but alſo as a malicious enemy, out of bitter and ſharp revenge, becauſe they had formerly caſt his people out of their inheritance, ſlain his Royall anceſtour, and utter ruined and burnt his royal city. Moreover theſe his cruel oppreſſions were much embittered to the Iſraelites, becauſe they ſuffered them under the Canaanites, that curſed nation, whom God had promiſed to caſt out before them: for this was unto them a likely ſign that God for their hainous ſins had utterly rejected them.

V. 4. *And Deborah a Propheteſs, the wife of Lapidoth*] Some read, *a woman of Lapidoth*, taking it for the name of a place. Others, *a woman of Lamps*, becauſe, ſay they, ſhe provided Lamps for the ſervice of the Tabernacle, or becauſe her face ſhone, as Moſes his did, Exod. 34. 30. while ſhe was propheſying.

She judged Iſrael at that time] Not governing chiefly and properly as a Judge, whoſe office was to hear and determine cauſes, and in theſe times principally, to make war againſt the enemies of Gods people for their deliverance; but, as a Propheteſſe, counſelling and directing the people that came unto her in hard and difficult cauſes, revealing unto them the will of God by the ſpirit of Prophecie. And of her, who was of the weaker ſex, God makes choyce to effect this great work of the peoples deliverance, to manifeſt his power in the weakneſſe of the meanes, that he alone might have the whole glory of it.

V. 5. *palm-tree of Deborah*] So called becauſe ſhe dwelt there.

between Ramah and Bethel in mount Ephraim] *i. e.* Upon the edge or utmoſt border of mount Ephraim. For this Bethel was in the tribe of Benjamin, Joſh. 18. 13. Neither was this that Ramah or Ramathaim in which Elkanah and Samuel lived, 1 Sam. 1. & 2. 11. For this was in Benjamin, Joſh 18. 25. that in Ephraim, as ſome think.

came up to her for judgement] *i, e.* To learn of her the will of God concerning things which themſelves knew not, and at theſe times when publique judicature failed by reaſon of oppreſſion, ſometimes alſo for judgement in ſome difficult caſes, ſhe being a Propheteſſe.

V. 6. *And ſhe ſent and called Barak*] In the authority of a Propheteſſe, ſummoning him in the name of God, from whom ſhe had ſpeciall direction ſo to do, as appeareth by the words following.

out of Kedeſh-Naphtali] There were three cities of this name one in Iſſachar, 1 Chron. 6. 72. a ſecond in Judah, Joſh. 15. 23. and this in Naphtali. It was ſeated between the waters of Merom and the lake of Geneſareth, and was a city of refuge and belonged to the Prieſts, Joſh. 19. 37. & 20. 7. & 21. 32.

Hath not the Lord God of Iſrael commanded] By this interrogation ſhe inforceth an affirmation; as is uſuall with the Hebrews *q. d.* The Lord hath aſſuredly commanded. So v. 14. & ch. 6. 14. Gen. 13. 9.

mount Tabor] See on Joſh. 19. 12.

and take with thee ten thouſand men] This command doth not ſtrictly tie him to this number, nor to theſe tribes alone: for there came in to their aſſiſtance voluntarily of divers other tribes, as of Ephraim, Benjamin, Manaſſeh and Iſſachar, and the reſt which withdrew are reproved, ch. 5. 14, 15. and Meroz is curſed for neutrality, ch. 5. 23. but theſe tribes more eſpecially are called in to this ſervice, firſt, becauſe being neer at hand, they were in greateſt readineſſe to be ſuddenly raiſed; and ſecondly, becauſe they were more intereſſed in this warre, ſeeing they were under greater oppreſſion than the other tribes, eſpecially Naphtali, unto which Hazor and Haroſheth, belonged: And unto this might be added, that Barak being of this tribe and in good eſteem, they would be more willing to give him aſſiſtance.

V. 7. *And I will draw unto thee*] Not by any force or outward compulſion, but by inclining his heart to make war againſt thee. So Cant. 1. 3. Joh. 6. 44.

with his chariots and his multitude] Joſephus relateth he had three thouſand chariots, ten thouſand horſe, and three hundred thouſand foot.

V. 8. *If thou wilt go with me, then I will go*] Hereby he doth not ſhew that he had no faith to believe her meſſage from God; for the apoſtle commendeth him, with other Worthies, for his faith, Heb. 11. 32. but onely that his faith was aſſaulted with doubting, and needed this help for its confirmation. And ſecondly, he would have Deborah to accompany him in this ſervice, that being a Propheteſſe ſhe might on all occaſions counſell and direct him, and alſo pray unto God for a bleſſing upon his endeavours.

V. 9. *ſhall not be for thine honour*] *i. e.* Becauſe thou doſt hereby diſcover thy diffidence, thou ſhalt not have that honour, that is due to a Generall for obtaining ſo great a victorie, but a poor weak woman ſhall ſhare with thee in the glorie of it, becauſe out of thy fear and weakneſſe of faith thou wouldſt not go out to battle, according to Gods command, unleſſe ſupported by a woman. Yea, but God had promiſed, v. 7. that he would deliver Siſera into Baraks hand, if he would go out to fight againſt him, and how was this promiſe verified, when as Jael killed him? I Anſwer, There was a twofold kind of delivering; one, when he and his army were delivered by victory; another, when his perſon and life were delivered to death; and Barak ſhould have had the honour of both, had it not been for his diffidence; but for want of faith and affiance he was deprived of the latter, howſoever he had the honour of the former.

V. 10. *to Kedeſh*] Here Barak was borne; and here he muſtered his army, as being neer unto mount Tabor, whither he was commanded to go. See on v. 6.

with ten thouſand men at his feet] *i. e.* Who marched after him as their Generall in due order, and as it were treading in his ſteps. The like Hebraiſme we have, Exod. 11. 8. 1 King 20. 12.

V. 11. *Now Heber the Kenite*] This digreſſion is made to ſhew how Jael the wife of Heber came to dwell in the land of Naphtali, and there did this exploit, ſeeing the Kenites dwelt in the lot of Judah, ch. 1. 16. namely, becauſe Heber, for ſome cauſes not expreſſed in Scripture, had ſevered himſelf from the reſt of the Kenites, and here pitched his tent in the tribe of Naphtali.

V. 13. *Kiſhon*] It ariſeth out of the hils Tabor, and Gilboa, and afterwards divideth it ſelf into two parts, one whereof runneth into the midland ſea, the other into the lake of Geneſareth. See ch. 5. 21. Pſal. 83. 9.

V. 14. *Up*] *i. e.* Preſently ſet upon the work, and fear not to enter into the battle in reſpect of the great ſtrength and multitude of thy enemies.

the Lord hath delivered Siſera] *i. e.* He will as certainly deliver him into thy hand as if it were already done. See on v. 9.

Is not the Lord gone out before thee] *i. e.* Moſt certainly the Lord is gone out before thee, as Generall of the army, to fight for thee and give thee the victory. See v. 6. ch. 5. 20. 2 Sam. 5. 24.

V. 15. *And the Lord diſcomfited Siſera*] *i. e.* howſoever he uſed Barak and the army of the Iſraelites as meanes and inſtruments to ſerve his providence in the obtaining of this victory, yet the Lord himſelf was the chief agent that effected it, Prov. 21. 31. partly by taking away the courage and ſtrength of the enemy, and poſſeſſing them with fear and aſtoniſhment, and contrariwiſe by putting courage and fortitude into the hearts of his people; and partly (as Joſephus relateth Antiq. l. 5.) by fighting againſt the Canaanites from heaven, ſending into their faces an impetuous ſtorm of hail, as Joſh. 10. 11. & 1 Sam. 7. 10. unto which Deborah alludeth, ch. 5. 20.

V. 16. *there was not a man left*] *i. e.* In the field to make any reſiſtance; but all were routed, ſcattered and ſlaughtered, Pſal. 14. 3. & 13. 3. Rom. 3. 12.

V. 17. *For there was peace between Jaben——and the houſe of Heber*] *i. e.* No open hoſtility, Heber ſtanding in a neutrality, in reſpect of martial undertakings, between Jabin and the Iſraelites, although he joyned with Gods people in the profeſſion and practice of the true religion; So he enjoyed peace with both, but not with the Canaanites by oath and covenant, for then Jaels act had been faulty.

V. 18. *Turn in, my Lord turn in to mee, fear not*] *i. e.* I will paſſe my promiſe to hide and ſecure thee from them that purſue thee. By which fair words ſhe deludeth him, intending nothing but his utter ruine, as the ſequele ſheweth. Therefore howſoever her cauſe was good for the matter of it, in that ſhe ſought to deſtroy an enemy to God and his Church, who was already proſcribed and deſtinated to death, and not out of any ſelf-end and reſpect; for he and ſhe were in peace together; yet ſhe in the manner failed, carrying on her deſign with lying and treachery. In which regard the ſame may be ſaid of her that we ſay of the Ægyptian Midwives and Rahab, that God accepted her work, and bleſſed her for it, and of his free grace pardoned her ſin and failings in the carriage of it.

ſhe covered him with a mantle] Pretending herein a double care, both to hide him from thoſe that purſued him, if any happened to come into the tent, and alſo, he being now in a great heat, to keep him from catching cold; but indeed intending hereby to bring him the ſooner to fall aſleep, that with more conveniency ſhe might execute her deſigne.

V. 19. *for I am thirſty*] To wit, through grief and vexation of heart, and through heat, faintneſſe and wearineſſe, by reaſon of his haſty flight on his feet.

and ſhe opened a bottle of milk] *i. e.* Either becauſe it was next at hand, or to ſhew unto him the greater reſpect, or as fitter for him to drink than cold water, being in a great heat; but in her own intention to bring him the ſooner aſleep, that ſhe might ſet upon her intended work. At this Deborah ſeemeth to aym in her ſong, ch. 5. 25. as a ſpecial act of her wiſedome and policie.

V. 20. *thou ſhalt ſay, No*] This he requireth; but ſhe prudently giveth no promiſe unto it.

V. 21. *Then Jael Hebers wife took a nayl of the tent*] *i. e.* A long pin pointed with iron, uſed to faſten the cords of the tent, when they ſpread it abroad, unto the ground, to keep it firm againſt wind and weather, and therefore long and ſtrong enough for her intended uſe.

and ſmote the nayl into his temples] This act proceeded from a ſingular zeal to Gods glory, and to the welfare of his Church and people, which had been cruelly oppreſſed by this tyrant, who was now by God deſigned to deſtruction. Jael was inſpired in an extraordinary manner and meaſure by Gods ſpirit, ſeeing ſhe is ſo highly commended, and pronounced bleſſed above women, ch. 5. 24.

V. 22. *Jael came out to meet him*] Namely to congratulate his victory, and to bring unto him the good news of Siſera's death, who if he had lived and eſcaped might have renewed his ſtrength, and raiſed a new war againſt Gods people.

V. 23. *So God ſubdued on that day Jabin*] *i. e.* By the ſlaughter of his army, the deſtroying of his chariots and horſe, and the death of his Generall, that he was now ſo farre from having any power to oppreſſe Gods people that he was not able to defend himſelf againſt them.

V. 24. *And the hand of the children of Iſrael proſpered*] Heb. *going went and was heard*, *i. e.* Prevailed ſo long, untill they had brought him and his people to an utter and finall deſtruction.

CHAP. V.

Verſ. 1. *Then ſang*] After this great victorie they ſang praiſes unto God, the chief author of it; as Moſes and Miriam did, when they ſaw the Ægyptians drowned in the red ſea, Exod. 15.

Deborah and Barak] Deborah, as a Propheteſſe, and a chief inſtrument alſo uſed by God for the obtaining of this victorie, breaketh out into Gods praiſes by ſinging this ſong compoſed by her, to the glory of God, who had ſubdued their foes before them; and Barak joyneth with her in this holy muſick, as chief Commander when this battle was fought and the victorie obtained.

V. 2. *Praiſe ye the Lord for the avenging of Iſrael*] *i. e.* For executing his juſt judgements, in the deſtruction of Siſera and his army, and ſubduing the Canaanites and their king Jabin, who had been for twenty years grievous oppreſſors of his people.

when the people willingly offered themſelves] Hereby are chiefly underſtood the two tribes of Zebulun & Naphtali, v. 18. & ch. 4. 10. but with them alſo the other tribes that came in to aſſiſt them in the day of battle as Ephraim, Manaſſeh, Iſſachar, v. 14, 15. But Zebulun and Naphtali firſt appeared, coming in as volunteers at the ſound of the trumpet, Barak having no authority to preſſe them to the ſervice.

V. 3. *Hear, O ye Kings, give eare, O ye Princes*] In a rapture of joy poetically expreſſed ſhe calleth in Kings to be her auditors, and ſpectators of thoſe works of wonder which God had done for his people in avenging them on their mighty enemies, that they might learn not to glory in their own ſtrength, ſeeing it is God alone that giveth victorie; nor preſuming on their own power, uſe cruelty and pride in their oppreſſions, ſeeing there is one mightier than they, who can give deliverance unto the oppreſſed even when they are helpeleſſe and hopeleſſe, Eccleſ. 5. 8.

V. 4. *Lord, when thou wenteſt out of Seir*] *i. e.* When the Edomites denying thy people paſſage through their country, thou didſt cauſe them to fetch a compaſſe about it, and going before them in a cloudie pillar, didſt lead them in a long circuit into the land of promiſe, after they had ſubdued king Arad, Numb. 20. 21. & 21. 4.

the earth trembled] *i. e.* Either the earth it ſelf, in a poeticall expreſſion, or the nations inhabiting that part of the earth, *i. e.* the Edomites, Amorites, Canaanites, trembled for fear of the Iſraelites neer approach. See Deut. 2. 25. Joſh. 5. 1.

the heavens dropped] With extraordinarie ſhowers and ſtorms, Pſal. 8. 8.

V. 5. *The mountains melted*] By theſe poeticall and hyperbolical expreſſions is ſhewed how the nations were affrighted and amazed when God ſhewed viſible ſignes of his power in protecting his people as they travelled towards the land of promiſe. So Pſal. 68. 15, 16, &c.

even that Sinai] *i. e.* Even as Mount Sinai had formerly done, when God gave and proclamed his law. Others conceive theſe words are to be underſtood of thoſe thunders, lightnings, earthquakes and tempeſts whereby God manifeſted his glory and Majeſtie at the giving of the law upon mount Sinai, becauſe then alſo he is ſaid to have come from Seir, Deut. 33. 2. and the ſhaking of Sinai is here expreſſed, and alſo Pſal 68. 7, 8. But leaving every man to his choyce, and ſubmitting my ſelf to better judgements, I ſtill rather incline to the former interpretation, I. Becauſe the former wonders were far more remote than theſe laſt, which were but of late, and being ſtill freſh in the peoples memories, were fit to make the deeper impreſſion. *II.* Becauſe this dread, fear and trembling which fell upon the nations was not propheſied of, and promiſed at the giving of the law, which was long before, but when the Iſraelites took their journey towards Canaan, and had paſſed over the river Amon, Deut. 2. 24, 25. III Becauſe we read of much fire, ſmoak and darkneſſe at the giving of the law, but of no ſtorms, dropping of the clouds, and raining. But IV. this eſpecially moveth me to be of his mind, becauſe this *going out of Seir* cannot be meant of Sinai in this place, ſeeing God is never ſaid to have come out of Sinai, and the next words following do expound the former, and plainly ſhew, out of what place God went, namely, *When thou marchedſt out of the field of Edom*, then *the earth trembled*, &c.

V. 6. *In the dayes of Shamgar*] *i. e.* Though Shamgar had begun a great deliverance by a wonderful victorie, ch. 3. 31. and though Jael, who lived at the ſame time, was accepted of God for her great zeal in ſeeking the good of the people, and freeing them all ſhe might from cruel oppreſſions; the which now ſhe hath more clearly manifeſted, in putting her ſelf upon that great and dangerous work of killing Siſera their chief enemy; yet in the time of both of them, notwithſtanding their good indeavours, Gods people lay under the great oppreſſions of their enemies, ſo as the high-wayes remained unoccupied, becauſe there was no commerce nor intercourſe of trading, men not daring to travel to and fro about their buſineſſe for fear of enemies and robbers. See Lev. 26. 22. 2 Chron. 15, 5. Iſai. 33. 1. Lam. 1. 4. &. 4. 18.

and the travailers walked through by-wayes] *i. e.* If their occaſions were of that importance that they were neceſſitated to go out about them, they were fain to forſake the beaten roads, and find out ſecret and unhaunted by-pathes, that the enemies might not diſcover them, and that they might eſcape robbers.

V. 7. *the inhabitants of the villages ceaſed*] *i. e.* Unwalled towns lay waſt and forſaken, becauſe the Country people not daring to dwell in them, as being undefenſible againſt enemies, were conſtrained for the ſafeguard of their lives and goods to retire themſelves into walled cities and places of ſtrength.

untill that I Deborah aroſe, that I aroſe a mother in Iſrael] *i. e.* Till I, as a Governneſſe and a Propheteſſe, teaching them Gods will, and with no leſſe care ſeeking their good than a loving mother her dear childrens, have encouraged them to this war, which hath freed them out of all their calamities.

V. 8. *They choſe new gods*] *i. e.* Becauſe by their ſhamefull apoſtaſie they fell away from God and his pure worſhip, and worſhipped heathen Idols, therefore he raiſed againſt them on every ſide cruell enemies, and plagued them with all the miſeries of war, chap. 2, 10. and 4. 1.

then was war in the gates] *i. e.* Warre with the miſeries thereof extended not only to their villages and unwalled towns, but even to their cities and places of chiefeſt ſtrength; yea, their very gates, the place of their going out and coming in for commerce, and of their judicature, were not free from the enemies in-roades: ſo as there was no exerciſe of trading, or execution of juſtice.

was there a ſhield or ſpear ſeen] Either becauſe their enemies had quite diſarmed them of all their weapons and ammunition, 1 Sam. 13. 19. 22. or elſe had brought them into ſuch a ſlaviſh fear that not one *among fourty thouſand of Iſrael* durſt be known to have them. And this is more probable, being implyed in the text: For it is not ſaid that they had not ſhield or ſpear, but that they were not ſeen among them: Levit. 26. 36.

V. 9. *My heart is towards the Governours of Iſrael*] *i. e* From my heart I honour and love the Governours and Heads of the tribes, who offered themſelves to be Captains and Leaders in this war, by their example encouraging the common people.

V. 10. *Speak ye that ride on white aſſes*] *i. e.* Such as were fat and fair, bright, ſlick and ſhining, upon which Princes and Governours uſed in thoſe dayes to ride, as an enſign of their honour, ſtate and power; let ſuch bleſſe the Lord, and ſpeak of his great acts. See ch. 10. 4. & 12. 14.

ye that ſit in judgement, and walk by the way] *i. e.* Ye that are chief Magiſtrates and Judges among the people, and ye alſo of the common ſort who uſually walk on foot about your buſineſſe, and travel in the high-wayes, do you all joyn together in praiſing the Lord for this great deliverance, by which you have recovered all your priviledges; So that ye, Princes, who were abaſed by Jabins tyranny, may now again ride in honour; ye, Judges and Magiſtrates, who had all your power and authority in executing juſtice and judgement taken from you, are now reſtored to your places, and have power to execute your office and juriſdiction; and ye, common people, who durſt not travell in the high-waies about your buſineſe for fear of cut-throat Souldiers and robbers, may now ſecurely travell from place to place according to your ſeverall occaſions.

V. 11. *They that are delivered from the noyſe of the Archers in the places of drawing water*] *i. e.* They who were affrighted and indangered when they went out of their cities to their pits and Wels to draw and fetch-in water, (a commodity ſcarce, yet more neceſſarie in thoſe hot and *dry* countries) by reaſon that their enemies ſcouting and hiding themſelves about thoſe places, aſſaulted them when they came out to draw water with hidious out-cries and fearful alarums, took them priſoners and brought them into ſlavery; or, if they filled before they could come ſo neer, ſhot their arrows at them, wounded and killed them; ſo as they could not come to draw without eminent danger. From which they are now wholly ſecured by this victorie. See on Neh. 4. 23.

there ſhall they rehearſe the righteous acts of the Lord] *i. e.* In avenging his people on their enemies, and delivering them from their oppreſſions.

of his villages in Iſrael] The villages were in moſt danger, becauſe leaſt defenſible, v. 7. but now by this victory ſafe for habitation.

then ſhall the people of the Lord go down to the gates] *i. e.* They ſhall now enjoy free liberty to go out and in by the gates of their cities; all ſorts of people, both citizens and Countrey-men, may have free commerce one with another, and come without danger to their markets and courts of juſtice, whereas before this victory there was war in the very gates, v. 8.

V. 12. *Awake, awake, Deborah*] In a Rhetorical elegancie of ſpeech ſhe ſtirreth all to praiſe and thanſgiving, and beginneth with her ſelf rowſing up her own ſpirit, that ſhe might be a precedent and example for their imitation; like a cock who awaketh himſelf by clapping his wings, before by his crowing he awaketh others.

lead thy captivity captive] *i. e.* Now after thy victorie lead them captive that kept thee and thy people in captivity, Pſal. 68. 18. Neither doth that hinder, that the people of Iſrael were bound by Gods law to kill all of theſe curſed nations which they ſubdued, ſeeing after their triumphing over them they might put them to death, as appeareth in the example of the five kings of Canaan thus uſed by Joſhua, Joſh. 10. 24, 26.

V. 13. *Then he made him that remaineth have dominion over the nobles*] *i. e.* The Lord hath now made the remainder of the children of Iſrael, reſcued by this victorie out of the tyranny of the Canaanites, to have dominion over their nobles.

the Lord made me have dominion] *i. e.* Me Deborah, though of the weaker ſex, he hath made to have dominion over the mightie, and by my counſel and incouragement to ſubdue great Princes and Commanders.

V. 14. *Out of Ephraim*] Here Deborah beginneth to relate how the ſeveral tribes acquitted themſelves in this expedition, praiſing or blaming them according to their merit or demerit.

was there a root of them againſt Amalek?] Some take this *root* to be Deborah, a Ephraimite, and dwelling upon mount Ephraim, Ch. 4. 5. the root and firſt mover in this expedition againſt the Amalekites the ancient enemies of Iſrael, who joyned with the Canaanites in this war. Others, but with leſſe probability, take it to be Joſhua an Ephraimite, who ſubdued Amalek, Exod 17. 13. For the Authors ſcope here is not to commend Joſhua for that which was done ſo long ago, but thoſe who had engaged themſelves in this preſent warr, and amongſt the reſt, the Ephraimites, who were termed *a root*, becauſe Deborah dwelling among them, they by her counſel and inſtigation, had an hand in the firſt beginnings of this war. Some will have the tribe of Judah to be here meant, whoſe *root*, or Southern part, extended to Amalek, ch. 1. 16. 1 Sam. 15. 6. See on ch. 12. 15.

after thee Benjamin] Some underſtand this as an apoſtrophe to the Lord; *q. d.* Benjamin, O Lord, came next after Ephraim, to aſſiſt thy armies in this war. Others more probably take it as ſpoken to thoſe of Ephraim, who came firſt out in this expedition, and were followed by Benjamin.

out of Machir] *i. e.* The Manaſſites deſcending from Machir the onely ſon of Manaſſeh, Joſh.17.1. This muſt be underſtood of that half of the tribe which dwelt within Canaan, and not of that beyond Jordan; for they are afterwards reproved for deſerting Gods people in this warre, v.17.

came down governours] *i.e.* Prime men, who were either Magiſtrates in their own country, and therefore very praiſe-worthy, for hazarding themſelves in ſuch a dangerous expedition; or elſe ſuch as were fit for the place of Captains and Commanders, and therefore men moſt neceſſarie at ſuch a time and for ſuch a ſervice.

and they out of Zebulun that handle the pen of the writer] *i. e.* Not onely ſuch as by their profeſſion were fit to be Captains and ſouldiers, but even Scribes and Scholars, men addicted to ſtudies, with unanimous conſent joyned with the reſt in taking up armes to fight Gods battles, and help their brethren.

V. 15. *And the Princes of Iſſachar were with Deborah*] *i. e.* Agreed with her to give her their aſſiſtance when they were required.

even Iſſachar, and alſo Barak] *i e.* Not onely the Princes, but alſo a great part of the tribe, together with Barak, who was their Generall and chief Commander.

he was ſent on foot into the valley] *i. e.* Being ſo commanded by God, he left mount Tabor, a place of ſtrength and advantage, and went down on foot into the valley: i. e. He with his army, being all footmen, were very willing to take any pains in this ſervice, and content to fight with the Canaanites in a place of great diſadvantage; for their iron chariots and horſe-men were in the valleys of greateſt uſe.

For the diviſions of Reuben there were great thoughts of heart:] Or, *in the diviſions of Reuben*. If we take the words according to the former reading, the meaning is, There were great reaſonings among the other tribes that favoured the cauſe, and much muttering and murmuring againſt Reuben, in that being a rich and powerfull tribe, they ſhould deſert their brethren, and with them the cauſe of God, either for love of eaſe or cowardly fear. But if we take the latter reading, then the meaning is, The Reubenites had reaſonings and diſputes one with another; one party holding that they ought not to deſert their brethren and with them the cauſe of God and his true religion; and the other, which were the ſtronger and more prevalent, that they ought chiefly and in the firſt place to provide for their own peace and ſafety, which they could not do, if they engaged themſelves in this war: Thoſe, being weary of ſervitude under the cruel tyrant, thought they ſhould take this opportunity of freeing themſelves out of it; But theſe maintained they ſhould run a deſperate danger in riſing againſt a mighty and potent King, unto whom alſo they had ſubmitted themſelves as tributaries and vaſſals; ſeeing if they miſcarried in the action they ſhould be utterly loſt and ruined; therefore they held it better to forbear till they did ſee the iſſue, and in the mean time to enjoy their eaſe, with their wealth and pleaſures in peace and ſafety, and not unneceſſarily run themſelves into ſuch deſperate hazards. Others think they deſerted the cauſe out of the pride of their hearts, becauſe they would not follow the conduct of a woman.

V. 16. *Why abodeſt thou among the ſheepfolds*] *i. e.* Why didſt thou, O Reuben, deſert thy brethren, and ſtay at home under ſo poor and baſe a pretence as tending thy flocks, becauſe thou art rich in them and aboundeſt in cattle. Num.32. 1, 2, 4. which muſt be carefully looked unto to preſerve them from miſcarriage.

to hear the bleatings of the flocks] She upbraideth them for being more affected with the bleatings of their ſheep then with the out-cryes, grones and complaints of their brethren under Jabins tyranny, and therefore chooſing rather by ſtaying at home to let them continue ſtill under grievous oppreſſion, than by aſſiſting in this war to hazard the loſſe of all, in caſe the tyrant prevailed: Which argued their covetouſneſſe and baſeneſſe of ſpirit, in that under ſo ſordid a pretence they would deſert the cauſe of Gods people, which was of ſuch weight and concernment. See the like, Luk. 14.18.

V. 17. *Gilead abode beyond Jordan*] *i. e.* The tribe of Gad and the other half-tribe of Manaſſeh, unto whom, together with Reuben, Gilead was given, Num. 32. 22, 40. Deut. 3. 12, 14. Joſh. 13. 24, 25, 31. ſtayed at home under the ſame pretences, and becauſe living beyond Jordan they were not yet oppreſſed by Jabin, nor like to be, unleſſe they provoked him by joyning with their brethren in this war againſt him, which they might forbear to do under a fair pretence, that they were ſeparated from them by the River, and in ſuch a diſtance that they could not come time enough to their aſſiſtance.

why did Dan remain in ſhips] Dans inheritance lay on the ſea-coaſt of Canaan, Joſh.19.40. having Japho or Joppa in their lot, an haven upon the Mediterranean, from whence they traded with other countryes; Which they pretended ſo wholly tooke them up that they had no leaſure to aſſiſt their brethren. But one of the Rabbins affirmeth this to be the true cauſe which made them hold back, becauſe out of cowardiſe and fear they durſt not aſſiſt them againſt ſo powerfull a tyrant, but rather thought of fleeing away by ſea, having ſuch ſtore of ſhipping, if he ſhould prevail againſt their brethren; though hereby they did willfully baniſh themſelves out of the promiſed land, and the place of Gods preſence, where they enjoyed his holy ordinances.

Aſher continued on the Sea-ſhore] Their inheritance alſo lying for the moſt part on the ſea-coaſt, Joſh. 19.24, 29. they pretended the like excuſes to deſert the ſervice.

and abode in his breaches] Or, *creeks* Either from thence to follow his merchandiſe, or under pretence of his neceſſary ſtaying at home to mend thoſe breaches which the ſea-floods had made, and which if neglected would be quickly enlarged, and put their country in danger of drowning.

V. 18. in the high places of the field] *i. e.* Deſcending from mount Tabor, whither God had ſent Barak to begin the war, into the valleys neer the river Kiſhon, to fight the battle, they greatly hazarded themſelves in the cauſe of God and for the good of his people, the plain champion being far more fit for Siſera his horſe and chariots than for their foot-army: ch.4.10, 14.

V. 19. *The kings came and fought*] *i. e.* Jabin and his confederate kings of Canaan, or their Generalls and Captains under their command.

in Taanach by the waters of Megiddo] Theſe two were rivers, in the tribe of Manaſſeh, which had two cities adjoyning to them called by their names, Joſh.17.11. For Jabins army was ſo hugely vaſt and numerous that it filled all the champion country: and therefore though it is ſaid this battle was fought neere Tabor and the river Kiſhon, ch.4.6, 7. Pſal.83.9. and here, *in Taanach by the waters of Megiddo*, both may well ſtand, ſeeing theſe places were neer one another, though in divers tribes, and the battle might begin in one place, and through the retreat or flight of the enemy end in the other.

They took no gain of money] *i. e.* They voluntarily came to aſſiſt Jabin in this ſervice, not expecting from him any pay, but meerly out of malice towards Gods people, from whoſe overthrow they looked for much ſpoil; but they utterly failed in their hopes, for they got nothing by the bargain, but loſt all they had and themſelves alſo.

V. 20. *They fought from heaven*] *i. e.* The meteors from heaven, as wind, thunder, hail, as it were conſpired to work their ruine. See on ch.4.15. Or it may be they were terrified from heaven with the noiſe of an approaching army, as the Philiſtimes 2 Sam.5.24. and the Syrians, 2 King.7.6.

the ſtarrs in their courſes fought againſt Siſera] *i. e.* They in their ſtations, like Souldiers ranged in a battle, as the hoſt of God, with their influences raiſing ſtorms and horrible tempeſts, conſpired all together with earthly creatures, to work the ruine of Siſera and his army. By which kind of rhetorical expreſſions ſhe would ſhew, that not onely the Iſraelites, but even the Lord himſelf, both from heaven and on earth, by all manner of means and creatures, did fight againſt them. See annot. 2. on Gen.2.1.

V. 21. *The river of Kiſhon ſwept them away*] *i. e.* This river famous (though not for greatneſſe, *yet*) for antiquity did alſo help to deſtroy them, and ſwept them away, even as a broom, duſt and filth out of an houſe. And this it did when by reaſon of the mightie ſtorm of rain and hail being ſuddenly riſen to a great height, it drowned thoſe who in their flight ſought to paſſe over it: or ſwelling over its banks, it did carrie and ſweep away many dead bodies that were ſlain in the battle.

O my ſoul, thou haſt trodden down ſtrength] By this apoſtrophe to her ſoul Deborah exciteth her ſelf to glory in the Lord, who had heard her prayer, and given her victory and triumph over her proud enemies, who gloryed in their own ſtrength.

V. 22. *Then were the horſe-hoofs broken by the means of the praunſings*] *i. e.* Though they had many goodly horſes, ſo fed and pampered that for meer wantonneſſe and greatneſſe of ſpirit they could not ſtand ſtill upon the ground, yet they became unſerviceable, and could not hurt the Iſraelites, by reaſon that through their pride and ſtomack they brake their hoofs, and foundred their feet in that hot, hard and ſtony ground with their pawings and praunſings. Others take it that they brake their hoofs in their headlong and furious poſting away to ſave their lives: And ſo the vulgar Latine expreſſeth it.

V. 23. Curſe ye Meroz ſaid the angel of the Lord] What this Meroz was, no man can determine, ſeeing there is no mention to be found of it elſewhere, neither in former nor ſucceeding ages. Which ſeemeth to me to be one effect of this curſe, that the very name and memoriall of Meroz is wholly extinct and blotted out. So Prov.10.7. Pſal.109.13. But it is apparent that it was ſome city neer the place where this battle was fought; which being of conſiderable ſtrength, and able to aſſiſt in this war, were called in to give their aſſiſtance, but refuſed to do it, and rather choſe to ſtand in a cold neutrality, out of baſe and cowardly fear in reſpect of the power of their enemy. And this was an hainous ſin: For the weaker Gods people were, the more need they had of aid. And their infidelity and diſtruſt was the greater, in that they refuſed to *help the Lord*, that is, Gods people; for he himſelf being omnipotent needed not their help, and was able alſo to protect his ſervants, and them alſo, if they would have adventured themſelves in his quarrell. And hence it is that whereas other tribes are onely reproved for holding back, Meroz is curſed with a *bitter* curſe: And that it might not ſeem to have proceeded from paſſion and ſpleen, it is added that it was backed by Divine authority, and pronounced by the command of an *angel*, even the Angel of the covenant, Ieſus Chriſt, who is moſt zealous in the cauſe of his Church. See ch.6.11. & 2.1. Some think *Meroz* was a name transformed, to ſignifie obſcurely ſome city; as Mic.1.10, 11, 12. or, that the three conſonants, M, R, Z, were the initiall letters of the names of three cities that beeing near to the place of this battle, yet afforded no aſſiſtance to their brethren.

V. 24. *Bleſſed above women ſhall Jael——bee*] *i. e.* She ſhall be magnified for this heroick act among all that ſhall hear of it, and God ſhall

multiply

not to glory in their own ſtrength, ſeeing it is God alone that giveth victorie; nor preſuming on their own power, uſe cruelty and pride in their oppreſſions, ſeeing there is one mightier than they, who can give deliverance unto the oppreſſed even when they are helpeleſſe and hopeleſſe, Eccleſ. 5. 8.

V. 4. *Lord, when thou wenteſt out of Seir*] *i. e.* When the Edomites denying thy people paſſage through their country, thou didſt cauſe them to fetch a compaſſe about it, and going before them in a cloudie pillar, didſt lead them in a long circuit into the land of promiſe, after they had ſubdued king Arad, Numb. 20. 21. & 21. 4.

the earth trembled] *i. e.* Either the earth it ſelf, in a poeticall expreſſion, or the nations inhabiting that part of the earth, *i. e.* the Edomites, Amorites, Canaanites, trembled for fear of the Iſraelites neer approach. See Deut. 2. 25. Joſh. 5. 1.

the heavens dropped] With extraordinarie ſhowers and ſtorms, Pſal. 8. 8.

V. 5. *The mountains melted*] By theſe poeticall and hyperbolical expreſſions is ſhewed how the nations were affrighted and amazed when God ſhewed viſible ſignes of his power in protecting his people as they travelled towards the land of promiſe. So Pſal. 68. 15, 16, &c.

even that Sinai] *i. e.* Even as Mount Sinai had formerly done, when God gave and proclamed his law. Others conceive theſe words are to be underſtood of thoſe thunders, lightnings, earthquakes and tempeſts whereby God manifeſted his glory and Majeſtie at the giving of the law upon mount Sinai, becauſe then alſo he is ſaid to have come from Seir, Deut. 33. 2. and the ſhaking of Sinai is here expreſſed, and alſo Pſal 68. 7, 8. But leaving every man to his choyce, and ſubmitting my ſelf to better judgements, I ſtill rather incline to the former interpretation, I. Becauſe the former wonders were far more remote than theſe laſt, which were but of late, and being ſtill freſh in the peoples memories, were fit to make the deeper impreſſion. *II.* Becauſe this dread, fear and trembling which fell upon the nations was not propheſied of, and promiſed at the giving of the law, which was long before, but when the Iſraelites took their journey towards Canaan, and had paſſed over the river Arnon, Deut. 2. 24, 25. III Becauſe we read of much fire, ſmoak and darkneſſe at the giving of the law, but of no ſtorms, dropping of the clouds, and raining. But IV. this eſpecially moveth me to be of his mind, becauſe this *going out of Seir* cannot be meant of Sinai in this place, ſeeing God is never ſaid to have come out of Sinai, and the next words following do expound the former, and plainly ſhew, out of what place God went, namely, *VVhen thou marchedſt out of the field of Edom*, then *the earth trembled*, &c.

V. 6. *In the dayes of Shamgar*] *i. e.* Though Shamgar had begun a great deliverance by a wonderful victorie, ch. 3. 31. and though Jael, who lived at the ſame time, was accepted of God for her great zeal in ſeeking the good of the people, and freeing them all ſhe might from cruel oppreſſions; the which now ſhe hath more clearly manifeſted, in putting her ſelf upon that great and dangerous work of killing Siſera their chief enemy; yet in the time of both of them, notwithſtanding their good indeavours, Gods people lay under the great oppreſſions of their enemies, ſo as the high-wayes remained unoccupied, becauſe there was no commerce nor intercourſe of trading, men not daring to travel to and fro about their buſineſſe for fear of enemies and robbers. See Lev. 26. 22. 2 Chron. 15, 5. Iſai. 33. 1. Lam. 1. 4. & 4. 18.

and the travailers walked through by-wayes] *i. e.* If their occaſions were of that importance that they were neceſſitated to go out about them, they were fain to forſake the beaten roads, and find out ſecret and unhaunted by-pathes, that the enemies might not diſcover them, and that they might eſcape robbers.

V. 7. *the inhabitants of the villages ceaſed*] *i. e.* Unwalled towns lay waſt and forſaken, becauſe the Country people not daring to dwell in them, as being undefenſible againſt enemies, were conſtrained for the ſafeguard of their lives and goods to retire themſelves into walled cities and places of ſtrength.

untill that I Deborah aroſe, that I aroſe a mother in Iſrael] *i. e.* Till I, as a Governneſſe and a Prophetеſſe, teaching them Gods will, and with no leſſe care ſeeking their good than a loving mother her dear childrens, have encouraged them to this war, which hath freed them out of all their calamities.

V. 8. *They choſe new gods*] *i. e.* Becauſe by their ſhamefull apoſtaſie they fell away from God and his pure worſhip, and worſhipped heathen Idols, therefore he raiſed againſt them on every ſide cruell enemies, and plagued them with all the miſeries of war, chap. 2, 10. and 4. 1.

then was war in the gates] *i. e.* Warre with the miſeries thereof extended not only to their villages and unwalled towns, but even to their cities and places of chiefeſt ſtrength; yea, their very gates, the place of their going out and coming in for commerce, and of their judicature, were not free from the enemies in-roades: ſo as there was no exerciſe of trading, or execution of juſtice.

was there a ſhield or ſpear ſeen] Either becauſe their enemies had quite diſarmed them of all their weapons and ammunition, 1 Sam. 13. 19. 22. or elſe had brought them into ſuch a ſlaviſh fear that not one *among fourty thouſand of Iſrael* durſt be known to have them. And this is more probable, being implyed in the text: For it is not ſaid that they had not ſhield or ſpear, but that they were not ſeen among them: Levit. 26. 36.

V. 9. *My heart is towards the Governours of Iſrael*] *i. e* From my heart I honour and love the Governours and Heads of the tribes, who offered themſelves to be Captains and Leaders in this war, by their example encouraging the common people.

V. 10. *Speak ye that ride on white aſſes*] *i. e.* Such as were fat and fair, bright, ſlick and ſhining, upon which Princes and Governours uſed in thoſe dayes to ride, as an enſign of their honour, ſtate and power; let ſuch bleſſe the Lord, and ſpeak of his great acts. See ch. 10. 4. & 12. 14.

ye that ſit in judgement, and walk by the way] *i. e.* Ye that are chief Magiſtrates and Judges among the people, and ye alſo of the common ſort who uſually walk on foot about your buſineſſe, and travel in the high-wayes, do you all joyn together in praiſing the Lord for this great deliverance, by which you have recovered all your priviledges; So that ye, Princes, who were abaſed by Jabins tyranny, may now again ride in honour; ye, Judges and Magiſtrates, who had all your power and authority in executing juſtice and judgement taken from you, are now reſtored to your places, and have power to execute your office and juriſdiction; and ye, common people, who durſt not travell in the high-waies about your buſineſe for fear of cut-throat Souldiers and robbers, may now ſecurely travell from place to place according to your ſeverall occaſions.

V. 11. *They that are delivered from the noyſe of the Archers in the places of drawing water*] *i. e.* They who were affrighted and indangered when they went out of their cities to their pits and Wels to draw and fetch in water, (a commodity ſcarce, yet more neceſſarie in thoſe hot and *dry* countries) by reaſon that their enemies ſcouting and hiding themſelves about thoſe places, aſſaulted them when they came out to draw water with hidious out-cries and fearful alarums, took them priſoners and brought them into ſlavery; or, if they filled before they could come ſo neer, ſhot their arrows at them, wounded and killed them; ſo as they could not come to draw without eminent danger. From which they are now wholly ſecured by this victorie. See on Neh. 4. 23.

there ſhall they rehearſe the righteous acts of the Lord] *i. e.* In avenging his people on their enemies, and delivering them from their oppreſſions.

of his villages in Iſrael] The villages were in moſt danger, becauſe leaſt defenſible, v. 7. but now by this victory ſafe for habitation.

then ſhall the people of the Lord go down to the gates] *i. e.* They ſhall now enjoy free liberty to go out and in by the gates of their cities; all ſorts of people, both citizens and Countrey-men, may have free commerce one with another, and come without danger to their markets and courts of juſtice, whereas before this victory there was war in the very gates, v. 8.

V. 12. *Awake, awake, Deborah*] In a Rhetorical elegancie of ſpeech ſhe ſtirreth all to praiſe and thanſgiving, and beginneth with her ſelf rowſing up her own ſpirit, that ſhe might be a precedent and example for their imitation; like a cock who awaketh himſelf by clapping his wings, before by his crowing he awaketh others.

lead thy captivity captive] *i. e.* Now after thy victorie lead them captive that kept thee and thy people in captivity, Pſal. 68. 18. Neither doth that hinder, that the people of Iſrael were bound by Gods law to kill all of theſe curſed nations which they ſubdued, ſeeing after their triumphing over them they might put them to death, as appeareth in the example of the five kings of Canaan thus uſed by Joſhua, Joſh. 10. 24, 26.

V. 13. *Then he made him that remaineth have dominion over the nobles*] *i. e.* The Lord hath now made the remainder of the children of Iſrael, reſcued by this victorie out of the tyranny of the Canaanites, to have dominion over their nobles.

the Lord made me have dominion] *i. e.* Me Deborah, though of the weaker ſex, he hath made to have dominion over the mightie, and by my counſel and incouragement to ſubdue great Princes and Commanders.

V. 14. *Out of Ephraim*] Here Deborah beginneth to relate how the ſeveral tribes acquitted themſelves in this expedition, praiſing or blaming them according to their merit or demerit.

was there a root of them againſt Amalek?] Some take this *root* to be Deborah, a Ephraimite, and dwelling upon mount Ephraim, Ch. 4. 5. the root and firſt mover in this expedition againſt the Amalekites the ancient enemies of Iſrael, who joyned with the Canaanites in this war. Others, but with leſſe probability, take it to be Joſhua an Ephraimite, who ſubdued Amalek, Exod 17. 13. For the Authors ſcope here is not to commend Joſhua for that which was done ſo long ago, but thoſe who had engaged themſelves in this preſent warr, and amongſt the reſt, the Ephraimites, who were termed *a root*, becauſe Deborah dwelling among them, they by her counſel and inſtigation, had an hand in the firſt beginnings of this war. Some will have the tribe of Judah to be here meant, whoſe *root*, or Southern part, extended to Amalek, ch. 1. 16. 1 Sam. 15. 6. See on ch. 12. 15.

after thee Benjamin] Some underſtand this as an apoſtrophe to the Lord; *q. d.* Benjamin, O Lord, came next after Ephraim, to aſſiſt thy armies in this war. Others more drobably take it as ſpoken to thoſe of Ephraim, who came firſt out in this expedition, and were followed by Benjamin.

out of Machir] *i. e.* The Manaſſites deſcending from Machir the onely ſon of Manaſſeh, Joſh.17.1. This muſt be underſtood of that half of the tribe which dwelt within Canaan, and not of that beyond Jordan; for they are afterwards reproved for deſerting Gods people in this warre, v.17.

came down governours] *i,e.* Prime men, who were either Magiſtrates in their own country, and therefore very praiſe-worthy, for hazarding themſelves in ſuch a dangerous expedition; or elſe ſuch as were fit for the place of Captains and Commanders, and therefore men moſt neceſſarie at ſuch a time and for ſuch a ſervice.

and they out of Zebulun that handle the pen of the writer] *i. e.* Not onely ſuch as by their profeſſion were fit to be Captains and ſouldiers, but even Scribes and Scholars, men addicted to ſtudies, with unanimous conſent joyned with the reſt in taking up armes to fight Gods battles, and help their brethren.

V. 15. *And the Princes of Iſſachar were with Deborah*] *i. e.* Agreed with her to give her their aſſiſtance when they were required.

even Iſſachar, and alſo Barak] *i e.* Not onely the Princes, but alſo a great part of the tribe, together with Barak, who was their Generall and chief Commander.

he was ſent on foot into the valley] *i, e.* Being ſo commanded by God, he left mount Tabor, a place of ſtrength and advantage, and went down on foot into the valley: i. e. He with his army, being all footmen, were very willing to take any pains in this ſervice, and content to fight with the Canaanites in a place of great diſadvantage; for their iron chariots and horſe-men were in the valleys of greateſt uſe.

For the diviſions of Reuben there were great thoughts of heart:] Or, *in the diviſions of Reuben.* If we take the words according to the former reading, the meaning is, There were great reaſonings among the other tribes that favoured the cauſe, and much muttering and murmuring againſt Reuben, in that being a rich and powerfull tribe, they ſhould deſert their brethren, and with them the cauſe of God, either for love of eaſe or cowardly fear. But if we take the latter reading, then the meaning is, The Reubenites had reaſonings and diſputes one with another; one party holding that they ought not to deſert their brethren and with them the cauſe of God and his true religion; and the other, which were the ſtronger and more prevalent, that they ought chiefly and in the firſt place to provide for their own peace and ſafety, which they could not do, if they engaged themſelves in this war: Thoſe, being weary of ſervitude under the cruel tyrant, thought they ſhould take this opportunity of freeing themſelves out of it; But theſe maintained they ſhould run a deſperate danger in riſing againſt a mighty and potent King, unto whom alſo they had ſubmitted themſelves as tributaries and vaſſals; ſeeing if they miſcarried in the action they ſhould be utterly loſt and ruined; therefore they held it better to forbear till they did ſee the iſſue, and in the mean time to enjoy their eaſe, with their wealth and pleaſures in peace and ſafety, and not unneceſſarily run themſelves into ſuch deſperate hazards. Others think they deſerted the cauſe out of the pride of their hearts, becauſe they would not follow the conduct of a woman.

V. 16. *Why abodeſt thou among the ſheepfolds*] *i. e.* Why didſt thou, O Reuben, deſert thy brethren, and ſtay at home under ſo poor and baſe a pretence as tending thy flocks, becauſe thou art rich in them and aboundeſt in cattle. Num.32.1,2,4. which muſt be carefully looked unto to preſerve them from miſcarriage.

to hear the bleatings of the flocks] She upbraideth them for being more affected with the bleatings of their ſheep then with the out-cryes, grones and complaints of their brethren under Jabins tyranny, and therefore chooſing rather by ſtaying at home to let them continue ſtill under grievous oppreſſion, than by aſſiſting in this war to hazard the loſſe of all, in caſe the tyrant prevailed: Which argued their covetouſneſſe and baſeneſſe of ſpirit, in that under ſo ſordid a pretence they would deſert the cauſe of Gods people, which was of ſuch weight and concernment. See the like, Luk.14.18.

V. 17. *Gilead abode beyond Jordan*] *i. e.* The tribe of Gad and the other half-tribe of Manaſſeh, unto whom, together with Reuben, Gilead was given, Num. 32. 22, 40. Deut. 3. 12, 14. Joſh. 13. 24, 25, 31. ſtayed at home under the ſame pretences, and becauſe living beyond Jordan they were not yet oppreſſed by Jabin, nor like to be, unleſſe they provoked him by joyning with their brethren in this war againſt him, which they might forbear to do under a fair pretence, that they were ſeparated from them by the River, and in ſuch a diſtance that they could not come time enough to their aſſiſtance.

why did Dan remain in ſhips] Dans inheritance lay on the ſea-coaſt of Canaan, Joſh.19.40. having Japho or Joppa in their lot, an haven upon the Mediterranean, from whence they traded with other countryes; Which they pretended ſo wholly tooke them up that they had no leaſure to aſſiſt their brethren. But one of the Rabbins affirmeth this to be the true cauſe which made them hold back, becauſe out of cowardiſe and fear they durſt not aſſiſt them againſt ſo powerfull a tyrant, but rather thought of fleeing away by ſea, having ſuch ſtore of ſhipping, if he ſhould prevail againſt their brethren; though hereby they did willfully baniſh themſelves out of the promiſed land, and the place of Gods preſence, where they enjoyed his holy ordinances.

Aſher continued on the Sea-ſhore] Their inheritance alſo lying for the moſt part on the ſea-coaſt, Joſh. 19.24,29. they pretended the like excuſes to deſert the ſervice.

and abode in his breaches] Or, *creeks* Either from thence to follow his merchandiſe, or under pretence of his neceſſary ſtaying at home to mend thoſe breaches which the ſea-floods had made, and which if neglected would be quickly enlarged, and put their country in danger of drowning.

V. 18. *in the high places of the field*] *i. e.* Deſcending from mount Tabor, whither God had ſent Barak to begin the war, into the valleys neer the river Kiſhon, to fight the battle, they greatly hazarded themſelves in the cauſe of God and for the good of his people, the plain champion being far more fit for Siſera his horſe and chariots than for their foot-army: ch.4.10,14.

V. 19. *The kings came and fought*] *i. e.* Jabin and his confederate kings of Canaan, or their Generalls and Captains under their command.

in Taanach by the waters of Megiddo] Theſe two were rivers, in the tribe of Manaſſeh, which had two cities adjoyning to them called by their names, Joſh.17.11. For Jabins army was ſo hugely vaſt and numerous that it filled all the champion country: and therefore though it is ſaid this battle was fought neere Tabor and the river Kiſhon, ch.4.6,7. Pſal.83.9. and here, *in Taanach by the waters of Megiddo*, both may well ſtand, ſeeing theſe places were neer one another, though in divers tribes, and the battle might begin in one place, and through the retreat or flight of the enemy end in the other.

They took no gain of money] *i. e.* They voluntarily came to aſſiſt Jabin in this ſervice, not expecting from him any pay, but meerly out of malice towards Gods people, from whoſe overthrow they looked for much ſpoil; but they utterly failed in their hopes, for they got nothing by the bargain, but loſt all they had and themſelves alſo.

V. 20. *They fought from heaven*] *i. e.* The meteors from heaven, as wind, thunder, hail, as it were conſpired to work their ruine. See on ch.4.15. Or it may be they were terrified from heaven with the noiſe of an approaching army, as the Philiſtimes 2 Sam.5.24. and the Syrians, 2 King.7.6.

the ſtarrs in their courſes fought againſt Siſera] *i. e.* They in their ſtations, like Souldiers ranged in a battle, as the hoſt of God, with their influences raiſing ſtorms and horrible tempeſts, conſpired all together with earthly creatures, to work the ruine of Siſera and his army. By which kind of rhetorical expreſſions ſhe would ſhew, that not onely the Iſraelites, but even the Lord himſelf, both from heaven and on earth, by all manner of means and creatures, did fight againſt them. *See* annot.2. on Gen.2.1.

V. 21. *The river of Kiſhon ſwept them away*] *i. e.* This river famous (though not for greatneſſe, *yet*) for antiquity did alſo help to deſtroy them, and ſwept them away, even as a broom, duſt and filth out of an houſe. And this it did when by reaſon of the mightie ſtorm of rain and hail being ſuddenly riſen to a great height, it drowned thoſe who in their flight ſought to paſſe over it: or ſwelling over its banks, it did carrie and ſweep away many dead bodies that were ſlain in the battle.

O my ſoul, thou haſt trodden down ſtrength] By this apoſtrophe to her ſoul Deborah exciteth her ſelf to glory in the Lord, who had heard her prayer, and given her victory and triumph over her proud enemies, who gloryed in their own ſtrength.

V. 22. *Then were the horſe-hoofs broken by the means of the praunſings*] *i. e.* Though they had many goodly horſes, ſo fed and pampered that for meer wantonneſſe and greatneſſe of ſpirit they could not ſtand ſtill upon the ground, yet they became unſerviceable, and could not hurt the Iſraelites, by reaſon that through their pride and ſtomack they brake their hoofs, and foundred their feet in that hot, hard and ſtony ground with their pawings and praunſings. Others take it that they brake their hoofs in their headlong and furious poſting away to ſave their lives: And ſo the vulgar Latine expreſſeth it.

V. 23. *Curſe ye Meroz (ſaid the angel of the Lord*] What this Meroz was, no man can determine, ſeeing there is no mention to be found of it elſewhere, neither in former nor ſucceeding ages. Which ſeemeth to me to be one effect of this curſe, that the very name and memoriall of Meroz is wholly extinct and blotted out. So Prov.10.7. Pſal.109.13. But it is apparent that it was ſome city neer the place where this battle was fought; which being of conſiderable ſtrength, and able to aſſiſt in this war, were called in to give their aſſiſtance, but refuſed to do it, and rather choſe to ſtand in a cold neutrality, out of baſe and cowardly fear in reſpect of the power of their enemy. And this was an hainous ſin: For the weaker Gods people were, the more need they had of aid. And their infidelity and diſtruſt was the greater, in that they refuſed to *help the Lord*, that is, Gods people; for he himſelf being omnipotent needed not their help, and was able alſo to protect his ſervants, and them alſo, if they would have adventured themſelves in his quarrell. And hence it is that whereas other tribes are onely reproved for holding back, Meroz is curſed with *a bitter* curſe: And that it might not ſeem to have proceeded from paſſion and ſpleen, it is added that it was backed by Divine authority, and pronounced by the command of an *angel*, even the Angel of the covenant, Ieſus Chriſt, who is moſt zealous in the cauſe of his Church. See ch.6.11. & 2.1. Some think *Meroz* was a name transformed, to ſignifie obſcurely ſome city; as Mic.1.10,11,12. or, that the three conſonants, M,R,Z, were the initiall letters of the names of three cities that being near to the place of this battle, yet afforded no aſſiſtance to their brethren.

V 24. *Bleſſed above women ſhall Jael—bee*] *i. e.* She ſhall be magnified for this heroick act among all that ſhall hear of it, and God ſhall multiply his bleſſings upon her above others, as a gracious reward of this ſervice.

in the tent] By his is meant either that God would multiply his bleſſings upon her in her tent, i. e. in all domeſticall affaires; or, that ſhe dwelling in a tent, as all the Kenites did, ſhould be bleſſed above all the reſt.

V. 25. *ſhe brought forth butter*] *i. e.* Either cream, in which the butter is; or elſe, after ſhe had given him milk to drink, ſhe gave him alſo butter to eat. All which kindneſſe ſhe uſed to make him reſt the more ſecure under her protection.

in a lordly diſh] *i. e.* In a rich and fair bowl befitting a man of his honour and dignity; or elſe, ſo large as that ſhe might drink his fill out of it.

V. 26. *and with the hammer ſhe ſmote Siſera*] Heb. *She hammered him*, i. e. with the hammer ſhe ſtroke the nail through his temples.

V. 27. *At her feet he bowed, he fell*] Here are rhetorically expreſſed the poſtures and motions of a man that hath received a mortall wound: Not that every particular could be ſaid of Siſera in the very letter; for being faſtned unto the earth with a pin driven through his temples, he could not riſe, and bow, and fall; but that in the pangs of death he did ſomething in reſpect of the ſubſtance ſuitable to all theſe, that is, he lay proſtrate at Jaels feet having the convulſions of death upon him.

V. 28. *The mother of Siſera*] Here we have another figurative amplification befitting a poeticall hymne, whereby is ſuppoſed how it was likely that Seſera's mother and her Ladies behaved themſelves in their words and actions upon this occaſion of his not preſent comming; i. e. She looked out of a window, expecting his approach; ſhe cryed out, when ſhe could not diſcover him, as one impatient of his delay and reaſoned with her ſelf and her Ladies what the cauſe might be why he ſtayed ſo long: And then is ſhewed what was likely to be ſpoken, by her Ladies or her ſelf, to quiet their minds and remove theſe fears, namely the hopes they had of his proſperous ſucceſſe, and that the cauſes of his ſtay were the fruits of his victory and the dividing of the ſpoyl. Where we have a lively and ironicall repreſentation of pride and carnall confidence, preſuming of ſucceſſe in enterpriſes upon ſenſuall grounds without any reſpect to Gods power and providence.

V. 30. *Have they not ſped*] *i. e.* They have ſurely ſped and obtained the victory, and therefore cannot come ſo ſoon, becauſe they muſt have ſome time allowed them to divide the ſpoyl.

needle-work on both ſides] *i. e.* Both ſides alike, and of equall beauty.

V. 31. *be as the Sun when he goeth forth in his might*] *i. e.* As the Sun when it riſeth in glory and brightneſſe, and from the morning to high noon therein increaſeth more and more; ſo let them that love the Lord increaſe daily in glory and happineſſe: Prov. 4, 18. Pſal. 37. 6. 2 Sam. 23. 4. Dan. 12. 3.

And the land had reſt fourty years] *i. e.* Unto the fourtieth year, reckoning from Ehuds death, or thoſe eighty years mentioned ch. 3. 30. See ch. 3. 11.

CHAP. VI.

Verſ. 1. AND *the children of Iſrael did evill in the ſight of the Lord*] *i. e.* They provoked God to juſt diſpleaſure by their other ſins, but chiefly by their Idolatry, which was that eminent evill for which they are reproved v. 10. and for which God inflicted upon them this preſent judgement.

and the Lord delivered them] From this expreſſion and ſome others that follow, ſome gather that neither they were now fallen into ſo deep a degree of apoſtaſie and Idolatry as themſelves formerly and their fathers before them, nor that they were now ſo ſeverely puniſhed as in times paſt. For it is not ſaid, as ch. 3. 8. & 4. 2. that God *ſold* them, as ſlaves and bond-men to the Midianites, but only that he *delivered* them, *i. e.* ſo withdrew his protection and aſſiſtance as that they prevailed againſt them, and pillaged their Country. Neither did he ſuffer them to lye under theſe oppreſſions for eighteen or twenty years, as ch. 3. 14. & 4. 3. but only for ſeven. And for their ſin, it is not ſaid that they added unto their former wickedneſſe, and *corrupted themſelves more than their fathers*, as ch. 2. 19. but ſimply, that they *did evill* only.

into the hand of Midian] The great anceſtor of this people was Midian the ſon of Abraham by Keturah, Gen. 25. 2: who gave name to a City and country ſituate beyond Arabia towards the *South*, neer the red *Sea*. And likewiſe his poſterity after him were called *Midianites*. Here Zipporah Moſes wife was born, and the Kenites that deſcended from Jethro. And this (as ſome think) is the Country from whence thoſe whom we call *Gypſies* do come. In thoſe dayes they dwelt in Tents, and lived upon the ſpoil of other nations, removing themſelves, their wives, children, families and cattle from country to country, as it beſt liked them. Againſt theſe the Iſraelites made war, and deſtroyed many of them, when as they laboured to ſupplant them with their wiles: And now it ſeemeth, having gotten ſtrength, they make that their quarrell of ſeeking revenge. See on Hab. 3. 7.

V. 2. *and becauſe of the Midianites*] *i. e.* For fear of being ſurprized and plundred by them.

the children of Iſrael made them the dens, &c.] Partly for ſecrecy to hide themſelves and their goods from the Midianites, and partly for defence, if they happened to be diſcovered by them. Theſe Dens and Caves remained unto Sauls and Davids time, 1 Sam. 13. 6. and, it is very likely, long after.

V. 3. *the Midianites came up, and the Amalekites, and the children of the eaſt*] *i. e.* Not the Midianites alone, but alſo the Amalekites, who were of Eſaus poſterity, Gen. 36. 12. and alwayes malicious enemies to the Iſraelites and with them alſo the children of the Eaſt, that is, the Arabians, who lived Eaſternly in reference to Canaan, ch. 8. 10, 11. Job 1. 3. Iſa. 13. 20. All theſe in a joynt confederacie conſpired together to make yearly inroads into the land of Canaan, bringing with them their wives, families and cattle, before their corn was ripened, partly that they might live upon the ſpoil as long as it laſted, or they liſted; and partly out of malice towards the Iſraelites, ſpoiling all which they could not ſpend, and carrying away their ſheep, oxen and aſſes, that they might have no ſuſtenance to live upon when they were gone.

V. 4. *till thou come unto Gaza*] Lying in the utmoſt border of Canaan neer the Mediterranean: whereby it appeareth they waſted the whole Country, even from the eaſt, on which they bordered, to the very borders on the weſt-ſide.

V. 5. *and they came as graſhoppers*] By which hyperbolicall expreſſion is noted their multitude, their Army conſiſting of an hundred thirty five thouſand able fighting men, beſides women and children and the common raſcality that followed the camp, ch. 8. 10. and withall, the horrible ſpoyl which they made in the country, ſeeing like graſhoppers, they fell upon every place, and where they came devoured all, and left nothing behind them.

without number] An Hebraiſme: *i. e.* So many that they were hardly to be numbred. So ch. 7. 12. Whereas a ſmall company is expreſſed by the contrary phraſe, that they are *men of number*. See Gen. 34. 30.

V. 6. *and the children of Iſrael cryed unto the Lord*] *i. e.* When all the means in which they had truſted did fail them, and their dens and caves could not protect them, then ſeeing their folly they ſought unto the Lord their only rock and refuge, and returning unto him by true repentance they cried unto him for help and deliverance.

V. 8. *the Lord ſent a Prophet*] Heb. *A man, a Prophet*. Before he would give them deliverance, he fitteth them for it, by uſing the Miniſtery of a Prophet to bring them to repentance. He is ſaid to have been *a man, a Prophet*, that it might not be thought he was an Angel. For Angels in Scripture are not called *Prophets*, though Prophets are called *Angels*, Mal 3. 1. And it may probably be thought that this Prophet was ſent unto them before they cryed to the Lord, ſeeing the words may be read in the more-than-perfect-tenſe, as well as in the perfect, thus, *The Lord had ſent a Prophet*, namely, to exhort them to repentance, and to cry unto the Lord for pardon and help.

I brought you up from Ægypt] This he firſt mindeth them of, as being the prime and principall benefit upon which depended all the reſt following.

V. 9. *and out of the hand of all that oppreſſed you*] *i. e.* Not only the Ægyptians, but alſo all thoſe nations which raiſed war againſt you in the wilderneſſe, as the Amalekites, Arad, and the Canaanites, with the Midianites.

and draue them out from before you] *i. e.* The Amorites and Canaanites.

V. 10. *Fear not the gods of the Amorites*] *i. e.* Do not worſhip and ſerve them, out of an opinion that they are able to do you hurt, ſeeing they are but ſtocks and ſtones, and are able to do nothing againſt thoſe who ſerving me only are under my protection.

V. 11. *And there came an Angel of the Lord*] *i. e.* The Angel of the Covenant, the Lord Chriſt, the eternall Sun of God. For he is called *Jehovah*, v. 14. and *the Lord*, v. 16. and to him Gideon built an altar, which is peculiar to God, v. 24. So chap. 2. 1. Gen. 18. 17. & 48. 16. Thus Chriſt of old uſed to take upon him the ſhape of a man to typifie his Incarnation. And here appearing unto Gideon as a man, he alſo reſembleth a man in his poſtures and actions: For as a weary travailer he cometh with his ſtaff in his hand, and repoſeth himſelf under a tree to reſt him.

in Ophrah] There were two Ophrahs, one in Benjamin, Joſh. 18. 23. and this in Manaſſeh.

Joaſh the Abi-ezrite] *i. e.* Of the Family of Abiezer, and of the tribe of Manaſſeh, Joſh. 17. 2. See v. 24. 34.

threſhed wheat by the wine-preſſe] Which was under or neer unto the oak where the Angel ſat. Here appeareth the ſimplicity and humility of thoſe times, in that men of ſpeciall note, ſuch as Gideon was, being the ſon of a chief Magiſtrate, and having many ſervants at his command, v. 27. thought it no diſparagement to work with their own hands, and imploy themſelves in honeſt labours.

to hide it from the Midianites] Heb. *To cauſe it to flee*; to wit, out of the Midianites ſight, that they might not find it, To which end he made choice of this ſecret place, and there did not beat out the corn from the eares in the ordinary manner, by uſing oxen to tread it out, which would have been more ſubject to ſight, but he beat it out with a ſtaff, as being the more ſecret way whereby he might conceal it.

V. 12. *The Lord is with thee*] An ancient form of ſalutation, whereby is ſignified and wiſhed Gods preſence to aſſiſt us in all our labours and endeavours, and to protect us from all evill and danger. So Boaz ſaluted his reapers, Ruth 2. 4. and the Angel the bleſſed Virgin, Luk. 1. 28. The Angel here uſed it to encourage Gideon to undertake with confidence this great and difficult work which he was now to perſwade him unto *thou mighty man of valour*] This is ſpoken not ſo much in reſpect of that fortitude that was naturally in him, as of that courage and valour wherewith the Lord would now endow him, that he might fit him for ſo great a work.

V. 13. *if the Lord be with us, why then is all this befallen us?*] *i. e.* Why hath he expoſed us to all theſe miſeries, and forſaken us in them? Which is the uſuall complaint of Gods deareſt children in their extream afflictions, and the cauſe of all their expoſtulations, Pſal. 13. 1. & 22. 1. & 73.2——14. & 77.2——9. Jer.12.1,2. and

where be all his miracles] *q. d.* Wee have he much ſpeech of the wonders he formerly did in the deliverances of our forefathers; but our ſelves in this our miſerable condition can have no experience of them, or reaſon to hope that he remaineth the ſame to us that he was to them.

V. 14. *And the Lord looked upon him*] *i. e.* Not in an ordinary manner, but virtually and efficaciouſly, as he did upon Peter, Luk.22. 61. by his Spirit ſpeaking powerfully to his heart the ſame things which he uttered to his ear.

Go in this thy might] Which I now give thee, and with it my promiſe to aſſiſt thee in this great work which thou art to undertake at my command; namely the deliverance of my people out of the hands of the Midianites.

have not I ſent thee,] *i. e.* I have aſſuredly called thee to this work, therefore pretend no difficulties or diſcouragements, ſeeing I am al-ſufficient to give thee ſuch wiſdom and power as may inable thee to effect it. See on ch.4.6.

V. 15. *O my Lord, wherewith ſhall I ſave Iſrael?*] Theſe words proceeded not from a totall want of faith, but from weakneſſe of it; for Gideon is one of thoſe great Worthies whoſe faith is commended, Heb.11.32. Nor ſpake hee thus meerly out of diſtruſt in God, as though he would not perform what he had promiſed, but as a man apprehenſive of his own weakneſſe, he deſired direction how to carry on the work, and what means he ſhould uſe for the atchieving of it, and the further ſtrengthening of his faith in the aſſurance of good ſucceſſe So Luk.1.34. Jud.13.12.

behold, my family is poore] Heb. *my thouſand is the meaneſt. i. e.* As I am weak in my ſelf, ſo alſo in my friends and allies. See Exod.18. 25. Mic.5.2. 1 Sam.9.21.

V. 16. *thou ſhalt ſmite the Midianites as one man*] *i. e.* As eaſily as if thou hadſt to do but with one man, and not with a great army.

V. 17. *then ſhew me a ſigne that thou talkeſt with me*] To wit, that thou art ſent of God thus to ſpeak unto me, whereby I may be the better enabled to undertake this dangerous expedition with good conſcience, as being called unto it by God, and with reſolution and courage, being aſſured of good ſucceſſe by his aſſiſtance.

V. 18. *and bring forth my preſent*] Or, *meat-offering*. And the word may ſignifie both, and ſo is diverſly taken in divers places; but it cannot here be underſtood in the latter ſenſe, as appeareth by the things here preſented, namely, a boyled Kid, and the broth in which it was ſod, fit food for a weary traveller, but not to be uſed in meat-offerings; beſides, here is no mention made of the fat, flower or oyl required unto them, Lev.6.12.14. For Gideon thinking this perſon to be onely a man, he deſireth to give him ſuch entertainment as was fit for a travailer, namely, by ſetting meat before him, as Abraham, Lot, and Manoah in like caſe did, chap. 13.15. Gen.18.5——8. & 19.3. See on 1 Sam 9.7.

V. 19. *preſented it*] As a dinner prepared for his repaſt, and not as a ſacrifice, ſeeing here is no mention of divers things neceſſarily required to a ſacrifice.

V. 20. *poure out the broth*] To wit, upon the fleſh and cakes. This he required, that the miracle which he intended might appear to be the greater: For the more the fleſh and cakes were moyſtened with the broth, the leſſe apt they were to be conſumed with the fire. So Elijah 1 Kings.18 33,34.

V. 21. *there roſe up fire out of the rock, and conſumed the fleſh*] So that which Gideon intended for a feaſt was by the Angel miraculouſly turned into a kind of burnt-offering, that thereby Gideons faith might be confirmed in this aſſurance, that the ſervice unto which God called him ſhould be accepted and have good ſucceſſe. See 1 Kings.18.38. 2 Chron. 7.1.

V. 22. *And when Gideon perceived that he was an Angel*] *i. e.* By his fetching fire out of the rock to conſume the things laid upon it, and his ſudden vaniſhing out of ſight.

Gideon ſaid, Alas, O Lord God] The cauſes of ſuch like affrightments when God gave viſible ſignes of his preſence, were partly the guilt of ſin and mans corruption, Iſa.6.5, partly Gods purity and glorious Majeſty, which maketh the Angels themſelves to cover their faces, Job 15.15, 16. Iſa. 6. 2. and partly Gods ſpeech to Moſes, Exod. 33. 20. *There ſhall no man ſee me, and live.* For theſe reaſons Gideon here, & Manoah, ch.13.22. were ſo affrighted becauſe they had ſeen the Lord, that they cried out through weakneſſe of faith, as though they ſhould have preſently dyed, and thought it a wonder that having ſeen the face of God, their lives were preſerved. But howſoever in this ſtate of mortality man cannot live and ſee God in his glory, Majeſty and infinite perfections, yet he may ſee him in the face of a Mediatour, the Angel of the Covenant, Jeſus Chriſt, by whom we have acceſſe unto God, and are accepted of him, Rom. 5. 2. Eph. 1. 6. & 2. 18. & 3. 12. And thus the Saints of old ſaw God, and yet lived. See Gen.16.13. & 32.30. Exod.24.11. Deut.5.24.

V. 23. *And the Lord ſaid unto him*] Namely, the ſame night after he was thus affrighted, v, 25. Some conceive he thus ſpake as he was in departing from him.

Peace be unto thee] *i. e.* Life, health, and all happineſſe; all which the Hebrews uſually expreſſe by this phraſe,

V. 24. *then Gideon built an altar there*] Namely, upon the top of the rock, by Gods ſpeciall command, v. 26. Of the lawfulneſſe of building extraordinarie altars upon extraordinarie occaſions, ſee on ch. 13.16. & 21.4.

and called it Jehovah-Shalom] *i. e. The Lord ſend peace* This altar Gideon built, and dedicated it to Chriſt himſelf, the Angel of the Covenant that had appeared unto him, which he called *Jehovah-Shalom*, I. Becauſe he is our peace, and Prince of peace, Iſa.9.6. and the author and giver of all our peace, Iſa.53.5. Luk. 2. 14. Heb.7.2. John.14.27. & 16.33. Acts 10.36. II. Becauſe he had peaceably ſaluted him in his affrightment and fear of death, and comforted him by promiſing that he ſhould live, ver. 23. III. Becauſe he had aſſured him of his deliverance and peace to him and his people by their victory over the Midianites. Now what is here ſaid is ſaid by anticipation. For Gideon built not this altar before he received a command from God for it, the night following the apparition, v. 26. when God gave him divers other directions for the whole carriage of the enſuing buſineſſe. And this is uſuall in the Scripture, firſt to ſet down a thing in the groſſe, and then afterwards the manner how it was to be done. Such like titles as this here, ſee, Exod. 17.15. Jer. 33.16. Ezek. 48. 35. then afterwards the manner how it was to be done.

V. 25. *Take thy fathers young bullock, even the ſecond bullock*] Or, *and the ſecond bullock*. And if ſo, then two were commanded to be ſacrificed. But v. 28. mention is made but of one; therefore the firſt reading is thought to be better. Now it is not apparent why he was called *the ſecond*; only men diverſly gueſſe at it; as, becauſe either he ſtood uſually in the ſecond place in the ſtall, or at the plow or cart; or becauſe he was ſecond in age, or in price or worth; or ſecond of thoſe which were prepared and fatted to be ſacrificed to Baal. And that this bullock was deſtinated, not for Joaſh his private ſervice, but for the publick uſe in the peoples Idolatrous worſhip, ſeemeth the more probable, in that they complain of it as a ſacrilegious act committed by Gideon, becauſe having pulled down Baals altar, he had ſacrificed this bullock on the altar which himſelf had built, v.28,30.

of ſeven yeares old] Bred the ſame year in which the Midianites began their tyranny; and therefore, it may be, he was choſen the rather by the Lord for a ſacrifice, to ſignifie that now this tyranny ſhould have an end.

and throw down the altar of Baal, that thy father hath] *i. e.* Standing in his ground, as in an eminent place, he being a chief Magiſtrate.

and cut down the grove that is by it] Dedicated to idolatry. Begin thy calling with the rooting out of idolatry, and reſtoring of Gods true worſhip; that ſo thou mayeſt go on againſt the Midianites with confidence, courage, and hope of victory, when thou haſt begun a reformation in religion, and ſuppreſſed idolatry and ſuperſtition amongſt thy own people, which were the cauſes that moved God to give them up to their tyranny.

V. 26. *And built an altar unto the Lord thy God*] Firſt, idolatry muſt be aboliſhed before Gods true worſhip could be ſet up, becauſe they cannot ſtand together, ſeeing there is no concord between Chriſt and Belial, between the Temple of God and idols, 2 Cor.6.15,16. If we will ſerve God, the ſervice of Baal muſt be firſt rejected, 1 King. 18, 21.

upon the top of this rock] On which God had ſhewed that great miracle in cauſing fire to aſcend out of it, v. 20, 21. thereby conſecrating it to himſelf in a ſpeciall manner for this ſervice, *i. e.* to honour and praiſe him for delivering Gideon from that fright in which he was v. 22. and for promiſing his people deliverance from the Midianites, v.16. and alſo to pray unto him to make good his promiſe, and to ſpeed and perfect this great work.

in the ordered place] Or, *in an orderly manner. i. e.* Either, in the place of the rock which was before appointed for the fleſh, cakes, and broth to be laid upon, as fitteſt for this ſervice; or, he was to build it as was commanded by the law, Exod. 20. 24, 25. of earth or unhewen ſtones fitted for the ſacrifice in an orderly manner, by laying the wood upon it, and the Sacrifice upon the wood, that it might be burned thereon.

and offer a burnt-ſacrifice] This office was proper to the Prieſts; yet in a caſe extraordinary, Gideon, who was no Prieſt, did lawfully execute it, having Gods ſpeciall command for the ſame.

with the wood of the grove] To wit, which grew neer Baals altar. The Patriarchs of old, and the heathens in imitation of them, had high places and ſhady groves, both for privacie, that they might not be interrupted by any wordly diſtractions, and alſo to make them more intent in their devotions, being affected with a kind of awfull fear by that ſhady ſolitarineſſe.

V. 27. *Then Gideon took ten men of his ſervants*] *i. e.* He executed Gods command in a prudentiall manner, taking ſo many of his ſervants for the quicker diſpatch, becauſe it was to be done in that one night before the morning, making choyce of ſuch as were (like himſelf) affected with a deteſtation of the idolatry of thoſe times. And though it ſeemeth he was a man of more than ordinary rank, ſeeing he had ſo many ſervants to attend his command, yet becauſe both the city and alſo his fathers houſhold were much corrupted with Idolatry, in a provident fear and care to avoid danger and tumults, he doth ſecretly in the night what God had commanded him, that he might not be hindred whileſt he was doing it. For he did not act this work in the night that it might not be known who had done it, ſeeing that he could not poſſibly be long concealed which had ſo many hands in the acting of it.

V. 30. *Then the men of the City ſaid unto Joaſh, Bring out thy ſon, that he may dye*] With a joynt vote they complained to Joaſh, as being their Magiſtrate, of his ſon, and would by no other means be ſatisfied than by his death, becauſe the injury he had done concerned the publick ſtate, the Idol of Baal, the altar, the grove, and the bullock belonging in common to the whole people and city, howſoever they were in the cuſtody of Joaſh, as being chief amongſt them. Nothing can ſeem unreaſonable to men tranſported with an idolatrous rage, as we ſee in the example of the Epheſians all in a confuſed uprore about their goddeſſe Diana, Act. 19. 28, &c. and in theſe men here, who in their blind zeal to Baal, would have the life of Gideon before they would hear what he could ſay for himſelf, and required that the father ſhould give up his own ſon to their rage and violence; having herein no more reſpect to Joaſh, though a Magiſtrate or chief man amongſt them that if he had been of ordinary and common rank.

V. 31. *And Joaſh ſaid——Will ye plead for Baal*] Some think he onely prudently endeavoured to ſtop them in this uprore and commotion (as the town-clark the Epheſians, Act. 19.) by telling them that if there were a fault committed, it did not belong unto them to puniſh the offendors, being private men, but to the Magiſtrates who were to judge of it.

he that will plead for him] Namely, in this tumultuous way which diſturbeth the common peace.

let him be put to death] Joaſh himſelf had been a worſhipper of Baal, but now it ſeemeth his mind was changed by hearing from his ſon (as may be probably thought) that God had appeared unto him in that wonderfull manner before related, and had commanded him to do all that which he had done: Or elſe his naturall affection exceeding his idolatrous zeal maketh him thus to plead for his ſon to preſerve his life.

whileſt it is yet morning] *i. e.* Preſently and without any further delay.

if he be a God, let him plead for himſelf] *i. e.* If he hath ſuch a divine power as you imagine, he is able to maintain his own cauſe, and to right and revenge the wrongs that are offered him: but if not, then he is not worthy to be defended by you, who is unable to defend either you or himſelfe.

V. 32. *Therefore on that day he called him Jerubbaal*] *i. e.* Joaſh called his ſon Gideon by the name of *Jerubbaal.* For *Jerubbaal* ſignifieth, *Let Baal plead for himſelf.* He is called *Jerubbeſheth,* 2 Sam. 11. 21.

V. 33. *and went over*] To wit, Jordan. For they came out of the Eaſt to invade Cannaan. *See* ch 7. 24.

and pitched in the valley of Jezrael] There was two of this name; one in Judah, Joſh. 15 56. and this upon the borders of Iſſachar and Manaſſeh, Joſh 17. 16. & 19. 18. on the other ſide of mount Gilboa, and ending at the City of Jezreel weſtward, where the Kings of Iſrael had a royall Pallace, 1 King. 21. 1.

V. 34. *But the Spirit of the Lord came upon Gideon*] And as it were clothed him with wiſdome, zeal, and fortitude, and ſo fitted him for this work. *So* 1 Chron. 12. 18. 2 Chron. 24. 20. Luk. 24. 49.

Abiezer] *i. e.* The Abiezrites, which were the poſterity of Abiezer; of which familie Gideon himſelf was; In which reſpect they were the more ready to follow him, being of his kindred and allies, and now convinced that God had called him to his great work, though formerly they were ſo zealous for Baal, that Gideon feared to let them know his intention to deſtroy his altar, leſt they ſhould hinder him, *v.* 27.

V. 35. *And he ſent meſſengers throughout all Manaſſeh*] The one half dwelling beyond Jordan, and the other in Canaan.

unto Aſher, and unto Zebulun, and unto Napthalie] Which three tribes lay together, and were neereſt to him.

and they came up to meet him] *To* wit, Gideon with the Abiezrites and Manaſſites.

V. 36. *and Gideon ſaid unto God*] *i. e.* By fervent prayer deſired him to give him another ſign. Unto which God gave him no verball anſwer, but hearkened to his ſuite in a reall and effectuall manner.

If thou wilt ſave Iſrael by my hand] He deſireth not more ſignes out of infidelity to tempt God, but being ſenſible of his own weakneſſe, in all humility he deſireth theſe helps for the further confirmation of his faith concerning his calling from God to this preſent work, and the good iſſue and ſucceſſe of it. For though the Apoſtle commendeth him for his faith, Heb. 11. 32. yet he did not attain to the height and ſtrength of it all at once, but by degrees, as he was more and more confirmed by God, and in the mean time he needed all theſe helps to ſupport him in all his weakneſſe and wants, and to ſtrengthen him againſt all his diffidence and doubtings. Some think he required theſe laſt ſigns, not ſo much for himſelf, as for thoſe who followed him in this expedition: And if we ſay, that it was both for them and himſelf alſo, I think we come neereſt to the truth.

V. 37. *and it be dry on all the earth beſide*] *i. e.* On all the floore round about the fleece, no dew falling upon it, but on the fleece only. By the dew, which at firſt fell upon the fleece onely, and after upon all the ground, leaving the fleece alone dry; Ambroſe, Auguſtine, and divers others hold, that the grace and favour and word of God was ſhadowed out and ſignified, which at firſt was vouchſafed to the Jews alone, but afterward was extended to all other nations, and the Jews onely for their ingratitude and impenitence rejected and excluded.

V. 38. *for he roſe up early on the morrow*] *i. e.* As one longing to ſee a return of his prayers, and alſo becauſe he might have a more ſure triall of his experiment, by coming to the place where the fleece was ſpread before the *S*un was riſen, which otherwiſe might have drawn up this morning dew, Hoſ. 6. 4.

and wringed the dew out of the fleece, a bowl full of water] Which quantity made the ſigne more wonderfull, ſeeing in a naturall courſe ſo much dew could not fall in the ſmall compaſſe of a fleece of wooll.

V. 39. *Let not thine anger, &c.*] *See* Gen. 18. 32.

CHAP. VII.

Verſ. 1. AND *pitched beſide the well of Harod*] *i. e.* The Well of terrour; ſo called from the fear which ſeized either on the two and twenty thouſand Iſraelites, v. 3. or on the Midianites, v. 21. or upon King *S*aul, 1 *S*am. 28. 5. & 29. 1. This Well lay upon the borders of Manaſſeh.

by the hill of Moreh] *i. e.* One of the hils of Gilboa, ſo called from the ſeaſonable *rains* which uſed to fall there, 2 Sam. 1. 21. or, as ſome think, from the *archers* that wounded Saul, 1 Sam. 31. 3.

in the valley] To wit, of Jezreel, ch. 6. 33.

V. 2. *The people that are with thee are too many*] The whole army of the Iſraelites conſiſted but of two and thirty thouſand, and the Midianites were at leaſt an hundred thirty and five thouſand, yet though they were above four to one, the Lord ſaith the Iſraelites were too many for him to give the victory unto them; and the ſame is ſaid when the number was abated to ten thouſand, ver. 4. and the reaſon here is given, Becauſe otherwiſe the Iſraelites would have boaſted that they had gotten the victory by *their own hand,* *i. e.* their own valour and ſtrength, and ſo have robbed God of the glory which was due to him alone. *So* prone men are upon any good ſucceſſe to glory in themſelves, rather then in the Lord from whom they have it.

V. 3. *Whoſoever is fearfull and afraid, let him return*] According to the law, Deut. 20. 8. leſt by the example of the cowardly and fearfull thoſe who were in their own diſpoſition valiant might grow faint-hearted; as is uſuall in warrs and battles.

and depart early] *i. e.* Betimes and with all ſpeed, as the word ſignifieth; that ſo they might not be diſcovered by the Midianites, and indangered by their purſuit, nor the weakneſſe of the Army appear which ſtill remained with Gideon.

from mount Gilead] Or, as the word may ſignifie, *towards mount Gilead,* beyond Jordan, whence the half-tribe of Manaſſeh comes chap. 6. 35. and which did lye over againſt Gideons camp. Others think there were two mounts of this name, one beyond Jordan, frequently mentioned in *S*cripture, the other in the tribe of Manaſſeh within Jordan, neer the valley of Jezreel, where the Midianites now lay, this (if there were any ſuch Gilead) is likely to be here meant, ſeeing Iſraelites of all ſorts and tribes might depart from this place, where they were now encamped all together; but it is not ſo probable that all theſe two and twenty thouſand departed to Gilead beyond Jordan, ſeeing the moſt of this number were of thoſe tribes that dwelled in Canaan. Of Gilead ſee on Obad. 19.

and there returned of the people twenty and two thouſand] Who though before they were willing to fight for their liberty and deliverance from their grievous oppreſſions, yet now ſeeing the mighty army of the Midianites, and the paucitie and weakneſſe of their own party, were grown fearfull and faint-hearted.

V. 4. *And the Lord ſaid unto Gideon*] *i. e.* Either by viſion, or apparition of an Angel in humane ſhape.

bring them down unto the water] *i. e.* Either ſome water running at the bottom of the hill, or to the well Harod mentioned (as ſome think) for this cauſe v. 1.

and I will try them] Or, *purge or purifie them,* as metalls are tryed by the fire and ſeparated from their droſſe. *i. e.* I will give thee a ſign whereby thou maieſt try them, that ſo the fearful and faint-hearted may be ſevered from thoſe valiants whom I have fitted for this ſervice.

V. 5. *Every one that lappeth of the water with his tongue, as a dog lappeth*] *i. e.* Who bending his body a little, taketh up water in the hollow of his hand, and ſo putting his mouth to it, catcheth or ſucketh it up in ſome ſmall quantitie, as a dog lappeth, he ſhall be ſet apart to go with thee, v. 6.

likewiſe every one that boweth down upon his knees to drink] *i. e.* Who firſt falleth down upon his knees, and then proſtrating himſelf flat, putteth his mouth into the water, and ſo drinketh as an oxe or ſheep, even to his fill, he ſhall be of theſe that muſt depart, as unfit for this ſervice. Now if this were not onely a meer ſign which God ordered at his pleaſure to ſever theſe men, but had ſome reality and reaſon in it ſelf in reſpect of mens different diſpoſitions, then we may gueſſe it to be this, That the falling flat to drink, and putting the mouth to the water, argued either faintneſſe and wearineſſe, or ſloth and greedineſſe of appetite, which could not leave till it had drunk its fill; the other, more temperance, being contented with a little, and more ſtrength, courage and

eagerneſſe

eagerneſs in proſecuting their intention and deſign, upon which they preſently fall again as ſoon as they have a little relieved their preſent neceſſity. See Pſal.110.7. Some gather hence allegoricall obſervations as, That thoſe only are fit to follow the Lord and to fight under his colours who out of zeal to his ſervice, like Gideons three hundred ſouldiers, curb their ſenſuall appetite, and (as the dogs about Nile) ſettle not themſelves to drink a full draught of the pleaſures and profits of this life, but only lap and taſt a little thereof as they paſſe along, rather out of pure neceſſity then any great delight, ſtill uſing this world as if they uſed it not, 1 Cor. 7.31. Again; That Chriſts flock is but a little one, Luk.12.32. That many are called, but few choſen, Matth.20.16. & 22.14. That few ſhall be ſaved, Iſa.6.13. Jer. 3. 14. Matth. 7.14. Luk.13.14. & 18.8.

V. 8. *So the people*] *i. e.* The three hundred choſen men.

took victuals] *i. e.* So much as was needfull for ſuch a number and ſuch an expedition.

and their trumpets] *i. e.* So many as that every man might have one, i. e, three hundred in all; ſome of which they had of their own, and the reſt from them that were diſmiſſed.

he ſent] *i. e.* Gideon.

in the valley] Of Jezreel, on the other ſide of the hill.

V. 9. *I have delivered it into thy hand*] *i. e.* Thou maiſt be as certain of victory as if already thou hadſt obtained it.

V. 10. *But if thou fear to go down*] *i. e.* If thou feareſt to go down to fight againſt the Midianites, in regard thy number is ſo ſmall and they ſo many and mighty, then firſt go down privatly unto the hoſt, where thou ſhalt hear ſomething which ſhall confirm thy faith, and ſtrengthen both thy hands and heart for the undertaking of the enterpriſe. Where the Lord knowing our humane frailty and faint-heartedneſſe, of his own free largeſſe, without Gideons ſuit, offereth unto him another help for the ſtrengthening of his faith.

go thou with Phurah thy ſervant] *i. e.* If thou art afraid to go alone for fear of the Scouts and watch, take thy ſervant with thee, who though not able to protect thee, yet may be ſome comfort by bearing thee company.

V. 11. *thine hands ſhall be ſtrengthened*] *i. e.* Thou ſhalt further be incouraged to fight againſt them.

unto the out-ſide of the armed men] Or, *ranks by five* *i. e.* To the firſt Sentinels of the hoſt.

V. 12. *like graſhoppers*] See on ch.6.5.

and their Camels] Theſe nations abounded with Camels, eſpecially the Midianites, Iſa.60.6. And they brought their camels now with them, that they might feed and fat them in Canaan and make uſe of them both whileſt they were there for carrying of burdens, eſpecially their tents, from place to place, and alſo for carrying away the ſpoyls of the Iſraelites, when they ſhould leave Canaan and return back into their own Country.

as the ſand by the Sea-ſide for multitude] An hyperbolicall expreſſion, uſuall with the Hebrews. See on Iſa.48.19.

V. 13. *and lo, a cake of barly-bread tumbled into the hoſt*] The analogie and ſimilitude obſervable in this dream ſtandeth thus; That as it were a great miracle if ſo poor a thing as a barley-loaf rolled down upon a well-pitched tent, ſhould overturn and ruine it, ſo it was no leſſe wonderfull that ſo contemptible a man as Gideon, held lately under ſuch vaſſallage that he durſt not ſhew his head, with a ſmall handfull of deſpiſed fugitives gathered together, ſhould rout and ruine ſuch a huge Army as that of the Midianites; yet as he ſaw the one done in his dream, ſo the other repreſented by it ſhould as ſurely come to paſſe.

V. 14. *This is nothing elſe*] Divine dreams are alwayes either clear and evident of themſelves, or elſe opportunity interpriſed for the benefit of Gods people.

V. 15. *when Gideon heard — he worſhiped*] *i. e.* He praiſed God for confirming him thus in his calling, and prayed unto him for proſperous ſucceſſe according to his *omen* and good ſign.

V. 16. *he divided the three hundred men into three companies*] That they might ſurround the Camp in ſeverall places, as if they were environed with a great Army.

and he put a trumpet in every mans hand] As though every one had a whole Troop or Regiment accompanying or following him.

with empty pitchers, and lamps within the pitchers] Namely, to keep them from being blown out by the wind and weather, and from being ſeen of the enemy till they had occaſion to diſcover them.

V. 17. *Look on me, and do likewiſe*] *i. e.* Expect not any verball directions, which cannot be given on a ſudden all at once, and in ſuch diſtance as we ſhall be one from another: but let my example ſerve for your directions.

V. 18. *and ſay, The ſword of the Lord, and of Gideon*] *i. e.* Of the Lord, as principall agent; and of Gideon, as his inſtrument: Where he aſcribeth the whole glory of the victory unto the Lord, but withall would have his own name uſed, becauſe he perceived by the interpetation of the dream that his very name was grown terrible to the enemy. See on Exod 7.17.

V. 19. *in the beginning of the middle watch*] *i. e.* At midnight, when the watches uſed to be changed, And of this time he made choice, becauſe then the Army were ſundeſt a ſleep, and therefore moſt ſubject to fear and amazement, when as they thus were ſuddenly awaked, See on Luk.12.38.

V. 20. *And the three Companies blew the trumpets*] Thereby making ſhew that a great Army was come to ſurprize them.

and brake the pitchers] That they might terrifie their enemies by that ſudden noyſe of breaking and claſhing.

and held the lamps in their left hands] That they might affright them with thoſe many lights ſuddenly appearing, ſeeing they might well think there was a great Army come upon them, that needed the guidance of ſo many lights, hearing withall that loud cry ſounding in their ears, *The ſword of the Lord, and of Gideon.*

V. 21. *And there ſtood every man in his place*] To ſhew that the Lord only fought the battle and got the victory, as Exod. 14. 13. 2 Chron. 27.17. And withall, to make the Midianites think they ſtood there to give light to that Army which came with them to enter upon and ſurprize their camp.

V. 22. *and the Lord ſet every mans ſword againſt his fellow*] *i. e.* The Lord ſtruck them with ſuch ſudden terrour and amazement, being frighted out of their dead ſleep, that they knew not what they did, nor could diſcern friends from enemies but miſtaking the one for the other ſlew their friends inſtead of their foes. The like to this is related, 1 Sam.14.15, 20. 2 Chron.20.23.

and the hoſt fled to Beth-ſhittah] *i. e.* Out of the Plain where they lay encamped towards Jordan, neer unto which, on Canaan ſide, this City and the reſt here named were ſituate, Of which ſee on 1 Kings.4.12. & 19.16.

V. 23. *And the men of Iſrael gathered themſelves together*] *i. e.* Hearing of this defeat and routing of the Midianitiſh army, they came preſently in to aſſiſt Gideon in the purſuit, as they eaſily might, being ſo lately disbanded, and as yet haply but in their return to their own Country, or at leaſt but newly come home, and therefore ſtill armed and in readineſſe to fight.

V. 24. *And Gideon ſent meſſengers throughout all mount Ephraim*] Not only to have their aſſiſtance for the compleating of the victory, but alſo out of his humility and modeſty, that they might ſhare with him in the honour of the day, not being willing to ingroſſe the glory of the victory to himſelf alone.

take before them the waters unto Beth-barah] Which lying neer unto Jordan, as ſome conceive, but ſhort of it, the Midianites muſt needs paſſe before they came unto it. And here it may be Oreb and Zeeb were taken in their flight, and many others with them. Others think that here are meant the foords and paſſages of Jordan even to Beth-barah: Unto which I rather incline, becauſe we do not read of any ſuch great rivers neer Jordan as could hinder their paſſage. Some think this Beth-barah to be that Bethabara mentioned, Joh. 1. 28. But that ſeemeth to be on this ſide Jordan, and this is ſaid to be beyond it. See on Joſh. 3.16.

V. 25. *And they took two Princes of the Midianites, Oreb and Zeeb*] Pſal.83.11. Iſa.10.26. Theſe names ſhew the nature and diſpoſition of theſe tyrants, the one ſignifying *a waſter* or *deſtroyer*; the other *a Wolf.*

ſlew Oreb on the rock Oreb, and Zeeb they ſlew at the wine-preſſe of Zeeb] Places ſo called in after-times upon this occaſion and lying at the Eaſt-end of mount Ephraim neer Jordan.

and brought the heads of Oreb and Zeeb to Gideon] It muſt not be underſtood that they brought them unto him preſently as ſoon as they had ſlain them, but afterwards, when Gideon was paſſed over Jordan to purſue the remainder of the Midianites that were fled over with Zebah and Zalmunna, ch. 8. 4. But it ſeemeth to me, that here and in the beginning of the next chapter to verſe 4. there is ſome tranſpoſition in the order of the ſtory as it is here expreſſed; which was done it may be to this end, that the acts of the Ephraimites might be continued without any interruption.

Some do wittily and profitably allegorize on this victory, as typifying Chriſts conqueſt over ſin and Satan, with all other our ſpirituall enemies: For which they have good warrant, ſeeing the Prophet himſelf, propheſying of Chriſts victory over them, doth elegantly and largely allude unto it, Iſa.9.1—6. In both theſe victories there are divers reſemblances one with another. The Midianites, in reſpect of their multitude and malice, reſemble the many and malicious enemies of our ſalvation; Chriſt, like Gideon, overcoming and triumphing over them; The broken pitchers reſemble the breaking of his body with the ſorrows of death, and his crucifying on the Croſſe, Iſa.53.5. Heb. 2.14. The ſhining of the lamps when the pitchers were broken, the glory of his Godhead glorioufly ſhining forth, after he was broken by death, in his reſurrection, Rom. 1. 4. Now the benefit of this victory by Chriſts death and reſurrection is conveyed unto us by the light of the Goſpel, which is hid in pitchers or earthen veſſels, 2 Cor.4.7. And the Miniſters of the Word, lifting up their voyces like trumpets, proclaim this war againſt our ſpirituall enemies, and put into our hands the ſword of of the Spirit, the word of God, whereby we put all our enemies to flight and obtain the victory, Eph. 6. 17. 2 Cor 10. 4. Their crying out, *The ſword of the Lord,* reſembleth our fervent prayers unto God, by whoſe ſtrength alone we do prevail; and their ſtanding ſtill in their places, our waiting and expecting ſalvation from God, acknowledging that we have no ſtrength in our ſelves to reſiſt and over come ſo many and mighty enemies, but that all our might and hope of prevailing is from the Lord, that he alone may have all the glory of his own work, according to that, 2 Cor 4.7. *But we have this treaſure in earthen veſſels, that the excellency of the power may be of God, and not of us.*

CHAP. VIII.

Verſ.1. AN*d the men of Ephraim ſaid unto him*] *i. e* When they brought the heads of Oreb and Zeeb unto Gideon on the other ſide Jordan, and ſome think, before he had vanquiſhed and ſlain Zebah and Zalmunna with their army, becauſe he doth not mention that victory v. 2, 3. which would have made him equall with the Ephraimites in the number of Kings ſlain, who was already much ſuperiour to them by his routing the whole hoſt, and ſo expoſed him to greater envy. But if they had come unto him beyond Jordan, and their anger were appeaſed by his humble ſpeech, it is more than probable they ſhould have accompanied him in his ſecond expedition (which they did not;) ſeeing this quarrel was, becauſe they were not called to aſſiſt him in the former.

Why haſt thou ſerved us thus?] Heb. *What thing is this that thou haſt done unto us?* They were not contented with Gideons victory, in which they had equall benefit with the reſt of their brethren, being delivered thereby from the tyranny of the Midianites, becauſe they were not ſharers with him in the glory of it. This their pride and ambition did ariſe partly from the greatneſſe and power of their tribe, and partly from that priority and precedencie that they had above Manaſſeh by Jacobs bleſſing, and alſo in their encamping Num. 2.18, 20. where Manaſſeh is marſhalled under the ſtandard of Ephraim. Moreover, it is probable they aſſumed no ſmall honour to themſelves, for having had Joſhua the famous Generall of the Iſraelites, deſcended from their tribe, and for having the Tabernacle and ark ſeated at Shiloh, in their inheritance; and no doubt they were now extraordinarily puffed up with the good ſucceſſe they had in ſtopping and ſlaying the Midianites with their two Kings when they fought a paſſage over Jordan. And this made them emulate the tribe of Manaſſeh, of which Gideon was, as unworthy to be preferred before them, by having the chief honour of that expedition. And thus afterwards they proudly quarrelled with Jephthah upon the ſame ground, ch. 12.1. See the like 1 Sam. 19.41.

V. 2. *What have I now done in compariſon of you?*] He appeaſeth their wrath with an humble and meek anſwer. Prov. 15.1, 18, 23. & 25.15.

Is not the gleaning of the grapes of Ephraim] *i. e.* Is not your rich gleaning to be better eſteemed than our poor vintage? In which allegory he compareth the fight and the ſucceſſe of it to a vintage; the victory himſelf had gained by the aſſiſtance of the Abiezrites, his allies and friends, to the firſt gathering of the grapes, at leaſt in the Ephraimites eſteem; and the Ephraimites ſlaughtering of the Midianites in their flight, to the gleanings after the vintage: and he preferreth this before the other, both becauſe it was acted by their own valour, whereas he and his friends were only lookers on whileſt the enemies maſſacred and killed one another; and becauſe alſo the Ephraimites had taken their two Kings and ſlain them, which had eſcaped out of his hands. And withall, by the very naming of the actors in this expedition, *Ephraim* and *Abiezer*, he ſeemeth to magnifie and extol them, as a great and famous tribe, and to abaſe and viliſie his own party, as ſpringing out of the poor family of Abiezer, ch. 6.15

V. 4. *yet purſuing them*] *i. e.* Zebah and Zalmunna, with fifteen thouſand of their army, that were fled, and had gotten over Jordan towards their own country.

V. 5. *And he ſaid unto the men of Succoth*] Not that Succoth in the land of Ægypt, Exod. 12.37. Num. 33.5. but a city in the tribe of Gad, Joſh. 13.27. Situate at the River Jabbok neer Jordan, ſo called becauſe Jacob coming homewards from Laban built his booths there, Gen. 33.17.

for they be faint] He inforceth his requeſt by two ſtrong arguments; I. Becauſe he and his followers were faint and weary, and therefore it would be a work of mercy to relieve them, though they had been ſtrangers and not brethren, in ſuch diſtreſſe: II. Becauſe they were in purſuit of the common enemy; and therefore it would be a work of juſtice to ſtrengthen their hands in ſuch a deſign. *S*ee on Gen. 14.18.

V. 6. *And the princes of Succoth ſaid*] *i. e.* They refuſed to relieve them partly becauſe they ſaw ſuch weakneſſe and wearineſſe in Gideons few men, and ſuch number and ſtrength in the army of their enemies; and, partly becauſe they feared the Midianites would, after they had recruited their army, return again, and revenge themſelves upon them for relieving their enemies.

Are the hands of Zebah and Zalmunna now in thy hands] *q. d.* Are they already in thy power as thy priſoners, that we ſhould reſpect thee as victor, and not rather fear their revenge? Thus they incenſe Gideon by rejecting his requeſt with contemptuous ſcorn. *S*ee the like 1 *S*am. 25.10.

V. 7. *I will tear*] Heb. *threſh. i. e.* I will revenge this foul ſcorn and proud contempt which you have upon me with extream, yet juſt, ſeverity, ſeeing you refuſe to relieve my faint and wearied followers fighting in a common cauſe againſt Gods enemies, and herein grievouſly ſin againſt God, the Common-wealth, my ſelf, and all my followers your brethren; and do all this in a proud, ſcornfull and contemptuous manner againſt us, and in favour of our tyrannous enemies.

your fleſh with the thorns of the wilderneſſe] *i. e.* Lying between *S*uccoth and penuel, at the brook Jabbok, Gen. 32. 2, 22, 30. is called alſo the *wilderneſſe of Mahanaim*, as lying neer unto it, 2 *S*am. 17.27, 29. This wilderneſſe abounded with thorns and briers. This Threatning Gideon denounced againſt them, being as confident through Gods aſſiſtance of prevailing againſt his enemies as if already he had obtained the victorie.

V. 8. *And he went up thence to Penuel*] A City alſo in the tribe of Gad, neer the brook Jabbok, ſo called by Jacob, becauſe there he ſaw God and wreſtled with him, Gen. 32.30. 1 King. 12.25.

and the men of Penuel anſwered him as the men of Succoth] *i. e.* Denyed his requeſt with like ſcorn and contempt: And this they the rather did, preſuming on the ſtrength of their tower, which cauſed Gideon to threaten the pulling of it down, when he returned with victory.

V. 9. *when I come again in peace*] *i. e. S*afe and victorious.

V. 10. *in Karkor*] A City beyond Jordan towards the eaſt,

an hundred and twenty thouſand men] To wit, thoſe which were ſlain before.

that drew ſword] *i. e.* Able men for ſervice in war. *S*o chap. 20.15, 17, 25, 46. 2 *S*am. 24.9. 2 King. 3.26.

V. 11. *of them that dwelt in tents*] *i. e.* The Arabians, who were called by the Grecians *Scenitæ*. that is, *tent-dwellers.* See Jer. 49.29.

Nobah, and Jogbehah] *S*ee Numb. 32.35, 42.

for the hoſt was ſecure] Not ſeeing themſelves purſued by the Iſraelites, not fearing it, ſeeing they were now come ſo far on the way towards their own country.

V. 12. *and diſcomfited*] Heb. *terrified. i. e.* Coming upon them on the ſuddain, they were frighted, routed, put to flight, and ſo ſlaughtered and utterly ruined.

V. 13. *Before the Sun was up*] Whereby is implyed that he came upon them in the night, as he had done before, ch. 7.19. and ſo being awakened out of their dead ſleep, they were frighted and amazed, ſo as they could not ſtand in their own defence: Which could not have ſo ſucceeded, if he had attempted them in the day: for the light would have diſcovered the weakneſſe of Gideons army and their own ſtrength.

V. 14. *and he deſcribed unto him the princes of Succoth*] Heb. *writ. i. e.* He gave to Gideon their names in writing who were chiefly guilty. For in ſo weighty a matter he would not truſt his memory, leaſt he might haply puniſh the innocent with the guilty.

V. 15. *Behold, Zebah and Zalmunna*] *q. d.* I have purpoſely reſerved them alive, and here brought them unto you, to convince you of your confidence in the arm of fleſh, and your diffidence in God, as though he had not been able to have delivered them into my hand in reſpect of their ſtrength and my weakneſſe.

V. 16. *And he took the Elders of the city, and thorns*] Hereby is meant that he tortured them to death with theſe thorns and briars, by cauſing them to be caſt naked, and ſo trampled upon, or dragged them amongſt them, or elſe to be ſcourged with them till they dyed. For being equal in guilt with the men of Penuel, their puniſhment was alike capital with theirs.

with them he taught the men of Succoth] Or, *he threſhed*; or, *he made to know. i. e.* By this ſevere puniſhment he made theſe Princes and Elders an example to all the reſt, and ſo taught them more wit or experimental knowledg for the time to come, then to commit again the like ſins which were ſo hainous and offenſive againſt God and their brethren.

beat down the tower] *S*ee on 1 King. 12.25.

V. 17. *and ſlew the men of the city*] *i. e.* The Princes and Elders, who were chiefly or onely guilty; as v. 16.

V. 18. *What manner of men were they whom ye ſlew*] When they ſlew theſe men is not plainly expreſſed, whether in this or in ſome former invaſion: but it is more likely it was in this, ſeeing though Gideon thought his brethren were ſlain, yet he underſtood not the matter and circumſtance of their death; or elſe hearing that the Midianites had ſlain divers of the Iſraelites in thoſe holds and caves of mount Tabor where they had hid themſelves, ch. 6.2. and miſſing his brethren, and not knowing whether they might not be in the number of thoſe who were there ſlain, he putteth theſe Kings to deſcribe what manner of men they were, and upon their deſcription findeth they were his brethren.

at Tabor] *S*ee on Joſh. 19.12.

As thou art, ſo were they] *q. d.* They were like thee, and both thou and they *like the children of a King*, goodly and Majeſtical perſons. And this they ſaid (as it is like) to humor him and get favour.

V. 19. *if ye had ſaved them alive, I would not ſlay you*] *i. e.* Had they been merciful unto his brethren, where they fell into their hands, it would have been lawful for Gideon to have pardoned them, not being canaanites, though they were enemies; but now he could not, ſeeing by the law of God he was bound, being next of blood and alſo a Magiſtrate, to puniſh them with death that had murdered his brethren, Numb. 35.19.

V. 20. *And he ſaid unto Jether his firſt-born, Up, and ſlay them*] This he did to hearten him to proceed againſt Gods enemies with all ſeverity, and alſo to make him ſhare with himſelf in the honour of the victory. See Joſh. 10.24.

But the youth drew not his ſword] Not out of neglect of his fathers command, but meerly out of fear, being but a youth.

V. 21. *Riſe thou, and fall upon us*] This they deſire, I. That they might dye nobly, by the hand of one like themſelves, and not by a boy, in an ignominious manner. II. For a more quick diſpatch, which could not be made by the weaker hand of a boy, who would have hagled them with many blows, and ſo put them to more torment, whereas a man of ſtrength ſtriking them would quickly rid them out of their pain.

and took away the ornaments that were on their Camels necks] Or, *ornaments like the moon.* Their Camels (on which in thoſe countries men ride, as we here do on horſes) being according to their dignity adorned with chains and jewels, he ſeized upon them as a lawful prize taken in war, and as an enſign or memorial of his victory.

V. 22. *Rule thou over us*] Namely, as a King that hath ſovereign power, and leaveth it ſucceſſively to his poſterity.

V. 23. *And Gideon ſaid, I will not rule over you*] *i. e.* I will not take upon me the place and power of a King over Gods people, nor intaile it to my children after me; but the Regal rights ſhall ſtill, for me remain in Gods hand, till he ſhall be pleaſed to change the government, and according to his promiſe chooſe a King for you, Deut.17. 14,15. Hereby it appeareth that the Judges in this book were not abſolute Lords and Kings over the people, but extraordinarily raiſed for their defence and deliverance when oppreſſed by enemies, and to govern them as Gods Vicegerents (they ſtill retaining their liberties intire) according to the preſcript rule of Gods Law. And this made Gideon here to reject their offer, becauſe it trenched upon Gods royall prerogative, and there accepting him for their King would have been to reject God that he ſhould not reign over them; as it is plain, 1 Sam.8. 6,7. & 12. 12 *S*ee on ch.2.16. & 9.1.

V. 24. *give me every man the earings of his prey*] *i. e.* The golden ornaments, whether worn in the ear or on the fore-head: for the Hebrew word is uſed for both. *S*ee Gen.24.22,47. & 35.4. Neither doth he deſire all, but that every man ſhould give him one of thoſe which he had gotten for his prey, as the Hebrew text hath it.

becauſe they were Iſhmaelites] The Midianites and Iſhmaelites were ſo intermingled both in their habitation and alſo in their converſation and intercouſe of dealing and trading, that their names are promiſcuouſly uſed, as if they had been both but one nation. See Gen. 37. 25,28,36. Theſe frequently uſed to wear golden ear-rings; which is here rendred as the reaſon how there were ſo many of them taken as a prey.

V. 26. *a thouſand and ſeven hundred ſhekels of gold*] See Gen.24. 22.& Numb.7.14.

V. 27. *And Gideon made an Ephod thereof*] An Ephod was a veſtment that covered the ſhoulders and compaſſed the breaſt, like a ſhort ſtrait coat without ſleeves, put utmoſt upon the garments to keep them cloſe. And there were two ſorts of them; One, a rich garment, peculiar to the high Prieſt, made of blew, purple, ſcarlet, and twined linen, cunningly wrought and imbroydered with gold, in which was a breſt-place beſet with precious ſtones, wherein was put the Urim and Thummim whereby the high Prieſt inquired of God, Exod. 28. 4. The other was made in the like figure of fine linen, uſed not onely by the Prieſts, but by the Levites, and others alſo in ſolemn divine ſervice; as we ſee in the example of Samuel, who was only a Levite, and of David, who was of another tribe, 1 *S*am.2.18. & 17.16: & 2 *S*am.6.14.Of the former ſort was this rich Ephod which Gideon cauſed to be made and ſet up.

and put in his City, even in Ophrah] In which himſelf was born, and dwelt; namely, that it might there remain as a monument of this great victory and deliverance. Now if herein he aimed at Gods glory, the act was the more excuſable; but not ſo, if he intended thereby to perpetuate his own fame. Howſoever it is mentioned as an aſperſion caſt upon the glory of his former acts, whether we conſider the thing done, or the event and iſſue of it. For. I. An Ephod was no fit monument to repreſent a victory, but rather a ſtone or pillar erected to this end, 1 Sam.7.12. II. There could be no right or lawful uſe of ſuch an Ephod in ſuch a place, ſeeing it was proper for the Tabernacle and the uſe of the high Prieſt. And it may be that he ſet it up in his own City, that there upon all occaſions he might by ſome Prieſt uſing this Ephod enquire of God without going to the Tabernacle, as ch. 18.5,6. not conſidering that this was a priviledge belonging unto the high Prieſt alone, and peculiar to Aarons Ephod and breſt-plate, in which was put the Urim and Thummim. III. Becauſe it was a ſcandal given by Gideon to the people, to draw them to ſuperſtition, unto which they were naturally ſo much addicted. The event alſo ſhewed it was a great fault and failing, in that it proved a means to draw the people to groſſe idolatry; and beſides, in that it moved God in his juſt diſpleaſure to make it a ſnare to Gideon and his whole family, both in reſpect of ſin and of puniſhment, ſeeing it was the cauſe of their ſuperſtition and of their ruine.

and all Iſrael went thither] *i.e.* After the death of Gideon they did groſly abuſe it to will-worſhip ſuperſtition and idolatry, either reſorting unto it to inquire of it in all their doubts and difficulties concerning Gods will, or uſing it as the place where they offered Sacrifices, at leaſt peace and meat-offerings; or being taken with the glory and beauty of it, they uſed to fall down before it and worſhip it; and in proceſſe of time growing worſe and worſe, they abuſed it to the groſſeſt idolatry in the worſhip of Baal, v.33.See Lev.17.7. & 20.5.*S*o was Moſes his brazen Serpent abuſed, 2 Kings.18.4.

a whoring after it] See on ch.2.17.

V. 28. *ſo that they lifted up their heads no more*] *i.e.* They no more recovered ſuch ſtrength as to be able to invade and vex the Iſrailites in their land.

And the country was in quietneſſe] *i. e.* The inhabitants of the country injoyed peace and proſperity, and were not diſturbed and diſquieted with the noyſe and clamors of Souldiers, the ſounding of trumpets and alarms of war, the claſhing of arms and weapons, the ſhouts of the victors, and the hideous out-cries of the vanquiſhed.

fourty years] *i.e.* Unto the fourtieth year, reckoning from the death of Barak, or from thoſe fourty years mentioned ch.5.31. to the death of Gideon.*S*ee on ch.3.11

V. 29. *went and dwelt in his own houſe*] *i.e.* He reigned not, as King, v. 23. nor yet led altogether a private life, but (though ſomewhat retired) as a Judg he maintained Gods true worſhip, defended the laws and liberties of the people, and did all good ſervice to the Common wealth, v. 28, & 33. *S*ee on v.23. & ch. 2.16.

V.30. *of his body begotten*] Heb. *going out of his thigh*: Which is added to ſhew that they were his own natural children, and not ſons by adoption: *S*ee Gen.46.26.

V. 31. *And his Concubine*] *i. e.* His wife, though in an inferiour degree, married unto him when he had another wife before, who was miſtris of the family, and it ſeemeth advanced to this honour out of a mean condition, having been his maid-ſervant, as Zilpah and Bilhah, Jacobs Concubines, had been to Laban.

that was in Shechem] *i. e.* That was born in that City, and (as it ſeemeth) ſtill lived in it among her kindred, even after ſhe was Gideons Concubine. Shechem was ſituate upon an hill in Ephraim neer Samaria. See Gen.12.6. & 33.12. Joſh.20.7.

whoſe name he called Abimelech] That is, *a Kingly father*; the uſual title of the Philiſtine Kings. This ſome conceive Gideons Concubine out of pride and ambition perſwaded him to give, and in the event it proved to be a ſad omen and a fatal name to all his family. Here it is mentioned as an introduction to the following ſtory of Abimelechs uſurpation and tyranny to the utter ruine of Gideons houſe.

V.32. *dyed in a good old age*] *i. e.* Lived out his time allotted unto him in the courſe of nature, being not cut off by an immature and unnatural death; as alſo his life was proſperous, accompanied with health, ſtrength, riches, honours, and the reſt of Gods bleſſings, which make the life truly vital and to be deſired: See Gen.15.15.

V. 33. *And made Baal-berith their god*] The idol of the *S*hechemites ſignifying *the lord of the covenant*, ſo called it may be, when making choice of him to be their idol-god they did enter into covenant with him to do him ſervice: and ſo by adhering to him, they brake their covenant with God, and proſtituted themſelves to commit ſpiritual whoredome, which the Lord had ſo often and earneſtly forbidden, and ſo ſeverely puniſhed.

V. 34. *remembred not the Lord their God*] Neither his goodneſſe in multiplying his bleſſings upon them, nor his juſt judgements in puniſhing their former ſins, eſpecially their apoſtaſie and idolatry, nor his mercies in giving them deliverance out of their oppreſſions, when they turned unto him by true repentance: but either polluted his pure worſhip by worſhippiug God in idols, or by joyning them together with him; of which he is impatient, as not induring any corrivals; or finally they were ſo beſotted with idolatry, that they worſhipped idols only, and forgat the only true God altogether, and wholly neglected his ſervice.

V. 35. *neither ſhewed they kindneſſe to the houſe of Jerubbaal*] *i. e.* They did not requite his love with love, nor ſhewed themſelves grateful unto him according to his deſerts, in ſeeking the good and welfare of his poſterity.

CHAP. IX.

Verſe 1. AND *Abimelech the ſon of Jerubbaal went to Shechem*] In the former chapters we have ſeen one while the heavy hand of God upon his people, puniſhing them for their apoſtacy and idolatry, by raiſing up againſt them both forraign nations, and alſo the Canaanites which lived among them, by whoſe cruelties and oppreſſions they were grievouſly afflicted; another while, his mercy and goodneſſe towards them in ſending deliverance upon their repentance. Now, after the death of Gideon, they returning to their former wickedneſſe God puniſheth them with a civil war, wherein they murder and maſſacre one another, imbruing their hands in the blood of their brethren, and ſheathing their ſwords in their bowels. To this end he giveth up Abimelech to be ruled with an evil ſpirit of ambition, whereby he thirſted after Soveraignty, and Regal power, which having been offered to his noble father for his well-deſerving of the Common-wealth, had been by him modeſtly refuſed. For the attainment hereof Abimelech preſently after his fathers death and funerals goeth to Shechem, the City in which he was born, having no hope to compaſſe and effect his project and deſign by ſtaying in his fathers family among his many brethren, the meaneſt and youngeſt of them having a better title unto Regal power then himſelf: Although indeed neither he nor they had any right to it, ſeeing the Lord had eſtabliſhed the preſent government, in which he ruled himſelf, and kept all the Royal rights in his own hand. Unto him the people were to reſort in all caſes and cauſes of moment in which there was difficulty, and were therein to be ordered by the judgement of Urim and Thummim; and in ordinary matters, more plain and of leſſe weight, by thoſe Judges whom when he pleaſed he extraordinarily raiſed up and furniſhed with wiſdome and fortitude, to adminiſter juſtice and judgement, to protect them from their enemies, and to give deliverance when for their ſins they groaned under their oppreſſions. This government was to continue till the Lord himſelf was pleaſed to change it. And when he thought fit to place a King over them, he retained power in his own hands to chooſe one according to his own mind, and would not leave it to the peoples choice, much leſſe permit any out of their own ambitions to affect and aſpire unto Soveraignty.

unto his mothers brethren, and communed with them] He made choice of his mothers kindred, allies and friends, in whom (as being ſtrangers unto them) his own brethren, the ſons of his father, had no intereſt, to promote his plot; and he adviſed with them what might be the likelieſt means to further him in his deſign of attaining unto the Kingdome.

V. 2. *Speak, I pray you, in the ears of all the men of Shechem*] *i. e.* Seeing this buſineſſe is not to be carried on by a few, but by the common vote of the whole people, communicate your reaſons, by which they may be perſwaded to further my ſuit, unto all, one as well as another.

Whether is better for you either that all the ſons of Jerubbaal, which are threeſcore and ten perſons, reigne over you, or that one reigne over you?] Her in the firſt place he ſecretly and cunningly implieth, that they were weary of the preſent government, and would have a King, as appeared by their offering it to Gideon his father, ch. 8. 22. which though he refuſed to accept, yet in all reaſons they ought to have their deſire. Secondly, he falſly and ſlanderouſly intimateth, that the threeſcore and ten ſons of Gideon would not let that motion fall, but would aſpire unto Royall Soveraigntie, and divide the Kingdom amongſt them; whereas the contrary is plainly implyed in Jothams parable, that ſhould it be offered unto them they would all refuſe it. And thirdly, upon theſe falſe ſuppoſitions, he putteth them to Judge, whether it were not better to be governed by one in a free Monarchy, then in ſuch an Ariſtocracie to be forced to ſerve and pleaſe ſo many Lords, lye under ſuch a multiplyed tyrannie, groan under their oppreſſions, and hazard the Kingdom to be rent and ruined by civill wars, out of their mutuall jealouſies one of another, whileſt they ſought to preſerve their own ſtates from the intruſions of an ambitious neighbour, or were themſelves ready to incroach upon them.

Remember alſo that I am your bone and your fleſh] This is ſpoken ſometimes of a whole nation who have deſcended from the ſame grand & common parent, as Iſrael from Jacob, 1 Chro. 11. 1. ſometimes of the ſame City, in which oftentimes brethren and kindred co-inhabited, as I think here it is to be underſtood; ſometimes of kindred who were of the ſame blood, as Laban and Jacob, Gen. 29. 14. David and Amaſa, 2 *Sam.* 19. 13. and thus many of the Sechemites were of Abimelechs fleſh and bone. And this argument he uſeth to perſwade them to make him their King, ſeeing they might have much honour and many priviledges above others, who had a King to rule over them who was knit unto them in ſo neer relation. Where, whileſt he ſeeketh to wind himſelf into their affection for his own ends, he diſcovereth his corruption, partiality, and unfitneſſe to be a King, who ought to govern and execute juſtice and judgment equally to all men without reſpect of perſons or relations

V. 3. *And their hearts inclined to follow Abimelech*] *i. e.* To chooſe him before any other to be their King, becauſe he was their kinſman.

V. 4. *pieces of ſilver*] See on Gen. 20. 16.

out of the houſe of Baal-berith] *i. e.* The idolatrous temple of this Idol, which ſtood upon an high hill neer Shechem. Now the treaſure here mentioned was reſerved there, either becauſe it was raiſed out of oblations to the Idol, or becauſe that place was the Cities treaſury. For in ſome places they did in thoſe and after ages make their Idol-temples their treaſure-houſe, as the Romans did the temple of Saturn. Here it is obſervable, that theſe monies which were conſecrated to idolatrous uſes, through Gods providence became the inſtrument to bring upon the idolaters the puniſhment of their ſin, by imbroyling them in a civill war, which cauſed their utter ruine.

wherewith Abimelech hired vain and light perſons] *i. e.* A deſperate, beggerly and raſcally crew, ſons of Belial, who had no fear of God. And none but ſuch were fit to execute ſuch a barbarous and bloody deſign and ſuch an horrid maſſacre as Abimelech intended. So 2 Chron. 13. 7. See on Gen. 46. 4.

V. 5. *ſlew his brethren —— being threeſcore and ten perſons*] The whole number deſigned to the ſlaughter is named, though one of them, namely Jotham, eſcaped. And this is uſual in the Scripture. So Gen. 42. 13. Num. 14. 32, 33. 1 Cor. 15. 5.

upon the ſtone] They were not killed in ſeverall places as they found them, but being attached, they brought them out publickly to be executed all in one place. Which formality ſheweth that Abimelech cauſed it to be done under ſome pretence of Juſtice, as if they had conſpired together to commit ſome notorious wicked fact tending to the ruine of the whole ſtate. See the like cruelty and ambition, 2 Kings. 11. 1, 2.

V. 6. *And all the men of Sechem gathered together*] *i. e.* They and all their friends whom they could perſwade to joyn with them out of other tribes: Neither is it likely that they durſt preſume of themſelves to make a King without the conſent of many others, eſpecially ſeing it was an act expreſly contrary to Gods Word, he having appropriated this choyce unto himſelf, Deut. 17. 14, 15.

and all the houſe of Millo] Hereby ſome underſtand ſome ſmall City adjoyning to Shechem; others, the ſtrong hold ſpoken of v. 20, 46, 49 uſed for the town-houſe, where the Elders and full Counſel met together to debate of and order affairs of State, being guarded with a garriſon for their better ſecurity in thoſe troubleſome times. See 2 Sam. 5. 9.

and made Abimelech King] Whereby I conceive, that howſoever the Sechemites intention was that he ſhould reign over all Iſrael, yet being but one City, though backed with many friends, they durſt not attempt it at the firſt, but choſe him onely for their own King, to rule over that City and the parts lying about it. For the reaſon moving them to hearken to his ſuit reached no further, *I am your bone & your fleſh*, and Jotham ſaith that they had made him *King over the men of Sechem, becauſe he was their brother*, v. 18. But afterwards obſerved that all Iſrael were weary of the preſent government, and deſiring a King, were willing to accept of him, eſpecially having thus far proceedeg, and gathered daily more ſtrength to cruſh and quell all that ſhould oppoſe him, he uſurped the title of being King over the whole nation and took upon him to reign over all the tribes; whence it is that he is, ſaid to have *reigned three years over Iſrael*, v. 22.

by the Plain of the Pillar] Or, *by the oak of the Pillar* *i. e.* In that field neer Sechem where Joſhua erected the great ſtone under an oak; it being the cuſtome of thoſe times to anoynt their Kings in ſome famous noted place by reaſon of ſome tree or fountain, or ſtone erected for a monument, for the more ſolemnity of the action. See Joſh. 24. 26, 27.

V. 7. *in the top of mount Gerizim*] See on Joſh. 8. 30, 33. Of the top of this mountain Jotham made choyce, becauſe it ſeemeth the Sechemites were aſſembled at the bottom of it to inaugurate their new-choſen King, and becauſe ſpeaking aloud he might from thence beſt be heard and make an eſcape if he were purſued.

lift up his voyce, and cryed, and ſaid unto them] By divine inſpiration and the ſpirit of prophecy, as the event ſhewed.

Hearken unto me, ye men of Sechem] Namely, who am ſent of God to convince you of your hainous ſin in committing theſe horrible murders and maſſacres, that ſo you may repent, and avert Gods heavy judgments which hang over your heads.

that God may hearken unto you] To wit, when you call and cry unto him in the time of your deſtreſſe: Which he will not doe if you go on in your ſins, ſhutting your ears and hardening your hearts when by his meſſenger he giveth you warning to turn unto him by unfained repentance.

V. 8. *The trees went forth on a time to anoint a King*] He uſeth a parable, that he might more effectually convince them of their folly and ſin, ſeeing they might unpartially judge of it when as it was not directly charged upon them, but ſhadowed under this vail. So Nathan dealt with David, 2 Sam. 12. 1. and our Saviour Chriſt often with the Jews, the Prieſts, Scribes and Phariſees. In this parable Jotham I. taxeth the Iſraelites generally, and more eſpecially, the Sechemites, for their being weary of Gods government, and deſirous to be under the rule of a King. II. He ſetteth forth the modeſty and piety of his father, who did not accept of it when offered unto him, and of himſelf and his brother, who reſted contented with their condition, and did never ambitiouſly affect or aſpire unto Kingly Soveraignty. III. He ſheweth the pride and ambition of Abimelech, who, though wicked and worthleſſe, ſo thirſted after it, that he made way unto it through a field of blood. IV. He foretelleth the manifold miſeries and miſchiefs which both he and the Sechemites would bring upon themſelves in the cloſe and epilogue of this woſull tragedie. See the like parable, 2 Kings. 14. 9.

and they ſaid unto the olive-tree] By the Olive and the reſt of the fruitfull and uſefull trees here named are meant both, the Judges who ruled in former times, and alſo Gideon and his ſeventy ſons, who never affected, but utterly refuſed, this Kingly government.

V. 9. *wherewith by me they honour God and man*] *i. e.* By the oyle which cometh from me, God is honoured, ſeeing oyl is uſed in his ſervice, which tendeth to his honour, both in oblations and ſacrifices, and alſo for the nouriſhing of the lamps and lights in the Sanctuary. And men alſo are honoured by it, ſeeing it is uſed in the anointing of Kings, Prieſts and Prophets, and is profitable unto all ſorts and conditions, both for meat and medicine, food, face, and feature, Pſal 104. 15.

go to be promoted over the trees] Or, *go up and down for other trees*, The Kingly office is no eaſy calling but obligeth to great pains and care: for Kings, like the Sun, muſt oft viſit the regions under them, and go from place to place to keep all in good order.

V. 11. *ſhould I forſake my ſweetneſſe, and my good fruit*] When men leave their private places and callings wherein they are fruitfull and ſerviceable to God and men, and ambitiouſly affect high preferments and Soveraignty, they uſually grow fruitleſſe and barren in grace and goodneſſe.

V. 13. *which cheereth God and man*] Not that God uſeth wine, as man doth, to cheer him by drinking of it, but becauſe alſo it was uſed in Sacrifices and oblations, in which God delighted, as being duties of his ſervice. But man is cheered by it when temperately uſed, as being a ſingular means to renew and refreſh his ſpirits, eſpecially when they ſink with ſorrow, or droop under the preſſure of any great calamity, Pſal. 104. 15. Prov. 31. 6.

V. 14. *Then ſaid all the trees unto the bramble*] *i. e.* A baſe, worthleſſe and fruitleſſe ſhrub, good for nothing but to ſtop gaps, and with its pricks to keep men and beaſts from entring into the pleaſant fields, and afterwards to be burned, and with its blaze to kindle a fire. By the Bramble Jotham meaneth all proud and ambitious men, and particularly Abimelech, who was baſe in his birth, vicious and wicked in his life, barren in all grace and goodneſſe, and tyrannicall and cruel in his diſpoſition and nature; and by the trees, the Sechemites and other Iſraelites who offered to make him their King.

V. 15. *come and put your truſt under my ſhadow*] *i. e.* Reſt and rely wholly upon me for ſhelter, ſafety and protection. Such ſpecious ſhews tyrants make when they ſue and ſeek after Soveraignty, yet do nothing leſſe when they have attained unto it; like a bramble, which promiſeth ſhelter to the ſilly ſheep that commeth under it in a ſtorm, but ſcratcheth off his wool and teareth his skin, when deſiring to be at his liberty he would go from under it; Or like a Rider, who deſiring to back a wilde skittiſh horſe, clappeth and ſtroaketh him at his getting up, but ſpurreth and galleth him when he findeth himſelf ſure in the ſaddle. And ſuch an one was this cruel tyrant Abimelech, and alſo Nebuchadnezzar, Dan. 4. 12.

Let fire come out of the bramble] *S*ome write that this ſhrub beeing violently ſhaken by the winds, is, by reaſon of its dry ſubſtance apt to kindle of it ſelf and burn, and that thereby ſometimes whole woods are ſet on fire. *S*ee Ezek. 19. 14. Jam. 3. 5. Pſal. 58. 9.

and devour the Cedars of Lebanon] *i. e.* The moſt illuſtrious Nobles, and chief Elders and Magiſtrates, when they ſtand in his way, and refuſe to be inſtruments of his tyrannie & cruelty. Theſe are compared to the cedars of Lebanon, becauſe they were the goodlieſt and talleſt in all thoſe Countries.

V. 16. *Now therefore*] In theſe words he unfoldeth and applyeth the Parable.

if yee have dealt well with Jerubbaal] *i. e.* If you have gratefully requited him for all the benefits received from him.

his houſe] *i e.* His ſons and poſterity.

V. 17. *adventured his life far*] Heb. *caſt his life*, *i. e.* Neglected and deſpiſed his life for the common good. So chap. 12. 3. and 5. 18.

V. 18. *becauſe he is your brother*] *i. e.* Not becauſe he was the ſon of Jerubbaal, or for any goodneſſe in himſelf which might make him worthy of ſuch an honour, but meerly out of ſelf-love, becauſe he is of your kindred and alliance.

V. 19. *then rejoyce ye in Abimelech*] *i. e.* Live happily and joyfully with him, as with a King juſtly elected, and let him have all joy and content in you, as in his lawfull and loyall ſubjects. This Jotham wiſheth, not as thinking ſuch happineſſe would befall them, (for he knew they had done wickedly in all their proceedings) but by way of ironie and reproach.

V. 20. *let fire come out from Abimelech*] That curſed bramble fit for nothing but to be burnt and to burn others, *and let fire come out from the men, &c. i. e.* Let a wicked ſpirit of diſſenſion, hatred and revenge poſſeſſe them, and carry them on to ruine and deſtroy one another.

V. 21. *And Jotham ran away and fled, and went*] This variety of words expreſſing the ſame thing implyeth his great haſte in flying.

to Beer] This ſome conceive was a town in the tribe of Ephraim; others, and that more probably, think it was Baalath-beer in the tribe of *S*imeon, as being in a greater diſtance from Shechem, and ſo further out of the reach, and it may be out of the power and government of Abimelech. *S*ee Joſh. 19. 8.

V. 22. *When Abimelech had reigned three years*] To wit, as a uſurping tyrant, and not as a Judge delivering the people from their enemies, or exerciſing judgement and juſtice among them, or doing any other good to the Common-wealth; Then, when he leaſt thought of it, as ſuppoſing that he was ſecurely ſetled in his government, God began to execute upon him the curſe threatned by Jotham, and to make him an example of that common maxime, that there is no tyranny of long continuance.

over Iſrael] Not that he had the ſame dominion over the whole nation that he had over the Shechemites, but ſome autority and ſway he might have over all, being looked upon as the heir and ſucceſſour of Gideon. See on v. 6.

V. 23. *Then God ſent an evil ſpirit between Abimelech and the men of Shechem*] *i. e.* Either Satan himſelf, the chief author of all diſorders and diviſions in a common-wealth, as 1 Sam. 10. 9. & 19. 9. or the evil affections of malice, envy and diſcord. And this he did, not by infuſing into them theſe ſinfull corruptions, but as a juſt Judge puniſhing their former wickedneſſe, eſpecially that horrid maſſacre of Gideons ſons, he gave them up to their own vile affections and the devils temptations, to be hurried on in wicked courſes to their own mutuall ruine and utter deſtruction. Deut. 2. 30. 1 Sam. 2. 25. 1 Kings 12. 15. and 22. 21, 22. 2 Chron. 18, 19. & 20, 22. See on Hoſ. 10. 2.

and the men of Shechem dealt treacherouſly with Abimelech] *i. e.* They brake their covenant with him, and rebelling againſt him ſhook off the yoak of his government.

V. 24. *That the cruelty done*] *i. e.* The juſt revenge of that cruelty.

and their bloud be laid upon Abimelech] *i. e.* The guilt and puniſhment of their bloud unjuſtly ſhed. So 2 Sam. 1. 16. 1 King. 2. 31, 32, &c. Unto which, though they had not the leaſt reſpect in their mutual murders, yet it ſo came to paſſe by a juſt and overruling hand of Gods providence puniſhing them for their ſin.

V. 25. *And the men of Shechem ſet liers in wait for him*] *i. e.* Reſolving to rebell and caſt him off from being any longer their King, they laid a plot by way of ambuſh to ſurprize his perſon, if he hapned to come that way weakly attended.

and they robbed all that came along] Chiefly thoſe whom they knew to be of Abimelechs party, thereby to weaken them, or revenge themſelves upon them for their maſters ſake; or, if others with them, then to ſupply their preſent wants whileſt they lay there in wait.

and it was told Abimelech] *i. e.* That the Shechemites had rebelled and laid ambuſh to ſurprize him. Whereupon he prepared for war, and ſend ſome of his army into thoſe parts, which reſtrained the Shechemites from going out of their city to gather their vintage, till Gaal came in to their aſſiſtance.

V. 26. *And Gaal the ſon of Ebed*] Who this Gaal was appeareth not, but it ſeemeth he was ſome famous Commander, ſeeing the *S*hechemites put ſuch confidence in him that they made choice of him to be General of their forces. *S*ee on ver. 28.

with his brethren] *i. e.* He, his kindred and alies, came in to their aſſiſtance, with an intention it may be, after he had overcome and caſt out Abimelech, to take the government upon himſelf.

V. 27. *they went out into the fields, and gathered their vineyards*] To ſhew how much, out of their confidence in Gaal, they now ſlighted Abimelech, whom before they ſo much feared that they durſt not go out of the city.

and made merry] Or, *ſung ſongs*; as they uſed to do in the time of vintage, Iſai. 16. 10. Jer. 25. 30. Pſal. 4. 7.

and went into the houſe of their god] Namely, to praiſe Baal-berith for delivering them from the yoak of Abimelech, and to offer ſacrifice, and feaſt in his temple, as it was the cuſtom of thoſe times.

and curſed Abimelech] In their merrie mood they reviled Abimelech, wiſhing him all miſchiefs and misfortunes.

V. 28. *Who is Abimelech, and who is Shechem*] *i. e.* How baſe is he and unworthy of *S*overaignty? and how unfit is it that ſo ancient and famous a city as Shechem ſhould be enſlaved under his tyranny? Others think this is not ſpoken of the city *S*hechem, but of *S*hechem the ſon of Hamor, who in Jacobs time was governour of it, Gen. 34. and make this to be the meaning; What have we to do either with the one or the other, ſeeing neither can lay any juſt title or claim unto it? Not Shechem, or any of his poſterity, ſeeing they are caſt out, and their inheritance given to Gods people; nor Abimelech, who hath got the ſoveraignty over it by his own tyranny and uſurpation, which in it ſelf is a free city, and to be governed by no other than its own *Magiſtrates*.

Is not he the ſon of Jerubbaal?] His ſon by a concubine and ſo hath leſſe title unto it than any of the reſt of his ſons that came of his wives. And though Jerubbaal was worthily eſteemed for his worthy acts, yet what is this to Abimelech, ſeeing he refuſed to be king when it was offered unto him? And yet his very name *Jerubbaal* may make his memory of leſſe eſteem, who being but a mean private man got his name by that act of his, in deſtroying the altar of your God, whom you now worſhip and ſerve with unanimous conſent.

and Zebul his officer?] Whom he in his abſence hath conſtituted his Deputy. This he ſpeaketh to upbraid them of their baſe ſervitude, ſeeing they had not only enſlaved themſelves to Abimelech the ſon of a concubine, but alſo to Zebul his ſervant, and ſo to any other whom he in his proud humor ſhould be pleaſed to ſet over them. And of this he purpoſely mindeth them to work Zebul out of favour, that they might caſt him out of his government, and make choyce of him to rule in his room.

Serve the men of Hamor the father of Shechem] This he ſpeaketh by way of ironie and ſcorn, *q. d.* If ye will needs make your ſelves, who are a free people, to become bondmen and ſlaves, you had better ſeek out ſome of the progeny of the noble and ancient lords of this city then vaſſallage your ſelves to ſuch a baſe and new upſtart as Abimelech. And thus perſwading them to make choice of ſome one of Hamors progenie, ſome think he pointed at himſelf, whom he pretended to be deſcended of him. Others, more probably, thus; If ye will needs ſerve, then chooſe ſuch as will not tyrannically rule over you, like Abimelech, but in a fatherly manner, as Hamor did of old.

V. 29. *And would to God this people were under my hand*] *i. e.* Under my ſole government. Whereby it appeareth that howſoever many adhered to Gaal, as having great confidence in him, yet there were others that cleaved ſtill to Abimelech, and were content to ſubmit unto Zebul as his officer.

then would I remove Abimelech] *i. e.* I would quickly diſpatch him out of the way, and not ſuffer him any longer to be king over you.

And he ſaid to Abimelech, Increaſe thy army] In a bold, bragging and Thraſonical manner he ſpeaketh unto him being abſent, Make thy ſelf as ſtrong as thou canſt with all thy alies and friends, and then come out and fight with me, for hereby my victorie over thee ſhall be ſo much the more glorious.

V. 30. *And when Zebul*] when he had heard Gaal reproach his lord, and alſo diſgrace him who was his Officer and Lieutenant, howſoever he had made before ſome ſemblance and ſhew that he would not croſſe the Shechemites in their courſes againſt Abimelech, yet now he was ſo much incenſed with Gaals inſolence, that he could no longer indure him, but falleth, though ſecretly, to practiſe againſt him.

V. 31. *Privily*] Leſt being diſcovered to be wholly for Abimelech, the Shechemites ſhould riſe up againſt him, and either kill him, or wholly caſt him out of his place of government, and alſo that they not knowing of it, Abimelech might come upon them ſuddenly and find them unprovided. Hebr. *craftily*: or, *to Tormah*. And ſome conceive *Tormah* to be the name of the city which v. 41. is called *Arumah*, where Abimelech dwelt.

V. 32. *Now therefore up by night*] That thy coming may not be diſcovered; and lay ſecretly an ambuſh againſt the Shechemites, that they might fall into it in the morning, when ſome of thy company appearing the ſhall ſet upon them, and they making their retreat, as though they were not able to maintain the fight, ſhall draw them into the ambuſh.

and the peoole that is with thee] *i e.* Stay not to gather more forces, but come with thoſe thou haſt already, ſeeing they will be ſufficient to execute this deſign.

V. 33. *as thou ſhalt find occaſion*] Heb. *as thine hand ſhall find*; *i. e.* as thou ſhalt get opportunity in fighting againſt Gaal and thoſe that ſhall come out of the city with him. *S*ee the like phraſes, having the like ſignification, Lev. 25. 28. 1 Sam. 10. 7. & 25. 8. Eccl. 9. 10.

V. 34. *and they laid wait againſt Shechem in four companies*] Namely, that but one of the four appearing to their view, the Shechemites might be drawn out of the city, and being come out to fight with this one, might fall into the ambuſhments that were laid by the other three.

V. 35. *and the people that were with him*] *i. e.* One of the four companies.

V. 36. *And when Gaal ſaw the people, he ſaid to Zebul*] Who came in his company, counterfeiting himſelf to be of his partie, that he might encourage him to go out and fight, and ſo fall into the hands of the liers in wait.

Thou ſeeſt the ſhadow of the mountains as if there were men] He jeereth and derideth him, as though his ſight ſo failed him that he could put no difference between mountains and men, or rather that he was ſo faint-hearted that he was afraid of very ſhadows.

V. 37. *by the middle of the land*] Heb. *Navil*: a metaphorical ſpeech borrowed from the reſemblance: For as the navil ſtandeth out above the belly, ſo the mountains above the ground about them.

V. 38. *Then ſaid Zebul unto him, Where is now thy mouth*] *i. e.* Thy former great brags and boaſtings when thou ſaweſt no enemy? *q. d.* Is thy courage ſo ſoon quailed, that that thy heart fainteth and faileth thee before thou comeſt to fight? And with theſe ſcorns and reproaches he putteth him on to adventure the fight for very ſhame, and not daſtarly to return into the city, and there ſtand on his defence.

V. 39. *And Gaal went out before the men of Shechem*] Being partly put forward by Zebuls ſcorns, and partly conceiving ſome hopes of prevailing upon ſight of Abimelechs ſmall Army, ſuppoſing it to be no more but thoſe two Companies which he had diſcovered, whereas indeed two others lay ſtill in ambuſh.

V. 40. *he fled before him, and many were overthrown*] *i. e.* More were ſlain in the flight than in the fight, ſeeing they purſued them to the very gates of the City, and ſlaughtered them all the way.

V. 41. *And Abimelech dwelt at Arumah*] A City neer Shechem Southerly. Hither Abimelech retired himſelf with his army, either to refreſh themſelves after their fight, or to get ſome better opportunity of ſurpriſing Shechem.

Zebul thruſt out Gaal and his brethren] Taking the advantage of his defeat, which had wrought him out of the hearts of the people, becauſe they thought it had happed either through his cowardiſe or his ill managing of their martial affairs.

V. 42. *And it came to paſſe on the morrow*] *i.e.* After they had thruſt out Gaal and his brethren, as thinking his inſufficiencie to act the part of General to have been the cauſe of their great defeat, they having made choice of a new Commander, in whom they had more confidence, and recruited their army, go out again againſt Abimelech to revenge upon him their former loſſe, and, if it were poſſible, to drive him out of the country that they might not ſtill be indangered by having ſo malicious an enemy ſo neer a neighbour.

V. 43. *and divided them into three companies*] Appointing two of them to fight with ſuch as ſallied out of the citie, and keeping the third with himſelf, he lay in ambuſh neer the gates of the city, that when their chief ſtrength were iſſued out, he might aſſault and ſurprize it, being but weakly guarded, or at leaſt might keep them within from going out to ſecond thoſe who were engaged in the fight, and them that were without in the field from making any retreat, if put to the worſe.

V. 44. *and ſtood in the entring of the gate of the city*] That he might ſlay them that being eſcaped out of the battle thought to ſecure their lives by getting into the city.

V. 45. *beat down the city, and ſowed it with ſalt*] *i.e.* Did not only wholly demoliſh the wals without and the buildings within, but alſo ſowed it with ſalt. This ceremonie was uſed by conquerours, being highly provoked by the reproches and inſolencies of their enemies, not onely to raſe their cities, but alſo to ſow them with ſalt, in ſign of an utter vaſtation and perpetual deſolation. For ſalt is taken to be both a cauſe and ſign of barrenneſſe, Deut. 29. 23. Pſal. 107. 33, 34. Zeph. 2. 9. Yet I have heard there are ſome kind of ſoyls, even in our own land, of that nature, that they uſe to manure them with ſalt, as with dung or marl, and by experience find it maketh them fruitful. But ſalt had the quite contrary Operation in thoſe hot and drie countries, making the earth more hot and drie; and therefore Abimelech uſed it as as a ſign of barrenneſſe and utter deſolation. But herein he failed of his end; For Shechem afterwards was rebuilt by Jeroboam, 1 King. 12. 25. and inhabited, 2 Chron. 10. 1. Jer. 41. 5. After the captivity it was named *Sychar*. See on John 4. 5.

V. 46. *they entred into an hold of the houſe of the god Berith*] Called *Baal-berith*. v. 4. Hither they went from the tower of Shechem for better ſecurity againſt the power and rage of Abimelech, truſting both in the ſtrength and alſo the religion of the place, uſing it as their ſanctuary in this extremity of danger. This hold is probably thought to be the ſame with the houſe of Millo, v. 6. unto which Jothams propheticall curſe extended, as joyning with Abimelech in that horrid conſpiracy againſt Gideons ſons, v. 20. It was the ſtrongeſt and moſt impregnable fort, both by nature and art, neer unto Shechem, like the Romane Capitoll, in which was the temple of Jupiter, and which was of ſuch ſtrength that it was able to hold out againſt the enemy when all the city was taken; even as alſo the temple was the ſtrongeſt hold, unto which the Jews reſorted when Jeruſalem was beſieged by Titus Veſpaſian.

V. 48. *mount Salmon*] This lay Weſtward from Shechem, towards Jordan. On it were ſtore of trees, and ſnow that ſeldome melted, Pſal. 68. 14.

What ye have ſeen me do, make haſte, and do as I have done] This he did, knowing that Princes examples are more prevalent with the people than their Commands.

V. 49. *died alſo*] *i. e.* Were all burnt and deſtroyed, as well they in the ſacred Fort as they in the tower.

V. 50. *Thebez*] Situate in the territory of Shechem Northerly, between the mounts of Samaria and Gilboa. Some think it was the place where Elijah was born. See on 1 Kings 17. 1.

V. 5. *and ſhut it to them*] *i. e.* Made faſt the gates with locks, bolts and bars.

V. 52. *fought againſt it*] *i. e.* Beſieged and aſſaulted it.

V. 53. *And a certain woman caſt a piece of a milſtone*] Which, with the like materials, they had purpoſely carried up to the top of the tower to beat off the aſſailants. So Pyrrhus was ſlain by a woman caſting a tyle upon his head at the taking of Argos.

V. 54. *that men ſay not of me, A woman ſlew him*] Thus his wicked life was attended with as bad a death. For with a ſouldier like bravery he took care for his credit, but none for his ſoul; yet all in vain: for by this means whereby he thought to ſmother it was the more divulged: 2 Sam. 11. 21. See the like paſſage, 1 Sam. 31. 4.

V. 55 *the men of Iſrael*] *i. e.* Which followed Abimelech in this expedition.

V. 56. *the wickedneſſe of Abimelech which he did unto his father*] In murdering his ſons, his own brethren.

V. 57. *And all the evil of the men of Shechem*] *i. e.* Their aſſiſting Abimelech in all his bloudy practiſes againſt the houſe of Gideon: Wherein they ſhewed themſelves as impious againſt God, ſo barbarouſly ungratefull towards Gideon for all his wel-deſerving. Theſe abominable wrongs and outrages God ſharply revenged both upon him and them according to the propheticall curſe denounced by Jotham v. 20.

CHAP. X.

Verſ. 1. TO *defend Iſrael*] Heb. *ſave*, or, *deliver i. e.* to preſerve them in peace, liberty, and purity of religion againſt all that did oppoſe them.

Tola] Some think he was not, as the other Judges, called extraordinarily by God, but after the death of Abimelech choſen by the people to be their Governour, becauſe there is no mention made of any enemies that oppreſſed them, out of whoſe hands he ſhould deliver them. From whence they alſo gather, that throughout all his time they lived in peace. But ſeeing it is ſaid, v. 2. *he judged Iſrael*, and ſeeing all the former Judges were called extraordinarily by God to deliver the people when they were under oppreſſions, and being delivered to govern them in peace, to aboliſh idolatry, and to reſtore Gods pure worſhip, I conceive that he had the like calling, though not immediately, as Gideon, by perſonall appearance yet by inward inſtinct and the collation of heroicall gifts, as courage and fortitude, wiſdome, zeal, and the reſt. Neither doth it follow that they had no enemies, from which Tola delivered them, becauſe none are mentioned, ſeeing there might be enemies and oppreſſions, though not ſo notorious and vexatious as in former times. See on v. 11. And though there had been none at all, yet the people in thoſe times needed a Judge, to reduce them to the former government, which was ſuppreſſed by Abimelechs tyranny, to aboliſh idolatrie which much raigned and increaſed in his licentious, profane and anarchicall *Monarchy*, to reſtore religion and Gods worſhip to its native purity and perfection, and vindicate the ſeat of judgement from arbitrarie injuſtice and oppreſſion.

And he dwelt in Shamir] A town of Iſſachar bordering on Ephraim. There was another *S*hamir in the tribe of Judah, Joſh. 15. 48. Or ſuppoſe this Shamir was in mount Ephraim, as it is in the letter of the text, yet Tola, though of another tribe, might inhabit there, being Judge, for more conveniencie, as being neer the heart of the land, and not far from the Tabernacle. Though I incline rather to the former expoſition, ſeeing it is expreſſely ſaid he was alſo buried in Shamir, v. 2. which ſtrongly implyeth that it was in his own tribe, and bordering onely on mount Ephraim, ſeeing it was the cuſtome of thoſe times to be buried in their own inheritance. See on Joſh. 24. 32.

V. 3. *And after him aroſe Jair a Gileadite*] *i. e.* Dwelling in Gilead in the tribe of Manaſſeh beyond Jordan, Joſh. 17. 1, 5. Numb. 32. 39. Gen. 31. 48. This was not that Jair mentioned, Numb. 32. 41. & Deut. 3. 14. though he carried the ſame name, and alſo got and poſſeſſed towns or villages called *Havoth-Jair*. For that Jair lived above three hundred years before this, and had twenty three Cities 1 Chro. 2. 22. whereas this mans ſons had thirty, the old number being thus increaſed either by themſelves, their father, or grand-father. And this Jair being deſcended from the other, both he and his inheritance kept the old names.

V. 4. And

V: 4. *And he had thirty ſons, that rode on thirty aſſe-colts*] This is added to ſhew that he was a man of great wealth and worth, and that his ſons were alſo of an honourable condition, ſeeing riding on aſſe-colts was a token of dignity and authority. See on chap. 5. 10. and on Exod. 13. 13.

Havvoth-Jair] Or, *the villages of Jair*, ſo called by Jair the ſon of Manaſſeh, Numb. 32. 41. and continned by this Judge in the ſame name.

V. 5. in Camon] A city belonging to Manaſſeh, in the land of Baſhan lying North from mount Gilead.

V. 6. *ſerved Baalim and Aſhtaroth*] Theſe are eſpecially named above the reſt, becauſe the chief and moſt common idols. See on chap. 2. 13.

and the gods of Syria] This is added to tax the Iſraelites of their abominable idolatrie, who were not ſatisfied by committing ſpiritual whoredome with one or two idols, of this or that people, but gave themſelves up to commit unſatiable uncleanneſſe with all the idols of every nation that lived about them. *So* Ezek. 16. 25, &c.

and the gods of Sidon] *i. e.* Aſtarte. *See* ch. 2. 13.

and the gods of Moab] *i. e.* Chemoſh, 1 Kings 11. 33.

and the gods of the children of Ammon] *i. e.* Milchom, or Molech, 1 Kings 11. 5, 33. & Chemoſh. ch. 11. 24.

and the gods of the Philiſtims] *i. e.* Dagon, 1 Sam. 5. 2. and Aſhtaroth. *See* ch. 2. 13.

and forſook the Lord, and ſerved not him] *i. e.* They were ſo addicted to idolatry that they joyned not idols with God in his ſervice, or ſerved him in idols, like their fore-fathers, but utterly renounced Gods ſervice, and gave themſelves wholly up to the worſhip of idols.

V. 7. *the anger of the Lord was hot.*] See. on ch. 3. 8.

and he ſold them] *See* on ch. 2. 14.

V. 8. *And that year they vexed and oppreſſed* [*or cruſhed*] *the children of Iſrael eighteen yeares, all the, &c.*] That is, as ſome think, in that year wherein they fell from the true worſhip of God to this idolatry, they vexed them; and ſo from that time to the end of eighteen years. Others reckon theſe eighteen years from the death of Jair. But this cannot ſtand with that chronology 1 Kings 6. 1. Others read, *they vexed them that year, that is, the eighteenth*, or the laſt year of the eighteenth. But this is as far ſhort of the time of that chronology as the other above it. The right ſenſe of the place, as I take it, is this That the Philiſtims & Ammonites vexed thoſe two tribes & a half that *lay* without Jordan for the ſpace of eighteen years, with inrodes and incurſions into their countrey, waſting and ſpoyling all that came in their way: The greateſt part of which time they living under Jairs government, their enemies ſtill by his prudence and proweſſe were beaten out again. But now in that year wherein Iair died, growing more bold and preſumptuous upon the death of the Judge, they extend their vaſtations and oppreſſions, and make them more general and univerſal: contenting themſelves with the ſpoyls of the Iſraelites that dwelt beyond Jordan, they entred alſo upon the land of Canaan, and diſtreſſed Judah, Benjamin, and Ephraim. v. 9.

which is in Gilead] *See* on Obad. 19.

V. 10. And the children of Iſrael cried unto the Lord] No doubt they often cried unto the Lord before, being ſo long time under ſuch grievous oppreſſions, but he regarded them not, becauſe their prayers were not joyned with true repentance, ſeeing they ſtill continued in their groſſe idolatry; but now they repent, not onely of their ſins in general, but alſo of their ſpecial and boſome ſins, their neglect of Gods worſhip and ſerving of idols, and humbly confeſſe them with deteſtation. So chap. 4. 3.

V. 11. *And the Lord ſaid*] *i. e.* Either the Lord Chriſt appearing in humane ſhape, as ch. 2. 1. & 5 23. & 6. 23. or by ſome created Angel, or ſome Prophet, ſent with this meſſage; or finally by his oracle related unto them by the high Prieſt.

from the children of Ammon] Divers of theſe deliverances here expreſſed we do not find related before in this holy hiſtorie; whereby it appeareth this people received at Gods hands many more favours and bleſſings than are here recorded.

V. 12. and the Maonites] Some read, *the inhabitants of the land*, to wit, Canaan. Others underſtand hereby the inhabitants of a City called *Maon*, upon the South of Judah, Joſh. 15. 55. to which the wilderneſſe of Maon adjoyned, 1 *Sam.* 23. 25. From whence the Canaanites which did inhabit it, and in the time of Chuſhan-riſhathaim it may be did afflict and oppreſſe the Iſraelites, are here called *Maonites*.

V. 13. *Wherefore I will deliver you no more*] This threatning was not abſolute, as the ſequel ſheweth, but conditionall, namely, if they did not forſake their Idolatry, and imbrace Gods pure worſhip; unto which he provoketh and quickneth them by this threatning. *So* Jer. 18. 7, 8.

V. 14. *Go and cry unto the gods which ye have choſen*] This is no reall command, (For the holy and righteous God doth never require any man to commit ſin) but an ironical upbraiding of them for their folly in committing idolatry, which now they found ſo fruitleſſe in their greateſt need, their idols being no wayes able to ſend them deliverance, though they did cry unto them never ſo loud. So Deut. 32. 37, 38. Thus Elijah derideth Baals Prieſts, 1 Kings 18. 27. See on Jer. 2. 28.

V. 15. *do thou unto us whatſoever ſeemeth good unto thee*] *i. e.* Puniſh us hereafter as thou pleaſeſt, if we do not perſiſt in thy true and pure worſhip, and utterly renounce our idolatry and all our falſe gods. Onely make triall of us this once, by giving us deliverance out of the hands of our enemies.

V. 16. *his ſoul was grieved*] Heb. *ſhortned, contracted*, or *ſtraightned* For as the heart is dilated and enlarged with joy, ſo it is contracted and ſtraitned with grief. Not that God can properly be ſaid to joy or grieve, who in his ſimple and perfect nature is free from all humane paſſions; but that we may the better conceive of his dealing with us, by a figurative ſpeech grief is aſcribed to him, as if he acted after the manner of men, who uſually grieve for thoſe that are in miſery before they give them help and deliverance. *See* on Iſa. 63. 9.

V. 17. *encamped in Gilead*] Which they now challenged as their ancient inheritance, ch. 11. 13. and alſo becauſe it was neereſt to their country.

in Mizpeh] The Hebrew word ſignifieth an high place convenient to ſet watches or watch-towers upon, both to ſee and to be ſeen a far off, like our Beacons ſeated on the top of high hills, There were many places of this name; as in Judah, Joſh. 15. 38. in Benjamin, Joſh. 18. 26. of which ſee on ch. 20. 1. and Mizpeh of the Moabites, 1 *Sam.* 22. 3. But this did lye upon mount Gilead, ch. 11. 29. Gen. 31. 49. See on Hoſ. 5. 1.

what man is he that will begin to fight] *i. e.* Who will undertake to be our leader in this expedition againſt Ammon? and for his better incouragement, he ſhall ever after be our Generall, Judg and Governour, ch. 11. 8, 9. And when none would accept of it, as thinking the ſervice dangerous and deſperate, they reſolved to ſend unto Jephthah, being of known valour and a skilful Commander. This is here ſpoken as an introduction to the following ſtory.

CHAP. XI.

Verſ. 1. N*Ow Jephthah the Gileadite*] *See* on ch. 10. 3. He is ſaid to be a Gileadite, not becauſe his fathers name was Gilead but becauſe he was born in Gilead. But of what tribe he was, it appeareth not, though it be very probable he was of Manaſſeh, ſeeing the greateſt part of that country was in their poſſeſſion, and the old Gilead was the ſon of Machir, Joſh. 17. 1. 3. 1 Chron. 7. 14.

was a mighty man of valour] Both in reſpect of fortitude of mind and ſtrength of body, whereby he was inabled to atchieve noble acts, and to endure thoſe hard labours that are incident to a warlike profeſſion.

and he was the ſon of an harlot] Heb. *A woman an harlot.* Baſtards by the law of God were forbidden to come into the congregation unto the tenth generation, Deut. 23. 2. Which is not ſo to be taken as though they were not to be preſent in the aſſemblies met together for Gods publike worſhip, but that they would not be admitted to any publike office, either ſacred or civil, though they were the baſtards of Prieſts or Princes. But this caſe of preſent neceſſity diſpenſed with the ſtrictneſſe and rigour of this law, the end and equity whereof was only to ſhew how much God abhorred whoredom and uncleaneſſe, that the people might avoid it, and not to inflict a puniſhment upon the perſon thus begotten, if he abhorred and forſook his parents ſin, and ſerved God in holineſſe and righteouſneſſe.

and Gilead begat Jephthah] *i. e.* One of the poſterity of Gilead mentioned Joſh. 17. 1, 3. and of his name.

V. 2. *they thruſt out Jephthah*] From having any part not onely in their fathers inheritance, in which by the law he had no right, but alſo in his goods for his preſent maintenance, in which he might have lawfully ſhared. And this he counted as a wrong done unto him, and that not acted in a violent courſe by his brethren alone, but alſo in a legall way, being countenanced and aſſiſted by their Elders and Magiſtrates, as he chargeth him v. 7.

V. 3. *in the land of Tob*] A part of a country lying along mount Gilead, not far from the Ammonites, at the entrance of Arabia the deſart, 2 Sam. 10. 6, 8. *Some* think Tob to be a proper name of the man, who was owner of that country. *See* 1 Macc. 5. 13. & 2 Macc. 12. 27.

vain men] *i. e.* Idle fellows, that had no calling nor means of maintenance, or ſuch as were in debt and danger, and in a deſperate condition, 1 Sam. 22. 2. Unto ſuch Romulus opened ſanctuarie; and Julius Cæſar ſaid ſuch ſtood in need of a civil war, See on ch. 9. 4.

and went out with him] Namely, as their Captain in military expeditions, to fetch in prey and booty, on which they might live, wanting other means; and it is likely from the Ammonites; and that with ſuch good ſucceſſe, that the Gileadites were moved to think him the fitteſt man to be their General, having already approved himſelf in theſe wars againſt them. See the like 1 Sam. 27. 8.

V. 4. *The Elders of Gilead went to fetch Jephthah*] *i. e.* Either by Gods ſpeciall command, or ſome extraordinarie inſtinct, or in regard of preſent neceſſity: for otherwiſe a baſtard might not bear any publike office. See on. v. 1.

V. 7. *expell me out of my fathers houſe*] i. e. Gave ſentence againſt me at the ſuit of my brethren, that I ſhould be expelled.

and why are ye come unto me now] *q. d.* You never made me any amends for the wrong you then did me, nor would do it yet out of any reſpect of juſtice or love towards me, but all ye do is out of meer neceſſity, becauſe you are in diſtreſſe, and no body elſe will run the danger to help you out of it. See the like Gen 26. 27.

V. 8. *Therefore we turn again to thee now*] *q. d.* We cannot deny but that thou doſt juſtly accuſe us of unjuſt proceeding againſt thee; but let that be forgotten, Seeing we are now come to make thee amends. For by *turning again* they do not mean that they had been with him before about this buſineſſe, but that they repented of their former actions of unkindneſſe, and now returned unto him with their hearts and affections.

and be our head over all the inhabitants of Gilead] At firſt he was choſen to be their General onely; but afterwards, having ſo well acquitted and approved himſelf in this warlike expedition, he was choſen to be Judge over all Iſrael, ch. 12. 7.

V. 9. *ſhall I be your head?*] *i. e.* Not onely your General in this ſervice, but alſo Judge and chief Magiſtrate over all your countrey for ever after, or as long as *I* live. This he doth not ſpeak as a man that ambitiouſly thirſted after rule, but out of meer equity and honeſty, that having adventured his life in ſuch a deſperate and dangerous ſervice, he might be ſure of that juſt reward which of their own free accord they had offered unto him, and being become a publike perſon might no more be expoſed to the injuries of his brethren.

V. 10. *The Lord be witneſſe between us*] Heb. *be the hearer between us. i. e.* We call God as a witneſſe, who is preſent every where, and heareth all our diſcourſe, and is a juſt Judge to puniſh us if we do not keep our covenant with thee, that we will be unto thee as good as our words, and make thee our head in time to come as well as now.

V. 11. *and Jephthah uttered all his words*] Which had paſſed between him and the Elders of Gilead in the land of Tob.

before the Lord in Mizpeh] *i. e.* In a ſolemn and religious manner, as in Gods preſence; before the whole aſſembly of the people encamped in Mizpeh, ch. 10, 17. he repeated the covenants agreed upon between them, that hereby they might be the more ſtrictly bound to obſerve and keep them.

V. 12. *And Jephthah ſent meſſengers unto the king* &c.] *i. e.* Proceeded according to the law of God, of arms, and of nations, which require firſt to ſeek peace upon lawfull conditions before the proclaming of a juſt war, and if this cannot be obtained, then to proclame it before they made an entrance into it. This was the cuſtome of the ancient Romanes, and, before them, the practiſe of Jephthah in this place: Deut. 20. 10, 11.

What haſt thou to do with me?] *i. e.* What juſt cauſe of war haſt thou againſt me, and of invading my country? He ſpeaketh this in the name of all the people, as their Generall. *S*ee the like expreſſion, 2 *S*am. 16. 10.

come againſt me to fight in my land] *i. e.* The land which is now under my protection, being intruſted unto me by the general conſent of the people, who have choſen me to be their Captain and Governour.

V. 13. *Becauſe Iſrael took away*] This was a falſe claim, ſeeing he had no right to the land he challenged: For it belonged firſt for the moſt part to the Moabites: and that part which the Ammonites had was won from them by the Amorites, in whoſe poſſeſſion it was by right of conqueſt untill it was gotten out of their hands by the Iſraelites, who had now held it in their poſſeſſion for a long time, not onely by right of conqueſt but alſo by Gods free donation, who being Lord of the whole earth hath power to diſpoſe of it according to his good pleaſure. *S*ee Numb. 21. 24, 25, 26, 29, &c. Deut. 2. 19, 37. & 3. 11. and on Joſh. 13. 25.

my land] Speaking in the name both of the children of Ammon and Moab, over which it ſeemeth he at this time reigned as their king. See on v. 24.

from Arnon even unto Jabbok, and unto Jordan] *i. e.* That tract that lyeth upon theſe rivers, from mount Gilead Eaſtward unto Jordan Weſtward.

V. 14. *And Jephthah ſent meſſengers again*] *i. e.* Further to clear his cauſe, for the quieting of his own conſcience, when he was aſſured that he fought in a juſt quarrel, the incouraging of his army, and the convincing of his enemies, that their war was unjuſt and naught.

V. 15. *Iſrael took not away the land*] Jephthah layeth open the untruth of the King of Ammons plea; and ſheweth that the Iſraelites at their coming out of Ægypt did neither meddle with the Moabites nor the Ammonites land, God having expreſly forbidden it, Deut. 2. 9, 19.

V. 16. *Kadeſh*] Called alſo *Zin*, to difference it from Kadeſh-barnea, Num. 13: 26. & 20. 11, 14. & 33. 36.

V. 17. *Then Iſrael ſent meſſengers unto the King of Edom*] Numb. 20. 14. Jephthah relateth theſe ancient paſſages, to ſhew how fairly the Iſraelites had carried themſelves to all the nations round about them, when they travailed towards the land of Canaan, nor had offered no wrong to any of them.

and Iſrael abode in Kadeſh] *i. e.* They quietly bare this unkindeneſſe and injury, and did not ſeek to revenge themſelves by taking up arms.

V. 18. *Then they went along through the wilderneſſe, and compaſſed*] *i. e.* They put themſelves to a tedious and troubleſome journey by compaſſing about their country, that ſo they might enter into the promiſed land, rather then they would give them the leaſt cauſe of offence.

and pitched on the other ſide of Arnon] But were ſo far from invading the Moabites country that they would not make entrance ſo much as within the border of it, Numb. 21. 13, 24. & 22. 36.

V. 19. *And Iſrael ſent meſſengers unto Sihon*] When they could not prevail either with Edom or Moab for obtaining a paſſage into Canaan, they in a fair courſe aſſaied *S*ihon.

King of the Amorites] So called, not becauſe he was King of all the Amorites, (for there were many Amorites on both ſides of Jordan that were not under his dominion) but becauſe all thoſe over whom he ruled were Amorites.

unto my place] *i. e.* The land of Canaan, which God hath given me for an inheritance. For unto this only they pretended, and by this right; and therefore laid no claim to *S*ihons country, which lay without Canaan, but in a peaceable manner deſired only a paſſage through his land.

V. 20. *but Sihon gathered all his people together*] *i. e* Not onely denied them paſſage, but alſo in an hoſtile manner came out againſt them, the Iſraelites not having provoked by any injury which they had offered to him or his people.

V. 21. *So Iſrael poſſeſſed all the land of the Amorites*] *i. e.* Having vanquiſhed them in a lawfull war, they had juſt title unto it by law of arms, as being gotten by conqueſt.

V. 22. *And they poſſeſſed all the coaſts of the Amorites*] *i. e.* All that region which now the Ammonites unjuſtly challenge, or all the country within theſe coaſts; Arnon on the *S*outh, Jabbok on the North, the wilderneſs of Arabia on the Eaſt, and Jordan on the Weſt; Deut. 2. 36.

V. 23. *So now the Lord God of Iſrael*] This he alledgeth as another argument, that they had right to this land, Becauſe God the owner and Lord of the whole earth had given it unto them, and that not only in an abſolute way of intereſt and right, but by giving them victory over the Amorites in a lawfull war, Deut. 2. 30, 31, 33.

V. 24. *Wilt not thou poſſeſſe that which Chemoſh thy God*] So he calleth him, not becauſe he was a God in truth, but only in their opinion. He was the God or Idol of the Moabites, Numb. 21. 29. 1 Kings 11. 7. Jer. 48. 13. over whom he ſeemeth that the King of Ammon now reigned, and in that reſpect Chemoſh is here ſaid to be his God: For otherwiſe Molech or Milchom was the chief Idol of the Ammonites, 1 Kings 11. 7, 33. & 2 Kings. 23. 13.

giveth thee to poſſeſſe] The Lord hath given unto the children of Moab the Emims land for a poſſeſſion, as the land of the Zamzummims to the children of Ammon, Deut. 2. 9, 10, 19, 20. But they aſcribed their victories to their Idols, and poſeſſed their land as their gift.

So whomſoever the Lord our God ſhall drive out] *i. e.* As thou thinkeſt thou maiſt juſtly poſeſſe all that which thy Idol Chemoſh (as thou falſly conceiveſt) hath given thee, ſo much more may we lawfully poſeſſe all, that Jehovah the only true God hath given unto us.

V. 25. *art thou any thing better than Balak*] *i. e.* Haſt thou better right to this land, or more power and policy to maintain it, than Balak who never yet made any ſuch claim unto it? And this he uſeth as another reaſon to evince their right to the land, ſeeing they poſſeſſed it not only by right of conqueſt in a lawfull war, but alſo by long preſcription of divers preceding generations.

Did he ever ſtrive againſt Iſrael?] *i. e.* Though he hired Balaam to curſe Iſrael, and, if that had ſucceeded, would have raiſed war againſt them, thinking (though falſely) that they intended to invade his land yet when the Iſraelites had conquered the country of the Amorites, and were ſetled in it as their juſt poſſeſſion, he never went about to recover it out of their hands, nor ſo much as made any claim unto it, notwithſtanding it did in former times belong to the Moabites: Numb. 21. 24, 26. & 22. 2. Deut. 23. 4.

V. 26. *While Iſrael dwelt in Heſhbon*] He reckoneth up ſome chief places of the country which the Iſraelites after they had conquered it did peaceably poſſeſſe, and by them underſtand all the reſt. Heſhbon was the Metropolis and chief city of Moab, in which Sihon dwelt; and Aroer, another city towards the Eaſt of this land. Of theſe See on Joſh. 13. 9, 16, 17.

three hundred years] The time in a juſt computation, taking it from Judge to Judge, came not to ſo much by above thirty years. But it is uſuall in the ſcriptures to make the ſumme round, and not to reſpect odd numbers, more or leſſe: And of this cuſtome Jephthah here made uſe, it being for his advantage to ſpeak of the longeſt time when he pleaded preſcription. But ſome conceive Jephthah reckoneth from the departure out of Egypt, ſeeing there began his narration, v. 16. and then his account rather falleth ſhort of, then exceedeth, the juſt number.

why did ye not recover them within that time] *i. e.* If he had any ſuch right to theſe towns and country as ye now pretend, why did ye not all this time challenge and plead it, but ſuffer the Iſraelites quietly to enjoy them?

V. 27: *Wherefore I have not ſinned againſt thee*] To wit, by detaining thy cities and land from thee, ſeeing I have a juſt title unto them, by lawful conqueſt, by Gods donation, and by legal preſcription allowed of among all nations.

but thou doſt me wrong to war againſt me] To wit, by picking againſt me an unjuſt quarrel, that thou maiſt by war caſt me out of my lawful poſſeſſion.

the Lord the Judge be Judg] *i. e. S*hew himſelf a righteous Judge in determining this quarrel between us, by proſpering the innocent and giving them victory, and puniſhing them that offer the wrong by bringing them to utter deſtruction.

V. 29. *Then the ſpirit of the Lord came upon Jephthah*] *i. e.* The ſpirit of prudence and fortitude. *S*ee on ch: 3. 10:

he paſſed] To wit, with all his army.

and Manaſſeh] *i. e.* Baſhan; in which half the tribe of Manaſſeh inhabited

V. 30. *And Jephthah vowed a vow*] *i. e.* Before he undertook the execution of his deſign, he made a ſolemn vow to God, thereby to move him to proſper his expedition. This was uſual among heathen Emperours and great Commanders, when they undertook warlike enterprizes; and was alſo the practiſe of Gods people, Numb. 21. 2. Of vows ſee on John. 1. 16.

V. 31. *whatſoever cometh forth of the doors of my houſe to meet me*] This is a perplexed and confuſed vow, altogether unlimited to any ſubject, ſaving that it ſeemeth he intended ſome reaſonable creature; for none elſe could propound to its ſelf this end of coming forth, to meet him.

ſhall ſurely be the Lords, and I will offer it for a burnt-offering] Or thus; *or I will offer it for a burnt offering*, This vow ſeemeth to conſiſt of two branches; the firſt generall, That he would conſecrate and devote it to the Lord howſoever, the ſecond more ſpecial, intimating the nature of the ſubject and the manner of devoting it, namely, That if it were fit for ſacrifice, as clean beaſts, and the turtle-dove, and young pigeon, then he would offer it up for a burnt-offering. Or if his intention was to limit his vow to a humane creature, as is ſuppoſed, then his meaning was that it ſhould be devoted and conſecrated to the Lord, but not in the way of a burnt-offering, which was abominable to God, but ſet apart and ſequeſtred from the world, in a ſpeciall manner to perform unto him more ſpecial and religious ſervice. For if he meant by theſe words, *ſhall ſurely be the Lords*, that it ſhould be ſacrificed for a burnt-offering, then are the branches of this vow both one and the ſame, and no difference between them. But take this vow in what ſence we will, we muſt needs confeſſe, as it is here propounded, that it is very confuſed and perplexed, raſh and unconſiderate. For howſoever it was moſt likely that an humane creature ſhould come out firſt to meet him, yet it was poſſible that a dog or ſome other unclean creature might have done ſo; and to have offered ſuch in ſacrifice, or otherwiſe devoted it unto Gods ſervice, would have been abominable. Concerning the performance of this vow hath riſen a grand queſtion amongſt the learned, Whether Jephthah offered his daughter for a burnt-offering, or onely conſecrated her to the ſervice of God in a ſtate of virginity. And ſurely the parties are very ſtrong on both ſides, both in their parts and proofs. Of the former opinion we have Joſephus, moſt of the ancient Rabbins, the beſt of the Latine fathers, as Ambroſe, Auguſtine, &c. with divers learned and godly men amongſt our late writers: Of the later we have divers of the later Rabbins, and many judicious divines above exception. It were therefore well worthy our pains, if thereby we could add ſome light to the deciding of this intricate and difficult queſtion. To which purpoſe I will a little more largely inſiſt upon it than will well ſtand with our intended brevity. And I will firſt premiſe ſome propoſitions, as *poſtulata* and neceſſary requiſites, grounded on equity and charity, which being granted will much tend to the clearing of the point in controverſie. The firſt is, That we do not involve Jephthah in a deeper degree of ſin than the Scripture doth evidently charge upon him, nor aggravate his faults by ungrounded ſurmiſes. And this I ſuppoſe will amount to no more than to render him blame-worthy firſt for making an inconſiderate vow out of blind ignorance and ſuperſtitious devotion, and afterward for performing it. The ſecond is, That we willingly entertain all advantages the text will afford us to clear him from having committed ſuch an abominable wickedneſſe as is laid to his charge, ſeeing the Holy Ghoſt hath been pleaſed ſo much to honour him as to inroll him amongſt his greateſt worthies, and to eternize his name for his exemplary faith, Heb. 11. 32. Theſe being granted, as I cannot excuſe him for his making and keeping a raſh vow, (though the beſt men have their failings, and there is not one who liveth and ſinneth not) ſo I cannot but acquit him of that horid act of offering his daughter for a burnt-offering; and that upon theſe reaſons. I. This had been ſuch a wickedneſſe as is not onely condemned with all deteſtation in the word of God as the moſt heinous and tranſcendent kind of idolatry, but alſo is againſt even the light of nature, and therefore abhorred by the very heathens, ſaving ſome few who were ſo blinded with a diveliſh zeal that they put off all humanity and natural affection. II. Though Jephthah ſhould have made ſuch a wicked vow, yet he was no way bound to keep it, when he ſaw the reſult quite contrary to his intention. For vows bind onely to that which is good: And if the thing vowed ſeemed good, but afterwards proveth evil, they do not bind; but as it was a ſin to make them, ſo it is a greater to keep them, the one proceeding from raſhneſſe, the other from mature deliberation. Again, God in his law had plainly expreſſed upon what conditions he would diſpence with ſuch vows, and how the thing vowed might be redeemed, and at what rates, Lev. 27. 3, 4. But whereas it is anſwered, that Jephthah by profeſſion a Souldier, and much living and converſing among heathens, was ignorant of this law, I reply though he were, yet he had time enough between the making and executing of his vow to have informed himſelf, if not by his own reading, yet at leaſt by asking counſell of the Prieſts, which it is not any way probable he would neglect, when it concerned him ſo neer as the preſervation of his only child. And whereas it is further objected, that by that law of redemption a thing devoted of men could not be redeemed, but muſt be put to death Lev. 27. 28, 29. and that this was it which might bring Jephthah into his errour; to this it is anſwered, That the things there ſpoken of were only ſuch as were anathematized and accurſed for execrable wickedneſſe, and therefore devoted to utter deſtruction, as Jericho and the ſpoyls of it, Ioſh. 6. 17, 18. and the Amalekites, 1 Sam. 15. 3. and ſo that place concerned not Iephthahs daughter, who was, as it appeareth, an innocent and pious virgin. III. There is nothing clearly expreſſed in the text which may make us conclude, that he either vowed to ſacrifice his daughter as a burnt-offering, or performed his vow in that ſenſe, ſeeing the word might be taken not onely conjunctively, *and I will offer*, but alſo disjunctively, *or I will offer*. So it is uſed Gen. 26. 11. Exod. 20. 10. and 21. 15. and in divers other places. And if any where the word may be ſo taken, then ſurely charity it ſelf bindeth us to take it ſo here. And then the ſence of the vow will be no more but this, If it be ſuch a thing as may lawfully be offered, then I will offer it for a burnt-offering; or if not, it ſhall howſoever be conſecrated unto God. But by the law not onely humane ſacrifices were forbidden, as abominable, but all things that were unclean, Lev. 27. 11. 12, 13. Deut. 12. 31. Iſai. 65. 3. IV. It was not in Iephthahs power to have offered up his daughter as a burnt-offering, unleſſe he could have involved others alſo in the ſame wickedneſſe. He could not have offered her up himſelf, ſeeing it belonged only to the Prieſts to offer ſacrifices: and what probability is there, he could perſwade the Prieſts to joyn with him in ſuch an horrid action? Again, what legal power had he to kill an innocent, and take away the life of his dear daughter without any offence by her committed againſt God or man? Or though it ſhould (which indeed ought not) be ſuppoſed he might do it, having a right to diſpoſe of his daughter at his pleaſure, yet how could he have offered another, if another had come out to meet him, over whom he had no ſuch colour of right, as his wife, or the wife of one in his familie? Or doing it, how could he be excuſed of wilful murder? But it is objected, that if we ſhould underſtand his vow to be a devoting of his daughter to Gods ſervice in a ſtate of perpetuall virginity, it would much countenance Monaſticall vows of ſingle life, for which we find no warrant in Scripture before or after the dayes of of Jephthah, yea, the clean contrary in Samuel, who though devoted to Gods ſervice yet had wife and children. And this I conceive the chief reaſon that hath induced godly learned men to think Jephthahs vow ſhould rather be underſtood of a burnt-offering than of devoting his daughter to perpetual virginity. But why may they not as well fear, that if we take it in their ſenſe, it might be abuſed to countenance humane ſacrifices, which were far more frequent than the other? For in truth there is no better ground from hence to countenance this rather than that. For ſeeing there is in Scripture neither precept nor precedent for this Monaſtical vow of virginity, this example of Jephthah can be but a poor ſandy foundation to build it upon, who lived in times of ſuperſtition and ignorance, and was himſelf infected therewith. In which reſpect his example may well be thought much fitter to ſerve as a ſea-mark to make us keep off from falling upon theſe rocks and ſands, than to be a precedent for our imitation. Other reaſons and objections might be added, but ſeeing we ſhall have occaſion to conſider them in the latter part of this chapter, I wil refer them to be ſpoken of in due place.

V. 33. *And he ſmote them from Aroer*] See on Joſhua 13. 9. 16. Here Jephthah began to invade the land of Ammon.

to Minnith] A towne beyond Arnon Eaſtward, in the borders of Ammon, neere Rabbath. See Ezec. 27. 17.

the plaine of the vineyards] Or *Abel*, a city in the countrey of the Ammonites famous for excellent vines.

V. 34. *his daughter came out to meet him with timbrels and with dances*] Being accompanied with many other virgins. For it was the cuſtome of thoſe times for women and maids after great victories to ſing ſongs of triumph, Exod. 15. 20. Judg. 5. 1. 1 Sam. 18. 6. See on Pſal. 68. 11, 25. But though many came out with her, yet his vow reached not to any but one of his own family.

beſide her he had neither ſon nor daughter] Or, *he had not of his own either ſon nor daughter*. Heb. *of himſelf*. Which is added as a reaſon why he made ſuch great lamentation.

V. 35. *he rent his clothes*] *i. e.* In ſign of his bitter grief. See on Gen. 37. 29. Numb. 14. 6. 2 Sam. 1, 2. and 13. 19. Job 1. 20.

thou haſt brought me very low] *i. e.* I am not ſo much exalted by my great victory as humbled and depreſſed with this ſad and unexpected accident, whereby I am become utterly hopeleſs of any poſterity. From this paſſionate grief of Jephthah ſome conclude ſhe was offered for a burnt-offering, and not only devoted to ſerve God in a ſtate of virginity. But if we conſider how great a bleſſing it was counted in thoſe times to be fruitfull, and how great a curſe the barren womb was eſteemed, and that all hope was cut off from Jephthah, the chief Magiſtrate in the Common-wealth from living, in his poſterity, we cannot but confeſſe he had great cauſe of bitter grief. See Gen. 30. 23. 1 Sam. 1. 6. Luk. 1. 25.

I have opened my mouth unto the Lord] i. e. I have vowed.

and I cannot go back] *i. e.* I dare not break my vow; not knowing in thoſe dayes of ignorance and ſuperſtition that the law of God gave him liberty in this caſe to have redeemed his daughter with thirty ſhekels of ſilver, Lev. 27. 4.

V. 36. *And ſhe ſaid unto him*] Namely, in all probability, when he had firſt acquainted her with the nature and ſubſtance of his vow.

do to me according to that which hath proceeded out of thy mouth] *i. e.* Seeing thou haſt conſecrated me as holy to the Lord, to live a Virgin and a Nazarite all my dayes, I willingly agree unto it, and ratifie my vows, devoting my ſelf wholly unto God. So Anna, Luke 2. 36. See 1 Cor. 7. 34, 36, 37. Neither can we probably think, that Jephthah, commended for his faith, Heb. 11. 32. ſhould offer his daughter for a burnt-offering, ſeeing that would have been much more odious to God than to have offered unto him Swines blood, or a dogs head. Iſa. 65. 4. and was expreſly forbidden as moſt abominable, Deut. 12. 31. and ſeeing God required that the firſt-born children, which were his, Exod. 13. 12. and 22. 29. ſhould not be offered, but redeemed. Numb. 18. 15. Exod. 13. 13.

V. 37. *Let me alone two moneths*] Why, ſay ſome, doth ſhe deſire two moneths, if at the end of them ſhe was not to be offered up in the ſtate of virginity, ſeeing ſtill living ſhe had time enough to do it afterwards? Becauſe this lamentation was then moſt ſeaſonable when ſhe was firſt deſigned and adjudged unto this condition, and now ready to enter into it.

that I may go up and down upon the mountains] As being ſolitary places, and therefore the fitter for mourning and the expreſſions of her grief in her bitter and paſſionate lamentations for this great affliction laid upon her, which cut off all hope of having any poſterity. Capellus, *De voto Jephthæ*, compareth Jephthah with Agamemnon, whoſe daughter Iphigenia ſhould have been ſacrificed, had not Diana turned her into an Hind. He fetcheth her name from *Jephthah*, qu. *Jephthigenia*; and ſaith the fable of her tranſmutation aroſe from the ſtorie here, of Jephthahs daughter wandering on the mountains. He ſheweth alſo that Jephthah and Agamemnon lived much about a time.

and bewail my virginity] Here note, that ſhe ſpeaketh not of bewailing her approaching death, or being ſacrificed, but her virginity and barrenneſſe.

V. 39. *who did unto her according to his vow*] *i. e.* Did not redeem her, according to the law, but conſecrate her unto the Lord, as a virgin to ſerve him in ſingle life, 1 Cor. 7. 32.

and ſhe knew no man] He doth not ſay, *and ſhe was offered for a burnt-offering*; but, *and ſhe knew no man, i. e.* lived a virgin, as her father had vowed and ſhe aſſented. See on Gen. 4. 1.

And it was a cuſtome] Or, *an ordinance*.

V. 40. *went yearly*] Heb. *from year to year*.

to lament the daughter of Jephthah] Or, *to talk with her*: that is they did go to viſit her four dayes in a year, that they might commune and diſcourſe with her, comfort and cheer her in this her ſolitary condition.. See ch. 5. 11. where the ſame word is uſed to ſignifie *ſpeaking* or *relating*.

CHAP. XII.

Verſ. 1. AND *the men of Ephraim gathered themſelves together*] Heb. *were called i. e.* Being moved with vain-glory, and envying Jephthahs and the Gileadites victory and good ſucceſſe, as they had done Gideons. ch. 8. and on the ſame ground, becauſe they were Manaſſites, whom they emulated, and diſdained that that they ſhould in any thing be preferred before them, in a tumultuous way they aſſemble themſelves together to quarrell and make war againſt them; whereas if they had not been wholly tranſported with thoſe vicious and helliſh furies of pride and envie, they would with all thankfulneſſe have congratulated their victory, whereby they as well as others were delivered from the grievous oppreſſions of a common enemy.

and they northward] *i. e.* After they had paſſed over Jordan, they marched with their army into Gilead (which was on the North of Ephraim,) where Jephthah lived. See on. 2 Sam. 18. 6.

wherefore paſſedſt thou over to fight] *i e.* Waſt not content to drive out the Ammonites out of your country, but alſo didſt invade their land, without making us acquainted with it? This was but a ſilly quarrell, had it been true; ſeeing herein they had been the more beholding unto them, for doing the work themſelves, and ſaving them the labor, and freeing them from the danger of it. But they backed their inſolencie and ungratitude with a lie: for v. 2. Jephthah telleth them he had at the firſt called them unto their aſſiſtance, and had they come, they might have accompanied them in the whole expedition; but they refuſed.

V. 2. I *and my people were at great ſtrife*] *i. e.* The quarrel was chiefly between the Ammonites and us, and not between you and them; and out of my reſpect to you, as being our brethren, and out of the opinion I had of your valour, which was in ſuch a caſe ſo needfull for us, I called you in to our aid: but you helped us not, either out of your neglect of us, or elſe your fear to run the ſame hazard with us.

V. 3. *I put my life in my hands*] Heb. *in my palm. i. e.* I expoſed my life to great danger. A metaphor borrowed from one that carrieth a precious jewel in his open hand, which is eaſily ſnatched away; or a glaſſe, that is apt to fall out of it, and be broken. So 1 Sam. 19. 5. and 28. 21. Job. 13. 14. Pſal. 119. 109.

So Jotham expounds this metaphor, ch. 9. 17. *My father fought for you, and adventured his life far*, &c. neither did Jephthah in this ſenſe put his life into his hands, to lay it down, or deliver it up to the Ammonites, but onely by fighting with them upon great diſadvantage, in reſpect of his ſmall army and their great multitude, he put it upon a hazard of a dangerous war.

and the Lord delivered them into my hand] *i. e* Confirmed my calling by crowning my attempts with victory: And why then do you, having no reaſon for it, quarrel againſt my proceedings, which God himſelf hath approved by giving me ſuch good ſucceſſe.

V. 4. *Then Jephthah gathered together*] *i. e.* When no perſwaſions would move them to lay down their unjuſt quarrel, he prepareth to ſtand in his own defence. But why did not Jephthahs ſpeech prevail with the Ephraimites as well as Gideons? Surely it was not becauſe it was leſſe prevalent in it ſelf, or not backed with a ſtrong reaſon; but partly becauſe Gideons was more meek and humble, and ſo better pleaſed their proud humour, and partly becauſe they had ſome glory of that victorie by taking of the two kings, Zeeb and Oreb, and in that reſpect had the chief honour of the day by Gideon aſcribed unto them. chap. 8. 2, 3.

Ye Gileadites are fugitives &c.] *i. e.* The refuſe and ſcum of Ephraim and Manaſſeh, and ſo a mungrill generation out of the mixture of both, and therefore caſt out of Canaan, as unworthy the priviledge of dwelling there, and ſo fain to have your habitation upon the paſſages of Jordan, juſt between theſe two tribes, but with no eſteem with either. And in this regard ye ought not to have undertaken a matter of ſuch importance as this war was, without our knowledge, you being ſo baſe, and we ſo noble and ſuperiour unto you.

V. 5. *And the Gileadites took the paſſages of Jordan*] *i. e* After the Ephraimites, being entred their country, were beaten in battle, and wholly routed and put to flight, they took theſe paſſages to hinder them from eſcaping into their own country, as the Ephraimites before had done on the other ſide Jordan to Zeeb and Oreb, chap. 7. 24.

Let me go over] *i. e.* Pretending they were paſſengers of ſome other tribe going that way on their buſineſſe.

If he ſaid Nay] To eſcape the danger, and ſave his life.

V. 6. *Then ſaid they unto him*] *i. e.* That they might put him upon the triall, and diſcover whether he were an Ephraimite or no, by his proper dialect and manner of pronunciation.

Say now, Shibboleth] Which ſignifieth *a ſtream, foord*, or *water-courſe*, and ſo was a word fit for the preſent occaſion; they deſiring to paſſe over the foords of Jordan.

And he ſaid, Sibboleth] Speaking upon the ſudden according to the dialect of his own country, unto which they were ſo acuſtomed and habituated that they could not well pronounce it otherwiſe; eſpecially not knowing what they intended in putting him upon this triall. And thus it is with other nations, as the French and Iriſh, at this day, who in moſt words cannot pronounce the aſpirate letter. But this was but an hard triall, eſpecially upon life and death, ſeeing an innocent that had the infirmity of liſping or ſtuttering might ſo have periſhed.

V. 7. *in one of the cities* Hebr. *in the cities* The like Ellipſis we have 2 Chron. 35. 24. 1 Sam. 18. 21. Pſal. 1. 3. Zech. 9. 9. John. 1. 5. Matth. 27. 44 John 6. 45. Rev.. 18. 17 16.

V. 8. *And after him Ibzan of Beth-lehem*] There were two cities of this name; one, in Judah, called *Beth-lehem-Judah*; another, on the North-borders of Zebulun, Joſh. 19. 15. which it ſeemeth is meant here; But if (as ſome think) This Ibzan were Boaz, then the other Beth-lehem is here meant.

V. 9. *thirty daughters, whom he ſent abroad*] Out of his own family, beſtowing them upon husbands in other families.

and took in thirty daughters from abroad for his ſons] To be their wives, and live with them in their fathers family. For the husband being the wives head, ſhe is to follow him, and not the husband the wife.

And he judged Iſrael ſeven years] Ibzan, it ſeemeth, as alſo the two Judges following, living in peaceable times, and doing nothing of ſpeciall note in the time of their government againſt forraign enemies, nothing is recorded of them; onely they are thought worthy to be mentioned as Judges, becauſe they adminiſtred juſtice and judgement to the people, and maintained the purity of Gods true religion.

V. 12. *in Aijalon*] Where the Moon ſtood ſtill, Joſh. 10. 12.

in the country of Zebulun] This is added to diſtinguiſh it from other cities of the ſame name, as that in the tribe of Dan, ch. 1. 35. and ſome others, 1 Chron. 6. 69. and 8. 13. and 2 Chron. 11. 10. and 28. 18.

V. 13. *a Pirathonite*] Pirathon was a city upon an hill Weſtward from Samaria and Shechem, where Benajah Davids worthy was born, 2 Sam. 23. 30.

V. 15. *in the mount of the Amalekites*] The Amalekites own land lay without the borders of Canaan South-eaſt, over againſt Egypt, at the Red ſea, by the deſart of Havilah, as we may ſee by comparing 1 Sam. 15. 7. with Exod. 17. 8. but it ſeemeth ſome of that nation had their dwelling in Ephraim, if not, as ſome will have it, till the dayes of Saul, yet at leaſt before the conqueſt of Canaan. And hence this mount bore their name. Some gather from chap. 5. 14. that the inheritance of Ephraim extended to the Countrey of the Amalekites.

CHAP. XIII.

Verſ. 1. **D***id evil again*] Heb. *added to commit. i. e.* apoſtatized from Gods pure worſhip, and fell to Idolatrie. See on ch. 2. 11. & 3. 7. & 4. 1. & 6. 1. & 10. 6.

into the hand of the Philiſtims] To be ſubdued, vexed and oppreſſed by them.

forty years] Theſe forty years muſt not be ſo computed as to make an *interregnum* of that ſpace between Abdon and Samſon; for that would not ſtand with the chronologie 1 Kings 6. 1. See the Preface to this book, & on ch. 3. 11. Neither can they be all meant of Samſons time, who judged Iſrael only twenty yeares, ch. 15. 20. But one twenty of them being allowed to Samſon, the other twenty muſt be taken out of the times of other Judges. And ſome will have them taken from the years of the precedent Judges: and ſo the account reacheth upward to the fifth year of Ibzan. Others, more probably, make them run down into the times of Eli & Samuel: For which they have theſe reaſons: I. The over-numbers in this book are ſtill reckoned to the following Judges, who delivered the people from their troubles and oppreſſions. II. It muſt needs be that the Iſraelites ſin, for which they were delivered into the hands of the Philiſtines forty years, was after the daies of Abdon, ſeeing it is ſo plainly ſaid, after the death of Abdon, the children of Iſrael did evil again. III. Under theſe three laſt Judges it ſeemeth the people fell not into idolatry or troubles but lived in peace, and were not delivered into the hands of their enemies; Whence it is that there is no mention made of any war in their times, nor of their victories, or deliverances of the people. IV. It is manifeſt that the Iſraelites were under the oppreſſions of the Philiſtims a great part of the time wherein Eli judged Iſrael, even till after his death Samuel ſucceeded him, 1 Sam. 7. 9, 10, 11, 12. There is yet another way of computing theſe forty years of the Philiſtims tyranny, and that perhaps no leſſe probable then any of the other, namely, by making them to begin at the fourteenth year of Jair, and end at Samſons wedding, ch. 14. After which account Samſons twenty years are no part of theſe forty, but immediately ſucceed them, and all that is related in this chapter happened in the dayes of the former Judges.

V. 2. *A certain man of Zorah*] A city on the Weſt-ſide of that hill which parteth Judah and Dan, Joſh. 15. 33. and 19. 41. in whoſe fields or territorie it ſeemeth Manoah dwelled, and not in the city it ſelf, v. 25: & ch. 16. 31.

of the familie] *i. e.* Of the tribe. So Amos 3. 1. Jer. 1. 15. & 8. 3. & 10. 25. Mic. 2. 3.

of the Danites] Who bordering upon the land of the Philiſtims were moſt ſubject to their incurſions and oppreſſions, and therefore the Lord raiſeth up a Judge out of this tribe to defend their Country, and to quell their enemies; Which he did with ſuch courage and ſucceſſe that ſome think Jacob had reſpect to his victories, Gen. 49. 16.

V. 3. *And the angel of the Lord appeared*] Some think he was a treated angel, becauſe he would not have Manoah ſacrifice unto him, but to the Lord, v. 16. Which reaſon is not good: For he ſaith this, not becauſe he was not God, but becauſe Manoah conceived he was but a man. So our Saviour taxeth the man for calling him *good, becauſe there is none good but God*, Matt. 19. 17. ſpeaking according to his opinion of him, who thought him to be a meer man. But it is very probable this was the Angel of the covenant, the eternall Word of his Father, who uſually in thoſe times appeared in humane ſhape: For he is afterwards called *Elohim* by *Manoah*, and his wife calleth him *Jehovah*, v. 23. and himſelf ſaith his name was *ſecret* or *wonderful*, which is one of the names or titles given to our Lord Chriſt, Iſai. 9. 6. See on ch. 6. 11.

Behold now, thou art barren, &c.] *i. e.* Unfruitful and unfit to bear or conceive a child in courſe of nature; but thou ſhalt have a ſon by vertue of Gods promiſe and covenant.

V. 4. *and eat not any unclean thing*] Unclean meats were forbidden to all, Lev. 11. but wine and ſtrong drink, and all that cometh of the grape, moiſt or drie, from the kernels even to the husk, were forbidden to the Nazarites, Numb. 6. 2, &c. by which was ſignified their renouncing of all ſenſuall pleaſures and worldly delights, that they might wholly devote themſelves to the ſervice of God. And theſe meats and drinks were forbidden to Samſons mother, both while ſhe was with childe of him and while ſhe gave him ſuck, becauſe all that time he had his nouriſhment from her, and God had called him even from his conception to be a Nazarite unto him, unto whom ſuch meats and drinks were unlawful. By which is implyed that he himſelf much more ſhould abſtain from them when he came to his own diet, ſeeing they were inhibited to his mother onely for his ſake.

V. 5. *no raſour ſhould come on his head*] This law was given the Nazarites Numb. 6. 5. 1 Sam. 1. 11. that the hair, which was alwaies in their ſight, might ſtill put them in mind that they were conſecrated to God, and therefore muſt not do any thing unbeſeeming their calling and alſo to ſignifie that they were mortifyed to the world, and contemned all earthly delicacie, and neglected the trimming and tricking of their bodies, that they might wholly intend Gods ſpirituall ſervice.

For the child ſhall be a Nazarite] The word ſignifieth *one ſeparate, i. e.* ſuch an one as is ſeparated from worldly and earthly things, that he may in a ſpecial manner attend Gods ſervice. The name *Phariſee* is of the ſame ſignification, but not given of God, but arrogated out of pride and hypocriſy. Now the Nazarite was thus devoted either perpetually from the beginning of his life to his death, or onely for a time. The former ſort were ſet apart either by God himſelf, as Samſon in this place, and John the Baptiſt, Luk. 1. 15. or by their parents, as Samuel. The other were conſecrated by their own ſpeciall vow onely for a time, as ſome moneths or years, at their own choyce: And of theſe thoſe laws concerning Nazarites, Numb. 6. are chiefly to be underſtood. In both we may obſerve the legal ceremonies required to their conſecration, their outward carriage in their calling, and a moral equity conſiſting in this, that in ſpecial manner they did dedicate themſelves to Gods ſervice; and this did perpetually bind them to all due obſervance, even to the end of their life. Now Samſon was a Nazarite by Gods ſpecial reſignation and command, that he might begin to ſave his people. And herein he was above all *Nazarites* a ſingular type of Chriſt, and that in many reſpects. I. He was called, ſealed and ſanctified even from and in the womb, Luk: 1. 35. Heb. 7. 16. II. The end why he was thus ſet apart and deſigned was, that he might ſave and deliver his people out of the hands of all their enemies, Matth. 1. 21. III. He performed (like Samſon) this work of ſalvation in his own perſonal ſtrength alone, without the help and aſſiſtance of any other, Iſai. 63. 1, 2, 3. IV. As Samſon prevailed againſt his enemies in a manner without arms or weapons, ſo did Chriſt as was foretold, Hoſ. 1. 7. V. Chriſt reſembled Samſon both in his birth and alſo in his death. For as Samſons birth was above the courſe of nature, by virtue of Gods power and promiſe: ſo Chriſt alſo was born of promiſe, conceived in a ſupernatural and miraculous manner by the Holy Ghoſt; and as Samſon ſlew more of his enemies at his death than he had done in all his life-time: So likewiſe did Chriſt. See on Matth. 2. 23.

and he ſhall begin to deliver Iſrael out of the hand of the Philiſtines] Samſon did onely begin this deliverance, ſeeing the Philiſtines did Lord it over the Iſraelites all his life, and it was continued by Samuel and Saul, and not perfected before Davids time. See 1 Sam. 7. 13. 2 Sam. 21. 22. 2 Kings 18. 8. So Chriſt at his firſt coming began to redeem us from our enemies, at his ſecond he ſhall compleate his victorie, 1 Cor. 15. 25, 26. and our redemption, Rom. 8: 23.

V. 6. *A man of God*] *i. e.* An holy Prophet ſent of God. For the ſcriptures uſually honour Gods Prophets and meſſengers with this title, Joſh. 14. 6. 1 Sam. 2. 27. 1 Kings 13. 1, &c. 1 Tim. 6. 11.

very terrible] *i. e.* Glorious, majeſtical, and fearful to frail mankind.

V. 8. *and teach us what we ſhall do unto the child*] *q. d.* He hath already ſhewed what my wife ſhall do whileſt ſhe is with child; but our humble deſire is, that he may again appear unto us to inſtruct us more fully and perfectly how we ſhall order the child when he is born.

V. 10. *And the woman made haſte and ran*] *i. e.* Knowing how earneſtly her husband had deſired and prayed, that the Angel, or Prophet, ſhould come again to give them further inſtruction how to carrie themſelves towards the child according to the will of God, now when he appeared unto her again, ſhe made all poſſible ſpeed to acquaint her husband with it, that he himſelf might come and ſpeak with him about it.

V. 12. *Now let thy words come to paſſe*] This is a prayer of faith laying hold on the former promiſes.

V. 14. *All that I command her let her obſerve*] *i. e.* Let her abſtain from all thoſe things which I forbad her whileſt ſhe is with child and giveth ſuck, and afterwards take care that her ſon refrain from the uſe of them, ſeeing God hath called and conſecrated him as a Nazarite, unto whom in his law all thoſe things are forbidden: therefore what hath been inhibited unto her, he muſt alſo abſtain from ſeeing they are interdicted to her but for his ſake. See v. 4, 5.

V. 15. untill we have made ready a kid for thee] Heb. *before thee* Manoah thinking him to be a Prophet, deſiring to ſhew him due reſpect by giving him entertainment and feaſting him. The which he utterly refuſeth; not becauſe angels appearing in humane ſhape; did not ſometimes eat; for we ſee the contrarie in thoſe that appeared to Abraham Gen. 18. 8. and to Lot, Gen. 19. 3. But he moveth Manoah, that if he would needs be at that coſt, he ſhould beſtow it in ſuch a way as would be more acceptable to God, and profitable for himſelf, namely, by offering his kid for a ſacrifice to God, to ſhew his thankfulneſſe for ſo great a benefit as he had promiſed unto him. And this he doth alſo, both that he might take occaſion hereby to ſhew himſelf, that he was not a meer man, but the Angel of the covenant, that had appeared unto him, by aſcending up to heaven in the flame of the ſacrifice, and withal that he might further confirm Manoahs faith in the aſſurance of Gods promiſe.

V. 16. *of thy bread*] *i. e.* Of any of thy meat which thou ſhalt provide for me. For *bread* in Scripture uſually ſignifieth all manner of food fit for mans nouriſhment. So 2 King. 6. 22, 23. Matth. 6. 11.

thou muſt offer it unto the Lord] O how could Manoah do this, ſeeing he was no Prieſt, unto whom onely it appertained to offer ſacrifices? R. Becauſe the Lord commanded him to do it, who might diſpenſe with his own law. How was it lawfull for Manoah to build an altar, for ſacrifice, ſeeing the law appointed there ſhould be but one onely altar for this uſe? R. One onely was commanded in ordinary, but in extraordinary caſes there might others be erected, as when God gave a ſpecial command for it, either by viſion, as ch. 6. 26. or by viſible apparition, as here; or by a prophetical inſtinct of his ſpirit, as 1 Kings. 18. 30. Some think that command of offering upon one altar took not full effect, whileſt the ark of God was in the tabernacle in a flitting condition from place to place, till it was ſetled in Solomons temple at Jeruſalem: and they ground their opinion on Deut. 12. 13. *Take heed to thy ſelf that thou offer not thy burnt-offerings in every place that thou ſeeſt, but in the place which the Lord ſhall chooſe in one of thy tribes, there thou ſhalt offer thy burnt-offerings.* See on ch. 21. 4.

V. 17. *that when thy ſayings come to paſſe we may do thee honour*] *i. e.* That we, and others unto whom we ſhall relate it, may do thee honour, by acknowledging thee a true Prophet ſent of God, and by preſenting thee with ſome gift to teſtifie our thankfulneſſe, (So 1 Sam. 9. 8. 1 Kings. 14. 3.) which we cannot do unleſſe we know what thou art, where thou dwelleſt, and what thy name is.

V. 18. *Why askeſt thou thus after my name, ſeeing it is ſecret*] Or, *Wonderfull.* The Hebrew word ſignifieth both, and may here be taken in either ſenſe. My name is *ſecret*, therefore not curiouſly to be inquired after, Deut. 26. 29. and *wonderful*, *i. e.* ſo far above the reach of humane underſtanding, that it is rather to be adored then ſearched into. This is not ſo true of any created angel as of the Angel of the covenant who is entituled Wonderfull, Iſa. 9. 6. and whoſe name and nature, as he is God, is ſecret, wonderful and incomprehenſible. And therefore he telleth Manoah, that his name and nature were not curiouſly to be pried into, ſeeing he is not thus to be known, but only, and that according to our ſhallow capacity, by his word and works. And ſo he revealed himſelf unto Manoah and his wife in his wonderfull actions preſently afterwards, v. 19. 20. See Gen. 32. 29.

V. 19. *So Manoah took a kid*] See on v. 16.

unto the Lord] As the Lord had directed him, v. 16.

20. *when the flame went up toward heaven*] Some think this flame was ſupernatural and miraculous, like that which at Elijahs prayer came down from heaven, 1 Kings 18, 38. or like that which aroſe out of the rock and conſumed Gideons ſacrifice, ch. 6. 21. becauſe nothing is ſaid of fire or wood prepared by Manoah for this ſervice. Others think (and I ſuppoſe more probably) that it was ordinary fire and wood from which this flame aſcended, I. Becauſe if it had been miraculous, it would have been noted to be ſo, as thoſe others are, ſeeing miracles are not ſlighted over and ſmothered in ſilence. II. Becauſe Manoah and his wife being at ſuch a ſight would have fallen upon their face, as they afterwards did. III. Hereby they would have diſcovered the man to be an angel of God, whom they thought to be a prophet, till they ſaw him aſcending in the flame.

the angel of the Lord aſcended in the flame] *i. e.* The great Angel of the Covenant, who aſcending up into heaven carrieth with him our prayers, our ſervices and ſacrifices, and putting them into the golden vials or cenſers full of the odours of his own merits and obedience, preſenteth them unto God, unto whom they are acceptable being thus perfumed, Rev. 5. 8. & 8. 3. And this alſo evinceth, that this was not a created angel, but our Lord Chriſt.

and fell on their faces to the ground] Being affrighted with the ſight of this miracle, and affected with the ſenſe of their own frailty and mortality.

V. 21. *Manoah knew that he was an angel of the Lord*] *i. e.* The eternal Word, the Angel of the covenant: which he calls *Elohim*, or *God*; and his wife, *Iehovah*. v. 22. 23.

V. 22. *We ſhall ſurely dye, becauſe we have ſeen God*] See on ch. 6. 22. Deut. 5. 26. Exod. 33. 20. Pſal. 45. 6. Gen. 32. 30.

V. 23. *If the Lord were pleaſed to kill us*] She uſeth three arguments to comfort her husband, and to ſtrengthen his faith in this aſſurance, that they ſhould not die, as he feared: I. God had accepted their ſacrifice, as appeareth both by his commanding them to offer it, (and he requireth nothing but what is pleaſing unto him) and alſo by his aſcending in the flame of it, to carry it up as it were to heaven with him, that he might preſent it unto God. II. If he had purpoſed to kill them, he would not have reſpected them ſo much as to ſhew them ſuch a miraculous ſign of his gracious favour, as was his aſcending up in their ſight in the flame of their ſacrifice. III. He would not have promiſed them they ſhould have a ſon who ſhould begin to ſave Iſrael; nor have given directions how ſhe ſhould order her ſelf and the child when he was born: All which muſt needs have been falſe and frivolous, if he had not intended they ſhould live to execute what he had given them in charge.

V. 24. *the Lord bleſſed him*] *i. e.* Indued him with an heroick ſpirit, invincible valour, miraculous ſtrength, with all other gifts and graces befitting his calling.

V. 25. *And the ſpirit of the Lord began to move him*] *i. e.* To inſpire into him magnanimous thoughts, and to indue him with miraculous ſtrength of body, thereby inciting him to attempt, and enabling him to execute wonderful and more then humane acts, only fit for him that was ſo called to be ſuch a deliverer of Gods people.

in the camp of Dan] This place was near unto Hebron & had its name either from that expedition of the Danites, ch. 18. 11, 12 (and then the things recorded in that ſtory were done before the dayes of Samſon, though related afterwards: See on ch. 17. 1.) or elſe becauſe there the Danites at this preſent had their ſtanding-camp, to preſerve their country from the inroads and vaſtations of the Philiſtims: And here Samſon in his youth had occaſion to ſhew his ſtrength and valour.

Zorah] See v. 2.

Eſtaol] A City in the Tribe of Dan, Weſtward towards the great ſea. See Joſhuah 15. 33. and 19. 41. 1 Chron. 2. 53.

CHAP. XIV.

Verſ. 1 AND *Samſon went down to Timnah*] See Gen. 38. 12. Joſh. 15. 10. 2 Chron. 28. 18. This City lay weſtward from Zorah, toward the Mediterranean, and was at firſt allotted to Judah, Joſh. 15. 57. but afterward by lot given to Dan, Joſh. 19. 43. But the Danites not being able, it ſeemeth, to drive out the inhabitants, the Philiſtims, they lived there ſtill (as is very probable) untill and long after Samſons time. Unto this City Samſon went. For though the Iſraelites and the Philiſtims had oftentimes war one with another, yet now the Philiſtims having gotten the better, and brought them into ſubjection upon condition of paying tribute, or otherwiſe, they now lived in peace, and married and traded together: So that Samſon might with ſafety go down to Timnah, though inhabited by the Philiſtims.

V. 2. *now therefore get her for me to wife*] *i. e.* Becauſe I dare not take a wife without your conſent, who are my parents, though I much like and love her, therefore I pray you let it ſtand with your liking, and uſe your beſt endeavours to procure her for me. Hereby it appeareth, that even in thoſe daies, which were times of ignorance and much profaneneſſe, even by the dim light of nature and of the law, their conſciences were convinced of this truth, that children ought not to marry without conſent of their parents, Gen. 21. 21. and 24. 3. and 26. 34. 35.

V. 3. *Is there never a woman among the daughters of thy brethren*] This is not to be taken literally and preciſely, (for it had been unlawfull for him to have married his brothers daughter) but, as it is commonly uſed by the Hebrews, for one of the ſame kindred: q. d. Thou haſt choice enough, and art no wayes neceſſitated to marry a Philiſtim: for thou maiſt marry one of thy kindred and allies, or if there were none of them, yet one of the ſame tribe, or if alſo there were never a Danite to be found, thou ſhouldeſt rather chooſe any that pleaſeth thee among all the people of Iſrael, then ſeek a wife among ſtrangers.

the uncircumciſed Philiſtims] The ground of their reaſon was, becauſe God had ſtraitly forbidden his people to make marriages with theſe curſed nations, of which the Philiſtims were a part, Deut. 7. 3. Exod. 34. 16. And if it were unlawfull generally for the Iſraelites thus to marry, then how much more unbeſeeming him who was a Nazarite, and devoted to Gods ſervice in a ſpeciall manner; from which an Heathen and Infidel wife would withdraw him, 1 Cor. 7. 32. 2 Cor. 6. 14. Now they call them *uncircumciſed* by way of ſcorn and reproach, becauſe ſuch were ſlighted and vilified by the people of Iſrael, 1 Sam. 14. 6. & 17. 26, 36. Gen. 34. 14. And that they might the more ſtrongly diſſwade him from this match, ſeeing if he had any reſpect either to the law of God or his own honour and reputation amongſt his people, he had no reaſon to think of it.

ſhe pleaſeth me well] Heb. *She is right in my eyes*] *i. e.* I ſo like her perſon that I have ſet my heart and affection upon her. Wherein as nature had its work, ſo there concurred a ſecret operation of Gods ſpirit, carrying him on towards the effecting of what he intended ſhould come to paſſe.

V. 4. *knew not that it was of the Lord*] See 1 Kings. 12. 15. 2 Chron. 10. 15. & 22. 7. & 25. 20.

that he ſought an occaſion againſt the Philiſtims] Some conceive theſe words to be ſpoken of the Lord, that he ſought an occaſion to revenge the wrongs the Philiſtims had offered his people, and therefore in his wiſe providence inclined Samſons heart to take this occaſion to fall at enmity with them, that out of their private quarrell he might proceed to publike and hoſtile actions ſuitable to his calling. As of old God had made uſe of the malice and envie of the Patriarches for the accompliſhment of Joſephs dreams and his own decrees, Gen. 50. 20. ſo here he uſeth the youthfull affection that Samſon bore to this Timnathite as a means or occaſion of bringing to paſſe his own purpoſes of being avenged on the Philiſtims. But then the ſpeech ſeemeth improper, that the Lord ſhould ſeek an occaſion by this means of revenge, ſeeing he might juſtly puniſh them at his own pleaſure, either himſelf, or how, and by whom he would. Therefore others, and that very probably, underſtand it to be ſpoken of Samſon, that he ſought this occaſion againſt the Philiſtims, to avenge the cauſe of Gods people upon them. For though in reſpect of the publike there was cauſe enough to do it, ſeeing the Philiſtims not onely poſſeſſed a great part of that inheritance which God had given his people, and out of which they were ſtraightly charged to diſpoſſeſſe them, but alſo had made war againſt them and held them under ſubjection, yet this was no plea for Samſon in his private and perſonall way of taking revenge, they having, in reſpect of the publike, concluded a peace between them, unleſſe he had ſome juſt cauſe and quarrel to revenge himſelf, and the people of God together, upon occaſion of ſome great wrong offered unto him in reſpect of his own particular intereſt. But againſt this expoſition there is alſo a ſcruple to be removed, namely, If it were his end and aim to ſeek an occaſion of revenging the cauſe of Gods people in a private way, how is it ſaid that he deſired to marry her out of his great love and liking of her perſon, v. 3. and that ſhe pleaſed him well, v. 7 eſpecially conſidering that he not only ſaid ſo, but alſo evidenced the truth of his love by his carriage towards her, till ſhe had juſtly incenſed him by betraying his ſecret to her country-men, to his great prejudice, and alſo afterwards by returning unto her, intending to preſent her with a Kid, when that wrong was digeſted, and his wrath appeaſed, chap. 15. 1.

for as that time the Philiſtims had dominion over Iſrael] This is added as a reaſon why Samſon ſought a private occaſion to be avenged of the Philiſtims, namely, becauſe he would take the whole blame upon himſelf, and not exaſperate them againſt his whole nation, ſeeing they had dominion over them, and therefore would revenge themſelves upon them, if they ſaw they had any hand in Samſons actions againſt them. See ch. 15. 9 —— 12.

V. 5. *and his father and mother to Timnah*] They had now changed their minds, and yielded to their ſonnes deſires, either being perſwaded by ſome reaſons he had given them, that what he did was of the Lord, and that he was moved thereunto by ſome ſecret revelation or ſpeciall inſtinct of his ſpirit, or elſe being moved by their naturall affection to pleaſe and give him content, though the thing he deſired were contrrary to their own judgement and liking.

and behold, a young Lion roared againſt him] Being gone aſide from his father and mother (as is implyed v. 8.) upon ſome occaſion not expreſſed, this Lion meeting him, as the Originall hath it, roared, as they uſed to do after their prey.

V. 6. *And the ſpirit of the Lord came mightily upon him*] *i. e.* Inſpired him in an extraordinary and ſupernaturall manner with courage and ſtrength, that by this eſſay he might confirm him in his calling (as it befell David in the like caſe, 1 Sam. 17. 34.) and to incourage him to take up enmity againſt the Philiſtims, truſting upon Gods power aſſiſting him, and that he might have matter ſupplyed for his riddle; which proved the occaſion and cauſe of their quarrel.

and he rent him as he would have rent a Kid] *i. e.* He tore in pieces this fierce ſtrong Lion with as little difficulty as if he had been a tender weak Kid not able to make any reſiſtance.

and he had nothing in his hand] *i. e.* Neither weapon nor ſtaffe, but did it only with his bare hands. Herein Samſon was a notable type of Chriſt vanquiſhing and triumphing over Satan that roaring Lion, 1 Pet. 5. 8. Heb. 2. 14. by the ſole vertue of his own power.

but he told not his father or his mother what he had done] Becauſe he would not have them ſpeak of his heroick act, manifeſting his ſtrength and courage, among the Philiſtims at Timnah, which might tend to his prejudice, by filling them with jealouſies and fears.

V. 7. *And he went down*] Namely, being accompanied with his father and mother.

and talked with the woman] Concluding on the marriage between them, and the time when it ſhould be ſolemnized.

V. 8. *And after a time he returned to take her*] He came accompanied with his parents, v. 9. to ſolemnize the marriage which they had agreed upon, v. 7. This ſome ſay was a type of the calling of the Gentiles: Hoſ 2. 19.

and he turned aſide to ſee the carcaſe] Namely, out of the common way into the place where he had ſlain the Lion.

and behold, there was a ſwarm of bees, and honey in the carcaſe] Which came to paſſe by the ſpeciall providence of God, acting this in a ſupernaturall way. For it was never known among naturaliſts that bees ſhould breed in the carcaſe of a Lion, but only of an ox or bullock; or though they ſhould, yet it cannot be imagined that in an ordinary and naturall way the carkaſe ſhould be conſumed, the bees bred, and the honey made in ſo ſhort a time as we can reaſonably think was between the concluding of the marriage and the ſolemnizing of it.

V. 9. *but he told not them*] Neither where he had the honey, nor of the killing of the Lion, partly becauſe he would not have it reported among the Philiſtims, and partly that keeping it ſecret it might be the ſubject of his riddle, v. 16.

V. 10. *So his father went down*] To wit, as the chief of his company; but with him his mother went alſo and the chief of his friends.

and Samſon made there a feaſt] *i. e.* A wedding-feaſt, laſting ſeven dayes, as young men or their parents for them, uſed to do in thoſe times when they married wives, Gen. 29. 22.

V. 11. *And it came to paſſe, when they ſaw him, that they brought thirty companions to be with him*] *i. e.* When in a ſpecial manner they obſerved him, his perſon, ſtature, ſtrength, countenance, poſture, and carriage, all very remarkeable, they brought thirty companions, in outward ſhew and ſemblance to honour him, but indeed to have an eye over him, and to provide for their own ſafety whatſoever ſhould happen. This I think to be the moſt probable expoſition and ſo it is approved by the moſt: For it is expreſly ſaid, that when they ſaw him, they choſe thirty companions; And though they had ſeen him before and were not afraid, that is to be underſtood of his wives father, family, and ſome ſpeciall friends, who ſaw him when he came as a ſuiter; and not of all theſe gueſts which were now come to the marriage. And though they had all ſeen him before and were not afraid of him, yet it doth not follow but that now they might, looking then upon him in a ſlight and ordinary manner, but now obſerving him more ſeriouſly and adviſedly. And though the text make no mention of any thing extraordinary and remarkable in Samſons perſon which might cauſe fear in the beholders, yet it followeth not that therefore no ſuch thing was obſervable in him, ſeeing the Scriptures do not mention every particular. And though he acted his famous exploits when the Spirit of God came upon him and inabled him thereunto, yet I make little doubt but he had both naturall ſtature and ſtrength very obſervable above the moſt men: Neither doth the principall cauſe take away the inferior cauſes and means, but uſually worketh by them. And whereas it may be ſaid that Samſon purpoſely kept ſecret his killing of the Lion leſt the Philiſtims ſhould be afraid of him, ſeeing his ſtrength and courage: this ſtrongly argueth that they had him in jealouſie, and were apt to fear him, ſeeing he was ſo carefull to conceal that from them. And though they knew not his ſtrength by his killing the Lion, yet they might ſuſpect it when they obſerved his perſon and carriage, and alſo it is very probable they had heard ſome famous exploits done by him when the ſpirit moved him at times in the camp of Dan, ch. 13. 25. Beſides, it is not likely that though he ſhould have bride-men to grace his wedding they ſhould attend him in ſo great a number. And if indeed it had been for Samſons honour to have had ſuch a train, then they ſhould have been choſen by himſelf out of his own people and familiar friends, and not put upon him by ſtrangers aud reconciled enemies.

V. 12. *And Samſon ſaid unto them, I will now put forth a riddle unto you*] A riddle is a dark ſpeech, in which ſomething lyeth hidden under the literall ſenſe, that is to be found out by the wit of the hearers. And this was a pleaſant and innocent exerciſe of the wit, fit for feaſts, to keep the gueſts from worſe imployments, Ezek. 17. 2. 1 Kings 10. 1. And being as it ſeemeth, uſuall in thoſe times, it was thought therefore fit by Samſon to be propounded to his companions, that under the colourable ſhew of cuſtome, he might ſeek an occaſion of having a juſt quarrel againſt them: And therefore ſurely he took them not for friends that came to honour his wedding, but for an ill-affected guard that were ſet to watch him. Samſons propounding a riddle to the Philiſtims, ſome will have to be a type of the Goſpel, which is a dark and myſterious doctrine to fleſh and blood, and was preached to the world at the time of the calling of the Gentiles: 1 Cor. 2. 7.

within the ſeven dayes of the feaſt] The uſuall time for the keeping of marriage-Feaſts, Gen. 29. 27.

Then I will give you] As a reward of your wit and induſtrie.

thirty ſheets] Or, *ſhirts*. That is, fine linnen clothes, which in thoſe Eaſt-Countries they uſed for ſundry purpoſes, both by day and night. Of this we read, Matt. 27. 59. Mark 14. 51. So here the ſame is uſed in the Greek.

and thirty change of garments] *i. e.* Upper veſtments, which they often changed, putting them on and off according to their occaſions, as we do our cloaks or gowns. See on Gen. 45. 22.

V. 13, *ye ſhall give me*] By way of penaltie for your dulneſſe and ignorance. So the condition was on both ſides equall.

And they ſaid unto him, Put forth thy riddle] *q. d.* accept of my wager, therefore propound thy riddle.

V. 14. *Out of the eater*] *i. e.* Which lives by prey, and devours all, and is food for none, *came forth meat*, fit to preſerve the life of others; *and out of the ſtrong*, *i. e.* the ſtrongeſt of beaſts that live by prey, *came forth ſweetneſſe*, *i. e.* that which is moſt ſweet. Which ſeverall branches ſignifie the ſame things, to wit, the Lion and honey, but it may be were in the riddle purpoſely repeated, that they might diſtract and diſturb their mind and judgment in finding out the meaning, whileſt they imagined they were ſeverall things. An expreſs figure we here have of the ſweet and wholeſome food of the ſoul delivered from the death of Chriſt, by the which the Devil and Death are both deſtroyed by him; Joh. 6. 51. Heb. 2. 14.

And they could not in three dayes expound the riddle] *i. e.* They tired their wits in vain for the three firſt dayes of the feaſt to find out the meaning: And from thence to the ſeventh day they began to work with Samſons wife by inticements; but not prevailing with her, or rather ſhe not prevailing with her husband, on the ſeventh day they provoke the uttermoſt of her indeavours by terrours and threats, which though (being ſo terrible) they meant not to execute, ſeeing ſhe gave them not the leaſt cauſe of offence, but did her beſt to ſatisfie their deſire, yet they uſed this ſpur to put her on the utmoſt of her power and skill, that ſhe might prevail with her husband. Thus Satan employed Adams, Jobs, Solomons wives to tempt their husbands.

V. 15. *And it came to paſſe on the ſeventh day*] *i. e.* When the laſt houre approached in which they muſt make known the meaning of the riddle or elſe loſe their wager.

that he may declare unto us the riddle] *i. e.* That making it known to thee, thou maiſt declare the meaning of it unto us, Thus the myſterie of the Goſpel can never be comprehended by mans naturall underſtandnig; but muſt be revealed by the Spirit of Chriſt, 1 Cor. 2. 10. and the miniſterie of the Church.

have ye called us to take that we have :] Heb. *to poſſeſſe us,* *or to impoveriſh us.* *i.e.* Have you, your father and friends, under colour of love invited us to your feaſt, that you may make a prey of us to our undoing? Though the ſhare of every particular man in this loſſe came but to a ſhirt and an upper garment, yet they account themſelves utterly undone, and in the mean time (ſo partiall they were and full of ſelf-love) they regard not Samſons caſe, who was to loſe thirty for their one, if he miſcarried in his wager.

V. 16. *Behold, I have not told it my father nor my mother*] *i. e.* Whom I ought moſt to reverence, and of whoſe piety and faithfulneſſe I have had long experience; *and ſhall I tell it thee*, although being my wife thou art in a neerer relation, ſeeing I have been but a little while acquainted with thee, and have ſmall knowledge of thy fidelity and ſecreſie?

V. 17. *And ſhe wept before him the ſeven dayes*] Or, *unto the ſeventh day*; or, *the reſt of the ſeven dayes*, that is, from the day when his thirty companions began to imploy her, which was the fourth day of the feaſt: for three dayes they exerciſed their own wits to find the riddle out, and when they ſaw they could not do it, they came unto her, craving her help, v.14.

And it came to paſſe on the ſeventh day that he told her, becauſe ſhe lay ſore upon him] *i. e.* He was ſo vexed and overburdened with her importunity and tears that he could no longer indure and bear it. And thus he who was able by his valour and ſtrength to rent a ferce Lion with eaſe, and to ſubdue and ſlay thouſands of his enemies, was vanquiſhed with the tears and importunity of a woman: Which ſheweth that the moſt martiall men may be and often are, venereous and uxorious.

and ſhe told the riddle] *i. e.* The meaning of the riddle, to ſome of Samſons thirty companions.

V. 18: *And the men of the City*] *i. e.* Samſons companions which were choſen out of the City to accompany him at the marriage-feaſt.

What is ſweeter than honey?] They do not ſay that by the *eater* and the *ſtrong* is underſtood a Lion, and by *meat* and *ſweetneſſe* honey, but only in few words expreſſe the meaning.

If ye had not plowed with my heyfer] *i. e.* If my wife had not unfaithfully diſcovered my ſecret, being perſwaded hereunto by your ſubtlety, or terrified with your threats, you had never by your own wit found out the meaning. He uſeth an allegorie taken from husbandmen, who in plowing, by the labour of their beaſts, find things hidden under the earth, when the plough turns it up: and hereby he taxeth both his wives perfidiouſneſſe, and, as ſome think, her lightneſſe and over-much familiarity with them; (in which reſpect he reſembleth her to a young, wanton and untamed heyfer) and withall, their fraud and want of wit,

V. 19. *And the Spirit of the Lord came upon him*] See on v.6.

and he went down to Aſkelon] A City belonging to Judah and Simeon, ch.1.18. but now poſſeſſed by the Philiſtims, and one of their chief and metropolitan Cities, 1 Sam. 6.17. Amos 1.8. But it was in ſuch a great diſtance from Timnath that we can give no reaſon why Samſon went ſo far to do this exploit, but only this, that the Spirit of God which inſpired him to do it, did alſo by its ſecret motion carry him thither.

and ſlew thirty men of them] This was lawfull for him to do, not only becauſe they were of thoſe curſed nations which God long before had ſentenced to death and deſtruction, but alſo becauſe he was called now of God to be a Judge, to deliver his people, and to avenge them on their enemies, and the Spirit of God came upon him and excited him to act it.

and took their ſpoyl] *i. e.* Stript them of their apparell when they were dead. How could Samſon do this, ſeeing he was a Nazarite, unto whom it was unlawfull to touch a dead body? Numb. 6.6. R. He might lawfully do it, being inſpired and acted by the Spirit of God, who when he pleaſeth may diſpenſe with his own law. And further, that law that inhibiteth the touching of a dead body may ſeem to have been peculiar to ſuch as were Nazarites by vow only for a time, and not to have concerned ſuch as were called by God to continue ſo for term of life, of which kind Samſon was; becauſe the other might eaſily obſerve it for a time, but not theſe for their whole life; and if the other were defiled, there were means appointed for their cleanſing, Num.6. 9, 10. but not ſo for perpetuall Nazarites. Hence it is, that in Samſons conſecration we find mention of meats, wines and ſtrong drinks, and alſo that no razor ſhould come upon his head, but nothing ſpoken of touching the dead.

and his anger was kindled] *i. e.* Both againſt his thirty companions, and alſo againſt his wife, becauſe ſhe had ſhewed far greater love to them than to him, ſeeing ſhe had rather that he alone ſhould bear the whole loſſe, than that every one ſhould bear a little. And this anger he expreſſed by a temporary ſeparation from her, but he intended not, as appeareth by the ſequele, a full and finall divorce.

V. 20. But Samſons wife was given] That is, in marriage, *to his companion*, *i. e.* one of the thirty Philiſtims, whom in the marriage-feaſt he had choſen for his friend, namely, the firſt and chief brideman, who was neereſt unto him, according to the cuſtome of thoſe times and Countries, Unto which, as ſome think, Iohn Baptiſt alludeth, Joh.3.29.

CHAP. XV.

Verſ. 1. IN *the time of wheat-harveſt*] Which in that hot country was in April and may. Hereof mention is made, becauſe this time gave opportunity to Samſon of burning their corn, which being ripe and dry, was partly ſtanding, and partly cut down in the ſheaf and ſhock.

Samſon viſited his wife with a kid] *i. e.* Went to viſit her with a deſire and purpoſe to be reconciled unto her, having now digeſted his former wrong. And to this end he carried a kid with him, as a teſtimony of his love, that they might with their friends in her fathers family feaſt together.

and he ſaid, I will go in to my wife] *i. e.* He ſaid ſo within himſelf, or being come to the houſe, profeſſed ſo much to her father, that he would go into his wives chamber. For in thoſe dayes the women had their chambers peculiar to themſelves, Gen.24.67. and 31.33.

V. 2. *I verily thought*] Heb. *Saying I ſaid*; *i. e.* I ſaid in my heart and certainly concluded. So Gen.20.11. Exod.2.14. Pſal.94.18.

that thou hadſt utterly hated her] To wit, becauſe thou wenteſt away from her in wrath and diſpleaſure, Chap.14.19.

is not her younger ſiſter fairer] Heb *better*.

take her] Heb. *let her be thine*. So to pleaſe Samſon, he offereth him an inceſtuous match; which he accepteth not, Lev.18.18.

V. 3. *Now ſhall I be more blameleſſe then the Philiſtins* [Or, *now ſhall I be blameleſſe from the Philiſtins*] *though I do them a diſpleaſure*] To wit, becauſe by this wrong they have given me juſt cauſe to take revenge. So verſ.11. See Chap.14.4.

V. 4. *And Samſon went and caught three hundred foxes*] This will not ſeem a matter of ſo great difficulty as ſome may imagin, if we conſider that the land of Canaan abounded with foxes, Cant.2,15. Neh.4.3. Pſal.63.10. Lam.5.18. the which Samſon might take in nets & ſnares, both by his own induſtry and the help of others, eſpecially ſeeing the work he had in hand was inſpired into him by Gods Spirit, who by his providence could eaſily ſupply what was wanting in outward means, being the ſupream Lord and of all the creatures, and having them at his command, Gen.6.20. Pſal.50.11. Exod.8.5,16. and 10.12. Numb. 11. 31. could eaſily cauſe them to fall into his ſnares. Some referre theſe foxes to the diſciples, Luk.10.1. ſome, to the incendiaries intimated Luk. 12.49. ſome, to Hereticks, who though oppoſite to one another yet combine together to waſt the Church. Whatever myſterie may lie hid in this action, certainly this revenge of Samſons was very ſutable to the Philiſtines offence: They by wiles and violence had extorted his ſecret, and taken his wife from him, and hee by force combineth wily creatures together to do them a ſpite,

and took fire-brands] Or, *torches*.

and turned tail to tail, and put a fire-brand in the midſt] *i.e.* He faſtened them one to another by tails with cords, having a fire-brand in the middle, leſt being frighted with the fire they ſhould have run into their holes; which they would have done, had they not been thus hampered, rather then into the fields; whereas now ſhunning the fire at their tails, they tugged each other into the fields, and ſo ſet on fire both the ſtanding corn, and that alſo which being cut down was in the ſheaf and ſhock. In all which we are not ſo much to look upon theſe things with the eye of reaſon in a naturall way, and ſo to deſcribe the manner how it was acted, as to Gods providence, who at his pleaſure ordered and diſpoſed of all as was moſt fit for the effecting of his will: Otherwiſe it were hard to conceive, though they burnt up the dry corn, how they could alſo burn the vine-yards and olives.

V. 6. *Then the Philiſtims ſaid, Who hath done this?*] *i. e.* The Philiſtims of other Cities, whoſe corn was burnt up, and not of Timnath; as appeareth by the anſwer to their queſtion.

And the Philiſtims came up, and burnt her and her father with fire] As having by their unjuſt dealing been the cauſes and occaſions of all their loſſes, he by his giving Samſons wife to another, and ſhe by giving her conſent thereunto, and by her treachery to her husband: Where it is very obſervable, that ſhe brought upon her ſelf and her fathers houſe that miſery and miſchief which ſhe thought to prevent by her wicked diſcovery of her husbands ſecret, chap.14.15. according to Prov. 10.24. and 22.8. Hoſ.8.7.

V. 7. *Though ye have done this, yet I will be avenged of you, &c.*] *i.e.* Though you may ſeem to have done me a pleaſure in revenging my juſt quarrell, yet ſeeing ye have done it with a wicked mind and in an unjuſt and tumultuous manner, having reſpect herein onely to your own loſſes, this ſhall not ſerve your turn; but for all this I will not deſiſt till I be throughly avenged of you; and then I will for a time, till you haue given me ſome other juſt occaſion of further revenge. In which ſpeech we muſt not look upon Samſon as a private man revenging his own quarrel, but as Judge of Iſrael, called and appointed of God to deliver his people from their oppreſſions, and to avenge them on their enemies: Otherwiſe theſe his reſolutions could not have been lawfull, ſeeing the nations of the Philiſtims had not given unto him in particular any juſt cauſe.

V. 8. *And he ſmote them hip and thigh with a great ſlaughter*] A proverbiall expreſſion ſignifying the mortall wounding of their bodies in all places where his blows light, or the totall ruine of all their ſtrength and abilities. Such phraſes Souldiers now have, as *pel mel*, and *cap a pe*. See Deut. 28.35. *The Lord ſhall ſmite thee in the knees and in the legs* *with a ſore botch that cannot be healed, from the ſole of thy foot to the top of thy head.* So Iſa. 9. 14. *The Lord ſhall cut off from Iſrael head and tail, branch and ruſh.* Some conceive by *hip* and *thigh* to bee meant, that hee made this great ſlaughter without weapons, onely kicking them with his foot, like cowards, out of ſcorn and diſdain, or knocking and puſhing them with his knee: Others think this phraſe ſignifyeth the ſame that *manibus pedibuſque* doth in Latine, and implyeth the violence and vehemence of Samſons conflict. The Chaldee Paraphraſt interpreteth it, that *hee ſlew both horſe and foot.*

and he went down] To wit, from Timnath.

and dwelt in the top of the rock Etam] Etam was a City ſituate on the South of Judah upon a ſtrong and high rock neer the brook Etam, and belonged to Simeon, whoſe inheritance was mingled with Judahs, Joſh. 19. 1. Hither for ſafety Samſon retired himſelf, that he might not ſuddenly be ſurprized by the Philiſtims, who in all likelihood would ſeek to revenge themſelves upon him, after he had thus ſlaughtered many of their nation. *See* 1 Chron. 4. 32. and 2 Chron. 11. 6.

V. 9. *Then the Philiſtims went up, and pitched in Judah*] Becauſe Samſon, whom they went to ſurprize, was come to Etam, in Judahs lot, and becauſe of the land of Iſrael, which they came to invade, Judah was neereſt unto them, a great part of the Philiſtims country being in their lot, Joſh 15. 45.

and ſpread themſelves] This implyeth they were a great army that came in this expedition, as thinking all the Iſraelites were partakers with Samſon in that offence which he had given them, either ſetting him on and counſelling him to it, or abbetting and countenancing him in it, or at leaſt conniving at it, and not apprehending and puniſhing him for it: And ſo imagining they would riſe in his defence, they raiſed a great army againſt them, making his private act a cauſe of publick quarrel between both the nations.

in Lehi] Signifying *a jaw-bone.* It was a place in the Philiſtims Country bordering upon Judah, and is here called *Lehi* by anticipation; for Samſom afterwards gave it this name upon occaſion of that ſlaughter which he had made with the jaw-bone of an aſſe, verſ. 17.

V. 10. *Why are ye come up againſt us?*] *q.d.* Wee have given you no cauſe to make war againſt us, ſeeing we live in ſubjection to you, pay our tribute, and obſerve all covenants of peace made between us.

And they anſwered, to bind Samſon are we come up] *i.e.* We will have nothing to do with you, but onely with Samſon, who hath greatly wronged us, unleſſe by protecting him you make his offence yours, and ſo draw upon your ſelves our juſt revenge.

to do to him as he hath done to us] *i.e.* Proceeding in a common courſe of juſtice and equity, to put him to death, who hath ſlaughtered ſo many of us. Therefore deliver him into our hands, that hereby it may appear you are not guilty of his fault, and we will depart and no further trouble you.

V. 11. *what is this that thou haſt done unto us?*] *i. e* In what a labyrinth of troubles and dangers haſt thou involved us, by incencing the Philiſtims againſt us who are under their ſubjection?

V. 12. *We are come down to bind thee*] *i.e.* Though we have no quarrel againſt thee for any thing done by thee in reſpect of our ſelves, more then this, that thou haſt incenced the Philiſtims againſt us, who are able to do us miſchief, yet we muſt bind and deliver thee into their hands, to give them ſatisfaction, appeaſe their wrath, and turn away their army from us.

Swear unto me that ye will not fall upon me your ſelves] He doth not expoſtulate with them, as he juſtly might, nor upbraid them with their cowardiſe and faint-heartedneſſe, not daring to joyn with him whom God had called to be their Judge & deliverer, nor with their baſe treachery in betraying him into the hands of their common enemies, but onely deſireth to be ſecured that they themſelves would do him no miſchief, leſt if they refuſed to do this, he might thereby have juſt cauſe to turn his ſtrength againſt them in a way of juſt revenge, and ſtand it out in his own defence: Where he ſheweth his great love towards them, and care of their ſafety as well as his own, ſeeing he was ſollicitous to prevent any hurt which might befall them either from himſelf or Philiſtims, chooſing rather to be bound to give them ſatisfaction then they ſhould be expoſed to their revenge if they refuſed it. Now as Samſon abode to bee bound by his own Countrey-men, that his freeing of himſelf and his victory over his enemies might bee the more glorious, ſo Chriſt, though hee could have called-in twelve legions of Angels to his reſcue, yea with a word laid his enemies on the ground, yet was willing to bee bound, that his triumph might bee the greater.

V. 13. *but ſurely we will not kill*] This aſſeveration it is very likely they ratified with an oath, as he required, to give the better ſatisfaction, and make him the more willingly ſubmit to be bound by them.

And they bound them with two new cords] And ſo the ſtronger and more hardly broken. Herein Samſon was a type of Chriſt, who was bound by the Jews, and delivered up to death by the hands of the Gentiles, Matth. 27. 2.

and brought him up from the rock] *i.e.* To Lehi, where the Philiſtims were encamped; that ſo by laying all the blame upon Samſon, and expoſing him to extream danger free themſelves from them whom they feared.

V. 14. *the Philiſtims ſhouted againſt him*] To wit, for joy, becauſe their chief enemy was fallen unto their hands.

and the ſpirit of the Lord] *i, e.* The ſpirit of ſtrength, courage, and earneſt deſire to fight.

and the cords —— became as flax [*or, as threds made of flax*] *that was burnt* [*or, ſcorched*] *with fire*] *i. e.* Were as eaſily broken by his unreſiſtable ſtrength as threds of burnt or ſinged flax.

V. 15. *And he found a new jaw-bone of an aſſe*] *i. e* Which had not been long dead, and was therefore the ſtronger and tougher. Thus the rude unlearned tongues of the Apoſtles prevailed over many thouſand.

V. 16. *With the jaw-bone of an aſſe heaps upon heaps*] Heb. *an heap, two heaps. i. e.* By this weak means and contempble inſtrument, through Gods almighty power and aſſiſtance, I have ſlain a thouſand his and of his peoples enemies, and laid their dead bodies on heaps one upon another.

V. 17. *called that place Ramah-Lehi*] That is, *The lifting up of the jaw-bone*, or, *The caſting away of the jaw-bone.*

V. 18. *And he was ſore athirſt*] His great labour and pains in the fight by heating his body made him dry and thirſty: Beſides which naturall cauſe there might alſo be a ſpeciall hand of God in it, that hereby he might humble him, and keep him from being proud of ſo great a victory atchieved by himſelf alone. And thus God uſually dealeth with his ſervants whom he hath uſeth as inſtruments in great and glorious imployments, knowing how prone we are to fall into this odious ſin of pride, if his grace by ſuch means as theſe do not reſtrain and humble us. This thirſt of Samſons after his victory ſome make a type of that of our Savious about the end of his paſſion, Joh. 19. 28.

and called on the Lord] *i. e.* Being deſtitute of all other help in a place where there was no hope of finding any water, he fleeth unto God as al-ſufficient, craving relief from him in his great extremity.

Thou haſt given this great deliverance] He aſcribeth the whole victory unto God, and giveth him all the glory of it; and withall, maketh it a ground to ſtrengthen his faith in this aſſurance, that God would hear his prayer: For he that had done the greater, in giving him ſuch a glorious victory, would not deny him the leſſe, but either take away this thirſt, or give him ſome means to quench it.

into the hand of thy ſervant] *i. e.* Who in all this fight have been but thy inſtrument to perform that ſervice which thou wouldſt have done, the which I have faithfully performed, though to the extream perill of my life; and therefore contracting ſuch a calamity upon me in ſuch an imployment, and by my faithful walking in my calling, I cannot but hope that thou wilt relieve and refreſh me.

and now ſhall I dye for thirſt, and fall into the hand of the uncircumciſed] *q. d.* Certainly I ſhall not, or ſurely I can by no means believe it, ſeeing this would blaſt and black all the glory of the former action, and ſpoil God of the honour due unto him, ſeeing the enemies would be ready to ſay it was not his power that gave the victory, for then he would now have been as able to keep Samſon from periſhing by thirſt, or from falling through faintneſſe into the power of his enemies. See Heb. 11. 32. 2 Sam. 17. 26, 36. 2 Sam. 1. 20.

V. 19. *But God clave a hollow place*] Hebr. *a mortar. i. e.* an hollow place in figure like a mortar. See Prov. 27. 22.

that was in the jaw] Or, *Lehi.* Not in the jaw-bone it ſelf, but in the place called *Lehi* or *Jaw-bone* on this occaſion, did this ſpring ariſe.

and when he had drunk, his ſpirit] *i. e.* His vitall ſpirits, now well nigh waſted and ſpent with labour, heat and thirſt.

came again] Which was ready to depart, and ſo he to die, by reaſon of this thirſt.

and he revived] Being thus refreſhed, he became lively, ſtrong and vigorous.

wherefore he called the name thereof] *i. e.* Not of the jaw-bone, but of the ſpring in Lehi.

En-hakkore] That is, *The Well of him that called*, or, *cried.* This name hee gave it in memoriall of Gods great mercy, and to teſtifie his thankfulneſſe both for his giving him ſo great a victory over his enemies, and alſo for his miraculous raiſing up of his ſpring to refreſh his fainting ſpirits, when hee was ready to die for thirſt, and for a perpetuall monument of the efficacie of prayer.

which is in Lehi unto this day] *i e.* The time when this ſtory was written, which was many years after theſe things were acted. And therefore the ſpring of water was not in the jaw-bone, which every paſſenger that ſaw it might carry away, and would ſurely have done it, eſpecially in thoſe far countries, in which they had ſo much need of a fountain of water, but the place called *Lehi* upon this occaſion.

V. 20. *And he judged Iſrael*] *i. e.* He revenged their wrongs upon the Philiſtims, and ſo in ſome degree gave them deliverance, though he did not fully free them from their tyranny. *See* on ch. 13. 5.

In the dayes of the Philiſtims] *i. e.* When they held the Iſraelites in ſubjection, and tyrannized over them.

twenty years] Ch. 16. 31.

CHAP. XVI.

Verſ. 1. T*Hen went Samſon to Gaza*] Gaza lay in that part of the Country towards the Mediterranean which was allotted to Simeon and Judah, but was one of the greateſt and moſt famous Cities of the Philiſtims, therefore Samſon could not go thither without great danger, having lately ſlaughtered ſuch a multitude of them. But it ſeemeth ſome weighty occaſion drawing him, which is not here expreſſed, he reſolved to go thither ſecretly, relying either on his ſecrecie, or on his courage and ſtrength, If he happened to be diſcovered, or elſe he did it out of contempt of his enemies, who he had found by experince were not able to ſtand in his hands. Of this City ſee on chap. 1. 18. Am. 1. 6, Zeph. 2, 4.

and ſaw there an harlot] He went not to Gaza purpoſely to ſee this harlot, as ſome have conceited; but being come thither, and accidentally ſetting his eye on her, he was inveigled with her beauty; and loving, or rather luſting after her, he committeth uncleanneſſe and follie with her, Gen. 16 2, & 38. 16, 18. A weakneſſe no leſſe to bee wondred at then his greath ſtrength, that hee who ſo glorioùſly overcame whole multitudes of men ſhould ſo baſely ſuffer women to overcome him, that hee who would not drink wine ſhould bee drowned in luſt.

V. 2. *they compaſſed him in*] *i. e.* As ſome think, they invironed the houſe where he lodged, in ſome diſtance, that they might not be diſcovered; or, as others, hearing that he was ſecretly come to the City, and not knowing where he harboured, they ſet a ſtrong watch at the City-gate through which he was to return, that they might ſuddenly kill him before he was aware at his going out, which lay quiet and ſilent all night, leſt he hearing any noyſe or tumult might grow ſuſpicious that he was diſcovered and betrayed.

V. 3. *And Samſon lay till midnight, and aroſe*] *i. e.* Having ſatisfied his luſt, he thinketh of providing for his ſafety, and ſuſpecting that the next dayes light might diſcover him, he riſeth at midnight, and prepareth to be gone.

and took the doores of the gate of the City] *i. e.* Finding the gate locked, barred and bolted to prevent his eſcape, he pulled up the two poſts upon which it hanged, and carried all away, poſts and gate and bar, upon his ſhoulders, the watch-men (as is moſt probable) being all run away affrighted with his ſudden approach in that dead ſeaſon of the night. Wherein Samſon was a type of Chriſt, who riſing again after he had vanquiſhed ſin and Satan, death and hell, maugre all appoſition and means uſed to prevent it, did ſtrike the Souldiers appointed for a watch with fear and aſtoniſhment, and did go away in triumph, carrying with him the trophies of his victory, Iſay 63. 1, 2, 3. Act 2. 24.

and carryed them up to the top of an hill that is before Hebron] *i. e.* Not to the hill adjoyning to Hebron; for that was above twenty miles from Gaza, and it is not probable he would carry ſuch a burden ſo far, no reaſon appearing that ſhould induce him to it; but to an hill that lay eaſtwards from Gaza, from whence one might ſee Hebron ſeated upon another hill right over againſt it.

V. 4. *And it came to paſſe afterward that he loved a woman*] *i. e.* Having douſed and drenched his ſoul in the deep pit of ſin and uncleannes, Prov. 22. 14. & 23. 27. contrary to the profeſſion of a true Iſraelite, much more of a pure and holy Nazarite, inſtead of riſing out of it by unfained repentance, he ſinketh deeper and deeper into this whirl-pool, and relapſeth again into the ſame ſin.

in the valley of Sorek] Which is called *the grape-valley*, from the abundance of the beſt grapes growing there. Some read *by the brook Sorek*, which runneth along by the valley of Eſhcol, where thoſe grapes grew, Deu. 1. 24. And ſome think that theſe are both one, Num. 13. 23, 24.

whoſe name was Delilah] This alſo, like that at Gaza, was a Philiſtine harlot, as plainly appeareth by her acquaintance and compliance with the Lord of the Philiſtims, and her hiding of the Philiſtims in her houſe that by thoſe Lords were appointed to apprehend Samſon.

V. 5. *and ſaid unto her, Entice him*] *i. e.* Uſe all the art and skill which they commonly have that are of thy profeſſion, and allure him to diſcover unto thee this great ſecret, in what part of his body or other qualification his ſtrength chiefly lyeth.

that we may bind him to afflict him] Or, *humble him.* They do not ſay, *to kill him*, leſt it may ſeeme harſh and cruel to a woman that had entertained him for her paramour, and profeſſed ſo much love unto him; but, *to afflict* and *correct him* for all the wrongs he had done unto their nation, and ſo to tame and humble the haughtineſſe of his ſpirit. And in truth their intention was not to have him killed, becauſe his bare & ſole death could not ſatisfie their rage and malice, unleſſe they did firſt triumph over him in his miſeries, and torment him worſe then death with their inſolencies and indignities.

and we will give thee every one of us eleven hundred pieces of ſilver] Which if every one of the five Lords of the Philiſtims agreed to give, it amounted to five thouſand and five hundred pieces, which came to ſix hundred eighty ſeven pounds and ten ſhillings, if wee take theſe pieces for ſhekels, and value each at two ſhillings ſix pence. Which great ſumme offered to a woman of that baſe condition ſhewed how much they thought the matter did concern them, and how earneſtly they deſired to have it atchieved.

V. 6. *Tell me, I pray thee, wherein thy great ſtrength lyeth*] It is not to be doubted but ſhe uſed all her art and skill to make and prepare a way for her ſuit, and that ſhe did not bluntly propound it, but allured him with all ſignes of her love, that ſhe might free him from all ſuſpicion of treachery, magnyfied his heroick acts, and wondred at his more than humane ſtrength whereby he atchieved them, and then deſired for her own ſatisfaction to know wherein his great ſtrength did lye, and added many promiſes, confirmed it may be with oaths, (which are moſt common with thoſe of her profeſſion) that ſhe would keep it to her ſelf as a great ſecret.

V. 7. *If they bind me with ſeven green withs*] Heb. *moiſt*: or, *with new cords.* This he ſaith, hoping this would ſatisfie her without making any trial of it, or at leaſt for the preſent to free himſelf from beeing vexed and preſſed with her importunity to diſcover that ſecret which he was purpoſed to conceal.

V. 8. *which had not been dryed*] Dryneſs would have made them brittle; but theſe were green, ſtrong and tough, and ſo hard to be broken.

V. 9. *Now there were men lying in wait*] *i. e.* Ready to apprehend him, if the experiment proved true: otherwiſe they durſt not appear for fear of Samſon.

The Philiſtims be upon thee] Are at hand ready to ſurprize thee, if thou doſt not prevent it by ſtanding in thine own defence. All this was done unto him in a way of ſport and wanton dalliance, or when ſhe had cauſed him to ſleep on her lap, as v. 19. the former is much more probable, ſeeing it is not likely ſhe could bind him faſt with hard withs, and not awake him.

So his ſtrength was not known] *i. e.* Neither to her, nor to the Philiſtims, either whence it came, or how it was retained and preſerved.

V. 10. *And Delilah ſaid unto Samſon*] To wit, at ſome other time afterwards, when ſhe found him in a good mood, being bewitched with her flatteries and allurements. For it would not ſtand with her policy to attempt it preſently after her former failing and defeat, leſt ſhe ſhould work in his head ſome ſuſpicion of treachery or intention of evill.

V. 11. *And he ſaid unto her, If they bind me faſt with new ropes*] Herein Samſon diſcovereth great weakneſſe, in this, having had experience that Delilah would put what he ſaid upon triall whether it were true or no, he would again feign a falſe cauſe, becauſe he had not the patience to indure the vexation of her importunity, though ſhe gave him juſt cauſe to ſuſpect her evill intention towards him.

that never were occupied] Heb. *wherewith work had not been done.* Namely, to wear and weaken them.

V. 13. *If thou weaveſt the ſeven locks of my head with the web*] That is, If thou doſt part the hayr of my head into ſeven locks; or, If thou doſt take them as they are already ſo divided, verſ. 19, and weaving them with the web, doſt wind them both about the beam of the loom. Here Samſon beginneth to faint indeed, now hee ſuffereth the falſe ſtrumpet to finger his conſecrated locks. See on verſ. 19.

V. 14. *And ſhe faſtened it with the pin*] *i. e.* Having done all according to Samſons appointment, ſhe for more ſurety faſtened the beam with a pin, that when Samſon roſe it might not turn or move.

went away with the pin, web, and beam] Upon which his hayr was woven and wound, and carryed all away with him.

V. 15. *when thine heart is not with me*] *i. e.* When as thou beareſt no true affection towards me, but onely makeſt an outward ſhew of love to ſerve thy own turn.

V. 16. *ſo that his ſoul was vexed unto death*] *i. e.* Grievouſly diſtracted, on the one ſide being extreamly loth to diſcover a ſecret which did ſo neerly concern him, on the other being no leſſe loth to deny her any thing upon whom he ſo impotently doted, eſpecially being ſo preſſed with her daily importunity, and his life ſo imbittered, that having no reſt nor comfort he choſe rather to dye then to live.

V. 17. *that he told her all his heart*] Behold here mans frailty and weakneſſe when left to himſelf and his own corrupt heart, eſpecially to the baſe luſts of uncleanneſſe & carnall concupiſcence. Samſon, one of Gods great Worthies, commended for his faith, and ennobled by his glorious victories, who with his hands rent a roaring and ravening Lion as if he had been a Kid, and ſlaughtered and routed a great army of his enemies, is now become ſo impotent, being vanquiſhed by his prevailing luſts, that he is vexed even to the death by the importunity of a filthy harlot, and not able to keep from her a ſecret, the concealing whereof concerned him no leſſe then his life. Yea, though hee had had thrice experience that ſhe intended to betray him unto death, yet his doting affection ſo blinded him that he could not beware, but diſcovered unto her all that was in his heart concerning this great ſecret, though it tended to his utter ruine. And thus did God juſtly give him up to fall into the following miſeries, that thereby he might ſeverely, yet deſervedly, correct him for his former uncleanneſſe, and his relapſing now again into the ſame ſin.

If I be ſhaven, then my ſtrength will go from me] Not becauſe his ſtrength lay in his hayr; for it was Gods free gift of grace, conferred upon him particularly, and not upon another Nazarite, that he ſhould be of ſuch invincible ſtrength that none of Gods enemies could ſtand before him; but becauſe being a Nazarite, he was by Gods expreſſe command injoyned not to cut his hayr, ch. 13. 5. Numb. 6. 5. which he tranſgreſſing, and breaking his vow, God withdrew from him his Spirit of ſtrength and courage, and left him to his own humane frailty. And this is noted to be the true, real and morall cauſe of his weakneſſe, *that the Lord was departed from him*, verſ. 20. of which the preſerving of his hayr was but a ſhadow and ceremony. Some conceive that from this ſtory of Samſon the fable of Niſus had its originall, whoſe power and life both are feigned to have depended on his purple hayr. *Ovid. Metamorph. lib.* 8.

V. 18. *And when Delilah ſaw that he had told her all his heart*] Namely, by his countenance, geſture, ſpeech, and ſerious carriage of himſelf in all his relation.

Come up this once] *i. e.* Though divers times before you have loſt your labour and come in vain, becauſe being my ſelf deluded by Samſon I have deluded you, yet if you pleaſe to come but this once again, you ſhall not fail of your deſire.

and brought money in their hand] *i. e.* Which they had promiſed to give her as the reward of her treachery, verſ 5. this they now brought, leſt ſhee ſuſpecting their payment ſhould be more cold and ſlack in executing their deſign.

V. 19. *and ſhe cauſed him to ſhave off*] She might have ſuddenly diſpatched him by cutting his throat: But this ſhe had not in her commiſſion; or if ſhe had, yet perhaps ſhe would have been loth to do it, in reſpect of that love and dalliance which had been between them, he having not given her any cauſe of diſtaſt. And beſides, the Philiſtine

Lords deſired not his preſent death, but by putting out his eyes, to make him ſure enough for doing them any further hurt, and to keep him in priſon to do their drudgery, and, when they pleaſed, to make them ſport; they in the mean time deriding, inſulting and triumphing over him. But chiefly this preſerving of his life came of God, who inclined their hearts unto it, that he living till his hair were grown again, and in the mean time by repentance renewing his covenant, and ſo recovering his ſtrength, might at his death deſtroy more of them then he had done in his whole life.

the ſeven locks of his head] Into which all his hayr was divided and playted, that he might the more eaſily caſt it behind him upon his ſhoulders, and keep it from fluttering over his face, and ſo hindring his ſight. The gifts of the holy Ghoſt (amongſt which Samſons extraordinary ſtrength and courage was one, ch.13.25. and 14.6,19. and 15.14. Iſa. 11.2.) are often in Scripture repreſented by the number of Seven, to note their perfection: So Exod.23.37. Zech.3.9. and 4.2. Rev.1.4. and 5.6.

and ſhe began to afflict him] *i.e.* To vex and trouble him, by her ſudden rouzing him out of his ſleep, jogging, thruſting, and calling upon him, as before. Yea, and it is like, before ſhe did this, ſhe bound him, as ſhe had formerly done; Which bonds, when he awaked, he was not able to break; for otherwiſe ſhe could not have known that his ſtrength was gone from him, nor durſt have called in the Philiſtims that waited to apprehend him.

V. 20. *and ſaid*] *i.e.* Thought within himſelf.

I will go and ſhake my ſelf] *i.e.* Rouze up my ſelf and ſpirits, and put off drowſineſſe, that I may go about my imployments.

And he wiſt not that the Lord was departed from him] Becauſe upon his ſudden awaking he obſerved not either his binding or ſhaving, or that the Lord had deprived him of that ſupernaturall ſtrength whereof his hair was a ceremoniall ſign and figure, which he had continued unto him, ſo long as he continued in obedience and kept his vow. Some make Samſon even in this alſo a type of Chriſt, whoſe Divinity withdrew as it were for a while, that his humanity might ſuffer.

V. 21. *But the Philiſtims took him*] When God leaveth us, our enemies take us, and have power over us to uſe us at their pleaſure; we not being able to make any reſiſtance in our own ſtrength.

and put out his eyes, and brought him down to Gaza] Herein the Philiſtims had their ends, and God his, unto which he made theirs ſubſervient. The Philiſtims in a revengefull way put out Samſons eyes, to make him miſerable; and his life uncomfortable, and to ſecure themſelves from all fear of danger by him in future times; and they carryed him along through the Country, that the people all the way might flock about him, gaze upon him, and inſult over him; and they brought to Gaza rather then any other place, not onely becauſe being one of their chief Cities, there was in it the greateſt concourſe of people to mock and abuſe him, but alſo becauſe they might there triumph over him in his miſery where he had formerly diſhonoured them by carrying away the gates and poſts of their City. But Gods end in all this was, to bring blind *S*amſon to a ſight of his ſin, that he might unfainedly repent of it, leading him as it were by the hand to take notice of it, by the reſemblance that was between it and the puniſhment: For his eyes were firſt put out, which were the inſtruments and organs of inflaming his luſt, by glancing and gazing on a filthy harlot, and Gaza muſt be the place where he muſt ſuffer puniſhment, impriſonment, and even death it ſelf, where he firſt acted his ſin of uncleanneſſe.

and he did grind in the priſon-houſe] Being a great Worthy he is made a drudge, and not ſuffered to eat his bread before he earneth it by this ſlaviſh ſervice. See on Iſa.47.2.

V. 22. *Howbeit the hayr of his head began to grow*] And with it his ſtrength, whereof it was a ſign; Samſon in the mean time reconciling himſelf unto God by unfained repentance, renewing his vow which he had broken, and ſo recovering his former ſtate of a Nazarite; from which he had fallen, and above that, the love and favour of God, whom by his ſins he had diſpleaſed

after he was ſhaven] Or, *as when he was ſhaven*. *i.e.* It began to grow towards that length it was of, when he was ſhaven. Which ſheweth that he continued ſome good time before they called him out to make them ſport at Dagons feaſt. And why they deferred ſo long, after they had ſurprized Samſon, to praiſe their Idol for delivering him into their hands, we cannot gueſſe, unleſſe perhaps this feaſt was anniverſary in remembrance of ſo great a benefit, and this the ſecond year wherein it was celebrated.

V. 23. *Dagon their god*] The Philiſtims lived on the Sea-Coaſt, & therefore had a Sea-Idol which they worſhipped. For *Dagon* is derived from the Hebrew word *Dag*, ſignifying *a fiſh*, becauſe it was portrayed like a fiſh from the middle downward, having the upper part like a man, 1 Sam.5.4. Such Idols other heathens worſhipped, as gods of the Sea, to wit, Neptune, Leucothea, Triton. &c. See on 1 Chron.10.10.

V. 24. *ſlew many of us*] Heb. *multiplyed our ſlain*.

V. 25. *when their hearts were merry*] Heb. *when their heart was good*. *i.e.* frolick and of good cheer. So chap.18.20. and 19.6. Ruth.3.7. 2 Sam.13.28.

that he may make us ſport] To wit, paſſively, that he may be the ſubject of our mirth. Herein alſo *S*amſon was a type of our Saviour, whom his enemies made the ſubject of their ſcorn and malice, Matth.26.67, 68 and 27.29.

made them ſport] Heb. *made ſport before them*. *i.e.* He became the ſubject of their ſport, and gave them occaſion of laughter, either by unwillingly committing ſome errours and miſtakes being blind, or willingly to blind them by theſe ſhews, that they might not diſcover his main intention.

they ſet them between the pillars] As in a place where he might be beſt ſeen by the Princes and people met together.

V. 26. *whereupon the houſe ſtandeth*] *i.e.* The Temple of Dagon, wherein theſe idolaters kept their feaſt, as the manner was. See chap. 9.27.

that I may lean upon them] Pretending wearineſſe, either by his grinding in the mill, or his long ſtanding there to make them ſport, or his ſudden and ſpeedy coming to that place.

V. 27. *there were upon the roof about three thouſand men*] As being flat after the manner of thoſe Countries.

V. 28. *remember me, I pray thee, and ſtrengthen me*] Whereby it is evident that he relyed not upon his hair now newly grown, nor on his own ſtrength, but onely on that ſtrength which he expected to receive from God for the acting and executing of his intended work.

that I may bee at once avenged] He doth not ſeek, as a private perſon, to take vengeance out of Gods hand, to whom alone it belongeth, Rom.12.19. but beeing a publick perſon and a Judge, he deſireth that he might, as Gods ſubſtitute and vice-gerent, be the inſtrument under God of executing vengeance upon Gods and the Churches enemies.

for my two eyes] Not ſo much for doing me a private wrong, in reſpect of my perſon, as becauſe they have thereby diſabled me to fight in Gods quarrel for the deliverance of his people. This his prayer was made by the extraordinary inſtinct of Gods *S*pirit, according to his will, as appeareth, in that God heard this prayer of faith, Hebr.11.32. and accordingly gave him ſupernaturall ſtrength to act this great and miraculous work according to his deſire; which otherwiſe he would not have done, if he had asked amiſſe, to ſatisfie his luſt in a way of private revenge, Jam.4.3.

V. 30. *Let me dye with the Philiſtims*] Here is no warrant or ground to encourage or countenance ſelf-murderers; ſeeing what Samſon did, was done by an extraordinary inſtinct of Gods *S*pirit. Neither was this the principall end at which he aymed, to kill himſelf, but the deſtruction of Gods and his Churches enemies, unto which he was called and conſecrated as a publick perſon and a Judge, though his own death did follow as a neceſſary conſequent; the which he contemned in regard hee ſhould pull ſo many thouſand Philiſtims into the pit with him, and out of the fervency of his zeal devoted himſelf to glorifie God and give deliverance to his people by doing of this ſervice. Nor was this a deſpairing ſpeech of one impatient in reſpect of his miſeries to live any longer, but of a faithfull man humbling himſelf even to the death, that he might do God ſervice, and that not in an ordinary way, but by an extraordinary motion of the holy Ghoſt inſpiring him and ſuggeſting unto him this prayer. Wherein *S*amſon was a type of our Lord Chriſt, who humbled himſelf to the death, that he might ſave his people out of the hands of all their ſpirituall enemies, Phil.2.8.

So the dead which he ſlew at his death were more] Herein alſo he was a figure of Chriſt, who by his death overcame Death, and him that had the power of death, the Devill, with all the power of hell, Heb.2.14.

V. 31. *Then his brethren——came down and took him*] The Philiſtims condeſcending thereunto, either being over-ruled by God, who hath the hearts of all men in his hand, Prov.16.1. or being affected for the preſent by this common calamity, or becauſe they were ſo weakened by the death and loſſe of their Princes, principall Commanders, the flower of their Chivalrie, and chiefeſt of their people, that they thought it not fit to provoke the Iſraelites by denying their requeſt, grounded on humanity and common honeſty and civility, and putting them off with an harſh anſwer. And here again we have ſome typicall reſemblance of Chriſts body begged of Pilate, and buried by Joſeph, Matth.27.57.

between Zorah and Eſhtaol] See ch.13.2.

And he judged Iſrael twenty years] See ch.15.20.

CHAP. XVII.

Verſ. 1. AND *there was a man*] It is not certainly known when the things in this and that following chapters were done. But moſt of the learned expoſitors upon evident grounds do agree, that they happened not in Joſhua's time, nor in the dayes of the Elders that ſurvived him: for all that time Iſrael ſerved the Lord, Joſh.24.31. and did not commit ſuch groſſe idolatry as is related in this chapter. Neither did theſe things happen after the death of Samſon, but it is probable ſome hundreds of years before, ſoon after the death of Joſhua and the Elders. For I. it appeareth ch.2.8——13. that they being all dead, the generation that ſucceeded fell from God and his true worſhip, corrupted his pure religion, and ſet up groſſe idolatry. II. Some hold that Jonathan the Levite, the Danites idol-prieſt, was the ſon of Gerſhom, who was born unto Moſes before he went into Ægypt out of Midian, Exod.2.22. three hundred and fifty years before Samſon dyed. See on chap.18.30.

III. The ſtorie of the Levites concubine, chap.19. and of the war with Benjamin, ch.20. (which happened after this of Micahs idolatry, as ſome gather from ch.20.1.) was acted when Phinehas the grand-ſon of Aaron was high Prieſt, & therefore not after the dayes of Samſon, unleſs wee will ſay that Phinehas lived (which is not likely) above three hundred years. See on ch.20.28. IV. If the deſolation of Benjamin chap.20.35,48. happened after Samſons time, the increaſe of that tribe 1 Chron. 12. 29. is very wonderfull. Theſe reaſons (whereunto others might be added. See on ch.18.1,12. and 19.10.) make it more then probable that the things ſpoken of in theſe five laſt chapters were acted rather before Othniel was Judge then after Samſons death. Yet that the hiſtory of the Judges, which is the main matter of this Book, might bee finiſhed in the firſt place without interruption, theſe ſtories of things happening in the time of anarchie, v.6.ch.18.1.& 19.1& 21.25.are here ſet by themſelves in the end of all: The ſcope whereof is to ſhew how corrupt the people were both in religion and manners when there was no King in Iſrael, and how juſt it was for God to deliver ſuch hainous ſinners into the hands of cruel oppreſſours.

V. 2. *The eleven hundred ſhekels of ſilver*] See 23.15.

that were taken from thee] *i.e.* Stollen.

about which thou curſedſt] Imprecating miſchief and misfortune, death and deſtruction againſt them who had ſtollen them away, if they repented not of what they had done, and ſo reſtored them again unto her.

and ſpakeſt of alſo in my ears] *i.e.* In my hearing; Wherewith being affrighted; as thinking it a dreadfull thing to lye under a mothers curſe, I now come to acknowledg my fault, that receiving from thee pardon and thy bleſſings, I may be freed from the curſe and the fear of it.

Bleſſed be thou of the Lord, my ſon] In her paſſion ſhe over-ſhooteth her ſelf in two extreams; curſing before at randome ſhe knew not whom, and now knowing it was her ſon, pronouncing a bleſſing, not ſo much as touching upon his ſin againſt God, nor in the leaſt manner reproving him for it: *q. d.* I do not onely free thee from the curſe, but turn it now into a bleſſing.

V. 3. *I had wholly dedicated the ſilver unto the Lord*] *i. e.* Unto Jehovah the onely true God. So they cloaked their groſſe idolatry under ſhew of Gods ſervice, though he had ſo often forbidden and condemned it in his law. Whereby it appeareth there were two kinds of idolatry; one among the Heathens, whereby thy worſhipped ſtrange and falſe gods; the other among the Iſraelites, whereby they worſhipped the true God in an idolatrous and falſe manner, contrary to the preſcript rule of his word, under the name of heatheniſh Idols and Images, or ſome other way according to their own invention and wils, as the golden calf, Exod.32.5. and *Baal*, Hoſ.2.16. and ſuch was the Idolatry of Jeroboam, and of Micahs mother in this place. And generally it is obſerved, that when an Image or Idol is mentioned, and not appropriated by name to ſome heathen god, there is to be underſtood that the true God was repreſented by it.

from my hand] *i. e.* To be beſtowed by me upon my ſon and his ſon for religious uſes, v.5.

to make a graven image and a molten image] Many expoſitors think ſhe did not intend to make two images, one molten, and another graven, but onely one, which was firſt caſt in a mold, and then graven with tools and beautified by the art of the workman; and that becauſe of the ſmall quantity of ſilver deſigned for this uſe, which was not enough to make two ſeverall Images: But it is apparent they were two; for it is ſaid ch.18.18. that the Danites fetched out of Micahs houſe *the carved image, the Ephod, and the Teraphim, and the molten image.*

now therefore I will reſtore it unto thee] Namely, the right and intereſt in it; for it was ſtill in his poſſeſſion: *q. d.* Seeing it was devoted for thy uſe, there is no need thou ſhouldſt bring it unto me, but keep it ſtill thy ſelf.

V. 4. *Yet he reſtored the money unto his mother*] Though ſhe preſſed him to keep it, yet he would needs reſtore it, to quiet his conſcience, as thinking thereby to be more free from the curſe.

and his mother took two hundred ſhekels of ſilver] It is not likely that having devoted eleven hundred ſhekels unto the Lord in her ſuperſtitious way, ſhe would alienate nine hundred ſhekels to common uſes, but rather that ſhe laid out the whole ſum, in building and fitting an houſe for Idol-gods, filling it with them when it was prepared, and making a rich Ephod and Teraphim and all other furniture neceſſary for this idolatrous ſervice.

V. 5. *made an Ephod*] Not a linnen Ephod, ſuch as the Levites uſed, but ſuch a rich Ephod as Gideon had made in reſemblance in that which the high Prieſt uſed in the Tabernacle, ch.8.27. and with it all other garments fitting the Prieſt in his religious ſervice.

and Teraphim] Images, made like unto men; as appeareth, in that Michol made uſe of one of them, by putting it in the bed in Davids room, that by reſembling him it might deceive thoſe whom *S*aul ſent to fetch him, 1 *S*am.19.13. And ſuch were thoſe Idols which Rachel ſtole from her father, Gen.31.19. and thoſe which Joſiah with other abominations put away, 2 Kings 23. 24. By theſe Idols they divined, and made uſe of them as Oracles to reſolve their doubts, Ezek.21.21. Hoſ. 3.4. Zech.10.2.

conſecrated one of his ſons] Heb. *filled the hand*] A form of ſpeech taken from the conſecration of Aaron and his ſons by Moſes, to the Prieſts office, with putting into their hands the fat and ſhoulder of the ram, a loaf of bread and an oyled cake, for an offering before the Lord, Exod.29.22,23,24. So Jeroboam, 1 Kings 13.33.

who became his Prieſt] Though neither of Aarons linage nor tribe. All this he did, as a groſſe idolater, expreſly contrary to the law of God.

V. 6. *In thoſe dayes there was no King in Iſrael*] *S*o ch.18.1. and 19. 1. and 21. 25. *i. e.* no ſupream Magiſtrate. And ſo *King* is taken, Gen.36.31. Deut.33.5. Neither can the word be here taken in its proper ſenſe, ſeeing ſo, the Iſraelites had no King untill the time of *S*aul. But the meaning onely is, that they had in theſe times of all confuſion no Judge to keep the people in aw and order, and to reſtrain them from doing what they liſted. Which Anarchy was a moſt deſperate ſtate and condition, when no man had any other guide to lead him but his own blind and corrupt nature, which is prone to all ſin and wickedneſſe. And this implyeth that Micahs courſe in all he did was naught and wicked; ſeeing if there had been a good Judge or Magiſtrate, he would have reſtrained him from this ſuperſtitious idolatry; in which he now went on without controll.

that which was right in his own eyes] Not that which was right in Gods eyes, but what himſelf fancied to be right.

V. 7. *Bethlehem-Judah*] So called, to diſtinguiſh it from another Bethlehem in the tribe of Zebulun. Joſh.19.15.

of the family of Judah] There could no Levite be properly ſaid to be of the family of Iudah, ſeeing theſe tribes were diſtinct one from another. But this is ſpoken, as ſome think, becauſe his mother was of Iudah, though his father were a Levite; and ſo he might be ſaid to be of that family in reſpect of her, eſpecially if ſhe were an inheritrix, like Zelophehads daughters, his father for her ſake ſojourning there. But becauſe the *S*cripture uſeth not to ſtile men after their mothers family, therefore others think he is ſaid to be of the family of Iudah, becauſe he was born, bred and ſojourned in Bethlehem-Iudah. For though it were none of the Levites Cities, yet hee had his habitation there where he might find beſt entertainment, the Levites in thoſe times being for want of means and maintenance put to ſhift for themſelves, as this Levite did in this place, and afterwards in Laiſh, chapter 18. v.27, 30. For this is hee who is there called *Jonathan.*

V. 8. *And the man departed out of the City from Bethlehem-Judah*] Being neceſſitated, it ſeems, by want of maintenance. For idolatry being ſet up in the Church, and Anarchy accompanied with all confuſion and diſorder in the Common-wealth, Religion was corrupted, the ſervice of God, ſacrifices and oblations neglected, the Prieſts and Levites deſpiſed, and all means and maintenance being withheld from them, they were enforced to leave the Tabernacle & their own Cities where formerly they had lived, and to wander into other parts of the land where they might find a livelyhood. And this was the caſe of the Prieſts and Levites in Nehemiahs time, Neh. 13. 10, 11. And no better condition are we likely to be in, in theſe dayes, if for want of goverment Gods pure worſhip be neglected, and Sects, errours and hereſies be tolerated, and his Miniſters deſpiſed, and their means and maintenance withheld which are allotted and allowed unto them by the law of God and the land, and they left without protection to the will and pleaſure of the common people, who for the moſt part aym onely at their private profit, without any reſpect to Gods ſervice or the eternall ſalvation of their owns ſouls.

to the houſe of Micah, as he journeyed] Heb. *in making his way.* Not with a purpoſe at firſt to reſide there, but to take up his lodging for a night.

V. 10. *Dwell with me, and be unto me a father and a Prieſt*] Or, *a father, in being a Prieſt*] For though he were younger then Micah, yet for honours ſake he ſaith he ſhould be a father unto him, in reſpect of his calling and office. See on Gen.45.8.

and I will give thee ten ſhekels of ſilver by the year, and a ſuit of apparel [*or, a double ſuit.* Heb. *an order of garments*] *and thy victuals*] He offers to entertain him at a poor rate and for baſe allowance, not out of the ſcantneſſe of his eſtate, but the penuriouſneſſe of his mind, and the vile eſteem he had of his calling and condition. For he that had eleven hundred ſhekels to beſtow upon his Idols and Idol-ſervice, could hardly afford ten ſhekels to the Levite for his maintenance. Onely he maketh up this defect by good cheap titles and complements, calling him *father*, and acknowledging him for his *Prieſt*; Herein juſt like many people in theſe dayes, who abounding in ſuperfluous expences, are onely ſtraithanded and hearted towards their faithfull Miniſters, eſteeming that onely loſt which is drawn from them towards their maintenance: Onely they feed and fatten them with titles, cap & complements, but allow them no means of comfortable ſubſiſtence for their encouragement in the duties of their calling; herein uſing them as they do their Parrots, which they keep hungry that they may make them talk.

So the Levite went in] *i. e.* Though the conditions upon which he offered to entertain him were baſe, yet being neceſſitated and pinched with want he accepteth of them, and goeth into Micahs houſe to dwell with him.

V.11. *and the young man was unto him as one of his ſons*] *i. e.* he tendred cheriſhed, and made much of him, as if he had been his own child; & ſo in ſome ſort ſupplyed what was wanting in wages by his kind uſage and loving entertainment: And ſo now he that was a father in reſpect of office, v.10. is uſed as a ſon in reſpect of his youth.

V. 12. *And Micah conſecrated the Levite*] As he had done his ſon, v.5. either cauſing his ſon to lay down his calling, and give his place of Prieſt unto this new comer, ſeeing it would more countenance his idolatrous ſervice, when it was officiated by a Levite, then by his ſon who was an Ephraimite; or elſe aſſociating and joyning them both together in the Prieſthood. And this latter act was not much leſſe unlawful then the other, ſeeing it was not permitted by Gods law to a Levite to execute the Prieſts office, which only belonged to the ſons of Aaron, Numb. 3. 3, 10. & 19. 40.

V. 13. *Then ſaid Micah, Now know I that the Lord will do me good*] Thus he bleſſeth himſelf in his blind devotion and ſuperſtition, which wholly tended to groſſe idolatry, though indeed it expoſed him to Gods wrath and vengeance, as afterwards appeareth.

CHAP. XVIII.

Verſ. 1. [*N thoſe dayes*] *i.e.* Soon after the dayes of Joſhua before God raiſed up Judges extraordinarily to deliver and govern his people.

there was no King in Iſrael] See ch. 17. 6, and 19. 1. & 21. 25. This is prefixed as a reaſon why the Danites were put to provide an inheritance for themſelves, whereas whileſt the whole people were under any government, the tribes aſſiſted one another in driving out the Canaanites, and getting poſſeſſion of that inheritance which by lot was fallen unto them, Numb. 32. 21. Joſh. 22. 23. Judg. 1. 3.

For unto that day all their inheritance had not fallen unto them] *i. e.* Though they had their full inheritance fallen unto them by lot, and ſo had a right unto it from Gods donation, yet becauſe of their apoſtaſie, idolatry, and diffidence in God, who had promiſed his aſſiſtance in driving out the nations before them, they had not yet obtained the poſſeſſion of a great part of it. This was the caſe of many tribes, but of the Danites, above the reſt; They had not yet gotten an inheritance large enough for their numerous tribe, Joſh. 19. 47. and the Amorites alſo had driven them out of part of that which they had gotten, ch. 1 34. By this it appeareth, that the things here related were not done after the death of Samſon, Seeing it is not probable that ſo potent a tribe as the Danites, were to ſeek for their inheritance allotted unto them, and for a place of habitation to dwell in, above three hundred years after they had been in the land of Canaan yet now they were not utterly deſtitute, having ſome place in the mountains, Zorah, and Eſhtaol, to dwell in, but yet far too ſcant and ſtraight for their great multitude; Which maketh them here uſe means to inlarge themſelves.

V. 2. *ſent of their family*] *i. e.* Of their tribe.

men of valour] Heb. *ſons of valour.*

from Zorah, and from Eſhtaol] See ch. 13. 2, 25.

Go ſearch the land] *i. e* Of their enemies that belonged to their lot, and was not yet ſubdued, to find out a place moſt convenient for their habitation, and which might with leaſt pains and danger be won and conquered.

they lodged there] *i. e.* In that place where Micah had an houſe, and not far from it.

V. 3. *they knew the voice of the young man the Levite*] *i. e* Either they knew it particularly and perſonally, by reaſon of former acquaintance which ſome of the Spies might have with him whileſt he ſojourned in Bethlehem-Judah, their tribes lying neer one another: or by his pronunciation they perceived he was an Ephraimite, but of Judah; as it is uſuall for men of the ſame country dwelling in ſeverall parts of it, remote one from another, to have different dialects and manner of ſpeaking, whereby they may be diſtinguiſhed one from another, as the Ephraimites were from the Gileadites, ch. 12. 6. and the Galileans from thoſe that dwelt at Jeruſalem, *Mark.* 14. 70.

who brought thee hither ?] To wit, from Bethlehem-Judah, thou being a Levite, and not an Ephraimite.

what makeſt thou in this place ?] Seeing thou haſt no Leviticall adminiſtrations or imployments here, being ſo far remote from the Tabernacle.

and what haſt thou here ?] *i e.* What means of ſubſiſtence or maintenance is here by Micah allowed unto thee ?

V. 4. *Thus and thus dealeth Micah with me*] *i. e.* Upon theſe and theſe conditions hath he entertained me, & thus and thus kindly he hath uſed me.

and I am his Prieſt] *i. e.* Having ſet up an houſe for the exerciſe of his religion, and filled it with Gods and images of divers kinds, he hath hired me to officiate in it as a Prieſt.

V. 5. *And they ſaid unto him, Ask counſel, we pray thee, of God*] Hearing that he was a Prieſt, and that he had in his chappel divers images repreſenting God, with an Ephod, and all prieſtly requiſites, & above all the reſt, a Teraphim, by which they divined, and which as an Oracle did foretell things to come, they deſired him to inquire concerning the ſucceſſe of their enterpriſe and expedition.

V. 6. *And the Prieſt ſaid unto them*] To wit, after he had inquired of his idol, by whom it is like the devil gave this anſwer; or at leaſt he made them believe that he inquired, and then himſelf feigned it to humour them in their courſe, and ſo to draw from them the better reward; or God might give anſwer to this idolatrous Prieſt, as he did to Balaam the Sooth-ſayer. A Prophet or a dreamer may work a wonder, or utter an oracle, and yet ſtill himſelf ſay, Let us go after other Gods, and ſerve them, Deut. 13. 1, 2.

Go in peace] *i. e* You ſhall diſpatch your buſineſſe with ſafety, and proſper in it, without running into much difficulty and danger.

before the Lord is your way wherein ye go] *i. e.* The eies of the Lord watch over you for good, and to favour, direct and proſper you in your journey. And thus he abuſeth Gods holy name to countenance his idolatrous courſes. Pſal. 33. 18. and 34. 15. Deut. 11. 12.

V. 7. *Then the five men departed, and came to Laiſh*] *i. e.* Being filled with confidence and courage by his prediction, they ſet forward on their journey, and came to *Laiſh*, which was alſo called *Leſhem*, Joſh. 19. 47. and afterwards *Dan*, ver. 29. and belonged to Dans lot, Joſh, 19. 48.

and ſaw the people that were therein, how they dwelt careleſſe] *i. e.* That they were quiet and ſecure, in their opinion, from all danger of ſurprize. v. 27.

after the manner of the Zidonians] *i.e.* Uſing their cuſtomes and laws, having it may be ſome dependance upon them, either by way of ſubjection, or elſe in reſpect of ſome league contracted between them: And ſo being confident of their aid and aſſiſtance, and fearing no danger, they imitated them in their ſecurity. For as the Zidoninas lived in all pleaſure, plenty and proſperity, not fearing any enemy that might diſturb their peace, in reſpect of the ſituation of their countrey and the ſtrength of their city both by ſea and land, ſo was it with theſe men of Laiſh.

and there was no Magiſtrate] Heb. *poſſeſſour*, or *heir of reſtraint. i. e.* Either none at all, or none hereditary and perpetuall, to reſtrain them from any wickedneſſe, or to puniſh them for committing it, but ſuch as were choſen by themſelves from year to year, who did let them live as they liſt, for fear of diſpleaſing them who had power in their hands by moſt voyces to turn them out of their places at their pleaſure. And ſo all things became lawful, and nothing that pleaſed them was accounted diſhoneſt.

put them to ſhame] By inflicting upon offenders deſerved puniſhments; yea, they were ſo far from puniſhing them according to their demerits, that they would not ſo much as diſgrace and countenance their vices and faults.

and they were far from the Zidonians] The Zidonians lay far Weſt from them, and therefore could not on a ſudden ſend them any aids to keep them from being ſurprized, if any enemy attempted it, though they were the onely people upon whom they depended.

and had no buſineſſe with any man] *i. e.* They were ſo rich, and had ſuch plenty of all manner of proviſions within themſelves, that they had no commerce with any other; and ſo ſecure in their own ſtrength and their Zidonian confederates, that they cared not to be in league with any of their neighbours, that they might have their aid upon any occaſion, but lived of themſelves pleaſantly and ſecurely.

V. 8. *And they came to their brethren*] *i. e.* Having as ſpies ſeen and obſerved the country and the manners of the people, they returned to give an account of all that they had done to the Danites that ſent them.

What ſay ye ?] *i. e.* Now you are returned, give us an account of your journy, that is, whether you have found any convenient place for us to inhabit in, aud what hope there is of obtaining it.

V. 9. *And they ſaid, Ariſe, that we may go up againſt them*] *q. d.* We have found out ſuch a place, and ſuch people which do inhabit it, that there need not much diſcourſe about it, but rather that we fall upon action: for the land is very good, pleaſant and fruitful, and to be conquered, and gotten with little danger.

and are ye ſtill ?] Do not ſpend time in multiplying words, and in replying to our relation, but take the preſent opportunity, and out of hand ſet upon the conqueſt.

Be not ſlothful to go, and to enter to poſſeſſe the land] *i. e* By your ſloth and negligence do not let ſlip this fair opportunity, for there is no more to do but to go and poſſeſſe the land, ſeeing you are likely to find but ſmal and weak oppoſition, and little danger or pains in ſubduing of it. But yet for your better incouragement, and to remove all cauſe of fear, know this that followeth.

V. 10. *When ye go, ye ſhall come unto a people ſecure*] Who therefore may eaſily be taken by a ſudden ſurprize, when apprehending no danger they are altogether unprovided of all means to make reſiſtance, and keep no watch.

to a large land] Therefore fit to be a place of habitation for your numerous tribe.

for God hath given it into your hands] As appeareth not onely by his oracle which we received of him in our journey from one of his Prieſts, but alſo as we ſee it in part already verified in the event, God directing us to a people that are ſecure and careleſſe, having no means to make reſiſtance

a place where there is no want] *i. e.* Which aboundeth with all pleaſures and profits, and with ſuch plenty and proſperity that nothing is wanting that can be deſired.

V. 11. *ſix hundred men*] Choſen out of the whole tribe, as fitteſt and ableſt, in reſpect of their valour and fortitude, for ſuch an expedition.

V. 12, *And they went up, and pitched in Kirjath-jearim*] *i. e.* Not in the city it ſelf, which probably would not have admitted ſuch an army of ſtrangers, but without the walls, neer unto it. So Joſh. 10. 10. This city, otherwiſe called *Kirjath-baal* Joſh. 15. 60. was ſituate upon a hill on the borders of Judah and Dan, Northward, and called *the citie of woods*, and was one of thoſe four cities of the Hivites with which Joſhua and the Princes contracted for their lives, Joſh. 9. 17. and afterwards fell to the Lot of Judah, Joſh. 15. 9. See on Joſh. 18. 14.

wherefore they called that place Mahaneh-Dan, unto this day] *i. e.* The camp or leaguer of Dan. Here afterwards Manoah the father of Samſon dwelt, ch. 13. 2, 25. whereby it appeareth that the things related in this chapter were long before the birth of Samſon.

behold, it is behind Kirjath-jearim] As the Eaſt with the Hebrews is called *the fore part*, ſo the Weſt *the hinder-part.* So Joſh. 1. 4. & 13. 5. Therefore they pitched not in the City it ſelf, but on the Weſt-ſide of it. See on Job. 23. 8.

V. 13. *came unto the houſe of Micah*] *i. e.* To that village where Micah dwelt.

V. 14. *Then anſwered the five men*] *i. e.* They began to ſpeak and propound that which followeth to the reſt of their company. For ſo this phraſe is uſually taken: 1 Sam.14.28. Ezr.10.2. Matth.11.25. Act.5.8.

Do yee know] *i. e.* We would have you to know, *that in theſe houſes*, *i. e.* one of theſe houſes, *there is an Ephod and Teraphim*, of which in our journey we made ſpeciall uſe, by inquiring what ſucceſſe we ſhould have, and had an anſwer which we found true: Which maketh us think that it may be very uſeful for us for the time to come, if we take along with us all theſe things, and with them the Prieſt alſo.

Now therefore conſider what you have to do] *i. e.* Whether you will carrie them with you, or onely inquire of them, as wee did, verſ. 5. and then leave them behind you.

V. 15. *And they turned thitherward*] *i. e.* Having reſolved to make a purchaſe of theſe things, they declined out of the direct way of their journey towards the houſe of the Levite, which was ſome part of Micahs houſe neer unto the chappell, allotted unto the Levite for his more convenient lodging.

and ſaluted him] Heb. *aſked him of peace.* *i. e* Of his wel-fare and proſperity, and how it fared with him in that his place and imployment.

V. 16. *ſtood by the entring of the gate*] Waiting for the coming forth of the five men that were gone into the houſe, to know what ſucceſſe they had in their enterprize, and to ſecond them, if finding oppoſition they needed their aſſiſtance.

V. 17. *and came in thither*] *i.e.* Entred into the idol-chappel where the Ephod and images were, and took them all away.

and the Prieſt ſtood in the entring of the gate] *i. e.* Being, it is likely, drawn thither by the five ſpies, to ſalute their brethren that ſtood without, whileſt they in the mean while went in to do their exploit.

V. 18. *And theſe went into Micahs houſe*] *i. e.* The five ſpies went into that part of Micahs houſe which was ſet apart for idolatrous ſervice, whileſt the Levite was without the gate ſaluting and talking with the Danites.

and fetched the carved image] Wherein they greatly ſinned, in that being private men they ſtole and took away that which was another mans, and that with an evill intention, not doing it out of hatred of his idolatry, but rather out of love to it, purpoſing to ſet up theſe idols and idolatrous ſervice in their own tribe.

Then ſaid the Prieſt unto them, What do ye?] *i. e.* What do you mean to take away theſe things that are Micah's, and belong not unto you?

V. 10. *lay thy hand upon thy mouth*] *i. e.* Refrain from ſpeaking any thing againſt our proceedings. The like expreſſion we have Job.21.5. and 29.9. and 40.4. Mic.7.16.

and be to us a father and a Prieſt] *i. e.* We will highly honour thee, as if thou wert our natural father that begat us. In ſuch great eſteem were men of that function in former times, how baſely ſoever they are ſlighted in our dayes.

It is bettber for thee, &c.] *q. d.* We perſwade thee to nothing but what is moſt for thine own good and advancement, both in reſpect of honour and gain.

V. 20. *And the Prieſts heart was glad*] As reſpecting onely his own preferment, and in the mean while ungratefully forgetting all Micahs former kindneſſe.

and went in the middeſt of the people] Namely, for his greater ſafety, if either any enemies ſhould meet them and ſet upon them in their march, or if Micah purſuing them to recover his loſſes ſhould aſſault them in the rear.

V. 21. *and put the little ones, and the cattell, and the carriage before them*] Out of their confidence of an eaſie conqueſt, they do not march forward as men preparing for a dangerous war, but as removing to ſettle themſelves in ſome new plantation, taking their wives and children, their cattell and carriages along with them: And theſe they placed in the fore-rank, as more ſuſpecting Micahs purſuit than any incounter of enemies before them.

V. 22. *in the houſe*] *i. e.* In the village where Micah dwelt.

V. 23. *What aileth thee, that thou comeſt with ſuch a company?*] Heb. *that thou art gathered together.* Armed might inſulteth over feeble right, and theeves complain of true men for demanding their own goods. Theſe Danites having ſpoyled *Micah*, complain of him and his company, as troubleſome people, who with their clamours and out-cries diſquieted and hindred them in their march.

V. 24. *and what have I more?*] *i. e.* What have you left me worth the having in compariſon of my images and Prieſt, which you have unjuſtly taken away?

V. 25. *Let not thy voyce be heard among us*] Thy clamours and reproachful language.

leſt angry fellows run upon thee] Heb. *bitter of ſoul.* *i. e* Embittered and incenſed with furie by the clamours and provoking ſpeeches.

and thou loſe thy life, with the lives of thy houſhold] Which are more precious than thy idols & Prieſt, though thou valueſt them more then the reſt of thy goods.

V. 27. *a people that were at quiet and ſecure*] See verſ. 10.

and burnt the City with fire] They went to ſeek out a City and place fit for habitation, of which they ſtood in great need; and yet coming to ſuch an one, they burnt it with fire. This was done either out of the heat and fury of war, which, for the time it laſted, made them forget or neglect their own conveniency; or elſe becauſe they could do no otherwiſe take it, without (at leaſt) the great ſlaughter of their own men, ſeeing the people being put to the worſt in the ſtreets, would run into the houſes, and there fight it out in their own defence.

V. 28. *And there was no deliverer, becauſe it was far from Zidon*] Laiſh was ſeated hard by mount Lebanon, and ſo far off from Zidon as they could have no help from thence in this ſudden ſurprize, though there it ſeemeth was their chiefeſt hope. Se on verſ.7.

and it was in the valley that lyeth by Beth-rehob] A region or part of Syria-Trachonitis, called *Syria-Beth-rehob*, and *Syria-Rehob*, 2 Sam. 10.6,8. In which was a City of that name, bordering upon the utmoſt North-part of Canaan, neer unto Hamath, Numb.13.21. which fell to Aſhers lot, Joſh.19.28. and was deſigned to be one of the Levites Cities, Joſh.21.31. but never conquered by the Aſherites, chap.1.31. for the *Syrians* did poſſeſſe it in Davids time, 2 Sam.10.6,8.

V. 29. *And they called the name of the City Dan*] *i. e.* In an honourable remembrance of the Patriarch Dan, their great grand-father, or the father of their tribe, Gen.30.6. and alſo that it might be a memorial to poſterity, that though they lived in the utmoſt borders of the Country, and in a place ſo far remote from the reſt of the Iſraelites, yet they were a part of one to their tribes. This City was afterwards called *Cæſarea Paneadis*, from *Paneas*, the name of the Countrey there abouts, and of one of the fountains of Jordan, *Plin. l.5. cap.15. and* 18. It was called alſo *Cæſarea Philippi*, becauſe built, or much enlarged and beautified, by Philip the ſon of Herode the Great, in honour of Tiberius Cæſar, *Joſeph. Antiq. l.18. c.3.* See on Amos 8.14. and Matth.16.13. Agrippa the younger called it afterwards *Neronias*, in honour of Nero, *Joſeph. Antiq. l.20. c.8.*

V. 30. *And the children of Dan ſet up the graven image*] Having an high eſteem of it, with the reſt of the idols, and alſo of the Prieſt, becauſe of the prediction of their good and proſperous ſucceſſe in their expedition againſt Laiſh, which came to paſſe according to their own deſire.

and Jonathan the ſon of Gerſhom, the ſon of Manaſſeh] The Jewiſh expoſitours and ſome others are of opinion, that this Jonathan, who lately was Micahs but now the Danites Prieſt, was grand-child to no meaner a perſon then Moſes; and that by inſerting the letter *nun Moſes* is here transformed into *Manaſſeh*, to ſave the credit of that great Prophet. But this is but an uncertain conjecture: For how often doth the Scripture mention the wicked children of godly parents! See on ch.17.1. and 7. and on Numb.27.18.

untill the day of the captivity] What captivity is here meant is very doubtfull and much controverted, whether that, when the Iſraelites had that great defeat by the Philiſtims, when the Ark was carried away as it were captive out of the land, and with it no doubt a great many of the Iſraelites taken priſoners in that battle, or that great captivity, when the ten tribes were carried away by Shalamaneſer King of Aſſyria. For either of theſe opinions there are divers ſtrong reaſons, and no leſſe ſtrong objections againſt them. Therefore ſome Expoſitors will have neither of thoſe captivities to be here underſtood, but a third, namely the particular captivity of the tribe of Dan, that happened between the two other, though not mentioned in the *Scripture*, as many other things are not which yet were done. But I ſee no neceſſity that may drive us to this ſhift, ſeeing this captivity may very probably be meant of the taking away of the Ark, and many of the Iſraelites with it, 1 *Sam.* 4. For whereas it is objected againſt it, that there is no mention in the Scriptures of any more captivities than that of the ten tribes by Shalamaneſer, and the other of Judah by Nebucadnezzar, it may bee anſwered, that no more is this captivity of the tribe of Dan mentioned there, but onely imagined by them that make this objection. And again it may be ſaid, that though thoſe were the two great captivities, that hindereth not but there might be a third leſſer than they: And that this taking of the Ark was a captivity, appeareth, Pſal.78.60, &c. where it is ſo called: *So he forſook the Tabernacle of Shiloh, the tent which he placed among them, and delivered his ſtrength into captivity, and his glory into the enemies hand. He gave his people alſo unto the ſword, &c. He ſmote his enemies in the hinder parts*, to wit, with Emerods, after they had carryed away the Ark, and kept in their Country. In all which the Pſalmiſt alludeth to that great defeat which the Philiſtims gave the Iſraelites, 1 Sam. 4. 10,11. Again, verſ.31. the continuance of this image and idolatrous worſhip ſet up by the Danites is limited to that time onely in which the houſe of God was in Shiloh; and that was not till the captivity by Shalmaneſer, but onely till the captivity of the Ark by the Philiſtims. For ſoon after this it was brought to Kirjath-jearim, and never after returned to Shiloh. Furthermore, there is no probability that theſe idols and idolatrous ſervice and prieſthood ſhould continue after that time of reformation by Samuel, when as the people returned unto God, and put away all their idols, 1 Sam.7.3,4. Or though it ſhould be imagined that Samuels power extended not to this remote place, which was in the utmoſt borders of the land, yet what ſhadow of reaſon is there, that they ſhould not be taken away by David, a man according to Gods own heart, who was ſo zealous of Gods pure worſhip, and abhorred all manner of idolatry, eſpecially raigning ſo long a time, and neither wanting will nor power to effect ſuch a pious work? For whereas it is anſwered, that though a publick reformation were brought-in in the dayes of Samuel and David, yet this idol-ſervice might ſtill be retained and ſecretly acted by many of the Danites even to the dayes of Jeroboam, and ſo continued to the captivity by Shalmaneſer, this is little to the purpoſe: For the queſtion is not what might be done by ſome of that tribe ſecretly, (for cloſe idolatry might lurk amongſt them even to the ſecond captivity, as well as the firſt, if at leaſt any of the Danites remained ſo long in the land) but how long this chappell of idols and idolatrous prieſthood and ſervice was publickly upheld and maintained by that tribe. Now this was onely whileſt the houſe of God remained in Shiloh, verſ. 31. and that was no longer but till the ark was carried away captive by the Philiſtims. Moreover, it is moſt probable that this book of Judges was written by Samuel, or at leaſt by ſome other that lived in his or Davids dayes, and not by Ezra, as ſome have dreamed, having no other ground for their opinion but the dotage of the Apocryphal Eſdras: And therefore this captivity cannot be that of Shalmaneſer, which happened ſo long time after the dayes of him that wrote this ſtory; unleſſe we will ſay he wrote it by a propheticall ſpirit, which is never to be obſerved in any pen-man of hiſtorical ſcripture without ſome intimation or notice given of it. And beſides, if he had written this by way of prophecy, he would have done it in a prophetical not an hiſtorical manner, and would not have ſaid that Jonathan his ſons *were*, but that they *ſhould be*, the prieſts to the time of the captivity by Shalmaneſer.

V. 31. *all the time that the houſe of God was in Shiloh*] This is to be limited to the time after the image was ſet up, and not to be underſtood of the whole time of the being of the tabernacle in Shiloh, ſeeing it was placed there in Joſhua's time, long before this graven image was erected, Joſh. 18. 1.

CHAP. XIX.

Verſ. 1. A*ND* *it came to paſſe in thoſe dayes*] *i. e.* Soon after the death of Joſhua, and before Othniel was Judge, as appeareth v. 11. compared with ch. 1. 7.

when there was no King in Iſrael] *i. e.* No ſupream Magiſtrate to reſtrain the people from any vice, or to puniſh ſin. Which is here prefixed before the following hiſtory, as a reaſon why the Levites wife committed whoredome, and the men of Gibeah ſuch abominable wickedneſſe, becauſe there was no Judge to reſtrain or puniſh them. See ch. 17. 6. and 18. 1. and 21. 25.

who took to him a concubine] Heb. *A woman a concubine*; or, *a wife a concubine*. For there were two ſorts of concubines: One, who were not wives, nor contracted in marriage, whoſe ſons had by law no right to inherit with the brethren of the lawful wives, as we ſee ch. 11. 2. The other were contracted to their husbands, but not in ſo ſolemn manner as the firſt and chief wives, who were mothers and miſtreſſes of the family Such were Jacobs two maids, who were taken to his wives, and whoſe children ſhared in their fathers inheritance. Now theſe in Scripture are called ſometimes *wives*, ſometimes *concubines*. And ſo this woman here is called *a wife a concubine*, to diſtinguiſh her both from a harlot, and alſo from a lawful wife, who was mother of the family and the onely true wife, both by Gods firſt inſtitution, Gen. 2. 18, 24. Mal. 2. 15. Matth. 12. 4, 5. and alſo by his law, Lev. 18. 18. 1 Cor. 7. 2. See on Gen. 25. 1.

out of Bethlehem-Judah] See on ch. 17. 7. It was lawful for him to take a wife from thence, though he were a Levite, becauſe onely maids that were heires were reſtrained from marrying out of their own tribe, that their inheritance might not go from it, but all other were left to the liberty of their own choice, Numb. 36. 8.

V. 2. *And his concubine played the whore againſt him*] Which ſhe could not have done, if ſhe had been onely a harlot-concubine, and not his wife. But being ſo, ſhe ſinned againſt him, that is, againſt her faith and promiſe plighted and made unto him, ſhe committed whoredome with others. For though ſuch concubines as ſhe were no waies equall to the lawful wife, yet were they bound to keep their faith with their husbands, unto whom they were contracted. See Gen. 22. 24. 1. Kings 11. 1.

and went away from him] Either out of diſlike, or fear of receiving puniſhment when her husband ſhould diſcover her whoredome, or at leaſt becauſe there were continual jarrs and contentions between them about it.

unto her fathers houſe] Who as a fond father received her, and ſo countenanced her in her ſin.

and was there four whole moneths] Or, *a year and four moneths*. Heb. *dayes four moneths*.

V. 3. *And her husband aroſe, and went after her*] *i. e.* When ſhe neglected to uſe means whereby ſhe might be reconciled, his anger being appeaſed, and his affection inclining towards her, he goeth to reconcile himſelf unto her, though ſhe were the peccant party.

to ſpeak friendly unto her] Heb. *to her heart*. *i. e.* Words of love, peace and comfort, to allure and draw on her affection towards him. So Hoſ. 2. 14. Thus Shechem ſpake to Dinah, Gen. 34. 3. and Joſeph to his brethren, Gen 50. 21.

a couple of aſſes] One to carrie proviſions for the journey, and the other to eaſe himſelf and his wife, if ſhe would return with him.

he rejoyced to meet him] Hoping he was come to be reconciled to his wife.

V. 4. *and he abode with him three dayes*] *i. e.* Of his own voluntary accord, to rejoyce together in their reconcilement. And two dayes more hee abode unwillingly, being overborn with the importunity of his father-in-law.

So they did eat and drink] *i. e.* They feaſted together, to teſtifie that they were reconciled, and that all differences were accorded between them, Exod. 32. 6.

V. 5. *when they aroſe early*] *i. e.* They of the family.

that he roſe up] *i. e.* The Levite alſo.

Comfort thy heart with a morſel of bread] *i. e.* Refreſh and ſtrengthen thy ſelf for thy journey with a little food; or, as we ſay, break thy faſt before thou ſetteſt out. So Gen. 18. 5. 1 Kings 13. 7, 8. And with this kind entertainment the father detaineth him, that by their longer ſtay their renewed love might be the more increaſed and confirmed, like things glewed together, which are ſtrengthened by time and continuance.

V. 8. *untill afternoon*] Heb. *till the day declined*.

V. 9. *the day draweth*] Heb. *is weak*.

the day groweth to an end] Heb. *it is the pitching time of the day*. *i. e.* Toward evening, and therefore it is a time more fit to take up ones lodging than to begin a journey.

home] Heb. *to thy tent*.

V. 10. *came over againſt Jebus, (which is Jeruſalem)*] So called afterwards, but now *Jebus*, being a City of the Jebuſites, Joſh. 15. 63. and 18. 28. So that this ſtory is of things done before the taking of Jeruſalem, mentioned, ch. 1. 8. & the expelling of the Jebuſites: If at leaſt the people of Judah were not for their ſins beaten out by the Jebuſites after they firſt took it; which is not probable, there being not the leaſt touch of any ſuch thing in the Scriptures. Some conceive, though that part of Jeruſalem which belonged to Judah were taken and poſſeſſed by them, ch. 1. 8. yet the other part, which belonged to Benjamin, was ſtill poſſeſſed by the Jebuſites, ſeeing it is ſaid ch. 1. 21. *the children of Benjamin did not drive out the Jebuſites*, but they dwelled together. But neither is this likely, that it was ſo at this time, ſeeing the Levite might have then gone to that part of Jeruſalem which was in the poſſeſſion of Judah, or to that part which belonged to the Benjamites, if it were neerer to him, and have lodged with ſome of them, they dwelling there together with the Jebuſites, as well as have gone further, when it was ſo late, to lodge at Gibeah. Neither would he have called it *Jebus*, or *the City of a ſtranger*, if the better part of it were poſſeſſed by the children of Judah, and the reſt in a great part by the children of Benjamin.

V. 11. *the Jebuſites*] Who were of the poſterity of Canaan, Gen. 10. 16.

V. 12. *the City of a ſtranger, that is not of the children of Iſrael*] *i. e.* A curſed nation, and eſtranged from God and his people. This he would not have ſaid, if the greateſt part of it at this time had been in the poſſeſſion of Judah and Benjamin.

V. 13. *in Gibeah, or in Ramah*] Theſe two Cities were neer Jebus Northward, ſituate on hils in the way to mount Ephraim, whither the Levite travailed; Ramah was four miles from Jebus; Gibeah, ſomewhat nearer. Some think there were two Cities called Gibeah in the tribe of Benjamin, one ſituate on a mountain, the other in a plain, See ch. 20. 31. There was alſo another Gibea in Judah, Joſh. 15. 57.

V. 14. *Gibeah, which belonged to Benjamin*] This is added to diſtinguiſh it from that of Judah. It is alſo called *Gibeah of Saul*, becauſe Saul was born there, and was therefore often reſident in that City.

V. 15. *And they turned aſide thither, to go in and lodge in Gibeah*] The Levites counſel and intention is to be commended for pious and honeſt, as deſiring to lodge rather with Gods people then with ſtrangers and heathens; and his ſervant, to be condemned, or at leaſt ſuſpected faulty, as ſavouring of ſloth and deſire of eaſe; and yet in the event the Levites counſel and courſe proveth pernicious to himſelf, his wife, and many thouſands of his people; God ſo diſpoſing of it by an over-ruling providence. Which may teach us not to truſt in our own wiſedome, but in all our enterpriſes to crave Gods direction, Prov. 16. 9. and 19. 21. and 20. 24. Jer. 10. 23.

For there was no man that took them into his houſe] *i. e.* Either becauſe they would not, being wicked and inhumane; or becauſe they durſt not, ſeeing they knew the inhabitants were ſo abominably wicked that they would aſſault their houſes to find out ſtrangers whom they might abuſe in exerciſing upon them their filthy luſts.

V. 16. *there came an old man from his work out of the field*] Here are given two reaſons why this old man entertained them rather then any other of the City; One, becauſe he was an honeſt man, who lived by his painful labour, though he were old, whereas the reſt of the City were idle and luxurious: The other, becauſe he was alſo of mount Ephraim, and onely ſojourned in Gibeah; and therefore beeing a ſtranger too, & their Countrey-man, hee had more compaſſion of them in their diſtreſſed condition than the Benjamites, who were of another tribe.

V. 18. *I am now going to the houſe of the Lord*] Which at this time was at Shiloh, ch. 18. 31. Thither he intended to go firſt, that he might do ſervice unto God, as being a Levite, and then afterwards to paſſe on to his own houſe.

and there is no man that receiveth me] *i. e.* Who will be intreated to give me lodging upon any conditions.

V. 19. *Yet there is both ſtraw and provender——there is no want of any thing*] *q. d.* They have no reaſon to refuſe us, ſeeing we all have things with us of our own needful for our journey, and would put them to no other charge or trouble but onely to lodge us.

V. 20. *Let all thy wants lie upon me*] *i. e.* Take no further care either for thy lodging or proviſion, ſeeing I will take all the care upon my ſelf to provide all neceſſaries both for thee and all that belong unto thee.

onely lodge not in the ſtreet] *q. d.* This onely I deſire, that thou wilt not ſo much wrong thy ſelf and thy wife as to lye in the open ſtreet. And thus the good old man, out of his humanity and love to hoſpitality, maketh it his ſuit to the Levite that he might entertain him, who before ſued unto others to be entertained, and was rejected.

V. 21. *they*

V. 21. *they waſhed their feet*] Which was one of the rites of hoſpitality in thoſe hot countries. See Gen.18.4. and 19.2. 2 Sam.11.8.

V. 22. *certain ſons of Belial*] *i. e.* Moſt flagitious men, and notoriouſly and deſperately wicked, ſtigmatized villains, and even incarnate devils, men without yoke, as the word ſignifieth, who will not ſubmit to be governed by religion or reaſon, by the principles of nature, or by the laws of God or man; like unto the devil himſelf, who is alſo called by this name, 2 Cor.6.15. in which reſpect they may be filty called his children, yea, his eldeſt ſons. Deut.13.13. See 1 Sam.1.16.

beſet the houſe round about] Like thoſe, Gen. 19.4. who it may be were their precedents, even as theſe children of iniquity were examplary to after-ages, Hoſ.9.9. and 10.9.

Bring forth the man——that we may know him] A modeſt expreſſion of their filthy luſt, according to the ſcripture-phraſe, Gen.19.5. and 4.1.

V. 23. *Nay, my brethren*] He ſeeketh to take them off firſt by this meek and loving compellation, and then by telling them that their intended action was both wicked and fooliſh. So 2 Sam.13.12,13. Gen. 34.7. Prov.7.7. 1 Sam.30.23.

ſeeing that this man is come unto my houſe] To wit, that he may be ſafe under my protection according to the laws of hoſpitality. So Gen. 19.8.

V. 24. *Behold, here is my daughter a maiden, and his concubine*] This good old man is upon the ſudden ſo tranſported with his care to obſerve the laws of hoſpitality, that he ſinfully offereth to proſtitute his own innocent daughter and the Levites wife to their wicked luſt, to be abuſed by them. For though it be lawful in evils of puniſhment to chooſe the leſſe that we may avoid the greater, (for ſo reſpectively the leſſer evil is good) yet in the evils of ſin we muſt chooſe neither, no not the leaſt to avoid the greateſt, ſeeing the lighteſt and moſt venial ſin is greater, (if we be actors in it, and make it our own by choyce,) than the moſt abominable wickedneſſe in which we are but meer patients and the bare ſubjects of other mens villanies.

and humble ye them] *i. e.* Abuſe them at your pleaſure, but abuſe not my gueſt by making him the ſubject of ſo baſe a villany and unnatural filthineſſe. It was very commendable in him, that he thus highly prized the laws of hoſpitality; but the means hee uſed are to be condemned as ſinful, ſeeing we may not do evil that good may come thereof, Rom.3.8. nor act the leaſt evil our ſelves that we may prevent the greateſt in others. Neither had this man power over his daughter and the concubine, to proſtitute them to be abuſed by theſe wicked, graceleſſe and ſhameleſſe villains.

V. 25. *So the man*] That is, the Levite, not daring himſelf to come out unto them for fear of being abuſed by them, required the old man to do it, ſo reverencing the laws of hoſpitality, that he thought it unreaſonable his hoſts daughter ſhould be abuſed for his ſake.

and they knew her] The old man offered his daughter to be abuſed, as well as this concubine; but this object of their filthy and brutiſh luſt being preſented unto them, they ſuddenly catch at it, and ſo forget the other. This came to paſſe by a juſt and over-ruling providence of God, cauſing them to forget the innocent virgin, that ſhe might be preſerved and ſuffering the concubine to be abuſed, for a deſerved puniſhment of her former filthineſſe and unfaithfulneſſe.

V. 26. *and fell down*] *i. e.* Either dead, or ready to dye.

till it was light] *i. e.* She came and fell down at the door in the dawning of the day, and there lay dead till it was clear light or fair day.

V. 27. *And her lord roſe up*] *i. e.* Her husband: So Sarah called Abraham for honours ſake, 1 Pet.3.6. But perhaps this woman had been his ſervant, bought with his money; if ſo, hee was her lord in a double reſpect: See Exod.21.8.

and opened the doors of the houſe] To ſee, it is likely, what was become of his wife, that they might go on their journey, and haſten away from that wicked City.

and behold, the woman his concubine was fallen down] Namely, ſtark dead at the door, the Lord having called her to account for her former wickedneſſe, and by a juſt law of requital puniſhed her in the ſelf-ſame kind as ſhe had ſinned, though the matter were taken up between her & her husband, and they reconciled one to the other. Heb.13.4.

and her hands were upon the threſhold] In her fall catching hold at it, in the pangs of death.

V. 28. *And he ſaid unto her, Up, and let us be going*] *i. e.* Suppoſing ſhe was come too late in the night to be let in, and there fallen aſleep, he ſeeketh to awaken her.

Then the man took her up] *i. e.* The Levite diſcerning by her ſpeechleſneſſe that ſhe was ſtark dead, as alſo by making other experiments upon her, being aſſured that it was ſo, he took her up to carry her away with him upon another deſign that came into his mind.

V. 29. *and divided her, together with her bones, into twelve pieces, and ſent her into all the coaſts of Iſrael*] Becauſe there was no other way to bring theſe wicked varlets to deſerved puniſhment for their abominable wickedneſſe, he appealeth and addreſſeth himſelf to the whole nation, and ſendeth his wife about piece-meal, fleſh and bones, unto every of the twelve tribes a part; the Levites, his own tribe, being diſperſed among the reſt, that by ſuch an horrid ſpectacle he might incenſe their wrath, and raiſe up their ſpirits to take the ſharper revenge upon the actors of ſo foul a fact, the heart beeing uſually more affected by viſible ſpectacles preſented to the eye, than by bare reports related unto the ear. This action of the Levite thus mangling the dead body of his wife was in it ſelf barbarous bloody and inhumane, ſeeing the bodies of the dead ought to have their due honour and reſpect, Deut.21.22. yet it is excuſable in him, ſeeing he acted it for an higher deſign; which did not ſo much diſhonour the dead as benefit the living, by bringing thoſe children of Belial to condigne puniſhment, and not ſuffering thoſe peſts to poyſon the ayre with their breath, and by their indemnity to pull down Gods fearfull judgments upon the whole land. And thus it is lawfull for Phyſicians and Chirurgians to anatomize a dead body, that by ſearching into the ſecrets of nature they may get more skill to prevent or cure the diſeaſes of the living.

V. 33. *And it was ſo, that all that ſaw it*] *i. e.* The Elders and Magiſtrates of every tribe, and with them other of the people, ſeeing theſe pieces of the dead body, and hearing the whole matter related by the meſſengers that brought them, and all the ſeverall paſſages of this lamentable tragedie, generally concluded there was never ſuch an horrid villanie done or ſeen, either in their own times, or in the dayes of their anceſtors, ſince their coming out of Egypt.

conſider of it, take advice, and ſpeak your minds] *i. e.* What courſe is to be taken, and what means are fitteſt to be uſed to bring theſe deſperate offenders to deſerved puniſhment, leſt we be guilty of their ſin by not executing juſtice, and make the whole land lyable to Gods wrath.

CHAP. XX.

Verſ. 1. *THen all the children of Iſrael*] *i. e.* A great part of the whole body of the people, out of every tribe which had heard of this abominable fact by the relation of the Levites meſſengers, the tribe of Benjamin excepted, went out of their houſes and places of habitation, being ſummoned by their Elders and Officers. So Gen.41.57. Mar. 1.5. Nor can this be underſtood of the whole nation, which far exceeded in number four hundred thouſand men, as appeareth by their firſt numbring in the wilderneſſe, Numb.1.46,47. and that in Davids time, 2 Sam. 24.9. Neither it is probable that going out they left their Country and Cities naked and deſtitute of inhabitants to defend them againſt bordering enemies, and to manage all their domeſticall affairs, ſeeing theſe that went out were not to return till this war was ended, v.8. And much leſſe probable it is, that this ſhould be underſtood onely of the Elders & officers, ſeeing they could not poſſibly amount to ſo great a number as four hundred thouſand men. Therefore it is meant of all their chief men of war, together with their Elders, Officers, Captains and Commanders, fit to be called out for ſuch a ſervice.

gathered together as one man] *i. e.* With unanimous conſent they went out upon this expedition, with ſuch ſpeed & readineſs as if one man alone had undertaken the buſineſs. So v.8,11. 1 Sam.11.7. 2 Sam.19. 14. Ezra 3.1.

from Dan even to Beerſheba with the land of Gilead] *i. e.* From all the utmoſt borders of the land. For it was bounded with Dan on the North, 1 Kings 4.25. Beerſheba in the tribe of Judah towards the Philiſtims, Gen.21.33,34. on the South, Gilead beyond Iordan on the Eaſt, and the Mediterranean ſea on the Weſt.

unto the Lord in Mizpeh] Not becauſe the tabernacle was there, but becauſe they came thither to act this weighty buſineſs as in Gods preſence, and withall to worſhip, pray and ask of the Lord at Shiloh, which was neer Mizpeh on the Eaſt. This Mizpeh was a place in the borders of Benjamin, Ioſh. 18.26. and therefore fit for this preſent occaſion. And it was often uſed for general aſſemblies, as lying in the heart of the land, and ſo commodious for ſuch meetings, 1 Sam. 7.5. and 10.17. 2 King.25.23. Some think here was ſome Synagogue or place of publick worſhip, 1 Macc. 3.46. though ſacrifices and the ceremonial worſhip were limited to the tabernacle, which was now at Shiloh, ch.18.31. See on ch.10.17. and 21.19.

V. 2. *And the chief of all the people*] Or, *the corners of all the people.* *i. e.* The chief princes gathered out of all the corners of the land, or the corners themſelves, as the Hebrew hath it, which called the chief princes *corners*, as ſome think, becauſe, as corner-ſtones or pillars, they are the chief ſtrength that beareth up the fabrick of the common-wealth. So 1 Sam.14.38. Iſai.19.13. Zeph.3.6.

four hundred thouſand foot-men] For in the armies of the Iſraelites none fought on horſe-back, or in chariots, but on foot only.

that drew ſword] See ch.8.10.

V. 3. *Then ſaid the children of Iſrael*] To wit, unto the Levite.

How was this wickedneſſe?] *i. e.* Tell us the manner how this horrible wickedneſſe was acted, and all the circumſtances of it.

V. 4. *And the Levite*] Heb. *the man the Levite.*

the husband of the woman] This ſheweth the woman was not his harlot, but contracted unto him as his wife. See on ch.19.1,2.

V. 5. *thought to have ſlain me*] *i. e.* Either by abuſing me, as they did my wife, (which for modeſties ſake he doth not expreſſe in plain terms) or they indeed reſolved to kill me, if I would not yeed to proſtitute my body to their abominable luſts, which to do I ſhould have thought much worſe than death it ſelf. And this his accuſation and complaint it is likely he confirmed by producing his old hoſt and ſervant as his witneſſes, Deut.17.6.

V. 6. *they have committed lewdneſſe and folly*] *i. e.* Such an horrible and worſe than brutiſh wickedneſſe as ought not to go unpuniſhed. See ch.19.23. and on Ioſh.7.15.

V. 7. *Behold, ye are all children of Iſrael*] *i. e.* Whom this horrible fact concerneth, as well as me, ſeeing you are the people of God, who are ſtraitly bound by his command to puniſh ſuch outragious wickedneſſe, and ſo to put away evil from Iſrael; which if you do not, the guilt thereof will lie upon the land, v.13.

V. 8. *We will not any of us go to his tent*] So reſolute they were in the fervency of their zeal to ſee this matchleſſe villany ſeverely puniſhed, that they reſolve not to make any delay in ſeeing it done, if at leaſt the Benjamites themſelves would not ſee juſtice executed upon the offenders; and if they refuſed ſo to do, they would alſo make war againſt them as abettors of the villany. And here it is probable that they vowed, and ratified their vow with an oath, that if any of the Benjamites ſhould eſcape the ſword and remain alive, they would not (after they had deſtroyed all their women and maids, together with their children) give any of their daughters in marriage unto them, and withal, that they would put to the ſword the men of any town or city which had not aſſiſted them in this war: Both which are mentioned ch. 21. 1, 5.

V. 9. *We will go up by lot againſt it*] *i. e.* To prevent all controverſies, differences and emulations, which might otherwiſe happen, the lot ſhall decide the matter, who ſhall make proviſion for the camp, and who ſhall go out to fight.

V. 10. ***And we will take ten men of an hundred***] That is, in the whole, fourty thouſand out of four hundred thouſand.

to fetch victual for the people] *i. e.* To victual the camp.

V. 11. *knit together as one man*] Heb. *fellows*. *i. e.* Joyning both heart and hand to aſſiſt one another in this war.

V. 12. ***And the tribes of Iſrael ſent men through all the tribe of Benjamin***] *i. e.* So careful they were not to raiſe a civil war, and to ſhed bloud, that they uſed all lawful means to prevent it. Therefore before they would further ingage themſelves, they ſend theſe meſſengers, as imbaſſadours of peace, if they would puniſh the offenders; or as Herаulds to proclaim war, if they refuſed. For that war is not juſt that is begun before it be proclaimed, and propoſitions of peace tendred to prevent it, if they be accepted, So Deut. 20. 10, 11.

What wickedneſſe is this that is done among you?] They do not inquire what the ſin was, for that they knew already, but expoſtulate with them concerning the heynouſneſſe of it, the which they aggravate by this interrogation *q. d.* How horrible and abominable is this wickedneſſe which hath been committed among you?

V. 13. ***Now therefore deliver us the men***] *i. e.* Keep them not under your protection, but give them up to juſtice; that as they have been examples unto others to incourage them in ſuch a matchleſſe villany, ſo others may be deterred from committing the like ſin by their exemplary puniſhment.

the children of Belial] See ch. 19. 22.

and put away evil from Iſrael] *i. e.* Both the evil of ſin, cutting off the offenders by the ſword of juſtice, and preſerving others from being infected by their wicked example; and alſo the evil of puniſhment, ſeeing the guilt of their ſin will lie upon the land, and draw down upon it Gods heavy judgements, if juſtice be not executed.

But the children of Benjamin would not hearken to the voice of their brethren] *i. e.* Though as brethren they perſwaded them out of love to do that which tended as well to their own good as the publick welfare of the whole State, yet they would give no ear to their advice, either out of pride, becauſe they ſcorned that the other tribes ſhould meddle in their government, or out of ſelf-confidence preſuming on their own ſtrength and skilfull proweſſe in martiall affaires; or God gave them up to the hardneſſe of their own hearts, becauſe he was purpoſed to deſtroy them, 1 Sam. 2. 25. See on Gen. 49. 27.

V. 14. *But the children of Benjamin gathered themſelves together*] *i. e.* Being reſolved to ſtand it out, they make a generall muſter of their whole tribe at Gibeah, that they might be ready to protect them, if any attempt ſhould be made againſt them by the other tribes; ſhewing herein their heat and eagerneſſe to fight in their defence, though they knew them to be notoriouſly wicked: And ſo they made themſelves acceſſaries, abetters, and guilty of their horrible ſin.

V. 15. *that drew ſword*] *i. e.* Fit and able men to do ſervice in the war. See ch. 8. 10.

V. 16. *left-handed*] See ch. 3. 15. Some wittily obſerve here, That as theſe many left-handed perſons deſcended from Benjamin, whoſe name ſignifieth *Son of the right-hand*, ſo it is too often ſeen that vertuous and religious parents have an ungracious off-ſpring.

every one could ſling ſtones at an hairs breadth, and not miſſe] An hyperbolicall expreſſion, whereby is ſignified that they were ſo exceedingly skilfull in ſlinging ſtones that they would commonly hit a ſmall mark.

V. 18. *went up to the houſe of God, and asked counſell of God*] Before they would undertake ſuch a weighty buſineſſe they conſult with God, and do not raſhly ruſh upon it, but firſt deſire to be directed by him. See chap. 1. 1.

Which of us ſhall go up firſt to the battle] They do not inquire whether they ſhould fight or no; but being full of confidence in reſpect of the juſtneſſe of their cauſe, and alſo their great number and ſtrength, they ſtrive for precedencie and the honour of the day, preſuming already of victory before the fight, and ſo ſeek to God only for the determining of this difference between them, that there might be no contentions and emulations about it.

V. 21. ***And deſtroyed down to the ground of the Iſraelites that day twenty and two thouſand men***] Though they fought in a juſt cauſe and quarrel againſt wicked and graceleſſe men, who ſtood up in defence of thoſe who had deſerved utter ruine and deſtruction for their abominable wickedneſſe, yet God executed this heavie judgement upon them, I. to puniſh and correct the pride and ſelf-confidence of his people, which appeared, in that they ſought unto God only to know who ſhould have the precedency in the war, v. 18. but did not by humble and hearty prayer crave his aſſiſtance and bleſſing upon their indeavours. II. Becauſe they were generally guilty of many great and hainous ſins, eſpecially of idolatry and backſliding from God, of which they had not repented, nor made their peace with God by ſerious humiliation and turning from their wicked ways. III. Becauſe if they had at firſt prevailed and obtained victory, they would have gloried & triumphed in their own policy and ſtrength, and not aſcribed the glory to God. IV. To teach them and all others not to judge of the juſtice of the cauſe by the event, ſeeing outward things happen to all alike, Eccl. 9. 1, 2. the wicked oftentimes thriving and proſpering in their ſin, and the godly and righteous being oppreſſed by them, though their cauſe be much the better, as we ſee in the example of Gods people and the Aſſyrian and Babyloniſh kings, and at this day of the Turks and Chriſtians. In all which God is juſt: For though his children ſuffer as innocents in reſpect of their enemies, yet not in reſpect of himſelf, who alwayes inflicteth upon them deſerved puniſhments for their ſins, or at leaſt fatherly chaſtiſements to bring them to repentance, or to prevent ſin when they are ready to fall into it: And on the other ſide he ſuffers the wicked to proſper and flouriſh in their ſin for a time, that he may bring them to the greater deſtruction in the end, as the Benjamites in this place.

V. 22. *the men of Iſrael encouraged themſelves*] *i. e.* Attributing their defeat to ſome outward accidents, which now by experience they had learned to prevent, they take new heart unto them, hoping for good ſucceſſe in reſpect of their great ſtrength and number that ſtill remained.

in the place where they put themſelves in array the firſt day] This is noted (as it ſeemeth) to imply, that it was a place of diſadvantage, in reſpect of the multitude of the Iſraelitiſh army, and the ſmall number of the Benjamites.

V. 23. *and the children of Iſrael went up and wept before the Lord*] Here is to be obſerved, that their great defeat wrought in them ſome reformation of their former errors and omiſſions, but not ſuch an one as was ſufficient to fit them for a victory. For they wept before the Lord, but not ſo much (as it ſeemeth) for their ſin as for their ſmart and loſſe, nor humbled themſelves by faſting and prayer. And again, they asked counſel of the Lord whether they ſhould the ſecond time go to battle againſt the children of Benjamin their brother, but inquired not what ſhould be the ſucceſſe of their enterprize, nor acknowledged that they did rely upon him alone for victory, having no conceit of their own ſtrength, nor craved by hearty prayer his aſſiſtance, without which there was no hope of prevailing againſt their enemies.

againſt Benjamin my brother] Doubting it is likely of their ſucceſſe, becauſe they raiſed war againſt their brother, that is, a tribe of their own people, and not looking to their ſin, the chief cauſe of their defeat.

And the Lord ſaid, Go up againſt him] *i. e.* He anſwered them according to their inquirie, but gave them no encouragement by promiſing victory.

V. 25. *All theſe drew the ſword*] *i. e.* Were valiant men and skilful, and able to manage their weapons. So v. 15.

V. 26. *and came unto the houſe of God, and wept*] Not as they did before, but in a ſolemn and ſerious manner, not ſo much bewailing their loſſe, as their ſins, which were the cauſe of it.

and ſat there before the Lord] *i. e.* According to the poſture of mourners, Lam. 1. 1. Pſal. 137. 1. Or, as others take it, they abode there humbling themſelves before God with true contrition and compunction of heart, from morning to night, in the true ſight and ſenſe of their ſins, 2 Sam. 7. 18.

and faſted] *i. e.* Did not perform the duty of humiliation and repentance ſlightly, overly and formally, as before, but in a through and ſerious manner

and offered burnt-offerings] To wit, for the expiation of their ſins. In theſe the whole ſacrifice was conſumed and offered unto God.

and peace-offerings before the Lord] In peace-offerings part was offered to the Lord, part belonged to the prieſts, and part to him that offered the ſacrifice. And this they did to make their peace and atonement, and to teſtifie their faith and aſſurance of victorie, having ſought God in a right manner.

V. 27. *enquired of the Lord*] To wit, by the high prieſt, after the judgement of Urim and Thummim, Numb. 27. 21.

for the ark of the covenant of God was there in thoſe dayes] *i. e.* It was in the tabernacle at Shiloh, which was neer unto Gibeah.

V. 28. *And Phinehas the ſon of Eleazar---ſtood before it in thoſe dayes*] *i. e.* Miniſtred before the Lord in the Prieſts office of the high prieſt. So Deut. 10. 8. & 18. 5. Hence it is evident that theſe things here related were not done after the death of Samſon, but ſoon after Joſhua's time. For if Phinehas had continued till after Samſons death, ſuppoſing that he were thirty years old when he killed Zimri and Cozbi, he ſhould have been now about three hundred and fifty years of age. See on ch. 17. 1.

Go up, for to morrow I will deliver them into thy hand] Before God bad them go up, but gave them no promiſe of good ſucceſſe, but now they have his word for it, and are thereby aſſured of victory.

V. 29. *And Iſrael ſet lyers in wait round about Gibeah*] So Joſh. 8. 4. They ſet a ſecret ambuſh neer the city, to take it when the people were drawn out to battell and having ſurpriſed it, and ſet ſome part of it on fire, then to iſſue out and fall upon the rear of the Benjamites army, ſo that it appeareth by this relation (though it by intricate and much perplexed) that the Iſraelites divided their army into three parts: One was this here layed in ambuſh: The ſecond was a party drawn out of the army to preſent themſelves unto the Benjamites, and for a while to entertain a fight with them, and by and by to counterfeit a flight, till they ſaw the city taken by the aſcending of the flame and ſmoak, and then to face about and make a ſtand: The third was to be at Baal-tamar, as a ſtrong reſerve, conſiſting of the main battle or body of the army who were appointed to ſecond them who were to fain a flight, when they made a ſtand, and had drawn the enemy far enough out of the city, and brought them within the reach of this reſerve. In the two former battels, when they relyed upon their own ſtrength and number, and had from God no promiſe of victory, they were ſo bold and confident that they neglected ſtratagems of war, as thinking there was no need of them. But now that they had a promiſe of victory which could not fail, they think no providence or policy too much. Which plainly ſheweth what a wide difference there is between vain preſumption grounded on our own ſtrength & natural abilities, and true faith relying upon Gods word and promiſes. Preſumption is bold and confident upon weak and falſe grounds, and thinketh ſurely to attain its ends, though all meanes be neglected that may advance and further them; but true faith, when it hath Gods word to build upon, is no leſſe careful to uſe all lawful meanes than if there were no promiſe, becauſe it knoweth that ordinarily God appointeth that the means and end ſhould go together, and therefore it is a tempting of God, when we have a promiſe, to neglect the means ſubſervient to his providence. *See acts* 27. 31. and on Iſa. 38. 21.

V. 30. *And the children of Iſrael went up*] To wit, that part of the army which were appointed to fight with the Benjamites, and to counterfeit a flight.

V. 31. *went out againſt the people*] *i. e.* againſt that partie which was drawn out to fight againſt them.

in the high waies] Or, *in the croſſe waies*, leading to divers places.

the houſe of God] Or, *Bethel*, *i. e.* Either Shiloh, where the tabernacle was placed; or the City Bethel, of which ſee on Hoſ. 10. 15.

and the other to Gibeah in the field] So called, as it ſeemeth, to diſtinguiſh it from the other Gibeah on the hill, againſt which the Iſraelites now fought, v. 23.30. See ch. 19.13. Joſh. 18, 24. 28 Both theſe cities lay neer together in the tribe of Benjamin.

V. 32. *unto the high-waies*] *i. e* Where their great reſerve, conſiſting of the main body of the Army, incamped.

V. 33. *And all the men of Iſrael*] *i. e.* The main body of their army, which lay incamped neer the high-waies, roſe up and put themſelves in array, to ſecond thoſe who had feigned a flight, and now made a ſtand.

at Baal-Tamar] Lying on the weſt of Gibeah, where they had placed themſelves to receive the Benjamites when they purſued the Iſraelites in their flight.

and the lyers in wait] *i. e.* Thoſe who lay in ambuſh in the medows neer the city to ſurprize it, when the Benjamites were drawn out to battle.

V. 34. *And there came againſt Gibeah ten thouſand choſen men*] *i. e.* The lyers in wait that lay in ambuſh to ſurprize the city. Which when they had done, they put themſelves between the citie and the Benjamites army, to hinder their retreat.

and the battle was ſore] Namely, to the Benjamites, who were hemmed in on all ſides, before and behind, though for the preſent they apprehended not their danger till they ſaw the flame aſcend out of the City.

V. 35. *deſtroyed of the Benjamites that day twenty and five thouſand and an hundred men*] The particulars are afterwards ſet down thus; Eighteen thouſand ſlain in the battell, v. 44. five thouſand gleaned in the high-wayes after the army was ſlaughtered, routed, and put to flight, and two thouſand purſued to Gidom, and ſlain there, v. 45. And over and above theſe there were ſome odde numbers ſlain in the field and in the purſuit which make up the odde hundred in this verſe. But beſides theſe five and twenty thouſand and one hundred mentioned here, and the ſix hundred that fled to the rock Rimmon, v. 47. there lacketh one thouſand to compleat the whole number of the Benjamites army, v. 15. Now what became of theſe is not expreſſed, but it is probably conceived they fell in the two former battels.

V. 36. *for the men of Iſrael*] Having in general related the Benjamites defeat and the Iſraelites victory, he doth now deſcribe the manner and circumſtances of it.

gave place] *i. e.* Fainedly fled.

V. 37. *drew themſelves along*] Or, *made a long ſound with the trumpets.* To wit, out of the places where they had lyen in ambuſh.

V. 38. *there was an appointed ſign*] Namely, between the lyers in wait and that part of the army which were in the fight, that they ſhould make a ſtand and turn upon the enemy when they ſaw the flame aſcending out of the City.

V. 40. *the Benjamites looked behind them*] Being amazed to ſee the fleeing Iſraelites upon a ſudden make a ſtand & renew their fight, they ſtood at a gaze, and ſo looking back they perceived that their city was taken and ſet on fire, and ſo that evil was come upon them, being on all ſides invironed by their enemies, and no place left for a ſafe retreat, and therefore that they were all utterly loſt without any hope of eſcaping.

V. 42. *The way of the wilderneſſe*] *i. e.* That leadeth to the wilderneſſe.

the battel overtook them] *i. e.* The main battel, or the chief ſtrength of the army which for this purpoſe had placed themſelves at Baal-tamar, v. 33.

and them which came out of the Cities] This place is diverſly interpreted. Some will have the meaning to be, That the party which had fired Gibeah came now out and charged the rear of the Benjamites; Others, That beſide the army of the Iſraelites, the people of the cities all about came forth and ſlaughtered the Benjamites, as they fled; Others, That beſides the ſlaughter of the Benjamites army, the Iſraelites deſtroyed even thoſe alſo which had not taken up arms, but abode quiet in their Cities.

they deſtroyed in the midſt of them] *i. e.* Having encloſed them round about on every ſide, they ſlew them.

V. 43. *with eaſe*] Or, *from Menuchah.*

V. 44. *And there fell*] To wit, in the battel.

V. 45. *unto the rock Rimmon*] *i. e.* A city lying upon a rock between Bethel and Gibeah, on the South-weſt of Benjamin.

and they gleaned] *i. e.* They ſlew here and there, as they could meet with them, cutting them clean off, as ears of corn are gleaned after the harveſt, or grapes after the vintage.

and purſued hard after them] As it were cloſe at the heels, not giving them any ſcope, reſt or reſpite.

V. 46. *So that all that fell that day of Benjamin were twenty and five thouſand men*] He expreſſeth only the grand and round number, leaving out the odde hundred mentioned, v. 35. See on ch. 11. 26. 2 Sam. 5. 5.

V. 48. *and the men of Iſrael turned again*] *i. e.* Not ſatiſfied with the ſlaughter of the men of Gibeah and the other Benjamites that came to fight in their defence, they fell upon all other cities of that tribe, becauſe they likewiſe had ſent aids to this war, and ſlew man, woman and child, and the very beaſts. The which they did, as ſome think, becauſe for their protecting thoſe that had committed that abominable crime, they had anathematiz'd and devoted them to utter deſtruction; which was the caſe of Jericho, and Hazor, and of ſuch as ſhould ſet up Idolatry in the land, Deut. 13. 15, 16. But this cannot probably be thought to be the cauſe, ſeeing if all had been devoted to a totall ruine, they neither would nor could upon ſecond thoughts have ſpared the ſix hundred at Rimmon, nor afterwards have repented of the deſolation they had made. And therefore it is rather to be thought, that what they did was out of the heat and fury of war, unto which they were incenſed and inraged not only by the Benjamites horrible wickedneſſe in patronizing and protecting ſuch ſhameleſſe villany, but becauſe they had ſuffered in ſo juſt a cauſe a great ſlaughter of fourty thouſand of their men.

CHAP. XXI.

Verſ. 1. *NOw the men of Iſrael had ſworn in Mizpeh*] When they entred into a ſolemn covenant there, that they would make war againſt the Benjamites, if they would not let juſtice proceed againſt the men of Gibeah, ch. 20. 1, 8.

There ſhall not any of us give his daughter unto Benjamin to wife] Which oath firſt implyeth a ſuppoſal, that ſome of the Benjamites might out-live the war, eſcaping by flight or otherwiſe; and withall, that it might ſo come to paſſe, that there would not ſo many of the female ſex eſcape the ſword as might be a number ſufficient to be wives unto the men that ſhould remain: For if they had women enough of their own tribe ſurviving, they ſhould not need to have wives from other tribes. Secondly, it expreſſeth a full determination, that if thoſe Benjamites that ſurvived were brought to extremity, as to want wives, and no women left of their own tribe to marry withall, that none of the other tribes ſhould give their daughters unto them, nor hold communion with them, but account them as Gentiles and heathens. It is very likely that when out of ſudden paſſion and diſpleaſure they made this oath, they thought not of the miſchiefs and inconveniences that would neceſſarily enſue upon their obſerving of it; as, That if the Benjamites had neither wives of their own, nor might fetch any from the other tribes, then either they muſt live ſingle, and not marry at all, and ſo, contrary to Gods revealed will and Jacobs propheticall bleſſing, one of the twelve Tribes be quite extinct at their death, or elſe, contrary to Gods expreſſe command, they muſt of neceſſity match themſelves with heathens and ſtrangers, and ſo pollute the holy ſeed and beget a mongrell generation. But as the oath it ſelf was raſh and inconſiderate, ſo the performance and execution thereof was moſt barbarous and bloody, ſeeing in their heat and fury they ſought to deſtroy the whole tribe, not only the men that came out in battel againſt them, but thoſe alſo that afterwards they found in their Cities, among which it may well be preſumed there were many that were not acceſſary to the foul fact of the men of Gibeah; and not them alone, but even the women, virgins, and little children, who were altogether innocent. Neither did any eſcape their bloudy rage, except the ſix hundred men which fled unto the rock Rimmon, and by Gods ſpecial providence were there preſerved againſt their wills. All this outrage was diſguiſed under the colour of a religious oath, which they had taken out of blind zeal and ſuperſtitious ignorance.

V. 2. *and the people came to the houſe of God*] Being now in cold blood and having learned in what ſtraits they were, and into what a labyrinth they had brought themſelves, being neceſſitated either to violate their ſolemn oath or diſmember their body politick by cutting off one of their tribes, they aſſemble themſelves at Shiloh, where the tabernacle now was, and in it the ark the viſible ſign of Gods preſence, there to adviſe one with another, but principally to ask counſel of God, how they might wind themſelves out of thoſe dificulties in which they were involved by their own raſhneſſe and rage, whereof they now ſeriouſly repented, and how they might find out ſome way whereby to preſerve, the Benjamites from utter exſtirpation, and themſelves from perjurie. Now all this difficulty aroſe from their groſſe ignorance in thoſe times. For they had no other cauſe to perplex themſelves about their oath, but to ſtop the out-cry of a ſuperſtitious conſcience, ſeeing their oath being wicked, they were not bound at all to keep it, but having unlawfully made it, they might, when they knew it, lawfully break it, or elſe they ſhould make themſelves guilty of a double ſin, and the later greater than the former; the one, raſhly to take ſuch an oath; the other, adviſedly to keep it, when it appeared to be ſinful. But when men ſwerve from the rule of Gods word, they run out of one ſin into another, and uſing ſhifts and ſhuffles to extricate themſelves, they ſink into the whirlpool of wickedneſſe deeper and deeper. Yet in theſe dark and ſuperſtitious times they had ſo much light remaining, as to ſee that it was unlawful for children to marry without the conſent of their parents; ſeeing otherwiſe this ſcruple of theirs might eaſily have been removed: For though the fathers could not give their conſent by reaſon of their oath, yet their daughters, if they ſo pleaſed, might have married without it; and it is probable that many of them would have done it, becauſe hereby they might have made themſelves miſtreſſes of very large eſtates, the whole inheritance of Benj. being to be divided amongſt that ſmall remnant of ſix hundred perſons.

V. 3. *why is this come to paſſe in Iſrael*] This is not propounded as a queſtion to be reſolved, but as an expoſtulation or complaint of their preſent condition, which was to be pityed, like that Iſa.63.17. *O Lord, why haſt thou made us to erre from thy waies, and hardned our heart from thy fear?* *q. d.* How cometh it to paſſe, O Lord, that thou haſt thus given us up to be ſo tranſported by rage and paſſion, as to do things which tend ſo much to thy diſhonour and our own diſcomfort, namely the cutting off of one of our tribes, and the cauſeleſſe ſhedding of ſo much innocent blood?

V. 4. *and built there an altar*] Some conceive this altar was erected for a memorial to teſtifie their thankfulneſſe for their victory, becauſe it was unlawfull to have any more altars than one onely for ſacrifices. But to erect an altar for a monument of their victory was not ſuitable to the preſent occaſion, they now coming as mourners to lament the evil fruits that came of it, namely the deſtruction of one of their tribes. And beſides, this conceit is plainly confuted in the very next words, which expreſſe the uſe for which this altar was erected, namely, to offer upon it burnt-offerings and peace-offerings. And therefore the better to clear this point, we are to know, that God appointed but one altar to be ordinarily uſed for ſacrifices, as there was alſo to be but one tabernacle, and one temple, as types of our onely Saviour Jeſus Chriſt, Heb.13.10,11. Therefore the ten tribes were highly offended at the two tribes and half, when they thought they had built another altar for ordinary uſe, Joſh. 22.11. But upon extraordinary and neceſſary occaſions God allowed his people to build more than one altar in number, though they were all one in kind, both in reſpect of matter and form, eſpecially when it was done by holy men, and of propheticall ſpirits, and without danger of idolatry; yet with this difference, that the one was to be fixed and permanent, the other to ſtand onely ſo long as the neceſſarie occaſion continued. And thus we read of divers altars erected; as by Ioſhua, upon mount Ebal, Ioſh 8.30. according to Gods ſpeciall command, Deut.27. 8. by Gideon, ch. 6,24,26. by Samuel, 1 Sam.7.9,17. & 11. 15. & 16.2,5. by David, 2 Sam.24.25. and that by Gods appointment, v.18. by Solomon, 1 King.8.64. by Elijah, 1 King.18.32. Now the occaſion of ſetting up this altar, when they were ſo neer the other in the Tabernacle, was the ſame with that of Solomons, 1 Kings 8. 64. namely, becauſe there were ſo many Sacrifices to be offered by that great aſſembly that one altar was not ſufficient for them. See on ch.13.16.

V. 5. *For they had made a great oath*] Both in reſpect of the great multitude by whom it was taken, and the great ſolemnity obſerved in the taking of it, & it may be alſo becauſe there was ſome ſuch great and bitter execration added to ratifie and confirm it, as was added to the other oath of not giving their daughters to the Benjamites, v.18.

concerning him that came not up] This cannot be underſtood of every particular perſon; for if all had come the whole land ſhould have been left empty & open to all incurſions of bordering enemies; but of every City and Town which did not ſend ſome to aſſiſt in this expedition.

to the Lord to Mizpeh] See ch.20.1.

He ſhall ſurely be put to death] This oath was in it ſelf lawful, & the puniſhment juſt which was threatned. For it was a lawfull war proclaimed for inflicting deſerved puniſhment upon grievous offenders. And ſeeing at this time there was no ſupream Magiſtrate to puniſh ſin, the government was in the body of the people; and they might juſtly, having the power in their hands, make ordinances, and puniſh tranſgreſſors; And particularly all thoſe who in this common cauſe concerning the publick good had not given their aſſiſtance when it was required, and ſo, as much as in them lay, did betray the common wealth, and by their neutrality ſhewed that they favoured the cauſe of the offenders, ſeeing they would not help to bring them to condigne puniſhment. Beſides, they by their example taught others to contemn publick edicts, & ſo did weaken the authority of the common-wealth, and introduce a pernicious anarchie.

V. 6. *For Benjamin their brother*] All the Iſraelites were brethren, being all in covenant with God their heavenly Father, all deſcended from Iſrael their naturall father, and all called after his name.

There is one tribe cut off] *i. e.* In danger to be cut off, if ſome preſent courſe be not taken to preſerve it. Others read, *Should we this day cut off a tribe of Iſrael?*

V. 7. *wives for them that remain*] That is, the ſix hundred, ch. 20. 47. that ſo by them the tribe may be preſerved from periſhing.

V. 8. *from Jabeſh gilead*] A City beyond Iordan, in the tribe of Manaſſeh, neer unto the lake Geneſareth. It was afterwards beſieged by the Ammonites, and reſcued by Saul, 1 Sam.11.1,2.

V. 10. *with the women and children*] They had a juſt cauſe, but ſpoiled it in the handling, doing execution in a moſt cruel and unjuſt manner upon the women and innocent children. For they were not ſummoned to this ſervice, nor was it ſo much as expected from them that they ſhould come to the aſſembly, having no abilities to aſſiſt in the cauſe; and yet theſe innocents muſt fare no better then the offenders. Neither was this outrage committed in the heat of war, but when they found no reſiſtance, and after they had lately offended in the ſame kind againſt the Benjamites, yea, and that in the very time when they ſaw their ſin, and mourned for it. Neither will this excuſe their bloody fact, that the Midianitiſh women were ſlain by Moſes command as well as the men, ſeeing they were no leſſe guilty than theſe of that ſin, which was the cauſe of the war, Num. 31. 16. Neither were they, as execrable, devoted to the deſtruction, like Iericho and the inhabitants of it; for then they could not lawfully have reſerved the four hundred virgins to be wives for the Benjamites.

V. 11. *Ye ſhall utterly deſtroy every male*] Leſt, as ſome conceive when they came to age, they ſhould revenge the death of their parents: For which me thinks there was but little cauſe of fear, ſeeing it was not likely that the children of one City ſhould take revenge of the whole nation, whoſe common cauſe this was. Therefore, for ought I know, this may go in among the other acts of their unjuſtice and cruelty: Ezek. 18.20. Neither will it excuſe their fact, that Moſes commanded the like execution to be done upon the male children of the Midianites, ſeeing they were profeſſed enemies to Gods people, and therefore he thought it juſt and fit to abate and weaken their ſtrength by cutting off their poſterity, Numb 31.17.

and every woman that hath lien by man] Heb. *knoweth the lying by man.* Reſerving onely virgins for the Benjamites.

V. 12. *four hundred young virgins*] Heb. *young women virgins.* Which were marriageable.

brought them unto the camp] *i. e.* Having killed all the other women that had lien by man, and (it is likely) with them many other virgins which were in that City beſides theſe four hundred:

to Shiloh, which is in the land of Canaan] For Iabeſh-Gilead, lying beyond Iordan, properly was not in the land of Canaan, which did lye within it.

V. 14. *and they gave them wives——of the women of Jabeſh-gilead*] Suppoſing that herein they violated not their oath, becauſe they gave them not their own daughters.

and yet ſo they ſufficed them not] Heb. *found they nothing for them.* *i. e.* They were not enough to fit the number of the Benjamites, and ſo to ſatisfie their deſire. The like phraſe is uſed Numb.11.23. Joſh.17.16.

V. 15. *And the people repented them for* Benjamin] Both becauſe they had in the heat of war ſlain their brethren with ſo great a ſlaughter; & alſo more eſpecially, becauſe they had killed the women, and knew not how to furniſh the Benjamites that remained with wives, in regard of the oath wherewith they had bound themſelves, v.1,18.

becauſe that the Lord hath made a breach] *i.e.* Becauſe he had ſo ordered it by his providence, that for the juſt puniſhment of their ſin ſuch a fearful deſtruction ſhould be brought upon them by the hands of the other tribes, as the executioners of his righteous judgments, ſo that the body of their ſtate had received a dangerous maim by having one of its members very neer cut off from it.

V. 16. *for wives for them that remain*] *i. e.* The two hundred Benjamites which yet have not wives provided for them

V. 17. *There muſt be an inheritance for them that be eſcaped of Benjamin*] *i e.* Benjamin muſt be preſerved to have the twelfth portion in the inheritance of Jacob, in the time of Joſhua allotted unto them, ſeeing it is unlawful to alienate any part thereof to another tribe. And therefore it being ſo large, and they ſo few in number, there is the more need that all of them have wives to multiply their tribe, that they may people their inheritance the ſooner.

V. 18. *Howbeit we may not give them wives of our daughters: for the children of Iſrael have ſworn*] It was a raſh and unlawfull oath, and could not bind to that which was evill; onely it was a bond to a blind and ſuperſtitious conſcience. For they muſt either give them wives, or they muſt marry ſtrangers, which was expreſly contrary to Gods law, unleſſe they became Proſelytes, or elſe the tribe muſt neceſſarily be extirpated for want of poſterity.

ſaying, Curſed be he] *i. e.* They backed their oath with a bitter imprecation or execration, wiſhing ſome great miſchief to befall him that did break it.

that giveth a wife to Benjamin] *i. e.* At this time, or to theſe men. For they intended not their oath ſhould be perpetuall & oblige poſterity, but themſelves onely.

V. 19. *Behold, there is a feaſt of the Lord in Shiloh*] What this feaſt was expoſitors diverſly conjecture. Some think it was a civil or town-feaſt kept yearly at Shiloh, and the rather, becauſe they uſed, as a part of the ſolemnity of it, dancing, piping, or whiſtling, as the word may indifferently ſignifie, 1 King.1.40. Pſal.87.7. Others very probably think that it was a religious feaſt, becauſe it is called *a feaſt of the Lord*, and was alſo kept at Shiloh, where the Tabernacle now was placed; and that it was moſt likely to be the feaſt of Tabernacles. And they conceive, it could not be the feaſt of Paſſeover, becauſe that was in the beginning of the Spring, before their vines bore leaves, or yeelded any conveniency for theſe lyers in wait to hide themſelves behind them in the vine-yards. But why might not vines bee leaved at that time, as well as corn bee ripe? See on Ioſh. 5. 11. Lev.23. 10,15. Deut.16.9. Ruth.1.22. 1 Sam.6.13. Whatſoever feaſt of the Lord it was, they ſuppoſe that it was much abuſed and profaned, ſeeing they ſpent the time of ſolemnizing it in dancing and revelling, which ſhould rather have been imployed in hearing the word, prayer, offering of ſacrifices, and ſuch like religious exerciſes. But ſeeing charity binds us to take things which are doubtfull in the beſt ſenſe, and ſeeing dancing and muſick were in the times under the law uſed as a part of their feſtivall ſolemnities, to expreſſe their joy in praiſing of God for his ſpecial favours, as we ſee in the examples of Miriam, Deborah, Barak, and David, I ſee no reaſon why we ſhould not judge this dancing and muſick here mentioned to have been of this nature, a religious act, and religiouſly performed in due time and place, and ſo not hindring Gods publick ſervice in the Sanctuarie. And to this I rather incline, becauſe it is noted that this dancing was ſober and modeſt, acted onely by the Virgins among themſelves, and not, like the mixt dancing of our dayes, between men and women, which in all ages of the Church hath been cenſured and condemned as wanton and laſcivious. See ch.11.34. Exod.15.20. 1 Sam.18.26. and 2 Sam.6.14.

V. 21. *and catch you every man his wife*] They were not allowed to take any more than every man his wife. Which ſheweth that though polygamy was practiſed by ſome, yet it was not publickely approved in thoſe times: And yet there was then more than ordinary cauſe for the allowing of it to theſe Benjamites, to increaſe and multiply their tribe now reduced to ſuch a ſmall number, to build up their cities now ruined, and to repleniſh their inheritances now almoſt lying waſte and deſtitute of inhabitants. Now whereas the Elders in a common counſell do not allow this rape at the Benjamites ſuit, but plot and contrive it for them, this ſheweth (if at leaſt they had not ſome ſpecial diſpenſation from God, in reſpect of the preſent neceſſity, to give this counſel and direction) the great ignorance and ſuperſtition of thoſe times, in that they diſpenſed rather with the violent rape of wives without conſent either of parents or parties, than they would give them their daughters, and thereby violate a raſh and unlawfull oath: Though indeed they did not hereby make themſelves leſſe guilty and faulty, but added to their perjury the ſin of rape, fraud and deceit, ſeeing they might much better have given their daughters, acknowledging their ſin in making a raſh oath, and repenting of it, then under the priviledge of their power and authority have appointed them to take them themſelves. But all this they did to ſilence the cry of a ſuperſtitious conſcience, which uſually is ſooner ſatisfied by idle conceits of mens own brains then by the evidence of truth and right reaſon.

V. 22. *Be favourable unto them*] Or, *gratifie us in them.*

for our ſakes] *i. e.* Out of the love that you bear unto us your brethren, that you may free us from that faultineſſe and guilt which otherwiſe will lye upon us, ſeeing we have brought this neceſſity upon them, by deſtroying their women, wives, and virgins, and not reſerving a ſufficient number for them in the war againſt Jabeſh-gilead.

For ye did not give unto them at this time] *i. e.* You did not voluntarily give your daughters unto them, but they by force have taken them away without your knowledge or conſent, yea againſt your wils; and therefore you are free from the breach of your oath: And ſo indeed they were. But they were not innocent who uſed this plea, ſeeing they had contrived and appointed this rape. But this they conceal, which would but have made them odious to the parents of the virgins, and ſo leſſe able to ſatisfie and appeaſe them.

V. 24. *And the children of Iſrael departed thence at that time, every man to his tribe,* &c.] *i.e.* They went in troops to the tribe of which they were; and being come thither they parted company and went ſeverally to their families from which they were deſcended, and then particularly every man to his own houſe.

V. 25. *In thoſe dayes there was no King in Iſrael*] Theſe words have already been often inſerted in theſe hiſtories, ch.17.6. & 18.1. & 19.1. and are here placed for the cloſe of all, to ſhew how great a bleſſing Kings and Governours are unto a nation, ſeeing under an Anarchie nothing ſpringeth and thriveth but Idolatrie and Superſtition and all outragious luſts and villanies.

ANNOTATIONS
On the Book of
RUTH.

The ARGUMENT.

*THis Scripture is onely an appendix and addition to the Book of Judges, conteining a ſtorie of things that happened in their dayes, ch.*1.1. *And it is intituled* The Book of RUTH, *becauſe ſhe is the chief ſubject thereof. The main ſcope at which it aimeth is to continue the Genealogie of our Saviour from Pharez to David, and to ſhew that Chriſt, who deſcended from Boaz a Jew and Ruth a Moabiteſs, ſhould bring Salvation to all Nations, and that there ſhould be no difference or* reſpect of perſons, but in every Nation he that feareth God and worketh righteouſneſſe ſhould be accepted of him, *Act.*10.34,35. *In this Hiſtorie are ſet down many remarkable paſſages of Gods providence which ſerved to bring about the match betwixt Boaz and Ruth. Firſt, a Famine in the land of Iſrael enforceth Elimilech with his familie to flee for ſuſtenance into the land of Moab; There, after his deceaſe, his two ſons, Mahlon and Chilion, take unto them wives of the daughters of Moab. There they both die childleſs; and Naomi their mother hearing that God had viſited his people with plenty, reſolveth to return back into her own Countrey; and Ruth, the widow of Mahlon, who could not be perſwaded to leave her, as dearly loving both her Perſon and Religion, accompanieth her unto Beth-lehem. There the mother and daughter live in a poor condition: For to relieve their wants, Ruth is fain to glean after the reapers. She not knowing what field to make choice of occaſion, occaſion is by Gods providence directed to follow Boaz his ſervants: Upon which Boaz taking notice of her perſon, her ſingular vertue, and pious love towards her mother-in-law, groweth by degrees into further acquaintance; till at laſt, concluding the match, they were married together, and bleſſed with a ſon called Obed, who was one of the Progenitors of* JESUS CHRIST, *Matth.* 1.5. *Thus through Gods wiſe providence Ruths poverty was a ſtep and paſſage not onely to her marriage with rich Boaz, but alſo to her becoming a great Grandmother to the Saviour of the world; even as formerly Joſeph by his ſlavery and impriſonment became Governour of Ægypt and a preſerver of his Father and all his family.*

CHAP. I.

Verſ. 1. IN *the dayes when the Judges ruled*] Heb. *in the dayes of judging judgment*] Of theſe Judges ſee the Preface before the book of Judges, and on Judg.2.16. and 9. 1. In which of the Judges dayes this ſtorie was acted, it is uncertain. Some of the learned comparing the end of this book with Matth. 1.5. do probably conjecture that the things here related were done in the dayes of Deborah and Barak. Others refer them to the time of Eli; others, more probably, to the dayes of Gideon, when there was a great famine in the land by reaſon of the oppreſſion of the Midianites, who by their in-roads ſpoiled all the Country. The Jews & ſome others conceive this Boaz and Ibzan, Judg 12. 8. were both one. But ſeeing there is ſo great variety of opinions, and no ſure ground for any of them; it is beſt to be ſilent when the Holy Ghoſt ſpeaketh not, and to ſtrike ſails and caſt anchor when the ſpirit bloweth not, leſt by the contrary blaſts of mens conceits we bee driven upon the rocks of errour.

a famine in the land] *i. e.* In Canaan. See Judg.6.4,6.

Bethlehem Judah] See on Judg.17.7. The name ſignifieth *the houſe of bread*, and was given to this City in reſpect of the great plenty of food that was in it by reaſon of the fertility of the country round about. And yet when it pleaſed God to puniſh the ſins of the people, hee eaſily brought a famine into this houſe of bread. See Deut. 28. 23, 24. Pſal 107.34.

to ſojourn in the Country of Moab] *i. e.* To live there for a time as ſtrangers, there being plenty of bread to relieve himſelf and his family. Moab lieth eaſtward from Canaan beyond Jordan, and is much champion and full of plains.

V. 2. *And the name of the man* [Or, *of this man*] *was Elimelech*] Signifying, *God my King*.

Naomi] That is, *Sweet, or pleaſant*; or, *My ſweet, or pleaſant*.

Ephrathites of Bethlehem-Judah] *i. e.* Born at Bethlehem-Judah, which formerly was called *Ephrath*, as was alſo the country adjoyning to it, Gen.34.16,19. Or, in the region of Ephrath, in which Bethlehem was ſituate. So Mic.5.2. Matth.2.6. *Bethlehem* is added to diſtinguiſh thoſe of the tribe of Ephraim, who were likewiſe called *Ephrathites*, 1 Kings 11.26. See on Pſal.132.6. Bethlehem is called *Ephratah*, ch.4.11.

V. 3. *Naomies husband dyed, and ſhe was left*] To wit, a Widow, in a ſtrange and heatheniſh country. This grievous affliction it pleaſed God to lay upon her to exerciſe her faith and patience.

V. 4. *Orphah*] Chilions wife.

Ruth] The wife of Mahlon, chap.4.10. Some think theſe Iſraelites ſinned in marrying wives of an idolatrous nation, Ezr.9.1. Neh.13.23. But it was lawfull to marry ſuch, if converted to the true religion, as it may be theſe were, at leaſt Ruth, v.16. and ch.2.12. Or if they were not proſelytes before their marriage, yet haply there might bee good hopes they would become ſo afterwards. However, theſe unequall matches are in ſome ſort excuſable, ſeeing Mahlon and Chilion might bee neceſſitated to marry daughters of Moab, there being perhaps none of their own nation in that countrey, in which they had now lived for a long time, and knew not how much longer they ſhould continue. But this came to paſſe by Gods ſpeciall providence, who would have Ruth the Moabiteſs, and Rahab the Canaanitiſh harlot, and inceſtuous Tamar, and adulterous Bath-ſheba to typifie that Chriſt, who ſhould deſcend of them, ſhould bee the Saviour of Gentile as well as of the Jew, and that his blood ſhould waſh away al ſins, even thoſe of the deepeſt die, Iſa.1.18.

V. 5. *and the woman was left of her two ſons and her husband*] *i. e.* In a moſt deſolate and diſconſolate condition, bereft of her chiefeſt and choiceſt friends, and ſo left (as we ſay) to the wide world. In all which afflictions God ſupported her, and ſet her as a pattern of faith and patience to ſucceeding ages.

V. 6. *how that the Lord had viſited his people*] *i. e.* In mercy and bounty had looked upon them in their penury and want, and had ſent again plenty into the land. This phraſe is uſed to ſignifie Gods fulfilling his Word, either in his promiſes of good, or threatnings of evill. See Gen.21.1. Luk.1.68. Job.35.15. Jer.14.10.

in giving them bread] *i e.* Neceſſary food; and had ceaſed the famine.

V. 7. *and they went to the way on return*] *i. e.* Naomi accompanied with her two daughters-in-law. For ſhe onely could be ſaid to return who had formerly dwelt in Judah, and not they who had never been there before. So v.6. and 10. and ch.2.6.

V. 8. *Go, return each to her mothers houſe*] This ſhe might ſpeak either ſeriouſly, becauſe ſhe out of her love towards them was loth to bring them into an afflicted condition, by living with her who was now brought to extream poverty, or becauſe ſhe would try the truth and conſtancy of their affection towards her. And ſhe bids them return to their mothers houſes, either becauſe their fathers were dead, or becauſe the mothers had a more ſpecial intereſt in reſpect of habitation or tender affection, than the fathers: Or ſhe ſpeaketh comparatively, the more ſtrongly to perſwade them; *q d.* Yee have better reaſon to return to your own mothers than to go on with me to a place were you are but ſtrangers, who am onely a mother-in-law, linked unto you by the bond not of bloud but of alliance, which is now broken off and diſſolved by the death of your husbands.

as yee have dealt with the dead] *i. e.* With your two husbands, my ſons, whilſt they and you lived together.

V. 9. *that you may find reſt, &c.*] *i. e.* A ſetled abode, with all comfort and content, in the houſe of thoſe who are to be your husbands. So ch.3.1.

Then ſhe kiſſed them] An uſuall ceremony at the parting of friends, both in thoſe dayes, and in ours. See Gen.29.11. and on 1 Sam.10.1.

V. 10. *Surely we will return with thee*] *i. e.* In thy returning to thy people we will accompany thee, and fare with them as thou fareſt. See on v.7.

V. 11. *Are there any more ſons in my womb, that they may be your husbands?*] According to the law, Deut.25.5,6. With which it ſeemeth Ruth and Orpah were made acquainted, either by Naomi, or by their husbands. See Gen.38 11,14. Mat.22.26.

V. 12. *Turn again, my daughters*] *i. e.* You who were my ſons wives, and ſo my daughters-in-law, but as neer and dear unto me, in reſpect of my tender affection and your own worth and deſerts, as if you were my own naturall daughters.

if I ſhould have an husband] Or, *if I were with an husband*.

V. 13. *would ye tarry for them*] Heb. *hope*. Where the interrogation hath the force of a ſtrong denial, *q.d.* Certainly you would not hope, or ſtay for them to be your husbands, when they were grown to mature age.

for it grieveth me much for your ſakes] *i. e.* Your departure from me is more grievous to me then to your ſelves. Heb. *is much more bitter to me than unto you*, being out of hope of having the comfort of an husband or children, as you may. Or, I am more grieved for theſe afflictions that have befallen us for your ſakes then for mine own, becauſe I am better acquainted with them by reaſon of my age and experience, and ſo more able to bear them than you. Or, I have much bitterneſſe, becauſe I have this heavy yet neceſſary cauſe of parting with you, whom I ſo love, and who ſo love me.

that the hand of the Lord is gone out againſt me] *i. e.* That God hath inflicted on me this ſharp correction; to whoſe pleaſure neverthleſſe I do willingly ſubmit, as you alſo ought to do.

V. 14. *and Orpah kiſſed her mother*] Taking a finall farewell of her. See on Gen.31.55.

but Ruth clave unto her] *i. e.* Would by no means be perſwaded to leave her, and return with her ſiſter.

V. 15. *her gods*] *i. e.* Chemoſh, and the Moabitiſh Idols whom ſhe ſerved. See Judg.11.24.

return thou after thy ſiſter in law] Though no doubt Naomi was much affected and troubled to think of the miſeries unto which Ruth would be expoſed by living with her, a poor deſolate widow, yet it cannot reaſonably be imagined, that being a vertuous and religious matrone, ſhe ſhould ſo far forget her ſelf, as cordially to perſwade her dear daughter in law, piouſly devoted to the ſervice of the onely true God, to return into her idolatrous Countrey, and there to ſerve Idols, or at leaſt expoſe her ſelf to the danger of being tainted with idolatry, and contrary to Moſes choice, to neglect the great recompenſe of that reward in heaven, that ſhe might ſhun afflictions with the people of God, and imbrace this preſent world and the pleaſures of ſin, which laſt but for a ſeaſon, Heb.11.25. And therefore no queſtion ſhe ſpeaketh this, not with an intention to perſwade her to follow Orpahs example, (yea rather ſhe makes it odious unto her, by telling her that ſhe was gone back to her idolatrous people, and to worſhip their gods) but ſhe doth it to try her faith, and her love to the true religion, and alſo to her ſelf. So Ioſh. 24. 19. 2 Kings 2. 2. Luke 24.28.

V. 16. *Intreat me not to leave thee*] Or, *Be not againſt me*. Heb. *Do not croſs, and in an hoſtile manner oppoſe me*. *i. e.* Ceaſe any further to diſſwade me from going with thee. So this phraſe is uſed 1 Sam.22. 17. 2 Sam.1.15. Exod.5.3.

Thy people ſhall be my people, and thy God my God] Here ſhe ſheweth her true converſion from idolatry to the worſhip of the true God, and from ſociety with idolaters to the communion of Gods people. And herein ſhe was a type of the calling of the Gentiles.

V. 17. the Lord do alſo to me, and more ſo] This was a form of an oath commonly uſed in thoſe dayes, and long after, both among Gods people, and heathens alſo, 1 Sam.3.17. & 25.22. 2 Sam. 3. 9, 35. 1 King.2.23. and 19.2. by which they imprecated ſome great evill to befall them, if they did otherwiſe then they ſaid: The which evill is ſuppreſſed & kept to themſelves, either becauſe out of fear they were loth ſo much as to name it, or elſe to Gods juſt judgment, to be inflicted as he pleaſed. *q. d.* The Lords thus and thus puniſh me, yea, multiply his plagues and judgments upon me, according to my demerits, as himſelf pleaſeth, if I intend otherwiſe then I ſay and profeſſe.

if ought but death part thee & me] Or, certainly death only ſhal part us.

V. 18. *ſhe was ſtedfaſtly minded*] Heb *ſtrengthened her ſelf*.

V. 19. *that all the City was moved about them*] When they heard & ſaw her great affliction, how that whereas ſhe went out from them in good eſtate, accompanied with her husband and two ſons, ſhe was now returned in a poor condition, without husband or childe, having onely a young diſtreſſed widow hanging upon her.

and they ſaid, Is this Naomi] *i. e.* When all flocked about her to gaze upon her, as taking pity and compaſſion on her miſery, they who had formerly known her in a more proſperous condition, with great wonderment cried out, the women eſpecially (for the word here uſed is of the fœminine gender) *Is this Naomi?* *q. d.* Could one think, that had known her in her proſperity, that this poor creature, whom we now behold, were the ſame woman?

V. 20. *Call me not Naomi*] See on v.2.

call me Marah] That is, *bitter*.

for the Almighty hath dealt very bitterly with me] To wit, in depriving me of my husband and my two ſons, & bringing me into this poor and afflicted condition. This ſhe doth ſpeak (as we may probably think, in reſpect of her piety and patience) not in a way of murmuring againſt

God (though Gods deareſt children in their extream afflictions too often break out into impatiency and paſſion, as we ſee in Jobs example) but rather as one ſenſible of Gods heavy hand lying upon her, and bemoaning her ſelf in this ſad condition.

V. 21. *I went out full, and the Lord hath brought me home again empty*] *i.e.* When I left my own Countrey, where I could not with conveniencie continue by reaſon of the great famine, I was in a full and deſirable condition, having an husband, two ſons, and ſufficient means to maintain me in a ſtrange Country, where there was plenty to be had for my money: but now at my returning home I am deprived of all theſe comforts, and expoſed to want and miſery.

Why then call ye me Naomi] The interrogation hath in it the force of a ſtrong diſſwaſion, *q. d.* Call me not (I beſeech you) by a name ſo unſuitable to my condition, which doth but put me in mind of my former happineſſe and preſent miſery, and ſo tendeth to aggravate my grief.

ſeeing the Lord hath teſtified againſt me] *i.e.* Declared his juſt diſpleaſure, and convinced me of my ſins, by laying on me theſe ſharp afflictions. And indeed afflictions are the ordinary evidences of Gods diſpleaſure for the ſins of his people, Job.10.17. and 13.16. and 16.8. Mal. 3.5. Jam.5 3. This phraſe is metaphoricall, borrowed from adverſaries in ſuits of Law, who impleading the defendant or guilty perſon, do bring witneſſes to teſtifie againſt him, that he may be condemned and brought to puniſhment. See Deut.19.16.

V. 22. *So Naomi returned, and Ruth*] See v.7,10.

in the beginning of barley-harveſt] Which in Canaan uſed to be in the moneth Niſan, anſwering to part of our March and part of April, Lev.23.10. This is here added as an introduction to the inſuing ſtory.

CHAP. II.

Verſ. 1. AND *Naomi had a kinſman of her husbands*] *i.e.* Neer unto him in blood and conſanguinity, ch.3.2. See Prov.7.4.

of the family of Elimilech] Some think Elimelech was brother to Salmon the father of Boaz.

and his name was Boaz] Matth.1.5. hee is called *Boaz*.

V. 2. *glean ears of corn*] Which by the law was permitted to the poor and ſtrangers: and Ruth had both theſe qualifications. See on v.8.

in whoſe ſight I ſhall find grace] *i.e.* Who will ſo much favour me as to give me leave. Whereby ſhe expreſſeth her modeſty and humility, in that ſhe would not make uſe of that benefit allowed by the law without the leave and liking of the owners. So v.7. If at leaſt the ſame law which gave liberty to the poor to enjoy this benefit, did not allow the owners to make choice of what poor they pleaſed, and ſo conſequently did require of the poor, that they ſhould not gather or glean unleſſe firſt they obtained the good will of the owner.

V. 3. *And her hap was to light on a part of the field belonging unto Boaz*] Heb. *her hap happened.* *i.e.* Shee not purpoſely intending it, as beeing utterly ignorant that it belonged to Boaz; yet it happened that ſhe light upon that field rather than any other, and making ſuit to the overſeer of the reapers that ſhe might glean after them, obtained her deſire, v. 7. But though this were hap in reſpect of Ruth, yet it was thus ordered by the ſecret working of Gods providence to make way for her marriage to Boaz. So Luk.10.31.

V. 4. *And behold*] An adverb of attention, ſtirring men up to obſerve carefully ſome natable paſſage of Gods providence.

The Lord be with you] *i.e.* Bleſſe and proſper you and your labour. This form of ſalutation was uſuall among the Jews: Pſal.129.8. Luk. 1.28. 2 John 10. 2 Kings 4.29.

The Lord bleſſe thee] *i.e.* Multiply his bleſſings upon thee.

V. 5. *Whoſe damſel is this?*] Obſerving by her habit that ſhe was not a virgin and an ordinary inhabitant of the City, but a ſtranger who either was or had been married, he demandeth what ſhe was, and to whom ſhe belonged.

V. 6. *It is the Moabitiſh damſel that came back with Naomi*] *i.e.* Who accompanied Naomi in her return. So ch.1.7.

V. 7. *And ſhe ſaid*] Namely to me. *i.e.* Shee did not boldly preſſe upon us, but firſt did modeſtly ask my leave.

continued even from the morning untill now] *i.e.* She hath ever ſince ſhe came diligently followed her buſineſſe, till the extream heat of the day enforced her, together with the reſt of the labourers, to retire her ſelf.

that ſhe tarried a little in the houſe] *i.e.* In a tent appointed either for ſhade and ſhelter from the heat, or for a little reſt and repoſe, the better to fit the labourers to take pains the remainder of the day.

V. 8. *Heareſt thou not my daughter?*] This is a kind interrogation ſweetned with loving humanity; *q. d.* I know thou heareſt me, but I deſire thou ſhouldſt heedfully obſerve my words, and make uſe of that kind offer which I ſhall tender unto thee, Gen.13.9.

Go not to glean in another field] *i.e.* Take no further care, nor trouble thy ſelf to find out another field to glean in, but continue here ſtill to the end of harveſt.

but abide here faſt by my maidens] Both for company ſake & protection, as being of thy own ſex, and under the guard of the men that labour with them in the field. Now theſe maidens were not gleaners, as Ruth was, but either reapers, or ſuch as gathered up the corn and bound it into ſheaves, ſeeing the gleanings belonged not to the owners, but to the poor and ſtrangers, Lev.19.9. and 23.22. Deut.24.19.

V. 9 *have I not charged the young men*] *i.e.* I have certainly and earneſtly charged them. See Judg.4.6.

that they ſhall not touch thee] *i.e.* Not do thee any wrong in word or deed: Pſal.105.15.

when thou art athirſt, go unto the veſſels] That were filled with water for the uſe of the reapers. This was a great kindneſſe in that dry country, where the weather was hot, eſpecially in time of harveſt, water very ſcant, and they thirſty with heat and labour. See Gen.26.18,19.

V. 10. *Then ſhe fell on her face, and bowed her ſelf to the ground*] Or, *towards the ground*, as the Hebrew word properly ſignifieth. Theſe kind of civill adorations are often mentioned in the Scriptures: Gen.18. 2. and 33.3. and 42.6. 1 Sam.25.23.

Why have I found grace in thy eyes!] This is not ſo much an interrogation as an admiration; *q. d.* What a wonder is this, that I being a ſtranger ſhould find ſo much favour from thee! Or, what cauſe hath moved thee, thus to reſpect me who have deſerved no reſpect at thy hand!

that thou ſhouldſt take knowledg of me] *i.e.* Reſpect and favour me, as if I were one of thy familiar acquaintance, friends or kindred.

V. 11. *all that thou haſt done unto thy mother in law*] How faithfull and loving thou haſt been to her, and how piouſly thou haſt demeaned thy ſelf towards her in her old age.

V. 12. *The Lord recompenſe thy work*] *i.e.* Thy labour of love, and all the care and pains thou haſt taken in miniſtring unto her.

and a full reward be given thee] *i.e.* Let God bountifully, like himſelf, reward out of his free grace thy love and faith, which moved thee to leave thy country and all thy friends, and to truſt in him; of whoſe bounty all my kindneſſe is but a ſmall taſte. See Gen.15.2.

under whoſe wings thou art come to truſt] Or, *becauſe thou haſt come hither to ſhade thy ſelf under his wings.* That is, becauſe leaving thy own idolatrous country, and adjoyning thy ſelf to Gods Church and people, thou haſt truſted onely in his providence, and committed my ſelf to live under his protection, as the poor, ſilly and ſhiftleſſe chicken under the wings of its dam, by which it is ſheltred and cheriſhed. So Pſal.17.8. & 36.7. & 57.1. & 61.4. & 91.4. Matth.23.37. Or this phraſe may allude to the Cherubins, which covered the Ark with their wings.

V. 13. *Let me find favour in thy ſight*] *i.e.* Though I be unworthy of the leaſt reſpect which thou haſt already ſhewed me, yet ſeeing thou art pleaſed to extend it out of thy meer grace and goodneſſe, continue, I humbly intreat thee, this thy favour ſtill unto me: *For thou haſt comforted me* in my poor and afflicted condition, *and haſt ſpoken friendly unto*, or, *to the heart of*, *thine hand-maid*, *i.e.* courteouſly and kindly. So Gen.34.3. Judg.19.3.

though I be not like unto one of thy hand-maidens] *i.e.* More mean and leſſe worthy to be reſpected than they. See the like modeſty 1 Sam. 25.41.

V. 14. *And Boaz ſaid unto her, At meal-time come thou hither*, &c.] Or, *And at meal-time Boaz ſaid unto her, come thou hither*, &c. His obſervance of her vertues increaſeth his love; and his love, her allowance. Before v.9. he giveth her leave to drink out of his veſſels; and now, alſo to eat of his food and proviſions.

and dip thy morſell in the vineger] This was a kind of ſauce made with vineger, wherewith in thoſe countries they that were afflicted with heat, were much refreſhed, *Plin. lib.23. cap.1.*

and ſhe ſate beſides the reapers] Out of modeſty & humility ſhe did not take to the full the benefit which Boaz offered, namely, to eat with the reapers at their table what ſhe pleaſed, and to dip her bread in their ſauce, but ſate beſides them, to receive what they could ſpare, or were pleaſed to give her, and ſo made her ſelf leſſe than their fellow, whom God afterwards advanced to be their miſtreſſe. So Abigail, 1 Sam.25.41. Luk.1.52.

and he reached her parched corn] *i.e.* Obſerving her modeſty, he took care to provide for her himſelf with his own hands, and reached unto her parched corn, an uſuall food in thoſe times and Countries, 1 Sam.17.17. and 25.18. 2 Sam.17.28

and ſhe did eat and was ſufficed, and left] Which ſhe reſerved and carried home, v. 18. This is added to imply Boaz his bounty in providing ſo liberally for his ſervants and labourers, and Ruths care and love, which in her own fulneſſe made her think of ſupplying her poor mothers wants.

V. 15. *Let her glean even among the ſheaves, and reproach her not*] Heb. *ſhame her not.* *i.e.* do not forbid or rebuke her (and ſo make her aſhamed, being a modeſt woman) though ſhe gather among the ſheaves.

V. 16. *and leave that ſhe may glean them*] *i.e.* That ſo ſhe may live by her honeſt labour, and be encouraged to take pains when ſhe finds the benefit of it.

V. 17. *about an Ephah of barley*] *i.e.* Almoſt one of our buſhels. See Exod.16.36.

V. 18. *and ſhe brought forth*] Out of her ſcrip or bag, as the Chaldee hath it.

V. 19. *that did take knowledg of thee*] See v.14.

V. 20. *to the living*] *i.e.* To me and thee.

and to the dead] *i.e.* To my husband and thine; to both which he hath ſhewed kindneſſe, by honouring their memory, and doing good to us for their ſakes, in reſpect of that kindred that was between him and them.

The man is neer of kin unto us, one of our next kinſmen] Heb. *one that hath right to redeem.* According to the law, the right to redeem lands alienated, ſold or morgaged, and alſo perſons who had ſold themſelves, belonged to the neereſt kinſman, Lev.25.25,47,48. who alſo ought to marry the widow of his kinſman that had died without iſſue, and raiſe up ſeed unto him that might enjoy his inheritance and continue his name in Iſrael, Deut.25.5,6,7. Lev.25.25,26. Mar.12.19.

V. 21. *He ſaid unto me alſo*] *q.d.* He did not only for the preſent thus courteouſly entertain and uſe me, but alſo charged me that I ſhould continue with him to the end of harveſt, and go to no other.

V. 22. *that they meet thee not in any other field*] Or, *fall upon thee. i.e.* That others meeting thee in their fields do not uſe thee diſcourteouſly and abuſe thee, as being a ſtranger. Or, leſt ſome of Boaz his ſervants meeting thee in another field, and telling it to their maſter, he ſhould take it diſcourteouſly, that he having given thee a charge to glean in his field to the end of harveſt, thou ſhouldſt leave him, and go to others, and ſo reject his courteſie and kindneſſe.

CHAP. III.

Verſ. 1. S*Hall I not ſeek reſt for thee*] *i. e.* Shall I not do my beſt endeavour to provide thee a good husband, with whom thou maiſt live in peace and plenty, and no longer be expoſed to poverty, labour, grief, widowhood, and want of children, which diſquiet thy mind; ſeeing there is now ſuch a fair opportunity offered, if I do not let it ſlip? Surely I will not delay to do it, ſeeing Gods law, and my love to thee, and thine to me, bind me unto it.

V. 2. *is not Boaz of our kindred?*] *i. e.* Know aſſuredly that he is our neer kinſman. See on chap. 2. 20.

with whoſe maidens thou waſt] *i. e.* When thou didſt glean, ch. 2. 22, 23.

Behold, he winnoweth barley] *i. e.* Obſerve how God by his providence offereth unto thee a fair opportunity of accompliſhing thy deſire, by coming better acquainted with Boaz upon this occaſion, having a convenient time and fit place for it.

V. 3. *Waſh thy ſelf therefore, and anoint thee*] *i. e.* Make thy ſelf as amiable as thou canſt, that thou maiſt find favour in his ſight; and not only cleanſe thy skin from all ſpots with water, but anoint thy face with oyl, to make thy countenance more cheerfull, as was the manner of thoſe countries, Pſal. 104. 15. 2 Sam. 14. 2. Mat. 6. 17.

and put thy raiment upon thee] *i. e.* Thy beſt cloaths.

and get thee down to the floor] Their floors, as I conceive, were not in the open field, where themſelves and their corn ſhould be expoſed to all weathers; but in their barns. Here they had, as we alſo have, their floors for threſhing and winnowing; in theſe alſo they feaſted in time of harveſt, and afterwards laid them down to take their reſt, as they could beſt ſeverally fit themſelves with convenient places.

unto the man, untill, &c.] *i. e.* Till after his eating and drinking Boaz be gone to his lodging.

V. 4. *and thou ſhalt go in, and uncover his feet*] Or, *lift up the cloaths that are on his feet.*

and lay thee down] Naomi being a vertuous and good woman, her intention no doubt was good in this her counſel; and the thing ſhe laboured to effect was likewiſe lawfull and juſt, namely to have her daughter in law married to her husbands next kinſman, that he might raiſe up ſeed to her ſonne which might continue his name in Iſrael, and enjoy his inheritance; (See on ch. 2. 20.) But the means, at leaſt ſeemingly and under ſevere cenſure, were ſomewhat immodeſt, and not altogether free from ſcandall and the danger of ill report. Yet Naomi may thus far be excuſed, that knowing by much experience the piety & gravity of Boaz accompanied with old age, together with the ſobriety and chaſtity of her daughter in law, ſhe could find no reall cauſe to diſcourage her in this courſe, which ſhe thought would be moſt effectuall to draw on the match; ſeeing withall ſhe avoided as much as might be giving ſcandal to others, or raiſing an ill report upon themſelves, by uſing that privacie and ſecrecie which the place and the time of night afforded.

and he will tell thee what thou ſhalt do] *q. d.* I ſhall not need to give thee any further direction, for Boaz himſelf is ſo wiſe, honeſt and religious that he will inſtruct thee what courſe is to be taken for conſummating this marriage between you according to the law of God.

V. 5. *And ſhe ſaid unto her*] Ruth anſwered her mother, that ſhe would in all theſe things follow her counſell.

V. 7. *And when Boaz had eaten and drunk*] *i. e.* Liberally, according to their manner in the time of harveſt and vintage. Pſal. 4. 7. Iſai. 9. 3. and 16. 9, 10.

and his heart was merry] Heb. *was made good. i. e.* Frolick and cheerfull.

V. 8. *turned himſelf*] Or, *took hold on*; or, *toſſed his body to and fro* like one in fear.

V. 9. *ſpread therefore thy skirt over thine handmaid*] A proverbiall ſpeech, ſignifying the taking of one into protection, as the hen her chickens under her wings. *q. d.* Receive me into thy protection, by taking me to be thy wife, that according to Gods law thou maiſt do the duty of a kinſman, and raiſe ſeed to my deceaſed husband. See ch. 2. 12, Gen. 20. 16. Ezek. 16. 8. Deut. 22. 30. By which places it ſeemeth it was a cuſtome in thoſe dayes to uſe this ceremony of caſting the skirt of their garment over thoſe whom they received into protection,

for thou art a neer kinſman] See ch. 2. 20.

V. 10. *thou haſt ſhewed more kindeneſſe in the latter end*] Heb. *thou haſt made good thy latter kindeneſſe above the former. i. e.* Thou ſhewedſt much love to thy deceaſed husband whileſt he lived with thee, but more ſince his death, in leaving thy native countrey and friends to accompany thy poor afflicted mother for his ſake, and induring much hardneſſe in living with her; yet thy preſent act of chaſt love exceedeth all the reſt, in preferring me an old man before young men, who are more ſuitable to thy age, as being more vigorous and perſonable; and that out of love to him that is gone, to preſerve unto him his name and inheritance in his poſterity.

in as much as thou followedſt not young men whether poor or rich] Neither here, nor in thy own Countrey; but haſt left Moab and come into Canaan, and being come, haſt not choſen a man of thine own age, but ſuch an one as may be fitteſt to preſerve thy husbands name in his own family. That Boaz was very antient at this time, See on chap. 4. 20.

V. 11. *fear not*] *i. e.* That thou ſhouldeſt fail of thy deſire and hope.

I will do to thee all that thou requireſt] *i. e.* As much as in me lyeth I will ſatisfie thy requeſt according to Gods law, in procuring for thee ſuch an husband and redeemer as it requireth. See chap. 2. 20.

all the City of my people] *i. e.* All the people in this City.

V. 12. *howbeit there is a kinſman nearer then I*] Who therefore ought by the law to be preferred before me, to marry thee and redeem the land.

V. 13. *if he will perform unto thee the part of a kinſman*] To wit, in taking thee to wife, and raiſing ſeed to him that is deceaſed, to preſerve his name and race. See ch. 2. 20.

V. 14. *before one could know one another*] *i. e.* Before break of day, whileſt it was ſo dark that one could not ſee anothers face.

Let it not be known that a woman came into the floor] To avoid ſcandall and an ill report, which he probably thought might be raiſed, if it were divulged. He was carefull to keep not only a good conſcience before God, but alſo a good name before men, Acts 24. 16. Rom. 12. 17. 2 Cor. 8. 21.

V. 15. *Bring the vail*] Or, *ſheet*, or, *apron*, or, *ſafeguard*.

Six meaſures of barley] Theſe he giveth her according to the honeſt and plain bounty of thoſe times; and withall, that Naomi might ſee ſhe had been at the floor as ſhe appointed her, and for a token of his love, and for a ſupply of their poverty.

V. 16. *who art thou, my daughter*] Though ſhe might diſcern by her ſtature, habit, voice, and burden, that ſhe was a young woman, and ſo called her *daughter*, yet being dark, ſhe could not cleerly and certainly ſee and know that ſhe was Ruth her daughter, and therefore demandeth of her, who ſhe was. Some think that though ſhe knew well enough who ſhe was, yet ſhe ſpeaketh theſe words as one aſtonied, when ſhe perceived by her coming back that Boaz had not taken her to wife.

V. 18. *Sit ſtill, my daughter*] Reſt in that which is already done, and as yet trouble thy ſelf no more in this matter, but quietly expect what iſſue God will give unto it. In the mean time abide with me in the houſe, that thou maiſt not be out of the way, but ready to attend upon all occaſions which ſhall be offered.

CHAP. IV.

Verſ. 1. T*Hen went Boaz up to the gate, and ſat him down*] The gate being uſed among the ancients for their aſſemblies, judicature and contracts, there Boaz ſat down, waiting for the neereſt kinſman, as the likelieſt place to ſee him, either when he was going out about his buſineſſe, or at his return home, & alſo that he might there have the aſſiſtance of the Elders of the City, to hear, examine and judge of the cauſe which he had now in hand. See on Joſh. 20. 4.

and behold, the kinſman of whom Boaz ſpake (namely to Ruth) *came by*] This is obſerved as a remarkable paſſage of Gods providence, that the man whom he waited for, came by in this very time when it was moſt ſeaſonable for the ſpeedy determining of the buſineſſe in hand.

Ho, ſuch an one] The Hebrews uſe here two words, *Peloni, Almoni*, which have no proper ſignification, but ſeem to note a perſon whoſe name they knew not, or had forgotten, as the Greeks ὦ δεῖνα, & as we uſe to ſay, *Ho ſuch an one*; or, *Hear you, Sir.* So 1 Sam. 21. 2. & 2 King. 6. 8. Not that Boaz did not know his kinsmans name, or did not call him by it, but the pen-man of this Scripture was pleaſed not to mention it, as being little to this purpoſe, or perhaps becauſe he thought the man not worthy to be named or remembred that would not continue the name of his deceaſed kinſman, by marrying his widow, and raiſing up ſeed unto him, as God had commanded, Deut. 25. 5, 6.

V. 2. *And he took ten men of the Elders*] That hearing the cauſe, they might be judges between them, and alſo witneſſes of their proceedings.

V. 3 *Naomi—ſelleth a parcell of land which was our brother Elimelechs*] This, it ſeemeth, was made over to Naomi as a dowrie or joynture for term of life, and then to deſcend unto Mahlon as his inheritance; and, he being dead, to come unto Ruth on the ſame conditions as unto Naomi, ſhe being Mahlons widow. This land was now upon ſale for the maintenance of them both, being in poverty: And the redeeming thereof belonged to the next kinſman, who had right unto it after the death of the widows; but ſo, as he was alſo to marry Ruth. But this Boaz concealeth, and ſoundeth his mind by this ambiguous ſpeech before he would ſpeak of the marriage, becauſe this would neceſſarily follow upon the other, ſeeing he was bound to accept or reject both, if he accepted or rejected either.

V. 4. *I thought to advertiſe thee*] Heb. *I ſaid, I will reveal in thy ear*] *i. e.* I reſolved with my ſelf to acquaint thee with it, and to render unto thee the firſt offer of redeeming the land, as being the neereſt kinſman, Lev. 25. 25, 26.

By it before the inhabitants] *i. e.* In a legal manner, that they may be witneſſes of it.

tell me, that I may know] To wit, what I have to do, and how to proceed, ſeeing after thee I am the next kinſman.

V. 5. *What day thou buyeſt the field of the hand of Naomi, thou muſt buy it alſo of Ruth*] To wit, becauſe they both have a right unto it, as being the widows of Elimelech and Mahlon, to whom the inheritance appertained whileſt they lived; and the ſame law which giveth right to the next kinſman to redeem the land, requireth alſo of him that he ſhould marry the widow of the deceaſed, and raiſe up ſeed to him, if he dyed childleſſe. *S*ee on ch. 2. 20. Of *Day*, ſee on Gen. 2. 4.

V. 6. *And the kinſman ſaid, I cannot redeem it for my ſelf*] *i. e.* I cannot do it without incurring thereby great inconvenience. For otherwiſe it was in his power to have done it, if he had pleaſed.

leaſt I marr mine own inheritance] For if he were a ſingle man, then if he ſhould marry Ruth, and have iſſue only one childe, then this bearing Mahlons name, and inheriting his land, he ſhould want an heir begotten by himſelf to bear his own name; which was Onans envious fear, Gen. 38. 9. or if he were a widower, (which is more probable) and had already divers children, and ſhould have likewiſe divers more by Ruth, who was a young woman, then he ſhould impair his inheritance for his former children, by having it divided among ſo many, eſpecially conſidering that Ruth was but a poor widow, and not able to bring any addition to his eſtate; whereas by marrying one that was rich, he might improve it to the great advantage of himſelf and all his poſterity. And thus with his carnal reaſonings, and for worldly ends, he diſpenſeth with his diſobedience to the expreſſe law of God, Deut. 25. 5, &c.

Redeem thou my right to thy ſelf] *i. e.* My right which I have as next kinſman I renounce and reſign unto thee.

V. 7. *Now this was the manner in former times in Iſrael concerning redeeming*] *i. e.* Theſe were the ceremonies uſed in redeeming, buying and ſelling, purchaſing and alienation of lands, to ratifie their bargains in a legal manner, which had ſome reſemblance to that law of redeeming mentioned Deut. 25. 8, 9. but with divers differences. For there, the widow refuſed by the next kinſman complained to the Elders of the wrong offered her; but here, Ruth maketh no ſuch complaint. There, ſhe ſpit in his face to his diſgrace; but here is no ſuch matter. There, the woman pulled off the mans ſhoe; but here, the man pulled off his own ſhoe himſelf, and gave it to his neighbour the redeemer; Whereby was ſignified, that whereas formerly he had right to go in and out upon that land, now he wholly diſclaimed that right, and would no longer tread upon it, but only by way of ſufferance from the owner, unto whom it was made over, Pſal. 60. 8. So that here the Ceremonies uſed did chiefly reſpect the alienation of the land, and thoſe that reſpected the perſon of Ruth were omitted or elſe tranſacted with much alteration from the firſt inſtitution. *S*ee on v. 8.

A man plucked off his ſhoe] *i. e.* Who did alienate any thing from himſelf.

and gave it to his neighbour] To wit, the redeemer, to whom it was alienated and yielded over.

and this was a teſtimony in Iſrael] *i. e.* Was entred upon record, that the redeemer ſhould ever hold his right to the thing redemed, & he that had yielded it over ſhould never again challenge it, at leaſt till the year of Jubilee.

V. 8. *So he drew off his ſhoe*] Here is no mention of the ceremony of was reproach which to be done to the kinſman for his refuſal of Ruth, to wit, ſpitting in his face, Deut. 25. 9. but, it ſeemeth, it was here either omitted or remitted, as being out of uſe, or becauſe Ruth was not preſent, having referred to Boaz the whole managing of the buſineſs.

V. 10. *from the gate of his place*] *i. e.* From the Citizens of his City Bethlehem, who meet in the gate to tranſact their civill affairs of Judicature and Contracts.

V. 11. *The Lord make the woman that is come into thy houſe like Rachel and Leah*] Who leaving their country, as now Ruth hath done, lived comfortably and lovingly together, & by bearing many children multiplyed Jacobs poſterity and the Church of God. Here Rachel is named before Leah, becauſe ſhe was Jacobs lawful wife for whom he had ſerved whereas the other was by Laban fraudulently thruſt upon him. See on Gen. 48. 20.

and do thou worthyly in Ephratah] Or, *get thee riches*, or, *power*. Or, *make thee grow mighty and full of riches*: Which in this marriage with Ruth thou haſt wholly neglected, that thou mighteſt yield obedience to the law of God. *S*o Pſalm 60. 12.

and be famous] Heb. *proclaim thy name*. By having a numerous & noble poſterity to continue thy name, and make thee famous and renowned;

in Bethlehem] Which is all one with Ephratah. *S*ee on ch. 1. 2.

V. 12. *And let thy houſe*] *i. e.* Thy family and poſterity.

be like the houſe of Pharez] Who, though his mother was a ſtranger and not of Jacobs linage, (herein alſo like unto Ruth (yet had a numerous, and honourable poſterity; and we heartily wiſh and pray that thou mayeſt have the like honourable poſterity in the ſame tribe.

whom Tamar bare unto Judah] Gen. 38. 20. Here, and v. 17——22, is diſcoveerd what was the chief cauſe why the Holy Ghoſt would have this ſtory of Ruth written & preſerved in the Canon of holy *S*criptures, To wit, That the truth of Gods promiſe might appear concerning the Meſſiah, that he ſhould come forth out of the tribe of Judah, as was propheſied Gen. 49. 10. and that his deſcent according to the fleſh might be recorded from Judah unto David, as it was afterwards from David to Chriſt by the two Evangeliſts, Matth. 1. & Luk. 3.

of the ſeed] *i. e.* Of the ſon, Where obſerve, that the word *ſeed* is ſpoken of an holy ſon, Gal. 3. 16.

V. 13. *And when he went in unto her*] A modeſt phraſe, ſignifying his companying with her as his wife See Gen. 6. 4.

V. 14. *not left thee*] Heb. *cauſed to ceaſe unto thee.*

without a kinſman] Or, *a redeemer.*

that his name may be famous in Iſrael] *i. e.* The name of this pious redeemer, who hath raiſed up ſeed to his kinſman deceaſed. Others underſtand it (and, I think, more probably) of Obed, which was the ſeed raiſed up to Mahlon, to continue his name and fame in Iſrael, and to redeem it from being buried in forgetfulneſs.

V. 15. *And he ſhall be unto thee a reſtorer of thy life*] *i. e.* He ſhall comfort and revive thee, reſtoring thee as it were to a new life. See Pſal 19. 8. & 23. 3. Lam. 1. 11.

and a nouriſher of thine old age] Heb. *to nouriſh thy grey hairs.* See Gen. 45. 11. & 47. 12. 1 King. 18. 4. Pſal. 55. 22.

better to thee then ſeven ſons] *i. e.* Then many ſons. See Gen. 4. 15. 1 Sam. 1. 4. 8. & 2. 5. Jer. 15. 9.

V. 16. *laid it in her boſome*] *i. e.* Did tenderly love and cheriſh it, as its dry nurſe.

V. 17. *And the women her neighbours gave it a name*] *i. e.* Perſwaded the childs parents, Boaz and Ruth, to give it his name *Obed*, which ſignifieth *ſerving*, becauſe he was to do a double ſervice unto Naomi; unto whom therefore he is ſaid to be born: The one, to raiſe up the name of her ſon Mahlon deceaſed, and to cauſe it to live in him; ſeeing, though he was begotten by Boaz, yet he was to bear the name of Mahlons ſon; for which purpoſe he was raiſed up to him: The other, that he ſhould ſerve, *i. e.* help, comfort and cheriſh her in her old age, in hope whereof they deſired this name ſhould be given him. *S*ee v. 15. Luke 1. 58, 59.

V. 19. *Now theſe are the generations of Pharez*] *i. e.* The poſterity that deſcended of him, according to their genealogie.

Pharez begat Hezron] 1 Chron. 2. 5, 10, &c. Matth. 13. &c.

V. 20. *Salmon*] Or, *Salmah*. Hee married Rahab the harlot, and of her begat Boaz, Matth. 1. 5. Now if we ſuppoſe ſhe were twenty years old at the taking of Jericho, and ſixty at the birth of Boaz, and referr this ſtory of Ruth (as many do) to the times of Deborah, Boaz muſt needs be above an hundred years old when he begat Obed. And from Obeds birth to the birth of David were above two hundred years more. See on 1 Chron. 2. 12.

V. 21. *Boaz begat Obed*] Though Obed was in ſome reſpect the ſon of Mahlon, being the ſeed raiſed unto him to continue his name in Iſrael and to enjoy his inheritance, yet in the Genealogies here elſewhere he is called the ſon of Boaz, becauſe in them is obſerved the natural deſcent that we might truly know the anceſtors of Chriſt, without any regard of this legal ſon-ſhip. which was ordained for the preſerving inheritances in the ſeveral tribes and families, and ſo for the good of the body politick.

ANNOTATIONS
On the firſt BOOK of
SAMUEL,
Otherwiſe called
The firſt Book of the *KINGS.*

The ARGUMENT.

THis Book, and that which followeth, bear the name of SAMUEL, *becauſe, as the Hebrews ſuppoſe, they were written by one of his diſciples, a ſon of the Prophets, who in honour of his Maſter called them by his name; or rather, becauſe Samuel was the ſubject, and (it is moſt likely) the pen-man too, of a good part, and that all the reſt (though not written by him, yet) treateth of the reign and acts of thoſe two Kings onely whom he by Gods appointment had anointed to rule the people of Iſrael. Theſe two Books alſo both by Greek and Latine Interpreters being joyned to the next are all commonly called* The books of the Kings, *becauſe in them is ſet down the ſtorie of the Kings of Iſrael from the firſt eſtabliſhment of that government amongſt them unto its laſt period. In this Book we have the Hiſtory of the two laſt Judges, Eli and Samuel, and of Saul the firſt King of Iſrael, with the ſtate of the Church and Common-wealth under their government. Concerning Eli we find, that, though himſelf were a godly man, yet (grace not going by inheritance) his two ſons were wicked, even in their office, and about the holy things, in which God chiefly will be honoured; Wherefore being highly diſpleaſed, he puniſhed them with untimely death, and their father with them, as acceſſary to their ſin, becauſe, being both a father and a Judg, he reſted in a mild reproof, and did not ſeverely puniſh them according to their demerits. After his death Samuel judged Iſrael, who before he was born, was devoted by his mother to Gods ſpeciall ſervice, being the ſon of her deſires, prayers and praiſes. He being an holy Prophet, purgeth the Church from Idolatry, reſtoreth Religion to its purity, proſpereth in all his undertakings, and in ſome Victories doth in part deliver Gods people out of the hands of their enemies. But his ſons, not walking in his waies, cauſe diſcontent, and occaſion the people to reject his Government, and to deſire a King: Wherewith the Lord being diſpleaſed, becauſe in Samuel his Deputy they rejected himſelf, their ſupream Lord and King, and would not ſtay the time when according to his promiſe he would ſet a King over them, he gave them (as the prophet ſpeaketh) a King in his wrath, even Saul, who at firſt, and at the beſt, was a notable Hypocrite, yet, for the firſt times of his Reign, uſed by God for the good of his Church, as an inſtrument of deliverance unto it, by obtaining ſome famous victories over his enemies. But when for his diſobedience he was by God rejected, and David deſigned to his place, then he ſhewed himſelf a wicked Rebel and bloody Tyrant, obſtinately reſiſting Gods revealed Will, holding ſtill the ſcepter by violence and ſtrong hand, raging againſt David with all ſubtilty and fury, and oftentimes attempting his death, notwithſtanding that he was in his own conſcience convinced of his innocency. And ſeing his malice could not reach to God himſelf, he extended it as far as he could, laying bloody hands upon his Prieſts. For becauſe the high Prieſt in his ſimplicity had relieved David, he cauſed him and all the reſt of the Prieſts, even eighty and five perſons, to be cruelly murdered, and not onely them, but alſo their wives, children, ſucklings, and even their oxen, aſſes and ſheep, with more then barbarous and beaſtly cruelty. Moreover, in this Book are related Davids grievous perſecutions, by Saul and his Courtly ſycophants and flatterers, by ſlanderers, falſe friends, and profeſſed enemies; God firſt humbling him hereby, before he would advance him to the Royall dignity, and laying as it were a deep foundation where he intended to raiſe a ſtatelie Building. In all which ſufferings David, aſſiſted with Gods Spirit, ſhewed ſuch Faith, Patience, Piety, Affiance in God, Humility, Conſtancy, Loyalty to his Prince and many other Graces, that he is made exemplary herein to all ſucceeding ages and perſons. Laſtly, in this ſtory is recorded how God executed his righteous judgement upon Saul and his wicked Courtiers and Servants, with many other of that ſinful Nation, by the ſword of the Philiſtines, and thereby made way for the accompliſhing of his promiſe to David concerning his reigning over Iſrael.*

CHAP. I.

Verſ. 1. N*Ow there was a certain man of Ramathaim*] *i. e.* Of that Ramah which was divided into two cities, or two parts, as the Hebrew name of the dual number implieth, the which two patts were ſcituate upon two high hills, which being oppoſite, the inhabitants might behold the one from the other, and on which having watch-towers they might from them have a view and proſpect over all the Country adjoyning as the name *Zophim* ſeemeth to imply. See on Luke. 23. 50.

Zophim] *i. e.* Of the Zophites inhabiting the land of Zuph, ch. 9. 5. Which Country perhaps had its name from Zuph, which was Elkanahs progenitor, and is alſo called Zophai, 1 Chr. 6. 26. *S*ome conceive this City was called *Zophim,* becauſe here was a ſchool of the Prophets, which are often called *Seers*, *Watchmen*, &c. Jer. 6. 17. Ezek. 3. 17. Hoſ. 9. 8.

of Mount Ephraim] This is added to diſtinguiſh it from two other cities of this name, one in Benjamin, Ioſh. 18. 25. and another in Naphtali, Joſh. 19. 36. See on Hoſ. 5. 8.

an Ephrathite] Not in reſpect of his linage and kindred: for he was a Levite, deſcended from Kohath, unto whoſe family certain Cities in the tribe of Ephraim were allotted, Ioſh. 21. 20. and of the poſterity of Korah that arch-rebel, 1 Chr. 6. 22. to ſhew the free working of Gods grace, which cauſed Elkanah a godly parent, and the father of a moſt pious Prophet, to deſcend from Korah a wicked progenitor. But he is here called *an Ephrathite,* becauſe he had his birth, education and habitation in mount Ephraim; the Levites being by Gods good providence ſcattered throughout all the other tribes, that they might inſtruct Gods people in the true knowledge of him and his law. Of *Ephrathite.* See on Ruth 1. 2. 1 *S*am, 17. 12.

V. 2. *And he had two wives*] Not that Polygamie was allowed by Gods law; for God made but one woman for one man,

the

that he might ſeek a godly ſeed, Mal.2.15. and therefore our Saviour ſaith that *from the beginning it was not ſo*, Matth.19.8. But God was pleaſed in the time of the law, when the Church was confined to that one nation of Iſrael, if not to tolerate this plurality of wives, yet at leaſt, for cauſes beſt known to himſelf, but now revealed to us, to wink at it as an humane frailty; of which Gods Saints and deareſt ſervants took no notice of as a ſin, being blinded and overborn by the long-continued cuſtome of thoſe times and countries. But at the coming of Chriſt, when the Church was to be inlarged, and the partition-wall to be broken down between Jews and Gentiles, this miſt and dark fog of ignorance was diſpelled by the clear Sun-ſhine of the Goſpel, and marriage reſtored to its firſt inſtitution.

Hannah] She was the firſt and chief wife, and mother of the family; and Peninnah, but a ſecondary wife or Concubine, whom it ſeemeth Elkanah took to Hannah, becauſe being barren ſhe had born him no children, which in thoſe dayes was eſteemed a great affliction. See on Judg. 19.1,2.

V. 3. *And this man* (to wit, *Elkanah*) *went up out of his City*] *i.e.* Ramah.

yeerly to worſhip] Heb. *from yeer to yeer*. This according to the law all the males were bound to do thrice in the year, at the three great feaſts of Paſſover, Pentecoſt and Tabernacles, Exod.23.17. & 34.23. Deut. 16.16. But Elkanah, being a Levite, went up oftner to do the ſervice of the Sanctuary. The yearly feaſt here meant was that of the paſſover, when not onely the men, but the women alſo, accompanying their husbands, went up; though not as abſolutely bound ſo to do, (for then Hannah ſhould have ſinned in ſtaying at home to wean her ſon v. 22.) but out of their piety and devotion to joyn with their husbands in that ſolemn ſervice.

in Shiloh] *i.e.* At the Tabernacle, which was ſeated in the City Shiloh the ſeventh year of Joſhua, Joſh.18.1. and had there remained ever ſince.

and the two ſons of Eli] He was at this time the Judge of Iſrael, and next ſucceeded Samſon, and judged Iſrael fourty years, ch.4.18. Hee was high Prieſt alſo. For though the Prieſthood ſhould have continued in Eleazars poſterity, he being Aarons eldeſt ſon, now the ſucceſſion was interrupted, and it was ſetled upon Eli, of the line of Ithamar Aarons ſecond ſon, and, as it ſeemeth, by Gods own appointment, ch.2.30. Now whether this were becauſe Eli was Judge, or for ſome great ſin commited by ſome of Eleazars poſterity, or for ſome other cauſe, we know not, nor need curiouſly enquire, ſeeing God hath concealed it. But this appeareth, that both Eleazar and Ithamar were joyned in the Prieſts office, to miniſter before the Lord, in the time of Aaron, Numb. 3.4. 1 Chr.24.2. and likewiſe their ſons after them in the time of David, 1 Chron.24.3. till Abiathar, or Ahimelech, (for he is called by both names; See on 2 Sam.8.17.) of the ſons of Ithamar was, according to the prediction ch. 2.35. for the ſin of Eli and his ſons, and his own ſiding with Adonijah, caſt out of the high Prieſts office, and Zadok put in his place by Solomon, 1 Kings 2.27.35. 1 Chron.6.8. And then the Prieſthood was reſtored unto and ſetled in the familie of Eleazar, according to the promiſe, Numb.25.13.

Hophni and Phinehas, the Prieſts of the Lord, were there] Namely, as ſecondary Prieſts, to do the ſervice of the Sanctuary under Eli their father, who was then high Prieſt. And this is here added, to ſhew, that though theſe were graceleſs men, even in the very execution of their prieſtly office, yet this did not hinder Elkanah from coming to Gods Sanctuary to offer ſacrifice, becauſe he looked not to the wickedneſſe of the men, but to their office, and to the ordinance of God adminiſtred by them, though many of the weaker ſort did ſtumble at it, and were wrought thereby to abhor the offerings of the Lord, ch.2.17.

V. 4. *And when the time was that Elkanah offered*] To wit, thank-offerings and peace-offerings. For in the two other ſorts of ſacrifices nothing was reſerved for thoſe that offered them to feaſt upon, ſeeing the whole-burnt-offering was wholly conſumed, and the ſin-offering was alſo to be burnt without the camp, Lev.1.9. and 4.12. But in the peace-offerings the fat onely of the inwards, and the rump, was to be burnt with fire, and ſo offered unto the Lord, Lev 3.3. and the ſhoulder, breaſt and two cheeks were to be given to the Prieſts, Lev.7.31,32. and all the reſt of the beaſt belonged to him that offered the ſacrifice, to feaſt himſelf, with his family and friends, the widow, fatherleſs and poor, and whom elſe he pleaſed; to rejoyce before the Lord with cheerfulneſs, and to render unto him thanks and praiſe for all his benefits. For ſeeing this ſacrifice was to be all eaten the ſame day it was offered, Lev.7.15. and could not be ſo eaten by a ſmall family; eſpecially if it were a great beaſt as a goat or a bullock, therefore it was lawful for him that brought the oblation to invite whom he pleaſed to be his gueſts, 1 Sam.9.22.

he gave to Peninnah his wife, and to all her ſons and her daughters portions] To wit, of the offerings. Which is not ſpoken to ſignifie that Peninnah and her children were by Elkanah preferred before Hannah, becauſe it is ſaid that he firſt gave them their portions; but rather, to expreſſe his greater love to Hannah, in that having provided for them, being many, every one their ſhare, in an ordinary manner & proportion, he reſerved for her a worthy, or double, portion; as Abraham dealt with his beloved Iſaac and his other children, Gen.25.4. and Joſeph with Benjamin and the reſt of his brethren, Gen.43.34.

V. 5. *But unto Hannah he gave a worthy portion*] Not a portion given with a ſorrowfull countenance, as ſome read it, grieving becauſe ſhe was barren, and he had no children of hers to beſtow portions upon, as well as the reſt; but *a worthy*, or *honourable, portion*, or, as the Hebrew hath it, *a gift of the face*, ſeeing men uſe to look upon great and worthy gifts with a cheerfull countenance: Whereby is meant ſuch a choice and principall portion as is fit to be ſet before noble and honourable perſonages: (See ch.9.23,24.) that he might by this expreſſion of his love comfort her in her grief for her barreneſs and Peninnahs provocations. See Exod.21.10.

for he loved Hannah] *i.e.* in a ſingular manner, and above Peninnah. So Gen.29.30.

but the Lord had ſhut up her womb] *i.e.* Made her barren, and reſtrained her from conceiving and bearing children: (See Gen.16.2. and 20. 18.) even as contrariwiſe it is he alone that maketh fruitful, Pſal.113. 9. and 127.3.

V. 6. *And her adverſary*] To wit, Peninnah, who maligned her as her corrival. So Gen.29.30. and 30.8. Lev.18.18.

alſo provoked her ſore] Heb. *Angred her*. That is, added to her affliction by vexing her with bitter, ſpiteful and clamorous words, upbraiding her with barrenneſs, as if it were a curſe and an evidence of Gods anger for her ſins. See Job 24.21.

for to make her fret] That is, to vex and grieve her. This ſheweth Gods diſlike of Polygamie, ſeeing he puniſhed it, as many other waies, ſo eſpecially with this great inconvenience and miſchief, that there were ſtill many jarrs and brawlings between the women, out of their emulation one againſt another, which the husband was often forced to compoſe with much trouble and vexation; as we ſee in the example of Sarah and Hagar, Rachel and Leah, and Hannah and Peninnah in this place.

V. 7. *And as he did ſo*] *i.e.* As Elkanah did thus expreſs his love to Hannah when he went yearly to the houſe of God with his family, ſo Peninnah perſiſted from time to time to vex her by her provocations; which made Elkanah the more ready and willing to cheer and comfort her by giving her a worthy portion, both becauſe he loved her, and alſo much pitied her in reſpect of thoſe vexations which ſhe ſuffered by Peninnahs ſpitefull upbraidings.

V. 8. *Hannah, why weepeſt thou?*] Elkanah knew the cauſe of her weeping, but ſpeaketh this to comfort her, becauſe it much troubled him to ſee her mourn in a time when ſhe ought to have rejoyced, namely, at this feaſt, unto which they came to rejoyce before the Lord, and to praiſe him with cheerfulneſs for all his benefits, as God in his law had required: And therefore he doth not enquire after the cauſe, but rather what reaſon ſhe had ſo to do, and by this enquiry maketh way unto that comfort which he intended to give her.

why eateſt thou not?] *i.e.* What reaſon haſt thou not to eat, ſeeing it is a time appointed by God for holy feaſting?

am not I better to thee then ten ſons?] *i.e.* Haſt thou not more and better cauſe of comfort and contentment in me alone, who love thee ſo dearly, then thou couldſt have in the injoyment of many children?

V. 9. *So Hannah roſe up after they had eaten in Shiloh*] *i.e.* After Elkanah and the reſt of the family had feaſted together: For, as it may ſeem, Hannah her ſelf had not eaten with them, partly becauſe her grief was ſo great that it took away all her appetite to meat, and partly becauſe her conſcience witneſſed unto her, that it was unlawful to participate of this holy feaſt in a condition of grief and mourning, ſeeing the Law required that all that did eat of it ſhould do it with cheerfulneſs and rejoycing, Deut.12.7. Lev.10.19. And this cauſed her alſo to forbear drinking (as afterwards ſhe told Eli) either wine or ſtrong drink. Yet others think, that by the earneſt perſwaſion of her husband ſhe had eaten a little to ſupply the neceſſity of nature, although ſhe had not communicated in the plenty of the feaſt.

Now Eli the Prieſt ſate upon a ſeat by a poſt] Hence ſome gather, not improbably, that the Tabernacle at this time was encompaſſed by ſome frame of building to preſerve it from being hurt by the weather: For otherwiſe the Tabernacle made by Moſes had neither gates nor poſts, but onely an hanging or curtain in the entry of it, Exod. 26.36. And ſo ch.3.15. it is ſaid that *Samuel opened the doors of the houſe of the Lord*; whereas the Tabernacle it ſelf had no doors, but onely vails and curtains; Which maketh their opinion yet more probable, who think the Tabernacle now had a frame of wood about it, to preſerve it from any hurt or annoyance.

of the Temple of the Lord] *i.e.* Of the Tabernacle, which is ſometimes called *the Temple*, ch.3.3. 2 Sam.22.7. as the Temple is ſometime called *the Tabernacle*, Jer.10.20. Lam.2.4,6. becauſe they were both alike conſecrated to Gods publick ſervice. And in this Temple, or Tabernacle, where the Ark was, or rather in the court of the Tabernacle, Eli ſat to order things belonging to Gods publick worſhip, to obſerve them who preſented themſelves to perform holy duties, and that the people might have free acceſs unto him upon all occaſions, to be inſtructed and ſatisfied in their queſtions & doubts, about matters ceremoniall, judiciall, and morall, by him who was the high Prieſt, and was to ask counſel of God for them, if their caſe required it.

V. 10. *And ſhe was in bitterneſs of ſoul*] Heb. *bitter in ſoul*. *i.e.* In great ſorrow and grief, which is called the ſouls *bitterneſs* or anguiſh. So Job.7.11. and 10.1. Iſa.38.15. Lam.3.15.

and prayed unto the Lord] In her affliction ſhe addreſſeth her ſelf by prayer unto the Lord, the God of all conſolation, and doth not ſeek to eaſe her grief with ſports and merriments, much leſs by contending with Peninnah, rendring reproach for reproach.

V. 11. *And ſhe vowed a vow*] Either upon condition of her husbands approbation, or elſe having already obtained it, v.23. For otherwiſe it was in his power to diſannull and make it void, Numb.30.8.

If thou wilt indeed look on the affliction of thine handmaid] Namely, in reſpect of my barrenneſs, and reproach ariſing from it. Now God ſeeth all things with one perfect view; but he is ſaid to look upon us in our afflictions, in a peculiar manner, when he graciouſly heareth our prayers, and ſendeth us deliverance, Pſal. 50. 15.

and remember me, and not forget thine handmaid] God cannot be ſaid properly to remember or forget, becauſe all things at all times are preſent before him, in his ſight, Prov. 15. 3. But ſpeaking after the manner of men, God is ſaid to forget us when he doth not relieve us in our afflictions, and to remember us when he ſendeth help and deliverance. And here the repetition of the ſame things, *remember*, *and not forget*, is not vain and ſuperfluous, but argued the earneſtneſſe and vehemency of her prayer; like that, Joh. 1. 20. *And he confeſſed and denied not.*

but wilt give unto thine handmaid a man-child] *i. e.* Who in reſpect of ſex may be in a capacity of being conſecrated unto thee for thy publick ſervice.

then I will give him unto the Lord all the dayes of his life] Seeing vows properly are not of ſuch things as we are bound to obſerve even without a vow, therefore Hannah doth not here devote her ſon unto the Lord for the ordinarie ſervice of the Sanctuarie, for he could not but be born a Levite, and therefore without a vow devoted to be one of Gods ſervants in ordinary: But hereby ſhe intended to conſecrate him unto God in an extraordinary manner, and with more ſtrictneſs than the law required; as, I. That he ſhould begin his ſervice of the Tabernacle in his childhood, to the end he might be the better inſtructed in the knowledg of Gods law, and acquainted with all the parts, paſſages, and means of Divine worſhip, from his tender youth, that ſo in his age he might keep the cloſer to it, Prov. 22. 6. whereas the ordinary Levites were not to begin their publick ſervice before the age of thirty, or five and twenty, Numb. 4. 3. and 8. 24. he ſhould continue his ſervice all his dayes, whereas they were taken off and releaſed when they came to the age of fifty, Num. 4. 3. and 8. 25. Yet this vow was not to bind Samuel to continual reſidence in the tabernacle, in caſe it ſhould pleaſe God to take him off from it by ſome ſpecial diſpenſation; as it ſeemeth he did, when he called him to be Judg over Iſrael, which office obliged him to go his Circuits from one City to another, to adminiſter juſtice unto the people ch. 7. 16. III. She vowed he ſhould be a Nazarite, and ſo abſtain from wine and ſtrong drink, with all other things that came of the grape (See Judg. 13. 4, 5.) which ſtrict profeſſion the ordinary Levites did not take upon them. In all which, her vow was to be underſtood, not abſolutely, but with conditions, cautions and qualifications; as, If the child, being born, ſhould prove fit to be vowed, as having no legall defects, but being of perfect ſhape in all his limbs and lineaments; If being come to age he would give his conſent to his mothers vow, and bind himſelf to this extraordinary ſtrictneſſe; If her husband pleaſed to ratifie her vow: And that he did, and ſo made it become his own, v. 28. So all that Hannh vowed, was, that ſhe would do her beſt to perform lawfully all that ſhe promiſed.

V. 12. *as ſhe continued praying*] Heb. *multiplyed to pray. i. e.* Being inſtant and importunate in her ſuit, did expreſs her ſelf in many words: This was not that vain repetition of words which Chriſt condemneth, Matth. 6, 7. in which there is no efficacie, but only a multiplying of words out of a vain opinion to be the rather heard; but that effectuall prayer, which proceedeth from faith and fervencie, never giveth over till the ſuit be granted, Jam. 5. 16.

Eli marked her mouth] *i. e.* Obſerved that ſhe ſtood mumbling with her lips, making, it may be, ſtrange faces, and uſing ſome geſtures not well ſuiting with gravity and ſobriety, as is uſual with thoſe that are of a troubled and afflicted ſpirit

V. 13. *ſhe ſpake in her heart*] See Exod. 14. 15. Rom. 8. 26.

Eli thought ſhe had been drunken] *i. e.* Seeing ſuch incompoſedneſſe in her countenance and carriage, he uncharitably paſſed his cenſure, that ſhe was drunk, and he rather, becauſe ſhe was newly riſen from a feaſt. See Matth. 11. 19. Acts. 2. 13, 15.

V. 14. *How long wilt thou be drunken? put away thy wine from thee*] *i. e.* How long wilt thou demean thy ſelf as a drunken woman, muttering and mumbling to thy ſelf, and ſpeaking nothing, for fear of diſcovering by thy non-ſence that thou art drunken? Do not any longer thus carry thy ſelf as a drunken woman; or at leaſt, if thou haſt no power in this caſe thou art in to behave thy ſelf better, then get thee for the preſent out of this holy place, till having ſlept thou come out of thy drunkenneſſe, and recovering the uſe of thy wits becomeſt ſober.

V. 15. *No, my Lord: I am a woman of a ſorrowfull ſpirit*] Thus ſhe doth with much meekneſſe and humbleneſs put off his ſharp and unjuſt reproof, telling him there was no likelihood ſhe ſhould be guilty of that foul fault whereof he ſuſpected her: for ſhe was one that was afflicted in mind, and therefore not likely to be given to intemperance in drinking; yea, ſhe was ſo far from exceſs, that ſhe had not drunk either wine or ſtrong drink all that day.

but have poured out my ſoul before the Lord] *i. e.* The earneſt deſires of my ſorrowful heart. Now this is expreſſed by this phraſe of *pouring out the ſoul*, becauſe ſhe had emptied the deep ſecrets of her heart unto the Lord, as moſt faithful and able to hear and help her; and that not ſlightly; but in a full and earneſt manner, as it were unbowelling her ſelf, and not leaving the leaſt crany of her heart undiſcovered. So Pſal. 62. 8. and 142. 2.

V. 16. Count not thine handmaid for a daughter of Belial] *i. e.* One deſperately wicked, who hath ſhaken off the yoke of the law, and given over her ſelf to all lewdneſs and licentiouſneſs; or one that is unprofitable and good for nothing, deſtitute of Gods fear, and a very ſlave of Satan. Such an one this gracious woman eſteemed a drunken perſon: And indeed they are no better. See on Judg. 19. 22. & Deut. 13. 13.

V. 17. *Go in peace*] *i. e.* Compoſe thy ſoul with patience, to wait quietly and contentedly upon God, who will undoubtedly grant thy ſuit. So 2 Kings. 5. 19.

and the God of Iſrael grant thee thy petition] Or, *will grant thee*; either as a Prophet, promiſing that her ſuit ſhould be granted, or as the high Prieſt, praying that ſhe might enjoy her deſire.

V. 18. *Let thine handmaid finde grace in thy ſight*] *i. e.* As thou haſt already comforted and cheered my heart with thy prediction or prayer, ſo continue thy favour towards me by continuing thy prayers for me.

was no more ſad] *i. e.* By a lively faith being aſſured that God had heard both her own prayers and alſo the high Prieſts in her behalf, ſhe caſt all her care upon the Lord, and wholly relying upon his promiſes and providence, departed with inward joy, and gave no further way to ſorrow and ſadneſſe, Eccleſ. 9. 7.

V. 19. *And they roſe up in the morning early and worſhiped before the Lord*] Before they ſet forth on their journey homewards, they preſented themſelves before God in the tabernacle, to do him religious ſervice, and to pray for proſperous ſucceſs in their journey, and in all other their affairs, herein leaving to poſterity a good precedent for imitation.

to Ramah] Called *Ramathaim* Zophim, v. 1.

the Lord remembered her] *i. e.* Her prayer, by granting it, and making her fruitful that before was barren. See Gen. 21. 1.

V. 20. *when the time was come about, after Hannah had conceived*] In which words there is a tranſpoſition of the order, for they are thus to be underſtood, *After Hannah had conceived, when the time was come about*, in which women uſually go with child from the conception to the birth, *ſhe bare a ſon.* The like forms of ſpeaking we have in other places, Exod. 14. 21. *He made the ſea dry land, and the waters were divided, i. e.* He divided the waters & ſo made the Sea dry land; Iſa. 64. 5. Others underſtand the words according to that order in which they are in the text; After ſome time was paſſed from that day that ſhe had the comfort of Gods hearing her prayer, and had companied with her husband, ſhe conceived; and not preſently after ſhe had lyen with him: Which God did for the tryal and exerciſe of her faith, when as for a time he deferred the performance of his promiſe and the granting of her ſuit.

and called his name Samuel] That is, *asked of God*; Of which name her ſelf giveth the reaſon, *Becauſe I have asked him of the Lord*, Now this name ſerved, I. for her own ſingular and continuall comfort: For thereby ſhe was dayly put in mind not onely of Gods great bleſſing in giving her a ſon after ſhe had been ſo long barren, but alſo by what means ſhe came by him, namely, that he was as well the fruit of her prayers as of her womb. And II. it ſerved to remember both the parents and the child of their duty; them, of bringing him up in the fear and nurture of the Lord, that according to their vow he might be dedicated to Gods ſervice in his ſanctuary; and him, of demeaning himſelf according to that pious and ſtrict courſe of a Nazarite unto which his parents had devoted him, having begged him of God to that very end.

V. 21. the yearly ſacrifice, and his vow] That is, beſides the yearly and ordinary ſacrifice, ſome other oblation which he had vowed namely a ſacrifice of thankſgiving for the birth of his ſon.

V. 22. *But Hannah went not up*] She ſinned not in that ſhe ſtayed at home to perform a moral duty in nurſing her child, and neglected a ceremonial duty which the law did not require of her, for whereas there might be two cauſes of womens going to the Tabernacle neither of them obliged Hannah: One was, that after the dayes of their purification they might preſent their firſt-born ſons before the Lord, and pay the five ſhekels appointed by God as the price of redemption, Numb. 18. 15, 16. This was required of all the other tribes of Iſrael, and was therefore obſerved by the Virgin Mary, Luke 2. 22, 23. who was of the tribe of Judah: But this did not concern Hannah, who with her husband were of the tribe of Levi, which was conſecrated to God in lieu of all the firſt-born, and not like the other tribes to be redeemed. An other cauſe was the command Exod. 23. 17. that all ſhould appear before God at the three ſolemn feaſts. But in this neither was Hannah concerned, ſeeing that law obliged only the men of Iſrael. Howſoever their wives, when they had no neceſſary cauſe to keep them at home, out of their pious devotion accompanied their husbands. See on v. 3.

and there abide for ever] See on v. 11.

V. 23. *Tarry untill thou have weaned him*] Or, *educated him*; ſo long till he be fit to miniſter before the Lord in the ſanctuary, as ſome think; or at leaſt, till he be fit to live there without a nurſe; ſeeing before that time he would have been but burdenſome, unleſs there were a nurſery belonging to the tabernacle, which we no where read of.

onely the Lord eſtabliſheth his word] To wit, that which he hath promiſed concerning our ſon, and hath in part performed. Which muſt be underſtood either of Eli's words to Hannah, whether prayer or propheſie, v. 17. or of that real anſwer which God had given as the return of her prayers, in giving her a ſon. Hannah had craved a ſon, whom ſhe might conſecrate unto God in the ſtrict way of a Nazarite, and Elkanah here deſireth that he might by Gods grace & Holy Spirit be fitted and enabled for ſuch a ſervice. Or elſe we muſt underſtand it of ſome ſpecial promiſe made by God before or after the conception or birth of the child, either to him or his wife, which we do not find revealed in Scripture.

and gave her ſon ſuck until ſhe weaned him] Which was (as is probable in reſpect of the cuſtom of thoſe times) after he was three years old, 2 Macc.7.27. if at leaſt it were not longer. For it was the ſcope of her vow, not ſimply, or ſo much, to devote a ſon unto God, as with reſpect to this end, that he might do him ſervice in the Tabernacle, which he could not do in his tender infancy: And ſomething Samuel did ſoon after his coming; for he is ſaid to have miniſtred before the Lord, ch. 2. 11. Again, he being her onely ſon, the ſon of her vows and of her deſires, it is very likely ſhe would not wean him, and ſo put him from her, till he was of ſome age to ſhift for himſelf among ſtrangers, being alſo before that time unable to do ſervice in the ſanctuary. A like example we have in *S*arah, who weaned not her beloved Iſaac till he was of ſome more than ordinary years for a weanling; ſeeing it is ſaid, that at the time when they made a feaſt for his weaning, Iſmael was obſerved to mock at him, Gen.21.8,9. which the Apoſtle calls a perſecution, Gal. 4.29. and this was not likely to be done before the child was of ſome pretty age.

V. 24. *ſhe took him up with her*] Namely to *S*hiloh, there to preſent him unto the Lord according to her vow.

with three bullocks] There is mention v.5. but of one that was ſlain and offered. It may be the other two were given to Eli, or to be at his diſpoſing, as a teſtimony of their love and thankfulneſs for his favour by them already received, and for that which they further deſired in the behalf of their young ſon. Or it may be that onely one was ſacrificed when the child was firſt preſented and admitted, and the other two afterwards at other times by way of peace-offerings, to feaſt the Prieſts, Levites and other friends.

and one ephah of flower] About ten pottles, or, as ſome think, fifteen pottles, neer the meaſure of our buſhel. See on Exod.16.36. This was brought, that according to the law it might be offered with the bullocks, Numb.15.9. *and a bottle of wine* which they likewiſe uſed, for meat and drink and peace-offerings, Lev.23.13. Numb.15.5,7,10. & 18.12. & 28.7.

V. 26. *Oh my Lord, as thy ſoul liveth*] i. e. As ſure as thou art alive, I am the woman, &c. Or, So certainly as I deſire that thou maiſt long live. See Gen 42.15.

V. 28. *Therefore I have lent him to the Lord*] Or, *returned him whom I have obtained by petition, to the Lord*; *i.e.* I have dedicated him to his ſervice.

he ſhall be lent] Or, *he whom I have obtained* by petition *ſhall be returned*; i. e. As he was freely given, ſo he ſhall be freely devoted to Gods ſervice all his dayes.

And he worſhiped the Lord there] *i. e.* Either (as ſome think) Eli praiſed God who had graciouſly heard his prayers in the behalf of Hannah, in granting unto her a ſon, or working her heart, in lieu of thankfulneſs, to devote him unto Gods ſervice. Or elſe (which is more probable) Elkanah hearing Hannahs ſpeech unto Eli, and aſſenting unto it, did worſhip the Lord, and praiſe him, for giving them not onely a ſon, but hearts alſo willingly to devote him to Gods ſervice, from whom they had received him; and alſo prayed unto him for his gracious acceptance of their gift, & for a bleſſing upon him both for the preſent and the time to come, that he would ſanctifie him by his Spirit, and enable him in an holy manner to perform that religious ſervice unto which they had devoted him, that ſo God might have the glory, and both they and their ſon the comfort of this their action.

CHAP. II.

Verſ. 1. AND *Hannah prayed, and ſaid*] i. e Rendred unto God praiſes and thankſgiving, as for all his bleſſings, ſo eſpecially for his gracious deliverance of her out of that affliction of barrenneſs, and making her a joyful mother of a ſon. Theſe praiſes are here called *prayers*, becauſe thankſgiving is a part of prayer, and whileſt we praiſe God for benefits received, we move God to continue his favour, and to multiply his bleſſings ſtill upon us. Although we may probably think, that ſhe that praiſed God for giving her a ſon, did alſo pray unto him for the continuance of his life and well-being, and the fitting him for that ſervice unto which he was deſigned and devoted, though it be not here expreſſed. Or though theſe petitions were not at this time added to her praiſes, ſeeing ſhe now onely intended to compoſe an hymn of thankſgiving, yet no doubt ſhe was frequent and fervent in them at other times. Now in this her ſong of praiſes ſhe raiſeth up her ſpirit *ab hypotheſi ad theſin*, & from ſhewing what God had been to her particularly in his mercy, power and goodneſs, proceedeth to declare what he was in himſelf, and towards all his creatures, eſpecially his Church and peculiar people, and what alſo he was to his proud enemies; and yet ſo, as that in all theſe generals ſhe ſtill for the moſt part reflecteth upon her own particular, ſecretly intending to apply all ſhe ſaith to her ſelf and her own condition.

My heart rejoyceth in the Lord] Or, *exulteth, leapeth and skippeth for joy*; that is, doth not onely inwardly and ſecretly rejoyce, but ſheweth its joy by external expreſſions, in words and actions, as boaſting and glorying, leaping and dancing, Pſal.34.2. & 44.8. *q. d.* My heart, which was depreſſed and dejected in the time of my barrenneſs, doth now triumph and is exalted above meaſure in the apprehenſion of Gods favour and goodneſs in giving me a ſon. There is in many paſſages an harmony betwixt this ſong and that of the bleſſed Virgin, Luk.1.46. And no wonder, ſince the occaſion and argument of both are ſo like: There a Virgin conceived, and here a barren woman is made fruitfull.

mine horn is exalted in the Lord] That is, my glory, beauty and ſtrength. A metaphor taken from horn'd beaſts, whoſe comelineſs, ſtrength and frolick jollity appeareth chiefly in their horns: *q. d.* I that formerly drooped and hung down me head in my affliction, when my enemies triumphed over me, am now vigorous in my ſpirit, and have gotten ſtrength to defend my ſelf againſt all their inſolencies and indignities; yet not from any power that is in me, but from the Lord, who is my ſtrength and the horn of my ſalvation, Pſal.89.17. & 18.2. & 112.9. & 92.10.

my mouth is enlarged over mine enemies] Whereas in the time of my barrenneſs I durſt not ſpeak, or open my mouth, when I heard the reproaches of my inſulting adverſary Peninnah, but was ſaid to be ſilent, and bear all with patience, having nothing to anſwer, now by Gods giving me a ſon, as my heart is dilated with joy: ſo my mouth is opened to expreſs my inward rejoycing, having not onely matter ſufficient of praiſing God for his goodneſs towards me, but alſo to ſtop the mouth of my adverſary, ſeeing ſhe hath now no more cauſe to inſult over me: Or if out of her inſolence & impudence ſhe open her mouth wide againſt me, (like thoſe, Pſal.35.21.) I ſhall in as ample manner enlarge my ſelf in Gods praiſes, and have matter enough to ſtop her mouth, whileſt I declare how good and gracious the Lord hath been unto me, & how much *I rejoyce in his ſalvation*, *i. e.* in this benefit whereby the Lord hath ſaved me from the reproach of my adverſary, that is, Peninnah, or any other like unto her.

V. 2. *There is none holy as the Lord*] For he is eſſentially holy in his Nature and Being, whereas the creatures have holineſs in them onely as a quality. He is originally and independently holy, and the onely fountain from which ſprings all holineſs in the creatures; but their holineſs is by participation, and onely ſo much as they derive from him.

for there is none beſide thee] That is, no God, holy as thou art; nor holyeſt men, like thee: for thy holineſs is infinite in all perfection, but their holineſs, imperfect, and full of blots and blemiſhes.

neither is there any rock like our God] *i. e.* He is our onely ſtrength, to ſupport us in all our troubles, and to deliver us out of them; our ſure reſting-place, upon which if by faith and confidence we repoſe, we ſhall be ſecured from all ſtorms of trouble, and from all billows of tentations; and our onely fortreſs and ſtrong hold, to protect and defend us from the malice and rage of all our enemies. And thus the Lord was Hannahs rock, that is, her ſtrength that upheld her when ſhe was ready to ſink in the time of her trouble, the rock on which ſhe reſted and relyed, when her inſulting adverſaries threatned to ſink and drown her, and her onely place of refuge, unto which ſhe did flee to be ſecured from all their malice and inſolency: See Deut.32.4,31. Pſal.18.2,31. & 86.8. & 89.6,8.

V. 3. *Talk no more ſo exceeding proudly*] *i. e.* Let not Peninnah or any other adverſary inſult over me with their proud ſpeeches, upbraiding me with my barrenneſs, ſeeing now God hath been pleaſed to make me fruitful.

let not arrogancy come out of your mouth] Heb. *hard words*. *i.e.* proud and arrogant ſpeeches, attributing much to your ſelves, in your own praiſe, and detracting from others to their diminution and diſgrace. See Mal.3.13. Jude 15.

For the Lord is a God of knowledg] Heb. *of knowledges*. That is, infinite in knowledge, knowing all things, and from whom nothing is hid. And therefore he hath taken notice of my adverſaries pride and petulancy, and of my ſimplicity and innocency; and ſeeing the vanity of their proud brags and inſolent carriages, and my humble demeanour, and patient bearing of all their inſolencies, he hath confounded them, and ſtopped their mouthes, and exalted me in his favour, when they never ſo much as dreamed of it.

by him actions are weighed] Or, *are not weighed without him*. *i. e.* He duely pondereth all the actions of men, of which they think he taketh no notice; and accordingly, as a righteous Judg, he retributeth to all according to their works, whether good or evil. Or, *by him interpriſes are eſtabliſhed*. *i. e.* By his all-ruling providence he ordereth and diſpoſeth of all mens actions and proceedings according to his own will, ſo that though they intend out of their malice never ſo much miſchief againſt his children, (as my adverſaries have done againſt me) yet they ſhall never be able to bring it to paſs.

V. 4. *the bows of the mighty men are broken*] *i. e.* God defeateth all the machinations and warlike preparations of wicked men, wherein they put all their truſt. In which metaphor ſhe alludeth unto Peninnahs vain confidence in her numerous poſterity, in which ſhe truſting did wound her with her reproaches.

and they that ſtumbled are girt with ſtrength] *i. e.* They that through feebleneſs and weakneſs were not able to walk, but were ready to ſtumble at any thing that lay in their way, are ſo ſtrengthned with Gods might that they are able to leap over and overcome all difficulties, even above the power of nature, as it fareth with me.

V. 5. *They that were full have hired out themſelves for bread*] *i. e.* They that were rich, and fared ſumptuouſly and delicately, are now brought to that poverty, penury and want of neceſſaries, that to relieve their extream want of food and clothing they are conſtrained to work like hired ſervants for a poor living: Luk. 1. 53. Lam. 5, 6. And this was that judgement which God threatned againſt Eli's poſterity, for his ſin, and the ſinnes of his ſons, v. 36.

and they that were hungry ceaſed] To wit, to be ſtill hungry, being ſatisfied, and abounding with Gods bleſſings. This by analogie and ſimilitude Hannah ſeemeth to apply to Peninnah and her ſelf, namely, that ſhe, who abounded with a numerous poſterity, had loſt all, or the moſt of them; and her ſelf, that was barren, had now the bleſſing of children. And hence ſome have collected, that God had taken away Peninnahs children, for her pride, arrogancy and unthankfulneſs, and contrariwiſe had beſtowed that bleſſing upon Hannah, who was humble and grateful.

So that the barren hath born ſeven] *i. e.* Many children. For ſo the ſeptenary number is often taken, as being a number of fulneſſe and perfection: ſo Iſai. 4. 1. Deut. 28. 7.

and ſhe that hath many children is waxed feeble] *i. e.* Either through weakneſſe hath left off bearing, or loſt thoſe children ſhe had, and ſo is become feeble, being deprived of her children, which ſhe eſteemed her chief ſtrength. And this alſo Hannah applyeth to her ſelf, who having the ſpirit of propheſie, by ſome revelation (it is probable) from God, was aſſured that ſhe ſhould be the mother of many more children, as appeared in the event; God giving her, beſides *Samuel*, three ſons, and two daughters, v. 21.

V. 6. The Lord killeth, and maketh alive] *i. e.* God diſpoſeth of men by his all-ruling providence according to his own good pleaſure, and bringeth them into ſeveral and contrary eſtates and conditions, as in his wiſdome he thinketh beſt; And that, whether we underſtand it of divers men, of which he exalteth ſome, and caſteth down others into miſeries and afflictions; or elſe of the ſame man, whoſe condition he often changeth, ſometimes advancing him to great proſperity, and ſometimes depreſſing him into the depth of miſery. And this is the ſum and ſubſtance of this and the two following verſes, which is diverſified by divers inſtances. Firſt; *the Lord killeth and maketh alive*: So Deut. 32. 39. Wiſd. 16. 13. *i. e.* He hath in his hand the iſſues of life and death, killing and preſerving alive whom he pleaſeth, and reſtoring them to life who were dead. Of which laſt we have examples in the *Shunamites* ſon, 2 King. 4. 35. Jairus's daughter, Mark 5. 42. the poor widows ſon, Luk. 7. 12. Lazarus, Ioh. 11. 44. and Dorcas, Act. 9. 40. Or elſe we may better underſtand it of deſperate, and extream miſeries and afflictions, whereby men are brought to the very brink of death, in the mean time their life being unto them a living death, without all joy and comfort, Pſal. 44. 22. out of which when God delivereth any, they are ſaid to be revived and raiſed from death to life. So Iſa. 26. 19. Hoſ. 6. 2. And in this ſtate and condition Hannah thought her ſelf to be, while ſhe was barren, like a dead woman, giving no life to poſterity, and ſo, in her conceit in the depth of miſery; but now, revived, when God had made her fruitful, and the mother of a ſon.

he bringeth down to the grave and bringeth up] Which words have the ſame ſenſe with the former. For *the grave* ſignifieth properly the ſtate of the dead corrupting and rotting in the grave. But metaphorically it is put for a ſtate of deep and deſperate miſery and affliction, out of which there is no more hope of recovery then of raiſing a dead man out of his grave. In which condition Hannah thought her ſelf to be, when ſhe was daily ſubject to the reproaches of her adverſary for her barrenneſs. So David Pſal. 16. 10. & 18. 5. and 116. 3. and 130. 1. Or elſe it is taken for the ſtate of thoſe that are in ſpiritual deſertions, and in their own apprehenſion forſaken of God: So David, Pſal. 22. 1. and our bleſſed Saviour himſelf for a time, when he bore our ſins upon the croſs, Matth. 27. 46. Or finally the ſtate of the damned in hell-torments, Pſal. 9. 17.

V. 8. *He raiſeth up the poor out of the duſt*] That is out of the greateſt miſery and affliction, Pſal. 113. 7. Iob 36. 7. Luk. 1. 52.

and lifteth up the begger from the dunghill] *i. e.* He raiſeth men from the moſt abject and baſe condition to a ſtate of glory and eminency, from beggery to *Sovereignty*, and from the dunghill to the throne. See Pſal. 105. 20. Ier. 52. 31.

for the pillars of the earth are the Lords] *i. e.* God is the Lord of the whole earth from one pole to the other; and though it hang in the air, yet by his ſole command he hath firmly founded it upon the Center, as if it were upon pillars, ſo as it cannot be moved; and hath made it the Center of the whole world, the whole frame of heaven being carried round about it: Iob 38. 4, 5. Pſal. 102. 25. & 104. 2, 5.

V. 9. *He will keep the feet of his Saints*] Or, *thoſe who are benigne*] *i. e.* gracious and merciful, like their heavenly Father, Matth. 5. 44, 55. God will keep their *feet*, *i. e.* their affections, counſels, endeavours, and actions, Pſal. 119. 105. Eccleſ. 5. 1. and will both direct and protect them in all their wayes, Prov. 16. 9. Ier. 10. 23. Pſal. 91. 11.

the wicked ſhall be ſilent in darkneſſe] *i. e.* Affrighted and aſtoniſhed in their miſeries and calamities, Eccleſ. 5. 17. Zeph. 1. 15. and ſo confounded with ſhame that they ſhould not mutter or have a word to ſay, though now in their pride and arrogancy they are full of bragging and boaſting. So Iob. 5. 16. Ier. 8. 14. Matth. 22. 12. Others underſtand it of the ſilence of the wicked in the grave, when as they ſhould be cut off from the land of the living, Pſal. 94. 17.

For by ſtrength ſhall no man prevail] *i. e.* By his own ſtrength, but only by the power of God. Therefore when man prevaileth in any of his enterpriſes, he is not to arrogate the praiſe to himſelf, but to aſcribe it wholly unto the Lord.

V. 10. The adverſaries of the Lord ſhall be broken in pieces] *i. e.* Thoſe that oppoſe his holy and faithful ones. For thoſe that are their enemies, are Gods alſo, by ſpecial covenant. Zech. 2. 8. Gen. 12. 3. Acts 9. 4. Now whereas it is ſaid they *ſhall be broken in pieces*, *i. e.* utterly defeated and overthrown, like an earthen veſſel, which being broken can never be pieced together, this may be prophetically underſtood of thoſe overthrows which they had from Gods people in future times; and paricularly, of that which was given them ſoon after, in *Samuels* time, ch. 7. 10. unto which the words following ſeem to relate.

out of heaven he ſhall thunder upon them] *i. e.* Gods ſuddain and unexpected vengeance ſhall deſtroy and take them away; as the Egyptians, which were drowned in the red ſea; and the hundred fourſcore and five thouſand of *Sennacheribs* hoſt, ſlain by the Angel in one night.

The Lord ſhall judg the ends of the earth] *i. e.* He ſhall bring the whole world unto judgement, ſo as none ſhall eſcape. Which may be meant as of all the world in its ſeveral parts: ſo eſpecially of that univerſal judgement at Chriſts ſecond coming, of whom Hannah here propheſieth, as by the words following more plainly appeareth.

and he ſhall give ſtrength unto his King] *i. e.* Typically to David, Solomon, and the reſt of the good Kings, whom he made victorious over their enemies; but principally to his *Son* Chriſt, who had all power in heaven and earth committed unto him, Matth. 28. 18. and obtained victory over all his enemies, Luk. 1. 69. Pſal. 148. 14.

and exalt the horn of his anointed] *i. e.* The Meſſiah, Jeſus Chriſt, of whom ſhe here propheſieth; and of whom David and Solomon were types, and in that ſenſe may alſo be here underſtood. Pſal. 89. 25.

V. 11. *And the child did miniſter unto the Lord before Eli the Prieſt*] *i. e.* According to Eli's direction he performed ſuch ſervices in the tabernacle as in reſpect of his tender years he was able to execute. For though as a Levite he might not enter upon theſe ſervices before he was twenty five years of age, yet as a Nazarite he had ſome ſpecial diſpenſation, being devoted and conſecrated unto God from his mothers womb.

V. 12. *Now the ſons of Eli were ſons of Belial*] See on ch. 1. 16. Deut. 13. 13. Iudg. 19. 22. 1 Kings 21. 10.

they knew not the Lord] *i. e.* Though by their education under a godly father they had a ſpeculative knowledg of God and his law, yet they had no practical, ſpiritual, efficacious and ſaving knowledg of faith cauſing them to believe what they knew; nor in reſpect of their calling & office were able either powerfully and profitably to teach others ſo as to work their hearts to the love and fear of God, or to bring forth the fruits of obedience in their own lives and converſations. And in this reſpect they are ſaid not to have known him at all. See Rom. 1. 28. Tit. 1. 16. 1 Ioh. 2. 4. Ier. 9. 3. 1 Cor. 15. 34.

V. 13. *And the Prieſts cuſtome with the people was*] *i. e.* A wicked innovation introduced, contrary to Gods law, by theſe curſed prieſts, and ſons of Belial, which comprized in it many heinous and enormous ſins, as ſhall appear in the particulars.

that when any man offered ſacrifice] *i. e.* Brought a ſacrifice to be offered by the Prieſts.

while the fleſh was in ſeething] They were ſo given to their appetite, that they would not ſtay till the fleſh was ſodden, according to the law, and then take that part which belonged unto them, but before God was ſerved they ſerved their own belly. This was their firſt ſin.

with a fleſh-hook] See Exod. 27. 3.

V. 14. *all that the fleſh-hook brought up the Prieſt took for himſelf*] Here was there ſecond miſcarriage, namely the ſin of Injuſtice, in taking away the peoples right, and converting it to their own uſe. For God had allowed them, as their portion, the right ſhoulder, the breſt, and cheeks, with the tongue: Which parts ſome think were allowed to put them in mind of their duty; the Cheeks and Tongue, to intimate that thoſe parts were to be employed by them in praiſing God and teaching his people; the Breaſt, becauſe that is the ſeat of the heart, which is that which God above all other parts requireth in his worſhip; the right Shoulder, which is as it were the arm and hand of the ſacrifice, to ſignifie that they muſt ſerve God with the hand as well as with the tongue, and joyn with their doctrine an holy life and converſation, to gain the more authority unto it, and adorn their profeſſion by performing all duties and actions of a godly life. But they were not contented with that portion which God had allowed, but out of covetouſneſs, greedineſs, and intemperance inchroached upon that which was due to others, and catched all that came to hand. See on ch. 1. 4.

So they did in Shiloh unto all the Iſraelites that came thither] Here is a double aggravation of their ſins; Firſt, they committed this rapine in *Shiloh*, where the Tabernacle was ſeated, and ſo in Gods preſence, in a ſpeciall manner. Secondly, they did not thus offend againſt ſome few, but even againſt the whole people of God which came to worſhip there.

V. 15. *Alſo before they burnt the fat*] Their third ſin was ſacriledge. For whereas they ought not to have taken their portion, before the Lord had his, that is, before the fat of the inwards, the liver, caul, and kidnies were burned, they exacted their fee firſt, not caring to give God his due, Neither did they wave the breſt and ſhoulder before the Lord, as acknowledging they had their portion from him as his free gift, but profanely ſeized upon it as their own due, Lev.7.3 4, 31,34. & 9.21.

Give fleſh to roſt for the Prieſt] Here is their fourth ſin, Daintineſs and Wantonneſs, taxed. They onely cared to pleaſe their palate and appetite, and neglected Gods commandment. For they would not be contented to eat ſod fleſh according to the law, but they muſt have it raw, that they might cook it ſo, as to pleaſe their licorous taſte.

V. 16. *to burn the fat preſently*] *i. e.* In the firſt place to offer it unto the Lord, as being his due, according to the law, Lev.3.3,4.

and then take as much as thy ſoul deſireth] Not regarding their own profit, but onely deſiring that God might be ſerved a right, according to his law.

and if not, I will take it by force] This was their fifth ſin about Gods ſacrifice, that they had no regard to law or juſtice, but acted what they pleaſed with Rapine and Violence, not ſtaying to receive their due from him that offered, but taking what, and when, and how they liſt.

V. 17. *Wherefore the ſin of the young men was very great before the Lord*] Though they ſlighted all they did, as tricks of youth, and acted all as demonſtrations of their power and privilege, yet they were heinous ſins in Gods ſight: I. Becauſe they were preſumptuous, and committed with an high hand againſt him; II. Becauſe they tended much to his diſhonour, in the profaning of his worſhip and abuſe of his ordinances; III. Becauſe theſe Prieſts were evill examples to Gods people, and by their practice either led them into all profaneneſs and atheiſm, whom they ought to have inſtructed in the knowledg of Gods law and the waies of godlineſs, in reſpect of their place and calling, or elſe cauſed them to abhorre Gods ſacrifices, and utterly to neglect his worſhip and ſervice, when as they ſaw it profaned by ſuch abominable impieties.

the offering of the Lord] Or, *the gift of the Lord. i. e.* the gift which was to be offered unto the Lord according to the law, together with the peace or thanks-offering, or the fleſh of the ſacrificed beaſt.

V.18. *girded with a linnen Ephod*] The Ephod was an habit appropriated to Gods ſervice: And it was of two kinds in reſpect of the materials: the one, of rich and coſtly ſtuff, proper onely to the high Prieſt; of which ſee Exod.28.4,6. the other, of linnen, for inferiour Prieſts and Levites, ch.22.18. which others alſo might uſe in Gods ſervice, 2 Sam. 6.14. See on Judg.8.27.

V. 19. *Moreover his mother made him a little coat*] As a token of her love and care over him, though he were abſent from her, and conſecrated to Gods ſervice; having alſo therein, it may be, another end, namely to give ſome thing towards his maintenance, he being unable in reſpect of his tender age to merit it by his ſervice in the tabernacle.

V. 20. *And Eli bleſſed Elkanah and his wife*] To wit, in the name and place of the Lord, as being his high Prieſt; and therefore they applying this bleſſing by faith did receive the fruit and benefit of it, as appeareth v.21.

for the loan which is lent] Or, *petition which he asked.* That is, in ſtead of the ſon dedicated to God, who was obtained by prayer.

V. 21. *And the Lord viſited Hannah*] *i. e.* According to Elies bleſſing, made her a fruitfull mother of many children. This is added to ſhew how efficacious the prayers of Gods faithfull Miniſters are: For no ſooner had Eli prayed, and bleſſed them, but preſently is mentioned the return of his prayers, in their fruitfulneſs whom he had prayed for.

And the child Samuel grew before the Lord] To wit, in ſtature, wiſdom, and all grace and goodneſs. So Luke 1.80. & 2.52. See on v.26.

V. 22. *Now Eli was very old*] This is added, either to aggravate his fault in not reproving and correcting the ſin of his ſons more ſharply and ſeverely, as became his old age; or rather to extenuate it, ſeeing he was ſo very old that he could not by converſing with his ſons himſelf take notice of their ſins in their ill adminiſtration, but as it was brought unto him by the reports and complaints of others; or, if he did, yet in reſpect of his very old age they did not much regard his reproofs, being themſelves men grown, married, and fathers of children.

and how they lay with the women that aſſembled at the door of the tabernacle] Heb *aſſembled by troops.* This is here brought in as another part of their abominable wickedneſs: Whereby they highly diſhonoured God, in that being his Prieſts they gave themſelves over to ſuch outragious folly and filthineſs; defiled and diſgraced themſelves, in doing ſuch abominations as were ſo unſuitable to their high and holy calling; and grievouſly offended the people of God, either encouraging them by their lewd example to commit the like villanies, (ſeeing like prieſts, like people) or cauſing them to abhor their profeſſion and the very worſhip of God it ſelf for their ſakes, becauſe they being ſo notoriouſly wicked were in reſpect of their place chief actors in it. Now what women theſe were whom they they thus abuſed, it is hard to ſay. Some think they were ſuch as out of their devotion reſorted to the ſanctuary for the performance of religious duties, as faſting, prayer, and the like: Such an one was Annah, Luk.2.37. And if ſo, then their impiety was the more abominable, in abuſing and enticing them to filthineſs who had conſecrated themſelves to Gods ſervice. Others ſuppoſe they were women which frequented the door of the tabernacle to perform ſome neceſſary ſervices belonging unto it, as waſhing, ſcouring, ſpinning, and the like, and there to receive inſtruction and directions from the Prieſts and Levites for the doing of that which ſhould be required of them, Exod.38.8. Others imagin they were women who after their child-bearing came to be purified, and to offer their gifts, according to the law, Lev.12.6. But we need not be very curious in enquiring which of theſe they were, or whether not all theſe, one with another, ſeeing it is not likely Eli's ſons were very curious in making their choice, but ready to take any opportunity to ſatisfie their luſt, when it was, at any time, or by any perſons, preſented unto them. The which their ſin was much aggravated, in that they had wives of their own, to preſerve them from theſe ſtrange luſts, ch.4.19.

V. 23. *And he ſaid unto them, Why do you ſuch things?*] Eli, being not onely a father, but alſo a chief Magiſtrate and Judge, ſhould have done no leſſe then have ſharply reproved them, yea, puniſhed them with all ſeverity, by caſting them out of the prieſts office, which they had ſo ſhameleſly profaned, yea, putting them to death for their adultery, according to the law, Lev.20.10. Deut.22.22, &c. but, like a fond and cockring parent, he contenteth himſelf with this mild admonition and gentle reproof for their abominable wickedneſs, *Why do yee ſuch things?*

For I hear of your evill dealings] He doth not ſo much as name unto them their horrid ſins in their kinds, the very naming whereof might have affected them with terror and ſhame; but onely carrieth it on in general terms, of *evil dealings*, as loth any further to diſpleaſe them, by ripping up their feſtred ſores to the bottom, that they might be cured.

by all this people] *i. e.* Who dwell at Shiloh, or that come hither to offer ſacrifice; all which take notice of your miſcarriages, and have reported them to me.

V. 24. *Nay, my ſons: for it is no good report that I hear*] He ſhould have ſaid, Wicked wretches that you are, and utterly unworthy to be called the ſons of a religious parent, rather a graceleſs and degenerous off-ſpring, and ſons of Belial, I hear of your horrid villanies and abominable wickedneſſe, for which you deſerve the hatred of God and men. But he minceth the matter, and doth not ſo much as give it the title of *an evil fame*, but onely that it was *not a good report* that he heard of them.

ye make the Lords people to tranſgreſs] Namely, by encouraging them to do the like wickedneſs by your example, who ſhould be their leaders in the waies of holineſs; or by cauſing them to neglect, yea, to abhor, God ſacrifices, when they ſee them ſo horribly profaned by your ill adminiſtration.

V. 25. *If one man ſin againſt another, the Judge ſhall judge him*] Heb. *the gods ſhall judge him. i. e.* the Magiſtrates, who are called *Gods*, Exod. 21.6. & 22.28. Pſal.82.1,6. The meaning is, If one man hath treſpaſſed againſt another, the Magiſtrate may take up the controverſie between them, by executing juſtice, and cauſing the delinquent to make ſatisfaction unto the partie whom he hath offended.

But if a man ſin againſt the Lord, &c.] *i. e.* Immediately, preſumptuoſly, and with an high hand, againſt knowledg, conſcience, Numb.15. 30. Who can mediate for ſuch, to work a reconciliation between ſinful man and this ſupream Majeſty? ſeeing the ſin is committed againſt the Judg himſelf, unto whom no ſatisfaction can be made by meer mortal man, to compoſe the difference, and procure peace between them, unleſs the ſinner turn from his ſin by unfained repentance, and laying hold upon Chriſt by a lively faith, hath him, by his mediation, to work his peace. But eſpecially what means of reconciliation could theſe men hope for, whileſt they did impenitently continue in their ſins, who being the Lords Prieſts, and ſo types of Chriſt, mediate, by offering ſacrifices, for the ſins of the people, were themſelves the chief offenders, deſpiſed and profaned thoſe ſacrifices which were the onely means of reconciliation, and cauſed them alſo to be abhorred by others? See ch.3. 14. & on Pſal.51.4.

Notwithſtanding they hearkened not unto the voice of their father, becauſe the Lord would ſlay them] *i. e.* Becauſe their ſin was ſo abominable and heinous in it ſelf, and ſo fearfully aggravated by divers circumſtances, as being committed by perſons of ſo high and holy a calling, againſt ſo many and great means and mercies as they enjoyed, & againſt their knowledg and the teſtimony of their own conſciences, willingly and willfully, rebelliouſly and preſumptuouſly, the Lord was reſolved not to paſs by and pardon it, nor that it ſhould be purged by ſacrifice nor offering for ever, ch.3.14. therefore as a righteous Judge he willingly ſuffered them to go on in their ſin, and gave them over to the hardneſs of their hearts, to add iniquity unto iniquity, Pſal.69.27. juſtly puniſhing one ſin with another, and with-drawing his grace, whereby they might have been reſtrained or brought to repentance, becauſe he was purpoſed to deſtroy them for their abominable wickedneſs. And hence it came to paſs, that being thus left to themſelves they became deaf to their fathers admonitions and reproofs. See 1 Kings 12.15. 2 Chron.25.16. Jer.11.14. & 14.11. Hebr.10.26. 1 John 5.16.

V. 26. *And the child Samuel grew on, and was in favour*, &c.] *i. e.* As he daily grew in years, ſo in grace and godlineſs, whereby he became acceptable both to God and men, Prov.3.4. Luk.1.80. & 2.52. Acts 2. 47. Rom.14.18. This is here inſerted, to magnifie Gods free grace & goodneſs, in that he was not corrupted by the wicked baſe example of his elders and ſuperiors, with whom he lived and converſed; and to aggravate the ſin of Eli's ſons, who being under the tuition and government of the ſame man, and enjoying the ſame means of good education, were yet never the better for it. This ſhould move all parents and governours to uſe their beſt endeavours to bring up thoſe under them in the nurture and fear of God, yet not to reſt herein as ſufficient, but continually to implore Gods bleſſing and the aſſiſtance of his holy Spirit, without which all their labours will be ſpent in vain, Pſal.127.1.

V. 27. *And there came a man of God unto Eli*] *i. e* Prophet raiſed by God extraordinarily for this ſervice, who in a ſpecial manner is entituled *a man of God*, becauſe he was his ambaſſadour, ſent immediately from him to do this meſſage. For whereas there were two ſorts of men thus imployed, one ordinary, in the common work of the Miniſtry, the other extraordinary, indeed with a prophetical ſpirit, this man of God was of this later kind, 2 Pet.1.21. 1 Tim.6.11. 2 Tim.3.17. Joſephus ſaith it was *S*amuel; and divers learned expoſitours are of his mind, becauſe ch. 3. 1. it is ſaid that in thoſe dayes there was no open viſion. And they ſay this minatorie meſſage is here ſet down by anticipation; and the ſtory of *S*amuels call, by an Hyſterosis, ch. 3. But ſeeing who this man of God was, is not expreſſed in the Scripture, wee need not curiouſly enquire after it.

Did I plainly appear] For, *Did I not.* See Job.20.4.

unto the houſe of thy father] *i.e.* To Aaron, the firſt founder of thy houſe and prieſt-hood: from whoſe ſon Ithamar Eli deſcended.

V. 28. *And did I chooſe him out of all the tribes*] God dealeth with Eli by way of expoſtulation, the more powerfully to convince him of his ſin and unthankfulneſs; *q. d.* Are all my ſpecial favours to thy fathers family above others come to this, that thou and thy ſons ſhould thus ungratefully abuſe them?

all the offerings made by fire] *i. e.* All that remained of thoſe offerings, when the fat of the inwards was burnt with fire, Lev.6.17. Deut. 18,1. Numb.18.8.

V. 29. *Wherefore kick ye at my ſacrifice*] Why do ye, like bruit beaſts, contemn and as it were trample my ſacrifices under your feet by your profane adminiſtration, and thereby alſo make them contemptible to the people? Here the ſin of Eli's ſons is charged upon him, becauſe having power in his hand he did not reſtrain and puniſh them, Deut, 32.15

and honoureſt thy ſons above me] *i, e.* By chooſing to pleaſe them rather then me; not puniſhing them for their ſins, nor turning them out of the prieſts office, which they have ſo ſhamefully profaned and abuſed, thou having ſufficient power in thy hand to do it.

to make your ſelves fat with the chiefeſt of all the offerings] *i. e.* Not contenting your ſelves with your own portion, you have ſacrilegiouſly incroached upon the fat of the offerings that belonged to me, and upon other parts alſo that were due unto the people; and all this to pleaſe and pamper your own bellies.

V. 30. *I ſaid indeed, that thy houſe and the houſe of thy father ſhould walk before me for ever*] *i. e.* Should be perpetually eſtabliſhed in the prieſthood. But this promiſe was onely conditional, not abſolute, *i. e.* ſo long as you carried your ſelves well, according to your high place and calling. And therefore ſeeing you have broken covenant with me by your profane and wicked courſes, I am no longer tyed to make good my promiſe. Now we do not read of any ſuch promiſe which God made either to Eli, or Ithamar his father, and therefore it is moſt likely that here is meant that general promiſe made to Aaron and his family, Exod. 28.43. & 29.9. that his whole ſeed ſhould enjoy the privilege of the Prieſthood; Which promiſe is now in part reverſed, as much as concerned Eli's poſterity, who, for the horrible impieties committed by his ſons, were in part cut off, ch. 22.18. and the reſt reduced to a low and mean condition, as is threatned v.36.

but now the Lord ſaith; Be it far from me] To wit, that according to that promiſe you ſhould walk before me for ever in the execution of the Prieſts office, ſeeing you have ſhamefully broken the condition of obedience: and baſely abuſed both your office and your ſelves.

them that honor me, I will honor, &c.] *i. e.* They that give glory to my holy Name, by worſhiping me aright, & advancing the means of my pure ſervice before my people, I will make them alſo to be held in honourable eſteem in their ſight; but they that diſhonour me, by cauſing my ſervice and ſacrifices to be deſpiſed, as you have done, I will bring them, by ſuch puniſhments as I will inflict upon them, into contempt and reproach. See Mal.2.9.

V. 31. *I will cut off thine arm*] *i. e.* Thy chief ſtrength; namely by taking away thy two ſons. For children are the ſtrength of their parents, eſpecially in their old age. See Job, 21.9. Pſal.37.17.

and the arm of thy fathers houſe] *i. e.* By cutting off part of thy poſterity, and by putting out the reſt from executing the prieſtly function, in which not onely their honour and dignity, but alſo all their power and authority among the people conſiſted. The firſt was done by Saul, ch. 22. 18, 19. and the later by Solomon many years after 1 Kings 2. 27. 35. And it is not ſaid that it ſhould be preſently executed, but expreſſed in the future, *Behold, the dayes come,* &c.

there ſhall not be an old man in thine houſe] *i. e.* Thy poſterity ſhall not live to reverend old age, but be cut off in their youth. This was fulfilled in his two ſons, who were ſlain in the field, ch.4.11, & ch.22. 18, 19. in a whole City of Prieſts, who by *S*auls bloudy command were all put to the ſword, except Abiathar, who lived to ſuffer much affliction with David, and to ſee himſelf degraded from the Prieſthood and confined by Solomon, 1 Kings 2.26, 27. *S*ome underſtand it, that there ſhould not be an elder in his poſterity, that is, one indued with wiſdome and counſel fit to ſit in their *S*anedrim, or to execute any publick office of his Magiſtracie.

V. 32. *And thou ſhalt ſee an enemy in my habitation*] Or, *the affliction of the Tabernacle, for all the wealth which God would have given Iſrael.* By *enemy* ſome underſtand the Philiſtims, who giving a great defeat to the Iſraelites, took the Ark captive, and deprived the tabernacle of it for the ſpace of ſeven moneths. This hapned ſoon after, in Eli's dayes. But others more probably (as appeareth by the coherence of this with that which followeth) underſtand it of future times; namely, that Eli ſhould not ſee it with his own eyes, but that his poſterity to their great grief ſhould behold theſe fearfull predictions verified, and ſhould *ſee an enemy in Gods habitation*, *i. e.* another high Prieſt and Prieſthood ſubſtituted in the Temple, in their room, whom they ſhould envie and hate as enemies, becauſe as rivals they ſhould enjoy their honour and power. This was accompliſhed by Solomon, who thruſt out Abiathar from the high prieſts office, and put Zadok in his room, 1 King.2.26, 27. Now becauſe poſterity are in the loyns of their parents, it is uſual in Scripture to ſpeak that of the Father which is not fulfilled in him, but in his iſſue; as we ſee in Jacobs bleſſing, Gen. 27. 27, 29. and the promiſe made to David, which was accompliſhed in Chriſt, 2 Sam.7.16.

in all the wealth which God ſhall give Iſrael] To wit, in the dayes of Solomon, when the Kingdome was in its greateſt glory, proſperity and riches; and ſo anſwerably the Prieſthood, in the chiefeſt plenty & dignity.

V. 33. *And the man of thine*] *i. e.* Of thy poſterity.

whom I ſhall not cut off from mine altar] *i. e.* Who ſhall outlive the ſlaughter of the Philiſtims, and maſſacre by Saul, and ſhall not be quite ejected from the prieſthood by Solomon.

ſhall be to conſume thine eyes, and grieve thine heart] Or, *ſhould be* Namely, if thou ſhouldſt live to ſee the miſery of thy poſterity, it would be unto thee ſuch a woful object of grief and ſorrow, that it would make thee weep out thine eyes to behold it, and oppreſs and even break thine heart to conſider it. But though thou thy ſelf ſhalt not live unto it, yet in thy poſterity thou ſhalt both ſee and feel it, even to the conſuming of their ſouls with grief and vexation.

V. 34. *And this ſhall be a ſign unto thee*] *i. e.* An evidence that I am a true Prophet ſent of God, and that all theſe threatnings ſhall in their due time be accompliſhed,

that ſhall come upon thy two ſons] Thou thy ſelf ſhalt ſee theſe calamities begun in the death of thy two ſons, whereby thou maiſt be aſſured that all the reſt likewiſe according to my prediction ſhall come to paſs.

V. 35. *And I will raiſe me up a faithfull Prieſt*] To wit, Zadok, deſcended from Eleazar, 1 Chr.29.22. who was faithfull to God, and alſo to his Kings, David, and Solomon, unto whom he cleaved, according to Gods will revealed, and anointed Solomon King, when as Abiathar was in Adonijahs conſpiracy, for which he was depoſed from the Prieſthood, and Zadok put in his place, 1 Kings 2.35.

that ſhall do according to that which is in my heart] *i. e.* Both in anointing him King whom I have choſen, and in his faithful execution of his prieſtly office.

and I will build him a ſure houſe] *i. e.* By multiplying his iſſue, and continuing both him and his poſterity in the office of the high prieſt, and by cauſing them to live in an happy and proſperous condition in all reſpects, according to the promiſe made to Phinehas Zadoks progenitor, Numb.25.13. See 1 Kings 2.24. So this phraſe is uſed, Exod.1.21. 1 Sam.25.28. 2 Sam.7.11. 1 Kings 11.38. Iſa.22.23.

and he ſhall walk before mine anointed for ever] *i. e.* Shall perform ſuch ſervices as belong to the high prieſt, that is asking Counſel of God, offering ſacrifices, praying for him, and inſtructing him out of Gods Law, as occaſion ſhall be offered. Theſe duties Zadok and his ſons did perform to Solomon and his Succeſſours unto the Babyloniſh captivity, Ezek. 44. 15. and from thence (it is very probable) neer unto the coming of Chriſt; Of whoſe everlaſting Prieſthood this being but a type, was to give place, and to be aboliſhed as a ſhadow, when the antitype and ſubſtance was exhibited, who ſhould continue in the true Prieſthood for ever. In the mean time Zadok might be ſaid to walk before, not only Solomon, but alſo Chriſt, the onely true high Prieſt, in the faithful execution of his office, *for ever*, *i. e.* as long as he lived. The word *anointed* here intimateth that the preſent form of Government ſhould bee altered, and Monarchie eſtabliſhed in its room.

V. 36. *every one that is left in thine houſe, ſhall come and crouch to him for a piece of ſilver*] *i. e.* To Zadok and his poſterity, as it was fulfilled, 1 Kings 2. 26. Ezek.44.10.16. Neither could Abiathars ſmall means maintain himſelf and his family, after he was depoſed, without having ſome help and relief from the proviſions of the Tabernacle and Temple.

CHAP. III.

Verſ. 1. AND *the child Samuel miniſtred unto the Lord before Eli*] See on ch.2.11.

and the word of the Lord was precious] *i. e.* There were very few Prophets to whom it was revealed in this extraordinary manner; by reaſon whereof the word of the Lord was very precious, becauſe it was very rare, Pſal.74.9. Iſa.13.12.

there was no open viſion] *i. e.* Howſoever there were (though very few) ſome viſions to particular men in ſecret, which were not commonly known, as concerning their peculiar inſtruction and direction, as to Manoah and his wife, Judg. 13. yet the publick Miniſterie of prophets was very rare & ſcarce, and hardly any one known openly to the people; or if there were any ſuch viſions, they were not cleer and open, but ſo obſcure and dark that they were of little uſe, becauſe not underſtood. And this heavy judgment was inflicted upon them in theſe times for their neglect and contempt of Gods pure worſhip and ſervice, Amos 8, 12. and is here inſerted in honour of Samuel, ſeeing in him God was pleaſed to renew this gift of prophecy, which was intermitted and decayed. Whereof it is that *S*amuel is ſpoken of as the firſt of the Prophets, 2 Ch.36.18. Act.3.24. Heb.11.32, not becauſe God had given unto him this gift of prophecy before any other; for Adam, Enoch, Noah, Abraham, Iſaac, Jacob, and Moſes were prophets as well as he;

but becauſe there having been an intermiſſion of it between him and them, it was in him renewed and reſtored.

V. 2. *And it came to paſs at that time*] To wit, when the word of the Lord was ſo rare and precious.

when Eli was laid down in his place] *i. e.* To take his reſt, in that lodging which belonged unto him as high Prieſt, neer unto the court of the Tabernacle.

and his eyes began to wax dim, that he could not ſee] *i. e.* Not ſo cleerly as in former times, ch. 4. 15. Which was alſo the caſe of Iſaac, Gen. 27. 1. and of Jacob, Gen. 48. 8, 10.

V. 3. *And ere the lamp of God went out in the Temple*] *i. e.* The light of the ſeven lamps in the golden candleſtick, Exod. 25. 31. which was appointed for the uſe of the Tabernacle, & was placed in the holy place, without the veil of the teſtimony, and was to burn from evening to morning, and therefore was watched all night, that it might be ſuppiyed with oyl, Exod. 27. 20, 21. & 30. 7, 8. Lev. 24. 3. 2 Chr. 13. 11. Hereby is implyed that this viſion was in the night, and not much before morning, when the light of the lamps went out.

and Samuel was laid down to ſleep] To wit, in the cells of the Levites, and in that amongſt them which was neereſt to the high prieſts lodging, becauſe his office being in a ſpecial manner to miniſter unto him, he was to be within hearing of his call, that he might come to do him ſervice early and late: Which Samuel accordingly performed with all diligence, as appeareth by the text.

V. 7. *Now Samuel did yet not know the Lord*, &c.] Or, *Thus did Samuel before he knew the Lord, and before the word of the Lord was revealed unto him*] *i. e.* Though Samuel knew the Lord in an ordinary manner, as other pious men did, yet he knew him not in that extraordinary manner peculiar to the prophets, whereby his Will concerning things to come was revealed by viſion, or voice; as the words following plainly ſhew, *neither was the word of the Lord yet revealed unto him.*

V. 8. *And Eli perceived that the Lord had called the child*] By his often coming to him upon miſtakes he plainly perceived that it was the Lord who had called him, and conſequently, that the heavy meſſage which he afterwards related was undoubtedly ſent unto him from God; Of which otherwiſe he might have been doubtful and ſuſpicious, it being hardly to be believed againſt himſelf, that the Lord would reveal his ſecret conſels to the high prieſt by a child, and uſe the pupill to inſtruct and admoniſh his tutor.

V. 10. *And the Lord came and ſtood, and called as at other times*] Before he onely called, and Samuel heard the voice, but ſaw nothing; for if any thing had viſibly appeared, he would ſurely have addreſſed himſelf to him that ſpake, and not have run unto Eli; But now it is ſaid, that he not onely called, as before, but alſo *came and ſtood*: Which makes it very probable, that God, or an angel at leaſt ſent from him, appeared unto Samuel in ſome viſible ſhape; as the Angel of the Lord is ſaid to have ſtood in the way of Balaams aſs, and ſhe to have ſeen him, Numb. 22. 22 —27.

Speak, for thy ſervant heareth] *i. e.* Attendeth, and is ready to obey. He doth not ſay, *Speak, Lord*, as Eli had taught him, but onely, *Speak*. And the cauſe of this omiſſion is probably thought to be, his being ſo deeply affected and amazed with Gods glorious voice and preſence, that he forgot in part what was taught him; As it is not unuſual with men to do, when they intend to deliver a ſet ſpeech unto their Sovereign, being unaccuſtomed to ſuch a preſence, and overawed with his Majeſty and authority.

V. 11. *I will do a thing in Iſrael, at which both the ears of every one that heareth ſhall tingle*] Hereby are meant the defeat of the Iſraelites, the taking of the ark, the death of Eli's ſons, the maſſacre at Nob, and the abdication and depoſing of Eli's poſterity from executing the Prieſts office; judgements ſo hideous and horrible, that the ears that heard of them ſhould tingle. This is a phraſe uſed in Scripture to ſignifie ſuch a great horror and aſtoniſhment upon the hearing of ſome terrible accident as doth weaken the very ſenſe and the organs of hearing, like a ſudden clap of thunder, or the report of a Cannon going off neer the ear. So 2 Kings 21. 12. Jer. 19. 3. This came to paſs ſoon after to Eli himſelf, and the wife of Pinehas; and, no doubt, in after-times alſo, when the judgments denounced were inflicted on Eli's poſterity.

V. 12. *which I have ſpoken*] By the man of God, ch. 2. 27.

when I begin, I will alſo make an end] *i. e.* I will not dally or delay, nor deſiſt from perfecting the work of my juſt vengeance threatned, when I have once begun it; and therefore by ſeeing the beginning they may aſſuredly conclude and expect the ending.

V. 13. *I will judge his houſe for ever*] *i. e.* Puniſh it untill it be utterly ruined. So Gen. 15. 14. *that nation whom they ſhall ſerve, will I judge.* Pſal. 119. 120. Prov. 19. 29.

for the iniquity which he knoweth] Not onely by the reports and complaints of all the people, ch. 2. 23. but alſo by the Prophet which I ſent unto him, ch. 2. 29. And hereby his ſin is much aggravated, in that, having had all their wickedneſs made known unto him, he had not taken any courſe to reſtrain them from it by inflicting upon them deſerved puniſhments.

becauſe his ſons have made themſelves vile] Or, *accurſed*. *i. e.* Baſe and contemptible, by their wicked practiſes; And not onely themſelves, but alſo Gods ſervice and ſacrifices, which the people abhorred becauſe of their wickedneſs, ch. 2. 17.

and he reſtrained them not] Heb. *frowned not upon them*. *i. e.* He was ſo far from reſtraining them, by exerciſing that authority which he had over them, as a father, as high prieſt, and as Judge, and uſing that ſeverity which the heinouſneſs of their wickedneſs deſerved, that he did not ſo much as diſcourage them in it by frowning upon them. See 1 King 1. 6.

V. 14. *I have ſworn unto the houſe of Eli, that the iniquity of Eli's houſe ſhall not be purged*] Or, *if it ſhall be purged*. A form of an oath, in which ſomething is concealed: *q. d.* Let me not live, or, Let me never be counted true, if it ſhall ever be purged. So Pſal. 95. 11. & 89. 3, 35. See on Ruth. 1. 17.

with ſacrifice nor offering for ever] *i. e.* Neither with bloody ſacrifices, nor any other oblations. Whereby is meant, that for the horrid wickedneſs of Eli's ſons God would withdraw his grace from them, and leave them to themſelvs to go on in their ſins without repentance, to their utter and endleſs perdition; and alſo, that the temporal puniſhment denounced againſt their poſterity ſhould not be prevented or averted by any ſacrifices or oblations, though upon unfeigned repentance they might be freed from death eternal. See ch. 2. 25.

V. 15. *And Samuel —— opened the doors of the houſe*] In the wilderneſs the Tabernacle had no doors, but only curtains, that it might be more eaſily be removed from place to place; but now it was fixed in Shiloh, it ſeemeth it was incloſed and fenced about with a ſolid and firm building, which had doors belonging to it, and within which were the lodgings of the Prieſts & Levites adjoyning to the Tabernacle. See on ch. 1. 9. Theſe doors were opened and ſhut by the Levites in their courſe, and now by Samuel. And this ſheweth Samuels great modeſty and humility, in that his ſpirit was not raiſed by the former viſion, wherein God had appeared and ſpoken to him, conferring upon him that ſingular gift of prophecie, but he was ſtill diligent in executing of his office, though but mean, of opening and ſhutting the doors of the Sanctuary; if at leaſt any thing may be counted mean which appertained to Gods ſervice. See 1 Chr. 23. 5. Pſal. 84. 10.

And Samuel feared to ſhew Eli the viſion] Or, *the things revealed by this viſion*] *i. e.* Though he knew he ought not to conceal it, ſeeing it was a matter of great importance, and which God had purpoſely revealed unto him that he might make it known unto him who was chiefly concerned in it, yet he was fearfull and loth to do it, either becauſe he was unwilling to be the meſſenger of ſuch ſad tydings, which would exceſſively grieve the heart of his Governour, whom he ſo dearly loved; or leſt he ſhould be taxed of pride and ſaucineſs, for making ſo bold with him who was ſo much above him, as to denounce from God ſuch heavy judgments againſt him and all his poſterity; or finally, becauſe he thought that Eli would be offended with him for relating ſuch an unpleaſing truth unto him, who was ſo many wayes his Superior, his aged Tutor, the high Prieſt, & ſupream Judge of all the people, And yet for all this, his ſo long concealing of it, till it was preſſed out of him by Eli's earneſt adjuration, muſt be acknowledged as Samuels frailty and weakneſs, ſeeing he was bound to deliver Gods Word and Meſſage without any diſputes or carnall reaſonings.

V. 16. *Then Eli called Samuel*] Knowing that by viſion God had appeared unto him, he could not reſt till he had told him the ſum and ſubſtance of it.

V. 17. *What is the thing that he hath ſaid unto thee? I pray thee hide it not from me*] Being ſo lately and throughly convinced of his own and his ſons heinous ſins, and terrified with Gods heavy judgements denounced againſt them by the man of God ſent unto him, and now knowing that God had appeared unto Samuel, out of guilt of conſcience he ſuſpecteth and feareth the things revealed in that viſion did chiefly concern him and his ſons, and his heart miſgave him, that it would prove ſome ſad prediction of their ruine and deſtruction; And this made him ſo eager and earneſt in preſſing Samuel to diſcover preſently the whole truth of the matter, conjuring him not to conceal any thing from him under the penalty of a fearful curſe.

God do ſo to thee, and more alſo] See on Ruth 1. 17. and 1 Kings 22. 16. Matth. 26. 63.

V. 18. *And he ſaid, It is the Lord*] *i. e.* It is Jehovah, the Creator and Governour of all things, who juſtly threatneth theſe heavy judgements againſt me and my family for our ſins, who is only wiſe and knoweth what is beſt and fitteſt to be done for his own glory and our good and though he hath abſolute power over the creatures to do with them what he pleaſeth, yet he is ſo infinitely good in himſelf, and gracious to all that depend upon him and ſubmit to his holy Will, that nothing ſhall befall them but what he will turn to their preſent and everlaſting good: And therefore, howſoever theſe judgements be very heavy which he hath denounced againſt me and my houſe, yet I have no juſt cauſe to murmur againſt him, but muſt patiently bear what he ſhall be pleaſed to inflict.

let him do what ſeemeth him good] *i. e.* Not what I think beſt, who know not what is good for me, but what he pleaſeth, who being infinitely wiſe knoweth better then I, how to diſpoſe of me for his own glory and my everlaſting good. So David, 2 Sam. 15. 26. Pſal. 39. 9. and Hezekiah, Iſai. 39. 8. and our bleſſed Saviour himſelf, Math. 26. 39. Hereby it appeareth, that though Eli had his great failings, and deſervedly ſuffered for his grievous ſins, yet he was dear unto God, as being his faithful child and ſervant, who repented of his ſins, judged himſelf, with all meekneſſe and humility denyed his own will, and patiently ſubmitted himſelf and all his to the good pleaſure of Almighty God.

V. 19. *And Samuel grew*] Not onely in ſtature and ſtrength, from childhood and youth unto ripe age, but alſo in grace and goodneſs, being in favour both with God and man, ch. 2. 21, 26.

and the Lord was with him] In a ſpeciall and extraordinary manner, favoring and multiplying his graces in him, and bleſſing and proſpering him in all that he took in hand. See Gen. 39. 2, 21.

and did let none of his words fall to the ground] A metaphor borrowed from things which by falling periſh, as glaſſe, or water ſpilt on the ground. For words cannot properly be ſaid to fall. Hereby is meant, that what he ſpoke or propheſied came to paſſe and proved true in the event, and nothing vain and of no effect.

V. 20. *And all Iſrael from Dan even to Beer ſheba*] *i.e* All the people inhabiting the whole land from one end to the other, Northward from Dan, and Southward to Beer-ſheba. See on Judg. 20. 1.

knew that Samuel was eſtabliſhed to be a Prophet of the Lord] Or, *faithfull*, *i.e* Knew that the Lord had effectually called and ſent him to execute this prophetical office, and had firmly ſetled him in it, by making good his own word in his mouth, and bringing all things to paſſe according to his prediction, Deut 18. 22.

V. 21. *And the Lord appeared again in Shiloh*] *i.e.* After the long intermiſſion and ceſſation of prophetical viſions, whereby the word of the Lord was become rare and precious, v. 1. the Lord renewed this gift of propehcie by appearing in Shiloh unto Samuel. Some read, *And the Lord continued to appear in Shiloh, after the Lord had begun to reveal himſelf to Samuel.*

by the word of the Lord] To wit, which was revealed to Samuel by dreams and viſions, that he might reveal it unto the people. So ch. 4. 1. Others underſtand, and very probably, the eternall and eſſentiall Word and Wiſdom of the Father, the Lord Jeſus Chriſt, Ioſh. 1. 1. by whom the Lord revealed his Word and Will unto Samuel in propetical viſions, and not by viſible and bodily apparitions, as he had done to Ioſhua,, Gideon and Manoah.

CHAP. IV.

Verſ. 1. ANd *the word of Samuel came to all Iſrael*] Or, *came to paſſe* So Gen. 24. 15. and 41. 13.. *i.e* The word which God had revealed unto him, concerning the heavy judgments to be inflicted upon Eli & his family, and all the reſt of the people for their heinous ſins, *came*, *i.e.* was not only preached unto them by Samuel, to bring them to repentance, but alſo, when they repented not, was verified in the event related in this chapter.

Now Iſrael went out againſt the Philiſtims to battel] The cauſe of the war between theſe two nations was this; The Philiſtims country was a part of the land of Canaan, which God had given to the Iſraelites, and fell unto the lot of Iudah. But they foreſlowing the time of caſting them out, appointed by God at their firſt entrance into the land, were not able by reaſon of their ſins of apoſtaſie and idolatry, to do it afterward, though they attempted it. Hereupon there was a continuall war between them, in which ſometime the one and ſometime the other party prevailed. And now it ſeemeth the Philiſtims had the upper hand, as formerly in the dayes of Samſon, and holding the Iſraelites in ſubjection put them to pay tribute, which they (being grown to ſome more ſtrength by reaſon of the great ſlaughters which Samſon had made of their people in his life, but eſpecially of their Princes and Commanders at his death, and alſo increaſing in it by reaſon of the peace which ever ſince that time they enjoyed) now refuſing to pay, and the Philiſtims invading their countrey, they raiſe an army in their own defence, and come out againſt them to battel; God by his wiſe providence inclining their hearts thereunto, that thereby he might execute his judgements upon the people, eſpecially upon Eli and his ſons, according to the prediction by the man of God and Samuel.

and pitched beſide Eben-ezer] That is, *The ſtone of help.* It was ſet up by Samuel between Mizpeh and Shen, upon occaſion of that victory the Iſraelites got over the Philiſtims, ch. 7. 12. And is ſo called here by anticipation, becauſe it was the name of it, not when the Iſraelites incamped there, but afterwards, when this ſtory was written: For otherwiſe at this time it might rather be called *The ſtone of ſlaughter* then *The ſtone of help*

and the Philiſtims pitched in Aphek] Or, *beſides Aphek* *i.e.* Not in the city it ſelf, but in the territory adjoyning, v. 2. This city belonged to Iudah. Ioſh. 15. 53. being called there *Aphekah*, and bordered upon the Philiſtims. There was another city of this name, in the tribe of Aſher, Ioſh 19. 30.

V. 2. *when they joyned battel*] Heb. *when the battel was ſpread.*

V. 3. *Wherefore hath the Lord ſmitten us to day before the Philiſtims*] They thought there was ſome great and extraordinary cauſe why the Lord, who ordereth the ſucceſs of all battels at his pleaſure, ſhould give over his own people to be ſlaughtered by the uncircumciſed Philiſtims, but they could not gueſs what it might be, not thinking on or laying to heart, the great wickedneſſe, and heinous ſins that reigned amongſt both Prieſts and people; as the profanation of Gods ſacrifice and ſervice by abominable innovations, rapine and ſacrilege, and hereupon the contempt and neglect of Gods worſhip and holy ordinances; the whoredom of their chief Prieſts, imitated doubtleſs by the people corrupted, by their lewd example; together with the ſhameful idolatry of thoſe times, which afterwards Samuel in a good part reformed, ch. 7. 3. and at which alſo the Pſalmiſt pointeth, ſpeaking of theſe times, Pſal. 78. 58—64. In theſe ſins they continued without repentance, notwithſtanding that God had ſent his Prophet, and Samuel after him, to forewarn them of judgements neerly approaching. Yet for all this, they knew no cauſe why God ſhould deliver them into the hands of their enemies, as thinking they ſhould be born out in all their wickedneſs, only becauſe they were the ſeed of Abraham and Iſrael, and had the Tabernacle and Ark, the legal ceremonies and ſacrifices, the outſide and external parts of worſhip, and made a bare profeſſion of religion, though in their lives they denied the power thereof.

let us fetch the ark of the Covenant of the Lord] After long debate, at laſt they conclude, not conſulting with God, nor adviſing with Samuel, to ſend for the ark of the covenant, (ſo called, becauſe the two tables of the law, containing the covenant between God and his people, were reſerved in it) as thinking that the abſence of it in the time of battel was the cauſe of their defeat. And hereby they ſhewed that they put more confidence in the ark, which was but a viſible ſign of Gods preſence, then in his promiſes apprehended by faith.

that when it cometh among us it may ſave us out of the hand of our enemies] They had a ſtrong opinion, that the being of the ark in the camp would be very efficacious for their good ſucceſs, and obtaining victory over their enemies, becauſe it was a ſign of Gods preſence, who is ſaid to dwell between the Cherubins; and he having power enough in his hands, it was not likely he would ſuffer his uncircumciſed enemies to prevail againſt them, and ſo deliver the ark, which was ſo precious unto him, to be taken and carried captive, and to be profaned and abuſed by their unhallowed hands, whenas he would not ſuffer his own people, no not an holy Levite, ſo much as to touch it, without ſevere puniſhing his preſumption, Numb. 4. 15. 2 Sam. 6. 6, 7. Again, they had found by experience of former times that they had moſt prevailed over their enemies when they had the ark of God amongſt them, as at the ſiege of Jericho, Joſh. 6. 11. and the expedition againſt the Midianites, Numb. 31. 6. and that they did not proſper in their wars when it was abſent, as Numb. 14. 44, 45. And this was the cauſe why in after-times they uſed to carry the ark with them into the field, when they went out to fight againſt their enemies, ch. 14. 18. & 2 Sam. 11. 11. And this made them now to truſt in the viſible preſence of the Ark more then in the gracious preſence and aſſiſtance of God, of which they could not juſtly conceive any hope ſo long as they continued in their ſins without repentance, and had not reconciled themſelves unto him. See the quite different behaviour of holy and humble David, 2 Sam. 15. 24. &c.

of the Lord of hoſts] *i.e.* Supreme General and Commander of all Armies, both of Angels in heaven and men upon earth, and who hath an almighty power in his hand to order and diſpoſe of all martial affairs, and to give victory to whom he pleaſeth: Job. 25. 3.

V. 4. *which dwelleth between the Cherubins*] Theſe were images repreſenting Angels, having faces of men, and wings, and were by Gods own appointment made and placed over the Ark, and covered with their wings the mercy-ſeat, that men might not prie unto Gods ſecrets. From hence God gave his anſwers and oracles to Moſes and Aaron, and afterwards, when he was by the way of Urim and Thummim conſulted by the high Prieſt in weighty and difficult caſes, Exod. 25. 22. Num. 7. 89. See 2 Kings 19. 15. 2 Sam. 6. 2. Pſal. 18. 1. & 99. 1.

and the two ſons of Eli, Hophni and Phinehas, were there] *i.e.* Firſt at the Tabernacle, to fetch the Ark out of the Holy of holies, and then in the Camp, whither they brought it, and did there accompany it, Numb. 4. 15. This was ſo ordered by Gods ſpecial providence, that when the day was loſt, and people routed and put to flight, or killed on the place, they alſo attending the ark, and it may be defending it againſt the Philiſtims, might be ſlain, according to that prediction of the man of God, Chap. 2. 44, 34.

V. 5. *ſo that the earth rang again*] With rebound or Echo of their ſhout.

V. 6. *And they underſtood*] By their ſcouts and ſpies.

V. 7. *And the Philiſtims were afraid: for they ſaid, God is come into the camp*] *i.e.* The God of Iſrael, who is ſo ſtrong in battels, is come to aſſiſt them, and fight againſt us, ſo as now we have not men to reſiſt, but even God himſelf, Exod. 14. 25.

Wo unto us: for there hath not been ſuch a thing heretofore] Heb. *yeſterday or third day.* *i.e.* They have never uſed hitherto to bring the Ark into the field. But this being their chief ſtrength, they repoſe in it all their confidence, as appeareth by their great ſhout, as though already they had got the victorie.

V. 8. *out of the hand of theſe mighty Gods*] They ſpeak impiouſly of the onely true God, after their own idolatrous manner, who worſhiped many Gods or idols.

Theſe are the gods that ſmote the Ægyptians with all the plagues in the wilderneſs. Or, *neer the wilderneſs.* Or, *and in the wilderneſs.* The ten plagues were inflicted on them in the land of Ægypt, and not in the Wilderneſs; but yet becauſe the greateſt plague was the drowning of all their hoſt in the red Sea, which bordered on the Wilderneſs of Etham, & upon which their dead carkaſes were caſt up, therefore they name this, as being the cloſe of all, Exod 13. 20. & 14. 27. & 15. 22.

V 9. *that ye be not ſervants unto the Hebrews, as they have been to you*] Judg. 13. 1. This they add, to animate and encourage one another to fight it out couragiouſly to the laſt man; ſervitude being a baſe condition, and to liberal and ingenuous natures worſe then death it ſelf. But that is the worſt ſervitude, when men are conſtrained as ſlaves not onely to ſerve their enemies, but ſuch enemies as having been ſlaves to them have ſuffered many indignities and much hard uſage from them, ſeeing they will be ſure to revenge themſelves on them, when they are once fallen into their hands.

V. 10. *fled*

V. 10. *fled every man to his tent*] *i. e.* To his own dwelling. So ch. 13.2. 2 Kings 12.16.

there fell of Iſrael thirty thouſand footmen] For the armies of the Iſraelites conſiſted of only footmen, they not uſing in their battles horſes or chariots, becauſe the Lord would not have them to aſcribe the glory of their victories to their own ſtrength, but to himſelf alone, from whom they obtained them. See Joſh. 11.6,9. Pſal. 20.7. Some ſay the word *footmen* is not oppoſed to *horſemen*, but ſignifieth men of perfect age and able bodies, ſuch as by reaſon of ſtrength were well able to walk and march on foot, and needed not as young children, and aged or feeble perſons, horſes or waggons to carry them. See Exod. 12.37. Numb. 1.45,46.

V. 11. *And the Ark was taken*] So Pſal. 78.61.

Hophni and Phinehas were ſlain] Heb. *dyed*. So Pſal. 78.64. according to the prediction, ch. 2.34.

V. 12. *with his clothes rent*] A ceremony uſed in thoſe daies in time of mourning, to expreſs their ſorrow for ſin, whereby they acknowledged that grief did even rent their hearts, and that they thought themſelves unworthy to have any clothes to cover their nakedneſs, or keep them from the injuries of the weather. See on Joſh. 7.6.

and with earth upon his head] Hereby they acknowled they were worthy of death, and deſerved by their ſin to be as far under the earth as they were above it. So Jacob, Gen. 37.34. See on 2 Sam. 1.2.

V. 13. *Eli ſat upon a ſeat by the way-ſide, watching*] *i. e.* Expecting news from the Camp, and the iſſue of the fight. See on v. 18.

For his heart trembled for the Ark of God] *i. e.* Partly out of guilt & fear, in reſpect of thoſe ſad meſſages ſent unto him by the man of God & Samuel, and partly out of zeal for Gods glory and the good of the people. He feared leſt the ark, the holy ſign of Gods preſence, ſhould fall into the hands of the uncircumciſed Philiſtims, to be profaned and abuſed by them, and in the mean time Gods own people be deprived of the comfort of it.

all the City cried out] *i. e.* Lamented for that great defeat, and the taking of the Ark.

V. 14. *And the man came in haſtily, and told Eli*] In a raſh and paſſionate manner he reported all his ſad news at once, and not by degrees, one thing after another, that by the ſlowneſs of the relation, the former grief and loſs being ſomewhat digeſted, Eli might be the better prepared to hear of another; Which was the cauſe that it made ſuch a violent impreſſion into his heart that the quite ſunk under the weight of it.

V. 15. *and his eyes were dim*] Heb. *ſtood*. Were ſo ſet in his head, that, wanting natural moyſture and vivacity of ſpirits, he could not eaſily move and turn them about. See ch. 3.2. And this was the cauſe why ſitting on a ſeat by the way-ſide he ſaw not the man as he paſſed by, and ſo was unacquainted with his ſad tydings, till in ſome generall manner he took notice of it by he cries and clamours of the people in the City.

V. 17. *Hophni and Phinehas are dead*] *i. e.* Slain, v. 11.

V. 18. *when he made mention of the Ark of God*] He endured with ſome patience to hear of the ſlaughter of ſo many thouſands of the army, and the death of both his ſons, being things which themeſſages he had received from God made him expect: but when he reported that the ark of God was taken, he fell into ſuch an extaſie of grief as quite broke his heart, and cauſed him to ſink down into a deadly ſwoon, becauſe that loſs was more then he looked for, and evils that are not foreſeen are moſt grievous, the mind not being prepared to bear them. Yet ſome conceive this ſad accident was alſo foretold. See on ch. 2.32.

he fell from off the ſeat backward by the ſide of the gate] *i. e.* Either the gate of the City, where he cauſed a ſeat to be ſet up, on purpoſe for him to ſit on, whileſt he waited to hear the news: or the gate of the Tabernacle, where he was accuſtomed to ſit, ch. 1.9. if at leaſt it were ſo neer the way-ſide from the camp that it was fit for this uſe. But the former ſeemeth for me the more likely. See on Gen. 7.22.

and his neck brake, and he dyed] This was an heavy judgment, but moſt juſt from God, and in a way of retaliation and requital, that Eli, who being admoniſhed of his ſin, would not amend it, by bowing the ſtiff neck of his rebellious ſons with ſevere puniſhments ſhould thus have his own neck broken; both becauſe, being an indulgent father, he had not by ſevere diſcipline reſtrained them from their looſe and lewd courſes in due time, whileſt, they being young, there was hope, Prov. 19.18. and alſo becauſe, being ſupreme Magiſtrate, he had not cut them off when they were become deſperately wicked: But his ſtate in reſpect of eternity, notwithſtanding this temporal judgment, of a ſudden and unnatural death, may be happy and bleſſed, ſeeing excepting theſe failings in reſpect of his ſons, there are many evidences, in the ſtory, of his piety and integrity.

for he was an old man and heavy] Here the inferior and the inſtrumental cauſes of his fall and death are related, namely, that being blind, corpulent and unwieldy, he was not able to ſhift for himſelf: yet though he had been young and active, it would not have prevented it, his heart being broken by the former ſad and ſudden relation, and he fallen into a deadly ſwoon.

V. 19. *neer to be delivered*] Or, *to cry out*.

ſhe bowed her ſelf and travelled] As it is uſual with women when their pains and throws of child-bearing come upon them, as they did now upon her, by hearing upon a ſudden this woful news.

V. 20. *Fear not, for thou haſt born a ſon*] This was a ſingular comfort in it ſelf for a woman in her caſe, to make her forget her former ſorrows, Joh. 16.21. But as it gave no comfort to Rachel at the birth of Benjamin, Gen. 35.17,18. ſo much leſs to this woman, who was in a ſadder condition, in reſpect of the great overthrow of Gods people, the death of her husband and father, but eſpecially the taking of the Ark. Theſe made ſuch a deep impreſſion of grief in her heart, that ſhe ſlighted this ordinary comfort, as not worth the regarding.

V. 21. *And ſhe named the child Ichabod*] *i. e. Where is the glory?* or, *There is no glory*, ſeeing the ark, which was the glory of Iſrael, as being a ſign of Gods preſence and protection, was carried away captive by the uncircumciſed Philiſtims. It is called the *glory* of the Lord, Pſal. 26.8. & 78.61. Herein this pious woman ſhewed her love to God, and her zeal to his pure religion, ſeeing in compariſon of them ſhe regarded not either father or husband, or the fruit of her womb, her onely ſon.

V. 22. *And ſhe ſaid, The glory is departed from Iſrael*] By repeating the ſame words ſhe more fully expreſſed the greatneſs of her grief. But as herein ſhe ſhewed her zeal for Gods glory, ſo not without ſome failing and ſtaggering in her faith, ſeeing Gods preſence was not ſo inſeparably tyed to the ark, the viſible ſign thereof, that it muſt needs fail when it was taken away. Yea, it followed not, that the Church and Kingdome of Iſrael muſt thereby needs come to ruine, ſeeing they were not grounded upon the preſence of the Ark, but upon Gods promiſes, that they ſhould continue to the coming of the Meſſiah, when as, the partition-wall being broken down, both Jews and Gentiles ſhould become one Kingdom and myſtical body under Chriſt their King and Head: Upon which promiſes, as upon a firm foundation, ſhe ought to have built her faith, and not upon the preſence of the Ark.

CHAP. V.

Verſ. 1. *FRom Eben-Ezer*] See ch. 4.1.

unto Aſhdod] Euſebius ſaith, Aſhdod lyeth in the lot of the tribe of Judah, and is now called *Azotus*; and in it were left Giants called Anaks; and it is at this day a famous Town of Paleſtine: Acts 8.40. See on Amos 3.9.

V. 2. *into the houſe of Dagon*] That is, into the Temple of their idol Dagon. Of which ſee on Judg. 16.23.

and ſet it by Dagon] Either as a trophee of their victory, to be ſeen of all the people that came to worſhip that idol, that they might aſcribe the glory thereunto, by whoſe power and aſſiſtance they had ſubdued their enemies, and taken the Ark captive, which was their chief ſtrength wherein they truſted. Or, as others think, (but not ſo probably) having an high eſteem of it, and the efficacie and vertue of its preſence, as as appeareth ch. 4.7,8. they ſet it upon the moſt honourable place, even neer unto their idol.

V. 3. *And when they of Aſhdod*] *i. e.* The prieſts of Dagons temple,

roſe early] To ſee how it fared with the ark and their idol.

Dagon was faln upon his face to the earth] When the Iſraelites gloried in the Ark as their chief ſtrength, yet ſtill continued in their ſins, the Lord cauſed it to be carried away captive: And now when there was no hope, their enemies triumphing over them and the Ark alſo, the Lord magnifyeth his power and glory, by vanquiſhing their idol even in his own temple, and cauſing him to fall down flat on his face before his Ark. For as nature admits not two Suns in the firmament, nor monarchical policy two Kings in the common-wealth at the ſame time; ſo the onely true God, who is jealous of his glorie, admitteth no corrivalls, nor will ſuffer idols to ſtand in competition with him, 2 Cor. 6.14,15. If he be preſent in his Ark, Dagon muſt fall. Thus when the true Religion is ſet up, after it hath been long ſuppreſſed and as it were captivated by its enemies, Superſtition and Idolatry will fall down flat before it. So when Jeſus Chriſt, the eternal Word and Wiſdom of his Father, of whom the Ark was a type, was incarnate, and as the onely true light ſhined in the world, all heatheniſh Oracles and diabolical deluſions, at Delphos and elſewhere, ceaſed; and the devils were fain to acknowledge him to be the ſon of God, Matth. 8.29.

V. 4. *behold, Dagon was faln upon his face to the ground*] After his firſt fall they ſet him up again, and in all likelihood, concealing it from the people, uſed their beſt endeavours to faſten him ſure in his place, to prevent the like danger. And if their endeavours had taken effect, they would not have aſcribed his fall to the Ark ſtanding by. But now falling the ſecond time, they were convinced of the true cauſe, and could not attribute it to any accident, as otherwiſe they would, & therefore they plainly acknowledg it, v. 7. One would think this ſhould have made them to have ſeen the omnipotency of the onely true God of Iſrael, and the vanity and impotency of their idol, who could neither keep himſelf from falling, nor riſe again till they ſet him up, and ſo to have cleaved to the one, and forſaken the other: But there is not any vertue in miracles to perſwade of themſelves, when as the Spirit of God worketh not with them.

and the head of Dagon and both the palms of his hands were cut off] The head being the ſeat of wiſdom, and the hands the inſtruments of working, the Lord, by cauſing theſe parts of Dagon to be cut off, would ſignifie to thoſe that did worſhip him, that there was in him, neither wiſdom to rule and direct, nor power to act and execute; no ability either to foretel things to come, or to do either good or evil, Iſai. 41.22,23.

upon the threſhold] God by his providence cauſed the head and hands of Dagon to be cut off upon the threſhold, by which, all, even the very meaneſt of the people, did enter into the idol-temple, treading & trampling upon it with their feet, to ſhew unto all that came in, the baſeneſs of that they came to worſhip, and to deter them from proſtituting and proſtrating

ſtrating themſelves before ſuch an impotent idol, as could not keep himſelf from being ruined upon ſo contemptible a place.

onely the ſtump of Dagon was left to him] Heb. *onely Dagon was left.* That is, the ſiſhy part was chiefly left, from the middle downward. For though ſome other parts remained, as the arms, ſhoulders, and breſt, yet they were diſmembred from the head and hands, and battered and broken with the fall.

V. 5. *Therefore neither the prieſts of Dagon, nor any that come into Dagons houſe, tread on the threſhold*] This they forbore to do either out of ſuperſtitious devotion, as thinking the threſhold holy, becauſe Dagons head and hands had touched it; and ſo inſtead of giving glory to God, by whoſe almighty power their idol was deſtroyed, they did the more diſhonour him, by adding to their idolatry a further degree of blind ſuperſtition. Or elſe they did it out of abhorrency, the threſhold having been the cauſe or means whereby their beloved idol was ruined and defaced; even as a man will abhor to touch that ſword wherewith his deareſt friend hath been killed and ſlaughtered. But whatſoever they intended, God in his providence uſed their ſuperſtition as a means to perpetuate the memory of this famous miracle, in cauſing Dagon to fall before the Ark, to his own glory, and the ſhame of idols and idolatry, which otherwiſe in all likelihood would have been quickly forgotten. *S*ee on Zeph. 1. 9.

of Dagon] That is, of Dagons temple.

unto this day] By which is meant either the time when this ſtory was written, or ſome long and indefinite time not preciſely expreſſed; or, that they continued this ſuperſtition by a perpetual and immutable ordinance. *S*ee Joſh. 4. 9.

V. 6. *But the hand of the Lord was heavy upon them of Aſhdod*] *i. e.* He viſited them with a grievous puniſhment; and becauſe they would not lay to heart the judgment executed upon their idol, but continued ſtill in their idolatry and blind ſuperſtition, and would not return the Ark to its own place, and ſo robbed him of his glorie, he took vengeance upon them in their own perſons, and inflicted that ſore plague of Emerods in their hinder and ſecret parts, a diſeaſe not onely painful, but alſo ignominious in the cure, and *ſo put them to a perpetual reproach*, Pſal. 78. 66.

and he deſtroyed them] This I conceive is to be underſtood in the general, That he conſumed them with divers mortal puniſhments, which are afterwards particularly expreſſed; As the Emerods, which were deadly unto them, accompanied with ſome other grievous diſeaſe no leſs dangerous and deſperate, which ſeemeth to be implyed by that *deadly deſtruction* mentioned v. 11. which if any eſcaped, and died not, they were ſmitten with the Emerods, v. 12. And beſides, theſe perſonal puniſhments, their countrey alſo was deſtroyed with mice, whereby they were in danger to be deſtroyed by famine, ch. 6. 5. Now of this diſeaſe of the Emerods there are two ſorts; one, cauſing outward knobs and ſwellings, which may more eaſily be come at and cured; the other, ſecret and inward in the gut, called with us *blind piles*, becauſe they cannot be ſeen, which as they are moſt painful, ſo alſo more hardly cured, it being not eaſie to apply any medicine unto them. And of this ſort were thoſe here ſpoken of, as is moſt properly implyed by the phraſe of *ſmiting them in the ſecret parts*, v. 9. Which was no doubt very grievous, when as God purpoſely ſet it on.

V. 7. *The Ark of the God of Iſrael ſhall not abide with us*] They ſuſpected it was the cauſe of all their miſery, becauſe theſe evils had not befallen other cities, whither the Ark came not; nor their city, before it was placed among them.

for his hand is ſore upon us, and upon Dagon our god] Upon us, by inflicting on us theſe painful and mortal diſeaſes; on the idol, by breaking it in pieces. By which puniſhments, wherein God dealt with them by way of retaliation, they might have come, had they not been ſtark blind, to a ſight of their ſins. For as they had diſhonoured God by carrying away captive his Ark, and ſlaughtering his people in an unlawful war, ſo the Lord gained glory to himſelf by inflicting heavy puniſhments upon their idol and themſelves, bringing upon them both ſhame and confuſion. Where obſerve by the way, how ſhort and momentany are both the joyes of the wicked, and the calamities of Gods people. The Philiſtims lately triumphed and inſulted with much pride both over Iſrael and God himſelf; but now they are called to account, and the revenging hand of God lyeth heavy both upon them and their idol: whereby way is made to return the Ark back to Gods people, and with it the comfortable aſſurance of his preſence and protection.

V. 8. *What ſhall we do with the ark of the God of Iſrael*] They were very loth to part with the Ark, not out of any love they bore unto it, but becauſe they thought the Iſraelites repoſed in it their confidence, and would be more valiant and couragious when they enjoyed it, and more timorous and heartleſs in the abſence of it.

Let the ark of the God of Iſrael be carried about unto Gath] This was another of their five principal Cities, near unto the ſea. See on Amos 6. 2. It was alſo called *Metheg-Ammah*, becauſe ſituate on a little hill called *Ammah*. Compare 2 Sam. 8. 1. with 1 Chron. 18. 1. Unto this City by common conſent the Ark is carried, either out of hope that change of place would alter the effect, or at leaſt to make trial whether thoſe heavy puniſhments befell the Aſhdodites by having the Ark preſent with them, or by ſome other accident. For had they certainly known that the Ark had been the cauſe, the Lords of Gath would never have yielded that it ſhould have been brought to their city, *S*o ready are men to vaniſh in their idol-conceits, when in their calamities they leave God, our onely ſtay and truſt, and have not his Spirit to guide and direct them.

V. 9 *the hand of the Lord was againſt the city with a very great deſtruction*] This the Ark in its own nature cauſed not, (for it brought afterwards a bleſſing with it to the houſe of Obed-edom, and all he had 2 Sam. 6. 11) but becauſe they did not return it to its own place, but carried it about from city to city, as it were in a pageant and pompous ſhew, and gave it not that honour that was due unto it.

and they had Emrods in their ſecret parts] *i. e.* Inwardly in their guts, which were ſo extreme that they could have no eaſe nor cure.

V. 10. *Therefore they ſent the Ark of God to Ekron*] This alſo was one of the five principal cities of the Philiſtims, and in the diviſion of the land fell to Judahs lot, Joſh. 15. 45. See Judg. 1. 18. and 3. 3.

the Ekronites cried out] As fearing leaſt by the coming of the Ark they ſhould have the like plagues inflicted on them to thoſe wherewith their neighbour-cities were deſtroyed.

to us, to ſlay us and our people] Hebr. *to me, to ſlay me and my people.* And ſo v. 11. This was ſpoken in a paſſionate manner by their Prince or Magiſtrate, not becauſe he thought that they had purpoſely brought the Ark unto them with ſuch an intention, but that it would prove ſo in the event.

V. 11. *Send away the Ark of the God of Iſrael*] This was the counſel of the Ekronites to all the lords of the Philiſtims, to put off from themſelves the preſent danger: But it ſeemeth they were ſo loth to part with the Ark that they did not imbrace and follow it, but would needs put the matter to be cleared by making further experiments; and therefore they ſent it from Ekron to Gaza, and Aſhkelon, two other of their chief cities, as plainly appeareth ch. 6. 4, 17. and Joſephus alſo affirmeth the ſame, *Antiq. lib. 6.* Wherein as they had their ends and aims, ſo God had his; namely, by this means to bring an univerſal judgement upon the whole country, and to make them all alike drink deeply of the cup of his wrath.

that it ſlay us not, and our people] *i. e.* Both the lords, who it ſeemeth thus complained, and the people alſo who were under their government. See on v. 10.

V. 12. *And the men that died not were ſmitten with the Emrods*] It ſeemeth they were puniſhed with ſome other mortal diſeaſe beſides the Emrods, of which many died; and they who eſcaped the one were plagued with the other: and both joining together cauſed that deadly deſtruction, v. 11.

and the cry of the city went up to heaven] An hyperbolical expreſſion of that great and grievous lamentation which was made by the inhabitants of the city.

CHAP. VI.

Verſ. 1. AND *the Ark of the Lord was in the countrey of the Philiſtims ſeven moneths*] They hoped in time their plagues would have ceaſed; and then they were reſolved to have kept the Ark in captivity ſtill. See on v. 13.

V. 2. *And the Philiſtims called for the Prieſts and the diviners*] Though they were idolaters, yet they had even by the light of nature ſuch an high eſteem of their prieſts and diviners that they would do nothing of any importance without their counſel and direction.

What ſhall we do to the Ark of the Lord?] Though in their former conſultations they had much debate, Whether they ſhould ſend back the Ark, or no; and ſome were againſt it, as not thinking their detaining of the Ark among them was the cauſe of their plagues, becauſe if the God of Iſrael had ſo highly eſteemed it, he would never have ſuffered it to be carried away captive; yet after by much experience being convinced that the continuance of it among them was the true cauſe of all their calamities, they generally conclude and reſolve to ſend it back; and therefore they do not here deliberate what to do with it, but what was to be done to it when they did return it, as moſt conducing to their ends that is, the appeaſing of the God of Iſraels wrath, that he might heal their land, and remove their plagues.

V. 3. *ſend it not empty*] *i. e.* Without ſome gift or preſent, to appeaſe his wrath incenſed againſt us. Exod. 23. 15. and 34. 20. Deut. 16. 16.

but in any wiſe return him a treſpaſs-offering] Becauſe ye have treſpaſſed againſt him, both by your carrying away his Ark captive, and your ill uſage of it, whileſt it hath been in your cuſtody, not giving it that honour and reſpect that is due unto it, therefore you muſt labour to appeaſe him, in way of ſatisfaction, by a treſpaſs-offering, for your ſins. And thus, though God ſeemed to be much diſhonoured by their captiving of his ark, yet he ſo diſpoſeth of it by his wiſe providence, that he gaineth thereby much glory to his Name, in that he cauſeth theſe idolatrous Prieſts, who were enemies unto him and his true ſervice, to give ſuch counſel as tended to his honour, and the ſhame of their Idols and falſe woſhip.

then ye ſhall be healed, and it ſhall be known (Or thus, *or it ſhall be known*) *to you, why his hand is not removed from you*] *i. e.* Upon the ſending of this offering it ſhall be known, if ye be healed, (as it is very likely you will) that it was his hand upon you for your ſin; or, if you be not, then, that it came not from the God of Iſrael, but by chance, or ſome hidden natural cauſe. *S*o. v. 9.

V. 4. *They anſwered, Five golden emrods, and five golden mice*] By which offering they acknowledged the plagues of emrods and mice were juſtly inflicted upon them by the God of Iſrael for their captiving and diſhonouring his holy Ark. Now though (as ſome conceive) this treſpaſs-offering of Emrods and Mice, being ſo abſurd and ridiculous a preſent, came into the mind of the Prieſts by the ſuggeſtion of the devil, that God thereby might rather be diſhonoured then glorified, yet God in his wiſdom ſo diſpoſed of it that it much tended to his glory: For by this means the ſin and ſhame of the Philiſtims, who were Gods enemies, were had in perpetual memory amongſt his people, to whoſe hands theſe came to the glory of God, who had puniſhed them with Mice and Emrods for ſlaughtering his people, and leading captive and profaning his Ark.

for one plague was on you all] Heb. *them.* *i. e.* Both Lords and common people.

V. 5. *Wherefore ye ſhall make images of your emrods*] *i. e.* The figure of figs, like the knops and ſwellings of that diſeaſe, that could hardly be repreſented without the pourtraying of thoſe ſecret and unſeemly parts to which they were affixed, and ſo not without the diſcovery of their ſhame, and that to their mortal enemies, who would take occaſion thereby to ſcorn and deride them.

and images of your Mice that marr the land.] *i. e.* The fruits of your land, by eating up and ſpoyling your corn.

and ye ſhall give glory unto the God of Iſrael] Namely, by reſtoring his ark, as you have diſhonoured him by captiving and profaning it; and whileſt alſo by this offering ye ſhall confeſs the truth, and acknowledge that he hath juſtly puniſhed you for your preſumptuous ſins in medling with his holy ark. So Joſh. 7. 19. Joh. 9. 24.

and from off your gods] The word is of the plural number, either becauſe the diſgrace executed upon Dagon did alſo befal their other idols in the adjoining cities. And ſo God executed judgement upon all the gods of Egypt, *Exod.* 12. 12. Numb. 33. 4. Or elſe becauſe Dagons diſhonour tended to the diſgrace of all their other idols, ſeeing they were no more able then he to preſerve either themſelves or thoſe, who ſerved them, from the juſt hand of the almighty God.

V. 9. Wherefore then do ye harden your hearts, as the Egyptians and Pharaoh] *i. e.* Why do you wilfully retain the ark, after you have ſuffered ſuch great and grievous puniſhments, herein reſembling Pharaoh and the Egyptians, who held the people in cruel bondage, notwithſtanding that Gods hand was ſo heavy upon them, till at laſt going on in their ſin their whole army was drowned in the red ſea? If you would avoid the like heavy judgement, do not imitate them in their ſin. See Exod. 7. 13. and 8. 15. and 14. 17.

V. 7. Now therefore make a new cart] Which hath never yet been put to any common uſe; that hereby you may ſhew how much you now reverence the Ark, though formerly you have abuſed and prophaned it. So 2 Sam. 6. 3. See Mark. 11. 2.

and take two milch kine, on which there hath come no yoke] This they were to do not onely upon the ſame ground with the former, but alſo to make the experiment more clear, & to convince them that what was done proceeded from God, as being above the ordinary courſe. For if they had made uſe of old kine accuſtomed to bear the yoke and to travel in the common rode, it had not been ſo ſtrange, if without a guide they had gone forward in their uſual way; but that young heifers, untamed and untrayned, ſhould quietly bear the yoke, and never offer to go out of that way which they before had not uſed to travel, it muſt needs be thought a great wonder; eſpecially if that were true that Joſephus reporteth *Antiq. lib.* 9. that being ſet in a place where three wayes met, they choſe that which led to Beth-ſhemeſh, and left the other.

and bring their calves home from them] This was alſo done to make the experiment more evident; and falling out accordingly did encreaſe the wonder. For if they had ſuffered their calves to accompany them, it had been leſs ſtrange that they quietly and cheerfully went forward in the way; but when their calves were left at home behind them, after which they naturally longed, that yet they ſhould take another way, and not offer to return back unto them, could not be thought much leſs then a miracle, ſeeing their natural inſtinct of love toward their young ones was overcome by a ſupernatural power.

V. 8. *put the jewels of gold*] *i. e.* The golden Emrods and Mice, which they ſent for a treſpaſs-offering, v. 4.

in a coffer by the ſide thereof] They durſt not preſume to open the ark, and put them into it.

V. 9. *And ſee, if it goeth up by the way of his own coaſt to Beth-ſhemeſh, then he hath done us this great evil*] *q. d.* By this experiment we ſhall plainly diſcern whether the God of Iſrael hath inflicted theſe plagues upon us, or no, Beth-ſhemeſh was a city belonging to the Prieſts, Joſh. 21. 16. ſituate upon the confines of Judah, in whoſe lot it was, Ioſh. 15. 10. and bordering upon the countrey of the Philiſtims towards Ekron, in the way to *Shiloh*: therefore if the kine did carry the Ark thither-wards, towards its proper place where it had ſtood ſo long, it was a plain evidence that they were guided by a ſupernatural providence. See on Ioſh. 15. 10.

V. 12. *And the kine took the ſtraight way to the way of Beth-ſhemeſh*] They went ſtraight to this city of the Prieſts, as though they had purpoſely been ſent thither by God to deliver the ark into their hands unto whoſe care it belonged.

lowing as they went] By a natural inſtinct they lowed after their calves which they had left behind them, yet went ſtill forward in their way to Beth-ſhemeſh, being moved to go on with the cart in which the ark was, by the Divine providence.

and turned not aſide to the right hand or to the left] *i. e.* Into any croſs or by-wayes that lay by their paſſage.

And the lords of the Philiſtims went after them] Namely, to obſerve the iſſue of this experiment. Afterwards they returned home, but never the better; For though doubtleſſe they wondred, v. 16. at this ſtrange ſight, yet they repented not of their ſins, but ſtill continued in their idolatry, and hatred of Gods people.

V. 13. *were reaping their wheat-harveſt*] Which in that countrey began in the latter end of April, and continued to the feaſt of Pentecoſt. For their wheat-harveſt there was after their barley-harveſt, which began in the end of our March, after the feaſt of the Paſſeover, which began the fourteenth day of their moneth Abib, and continued ſeven dayes. Before this feaſt they could not begin their harveſt: For the day after, they were to bring a ſheaf or handful of the firſt-fruits unto the Prieſt, that he might wave it before the Lord, who accepting thereof did ſanctifie unto them the reſt of the harveſt, Levit. 23. 8—11. Deut. 16. 9. Now this barley-harveſt continued till toward the end of April, and then the wheat-harveſt began, and laſted to the feaſt of Pentecoſt, fifty dayes after the Paſſeover, Lev. 23. 15, 16. For the barley and wheat in that country being ſowen in the ſame ſeaſon, the barley continued in the earth, before it was ripe, but ſix moneths, and the wheat ſeven: So that the whole harveſt, from the beginning to the end, laſted the ſpace of two moneths, or ſomewhat more. By this computation it appeareth that the Ark was taken in the beginning of November, or the latter end of October, ſeeing it was ſeven moneths in the land of the Philiſtims, v. 1.

and ſaw the ark] To wit, either as it was ſent uncovered by the Philiſtims, or uncovered by themſelves; which was contrary to the law, Num. 4. 5, 20.

V. 14. *And they clave the wood of the cart*] To wit, the Levitical Prieſts, who dwelling at Beth-ſhemeſh were ready at hand to execute their office. See on v. 9. But how could it be lawful for the Prieſts to offer ſacrifices here, ſeeing they were onely to be offered at the Tabernacle upon that one altar there? R. They were reſtrained to that place, for ordinary ſacrifices, But not in extraordinary caſes. For the high places were not altogether prohibited whileſt the tabernacle was in a flitting condition, and the Lord had not yet choſen a certain and ſetled place for his ſervice. Beſides, at this time they had the Ark with them, the viſible ſign of Gods preſence, and therefore might lawfully offer ſacrifice before it. See on Judg. 21. 4.

and offered the kine a burnt-offering to the Lord] This offered oblation was contrary to the law, which commanded that onely males ſhould be offered for burnt-offerings, Lev. 1. 3, 10. and 22. 19. Mal. 1. 14. But this is to be imputed either to the ignorance of thoſe times, in which the law of God was not well underſtood, nor exactly obſerved, or to the ſudden paſſion of joy which ſo tranſported them that they did not for the preſent think or conſider of it. Or rather it may be that in this extraordinary caſe they left the ordinary way, God diſpenſing with it, and directing them to this courſe by a ſecret inſtinct of his Spirit. And there was good reaſon that theſe kine, which had been imployed in this ſervice of carrying the ark, and by a ſecret inſtinct had performed it in a wonderful manner, ſhould never after be put to common and profane uſes, but conſecrated wholly unto God.

V. 15. *And the Levites took down the ark*] *i. e.* The Prieſts, which were of the tribe of Levi: For none but the Prieſts might touch the Ark, Num. 4. 15. 2 Sam. 6. 6, 7.

and the men of Beth-ſhemeſh offered burnt-offerings] That is, brought their oblations to the Prieſts, to be ſacrificed by them.

V. 18. *both of fenced cities and of country-villages*] The whole Country of the Philiſtims was divided into five parts or Dukedoms, which were reſpectively under the government of five Lords, who every one in their ſeveral diviſions had, beſides a principal City, divers inferior Towns and Villages, with their territories, belonging unto them. And becauſe theſe plagues of Emrods and Mice were inflicted generally upon every of theſe five cities, with their villages and countries, therefore there was a ſeveral treſpaſs-offering appointed for every of them, the charge whereof was born (it is likely) both by the cities and the country-villages.

even to the great ſtone of Abel] Mentioned, v. 14, 15. It is, here named *Abel*, that is, *mourning*, not becauſe ſo called in former times, but now, upon occaſion of the great mourning of the people for that lamentable ſlaughter which God made among them, ver. 19. Gen. 50. 11.

V. 19. *And he ſmote the men of Beth-ſhemeſh, becauſe they had looked into the Ark of the Lord*] It was unlawful for the people, yea, for the very Levites themſelves, ſo much as to look upon the Ark of the Lord, till the Prieſts had covered it, Numb. 4. 5, 20. Nor was it lawful for the Prieſts to open the Ark and look into it. Here then was the great ſin of the Beth-ſhemites, generally committed by them all, that they either uncovered the Ark themſelves to look upon it, or, if it were ſent uncovered by the Philiſtims, ſtood ſtaring and gazing upon it without due fear and reverence. Beſides which ſin committed in common by the whole multitude, there were many ſo preſumptuous (neither can we with any probability imagine that ſo many thouſands as dyed could do it in one day) that they opened the Ark, and out of their curioſity pryed into it, to ſee whether the Philiſtims had put any thing into it, or taken any thing out of it.

even he ſmote of the people fifty thouſand and threeſcore and ten men] Theſe could not all be inhabitants of Beth-ſhemeſh, that was no great City; but probably the greateſt part came out of the Countrey neer unto it, which lyeth upon the frontiers of the Philiſtims and Judea, had ſtrong gariſons to defend them from the invaſions of their enemies: And not only they, but many others, it is likely, hearing of the return of the Ark, did flock to ſee it. Therefore it is ſaid in the text, not only that God *ſmote the men of Beth-ſhemeſh*, but *that he ſmote even of the people, fifty thouſand and threeſcore and ten men*. Thus God is wont to puniſh his own people, when they ſin, as well as others: Prov. 11. 31. 1 Pet. 4. 17.

V. 20. *Who is able to ſtand before this holy Lord God?*] In ſtead of humbling themſelves before God by unfeigned repentance for their ſins they make bitter complaints of Gods ſeverity and rigour, and bewail their loſs, adviſing amongſt themſelves how they may be rid of the Ark, as thinking it to be the cauſe of all their miſery. So David, 2 Sam. 6. 8, 9. and the Gadarens, Mat. 8. 34.

V. 21 *Come ye down, and fetch it up to you*] Pretending it may be that it was no ſafe place for the Ark, ſeeing it did lye too neer the Philiſtims; but chiefly in all likelyhood intending their own ſafety, that they might not by the preſence of the Ark, run again into the like danger.

CHAP. VII.

Verſ. 1. A*Nd the men of Kirjath-jearim came*] This was a city in the tribe of Judah, formerly called *Kirjath-Baal*, Joſh. 15. 9, 60. and 18. 14. The inhabitants thereof being ſent unto by the Beth-ſhemites to fetch the Ark, ch. 6. 21. now come for it with all readineſs and cheerfulneſſe. For though they had heard of the great ſlaughter of the Beth-ſhemites, this did not diſcourage them, becauſe they did not impute it to the Arks coming thither, but to their irreverent uſage of it; which ſin they were reſolved carefully to avoid. But when the Ark was returned out of the Philiſtims countrey, why was it not carried back to Shiloh whence it came, eſpecially ſeeing the Tabernacle ſtill remained there? R. Becauſe the Lord in his juſt diſpleaſure abhorred Shiloh, for the abominable profanation of his ſervice and the horrible wickedneſſe that was acted there, *So that he forſook the tabernacle of Shiloh, the tent which he placed amongſt men*, Pſal. 78. 60, See Ier. 7. 12, 14. and would not ſuffer his holy Ark to return unto ſuch an unholy place, but did ſeparate it from his tabernacle there. And ſo they continued divided, the one from the other for ever after; and David prepared a new tent for it, 1 Chro. 15. 1. and 16. 1.

and fetch up the Ark of the Lord] *i. e.* Not they themſelves; for they were not a city of Prieſts, neither did Prieſts live among them; and none but thoſe of their tribe and order might touch the Ark, but the Prieſts of Beth-ſhemeſh being appointed for this ſervice, the men of Kirjath-jearim, to ſhew their willingneſs, did come to accompany them.

and brought it into the houſe of Abinadab] Who was a Levite, and, as Ioſephus reporteth, a man eminent for integrity.

in the hill] *i. e.* A very high place in the city, and therefore the more fit for ſuch a ſacred uſe. Whereof it is, that when David went to fetch the Ark from thence to his own houſe, he is ſaid to have gone up unto it, 1 Chro. 13. 6.

and ſanctified Eleazar his ſon] *i. e.* Conſecrated him to this holy ſervice by ſuch legal ceremonies as were required.

to keep the Ark of the Lord] *i. e.* Not to cover or uncover it: for he being not Prieſt, but onely a Levite, might not touch it himſelf. Therefore his office and charge was onely to attend it, to keep clean the place where it ſtood, and to preſerve it from being profaned and abuſed by any other.

V. 2. *the time was long: for it was twenty years*] The full time of the Arks continuance at Kirjath-jearim was above forty years. For there it was placed ſeven or eight moneths after the death of Eli, and remained there till David in the ſeventh year of his reign fetched it thence; and after the death of Eli Samuel and Saul ruled over Iſrael forty years, Acts. 13. 21. Therefore by theſe twenty years here ſpoken of muſt needs be meant a part onely of thoſe fourty & odd years in which it remained at Kirjath-jearim, namely thoſe firſt twenty years, in which Samuel, after the death of Eli, judged the people, and by his preaching, propheſying and government had made ſome reformation, and turned many from their idolatry to Gods true worſhip. But ſtill there were many who repented not of their ſins, but joyned with God, in their ſuperſtitious ſervice, Baal and Aſhtaroth, yet now theſe twenty years being expired having throughly ſmarted for their idolatry by the grievous oppreſſions of the Philiſtims, and Samuel alſo laying both their ſin and puniſhment to their hearts, the whole people generally reſolve upon a through reformation, and with unanimous conſent renounce their idols, and embrace the pure worſhip of God.

and all the houſe of Iſrael lamented after the Lord] *i. e.* Sorrowing and grieving under the oppreſſions of the Philiſtims, (who from the time of their victory had layed heavy burdens and taxations upon them, yea, had turned them out of their cities, and dwelled in them, as is implyed, v. 14.) and now repenting of their ſins, and unfainedly bewailing them, as the fountain of all their calamities, they return unto the Lord, and cry and call unto him for help and deliverance.

V. 3. *And Samuel ſpake unto all the houſe of Iſrael*] *i. e.* Unto all their Elders and chief Rulers that reſorted unto him. Or, to all the people, went he about in his circuit to execute the office of a Judge and Prophet.

If yee do return unto the Lord with all your hearts] Not dividing them between him and idols, 1 King. 18. 21. 2 King. 17. 33.

put away the ſtrange gods] Heb. *the gods of the ſtrangers*. That is, the idols of the heathen Nations round about you. Theſe idols are ſtrangers unto you, and you have nothing to do with them, being entred into Covenant with Jehovah the onely true God, that he ſhall be your God, and you his people, Ioſh. 24. 14, 23.

and Aſhtaroth] See Iudg. 2. 13,

prepare your hearts unto the Lord] *i. e.* Devote your ſelves wholly to his ſervice, and utterly abandon all idolatrous worſhip.

and he will deliver you out of the hand of the Philiſtims] Though upon Samuels exhortation they generally reſolved to forſake all their idols, yet they did it not with a perfect heart, but many reliques of Idolatry and ſuperſtition remained ſtill among them; and therefore anſwerably the Lord did but in part perform this promiſe, and onely gave them ſome beginnings of deliverances by Samuel and Saul: But when in Davids reign there was a full reformation, idolatry being wholly aboliſhed and the pure worſhip of the onely true God ſet up and eſtabliſhed, then the Lord compleated this promiſe, and gave the Iſraelites full deliverance, not onely by freeing them from oppreſſions and ſervitude, but by giving them many glorious victories, and making them Lords over their enemies

V. 4. *Then the children of Iſrael did put away Baalim and Aſhtaroth*] See Iudg. 2. 11. The one of theſe words being of the maſculine, and the other of the Feminine gender, and both of the plural number, hereby is meant, that they put away all their heathen idols, of both ſexes, and of all conditions.

and ſerved the Lord onely] As his law required, Deut 6. 13. and 10. 20. Mat. 4. 10. Luk. 4. 8.

V. 5. *And Samuel ſaid, Gather all Iſrael to Mizpeh*] Concerning Mizpeh ſee on Iudg. 20. Hither Samuel ſummoneth the whole body of the people, that meeting together they might univerſallly renew their covenant with God, which they had ſo ſhamefully broken; and joyning together in a ſound and ſolemn humiliation, by faſting and prayer, might implore mercy and forgiveneſs for all their ſins paſt, with the return of Gods former favour, and help and deliverance for the preſent, and time to come; and to the end alſo that after by theſe religious exerciſes they had reconciled themſelves unto God, they might conſult one with another about the beſt courſe and means which were to be uſed to deliver themſelves from the Philiſtims ſervice.

V. 6. *and drew water*] This ſome interpret to have been a ceremony belonging to Legal purification, and ſignifying the waſhing away of their ſins. Others, to have been an expreſſion of their deep humiliation in the ſenſe of their miſery, intimating that they thought themſelves in a loſt and deſperate condition, like water ſpilt upon the ground, which cannot be taken up again 2 Sam. 14, 14. unleſs the Lord in mercy by his almighty power did raiſe & recover them out of their doleful & ſad eſtate. But ſeeing we read not of any ſuch ceremony in the Law, nor that it was uſed in former or following times, I rather take it to be an hyperbolical expreſſion, ſignifiing the great plenty of tears which in this day of their humiliation they ſhed for their ſins, ſtreaming out abundantly from the fountain of a broken heart and contrite ſpirit; whereby they teſtified both their unfeigned repentance, and their full reſolution that they would never again return to their former ſuperſtitions and idolatry, but thenceforward devote themſelves wholly to Gods ſervice, And ſuch like expreſſions we meet with, Pſal. 6. 6. and 42. 3. and 119. 136. Iob. 16. 20. Ier. 9. 1. Lam. 2. 11, 18.

and poured it out before the Lord] Hereby is not meant that they did it before the Ark, the ſign of Gods preſence, ſeeing that was now at Kirjath-jearim, but that they humbled themſelves by mourning, faſting and prayer in the ſight of God, who is alwaies preſent with his people when they are thus aſſembled and met together, Matth. 18. 20.

And Samuel judged the children of Iſrael in Mizpeh] *i. e.* He did not onely exerciſe the duty of a Levite, or Prophet to teach and direct them, but from this time forward he took upon him the office of a Judg; to which God now called him: And by his wiſe government, good example, and holy admonitions and exhortations he convinced them of their ſins, and brought them to repentance. See Ezek. 20. 4. and 22. 2. and 23. 36.

V. 7. *And when the Philiſtims heard that the children of Iſrael were gathered together*] Tyrants are alwayes jealous and ſuſpicious of the peoples meetings, leſt they ſhould plot and contrive ſome means to free themſelves from their yoke. Thus the Philiſtims here, lording it over the Iſraelites at this time, quickly take notice of this their aſſembly, and taking it to be a ſign of ſome commotion and rebellion, raiſe their forces, and come to ſuppreſſe them.

And when the children of Iſrael heard it, they were afraid] Namely in reſpect of the Philiſtims warlike preparations, and their own unpreparedneſs, ſeeing they were by Samuel aſſembled to pray, not to fight.

V. 8. *Ceaſe not to cry unto the Lord our God for us*] Heb. *be not ſilent from us from crying*. *i. e.* Seeing we are weak, and unable to make reſiſtance againſt ſo many and mighty enemies, and have no confidence but in God alone the Lord of hoſts, and giver of victory, and ſeeing his help is no otherwiſe to be obtained but by fervent prayer, therefore be inſtant with the Lord in our behalf, and with our fighting joyn thy effectual prayers

V. 9. *And Samuel took a ſucking lamb, and offered it for a burnt-offering*]

offering] *i.e.* He either cauſed it to be offered by a Prieſt, himſelf not being of that order, or did it as a Prophet immediately inſpired by God, and warranted to do it by ſpecial diſpenſation; as Elijah alſo did, 1 Kings 18.30,31. And upon the ſame warrant he offered a burnt-offering in that place on an altar of his own erecting, and not on the altar in the Tabernacle. But others think it might be lawfully done in other places upon extraordinary occaſions, before the Temple was built, and the altar there erected and ſetled. See on ch.6.14.& Judg.21.4.

and the Lord heard him] Heb. *anſwered*. *i.e.* Gave him a gracious return of his prayers, by granting his ſuit. The like example we have Exod.17.11. See Pſal.99.6.

V. 10. *But the Lord thundred with a great thunder*, &c.] According to Hannahs prophecy, ch.2.10. See Joſh.10.10. Judg.4.15. &5.20.

and they were ſmitten before Iſrael] Who did not idly ſlack and neglect their own endeavours, though they ſaw that the Lord from heaven fought for them. See on Joſh.10.10.

V. 11. *untill they came under Beth car*] This is the name of a rock, where perhaps the Philiſtims had a garriſon; unto which they making their retreat, the Iſraelites were hindred from proſecuting their victory any further. It is called *Shen*, v.12. See ch.14.4.

V. 12. *Samuel took a ſtone, and ſet it*] As a monument of their victory, and thankfulneſs unto God for his aſſiſtance, by which alone they had obtained it.

between Mizpeh and Shen] This was a great rock or promontory over againſt Mizpeh. God in his providence ſo diſpoſed of it, that in the very ſame place where before the Iſraelites were ſlaughtered, and the Ark taken captive, ch.4.1. they ſhould now erect a trophee of victorie.

and called the name of it Eben-Ezer] That is, *the ſtone of help*.

V. 13. *and they came no more into the coaſt of Iſrael*] They came divers times after this in an hoſtile manner with great armies, in the times of Samuel, Saul, and David, ch.13.1,5. & 17.1. 2 Sam.5.17,22. and therefore here muſt be meant, either that they came no more whilſt Samuel judged Iſrael alone; or rather, that though after this defeat there remained ſtill a great number of ſcattered troops, which if they had gathered and rallied into ranks in due order, and recruited their army by calling in ſome freſh forces from parts of their country neer at hand, they might ſo have returned upon the Iſraelites to renew the fight, yet they were ſo much diſheartned by their late overthrow (which was principally cauſed by the immediate hand of God fighting againſt them) that they durſt no more at this time adventure to do it.

V. 14. *And the Cities which the Philiſtims had taken from Iſrael were reſtored*] *i.e.* Were taken by force, or yielded by compoſition. Howbeit it plainly appeareth ch.10.5. & 13.3. that in the beginning of Sauls reign the Philiſtims had divers forts and ſtrong garriſons in their keeping; which either they held ſtill in their hands after the Cities were ſurrendred, to keep the Iſraelites from invading their Country; or ſurprized them again after this defeat.

And there was peace between Iſrael and the Amorites] *i.e.* A ceſſation from open war between the Iſraelites and the Philiſtims and the reſt of the Canaanites; both which are here comprehended under the name of *Amorites*. This peace is here mentioned as a fruit of the late victory.

V. 15. *And Samuel judged Iſrael all the dayes of his life*] Though Saul, after he was made King, had the ſupreme power in his hand, yet Samuel, as long he lived, exerciſed the juriſdiction of a Judge, which God had called him unto; as appeareth by the killing of Agag, whom Saul had ſpared, ch.15.32,33. And alſo, as a Prophet, he directed him in his government, admoniſhed him of his duty, reproved him when he trangreſſed and did amiſs, ch.15.1,2. & 13.13. yea, threatned him, when he rebelled againſt Gods expreſs Commandment, with the loſs of his Kingdome, ch.15.28. and anointed David King in his ſtead, ch. 16.13. And finally, ſometimes they joyned together (as it were in the ſame commiſſion) in the government, as in making war againſt Nahaſh the Ammonite, and relieving Jabeſh-Gilead when it was beſieged, ch.11. 7. And in this regard the years of both their governments are joyned in the ſame account of fourty years, Act.13.20,21.

V. 16. *And he went from year to year in circuit*] Namely, as a Judge, to hear and determine the cauſes of the people, and as a Prophet, to teach and direct them. Neither was Samuel bound by his mothers vow, ch. 1.11,22. whereby he was devoted to the ſervice of the Sanctuary, to continue his reſidence there; both becauſe, for the ſinnes of the Prieſts and people the Lord had forſaken the Tabernacle, and withdrawn from it the Ark, which was the viſible ſigne of his preſence, (See on verſ.1.) and alſo becauſe the Lord himſelf had taken him off from that Levitical ſervice, and called him to another imployment, namely, to be an holy Prophet, and a Judge over his people; which places he could not ſo well have diſcharged if he had been confined to a certain and ſetled place.

to Bethel] *i.e.* Either the City properly called *Bethel*, which was in the tribe of Benjamin, Joſh.18.13. or it is taken appellatively here, for *the houſe of God* which was now in Kiriath-jearim. And this is the more probable, that Samuel went yearly in his circuit thither, in reſpect of the great number of people which flocked thither, by reaſon that the Ark was ſetled there. And thus *Bethel* is frequently taken, as ch.3.15. & 10.3. Judg.20.18. See on ch.30.27.

and Gilgal] At the firſt entring of the Iſraelites into Canaan this was not a City, but a place where they encamped, and were circumciſed, from whence it was called *Gilgal*, Joſh.5.9. but after, it ſeemeth, Jericho (which was near unto it) being ruined and devoted to deſtruction, a City was there built, or at leaſt a place of habitation fit for Samuels purpoſe, as being convenient for the people to reſort unto. See on Hoſ.4.15:

and Mizpeh] See on Judg.20.1.

V. 17. *And his return was to Ramah*] Or, *Ramathaim*: where his dwelling houſe was, ch.1.1.

and there he judged Iſrael] *i.e.* There was his moſt ordinary place of Judicature, whither he uſed to return after he had gone his Circuits.

and there he built an altar unto the Lord] See on v.9.& Judg.21.4.

CHAP. VIII.

Verſ. 1. AND *it came to paſs when Samuel was old*] *i.e.* When by reaſon of age and weakneſs he was not able to go his circuit unto the uttermoſt parts, to adminiſter juſtice unto all the people, as he was wont, ch.7.16.

he made his ſons Judges over Iſrael] Wherein (as ſome think) though he were a good and holy man, he in divers reſpects offended. I. Becauſe he did not conſult with God before he did it, at leaſt, for any thing that appeareth in the text. II. Becauſe he did it in an ordinary way by himſelf, whereas the calling of a Judge was extraordinary, and immediately from God, when the neceſſity of the ſtate required it. III. Becauſe he had not a preſident from any of the former Judges to ſubſtitute his ſons in his place of government; yea, the clean contrary in Gideon, who utterly refuſed it when the people did offer it, Judg. 8. 23. IV. Becauſe he made them chief Judges, from whom there was no appeal, if they paſſed an unjuſt ſentence, though they were ſuch as he could have little aſſurance of their integrity. For otherwiſe the Elders and people would not thus have complained, if being wronged by them, they might have been righted and relieved elſewhere. V. Becauſe hearing from the elders of their ill and corrupt courſes and carriages, he did not take from them their office of Judicature, when he had power in his hand to do it. The which his failings were much aggravated in that he had the example of Eli freſh in memory, who was grievouſly puniſhed for his indulgence to his ſons, and not uſing juſt ſeverity in puniſhing their faults.

V. 2. *Joel*] Called alſo *Vaſhni*, 1 Chr.6.28,33. And it is uſual in Scripture to give two names to the ſame man, or the ſame place. This Joel, though a corrupt father, was the parent of a gracious ſon, namely of Heman a chief maſter of the ſingers. See on 1 Chron.6.33. & 25.1,5.

They were Judges in Beerſheba] Some think here is an Ellipſis of the contrary extream, which was Dan, in the North of Canaan, oppoſite to Beerſheba in the South, Judg.20.1. and ſo the meaning ſhould be, that Samuels ſons went in circuit all over the land to judge the people. But ſeeing Samuel had not quite put off from himſelf the calling of a Judge, but uſed his ſons onely as his Subſtitutes and Deputies to aſſiſt him in his old age, it is moſt likely that he himſelf did ſtill perform his office of Judicature at Ramah, where he dwelt, and in all that part of the Countrey which lay Northward from it, and appointed his ſons to exerciſe the authority by him delegated unto them in the Southern parts, becauſe they were ſo far remote from him, that by reaſon of age he could not travel unto them. This City was the fitter for the reſidence of the Judges, becauſe, bordering upon the Philiſtims territories, they might there be ready upon all occaſions to defend the Countrey from their attempts and incurſions.

V. 3. *And his ſons walked not in his wayes*] To wit, in executing the office of an upright Judge, of which they had him as their pattern and precedent, to go before and guide them.

but turned aſide after lucre, &c.] They are charged with three ſins, whereof the former was the cauſe of the later; covetouſneſs, of their taking bribes; and bribing, of their perverting judgment: Exod.18. 21. Deut.16.19.

V. 5. *Behold, thou art old, and thy ſons walk not in thy wayes*] Theſe were the reaſons whereby they preſſed him to hearken to their ſuit of making them a King; his own debility to execute his office by reaſon of his age, and his ſons iniquity in ſwerving from his ſteps: But there were other reaſons that chiefly moved them, which they conceal, as being aſhamed to diſcover them; as I. Their deſire of change, which made them weary of Gods government, and willing to ſhake off his yoke, though it were above all others moſt eaſie and profitable. II. Their fooliſh affectation of the government of other nations round about them, though their condition were far the happier: For the heathens had no other whom they acknowledged as Supreme but whom themſelves did chooſe, but the Iſraelites being in covenant with God had him for their Lord and King, and they were his people and ſubjects, protected and preſerved by him, and governed by his laws, v.20. III. Their fear of Nahaſh the King of the Ammonites making warlike preparations againſt them cauſed them to deſire a King and Captain to go before them, as truſting more in his conduct then in the Lord of hoſts, who had given unto them ſo many miraculous victories, v. 20. & ch. 12.12.

now make us a King] Though they were ſtiffly reſolved to have a King, yet the better to colour the matter, they would not preſume to chooſe him themſelves, but were content that he ſhould be their King *whom the Lord their God ſhould chooſe*, Deut.17.14,15. And therefore they have recourſe to Samuel, as being Gods Prophet, that he might conſult with God about the matter. See Hoſ.13.10. Acts 13.21.

to judge us] *i.e.* To rule over us with regal authority, and as our General to go out with our army.

V. 6. *But the thing diſpleaſed Samuel*] Heb. *was evil in the eyes of Samuel.* Not onely becauſe hereby they ſhewed their groſs ingratitude towards him, in diveſting and depoſing him from his place of government, by which they had reaped ſo many ſingular benefits both in their Eccleſiaſtical and Civil eſtate; but much more, becauſe they grievouſly ſinned againſt God himſelf, in refuſing to be under his government any longer, who was their King, and whoſe Lieutenant he was. For though Kings be ſo alſo in their kind, having all their power from God, yet they exerciſe this power in their own names, according to their own will and pleaſure, and by their own laws; whereas the Judges governed as Gods Deputies immediately called by him, according to his laws, being furniſhed and fitted with gifts in an extraordinary manner, and inſpired with his Spirit, and in all difficult caſes reſorted unto him for direction, he keeping ſtill the Regal rights in his own hand. See on Judg.2.16. & 9.1.

And Samuel prayed unto the Lord] To wit, for direction what to do, and how to demean himſelf in this difficult and dangerous buſineſs; & withal, mediating on the peoples behalf for pardon of their ſin.

V. 7. *Hearken unto the voice of the people in all that they ſay unto thee*] Namely, in this matter of having a King. *q. d.* They will needs have a King; let them have one at their own perill. For the Lord condeſcended unto their ſuit, not in mercy, but in his juſt anger, Hoſ.13.11.

for they have not rejected thee, but they have rejected me] *i. e.* Not ſo much thee, as mee, who being their ſupreme Lord and King do rule by thee as my Miniſter and Deputy. This manner of ſpeaking is uſual in Scripture; as ch 15.22. Matth. 9.13. & 10. 20. & 12. 7. Act.5.4. Here the deſire of having a King is not condemned, as ſimply unlawful; Neither is this ſpoken as though the Lord did not reign where there is ſet up a Monarchical government: for it is Gods ordinance, and Kings have their power and authority from him, Rom.13.1. Prov.8.15,16. and they are his Deputies and Lieutenants, by whom he ruleth. In which regard the people might have lawfully deſired a King, if they had done it with upright hearts, on lawful grounds, to good and warrantable ends, in a right manner, and in due time. For the Lord had promiſed that, when they were ſetled in the land of Canaan he would, when he thought good, ſet a King over them, out of whoſe loins the Meſſiah ſhould come; and alſo ſheweth how he would have him qualified, and what he required of him Deut.17.17,18. And he had promiſed unto Abraham that Kings ſhould come out of him, Gen.17.6. And Jacob ſaith *the Scepter ſhould not depart from Judah, nor a law-giver from between his feet, untill Shiloh did come*, *i. e.* the Meſſiah, Gen.49.10. And David, ſpeaking of himſelf, as a type of Chriſt, ſaith, Pſal.2.6. *Yet have I ſet my King upon my holy hill of Zion.* Therefore this deſire of a King is not condemned in the people, as a ſin in it ſelf; but becauſe they did it 1. with an ill mind, affecting innovation, and being weary of that government which God had eſtabliſhed; 2. in a prepoſterous and tumultuous manner, before he had given any intimation of his pleaſure; 3. to a wrong and evil end, that they might be like to the heathen nations; 4. out of confidence in a King, as able to protect them, and diffidence in God, as inſufficient to defend them in his own way, unleſs he would be directed in a courſe of their preſcribing; and 5. finally, becauſe they would not wait upon him for the accompliſhment of his word in his own time, but with all importunity preſs him to do it at their pleaſure. And yet for all this the Lord (who is able to bring good out of evil, and to make mens wicked purpoſes and practices ſerve to bring to paſs his own juſt and holy ends) was pleaſed to make uſe of this their prepoſterous deſire of having a King, as a means to accompliſh his word and promiſes; though at firſt he gave them ſuch a King in his wrath as brought upon them the juſt puniſhment of their ſin. See on ch.12.1. and the Argument of the book of Judges.

that I ſhould not reign over them] *i. e.* Keeping ſtill in mine own hand the Regal rights, and appointing what governours and government I pleaſe. See ch.10.19. And this the Lord uſed as a reaſon to comfort Samuel, and to make him bear their contumacious ingratitude with patience, ſeeing if he himſelf was content to endure it, who was ſupreme Lord and King both of him and them, though it were offered him in a far higher degree, then ſhould he much more meekly ſuffer it without regret or grief, who was but his deputy and ſervant, and ſo much inferiour unto him in all reſpects. Our Saviour uſeth the like argument to the ſame purpoſe, Joh.13.16. Matth.10.24,25.

V. 8. *According to all the works which they have done*, &c.] is another argument to comfort Samuel: Seeing it was no ſtrange thing which had befallen him, but that which had before-time hapned, it was to be born with patience. The people had been given to inconſtancie, diſcontent, murmuring and rebellion againſt their Magiſtrates, apoſtaſie & idolatrie, even ever ſince they came out of Ægypt, and therefore it was not to be wondred at, if they ſtill continued their old wont.

V. 9. *yet proteſt ſolemnly unto them*, &c] Or, *notwithſtanding when thou haſt ſolemnly proteſted againſt them, then thou ſhalt ſhew*, &c. *i. e.* Acquaint them with the miſchiefs, they will inevitably bring upon themſelves by having a King, that they may be deterred from proſecuting their ſuit, at leaſt be left without excuſe, when by their obſtinate perſiſting in their purpoſes they have wilfully brought themſelves into remedileſs miſeries.

and ſhew them the manner of the King] *i.e.* Not what Kings ought to do in right, but what they uſe to do in fact, and how they commonly demean themſelves in their government, quite contrary to Gods law, and alſo the poſitive and fundamental laws of their own Kindomes: Deut.17.15, 16,17. See ch.10.26. Neither doth he here ſet down the office and duty of a true Monarch, who is the father of his Country, and ſeeketh the good of the Common-wealth more then his own private profit, but what their manners are when they degenerate into tyranny; and ſo, not what they may lawfully do, but what they will do to ſatisfie their luſts, ambition, and covetouſneſs; and more particularly, what the King would do whom the Lord was purpoſed to ſet over Iſrael in his wrath, Hoſ.13.11. For were it lawful for Kings by virtue of their place to do all things ſet down in the verſes following, then had it been no ſin in Ahab to take away Naboths vineyard, eſpecially offering to give for it a conſiderable price, 1 Kings 21. But we ſee the contrary plainly expreſſed, Ezek.46.18. *The prince ſhall not take of the peoples inheritance by oppreſſion, to thruſt them out of their poſſeſſion*, &c. So Ezek.45.7.

V. 11. *He will take your ſons, and appoint them for himſelf*] *i.e.* According to his own pleaſure, whether you like it, or no. For otherwiſe Kings have a ſoveraign power and legal right over mens children, goods and lands, if they exerciſe it in a lawful manner, *i. e.* for promoting the publick good, and their own neceſſary ſervice, as Kings, both in time of peace and war, ſo it be with conſent of the parties concerned, or when they cannot lawfully deny it. But they muſt enjoy their Regal priviledges by virtue of law, and not by unlimited prerogative, or according to their own will and luſt. Neither muſt they oppreſs their ſubjects by unneceſſary burdens, knowing that themſelves have a ſupreme Lord above them, the King of kings, who reſpecteth not the perſon of Princes, and unto whom one day they muſt give their account. So that this Scripture doth not warrant Kings to rule how they liſt, or to make their will to ſtand for law; but rather taxeth Tyrants for exerciſing their power in an unjuſt manner, namely, when as without any order of law they take away mens children, goods, lands, by force and violence; or when they abuſe the things thus taken to their pleaſure, to ſerve their luſt, or to beſtow them on their friends and favourites, not imploying them for the benefit of the Common-wealth; or finally, when as they uſe the perſons of their ſubjects without their liking & conſent, as ſlaves, and put them to ſervile offices and baſe drudgery not beſeeming free-born ſubjects: ch.14.52.

V. 12. *And he will appoint him Captains over thouſands*] Which places, though honourable & profitable to Kings favourites, who enjoy them, yet are not ſo to them who ſerve under them, and execute their difficult and dangerous deſigns; neither are they pleaſing to the people where they are quartered and billeted.

and will ſet them to ear his ground, and to reap his harveſt] *i. e.* He will preſs them to do his works of all kinds, either allowing them nothing for their pains, or not conſiderable and valuable wages.

and to make his inſtruments of war, &c.] *i. e.* He will make them his Smiths, Carpenters, and Chariot-makers, and that by compulſion, not giving them for their labour ſufficient recompenſe.

V. 13. *he will take your daughters*] *i. e.* Forcibly, to do his work, whether you will, or no; or, not allowing them any wages for their work. And ſo it is to be underſtood in all the reſt that followeth.

V. 15. *the tenth of your ſeed*] *i. e.* Either that which of right belongeth to the Levites, or another tenth after theirs is paid.

V. 17. *and ye ſhall be his ſervants*] *i. e.* Loſe the liberty and priviledge of free-born Iſraelites, and living in a ſervile and ſlaviſh condition be compelled to do all his baſe drudgery, not reaping thereby any recompenſe or reward.

V. 18. *And ye ſhall cry out in that day——and the Lord will not hear you*] *i. e.* When groaning under the grievous oppreſſions which your King ſhall bring upon you, ye ſhall cry unto the Lord for help and deliverance, he will not regard your prayers, becauſe by our obſtinate wilfulneſs ye would needs run the hazard, after ye had had ſuch fair warning.

V. 19. *And they ſaid, Nay, but we will have a King over us*] *i. e.* Notwithſtanding all thy diſſwaſions we ſtand firm in our reſolution to have a King.

V. 20. *That we alſo may be like all the nations*] Here they diſcover the chief grounds of their deſiring a King, and why they were ſo firm in their reſolution. The firſt was their proud ambitious affectation to be like the heathen nations, in ſetting up a pompous and glorious Monarchy inſtead of that mean government of the Judges, which made ſo little a ſhew of greatneſs and glory in the eyes of the world.

and that our King may judge us] *i. e.* Rule and govern us according to his own laws in time of peace.

and go out before us and fight our battels] *i. e.* Be our General in our wars: Of which we have now ſpecial need, ſeeing Nahaſh King of the Ammonites is coming againſt us, ch.12.12.

V. 21. *and he rehearſed them in ears of the Lord*] *i. e.* In theſe tumultuous diſtempers and diſtractions he addreſſeth himſelf unto God by prayer, deſiring directions from him what he ſhould do further about this weighty buſineſs, which did ſo much concern his glory and the good of the Common-wealth.

V. 22. *Hearken unto their voice, and make them a King*] *i. e,* Seeing no reaſons nor warnings will prevail with them, let them have their deſire, though it will be to their coſt.

And Samuel ſaid——Go ye every man to his City] *i. e.* Having commiſſion from God to make them a King, he condeſcendeth to their ſuit, and ſo diſmiſſeth the aſſembly, to depart for the preſent to their own homes: In the mean while he reſerveth to himſelf ſome time before the election of their King, wherein he might better conſider of the manner and means how and whereby this weighty action might beſt be effected, and ask counſel of God, and pray unto him for his direction therein.

CHAP. IX.

Verſ. 1 N*Ow there was a man of Benjamin*] *i. e.* A Benjamite; or, of the tribe of Benjamin.

the ſon of Abiel] He is called *Ner*, 1 Chron. 8. 33.& 9.36,39. and by ſome is thought to have had two ſons, one called *Kiſh*, the other *Ner*, after his own name, who was the father of Abner, and Sauls uncle. Others think there was but one Ner, Sauls uncle, ch. 14.50.

a Benjamite] Or, *the ſon of a man of Jemini.* Whoſe name is not here expreſſed, but onely his tribe; *q d.* Aphiah was the ſon of a certain man who was of the tribe of Benjamin.

a mighty man of power] *i. e.* Either in reſpect of his perſon, prowe*ſs* and fortitude, or of his ſubſtance and riches, or it may be of both the one and the other.

V. 2. *A choice young man, and a goodly*] *i. e.* A man ſingularly adorned with excellent gifts & good parts, both in reſpect of the ſtature and feature of his body, which was tall and proper, comely and beautiful, and alſo in reſpect of his mind, which was indued with moral vertues, and eſpecially with fortitude and courage befitting a King; and therefore fit to be advanced to ſuch an high dignity, and more likely to be honoured of his ſubjects, when he was ſet over them. And to this purpoſe theſe praiſes are here given.

V.3. *And the aſſes of Kiſh, Sauls father, were loſt*] Aſſes in Aſſyria & Canaan were in great eſteem, becauſe having few horſes, but what they had from other Countries, they uſed to ride upon them, Judg.10.4. and 12.14. And Kiſh (as Joſephus reporteth) taking great delight in them, and being very rich, had many excellent ones: and ſome it may be of the choiceſt being now ſtrayed and loſt, he ſendeth his ſon and ſervant to ſeek them. All which hapned by Gods ſpecial providence, (who, to ſhew his power, often uſeth ſmall and weak means to effect great matters) that hereby Saul might be brought to Samuel, and by him anointed King over Iſrael.

V. 4. *And he paſſed through mount Ephraim*] Ephraim bordered upon Benjamin; and therefore in their ſearch, as it is here deſcribed, they paſſed out of the one into the other, to and fro, according as they hapned to hear tydings of the aſſes.

the land of Shaliſha] A champion-countrey in the tribe of Benjamin called *Baal-Shaliſha*, 2 Kings 4.42. wherein was a City called *Salim*, by Jordan, not far from Gilgal, and neer Ænon, where John baptized, Joh.3.23. But it may be that Salim was diverſe from this here mentioned. See on ch. 13.17.

V. 5. *Zuph*] This was in the land of Ephraim: and here Ramah-Zophim was, where Samuel dwelt. See ch.1.1.

leſt my father leave caring for the aſſes, and take thought for us] Here he ſheweth his pious love to his father by his care to prevent his grief.

V. 6. *a man of God*] This title they gave in thoſe times to the prophets, to ſhew in what high and honourable eſteem they then had them, ch.2.27. Deut 33.1. Joſh.14. Judg.13.6. 1 Kings 13.1.

and he is an honourable man] *i. e.* Much honoured and eſteemed of the people for his ſingular skill in revealing ſecrets, and fore-ſeeing and fore-telling things to come.

all that he ſaith cometh ſurely to paſs] *i. e.* All that he fore-telleth by a prophetical Spirit.

peradventure he can ſhew us our way that we ſhould go] *i. e.* The beſt courſe to find our aſſes, for which end we have taken all this travail: Or if they be deſperately loſt, without hope of recovery, he will tell us that alſo, that then we may return, and not loſe any more labour. Now though it were far below the calling of a man of God to exerciſe his gift of prophecie about ſuch a baſe and contemptible ſubject, which was to be imployed about ſpiritual and heavenly things, or ſuch civil things at leaſt as were weighty, and imported the good of the Common-wealth; yet God and his Prophets, to keep his people from leaving him, and reſorting to wizards and ſoothſayers, ſtooped and condeſcended to trivial and common things, as the enquiring after things loſt, as in this place, and the recovery of thoſe that were ſick or wounded, as Jeroboams child, 2 Kings 14. 2. and Ahaziah, 2 Kings 1.3. Again, the Lord was pleaſed to give an anſwer by his Prophets for their ſatisfaction that reſorted to them about ſuch ordinarie matters, becauſe his people ſhould not think he had leſs care of them, in their private neceſſary occaſions, then the idols of the heathen, who being conſulted with, did by the miniſtry of Satan, ſpeaking in their oracles, return them anſwers, though oftentimes very frivolous and ambiguous; and that by having experience of the truth of their prophecies in ſuch things as were ſubject to their ſenſes they might be brought to believe them in things ſupernatural and above the reach of reaſon, Joh.3.12.

V. 7. *if we go, what ſhall we bring the man?*] Not that he thought that, like a Sooth-ſayer, he would do nothing without hire; which was the ſin of Balaam, 2 Pet.2.15. and the falſe prophets, Mic.3.11. but he ſpeaketh according to the common cuſtome of thoſe times, which was, to bring the Prophet ſome preſent, not as the wages of his divination, but as a civil and honourarie gratuity, to teſtifie their due reſpect and thankfulneſs unto him. So 1 Kings 14.2,3. 2 Kings 4.42. and 8. 8. Judg. 13.17. and 6.18.

for the bread is ſpent in our veſſels] *i. e.* In our ſcrips, wallets, or baskets. By *bread* he meaneth their *viaticum*, or proviſions which they carried with them in their journey; Of which if any ſtore had been left worth the preſenting, they would have given ſome part to the Prophet. Such a preſent Jeroboams wife carried to Ahijah, 1 Kings 14.3. and the good Shunamite with ſuch proviſion entertained Eliſha, 2 Kings 4. 8. and the man that came from Baal-Shaliſha brought him likewiſe bread, 2 Kings 4.42. Others think he uſeth it as a reaſon why they ſhould not go to the man of God, but rather return homeward, becauſe all their proviſion was ſpent, and they had neither meat nor money left to relieve them in their journey, if they ſhould make this ſtay.

V. 8. *I have here at hand*] Heb. *there is found in my hand. i. e.* in my cuſtody; or, in my purſe:

the fourth part of a ſhekel of ſilver] A piece of the value of ſeven pence half-peny. See on Gen. 23.15. Ezek. 45.12. A poor preſent to give a Prophet, whom he ſtileth *a man of God*, and *an honourable perſon*; but yet worthy the acceptance, when it was preſented as a free gift, onely to teſtifie their thankfulneſs; eſpecially, when (like the poor widows two mites) it was all their ſubſtance that now remained.

V. 9. *Before-time in Iſrael, when a man went to enquire of God*] *i. e.* Such was the piety of men in former times, that when they would ask counſel of God, they addreſſed themſelves to his Prophets, who by ſpecial revelation were acquainted with his Will, and from him did reveal it unto his people. So Rebekah, Gen.25.22.

Come, and let us go to the Seer] So called, becauſe they foreſaw things to come, and becauſe the Lord was ſeen of them in viſions and dreams, Numb.12.6. & 24.4. 1 Sam.24.11.

for he that is now called a Prophet, was before-time called a Seer] Not that they ceaſed to be ſo called in Samuels time, as well as of old; But theſe are the words of him who wrote this book, added by way of parentheſis, to cleer the thing to thoſe who lived in his dayes, when the word *Seer* was out of uſe, and *Prophet* come into its place. Hence ſome conjecture that this ſtorie was not written by Samuel himſelf, but by one of his diſciples, who in honour of his maſter called it by his name. See the Argument. But Prophets were ſtill called *Seers* many hundred years after Samuels time; Iſa.29.10. & 30.10. Amos 7.12. 2 Kings 17.13.

V. 10. *Then ſaid Saul to his ſervant, Well ſaid*] Heb. *Thy word is good.* His ſervant being directed by the ſecret motion of Gods Spirit to give this counſel, that what he had determined might come to paſs, Saul hearkeneth thereunto. Which may teach us, not ſo much to reſpect the perſon from whom the advice cometh, as upon what reaſon and ground it is given. So Job.31.13.

So they went unto the City where the man of God was] *i.e.* To Ramah, where Samuel dwelt.

V. 11. *And as they went up the hill to the City*] Heb. *in the aſcent of the City.* This aſcent was not in the City it ſelf, but in the way and entrance into it; where they met the maids that came out to draw water.

Is the Seer here?] *i.e.* Is the Prophet now at his houſe in this City? For though they knew he dwelt there, v. 6. yet in reſpect of his many buſineſſes abroad, as being Judge, they doubted whether he were now at home, or no.

V. 12. *He is: Behold, he is before you*] Not meaning, that he was ſo before them as that he was in ſight at that time; for they were now without the City, and he within; but, that he was in the City neer hand, ſo that they might, if they made haſte, ſoon and eaſily ſee him. See verſ. 13.

for he came to day to the City] Hence ſome gather, that this City was not Ramah, the place of Samuels habitation, but ſome other City, whither he now came on this occaſion. But this followeth not: For though this City were Ramah, and he dwelt here, yet having been out of Town upon his occaſions, they might fitly ſay *he came to day to the City, i. e.* home, to his dwelling-houſe. See v. 5,6.

for there is a ſacrifice of the people to day] Or, *a feaſt. i. e.* A peace-offering, or ſacrifice of thankſgiving, after which followed a feaſt made of the remainders of the ſacrifice. And it was lawful for holy Prophets, immediately inſpired, to offer ſacrifices (eſpecially peace offerings and ſacrifices of thankſgiving, on extraordinary occaſions) upon altars erected in other places beſides the Tabernacle, ch.7.9. & 16.5. eſpecially at this time, when as the Ark, which was the viſible ſign of Gods preſence, and as it were the ſoul of the Tabernacle, was not reſident in it. See on Judg. 21.4. But it ſeemeth that this here ſpoken of was rather a feaſt after the offering than a ſacrifice, at which the people met to rejoyce before the Lord, & to praiſe him for his bleſſings, Gen.31.54. 1 Kings 19.2. feaſt made purpoſely by Samuel, and gueſts invited unto it, becauſe God having revealed to him, that he would ſend thither the next day him, whom he would have to be their King, he deſired to give him, when he came, honourable entertainment, by making him a ſolemn feaſt.

in the high place] The City it ſelf was ſituate on an hill, v. 11. and this place where they ſacrificed and feaſted was the higheſt part of the City. For in thoſe times, and long after, the people out of their devotion thought high places fitteſt for ſuch religious uſes, as being neereſt heaven, and furtheſt and freeſt from wordly diſtractions & diſturbances. And ſuch places were in uſe till the building of the Temple; but after that, ſtrictly forbidden: 1 Kings 3.2. See on Mic.1 5.

V. 13. *before he go up to the high place to eat*] *i. e.* To feaſt, and not to offer ſacrifice; Or, firſt to ſacrifice, and then to feaſt.

for the people will not eat untill he come, becauſe he doth bleſs the ſacrifice] It was a commendable cuſtome among the Iſraelites, to bleſs God, *i. e* to acknowledg his bounty and crave his bleſſing, before their meat, and to give thanks after. And he that bleſſed the table did alſo divide and diſtribute the meat. This was practiſed by Chriſt at his laſt Supper, Matth. 26. 26. and at Emmaus, Luk.24.30. See Deut.8.10. 1 Tim. 4.4.

Now therefore get you up] *i. e.* If you deſire to ſee him before he ſit down, make haſte; for otherwiſe you will hardly do it.

the ſacrifice] *i. e.* The meat reſerved after the offering to furniſh the feaſt. *S*ee ch.1.4. Or, as others think, the meat provided for the feaſt, without a ſacrifice.

V. 14. *Samuel came out againſt them*] Out of his own houſe, into the ſtreets of the City, being directed by God ſo to do, v.15.

V. 15. *Now the Lord*] Here he rendreth the reaſon of Samuels coming forth, and alſo of his providing this feaſt, namely, to entertain Saul whom he was to anoint King.

had told Samuel in his ear] Heb.*revealed in the ear of Samuel.* To wit, by removing the covering wherewith it was vailed. By which phraſe is ſignified, that by the ſecret inſpiration of his Spirit he had revealed to Samuel (as a friend doth a ſecret by whiſpering in the eare of another) that he would the next day ſend him a man of the tribe of Benjamin, whom he would have him anoynt King over Iſrael. And this the Lord told before-hand, that when he came, according to his prediction, *S*amuel might be aſſured that he was the man whom the Lord had choſen. So ch.20.12,13. 2 Sam.7.27. Job 33.16. Iſai.22.14.& 48.8.

V. 16. *I will ſend thee a man out of the land of Benjamin*] *i. e.* I will by the ſecret inſtinct and motion of my Spirit cauſe him to come unto thee, though himſelf know not of it; and that thou maiſt not miſtake another for him, know that the man whom I ſhall ſend is of the tribe of Benjamin.

that he may ſave my people] For though they had not in all Sauls time a full deliverance from the Philiſtims, but the war continued to the very day of his death, when alſo both he and his people received a great overthrow; yet becauſe he gave them divers defeats, and ſo blunted their rage, abated their ſtrength, that they could not, as formerly, keep them under as ſervants and ſlaves, but carried it out with them in an equal ballance of war, ſometimes the one party prevailing, and ſometimes the other, therefore he might be ſaid in ſome degree to have ſaved them, though their deliverance was not compleat, but onely begun, and the perfecting of it reſerved till Davids reign.

out of the hands of the Philiſtims] Though the Philiſtims had received ſuch a great defeat by the Iſraelites,that they durſt not again invade their countrey ſo long as *S*amuel alone judged the people, ch.7.13. yet did they watch and catch every opportunity to do them miſchief, and were now again ready, having made a confederacy with the Ammonites, to raiſe a new war againſt them, that joyning together they might invade their countrey at the ſame time; ch.12.12.

for I have looked upon my people]God had formerly looked upon them, for he ſeeth all things at once, with one perfect act of ſeeing. But he ſpeaketh after the manner of men; and ſo he is ſaid to look upon his, when beholding them with the eye of pity and compaſſion in their miſeries and afflictions, he cometh to give them help and deliverance.

becauſe their cry is come unto me] *i. e.* Either, as ſome think, their clamour in calling for a King to be their Captain; or rather their cry and complaints under their oppreſſions, which moved the Lord to pity them. For ſo the next words before carry the ſenſe, ſutable to that, Exod.3.9.

V. 17. *Behold the man whom I ſpake to thee of*] That Samuel might be the better aſſured that he was not miſtaken, the Lord contenteth not himſelf with his former predictions and deſcriptions, but pointeth out the man, when he cometh into his ſight. Now this the Lord ſpake unto *S*amuel by ſecret inſpiration, or Spirit of prophecie. So ch.16.8,12.

this ſame ſhall reign over my people] Heb. *reſtrain.* *i.e.* By his authority and government he ſhall reſtrain them from looſe liberty and licentious wickedneſs.

V. 18. *Then Saul drew neer to Samuel in the gate*] Or, *within the gate.* *i. e.* Being entred by the gate into the City, as v.14. Or, as others read it there, *into the midſt of the City*, and not far from Samuels houſe, out of which he came to meet them. Others underſtand it of the gate of Samuels houſe; out of which he came, and unto which Saul was come to enquire after him.

V. 19. *go up before me unto the high place*] *i. e.* Do thou and thy ſervant go to the place where we have appointed to keep a feaſt; for I am reſolved to entertain you for my gueſts.

and will tell thee all that is in thine heart] *i. e.* Not onely concerning thy fathers aſſes, for which thou haſt taken this journey, but alſo all other things which thou deſireſt to know, and which do more highly and neerly concern thee.

V. 20. *ſet not thy mind on them; for they are found*] *i. e.* Take no further thought for them, nor let them, by troubling thy mind with anxious care, make thee the more unwilling to ſtay with me, onely for this one night longer, ſeeing they are already found, according to thine own deſire.

And on whom is all the deſire of Iſrael? is it not on thee?] Not that the deſire of all Iſrael was on *S*aul particularly and perſonally; for all Iſrael knew him not: But the meaning is this; Unto whom ſhall the general deſire of all Iſrael, of having a King to rule over them in royal dignity be appropriated by Gods ſpecial deſignation, but unto thee and thy fathers houſe? Others read it, *Whoſe ſhall be all the things deſirable*, *i. e.* the choiceſt and the beſt things, *in Iſrael, but thine?* as ch.8.11.

V. 21. *Am not I a Benjamite, of the ſmalleſt of the tribes of Iſrael?*] This he ſpeaketh, not in reſpect of the honour and nobilitie of this tribe in birth and parentage, for ſo it was ſuperiour to all the reſt, ſaving the tribe of Joſeph, being deſcended from Jacobs beloved Rachel, his onely true wife) but in reſpect of its ſmalneſs in Number. For *S*aul thinking (it may be) that the Kingdom ſhould be conferred on one by the votes and election of the people, conceived no probability that he ſhould carry it, ſeeing every tribe would be for ſome one of their own; and therefore his tribe being leaſt of all muſt needs have feweſt voyces and friends in the election. Now this he ſaid truly, becauſe this tribe not long before were almoſt all ſlain in the quarrel about the Levites wife, Judg. 20. and could not yet be multiplied to any great number. Neither were they much encreaſed in a long time after, ſeeing in reſpect of their paucity joining themſelves to Judah, they were uſually compriſed under their name, as if they both had been but one tribe, 1 Kings 11.13,32. & 12.20. *S*ee Pſal.68.27.

and my familie the leaſt of all the families] The Iſraelites divided their tribes into families: Of which there being ten in the tribe of Benjamin, (at leaſt there had been before that great ſlaughter) it ſeemeth Sauls family was feweſt in number, being compared with others. Howſoever he could not ſpeak ſo of his fathers houſe, ſeeing he was a mighty man of of power, v.1. So Gideon, Judg.6.15.

V. 22. *And Samuel took Saul, and his ſervant——and made them ſit in the chiefeſt place*] So humble was Samuel, and free from envy,emulation, and ſelf-ſeeking, that when he knew it was Gods pleaſure to advance Saul to be King & ſupreme Governour,(which much tended to his own diſparagement) he bent all his thoughts to honour him whom God intended to honour; and therefore gave place and precedency, not onely to Saul himſelf, but alſo to his fathers ſervant, in honourable reſpect to him whom he attended.

V. 23. *Bring the portion which I gave thee*] Hereby it appeareth, that God having told *S*amuel the day before of Sauls coming, he had prepared this feaſt to give him entertainment. And it being the cuſtom of thoſe times to ſet before every one of their gueſts his own peculiar diſh or meſs, as it was his purpoſe to make Saul his chief gueſt: ſo he provided for him the chiefeſt piece of meat; and having appointed the Cook to ſet it up for this uſe, he now called unto him for it. So ch.1.4,5. Gen. 43.34.

V. 24. *And the Cook took up the ſhoulder*] This being in thoſe times counted a chief joynt, was allowed to the Prieſt, Lev.7.32.33. and here ſet apart by Samuel for Sauls entertainment. If it were part of the peace-offering, then was it the left ſhoulder, ſeeing the right belonged to the Prieſt, and none but Levites might eat of it, as being holy food, Lev. 22.10. But it may be, it was not part of the peace-offering, but a ſpecial diſh prepared before by the cook at Samuels appointment. For if it had been that which remained of the ſacrifice, it could not be ſet apart before it were finiſhed. See ch.2.15,16. *S*ome ſay this part, which was the Prieſts fee, was ſet before Saul, to intimate that if Kings would have their Crowns flouriſh, they muſt not ſever themſelves from the Miniſters of God, but each love the other, and both ſwords joyn together. Others ſay it was to admoniſh Kings to conſider that their calling doth not licence them to follow idleneſs and pleaſure, but oblige them to pains, and to be as it were the ſhoulders of the body politick, bearing-up the burden of the Common-wealth. See Photius, *Epiſt.*241.

and that which was upon it] *i. e.* Either ſome other piece adhering unto it, as the neck, or the breſt, (which alſo belonged to the Prieſt, Lev. 7.31.) or rather ſome other meat that was laid upon it; or ſome ſauce, to make it more acceptable to ſuch an honourable perſon. Here compare by the way the ſobriety and temperance of thoſe times with the profuſe gluttony and gormandizing that is uſed in our dayes, Then one joint of meat was thought good entertainment, when they intended to ſhew their honourable reſpect to one that was deſigned to be their King; but now endleſs varieties of diſhes and delicacies are at our tables, excuſed as not coſtly or dainty enough, to entertain our equals.

Behold, that which is left: ſet it before thee, and eat] Not that which is left after others have done eating; (for it is more then probable that as he was preferred to the chief place: ſo he was firſt ſerved) but either that which is left as a remainder of the ſacrifice; or rather, that which was ſet apart or reſerved for thee by mine appointment.

for unto this time hath it been kept for thee] Hereby it appeareth that it was not any part of the peace-offering, but provided the day before, or at leaſt early that morning, when he invited his gueſts. And hereby he intimates unto Saul that God had revealed unto him his coming the day before he came: for elſe he could not have reſerved for him this diſh.

ſince I ſaid] *i. e.* Since I cauſed this feaſt to be prepared, I appointed this ſpecial diſh ſhould be reſerved for thee.

V. 25. *Samuel communed with Saul upon the top of the houſe*] *i.e.* His own houſe, where, after he was come from the feaſt, he entertained and lodged him. Others think, that when all the gueſts were come down into the City from the houſe where they feaſted, Samuel took *S*aul to the top of that houſe (now in thoſe countries their houſes had flat roofs, fit to walk upon, like our leads and terraſes, Deut.22.8.) that there they might commune together about the affairs of the Kingdom, it being a place of ſecrecy and out of hearing,and therefore the fitter to debate in,of theſe wighty matters; which they deſired as yet to be kept ſecret, as appeareth by their choice of this place, by their early riſing in the morning to conſult before their parting, and by their ſending away the ſervant before, that he might not be privy to their diſcourſe or actions. Now this ſecrecy was uſed, that it might not be thought, when *S*aul was choſen King, that there had been before any colluſion or plotting between Samuel and him, but that it might plainly appear he was immediately choſen by God.

V. 26. *Samuel called Saul to the top of the houſe*] *i.e.* Of his own houſe, where *S*aul was lodged, unto which he had called him the day before, & not the houſe where they feaſted. Hither he called him again,that he might privately talk with him about his calling to be King,and might haſten him on his journey, as he before had promiſed him, v.19.

V. 27. *Bid the ſervant paſs on before*] *i. e.* That he may not hear us conferring on theſe affairs, nor ſee me anointing thee. See Judg.3.19.

But ſtand thou ſtill awhile, that I may ſhew thee the word of God] That thou maiſt with more reverence hear the Divine Oracles concerning thy calling to the kingly office, the ſignes to confirm thy faith, and the duties that belong unto thee.

CHAP. X.

Verſ. 1. *THen Samuel took*] To wit, by Gods appointment, who ſent him to anoint Saul to be King over his people, as he telleth him, ch.15.1.

a vial of oyl] This ceremonie was uſed to ſignifie the collation of thoſe gifts and graces of the Spirit which were requiſite to fit and qualifie the perſon anointed for that place and function unto which God called him: Which accordingly befel Saul, verſ.6,9. And to ſignifie alſo that God had ſet him apart, and advanced him above others in authority and eminency: To which, oyl hath great reſemblance, which mixeth not with watriſh liquors, but ſeparateth it ſelf from them, and floteth above them. Now it is queſtioned among Expoſitors, what kind of oyl this was wherewith Kings were anointed, whether common oyl, or the holy oyl of the ſanctuary, appointed by God for the conſecration of the Prieſts. And it is thought that Saul was anointed with ordinary oyl, (as was alſo Jehu 2 Kings 9.1, 6.) which Samuel brought with him in a vial from his own houſe; and that David and Solomon, with other Kings ſucceeding them, were anointed with the holy oyl of the ſanctuary. But this latter is not probable, ſeeing that oyl was appropriated to Aaron and his ſons, and ſtrictly forbidden unto all others, under that great penalty of being cut off from Gods people, Exod.30.23,32,33. And beſides, Samuel anointed David in great ſecrecie, as being in danger of loſing his life, if it ſhould have come to Sauls knowledg, as it eaſily might, if he had fetched oyl from the ſanctuary, and acquainted the Prieſts with it. And when he was anointed King over Judah, 2 Sam.2.4. the tabernacle was under the power of Iſhboſheth, and therefore oyl could not be had from thence to anoint David King, who was his corrival and competitour. Neither have we any intimation in the Scripture that it was other then ordinary oyl. For whereas it is ſaid Pſal.89.20. that *God with his holy oyl had anointed him*, this is to be underſtood in reſpect not of the ſubſtance and compoſition of the oyl, but onely of that ſacred uſe unto which it was imployed. And whereas it is alledged that Zadok anointed Solomon with oyl taken out of the tabernacle, 1 Kings 1.39. hence it follows not, that it was that holy oyl appropriated to the Prieſts, ſeeing there was in the tabernacle much other oyl, deſtinated to their uſes. David and Solomon are ſaid to have been anointed with oyl contained in an horn,but Saul & Jehu with oyl out of a vial, to ſignifie (as ſome think) the ſtability and durableneſs of the Reign of thoſe Kings, and the ſhort duration of the other, a viall being brittle, as made of glaſs or earth, but an horn, ſtrong and tough, and able to endure many fall or knock.

and poured it upon his head] There were three ſorts of men conſecrated and ſet a part to their ſeveral functions by anointing with oyl; I. Prophets, as Eliſha, 1 Kings 19.16. II. Prieſts, as Aaron and his ſons, Exod.30.30. III. Kings, as in this place, and elſewhere. And theſe all were types of our Lord Chriſt, conſecrated and ſet apart by God his Father to be our Prophet, Prieſt and King: And therefore when he, who was the antitype, was exhibited, theſe ceremonial anointings ought to ceaſe, as being of no more uſe, yea, in this reſpect unlawful, becauſe they that uſe them do hereby ſeem to deny that Chriſt, ſhadowed by them, it yet come in the fleſh.

and kiſſed him] This ceremony in thoſe dayes, and long after, was diverſly uſed; I. To teſtifie mutual love, and the union and communion of minds and hearts, Gen.48.10.& 27.26. Exod.18.7. Ruth.1.9. II. To congratulate them who were newly advanced to ſome great honour and dignity, as here, and Gen.41.40. III. By way of commendation and approbation, joyned with a kind of raviſhing delight, Prov. 24.26. IV. Of ſalutation and kind entertainment, Luk.7.45. V. To teſtifie homage and ſubjection yielded out of reverence and love, Gen. 41.40. VI. By way of adoration and religious worſhip; and ſo idolaters kiſſed their idols, 1 Kings 19.18. Hoſ.13.2. and Chriſtians their bleſſed Saviour, Pſal.2.12. Now Samuel kiſſed Saul in divers of theſe reſpects, namely, to teſtifie his love, to congratulate his high advancement, and to ſignifie his willing homage and ſubjection.

Is it not becauſe the Lord hath anointed thee,&c.] *q.d.* Have I not uſed all theſe ceremonies to give thee aſſurance that God hath choſen thee to be King over his people? *i. e.* I have ſurely done it to this end. Here he mindeth him of two things; 1. That God was the chief Author of his high advancement, and that himſelf was onely his Miniſter to do what he appointed; hereby to move him to give unto God the whole glory and praiſe. 2. That it was Gods people or inheritance over whom he ſhould reign; to make him the more careful to govern them with wiſdome and in righteouſneſs: 1 Kings 3.9. Exod.19.5. Deut.9.26. and 32.9.

V. 2. *When thou art departed from me*] Here and in the verſes following Samuel by a propheticall Spirit giveth unto Saul certains ſigns which ſhould occurr in his return, that when he ſaw them accordingly happen,he ſhould thereby have his faith confirmed in this aſſurance,that other things foretold concerning his Kingdome ſhould likewiſe certainly come to paſſe; to this end, that he might with more confidence adventure upon it, notwithſtanding all difficulties that he ſhould meet with in his way, ſeeing he was aſſured that God, who was all-ſufficient to protect and bear him out, had called him unto it.

By Rachels ſepulchre, in the border of Benjamin] Rachels ſepulchre was in the way of Ephrath, that is, Bethlehem, and as ſome ſay within a mile of it, Gen.35.20. Now Bethlehem is in the tribe of Judah, Mic. 5. 2. yet Rachels ſepulchre might be in the border of Benjamin, becauſe theſe two tribes bordered upon and were intermingled one with another.

at Zelzah] An unknown place now, ſeeing it is not elſewhere mentioned. It ſignifieth a fair or pleaſant ſhade.

V. 3. *to the plain of Tabor*] Or, *to the oak of Tabor*. For the word ſignifieth both *a Plain* and *an Oak*. Of Tabor ſee on Joſh.19 12. Jer. 46.18. Hoſ.5.1.

going up to God to Bethel] *i. e.* Either the place properly ſo called, Gen.18.19. where Jacob ſaw his viſion: In which was an altar for ſacrifice, and a place of prayer and Divine worſhip, unto which the people reſorted: Or appellatively, *the houſe of God*, and that either at Shiloh, where the Tabernacle was, or at Kiriath-jearim, where the ark was now placed. Hither theſe three men went to offer ſacrifice. See on ch.7.16.

carrying a bottle of wine] Which they uſed in their ſacrifices of thankſgiving, and in drink offerings, Lev.23.13.

V. 4. *and give thee two loaves of bread, which thou ſhalt receive*] But how could they give, or Saul lawfully receive, that which they had devoted unto God, to be offered unto him? Some think they had in their ſtore other bread for their uſe, out of which they gave theſe two loaves. But ſpeaking of three loaves which they carried with them, and then adding, they ſhould give Saul two, it ſeemeth that he meant two of thoſe three. Others think, though theſe loaves were devoted to God, yet they might lawfully give them to Saul, being hungry, and without proviſion, ch.9.7. becauſe it was a work of mercy to relieve his neceſſity; which God preferreth before ſacrifice, Hoſ.6.6. But it is not probable that Samuel would ſend him away ſo ſlenderly provided for his journey as that he ſhould already want bread, when as he had traveled but a few miles from him. Therefore I rather think that God did ſecretly move theſe men to offer Saul this Preſent, by way of homage due to their King, though themſelves at preſent had no ſuch knowledge of him. The which ſo much the more tended to the ſtrengthening of Sauls faith, the main end at which God and Samuel aimed, when as they upon no acquaintance, or other cauſe, offered him this Preſent, but onely as they were moved in a ſtrange manner by Gods Spirit: And it was in them not onely lawful, but alſo pious duty, to hearken and yield unto it.

V. 5. *After that, thou ſhalt come to the hill of God*] By which ſome underſtand the high hill in Kirjath-jearim where the Ark was placed in the houſe of Abinadab, ch.7.1. But it is not likely that a ſtrong garriſon of the Philiſtims ſhould be kept in that place where the Ark was ſeated, and whither the people were daily to reſort for religious ſervices. Therefore by *the hill of God* here we are to underſtand the high place of Gibeah, which is called *Gibeah of Benjamin*; neer unto which was the Philiſtims garriſon, ch.13.2. Where alſo Sauls Father, and his Uncle (who afterwards met him) with other of his kindred and friends, had their habitation. Joſephus calleth it the town of *Gabbatha*. And it was called *the hill of God*, either becauſe the Lord there had done in former times ſome memorable act; or becauſe there was there ſome place conſecrated to religious uſes,where was a Colledg of Prophets devoted to Gods ſervice. And theſe might dwell in ſafety neer a garriſon of the Philiſtims, ſeeing in thoſe dayes religious men were priviledged to dwell neer their enemies without hurt and danger.

thou ſhalt meet a company of prophets coming down from the high place] Namely, of Gibeah, the place of Sauls habitation, where there was a School of Prophets. For there were in the land of Iſrael divers Schools or Colledges of the Prophets: In which were ſome Elders or chief,who were Governours and as it were Fathers over the reſt, becauſe by inſtruction and example they did as it were ſpiritually beget them, and educate and train them up in holy and religious exerciſes, as praying, reading, meditating, ſtudying and interpreting the Scriptures and Law of God, ſinging of Pſalms and ſpiritual ſongs (uſing therewith inſtruments of Muſick) and holy conferences one with another; that they being thus trained up in doctrine and holineſs of life, might be fitted thereby afterwards to inſtruct the people. The moſt of theſe (as it may probably be thought) were of the Levites and Prieſts progeny, thus educated for the ſervice of the ſanctuary, and to teach the people; although we cannot ſay but there were divers among them who were not of this order. And it pleaſed God to chooſe and call ſome of theſe to be extraordinary Prophets, endued with that ſpeciall gift of prophecie, whereby they did foreſee and foretell things to come. But this gift was not common to them all, nor appropriated to them alone, ſeeing it came not by inſtruction and education, but by Gods free diſpenſation, the wind blowing where it liſteth, Joh.3.8. as we ſee in the example of the Prophet Amos, Amos 7.14. The ſecond ſort of thoſe who lived in theſe Colledges were the younger ſtudents, called *the ſons or children of the prophets*, 1 Kings 20.35. 2 Kings 9.1. Theſe (as I ſaid) were under the government and tuition of the Elder, inſtructed by them in the knowledg of the Scriptures, and trained up in religious exerciſes. And upon theſe alſo it pleaſed God, when he thought good, to confer the extraordinary gift of prophecy, as appeareth 2 Kings 2.3,5. Now of theſe Colledges there were divers in Iſrael; one here, another at Bethel, a third at Jericho, 2 Kings 2.3,5. a fourth at Naihoth in Ramah, over which Samuel was Preſident and Father, ch.19.19,20.

with a pſalterie, and tabret, and a pipe, and a harp] Theſe they uſed to play upon, when by ſinging of Pſalms and ſpiritual ſongs they praiſed God,to raiſe up their ſpirits, and make them more cheerful in religious duties; and it may be alſo, when they prophecied, as we ſee in the example of Eliſha, who, when his mind was ſad and heavy, in that great diſtreſs of Gods people, and diſtempered and exaſperated with the preſence of Jehoram an idolatrous King, called for Muſick to raiſe up his dul and drooping ſpirit, and to bring his mind into ſuch an holy temper and frame as might make him more fit to exerciſe his gift to prophecying, 2 King.3.15. And for theſe uſes were Heman, Aſaph, Jeduthun, and their ſons ſet apart by David for the ſervice of the ſanctuary, who were endued with prophetical ſpirits, and joyned muſick with their prophecying and giving of thanks, 1 Chron.25.1,2,3,6.

V. 6. *And the Spirit of the Lord will come upon thee*] *i. e.* Not onely the ſpirit of wiſdom, magnanimity, courage, and other qualifications befitting thy kingly calling, but alſo the ſpirit of prophecy, enabling thee to joyn with the Prophets in ſinging Gods praiſes, though thou haſt not been taught and trained up in theſe ſpiritual exerciſes; and alſo the extraordinary gift of prophecie for the time, whereby thou ſhalt foretell things to come: Numb.11.25.

and ſhalt be turned into another man] Not in reſpect of perſon, form and ſubſtance, but of properties, gifts and parts; namely, both in reſpect of the preſent gift of prophecying, and of the ſpirit of wiſdom, valour and government, which ſhall be inſpired to fit thee for the calling of a King, ſo as thou ſhalt not, as formerly, like a meer ruſtick, according to thy education, ſet thy mind and heart upon thy cattle and husbandry, but upon ſuch things as belong to the government of thy Kingdom, in peace and war. In all which there was but a civil, not a ſanctifying change, no ſaving grace and holineſs, as appeareth by his fearful defection into outragious wickedneſs afterwards.

V. 7. *do as occaſion ſhall ſerve thee: for God is with thee*] *q.d.* I cannot give thee particular rules to direct thee in all thy future actions and proceedings, in reſpect of the intervening of various accidents: but, as occaſion ſhall be offered, make uſe of thine own prudence, wherewith God will endue thee, to do that which ſhall appear to be beſt, both for the wel-governing of thy people in time of peace, and the making military preparations againſt Gods enemies, and the right ordering of all things in time of war, when the Lord called thee to fight his battels: In all which proceed with a couragious and undaunted ſpirit, ſeeing the Lord will not onely enable thee with gifts, to direct thee in all thy waies, and to overcome all difficulties, but will alſo be preſent with thee, to aſſiſt and protect thee in all thy undertakings, to do him ſervice in thy kingly calling.

V. 8. *And thou ſhalt go down before me to Gilgal*, &c.] This cannot be underſtood of Sauls preſent going to Gilgal, as ſoon as he parted with Samuel, not yet after he ſaw the ſigns given come to paſs. For firſt he went to Mizpeh, aud was there choſen King by lot. After that, he returned to his own houſe, and lived ſome time in a private condition, ch.11.4,5. Then hearing of the beſieging of Jabeſh-gilead by Nahaſh, and the hard conditions he tendred unto them, he made war againſt the Ammonites, and wholly vanquiſhed them. That being done, Samuel ſummoneth the people to make their appearance at Gilgal, there to renew the Kingdom; Which they did, and there made Saul King, and offered ſacrifices of peace-offerings before the Lord, and greatly rejoyced in their King, ch.11.14,15. Therefore, for ought I can conceive, there muſt be two goings of Saul to Gilgal; the firſt appointed, to renew the Kingdom; the other, to make preparations againſt the Philiſtims. And this later being a weighty buſineſs, *S*amuel appointed Saul to go thither, and to wait for him there ſeven dayes, that they might together conſult about it, offer ſacrifices unto God, and pray for his direction and bleſſing. Now this ſeven dayes waiting was enjoyned, either becauſe Samuel might be hindred from coming ſooner by ſome neceſſary occaſion, or rather for trial of Sauls faith and obedience to God, in waiting his appointed time; upon which condition, and not otherwiſe, he was to be eſtabliſhed in the Kingdom. And of this ſecond coming to Gilgal, which was above two years after this parting of Saul from Samuel, ch.13.1,2. muſt this place needs be meant. For in the firſt going to renew the Kingdom *S*aul waited not for *S*amuel at all, but they and all the people went thither to perform the ſolemnity of the Kings Inauguration, and there they continued together till all was finiſhed, ch.11.14,15. & 12.1,2, &c. Some underſtand this appoinment not to be limited to either of thoſe two goings to Gilgal, but to be a general direction to Saul, what he ſhould do when any weighty affairs of the Kingdom hapned, eſpecially in the time of great ſtraits and dangers, namely, that he ſhould on ſuch occaſions go to Gilgal, and there attend Samuel, to conſult with him about them; and becauſe he might be in places far remote, therefore he ſhould there attend him ſeven dayes, that he might have time to come to him, But we read of no ſuch matter done in any other time: Neither is it like, that Samuel ſhould in his old age, and when Saul reigned, be ſo far diſtant that he ſhould need ſeven dayes for his coming thither.

V. 9. *God gave him another heart*] *i. e.* Wrought in him a ſenſible change, and taking him off from his former thoughts and deſires about private and country affairs, endowed him with heroical gifts and parts, fit for a King, and the government of a Kingdome.

and all thoſe ſigns came to paſs that day] There were four ſigns given, but the fulfilling of the two firſt is not particularly ſet down; onely it is here ſaid in generall, that they all came to paſs: Which was ſufficient, in relation to the end for which they were given. Yet of the two laſt, namely, Sauls meeting with the Prophets, and his own prophecying and being turned into another man, here now followeth a more full relation, theſe being of greater concernment, and more pertinent to Sauls perſon and condition.

V. 10. *a company of prophets met him*] *i. e.* Both the prophets themſelves, and their ſons, that is, their diſciples and ſcholars. See on verſ.5.

and the Spirit of God came upon him] *i. e.* The Spirit of prophecy, inabling him to ſpeak of Divine matters above his natural abilities, or his former education and imployments.

and he prophecied] See on v.6.

V. 11. *all that knew him before-time*] *i. e.* All his acquaintance, kindred and friends, the Inhabitants of Gibea, amongſt whom he dwelt, and who had formerly known his perſon, parts and breeding, and how unſutable they were to his preſent carriage and condition, were amazed to ſee this ſudden and great change, and queſtioned one with another what ſhould be the cauſe of it.

Is Saul alſo among the prophets?] *q. d.* It is ſo ſtrange that it may juſtly be wondred at, that *S*aul ſhould not onely be conſorted in ſuch an equipage, but alſo that he ſhould on the ſudden be furniſhed with ſuch gifts and abilities, as to perform theſe Divine exerciſes, in praiſing God and prophecying, as well as thoſe who have imployed themſelves to the theſe ſtudies, and have had the help and benefit of education, and the inſtruction and example of their Fathers and Tutors, the elder prophets. So ch.19.24.

V. 12. *But who is their father?*] When they ſaw Saul prophecying among the prophets, they wondred at it, and asked one of another, what he did there, and how it came to paſſe that he who was of a far different calling and profeſſion, and never had any education in the School of the Prophets, ſhould now on a ſudden come to prophecie? Unto whom one of the ſame place, who it ſeemeth was wiſer then the reſt, (and, as ſome probably think, the father of thoſe Prophets) anſwereth by asking another queſtion; *But who is their father?* *i. e.* the father of thoſe other Prophets? *q. d.* Wonder not at this, ſeeing all this whom ye hear and ſee prophecie, have not theſe gifts by patrimony, but from God, who is a free agent, and inſpireth whom he pleaſeth; and the ſame Father of ſpirits, who by inſpiration hath conferred theſe gifts on them, is alike able at his pleaſure to infuſe the ſame gifts into Saul.

Therefore it became a proverb] *i. e.* An uſual and common ſpeech among the people. When they ſaw in any man a thing above all expectation, eſpecially when he was raiſed and ranked with men of eminent parts and gifts, in ſuch a place and calling as he was never capable of, as being far above his birth and breeding, then admiring at it, they would apply this proverb unto him, *Is Saul alſo among the prophets?* Thus they wondred at Paul, who of a perſecutor became a preacher of the Goſpel, Acts 9.21. and at the other Apoſtles, when they ſaw their gifts, and knew that they were illiterate, and of mean birth and low condition, Acts 2.7,8. & 4.13. Yea, thus they wondred at our *S*aviour Chriſt himſelf, when they heard his high and heavenly doctrine, and ſaw his miracles, Mark 6.2,3. Joh.7.15.

V. 13. *And when he had made an end of prophecying, he came to the high place*] To wit, where was the School of the Prophets, and it is very likely alſo a Synagogue and place for Divine worſhip; whereof it is called *the hill of God*, v.5. Hither Saul went to praiſe God for his high advancement, and to pray for his further direction in his weighty buſineſs, and for his protection and bleſſing upon his endeavours.

V. 14. *And Sauls uncle ſaid unto him*] That is, in likelyhood, Ner, the father of Abner, ch. 14.50. He meeting him either in this place of religious ſervice, (whither he alſo went to do his devotion) or elſe as he was coming down from it into the City, inquired after his journey, and it may be the more curiouſly, becauſe ſeeing this ſtrange change in him, he might think that ſome wonderful accident had befaln him in the way, which had been the cauſe of it.

and when we ſaw that they were no where] *i. e.* Not in any place whither we went to ſeek them.

V. 16. *But of the matter of the Kingdom, whereof Samuel ſpake, he told him not*] Either out of modeſty, becauſe, if he did not believe it, he would think him proud and ambitious; or, if he thought it would prove ſo, becauſe Samuel the Lords prophet had told him it, leſt it might expoſe him to his uncles envy, when he heard that he ſhould be advanced ſo far above him; or finally, becauſe Samuel had hitherto carried it on as a great ſecret, and upon good grounds, he did not think fit to diſcover it before the due time. So Moſes concealeth from Jethro his father in law the cauſe of his returning into Ægypt, Exod.4.18.

V. 17. *And Samuel called the people together unto the Lord*] That is, to make their appearance before the Lord,that he might declare unto and convince them of their ſin in asking a King, and alſo to ſhew Gods ſentence therein, and proceed to the election of him. See Judg.11.11. & 20.1.

to Mizpeh] Hither he had appointed the Ark to be brought, and the high prieſt to come with Urim and Thummim to ask counſel of God, and by caſting lots before the Ark to find out who ſhould be their King, v.22. *S*ee on ch.7.5.

V. 18. *I brought up Iſrael out of Egypt*] See on Judg. 2.1. & 6.8. He telleth them of his former mercies, eſpecially of that main and chief one, their deliverance out of the Egyptian bondage, to aggravate their ſin in asking a King, and thereby ſhaking off Gods government.

and out of the hand of all kingdoms] *i. e.* The Canaanites, Moabites, Midianites, Ammonites, Philiſtims.

V. 19. *And ye have this day rejected your God*] *i. e.* Ye ſtil continued in your former rebellion, by asking a King, and ſo rejecting Gods government. *S*ee on ch.8.7.

and ye have ſaid unto him] *i. e.* Unto me, who being his prophet and ſent on his meſſage do repreſent his perſon, ch.8.19. & 12.12.

Nay, but ſet a King over us] *i. e.* After all that I could either do or ſay to diſſwade you ye have wilfully perſiſted in asking a King.

preſent your ſelves before the Lord by your tribes] That in an orderly proceeding by caſting lots it may be known whom God will make choice of.

and by your thouſands] The tribes of Iſrael were divided into thouſands, ch.23.23. Numb.10.36. Deut.33.17. Joſh.22.14,21. Mic. 5.2.

V. 20. *the tribe of Benjamin was taken*] That is, by caſting lots. So Joſhua cauſed them to do, Joſh.7.14——18. where firſt the tribe, then the family, then the houſhold of that family, and laſtly the perſon of that houſhold was taken. *S*o here firſt the tribe of Benjamin, then the family of Matri, then the houſhold of Kiſh, and laſtly the perſon of Saul was taken. *S*ee the manner of caſting lots on Joſh.14.2.

V. 22. *Therefore they inquired of the Lord*] Either by Urim and Thummim, or by Samuel, who by prayer, as an holy Prophet, deſired God to ſhew what was become of him.

Behold, he hath hid himſelf among the ſtuff] To wit, belonging either to the camp, or his own tent. This he did out of the humble conceit he had of himſelf in reſpect of the meanneſs of his condition, and the inſufficiency of his gifts and parts to manage the great affairs of the kingdom, that ſo he might decline the government, as an over-heavy burden, eſpecially in thoſe times, wherein the common-wealth was ſo unſetled, ch.15.17. and alſo out of prudence, that he might hereby make it appear he did not ambitiouſly affect the kingdom, nor uſe indirect means to aſpire unto it; but was called thereunto by Gods immediate and free choice.

V. 23. *And they ran and fetched him thence*] Out of their eager deſire to have a King they made all poſſible haſte to fetch him unto the aſſembly.

V. 24. *And all the people ſhouted*] *i. e.* The generality or greateſt part: for ſome of them deſpiſed him, v. 26.

God ſave the King] Heb. *Let the King live*, *i. e.* proſper and flouriſh with long life and happy government.

V. 25. *Then Samuel told the people the manner of the kingdom*] Not as it is commonly practiſed, ch.8.9——18. but as it ought to be in a lawful and free monarchy, appointed by God himſelf, according to the fundamental laws of the kingdom, teaching what duties the King ought to perform in the government of his people, and the people in their ſubjection and obedience to their King; according to that deſcription of a King ſet down by Moſes, Deut.17.14,&c. Ezek.45.9,10. & 46.16. Rom.13.1. 1 Tim.2.2.

and wrote it in a book] Not now extant.

before the Lord] *i. e.* In the tabernacle, (Where alſo were reſerved the ſtandards of juſt weights and meaſures) or it may be (at this time, when the Ark and tabernacle were ſeparated) before the Ark; that it might be read continually, to put both King and people in mind of their mutuall duties.

V. 26. *And Saul alſo went home to Gibeah*] Where for a time he lived privately, ch.11.5. by reaſon of the diſcouragements and oppoſitions he found at his election v. 27. waiting till God gave him ſome opportunity of ſhewing himſelf a King rather by his actions then by his words.

and there went with him a band of men] Who attended upon him as a voluntary guard, both to ſecure his perſon from any attempts of thoſe wicked men that deſpiſed him, and to do him honour as their King, as thinking it unfit, in reſpect of his royall eſtate unto which God had called him, he ſhould return home having none to attend him.

whoſe hearts God had touched] *i. e.* Inclining by his Spirit to yield willing obedience to their new King.

V. 27. *But the children of Belial ſaid*] *S*ee on Judg.19, 22. This name is fitly applyed unto them here, becauſe they ſhook off the yoke, and were unwilling to ſubmit to Sauls government. Here it is well worthy our obſervation, that though the Lord was much diſpleaſed with the people for asking a King, yet when one was ſet over them by his own choice and appointment, he was much more offended with their contumacie and rebellion, when as they deſpiſed him, and were unwilling to ſubmit to his government, and therefore ſtileth them *ſons of Belial*, *i. e.* men moſt flagitious and deſperately wicked.

deſpiſed him] To wit, becauſe, in reſpect of his mean condition and having ſmall power, they thought him unworthy to be their King, and unable to deliver them from their enemies.

and brought him no preſents] As ſubjects uſed to do to their Kings, after they were elected, to do them homage, and to teſtifie their fealty and allegiance. *S*o 1 Kings 10.25. 2 Chr.17.5. Matth.2.11.

But he held his peace] Or, *he was as though he had been deaf.* Prudently conſidering that it was no fit time to take notice of their unworthy dealing with him, before he was ſetled in his kingdom, leſt it might cauſe ſedition and rebellion, he rather thought to win them by lenity and forbearance. See ch.11.13.

CHAP. XI.

Verſ. 1. THen *Nabaſh the Ammonite came up*] Of his preparations againſt them the Iſraelites having formerly heard, and being terrified therewith, deſired a King to go out before them as their General, that they might be ſaved out of his hand. *S*ee on ch.8.20. & 12.12. And now, after they had elected their King, according as they feared, he cometh up to invade their country, and beſiegeth one of their Cities. And this he did, partly out of the innate hatred which the Ammonites bare the Iſraelites, (which they ſhewed at their coming out of Egypt, in not relieving them, and in hiring Balaam to curſe them, and for which they were excluded from coming into the Congregation unto the tenth generation, Deut.23.3,4.) and partly to renew their old claim unto the land which the Iſraelites had taken out of the hands of the Ammonites, and which they challenged in the time of Jephthah, Judg.11.13. and to revenge their quarrel and ancient grudg for that great defeat and overthrow which they then gave them. Now having gathered more ſtrength, and taking advantage on the ceſſation of *S*amuels government, and the unſetledneſs of their ſtate, and diſtractions about the election of a new King, they make war againſt them, and preſume of good ſucceſs and certain victory; and the rather, becauſe the Philiſtims, being alſo their enemies, were ready to invade them on the other ſide of their country.

and encamped againſt Jabeſh-gilead] Unto this city they made their firſt approach, not only becauſe it was neer their country, but alſo becauſe the weakeſt part of the land to make reſiſtance, ſeeing not long before all the inhabitants thereof were put to the ſword, becauſe they came not out to aſſiſt the army of the Iſraelites againſt the Benjamites, Judg.21.8. and therefore alſo the more unlikely to be reſcued and relieved by the reſt of the tribes, becauſe of the old quarrel.

And all the men of Jabeſh ſaid unto Nabaſh, Make a covenant with us, and we will ſerve thee] This was expreſly againſt Gods commands, who had given his people a ſtrict charge, not to make any covenant or have any communion with the curſed nations, much leſs to receive them as their lords, to rule over them, But this they did out of a baſe and cowardly fear, and diſtruſt in God, notwithſtanding all his gracious promiſes, that he would protect them, and give them victory over all their enemies, if they would ſerve and cleave unto him, Deut.20.1,3,4. & 23.3,4.

V. 2. *On this condition will I make a covenant with you, that I may thruſt out all your right eyes*] Nahaſh preſuming on his own ſtrength, and the weakneſs of the men of Jabeſh, out of pride, inſolence and cruelty offereth unto them this diſhonourable condition of ſaving their lives, which was far worſe than death it ſelf, ſeeing it would (if yielded unto) have enthralled them in perpetual ſlavery. For thereby they ſhould for ever have been diſabled from taking up arms to free themſelves out of ſervitude: for carrying their ſhields on their left arms, their eye on that ſide was thereby covered, and hindred from ſeeing with it before them; and ſo their right eye being put out, they became little better then blind. But his main end herein was to bring a perpetual reproach, not onely upon them, who ſhould for ever wear in the ſight of all men this badge and mark of diſgrace, but alſo upon all Iſrael, as being a baſe people, who would for fear of death yield to any ignominious conditions; and howſoever they profeſſed that they ſerved an Almighty God that was able to deliver them from all their enemies, yet when it came to the trial, they had no confidence in him in their extremities. And this, it ſeemeth, was a courſe that the Ammonites pleaſed themſelves in, when they had the Iſraelites at an advantage, to bring ſhame and reproach upon them, as appeareth in the cauſe of Davids Ambaſſadors, ſent to Hanun, 2 Sam.10.3.

V. 3. *And the Elders of Jabeſh ſaid*] *i.e.* The rulers and magiſtrates.

Give us ſeven dayes reſpite] Here again they greatly ſin againſt God, in preſcribing him a time for their deliverance, as though it muſt be then or never; whereas he was al-ſufficient to do it when and by what means he pleaſed. So Judith 7.30.

we will come out to thee] *i. e.* Yeeld our ſelves unto thee, to diſpoſe of us at thy pleaſure. Which though it was ſinfully done by them, yet God by his wiſe and powerful providence did ſo order it, that it ſhould be a means of their deliverance by the hand of Saul; and that hereby ſhewing his valour and magnanimity, he might by all the people be received as their King. And to this end, he alſo inclined the proud heart of the tyrant to yield unto their motion, as thinking that it would little avail them for obtaining of any ayd; that hereby he might be brought to deſtruction; whereas, if he had preſently ſet upon them, he might, in all probability, have ſurprized and ſupplanted them.

V. 4. *Then came the meſſengers to Gibeah of Saul*] Called before *Gibeah of Benjamin*, as lying in that tribe; and now, *Gibeah of Saul*, either becauſe Saul was born there, or becauſe he did now reſide there who was their King and Captain: And therefore now they addreſs themſelves to him in this their extremity, and crave his ayd.

and all the people lift up their voices, and wept] Not onely out of compaſſion and fellow-feeling of their brethrens diſtreſs and miſery, but alſo out of apprehenſion of their own and all Iſraels reproach, which hereby would redound unto them; and it may be alſo out of fear that it might ſhortly be their own caſe, ſeeing if the Ammonites thus prevailed againſt Jabeſh-Gilead now, they might hereafter do the like againſt other Cities.

V. 5. *Saul came after the herd out of the field*] For though he were elected King, yet he was not crowned, nor received generally by all the people as their Soveraign; yea, contrariwiſe, was deſpiſed and murmured againſt by many Sons of Belial. And therefore he retired himſelf, and returned to his old countrey-condition, till God was pleaſed to give him ſome good opportunity of approving himſelf, unto all the people, worthy to be their King. And this was no diſparagement to his Royall dignity, ſeeing it hath been the practice of many great Potentates, as divers of the Counſuls, Dictators, and Emperours of Rome, yea of David himſelf, who, after he was anointed King by Samuel, ch.16.13. continued ſtill for a time to keep his fathers ſheep, ch. 17.20, 28. And though this may ſeem not to agree with that royal guard which did attend Saul home from Mizpeh, ch.10.26. yet ſeeing this was onely a company of volunteers, who did him this honour, to bring him home, and did not ſtay with him, but returned when that was done; and ſeeing he did not chooſe his royal guard till two years after his Coronation, ch.13.2. this could be no hindrance to his retyring, and leading for a time a private life. Neither doth it ſeem that his coming after the herd was accidental, ſeeing it is ſaid that he came after the herd out of the field, and did not onely happen and chop upon them, being driven by others, as he came from following his kingly ſports and recreations; which is the conceit of ſome Expoſitors.

What ayleth the people that they weep?] In this they ſhewed their womaniſh weakneſs: For whereas they ſhould have taken unto them courage and reſolution, and adviſed of the beſt means to be uſed for relieving their diſtreſſed brethren, they effeminately ſpent their time in weeping and mourning.

V. 6. *And the Spirit of God came upon Saul*] Not the Spirit of regeneration and ſanctification, but of fortitude and princely prudence, as upon Samſon, Judg.14.6. and upon David, ch.16.13. or an heroical ſpirit of courage and ſtrength fit for a King and Captain, moving him to go out as a General of the Lords people, to fight againſt this cruel tyrant, for propounding ſuch diſhonourable and inſolent conditions.

and his anger was kindled greatly] Hereby it appeareth how excellently Saul was indued with divers moral vertues, till by his wickedneſs he had quenched Gods Spirit, and cauſed it to depart from him: For though he was mild and meek in his own cauſe, when he was deſpiſed by the ſons of Belial, ch.10.27. yet when he heareth that the God of Iſrael was thus diſhonoured, and his people abuſed and oppreſſed by a proud tyrant, his anger is kindled; which being the whetſtone of true fortitude, maketh him reſolute to take revenge. So Moſes, Numb.12,3. compared with Exod.32.19,20.

V. 7. *And he took a yoke of oxen, and hewed them in pieces, and ſent them*, &c.] Following herein (as it ſeemeth) the Levite as his precedent Judg.19 29. and knowing that men are more affected, and their paſſions raiſed with on object preſented to their ſight, than onely by hearing of it in a bare narrative and relation, he taketh this courſe, that thoſe who would not be moved by hearing this meſſage, in juſt anger to take revenge, might yet be induced to joyn with the reſt of their brethren in this war, for fear of puniſhment.

Whoſoever cometh not forth after Saul and after Samuel] Samuel accompanied this new and unſetled King in this expedition, not onely as a Prophet to direct him, but alſo as a Judge to aſſiſt him, v. 12. that if they would not follow their King, whom they deſpiſed, having no experience of his worth, yet they might at leaſt follow Samuel, whoſe government they had long known to be wiſe and juſt; eſpecially conſidering that he had not wholly given over his government, but executed the office of a Judg as long as he lived.

And the fear of the Lord fell upon the people] Though Saul had ſet forth a ſevere edict, as it became a King elected, that his authority might not run into contempt, yet this alone would not have prevailed with many; for they that deſpiſed his perſon would have as eaſily neglected his proclamation and threatning: and therefore this is added as the chief cauſe of their ſubmiſſion and obedience, that the fear of the Lord fell upon the people, and moved them to lay this threatning to their heart, which otherwiſe they would have ſlighted and contemned. And ſo it is ſaid before, ch.10.26. that a band of men waited upon him from Mizpeh to his own houſe, *whoſe hearts, God had touched*. And this is rendred as a reaſon, why the Canaanites did not purſue Jacob and his family, to revenge the ſlaughter of the Sichemites, becauſe *the terror of God fell upon all the Cities round about*, and reſtrained them, Gen.35.5.

V. 8, *And when he numbred them in Bezek*] Or, *at Bezek. i. e.* In the territories belonging to it, or, neer about it. See Judg.1.5.

the children of Iſrael were three hundred thouſand, and the men of Judah thirty thouſand] The reaſons given in the Expoſitors why Judah was here and elſewhere numbred alone by themſelves in the general muſter of all the tribes, are divers: I. Becauſe it was the greateſt tribe in number, and in the extent of their inheritance. II. Becauſe they uſed to have the precedency in all expeditions, which was firſt given them by God, Judg.1.2. and alſo in encampings, Num.2.3. III. Becauſe the Meſſias was to deſcend out of this tribe, that ſhould weild the Royal Scepter, according to Jacobs prophecy, Gen. 49. and alſo the race of Kings ſhould come by lineal deſcent, untill his coming; howſoever the firſt King, which was not to continue, choſen by God out of Benjamin, the leaſt of the tribes, becauſe God gave him in his anger, and intended not to eſtabliſh the Kingdom in him and his poſterity. Where by the way we may obſerve the humble ſubmiſſion of the tribe of Judah to the government of Saul, notwithſtanding they had a former promiſe of the kingly throne and ſcepter, onely upon this ground, becauſe they ſaw it thus determined by Gods good will and pleaſure.

V. 9. *And they ſaid*] To wit, Saul and Samuel.

V. 10. *the men of Jabeſh ſaid*] Namely, to Nahaſh and the Ammonites, that beleaguered them.

to morrow we will come out unto you] Hereby they intimate that they had ſent to their brethren for ayd, but getting none, they were deſtitute of all hope, and therefore would the next day yeeld themſelves over into their hands. This they ſaid to make the Ammonites the more ſecure, that the Iſraelites, when they came, finding them unprepared, might obtain a more eaſie victory. Now this was not a direct lye, but onely in ſuppreſſing of the condition of their former covenant, namely, that they would come out and yeeld themſelves, if in the mean time they had no help; yet it was a mental reſervation, wherein they concealed part of the truth, and their intention in it, which they were not bound to diſcover to an enemy that ſought to deſtroy them, ſeeing they would have made this uſe of it, to have aſſaulted them the ſame night, and to have prepared themſelves againſt Saul and his army, coming the next day.

V. 11. *Saul put the people in three companies*] This he did, that he might (like Gideon, Judg.7.16.) ſtrike the more terror into the hearts of his enemies, when they ſaw themſelves ſurrounded on every ſide on a ſudden (to which end alſo he ſurprized them in the night, or at the break of day) and alſo, when he had routed them, that there might none of them eſcape the deſtroying ſword. And this he is ſaid to have done *on the morrow*, that is, after that he and the army had marched all night, (as Joſhua had done before in the like caſe, Joſh.10.9.) they came upon the Ammonites betimes in the morning, on the eighth day after the truce taken, on which the citizens of Jabeſh had promiſed to ſurrender themſelves, if in no day of the ſeven they were relieved.

and they came into the midſt of the hoſt in the morning-watch] This is ſpoken to commend Sauls diligence and military prudence, in making a long march in a ſhort time, that he might on a ſudden ſurprize the enemy, and in the night, coming upon them in the morning-watch, that is, the third and laſt part of the night towards the morning, when uſually they begun to withdraw their morning watch. For the Jews in former times divided the night into three watches, as afterwards the Romanes divided into four. Hence it appeareth that it is lawful to uſe warlike frauds and politick ſtratagems againſt an enemy, as well as the ſword, ſo that covenants be not broken, and faith violated, as we ſee in the example of Saul here, of Joſhua, Joſh.8.4,9. & 10.9. and David, ch.30.17.

ſo that two of them were not left together] Namely, to make any reſiſtance. The men of Jabeſh afterwards ſhewed themſelves thankfull to Saul for this benefit, ch.31.11. 2 Sam.2.4, &c. Here expoſitors queſtion whether Nahaſh himſelf were ſlain in this battel. Joſephus ſuppoſeth he was, but it is thought, amiſs. For Nahaſh dyed in the beginning of Davids reign, who, becauſe he had received much kindneſs from him in the time of Sauls perſecution (not as it may be well thought, ſo much out of love to David, as hatred to Saul his mortal enemy, who had given him this great overthrow) ſent meſſengers to comfort his ſon, 2 Sam.10.1. unleſs it ſhould be ſuppoſed that that was another Nahaſh, who ſucceeded this here; which is not likely.

V. 12. *Who is he that ſaid, Shall Saul reign over us?*] Sauls good ſucceſs procured him many friends, who were now zealous in his cauſe, and ſeek that they ſhould be brought to condigne puniſhment who had ſpoken high treaſon againſt him, and deſpiſing him, had refuſed to ſubmit to his government. See Luke 19.27.

V. 13. *And Saul ſaid, There ſhall not a man be put to death this day*] In this ſpeech he ſheweth his Piety, in refuſing to take private revenge; his Clemency, in remitting ſo foul a fault, which is a princely vertue, than the which, nothing more (except Piety and Juſtice) graceth a King; and his Wiſdome and kingly prudence, in applying himſelf to act ſeaſonably, according to the time and occaſion, not uſing ſeverity in the firſt entrance into his government, but rather chooſing to win the people with lenity; which did, no doubt, much take with them. And laſtly, he ſheweth and exerciſeth his kingly Authority and Prerogative, in pardoning ſuch offenders as deſerved death. The like example we have in David, 2 Sam.19.23. But it may be demanded whether Saul did well in pardoning theſe traytors, ſeeing it is the duty of Kings to execute juſtice and judgment, Rom.13.4. Prov.17.15. To which I anſwer, that as juſtice is the vital heat of government, ſo mercy is the natural humor, which, qualifying and tempering it, maketh it durable; and both are good, if rightly and duly uſed. There are ſome laws meerly humane and political, which chiefly receive life from the Prince; this power being put into his hand by the fundamental laws of the Kingdom: and anſwerably he may diſpenſe with ſuch laws as inflict puniſhment meerly in their own ſtrength, and pardon the tranſgreſſions of them, when in his princely prudence he thinketh it equitable, profitable and ſeaſonable. But there are other laws that are meerly Divine, or neceſſarily and inſeparably grounded upon them: and with them the Prince ought not to diſpenſe, nor pardon the tranſgreſſors, or remit their puniſhment, unleſſe it be when the penalty is not expreſſed, but left to be determined by poſitive laws of Princes and Nations. And therefore, (as I conceive) though Kings may remit treaſon againſt themſelves, at leaſt in ſome caſes, yet they may not pardon wilfull murder, againſt that negative Commandment, *Thou ſhalt do no murder*; ſeeing the puniſhment thereof is expreſly and morally determined, both before Moſes law, Geneſ.9. verſ.6. and alſo under the law, Num. 35. verſ. 16,30. and by our Saviour Chriſts own ſentence and ſanction in the time of the Goſpel, Matth. 26.52. Rev. 13.10.

Yet in ſome caſes the puniſhment may be reſpited; as when the inflicting of it would bring greater damage to the Common-wealth than preſent execution could bring profit; as in the caſe of Joab, when he had murdered Abner, 2 Sam.3.39. But altogether to remit ſuch capital ſins as God hath morally ſentenced to be puniſhed with death, the Prince cannot lawfully do it by connivency and partiality, as David did in the cauſe of Amnon and Abſalom.

For to day the Lord hath wrought ſalvation in Iſrael] Here two reaſons are implyed why he would not have thoſe offenders put to death; I. Becauſe he would not have the day of their triumph become unto any a day of mourning, nor their victory over their enemies to be ſtained with the blood of his ſubjects: II. Becauſe God having ſhewed himſelf ſo gracious unto them, notwithſtanding their provocations, as not onely to pardon their ſins, but alſo to give them ſuch a glorious victory and deliverance out of the hands of their enemies, it was utterly unfit for him, at ſuch a time, and upon ſuch an occaſion, to ſhew himſelf rigorous in inflicting puniſhment upon thoſe that had offended. Thus meekly and mercifully Saul demeaned himſelf, whilſt the Spirit that came upon him infuſed into him theſe moral vertues; but afterwards he breathed out nothing but blood and barbarous cruelty, when this Spirit departing from him, he was poſſeſſed and led by that evil ſpirit, ch. 16. 14.

V. 14. *Then ſaid Samuel to the people, Come, and let us go to Gilgal*] A place neer unto Jericho, where the people were circumciſed at their firſt coming over Jordan, and ſo renewed their Covenant, Joſh. 5.9. and therefore thought by Samuel the more fit for renewing the covenant of the Kingdom between the new King and his people. Beſides, it was one of the three places which Samuel did viſit in his Circuit, ch.7.16. and there (it is thought) was an altar upon which they ſacrificed peace-offerings; and in his reſpect alſo it was reſorted unto in their publick and general aſſemblies, as at this time. See on Hoſ.4.15.

V. 15. *and there they made Saul King*] *i.e.* They anointed him King publickly, as Samuel had before done privately, (And hence it is that Samuel afterward giveth unto him the title of *the Lords anointed*, ch. 12. 5.) and uſed all other ſolemnities requiſite for his Inauguration, ſacrificing ſacrifices of peace-offerings and thanks-giving unto the Lord, praiſing him for giving them a King by whoſe conduct they had obtained ſuch an happy victory, and praying for him, and craving Gods bleſſing upon his government. For though he was elected before, yet they now meet again to confirm him in his Kingdome, and to prevent all future rebellion by giving their univerſall conſent; ſeeing now having good experience of his wiſdom and valour, none could queſtion his calling and the validity of his election, of which formerly ſome doubted, ch. 10. 27.

before the Lord in Gilgal] *i. e.* In a ſolemn manner, as in Gods preſence, upon the altar there erected, and (as it is likely) before the Ark, the ſign of Gods preſence, which was by Samuels appointment brought thither, that they might conſult with God, as occaſion ſerved, in this weighty buſineſs; and alſo (it may be) that it might grace the action.

CHAP. XII.

Verſ. 1. AND *Samuel ſaid unto all Iſrael*] Having aſſembled the people of all the tribes together, with all their Elders, Captains and Magiſtrates, like a faithful Judge and religious Prophet, he layeth hold on this opportunity to make a ſpeech unto them; the main ſcope whereof is to convince them of their ſins, and to bring them to unfeigned repentance, for the averting of thoſe heavy judgments which otherwiſe God would ſurely inflict upon them. But more eſpecially he laboureth to make them ſenſible of that great ſin by them lately committed, in asking a King in that violent and impetuous manner, whereby they rejected God from reigning over them as their Soveraign, and himſelf as his Deputy and Vicegerent. And though he had formerly done it in the eighth Chapter, yet he thought fit to preſs it again at this time upon their conſciences with more earneſtneſs, for divers reaſons, as being an high diſhonour unto God, and a moſt ungrateful wrong offered unto himſelf; it being now moſt ſeaſonable and neceſſary, both for the peoples good, and the clearing of himſelf from unjuſt calumnies and aſperſions. For as for them, they were apt to be puffed up by their late victory, and to applaud themſelves in their wickedneſs, ſeeing they found ſuch good ſucceſs by having a King and Captain to conduct them; and on the other ſide, to cenſure Samuel, as one that aimed at his own ends in diſſwading them from him, as namely the continuance and ſetling of the government upon himſelf and his ſons; to which end he had ſpoken worſe of Monarchy then it deſerved, branding it with ſuch imputations of tyranny as they found it to be innocent of, and free from, in their own experience; ſeeing the King whom they had choſen, was not onely wiſe and valiant, and ſo fit to be their Captain in time of war, but alſo meek and merciful in governing his ſubjects, & far from rigour in taking revenge. Again, he could not have a better opportunity to clear himſelf from all thoughts of ambition in his former courſes, ſeeing he had now voluntarily laid down the government, and from acts of injuſtice, ſeeing by deveſting himſelf of all his former power, and reſigning it over to their new King, as his Soveraign, he was liable to give accompt of all his former dealings, if they had now any thing to lay to his charge. And therefore if any thing afterward fell out under their new government, which being intolerable ſhould give them cauſe of complaining, they could not lay the blame on him, that he had neceſſitated them by his avarice and injuſtice to run into thoſe miſchiefs by deſiring a King, to be eaſed of his corrupt government, ſeeing he was clear of theſe crimes. And here by the way he tacitely upbraideth and convinceth them of their groſs ingratitude, who being weary of ſuch a mild and juſt Judge, had rejected him as a man unworthy to continue in his place. And finally, by their clearing him from all rigor and injuſtice in the preſence of their new King, he tacitely propoundeth unto him an example, in his own carriage, of a juſt and gracious governour, that herein he might be unto him a pattern and precedent for his imitation; becauſe he knew that Princes ears are tender in hearing plain and direct inſtructions and admonitions, putting them in mind of their duties, and much more reproofs, when they do amiſs. See 2 Sam. 12.1,2.

and have made a King over you] *i. e.* Not onely choſen him by lot at Mizpeh, but alſo eſtabliſhed, anointed and crowned him at Gilgal, by general conſent of the whole people, whereby all occaſion of rebellion is taken away.

V. 2. *And now behold, the King walketh before you*] *i. e.* Is ſetled in his kingly office to govern you, and to go before you as your General in time of war, Numb. 27.16,17.

and I am old and grey-headed] And therefore the more unfit to manage the great affairs of the Common-wealth, and willing, in reſpect of my ſelf and my own intereſt, to give over the ſupreme authority to another, which in reſpect of my age is grown heavy unto me.

and behold, my ſons are with you] Not now as rulers, but as private men, to do you ſervice, and to give account to you and your King of their former courſes and carriage, and to make ſatisfaction for any thing they have done amiſs whilſt they were in place of government.

and I have walked before you from my child-hood unto this day] *i. e.* I have faithfully, and in the uprightneſs of my heart, performed the duties of my calling in the ſight of you all, both in the ſervice of the Sanctuary in my younger dayes, when I was a Levite, and in my riper age by adminiſtring juſtice, ſince I was called to be a Judg.

V. 3. *Behold, here I am, witneſs againſt me*] To wit, not as your ſupreme Magiſtrate, whom ye might fear to accuſe, but as a private perſon, I having now ſurrendred my power to your King; and therefore, being ready to give an account to you and him of all my actions ſince I undertook the government of the Common-wealth, you may freely and without fear challenge me for any faults or fallings in all my fore-going adminiſtrations, Eccl. 46.19. See the like conteſtations, Numb. 16.15. Acts 20.33. 1 Theſſ.2.5. All rare precedents for ſuch to look upon as take upon them any publick charge in Church or State.

and before his anointed] *i.e.* Before Saul, who is newly anointed your King, as v.5. So ch. 24.6.

of whoſe hand have I received any bribe to blind mine eyes therewith] *i. e.* That I ſhould not ſee to adminiſter righteous judgment, being foreſtalled and prejudiced by taking a bribe, ſo as I could not ſee, nor be able to put a difference between a good and a bad cauſe, no more then a blind man can ſee his way. And ſo it is ſaid, Deut. 16.19. that *a gift doth blind the eyes of the wiſe*, cauſing a Judge partially to wreſt judgment, and to paſs ſentence on his ſide from whom he received the bribe. And Solomon ſaith, *that a gift is as a precious ſtone in the eyes of him that hath it*, Prov. 17.8. and if it be taken in our ſenſe, it is a pearl in the eye, which maketh it blind. Or, if we read it thus, *that I ſhould hide mine eyes at him*, the meaning is, that I might not take notice of his faults, to puniſh him according to his demerits, being corrupted with his bribes.

V. 5. *Te have not found ought in mine hand*] To wit, which I have taken to pervert juſtice. Thus he cleareth and juſtifyeth himſelf in all his former government, (as Moſes had formerly done, Numb. 16.15.) both that he might be an example to their new King, whom he calleth to witneſs, to make him avoid thoſe oppreſſions and acts of injuſtice, which he told them before would be incident to a tyrannical government, ch.8. 11. and alſo that he might hereby convince the people of their ſinful folly in rejecting him, and with him the upright and unpartial government of their Judges, and making choice of the hard and oppreſſive government of Kings, which in many of them they ſhould after find and feel by woful experience.

V. 6. *It is the Lord that advanced Moſes and Aaron*] Heb. *made. i.e.* making Moſes the governour of his people, and Aaron the high Prieſt; and when your fathers were oppreſſed in that grievous Egyptian bondage, ſent them to deliver them out of it.

V. 7. *Of all the righteous acts of the Lord*] Heb. *righteouſneſſes*, or, *benefits.* To wit, as well benefits as puniſhments. In both which he juſtifyeth God againſt them, and ſheweth how faithfully God had kept covenant with their fathers, in giving them help and deliverance out of the hands of all their enemies, that hereby he might convince them of their diffidence, in not relying ſtill upon him, and of their unthankfulneſs, in rejecting his government, who had alwayes been ſo good and gracious unto them.

V. 8. *When Jacob was come into Egypt*] Gen. 46.5,6. *i. e.* when he and his poſterity had long continued in Egypt, and were exceedingly multiplyed, Exod. 1.13,14. and being grievouſly oppreſſed, cryed unto the Lord for deliverance, Exod. 2.23,24.

made them dwell in this place] *i. e.* made way for their enjoyment of that inheritance which God had given them in Canaan, by leading them through the wilderneſs, and overcoming the Amorites, Sihon and Og, and giving unto them their land to inherit, as an earneſt of all the reſt; and ſubſtituting Joſhua, as Captain and General, to perfect what they had begun, and to give them poſſeſſion of Canaan according to Gods promiſe.

V. 9. *And when they forgat the Lord*] He maketh their forgetfulneſſe of God to be the cauſe of all their rebellion, apoſtaſie and idolatry; into which they had never fallen, if they had born in mind Gods mercies in their marvailous deliverances, and multiplying upon them ſo many favors, Pſa. 10. 4.

V. 10. *And they cryed unto the Lord*] *i. e.* Confeſſing their ſins, and repenting of them, they addreſſed themſelves unto the Lord by fervent prayer for help and deliverance.

V. 11. *And the Lord ſent*] He giveth divers inſtances of Several deliverances, not much regarding their number, (for there were many more then are here mentioned) not naming all the Judges by whoſe means they were delivered, nor the order of time in which they lived, nor the enemies out of whoſe hands they had deliverance, but only inſiſteth upon four, as ſufficient to put them in mind of all the reſt.

Jerubbaal] *i. e.* Gideon, Judg. 6.

and Bedan] Whom ſome ſuppoſe to be that Jair the Manaſſite ſpoken of Judg. 10. 3. becauſe it agreeth with the order of time of theſe Judges here named, he being after Gideon and before Jephthah, and becauſe he was the grand-ſon of Machir the Manaſſite, who is called Bedan, 1 Chron. 7. 17. a name given him, to diſtinguiſh him from an elder Jair deſcended from Manaſſeh, Numb. 32. 41. Others conceive, that Samſon is here meant, and called Bedan, becauſe he was of the tribe of Dan: for *Bendan* ſignifieth *a ſon of Dan*; and *Bedan, in* or *of Dan*. Neither in ſome few ſpecial inſtances was it much material that the order ſhould be exactly obſerved. Neither indeed is it here, as appeareth, in that the oppreſſion of Iſrael under Eglon the King of Moab was before that of Siſera and Jabin, and alſo the Philiſtims, and yet it is named laſt, v. 9. And they rather think Samſon to be here meant, becauſe there is no ſpecial deliverance ſpoken of in all Jairs government, as was in the time of Samſon; to which end chiefly theſe are here named.

and Samuel] He nameth himſelf, not out of vain-glory, but becauſe his victories being lately atchieved, were freſh in mind, & ſo fitteſt to convince them of diffidence and ingratitude both to God and him, in that they would ſhake off the Judges government, even in Samuels dayes, though the Lord had honoured him with ſuch proſperous ſucceſs in all his undertakings, and under his conduct and care had given them ſuch great deliverances.

V. 12. *And when ye ſaw that Nahaſh —— come out againſt you*] Though they had a King before Nahaſh came againſt them in this great and laſt expedition, yet he had made ſome incurſions into divers parts of the country, afflicting and vexing the inhabitants, and they had heard alſo of his great preparations before he came againſt Jabeſh; and this moved them to deſire a King.

when the Lord your God was your King] *i. e.* Held in his own hand the Royal rights, and did accordingly rule over you by Judges, as his Subſtitutes and Deputies. And with his government he ſhould have been contented, till he had been pleaſed to alter it, by giving you a King.

V. 13. *And behold, the Lord hath ſet a King over you*] *i. e.* When you would have no nay, nor be ſatisfied in your importunate ſuit by any reaſon or perſwaſions to the contrary.

V. 14. *Continue following the Lord your God*] *i. e.* Though ye have greatly offended, and by your ſin juſtly deſerved to be caſt off from being Gods people, as you have rejected him from being your King, yet upon your unfeigned repentance he will ſtill continue to be your King and Leader; and under his government you ſhall be ſafe, by his grace and power protecting you.

V. 15. *as it was againſt your fathers*] *i. e.* He will puniſh you with all ſeverity, as he did your fathers, when they rebelled againſt him, by cauſing them to fall in the Wilderneſſe. And as for their ſin he would not ſuffer them to enter into the land of promiſe, ſo if you follow them in the ſame way, and provoke the Lord to juſt diſpleaſure, he will caſt you out of this good land, which you now have in poſſeſſion.

V. 16. *Now therefore ſtand and ſee this great thing*] *i. e.* That you may be more throughly convinced of your ſin, and brought to repentance, take ſpecial notice of this great miracle of thunder and ſudden rain, which the Lord will preſently ſend, becauſe you are ſo hard-hearted and ſtiff-necked that no words will move you, unleſs they be confirmed by miracles and wonders: Matth. 12. 38, 39. 1 Cor. 1. 22. Hereby it will appear, that all my former words, in diſſwading you from a King, were not ſpoken from my ſelf, who am but an old weak man, but from God, who hath ſent me unto you as his Prophet and Ambaſſador.

V. 17. *Is it not wheat-harveſt to day? I will call unto the Lord, and he ſhall ſend thunder and rain*] Though among us, whoſe climate is colder and moyſter, we have ſometimes thunder, and oftentimes rain, in the time of harveſt, which ſtill falleth towards Autumn, yet in thoſe hot and dry Countries of Syria and Canaan they never hapned, becauſe their wheat-harveſt was in the very heat of Summer, which dryed up the vapours and exhallations that are the cauſes of thunder. And this was the reaſon why it was thought miraculous to have rain and thunder at this time, eſpecially ſeeing the day when Samuel ſpake unto them was fair, and there was no likelihood of ſuch weather, Prov. 26. 1. And whereas it may be objected, that it was no great wonder to have rain in harveſt, ſeeing it is ſaid that in the time of harveſt Jordan overfloweth its banks, Joſh. 3. 15. I anſwer, Howſoever, it could not be but a great wonder, that the day being fair there ſhould preſently upon Samuels prayer be rain and thunder. But further, though Jordan overflow its banks in time of harveſt, yet not in wheat-harveſt, ſpoken of here, but in barley-harveſt, which was neerer the ſpring, to wit, in the beginning of March (ſeeing the Iſraelites paſſed over Jordan the tenth of that moneth) and before the Paſſeover; whereas the wheat-harveſt was in May, before the feaſt of Pentecoſt. Neither is it neceſſary that the overflowing of Jordan ſhould be cauſed by abundance of rain, but either from the melting of Snow upon that high mountain of Lebanon, (at whoſe bottom Jordan ſpringeth) with other hills neer unto it, Jer. 18. 14. or from ſome hidden property of that river, or ſecret cauſe; as it is in the riſing of Nilus.

that ye may perceive and ſee that your wickedneſſe is great, —— in asking a King] *i. e.* Not only ſinful, in rejecting the Lord from being your King, but alſo fooliſh, in with-drawing your ſelves from him who is ſo mighty a Protector, that hath rain and thunder, heaven and earth at command, and is able from thence to deſtroy all his enemies, as in Joſhua's time, Joſh. 10. 11. and lately within your own experience, ch. 7. 10. and alſo from my government, as being his Deputy, who, of Gods free Grace, have ſuch power and prevalency with him by my prayers, as to obtain thunder and rain from heaven to convince you of your ſin, and to clear mine own integrity. See on ch. 8. 7. But it may be demanded, how it could be ſaid, that they thus ſinned in asking a King, when as it is ſaid before, ch. 10. 24. that God had choſen Saul to be their King. I anſwer, Becauſe they failed in the manner and circumſtances, asking him, 1. very unſeaſonably, not waiting for Gods time, but in their own time, when they thought good. 2. Not meekly, ſubmitting to Gods Wil, but with impetuous impatience, brooking no delay. 3. Proudly, becauſe they would be like other nations. 4. Diſtruſtfully, reſting more on their King then on Gods power and promiſes. 5. Rebelliouſly, ſhaking off Gods Government, as weary of it, and deſiring to exchange it, that they might have a King ſet over them.

V. 18. *And the Lord ſent thunder and rain that day*] In ſuch an unuſable and terrible manner, (the more powerfully to convince them of their ſin) that they were afraid leſt they ſhould have been utterly deſtroyed by the horrible tempeſt: which cauſed them to deſire Samuel to pray for them unto the Lord that they might not dye, v. 19. Ezra. 10. 9.

and all the people greatly feared the Lord and Samuel] *The Lord*, whom thunder, rain and tempeſts readily obey; *and Samuel*, who was ſo highly in his favour as to obtain them from him by his prayers. See Exod. 14. 31.

V. 19. *For we have added to all our ſins this evil, to ask us a King*] The people are by this Great miracle ſo throughly convinced of their wickedneſſe, that they are brought to the humble acknowledgment, not only of this laſt ſin, but upon occaſion thereof, of all other their ſins formerly committed.

V. 20. *And Samuel ſaid unto the people, Fear not*] *i. e.* Not in ſervile manner, which would make you flee further from God with a more fearful apoſtaſie, and ſo add ſin unto ſin; but with filial fear, which will cauſe you to cleave cloſer unto him. For though you have grievouſly ſinned, yet there is no ſin ſo great but ſhall be forgiven, if ye turn unto God by unfeigned repentance.

V. 21. *And turn yee not aſide*] Namely, from following the Lord in the way of his Commandements, either on the right hand or on the left, but continue faithful in Gods pure worſhip with integrity and ſincerity of heart.

for then ye ſhall go after vain things] *i. e.* Idols; which being empty vanities, and of no worth, do lead men into vanity, and do prove to be juſt nothing, and unable to give any help in time of trouble to them that truſt in them, Jer. 2. 9. and 10. 8, 14. Hab. 2. 18. 1 Cor. 8. 4. Deut. 32. 21. Jon. 2. 8.

V. 22. *For the Lord will not forſake his people for his great Names ſake*] Though you by your ſins have juſtly deſerved to be rejected, yet the Lord will not do it, becauſe his name is called upon you, as being choſen by him to be his peculiar people; and therefore being in covenant with him, it will not ſtand with his glory to leave and caſt you off before ye have forſaken and rejected him; ſeeing other nations, taking notice of it, would be ready to ſay, That the Lord was mutable in his purpoſes, or unfaithfull in his promiſes, or impotent and inſufficient in his performances.

becauſe it hath pleaſed the Lord to make you his people] Of his free-grace, not for any merits of yours, above others. So Deut. 7. 7. and 9. 5.

V. 23. *Moreover, as for me, God forbid, that I ſhould ſin againſt the Lord, in ceaſing to pray for you*] Though ye have dealt unjuſtly and ingratefully with me, yet God forbid that I ſhould ſin againſt him by neglecting my duty towards you, either in praying for you, or preaching to you, that you may be inſtructed in the true knowledg of God, & of his wil and ways. With which duties I neither can nor will diſpenſe, ſeeing he, whoſe meſſenger I am, requireth them at my hands, howſoever you neglect your duty towards me; 1 Cor. 9. 16. Matth. 5. 44.

V. 24. *Only fear the Lord*] *i. e.* Be careful, with my prayers to joyn your own religious duties, the neglect whereof would make my prayers inefficacious. Here by *fear*, he meaneth all other holy vertues and graces, and alſo the exerciſe of them in Gods ſincere worſhip and ſervice.

and ſerve him in truth with all your heart] *i. e.* In ſincerity, without any mixture of hypocriſie and diſſimulation; and in integrity and ſimplicity, not dividing the heart between God and Idols.

V. 25. *But if ye ſhall ſtill do wickedly, ye ſhall be conſumed, both ye and your King*] *i.e.* If you perſiſt and continue in your rebellious courſes againſt God, it is not your King that ſhall be able to ſave you, as you have fooliſhly imagined: but both you and he ſhall periſh together, if you communicate in the ſame ſins. We have in theſe Books frequent examples of both people and Prince puniſhed for their wickedneſs.

CHAP. XIII.

Verſ. 1. S*Aul raigned one year*] Heb. *the ſon of a year in his raigning* *i.e.* From the time when he was elected King at Mizpeh, unto the time when he was anointed, crowned and eſtabliſhed in his Kingdom by general conſent in Gilgal. In this year thoſe things related in the two former Chapters were done, to wit, the defeating of Nahaſh and his army, and the raiſing of the ſiege before Jabeſh-Gilead, and the peoples aſſembling at Gilgal, and Samuels ſpeech made there unto them to bring them to repentance.

and when he had raigned two years] *i.e.* Another whole year from the time of his Coronation, which being added to the former year between his election and inauguration, make two years; And then he began to take upon him the royall ſtate of a King.

V. 2. *Saul choſe him three thouſand men of Iſrael*] Namely, to be his Guard, or ſtationarie and legionarie ſouldiers, to attend his ſervice upon all occaſions, as he pleaſed to imploy them; eſpecially to preſerve the people from the invaſions and incurſions of the Philiſtims, and from the oppreſſions and inſolencies of their ſtationary ſouldiers, which were in thoſe gariſons that bordered upon them. Some gather from hence that Saul raigned onely two years before he was rejected of God, and forſaken of his Spirit, ch. 15. 26. and 16. 12, 13, 14. And though he be ſaid to have reigned fourty years, computing the time of Samuels government with his, Act. 13. 21. yet he reigned onely two years lawfully, (being afterwards depoſed from his regiment by God) and the reſt of his time as a tyrant; the Lord, for his own ends, tolerating and permitting his government, though wicked and unlawful. And this they gather from ch. 14. 47. where it is ſaid that *Saul took the Kingdom*; *i.e.* like a tyrant uſurped it by force and violence.

whereof two thouſand were with Saul in Michmaſh] This was not a city, but a tract of ground ſo called, in the border of Benjamin, neer the mountain of Bethel. So v. 5.

in Gibeah of Benjamin] See on ch. 10. 5.

and the reſt of the people] To wit, which he had aſſembled, that out of them he might make his choyce of his Legionary ſouldiers. Some think this was done at the time of the general aſſembly at Gilgal, before it was diſmiſſed.

V. 3. *And Jonathan ſmote the gariſon of the Philiſtims*] To wit, by Sauls command, as appeareth v. 4. See on ch. 7. 14.

and the Philiſtims heard of it] *i.e.* Hearing of it, prepared to revenge their quarrel.

and Saul blew the trumpet throughout all the land] *i.e.* Diſpatched his agents into all parts of the Kingdom, with commiſſion to publiſh by ſound of trumpet both Jonathans victory, to hearten and encourage the people againſt their enemies, and the Philiſtims preparations, being thus provoked, to make war againſt Iſrael, in way of revenge; that ſo taking notice of it, they might ſtand on their own defence, and alſo ſend ſuch forces as they could ſpare unto him to Gilgal, that he might be enabled to give them battel, if they made any attempt againſt him.

Let the Hebrews hear] *i.e.* Take notice of the Philiſtims preparations againſt them, that they likewiſe may prepare for the war.

V. 4. *that Saul had ſmitten a garriſon of the Philiſtims*] *i.e.* Jonathan by Sauls command. It is aſcribed to Saul, becauſe he had put his ſon upon this ſervice, as his King and General.

and that Iſrael alſo was had in abomination with the Philiſtims] Heb. *did ſtink*. Not onely out of that ancient deadly fewd that was between them, but alſo upon this new quarrel, wherein they were ſo much incenſed that they breathed nothing but revenge. So Gen. 34. 30. 2 Sam. 10. 6.

and the people were called together after Saul to Gilgal] According to Samuels appointment. See on ch. 11. 7.

V. 5. *and people as the ſand which is on the ſea-ſhore in multitude*] An hyperbolical expreſſion of a great multitude, uſual in Scripture, Gen. 22. 17. Joſh. 11. 4. 1 King. 4. 29. And this is expreſſed, that the greatneſs of this army might ſerve the more to magnifie Gods infinite power and goodneſſe towards his people, who did cauſe it to be routed and ruined by ſuch weak and deſpicable means as that ſmall handful of Sauls army.

Beth-aven] It ſignifieth *a houſe of vanity* and *wickedneſs*; So called by way of anticipation, becauſe of the Idols afterwards there erected and worſhipped, Hoſ. 4. 15. if at leaſt it were not abuſed to theſe uſes both in latter and former times. But here it ſignifieth the city and wilderneſs of Beth-aven. Of which ſee Joſh. 18. 12.

V. 6. *When the men of Iſrael*] To wit, which were of Sauls army, and for fear had left him, and fled away to ſhift for themſelves, as appeareth by the verſe following, where the other Hebrews are oppoſed unto them which were not in the Camp.

for the people were diſtreſſed] *i.e.* They were indeed much diſtreſſed, and in great ſtraights; as they, not without great reaſon, apprehended their danger, in reſpect of an innumerable multitude of enemies well armed and prepared with all manner of warlike ammunition, horſes and chariots; and their own poor handful of ſouldiers to reſiſt them, and that ſmall number unarmed and diſheartned.

in rocks] *i.e.* In the clefts of the rocks.

and in high places] Which were places of ſtrength, and more fit for defence, if their enemies aſſaulted them.

V. 7. *And ſome of the Hebrews went over Jordan*] Thoſe that were neer the Philiſtims in the Weſt part of the countrey, left their habitations, and fled into the Eaſt, as moſt remote from them, and paſſed over Jordan into the land of Gad and Gilead, that they might be out of their reach.

and all the people following him trembling] Thoſe few of Sauls legionary ſouldiers mentioned v. 2. that did not flee away and leave him, were ſo ſurprized with fear of the imminent danger, that they were quite heartleſſe and hopeleſs, and ſo unfit for any ſervice, if put unto it. Hereby is intimated the vanity of creature-confidence, and the folly of thoſe that leave God, our chief ſtrength, and put their truſt in the arm of fleſh. The Iſraelites in this place, who formerly deſired a King to go before them and fight their battels, preſuming he would ſave them from all their enemies, now when they have him, are perplexed with fear, as not finding themſelves any whit by his preſence ſecured from danger, and ſo are taught by woful experience, that there is no ſafety but under Gods protection.

V. 8. *And he tarryed ſeven dayes, according to the ſet time that Samuel had appointed*] *i.e.* Towards the latter end of the ſeventh day, not the whole day, according to Samuels appointment, ch. 10. 8. For which he is reproved, v. 13.

V. 9. *And Saul ſaid, Bring hither a burnt-offering to me, and peace-offerings. And he offered the burnt-offering*] That is, as ſome conceive he himſelf did offer it. For though it was unlawful for any, ſave a prieſt, to offer a burnt-ſacrifice upon that publick altar in the tabernacle appointed for it, yet (as they ſay) a private man might offer it upon a private altar; for ſo Samuel, though but a Levite, offered a whole-burnt-ſacrifice, ch. 7. 10. And therefore Saul was not reproved by Samuel for offering it, wherein he offered not; but becauſe he had not ſtaid the full time, according to Gods appointment, ch. 10. 8. Others (and, as I conceive, more probably) think that Saul is ſaid to have offered it, becauſe the prieſt did offer it by his appointment. And thus Elkanah is ſaid to have ſacrificed in Shiloh, ch. 1. 3. and Solomon at Gibeon, 1 Kings 3. 4. and that he offered a thouſand burnt-offerings upon that altar there. Neither ſhould Saul have needed to have ſtayed ſeven dayes for this, ſeeing he had the Prieſts with him appointed for this ſervice; eſpecially conſidering that when Samuel came, it was as unlawful for him to have ſacrificed, being onely a Levite, as for himſelf or Uzziah to offer incenſe. Therefore the ſin of Saul was, partly, that he did not ſtay the full time appointed by God, out of his diffidence in him, and fear to be ſurprized by his enemies; and partly, that he preſumed to ruſh upon ſo weighty a buſineſs without the advice and direction of Gods Prophet, which was required of him; and in an hypocritical manner ſought to pleaſe God, and ſecure himſelf and the people from danger, by ceremonial ſacrifices performed in an external manner, and not in faith and obedience. Unto which might be added his diffidence in Gods power and promiſes, as being inſufficient to protect them by ſo weak means againſt their many and mighty enemies, many of thoſe few ſouldiers which attended him, being fled away; and it may be alſo ſome diſtruſt in Samuel, though he had alwaies found him faithful, as if he would not now come unto him according to his promiſe.

V. 10. *as ſoon as he had made an end of offering the burnt-offering, behold Samuel came*] Saul waited for Samuels coming until the time of the evening ſacrifice on the ſeventh day; and having offered the whole-burnt-offering, before the peace-offering, which was to follow after it was done, Samuel came; and ſo for default of waiting a ſmall time longer he tranſgreſſed Gods commandment, and became guilty of deſerved puniſhment. Which ſhould teach us this wiſdom, not to diſpenſe with Gods commands in the leaſt tittle or circumſtance, leſt we make our ſelves guilty of ſin, and liable to puniſhment.

and Saul went out to meet him, that he might ſalute him] Or, *kiſs him*. That is, as one well obſerveth, after the manner of hypocrites, he neglecteth to obey Gods commands brought unto him by his Miniſtry, and ſeeketh to pleaſe him with an outward formality and ceremonial complement.

V. 11. *And Samuel ſaid, What haſt thou done?*] This is not a queſtion of one deſirous to be informed (for he knew what he had done) but an expreſſion of juſt indignation, for Sauls diſobedience to Gods command, and an intimation of ſome great miſchief into which thereby he had plunged himſelf; like unto that of Gods unto Eve, Gen. 3. 13.

And Saul ſaid, Becauſe I ſaw that the people were ſcattered from me] In ſtead of an humble confeſſion of his ſin (as we ſee afterwards in David, 2 Sam. 12. 13.) Saul, after the manner of hypocrites, gildeth over his fault with fair, yet falſe excuſes, and ſo addeth ſin unto ſin. For firſt he pretendeth the defection and departure of the greateſt part of his ſouldiers to be the cauſe of his making this haſte; who, if they had ſtaied, would little have availed againſt ſuch a multitude of enemies: And herein he diſcovereth his confidence in the arm of fleſh, and his diffidence in God, when that failed; though it be alike with him to ſave with many or with few, as appeareth in Gideons victory, Judg. 7. and Jonathans afterwards. And then he ſaid he did it becauſe Samuel came not within the dayes appointed. And ſo he putteth off the fault from himſelf, and layeth it upon Samuel; as Adam did upon Eve, and conſequently on God himſelf. But this excuſe was untrue; for Samuel came on the ſeventh day, though not at that hour when Saul expected him.

V. 12. *The Philiſtims will come down upon me to Gilgal*] As though the Lord of Hoſts wanted power to reſtrain them, or would have wanted will, if they would have put their truſt in him, and obeyed his commands, having graciouſly bound himſelf thereunto by his free promiſe.

and I have not made ſupplication unto the Lord] Namely, for protection from our enemies, direction in our courſes, and his bleſſing on our endeavours. As though ſacrifices were better then obedience, or that God would hear ſinners having their hands and hearts polluted with wilful tranſgreſſions.

I forced my ſelf therefore, and offered a burnt-offering] *q. d.* I was very unwilling to have done it before thou cameſt; but I was neceſſitated unto it, unleſs I would by my delay have had the Philiſtims ſurprized me and my weak ſupplies before I had ſued unto God for his protection; which would have laid us open to ruine and deſtruction. Others read it, *I reſtrained*, or *contained, my ſelf*; in which ſenſe the word is taken, Gen. 45. 1. and Iſai. 42. 14. And ſo the meaning is, I contained my ſelf with much ado till I could no longer reſtrain, expecting the ſix daies, and a good part of the ſeventh, and then I made bold to offer a burnt-offering in the latter part of the day at the evening-ſacrifice, being now quite out of hope that thou wouldſt come at all, or at leaſt in due time.

V. 13. *And Samuel ſaid to Saul, Thou haſt done fooliſhly*] To wit, becauſe thou haſt not waited the ſeven dayes appointed thee, ch. 10. 8. Here he ſpeaketh, not as a ſubject to his Sovereign, but as Gods Prophet, ſent by him to do his meſſage; in delivery whereof, repreſenting Gods perſon, he was to ſpeak what he had put into his mouth plainly and impartially, making no difference between King and Subject, ſeeing to this ſupreme King all are alike; neither *doth he accept the perſon of Princes, nor regardeth the rich more then the poor; for they are all the work of his hands*, Job. 34. 19. Yea, if they ſin againſt him, *he poureth contempt upon Princes*, as well as upon mean men, *and weakneth the ſtrength of the mighty*. Therefore Gods Prophets, howſoever they have carried themſelves with all meekneſs and humility in their own cauſe, and civil affairs, yet coming in the cauſe of God, as his Ambaſſadors, they have done his meſſage with all impartial plainneſs, as we ſee in the carriage of Nathan to David, 2 Sam. 12. 7, 9, &c. compared with 1 Kings 1. 23, 24. of Jeremiah to Zedekiah, Jer. 37. 20. and Elijah to Ahab. 1 Kings 18. 18, 46.

Thou haſt not kept the commandment of the Lord thy God] He ſheweth him wherein he had done fooliſhly, namely in that wherein he thought he had done moſt wiſely and providently for his own and the peoples ſafety. But this he ought to have declined, *truſting in the Lord with all his heart aud leaning to his own underſtanding*, Prov. 3. 5. For our chief wiſdom conſiſteth in our obedience to Gods commandments, Deut. 4. 6. *Keep therefore, and do them: for this is your wiſdome and underſtanding in the ſight of the nations*, &c. Hence it is that in the Scriptures ſin is called *folly*; and though in our plotting and contriving of ſin, we think that we do moſt wiſely, as Saul here, and Pharaoh Exod. 1. 10. Yet certainly therein we do moſt fooliſhly, by *provoking God to anger, who is ſtronger then we*, and ſo draw upon our ſelves ſwift and fearful deſtruction, 1 Cor. 10. 22.

For now would the Lord have eſtabliſhed thy Kingdom upon Iſrael for ever] *i. e.* All the dayes of thy life. And ſo *for ever* is taken Deut. 15. 17. 1 Sam. 1. 22. For the promiſe of a durable Kingdome over Iſrael was before made to Judah, Gen. 49. 10. and the everlaſting Kingdome was eſtabliſhed upon David and his ſeed only, who came of the tribe of Judah, and principally to be underſtood of our Saviour Chriſt, whoſe Kingdom is for ever. Now whereas it may be ſaid, that Saul, notwithſtanding his ſin, held the Kingdome as long as he lived, and therefore the perpetuity of his kingdome in himſelf and his poſterity is here meant, had he not ſinned, to this I anſwer, That he did not hold it lawfully, as a gift of Gods grace and favour, (for ſo he ceaſed to be a King when he was rejected of God, and David choſen and anointed in his room) but as a Tyrant and uſurper; and ſo was cut off by an untimely and unnatural death, whereby he was taken from his kingdom, and his kingdom from him; whereas, had it not been for his ſin, they might long have continued one with another. Or if we ſhould underſtand this place of the eſtabliſhing of the Kingdom upon Saul and his poſterity, this doth not croſs Jacobs prophecy, ſeeing it is not ſpoken of Gods ſecret and abſolute decree, whereby the Kingdom was deſigned to the tribe of Judah, but of a revealed and conditional will, which is not effectual unleſs the condition be obſerved. This was the caſe of Saul in this place, and of Jeroboam, 2 Kings 11. 38, who had a promiſe of the continuance of the Kingdom to himſelf, and his houſe, if he hearkened to all that God had commanded him; but God knew he would make that promiſe void by his apoſtaſie and rebellion.

V. 14. *But now thy Kingdome ſhall not continue*] *i. e.* Shall not be eſtabliſhed upon thee and thy poſterity, but ſhall be rent from thee, and another ſhall be choſen in thy room. At the firſt ſight this may ſeem a ſore and over-ſevere puniſhment for ſo ſmall a ſin as Saul had committed, as not waiting upon Samuels coming, as he was appointed, and offering a ſacrifice a little ſooner then he ſhould have done, and that out of ſome diffidence in Gods power and promiſes, when he was in great extremity, and did lye under a ſore and ſearching tentation. To which I anſwer, I. That no ſin can be counted ſmall which is committed againſt a great God, and infinite in majeſty, ſeeing it deſerveth no leſs then eternal damnation, if in his juſtice he be pleaſed to proceed againſt a ſinner. II. That ſin is not to be meaſured by the materiality but the formality of it, as it is the tranſgreſſion of Gods law, the ſupreme Lord of Heaven and Earth. And the leſs the thing is about which we offend, the offence in this reſpect is the greater, in that we will in ſo ſmall a matter offend ſo great, glorious, and gracious a God; as it was in the caſe of Adam. III. God doth not ſo much look on the outward act of ſin as the maliciouſneſs of his will who doth commit it: and he eſteemeth that ſin but ſmall which is committed through humane frailty and infirmity, with reluſtancie of the will; and as nothing, when it is done unwittingly and unwillingly, though it ſeem never ſo horrid in the outward act; as appeareth in their caſe who killed a man unawares and againſt their will, for whoſe ſafety God purpoſely provided cities of refuge; And on the other ſide he accounteth even ſmall ſins capital and heinous when committed wilfully, preſumptuouſly and maliciouſly; as is manifeſt in the puniſhment of him that gathered ſticks on the Sabbath-day. To which aggravations it ſeemeth Sauls offence was liable, who was at the beſt a groſs hypocrite, deſtitute of faith and a good conſcience, without true fear and love of God, and proved afterwards a malicious and bloody tyrant, when his vail of hypocriſie was taken from him. IV. God eſteemeth of men, and ſo either rewardeth or puniſheth them, not according to their particular acts, but according to their conſtant courſe in which they continually walk. And ſo he paſſeth by and pardoneth great ſins in thoſe whoſe hearts are upright before him, and who conſtantly walk in the way of his commandments; howſoever he may, for their ſpiritual and everlaſting good, correct them with his fatherly chaſtiſements; as we ſee in the example of David, who though in ſome few things he tranſgreſſed and fell fearfully, yet he roſe again by repentance, & having erred and as it were ſlipped aſide, returned into his old and uſual way of holy obedience. And on the other ſide, God regardeth not the fits & qualms of ſome religious or righteous acts done by wicked men, when as in their conſtant courſe they go on in the waies of wickedneſſe; becauſe their hearts are rotten and unſound; and if they do any good, it is out of meer hypocriſie, not for any true love of it, but for by-reſpects and worldly & carnal ends: and he ſeverely puniſheth their ſins which ſeem leſſer, becauſe they are filthy ſtreams flowing from a much more polluted and ſtinking fountain. And this was Sauls caſe in this particular, whoſe ſin God did thus ſeverely puniſh upon theſe grounds; and the rather alſo (it may be) that he being the firſt King of Iſrael, might be an example to all that ſhould ſucceed him, and make them by his puniſhment keep cloſe to Gods commands, and not in the leaſt thing to ſwerve aſide.

the Lord hath ſought him a man after his own heart] *i. e.* Hath wiſely choſen and appointed him to be King and Captain over his people; to wit, David, though Samuel at this time had no knowledg of him, ch. 16. 6, 12. but ſpeaketh of him by a prophetical Spirit.

and the Lord hath commanded him to be Captain] *i. e.* hath deſigned him, though he yet knoweth not of it. He ſpeaketh of the future as of a thing already done, to ſhew the certainty of it, as it is uſual in the Scriptures.

V. 15. *And Samuel aroſe, and gat him up from Gilgal, unto Gibeah of Benjamin*] To which place Saul ſoon after followed him, if at leaſt he did not accompany him thither, as appeareth v. 16. For though Samuel were diſpleaſed with him for his ſin, yet it is not likely that he left him in this his extreamity, when he moſt needed counſel and comfort, directions from him, and the help of his prayers; eſpecially, ſeeing Saul did ſtill continue to perform the duty of a King and General, in leading and defending his people, notwithſtanding that hard & unpleaſing meſſage ſent unto him from God by his Prophet. Neither is it probable that Saul in that weak condition wherein he now was, would have gone with this ſmall handful of men from Gilgal to Gibeah, which was far neerer to Michmaſh where the Philiſtims encamped, if he had not been incouraged ſo to do by Samuels councel and company.

and Saul numbered the people that were preſent with him, about ſix hundred men] The reſt of his two thouſand being fled for fear, and theſe onely remaining with him, v. 6, 8.

V. 16. *And Saul and Jonathan his ſon——abode in Gibeah of Benjamin*] *i. e.* Being in great fear, by reaſon of their ſmall number, and the great ſtrength of their enemies, they made choice of this place for their better ſecurity, becauſe being ſituate on an hill, it was of ſome ſtrength (if they were aſſaulted) to defend them againſt their enemies; and they were likely here to have the beſt aſſiſtance, being among their kindred and ſureſt friends.

V. 17. *And the ſpoilers came out of the camp of the Philiſtims*] *i. e.* They ſent out of their camp three ſeveral parties of ſouldiers to waſte all the bordering parts of the country, and to bring all the ſpoyl they got by plundering to victual the camp. And they preſumed thus to divide their army, becauſe they truſted in their huge multitude, and deſpiſed the ſmall and unprepared number of the Iſraelites: In which regard, though they ſent many to do this ſervice abroad, yet they reſerved enough behind to defend their ſtanding camp in Michmaſh.

Ophrah] A city of the Benjamites, Joſh. 18. 23. South-weſt from Michmaſh, or, as others think, towards the North.

unto the land of Shual] Called *Shaliſha*, ch. 9. 4. Others read it, *to the land of Saul*, and ſo the vulgar Latine hath it; that is, ſome part belonging to the tribe of Benjamin, in which Saul was born, and had his inheritance. And the rather (as ſome think) they turned to waſte this country, to revenge themſelves upon Saul and Jonathan, who had ſmitten their gariſon.

V. 18. *Beth-horon*] A city of Ephraim, on the borders of Benjamin, Joſh. 16. 3. and 6. 18. 13. North-weſt from Michmaſh.

Zeboim] In the tribe of Benjamin, towards the deſert of Jordan on the Eaſt, mentioned Neh. 11. 34.

V. 19. *Now there was no ſmith found throughout all the land of Iſrael*] Here a reaſon is rendred why the Iſraelites were ſo ill provided of weapons, namely, the tyrannical government of the Philiſtims over them, who having diſarmed them, took care to hinder them from getting any arms or ammunition for the time to come. Yea, ſo jealous were they over them, that they took order to keep from them not onely arms and warlike weapons, but even neceſſary inſtruments of husbandry, as mattocks, ſpades, axes, plowſhares and coulters; onely they gave them liberty to come to their ſmiths to make new when the old were worn, and allowed them files to ſharpen their tools when they were blunted; which they that lived in places remote could not do without much trouble and expence of time. This ſheweth into what a miſerable bondage & ſlavery the people of God were plunged, who deſerting Gods ſervice had made themſelves the vaſſals and ſlaves of ſin and Satan. See 2 Kings 24. 14. Jer. 24. 1. So Porſena, as Plinie relateth l. 34. c. 14. bound the Romanes not to uſe any iron tools except about their husbandry.

Leaſt the Hebrews make them ſwords or ſpears] *i.e.* They thus reaſoned with themſelves, and one with another, Let us take care leſt the Hebrews procure arms to free themſelves from being under our ſubjection. So Gen. 3. 22. But if the Iſraelites were thus diſarmed, how came they to be ſo, ſeeing a while ſince they had an army of three hundred and thirty thouſand, which fought in a warlike manner againſt the Ammonites? and could they do this without weapons of war? To which it is anſwered, That in ancient times, when they were neceſſitated unto it, they came into the field to fight againſt their enemies with clubs, long ſtaves, ox-goads, pitchforks, bows and ſlings, which were of great uſe in thoſe dayes, and they skilful in uſing them, as we ſee in the ſeven hundred left-handed Banjamites, Judg. 20. 17. and David, that ſlew Goliath with a ſtone out of a ſling, ch. 17. 50. and the army of Iſrael under the conduct of Deborah and Barak, which overcame Siſerahs mighty hoſt with no other weapons but ſuch as theſe, ſeeing (as ſhe ſaith in her ſong) *there was not a ſhield nor ſpeare ſeen among fourty thouſand of Iſrael*, Judg. 5. 8. And Shamgar ſlew ſix hundred of the Philiſtims with an ox-goad, or a plow-ſhare, as the word may ſignifie Judg. 3. 31. and Samſon routed a whole army of them, and ſlew heaps upon heaps, with the jaw-bond of an aſs, Judg. 15. 15. In all which God magnified his power and al-ſufficiency, and his great goodneſs towards his people, in giving them glorious victories over their mighty enemies by ſuch weak and contemptible means.

V. 21. *Yet they had a file*] Heb, *a file with mouths. i.e.* To point and ſharpen their inſtruments and neceſſary utenſils, when they could not go to the Philiſtims forges.

V. 22. *There was neither ſword nor ſpear found in the hand of any*] The Philiſtims had diſarmed them of all their ſtore, & deprived them of their workmen, who ſhould have made them new. But they might have ruſtick inſtruments, as clubs, goads, ſtaves, ſlings, which for want of better ammunition they might, being neceſſitated, uſe for weapons. See on v. 19.

but with Saul and with Jonathan his ſon was there found] Who, in reſpect of their place and command, had this priviledg above all the reſt.

V. 23. *And the gariſon*] Or, *ſtanding camp.*

went out] *i.e.* To ſurprize Saul and his diſheartned followers in Gibeah.

to the paſſage of Michmaſh] To the end that having taken it, they might make themſelves maſters of all the country that lay before it, and hinder the Iſraelites from coming on a ſudden upon their gariſon: This is added to prepare a way to the ſtory in the following chapter,

CHAP. XIV.

Verſ. 1. N*ow it came to paſs upon a day,* (or, *there was a day*) *that Jonathan the ſon of Saul ſaid*] The ſpecial inſtinct of Gods Spirit moving him thereunto; which had endued him not only with heroical gifts of valour and fortitude, but alſo with an extraordinary ſtrong faith in Gods promiſe, that if his people obeyed him, *one of them ſhould chaſe a thouſand* of their enemies, *and two put ten thouſand to flight*, Deut. 32. 30. and that *their enemies ſhould be ſmitten before their face; and coming out againſt them one way, ſhould flee before them ſeven waies*, Deut. 28. 7. *becauſe the Lord their God would fight for them*, Joſh. 23. 10. For otherwiſe, if he had in this enterpriſe relyed upon their own ſtrength, it had been but fooliſh preſumption, carnal confidence, and a meer tempting of God, for him and his armour-bearer alone to have ſet upon a garriſon, yea, and with it, a whole Army of the Philiſtims.

that is on the other ſide] *i.e.* Encamped in Michmaſh, beyond the rocky paſſage,

but he told not his father] Namely, of his purpoſe and reſolution; becauſe he had aſſurance in himſelf, that God by the inward motion of his Spirit had called him unto it; and knew that his father, who was ignorant of it, and would not have given credit to him, if he had told him of it, whould have diſſwaded him from undertaking ſuch a dangerous and deſperate enterpriſe. For otherwiſe, in an ordinary way, according to martial diſcipline, it had been unlawful for him to have made ſuch an attempt without the knowledg and conſent of his King and General; and though it ſhould have proſperouſly ſucceeded, yet in ſtead of reward he ſhould have deſerved puniſhment; as we ſee in the caſe of Manlius Torquatus his ſon.

V. 2. *And Saul tarried in the uttermoſt part of Gibeah*] *i.e.* Neer one part of the ſtrait towards Gibeah; where having fortified himſelf and his ſmall camp, he obſerved the motions and actions of the Philiſtims.

which is in Migron] A place, or plain, on the other ſide of the narrow paſſage towards Gibeah, of which mention is made Iſai. 10. 28.

V. 3. *And Ahiah the ſon of Ahitub, Ichabods brother, the ſon of Phinehas*] Phinehas the ſon of Eli had two ſons, the elder named Ahitub, the other Ichabod, born after the death of his father. Ahitub not being in the ſtorie before, now is ſaid to have been the brother of Ichabod, formerly named upon that ſad occaſion of his fathers and grandfathers death, & the captivating of the Ark, ch. 4. 21. Now this Ahitub by ſucceſſion came to the high Prieſthood after the death of his father Phinehas, but (as it ſeemeth) continued not long in it, but according to the threatning of the man of God dyed before he came to be old, ch. 2. 31. leaving behind him this Ahiah to ſucceed him in the high Prieſts office. Who (as it is uſual with the Hebrews) had more names then one. He is called *Abimelech*, ch. 21. 1, 2, 8. and elſewhere. He is alſo named *Abiathar*, 2 Sam. 8. 17. Mark. 2. 26. Him Saul afterward cauſed to be ſlain upon ſuſpicion of his compliancy and confederacy with David, ch. 22. 9, 20.

wearing an Ephod] Hereby is ſignified that he was now high Prieſt, ſeeing he wore the rich Ephod, accompanied, with all the breſt-plate in which was the Urim and Thummim, wherewithal they conſulted with the Lord, Exod. 28. 30. To which purpoſe he was ſent for by Saul, or at leaſt came of himſelf into the camp, and brought with him the Ark, v. 18. which they ſometimes uſe to do upon weighty occaſions, or when they were in ſome great exigent. See on ch. 4. 3.

V. 4. *And between the paſſages by which Jonathan ſought to go over to the Philiſtims garriſon*] In theſe and the following words is ſet down the high and hard attempt of Jonathan in going over to the Philiſtims garriſon, by deſcribing the difficulty of the paſſages that led unto them. In the deſcribing whereof it may ſeem that there is to us as much difficulty as there was to them in the action and execution. And therefore, though I deſire not, to enter into a labyrinth of curioſity where I have not the thread of Scripture or Reaſon to lead and guide me out, eſpecially when it is not a matter of great moment to come to the clear and diſtinct underſtanding of it, ſeeing it is ſufficient in ſuch caſes that the Scripture telleth us ſuch a thing was ſo, though the manner be not cleerly evidenced to our weak capacity, yet ſeeing ſomething is expreſſed in the text which may give ſome light unto theſe intricate and dark paſſages, I will ſet down briefly what I conceive. The paſſage here ſpoken of was a certain in-let between mountains on either ſide, in which there was a paſſage between Gibeah, where Saul was, and Michmaſh, in which was the garriſon and camp of the Philiſtims. They are called *paſſages* in the plural number, becauſe the ſame ſerved for both parties, to paſſe the one to the other, from Michmaſh to Gibeah, and from Gibeah to Michmaſh; although it may be in ſuch an mountainous place there might be two paſſages meeting together in the firſt in-let or entrance. And on the one ſide and the other of this paſſage there was a ſharpe rock, not in reſpect of the breadth Eaſt and Weſt on either hand, but in reſpect of the length, it being the firſt entrance into the paſſage on both ſides, that is, where the Iſraelites and the Philiſtims encamped: For ſo it is plainly ſaid, that *the fore-front of the one was ſituate, Northward over againſt Michmaſh, and the other Southward over againſt Gibeah*, v. 5. And he that would paſs either to the Philiſtims or Iſraelites, muſt climbe over both theſe rocks, which were placed on either end of the in-let or paſſage.

V. 6. *Come and let us go over unto the garriſon of theſe uncircumciſed*] Being aliens and out of covenant with God, they are not under his protection; whereas we, who are in covenant, and ſo the people of God, have his promiſes, that he will give us victoy over his and our enemies; yea, a ſpecial promiſe, that Saul ſhall *ſave us out of the hand of the Philiſtims*, ch. 9. 16.

it may be that the Lord will work for us] This is not a ſpeech of diffidence and doubting, ſeeing he was carried on to this dangerous adventure by the inward motion of Gods Spirit, and perſwaded of Gods al-ſufficiency to give victory by few as well as many; but to ſhew unto his ſervant the great difficulty that was in the enterpriſe in it ſelf, to the end they might not in any part rely, upon themſelves or their own ſtrength, but putting all their confidence in God, might by fervent prayer ſue unto him for aſſiſtance and good ſucceſſe, as Caleb did in the like caſe, Joſh. 14. 12. Yea, and it may be alſo, that ſeeing we cannot have ſuch abſolute ground of aſſurance for temporal as we have for ſpiritual things, and becauſe he had no ſpecial promiſe from God of victory at this time, he thus ſpeaketh, to ſhew his humble ſubmiſſion to Gods will, and his readineſſe to adventure his life in the cauſe of God, and his Church and people; and to yield himſelf over to be diſpoſed of according to his good pleaſure both in life and death. So Judg. 7. 7. Joſh. 14. 12. 2 Chron. 14. 11.

there is no reſtraint to the Lord] He is in himſelf omnipotent and alſufficient, that it is as eaſie for him to ſave with few as with many. So 2 Chron.14.11. 1 Macc.3.18. & 2. Macc.15.27. See examples Judg. 7.4. 1 Sam 17.47. 2 Chron.25.8.

V. 7. *Do all that is in thine heart*] Whatſoever ſeemeth good unto thee.

I am with thee according to thine heart] *i.e.* I will follow thee whitherſoever it pleaſeth thee to go.

V. 9. *If they ſay thus unto us, Tarry untill we come unto you*] Here Jonathan, for the ſtrengthening of their faith, that they might couragiouſly go on in this dangerous enterpriſe, pitcheth upon a ſign which no doubt was ſuggeſted unto him by Gods Spirit, whereby he doth not doubtingly tempt God, (for we are ſaid truly thus to do when we make an unneceſſary experiment of his truth and power) but onely deſireth this ſign for his better confirmation, that God would bleſs and aſſiſt him in this weighty buſineſs: as Eleazar, Abrahams ſervant, did to the ſame end, Gen.24. 13,14. and Gideon, Judg.6.36,37. & 7.13. Neither was this ſign (as ſome of the Hebrews would have it) without ſome natural reaſon: For if the Philiſtims ſaid, *Tarry till we come to you*, it was a ſign of their courage and boldneſs; but if they ſaid, *Come up unto us*, it was a bewraying of their fearfulneſs to ſet upon their enemies. Others will have it thus, That if they ſaid, *Come up unto us*, it was an argument that they put their confidence in their own ſtrength, which God hating, would therefore confound them in their pride and preſumption.

V. 10. *And this ſhall be a ſign unto us*] *i.e.* As it pleaſed God to put it into my heart to deſire this ſign, ſo it is my earneſt prayer unto God, that it may prove a true ſign unto us, for the confirmation of our faith in the aſſurance of our good ſucceſs.

V. 11. *And both of them diſcovered themſelves to the garriſon of the Philiſtims*] *i.e.* They went up towards their garriſon in the ordinary paſſage.

Behold, the Hebrews come forth out of the holes where they had hid themſelves] To wit, for fear of our great army; againſt which having no power to defend themſelves, they lay hid in caves and rocks, ch.13. 6. Or elſe they ſpeak this by way of jeer and ſcoff againſt *S*auls army, who had fortified and intrenched themſelves for fear of being ſuddenly ſurprized by their many and mighty enemies.

V. 12. *And the men of the garriſon anſwered*] *i.e. Spake*, or, *ſaid unto them.* Which phraſe is uſual with the Hebrews, where there is no queſtion propounded. See on v.28.

Come up to us, and we will ſhew you a thing] Words of ſcorn and contempt. *q.d.* Come up if you dare: but if you be ſo fool-hardy as to preſume to come up hither, we will teach you more wit then thus to thruſt your ſelves into ſuch deſperate danger.

V. 13. *And Jonathan climbed up upon his hands and upon his feet*] Being full of true valour and courage, and thus provoked with their ſcorns and jeers, but much more becauſe God had anſwered his deſire in giving him this ſign of victory, he bendeth himſelf with all his might to ſet upon the work; and becauſe the rock which was in his paſſage was ſo high, craggy and ſteep that he could not in a uſual manner get up to the top of it, he clambereth and climbeth upon his hands as well as his feet, to keep him from ſlipping and falling backward. Joſephus obſerveth, that Jonathan and his ſervant did not go up on that ſide where the Philiſtims firſt eſpyed them, but fetch'd a little compaſs about unto another place, which was not kept with any garriſon, becauſe they thought it ſurely defenced by nature; and ſo unexpectedly and ſuddenly fell upon them.

and they fell before Jonathan; and his armour-bearer ſlew after him] *i.e.* Jonathan himſelf, like a valiant leader, ſlew ſuch as he firſt met with; and his armour-bearer, having gotten weapons from ſome that fell, did alſo ſlay others that came in his way.

V. 14. *Within as it were an half-acre of land, which a yoke of oxen might plow*] *i.e.* They made quick diſpatch, and ſlew ſo many in a very ſmall compaſs of ground. This is mentioned to make it appear that the ſlaughter was miraculous, ſeeing it was made upon the Philiſtines, not when routed and put to flight, but while they were yet cloſe in a body.

V. 15. *And there was a trembling in the hoſt*] *i.e.* They were all generally, both the garriſon, and thoſe three companies which went out to ſpoyl, and were now returned to the camp, with all the reſt of the Philiſtims army, ſtricken with ſuch fear and amazement, and with ſuch giddineſs and diſtemper of brain, that they miſtook their fellows and friends for their enemies, and ſo fell upon and ſlew one another. This befell them by the deluding & blinding of their phantaſie, but principally by the power of God inflicting this judgment upon them. And with ſuch a blindneſſe and giddineſſe the Lord ſmote the Sodomites, Gen.19. 11. and the Midianites, Judg.7.22. and the Syrians, 2 Kings 6.17.

and the earth quaked] *i.e.* God alſo ſent a terrible earth-quake, which did much increaſe their fear and aſtoniſhment. We read of eight Earthquakes in the Scripture; this here, and Exod. 19.18. Numb.16.31. Amos 1.1. Matth.27.51. & 28 2. Act.4.31. & 16.26.

ſo it was a very great trembling] Heb. *a trembling of God.* that is, *a very great trembling*, as we have it in our Tranſlation; and ſo the phraſe is ſometimes taken, Gen.30.8. or a fear not grounded upon any reaſon, (for why ſhould a great army fear onely two men purſuing and ſetting upon them?) but ſent miraculouſly from God; ſuch as the Lord threatned to ſend upon his people for their ſin, Lev.26.36,37. And with ſuch a fear he ſmote the Philiſtims, 2 Sam. 5.4. and the Syrians, 2 Kings 7. 6.

V. 16. *the multitude melted away*] *i.e.* The army of the Philiſtims were deſtroyed by their ſlaughtering one another.

V. 17. *and ſee who is gone from us*] Saul ſuppoſed it might be ſome of his Army that were the cauſe of all this ſtir and tumult in the Philiſtims camp, by ſome skirmiſh with them.

V. 18. *And Saul ſaid to Ahiah, Bring hither the ark of God*] Namely, to enquire what was to be done, whether to puſue the Philiſtims, or to keep their ſtanding. Now the Prieſt being to conſult with God, was to ſtand before the Ark, having on his rich Ephod and breſt-plate, and there to receive Gods Oracle and anſwer from between the Cherubims on the mercy-ſeat, as ſome conceive. See on Exod.28.30. and Num.27.21.

V. 19. *While Saul talked unto the Prieſt*] *i.e.* About ſuch things as concerned the preſent buſineſſe, namely, the bringing of the Ark, and what he would have him to enquire when it was come. Now this had been commendable in *S*aul, to conſult with God in ſuch a weighty matter; but as he did it, it was but the colourable act of an hypocrite, who fleeth unto God only when he is in ſtraits, and neglecteth him and his ordinances when the danger is paſt, as the ſequel ſheweth.

And Saul ſaid unto the Prieſt, Withdraw thine hand] *i.e.* When he perceived by the increaſing of the noiſe, that ſome great diſaſter had befallen the Philiſtims, and if he took hold on the preſent opportunity, there was great hope of victory, he thought it was but loſt time to ſtay to conſult with God, and to crave his direction, ſeeing he now knew of himſelf, upon this occaſion offered, what he was to do, without his help. And here *S*aul diſcovered his falſe, prophane and hypocritical heart, who, whileſt he apprehended danger, ſought unto God for direction and protection, but when he did but hope the danger was once over, and he out of his ſtrait, then he thought himſelf ſtrong enough to walk on his own legs without any reliance on God, and ſo wholly neglected his ordinance, Num.27.21. as thinking it needleſſe to be directed by him. And thus, when he was in danger by the defection of his own *S*ouldiers and the approaching of the Philiſtims great army, he was ſo devout that he ſought unto God by ſacrifice in all haſte, not having the patience to ſtay Gods appointed time, chap. 13.11, 12. but here, when he conceived that he was in no ſuch need of him, he profanely neglected his ordinance, and truſted to his own courſe, as if he had ſaid, In theſe ſtraits of time we have no leiſure to attend Gods anſwer, but will lay hold on the preſent opportunity, which already appeareth.

V. 20. *every mans ſword was againſt his fellow*] Not being able, through fear and amazement, to diſcern friends from enemies. So Judg. 7.22. 2 Chr. 20.23.

V. 21. *Moreover the Hebrews which were with the Philiſtims*] *i.e.* Thoſe who being formerly taken captive, and were now their ſlaves and bondmen, and forced to follow their camp, and attend upon their carriages, and they alſo who as fugitives had fled unto them to ſave their lives, joyned now with their brethren againſt the Philiſtims: So that there were divers ſorts of men which joyned in this battel to work their deſtruction; the Philiſtims themſelves, who ſlaughtered one another; Sauls army, the Iſraelites which the Philiſtines had among them, both bondmen and fugitives; and the Iſraelites who had for fear left Sauls camp, and hid themſelves in caves and rocks, ch.13.6.

V. 23. *So the Lord ſaved Iſrael*] Not they themſelves, but the Lord of Hoſts, who gave them victory.

over to Beth-aven] Not far from Michmaſh, ch.13.5.

V. 24. *And the men of Iſrael were diſtreſſed that day*] To wit, with hunger and faintneſs, not daring to eat.

For Saul had adjured the people] *i.e.* Had bound them by an oath, under the penalty of a fearful curſe, devoting them who tranſgreſſed unto death, v.44.

ſaying, Curſed be the man] *i.e.* Let him be rooted out as an accurſed thing.

that eateth any food] Heb. *bread*, Hereby all food is ſignified; elſe Jonathan had not offended in eating honey, v.43. See Gen.43.31.

may be avenged on mine enemies] His end was, that by ſtaying to eat they might not be hindred from purſuing the victory. This though it had a ſhew of zeal, and a good intent, to deſtroy Gods enemies, yet it was in many reſpects ſinful and wicked. For I. it ſavoured of pride and arrogance, ſeeing hereby he deſired to have the glory of the victory aſcribed to himſelf, and his zeal and policy, which more duly belonged to his ſon. II. he raſhly and inconſiderately inſnared the conſciences of the people by a curſe and oath, meerly out of his own head and will, having no warrant for it from God. III. though he pretended a good end, yet he uſed ill means, the interdiction of food to the people, though never ſo much neceſſitated to eat, and the binding them by an oath and curſe, and that under penalty of preſent death, v.43,44. which it was unlawful for him to inflict (though a King) without juſt cauſe. IV. becauſe hereby he weakned and diſabled the people, and ſo hindred them from obtaining a much more glorious victory, verſe 30. V. he was hereby an occaſion of the peoples ſinne, who afterwards being hunger-ſtarved, for greedineſſe, did eat the fleſh with the blood ver.32.

V. 25. *And all they of the land*] *i.e.* All the Iſraelitiſh ſouldiers; which purſued the Philiſtims, v.20.

came to a wood] To wit, which lay between Michmaſh and Aialon ver.31.

and there was honey upon the ground] In that Country bees in great abundance bred in the woods, in hollow trees, and gathered there ſuch plenty of honey that it dropped thence upon the ground. This being an ordinary thing in many places of Canaan, it was therefore ſaid to be *a land flowing with milk and honey*, Exod.3.8,17. Jer.11.5.

but no man put his hand to his mouth] Namely, to take and eat of the honey.

V.27. *But Jonathan heard not*] Not being with his father in the camp when he adjured the people, v.3, 17. and therefore was wholly innocent, ſeeing by reaſon of his abſence he could take no notice of the oath.

when his father charged the people with the oath] Unto which was annexed the penalty of the curſe and death. And therefore, being through weakneſs, hunger and wearineſs ready to faint, he taſted ſome of the honey which he ſaw lying on the ground.

and dipt it in an honey-combe] Or, *wood-honey*. *i. e.* the wilde honey which lay before him. See Matth.3.4.

and his eyes were enlightened] *i. e.* He gat new ſtrength and vigour, and his eyes grew cleer, that were dim with faſting and faintneſſe for want of ſpirits.

V. 28. *Then anſwered one of the people*] *i. e.* One of the Souldiers, who following him in the purſuit, and taking notice of his taſting the honey, ſpake unto him. For in the Hebrew phraſe a man is ſaid to anſwer, when his ſpeech relateth to a thing before done, as well as to a thing before ſpoken. So Numb.11.28. Joſhua is ſaid to have *anſwered* Moſes, when he asked him no queſtion, and his ſpeech hath reference onely to Eldads and Medads prophecying, related by the young man that came from the camp with the news. So Joh.2.18.

that eateth any food this day] *i. e.* Till the evening, v. 24. For with the Hebrews the day ended at evening, and then the next day began.

And the people were faint] Or, *weary*, ſo as they could not any longer purſue their enemies: Which was the occaſion of Jonathans following ſpeech.

V. 29. *My father hath troubled the land*] *i. e.* The whole army of Iſrael, by impoſing upon them this inconſiderate oath, ſeeing it is the cauſe that hindreth them from obtaining a full and compleat victory.

V. 30. *How much more, if haply the people had eaten freely*] *q. d.* If I by the alone taſting of a little honey am ſo much refreſhed that I am thereby enabled to go on cheerfully, as your Leader, in the purſuit, how much more, if all the ſouldiers had eaten freely of the enemies ſpoyl, as they hapned to light upon it, would they have been enabled thereby to have purſued and ſlaughtered their enemies? Others read the words thus, *How much more, if the people had freely eaten of that ſpoyl of their enemies which they had gotten? but now there is no great ſlaughter made amongſt the Philiſtims.* Junius, word for word, readeth it according to the Hebrew, and ſo the ſenſe is perfect; *Yea, becauſe (I would to God the people had been permitted freely to eat; becauſe, I ſay) by their being reſtrained no greater ſlaughter hath been made of the Philiſtims*, by reaſon of their fainting for want of food. Here he diſalloweth his fathers curſe for three reaſons.: 1. becauſe the people were hereby diſabled to purſue their enemies, as he found in his experience. 2. becauſe the ſlaughter of the enemy was not ſo great as it would have been, had the people eaten, they by faſting being ſo faint that they could not purſue. 3. becauſe the people by this raſh oath were reſtrained of their lawful liberty.

V.31. *To Aijalon*] There were two Cities of this name, one in Dan, Joſh.19.42. given to the Prieſts, Joſh.21.24. another in Judah, 2 Chron. 11.10. And the later (as I conceive) is here meant, ſeeing Michmaſh, which did lie on the border of Benjamin, was not far from it, and the lots of Judah and Benjamin joyned together, and bordered on the Philiſtims Country,

V.32. *And the people flew upon the ſpoyl*] *i.e.* Night being come and the time of the oath expired, and being with long faſting extremely hungry, they ſeized on the ſheep, oxen and calves which were in their enemies camp, for their proviſion, as a ravenous hungry hawk upon her prey; and before the blood could have any time to be drained out of the ſlain beaſt, (being killed on the ground, and not after the uſual manner hung up, that the blood might run out) they did dreſs and eat the blood with the fleſh, ſcarce half roſted or ſod which was contrary to the law, Gen.9.4. Lev.3:17. & 17.14. Deut.12.16. & 15.23. And ſo though hunger could not force them to tranſgreſſe the Kings commandment, for fear of death, yet it would not reſtrain them from breaking Gods commandment, though it brought them under the penalty of his curſe, and hell it ſelf.

V. 33. *And he ſaid, Ye have trangreſſed*] Or, *dealt treacherouſly.* Like an hypocrite, he chargeth their ſin upon them, and condemneth them for it; but without any acknowledgment of his own, which was the cauſe of theirs.

roll a great ſtone unto me this day] To wit, that the beaſts might be killed on it, and their blood preſſed out. Or, becauſe it is not probable that one ſtone could not be ſufficient to have the beaſts of ſo many thouſands, all haſty and hungry people, at the ſame time ſlain upon it, others with more likelyhood conceive that it was to build that altar ſpoken of v. 35. that ſo killing and eating before it in Gods preſence, and in the ſight of the King, they might no more preſume to eat the blood with the fleſh.

V. 35. *And Saul built an altar unto the Lord*] To wit, that all who would might offer upon it peace-offerings, in thankfulneſſe for this great victory, and that it might be a monument and memorial thereof in time to come. See on ch.9.12. & Judg.21.4.

the ſame was the firſt altar that he built unto the Lord] Heb. *that altar he began to build unto the Lord.* It is ſaid to be the firſt, becauſe it was the firſt that he built himſelf, or that was built by his ſole appointment: for thoſe at Gilgal were built by Samuel and others, though he had the uſe of them, ch.11.15. & 13.9. And this (as ſome think) is ſaid to tax him of impiety and profaneneſs, that whereas he had before great cauſe to ſhew his thankfulneſſe to God by ſacrificing peace-offerings and gratulatory ſacrifices, as namely, his famous victory over the Ammonites, yet he had not till now built any altar for this uſe.

V. 36. *Then ſaid the Prieſt, Let us draw neer hither unto God*] *i. e.* Before we undertake ſuch a weighty enterpriſe, let us firſt conſult with God by Urim and Thummim before the Ark, and crave his direction in it: Num.27.21. See on Eccl.5.1.

V. 37. *And Saul asked counſel of God*] To wit, by the high Prieſt as he adviſed v.36.

But he anſwered him not that day] This was a ſign that God was diſpleaſed, as ch.28.6. but not with Jonathan, for eating the honey; but with Saul, for the raſh oath and curſe which he in his arrogancy and tyranny impoſed upon the people, having no warrant for it from God. Howſoever, it muſt be granted, that God took occaſion from Jonathans eating of the honey, to uſe this ſilence for other ends, as appeareth by Gods directing the lot to fall upon him; Not becauſe Jonathan had ſinned in eating the honey, for he did it in caſe of preſent neceſſity, and to a good end, that being refreſhed thereby, he might be more able to purſue his enemies: and though his father had bound the people by an oath, under the penalty of a curſe, not to eat, yet he was ignorant thereof, and was not, being abſent, bound to know it, unleſſe ſome means had been uſed by his father or ſome other to give him notice of it: But rather, God by lot did diſcover his fact, when by this means he was ſought unto, I. for his own glory: For ſeeing the diſpoſing of lots belongeth unto him, Prov.16.33. it was for his honour to give a true lot. II. to diſcover unto all Jonathans innocency, when the cauſe came to a full hearing; which thoſe might have queſtioned that ſaw him eat the honey, and did not know that he was ignorant of the oath. III. to convince Saul of his inconſiderate raſhneſs and folly, together with his hypocriſie, cruelty and tyranny, in ſentencing men to death before he knew whether their fault deſerved it, and ratifying his dreadful doom when he knew it did not deſerve it; and to let him ſee what miſchiefs that haſty oath had wrought, in hindring the greatneſs and glory of the victory, in being the occaſion of the peoples ſin, and indangering his ſon to death, who, in reſpect of his true worth, and his own natural affection, could not but be moſt dear unto him, if at leaſt pride and arrogancy did not quench the heat of his love, and cauſe him to envy him the glory of this victory, as afterwards it fell out between him and David, ch.18.7,8.

V. 38. *all the chief of the people*] Heb. *corners.* See on Judg.20.2. He commanded all the chief, *i. e.* all the Elders and Heads of the tribes and families, to approach unto him, that they might by lots find out the man who by his ſin had provoked Gods diſpleaſure, ſo as being conſulted with he would give no anſwer. He concluded that ſin, as in the caſe of Achan, Joſh.7. was the cauſe; and preſumed it muſt needs be the breach of that oath he had impoſed, and nothing elſe; and never thought how himſelf and the people had broken Gods law; himſelf, by impoſing a raſh and ſinful oath; and they, by eating the blood with the fleſh; but like a groſs hypocrite, preferring his own groundleſs command before the law of God, he will have this puniſhed with all rigor, but never ſpeaketh or thinketh of the other.

V. 39. *though it be in Jonathan my ſon, he ſhall ſurely dye*] This he ſpeaketh to magnifie his unpartial juſtice, though all proceeded from arrogancy and tyrannical cruelty. For what lawful power had he to inflict death upon any for tranſgreſſing his lawleſs and raſh oath? eſpecially on Jonathan, who had done it ignorantly, and had ſo well deſerved both of him and the whole Common-wealth by his undaunted valor, when he in the mean time durſt not look in the face of his enemies?

V. 40. *Be ye on the one ſide, and I and Ionathan my ſon will be on the other ſide*] To wit, that being thus divided, we may ſee on which party the lot will light, and ſo he that hath ſinned may be known:

V. 41. *Therefore Saul ſaid unto the Lord God of Iſrael*] *i. e.* Prayed unto him that he would diſpoſe of the lots.

Give a perfect lot] Or, *Shew the innocent.* *i. e.* an upright and unpartial lot, or a lot which may ſhew and cleer the innocent, as the words may ſignifie, though Saul meant the contrary.

but the people eſcaped] *i.e.* were cleered and freed by lot. Here the Lord heareth the prayer of Saul, though it were void of faith, not out of any reſpect to his prayer, but to his own prerogative, as being the ſole diſpoſer of lots. And in this reſpect, when the heatheniſh Mariners referred it unto him by lot to diſcover the offender that was the cauſe of the tempeſt, he cauſed it juſtly to fall upon Jonah, Jon.1.

V. 42. *And Ionathan was taken*] Really and truly Jonathan was innocent and faultleſs, but not in Sauls ſenſe. But why is he taken by lot who was innocent? Many reaſons are rendred by ſundry men: as I. that hereby God might ſhew how tender he is in allowing the leaſt ſhew of diſobedience to the ſupreme power; II. to make children fear and avoid even the raſh and cauſeleſs curſes of parents, which out of Gods ſecret judgment are ſometimes inflicted; III. to puniſh Sauls raſh oath, by bringing thereby his deareſt ſon into extreme danger; IV. to diſcover Sauls groſs hypocriſie, who was ſcrupulous in keeping a raſh and wicked oath, yet made no conſcience of killing his innocent ſon.

Others alledg other reaſons; as I. becauſe if Saul, who was the chief offender, had been diſcovered by lot, it would have impaired the credit of the King, and ſo weakned his government; II. becauſe this taking of his ſon was a greater grief to Saul then if himſelf had been taken; III. becauſe no man durſt have preſumed to execute the ſentence of death upon him, being the Sovereign King. IV. becauſe the Lord hereby would eſtabliſh military diſcipline, and ſhew that orders made in armies ſhould be ſtrictly obſerved.

V.43. *I did but taſte a little honey——and lo, I muſt die*] *q.d.* Though the fault be little or nothing, ſeeing I was ignorant of the oath, yet I muſt dye for it. Here one well obſerveth the candor, ingenuity and honeſt ſimplicity of Jonathan. He doth not ſhift the matter off by excuſes, and plead his innocency, but plainly confeſſeth the fact; he doth not alledg ignorance of his fathers oath, nor his extreme neceſſity by reaſon of hunger and faintneſs, nor the benefit he had by his eating; nor accuſeth his father of temerity and raſhneſs in impoſing the oath, or of cruelty in puniſhing the breach of it; nor pleadeth his own merit in this his ſervice, by which all the Common-wealth fared the better; nor appealeth to the army, being unjuſtly oppreſſed by a rigorous ſentence; nor craveth their help for his deliverance: onely he ſaith, This have I done, *and lo, I muſt die.*

V.44. *And Saul anſwered, God do ſo and more alſo*] See on Ruth. 1.17. It appeareth by this and many other places that Saul was much given to ſwearing and curſing.

thou ſhalt ſurely die, Jonathan] A ſtrange zeal was this of Sauls! He that here in purſuance of his own raſh oath will not ſpare a good ſonne, a while after contrarie to Gods expreſs command ſpareth a wicked King, ch.15.8.

V.45. *Shall Jonathan dye, who hath wrought this great ſalvation in Iſrael?*] Here the people oppoſe a juſt oath againſt Sauls vain-glorious and hypocriticall one, ſwearing that Jonathan ſhould not dye; I. becauſe he had committed no crime worthy of death, implyed in theſe words, *Shall Jonathan dye? q.d.* Should he dye that is innocent, and hath committed no offence that deſerveth death? II. becauſe he was rather worthy of all honour & reward, ſeeing the Lord by him, as his chief inſtrument, had given a great and miraculous deliverance to his people, when they were in a forlorn and deſperate condition. And this act of the people was very commendable, if they carried it on by humble ſupplication and interceſſion; but not ſo, if they did it in a mutinous and forcible manner, as it ſeemeth they did, for then it was againſt military diſcipline, in the relation of ſouldiers to their General, and againſt that loyal obedience that is due from ſubjects to their King.

as the Lord liveth] *i.e.* As ſurely as God liveth, who puniſhed falſhood, and rewardeth truth.

there ſhall not one hair of his head fall to the ground] A proverbial ſpeech with the Hebrews, ſignifying a totall immunity from all hurt and evil. So 2 Sam.14.11. Math.10.30. Luke 21.18.

V.46. *Then Saul went up from following the Philiſtims*] *i.e.* Ceaſed to purſue them, becauſe God ſeemed angry in not anſwering him, and alſo becauſe it was now late.

V.47. *So Saul took the Kingdome*] *i.e.* Being by this glorious victory better confirmed-&ſetled on the royal throne; he took upon him the managing of all the affairs of the Kingdome; but eſpecially in fighting againſt all the enemies that made war againſt him; or elſe hereby is meant, that hearing Gods doom againſt him by Samuel, that the kingdom ſhould be taken from him, chap.13.14. he uſed all the means he could, to ſtrengthen himſelf againſt all thoſe who were any wayes likely to deprive him of it. See ch.13.1. & ver.52.

againſt Moab, and againſt the children of Ammon] Bordering on the Eaſt of Canaan.

and againſt Edom] Bordering on the South.

and againſt the Kings of Zobah] Which lay on the North of Canaan, between Batanea and Euphrates. See 2 Sam.8.3. & 10.6.

and againſt the Philiſtines] Who lay on the Weſt.

and whitherſoever he turned himſelf, he vexed them] *i.e.* Though he did not wholly vanquiſh and ſubdue them, becauſe God had reſerved that work and glory of it for David, who did ſucceed him, yet he much moleſted and weakned them, ſo as they did not with that confidence, courage and ſucceſſe fight againſt Iſrael as they had formerly done. And all this came to paſs out of Gods meer mercy to his people, who gave good ſucceſſe to Saul in his wars, though he were a wicked man, for their ſakes.

V.48. *And he gathered an hoſt*] Or, *wrought mightily.*

and ſmote the Amalekites] As appeareth in the following chapter, and is here ſpoken of by anticipation, that his warlike exploits might be ſummed up together.

V.49. *Now the ſons of Saul were Jonathan, and Iſhui, and Melchiſhua*] Iſhui is alſo called *Abinadab*, ch.31.2. In this regiſter of Sauls ſons Iſhboſheth (who is called alſo *Eſhbaal*, 1 Chr.8.33.) is omitted; and that, as ſome think, becauſe here are onely reckoned up his ſons, Soldiers and valiant Worthies that fought his battels, and both lived and dyed with him; whereas Iſhboſheth ſurvived him, and was a man of no great worth either for wiſdom or valour. Neither are his children by Rizpah here named, becauſe ſhe was but his concubine, not his wife, 2 Sam.3.7. & 21.8,11.

V.51. *was the ſon of Abiel*] See on ch.9.1.

V.52. *And when Saul ſaw any ſtrong man, or any valiant man, he took him unto him*] As Samuel had fore-warned, ch.8,11.

CHAP. XV.

Verſ. 1. *Samuel alſo ſaid unto Saul, The Lord ſent me to anoint thee to be King over his people, over Iſrael*] *i.e.* Appointed me as his Prophet. For Samuel was not ſent by God to go unto Saul, but Saul by Gods providence was directed to go unto him, though he intended it not to this end. Here Samuel, before he telleth him of the duty which God required of him, putteth him in mind of Gods ſingular favour towards him, that hereby he might move him to undertake and perform Gods command with more diligence and cheerfulneſs; namely, that when he ſeemed little in his own eyes, he advanced him to the ſupreme dignity of being a King, and that over Iſrael his own people, and to ſupply his own place of Government, as his Viceroy and Lievtenant.

Now therefore hearken thou unto the voice of the words of the Lord] *i.e.* Howſoever thou haſt formerly failed, and diſpleaſed the Lord by thy diſobedience, ch.13.13. yet now at laſt obey his commands, in thankfulneſs unto him for ſo high an advancement.

V.2. *Thus ſaith the Lord of hoſts*] He who hath an abſolute command over all his army, according to that, Iſa.40.26. *He hath created all theſe things, and bringeth out their hoſt by number, and calleth them all by their names:* Therefore he is in all things to be obeyed, ſeeing all creatures obey him: And being Lord of hoſts, and of omnipotent power, and able to protect his ſervants that obey his commands, and to deſtroy his enemies that riſe up againſt him, Saul might be aſſured of good ſucceſs when he did fight his battels.

I remember that which Amalek did to Iſrael] God cannot properly be ſaid either to remember or forget, becauſe he ſeeth all things paſt, preſent and to come at one perfect view; but by ſuch phraſes the holy Ghoſt ſpeaketh to our weak capacity, after the manner of men. And whereas by Gods long deferring to puniſh the Amalekites for the wrong they had done unto Iſrael, Exod.17. he might ſeem to have forgotten it, he is now ſaid to remember, when as he taketh order to puniſh it, and avenge his people. Amalek was the ſon of Eliphaz, and the grand-child of Eſau, Gen.36.4,12. 1 Chron.1.35,36. Now as there was innate enmity in Eſau againſt Jacob, even in the womb, ſo it perpetually continued in Eſau's off-ſpring againſt the Iſraelites the poſterity of Jacob. Amaleks malice and cruelty broke out betimes. For when the Iſraelites were but newly come out of the Ægyptian bondage, and were yet in a low and afflicted condition in the wilderneſs, the Amalekites encountred them in their paſſage, they paſſing along peaceably, and giving unto them no cauſe of quarrel.

how he laid wait for him in the way when he came up from Egypt] The wrong and cruelty done unto the Iſraelites by the Amalekites, was of two ſorts, whereby they ſhewed their extreme malice againſt Gods people, without any cauſe by them offered: The one was, that in ſecret ambuſh they way-laid them, and as they paſſed by fell upon their rear, cutting off their old and impotent perſons, women and children, who for weakneſs were not able to march with the formoſt or middle ranks: The other, that they openly aſſaulted them, by giving them battel, that ſo they might hinder them from entring into Canaan, Deut.25.17,18. Exod.17.8. Numb.24.20.

V.3. *Now go and ſmite Amalek*] Not onely taking juſt revenge for the old wrongs, but alſo ever ſince they have continued in the ſame malicious hoſtility. For in Sauls dayes (it ſeemeth) they had fought againſt and ſlain many of Gods people, v.33.

and utterly deſtroy all that they have] This is ſpoken both generally and particularly, to take away from Saul all ſhew of excuſe, if he neglected to do all and every thing that God commanded.

ſlay both man and woman, infant and ſuckling, ox and ſheep] *i.e.* I have anathematized and devoted all to deſtruction, as I did Jericho in former times, Joſh.7. and therefore ſee thou ſpare nothing. In this caſe it had been no cruelty in Saul to execute that to the uttermoſt which he had in charge, ſeeing he had Gods abſolute command for it. Neither is it injuſtice in God to puniſh infants with death, even to the third and fourth generation, who are the children of thoſe that hate him; ſeeing death is but a temporal puniſhment, whereas the corruption of nature derived from their parents maketh them guilty of death eternal; nor yet to ſlaughter their cattel, ſeeing they are their maſters goods, and are to ſtand or fall with them, and being made for them and their uſe, are ſubject to vanity for their ſakes, Rom.8.20,22. Gen.3.17,18. This juſtice is here exerciſed for the manifeſtation of Gods glory, in making the Amalekites examples of his vengeance againſt them that deal cruelly with his people; and of his truth, hereby cauſing his word and oath to be fulfilled, Exod.17.14,16.

V.4. *numbred them in Telaim*] *i.e.* Muſtered them in the fields of Telaim, or the country adjoyning to Telaim, a City in the tribe of Judah, called alſo *Telem*, Joſh.15.24.

and ten thouſand men of Judah] Judah, though it were the greateſt tribe, ſent out the leaſt number in this expedition, becauſe their inheritance bordering upon their arch-enemies the Philiſtims, they were conſtrained to imploy the chief part of their ſtrength in defending their own coaſts againſt their inroads and incurſions. Now concerning the cauſe why they are numbred apart from the reſt of the tribes, ſee on ch.11.8.

V.5. *And Saul came to a City of Amalek*] *i.e.* Either the firſt that was in the march, as it is likely, becauſe the Kenites lived neer unto it, who inhabited upon the borders of Judah and Amalek; or the chief city or Metropolis of their Kingdom, where their Kings dwelled, as ſome think; but it doth not ſeem ſo probable to me that they ſhould have their Royal city on the very borders of their enemies.

and laid wait in the valley] *i.e.* Not onely to take advantage againſt them by ſome ſudden ſurprize, which was hard to do with ſuch a numerous army; though the word *waiting* may ſeem to imply it: but to make ſome ſtay there in the valley for a time, till he had given the Kenites, who dwelt in the hills in the way to Amalek, warning to avoid being involved in the common deſtruction; as they might eaſily do on the ſudden, ſeeing they lived in tents, which were ſoon removed, Judg. 5. 24.

V. 6. *And Saul ſaid to the Kenites*] Theſe were the nation of whom Jethro Moſes his father in law came, who is called a Kenite, Judg.1.16. They dwelt on the borders of Judah, neer Amalek. And of them deſcended the Rechabites mentioned Jer.35. See on Numb. 24. 21,22.

For ye ſhewed kindneſs to all the children of Iſrael when they came up out of Egypt] *i. e.* Jethro your progenitor, Moſes father in law, by his counſel & conduct in the wilderneſs, Exod. 18.9,10,19. Num. 10.29,31. Thus as God remembred the unkindneſs of the Amalekites long afore ſhewed to his people, to puniſh their poſterity for it: ſo he remembred the kindneſs of the Kenites to reward it in their poſterity, by preſerving them from ruine. To this end Saul willed them, becauſe they dwelled in rocks and mountainous places, Numb.24.21. and uppergrounds, in reference to the Amalekites, to *go*, *depart*, *and get them down*, uſing divers words to the ſame purpoſe, thereby intimating his earneſtneſs to have them do it with all ſpeed, ſeeing there was no hope of any ſafety, if they did not preſently abandon the company of that wicked nation, which God had devoted to utter deſtruction. And hereby is implyed, that they that would eſcape the puniſhments of the wicked, muſt ſeparate themſelves from their company and fellowſhip, 2 Cor.6.17. Rev.18.4. Iſa.52.11.

V. 7. *from Havilah*] A region of Arabia, Gen.2.11. See on Gen. 25. 18.

to Shur] The uttermoſt border of Arabia towards Egypt, Gen.25. 18. Exod.15.22.

V. 8. *And he took Agag the King of the Amalekites alive*] Agag it ſeemeth was the common name of the Kings of Amalek, Numb.24.7. as *Pharaoh* was of the Kings of Egypt, and *Abimelech* of the Philiſtims. See on Eſth.3.1. Now whereas Saul ſhould have ſlain Agag with the ſword by Gods command, he kept him alive, either out of pride, that at his coming home he might lead him in triumph; or out of fooliſh pity, looking upon him as a King, and with the eye of ſelf-love reflecting upon himſelf, and fearing that in time to come it might happen to be his own caſe; or out of covetouſneſs, (as ſome ſuppoſe) that he might diſcover unto him ſome hidden treaſure, Jer.41.8. or, being his priſoner, he might put him or his friends to pay ſome great ſumme for his ranſome. So Ahab ſpared Benhadad, 1 Kings 20.

and utterly deſtroyed all the people with the edge of the ſword] *i. e.* All that came out with Agag to fight againſt them, with all other which they met with or could come at, and all their Cities and Towns, with all the inhabitants, men, women, and children: Yet many of them might eſcape the common ſlaughter, either becauſe the army in their march could not find out all that were in every hamlet, village, wood and mountain, or becauſe many hid themſelves from the devouring ſword, or ſaved themſelves by flight. And that all the nation was not at this time deſtroyed and utterly rooted out, plainly appeareth, in that ſoon after, before the death of Saul, David is ſaid to have invaded the Amalekites, and brought away their ſpoyl, ch.27.8. and that afterward they in revenge ſacked and burned Ziklag, and carried away captive all Davids company which they found there, ch.30.1,2.

V. 9. *But Saul and the people ſpared Agag*] Not out of a merciful nature and diſpoſition, but out of pride, covetouſneſs, or ſelf-love; or at beſt, it was joyned with rebellion againſt God. And ſo he who here would ſeem ſo merciful as to ſpare thoſe whom God by an abſolute command had devoted to utter deſtruction, ſhewed himſelf afterwards ſo bloody and barbarouſly cruel, that he cauſed all Gods Prieſts, whom he ſhould have preſerved, to be ſlaughtered and butchered moſt unjuſtly and without cauſe, meerly out of his rebellious will, upon a falſe ſuſpicion, ch. 22.

and the beſt of the ſheep, and of the oxen, and of the fatlings] In an hypocritical manner pretending that herein they aimed at Gods glory, in reſerving the beſt for his ſervice by ſacrifice; but it ſeemeth they did it out of a covetous deſire to enrich themſelves with the ſpoyl, as the word *flying upon them* implyeth, v. 19. But howſoever, herein they greatly ſinned, in diſobeying Gods abſolute command, ſeeing *obedience is better then ſacrifice*, and *rebellion as the ſin of witchcraft*, v.22,23. And beſides, God having anathematized and devoted all to deſtruction, he would have eſteemed it a pleaſing ſacrifice, if they had thus offered them unto him; as in the caſe of Jericho, Joſh.6.17. So Jer.46.10. Iſa. 34.6. whereas the ſacrifices they intended, after their manner, were meer will-worſhip, and directly contrary to Gods command.

V.11. *It repenteth me that I have ſet up Saul to be King*] God cannot properly be ſaid to repent, ſeeing it would argue mutability in his Will, and a defect either in his Knowledge and Wiſdom, in that he did not at the firſt ſee what was beſt, or in his Power, in that ſeeing it, he was not able to effect it; and that his counſel is not abſolute in it ſelf, but dependeth upon mens courſe, and ſecondary cauſes. But he is ſaid to repent, in an humane phraſe, according to our capacity, when he doth as men do when they repent of their actions. He doth not change his counſel and purpoſe; but his manner of working, as if he repented of what he had done. He doth not change his mind; but the things, and his manner of adminiſtration, his preſence and counſel remaining immutable. So v. 29. Numb.23.19. The repentance of God is (as one ſpeaketh) an unchangeable courſe of things changeable, which he ſo decreed that they ſhould be changed. And thus God is here ſaid to repent for making Saul King, not that he changed his purpoſe (for he had decreed that the Kingdom ſhould not continue in his poſterity, or tribe, but in the tribe of Judah) but the change was in Saul, when he rebelled againſt Gods commandment; upon which God changed the manner of his adminiſtration, his decree in the mean time remaining unchangeable; namely, fore-ſeeing Sauls defection, he purpoſed to take the Kingdom from him, and to give it to David, who was of the tribe of Judah, according to Jacobs prophetical bleſſing, Gen.49 10. See on Gen.6.6.

And it grieved Samuel] Not becauſe Gods Will was fulfilled in Saul, by caſting him off from being King, but becauſe by his ſin he had pulled upon him this heavy doom of being rejected and depoſed.

and he cryed unto the Lord all night] *i.e.* Thinking that this temporal judgment threatned againſt Saul was not abſolute, but conditionall, if he repented not of his ſin, therefore he earneſtly prayed unto God for him, that turning unto him by repentance, he would not caſt him off from being King. But God, being otherwiſe determined, would not grant his ſuit, v.23,26,28. & ch.16.1.

V. 12. *Saul came to Carmel*] A Town belonging to Judah, lying in the way from Amalek, Joſh.15.55.

and behold, he ſet him up a place] Heb. *an hand.* *i. e.* as ſome think, a monument of triumph for his victory, like an hand, to ſignifie that by his hand and ſword he had conquered his enemies. Others think they pitched their tents in Carmel, ſtaying there a while to refreſh themſelves, and divide the ſpoil. But this agreeth not ſo well with the expreſſion here uſed, appropriating the action unto Saul, *Behold, he ſet him up a place*, ſeeing the other, of pitching tents for thoſe uſes, was common to him with the whole camp.

V. 13. *And Saul ſaid unto him, Bleſſed be thou of the Lord*] At the firſt meeting he fawningly ſaluteth Samuel; and (as is the manner of hypocrites) he expreſſeth himſelf in a glorious manner, with pious and religious words.

I have performed the commandment of the Lord] Here, like a proud hypocrite, he vain-gloriouſly boaſteth of his obedience to all Gods commands, but falſely, for by that which followeth it proved to be apparently untrue. So the proud Phariſee in the Goſpel, Luk.18.11.

V. 14. *And Samuel ſaid, What meaneth then this bleating of the ſheep in mine ears*, &c.] *q. d.* This convinceth thee of untruth and diſobedience, ſeeing the cattell ſtill live, bleat and lowe.

V. 15. *They have brought them from the Amalekites*] Though both he and they joined in this diſobedience, v. 9. yet Saul ſhuffleth it off from himſelf, and layeth the blame wholly upon the people, as hypocrites uſe to do; whereas true penitents being convinced of a ſin which is common to them with others, are ready to acknowledg the ſame, and to accuſe themſelves, that they may excuſe others; as we ſee in David, 2 Sam.24.17. But Saul here fearing leſt upon due examination he likewiſe might be found to have had an hand in the action, gildeth it over with a pretence of piety, that the beſt of the cattel were reſerved that they might offer them to God for ſacrifices, to teſtifie their thankfulneſs for the great victory he had given them.

to the Lord thy God] This he ſpeaketh to pleaſe and humour Samuel, ſeeing all was done for ſervice in whom he had intereſt in a ſpecial manner. *q. d.* We have kept this cattell alive, not for our own uſe, but to offer them in ſacrifice to the Lord thy God, whom thou loveſt and ſerveſt, and therefore thou canſt not but allow the means of his worſhip. See on Eccleſ.4.6.

the reſt we have utterly deſtroyed] This, if rightly underſtood, was in truth rather an aggravation of his ſin then an excuſe, in that he was content to obey God in deſtroying the refuſe cattell, which were of no worth, but as for the beſt and fatteſt, he reſerved them to be diſpoſed of according to his own pleaſure.

V. 16. *And he ſaid unto him, Say on*] He is willing to give him the hearing, hoping that he ſhould (having had ſuch a fair pretence for what he had done) by him have received ſome good tydings.

V. 17. *When thou waſt little in thine own ſight*] *i. e.* But of a mean condition, (as he confeſſed, ch.9.21.) God advanced thee to a Kingdom. And with this he upbraideth him, to aggravate his ſin, and to convince him of his great ingratitude, having received ſuch eminent favours from God.

V. 18. *And the Lord ſent thee on a journey*] *i. e.* A warlike expedition againſt Amalek.

Go and utterly deſtroy the ſinners, the Amalekites] *i. e.* Theſe tranſcendent ſinners, above others, in malice and wickedneſs againſt God and his people. So Gen.13.13. Matth.9.10. Joh.9.24,31.

V. 19. *but didſt flie upon the ſpoyl*] To wit, as an hungry hawk upon his prey, converting that to thine own uſe which God had devoted to deſtruction; like Achan, Joſh.7.

V. 20. *And Saul ſaid unto Samuel, Yea, I have obeyed the voice of the Lord*] Here again Saul diſcovereth his hypocriſie, inſtead of humble confeſſion of his ſin, juſtifying himſelf, and gracing his rebellion with the name of obedience.

and have brought Agag the King of Amalek] Whom, if he had obeyed the voice of the Lord, he ſhould have ſmitten and ſlain, v.3.

V. 21. *But the people took of the ſpoyl*] *q. d.* It was not I, but the people, unto whom I gave way for fear of mutiny, v.24. And therefore, if this were a fault, yet I am clear, ſeeing it was they, not I, that committed it. But it ſeemeth to me to have been no fault at all, ſeeing out of a good intention they have reſerved *the chief of the things which ſhould have utterly been deſtroyed*, namely, *to ſacrifice* them *to the Lord thy God in Gilgal*, in token of their thankfulneſs for their great victory over their enemies.

V. 22. *Behold, to obey is better then ſacrifice*] Of this, one giveth two good reaſons. I. Becauſe obedience preſerveth from ſinning, and ſacrifices were ordained to cleanſe from ſin, when committed; and it is much better to prevent a diſeaſe then to be cured of it. II. Becauſe God alwaies accepteth of obedience, and is well pleaſed with it; but rejecteth ſacrifices, as but a dead carkaſe, when obedience, which is their life and ſoul, is ſeparated from them; as a bare ſhadow, and formal and fruitleſs ceremony, divided from it. So Jer.7.22. Iſa.1.13. & 66.3. Pſal.50.8,13. Prov.15.8. Eccleſ.5.1. Hoſ.6.6. Matth.12.7. In which places God doth not ſimply reject ſacrifices, which he himſelf had commanded; but comparatively, in reſpect of moral obedience. He doth not chiefly require and delight in them, but in a leſs and lower degree; and that in the Scripture phraſe is ſaid not to be done which is not done chiefly and principally. So Paul ſaith *he was not ſent to baptize, but to preach the Goſpel*, 1 Cor. 1. 17. *i.e.* not chiefly to baptize, but to preach: For all the Apoſtles were ſent to do both, Matth.28.19. and himſelf baptized, as he ſpeaketh in the ſame place.

V. 23. *For rebellion is as the ſin of witchcraft, and ſtubbornneſs is as iniquity and idolatry*] Rebellion and ſtubbornneſs is when men wilfully tranſgreſſe Gods known commandments, and commit a ſin the rather becauſe God hath forbidden it. Neither is the quantity of the ſin ſo much to be reſpected as the quality, nor the materiality as the formality of it, to intitle it to the name of *rebellion*; ſeeing the leaſt ſin is rebellion which is committed with a ſtubborn heart, againſt Gods revealed and expreſſe commands. And this was Sauls cauſe here. For had not God plainly and ſtrictly required him to deſtroy all the Amalekites, with all their cattel and ſubſtance, it had been at his own choice to do with them what he pleaſed; but having received ſo expreſs a charge, his wilful and ſtubborn diſobedience was plain rebellion. And this Samuel ſaith was *as witchcraft* or *divination*, when as men leave God and ſeek to divels, and *as iniquity*, whereby generally is meant all ſin, and a courſe of wickedneſs, Gen.15.16. Rom.4.7. *and idolatry*, when men forſake God and ſerve idols. For as Witches and Diviners leave Gods Word, and go to the Devil for counſel and direction: ſo Rebels reſiſt Gods known will, and obey the Devil in their works: and as Idolaters ſerve and ſacrifice unto their idols, and neglect Gods true worſhip: ſo ſtubborn and obſtinate ſinners, deſpiſing Gods commands, ſerve their own luſts, and *ſacrifice to their own nets*, Hab.1.16. whereby they rob God of his glory, and prefer before him contemptible creatures, as witches and idolaters uſe to do. See on Joſh.22.19.

V. 24. *And Saul ſaid unto Samuel, I have ſinned*] This confeſſion was falſe and hypocritical, like that Exod.9.27. not ariſing from a true repentant heart, or from love of God, or hatred of ſin, but from ſelf-love, fear of puniſhment, and ſuch baſe and by-ends. Saul here uſeth the very ſame words that David did, 2 Sam.12.13. yet there was great difference between their confeſſions: For David confeſſed readily, but Saul is very hardly drawn to it, and a long time ſhuffles it off with frivolous excuſes. The one, like a ſound penitent, taketh the whole guilt and blame upon himſelf; the other, when ſo convinced that he could no longer ſhift it wholly off, like an hypocrite, will not (even in his confeſſion) bear the burden alone, but layeth it chiefly upon the people, who had compelled him to do what he would not have done, if he had been at his free choice; though herein he muſt needs confeſſe he had faulted and failed, in that he had obeyed their voice rather then Gods.

V. 25. *Now therefore, I pray thee, pardon my ſin*] *i.e.* Pray for me to God that he will pardon it, and be reconciled unto me.

and turn again with me, that I may worſhip the Lord] *i.e.* That we may together praiſe him for our victory, and offer unto him peace-offerings and gratulatory ſacrifices.

V. 26. *And Samuel ſaid unto Saul, I will not return with thee*] This he ſaith to ſhew his indignation, and that he would have no communion and converſation with him that had ſhewed himſelf ſuch a rebell in rejecting the Lord, leſt he ſhould by accompanying him ſeem to allow and countenance him in his rebellion. Neither did he mean to do otherwiſe then he ſaid, if Saul did not uſe importunity to retain him in his company. So Luk.24.28,29.

V. 27. *And as Samuel turned about to go away, he laid hold on the skirt of his mantle, and it rent*] Saul was extremely loath that Samuel ſhould depart from him, becauſe the people would have taken notice of the breach between them, and conſequently, that he was deeply in Gods diſpleaſure for ſome ſin; and that would have impaired his credit, and weakned his government; and therefore uſing ſome force to hold him, he renteth his mantle.

V. 28. *The Lord hath rent the Kingdome of Iſrael from thee this day*] He taketh occaſion by this ſudden accident, as a ſad omen and ſign ſent of God, to ratifie the ſentence of his depoſition. For though he was not actually depoſed to the day of his death, yet he was deprived of the right of his Regency by Gods doom, and David choſe and anointed King in his ſtead. And by the renting of the mantle (as ſome think) was intimated and fore-ſhewed Sauls violent death, whereby he was rent from his Kingdom, and his Kingdom from him. See 1 Kings 11.30.

And hath given it to a neighbour of thine that is better then thou] *i.e.* to David: Who was not yet known either to Saul or Samuel himſelf. He is ſaid to be better then Saul, both becauſe of Gods free grace he was accepted and preferred before him, and alſo in reſpect of the uprightneſs of his heart, and his ſincere obedience to Gods will; in both which Saul failed and came much ſhort of him.

V. 29. *And alſo the ſtrength of Iſrael*] Some read it, *the Eternity of Iſrael*, and chooſe rather ſo to take it in this place, becauſe (as they conceive) Gods unalterable decree is better ſet forth by the attribute of his Eternity then of his Power. Others think this reading of *ſtrength* may as well ſtand, ſeeing the word moſt properly ſignifieth *ſtrength*, and in this ſenſe may fit the occaſion of Samuels uſing it, namely, That Gods decree of depoſing Saul ſhould ſurely ſtand. For though he ſeemed to be firmly ſetled in the Kingdom, and had great ſtrength to maintain his title and intereſt againſt all oppoſers, yet God, who is omnipotent, was able to dethrone and caſt him out. And though Saul, who was the Captain and King of Iſrael, appointed by God to ſave his people, ch.9.16. were taken away, yet the Kingdom and people of God ſhould not miſcarry with him, or fare the worſe, ſeeing the Strength of Iſrael ſtill remained to preſerve and protect them againſt all their enemies, and alſo to exalt and eſtabliſh him whom he had deſigned ſhould ſit upon the throne.

will not lye, nor repent] See v.11. & Gen.6.6.

V. 30. *Then he ſaid, I have ſinned: yet honour me now, I pray thee, before the elders of my people*] Here with the confeſſion of his ſin he reneweth and preſſeth his ſuit, not on the ſame ground, that he might be pardoned, but that he might be honoured in the ſight of the people; *q.d.* Though the ſentence of my depoſing be ſo firmly decreed that it cannot be revoked, yet for the preſent uphold my credit with the people by gracing me with thy company.

V. 31. *So Samuel turned again after Saul*] Being thus importuned he yeeldeth to his requeſt, partly to ſhew his allegeance to his King, who though rejected by Gods ſentence, was not yet actually depoſed and dethroned, partly to uphold the Government for the preſent, and preſerve it from diſreſpect and contempt of the people, and partly to execute juſtice and judgment upon Agag, which Saul had neglected.

V. 32. *Agag came unto him delicately*] *i.e.* Retaining ſtill the countenance and carriage, the garb and gate of a King, although in his preſent condition he was become a priſoner.

And Agag ſaid] *i.e.* thought with himſelf, or ſpake to others about him.

Surely the bitterneſs of death is paſt] This he ſaid, either becauſe his onely care was to retain the Majeſty of a King in that laſt tragical act of death, having prepared himſelf and armed his reſolution againſt the fear of it, which is the greateſt part of deaths bitterneſs; or elſe he perſwaded himſelf he had now no cauſe to fear it, ſeeing having eſcaped the fury of a martial King in the battel and heat of war, he could now be in no danger of being ſlain by a feeble old Prophet, in cold blood, being their priſoner.

V. 33. *And Samuel ſaid, As thy ſword hath made women childleſs, ſo ſhall thy mother be childleſs*] Here is implyed, that not onely Agags progenitors had ſlain many of Gods people in former times, Exod.17.11. Numb.14.45. but that he alſo himſelf in his wars with them had ſlain many with the ſword; and therefore Samuel would deal with him by the juſt law of requital, grounded on the law of Nature, Gen.9.6. Matth.26.52. and repay him with the ſame meaſure which he had meted unto others, Matth.7.1,2. See Judg:1.7.

And Samuel hewed Agag in pieces before the Lord in Gilgal] *i.e.* Either by appointing executioners to do it, or (as it is more probable) he did it with his own hands; as Elias ſlew Baals Prieſts, 1 Kings 18.40. and the two Captains with their companies, 2 Kings 1.10,12. and Phinehas, Zimri and Coſbi, Numb.25.7. But if ſo, then no doubt it was by a ſpecial and extraordinary inſtinct and motion of Gods Spirit, before whom he is ſaid to have acted it. And therefore this heroicall act ought not to be drawn into precedent by ſuch as are of the like profeſſion. For *a Biſhop muſt be no ſtriker*, 1.Tim.3.3. And the Councels and Canons of the Church have alwayes interdicted the uſe of the ſword unto men conſecrated to Gods ſpiritual ſervice, ſaving in the lawful defence of themſelves and their own lives. See on 1 Sam.7.15.

V. 35. *And Samuel came no more to ſee Saul*] Though Saul went to Ramah upon occaſion of Davids being there, ch.19.22. and ſo accidentally ſaw Samuel, and Samuel him, yet Samuel never purpoſely went to ſee him, or at leaſt not, as formerly, to direct and aſſiſt him in the affairs of the Kingdom.

untill the day of his death] Some think theſe words words have reference to that apparition ch.28.19. Eccl.46.20. but they are rather to be underſtood as the like phraſe is elſewhere. See on 2 Sam.6.23.

neverthleſs Samuel mourned for Saul] Not chiefly becauſe God had juſtly rejected him, and ſentenced him to be depoſed, but becauſe by his ſin he had brought this heavy judgment upon him, and ſtill continued in it without repentance, thereby hazarding the loſſe of a Kingdom heavenly and eternal.

And the Lord repented that he had made Saul King] See on v.11.

CHAP. XVI.

Verſ. 1. *How long wilt thou mourn for Saul*] See on ch.15.35. God was not diſpleaſed with Samuels mourning either for Sauls ſin and impenitency, whereby he had brought his judgements upon him, or ſimply for his calamitous condition, in reſpect of his being rejected by God, and ſentenced to loſe the Kingdom; for it is lawful to bewayl the miſeries of others, into which they have plunged themſelves by their ſins: but becauſe he continued ſo long in his mourning, after

God had evidenced it unto him, that the decree of his rejection was abſolute, and therefore could not with all his mourning be revoked.

Fill thine horn with oyl] See on ch.10.1.

I will ſend thee to Jeſſe the Bethlehemite] Who was the ſon of Obed, and the grand-child of Boaz and Ruth, of the tribe of Judah, Ruth.4. 21, 22.

for I have provided me a King among his ſons] *i. e.* I have out of my free grace, and in favour to my people, made choice of a King to rule over them; but not ſuch an one as *S*aul, whom I gave them in my anger, being preſſed thereunto by their ſinful importunity, who in that reſpect might be ſaid to be a King of their chooſing rather then of mine.

V. 2. *And Samuel ſaid, How can I go? If Saul hear it, he will kill me*] Though *S*amuel here might diſcover ſome infirmity and humane frailty, in making ſome doubt of his ſafety in executing Gods command, having had ſo much experience of his goodneſs, power and providence watching over him; (And thus even the beſt men naturally fear death, as we ſee in Abraham, Iſaac, Moſes and Ezekiah) yet his ſpeech proceeded not out of diffidence and reluctancy to Gods revealed will, but was rather an expreſſion of his deſire to be directed by God how he might do it with moſt ſafety, like that of the bleſſed Virgin, Luke 1.34. *How ſhall this be, ſeeing I know not a man?*

And the Lord ſaid, take an heifer with thee, and ſay I am come to ſacrifice to the Lord] *i. e.* peace-offerings, or a ſacrifice of thankſgiving after which followed a feaſt made out of the remainders of the offerings. See ch.9.12. *S*uch ſacrifices it was lawful to offer upon an altar erected in another place beſides the Tabernacle, before the building of the Temple; eſpecially at this time, when the Tabernacle and Ark were ſeparated, and when the action was to be performed by an holy Prophet. But above all, it was lawful for *S*amuel to do it, having Gods ſpecial command for it, which is above all laws. Now whereas he biddeth him ſay, *I am come to ſacrifice unto the Lord*, though the chief cauſe of his coming was to anoint David King, this was no untruth, (for God, who is truth it ſelf, cannot command a lye) but onely a prudent concealing of ſome part of the truth which was not fit to be diſcovered. For as he is a fool that believeth all things, Prov.14.15. ſo he is no leſs that ſpeaketh all he knoweth. *S*o Jeremiah being queſtioned what ſpeech had paſſed between him and the King, telleth the truth in part, but concealeth the main buſineſs, Jer.38.27.

V. 3. *And call Jeſſe to the ſacrifice*] *i. e.* the Feaſt made of the remainders of the ſacrifice and peace-offerings. The ſacrifice uſually was offered in ſome high and publick place ſet apart for that ſervice, where none were to be preſent but Prieſts, Levites, Miniſters of the tabernacle; but it is probable that the Feaſt after it was held at the houſe of Jeſſe.

V. 4. *And the Elders of the town trembled at his coming*] Becauſe it was not uſual for Samuel, ſo great a Prophet, to come unexpectedly to ſo ſmall a city, eſpecially now in his old age, when he went little abroad, therefore they feared leſt ſome heinous crime committed among them had drawn him thither to deliver ſome ſad meſſage of Gods heavy judgments; or elſe that coming ſo ſuddenly, privately & without attendance, he was fled thither to avoyd Sauls fury, incenſed againſt him by his ſharp reproofs and denunciations of Gods judgements, and therefore if they received, and either concealed or protected him, they ſhould hereby make themſelves liable to Sauls rage and revenge.

V. 5. *ſanctifie your ſelves*] To wit, by legal purifications, as waſhing of themſelves and their clothes, and abſtaining from their wives, Exod.19.10. And anſwerable to theſe legal cleanſings, inward and ſpiritual ſanctification and devotion was required; but eſpecially faith in Chriſt, whoſe blood purifieth from all ſinful defilements, of which theſe legal ceremonies were types and ſhadows; and repentance for their ſins, bathing themſelves in tears of unfeigned ſorrow. *S*ee Joſh.3.5.

And he ſanctified Jeſſe and his ſons] *i. e.* He commanded them to prepare and ſanctifie themſelves, that they might be fit gueſts to come to this holy Feaſt, ſeeing it was principally provided for their ſakes. Whereby it appeareth that this was no common Feaſt unto which they were invited, as ſome have conceived, but an holy Feaſt, which followed the gratulatory ſacrifice. Neither could Samuel indeed under any other pretence have gone thither, and taken an heifer with him.

V. 6. *And it came to paſſe*] The Author uſeth great brevity, reſpecting onely the main buſineſs, and omitting many preceding circumſtances, which yet neceſſarily muſt be underſtood; as firſt the offering of the ſacrifice, then the meeting of the feaſt, the acquainting of Jeſſe with Gods purpoſe and will to have one of his ſons anointed King over Iſrael, (which was done, it is moſt likely, in ſome private place, before they ſate down to the feaſt) and the with-drawing of Jeſſe and his ſons into ſome room from the reſt of the gueſts, that the matter might not be commonly known, and come to Sauls ear.

when they were come] *i.e.* into ſome private place, where Jeſſe brought his ſons before *S*amuel, one after another.

Eliab] Called alſo *Elihu*, 1 Chron.27.18.

and ſaid] Namely, to himſelf; or, thought in his own heart.

Surely, the Lords anointed is before him] Becauſe Eliab was the eldeſt ſon, and a goodly perſon, both in reſpect of his beautiful countenance and tall ſtature, fit ornaments to commend and grace a King in the ſight of his people, *S*amuel reſolveth that this was the man whom God would chooſe; yet not by the inward motion of Gods *S*pirit, as a Prophet, but onely out of his own opinion; unto which he did the rather incline, not onely becauſe he was taken with his beauty and countenance, but becauſe Saul was ſuch an one, whom by Gods appointment he had formerly anointed. See on 2 Sam.7.3.

V. 7. *But the Lord ſaid unto Samuel*] Secretly, and by divine inſpiration. So ch.9.17.

becauſe I have refuſed him] *i. e.* I am not purpoſed to chooſe him to be King. *S*o v.8,9,10.

for the Lord ſeeth not as man ſeeth] *i. e.* So ſleightly and ſuperficially.

man looketh on the outward appearance] *e. e.* judgeth all things according to the out-ſide and ſhew, his ſight not being able to pierce deeper.

but the Lord looketh on the heart] *i. e.* being omniſcient, he ſearcheth the heart and reins, and eſtemeeth of men according to the in-ſide, and not the outward appearance, 1 Chron.28.4. Pſal.7.9. Jer.11.20. & 17.10. & 20.12. Luke 16.15.

V. 8. *Then Jeſſe called Abinadab*] *i. e.* After *S*amuel had told him that God had refuſed Eliab.

V. 9. *Then Jeſſe made Shammah to paſs by*] Who is alſo called *Shimeah*, 2 Sam.13.3. and *Shimma*, 1 Chron.2.13.

V. 10. *Jeſſe made ſeven of his ſons to paſs before Samuel*] *i. e.* four more beſides thoſe three that paſſed by firſt. By which it plainly appeareth that Jeſſe had eight ſons in all: and ſo likewiſe, ch.17.12. But 1 Chron.2.13. it is ſaid that he had ſeven, which are alſo there named, becauſe it may be that one of the eight was dead, not having any iſſue when that Book was written: and there are named in the genealogie only that were either then alive, or had ſome iſſue deſcending from them.

V. 11. *And Samuel ſaid unto Jeſſe, Are here all thy children?*] *S*amuel ſuppoſing that, according to his appoinment, Jeſſe had brought all his ſons and ſeeing that God had refuſed them all, was at a ſtand, and therefore maketh a more curious inquiry, if he had no more. And it came to paſs by a ſpecial providence that David ſhould not be ſent for at the firſt to come in with the reſt, that by Gods refuſing the other it might more clearly appear that he had choſen him.

And he ſaid, There remaineth yet the youngeſt, and behold he keepeth the ſheep] He implyeth, that he had not brought him, as not thinking him conſiderable in this election, both in reſpect of his youth, and the meanneſs of his imployment. For whereas his elder brethren were men of ſome note, and the Kings ſervants, following the wars, he poor boy was imployed to keep his fathers ſheep, and to run on his errands, and to wait on his brethren, when he was pleaſed to appoint him, ch. 17.17. 1 Chron.17.17. Herein David was a type of Chriſt, who when he was moſt deſpiſed and rejected of men, was moſt eſteemed in the eyes of God.

we will not ſit down till he come hither] This he ſpake out of the honour and reſpect which he bore him, ſeeing he was the chief gueſt, for whoſe ſake the feaſt was provided.

V. 12. *Now he was ruddy*] Of a freſh complexion, in the due mixture of white and red. Which argued that he was of a lively diſpoſition, and full of ſpirit. See Gen.39.6.

And the Lord ſaid, Ariſe, anoint him, for this is he] It was not Gods purpoſe that David ſhould ſoon after Sauls rejection come to the Crown, but that Saul ſhould ſtill reign divers years, (ſeven at leaſt, as ſome think) even to the day of his death; and yet he was pleaſed that David ſhould preſently be anointed. Becauſe David was to be throughly humbled by many trials and tentations, afflictions and dangers, before he was to be exalted to the Crown and Scepter, there was great need that this ſeal of anointing ſhould be added to God promiſe, for the ſtrengthening his faith in all his doubts and difficulties. This was alſo done for the comfort of Samuel, and other of the faithful which came to the knowledg of it, and to aſſure them that, though God had rejected Saul, yet he would ſtill take care of his people; and when he was gone, would give them a King that ſhould fight their battels, and ſave them out of the hands of all their enemies.

V. 13. *Then Samuel took the horn of oyl, and anointed him in the midſt of his brethren*] The relation of this action is paſſed over with as great brevity as the other, v.6. with omiſſion of divers circumſtances; which is the cauſe of ſome doubts and difficulties. For it is not ſaid, when, or where, he anointed him. Nor is it cleer by the text, whether he did it ſecretly and privately, none knowing of it but onely Jeſſe, David and himſelf, or whether it was done before many witneſſes. Therefore there is much diverſity of opinions among Expoſitors. Some think he was anointed openly before all the gueſts, to the end there might be many witneſſes of it: becauſe Samuel dyed before a way was made for David, to be elected & crowned, by *S*auls death. But this is not probable, ſeeing Samuel uſed much ſecrecie in the action, that it might not come *S*auls knowledg, leſt he ſhould kill him; as it would ſoon have done, if it had been done in the preſence of many. And we ſee alſo, that afterwards David was much loved and eſteemed by Saul, verſ. 21: whereas had he known that he was anointed King in his room, he would have mortally hated him; ſeeing he did it afterwards upon a bare jealouſie and ſuſpicion of it, conceived upon the hearing the women ſing his praiſes, ch. 18.8. Others think he was anointed King in the preſence of all his brethren. But neither can this ſtand, for the ſame reaſon; ſeeing it was not likely it would have been concealed, if they had all known it, in regard of that envy it would have cauſed, when they ſaw themſelves refuſed, and he that was youngeſt choſen to be King over them; as we ſee in the example of Joſephs brethren, Gen.37.8,11. And further, it is not probable, if they had ſeen him anointed King by Samuel the Lords Prophet, that Eliab afterwards would have inſulted over him with ſuch pride, arrogance and cauſeleſs choler as he did, ch.17.28. Others ſuppoſe he was anointed before them, yet not as a King, but as a Prophet, or for ſome other ſpecial end, that being endued with a prophetical Spirit he might compoſe Pſalms and Hymnes to the praiſe of God. But this had been little to the purpoſe of having them therefore preſent that they might be witneſſes after Samuels death that they had formerly ſeen him anoint him King, but would rather have made againſt it, ſeeing they could not witneſſe that, of which they had taken no cognizance; but rather, that he had not anointed him King, but Prophet onely. Finally it cannot be imagined that, when *S*amuel anointed him, he made a dumb ſhew, pouring the oyl out of the horn upon him, and ſaying nothing; but that with this ceremony he uſed ſome words to explain his meaning, namely, that he had anointed him to be King over Iſrael. And this is implyed in the ſpeech of the tribes that came unto Hebron to anoint David their King, 2 Sam. 5. 2. *And the Lord ſaid to thee*, (namely, by *S*amuel his prophet, when he anointed thee) *Thou ſhalt feed my people Iſrael, and thou ſhalt be a Captain over Iſrael.* This no doubt Samuel ſpake David and his Father, but not before his brethren, upon the former reaſons. Now the onely conſiderable objection againſt what I have ſaid, is this, That the Author of this book ſaith, that he *anointed him in the midſt of his brethren.* But this proveth not that his brethren ſtood by and ſaw it done, ſeeing it may be otherwiſe underſtood, namely, that amongſt all Jeſſes ſons Samuel by Gods appointment anointed David; or, that he took him from among all the reſt of his brethren, and anointed him King. Thus this phraſe is uſed, Deut. 18, 15. *The Lord thy God will raiſe up unto thee a Prophet from the midſt of thee, of thy brethren, like unto me.* and Exod. 23. 25. *I will take ſickneſs away from the midſt of thee, i.e.* from among you. See Exod. 33. 5.

And the Spirit of the Lord came upon David] *i. e.* not onely the ſpirit of wiſdome, courage, ſtrength and fortitude, whereby he was enabled ſoon after to encounter the Lyon and the Bear, but alſo all other heroical gifts fit for a King, and it may be the gift of prophecy and poeſie, wherein he excelled; and with them, all ſanctifying graces fit for a good King; with which though he were formerly endued, yet now much more, and in an extraordinary manner and meaſure, when he was thus anointed. And of theſe this unction was a ſign. See Judg. 13. 25. Acts 13. 22.

V. 14. *But the ſpirit of the Lord departed from Saul*] *i. e.* Thoſe kingly and heroical gifts of wiſdome and fortitude, whereby God by his *S*pirit had fitted and qualified him when he called him to be King, were taken from him, ch. 10. 6, 9.

and an evil ſpirit from the Lord troubled him] Or, *terrified him. i. e.* Sathan, who is ſaid to be *an evil ſpirit from God*, becauſe he was ſent from God to puniſh Saul for his ſins, and to vex and torment him by fits both in his mind and body, like a man poſſeſſed and given up into his power. This evil ſpirit taking advantage of his extreme melancholy and diſcontent for the loſs of Gods favour, and with it, of his Kingdome, filled him with frights and fears ariſing from a guilty conſcience, and with diſquietneſs of mind and grief of heart, which ſo diſtempered and diſtracted him that he fell into fits of phrenſie, whereby he was ſo tranſported and hurried that he became outragious, and ready to kill and deſtroy all that came in his way, friends as well as foes; with which diſtempers of mind his body likewiſe was ſo affected and afflicted that ſometimes he fell into trances and extaſies, ch. 28. 20.

V. 15. *troubleth thee*] *i. e.* vexeth and diſquieteth thee.

V. 16. *which are before thee*] *i. e.* attend and wait upon thee, and are at thy command, to do thee ſervice.

and it ſhall come to paſs, when the evil ſpirit God is upon thee, that he ſhall play with his hand] Not that there was any efficacy in muſick and the melody of an harp to drive away Devils; for ſpirits are not wrought upon by corporal means: But becauſe it diſpoſed and fitted Saul for eaſe, by raiſing up his heart and ſpirit out of melancholy dumps, tempering his rage, and moderating his griefs and diſcontents, by which the Devil tooke advantage to drive him into frenzie fits and furies: For which muſick is thought to be very efficacious. And therefore Eliſha finding his ſpirit depreſſed by the preſence of an idolatrous King and the diſtreſs in which Gods people were deeply plunged, calleth for a Muſician to cheer & revive his ſinking heart, that he might be the better fitted for prophecy, 2 Kings 3. 15. And this effect *S*aul found of it, in this natural way. But God by his power and providence ordered this, not ſo much for Sauls eaſe, as that it might be a means to bring David to the Court, and into Sauls acquaintance and favour, for the furthering of that end which he intended, the fitting of him for the Kingdom.

and thou ſhalt be well] *i. e.* thy ſpirit ſhall be compoſed, and thy paſſions and diſtempers qualified and moderated.

V. 18. *Behold I have ſeen a ſon of Jeſſe——that is cunning in playing, and a mighty valiant man, and a man of War*] Hence Junius hath probably gathered, comparing it with ſome paſſages in the Chapter following, that there is an hyſteroſis or tranſpoſition in the ſtory, and that David had ſlain Goliath before he now came to Saul, and that this commendation, that he was *a mighty valiant man, and a man of war, and the Lord was with him*, that is, helped and aſſiſted him in all his deſigns, was grounded upon that experience which they then had of him. But though I conceive this opinion to be ſo weighty and probable that it ſhould not be ſlighted and rejected, yet this commendation doth not clearly evince it, ſeeing Davids ſtrength, valour and good ſucceſs in his enterprizes might be taken notice of by his killing of the Bear, and Lion, and other famous and valorous exploits which he atchieved ſoon after that he was anointed, when the Spirit of God came upon him, v. 13. See on ch. 17. 1.

V. 12. *Send me David thy ſon*] Saul finding that he might have ſome good uſe of Davids ſervice, ſendeth for him, uſing that kingly power and prerogative of which *S*amuel had fore-warned the people, ch. 8. 11.

which is with the ſheep] Here Saul cloſely coucheth a motive to make Jeſſe willing to condeſcend to his motion, ſeeing it was for his ſons great preferment to be taken from his mean imployment of keeping ſheep, and retained as a Courtier to ſerve the King neer unto his perſon. Here, by the way, it appeareth that David, though choſen by God, and anointed King, yet in humility of ſpirit returned to his old imployment of keeping his fathers ſheep, waiting upon God till it ſhould be his pleaſure to provide and give the means of raiſing him to his Royal dignity.

V. 20. *And Jeſſe took an aſs laden with bread, and a bottle of wine, and a kid, and ſent them by David his ſon unto Saul*] This preſent he ſent to teſtifie his love, homage and allegeance; and therefore, though it were but of ſmall worth in it ſelf, yet it could not but be well accepted, being ſent with ſuch due reſpects. For though great perſonages (as one ſaith) are not pleaſed with ſmall gifts, out of their covetouſneſs; yet out of ambition they delight in them, ſeeing they are ſigns that their inferiours do reſpect and honour them. *S*uch a preſent Jacob ſent to Joſeph, under that notion of his being Lord over all Egypt, that his ſons might be accepted of him with more favour, Gen. 43. 11. See on ch. 10. 27.

V. 21. *And David came to Saul, and ſtood before him*] *i. e.* waited upon him, being alwaies ready to do him ſervice., Gen. 41. 46. Deut. 1. 38 & 10. 8.

and he loved him greatly, and he became his armour-bearer] This great love of *S*aul towards David, evidenced by this preferment, was ſoon afterwards turned into mortal hatred, and proved to be but as a warm ſun-ſhine before a fearful ſtorm, leaving an example to future ages of that which the Pſalmiſt ſpeaketh, *That it is better to truſt in the Lord then to put confidence in Princes*, Pſal. 118. 9. & 146. 3.

V. 22. *And Saul ſent to Jeſſe, ſaying, Let David, I pray thee, ſtand before me*] *i. e.* continue ſtill in my ſervice. For though he had power, as a King, to command it, yet he choſe it rather to make it his requeſt, that he might enjoy him with his love and liking.

V. 23. *So Saul was refreſhed, and was well, and the evil ſpirit departed from him*] He was for the time freed from his fits of rage and melancholy paſſions, God working with Davids muſick, and giving Saul eaſe thereby, that he might make way for his advancement to the Kingdom. Yet it was no perfect cure, but onely an intermiſſion of his fits, becauſe he uſed not the right means, faith and repentance, faſting and prayer, but onely muſick, to drive away melancholy.

CHAP. XVII.

Verſ. 1. NOw] Some think that this whole Chapter, which is a relation of things done before David came to court, is a tranſpoſition of the ſtory, and that it is added for the confirming of thoſe words whereby one of the ſervants of *S*aul commended David unto him, ch. 16. 18. Unto which opinion they think themſelves neceſſitated, for the reconciling of divers paſſages in both Chapters, eſpecially v. 55, 58, and ch. 16. 21.

the Philiſtims gathered together their armies to battel] Having gotten new ſtrength, and recruited their army, ſince that great defeat and ſlaughter cauſed by Jonathan and thoſe that followed him, ch. 14. they reſolve to make a new attempt upon the Iſraelites; and to this end gather together all their forces, preparing for another battel; that ſo they might put off the ſhame and diſhonour which their whole nation had contracted by having their puiſſant army, which they thought invincible in reſpect of their huge multitude and warlike preparations, diſgracefully foiled by a ſmall number of the Iſraelites. And unto this new attempt it is probable they might be encouraged by hearing that Saul, the Iſraelites King and Captain, was ſo much diſtracted and diſtempered with melancholy paſſions that he was thereby diſabled to perform the duties of a prudent and valiant General.

Shochoh and Azekah] Cities belonging to Judah, Joſh. 15. 35.

Ephes-Dammim] Or, *the coaſt of Dammim.* See 1 Chr. 11. 13.

V. 2. *of Elah*] Or, *of the oak*, or, *the grove of oaks.*

V. 3. *And the Philiſtims ſtood on a mountain on the one ſide, and Iſrael ſtood on a mountain on the other ſide*] Having had long and great experience of eithers valour and proweſs in war, they were not haſty in attempting one another with any diſadvantage; but both of them kept on the mountains, on either ſide, one againſt another, having a valley between them; expecting who ſhould adventure to give the firſt onſet againſt their enemy that had the advantage of the higher ground. Only they ſent from the body of their army ſome parties to skirmiſh one with another, v. 20. like Abner and Joab at the pool of Gibeon, 2 *S*am. 2. 13.

V. 4. *And there went out a champion out of the camp of the Philiſtims*] Heb. *a man between two.* Or, *a duelliſt.* *S*o called either becauſe he put himſelf between the two camps, or offered a duel between two, that is, himſelf and another.

named Goliath, of Gath] A mighty and monſtrous Giant, of the race of the Rephaims or Anakims, who being beaten out of Hebron by Joſhua, Joſh. 11. 22. placed themſelves in the country of the Philiſtims, about Gath, Gaza, and Aſhdod.

whoſe height was ſix cubits] *i. e.* three yards, counting according to the common cubit.

and a ſpan] *i. e.* three hands bredth, or twelve inches. So Goliath was higher then any ordinarie man by a yard and a foot.

V. 5. *And he had a helmet of braſs upon his head, and he was armed with a coat of mail*] He had arms ſutable to his huge and vaſte ſtature, namely, *an helmet of braſs*, or, as Junius hath it, *of ſteel*, ſeing that is more fit for ſuch an uſe, and the word may ſignifie any metal; and *a coat of mail*, made after the ſimilitude of fiſh-ſkales, one piece lying over another.

and the weight of the coat was five thouſand ſhekels of braſſe] Counting a ſhekel at half an ounce, (which was the weight of the common ſhekel) Goliaths coat weighed two thouſand and five hundred ounces, *i. e.* one hundred fifty ſix pounds and four ounces. Others compute it to two hundred and eight pounds and four ounces, aſſigning to every pound twelve ounces. Unto which if we add the weight of his greaves of braſs on his legs, of his target of braſs between his ſhoulders, of the ſtaff of his ſpear like a weavers beam, and of his ſpears head, all together amounted to more then two hundred pounds according to the loweſt eſtimate; a burden heavy enough for any ordinary man to bear; yet ſo ſtrong was this mighty giant, that he was able to walk and fight with ſuch arms upon him. And this is brought to ſhew the vanity of all humane ſtrength, when it is at the higheſt, and Gods almighty power, who is able to quell it by ſuch weak means.

V. 6. *a target of braſs between his ſhoulders*] Others chooſe rather to read, *a ſhort ſpear, or truncheon, of braſs*, which he carried on his ſhoulder; the word it ſelf being ſo taken Joſh.8.18. Job 41.29. Jer.6.23. becauſe *one bearing a ſhield* is ſaid *to have gone before him*, v.7. For though there be alſo mention made of another ſpear, yet (as they think) theſe two were of divers kinds; one a braſs truncheon born on his ſhoulder, the other, a long ſpear which he had in his hand, both of them offenſive and not defenſive weapons. So David uſeth the word, v.45.

V. 7. *ſix hundred ſhekels of iron*] *i. e.* Five and twenty pound, computing twelve ounces to a pound.

V. 8. *Why are ye come out to ſet your battel in array?*] *i. e.* If you think your ſelves two weak for us, and dare not try out the quarrel between us in a battel, to what purpoſe do you order your army as though ye would fight? But if for all your brave ſhew ye dare not now do it when it is come to the point, I will offer another way to put an end to the controverſie of Sovereignty, about which we contend, which will bring the matter to a quicker trial, and with much leſſe effuſion of blood, and that is a duel or ſingle combat. Let that party which prevaileth by his champion, and getteth the victory, have the dominion; and the other that is vanquiſhed, be under rule and ſubjection.

am not I a Philiſtim] *i.e.* Choſen by the Philiſtims for their Champion? Or, *am not I the Philiſtim*, who am famous for my valour and warlike exploits?

and you ſervants to Saul] He doth not ſay in a right antitheſis, *and you Iſraelites*, but, *ſervants to Saul*, by way of contempt, who having ſubjected themſelves to his government, were as ſervants at his command.

chooſe you a man for you] *i. e.* A Champion, to try your cauſe and title in a ſingle combat.

V. 10. *I defie the armies of Iſrael*] *i. e.* By daring them to fight with me I expoſe them to ſcorn and contempt, if not a man in their whole army can be found that dare anſwer my challenge. Thus he began to inſult when he ſaw none durſt come out to fight with him. So ver.25.26.

V. 11. *When Saul and all Iſrael heard thoſe words of the Philiſtine, they were diſmayed and greatly afraid*] Here they diſcovered both their infidelity, in not believing Gods promiſes, that, if they truſted in him and walked in his wayes, one of them ſhould chaſe a thouſand of their enemies, and alſo their forgetfulneſs of his omnipotent power, who by a word of his mouth was able to quell and cruſh this proud inſulting giant, yea, and that after they had had ſo late experience of it in Jonathan and his armour-bearer, whom God ſo endued with courage and ſtrength that they alone routed the whole army of the Philiſtims; and yet now, as if all were forgotten, none of the whole camp, no not Jonathan himſelf, durſt anſwer this Philiſtines challenge. Of which we can give no other reaſon, but that confidence and courage being Gods free gifts, which he beſtoweth on whom, and when he will, he had now withdrawn them both from Jonathan and all the reſt, and beſtowed them upon David, that he anſwering the challenge and obtaining the victory, and ſo becoming famous and in high eſteem both with Prince and people, there might thereby a way be made for the fulfilling of Gods purpoſe and promiſe of advancing him to the Crown and Kingdom.

V. 12. *Now David was the ſon of that Ephrathite of Bethlehem-Judah, whoſe name was Ieſſe*] Jeſſe is called an *Ephrathite*, not becauſe he was of the tribe of Ephraim, but becauſe he was born at Bethlehem-Judah, which city, and the country adjoyning to it, was formerly called *Ephrath*, Gen.35.19. Now this deſcription of David by his lineage, country and parentage in a more exact manner then before, ch.16.18. maketh their opinion more probable that think there is ſome tranſpoſition in the hiſtory, ſeeing Authors uſe more fully to deſcribe a man when they firſt begin to ſpeak of him, then they afterwards do when they have ſpoken much of him already.

and he had eight ſons] See on ch.16.10.

and the man went among men for an old man in the dayes of Saul] *i.e.* When they muſtered their men for war, he was reputed ſo old, that he was not thought fit, being ſuperannuated, to be thus imployed. Therefore in this expedition he ſtaid at home, but yet ſent three of his ſons to attend the ſervice of the King and State.

V. 13. *And the names of his three ſons*[See ch.16.6,8,9.

V. 15. *But David went and returned from Saul*] *i. e.* He was often ſent by his father to Sauls camp, to and fro, to viſit his brethren and ſupply their wants; which being done, he returned to his ſheep. Others underſtand it of his returning from Sauls Court, where he was entertained and lived ſome time, doing him that ſervice unto which he had called him; and afterwards being diſmiſſed by Saul, went back to keep his fathers ſheep. The which his diſmiſſion they impute either to the fickleneſs and inconſtancy of Saul, as being diſtracted with melancholick fits and humerous paſſions, whereby his affection towards David being cooled and quenched, he began to neglect him; Or, becauſe being recovered by Davids muſick, he conceived he had no further need of him; Or elſe, becauſe his mind and heart were ſo wholly taken up with the preſent wars that he had ſhaken off his melancholick fears and diſtractions, and wholly intended thoſe weighty affairs, that no leſs concerned him than the loſs of his Kingdome, liberty, yea and life it ſelfe; Or finally, Saul returned him to his aged father, to be a comfort unto him in the abſence of his three other ſons, who were imployed in the wars, having now no uſe of him or his muſick, but rather of a Sword and Spear. But theſe reaſons do not throughly ſatisfie, ſeeing the text giveth not the leaſt hint of Sauls alteration and diſaffection towards David. And though his preſent imployment in the war abated for the time his fears, and eaſed his fits, yet this would not not have cauſed him, being a King, to ſend away a ſervant of whom he might have need again when the war was ended. And if he found himſelf recovered by Davids muſick, this would the more have indeared his ſervice, and made him the more loath to part with him, for fear of a relapſe. And ſuppoſe he had no need of David as his Muſician, yet he had now more ſpecial occaſion to uſe his ſervice and attendance, as being his Armour-bearer. Neither is it the manner of Princes to reſpect more the comfort of a private parent then their own ſervice in the publick affairs of the State and Comman-Wealth. Therefore, ſaving other mens better judgments, I conceive that this *going* and *returning* is meant of Davids going to and fro from his fathers houſe to the Camp, which was the preſent occaſion why it was here ſpoken of. But whether this was done before Saul ſent for him and entertained him into his ſervice, or afterwards, (as we have it here expreſſed) I will not determine.

to feed his fathers ſheep at Bethlehem] After that David was by Samuel anointed King, he returneth to his former imployment, and leadeth a private life, (as Saul likewiſe had done, ch.11.5. and Moſes, after he had long lived in Pharaohs Court, Exod.3.1.) waiting upon God till it pleaſed him to provide means for the accompliſhment of his promiſe. And hereby he ſhewed great humility and patience in the exerciſe of his faith and hope. One would have thought that both his father and himſelf, being acquainted with Gods purpoſe of raiſing him to be King, ſhould have deſired that he, above the reſt of his brethren, ſhould have been imployed in the wars, that his valour and prudence being approved, he might become famous and in high eſteem with the King and people. But contrariwiſe they whom God had refuſed were imployed in the wars, and David, whom he had choſen, is uſed as a ſervant, to run to and fro on their errands, becauſe God would have the whole glory of raiſing him to Sovereignty from ſuch a low condition, as the Pſalmiſt obſerveth, Pſa. 78.70,71. without the intervenience of ſecondary cauſes, or the contrivances and plottings of humane policy. And in this David was a notable type of our Lord Chriſt, who, after God had deſigned and anointed him to be King over his Church, Pſal.2.6. humbled himſelf to take upon him the form of a ſervant, and was obedient to the death; and ſo from the croſs was exalted to the crown, Phil.2.6,7,9.

V. 16. *and preſented himſelf fourty dayes*] In all which time not one in the whole army of Iſrael durſt anſwer his challeng, God withdrawing from them their courage and reſolution, that the victory might be reſerved for David, and make him much the more famous in the eſteem of the people, when as they had ſo long continued in their fear and diſtreſs before there came any deliverance.

V. 17. *an ephah of this parched corn*] An Ephah contained ten homers, and an homer about a pottle, a ſufficient allowance for a days food. See on Exod.16.16,36.

V. 18. *And carry theſe ten cheeſes to the Captain of their thouſand*] To gain his favour, that he might uſe them with more reſpect, and not put them upon dangerous and deſperate ſervices.

take their pledge] *i. e.* bring me ſome token from them, whereby I may know that they are alive and well. Or, as others take it, if they have laid out to pawn for victuals or other neceſſaries, take mony with thee to redeem it. Others expound it of a token which he received to go out and in to his brethren in the army without ſuſpicion of coming as a ſpie.

V.19. *Were in the valley of Elah fighting with the philiſtims*] *i. e.* In the valley between the two mountains, skirmiſhing one with another.

V. 20. *And David roſe up early*, &c.] Here David is commended for his diligence in executing his fathers commands, although he were anointed King, and for his care and providence in looking to his charge, not leaving his ſheep without a ſhepherd.

and took and went] *i. e.* He took that which his father had ſent, and haſted on his journey.

and he came to the trench] Or, *place of the carriage*. *i.e.* Where the carts and carriages lay which brought proviſions for the army, with their ſtuff and neceſſaries; which compaſſing the camp in the reer, were unto it as a fort or barricado, to defend it from ſudden attempts and breaking in of enemies. The like we read of ch.26.5.

as the hoſt was going forth to the fight] Or, *battle array*; or, *place of fight*.

V. 21. *For Iſrael and the Philiſtims had put the battel in array*] *i. e.* Stood in battalia, ready to fight upon any advantage which ſhould be given them by the adverſe party.

V. 22. *And David left his carriage*] Heb. *the veſſels from upon him*. *i. e.* He left the things ſent by his father to the Captain and his brethren, that he might with more ſpeed go into the army.

came and ſaluted his brethren] Heb. *asked his brethren of peace.* *i. e.* How it fared with them.

V. 23. *There came up the Champion*] *i. e.* Towards the mountain where the Iſraelites ſtood in battel-aray.

and ſpake according to the ſame words] To wit, which were before expreſſed v.8.

V. 24. *And all the men of Iſrael, when they ſaw the man, fled from him*] Heb. *from his face.* Thereby diſcovering their cowardiſe, and diſtruſt in God and his promiſes.

V. 25. *Surely to defie Iſrael is he come up*] *i. e.* To reproach them as daſtards, who durſt not fight with him, being ſo often challenged and provoked.

and it ſhall be, that the man who killeth him, the King will enrich] *q. d.* All men are ſo poſſeſſed with fear, that there is not one to be found that will hazard himſelf by undertaking the combat, notwithſtanding the King hath given ſuch great encouragement to him that ſhall get the victory.

and make his fathers houſe free in Iſrael] *i. e.* Will ennoble his family by freeing it from all taxes and impoſitions. And this they ſaid to encourage one another to undertake the combat; but all in vain: for though they all hungred after the bayt of honour and riches, yet they durſt not bite at and ſwallow it for fear of the hook.

V. 26. *What ſhall be done to the man that killeth this Philiſtine, and taketh away the reproach from Iſrael*] David again hearkeneth after the rewards promiſed, not becauſe he was taken with them, or thereby encouraged to undertake the combat; for after he had gotten the victory, and was brought into Sauls preſence, he never laid any claim unto them: But his chief inducements were Gods glory, the honour of his nation, and the welfare of the Common-wealth, which with the hazard of his life he was willing to vindicate from thoſe impious blaſpemies and foul reproaches which were belched out of the filthy mouth of this heatheniſh miſcreant, as his queſtions here to the ſtanders by do plainly import. And to this end he buſieth himſelf in all companies where he came, by making theſe enquiries, both to ſhew his inclination to fight in the quarrel of God and his people, and that ſome of thoſe who heard him might take notice of it, and relate unto Saul his courage and confidence.

V. 28. *and Eliabs anger was kindled againſt David*] Out of meer pride and envy, that David ſhould ſo buſily intermeddle with affairs of this high nature, making ſuch diligent enquiry, as though he had ſome thoughts of undertaking the combat, when as neither he himſelf, who was his eldeſt brother and a martial man, nor any of the great Worthies of Iſrael, durſt accept of the challenge, but even fled for fear when they did but ſee Goliaths face.

And with whom haſt thou left thoſe few ſheep in the wilderneſs] *q. d.* It had been much fitter for thee to have buſied thy ſelf about thine own charge in tending the ſheep, eſpecially being in the wilderneſſe, where they are in danger of wild beaſts, then to thruſt thy ſelf into the army, and there talk of combating with a mighty giant, whom better men then thou cannot look upon without fear and horrour. A ſheep-hook would better become thee then a ſword, and an harp to play upon rather than arms, unto which thou haſt never been accuſtomed. Theſe words of diſparagement, though they might ſeem to have proceeded from ſcorn and contempt, yet it is probable were ſpoken out of malicious pride and envy, ſeeing Eliab having had experience of Davids ſtrength and valour, and eſpecially of Gods aſſiſtance and bleſſing upon him, in killing the Lion and Bear, might fear he would have the like ſucceſſe if he undertook this combat, and ſo dazle his glory, who was his eldeſt brother, by having all the honour and praiſe conferred upon him.

I know thy pride, and the naughtneſſe of thine heart] He arrogateth to himſelf that which is peculiar to God, *i.e.* to ſearch and know the heart: But in truth he knew no ſuch thing by David, but took a falſe ſcantling, meaſuring his heart by his own, that was full of pride and envy. Here again we have David a true type of our Lord Chriſt, who, though he were the true patern of meekneſſe and humility, Matth. 11.29. Phil. 2. 6,7. yet was not onely accuſed of pride and ambition by the Scribes and Phariſees, but ſuſpected thereof by his own brethren and kinſmen alſo, Joh.7.3,4. & 10.33.

for thou art come down that thou mighteſt ſee the battel] Out of his own jealouſie he chargeth him falſly, that he had thruſt himſelf into the battel out of an ambitious deſire of doing ſome exploit to gain glory, when as his conſcience could have told him that he was ſent thither by his father to bring them proviſions.

V. 29. *And David ſaid, what have I now done?*] David returneth not reproach for reproach, but anſwereth him with all meekneſs, as being his eldeſt brother, *What have I now done?* *i. e.* Wherein have I ſo offended as to deſerve ſuch a ſharp reproof: Is it not lawful for me to ſpeak that which is in every mans mouth? and have I herein given any cauſe to be taxed of pride?

Is there not a cauſe?] *i. e.* Have I not had juſt cauſe of coming to the Army, being ſent of my Father? And being come, have I not as juſt cauſe to buſie my ſelf in making this enquiry, when I hear God thus diſhnoured and his own peculiar people ſcorned and reproached by a blaſphemous wretch and an uncircumciſed infidel?

V. 30. *and he turned from him towards another*] Finding ſuch harſh entertainment from his brother, he made tryal of others, to ſee if he could ſpeed better.

and ſpake after the ſame manner] Both that he might know the certainty of the matter, and alſo ſhew his willingneſs to fight, and that thus ſpeaking to many, the King at laſt might come to the knowledge of it.

V. 32. *Let no mans heart fail becauſe of him, &c.*] Namely, becauſe there is none found that dare encounter with this hideous Monſter. For I my ſelf, though the weakeſt of many, truſting in Gods ſtrength and aſſiſtance, will anſwer his proud challenge, and enter combat with this boaſting Philiſtine.

V. 33. *Thou art not able to go againſt this Philiſtine*] To wit, with any hope of obtaining victory.

for thou art but a youth] Not yet come to thy full ſtrength, and alſo unexpert in warlike affairs.

and he a man of war from his youth] A man grown to full age and vaſt ſtature, and an expert Souldier trained up in war. See on Exod. 15.3.

V. 34. *And David ſaid unto Saul, Thy ſervant kept his fathers ſheep*] He confirmeth his own courage and Sauls faint hope by a reaſon grounded upon experience, which giveth way to no diſputes.

and there came a lion and a bear] Not both together, but at ſundry times, one after another, taking ſeveral lambs, or kids, out of the flock.

V. 35. *And I went out after him, and ſmote him*] *i. e.* I purſued both the lion and bear, one after another, and ſmote them, taking from either of them the prey on which they had ſeverally ſeized.

I caught him by his beard] *i. e.* Laid faſt hold of the lions long hair under his nether jaw.

V. 36. *Thy ſervant ſlew both the lion and the bear*] *i. e.* killed the bear, as I had done the lion. This being performed by clean ſtrength, grapling together, and not at a diſtance by a long ſword or ſpear, was an argument of great might and magnanimous valour.

and this uncircumciſed Philiſtine ſhall be as one of them] *i. e.* Seeing I truſt ſtill in the ſame God, who can give the ſame ſtrength, and not in my ſelf, who can do nothing without his aſſiſtance, I am aſſured I ſhall have the like ſucceſs; And the rather, becauſe I fight not in my own quarrel, but in the quarrel of the Lord of hoſts, who giveth victory, when he pleaſeth, to the weakeſt over the ſtrongeſt: And becauſe I fight againſt an uncircumciſed Philiſtine, who being out of covenant, is an alien to God, and therefore out of his protection, whereas I being in covenant with him, have intereſt in all his promiſes, and namely of victory over his and his peoples enemies; yea, and not againſt an infidel of the ordinary ſort, but againſt a blaſphemous miſcreant, who hath reproached and defyed the armies of the living God, and conſequently God in them, as though having taken them into his protection he were not able to defend them. But he is Al-mighty, and ever liveth to take revenge on ſuch blaſphemers.

V. 37. *The Lord that delivered me——he will deliver*] By the experience which he had in time paſt of Gods gracious aſſiſtance againſt the Lion and Bear, he doubteth not of victory over Goliath. So 2 Cor. 1. 10.

And Saul ſaid unto David, Go, and the Lord be with thee] Seeing Davids confidence ſo well grounded, not on his own ſtrength, in which there could be no hope, but in God, who is omnipotent and al-ſufficient, he giveth him leave to undertake the combat, and diſmiſſeth him with prayer to God that he would be with and aſſiſt him, according to that truſt he repoſed in him.

V. 38. *And Saul armed David with his armour*] *i. e.* With armour taken out of his own ſtore, fit for Davids body; and not with his own perſonal armour, which himſelf uſed to wear, ſeeing that would have been unfit for David, Saul ſo much exceeding him in ſtature, Ch. 10. 23.

V. 39. *And David ſaid unto Saul, I cannot go with theſe, for I have not proved them*] *i. e.* I cannot go with theſe arms and weapons, becauſe I have not been uſed to wear them; Hereby their opinion ſeemeth more probable that think this was done before David was ſent for to Court, becauſe in his private ſhepherds condition he had never been accuſtomed to the uſe of arms, with which he could not have been ſo much unacquainted after he was Sauls armor-bearer.

And David put them off him] Perceiving they rather would hinder then help him, he putteth them off, and made no uſe of them, as he would have done if they had fitted him. This God ſo diſpoſed of by his providence, that he alone might have the glory of the victory. And herein David was a type of Chriſt, who ſubdued his enemies, not with outward pomp and power, but by ſpiritual weapons, and the virtue of his Divine nature.

V. 40. *And he took his ſtaff in his hand*] *i. e.* His ſhepherds crook.

and choſe him five ſmooth ſtones out of the brook] *i. e. the valley*; or, the brook that did run through the valley. Out of this he picked five ſtones, that if one failed he might make uſe of another.

and his ſling was in his hand] In the uſe of ſlings the Iſraelites were the more expert, becauſe of late, when oppreſſed by the Philiſtims, they were forbidden the uſe of iron weapons, ch. 13. 19. And with theſe weak means God was pleaſed David ſhould prevail, that himſelf alone might have the glory. Thus Moſes his rod wrought miracles in Egypt, divided the red Sea, and brought water out of the rock in the Wilderneſs; Gideon by his earthen pots and lamps vanquiſhed the Midianites, and Chriſt with clay and ſpittle gave ſight to the blind man.

and he drew neer to the Philiſtine] Being full of courage and confident of Gods aſſiſtance, he ſtayeth not for the approach of his enemy, but haſteth to go out againſt him.

V. 42. *He diſdained him, for he was but a youth, and ruddy, and of a fair countenance*] Here three cauſes are expreſſed of the Giants contempt;

tempt ; Davids youth , which argued his weakneſs and want of experience ; his ruddy colour , which ſhewed his youthful raſhneſs and undiſcreet choler ; and his beauty, which made him ſeem effeminate and too tender to hold out in a combat.

V. 43. *Am I a dog , that thou comeſt to me with ſtaves ?*] A ſtaffe, he thought , was fitter to beat a dog then to fight a combat with a giant armed with ſpear and ſword. Though David had but one ſtaff, he ſpeaketh in the plural number. So Gen. 21. 7.

And the Philiſtine curſed David by his gods] *i. e.* Dagon, Aſhtaroth, and Baalim. Theſe he invoked againſt David, that they ſhould deſtroy him.

V. 44. *Come to me , and I will give thy fleſh to the fowls of the air*] Out of carnal confidence he boaſteth in his own ſtrength, and gloriouſly triumpheth before the victory , that he might ſtrike terror into David and make him flee before the fight.

V. 45. *Thou comeſt to me with a ſword , and with a ſpear , and with a ſhield*] *i. e.* Thou truſteſt in the arm of fleſh , in thine own ſtrength and warlike preparations , which commonly deceive thoſe that confide in them.

but I come to thee in the name of the Lord of hoſts] *i. e.* Wholly relying upon his power and promiſes who is ſupreme Lord of heaven and earth , and hath all creatures at his command , to do him ſervice , and having a commiſſion from him , I come now to vindicate his glorious name from thy reproaches and blaſphemies, ſeeing what thou haſt ſpoken againſt his people he eſteemeth as ſpoken againſt himſelf.

V. 46. *This day will the Lord deliver thee into my hand*] He doth not ſay that he would vanquiſh Goliath in his own ſtrength , but that the Lord would deliver him into his hand , and inable him to deſtroy both him and his army. And this confidence he had partly out of well-grounded Reaſon , becauſe I. he fought in a good cauſe , and his enemies in a bad ; II. becauſe Goliath had reproached the Lord of hoſts , who would not ſuffer his blaſphemies to go unrevenged ; III. becauſe Goliath came in pride , preſumption and ſelf-confidence , which God abhorreth and ſeverely puniſheth , whereas he he came againſt him with an humble conceit of his own ſtrength , relying wholly upon Gods power and promiſes ; IV. becauſe God would do it for the glory of his own holy Name , *that all the earth might know that there is a God in Iſrael* ; and that *all the preſent aſſembly*, both Iſraelites and Philiſtims , might *know* and acknowledge that the Lord ordereth and giveth iſſue to all battels , and *ſaveth not with ſword and ſpear*, but by his word and almighty power : And partly this was made known unto David by prophecy and the inſpiration of Gods Spirit , enduing him with heroick gifts , and exciting him to undertake this combat.

V. 47. *the Lord ſaveth not with ſword and ſpear*] *i. e.* Is not tyed to ſave by theſe means, Pſal. 44. 6.

for the battel is the Lords] To guide it by his providence, and to give victory to whom he pleaſeth. Or, as others underſtand it, *This battel is the Lord*, we fighting for him, and ye againſt him ; and therefore it concerneth his honour to give us victory, & to overthrow you, 2 Chr. 25. 15.

V. 48. *when the Philiſtine aroſe*] *i. e.* Prepared himſelf for the combat, Gen. 31. 17.

and drew nigh to meet David] To wit , that he might get him within the reach of his ſword or ſpear , and ſo fight it out with handy-blows.

that David haſted and ran toward the army to meet the Philiſtine] Thereby ſhewing his courage and confidence , and with all his prudence and policy in defeating the Philiſtines deſign, by making himſelf at a diſtance ready to uſe his fling and ſtone , which he could not have done if they had come cloſe together.

V. 49. *And ſmote the Philiſtine in his forehead*] Though he had his helmet on his head , he had not yet pulled down his bever before his face and forehead, becauſe he would more cleerly ſee his way before him, intending to do it time enough when they came neer together ; although it is not like that the proud daring Philiſtine cared much for the covering of his face, when he ſaw David , whom he ſo much contemned, come againſt him unarmed , and with his face bare. Or it may be that that he had onely an helmet , and no bever , ſeeing they were to fight their duel on foot.

that the ſtone ſunk into his forehead] *i. e.* Pierced deep into it , as a ſtone ſpeedily ſinketh into the waters. And here Gods ſingular providence is moſt obſervable in directing the ſtone to the onely killing place. For though David and many other of the Iſraelites excelled in the art of ſlinging ſtones , and coming very neer the hitting of a fixed mark , as appeareth Judg. 20. 16. yet ſeeing the forehead of the Philiſtine was in continual motion , it was not likely to be hit , even at the firſt caſt , without the ſpecial guidance of Gods al-ruling providence.

V. 50. *So David prevailed over the Philiſtine with a ſling and a ſtone*] God uſing ſuch contemptible means, the more to manifeſt his own power and glory, 2 Cor. 12. 9.

V. 51. *David ran and ſtood upon the Philiſtine , and took his ſword, ——and cut off his head therewith*] Goliaths own weapon, which he had prepared for the deſtruction of David and Gods people , was uſed for his own ruine. So Haman was hung on his own gallows which he intended for Mordecai. David thus fighting and prevailing againſt Goliath , was a ſingular type of Chriſt fighting againſt Satan , Sin, the World and Death , and vanquiſhing them with their own weapons: *For by his death he deſtroyed him that had the power of death , that is, the devil* , Heb. 2. 4. *ſwallowed up Death in victory* ; *took away Sin*, which is *the ſting of death* ; *and the ſtrength of ſin*, with is *the Law* ; *cancelled the hand writing of ordinances , and nayled it to his croſſe* ; and finally , by his burial broke open the priſon of the grave , and ſo ſet all his elect at liberty 1 Cor. 15. 54, 55. Col. 2. 14, 15.

And when the Philiſtims ſaw their Champion was dead, they fled] Not that they had any true cauſe of fleeing for the loſs of one man, having ſuch a ſtrong and numerous army ; but becauſe they having placed all their confidence in him, God juſtly ſtruck them with terror and amazement, when they ſaw their idol, in whom they truſted, taken away.

V. 52. *fell down by the way to Shaaraim*] A Town in the Confines of Judah, Joſh. 15. 36.

V. 53. *and they ſpoyled their tents*] Like wiſe Souldiers, not plundering before they had obtained a full victory. And ſo it ſeemeth that Goliaths armour and ſword came to Davids ſhare, who had beſt deſerved it.

V. 54. *And David took the head of the Philiſtine , and brought it to Jeruſalem*] After he had firſt brought it in his hand before Saul, v. 57. he carried it as a trophie unto Jeruſalem ; which was before conquered, and now poſſeſſed by Judah and Benjamin , though the ſtrong fort of Sion was in the hands of the Jebuſites till the beginning of Davids reign, 2 Sam. 6. Hither the Iſraelites and men of Judah going in triumph , and David accompanying them , he carried this head with him, and (as it is probable) ſet it upon ſome high turret , to the terror of the Jebuſites , and the comfort and encouragement of Gods people , exciting them hereby to praiſe God for giving them this glorious victory.

but he put his armor in his tent] This ſome think is ſpoken by way of anticipation, and that the meaning is, that in after-times, when David was King, he made a tent inſtead of the Tabernacle, and therein placed the Ark, and alſo amongſt other things the armour and ſword of Goliath. And that tabernacle or tent is here called Davids, becauſe he prepared and pitched it, 2 Sam. 6. 17. 1 Chron. 15. 1. Or, as others conceive, hereby is meant his own private tent, in which he might reſerve Goliaths arms for a time, though afterwards they were kept in the Tabernacle at Nob in the cuſtody of Ahimelech the high prieſt, ch. 21. 9. that being ſometimes preſented to the view of the people, they might be put in mind of that great victory, and be moved thereby to praiſe the Lord, who had given it.

V. 55. *Abner, whoſe ſon is this youth ? And Abner ſaid, As thy ſoul liveth , O King , I cannot tell*] Hence ſome very probably gather that this battel was fought before David lived in Court, ch. 16. 21. Otherwiſe Saul muſt needs have known David , ſeeing he greatly loved him, and had him daily in his ſight : Or though Saul by reaſon of his melancholick fits might have forgotten him, yet it was only whileſt the fit was upon him , and not when it was over , as it ſeemeth it was in the time of his wars, and at this preſent when he talked with Abner : Or though his memory had failed , yet Abners could not, who was a great Courtier, and much reſident in the time of Davids waiting ; ſeeing there were no wars we read of that ſhould cauſe his abſence as General of the army ; Or though he might excuſe himſelf by ſuch abſence and imployment , (as we ſee he doth not) yet there were Courtiers enough beſides that might have reſolved the queſtion , though Abner could not, ſeeing he was appointed by Saul to make enquiry, v. 56. and yet it ſeemeth neither the other Courtiers could inform them of him , ſeeing , when all failed , he asked David himſelf whoſe ſon he was. And herehence (though divers other reaſons might be alledged) they conclude there is a tranſpoſition in the ſtory , that being ſet down before , ch. 16. which followed after. And whereas the main cauſe why godly Expoſitors reject this opinion is becauſe it is dangerous to admit of ſuch tranſpoſitions in the *Scriptures* , to this it is anſwered. That ſuch are to be found in divers other places ; As Gen. 5. for the continuance of the Genealogies the birth of Noah is recorded divers hundred yeers before he was born. And the matters related in the five laſt chapters of the book of Judges were done in the time of the firſt Judges, long before the dayes of Samſon but are placed in the end of that Book, that the ſtory of the Judges might not be interrupted but be orderly continued. And ſo in the book of Ieremiahs prophecies we have ſome paſſages done in the reign of Iehoiakim inſerted after divers things done in the time of Zedekiah , who came after him, as appeareth by comparing ch. 36. with the precedent chapters. Notwithſtanding almoſt all Expoſitors will allow no tranſpoſition in this place , and thus they endeavour to anſwer the objections that ſeem to make for it : Though David had formerly lived in the Court , and had neer imployment about the King , and therein ſo much pleaſed him that he greatly loved him , yet this was ſuch a love of a King to a ſubject of mean quality as might ſoon be forgotten when he had no further uſe of him : And though Saul had formerly known him, yet now after ſome diſtance of time he could not ſo well remember his face nor favour, becauſe being diſmiſſed and ſent home to comfort his father, he had been a good while abſent from the Court before this battel ; and a little time might make a great change in growing youth, eſpecially there being alſo a change in his habit, he having deveſted himſelf of his Court-apparel and coming to the Camp in his ſhepherds weeds ; Though I confeſs, the time in which this change in him was wrought could not be long , if he were diſmiſſed by Saul and ſent home (as they ſay) to comfort his father during his brethrens abſence in this war. Unto which they add, that Saul being diſtempered with frantick fits might eaſily forget him, though he had formerly known him well and greatly loved him. And as for Abner, he had taken no great notice of him, becauſe being

General of the army, he was much abſent from Court, and wholly taken up in martial imployments. Others conceive upon the former reaſons, that Saul might know his perſon, and yet enquire after his condition and parentage, his family and tribe, having promiſed to give him his daughter as the reward of his victory. But of this it is ſcarce probable that Saul could be ignorant, if he were thus made known unto him when firſt he entertained him, ch. 16.18,19. Thus having ſet down the ſeveral opinions of expoſitors, and the grounds of them, I leave the Reader to his own choice.

CHAP. XVIII.

Verſ. 1. *The ſoul of Jonathan was knit with the ſoul of David*] This was cauſed by thoſe excellent and eminent gifts and graces which he obſerved in him, as Wiſdom, Courage, Fortitude, Faith and confidence in God, Zeal for Gods glory and the good of his people: The which gifts and good parts God having wrought in Jonathan alſo, from the ſuitableneſs of their qualities and diſpoſitions did ariſe a firm and extraordinary love and friendſhip between them, which is uſually grounded on the ſimilitude of natures, conditions and manners. Again, Jonathan thus dearly loved him becauſe he perceived he was highly in Gods favour, ſeeing by his aſſiſtance he had obtained ſuch a glorious victory over ſo mighty and malicious a giant as had lately breathed out miſchief and ruine to all Gods people; from which they were now delivered by his means and valour, when the caſe ſeemed deſperate, not any one man daring to undertake the quarrel but himſelf. Unto which we may add that which is alſo implyed in the text, though not plainly and fully expreſſed, namely, that Jonathan ſtanding by, and hearing Davids ſpeeches to his father, obſerved therein much piety, grace and goodneſſe, in his ſelf-denyal, and giving God the whole glory of the victory. But above all, this love and friendſhip is to be aſcribed unto God as the chief Author of it, who having the hearts of all in his hands to incline them which way he pleaſeth, wrought this extraordinary love in Jonathan towards David, that he might have alwayes a ſure, able and faithfull friend at hand, to aſſiſt and comfort him in all thoſe great troubles wherewith God was pleaſed afterwards to try and exerciſe his faith, hope and patience.

V. 2. *And Saul took him that day, and would let him go no more home to his fathers houſe*] To wit, as he formerly had done, ch. 17. 15. *going and returning from Saul to feed his fathers ſheep*, but continued and retained him ſtill in his Court, after he had firſt ſent to Jeſſe his father, deſiring that it might ſtand with his liking, as it is ch. 16. 22. For whereas the moſt Expoſitors hold that David, after he was entertained to be Sauls Muſician and Armour-bearer, was diſmiſſed and ſent home to his father by Saul before this battel with the Philiſtims and combate with Goliath, there is no mention made of it. And therefore ſome learned Expoſitors think that there is a tranſpoſition in the ſtory, and that in theſe words there is a regreſſion to that hiſtory which is intermitted, ch. 16. 22. And whereas it is here ſaid that *Saul would let him go no more home to his fathers houſe*, hereby is meant, as they conceive, that he would not let him go to and fro between the Court and his fathers houſe, as he is ſaid to have done ch. 17. 15.

V. 3. *Then Jonathan and David made a covenant*] *i. e.* After that Saul had taken him to abide in the Court (which was, as ſome conceive, when Saul firſt entertained him to play on his harp before him, when he was in his fits of diſtemper and diſtraction) Jonathan & David obſerving the piety & good parts that were in one another, and dearly loving them, entred into a neer league of love, and contracted a firm covenant one with another, that they would joyn together in ſeeking Gods glory, the advancement of religion, the good and welfare of the Common-wealth, and continue for ever faithful friendſhip between them, which ſhould not be limited to their own perſons only, but extend alſo to their poſterity.

V. 4. *And Jonathan ſtript himſelf of the robe that was upon him, and gave it to David*] *i. e.* Not onely his courtly ornaments, but alſo his arms and military garments, even to his ſword, bow and girdle, becauſe in making contracts they uſed outward ſigns and ſymboles as pledges and pawns of their inward love and affections. And though he might have ſtill reſerved theſe things to himſelf, & procured the like for David, yet he choſe rather to diveſt himſelf, and to adorn him with theſe ornaments peculiar to his own perſon, to intimate that neer communion of perſons and good which was between them, and that whatſoever he had ſhould be at Davids ſervice.

V. 5. *And David went out whitherſoever Saul ſent him, and behaved himſelf wiſely*] Or, *proſpered. i.e.* When Saul, having had experience of his valour in his combate with Goliath was pleaſed to employ him in any other expedition againſt his enemies, he cheerfully undertook it, and carried himſelf ſo wiſely and valiantly in the managing of it that he ſtill proſpered in all his wayes: for which he was accepted of Saul and all the people.

and Saul ſet him over the men of war] *i. e.* Advanced him from being his Armour-bearer to be Captain and Commander over his Guard and legionary Souldiers. For he did not (as ſome think) make him General of his Army, ſeeing that was the place of Abner his neer kinſman, which he now held, and long after retained, even after Sauls death.

V. 6. *And it came to paſs as they came*] *i. e.* In proceſs of time, when David was thus advanced and imployed in the ſervice of the King and State againſt their enemies, this fell out which followeth.

when David was returned from the ſlaughter of the Philiſtine] *i. e.* Of Goliath the Philiſtin eſt firſt, (as ſome underſtand it) and afterwards of the army in general. Others take the word *Philiſtim* indefinitely, the ſingular number for the plural, as is uſual in the Scriptures, and in our common ſpeech, ch. 17. 43. Gen. 13. 7. and thus underſtand it, That when Saul, David, and the reſt of the army, after divers warlike exploits, came from ſome other fight, wherein they had obtained ſome great victory over the Philiſtims, the women came out of all the cities of Iſrael ſinging and dancing, &c. The which practiſe was of antient uſe in their triumphs, as we ſee Exod. 15. & Judg. 11. 34.

V. 7. *And the women anſwered one another*] Singing interchangeably by turns, ſongs of triumph unto their inſtruments. For as that ſex are deep ſharers with men in the miſeries of war when their enemies are victorious, ſo have they as great intereſt in joy and triumph, when their enemies being vanquiſhed, they are freed from their fears. Theſe expreſſions of joy by ſinging ſongs of praiſe unto God for deliverances from worldly enemies were ſhadows and types of the rejoycing of Gods Saints for their ſpiritual deliverances out of the power of the enemies of their ſalvation by Jeſus Chriſt our onely Lord and Redeemer, Luke 1. 46. & 2. 13. Rev. 5. 9. & 7. 9,10,12.

Saul hath ſlain his thouſands, and David his ten thouſands] *q. d.* As Sauls valour deſerveth much praiſe, but Davids ten times more, ſeeing by his means the whole army of the Philiſtims was defeated, which was of more moment then if he had ſlain ten thouſand with his own hand. Others underſtand theſe words indefinitely of all thoſe ſlaughters which Saul and David had made among the Philiſtims, both in and ſince that firſt battel, eſpecially of ſome great victory which they had now lately obtained. Theſe triumphant ſongs were ſo ſolemnly acted that they became famous even in the Philiſtims country, Chap. 21. 11. & 29. 5.

V. 8. *And Saul was very wroth, and the ſaying diſpleaſed him*] Heb. *was evil in his eyes.* Where he ſhewed his arrogance and ambition, in affecting that praiſe which he had not deſerved, and envying it unto another unto whom it was due by juſt merit. Saul had not merited that praiſe which the woman gave him; ſeeing when he heard the God of Iſrael blaſphemed by the Giant, and his Army defied and reproached, through fear and cowardize he kept himſelf in his camp and place of advantage, and durſt not by fighting vindicate Gods glory and the honour of his people, though he were challenged and provoked fourty dayes together, and twice every day: But Kings admit of no partners in their glory. And yet it may wel be thought that Davids tranſcendent praiſes did not ſo much vex and diſpleaſe him ſimply, becauſe he was preferred before him in valour and fortitude, as becauſe this wrought him into the hearts and high eſteem of the people, and ſo made way for his depoſing and Davids reigning; ſeeing, in reſpect of his graces and good parts, and the proſperous ſucceſs which through Gods bleſſing he had in all his interpriſes, he now began to look upon him as that man ſpoken of unto him by Samuel, who was *better then he*, and choſen by God, after his rejection, to be King in his room, as being a man *after his own heart*, ch. 13. 14. & 15. 28. And this the laſt words in the verſe do plainly imply, *and what can ye have more but the Kingdome.*

V. 9. *And Saul eyed David from that day and forward*] *i. e.* Not onely carefully and curiouſly pried into all his actions, to obſerve unto what end they tended, but alſo did behold and cenſure them with a malicious eye and aſpect; the heart no otherwiſe ſo plainly diſcovering it ſelf as by the eye and countenance, Gen. 4. 5,6. But being a diſſembling hypocrite, and intending to do him ſecret miſchief, there is no doubt but that he gilded over and diſguiſed his inward malice and envy with outward complements and ſhews of love; though ſometimes they broke out in his raging fits: Howſoever he did not ſtick afterwards to profeſs them openly, when as they ſo ſwelled in his breſt that he could no longer conceal them.

V. 10. *the evil ſpirit from God came upon Saul, and he propheceed in the midſt of the houſe*] Not as he had done before, ch. 10. 10. when Samuel had anoynted him King; for then being inſpired with Gods Spirit, and endued with the common graces, he propheſied and praiſed God together with the reſt of the Prophets, and ſpake of ſpiritual and heavenly things: but now that Spirit being departed from him, and the evil ſpirit Satan being ſent of God, and poſſeſſing him, he fell into deviliſh extaſies and raptures, and carried himſelf, in his uncompoſed motions and actions, in an extraordinary manner, ſeemingly like the true Prophets in their viſions, and was as a man raviſhed and beſide himſelf, either uttering ſtrange languages which he had never learned before, or imperfect and broken ſentences, dark ſpeeches and myſtical riddles, like the heathen Oracles. Or it may be, being prompted by the devil, he did fore-tel things to come, though in an ambiguous and doubtfull ſenſe, ſeeing Satan himſelf hath no perfect and cleer knowledge of future contingents, unleſs revealed unto him by God, but only ſome probable gueſs out of natural cauſes. Thus Balaam propheſied, and Baals Prieſts, 1 King. 18. 29. and the divining maid, Act. 16. 16. And ſuch were the propheſies of the heathen Oracles, and the Sibylls.

and David played with his hand] *i. e.* To quiet Sauls ſpirit, and moderate his raging paſſions, as at other times. See ch. 16. 16.

and there was a javelin in Sauls hand] The which, as a tyrant, (who is ſtill in fear) he uſually had in his hands, or neer about him, Chap. 20. 33. & 22. 6. & 26. 7.

V. 11. *And Saul caſt the javelin*] To wit, at David, whileſt he playd before him to give him eaſe, deſiring to kill him that ſought his cure. Herein David was a true type of Chriſt, who when he ſought the ſalvation of the Jews, they ſought his ruine and deſtruction, Luk.4.28,29. Joh. 8.59.

For he ſaid, I will ſmite David to the wall] *i.e.* He thought and reſolved in this mind. So v.17,21.

and David avoided out of his preſence twice] *i.e.* At two ſeveral times, when he intended to do him this miſchief. And thus the ſame good providence of God that guided the ſtone which David did fling unto Goliaths fore-head for his ruine, diverted the point of Sauls javelin from piercing his body, for Davids preſervation; being a fairer mark, and neerer hand; though he himſelf ſerved Gods providence in declining the ſtroke.

V. 12. *And Saul was afraid of David*] *i.e.* Obſerving how God proſpered him in all his enterpriſes, and watched over him with his providence preſerving him from imminent danger, he feared that he was the man whom God had choſen to be King in his room. And therefore having failed in thoſe violent attempts againſt him, he now reſolveth to to try other wayes, and to ſupplant him by ſecret and ſubtile fraud, ſeeing he could not do it by open force with his own hands.

V. 13. *Therefore Saul removed him from him*] As thinking that he was not lyable to much danger, living in the Court with thoſe that highly honoured him for his worth and famous exploits, v.5.

and made him his Captain over a thouſand] *i.e.* A chief Commander and Colonel in his Army. Neither do I think (as ſome conceive) that Saul did diſparage him by this remove, but rather pretended it to honour and advance him. Neither would it have ſtood with Sauls policy, by ſhewing his diſpleaſure, to give David any diſcontent, when as he intended to encourage him to the undertaking of dangerous ſervices; hoping that at one time or other, going out in military expeditions, he would be ſlain by his enemies, ſeeing he was valourous and venturous. So v.17,25.

V. 14. *And David behaved himſelf wiſely*] See v.5,12.

V. 16. *But all Iſrael and Judah loved David, becauſe he went out and came in before them*] *i.e.* Becauſe as a chief Commander he led them out againſt their enemies, and acted all his martial affairs with ſuch prudence and valour that he ſtill proſpered in them, therefore Saul durſt no more attempt to kill him with his own hand, being ſo generally beloved among the people, leſt they ſhould have been ready to mutiny and ſhake off his government, but chooſeth rather to lay a plot to deſtroy him by the hands of the Philiſtims.

V. 17. *Behold my elder daughter Merab; her will I give thee to wife*] He had bound himſelf before in the general, that whoſoever killed Goliath ſhould for his reward have his daughter in marriage; but David having performed the condition, he forgetteth his promiſe, and falleth upon a new covenant, and offereth David his daughter under pretence of love, with a treacherous intent to work his ruine: For becauſe he durſt not kill him himſelf, being the peoples chief favourite, for fear of a mutiny or rebellion, he engageth him by marriage to undertake dangerous exploits, that he might fall by the hands of his enemies.

onely be thou valiant for me, and fight the Lords battels] *i.e.* Such as are undertaken to maintain Gods glory againſt idols and idolaters, and to protect his people againſt their enemies. Thus he hypocritically pretendeth zeal for Gods glory, when as he maliciouſly intended Davids ruine.

V. 18. *And David ſaid unto Saul, Who am I?*] *q.d.* How far unworthy am I of ſuch high honor and advancement as to marry the daughter of the King, being ſo mean a perſon? David, though but mean in birth and education, had ſo ennobled himſelf by that glorious victory over Goliath that he was looked upon as a Saviour of the Kingdom and people, and Saul had indefinitely promiſed that he would dignifie that perſon who ſhould vanquiſh the Giant with this royal marriage; and yet David out of great modeſty and humility is ſo far off from challenging this honour as his due, that he declineth it now it, is offered him.

and what is my life?] *i.e.* How mean is my ſtate and condition of life, in reſpect of my education, being *taken from the ſheep-coat, from following the ſheep*, 2 Sam.7.8. Pſalm.78.70. Thus David in humility abaſeth himſelf, though he well knew that God had advanced him to the higheſt dignity, and anointed him to be King over Iſrael.

or my Fathers family in Iſrael] *i.e.* My parentage alſo is ſo low and mean, that though there were no other cauſe, yet this alone, that I come of ſo poor a ſtock, were ſufficient to render me unmeet to be ſon in law to a King.

V. 19 *But it came to paſs that the time when Merab Sauls daughter ſhould have been given to David*] *i.e.* After he had approved his valour in fighting the Lords battels, and contrary to Sauls expectation run through and eſcaped many difficulties and dangers, Saul perfidiouſly broke his promiſe with David, and married his daughter to another man.

that ſhe was given to Adriel the Meholathite to wife] This Adriel was the ſon of Barzillai the Ephraimite, and was born at Meholah, called Abel-meholah Judg.7.22. and hence he is called a Meholathite. 2 Sam. 21.8. this mans five ſons were hanged to ſatisfie the Gibeonites for thoſe cruelties which Saul had exerciſed upon them. Where by the way we may obſerve, that though David (with much meekneſs ſubmitting himſelf to Gods will) did with great patience bear this indignity and foul affront offered by Saul, (who it may be did purpoſely give him this doge & diſgrace to incenſe & provoke him to do ſomething by way of revenge, or at leaſt utter ſome diſcontented ſpeeches unbeſeeming a ſubject, which might bring him under cenſure, and give Saul ſome colour to cut him off) yet God, to whom vengeance belongeth, would not ſuffer Sauls ſin to go unpuniſhed, but cut off his poſterity by an untimely death.

V. 20. *And Michal Sauls daughter loved David: and they told Saul, and the thing pleaſed him*] Not becauſe David was beloved, (for Jonathans love to him did highly diſpleaſe him) but becauſe he hoped to gain ſome opportunity by this match to ſupplant him, either by cauſing him to run deſperate adventures for procuring it, or by inticing her, being his daughter, to complot and joyn with him to do him miſchief. For it is ſaid, that when he failed of his hope, by reaſon of Michals love, he was in greater fear then he had formerly been, v.29.

V. 21. *And Saul ſaid, I will give him her, that ſhe may be a ſnare to him*] *i.e.* He thought and reſolved with himſelf to beſtow her upon him in marriage, that one way or other ſhe might be a means to inſnare him. And thus he wickedly ſeeketh to pervert Gods inſtitution and the end of marriage, which was, that the wife ſhould be a comfort and help to her husband; whereas Saul intendeth by giving his daughter to bring David to death and deſtruction. But it pleaſed God to croſs his deſign, making Michal a means of his preſervation out of the ſnare which he maliciouſly had laid for him, ch.19.11,12.

and the hand of the Philiſtims may be againſt him] To wit, when to compaſs this match he went out to fight againſt them. Herein alſo God croſſed his deſign, and made the miſchief he intended againſt David to fall upon his own pate, Pſal.7.16. cauſing him afterwards to periſh by the hand of the Philiſtims, ch.31.

Thou ſhalt this day be my ſon in law in the one of the twain] *i.e.* This day I will give thee full aſſurance that thou ſhalt become my ſon in law (namely, upon a condition now concealed, but afterwards expreſſed) by one means or other: and howſoever, upon ſome weighty cauſes, I did not perform my promiſe in giving thee Merab in marriage, yet I will now do it in her other ſiſter; whereby I ſhall do thee no wrong, but rather be better then my word, in reſerving her for thee who, as I hear, doth deerly love thee. Thus Saul ſhuffles over the buſineſſe, and ſets a fair gloſs on a foul matter. Heb. *in the twain*. See on Judg.12.7.

V. 22. *And Saul commanded his ſervants, ſaying, Commune with David ſecretly*] *i.e.* As ſpeaking of your ſelves, out of your meer love and reſpect towards him, and not as ſent by me. This perhaps he did, becauſe he thought that David would rather believe them then himſelf, who had formerly deceived him; and eſpecially when they had notice of Sauls mind, by his ſpeeches with him, which had paſſed in ſecret between them, without any intention that they ſhould tell David.

Behold, the King hath a delight in thee] *i.e.* Doth highly eſteem thee, and is ſo well pleaſed with thy perſon and parts, that he much deſireth to make thee nearer unto him, and one of his own family, by contracting affinity with thee; and thou haſt no back friends, who envying thy high preferment would hinder this match, ſeeing all the Courtiers are ſo taken with thy worth that they dearly love thee, and think no advancement too high for thee. Therefore do not loſe time by making demurrs, but accept of a fair offer when it is tendred.

V. 23. *And David ſaid, Seemeth it to you a light thing to be a kings ſon in law?*] *q.d.* Do you think it ſo ſmall a matter that there needs no deliberation, ſeeing there is ſuch apparent diſparagement in the match, ſhe being ſo high, and I ſo mean; ſhe a Kings daughter, who may have daily the greateſt offers of Nobility and wealth, and I a poor man, not able to give her any befitting dowry, and in this regard of no great eſteem; ſeeing, men uſually are valued rather by their wealth than by their worth?

V. 25. *The King deſireth not any dowrie*] In thoſe dayes, and long before, it was the cuſtome to give dowries to their wives, and not, as now, to receive portions, Gen. 34.12. Exod. 22.16. Deut. 22.29. And the dowry was at the womans diſpoſing, and, if her husband dyes before her, ſerved for her maintenance, and the education of her children, if no other portion were left them.

but an hundred fore-skins of the Philiſtims] To wit, in lieu of a dowrie.

to be avenged of the Kings enemies] This he hypocritically and deceitfully pretendeth. For in truth his main deſign was that the Philiſtims ſhould revenge themſelves on him for this great deſpite, if he haply did atchieve it. Elſe why did he require their fore-skins rather then their Hands or Heads, but becauſe hereby he would exaſperate their ſpirits againſt him, for impoſing upon them this ſcorn and diſgrace, in circumciſing them being dead who above all things abhorred it when they were alive, and ſo cauſe them being filled with malice and rage to bend and imploy their whole ſtrength in revenging themſelves upon David, who had thus diſhonoured their nation. By this and many other paſſages in the ſtory it may ſeem that Saul was not ſo ſtupid and ſenſeleſs, when he was out of his frantick fits, but that he could know a man after ſome ſmall diſcontinuance, with whom he had formerly had familiar acquaintance, ch.17.55,58.

V. 26. *And the days were not expired*] Namely, a certain number of daies appointed by Saul for the bringing in of the fore-skins, which in all likelyhood were not many, that ſo going ſuddenly and eagerly about this deſperate ſervice he might run into the greater danger, and make more haſte then good ſpeed.

V. 27. *and ſlew of the Philiſtims two hundred men; and David brought their fore-skins, &c.*] And ſo preſenting them unto Saul in a double number, and within the time prefixed, Saul having no colour of excuſe to put it off, gave unto him Michal in marriage.

V. 28. *Saul ſaw and knew that the Lord was with David, &c.*] *i.e.* Seeing and finding by continual experience that God proſpered him in all things, both in his victories and the love of his wife, he was the more afraid of him, that he was the man whom God had choſen to eſtabliſh in the Kingdom after his rejection: And yet contrary to his knowledg and conſcience he oppoſed Gods Will, and perſecuted David with all malice and fury, even untill his death, to prevent (if it were poſſible) his coming to the Crown; quite contrary to Davids practice, who when he was in danger to loſe both his Kingdome and life by the rebellion of Abſalom, meekly ſubmitted himſelf to Gods good pleaſure, 2 Sam. 15. 25, 26.

V. 30. *Then the Princes of the Philiſtims went forth*] Namely, to raiſe a new war againſt the Iſraelites, partly to revenge themſelves upon them for their former defeats; but eſpecially (as ſome think) being incenſed and enraged with the diſhonour which David by his laſt fact had put upon their nation.

David behaved himſelf more wiſely] See on v. 5.

CHAP. XIX.

Verſ. 1. AND *Saul ſpake to Jonathan his ſon, and to all his ſervants, that they ſhould kill David*] He had looked upon him ever ſince he heard the womens ſongs in his praiſes, with an evil, envious and malicious eye, as fearing he was the man whom God had choſen to be King in his room; and ſtudying by all means to prevent it, he thinks none more effectual then to take away his life. Therefore he attempteth to do it by murdering him with his own hands, when he was in his frantick fits, thinking this bloody fact would by the people be aſcribed rather to his madneſſe then malice, becauſe he did not then know what he did, & ſo their hatred and diſcontent would be (if not quite taken off, yet) at leaſt abated. When this project failed, (God watching and preſerving David by his ſpecial providence) then he contriveth his death by fraud and treachery maſked under the viſard of piety, zeal for Gods glory, and love of the Common-wealth, yea, even of Davids perſon, whom he would ſeem to advance to great honour, both by marrying him to his own daughter, and alſo by giving him occaſion of doing famous exploits in deſtroying Gods enemies. But when he ſaw that neither this would ſucceed, and that David proſpered in all his dangerous undertakings, and ſo more and more gained reputation and love among his ſervants and all the people, he could now no longer contein his hidden malice and madneſſe, but burſting out into open and profeſſed enmity and fury, he giveth command to his ſon and ſervants to kill David, alledging no reaſon or cauſe of his cruel and barbarous deſign but his tyrannous will.

V. 2. *But Jonathan Sauls ſon delighted much in David: and Jonathan told David*] *q. d.* Though Jonathan were Sauls ſon, and by ſucceſſion heir to the Crown, yet he would not conceal his fathers deſign, but revealed it to David, that he might uſe all good means to prevent it: For which he is not to be blamed as a man that betrayed his fathers ſecrets, but highly to be commended, ſeeing he choſe rather to obey God then man. For he knew that God had forbidden murder under the penalty of his curſe and death; and that if any man concealed it, he made himſelf guilty of the fact; that David was not onely an innocent, but alſo one that excelled in all grace and goodneſs; that he was a man of heroical vertues and parts, the which he had imployed for the advancement of Gods glory and good of his people. He remembred that he had entred into a ſolemn covenant with David in Gods preſence, whereby they had mutually bound themſelves one to the other, to ſeek by all means the preſervation, welfare and proſperity of not onely either party, but alſo of their poſterity after them. Finally, he conſidered that by revealing this treacherous and bloody deſign to David, to prevent it, he did not only approve his duty and faithfulneſs to God, to the Common-wealth, and to his dear friend, but even to his father alſo, in keeping him by this means from plunging himſelf into a gulf of miſery, to his preſent and eternal perdition, by imbruing his hands in innocent blood. In all which reſpects his faithfulneſs to God & man is highly to be commended: And contrariwiſe, all other Sauls ſervants and Courtiers are worthy to be branded with perpetual ignominy, who, when David was in favour with the King, fawned upon him and pretended much love, ch. 18. 5, 22. but now that he was in his diſpleaſure, there was not one of them to be found that would ſpeak a word in his behalf, or diſſwade Saul from his bloody deſign, or refuſe to be his inſtruments and agents in ſo wicked an act, or do ſo much (if fear reſtrained them from all theſe) as diſcover it to David ſecretly, that he might prevent it.

Now therefore, I pray thee, take heed to thy ſelf untill the morning] So great was Jonathans love that he thinketh it not enough to forewarn David of his danger, and ſo leave him to himſelf, but he maketh it his earneſt ſuit that he would uſe all means to ſecure himſelf by abiding in ſome ſecret place until the morning, and then he would mediate with his father in his behalf, and perſwade him all he could to deſiſt from his bloody intention.

and hide thy ſelf] To wit, in ſome cave of that field where his father uſed to walk for his recreation, to take the air, as appeareth v. 3. whither he would accompany him to ſpeak in Davids behalf; that as much as might be, he might be an ear-witneſs of what paſſed between them, and be ready at hand to underſtand the reſt from him, of that which he ſhould diſcover and diſcern, which David could not hear.

V. 4. *And Jonathan ſpake good of David unto Saul*] Though it might have endangered his life to ſpeak unto him in his mad mood, as afterwards it appeared, ch. 20. 32, 33. yet the utmoſt peril could not make him deſert his friend in his righteous cauſe.

let not the King ſin againſt his ſervant] *i. e.* Do not ſeek to take away his life who is innocent, and hath done thee no wrong, eſpecially ſtanding in the relation of a ſervant, who ought to be ſecured by his maſters protection; and above all, David, who is both thy ſervant and thy ſon, who by his worth in himſelf and by his actions towards thee and the whole ſtate hath highly merited thy love and favour.

V. 5. *For he put his life in his hand, and ſlew the Philiſtim*] *i. e.* He expoſed his life to much danger in undertaking a ſingle combat with a mighty giant, from whom all others did flee at the firſt ſight. And ſo this phraſe is uſed ch. 28. 21. Judg. 9. 17. See on Judg. 12. 3.

and the Lord wrought a great ſalvation for all Iſrael] Therefore do not thou cauſeleſly deſtroy him whom God hath uſed as his inſtrument to work ſalvation for all his people.

thou ſaweſt it, and didſt rejoyce] *i. e.* Thou needeſt not, for the convincing thee of this truth, to hear of it by my relation, ſeeing thy ſelf waſt an eye-witneſſe of it, and didſt greatly rejoice in the victory. Therefore what groſſe ingratitude and even helliſh impiety were it to murder him who hath ſo highly merited both of thee & the whole Kingdom of Iſrael? Thus Jonathan having gotten the opportunity of ſpeaking unto his father alone, doth freely admoniſh him, that he might keep him from ſinning, though he had ſaid nothing againſt Sauls bloody command when he firſt heard it in the preſence of the Kings ſervants. The which he did then forbear out of good diſcretion, as thinking it no fit time to diſſwade him when he was in his fury and madneſſe, which would but have made him to become more deſperate, and to break out into greater violence; nor yet in the preſence of his ſervants, before whom he would have ſcorned to be convinced of his ſin. And this it may be made him ſo furious afterwards againſt Jonathan for ſpeaking in Davids defence, becauſe it was done at the table in the preſence of many others, ch. 20. 32, 33.

V. 6. *And Saul ſware, As the Lord liveth, he ſhall not be ſlain*] This ſacred oath he ſeeketh ſoon after to violate; and by his example proveth that to be true, that great and frequent ſwearers do often foreſwear themſelves and falſifie their oaths.

V. 7. *and he was in his preſence as in times paſt*] *i. e.* He was again received to do him ſervice, and to play before him when he was in melancholick fits.

V. 9. *And the evil Spirit from the Lord*] Which was ſent from God, as his executioner, to vex and torment Saul for his ſin and rebellion. See ch. 16. 14. & 18. 10, 11.

with his javelin in his hand] See on ch. 18. 10.

V. 10. *And Saul ſought to ſmite David even to the wall with the javelin*] Upon occaſion of Davids great victory over the Philiſtims, Saul, inſtead of honouring him the more for his valour and good ſucceſſe, doth the more envy and rage againſt him, as thinking that all his merits were but ſteps to climb up by into his throne. See on ch. 18. 11.

V. 11. *Saul alſo ſent meſſengers unto Davids houſe*] When David by Gods good providence had eſcaped the deadly blow which Saul intended to give him, and had avoyded his preſence, he ſtill perſiſting in his wickedneſs and encreaſing in his rage and malice ſendeth after him ſome of his ſervants to ſurprize and murder him at home the next morning. Of which time he made choice for this aſſaſination, rather then to have it acted in the night, (being over-ruled by Gods ſpecial providence herein, that David by this delay might have time to eſcape) either becauſe he thought they might do it with leſs noiſe, when they aſſaulted him in his paſſage, at his coming out of his doors, ſuſpecting nothing, and ſo making no reſiſtance, then if they ſhould break in upon him in a violent manner in the night, when they were likely to find ſome oppoſition; or elſe becauſe he feared that, if he were aſſaulted in the night, he might, whilſt they were breaking open the doors, make an eſcape by ſome back-door or ſecret paſſage, which he could not do if they ſuddenly ſet upon him in the day-light.

And Michal Davids wife told him, ſaying, If thou ſave not thy life to night, to morrow thou ſhalt be ſlain] This ſhe knew either by ſecret intelligence from ſome friend in Court, or becauſe by her ſelf or ſome other ſhe had diſcovered the meſſengers whom Saul had ſent, to watch about the doors of the houſe.

V. 12. *So Michal let David down through a window*] Becauſe the doors were beſet with Sauls ſervants. See Acts 9. 25.

V. 13. *And Michal took an image*] Heb. *Teraphim:* Which properly is taken for ſuch images as they uſed for their oracles, by which they divined. See on Gen. 31. 19 & Judg. 17. 5. This was kept by Michal without Davids knowledge, (as Rachel dealt by Jacob) either out of ſuperſtition, or it may be out of her love to it for the curioſity of the workmanſhip. Or elſe, becauſe Teraphims repreſented a man, this perhaps is here called by that name, though it were no other then an ordinary ſtatue or mans image.

and laid it in the bed] Intending by this device to delude the watchmen, if haply they ſhould by violence break into the houſe to ſurprize David, by making them believe that he lay ſick in his bed, and therefore, in all humanity, was not to be diſturbed, if their commiſſion were not over-ſtrict and rigorous; Or, if ſo, yet at leaſt David might gain ſome time, before it were diſcoved, to make his eſcape, whilſt the matter was in examining, and be gotten out of their reach, though they ſhould purſue him.

and put a pillow of goats hair for his bolſter] As if it had been Davids hair: Hereby deluding Sauls men with hope of taking him at their leiſure, though they did not do it preſently, being intreated by her firſt to know Sauls pleaſure. Or it may be it was a pillow onely ſtuffed with goats hair, ſuch as they then uſed to lay under their heads, as being fit for that ſervice both in reſpect of eaſe and warmth.

V. 14. *And when Saul ſent meſſengers to take David, ſhe ſaid, He is ſick*] *i. e.* When the meſſengers whom Saul ſent to watch Davids houſe, had waited till morning, and ſaw that he came not out of doors, as they expected, they went back and told it unto Saul: and thereupon he ſent others, or the ſame again, with a new commiſſion to enter his houſe, and take him. But Michal, thinking *S*ickneſs a reaſonable excuſe to keep them from too eager preſſing upon him, that ſhe might gain time for her husbands eſcape, telleth them an officious lye, that he was ſick.

V. 15. *And Saul ſent the meſſengers again to ſee David*] Suſpecting it might be but an excuſe which Michal made out of love to her husband, to preſerve him from danger, he returneth them back to ſee whether it were ſo or no; but howſoever, whether he were ſick or well, with a ſtrict commiſſion to bring him, that he might ſlay him; being now not ſatisfied, as before, that they ſhould kill him, unleſs himſelf, for more ſecurity, did ſee it done.

V. 16. *And when the meſſengers were come in*] To wit, with a full reſolution to execute *S*auls wicked command, they were fruſtrated of their hope, and found in the bed an image inſtead of a ſick man.

V. 17. *And Saul ſaid unto Michal, Why haſt thou deceived me ſo*] Being certified by his meſſengers what Michal had done, he goeth to her, or ſendeth for her, challenging and reproving her for deceiving her own father, as having therein committed a foul fault, whereas ſhe rather deſerved great praiſe to her love and loyalty towards her dear husband, yea, even to her father himſelf, in uſing this means to withhold him from falling into a bloody and barbarous ſin, and taking (as it were) a ſword out of the hands of a mad man, wherewith he was ready to have killed a faithful friend inſtead of an enemy.

And Michal anſwered Saul, He ſaid unto me, Let me go, why ſhould I kill thee?] *i. e.* Why ſhouldſt thou, by forcing me to ſtay in a place of much danger, conſtrain me contrary to my will, and the love I bear thee, to take away thy life, rather then loſe mine own? *S*o 2 Sam. 2, 21. Here though Michals loyal love to her husband in ſeeking his preſervation be highly to be commended, and imitated by good wives, yet ſhe cannot be acquitted for telling ſuch a groſs untruth, but was faulty and ſinful in divers reſpects. Firſt, becauſe it was a direct lye, and none of the leaſt ſinful, as ſhe told it. For thereby ſhe layd an unjuſt ſlander upon her husband, which might give great offence, and raiſe a ſcandal upon him, as though, to eſcape danger, he would not ſtick to commit wilful murder. And ſecondly, becauſe hereby ſhe diſcovered her faithleſs fear and diffidence in Gods power and providence, as being unſufficient to preſerve her from her fathers anger, unleſs by lying ſhe provided for her own ſafety. And here by the way obſerve the nature of this ſin of Lying. If once way be given unto it, it doth increaſe and multiply, one lye drawing on another, and a leſſer a greater and lowder; as we ſee in Michals example, who firſt told an officious lye to preſerve her husband, v. 14. and now a pernicious one to ſave her ſelf; Whereas ſhe ſhould rather have imitated her brothers example, and ſpoken boldly to her father in defence of her husbands innocency.

V. 18. *So David fled and eſcaped, and came to Samuel to Ramah*] Namely, to ask his advice and counſel in theſe extreme dangers, and to be comforted by him in his diſtreſs, and to have his faith confirmed in the promiſe of the Kingdom, by Samuel from God made unto him, which through theſe great trials was ready to waver, ch. 27. 1. Pſal. 116. 11. and (as it is likely) alſo for ſecurity, thinking that the Prophets preſence would protect him, and over-awing Saul, would deter him from his bloody practiſes; and that the place, which was a School of the Prophets, would be a ſanctuary unto him; ſeeing they had lived ſafely there though the Philiſtims garriſon was neer unto it, ch. 10. 5.

V. 19. *And it was told Saul, ſaying, Behold, David is at Naioth in Ramah*] *i. e.* by ſome ſpie which he had ſent abroad to ſearch for him, or ſome pickthanks, who had diſcovered him, and did tell it in this manner to Saul, Behold, the man after whom thou ſo much enquireſt, that is, David thine enemy, is at Naioth in Ramah. There was *S*amuels dwelling-houſe, And Naioth, which was neer Ramah, and ſituate in the field and territory belonging to it, being (as the word ſignifieth) a ſolitary place and fit for ſtudy and meditation, there was a School of Prophets near unto it, whereof *S*amuel was overſeer, Father and Preſident.

V. 20. *And Saul ſent meſſengers to take David*] Being now grown bloody and worſe then barbarous, he purſueth David with ſuch deſperate boldneſs that neither ſanctuary nor preſence of the holy and highly eſteemed Prophet could protect him from his rage and malice.

the Prophets prophecying] *i. e.* praiſing God with Pſalms and Hymns, praying unto him, and ſpeaking of divine matters. See on ch. 10. 5.

and they alſo prophecied] *i. e.* were for the time tranſported (like the Prophet) with a divine rapture and ſpirit of prophecie, and ſo forgot the bloody buſineſs about which they were ſent, which was to take David and bring him to Saul.

V. 21. *And Saul ſent meſſengers again the third time, and they prophecied alſo*] Thus God by his good providence diſpoſed of them, to convince *S*aul of his ſin in purſuing David, when he ſaw him preſerved by ſuch a miracle, and in vain he perſecuted him whom God thus protected; or elſe at leaſt to leave him without excuſe. The like example we have in the high Prieſts officers, which were ſent to apprehend Chriſt, and bring him unto them, Joh. 7. 45, 46.

V. 22. *Then went he alſo to Ramah*] *i. e.* when the meſſengers returned not, and he knew not what was the matter; or, being returned,, had related unto him, in their excuſe, this ſtrange wonder, they failing him, he thought to make ſure work by going himſelf, whom he might now think priviledged from the good ſpirit of prophecy, which had inſpired his meſſengers, the evil ſpirit from God being ſent to poſſeſſe him. But it fell out quite contrary to his expectation. For whereas his meſſengers did not prophecy till they came into the company of the Prophets at Naioth, he prophecied before he came thither, in the way as he went, ſhewing by his example *that the hearts of Kings are in the hand of the Lord as the rivers of water, to turn them whitherſoever he will*, Prov. 21. 1.

and came to a well that is in Sechu] See ch. 17. 1.

V. 23. *And the Spirit of God was upon him alſo; and he went on and prophecied*] *i. e.* as it had befallen his meſſengers, ſo it did likewiſe himſelf; he alſo was tranſported with divine raptures, as in an extaſie, and joyned with the reſt in their prophetical exerciſes.

V. 24. *And he ſtript off his clothes alſo*] That is, he put off his upper and out-ſide habit, whether his military coats and habiliments, or Princely robes, now making no difference between a King and a common perſon.

and lay down naked all that day, and all that night] Not altogether without any clothes to cover his nakedneſs, and to keep him from cold and ſhame, but onely without his Kingly garments and ornaments. In which ſenſe David is ſaid to have uncovered himſelf when he danced before the ark in a linen Ephod, having laid aſide his Princely robes, though Michal in ſcorn and ſpite diſgraceth his humble deportment to a more uncivil end, 2 *S*am. 6. And Iſaiah alſo is ſaid to have gone naked, when he had put off his ſhooes, and looſed the ſack-cloth from his loyns, Iſa. 20. 2. and the Prophet Micah alſo, ch. 1. 8. And thus Saul, as one diſtracted in his mind and ſenſes, lay, or fell down, like one in a trance, not knowing what he ſaid or did, like Balaam, Numb. 24. 4. And here as God was glorified in his power by the dejection of Saul in his proud rage, ſo was Saul diſhonoured and diſgraced, when as all that ſaw him in this plight took notice how he was hampered and reſtrained, maugre all his malice and fury.

Is Saul alſo among the Prophets?] See on ch. 10. 5. and Matth. 7. 22.

CHAP. XX.

Verſ. 1. AND *David fled from Naioth in Ramah*] *i. e.* Whilſt Saul, being diſtracted in his prophetical extaſie a whole day and night, minded him not, to apprehend or kill him, David maketh uſe of this opportunity which God by his providence had given him, to eſcape Sauls fury by flying from Naioth, and haſting unto Gibeah unto Saul, where Jonathan was reſident, and Preſident in the govornment whilſt his father was abſent, that he might bemone himſelf unto him, as his dear and ſure friend, and deſire his counſel and aſſiſtance.

and ſaid before Ionathan, What have I done? what is mine iniquity? &c.] This he ſpeaketh not by way of enquiry, to know his fault; for both he and Jonathan too well knew that he was wholly innocent; but by way of expoſtulation and complaint, becauſe he was thus unjuſtly perſecuted; *q. d.* Thou knoweſt right well that I have done nothing that deſerveth thy fathers diſpleaſure, though he hath fully reſolved to take away my life.

V. 2. *And he ſaid unto him, God forbid*] To wit, that my father ſhould ſeek thy life; and therefore let ſuch an hard conceit be far from thee. And this Jonathan ſpeaketh with ſuch confidence, out of a filial charity, which would not ſuffer h im to entertain ſuch an ill opinion of his father, David having given him no juſt cauſe: And he had (it may be) not yet heard of his ſending meſſengers to kill him at his own houſe, or of his purſuing him to Naioth: Or if he had any intimation of theſe things, yet he imputed all, not to his malice, but to his diſtemper in his frantick fits, which being over, he would (as he thought) be as readily reconciled unto him as he had been in former times. And beſides, having lately ſo ſolemnly ſworn that he ſhould not dye, ch. 19. 6. he could not think him to be ſo perfidious and wicked as preſently after to violate his oath.

behold, my father will do nothing either great or ſmall, but that he will ſhew it me] *q. d.* This alſo perſwadeth me that there is no ſuch matter as thou ſuſpecteſt, becauſe there is no ſecret of any importance which he doth noth not impart unto me: and therefore ſeeing he hath not ſpoken a word of any ſuch bloody intention, be not afraid; for it is not ſo.

V. 3. *And David ſware moreover, and ſaid*] *i. e.* When he ſaw Jonathan ſo confident in his conceit that he gave no credit to what he had ſaid, he took a ſolemn oath that the thing was ſo, and alſo giveth him a reaſon why his father had concealed his intention from him, becauſe it would but anticipate his grief, in reſpect of that great love that was between them, and alſo would cauſe him to uſe all means to hinder him from that which he was fully reſolved to do.

but truly as the Lord liveth, and as thy ſoul liveth] Here is expreſſed the form of the oath which he uſed to perſwade Jonathan of the truth of that whereof he much doubted. For when the thing is of great importance, (as this here was, Davids life being highly concerned) and can no otherwiſe be proved by convincing reaſons or cleer teſtimonies, and the party alſo to whom we make our atteſtation will no otherwiſe be moved to give credit to our words, in ſuch a caſe it is lawful and neceſſary, even in private dealings between man and man, to call God to witneſſe, as being omniſcient and omnipotent to defend and reward truth and to puniſh falſhood and perjury, that ſo all jealouſies and miſconceits may be removed, love and peace preſerved, and an end put unto all controverſies, Heb. 6. 16. Now whereas he joyneth here theſe together, *As the Lord liveth, and as thy ſoul liveth*, we are not to take it as though he ſware by both. For an oath is a part of Divine worſhip, peculiar unto God alone, Deut. 6. 13. and we are expreſly forbidden to ſwear by any creature, Matth. 5. 34, 35, 36. for *God will not give his glory to another*,

Truth,

Iſa.42.8. *i.e.* the glory of his Omnipotence, Omniſcience, Juſtice and Truth, as they do that ſwear by any creature. Neither doth it follow that the latter of theſe is an oath as well as the former, becauſe they are here both joyned together: For it is ſaid *that the people believed the Lord, and his ſervant Moſes*, Exod.14.31. yet not with the ſame faith, belief in God, in and for himſelf, being peculiar unto him, and fidelity and credence onely belonging to man; and 1 Chron.29.20. *that they bowed their heads, and worſhiped the Lord and the King*, but not with the ſame worſhip, Divine worſhip being proper unto God, Matth.4.10. and civil worſhip belonging to the King. And therefore we are not to take theſe words, *as thy ſoul liveth*, for an oath, but as an earneſt aſſeveration; either thus, As ſurely as I deſire that thy ſoul may live, ſo ſure this is which I ſpeak unto thee; or thus, It is as certain that this thing is true as it is certain that thou liveſt, or the fire burneth, or the Sun ſhineth. And this kind of aſſeveration Hannah uſeth ch.1.26. and Abner ch.17.55. and Uriah 2 Sam.11.11. and the woman of Tekoah 2 Sam.14.19. yea the Lord himſelf Jer.31.36.

there is but a ſtep between me and death] *i.e.* I am in extreme and imminent danger of death, like a man that is upon the brink of a gulf, and within one ſtep of falling in. Here David cannot be acquitted of humane frailty and infirmity, ſeeing his diffidence appeareth in this paſſionate expreſſion, and alſo ch.27.1. *I ſhall now periſh one day by the hand of Saul*: And himſelf acknowledgeth it as a fault and failing, Pſal.116.11. in that having a ſure promiſe from God, who had cauſed Samuel to anoynt him King, that he would eſtabliſh him in the Kingdom, he ſhould faint in his faith and hope, and be lyable to theſe fears. Howſoever in this combat with doubting, faith ſtill prevailed, and got the upper hand, as appeareth in many paſſages in the book of Pſalms.

V.4. *Whatſoever thy ſoul deſireth, I will even do it for thee*] Or, *Say what is thy mind and I will do it.* This indefinite promiſe is to be limited within the bounds of things lawful, pious, and juſt. And this caution is to be alwayes underſtood, though not here expreſſed, becauſe he well knew that David was ſo pious and juſt that he would deſire nothing of him but that which he knew to be lawful and honeſt.

V.5. *Behold, to morrow is the new moon*] Here David doubting or rather deſpairing of Sauls good affection towards him, propoſeth a way whereby it might be diſcovered. The Iſraelites by Gods appointment in the ceremonial law had a ſolemn feaſt on the firſt day of every moneth, wherein they offered peace-offerings and gratulatory ſacrifices, ſounding trumpets over their offerings, Numb.10.10. & 28.11. Pſal.81.3. and on the remainder of theſe oblations they feaſted together. This feaſt was to be kept holy *as a memorial before the Lord*; and though it were not required that they ſhould wholly abſtain from bodily labour, ſaving on the firſt day of the ſeventh moneth, which was to be kept as a Sabbath, and no ſervile work to be done therein, Lev.23.24,25. yet ſome legal preparations and purifications were to go before, as appeareth v.26. This feaſt was to be kept at Sauls court the next day in a ſolemn manner, his chief Nobles accompanying him at the table, and every one having his known ſeat, which was ſo peculiar to him that (as it ſeemeth v.25.) if he were abſent, no other ſat in his place. Among the reſt David, being a great Commander in the army, and the Kings ſon in law, had his ſeat, of which here he ſpeaketh.

Let me go, that I may hide my ſelf in the fields unto the third day at even] *i.e.* Give me leave to go, that I may keep the feaſt of the New-moon with my kindred at Bethlehem, and on the third day I will come and hide my ſelf in the field, v.6,16,35. David having little reaſon to truſt Saul with his life, in reſpect of the late experience he had had of his rage and malice, deſireth, before he made an appearance at Court, to make ſome tryall of his diſpoſition towards him, for Jonathans better ſatisfaction, by ſeeing how he would take his abſence. And to this end he craveth leave of Jonathan (who was his fathers Lievtenant whilſt he was abroad now at Naioth) that he might hide himſelf three dayes. For though the feaſt it ſelf laſted one day onely, yet there being proviſions in ample and plentiful manner provided, eſpecially at the Kings Court, they were allowed to eat what remained on the next day, if the ſacrifice which was offered were a vow or a voluntary offering, Lev.7.16. (of which kind it ſeemeth this ſacrifice and feaſt was, v.27.) and required on the third day to burn all that was left. But becauſe David knew not what conveniency Jonathan might have on either of theſe dayes to acquaint him with what had paſſed, he deſireth a third day for his non-appearance, for better ſurety and ſecurity.

V.6. *If thy father at all miſſe me, then ſay, David earneſtly asked leave of me*] *i.e.* If obſerving who are preſent at the feaſt, he take notice of my abſence, (my place being empty) and ſpeak of it as one that expected my company, then make this excuſe unto him. But how could Saul reaſonably expect Davids preſence, being ſo lately put in fear of his life both at his own houſe and at Naioth? I anſwer, Though he had little aſſurance of it, yet he might conceive ſome hope that David would not refrain coming, becauſe he might be ready to impute thoſe aſſaults and outrages unto Sauls frenzie fits, rather then to any ſettled and reſolved malice; and to think that thoſe fits being over, and he coming himſelf, he would be reconciled, and entertain him again without any danger to him, as he had done divers times before, ch.18.11,17. & 19.7.

Bethlehem his City] *i.e.* In which he was born, Joh.7.42. So Gen.23.18. & 24.10.

for there is a yeerly ſacrifice there for all the family] This excuſe, it is likely, was in the reality of it very true, although in his main intention he went not thither ſo much for the ſacrifice ſake as to make it his pretence for abſenting himſelf from the Court. That family having in time paſt received from God ſome ſingular benefit, might annually ſet apart a day for memorial of it, and might on it offer peace-offerings and gratulatory ſacrifices; it being lawful to offer ſuch at their houſes before the Temple was built, eſpecially at this time, when as the Ark and Tabernacle were ſeparated. See on ch.9.12.

V.7. *If he ſay thus, It is well; thy ſervant ſhall have peace*] He deſireth Jonathan to obſerve how his father would take his abſence, ſeeing thereby he might plainly diſcern how he was affected towards him. For if he were not diſpleaſed with it, he intended him no harm; but if he were highly offended, it was a manifeſt ſign that his abſence did croſs his purpoſe and reſolution of doing him a miſchief.

V.8. *deal kindly with* &c.] To wit, in giving me timely warning to eſcape danger.

Thou haſt brought thy ſervant into a Covenant of the Lord with thee] *i.e.* A juſt covenant, agreeable to Gods will, and contracted in his preſence, with invocation of him as Witneſs and Judge, to reward the faithful obſervers, and to puniſh them that tranſgreſſed it.

if there be in me iniquity, ſlay me thy ſelf] Seeing if I have deſerved death, thou haſt power to inflict it. This he ſpeaketh, not only in confidence of his own innocency, but alſo becauſe he knew that he was ſo approved in Jonathans own conſcience.

bring me to thy father] To wit, to be killed by him.

V.9. *Far be it from thee*] *i.e.* That thou being innocent ſhouldſt dye either by my hand or my fathers.

then would not I tell it thee?] *i.e.* Aſſure thy ſelf, without all queſtion, that I would not keep it from thee.

V.10. *Then ſaid David to Jonathan, Who ſhall tell me?*] *i.e.* What thy father ſpeaketh, good or bad towards me, ſeeing thou canſt hardly come to me thy ſelf without ſuſpicion, or intruſt any ſervant with ſuch a ſecret.

V.11. *Come, and let us go out into the field*] Where we may talk privately together, and none over-hear us; and where we may adviſe of ſome fit and ſecret place where thou mayſt hide thy ſelf, till I can diſcover unto thee my fathers intentions by ſome means which we ſhall there agree upon.

V.12. *And Jonathan ſaid unto David, O Lord God of Iſrael*] Or thus, *Jehovah the God of Iſrael.* Which I conceive to be the better reading in the nominative caſe, rather then in the vocative, ſeeing it may be taken in either. For he doth not here ſpeak unto Jehovah, but unto David of Jehovah in the third perſon, *q.d.* When I have ſounded my father, and know his mind and purpoſe, if I do not deal faithfully with thee, and truly reveal it unto thee, whether it be good or evil, then *let the Lord God of Iſrael*, *let the Lord*, I ſay, *do ſo and much more to Ionathan*, i.e. inflict deſerved puniſhments upon me as a falſe and faithleſſe friend. This his ſpeech, being uttered with ſome vehemency, he abruptly breaketh off, and ſtopeth in the beginning of it, *The Lord God of Iſrael*, and then includeth the condition in a parentheſis, in the following words *when I have ſounded my father* &c. and ſo reſuming the ſpeech broken off, v.13. he imprecateth a curſe againſt himſelf if he proved perfidious and treacherous, *The Lord do ſo and much more to Ionathan*; and then addeth the other branch of the condition, to wit, If his father intended miſchief againſt him, and he ſhould conceal it, that then he might be liable to the ſame curſe. See Ruth 1.17.

V.13. *And the Lord be with thee, as he hath been with my father*] *i.e.* Both in raiſing thee to the Kingdom, and in giving thee many famous victories over thine enemies. This he prayeth, being aſſured of his fathers rejection, and that God had made choyce of David to ſucceed him, ch.23.17.

V.14. *And thou ſhalt not only whileſt I yet live ſhew me the kindneſs of the Lord, that I die not*] *i.e.* When God ſhall have made the King after my father, thou ſhalt not cut me off, as thou maiſt do, when the Regall power being in thine hand thou maiſt do what thou pleaſeſt, and alſo haſt ſome cauſe to be ſevere againſt me, my fathers rigorous courſes and unjuſt perſecution of thee having made all his family guilty of death; but having reſpect to my fathfulneſs and love towards thee, *thou ſhalt ſhew unto me the kindneſs of the Lord*, that is, unchangeable love to them that love him, and great love, according to his own greatneſs and goodneſs; or ſuch kindneſs as thou haſt bound thy ſelf to ſhew unto me by ſolemn covenant, which thou haſt contracted with me in Gods name and in his preſence, which God will therefore require from thee. Here Jonathan ſheweth his great piety and humility, in ſubmitting himſelf patiently to Gods will, even to the loſs of a Kingdome, unto which he was heir by lineal deſcent.

V.15. *But alſo thou ſhalt not cut off thy kindneſs from my houſe for ever*] Namely, becauſe the covenant made between us extendeth not only to our own perſons but alſo to our poſterity after us. See 2 Sam.21.7.

no not when the Lord hath cut off the enemies of David] *i.e.* When thou ſhalt have abſolute power in thy hands, there not being an enemy left to oppoſe or hinder thee from doing any thing that ſeemeth good in thine eyes.

V.16. *So Jonathan made a covenant with the houſe of David*] *i.e.* Renewed and ratified the covenant which was formerly made between them, ch.18.3.

Let the Lord even require it at the hand of Davids enemies] *i.e.* call to a ſtrict account, and ſeverely puniſh all Davids perfidious enemies, and my ſelf among the reſt, if I diſcover my ſelf to be one of them, by ſhewing my ſelfe falſe in breaking promiſes, and not revealing my fathers purpoſe towards David, whether he intendeth him good or evil.

V. 17. *And Jonathan cauſed David to ſwear again*] *i. e.* As he had renewed and confirmed his covenant by a ſolemn oath with David and his houſe, ſo he requireth him to do the like with him and his poſterity: Which at his motion David willingly did, as appeareth v.42. & 2 Sam.21. having not done it before in this place. Others read it thus, *Ionathan ſware again to David.* But of this there was no need, ſeeing he had ſworn before, and not David; and in a covenant a mutuall oath is required. And beſides, the other reading ſtandeth better with the Original.

becauſe he loved him] *i. e.* He made David confirm the Covenant by an oath, becauſe in reſpect of his ardent love towards him he much deſired it might be inviolably obſerved for ever between them and their poſterity after them.

V. 18. *to morrow is the new-moon*] See on v.5.

V. 19. *And when thou haſt ſtaid three dayes*] *i. e.* At Bethlehem, or ſome other ſecret place of ſecurity and ſafety, where he hid himſelf.

then thou ſhalt come down quickly] Namely, from that place where thou didſt lye hid.

and come to the place where thou didſt hide thy ſelf when the buſineſſe was in hand] *i.e.* that ſecret place where he at the firſt hid himſelf by Jonathans advice when he gave him notice of Sauls reſolution to kill him, ch. 19.2. Hereby it is evident that he did not lye there hid all the time, but rather was at Bethlehem, whither he got leave to go, ſeeing he appointeth him from thence to this hiding-place at the end of the third day.

and ſhalt remain by the ſtone Ezel] Or, *by the ſtone that ſheweth the way*] *i. e.* Either which ſtood in the croſs wayes, directing-travellers which way to take, or where Jonathan and David uſed to walk when they intended to have private and ſecret conference.

V. 20. *And I will ſhoot three arrows on the ſide thereof, as though I ſhot at a mark*] *i. e.* This ſhall be the token between thee and me, whereby I will ſhew thee what thou ſhalt do, (if I cannot with conveniency, and unſeen, come to ſpeak with thee) as thou didſt deſire, v.10. This device Jonathan uſed to acquaint David with his fathers reſolution towards him, whether good or evil, rather then to go unto him in the place where he lay hid, becauſe he might fear the coaſt would not be cleer, but ſome paſſing to and fro would eſpie him, and ſpeak of it, and ſo it would come to his fathers ear, and make him more jealous of him, when as he underſtood there was ſtill ſuch intercourſe between them.

V. 22. *For the Lord hath ſent thee away*] *i. e.* By this ſign given unto thee by me he hath commanded thee to be gone, and to ſhift for thy ſelf. And ſo he telleth him by what means he would perform what he had promiſed and ſworn, v.13.

V. 23. *And as touching the matter which thou and I have ſpoken of*] *i. e.* The covenant which we have made between us, and confirmed by oath, the Lord be a juſt Judge and Witneſſe of it, that it may for ever ſtand firm and inviolable.

V. 24. *The King ſate him down*] *i. e.* Being returned that morning from Naioth, he ſitteth down at the feaſt of the New-moon at Gibeah.

V. 25. *And the King ſat upon his ſeat*] In a chair of ſtate ſet at the midſt at the table on the wall ſide, as being the chief place for honour and royalty.

and Ionathan aroſe, and Abner ſate by Sauls ſide] Theſe words by divers Expoſitors are diverſly underſtood. But to omit the moſt of their conceits, which have little probability; ſome think that Abner coming late, after they were ſat, Jonathan roſe up and gave him place, out of that honour and reſpect which he bore him: But this is not likely, that the Prince and heir to the Kingdome being ſat ſhould riſe up and give place to the General of the army, being a ſubject; or that Abner would have taken it, though he had in courteſie offered it. And therefore, to make it more probable, it is conceived that Jonathan compelled him to ſit next his father, under ſhew of doing him honour, or for ſome other pretence; whereas indeed he feared to ſit next his father, leſt he ſhould do him ſome miſchief for ſpeaking in Davids excuſe and defenſe, when he was in his frantick fits; the which he was likely to do, as appeared the day following, v.30,33. Others think (according as Joſephus hath it) that Jonathan uſed to ſit on Sauls right hand, and David on his left, and Abner next unto him; and ſo Davids place being at this time empty, Abner was next unto Saul on his left ſide, there being none between them; and that the meaning of theſe words, *And Jonathan aroſe,* is no more but this, that Saul being already ſet down in his chair of ſtate at the table, Jonathan aroſe, *i. e.* did addreſſe himſelf to the table, and ſate down by his father.

V. 26. *He is not clean; ſurely he is not clean*] And therefore he cometh not to the feaſt, becauſe the law forbiddeth it under the penalty of being quite cut off from the people, Lev.7.20,21. & 11.24. & 15.16. And theſe legal uncleanneſſes were by flux of ſeed, touching dead bodies, &c. as by thoſe places appeareth: and they laſted but to the evening of the ſame day in which they were contracted, Lev.7.39. Therefore Saul asketh for him the next day. And here again Saul ſheweth his groſs hypocriſie, in ſcrupling at ceremonial uncleanneſſes, in the mean time making no conſcience of moral pollutions, malice, envy, and the ſhedding of innocent blood.

V. 27. *Wherefore cometh not the ſon of Jeſſe to meat?*] *i. e.* David, whom he calleth *the ſon of Jeſſe* in ſcorn and contempt, to ſhew his diſpleaſure and indignation againſt him. So Doeg, ch.22.9. and Nabal, ch.15.10.

V. 29 *our family hath a ſacrifice*] See on ch.9.12.

and my brother hath commanded me to be there] *i.e.* Having Commiſſion ſo to do from my father.

Let me go, I pray thee] *i. e.* Thou having authority to grant my ſuit in thy fathers abſence.

V. 30. *Thou ſon of the perverſe rebellious woman*] Heb. *ſon of perverſe rebellion.* To make his fault more deſperate he implyeth it was hereditary and fixed in him by birth and blood; and therefore being deſcended from a mother who being perverſe and rebellious had alwayes croſſed him in his deſigns, he could expect no other from him, nor better fruits from ſuch a tree. Neither (ſaith he) can I account thee my ſon, (for then there would be ſome likeneſs of affections and diſpoſitions) but a rebell, who reſiſteſt my known will; nor lawfully begotten by me, but by ſome ſtranger, and born of a mother rebellious like thy ſelf. Others refer the firſt to Jonathans mother, *Thou ſon of the perverſe woman*; and the latter to Jonathan himſelf, repeating the word *ſon, thou ſon of rebellion*, or, *moſt rebellious ſon.* Now it is not much material to inquire whether Jonathans mother were ſuch an one as he reporteth and rendreth her in his raging fit; ſeeing though ſhe were innocent, yet it is the property of men tranſported with frenzy and fury, to vent and eaſe themſelves by ſpeaking as much ill againſt them whom they maligne as wit and malice, ſpite and ſpleen can invent.

thou haſt choſen the ſon of Ieſſe to thine own confuſion] *i.e.* By making him thy choice friend and favourite, thou haſt ruin'd and undone thy ſelf, ſeeing he will take the Crown and Kingdome from thee, which by right of inheritance belongeth to thee.

and to the confuſion of thy mothers nakedneſſe] Either becauſe thou doſt deprive her of her due honour, of having a King to her ſon; or brand her with a ſuſpicion of diſhoneſty, that therefore thou art illegitimate and not lawfully begotten, becauſe thou doſt not ſucceed me in the Kingdom, but David choſen in thy place.

V. 33. *And Saul caſt a javelin at him to ſmite him*] Whereby he diſcovered his deſperate reſolution, and ſo gave David ſufficient warning to avoid his preſence, and ſhift for himſelf. And thus by his rage and fury he croſſeth his own purpoſe and deſires: for whereas, if he had diſſembled his anger, he might eaſily have gotten David into his hands, now by thus proclaiming it he teacheth him to uſe his beſt means to provide for his own ſafety.

V. 34. *So Jonathan aroſe from the table in fierce anger*] Being provoked by the groſſe injuries and foul affronts which his father had offered him, as by railing againſt him, branding him with the ſuſpicion of baſtardy, and attempting to ſmite him with his javelin; and all this, to a wicked and pernicious end, to draw him to partake with him in a horrid and bloody wickedneſſe, by killing David, and in a deſperate impiety againſt God and his known will, by bandying againſt him, and uſing all indirect courſes to keep the Crown ſtill on his own head after God had rejected him, and to intayl the Kingdome to his poſterity, when as God had declared unto him that he had choſen another man better than he.

For he was grieved for David] To wit, becauſe his fathers wrath againſt him was implacable, though he were innocent, and becauſe he had in that furious manner diſgraced him in a publick aſſembly, as though he had been a traytor and rebell.

V. 35. *And it came to paſs in the morning*] *i. e.* The third day of the new-moon, which was the time appointed between Jonathan and David, v.5,19.

V. 40. *And Jonathan gave his artillery*] Heb. *inſtruments.* *i. e.* His bow, arrows, and quiver.

Go, carry them to the City] *i.e.* Gibeah, that he might the more freely and ſecretly talk with David when he was gone.

V. 41. *And aſſoon as the lad was gone, David aroſe*] To wit, out of the ſecret place where he lay hid. For though Jonathan had agreed of the former ſecret way, by ſhooting arrows to give David intelligence of his fathers purpoſe, fearing he ſhould no otherwiſe do it with conveniency and ſecrecie, becauſe paſſengers going to and fro might haply diſcover them; yet now ſeeing the coaſt cleer, and none in ſight that might take notice of them, David aroſe out of his place to go unto Jonathan, that ſo having gotten this opportunity, they might more freely and fully conſult and confer together.

out of a place towards the South] *i. e.* The South-ſide of the field, or of the ſtone Ezel, by which David had hid himſelf.

and wept one with another] Bewailing their compelled parting, who were ſo dear one to the other.

untill David exceeded] Becauſe his condition was moſt lamentable, dangerous, and almoſt deſperate; ſeeing he was conſtrained not onely to loſe the ſweet ſociety of a dear friend, but alſo of his wife and family, to leave off the affairs of the Common-wealth, and the proſecution of the wars againſt Gods enemies, in which he had been ſo often victorious, and (which was moſt grievous unto him) to be baniſhed from the houſe of God, the Tabernacle and Ark, with all the holy ordinances, in which he ſo much delighted, Pſal.42.1. & 84.1,2. and to flee as an exile he knew not whither, where he might live in any ſafety; not to Sauls friends, (and who will not at leaſt ſeem ſo to a King that liveth in proſperity?) for they would be ready to betray him; nor to his enemies, for thoſe alſo he had incenſed againſt him by his many victories over them. Into all theſe and many other ſtraits God was pleaſed to thruſt David, for the exerciſe of his faith, hope and patience, and to teach him to make him his onely rock and refuge, and to flee unto him by frequent, fervent and effectual prayer, Pſal.16.1,2. & 144.1,2.

V. 42. *For as much as we have ſworn both of us in the name of the Lord*] Or, *the Lord be witneſſe of that we have ſworn both of us.*

The Lord be between thee and me] *i. e.* Namely, to bleſſe and protect us, to preſerve and deliver us from all difficulties and dangers, and to confirm and perpetuate for ever this love and friendſhip between us and our poſterity after us, which we have renewed and ratified by a ſolemn covenant in his preſence.

And he aroſe and departed] *i. e.* To Nob.

and Jonathan went into the City] *i. e.* To Gibeah-Saul, where he kept his Court and reſidence, ch. 23. 18, 19.

CHAP. XXI.

Verſ. 1. T*Hen came David to Nob*] A City in the tribe of Benjamin, twelve miles from Gibeah, and not far from Anathoth, Neh. 11. 32. where the inheritance lay that belonged to the high Prieſt of this family, as appeareth 1 Kings 2. 26. It ſeemeth Saul had cauſed the Tabernacle, with the Altar and table of ſhew-bread, to be removed from Shiloh unto this place (but the Ark remained at Kirjath-jearim untill Davids time) becauſe it was in his own tribe, as before Joſhua an Ephraimite had placed it in Shiloh, a City of Ephraim, for his own uſe and conveniency, that he might upon all occaſions with more ſpeed and eaſe reſort unto it; and David afterwards cauſed the Ark to be removed from Kirjath-jearim to Jeruſalem, that he might have Gods Oracles and Ordinances neer him. And this was the cauſe why at this time there were ſo many Prieſts at Nob, that they might be ready to attend the ſervice of the Sanctuary. Hither David, intending to flee for the ſafegard of his life into the land of the Philiſtims, reſorted, that he might viſit the Tabernacle before his departure, although he could not do it without much danger, in reſpect of the great reſort thither from all parts of the land; and that he might there call upon God in a fervent and publick manner for direction and protection, help and comfort in his diſtreſſed condition; and alſo that he might conſult and ask counſel from Gods Oracle, ch. 22. 10, 13, 15. as Ahimelech is accuſed, and himſelf there confeſſeth.

to Abimelech the Prieſt] He is alſo called *Abiah*. And it was the manner of the Hebrews to give divers names to the ſame man. He was with Saul in Migron, executing the office of the high Prieſt, ch. 14. 2, 3. But others conceive that this man might be brother to that Ahiah, and, he being dead, ſucceed him in his place. He is called alſo by our Saviour *Abiathar*, Mar. 2. 26: which was likewiſe the name of his ſon, ch. 22. 20. even as afterwards Ahimelech is ſaid to be the ſon of Abiathar, 2 Sam. 8. 17. Whereby it ſeemeth that both of them had the ſame names, and were called promiſcuouſly, ſometimes by one, and ſometimes by the other. See on 2 Sam. 8. 17.

And Abimelech was afraid at the meeting of David] Either ſuſpecting that ſome ſingular accident had befallen him, or knowing him to be in Sauls diſpleaſure, he feared he was now fled from him, and might bring them into danger that did entertain him. So ch. 16. 4.

Why art thou alone, and no man with thee?] Or, with ſo ſmall a retinue as doth not befit thy place. For from v. 4. and Matth. 12. 3, 4. it appeareth that David had ſome company to attend him, ſome of his ſervants at his departure following either of themſelves, or by Jonathans direction, or by himſelf called by the way to wait upon him. Unleſſe we will ſay (as it is very probable) that David, to the end he might come with more ſecrecie, did come alone, and no man with him, as it is in the text, and had appointed his company to ſtay in ſome place till he returned, as himſelf telleth Ahimelech, v. 2.

V. 2. *The King hath commanded me a buſineſſe*] Here David through fear and humane frailty, that he might relieve his preſent and preſſing neceſſity of hunger, telleth a flat untruth; the conſequents whereof, through Sauls and Doegs maliciouſneſs, were very lamentable; as the utter deſtruction of Ahimelech, and fourſcore and four of the Lords Prieſts, the whole City of Nob, with all the Inhabitants, men, women and children, yea even the very beaſts. Of which horrible maſſacre though David were innocent, yet it cannot be denyed but that he wittingly gave the occaſion of it, by coming to the high Prieſt for relief when he ſaw Doeg there, whom he knew to be a curſed pick-thank and Sycophant, that would undoubtedly diſcover all to Saul: In which reſpect it muſt needs be acknowledged that it was a great ſin which David committed in telling this pernicious lye, though his preſent neceſſity did much extenuate it, ſeeing Hunger, (as we uſe to ſay) breaketh through ſtone-walls, and Neceſſity hath no law: Yet David himſelf doth not ſo excuſe it, but charging it home, like a true penitent, upon his own heart and conſcience, doth acknowledg that he was the occaſion of this bloody and horrid ſlaughter, ch. 22. 22. And as no doubt he did much bewail it long after, ſo it made him hate the more this ſin of lying, and earneſtly beg of God to be freed from it, as appeareth Pſal. 119. 28, 29. But howſoever, God in his wiſe and juſt providence ſo ordered the whole carriage of this buſineſſe that upon this occaſion his righteous ſentence was in a great part executed upon Eli's houſe, ch. 2. 31.

to ſuch and ſuch a place] Heb. *Peloni Almoni*. See on Ruth. 4. 1.

V. 3. *Now therefore what is under thine hand?*] *i. e.* In thy preſent cuſtody, and at thy diſpoſing, ready to be eaten.

V. 4. *There is no Common bread under mine hand*] Namely, of what there was there preſent, as David deſired, v. 3. He had no doubt, being an eminent perſon, good ſtore of proviſions at his own houſe, both for thoſe that belonged unto him, and for the entertainment of ſtrangers: but his dwelling, it ſeemeth, was at ſome diſtance from the Tabernacle; and Davids haſte was ſuch, through his apprehenſion of danger, that he could not ſtay, but muſt preſently be gone; and therefore his requeſt is, that without any further delay he might be ſupplyed with five loaves out of the ſtore belonging to the uſe of the Tabernacle; of which at this time there was none to be had but the Shew-bread only, v. 6.

but there is hallowed bread] *i. e.* Not in reſpect of the matter and ſubſtance, but of the inſtitution, it being conſecrated to a ſacred uſe. This was the Shew-bread: twelve loaves whereof were to be ſet on the table covered with pure gold, ſix on the one ſide, and ſix on the other, which were to ſtand before the Lord alwayes; every Sabbath new ſtore being brought in, and the old taken away, which belonged to the Prieſts alone, and none other might eat of it. See Exod 25. 30. and Levi 24. 5—10. This holy bread was called *ſhew-bread*, becauſe it was alwayes in Gods preſence, and was a type of our Lord Jeſus Chriſt the Bread of life that came down from heaven, who alwayes appeareth before his Father to make interceſſion for us, Heb. 9. 24. Now though this bread were appropriated to the Prieſts in the ordinary uſe, Lev. 24. 9. yet in the caſe of neceſſity and charity others alſo might eat of it, Matth. 12. 4, 7. ſeeing it is a ruled caſe, that in all matters of weighty concernment ceremonials muſt give place to morals when they cannot both ſtand together. Now whereas ſome on this ground think it was lawful for the Iſraelites to eat things legally unclean, as ſwines fleſh, and the like; it is true, if it were in caſe of neceſſity, and ſo preſſed upon them under this notion: But if the breach of a ceremony did bring with it the tranſgreſſion of a moral duty, there being no ſuch neceſſity, and were impoſed as a neglect or contempt of the law, (as Antiochus preſſed the Jews, in the hiſtory of the Maccabees) then it was not to be done, though they died for it; becauſe thereby they did profeſſedly renounce their religion and obedience unto Gods law, and ſo commit an heinous ſin. The ſame is to be ſaid of things offered unto idols; of which we may eat in a common and civil way, for neceſſities ſake, to ſatisfie our hunger, but not in a religious way, to teſtifie our approbation of idolatrous ſervice, 1 Cor. 10. 27.

if the young men at leaſt have kept themſelves from women] *i. e.* Their wives: For of no other women can it be reaſonably underſtood, if we reſpect David or thoſe whom he had choſen to attend him. Now this in the judgement of Ahimelech contracted a legal and ceremonial uncleanneſs, Exod. 19. 15. *Lev.* 15. 18. yet not in it ſelf, (for *marriage is honourable and the bed undefiled*, Heb. 13. 4. and it is Gods own ordinance, inſtituted in the ſtate of innocency) but in reſpect of the abuſes of the marriage-bed, unto which it is lyable through mans corruption. And in this regard the Apoſtle would have Chriſtians forbear the uſe of it when they ſeriouſly devote themſelves to religious duties, eſpecially faſting and prayers, becauſe natural and carnal pleaſures do not ſuit with exerciſes of humiliation and mortification. But admit that the uſe of their wives did bring with it a ceremonial uncleanneſs, yet Ahimelech was much miſtaken when he thought that for this they were to be debarred from eating the ſhew-bread to ſatisfie their hunger and preſerve their lives; ſeeing this was a moral duty, which might make them lawfully to diſpenſe with it, as well as with the other, of eating the ſhew-bread, which by the ceremonial law belonged only to the Prieſts.

V. 5. *Women have been kept from us about theſe three dayes*] All which time we have been in our journey, and abſent from our wives.

and the veſſels of the young men are holy] Some underſtand the veſſels in which they carried their proviſions for their journey, as bags, baskets, ſcrips, wallets and the like. But it is not likely they would bring out ſuch veſſels with them but they would alſo bring proviſions in them: and if ſo, they muſt needs be very ſcant, and ſcarce worth the carriage, or elſe how could they be ſo ſoon ſpent, and they reduced to ſuch want and hunger, having yet travelled but a few miles? Or if they had none to bring, is it not likely that where they expected meat they would alſo finde portage and means to carry it? eſpecially if they were ſo moderate and temperate as David, who onely deſireth five loaves for himſelf and his company. And what holineſs do we read of legally required in ſuch veſſels as they carried their ordinary proviſions in for their journey? Therefore I rather incline to their judgement who by *veſſels* underſtand the young mens bodyes, ſeeing the word is ſometimes taken in this ſenſe, as 2 Cor. 4. 7. 1 Theſſ. 4. 3, 4. Act. 9. 15. 2 Tim. 2. 21. 1 Pet. 3. 7. Neither is this addition ſuperfluous becauſe he had ſaid before that *women had been kept from them three dayes*, but a neceſſary conſequence of it, that therefore their bodies muſt needs be clean, ſeeing for the ſpace of three dayes they had been kept from them. And this might ſoon be ſpoken, though David were in much haſte.

and the bread is in a manner common, yea, though it were ſanctified this day in the veſſel.] Or, *eſpecially when this day there is other ſanctified in the veſſel.* *i. e.* Though whileſt it ſtood upon the table in Gods preſence, conſecrated to his ſervice, it was ſo holy that whileſt the dayes of conſecration laſted it was not lawful, no not for the Prieſts themſelves, to eat of it; yet when the time being expired, it is taken out of the diſhes from the table, and hot bread put in its place, then it becometh but as common and ordinary food, which the Prieſts may lawfully feed upon, as being that portion which God hath allowed them; and therefore we having the like allowance by the moral law, in the caſe of neceſſity and charity, for the preſerving of our lives, may lawfully eat of the ſhew-bread. Hereby it ſeemeth it was the Sabbath-day on which David came to Nob, wherein new bread was put in the place of the old, or at leaſt there was ſtill ſome remaining of that which had formerly been taken away. The like judgement is paſſed on the outward reſt of the Sabbath by our Saviour himſelf: It is to give place to the moral duties of Neceſſity and Charity, upon this ground becauſe *the*

Sabbath was made for man, *and not man for the Sabbath*, Math. 12. 7. Mark. 2. 27. And by this alſo it appeareth that the outward elements and ſigns in our Sacramens are holy onely in their ſacramental uſe, as water in Baptiſm, and bread and wine in the Lords Supper, but become again ordinary and common when the celebration is paſt and finiſhed.

V. 7. *was there that day, detained before the Lord*] *i. e.* Either to keep the Sabbath, or to pay his vows, or to perform ſome other religious ſervice, or upon ſome other occaſion not expreſſed.

and his name was Doeg an Edomite] So called, either becauſe he had ſojourned among the Edomites, though by birth he was an Iſraelite, and of the City Adamah, Joſh. 19. 36. Or rather becauſe he was by Nation an Edomite, but by profeſſion a Proſelyte unto the religion of the Iſraelites; though a notorious wicked man, and a malicious enemy to David: Which was the cauſe why David was ſo much troubled when he ſaw him there, leſt he ſhould relate to Saul his coming thither, and what he did. Some make him a type of Judas, who betrayed Chriſt to the Prieſts.

V. 8. *for I have neither brought my ſword, nor my weapons with me, becauſe the Kings buſineſſe required haſte*] The true cauſe why he thus came without his ſword and weapons, was becauſe, when he parted with Jonathan, he came ſuddenly away and durſt not go to his own houſe to fetch them, for fear of being ſurprized by ſome whom Saul had appointed to watch for him: But this he concealeth, and telleth another untruth to excuſe the matter: For one lye told maketh ſuch a breach in the conſcience that another following it will find an eaſie paſſage.

V. 9. *And the Prieſt ſaid, The ſword of Goliath the Philiſtine,—— it is here*] The reſt of his arms David had diſpoſed of, ch. 17. 54. But his ſword was brought to the Tabernacle, there to be reſerved, as a memorial of that victory, to the praiſe of God.

wrapt in a cloth behind the Ephod] *i. e.* laid by the Ephod in the Tabernacle, as ſome would have it. But ſeeing the Ephod and Breaſtplate were kept in the holy place, where none came but the Prieſts onely, it is not likely that Goliaths ſword was reſerved there, becauſe it would not have fitted the uſe for which it was kept, which was to be unto the people a memorial of the victory, when as none of them might come into that holy place. Therefore others read it thus, *after the Ephod*, *i. e.* After Ahimelech had put on the Ephod to ask counſel of God; of which mention is made ch 22. 10, 13, 15. Yet no place in this Chapter but this ſpeaketh of any ſuch conſulting with God. Thus the like phraſe is uſed Gen. 24. 67. & Deut. 24, 20, 21.

And David ſaid, There is none like that; give it me] *i. e.* None ſo fit for my uſe, ſeeing as oft as I look upon it, it will ſerve both to put me in mind of Gods gracious aſſiſtance for my obtaining of that victory, and move me to praiſe him for it, and alſo to ſtrengthen my faith and affiance in God in the like difficulties and dangers. Nor was it more unlawful for David to take this ſword, in caſe of preſent neceſſity, for his defence, (he having no other) though it were kept in the Tabernacle as a monument of that victory, to the praiſe of God, then to eat the Shewbread in the like caſe; eſpecially if (as it is probable) he had a purpoſe of returning it again when he was otherwiſe provided. But it may ſeem that Goliaths ſword was leſs convenient for his preſent uſe then any other ſeeing he was to go among the Philiſtims, where in all likelyhood it would be known, and bring him into danger. It was his purpoſe to live ſecretly and unknown, as a ſojourner, in that country; but by ſome meanes, and it may be (though it be not ſo expreſſed) by wearing of Goliaths ſword, he was diſcovered to Achiſh his ſervants, & ſo by them brought unto him: And then God juſtly uſed this ſword, which he had gotten by lying for his ſafety and defence, as a means to bring him into extreme danger

V. 10. *And David aroſe*] *i.e.* Prepared and ſet himſelf to go on in his journey.

and fled that day for fear of Saul and went to Achiſh] *Achiſh* was his proper name; but Pſal. 34. 1. he is called *Abimelech*, the common name to all the Philiſtine Kings, Gen. 20. 2. as *Pharaoh* to the Kings of Egypt. To him being King of Gath, one of the five chief Cities of the Philiſtims, ch. 5. 8. did David flee. *i. e.* not to his Court and perſon, but to his country, where he hoped to lye undiſcovered. But howſoever, ſuch was his fear of Sauls cruelty, that he made choice at all adventures to go into the countrey of the Philiſtims, though profeſſed enemies to the Iſraelites, (eſpecially to him, who had killed their Goliath, and gotten ſo many victories over them) rather then expoſe himſelf to Sauls rage and fury; Even as Proteſtants at this day find it leſſe dangerous to live among the Turks then among the Papiſts in Spain or Italy.

V. 11. *Is not this David the King of the land*] *i. e.* The famous Warriour and chief Commander in the Land, and as it were another King in the eſteem of the people? Or, Is not he the man whom Saul looketh upon, as him whom God hath choſen to be King in his room, and therefore doth purſue and perſecute him to prevent and hinder this choice?

V. 11. *And David laid up theſe words in his heart*] *i. e.* Seriouſly conſidering the dangerous conſequence of the words he heard them ſpeak, and how likely they were to incenſe Achiſh againſt him, he much feared he would take occaſion thereby to revenge himſelf upon him.

V. 13. *And he changed his behaviour before them*] Heb. *his taſte*. *i. e.* his geſture, words and carriage, whereby it may be diſcerned whether a man be wiſe or fooliſh, mad or in his right wits; as the taſte diſcerneth of meats whether they be ſavoury or unſavoury, Job. 12. 11. & 34. 3. And this David did, both becauſe mad men are uſually objects of pity rather then of malice and revenge, and alſo becauſe they might now well ſpare him, ſeeing he was not likely, being in this caſe, to do them any further miſchief. Now this carriage of Davids ſome excuſe as lawful, becauſe it was not a lye, (which is properly in words, not in ſigns and actions) but onely a changing of his behaviour, and diſſembling of that which was in him in reality and truth, *i. e.* Reaſon and underſtanding, under the outward ſhew of madneſſe; and becauſe his end was good, not to hurt any, but to preſerve himſelf from extream danger. But I ſee little difference between ſpeaking and doing that which is falſe, and not as it is pretended, ſeeing they are both contrary to truth, and the one a real, as the other a verbal lye; eſpecially when there is in both an intention to deceive. And though Davids end were good, to preſerve his life, yet this cannot juſtifie his uſing of unlawful meanes. And whereas they ſay, that howſoever he diſſembled with men, yet at the ſame time he put his truſt in God, and prayed unto him for deliverance, as appeareth by the 34 and 56 Pſalms, both made by him on this occaſion; this doth not prove but that there might be much diffidence mixed with his affiance, (as it uſually fareth with Gods deareſt children) which made him uſe this baſe diſſembling, and un-man himſelf, as though he had loſt the uſe of reaſon, and were now become a bruit, without al underſtanding. Neither doth Chriſts ſtaying at Emmaus, when he made ſemblance to the two Diſciples of going further, excuſe Davids diſſembling here; ſeeing Chriſts intention was not abſolute, but conditional, (though real) if the Diſciples did not importune his ſtaying with them. Thus alſo God threatneth to inflict judgements on thoſe whom he intendeth to ſpare, as he did to the Ninevites; and maketh ſhew of preſent execution, when as he doth not intend it, as he dealt with the Iſraelites, 2 Sam. 24. 16. Becauſe his threatnings are not abſolute, but conditional, if they did not repent, and appeaſe his wrath by building an altar, and offering ſacrifice. So Jer. 18. 7, 8.

feigned himſelf mad in their hands] *i. e.* Becauſe the fame of his wiſdom and valour might bring him into danger, he layeth them by, and counterfeiteth madneſſe, while it was in their power to do him a miſchief.

and ſcrabled on the doors] Or, *made marks* *i. e.* uſed the poſtures, geſtures and actions of a mad man, herein exerciſing his wit to act ſeeming madneſſe.

V. 14. *Then ſaid Achiſh unto his ſervants, Lo, you ſee the man is mad*, &c.] It appeareth that David came not of himſelf to Achiſh, but that having for a time kept cloſe, he was at laſt diſcovered by Achiſh his ſervants, and brought by them before him, that he might deal with him as he pleaſed. And this alſo the title of the fifty ſixth Pſalm importeth.

wherefore then have ye brought him to me?] *q. d.* Though it might well beſeem me as a King to revenge my ſelf on my enemy when as he is in arms againſt me, or as a man to do to him as he hath done to me, being in the like condition to my ſelf; yet it is below a King, or a man, to revenge himſelf on one who being neither ſouldier nor man, is ſuch an unworthy object of his diſpleaſure.

V. 15. *Have I need of mad-men*] *i. e.* Seeing I ſhall gain no honour, but diſgrace and obloquy, by revenging my ſelf on my enemy upon ſuch an advantage, who was able to encounter me whileſt he was himſelf, therefore I ſcorne to defile my hands by imbruing them in his blood; and yet I am not willing he ſhould upon any terms ſtay here any longer, ſeeing it is a diſhonour to my houſe to have ſuch a mad fellow in it: and therefore ſend him away with all ſpeed. Thus God in his all-wiſe providence maketh Davids ſeeming madneſs the means to befool Achiſh, who here ſendeth the man away, when he was in his hands, that was ordained to bring him and his people to utter ruine.

CHAP. XXII.

Verſ. 1. D*Avid therefore departed thence*, *and eſcaped to the cave Adullam*] Adullam was a city in the tribe of Judah, not far from Bethlehem, eight miles from Jeruſalem South-weſt: Of which ſee Joſh. 12. 15. & 15. 35. From this Town a Cave bordering neer upon it had its name; unto which David reſorted, partly becauſe it was an hold of ſome ſtrength, 2 Sam. 23. 13, 14. and partly becauſe lying in his own tribe, and among his kinred and friends, he expected from them favour and protection.

And when his brethren and all his fathers houſe heard it] To wit, by ſome meſſengers which he ſent unto them to give them notice of his being there; otherwiſe they could not have known of it. Now hearing (as it is likely) that his friends and kindred were oppreſſed and hardly uſed by Saul for his ſake, and that it was likely it would be worſe and worſe with them, he took care for their preſervation, and ſo ſent for them, that they might be ſafe under his protection.

V. 2. *And every one that was in diſtreſſe, and every one that was in debt*, &c] Not becauſe David, a man after Gods own heart, holy and juſt in all his wayes, intended to make himſelf a Protector of, and the place of his abode a ſanctuary for rebells, fugitives and outlaws, (though his enemies took occaſion thus to calumniate and reproach him, ch. 25. 10.) but onely to releive, comfort and protect ſuch as were afflicted and ſuffered in a good cauſe; as thoſe who either were oppreſſed by Sauls tyrannical government, or were indebted to cruel creditors, that would not be ſatisfied with their lands and goods nor any other means they had to make payment, unleſſe alſo they made them and their children ſlaves, or ſuch others as were embittered in their ſpirits, and groaned under the burden of the like diſcontents. And if any other did thruſt themſelves into his company under theſe pretences, (as is uſual in ſuch a caſe) it was unknown to him, neither would he countenance them in their ill courſes when diſcovered. Nor did he countenance any of his followers in any way of rebellion againſt their King, although his mortal enemy; but if they had any hard thoughts or bad intentions towards him, he checked and reſtrained them, ch. 24. 4, 6, 7. and 26. 8, 9. Neither were they a neſt of robbers, that lived upon plunder and the ſpoyl of the country, but were rather a wall of defence unto the people amongſt whom they lived, to preſerve them from the incurſions and inroades of the common enemies, as Nabals ſervants witneſſe of them, ch. 25. 15, 16. But they were men that lived in a poor, afflicted and diſtreſſed condition, and were in no ſafety but under Davids protection. In which reſpects David and his followers were types of Chriſt and his Diſciples that believed in him; ſeeing Chriſt alſo entertained ſuch as were baſe and contemptible in the eyes of the world, maligned by their enemies, and under the preſſures of many afflictons, deeply and deſperately indebted to Gods juſtice, and groaning eſpecially under the heavy burden of their ſins, Joh. 7. 48. 1 Cor. 1. 26, 27. Matth. 11. 28. See on Judg. 11. 3.

V. 3. *to Mizpeh of Moab*] There were divers places of this name; but this was a watch-tower or ſtrong hold in the land of Moab. See on Judg. 20. 3. and Hoſ. 5. 1.

Let my father and my mother I pray thee, come forth and be with you] *i. e.* Out of the land of Judah, and ſojourn for a time in thy country and kingdom. This ſuit he maketh for his parents, that he might provide partly for their eaſe, that they might not be forced in their old age to poſt from place to place with him, as his preſent condition would neceſſitate him to do; and partly for their ſafety, that they might be out of the reach of *S*auls cruel perſecutions. And this requeſt he maketh to the King of Moab upon this ground, as ſome think, Becauſe David was deſcended from Ruth a Moabitiſh woman, Ruth. 4. 17. or rather (as is more probable, this pedigree being ſo far off) he hoped to find the more favour at his hands, becauſe *S*aul, who perſecuted him, was this Kings enemy alſo, and had proſperouſly made war againſt him, ch. 14. 47, 48.

V. 4. *And they dwelt with him all the while that David was in the hold*] *i. e.* Davids father and mother dwelt with the King of Moab, *i. e.* in his country, all the time that David was in the hold; as ſome underſtand it, in Mizpeh, where the King had placed him; becauſe it is unlikely that, having received them into his protection, he would leave them in a ſtrange and heatheniſh country; and becauſe it is ſaid v. 5. that the Prophet Gad bad him from God, not to abide in the hold, but to depart and get him into the land of Judah; which implyeth that he was not now in the cave of Adullam, which was in that tribe, but in the hold of Mizpeh. Others think that by *the hold* is meant the cave of Adullam; becauſe there was no need that David and his parents ſhould live in a ſtrong hold at Mizpeh, ſeeing they were now out of *S*auls reach, and lived among their friends, who had given them courteous entertainment; and alſo becauſe it is ſaid, that he left his father and mother in Mizpeh of Moab, which he could not have been ſaid to do if himſelf had there ſtill lived with them. And beſides, his ſuit to the King of Moab was not for himſelf, but that his father and mother might live in his countrey. And this reaſon hath ſome colour for it, but the other is grounded on a miſtake: For it is not ſaid that David left them with the King of Moab, but onely that he brought them before him, and having obtained his grant that they ſhould ſojourn in his countrey, they lived in the hold together, till Gad gave David warning to be gone. See on 2 Sam. 8. 2.

V. 5. *And the Prophet Gad*] Davids *S*eer, 1 Chron. 21. 9. and a Prophet of the Lord, with whom he uſed to conſult. He was ſent unto him by God after he had numbred the people, 2 Sam. 24. 11.

Abide not in the hold, depart, and get thee into the land of Judah] Either becauſe the King of Moab and his people were treacherous or idolatrous, or becauſe God was pleaſed to bring Davids faith to a further trial by Sauls perſecutions, and by many trials and tentations in his own country.

V. 6. *Now Saul abode in Gibeah under a tree in Ramah*] Or, *a grove in an high place.* And it is the better reading to take *Ramah* here appellatively for *an high place,* then properly, for the name of a city, becauſe it cannot be ſaid that he was in Gibeah, or the territories of it, and alſo in Ramah at the ſame time, ſeeing theſe two places were diſtant one from the other twelve miles. And the other word here uſed is better tranſlated *Grove* then *Tree*, as being the more proper ſignification. Thus it is taken Gen. 21. 33. *And Abraham planted a grove in Beer-ſheba.*

having his ſpear in his hand] Like a tyrant ful of jealouſies and fears, who thinketh not himſelf ſafe and ſecure though compaſſed by his friends and followers.

V. 7. *Then Saul ſaid to his ſervants that ſtood about him, Hear now, ye Benjamites*] Or, *you ſons of Jemini. q. d.* Why do you, who being of mine own tribe and kindred ſhould chiefly provide for my welfare and ſafety, conſpire with David againſt me, and keep him and his counſels hidden from me?

will the ſon of Jeſſe] *S*ee on ch. 20. 27.

give every one of you fields and vineyards] *i. e.* Either can he do it now, being a baſe and beggarly fugitive, who hath nothing in preſent poſſeſſion to relieve himſelf? Or is it likely that he would do it if he ſhould come to be King, ſeeing he is of another tribe, and you but ſtrangers unto him? Thus Saul, like a tyrant, having no true worth in himſelf or his government, ſeeketh to make ſure unto him his followers and favourites by his largeſſe and bounty, conferring upon them ſuch gifts and riches as he got by oppreſſions and exactions from his other ſubjects, as Samuel foretold ch. 8. 14.

V. 8. *that ye have all conſpired againſt me*] This he ſpeaketh out of jealouſie and ſuſpicion, not out of certain knowledg; yea, rather the contrary was true. For howſoever *S*auls Courtiers had fawned upon David in his proſperity, yet now they had left him, and were at *S*auls command, to execute his deſignes, and do all ill offices againſt him.

and there is none that ſheweth me that my ſon hath made a league with the ſon of Jeſſe] For this he could not juſtly blame them, ſeeing they could not know that which they had done in ſecret by themſelves. Neither indeed did himſelf know it, but only ſuſpected it, and it may be on this ground, becauſe Jonathan had ſince that groſſe affront offered him abſented himſelf from the Court. And he thought alſo that David durſt not have returned into the land with ſuch little ſtrength, unleſſe there were ſome new plot and conſpiracy between them.

that my ſon hath ſtirred up my ſervant againſt me to lye in wait] This alſo was utterly falſe, ſeeing David did not lye in wait for him, but he for David, ſeeking by all meanes to take away his life. But here to make the matter more odious, he joyneth together his *ſervant* and his *ſon* in this conſpiracy; the one a mean and contemptible perſon, whoſe chief honour was to obſerve and pleaſe his maſter; the other, who being ſo neer and deer unto him, ought to prefer his welfare and honour before all other friends in the world.

V. 9. *Then anſwered Doeg the Edomite*] A Court-Sycophant, who conceiving by Sauls ſpeech ſome likelihood that he would prefer and enrich thoſe who would be helpful unto him in his malicious deſigns againſt David and his friends, applyeth his ſpeech to the humour of his Maſter, rather then to inform him in the truth; and maliciouſly and ſlanderouſly traduceth an innocent, Pſal. 52. 1, 2.

which was ſet over the ſervants of Saul] *i. e.* As the chief and maſter-heardſman over all the reſt, ch. 21. 7. Or, as others read it, *Who ſtood among the ſervants of Saul,* as v. 6. This Doeg, being a right Edomite, and ſo an enemy to David a true Iſraelite, as Eſau before was to Jacob, telleth Saul the ſtory of Davids coming to Abimelech, and what paſſed between them; maliciouſly wreſting all they did to the worſt ſenſe, and concealing all that might any waies excuſe them, as will appear in the particulars. And this cauſed David to charge him with lying and ſlandering as well as with malice and miſchief, and to threaten againſt him utter ruine and deſtruction, Pſal. 52. 3, 4, 5.

I ſaw the ſon of Jeſſe coming to Nob] He calleth David by way of contempt *the ſon of Jeſſe,* to pleaſe *S*aul in his humour, who had ſo called him in Doegs hearing; although he being King might better do it then ſuch a baſe fellow as Doeg, who was but the Kings herdſman, and David his ſon in law and a great Commander.

V. 10. *And he enquired of the Lord for him; and gave him victuals*] Here he telleth *S*aul that which might incenſe his wrath, but concealed what might have appeaſed it, and cleared Ahimelech from any fault or blame; as that David told him he came, ſent by *S*aul, upon his ſervice, and that in ſuch haſte that he had no time to make further enquiry; neither did he think he needed, ſeeing he had been before ſent upon many imployments; and in ſuch caſes he had often enquired of God for him with Sauls good liking and approbation.

V. 11. *Then the King ſent to call Abimelech*] That he might lay to his charge thoſe things which *Doeg* had witneſſed againſt him, *S*ee ch. 14. 3.

and all his fathers houſe, the Prieſts that were at Nob] Who were the moſt of the remnant of Eli's houſe, that God threatned to cut off, ch. 2. 31.

V. 12. *And Saul ſaid, Hear now, thou ſon of Ahitub*] So he calleth him, without any other title, by way of contumely and diſgrace, not vouchſafing to give him his own name, to ſhew his diſpleaſure and indignation againſt him.

V. 13. *Why have ye conſpired againſt me, thou and the ſon of Jeſſe*] Theſe words contain his arraignment and inditement; in all the parts whereof there is not one word of truth in that ſenſe that it is laid againſt him. For there was no conſpiracy between him and David againſt *S*aul, but he had done all theſe things here charged upon him in the truth and ſimplicity of his heart, having therein this reſpect, to do *S*aul ſervice. But *S*aul, being a bloody Tyrant, and fully reſolved to cruſh and ruine him, taketh upon him to be his accuſer, a witneſſe aginſt him, and his judge.

that he ſhould riſe againſt me, to ly in wait] This was utterly falſe, ſeeing Ahimelech had no ſuch end in relieving David; neither had David the leaſt purpoſe to rebel againſt Saul, or to watch for any opportunity to do him the leaſt hurt; but contrariwiſe *S*aul did riſe againſt him with all his might, and uſed all poſſible means he could to deſtroy him utterly.

V. 14. *Then Abimelech anſwered the King and ſaid, And who is ſo faithful among all thy ſervants as David*] Here he maketh his juſt apology with all honeſt ſimplicity, without any worldly policy. For ſpeaking in his own defence, he alſo juſtified David, whom *S*aul mortally hated; and by commending him in an high manner he ſecretly taxeth the King of injuſtice and tyrannical cruelty, in ſeeking to deſtroy him that had ſo well deſerved of him and the whole Common-wealth; and thereby he did the more incenſe his wrath both againſt himſelf and David alſo. The Politicians of our dayes, had they been in Abimelechs caſe, would have acknowledged their error and miſtake, and have profeſſed that, now they knew David better, they would take heed of him for the time to come. But this good man abhorred theſe ſubtle and ſinful ſhifts; and rather then he would not keep a good conſcience, in juſtifying the righteous, he is content to run himſelf into danger. In this his apologie he acknowledgeth the doing of the things wherewith Saul chargeth him, but utterly denyeth that they were done with any treacherous mind againſt Saul, but rather herein to do him ſervice, out of that good opinion which he had of David, and was by him well deſerved; ſeeing he had alwaies approved himſelf, above all the reſt of the Kings ſervants, to be faithful in all his undertakings, for which the King himſelf had ſo highly valued him that he had received him into neer alliance, and done him that honour to make him his ſon in law; and had been ever obedient to the Kings commands, going out on all ſervices, when he was pleaſed to appoint, though never ſo full of difficulties and dangers; and alſo who was highly advanced in the Court, and held in great honour among all the Kings ſervants.

V. 15. *Did I then begin to enquire of God for him?*] *q. d.* If I had now onely done it, when David was ſomewhat in the Kings diſpleaſure, there might be ſome ground of jealouſie, though it hath been often ſo before, and yet they have been again reconciled: but ſeeing it hath been my uſual cuſtom thus to enquire of God for him in former times, when he hath gone out on the Kings ſervice, it cannot now be imputed unto me for any fault, much leſſe for a treacherous conſpiracy againſt my Lord and Sovereign, which my ſoul abhorreth: Therefore be it far from me to deſerve ſuch a hard cenſure, and from the King to conceive and entertain it.

for thy ſervant knew nothing of all this, leſs or more] *i. e.* Of any conſpiracy or rebellion againſt thee. In all this his apology he ſaith nothing at all of that which (as it ſeemeth) would have been moſt effectual for his excuſe, namely that he had been deceived by David, and drawn on to do all he did by thoſe untruths which he had told him. And this he forbore to ſpeak, either to avoid Davids diſpleaſure, who, if either he were again reconciled to Saul, or himſelf ſhould come to the King, might revenge upon him the diſcovery of his ſecrets ſo much to his prejudice; or rather, as I think, the good man was loath, by excuſing himſelf of a ſeeming fault, to accuſe David of one that was foul and real, and thereby to incenſe *S*aul the more againſt him, whom he ſaw already out of meaſure inraged.

V. 16. *And the King ſaid, Thou ſhalt ſurely dye, Abimelech, thou and all thy fathers houſe*] Thus, like an unjuſt Judge and bloody Tyrant, he pronounceth the ſentence of death againſt the innocent Prieſts, deſperately ſhutting his eares to Abimelechs juſt defenſe, becauſe he was fully reſolved to execute his malicious Will upon not only Abimelech himſelf, but his whole family, though he had not ſo much as any colour of faultineſſe to lay to their charge. As this cruel doom was tranſcendently horrible in it ſelf and the matter of it, ſo was *S*aul moſt unjuſt and illegal in his manner of proceeding. For whereas by the law none ſhould dye under two or three witneſſes, he condemneth ſo many upon the bare and malicious teſtimony of a falſe and flattering Sycophant. Neither doth he take any time of deliberation to examine the cauſe, and the reaſons, and further teſtimonies which might be produced; but in rage and fury proceedeth from a raſh ſentence to a preſent execution, without any delay. And thus this damnable hypocrite, who out of ſeeming pity and mercy would ſpare Agag, that was appointed by God to dye, is now ſo fleſht in blood and cruelty that he ſticketh not to murder and maſſacre a multitude of innocents.

V. 17. *And the King ſaid unto the footmen*] Or, *to the guard*, which waited upon him, and attended his perſon, to preſerve him from danger.

Turn and ſlay the Prieſts of the Lord] Theſe words have an emphaſis in them, ſhewing that Sauls malice was bent againſt the Lord himſelf, becauſe he favoured David, and had rejected him; and becauſe his rage could not reach unto God himſelf, therefore he ſlew his Prieſts. Hence ſome very probably gather that *S*aul committed that unpardonable ſin againſt the Holy Spirit, maliciouſly oppoſing Gods known Will, and perſecuting to the death thoſe who ſubmitted unto it and laboured to execute it.

But the ſervants of the King would not] Chuſing rather to obey God, who had forbidden murder, than this wicked King, in being his inſtruments and agents in ſuch an horrid maſſacre.

V. 18. *And the King ſaid to Doeg, Turn thou and fall upon the Prieſts*] *i. e.* When all others refuſed, Saul knowing him to be a deſperate bloody villain, that made no conſcience of perpetrating any miſchief, commandeth him to be his executioner; and that joyning to him his ſervants, who were alike bloodily minded to himſelf, they ſhould together fall upon them, and put them all to the ſword. For it is not probable that Doeg himſelf in one day could murder ſuch a multitude without help.

and he fell upon the Prieſts, and ſlew on that day fourſcore and five perſons] Whileſt this baſe wretch and his cruel maſter thought of nothing but revenge and ſatiating their barbarous bloody thirſt, they are unwittingly made the executioners of Gods juſt ſentence againſt Eli's family, ch. 2. 31:

that did wear a linen Ephod] *i. e.* Such Prieſts as were of full age to execute their function, Exod. 28. 40, 42, 43. See ch. 2. 18. He ſlew beſides a multitude of others which were children, youths, and ſuperannuated: for all the whole family was ſentenced to death, v. 16. and execution done accordingly, v. 19. All which togethar amounted, as Joſephus relateth it, to the number of three hundred eighty five perſons.

V. 19. *And Nob, the City of the Prieſts, ſmote he*] Having, it is very likely, *S*auls command for this horrid execution, though it be not here expreſſed. Of Nob ſee on ch. 21. 1. & Joſh. 18. 1.

V. 20. *And one of the ſons of Abimelech——named Abiathar, eſcaped*] To wit, by Gods providence and protection, who according to his promiſe preſerved ſome of Eli's poſterity, ch. 2. 33. But all the reſt were ſlain. For though God was pleaſed to ſuſpend the execution of his threatning againſt Eli's houſe, which was juſtly deſerved by the outragious wickedneſs of his ſons, and his diſhonouring God by not puniſhing them, yet at laſt he cauſed it to be inflicted on them in this fearful yet juſt manner. For though he may juſtly puniſh the ſins of the forefathers, unto the third and fourth generation, with temporal puniſhment, becauſe in a civil relation they are all members of the ſame body, communicating with one another in temporal benefits and afflictions, weal and wo; yet he doth ſeldom inflict any temporal judgement upon the poſterity even of wicked men without reſpect to their own ſins, wherein they go on following their parents in the ſame ſteps of wickedneſſe, or the like. And though little infants cannot be guilty of, nor acceſſary to the actual ſins of their parents, yet for that original corruption which they have derived from them, and wherewith their whole nature is poyſoned and infected, they have deſerved even death it ſelf of body and ſoul, which God may juſtly inflict at what time, or in what manner he pleaſeth, as will moſt turn to the advancement of his glory. And therefore howſoever theſe Prieſts were innocent of thoſe crimes for which they ſuffered, yet they were guilty of other ſins in the ſight of God, for which he inflicted upon them theſe puniſhments, which were moſt unjuſt in reſpect of Saul and Doeg. Yea, the ſmall infants had juſtly deſerved death from God for the ſinning ſin in which they were born, and which is the filthy fountain whence all actual tranſgreſſions ſpring and flow. In this reſpect it is not wiſdom in our afflictions to contend with God, as Job did before God had diſcovered unto him his folly, but, like him when he was convinced, to lay our hands upon our mouthes, and with David to pray that God will *not enter into judgement with his ſervants, ſeeing in his ſight no fleſh living can be juſtified,* Pſal. 143. 2.

and fled after David] And came to him when he was going to Keilah, chap. 23. 6. *S*o what is related here is by Prolepſis or Anticipation.

V. 22. *And David ſaid to Abiathar, I knew it that day*] *i. e.* I verily thought, or my mind did much miſ-give me, when I ſaw Doeg there, and knew his malice and wickedneſs, that he would in a malicious manner relate all that paſſed there unto the King; whereupon would follow theſe lamentable accidents. In which reſpect David was much to be blamed for bringing the Prieſt into danger by deluding and inveigling him with his untruths.

I have occaſioned the death of all the perſons of thy fathers houſe] *i. e.* Though I was no cauſe of it, as having no ſuch intention, (it being ſore againſt my will) yet I muſt needs confeſs to my great grief and ſorrow of heart that I have been the occaſion of it; ſeeing they ſuffered theſe calamities not onely for my ſake, but partly alſo through my fault.

V. 23. *Abide thou with me*] *i. e.* Under my protection and care that I may, as much as in me lyeth, repair thy loſs, and make thee ſome amends.

he that ſeeketh my life, ſeeketh thy life] *i. e.* We are both purſued even to the death by a common enemy: But be of good comfort: for I will adventure my own life to preſerve thine, and will be as careful of thy ſafety as of mine own; ſo that he who will take away thy life ſhall have mine alſo.

CHAP. XXIII.

Verſ. 1. *THen they told David*] *i. e.* Whileſt he abode in the forreſt of Hareth, ch. 22. 5. ſome man brought him this news; or the men of Keilah themſelves, being in this danger of the Philiſtims, and fearing that Saul could not ſo ſpeedily raiſe forces and come to their aid as David that was neer at hand and had his forces about him, ſent meſſengers unto him on purpoſe to acquaint him with their preſent diſtreſs, and to crave his help.

Behold, the Philiſtims fight againſt Keilah] This was a city of Judah, Joſh. 15. 44. bordering on the Philiſtims country, and not far from Hareth, which was likewiſe in the ſame tribe.

and they rob the threſhing-floors] To wit, of the corn that was brought into them, and beaten out in them. Theſe floors, it is likely, lay in the ſuburbs and out-parts about the city; it ſelf being defenſible againſt ſudden inrodes, having walls and gates, bolts and bars, to keep an enemy out.

V. 2. *Therefore David enquired of the Lord, ſaying, Shall I go and ſmite theſe Philiſtims?*] Before he would go out to war, he would conſult with God, and not raſhly undertake a buſineſs of ſo great weight. This had been formerly practiſed, Judg. 1. 1. and 20. 18, 27. And this David now the rather did, becauſe this was the firſt expedition he undertook of himſelf againſt Gods enemies, the former having been at *S*auls command; and becauſe having but an handful of men with him to encounter the Philiſtims, even neer their own borders, that were ſo potent and numerous, he would not raſhly attempt ſuch a dangerous ſervice, unleſs he had encouragement from God, and a promiſe of victory. Now he enquired of the Lord, it is moſt likely, by the Prophet *Gad*, who is ſaid to have been with him, ch. 22. 5. For, as it ſeemeth, ver. 6. Abiathar came not to him with the Ephod till he was at Keilah.

V. 3. *And Davids men ſaid unto him, Behold, we be afraid here in Judah*]

Judah] Namely, of being ſurprized by *Sauls* army, though we now are in the heart of the country among our friends: how much greater cauſe then of fear is there if we attempt the relief of Keilah againſt the Philiſtims great armies? For though it alſo be a city of Judah, yet it is ſituate on the very frontiers of the enemies country, whence they may have dayly freſh ſupplies: And moreover, Saul, when he heareth of our going thither, will purſue us; and ſo we ſhall be encloſed with enemies before and behind.

V. 4. *Then David enquired of the Lord yet again*] Not as doubting himſelf of the truth of Gods firſt anſwer, but to ſatisfie his followers, who were in fear, and took no notice of Gods former anſwer but by Davids report onely. *S*ee the like Matth. 11. 2, 3.

V. 5. *So David and his men went to Keilah, and fought with the Philiſtims, and brought away their cattel*] *i. e.* Either thoſe they had brought with them to victual their camp, and to carry back with them the ſpoiles of their enemies, or ſuch as they had taken from the Iſraelites in this expedition.

V. 6. *And it came to paſs when Abiathar——fled to David to Keilah, that he came down with an Ephod in his hand*] *i. e.* In his cuſtody and poſſeſſion, and together with it the Breſt-plate with Urim and Thummim, whereby he conſulted with God, being the high Prieſt, Exod. 28. 30. His coming muſt needs be very acceptable to David, not onely becauſe he had eſcaped the common ſlaughter, but alſo becauſe he brought with him the Ephod, whereby he might ask counſel of God in all difficulties. Of which comfort and priviledg *S*aul being by this means deprived, it was a plain evidence of his rejection, and of Davids advancement to the Kingdom.

V. 7. *And it was told Saul that David was come to Keilah*] Namely, by ſome of his ſpies whom he had appointed to obſerve his motions.

And Saul ſaid, God hath delivered him into my hand] Though *S*aul were hated and rejected of God, and David accepted and beloved as better then he, and a man according to his own heart, yet, like a fooliſh hypocrite, Saul here putteth out his own eyes, and is willing to delude himſelf and others, with a conceit, that God out of his love to him had by a ſecret providence, David not thinking of any ſuch matter, brought him into ſuch a nooſe as he might eaſily catch him.

V. 8. *And Saul called all the people together to war*] *i. e.* muſtred a great army, under colour of going to relieve Keilah, whereas his purpoſe and intention was to ſurpriſe David and his men.

V. 9. *And David knew that Saul ſecretly practiſed miſchief againſt him*] *i. e.* Both by ſecret intelligence from ſome of his friends and upon good grounds of reaſon he plainly underſtood that howſoever Saul pretended, in raiſing this army, to make war againſt the Philiſtims, yet he intended to come therewith againſt him and his followers, as ver. 10.

V. 10. *Saul ſeeketh to come to Keilah, to deſtroy the city for my ſake*] Thereby ſhewing himſelf not a good King, who ſeeketh the preſervation of his people, but a cruel Tyrant who ſought their deſtruction. Though he made no haſte to raiſe an army to ſave Keilah out of the hands of the Philiſtims, yet now out of malice to David he can do it, to ruine the City for his ſake, as he had done Nob before.

V. 11. *Will the men of Keilah deliver me up into his hand? Will Saul come down*] David was here in a great ſtrait. He ſaw the city of Keilah was of good ſtrength for defence againſt *S*auls forces, if the Citizens would be faithfull unto him; but though he had newly done them ſo great a favour, he much doubted whether he and his company might continue with any ſafety among them. He therefore maketh his addreſs unto God, and propoundeth theſe two queſtions, wherein he deſireth to be reſolved from Gods Oracle; I. Whither the men of Keilah would prove treacherous unto him, if they were put upon trial; II. Whether they would be put upon it, or no, by Sauls coming. Unto both which God giveth an affirmative anſwer, yet not to be underſtood abſolutely, ſeeing neither Saul came to Keilah, nor did the Keilaites deliver David; but conditionaly, if David ſtill ſtayed there: *S*o that it was rather a warning, to teach him what he ſhould do, then a poſitive truth, to inform him what they would do. God in his præſcience knoweth future contingents, what would come to paſs in the courſe of natural cauſes, though in his abſolute decree he hath purpoſed they ſhall never happen, and therefore croſſeth their courſe by other contingents. So here he telleth David that Saul certainly would come down, and that the men of Keilah would deliver him into his hands, if their purpoſe were not croſſed by Davids departure.

V. 12 *Then ſaid David, Will the men of Keilah deliver me,——and the Lord ſaid They will deliver thee up*] Though in common humanity they were bound to have protected David with the hazzard of their lives againſt Sauls rage, ſeeing they knew him to be innocent, and had ventured the life of himſelf and his followers in their defenſe, yet all this would not make them faithful to David, nor keep them from requiting his ſervice with baſe treachery. Yet this proceeded not out of any hatred to David, but love of themſelves. Who hearing that Saul was coming againſt them with a great army, and what cruel execution had been done on the City of Nob, they feared, if they ſhewed any favour to David, it would be their caſe, and therefore thought it better that one innocent perſon ſhould periſh then that their whole City ſhould be deſtroyed.

V. 13. *Then David and his men, which were about ſix hundred aroſe and departed out of Keilah*] Though having lately obtained ſo great a victory with his ſmall company againſt a great army of the Philiſtims he might conceive hope by the ſame aſſiſtance to prevail in like manner againſt Saul and his forces, yet he rather choſe to go away and make what ſhift he could for their ſafety, then to fight with Saul and his army, partly becauſe he would not lift us his hand againſt the Lords anoynted, and partly becauſe he would avoid the ſhedding of the blood of Gods people; who would have been ſlaughtered on both ſides, if it had come to a battel; which would have brought this ſcandal upon him, that out of ambition he had by forcible means aſpired to the Crown, and laid the foundation of his Kingdome in the blood of his people.

and it was told Saul——and he forbare to go forth] *i. e.* He deſiſted to perſecute his purpoſe of going to Keilah.

V. 14. *And David abode in the wilderneſſe in ſtrong holds*] As indending only to ſtand on his own defenſe, and not to raiſe an offenſive war.

and remained in a mountain in the wilderneſſe of Ziph] There were two Cities of this name; one ſpoken of Joſh. 15. 24. diſtant from Jeruſalem two and twenty miles, as travellers report, and neer unto Idumea; in which were many ſteep mountains and clifts of rocks, Obad. 3. The other neer Maon, mentioned Joſh. 15. 55. and four miles from Keilah. This is here meant; and from hence the wilderneſſe adjoyning had its name.

and Saul ſought him every day] *i. e.* So maliciouſly was he bent againſt him that he made it his chief work to proſecute him every day *i. e.* as long as he ſtayed in the land, 1 *S*am. 27. 4.

V. 15. *And David ſaw that Saul was come out to ſeek his life*] *i. e.* Had intelligence thereof by his ſpies and friends.

V. 16. And *Jonathan*——*went to David into the wood*] Being a moſt faithful and affectionate friend, no danger could reſtrain him from doing this ſeaſonable duty of viſiting and comforting David in his greateſt need and moſt deſperate extremities.

and ſtrengthened his hand in God] *i. e.* By putting him in mind of Gods promiſes, and aſſuring him of his protection and favourable providence watching over him, he ſtrengthened his faith, and filled his heart with comfort and courage. See ch. 30. 6.

V. 17. *And he ſaid unto him Fear not for the hand of Saul my father ſhall not find thee*] *i. e.* Neither ſhall he by all his diligent and daily ſearch diſcover thee, neither ſhall his power reach unto thee, to do thee any hurt.

and thou ſhalt be King over Iſrael] Or, *but thou ſhalt be King*, &c. Of this Jonathan had full aſſurance by Samuels anoynting him and Gods proſpering him in all his heroick acts and enterprizes.

and I ſhall be next unto thee] Of this he conceived hope grounded on Davids love and the firm covenant contracted between them, though he had no aſſurance of it, God having paſſed no ſuch promiſe unto him, but being purpoſed to diſpoſe otherwiſe of him, and to advance him from an earthly pilgrimage to an heavenly Kingdom. And thus (as it is obſerved) Gods faithful children do ſometimes fail of their hopes in earthly things, whereof they have no abſolute promiſe, for their better preferment unto things ſpiritual and heavenly. So Paul hoped that God would deliver him from death, as he had formerly done, 2 Cor. 1. 10. and that he ſhould be reſtored to the Philipians, and continue with them when he wrote from Rome to them, where he was priſoner; but he was not delivered from thence, but there ended his dayes by a glorious martyrdome, Phil. 1. 25.

and that alſo Saul my father knoweth] To wit, by remembring *S*amuels words, ch. 15. 28. and ſeeing Gods favour towards thee, in thy good ſucceſſe and continual preſervation, ch. 20. 30, 31. and 24. 20.

V. 18. *And they two made a covenant*] *i. e.* Renewed and confirmed their covenant by oath in the preſence of God the ſecond time, after it was firſt made, ch. 20. 16. and 18. 3. and (as ſome think) in the preſence of Abiathar the high Prieſt, with the Urim and Thummim.

V. 19. *Then came up the Ziphites to Saul to Gibeah*] The Ziphites were of the tribe of Judah, and of Calebs poſterity, deſcended from Ziph his grandſon, who gave them their name, 1 Chr. 2. 42. Then this muſt needs much trouble and afflict Davids ſoul, that his brethren of the ſame tribe ſhould deal thus treacherouſly with him, yea, and preſently after he had ſaved them out of the hands of the Philiſtims their mortal enemies. Therefore in anguiſh of ſpirit upon this occaſion he penned the fifty and fourth Pſalm, in which he complaineth of their perfidiouſneſſe under the name and notion of *ſtrangers that were riſen up againſt him*, ver. 3. For though they were brethren in reſpect of their tribe, yet they were ſtrangers in reſpect of their alienation in affection. Now of this their treachery there was, it is likely, the ſame cauſe that moved the men of Keilah, to wit, their fear of *S*auls wrath, and the horrid effects which had iſſued from it to all the inhabitants of Nob, and would to them alſo if David ſhould be ſuffered to ſhelter himſelf in their country.

Doth not David hide himſelf] *i. e.* Know aſſuredly that he hath hid himſelf.

in the hill of Hachilah, which is on the South of Jeſhimon] Heb. *on the right hand of the wilderneſſe*, as the Vulgar Latine readeth it, and others alſo take it. But I conceive they are in the right who uſe the words *Hachilah* and *Jeſhimon* as proper names of known places, as our Tranſlation hath it; ſeeing they were more fit to direct Saul to the particular place where David lay, then thoſe more general terms, *the right hand of the wilderneſſe*.

V. 20. *And our part ſhall be to deliver him into the Kings hand*] *i. e.* Do but grace our action by thy preſence, and back it by thy power and aſſiſtance, and there ſhall be no failing on our part for the apprehending of him and bringing him under thy power.

V. 21. *And Saul ſaid, Bleſſed be ye of the Lord*] Here, in his hypocriſie, he maketh ſhew of religion to encourage them in their treachery, and dareth to pronounce a bleſſing from the Lord, after that in defiance of him he had ſlain his Prieſts.

V. 22. *Go, I pray you, prepare yet, and know —— for it is told me that he dealeth very ſubtilly*] *q. d.* Ye cannot be too cautious and cunning in diſcovering his lurking-holes, ſeeing he is ſo full of craft and ſubtilty (as I am informed by thoſe who have well obſerved him) that he will deceive you, and eſcape out of your hands, if ye be not very circumſpect.

V. 23. *And come ye again to me with the certainty, and I will go with you*] *i. e.* So by your care and diligence provide for my eaſe and honour that I may not looſe my labour, and come off with ſhame and diſgrace by his eſcaping, and I will not be wanting on my part to do what you deſire, but will find him out, if he be above ground, though in the moſt ſecret corner of all the land.

V. 24. *And they aroſe and went to Ziph*] *i. e.* Prepared and addreſſed themſelves for their journey, and went before *S*aul as his guides to bring him to David.

But David and his men were in the wilderneſſe of Maon] *i. e.* Being told that the Ziphites had diſcovered him to Saul, and that he was coming with an army to take him, he removed with his company from that place where he was formerly hid, *i. e.* in the hill Hachilah in the wilderneſſe of Ziph, to a plain in the wilderneſſe of Maon, on the *S*outh-ſide of Jeſhimon.

V. 25. *Saul alſo and his men went to ſeek him*] Or, *for Saul and his men*, &c. Here a reaſon is rendred why David did leave the hill Hachilah in the Wilderneſſe of Ziph, and came down from the rock there into the plain of Maon, to wit, becauſe it was told him by his ſpies or friends that Saul was coming thither to ſeek him.

in the wilderneſſe of Maon] This was alſo in the tribe of Judah, Joſh. 15. 55.

V. 26. *And David made haſte to get away for fear of Saul*] *i. e.* Being thus hotly purſued by Saul, and thereby brought into extreme danger, they being ſo neer one another that they had only the mountain between them, he was in great fear of being ſurprized, and therefore made all poſſible ſpeed to get further out of Sauls reach, yet ſo, as that in his fear he was ſupported by his faith, though mixed with much doubting, and even ſtaggering with weakneſs; which cauſed him to call in queſtion the truth of *S*amuel the Prophet, and Gods own promiſes made by him, as appeareth by the 116 Pſalm. v. 10, 11. which David penned upon this occaſion.

V. 27. *But there came a meſſenger unto Saul*] Thus God even in the very nick of time *was ſeen in the mount*; and when *the ſorrows of death and the pains of hell did compaſs* David, and were ready to get hold upon him, he *calling upon the Lord was delivered*, Pſalm 116. 3, 4. God ſo ordering it by his providence that *S*aul by an unexpected meſſage was taken off from perſecuting him, and forced to imploy his forces in another ſervice. *S*ee the like 1 Kings 15. 21. and 2 Kings 19. 9.

V. 28. *Wherefore Saul returned from purſuing after David*] Becauſe he knew that the Philiſtims, if not prevented, would utterly waſte and deſtroy his land; therefore there was a preſent neceſſity of bending his ſtrength againſt them, whereas there was no ſuch haſt of purſuing David, ſeeing he might meet with him at better leiſure.

Therefore they called that place Selah-hammahlekoth] *i.e. The rock of diviſions*, ſo called, becauſe Saul there was forced to ſeparate himſelf, and to leave off from following David, and to turn his forces againſt the Philiſtims.

V. 29. *dwelt in ſtrong holds at Engedi*] A City of Judah, Joſh. 15. 62. called alſo *Hazazon-Tamar*, from the Palm-trees abounding there, Gen. 14. 7. 2 Chr. 20. 2. Here was a ſtrong Caſtle ſituate on an high mountain, and a craggie rock, neer unto the Dead ſea (as travellers relate) under which were fruitful places abounding with Balſam, vines and other fruits; unto which *S*olomons *S*ong alludeth, Cant. 1. 14. *My beloved is unto me as a cluſter of Camphire in the vineyards of Engedi.* Unto this place a wilderneſſe adjoyned that borrowed its name from it, unto which David now fled, and here (as it is thought) penned the fifty ſeven Pſal. Now to this place he came, hoping that *S*aul would not purſue him thither, ſeeing it was in the utmoſt borders of the land, ſix and thirty miles diſtant from Maon, eſpecially being ſuch a mountainous, rocky and craggy place that an army could not paſs through it without much difficulty. But herein he failed of his hopes, as appeareth in the next chapter: for *S*aul was ſo tranſported and as it were carried upon the wings of malice and fury that he purſued him hither alſo, there being no difficulty or danger that could hinder his paſſage.

CHAP. XXIIII.

Verſ. 1. WHen *Saul was returned from following the Philiſtims*] Which had invaded the land of Iſrael, ch. 23. 27.

V. 2. *Went to ſeek David and his men upon the rocks of the wilde goates*] *i. e.* Upon the high craggy rocks and clifts, upon which ſtore of wilde goates lived, as their manner is. Here Saul ſhewed his deſperate rage and mortal malice againſt David, in that nothing could diſcourage him from purſuing his life, though this expedition were likely to prove tedious, troubleſome and full of danger both to himſelf and his whole army

V. 3. *And Saul went in to cover his feet*] *i. e.* To do his eaſement. See on Gen. 49. 10. and Judg. 3. 24.

And David and his men remained in the ſides of the cave] *i. e.* Lay hid in the innermoſt parts of the cave. It is obſerved by writers and travellers that ſome caves in that country, and others alſo, as in Germany, are of ſuch vaſt wideneſſe that they are ſufficient to contain great numbers of men. *S*uch an one was this, which it is thought the inhabitants in thoſe parts made uſe of to ſhelter their ſheep from the ſcorching heat of the day, and to fold them in by night, to preſerve them from wild beaſts, which abounded in thoſe deſart places. Therefore into this *S*aul might enter and not diſcover them that lay hid in it, both in reſpect of the largeneſſe of it, and becauſe though they might ſee him coming into it, there being ſome light in the firſt entrance, yet he could not diſcover them in the inmoſt parts, having purpoſely hid themſelves in the dark, by the ſides of the cave, that *S*aul and his men might not find them.

V. 4. *And the men of David ſaid unto him, Behold the day of which the Lord ſaid unto thee*] We do not read of any ſet day that God had formerly ſpoken of wherein he would deliver Davids enemy into his hand: Therefore ſome think this might be ſaid unto him by *S*amuel, when he was with him laſt at Naioth: Others, that this might be comprehended under Gods general promiſe, that God would deliver all Davids enemies into his hand, which they here apply particularly to *S*aul, as being the chief, and above all the reſt: But others more probably think that no more is meant hereby but this, that God by his providence had offered unto him a preſent opportunity of cutting off his enemy that thirſted after his blood, which he could not let ſlip without offending God by neglecting ſo high a favour, and wronging himſelf and all his followers, whom *S*aul purſued with ſuch mortall malice.

Then David aroſe, and cut off the skirt of Sauls robe privily] This (as Expoſitors conceive) he might do, Saul not diſcerning him, either becauſe the noiſe of *S*auls ſouldiers about the cave might eaſily drown that little noiſe which David made ſtealing upon Saul as quietly as he could; or becauſe it was the cuſtome in thoſe times to cover their head and feet when they did their eaſement, for comlineſſe and modeſty ſake; whence the phraſe of *covering their feet* did come: Or finally, becauſe (as others ſuppoſe) it was his robe or upper garment, which haply *S*aul laying aſide till he had done his buſineſs in ſome diſtance from him, it was eaſie for David to cut off the skirt of it. And this David did to demonſtrate his own innocency, and to make the calumnies of his enemies, who ſaid he ſought to take away Sauls life, appear falſe and frivolous, ſeeing he ſpared him when he was in his power, and might as eaſily have cut his throat as the skirt of his robe.

V. 5. *Davids heart ſmote him, becauſe he had cut off Sauls skirt*] *i. e.* Checked him, out of the tenderneſs of his conſcience, becauſe he had done the leaſt injury to the Lords anointed, though it were upon good ground, and to a profitable end, namely to convince Saul of his falſe jealouſies, and his own innocency.

V. 6. *And he ſaid unto his men*] *i. e.* When he ſaw them much diſcontented and even ready to mutiny becauſe he would not kill Saul, having this opportunity put into his hand, that ſo both he and they might have an end of all their tedious troubles, and being freed from all further danger, might go quietly to their own habitations, and enjoy the comfort of their wives and children; he uſed this weighty, ſeaſonable and conſcionable ſpeech, to pacifie and keep them from burſting out in to further fury.

The Lord forbid that I ſhould do this thing to my Maſter the Lords anoynted] *i. e.* The Lord forbid that it ſhould once come into my thoughts to kill him unto whom I am ſo deeply bound in a double obligation; firſt, becauſe he is my Maſter, unto whom I ow the ſubjection and fidelity of a ſervant, and alſo my Sovereign Lord and King, anoynted and ſet over me by Gods own appointment, unto whom I ow fealty and alleagiance. And though he ſeeketh unjuſtly to take away my life, yet I will not revenge my ſelf upon him by taking away his but refer it unto God, to whom vengeance belongeth, becauſe the Lord, who made him King, hath only power and right to depoſe him.

to ſtretch forth mine hand againſt him] *i. e.* To kill, or lay violent hands upon him to do him any hurt. So Gen. 37. 22. and 22. 10.

V. 7. *So David ſtayed his ſervants with theſe words*] *i. e.* Pacified and took them off from proſecuting their purpoſe.

V. 8. *David alſo aroſe afterward, and went out of the cave, and cryed after Saul*] Though before he had for fear hid himſelf from *S*aul, yet now, having not only the teſtimony of a good conſciene inwardly witneſſing his innocency, but alſo a cleer evidence to convince Saul of his integrity, with all confidence and boldneſſe he cometh out of the cave, and crieth after him, that he might ſtay to hear him plead his cauſe; but withal uſeth the beſt means he could to appeaſe his wrath and diſpleaſure towards him, and to free himſelf from thoſe jealouſies and hard conceits which he had conceived of him. For firſt he ſtoopeth with his face to the earth, and boweth himſelf in all humility, doing his obeyſance as to his King and Sovereign; and then he maketh his juſt apology, wiping away thoſe foul aſperſions which ſlanderous tongues had caſt upon him, not imputing any blame to *S*aul, but to his Sycophants and ill counſellors, though in truth he himſelf was chiefly faulty; only herein he could not juſtifie him, that he had given an eaſie and open ear to thoſe ſlanderous tongues.

V. 10. *Behold, this day thine eyes have ſeen,* &c.] *q. d.* I ſhall need no other arguments to cleer my innocency againſt their falſe calumnies and pernicious imputations but thine own experience, in that when thou waſt this day in mine hand I ſpared thy life and that when I was much provoked and preſſed by ſome of my company to take that opportunity of killing thee which God had given me. Now this I alſo did on a religious and conſciencious ground, which will never fail, Becauſe thou art *the Lords anoynted,* and not out of a preſent pang of pity, which might quickly vaniſh.

how that the Lord had delivered thee to day into mine hand] Not that God had delivered him into his hand that he ſhould kill him, for then David had ſinned in ſparing him, as Saul did in ſparing Agag; and Ahab, Benhadad 1 Kings. 20. 42. But his meaning is, that God had offered him an opportunity of killing him, which in all likelihood he might have laid hold on, he being his mortal enemy, had not God reſtrained him, by making him know that he had done it to this end, not that he ſhould kill him, which he could not lawfully do, (for though he were anoynted King, yet *S*aul was ſtill in poſſeſſion, and his Lord and Soveraign: and though his ſins againſt God had deſerved death, yet David had no authority to inflict it) but rather that hereby he might have a fit occaſion to exerciſe and approve his patience, humanity and charity in ſparing him, and to manifeſt his innocency, and how guiltleſſe he was of that foul aſperſion with which his enemies had blacked and branded him, that he did lye in wait for *S*auls life.

V. 11. *Moreover, my father*] So he calleth him, becauſe he was both his father in law, and being a King, was the Father of his people, that he might ſhew his reverent reſpect unto him in both relations.

See, yea ſee the skirt of thy robe] *i. e.* Do not look upon it ſlightly as a ſmall matter, but ſeriouſly conſider of it, as a plain evidence to cleer my innocency, ſeeing if I had been ſo ill-affected as thy baſe flatterers render me unto thee, I might as eaſily have killed thee as cut the skirt of thy robe.

yet thou hunteſt my ſoul to take it] *i. e.* Thou doſt with as much eagerneſſe ſeek my life, as an huntſman purſueth the wilde beaſts through woods and hills, buſhes and hard paſſages, to catch and kill them.

V. 12. *The Lord judge between me and thee, and the Lord avenge me of thee*] *i. e.* Seeing I have not taken upon me to be judge in mine own cauſe, nor avenged my own quarrel upon thee, when it was in my power to have done it, as not belonging to me, but unto the Lord alone, the ſupreme Judge of heaven and earth, to whom vengeance belongeth; therefore I make my appeal unto him, and his judgement-ſeat, deſiring him to paſſe a righteous ſentence between thee and me, and hearing my innocent cauſe, in which I ſo unjuſtly ſuffer, to do me right. But howſoever, though it ſhould not pleaſe him to do it, yet I am fully reſolved not to avenge my ſelf by ſeeking thy ruine.

V. 13. *As ſaith the Proverb of the ancients*] Having convinced Saul of his innocency by that experience he had now of him, he confirmeth the ſame by an ancient Proverb, containing in it a truth of old generally received and approved.

Wickedneſſe proceedeth from the wicked: but mine hand ſhall not be upon thee] *i. e.* Wicked men like themſelves will act their evil councels in their evil actions: for ſuch as the tree is, ſuch will the fruit be: But thou needeſt not fear any thing from me to thy hurt and prejudice, ſeeing thou haſt found the contray by thine own experience: but let them do what is ſuitable to their wicked nature, I for my part am of another diſpoſition, and am reſolved to act accordingly, that is to refer my cauſe to God, and not to revenge my ſelf in my own private quarrel.

V. 14. *After whom is the King of Iſrael come out? —— After a dead dog, after a flea?*] *i. e.* In purſuing me thou holdeſt a courſe that doth much diſparage and diſhonour thee, ſeeing as when God hath exalted thee to be a great King, even over his own choſen people, thou doſt that which is far below thy greatneſſe, in taking ſo much pains, and bending thy ſtrength againſt me, who am ſo weak and contemptible that in compariſon of thee I am no more to be eſteemed then a Dog, or a Flea. So 2 Sam. 9. 8.

V. 15. *The Lord therefore be Judge*] *i. e.* Seeing I have neither will nor power to do thee any hurt, and yet thou purſueſt me with ſuch eagerneſs, the Lord, who hath promiſed by his mighty power to ſupport the weak and humble, and to protect the innocent againſt their oppreſſors; take my cauſe into his own hand, and preſerve me his humble ſervant againſt thy fury.

V. 16. *Is this thy voice, my ſon David?*] Being throughly convinced of Davids innocency by his late experience, and very ſenſible of the great danger out of which he had eſcaped through his humanity, he was poſſeſſed and affected with admiration, and for the time ſo rapt up and raviſhed with apprehenſion of it, that he ſeemeth to be in an extaſie or dream, doubting whether he heard David ſpeak or no. And ſo did it take with him that he expreſſeth his affection towards him in a ſweet compellation, and calleth him *his ſon David*, againſt whom lately his ſpirit was ſo embittered with rancor and malice, that ſcorning to give him his name, he contemptuouſly called him the ſon of Jeſſe, ch. 20. 31. and 22. 13.

And Saul lift up his voice and wept] Being for the preſent convinced of Davids innocency and his own ſin, he was, (as we ſay) overcome with kindneſs, and burſt forth into teares and other expreſſions of grief. Hence one taking notice of Sauls obdurateneſſe in all wickedneſſes ſaith that Moſes did a great miracle in bringing water out of a rock, but David a greater, who with his carriage and words ſo ſmote the flinty heart of Saul that there iſſued from it theſe tears and confeſſions.

V. 17. *And he ſaid to David, Thou art more righteous then I*] With expreſſions of ſorrow he joyneth confeſſion of his ſin, how unworthy he was to find ſuch favour at Davids hands whom he had purſued as an enemy; and a profeſſion and teſtification of Davids both innocency and merit, with a petition and prayer to God that he accordingly would reward him, eſpecially for preſerving his life when it was in his hands to take it from him.

V. 19. *For if a man finde his enemy, will he let him go well away?*] *q. d.* Surely a man will never do it; judging all others by his own diſpoſition, who was much addicted to ſeek revenge, and not according to the rule of true charity, which overcometh evil with goodneſs.

V. 20. *I know well that thou ſhalt ſurely be King*] Namely, becauſe I ſee that God hath endued thee with kingly vertues, proſpereth thee in all thy enterpriſes, and watching over thee doth preſerve thee from all dangers and from the attempts of all that riſe up againſt thee.

V. 21. *Swear now therefore unto me by the Lord*] Saul, being guilty of his own demerits, is affected more with fear of Davids hard dealing with his houſe and poſterity, then put in hope by the experience which he had of his humanity and clemency; and therefore carrying ſome natural affection to his children, he laboureth to ſecure them from the danger of Davids revenge, when he ſhould come to be King, and have power in his hand.

V. 22. *And David ſware unto Saul*] Having in effect bound himſelf by covenant and oath before unto Jonathan to do the ſame that Saul here required: And if he had refuſed to do it, his jealouſie would have been thereby increaſed, and he more excuſed for perſecuting David, of whom he had no better aſſurance. But here it may be demanded how David can be ſaid to have obſerved this oath, when as afterwards he delivered the five ſons of Merab *S*auls daughter and the two ſons of Rizpah his Concubine to the Gibeonites, to be hanged, 2 Sam, 21. To which it is wel anſwered, that David ſware in truth, having a full intention to obſerve his oath, for his part, as much as in him lay, as appeareth in his putting them to death that murdered Iſhboſheth, though he had taken up arms againſt him, 2 Sam. 4. and by his preſerving and cheriſhing Mephiboſheth, 2 Sam. 9. But in the other he was not left to his own choice, but neceſſitated by a ſpecial command from God to deliver them into the hands of the Gibeonites for their ſatisfaction, that Gods wrath being appeaſed, the heavy judgement of famine might be removed from the land, 2 Sam. 21. 6, 9. And therefore in this he brake not his oath, ſeeing he did it not voluntarily, but in obedience to Gods command, and by his ſpecial Commiſſion and direction, which is ſufficient to diſpence with all oaths.

But David and his men gat them up unto the hold] *i. e.* Of Engedi. David had no confidence in Sauls ſincerity, ſeeing after reconciliation he had ſo often returned to his malicious practiſes, chap. 26. 2. and 27. 1.

CHAP. XXV.

Verſ. 1. AND *Samuel died*] *i. e.* A natural and peaceable death. For though Saul, like a bloody tyrant, raged againſt David and the Lords Prieſts, yet he never attempted any thing againſt Samuel, though he had denounced from God the ſentence of his rejection, and of the election of another in his room better then he, who was David, as Saul vehemently ſuſpected, yea affirmed, ch. 24. 20. partly becauſe he was in high eſteem among the people, as being the Lords Prophet, who alſo had for many years been Judge over the land, executing his office with all juſtice and integrity, and to the ſingular benefit of all, both in time of peace and war; and partly becauſe he conceived he was no way dangerous unto him, ſeeing having retired himſelf to a private life he did not intermeddle with the affaires of the Common-wealth: But eſpecially it came to paſs by the good hand of Gods providence, who reſtraineth the rage of tyrants, Pſal. 76. 10. not ſuffering them to act ſuch cruelties as otherwiſe they would. By which providence alſo it came to paſſe that Samuel dyed not ſo long as his teſtimony was neceſſary that David was the man whom God had choſen King, but then departed this life when as Saul himſelf knew it, and alſo had confeſſed and profeſſed it. But withal, this is here brought in to ſhew that God, for the further trial of Davids faith, did add this to all other his afflictions, that he took away Samuel from him, who was his chief ſtay to ſtrengthen him with with his counſels and comforts in all his croſſes and calamities, doubts and difficulties, that ſo he might wholly reſt upon God as his rock and refuge. Now concerning the time of Samuels death, it is thought to have been not long before Saul was ſlain upon Mount Gilboa, he having lived as Judge twenty yeares, and eighteen years in the reign of Saul; unto which there are two years only wanting to make up thoſe fourty ſpoken of Act. 13. 21. which is likely to be the time between the death of *S*amuel and Saul. It is clear from hence that Samuel was not the pen-man of theſe two Books that are called by his name, at leaſt that he wrote no further but to this place: yet are the Books ſtiled *The Books of Samuel,* becauſe they contain the acts of thoſe Kings which were anointed by him.

and all the Iſraelites were gathered together, and lamented him] *i. e.* Very many of all ſorts and conditions aſſembled to ſolemnize his funeral, and to bewail not only their loſſe of him, as being a faithful Prophet who revealed unto them Gods Wil,but alſo their ſin in rejecting his government, which by ſad experience they had now found to be much more profitable then that of a King,which they had choſen and preferred before it.

and buried him in his houſe at Ramah] Which was the place of his habitation, and his fathers before him; in which was the uſual place of burial for that family.

And David aroſe, and went down to the wilderneſſe of Paran] This lay on the South-border of Judah, towards Idumea, and neer unto the wilderneſſe of Maon. Unto this place David withdrew himſelf from Engedi, taking advantage of the time and occaſion, when they were buſied about Samuel funeral, hoping (it is like) to find there more friends, and to be in leſſe danger of Sauls purſuit, lying hid in this Wilderneſſe, then in the other place where he had been diſcovered. Of Paran ſee on Hab. 3. 3.

V. 2. *And there was a man in Maon, whoſe poſſeſſions were in Carmel*] Maon and Carmel were Cities of Judah, neer one another, and therefore they are named together Joſh. 15. 55. in the one Nabal had his habitation, and by the other a great part of his lands and inheritance,where he kept his cattel, and much of his buſineſs lay. The word *Carmel* ſignifieth generally any place tilled and planted: but it was alſo the proper name of two places, one in the tribe of Iſſachar, where Elijah ſlew Baals Prieſts, neer the brook Kiſhon, 1 Kings 18. 20, 40. the other, this in Judah. See on Amos 1. 2.

And the man was very great] *i. e.* Abounded in wealth, 2 Sam. 19. 32. Wealth, if Gods grace be wanting, maketh men not the better, but the more proud, inſolent, churliſh and fooliſh, neither knowing themſelves nor other men, Prov. 1. 32. And theſe effects is wrought in Nabal; from whence it ſeemeth he had his firname ſignifying *a fool*,& not from any natural defect in his underſtanding. Now this is added as an aggravation of Nabals churliſh incivility towards David and his followers: For had he been a man of but a mean eſtate, he might have had ſome excuſe for not relieving Davids great number of men, ſeeing what he had been able to give had not been conſiderable among ſuch a multitude; but being of that vaſt wealth, and now upon occaſion of his great feaſt ſo well provided, he might have been bountiful to them, and reſerved plenty for himſelf and his ſervants, if his mind had been ſuitable to his preſent condition.

V. 3. *And the name of his wife Abigail*]Signifying *the fathers joy*, a name well ſuiting with her nature and condition. For what can bring more joy to a fathers heart then ſuch a vertuous, wiſe and beautiful daughter? Only it brought grief to his and her heart that ſhe was thus croſſe-match'd with a vitious, fooliſh and churliſh husband; As it is, and hath been, the lot of many of thoſe few her equals; God ſo in his providence diſpoſing of it for the experience of their faith, patience and obedience, and to work in them contempt of the world, and willingneſſe to leave it when he pleaſeth.

and evil in his doing] *i. e.* Ill-conditioned and wicked in all his courſe and carriage.

and he was of the houſe of Caleb] *i. e.* A degenerate off-ſpring of a vertuous, wiſe and noble parent. And ſuch often happen, ſeeing grace goeth not by inheritance, nor can be intailed to poſterity, but is Gods free gift, which he beſtoweth on whom he pleaſeth, and often denyeth to the children of vertuous and religious parents, that his graces may not be thought to come by nature or education, but that the glory of them may be aſcribed to him alone as the ſole donor. For though parents may provide for and bequeath to their children riches, lands and poſſeſſions, yet no grace, vertue and wiſdom; no,not yet thoſe common gifts, which can only be acquired by their own natural abilities, pains and induſtry.

V. 4. *And David heard it in the Wilderneſſe*] *i. e.* Being in the Wilderneſſe he heard it.

that Nabal did ſhear his ſheep] At which time it was the cuſtom in thoſe Countries to make a great feaſt for their ſervants, workmen and friends; which was the occaſion of Davids ſending unto Nabal: 2 Sam. 13. 23. See on Gen. 38. 12.

V. 5. *greet him in my name*] Heb. *ask him in my name of peace.*

V. 6. *And thus ſhall ye ſay to him that liveth in proſperity*] *i. e.* In my name pray that as he now liveth in peace, plenty and proſperity, ſo theſe bleſſings may be continued unto him ſtill,even to the end of his life.

Peace be both unto thee, and peace be unto thine houſe] *i. e.* Let all happineſſe reſt upon thy ſelf and all that belong unto thee, and a bleſſing from God upon all that thou haſt.

V. 7. *And now I have heard that thou haſt ſhearers*] *i. e.* That it is the time of thy ſheep-ſhearing, whereat it is the cuſtom to make a feaſt; which is the occaſion of my ſending unto thee, and making this my ſuit.

now thy ſhepherds which were with us, we hurt them not] *i. e.* Though it be uſual for Souldiers and men of war, having power in their hand of doing what they pleaſe, to be very vexatious to thoſe that live neer them yet it was not ſo with us; but we carried our ſelves peaceably and juſtly towards thy ſervants, doing no man wrong.

neither was there ought miſſing unto them] *i. e.* They loſt nothing by our means of thy goods, we taking nothing from them to ſupply our wants, though they lived neer unto us: A thing rare and commendable in military men. But ſeeing of neceſſity David and his men muſt have ſome relief to live upon, it is likely they fetch'd their proviſions further off, out of the Country of the Philiſtims and other their bordering enemies, as Jephthah did, Judg. 11. 3.

V. 8. *Ask the young men, and they will ſhew thee*] Unto them he referreth him, not only, becauſe their teſtimony might perhaps carry more credit then his ſpeaking in his own cauſe, but alſo becauſe they were able to teſtifie that which in modeſty he concealed, namely that they were ſo far off from doing them wrong themſelves that they protected them againſt all injuries which otherwiſe they ſhould have ſuffered at the hands of theeves or by the in-roads of bordering enemies.

wherefore let the young men find favour in thine eyes: for we come in a good day] *i. e.* In the time of mirth and feaſting, in which there is much plenty, and when men are bound by the law of charity to contribute to the reliefe of their brethren who are in want, Deut 14. 26, 29. and 15. 7. Neh. 8. 10. Eſt. 9. 19. Thus David,rich in grace and highly in Gods favour, is for the preſent brought ſo low and into ſuch a poor condition that he is fain to make his humble addreſſe to a rich and churliſh fool: Eccleſ. 10. 7.

give, I pray thee, whatſoever cometh to thine hand] *i. e.* Which thou haſt in readineſſe, and art willing to beſtow.

unto thy ſervants, and to thy ſon David] *i. e.* To Davids men, who have done thee ſervice, and are willing to do ſo ſtill; and unto David himſelf, whom thou canſt not but take notice of by his ſervice which he hath done to the Common-wealth, and his many victories over Gods enemies, whereby he hath deſerved thy love; eſpecially, ſeeing he carryeth towards thee a ſon-like affection. By which humble and modeſt carriage in his ſuit, interlaced and ſweetned with ſo much love, Nabals faultineſſe in his churliſh anſwer is much aggravated, as being contrary to reaſon, ſenſe and common humanity.

V. 9. *They ſpake to Nabal according to all thoſe words, and ceaſed*] *i. e.* They gave him no juſt offence by their further importunity, and preſſing him more then was fit to grant their ſuit, but only propounded it in this fair manner, and then were ſilent, expecting this anſwer.

V. 10. *And Nabal anſwered Davids ſervants, and ſaid, Who is David?*] So Pharaoh, Exod. 5. 2. Nabal here thinks it not ſufficient to deny the ſuit, unleſs he alſo vent his rancor and malice by rayling and reproachful ſpeeches. And firſt he ſlighteth Davids perſon, and in way of contempt asketh who he is, as though he were a man altogether obſcure & notworthy to be taken notice of,whereas indeed he was moſt famous for his vertues & good parts,his victories over Goliah & the reſt of Gods enemies, his marriage with the Kings daughter, and the high honour & eſteem he had been formerly in with all the Kings ſervants,yea, the whole land, Court and country. Therefore it was not the ignorance of Nabals mind, but the malice of his heart, when he ſaw David in an afflicted and poor condition, and now out of favour with the King, which made him by way of ſcorn to ask who he was. To which purpoſe alſo he addeth, *and who is the ſon of Jeſſe?* as not vouchſafing to call him by his own name,and much leſs the Kings ſon in law, but twitting and upbraiding him with his poor parentage.

There be many ſervants now adayes that break away every man from his maſter] *i. e.* That breaking away do run from their maſters. A metaphor borrowed from reſty horſes and refractory cattel, which break their bridles and bands, and run from their owners. And here unto his contempt Nabal addeth calumnie and reproach, as though David and his followers were no better then rogues and runnagates,that had left their callings to live in this idle courſe of life, ſeeing not only David himſelf had thus run from Saul his Lord and Maſter, but alſo had animated many of his followers to follow his example, ch. 22. 2.

V. 11. *Shall I then take my bread and my water*] He nameth Water, becauſe it was very ſcarce in that hot and dry Country, Gen. 21. 25. and 26. 15. Or it may be here and in many other places *water* is put generally for any drink.

V. 12. *So Davids young men turned their way, and went again*]Or went their way from Nabal, and returned to David their Maſter.

V. 13. *And David ſaid unto his men, Gird you on every man his ſword*] David is ſo incenſed and enraged with this inhumane, churliſh and contumelious anſwer of Nabal to his ſuit, that being out of all patience he breatheth nothing but ſharp revenge; and he that at other times could with humble meekneſſe bear Sauls perſecutions, Shimei's railings, and Abſaloms rebellion, here hath no power to contain himſelf from deſperate fury: Yea, he that before repreſſed the rage and violence of others, ch. 24. 6. is now the bellows to blow the coals, and inflame others; for he provoketh and cauſeth his followers to joyn with him. Now this was not onely from hence, becauſe groſs ingratitude and reproachful ſpeeches are more intolerable to a generous ſpirit then blows and wounds inflicted on the body, but eſpecially becauſe God is pleaſed ſometimes to withdraw his grace from his deareſt children, and leave them to themſelves, that diſcovering their frailty and weakneſs they may rely upon him as their onely upholder for the time to come, and not reſt upon the bruiſed and broken reed of their own ſtrength. And thus David being here left diſcovereth much inward corruption, and deeply plungeth himſef into groſs and gieveous ſins. For I. he reſolveth not onely to take private revenge, and ſo to incroach upon Gods royal prerogative, Rom. 12. 19. but to take it in a moſt unjuſt manner and meaſure: for though Nabals faults were great and odious, yet they were not ſuch as by the law of God deſerved death. II. He taketh upon him to act a thing of ſuch great conſequence very raſhly and without any deliberation. III. He bindeth himſelf to perpetrate this bloody fact by an oath, drawing hereby God himſelf, by being a witneſſe, to countenance his horrid ſlaughter; as if his corruption had not been ſtrong enough had it been left to its own liberty, nor haſty enough to perpetrate miſchief, unleſſe it were ſpurred on by an oath to act it by ſuch a time. IV. Though Nabal onely had offended, yet he reſolveth to deſtroy with him all his innocent family, wife, children, and ſervants, even to the very dogs, though they that knew his faults hated them as much as David himſelf.

V. 14. *But one of the young men told Abigail*] *i. e.* One of Nabals ſervants, fearing what miſchief would enſue upon his Maſters churliſh anſwer, and not daring to tell and fore-warn him of it by, reaſon of his froward and perverſe diſpoſition, addreſſeth himſelf to his Miſtreſſe, whom he knew to be vertuous and prudent, that ſhe taking notice of it by his information, might uſe ſome good means timely to prevent it.

to ſalute our Maſter, and he railed on them] *i. e.* In way of courteſie to ſhew his kind reſpects to him; and he, in ſtead of taking it kindly, did abuſe both him and them by reproaching and diſgracing them; Or, as it is in the Hebrew Text, *he flew upon them*, like a bird of prey, ſuddenly and ſecretly.

V. 15. *But the men were very good unto us*] To wit, when we lived by them in the wilderneſſe of Paran, and there kept our ſheep.

V. 16. *They were a wall unto us both by night and day*] *i. e.* A ſure and ſtrong guard to protect and defend us from receiving any hurt or damage either by wild beaſts or men, *i. e.* theeves or enemies.

V. 17. *Now therefore know and conſider what thou wilt do*] *q. d.* There is no deferring and demurring with the matter. For David being a man of worth and courage, will never ſuffer ſuch groſſe abuſe to go unrevenged; yea, rather you may well think he is already fully reſolved on it, and will ſuddenly put his purpoſe in execution, if you uſe not preſently ſome good means to prevent it.

For he is ſuch a ſon of Belial] See on Deut. 13. 13. & Iudg. 19. 22.

that a man cannot ſpeak unto him] *i. e.* He is ſo harſh and churliſh, that he hath no patience to hear a man ſpeak, though never ſo reaſonably. And that is the cauſe why I now addreſſe my ſelf unto you, and not unto him.

V. 18. *Then Abigail made haſte*] Knowing the danger her whole family was in would admit no delay, ſhe makes all poſſible ſpeed to pacifie Davids wrath with a liberal preſent; which could not but be accepted in this his great neceſſity, being joyned with an humble and juſt apology.

V. 19. *Behold, I come after you*] Herein ſhe ſhewed her prudence, not entruſting a buſineſſe of ſuch concernment to her ſervants, but acting it her ſelf, as being moſt able to manage it, and moſt faithful to her own cauſe.

but ſhe told not her husband Nabal] Becauſe ſhe knew him to be of ſuch a croſſe and crooked nature, that he would rather have expoſed himſelf and all his to deſperate danger, then have yielded to her enterpriſe.

V. 20. *As ſhe rode on the aſs, ſhe came down by the covert of the hill*] *i. e.* She doth not ride on in the common rode, leſt ſhe might be ſtopped and hindred in her paſſage by ſome occurrent, but maketh choyce of a covert and ſecret way under the hollow of a hill, that being not ſeen, ſhe might not be interrupted in her journey: And David alſo (as it ſeemeth) coming againſt her, upon the ſame ground, that he and his company might not be diſcovered, they met together as ſoon almoſt as the one could ſee the other; God ſo ordering it by a ſpecial and gracious providence for the good of them both.

V. 21. *Now David had ſaid*] To wit, when his ſervants returning from Nabal, had reported unto him his churliſh anſwer. Others think that he now ſpake, or again repeated it, in Abigails hearing.

V. 22. *So and more alſo do God to the enemies of David*] *i. e.* So, and no otherwiſe; or, On no other condition do I deſire and imprecate Gods juſt judgements upon all other Davids enemies, that they being deſtroyed, he may be delivered from their malice and fury, then I purpoſe and reſolve utterly to root out this Nabal, my malicious enemy, and all that belong unto him. Or, God grant that all the enemies of David may ſo fare, and no better nor worſe, then I intend to do unto this wicked and ungrateful fellow. Concerning this form of imprecation ſee on Ruth 1. 17.

any that piſſeth againſt the wall] A proverbial ſpeech uſed by the Hebrews to ſignify a total extermination of an houſe, ſo as not ſo much as a dog ſhould eſcape unkilled. So 1 Kings 14. 10. and 21. 21. and 2 King. 9. 8. Some think that by this phraſe is implyed, that he onely intended to deſtroy all the males: But that he extended it to all males and females, it plainly appeareth v. 34. where he ſaith, that God had kept him back from hurting Abigail her ſelf, by her wiſe and ſeaſonable counſel.

V. 23. *ſhe haſted, and lighted off the aſs, and fell before David on her face, &c.*] By this humble deportment ſhe qualified his rage, and moved him patiently to give audience to what ſhe ſhould ſpeak. See on Ioſh. 15. 18. 2 Kings 4. 27.

V. 24. *Upon me, my Lord, upon me, let this iniquity be*] *i. e.* Let me be puniſhed in ſtead of my husband and his family, if I do not both clear my innocency, and alſo make it appear unto thee, that there is great reaſon why thou ſhouldeſt forbear to revenge thy ſelf on Nabal, and thoſe that belong unto him, for his folly and wickedneſſe, ſo that thou wilt vouchſafe to give me the hearing. Or, let me be reputed an offender, and ſuffer for it, rather then thou ſhouldſt deſtroy our whole family, and thereby make thy ſelf guilty of ſeeking private and cruel revenge. Thus doth ſhe wiſely divert Davids wrath from her husband, who had juſtly deſerved it, upon her ſelf, who was not onely innocent, but even exceeding commendable in Davids judgment for vertue, wiſdom and humility; knowing him to be ſo pious and juſt, that he would rather ſpare the wicked for the righteous ſake, then puniſh the innocent for the faulty, according to Gods own example, Gen. 18. 25, 26. So the woman of Tekoa, 2 Sam. 14. 9.

V. 25. *Let not my Lord, I pray thee, regard this man of Belial*] *i. e.* It is not for thy honour to take any great notice of his words and carriage, who is ſo far below thee, that he cannot be thought upon without great diſparagement; ſeeing, by contending with him thou wilt in ſome ſort make him thine equal, who in reſpect of thy piety and his wickedneſſe is not to be named with thee the ſame day. See Iudg. 10. 22.

even Nabal: for as his name is, ſo is he; Nabal is his name, and folly is with him] *i. e.* Seeing he is but a Fool and a Churl, nothing but fooliſh words and churliſh actions can be expected from him. In which reſpect thou ſhouldſt not lay them much to heart, ſeeing wiſe men do not much regard the words of fools. Thus doth ſhe deſcant on her husbands name, and diſgrace his perſon, not becauſe ſhe took any delight in thus ſpeaking, (though it were nothing elſe ſaving a known truth) but becauſe ſhe was neceſſitated to it, and had no other excuſe to keep him from utter ruine.

But I thine handmaid ſaw not the young men] And was therefore wholly innocent of all that paſſed. For had I ſeen them, I ſhould have laboured to prevent all this miſchief, either by perſwading my husband to more wiſe and ſober carriage; or, if I could not prevail with him, by uſing ſecretly ſome means, as I have now done, to give thee ſatisfaction, and avoid thy diſpleaſure.

V. 26. *Now therefore, my Lord, as the Lord liveth, and as thy ſoul liveth*] See on ch. 20. 3. She confirmeth her ſpeech by a ſolemn oath, being about matters of great importance, and needing confirmation; namely, that if David would not ſeek private revenge, but commend his cauſe unto God, unto whom vengeance belongeth, he would ſurely revenge his quarrel both upon Nabal and all other his enemies.

ſeeing the Lord hath withholden thee from coming to ſhed blood] *i. e.* ſeeing he hath ſo ordered it by his wiſe providence, that by my humble mediation and poor preſent thy wrath is appeaſed, and thy hand reſtrained from ſhedding blood in thy own private quarrel, therefore aſſuredly he will right thee himſelf, both upon Nabal, and all others that riſe againſt thee.

now let thy enemies, and they that ſeek evil to my Lord, be as Nabal] Or, *now ſhall thy enemies &c. be as Nabal*: Otherwiſe here would be nothing expreſſed that the oath hath reference unto. But being thus read and taken in this ſenſe, then ſhe ſweareth, that if he would leave vengeance to God, and not take it himſelf, then God would do it for him, and make all Davids enemies *as Nabal*, *i. e.* as odious for their wickedneſſe as he both to God and man, as impotent and weak to do him any hurt, and as ſure to be ſeverely puniſhed by the hand of God, as Nabal ſhall be, or ſhould have been, if David had done as he intended.

V. 27. *And now this bleſſing*, (Or, *preſent*——*let it even be given to the young men*] *i. e.* Though it be ſo mean that it deſerveth not the acceptance, nor the perſonal uſe of ſo great a Worthy, yet do not reject it, ſeeing it may be of ſome uſe for thy ſervants that follow thee. Thus doth ſhe in her modeſty and humility extenuate her preſent, though it were of good worth in it ſelf, and of great uſe, in reſpect of their preſent neceſſity to whom it was given. See on Gen. 33. 11.

V. 28. *I pray thee, forgive the treſpaſs of thine hand-maid*] Seeing I took all the blame upon my ſelf, that I might appeaſe thy wrath againſt my husband.

For the Lord will certainly make my lord a ſure houſe] *i. e.* Not fliting, as now, from place to place, but fixed and permanent; not for a ſhort time, like Sauls, but durable and perpetual: *q. d.* Thou ſhalt have a laſting Kingdom; and nothing better becometh a King then clemency and mercy.

Becauſe my Lord fighteth the battels of the Lord] *i. e.* Which are undertaken by Gods appointment, and fought for the defence of his cauſe and people.

and evil hath not been found in thee all thy dayes] *i. e.* Self-revenge and cruelty eſpecially. Therefore do not now loſe the honour of thy former innocency and clemency, by ſtaining and defiling thine hand with blood.

V. 29. *Yet a man is riſen to purſue thee, and to ſeek thy ſoul*] *i. e.* Saul, notwithſtanding thou art innocent, ſeeketh to take away thy life; but all in vain, ſeeing thou art ſafe under Gods protection.

but the ſoul of my lord ſhall be bound in the bundle of life with the Lord thy God] *i. e.* Being very precious and highly eſteemed in his ſight, he will carefully preſerve it, as men uſe to bind up in bundles things which they much value, that they may not be loſt nor taken from them, Pſal. 116. 15.

and the ſouls of thine enemies, them ſhall he ſling out] *i. e.* As men uſe to fling out ſtones which they value not; to wit, ſuddenly, ſwiftly, and afar off, Jer. 10. 18. She ſeemeth to foretell the death of Saul and of her husband.

V. 30. *And it ſhall come to paſs, when the Lord ſhall have done to my lord according to all the good which he hath ſpoken*] This is the concluſion of her ſuit, grounded on the condition of Gods promiſes made good unto him, and Davids enjoying them. *q. d.* When God hath ſetled thee in thy Kingdom, in all that proſperity which he hath promiſed thee.

V. 31. *that this ſhall be no grief unto thee, nor offence of heart unto my lord, either that thou haſt ſhed blood cauſeleſſe, &c.*] *i. e.* When thou enjoyeſt all thy proſperity, thou wilt never have cauſe to repent that thou haſt followed my counſel, in abſtaining from theſe things from which I have diſſwaded thee, that is, ſeeking private revenge, and ſhedding innocent blood. Whereas on the contrarie it would be a corroſive to thy conſcience and a grief to thy heart; which would deprive thee of all comfort, and marr all thy mirth, if the guilt of theſe ſins ſhould lye upon thee.

then remember thine handmaid] *i. e.* When thou findeſt the benefit of my counſel, do not forget thy ſervant that gave it. But when thou comeſt to thy Kingdom, let me find favour in thine eyes, according to that faithfulneſſe and love which I have ſhewed in this my advice; and deal with me as occaſion ſhall ſerve, and my neceſſity ſhall require.

V. 32. *And David ſaid to Abigail*] David having heard Abigails good counſel, was convinced by it, and doth not proudly reject it as coming from a woman, but having a meek, humble and tender ſpirit, imbraceth it with all thankfulneſſe both to God and her. And with the like modeſty and humility he hearkned afterwards to the admonitions and reproofs of Nathan and Gad, when they were ſent unto him, 2 *Sam.* 12. 12, 13. and 24. 13, 14.

Bleſſed be the Lord God of Iſrael] *i. e.* Who, though he be God of the whole earth, is in a ſpecial manner the God of Iſrael, whom by covenant he hath made his own peculiar people, and received under his protection, to be governed by his laws. This God David acknowledgeth to be the fountain as of all goodneſſe: ſo of this ſingular bleſſing, in ſending Abigail to keep him from that great ſin of ſhedding innocent blood.

which ſent thee this day to meet me] *i. e.* By the good guidance of his al-ruling providence, and the inward motions of his Spirit.

V. 34. *from hurting thee*] And thy whole family, as in my rage I did raſhly ſwear, or ſay.

V. 35. *So David received at her hand that which ſhe had brought him*] And thereby he gave her aſſurance that his wrath was appeaſed, he fully ſatisfied, and ſhe received into grace and favour, ſeeing men will not receive gifts from enemies upon whom they intend to be revenged.

ſee, I have hearkned to thy ſuit] And therefore will not revenge the wrongs offered unto me by thy husband, either upon himſelf, or any of his family.

and have accepted thy perſon] *i. e.* Received thee into grace, and granted all which thou haſt deſired. Thus David altered his purpoſe, though he had ratified it with an oath; and did lawfully break it, becauſe it was unlawfully made: Whereas had he kept it, he ſhould have been guilty of a double ſin, firſt in making it, and then in keeping it. For the end of an oath being to bind us more firmly to that which is good and pleaſing unto God, if it falleth of this end, it is vain and ſinful, being the bond of iniquity, which muſt be broken, becauſe it tyeth us to that which God abhorreth. Notwithſtanding, he that maketh ſuch an oath as muſt be broken, ought to repent of his ſin, not for breaking it, but for his inconſiderate raſhneſſe in making it, as no doubt David did.

V. 36. *He held a feaſt in his houſe like the feaſt of a King*] That is, as we uſe to ſay, a [illegible], which ſeldome cometh; but when it doth, is full of luxury, gluttony and ſinfull exceſs. And herein Nabal ſhewed his wicked diſpoſition, who, though he had nothing to beſtow on charitable uſes, as the relieving of David and his followers in their neceſſity, yet had more then enough to waſte and conſume in riot and ſuperfluity.

and Nabals heart was merry within him, for he was very drunken] This is added to ſhew the wickedneſſe of Nabals diſpoſition, who, though he were of ſuch a ſour, ſullen and froward nature that no man might ſpeak to him when he was himſelf, yet could exceed in mirth in the midſt of his cups, and ſo add madneſſe to his folly, Eccleſ. [illegible]

wherefore ſhe told him nothing, leſſe or more] It was in vain to admoniſh him when he had loſt the uſe of Reaſon; therefore ſhe wiſely deferred it till a better opportunity.

V. 37. *in the morning, when the wine was gone out of Nabal*] *i. e.* When he had ſlept out his drunkenneſſe.

and his wife had told him of theſe things] *i. e.* Having gotten an opportunity, that ſhe might ſpeak to ſome purpoſe, for which ſhe had waited till ſhe had found him ſober, ſhe layed hold on it, and wiſely admoniſhed him, both of his ſin, and the deſperate danger which thereby he had run himſelf into, if in the very nick of time ſhe had not prevented it.

that his heart dyed within him, and he became as a ſtone] *i. e.* He was ſo aſtoniſhed and ſtupified with the deep apprehenſion of the danger related to him in a pathetical manner by his wife, that he became as a ſtone falling into a dead trance, in which he continued, having no time or grace to repent of his ſin.

V. 38. *And it came to paſſe about ten dayes after, that the Lord ſmote Nabal, that he died*] *i. e.* The Lord took Davids quarrel into his own hand; and becauſe he had forborn to revenge it himſelf, he now doth it for him, and ſmiteth Nabal with ſome plague or ſickneſſe, whereof he died.

V. 39. *And when David heard that Nabal was dead, he ſaid, Bleſſed be the Lord*] Not ſimply rejoycing in Nabals ruine, Prov. 24. 17, 18. but becauſe it tended to the manifeſtation and magnifying the glory of Gods juſtice in puniſhing the wicked, according to Pſal. 58. 10, 11. and becauſe he had withheld him from falling into a great and bloody ſin revenging his own cauſe and quarrel; and having taken it into his own hand, had done it himſelf.

And David ſent and communed with Abigail, to take her to him to wife] *i. e.* Having obſerved that ſhe was every way fit for him, in reſpect not only of piety, prudence and perſon, but portion alſo, as being of great wealth, which his preſent condition might ſomewhat cauſe him to reſpect, he ſendeth his ſervants to commune with her about marriage; yet not preſently, it is likely, upon Nabals death, but ſome convenient time after, the mourning being over, which would beſt fit their credit and occaſions. And he choſe rather to ſend others then go himſelf, that Abigail might be the more free in her choice, not being overawed with his perſonal preſence, and that he alſo might come off with leſſe diſgrace and diſcontent, if he ſhould haply receive a repulſe.

V. 41. *And ſhe aroſe, and bowed her ſelfe on her face to the earth*] *i. e.* In honour of David, before his Commiſſioners, as repreſenting his perſon.

Behold, let thine handmaid be a ſervant to waſh the feet of the ſervants of my Lord] Here ſhe expreſſeth her lowly, ſweet and meek ſpirit by a moſt humble complement, wherein ſhe acknowledgeth her ſelf ſo far unfit for ſuch an high advancement, that ſhe was unworthy the place of one of the meaneſt ſervants of his ſervants, and that in the baſeſt ſervice, of waſhing their feet; and ſhe ſheweth not onely her humility but alſo her faith, not looking upon David as a poor fugitive and exile, but as he had Gods promiſe of the Crown and had at his appointment by Samuel been anointed King of Iſrael.

V. 42. *with five damoſels of hers that went after her*] Heb. *at her feet.* *i. e.* Who as her handmaids waited upon her.

V. 43. *Jezreel*] A City of Judah, Joſh. 15. 56.

V. 44. *But* [Or, *For*] *Saul had given Michal, Davids wiſe, to Phalti the ſon of Laiſh*] He is alſo called *Phaltiel*, 2 Sam. 3. 15. This is rendered as a reaſon why David now took theſe wives, becauſe Saul had given his wife Michal to another. It is a ſingular act of injuſtice in any to take away a mans wife from him againſt his will, he not having given her a bill of divorce; how much more then for *Saul* to take his daughter from David: who had a double right unto her, not onely by a general edict and promiſe for killing Goliath, but alſo by purchaſe, he having ventured his life to obtain her in a dangerous ſervice, killing two hundred Philiſtims, and giving their fore-skins in ſtead of a dowry. And this act of injuſtice Saul added to all his other wickedneſſe, not onely out of deſperate malice to David, but alſo (as it is likely) out of policy, leſt by his alliance he ſhould have the leaſt colour to commend his title to the Crown, or gain any of his wives kindred and friends to further his claim, eſpecially if *Sauls* male-iſſue ſhould be cut off by the ſword, as it hapned afterwards, ch. 31. 2.

which was of Gallim] A place in the tribe of Benjamin, neer unto Gibeah-Saul, Iſai, 10. 30.

CHAP. XXVI.

Verſ. 1. AND *the Ziphites*] See on ch. 23. 14. Into their coaſts David came again, though once before they had ſought to betray him, ch. 23. 19. either hoping that he ſhould now find there more ſafety, becauſe they having experience of Gods favour towards him in his former deliverance would not eaſily again attempt to betray him; or that Saul would not now purſue him, having bound himſelf to deſiſt from ſuch practiſes, when he had ſpared his life, ch. 24. 16, 17. Or becauſe (as ſome think) this place was more convenient for him, upon his marriage with Abigail, becauſe her goods and poſſeſſions adjoyned unto it.

came unto Saul to Gibeah] Having before plaid the traitors, and fearing that David, if he ſhould come to the Crown, would call them to account for it, they uſe all their endeavours to cut him off for their own indemnity. And ſeeing that Saul for a while had deſiſted, and David had lived in quiet, and was lately married, they come of their own accord to betray him the ſecond time.

Doth not David hide himſelf in the Hill of Hachilah] *i. e.* Know for certainty, O King, that he hideth himſelf there, in the very ſame place where thou didſt before find him, and hadſt ſurely ſurprized him, if the coming-in of the Philiſtims had not prevented thee.

V. 2. *having three thouſand choſen men of Iſrael with him*] *i. e.* Such as were the moſt ſkilful and valiant.

V. 3. *he ſaw that Saul came after him*] *i. e.* He had ſome intelligence of it given him by ſome of his friends.

V. 4. *David therefore ſent out ſpies*] *i. e.* Having ſome notice of Sauls coming, he ſent out ſcouts to diſcover the certainty, whether that which was reported were ſo or no; who brought him word that it was ſo indeed.

V. 5. *And David aroſe, and came to the place where Saul had pitched*] *i. e.* he went firſt thither ſecretly himſelf alone, and (as ſome think) diſguiſed.

and Abner the ſon of Ner] Chap. 14. 51. and 17. 55.

and Saul lay in the trench] Or, *midſt of his carriages.* *i. e.* Encloſed with the carriages, fearing leaſt David ſhould in the night make ſome ſudden attempt to ſurprize his perſon.

V. 6. *Then anſwered David*] *i. e.* ſaid on this occaſion.

to Ahimelech the Hittite] *i. e.* By Nation, but now an Iſraelite by profeſſion, being a Proſelyte converted to their religion.

and to Abiſhai the ſon of Zeruiah] To wit, Davids ſiſter, who had three ſons, Joab, Abiſhai, and Aſahel, 1 Chr. 2. 16. Who are ſtill mentioned under her name, and not their fathers, as chiefly taking their honour from her, being Davids ſiſter, & not from her husband, who was of ſome meaner family, and ſo as unknown, being no where ſpoken of in the Scripture.

Who will go down with me to Saul to the camp?] David himſelf no doubt, was moved by Gods Spirit to undertake this dangerous enterpriſe, as Gideon, when he went to the camp of the Midianites, Judg. 7. 11.

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for the confirmation of his faith and to aſſure him of Gods protection, and that he might have another occaſion to convince Saul of his innocency and fidelity. Now that this came of God, it appeareth by that deep ſleep which came upon Saul and the whole army, to ſecure David from danger. But this not appearing to others, he enquireth who had the heart to accompany him, deſiring to have ſome with him both for his comfort, and that they might be witneſſes of all that hapned.

And Abiſhai ſaid, I will go down with thee] David had made the motion both to Abimeloch and him; but it ſeemeth that Abiſhai accepted of it alone, and not the other, or rather, David would have no more but one to accompany him, that he might act what he intended with the more ſecrecy.

V. 7. *came to the people by night*] *i.e.* Entered into Sauls camp through the midſt of his army.

V. 8. *Then ſaid Abiſhai to David, God hath delivered thine enemy into thine hand*] Though ch. 24. 4. ſome of Davids followers had in vain provoked him to kill Saul, amongſt whom perhaps Abiſhai was one of the hotteſt, yet, notwithſtanding the repulſe then, Abiſhai here perſwades him again unto it, and is very earneſt himſelf might be the executioner, thinking that, whatſoever reaſon David had to diſlike the motion then, he now had great reaſon to hearken to it, ſeeing he had found by much experience that *S*auls malice was ſo inveterate and his rage ſo implacable that there was no hope he would ever be reconciled by any offices of love, or any other means that could be uſed: And therefore he conceived it would be but a tempting of God, if he ſhould let ſlip ſuch an opportunity of providing for his own ſafety, when God ſo apparently and even miraculouſly had offered it unto him.

let me ſmite him, I pray thee, with the ſpear] To wit, which ſticketh in the ground at his bolſter.

and I will not ſmite him the ſecond time] *i. e.* I will ſtrike him ſo ſurely that I will kill him at one blow, ſo as there ſhall not need to give him a ſecond.

V: 9. *who can ſtretch forth his hand againſt the Lords anointed, and be guiltleſſe*] Though David was the Lords anointed in reverſion, yet *S*aul in poſſeſſion; and therefore he thought it unlawful for any to remove him, but he alone who had thus called him to this Kingly function.

V. 10. *David ſaid furthermore, As the Lord liveth*] *q. d.* I will not hearken to thine advice: I will neither ſmite him, nor ſuffer him to be ſmitten, but leave vengeance unto God, to whom only it belongeth, Rom. 12. 19. and him alſo to do with him what he pleaſeth, and when he pleaſeth; but as for my ſelf, I will have no hand in his death.

the Lord ſhall ſmite him] *i. e.* With ſome plague or mortal ſickneſſe, as he did Nabal.

or his day ſhall come to dye] To wit, according to the courſe of nature in his old age, when the principles of life are decayed and ſpent, Job 7. 1. and 14. 5. & 5. 26.

or he ſhall deſcend into battel, and periſh] And this was that way that God was pleaſed to uſe, to bring *S*aul to his death, and David to his Kingdom.

V. 11. *Take thou now the ſpear that is at his bolſter*] To wit, that I may uſe it as a token to convince him once again of my fidelity and innocency, ſeeing it will appear to him and to all men, that I might, if I had been ill-minded towards him, have taken away from him as eaſily his life as his ſpear.

and the cruiſe of water] Which he might uſe in thoſe hot countries to quench his thirſt in the night, or to waſh himſelf, as he ſhould have occaſion.

V. 12. *becauſe a deep ſleep from the Lord was fallen upon them*] To wit, That David might have an opportunity to clear his innocency, and come and go ſafely about it. *S*ee Gen. 2. 21.

V. 13. *ſtood on the top of an hill afar off*] On an hill, that his voice might be the better heard; and in a good diſtance from the camp, that after his ſpeech to *S*aul he might more eaſily eſcape by flight, if he were purſued.

V. 14. *And David cryed unto the People, and to Abner*] *i. e.* Unto him eſpecially, who being Captain-general of the Army, had the chief charge lying upon him for to provide the Kings ſafety.

Anſwereſt thou not, Abner?] It ſeemeth that he cryed and called often before he could awaken him, becauſe they were in a deep ſleep.

Who art thou that crieſt unto the King?] *i e.* Who cryeth ſo loud that the King ſhall hear, and be diſturbed of his reſt, Or it may be, Abner not hearing at the firſt, he might indefinitely cry out, *Who is there about the King?* and ſo naming him, Abner might take notice of it.

V. 15. *Art not thou a valiant man? And who is like to thee in Iſrael?*] He ingenuouſly giveth Abner his due praiſe, that he might not embitter his ſpirit, but ſpeaking unto him with this honourable reſpect might make the better paſſage for his reproofe.

Wherefore then haſt thou not kept thy lord the King] Or, not kept a vigilant watch about him for his ſafety, that no enemy might approach to hurt him.

For there came one of the people in to deſtroy the King thy lord] Or, *when there came in one of the people. i. e.* either Abiſhai, who made that motion v. 8. or he meaneth indefinitely that any one might have come in (for any care they took) to ſlay the King.

V. 16. *And now ſee where the Kings ſpear is*] *i. e.* Take notice of the truth of my words, ſeeing I have the Kings ſpear and cruſe of water here in my hands, which ſtood at his beds ſide when he was aſleep, that I may not ſeem to accuſe thee wrongfully.

V. 17. *Is this thy voice, my ſon David?*] Here again, being convinced of Davids innocency, and even in an extaſie of admiration in the apprehenſion of his humanity and clemency, Saul acknowledgeth him for his ſon, and thereby profeſſeth his love and reconciliation. And hence it appeareth that the hypocrite perſecuted David againſt his conſcience, and contrary to his promiſe and oath, ch. 19. 6. and 24. 20.

V. 19. *If the Lord hath ſtirred thee up againſt me, let him accept an offering*] Heb. *ſmel.* So Gen. 8. 21. To wit, that his anger may be appeaſed, and he made propitious by ſacrifices for ſin offered unto him. Now this may either have reference to Saul, thus, That if the Lord for his ſins had ſtirred him up, by the miniſtery of that evil ſpirit whom he had ſent to inrage him, to perſecute David without any juſt cauſe, 2 Sam. 24. 1. then it was his beſt courſe to reconcile himſelf unto God by ſacrifice, that he might be freed from thoſe frantick fits, and not be hurried on by Satan, as his inſtrument, in thoſe malicious courſes and perſecutions. Or if it were for Davids ſin as well as his that God had done all this, it were fit they ſhould both of them, the one as well as the other, labor to pacifie Gods juſt diſpleaſure by oblations, joined with repentance and confeſſion of their ſins, and fervent prayer for mercy and forgiveneſſe. Or elſe it may (in the conceit of others) be referred unto David himſelf, thus, That if it might appear he had offended, and juſtly provoked Sauls diſpleaſure againſt him, he was willing that the law ſhould proceed, and that being juſtly condemned he might be offered as a ſacrifice, even to the death, if he had deſerved it, that Gods diſpleaſure might be appeaſed, juſtice being ſatisfied.

But if they be the children of men, curſed be they before the Lord] *i. e.* If they be court-Sycophants, or any other malicious enemies, that by their lyes and ſlanders have incenſed thee againſt me, I leave them, as curſed creatures, to Gods juſt revenge, who will plead my cauſe againſt them. *S*ee Gal. 5. 12.

for they have driven me out this day from abiding in the inheritance of the Lord] *i. e.* The land of promiſe, which God above all other places and Kingdoms hath choſen for his peculiar inheritance, and there placed his Tabernacle, Ark, and holy ordinance, the viſible ſigns of his preſence and protection: From all theſe by their malice exciting thee to purſue and perſecute me I am now driven, ſo as I cannot be preſent in the Tabernacle to worſhip God, and enjoy thoſe holy priviledges, but am forced to wander from place to place. And this is that which moſt affected David with grief, and went neerer his heart then the loſſe of houſe, lands, friends and all other his worldly enjoyments, Pſal. 42. 2. and 84. 1, 2.

ſaying, Go ſerve other Gods] *i. e.* Though not verbally yet really they have done it. As much as in them lyeth they have compelled me to Idolatry, by forcing me, as an exile, to flee into Idolatrous countries, and ſo endanger myſelf to run into a total apoſtaſie, Pſal. 120. 5. *S*ee Rom. 14. 15.

V. 20. *Now therefore Let not my blood fall to the earth before the face of the Lord*] *i. e.* Seeing thou ſeeſt my innocency, do not thus purſue me even to the ſhedding of my guiltleſſe blood. For God is a preſent witneſſe of all our actions, and as a juſt Judge will ſeverely puniſh blood cauſeleſly ſpilt, when from the earth it cryeth unto him for vengeance. Gen. 4. 10. Others take it as a profeſſion of Davids confidence in God: *q. d.* The Lord who is preſent; and ſeeth mine innocency, will not permit thee to ſhed mine innocent blood, and therefore do not attempt it, ſeeing it will be in vain. Others take it as a prayer, thus I beſeech the Lord, in whoſe ſight I am, that he will not permit thee, O King, to ſhed my blood.

the King of Iſrael is come out to ſeek a flea] See on ch. 24. 14.

V. 21. *becauſe my ſoul was precious in thine eyes this day*] *i. e:* Becauſe having my life in high eſteem, thou haſt ſpared me when it was in thy power to have killed me, and preſerved my life, as precious in thy ſight:

Behold, I have played the fool, and have erred exceedingly] Seeming to aggravate his ſin, he doth much extenuate it, imputing it to his *folly*, which made him do he knew not what, and miſtake wrong for right, whereas it was an act of malice, and contrary to his knowledg and conſcience; and to his *errour* proceeding from the ignorance of his mind, which cauſed him unknowingly to go out of the right into a wrong way againſt his wil; whereas it was the envy & hatred of his heart which made him perſecute David, though he knew his innocency, onely for this cauſe, becauſe he was the man whom God had choſen to be King in his room.

V. 22. *And David anſwered and ſaid, Behold the Kings ſpear*] Having taken it from the King onely to clear his innocency, when it had ſerved for that uſe, he maketh conſcience of retaining it (as before he did of cutting the skirt of his robe) and therefore taketh care to return it to the right owner, yet he durſt not truſt him ſo far as to go himſelf to carry it, becauſe he had ſo often after ſhew of reconciliation returned preſently to his old practiſes, when the evil ſpirit which was upon him excited him thereunto.

V. 23. *The Lord render unto every man his righteouſneſſe and his faithfulneſſe*] Or, *and the Lord ſhall render. i. e.* Recompenſe every man according to his works, or the equity or iniquity of his cauſe, with rewards or puniſhmens; rewarding thoſe for his gracious promiſe ſake who are righteous and faithful, and ſo me among the reſt, who now and heretofore have approved my ſelf to be one of that number; and puniſhing thoſe who are faithleſſe and unrighteous, and me among them, if ever I be found to be ſuch an one to thee or others. *S*ee Pſal. 7. 8.

V. 24. *So let my life be much ſet by in the eyes of the Lord*] Who is able to preſerve it though thou ſhouldſt fail of thy promiſe, and ſeek again to take it away, as not eſteeming it a thing of any value.

V. 25. *Thou ſhalt both do great things, and alſo ſhalt ſtill prevail*] To wit, againſt thine and Gods enemies. Or, all things ſhall proſper in thine hand according to thine own heart, and thou ſhalt be crowned with Real dignity maugre the malice of all thine enemies.

So David went on his way] *i. e.* That he might retire himſelf to ſome place of ſafety; not truſting to *S*aul, for all his goodly words and fair ſpeeches, having alwayes found him malicious and faithleſſe, as appeareth ch. 27. 1.

and Saul returned to his place] *i. e.* To Gibeah Benjamin of Saul, where he kept his Court.

CHAP. XXVII.

Verſ. 1. AND *David ſaid in his heart, I ſhall now periſh one day by the hand of Saul*] To wit, if I do not uſe means to eſcape the danger, by getting me out of his reach. David here ſeemeth to doubt of the goodneſſe of God and the truth of his promiſes. See Pſal. 116. 10.

there is nothing better for me then that I ſhould ſpeedily eſcape into the land of the Philiſtims] Becauſe being profeſſed enemies to Saul, his power could not extend thither. But as they were enemies to *S*aul, ſo likewiſe they were enemies to God and his people: and therefore David could do nothing worſe than to fly unto him for protection. Beſides, he had former experience what deſperate danger he had run himſelf into by going to them, and what baſe ſhifts he was fain to uſe that he might eſcape out of it: And yet now he would needs go thither again, truſting in his own carnal wiſdom, and hoping by his own policy and providence to be there in ſafety; becauſe he went not now covertly and ſecretly, but openly and profeſſedly, making himſelf known to the King, and it may be contracting with him by his agents before he went, that he might have the publicke faith for the Kings protection and his own ſafety, in regard that he came now with conſiderable forces to do him ſervice. But herein David bewrayed his weakneſſe of faith, and his humane frailty. He had Gods promiſes of protection, and that he ſhould live and come to be King, maugre the malice of all his enemies; and he had had alſo much experience of Gods providence watching over him, and delivering him out of many great and imminent dangers in a marvellous manner, when there appeared little cauſe of hope; yet now upon leſſe cauſe apprehending danger, and relying on his own policy, for ſecuring himſelf, he fleeth to the Philiſtims; a courſe unlawful in it ſelf, and alſo of evil and dangerous conſequence. Firſt, it was expreſly forbidden Gods people to make any covenants or have any familiar converſation with them: And God before by his Prophet had checked David for living with the Moabites, (which yet was more tolerable then to live with the Philiſtims, who were in the number of thoſe nations which were devoted utterly to be rooted out) and had commmanded him to come from among them, ch. 22. 3, 5. Again, David was enjoyned by God to return into Judea, in obedience to which command he might be ſure of protection; and now not conſulting with God by the Prieſt, as his manner was, he leaveth this place which God had aſſigned him, and fleeth to the Philiſtims. Moreover, having been ſuch a profeſſed enemy to them, and done them ſo much miſchief, ſlaying their Goliath, ſlaughtering two hundred of them, and diſhonouring the whole nation by circumciſing their dead bodies, beſides all other his victories, he could have no hope of reconciliation with them or ſafety amongſt them, unleſſe he would now leave his party, the people of God, and turning wholly to them, would be ready to joyn with them againſt their enemies, and fight their battels; as afterwards he profeſſeth, though feignedly, he was ready to do, ch. 29. 8. Finally, hereby he gave a grievous ſcandal, both to his friends, in deſerting the cauſe of God, which he was bound to defend and maintain, and leaving them alſo to the malice of their enemies, whom, as much as in him lay, he was bound to protect; and alſo to his enemies, who through his ſides would take advantage to wound religion, and tax the profeſſors of it as men who would be ready, notwithſtanding their goodly ſhews, for the ſecuring of themſelves, to betray the cauſe of God and his people, and fight under the ſtandard of their enemies for the baſe pay of earthly advantage. The evil conſequents alſo of Davids fleeing to the Philiſtims were many and dangerous. For hereby he was drawn to lye and diſſemble, v. 11; to deny his profeſſion, and to declare himſelf a friend to the uncircumciſed Philiſtims, and an enemy to Gods people. Upon this occaſion Ziklag was burned, their wives and children carried captives, and himſelf in danger to be ſtoned in a mutiny by his own *S*ouldiers. By his abſence from Judea the power of Iſrael was much weakned, a multitude of the beſt *S*ouldiers and greateſt Worthies in the land reſorting unto him at Ziklag, until they grew to ſuch a number that they deſerved to be entituled *the army of God*, that is a great and mighty army, 1 Chr. 12. 1, 22. And this ſome think was the cauſe of *S*auls overthrow: but it ſeemeth to me, that that reſort unto David was after Sauls death, ſeeing they came to him to make him King, 1 Chr. 12. 38. And yet it muſt be granted that though he had not that great army when the battel of Gilboa was fought, yet the abſence of himſelf and his ſix hundred valiant men that followed him was a great weakning to the army of Iſrael. Finally, hereby he expoſed himſelf to the diſhonour of ingratitude, and breaking the bonds of civility and humanity, by making himſelf beholding to them for his protection and proviſions for his ſuſtenance whom he muſt afterwards when he came to be King, fight againſt as mortal enemies.

V. 2. *And David aroſe, and he paſſed over with the ſix hundred men*] Having firſt, it is likely, by his agents contracted with the King, on conditions agreed upon between them; and ſo having obtained from him ſafe-conduct and protection for himſelf and his followers.

unto Achiſh the ſon of Maoch King of Gath] Some think that this was not the ſame Achiſh that David was with before, and that he is ſaid to be *the ſon of Maoch* to difference him from the other, becauſe it is not likely he would go to him again from whom he had lately eſcaped with ſo much danger. But it ſeemeth to me, becauſe it was ſo lately, and he of the ſame name, that this was the ſame King; unto whom David went again, but upon other conditions, and in another manner; before, ſecretly and diſguiſedly, as a private man; but now openly and profeſſedly, as the captain of ſix hundred men, with all his company following him, to do the King ſervice, and upon cautions and conditions agreed upon between them.

V. 4. *And it was told Saul*——*and he ſought no more again for him*] To wit, becauſe it was both bootleſſe, he being in the land of his enemies and out of his reach, and alſo (as he hoped) needleſſe, becauſe the Philiſtims were likely to revenge themſelves upon him, being now in their hands, who had done them ſo many miſchiefs, and was likely to do them more, if they did not make uſe of this opportunity to cut him off. But by this reaſon which is rendred for *S*auls not purſuing David, it is implyed, that notwithſtanding their late reconciliation he would again have perſecuted him, if he had continued in the land.

V. 5. *And David ſaid to Achiſh*——*Let them give me a place in ſome town. i. e.* Let ſome of thy officers by thy command deſign ſome place fitting for me and my followers to dwell in.

for why ſhould thy ſervant dwell in the royal city with thee?] David in his prudence maketh modeſty and humility the ground of his ſuit, though he had other ends and ayms in it; as, 1. that his followers might not be corrupted with the vices, eſpecially the idolatry, exerciſed in the royal city. 2. That they might have the free exerciſe of Gods pure worſhip, which would have been offenſive to the idolatrous inhabitants. 3. That being abſent, he might not ſo eaſily be drawn in to joyn with them in their wars againſt Gods people. 4. That wanting other means to maintain his followers, he might more unknown and unſuſpected make in-roads into the bordering countries, and live upon their ſpoyl who were by God devoted to deſtruction.

V. 6. *Achiſh gave him Ziklag that day*] This city by Gods donation did belong to the tribe of Judah, Joſh. 15. 31. but was poſſeſſed till now by the Philiſtims.

wherefore Ziklag pertaineth to the Kings of Judah to this day] Not only by right of inheritance from God, but alſo by the Kings free gift. Now this was ſo ordered by Gods providence, that David might have a fit place not only for preſent habitation for himſelf and his followers, but alſo for raiſing and forming a great army, all thoſe having hereby opportunity to reſort unto him who favoured his cauſe, and deſired to advance him to the Kingdome, 1 Chr. 12. 1. 22.

V. 7. *And the time that David dwelt in the countrey of the Philiſtims was a full year and four moneths*] Heb. *a year of dayes* (or, *dayes*) *and four moneths*. Some would have it that he was there but four moneths and certain dayes: But becauſe *dayes* is put before *moneths*, as the greater time uſeth to be before the leſſer, and becauſe dayes is put for a year of dayes, and *a ſacrifice of dayes* for a yearly ſacrifice, ch. 1. 21. and becauſe Achiſh ſaith that he had had long experience of Davids fidelity, ch. 29. 3. which cannot be limited to a few moneths, and all the things done in the time of his reſiding among the Philiſtines cannot be reaſonably thought to have been done in ſo ſhort a ſpace; therefore I conceive we have the time rightly expreſſed in our tranſlation.

V. 8. *invaded the Geſhurites, and the Gezrites*] Theſe were ſome reliques of the Canaanites, whom God appointed to be deſtroyed; but at the coming of the Iſraelites they left their places in Gilead and the tribe of Ephraim, and went to the Amalekites, Joſh. 12. 5. and 16. 3.

and the Amalekites] Theſe Saul was commanded to root out, ch. 15. 1, 2. but he left ſome alive, which David now deſtroyed. See on ch. 15. 7, 8.

For thoſe nations] *i. e.* The Geſhurites and the Gezrites and the Amalekites.

were the inhabitants of the land] *i. e.* Of Canaan, on both ſides Jordan.

as thou goeſt to Shur] *i. e.* The entrance of the Wilderneſſe to Shur towards Egypt.

V. 9. *And David ſmote the land*] To wit, the inhabitants of that Country, that is, the Amalekites, which were to be deſtroyed by Gods command, ch. 15. 3. Exod. 17. 14.

and left neither man nor woman alive] Both becauſe he knew that God had devoted them to deſtruction, and alſo becauſe none ſhould carry tidings to Achiſh, who would have been offended, if he had heard that theſe nations, who were his confederates and it may be alſo his tributaries, were deſtroyed by David, v. 11.

V. 10. *And Achiſh ſaid, whether have ye made a rode to day?*] Or, *Did not you make a rode to day?*

And David ſaid againſt the South of Judah, &c.] Hereby is not meant either that he invaded many Countries in one day, but one at one time, and another at another time, according as Achiſh ſeveral dayes did ask him the ſame queſtion; Or that he invaded the land of Judah at all, and theſe other places, as he would have Achiſh underſtand him, but onely thoſe countries that bordered upon them, that is, the Amalekites, Geſhurites, and Gezrites. Now herein David, to avoid Achiſh his diſpleaſure, and ſecure himſelf from danger, telleth many premeditated lyes, and deludes the King with equivocations. Divers Expoſitors, though they do not wholly acquit him, but ſay he did not uſe that plainneſſe in his anſwer which became ſuch an holy and good man, yet think he did not at all tell a direct lye, becauſe his ſpeech being

ing ambiguous, he underſtood it right of the nations that dwelt on the South of Judah, and not of Judah it ſelf; though his deſire was that Achiſh ſhould underſtand him otherwiſe, and contrary to the truth. But the end of queſtions is to be reſolved in the truth of things demanded, in a plain ſenſe; and not to be deluded by ambiguous anſwers; therefore if a man ſpeak in one ſenſe and would be underſtood in another, and accordinly ſpeak the truth with a purpoſe to delude and deceive, it is no better then a lye in that ſenſe wherein he is & would be underſtood: yea, in this reſpect worſe, becauſe it is joyned with more crafty guile and ſubtile deceit. And therefore, though I will not contend about words, nor oppoſe them that ſay Davids anſwer was no direct lye, yet ſure I am it was a fraudulent equivocation, which is no leſſe ſinful, or contrary to direct and plain truth, then a lye is. But with theſe ambiguous ſpeeches Achiſh was eaſily deceived, becauſe he had a good opinion of Davids truth and integrity; and alſo becauſe he deſired it ſhould be ſo as he ſaid; for we are the more apt to believe thoſe things we deſire, though they be falſe, becauſe, for the time whileſt we believe them, they bring as much delight and content as if they were true.

the Jerahmeelites] The inhabitants of a region in Judah, which the poſterity of Jerahmeel the firſt-born of Hezron inhabited, 1 Chr. 2. 9, 25.

the Kenites] Theſe were of the poſterity of Jethro. See on Judg. 1. 16. and 1 Sam. 15. 6.

V. 11. *And David ſaved neither man nor woman alive, to bring tidings to Gath*] Gath was a good diſtance from Ziklag and thoſe ſpoyled countries that were ſcattered and ſolitary; in which reſpect their ruine and deſolation was more eaſily concealed. Yet for all this it muſt needs be confeſſed a great wonder, that ſuch a ſlaughter of men and women in no greater diſtance of places ſhould ſo long time be concealed, and that there was a ſpecial hand of God ſo diſpoſing of it, that David might be preſerved from thoſe dangers and evils which would have befallen him if it had been diſcovered.

ſaying, Leſt they ſhould tell of us] *i. e.* Thus thinking with himſelf.

V. 12. *And Achiſh believed David*] Heb. *believed in David. i. e.* Not only gave credit to his words, but alſo repoſed truſt in him. So Exod. 14. 31.

he hath made his people utterly to abhor him] Heb. *to ſtink*. Or, to abhor him as a thing ſtinking and odious, Gen. 34. 30.

therefore he ſhall be my ſervant for ever] *i. e.* Seeing he can never have any hope of being reconciled to his people, he will never leave me to go to them, but will remain ſtill with me, to do me ſervice as long as he liveth.

CHAP. XXVIII.

Ver. 1. *THe Philiſtims gathered their armies together to fight againſt Iſrael*] *i. e.* Not only Achiſh King of Gath, but with him all the other four Princes of the Philiſtims; See ch. 6. 17. Now this came to paſs by Gods ſpecial providence, that *S*aul, whoſe ſin was now come to its full meaſure, might be cut off with all his wicked followers, and ſo a way made for bringing David to the Kingdom; though it may be the Philiſtines were encouraged to undertake this war by Sauls ill government and the diſtractions that followed thereupon in the Kingdome of Iſrael.

Know thou aſſuredly, that thou ſhalt go out with me to battel] He thus reſolveth out of the greater confidence he had in Davids valour and fidelity, whom he ſuppoſed he had made ſure unto him by his benefits conferred on him.

V. 2. *And David ſaid to Achiſh, Surely thou ſhalt know what thy ſervant can do*] Here again David through humane frailty equivocateth, becauſe he would not diſpleaſe Achiſh by a refuſal, or the diſcovery of his irreſolution to do him ſervice. By this doubtful ſpeech it appeareth he meant nothing leſſe then to fight for Gods enemies againſt his people, howſoever he deſireth that Achiſh ſhould ſo underſtand him. Neither can we reaſonably think that David intended that Achiſh ſhould experimentally know what he was able to do in fighting againſt him, who in his great extremity had entertained him and his followers with ſo much humanity and love; ſeeing this would have branded him, with baſe ingratitude and treachery: But being reſolved to do nothing either for him or againſt him, he ſpeaketh thus ambiguouſly; becauſe not knowing by what means he might avoid doing either the one or the other, as a man unreſolved he dependeth upon God, and no doubt earneſtly prayed unto him, to find out ſome way for him to come out of this labyrinth. And he was accordingly heard, by being caſhiered out of the Philiſtims army, through the princes miſlike of his going with them to battel.

And Achiſh ſaid to David, Therefore will I make thee keeper of my head for ever] Being deluded with Davids ambiguous anſwer, and underſtanding thereby that he would give him his faithful aſſiſtance, he promiſeth chiefly to rely upon him for his ſafety, and to prefer him to the office of being Captain of his Lifeguard, as long as they both lived; an high advancement, no doubt, for the King of Iſrael to be made chief Captain to the petty King of Gath, and a groſſe idolater.

V. 3. *Now Samuel was dead, and all Iſrael lamented him*] This was related ch. 25. 1. but is here again repeated; to make way unto the following ſtory of Sauls going to the witch. For Samuel being dead, he could not reſort unto him for councel in his great extremity; and he was now quite forſaken of God, and utterly deſtitute of all means to adviſe him what to do: therefore he could think of no other way, but by the help of witches & wizards to raiſe up Samuel from the dead, that he might confer with him; ſeeing he thought he would moſt pity his caſe, and be moſt able and ready to give him advice, whom he had alwayes found ſo faithful unto him. Thus this hypocrite is driven to ſeek and ſue unto *S*amuel after his death, whoſe counſel he had neglected all his life-time.

and Saul had put away thoſe that had familiar ſpirits, and the wizards out of the land] This is brought in as a difficulty that croſſed Sauls deſire. He knew not how to reſort to any witches for his purpoſe, becauſe he had rooted them all out of the land. This he had done, not with an upright and true heart out of zeal to Gods glory, or obedience to his commandments, or hatred of their ſin, but that, like an hypocrite, he might make ſhew of zeal and love to religion, and ſo raiſe up an high opinion of himſelf in the minds of the people. For otherwiſe, if he had done it in hatred to their ſin, he would not now ſeek unto them, as he doth, againſt the light of his knowledge and the teſtimony and conviction of his conſcience.

V. 4. *in Shunem*] A city in the borders of Iſſachar, Joſh. 19. 18. where Eliſha was harboured, 2 King. 4. 8, 10, and where Abiſhag Davids virgin-wife and nurſe was born, 1 King. 1. 3.

And Saul gathered all Iſrael together] *i. e.* An army out of all the tribes of Iſrael.

and they pitched in Gilboa] A mountainous place on the South-limits of the tribe of Iſſachar, neer Jezreel, where Saul and his ſons were ſlain in battel, ch. 31. 1. and 2 Sam. 1. 21.

V. 5. *And when Saul ſaw the hoſt of the Philiſtims, he was afraid*] Out of guilt of conſcience thinking the time of his cutting off was now come.

V. 6. *And when Saul enquired of the Lord, the Lord anſwered him not*] *i. e.* By ſuch means as were at hand: Which is rendred as a cauſe why *S*aul deſired to reſort to a witch.

nor by Urim] Abiathar the Prieſt, to avoid Sauls cruel rage and ſave his life, was fled to David, carrying the Ephod & breſt-plate with him, ch. 23. 6. and 30. 7. So Saul could not enquire by Urim, which was in the breſt-plate; yet it is here inſerted among the reſt, to ſhew that he was utterly forſaken of God, who either had deprived him of the means of enquiry, or would not anſwer him in thoſe he had. This was a ſign of Gods extream anger. See ch. 14. 37. Lam. 2. 9.

nor by Prophets] *i. e.* By no means, ordinary, or extraordinary, Num. 27. 21. And the reaſon is, becauſe his enquiry was out of baſe fear, and not out of faith: for then he would have been conſtant in it, waiting upon God in the uſe of lawful means, and not have run after witches, as a man deſperately reſolved to ſeek help of the devil, if in his own limited time God would not anſwer him. Such faithleſſe enquiring was no better then nothing; and therefore it is ſaid 1 Chr. 10. 14. *he enquired not of the Lord*, becauſe he left the Lord, and enquired of one that had a familiar ſpirit; and *for this the Lord ſlew him.*

V. 7. *Seek me a woman that hath a familiar ſpirit*] Heb. *A Pythoniſſe*, or *a dame of a familiar ſpirit*. So familiar ſpirits call witches their *dames* unto this day. Such an one was that Divining maid mentioned Act. 16. 16. For this ſervice the Devil maketh choice of women more frequently then of men, as being the weaker ſex, and more apt to be abuſed and deluded. *S*uch a woman *S*aul commandeth his ſervants to ſeek out, that he might go and enquire of her. Like an impious wretch, when he had no hope in heaven, rather then he would fail of his purpoſe, he went to hell for help; herein going againſt not only Gods expreſſe commandment, Deut. 18. 11. but his own conſcience and practiſe alſo, who had before deſervedly deſtroyed witches. See on Iſa. 8. 19.

there is a woman that hath a familiar ſpirit at Endor] A town in the tribe of Manaſſeh, on this ſide Jordan, Joſh. 17. 11. Here many of *S*iſera's fleeing ſouldiers periſhed, Pſal. 83. 10. And here this witch lurked, as no doubt divers others did in other places, notwithſtanding that Saul had endeavoured to root them all out.

V. 8. *And Saul diſguiſed himſelf, and put on other raiment*] Both that the witch might not know him, ſeeing it was likely, that if ſhe knew him to be Saul, who had deſtroyed ſo many of her conſorts, ſhe would hide her deviliſh art, and deny his requeſt, for fear of death; and alſo becauſe he would not have any other diſcover him, leſt they ſhould take notice of his groſs hypocriſie and impiety, in reſorting now unto witches for counſel and comfort, who had lately perſecuted them even to the death.

and bring him me up whom I ſhall name unto thee] *i. e.* Raiſe him from the dead, and bring him up out of the ground and grave.

V. 9. *Wherefore then layeſt thou a ſnare for my life, to cauſe me to dye?*] *i. e.* Why doſt thou expoſe me to the danger of death by the hand of Saul for exerciſing theſe inhibited arts? Here the woman, though unknowingly, convinceth *S*auls conſcience of a grieveous ſin, in ſeeking to have his purpoſe by ſuch diabolical means as he himſelf had, formerly condemned and puniſhed.

V. 10. *And ſware to her by the Lord*] Impiouſly abuſing Gods holy name, in ſwearing that he would ſin againſt him by tranſgreſſing his law which commanded that witches and Sorcerers ſhould be put to death, Exod. 22. 18. Deut. 18. 10. and to this end that he might encourage her to wickedneſſe.

there ſhall no puniſhment happen unto thee for this thing] *i. e.* By my diſcovery, and making it known.

V. 11. *And he ſaid, Bring me up Samuel*] Though Saul rejected him and his counſel in his life time, and would not be adviſed by him, yet, being now in ſtraits, none but he will ſerve his turn.

V. 12. *And*

V. 12. *And when the woman ſaw Samuel, ſhe cryed with a loud voice*] The *S*pirit having diſcovered to her that it was Saul, and ſhe ſuſpecting he had laid this train to circumvent her and take away her life, cryeth out for fear. Now this was not the true Samuel whom the witch raiſed up, but a wicked ſpirit in his ſhape, perſonating and acting his part, as if it had been Samuel himſelf; as may appear by theſe reaſons. I. Becauſe there is none but an infinite power, which is peculiar unto God, that can raiſe the dead to life again. And this he communicateth ſometimes unto his *S*aints and ſervants, that they may confirm the truth by miracles, as he did to Elijah, Eliſha, Peter, Paul, and Chriſt himſelf; but never to the devil, to countenance lyes, and his diabolical acts. II. They that dye in the Lord, are under his protection, and their ſouls out of *S*atans reach, in heaven; without which the body can act nothing; yea the body it ſelf is deſigned to the grave, as a repoſitory and place of reſt, whence it cannot be raiſed to life again untill the day of the general reſurrection. And as the devil had no power to bring Samuel: ſo it is not probable that the Lord did ſend him. For if he refuſed to anſwer Saul in an ordinary way, by dreams, Urim, and Prophets, it is very unlikely that he would do it in an extraordinary and miraculous way, by raiſing the Prophet Samuel from the dead; ſeeing this courſe is diſclaimed by Abraham, in his ſpeech to the rich glutton, Luk. 16. 31. Neither would *S*amuel have ſaid to Saul, *Why haſt thou diſquieted me?* and aſcribed his coming to the power of the witches charms. III. His appearing in a mantle doth make it manifeſt that it was only a repreſentative ſhew, and not a real truth, ſeeing he had no mantle to bring with him from the place of the dead but it was only a garment of the devils making, and by him put on, that he might more ſpeciouſly act his part. But againſt this two things are objected: Firſt, that in the ſtory he is divers times called *Samuel*, and therefore was ſo indeed. To which I anſwer, that the wicked ſpirit perſonating *S*amuel, hath alſo his name fitly given him as a Player acting the part of a King, and repreſenting his perſon, is alſo called by his name. *S*econdly it is objected, that he foretold things to come which accordingly came to paſſe; and future contingents are not within the compaſſe of the devils cognizance, ſeeing they are wholly at Gods diſpoſing. To this I anſwer, I. That Satan in ſome caſes and at ſome times can foretell things to come, as being a great Naturaliſt, and able to dive into the hidden cauſes and deep ſecrets of nature, and ſo accordingly to frame his predictions, which ſeem wonderful and ſupernatural unto us, who are unable to dive into thoſe unknown myſteries. II Being acquainted with the cauſes of things, natural, moral, political, from theſe premiſes he is able to deduce ſuch conſequentes as in all probability will follow, if God be not pleaſed to interrupt the ſeries and chain of cauſes, as he ſometimes doth. And then in ſuch a caſe, that his predictions may ſeem true, whatſoever hapneth, he delivereth them in ſuch ambiguous, equivocal and doubtful ſpeeches, that they may be underſtood either in this or that ſenſe, though they be diverſe, yea even contrary to one another. God ſometimes uſeth *S*atan as an inſtrument to execute his judgements, as in the caſe of Job, and the four hundred falſe Prohpets deluded by him 1 Kings 22. 22. and then it is eaſie for him to foretell thoſe things which belong to the execution of Gods commands. IV. God may reveal things future and contingent unto *S*atan, and ſo he may diſcover them to witches and ſorcerers before they come to paſſe, to encourage and harden both their hearts in their diabolical practiſes, and others alſo that reſort unto them. V. The devil might very probably foretell *S*auls approaching ruine, by comparing one thing with another; as his rejection by God, and Davids election and anointing to be King; *S*auls heinous and raging ſins againſt God and his ſervants, the meaſure whereof now ſeemeth to be full; the great preparations of the Philiſtims, joined with much confidence and courage, compared with Sauls diffidence in God and the fear and fainting of his heart, who had formerly been couragious and full of valour.

V. 13. *And the King ſaid, Be not afraid*] To wit, that thou ſhalt ſuſtain any hurt or danger by my preſence, ſeeing I have not ſet thee on work to this end, but only to be ſatisfied in my demands.

For what ſaweſt thou?] Hereby is implyed that Saul was not by at the firſt whileſt the witch exerciſed her charms and ſpels to raiſe the ſpirit; which witches uſe to do ſecretly by themſelves, that their diabolical arts may not be diſcovered: For if Saul had been preſent at his firſt raiſing and anppearing, he ſhonld not have needed to have asked this queſtion, being an eye-witneſſe of all himſelf.

And the woman ſaid unto Saul, I ſaw Gods aſcending out of the earth] Like an heathen ſhe ſpeaketh in the plural number, *Gods*, though ſhe ſaw but one. *S*o Exod. 32. 4. And ſhe calleth him a God, either becauſe he appeared in the habit of a Judge or ſupream Magiſtrate, as he formerly had been; who are called *Gods*, Pſal. 82. 1, 6. Or rather becauſe he appeared as a glorious and Divine perſon, like unto God, and with ſuch majeſty and brightneſſe as did diſanimate and aſtoniſh her: For the Devil can *transform himſelf into an angel of light*, 2 Cor. 11. 14. Or elſe her meaning is to denote *an excellent perſon*: for ſo the word *Elohim*, though of the plural number, doth ſometimes ſignifie.

V. 14. *covered with a mantle*] A garment uſed by *S*amuel and other of the Prophets, ch. 15. 27. 2 Kin. 2. 8, 13.

And Saul perceived that it was Samuel] *i. e.* Both by the witches deſcription, and preſently by his own ſight, he knew him to be Samuel; though it were not the true Samuel himſelf, but the devil in his likeneſſe. For ſoon after ſhe had raiſed him by her deviliſh ſpells, ſhe calleth Saul himſelf to ſee and talke with him; which was the cauſe of his coming: and ſhe going out, leaveth them to themſelves to debate together of their ſecrets, as thinking it no manners to prie into them, as appeareth, v. 21.

and he ſtooped with his face to the ground, and bowed himſelf] Being deluded by the devil, he doth him this honour in ſtead of Samuel. Thus he who in his proſperity neglected *S*amuel, now, in the ſtraits of trouble adoreth him as his *S*uperior.

V. 15. *Why haſt thou diſquieted me, to bring me up?*] It was neither in the Witches nor devils power to raiſe up *S*amuel. But God permitteth the devil to delude thoſe to their perdition, that believe him, and put their truſt in diabolical arts.

that thou mayeſt make known unto me what I ſhall do] *i. e.* What is beſt to be done by me, that am in ſuch a diſtreſſed condition.

V. 16. *Wherefore then doſt thou ask of me, ſeeing the Lord is departed from thee*] As the devil counterfeited Samuels perſon and habit, ſo did he alſo his words and ſpeeches, in all his conference with Saul. *q. d.* Why doſt thou ſeek to me for counſel, ſeeing I can do thee no favour, being Gods enemy?

V. 17. *And the Lord hath done to him*] *i. e.* To David. According to his promiſe. By rejecting and bringing thee to ruine he hath made way for him to come to the Kingdom. Others read it thus, *The Lord hath done for himſelf*; *i. e.* hath diſpoſed his counſels to his own ends, as he ſpake by Samuel, ch. 15. 27, 28.

For the Lord hath rent the Kingdome out of thine hand] *S*ome ſay the phraſe of *renting* is uſed, becauſe the whole Kingdom was not taken at once from Sauls poſterity, but part of it for a time was held by Iſhboſheth, one of his ſons; as it is ſaid of *S*olomons Kingdome in like caſe, 1 Kings 11. 31.

V. 18. *Becauſe thou obeyedſt not the voice of the Lord, nor executedſt his fierce wrath upon Amalek*] Saul had committed many other heinous ſins, for which he deſerved to be dethroned, as his murdering of the Lords Prieſts, and perſecuting the Lords Prieſts, and perſecuting David, being innocent, againſt his knowledg and conſcience. But the devil nameth this ſin onely, becauſe upon commiſſion thereof the ſentence of rejection was denounced, ch. 15. 28. Here obſerve the devils method in dealing with his vaſſals: Firſt he tempteth them to ſin under the notion of a good deed or work of mercy; and when he hath drawn them to commit it, he preſſeth it upon their conſciences, eſpecially in the day of their calamity, as horrible and heinous, that he may bring them to deſpair.

V. 19. *And to morrow ſhalt thou and thy ſons be with me*] Hereby is not meant either heaven or hell, but the ſtate of the dead, to wit that they all ſhould be dead, as he was. So 2 Sam. 12. 13. Now whereas he telleth him that he ſhould *to morow be with him* in this ſtate of death, he ſpeaketh ambiguouſly, and might be underſtood either of the next day following, or indifinitely of ſome other time neer approaching. For ſo *to morrow* is often taken, as Exod. 13. 14. and Matth. 6. 34. And ſo in this place it is to be underſtood. For it was not the next day that Saul and his ſons were ſlain, in which the Philiſtims were but preparing for the battel, and ſent away David from amongſt them, ch. 29. but, as it ſeemeth, a day or two after. And uſing the ſame ambiguity he alſo ſaith that *S*aul and his ſons ſhould be with him; which, whether underſtood of *S*amuel or *S*atan, heaven or hell, could not be true of them all without diſtinction.

V. 20. *Then Saul fell ſtraightway all along on the earth*] *i. e.* Being frighted with this dreadful news, his vital ſpirits ſo failed him that he fell into a deadly trance.

for he had eaten no bread all the day] *i. e.* His fright accompanied with faſting did, both working together, bring him to this fainting and deadly ſwoon. And the cauſe of this his faſting, as ſome think, was, that coming to enquire of a witch, he might thus prepare himſelf to receive her anſwers, the devil imitating God as his ape, who will be ſought unto by faſting and prayer.

V. 21. *And the woman came unto Saul*] Namely after their conference being ended, the counterfeit Samuel was departed from him. Whereby is implyed that, whileſt it continued, ſhe had abſented her ſelf from them.

and I have put my life in mine hand] *i. e.* I have expoſed it to extream danger to ſatisfie thy deſire, if thou ſhouldeſt be pleaſed to deal with me as thou haſt formerly done with others of my condition, *S*ee on Judg. 12. 3.

V. 22. *let me ſet a morſel of bread before thee*] *i. e.* Make ſome poor proviſion, as I am able, for thy comfort and refreſhing in this thy faintneſſe and diſconſolate condition.

V. 24. *And the woman had a fat calfe in the houſe, and ſhe haſted and killed it*] For this Joſephus much commendeth her, as having herein done a noble act of humanity, and that to *S*aul, who had deſtroyed all he could find of her profeſſion; and when alſo he was in that dejected and deſperate condition, and never likely to make any recompenſe for her coſt and kindeneſſe. But others think it was an act of ſelfe-love, in which ſhe only reſpected her own ſafety; and fearing that if he dyed in her houſe, ſhe ſhould be called to account for his death, as having ſome hand in it by way of revenge, becauſe he had ſlain ſo many of her conſorts, ſhe uſed the beſt meanes ſhe could to comfort and ſtrengthen him, that he might depart ſafe out of her hands.

CHAP. XXIX.

Verſ. 1. N*Ow the Philiſtims gathered together all their armies to Aphek*] There were divers Cities of this name in Canaan; one in Iudah, Joſh. 15. 53. where the *I*ſraelites were defeated, and

Eli's ſonnes ſlain, ch.4. 1. and where Benhadad was overthrown, 1. King. 20.26. another in Aſher, Joſh. 19.30. Judg. 1. 31. and this in Iſſachar, neer Gilboa, by the great field Megiddo, Joſh. 19. 18. Before, ch. 28. 4. the Philiſtims are ſaid to have pitched in Shunem, and the Iſraelites in Gilboa, and now the one in Aphek, and the other in Jezreel; not becauſe they had changed the place of their encamping; but thoſe places being very neer one another, and their camps overſpreading both alike, they are ſaid promiſcuouſly to have pitched ſometimes in the one, and ſometimes in the other place.

in Jezreel] Neer unto mount Gilboa, where the battel was fought Joſh. 19. 18.

V. 2. *And the Lords of the Philiſtims paſſed on by hundreds*] *i. e.* They came to take a view of their armies, as they were divided into hundreds and thouſands, before they were to lead them out to battell.

But David and his men paſſed on in the rereward with Achiſh] Who, though he were but one of the five Kings or Lords of the Philiſtims, yet it ſeemeth was choſen General in this expedition; and having choſen David and his followers to be his Life-guard, he placed them in the rereward of the battel, together with himſelf, as repoſing moſt truſt in them, eſpecially David, whom he had ſaid he would *make keeper of his head for ever,* ch. 28. 2.

V. 3. *the Princes of the Philiſtims*] *i. e.* The other Lords of their chief Cities, who had aſſociated themſelves with Achiſh in this war.

What do theſe Hebrews here?] So they call them in contempt and deſpite, as being their mortal enemies. *q. d.* Their room were much better then their company, ſeeing they are likely to do us more hurt then good.

Is not this David the ſervant of Saul?] *i. e.* A man greatly renowned amongſt his people for wiſdom and fortitude, and therefore able to do us ſpecial ſervice, being now fallen to our party.

which hath been with me theſe dayes, or years] *i. e.* As there is no doubt to be made of his abilities, ſo there is no reaſon to queſtion his faithfulneſſe, ſeeing I have had good experience thereof many dayes, or I may rather ſay years, he having now dwelt among us a whole yeer and four moneths, ch. 27. 7.

and I have found no fault in him] An high commendation. He was a man not only adorned with many vertues, but thoſe alſo not blemiſhed with any fault.

ſince he fell unto me] *i. e.* Since he left his maſters ſervice, being much wronged by him, and came unto me for protection. And though it cannot be denied but that by reaſon of his valor and prudence he did as much miſchief whileſt he was our enemy, yet we ſhall now thereby receive the more benefit, he being become our friend, and having left his former intereſt.

V. 4. *And the Princes of the Philiſtims were wroth with him*] Becauſe they thought Achiſh was much deluded upon ſlight and weak grounds, and by his error would greatly indanger the whole army.

Make this fellow return——to his place which thou haſt appointed him] *i. e.* To Ziklag, which thou haſt given him, though he be a fellow (howſoever high in thy eſteem, yet) unworthy of it, being at the beſt but a reconciled enemy, and as yet unknown to us how he will prove.

Leſt in the battel he be an adverſary to us] *i. e.* Turn from our ſide to help our enemies, as others of his nation have ſerved us in former times to our great hurt and prejudice, ch. 14. 21.

For wherewith ſhould he reconcile himſelf to his maſter? ſhould it not be with the heads of theſe men?] *i. e.* By betraying the lives of this whole army into Sauls hands. *q. d.* It cannot be but that it much diſcontents him to loſe all the comforts of his native country, and to live as an exile in a ſtrange nation: yet thus he muſt do, unleſſe he be reconciled to the King his Maſter. And what more likely means of bringing that to paſſe, then by a ſervice of ſo high an nature as this, to make him victorious over his enemies?

V. 5. *Is not this David, of whom they ſang one to another?*] *i. e.* As he is a man likely to betray us in reſpect of his own intereſt: ſo is he a moſt dangerous man in reſpect of his great abilities to effect it, being ſo much renowned for valour and military prudence, ch. 18. 7. and 21. 11.

V. 6. *Surely as the Lord liveth*] He ſweareth by the true God Jehovah, though he were an idolater; either becauſe he had learned ſo to do of David, or becauſe, ſwearing by his God, he ſhould the rather believe him.

thou haſt been upright] *i. e.* Approved thy ſelfe to me as a faithful ſervant: and all thy dealings, ſince thou cameſt into the army, I approve as juſt and good. Num. 27. 17.

Neverthelesſe the lords favour thee not] Heb. *thou art not good in the eyes of the Lords.* He qualifieth their hard and harſh cenſures and ſuſpicions with fair terms, that he might not too much grieve David, nor incenſe and raiſe up his ſpirit againſt them.

V. 7. *That thou diſpleaſe not the Lords of the Philiſtims*] Heb. *do not evil in the eyes of the lords.* *i. e.* In this follow my directions: For though thy actions may be good in themſelves, yet if they ſeem evil to them, they will diſpleaſe them, which would not be ſafe for thee ſeeing thou art now in their power.

V. 8. *And David ſaid unto Achiſh, But what have I done?——that I may not go fight againſt the enemies of my lord the King?*] Here David bewrayeth his great frailty, in uſing this deep diſſimulation to pleaſe the King: For he had not the leaſt deſire to fight in the quarrel of the idolatrous and uncircumciſed Philiſtims againſt Gods people; and no doubt he had earneſtly prayed unto God to give him ſome means whereby he might prevent it without running into extream danger; and now that God had heard his prayer, and found out a way for him above the reach of humane reaſon, he maketh ſhew of great willingneſſe to decline it, and of much diſcontent becauſe he was put off from doing the King ſervice.

V. 9. *Thou art good in my ſight, as an Angel of God*] *i. e.* A man of ſuch excellencies in mine eyes that thou ſeemeſt, as an Angel, to be ſent from heaven. Which phraſe he had either learned from David, or had it from the Hebrews, who were a neighbour nation, or from ſome reliques of the light of nature, which ſtill remain even among heathen idolaters.

V. 10. *And aſſoon as ye be up early in the morning, and have light, depart*] This advice he giveth him, to make all haſte to get away, leſt the lords of the Philiſtims ſhould be incenſed by his ſtay, and ſo either fall upon him and his followers in the camp, or lay ſecret ambuſhes to intrap him in his return. But God by his ſecret hand of providence ſo diſpoſed of it, both that he might not by ſtaying among them be drawn into the battel to fight, either againſt Gods people contrary to his conſcience and faith, or againſt Achiſh and his people, and ſo brand his name with infamy, for his perfidiouſneſſe and ungratefull inhumanity, having been ſo much ingaged unto him for his courteous entertainment, and alſo that he might by his ſpeedy return come ſeaſonably to recover his captives and the ſpoils of Ziklag out of the hands of the *Amalekites*; who had carried them away.

V. 11. *to return into the land of the Philiſtims*] *i. e.* Ziklag, which lay in the confines of the Philiſtims country. *And the army of the Philiſtims marched on to Jezreel* to give battel to Saul and the army of Iſrael.

CHAP. XXX.

Verſ. 1. *When David and his men were come to Ziklag on the third day*] To wit, after they had departed from the Philiſtims Camp.

the Amalekites had invaded the South and Ziklag] *i. e.* Part of the Philiſtims Country, and part of Judah, which lay on the South, as the Egyptian expounded it, v. 14.

and ſmitten Ziklag, and burnt it with fire] *i. e.* Slain the men and burnt the City. Theſe Amalekites were either the remainder of Sauls ſword in former times, and David of late, or elſe ſome others of that Nation that inhabited ſome remote corner of the Land, who taking the opportunity of Davids abſence in the Philiſtims country revenged themſelves on him, by forraging his tribe of Judah, burning Ziklag, which belonged unto him, ſlaying the men which he had there left behind him, and carrying the women and children away captive, to make them ſlaves, becauſe he had invaded and ſpoiled their Country, ch. 27. 8, 9. This was their aym, but God by his providence diſpoſed of it for other ends. David out of diffidence and diſtruſt in Gods promiſes and protection had fled out of Judah, where God had appointed him to abide, ch. 22. 5. into the land of the uncircumciſed Philiſtims, hoping there to find more ſafety then in that place which God had aſſigned him; and that out of his own policy, never conſulting with God about it. And to ſtrengthen this tottering hope, when it was ready to faint and fail, he had baſely ſhifted and ſhuffled for himſelf, telling many untruths, and uſing groſs diſſimulation, counterfeiting himſelf to be a friend to Gods enemies, and an enemie to his friends, and all to pleaſe the heathen King in whoſe protection he put his confidence. Now God made uſe of this action of the Amalekites and their ſacking of Ziklag to bring David to the ſight of his ſinnes, and to teach him for the future, to make God his refuge. Again, God hereby tried and exerciſed his faith, bringing him into ſuch ſtraits and dangers as no humane wiſdom could teach him how to evade. Further, he made way for David to obtain a glorious victory over Gods enemies, which might raiſe his fame, and make him be held in high honour and eſteem among his own nation; whilſt they admired his valour, and taſted of the fruits of his victory which he ſent among them: whereby he knit their hearts unto him, when he had moſt need of their aſſiſtance for obtaining the Kingdom. And finally hereby a way was laid open for the ruine of the remainder of the Amalekites, that curſed Nation, which God had devoted to deſtruction.

V. 2. *And had taken the women captives——they ſlew not any, either great or ſmall*] They ſpared not theſe out of any love or pity, ſeeing they were alwaies moſt malicious to Gods people, and now of late extreamly exaſperated by that ſharp execution of Davids, putting all of theirs to the ſword he could meet with, men, women and children. No doubt they would have rendred like for like unto Davids people, now fallen into their hands, and have revenged themſelves with all rigour, if they had been left to their own rage. But God inclined their hearts thus to ſpare them, that David might reſcue and recover them. And perhaps they did it out of a covetous deſire, to make moſt gain and advantage to themſelves, either by keeping or ſelling them for ſlaves, or receiving from David and his company round ſums for their ranſom.

V. 4. *Then David and the people that were with him lift up their voice and wept*] They did not ſtoically ſlight this heavy judgement, but laid it ſadly to heart. And their hearts being over-burthened with ſorrow both for their great loſs and their ſins the cauſe of it, ſought to eaſe themſelves by the paſſages of the eyes, and ſent forth an abundant ſhower of tears, which are called the *Blood* of the ſoul.

V. 5. *And Davids two wives were taken captives*] This is ſpecially added to ſhew, that beſides his grief for the common calamity, and the danger he was in by reaſon of his peoples high diſcontent, David had cauſe enough to grieve for his own particular loſs.

V. 6. *And David was greatly diſtreſſed*] He was driven by *S*auls rage from his own home, and lived as an exile in an heatheniſh country: And having had a ſhort time of breathing by dwelling at Ziklag, now that alſo is taken from him; and the place of his habitation being burnt, he knoweth not whether to flee for comfort. Not to his own country; for then *S*aul purſues and perſecutes him: Not back to the Philiſtims; for they having jealous and hard thoughts of him, had lately packed him away with diſhonour and diſgrace. The Amalekites his malicious enemies were become owners of his beloved wives, and had a ſtrong Army to hold their poſſeſſions. And his friends and followers, from whom alone he could expect comfort, are vehemently incenſed againſt him.

for the people ſpake of ſtoning him] They now looked upon him as the chief cauſe of all their loſſe and miſery; partly becauſe he had inraged the Amalekites by invading their country and ſlaughtering their people; and, partly becauſe having thus provoked them to revenge, he had improvidently left the City naked to their malice, and drawn out all his forces, which ſhould have defended it, to be imployed in aſſiſting the Philiſtims in an unneceſſary, yea, pernicious war againſt Gods people. But they entertained theſe thoughts of ſtoning David, not ſo much out of any ground of reaſon, as becauſe they were wholly tranſported with paſſion, having their hearts embittered with grief for the loſs of their wives and children. See Exod. 17. 4. Joh. 8. 59.

But David encouraged himſelf in the Lord his God] Him, being Lord in general of heaven and earth, and all creatures contained in them, he had by faith made his own in a peculiar manner; like the Spouſe, Cant. 6. 3. *I am my beloveds, and my beloved is mine*; and the Apoſtle, Rom. 1. 8. Gal. 2. 20. And in him he encouraged himſelf when all other comforts forſook him; like Habakkuk, who reſolveth, that though all other means failed, yet he would *rejoyce in the Lord, and joy in the God of his ſalvation*, Hab. 3. 17, 18. And he ſtrengthened his faith in this great tentation, both by remembring Gods former promiſes of Protection in difficulties, of which he had had often experience, and of bringing him to the Kingdom; and alſo by comforting himſelf with future hopes, and among the reſt, that he ſhould by Gods aſſiſtance recover all theſe loſſes, and be avenged on his enemies. And in this hope he called for the Ephod, that he might conſult with God.

V. 7. *I pray thee bring me hither the Ephod*] *i. e.* Go fetch the Ephod, and put it on, that thou mayeſt enquire for me by Urim what is to be done in this diſtreſſe. *S*o ch: 23. 9. Num. 27. 21. Exod. 28. 30. This David divers times had neglected to do upon weighty occaſions, as, before he fled out of Judea into the land of the Philiſtims, when he invaded the Amalekites and Geſhurites, and when he followed Achiſh in the war againſt his own people; but having ſmarted for it, and repenting of his neglect, now that he was brought into theſe great ſtraits, he calleth for the Ephod, being unwilling to do any thing without Gods direction.

V. 8. *And David enquired at the Lord*] To wit, by Abiathar the high Prieſt: and he was graciouſly heard, and encouraged to go on in this expedition, with promiſe of good ſucceſſe.

V. 9. *And came to the brook Beſor*] In the borders of *S*imeon, derived and deſcending from the mountains of Iudah, and running to the Weſt-*S*ea.

where thoſe that were left behind ſtayed] Being ſo wearied and faint, that they were unable to go any further, v. 10.

V. 10. *For two hundred abode behind*] To wit, to guard and ſecure the Carriages, that David with the four hundred, which were more freſh and able, might with more ſpeed purſue the Amalekites. Here God was pleaſed again to try and exerciſe Davids faith, in that after he had incouraged him to purſue his enemies, he thus croſſed him in his courſe, by diſabling a third part of his company from going on with the reſt againſt a great army. And this he did alſo that the glory of the victory might be aſcribed unto him, and not to their own ſtrength.

V. 11. *And they found an Egyptian in the field, and brought him to David*] This hapned by Gods ſpecial providence, who by this means provided both a guide to bring them to their enemies, and alſo reliefe for this diſtreſſed Egyptian, who was ready to periſh with ſickneſſe and hunger.

and gave him bread, and he did eat] This was a laudable act of humanity and charity, in that when they were in ſuch haſte, and the hot purſuit of their enemies, they would take notice of a poor wretch, and take ſuch care to relieve him in his miſerable condition. Yea, this work of mercy they did in the firſt place, before they had made any enquiry whether he were willing or able to do them any ſervice in requital of their kindneſſe. This compaſſion of theirs to this Egyptian God richly rewarded, by making him the inſtrument of their enſuing victory.

V. 12. *when he had eaten, his ſpirit came again to him*] *i. e.* By this refreſhment his ſpirits being revived, his ſoul which was ready to depart, returned to execute its former functions and operations. *S*o chap. 14. 27. Iudg. 15. 19.

V. 13. *my Maſter left me, becauſe three dayes agon I fell ſick*] Heb. *this the third day*, to wit, from which I fell ſick. This is noted to condemn this barbarous and inhumane Amalekite, who left his ſervant in his greateſt diſtreſſe, either to dye of his ſickneſſe, without uſing any means for his recovery, or to periſh with hunger, if the diſeaſe were not mortal, or to be torn in pieces with wild beaſts, when as it was eaſie for him, (being at good leiſure, and no enemies purſuing) to have carried him away with him in a waggon, or upon ſome beaſt. Now this his mercileſs cruelty God puniſhed with all ſeverity, both in the ruine of himſelf and the whole army.

V. 14. *of the Cherethites*] *i. e.* The Philiſtims, as appeareth v. 16. They were ſo called (it ſeemeth) from ſome part of their country, which had this name, Ezek. 21. 16. Zeph. 2. 5.

and upon the South of Caleb] *i. e.* The South of the Land inhabited by Calebs poſterity, Joſh. 14. 13. where Davids poſſeſſion lay, which he had by his marriage with Abigail Nabals widow.

V. 15. *And he ſaid, Swear unto me by God*] Though he had good experience of Davids humanity, yet in a matter that ſo neerly concerned him, he requireth his oath for better ſecurity.

that thou wilt neither kill me] *i. e.* Thy ſelf or by thy command. Of this he had ſome fear and ſuſpition, becauſe it is the manner of men to hate the traytor, though they love the treaſon; and when they have ſerved their own turn by diſcoveries of ſecrets, to cut them off by whom they have diſcovered them.

Nor deliver me into the hands of my maſter] Who, though thou doſt ſpare me, would ſurely revenge himſelf upon me for betraying his ſecrets. Unto this motion it ſeemeth David condeſcended, though it be not plainly expreſſed: And he might lawfully do it, ſeeing the Amalekite was not now his Maſter, having barbarouſly caſt him off, and expoſed him to death; nor the Egyptian any longer his ſervant, but Davids, who had not onely taken him captive, but alſo cheriſhed him, and ſaved his life.

and I will bring thee down to this company] Having learned by ſome of them, at their departure from him, where they purpoſed to encamp, that if he recovered his health he might come unto them.

V. 16. *and out of the land of Judah*] Unto which Ziklag and the land of Caleb belonged.

V. 17. *And David ſmote them from the twilight* (To wit, of the fore-going evening) *to the evening of the next day*] He found them eating and drinking, dancing and revelling; which uſually are the actions of the evening, and not the twilight of the morning. And having ſo ſmall a number againſt a great multitude, the night was fitteſt for ſuch an attempt. Yet ſome take it for the morning twilight, becauſe without ſome reſt, Davids men would have been unfit for this enterpriſe after their long march.

And there eſcaped not a man of them] This great and general ſlaughter may ſeem cruel, eſpecially ſeeing the Amalekites had ſpared their wives and children; yet it cannot be counted ſo, if we conſider they were not left to Davids mercy, being a nation whom God had deſigned to utter deſtruction; and for ſparing of whom, *S*aul was ſeverely puniſhed, when, God having put them into his hands, he did not to the full execute his righteous judgements. Neither were they to be favoured for ſparing the women and children, ſeeing they did it not out of any love or pity, but out of ſelf-reſpects, God over-ruling them by his powerful providence, and blunting the edg of their malice and fury.

V. 20. *and David took*] To wit, Davids men.

all the flocks and the herds] *i. e.* All the reſidue of the cattel, which the Amalekites had taken from others, *i. e.* the Philiſtims, the Calebites, and men of Judah.

which they drave before thoſe other cattel] *i. e.* Thoſe which they had taken from Ziklag, and which belonged to David and his followers.

and ſaid, This is Davids ſpoil] *i. e.* It belongeth to David by his ſouldiers free conſent and gift: And therefore afterwards he beſtowed it on whom he pleaſed, v. 26. And thus Davids followers made him ſome amends for the wrong they had done him in their former muttering, by aſcribing unto him the whole honour of the victory, as Gods inſtrument, ſeeing he had, when the caſe ſeemed deſperate, conſulted with God, encouraged them to the purſuit, and, as their General, conducted them in the expedition, (and unto the Generall, the praiſe of the victory is uſually aſcribed) and by enabling him by this rich gift to gratifie his friends, and make them firm unto him when he ſhould have occaſion to uſe them.

V. 21. *And when David came neer to the people, he ſaluted them*] Or, *asked them how they did*, *i. e.* *S*pake courteouſly unto them, that they might not be dejected by their abſence in the fight, unto which they were neceſſitated by their wearineſs.

V. 22. *Then anſwered all the wicked men*] *i. e.* When the two hundred men had ſpoken to have their part of the ſpoil.

and men of Belial] See on Judg. 19. 22.

Becauſe they went not with us, we will not give them ought of the ſpoil] *i. e.* There is no reaſon they ſhould have any part of the wages, ſeeing they have done no part of the work, nor run any danger in the battel. Now in this they ſpake impiouſly againſt God, robbing him of the glory of the victory, and arrogating it to themſelves; and unjuſtly and uncharitably againſt their brethren, ſeeing it was not their fault that they were not in the ſervice: from which they were detained by meer neceſſity, through faintneſs and wearineſſe. Neither were they in the mean time altogether unſerviceable, ſeeing they kept the carriages and ſtuff, which might have been plundered and ſpoiled if they had not guarded it.

V. 23. *Ye ſhall not do ſo my brethren*] He calleth them *brethren*, becauſe they were of the ſame Nation, and profeſſed the ſame religion, though they were *men of Belial*, and did not walk according to their profeſſion; that by that ſweet compellation he might inſinuate into their affections, and make them more pliable to hearken to his admonition. *S*o Lot, Gen. 19. 7. and the old Hoſte, Iudg. 19. 23.

with that which the Lord hath given us] *i.e.* With the ſpoil which we have gotten not by our own valour and ſtrength, but by Gods gracious favour and free gift, and in which theſe our brethren have a part and intereſt as well as we.

who hath preſerved us, and delivered the company that came againſt us, into our hand] And therefore we ſhould be very ungrateful unto him, if we ſhould be injurious to our brethren, ſeeing he is Lord of us all, and reſpecteth not one more then another.

V. 24. *For who will hearken unto you in this matter*] *i.e.* The thing you propoſe is ſo unreaſonable and unjuſt, that no man of judgement or indifferency, and not wholly over-byaſſed by ſelf-love, will think it worthy the hearing.

But as his part is that goeth down to the battel, ſo ſhall his part be that tarrieth by the ſtuff] They both alike ſhall have their ſhares, Joſh. 22.8. Not equal ſhares, in an Arithmetical, but in a Geometrical proportion. For thoſe that went to war, Numb. 31. 27. were by Gods appointment to have half the ſpoil, though they were but twelve thouſand men; and the other half was to be divided among the reſt of the people, which were ſix hundred thouſand. And out of the ſouldiers part there was to be taken but one of five hundred, of the captives and cattel, and to be given to the Prieſts; but out of the peoples part there was to be taken one of fifty: Whereby it appeareth, that the men of war had a great part above the reſt in the diviſion of the ſpoil. Whether that proportion was ratably obſerved in this diviſion, or afterwards, we cannot infallibly determine. But of this we may be ſure, that theſe two hundred had not an equal ſhare with the four hundred that went to war: for then they ſhould have had twice as much as they in the perſonal diviſion, ſeeing they were but half ſo many as they in number.

V. 25. *And it was ſo from that day forward, that he made it a ſtatute*] *i.e.* Did revive and ratifie this ſtatute firſt made by God, namely, That thoſe which guard the camp ſhould according to their proportion and number ſhare with them that go out to war. See 2 Macc. 8. 28.

V. 26. *He ſent of the ſpoil to the elders of Judah, even to his friends*] This he did both in way of Juſtice, reſtoring unto them that which had been their own; much of theſe ſpoils having been taken from them by the Amalekites, v. 16. and alſo in way of gratitude for the many favours and courteſies he had received when he lived among them; and laſtly in way of Prudence, to make them hereby more firm unto him, and more willing to give him their aſſiſtance: The time now approaching neer of accompliſhing Gods promiſes in bringing him to the Crown, Saul and his ſons about this time being ſlain and taken out of his way.

Behold a preſent for you of the ſpoil of the enemies of the Lord] He intimateth unto them, that he had gotten theſe ſpoils, not in purſuance of his own intereſt, or by taking private revenge, but by fighting againſt them who were Gods enemies, and the profeſſed enemies of the whole Common-wealth, whom God had devoted to utter deſtruction.

V. 27. *To them which were in Bethel*] Or, *the houſe of God*: which at this time was at Kirjath-jearim with the ark, ch. 6. 21. and 7. 1. Hither he ſent as it were the firſt fruits of the ſpoil, and by way of thankfulneſſe devoted them unto God, who had given him this great victory. Some underſtand it of the City Bethel properly ſo called: But this was not in the tribe of Judah, whither David for the moſt part ſent his Preſent, but in Ephraim, Joſh. 16. 2. Judg. 1. 22. unto which tribe he was not bound by any ſpecial favours that we read of. Beſides the word *Bethel* is taken appellatively for *the houſe of God* twice before, ch. 7. 16. and 10. 3. And it was now in Kirjath-jearim a City of Judah, Joſh. 15. 60. as moſt of the Cities were which are here mentioned. Finally, it is moſt likely that David would chiefly remember to ſend a Preſent to that place where was the ark of God, to teſtifie his thankfulneſſe for his victory.

in South Ra-moth] A City in Simeon, Ioſh. 19. 8. called here *South-Ramoth* to diſtinguiſh it from Ramoth in Gilead, 1 Kings 22. 13.

in Jattir] A City on a mountain in the tribe of Iudah, Ioſh. 15. 48.

V. 28. *in Aroer*] A City on the banks of the River Arnon, belonging to Reuben, Ioſh. 13. 16. Deut. 3. 12. See on Iſa. 17. 2.

in Siphmoth] The ſame (as ſome think) with *Shepham*, Num. 34. 10. one of the land-limits of Canaan.

in Eſhtemoa] A city in Iudah, called alſo *Aſhtemoh*, Ioſh. 15. 50. given to the ſons of Aaron, 1 Chron. 6. 57.

V. 29. *in Rachal*] This town is not mentioned any where elſe in Scripture. Some think it was in the tribe of Iudah, though not named in that Catalogue, Ioſh. 15. 37.

in the cities of the Jerahmeelites] See ch. 27. 10.

Kenites] See Iudg. 1. 16.

V. 30. *in Hormah*] Called alſo *Zephath*, Iudg. 1. 17. 2 Chron. 14. 10. belonging to Simeon, Ioſh. 19. 4.

Chor-Aſhan] The ſame (as ſome think) with that which is called *Aſhan*, in the tribe of Simeon; who had their inheritance out of Iudah, Ioſh. 19. 7.

in Athach] This S. Hierom in his Book *De locis Hebraicis* placeth in Iudah. We read not of it but here onely.

V. 31. *in Hebron*] A famous City in the mountains of Iudah, given to Caleb, Ioſh. 14. 13, 14.

and to all the places where David himſelf and his men were wont to haunt] *i.e.* Where he had found entertainment in his diſtreſſe when he fled from Saul. He ſent them preſents to teſtifie his thankfulneſſe for their love towards him.

CHAP. XXXI.

Verſ. 1. *Now the Philiſtims fought againſt Iſrael*] Here the writer returneth to the Hiſtory from which he had digreſſed in the former Chapter; 1 Chron. 10. 1.

And the men of Iſrael fled from before the Philiſtims] An evidence of Gods wrath for their ſins, threatned Deut. 28. 25. Lev. 26. 36. Beſides their other wickedneſſe, many of them had conſpired with Saul to perſecute David, and not ſhewed any diſlike of his horrible cruelty in ſlaughtering the Lords Prieſts; and therefore partaking with him in his ſins, no marvel if they alſo did partake with him in his puniſhment.

and fell down ſlain in mount Gilboa] See ch. 28. 4. This hapned, as Ioſephus relateth, at the very ſame time when David was victorious over the Amalekites: So that God gave contrary ſucceſſe to David and Saul; victory and triumph to the one, who truſted in him in the uſe of lawful means, and ruine and deſtruction to the other, who out of diffidence in God conſulted with a witch.

V. 2. *And the Philiſtims ſlew Jonathan, and Abinadab*, (who is alſo called *Iſhui*, ch. 14. 49.) *and Malchiſhua, Sauls ſons*] Of all Sauls legitimate ſons, onely Iſhboſheth remained: Who was not at the battel, either becauſe he was no martial man, and unfit for ſervice, or becauſe he was left at home to look to his fathers affairs, either domeſtick or publick, in the time of his abſence. But Jonathan is ſlain with the other two, though a moſt pious, noble, valiant and vertuous Prince, and no doubt very dear unto God; verifying by his example the wiſe mans ſaying, Eccleſ. 9. 1, 2. *No man knoweth either love or hatred by all that is before them. All things come alike to all: there is one event to the righteous and the wicked.* Onely we may gueſſe he was by Gods good pleaſure taken out of the way, that David might have the more free and eaſie acceſſe to the Kingdom, and ſo Gods former promiſes made unto him might be verified, and Iacobs prophetical bleſſing fulfilled, That *the Scepter* ſhould be eſtabliſhed in *Judah, and not depart till Shiloh*, that is, the Meſſiah, *ſhould come*, Gen. 49. 10. Now had Ionathan lived, though out of ſubmiſſion to Gods will, and love to David, he would not much have affected Soveraignty, yet when the Crown ſhould have been preſſed upon him with the importunity of Abner and the reſt of his kindred, and the peoples readineſſe to ſettle him in his hereditarie right by the utmoſt of their ſervice, it would have proved a ſore and ſhrewd tentation, and above humane ſtrength to reſiſt it. For if the people were ſo ready to ſettle Iſhboſheth upon the throne, that ten tribes adhered to him, though a worthleſſe man and of no value, how much more forward would they have been to advance Jonathans title, who was ſo excellent a perſon, and had done ſo much good ſervice to the whole Common-wealth? Neither are we to think that Jonathan had any hard meaſure here offered him by God, ſeeing he was pleaſed, in ſtead of an earthly Kingdome, full of care and trouble, to enter him into the preſent poſſeſſion of an heavenly Kingdom, immortal, glorious, and full of unconceivable joyes, without the mixture of any ſorrow. The which alſo was Moſes his caſe, whom though the Lord would not permit to enter into the land of Promiſe, yet he took him into heaven, of which the other was but a type and ſhadow, Deut. 32. 49, 52.

V. 3. *And the battel went ſore againſt Saul*] For a little while he outlived his ſons; which was an aggravation of his puniſhment: For it could not be but a great grief to his very ſoul, to ſee his army routed, his friends and followers ſlaughtered, and his dear ſons killed before his face, and himſelf alſo wounded, and ſo environed with his enemies, that there was no hope of eſcaping.

V. 4. *Draw thy ſword, and thruſt me through therewith*] Thus after a wicked life, he maketh choice of a ſinful and deſperate death; and he that commandeth Doeg to ſlay the Lords Prieſts, now requireth his armour-bearer to do the like execution upon himſelf. Who this armour-bearer was, it is not certainly known. But the Hebrews, as Hierome and many expoſitors witneſſe, think him to have been Doeg the Edomite.

Leſt theſe uncircumciſed come and thruſt me through] He acteth the hypocrites part even to the very death, diſdaining the Philiſtims for their uncircumciſion in the fleſh, though himſelf were of an uncircumciſed heart, making no ſcruple of committing any wickedneſſe.

and abuſe me] Or, *mock me. i.e.* put me to ſome diſgraceful death, unworthy my place and calling, if they ſhould take me priſoner. So v. 9, 10.

But his armour-bearer would not; for he was ſore afraid] To wit, out of reverence towards the perſon of his King.

therefore Saul took a ſword, and fell upon it] He that could not be ſatisfied with ſhedding the blood of others, but ſlaughtered the Lords Prieſts, and thirſted after Davids blood, though an innocent, becometh now a butcher to himſelf, and ſo concludeth a wicked life with a deſperate death. The which befalling him by Gods righteous judgement, rendring like for like, and giving him up to a reprobate mind, to act this horrid murder, for the puniſhment of his former wickedneſſe, the Lord taketh it upon himſelf, and ſaith that *he ſlew him*, 1 Chron. 10. 14. See Iudg. 9. 54.

V. 5. *he fell likewiſe upon his ſword, and died with him*] So ſtrong a motive it was to draw him to the committing this bloody ſin, to have his Prince to be his precedent, leading him on by his example. And if this armour-bearer were that wicked Doeg, we muſt needs acknowledg that God juſtly revenged upon him the blood of his innocent Prieſts, by giving him up to be his own executioner, and with his own hands to open the door that would lead him into hell.

V. 6. *So Saul dyed,——and all his men that ſame day together*] *i. e.* Moſt of his family and kindred, Courtiers and Commanders, with a great part of his army. So 1 Chron. 10. 6.

V. 7. *And when the men of Iſrael that were on the other ſide of the valley*] *i. e.* of Iezreel in the tribe of Iſſachar, ch. 29. 1. And not onely they who dwelt on either ſide of this valley, but they alſo who dwelt in it, 1 Chron. 10. 7. quitted their habitations, and fled for their lives.

they forſook the cities, and fled, and the Philiſtims came and dwelt in them] *i. e.* Purſuing their victory, they made the inhabitants for fear forſake their cities and habitations, and placed garriſons in them, that they might retain them for their own uſe.

V. 8 *on the morrow*] To wit, after the battel was fought.

The Philiſtims came to ſtrip the ſlain] Therein they wiſely obſerved martial order and diſcipline, not falling upon the plunder and ſpoil untill the victory was compleat.

V. 9. *And they cut off his head, and ſtripped off his armour*] This they did, partly by way revenge, becauſe their Goliath was ſo uſed, and partly that they might carry his head about as a trophey, and ſhew it in all parts of their country, and afterwards ſet it up in the houſe of Dagon their God, and ſo thereby aſcribe unto him the glory of their victory, as appeareth 1 Chron. 10. 10. Such uſe David had before made of the head of Goliath, which he carried to Jeruſalem, ch. 17. 54. and 21. 9.

and ſent into the land of the Philiſtims round about, to publiſh it] *i. e.* Their great victory, and the death of Saul and his ſons, by way of joy and triumph. Thus God was pleaſed to diſpenſe with his own honour for a time, and to ſuffer theſe idolatrous heathens to proſper, as though their Idols were ſtronger then he, that thereby he might bring Saul and his followers to deſerved puniſhment.

in the houſe of their idols] Heb. *terrours.* So called, becauſe they poſſeſſe the minds and hearts of their ſuperſtitious worſhippers with terrours and fears, and do neither teach nor comfort them.

V. 10. *And they put his armour in the houſe of Aſhtaroth*] See Judg. 2. 13. Auguſtine thinketh this idol to have been Juno, worſhipped in the form of an Ewe, as Jupiter Hammon was in the form of a Ram. And it is written in the plural number, becauſe there were many ſorts of this idol.

And they faſtned his body to the wall of Bethſhan] *i. e.* To a wall at the end of the ſtreet in Bethſhan, 2 Sam. 21. 12. called alſo *Bethſhean,* Ioſh. 17. 11. which was in the lot of Manaſſeh, but not recovered from the Philiſtims in the firſt conqueſt, Iudg. 1. 27. nor to this day; as it was ſaid before of Ziklag, ch. 27. 6.

V. 11. *And when the inhabitants of Jabeſh-Gilead heard of that* &c.] In token of thankfulneſs to Saul, who had reſcued them from Nahaſh, ch. 11. 11. they make this attempt to free his dead body and the bodies of his three ſons from the ignominy and reproach that was by the Philiſtims caſt upon them. For though Sauls body only be named v. 10. as being the chief, yet the bodies of his ſons were uſed in the ſame manner, as appeareth, v. 12. 2 Sam. 21. 12, 13 and 1 Chron. 10. 12.

V. 12. *And took the body of Saul, and the bodies of his ſons*] Not by open force and aſſault, as ſome expoſitors would have it, but by ſtealth, ſecretly in the night, as appeareth 2 Sam. 21. 12.

And came to Jabeſh, and burnt them there] *i. e.* As it is very likely, in an honourable manner, with odours and aromatical ſpices, as being perſons whom they much honoured. So they beſtowed great coſt upon Aſa, not only embalming his body with *ſweet odours,* and ſo laying it in his ſepulchre, but alſo *making a great burning for him,* 2 Chron. 16 14. Now though this was not the uſual manner of funeral ſolemnities among the Hebrews, yet the men of Iabeſh now uſed it to the dead bodies of Saul and his ſons, both becauſe their fleſh, having been divers dayes expoſed to the ſun and air, was ſo putrified that they could not be embalmed with ſpices and odours, and alſo becauſe they would hereby prevent further abuſe, which might have been offered to their bodies, if the Philiſtims ſhould have got them again into their power. Others take it thus, that they burnt by their bodies odours and ſpices, as was uſed to Kings, 2 Chron. 16. 14. Jer. 34. 5. But this agreeth not ſo well with the words of the Text, which ſaith that they *burnt them there.* See on Gen. 50. 5.

V. 13. *And they took their bones, and buried them under a tree at Jabeſh*] Becauſe in thoſe times they had no ſolemn places of burial, therefore they made choice of a tree, as the laſting Oak, or Teberinth, to bury them under it, that it might ſerve as a mark or monument to ſhew men in after ages where they were interred. So Gen. 35. 8.

and faſted ſeven dayes] *i. e.* Till the evening of every day. And this they did, not out of any preſcript of law, but voluntarily, to expreſs their heavineſs, not onely for the loſſe of their King and his ſons, from whom they had received their lives and liberty, but alſo for the great calamities which now lay upon the land by reaſon of that great defeat they had received from the Philiſtims, and the miſerable effects which were like to follow it. This moved them to humble themſelves by faſting and mourning: And no doubt they joyned prayer therewith, for the averting of Gods judgements, both preſent and imminent; without which, faſting and ſimple abſtinence had been to little purpoſe. Some add, that in theſe ſeven dayes of faſting they had reſpect to thoſe ſeven dayes of truce with the Ammonites, wherein if they had not been reſcued by Saul, they ſhould have come forth to them, and having their right eyes put out, have ſubmitted themſelves to perpetual ſlavery, ch. 11. 2, 3.

ANNOTATIONS

On the ſecond BOOK of

SAMUEL,

Otherwiſe called

The ſecond Book of the *KINGS.*

The ARGUMENT.

THE Hiſtory concerning the ſtate of the Church and Common-wealth of Iſrael is continued in this Book from the death of Saul to the end of Davids Reign, and is the ſtory of fourty yeers. In it is declared the infallible truth of Gods promiſes made and accompliſhed unto David concerning the Kingdom; Who having paſſed thorow many difficulties and dangers, at laſt, after thoſe ſtorms of trouble and afflictions, arriveth at the wiſhed haven, and quietly enjoyeth the Crown and Scepter: Yet not all at once, but by degrees. For at firſt he is oppoſed by Iſhboſheth Sauls ſon, counſelled and aſſiſted by Abner the Captain-general of his hoſt, and hath onely Judah his own Tribe adhering to him; over which alone he reigned in Hebron for the ſpace of ſeven years, till, he growing, and they daily decreaſing, at laſt by the treacherous death of both his chief enemies (of which he was innocent) the War was finiſhed, and by the general choice of all the Tribes he was with applauſe crowned and ſtabliſhed in his Royal Throne. In him is ſet forth unto all poſterity the lively picture and pattern of a truly Royal King, every way qualified with ſuch rich graces, Piety, Juſtice and Heroicall endowments, as approved him to be a man according to Gods own heart. *His Piety towards God was ſingular, and not to be paralleld with any that either went before, or ſucceeded him. For he chiefly devoteth himſelf to Gods ſervice, and the performance of all religious duties, continually meditating on Gods Law, compoſing and ſinging of Pſalms, which breathe nothing but piety and holineſſe; praying, and praiſing of God; excellently ſettling the Eccleſiaſtical Government, and promoting Gods publick ſervice to an high degree of perfection in all the parts of it; ordring the Tabernacle, and making and pitching a Tent for the Ark of the Covenant neer unto his own dwelling, that he might more readily upon all occaſions reſort unto it for comfort, counſel and direction. And thinking this too mean to be the place of Gods glorious preſence, his whole care and ſtudy is taken up about the building him a Temple. Which his pious zeal being accepted, and yet the work it ſelf interdicted by God, he uſeth all his endeavours in* *preparing for it ; and doth not only leave to his ſon Solomon a modell and pattern of the building ; being inſpired by Gods Spirit ; but provideth before-hand a vaſt maſſe of gold, ſilver, and all other materials, for perfecting the work in moſt ſumptuous and magnificent manner. His juſtice alſo towards men appeareth in many paſſages, but eſpecially in the puniſhment of the Amalekite who brought tidings of Sauls death, and of Iſhboſheths ſervants, who had treacherouſly murdered him. For when they expected from him ſome Royall reward for ſlaying his enemies, and ſo preparing a way for his preſent and ſecure enjoying of the Crown and Scepter, he abhorring their treaſon, though attended with a Kingdom, cauſed them inſtantly to be put to death. He was alſo excellently endowed by the Spirit of God with Heroical virtues and graces fit for a General and great Commander ; as Wiſdom, Courage, Strength and Magnanimity ; whereby he was enabled to fight the Lords battels againſt all his and the Churches enemies, as the Philiſtims, Ammonites, Moabites, and Syrians ; All which he vanquiſhed, and either wholly deſtroyed, or brought them under tribute ; whereby the Kingdome of Iſrael was extended to the utmoſt limits which God had promiſed. Yet as he was endowed with all theſe excellencies, he had alſo his failings, yea, ſtrong corruptions, as exorbitant Luſts, Uncleanneſſe, Crueltie, which diſcovered themſelves in the matter of Uriah ; Pride, in numbring of the people ; partial Injuſtice, in paſſing an unrighteous ſentence againſt innocent Mephiboſheth ; Lying, Diſſembling : Which the Holy Ghoſt hath alſo recorded, not to encourage any to do the like, but as Sea-marks, that we may avoid thoſe rocks againſt which ſo choice a Veſſel daſhed, and had ſurely ſplitted and periſhed, had not Gods Grace and holy Spirit, as a timely gale of wind, blown him off, and reduced him into his right courſe by unfeigned repentance. Upon which though his ſinne was pardoned, yet to ſhew how horrible it was in it ſelf, and how odious and diſpleaſing unto God ; and that alſo the enemies of the Church might not by his impunity take occaſion to blaſpheme, God ſeverely corrected his ſins, as it were, by the law of Taliation, like for like, ſo as he might plainly read his ſins in his puniſhment.*

Thus ſinning by Adultery, his own Daughter was inceſtuouſly raviſhed by his own Son, and his Concubines defiled by his ſon Abſalom, in the ſight of the ſun. And cauſing Uriah to be murdered by the ſword of the children of Ammon, the ſword departed not from his houſe ; but Abſalom murdereth his brother Amnon, and after riſeth in rebellion againſt himſelf, and unnaturally ſeeketh his death that preferred his life before his own ; in which ambitious treaſon himſelf periſhed, to the intolerable grief of his over-loving Father : Beſides all other wars, both forreign and inteſtine, with which he was continually vexed to the end of his Reign.

And finally, his Pride and Confidence in the number of his people and the arm of fleſh, was puniſhed with a grievous plague, that conſumed threeſcore and ten thouſand of them in the ſpace of three dayes. Yet for all this the Lord did not, as his ſins merited, utterly forſake him, but loving him with a love unchangeable, he doth by theſe fatherly, though ſevere, chaſtiſements, throughly humbly him in the ſight and ſenſe of his ſins ; and ſo raiſing him from theſe grievous falls by unfeigned repentance, he forgiveth his ſins, and receiveth him into former favour, (to encourage all that have ſo ſinned, to follow his example ;) reneweth his Covenant with him, and ratifieth and (as it were) ſealeth unto him all his gracious promiſes, eſpecially that which was chief of all, concerning the perpetuity of his Kingdom, which laſted long in a numerous poſterity, but was accompliſhed in the eternity of Chriſts Kingdom, who came, according to the fleſh, out of his loyns ; of which, David and his Kingdom were a type and figure.

CHAP. I.

Verſ.1. N*Ow it came to paſſe after the death of Saul, when David was returned from the ſlaughter of the Amalekites*] i.e. When he had vanquiſhed his many and malicious enemies, and was come back in triumph, laden with ſpoils, and the joyful trophies of a glorious victory, within two dayes after his return he is encountred with the ſad news of that great defeat given by the Philiſtims to Gods people, which ſeemed to hazard the ruine of the whole land. Thus the wiſe providence of God mixeth and tempereth proſperity with afflictions, and the joyes of his Saints and ſervants with their griefs, that they may neither be too much exalted with the one, nor dejected with the other.

V. 2. *on the third day*] After Davids victory, and Sauls defeat and death.

with his clothes rent, and earth upon his head] Hereby in their mourning they teſtified their great grief and contrition of heart, their ſhame, unworthineſſe, and deep humiliation; acknowledging they were unworthy to be above ground, and deſerved to be under it among the dead. See on Gen.37.29. Joſh.7.6. 1 Sam.4.12. Job.2.12.

V. 4. *And David ſaid unto him, How went the matter ?*) i.e. Relate unto me the news of the chief things that hapned in that battel. By which earneſt enquiry David ſhewed how careful he was of the welfare of Gods people, and how forward and willing to uſe all good means to repair any loſſe they had ſuſtained.

and he anſwered, That the people are fled from the battel] In this relation he ſpeaketh divers truths, but mixeth and interlaceth with them many lyes, intending them for his own advantage, though they brought him to ruine : which will appear if we compare his words with the former relation of Sauls defeat and death, 1 Sam.31.

V. 5. *How knoweſt thou that Saul and Jonathan his ſon are dead ?*] He doth in a more eſpecial manner enquire after this, becauſe above all other paſſages in the battel, this chiefly concerned him and the whole Common-wealth.

V. 6. *on mount Gilboa*] See on 1 Sam.28.4.

Saul leaned upon his ſpear] Being ſore wounded by the archers, and ſo unable to get away, though hotly purſued by the chariots and horſemen. Others underſtand it, that Saul was fallen upon his ſpear, which he had aſſayed to thruſt into his body ; but it being hindred that it could not enter and do the deed, he called to this Amalekite, and willed him to kill him. But in the true ſtory it is plainly ſaid, that he took a ſword and fell upon it, and immediately dyed; which his armour-bearer ſeeing, fel likewiſe upon his ſword, & died with him, 1 Sam.31.4,5.

V. 7. *He ſaw me, and called unto me*] It is not likely that being ſo ſore wounded both by the archers, and alſo (as he would imply) with a wound which he had given himſelf with his own ſword or ſpear, whereof he was ready to die, that he ſhould call unto this Amalekite, and ſpend ſo many words with him.

V. 8. *I am an Amalekite*] i.e. Of a nation no leſſe accurſed and devoted to deſtruction then the uncircumciſed Philiſtims; and therefore, if upon this ground Saul abhorred to be ſlain by the one, what reaſon had he to make choice to be killed by the other ?

V. 9. *For anguiſh is come upon me, becauſe my life is yet whole in me*] That is, (as the Amalekite would be underſtood) I am much grieved, that, being in this deſperate condition, I cannot die as I deſire, to prevent the diſgrace that may befal me, if I come alive into my enemies hands. Others read it thus, *My coat of mail*, or *embroydred upper garment*, hath hindred me, that though I have attempted to kill my ſelf by falling upon my lance, or ſword, yet, to my grief, I cannot do it, and therefore do thou do it, and rid me out of my pain, and from my fear of being diſgraced.

V. 10. *So I ſtood upon him*] To wit, that I might with my ſtrength force the ſpear into his body, and ſo kill him outright.

becauſe I was ſure that he could not live after that he was fallen] i.e. My intention in this act was not to kill him, if there had been any hope of his recovery ; but his caſe being deſperate by reaſon of his mortal wounds, given both by the archers and himſelf, I did what I did out of meer pity, and at his earneſt requeſt, to rid him out of pain, and prevent his diſgrace. This his relation is for the moſt part feigned, to find grace with David, and to get ſome great reward, as may plainly appear, if we compare his ſpeeches with the true ſtory, 1 Sam.31.

And I took the Crown that was upon his head] This was true, ſeeing he now brought it with him: But it is not likely that he wore it upon his head in the battel, becauſe it would have made him the fairer mark for his enemies, at whom they chiefly aimed, (a thing which wiſe Generals avoid, 1 King.22.30.) and have cumbred him in the fight ; but we may rather think it was carried before him as an enſign of honour, by his armour-bearer, or ſome other.

V. 11. *took hold on his clothes, and rent them*] See on ver.2.

V. 12. *And they mourned and wept, and faſted until even*] David had good cauſe thus to mourn ; not only for Jonathan, who was a vertuous Prince, his dear and faithful friend, and a valiant Captain and chief Pillar of the Common-wealth, both in peace and war, but alſo becauſe the enemies of God had given his people ſo great a defeat, and ſlaughtered ſo many of them ; yea even for Saul himſelf in divers reſpects: For though he were his deſperate and implacable enemy, who continually perſecuted him and ſought his life, yet he was the Lords anointed (under which notion he had twice ſpared him) and a valiant General, who had fought Gods battels againſt the enemies of his people with continual good ſucceſſe; over whom they would now inſult and triumph, and take occaſion to blaſpheme Gods holy Name, and prefer their idols before him, who had given them this great victory. Beſides, in him he had cauſe to bewail the common miſery and mutability of all humane conditions; in that he, who lately was a great and potent King, now was made a ſpectacle of miſery, in his fearful and ignominious death. And finally, there was great cauſe of mourning and lamentation, in that this grievous overthrow was an evidence of Gods wrath againſt his people for their many and grievous ſins.

V. 13. *And David ſaid to the young man that told him, whence art thou?*] Though he had ſaid before that he had told Saul, asking the ſame queſtion, that he was an Amalekite, yet it ſeemeth Davids minde was ſo diſturbed and diſtracted with paſſion and grief that he took no notice of it, and therefore he asketh him again of what nation he was: or if he did remember it, then like a wiſe Judge he maketh this diligent enquiry, doubting of the truth of his relation, to ſee if he would agree with himſelf in the ſame tale.

V. 15. *And David called one of the young men, and ſaid, Go neer, and fall upon him*] Though there were no witneſſes of his fact, yet having his own teſtimony againſt himſelf, he might juſtly proceed to execution; ſeeing there is no other uſe of witneſſes but to convince the offender, if he deny the fault, and plead not guilty; but if the party voluntarily confeſſe the fact, it is inſtead of many witneſſes. And David might lawfully thus proceed againſt him, becauſe he was anointed King, and now, Saul being dead, was come into actual poſſeſſion of the Royal rights. Beſides, this malefactor was apprehended at Ziklag, where he had the ſole juriſdiction.

V. 16. *Thy blood be upon thy head*] See on Joſh. 2.19.

V. 17. *And David lamented with this lamentation over Saul,*&c.] To wit, in his own name, and in the name of all the people; not only becauſe he was fitteſt to do it in reſpect of his abilities, having a prophetical ſpirit and gift of poeſie, but alſo becauſe he had the greateſt intereſt and right to perform it, ſeeing neer allied unto Saul, his ſon in law, and Succeſſor in the Kingdom, and alſo a deer and faithful friend unto Jonathan, who was an actor and patient alſo in this woful tradegy, and a chief ſubject of this lamentable Elegy.

V. 18. *Alſo he bade them teach the children of Judah the uſe of the bow*] *i.e.* That he might put courage into the hearts of Gods people, which by this great overthrow were much dejected, he gave order to have them inſtructed in the right uſe of their arms and weapons, eſpecially in the skill of ſhooting, becauſe thereby the Philiſtims had moſt prevailed againſt them. And this in a parentheſis is prefixed before this mournful funeral ſong, that by ſinging it in all parts of the land they might be put in mind of their duty, and practiſe it with more diligence. See on Pſal. 60. tit.

Behold, it is written in the book of Jaſher] See on Joſh. 10. 13. It ſeemeth to have been a book of annals, or chronicle, containing a relation of the civil affairs of the Common-Wealth. In it this ſong was inſerted, that it might be preſerved. And to this book reference is made as being commonly known and uſually read. But it is now loſt, as many other of the Jewiſh hiſtories concerning the affairs of that State.

V. 19. *The beauty of Iſrael is ſlain*] *i. e.* Saul, Jonathan, and all the flower of Chivalry, and valiant men of Iſrael. See on ch.7.23.

upon thy high places] *i. e.* The mountains of Gilboa, where the battel was fought, v.21.& 1 Sam.31.8. Though the Iſraelites had made choice of theſe as places of great advantage, yet there they ſuffered this great defeat: which was an evidence of Gods high diſpleaſure againſt them.

how are the mighty fallen?] *i. e.* What a wonderful thing is this, that ſo many great Worthies, of ſuch incomparable ſtrength and valour, ſhould thus fall before thoſe uncircumciſed Philiſtims, whom they had formerly ſo oftentimes vanquiſhed! And this is thrice repeated, as the foot of this ſad ſong or Epitaph, here, v.25, & 27.

V. 20. *Tell it not in Gath, publiſh it not in the ſtreets of Askelon*] Theſe were two of the five chief Cities of the Philiſtims, in which they were moſt likely to triumph upon the hearing of this news. Now this is not ſpoken as though David thought it poſſible that this great overthrow ſhould be concealed from them; for their people were chief actors in this war, and Sauls head was carried through the land, and ſet up in the Temple of Dagon, and his arms kept in the houſe of Aſhtaroth: but this is only an emphatical expreſſion of Davids deſire in a rhetorical and poetical manner, what he would have done, had it been poſſible, namely, that this matter might be concealed from the enemies of God and his people, leſt they ſhould triumph and inſult over them, Judg. 16.23. See Mic.1.10.

leſt the daughters of the Philiſtims rejoyce] Becauſe the women uſed to celebrate victories with ſongs and dances, Exod.15.Judg.11.34. 1 Sam. 18. 6.

V. 21. *Ye mountaines of Gilboa, let there be no dew ——— upon you*] He curſeth theſe mountains in a Poeticall manner, that hee might pathetically and hyperbolically expreſſe his grief for the great loſſe which the whole land ſuſtained in the death of Saul and Jonathan, with all the gallant Worthies that died with them; wiſhing that thoſe mountains by their barrenneſſe might be a perpetual monument of this great calamity. So Job 3. 3, 4, 5. Jer. 20. 14.

nor fields of offerings] Heb. *of elevations*, or *high lands. i. e.* Fertile fields, bringing forth fruits fit for offerings in the Tabernacle.

For there the ſhield of the mighty is vilely caſt away] Here he expreſſeth the diſhonourable manner of the overthrow of Saul, Jonathan, and the reſt; ſeeing it is a great diſgrace to Souldiers, when they caſt away their ſhields. And hereby he ſignifieth, either that their ſhields were as good as nothing, ſerving for no uſe, or that indeed, when they were routed in the field, they caſt away their arms, that they might the faſter fly away, and ſave themſelves by flight.

as though he had not been anointed with oil] *i. e.* As though he had been a common ordinary man, and not a King.

V. 22. *From the blood of the ſlain, from the fat of the mighty the bow of Jonathan turned not back &c.*] *i. e.* Saul and Jonathan never attempted their enemies in vain with their arms, but were alwayes victorious, piercing and killing the beſt and valianteſt of them, and ſatiating their weapons with blood and ſlaughter, even as a hungry man glutteth himſelf by greedy devouring his food.

V. 23. *Saul and Jonathan were lovely and pleaſant in their lives*] *i. e.* Both in reſpect of others, in reſpect of their perſons and parts, 1 Sam.9.2. and alſo mutually between themſelves. For though Saul was enraged againſt Jonathan in his frantick fits, yet no doubt he loved ſo worthy a ſon when his fit was over; yea, even his wrath and rage againſt him proceeded from his love, becauſe having made a league with David, he would not joyn with him in ſeeking his ruine, who would put him from the Kingdom, if he were ſuffered to live.

and in their death they were not divided] This he addeth to clear Jonathan of that ſuſpicion, that he conſpired with David againſt his father; ſeeing he approved his love and faithfulneſſe by adhering unto him both in life and death.

they were ſwifter then eagles, they were ſtronger then lions] *i. e.* They were nimble and active in purſuing their enemies, and ſtrong and valorous in ſubduing them. And hereby he ſignifieth in a rhetorical and hyperbolical manner that they were compleat Souldiers and Commanders, in whom nothing was wanting that could be deſired.

V. 24. *Ye daughters of Iſrael, weep over Saul, who clothed you in ſcarlet*] Partly by the peace you enjoyed through his government, (and Peace uſually is accompanied with plenty and abundance of all things both for neceſſity and delight) and partly by inriching the land with the ſpoil of the enemy: And here ſpeaking of bravery in apparrel, he addreſſeth himſelf to the daughters of Iſrael rather then the ſonnes, becauſe that ſex more then the other are delighted with coſtly attire, and ſo mourn more when they are deprived of it.

V. 25. *How are the mighty fallen in the midſt of the battle*] *i. e.* Not like cowards ſlain in their flight, but as valiant Souldiers, who forſake not their colours, but keep their ground and fight it out to the death even in the very face of the enemy.

O Jonathan, thou waſt ſlaine in thy high places] *i. e.* Upon the Mountaines and places of advantage in thine own country.

V. 26. *I am diſtreſſed for thee, my brother Jonathan*] He termeth him *brother*, either in reſpect of alliance, being his brother in law by marriage, or rather in regard of that nearer bond of moſt intimate love and friendſhip contracted between them.

Thy love towards me was wonderful, paſſing the love of women] *i. e.* The love either of one woman to another, or which the tender mother beareth to her only ſon, or the moſt loving wife to her deareſt husband. Now womens affections being uſually much ſtronger then mens, by this expreſſion David ſheweth that Jonathans love towards him far exceeded the deareſt love or neareſt friendſhip.

V. 27. *How are the mighty fallen, and the weapons of war periſhed!*] *i. e.* Either Saul and Jonathan, who were the ſwords and ſhields of the Common-wealth, its choiceſt and chiefeſt ſtrength; in which ſenſe Eliſha calleth Elijah, and Joaſh Eliſha, *the chariots and horſemen of Iſrael*, 2 King.2.12. & 13,14. Or he meaneth ſimply the arms and munition that were loſt in the battel, and become a ſpoil to the Philiſtims, to the diſhonour and weakning of Gods people.

CHAP. II.

Verſe 1. AND *it came to paſſe after this, that David enquired of the Lord*] *i. e.* By the Prieſt putting on the breaſt-plate with Urim and Thummim, Num.25.21. Having from God a promiſe of the Kingdom, he would do nothing of himſelf for the obtaining of it, but addreſſeth himſelf to God for direction, what courſe he ſhould take, and what means he ſhould uſe for the accompliſhment of his promiſe. For though he knew he ſhould be King, yet he was ignorant of many circumſtances which belonged to the managing of the buſineſſe, as when he ſhould ſet upon the work, and what place he ſhould firſt attempt for the promoting of his cauſe.

ſaying, Shall I go up into any of the Cities of Judah?] He was weary of continuing in the Philiſtims Country, or in that City which he had by Achiſh his donation, as lying upon the uttermoſt borders of the Kingdome, and ſo unfit to ſettle in, being in too great a diſtance from the place where he was to reign; and therefore he deſireth (if it would ſtand with Gods good pleaſure) to go up to ſome of the cities of Judah, his own tribe, where he was born and bred, and where his kindred, allies and friends living, he was likely to find beſt acceptance and moſt aſſiſtance.

And he ſaid, Unto Hebron] A chief and ancient city in the tribe of Judah, built ſeven years before Zoan in Egypt, Num.13.22. Hither Joſhua and Caleb came when they were ſent by Moſes to ſearch out the land, and it was afterwards given to Caleb and his poſterity, Joſh.14.13. It was one of the Cities of refuge given to the Prieſts, Joſh.20.7. & 21.11. and chiefly renowned, becauſe the Patriarchs Abraham, Iſaac and Jacob were there buried, unto whom the land of Canaan by promiſe belonged, eſpecially to Jacob, to whom it was revealed that the Kingdom ſhould be eſtabliſhed in Judah, Gen.49.10. In all theſe reſpects it was the fitteſt place for David to go unto firſt when he was to enter upon the poſſeſſion of the Kingdom.

V. 2. *So David went up thither, and his two wives alſo*] That as they had been comforts to him in his troubles, and partakers in all his afflictions, ſo they might be conſorts with him in his proſperity, and communicate in his high honour and preferment. And herein they were types of Chriſts Church, which when it hath ſuffered with him, ſhall alſo reign with him, 2 Tim.2.12. Luke 22.28,29.

V. 3. *And his men that were with him did David bring up*] *i. e.* His ſervants and Souldiers that had accompanied him in his afflictions and perſecutions.

and they dwelt in the Cities of Hebron] *i. e.* Such as belonged to Hebron, which was the Metropolis or chief City, Joſh.21.11,12.

V. 4. *And the men of Judah came, and there they anointed David King over the houſe of Judah*] David was thrice anointed: firſt by Samuel, when God elected and deſigned him to be King, 1 Sam.16.13. ſecondly, by the tribe of Judah, whereby they teſtified their approbation and conſent unto the election, actually receiving him to be their King; and laſtly, by the whole body of the people, ch.5.3. to teſtifie likewiſe their aſſent and approbation. By which anointing was ſignified not only Gods calling him to the Royal dignity, but alſo the inward unction of the Spirit, whereby he was qualified with heroick gifts and graces neceſſary for that calling. Now it pleaſed God thus to reiterate Davids anoynting for the further confirmation of his faith in this aſſurance, that God, who had called him to the Kingdom, would eſtabliſh him in it, and bleſſe and proſper him in his government. And of ſuch ſupports our weak faith ſtandeth in need, in reſpect of the many tentations unto which we are ſubject, and our frailty and inability to make any reſiſtance. Now though it is not to be doubted but that many of other tribes did joyn in this action, even all thoſe who being convinced of Davids juſt title from God, came unto him in Ziklag, and offered their ſervice to bring him to the Crown, 1 Chr.12. yet Judah is only named, becauſe that whole tribe unanimouſly joyned in this action, whereas there were but ſome alone out of the other tribes that favoured his title; and the reſt, which were the greateſt part, adhered ſtill to the houſe of Saul, and deſired to ſettle the Crown and Kingdom upon his poſterity. Thus David through many tribulations at laſt cometh to the Crown, and was herein a lively type of our Saviour Chriſt, who was firſt crowned with thorns before he was crowned with glory, and after many perſecutions and afflictions was exalted to his Throne and Kingdom.

And they told David ſaying, That the men of Jabeſh were they that buried Saul] To wit, either upon his enquiry what was done with the bodies of Saul and Jonathan, as being willing to have them buried in an honourable manner, 1 Sam.31.13. or elſe they reported it of their own acccord, thinking it would be ill taken at their hands that they beſtowed ſo much care and coſt in the burial of Saul, who was Davids profeſſed enemy; or at leaſt they gave him this warning, that taking notice of their affection to Saul and his family, he ſhould take heed of them, if they proved his enemies, or uſe the beſt means he could to make them his friends, who were worthy the having, ſeeing they were ſo faithful to their former lord and king.

V. 5. *And ſaid unto them*] To wit, by theſe meſſengers which he ſent.

Bleſſed be ye of the Lord] *i. e.* The Lord multiply upon you all his bleſſings, as a reward of your faithful ſervice.

that ye have ſhewed this kindneſſe unto your lord, even unto Saul] Who as Lord and King over the whole land, was generally to be reſpected and honoured, but in a more peculiar manner by you, who received from him deliverance out of deſperate danger, 1 Sam.11.

V. 6. *And now the Lord ſhew mercy and truth unto you*] *i. e. Mercy*, in making gracious promiſes of rewarding your faithful ſervice; and *Truth*, in his conſtant performance of them unto you, who have in this action approved your ſelves ſuch loyal and grateful ſubjects to your Lord and Soveraign.

And I alſo will requite you this kindneſſe] *i. e.* Seeing your Lord, who is dead, cannot do it, I, as his ſucceſſour will pay his debt, and recompenſe the love and thankfulneſſe which ye have ſhewed unto him.

V. 7. *Therefore now let your hands be ſtrengthened, and be ye valiant*] Heb: *be ye ſons of valour*, *i. e.* Be not diſmayed, though ye have loſt your Lord: For I, whom the houſe of Judah by Gods appointment have anointed K. will ſupply unto you all the good things ye have loſt by his death. And this he ſpeaketh both to take off from them all jealouſies and fears, that he would deal the worſe with them for their expreſſions of love to their deceaſed Lord; and withal that he might uſe all lawful policy and good means to gain the peoples love, though he had aſſurance from God that he ſhould be King. He would not uſe any hoſtile meanes to obtain the Kingdom (though he were certain he ſhould have prevailed) untill he was compelled thereunto by Abner and Iſhboſheth. And this he did, partly, as a gracious King, who abhorreth to ſhed the blood of his ſubjects; and partly, in reſpect of his oath to Saul, that he would not deſtroy his poſterity, and aboliſh his name, 1 Sam. 24. 21, 22.

V. 8. *But Abner the ſon of Ner, Captain of Sauls hoſt, took Iſhboſheth*] Called alſo *Eſhbaal*, 1 Chron. 8. 33. See on ch. 11.21. God being pleaſed yet more to exerciſe Davids faith and patience, before he came to the full poſſeſſion of the Crown, leaveth Abner to the ambition and pride of his heart, to croſſe him in his proceedings, by ſetting up one of Sauls ſons to be King for his own ends. For being himſelf of Sauls family, and neer of kin unto him, and by him advanced to be General of the Army, (an high place of honor and command) he deſireth that the Soveraignty might remain in the houſe of Saul, that ſo he might ſtill retain his dignity, which he had no hope to do if David came to be King, ſeeing he had many worthy friends and neer kindred of his own to advance. And he maketh choice of Iſhboſheth, who was no martial man, but of a weak ſpirit and ſmall parts; knowing he could rule him at his pleaſure, who was chief Ruler of the Kingdome, and ſo in effect make himſelf King, the other ſerving only for State, or ſhadow, to colour his actions: Of which power and regency he had no hope, if David, a prudent and valiant Prince, ſhould weild the Scepter. And becauſe Mephiboſheth was but a childe, and lame of his feet, and ſo not fit to colour his ends and aims, though the right heir by lineal deſcent, and maketh choice of his uncle, to make him King. And all this he did out of pride and ambition, againſt the light of his conſcience: For he knew well enough that by Gods appointment Samuel had anointed David to be King over Iſrael, and to ſucceed Saul, whom God had rejected; and he plainlyly acknowledgeth it in his rage, ch. 3. 9, 10, 18.

And brought him over to Mahanaim] A City in Gilead, in the tribe of Gad, beyond Jordan, on the river Iabbock, neer Iabeſh-Gilead; which had its name, ſignifying *two hoſts* or *camps*, from the viſion of Angels that there appeared unto Jacob, Gen. 32. 1, 2. Of this place Abner made choice, either becauſe being a remote part of the Kingdom, and far diſtant from Iudah, where Davids chief ſtrength lay, it was fitteſt for the raiſing and forming of an army; or it may be he was jealous of thoſe parts, eſpecially of Iabeſh-Gilead, leſt they ſhould fall to Davids party, being won by his kind meſſage, and therefore he meant to reſide there with his ſtrength about him, to keep them from defection.

V. 9. *And he made him king over Gilead*] *i. e.* All the Country beyond Iordan.

And over the Aſhurites] *i. e.* The tribe of Aſher, on the North of Canaan.

and over Iezreel] Situate almoſt in the midſt of Canaan, on the borders of Zebulun, Manaſſeh, and Iſſachar, in which tribe it was, Ioſh. 19. 18.

And over all Iſrael] The tribe of Iudah only excepted, and thoſe that reſorted unto David out of the other tribes; though it ſeemeth that the whole people were well-affected to David, and inclined to chooſe him for their King, had they not been over-awed by Abner, who was General of the Army, and had a great ſtrength under his command.

V. 10. *Iſhboſheth, Sauls ſon, was fourty years old when he began to reign*] And therefore was old enough to have accompanied his father with the reſt of his brethren in the battel, had he been a martial man, and of parts fit for ſuch a ſervice.

and reigned two years] To wit, before the wars between him and David began, and chiefly that by the pool of Gideon. For he reigned over Iſrael all the time that David reigned over Iudah in Hebron, before theſe wars; though it is not like that they lived in peace all the time before; howſoever this was the chief war that was between them in theſe two years. For otherwiſe it could not have been ſaid that *there was long war between the houſe of Saul and the houſe of David*, if Iſhboſheth reigned but two years in all, ch. 3. 1.

followed David] *i. e.* Took his part, and followed him as their King and General. And herein they could not be condemned for making a ſchiſm in the Common-wealth, and being the cauſe of a civil war by ſeparating from their brethren, becauſe they did it in obedience to God, knowing that he had appointed David to be their King. Yea they deſerved great praiſe, in that they were ſo ready to expoſe themſelves to all the dangers and miſeries of ſuch a war rather then they would tranſgreſſe Gods known Will.

V. 12. *And Abner——went out from Mahanaim to Gibeon*] To wit, his army attending him, to wage war againſt David and Judah.

V. 13 *And Joab the ſon of Zeruiah*] *i. e.* Davids ſiſter. Ioab was entruſted in this expedition, to lead the armie, though he was not not yet choſen chief General, 1 Chron. 11. 6.

by the pool of Gibeon] This pool was on the South-ſide without Gibeon, a City of Benjamin. See on Hoſ. 9. 9. Some think it was the ſame that was called *Gibeah Saul*, where he kept his Court and reſidence, 1 Sam. 11. 4.

V. 14. *And Abner ſaid to Joab, Let the young men ariſe, and play before us*] *i. e.* Try their valour and skill in arms, to make us ſome ſport by acting their bloody tragedy. This challenge he maketh, in hope that by the good ſucceſſe of his gallant Souldiers he ſhould diſmay and daunt the courage of Davids men, and ſo obtain a more eaſie victory. And this challenge is no ſooner made by Abner then accepted by Ioab, they both delighting and conſpiring in cruelty and ſhedding of blood, as men often fleſhed with theſe horrid acts and aſpects, and accounting it but a play and ſport to ſee their followers maſſacre and murder one another. But how abominable this is in the ſight of God, appeareth as many other wayes, ſo by the fearful iſſue of this barbarous and bloody challenge.

V. 16. *every one his fellow*] *i. e.* His antagoniſt or adverſary.

V. 17. *And there was a very ſore battel that day*] For either party being enraged againſt the other by the death of their Champions, joyned their main battels, and furiouſly fought together as mortal enemies, till at laſt Abner and his party were beaten by Davids ſervants, and being routed were put to flight.

V. 18. *And Aſahel was as light of foot as a wilde roe*] An hyperbolical expreſſion of his ſwiftneſſe in running: as Saul and Jonathan are ſaid to be *ſwifter then Egles*, ch. 1. 23. Joſephus ſaith of Aſahel, that he not only exceeded other men in running, but alſo contended with horſes in ſwiftneſſe. Unto which he truſting too much, it became the occaſion of his death, by his example verifying the ſaying of Solomon, Eccleſ. 9. 11. *That the race is not to the ſwift, nor the battel to the ſtrong.*

V. 19. *And Aſahel purſued after Abner*] Ambitiouſly affecting the glory of taking priſoner the General of the field. For as he was ſwift of foot, ſo he was valiant, and a man of his hands; and therefore reckoned among Davids Worthies, 1 Chr. 11. 26.

V. 21. *Lay thee hold on one of the young men, and take thee his armour*] *or his ſpoil q. d.* If thou doſt affect the glory of the victory, I will not be againſt it; but then thou muſt chooſe ſuch an Antagoniſt as is thine equal, and a young man like thy ſelf, and not provoke an old experienced Souldier, to thy extream danger and diſhonour.

V. 22. *And Abner ſaid again to Aſahel——wherefore ſhould I ſmite thee to the ground?*] *q. d.* I am very loth to kill thee, if thou doſt not too much preſs and provoke me, for thy brothers ſake.

how then ſhould I hold up my face to Joab thy brother?] *i. e.* With what confidence can I look for any peace and reconciliation with him having killed his brother. And of this, Abner was careful even in the very heat of war, being guilty to himſelf that he fought in a bad cauſe, and doubting that David in the end would prevail: and when that came to paſſe, he well knew that Joab who was ſo potent and in ſo great favour with David, would either be an heavy adverſary, if incenſed againſt him; or a good friend, to make his peace.

V. 23. *Wherefore Abner with the hinder end of the ſpear*] *i. e.* With the pike of the ſpear in the lower end: for their ſpears were double pointed.

ſmote him under the fifth rib] *i. e.* Under the loweſt of the ſhort ribs, (which are five in number) neer the belly; out of which wound his guts came forth. So ch. 3. 27. and 4. 6. and 20. 10. And in that place he ſmote him, becauſe in all likelihood it was below his armour, and ſo a ſure killing place, if his ſpear hit upon it.

As many as came to the place where Aſahel fell down and died, ſtood ſtill] And ſo were hindred in the purſuit, by gazing upon this ſad ſpectacle, and lamenting his death.

V. 24. *Joab alſo and Abiſhai purſued after Abner*] Like wiſe and brave Commanders, not regarding ſo much their private intereſt and loſſe, as the common good of the people.

and the ſun went down when they were come to the hill of Ammah] Hither Abner retreated, that his men being rallyed into a body, and having the advantage of the upper ground, might the better ſtand upon their defence

V. 25. *And the children of Benjamin gathered themſelves together after Abner*] To wit, into one main body of battalia, *on the top of an hill.*

V. 26. *Shall the ſword devour for ever?*] *i. e.* Wilt thou put no end to ſlaughter? He ſeemeth to allude to a metaphor uſuall in the Scriptures, calling the edge *the mouth* of the ſword, which deſtroyeth men, as wild beaſts devour their prey. *q. d.* There ought to be ſome mean and meaſure in theſe acts of hoſtility, ſeeing war is not a thing good in it ſelf, (for in ſuch things there are no bounds, but the more the better, and never enough) but good only as it is referred to its end, *i. e.* the ſetling of a firm and juſt peace.

Knoweſt thou not that it will be bitterneſſe in the latter end?] *i. e.* It will prove like ſuch meats, as are ſweet in the mouth, and breeding choler, are bitter in the ſtomach. For though in the fury of war revenge ſeemeth ſweet, yet the effects and fruits of it are bitter and diſtaſtful, as rapines, ſpoil, effuſion of blood, and innumerable other miſeries, eſpecially in a civil war, wherein not only men of the ſame country, but alſo of the ſame family, kindred and allies, yea even neereſt friends, and deareſt brethren, ſpoil and murder one another. And that being the condition and nature of this preſent war, Abner uſeth it as a reaſon to perſwade Joab to deſiſt from it. Otherwiſe it might prove bitter in an another reſpect, namely, if by too eager and mercileſſe purſuance they cut off all hope, and brought their enemies into a deſparate condition, and ſo made them reſolute to ſell their lives at the deareſt rate, and to turn again upon them, and renew the fight. This in the chance of war ſometimes proveth fatal to them who a little before ſeemed to have gotten the victory.

bid the people return from following their brethren] He uſeth this word *brethren* as a ſtrong argument to make him deſiſt from the purſuit; ſeeing they were not aliens, heathens and idolaters whom they purſued, but all of the ſame nation with themſelves, even the Iſrael of God, children of the ſame Father, and profeſſors of the ſame religion.

V. 27. *unleſſe thou hadſt ſpoken*] *i. e.* Sent us a challenge, and provoked us to a combat between our young men, we had never engaged our ſelves in this fight, but were rather reſolved to have marched away, and returned quietly to our own homes, that ſo it might have been prevented.

V. 28. *So Joab blew a trumpet, and all the people ſtood ſtill*] *i. e.* Cauſed his trumpeter to ſound a retreat; upon the hearing whereof, his army deſiſted from purſuing their victory. And herein Joab ſhewed much wiſdom and moderation in his affections and paſſions. For though he could not chooſe but be much moved and grieved for the death of his brother, yet he reſpecteth not his own private revenge, but ſheweth how unwilling he was to ſhed the blood of his brethren; thinking that it would be a good means to make Abner deſire peace, and for the ſettlement thereof, to apply himſelf to David as his lawful King. So ch. 18. 19

neither fought they any more] Namely, at that time; for otherwiſe the war continued between the houſe of David and the houſe of Saul for ſome time after this, ch. 3. 1.

V. 29. *Bithron*] Called *the mountains of Bether*, Cant. 2. 17. *i. e. of ſeparation*, becauſe lying in Gilead they were by Iordan ſeparated from Canaan.

V. 31. *had ſmitten of Benjamin and Abners men*] *i. e.* Had ſlain of his party, both of Benjamin, and all the other tribes that adhered to the houſe of Saul.

V. 32. *And they took up Aſahel, and buried him in the ſepulchre of his father, which was in Bethlehem*] Here we have a tranſpoſition of the words in this verſe. For they did not bury Aſahel that night after the battel was fought, but travelled all that night to Hebron, to bring unto David with as much ſpeed as could be the good ſucceſſe of the battel, and carrying the corps of Aſahel along with them; they afterwards ſolemnized his funeral when they were at better leiſure. Others, not willing to admit of ſuch a tranſpoſition, hold that they did not go to David the night after their victory, but ſtayed a while to bury their dead ſlain upon the place, & then carried the body of Aſahel to Bethlehem, and there buried it, and the night following went unto Hebron to carry the news of their victory to the King. But by that time it was like to be ſtale news, if they ſtaid till Aſahels funeral was ſolemnized. And I ſee no reaſon why a great Worthy ſlain in field in the Kings cauſe and quarrel, ſhould be ſo ſuddenly and obſcurely buried in the night. Beſides, it ſeemeth unto me, that as Abner and his men went all the night after the battel to their King at Mahanaim, v. 29. ſo Joab and his men are here likewiſe ſaid to have gone the ſame night to their King at Hebron.

CHAP. III.

Verſ. 1. N*Ow there was long war between the houſe of Saul and the houſe of David*] For it laſted five years and odd moneths, from the firſt fight, ch. 2. 12. to the death of Iſhboſheth. For Davids reign over Iudah in Hebron was ſeven years and ſix moneths, two of which were ſpent before that fight, ch. 2. 11.

But David waxed ſtronger and ſtronger, and the houſe of Saul waxed weaker and weaker] Davids Kingdom had a ſure foundation, Gods never-failing promiſes, upon which he grounded his faith, waiting with patience for the accompliſhment of his word; But Iſhboſheths Kingdom was founded upon the arm of fleſh, humane policy and power, and had no word of God for the continuance of it, but rather on the contrary for its ruine and abolition. Here we have a lively type of the kingdom of Satan and the Kingdom of Chriſt. That is ſtrong and ample in its firſt beginnings, but groweth leſſer and weaker by degrees; This, though ſmall and weak at the firſt, is daily enlarged, and groweth in ſtrength, untill at laſt Satans kingdom be wholly ruined and aboliſhed, and Chriſts ſet up and enlarged over the whole world. And this appeareth in Chriſts Kingdom, both generally conſidered in the whole Church, againſt which Satan raiſeth daily war by his chief General Antichriſt, as Iſhboſheth by his Abner, yet ſhall never prevail, but continually grow weaker and weaker, being daily *conſumed by the Spirit of his mouth*, the preaching of the word, untill he be at laſt wholly *deſtroyed* and aboliſhed *by the brightneſſe of his coming*, 2 Theſſ. 2. 8. And alſo particularly conſidered in every Chriſtian, in that fight which is between the fleſh and the Spirit; The one, as Satans Lieutenant-general, attended with innumerable Luſts, ſeeming invincibly ſtrong in the firſt beginnings of the Chriſtian warfare, groweth daily weaker, till it be wholly aboliſhed; But the other, as Chriſts Lieutenant, accompanied with his ſpiritual Graces, waxeth ſtronger continually, till at laſt getting a full and final victory, the Kingdom of Chriſt is erected and eſtabliſhed both in grace and glory.

V. 2. *And unto David were ſons born in Hebron*] Whilſt he was exiled and perſecuted by Saul, God gave him no children, though he had two wives with him, becauſe in his wiſe providence he ſaw that children then would have been burdenſom and troubleſom unto him; but no ſooner is he choſen King over Judah, and ſetled in Hebron, then he is made the Father of ſix ſons. Yet God did not multiply his poſterity as he multiplied his wives, but of his ſix wives gave him only ſix ſons, to teach him and us, that Polygamy, howſoever it was tolerated in thoſe times, yet was not allowed as his ordinance to make a fruitful Progeny. And experience alſo teacheth us, that one man joyned with one wife, according to Gods firſt inſtitution, have been bleſſed with a more numerous poſterity then they who have had many. But eſpecially this is evident in Solomon, who of his thouſand wives and concubines had onely one ſon, and he none of the beſt; even as his father before him, though he had divers ſons, yet was not much bleſſed in them, ſeeing they were many of them, rather corroſives, to eat out his heart with grief and vexation, then comforts and cauſes of joy, as Amnon, Abſalom, and Adonijah, 1 Chro. 3. 1, 2. See on 1 Kin. 1. 5.

V. 3. *And his ſecond, Chileab*] Called alſo *Daniel*, 1 Chro. 3. 1:

the third, Abſalom the ſon of Maacah, the daughter of Talmai King of Geſhur] A city ſituate in the North, on the frontier of Gilead, at the entrance of the vallies of Syria Trachonitis, Deut. 3. 14. Ioſh. 12. 5. and 13. 8. Hence ſome think David had this wife, when being at Ziklag he invaded and forraged the country of the Geſhurites and Amalekites, and taking her captive, did marry her, becoming firſt a Proſelite to the Jews Religion. Which after ſome ceremonial obſervations performed, it was lawful for him to do, Deut. 21.12,13. (though not very expedient, ſeeing he had choice enough among his own people) becauſe ſhe was not of any of thoſe ſeven curſed Nations with whom marriage was interdicted. But it is more probably thought that David married her after his departure frnm Z klag, for there he had only two wives, Ahinoam and Abigail, 1 *S*am.30.5. and that with her fathers likeing and conſent, when he was choſen King of Judah, and dwelt at Hebron; that he might by this alliance ſecure his Kingdom from the like invaſion. And if David and Talmai had not been in league and friendſhip, it is not like that Abſalom would have fled to him for protection, when for murdering his brother Amnon he was in his fathers diſpleaſure, ch.13. 37,38.

V. 5. *And the ſixth, Ithream, by Eglah Davids wife*] All the reſt were his wives, yet ſhe only is ſo called; either becauſe her parentage being obſcure, ſhe was no otherwiſe known then by her title of being *Davids wife*, as all the reſt were; or to diſtinguiſh her from ſome other that then lived of the ſame name; or, being the laſt that is named, ſhe in particular is called his ***wife***, to imply that all the reſt were his wives likewiſe, by whom he had theſe children, beſides thoſe which he had by his concubines, 1 Chr.3 9.

V. 6. *Abner made himſelf ſtrong for the houſe of Saul*] *i. e.* He furniſhed himſelf with arms, munition and riches, and increaſed his army, to ſettle the Crown upon Iſhboſheth.

V. 7. *And Iſhboſheth ſaid to Abner, Wherefore haſt thou gone in unto my fathers concubine?*] *i. e.* Haſt lien with and defiled her? With this fault he chargeth him, either becauſe it was ſo reported unto him by others, or out of his own groundleſs ſuſpicion and jealouſie, ſeeing it appeareth not whether it was ſo or not. Abner in his anſwer neither confeſſing nor denying it. But whether it were true or falſe, it ſeemeth Iſhboſheths diſcontent did ariſe, not only from this, that Abner had diſhonoured his father, who had been his King and Sovereign, in lying with his concubine; but chiefly becauſe, obſerving unto what great ſtrength he was grown, being General of the Army, and in high favour with the people, he ſuſpected that he aſpired to the Kingdom, and made way thereunto by making uſe of the Kings concubine, who having two ſons might give ſome colour to his claim, when Iſhboſheth was taken out of the way. For it ſeemeth in thoſe dayes the having of the Kings wives and concubines after his deceaſe was thought not only a ſign of ambition and aſpiring to the Crown, but ſome help alſo to further ſuch a deſign; as appeareth in the example of Adonijah, with whom Solomon was implacably diſpleaſed for deſiring to marry Abiſhag Davids wife, as ſuppoſing that thereby he intended to get the Kingdom, 1 Kin.2. 22. *See* ch.12.8. & 16.21.

V. 8. *Then Abner——ſaid, Am I a dogs head*] Or, *a dog-keeper*. *i. e.* Am I ſo baſe and contemptible in thine eyes that thou ſhouldſt ſuſpect me guilty of ſo foul a fault? Or ſuppoſe I were guilty of it, am I in thy eſteem of ſuch a low and poor condition, even no better then a dog, or dog-keeper, that thou holdeſt it ſo great a diſparagement unto thee for me to lie with this woman, who was not thy fathers wife, but only his concubine? whereas by my place I am next unto the King, and have done therein ſuch faithful and profitable ſervice both to thy father, thy ſelf, and your whole Family? *S*ee chap.9.8. & 16.9. 1 Sam.24.14. Deut.23,18.

which againſt Judah do ſhew kindneſs this day to the houſe of Saul] *q. d.* Haſt thou any reaſon to ſlight and viliſie me as ſome mean groom or ſcoundrel, from whoſe ſupport both thy ſelf and all thy fathers houſe have your whole ſubſiſtance, and who have power, when I pleaſe, to deliver thee into thine enemies hands, who would depoſe thee and ſeek thy ruine?

V. 9. *So do God to Abner, and more alſo*] See on Ruth 1.17.

except, as the Lord hath ſworn to David, even ſo I do to him] *i. e.* Tranſlate the Kingdom from the houſe of Saul, and make him King. Hereby it appeareth that he knew that God had choſen and appointed David to be King, and that all this whiſe he had oppoſed him againſt his knowledg and conſcience, for his own worldly and carnal ends.

V. 10. *from Dan even to Beerſheba*] See on Judg.20.1.

V. 11. *And he could not anſwer Abner a word, for he feared him*] Being over-awed with the greatneſſe of his power which he had with the people, eſpecially with the Army. This was Davids caſe, ver.39.

V. 12. *And Abner ſent meſſengers to David on his behalf*] Heb. *in ſtead of himſelf*. Or, *in his own name*. Not daring as yet to go unto him in his own perſon, till he had from him a ſafe conduct, and might be entertained with acceptance, and upon good conditions. Others read it, *Becauſe of this*, *i. e.* being enraged by this affront.

ſaying, Whoſe is the land?] This may be either meant thus, Whoſe is it to beſtow? Or in whoſe power is it to confer upon whom he pleaſeth, but in mine, who am ready to give it thee? Or thus, Unto whom by right doth it appertain but unto thee only, whom God, who alone hath the right to diſpoſe of Kingdoms, hath choſen and appointed unto it? And here, like an hypocrite, he pretendeth it was Gods deſignation that moved him to tender his ſervice unto David, whereas indeed it was his indignation towards Iſhboſheth, and his ſelf-ends, to ſecure him from danger of puniſhment for his former demerits, and his hopes by this means either to be advanced by Davids favour, or to retain his preſent power and dignity, at leaſt that he might not be rejected and caſt out with diſhonour and diſgrace.

Make thy league with me] *i. e.* Enter into covenant with me, that thou wilt remit all that is paſt, receive me into favour, and give me ſuch place and preferment as befitteth my perſon and parts.

to bring about all Iſrael unto thee] *i. e.* Cauſe them to leave Iſhboſheth, and become thy ſubjects.

V. 13. *And he ſaid, Well, I will make a league with thee*] *i. e.* David returned Abner this anſwer, I like and accept of thy propoſitions.

Thou ſhalt not ſee my face, except thou firſt bring Michal Sauls daughter] There were two principal cauſes which made David ſo deſirous to have Michal brought back unto him, that he might enjoy her as his wife, though ſhe had been ſo long detained from him, and married to another. I. Becauſe ſhe was his firſt wife, and had formerly loved him dearly, and approved her love by uſing means to ſave his life when he was in extream danger, though thereby ſhe incurred the diſpleaſure of the King her father. And howſoever he might make ſome doubt of the continuance of her affection, ſeeing ſhe had given her conſent to marry another man, yet he imputed that, not to her want of love to him, but to her fathers authority and importunity, by which ſhe was over-ruled. II. He might have therein a politick end, namely to ſettle peace, and ſecure the poſſeſſion of his Kingdom, by ingratiating himſelf, and gaining the love of all Sauls kindred and allies, having his daughter to live with him as his wife, freely remitting that great wrong offered unto him in marrying her to another man.

V. 14. *And David ſent meſſengers to Iſhboſheth Sauls ſon, ſaying, Deliver me my wife Michal*] He deſireth no favour but only that he would do him right, by uſing his authority for reſtoring unto him his lawful wife. And he himſelf ſendeth this meſſage, and doth not only uſe the mediation of Abner, becauſe Abner being lately but upon ill terms with him, he might ſuſpect he made the motion for ſome ſiniſter ends, and ſelf-intereſt, and alſo that it might be the more eaſily effected, having Iſhboſheths authority to countenance it, and Abners power to back and execute it. And it is apparent, that Abner, as he did help it on with his perſwaſion, ſo he was the Kings agent to effect it. For he went to Phaltiel her husband to demand her in the Kings name; and having obtained her, he brought her away, and accompanied her to Bahurim, Phaltiel following her weeping, till Abner cauſed him to return, ver.16.

which I eſpouſed to me for an hundred foreskins of the Philiſtims] He pleadeth his right unto her, not by Sauls free gift, but in a way of juſtice, becauſe he had purchaſed her at a dear and dangerous rate, ventring his life for the procuring of the Philiſtims foreskins. And here he nameth an hundred only, though he brought two hundred unto Saul, becauſe the covenant between them was only for an hundred, 1 Sam. 18.25.27.

V. 15. *even from Phaltiel*] He is called *Phalti*, 1 Sam.25.44.

V. 16. *And her husband went with her along weeping*] Heb. *going and weeping*. *i. e.* Expreſſing his great grief with tears, becauſe a wife ſo noble and beautiful was taken away from him.

to Bahurim] A city of Benjamin, on the frontiers of Judah, ch.19. 16. See on Joſh.21.18.

V. 17. *And Abner had communication with the Elders of Iſrael*] According to his covenant made with David.

Ye ſought for David in times paſt to be King over you] Hereby it appeareth that many or moſt of the people of Iſrael did ſo much honour David, that they much deſired long ago to have had him to be their King, had not Abner, having the *militia* in his hands, over-powred them, and compelled them to take part with Iſhboſheth.

V. 18. *Now then do it; for the Lord hath ſpoken of David, ſaying, &c.*] We do not read in the ſacred Story where this is expreſly ſpoken; but Joſephus ſaith it was ſpoken by Samuel, and commonly known amongſt the people. Here Abner like a politick hypocrite, pretendeth he endeavoured to ſet up David King, in obedience to God, and for the good and ſalvation of the people, whereas he did it meerly out of ſelf-love, and to advance his private intereſt.

V. 19. *Abner alſo ſpake in the ears of Benjamin*] *i. e.* Having received a ſatisfactorie anſwer from the reſt of the tribes, condeſcending to his motion, that they would receive David for their King, he addreſſeth himſelf to the tribe of Benjamin, ſpeaking unto them to the ſame purpoſe he had ſpoken to the Elders. And this he doth in an eſpecial manner to them, becauſe Saul being of their Tribe, was chiefly in their favour; and therefore, if they gave way to Davids title, and ſubmitted to his government, little doubt was to be made of the other tribes.

And Abner went alſo to ſpeak in the ears of David in Hebron] *i. e.* Having received ſuch an anſwer from the Elders of Iſrael and Benjamin as ſatisfied him, he himſelf, to ſhew his induſtrious diligence and faithfulneſſe in agitating Davids buſineſſe which he had undertaken, went to carry the news of his good ſucceſſe to him at Hebron. And this he did either ſecretly, that it might not come to Iſhboſheths ear, having all about him as his creatures at his command; or rather (becauſe this could hardly be done, he having twenty men in his company to attend him, ver. 20) it is probable that he carried Michal with him to colour his action, he having acquainted Iſhboſheth with it, and obtained his conſent.

V. 20. *And David made Abner and the men that were with him, a feaſt*] As it was uſual in thoſe dayes to do when they made ſolemn contracts and covenants, Gen.26. 30. & 31.44, 46. Herein David is thought to have failed: But not, as I conceive, becauſe he feaſted Abner, though, (as they ſay) he was wicked in himſelf, and now acted treachery againſt his King; ſeeing it may be lawful to eat with wicked men, when as we do it not out of free choice and love of their company, but for civil ends, and the better tranſacting and compoſing of our worldly buſineſſe and important affairs. Neither could this be counted treachery in Abner, ſeeing he had openly profeſſed that he would thus do, even to Iſhboſheths own face. And if it were unlawful to ſet up Iſhboſheth, being contrary to Gods expreſſe Will, then it was lawful to put him down, although he might fail in his ends, and manner of doing it. But here was David faulty, that he thus far proceeded in his own politick plots, and never conſulted with God for his direction: And that might well be the cauſe of the ill ſucceſſe of this tranſaction, and that it had ſuch a tragical concluſion.

V. 21. *And Abner ſaid unto David——I will gather all Iſrael unto my lord the King*] *i. e.* All the tribes, or the greateſt part of all, or all the chief of all eſtates and conditions. So Mat. 3.5. Phil. 2.21.

V. 22. *Joab came from purſuing a troop*] It is moſt likely of the Philiſtims, who were ſent out to ſpoil the country.

V. 24. *Then Joab came to the king, and ſaid, What haſt thou done?*] In a proud and inſolent manner he taxeth the King of imprudence and indiſcretion, for ſending away a dangerous enemy, when he had him in his hands.

V. 25. *Thou knoweſt Abner the ſon of Ner, that he came to deceive thee*] *i. e.* Thou mighteſt well have known, if thou hadſt been ſo conſiderate, that Abner, being ſo ſubtile and politick a man, came not for any good that he intended towards thee, but only to deceive thee, and like a crafty ſpie to diſcover all thy counſels and courſes, thy actions and proceedings. And thus he ſweetneth his ſaucy reproof, by pretending nothing but love and care of Davids good; whereas in truth he did all out of ſelf-love, pride and envy. He feared leſt Abner by this important ſervice ſhould creep into the Kings favour, and be corrival with him in honours and preferments; and was therefore vexed becauſe he had eſcaped out of his hand, when ſuch a fit opportunity was offered of revenging himſelf on him for the death of Aſahel his brother.

V. 26. *And when Joab was come out from David*] From whom he flung in a fury and diſcontent, not waiting for his reply, as he would have David conceive it, but indeed making all haſte to put his deſign in execution.

he ſent meſſengers after Abner] Uſing, it is likely, Davids name to countenance his action, and pretending that he had ſome weighty and important buſineſſe to treat further with him about. And this perhaps made David afterwards the more earneſt and careful in clearing himſelf, and wiping away the ſuſpicion that he had ſome hand in Abners murder.

which brought him again from the well of Sirah] Situate on the North of Hebron.

V. 27. *Joab took him aſide in the gate to ſpeak with him quietly*] 1 King. 2.5. Heb. *peaceably. i. e.* To treat with him about the Kings affairs in ſecret, and as it were in his ear, that no man might hear him. And becauſe he would be the leſſe ſuſpected, he made choice of the gate of the city to conſult in, which was the place of judicature, and of their publick and ſolemn meetings.

and ſmote him there under the fiſt rib, that he died] As he had done before to his brother Aſahel. See on ch. 2.23.

for the blood of Aſahel his brother] This was one cauſe which made Joab take this revenge, though he had little reaſon to do it, ſeeing Abner ſhed Aſahels blood, in a ſort unwillingly, and not before he was much provoked to do it by his importunity. But God herein had his ends, as well as Joab his. I. He thus juſtly puniſhed Abner, as for all other ſins, ſo for his rebellion againſt David his lawful King, contrary to his own knowledg and conſcience, to compaſs his worldly and wicked ends; and for being the cauſe of ſhedding ſo much blood in this unlawful war, at which he ſo little ſcrupled, that he counted it but a ſport or play, ch. 2.14. II. By this means he took Abner out of the way, that David might not be beholding to him for bringing Iſrael under his government, whom he would have come to the kingdom by a better way.

V. 28. *I and my Kingdom are guiltleſs before the Lord for ever*] *i. e.* I am wholly innocent of having any hand in this heinous crime of ſhedding Abners blood; and therefore the Lord, who knoweth it, will never lay it to my charge, to puniſh me for it, nor my Kingdom for my ſake, ſeeing it is alike guiltleſs.

V. 29. *Let it reſt on the head of Ioab, and on all his fathers houſe*] Though we are bound by Gods law to abſtain from all private revenge, to overcome evil with goodneſs, and to pray for our enemies that hurt and perſecute us, yet in this publick cauſe, that concerned not David alone, but the welfare of the whole Kingdom, he is fain to uſe theſe fearful imprecations both againſt Joab and his whole family, that ſo he might the better cleer himſelf from having any hand in this horrid murder, of which otherwiſe he was likely to be ſuſpected, by Abners friends at leaſt, that he was conſenting to it. Which would have been a cauſe of raiſing all his party againſt him, and the occaſion of a bloody war, which would have diſturbed the peace of the Common-wealth, cauſed much effuſion of blood, and quite unſetled him in the Kingdom, in which now by general conſent they were about to eſtabliſh him.

And let there not fail from the houſe of Ioab] *i. e.* As long as his family or any of it continueth, let all or ſome of theſe evils befal them. So 2 King. 5.27.

one that hath an iſſue] *i. e.* Some incurable running ſore, or flux of ſeed: for which they were ceremonially excommunicated, and debarred from entring into the Congregation, and partaking of the publick ordinances, Lev. 15.21.

or that leaneth on a ſtaffe] By reaſon of feebleneſſe and lameneſſe.

V. 30. *So Ioab and Abiſhai his brother ſlew Abner*] *i. e.* Both the brothers conſpired together and plotted this murder, though Joab alone did act it.

at Gibeon in the battel] This is added as an aggravation of this foul fact: Abner ſlew Aſahel like a brave Souldier, though unwillingly, in the open field; but Joab ſlew Abner deſperately and willingly, and that in a baſe, cowardly and treacherous manner, when he pretended peace and amity.

V. 31. *And David ſaid to Ioab and all the people that were with him*] He proclaimed a ſolemn and publick funeral-mourning for the death of Abner, and for that heinous ſin that was committed in his murder, that hereby he might ſhew he was innocent, and had no hand in it. And he would have Joab to joyn with all the reſt, becauſe he was the chief actor, that (if it were poſſible) he might come to a ſight and ſenſe of his ſin, and to unfeigned repentance for it, when he was convinced of the heinouſneſſe thereof, by this publick lamentation of the King and all the people, though they had no hand in the fact.

rent your clothes and gird you with ſackcloth] That, to teſtifie the renting of their hearts with grief; and this, to afflict their bodies, and to intimate they thought themſelves unworthy to put on better clothing. See on ch. 1.2. & Gen. 37.29.

And King David himſelf followed the bier] *i. e.* that he might the more honour Abners funeral, he laid aſide his kingly dignity, and attended upon the corps. For among all nations Kings have been ever exempted from ſuch expreſſions of their mourning.

V. 32. *The King lift up his voice, and wept*] *i. e.* Did not only expreſs his grief by ſhedding of tears, but alſo did teſtifie it to the people by vocal lamentations.

V. 33. *Died Abner as a fool dieth?*] *i. e.* As a baſe coward, that fooliſhly yieldeth himſelf to be ſlaughtered by his enemy, making no reſiſtance? *q. d.* No ſurely, he did not die ſo, but was ſuddenly and treacherouſly ſurpriſed, having no opportunity to ſhew his valour, as the moſt couragious man on earth might have been in the like caſe.

V. 34. *Thy hands were not bound, nor thy feet put into fetters*] *i. e.* Thou didſt not die like a baſe weak captive taken in war, having neither courage nor ſtrength to make reſiſtance, nor as a malefactor bound in chains and fetters, and ſo led out to execution: No, thou waſt truly valiant in all thy enterpriſes, as Joab ſhould have found it, if he had fought with thee on equal terms; but thou waſt ſuddenly ſlain, when thou didſt leaſt ſuſpect it, by one that pretended peace and friendſhip.

as a man falleth before wicked men, ſo felleſt thou] *i. e.* As it might be the caſe of the moſt wiſe and valiant man in the world, that hath to do with falſe, faithleſſe and graceleſſe men, who have no reſpect to true valour, honour or honeſty, and of whom he hath no ſuſpicion, becauſe they make ſhew of love and friendſhip; ſo was it with thee. And this David publiſheth before Joabs face, and brandeth him with this diſhonour and reproach, in the audience of all the people, as a part of his puniſhment for his wicked fact.

V. 35. *And when all the people came to cauſe David to eat meat*] *i. e.* The Tribunes, Colonels and chief Commanders of the people and army hearing that David refuſed to eat, came and intreated him not to lay the matter ſo much to heart as to forbear his food, eſpecially there being a feaſt provided to refreſh and cheer them in the time of their mourning, as the manner was then, and is to this day, in ſolemn funerals. See Jer. 16.7, 8. Ezek. 24.17.

So do God to me, and more alſo] See on Ruth 1.17.

If I taſte bread, or ought elſe, till the Sun be down] He joyned faſting with his mourning, to expreſs his grief for Abner, and to cleer himſelf of being any way guilty of his death, that hereby he might give ſatisfaction to the people ſeeing his innocency.

V. 36. *And all the people took notice of it, and it pleaſed them*] Heb. *was good in their eyes.* This is ſaid, to intimate that David attained unto the end at which he prudently aimed in the carriage of this buſineſſe, that is, to cleer himſelf, and pleaſe the people.

As whatſoever the King did, pleaſed all the people] *i. e.* He was ſo well accepted, and ſo gracious in the eyes of the people, through his wiſe, fair and juſt demeanour in all his courſes, that not only his carriage of all this buſineſs concerning Abner, but generally of all things elſe, was exceeding pleaſing unto them.

V. 37. *that it was not of the King*] *i. e.* Not by his will, counſel or inſtigation, directly or indirectly, that Abner was ſlain.

V. 38. *Know ye not that there is a Prince and a great man fallen this day in Iſrael?*] *i. e.* ye cannot chooſe but take notice of it, that there is a great Peer and Pillar of the land fallen, and that therefore they that killed him ſhould be puniſhed as murderers, were there power to do it.

V. 39. *And I am this day weak, though anointed King*] *i. e.* Unſetled in my Kingdom, like a tender plant that hath not taken root, and therefore of ſmall power to ſee juſtice executed, eſpecially on theſe murderers who are in ſuch favour with the people, and command the army. This excuſe was below pious and valiant David, and two much ſavoureth of carnal policy and ungrounded fear. For he had Gods infallible promiſe, that he would not only bring him to the Kingdom, but alſo eſtabliſh him on his Throne, and his poſterity after him: And this promiſe could not have been fruſtrated and made void by all the power and plots of all wicked traytors combining together and conſpiring againſt him; and therefore he needed not to have feared to have executed juſtice upon ſuch an hainous malefactor, maugre the might and malice of him and all his allies and adherents. Again, where there is from God an abſolute command, there is no reaſoning with fleſh and blood. *He that ſheddeth mans blood, muſt by man have his blood ſhed*, Gen. 9. 6. And the wilful murderer muſt be taken from the altar, if he flee to it for ſhelter and ſanctuary, and be put to death, Exod. 21. 14. And though there were never ſo much danger in it, yet let juſtice be done, though heaven fall. Neither was there ſo much peril in the execution as there was in the neglecting of it. For at this time David was highly in the peoples favour: and Joabs abominable fact muſt needs render him odious to all men who were not as wicked as himſelf: And if now Juſtice had been duly executed, Amaſa his death had been prevented, whom Joab, being fleſhed with cruelty and impunity, did in like manner take away. Nor is it ſufficient to ſay, that his puniſhment was only reſpited, not remitted, ſeeing all that while the guilt of blood lay upon the King and the whole land, and cried for vengeance, till it was expiated by the blood of the murderer, 1 Kings 2. 31, 33. Yea, but the command of executing the murderer is an affirmative precept, *alwaies* binding to obedience, but not *to all times* for the acting of it. I anſwer, Though ſome delay were allowed for puniſhing wilful murderers, (for which we have no warrant in the Scriptures) yet this would not excuſe David for his not executing juſtice upon Joab, when he was eſtabiſhed in his Kingdom, even to the very end of his reign, ſeeing it was more then probable that in ſo long time Joab might have died a natural death, or being a martial man and in continual wars, have been ſlain by his enemies, and ſo juſtice ſhould never have been executed upon him.

the Lord ſhall reward the evil doer] *i. e.* Though I be unable to inflict condign puniſhment on theſe potent offenders, yet the Lord in his due time will do it himſelf; and I refer it unto him, and deſire him to do it: 1 Kings 2. 5, 6, 34.

CHAP. IV.

Verſ. 1. A*Nd when Sauls ſon heard that Abner was dead in Hebron, his hands were feeble*] *i. e.* When Iſhboſheth heard that Abner was taken away, upon whom he wholly relied, he was ſo daunted and diſanimated that he became weak both in courage and councel, and was utterly diſabled for action, and managing the great affairs of the Common-wealth. So ch. 17. 2. Ezra. 4. 4. Neh. 6. 9. Iſai. 13. 7.

And all the Iſraelites were troubled] *i. e.* All the tribes that adhered to his partie were in great fear, and perplexed with the ſuddenneſſe of this news, becauſe they knew not what would become of the Treaty of peace and reconciliation, Abner being dead, who did negotiate it: and if it ſhould now break off for want of his proſecution, and the Kingdom be imbroiled in a new war, they ſhould be at a great loſs, upon whoſe counſel and conduct they chiefly relied.

V. 2. *Captains of bands*] Which were uſed to come and ſpoil, ch. 3. 22.

a Beerothite] *i. e.* Born in Beeroth, a city of Benjamin, Joſh. 18. 25. and 9. 17.

Beeroth was reckoned to Benjamin] Though now the Philiſtims poſſeſſed it, the Benjamites after Sauls diſcomfiture being fled out of it, 1 Sam. 31. 7.

V. 3. *And the Beerothites fled to Gittaim*] A town of Benjamin Neh. 11. 33. whither they fled for fear of the Philiſtims. Of which flight mention is here made, that theſe Captains might be known to be Beerothites, though they now ſojourned in Gittaim, and their city at this time was inhabited by the Philiſtims. Others think there were two cities of this name, one in Benjamin, the other in the South-frontiers of Judah, whither theſe Beerothites fled, and there inhabited, liking it ſo well that they returned not to their own city to the time that this ſtory was written.

V. 4. *And Jonathan Sauls ſon had a ſon that was lame*] The drift of this narration concerning Mephiboſheth is to ſhew what induced theſe two Captains to murder Iſhboſheth, that they might thereby ingratiate themſelves with David; to wit, becauſe there was none remaining of Sauls houſe likely to vindicate his death. For Mephiboſheth only was left, and he but a child, and lame of his feet: and therefore as he was unlikely to revenge his uncles death, being young and impotent, eſpecially when as he could not look otherwiſe upon him then as an uſurper, who had put him by the Crown to which he had title by lineal ſucceſſion; ſo he was as far unable to hinder David from quiet poſſeſſion of the Kingdom, being a lame childe, whom no man much reſpected. Hereupon they conclude that the taking away of Iſhboſheth would be ſo advantageous to David, that he could not chooſe, in common humanity, but richly reward the contrivers and actors of it; Whereas on the other ſide, now that Abner was dead, Iſhboſheths Kingdom was in ſuch a declining and tottering condition, that there was no hope of advancement by him, though they ſhould be never ſo faithful in his ſervice.

when the tidings came of Saul] *i. e.* Of his overthrow and death, 1 Sam. 31.

out of Iezreel] Where the battel was fought and loſt, 1 Sam. 29. 11.

and his name was Mephiboſheth] See on chap. 11. 21.

V. 5. *And the ſons of Rimmon——went*] *i. e.* Seeing that David was likely to be King of all Iſrael, that all things grew worſe and worſe with Iſhboſheth, they reſolved to ſlay him, and to this end now came, thinking hereby to gratifie David, and to endear their ſervice, perſuming of indemnity, becauſe there was none but a lame childe to revenge his death.

and came about the heat of the day to the houſe of Iſhboſheth, who lay on his bed at noon] Though there were a common cuſtom in thoſe hot countries to take their eaſe in the heat of the day, which made them unfit for action and imployment, yet it ſeemeth to be ſpoken here in a ſpecial manner of Iſhboſheth, becauſe he was a dull unactive man, who having put off all buſineſs to Abner, gave himſelf over to ſloth and eaſe: A thing unſuitable for a King at any time, eſpecially for him in his preſent condition, full of deſperate danger, Abner his chief ſtrength being taken away. And therefore it was juſt that he ſhould dye in his ſloth who had lived ſlothfully all his dayes.

V. 6. *And they came thither into the midſt of the houſe, as though they would have fetched wheat*] Having diſguiſed themſelves in the habit of ſuch as came to buy corn, whereof Iſhboſheths lands (it ſemeth) yeelded great ſtore, or of porters, that came to carry away ſome that had been bought: Or elſe, as it is more probable, being Commanders in Iſhboſheths army, and well acquainted in his houſe, they came thither under pretence of fetching corn for proviſion of the camp, or for themſelves and the Soldiers under their command; and by this colour having free acceſſe into the chamber where he lay, and finding him aſleep upon his bed, they murdered him, and cutting off his head, took it away with them, and carried it to David, expecting ſome great reward.

under the fifth rib] See on ch. 2. 23.

V. 7. *and gate them away through the plain all night*] Making all poſſible haſte for fear of being purſued and overtaken, they travelled all night from Mahanaim, where they did commit this bloody act, unto Hebron, through the Plain between Jericho and Hebron, chap. 2. 29.

V. 8. *Behold the head of Iſhboſheth the ſon of Saul thine enemy which ſought thy life*] This ſpeech is cunningly compoſed. To commend their ſervice in killing Iſhboſheth, they put David in mind of Sauls enmity and bloody perſecution, which they in this fact had revenged upon his ſon.

and the Lord hath avenged my Lord the King] Though this were true in reſpect of the ſecret workings of Gods providence, uſing this as a means of ſetling David in the quiet and peaceable poſſeſſion of the whole Kingdom, and though it were juſt with the Lord to bring Iſhboſheth to ſuch an end, having uſurped the Kingdom contrary to Gods revealed Will, yet it excuſed not at all theſe murderers of their Lord, ſeeing they had no reſpect to accompliſh Gods Will, which expreſly forbiddeth all treachery and murder, but only aimed at their own private profit and advancement.

V. 9. *As the Lord liveth, who hath redeemed my ſoul out of all adverſity*] *i. e.* As ſure as the Lord liveth, who hath alwaies hitherto delivered me out of all my troubles by juſt and lawful means, without the help of any baſe villany or wicked treachery, I will inflict upon you, according to your demerits, ſevere puniſhment; The which latter part he abruptly ſuppoſeth, as it is uſual in oaths.

V. 10. *When one told me*] *i. e.* The Amalekite, chap. 1. 2, &c.

ſaying, Behold, Saul is dead] Saying withal that upon his requeſt he did help to kill him, and rid him out of his pain, chap. 1. 10.

V. 11. *How much more when wicked men have ſlain a righteous perſon*] *i. e.* How much better reaſon have I to execute ſevere juſtice on ſuch bloody and treacherous aſſaſſines as you, who have murdered one that was juſt and innocent, though not ſimply in himſelf, yet in reference to you, having done you no wrong to provoke you to this horrid act, but contrariwiſe well deſerved at your hands, by advancing you to places of command in his army?

in his own houſe, upon his bed] *i. e.* In a place where he had reaſon to think himſelf moſt ſecure and free from danger. By all theſe circumſtances David aggravateth their horrible crime, as being in many reſpects far more hainous then that of the Amalekite, which he had puniſhed with death. He was an Amalekite, and in reſpect of nation and birth an enemy to Gods people, from whom no better was to be expected, eſpecially by Saul, who not long before had ſlain almoſt all their nation; but theſe were Iſraelites, and of the ſame religion with Iſhboſheth, and thereby obliged to perform all good duties to their brother, yea, they were of the ſame tribe with Iſhboſheth, and his ſervants, and therefore bound to be loyal to their maſter. He did but haſten Sauls death, being deadly wounded, and out of all hope of recovery, to eaſe his pain and prevent his ſhame and diſhonor; but theſe took away Iſhboſheths life when he was in perfect health and ſuſpected no danger. He did it (as he pretended) at Sauls earneſt requeſt, out of meer pity, to free him from torment; But theſe murdered Iſhboſheth in a violent manner againſt his will, when he was taking his repoſe, and was at eaſe. He ſlew Saul, when he was purſued of his enemies in the field, and had no hope to eſcape their fury but theſe killed Iſhboſheth in his own houſe, ſleeping on his bed, and in no danger to be ſurprized by any other enemies but ſuch treacherous villains as they, who ought to have been his guard to ſecure his perſon againſt the attempts of any other.

ſhall I not therefore now require his blood of your hands] *i. e.* Ought I not much more in juſtice to puniſh you for this horrid crime with all ſeverity, ſeeing neither the example of him that ſlew Saul, nor the innocency of the perſon, nor duty to your maſter, nor reverence of the place, nor time, could deterr you from committing ſuch a treacherous and bloody fact?

V. 12. *And they ſlew them, and cut off their hands and their feet, and hanged them over the pool in Hebron*] They were diſmembred of their hands and feet, becauſe theſe were the ſpecial inſtruments in acting this villany, their feet in carrying them to it, which were ſwift to ſhed blood, and their hands in ſtabbing him and cutting off his head. The murderer by the letter of the Law was appointed onely to be put to death; but when the crime was more hainous and horrible, it was in the Magiſtrates power to aggravate and increaſe the puniſhment, and make the malefactour exemplary, to deterr others from the like wickedneſſe. And though as the Jewiſh writers obſerve, it was not lawful to leſſen the puniſhment which the Law had appointed, as to adjudge one to impriſonment, whipping, loſs of goods, in ſtead of death, yet they might adde unto it according to the nature of the ſin; becauſe God in mercy had appointed the leaſt degrees of puniſhment which in juſtice could be required. Now theſe hands and feet David cauſed to be hanged over the pool of Hebron, (their bodies, it is likely, after ſun-ſetting being taken down according to the Law, Deut. 21. 23.) both to be a publick ſpectacle and example to others, and to ſhew his deteſtation of ſuch treacherous villany; that ſo it might appear to all the world that he was clear of having any hand in this bloody fact, either by contriving it, or giving any incouragement to the actors of it.

but they took the head of Iſhboſheth, and buried it in the ſepulchre of Abner in Hebron] Honouring him, though an enemy, with an honourable burial in that City where the great Patriarchs did lie interred; and making them partners in the ſame ſepulchre who had been partakers in the ſame cauſe, and had both alike fallen by treacherous hands.

CHAP. V.

Verſ. 1 THen *came all the tribes of Iſrael to David unto Hebron*] *i.e.* Not only the Elders & chief of the tribes, as v. 3. but with them their Tribunes, Captains & Commanders, with a great army gathered together out of all Iſrael, armed & wel appointed for the war, as it is ſpecially expreſſed 1 Chr. 12. 23. where the number of the ſeveral tribes that came to David at Hebron, being ſummed up together, amounteth to above three hundred and fourty thouſand. All which continued three dayes with him, feaſting and rejoycing at his inauguration and coronation, their brethren of the tribe of Judah dwelling at Hebron, and all the country adjoyning, having made liberal proviſion for their entertainment, with the help alſo of the tribes of Iſſachar, Zebulun and Naphtali, who were neer unto them, and brought in likewiſe their proviſions, 1 Chr. 12. 39, 40. This feaſt being ended, David taketh the opportunity of this great aſſembly, before he diſmiſſed them, to aſſault the Jebuſites ſtrong Fort, which was thought impregnable, and therefore was never attempted hitherto by any of the Judges, Samuel, or Saul. Now this free coming in of all the tribes, after their long reluctancy and oppoſition, and their peaceable ſubmiſſion of all nations, Jews and Gentiles, called and gathered by the preaching of the Goſpel to the Kingdom of Chriſt, and his gracious acceptance of them as his ſubjects, notwithſtanding all their former reluctancy in the times of their ignorance, according to Pſal. 110. 3.

Behold, we are thy bone, and thy fleſh] *i. e.* All of us Iſraelites, both thou and we, deſcended from the ſame father, Iacob, and therefore all brethren. This they alledge, not only as an argument to move David to receive them graciouſly, as his ſubjects, notwithſtanding their former oppoſitions, ſeeing they were all brethren; but alſo and chiefly, to ſhew upon what ground they choſe him to be their King, namely, becauſe he was an Iſraelite, and ſo one of their brethren, from amongſt whom they were bound by Gods law to chooſe their King, Deut. 17. 15. And herein alſo David did typifie Chriſt our King, who is Head of that body, whereof we are members, *bone of our bone, and fleſh of our fleſh*, Epheſ. 5. 30. 1 Cor. 12. 12. Heb. 2. 14—18. See Gen. 29. 14.

V. 2. *Alſo in time paſt, when Saul was King over us, thou waſt he that leddeſt out and broughteſt in Iſrael*] *i. e.* Thou then waſt our chief Captain, that didſt lead out our armies againſt our enemies, and didſt bring them back, crowned with victory and laden with ſpoyl: Therefore as by the former benefits received by thy prudent and valiant conduct we are much obliged unto thee, ſo having had ſo much experience of thy parts, prowes and proſperous ſucceſſe in all thy enterpriſes, we cannot think any ſo fit to be our King, who art not only prudent to govern in time of peace, but alſo expert in war, and every way able to lead an army, Num. 27. 17.

and the Lord ſaid to thee, Thou ſhalt feed my people Iſrael] *i. e.* Hath already anointed thee by Samuel to be King over all Iſrael, and to be both as a good Shepherd to provide food for them, and to guide and govern them in time of peace, and as a good Captain, to go out and in before them in time of war, 1 Sam. 16. 11, 12. Pſal. 78. 71. In both which reſpects alſo he was a type of Chriſt, Pſal. 2. 6. Joh. 10. 3, 4, 10, 11.

V. 3. *made a league with them in Hebron before the Lord*] Namely, that he would, as a good King, govern them according to the preſcript rule of Gods Law, and that they would obey him, as his loyal and liege people. Hereunto both parties bound themſelves by ſolemn Covenant, confirmed by a ſacred oath, calling God to witneſſe, and invocating his Name for a bleſſing on their proceedings: In which reſpect it is ſaid that they *made* this *league before the Lord.* See on Judg. 11. 11.

And they anointed David King over Iſrael] This was his third anointing; See on ch. 2. 4. And herein alſo David was a type of Chriſt, who began to execute his Kingly office, like David, at the age of thirty years, and was thrice anointed by God, and, as it were, proclamed King over his Church: Firſt by the ſecret unction of his holy Spirit, Pſal. 45. 7. and 2. 6, 7. Secondly, at his baptiſme, by a voice from heaven, Matth. 3. 16, 17. And thirdly, at his transfiguration, Matth. 17. 5.

V. 5. *In Hebron he reigned over Judah ſeven years and ſix moneths*] See ch. 2. 11.

and in Jeruſalem he reigned thirty and three years over all Iſrael and Judah [The laſt year being begun, but not finiſhed. But he reigned preciſely but thirty and two years and ſix moneths; but the laſt yeer, though not compleat but current, is added, to make up the number round and full, as is uſual in the Scriptures, Judg. 20. 46. See 1 Kings 2. 11.

V. 6. *And the King and his men*] Having ſuch a great number of the choice and chief men of his Kingdom aſſembled, he took this opportunity to aſſault and vanquiſh the Jebuſites in their ſtrong Fort.

went to Jeruſalem unto the Jebuſites] Ieruſalem was before called *Jebus*, Iudg. 19. 10 and *Salem*, Gen. 14. 18. Pſal. 76. 2. It was ſituate on the uttermoſt borders of two tribes, Judah and Benjamin. One part of it fell to the lot of Judah, called **Shalem**; which they conquered and inhabited, Judg. 1. 8. The other, ſtanding on the North-ſide, afterwards called *the Fort of Sion*, and exceeding ſtrong, fell to Benjamins portion; but they not being able to vanquiſh it, though aſſiſted by Judah, Joſh. 15. 53. the Jebuſites did ſtill inhabit it, Iudg. 1. 23. and 19. 10, 11. even to this preſent, till David aſſaulted and took it. In this part was the hill Moriah, where Abraham being appointed to ſacrifice his ſon, was afterwards inhibited, the Lord having provided him another offring: And from thence it ſeemeth this City had its name, being divided from *Jireh, God will be ſeen in the mount*, and *Shalem* ſignifying *peace*, both conjoyned in *Jeruſalem*, *The viſion of peace.* This Fort David at the very entrance into the rule of the whole people firſt attempted, intending to make it the Metropolis of the Kingdom where the temple was afterwards to be built, on the hill Moriah: And the rather becauſe Melchizedek *the Prieſt of the moſt high God* had dwelt and reigned there, Heb. 7. 1. And it was alſo the moſt commodious place to be the chief ſeat of the Kingdome, being ſituate in the midſt of the Land, and in his tribe whom they had choſen to be their King.

which ſpake unto David, ſaying, Except thou take away the blind and the lame, thou ſhalt not come in hither] Theſe words, and the verſes next following, being obſcure, intricate and very perplexed, are diverſly underſtood by Expoſitors. But letting paſſe the moſt of them, I will only produce thoſe which ſeem moſt probable. Some underſtand them as a proud and ſcornful brag of the Jebuſites, who preſumed their Fort was ſo ſtrong and impregnable that though they had none to defend it but impotent men, and ſuch as were blind and lame, yet it would be in vain, and but meer loſt labour, For David and his army to attempt the aſſaulting of it, and out of this confidence by way of contempt and deriſion, they ſet only ſuch to guard it. Others think that by *the blind and lame* they meant their idols and images, in which they put their truſt, as their tutelary gods, and whom they thought ſufficient, being placed there, to make good the place againſt all the power of Iſrael without any other help. Now theſe they called *the blind and lame*, not out of that opinion which themſelves had of them, who highly eſteemed them as their Patrons and protectors, but as they were upbraided by the Iſraelites, who thus conceived of them; *q. d.* Though you have ſuch a baſe opinion of our gods, and account them blind and lame idols, yet they being placed on this impregnable Fort, you ſhall find, that if you dare attempt the ſurprizing of it, you ſhall never be able to do it, though you found no other reſiſtance.

V. 7, *Neverthelſſe David took the ſtrong hold of Zion. The ſame is the City of David*] *i. e.* Notwithſtanding all their confidence, expreſſed in their proud brags and ſcorns, David cauſed this their ſtrong hold, in which they put their truſt, to be aſſaulted and taken, and called it *the city of David.* The manner of the ſurprize is expreſſed in the next verſe.

V. 8. *and David ſaid on that day, Whaſoever getteth up to the gutter*] Or thus, For David ſaid. Here the manner how, and the means whereby, are expreſſed, of taking the ſtrong hold: namely Davids plotting and contriving the beſt and readieſt way, which was to ſcale the walls, and get into the gutter, and kill the Jebuſites, with the lame and blind, who were placed there by way of ſcorn to man and defend it; and II. Joabs executing of his deſign, by firſt entring into the Fort, and ſlaying all there: Which he undertook, partly moved thereunto by his deſire of recovering Davids favour, which he had loſt by his killing of Abner, and partly encouraged by the reward promiſed, of being made, for this ſervice, General of the army; which is here only intimated in general terms, but plainly and particularly expreſſed 1 Chron. 11. 6.

and the lame and the blind, that are hated of Davids ſoul] If we underſtand this literally, it is not ſimply meant that David hated the lame and blind becauſe of their imperfections, who ought rather to be pitied & relieved, but reſpectively, as they were by the Jebuſites in way of ſcorn and deriſion preſented unto him to diſgrace and diſhonour him and his whole army. But if we take it in a ſymbolical ſenſe, to be meant of the idols and images, which have eyes, and ſee not, and feet, and walk not, then it is to be underſtood abſolutely, that they were hated of Davids ſoul.

Wherefore they ſaid, The blind and the lame ſhall not come into the houſe]

Or, *Becauſe they had ſaid, Even the blind and the lame, He ſhall not come into the houſe.* On this occaſion they took it up as a common proverb, ſaying, *The blind and the lame ſhall not come into the houſe. q. d.* The blind and lame were but bad guardians of this place in the time of the Jebuſites, therefore ſuch ſhall be entruſted no more, but abler men employed to defend it. By *houſe*, ſome underſtand, and moſt probably, the royal houſe or palace of David, from entring whereof the blind and lame were interdicted; not for pride and ſtate, as the Perſian Kings would have none enter their Courts in ſackcloth, becauſe they would not offend their eyes with beholding mournful objects, Eſth. 4. 2. but that it might be a perpetual memorial of this victory, to have the blind and lame ſecluded from entring the Kings houſe, becauſe they were uſed by the Jebuſites as inſtruments to put ſuch a foul ſcorn upon him. Neither can it hinder us from taking the words in this ſenſe, that Mephiboſheth, though lame, was admitted to ſit at the Kings table, ſeeing no rule is ſo general, as that it may not have ſome one exception. And the preſence of Mephiboſheth had another uſe, namely, to put David in mind of his dearly loving Jonathan, and to be unto him a cauſe of joy and content, when by ſhewing kindneſſe to the ſon, he expreſſed his love and thankfulneſſe to his deceaſed father. But they who would have the blind and lame idols to be here underſtood, think that hereby is meant that idols and images ſhould be wholly excluded both out of the Kings houſe, and Gods. But I ſee no reaſon why that ſhould need a new interdiction in remembrance of this victory, ſeeing alwayes before they were forbidden to be received into either of theſe places, on any other. Now as this proverb was taken up among the people for a memorial of this great victory, for which they had alwaies cauſe to praiſe God, ſo it was applied according to ſpecial occaſions; as when they would intimate that a thing ſeeming impoſſible might come to paſſe, as was the taking of this impregnable tower: Or, to reprove ſuch as were proud and preſumptuous of their own ſtrength, either in reſpect of place and fortifications, or of the arm of fleſh, by telling them they might be deceived as well as the Jebuſites: Or, to give men warning that they commit not the like error with them, preſuming too much of their own ſtrength, leſt they fail in their hopes as they did, ſeeing oftentimes what begins in confidence ends in ſhame; and that they take heed leſt that befall themſelves which they intend to others; as the Jebuſites thinking to make ſure that David ſhould never enter their Fort, were themſelves expelled, and never re-entred. Others read theſe words, as we have them in our margin, *becauſe they had ſaid*, &c. *i. e.* David promiſeth this reward to him that ſhould take away the blind and lame, becauſe they had put this ſcorn upon him.

V. 9. *And David built round about, from Millo and inward*] Millo was a deep and broad valley or ditch, dividing Sion from the lower city; from whence David raiſed his wall of defence about Sion. See 1 King. 9. 15. Others think it was the town-houſe in the City of David, where the people had their ſolemn aſſemblies, ſo called from *filling, repleniſhing*. Others, and very probably, think it was ſome tower and place of munition belonging to the city, becauſe it is ſaid that Hezekiah *repaired Millo in the City of David, and made darts and ſhields in abundance*, 2 Chr. 32. 5. A place of the ſame name and for the like uſe we read of Iudg. 9. 6, 20, 49. From this tower or fortreſſe David is ſaid to have built the City *round about*, even *from Millo and inward*; and Ioab repaired the reſt of the city that was without. Compare this place with 1 Chron. 11. 8.

V. 10. *went on and grew great*] Heb. *went going and growing. i. e.* Proſpered in all his attempts, becauſe *the Lord* by his ſpecial favour *was with him*, and aſſiſted him.

V. 11. *And Hiram King of Tyre*] Tyre was a royal, potent and famous city of Merchandize, ſituate on and in the ſea, by the Weſt-limits of Aſher, Ioſh. 19. 29. It was built by the Phœnicians, who had formerly dwelt by the Red-ſea, but being driven thence by earthquakes, frequent in thoſe Countries, and other calamities, they tranſplanted themſelves into this Iſland, and built a City there at firſt on a low ground which was of little note, for fiſhermen to dwell in; but afterwards on a promontory, which became ſtately and famous, ſending out of it divers much ennobled Colonies, to Carthage Leptis, Utica, and the Iſlands of Gades. See on Iſa. 23. 1. and Amos 1. 9.

ſent meſſengers to David] Hearing of his fame and vertues, and his growth and greatneſſe in glory, and being much taken therewithall, he ſent ambaſſadors unto him, to congratulate his happy ſettlement in his Kingdom, thereby ſhewing his great reſpect and kindneſſe towards him.

and cedar-trees, and Carpenters, and Maſons] *i. e.* After Hirams meſſengers had been with David, and were returned to their maſter, and had acquainted him with Davids ſuit unto him, that he would accommodate him with men and materials for the building of him an houſe; ſeeing there was the greateſt plenty of the choyceſt Cedars in Lebanon, which for the moſt part was ſituate in Hirams country, and moſt excellent artizans both in wood and ſtone at Tyre above any other place; according to his requeſt Hiram ſent unto him.

V. 12. *And David perceived that the Lord had eſtabliſhed him*] *i. e.* By Gods bleſſing and proſpering him in all his affairs, he experimentally found the truth of his promiſes concerning his ſettlement in the Kingdom.

V. 13. *And David took him mo Concubines and wives*] This it ſeemeth he did to multiply his friends and allies, for the ſtrengthening of him in his Kingdom. But herein he ſhewed much humane frailty and infirmity, in uſing that as a means to eſtabliſh him, which God had expreſly forbidden, Deut. 17. 7. Concerning Concubines, ſee on Iudg. 19. 1, 2. 1 Chron. 3. 5.

V. 14. *Shammua*] Called alſo *Shimea*, 1 Chr. 3. 5.

V. 15. *Eliſhua*] Or, *Eliſhama*, 1 Chron. 3. 6.

V. 16. *And Eliada*] Called *Beeliada*, 1 Chr. 14. 7.

V. 17. *But when the Philiſtims heard that they had anointed David King over Iſrael*] 1 Chron. 11. 16. and 14. 8. *i. e.* When they underſtood that there was a ceſſation of the civil war between the houſes of Saul and David, and that the whole Kingdom was now ſetled upon David, and he peaceably enjoyed it; and it may be hearing alſo that he had vanquiſhed the Jebuſites, and taken their ſtrong Fort; and that Hiram, a rich King of a neighbour nation, was in league and friendſhip with him: they became jealous of his greatneſſe, and thought it high time to look unto him, and keep him down, ſeeing they were now out of that hope in which they lately were whileſt the civil wars laſted, that the Iſraelites would deſtroy one another, and ſo ſave them a labour, and not put them to the coſt and hazard of war. And perhaps they did all that while forbear to take up armes againſt them, leſt a forraign enemy invading their Country, they ſhould make peace one with another, and joyn together with united forces to keep off a common danger, which otherwiſe would involve both parties in an univerſal ruine.

All the Philiſtims] This came to paſſe by Gods good providence, ſo diſpoſing of it for preſerving Davids honour, and to keep his name from the brand and blemiſh of inhumanity and ingratitude. For the Philiſtims having in the time of his trouble and exile given him kind and courteous entertainment, aſperſions of that nature would have been caſt upon him, if he had raiſed war againſt them before they had firſt preſſed and provoked him unto it.

all the Philiſtims came up to ſeek David] To wit, that they might fight with him, before he were throughly ſettled in his Kingdom, leſt he ſhould grow too ſtrong for them, if they let him alone.

and David heard of it, and went down to the hold] Not to the fort of Zion, as ſome conceive: For that ſtanding on an high hill, he ſhould not have been ſaid *to have gone down*, but rather to *have gone up*, or *aſcend*, unto it. But either it was the ſtrong hold of Adullam, or ſome other neer unto it; unto which he reſorted, that he and his camp might be ſafe and free from the attempts of his enemies, till he had direction from God what to do.

V. 18. *in the valley of Rephaim*] *i. e. Of Giants*, Gen. 14. 5. ſituate on the North-limits of Judah, in Benjamin, not far from Jeruſalem, and lying Weſtward from it, Joſh. 15. 8. See on Iſa. 17. 5.

V. 19. *And David enquired of the Lord*] Namely, by Urim and Thummim, Num. 27. 21. See ch. 2. 1. 1 Sam. 23. 9. Though he had a great army, and had been always victorious, yet he relied not on his own ſtrength, but ſeeks to God for direction, and without it would do nothing.

V. 20. *And David came to Baal-Perazim*] So called by anticipation, on this occaſion.

The Lord hath broken forth upon my enemies before me, as the breach of waters] This may either be referred to his enemies, which were diſperſed like weak waters, that are eaſily divided with the foot or finger, or being ſhed on the ground are not eaſily recollected; or to Gods powerful ſcattering them, like waters ſuddenly breaking their banks and bounds, which violently ſweep all away that lieth in their paſſage.

Therefore he called the name of that place Baal-Perazim] Or, *The plain of breaches*, Iſa. 28. 21.

V. 21. *And there they left their images*] They had brought them with them, as their chief Patrons and Protectors, in whom they hoped for victory: But failing thereof, and being put to flight, they left them there, either out of fear, flying for their lives; or out of neglect, becauſe they had given them no better ſucceſſe.

burnt them] According to Gods law, Deut. 7. 25. and by Davids commandment, 1 Chr. 14. 12.

V. 22. *And the Philiſtims came up yet again*] Though a little before they had been beaten, put to flight, and ſlaughtered, yet ſuch was their inveterate malice againſt the Iſraelites, that they recruited their ſcattered army, and came again to provoke them to fight in the very ſame place where they had received their former defeat, though David had not incenſed them by purſuing his victory.

V. 23. *And when David enquired of the Lord*] Though David had lately gotten a famous victory over his enemies, yet he is not thereby lifted up into an opinion of his own ſtrength, but ſtill relyeth wholly upon the Lord, and now again ſeeketh unto him for direction.

Thou ſhalt not go up] *i. e.* In an open manner, as before, but fetch a compaſs behind them ſecretly; that coming upon them ſuddenly and unexpected, their hearts might be ſmitten with the greater fear and amazement.

V. 24. *And let it be when thou heareſt the ſound of a going in the tops of the mulberry-trees*] Not an ordinary ſound cauſed by the winds, but as if it were of an army marching or going on the tops of the trees, and, as it is probable, a noiſe of chariots and horſemen, like that 2 King. 7. 6. which was no other then the Lords hoſt of Angels ſent to deſtroy the Philiſtims. And this ſigne was given unto David to encourage him to the fight, and aſſure him of victory, ſeeing God and his Angels were preſent to aſſiſt him. The ſame noiſe perpaps was alſo heard of the Philiſtims, as that other by the Syrians, whereby being terrified they were put to flight.

for then ſhall the Lord go out] Or, *then is the Lord gone out.*

V. 25. *from Geba*] Called alſo *Gibeah in Benjamin*, Judg. 19. 13. and 20. 10. and *Gibeon* 1 Chr. 14. 16.

untill thou come to Gazer] Situate in the Weſt of Ephraim, Joſh. 16. 10. but then poſſeſſed by the Philiſtims.

CHAP. VI.

Verſ. 1. *AGain David gathered together all the choſen men of Iſrael*] In the firſt Book of the Chronicles, firſt the fetching of the Ark is ſet down ch. 13. and the victories over the Philiſtims ch. 14. Wherefore ſome have thought that here is ſome diſorder and tranſpoſition in the ſtory. But if we underſtand it aright, the juſt order is here obſerved: David having firſt vanquiſhed his enemies, and ſetled peace, and doth in the next place take order for promoting and ſetting up of religion; and firſt of all, for the fetching of the Ark from the houſe of Abinadab to the tent he had prepared for it. And for the reconciling of that in the Chronicles with this place, in reſpect of the order of things there related differing from this here, we are to know that David did twice aſſemble the chief of Iſrael that he might conſult with them about fetching home the Ark: Firſt, when he had taken the Jebuſites Fort; which conſultation was interrupted by the Philiſtms invaſion: And they being overthrown and put to flight, he called them the ſecond time to conſult about the ſame buſineſſe; and therefore it is plainly ſaid in this verſe, that *again* he *gathered Iſrael*. And both theſe gatherings of Iſrael are expreſſed 1 Chron. 13. 1, 5. The firſt was of *choſen men*, Officers, Colonells and Captains; the other, of *all Iſrael, from Shibor in Egypt, even to the entring of Hamath*, that is the whole land from South to North, Joſh. 13. 3. Now if it be further objected that the doubt is not quite cleered, becauſe all that is ſaid to be done here, to v. 10. is in the Chronicles ſet down, as done before the battel with the Philiſtims; to this it is anſwered. That mention being made there of that conſultation which David had before the battel, that narration is finiſhed together, notwithſtanding other things intervened, as it is uſual in the Scripture, which more reſpecteth the coherence of the matter related then the order of times.

V. 2. *with all the people that were with him*] Not onely the Elders and Magiſtrates, but alſo the Colonells, Captains and Souldiers, which he ſummoned to appear and joyn with him in ſo great a number from all parts of the land, both that the action might be done with general conſent and more ſolemnity, and alſo that they might have ſufficient ſtrength at hand to bear them out, if there ſhould happen any attempt to diſturb and hinder their proceedings.

from Baal of Judah] *i. e.* Kirjath-jearim, 1. Chr. 13: 6. called alſo *Kirjath-baal*, Ioſh. 15. 9. and *Baalah of Judah*. Here the Ark was placed after it was brought from Beth-ſhemeſh, in the houſe of Abinadab, 1. Sam. 7. 1. and had there ever ſince continued, above fourty yeares. And from hence David now fetched it, becauſe perhaps it was not ſo much reſpected, being in a private houſe, as it ought to be; and brought it to Ieruſalem, becauſe it was the chief City in the Kingdome, and alſo ſituate in the heart of the land, and ſo more convenient for the people to reſort unto from all parts for divine worſhip, and to conſult with God in all difficult and important caſes; and becauſe alſo, it being the regal ſeat where himſelf reſided, he might frequently and with more eaſe enjoy the benefit of the Ark upon all occaſions.

whoſe name is called by the name of the Lord of hoſts] Or, *at which the Name, even the name of the Lord of hoſts, was called upon. i. e. Whoſe name is called on it*, 1 Chr. 13. 6. Or, at which the name of the Lord was called upon; to wit, when by the high Prieſt they conſulted with him, 1 King. 8. 29.

that dwelleth between the cherubims] He is ſaid to ſit between the Cherubims, though he be every-where preſent, becauſe he was there in a ſpecial manner by the preſence of his grace, from thence delivering his Oracles when he was conſulted with, as Num. 7. 89. Exod. 25. 22.

V. 3. *And they ſet the Ark of God upon a new cart*] To wit, that they might ſave themſelves a labour in carrying it ſo far upon their ſhoulders as from Kirjath-jearim to Ieruſalem; propounding the example of the Philiſtims as their precedent, who had done it before without any damage. But herein they tranſgreſſed the expreſſe Law of God, which enjoyned the Kohathites to carry it upon their ſhoulders, though they might not touch it, upon pain of death, Num. 4. 15. And though the act of the Philiſtines was not puniſhed, they being heathens, and ignorant of Gods Law, which was not given to them; yet being done by the Levites, to whom the Law was given, and who knew, or ought to have known, and alſo have taught others all that was contained in it, it was a great ſin in them, and very diſpleaſing to God, and accordingly ſeverely puniſhed. And this David himſelf, being taught better by lamentable experience, acknowledgeth to have been the cauſe of that ſevere judgement executed upon Uzzah, though there were another cauſe concurring with it, to wit, his touching it with his hand, being only a Levite, and no Prieſt. Compare 1 Chr. 15. 12, 13. with v. 6, 7. of this chapter.

that was in Gibeah] Or, *the hill* not in Gibeah the city ſo called properly; but appellatively, *upon an high place*, which was in or by Kirjath-jearim. See 1 Sam. 7. 1.

V. 4. *And Ahio went before the Ark*] Namely, to drive the oxen, while Uzzah came behind, or by the ſide of the Ark; as appeareth by his putting forth his hand to ſtay it when it was ſhaken.

V. 5. *And David, and all the houſe of Iſrael played*] As they uſed to do at Divine ſervices and ſolemnities in the time of the Law, that thereby they might expreſſe their joy and cheerfulneſſe in holy duties, or ſtirr up their hearts if dull and drooping, to more alacrity 2 Kings 3. 15.

before the Lord] *i. e.* The Ark, the viſible ſigne of Gods preſence.

V. 6. *to Nachons threſhing-floor*] Called *Chidon* 1 Chr. 13. 9.

and took hold of it: for the oxen ſhook it] Or, *ſtumbled*, 1 Chr. 13. 9. *i. e.* By their ſtumbling they ſo ſhook the Ark that it was in danger of falling, as Uzzah thought, and therefore he put forth his hand to ſtay it. So the word is taken 2 King. 9. 33. Thus God was pleaſed by the ſtumbling of theſe dumb beaſts to convince the Levites of their error, as he did by an aſſe reprove Balaam for his ſin.

V. 7. *And the anger of the Lord was kindled againſt Uzzah, &c.*] Becauſe he cauſed his holy Ark to be carried in a cart, which they ſhould have born on their ſhoulders; and for touching it with his hand, being but a Levite, and no Prieſt. See on Deut. 31. 9.

and God ſmote him there] To wit, by a violent death; and that (as ſome think) by a rent or rupture in his body, which gave the name to the place, *Perez Uzzah*, v. 8

for his errour] Or, *raſhneſſe. i. e.* His ſin in touching holy things, Num. 4. 15. Now this was his own ſin, peculiar to himſelf; but that of carrying the Ark in a cart was common to all the reſt, v. 3. And here it pleaſed God to make Uzzah an example of his ſevere juſtice againſt all that ſwerve aſide from the rule of his word in the leaſt things that concern his worſhip, and follow their own wills and inventions, though they have never ſo good a pretence for it. The like we ſee in the example of Nadab and Abihu, ſtruck with preſent death for *offering ſtrange fire before the Lord, which he commanded them not*, Lev. 10, 1.

V. 8. *And David was diſpleaſed*] *i. e.* Much grieved and diſquieted in his mind both in reſpect of Uzzahs ſin and puniſhment. Yea, conſidering humane frailty, which is apt to ſlight and extenuate ſin, and to amplifie and aggravate the judgements of God inflicted for it, it may be probably thought that with Davids ſorrow there was mixed ſome peeviſhneſs and peeviſhneſs, impatience and diſcontent, as though this puniſhment were not onely too ſevere for a ſmal errour and over-ſight committed out of a good intention, but now alſo unſeaſonable, when they were acting ſuch a pious work; ſeeing thereby it was diſcountenanced and wholly interrupted, and ſo all the joy of the people turned into grief and lamentation.

Perez-Uzzah] That is, *The breach of Uzzah.*

to this day] To wit, when this ſtory was written; or, for a long time.

V. 9. *And David was afraid of the Lord that day*] Becauſe of this ſevere judgement he feared to proceed any further in the action, leſt himſelf through ſome errour might miſcarry and periſh in it.

How ſhall the Ark of the Lord come to me?] *i. e.* How ſhall I with any ſafety go on in this action, ſeeing the Lord is not pleaſed (as it ſeemeth) that I ſhould carry the Ark to the tent I have prepared for it? Therefore it were better for me to deſiſt, then proceed with ſo much danger.

V. 10: *So David would not remove the Ark of the Lord unto him*] Herein David diſcovered great infirmity. For either he had thus far proceeded of his own head, (as afterwards he did in reſolving to build the Temple) having no warrant from God; and then, though his zeal and good intention were commendable, yet the action it ſelf was not, being not done in faith, but without ground: or elſe he had command from God at this time to remove the Ark to Jeruſalem; and then it was his fault thus to deſiſt upon this diſcouragement. He ſhould rather have conſidered, that though the action were good, there had been ſome failing in the manner of doing it; and ſo finding out and reforming what was amiſſe, he ſhould have proceeded, having Gods word and warrant for what he did.

But David carried it aſide into the houſe of Obed-Edom] Not forcing the Ark upon him againſt his will, that he might ſo put off the danger from himſelf, but having, no doubt, his conſent and approbation. For though Obed-edom knew what had befallen the Philiſtims and Bethſhemites whileſt the Ark was among them, and what had hapned to Uzzah alſo at this time, yet, being a wiſe and holy man, he did not impute theſe diſaſters to the having of the Ark, which was a gracious ſigne of Gods preſence, but to their miſcarriages and abuſes, their want of due reverence, and other faultineſſe. And being reſolved that there could come no ill, but much good, by entertaining it, if abuſes and irreverence were avoided, as he purpoſed they ſhould be, he doth willingly and cheerfully give it entertainment.

the Gittite] Not by nation, (for he was an Iſraelite, of the tribe of Levi, and one of the porters and ſingers, 1 Chr. 15. 18, 21.) but he is ſo called becauſe he was of Gath-Rimmon, a City of the Philiſtims neer Gath, appropriated to the Levites, Joſh. 21. 24, 25. Here it ſeemeth he was born. Some think he was a Proſelyte, and by nation a Philiſtine; as ch. 15. 18, 19.

V. 11. *bleſſed Obed-Edom and all his houſhold*] *i. e.* Cauſed him and all that he had to proſper; thereby ſhewing that they ſhall be no loſers, but great gainers, that give him, or any that belong unto him, due entertainment: as we ſee alſo in the examples of Potiphar, and the Jaylor, entertaining Joſeph; Laban, *I*acob; the Widow-woman, Elijah; the Shunamite, Eliſha; and Zaccheus, Chriſt.

V. 12. *So David went and brought up the Ark of God*] To wit, by the miniſtery of the Prieſts and Levites. Having found by experience that there was no danger in removing and entertaining the Ark, but only in the miſcarriages about it, which he now purpoſed to reform, he ſetteth afreſh upon the action, and taketh order to have it brought from Obed-Edoms houſe to Jeruſalem with all ſolemnity, appointing the Prieſts and Levites to their ſeveral charges, and how they ſhould demean themſelves in them, as is more fully expreſſed, 1 Chron.15, & 16.

V. 13. *When they that bare the Ark of the Lord had gone ſix paces, he ſacrificed oxen and fatlings*] *i. e.* He took order to have them ſacrificed by the Prieſts upon an altar erected for this ſervice. See 1 Chr.15.26. And this he did to teſtifie his thankfulneſſe unto God for bleſſing their beginning and proceeding hitherto, and to move him to continue his favour. See on 1 Sam.9.12.

V. 14. *And David danced before the Lord with all his might*] Not vainly and carnally; but being excited with inward joy, he expreſſed it by outward geſtures and motions in a grave and ſober manner and meaſure. And it was uſual with Gods ſervants in thoſe times ſo to expreſſe their ſpiritual raviſhments of rejoycing for ſome ſpecial favour received. So Miriam, Exod. 15. 20. and Jepthahs daughter, Judg. 11.34.

And David was girded with a linen Ephod] *i. e.* An upper garment of linen in faſhion like that of the Prieſts, which he uſed at this time, not only as being more light and fit for motion, but alſo to ſhew his devotion in this religious ſervice. See on 1 *S*am.2.18.

V. 16. *ſhe deſpiſed him in her heart*] Looking upon David with carnal eyes and a carnal heart, ſhe judged alſo carnally of his holy actions and intentions, and ſo vilified his perſon and deportment.

V. 17 *And they brought in the Ark of the Lord and ſet it in his place*] To wit, which David had prepared for it before he went to fetch it, 1 Chron.15.1. All which was done by Gods ſpecial inſpiration and direction, that it might continue there till a Temple were built for it; Which being ſhortly to be done, David had now prepared for it, not a permanent building, but a tabernacle or tent. As for the Tabernacle which Moſes made, after their coming into Canaan, it was firſt erected at *S*hiloh, Joſh. 18.1. and there it long continued, 1 *S*am.1.3. & 14.3. After, it was ſeated at Nob, 1 *S*am.21.1. At this time it was at Gibeon, 1 Chron.16.39. where it remained till *S*olomons reign, 2 Chron.1.3.4. & 1 Chro. 21. 29. and then all the holy things were brought from thence, and placed in the Temple, 1 Kin.8.4. *S*ee the Notes there.

V. 18. *he bleſſed the people*] 1 Chro.16.2. *i. e.* as a godly King and holy Prophet, he prayed for their peace and proſperity, both ſpiritual and temporal.

V. 19. *And he dealt among all the people——to every one a cake of bread,* &c.] He doth not only give them his benediction, but bountifully feaſteth them. This he is not ſaid to have done at his Coronation, but now, when he had brought home the Ark; to ſhew that he more rejoyced in Gods coming to him, then in his own coming to the Crown and Kingdom.

V. 20. *Then David returned to bleſs his houſhold*] *i. e.* To pray with and for his family, as he had done for the people; as thinking it not enough as a King, to care for the Common-wealth, unleſſe alſo he performed the duty of a good governour in his own houſe.

And Michal the daughter of Saul came out to meet David] Being no longer able to contain the proud ſwelling thoughts of her heart, ſhe haſteth out to eaſe and empty her mind by venting bitter and ſcornful reproaches againſt him. *S*he is called here, *the daughter of Saul*, becauſe ſhe reſembled her fathers diſpoſition, who was a proud hypocrite, neglecting Gods ſervice when it did not promote his own greatneſſe and glory; contrary to Davids practiſe in this place.

How glorious was the King of Iſrael to day] *S*he ſpeaketh this ironically, by way of deriſion and contempt, implying the contrary, that his carriage was looſe and unbeſeeming ſuch a King as the King of Iſrael. *q. d.* Thou didſt this day behave thy ſelf as one of the vain and light common people, and not as did become the ſtate and gravity of a King. And it may be ſhe had reſpect not only to his dancing, but alſo to his habit, being clothed like one of the Levites (of whom ſhe had but a mean opinion) in a linen Ephod. *S*ee on Gen.9.21.

who uncovered himſelf in the eyes of the hand-maids] Her meaning may be, either that he laid open his nakedneſſe in his dancing, without any reſpect to his Regal Majeſty, or modeſty, his garments, which hung looſe upon him flying open, and diſcovering ſome bare parts of his legs or thighs. And this is not unlikely to have been her intention, ſeeing ſhe ſetteth it forth as ſpitefully and reproachfully as ſhe could, ſaying, *He uncovered himſelf ſhameleſly, as one of the vain fellows*, and that *in the eyes of the handmaids of his ſervants*, who jeered and ſcorned him for it. Or elſe, though no part of his body in truth appeared bare, yet ſhe conceived he expoſed himſelf to be derided as a naked man, whilſt he diſcovered his vanity and lightneſſe to all the beholders, like a fool, that putteth off his clothes, and ſheweth his nakedneſſe, to make others ſport.

V. 21. *And David ſaid to Michal, It was before the Lord*] *i. e.* I did thus demean my ſelf in Gods preſence, and to his glory, that by this abaſement to my ſelf, I might ſhew my thankfulneſſe unto him, and the joy of mine heart in doing him ſervice.

which choſe me before thy father, and before all his houſe] Here David ſheweth great ſharpneſſe in his reply, upbraiding Michal with her fathers rejection for his ſins, and the miſeries of the whole family that did follow upon it: but her inſolent reproaches extorted it from him, contrary to his ſweet nature; and the rather, becauſe ſhe caſt upon him theſe diſgraces and ſcorns for ſhewing his zeal for Gods glory, and faithfulneſſe in his ſervice; which in ſome ſort trenched upon God himſelf.

V. 22. *And I will yet be more vile then thus*] *i. e.* I am ſo far from repenting of that I have done, that I will be ready ſtill to abaſe my ſelf, when as I may thereby glorifie God.

of them ſhall I be had in honour] *i. e.* They can loſe no honour that become vile in their own eyes to glorifie God, ſeeing he hath in his hand the hearts of all men, and hath promiſed that *he will honour them that honour him*, 1 Sam.2.30.

V. 23. *Therefore Michal——had no childe*] Though ſhe hitherto had no children that we read of, yet ſhe might by Gods bleſſing obtained by Davids prayrs have afterwards become fruitful, Gen.20.17. & 25.21. whereas now ſhe is puniſhed with perpetual barrenneſs for deriding her husband: for *ſhe had no child to the day of her death*, *i. e.* ſhe never had any; as this phraſe is taken 1 Sam.15.35. Mat.1.25. Gen.8.7.

CHAP. VII.

Verſe 1. A*Nd it came to paſſe*] Compare this whole Chapter with 1 Chron.17.

when the King ſate in his houſe] To wit, in peace and ſafety.

and the Lord had given him reſt round about from all his enemies] This may be underſtood either of the time preſent, that he then lived in peace when he ſpake and did that which followeth, being not moleſted by any bordering enemies; or, that now he lived in ſuch a peace as was not interrupted by the invaſions of neighbouring nations, as formerly. And from the time of his ſecond victory over the Philiſtims, both they, and all other people round about, were ſo over-awed by his proſperous ſucceſſe that they durſt not make war againſt him; though contrariwiſe he after this fought many battels againſt the Ammonites, Syrians, Moabites and other nations, and obtained many victories. Or it may be underſtood of his quiet poſſeſſion and ſetling of his Kingdom without any oppoſition.

V. 2. *That the King ſaid to Nathan the Prophet*] No ſooner is he peaceably ſetled in his Kingdom then he taketh care for promoting true Religion; and to this end he ſendeth for Nathan an holy Prophet, to adviſe with him about ſome ſpecial means tending thereunto, as the building of the Temple, and ſetling the Ark in it.

See now, I dwell in an houſe of Cedar, but the Ark of God] *q. d.* It is a moſt unfitting thing that I ſhould dwel in a more fair, coſtly and ſetled habitation then the Ark of God, the viſible ſign of his glorious preſence. See Hag.1.4. Whileſt the Iſraelites were in the wilderneſſe in a flitting condition, it was fit the publick place of Gods ſervice ſhould not be fixed and permanent, but a Tent or Tabernacle, which might be removed with them: but now they were ſetled in Canaan, David thought it more ſuitable to their preſent eſtate, that the houſe allotted to Gods ſervice ſhould no longer be a moveable Tabernacle, but a ſtanding Temple; eſpecially conſidering that the Lord had promiſed, that when they were come into the land of their inheritance, he would chooſe out a place for them *to cauſe his name to dwell there*, &c. Deut.12.10,11, 14. And therefore in zeal to Gods glory, he deſireth to build a Temple for his publick worſhip. Yet though he were a wiſe King, yea, and a pious Prophet, he did not in this weighty matter wholly rely upon his own counſel, but before he would attempt any thing, he conſulted with Nathan the Prophet of the Lord about it; by his example teaching Kings and Princes what they ought to do in the like caſe.

dwelleth in curtains] *i. e.* In a Tabernacle covered with skins and curtains.

V. 3. *And Nathan ſaid to the King, Go*] This he ſpake as a friend and counſellor, out of his private opinion, and not by revelation from God; which he ſhould have waited for in a matter of ſuch importance, before he gave his ſentence. Hereby it appeareth that the Prophets did not alwayes ſpeak as Prophets, having upon them the ſpirit of prophecy, but ſometimes as private men; as we ſee alſo in the example of Samuel, 1 Sam.16.6. and Eliſha, 2 King.4.27. Yea, ſometimes they ſpake like frail men, unadviſedly and ſinfully, as Moſes Pſal.106.33. and Jeremiah, Jer.20.14. See on Gen.37.9.

Do all that is in thy heart: for the Lord is with thee] *i. e.* Build an houſe to the Lord, as thou deſireſt: and he that hath moved thee to do it, will proſper thy work.

V. 4. *And it came to paſs, that night, that the word of the Lord came to Nathan*] God delayed not to bring David out of his errour, both becauſe it proceeded from ſimple ignorance, and out of a good intention; and alſo becauſe, having encourgement from Nathan, he was ſo zealous and ſerious to have his deſire preſently acted; that as ſome probably conjecture, he bound himſelf by a ſolemn vow that he would never be at reſt till he had ſet himſelf upon the accompliſhment of it, Pſal. 132.2,3,4. But others expound that place of his bringing the Ark into that tent which he had pitched for it. Howſoever, God was able to diſpenſe with ſuch an oath as was not agreeable to his will, much more then the father or husband had power to diſannul the vow of his daughter, or wife, Num.30.5,8.

V. 5. *Go, and tell my ſervant David,——ſhalt thou build me an houſe for me to dwell in?*] *i. e.* Aſſuredly thou ſhalt not do it. Becauſe God had promiſed he would have ſuch an houſe built when the people were ſetled in the land of Promiſe, Deut.12.10,11. David thought that now the time was come, and that he was the man deſigned to the work: But God by his Prophet telleth him, that though he rightly gueſſed at the thing, yet he was miſtaken in the man who muſt effect it. It was not he, but his ſon, that was appointed to do it. And though his pious intention was very commendable, and God would not only graciouſly accept it, 1 King.8.18. but alſo bountifully reward it, as if he had done it, ver.10,11,&c. yet it was not his pleaſure to uſe him for the effecting of this great and glorious work, for divers reaſons; ſome whereof are here expreſſed, and others to be gathered out of the Books of the Kings and Chronicles. As firſt, Becauſe, being a martial man, he had ſhed much blood. This reaſon God renders unto him, why he would not uſe him in this ſervice, 1 Chro.28.3. not becauſe it was unlawful for him to fight the battels of the Lord, and to ſhed the blood of his enemies; or becauſe, having ſhed it, he was thereby defiled; for this was acceptable and pleaſing to God, as a ſacrifice in which he delighted, Iſa.34.6. Jer.46.10. but the building of the Temple being a type of the ſpiritual building of the Church by Chriſt the Prince of peace, Iſa.9.6. it was fit it ſhould be built by peaceable Solomon, that the ſhadow might be ſuitable to the ſubſtance, 1 Chro.22.9. The ſecond reaſon is rendred by Solomon, 1 King.5.3. Becauſe alſo for the time to come his father David was to have war with the nations about him, not yet ſubdued, and ſo could have no leiſure to go through with ſo great a work as the building of the Temple. The other reaſons given, why God would not have him build it, do follow in the Text.

V. 6. *Whereas I have not dwelt in any houſe, ſince the time that I brought up the children of Iſrael out of Egypt*] *i. e.* I have not made choice of any ſtanding permanent houſe, wherein to ſhew my gracious preſence, to this day; but have manifeſted my ſelf in a tabernacle flitting and removing from place to place. Here another reaſon is given why God would not have David build the Temple, taken from himſelf; Becauſe there was yet no need of it: He had dwelt in no houſe ſince their coming out of Egypt, yet all that while he had been preſent with them, as their God, All-ſufficient in himſelf. *q. d.* There is no preſent haſte or neceſſity of building an houſe for me, who have all this while been content with a tent; and ſo will be ſtill, till my own time be come; and who alſo have been as efficacious by my preſence in a Tabernacle, as in a Temple; and ſo will be ſtill, as long as I pleaſe to make uſe of it.

V. 7. *Spake I a word with any of the tribes of Iſrael*] Or, *any of the Judges*, 1 Chron.17.6. *i. e.* Did I ever complain in the time of the Judges that my houſe was not built? I had a purpoſe it ſhould be done in due time, yet I required not any of them to go about it. Here, though he accepted of Davids zeal and care, yet he ſecretly taxeth him for not waiting his leiſure, and for thinking of undertaking the work, having had no ſpecial command for it, no more then the Judges had in their time.

to feed my people Iſrael] *i. e.* As faithful ſhepherds, to govern and provide for my people.

V. 8. *I took thee from the ſheep-cote, from following the ſheep*] 1 Sam. 16.11. Pſal.78.70,71. Here God recounteth his former and future benefits, not to upbraid David with them, or to tax him for ingratitude, and not walking worthy of ſuch high favours; as he afterwards did in the caſe of Uriah, ch.12.7. but that he might not be diſcouraged and doubt of Gods love, as though for want of it his ſervice was rejected in building him a Temple, he telleth him, that as already he had multiplyed many bleſſings upon him, ſo he was ſtill ready to do for the time to come.

V. 9. *And I was with thee whitherſoever thou wenteſt*] *i. e.* Proſpered thee by my gracious aſſiſtance in all thy enterpriſes, as in the combat with Goliath, and many battels againſt the Philiſtims. So ch. 8.6.14.

and have cut off all thine enemies] Saul, Doeg, the Philiſtims, and all the reſt.

and have made thee a great name] *i. e* I have made thee famous and formidable among all the nations round about thee.

like unto the name of the great men which are in the earth] *i. e.* The great Princes and Potentates of other nations.

V. 10. *Moreover, I will appoint a place for my people Iſrael,*&c.] He breaketh off from recounting the bleſſings he had conferred upon David, and inſerteth a promiſe of what good things he was purpoſed to do to the whole Nation under his government, for his greater comfort and encouragement; becauſe the happineſſe of a King doth much conſiſt in the happineſs and proſperity of his people.

and will plant them] *i. e.* Eſtabliſh and ſettle them in their own land allotted unto them. Theſe promiſes, though in part fulfilled in Davids and Solomons reign, yet were to have their full accompliſhment in the ſpiritual Kingdom of the Meſſiah. Neither muſt this promiſe be underſtood of their bare habitation in the land of Canaan, ſeeing they had dwelt in it ever ſince the time of Joſhua; but of their peaceable and quiet poſſeſſion thereof, which had been often interrupted and diſturbed, not only of old in the time of the Judges, when their enemies prevailed againſt them, but of late alſo in Sauls time, by the incurſions and invaſions of the Philiſtims.

and move no more] *i. e.* They ſhall no more as in former times, be tumbled and toſſed up and down, and be compelled to fly out of their Cities and habitations, and leave them for their enemies to dwell in: 1 Sam.31.7.

Neither ſhall the children of wickedneſs afflict them any more, as before time] *i. e.* Howſoever their malicious enemies may make ſome attempts againſt them, yet they ſhall not ſo far prevail as to lay upon them ſuch grievous preſſures as they have formerly endured. Now all this is to be underſtood, not abſolutely, but upon condition of their continuing in obedience, and in the pure ſervice of God, Jer.18.9. 2 King. 8.12. 1 Chron.22.12,13. For when afterwards they fell to idolatry, God gave them over to be afflicted by the Aſſyrians, Egyptians and Caldeans, by which laſt they were conquered and led into captivity.

V. 11. *And as ſince the time that I commanded Judges to be over my people Iſrael, and have cauſed thee to reſt from all thine enemies*] *i e.* As they have been often afflicted in the dayes of the Judges, and even unto the time of thy reign: But now I have given thee and them full victory over all your enemies.

Alſo the Lord telleth thee that he will make thee an houſe] *i. e.* Eſtabliſh thy Kingdom in thy poſterity from one generation to another, until it be fully and perfectly eſtabliſhed in the Meſſiah that ſhall come out of thy loyns; hereby graciouſly rewarding thy pious intention to build him an houſe. See Exod.1.21. & 1 King.2.24.

V. 12. *I will ſet up thy ſeed after thee that ſhall proceed out of thy bowels*] *i. e.* Solomon, and the Meſſiah prefigured by him: both which be reſpected in the following promiſes, ſome whereof are peculiar to Solomon, others peculiar to Chriſt, and ſome belonging to them both, as the type and antitype.

V. 13. *He ſhall build an houſe for my name*] *i e.* For the advancement of my glory in the means of my publick worſhip and ſervice to be performed in the Temple, according to Deut.12.11. This is literally to be underſtood of Solomon: For he it was who was appointed to build the Temple. David only prepared materials, and left the pattern to his ſon which he had received from God, but had no hand in the building, 1 Chron.22.14. & 28.11. It was Solomon only that did both begin and finiſh it, 1 King.5.1,5. & 6.14. But this is to be underſtood ſpiritually of Chriſt, who was to build, to the glory of Gods name, a ſpiritual and everlaſting houſe, that is, his Church, of which the Temple was but a type, Luk.1.32,33. 1 Pet.2.5.

And I will eſtabliſh the throne of his Kingdome for ever] This is proper and peculiar to Chriſts Kingdom alone, and cannot be underſtood of Solomons, ſeeing the Kingdom was only continued to Zedekiah in Solomons poſterity.

V. 14. *I will be his father, and he ſhall be my ſon*] This belonged both to Solomon and Chriſt, Solomon was Gods ſon by grace and adoption, Chriſt, by nature and eternal generation, and ſo his only begotten ſonne, John 1. 18. Pſalm 2. 7. Acts 13. 33. 1 John 4. 9. Heb. 1. 5.

If I commit iniquity] This is to be underſtood of Solomon, not of Chriſt. For though our ſins were imputed unto him, and he ſuffered and ſatisfied for them; in which regard the Prophet ſaith, *He was wounded for our tranſgreſſions*, Iſa.53.5. and the Apoſtle, *He was made ſin for us*, 2 Cor.5.21. yet he himſelf did not commit any iniquity or ſin, *neither was there any guilt found in his mouth*, Iſa. 53. 9. 1 Pet. 2. 22. & 1. 19.

I will chaſten him with the rod of men] So Pſal.89.30,31,32. *i. e.* Either by temporal corrections, uſing men as rods and inſtruments: ſo he corrected Solomon in the latter end of his reign, when he fell to idolatry, 1 King.11.9,14,23,26. and the people of Iſrael, Iſa.10.5. Or elſe the meaning is, that he would correct him for his ſins as a loving father his beloved ſon, with fatherly chaſtiſements for his amendment, and not in wrath to his perdition. For as when he ſpeaketh of his deſtroying puniſhments inflicted on his enemies, he ſaith, he will not *meet them as a man*, but as a God, who *is a conſuming fire*, Hebr 12. 29. Iſa. 33.14. ſo when he ſaith he will correct them as a loving father, he thus expreſſeth it, that he will draw them unto him *with the cords of men*, and *with the ſtripes of the children of men*, *i. e.* not in rigour, but with a gentle and fatherly hand, with much pity and moderation, Jer. 30.11.

V. 15. *But my mercy ſhall not depart away from him, as I took it from Saul*] *i. e.* I will not quite caſt him out of my favour, and deprive him of his Kingdom, as I did Saul. Neither can this be underſtood of Gods eternal love, wherewith he loveth his elect; Seeing Saul had never any intereſt therein: for thoſe *whom God loveth, he loveth to the end*, Joh.13.1.

V. 16. *And thine houſe, and thy Kingdom ſhall be eſtabliſhed for ever before thee*] *i. e.* I will begin thy Kingdom in thine own dayes, in thy ſelf, and in Solomon thy ſon in thine own ſight, 1 King.1.48. to aſſure thee it ſhall be continued in thy poſterity for a long time, and be eſtabliſhed for ever, and compleatly accompliſhed in Chriſt, who ſhall deſcend of thee. If this be applyed to Solomon, then we are to underſtand the words *for ever*, of a long time; namely, that David ſhould enjoy the Kingdom himſelf to his death, and before his departure ſee it ſetled upon Solomon in reſpect of title and right, and that it ſhould ſo continue in his poſterity, till the Scepter departed from Judah, Gen.49.10. before the coming of Shiloh, or Chriſt, in whom it was to *be eſtabliſhed for ever*. But how can Chriſts Kingdom be ſaid to *be eſtabliſhed for ever*, ſeeing the Apoſtle ſaith, that at *the end* of the world, after the laſt judgement, Chriſt ſhall *deliver up his Kingdom to his Father*, 1 Cor.15.24. I anſwer, that is to be underſtood of his Oeconomical Kingdom committed unto him as Meſſiah and Mediator, which he exerciſeth in ſubduing his and the Churches enemies, in making interceſſion for his choſen ones, given him out of the world, and perfecting his members and myſtical body. For when all things are done and finiſhed, there ſhall be no uſe of that Kingdom in reſpect of this adminiſtration, and therefore it ſhall ceaſe, though the effect and fruit of it ſhall never have end: But then Chriſt, as he is God and Man, ſhall reign for ever with his Father, and even in his humane nature everlaſtingly enjoy that glory and Majeſty which by virtue of the hypoſtatical union of the two Natures belongeth unto it; though that outward adminiſtration of the Mediatorſhip ſhall ceaſe.

V. 17. *According to all theſe words, and according to all this viſion, ſo did Nathan ſpeak to David*] *i.e.* He made a true and faithful relation of all God commanded him to ſpeak, though it were to his own diſparagement, being contrary to the advice he had before privatly given. And herein he carried himſelf piouſly and prudently. For as it is the firſt point of wiſdom ſo to ſpeak as to have no cauſe to repent afterwards of what we have ſpoken, ſo it is the ſecond point, when we have ſpoken amiſs to retract and revoke it; As Auſtine excellently ſaith in excuſe of his own practiſe. Neither doth David upbraid Nathan, as though he had not carried himſelf as the Lords Prophet herein, ſaying, and unſaying what he had formerly ſaid. Thus Iſaiah, having denounced the ſentence of death upon Hezekiah, afterwards, being appointed by God, revoketh it, and promiſeth that his life ſhould be prolonged fifteen years. But Jonah, who out of Pride and ſelf-ſeeking neglected to deliver the meſſage which God had put in his mouth, is juſtly taxed and condemned for it. But ſeeing David himſelf was a Prophet, why did not God immediately inform him what he was to do in this great buſineſſe, but uſeth the Miniſtery of Nathan to teach and inſtruct him? I anſwer, Though there were no reaſon hereof to be given but his own good pleaſure, that alone were ſufficient: But beſides, we muſt conſider that God looketh upon us as members of the ſame myſtical body, who are linked together in love and ſervice, and need mutual help: And as every member hath its imployment, ſo it tendeth to the increaſing of love and affection, and to the common good of the whole. So it is in the body natural; All its members, as the eye, ear, hand, foot, perform mutual ſervice to one another; and hereby the whole body is preſerved, 1 Cor. 12.16,21.

V. 18. *Then went King David in, and ſate before the Lord*] To wit, in the tent before the Ark, that he might poure forth his ſoul in holy ſoliloquies and meditations. Here it is ſaid that he *ſate*, not in reſpect of the poſture of his body, but becauſe he there remained and continued to perform this devout ſervice. So the word is often taken, as Gen 27. 44. Lev.14 8. 1 Sam.1.22. & 20.19. Yet is it not ſimply unlawful to uſe this poſture of Sitting in prayer and meditation. For the Lord having no where tyed us to any geſture of body, but only requiring a fit diſpoſition of ſoul, and that we ſhould call upon him with humble hearts, with contrite and broken ſpirits, and in ſincerity and truth, the Saints have taken liberty, and prayed unto God in all poſtures, as Lying in bed, Walking, Standing, and Sitting, as we ſee in the example of Moſes, Exod.17.12. and Elijah, 1 King.19.4. Notwithſtanding the geſture of Kneeling, and Proſtrating of the body in time of deeper humiliation, being fitteſt to expreſſe the diſpoſition of an humble ſoul, are ſometimes required, and moſt commonly practiſed by Gods Saints and ſervants, Pſal.95.6. 1 King.8.54. And ſo it is probably thought David did in this place; firſt ſat, whileſt he meditated on Gods grace and goodneſs towards him, and afterwards kneeled, when he addreſſed himſelf to God by prayer.

Who am I, O Lord God, and what is my houſe, that thou haſt brought me hitherto?] *i.e.* How baſe and unworthy am I, and all my parentage and family, that I ſhould be ſo highly advanced as I am already out of thy meer grace and undeſerved favour?

V. 19. *Thou haſt ſpoken alſo of thy ſervants houſe for a great while to come*] *i.e.* Thou haſt promiſed alſo to continue thy favour, not only to me, but alſo to my poſterity after me for many generations.

and is this the manner of man, O Lord God?] *q. d.* How admirable is this grace and goodneſſe which thou extendeſt towards me, and how far above not only the practiſe of men to act, but even their underſtanding to conceive, that thou ſhouldſt ſhew ſuch favour above all deſert! And therefore, ſeeing this is peculiar to thy ſelf alone, to thee only be the praiſe. Or thus; Do men deal ſo freely and familiarly with their mean inferiours as thou haſt done to me? Surely no: ſuch incomprehenſible love is not to be found among mortal men. So Pſal.8.3. Into this extaſie of admiration David is chiefly brought by Gods promiſe of perpetuating his Kingdom in Chriſt, which ſhould come out of his loins, as the Apoſtle applieth it, Heb.2.5.

V. 20. *And what can David ſay more unto thee? for thou, Lord God, knoweſt thy ſervant*] *i.e.* Either, What can I ask more of thee then thou of thy free grace haſt already promiſed? at which ſenſe that place 1 Chro.17.18. ſeemeth to aim, *What can David ſpeak more to thee for the honour of thy ſervant?* Or thus, What need have I to uſe many words to amplifie thy goodneſs, and expreſs my thankfulneſs, ſeeing thou knoweſt my heart, how real I am in this duty?

V. 21. *For thy words ſake, and according to thine own heart, haſt thou done all theſe great things*] *i.e.* Not for any deſert of mine, but for thy truth and promiſe ſake, and of thy meer grace and love, haſt thou conferred all theſe benefits upon me. Or, as ſome take it, for thy Chriſts ſake, who is thy eternal Word, and thy meer grace, and free good will.

to make thy ſervant know them] *i.e.* To acknowledge thy benefits with all thankfulneſs, both which thou haſt conferred and wilt confer upon thy ſervant in time to come.

V. 22. *according to all that we have heard with our ears*] *i.e.* According to all that by thy Word thou haſte made known unto us.

V. 23. *And what one nation in the earth is like thy people*] *i.e.* So advanced in high and holy priviledges, Deut. 4. 7,34.

whom God went to redeem for a people to himſelf] *i.e* Came as it were down from heaven to manifeſt his power in redeeming them, Exod. 3. 7, 8. This was the work of the whole Trinity in the unity of the Godhead; and therefore the word *God Elohim* and the verb *went* are both in the plural number; yet Davids ſpeech is directed to one God alone, *before thy people which thou redeemedſt*, and, *Thou, Lord, art become their God.* Here God, who is omni-preſent, is ſaid to have *come* to redeem his people, *God went to redeem.* This is uſually ſpoken of God when he applyeth himſelf to do any great or ſtrong action, though he is preſent in all places at all times.

and to make him a name] *i.e.* Either to make his people renowned and famous among all Nations, as it is expounded, 1 Chro.17.21. Or, to magnifie his own glory by his great works, according to Num.14.21. *All the earth ſhall be filled with the glory of the Lord.* Iſa.63.14. *So didſt thou lead thy people to make thy ſelf a glorious name.*

and to do for you great things and terrible] Not only in their deliverance out of Egypt, but alſo in ſubduing their enemies in the land of Canaan; which are therefore joyned together, 1 Chro.17.21. Here David uſeth an apoſtrophe, converting his ſpeech abruptly from God to the people of Iſrael, *and to do for you.* And in the next words again he converteth his ſpeech to God, *for thy land, before thy people.* So in his mourning ſong for Saul and Jonathan by the like apoſtrophe he turneth his ſpeech to the people, *O noble Iſrael, he is ſlain upon thy high places*, as ſome read it ch.1.19.

from the nations, and their gods] From all nations that fought againſt them, and from their idols in whom they truſted.

V. 24. *For thou haſt confirmed to thy ſelf thy people Iſrael, to be a people unto thee for ever*] *i.e.* The natural Iſrael for a long time, even to the coming of Chriſt; but the ſpiritual Iſrael, conſiſting both of Jews and Gentiles for ever. And hereof he aſſigneth no other cauſe but Gods free election, Gen.17.7.

V. 25. *And now, O Lord God, the word that thou haſt ſpoken,—— eſtabliſh it for ever*] Though David having Gods infallible promiſe; was aſſured he would be as good as his word, yet he earneſtly prayeth he would fulfil it. Gods promiſes muſt not make us neglect the means, but be the more diligent in the uſe of them, having a good ground to make our prayers with more firm confidence to be heard. This our Saviour alſo hath taught us by his example, praying that the Father would *glorifie his Son*, though he were moſt aſſured of his glorification, John 17.5.

V.26. *And let the houſe of thy ſervant David be eſtabliſhed before thee*] Here David repeateth in his prayer what he had ſaid before, yet not in that vain manner which Chriſt condemneth Matth.6.7. but being raviſh'd with joy by the ſweet apprehenſion of Gods gracious promiſes made unto him and his poſterity, he thought he could not ſufficiently expreſſe his affection, and ſo in the fervency of his devotion repeateth the ſame things again and again. So our Saviour Chriſt himſelf in his bitter agony is ſaid to have prayed *the third time*, *ſaying the ſame words*, to ſhew his *earneſtneſſe*, Matthew 26. 44. and Luke 22.44.

V. 27. *haſt revealed to thy ſervant*] Heb. *opened the ear*, *i.e.* Haſt made him clearly know: See 1 Sam.9.15.

I will build thee an houſe] *i.e.* Continue the Kingdom to thee and thy poſterity after thee.

hath thy ſervant found in his heart] *i.e.* Hath found his heart thus diſpoſed to call upon thee, having thy promiſe as a ſure ground of his faith and prayer. So Pſalme 116. 10. See on Eccleſ. 5. 2.

V. 28. *Thy words be true*] Joh.17.17. *i.e.* There can be no doubt of obtaining my ſuit, ſeeing I have thy promiſe, who art true of thy word, and powerful to perform it.

V. 29. *For thou, O Lord God, haſt ſpoken it*] Therefore I firmly believe it ſhall come to paſſe.

let the houſe of thy ſervant be bleſſed for ever] *i.e.* Both now in my temporal Kingdom, and to all eternity in the ſpiritual Kingdom of the Meſſiah, which thou haſt promiſed ſhall deſcend of me.

CHAP. VIII.

Verſ. 1. *AND after this it came to paſs that David ſmote the Philiſtims, and ſubdued them*] Compare this whole Chapter with 1 Chron. 18. In this and the following Chapters a reaſon is rendred why God would not ſuffer David to build his Temple, namely, becauſe he had no leiſure, being by the Lords will imployed in Wars. And withal in the following ſtory is ſhewen how God accompliſhed his gracious promiſe made in the former Chapter concerning the eſtabliſhment of Davids Kingdom in all proſperity, and the confluence of all bleſſings, to the joy of himſelf and all his people.

And David took Metheg-Ammah out of the hands of the Philiſtims] This was the third war againſt the Philiſtims after he was anointed King over all Iſrael: In which, having vanquiſhed them, he took from them this Metheg-Ammah, *i.e.* Gath, a chief city of theirs, as appeareth 1 Chron. 18.1. and all the ſmall towns under its juriſdiction. Now Gath was called *Metheg Ammah* becauſe it was ſituate on a *hill* or mountainous tract of ground, & as a *Bridle* by its great ſtrength reſtrained enemies from invading the country adjoyning, & alſo gave laws to al the leſſer towns about it, whereby they were governed and kept in aw and order. It was afterwads called *Dio-Cæſarea.* And it was ſeated on the frontiers of Paleſtine, at the entrance into the tribes of Judah and Ephraim. This city of ſtrength David ſurprizeth and holdeth, that thenceforth it might as a Bridle reſtrain the Philiſtims from invading the land of Canaan.

V. 2. *And he ſmote Moab*] At the coming of the Iſraelites out of the wilderneſs they were forbidden by God to invade the Moabites land, or do them any hurt, becauſe he had given it to the children of Lot for a poſſeſſion, Deut. 2. 9. But now David maketh war againſt them; for what cauſe, and upon what occaſion, it doth not clearly appear. The Hebrews think it was becauſe David having, in the time of Sauls perſecution, left his father and mother under their Kings protection, they treacherouſly murdered them after he was departed from them. But for this we have no good ground in Scripture, why we ſhould believe it. It is rather thought that God at firſt reſtrained his people from diſtreſſing them, becauſe they had then done them no wrong. But afterwards they proved malicious enemies, and thereupon were interdicted from coming into the congregation *unto the tenth generation*, Deut. 23. 3. They ſhewed their malice, in hireing Balaam to curſe Iſrael; and when that would not take, in following his curſed counſel, tempting them by their women to commit both corporal and ſpiritual whoredom, whereby a great plague was brought upon them; alſo in not relieving them with bread in their neceſſity; and in cruel tyrannizing and oppreſſing them by Eglon their King, in the time of the Judges: For all which wrongs David had juſt cauſe to make war againſt them, they ſtill continuing in their former enmity; though the end of his war was not to diſpoſſeſſe them of their country, but onely to make them tributaries, and thereby to revenge the injuries they had offered Gods people.

and meaſured them with a line, caſting them down to the ground] *i. e.* He vanquiſhed them, and brought them into abſolute ſubjection and ſervitude, uſing them at his own pleaſure, to kill and keep alive whom he would, and, as conquerors uſe to do, dividing their land as he thought good. This is metaphorically expreſſed by a ſimilitude taken from thoſe who meaſured land by line, or from a Carpenter, that ſtrikes with a line, the timber he intendeth to uſe in his building, and then cutteth off what he thinks unneceſſary and ſuperfluous. So David having ſubdued the Moabites by an abſolute conqueſt, uſed them at his pleaſure, levelling their cities and towns with the ground, and laying all open and flat before him, to be meaſured as it were with a line, and ſo to be divided and diſpoſed of like a new plantation; as Joſhua did the land of Canaan, which he divided by lot among the Iſraelites. Others thinking the hiſtoricall and plain ſenſe beſt when there is no need of metaphors and allegories, do take the words here literally, that David did indeed meaſure the Moabites country with a line, allotting two thirds of the lands and cities, with all the inhabitants to ruine, ſlaughter and deſtruction; and reſerving one third part of the land for a new plantation, and a third part alſo of the people alive, to inhabit it, as his tributaries. For though God at firſt appointed his people to ſpare them, yet they becoming malicious enemies, David exerciſeth upon them this hoſtile ſeverity.

V. 3. *David ſmote alſo Hadadezer*] Called *Hadarezer* 1 Chr. 18. 3. See on 1 Kings 15. 18.

the ſon of Rehob] Who reigned in that part of Syria called Beth-Rehob after his name, ch. 10. 6.

King of Zobah] A large country in Syria beyond Taurus, between the two Armenians, inhabited by a people called *Sopheny*, as Joſephus reporteth. Againſt theſe Saul formerly had made war with good ſucceſſe, 1 Sam. 14. 47. But now they being grown again to great ſtrength, David taketh notice of it, and maketh war againſt them, knowing how dangerous it was that the Syrians and their King, who were profeſſed enemies to the Iſraelites, and dwelled ſo near them, ſhould grow powerfull and puiſſant.

as he went to recover his border at the river Euphrates] *i. e.* As ſome underſtand it, when David went to enlarge and ſettle his dominion in thoſe utmoſt limits which God had ſet his people, even at the river Euphrates, Joſh. 1. 4. Deut. 1. 7. & 11. 24. Others very probably underſtand it of Hadad-ezer, that when he went to eſtabliſh his dominion towards Euphrates, and muſt needs paſſe through part of Davids country, or neer it, which could not be without danger, in reſpect of the enmity between the nations, David raiſed forces, and ſent them under the conduct of Joab and Abiſhai, to fight with him and hinder his paſſage; as appeareth in the title of the 60. Pſalm. This is the more likely, becauſe it is ſaid 1 Chr. 18. 3. that the end of this expedition was *to eſtabliſh his dominions*; which may well be underſtood of Hadadezer, that had reigned there; but not ſo well of David, the bounds of whoſe kingdom did not as yet extend ſo far.

V. 4. *ſeven hundred horſemen*] *i. e.* Seven hundred decuries or ranks of horſemen, ten going to a rank; which make up that full number of *ſeven thouſand* mentioned 1 Chr. 18. 4. See the like expreſſion ch. 10. 18.

and David haughed all the chariots-horſes] And ſo made them uncerviceable for war, though they might be of uſe for other employments. He reſerved only enough for an hundred chariots, four horſes going to one chariot, 1 Kings 10. 29. And herein he had reſpect to Gods commandments Deut. 17. 16. forbidding the Kings of Iſrael *to multiply horſes to themſelves*, leſt leaving their truſt in God they ſhould place confidence in their own ſtrength and warlike preparations. This alſo was put in execution by Joſhua at Gods command, Joſh. 11. 6. David here reſerved out of a thouſand an hundred only for his own uſe, a number not exceeding the neceſſary occaſions of a King.

V. 5. *of Damaſcus*] The metropolis and chief city of Syria.

V. 6. *brought gifts*] *i. e.* Paid him tribute, by way of homage.

preſerved David] *i. e.* Proſpered his attempts, and gave him victory over his enemies.

V. 7. *and brought them to Jeruſalem*] Conſecrating them unto God, v. 12. Which ſheweth that he did not make theſe wars out of covetouſneſſe, to enrich himſelf, but that chiefly therein he aimed at Gods glory, ſeeing he devoted his ſpoils to the building and beautifying of his Temple.

V. 8. *And from Betah, and from Berothai*] Called *Tibhath and Chun* 1 Chr. 18. 8. Either they had double names, or their old names were changed upon ſome occaſion when that hiſtory was written. Ptolemie calleth them *Tanba* and *Barathena*.

V. 9. *when Toi King of Hamath*] Called *Tou* 1 Chron. 18. 9. See Num. 13. 21. Hamath was a City of Syria, as ſome think, Antioch. See on Iſa. 10. 9. and on Amos 6. 2.

V. 10. *Then Toi ſent Joram*] Named *Adoram* 1 Chr. 18. 10.

to ſalute him] Heb. *to ask him of peace. i. e.* To underſtand of his welfare, and congratulate his victory, Gen. 43. 27.

V. 11. *Which alſo King David did dedicate unto the Lord*] *i. e.* Having received this congratulatory Preſent from Toi, he conſecrated it alſo unto God for the building of his Temple. And herein he was a type of Chriſt, who having vanquiſhed Satan and the world, conſecrated the ſpoils of his conqueſts to Gods glory and the building and adorning of the Church, converting and making ſome who had been ſlaves of Satan veſſels of grace and his faithful Apoſtles and teachers, and cauſing thoſe precious arts which had been abuſed formerly to the advancing of Satans Kingdom, to be of ſpecial uſe for his Church.

V. 13. *And David gat him a name when he returned*] *i. e.* By his many victories he became renowned for a great warriour and famous conqueror, having all his expeditions and enterprizes crowned with proſperous ſucceſſe; but eſpecially he grew famous by this his ſubduing the Syrians: In which ſervice Abiſhai was his chief Commander under Joab. Compare 1 Chron. 18. 12. with the title of the 60 Pſalm.

From ſmiting the Syrians in the valley of Salt] Situate on the Eaſt-end of Mount Seir, without Syria, on the South of the Dead Sea, 2 King. 14. 7. Here David, in the return of his army, did by his Commanders Abiſhai and Joab obtain another famous victory, in which were ſlain eighteen thouſand of his enemies. Now whereas it is ſaid that *he ſmote of Edom in the valley of Salt twelve thouſand*, in the title of the 60 Pſalm, and 1 Chr. 18. 12 and here they are ſaid to be *eighteen thouſand*, and called *Syrians*, it is to be conceived that theſe two nations of *Edom* and *Syria* joyned together in this expedition. And whereas it is ſaid 1 Chr. 18. 12. that *Abiſhai ſlew* theſe enemies, and in the 60 Pſalm this victory is aſcribed to *Joab*; and whereas in the Pſalm it is ſaid that Joab ſlew but *twelve thouſand*, and here and 1 Chr. 18. 11. alſo are mentioned *eighteen thouſand*, it is thus to be underſtood; That Joab got this victory by Abiſhai, who was under his command, and in the beginning of the fight ſlew ſix thouſand and then Joab coming in with the whole body of the army ſlew twelve thouſand more, in all eighteen thouſand; which full number in the Chronicles are ſaid to have been ſlain by Abiſhai, becauſe he with that part of the army under his command began the battel and made way for a full victory by routing the ranks of the enemy. Now the victory is aſcribed to David, becauſe both Joab and Abiſhai were but his agents and inſtruments, and he their King and ſupream Lord. Thus three ſeeming differences concerning the perſons that got this victory, the people ſlain, and the number of them may be reconciled. See on the title of Pſal. 60.

V. 14. *And he put garriſons in Edom*] *i. e.* Having conquered them, he placed garriſons in all their ſtrong holds, to keep them ſtill under ſubjection and tribute, placing over them a Viceroy, to govern them as his Deputy; which continued unto Jorams time, 1 Kings 22. 47. and 2 King. 8. 22. And thus that prophecy Gen. 25. 23. that *the elder ſhould ſerve the younger*, was fulfilled; even as that other, Gen. 47. 40. that Eſaus poſterity *ſhould break the yoke from off his neck*, was accompliſhed in the dayes of Joram.

V. 15. *And David executed judgement and juſtice*] By which his throne was eſtabliſhed, Jer. 22. 15. Prov. 14. 34.

V. 16. *was over the hoſt*] *i. e.* General of the army. To this honour he was preferred for his taking from the Jebuſites the ſtrong Fort of Zion, 1 Chr. 11. 6.

V. 16. *Recorder*] Or, *remembrancer*; or *writer of Chronicles and records*; or, as it is with us, *Maſter of the Court of requeſts*, to take notice of and prefer the ſuits of the ſubjects.

V. 17. *And Zadok the ſon of Ahitub, and Abimelech the ſon of Abiathar, were the Prieſts*] *i. e.* Zadok, who deſcended of Eleazar, 1 Chr. 6. 4, 8. and Ahimelech who was of Ithamar, were chief Prieſts in Davids time. Not that there were then two high Prieſts; for that would have been contrary to Gods law, (which appointed only one, that he might be a type of Chriſt our alone high Prieſt) and therefore would not have been permitted by holy David, as it was afterwards under the corrupt government of Pilate and Herode, when there were two at once, Annas and Caiaphas; but theſe were two chief Prieſts of ſeveral families, having command over the reſt of the Prieſts of thoſe families, according to that diviſion which David made 1 Chron. 14. 3, 4. to compound a controverſie between them contending about the Prieſthood. But now Abiathar only was the high Prieſt, who fled from Saul to

David

1 Sam. 22. 20. and ſo continued till Solomons time; when for his ſiding with Adonijah he was depoſed, and Zadok put in his place, 1 King. 26. 27, 35. Some think that the father and the ſon had double names, and the one and the other were called both *Abimelech* and *Abiathar*; and ſo promiſcuouſly Ahimelech is ſaid to be the father of Abiathar, 1 Sam. 22. 20. and 23. 6. and Abiathar the father of Ahimelech, as here. See Mark. 2. 26.

and Seraiah] He is called *Shevа*, ch. 20. 25. and *Shavſha*, 1 chron. 18. 19.

the Scribe] Or, *Secretary*.

V. 18. *And Benajah the ſon of Jehojada was over both the Cherthites and the Pelethites*] Theſe were old, expert, ſtrong and valiant men, like the Pretorian Souldiers among the Romanes: And theſe David choſe for his guard, and made Benajah captain over them. See 1 King. 1. 38. This plainly appeareth ch. 15. 18. and 20. 7. 1 King. 1. 38, 44. But why they were thus called, and whence they were, is not ſo eaſie to determine. Some think the Cherethites had their name from the Hebrew word *Charath* ſignifying *to be cut off*, becauſe at the Kings command they executed offenders; and the *Pelethites* theirs, from the word *Palat*, which ſignifieth either *to defend*; or *ſuch as were excellent* becauſe they were excellent men that defended the Kings perſon. But others more probably think they had theſe names rather from their countries then from their office; and that the Cherethites were ſuch ſouldiers of the Iſraelites as were put in garriſon into the towns and Cities of the Cherethims in the country of the Philiſtims, after David had ſubdued them, when dwelling at Ziklag he made inroads into their country, 1 Sam. 30. 14. Ezek. 25. 16. Zeph. 2. 4, 5. and that the Pelethites were alſo garriſon-Souldiers living among the Japhlethites in the lot of Joſeph, Joſh. 16. 3. and that from theſe being valiant and expert Souldiers, the King choſe his guard to attend his perſon. Yet did not all o them, and at all times, live at Court, but only gave their attendance by courſe upon the King, as may be gathered, ch. 15. 18. and were alſo uſed as garriſon-Souldiers in warlike expeditions and emploiments for the defence of the land.

And Davids ſons were chief rulers] Or, **Princes**; or, as it is 1 Chr. 18. 17. *were chief about the King*. The which policy or paternal affection in David was not crowned with good ſucceſſe, two of his ſons at leaſt, Abſalom and Adonijah, having their ſpirits ſo raiſed by theſe preferments that they ambitiouſly affected Sovereignty, and one of them ſo ang'ed the hearts of the people by caſting before them the baits of his favours, that being impatient of any delay, he would needs preſently uſurp the Kingdom, though he could no otherwiſe ſtep into the throne then by making his father his footſtool, nor obtain his deſire by any other means then by his fathers utter ruine.

CHAP. IX.

V. 1. AND *David ſaid*] *i. e.* Enquired of his ſervants.

Is there yet any that is left of the houſe of Saul] *i. e.* Is there any remaining of that family which are fit objects of my love and kindneſs, for otherwiſe he could not but know that divers of them were ſtill alive.

that I may ſhew him kindneſſe for Jonathans ſake] Now David calleth to mind the great love which had been between him and Jonathan, and the covenant of the Lord, contracted in his preſence, and confirmed by ſolemn oath, that he would ſhew kindneſſe to him and his poſterity after him, 1 Sam. 18. 3. and 20 14, 15. And indeed a great wonder it is to me that being a man of ſuch piety and morality, he had thought all this while of that incomparable love which his dear Jonathan had alwaies ſhewed him, and the manifold fruits of his favour received, which had concerned him as much as the preſervation of his life; all which he was bound to requite not only by Covenant, but even common humanity. But David is not only excuſed, becauſe till this time, being buſied in ſetling his Kingdome at home, and ſubduing his enemies abroad, he had had no leiſure to think of private affaires, but he is alſo highly commended, in that being ſetled in his Kingdom, he doth now at laſt think of recompenſing Jonathans love. But, ſaving other mens better judgements, and alwaies reſerving a moſt honourable and deſerved reſpect to holy David for his true worth and incomparable goodneſſe, piety and juſtice, I do impute it unto him as one of the chief errors of his life, that he did not onely not anſwer Jonathan in his love before this time; but afterwards failed not only in friendſhip but alſo in juſtice in his carriage towards poor Mephiboſheth the only ſon of his deareſt Jonathan. And the beſt I can ſay in excuſe of his fault, is, that he was a King and ſo ſubject to Kingly errours, that is, jealouſies and ſuſpicions in things concerning the Crown and Kingdom. For Iſhboſheth Sauls Son; and it is very likely, with him, all that family ſiding in that cauſe, had raiſed war againſt David, pretending a right to the Crown by lineal deſcent, and impleading his title to it, which God himſelf had given him: And in that reſpect David might think all Jonathans favours ſufficiently recompenſed if this rebellion were pardoned. And beſides, ſome old reliques of former jealouſies ſtill remained, of their plotting to revive their title to the Crown, as appeareth by his eaſineſſe and readineſſe to hearken to the falſe and fooliſh calumnies of treacherous Ziba, and by his being ſo forward in paſſing that unjuſt ſentence of dividing the land between him and his maſter, leſt poor Mephiboſheth, holding the intire intereſt to Sauls lands, might in time grow too great in wealth and in the favour of the common people, who are apt to miſlike the preſent government though never ſo good and juſt, and ſo aſpire to the Crown. Theſe I conceive were the chief cauſes why David ſo long delayed to think efficaciouſly of Jonathans poſterity, to do them good, and in them to requite his kindneſſe towards him. For Mephiboſheth was but five years old when his father was ſlain, ch. 4. 4. and at this time he was married, and had a ſon, v. 12. Whereby it appeareth that this kindneſſe was long deferred, and it is likely had not yet been thought on, had not David now been ſecurely ſetled in his Kingdom, and ſo wholly freed from fears and jealouſies.

V. 2. *And there was of the houſe of Saul a ſervant, whoſe name was Ziba*] Hence ſome probably gather that Ziba was a Canaanite, or a ſtranger of ſome other nation, ſeeing the Iſraelites were to ſerve only for ſeven years, unleſſe they would ſerve longer; and then, if they preferred bondage before liberty, their eares were to be nailed to the door-poſt, and they to remain ſervants for ever, Exod. 21. 6. Now Ziba had been ſervant to Saul, and ſo ſtill continued in that condition; although it ſeemeth he was not an ordinary ſervant, but in ſome ſpecial place of credit and employment, ſeeing he himſelf had twenty ſervants belonging to him, v. 10.

V. 3. *That I may ſhew the kindneſſe of God unto him*] *i. e.* Either great kindneſſe, as the phraſe is uſed; or, ſuch kindneſſe as I am bound to ſhew by virtue of that covenant which I contracted in the preſence of God with Jonathan; or, ſuch kindneſſe as the Lord uſeth to ſhew to the fatherleſſe and diſtreſſed, whoſe example we ought to imitate. And thus he expreſſeth himſelf that he might not conceal it, if he knew any ſuch, as fearing that he thus earneſtly enquired after them out of ſome intention to do them hurt.

V. 4. *Behold, he is in the houſe of Machir the ſon of Ammiel, in Lodebar*] This Machir, as it ſeemeth was a potent man of the tribe of Manaſſeh, Num. 26. 29, and 32. 39. Lodebar was a town in Gilead, on the other ſide Jordan, not far from Mahanaim, ch. 17. 27. where Iſhboſheth had reigned. Hither Mephiboſheth was brought, and had committed himſelf to the care and truſt of Machir for his better ſafety and ſecurity; and here he lived, as it ſeemeth, privately and ſecretly, as thinking perhaps there was ſome danger, in reſpect of the preſent time and ſtate, to be known to be one of Sauls poſterity.

V. 5. *Then King David ſent, and fet him*] *i. e.* Cauſed him to be brought unto him by his meſſengers whom he employed.

V. 6. *Now when Mephiboſheth*] He is called *Meribbaal* 1 Chr. 8. 34 which ſome think was his proper name, and *Mephiboſheth* his ſirname, given him becauſe of ſome deformity in his face or body.

was come unto David, he fell on his face] Uſing it is likely, this adoration and awful reverence out of fear that David, who had power in his hand to uſe him as he pleaſed, had ſent for him, intending him ſome evil. Which David perceiving, ſpeaketh comfortably unto him, and promiſeth to ſhew him kindneſſe.

V. 7. *and will reſtore thee all the land of Saul thy father*] Or *grandfather*. For grandfathers uſually in Scripture are called *fathers*, Dan. 5. 13. Herein David ſhewed kindneſſe to Mephiboſheth, becauſe Sauls land was confiſcate by reaſon of that war raiſed againſt him by Sauls family, and in that alſo he gave him not only the land due to him by inheritance from his father Jonathan, but alſo the whole lands that belonged to the houſe of Saul. And hereunto he added a further great kindneſſe, that he would repute him as one of his own ſons, and entertain him as his daily gueſt at his own table.

V. 8. *What is thy ſervant, that thou ſhouldſt look upon ſuch a dead dog as I am?*] An hyperbolical expreſſion, whereby Mephiboſheth humbly acknowledged his baſe condition in reſpect of Davids Royal eminency, and how far unworthy he was of his high favours; both becauſe his family was rejected of God, and David choſen in their room; and alſo becauſe they were all dead in law for rebelling againſt their Sovereign King whom God had ſet over them: and beſides, in reſpect of his own perſon, he was a lame, contemptible and forlorn man, and ſo, though a fit object of pity and mercy, yet not of honourable reſpect and Kingly munificence. Thus David had humbled himſelf formerly to Saul, acknowledging that in compariſon of his Royal dignity he was but as *a flea*, or a *patrige on the mountains*, or, (as Mephiboſheth here calleth himſelf) *a dead dog*, 1 Sam. 24. 14. and 26. 20. See ch. 3. 8.

V. 9. *Ziba Sauls ſervant*] *i. e.* Who in former times had been ſervant to Saul, but now belonged to Mephiboſheth, chap. 19. 26.

I have given to thy maſters ſon] *i. e.* Mephiboſheth, the Nephew or grandſon of Saul.

V. 10. *That thy maſters ſons may have food to eat*] Either he meaneth Micha Mephiboſheths ſon, and thoſe that belonged to him; or elſe, Mephiboſheth himſelf, of whom he ſpeaketh under this name, v. 7, 9. He would that Ziba ſhould till Mephiboſheths land and husband his eſtate for his uſe, and for the proviſion of his family; though in reſpect of his own perſon he had taken order that he ſhould continually eat at his own table.

V. 11. *As for Mephiboſheth*, ſaid the King, *he ſhall eat at my table*] This ſome Expoſitors underſtand as the ſpeech of Ziba ſtill continued, becauſe theſe words *ſaid the King* are not in the text; and becauſe he was lame, he had the Kings proviſions ſent from his own table to him. But it is plain that it was the Kings ſpeech, and ſo well expreſſed in our tranſlation, by adding *ſaid the King* unto the Original, ſeeing it is added in the text, *he ſhall eat at my table, as one of the Kings ſons*. For the Kings ſons did not ſit at Ziba's table, but at the Court with the King himſelf.

V. 12. *And Mephiboſheth had a young ſon, whoſe name was Micha*] Mentioned, 1 Chr. 8. 35. and 9. 40, 41. He had four ſons; and thoſe many others, in whom the family of noble Jonathan was continued.

V. 13. *So Mephiboſheth dwelt in Jeruſalem*] Though his lands and inheritance were at Gibeah-Saul; both becauſe he lived a ſedentary life, being unfit to travel to and fro by reaſon of his lameneſſe, and alſo was to be Davids daily gueſt at his table.

and was lame on both his feet] This is added to ſhew what an honourable favour David did him, in that, though he were lame, and ſo unfit to ſit at the Kings table, yet out of his love to Jonathan he gave him this priviledge. See on ch. 5. 8.

CHAP. X.

Verſ. 1. *And it came to paſſe after this*] Compare this chapter with 1 Chr. 19. where the ſame ſtory is related.

the King of the children of Ammon died] *i. e.* Nahaſh, who had formerly beſieged Jabeſh-Gilead, 1 Chr. 19. 1. 1 Sam. 11. 1.

V. 2. *Then ſaid David, I will ſhew kindneſſe unto Hanun*] David being peaceably ſetled in his Kingdom, ſtudieth how to ſhew kindneſſe to his friends who had been kinde to him, and as firſt at home to Jonathan, in his ſon Mephiboſheth, ſo now abroad to Hanun, in ſending ambaſſadors to comfort him for the death of his father.

as his father ſhewed kindneſſe unto me] What his kindneſſe was the Scripture mentioneth not, nor when it was ſhewed unto him. Hierome thinketh that when he fled from Achiſh King of Gath, Nahaſh King of Ammon gave him courteous entertainment; though not ſo much out of love to David as hatred to Saul, who was a common enemy to them both; having given the one a great defeat before Jabeſh-Gilead, and driven the other to ſeek harbour in ſtrange countries for the ſafeguard of his life.

And David ſent to comfort him] It is queſtioned how David ſhould ſhew himſelf ſo officious to him, ſeeing ch. 8. 12. it is ſaid that among other nations he ſpoiled *the children of Ammon*. To which the anſwer is eaſie; That it is ſpoken by way of anticipation both of Ammon and ſome other nations, upon occaſion of Davids ſpoiling Hadadezer, whom he conquered there, that he might ſum up together the vanquiſhed nations, whoſe ſpoils he conſecrated for the building of the Temple. But the Ammonites were not conquered and ſpoiled before they put this foul affront upon David and his meſſengers; for till then the two nations had lived in peace and unity one with another, as appeareth by their mutual kindneſſe.

V. 3. *And the Princes of the children of Ammon ſaid unto Hanun*] *i. e.* Out of meer jealouſie, having no true ground, they miſinterpret Davids kindneſſe to be counterfeit, and not ſincere; and ſay, that though he pretended by his meſſengers to honour the father, in very deed he intended them as ſpies againſt the ſon, and had ſent them to ſearch their country, and diſcover ſome advantages for the conquering of them, as he had done other nations. Thus ſome politicians think they are then moſt wiſe when moſt ſupicious: But ſuch wiſdom oft proveth folly, and bringeth upon them thoſe evils which they fear, and would prevent; as appeareth in this place.

hath not David rather ſent his ſervants unto thee, to ſearch the City, and to ſpie it out, and to overthrow it?] Here they meaſure Davids foot by their own laſte. They had falſe perfidious hearts, full of rancor and malice towards him and his people; (Such their anceſtors had ever had; as we ſee in their carriage towards the Iſraelites in the Wilderneſs, for which they were interdicted the Congregation unto the tenth generation, Deut. 23. 3, 4. in the hiſtory of the Judges, ch. 10, and 11. and in the ſiege of Jabeſh-Gilead) therefore meaſuring them by themſelves, they judged that they were alike malicious towards them, and that therefore there could be no reality in their profeſſion of friendſhip: and the rather becauſe it may be they knew they were bound by their law *not to ſeek their proſperity all their dayes for ever*, Deut. 23. 6. And indeed, theſe things being true, it may ſeem ſtrange that David, an holy and ſtrict obſerver of the Law, ſhould ſhew ſo much reſpect to Hanun as to ſend meſſengers to comfort him: And herein the Hebrew writers think he did ill, and therefore had ſuch ill ſucceſſe in the action. But things muſt not be judged good or evil by their events, Eccleſ. 9. 1, 2. And though it were unlawful for David to contract with theſe nations any neer friendſhip and leagues, yet in common humanity and civility he might return one kindneſſe for another.

V. 4. *Wherefore Hanun took Davids ſervants, and ſhaved off the one half of their beards*] Like a fooliſh young King, he hearkned as Rehoboam afterwards, (1 Kings 12.) to the ill-counſel of his adviſed Princes, and raſhly took order to have it put in execution. Firſt he cauſed one half of their beards to be ſhaven off, partly to deform and diſgrace them, that all who ſaw them might deride and jeer them; and partly to put a ſcorn on their religion and profeſſion, ſeeing by the Law they were forbidden, even in the morning *to round the corners of their heads, and to marr the corners of their beards*, Lev. 19. 27. In reſpect of which law the Iſraelites forbare to ſhave their beards at all: For if this had been in uſe among them, theſe meſſengers ſhould not have needed to have *ſtayed at Jericho till their beards were grown*, ſeeing they might have cut off the other part which they had left, and ſo have preſently returned home. Secondly, whereas they uſed in thoſe countries to wear long looſe garments, both for eaſe and ornament, comelineſſe and modeſty, to hide their nakedneſſe and keep their uncomely parts from open view, Hanun cauſed them to be cut off in the middle, even to the buttocks, that thoſe parts which nature it ſelf teacheth men to hide, might lie open to their ſhame; herein alſo croſſing the law of God, which ſo carefully provided that ſuch nakedneſſe might not be diſcovered, that they were forbidden *to aſcend unto the altar by ſteps, leſt* ſlipping or falling, their *nakedneſſe ſhould appear*, Exod. 20. 26. and alſo commanded to *put on linen breeches, when they miniſtred in the Prieſts office*, from the loyns unto the thighs *to cover their nakedneſſe*, Exod. 28. 41, 42. So that in abuſing Davids Ambaſſadours in this malicious and deſpiteful manner, the Ammonites grievouſly offended againſt the law of God, of nature, and of nations; and thereby deſerved moſt ſevere puniſhment. The like deſpite and diſgrace the King of Aſſyria offered unto the Egyptians, though not in ſo high a nature, ſeeing they were his captives, but theſe Ambaſſadors, Iſa. 20. 4. And the like was inflicted by God on the Chaldeans, as an heavy, yet juſt puniſhment for their pride, cruelty and oppreſſion of Gods people, Iſa. 47. 2, 3.

V. 5. *When they told it unto David, he ſent to meet them*] *i. e.* When theſe poor diſgraced men had made their caſe known unto David by ſome meſſengers, he preſently diſpatched ſome to comfort and cloth them.

and the King ſaid] Namely by the meſſengers he ſent. *Tarry at Jericho till your beards be grown*] *i. e.* In ſome village or private houſe ſet up in or neer the place where Jericho ſtood before it was deſtroyed. For Jericho it ſelf was not rebuilt till the time of Ahab, 1 Kings 16. 34. But the more obſcure and private the place appointed for their reſiding was, the more ſuitable for men in their condition, who would not be ſeen without ſhame.

V. 6. *they ſtank before David*] *i. e.* Had made themſelves odious and abominable, as a loathſome carrion to the ſence of ſmelling, by their horrible fact, in abuſing his Ambaſſadors. So Gen. 34. 30.

hired the Syrians] And with them chariots and horſemen out of Meſopotamia, amounting to that vaſt number of thirty and two thouſand chariots, which they hired with a thouſand talents of ſilver, 1 Chron. 19. 6. All theſe nations were willing to joyn with the Ammonites in this war, being all enemies to David, he having lately ſubdued them and brought them under tribute. Now they hoped they had found an opportunity of revenging themſelves on him and his people for all the damages and harms received from them, and of freeing themſelves from that bondage in which they lived under them. See ch. 8. 9.

of Beth-Rehob] *i. e.* Out of that part of Syria whoſe metropolis was Rehob, ch. 8. 3. a city at the foot of Libanus, in the utmoſt bounds of Syria towards Paleſtine. Hereof mention is made Numb. 13. 21. See on Judg. 18. 28.

and the Syrians of Zoba] See ch. 8. 3.

and of King Maacah] King of one part Syria, 1 Chron. 19. 6. neer Gilead Trachonitis. Deut. 3. 14.

and of Iſhtob twelve thouſand men] This was the country where Jephthah dwelt. See Judg. 11. 3. Beſides theſe, the Ammonites had ſome help from Aram-Naharaim, mentioned in the title of the 60. Pſalm.

V. 7. *And when David heard of it, he ſent Joab*, &c.] He did not ſtay till they invaded his land, but prudently ſent his army under the command of Joab to prevent them by invading their country, and ſo to make it the ſeat of the war.

V. 8. *And the children of Ammon came out, and put the battel in array at the entring in of the gate*] To wit, of Medeba, 1 Chr. 19. 7, 9. a city in the borders of Ammon, of which mention is made Numb. 21. 30. The Ammonites prudently put their batel in array before the gates of their own city, that if they were beaten and put to the worſe, they might ſecure themſelves by a ſafe retreat into it; and they cauſed the Syrians and their other auxiliaries to pitch their battel in the field, that ſo they might environ the Iſraelites, both in the front and in the rear, when they came to fight, as it is, v. 9. Another reaſon alſo is given why they were placed in the field in ſome diſtance from the city, becauſe they held it dangerous to have them, being mercenaries, too neer their city, eſpecially being ſuch a numerous multitude, leſt they ſhould ſurprize it if they got the better of the day.

V. 9. *He choſe of all the men of Iſrael, and put them in array againſt the Syrians*] Becauſe he thought the Syrians, being but mercenaries, would not ſtand to it, if hotly charged; and if they were beaten and routed, the Ammonites would quickly be put to flight, being diſcouraged and diſcomfited by their example.

V. 10. *And the reſt of the people he delivered into the hand of Abiſhai*] *i. e.* He appointed them to be under his command and conduct in this battel.

V. 11. *And he ſaid, If the Syrians be too ſtrong for me*] Becauſe the ſafety and proſperous ſucceſſe of an army doth much conſiſt in the concord of the Commanders, and their right underſtanding one of another, he prudently maketh this agreement, before the fight with his brother; and leſt he ſhould be diſcouraged or diſcontented becauſe he had culled out the chief men of valour in all the army to be under his conduct, he engageth both himſelf and him by a mutual promiſe that in the battel they ſhould relieve one another as occaſion ſhould require.

V. 12. *Be of good courage, and let us play the men*] Here (if ever) Joab ſhewed himſelf a valiant, prudent and pious General, putting life and vigour into the hearts of his army by a well-grounded encouragement; they were to fight in a good cauſe againſt the Ammonites and their King, for that they had been ſo injuriouſly abuſed and diſgraced by them in their Ambaſſadors, contrary to the law of nations; and for the preſervation of their people from the rage of malicious enemies, who would utterly deſtroy them, if they got the victory; and to keep their cities and native country, given them by God for an inheritance, and which he had alſo reſerved unto himſelf for his inheritance, from utter ruine and vaſtation; Not doubting, if they did their part, that God would be wanting on his, in giving them victory; but howſoever, quietly ſubmitting themſelves to be diſpoſed of at his good pleaſure. So David, ch. 15. 26.

V. 14. *So Joab returned from the children of Ammon*] Having by this famous victory brought them under, he did not for the preſent any further purſue them, the time of the year (as it ſeemeth) being paſt for keeping the field, ch. 11. 1.

V. 15. *And when the Syrians ſaw that they were ſmitten before Iſrael, they gathered themſelves together*] Having no hope that David would make peace with them, becauſe they had rebelled and joyned with the Ammonites to make war againſt him, they recruit their army, and recollecting their ſcattered forces prepare for a new expedition.

V. 16. *Hadarezer ſent and brought out the Syrians that were beyond the river*] He ſent his agents, and hired the Syrians that inhabited beyond Euphrates.

And they came to Helam] See on 1 Chr: 19. 16.

and Shobach] Called *Shophach*] 1 Chr. 19. 16.

V. 17. *And when it was told David, he gathered all Iſrael together*] Hearing what a puiſſant and numerous army the Syrians had raiſed againſt him, he alſo muſtered a great army out of all Iſrael, and in his own perſon led them forth for their better incouragement.

V. 18. *And David ſlew the men of ſeven hundred chariots of the Syrians*] Ten fighting men were in every chariot, which make up the number of *ſeven thouſand* mentioned 1 Chr. 19. 18. See ch. 8. 4. Or, *ſeven hundred troops of horſemen in chariots, conſiſting of ten in a troop*, as Junius would have it.

and fourty thouſand horſemen] Beſides *fourty thouſand footmen* mentioned 1 Chr. 19. 18. For with ſuch huge multitudes the Syrians and other nations in thoſe dayes uſed to go out to battel, 1 Kings 20. 10. And for this cauſe David is ſaid to have *gathered all Iſrael* to encounter them, v. 17. This great defeat of Hadarezers army is probably thought to have given occaſion to Rezon, one of his Commanders, to revolt from him: Who gathering unto him his ſcattered forces, and making himſelf their General, afterwards became their King, and reigned in Damaſcus in Solomons time, 1 Kings 11. 23, 24.

V. 19. *Who were ſervants to Hadarezer*] *i. e.* Who had been in his pay, and fought under him in his quarrel.

they made peace with Iſrael, and ſerved them] *i. e.* Came under their ſubjection, and payed them tribute.

CHAP. XI.

Verſ. 1. *After the year was expired*] Heb. *after the return of the year* To wit, after the former battel was fought with the Ammonites, and the winter of that yeer ended.

at the time when Kings go forth to battel. So 1 King. 20. 22. 2 Chro. 36. 10. The former yeer being expired, the yeer following is ſaid to *begin* or *return*, becauſe the Sun then returneth to the ſame place where it begun its courſe the former yeer. Now David having been hindred from proſecuting his victory by the approach of winter, when the ſpring came on, he ſent again Joab, with his chief commanders and the whole army of Iſrael, againſt the children of Ammon, to complete his conqueſt, becauſe in that ſeaſon they had all proviſions fit for an army, food and forage for man and horſe, and had time all the Summer long to beſiege cities, and exerciſe all warlike exploits for ſubduing of their enemies

and they deſtroyed the children of Ammon, and beſieged Rabbah] 1 Chron. 20. 1. *i. e.* They waſted their country with fire and ſword, and ſo having removed all ſtops out of their way, they laid ſiege to Rabbah. This was afterwards called *Philadelphia*, and was now the chief city of the Ammonites, lying on the mountains of Gilead beyond Jordan, by the head of the river Jabbok, ch. 12. 26, 27.

But David tarried ſtill at Jeruſalem] This is added, as I conceive, to imply that David began now to grow ſlack in executing the duty of a King, and in going out and in before the people in time of war, whereby formerly he had purchaſed ſuch fame and honour both at home and abroad, and began to give himſelf to eaſe and pleaſure

V. 2. *And it came to paſſe in an evening tide, that David aroſe from off his bed*] He did not content himſelf to take a noons nap in the heat of the day, (which they uſually did to refreſh themſelves in thoſe hot countries, ch. 4. 5, 7.) but giving himſelf to ſloth and ſleep, he continued his lying and lazing on his bed till towards evening. Such eaſe and idleneſſe doth not beſeem a King at any time, upon whom lyeth the care of the Common wealth, and various emploiments for the good of the whole State; much leſs did it become David at this time, when the army of Iſrael was in the field, and daily expoſed to danger, to give himſelf to ſecurity and ſloth. And this is here related as a chief cauſe of Davids fearful fall into his ſin of Adultery. In his former dayes, while he was either perſecuted by Saul, or afterwards being King, imploied himſelf in the wars, and in ſetling the ſtate and government Eccleſiaſtical and Civil, he was never tainted with any ſcandalous ſin, but walked in Gods fear, having reſpect to his commandments, Pſal. 119 6. but now entertaining one of the ſins of Sodom, Idleneſſe, Ezek. 16. 49 he ſoon after falleth into their other ſin of Luſt and Uncleanneſs, which are ſeldome ſevered one from the other; even as the Heathen Poet, who was skilful in the very Art of loving and luſting, did obſerve, *Otia ſi tollas &c.*

And walked upon the roof of the Kings houſe] Houſes in thoſe countries were flat-roofed. See on Deut. 22. 8. Joſh. 2. 6. 1 Sam. 9. 25.

And from thereof he ſaw a woman waſhing her ſelf] To wit, that ſhe might be purified from her legal uncleanneſſe contracted by her monethly diſeaſe, according to the Law, Levit. 15. 19. and 18. 19. So v. 4. Now he ſaw her waſhing her ſelf, either in her garden neer adjoyning to his palace, (otherwiſe he could not have diſcerned her beauty, if ſhe had been at a further diſtance) and then ſhe was not free from faultineſſe, in taking no more care to hide thoſe beauties which being diſcovered were a bait for luſt; eſpecially being ſo neer the Kings Court, where uſually men are at moſt leiſure, and take moſt liberty to gaze after wanton objects, their eaſe and idleneſſe being accompanied with fulneſſe of bread, Ezek. 16. 49. Or, as others think, (judging her to be a vertuous, wiſe and modeſt woman, as the Scriptures report of her, Pro. 1. 8. and 6. 20. and 31. 1.) ſhe waſhed her ſelf in her chamber, and ſome caſement oppoſite to the Palace being accidentally open, David with the quick ſight of his luſtful eye gazed upon her, and was enſnared with her beauty, ſo forgetting his own prayer, Pſal. 119. 37. and Jobs practiſe, Job. 31. 1. Thus in the old world before the flood *the ſons of God*, which were of the poſterity of Sheth, giving their eyes liberty to gaze upon the beauties of *the daughters of men*, which were of Cains progeny, were enſnared with luſtful deſires, *and took them to be their wives*, though never ſo wicked, Gen. 6. 2.

V. 3. *And David ſent and enquired after the woman*] When his wanton eyes had betrayed his heart, and inflamed it with unlawful luſt, he ſhould preſently have quenched this wild-fire, or ſuddenly caſt it out by meditating on the greatneſſe of the ſin and the grievouſneſſe of the puniſhment, how diſpleaſing it would be to his good God, and how diſhonourable to himſelf; but contrariwiſe he revolveth it in his mind, and ſo giveth his conſent unto it with delight, He firſt committeth adultery with her in his heart, Matth. 5. 28. and never is at reſt, in plotting and contriving, till at laſt he produceth it into act.

And one ſaid, Is not this Bathſheba?] *i. e.* One of the ſervants, of whom he enquired, ſtrongly affirmed, and peremptorily told him, that it, was Bathſheba whom he had ſeen. 1 Chr. 3. 5. ſhe is called *Bathſhua.*

the daughter of Eliam] Called *Ammiel* 1 Chron. 3. 5. He is thought by Hierome to be that Worthy of David mentioned 2 Sam. 23. 34. who was the ſon of Ahithophel the Gilonite Davids great Counſellor.

the wife of Uriah the Hittite] So called, becauſe he was ſo by Nation, and now a Proſelyte to the Jewiſh Religion. See on 1 Sam. 26. 6. Others think he was born in a place called *Heth*, neer the place of Abrahams burial, and called a *Hittite*, though he were a natural Iſraelite, becauſe born in that country, Gen. 23. 3. He alſo was one of Davids Worthies, 2 Sam. 23. 39. So Bathſheba was an honourable woman both by parentage and alſo by marriage; and therefore David more faulty in abuſing her to ſatisfie his wanton luſt, eſpecially ſhe being another mans wife, and he having ſo many of his own, and being at liberty to have taken more, as Nathan afterwards, ſpeaking from God, doth aggravate his ſin, ch. 12. 3, 4, 8.

V. 4. *And David ſent meſſengers, and took her*] *i. e.* Cauſed her to be brought unto him; not ſignifying, it is like, to his meſſengers the end of his ſending for her; for this had been to proclaim his ſhame; but pretending ſome other buſineſs. But being come, he allured and perſwaded her to commit folly and filthineſs with him; and ſhe wanting grace and the fear of God, and that conjugal love and faithfulneſs which ſhe owed to her worthy husband, conſented unto him, being better pleaſed to be the harlot of a King then the loyal wife of an honeſt ſubject.

for ſhe was purified from her uncleanneſſe] Or, *when ſhe had purified her ſelf.* She cleanſed her ſelf from her menſtrual ſickneſs, (whereby ſhe was apter to conceive) but now defileth her ſelf with moral filthineſs of body and ſoul.

V. 5. *And the woman conceived, and ſent and told David, and ſaid, I am with childe*] Either ſhe wrot unto him, becauſe Letters bluſh not; or ſhe ſent before to ſignifie her coming, that ſhe might have the more free and private acceſs, and when ſhe came, ſhe told him ſecretly that ſhe was with childe. This ſhe did that they might adviſe together of the likelieſt means whereby they might hide their ſin and ſhame; and alſo that ſhe might avoid the rage of her husband at his coming home, and eſcape the puniſhment by law due unto her, which was no leſſe then death to be inflicted on the adultereſs.

V. 6. *And David ſent to Joab, ſaying, ſend me Uriah the Hittite*] Inſtead of repenting for his ſin, that obtaining pardon, he might have peace with God, he falleth, in the hardneſs of his heart, to plot and contrive means to conceal it from the knowledg of man in the mean time not regarding the al ſeeing of God, which beheld his cloſe-acted ſin, nor his juſtice and power ready to puniſh it. Therefore he ſendeth for Uriah, that coming home and lying with his wife he might father his baſtardly brood and ſo clear him from all diſgrace; not ſcrupling moſt unjuſtly to thruſt in his own ſon to be Uriah's heir, and to rob his children, if after he had any lawfully begotten, of their inheritance.

V. 7. *David demanded of him how Joab did, and how the people did, and how the war proſpered*] Which queſtions, though they had ſome weight and worth in themſelves, yet were too idle to be the occaſion for which he cauſed Uriah to be ſent unto him: For why ſhould he withdraw ſo great a Worthy from the ſervice of the war to anſwer ſuch queſtions as he might be (and no doubt was) daily reſolved in by Letters and Poſts that paſſed to and fro between him and the Camp? And theſe frivolous inquiries might juſtly make Uriah ſuſpect (and who knows but that they did?) that there was ſome other cauſe of his ſending for, beſides this which was pretended, and ſo to grow jealous of his beautiful wife, and that might be the true cauſe why he could not be perſwaded to go home and accompany her.

V. 8. *And David ſaid to Uriah, Go down to thy houſe, and waſh thy feet*] After he had anſwered his queſtions, he diſmiſſed him under this pretence, that it was fit for him after ſuch a journey to refreſh himſelf and take his eaſe; but intending indeed to have him go home and lye with his wife, that ſo his fault might be cloaked and covered. So that when he biddeth him *go and waſh his feet*, which after a journey they uſed to do in thoſe hot countries, it was as much as if he had ſaid, Go, recreate and refreſh thy ſelf after thy travel.

and there followed him a meſs of meat from the King] This he ſent after him in ſhew of kindneſſe, but with a purpoſe that being made frolick and jolly by receiving ſuch a favour from the King, and alſo by faring more plentifully on ſuch dainties, he might be the more apt to deſire his wives company.

V. 9. *But Uriah ſlept at the door of the Kings houſe, with all the ſervants of his Lord*] Which were appointed to ſit there to guard the Kings perſon. Now God by his ſecret and al-ruling providence inclined Uriahs heart to do thus that Davids ſin might come to light, notwithſtanding all his policies and perſwaſions to the contrary. And beſides, it may more then probably be thought that his fair but falſe wife came her ſelf, and uſed many intreaties and much importunity to draw him to his own houſe, ſeeing it did ſo much concern her to enjoy his company to cover her fault and hide her ſhame.

V. 10. *And when they had told David*] To wit, they who were appointed by him to obſerve his courſe and carriage, and ſo to make relation to him of what they ſaw.

Cameſt thou not from thy journey?] When his counſel took not, he further preſſeth him to hearken thereunto by this expoſtulation; *q. d.* It might well have beſeemed thee to have taken mine advice, ſeeing I not onely required thee as thy King, but as a friend perſwaded thee to do nothing but that which was for thine own eaſe and welfare, namely to refreſh thy ſelf after ſo long a journey. For Rabbah (as ſome of the Learned think) was ſo far diſtant from Jeruſalem that it was a journey for a footman of thirty houres.

V. 11. *And Uriah ſaid unto David, The Ark, and Iſrael and Judah abide in tents*] It is very probable that the Ark was at this time with Joab in the Camp, ſeeing they uſed in great and dangerous wars to carry it along with them, and that both for their better encouragement, it being a viſible ſign of Gods preſence, and alſo that they might conſult with God in their great doubts and difficulties; 1 Sam. 4. 4. and 14. 11. 8. Neither (as I conceive) doth he underſtand it of the Arks being in the tent which David had prepared for it; ſeeing it being fixed there, not only at this time, but alſo before and afterwards, he ſhould upon the ſame reaſon have forborn to lye at his own houſe when the war was ended: and ſaying joyntly, that *the Ark and Iſrael and Judah did abide in tents*, it ſeemeth to imply that they were all alike in tents, and in the ſame place; though it is not much material of what tent we underſtand it.

and my lord Joab] Some think he ſo calleth him in a more peculiar relation he had to him above others, as being his armour-bearer. But becauſe for this we have no Scripture-grounds, it may be underſtood that he calleth *his Lord Joab* in a common relation, as he was General of the army.

ſhall I then go into mine houſe, to eat and to drink, &c. *q. d.* How unfitting is it, when my Lord and General, ſo far my ſuperior, and the whole army of the God of Iſrael, yea the Ark of God it ſelf, doth abide in tents in the open fields, that I ſhould go home to my manſion and dwelling houſe, and there ſolace my ſelf with variety and delights? This ſpeech of Uriahs might have been a loud peal to awaken David out of his deep ſleep of ſin and ſecurity: He wallowed in unlawful luſt and pleaſure in the time of common danger, when as Uriah on this occaſion made conſcience of enjoying thoſe delights which otherwiſe in themſelves were honeſt and lawful. But it pleaſed God to leave David to himſelf, both that by his fearful fall he might be humbled, and alſo that by his example others might be admoniſhed not to truſt in their own ſtrength, (for if Cedars fall, what will become of ſhrubs?) or, being fallen, might be comforted, and encouraged to riſe with him by true repentance, and have hope and aſſurance that they alſo, as well as he, ſhould have their ſin pardoned, ſeeing God is no accepter of perſons, but alike gracious to all that are alike qualified to receive mercy and forgiveneſſe.

As thou liveſt, and as thy ſoul liveth, I will do this thing] This is not a double oath, but an earneſt aſſeveration, Or more pathetical expreſſion of the ſame thing; *q. d.* It is as certain as thou art alive, or as ſure as I deſire that thou maiſt ſtil live, that no perſwaſions ſhal ever move me to do this thing. All which pious and conſcionable care and carriage of Uriah did but tend to aggravate Davids ſin in practiſing againſt him; ſeeing he was nothing affected with it, nor moved at all to deſiſt from his purpoſe. See on 1 Sam. 20. 3.

V. 12. *And David ſaid to Uriah, Tarry here to day alſo*] Having his heart hardned through the deceitfulneſſe of his ſin, he obſerveth not the paſſages of Gods providence croſſing him in his deſign, but ſtill ſtriveth againſt the ſtream, and will not ſuffer Uriah to depart till he have tried another ſinful concluſion for the attaining to his end.

V. 13. *And when David had called him, he did eat and drink before him, and made him drunk*] Hereby intending both to make him forget his oath; That he would not go home to his houſe; And alſo more apt to deſire his wives company, being inflamed and intoxicated with wine, to which he could not perſwade him whileſt he was ſober. And here we have in Uriah an example of humane frailty, if Man be left to himſelf. No doubt, he who ſo reſolutely refuſed to enjoy his wives company, and to take his eaſe and lawful pleaſure in his own houſe, did much abhor to uſe exceſs, and drink himſelf drunk, in the preſence of the King; but now he is made ſo frolick and jovial by the apprehenſion of this ſpecial favour from his Sovereign, that forgetting his former auſtere reſolution, he falleth into the ſin of drunkenneſſe, David, as it ſeemeth, preſſing him to drink more then he deſired, ſeeing it is ſaid, not that he allowed him plenty of wine, but that *he made him drunk*, by cauſing him to be plyed with cup after cup. And we have in David an extream and horrid wickedneſſe which even Gods deareſt ſervants are apt to fall into, if he leave them in the time of temptation to their own ſtrength; who, though in the whole courſe of his life he was *a man according to Gods own heart*, and *had reſpect to all his commandments*, doth now, to avoid the deſerved ſhame of his ſin, and to hide it from the ſight of men, draw his faithful ſervant not onely into the beſtial ſin of drunkenneſſe, but alſo into the impious ſin of perjury, as much as in him did lye; but God by a ſtrange and ſtrong providence preſerved him from it. The like example alſo we have in Peter, who being left by God to his own ſtrength, or rather weakneſs, did for fear with curſing and ſwearing deny and abjure his Lord and Maſter, Which may teach the beſt to pray often and earneſtly that God will *not lead them into temptation*, Or at leaſt that he will *deliver them from evil.*

but went not down to his houſe] Notwithſtanding all Davids devices and practiſes he remained firm and conſtant in his reſolution.

V. 14. *And it came to paſſe in the morning that David wrote a letter to Joab*] When all his plots and policies failed for the effecting of his deſign, which was to hide his adultery, he did by a letter call in Joab to his aſſiſtance, that by his help he might take away Uriahs life by ſuch means as might not come to light, and ſo might have his ſin concealed. Obſerve here Davids fearful progreſs in ſin, from one degree to another, and from a leſſer to a greater. Having given way to ſloth and idleneſſe unbeſeeming a King, he falleth into wantonneſſe and luſt: And this fire being kindled, and he uſing no means to quench it, it flameth out to the act of adultery: And not repenting of it, he taketh care onely to hide his ſhame, not to be cleanſed from his ſin, and ſo ſeeketh by wicked policies to attain his end. For firſt he draweth Uriah his faithful ſervant to commit the ſin of drunkenneſſe, that he might forget and falſifie his oath, and by lying with his wife might palliate his adulterous filthineſſe. And when this would not take, rather then he would fail of his end, he contriveth his death, and that by ſuch means as tended to the heartning of the enemy, by the ruine of divers others of the Army in a treacherous way, their fellow ſouldiers and comrades deſerting them in the fight. And now having loſt his ſenſe and underſtanding by running on in this labyrinth and maze of wickedneſſe, and being grown ſtupid and hardned with the deceitfulneſſe of ſin, he lyeth ſleeping and ſnorting in this ſpiritual lethargie a long time together, till God was pleaſed to uſe the miniſtery of the Propet Nathan to waken him out of it, and bring him to repentance. Thus David, who had ſuch a tender conſcience that his heart ſmote him for cutting off the lap of Sauls garment, being left to himſelf, groweth ſo hard-hearted and ſenſeleſſe in ſinning that he ſcrupleth not to murder his faithful and innocent ſervant, (yea becauſe he was innocent and ſimple-hearted) and together with him divers others; and alſo draweth on Joab to partake with him in the ſame wickedneſſe, as though it were not enough to go alone in the way of death and deſtruction, unleſſe others by his perſwaſion did bear him company. So great cauſe we have to pray daily unto God, not to lead into, or at leaſt not to leave us in temptation, ſeeing holy David being thus left ſinned more fearfully then wicked Ahab: He coveted but the vineyard of his ſubject and neighbour, but David the wife, yea, even the life of his faithful and valiant ſervant and ſouldier, and that becauſe he could not draw him from his ſingleneſſe and ſimplicity to ſerve his own turn.

V. 16. *And it came to paſs when Joab obſerved the city*] To wit, that he might find out in what part of it the ſtouteſt ſouldiers manned the walls. No ſooner had he received commands from his King, but preſently he putteth them in execution, not caring whether they were right or wrong, nor how unpleaſing to God, ſo he might pleaſe his Sovereign, upon whoſe favour he wholly depended for worldly perferment. It may be David in his letter pretended that Uriah was guilty of ſome fault for which he deſerved death, though for ſome reaſons he was unwilling to have it known: But Joab knew well enough that no offender ought to dye upon the Kings bare command without a legal trial, nor unleſſe he were convicted by two or three witneſſes; and, if Uriah deſerved to dye, yet not in this manner, wherein others that were innocent muſt dye with him. And therefore it might well be thought that Joab herein had no other aym then to pleaſe the King, and (it may be) to recover his favour to the full height, which was leſſened and abated by his murder of Abner, when himſelf ſhould become as guilty as he of the like act.

V. 17. *And the men of the city went out*] Thoſe valiant men which Joab had obſerved ſallied out of the gate of the City where the aſſault was given, and fighting with that part of the army in which Uriah was placed in the front, they ſlew ſome of them, and Uriah with the reſt.

V. 18. *Then*

10 V. 18. *Then Joab ſent and told David*] *i. e.* He deviſed and put into the meſſengers mouth a form of ſpeech, ſetting a fair colour on a foul cauſe, and dawbing over a rotten ruinous building with untempered morter, to pleaſe David, if he found him to be diſpleaſed with the loſſe. But it ſeemeth that howſoever the meſſenger delivered the main ſubſtance of the matter, yet he left out the enlargements, as ſuperfluous and needleſs, ſeeing David made no ſuch objections againſt his ſervice, but was well enough pleaſed with the ſlaughter of others, when as he heard that Uriah was ſlain with them.

V. 21. *Who ſmote Abimelech the ſon of Jerubbeſheth?*] Judg. 9. 53. *i. e.* the ſon of Gideon, called *Ierubbaal* Judg 7. 1, but here *Ierubbeſheth*, becauſe the Hebrews in deteſtation of idols did expunge the word *Baal* out of their names, and put *Boſheth* or *Beſheth* in the place of it, ſignifying *an infamous thing*, as the idol was, Hoſ. 9. 10. Compare 1 Chr. 8. 33. with 2 Sam. 2. 8. and 1 Chr. 8. 34. with 2 Sam. 4. 4. where *Eſhbaal* and *Meribbaal* in the one place are called *Iſhboſheth* and *Mephiboſheth* in the other.

V. 23. *Surely the men prevailed againſt us*] *i. e.* The valiant Souldiers of Rabbah, that were beſieged, ſallied out upon us.

and we were upon them] *i. e.* Fought with them, and forced them to retire, purſuing them to the very gates, and ſo in heat of war came too neer the wall, and loſt ſome of our men.

V. 25. *ſay to Ioab, Let not this thing diſpleaſe thee*] Here he diſſembleth with the meſſenger, and ſlighteth the ſlaughter of his men, to the end that neither his bloody and cruel commandment, nor Joabs wicked obedience might be diſcovered.

the ſword devoureth one as well as another] *i. e.* The event of war is various, and men are ſlain ſometimes on the one ſide, and ſometimes on the other: therefore we muſt be content, and bear with patience ſuch accidents when they happen, ſeeing it is in vain to trouble our ſelves too much with ſuch things as cannot be prevented.

and encourage thou him] *i. e.* As my meſſenger, and in my name, encourage and comfort him, that he be not too much dejected with this loſſe.

V. 26. *And when Uriahs wife heard that Uriah her husband was dead, ſhe mourned for her husband*] So Gen. 50. 3. The time of mourning, as Joſephus writeth, laſted but ſeven dayes; ſo Gen. 50. 10. 1 Sam. 31. 13. Eccleſ. 12. 12. But their more ſolemn mournings laſted thirty dayes, Deut. 34. 8. This of Bath-ſheba was perhaps a merry mourning, onely in a formal, ceremonial and counterfeit ſhew, to bleer and blind the eyes of the people, becauſe by her husbands death ſhe was not onely freed from his wrath and rage, and the puniſhment which the law inflicted upon the adultereſs, but alſo was in hope to become a Queen: but ſhe had cauſe enough of grief, and even of heart-bleeding and heart-breaking mourning, when ſhe conſidered that by her ſin ſhe had cauſed his untimely death: Although Davids ſin was much more hainous, who, being a King and a Prophet, had allured her to uncleanneſs, and had alſo plotted and contrived Uriahs death by the ſword of Gods enemies.

V. 27. *And when the time of mourning was paſt*] Which no doubt was as ſhort as might be, that David taking her to wife the ſooner, ſhe might be thought to be with child by him after they were married.

But the thing that David had done diſpleaſed the Lord] *i. e.* His whole carriage in the matter of Uriah. For though David were a man after Gods own heart, and greatly in his love in reſpect of his perſon, yet he hated and abhorred his ſin as hainous and abominable, and did ſeverely correct him for it; Teaching us hereby to follow his example, and in our greateſt love of the perſon to hate the ſin, and in the greateſt hatred of ſin to love the perſon.

CHAP. XII.

Verſ. 1. AN*d the Lord ſent Nathan unto* David] Or, *wherefore the Lord, &c.* *i. e.* Becauſe David, who was beloved of God and belonged to his election, had committed hainous ſins which were diſpleaſing unto him, and had now long continued in them without repentance, even for the ſpace of ten moneths together, from the conception to the birth of his childe, notwithſtanding that all that time he did in a formal manner uſe and enjoy Gods ordinances and the means of his worſhip and ſervice; and ſo would have lived ſtill in his impenitency, to his perdition, if God had ſtill left him to himſelf and the hardneſſe of his own heart; for who fallen into a lethargy can awaken himſelf? therefore the Lord of his free grace, when ordinary means prevailed not, ſent his holy Prophet to rouze him out of this dead ſleep, and by convincing him of his ſin to bring him to repentance; ſeeing all the care that David took for himſelf, was onely to hide his ſin, and to avoid the ſhame, and not to be cleanſed and freed from the guilt of it; even as men ſick of a bodily lethargie, apprehending no danger, and being inſenſible of any pain, are willing to continue ſleeping ſtill, and are loth to be moleſted by being awakened.

and he came unto him, and ſaid unto him, There were two men in one city, the one rich, and the other poor] Nathans God put into Nathans mouth this parable, as the fitteſt means to deal with ſuch a perſon. For though in his abſolute power he be able by plain and direct terms to do what he pleaſeth, yet ordinarily he uſeth thoſe means which are moſt likely to take effect with the perſons to whom he applieth them. Now parables uſually ſtir men up to more attention, we being more apt to liſten after new things, or things propunded in a new manner, then when they are ſpoken in a common and ordinary way: and they make us alſo more equal and indifferent in hearkning to what is ſaid. Generally men are very partial judges in their own cauſes, being blinded with pride and ſelf-love: and though they can ſee motes in other mens eyes, yet they cannot diſcern beams in their own; or if haply they ſee them, yet they are hardly brought ingenuouſly to confeſs them, without mincing, excuſing and extenuating, unleſſe they be preſented unto them in the perſons of others. And this in a more ſpecial manner is the property of great men, Princes and Kings, who think it harſh and uncivil uſage to be reproved for their faults and failings by their ſubjects and inferiours. But when ſin is brought to the bar and arraigned before them in other mens perſons, they in a ſort retain the power and priviledg of judicature, belonging to their place, in their own hand; and when they have paſſed the ſentence of condemnation impartially againſt others, then either conſcience of it ſelf, or, if aſleep, being awakened by ſome Nathan, bringeth the matter home, and maketh it their own caſe, as in this place. Thus God dealeth with the Jews, Iſai. 5. 3. Jotham with the Iſraelites, Judg. 9. 8—16. and our Saviour with the Prieſts and Phariſees, Luke 7. 41, 43. Matth. 21. 33, 41. Now in expounding of a Parable we are chiefly to look at the main ſcope and drift intended in it, and not to every circumſtantial paſſage, which is as it were but the outward dreſs and ornament to deck and beautifie it. As here in this parable Nathans chief aym and ſcope is, to awaken David out of his deep ſleep of ſin and ſecurity, by cauſing him unknowingly to paſs an unpartial ſentence againſt himſelf in the perſon of another, that ſo he might be brought to the ſight of his ſin and to unfeigned repentance. See ch. 14. 6. 1 Kings 20. 35, 41.

V. 2. *The rich man had exceeding many flocks and herds*] By the rich man he underſtandeth David, whom God had inriched with abundance of bleſſings, and permitted him to enjoy many wives and concubines, which beſt pleaſed him, having power in his hand to make lawful choice where he would.

V. 3. *But the poor man had nothing*] By him is meant Uriah, who was but poor in compariſon of his King, and had but onely one wife. But ſome write he had another before, by whom he had divers children, with whom Bathſheba his young and tender wife, whom he had lately married, did live, together with him, as the words following ſeem to imply; though I think rather they are added to ſet forth and formalize the parable. And ſhe is here compared, to *a little ewe lamb*, or a young Cade, which wanting a dam to ſuckle it is brought up by hand. This lamb he is ſaid to have *bought*, becauſe in thoſe dayes they gave dowries to their wives, and had not (as our enemies) portions with them. The ſame alſo he is ſaid to have *fed with his own meat*, or, as it is in the Original, *with his own morſel*; whereby is meant, that he dearly and tenderly loved it, as if it had been his own and only *daughter*; ſo as though he had ſo little that it was ſcarce ſufficient to nouriſh himſelf, yet he would ſpare ſome of it, even as it were out of his own mouth and ſtomach, to nouriſh his dear-beloved lamb.

ſave one little ew lamb] This alſo did the more indear his love and affection, becauſe he had only one. For as a ſtream divided runs more weakly, ſo it is with the affections. An only ſon, or an only wife, having the whole and ſole intereſt in the love of the father or husband, are more dearly beloved then when many ſons or wives have the love divided amongſt them.

and lay in his boſom] *i. e.* It was as near and dear to him as his own young and tender child. By which is ſet forth that Bathſheba being Uriahs only jewel and chief delight, he made her partner and partaker with him in all the bleſſings he enjoyed

V. 4. *And there came a traveller to the rich man*] By the *traveller* ſome Expoſitors underſtand fleſhly luſt and concupiſcence, which David feaſted with this lamb; others, the devil, who was as well pleaſed by Davids entertaining his tentations, and committing adultery, as if he had made him a feaſt. But it is not much material whether of them is meant, ſeeing they are both alike pleaſed with ſinful entertainment: And beſides, it is but a complement and formality of the parable, tending to ſet forth the main end of it, which was to ſhew Davids mercileſſe cruelty and oppreſſion of Uriah his faithful ſervant, in taking and abuſing his dear wife, to feaſt the devil, and to feed and foment his own filthy luſt.

V. 5. *And Davids anger was greatly kindled*] To wit, becauſe with a juſt and unpartial eye he looked upon this ſin in another mans perſon as horrible and hateful, though himſelf had commited it, and hugged it in his boſome, with much delight.

As the Lord liveth, the man that hath done this thing ſhall ſurely die] Or, *is worthy to die.* So Eph. 2. 3. This ſentence ſome think David paſſed, being tranſported with ſome choler and indignation againſt ſuch a covetous and griping oppreſſor. For by Gods law the thief was to reſtore five oxen, and four ſheep, for one, Exo. 22. 1. and not to dye for the offence. Or he thus ſpeaketh only to aggravate the hainouſneſs of the fact, and not to determine the puniſhment; as if a Judg, to ſhew how greatly he abhorred the malefactors hainous came, ſhould ſay he deſerved to be twice hanged, or many deaths, though it be not in his power to inflict more then one. But in the execution of poſitive laws it is in the Judges power to alter the penalty and puniſhment; and though he may not (as ſome think) leſſen it, leſt he might ſeem to arrogate to himſelf more mercy than was in God that did appoint it, yet he may increaſe and heighten it according as the ſin is aggravated, either in reſpect of its extraordinary degree, or elſe in reſpect of circumſtances. And thus this rich mans theft, being not barely ſo, a ſinne againſt the eighth Commandment, but alſo joyned with tranſcendent cruelty and oppreſſion, which was a breach of the ſixth, might be juſtly puniſhed by the Magiſtrate even with death it ſelf.

V. 6. *And he ſhall reſtore the lamb four-fold*] This word being of the dual number, ſome underſtand *twice four,* i. e. eight-fold; doubling his penalty upon him, *becauſe he had no pity.* And it ſeems the penalty of theft varied, ſeeing in Solomons time there was required *ſeven-fold reſtitution,* Pro.6.31. unleſſe it may be meant there that the thief ſhall make full and perfect reſtitution; in which ſenſe the number *ſeven* is often taken. Now if it be here meant, that he ſhall both die and alſo reſtore, it was to ſhew Davids greater abhorrency of ſo foul a fact, ſeeing he adjudged him not only worthy of death, but alſo worthy to make reſtitution to the poor man, becauſe his death, though it might ſatisfie his mind, yet could not repair his eſtate which was damnified by him; therefore there muſt be alſo made ſome conſiderable reſtitution.

V. 7. *And Nathan ſaid to David, Thou art the man*] *i. e.* Who haſt committed this hainous offence, and on whom thou haſt paſſed this heavy ſentence of death.

thus ſaith the Lord——I anointed thee King over Iſrael] The Lord putteth David in mind of all his former benefits, to aggravate his diſobedience and unthankfulneſſe, and to bring him to unfeigned repentance. Neither doth this croſs that Jam.1.5. *that God giveth to all men liberally, and upbraideth no man:* Seeing that may well be underſtood of Prayer, unto the frequent uſe of which the Apoſtle there exhorteth, ſaying, that God doth not challenge any for their often asking, nor deny their ſuits becauſe he hath already done much for them; as it is the manner of men to upbraid thoſe with former benefits who ſeem too bold in importuning them to grant new ſuits: thus God upbraideth none; but the oftner men come, the better welcome; and the more importunate they are, the more like to ſpeed. Or elſe, God doth not upbraid men with his benefits to ſhame and reproach them, but only putteth his ſervants in mind of them when they ungratefully forget them, that by this means he may bring them to repentance. And thus he dealeth with David in this place.

V. 8. *And I gave thee thy maſters houſe*] *i. e.* The Kingdom of Saul, who was thy Lord and maſter.

and thy maſters wives into thy boſome] Not to marry them: for that had been inceſt, Lev.18.8,15. Seeing David having marryed Michal Sauls daughter, his wives became his mothers in law. Neither do we read that David ever took any of Sauls wives and concubines to become his: Nor had it been wiſdome in him to take any that were ſo near his enemy into his boſome. Neither is it likely he ſhould deſire it, in reſpect of their age. Nor do I think that by this phraſe *of giving* them *into his boſome* is only meant that he had his choice of all the women that were under Sauls ſubjection; for all the women in the land had been his ſubjects whileſt he reigned; and ſo any other might in that ſenſe have taken Sauls wives as well as David, that is, ſuch as had been under his government. The Rabbins ſay that Eglah and Rizpah are here meant. But neither do we read that Eglah was Sauls, or Rizpah Davids wife. I conceive the meaning is, that God had exalted David to ſuch Regal power and dignity, that all generally that belonged to Saul were at his diſpoſing; yea, even his wives and concubines, which were moſt neer and dear unto him, were ſo in any lawful way; yea, in reſpect of his ſovereign power, he might have taken them into his own boſome and bed, ſeeing there was none that could hinder him, if he in his own conſcience could have diſpenſed with Gods law. Neither doth God herein approve of ſuch a fact as taking of Sauls wives, no nor yet of polygamy; for it was not a gift of allowance, but of providence, tolerating for a time the plurality of wives. So Shimei curſed David, not by Gods allowance, but by his ſufferance, ch.16. 10, 11. though it be there ſaid that *God had bidden him.*

And if that had been two little, I would moreover have given unto thee ſuch and ſuch things] *i. e.* As I am able, ſo I would have been willing to have ſatisfied thy hearts deſire to the full, by giving unto thee, in a lawful way and by lawful means, more and greater things then all theſe, Pſal.37 4.

V. 9. *Wherefore haſt thou deſpiſed the Covenant of the Lord*] By tranſgreſſing the ſecond table of the Law, the ſum whereof is, that we ſhould *Love our neighbours as our ſelves, Give every one his own,* and *Do to others as we would have them do unto us.* This law David had grievouſly tranſgreſſed by his ſins of adultery and murder, and hoped by policies and ſhifts to have concealed them, though God, who ſeeth all ſecrets, did behold him. And for this contempt he is here reproved.

thou haſt killed Uriah the Hittite with the ſword] *i.e.* Not an ordinary man, or one worthleſſe and wicked, but one of thy great Worthies, who feared God, and did thee faithful ſervice: Him, in ſtead of rewarding thou haſt ſhamefully murdered. David was the chief contriver of his death; he was ſlain by his command: Joab was an acceſſary and a willing actor in this fearful tragedy; and the Ammonites only, and that unknowingly, their inſtruments.

and haſt taken his wife to be thy wife] Making way to the marriage by the murder of her husband, to conceal your adultery and cover your ſhame.

and haſt ſlain him with the ſword of the children of Ammon] This is added as a great aggravation of Davids ſin, both becauſe Uriah was moſt treacherouſly betrayed into the Ammonites hands, and together with him divers others of the Army; and alſo becauſe hereby Gods people had ſome cauſe of diſcouragement, and their enemies being heartned with this victory, would the more ſtand on their ſtrength, and make the more deſperate reſiſtance; yea, would take occaſion hereby to inſult over Gods people and their religion, ſeeing he had given them no better ſucceſſe.

V. 10. *Now therefore the ſword ſhall never depart from thine houſe*] Here God threatneth to puniſh and correct David by retaliation or law of requital, like for like, that by the puniſhment he might be lead as it were by the hand to the ſight of his ſins; as a dog that is beaten before the ſheep which he hath worried. He had ſinned by killing Uriah with the ſword, and therefore thoſe of his family muſt with the ſword kill one another; yea, the ſword muſt never depart from his houſe; according to that of our Saviour, Mat.26.52. *All that take the ſword, ſhall periſh with the ſword.* So Gen.9.6. Rev.13.10. By *never,* ſome underſtand *unto the coming of Chriſt* the King of peace: And indeed that period of time is ſometimes ſignified by this phraſe. So this threatning ſhould relate, not only to that blood which was ſhed in Davids time, but alſo to the wars which followed his dayes, between his poſterity and the ten tribes, with many other enemies, as the Edomites, Moabites, Ammonites, Aſſyrians and Chaldeans. But I rather conceive that by *never* here is meant a long time, or as long as David lived, as the word is uſed Gen.43.9. 1 Sam.1.22. Deut.15.17. and that the threatning hath reference to the ſword ſheathed in Davids children, Amnon, Abſolom and Adonijah, and to thoſe civil and unnatural wars raiſed againſt him by trayterous Abſalom, who came out of his own loyns.

becauſe thou haſt deſpiſed me] To wit, by wilful violating of my law, not regarding my Omniſcience nor my juſtice, but only caring to hide thy wickedneſſe from the ſight of men.

V. 9. *Behold, I will raiſe up evil againſt thee out of thine own houſe*] e. For thy ſins I will afflict thee with many evils by means of thine own children, giving them over to commit rapes, murders and unnatural rebellions. This was verified in Amnon, Abſalom, Adonijah, and others of Davids poſterity, who periſhed by the ſword. For though God was not the Author of theſe evils as they were ſins, yet he had an hand in them as they were puniſhments, Amos 3.6. Iſa.45.7. And as they were ſins, the power of acting was from him; *for in him we live, and move, and have our being,* Act.17.28. though the malignity of the actions was from the agents; as the rider maketh his lame horſe go, but his halting is from himſelf. Yea, Gods providence hath an hand in the evil of ſin it ſelf, not in acting it, (for that is impoſſible, ſeeing he is the ſupream good, and the fountain of all goodneſs, from whom no evil can ſpring and flow) but in ordering and diſpoſing of it, ſo as that which is evil in it ſelfe may tend to that which is good; as appeareth in the ſin of Joſephs brethren ſelling him into Egypt, whereby Jacob and his family were preſerved in the time of famine; and in that grand ſin of Judas, the Prieſts, Pilate, and the Souldiers, in crucifying Chriſt, which God made to be the means of mans redemption. Yea, God ſometimes puniſheth one ſin with another, not by infuſing of ſinful corruption, but by an active permiſſion, leaving men to the corruption of their own hearts, and withdrawing his grace: and ſo the objects of ſin being preſented unto them, they lay hold on them; and being enſnared, they fall into ſin to their perdition. And this is the greateſt puniſhment that God inflicteth on wicked men in this life, and that which David wiſheth his deſperate enemies, Pſa.69.27.

And I will take thy wives] *i. e.* Thy concubines.

before thine eyes] *i. e.* In thy life-time. And thou ſhalt as certainly know it, as if thine eyes did ſee it, ch.16.22.

and give them to thy neighbour] *i. e.* To one that is moſt near unto thee, not only in habitation, but alſo in blood. Which did much aggravate Davids affliction, Pſal.55.12.

And he ſhall lie with thy wives in the ſight of this Sun] *i. e.* In the open day and light of the Sun, which ſhall diſcover his foul fact to the ſight of all Iſrael. For Abſolom did act this foul villany, not in a ſecret corner, but in the open view, a Tent being ſpread for him on the houſetop for this purpoſe, ch.16.22. and it is not improbable, on the top of that very Palace from whence David eſpying Bathſheba luſted after her, ch.11.2.

V. 12. *For thou didſt it ſecretly*] As fearing men more then me, and ſhame more then ſin.

But I will do this thing before all Iſrael, and before the Sun] *i. e.* Openly and at noon-day, in the publick view of all the people, that I may purpoſely bring upon thee that ſhame and diſgrace which thou didſt more carefully avoid then my diſpleaſure. And whereas he ſaith, *I will do it,* it is as if he had ſaid, I will juſtly give over thy ſon to his own ambition and baſe luſts, and not reſtrain him, as I could, Hoſ.4.14. and will by providence ſo order his ſins that they ſhall become a juſt chaſtiſement of thine; though he thereby ſhall be no whit excuſed, ſeeing he will act his own part freely, wickedly and rebelliouſly, and to his own wretched ends, without any reſpect at all to my ſecret counſel.

V. 13. *And David ſaid unto Nathan, I have ſinned againſt the Lord*] He had alſo ſinned againſt Uriah and Bathſheba, and, as the Prodigal ſpeaketh, *againſt heaven;* but here he ſaith *he had ſinned againſt the Lord,* and Pſal.51.4. *Againſt thee, againſt thee only, have I ſinned;* becauſe ſin, againſt whomſoever it be committed, is the tranſgreſſion of Gods law, which maketh it to be ſin; and alſo becauſe, being the ſupreme Magiſtrate, he had no ſuperiour Judge to call him to account or puniſh him for his ſin. This confeſſion, though very ſhort, yet was effectual and accepted of God, becauſe it was joyned with true contrition and unfeigned repentance in the ſincerity of his heart, which God reſpecteth more then verbal expreſſions. Yea, it may be, Davids confeſſion was therefore ſo ſhort and abrupt, becauſe his heart was ſo oppreſſed with grief that he could not utter more words: for ſmall griefs ſpeak and are talkative, when great ones are ſilent, or expreſſed in few words. But afterwards, when his heart was a little unburdened and eaſed, ſorrow having found a vent, he at large expreſſeth it, purpoſely penning the one and fiftieth Pſalme to lay open his ſin and ſorrow, yea and to proclaim his ſhame: which he had formerly ſo carefully covered; and not contenting himſelf to pen a Pſalm on this ſubject, he alſo prefixeth a title to ſhew the occaſion, *A Pſam of David, when Nathan the Prophet came unto him, after he had gone in to Bathſheba.* Neither doth he think this enough, unleſſe he commit it *to the chief Muſician* to be ſung publickly in the Congregation as one of the penitential Pſalms. On the contrary, Sauls confeſſion, though more full and large in words, 1 Sam.15.24. was not regarded, becauſe it proceeded not from a true penitent heart, but was in meer hypocriſie; and alſo becauſe he was a man rejected of God; whereas David was beloved, and in the ſtate of grace by free election.

And Nathan ſaid unto David, The Lord alſo hath put away thy ſin] To wit, out of his ſight; and hath ſo covered it that it ſhall never be imputed unto thee to hinder thine eternal bleſſedneſſe, Pſal.32.1. yet howſoever he hath fully pardoned it in reſpect of the guilt, he will notwithſtanding chaſtiſe thee for it as a loving father for thy ſpiritual and everlaſting good, Num.23.21. Mic.7.18. Rom.8.28.

thou ſhalt not die] *i. e.* Neither everlaſtingly, nor by any ſudden ſtroke of a temporal judgment, as thou mighteſt have cauſe to fear, becauſe the Lord hath threatned that *the ſword ſhall not depart from thy houſe*, v.10. and alſo becauſe thy ſin hath deſerved it according to thine own ſentence. And here we have a lively repreſentation of a flat oppoſition between the ſentence of the Law and the Goſpel, not in themſelves, but in reſpect of the ſubjects upon whom they are pronounced. The Law ſaith, to wit, to them that are under the Law, *The Adulterer ſhall die the death*: But the Goſpel ſaith, *He ſhall not die*; to wit, if by a lively faith he be under grace, and in Chriſt, who hath paid his debt, and ſatisfied for his ſin, by dying for him.

V. 14. *Howbeit, becauſe by this deed thou haſt given great occaſion to the enemies of the Lord to Blaſpheme*] *i. e.* Not only to the Ammonites, whom thou haſt made to triumph and inſult over Gods people, as though he was unable to defend them, Iſa.36.15. but alſo to other heathen nations, and even to all the wicked among thine own people, who, when they ſhall hear or ſee that one whom I have choſen King, and ſo much favoured, hath committed as foul and heynous ſins as the very heathens, or as Saul himſelf whom I rejected, thereupon will be ready to cenſure me as unjuſt and partial, conniving at thoſe ſins in mine own ſervants which I puniſh in others: yea, thereupon they will take occaſion to blaſpheme my true religion, and the profeſſors of it, as though either it taught or favoured ſuch wickedneſſe, or at leaſt the profeſſors are all hypocrites, making only a ſhew of godlineſſe and honeſty in their lives, but denying the power of it: This, ſay they, ſuch examples of their wickedneſſe manifeſt, they are all alike. So Rom.2.24. And therefore by my corrections inflicted on thee I will vindicate my juſtice and the truth of my religion, and firſt, by the death of thy child begotten in adultery.

the child alſo that is born unto thee, ſhall ſurely die] This is only to be underſtood of temporal death, ſeeing no child dyeth eternally for the ſin of his parents, according to Ezek.18.4. *The ſoul that ſinneth it ſhall die.* But God puniſheth children, to the third and fourth generation of them that hate him, with temporal puniſhments, and even death it ſelf; not only becauſe children are accounted parts of their parents, and their goods, which may juſtly ſuffer for the owners ſake; but chiefly becauſe parents are only the occaſion of their childrens puniſhments, but the cauſe is in themſelves, to wit their original ſin and corruption of nature in which they were conceived, and which in it ſelfe deſerving death, God may juſtly inflict it upon any occaſion, when, and how he will. But in the death of Davids child there was mercy mixt with judgment, ſeeing had it lived, it would have been unto the parents a continual grief, repreſenting daily unto them their ſin and ſhame.

V. 16. *David therefore beſought God for the child*] *i. e.* He prayed, faſted and humbled himſelf with inward contrition of heart and outward afflicting of his body, that he might obtain the life of the child, not only becauſe it was dear to him and his wife, but becauſe they looked upon its death as the puniſhment of their ſin. And herein he ſought not to oppoſe and croſſe Gods Will (for when by his work his will was clearly revealed unto him, he ſubmitted unto it with all meekneſſe and patience, v.20.) but not knowing whether Gods threatning was abſolute or conditional, if he did not uſe theſe means to avert the judgment, he thus humbled himſelf before God by unfeigned repentance. And that he did it with this mind, appeareth plainly by his own words, ver. 22. See Jer.18.8. Ezek.33.10,11. according to the example of Hezekiah, and the Ninevites, Iſa.38.1,5. Ionah 3. 9,10. And this David did, hoping for good ſucceſs, becauſe God in his rich mercy had pardoned his ſin, and comforted him with his promiſe that he ſhould not die.

and went in] To wit, into his inner chamber or cloſet.

V. 17. *And the Elders of his houſe aroſe*] *i. e.* Like faithful ſubjects and ſervants, they addreſſed themſelves to comfort him in his mourning; but he refuſed it.

V. 18. *And it came to paſſe on the ſeventh day, that the child dyed*] Some underſtand the ſeventh day from the ſickning of the child; others from the birth of it, and conſequently, the day before it was to have been circumciſed; From whence they gather, that ſince this child dyed without circumciſion, and yet David was cheared and comforted after its death, therefore he was not of their mind who think that children dying before they receive the Sacrament, the outward ſeal of the covenant, are in a dangerous and damnable condition, when as it is not neglected, but cannot, according to the inſtitution, be rightly adminiſtred, the child being taken away by ſudden or unexpected death. Indeed otherwiſe God is diſpleaſed when we neglect his ordinances, which we may enjoy in a right manner; as we ſee in the example of Moſes, whom the Lord threatned to kil becauſe he had neglected to circumciſe his ſon, Exod.4.24.

we ſpake unto him, and he would not hearken] *i. e.* If he were impatient of any comfort, when yet, the child being alive, there was ſome hope, how will he torment himſelf with griefe when the caſe by the death of the child is quite become deſperate?

V. 19. *But when David ſaw that his ſervants whiſpered*] To wit, ſecretly one with another, that he might not hear, he ſuſpected that the child was dead, and that they kept it ſecret for fear of grieving him.

V. 20. *Then David aroſe from the earth, and waſhed*] When he ſaw Gods Will by his work, he patiently ſubmitted unto it, and ceaſing to mourn and pray againſt that which God had revealed to be his good pleaſure, he changing his habit, and with it his heart, addreſſeth himſelf to do God that ſervice unto which he now called him.

and came into the houſe of the Lord, and worſhipped] *i. e.* The tent which he had erected for the Ark. By the Law it was provided, that when a man dyed in a tent, all that came into that tent, and all in it, ſhould be unclean ſeven dayes, Num.19.14. and whileſt he was unclean he might not come into the Sanctuary. But David, who was a careful obſerver of the Law, preſently upon the death of his child waſhed himſelf, and went into Gods houſe, and worſhipped. Whereby it appeared that either this uncleanneſſe was not contracted by being in the ſame houſe wherein one dyed, if they were not alſo in the ſame room; or that this child dyed in ſome other houſe near the Kings, into which it was put, that the King might not be further grieved by being an eye or ear-witneſſe of this poor infants pain and miſery, who was already too apprehenſive of it. And ſo being free from legal uncleanneſſe, he haſteth to Gods houſe, as being the fitteſt place for receiving comfort in his great affliction, and that he might there worſhip God, (whom we are bound to bleſſe with Job, for taking away his temporal bleſſings as well as for giving them, and receiving evil as well as good, Job 1.21. & 2.10.) and that for many cauſes, and in divers reſpects; as, to praiſe him for all his rich mercies which he ſtill enjoyed, for the pardon of his great ſins, and preſerving his life from death, which he had juſtly deſerved, for giving him patience to ſubmit unto his correcting hand, and for working in him the grace of repentance, when as he was ſo fearfully hardned in ſin and impenitency; and alſo to pray unto God, either that in his mercy he would lighten and leſſen thoſe puniſhmens he had threatned againſt his family, or at leaſt ſanctifie them to their uſe, and had given ſtrength and patience to him, that he might be able to bear them.

then he came to his own houſe, and when he required, they ſet bread before him, and he did eat] Though he had faſted ſeven dayes whileſt the child lay ſick, eating only ſome ſmall repaſt in the evening, yet ſo earneſt he was to perform theſe holy duties of Gods ſervice, and to ratifie his peace with him, that he would not taſte of any food before he had firſt been at Gods houſe.

V. 21. *Then ſaid his ſervants unto him, What thing is this that thou haſt done?*] Though David had done nothing but what was agreeable to reaſon and religion, yet being contrary to the corrupt cuſtome of thoſe times, (as it is alſo of ours) his ſervants queſtion him for it, as a thing ſtrange in their apprehenſion.

V. 22. *While the child was yet alive, I faſted and wept*] In hope that God would reverſe his ſentence of death, if conditional: as Iſa. 38. 1 John 3.4.

For I ſaid] *i. e.* I thought within my ſelf that it was not known to any man whether upon my repentance God would ſpare the child, or no; ſeeing it was doubtful whether the threatning were abſolute or conditional, till God had revealed his Will by his Work.

V. 23. *Can I bring him back again?*] *i. e.* Reſtore him to life.

I ſhall go to him] *i. e.* Into the ſtate of the dead; *but he ſhall not return to me*] into the ſtate of the living. But why, if he did not think it fit to mourn for the death of his child, did he ſo lament the death of of Saul, Jonathan, Abner, and Abſalom? I anſwer, Becauſe in ſome of them the Common-wealth had loſs by their death, and others of them died in their ſins. See on 1 Sam. 28. 19.

V. 24. *And David comforted Bath-ſheba his wife*] As he had been a means to draw her to ſin and uncleanneſſe, and ſo to bring upon them this judgement of loſing their ſon by death; ſo now, ſhe being troubled and grieved with this great affliction, like a good and faithful husband he endeavoureth to communicate unto her ſuch comfort as he himſelf had been comforted with; as, That God in mercy had pardoned their ſin and freed them from that death which by their fearful fall they had deſerved, and that their child was in a ſtate of bleſſedneſſe, and freed from ſin and ſorrow.

And ſhe bare a ſon, and he called his name Solomon] That is, *Peaceable*; becauſe he was to enjoy a peaceable reign, as a Type of Chriſt *the Prince of peace*, Iſa.9.6. This name David gave him by Gods own appointment, 1 Chr.22.9.

and the Lord loved him] Or, *for the Lord loved him i.e.* Of his free grace, before he had done either good or evil. Herein alſo Solomon was a Type of Chriſt, the ſon of Gods love, in whom alone he is well pleaſed; by whom all his elect being reconciled unto him in the body of his fleſh, through death, he hath made peace with them, given them in this life peace of conſcience, and will perfect their peace in his heavenly Kingdom, Col.1.21. Rom.5.1, 15, 16. Luke 2.14. Joh.14.27. & 16.33.

V. 25. *And he ſent by the hand of Nathan*] God uſed the Miniſtery of Nathan to comfort David, by bringing unto him this joyful tidings, whom he had formerly ſent to convince him of ſin, and to threaten againſt him and his family his heavy judgment; and ſo he cured and healed him with the ſame hand and lancer that had given the wound.

and he called his name Jedidiah] That is, *Beloved of the Lord*. And thus he called him, *becauſe the Lord* by Nathan appointed this name to be given him; and *becauſe*, alſo *of the Lord* Chriſt, Gods beſt beloved, in whom alone Solomon was, and all the elect are beloved of God, Mat.3.17.

V. 26. *And Joab fought againſt Rabbah of the children of Ammon*] *i.e.* Aſſaulted it fiercely that he might take it. He had now continued the ſiege the greateſt part of the year, having had more ſlow ſucceſſe then the Iſraelites uſually had in their expeditions: Of which the cauſe might well be Davids ſin; for how could his army proſper abroad, when he at home was guilty of ſo much wickedneſſe? But he having now by true repentance made his peace with God, God beginneth to give him and his army good ſucceſſe in their undertakings.

and took the royall City] *i.e.* That part of the City in which the royal Palace ſtood, invironed with waters both for ſafety and delight.

V. 27. *And have taken the City of waters*] Hence ſome gather that this Rabbah, the chief City of the Ammonites, conſiſted of two parts, which were like two Cities conjoyned, as Ramathaim-Zophim, 1 Sam. 1.1. And one of them (called *the Royal City*, becauſe the Kings palace ſtood in it, and *the City of waters* becauſe environed with the river Jabbok) Joab had now taken, and was alſo in good forwardneſſe to take the other; and therefore ſent unto David to come with an army, that he taking it might bear the name of it. Others (and upon good grounds) think that he had not taken already the royal City, but that he was in taking it, and near the taking of it, as the vulgar Latine readeth it, and as the words here uſed may ſignifie: For if he had already taken the royal City, how ſhould Davids coming prevent his having the name of that chief part which he had conquered? and if the royal City were taken before Davids coming, then it is very likely the King alſo was taken, and with him his Crown, ſeeing his royal Palace was there; whereas it is ſaid that David at his coming *took the Kings crown from off his head*, v.30.

V. 28. *Now therefore gather the reſt of the people together, and encamp againſt the city*] The ſtrength of Joabs army was able to have done it alone; for they had already taken the ſtrongeſt piece, or at leaſt were neer the taking of it; but becauſe he would have David to have the glory of the victory, he adviſeth him to bring new forces to colour his conqueſt. And this he did, becauſe Kings are jealous of their honour, and cannot with patience brook that their ſubjects ſhould dazzle their glory, as David before had found by experience in Saul, 1 Sam. 18.8. Hereby we alſo may learn, when we get victories over our ſpiritual enemies, not to arrogate the praiſe unto our ſelves, but to aſcribe the whole glory unto our King and Sovereign Jeſus Chriſt, in whoſe ſtrength alone we overcome in deed and truth, and not only in ſemblance and ſhew, as David in this place: for he is jealous of his honour, and will not give it to another, Iſa.42.8.

and take it] To wit, that thou maiſt have the honour of taking it, and not I, ſeeing the conqueror uſually hath the glory of the conqueſt.

V. 29. *And David gathered all the people*] Having made his peace with God, he thinketh himſelf fit to fight againſt his enemies; and having recovered his former courage and valour, which was weakned by the guilt and filth of ſin, he chearfully undertaketh this expedition, and acteth the part of a valiant General in ſacking of Rabbah.

V. 30. *And he took their Kings crown from off his head*] Which either he had put on purpoſely upon Davids approach, that he might maintain, as long as he could his Royal magnificence and ſtate, and that thus appearing like himſelf, as a King to a King, David might uſe him with more reſpect, or at leaſt leſſe diſgrace; or elſe it was put on his head by others, and at Davids coming taken off his, and put on Davids, to ſhew that he was now degraded of his Royal dignity, and David inveſted therewith; A juſt puniſhment inflicted on this wicked King for his diſhonouring Davids Ambaſſadours in that diſgraceful manner. It is very probable that his degrading was accompanied with his death, and that he being depoſed and ſlain, his brother Shobi the ſon of Nahaſh was by Davids appointment ſubſtituted in his place: Which was the cauſe why he afterwards ſhewed ſuch great kindneſſe to David when he was purſued by Abſolom, ch.17.27, 28.

the weight whereof was a talent of gold] If we reckon according to the weight of the Sanctuary, the Crown here weighed above an hundred pounds, and ſo was as heavy as the golden candleſtick, Exod.25.39. but if according to the ordinary talent, it weighed fifty four pounds, eight ounces and a quarter, of Troy weight: either of which, eſpecially the firſt, being too heavy to be worn ordinarily, we are to conceive that it was but a crown of State, or a royal Crown, which was held or hanged over their heads, as they ſate in their chair of State; or if at all it were ſet upon their heads as an enſign of State and Royalty, it was only at their Coronation, or ſome other great and extraordinary ſolemnity.

V. 31. *And he brought forth the people that were therein*] *i.e.* So many of them as he thought fit to be made exemplary, *i.e.* their Elders and Rulers, which had been the chief ring-leaders in all their wickedneſs. Joſephus affirmeth the whole people were expoſed to theſe ſevere puniſhments. But it is manifeſt that, though the moſt were thus uſed, yet many were exempted, as Shobi the ſon of Nahaſh, who was put in Hanuns place; And if he were made King, he muſt have a people of that nation over whom to rule.

and put them under ſaws, and under harrows of iron] Such examples of great ſeverity exerciſed on Gods enemies we read of elſewhere in the Scriptures, as on Adonibezek, Judg.1.6. and on the men of Succoth, Judg.8.16. And they are not to be condemned as cruel, becauſe either God commanded them, or their heinous crimes deſerved them. As for the Ammonites, they were bitter and malicious enemies, and extreamly cruel when they had the Iſraelites at advantage, as at Jabeſh-Gilead, and had put many of them to the like cruel deaths when they fell into their hands, Amos 1.3, 13. (So Heb.11.37.) and had now violated the law of nations in diſgracing Davids Ambaſſadours; and had ſtirred up and hired all the nations round about to make war againſt Gods people, with a purpoſe utterly to deſtroy them; and beſides, were abominable Idolaters, and ſacrificed their own children.

and made them paſſe through the brick-kiln] Some think this was the furnace of Molech or Milchom the Idol of the Ammonites, where they had made their children paſſe through the fire, 2 Kin.16.3. & 23.10. Lev.18.21. and if ſo, then was this a fit puniſhment for ſuch abominable wickedneſſe.

And thus did he to all the Cities of the children of Ammon] *i.e.* To almoſt all the Elders of every City, who were the chief offenders, and corrupted thoſe that were under them by their wicked example.

CHAP. XIII.

Ver.1. *ABſolom the ſon of David had a fair ſiſter*] Though ſhe was ſiſter to all Davids ſons, and ſo to Amnon among the reſt, they having all the ſame father, yet ſhe is ſaid to be Abſoloms ſiſter in a ſpecial manner, becauſe they were both born of Maacah, the daughter of Talmai King of Geſhur, ch.3.3. and David had the reſt by other wives. This Talmai being an idolatrous King, David did ill to match with his daughter, having choice of wives enough among his own people. And therefore it was no marvel he was ſo much croſſed in the poſterity which he had by her.

And Amnon the ſon of David] Which Ahinoam the Jezreeliteſs bare unto him.

loved her] *i.e.* Luſted after her, being inſnared with her beauty.

V. 2. *And Amnon was ſo vexed, that he fell ſick for his ſiſter Tamar*] *i.e.* His heart was diſtracted and diſtempered, being ſet upon the rack of his paſſions, the groſſeſt and moſt ſenſual parts of the ſoul; which being in their nature neareſt to the body, do affect and work upon it, and making the whole more reſtleſs, breaking the ſleep and taking away the appetite to meat, do ſo cauſe lingring and languiſhing diſeaſes.

For ſhe was a virgin, and Amnon thought it hard for him to do any thing unto her] *i.e.* He was out of hope of enjoying his love, and ſatisfying his luſt with her, not only becauſe, being a virgin, ſhe was according to the commendable cuſtom of thoſe times and countries kept from gadding abroad, and ſtrictly obſerved, (which Diſcipline Dinah taking liberty to diſpenſe with, was raviſhed by Shechem, Gen.34.) but alſo becauſe, being the Kings virgin-daughter, ſhe had ſome appointed to take care of her, and to wait upon her daily, whitherſoever ſhe went; eſpecially ſhe being (for ought we know) his only daughter among ſo many ſons, and withal very fair and beautiful, and therefore no doubt, moſt diligently attended, as a rare and precious jewel, and her fathers deareſt darling.

V. 3. *But Amnon had a friend*] *i.e.* A friend, in reſpect of neer relation of kindred and intimacy of counſels, but not in reſpect of true friendſhip, which adviſeth only to that which is good, and to compaſſe it by lawful means.

and Jonadab was a very ſubtil man] Politick and crafty, *wiſe to do evil, but to do good having no knowledg*, Jer.4.22.

V. 4. *Why art thou, being the Kings ſon, lean from day to day?*] *i.e.* Diſcerning by his carriage that he was rather ſick in mind then body, he asketh him what ſhould be the cauſe of it; or rather implyeth he could have no juſt cauſe at all thus to languiſh and pine away, ſeeing he being the Kings ſon, yea, his eldeſt ſon, and heir to the crown, his preſent condition and future hopes might make him eaſily diſpenſe with matters which might be grievous to others of a low condition ; and beſides, he was of that power and authority, that if he would make uſe of it, there was no ſtop or grievance in his way that he might not eaſily remove, when he pleaſed,

wilt thou not tell me?] *i. e.* Wilt thou ſmother thy griefs in thy own breſt, till they eat out thine heart, and kill thee? and not impart them unto me, who will be faithful to keep thy ſecrets, and ready and willing to give thee advice?

And Amnon ſaid unto him, I love Tamar my brother Abſaloms ſiſter] *q. d.* Though it be a fault to love Tamar in a luſtful manner, that is ſo neer in blood to me, yet it is not ſo great as it may ſeem, ſeeing ſhe is only my half-ſiſter, by the fathers ſide, whereas ſhe is Abſaloms ſiſter both by father and mother. But afterwards, when he was upon another deſign, to perſwade his father to ſend her unto him, he calleth her his ſiſter Tamar, v. 6.

V. 5. *Let my ſiſter Tamar come and give me meat, and dreſſe the meat in my ſight*] He adviſeth him to call her *ſiſter*, the rather, to avoid all ſuſpicion of the foul fact intended by him ; but withal implying, that ſhe was ſuch a dear ſiſter unto him, that he conceived and fancied (as men are apt to do in a languiſhing diſeaſe) it would do him more good to have his meat of her cooking, and given unto him by her own hand, then if it ſhould be dreſt and brought unto him by any other.

V. 6. *Amnon lay down, and made himſelf ſick*] He was vexed before with a pining ſickneſſe, v. 2. but now he counterfeited that his ſickneſſe had ſo far prevailed that he was fain to keep his bed. Thus, like wax to the ſeal, no ſooner had Jonadab given his wicked councel but Amnon was ready to receive the impreſſion, and to imbrace and put it practice.

Let Tamar my ſiſter come and make me a couple of cakes] *i. e.* Some hearty cordial, or pleaſing diſh, fit for one in a languiſhing condition, as the word may ſignifie. Here we may obſerve the ſimplicity and humble plainneſſe of thoſe times, when the only daughter of a great King ſcorned not to put her hand to ſo mean an office as being a nurſe to dreſſe meat for her ſick brother ; which ſurely ſhe could not have done, if ſhe had not been taught and trained up, and ſometimes exerciſed in ſuch emploiments. See the like, Gen. 18. 6. A good precedent for great Ladies in our times, who ſhould not think themſelves too good or great to act that part for which they were created, *i. e.* to be helpers unto men in ſickneſſe and health, and to play the part of good huſwives, as is deſcribed by a great and glorious King, and (as he profeſſeth) taught him by his mother, who, her ſelf alſo was a Queen, Prov. 31. 1, 10, &c.

V. 7. *Then David ſent home to Tamar*] Being a moſt indulgent father to his ſons, and now ſeeing him ſick who was his eldeſt, he preſently ſeeketh to ſatisfie his longing deſire ; and not having the leaſt jealouſy (as there was juſt cauſe) that he had any ill intention in his ſuit, (for none are leſs ſuſpicious of ill in others then thoſe who are innocent, and have in their hearts no fraud or guile) he ſendeth Tamar unto him, as an ox to the ſhambles, or an innocent ſheep to a ravenous Wolf : Which doubtleſſe addeth much to his grief, when he ſaw what miſchief came of it, and that his dear daughter fell into this great miſery by obeying his commands.

V. 9. *And ſhe took a pan, and poured them out before him*] To wit, out of the baking or frying-pan, into a diſh.

And Amnon ſaid, Have all men out from me] being reſolved now to act that filthineſſe which he had before plotted, he would have no eye or ear-witneſſe of his villany. *For every one that doth evil, hateth the light* Joh. 3. 20.

V. 10. *And Amnon ſaid unto Tamar, Bring the meat into the chamber*] *i. e.* Out of that room where they were, into an inner chamber, that he might act his villany with more ſecrecy, and that none might hear and break in to ſuccour her, if when the rape was in acting ſhe cried out for help.

V. 12. *Nay my brother*] She uſeth divers arguments which might have diſſwaded him from his wickedneſſe, had not blind luſt been alſo deaf. Firſt ſhe calleth him *Brother*, both to convince him that the foul act he was going about was an inceſtuous rape, and ſuch an unnatural filthineſſe as might work abhorrency in the heart of a brother, who ſhould be ſo far from thus diſhonouring his ſiſter, that he ſhould be ready, even with the hazard of his life, to protect her againſt any who would offer her ſuch an indignity.

do not force me] Here ſhe uſeth another reaſon to deterr him ; *q. d.* It were a great ſin to intice me, being thy ſiſter, to commit this filthineſſe, but a tranſcendent villany to compell me againſt my will, ſeeing unto inceſt thou wilt add Rape, both which by Gods law are to be puniſhed with death, Gen. 34. 7. Levit. 18. 6, 9. Deut. 22. 29.

for no ſuch thing ought to be done in Iſrael] Who are by profeſſion Gods own peculiar inheritance, and an holy people ; in which reſpect ſuch an example of abominable wickedneſſe committed amongſt them, and that by one of ſuch eminency as thou art, would bring a great ſcandal upon the whole nation, and cauſe religion and even the name of God to be blaſphemed by all the heathen round about us.

do not thou this folly] Though thou haſt uſed all thy wit in the ſubtile contriving of it, yet as the greateſt ſin is the greateſt folly in it ſelf, as tranſgreſſing the law of a dreadful God, who is both able and willing to puniſh it with all ſeverity, it will in the iſſue prove extreme fooliſhneſs in thee, and make thee ridiculous to all who ſhall hear of it, that thou, who maiſt have choice of wives where thou pleaſeſt, with their love and liking,, ſhouldſt force me with violence to commit this loathed act, who am thy own ſiſter.

V. 13. *And I, whether ſhall I cauſe my ſhame to go?*] *i. e.* Which way, or by what means ſhall I cleer my ſelf of this diſhonour and reproach? or how ſhall I be ever able for ſhame, to ſhew my face in any place where I come?

and as for thee, thou ſhalt be as one of the fools in Iſrael] *i. e.* Eſteemed among all men notoriouſly infamous, a ſon of Belial, deſperately vicious, and ſo branded and ſtigmatized with folly and wickedneſſe that all men will think thee moſt unworthy to ſuceed ſuch a glorious and gracious father in the government of the Kingdom, who art ſo unable to govern thy ſelf. See on Joſh 7. 17.

I pray thee, ſpeak unto the King ; for he will not withhold me from thee] This ſhe ſaith, not becauſe there was any hope that the King who was a ſtrict obſerver of the Law, could ever be perſwaded to give his conſent to ſuch an inceſtuous marriage, Lev. 18. 6, 9, 11. but only to allay the rage of his luſt for the preſent, and to eſcape his violence, knowing that if this brunt were paſt, her father would take order to keep her from him.

V. 14. *Howbeit he would not hearken to her voice*] The louder cry of his luſt did ſo out-cry her wholſome counſel, and the divel ſo hardned his heart, that he was ſtark deaf to her perſwaſions, and ſo purſued his wicked purpoſe.

V. 15. *Then Amnon hated her exceedingly*] Thus it often hapneth to thoſe who have ſold themſelves to work wickedneſſe ; when one luſt is ſatisfied, they run into the contrary extreme. Now Amnons eyes being opened, which luſt had blinded, he is filled with horror of conſcience ; and ſeeing plainly what reproach he had brought upon himſelf by his abominable filthineſs, he hated his fair ſiſter, becauſe her beauty was the bait that had allured him to fall into the ſnare of ſhame and miſery. Yet this did not befall him as a neceſſary concomitant of the ſatisfying his luſt, (for we ſee the quite contrary effect in Shechem, after he had defloured Dinah, Gen. 34. 2, 3.) but it came to paſſe by a ſpecial providence of God, ſo diſpoſing of it, that his ſin hereby might be diſcovered, and a way made for the inflicting of thoſe heavy judgements which God had threatned to bring upon Davids family for his ſins of adultery and murder.

And Amnon ſaid unto her, Ariſe, be gone] Here the rage of luſt is turned into the fury of folly and deſperate madneſſe. He hath no reſpect to his credit, nor care to ſhun ſhame. For whereas if he, after he had abuſed his ſiſter, had uſed her civilly and kindly, keeping her ſtill in his chamber, till her grief had been ſomewhat digeſted, ſhe might have been perſwaded, both for his and her own credit, to have concealed the injury ſhe had received from him, now thruſting her out of doors into the open ſtreets and the view of all men, what doth he elſe but proclaim his own ſin and ſhame to all the world? And that indeed was the end at which God aimed in thus giving him over to his impetuous folly and wilde rage, that by the diſcovery of his filthineſs a way might be made unto his ſlaughter, and the puniſhment therein of Davids ſin.

V. 16. *And ſhe ſaid unto him, There is no cauſe*] To wit, that I ſhould be gone in this poſt haſte, being at the preſent in ſuch a woful condition, no courſe being yet taken to preſerve my reputation, or to keep me from falling into much miſchief and miſery.

this evil in ſending me away is greater then the other] *i. e.* This injury of thruſting me out of doors is much worſe then the other of deflouring me. So ſhe might truly ſay in divers reſpects: For that, though a foul fact, proceeded from natural luſt, unto which he was tempted by the alluring bait of beauty ; but this proceeded from more then barbarous inhumanity and ſavage cruelty, againſt all ſenſe and reaſon. That, being committed, might be concealed, and ſo the ſhame avoided ; but this proclaimed his ſin, and expoſed her to open reproach, ſeeing ſhe either might be ſuſpected to have willingly yeelded to his villany, or at leaſt, though ſhe were a meer patient, yet ſhe ſhould be ſo ſtained and blemiſhed in her reputation that none worthy of her would deſire her in marriage. Beſides, Gods name would be blaſphemed amongſt his enemies, when they ſhould hear of ſo foul a fact committed among his peculiar people, his true religion and the profeſſors of it ſcandalized, their fathers heart extremely grieved, Abſalom her brother enraged and excited to take revenge. All which miſchiefs might be avoyded by concealing his ſin, eſpecially if hating and forſaking it he did turn unto God by unfeigned repentance.

V. 17. *Then he called his ſervants that miniſtred unto him*] Who did preſently execute his command, v. 18. For evil maſters ſeldome want evil ſervants to humour them in their wicked courſes and deſigns.

V. 18. *And ſhe had a garment of divers colours*] *i. e.* Of wrought and imbroidered work. For as in all ages men and women have been by God differenced from one another in their eſtates and degrees, ſo alſo in the coſtlineſſe and meanneſſe of their habits and apparel. So Gen. 37. 3. Judg. 5. 30.

V. 19. *And Tamar put aſhes on her head, and rent her garment*]

So they uſed to expreſſe their bitter mourning and heart-venting grief. See on ch. 1. 2.

and laid her hand upon her head] To expreſſe her ſorrow and ſhame, as though ſhe deſired to hide her ſelf that none might ſee her. So Jer: 2. 37.

and went on crying] *i. e.* She addreſſed her ſelf to Abſalom, who was her only brother both by father and mother, and complained as ſhe went along that ſhe had been ſhamefully wronged and abuſed, that when the matter came to be diſcovered, it might appear that ſhe had not willingly conſented unto it. But for the preſent it may be ſhe did not particularly expreſs the fact to thoſe ſhe paſſed by, but onely told it to Abſalom upon his enquiry.

V. 20. *Hath Amnon thy brother been with thee*] *i. e.* Abuſed thee in that foul manner thou relateſt?

But hold now thy peace, my ſiſter; he is thy brother] And therefore this fact of his were beſt to be concealed, ſeeing the publiſhing of it would redound both to the diſhonour of the King and the diſgrace of our whole family.

regard not this thing] *i. e.* Set not thine heart too much upon it, to be thereby vexed and tormented, ſeeing it was forced upon thee, and done againſt thy will; which will make all men excuſe thee. What is done, cannot be helped; and that which is paſt cure, ought to be paſt care. Thus he ſeeketh to pacify his ſiſter, though at the ſame time his heart were enraged, and breathed after revenge.

So Tamar remained deſolate] *i. e.* In a forlorn and mournful condition, none being able to give her comfort.

V. 21. *But when King David heard of all theſe things, he was very wroth*] Not only becauſe his eldeſt ſon had committed ſuch a ſin as expoſed him to ſhame and obloquy, but alſo becauſe it trenched upon his own honour, who had bred him no better. But this was not enough for David, to be angry. He was the ſupream Magiſtrate, and ought to have ſeen the law of God executed upon the offender without partiality or reſpect of perſons. And this he neglecting to do, ſhewed himſelf an indulgent father, like Eli, and moved God in juſt diſpleaſure to pull the ſword out of his hand, for neglecting his duty, being his Vicegerent, and himſelf to ſee juſtice executed upon him by ſuch an executioner as afflicted his ſoul with double grief. This his neglect of juſtice proceeded (as it ſeemeth to me) not only from fondneſſe towards his ſon, but alſo from inward guilt in himſelf. He was convinced in his own conſcience that not long ſince he was defiled with the filthineſſe of luſt, and with the blood of his innocent ſervant, and thereby had deſerved death in the rigour of juſtice, had not God in mercy forgiven the ſins and remitted the puniſhment; and this blunted the edge of his juſtice, that it was not ſo keen to cut off another in the like caſe with himſelf as otherwiſe it would have been. Neither will that ſerve for Davids excuſe which ſome alledge, that he ſaw that Amnon repented for his ſin; ſeeing there is no warrant for it in the text: and though it had been ſo, yet it ſhould not have exempted him from temporal puniſhment, though it might have been available for his everlaſting ſalvation. For in executing juſtice, reſpect muſt be had not only to the offender, but to the whole Common-wealth, to keep others from offending by exemplary puniſhments; unto which none would be brought, if it were ſufficient to make ſhew of repentance.

V. 22. *And Abſalom ſpake to his brother Amnon neither good nor bad*] *i. e.* Having out of inveterate hatred and unreconcileable grudge reſolved upon revenge, he ſmothered his malicious purpoſe, that he might get the fitter opportunity to execute it; and knowing that profeſſed hatred leaveth no place for revenge, ſeeing the party fore-warned is alſo fore-armed againſt any intended miſchief, he ſpake neither leſſe nor more unto him concerning the abuſe offered to his ſiſter, leſt he ſhould ſuſpect that he intended revenge, and ſo ſhould prevent it; neither was he ſullenly ſilent, leſt he ſhould thereby ſuſpect that he bare a grudge, but ſpake occaſionally unto him, as at other times, though not about this matter.

V. 23. *And it came to paſs after two full years*] This time is purpoſely noted to ſhew the inveterate rancor and malice, that was all that while lodged in Abſaloms heart, ſeeing ſo long time could not wear it out, or mitigate it.

Abſalom had ſheep-ſhearers] Upon this occaſion he made a feaſt, as the manner was in thoſe times, to entertain their friends, and to encourage their ſervants and workmen. So 1 Sam. 25. 36.

in Baal-hazor] Or, *the plain of Hazor*, ſituate on the borders of Ephraim and Benjamin, Joſh. 15. 25.

and Abſalom invited all the Kings ſons] Becauſe he had expected thus long, and ſaw that his father out of fondneſſe towards Amnon neglected to execute juſtice, and puniſh his heinous crime, he was ſo much incenſed that he would no longer wait, but reſolved himſelf to take revenge. And to this end he laied hold of this oportunity, none ſuſpecting after ſo long time paſt that he had any ſuch bloody deſign.

V. 24. *Let the King, I beſeech thee, and his ſervants go with his ſervant*] He invites the King and all his ſons, with their retinue, to avoid all ſuſpicion of any ill intention againſt Amnon. Neither can I think (as ſome expoſitors imagine) that he in truth deſired the Kings preſence, becauſe he would have him a ſpectator of his ſons murder, in regard that he himſelf had ſo long neglected to execute juſtice upon him; ſeeing he had little reaſon either to provoke him to wrath, who had power in his hand to puniſh the heinous crime, or to deſire his preſence, which would have been an hindrance to his intended flight after he had committed ſo foul a fact.

V. 25. *Howbeit he would not go, but bleſſed him*] *i. e.* Wiſhed he might have much joy in his feaſt, and gave him thanks for his kind invitation. So ch. 14. 22.

V. 26. *If not, I pray thee, let my brother Amnon go with us*] This he deſired under colour that being the Kings eldeſt ſon, and by lineal deſcent to ſucceed him as heir to the Crown, he might repreſent the Kings perſon, and ſo much grace and honour his feaſt; whereas otherwiſe his earneſt preſſing and importuning to have him in particular to bear them company might well have made both David and Amnon, in reſpect of former carriages, jealous and ſuſpicious that he intended ſome miſchief, had not God deprived them both of prudence and underſtanding, that ſo he might bring them both to puniſhment for their ſins.

V. 27. *But Abſalom preſſed him*] *i. e.* Was importunate, and would take no denial and ſo in the end prevail'd.

V. 28. *Mark ye now, when Amnons heart is merry with wine*] Of this time he maketh choice to perpetrate his bloody deſign and treacherous villany, that it might be the more ſecretly acted, when Amnon being intoxicated with exceſs of wine was deſtitute of counſel and ſtrength, to make any reſiſtance. And here Davids ſin is puniſhed by retaliation. For as he had made Uriah drunk, that he might work his deſign upon him: ſo doth Abſalom deal with Amnon to the ſame purpoſe;

and when I ſay unto you, Smite Amnon, then kill him] He maketh his will ſtand for law, yeelding no reaſon for his bloody command. Howſoever it might well be judged that he did it in revenge of his ſiſters wrong, whom Amnon had defiled and raviſhed, yet it may be he had a further end, being proud and ambitious, to make way to the Crown by taking his eldeſt brother out of the way.

fear not: have not I commanded you?] *q. d.* Is not my warrant ſufficient to bear you out and excuſe you, who am ſo potent in my ſelf, and ſo highly in the Kings favour, that he will never queſtion either me or you, ſeeing it is done in the juſt revenge of ſo foul a fact; and ſeeing alſo when he is removed out of thy way, I ſhall be Prince, and as heir to the Crown, ſucceed my father, and ſit upon his throne?

V. 29. *And the ſervants of Abſalom did unto Amnon as Abſalom had commanded*] *i. e.* Like wicked men, they obeyed the command of a wicked maſter, being more willing to pleaſe him then either God or their King.

then all the Kings ſons aroſe, and every man gat him up upon his mule, and fled] *i. e.* Not knowing how far Abſaloms bloody treachery might extend, they haſted away to ſecure their own lives. And it is ſaid that they *gat them up upon their mules*, which great men in that country uſed to ride upon, 1 Kings 1. 33. For though the Iſraelites might not breed them, by cauſing beaſts of divers kindes, as the horſe and the aſſe, to gender together, Lev. 19. 19 yet they were not forbidden to make uſe of mules ſo engendered. See Gen. 36. 24.

V. 30. *And it came to paſs while they were in the way*] *i. e.* Poſting from Abſaloms houſe to the Court.

tydings came to David, ſaying, Abſalom hath ſlain all the Kings ſons] Flying fame was increaſed in her flight, God ſo ordering it by his ſpecial providence, that David firſt might be the more throughly humbled by hearing the report of ſuch an heavy judgement, and afterwards might be made more capable of comfort, when the loſs proved far leſſe then he expected.

V. 31. *Then the King aroſe, and tore his garments*] See on ch. 1. 11. and 12. 16. And well might David thus expreſſe his great grief, being ſuch a tender loving father as that he placed much of his happineſs in his children, and now ſeeing one of them murdered by another, yea, (as it was related) all of them by one, and that in ſuch a baſe treacherous manner; and with all looking back to his own ſin as the fountain and cauſe of all this miſchief and miſery; and conſidering alſo that both by his ſin and puniſhment he had given occaſion to Gods enemies to blaſpheme,

and lay on the earth] As one dejected with extream grief in the apprehenſion of Gods wrath upon his houſe, before threatned, and now inflicted, for his ſin, ch. 12. 10.

V. 32. *And Jonadab the ſon of Shimeah——ſaid*] This ſubtle man was able above all others rightly to judge of this accident, becauſe by his councel and contrivance Amnons rape was committed, which was Abſaloms motive to this murder. And it may be, he being Abſaloms boſom-friend, and of his ſecret counſels, he had expreſſed to him his hatred towards Amnon, and his purpoſe of revenge; and therefore Jonadab limited the murder here to Amnon alone. Here the impudence of this Court-favourite, and his impenitency for his ſin, notwithſtanding he ſaw what miſchiefs it had produced, appeareth, in that he could thus talk of Tamars rape, which himſelf had plotted, without any bluſhing, as if it had been a matter that nothing concerned him.

V. 33. *Let not my lord the King take the thing to his heart*] *i. e.* To mourn exceſſively above that for which there is juſt cauſe.

V. 34. *But Abſalom fled*] He that before the ſin committed was ſo couragious that he would have his ſervants act it without fear, now it is done, is ſo purſued with the guilt of an evil conſcience that himſelf fleeth to eſcape the ſword of juſtice ready to purſue him for his ſin.

the young man that kept the watch, lift up his eyes, and looked] And having diſcovered the people approaching, brought word of it to David.

there came much people by the way] To wit, which did lye between Baal-hazor and Jeruſalem.

V. 35. *As thy ſervant ſaid, ſo it is*] Heb. *According to the word of thy ſervant.* To wit, that all the Kings ſons are alive, and onely Amnon is dead.

V. 36. *The Kings ſons came, and lifted up their voice and wept*] Bewailing the great loſs that hapned in their family of two of their eldeſt brethren, the one being loſt by an horrid murder, and the other having forfeited his life to the hand of juſtice by his treacherous cruelty.

V. 37. *But Abſalom fled, and went to Talmai*] His mothers father, from whom he hoped for protection, or to get pardon from his own father by his mediation: ch. 3. 3.

the ſon of Ammihud] Or, *Ammihur.*

and David mourned for his ſon every day] i. e. For the death of his ſon Amnon, who was ſo treacherouſly murdered by his own brother, and who alſo was ſo deer unto him. His unnatural and untimely death he bewailed for the ſpace of three years every day, having no intermiſſion in his mourning, v. 38.

V. 38. *went to Geſhur, and was there three years*] He ſtayed ſo long there in hope that his fathers diſpleaſure would be worn out in proceſs of time; as it alſo hapned.

V. 39. *And the ſoul of King David longed to go forth unto Abſalom*] Or, *was conſumed* i. e. He ſo vehemently longed to ſee his beloved Abſalom that even he languiſhed in his deſire. Or, he ſo much deſired to have him return unto him that he could willingly have found in his heart to have gone for him himſelf, or to have met him in the way, or at leaſt to have ſent ſome other to fetch him home. But he could do none of theſe for fear and ſhame, ſeeing he was guilty of ſo foul a murder; for by ſhewing favour to ſuch a flagitious and wretched ſon he ſhould not only expoſe himſelf to Gods diſpleaſure but to the common obloquie of all the people.

for he was comforted concerning Amnon, ſeeing he was dead] i. e. Had ceaſed his mourning for Amnons death, becauſe mourning could not fetch him again, ch. 12. 23. and it may be becauſe now he conſidered that his foul offenſe had juſtly deſerved death, though Abſalom had failed in the manner of execution.

CHAP. XIV.

Verſe 1. NOw *Joab*——*perceived that the Kings heart was towards Abſalom*] i. e. Longed to have him fetched home. Hereby it appeareth that all Joabs following endeavours to reduce Abſalom into the Kings favour did not proceed from any true love or friendſhip towards Abſalom, but meerly out of ſelf-love, becauſe he looked upon him as heir to the Crown, who might do him either a pleaſure or diſpleaſure when he came to reign; and therefore perceiving he was now likely to recover the Kings favour, he thought it good policy to purchaſe his love by ſhewing himſelf forward and a chief means in working his reconciliation: and alſo he looked upon him as Davids jewel and chief favorite, after whom his heart now earned and longed, not being able any longer to endure his exile and abſence; therefore like a cunning Courtier he applieth himſelf to pleaſe the Kings humour, and to perſwade that he might be ſent for home, becauſe he ſaw that David much deſired it: Now this plainly appeareth by that which followeth: For when after his return the King ſeemed diſpleaſed, and would not ſuffer him to ſee his face, Joab likewiſe would not for a long time give him ſo much as a viſit, yea, would not come at him, though ſent for, till he was conſtrained by the injury he did him in burning his barley.

V. 2. *And Joab ſent to Tekoah*] A city eight miles from Jeruſalem, upon a hill on the North-borders of Judah, 2 Chro. 11. 6. where the Prophet Amos lived, Amos 1. 1.

and fetch thence a wiſe woman] He made choice of one at ſuch a diſtance, rather then of one dwelling at Jeruſalem, or near hand, becauſe coming with a fained tale, ſhe might not be ſo eaſily known and diſcovered. And for this woman, he knew her to be prudent and politick, witty, active, and of ready ſpeech, and thereby fit for ſuch an imploiment, being able to deliver her mind and meſſage, and to anſwer the King upon the ſudden, as any occaſion ſhould be offered. And he thought fitter to uſe a woman then a man, and a widow rather then a wife or maid, becauſe the parable was to ſuit with a woman, and with a woman of ſuch a condition. And that ſex being the more paſſionate, was the more apt to move compaſſion, and the more fit to act a mourners part, having tears and lamentations at command. And being a widow, ſhe might (being unable to help her ſelf) the better crave and implore Davids aſſiſtance, who being Gods vice-gerent ſhould adminiſter juſtice to all, eſpecily to the fatherleſſe and widows, with all lawful favour, ſeeing they had from God ſpecial promiſes of protection.

and anoint not thy ſelf with oil] In token of mourning. Otherwiſe the Jews uſed to anoint their faces with oil to make them ſeem more cheerful, Judg. 9. 9. Ruth. 3. 3. Pſal. 104. 15. Matth. 6. 17.

V. 3. *So Joab put the words in her mouth*] i. e. The whole form and frame of ſpeech which he would have her uſe to the King, and which he would have delivered, not plainly and directly, but darkly and by way of parable; which was uſual in thoſe times. This Joab thought fit for the preſent occaſion, both becauſe Parables move much, and leave behind them a ſtrong and deep impreſſion, and beſides, the cauſe being evil needed to be diſguiſed under oblique and indirect colours and ſhews: otherwiſe it would have appeared an unlawful and diſhoneſt ſuit, if ſhe had bluntly deſired that he who had murdered his brother ſhould be protected.

V. 4. *and ſaid, Help, O King*] Heb. *Save.* i. e. Succor and relieve me, that I may be delivered out of the diſtreſs and danger in which now I am, according to thy place, and that power which God hath been pleaſed to put in thine hand, and hath appointed thee to exerciſe for the relief of diſtreſſed and oppreſſed widows, Eſai. 1. 17, Deut. 27, 19.

V. 5. *And ſhe anſwered, I am indeed a widow woman*] And therefore more need to be pitied and relieved in my diſtreſſed condition, ſeeing I am not able to help my ſelf, and want an husband to aſſiſt me; which in it ſelf is miſery enough: But how much more intolerable would it be if I ſhould loſe alſo both my ſons, as I am now in danger to do, unleſs thou wilt be pleaſed to help me againſt thoſe that are againſt me?

V. 6. *And thy hand-maid had two ſons, and they two ſtrove together in the field*] i. e. They quarrelled with one another upon ſome ſudden occaſion accidentally offered, and not upon any pretended malice.

and there was none to part them] And conſequently no witneſs to prove the fact, as the law requireth, Deut. 17. 6.

but the one ſmote the other, and ſlew him] As the avengers ſay, but cannot prove.

V. 7. *And behold, the whole family is riſen againſt thine handmaid*] i. e. The kindred, who are appointed by the law to be the avengers of blood, are riſen to proſecute juſtice againſt the offender, Num. 35. 19. Deut. 19. 12. This they pretend, as hot zelots of the law; but it may well be thought they do all out of ſelf-love, knowing that my ſons inheritance by his death ſhall come unto them: yea this their own words import, for they ſay *they will deſtroy the heir alſo.*

and ſo ſhall quench my coal which is left] i. e. Kill mine onely remaining ſon, by whom my husbands name and family may be continued and preſerved: even as a fire ready almoſt to go out, may yet be revived by a coal that lieth hid under the aſhes, being kept alive and blown upon; but if that alſo be put out and quenched, then no hope remaineth, Deut. 25. 6, 10.

V. 8. *I will give charge concerning thee*] That thy cauſe may be heard and examined, and thy ſon preſerved, if that which thou ſayeſt appear true.

V. 9. *The iniquity be on me and on my fathers houſe, and the King and his throne be guiltleſſe*] i. e. I am ſo well perſwaded of my ſons innocency, that I am content, if there be any fault in protecting him, to take it wholly upon my ſelf and mine, that the King and his Kingdom may not lie under the guilt of blood, for preſerving my ſon that is alive. Or, If there be any iniquity in that which the King ſhall grant at my requeſt, let the guilt be upon me and mine. So Matth. 27. 25. This was not a ſound argument to move the King to grant her ſuit, becauſe, if unjuſt, God would puniſh both her for making it, and him for giving way unto it; yet it might be ſome kind of motive to make him think her requeſt good, ſeeing ſhe was ſo confident of the goodneſs of it that ſhe was willing to bear the whole burden and blame if it proved evil; and it might ſomewhat incline his heart to favour her ſuit, ſeeing out of her great care of his good ſhe would rather ſuffer in her ſelf and hers any evil, then that any harm ſhould redound to the King or his Kingdom. Thus Rebekah perſwaded Jacob to hearken unto her motion of getting his fathers bleſſing by deceit, Gen. 27. 13.

V. 10. *He ſhall not touch thee any more*] i. e. Not put thee to any more trouble.

V. 11. *Then ſaid ſhe, I pray thee let the King remember the Lord thy God*] i. e. How the Lord by his law hath provided that ſuch as have ſlain a man at unawares ſhould be preſerved from the avengers of blood, Numb. 35. 12. And ſeeing there were many that ſought her ſons life, ſhe deſireth the King would be pleaſed to take order that he might be preſerved againſt the perſecutions of them all. Others take it, and that very probably; that ſhe in theſe words deſireth that he would remember his promiſe now made in the preſence of God, which he might haply forget through the multitude of his weighty occaſions, and ſecretly moved him to ratifie what he had ſaid by an oath; unto which he condeſcended in the words following.

And he ſaid, As the Lord liveth, there ſhall not one hair of thy ſon fall to the earth] i. e. I will take order that thy ſon ſhall not be hurt in the leaſt degree or manner. This oath was very unlawfull, ſeeing by the Law her ſon, who had ſlain his brother wittingly and willingly, though in heat of blood, ought to have died, Num. 35. 16, 17, 21. But it was now Davids own caſe in reſpect of Abſalom; and that maketh him ſo favourable in paſſing this ſentence, and ſo ready to ratifie it by a ſolemn oath. See 1 Sam. 14. 45. Acts. 23. 27.

V. 13. *Wherefore then haſt thou thought ſuch a thing againſt the people*] Here ſhe ſubtilly applieth the parable to the Kings particular caſe, taking ſo much as ſerved her turn, and leaving out all that made againſt her. For there were divers great differences between the caſe of her ſon and his brother (as ſhe propounded it) and that of Abſalom and Amnon. For, he ſlew his brother ſuddenly in the heat of blood; but Abſalom killed Amnon after a long meditation, and in a treacherous manner: One of them aſſaulted the other in a duell or equal fight; but Amnon was ſlain at a feaſt, where love was pretended, and for the preſent no offence given. There, no witneſſes were preſent; but here, all the Kings children and their retinue. She pretended this was her onely ſon, and that if he were cut off, there would remain no heir, nor any remembrance of her deceaſed husband, to preſerve his houſe from being utterly extinguiſhed; but Abſalom had many brethren, and much better then he; and therefore, if he were taken away, there would have been no loſſe. But herein they agreed, that both the one and the other were wilful murderers, and therefore could have no benefit or protection by the cities of refuge, which were appointed only for thoſe that killed any at unawares.

for the King doth ſpeak this thing as one that is faulty, in that the King doth not fetch home again his baniſhed] *i. e.* As one who having given a juſt ſentence in the caſe of another, doth fail in the execution of the ſame when it is his own. For David, who (as ſhe chargeth him) would have no rigour uſed againſt her ſon for killing his brother, becauſe it would extend to her great grief and loſs, could be contented that rigour ſhould be exerciſed towards his own ſon Abſalom, though it redounded much to the grief and detriment of the whole Common-wealth, which looked upon him as heir to the King, and as a light that ſhould ſhine unto them, when as he, who was now their Sun, ſhould ſet; and all this for killing Amnon, who had deſerved death, and highly provoked Abſalom to inflict it, by raviſhing his ſiſter, and thereby diſhonouring him and the whole family.

V. 14. *For we muſt needs dye, and are as water ſpilt on the ground*] *i. e.* We take his abſence ſo much to heart that we can no longer ſubſiſt without him, ſeeing we ſhall be deſperately loſt (even as water ſpilt upon the ground, which cannot be recovered) if ſuch an hopeful ſucceſſor be cut off.

neither doth God reſpect any perſon] To wit, to exempt him from death, of what degree ſoever he be.

yet doth he deviſe means that his baniſhed be not expelled from him] Or, *becauſe God hath not taken away his life, he hath alſo deviſed means,* &c. *i. e.*] It is a ſign that it is Gods will he ſhould ſucceed thee, in that he hath preſerved him all this time of his baniſhment, and now uſeth means to perſwade thee that he may be reſtored. Others underſtand it of our ſtate of mortality, and the neceſſity of death; Seeing ſuch is our condition as that we muſt all needs die, firſt or laſt, and when we are dead, there is no returning, as water ſpilt cannot be gathered up again, therefore it is in vain to take Abſalom away before his time for killing Amnon, ſeeing by his death the other could not be revived and brought back into the world. Or it may thus be meant, That ſeeing all men are mortal it muſt needs be the caſe alſo both of David and Abſalom; and if David ſhould die, who was now whileſt he lived, the light and life o Iſrael, yet if Abſalom ſurvived him, he would, as a living coal, again kindle the fire ready to go out; whereas if David ſhould happen to dye, (as there is no certainty in mans mortal condition) and Abſalom alſo ſhould miſcarry through grief, before his time, by living in exile, then this coal being quenched, all their hope and happineſs would be quite extinguiſhed.

V. 15. *It is becauſe the people have made me afraid*] Either that thou art ſo much incenſed againſt him that thou art fully reſolved to continue him in his baniſhment, or that they will be ſo enraged to have their hope cut off of enjoying ſuch a ſucceſſor when thou art gone, that they will riſe up in rebellion, and bring him back againſt thy will. Or it may be it is thus paſſively to be underſtood, that ſhe was afraid for the peoples ſake, that there might ſome attempts be made againſt them, in the way of invaſion, by Abſolom, aſſiſted by his father in law the King of Geſhur, and his allies; or elſe, leaſt Abſolom living long among idolaters ſhould be corrupted, and ſo corrupt the people in their religion, when he came to reign over them.

And thy handmaid ſaid, I will not ſpeak unto the King] *i. e.* Fearing ſome miſchief would enſue if the Kings ſon continued in baniſhment, I reſolved with my ſelf to uſe the beſt means I could to prevent it, and to ſpeak in his behalf to the King, that he would cauſe him to return; hoping that when he heareth what dangers will ariſe both to him and the Common-wealth, by his ſtill remaining in exile, he will hearken unto me, and grant my ſuit.

V. 16. *For the King will hear, to deliver his handmaid, &c.*] *i. e.* Knowing the King ſo juſt that he will be alwayes ready to hear the cauſe of the oppreſſed, and to right their wrongs, I thought it beſt in a parabolical way to propound it, and to make his caſe my own, hoping that when he ſaw the equity of the cauſe in my perſon, and had judged right concerning me and my ſon, that we ought to be delivered from thoſe that purſue us, he would be no leſſe equal and juſt to himſelf and his own ſon, when he ſhould ſee the parable brought home and applyed unto them, conſidering how dear he is to that people which are *Gods inheritance.*

V. 17. *Then thine handmaid ſaid, The word of my lord the King ſhall now be comfortable*] *i. e.* Upon this ground ſhe concluded with her ſelf that ſhe ſhould receive from the King a gracious anſwer to her ſuit concerning his ſons return.

For as an Angel of God, ſo is my lord the King] Here ſhe inſinuates her ſelf into his favour for the obtaining of her ſuit, by commending and extolling him. And becauſe there was none on earth to match him, ſhe compareth him to an Angel of heaven, both for wiſdom in diſcerning between right and wrong, good and evil, for dexterity in judging, and uprightneſſe in judgement; perſwading her ſelf that, like an Angel, he would judge without paſſion or partiality of her ſuit which ſhe made unto him, and conſtantly obſerve his promiſe which he had made unto her under the name of her ſon, for the reducing of his own Abſalom.

therefore the Lord thy God ſhall be with thee] *i. e.* Cauſe thy Kingdom to flouriſh, and proſper thee in thy goverment, and give good ſucceſſe to all thy undertakings, becauſe thou art wiſe and upright in judgement, and wilt now approve thy ſelf ſo to be in this particular caſe between thee and thy ſon.

V. 19. *Is not the hand of Joab with thee in all this?*] *i. e:* Haſt thou not ſpoken and done all this by Joabs councel and direction?

none can turn to the right hand or to the left from ought that my lord the king hath ſpoken] *i. e.* Thou haſt judged ſo right that none can decline from that which thou haſt ſpoken and not ſpeak an untruth.

he put all theſe words in the mouth of thine handmaid] *i. e.* He gave me ſpecial directions for all that I have ſpoken.

V. 20. *To fetch about this form of ſpeech*] *i. e.* To ſpeak thus unto thee in a parabolical manner, propounding the matter in my own caſe, that thou mighteſt the more unpartially judge of it being applied unto thy ſelf.

and my lord is wiſe, according to the wiſdom of an Angel of God] By theſe tranſcendent and ſuperlative praiſes ſhe inſinuateth her ſelf into Davids favour, that he might the more eaſily condeſcend unto her ſuit. *q. d.* Thou art of ſo deep a reach to dive into the ſecrets of all our counſels that thou excelleſt others in wiſdom as far as Angels excell men. *See* 1 Sam. 29. 9.

V. 21. *And the King ſaid unto Joab, Behold now, I have done this thing*] *i. e.* I have granted thy ſuit, which by the woman of Tekoah thou haſt moved me in.

V. 22. *And Joab——thanked the King*] Heb. *bleſſed. i. e.* with all lowly reverence he gave him thanks for granting his ſuit, and wiſhed him all happineſs and proſperity.

To day thy ſervant knoweth that I have found grace in thy ſight] *i. e.* I know it experimentally, and am further confirmed and aſſured of thy favour by thy granting my ſuit.

in that the King hath fulfilled the requeſt of his ſervant] Joab well knew it was Davids deſire to have Abſalom brought home; and that was the chief motive inducing him to make it his requeſt: He knew it would be very pleaſing to the King to have it preſſed upon him by the importunate ſuit of the General of the Army, who was in high place, and favour of the people; eſpecially when he knew not how that which he ſo much deſired could be better done for his own credit: Yet taking no knowledg of this, he maketh it his own ſuit, and ſheweth his thankfulneſſe for having it granted, that he might gain the Kings affection by expreſſing his love towards his children and ſhewing himſelf careful of their welfare.

V. 23. *So Joab aroſe*] *i. e.* Addreſſed himſelf with all ſpeed to ſet upon his journey, that he might fetch Abſalom home.

V. 24. *And the King ſaid, Let him turn to his own houſe, and let him not ſee my face*] *i. e.* Not be admitted into my preſence, as though he were reconciled and in my favour. For it is more then probable that in the ſpace of two whole years Abſalom ſaw his fathers face: elſe he could not all that while have come at the place of Gods publick worſhip, from which it was not Davids purpoſe to have him baniſhed. Now David did this partly to bring him to the ſight of his ſin, and to keep him for the time to come from falling into the like, as in the pride of his ſpirit he would have been too apt to do, had he found his fathers favour eaſily recovered) and to deterre others alſo by his example; and partly to avoid the ſcandal of too eaſie remitting ſo foul a fact. And it may be alſo that he had reſpect unto Amnons friends, and avoided to give them juſt offence by his eaſie admittance of him that had murdered him, leſt they ſhould hereby be provoked to ſeek revenge.

V. 25. *But in all Iſrael there was none to be ſo much praiſed as Abſalom, for his beauty*] This is here brought in to commend Davids gravity and power over his affections, that could moderate and reſtrain himſelf from ſhewing any countenance or love to ſo lovely a ſon. Or it is prefixed before the ſtory of Abſaloms rebellion, as being one ſpecial cauſe of it. His beauty made him inſolent, proud and ambitious; and being admired of the people, he became thereby popular, and highly in their favour. In this reſpect one compareth beauty to a goodly Oak, which bringeth forth no other fruit but maſt and akorns fit to feed and fatten hogs.

V. 26. *at two hundred ſhekels after the Kings weight*] To wit, common and civil ſhekels, which weighed a quarter of an ounce, or two drams.

V. 27. *And unto Abſalom there were born three ſons, and one daughter*] All which died before him: ch. 18. 18.

V. 28. *And ſaw not the Kings face*] See on v. 24.

V. 29. *Abſalom ſent for Joab, to have ſent him to the King*] Namely to mediate on his behalf, that he might be admitted into his grace and favour.

And when he ſent again the ſecond time, he would not come] Thereby ſhewing himſelf a right Courtier, whoſe love carried him no further on to act in his buſineſſe then ſtood with the favour of the King. Therefore fearing (as it may be thought) that the King might ſuſpect ſome ſecret counſels and practiſes between them, he ſhunned to come neer him, that he might avoid ſuch jealouſies.

V. 30. *Go and ſet it on fire*] To the end that he that would not come at his requeſt, out of love, might be forced to do it for his own ſake, to expoſtulate the injury.

V. 31. *Then Joab aroſe*] *i. e.* Made all the haſte he could to come unto Abſalom.

V. 32. *Wherefore am I come from Geſhur?*] Thus he would have him with all earneſtneſſe expoſtulate with the King concerning his withdrawing from him his face and favour, as though he were ſo full of love towards him that he was now grown impatient of furtherr delay; whereas contrariwiſe, being diſcontented at his reſtraint, he grew ill-affected towards his father, and entertained thoughts of rebellion againſt him, and aſpiring to the Crown; and not ſeeing any means of compaſſing his deſign whileſt he was baniſhed from the Court, he vehemently deſireth that he might be reſtored thither, to raiſe a party, and make friends by his popular carriage.

It

It had been good for me to have been there ſtill] Or, *It had been better for me to have remained there ſtill*, then come home to be baniſhed out of the Kings ſight, and live out of his favour, which is the life of my life, and the want of it a living death. For the nearer I am to my father, the more ſenſible I am of my miſery that I cannot enjoy him: And it more tendeth to my diſgrace and reproach, when the people by my being here take notice of his diſfavour in debarring me to come into his ſight, which they would not have been ſo apt to do, had I ſtill lived from him in a further diſtance. At Geſhur alſo I had liberty to come to Court, or go whither I pleaſed, whereas now I am confined by the Kings command to mine own houſe, or at leaſt baniſhed from the Court. And indeed it is not likely that the King reſtrained him from the place of Gods publick worſhip, though he in his profaneneſs maketh no account of enjoying ſuch a priviledge, which he was wholly deprived of whileſt he lived at Geſhur.

And if there be any iniquity in me let him kill me] Here he juſtifieth himſelf, as though he had done nothing amiſs in murdring Amnon, ſeeing thereby he had juſtly revenged that wrong and diſhonour which he had offered his ſiſter. Or, if he had failed in the manner of executing juſtice, he was content for that to ſuffer, becauſe he had rather dye then live in ſuch diſgrace: But then he deſired that his father ſhould ſentence him to death, who was ſupream Iudge, becauſe he knew he had ſuch intereſt in his favour that he was ſure enough to be out of danger. Thus wicked men juſtifie themſelves in their evil actions, eſpecially when they preſume upon the favour of their Iudge.

V. 33. *and told him*] *i. e.* Ioab related unto him Abſaloms ſpeeches, by which he made ſhew that he was ſo much grieved for his being excluded out of his fathers preſence that he choſe rather to die then to live. And hereby David, deluded by his hypocriſie, and out of his own indulgency, being perſwaded that he was now ſufficiently humbled for his ſin, yeilded to his ſuit, and admitted him to come into his preſence. But there was in him no true repentance, nor hearty deſire to recover his fathers favour, but only that he might come unto the Court to work his own miſchievous and ambitious ends by gaining the love and applauſe of the people.

And the King kiſſed Abſolom] To give him full aſſurance that now he had forgiven his offence, and was throughly reconciled unto him. See on Gen. 29. 11. & 31. 55.

CHAP. XV.

Ver. 1. A*Nd it came to paſſe after this*] *i. e.* After David had thus reconciled himſelf to his wicked ſon, and again received him into grace and favour, neglecting to execute juſtice by inflicting upon him that puniſhment which Gods law required and his bloody ſin deſerved, God in his righteous judgment begun to execute upon David that heavy doom which he had threatned againſt him for his ſins of adultery and murder, that he would *raiſe up evil againſt him in his own houſe*, ch. 12. 11. And to this purpoſe he gives up his gracleſs ſon, out of pride and ambition to plot and practice againſt him, that dethroning him he might reign in his ſtead. Being now his eldeſt ſon, he had fair hopes to attain his deſire, if he would have ſtaid till his fathers death, which now in reſpect of old age could not be far off; but he was ſo impatient of delay that nothing could content him but preſent poſſeſſion, though he could no otherwiſe aſcend into the throne then by making the dead karkaſe of his father a ſtep unto it. Of this his haſte (beſides his reſtleſſe ambition) one cauſe might be an old grudge conceived againſt his father, becauſe he had diſhonoured him in the eyes of the people by his long baniſhment for killing his brother (though he approved it a juſt act) which might make him be thought unworthy to reign after his death, whom he thought unworthy to come into his preſence whileſt he was living. Another cauſe might be, the jealouſie he had of Solomons obtaining the Crown, both becauſe he was ſo well beloved of his father and of God himſelf, ch. 12. 24, 25. and alſo becauſe he was a true Iſraelite both by father and mother; whereas himſelf was deſcended of Maacah, a ſtranger, and of a heatheniſh Nation. Therefore to put the matter out of all doubt, he reſolveth, whatſoever it coſt, to get preſent poſſeſſion: And to this purpoſe he putteth divers policies in practiſe to further his ambitious deſign. And firſt, he getteth a princely retinue to attend him.

Abſolom prepared him chariots, and horſes, and fifty men to run before him] This he did to the end, that taking upon him the port and ſtate of a Prince, the people might take notice of him as heir to the Crown, and uſe him with ſuitable reſpect; and becauſe ſuch unuſual pomp would much commend him to the eſteem of the vulgar ſort, who are much taken with novelties, and apt to admire and adore outward appearances of glory and greatneſſe. Of this height of pride David taketh no notice, nor uſeth any means to croſſe his ſonnes ambition in the firſt riſe, being much blinded with fondneſſe of affection.

V. 2. *And Abſolom roſe up early, and ſtood beſide the way of the gate*] To wit, of the Kings Court, out of the City; which was appointed to be the place of Judicature. This pains and diligence he uſed as another politick means to inſinuate himſelf into the hearts of the people, ſeeing he was ſo zealous of their welfare that he ſpared no pains to inform himſelfe in their cauſes and ſuits, that they might have right.

then Abſolom called unto him] *i. e.* He was ſo forward to gratifie them in their ſuits, that he did not ſtay till they made their addreſſes unto him, but prevented them by ſhewing his readineſs to do them good.

Thy ſervant is of one of the tribes of Iſrael] *i. e.* Of this or that city, ſituate in ſuch or ſuch a tribe.

V. 3. *And Abſolom ſaid unto him, See thy matters are good and right*] *i. e.* Thus it was his manner to ſay unto any man that had a ſuit, that their cauſe was juſt and good, though it were never ſo bad: And he would make them fair promiſes of his aſſiſtance, though he never intended it, but only aimed by ſoothing flattery to gain their love; which was an eaſie purchaſe, coſting him no more then the price of his breath.

but there is no man deputed of the King to hear thee] Or, *None will hear thee from the King downward.* *i. e.* He hath not appointed any of his Judges or inferiour Officers to hear thy cauſe, and do thee right. Here he traduceth the King, that he might work him out of the hearts of the people, by telling them of his ill government in his old age, ſeeing he had no care to execute juſtice himſelf, nor of having it done by others under him; either not appointing them to do it, or not calling them to account if they neglected it. Which was a ſhameleſſe ſlander of a graceleſſe ſon, ſeeing it is ſaid, that *David reigned over all Iſrael, and executed judgment and juſtice unto all the people* ch. 8. 15.

V. 4. *Abſolom ſaid moreover, O that I were made Judge in the land*] So Gaal, Judg. 9. 29. Here he plainly ſheweth that his end in traducing his fathers government was to advance himſelf, though the eyes of the common people were ſo dazeled with his gloſing language that they could not diſcren it.

V. 5. *And it was ſo, that when any man came nigh to him to do him obeyſance——he kiſſed him*] *i. e.* Seeing his plot was to inveigle all the people with his allurements, he put no great difference between one and another, rich and poor, but uſed the ſame humanity and affability to all alike. Putting forth his hand he pulled them to him, imbraced and kiſſed them, which was the common complement that was uſed in thoſe times for expreſſing of love. Now this he did to ſhew how unpartial he was, and that in all theſe courteſies he had no reſpect of perſons, but only aimed at juſtice and the common good of all the people.

V. 6. *So Abſolom ſtole the hearts of the men of Iſrael*] To wit, from David his father, whoſe they were by right and duty, as being the lawful King and ſovereign Lord, unto himſelf to whom they belonged not in that relation. They might lawfully love and honour him as their Prince, yet not ſo as to ſet the Crown on his head, which was only his fathers right. In this reſpect he is ſaid to have *ſtoln their hearts*, becauſe he ſought to take away that which was due only to his father, and alſo in that he did it ſecretly and deceitfully, ſo that neither the people nor David himſelf did diſcover it. But it may be well admired that he who was ſo wiſe a man, and a King alſo (and Kings are uſually very jealous in matters which concern their Crown) ſhould ſuſpect nothing, ſeeing Abſaloms common carriage to all the people and his daily practice could hardly be kept from his ears, but he muſt hear of it, by the relation of one or other. But though love did not ſilence their tongues, Davids fondneſſe ſtopped his ears, that he had neither power nor will to hearken to any reports againſt his ſon. But this came to paſſe principally, becauſe it was Gods pleaſure to uſe Abſolom as his rod to correct his father, and to bring upon him thoſe judgments, which he had by Nathan threatned againſt him, for his adultery and murder.

V. 7. *And it came to paſs after fourty years*] From what period of time theſe fourty years are to be computed, is a great queſtion among Expoſitors. For the determining whereof, I will let paſſe divers of their conceits; which have no probable ground, and inſiſt only upon two, which are moſt likely. The firſt is of thoſe, who think that this account is to begin with Davids reign. But ſeeing he reigned but fourty years in all, it doth not ſeem unto me very probable, that this reckoning can ſtand which taketh up his whole time, from his firſt anoynting at Hebron, to his death. And though it be ſaid, that the things afterwards related from Abſoloms rebellion, to the end of Davids reign, were all tranſacted in a ſhort time, and as they conceive, in the laſt year before his death; yet it ſeemeth to me to be far otherwiſe, and apparently contrary to the plain text. For beſides the time required to the raiſing of the rebellion of Abſolom and Sheba, and the ſuppreſſing of the rebels; we read of a three years famine that followed in the dayes of David, inflicted upon the land for the ſin of Saul and his bloody houſe; of execution done upon Sauls ſons, and of Riſpahs attendance upon their dead bodies, which were hung up in the hill all the time of the harveſt, chap. 20. ver. 10. mention alſo is made of wars raiſed by the Philiſtims three ſeveral times, and of Davids victories over them; for the obtaining whereof, he went out and fought againſt them in his own perſon, and was in danger to have been ſlain, had not Abiſhai ſuccoured him, ch. 21. ver. 15, 16. which ſurely he could not have been able to do, when the ſame year natural heat was ſo wholly ſpent, that he could by no means have any warmth procured, but lay (as we ſay) bedridden. Beſides, there were almoſt ten moneths taken up in numbring the people, chap. 24. ver. 8. And in this very time of Abſoloms rebellion, it is related, that David was ſo ſtrong and healthy, that he fled away on foot; yea, barefoot, and not only on plain ground, but by climbing up by the aſcent of mount Olivet, ver. 30. And afterwards was reſolved to have gone out with the people to battel, had they not diſſwaded him; not becauſe he was old, impotent, and decrepit, but only becauſe they would not have him to endanger his perſon, ch.18. ver. 2,3. All which things conſidered, I cannot but wonder that ſo many learned and godly Expoſitors, ſhould entertain ſuch a groundleſſe conceit, that all thoſe things were done in a very ſhort time before Davids death. And therefore I much rather incline to their opinion, who reckon theſe fourty years from the time of Davids firſt anointing by Samuel, whereby he had from God juſt title and right to the Crown and Kingdom; though he had no actual poſſeſſion for divers years after. Againſt which computation, there is but one only objection of any weight, which I do not doubt, but that I can eaſily anſwer; namely, that Davids anointing being done privately, and in a ſecret manner, could not well be a rule of the publick account; for though this action were ſecret and private when it was done, yet long before this rebellion of Abſolom, in all the former parts of Davids reign, it was famous and notoriouſly known to all men, and ſo now became a fit period of time, for the raiſing from it this preſent computation of fourty years.

Let me go and pay my vow which I have vowed to the Lord in Hebron] Or, *pay my vow in Hebron, which I have vowed whileſt I abode at Geſhur*] Where, like a cunning hypocrite he maketh religion to be the cloke for his rebellion, becauſe he knew that his pious father would not be an hindrance unto him in any act of devotion and religion. And he maketh choice of Hebron, becauſe it was a place famous, as being ancient, and one of the chief Cities of Iſrael, where was the Sepulchre of the Patriarchs, Abraham, Iſaac, and Jacob, and a principal high place whereunto they reſorted to offer ſacrifices, eſpecially gratulatory oblations and peace offerings, which might be lawfully done in other places beſides the Tabernacle, before the building of the Temple. See 1 Sam. 9. 12. and the note upon it. The place alſo where his father was firſt crowned King, and where himſelf was born and bred, and where his kindred, friends, and acquaintance lived, which made him chiefly to deſire to go thither, as being likely there to find the beſt aſſiſtance.

V. 8. *If the Lord ſhall bring me again indeed to Jeruſalem, then will I ſerve the Lord*] To wit, in a publick manner, by offering unto him gratulatory oblations and peace-offerings; of which ſervice he maketh choice to propound it to his father; not only becauſe he knew that it would rejoyce his heart to ſee his ſon ſo religiouſly devout to ſhew his thankfulneſſe; and ſo make him willing to condeſcend to his ſuit, but alſo, becauſe at ſuch ſacrifices they uſed to make great feaſts, unto which they invited their friends and acquaintance; under which colour he had a fit opportunity to aſſemble as many as he thought meet to come together, for the raiſing of this rebellion.

V. 10. *But Abſolom ſent ſpies throughout all the tribes of Iſrael*] To wit, to this end, that he might diſcover how the chief of every Tribe ſtood affected towards him, and withall, that they might prepare a way for his rebellion, by perſwading and drawing the people to his party, who were already too much inclined towards him, ver.6.

As ſoon as ye ſhall hear the ſound of the Trumpet then ſhall ye ſay, Abſolom reigneth in Hebron] When the Trumpets ſhall be ſounded in every tribe, at the ſame time which ſhall be agreed upon and appointed by Abſolom, then, at the hearing thereof, when the people wondred what it ſhould mean, the ſpies and others, which were to be ſent for this purpoſe, ſhould inform them, that Abſolom was anointed King in Hebron, with all regal ceremonies and ſolemnities, and was ſo accepted and proclaimed by the people. Or elſe, when theſe trumpets ſounded in every tribe, they were appointed to tell them the cauſe of it; namely, that it was to ſummon them to reſort unto Hebron, to give their approbation and acclamation to their new crowned King in Hebron, and to cry out, as it was uſual in ſuch inaugurations, *God ſave King Abſolom.*

V. 11. *And with Abſolom went two hundred men out of Jeruſalem, that were called, and they went in their ſimplicity*, &c.] That is, Abſolom invited two hundred ſpecial men of note, to come to the feaſt of his peace-offerings, whom he acquainted not with his conſpiracy, and were therefore wholly innocent in the point of his rebellion. Of which he made choice, as being eminent men, and ſo fit to grace his action, and by their example, to draw on others to joyn with them; and becauſe he had conceived good hope, that having drawn them from the Kings party at Jeruſalem, to come among his own friends at Hebron, they might eaſily be perſwaded to be on his ſide, ſeeing they could not with any ſafety, now they were there, ſhew their diſlike, by forſaking the faction, and returning home; eſpecially, conſidering how generally he was beloved of the people, ver. 6. But howſoever, though he could not ſo far prevail with them, as to withdraw them from David, yet now at leaſt, they were in his power, and under reſtraint, that they could not give him their aſſiſtance, though they ſhould much deſire it.

V. 12. *And Abſolom ſent for Abitophel the Gilonite Davids counſellor*] Who it ſeemeth, though he had been formerly in great eſteem with David for his wiſdom; yet now there was ſome breach between them; either becauſe David had, upon good experience, diſcovered him to be a crafty unconſcionable politician, and a wicked man, or ſome other quarrel; and as ſome think, (though I ſee no reaſon for it,) for abuſing Bathſheba, ſuppoſed to be his grand-child, ſeeing he had made her large amends, by taking her to wife, and making her a Queen. But howſoever manifeſt it is, that he proved unfaithful to David, and became Abſoloms Councellor in plotting his conſpiracy; though at this time he was gone home to his own houſe, that he might more eaſily diſguiſe himſelf, and not be known to have his hand in this Rebellion.

From his City even from Giloh] Which was a City in Judah, Joſh. 15. 51.

whileſt he offered ſacrifices] To wit, his peace offerings, unto which he invited Ahitophel, as one of his gueſts.

the conſpiracy was ſtrong, for the people encreaſed continually with Abſolom] Which was no ſmall wonder, that a King ſo pious, juſt, and proſperous in all his undertakings, ſhould be ſo ungratefully forſaken by his people, who notwithſtanding made profeſſion of Gods true religion. But this came to paſſe, partly, from the fickle and unconſtant diſpoſition of the common people, who are ſoon weary of the preſent government, if at leaſt they find any wants and weakneſſes in it, which cannot wholly be avoided in the very beſt; and partly, becauſe they were great with child of thoſe ſwelling hopes, which Abſolom, by his fair ſhews and flatteries, had begot in them; and partly, becauſe the Conſpirators had blacked and blaſted David, by divulging and aggravating all the errors of his life and government; as his adultery with Bathſheba, the murder of Uriah, with divers others of the army, his pardoning of Amnon for his inceſtuous rape; to which they might have added, his not puniſhing of Abſolom, as a treacherous Paricide, but that it would have made againſt their cauſe; which becauſe it did not make for, but againſt them, therefore it is likely, that inſtead of that, they juſtified Abſoloms fact, as being an act of his juſt revenge for the abuſe of his ſiſter; and contrarywiſe, laid it as a great fault to Davids charge, that he had dealt harſhly and rigorouſly with Abſolom, in diſgracing and diſcountenancing him ſo long a time for ſo good an action. But principally, this came to paſſe by Gods ſpecial providence, who chiefly ruleth all the affairs of men, and their events, by ruling and inclining their hearts which way he pleaſeth; and ſo here, the hearts of the people, in turning them from holy David, to impious Abſolom; that hereby he might chaſtiſe his ſins, by bringing upon him that puniſhment which they had deſerved, and he had threatned.

V. 14. *And David ſaid unto all his ſervants—— ariſe, and let us flee*] Though David were very valiant in himſelf, and now in a place of great ſtrength, the Fort of Sion, and had a ſtrong party to make it good, and defend him againſt all the forces of his trayterous ſon, yet he reſolveth not to ſtay by it, but to flee away with all ſpeed. Yet not out of cowardly fear, or diſtruſt in Gods power and providence; for it is maniſeſt by the third Pſalm, which is ſaid to have been penned upon this occaſion, that by faith he relied upon God as his ſhield; and reſting upon his ſtrength and protection, he profeſſeth, that he would not be afraid of ten thouſands of people ſetting themſelves againſt him round about, Pſal.3.ver,3,6. But out of his wiſdom, he uſeth his flight, as a means to ſerve Gods providenee, as being the likelieſt way to eſcape Abſoloms fury, and not knowing certainly how thoſe in the City ſtood affected towards him, nor whether there might not be many, in this fearful diſtraction and rebellion, that would deſert him, and adhere to his ſon; ſeeing it is uſual with the common people to adore the Sun-riſing, rather then the Sun-ſetting; he thought it his wiſeſt courſe to decline the preſent danger, by departing for a time, till he ſaw to what party they were inclined; and in the mean while, might uſe the beſt courſe to allay the rage of his rebellion; and either to regain them that were diſaffected, or to ſtrengthen his own party, that they might ſubdue them. Beſides, his care of preſerving the City from being ſpoiled and plundered, if they ſtood on their defence, by the Rebels of Abſoloms army abroad, aſſiſted by the malignant party within, made him willing to ſecure it by his departure, preferring (like a good King) the Common weal before his own perſonal intereſt. But chiefly, this came to paſſe by a powerful providence over-ruling him, and inclining his heart to take this courſe, that hereby a way might be made, for the bringing that judgement to paſſe, which God had threatned, of giving his wives to be defiled by his graceleſs ſon, ch.12.11.

V. 16. *And the King left ten women which were concubines, to keep the houſe*] Which he did, thinking that they would not be ſo barbarouſly inhumane, as to offer any violence to them, being of the weaker ſex, and unable to make any reſiſtance; and much more, that they would out of reverence forbear to do it to them, who were in ſo near a relation to their King. But principally, this came to paſſe, by a ſpecial providence over-ruling his heart, that being thus left behind in the houſe, they might become the ſubjects of Abſoloms filthy luſt.

V. 17. *And the King went forth, and all the people after him*] *i. e.* Not only his houſhold, with his Courtiers and officers, but alſo the Cherethites, and Pelethites, and Gittites, that were his chief guard, and with him all the Citizens that were known to be his faithful friends and ſubjects, who would have been endangered to the rage of Abſoloms party, if they had ſtaid behind him.

and tarried in a place that was far off] That is, when he had gotten himſelf in ſome good diſtance out of the city, he made there ſome ſtay for a time, both to reſt and repoſe himſelf and his weary followers; and alſo as a randevouz for his friends [illegible] reſort unto, that being collected into one body, they might be the better able to ſtand in their own defence, if they were attempted by their enemies; and alſo, that he might obſerve what courſe and counſels Abſolom and his party would take, that he might accordingly uſe means to prevent or fruſtrate their proceedings.

V. 18. *And*

V. 18. *And all his ſervants paſſed on beſides him, and all the Cherethites, and all the Pelethites*] See ch. 8. ver. 18. and the note upon it, and 1 Kin. 11. 38.

and all the Gittites] Which were (as Junius thinketh,) the Gariſon-Souldiers, who were appointed to keep Gath, which David, not long ſince, had taken from the Philiſtims, ch. 8. 1. which were valiant men, and long experienced in warlike affairs, and ſo the fitter to guard Davids perſon in a time of danger.

Then ſaid the King to Ittai the Gittite] Who was captain over the ſix hundred Gittites that came from Gath; and as ſome ſuppoſe the, King of Gaths ſon, who was become a Proſelyte to the Jewiſh religion; and being highly in the Kings favour, as one of his great Worthies, and a wiſe and valiant Captain, he committed unto his conduct, a third part of his army in that battel againſt Abſolom, ch. 18. 2. Others think, that he was a native Iſraelite, but called a Gittite, and a ſtranger, as likewiſe all the ſix hundred over whom he commanded, becauſe of their habitation, they living at Gath, as the gariſon of that City, and Ittai, their Captain. But this will not ſtand with the Text, ſeeing he calleth him not only a ſtranger, but alſo an exile, who (as it may ſeem) was fled from the Philiſtims, and left all his lands and means in their Country; and (it may be) for conſcience ſake, hating their Idolatry, and deſiring to become a Proſelyte to the true religion; to which purpoſe he came to live with David, and for the ſame cauſe was much eſteemed of him.

V. 19. *Wherefore goeſt thou with us? return to thy place*] As if he had ſaid, Thou haſt no reaſon to expoſe thy ſelf to ſuch troubles and dangers, as thou art likely to meet with, if thou doſt accompany us in our flight; but it were thy wiſer courſe to return to Jeruſalem, and to endeavour thy advancement, by complying with the new King.

V. 20. *Whereas thou cameſt but yeſterday*] That is, ſeeing thou haſt as yet reaped ſo ſmall benefit by my favour, as coming but very lately to my Court, there is no reaſon why thou ſhouldſt put thy ſelf to ſo much trouble, as to partake with me, I know not where, nor how long, in all my miſeries and afflictions. Whereas, if thou returneſt to the new anointed King, he will receive thee, and not ſuſpect, or hurt thee or thy followers, ſeeing ye are ſtrangers.

and take back thy brethren] *i. e.* thy country-men and followers who are under thy command.

mercy and truth be with thee] *i. e.* As thou haſt ſhewed thy ſelf merciful in commiſerating my miſeries, and a faithful and true friend, who is beſt known in adverſity; ſo the God of mercy and truth recompenſe it unto thee and all thy followers, with his chief and choiceſt bleſſings.

V. 21. *As the Lord liveth, and as my lord the King liveth*] See 1 Sam. 20. 3. and the note upon it.

ſurely in what place my lord the King ſhall be] That is, nothing ſhall make me leave thee, proſperity, or adverſity, life or death.

V. 22. *And David ſaid to Ittai, Go and paſs over*] *i. e.* The River Kidron, ver. 23. which lay between the City and the mount of Olives.

V. 23. *And all the country wept with a loud voice*] *i. e.* All the people inhabiting about Jeruſalem, lamented the woful and afflicted condition of their good and gracious King.

and all the people went over] To wit, which accompanied David in his flight.

the King alſo himſelf paſſed over the brook Kidron] Called alſo Cedron, John 18. 1. which was a ſmall River or Torrent, running in a dark ſhady valley neer Mount Olivet, and without Jeruſalem, into which the good Kings of Judah, in the times of Reformation, uſed to caſt Idolatrous Reliques, and over which our Saviour is ſaid often to have paſſed, when he with his Diſcipleas reſorted into that Garden, in which he was betrayed and apprehended, John 18. 1, 2.

towards the way of the Wilderneſs] Which was Eaſtward from Jeruſalem, between it and Jordan.

V. 24. *And lo, Zadok alſo, and all the Levites with him bearing the Ark*] *i. e.* He, who was ſecond Prieſt, and next the high Prieſt Abiathar, joyned with the Levites, in carrying the Ark, as they uſed ſometimes to do in weighty and ſolemn occaſions, Joſh. 33. 6. (for otherwiſe, ordinarily the Levites were appointed to bear it, Num. 4. 4. 1 Chro. 15. 15.) And to Zadoks turn, it ſeemeth, this ſervice now fell, according to the diſtribution of attendance, which David had made on his holy miniſtry, 1 Chr. 9. 22. & 15. 11. And the cauſe of this ſervice of carrying the Ark with David at this time, was, that in his troubles and dangers they might pray to God, and conſult with him before it, to clear their doubts and difficulties, and to crave his direction.

and they ſet down the Ark of God] To wit, in the place where David purpoſed to reſt and repoſe himſelf, with the reſt of his company.

And Abiathar went up] That is, to the top of the mount of Olives; (as it is likely) to this end, that they might from thence take a view of the people, as they paſſed by with David out of Jeruſalem over the brook Kidron, to the place where they had ſet down the Ark; and that alſo from thence he might diſcover when they left coming out of the City.

V. 25. *And the King ſaid unto Zadok, Carry back the Ark of God into the city*] Though David Highly eſteemed the Ark of God, as being the viſible ſign of his preſence; before which ſuch great wonders had been wrought in former times, as the drying up of Jordan, and the falling flat of the walls of Jericho, and never more needed the comfort of his preſence, then in this his great affliction and diſtreſſe; yet he commandeth it to be carryed back, as more relying upon Gods powerful preſence and aſſiſtance, which was the ſubſtance, then upon the Ark, which was but a ſign and ſhadow of it. And this he did, partly, becauſe he could not enjoy the Ark, unleſſe he had alſo the Prieſts and Levites to attend it, whom he was loath to expoſe to Abſoloms fury, for deſerting him, having had former expeſience what had befallen them in the dayes of Saul upon his diſpleaſure, for adhering to David. And partly, he was willing to leave them behind him, becauſe he knew none ſo faithful and able as they, to do him ſervice in his abſence, by obſerving all the paſſages, counſels, and courſes of the rebels, and acquainting him with them from time to time, as they got any fit opportunity. And this cauſe is expreſſed, ver. 35, 36.

if I ſhall find favour in the eyes of the Lord, &c.] Where David ſweetly and meekly ſubmitteth to Gods good pleaſure; and wholly denying himſelf and his own will, he reſigneth up his perſon, crown, and ſtate, to be diſpoſed of as it ſhould ſeem good in his eyes, knowing that he is infinitely wiſe, and underſtood what was beſt; omnipotent, and able to do what he pleaſeth, and incomprehenſibly good and gracious to his children that love and fear him; and therefore will convert all to their everlaſting good. Wherein he left himſelf an example to all future ages, of relyance upon God, and of ſweet and comfortable contentation in all conditions, unto which he ſhall be pleaſed to call us.

and ſhew me both it and his habitation] *i. e.* His Tabernacle, or Tent, in which the Ark ſtood, the viſible ſign of Gods grace and preſence.

V. 26. *But if he thus ſay, I have no delight in thee*] *i. e.* If he doth not accept of me, becauſe of my ſins and great unworthineſſe, but is pleaſed to correct and try me further, I wholly ſubmit to his good pleaſure.

V. 27. *And the King ſaid to Zadok the Prieſt, Art not thou a Seer*] 1 Sam. 9. Whereby is meant, either that Zadok had the extraordinary gift of prophecy; or rather, in reſpect of his near approaches unto God in his office and miniſtry, he ſaw more into Gods ſecrets then ordinary men, and ſo accordingly was able to teach and inſtruct the people in the knowledg of his Will, Mal. 2. 7. Who more needed at this time his preſence and guidance, then at others; and therefore he could not now be well miſſed, eſpecially, conſidering, that it was (as it is very likely,) his courſe to give his publick attendance at the Tent or Tabernacle, according to that *order which David and Samuel the Seer, had ordained*, 1 Chr. 9. 22. And in this reſpect, he being a publick Miniſter, who was bound to attend the Ark for the ſervice of the whole Church and people, David choſe rather to diſpence with his abſence from him, then he would withdraw him from his publick ſervice; ſeeing alſo in ſome reſpects he might by his ſtaying behind, be very ſervicable unto him.

V. 28. *Until there come word from you to certifie me*] *i. e.* Till you give notice of what ſhall be done in the City, and in the Court of the new King.

V. 29. *Zadok therefore and Abiathar carried the Ark of God again*] Not taking their ſons Ahimaaz and Jonathan with them, as David directed them; but cauſing them to ſtay, upon ſome ſpecial occaſion, at Enrogel, in ſome diſtance from Jeruſalem, that lying there in obſcurity, they might receive their fathers inſtitutions, and ſo acquaint David with them, as occaſion was offered, ch. 17. 17.

V. 30. *And David went up by the aſcent of the mount of Olives, and wept as he went up*] Not ſo much bewailing his preſent miſery and affliction brought upon him by his ungracious and unnatural ſon, whom he tenderly loved, as becauſe he had moved God in his juſt diſpleaſure, thus to correct him for his grievous ſins of adultery and murder.

and had his head covered] In token of mourning and deep humiliation, according to the manner of cloſe mourners, ch. 19. 4. Heſt. 6. 12. Jer. 14. 3. Who uſed to cover their heads, that men might not ſee their faces blubbered with tears, and to keep their own eyes from wandring and gazing after ſuch outward objects, as would divert and hinder them in their mourning.

And he went bareſoot] As a ſign of ſorrow and ſhame, Iſai. 20. 3, 4.

And all the people that was with him, covered every man his head] *i. e.* Partaking with the King in his afflictions and ſorrowes, they conformed themſelves to his example, in the like expreſſions of their mourning.

V. 31. *And one told David, ſaying, Abitophel is amongſt the Conſpirators*] Which report was brought to him by a ſpecial providence, the more to humble David, and to make him to ſeek unto God with more fervent prayer, to defeat his policies, becauſe he was well acquainted with his deep reach, and great wiſdom.

O Lord, I pray thee, turn the counſel of Abitophel into fooliſhneſſe] Which prayer of faith and fervency God heard and granted, ch. 16. 21. & 17. 14, 23.

V. 32. *When David was come to the top of the mount—he worſhipped God*] *i. e.* The mount of Olives, from whence he took this preſent occaſion of worſhipping God, not only becauſe he might from thence turn himſelf towards Mount Sion, where the Tent was pitched; the which was the place of the Ark, the ſign of Gods preſence and type of Chriſt, to which, when they prayed, they uſed to turn their faces, 1 King.8.44, 48. Dan.6.10. But becauſe alſo, he might at this time behold the Ark in its paſſage, as it was carrying thither, and thereby be moved to pray with more fervency of affection, ſeeing he knew not how long it would be, e're he ſhould again enjoy this ſign of Gods preſence, of which by his flight he was now deprived.

Behold Huſhai the Archite came to meet him] So called from the place, either of his birth or habitation, which was Archi, in the borders of the children of Joſeph; of which, mention is made, Joſh.16.2. Whereby David had the firſt return of defeating Ahitophels counſel, according to his prayer, which was no ſooner made, but God preſently provided and ſent Huſhai to meet him, whom he had qualified with ſuch wiſdom, that he was able to do it.

with his coat rent, and earth upon his head] See ch.1.2. and the note upon it. By which ceremonies, they uſed to expreſs their deep humiliation, Joſh.11.6 1 Sam.4.12. and ch.13.19.

V. 33. *Unto whom David ſaid, If thou paſſeſt over with me, thou ſhalt be a burden unto me*] *i.e.*. Altogether unprofitable and troubleſome; to wit, becauſe thou and thy company will but add to my care, in protecting you from danger; and it will be but an unneceſſary charge alſo, to provide for you victuals and neceſſaries, of which I am as yet ſcanted, having little enough for the company that already attend me.

V. 34. *But if thou return to the City, and ſay unto Abſolom*] Where he teacheth Huſhai to diſſemble himſelf to be Abſoloms friend and ſervant, though it were his chief intention to defeat all his counſels, and to hinder him in all his trayterous courſes and proceedings. Wherein he diſcovereth humane frailty, which putteth men, in their extremities, to uſe unlawful means, as diſſimulation, lies, and equivocations, to compaſſe their end and deſires, as not thinking the ſimple truth ſo ſufficient, as they may ſafely rely upon it, without theſe ſhifts.

V. 35. *And haſt thou not there with thee Zadok and Abiathar*] That is, thou ſhalt ſurely have them there to aſſiſt thee with their counſel, and all their endeavours. See Judg.4.6.

V. 36. *Behold, they have there with them their two ſons*] To wit, as David thought, who ſent them away to the City together, not knowing that upon their fathers command, they ſtayed at Enrogel, ch.17.17.

CHAP. XVI.

Verſe 1. A*Nd when David was a little paſt the top of the hill*] That is, the Mount of Olives, where he had worſhipped God, ch.15.32. and was going on towards the wilderneſſe.

Ziba the ſervant of Mephiboſheth met him] Though David for the preſent, were in an afflicted condition, and dethroned by his ſon, yet Ziba was willing to make an adventure, by preſenting him in the time of his extremity and neceſſity with gifts of ſome value and more uſe, in hope of his reſtitution to his former ſtate and dignity, becauſe he had long experience of Davids piety and juſtice in all his reign, and how God had proſpered him in all his enterpriſes, and conſidered alſo Abſoloms wickedneſſe and rebellion, in which it was not likely that God would give him good ſucceſſe. Which if it came to paſſe, he then aſſured himſelf, that he would bountifully requite all his kindneſſe in his proſperity, who had thus helped and relieved him and his followers in their adverſity and want. Wherein (as I conceive) the adventure was not great, being compared with his hopes; ſeeing it is very probable, that he, who had the managing of all his maſters eſtate, and all his goods at his diſpoſing, did furniſh this Preſent out of Mephiboſheths means and ſtore, and took advantage by thus uſing his goods, to betray his maſter, and enrich himſelf. Seeing I look upon him as a falſe, faithleſſe, and treacherous ſervant, who being deſtitute of the fear of God, made conſcience of nothing, but only aimed at his own gain.

V. 2. *And the King ſaid unto Ziba, What meaneſt thou by theſe?*] Though he might eaſily perceive, that Ziba brought theſe things as a Preſent; yet becauſe he was but a ſervant, with whom it was not uſual to preſent things of ſuch value, he ſuppoſed that he might be ſent unto him by his maſter, and that he only was appointed to bring them, as his Meſſenger; and therefore he propoundeth this queſtion, that he might be more fully reſolved from whom they came.

And Ziba ſaid, the aſſes are for the Kings houſhold to ride upon, &c.] Though he intended them chiefly for Davids uſe, yet comparing the ſmalneſſe of the gift with his greatneſſe, he doth in a ſeeming modeſty, extenuate his Preſent as far unworthy ſo great a King; though upon ſuch a ſudden occaſion, they might be of ſome uſe for his followers, in which reſpect, he might be pleaſed, graciouſly to accept of his humble love and duty, though the things themſelves were but of ſmall value.

V. 3. *And the King ſaid, And where is thy maſters ſon?*] *i.e.* Mephiboſheth, the ſon of Jonathan. For ſeeing he had ſpoken nothing of him, as he might expect, in anſwer to his former queſtion, but took upon himſelf alone, the Preſent which he had brought, he taketh occaſion to enquire further of him, what was become of Mephiboſheth in thoſe troubleſome times.

And Ziba ſaid——he abideth at Jeruſalem; for he ſaid, To day ſhall the houſe of Iſrael reſtore me the Kingdome of my father] The which was a ſhameleſs and improbable ſlander, both becauſe of this poor creeples unfitneſſe to reign, as King; and alſo, becauſe all the peoples hearts were ſet upon Abſalom, whom they had already choſen to be their King, and applauded him and themſelves in their choice: And yet David, out of a Kingly jealouſie, (which maketh them very tender and credulous in things that concern their Crown) doth over-readily, and eaſily, believe this baſe ſlander of this faithleſſe Sycophant, upon the weakeſt ſurmiſes, and ſlighteſt grounds; as that he aſpired to Sovereignty, becauſe he was the next heir to the Crown, of Sauls line; though it were apparent, that God rejected him and his poſterity from being Kings, and had ſtabliſhed David on the throne; and though that race had not been cut off, yet this poor impotent man was far unlikely to lay any claim unto it; ſeeing he was ſo uncapable and unfit, that he was paſſed by, and neglected before; and Iſhboſheth (though a man of no great worth, and having no juſt title,) was preferred before him. And another poor ground of his ſuſpicion might be, becauſe, all this time of his trouble, he had neglected to ſee him, when as thoſe that were his faithful friends, had reſorted unto him, to do him ſervice; whereas he was a poor creeple, who could not come on foot, and his ſervant had abuſed and hindred him from coming, by depriving him of the uſe of his aſſe, ch. 19. 26.

V. 4. *Then ſaid the King to Ziba, Behold, thine are all that pertained to Mephiboſheth*] Which was a moſt unjuſt ſentence, far unworthy to be paſſed by ſo juſt a King, and that ſo raſhly, upon the bare ſuggeſtion of one ſingle man; yea, a ſervant againſt his maſter, in his abſence, not ſo much as hearing what he could ſay for himſelf, without examining the cauſe, or producing of two or three witneſſes, according to the law. But much more unworthy David was it, thus to cenſure the only ſon of his deareſt Jonathan, to whom he had been ſo deeply and ſtrongly engaged by his true worth, incomparable love, and ſingular favours; yea, by covenant and oath, ſolemnly made again and again in the preſence of God. All which David now forgetteth, being tranſported with paſſion and high diſpleaſure conceived againſt Mephiboſheth, becauſe he had neglected thoſe many and great favours which he had formerly ſhewed him; but eſpecially, out of his jealouſie towards him, as one that aſpired to the Crown and Kingdom, which admitteth not of co-partners, or corrivals. The which fault of David, is much aggravated by the circumſtance of time, that he ſhould now ſo much forget himſelf, contrary to all juſtice and common humanity, as to pronounce ſuch an unjuſt ſentence, when the hand of God did lie heavy upon him. But this plainly ſheweth, that the beſt men are but men, and ſo frail and feeble in their own ſtrength, that they are ready to faint, fail, and fall, if the Lord leaveth them to themſelves never ſo little in the time of tentation; and withal, it diſcovereth how dangerous a thing it is, for men in place of Judicature, to receive gifts and bribes, *which blind the eyes of the wiſe, and prevert the words of the righteous*, Exod. 23.8.

And Ziba ſaid, I humbly beſeech thee, that I may find grace in thy ſight] As if he had ſaid, though I humbly acknowledg, that I am much bound unto my lord the King for his bounty, in conferring upon me ſo great a gift, for ſuch a ſmall ſervice, and do with all humble thankfulneſſe accept of it; yet I do not ſo much deſire to be enriched with my maſters goods, as to deſerve the continuance of thy grace and favour towards me, in which I moſt rejoyce.

V. 5. *And when King David came to Bahurim*] A City ſituate on the frontiers of Judah, in the tribe of Benjamin, an houres Journey beyond Bethanie, ch. 3. 16.

thence came out a man of the family of the houſe of Saul] Who therefore maligned David, becauſe Saul was rejected, and he choſen King in his ſtead.

he came forth and curſed ſtill as he came] *i.e.* Being enraged, and even mad with malice, he was content to vent his ſpleen and hatred againſt David, when he ſaw him in this affliction, as thinking he would wholly ſink under it, though it were with the extreme hazard of his own life, whereas being but one ſingle man, he incenſed all Davids friends and followers, by his approbrious ſpeeches, and malicious ſlanders againſt him, 1 King. 2. 1.

V. 6. *And all the mighty men were on his right hand, and on his left*] Which is added, to note his deſperate fury and folly, in thus provoking David, when he had ſuch a ſtrong guard about him, who were able, at their pleaſure, to revenge upon him theſe horrible wrongs and indignities.

V. 7. *And thus ſaid Shimei——come out, come out, thou bloody man*] Where he redoubleth his words, to expreſs his rage & indignation. Where (according to his ſence) he chargeth him moſt falſly with cruelty and blood-ſhed, as imputing unto him the death of Iſhboſheth and Abner, and the blood that was ſhed in the wars againſt them, that he might get the Kingdom; of all which David was moſt guiltleſſe and innocent, ſeeing they were ſlain without his privity, and ſore againſt his will; and the wars begun by Abners provocation, when Joab did not intend it, ch. 2. 14, 27. For no other blood had been yet ſpilt of the houſe of Saul, unto which only, his ſpeech had reference, v. 8. But God, in his ſecret providence, otherwiſe intended it, namely, to direct thoſe ſhafts, ſhot at rovers, home to the wounding of Davids heart with true grief, for the innocent blood of Uriah, and the reſt of the army ſlain with him; of which David was guilty, and deſired to be cleanſed from it, Pſalm, 51. v. 14. *Deliver me from blood guiltineſſe O God.*

and thou man of Belial] *i.e.* One, who being deſperately wicked had ſhaken of the yoke of government, and would be under no law. See Judg. 19. 22. wherein he ſhameleſly ſlandered David, who being an holy and Juſt man, was a ſtrict obſerver of all Gods commandments, Pſal. 119. 6.

V. 8. *The Lord hath returned upon thee all the blood of the houſe of Saul*] *i. e.* Doth now juſtly call thee to account for all the blood of Sauls family, which thou haſt unjuſtly ſpilt, that thou mighteſt aſpire to the Kingdom. Where he moſt falſly chargeth him, that he had gotten the Kingdom by ambitious uſurpation, and made way unto it by ſlaughtering thoſe of Sauls houſe, who had right unto it. Whereas David never aſpired unto it; but when he leaſt thought of it, was called and choſen by God, and anointed King by Samuel, and did afterwards patiently wait upon God, till Sauls death, for the poſſeſſion of it, though he had divers times opportunities put into his hand, of cutting him off.

and the Lord hath delivered the Kingdom into the hand of Abſolom thy ſon] So calling him, the more to ſting and vex his heart, in that his own ſon ſhould be appointed by God to be the means an inſtrument to ſupplant him; which had ſome ſhew of truth, in reſpect of the ſecret acting of Gods Will and providence, and the preſent event; but utterly falſe, in reſpect of Gods revealed Will, which condemned Abſoloms act, as horrible and unnatural rebellion.

Behold, thou art taken in thy miſchief] *i. e.* By Gods juſt judgment, puniſhed for all thy wickedneſſe, and that in a way of retaliation; for as thou haſt rebelled againſt thy father in law, and uſurped his Kingdom, ſo thy ſon hath rebelled againſt thee, and uſurped thine.

V. 9. *Then ſaid Abiſhai* ——— *Why ſhould this dead dog curſe my Lord*] *i. e.* Why ſhould this baſe and contemptible wretch be ſuffered to go unpuniſhed, for reproaching the Lords anointed to his face, and before all his followers, ſeeing he hath juſtly deſerved death, and we have power ſufficient to revenge theſe wrongs upon him? See 1 Sam. 24. 15. & chap. 3. 8. & 9. 8.

V. 10. *What have I to do with you ye ſons of Zerviah*] That is, meddle not with my matters which belong not unto you, for I regard not your counſel in this way of revenge. Where he ſpeaketh in the plural number, though Abiſhai only had offered his ſervice, becauſe, as it is likely, his brother Joab had given the ſame counſel, though Abiſhai alone had offered to execute it. The which counſel David rejected, not as unjuſt in it ſelf, ſeeing he well deſerved death for reproaching the Lords anointed; but becauſe it was unſeaſonable, ſeeing now it was no time to revenge his perſonal quarrel, when he was in this afflicted condition, and greatly humbled under Gods correcting hand; and becauſe, in this time of commotion and rebellion, this private revenge might haply exaſperate the minds and hearts of ſome of the people, eſpecially the Tribe of Benjamin, of which Shimei was, which now needed to be rather compoſed and won unto David by his humanity and clemency.

becauſe the Lord hath ſaid unto him, Curſe David] To wit, not by his word or law, which expreſly forbiddeth, *To revile the Magiſtrate, or to curſe the Rulers of the people*, Exod. 22. 28. but by a ſecret command of providence, ſo ordering and diſpoſing of Shimei his malice, that it might be a rod of correction, to chaſtiſe David for his ſins, and for the time to come might be a cauſe of his own ruine. So 1 King. 2. 21, 22. compared with 2 Sam. 24. 1. & 12. 1, 12.

Who ſhall then ſay, Wherefore haſt thou done ſo?] That is, Who can then expoſtulate with the Lord, and call him to account, ſeeing he hath juſtly corrected David for his ſins, ch. 12. 10, 11. Though Shimei ſinned hainouſly in curſing and reviling the Lords anointed, and was afterwards by Solomon called to account, and juſtly puniſhed for it, 1 King. 2. 9. & 44. 46.

V. 11. *Behold, my ſon which came forth of my bowels, ſeeketh my life*] That is, if my ſon which had his being from me, and of whom I have ſo much deſerved by my intireneſſe of love and innumerable favours, doth not only ambitiouſly uſurp my Kingdom, but ſticketh not, for the compaſſing of his deſire, to take away my life, which heavy croſſe God hath given me ſome ſtrength to bear it; How much more may I with patience endure theſe reproaches, which are offered unto me by a ſtranger; yea, in reſpect of his relation to Sauls family, an enemy, from whom I might expect ſuch indignities.

Let him curſe, for the Lord hath bidden him] That is, hath ſo diſpoſed of it by his providence, that he ſhould out of his own malice, thus curſe and rail, to correct me for my ſins.

V. 12. *It may be the Lord*——*will requite good for his curſing this day*] That is, turn his curſings into bleſſings, when, by his fatherly chaſtizements, he hath humbled me, and fitted me for them. The which his hope is not grounded on any thing in himſelf, as though, by his patience in bearing this affliction, he had deſerved it; but on the obſervation of Gods ordinary dealing with his children, whom he uſually exalteth after he hath humbled them, as appeareth in the examples of Joſeph, Job, and many others. The which he ſpeaketh not out of an infallible confidence, but doubtingly, as having no expreſſe promiſe from God of theſe temporal bleſſings.

V. 13. *Shimei went alone on the hills ſide*——*and curſed as he went*] Where is ſhewed Shimeis deſperate and indefatigable malice, in that he continueth to provoke David and his followers with ſuch reproaches and indignities, notwithſtanding it was with the extreme hazard of his own life; and Davids admirable patience being now ſupported by God, who being lately in the cauſe of Mephiboſheth and Ziba (which was a far lighter trial) left to himſelf, diſcovered much impatience and impotent weakneſs.

V. 14. *and refreſhed themſelves there*] That is, at Bahurim, ver. 5.

V. 15. *And all the people, the men of Iſrael*] That is, all that adhered unto him in his conſpiracy and rebellion.

V. 16. *Huſhai ſaid to Abſalom, God ſave the King*] Heb. *let the King live.* Where Huſhai, to curry favour with Abſalom, to bring about his deſign, wiſheth unto him all health and happineſs, but, in the mean time, deludeth him with amphibologies and doubtful ſpeeches, which he applyed to Abſalom with his tongue, but to David with his heart, *God ſave the King*; though ſpoken to Abſalom might be intended to King David, and ſo in the reſt; but ſuch equivocations and mental reſervations, howſoever they may ſilence the cry of a carnal conſcience, yet they are but ſhifts and ſhuffles, which have no warrant out of the word of God.

V. 17. *Is this thy kindneſs to thy friend?*] As if he had ſaid, if thou be no more faithful to David thy friend, who hath done thee ſo many favours, how ſhould I expect fidelity from thee, who have not ſo much deſerved it? Where it is obſervable, that he doth not ſay, is this thy kindneſs to my father, but to thy friend; both becauſe his mind was alienated from him, that he would not ſo much as acknowledg him for his father; and alſo, becauſe he ſhould have ſecretly taxed and condemned himſelf of far fouler diſloyalty then that which he reproved in him, for if it were an heinous fault to revolt from a friend in his adverſity; how much more for a ſon to rebel againſt ſuch a father as had been ſo indulgent unto him, and thereby to bring him into ſuch affliction and miſery, as made his other friends to deſert and leave him? but this he ſlippeth over, and frameth only ſuch an expoſtulation, as might try him, whether he would be true to him, or no, in his preſent cauſe, and then not caring whether he loved or loathed true friendſhip, ſo he would ſerve his preſent turn.

And Huſhai ſaid——*nay, but whom the Lord and his people ſhall chuſe, his will I be*] And that was none but David and Solomon after him; but he pretendeth this of Abſalom, that he had made choyce of him, and would adhere to his cauſe, upon this reaſon, becauſe it appeared by the event, that God had choſen him, and the people alſo, to be King, and therefore no private obligation ought to hinder him from yielding unto him all due ſubjection and ſervice, as his liege lord, ſeeing if he did otherwiſe, he ſhould, being but a private man, reſiſt Gods ordinance, and the publick decrees and ſanctions of the whole Commonwealth.

V. 18. *Should I not ſerve in the preſence of his ſon?*] As if he had ſaid, I have greater reaſon to ſerve thee, then any other, ſeeing the Kingdom is tranſlated by common conſent of the people, not to a ſtranger of another family, but unto thee, who art his ſon, and next heir to the Crown, as being the eldeſt of thy brethren. And thus Huſhai, to avoid the ſuſpition of treachery, upon theſe reaſons, tendreth unto him his ſervice, that ſo being near unto him, he might dive into his ſecrets, and defeat his counſels and intendments.

V. 20. *Give counſel among you what we ſhall do*] *i. e.* How ſo to carry on this whole buſineſs, as that we may promiſe unto our ſelves proſperous ſucceſs.

V. 21. *And Achithophel ſaid to Abſalom, Go in unto thy fathers concubines*] *i. e.* Lye with, and defile them in a publique manner, ſo as all men may take notice of it.

and all Iſrael ſhall hear that thou art abhorred of thy father] *i. e.* That thou haſt made thy ſelf odious unto him by this fact, and utterly without hope of being ever reconciled.

then ſhall the hands of all that are with thee be ſtrong] That is, They will, with all reſolution, go on with thee in this rebellion, when they are aſſured, that thou haſt hereby cut off all hope of any reconciliation between you. Whereas, if the leaſt hope ſhould remain of making thy peace with him, if thy war ſhould prove unproſperous, they would be fearful to proceed, leaſt being deſerted by thee, they ſhould be in danger to be puniſhed by thy father, for riſing againſt him

V. 22. *So they ſpread Abſalom a tent upon the top of the houſe*] *i. e.* The flat roof, or terrace of the Kings Palace. See Deut. 22. 8. From which place, it is very probable, that he eſpyed Bathſheba waſhing her ſelf, and luſted after her, ch. 11. v. 2.

and Abſalom went in to his fathers concubines, in the ſight of all Iſrael] Wherein, though Abſalom committed an act moſt abominable, yet was his ſin ſo ordered and over-ruled by Gods providence, that hereby his righteous judgement was executed, which he had by Nathan denounced againſt David for his adultery and murther, ch. 12. 11, 12. But this did not at all leſſen Abſaloms ſin, ſeeing it was on his part committed, not by any compulſion of his will, by this Divine providence, but freely and voluntarily; and that not ſo much to teſtifie his impetuous luſt, as in the caſe of Amnon, but out of a malicious and politique deſign, which did much aggravate his ſin. And yet, though this wicked man ſeemed ſo much to abhor Amnons rape, that nothing but his blood could quench his inflamed rage; doth here himſelf make nothing of it, to commit, even in the ſight of the people, an higher degree, and much more heinous inceſt with his own fathers concubines; and only to ſatisfie his proud ambition, and to ſtrengthen himſelf in his rebellion and uſurpation.

V. 23. *And the counſel of Achithophel*——*was, as if a man had enquired at the Oracle of God*] *i. e.* Was highly eſteemed and applauded, as if his counſels had been of Divine authority and truth, becauſe the event commonly anſwered with ſuitable ſucceſs, to his counſel and advice; and not becauſe it was in it ſelf Divine and good; for here it was moſt damnably wicked, but yet, in the policy of it, moſt perillous and peſtilent.

CHAP. XVII.

Verſ. 1. *Achitophel ſaid to Abſalom, let me now chuſe out* 12000 *men*] Where this arch-rebel ſheweth himſelf ſo forward in Abſaloms cauſe againſt his Lord and King, that he is not content to be only his counſellor to plot his miſchievous deſigns, but alſo offereth himſelf, in his own perſon, to act and execute them; as a Captain and Commander, to draw out, and lead an army to ſurprize him.

and I will ariſe, and purſue after David this night] He doth not entitle him his King, for ſo his mouth ſhould have proclaimed himſelf a rebel, but calleth him only David, as a man depoſed by the people, who had now no right to the kingdom. Neither would he have the execution of his deſign deferred, but it muſt be preſently undertaken that night, both becauſe he would prevent David by his ſpeed, from gathering more forces, or from entring into ſome City and place of ſtrength, where he could not be eaſily ſurprized; and alſo, becauſe, ſetting upon him ſuddenly in the night, he might, by ſtriking their hearts with terror and amazement, obtain a more eaſie victory, v. 2.

V. 2. *And I will come upon him whileſt he is weary and weak-handed*] *i. e.* When he and his company are tyred and ſpent, with their ſudden and long march, which they have been forced unto, to get out of reach, that they might not be ſupplanted with thine army, and have neither counſel nor courage to make any reſiſtance. See ch. 4. v. 1. and the note upon it.

and will make him afraid] *i. e.* I ſhall ſtrike terror and aſtoniſhment into him and all his followers, coming upon them ſuddenly and unexpected.

and I will ſmite the King only] *i. e.* When the people poſſeſſed with ſudden fear, are put to flight, I will let them go, and ſpend no time in purſuing them, but only my work ſhall be to kill their King, which is the thing chiefly to be deſired, for the ſetling thee in the quiet poſſeſſion of the Kingdom.

V. 3 *And I will bring back all the people unto thee*] *i. e.* The King being ſlain, I will ſound a retreat, and proclaim a ceſſation of arms, and peace, and ſo reduce them to be under thy government; for the man whoſe life thou ſeekeſt, being ſlain and taken out of the way, it is all one, as if all were done, ſeeing all the people being deſtitute of a head to lead and guide them, will peaceably ſubmit themſelves unto thy government.

V. 4. *And the thing pleaſed Abſalom*] Whereby it appeareth that this bloody rebel and graceleſs ſon, deſireth not only the Kingdom, but alſo the death of his father, who had ever been ſo loving, and even too indulgent towards him. Where alſo the wiſe and powerful providence of God, is clearly manifeſted, in defeating and bringing to nought their wicked counſels, by over powering and inclining Abſaloms heart to miſlike afterwards this counſel of Achithophels, which now, for the preſent much pleaſed him.

V. 5. *Then ſaid Abſalom call now Huſhai,——And let us hear likewiſe what he ſaith*] Though the counſel of Achithophel much pleaſed him, yet becauſe, in a weighty buſineſs, in the multitude of counſellors there is ſafety, he would not reſt upon it alone, but would, at leaſt, hear what Huſhai could ſay, whom he reputed to be a wiſe man; that ſo according to his pleaſure he might make his choice. God ſo over-ruling his heart, by his providence, that he might turn Achithophels wiſe counſel into fooliſhneſſe, according to Davids prayer.

V. 6. *Shall we do after his ſaying? If not, Speak thou*] That is, Doſt thou think this the beſt courſe unto which he adviſeth, that if it be ſo, we may follow it; or if otherwiſe, ſpeak thou thy minde, and let us know the reaſons, why thou diſſenteſt from them.

V. 7. *And Huſhai ſaid to Abſalom, The counſell which Achithophel hath given is not good at this time*] Where, though it were his main drift to croſs Achithophels politick, and pernicious counſel; yet conſidering how great and gracious he was with Abſalom, he carrieth on the matter with as much reſpect towards him, as would ſtand with his purpoſe; as if he had ſaid, Though I acknowledg Achithophel to be ſo prudent and politick a man, that he, commonly, giveth ſuch good counſel as is accompanied with proſperous ſucceſs, yet at this time, and in this particular caſe, he is, as I conceive, much miſtaken.

V. 8. *Thy father and his men are mighty men, and they be chafed in their minds*] That is, ſo wiſe and valiant, that they will not be eaſily daunted and diſmaied with any danger; and beſides their ordinary courage, they are at this time ſo bitterly enraged with this affront of their being forced to flee, and to leave their wives, children and habitations, that they will redouble their ſtrength and reſolution to recover what they have loſt; and like a Bear robbed of his whelps, will put themſelves upon the extremeſt hazards and uttermoſt of their endeavours, to recover thoſe things that are ſo dear unto them.

and thy father is a man of war, and will not lodge with the people] That is, a prudent and old experienced ſouldier, who will not, eſpecially in the civil wars, wherein men of all conditions and diſpoſitions are mingled together, intruſt himſelf to lodg in the camp; becauſe among many friends, there may be ſome enemies and traitors, in ſo great a number, that will watch for an opportunity to betray him, and do him miſchief: So as it will not be ſo eaſie a matter to ſurprize the King, as Achithophel would make it.

V. 9. *Behold, he is hid in ſome pit, or in ſome other place*] Which either may have reference to that which went before, and then the meaning is, that he would be hid in ſome ſecret cave, well known unto him, ever ſince he uſed to hide himſelf when Saul purſued him; and therefore would not be ſo eaſily found out and ſurprized, as Achithophel ſuppoſed; Or, it may be related to that which followeth, and then it is thus to be underſtood, that David being an old experienced ſouldier, and well acquainted with warlike ſtratagems, would lay an ambuſh in ſome cave or ſecret place, and from thence, ſuddenly aſſault Abſaloms men, as they marched by them, and give them ſome defeat; which if it ſhould happen, then preſently it would be divulged among the people, that a part at leaſt of the men of Abſaloms 12000 army were overthrown, from whence would ariſe ſuch a general diſparagement, as would leave no hope of any good ſucceſs.

V. 10. *whoſe heart is as the heart of a lyon, ſhall utterly melt*] That is, thoſe of thy followers that are now moſt valourous, and couragious, will grow faint-hearted, and will be diſſolved with fear, even as the hardeſt and ſtrongeſt metal, groweth weak, when it is melted with the fire. See Joſh. 2. 11.

For all Iſrael knoweth that thy father is a mighty man] And therefore will be the more apt to receive ſuch a report, and to entertain any jealouſie or fear, which is grounded upon his prudence and valour.

V. 11. *Therefore I counſel that all Iſrael be generally gathered together, from Dan even to Beerſheba*] That is, from the utmoſt limits of the land in the length of it, from the North to the South. See. Judg. 20. v. 1. From which his following ſpeech, we may in the general obobſerve, that he fitteth his counſel to the proud humour of a vain-glorious Prince, ſtuffing and filling up the emptineſſe of it with the bombaſt of lofty and hyperbolical flouriſhes; And firſt, he puffeth him up with the vain thought of being King and General over a numerous and invincible Army, and that he himſelf ſhould go out in his own perſon, and ſo have the honour, both of command and victory. The main end of which his counſel was, to make him to ſpend time by delayes, that David, in the mean while, might gather ſtrength and increaſe his forces, by his friends coming and joyning with him, ſeeing ſuch a numerous Army, as he ſpeaketh of could not in any ſhort time be gathered together.

V. 12. *And we will light upon him as the dew falleth upon the ground*] That is, as the dew falleth at once and in all places, ſo thou with thy numerous Army, wilt over-ſpread the whole country, ſo as he ſhall not be able to eſcape whitherſoever he goeth.

V. 13. *Then ſhall all Iſrael bring ropes to that city and we wil draw it into the river*] That is, with the engines of war faſtned with ropes, they ſhall draw it, either into the river, becauſe cities uſually had their rivers running along by their walls: Or, ditches and trenches filled with water, which encompaſſed the walls of the city for their defence: Which is nothing elſe but a hyperbolical and glorious expreſſion uſed by ſouldiers boaſting of their own ſtrength, in reſpect of their multitude. So 1 King. 20. 10.

untill there be not one ſmall ſtone found there] That is, untill it be utterly deſtroyed, Pſal. 83. 14. Matth. 24. 2.

V. 14. *For the Lord had appointed to defeat the good counſel of Achithophel*] It was not good in it ſelf, (for no counſel is good, that is not honeſt and agreeable to Gods word) yea, contrariwiſe it was evil and wicked, as tending to the ſtrengthning of graceleſs Abſalom in his rebellious courſe, and the ruin of his holy father; but it is called good, that is, very ſubtle, politick and effectual, if it had been followed, for the attaining of Abſaloms end, to wit, the overthrow of David, if he had preſently purſued him; and had given him no time to raiſe and gather an army; but God, in his wiſe and over-ruling providence, had otherwiſe appointed it, uſing Huſhaies counſel to defeat Achithophel. Which is here given as the onely reaſon, why it took no effect, 1 Cor. 1. 20. and 3. 19.

V. 15. *Then ſaid Huſhai to Zadok and Abiathar*] That is, having by his counſel defeated Achitophels deſign, he taketh preſent care, as before David and he had agreed, to ſend him word of what was done, that he might make uſe and have the benefit of it.

lodg not this night in the plains of the wilderneſſe, but ſpeedily paſs over, &c.] Which advice Huſhai prudently giveth David, becauſe he obſerveth the fickleneſs of Abſalom, who, though he had applauded the counſel of Achitophel, yet afterwards, miſliked and fell from it, and hearkened unto his; and therefore, thinking that he might do ſo again, when Achitophel, being a politike man, and holding it a great diſgrace to have his counſel rejected, would, in all likelihood, preſs it harder on with new arguments and perſwaſions, and diſcover the weakneſs of Huſhai's advice, he now for more certainty and ſafety, councelleth David to be ſpeedily gone out of his reach, over Jordan. Where it pleaſed God to exerciſe David, by bringing him into theſe afflictions and troubles. For after he and his company had tyred themſelves all the day with a long and tedious march, when night cometh he muſt have no time to reſt; but with very much anguiſh of mind, he muſt go on to Jordan, and ſpend the whole night in paſſing over himſelf with his army, even to the dawning of the next morning.

Now Jonathan and Ahimaaz ſtayed by Enrogel] Signifying the Fullers fountain, Scituate in the borders of Judah and Benjamin, neer unto Jeruſalem, Joſh. 15. 7. and 18: 16. where they ſtayed by their fathers appointment, to hear all the news, and bring it unto David, ch. 15. 27.

and a wench went out and told them] *i.e.* Becauſe they durſt not be ſeen in the City, as being known to be of Davids party, and ſo Zadok and Abiathar could not come to ſpeak immediately with them, they ſent by a maid their meſſage, that they might report it unto David, becauſe ſhe might ſafely go out of the City, under the colour of going to the Well, either to waſh clothes, or fetch water.

V. 18. *Neverthele ſſe, a lad ſaw them, and told Abſalom*] Who knowing them to be of Davids party, and miſſing them in the City, laid wait for, and enquired after them; this lad taketh notice of it, and caſually eſpying them, reporteth it to Abſalom.

But they went both of them away quickly] *i.e.* Perceiving by ſome ſigns, that they were obſerved and in danger to be diſcovered, they haſte away, that they might hide themſelves.

and came to a mans houſe in Bahurim] See ch: 4. 16.

V. 19. *And the woman took and ſpread a covering over the wells mouth*] That is, the mans wife, and miſtriſſe of the houſe, being quick of wit, (a thing uſual with many of that ſex, being put to it on the ſudden, as we ſee in the example of Rahab, in the like caſe, Joſh. 2. 6.) uſed this means to hide them, by letting them go down into a well, in which there was little or no water, and covered the mouth of it with a cloath, on which ſhe ſpread ground-corn or meal, under pretence that it needed drying, being moiſt, or ayring, being muſty.

V. 20. *And the woman ſaid, they are gone over the brook of water*] Where ſhe telleth an officious lye to preſerve them from danger of being apprehended by Abſaloms meſſengers, which though it were unlawful and unneceſſary, becauſe God needeth not a lye to preſerve whom he pleaſeth; yet he is pleaſed to accept of the bent of the mind and heart to do his will, though there be a failing in the uſe of the means, as we ſee in the example of the Egyptian midwives, and Rahab, Exod. 1. 21. Joſh. 2. 4.

V. 21. *and paſs quickly over the water*] To wit, Jordan.

for thus hath Achitophel counſelled] That is, to purſue thee in all haſte, even in the night.

V. 22. *By the morning light there lacked not one of them*] Which was a ſingular comfort to David in theſe his extreme troubles, that by Gods ſpecial providence, they were all thus preſerved in ſuch a dangerous paſſage, and that in the night.

V. 23. *And when Achitophel ſaw that his counſel was not followed*] That is, when he perceived that Abſalom neglected his advice, and preferred Huſhaies before his, he grew deſperate and diſcontented; partly, out of pride, when he ſaw another better eſteemed then himſelf; and partly, becauſe he ſaw this neglect tended to the ruin of Abſalom and all his friends, and himſelf chiefly among the reſt.

And gat him home——to his city] That is, Giloh, chap. 15. 12.

And put his houſhold in order] That is, diſdaining that Huſhai his counſel ſhould be preferred before his, which if it ſucceeded would be a diſhonour to him, who had oppoſed it, and make him to live ingloriouſly for the time to come, who had been ſo highly magnified for his wiſdom and policy; but chiefly, becauſe he thought that Abſalom and his followers, for neglecting his advice, would be utterly ruined, and come to nought; and ſo fearing, that if David prevailed, he ſhould not eſcape condign and exemplary puniſhment, he reſolved rather to dye, then he would expoſe himſelf to this hazard, and hereupon he made his will, and diſpoſed of his eſtate, like a wiſe politician, that he might not, after he was dead, be cenſured of folly and improvidence; in the mean time, diſcovering his carnal folly and madneſs, in taking no care for eternity, and the everlaſting ſalvation of his ſoul.

and hanged himſelf] Fearing, that if David prevailed, (as it was moſt like he would) he ſhould be put to exemplary ſhame and puniſhment for his baſe treachery; wherein he was a type of Judas, who hanged himſelf, after he had betrayed his Maſter, deſpairing of mercy.

V. 24. *And David came to Mahanaim*] See ch. 2. ver. 8, and the note upon it.

And Abſalom paſſed over Jordan] Yet not immediately after David, but after he had gathered a great Army, according to Huſhaies counſel; in the mean time, giving him opportunity of collecting a ſtrong party of his faithful friends and ſubjects, to encounter Abſalom in a ſet battel.

V. 25. *which Amaſa was a mans ſon whoſe name was Ithra*] Who is alſo called Jether, of whom Abſalom made choice to be General of his Army, in Joabs ſtead, 1 Chron. 2. v. 17.

an Iſraelite] Who is ſaid, in Chronicles, to have been an Iſmaelite. And ſo either he was an Iſmaelite by birth, and called an Iſraelite, becauſe he was a Proſelyte to the Jewiſh religion, and ſo by profeſſion and life; or elſe he was by birth an Iſraelite, and called an Iſmaelite, becauſe he had lived among them.

that went in to Abigail] Whereby is implyed, that he was ſpurious, and not lawfully begotten in marriage.

the daughter of Nahaſh] Whom ſome think to have been the wife of Ieſſe, and called her ſon, as Ioab and his brethren were called the ſons of Zeruiah, taking their denomination from the mothers ſide. And others ſuppoſe that this Nahaſh was Ieſſe himſelf called here by another name, as it was uſual with other men to be called by two divers names. But howſoever manifeſt it is, that they were both of them Davids ſiſters, and conſequently the daughters of Jeſſe, whoſe ſons were couſin germans one to the other.

V. 26. *So Iſrael and Abſalom pitched in the land of Gilead*] In which alſo Mahanaim was ſcituate, where they pitched, to environ David with their numerous Army, or to provoke him to battel.

V. 27. *And it came to paſſe when David was come to Mahanaim*] To wit, by Gods good providence, who raiſed up friends to relieve him in his extremity and neceſſities, and to ſupply all his wants of neceſſaries, for the comfort of him and his followers. Wherein they approved themſelves to be moſt faithful friends, by performing ſuch duties of love, in ſuch a manner, at ſuch a time, and when he was in ſuch a condition. For they did it voluntarily, out of their true love, when as their help was not required. They did it in a moſt ſeaſonable time, when they were in neceſſity, hungry, thirſty, weary, harbourleſs in the wilderneſs, and quite unfurniſhed of all neceſſaries; and that when they could not thus expreſs their love, without incurring much danger from Abſaloms ſtrong party, who were at hand, and ready to fall upon them for relieving their enemies.

Shobi the ſon of Nahaſh of Rabbah] Who was (as ſome probably think) the brother of Hanun, the ſon of Nahaſh, whom David, after he had depoſed Hanun for abuſing his meſſengers, whom he ſent to comfort him, made King of Ammon in his ſtead. Who now, in token of his thankfulneſs, ſheweth his kindneſs to David by ſupplying his wants, ch. 10. 1, 2. and 12, 30.

and Machir the ſon of Ammiel of Lodebar] Who ſecretly entertained Mephiboſheth when David came to the Crown, fearing leſt he would not deal well with him, becauſe he was of Sauls family, and by lineal deſcent, next heir to the Kingdom, ch. 10. 4. But finding afterwards, when he was diſcovered and called to the Court, that David uſed him with all kindneſs, he was ſo much taken with his unexpected love and bounty, that with all willingneſs he miniſtreth to his preſent neceſſity, and ſupplyeth his wants, ch. 9. 4.

of Lodebar] See ch. 9. v. 4. and the note upon it.

and Barzillai the Gileadite] Of whom, read ch. 19. 31, 32. 1 Kin. 2. 7. Theſe three, as principal men, are mentioned; whom God, watching over his children in all their extremities, by his ſpecial providence, raiſed up to relieve and comfort David in his great affliction, even when his own ſon moſt unnaturally perſecuted him, even to the taking away of his life, had not God prevented him. Wherein David was a type of Chriſt; for as theſe who were ſtrangers unto him, and of other tribes, miniſtred to his wants, when as his own kindred of the tribe of Juda, yea, his own ſon purſued him; ſo did it fare with Chriſt, who, though he were the great Prophet, was not eſteemed in his own country, and hardly cenſured by his own kindred, when in the mean time, God raiſed up ſtrangers, highly to eſteem and miniſter unto him.

V. 28. *Brought beds, and baſins, and earthen veſſels, &c.*] That is, all manner of furniture and houſhold-ſtuff, with neceſſary food fit for their preſent uſe, and for the relieving and ſatisfying his hunger, and of the reſt of his followers. Where we have a notable example of the mutability of earthly things. He that, not long ſince, commanded a Kingdom, and abounded with plenty, befitting a Regal ſtate and dignity, is now deprived of all, wanting a bed to lye on, baſins and earthen veſſels, yea, even bread to put into his mouth; wanting the help of ſtrangers to ſupply theſe neceſſaries. Which is a fit mirrour, wherein Princes and Potentates may behold the fickleneſs and uncertainty of their condition, and how eaſie a thing it is for God, when they are in their higheſt pitch of pomp, pleaſure, and plenty of all things, to pull them down, and bring them into ſuch a ſtate of indigency, that they may need the help of their friends for ſupplying of neceſſaries; yea, alſo, (if ſo he pleaſe) may deprive them of friends, or, their friends of hearts to adminiſter to their wants.

CHAP. XVIII.

Verſ. 1. AND *David numbered the people that were with him*] That is, muſtred all his forces, which were much increaſed by thoſe that reſorted unto him out of the two tribes and an half, which inhabited beyond Jordan; who being far diſtant from Jeruſalem and the Court, had not been inveigled with Abſaloms flatteries, nor alienated in their affections from David, by thoſe aſperſions which were unjuſtly caſt upon his government; and looking upon his great afflictions, together with his innocency, and the horrid and unnatural rebellion of his wicked ſon, by which he was brought into all theſe miſeries, they pitied his preſent condition, and adjoyning themſelves to that ſmall Army which he had brought with him, they became ſuch a conſiderable number, as were fit to take the field, and put their juſt cauſe (in hope of Gods protection) upon the trial of a pitcht battel. What Davids number was is not expreſſed, and therefore men have their various opinions about it. Joſephus ſaith, that they were in all but four thouſand; Others hold that they were ſeven thouſand; Others ſomewhat more. But for my own part, I conceive, that (though victory conſiſteth not in the multitude of an Army) yet there were many more of Davids party; ſeeing it is ſaid, that he ſet Captains over them by hundreds and thouſands; and the people with him would not let him go out to battel, becauſe he was worth ten thouſand of them; the former words ſeeming to imply, that this number was but one half of their Army; to ſay nothing of his dividing the Army into three parts, and placing over them three Generals. Which reaſons, though they be not demonſtrative and unanſwerable, yet they make it probable, that his Army was not ſo ſmall as many Expoſitors make it.

V. 2. *And the King ſaid——I will ſurely go forth with you my ſelf alſo*] The which offer he maketh, (though he were now grown in years) partly, to approve himſelf a wiſe and valiant General, whoſe office it is to go forth with his Army, both to govern and direct them, and alſo to hearten and encourage them by his preſence and good example partly alſo, becauſe they fought, and ventured their lives in his quarrel, and therefore he thought it not fit that they ſhould run all the hazard, and that himſelf, in the mean while, ſhould be exempted from all danger; but eſpecially (as it may be probably thought by that charge and motion which he made to deal gently with Abſalom) it might be a chief cauſe why he deſired to be preſent at the battel, becauſe he wou'd take order, being there in perſon, to have him favoured and ſpared.

V. 3. *But the people anſwered, Thou ſhalt not go forth*] Which they do not ſpeak, and ſeeking to croſſe as over-power his will, but out of their love and reverence towards his perſon, which made them careful to provide for his ſafety; and by way of counſel and advice, which they grounded upon good reaſons.

For if we flee away they will not care for us] As if they had ſaid, Thou art the only mark at which they aim in this rebellion; and if they could cut thee off, they have their deſire, which is to ſet up Abſalom in thy ſtead. ch. 17. 2. And therefore if they ſhould know thee to be in the field, they would bend all their ſtrength againſt thee, 1 King. 22. 31. In which reſpect it is neceſſary, that thou ſhouldeſt ſtay at home to avoid this danger. Whereas though half of us ſhould flee away or be ſlain, they will not much regard it, if thou be in ſafety, ſeeing as long as thou liveſt, thou wilt be able to raiſe new forces, and to make a ſtrong party againſt them.

But now thou art worth ten thouſand of us] That is, in reſpect of true worſhip, dignity and excellency, as being our King and General, protector and director of the whole Army and Kingdom; by whoſe death the Common-wealth would ſuſtain more loſſe; and the common enemies, who chiefly aim at thy ruin, would more rejoyce and triumph, then if ten thouſand of us were ſlain.

therefore it is better that thou ſuccour us out of the city] That is, Mahanaim, to wit, as there ſhall any occaſion be offered, according to the ſeveral occurrents and caſualties of war; as chiefly, by thy prayers which are prevalent with God; by thy direction and counſel, as we ſhall have occaſion to deſire it; by commanding men, ammunition, and victuals to be ſent unto the Army, as there ſhall be need; by reſcuing and relieving the Army; if being too weak to hold out, they ſhould be forced to make a retreat, and ſo by encouraging the ſouldiers, and recruiting the Army, to renew the battel. Beſides, that it will alſo be a great diſheartning to the enemies, when as thou ſtaying in the city, they will be apt to conceive, that thou haſt a ſtrong guard about thee, and will be able and willing to ſend freſh ſupplies, if we ſtand in need of thine help.

V. 4. *and the King ſtood by the gate ſide*] To wit, that he might obſerve their marching out of the city, their order and diſcipline; and (as it is likely) to ſpeak unto them, as they paſſed by, and to encourage them to go on in this expedition, valiantly, in aſſurance of good ſucceſs, though this in particular be not expreſſed.

And the King commanded Joab——ſaying, Deal gently, for my ſake, with the young man, even with Abſalom] Where, relying upon God by faith, in aſſurance of victory, he giveth them this charge, as if it had been already gotten, that they ſhould not purſue their victory againſt his ſon with too much rigour; ſeeing though his fault were hainous, yet it was but the errour of a young man, out of the heat of youth; and if he were ſpared, that he might live till he came to be older, age and experience would make him wiſer, and to repent of what he had done. But howſoever though his crime were ſo horrid, that it would admit of no excuſe or extenuation, nor ſuffer him to be in any capacity of receiving favour in himſelf, yet it was his earneſt requeſt, that they would ſpare him, and ſave his life for his ſake, ſeeing his death would be very grievous unto him. Which earneſtneſſe David uſeth, not onely becauſe he was ſo indulgent a father, that his exceſſe of love would make him diſpence with the greateſt fault, in one that was ſo dear unto him, but alſo becauſe he had reſpect to his ſouls eternal ſalvation, of which he was like to make an utter and hopeleſs forfeiture, if he ſhould be taken away in his ſins without repentance. And not only ſo, but becauſe alſo he looked upon his own ſin of adultery and murther, as the prime cauſe which had moved the Lord to give Abſalom up to his own luſts and wicked courſes, that he might take occaſion thereby to inflict upon his houſe thoſe heavy judgements which he had formerly threatned, chap. 12. 10, 11.

and all the people heard] That is, many of them immediately by themſelves, and all the reſt, by the report of theſe, who were ear-witneſſes of it, when he gave this charge to his Captains and Commanders.

V. 6. *So the people went out into the field againſt Iſrael*] That is Davids Army went out of the city to fight with that Army which Abſalom had gathered out of all Iſrael.

and the battel was in the wood of Ephraim] Lying on the Eaſt ſide of Jordan, in that part of Gilead which belonged to the tribe of Gad, not far from Mahanaim; but was called Ephraims wood, from that great defeat which was given to this tribe there, Judg. 12. 5, 6. though it was no part of the land belonging to Ephraim. Others, (though not ſo propably) think that it was ſo called, becauſe lying on the other ſide of Jordan, right over againſt the tribe of Ephraim, the Ephraimites fed there their cattel which they did drive over Jordan.

V. 8. *And the wood devoured more people that day then the ſword devoured*] That is, Being diſordered and routed in the battel, they fled into the wood among the buſhes and trees, hoping there to hide and ſecure themſelves: but being purſued thither, by their enemies, they were eaſily ſlain there in that diſorder and fear; and beſides all thoſe that fell by the ſword, there were many of them that periſhed by falling, in their haſty flight, into mariſhes, pits and ditches.

V. 9. *And Abſalom met the ſervants of David*] That is, whileſt in great fear he ſought to flee from them, he ſuddenly and unawares fell upon them; and ſeeking to decline the danger, riding on his mule, he left the open and common-way, (as it ſeemeth) and rode amongſt the buſhes and trees, till at laſt he was carried under the thick boughs of a great Oak.

And his head caught hold of the oake] *i. e.* Either ſtriking among the thick boughs, his head was catched among them in ſome crotch, and ſo he hung by the neck, between the heaven and the earth, his mule going from under him; or elſe, the long, thick hair of his head, being (it may be) parted into locks, (like Samſons, Judg. 16. 13.) did catch and winde about the thick boughes of the oak, God making his pride to be the means of his ruine; and his hair, in which he ſo much gloried, to be his halter; and ſo reſerved him from falling among others by the ſword, to a more ignominious and curſed death, Deut. 21. 23. cauſing him to hang between the heaven and the earth, as unworthy to live in either of them.

V. 10. *And a certain man ſaw it, and told Joab*] Not daring himſelf to hurt him, becauſe of the Kings command, verſe. 5, 12.

V. 11. *And Joab ſaid——Why didſt thou not ſmite him there*] Being deſirous that Abſalom ſhould dye for his rebellion, whereby he had cauſed the death of many, but willing withal, that another, rather then himſelf, ſhould run the hazard of Davids diſpleaſure, who had laid a ſtraight charge upon him and all the reſt, that they ſhould deal gently with him, he blameth him, being a profeſſed Souldier, for not killing him, as by law of arms he might juſtly have done, ſeeing he was an enemy and a rebel.

and I *would have given thee ten ſhekels of ſilver*] That is, the common ſhekel, which was in weight and worth but half ſo much as the ſhekel of the Sanctuary, that is, a quarter of an ounce of ſilver, which amounteth to about 14 or 15. pence ſterling.

and a girdle] *i. e.* A military belt, to be worn by him, as an honourable enſign and reward of his valour.

V. 12. *Beware that none touch the young man Abſalom*] Where he giveth the meaning of Davids words, *deal gently with the young man*, to wit, that they ſhould not uſe him with rigor, nor do him any hurt, and then much leſs kill him.

V. 13. *Otherwiſe I ſhould have wrought falſhood againſt my own life*] *i. e.* I ſhould have been falſe to my ſelf, in betraying my life to Davids revenge; or if I had made a lye to ſave my life, the King is ſo wiſe, that examining the matter, he would ſoon have found it out, and ſo have puniſhed me for tranſgreſſing his command. Others underſtand it thus, that if he had uſed falſhood, in hope, by his lying, to conceal the fact, it would have been vain and bootleſſe, tending to his own ruine, ſeeing the King by his wiſdom would have diſcovered it, and ſo have puniſhed both his fact, and his falſhood in denying it.

and thou thy ſelf wouldſt have ſet thy ſelf againſt me] *i. e.* Thou wouldſt have been ſo far from ſtanding for me, that thou wouldſt have been one of the firſt to haſten my ruine, laying the whole guilt and blame upon me, to cleer thy ſelf, and avoid the Kings diſpleaſure. Others read the words by way of interrogation, thus, *Wouldſt thou have ſtrove againſt me? i. e.* have ſtood up in my defence, and pleaded my cauſe, oppoſing thy ſelf againſt the Kings ſentence? as thinking that an ordinary Souldier would not ſo unmannerly have charged his General to his face.

V. 14. *Then ſaid Joab, I may not thus tarry with thee*] *i. e.* I may not thus fruitleſly ſpend my time in arguing with thee about this buſineſs and ſo let ſlip this opportunity which is now offered of putting an end to the war, ſeeing the matter in hand more needeth execution then conſultation or diſpute.

and he took three darts in his hand] To wit, to make ſure work for his quick diſpatch, that if one failed or broke, lighting on ſome rib or privy coat, he might make uſe of another.

and thruſt them through the heart of Abſalom] *i.e.* The middle of the body neer the heart. For there was ſtill ſome life remaining in him after theſe wounds received, which Joabs ten young men afterwards did wholly take away, v. 15. This fact of Joabs ſome condemn, as being expreſly againſt the Kings ſtrait charge & command, & think that he did it out of ſpleen, either upon an old quarrel he had againſt Abſalom for burning his corn, or, which is more likely, becauſe he had lately caſheered him out of his Generalſhip, and put Amaſa in his room ch. 17. 25. But others juſtifie and commend him, For though he did that which was contrary to the Kings perſonal command, yet it was not againſt his legal authority, which required that juſtice ſhould be done and executed even in the field according to martial law. And for this Joab had good grounds and reaſons: For I. He had no hope of Abſaloms amendment, ſeeing after he was reconciled to his father, and that by his mediation, he had falſified his faith, and was now become a dangerous traytor againſt King and State. II. Abſalom had murdered Amnon, and was now the chief cauſe of ſlaughtering twenty thouſand of the Lords people, whom he had firſt led into rebellion; and therefore Joab, as General of the army, might lawfully put him to death, being fallen into his hands, and execute martial law upon him. III. He knew that in all likelihood Abſalom, if he lived ſtill, would be a dangerous enemy to the whole State; and therefore he thought it beſt to cut him off, preferring the ſafety of the Common-wealth before the private affection of the King. Upon theſe grounds it ſeemeth David was ſo convinced of the lawfulneſſe of Joabs fact, that he did not after the battel blame him for it, nor make it any part of his charge; when afterwards he accuſed him to Solomon for killing Abner and Amaſa; although it may be probably thought it was not the leaſt part of his quarrel againſt him, in that, contrary to his expreſs command he had ſlain his beloved Abſalom, that through his fondneſs of affection was too dear unto him.

V. 15. *Smote Abſalom, and ſlew him*] *i. e.* Killed him out-right, who had before received divers mortal wounds by the hands of Joab.

V. 16. *And Joab blew the trumpet, and—held back the people*] *i. e.* After the arch-rebel was cut off, who had miſ-led all the reſt, Joab like a good General, pitying their ſeduction, and being loath and ſparing, like a wiſe Common-wealths-man, to have any more blood unneceſſarily ſpilt, cauſed a retreat to be ſounded, and a ceſſation of arms.

V. 17. *And they took Abſalom——and laid a very great heap of ſtones upon him*] As it was their manner when they meant to ſuit an ignominious death with the like burial. So they did to the King of Ai, Joſh. 8. 29. and the five Kings, Joſh. 10. 27. and Achan. See on Joſh. 7. 26. and Lam. 3. 53.

V. 18. *Now Abſalom in his life-time had taken and reared up for himſelf a pillar*] Like one of the Pyramides of the Kings of Egypt, that it might ſerve after his death as a monument to eternize his memory. This is here inſerted to ſhew his pride and vain-glorious ambition to perpetuate his name, and how God was pleaſed to croſs his proud humor, by cauſing him to be buried in a great pit under a heap of ſtones, as a malefactor, in an ignominious manner.

which is in the kings dale] Called alſo *the valley of Cedron*, or *of Jehoſhaphat*, Joel. 3. 2. lying between Jeruſalem and the mount of Olives. It was named *the kings dale*, as ſome conjecture, becauſe being very pleaſant and fruitful it was a place fit for Kings, and accordingly uſed by them for their ſports and recreations. And therefore it was made choice of by Abſalom, as the fitteſt place for his monument, in reſpect of the great reſort of noble perſonages that did frequent it. Some think it to be the ſame with that which is called *the valley of Shaveh*, where the King of Sodom and Melchizedek the King of Salem met Abraham, when he returned victorious, having vanquiſhed the four Kings, and recovered the prey, Gen. 14. 17. and that upon this occaſion it had firſt its name; though it might be continued, or renewed, in reſpect of that uſe which the Kings of Judah did afterwards make of it.

For he ſaid, I have no ſon to keep my name in remembrance] It ſeemeth thoſe ſons mentioned ch. 14. 27. were now all dead, God juſtly cutting off his poſterity that ſhould have continued his name, and in whom after his death he ſhould in a ſort have lived, becauſe he diſhonoured his father by his rebellion, and ſought to take away his life, from whom he had received his.

V. 19. *Then ſaid Ahimaaz the ſon of Zadok, Let me now run, and bear the King tydings*] Becauſe he and Jonathan were appointed by the King. to bring him the news from time to time, how things went and were carried with Abſalom and his followers, he now offereth himſelf to do him this ſervice; and having joyful tydings to relate, he deſireth to be the firſt man that ſhould report it, becauſe he thought it would be very acceptable to David, who all the time, whileſt the fight laſted could not but hang in ſuſpenſe, and therefore muſt needs long to hear the iſſue.

V. 20. *And Joab ſaid unto him, Thou ſhalt not bear tydings this day*, &c.] Joab out of his love to him denyeth to let him go, becauſe there was in the news a mixture of joy and grief, and he would have him to be the meſſenger of glad tydings only, and promiſeth he ſhould be the meſſenger before any other, when ſuch an occaſion ſhould be offered.

but this day thou ſhalt bear no tydings, becauſe the Kings ſon is dead] Joab out of much experience well knew, that ſuch was Davids indulgency and extream fondneſs over his ſon, that the news of his death would ſo imbitter the joy of the victory as he would have but a cold welcome that ſhould report it unto him; and therefore loving Ahimaaz, he was unwilling he ſhould for ſo great pains be rewarded with no better entertainment.

V. 21. *Then ſaid Ioab to Cuſhi, Go tell the King what thou haſt ſeen*] Who this Cuſhi was, it doth not appear. Some think he was not only the Kings ſervant, v. 29. but alſo his footman, and ſo fit for ſuch an employment: And by his name they gueſs he was a Cuſhite or an Ethiopian by nation, as the word is taken Jer. 13. 23. but a Proſelyte to the Jewiſh religion; Him becauſe of his blackneſs Joab made choice of, as the fitteſt to be the meſſenger of ſuch ſad and mournful news, as he ſuppoſed this would be to David, concerning Abſaloms death.

V. 22. *Then ſaid Ahimaaz——But howſoever, let me, I pray thee, alſo run*, &c.] Heb. *Be what may. i. e.* Come on it what will. This earneſtneſs he uſeth, as deſiring to be the firſt meſſenger of Davids victory, and now upon his ſecond thoughts being able to take away Ioabs objection about his running, he reſolveth to report the beſt part of the news himſelf, and to leave the worſt to be related by Cuſhi.

Wherefore wilt thou run, my ſon, ſeeing that thou haſt no tydings ready?] To wit, none that will be pleaſing to the King; and beſides that, Chuſhi who is gone before will relate all before thy coming.

V. 23. *Then Ahimaaz ran by the way of the plain, and over-ran Chuſhi*] There were two wayes from the wood of Ephraim to Mahanaim, the one mountainous and uneaſie for a race, the other fair and plain: that Chuſhi choſe, as being the ſhorter; this other Ahimaaz in his prudence chooſeth, though the longer, knowing that ſometimes the neereſt way is furtheſt about.

V. 24. *And David ſat between the two gates*] To wit, of the city Mahanaim. For more ſtrength, uſe and ornament the gates of cities uſe to be double, one outward to the high-way, the other inward towards the city; between which they had a fair and large entrance, and a chamber over it, where was their place of judicature and tranſacting publick buſineſſes. In ſuch an entrance David ſat waiting to hear the news, and having heard it with much grief, could ſtay there no longer, but aſcended into the chamber, that he might take his full liberty to vent his ſorrow So 1 Sam. 4. 13.

and the watchman went up to the roof over the gate] *i. e.* The turret, appointed to the watchman, that from thence he might diſcover all comers.

V. 25. *And the King ſaid, If he be alone there is tydings in his mouth*] For they that are beaten in battel do flee by troops, whereas the victors uſe to diſpatch one or two to carry news, being otherwiſe buſied in purſuing their victory, and taking the ſpoil.

V. 27. *And the King ſaid, He is a good man*] *i. e.* One who uſeth to bring me good tydings. And beſides, he is a valiant Souldier, and therefore would not be one of the firſt that did flee, if the battel were loſt, but purpoſely cometh after it is won, and all danger paſt, to bring news of the victory.

V. 28. *All is well*] Heb. *Peace*; or, *Peace be unto thee.* Under this phraſe the Hebrews ſignify all proſperity and happineſs.

Bleſſed be the Lord thy God, which hath delivered up the men] *i. e.* The men that did riſe up in rebellion againſt thee, to be ſlain by the kings ſervants. So 1 Sam. 24. 19. and 26. 8. Here he aſcribeth the whole glory of the victory unto God, and no part of it to Joab, the other Commanders, or the whole army.

V. 29. *And the King ſaid, Is the young man Abſalom ſafe?*] He was not ſo much rejoyced to hear of the victory, nor thankful for it, as ſolicitous for Abſaloms ſafety; therefore diſcovering his extream indulgency and fondneſs over an ungratious ſon.

when Ioab ſent the Kings ſervant] *i. e.* Haſted Chuſhi away with all haſte to carry the news of the victory.

I ſaw a great tumult, but knew not what it was] Ahimaaz no doubt knew well enough of Abſaloms death; for Joab gave it as a reaſon why he would not have him run and carry the news; but through humane frailty he ſpeaketh an untruth, that he might conceal it from David, upon theſe reaſons; if at leaſt any reaſon can be rendred for lying: I. He was loth to grieve him by telling him ill news; the end of his coming being to rejoyce his heart with glad tydings. II. He deſireth to be accepted of David, and therefore would only relate ſo much of the news as he knew would pleaſe him, leaving what was bad to be reported by Cuſhi. III. He thought it not fit that the King all at once, on the ſudden, ſhould be told of his death whom he ſo dearly loved, leſt he might be oppreſſed with grief, but held him in ſuſpence, that he might by degrees be the better prepared to hear it, and hear it with patience.

V. 32. *The enemies of my lord the king——be as that young man is*] *i.e.* Overthrown, and dead.

V. 33. *And the King was much moved*] To wit, upon theſe grounds touched in the note upon v. 5. as Abſaloms deſperate and loſt condition, dying in his ſin without repentance; and withal, his own ſins of adultery and murder, which had occaſioned his ſons miſery: Both theſe, and other motives, were ſet on, as the greateſt aggravation of his grief, by his exceſſive love and unbounded affection towards his dear Abſalom, which doth ſo whollyengroſs and take him up that he doth not ſo much as mention other and far greater cauſes of grief, as the ſlaughter of twenty thouſand of his ſubjects, who periſhed alſo in their rebellion without time of repentance, being miſled and ſeduced by his flattery and hypocriſie.

and went up to the chamber over the gate] *i. e.* He was ſo full of grief that it muſt needs either have a vent, or elſe break his heart; and therefore being utterly unable any longer to refrain and reſtrain his paſſion, and loth alſo that thoſe in the gate ſhould diſcover his weakneſs, he went not home to his houſe, but into the chamber over the gate, there to vent his grief; yea, ſo was he tranſported with violence of paſſion that he could not hold out ſo long till he came thither, but in his very paſſage up the ſtairs to that room he brake out into ſuch woful lamentations that thoſe in the gate were ear-witneſſes of them.

would God I had dyed for thee] David could not chuſe but know what miſeries and miſchiefs would have befallen the whole State, thoſe eſpecially that were godly and religious, if Abſalom had out-lived his father; but either the violence of his paſſion maketh him forget this at the preſent, or elſe in this compariſon he hath only reſpect to his own death as temporal, ſeeing he was ſure of Gods favour, and dying ſo, ſhould have no loſs, but gain; and to Abſaloms, as eternal, ſeeing in all likelihood he dyed in Gods diſpleaſure. In this regard he was willing (if it had been poſſible) to have prevented and redeemed his Abſalom from the danger of everlaſting miſery by dying for him a temporal death.

CHAP. XIX.

Verſ. 1. A*Nd it was told Joab*] It is not expreſſed by whom;but it is likely that Ahimaaz and Cuſhi reported it when they returned unto him ; and ſo it came to be noiſed throughout the whole army that the King immoderately lamented the death of his ſon, v. 2.

V. 2. *And the victory that day was turned into mourning*] *i. e.* Whereas they expected joy and triumph for ſo great deliverance by ſo glorious a victory, contrariwiſe it came to paſs that the Kings mourning cauſed all the people to mourn, the body ſympathizing with the head, and not enjoying its health when the head aketh, Prov. 16.15. & 19.2.

V. 3. *And the people gat them by ſtealth that day into the City*] *i. e.* They came not like a victorious army with joy and triumph, but ſcattering themſelves here and there ſecretly conveighed themſelves into the City, as they could, not deſiring either to ſee the King, or to be ſeen of him. Others take it in another ſenſe, therein following (as they conceive) the Hebrew, thus, *The people ſtole away in entring* ; and ſo the vulgar Latine readeth it, *The people declined that day to enter the City, even as people fleeing before their enemies*, *i. e.* they came not into the city at all, but being about to enter they withdrew themſelves into other places, through ſhame, grief and diſcontent, when they heard how heavily and heynouſly the King took the death of his ſon. Which Joab obſerving, told the King that if he did not forthwith ceaſe his mourning, and go out and ſpeak comfortably to the people, there would not any one of them tarry with him that night.

V. 4. *But the King covered his face*] After the manner of cloſe mourners, See on ch. 15.30.

V. 5. *And Joab came into the houſe to the king*] *i. e.* Either into the chamber into which he aſcended when he firſt heard the news of Abſaloms death, or into the houſe in the City whither he had now retired himſelf.

and ſaid, thou haſt ſhamed this day the faces of all thy ſervants] Though this ſpeech of Joabs were very harſh and ſaucy, proud and peremptory, and in reſpect of the manner much to be condemned, as far unbeſeeming a ſubject to uſe unto his Soveraign, and in part alſo very falſe, and wrongfully applyed to David ; yet thus far it admitteth of excuſe and extenuation ; It was for the moſt part true, in reſpect of the matter and ſubſtance of it ; and though he failed in the manner, yet what he ſpake was out of love and faithfulneſs, to prevent the great miſchief which might have followed if David had held on his courſe of mourning : And it was uttered by a friend whom David had alwayes found faithful, true and truſty to his perſon and cauſe; and was no more (as it ſeemeth, all circumſtances conſidered, compared with the event and iſſue of it) then was profitable, and even at this time almoſt neceſſary. For David was ſo deeply and dangerouſly ſunk into a gulf of paſſion, that he could have been no otherwiſe pulled out of it, and preſerved from ſinking deeper, then by ſuch a rough and rude hand. So that though the ſauce was over-tart and ſowr, and unfit for the palat of a King, yet the food it ſelf was wholſom, and fit to ſtrengthen and recover him out of his languiſhing paſſion. And firſt he telleth him that *he had ſhamed the faces of all his ſervants*, *i. e.* had ſo diſcountenanced them by diſreſpecting their ſervice, that not daring to come into his preſence, they were in great diſcontent ready to leave and forſake him, as not deſerving their future ſervice, ſeeing he had no better rewarded their former, by which both himſelf and all his ſons and daughters, wives and concubines, had been preſerved from utter ruine. So alſo he had confounded their faces with ſhame, by diſappointing them of their hopes, in not accepting of their faithful ſervice, which they had performed with extream hazard of their lives, nor any wayes encouraging them with praiſe or reward, as they expected.

V. 6. *In that thou loveſt thine enemies, and hateſt thy friends*] *i. e.* Haſt expreſſed ſo much love to Abſalom, who was an enemy and traytor, by thy bitter lamentation for his death ; and ſo much hatred to thy friends and followers, by withdrawing thy perſon, and diſcountenancing their ſervice. Here he chargeth David with that which was untrue, and ſiniſterly miſinterpreteth both his paſſions and actions. For he bemoned Abſalom, not as an enemy, but as a ſon ; nor withdrew himſelf from his friends and followers out of any hatred to them, but becauſe he would not diſcover unto them his weakneſs in his exceſſive mourning, which for the preſent he was unable to temper and moderate, being tranſported by the vehemence and violence of his inordinate affection and unruly paſſion.

for this day I perceive, that if Abſalom had lived, and all we had dyed——then it had pleaſed thee well] Theſe words, as they were extreamly harſh and bitter to be uttered by a ſubject to his Soveraign, eſpecially being wounded already in his ſpirit, and dejected with grief, ſo alſo they were utterly falſe : For David deſired the life and welfare of all his friends, but of Abſalom alſo among the reſt, though he had ſhewed himſelf his mortal enemy. Neither doth Joab moderate and qualifie this ſharp cenſure, by ſaying that if he went on in this courſe he would ſeem to his Princes and people to be thus ill affected towards them, but poſitively affirmeth out of his own knowledge that it was ſo indeed.

V. 7. *Now therefore ariſe, go forth, and ſpeak comfortably to thy ſervants*] *i. e.* Congratulate their victory, give unto them due honour and praiſe for their well deſerving in fighting and venturing their lives in thy cauſe, and encourage them by giving or promiſing rewards for their good ſervice. Here he giveth him wholſome and faithful counſel, but imbittereth it in a proud and peremptory manner, not ſweetning it with humble intreaties, but making it diſtaſtful by inſolent commands not beſeeming a ſubject to his King ; like a good potion or pill profitable for cure, but not ſo prepared and ſweetned as that the patient might take it without great loathing and reluctancy.

for I ſwear by the Lord, if thou go not forth, there will not tarry one with thee] *i. e.* All thy people will forſake thee as unfit to govern them, who art not able to rule thine own paſſions ; and think of chuſing another King, who is more moderate in himſelf, and juſt to them ; and then thy caſe will be miſerable, though thou retaineſt the title of a King, ſeeing *in the multitude of the people is the Kings honour ; but in want of the people is the deſtruction of the Prince*, Prov. 14. 28, And this Joab confirmeth by a ſolemn oath, the more to ſtartle and move the King to follow his counſel, though he had no certain knowledg that it would ſo fall out, but only gueſſed that ſo it would be by probable conjecture, which was no ſufficient warrant for an oath.

and that will be worſe unto thee then all the evil that befel thee from thy youth until now] *i. e.* Though thou haſt gone through many troubles, and endured great afflictions in former times, eſpecially through Sauls perſecution, and Abſaloms late rebellion, yet this will exceed them all, when in thy old age thou ſhalt be depoſed, and expoſed to contempt and deſperate dangers.

V. 8. *Then the King roſe, and ſat in the gate*] *i. e.* He addreſſed himſelf to follow and act Joabs counſel ; becauſe though he diſreliſhed it as harſh and tart, yet he ſaw it was profitable and neceſſary. And therefore for the preſent he ſhook off ſorrow ; and that he might win the peoples hearts by ſhewing himſelf graciouſly unto them, he ſat in the gate, the ordinary place of judicature and publike aſſemblies.

and they told unto all the people] *i. e.* Davids friends and followers appointed for this ſervice gave notice to all the reſt of the people, to wit, all thoſe who were of the Kings party : for thoſe who followed Abſalom and had eſcaped out of the battel, were fled, and returned to their own houſes.

V. 9. *And all the people were at ſtrife*] Recounting now in their ſecond thoughts the great and manifold benefits they had long enjoyed by Davids government, and their unworthy requital of him by riſing againſt him in that horrid rebellion, God working a great change in their hearts, they begin to repent and condemn that courſe they had taken ; yet none being willing to bear the whole blame, every man was willing to put it off to another : And now miſliking their own ſlackneſs in making him ſome amends, they begin to think and ſpeak of his return with honour to his own home at Jeruſalem, that he might be reeſtabliſhed on his throne ; and to this end provoke one another, and call upon their Magiſtrates and Elders to haſten the work.

The King ſaved us out of the hand of our enemies] To wit, the Moabites, Ammonites, Idumeans, Syrians, and eſpecially the Philiſtims ; and therefore little reaſon had we to rebel againſt ſuch a King, by whom we have had ſo many and mighty deliverances : But ſeeing we have done it, great cauſe we have to make him ſome amends by haſtening his return, that we may peaceably ſubmit under his government.

V. 10. *And Abſalom whom we anoynted over us, is dead*] *q. d.* Though there had been reaſon that we ſhould, if Abſalon had lived, have liked our courſe, and proceeded in it ; as it ſeemeth there was none, ſeeing God hath ſhewed his diſlike, by rendring it unproſperous and fatal both to him and us ; yet now it were madneſſe to proceed in this rebellion, and not to ſubmit to David as our King, ſeeing he in whom we truſted is taken away.

V. 11. *And King David ſent to Zadok and Abiathar the Prieſts*] Whom he had left at Jeruſalem, as moſt able and faithful to negotiate his buſineſs.

Speak unto the Elders of Judah, ſaying, Why are ye the laſt to bring the King back] Becauſe they were the firſt and chief that had ſtrengthened Abſalom in his rebellion, they were more apt to deſpair of pardon and reconciliation, and ſo were (as it ſeemeth) afraid, and loath to addreſſe themſelves to the King, ſeeing they were ſo highly in his diſpleaſure. Therefore to take off this fear and jealouſie, he ſendeth to the Prieſts and giveth them commiſſion to acquaint them with his mind, and tenderneſſe of affection towards them, notwithſtanding their former errour, if they now repented of it, ſeeing they were in a neerer relation to him then any other tribe, as being his friends and kinſmen, who had anointed him for their King, whileſt the other tribes adhered to another. Herein David was a lively type of Chriſt, who ſtayeth not till his enemies ſeek unto him, but ſendeth his miniſters unto them, to ſeek and ſue that they will be reconciled, 2 Cor. 5.20.

ſeeing the ſpeech of all Iſrael is come to the King] To wit, expreſſing their reſolution of coming to fetch him back to his houſe from Mahanaim.

V. 12. *Ye are my brethren, ye are my bones, and my fleſh*] *i. e.* Stand in a moſt intimate relation to and neer conjunction with me ; and therefore no more poſſible it is that I ſhould remember former wrongs, and revenge my ſelf upon you, then I ſhould hate or hurt my own fleſh and bones. And ſo this phraſe is uſed, Gen. 2. 23. Judg. 9.2. Eph. 5.29,30.

V. 13. *And ſay ye to Amaſa, Art not thou of my bone, and of my fleſh*] He was Davids Nephew, being ſon to Abigail Davids ſiſter, 1 Chr. 2. 16,17. And Abſalom had made him General of his army, ch. 17.25. Unto him therefore David ſendeth, as being deſirous to gain him, and make him firm to his ſervice, becauſe he was potent with the people, having been their General, and able to draw a great party after him. And becauſe having ſo highly offended him, he might deſpair of pardon, or at leaſt of being received into his favour, that this might not hinder his deſign of bringing him in, he aſſureth him that he was not only ready to forgive and forget, all that was paſt, but alſo willing in reſpect of the neer relation that was between them, to advance him to the higheſt honour.

God do ſo to me and more alſo] See on Ruth 1. 17.

if thou be not Captain of the hoſt, &c.] Though Joab had incurred Davids juſt diſpleaſure by divers acts, as the killing of Abner and Abſalom, and by his harſh and inſolent ſpeeches, and peremptory expoſtulations unbeſeeming a ſubject, yet conſidering how faithful he had alwayes been unto him, what good and ſucceſsful ſervice he had ever done, and that in thoſe particular failings his main intention was to promote the good of the King and the whole Common-wealth, and contrariwiſe how faithleſs and rebellious Amaſa had been unto him, I cannot ſee how it could ſtand with Davids juſtice to advance Amaſa, who had ſo ill deſerved, and to turn Joab out of that place which of right belonged unto him both by Davids promiſe and his own purchaſe, in hazarding his life in ſuch a dangerous ſervice, as was the aſſaulting and taking the ſtrong fort of Zion. Neither can I think his policy juſtifiable in uſing ſuch a means to reduce that party that had ſtood out againſt him, to their obedience, as he had formerly done to Abner with like ſucceſſe. Nor can I but (as I conceive) juſtly ſuſpect that his chief quarrel againſt Joab was the death of his deareſt Abſalom, though it brought ſo much good both to him and the whole Common-wealth, ſeeing he pardoned greater faults in Amaſa and others, yea, inſtead of puniſhing did reward and advance them. But though David were an holy and juſt man in his ordinary courſe, yet he was but a man, and had his failings, and this among the reſt. Nor can I think (as ſome do) that he did thus by a ſecret inſtinct of Gods Spirit; for what were this, but to make it the veil to hide mens failings? And it is like that if he had done this by an inward ſpiritual motion, he ſhould have had better ſucceſs both in Abners caſe, and in this of Amaſa.

before me continually] *i. e.* As long as thou and I live.

V. 14. *And he bowed the heart of all the men of Judah*] *i. e.* David by his friendly meſſage and gentle ſpeech, delivered by the Prieſts from him to the men of Judah, inclined their hearts with unanimous conſent towards him. Some underſtand it of Amaſa, that he having received from David this comfortable meſſage concerning himſelf, perſwaded the men of Judah to fetch him home.

V. 15. *So the King returned, and came to Jordan*] *i.e.* The other ſide of Jordan towards Mahanaim.

and Judah came to Gilgal] *i. e.* A place on this ſide Jordan, neer Jericho, where Joſhua firſt pitched his camp after he came over and circumciſed the people, from whence it had its name. See on Joſh. 5. 9. Hither now the men of Judah came, and paſſed over the river to fetch the King homewards from the other ſide.

V. 16. *And Shimei——haſted and came down with the men of Judah*] Taking this opportunity of reconciling himſelf to the King, and obtaining pardon for thoſe groſs abuſes which he had offered unto him, hoping to ſpeed the better becauſe the men of Judah alſo came to make their peace; and to obtain pardon for their rebellion.

V. 17. *And there were a thouſand men of Benjamin with him*] Theſe he brought to intercede in his behalf for the Kings favor. Hereby is implyed that he had ſome relation to the houſe of Saul, and that he was a potent man in that tribe.

And Ziba the ſervant of the houſe of Saul] Ziba being guilty of treachery in ſlandering his innocent maſter, came among others, to ſee how things would go, and to make the beſt ſhift he could for himſelf, to retain the Kings favour if he were queſtioned; though Davids partiality made this care needleſs.

and they went over Jordan before the King] *i. e.* To meet him on the other ſide, and to conduct him over.

V. 18. *And there went over a ferry-boat to carry over the kings houſhold, and to do what he thought good*] *i. e.* To bring over ſome of the chief of his family, as his wives, children, and whom he pleaſed, and to be imployed for ſuch other uſes as he thought good; the reſt and groſs of his company making ſhift as they could to paſſo ver by the flats and foords, or as Joſephus will have it, by a bridg made of boats.

And Shimei fell down before the King] Not to excuſe his heinous fault, which was altogether unexcuſable; but to make an humble acknowledgment of it, crave pardon, and deprecate deſerved puniſhment.

V. 19. *Let not my Lord impute iniquity unto me*] *i. e.* Though my fault be heinous and capital, yet do not, as in juſtice thou maiſt, lay it to my charge, but pardon it, ſeeing nothing more adorneth a King then clemency. Neither do thou only forgive, but alſo forget it, that thou maiſt not ſtill harbour hard thoughts in thine heart againſt me, as my fault deſerveth.

V. 20. *For thy ſervant doth know that I have ſinned*] *i.e.* the guilt of my ſin ſo overburdeneth my conſcience that it preſſeth from me this humble acknowledgment, not any wayes extenuating or excuſing my fault, but wholly relying upon thy mercy and clemency.

therefore, behold, I am come] *i. e.* Not deſpairing of grace, but preſuming on thy goodneſſe, I have not run away, but taken the boldneſſe to preſs into thy preſence, that I may obtain forgiveneſs.

the firſt this day of all the houſe of Joſeph] *i. e.* Out of an earneſt deſire to regain thy favour, I have by care and diligence prevented others far neerer to this place then I am, to wait upon thee, and to find grace in thy ſight. He nameth *the houſe of Joſeph*, not becauſe he was of that family, either Ephraimite, or Manaſſite; for it is plainly ſaid he was *a Benjamite*; but his meaning is, that he came firſt of all the tribes of Iſrael, Judah only excepted. For it is uſual in the Scripture to divide all Iſrael into theſe two, *Judah*, and *Ephraim*; Judah having Benjamin joyned to it, and Ephraim comprehending the other ten tribes, which are all called by its name, becauſe it was the chief, and had ſtill the preeminence above the reſt, all the rights and priviledges of primogeniture or birth-right by Jacobs bleſſing being divided between it and Judah. So Zach. 10. 6. Iſa. 7. 2. and 11. 13. Jer. 31. 9. Hoſ. 5. 13. Or elſe he might be ſaid to have come *firſt*, or, *before all the houſe of Joſeph*, becauſe he came now with the men of Judah, before any of the ten tribes came. Judah and Benjamin were ſo joyned and mixed together that they were accounted but as one tribe. Now Shimei maketh uſe of this precedency, as an effectual argument to move David to pardon him; ſeeing by his coming in, ſubmiſſion and reliance upon Davids mercy he had given a good example to all others; and if he, in ſo doing, found good ſucceſs, it would be a ſingular encouragement for them that had riſen againſt him to do the like; whereas if he ſhould deal with him in rigour of juſtice, it would deterr and diſhearten others that had been in the rebellion, from coming in and ſubmitting themſelves, ſeeing there was no hope to find mercy.

V. 21. *Shall not Shimei be put to death for this?*] *q. d.* Surely he cannot in juſtice be ſpared, ſeeing the law of God condemneth his offence as a great ſin, Exo. 22. 28. 1 King. 21. 10, 13.

V. 22. *What have I to do with you, ye ſons of Zerviah*] *q. d.* Why do you ſo over-buſily intermeddle with my regal affairs, hindring me from exerciſing my Kingly perogative, in pardoning and ſhewing mercy to whom I pleaſe See on ch. 16. 1.

that you ſhould this day be adverſaries unto me] *i. e.* Howſoever you would ſeem friends, and thus adviſe me out of zeal to mine honour, yet your counſel is ſo ill at this time, all circumſtances conſidered, that you could not have given me worſe, had you been my enemies; hindring me in that which is good, and exciting me to evil, to wit, unſeaſonable revenge.

ſhall there any man be put to death this day in Iſrael?] Seeing God, by giving me victory over mine enemies, and reſtoring me to my Kingdom, hath made this day unto me and all that love me, a day of rejoycing and thankſgiving, ſhould I cauſe it, by ſhedding of blood, to be unto unto any a day of mourning and lamentation? See on 1 Sam. 11. 13.

for do not I know that I am this day King over Iſrael?] I am, as if I were newly created King, my loſt Kingdom being reſtored: And what better beſeemeth and more adorneth a King, or winneth and knitteth the hearts of his Subjects unto him, then clemency? eſpecially in the day of his inauguration, or reſtitution to his Kingdom, when the eyes of all are upon him, and read his diſpoſition in his actions? or what more alienateth their affections from him then rigour and ſeverity, which are at this time ſo unſeaſonable?

V. 23. *Therefore the King ſaid unto Shimei, Thou ſhalt not dye; And the King ſware unto him*] This is not ſimply and abſolutely to be underſtood, but in reference to his former faults, for which now he craveth pardon. For, if he committed any new offence, this oath would not priviledg him from deſerved puniſhment. Neither could David undertake for future times after his death, but only for the time of his own reign. Yes, but how could it ſtand with Davids oath to give order to his ſon Solomon to put him to death when he came to reign, 1 King. 2. 9? I anſwer, His oath did not bind him to reſtrain his ſon from doing juſtice in puniſhing his offence, which was ſo heinous and ſcandalous that he did not think it juſt, it ſhould be wholly remitted, leſt others ſhould be encouraged by his impunity to do the like; and therefore he leaveth it to his ſucceſſor to call him to an account for it, and *not to hold him guiltleſs*. For though reſpecting ſeaſonable circumſtances and the prudent carriage of things, with reference to State-policies and purpoſes, he had ſworn, *that he would not put him to death with the ſword*, as he ſpeaketh in his charge given to Solomon, 1 King. 2. 8, 9. yet he ſetteth him at liberty to execute juſtice: Yet not directly to puniſh him for that fault which he had remitted, but upon the committing of ſome new tranſgreſſion, into which he foreſaw (knowing the malice and wickedneſs of his heart) that he would readily fall, if in his prudence he would lay any law or injunction upon him, and ſtrictly hold him to the keeping of it: And if ſo, then he might take occaſion thereby to put him in mind of his former wickedneſs, and puniſh him for one as well as the other.

V. 24. *And Mephiboſheth the ſon of Saul*] *i.e.* The nephew or grandſon of Saul, father of his father Jonathan.

and had neither dreſſed his feet, nor trimmed his beard, nor waſhed his clothes] *i. e.* He came in all reſpects of habit and deportment as a true mourner for Davids long abſence and many troubles.

V. 25. *When he was come to Jeruſalem to meet the King*] It ſeemeth this paſſage in the ſtory is tranſpoſed, ſeeing it is afterwards ſaid that the King was not come to Jeruſalem, but was ſtill at Barzillai's neer Jordan; unleſs we will read words thus, as others do, *when the King was coming to Jeruſalem, Mephiboſheth met him*, wanting as it ſeemeth opportunity of coming ſooner to him through Ziba's treachery.

Wherfore wenteſt thou not with me, Mephiboſheth?] As the reſt of my friends and followers did, being willing to partake with me in my condition? This queſtion he asketh to ſee how he would anſwer to thoſe things which Ziba had laid to his charge, ch. 16. 3.

V. 26. *My lord, O King, my ſervant deceived me*] Though he knew that Ziba had moſt unjuſtly ſlandered him, yet he doth not charge and accuſe him for doing him that great wrong, until he was neceſſitated by Davids queſtion to make his juſt apology.

For thy ſervant ſaid, I will ſaddle me an aſſe] *i. e.* I made known my purpoſe to Ziba, and commanded him to make ready my aſſe, and he neglected to do it, carrying him away for his own uſe, and ſo diſappointed me.

V. 27. *But my lord the King is as an Angel of God*] Of excellent wiſdom to diſcern truth and falſhood, good and evil. See on ch. 14. 20.

do therefore what is good in thine eyes] *i. e.* If thou judgeſt me faulty, puniſh me how thou pleaſeſt; for thou maiſt juſtly do it, ſeeing all my fathers houſe have deſerved to be puniſhed with loſſe of goods and life, by riſing againſt thee our lawful King, and ſiding with Iſhboſheth.

V. 28. *What right therefore have I yet to cry any more to the King?*] *i. e.* To make further complaints of my ſervants ill dealing with me, though thereby I ſhould loſe both my honour and lands; ſeeing thou who haſt given them unto me of thy free love and bounty without any of my deſerts, maiſt at thy pleaſure juſtly take them away, and diſpoſe of them as thou thinkeſt good.

V. 29. *And the King ſaid unto him, Why ſpeakeſt thou any more of thy matters? I have ſaid, Thou and Ziba divide the land*] This ſentence ſome excuſe, and juſtly as if this were the meaning, That he ſhould not need to trouble the King or himſelf in making any long apology, ſeeing he did accept of his excuſe, and was content howſoever upon Ziba's information he had paſſed an hard doom, now to revoke it; and that his firſt ſentence ſhould ſtand, to wit, that Mephiboſheth ſhould enjoy the right and inheritance of all the lands of Saul wholly to himſelf, and that Ziba ſhould till and husband them to the halves, *i. e.* for his care and pains ſhould have an equal moiety with him in the profits, according to ch. 9. 9, 10. though no ſuch order of husbanding the lands to the halves appeareth in that place, but only that as a ſervant he ſhould do his buſineſs, and for his pains have a ſervants reward. But howſoever, to juſtifie David, I would willingly ſubſcribe to this expoſition, yet I ſee not how I can do it, ſeeing it cannot (as I conceive) ſtand with truth; For it is manifeſt that David doth not here ſpeak of dividing the fruits for tillage, but the land it ſelf; as alſo Mephiboſheths anſwer plainly implyeth, *Yea, let him take all*, *i. e.* both lands and fruits. And therefore thoſe words, *I have ſaid*, cannot have any relation to his former order, but to his preſent ſentence of dividing the land, as it is plainly expreſſed. *q. d.* Trouble me no more with thy matters, being at this time full of weighty buſineſs that concerns the State; for I have paſſed my ſentence, and am reſolved to have it ſtand, that the land ſhall be divided between you, Thus David, though a moſt juſt King, paſſeth and ratifieth a moſt unjuſt ſentence, being now blinded with Ziba's lyes, ſycophancy, flattery and bribes, and with a Kingly jealouſie of his Crown and Kingdom, and rewardeth a perfidious villain, who for his treachery deſerved ſevere puniſhment. And as contrary to law he formerly had taken the ſingle teſtimony of a ſervant againſt his maſter, and that in his abſence, ſo now he ratifieth it, though there were no colour for it, that a poor creeple ſhould aſpire to the Crown and though he might appear to David by Mephiboſheths habit, deportment and utter neglecting of himſelf that he had out of love to him grieved and mourned all the time of his abſence and trouble. Neither would he now, though the cauſe were ſo important, vouchſafe to give it a new hearing for the rectifying of his judgement, but ſlubbereth it over, as reſolving to ſtand to his ſenteuce, whether right or wrong; yea, though he might plainly ſee Ziba's extreme faultineſſe, ſince ſtanding by and hearing his maſters accuſation he had nothing to ſay in his own excuſe. This injuſtice of David is much aggravated, if we conſider the perſon upon whom he did exerciſe it, even the only ſon of his deareſt Jonathan, who to the hazard of his life had done him ſo many favours; all which he now ungratefully forgetteth, and with them his covenant and oath alſo which in Gods preſence he had made with him that he would for ever ſhew kindneſs both to him and all his poſterity after him. So frail and infirm are the beſt men, if in the day of temptation God leaveth them to themſelves, there being no ſin ſo foul into which they are not apt to fall, if they ſtand only in their own ſtrength.

V. 30. *Yea, let him take all, for as much as my lord the King is come again in peace*] *i. e.* Both fruits and lands; and not a part only, but the whole: For ſeeing it goeth well with the King and State, is joyeth me ſo much that I can eaſily diſpenſe with my own private life.

V. 31. *And Barzillai——came down from Rogelim*] A City beyond Jordan where he lived.

V. 32. *For he was a very great man*] *i. e.* In power and riches, ſeeing he was able ſo long to ſuſtain the King and all his numerous followers, ch. 17. 27.

V. 33. *Come thou over with me, and I will feed thee*] Here David ſheweth his humanity and gratefulneſs by his readineſs to requite Barzillai's bounty and kindneſs, though he in reſpect of his wealth, needed it not.

V. 34. *And Barzillai ſaid to the King, How long have I to live?*] *i. e.* I cannot, in reſpect of my great age, live long, and therefore have no reaſon to change my habitation and courſe of life for ſo little a time, eſpecially being unfit, by reaſon of age, to enjoy the pleaſures of the Court.

V. 35. *I am this day fourſcore years old*] And therefore it is high time for me to prepare for death, rather then delight and ſolace, whereof I am not at this age capable:

can I diſcern between good and evil?] To wit, in meats, drinks, and other delights?

wherefore then ſhould thy ſervant be yet a burden to my lord the King] Being unable to do thee any ſervice in this my decrepit age.

V. 36. *And why ſhould the King recompenſe it me with ſuch a reward?*] *i. e.* My poor kindneſs in ſupplying thy late wants with ſo rich a reward, whereas all I did was but my duty.

V. 37. *Let thy ſervant return that I may dye in my own country*] *q. d.* It becometh men of my age to think rather of their death and burial then of enjoying courtly delights: and therefore the beſt way to gratifie me, if ſo thou art pleaſed, is to give me leave to return unto my own home, where, for the ſhort remainder of my life, I may enjoy reſt and retiredneſs, fit my ſelf for death, and after I am dead may be buried in the ſepulchre of my father and anceſtors, which is to all a thing acceptable,

Behold thy ſervant Chimham, let him go over with my Lord] That he may not ſlight the Kings kind offer, he propoundeth a thing which would be to him more acceptable and profitable, namely, that Chimham one of his ſons, might be taken into his favour, and preferred by him as he ſhould think good. Which motion David entertained; and in his old age, when he could not live to ſee it done, he commendeth him to Solomon his ſon, 1 King. 2. 7. Of this Chimham we read Jer. 41. 17.

V. 38. *Chimham ſhall go over with me*] To the other ſide of Jordan, and ſo to the Court.

V. 39. *The King kiſſed Barzillai, and bleſſed him*] *i. e.* Taking leave of him, he gave him thanks, and wiſhed him all proſperity. So ch. 14. 22.

V. 40. *and alſo half the people of Iſrael*] *i. e.* Not preciſely the juſt half, but either thoſe that had not rebelled, or had reconciled themſelves to the King, or ſo many of them as in that great haſte could make themſelves ready to go out to meet him.

V. 41. *Why have our brethren, the men of Judah ſtolen thee away*] *i. e.* Fetched thee homewards unawares to us, and not expecting our company, thereby engroſſing thee, and appropriating to themſelves all the glory of the action.

and have brought the King and his houſhold] Here they change their ſpeech from the ſecond perſon to the third, which is uſual with the Hebrews when the Inferiour ſpeaketh to his ſuperiour, that he might exalt him, and abaſe himſelf.

V. 42. *Becauſe the King is neer of kin unto us*] *i. e.* Of our tribe, and dwelleth among us.

have we eaten of the Kings coſt?] *i. e.* Have we done him this ſervice for our own advantage, and not rather in the former reſpects?

V. 43. *And the men of Iſrael anſwered——We have ten parts in the King*] *q. d.* If David be conſidered as a private man, you have more intereſt in him then we; but conſider him as a King over the whole land, and then we have a greater ſhare in him then you, being ten tribes, and you onely two, though Benjamin be alſo reckoned with you, and ſo we are the far greater part of this Kingdom. In this contention between Judah and Iſrael the mutability and unconſtancy of the common people is very obſervable, ſeeing they who lately rejected David and rebelled againſt him, do now in a hot contention ſtrive who ſhould have the greateſt intereſt in him. So the Jews dealt with our bleſſed Saviour, one day ſinging *Hoſanna* unto him, and bleſſing him, and the next day crying out, *Crucifie him*, Matth. 21. 9. and 27. 23.

And the words of the men of Judah were fiercer then the words of the men of Iſrael] *i. e.* They were more rough and ſtout, preſuming upon their priviledges, becauſe the King was of kin to them, and the royal dignity ſetled on their tribe, and becauſe they were the greateſt and richeſt, and in wars had precedency before the other tibes. This contention the King hearing, and ſaying nothing to compoſe it, being loath to diſpleaſe either party, it afterwards broke out into a further and greater inconvenience: For ſeeing Judah challenged the greateſt part in the King, Iſrael impatient of ſuch a diſparagement, refuſed to have in him any intereſt at all, ch. 20. 1.

CHAP. X.

Verſ. 1. A*Nd there hapned to be there*] *i. e.* When the ten tribes contended with Judah, which is mentioned as the occaſion of Sheba's rebellion and commotion.

a man of Belial] See on Judg. 19. 22.

whoſe name was Sheba the ſon of Bichri, a Benjamite] He being a chief man of that tribe, and, it is like, of Sauls family, having gotten this opportunity, out of hatred to David, and hope to reduce the Crown back again to that tribe and family, and particularly to himſelf, becauſe the chief head and Captain in this rebellion.

he blew a trumpet] Namely to aſſemble the Iſraelites, who were now diſcontented, and to ſtir them up to rebellion ch. 19. 41. 43. Unto which they were the more apt, becauſe as yet they were not well ſetled in their allegeance; like a broken bone newly ſet, before it had time to knit together. Thus God was pleaſed to correct David for his ſins, and to exerciſe his faith and patience, with a new affliction coming in the neck of the former, as one billow followeth another, not allowing him any time of reſt or breathing.

and ſaid, We have no part in David] This was a form of ſpeech uſed by the Hebrews, whereby they profeſſed that they would have no commerce with thoſe who had diſpleaſed them, 1 King. 12. 16. Act. 8. 21: but here occaſionally taken up, becauſe Judah had claimed a chief ſhare in the King above Iſrael; *q. d.* Seeing Judah challengeth the whole intereſt in the King, therefore let them wholly have him, and let us make choice of another, unto whom we may have as good right as they,

Neither have we inheritance in the ſon of Jeſſe] So he called him by way of contempt, in reſpect of his mean parentage. And hereby he diſcovered the ſpleen and ſcorn of a proud Benjamite; who had high thoughts of themſelves, becauſe formerly the Crown and Scepter had been worn and weilded by Saul a man of their tribe.

every man to his tents, O Iſrael] *i. e.* Deſiſt from proſecuting your purpoſe of bringing David home, and return back to your own houſes and tribes, that you may there adviſe and conſult what is to de done.

V. 2. *So every man of Iſrael went up from following David*] *i. e.* Imbracing Sheba's counſel they forſook David, not accompanying him any longer or further, but leaving him wholly to Judah, who ſtil unanimouſly adhered unto him, & conducted him the whole way from Judah to Jeruſalem.

V. 3. *And the King took the ten women his concubines*] To wit, which Abſalom had defiled, ch. 16. 22.

and put them in ward, and fed them] *i. e.* Provided nouriſhment and all neceſſaries fitting for them. Wherein he dealt graciouſly with them, if they were defiled by voluntary conſent, ſeeing when they had juſtly deſerved death, yet he favoured and ſpared them, becauſe they had been his wives; and contented himſelf onely with their confinement. Yea, they deſerved little leſs then death, though they were in ſome ſort unwilling to be thus abuſed, if they did not to the uttermoſt of their power make reſiſtance, chuſing rather to dye then become the ſubjects of ſuch an horrid and ſhameful villany. Yea, if they were wholly innocent, and meer patients to Abſaloms violence and wicked luſts, yet David dealt piouſly and prudently with them (eſpecially if it were done by their conſent) to put them in ward, and never more to company with them, becauſe they had in an inceſtuous manner been defiled with his own ſon, and could not go abroad without ſhame to themſelves, and ſome diſgrace to him, and without renewing the memory of Abſaloms filthineſs and wickedneſs, which he out of his tender affection deſired ſhould be rather forgotten and buried with him.

living in widowhood] For though their lord and husband ſtill lived, yet they were in a ſort widows, becauſe they were divorced and perpetually ſeparated from him, and ſo he was to them, as if he had been dead.

V. 4. *Then the King ſaid to Amaſa, Aſſemble me the men of Judah*] Having appointed him to be General in ſtead of Joab, to ratifie his grant and confirm him in his place, he putteth him into preſent imployment ſutable unto it, namely, to raiſe an army to purſue Sheba, and prevent his deſign.

within three dayes] This was a great work to be done in ſo ſhort a time; but David thought expedition neceſſary, leſt Sheba by longer leiſure ſhould have encreaſed his number of mutiniers, and grow too ſtrong.

V. 5. *So Amaſa went——but he tarried longer then the time*] Either the time was too ſhort for ſuch a diſpatch, or moſt of the people were ſo addicted to their old General, under whom they had formerly ſuch good ſucceſs, that Amaſa could hardly perſwade them to follow him, who of late had proſpered no better. But whatſoever was the cauſe, this delay might work ſome jealouſie and ſuſpicion in David, that he being but a reconciled enemy was not true to him and his cauſe, and ſo make him think to imploy another in that ſervice which required ſuch quick diſpatch.

V. 6. *And David ſaid to Abiſhai*] David was impatient of Amaſa's long ſtay, yet being reſolved not to reſtore Joab to the Generalſhip, as fearing that if he ſhould uſe him in his ſervice he would encroach upon him, and by gaining the peoples favour would uſurp it into his hands, he chuſeth rather to imploy Abiſhai in this expedition.

Now ſhall Sheba——do us more harm then did Abſalom] He will raiſe up againſt us a more dangerous rebellion, if he be not ſpeedily prevented; ſeeing many that would not adhere to Abſalom, becauſe he was Davids ſon, would now follow Sheba, who was of Sauls tribe and family, and Davids profeſſed enemie.

Take thou thy lords ſervants, and purſue after him] This ſome underſtand of Joab, who had been General of the Army; and others of Amaſa, who was now in his place. See ch. 11. 11. But moſt probably it is meant of Davids own ſervants, and chiefly of the Cherethites and Pelethites, who were of his guard with others of his faithful followers, that were mighty men, and now about him, as it is expreſſed v. 7.

V. 7 *Joabs men*] So called becauſe they had been under his command.

and the Cherethites, and the Pelethites] See on ch. 8. 18.

V. 8. *When they were at the great ſtone*] When Abiſhai and Joab with the reſt of their company were come to this great ſtone, which was a landmark ſtood neer Gibeon, they diſcovered Amaſa and part of the army going before them; and ſo Joab haſted to overtake him, with a full reſolution to kill him, as afterwards it appeared.

And Joabs garment that he had put on, was girded unto him] *i e.* His ſouldiers coat or caſſock was tyed cloſe to him, that it might not hinder him in acting his deſign.

and upon it a girdle, with a ſword faſtned upon his loyns] *i. e.* Hanged on the out-ſide of his coat in a ſouldiers-belt, that he might readily uſe it upon any ſudden occaſion.

and as he went forth, it fell out] *i. e.* Purpoſely going with Abiſhai, with a full reſolution to kill Amaſa, as he had formerly done Abner for the ſame cauſe (being encouraged, it ſeemeth, by his impunity) he put his ſword into a wide ſcabbard, that being glib in the ſheath it might upon the moving and bending of his body fall out, and that ſo falling he might without Amaſa's ſuſpecting any thing ſtoop to take it up, and in his riſing might deadly wound him, whileſt he imbraced him and took him by the beard to ſalute and kiſſe him.

V. 9. *And Ioab ſaid to Amaſa, Art thou in health, my brother*] *i. e.* My dear kinſman. For he was his cozen-german, or ſiſters ſon; and it was the manner of the Hebrews to call kinſmen *brethren*, 1 Chro. 2. 16, 17. Mark 6. 3. Matth. 12. 47. Joh. 7. 3.

and Ioab took Amaſa by the beard——to kiſſe him] As their manner was in ſaluting. See Gen. 29. 11.

V. 10. *But Amaſa took no heed to the ſword that was in Ioabs hand*] *i.e.* He ſuſpected nothing, when, ſlipping out of the ſcabbard, he ſtooped to take it up, thinking that it had ſlipped out by accident, and not by any deſign.

So he ſmote him therewith in the fifth rib] *i.e.* He ſtabbed him into the body under the fifth rib, neer his belly, ſo that his bowels came out. See on ch. 2. 23.

and ſtrake him not again] Heb. *doubled not his ſtroke.* Becauſe he had made ſure to kill him already, and had given him his death his wound with the firſt blow. See 1 Sam. 26. 8.

and he died] *i. e.* Received a mortal wound.

ſo Ioab and Abiſhai his brother purſued after Sheba] Joab having thus taken Amaſa out of his way, reſumed his office of being General over the army, and as their Captain led them out againſt Sheba.

V. 11. *And one of Ioabs men ſtood by him*] *i. e.* By the body of Amaſa, appointed by Joab (as it ſeemeth) to ſtand there to make the following proclamation to the Souldiers as they paſſed by.

He that favoureth Ioab] *i. e.* Who loving him, deſireth to reſtore him to his place of General, Amaſa being dead.

and that is for David, let him go after Ioab] *i. e.* Whoſo deſireth that David and his party ſhould have good ſucceſs in this expedition againſt the common enemy and the traitors that joyn with him, let not this accident hinder him from purſuing them.

V. 12. *And Amaſa wallowed in his blood*] Being in the pangs of death.

And when the man ſaw that all the people ſtood ſtill] When Joabs friend and follower, v. 11. obſerved that, notwithſtanding his proclamation and encouragement, many of the Souldiers, as they were paſſing by, ſtood ſtill to gaze upon Amaſa's body, as a ſtrange and formidable ſight, he removed it out of their way, that they might might march on under Joabs conduct.

V. 13. *When he was removed————all the people went on after Ioab*] Hereby it appeareth in what high favour Joab was with all the Militia and Army, in that notwithſtanding Davids diſpleaſure againſt him, and his bloody and treacherous murdering of Amaſa, none of the Souldiers, no not thoſe who were lately under Amaſ's conduct and command, refuſed to follow him. And this may ſomewhat excuſe David for not puniſhing him for his foul fact, ſeeing it was not in his power to do it; though he may juſtly bear the blame, in that after his return he did not ſo much as ſharply reprove him for it, if at leaſt the Story report wholly all that was ſaid & done.

V. 14. *And he went through all the tribes of Iſrael*] *i. e.* Joab and his army purſued Sheba with his followers, who went through all the tribes to ſtir them up to joyn with him in this rebellion; that is, all thoſe that lay between Jeruſalem and Abel, to wit, Ephraim, Manaſſeh, Iſſachar, Zebulun, and Naphtali.

unto Abel] Situate in the tribe of Naphtali, in the North-border of Canaan towards Syria, where were valleys called Maachah. Hence it is named *Abel-beth-maachah* here, and 2 King. 15. 29. and *Abel-Maim*, 2 Chr. 16. 4. to diſtinguiſh it from another City of this name not far from Gadara, in the tribe of Judah. Some think this Abel-Maachah was in the tribe of Manaſſeh, and ſo named from the wife of Machir, who was called *Maachah*, and was of Manaſſeh, 1 Chro. 7. 16.

and all the Berites] *i. e.* The inhabitants of the land and City of Beeroth in the tribe of Benjamin, neer Abel, Joſh. 18. 25.

and they were gathered together] *i. e.* The Iſraelites which inhabited the fore-mentioned places, not hearkning to Sheba, followed after Ioab.

V. 15. *And they came and beſieged him*] *i. e.* Sheba the rebel.

and they caſt up a bank] That from or upon it they might fight with and beat off thoſe that defended the city-wall.

and it ſtood in the trench] Or, *it ſtood againſt the outmoſt wall.*

and all the people that were with Ioab battered the wall to throw it down] Heb. *warred to throw down.* To wit, with engines; and, as the word implyeth, under-mined the wall.

V. 16. *Then cryed a wiſe woman out of the city*] *i. e.* From the city-wall.

V. 18 *They were wont to ſpeak in old time, ſaying, They ſhall ſurely ask counſel at Abel: and ſo they ended the matter*] Or, *They plainly ſpake in the beginning, ſaying, Surely they will ask of Abel, and ſo make an end.* According to the former reading ſome underſtand it thus. The inhabitants of this city in former times being reputed very juſt and prudent, were in weghty affairs reſorted unto for counſel; whence it grew into a proverb, *That they who needed advice ſhould ask at Abel.* And when they had heard it, they ſo reſted in it, that the controverſie was ended and determined, and all well and peaceably concluded. Which courſe if Ioab had taken before the ſiege, he might have ſaved that labour, and the city have been preſerved from danger. Others think, according to the ſecond reading, that ſhe putteth him in mind of the old law, which commanded that before they beſieged a city they ſhould ſummon it, and offer unto it conditions of peace, to which if the citizens yielded, there ſhould be a ceſſation of arms, Deut. 20. 10, 11. Wherein tacitely ſhe chargeth Ioab that he had failed; as in truth he had done, and therein offended by tranſgreſſing Gods law; for if by his meſſengers he had ſent ſuch conditions of peace unto Abel before he laid ſiege to it, they had yielded to them, and ſo the war had ceaſed.

V. 19. *I am one of them that are peaceable and faithful in Iſrael*] *i. e.* I, with many others in this city are of a peaceable condition, and faithful to the King, and not apt to riſe up againſt him in rebellion; though it may ſeem otherwiſe, ſeeing Sheba, a rebel and a ſeditious perſon fled hither for harbour, is here ſheltred, and the gates ſhut againſt thee & thine Army. But he ſuddenly came in upon us, and we did not know his end and aim in reſorting to us. And the ſhutting of our gates was not cauſed by any diſaffection to the King or thy ſelf, but by a ſudden fear, when we heard that an army approached near unto us, and had from thee no intimation of the cauſe: And if the gates ſhould have been left open, there being in every army ſome unruly ſouldiers given to plunder and prey, they might have done us a miſchief, and we ſhould have had the amends in our own hands.

Thou ſeekeſt to deſtroy a city and a mother in Iſrael] This ſhe ſpeaketh in the name of the city, that it was a mother or head city, having towns and villages under it, which had ever been peaceable and loyal to the King. And this ſhe uſeth as another argument to diſſwade Joab from deſtroying or hurting it, ſeeing it would be an act of great injuſtice, & very diſſerviceable to the State, which would be much weakened by the ruine of ſuch a famous city.

Why wilt thou ſwallow up the inheritance of the Lord?] *q. d.* If thou uſeſt unjuſt rigour in ruining this city and the inhabitants of it, thou ſhalt not onely much prejudice & endamage the whole Common-wealth by cutting off ſuch a helpful member, but alſo deal impiouſly and injuriouſly againſt God himſelf by deſtroying a city in Iſrael which he accepteth and loveth, as his inheritance and by robbing him of his right commit abominable ſacriledge, and ſo make thy ſelf obnoxious to much guilt and puniſhment. She uſeth this expreſſion of *ſwallowing up the Lords inheritance* to intimate unto him that, if in fury and compaſſion he proceeded in his courſe, he would not ſhew himſelf a man, who leiſurely chews what he eats, but reſemble a ravenous wild beaſt, which out of greedineſs and hunger devours the prey at once, and as it were ſwallowes it down whole.

V. 20 *Far be it from me that I ſhould ſwallow up or deſtroy*] Joab wholly diſclaimeth all that the wiſe woman had laid to his charge, and proteſteth in a redoubled ſpeech, that his aim was not to deſtroy the City and endamage the Common-wealth, but to preſerve both, by cutting off & taking from among them a common peſt, which would infect all that came neer him with the contagion of his ſedition and rebellion, if we were ſuffered to live any longer.

V. 21. *But a man of mount Ephraim,——Sheba by name*] Sheba is ſaid to be *a man of mount Ephraim*, becauſe he had dwelt in the confines of Ephraim. But properly the Beerothites, of which he was, were Benjamites. See v. 1. and ch. 4. 2. Joſh. 18. 25.

And the woman ſaid unto Joab, Behold, his head ſhall be thrown to thee over the wall] This wiſe woman thus confidently promiſeth, either becauſe ſhe already knew the minds of the Elders and chief Magiſtrates of the city, who had ſufficient power in their hands to effect it, and it may be had put her upon this imployment, as being wiſe, and ſo fit to manage it, and a woman, and therefore more likely to be heard with pity and compaſſion; or elſe becauſe ſhe thought it a thing ſo reaſonable that they ſhould cut off a rebel to preſerve the whole city, which was now in extremity of danger, that ſhe doubted not but that, wiſely and prudently preſſing the matter, ſhe ſhould eaſily perſwade them all to hearken unto her.

V. 22. *the woman went to all the people in her wiſdom*] She perſwaded the citizens generally, as well as the Elders, with her wiſe reaſons, to give Sheba's head to Joab, as ſhe had promiſed. See Eccl. 9. 15.

and he blew a trumpet, and they retired from the city every man to his tent] Here again Joab ſhewed his wiſe moderation, and that he was a lover of the peace and welfare of the Common-wealth, and a prudent general, keeping his ſouldiers in good order and diſcipline, ſeeing when they were ſo neer the taking of this mother-city, upon his bare command they were content to retire themſelves, and ſo after all their labour to loſe their expected prey.

and Joab returned to Jeruſalem unto the King] David is not here ſaid to have reprehended Joab either for killing Amaſa, or re-eſtating himſelf in the Generalſhip againſt his order & without his conſent. And ſuch a matter, it is likely, would not have been omitted, if it had been done ſeriouſly & ſeverely as it ought. But David did not think it fit to be done at this time, partly, becauſe Joab had ſuch ſucceſs in this expedition as gained the hearts of the ſouldiers; and partly becauſe he ſaw he could not well want his ſervice for the time to come, eſpecially now that Amaſa was taken out of the way; and partly becauſe Abiſhai would have been incenſed againſt him if he had offered any hard meaſure to his brother; and partly alſo, becauſe he durſt not diſpleaſe Joab, who was now ſo potent and powerful: Therefore in a prudential & politick way he thought it in vain to reprehend that which he was not able to reform or puniſh, and choſe rather a better opportunity; and what he could not do himſelf, he thought it beſt to give in charge to his ſon.

V. 23. *Now Joab was over all the hoſt*] Here the names of Davids chief Officers are expreſſed, as they were when he began to reign over all Iſrael, ch. 8. 16. becauſe this re-eſtabliſhment was as if he had been again anointed and crowned. And firſt, Joab is ſaid to have been ſtill General over the Army, being reſtored to his place after the death of Amaſa; not that David deſired it, but becauſe another could not be ſubſtituted without danger of commotions. See ch. 3. 39.

and Benajah——was over the Cherethites] He alſo was formerly named, but here again repeated, with divers of the reſt, becauſe upon Davids reſtoring to the Kingdom though there might happen many great alterations, yet theſe Officers for the moſt part remained ſtill the ſame. See on ch. 8. 16.

V. 14. *And Adoram was over the tribute*] This office and officer were not mentioned ch. 8. but now were added to the reſt, becauſe David had uſe of them, there being many Nations by his conqueſts become tributaries unto him.

V. 25. *And Sheva was Scribe*] Called *Seraiah* ch. 8. 17. as ſome think, the ſame man having two names, as was not unuſual with the Hebrews.

and Ira alſo the Jairite] Of the country of Jair in Gilead, Num. 32. 41. Judg. 10. 4.

was a chief Ruler] Or, *prince*. Davids ſons mentioned ch. 8. are not here ſpoken of, becauſe divers of the chief of them, as Amnon, Abſalom, and (as it is very likely) Chileab, were now dead.

CHAP. XXI.

Verſ. 1. T*Hen there was a famine in the dayes of David*] *i. e.* After the things related in the former ſtory, concerning the rebellion of Abſalom and Sheba, were done and ended, God ſent a grievous famine upon Iſrael, which continued three years one after another. Some expoſitors think this ſtory of the famine, and that following, of Davids victories againſt the Philiſtims, are tranſported, and that theſe things happened before thoſe rebellions, grounded their conceit upon the fourty years mentioned ch. 15. 7. which they reckon from the beginning of Davids reign in Hebron: But ſeeing the account may be better taken from his anointing by Samuel, as I have ſhewed in my notes upon that place, and ſo the things which followed might be done in that order as they are ſet down in the ſtory, there is no reaſon to admit of ſuch a tranſpoſition in the Scriptures, ſeeing it is never ſafe to allow it but when it is neceſſary and cannot be avoided.

And David enquired of the Lord] *i. e.* When by the long continuance of the famine he conceived there was ſome cauſe of it above ordinary courſe of nature, in the fourth year, like a good King, careful of the welfare of his ſubjects, he enquired (as is moſt likely) by the high Prieſts, with the breſtplate and Urim and Thummim, what was the cauſe of Gods wrath, that he might uſe means to appeaſe it, and ſo the famine might ceaſe, Numb. 27. 21.

It is for Saul, and for his bloody houſe, becauſe he ſlew the Gibeonites] This was an heinous ſin in Gods ſight, both becauſe they violated their oath made in his preſence, Joſh. 9. 3, 15, 18. and alſo becauſe they uſed this bloody cruelty towards them who were Proſelytes to the Jewiſh Religion, and by the long preſcription of divers hundreds of years were inveſted into the ſame priviledges with Gods people, being of the ſame faith, and by [illegible] calling and profeſſion ſerviceable to the Sanctuary. The ſin is imputed [illegible] Saul and all his houſe, and puniſhed both in them and all the people, becauſe they were acceſſary to Sauls bloody fact, either by their advice and counſel, or in that they liked and approved it, or at leaſt did not ſeek [illegible]inder and diſſwade him from it.

V. 2. *Now the Gibeonites were not of the children of Iſrael*] To wit, by nation and birth, though they dwelt among them.

but of the remnant of the Amorites] They were not Amorites properly, but Hivites, Joſh. 9. 7. but becauſe the Amorites were the chief and moſt potent and warlike people of all thoſe curſed Nations, and becauſe, though they had a peculiar country to themſelves which they principally inhabited, many of them were diſperſed and intermingled with the reſt on both ſides Jordan, therefore uſually all the inhabitants of Canaan are in the Scripture called *Amorites*, as Gen. 15. 16. Joſh. 5. 1. & 10. 5, 6. and 24. 8, 15. as in many other places they all go under the name of *Canaanites*, though they who were properly ſo called did inhabit but one part of the country, lying upon the coaſt of the Mediterranean ſea, Gen. 13. 7. and 24. 3. Numb. 14. 25.

and Saul ſought to ſlay them] *i. e.* Utterly to deſtroy and root them out of the land.

In his zeal to the children of Iſrael and Judah] Not in a true and holy zeal, aiming at Gods glory; for it tended much to his diſhonour to have them deſtroyed who were now Proſelytes, and profeſſed his true religion, and had put themſelves under his protection; but in a blind and bloody, and hypocritical and prepoſterous zeal, ayming, as he pretended, at the welfare of the Common-wealth of Iſrael: though indeed his main end was popular applauſe, and to gain their favour, by ſeeming to be ſo zealous in promoting their good. In which reſpect he is ſaid to have done it *in his zeal*, and not inſpired by God. He would ſeem to envy theſe Gentiles and curſed nations, that they ſhould be incorporated into Gods people, and enjoy all their priviledges; and thinking to rectifie the errour of Joſhua and other Rulers, and to bring the Kingdom into a right frame, when none enjoyed any part of it but onely Iſraelites, to whom it was given, he endeavoured to have all others rooted out from amongſt them. And this is called *zeal*, becauſe he ſeemed herein to reſpect the law of God, which commanded that theſe curſed Nations ſhould be utterly deſtroyed, Exod. 23. 32, 33. Deut. 7. 16. And here by the way we may obſerve Sauls groſſe hypocriſie, in that being expreſly commanded to deſtroy the Amalekites, he ſpared Agag out of a ſeeming pity, but here uſeth barbarous cruelty in ſeeking to root out the Gibeonites, who were to be preſerved by oath and covenant, for no other fault but becauſe they were ſtrangers; and this he did under pretence of zeal.

V. 3. *Wherefore David ſaid to the Gibeonites, What ſhall I do for you?*] *i. e.* What ſatisfaction will ye require, that you may not complain unto God of his peoples cruelty, and ſo draw down his judgements upon them; but contrariwiſe, being ſatisfied, may pray for their peace and proſperity? Hereby it may ſeem that when David conſulted with God about the cauſe of the famine, he not only told him what it was, but alſo required that he ſhould uſe this means to give ſatisfaction for the wrong which the Gibeonites had received: For otherwiſe he would have done what himſelf thought beſt, and not have put it to their choice to demand what they pleaſed.

V. 4. *We will have no ſilver nor gold of Saul, nor of his houſe, neither for us ſhalt thou kill any man in Iſrael*] To wit, ſaving thoſe onely whom we will now name unto thee. And here they ſhew that their ends and aims in the ſatisfaction required were not baſe and covetous; for they deſired no money, nor cruel and unjuſt; for though many of them had been murdered and maſſacred, yet they would reſt ſatisfied with the death of ſome few, and of thoſe onely who were chief actors in their deſtruction, namely, Sauls bloody family; and that not ſo much for private revenge, as that by their death an atonement might be made unto the Lord, and ſo the famine might be removed.

V. 5. *The man that conſumed us, and that deviſed againſt us*] *i. e.* Who deſtroyed a great number of us, and not ſo contented, plotted ſtill and contrived to root out utterly all the reſt.

V. 6. *Let ſeven of his ſons be delivered unto us*] *i. e.* Of his poſterity; for he had none of his own ſons living, immediately deſcended. In this demand there was an over-ruling hand of providence that inclined and directed them; that Sauls poſterity being rooted out, Davids Kingdom might be eſtabliſhed, according to Gods promiſe. For theſe, if they had lived, would upon all occaſions have been ready to diſturb the peace by aſpiring unto the Crown.

and we will hang them up unto the Lord] *i. e.* Devote them unto him, to appeaſe his wrath incenſed againſt the land of Iſrael. So Numb. 25. 4. Such execution was ſometimes uſed to make atonement for ſome publick miſdeeds Deut. 21. 22. 23.

in Gibeah of Saul] To wit, for their great diſhonour, Gibeah being the place of their habitation, among their kindred and friends; and to the end alſo that by their example all others, eſpecially their family and tribe, might be deterred from attempting the like bloody deſign.

whom the Lord did chuſe] Namely, to be the firſt King of Iſrael. This they added as an aggravation of his bloody ſin, in that being advanced above all others out of Gods meer grace to be King, he turned tyrant, and imbrued his hands in innocent blood. Others read the words thus, *O elect of Jehovah*, and apply them unto David, who was elect and choſen of God both in reſpect of the Kingdom, and his own perſon, with his poſterity after him; and alſo in reſpect of the Meſſiah, of whom David was a figure, and in him eternally elected.

And the King ſaid, I will give them] Being appointed by God to give them ſatisfaction, he promiſeth to deliver ſeven of Sauls ſons into their hands to be hanged by them. Here it may be demanded firſt, how this could ſtand with Davids juſtice, to puniſh the children for the fathers ſin, contrary to the practice of Amaziah 2 Kings 14. 6. which was grounded on Gods Law, Deut. 24. 16. I anſwer, Davids fact was lawful, yea neceſſary, ſeeing he had Gods warrant and direction for it, who hath power, when he pleaſeth to diſpenſe with his own laws. But ſecondly, how will this ſtand with Gods juſtice, to have Sauls poſterity puniſhed for his ſin, contrary to what he proteſteth Ezek. 18. 20. I anſwer, Though it be ſaid that God will *viſit the ſins of parents upon their children unto the third and fourth generation*, that is not to be underſtood ſimply and abſolutely without any reference to the ſin of the children, for principally in his puniſhments he hath reſpect to a mans own ſin: As in this place, Sauls poſterity are puniſhed for his bloody ſin; but it is not ſimply for his ſin alone, they being innocent, but becauſe they were acceſſary and guilty of the like cruelty; in which regard they are here called *his bloody houſe.* And it was juſt, in way of retaliation and requital, that as Saul had ſlain the Gibeonites and their poſterity, ſo they alſo ſhould ſlay his. Yea, but God often puniſheth the ſins of parents upon their children, though they be not guilty of them. I anſwer though they be innocent of their parents ſins, yet they have ſins enough of their own which God may juſtly puniſh, when and how he pleaſeth, though he may take occaſion of ſo doing by calling to remembrance the ſin of the parents. And this he may do juſtly in little infants, who are often involved in the ſame puniſhment with their parents, though they never committed any actual tranſgreſſion, ſeeing they are under the guilt of original ſin, which deſerveth death. Again, puniſhments are to be diſtinguiſhed into temporary, and eternal. In the former, children, and ſuch as are innocent of thoſe ſins for which the puniſhment is inflicted, are uſually involved, becauſe they live in the ſame community and corporation, and are as it were members of the ſame body; and therefore they rejoyce and mourn together; and as they participate & communicate in temporal bleſſings & benefits, ſo alſo in outward croſſes and calamities, like the members of the ſame body, which though they be ſound and healthy in themſelves, yet ſympathize with their fellow-members, if they be diſeaſed and pained. But as for thoſe puniſhments which are eternal, they are never inflicted upon any but only for their own ſins. And therefore of theſe chiefly the Prophet is to be underſtood, Ezek. 18. 4, 20.

V. 7. *But the King ſpared Mephiboſheth——because of the Lords oath that was between them*] He had likewiſe ſworn to Saul that he would not cut off his ſeed after him, 1 Sam. 24. 21, 22. But when God by his command had diſpenſed with that oath, and it was at Davids choice to appoint to death which ſeven he would of all Sauls poſterity, he ſpared Mephiboſheth above all the reſt, becauſe of that ſpecial covenant that was between him and Jonathan, which was contracted and grounded on that great mutual love which they bore one to another, 1 Sam. 18. 3. and 20. 8, 16. 42.

V. 8. *But the King took the two ſons of Rizpah*] *i. e.* Sauls Concubine, ch. 3. 7. and v. 11.

and the five ſons of Michal the daughter of Saul] *i. e.* Of Merab the ſiſter of Michal, and wife of Adriel, 1 Sam. 18. 19. Her ſons being educated and adopted by Michal are called here Michals ſons. See Gen. 16. 2. and 30. 3. and 50. 23. Ruth 4. 17 Some think here is uſed the figure eclipſis, which in a curt and ſhort manner of ſpeaking according to the Hebrew idiome cutteth off the name of the one ſiſter, and expreſſeth it by the other. So v. 19, *Goliath* for *the brother of Goliath*: and Jer. 32. 12. Jeremiahs *uncle* is put for his *uncles ſon.* Howſoever, it is manifeſt that Merab, and Michal, was married to Adriel; and that Michal was firſt married to David, and afterwards to Phalti, and then again reſumed by David, but had no children to the day of her death; and if ſhe had born any to him, they muſt have been reckoned rather the poſterity of David then of Saul 1 Sam. 18. 19. 2 Sam. 6. 22.

whom ſhe brought up for Adriel] Heb. *bare to Adriel.* This maketh me prefer the eclipſis, *Michal* for *Merab Michals ſiſter*: For otherwiſe it ſhould rather have been ſaid that ſhe adopted them to her ſelf or her husband, then *for Adriel,* who was their natural father: unleſs we would ſay that ſhe only educated them for Adriel; and then they could not be called her children, ſeeing they were ſo neither by nature nor adoption.

the ſon of Barzillai the Meholathite] So called, becauſe he was of Abel-Meholah in the tribe of Benjamin, Judg. 7. 22. 1 King. 4. 12. and 19. 16. And it is here uſed to diſtinguiſh him from Barzillai the Gileadite, ch. 19. 13.

V. 9. *and they hanged them in the hill*] *i. e.* In ſome eminent hill Gibeah-Saul, v. 6. that all might look upon them as as fearful example of Gods high diſpleaſure againſt Saul and his bloody family for maſſacring the Gibeonites, and to deterr all others from attempting the like cruelty.

before the Lord] *i. e.* To appeaſe Gods wrath, and to make an atonement for the people, that the famine might ceaſe.

fell] *i. e.* were executed and put to death.

in the dayes of harveſt, in the firſt dayes, in the beginning of barley harveſt] Which in Canaan was in the moneth Niſan, part whereof was in March, and part in April. See Ruth 1. 22. They were to hang from this time till God by ſending rain did ſhew that his wrath was appeaſed. Whereby it appeareth that the cauſe of the famine was a great and long drought, the uſual cauſe of famine in the land of Canaan, as we ſee 1 King. 17. 1. and 18. 1, 2. Deut. 11. 12, 14. and 28. 23, 24. And though it doth not appear how long the bodies did hang, yet it is manifeſt that it was much longer then the ordinary time, ſeeing they were to hang from the beginning of barley-harveſt till the Lord by ſending rain ſhould teſtifie that his wrath was appeaſed. And though this were not deferred, as ſome gueſs, till the uſual time of their latter rain, *i.e.* September, (for in an extraordinary caſe God had ſent rain in an extraordinary time, or elſe it would not have been ſo manifeſt that his wrath was pacified) yet it appeareth by Rizpahs preparation and attendance that they hanged much longer then one day, the time appointed by God in the Law for the hanging of dead bodies on a tree, Deut. 21. 23. This David could not have done without manifeſt tranſgreſſing Gods expreſs Commandment, but that he had herein ſpecial direction from God, who when he pleaſeth may diſpenſe with his own law.

V. 10. *And Rizpah——took ſackcloth, and ſpread it for her upon the rock*] Some underſtand that ſhe ſpread the ſackcloth upon the dead bodies to preſerve them from birds and beaſts: But ſeeing it is ſaid that ſhe *ſpread it* not *for them* but *for her ſelf*, and not *upon their bodies* but *upon the rock*, I rather with others conceive that ſhe ſpread it as a tent to defend her from the heat of the day, and from malignant influences in the night, whileſt ſhe watched theſe bodies, and that for this purpoſe ſhe uſed ſackloth rather then other cloth, to teſtifie her mourning. And it ſeemeth the bodies were not covered, but hung in the open ayr, ſeeing it is ſaid that they remained there *untill the water dropped upon them from heaven*, and that Rizpah watched them to keep off *the birds* and *beaſts* from preying upon them.

from the beginning of harveſt, till water dropped upon them] Though by Gods law bodies were to hang but to the ſetting of the Sun the ſame day, Deut. 21. 23. yet becauſe the famine came by drought, the King by Gods direction would have them hang till rain came, that ſo it might be a ſign that Gods wrath was appeaſed, and mercy obtained; for which end they were hanged up.

V. 11. *And it was told David what Rizpah——had done*] David no doubt approved of her natural and pious affection towards her ſons, manifeſted in her taking ſuch care and pains her ſelf to preſerve their dead bodies from being rent and devoured; when in all likelihood ſhe had ſervants whom ſhe might have imployed in that ſervice.

V. 12. *And David went and took the bones of Saul——and Jonathan*] *i. e.* Commanded it to be done by his ſervants and officers, being (as it ſeemeth) put in mind to do it by the example of Rizpah.

from the men of Jabeſh-Gilead] See on 1 Sam. 31. 10, 11, 12.

V. 13. *And he brought up from thence the bones of Saul,* &c.] To wit after they had been long buried. See 1 Sam. 31. 12.

and they gathered the bones of them that were hanged] That hereby he might give ſome comfort to their afflicted mother, and by an honourable burial make ſome amends for their ignominious death. Now whereas it is ſaid their *bones were gathered*, it is implyed either that this was not done ſoon after their death, but ſome good ſpace of time after, or rather that they uſed their bodies as the men of Jabeſh-Gilead formerly had uſed the bodies of Saul and his ſons, which being ſo putrified that they could not be enbalmed, they burnt off the fleſh with ſweet odours, and buried the bones: See on 1 Sam. 31. 12, 13.

V. 14. *Of Benjamin in Zelah*] Joſh. 18. 28. where was the ſepulchre of Kiſh Sauls father.

and they performed all that the King commanded] *i. e.* All before ſpoken of, and concerning their funeral, with all the ſolemnities belonging unto it.

and after that, God was intreated for the land] This he teſtified by taking away the famine, and returning plenty, by ſending rain. So ch. 24. 25.

V. 15. *And David waxed faint*] Being now aged, and not able to hold out with that vigor, as he had in the time of his youth and ſtrength.

V. 16. *And Iſhbi-benob, which was of the ſons of the Giant*] Called *Rapha*, who dwelt at Gath, from whom other Giants had the name *Raphites*, v. 22. Of Giants. See on Gen. 6. 4.

the weight of whoſe ſpear] Heb. *the ſtaff*, or, *the head.* The iron of his ſpears head. See 1 Sam. 17. 5.

three hundred ſhekels] *i.e.* Twelve pounds and an half. See on 1 Sam. 17. 5.

he being girded with a new ſword, thought to have ſlain David] Some think he was then called to ſome place of military honour and command, as to be a Centurion, Tribune, or Captain, and in token thereof had, as the cuſtom was in this caſe, put on a new ſword. And he now adventured to preſs into the army to aſſault David, that he might give an eminent proof and trial of his valour.

V. 17. *Thou ſhalt no more go out with us to battel*] This oath they make not in a compulſory way to reſtrain the King againſt his will, but as faithful and loyal ſubjects, out of a reverential love and prudential care, to preſerve him from falling again into the like danger.

that thou quench not the light of Iſrael] Heb. *candle*, or, *lamp. q. d.* Leſt the glory and ſplendor of Iſrael periſh with thee. Good Kings by their wiſdome guide and counſel the people, and go before and direct them by the light of their holy and juſt converſation, and are the very joy and life of the whole nation: In which reſpect they are called *lights* and *lamps*, as David here, & others in other places, 1 Kings 11. 36. & 15. 4. Pſal. 132. 17. 2 Chr. 21. 7.

V. 18. *there was again a battel with the Philiſtims at Gob*] was ſituate by Gezer in Ephraim, upon the borders of Benjamin, towards the country of the Philiſtims. Whereupon it is ſaid 1 Chr. 20. 4. that this battel was fought at Gezer, becauſe Gob was neer unto it.

Then Sibbechai] One of Davids Worthies. 1 Chr. 11. 29.

ſlew Saph] Another Giant, called alſo *Sippai*, 1 Chr. 20. 4.

V. 19. *Where Elhanan*] Another of Davids Worthies, 1 Chr. 11. 26.

the ſon of Jaare Oregim] Called alſo *Jair*] 1 Chr. 20. 5. To which name (as ſome would have it) *Oregim* was added, becauſe the ſpear of the Giant whom Elhanan ſlew was like a Weavers beam, as the word ſignifieth. The which might have been probable, if the name *Oregim* had been added to *Elhanan* after he had ſlain this Giant, and not to Jair, who was his father, and had his name before this battel was fought.

ſlew the brother of Goliath] Heb. *Goliath*. Here by eclipſis *the brother* is left out, and in our tranſlation rightly ſupplyed. So v. 8. *Michal* for *Merab Michals ſiſter*. For David himſelf ſlew Goliath, 1 Sam. 17. But this Giant here was his brother, and called *Lahmi*, 1 Chr. 20. 5. See on Joſh. 11. 22. and the Appendix after Geneſis.

V. 20. *And there was yet a battel in Gath*] *i. e.* Neer unto Gath, one of the five famous Cities of the Philiſtims, neer unto the mid-land Sea.

that had on every hand ſix fingers, &c.] And ſo was not only a Giant of a vaſt growth and ſtature, but alſo a Monſter, and therefore the more terrible.

and he alſo was born to the Giant] Or, *Rapha*. So called in way of eminency, becauſe the other Giants deſcended from him.

V. 21. *And when he defied Iſrael*] *i. e.* Reproached, dared and challenged them with ſcorn and deſpight, as Goliath had formerly done, See on 1 Sam. 17. 10, 25. 36.

Jonathan] Some think he was the ſame man who is before called *Jonadab*, that gave that wicked counſel to Amnon, ch. 13. 3, 5. And if ſo, then it appeareth that he was a man of more wit, ſtrength and valour, then of piety and honeſty, as the moſt are of his Profeſſion.

the ſon of Shimea] Named alſo *Shammah* 1 Sam. 16. 9.

V. 22. *Theſe four—— fell by the hand of David and—— his ſervants*] To David as King and General, the victory of his Souldiers and Commanders is aſcribed. Or we may add to theſe Goliath, who was ſlain by David himſelf, 1 Sam. 17. All theſe were ſons to this Giant. And ſo taking one with another, they may be ſaid *to have all fallen by the hand of David and his ſervants*.

CHAP. XXII.

Verſ. 1. AND *David ſpake unto the Lord the words of this ſong*] *i. e.* Compoſed and ſung unto the praiſe and glory of the Lord this Pſalm, to teſtifie his thankfulneſs for his many and great deliverances, victories over his enemies, and ſingular bleſſings and benefits conferred upon him.

in the day that the Lord had delivered him out of the hand of all his enemies] *i. e.* In his old age, and the laſt year of his reign, when having vanquiſhed all his enemies, both forrein and domeſtical, he enjoyed a ſetled and ſecure peace; Not ſpending the remainder of his dayes in eaſe and idleneſs, pleaſure and voluptuouſneſs, as hath been the manner of many Kings and Conquerours in the like caſe and condition, but devoting himſelf to pious and religious exerciſes to the glory of God, who had been the chief cauſe and author of all his deliverances and victories.

and out of the hand of Saul] Him he ſpecially nameth above others, becauſe his perſecutions of him were moſt fierce and cruel, dangerous, and of longeſt continuance.

V. 2. *And he ſaid*] *i. e.* In penning this ſong of thankſgiving and praiſe he expreſſed himſelf in the following words. This is all one with the eighteenth Pſalm, ſaving that there is ſome variety of expreſſions here and there, and ſome ſmall paſſages left out or added in the one which are not in the other. And this ſome conceive was done, by reaſon this here, recorded in the Book of Samuel, was the firſt draught, and that it was by David afterwards reviſed, and ſo put into the volume of his Pſalms, and committed by him to the Levites to be ſung by them. But I cannot ſee how this can well ſtand with the immediate inſpiration of Gods Spirit; unleſs we will ſay that the holy Ghoſt chiefly reſpected the matter of the Scriptures, and not the expreſſions; as ſeemeth to appear plainly by comparing parallel places as the books of Samuel, Kings and Chronicles, and the four Evangeliſts, all which agree in a ſweet harmony in reſpect of ſenſe and ſubſtance, though they vary in words and ſome other circumſtantial differences. And firſt here thoſe words are omitted in the beginning, *I will love thee, O Lord my ſtrength*, Which are the propoſition of the whole Pſalm; all the reſt that follow being but reaſons of the Pſalmiſts ardent and intent affection towards God, who had vouchſafed him ſo many and great deliverances, with ſuch miraculous victories over ſo malicious and potent enemies.

The Lord is] Here David uſeth great variety of expreſſions to ſet forth in a more lively manner the experience he had found of Gods al-ſufficiency in the many kinds of his deliverances from innumerable evils and enemies, and to raiſe up and even raviſh his ſpirit with unfeigned thankfulneſſe to God, who had ſo multiplyed his favours towards him that he could not find words enough ſufficiently to expreſs them.

my rock] *i. e.* A ſure, ſtrong and immoveable foundation of all the good which I enjoy or expect, and a place of ſafety againſt all the machinations of my enemies, either hiding me in its caverns when they ſeek after me to deſtroy me, as in the dayes of Saul; or ſecuring me when I ſtand upon my defenſe againſt their aſſaults and fury, as being a place impregnable and inacceſſible, 1 Sam. 13. 6. Judg. 6. 2. By this alluſion David ſheweth that though he had formerly uſed rocks to ſecure himſelf from his enemies, yet he had not relyed chiefly on them, but on God his Saviour, who had uſed them as means of his ſafety. Now this in a peculiar manner may relate unto Chriſt, who is the Rock upon whom his Church is built, Matth. 16. 18. and the ſole foundation of all his comfort and ſalvation, unto whom that alone may rightly be applyed, v. 32. *Who is a rock, ſave our God?*

my fortreſs, and my deliverer] *i. e.* My ſtrong hold and place of protection, to defend me againſt all the aſſaults of my enemies; and my Saviour, to deliver me in time of danger from falling into their hands.

V. 3. *The God of my rock, in him will I truſt*] Pſal. 18. 2. *My God, my ſtrength, in whom I will truſt.* *i. e.* Both as *he girdeth me with ſtrength*, as he ſpeaketh Pſal. 18. 32. and endueth me with ſuch valour and fortitude as that I am able to reſiſt all the encounters of my enemies, and alſo as he is my ſtrength, who ſupporteth and ſuſtaineth me when in my own ſtrength I am ready to faint.

he is my ſhield] *i. e.* A ſtrong defenſe, to repell all the enconters and aſſaults of my enemies.

and the horn of my ſalvation] Whereby I do not only defend my ſelf, but alſo offend my enemies. A metaphor borrowed from horned beaſts, to whom their horns ſerve not only for beauty and comlineſs, but only for defenſive and offenſive weapons againſt thoſe that oppoſe them. So Numb. 23. 22. and 24. 8. Deut. 33. 17. Pſal. 92. 10. Thus Chriſt is called *the horn of our ſalvation*, Luk. 1. 69.

my high tower and my refuge] *i. e.* An invincible fort ſtrong both by art and nature, unto which retiring my ſelf in time of danger I am ſafe from the violence of all my adverſaries.

my Saviour, thou ſaveſt me from violence] When I was ſo circumvented and inſnared with the plots and power of my foes that there appeared no way nor hope of eſcaping, thou contrary to the opinion of all, and mine own expectation, didſt provide a means of my deliverance from the violence of mine enemies.

V. 4. *I will call upon the Lord who is worthy to be praiſed*, &c.] Seeing all my ſafety is from God, who, whether I recount his goodneſs in himſelf, or his graciouſneſs towards me, deſerveth all praiſe, therefore in all my difficulties and dangers I will have recourſe unto him by prayer, being aſſured that he is both able and willing to ſave me out of the hands of my moſt potent and malicious adverſaries.

V. 5. *When the waves of death compaſſed me*] Or, *the pangs, or ſorrows*, Pſal. 18. 4. *i. e.* When I was beſet on all ſides with many and malicious enemies, who threatned imminent death and deſtruction without any hope of eſcaping, calling upon thee, I found deliverance. He compareth his enemies, and the evils they threatned to bring upon him, to huge waves ready to drown and overwhelm him, and even *to ſwallow him up quick*, as Pſal. 124. 3, 4, 5. both in reſpect of their multitude which came againſt him from all parts of the Kingdom, and of their ſudden and frequent attempts, which like waves and billows came one in the neck of another, and of their unreſiſtable ſtrength and violence, like a raging torrent bearing all down before them; but withal intimating that they were like land-floods, but of ſhort continuance. For the time they laſted, they put him in fear, as land-floods and torrents do paſſengers, when they ſee and hear them with an hideous noiſe coming againſt them from the mountains, upon the melting of ſnow, or ſome ſudden and hideous ſtorm of rain; But theſe fears laſted not long; and whileſt they continued, they were turned to his good, driving him unto God by fervent and effectual prayer for help and deliverance. Others read it thus, *When the cords of death compaſſed me*, *i. e.* When I was in great conſternation and fear, like thoſe that have preſent death before them, and being bound faſt with cords are led out to execution.

the floods of ungodly men made me afraid] Heb. *Belial*. *i. e.* The outragious attempts of graceleſs and lawleſs men ſtruck ſuch terror into me that I could ſee no hope of eſcaping their might and malice if thou in thy goodneſs didſt not ſend deliverance. See Judg. 19. 22.

V. 6. *The ſorrows of hell compaſſed me*] *i. e.* I was incloſed on all ſides with the ſorrows and fears of death and the grave, like a man who, lying on his death-bed, hath no hope of recovery; yea, like one carrying to the grave, and bound with grave-clothes, who hath no ſtrength to come forth.

the ſnares of death prevented me] *i. e.* My enemies had ſo cunningly and cloſely plotted and contrived my death and ruine, (like cunning fowlers, or forreſters, that lay ſecret ſnares to catch and kill birds or beaſts) that I ſhould have been eaſily circumvented by their plots and policies, and ſo have fallen into their miſchievous gins, unleſs thou hadſt diſcovered them, and ſo made way for my eſcape.

V. 7. *In my diſtreſs I called upon the Lord, and cryed unto my God*] By this repetition he ſheweth that he prayed unto God not ſeldom, but frequently, again and again, in the time of his ſtraits and troubles, and that not ſlackly and ſlightly, but with all fervency and earneſtneſs, both calling and crying for help and deliverance.

and he did hear my voice out of his holy Temple] *i. e.* When David prayed unto God out of the place of his publick worſhip, where in a ſpecial manner he is preſent. Or rather it is to be underſtood of the place from whence God heard his prayers, *i. e.* heaven the place of his habitation Which is called *his Temple*, becauſe the Temple was a type of it, both in reſpect of Gods ſpecial reſidence there above all other places, and alſo of its purity and holineſs, ſeeing no unclean thing may enter into it; and finally, becauſe God had made ſpecial promiſes that he would hear the prayers of his ſervants calling upon him from his Temple, the place upon which his name was called, and where his honour dwelt, 1 King. 8. 29. 2 Chr. 7. 15. And hence it was that, though they were abſent from the Temple, yet they prayed with their faces towards it, Dan. 6. 10. And herein the Temple was not only a type of heaven, but alſo of Chriſt himſelf, in reference to whom all our prayers are heard and granted.

V. 8. *Then the earth ſhook and trembled*] From this verſe to v. 17. he ſetteth forth the vengeance which God exerciſed upon his enemies, in deſtroying them with ſudden, fearful and inevitable plagues and puniſhments, by comparing them to an horrible tempeſt raiſed ſuddenly by his Almighty power, which in a lively manner he here deſcribeth. And herein he alludeth to Gods former wonders manifeſted in delivering the Iſraelites out of the Egyptian bondage, at the Red ſea, on mount Sinai, in bringing upon the curſed nations in Joſhua's time ſwift and ſudden deſtruction; all which were evident demonſtrations of Gods preſence, providence and power in protecting his Church and deſtroying his enemies. Firſt he ſaith that *the earth ſhook and trembled*, alluding to that terrible earthquake at the giving of the Law, which cauſed both the men and the mount alſo to ſhake and tremble Exod. 19. 16, 18. By ſuch manifeſtations of his power God ſo terrified Davids mighty and malicious enemies that they durſt not proceed in their miſchievous intentions againſt him.

the foundations of heaven moved and ſhook] *i. e.* The high mountains, which ſeemed to touch the heavens, as though they were founded upon them: Even as Atlas, an high hill in Barbaria, by the Poets is ſaid to be an huge Giant ſuſteining the heavens with his ſhoulders.

becauſe he was wroth] *i. e.* Gods power and diſpleaſure in deſtroying of my enemies was as plainly evidenced as when he ſuddenly ſendeth ſuch horrible ſtorms and tempeſts.

V. 9. *there went up a ſmoke out of his noſtrils*] Here he alludeth to the manner of men, who when they are inflamed with great wrath, do, as we uſe to ſay, puff and huff their breath out of their noſtrils. By this *ſmoak* he underſtandeth thick vapours and clouds raiſed up by the ſun and carried with the winds, which darken the heavens, and hide the ſun and ſtars from the earth.

and fire out of his mouth devoured] He alludeth to a man inflamed with rage, who is ſaid to ſpit fire out of his mouth, when he threatneth ruine and deſtruction to thoſe at whom he is offended. And here in the metaphor is meant hot and fiery exhalations cauſing thunders and lightnings, which are ſigns of Gods power and wrath,

coals were kindled at it] Hereby is ſignified the durableneſs and continuance of Gods wrath againſt his enemies, which did not ſuddenly vaniſh, like a flaſh of lightning, but was like that fulgurous and groſs lightning which taketh hold on ſolid ſubſtances, renting trees and houſes, and ſetting them on fire.

V. 10. *He bowed the heavens alſo, and came down*] He alludeth to a thick and foggy miſt or cloud which maketh the heavens ſeem to deſcend and come neer unto our heads. And hereby is meant that God did ſo viſibly execute his vengeance againſt Davids enemies that he ſeemed to come down from the heaven to the earth for that every purpoſe Not that God properly can move from place to place; for being infinite and immenſe, he filleth at once all places; but he is ſaid ſo to do, when he doth manifeſt his power and preſence in one place more then in another, as he did here in the deſtruction of Davids enemies.

and darkneſs was under his feet] *i. e.* Thick and black clouds, whereby is ſignified his ſecret and inviſible wayes, in which he came to reſcue David out of all his troubles, and to deſtroy his enemies.

V. 11. *He rode upon a Cherub, and did flie*] *i. e.* On the wings of the wind. Here he alludeth unto the Cherubims over the mercy-ſeat in the Holy of holies, which had wings, to ſignifie the ſpeed of the holy Angels in executing Gods commands. And he reſembleth God to a triumphant King, riding in a winged Chariot, deſcending as it were with a ſwift motion to bring deliverance to his ſervants and deſtruction to his enemies; and withall he ſheweth that he was the ſame God who dwelling in the Sanctuary, as a chief place of his reſidence, was in covenant with his people, and ready, according to his promiſe, to give ſpeedy help and deliverence to his ſervants, and to bring deſtruction upon their adverſaries.

and he was ſeen upon the wings of the wind] *i. e.* Did manifeſt his power and providence in his ſpeedy coming in to the reſcue of his ſervants when their enemies did bend all their ſtrength againſt them.

V. 12. *And he made darkneſs pavilions about him*] Either to keep men from prying into the ſecrets of his judgements, or to ſhew his diſpleaſure againſt his and his ſervants enemies, like a King that retiring himſelf into his ſecret cloſet when as he will not vouchſafe ſo much as to be ſeen of thoſe who are in his diſpleaſure. Or elſe the Pſalmiſt may ſeem to allude to the cloud which went before the Iſraelites, which was darkneſs to the Egyptians, but gave light to Gods people.

V. 13. *Through the brightneſs before him were coals of fire kindled*] This is otherwiſe expreſſed Pſal. 18. 12. *At the brightneſs that was before him his thick clouds paſſed, hailſtones and coals of fire.* 13. *The Lord alſo thundered in the heavens, and the Higheſt gave his voice, hailſtones and coals of fire.* Which is a deſcription of the lightning breaking out of dark and thick clouds; and here reſembleth Gods judgements againſt his enemies, which are ſudden, ſpeedy and unreſiſtable.

were coals of fire kindled] See v. 9.

V. 14. *The Lord thundered from heaven, and the moſt high uttered his voice*] *i. e.* By thunder and lightning God daunted Pharaoh, Exod. 9. 28. and the Iſraelites on mount Sinai, Exod. 19. and 1 Sam. 12. 17, 18. diſcomfited the Philiſtims, 1 Sam. 7. 10. according to Hannahs prophecy, 1 Sam. 2. 10. So Pſal. 77. 18. Thunder is called *the voice of God*, to ſhew the terribleneſs of it, and to admoniſh us that we do not wholly aſcribe it to natural cauſes, but acknowledg that it cometh by Gods ſpecial providence and command, for the terrour of his proud enemies, when they exalt themſelves againſt him.

V. 15. *And he ſent out arrows, and ſcattered them; lightning, and diſcomfited them,*] Or, *he ſhot out lightning*, Pſal. 18. 14 *i. e.* thunderbolts and hailſtones; as upon the Canaanites, Joſh. 10. 11. Theſe are called Gods *arrows*, Hab. 3. 11. Theſe the Lord ſhot and ſent, to *ſcatter* and *diſcomfit* his enemies, and to comfort and deliver his ſervants, particularly David, out of their hands, as is here expreſſed, and v. 17, 18. And hereby is implyed that thoſe creatures which are terrible to the wicked, be comfortable to Gods ſervants, as being a means of their good. And therefore, when, ſeeing theſe things, *mens hearts ſhall fail them with fear*, it is ſaid that the faithful ſhall *look up, and lift up their heads, becauſe their redemption draweth neer*, Luke 21. 26, 28.

V. 16. *And the chanels of the ſea appeared*] *i. e.* By reaſon of this raging tempeſt the waters and waves were ſo raiſed up, even as it were from the bottom of the Sea, that the very earth was diſcovered, which is the foundation and center of the world. It is an emphatical and hyperbolical expreſſion of a terrible tempeſt wherein withall David ſeemeth to allude to the drying of the Red ſea, and of Jordan, that the Iſraelites might paſs over.

V. 17. *He ſent from above, he took me, he drew me out of many waters*] *i. e.* He delivered me in a miraculous manner out of deep dangers and deſperate calamities, which threatned to drown and deſtroy me, even as it were with his hand ſtretched out from heaven to pull me out of them. Thus it is uſual in the Scriptures to call great calamities waters. Pſal. 32. 6. and 69. 1, 2. and 130. 1. Job. 22. 11. And here the Pſalmiſt compareth the rage of his enemies to deep waters, from which he was delivered, not by his own or any humane prudence, policy or power, but only by Gods Omnipotent hand.

V. 18. *He delivered me from my ſtrong enemy*] This may be underſtood either indefinitely, of any of his greater enemies, as Goliath, Doeg, Achitophel, &c. or more particularly, of Saul, who as he matched any of the reſt in malice: ſo he exceeded them all in power. And here David beginneth plainly and particularly to apply and explain thoſe things which before he had ſpoken figuratively concerning his enemies, their rage and malice, and Gods wonderful deliverances of him out of their hands.

for they were too ſtrong for me] This he addeth to magnifie Gods almighty power, who was able to conquer and quell ſuch potent enemies, and taketh delight to interpoſe his might in aſſiſting his ſervants when they are overmatched, and to manifeſt his power in their weakneſs when they are ready to faint and ſink.

V. 19. *They prevented me in the day of calamity*] *i. e.* They had ſo ſuddenly and ſubtilly plotted my deſtruction, before I had ſo much as any time to think of it, and much leſs to prevent it, that notwithſtanding all humane counſel and ſtrength they had ſurely ſupplanted me, unleſs the Lord had ſuccoured and ſuſtained me.

V. 20. *He brought me forth alſo into a large place*] *i. e.* Whereas I was heretofore in many ſtraits and troubles, difficulties and dangers, like a man in priſon bound and hampered with fetters and chains, he hath freed me from my ſorrows, and ſet me at liberty out of my reſtraint, giving me a time of breathing, and enlarging my heart with joy and gladneſs. And all this he did, not for any cauſe in me, but out of his free grace and good pleaſure.

V. 21. *The Lord rewarded me according to my righteouſneſſe*] Here we are not to underſtand a reward of merit; for ſo he ſhould contradict his laſt words, that God done all *becauſe he delighted in him*, out of his good pleaſure; but a reward of meer grace, there being no proportion between the work and the reward. Neither doth he ſpeak of his righteouſneſs in reference to God; for in this ſenſe he prayeth, *Enter not into judgement with thy ſervant, O Lord; for in thy ſight ſhall no man living be juſtified*, Pſal. 143. 2. but of his innocency in reſpect of his enemies, as being clear of thoſe faults and crimes which they ſlanderouſly laid to his charge, as rebellion againſt his King, ambitious aſpiring and affecting the Kingdom by unlawful means, diſturbing the State and Common-wealth, wars, murders, ſpoyling of the Country to relieve his followers, and ſuch like; in all which he appealeth to God, to juſtifie his cauſe againſt their falſe calumnies and imputations, who being the ſearcher of all hearts did know his integrity and innocency in all thoſe things which they laid to his charge. So Pſal. 7. 3, 4, 8.

according to the cleanneſs of my hands] *i. e.* The purity of my actions, and mine innocency in all my courſes and dealings, in reference to my enemies. In all which he ſheweth that God had juſtified and approved him, in that he had ſo richly rewarded him, notwithſtanding all their oppoſitions, out of his rich grace and bounty.

V. 22. *For I have kept the wayes of the Lord*] *i. e.* I have framed and ſquared my life and actions according to the rule of Gods word, and ordered my converſation according to his law, making choice of it as my ordinary way in which I have walked.

and have not wickedly departed from my God] *i. e.* Howſoever I have had many ſlips and failings, and as it were errours and digreſſions out of Gods wayes, yet I have not reſolvedly proceeded in them; but ſtill the bent of my will and my conſtant endeavour have been to keep my ſelf cloſe with God, and to pleaſe him, by walking conſtantly in the wayes of his Commandments.

V. 23. *For all his judgements were before me*] I have ſet the whole law of God before me, as the rule of my life and all my actions, and have not wittingly and willingly diſpenſed with any one of his commandements, but endeavourrd to obſerve them all, one as well as another.

V. 24. *I was alſo upright before him*] Howſoever I have had many failings and defects even in my beſt actions, yet what I have done in Gods ſervice hath not been in hypocriſie and diſſimulation, but in the ſincerity and uprightneſs of my heart, in ſingleneſs and ſimplicity, as he beſt knoweth who ſeeth and ſearcheth the ſecrets of the heart and reins.

and have kept my ſelf from mine iniquity] I reſtrained my ſelf from committing that ſin unto which otherwiſe I was by nature prone to fall, as revenging my ſelf upon mine enemies in an unjuſt way, when they fell into my hand, and particularly upon Saul, both in the cave, and in his camp, 1 Sam. 24. 26.

V. 25. *Therefore the Lord hath recompenſed me according to my righteouſneſs*] Seeing I did not ſeek to right my ſelf in a way of private revenge, but left it to the Lord to plead my cauſe, to whom alone vengeance belongeth, therefore he hath rewarded me abundantly, according to my uprightneſs and juſt dealing, by bringing mine enemies to deſtruction, and giving me deliverance.

according to my cleanneſs in his eye ſight] According to that innocency and uprightneſs which he ſaw in me, who judgeth all things according to truth; though mine enemies judged otherwiſe of me, and condemned me to be ambitious, ſeditious, ungrateful, turbulent and cruel.

V. 26. *With the merciful thou wilt ſhew thy ſelf merciful*] Here he riſeth from the *hypotheſis* to the *theſis*; and from his own particular experience he gathereth a general obſervation, That God would deal thus graciouſly with all his ſincere and faithful ſervants,, ſhewing mercy to thoſe who were merciful to others, and dealing righteouſly and faithfully in rewarding thoſe according to his gracious promiſes, who had walked before him in the uprightneſs of their hearts; and contrariwiſe would puniſh and pull down thoſe who had ſhewed themſelves hypocritical, unjuſt and cruel; as it now appeared in the example of himſelf, whom he had exalted, and of his enemies, whom he had caſt down and deſtroyed.

V. 27. *And with the froward thou wilt ſhow thy ſelf unſavory*] Or, *froward*, Pſal. 18. 26. *i. e.* Thoſe that walk perverſly and croſs unto God in all his wayes, profane contemners of holineſs and purity, either wholly neglecting his ſervice, or not ſerving him in ſincerity and integrity but in formality and hypocriſie, with ſuch unſavoury ſalt, as are ſo diſtaſtful unto God, he will ſhew himſelf unſavory, and not ſuch as he is in his own nature, or ſuch as they would have him to be, but ſuch as they have deſerved to find him, that is, unpleaſant and diſtaſtful to their appetite. Or, he will ſhew himſelf froward to thoſe that deal frowardly and perverſly with him; *i. e.* not according to his own nature, who being good, doth good to all that are in a capacity to partake of his goodneſs, Pſal. 119. 68. but as a juſt Judge he will puniſh them according to their demerits, and laying aſide the exerciſe of his mercy, which is his own moſt natural work, will do *his ſtrange work*, as the Prophet expreſſeth it, Iſa. 28. 21. The like phraſe we have Lev. 26. 23, 24. *If you walk contrary to me, I will walk contrary to you.*

V. 28. *And the afflicted people thou wilt ſave: but thine eyes are upon the haughty, that thou maiſt bring them down*] Or, *thine eyes will bring down the proud looks*, Pſal. 18. 27. *i. e.* Thou wilt preſerve thoſe who are unjuſtly oppreſſed by their mighty and malicious enemies, but wilt take ſpecial notice of their proud oppreſſours, to bring them to confuſion and deſtruction in due time. Here he ſeemeth to meet with a ſecret objection, That in the ordinary diſpenſation of Gods providence it may ſeem that the godly are afflicted, and the godleſs flouriſh. To which he anſwereth, That howſoever it may ſo fall out for a time, yet it ſhall not continue ſo for ever; but in the end God will approve himſelf to be true and juſt in his promiſes and threatnings, delivering and exalting the godly, and puniſhing and deſtroying the wicked. So Pſal. 37. 35, 36, &c. and 73. 17.

V. 29. *For thou art my lamp, O Lord; the Lord will enlighten my darkneſs*] Or, *thou wilt lighten my candle*, Pſal. 18. 28. Here he applieth the general doctrine to his own particular, ſhewing by his own example that God is true in his promiſes to his faithful ſervants, in ſupporting and comforting them in their troubles and afflictions, and giving ſeaſonable deliverance, and reſtoring them to a proſperous condition, and joy and comfort in it. For in the Scripture *light*, and *a candle or lamp*, metaphorically ſignifie proſperity and felicity, and joy and gladneſs in the fruition of it; becauſe naturally light doth clear and comfort the heart, even as contrariwiſe darkneſs maketh it ſad and lumpiſh. So Prov. 13. 9. *The light of the righteous rejoyceth, but the lamp of the wicked ſhall be put out.* Job. 18. 5. Eſth. 8. 19. So that his meaning is, that God did both comfort him in his afflictions whileſt they laſted, and by delivering him out of them, and bringing him into a proſperous condition, did repleniſh his heart with gladneſs.

V. 30. *For by thee have I run through a troop; by my God have I leaped over a wall*] He aſcribeth all his good ſucceſs, his valour and victories unto the Lord alone, as the chief author and giver of them. By his aſſiſtance he had prevailed againſt his enemies, both in the open field, in the day of battel, breaking through their troops and ſo routing and diſcomfiting them, and alſo aſſaulting them in their fortifications, cities and walled towns, which though they ſeemed impregnable, yet he eaſily ſcaled them, and that with much celerity and ſpeed, as he implyeth by that phraſe of *leaping over their walls*.

V. 31. *As for God, his way is perfect*] He returneth from his own particular experience to a general doctrine, ſhewing that God was not onely to him, but alſo unto all the faithful, who put their truſt in him, perfect in all his wayes, not failing in any of his promiſes, nor dealing at any time deceitfully with them, but ſhewing himſelf upright, ſincere and juſt in all his performances.

the word of the Lord is tryed] Or, *refined.* Not ſo much in it ſelf; for ſo it is moſt pure, and needeth no trial or refining, Pſal. 19. 8, 9. but it is ſaid to be *pure* and *refined* in reſpect of us, when in our experience we find it to be certain and conſtant without any droſs of deceit, fickleneſs or unfaithfulneſs.

he is a buckler to all them that truſt in him] *i. e.* Protection and a ſure defenſe in all difficulties and dangers, who repelleth all the aſſaults of their enemies that truſt in him, repoſing themſelves under the ſhelter of his power, promiſes and providence.

V. 32. *For who is God, ſave the Lord?*] *i. e.* Though there be many falſe Gods among the Nations, 1 Cor. 8. 5. yet there is no true God, who is able to help, or to give being to his promiſes, ſaving Jehovah onely, Iſai. 45. 22. and therefore none but he alone in whom we may put our truſt.

and who is a rock, ſave our God?] There is none ſave he who is a ſure foundation on whom we may build our hopes, nor any elſe but he unto whom we may retire for ſafety and defenſe when we are purſued by our enemies.

V. 33. *God is my ſtrength and power*] Or, *it is God that girdeth me with ſtrength*, Pſal. 18. 32. *i. e.* It is he alone from whom I have all my ſtrength and valour, whereby I have been victorious. He alludeth to the ſouldiers belt or girdle, wherewith he girdeth his loins for the ſtrengthening of them; or to the loins and reins themſelves, in which the Scriptures do ſometimes place a mans ſtrength, which are ſaid to be girt, when as men put forth their ſtrength to atchieve ſome noble exploit, Job. 38. 3. and 40. 16. Iſai. 45. 1, 5. Nah. 2. 1. Prov. 31. 17.

and he maketh my way perfect] *i. e.* God by his bleſſing proſpereth me in all my attempts, and giveth good ſucceſs to all my actions and proceedings, ſo as I find no rubs to hinder them.

V. 34. *He maketh my feet like hinds feet, and ſetteth me upon my high places*] *i. e.* He hath endued me with much agility and celerity to act all martial affairs, ch. 1. 23. 1 Chron. 22. 8. and enableth me with much ſpeed and eaſe to ſcale and maſter high Caſtles and impregnable holds herein like unto Hinds and Goats, which with much facility and ſafety climb up the craggie rocks, which are unacceſſible to other beaſts.

V. 35. *He teacheth my hands to war*] *i. e.* All my skill in managing martial affairs I have learn'd from him.

ſo that a bow of ſteel is broken by my arms] *i. e.* He hath endued me with ſuch ſingular ſtrength that I am able not onely to draw the ſtiffeſt and ſtrongeſt bow againſt my enemies, but alſo, if I be ſo pleaſed, to break it in peeces. Here he doth not, like other great Souldiers and Commanders, arrogate the glory of his ſtrength to himſelf, but aſcribeth it wholly to God alone, from whom he had received it.

V. 36. *Thou haſt alſo given me the ſhield of thy ſalvation*] *i. e.* All the means whereby I am ſaved and ſecured, are not of my ſelf, but of thy gracious and free gift.

and thy gentleneſs hath made me great] Pſal. 18. 35. *And thy right hand hath holden me up, and thy gentleneſs hath made me great. i. e.* Thou haſt ſtrengthened and ſupported me in the day of battel, that I have not fainted and failed in any of my warlike enterpriſes. Neither do I aſcribe my proſperous ſucceſs whereby I am exalted unto any thing in my ſelf, but to thy free grace and tender favour, which thou haſt ſweetly and graciouſly extended towards me.

V. 37. *Thou haſt enlarged my ſteps under me*] *i. e.* When I was brought into ſuch ſtraits and difficulties that there was no hope of eſcaping by any humane help, then thou dideſt free me out of thoſe deſperate dangers, and ſet me at liberty, that I might go whither I pleaſed. He ſeemeth to allude to the time when Saul cauſed his to be watched and beſet, and his wife let him out of a window; or, when being purſued by Saul, and almoſt apprehended, Saul was taken off by the news of the Philiſtims invaſion, 1 Sam. 19. 11, 18 and 23. 26, 27.

ſo that my feet did not ſlip] *i. e.* I had a fair ſafe and ſure paſſage in all my undertakings, effecting what I took in hand, without incurring much danger.

V. 38. *I have purſued mine enemies, and deſtroyed them*] Here he ſheweth that God had made him proſper in all his warlike expeditions, even to the utter ruin of his enemies; which though he had executed with all ſeverity, yet he was not to be taxed with injuſtice and cruelty, ſeeing he had done nothing herein but that which God had appointed and called him unto, and not out of malice and private revenge, but chiefly aiming at Gods glory and the preſervation of his people, by rooting out their deſperate and implacable enemies, whom he was bound to hate with a perfect hatred, as he profeſſeth Pſal. 139. 21, 22.

V. 39. *And I have conſumed them and wounded them, that they could not ariſe; yea, they are fallen under my feet*] *i. e.* I have utterly deſtroyed them, they not being able to make any reſiſtance, and have trampled them under my feet, which is a ſign of their extreme dejection and unrecoverable ruin. Joſh. 10. 24.

V. 41. *Thou haſt alſo given me the necks of mine enemies*] To wit, that I might behead them, ſlay and cut them off; Or, as others, that I might ſubdue and ſubjugate them, bringing their necks under the yoke of tribute.

V. 42. *They looked, but there was none to ſave*] Or, *they cryed, but there was none to ſave them*, Pſal. 18. 41. *i. e.* In their troubles and miſeries they cried unto the Lord, expecting from him help and deliverance; but he regarded not their prayers, becauſe they were not of faith, nor accompanied with true repentance, but in hypocriſie, and extorted from them with pain and anguiſh. Not crying unto God with their hearts, *when they howled on their beds*, Hoſ. 7. 14. which ſeemeth not to be meant of his heatheniſh and idolatrous enemies, but of the hypocrites of his own nation, who called upon God with their lips, when their hearts were far from him. Like thoſe ſpoken of Iſai. 19. 13.

V. 43. *Then did I beat them as ſmall as the duſt of the earth*; Or, *the duſt before the wind*. Pſal. 18. 42. *I did ſtamp them as the mire of the ſtreet, and did ſpread them abroad*, or, *I did caſt them out as the dirt in the ſtreets*, Pſal. 18. 42.] By theſe hyperbolical expreſſions he ſheweth that he had not only wholly ſubdued and ruin'd them, but alſo had in a diſgraceful manner trodden and trampled upon them, as filth and dirt, becauſe of their abominable wickedneſs. This we ſee verified in the deſtruction of the Moabites and Ammonites.

V. 44. *Thou alſo haſt delivered me from the ſtrivings of my people*] From the plottings and conſpiracies,the inſurrections and rebellions of mine own people, over whom thou haſt ſet me as their King,and that both in the time of Sauls reign, and thoſe wars afterwards raiſed againſt me by Abner and Iſhboſheth,Abſalom, and Sheba.

thou haſt kept me to be head of the heathen] Thou haſt not only eſtabliſhed me in a peaceable government in mine own nation, but alſo haſt extended my dominion over all the heathen round about me. And whereas formerly they had been grievous oppreſſors of thine own people, now being vanquiſhed, they have ſubmitted themſelves to live in ſubjection, and become my tributaries. Such were the Moabites, Ammonites, Philiſtims, and Syrians.

a people which I knew not ſhall ſerve me] *i. e.* Strangers and aliens, whom I never owned as mine, or any wayes belonging to me, are now become my ſubjects and ſervants. And herein David was a notable type of Chriſt, whoſe dominion was to the ends of the earth over Jews and Gentiles, Pſal. 2. 6, 8. Gen. 49. 10. Hag. 2. 7.

V. 45. *Strangers ſhall ſubmit themſelves unto me : as ſoon as they hear, they ſhall be obedient unto me*] Pſal. 18. 44. *As ſoon as they hear of me, they ſhall obey me ; the ſtrangers ſhall ſubmit themſelves unto me*] *i. e.* The fame of my many victories ſhall ſo ſpread it ſelf abroad that many nations againſt whom I never warred ſhall voluntarily ſubmit themſelves unto my government. This moſt fitly agreeth to Chriſt,of whom David was a type: unto whoſe ſcepter the Nations and Gentiles have ſubmitted, and received him for their King, onely by the hearing of the ear, and the preaching of the Goſpel by his faithful Miniſters and Ambaſſadors, Rom. 1. 16. and 10. 17. 1 Cor. 5. 20. Epheſ. 2. 13. 2 Cor. 10. 4, 5. But as many Nations ſubmitted themſelves to Davids yoke not freely and cordially, but out of fear & ſelf-reſpects,ſo alſo is it with Chriſts ſubjects : Among theſe there are many carnal worldlings and hypocrites,who profeſs that they receive him as their King, but do it onely in outward ſhew, for their earthly ends ; as is implyed by the words here uſed, which may be thus read, as it is in the margin of our Bibles, *they ſhall yield fained obedience.* And thus the word is uſed Pſal. 66. 3. and 81. 15.

V. 46. *Strangers ſhall fade away*] *i. e.* Hearing the fame of my victories they ſhall be ſo amazed and terrified that their hears ſhall faint and fail them ; and all confidence in their own ſtrength to make reſiſtance being taken away, they ſhould moulder and come to nothing, like flowers, or untimely and blaſted fruits.

and they ſhall be afraid out of their cloſe places] Though they have retired themſelves for ſafety either into ſecret dens and caves, or elſe into their Caſtles, fortifications and ſtrong holds, yet all this ſhall not free them from fear, till they have ſubmitted themſelvs unto me, and covenanted to become my ſubjects. This was tipified in David, but verified in Chriſt, from whoſe rod of iron none living in ſins can ſecure themſelves from being cruſhed in pieces as a potters veſſel, with any ſhifts and evaſions, but are ſtill poſſeſſed with fear and the ſpirit of bondage, till thereby they are wholly brought out of themſelves, and willingly acknowledg that he is their King, and they his ſubjects.

V. 47. *The Lord liveth, and bleſſed be my rock*] Here he concludeth the Pſalm with thankſgiving, and praiſing God for all the benefits formerly rehearſed, eſpecially becauſe he had been a rock of refuge in all his difficulties and dangers, and a ſure foundation whereupon he had built all his hopes.

V. 48. *It is God that avengeth me*] *i. e.* Who hath made me victorious over all mine enemies, and delivered them into my hands, giving unto me courage and power to execute upon them ſuch puniſhments as they have deſerved for carrying themſelves as malicious enemies to God and his people. And here he again repeateth what he had often before ſaid,that he might aſcribe the whole glory of his good ſucceſs unto God alone, and not any part thereof to his own prudence, power and skill in military affairs.

V. 49. *And that bringeth me forth from mine enemies*] *i. e.* Delivereth me out of their hands, notwithſtanding all their policy and power.

thou haſt lifted me upon high] *i. e.* To a Kingly ſtate and ſtrength, out of the reach of malice and might, like a man ſeated in an impregnable fort, on the top of an high and inacceſſible rock.

thou haſt delivered me from the violent man] *i. e.* Either indefinitely, from the violence of my mighty enemies ; or particularly, from Sauls powerful violence.

V. 50. *Therefore I will give thanks unto thee, O Lord,among the heathen*] I will publikely declare thy mercies and favours even unto the heathen Nations that have not known thee, that they taking notice of thy grace and goodneſs towards thy people, and to my ſelf in particular, may be brought in to thy Church, and the profeſſion of thy true Religion ; and ſo being made partakers of the like mercies, may magnifie thy glorious name, and together with thine own people ſing aloud thy praiſes. And this David foretelleth by the ſpirit of prophecy, having reſpect to the calling of the Gentiles, and their joyning to the Church of the Jews ; to which purpoſe this place is cited by the Apoſtle, Rom. 15. 8, 9.

I will ſing praiſes unto thy name] That I may glorifie thee by magnifying thy favours and mercies towards me and all thy people.

V. 51. *He is the tower of ſalvation for his King*] *i. e.* The King by his power and protection, as by a ſtrong tower, hath ſtrength and defence from all his enemies. He nameth himſelf under the title of *Gods King*, to juſtifie himſelf againſt the obloquies and calumnies of his adverſaries, ſeeing he was a King of Gods own calling and anointing,and not an ambitious uſurper, as they charged him.

and ſheweth mercy to his anointed, unto David, and to his ſeed for evermore] Here he magnifieth Gods favour and goodneſs, in that it is extended not onely to himſelf, but alſo to his ſeed unto all generations ; and more eſpecially and chiefly unto Chriſt, of whom David was a type, ch. 7. 12. though his father according to the fleſh, Rom. 1. 3. Act. 13. 23. In whom Gods favour and love is firmly eſtabliſhed for ever ; and not onely to himſelf, but in and through him to all the faithful, who are his ſeed, and by the miniſtery of the Word and Spirit are begotten unto him, and united into one body, whereof he is the Head, by a true and lively faith. For ſo the faithful are called his *ſeed*, Iſai. 53. 10. and his *children*, Iſa. 8. 18. which prophecie the Apoſtle particularly applyeth to our Lord and Saviour, Heb. 2. 13.

CHAP. XXIII.

Verſ. 1. N*Ow theſe be the laſt words of David*] Not the very laſt he ſpake before he dyed ; for he ſpake many other words after theſe, concerning civil domeſtical affairs, and the adminiſtration of the Kingdom, ch. 24. and 1 Kings 1 and 2. but the laſt which he ſpake by the inſpiration of Gods Spirit,as a pen-man of holy Scriptures,after his Pſalms and other works, for the publick uſe and edification of the Church.

David the ſon of Jeſs ſaid] He deſcribeth himſelf by divers titles, and firſt by his ſtock and parentage, that he was *the ſon of Jeſs*. And this he doth both to ſhew that he was not, though a great King, aſhamed of the meanneſs of his family and pedigree ; and alſo becauſe the Kings of Iſrael, and the Meſſiah himſelf, by Gods ſpecial appointment, were to come out of *the ſtock of Jeſs*, Iſai. 11. 1.

the man who was raiſed up on high] Here he deſcribeth himſelf by his advancement from a low and mean eſtate to Sovereign dignity. This he mentioneth to magnifie Gods free grace and mercy towards him.

the anointed of the God of Jacob] Here he deſcribeth himſelf by his calling, which he had by God himſelf, who choſe and appointed him to be King over his own peculiar people Iſrael, and herein to be a type of the Meſſiah anointed by God to an everlaſting Kingdom.

the ſweet Pſalmiſt of Iſrael] This he ſetteth down laſt, as being the higheſt of his titles, That God had inſpired him by his Spirit to be a Penman of holy Scripture, not onely inditing Pſalms and ſpiritual hymns, and ſinging them for his own comfort, and ſolace, but alſo publiſhing them for the ſervice of God in the Church, and withall appointing ſingers, and muſick of inſtruments, and tunes fitting for them, Amos 6. 5. 1 Chro. 16. 4, 5. This commendation of himſelf might well ſtand with Davids modeſty, becauſe what he ſpake was truth, and his intention therein was not to praiſe himſelf but to glorifie God, who had of his free grace endued him with theſe gifts ; and becauſe he ſpake it not in an ordinary manner, out of his own private ſpirit, but as he was, being herein a pen-man of Scripture, immediately inſpired by the Spirit of God,as appeareth in the words following.

V. 2. *The Spirit of the Lord ſpake by me*] *i. e.* God the Father, and God the Son, who is called *the rock of Iſrael*, v. 3. *Spake* unto him by his holy *Spirit*. So that here we have expreſſed the Trinity of Perſons ; and alſo, that they are all three but one God, of the ſame nature and ſubſtance; becauſe the ſame action of *ſpeaking unto David* is aſcribed to them all.

and his word was in my tongue] *i. e.* I ſpake nothing of that which followeth but by the motion of Gods *Spirit*. Hereby he implyeth the excellency and dignity of this ſpeech, as alſo of his other Pſalms, which proceeded not from private motion, but from the holy Ghoſt, 2 Pet. 1. 21. In which reſpect the Apoſtles ſay in their prayer to God, that *he had opened the mouth of his ſervant David*, Act. 4. 25.

V. 3. *The Rock of Iſrael ſpake unto me*] *i. e.* God, and his Son Chriſt, who is the immoveable foundation upon which all the hopes and comforts of his Church and people are built, and the only place of refuge unto which they retire themſelves in all dangers. So Deut. 32. 4. Pſal. 18. 2.

he that ruleth over men muſt be juſt, ruling in the fear of God] It is fit that he who giveth laws and commands to order and guide others ſhould himſelf be juſt and ſtraight ; and that not for outward and civil reſpects, but from an inward and true principle, the fear of God, in whoſe right and place he ruleth. This David propoundeth as a maxim and general rule,both to himſelf, and all his Kingly poſterity that ſhould ſucceed him. Yet ſome think this is meant of our ſpiritual King, the Lord Chriſt, of whom David and *S*olomon were types ; Pſal. 2. 8. and 110. 2. and 72. 1, 2, 8. Jer. 23. 5. Zach. 9. 9.

V. 4. *And he ſhall be as the light of the morning*] *i. e.* He that ruleth juſtly and in the fear of God ſhall ſtill increaſe in glory and all proſperity ; like herein to the *morning light,which ſhineth more and more unto the perfect day*, Prov. 4. 18. having no clouds to obſcure and hide it from the ſight of men.

as the tender graſs ſpringing out of the earth or clear ſhining after rain] *i. e.* He ſhall grow and flouriſh like the graſſe and herbs which have the benefit of the ſun and ſeaſonable ſhowers. This is to be underſtood of David and the good Kings that ſucceeded him, and of the fruits and benefits that did accompany their juſt reign, as the types ; but principally of the Meſſiah our Lord Chriſt, who was typified by them, Pſal. 110. 3. Iſai. 60. 1, 2. Hoſ. 6. 3. Mal. 4. 2 Luk. 1. 78.

V. 5. *Although mine houſe be not ſo with God*] *i. e.* Though I have not been my ſelf, nor my ſucceſſors will be, ſo exact and perfect in our rule and government as we ought, and as God requireth, v. 3 but are ſubject to many errours and failings, and have often broken covenant, and through humane frailty are like to do ſo ſtill, *yet he hath made with me an everlaſting covenant*] *i. e.* Durable and immutable, being not grounded on our worthineſs and perfections, but on his own free grace and goodneſs, ch. 7. 15, 16, Jer. 31. 32, 33, 34. and on the promiſed Meſſiah, as the onely ſure foundation, which is to come out of my loyns.

ordered in all things and ſure] *i. e.* By his eternal and gracious decree ſo diſpoſed, both in reſpect of the end and means, that it cannot fail; but he will, notwithſtanding our unworthineſs, continue firm in all his promiſes both to me and mine houſe, even for his own names ſake, and for his Chriſt, the foundation of the Covenant.

for this is all my ſalvation, and all my deſire] *i. e.* The onely ground of all my hope concerning ſalvation, and all that I can wiſh and deſire.

although he make it not to grow] *i. e.* Although for our ſins and unworthineſs he do not grant unto us that flouriſhing proſperity, expreſſed v. 4. yet all this will not fruſtrate his free promiſes grounded on the Meſſiah, and make them of none effect, Rom. 3. 3.

V. 6. *But the ſons of Belial ſhall be all of them as thorns thruſt away*] *i. e.* Wicked and reprobate men, who being quite oppoſite to the juſt and faithful, have ſhaken off the yoke of Chriſts Kingly government. See Judg. 19. 22. Theſe becauſe they are untractable, and cannot be dealt with, nor amended by any fair means or more gentle corrections, but rather are ready to prick and hurt them who come neer, or have any converſation with them, ſhall be uſed like thorns, *i. e.* cut down, or ſtubbed up by the roots, by Gods vengeance.

V. 7. *But the man that ſhall touch them muſt be fenced with iron*] *i. e.* Muſt either have his hand armed with ſome iron glove or gauntlet, or hold it in ſome Iron Inſtrument, to preſerve it from being hurt by them.

and the ſtaff of a ſpear] *i. e.* Muſt thruſt them from him and keep them aloof, that they may not prick and hurt him, with a ſtaff or pool, like the ſtaff of a ſpear.

and they ſhall be utterly burnt with fire in the ſame place] *i. e.* Deſtroyed by the hand of the Magiſtrate or by ſome extraordinary judgement; or at leaſt, being cut off by the hand of God before their time, ſhall be caſt into the everlaſting fire of hell, like thorns which are burnt and conſumed in the ſame place where they grew and were rooted up. Here ſome think he prophetically alludeth to the deſtruction of the obſtinate Jews, who were by the Romaane army deſtroyed in the ſame place, where they by wicked hands had crucified the Lord of life, and their City was burnt and utterly ruined.

V. 8. *Theſe be the names of the mighty men whom David had*] *i. e.* Of his chief Worthies, Captains and Commanders, who as they were men of great valour and fortitude, ſo alſo were they moſt faithful to him, both in his afflicted condition before he came to the Crown, coming in to him, and giving him their aſſiſtance for making him King, 1 Chro. 11. 10. and afterwards alſo doing him ſervice in all his wars againſt his enemies both forrain and domeſtical. And having ſo well deſerved of David for their faithful ſervice, they were worthy to have their names regiſtred and eternized by having them kept in this ſacred record. Now theſe Worthies are ſaid to have been, as they are here recorded, *thirty and ſeven in all v.* 39. And they are divided into two ranks. The firſt ſix were chief Colonels and Commanders over ſo many Brigades it may be of the whole army, each containing ſeveral Regements, all under the conduct and command of Joab the Lord General; who though not here named, yet muſt neceſſarily be underſtood and ſupplyed to make up the full number of thirty ſeven. The other thirty were it may be Captains over thouſands, or the like number. Again, the ſix great Worthies are divided into two ternions; the firſt three being moſt eminent and famous for ſtrength, valour and noble exploits; the other three, though exceeding valorous, yet not matching the firſt in height of fortitude and magnanimity, or at leaſt not in ſtrength and warlike atchievements.

The Tachmonite that ſat in the ſeat] Or, *Jaſhebbaſſebet the Tachmonite, head of the three.* He is alſo called *Jaſhebeam an Hachmonite*, or *ſon of Hachmoni*, 1 Chro. 11. 11.

the ſame was Adino the Eznite] He is deſcribed I. by his proper name, *Adino.* II. by the country where he was born or bred, *the Eznite.* III. by his parentage, *the Tachmonite*, or *Hachmonite*, as being the ſon of one Tachmoni or Hachmoni. IV. He is called *Jaſhobeam*, or *Joſhebbaſſebet*, from the honourable place he had in the army, being next unto Joab the General, and the Chair-man or chief Preſident in the Counſel of War, unto which his name alludeth.

chief among the Captains] To wit, among the ſix Colonels here ſpoken of, who in Davids Army were ſet over the thirty Captains mentioned v. 23, 24.

he lift up his ſpear againſt eight hundred, whom he ſlew at one time] *i. e.* He fought againſt eight hundred, or ſet upon them to ſlay them. Though he ſlew onely three hundred with his own hand upon the place, as it is 1 Chro. 11. 11. yet it may be ſaid that *he ſlew eight hundred*, not onely becauſe he was the chief Commander and principal actor, unto whom the glory of the victory is uſually aſcribed, but alſo becauſe he expoſed them to be ſlaughtered by others, when as by his valour ſlaying three hundred of them he diſcomfited and put to flight all the reſt. Others think this place and that in the Chronicles ſpeak of two ſeveral victories; but, as I conceive, it is not ſo probable.

V. 9. *And after him was Eleazar the ſon of Dodo the Ahohite*] He is here deſcribed I. by his name, *Eleazar*; II by his parentage, *the ſon of Dodo*, who was *an Ahohite*, deſcended of Ahoah a Benjamite, 1 Chr. 8. 4. III. by the honourable place he had in Davids army, he was the ſecond of his three chief Worthies. IV. by his famous exploit in ſlaying the Philiſtines himſelf alone, when the reſt of the army had left him and were fled away. This ſtory is ſomwhat enlarged 1 Chro. 11. 13. where it is ſaid that at this battel *he was with David at Paſdammim* and *in a parcel of ground full of barley*.

when they defied the Philiſtims] *i. e.* He was one of Davids Worthies who defied the Philiſtims, afterwards ſmote and ſubdued them, when the men of Iſrael were fled away. Others think the word *charaph* here uſed is thus to be taken, that *they expoſed their life to danger in this ſervice*, as it ſignifieth Judg. 5. 18.

V. 10. *and his hand clave unto the ſword*] *i. e.* Either becauſe it is bliſtered with his faſt holding it, or clammy with the blood of thoſe whom he had ſlain, or ſo benummed and ſtupified by griping it long and faſt that he could not open it to take it from the hilt.

and the people returned after him only to ſpoil] *i. e.* The people that had fled returned, not to fight, (for he himſelf had got the victory) but only to take the ſpoil.

V. 11. *And after him was Shammah the ſon of Agee the Hararite*] This was Davids third Worthy of the firſt rank, called alſo *Shammoth*, 1 Chr. 11. 27. But others think that Shammoth was not the ſame with this Shammah; and that Shammah is not there mentioned at all, but that the ſame exploit which is here aſcribed to Shammah is there attributed to Eleazar, the defending of a corn-field againſt a troop of Philiſtims, whom he routed & ſlew after his men were fled. But this is ſaid to have been in a field of *lentiles*, that in a field of *barley*. Whence ſome expoſitors probably conjecture that this exploit was atchieved jointly by theſe two Worthis at the ſame time, and that therefore it is ſaid in the plural number, *that they ſet themſelves in the midſt of that parcel, and delivered it*, 1 Chr. 11. 14. and that there being both barley and lentiles in the ſame field, Eleazar is ſaid to have defended the barley field from the Philiſtims, and Shammah that part of the field in which the lentiles were.

V. 13. *And three of the thirty chief*] Or, *the three Captains over the thirty*] *i. e.* Thoſe three ſet over the thirty; which it is probably thought were the firſt three chief Colonels, Adino, Eleazar, and Shammah, becauſe theſe onely are hitherto mentioned, and the other brought in after this ſtory, which 1 Chr. 11. 19. is alſo concluded with theſe words, *Theſe things did theſe three mightieſt*, which being expreſſed in the ſuperlative muſt in all probability point out the three firſt and greateſt Worthies. So v. 17.

came to David in the harveſt-time unto the cave of Adullam] Some conjecture that this action there related was done in Sauls time, when David hid himſelf from his perſecutions in this cave of Adullam. But this cannot be, ſeeing the Philiſtims then had no wars with David, but with Saul onely. Therefore this is rather to be referred to the beginning of Davids reign over all Iſrael, when as *the Philiſtims* are ſaid *to have come up to ſeek him*, and *to have pitched in the valley of Rephaim*, ch. 5. 17, 18. and in this place. And this is ſaid to have hapned in the time of harveſt, when Kings uſually go out to war, in reſpect that then they may have plenty of forrage. and the hot ſeaſon might be the cauſe of Davids thirſt, and his thirſt put him in mind of the well of Bethlehem, which by reaſon of his old acquaintance with it he might think fitteſt to refreſh him.

V. 14. *And David was then in an hold*] Probably that mentioned ch. 5. 17. which it may be was the ſtrong fort of Sion, or rather the cave of Adullam, ſeeing that it is here named, v. 13.

and the garriſon of the Philiſtims was then in Bethlehem] Or, *in the country adjoyning unto it*; through which thoſe who would come to the well muſt neceſſarily paſſe. This is added to intimate the great difficulty of the following action.

V. 15. *And David longed*] Being much afflicted with heat and thirſt he earneſtly deſired to drink of the water of this well.

and ſaid, Oh that one would give me drink of the water] *i. e.* Some one or other. He onely hereby ſignifyed his deſire to have it, if it could be had with a wiſh, but did not require, or ſo much as intend, that any ſhould fetch it with the hazard of their lives. But the wiſhes and deſires of good and gracious Kings have in them the ſtrength and virtue of a law or command with their loving and loyal ſubjects; as appeareth in this place.

V. 16. *And the three mighty men brake through the hoſt of the Philiſtims*] To wit, which lay ſpread abroad in the valley of Rephaim.

and drew water out of the Well of Bethlehem] Notwithſtanding the garriſon of the Philiſtims there. So vehement and ventrous theſe Worthies were to give David ſatisfaction, even in the leaſt wiſh, though it were by running the extreameſt hazard of their lives.

nevertheleſs he would not drink thereof, but poured it out unto the Lord] In a religious manner, to teſtify by this oblation his thankfulneſs unto God for giving ſuch valour unto theſe Worthies, and for preſerving them in that great danger; and alſo to teſtifie how unwilling he was that they ſhould have run ſuch an hazard for pleaſing of his appetite.

V. 17. *Is not this the blood of the men that went in jeopardy of their lives?*] *i. e.* Be it far from me, O Lord, to drink this water, which was purchaſed by the hazard of their blood and lives. Herein he left a good example to Princes, teaching them that they ſhould not buy their pleaſures by indangering the lives of their ſubjects. And if David might fitly call the water *blood* that was purchaſed by the hazard of the blood of his Worthies, why might not Chriſt call the wine in the Sacramenet his *blood*, ſeeing it is a ſign of his blood, which he was to ſhed for our redemption?

Theſe things did theſe three mighty men] The firſt three great Worthies.

V. 18. *And Abiſhai the brother of Joab —— was chief among three*] 1 Chr. 11. 20. Not the firſt three, but the ſecond ternarie of Colonels, whereof two only are here named, Abiſhai, and Benajah. Who the third was is not certainly known. But ſome conjecture it was Aſahel. Others think it was one of thoſe before mentioned, who ſlew the Giants, to wit, Sibbechai, Elhanan, or Jonathan, ch. 21. 18, 19, 21. So do men vary in their opinions when they have not the Spirit of God to lead them:

and he lift up his ſpear againſt three hundred, and ſlew them] *i. e.* He aſſaulted and fought againſt three hundred, and vanquiſhed and ſlew them. This is here mentioned as his chief act of valor, though he had done many others, as namely, his going with David into the midſt of Sauls camp, 1 Sam. 26. 6. and his reſcuing him when he was in danger, and ſlaying the Giant, ch. 21. 16, 17. which are here omitted, becauſe they were before related.

V. 19. *Howbeit he attained not to the firſt three*] *i. e.* To that eſteem of ſtrength and valor.

V. 20. *And Benajah the ſon of Jehojadah, the ſon of a valiant man, of Kabzeel*] A city in the South-border of Judah upon the coaſt of Edom, near the dead ſea. Joſh. 15. 21.

he ſlew two lion-like men of Moab] Which did reſemble lions in courage and ſtrength,

he went down alſo and ſlew a lion in the midſt of a pit in time of ſnow] The lion it ſeemeth was at unawares ſlipt into the pit being covered with ſnow: And this is added to commend Benajahs valor, both in that he voluntarily adventured himſelf to fight the lion in a place of great diſadvantage, *in the midſt of a pit,* where being in a narrow ſtrait he muſt neceſſarily miſcarry, it he did not overcome and maſter the beaſt by his ſtrength; and alſo in that he did it *in time of ſnow,* when as lions wanting their prey (becauſe cattel are ſhut up commonly by their owners, and fed in their folds and ſtalls, when they cannot graze) are above all other times moſt fierce and furious. This adventure Benajah did not deſperately undertake out of a fool-hardineſſe, to ſhew ſtrength and valor, (for then it had not been commendable in him, as being a raſh and an unneceſſary act) but becauſe he was neceſſitated unto it for the good of the country, this lion being known to have done much miſchief in deſtroying their cattel.

V. 21. *And he ſlew an Egyptian, a goodly man*] 1 Chr. 11. 23. It is ſaid that he was *a man of great ſtature, five cubits high,* and that *his ſpear was like a Weavers beam;* and yet Benajah adventured to encounter him, and by clean ſtrength overcame him, though he fought upon great diſadvantage, having only *a ſtaff* in his hand, and the giant this great ſpear, which Benajah *pulled from him, and ſlew him with his own weapon,* It is alſo added, that *David ſet him over his guard,* or, as the Hebrew hath it, *over his audience.* By which is not meant that he was his Secretary, Notary, or Maſter of requeſts; for Jehoſhaphat and Sheva had thoſe places, ch. 20. 24, 25. but that he *was ſet over the Cherethites and Pelethites,* ch. 20. 23. who were the Kings guard that daily attended upon his perſon, and ſo were ready at the firſt hearing to execute his commands.

V. 24. *Aſahel the brother of Ioab was one of the thirty*] And, as ſome think, the laſt of the ſecond order of Davids chief Commanders. And it is the more probable, becauſe in the following catalogue there are thirty named beſides him; which were under the command of the ſix principal Colonels, five under each Colonel.

Elhanan the ſon of Dodo] By comparing this Catalogue with that 1 Chr. 11. there appeareth great difference both in the names and number of Davids Worthies partly becauſe divers of them had two names, as was uſual among the Hebrews: and partly becauſe divers are reckoned 1 Chr. 11. which were either added to this number, or elſe ſubſtituted in the places of ſuch as were dead, all which notwithſtanding Davids Worthies were ſtill called *thirty,* in reſpect that there were juſt ſo many in his firſt conſtitution and choice, though afterwards they might be fewer, or more. As they were called ſtill *the twelve Apoſtles,* when Judas was taken from them, and when Matthias, Paul and Barnabas were added to them, Ioh: 20. 24. 1 Cor. 15. 5.

V. 25. *Shammah the Harodite*] See Judg. 7. 1. This Shammah, and *Shammah the Hararite,* v. 33. as they were diverſe one from the other, ſo both of them from him that was the third man of Davids firſt three Worthies, who was *the ſon of Agee,* v. 11.

V. 26. *Helez the Paltite*] Or, *the Pelonite,* 1 Chr. 11. 27.

V. 27. *The Anethothite*] See Ioſh. 21. 18.

Mebunnai] Called alſo *Sibbecai,* 1 Chr. 11. 29.

the Huſhathite] Of the tribe of Judah, 1 Chr. 4. 4.

V. 39. *Uriah the Hittite*] The husband of Bathſheba, whom David cauſed to be ſlain by the ſword of the children of Ammon.

thirty and ſeven in all] To wit, if to the thirty one Worthies here mentioned we add the five Colonels, and withall either Joab, who was General of the Army, or elſe the third man of the ſecond rank of the great Worthies, who is not named, but conjectured to be one of thoſe ſpoken of in the note on v. 18.

CHAP. XXIV.

Verſ. 1. AND *again the anger of the Lord was kindled againſt Iſrael*] *i. e.* After the judgment of three years famine, whereby in his juſt diſpleaſure he had puniſhed Iſrael, he was agin by their ſins incenſed againſt them, Here anger improperly is attributed unto God: For he is in his own nature free from all paſſions; but by a ſpeech borrowed from men he is ſaid to be angry, when he doth that which they uſe to do when they be angry, that is, puniſh thoſe who juſtly have incurred diſpleaſure by treſpaſſes and ſins. Now what theſe ſins were, is not here expreſſed, but it is conjectured they were Pride, carnal Security and Self-confidence in reſpect of their ſtrength and number and the plenty and proſperity which they enjoyed after the famine, beſides their Rebellions and inſurections againſt their lawful King, under the conduct of Iſhboſheth, Abſalom and Sheba.

and he moved David againſt them] He let looſe Satan upon David, to tempt him to number the people, that he might take occaſion thereby to bring upon them that judgement which he intended and their ſins juſtly deſerved. And therefore it is plainly ſaid 1 Chr. 21. 1. *Satan ſtood up againſt Iſrael, and provoked David to number Iſrael.* Whereby we are not to underſtand that Satan had any abſolute power in himſelf to make David commit this ſin, but that God, to the end that he might take occaſion to puniſh Davids and the peoples former ſins, did give him over to be tempted by Satan, and withheld his grace, whereby he might have been inabled to withſtand the tentation and ſo being left to himſelf he committed this ſin of numbring the people, which did ariſe out of pride and confidence in his own ſtrength, no neceſſity preſſing him unto it, as is plainly implyed v. 2. Otherwiſe in a civil uſe the action had been lawful, as appeareth by divers examples both in former & following times Exod. 30. 12. Num. 1. 3. Now though this was a ſin in David, yet it may be truely ſaid that *God moved him againſt them, to ſay, Go number Iſrael,* becauſe he had a ſpecial hand in diſpoſing of it for his own ends. For we are not to conceive that God hath only an inſpection and permiſſive providence about ſins which are committed, but that he hath alſo in divers reſpects a ſpecial hand therein. For I. the power whereby the act of ſin is done is from him alone, *in whom we live and move and have our being,* though the malignity and evil of the action be from the wicked agent. II. He puniſheth one ſin with another, not infuſing wickedneſs and corruption; but withdrawing his grace, whereby onely we ſtand in the day of tentation, and which he is not bound to give unto any, much leſs to thoſe who by their former ſins have deſerved to be left by him. III. He permitteth wicked inſtruments to tempt, delude and ſeduce; as he did when Satan offered himſelf to be a lying ſpirit in the mouthes of the falſe Prophets, to bring Ahab to deſtruction for his former wickedneſſes, 1 King. 22. 22. IV. He preſenteth unto them objects and occaſions of wickedneſs, which are not ſimply evil in themſelves, and ſo leaveth them to their own corrupt and wicked choice. V. Laſtly and chiefly, He ſo ordereth the moſt wicked actions through his infinite wiſdom and goodneſs that he maketh them ſerve his providence for producing great good, namely his own glory, the good of his Church, the exerciſe of his graces in his children, and the juſt puniſhment of the wicked; as we ſee in the example of Joſephs brethren ſelling him into Egypt, Shimei's curſing of David, and the Jews crucifying of our Lord and Saviour Jeſus Chriſt, which laſt God ſo ordered that the greateſt good that ever was, came of it, even the eternal ſalvation of all the elect. See ch. 16. 10. 1 Sam. 26. 19. Gen. 45. 5. Act. 2. 23. and 4. 10, 12. Iſai. 9. 14. and 63. 17. Exod. 7. 3. and 10. 20, 27. and 9. 16. 2 Theſſ. 2. 10, 11.

V. 2. *For the King ſaid to Joab,* &c.] Not enquiring of God, or having his command to warrant him in ſo weighty a matter, nor upon any juſt cauſe, either Eccleſiaſtical or Civil, but meerly out of his own curioſity, that he might know their number.

from Dan even to Beerſheba] *i. e.* From North to South. See on Judg. 20. 1.

and number ye the people] *i. e.* From twenty years old and upward, all the males that were able to bear arms, and were not diſabled by age, and ſuperannuated, Num. 1. 2, 3. and 26. 2. So v. 9. Others think he commanded all to be numbered that were able to go to war, without reſpect to this age, contrary to the Law, Num. 1. 3. and that this might be the cauſe of the difference between the number ver. 9. and that 1 Chron. 21. 5. the one ſpeaking of them only above the age of twenty, and the other of all in general.

V. 3. *And Joab ſaid unto the King, Now the Lord thy God add unto the people——an hundred-fold*] This was a wiſh to expreſs how much his heart deſired the good and proſperity of David and the people, and not implying poſſibility in nature, eſpecially Davids old age being conſidered; though to God all things are poſſible.

but why doth my Lord the King delight in this thing?] He implyeth there was no juſt cauſe of this tedious and troubleſome work, but only the Kings will and pleaſure, to ſatisfie his curioſity. Other reaſons are mentioned 1 Chr. 21. 3. which Ioab uſed to diſſwade the King from putting him to this task; as I. That they were *all the Kings ſervants* and ſubjects, and therefore alwayes ready, how many ſoever they were, to be at his command 1 and 2. That *he would be a cauſe of treſpaſs to Iſrael;* to wit, either by drawing them through his example to partake in the ſame ſins of pride and ſelf-confidence, or ſeeing the vanity of the action, to murmur againſt their King for doing of it.

V. 4. *Notwithſtanding the Kings word prevailed*] Notwithſtanding all that Ioab could do or ſay the King would have his will to ſtand for reaſon, and his bare command to go for law.

And Joab and the Captains of the hoſt] Theſe it ſeemeth, at this time were all together attending upon the King in their courſe with their bands of *twenty four thouſand men, which came in and went out moneth by moneth,* in their ſeveral turns *throughout all the moneths of the year,* to be imployed in the Kings ſervice as he pleaſed, as is plainly expreſſed 1 Chr. 27. 1. And now, as it ſeemeth, they were ſent with Joab to countenance the action to prevent mutinies and inſurrections (which might happen, either becauſe the action was vain and troubleſome, or chargeable and burdenſome to the people, by reaſon of the officers exactions for the King by ſome poll-mony, or themſelves for fees) and to aſſiſt him in this tedious and troubleſome buſineſſe.

went out from the preſence of the King to number the people] This, act of obedience to the Kings command was, as I conceive, juſtifiable in Joab, though others think otherwiſe. For though he might very probably ſuſpect that it was evil in the King, yet becauſe had no certain knowledg of it, ſeeing *the Lord* only *tryeth and pondereth the hearts* Prov. 17. 3. and 21. 2. and *the hearts of Kings* eſpecially *are unſearchable,* Prov. 25. 3. and ſeeing alſo that the action it ſelf of numbering the people was not unlawful, therefore it ſeemeth to me that Ioabs acting of the Kings command was not in it ſelf ſimply evil, though he might ſin by doing of it in a ſinful manner. For he did it doubtingly, and therefore not of faith, yea, againſt his own reaſon and conſcience, *the Kings word* ſeeming *abominable unto him,* becauſe he feared it would bring ſome judgement upon the land, 1 Chron. 21. 3, 6. and yet he would do it to avoid the Kings diſpleaſure; which is to be condemned as a ſin in him. But yet ſeeing all this was grounded but on his own jealouſie and ſuſpicion, and not on any certain knowledg; and it was poſſible that he might otherwiſe have been perſwaded of better intentions in David in this action, out of his own charity, and the experience he had of his Kings piety and integrity; and if ſo, then it had been apparently ſinful to have reſiſted his commands; therefore in ſuch a doubtful caſe it was beſt to take the ſurer ſide. And ſomething alſo it is, that this action of Ioab paſſeth in Scripture without any cenſure, though in David it be deeply condemned as a great ſin. Howſoever, I confeſs, it had been much better for Ioab if he had not ſuffered himſelf to be acted with an erroneous conſcience, either in obeying or diſobeying his Kings command, but had humbly ſearched out the depth of the matter with further expoſtulation, ſo far as might have ſtood with his duty and allegeance; ſeeing if we have onely the guidance of an ignorant and erroneous conſcience, we ſhall eaſily fall into ſin, whether we do an action, or leave it undone.

V. 5. *and they paſſed over Jordan*] *i. e.* They firſt began their journey towards the Eaſt-ſide of Canaan.

and pitched in Aroer] A city of the Gadites, Numb. 32. 34. ſituate between the two rivers of Arnon, the one of which runneth into Iordan, the other into the Dead Sea, Deut. 2. 36. whoſe coaſt belonged to the tribe of Reuben, Ioſh. 13. 15, 16. and ſo lyeth between both the tribes: and hence Arnon is here called *the river of Gad.*

and towards Jazer] Situate on Arnon.

V. 6. *And to the of Tahtim-Hodſhi*] Or, *to the Nether-land newly inhabited.* It had been recovered in the dayes of Saul from the Hagarites by the Reubenites, 1 Chr. 5. 10.

and they came to Dan-jaan] Some think this was the city Dan, the North-limit of Canaan, named alſo *Laiſh* and *Leſhem,* Joſh. 94. 7. Judg. 18. 7. but commonly called *Dan* without any addition.

and about to Zidon] *i. e.* By the grounds and fields of Zidon. For the city it ſelf the Canaanites poſſeſſed ſtill, as alſo they did Tyrus, Joſh. 19. 29.

V. 7. 7. *And came to the ſtrong hold of Tyre*] *i. e.* They compaſſed all the Weſt-coaſt along from Tyre by the cities of the Hivites and Canaanites.

and they went out to the South of Judah] *i. e.* They turned Southward to Beerſheba, and ſo came to Jeruſalem, and finiſhed their journey. In this ſurvey Joab ſpent, as it is ſaid v. 8. *nine moneths and twenty dayes*; whereas the Spies in their ſearch ſpent but fourty dayes, becauſe they went only to diſcover the land, but Joab was forced to make many ſtayes in this troubleſome buſineſs of numbering the people. Joſhua's ſurveyours were ſeven moneths about their diſcovery. See on Joſh. 18. 9.

V. 9. *And Joab gave up the ſum of the number——and there were in Iſrael eight-hundred thouſand valiant men*] In 1 Chr. 21. 5. are mentioned *eleven hundred thouſand.* And for reconciling the ſeeming difference in theſe two places ſome think that Davids ordinary Souldiers or trained bands are not here computed, becauſe ſerving in ordinary every moneth in their turns there was no need that Joab ſhould take an account of them, their names being alwayes kept upon the roll; and yet they are reckoned 1 Chr. 21. 5. Now the number of theſe in ordinary was two hundred eighty eight thouſand. For there were four and twenty thouſand that ſerved every moneth, and twelve times this number amounts to two hundred eighty eight thouſand, as appeareth 1 Chr. 27. 1——15. Over theſe were ſet ſo many Colonels, Tribunes, Centurions, Captains, Commanders and chief Officers as made up the number of twelve thouſand; So that in all the train-Souldiers were three hundred thouſand. See on 1 Chr. 21. 5. Others ſay that in the Chronicles all are expreſſed which were numbered by Ioab, *i. e. eleven hundred thouſand,* and that here is ſet down onely the number which Ioab gave up to David, *i. e. eight hundred thouſand,* which came ſo far ſhort of the other ſum, becauſe whileſt he was making up the account, the plague was begun in Ieruſalem, and that made him have little liſt to follow his buſineſs exactly. And this reaſon is implyed 1 Chr. 27. 24. But againſt this it is objected that it is expreſly ſaid 1 Chr. 21. 5. that *Joab gave up to David the ſum of eleven hundred thouſand,* and therefore this reaſon is rejected, and the former way of reconciliation preferred before it.

that drew ſword] Hereby is implyed that only thoſe men were numbered which were of years and ſtrength to manage weapons and to be ſerviceable for war, becauſe David chiefly intended to know the ſtrength of his Kingdom, and how many able fighting men he could bring into the field, if he had occaſion to uſe them. This was that in which he prided himſelf.

and the men of Judah were five hundred thouſand men] The men of Iudah in this numbering were ſet apart from the men of Iſrael, (as they are in many other places of Scripture) as exceeding any other of the tribes both in number and dignity, the Crown and Scepter being entailed upon them. Now in 1 Chr. 21. 5. the men of Iudah are ſaid to have been *four hundred threeſcore and ten thouſand,* that is, thirty thouſand leſs then here. For reconciling of which difference it is ſaid that here are reckoned the ordinary Souldiers of Davids army in Iudah, which are thought to have been thirty thouſand, every one of thoſe thouſands having one of thoſe Colonels or Commanders mentioned ch. 23. 8, 13, 23. ſet over them. Now theſe are left out in the computation 1 Chr. 21. 5. Others think, that according to the number related there, Ioab did not at his return reckon the tribes of Benjamin and Levi, and Ieruſalem it ſelf, becauſe he was weary of his work, and *the Kings command was abominable unto him,* 1 Chr. 21. 6. and 27. 24.

V. 10. *And Davids heart ſmote him after he had numbered the people*] *i. e.* After he had lyen in his ſin nine moneths and twenty dayes, it pleaſed God to give him a true ſight of pride and carnal confidence: For theſe his conſcience accuſed and condemned him, as liable to puniſhment. And this was done either by the immediate operation of Gods Spirit in him, or by the miniſtery of Gad purpoſely ſent by God to convince him of his ſin, as may be probably gathered from v. 11. 12. and 1 Chr. 21. 9, 10, 11. at leaſt being read according to our tranſlation; eſpecially conſidering that it is Gods more uſual way to convince men of ſin and to bring them to repentance by the miniſtery of his Prophets then by the immediate working of his Spirit.

And David ſaid unto the Lord, I have ſinned greatly in that I have done] No ſooner is David by the teſtimony of his conſcience, acted by Gods Spirit, throughly convinced of his ſin, but laying aſide all excuſes he humbly confeſſeth it with all aggravations, as knowing it to be the only way of obtaining mercy and forgiveneſs, Prov. 28. 13. 1 Iohn. 1. 9.

take away the iniquity of thy ſervant] Forgive and forget it, as a thing put out of ſight, or caſt into the bottom of the ſea, Mic. 7. 18, 19. See ch. 12. 13.

for I have done very fooliſhly] *i. e.* Howſoever in this action of numbring the people I ſeemed to my ſelf very prudent and politique, yet now I plainly ſee that it was no better then extreme folly, ſeeing I ſwarved out of the way of thy commandments through pride and carnal confidence.

V. 11. *For when David was up in the morning*] And alſo had received from Joab the accompt of the people which he had numbred; then God ſent his Prophet unto him when his ſin was now fully completed.

the Prophet Gad Davids Seer] See on 1 Sam. 9. 9.

V. 12. *I offer unto thee three things; chuſe thee one of them*] *i. e.* I propound unto thee three judgements, with all the calamities which uſually accompany them, that thou maiſt make thy choice which of them thou wouldſt have me inflict. Here God, like a gracious father, being reſolved to correct his ſon, doth yet out of his pity and compaſſion give him leave to make choice of his rod; becauſe we bear thoſe croſſes and afflictions with more eaſe and patience in which we have ſome liberty and choice then thoſe which are preſſed upon us by violence and neceſſity. And though God had decreed and purpoſed that of all theſe three judgements he would ſend the Peſtilence, and neither Famine nor Sword, yet he leaveth David to his choice, as he ſhould be directed by his wiſdome and prudence, but ſo as that in the mean time both it was enlightned and his will inclined by the ſecret motion of his Spirit. So that the determination of our wills by Gods decree may well ſtand with their liberty as it was with Davids in this place, who freely choſe that which God had decreed and determined.

V. 13. *Shall ſeven years of famine come upon thee in thy land?*] 1 Chr. 21. 21. 11, 12. there is mention only of *three years famine*; but here, of *ſeven.* For reconciling of which ſeeming difference we are to reckon in this number the three years of famine, ch. 21. 1. inflicted for Sauls bloody ſin, now already paſt, and the preſent year, wherein God had ſent ſeaſonable rain and ſome plenty; unto which three years of famine more being added make up the ſeven here mentioned. Some by *ſeven* underſtand *many,* according to the uſual Hebrew phraſe. But it is not probable, that putting David to his choice, he would ſpeak of an indefinite number, which ſhould end he knew not when.

or wilt thou flee three moneths before thine enemies, while they purſue thee?] To wit, they alſo overtaking thee, and ſlaughtering thee and thy people in the flight. See 1 Chr. 21. 12.

or that there be three dayes peſtilence in thy land?] Or, as it is expreſſed and enlarged 1 Chr. 21. 12. *three dayes the ſword of the Lord, even the peſtilence, in the land, and the Angel of the Lord deſtroying throughout all the coaſts of Iſrael. i. e.* the ſword of the Lord in the hand of his Angel. This is added to ſhew that this peſtilence came not in an ordinary manner from the infection of the ayr, or other natural cauſes, but immediately from God by the miniſtery of his Angel; that ſo, when this judgement was inflicted, they might not aſcribe it to any ſecondary means, but look to him that ſmote them, and be humble under his mighty hand.

V. 14. *And David ſaid unto Gad, I am in a great ſtraight*] Not ſo much in reſpect of making my choice, as that I am ſo encompaſſed with theſe three heavy judgements that there is no hope, God having determined it, that I ſhould eſcape them all.

let us now fall into the hand of the Lord] *i. e.* Seeing I with my people muſt neceſſarily be corrected for our ſins, I deſire that God will do it immediately by himſelf. For though the other two puniſhments, Sword and Famine, come alſo from God, 2 Chr. 6. 24. and 7. 13. yet that more immediately, and theſe by the mediation of ſecondary cauſes, as Men, Locuſts, Caterpillers, immoderate Rain, or Drought. And therefore David being to be corrected, and put to his choice what puniſhment to chuſe, like a loving child, chuſeth to be chaſtiſed by his father himſelf, rather then by the hand of a ſlave or ſervant.

for his mercies are great] So great and infinite that even *in his wrath he will remember mercy*, and will *correct us in meaſure*, and not according to the merit of our ſins, as a gracious and loving father uſeth to do with his ſon who hath diſpleaſed him.

and let me not fall into the hand of man] Who, when God permits them, do execute his judgements without mercy, and with all rigour and cruelty, Iſai. 47. 6. Zach. 1. 15. like an executioner, who being to inflict death according to the ſentence of the Judge, doth in his acting of it, out of his malice, add torments unto it. But here withall we may obſerve Davids candor, impartiality, & love to his people, in making choice of ſuch a puniſhment as he had no priviledg or exemption from more then the meaneſt of his ſubjects. For whereas he might againſt Famine have provided for himſelf by laying up ſtore of proviſions, and againſt War by retiring himſelf to ſome impregnable Caſtle, or the ſtrong Fort of Sion, againſt the judgement of the Peſtilence he had priviledg above others, eſpecially this, which was to paſs through the whole land; and therefore he could not ſecure himſelf by flight, nor have any benefit of antidotes, preſervatives and cordials, ſeeing the people were immediately ſmitten with the ſword of the Angel. But if this be ſo, that David made ſuch a wiſe and pious choice, how doth this agree with that of the Apoſtle, that *it is a fearful thing to fall into the hands of the living God*, becauſe he *is a conſuming fire?* Heb. 10. 31. and 12. 29. To this I anſwer, that it is a fearful thing to fall into the hands of God as a juſt Judge, incenſed with thoſe grievous and unpardonable ſins of fearful *apoſtaſie*, *deſpiting the ſpirit of grace*, and *trampling under foot the* precious *blood of Chriſt*, of which the Apoſtle ſpeaketh; but not to fall into his hands as a gracious and loving Father, who correcteth in mercy and meaſure, and that for amendment.

V. 15. *So the Lord ſent a peſtilence upon Iſrael, from the morning even to the time appointed*] *i.e.* From the morning in which he had ſent the Prophet Gad unto him, untill it was the latter part of the third day, which was the time that God had appointed, to wit, three dayes, v. 13. Yet it did not continue the full terme of three dayes: for it could not have been ſaid that *the Lord repented him of the evil*, if nothing of the former ſentence had been revoked; neither ſhould the Lord have needed to bid the Angel to *hold his hand*, if the term of three dayes had been fully expired, ſeeing his commiſſion extended no farther, beyond which he might not go. But the Lord, to ſhew that in wrath he remembred mercy, taking compaſſion on the people, and as if he had been ſorry for their calamities, moderated the rigour of his former ſentence, and ſuffered not the Angel to proceed in puniſhing throughout the whole third day, but ſtayed him perhaps about the time of the evening ſacrifice. Now here was no change in God, but onely in his action; nor any alteration in the truth of his word and ſentence, ſeeing it was not abſolute but conditional, like all other temporal judgements threatned upon the neglecting of repentance, as it is expreſſed Jer. 18. 8, 10. and was verified in the example of the Ninevites, Jon. 3: 10.

V. 16. *And when the Angel ſtretched out his hand*] *i. e.* When the Angel whom God had appointed to deſtroy, 1 Chr. 21. 15. addreſſed himſelf to perſiſt in the execution of his commiſſion, for which end God had ſent him, and to deſtroy the inhabitants of Jeruſalem, as he had done of other parts of the land. See on Pſal. 78. 49. 1 Sam. 21. 13.

the Lord repented him of the evil] *i.e.* Did as men do when they repent, ceaſing to proceed in his action of puniſhing the people. For otherwiſe that is true, that *God is not as man that he can repent*, Num. 23. 19. Neither was there any change in him or his decree, ſeeing he was purpoſed to ceaſe puniſhing, when by his fatherly chaſtiſement he had brought David and the people to unfained repentance. See on 1 Sam. 15. 11.

And the Angel of the Lord was by the threſhing-place of Araunah the Jebuſite] Called *Ornan* 1 Chr. 21. 15. where this ſtory is enlarged. He is ſaid to be *a Jebuſite*, *i.e.* by birth deſcended from one of the curſed Nations, the Jebuſites, who were of old the Inhabitants of Jebus, at this time called *Jeruſalem*, Judg. 1. 21. and 19. 20. but now, being converted, a Proſelyte, and profeſſour of Gods true Religion.

V. 17. *And David ſpake unto the Lord when he ſaw the Angel*] To wit, in the viſible ſhape of a man, between heaven and earth, with his ſword drawn in his hand. Together with David were the Elders, *who were clothed with ſackcloth*, & being throughly humbled with this terrible ſight, were all *fallen upon their faces*; as it is to be ſupplyed out of 1 Chr. 21. 16.

Lo, I have ſinned, and I have done wickedly: but theſe ſheep, what have they done?] David knew well that the people ſlain by the peſtilence (whom he calleth *ſheep*, becauſe God had placed him over them as their Shepherd) had committed many ſins whereby they juſtly deſerved this and far greater puniſhments; yet taking notice that this particular judgement was inflicted for his ſin, he doth as much as in him lyeth acquit them, and take the whole blame upon himſelf, earning in his bowels with bitter grief that he ſhould be the cauſe of bringing ſuch a great calamity upon his people, who were ſo dear unto him.

let thine hand, I pray thee, be againſt me, and againſt my fathers houſe] *i. e.* Let me, and thoſe that belong unto me and my family, bear the puniſhment which I have cauſed by my ſin, rather then this poor people, who had no hand in it. Here David, like a good Shepherd offereth to lay down his life for his ſheep: And herein he was a type of the great Shepherd of our ſouls, Jeſus Chriſt; ſaving that he came far ſhort of him; for he not only offered but freely gave his life for his ſheep, and that when they were his enemies, and had by their ſins deſerved everlaſting death, he himſelf being wholly innocent, John 10. 11.

V. 18. *And Gad came that day to David, and ſaid unto him, Go up, rear an altar unto the Lord*] *i e.* The Prophet Gad by Gods command came unto him, when he ſaw him and the people thus humbled, and directed him to the means whereby an atonement might be made, and the plague ſtayed, as is expreſſed 1 Chr. 21. 18. David and the Elders had humbled themſelves, and prayed unto the Lord for the removal of this judgement, yet he would not ſtay the plague till David had reared an Altar, and offered ſacrifice. And this was done, to teach him and us that there is no merit in our humiliations and repentance, which may move the Lord to pardon our ſins and remove our puniſhments, but only in the ſacrifice of our Lord Chriſt, typified by thoſe legal ſacrifices, the vertue and efficacy thereof being applyed unto us by a true and lively faith. David is commanded to build an Altar, yet forbidden to build a Temple, 1 Chr. 22. 15.

in the threſhing-floor of Araunah the Jebuſite] This place was deſigned by Gods ſpecial appointment, chiefly becauſe it ſo pleaſed him, though divers things might concur which are ſubject to our apprehenſions. It was upon the mount Moriah, where Abraham offered to ſacrifice his ſon Iſaac, who was a type of Chriſt who offered himſelf as a propitiatory ſacrifice even in the ſame place for the taking away both the ſins and puniſhment of all his elect. It was the place alſo where the Temple was afterwards to be built, 2 Chr. 3. 1. which alſo was a type of Chriſt; and was now to be conſecrated to this ſacred uſe, by having this altar there built, and hereby to be brought into an higher eſteem among the people, as being the place where they received ſuch a ſingular benefit, as the ſtaying of this fearful plague, which threatned total ruine and deſtruction. And being now in the poſſeſſion of Araunah the Jebuſite, God would hereby typifie the calling of the Gentiles, amongſt whom after the coming of the Meſſiah he would have his Church and place of reſidence, where he would be worſhipped and ſerved. And finally, God would have this altar erected in this place, becauſe the Tabernacle was at this time in Gibeon, whither David durſt not go to enquire of God, and ſo intermit or defer the means of making atonement, for fear leſt this Angel, which he ſaw with his ſword drawn, ſhould in the mean while proceed in his dreadful execution; and this reaſon is rendred of his not going to Gibeon, 1 Chr. 21. 29, 30. Neither could there be a fitter place to make interceſſion in, then this; chiefly, becauſe it was of Gods appointing, and was alſo the place where it pleaſed God the Angel ſhould appear with his ſword in his hand, that ſo there David might by his interceſſion thruſt himſelf as it were between the living and the dead, for the ſtaying of the plague, as ſometimes Aaron had done in the like caſe, Num. 16. 47, 48.

V. 20. *And Araunah went out and bowed himſelf before the King*] Giving him that civil adoration which was due unto him, as being his King and Sovereign, 1 Chr. 29. 20.

V. 21. *Wherefore is my lord the King come to his ſervant?*] *q. d.* It is very ſtrange that a Sovereign ſhould ſo far condeſcend from his greatneſs as to come to his ſubject; yea, the King of Iſrael to one that was by birth of an heathen nation.

to build an altar to the Lord] *i. e.* Both by the Lords appointment, and for his ſervice, and likewiſe for the welfare of the whole Common-wealth, as being the means ordained for the ſtaying of the plague.

V. 22. *And Araunah ſaid——Behold, here be oxen for burnt-ſacrifice, &c.*] Hereunto is added 1 Chr. 21. 23. *wheat alſo for a meat-offering*. All this Araunah offered (knowing to what uſe they were to be employed) to haſten the work of making an atonement, becauſe they were all ready at hand; the Oxen to tread out the corn, and the wooden inſtruments which were uſed about them for this ſervice, which being dry and fear were fit to take fire, and ſo to expedite the buſineſs; and the wheat it ſelf all ready trodden out for the meat-offering. All theſe he preſſeth upon David, though he knew that he had himſelf ſtore of all theſe things; not onely to ſhew his homage by this great bounty, but alſo to expedite the buſineſſe of ſtaying the plague, which he could not chuſe but fear when he ſaw the Angel with his ſlaughtering-ſword *ſtanding by his threſhing-floor*, where *he and his four ſons hid themſelves* for fear, 1 Chr. 21. 15, 20.

V. 23. *All theſe things did Araunah, as a King, give unto the King*] *i. e.* Offered to beſtow upon him out of a Kingly bounty and munificence. Hence ſome collect that he had been formerly King of the Jebuſites before David ſubdued them; and the rather becauſe the Hebrew Text thus hath it, *Araunah a King did give unto the King* But this is the leſſe probable, becauſe it is manifeſt by the ſtory that David and Ioab took it by aſſault, and had it not ſurrendred by this King, as they ſuppoſe, for which cauſe he was with David in this ſpecial favour.

The Lord thy God accept thee] *i.e.* Become propitious by this thy ſacrifice, and remove the preſent judgement from thee and thy people.

V. 24: *And the King ſaid to Araunah, Nay, but I will ſurely buy it of thee at a price*] This David ſpeaketh, not onely out of ingenuity and courteſie, becauſe he would not be overburdenſome to a willing and free-hearted ſubject, but alſo out of piety and conſcientiouſneſs, becauſe he would offer unto God of his own ſubſtance, according to that Prov. 3. 9. *Honour the Lord with thy ſubſtance*; *i. e.* thine own, and not another mans which coſt thee nought, which would diſparage the ſacrifice, and make it leſs acceptable, ſeeing it is to be aſcribed rather to the bounty of the donor, which is at the coſt, than to the devotion of him that offereth a gift that coſt him ſo cheap. And this reaſon David himſelf rendreth in this place.

So David bought the threſhing-floor and the oxen, for fifty ſhekels of ſilver] *i. e.* The very floor it ſelf in which they threſhed, and the oxen and threſhing-inſtruments, he bought for fifty ſhekels of ſilver. But for the whole place or plat of ground, wherein the threſhing floor and the houſes about it, with the gardens, yards and courts ſtood, in which was ſufficient ſpace and circuit of ground for the building of the Temple upon it, with the courts and lodgings belonging unto it, he gave a far greater ſum, even ſix hundered ſhekels of gold, as appeareth 1 Chr. 21. 25. where this ſtory is inlarged, from v. 18. to v. 30.

V. 25. *And David built there an altar*] As he might lawfully do, even for burnt-offerings as well as meat-offerings, though the ordinary altar was to be onely in the Tabernacle, becauſe he had Gods ſpecial command for his warrant.

So the Lord was intreated for the land, and the plague was ſtayed from Iſrael] *i. e.* He accepted the ſacrifice, as he made it appear by ſending fire from heaven to conſume it, as it is 1 Chr. 21. 26. (as he did Aarons ſacrifice, Lev. 9. 24. and Gideons by fire out of the rock, Judg. 6. 21. and the ſacrifice of Eliah by fire from heaven, 1 King. 18. 38.) and alſo by the ſucceſs and iſſue of it, which was the ſtaying of the plague. This came to paſſe, not out of any worth or merit that was in Davids ſacrifice of it ſelf, but becauſe it was a type of Chriſt, and offered by faith in him, who is our alone high Prieſt, Altar and Sacrifice, in whom God is well pleaſed, and all ſacrifices ſervices and prayers are accepted of him.

ANNO-

ANNOTATIONS
On the firſt Book of the KINGS, Commonly called the third Book of the KINGS.

The Argument of the two Books of the KINGS.

THe *Books of the* KINGS *record an Hiſtory of four hundred thirty eight years, whereof Solomon reigned fourty over all the twelve Tribes; but after his reign thoſe Tribes were divided into two Kingdoms: Two Tribes, Judah and Benjamin, made one Kingdom, called* Judah; *wherein the poſteritie of David and Solomon reigned three hundred ſeventy and two years. In which time nineteen Kings of the ſame ſtock ſucceeded each other: Onely one interruption was made for the ſpace of ſix years by Athalia an uſurper, 2 King.* 11.3. *Of the Kings of Judah ſome were very good, others idolaters. The other ten Tribes made another Kingdom, called* Iſrael, *which continued but two hundred thirty and ſeven years, till the ſixth of Hezekiah, when Hoſhea the laſt King of Iſrael was carried away captive, 2 King.* 17.6. *In that time there were twenty Kings of Iſrael, and ten ſeveral ſtocks, whereof one deſtroyed another. For firſt, Jeroboams ſtock was deſtroyed by Baaſha, 1 Kings* 15.29. *ſecondly, Baaſha's by Zimri, 1 King.* 16.11. *thirdly, Zimri's, and fourthly, Tibni's by Omri, 2 King.* 16.17,18.22. *fifthly, Omri's by Jehu, 2 King.* 10.11. *ſixthly, Jehu's by Shallum, 2 King.* 15.10. *ſeventhly, Shallum's by Menahem, 2 King.* 15.14. *eighthly Menahems by Pekah, 2 King.* 15.25. *ninthly, Pekah's by Hoſhea, 2 King.* 15.30. *tenthly, Hoſhea was carried away captive by Salmaneſer, 2 King.* 17.3.6. *In this time of twenty Kings over Iſrael there were but eleven over Judah: Whereof one (namely* Aſa*) reigned in the time of eight ſeveral Kings of Iſrael, 1 King.* 15.9. *and* 16.29. *of which, were the firſt five ſeveral ſtocks: And another, namely Azariah or Uzziah reigned in the time of ſix other Kings of Iſrael, 2 King* 15. *v.* 27. *of which were four other ſtocks. From the diviſion of the ten Tribes to the captivity of Iſrael, there was not one good King of Iſrael. That Kingdom remained idolatrous from the beginning to the end. The Kingdom of Judah continued one hundred thirty and five years after the captivity of Iſrael, from the ſixth of Hezekiah, 2 King.* 18.10. *to the laſt of Zedekiah, 2 King.* 25.2. *Twenty ſix years after the captivity of Zedekiah mention is made of lifting up Jehoiachin, 2 King.* 25.27. *which fill up the Hiſtory of four hundred thirty and eight years.*

The Argument of the firſt Book of the KINGS.

THe *firſt Book of the Kings records part of the forementioned Hiſtory, from the end of Davids reign to the end of Jehoſhaphats, which was the ſpace of one hundred and eighteen years; Wherein we have Davids laſt acts; Solomons glorious reign; the diviſion of the twelve Tribes into two Kingdoms; the reign of the firſt four Kings of Judah, and eight of Iſrael, after the ſaid diviſion.*

THE TITLE.

FIrſt] *So in the Hebrew Title.*

Kings] *It containeth an Hiſtory of Kings.*

Third] *The LXX, the vulgar Latin and old Engliſh Tranſlators call the two Books of* Samuel, KINGS, *becauſe they ſet down the Hiſtory of the two firſt Kings, Saul and David. After that account this is called the* third.

CHAP. I.

NOw *King David was old*] He was ſeventy years old, as appears 2 Sam. 5.4. He was thirty years old before he came to the Crown, and he held the Crown fourty years. This was the greateſt age that any King of Judah or Iſrael attained unto.

and ſtricken in years] Heb. *entred into daies*. The daies or time of departing out of this world are here meant.

and they covered him with clothes] This they did, to increaſe heat much decayed in him. For clothes may increaſe heat, where any is; but they cannot beget heat where none is.

but he gat no heat] His natural heat was ſpent by travails, labours and afflictions: Otherwiſe he might longer have retained heat and ſtrength, as well as others. For many others, even in Davids time, lived much above ſeventy years, and yet retained good vigor and ſtrength.

V. 2. *Wherefore his ſervants ſaid unto him*] Theſe his ſervants were, as Joſephus ſaith, Phyſicians. Phyſicians, by reaſon of their ſtudy and experience can beſt tell what is fitteſt, as for others, ſo for old men, in any kind of malady. Becauſe Kings uſe to have certain peculiar Phyſicians to attend their perſons, and on all occaſions to give advice about their bodily health, and to miniſter phyſick unto them, they are called *his ſervants*. We uſe to call them *the Kings Phyſicians*.

Let there be ſought] Heb. *let them ſeek*. Them who are officers, and appointed meſſengers of the King, 1 Sam. 16.16.

for my lord the King] This was a title of reverence given to a King, in teſtimony of his ſovereignty; and expreſſed in the ſingular number, though *his ſervants*, in the plural number, ſaid it; becauſe it was the minde of every one of them.

a young Virgin] Heb. *a damſel, a virgin*. The Hebrew word which ſignifieth *damſel*, is well tranſlated *young*. For the heat of young maids doth moſt naturally work heat in old and cold bodies when they embrace one another. Davids wives and concubines now living, were all ancient, and in that reſpect not fit for that purpoſe for which this damſel was provided. As ſhe was to be young, ſo alſo a virgin; becauſe married women by bearing and nurſing children do impair their natural heat. Beſides a Virgin was fitteſt in this manner to be aſſociated to the King.

and let her ſtand before the king] To miniſter and do ſervice unto him. So is this phraſe expounded, ver. 4.15. Deut. 10,8. 1 Sam. 16.22. 1 King. 10.8. Prov. 22.29.

and let her cheriſh him] Heb. *be a cheriſher unto him*. By providing and bringing the King ſuch ſavoury and pleaſant things as he may well reliſh and taſte delight in; and alſo by lying in bed with him.

and let her lye in thy boſom] This was a wives priviledge, Gen. 16.5. Deut. 13.6. Mich. 7.5. It is ſuppoſed that ſhe was married to David before ſhe lay with him.

that my lord the king may get heat] Nothing could do it more kindly.

V. 3. *So they ſought for a fair damſel*] They ſought till they found one fit for their purpoſe.

throughout all the coaſts] They left no tribe, no city, no village, no houſe, in which they enquired not for ſuch an one; at leaſt, where they had cauſe to ſearch. Or by a proverbial ſpeech it may imply a diligent ſearch.

of Iſrael] They would not go out of the Church to ſeek a fit nurſe for the King of Iſrael.

and found Abiſhag a Shunamite] Of the city Shunem in the tribe of Iſſachar, Joſh. 19.18. There was another woman ſo ſtiled, and that upon the ſame ground, 2 King. 4.8,25.

and brought her to the king] For this was the end of their ſeeking.

V. 4. *And the damſel was very fair*] This made the King to take the more delight in her.

and cheriſhed the king] See ver. 2.

and miniſtred unto him] By doing the office of a Nurſe-keeper.

but the king knew her not] By reaſon of his frigidity. This is a modeſt and ſeemly phraſe, whereby both matrimonial, and alſo all other copulation of man and woman is ſet out, Mat.1.25. Judg. 19.25. Yea, it is uſed to ſet out the filthy ſin of man with man, Gen. 19.5. Judg.19.22. See Gen. 4.1.

V.5. *Then Adonijah the ſon of Haggith*] This was the eldeſt ſon of David then living, 2 Sam.3.4. There were indeed three ſons of David elder then Adonijah, namely, Amnon, Chileab, and Abſalom, 2 Sam.3,2,3. But Amnon was ſlain by his brother Abſaloms ſervants, 2 Sam. 13.29. And Abſalom was ſlain by Joabs ſervants, 2 Sam.18.15. And it is ſuppoſed that Chileab died before this. His Mothers name *Haggith* is ſet down for diſtinction ſake. The Mothers of all Davids ſons born in Hebron are by name expreſſed. They were ſix in number, and had each of them a ſeveral mother, 2 Sam.3.2, &c. There is nothing any where ſaid of this Haggith, but that ſhe was Davids wife and Adonijahs mother. The former was a great honour to her: The latter if ſhe were living at this time, or if ſhe had fore-ſeen this act of her ſon, would have been a great grief unto her.

exalted himſelf] Though he were the eldeſt ſon, yet in aſpiring to the crown he exalted himſelf; becauſe David had declared Solomon to be deſigned King by God himſelf, 1 Chro.22.10.

ſaying, I will be king] Heb. *reign*. This he did while his Father was yet living. His plot and practiſe therefore was treaſon, though he had a right to the kingdom after his Fathers death.

and he prepared him charlots, &c.] Herein he did as Abſalom had done before in a like caſe, 2 Sam.15.1. The particulars mentioned were evidences of an aſpiring haughty minde. Of theſe words ſee chap.9.19.

V.6. *And his Father had not diſpleaſed him*] By any rebuke, or otherwiſe reſtraining him from his undue courſes.

at any time] Heb. *from his daies*] Neither in his younger nor elder years.

ſaying, Why haſt thou done ſo ?] Theſe words ſhew that David failed in reproving his ſon when he had juſt cauſe ſo to do. Here alſo may be intended Davids failing to puniſh his ſon, when he committed notorious crimes. This was Eli's fault, 1 Sam. 23.29.

And he alſo was a very goodly man] He as well as Abſalom, 2 Sam. 14.25. He was goodly in that he was fair in face, comely in countenance, and proper in body. This queſtionleſs was one cauſe, yea, a principal cauſe, that David ſo doted on thoſe two wicked ſons, Abſalom, and Adonijah.

and his mother bare him after Abſalom] Another mother then Abſaloms is here meant: for Abſaloms mother was Maacah, and Adonijahs, Haggith, 2 Sam. 3.3,4. Now becauſe David had no ſon by any wife or concubine betwixt theſe two, Adonijahs mother is ſaid to bear him after Abſalom.

V.7. *And he conferred with Joab*] Heb. *his words were with Joab*] He conſulted with Joab and others, how to bring the plot to paſs. The ſame Hebrew word which is here uſed, is in ſuch a ſenſe uſed, Numb.31.16. and tranſlated *counſel*.

Joab the ſon of Zeruiah] 2 Sam.2.13. 1 Chro.2. 16. & 11.6. This Joab was General of Davids army, 2 Sam. 8.16.

and with Abiathar the prieſt] He was high prieſt: Therefore Solomon when he put down Abiathar, inſtituted Zadok in his room, chap.2.35.

And they following Adonijah, helped him] Heb. *helped after Adonijah*. They hearkned to Adonijahs motion, ver. 5. 2 Sam.2.10.

V.8. *But Zadok the prieſt*] He was prieſt next in order to Abiathar.

and Benaiah the ſon of Jehoiadah] This man was chief Captain and Commander over choice ſouldiers. See 2 Sam.8.18. 1 Chron. 11.22.

and Nathan the Prophet] Nathan was a man whom David was wont to conſult with about the things of the Lord, 2 Sam.7.2, and by whom God uſed to declare his minde unto David, 2 Sam. 12.1.

and Shimei] This Shimei may be he who curſed David, 2 Sam. 16. 5, &c. and whom David pardoned, 2 Sam.19.23. That great favor which David therein ſhewed him, might move him to cleave cloſe to David, and to refuſe to aſſociate himſelf with thoſe who ſought to take the Crown from the King in his life-time. Or that Shimei may be here meant who is mentioned ch. 4.18.

and Rei] This was ſome States-man, of whom there is no other mention made.

and the mighty men which belonged to David] Theſe were the guard or garriſon-ſouldiers under Benaiah, called *Cherethites* and *Pelethites* 2 Sam.20.23. who remained faithful to David in Abſaloms rebellion, 2 Sam. 15.18. Of theſe ſee 2 Sam. 8. 18. See alſo of them ver.38.

were not with Adonijah] They could not be ſeduced to take part in this treaſon.

V.9. *And Adonijah ſlew ſheep and oxen*] Under theſe two kinds may be compriſed all manner of cattel, whether of the flocks or of the herds, which were fit for a ſacrifice or for a feaſt: for they were ſlain for both theſe ends. So Gen.31.54.

and fat cattel] This clauſe is added to ſhew that they ſlew the beſt they had. Under the fore-mentioned kinds may be compriſed all manner of clean fowls.

by the ſtone of Zoheleth, which is by En-rogel] Or, *the well Rogel*. This was without Jeruſalem, 2 Sam. 17. 17. on the Eaſt-ſide, Joſh.15.7.

and called] Invited to his feaſt, thereby to win them to his ſide: for this is an ordinary way of inſinuating ones ſelf into others.

all his brethren the kings ſons] All except Solomon. It ſeems that all Davids ſons here mentioned more reſpected Adonijah then Solomon.

and all the men of Judah the kings ſervants] Out of this general muſt be excepted the mighty men. verſ. 8. and the ſervants hereafter mentioned, ver.33.

V.10. *But Nathan the Prophet, and Benaiah, and the mighty men, and Solomon his brother*] Of theſe ſee ver.8, 26, 32.

he called not] For he had no hope to win any of theſe to his ſide.

V.11. *Wherefore Nathan ſpake unto Bathſheba the mother of Solomon, ſaying*] Nathan knowing that God had appointed Solomon to be King, uſeth means to bring it to paſs. That Nathan knew that Solomon ſhould ſucceed David in the throne, will evidently appear, by comparing 2 Sam. 7.12.13. with 1 Chron.22.8,9,10.

Haſt thou not heard that Adonijah the ſon of Haggith] 2 Sam. 3,4. He nameth his mother, to enflame the zeal of Bathſheba the more: and for that end he propounds the matter interrogatively: for certainly ſhe had heard of it.

doth reign] Hath taken upon him to be King, and goeth about to ſettle himſelf on the throne.

and David our lord knoweth it not] David being ſo weak, as he is ſaid to be, ver.1. might well be ignorant of thoſe things which fell out, though they were publickly done. But this Nathan addeth, to ſhew that all that was done might be undone, becauſe it was done without the conſent of the living King.

V.12. *And now therefore come, let me I pray thee, give thee counſel*] He uſeth this preface to move her the rather to hearken to his counſel.

that thou maiſt ſave thine own life] Heb. *ſoul*.

and the life of thy ſon Solomon] Nathan well knew that uſurpers would do what they could to deſtroy ſuch as have a right claim, and alſo their friends.

V.13. *Go and get thee in unto king David*] He well knew that the diſpoſing of the crown reſted in David, and that all the people would be ready to follow that courſe which he ſhould direct them unto.

and ſay unto him] No bodyes words could more prevail with David then Bathſheba's, eſpecially in this caſe wherein David had engaged himſelf unto her, ver.30.

Didſt not thou, my lord, O king] This title ſhe uſeth as a ſubject and as a wife. See 1 Pet.3.6.

ſwear] We do not read of any ſuch oath made by David in his former hiſtory. But all particulars concerning David were not written. See Joh.20.30. David himſelf confeſſeth that he did ſo ſwear, v.30. and this oath may be compriſed under that phraſe that is uſed, 2 Sam. 12. 24. of Davids *comforting Bathſheba*. For to ſwear that Solomon ſhould ſucceed him in the throne, muſt needs be a great comfort to her.

unto thine handmaid] This is a title of reverence, 1 Sam. 25.24, 41. ſee ver. 16. Though ſhe were his wife, yet being his ſubject, ſhe was his handmaid.

ſaying, aſſuredly Solomon thy ſon ſhall reign after me, and he ſhall ſit upon my throne] This was the ſubſtance of Davids oath. The former phraſe of *reigning* ſets out the ſubſtance of the promiſe; the other *of ſitting on the throne*, the evidence thereof.

Why then doth Adonijah reign ?] This being contrary to Davids promiſe, ſhe is adviſed to ſet it down ſo as it might make him the more earneſt in putting down Adonijah.

V.14. *Behold, while thou yet talkeſt there with the King, I alſo will come in after thee*] Nathan ſo diſpoſeth the carriage of this buſineſs as the King might not diſcern it to be a plot.

and confirm thy words] Heb. *fill up*. He promiſeth to ratifie the truth of what ſhe ſhould ſay, and further to add what he ſhould conceive requiſite to be added.

V.15. *And Bathſheba went in unto the king into the chamber*] For the King then kept his chamber.

and the king was very old] See ver.1.

and Abiſhag the Shunamite] See ver.3.

miniſtred unto the king] See ver.4.

V.16. *And Bathſheba bowed, and did obeiſance unto the king*] She preſented her ſelf to him in ſuch an humble and reverent geſture as became a wife and ſubject. See ver.13.

and the king ſaid, What wouldeſt thou ?] Heb. *what to thee ?* This implyeth a readineſs in the King to grant what ſhe ſhould deſire.

V.17. *And ſhe ſaid unto him. My lord*] See ver.13.

thou ſwareſt by the Lord] Such as fear God, uſe to ſwear by no other, Deut.6.13. This will make them more careful to keep their oath, and fearful of breaking it.

thy God] This relative is to be taken incluſively, not excluding others. See Joh.20.17. She thus applyeth this relation to the King, to move him the more to make good his oath. See chap.8.28. 1 Chro.15.2.

unto thine handmaid, ſaying, Aſſuredly, &c.] See ver. 13.

V.18. *And now behold, Adonijah reigneth*] Endeavoureth to reign, and carrieth himſelf as King.

and now my lord the king] See ver. 13.

thou knoweſt it not] This ſhe addeth, to free her ſelf from undue ſuſpicion of Davids conſent to that which Adonijah had done, and to aggravate Adonijahs uſurpation the more, in that he preſumed to ſit on the Kings throne without the Kings knowledge.

V. 19. *And he hath ſlain oxen*, &c.] See ver. 7, 8, 9.

but Solomon thy ſervant] As ſhe ſtiled her ſelf Davids *handmaid*, v. 13. ſo here ſhe ſtileth her ſon Davids *ſervant*, in way of reverence, and to teſtifie both her and his ſubjection to David.

V. 20. *And thou*] Or, *and now.*

my lord, O king] See ver. 13.

the eyes of all Iſrael are upon thee, &c.] All expect whom thou wilt declare to be thy ſucceſſor in the throne. Thus they who expect any favors from God, are ſaid to have their eyes on God, Pſal. 25. 15. & 123. 2. This ſhe addeth to put David in minde, that if he once declared his will, and directly ſet down who ſhould ſucceed him in the throne, the people would be ready to accept and acknowledge that man to be their King. This by experience is verified ver. 40.

V. 21. *Otherwiſe it ſhall come to paſs, when my lord the king ſhall ſleep*] Shall be dead and laid in grave, Gen. 47. 30. See chap. 2. 10.

with his fathers] As his Fathers and Predeceſſors before him.

that I and my ſon Solomon ſhall be accounted offenders] Heb. *ſinners.* See Gen. 43. 9. She meaneth ſuch offenders as ſhould be accounted traitors and conſpirators againſt him who had a juſt title to the crown, being the eldeſt ſurviving ſon of the King; and in that reſpect be put to death: ſo as both infamy and violent death might be feared.

V. 22. *And lo while ſhe yet talked with the king, Nathan the prophet alſo came in*] This was ſo ordered, as David might not ſuſpect the matter to be beforehand plotted between them; though indeed it was ſo, v. 14.

V. 23. *And they told the king, ſaying, Behold, Nathan the Prophet*] They who attended the king, gave notice to him of the Prophets coming, before he himſelf ſaw him. They might well think that ſuch a Prophet came upon ſome ſpecial errand. Of Nathan ſee v. 8.

And when he was come in before the king] As Bathſheba was going out, Nathan came in, v. 28. See v. 32.

he bowed himſelf before the king with his face to the ground] In the lowlieſt manner that he could, according to the cuſtome of thoſe times, he yielded civil obeiſance to his Soveraign. A Prophetical function exempts not from civil ſubjection.

V. 24. *And Nathan ſaid, My Lord, O king*] With geſture and ſpeech he manifeſteth his dutiful reſpect to his Soveraign.

haſt thou ſaid?] I cannot let it ſink into my minde, that thou ſhouldeſt give approbation to that which is done.

Adonijah ſhall reign, &c.] See v. 13.

V. 25. *For he is gone down this day*] They went from Jeruſalem, which was on a hill, and therefore may be ſaid to *go down.*

and hath ſlain oxen, &c.] See v. 9.

and behold they eat and drink before him] They feaſt together. See v. 9, 41.

and ſay, God ſave king Adonijah] Heb. *Let king Adonijah live.* This was an uſual acclamation at the election or coronation of a King, v. 34. 1 Sam. 10. 24. 2 Kings 11. 12.

V. 26. *But me, even me thy ſervant*] This doubling of the word importeth that Adonijah had no good meaning in paſſing by the Lords Prophet. Here again the Prophet acknowledgeth his ſubjection unto his Soveraign, under this title *ſervant.*

and Zadok the prieſt, and Benaiah, &c.] See v. 8.

and thy ſervant Solomon] Solomon was before this deſigned King: yet while the old King lived, he was his ſubject and ſervant. Nathan here giveth him this title, to ſhew that Solomon had no aſpiring minde, but was willing to continue a loyal ſubject ſo long as David ſhould live.

hath he not called] ſee v. 10.

V. 27. *Is this thing done by my lord the king*] He propoundeth this queſtion, the more to ſtir up Davids indignation againſt Adonijahs fact.

and thou haſt not ſhewed it unto thy ſervant] David was wont to communicate his weighty counſels to Nathan, 2 Sam. 7. 2. and thereupon Nathan ſeems to wonder, that David ſhould conceal ſo weighty a matter as that from him.

who ſhould ſit on the throne, &c.] See v. 13.

V. 28. *Then king David anſwered, and ſaid, Call me Bathſheba*] By Nathans preſſing the ſame thing upon David that Bathſheba had done, v. 17. &c. the King is made the more forward to give Bathſheba ſatisfaction.

and ſhe came into the kings preſence] Heb. *before the king.*

and ſtood before the king] Bathſheba and Nathan came in courſe to the King one after another, as appears by comparing ver. 14, 22, 32. together. It is probable that Nathan was he to whom David ſaid, *Call me Bathſheba*; and that he went out to call her in: who being come in ſtood before the King, to expect what he would determine concerning Solomon and Adonijah.

V. 29. *And the king ſware, and ſaid, As the Lord liveth*] Heb. *the Lord liveth.* This was an uſual form of an oath, Judg. 8. 19. Forms of oaths uſe to be conciſe. The firſt particle *as* is prefixed by our Engliſh, to make up the ſenſe. The next verſe ſheweth, that this oath is a confirmation of a former oath which he had made to this very purpoſe. He doth hereby manifeſt his unalterable reſolution concerning Solomon: the rather, becauſe Solomon was appointed even by God himſelf to ſucceed David in the throne, 2 Sam. 7. 12. 1 Chro. 28. 5. Hereby alſo David doth more ſettle the mind and heart of Bathſheba, and frees her from her former fears; See v. 17.

that hath redeemed my ſoul out of all diſtreſs] He means hereby temporal deliverances from external dangers: which he doth the rather mention in this his oath, to ſhew the great and weighty reaſons that he had to perform what he had ſworn to the Lord.

V. 30. *Even as I ſware to thee*] See v. 17.

by the Lord God of Iſrael] See c. 8. 15.

ſaying, Aſſuredly Solomon thy ſon, &c.] See v. 13.

even ſo will I certainly do this day] David underſtood that Adonijah had proceeded ſo far, as no delay, for determining the queſtion in hand, muſt be made: and therefore he aſſures her that he will do what ſhe deſired inſtantly, and not put it off one day.

V. 31. *And Bathſheba bowed*, &c.] See v. 16, 23.

let my lord king David] See v. 13.

live for ever] Very long. This was an uſual ſalutation given to Kings, Neh. 2. 3. Dan. 6. 21. It is here uſed by Bathſheba, to ſhew that ſhe preferred Davids life and reign before her ſons.

V. 32. *And king David ſaid, Call me Zadok*, &c.] See v. 8. It appears that Nathan being ſent to call in Bathſheba, left her alone with the King, that they might not ſeem to plot together. David here cals for a Prieſt, a Prophet, and a great Commander in war, that the Prieſt might declare the meaning of the Law, and the Prophet the ſpecial mind of God, and the Commander in war might put their advice in execution. The King cals for thoſe three, becauſe he had ever found them faithful to himſelf, and perceived that they had not followed Adonijah, as others had done.

and they came before the king] They were the more ready to come, becauſe they all agreed in the ſame caſe.

V. 33. *The king alſo ſaid unto them*] This copulative *alſo* hath relation to the Kings calling them in. He did both call them in, and alſo give them direction.

Take with you the ſervants of your lord] He means ſuch as abode faithful to David, and were ſpecial attendants on him, and his guard, v. 8. In the Hebrew it is, *your lords*, in the plural number: whereby he may mean his own and his ſon Solomons ſervants. Becauſe many nobles, ſouldiers, and common people did accompany Adonijah, David wiſely adviſeth to take a ſufficient company of faithful and valiant ſouldiers, that might be able to defend Solomon againſt all Adonijahs company; and alſo for the greater honor of his ſon.

and cauſe Solomon my ſon to ride upon mine own mule] Heb. *which belonged unto me.* It was a royal honour to ride upon a mule, Eſth. 6. 8. and David would have Solomon ſet upon his own mule, to ſhew that it was with his own conſent. Of mule ſee chap. 10. 25.

and bring him down to Gihon] Gihon was a famous place, ſo called, by reaſon of the river Gihon, 2 Chro. 32. 30. & 33. 14. It was ſo far diſtant from En-rogel, as the two companies might be a good diſtance the one from the other, Gihon was on the Weſt-ſide of the city over againſt En-rogel, v. 9.

V. 34. *And let Zadok the prieſt and Nathan the prophet*] Both theſe are uſed for the greater ſolemnity of that which was done.

anoint him there king over Iſrael] This was an uſual rite of inaugurating Kings; eſpecially in troubleſome times, 1 Sam. 10. 1. & 16. 1. 2 King. 9. 1. & 23. 30. It was uſed in doubtful caſes, to ſhew that they were deputed of God to that high calling; and that God would pour his Spirit upon them, and inable them to that whereunto he appointed them.

and blow ye with trumpets] This added much to the ſolemnity. See 2 Sam. 15. 10. 2 King. 9. 13. & 11. 12, 14.

and ſay, God ſave king Solomon] Heb. *let king Solomon live.* See v. 25.

V. 35. *Then ye ſhall come up after him*] As attendants upon him, and maintainers of what is done.

that he may come and ſit upon my throne] To be declared thereby to be the deputed King.

for he ſhall be king in my ſtead] When I am taken out of this world, or am diſabled from ruling any more.

and I have appointed him to be ruler] What better warrant could they have? It was before ſaid, v. 20. that the eyes of all Iſrael were upon David, that he ſhould tell them who ſhould ſit on the throne after him. This they did the rather expect from David, becauſe they knew him to be a wiſe man; ſuch an one as could beſt judge which of his ſons were fitteſt to ſuceed him; and alſo becauſe he had before this told them that God had choſen Solomon to ſucceed him, 1 Chron. 28. 5.

over Iſrael and over Judah] Judah is diſtinctly named, for excellencies ſake; and the rather, becauſe David was of the tribe of Judah. Beſides, there were emulations betwixt the ten tribes and Judah, 2 Sam. 19. 41. before the diviſion of the Kingdoms, 1 King. 12. 19.

V. 36. *And Benaiah the ſon of Jehoiada*] See v. 8.

anſwered the king and ſaid] In his own and the others name, as Mat. 16. 16.

Amen] This is an Hebrew word which importeth an approbation, ratification and earneſt deſire of all that whereunto it is annexed: thereupon it uſeth to be added to prayers.

the Lord God of my lord the king] This is not to be taken excluſively, as if the Lord were onely the God of David, and not of others: but it is thus applyed to David, to ſhew that the King and all his people might be aſſured that God would ratifie and bleſſe what he had done, becauſe the Lord had by many evidences ſhewed himſelf to be in ſpecial manner the God of David, and David was one of Gods peculiar people, and ſpecial confederates.

ſay ſo too] Theſe words are an expoſition of that title, *Amen*: that God would accompliſh that which the King had ſaid. For Gods words are deeds, Gen.1.3. Pſal. 33.9.

V.37. *As the Lord hath been with my lord the King, even ſo be he with Solomon*] In directing, protecting, proſpering, and beſtowing all kinds of bleſſings.

and make his throne greater then the throne of my Lord King David] Increaſe of bleſſing muſt ever be prayed for, ver.47. And it is no diſcouragement to a good Father, who hath been endowed with many excellent gifts, and hath received many ſpeciall bleſſings from God, to pray that his ſon may be more excellent, and more aboundantly bleſſed of God, then he.

V.38. *So Zadok, &c.*] See v.8.

and the Cherethites and Pelethites went down] Theſe were the mighty men and Kings ſervants before mentioned, v.8,10,33. ſuch as waited on the King to guard his perſon, 2 Sam.8.18. and 15.18. The Cherethites and Pelethites have their names from certain places, where they or their progenitors had their abode. The Cherethites were of the out-coaſts of the Philiſtins, as appears, Ezek. 25.16. Zeph. 2.5. 1 Sam.30. 14.16. The Pelethites alſo might alſo be of ſome bordering coaſts. The forementioned out-coaſts of the Philiſtins were brought into the confines of the Iſraelites, being ſubdued by them. It appears that they were very valiant men, and taken to be attendants upon the Kings perſon, and proved alwaies faithful to him. In the inſurrection of Abſalom they held cloſe to David, 2 Sam. 15.18. They were ſent againſt Sheba the ſon of Bichri, another traitor that roſe againſt David, 2 Sam.20.7. And here they leave Adonijah and remain with David. The Chaldee Paraphraſt taketh the Cherethites for Bow-men or Archers, and the Pelethites for ſlingers, ſuch as the Benjamites were, Judg.20.16. 1 Chro.12.2.

And cauſed Solomon to ride upon king Davids mule,&c.] See v.33.

V.39. *And Zadok the prieſt took an horn of oyl*] An horn was a fit veſſel as to hold oyl, ſo to pour it ſoftly on ones head.

out of the Tabernacle] To ſhew that it was holy oyl, as Pſal.89.20. Of the tabernacle, ſee ch.8.4. See on 1 Sam.10.1.

and anointed Solomon] See v.34. Solomon was after this anointed again. See the reaſons thereof 1 Chron 29.22.

And they blew the trumpet] See v.34.

and all the people ſaid, God ſave king Solomon] See v.25. This ſhews that the peoples hearts were ſo ſet on David, as they rejoyced in him whom he ſhould appoint his ſucceſſor.

V.40. *And all the people came up after him*] They would not leave him after he was anointed.

and the people piped with pipes] Or, *flutes*.

and rejoyced with great joy] There was a ſpecial work of Gods Spirit in them, that ſo quickned up their ſpirits. See 1 Chro.12.40.

ſo that the earth rent with the ſound of them] This is an hyperbolical ſpeech, to amplifie the exceeding great rejoycing and loud acclamations of the people. Reports of great cannons will make mountains ſhake and cleave: ſo will great thunderclaps. By this exceeding great rejoycing they teſtified that high eſteem which they had of Solomon, and their good affection to David; and alſo, a perſwaſion that Solomon being proclaimed King in his Fathers life time, all contentions and civill warres about the crown would be prevented, and that they ſhould live in quiet and enjoy many bleſſings under Solomon. Their acclamations might be the greater, to affright Adonijah and all that took part with him the more.

V.41. *And Adonijah and all the gueſts that were with him heard it*] This is an evidence of the peoples extraordinary ſhoutings.

as they had made an end of eating] After the foreſaid acclamations their feaſts were ſoon ended, and their rejoycing was ſoon turned into terror. This ſound was like the hand-writing which appeared to Belſhazzar at his riotous feaſt, Dan.5.5.

and when Ioab heard the ſound of the trumpet] See v.34.

he ſaid, wherefore is this noyſe of the city, being in an uproar?] It belonged to Joabs office to ſuppreſs tumults, as Acts 21.31,32. For Joab was the General of the Army, 1 Chron.11.6.

V.42. *And while he yet ſpake, behold, Ionathan the ſon of Abiathar the prieſt came*] Jonathan was a nimble man, and of a quick ſpirit, and oft imployed to inquire after newes, and bring tidings. This was he who together with Ahimaaz the ſon of Zadok was left by Enrogel, to eſpy Abſaloms proceedings, and to declare the ſame to David, 2 Sam.17.17. Now that Abiathar is turned from David to Adonijah, it is probable that he appointed this his ſon to remain about king Davids court, to eſpy what he could about the caſe in hand. For we may obſerve, how he punctually tells the particulars that paſſed not onely openly in the city, but alſo privately in Davids chamber, v.43.&c.

and Adonijah ſaid unto him, Come in, for thou art a valiant man] Heb. *a man of vertue*, or, *a vertuous man*. The word is tranſlated *vertuous*, being applyed to a woman, Prov.12.4. Such a man is ſtyled *a good man*, 2 Sam.18.27.

and bringeſt good tidings] Adonijah herein flattereth himſelf with vain hopes.

V.43. *And Jonathan anſwered, &c.*] At the firſt he telleth Adonijah the main ſubſtance of the matter, which was clean contrary to the good tidings which he expected, namely, that David had made Solomon king.

V.44. *And the king hath ſent with him Zadok*, &c.] See v.34.&c.

V.45. *And Zadok the prieſt*, &c.] See v.34.

and they are come up from thence rejoycing,] Both thoſe whom king David imployed about ſetting Solomon on the throne, and the people alſo that were preſent thereat gave apparent evidences of their joy therein, which could not but much damp the ſpirit of Adonijah, and the ſpirits of all that took part with him.

ſo that the city rang again] This is an other proverbial ſpeech, whereby the greatneſs of their rejoycing is amplified. We ſay of loud ſounds, *That they make a place to ring again*.

this is the noiſe that ye have heard] This is a direct anſwer to that queſtion which Joab propounds, v.41.

V.46. *And alſo Solomon ſitteth on the throne of the kingdom*] He hath an actual poſſeſſion of the kingdome: Whereby he ſheweth that their endeavours to make Solomon king were not in vain.

V.47. *And moreover, the kings ſervants*] He means hereby thoſe who had great offices and commands under the king, and were imployed about crowning king Solomon.

came to bleſſe our lord king David] i.e. to ſalute him, to pray for him, and to praiſe God for the ſucceſſor who was appointed to raign after him, See v.37.

God make the name of Solomon better then thy name] This was the ſubſtance of the bleſſing wherewith they bleſſed David. By *name* they mean ſuch vertues and graces as had made David famous; and ſuch an increaſe of them in Solomon, as might make him more famous.

And make his throne greater then thy throne] By *throne* is here meant royal pomp and glory, together with dominion. See v.37.

And the king bowed himſelf upon the bed] This he did in a religious manner, worſhipping God, even in his bed, and praiſing him, as Gen.47.31.

V.48. *And alſo thus ſaid the king, Bleſſed be the Lord*] This ſhewes that he bowed to God.

God of Iſrael,] See ch.8.15.

which hath given one to ſit on my throne this day] Though Nathan plotted what was done, and David gave adviſe for the doing of it, yet David aſcribeth both plotting and acting all to God: For mens purpoſes and performances are ordered by God.

mine eyes even ſeeing it] This phraſe implyeth the acting of what was done in his life time; though it is alſo probable, that they brought Solomon in his royal robes to David, and in that reſpect David may be ſaid to ſee it with his eyes. Seeing with eyes is an Hebrew pleonaſm, and importeth emphaſis.

V.49. *And all the gueſts that were with Adonijah were afraid*] Joy may ſoon be turned into fear, which quickly ſeizeth on traytors.

and roſe up] This phraſe importeth ſpeed and diligence.

and went every man his way] To his own houſe and affairs, leaving Adonijah and his cauſe.

V.50. *Then Adonijah feared becauſe of Solomon*] By reaſon of a guilty conſcience he feared leſt Solomon ſhould take away his life; knowing that he had ſinned againſt God, who appointed Solomon to be king; and had gone againſt Davids minde, who had manifeſted the will of God therein.

and aroſe, and went] See v.49.

and caught hold on the horns] The altar was made with four horns, Exod.38.2. To them they uſed to tye the ſacrifices, Pſal.118.27. On them a man might lay faſt hold.

of the altar] They ſuppoſed that the altar was a place of refuge, Exod.21.14. and that it had a priviledg of immunity from puniſhment. At leaſt Adonijah thought that he might gain time thereby to pacifie his brothers wrath (which he did, v.52,53.) and ſeek mercy of God, as Joab, ch.2.30.

V.51. *And it was told Solomon, ſaying*] Solomon had thoſe that eſpied what was done on Adonijahs part, as well as Adonijah on Solomons part. See v.42.

Behold, Adonijah feareth king Solomon] See v.42.

for lo, he hath caught hold on the horns of the Altar] This was an apparent evidence of fear.

ſaying, Let king Solomon] Here he acknowledgeth Solomon to be king, and thereby beareth witneſs againſt himſelf, that he was a traytor in aſpiring to the kingdom.

ſwear unto me to day] His guilty conſcience could be ſatisfied with nothing but an oath.

that he will not ſlay] Herein he acknowledgeth himſelf guilty of death.

his ſervant with the ſword] This title *ſervant* is an acknowledgement of ſubjection. But this acknowledgement aroſe from fear. Fear doth not ordinarily work a true and ſound ſubjection: It appears by the requeſt that Adonijah made to Solomons mother, ch. 2.13, &c. That he ſtill retained a turbulent mind and a trayterous heart, affecting the crown; though at this time he ſaw that in his fathers life time there was no hope of obtaining it.

V.52. *And Solomon ſaid*] Solomon was ready to forgive his brother.

If he will ſhew himſelf a worthy man] Heb. *a ſon of vertue*. If he will carry himſelf ſo as becomes his place, and ſhew himſelf a loyal ſubject, he is pardoned upon his future good behaviours.

there ſhall not an hair of him fall to the earth] This is a proverbial ſpeech. The loſs of an hair is the ſmalleſt loſs that a man can have: Hereby is implyed, That the leaſt evil ſhould not befall him for what he had done before. See 1 Sam.14.45. 2 Sam.14.11. Acts 27.34.

but if wickedneſſe ſhall be found in him, he ſhall die] No hope of eſcaping hereafter ſhall be given him, See ch.2.23.

V.53. *ſo king Solomon ſent*] A meſſage of pardon.

and they brought him down from the altar] Into the preſence of Solomon. There were aſcents up to the altar, and therefore he is ſaid *to be brought down* from it.

and he came and bowed himſelf to king Solomon] By an external complemental behaviour he verified that ſubjection whereof he made acknowledgment under this title *ſervant*, v.51. Hypocrites in outward ſhew can carry themſelves as thoſe who are indeed truehearted.

and Solomon ſaid unto him] He graciouſly accepts his perſon.

Go to thy houſe] Attend on thy own affairs, and meddle not with the affairs of the kingdom.

CHAP. II.

V.1. *NOw the dayes of David drew nigh*] Life is in Scripture very frequently ſet out by dayes, to note out the brevity and uncertainty thereof, Gen.3.14,17. & 5.5. See on Eccl.8.8.

that he ſhould die] Words of dying men make deepeſt impreſſions, Gen.49.1. Deut.33.1. Joſh.23.2. Joh.19.26,27. 2 Pet.1.14,15.

and he charged Solomon] He appointed ſundry particular things to be done by Solomon after he ſhould ſucceed him on the throne;and and withall laid a fatherly command upon him, not to fail in the performance thereof. The generals of this charge are expreſſed v.3. and ſundry particulars v.5,&c.

his ſon] Being deſigned to ſucceed him in the kingdom, ch.1.39. and by vertue thereof he had power to perform what was given him in charge.

V.2. *I go the way of all the earth*] Of all men living on the earth, Joſh.23.14. For *it is appointed unto men once to die*, Heb.9.27.

be thou ſtrong therefore] Heb. *be a man*. Of a valiant mind,couragious; not fearing any oppoſition that ſhould be made for doing the things that were given in charge. See Jam.1.6,&c.

and ſhew thy ſelf a man] Though thou be young in yeers, ch.3 7. 1 Chron.22.5. yet ſhew thy ſelf a man in underſtanding, 1 Cor. 14.20.

V.3. *and keep*] This implyeth faithfulneſs: Now faithfulneſs to God makes valiant.

the charge of the Lord] That which God hath given in charge to be kept. This is a general duty, under which the particulars following are compriſed. That it is ſo, is evident by the manner of inferring the duties following, thus, *to walk*, &c.

thy God] The Lord by chooſing Solomon before all his brethren to be king, 1 Chron.28.4,5. ſhewed himſelf to be in ſpecial manner his God. This therefore doth David preſſe as a forcible motive.

to walk in his wayes] To obſerve that courſe of life which he hath preſcribed, See ch.3.14.

to keep his ſtatutes] Such rites and ceremonies as he hath enjoyned.

and his commandments] Contained in the moral law.

and his judgments] For governing the ſtate.

and his teſtimonies] Theſe were ſigns of the covenant betwixt God and them.Notwithſtanding this diſtinction of the forementioned ſeveral points, they are oft in Scripture promiſcuouſly uſed.

as it is written in the law of Moſes] Deut.17.18,19. It is called the law of Moſes, becauſe God uſed his miniſtry in delivering the law to the people.

that thou mayeſt proſper] Or, *do wiſely*. Deut.29.9. Joſh.1.7. To obſerve the forementioned charge, was the ready way to bleſſing, See 1 Chro.22.11.

in all that thou doeſt] Gods bleſſing extends it ſelf to all good things that a man takes in hand.

and whitherſoever thou turneſt thy ſelfe] Whether to worſhip God, or to exerciſe thy kingly office.

V.4. *That the Lord may confirm*] To thee and thy poſterity, age after age.

his word] Or, *promiſe*. Gods word is oft limited to his promiſe, eſpecially when his word is of ſome good thing to come.

which he ſpake concerning me] Or, *unto me*. That good which is promiſed to one for the benefit of his poſterity, doth much concern himſelf; eſpecially when it is made as a recompenſe of reward unto him.

ſaying, If thy children] Promiſes of reward extended to children upon Gods accepting and approving their parents, are limited to childrens anſwerable diſpoſition and converſation, ch.8.25. & 9.4. Pſal.132.12. It was Gods promiſe with ſuch a limitation, that Hezekiah pleaded, 2 Kings 20.3.

take heed] So prone are men to ſwerve into by-courſes, as there is great need of much circumſpection to keep them in the right way.

to their wayes] By a *way* the courſe of ones life is ſet forth; and that courſe which properly belongs to men by vertue of their calling, is *their way*.

to walk] To walk is a natural action of the body; it intendeth motion and progreſſe therein: For they who walk goe on ſtep after ſtep. It ſets out a continual doing of a thing.

before me] As in my preſence, ſetting me in their ſight, and conſidering that I behold and take notice of them within and without; and thereupon not daring to do any thing that may diſpleaſe me.

in truth] Sincerely, uprightly; not deceitfully, not hypocritically.

with all their heart, and with all their ſoul] By *heart* and *ſoul* the ſeveral and diſtinct inward faculties of a man are meant, as underſtanding, will, and affections. All and every part of theſe muſt wholly be given to God, and no part of them to any other thing, Deut.6.5. Joſh.22.5. 2 Kings 23.3,25.

there ſhall not fail thee (ſaid he) a man on the throne of Iſrael] Heb. *be cut off from thee, from the throne*, 2 Sam 7.12. Thy children ſhall by a lineal deſcent one after another ſucceed thee in thy kingdome. This ſucceſſion long continued in his poſterity after the fleſh: But in that Chriſt, who alſo deſcended from him, had given unto him the throne of David, Luke 1.32. moſt properly and fully was this promiſe accompliſhed. Solomon Davids immediate ſon reigned over Iſrael and Judah both; but the poſterity of Solomon reigned onely over Judah, ch.12.19,20.

V.5. *Moreover thou knoweſt alſo*] Here begins the firſt particular that David gives in charge to Solomon, See v.1.

what Ioab the ſon of Zerviah] See ch.1.7. 1 Chron.2.16.

did to me] By breaking the agreement which David made with Abner, 2 Sam.3.13. and with Amaſa, 2 Sam.19.13. Joabs murdering theſe two might have tended to Davids diſhonor and danger.

and what he did to the two captains of the hoſt of Iſrael] Under this word *Iſrael* all the tribes except Judah are compriſed: for when Sauls ſon held the kingdom againſt David, Judah held cloſe to David, 2 Sam.2.4,9. Judah alſo firſt brought David to his kingdom after he fled from Abſalom, 2 Sam 19.40,41.

unto Abner the ſon of Ner] 2 Sam.3.27.

and unto Amaſa the ſon of Jether] 2 Sam.20.9, &c.

whom he ſlew] This hath relation to them both.

and ſhed] Heb. *put*. This hath relation to the laſt clauſe of this verſe.

the blood of war in peace] By doing hoſtile actions to confederates in time of peace, even when David had entred into covenant with them; ſo as there was peace betwixt David and them, 2 Sam. 3.27. & 20.9,10.

and put the blood of war] A bloody ſword uſed in war.

upon his girdle that was about his loyns] Into the ſcabbard that was on his thigh.

and in his ſhoes that were on his feet] While he embraced the two captains aforeſaid, he ſlew them, ſo as their blood ran into his ſhoes. His inſolency is further ſet out by theſe phraſes, in that he carried a bloody ſword, and walked with blood in his ſhoes, as if he had done a worthy deed.

V.6. *Do therefore according to thy wiſdome*] Wiſely obſerve him; he is of a ſtirring ſpirit; ſo as thou mayeſt ſome time or other take juſt advantage againſt him, See v.9.

and let not his hoar head] This phraſe implyeth old age; and Joab muſt now needs be very old, having been a General all Davids time, 2 Sam.2.13. Yet would not David have him ſpared for his old age ſake. Old age gives no diſpenſation or immunity from puniſhment to thoſe that juſtly deſerve it. David himſelf gives the reaſon why he himſelf executed not vengeance upon him, 2 Sam. 3.39. David at the times wherein thoſe murders were committed, was in great troubles; and Joab being General of the hoſt, had a great command over many ſouldiers. Beſides his brother Abiſhai was alſo a great man in thoſe dayes: ſo as prudence kept David from executing that vengeance in his own time, which now he ſaw might ſeaſonably be done by his ſon. Joab had alſo now given another juſt occaſion for Solomon to take away his life, namely, his conſpiring with Adonijah.

goe down to the grave in peace] By a natural death without revenge: but cut him off by the ſword of juſtice, See v.9. See alſo Gen.42.38.

V.7. *But ſhew kindneſſe to the ſons of Barzillai the Gileadite*] As Barzillai deſired, and David promiſed, 2 Sam.19.37,38.

and let them be of thoſe that eat at thy table] This was a teſtimony of great kindneſſe, eſpecially when it was done by Kings, See 2 Sam. 9.7.

for ſo they came to me] They brought all manner of proviſion to

David, 2 Sam.17.28,29. & 19.32. Therefore David thinks it not enough that he himſelf had ſhewed kindneſs to Barzillai's ſons,but he requires his ſon Solomon alſo to continue the like. A grateful heart is never ſatisfied in recompenſing good turns.

when I fled becauſe of Abſalom thy brother] Heb. *from the face of Abſalom.* Abſalom had raiſed ſuch a conſpiracy againſt David. as he durſt not abide at Jeruſalem, where his rebellious ſon was, but was forced to fly from him, and that for fear of his life, 2 Sam.15. 12,14. & 17.2.

V. 8. *And behold, thou haſt with thee Shimei the ſon of Gerah, a Benjamite of Bahurim*] 2 Sam.16.5. His name, parentage, tribe, and place of abode are expreſly mentioned, as for diſtinction, ſo for aggravation. For by that terrible fact of his he brought ſhame and diſgrace upon his name, upon his father, upon his tribe, and upon the place of his abode. Bahurim was a city in the tribe of Benjamin, about the out-coaſts thereof, 2 Sam.3.16. & 17,18.

which curſed me with a grievous curſe] Heb. *ſtrong curſe.* The curſe wherewith Shimei curſed David,may juſtly be ſaid to be *grievous* or *ſtrong:* for therein moſt horrible and moſt deteſtable crimes were laid to the charge of a moſt innocent perſon, 2 Sam.16.7,8.

in the day when I went to Mahanaim] A city in the tribe of Gad beyond Jordan,Joſh.13.26. The firſt reaſon and ground of this name is rendred, Gen.32.2. See the notes there.

but he came down to meet me at Iordan] This he did after Abſalom was ſlain; ſo as it might be fear that moved him to come in and acknowledge his fault, 2 Sam.19.18,19.&c.

and I ſware to him by the Lord] This David did to make him reſt more confidently upon the Kings mercy. See ch.1.17,51.

ſaying, I will not put thee to death with the ſword] Heb. *If I put thee to death.* This is a form of imprecation, wherein the penalty is underſtood, Gen.14.23. 2 Sam.19.23. Hereby we are given to underſtand, that men ſhould be very tender of making imprecations againſt themſelves.

V.9. *Now therefore hold him not guiltleſs*] Though I for my time pardoned him, yet thou mayſt take ſome occaſion of puniſhing him; and then put him in mind of what he hath done to me. So did Solomon, v.41,44.

thou art a wiſe man] Though God had not yet given unto Solomon ſuch an extraordinary meaſure of wiſedom as he did afterwards,ch.3.12. yet David obſerved in him much underſtanding and wiſedom,even above the ordinary ſort of young men,and thereupon gave him this commendation, and referred the managing of the caſes propounded to him, unto his own diſcretion.

and knoweſt what thou oughteſt to do unto him]. David would not have him do any thing againſt his own judgment and conſcience.

but his hoar head] See v.6.

bring thou down to the grave with bloud] David ſuppoſed that Solomon might finde,if he narrowly obſerved the carriage of Shimei, ſome other juſt cauſe to take his life, and then add his curſing of David, as an aggravation of his fault. By *blood* he means the ſword of juſtice.

V.10. *So David ſlept with his fathers*] He died. Death is a kind of ſleep, Deut.31.16. Compare Act.2.29.with 13.36.And it is fitly reſembled unto ſleep in ſundry reſpects. 1. Sleep hath power on the body onely and outward ſenſes. 2. It freeth a man from labour, trouble and care. 3. It refreſheth the body. 4. It doth not alwaies keep the body under the bonds thereof: for they that are onely aſleep uſe to wake again. Thus death ſeizeth on the body onely;the ſoul is immortal; and the dead reſt from their labours,and are freed from all worldly troubles and cares: and they ſhall riſe again, and being raiſed, become incorruptible and glorious. By reaſon of this fit reſemblance, the grave, whereinto dead bodies uſe to be put, is ſtiled a *bed*, Iſai.57.2.

and was buried in the city of David] This city was called Zion. David won it and built it, 2 Sam.5.7,9. Zion was a ſtrong hold, Fort or Caſtle, which the Jebuſites held till Davids time, 1 Chro. 11.5. David having won it from them ſo inlarged it and built about it, as he made a fair city there, and there built a palace for himſelf, 2 Sam.7.1,2. In theſe reſpects it was called *the city of David*, 2 Sam.5.7. Thither he cauſed the ark to be brought,and there pitched a tabernacle for it, 1 Chron.16.1. where it abode till Solomon had built the Temple, and therein he ſet the ark, ch.8.1. By reaſon of the ark being in this city, it was ſtiled *The city of God, Gods holy hill:* and it was a type of the Church of Chriſt, Pſal.2.6. & 48.1,2,&c. & 87.1,&c. Here was the uſual royal burying-place, where both David and alſo his ſucceſſors that were of any good note or name,were buried, ch.11.43. 2 Chron.12.16. & 14.1. & 16.14. & 21.1. Davids ſepulchre was made of ſuch durable materials, and ſo well kept and repaired time after time by his poſterity, as it continued till the Apoſtles dayes,Act.2.29. which was for the ſpace of above a thouſand years.

V.11. *And the dayes that David reigned over Iſrael*] Here *Iſrael* is put for all the tribes.

were forty years] 2 Sam.5.4. 1 Chro.29.26,27.

ſeven yeares] The word *ſeven*, and *thirty three* following are to the full thus expreſſed for round reckonings ſake: for *David* reigned ſeven yeares and ſix moneths in *Hebron*, 2.Sam. 5. 5.

reigned he in Hebron] Hebron was an ancient City.In it Abraham had his abode when he came firſt into the land of Canaan, and there erected an altar to the Lord, Gen. 13.18. There was that famous burying-place, wherein the three great Patriarchs and their Wives were buried, Gen. 23.2.& 49. 31. This being conquered, and ſo taken from the Canaanites, Joſh. 10. 36. it fell to the lot of the tribe of Judah, and was given to Caleb, Joſh. 14.13. & 15. 54. It was ſeated on a mountain, and was an habitation of Giants, before Caleb ſubdued them, Joſh. 14. 12. Here David had his throne till his kingdome was throughly ſetled. When all the tribes of Iſrael, as well as Judah, came in and ſubjected themſelves to him as their King, then he ſet his throne in Jeruſalem. In this reſpect it is ſaid, and *thirty three yeares reigned he in Jeruſalem.*

V. 12. *Then ſate Solomon upon the throne of David his Father*] 1. Chron. 29.23 Herein was Gods promiſe accompliſhed.

and his Kingdom was eſtabliſhed greatly] for none now durſt attempt any thing againſt him that might diſturb his quiet poſſeſſion. See 2. Chron. 1. 1.

V. 13. *And Adonijah the ſon of Haggith*] ch. 1. 5.

came to Bathſheba the mother of Solomon] he knew well that a mother may prevail much with her ſon: thereupon he firſt addreſſeth himſelfe to her.

and ſhe ſaid, Comeſt thou peaceably?] Heb. Is *peace thy coming?* 1.Sam. 16. 4. His former practice made her ſtill ſuſpect him: and ſhe could not but feare, that David his Father being dead, he might worke ſome new miſchief againſt his brother Solomon: as Eſau thought of killing his brother Jacob after their Father was dead, Gen. 27. 41.

and he ſaid, Peaceably] Heb. *Peace.* This he pretends,whatſoever his intent was.

V. 14. *He ſaid moreover, I have ſomewhat to ſay unto thee*] Heb. *A word of me to thee.* I have a requeſt to make to thee, v.16.

And ſhe ſaid, Say on] Shee would try what his requeſt was, before ſhe granted it.

V. 15. *And he ſaid, thou knoweſt that the Kingdome was mine*] I being the eldeſt ſon ſurviving, after my Father, by birth-right the Kingdome belonged to me. See ch. 1. 5. Yea, it was mine alſo by the Peoples approbation, ch. 1. 25.

and that all Iſrael ſet their faces on me] That I ſhould reign: They expected,and that with a deſire, that I ſhould be their King. When men have an earneſt deſire after any thing, they uſe to turne their faces towards it, and to fix their countenance upon it, Luk. 9. 53. Jer. 42. 15.

Howbeit the Kingdom is turned about] It is diverted another way.

and is become my brothers] My younger brother is now ſet and eſtabliſhed upon it.

for it was his from the Lord] by Gods appointment, 1. Chro. 22. 10. & 28. 5. That which he here acknowledgeth, was a certain truth; and queſtionleſſe it was known by him to be a truth: yet it is much to be doubted,whether he in truth and ſincerity made this acknowledgement or no. Solomons anſwer to his mother, v. 22. ſeemeth to imply the contrary. Certainly Adonijah in ſeeking the crown before, v. 5. ſinned againſt his knowledge.

V. 16. *And now I ask one petition of thee*] This was it that he intended, v. 14.

deny me not] Heb. *turn not away my face.* For when ones requeſt is denied, he is made aſhamed; and in ſhame turneth away his face. See v. 20. When ones requeſt is granted, his face is ſaid to be accepted, Gen. 19. 21.

and ſhe ſaid unto him, Say on] Plainly make known thy Petition.

V. 17. *And he ſaid, Speak I pray thee, unto Solomon*] without his conſent he durſt not attempt ſuch a matter.

for he will not ſay thee nay] Heb. *not turn away thy face.* See v.8,16, 20. 2. Chro.6. 42. Pſal. 132. 10.

that he give me Abiſhag the Shunamite] See ch. 1. 3.

to wife] See v. 22.

V. 18. *And Bathſheba ſaid,Well, I will ſpeak for thee unto the King*] She was herein too forward to gratifie him. Though ſhe were a wiſe woman, Pro. 31. 1. &c. yet ſhe dived not into the bottom of Adonijahs heart, nor diſcerned the depth of his intention, as her ſon Solomon did, v. 22.

V. 19. *Bathſheba therefore went unto King Solomon to ſpeake unto him for Adonijah*] this was to make good her promiſe.

and the King roſe up to meet her] he was ſitting on his throne, and from thence he roſe ſo ſoon as he eſpied his mother coming to him.

and bowed himſelfe unto her] To teſtifie his reverent reſpect to his mother, as ſhe had done to David, ch. 1. 16.

and ſat down on his throne] This he did, having conducted his mother thither. Of Solomons throne, See ch. 10. 18. &c.

and cauſed a ſeat to be ſet for the Kings mother] this he did to honour his mother.

And ſhe ſat on his right hand] This was the higheſt place next to the King, who ſat in the midſt, 2 Chro. 18. 18. Neh. 8. 4. Pſal.45. 9. & 110 1. Mat. 20.21.

V. 20. *Then ſhe ſaid*] being ſat down.

I deſire one ſmall petition of thee] being ignorant of the importance of the thing, and dangerous conſequences that might have followed thereupon; ſhe cals it *ſmall.*

I pray thee, ſay me not nay] Heb. *turn not away my face.* For men uſe to make thoſe turn their faces from them whoſe requeſts they diſlike. See v. 17.

And the king ſaid unto her, Ask on, my mother] This ſhewes his readineſs to gratifie her.

for I will not ſay thee nay] Suppoſing that that which his mother deſired, had been juſt and ſafe, and but ſmall, as ſhee ſaid. So as even Solomon himſelfe was ſo forward and raſh in binding himſelf by promiſe, to grant his mothers requeſt, before he knew what it was.

V. 21. *And ſhe ſaid, Let Abiſhag the Shunamite be given to Adonijah thy brother*] They were brothers by Father, but not by mother. See ch. 1. 10.

to wife] Abiſhag had been as his Fathers wife, and lain in his boſom. This was one thing which incenſed Solomon: for it was an inceſtuous deſire that Adonijah had.

V. 22. *And king Solomon anſwered, and ſaid unto his mother*] This he did in diſpleaſure.

And why doſt thou ask Abiſhag the Shunamite for Adonijah?] This interrogation implies an aggravation of Solomons diſpleaſure.

ask for him the kingdom alſo] It might have been a meanes for Adonijah to have gained many of the people, if Abiſhag (much admired for beauty and ſeemly behaviour in miniſtring to David, and ſo honoured as to be Davids bed-fellow) had been his wife. Solomon diſcerned an intended plot to get the Kingdom by the motion which Adonijah had made to Bathſheba, v. 17. & ſhe to Solomon, v. 21.

for he is mine elder brother] See ch. 1. 5. This may give him a ſhew of title.

even for him] This doubling of the perſon ſheweth that Solomon deeply apprehended the plot.

and for Abiathar the Preiſt, and for Joab the ſon of Zeruiah] See ch. 1. 7. & 1 Chro. 2. 16. By joyning of thoſe three together, is implied, that Adonijah, Abiathar, and Joab were all as one; all intending and plotting the ſame thing. This ſtirred up Solomon the more to execute the ſeverall judgements following on them all, v. 25, 27. 34.

V. 23. *And king Solomon ſware by the Lord*] His deep apprehenſion of the plot, made him bind himſelfe by oath to cut them off who firſt made the motion. See ch. 1. 27.

ſaying, God do ſo to me and more alſo] Heb. *And ſo add.* A form of imprecation, whereby more ſevere vengeance is wiſhed for, if the thing ſworn be not performed. See on Ruth 1. 17.

if Adonijah have not ſpoken this word againſt his own life] Heb. *ſoul*. To cauſe it to be taken away. See v. 24. Becauſe the ſoul is the fountain of life, and life no longer abideth in a man, then his ſoul remaineth united to his body, the ſoul is frequently put for life, as Gen. 9. 5. & 32. 30. Exod. 4. 19. & 21. 23. 1 Sam. 19. 5. 1 Kings 19. 3.

V. 24. *Now therefore as the Lord liveth,*] See ch. 1. 29.

which hath eſtabliſhed me in my kingdome] See v. 12.

and ſet me on the throne of David my father] Made me King in ſtead of David, who is dead. A throne is the proper ſeat of a King, Gen. 41. 40. Deut. 17. 18. 2 King. 10. 3. 2 Chron. 23. 20.

and who hath made me an houſe] A faire and royal family, 1 Sam. 2. 35. & 25. 28. 2 Sam. 7. 27. Exod. 1. 21.

as he promiſed] 2 Sam. 7. 12, 13. For God is faithfull who promiſeth, Hebr. 10. 23.

Adonijah ſhall be put to death this day] Becauſe Solomon obſerved Adonijahs ambitious and ſeditious ſpirit ſtill to abide in him, and to remain reſtleſs, he thought it not meet to put off his judgement one day, or to ſuffer him any longer to live.

V. 25. *And king Solomon ſent by the hand of Benaiah the ſon of Jehoiada*] See ch. 1. 8. He gave charge and power to Benaiah to ſlay Adonijah.

and he fell upon him that he dyed] It was of old the cuſtome for Captaines and great Officers, in caſes of apparent treaſons and other capitall crimes, upon the kings word to ſlay malefactors, as 2 Sam. 1. 15. & 4. 12.

V. 26. *And unto Abiathar the Prieſt*] See ch. 1. 7.

ſaid the king] Solomon obſerving a new plot, begins to reſtrain all the plotters.

Get thee to Anathoth unto thine own fields] Anathoth was one of the cities in the tribe of Benjamin that belonged to the Prieſts; and the fields thereabouts were in that reſpect the prieſts fields. Solomon commands Abiathar to get himſelfe thither, that there he might live a private life, and meddle no more with the prieſts office. By this meanes was he kept from intermedling, as with eccleſiaſticall matters, ſo with all publick affaires: and that becauſe he had fallen into apparent treaſon by joyning with others.

for thou art worthy of death] Heb. *a man of death.* Becauſe he conſpired with Adonijah, ch. 1. 7. & 2. 22.

But I will not put thee to death] Here Solomon mixeth mercy with juſtice, and dealeth more favourably with him then with the reſt: The reaſons hereof follow.

Becauſe thou bareſt the arke of the Lord God before David my father] 1 Chron. 15. 11, 12. 2 Sam. 15. 24, 29. This was a duty proper and peculiar unto prieſts, Joſh. 3. 6. Of the ark, ſee ch. 6. 19. & 8. 4.

And becauſe thou haſt been afflicted] Heb. *thou haſt afflicted thy ſelf.*

in all wherein my father was afflicted] Thou haſt had a part and ſhare in all my fathers troubles, by thine own voluntary following of him, 1. Sam. 22. 23. & 23. 6, 9. & 2 Sam. 15. 24. Solomons piety to God and to his Father David moves him to ſpare Abiathar: To God, in that he was Gods Prieſt: To David, in that he was an ancient follower of him above forty yeares, 1 Sam. 22. 23. He might have alſo reſpect to Davids promiſe, 1 Sam. 22, 23. Solomon in mitigating Abiathars puniſhment, did as God himſelf oft doth to ſuch as in the ordinary courſe of their life do many good things; If in ſome caſes they deſerve ſevere puniſhment, he either mitigateth it, or putteth it off to future times, 2 Chron. 19. 3. Eſai. 39. 8.

V. 27. *So Solomon thruſt out Abiathar from being prieſt unto the Lord*] If prieſts or other miniſters of the Church unwarrantably and unlawfully intermeddle in the great affaires of State, and commit capitall or other crimes contrary to the good lawes of the kingdome where they live, they make themſelves liable to the penalties of thoſe lawes, and to cenſures of civil Magiſtrates. Of putting Abiathar from his place ſee v. 35.

that he might fulfil the word of the Lord] 1 Sam. 2. 31, 35. God oft in his wiſe and ſecret providence cauſeth his word to be fulfilled by many that aym at no ſuch thing, as Gen. 42. 9. & 50. 20. Compare 2 Sam. 12. 11. with 2 Sam. 16. 22. Act. 3. 17. 18. But this manner of expreſſing the point, *that he might fulfill*, implieth that Solomon aymed at this very end: and that he was induced thereupon to take this occaſion of thruſting Abiathar from the prieſt-hood.

which he ſpake concerning the houſe of Eli] Abiathar was the fourth from Eli: for he was the ſon of Ahimelech, the ſon of Ahitub, 1 Sam. 22. 20. the ſon of Phinehas, the ſon of Eli, 1 Sam. 14. 3. There is a Metonymie in the word *houſe*: for *houſe* is oft put for them that dwell in the houſe, or appertain thereunto: as for a mans family, ſtock, or poſterity, Gen. 39. 5. & 45. 2. Judg. 4. 17. Pſal. 115. 12.

in Shiloh] Shiloh was a city of Ephraim, where the tabernacle was for many yeares, and where the tribes were wont to aſſemble together in Joſhua's and the Judges times, Joſh. 18. 1. Judg. 21. 19. 1 Sam. 4. 3, 4.

V. 28. *Then tidings came*] Tidings of what befell Adonijah and Abiathar. For ſuch publick affaires ſoon ſpread farr and near.

to Joab] For Joab lived not at the Court. In ſome copies it is read, *to Solomon*: but corruptly.

for Joab had turned after Adonijah] This was a traiterous turning, ch. 1. 7.

though he turned not after Abſalom] Vulg. Lat. *after Solomon*, So the *Septuagint* and *Joſephus*, but all corruptly. It is true indeed, that Joab turned not after *Solomon*. But that is not ſo pertinent to the preſent point: for there are two, among other weighty reaſons, why mention is here made of Joabs not turning after Abſalom. One to prevent an objection, which is this; Joab remained faithfull to David, when Abſalom, Ahitophel Davids counſellour, and others, conſpired againſt David. Therefore it is meet that Joab be ſpared, notwithſtanding this laſt fact. The manner of expreſſing the caſe thus, *though he turned not after Abſalom*, implieth, that that he is not thereupon to be ſpared, for though a ſubject in ſundry particulars ſhew much faithfulneſs, yet if afterwards he prove a traitor, he may be dealt with as a traitor. If it be ſaid, Abiathar was not ſo dealt withall; it may be replyed, 1. That *Solomon* diſcerned a different diſpoſition in the one and the other. Joab was of a more ſtirring ſpirit, and a man of war. 2. Abiathar had not grieved David as Joab had done, 2 Sam. 3. 24, 25, 37, & 19. 5, 6. 3. Joab had in two other caſes committed wilful murder. 2 Sam. 3. 27. & 20. 10. Another reaſon of this clauſe, *though he turned not after Abſalom*, was to aggravate his conſpiracy againſt *Solomon*. For it gives evidence that Joab had his hand in this conſpiracy againſt *Solomon*, not ſimply upon a ſeditious diſpoſition, nor ſimply in diſlike of Davids government; for then he would have manifeſted ſuch a diſpoſition in Abſaloms caſe; but it appeares, that what he now did, he did in diſlike and hatred of *Solomon*. For he could not be ignorant that David by Gods appointment, had deputed *Solomon* his ſon to be king after him. Beſides, *Solomon* tooke this advantage to fulfil the charge which his father upon his death-bed gave him concerning Joab, v. 5.

and Joab fled unto the tabernacle of the Lord] This was counted a place of refuge. It is ſaid ch. 1. 49. of the conſpirators, that *every man went his way*, namely, to his own houſe. And Joab might think that as David had paſſed by his murders, ſo *Solomon* might paſſe by this conſpiracy, & he quietly live a private life. But when he heard that Adonijah was ſlain, and Abiathar put from his prieſtly function, he thought it high time to ſhift for himſelfe, it ſeemes he knew not where to ſecure himſelf either in or out of the land. Therefore he flies to the altar the rather, becaus Adonijah had there found favor, c. 1. 52. Other reaſons ſee ch. 1. 50. Of the tabernacle ſee ch. 1. 4.

and caught hold on the hornes of the Altar] See ch. 1. 50.

V. 29. *And it was told king Solomon*] Kings uſe to have many eyes and eares; and matters of conſequence are ſoon brought to their knowledge.

Then Solomon ſent Benaiah, &c.] See v. 25.

V. 30. *And Benaiah came to the tabernacle of the Lord*] He was ſent thither by the King.

and ſaid unto him, thus ſaith the king] No grudg of his own, but the Kings charge put him on to do what he did.

Come forth] Namely, from the tabernacle. Though it be not ex-

preſs

preſſed in the kings ſpeech that he ſhould call him forth, yet the king might ſay as much, or at leaſt intend as much, to keep the altar, if it might be, from being polluted. See Exod. 21. 14.

And he ſaid, Nay] He feared that if he came forth, he ſhould not be ſpared.

but I will dye here] He ſaid this, either in hope that they would not ſlay him there, or in a ſuperſtitious conceit of the place, that it might be ſome advantage to his ſoul to dye there.

And Benaiah brought the king word again, ſaying] For he was loath of his own head to ſhed bloud at the altar.

Thus ſaid Joab, and thus he anſwered me] This intends the ſame words that Joab uttered.

V.31. *And the king ſaid unto him, Do as he hath ſaid, and fall upon him*] Theſe words may have a general reference onely to the taking away of his life. In this ſenſe do many take Solomons charge, and Benaiahs execution thereof, becauſe it is not expreſly ſaid he was ſlain at the altar; and becauſe they might pull him thence by force. For it was counted a kind of pollution of the altar, to ſhed mans bloud thereat. The law commands to take from the altar him that is to be put to death, Exod.21.14. So they dealt with Athalia, 2 Chron. 23.14,15. Chriſt aggravateth the murdering of Zacharia by this circumſtance, that he was ſlain at the altar, Matth.23.35. Hereby alſo is Pilates cruelty aggravated, Luk.13.1. If Joab were ſlain at the altar, it was becauſe it is better that bloud be there ſhed (which was but a ceremony) then murder and treaſon be not puniſhed, which is a moral matter.

and bury him] For the honour of his place, 2 King.9.34. and for his former ſervice. Decent burial may be allowed to ſuch as are not worthy to live.

that thou mayſt take away] This is an eſpecial reaſon why Solomon took advantage from Joabs late conſpiracy to cut him off. For bloud defileth the land: and *the land cannot be cleanſed of the bloud that is ſhed therein, but by the bloud of him that ſhed it*, Numb. 35,33. Certainly, David had it in his mind to revenge the bloud of Abner and Amaſa, whom Joab ſlew. The reaſons why he did it not are rendred v.6.

the innocent bloud which Joab ſhed] Abners and Amaſa's bloud is ſtiled *innocent*, becauſe they were not worthy of death in that cauſe for which Joab ſlew them. If it be objected, that Abner had ſlain Aſahel Joabs brother, 2 Sam.2.23. I anſwer, 1. He killed him in war, and that provoked thereunto by Aſahel, 2 Sam.2.19, &c. 2. Joab did it not in a right and legal way, 2 Sam. 3.27. 3. It was another matter for which Joab ſlew him; namely, a fear that David would prefer Abner before him, and make him General of the army. Upon the like ground Joab ſlew Amaſa, 2 Sam.20.10.

from me, and from the houſe of my father] By this phraſe he meaneth all that came from his father, or ſhould come from him, the poſterity of both.

V. 32. *And the Lord ſhall return his bloud upon his own head*] The vengeance of the bloud which he ſhed ſhall fall even upon himſelf. See v.37. His unjuſt & treacherous ſhedding the bloud of others hath deſerved that his bloud be ſhed. Becauſe the head is the principal part of man, it is by a Synecdoche put for the whole man. The phraſe is uſed in conferring bleſſings, as Gen.49.26. Deut.33.16. Prov.10.6. and inflicting judgements, as ch.8.32. 1 Sam.25.39. Pſal.7.16.

who fell upon two men more righteous and better then he] In that cauſe they were more righteous and better then he: for he was a murderer, and they innocent; for they were unjuſtly ſlain. That may be comparatively true which is not ſimply. Abner and Amaſa were more righteous then Joab, though they themſelves were in many things unrighteous. Abner knew that God had appointed David to be King, 2 Sam.3.9,10. Yet he did what he could to ſet up Iſhboſheth the ſon of Saul to be king, 2 Sam. 2.8.9. & 3.6. And Amaſa took part with Abſalom againſt David, 2 Sam. 17.25.

and ſlew them with the ſword] 2 Sam.3.27. &.20.10.

my father David not knowing thereof] David knew nothing of Joabs purpoſes in thoſe caſes till Joab had executed the ſame, 2 Sam.3.26.37.

to wit Abner the ſon of Ner] 2 Sam.3.27.

captain of the hoſt of Iſrael,] As Joab was the General over the army of Judah, ſo Abner over the army of Iſrael, 2 Sam.2.8.

and Amaſa the ſon of Jether] 2 Sam.20.10. He is ſaid to be Captain for that time, becauſe David had made him General over the army of Judah, 2 Sam.20.4,&c.

V. 33. *Their bloud ſhall therefore return upon the head of Joab*] i.e. the vengeance of their bloud, as v.32.

and upon the head of his ſeed for ever] i.e. his poſterity, 2 Sam.3.29. See ch.8.13. & 2 King.5.27.

but upon David and upon his ſeed] i.e. his children.

and upon his houſe] i.e. upon all that belonged unto him.

and upon his throne] Upon his kingdom.

ſhall there be peace for ever from the Lord] By *peace* he meaneth all manner of bleſſings. By executing judgement on the murderer the guilt is taken from the Magiſtrate.

V. 34. *So Benaiah the ſon of Jehoiada went up*] Benaiah being now the General of the army, is uſed as an inſtrument to execute juſt vengeance, v.25. He is ſaid to go up, becauſe the altar whither he fled was on the ſide of an hill.

and fell upon him and ſlew him] See v.25.

and he was buried in his own houſe] See v.31.

in the wilderneſſe] A place in which there are but few inhabitants is called *a wilderneſſe*, Mat.3.1. Act.8.26. In this reſpect Joab might ſuppoſe that he could not be ſafe in his own houſe, and therefore fled, as v.28.

V.35. *And the king put Benaiah the ſon of Jehoiada*] See ch.1.8.& 1 Chron.11.22.

in his roome over the hoſt] He made him General.

and Zadok the prieſt did the king put in the roome of Abiathar] Zadok by lineal deſcent came from Phinehas: to whom the covenant of prieſthood for ever was confirmed, Numb.25.11,12,13. See Zadoks pedigree, 1 Chron.6.3, &c. See his ſolemn inauguration, 1 Chron.29.22. Zadok had a double right to be high prieſt, one by birth, another by ſpecial promiſe. By birth he was in a lineal deſcent the ſurviving heir to Aaron, as appears by the genealogy mentioned, 1 Chr.6.3,&c. The ſpecial promiſe was made to Phinehas and his ſeed, Numb.25.13. But Zadok was the eldeſt ſurviving ſeed, or ſon of Phinehas. Abiathar came from Eli; as v.27. How Eli came to be chief Prieſt is not recorded in ſcripture. Solomon therefore had juſt cauſe to take the advantage that was given him by Abiathars conſpiracy with Adonijah, to put him down, and to place Zadok in the prieſts office.

V.36. *And the king ſent, and called for Shimei*] This is that Shimei of whom David had given to Solomon a ſtrait charge, v.8. This queſtionleſs was the cauſe that moved Solomon to ſeek advantage againſt him. It is the part of a child's piety to be very carefull in obſerving his parents charge; eſpecially when it is his laſt charge upon his death-bed.

and ſaid unto him, Build thee an houſe in Jeruſalem, and dwell there] Solomon gave this charge, that Shimei might be the more in his eye, and kept within compaſſe. Though Shimei were not among thoſe that conſpired with Adonijah, but among thoſe that abode faithfull to David, ch.1.8. Yet Solomon might well reſtrain him from abiding at his own houſe, becauſe it was in the tribe of Benjamin, of which Saul was; and thereupon many of that tribe might bear no good will to Davids houſe, but ſtir up Shimei againſt the king. Or the Philiſtins bordering thereupon, he might by them be ſtirred up againſt Solomon, and thoſe that took part with him. Kings uſe to be jealous over all perſons that may in the leaſt degree be ſuſpected.

and goe not forth thence any whither] This inhibition was that ſnare wherewith he was taken.

V.37. *For it ſhall be, that on the day thou goeſt out*] The inhibition is abſolute, no limitation or exception granted.

and paſſeſt over the brook Kidron] Kidron was a river betwixt Jeruſalem and Bahurim, which was the inheritance of Shimei, (See 2 Sam.16.5.) whereunto he could not go but over that river, 2 Sam.15.23. Jer.31.40. Jo.18.1. This river Kidron was by that place where good kings did uſe to burn idolatrous monuments, 2 Chron.15.16.& 29.16. 2 K..23.6. It is ſaid to be about a mile from Jeruſalem. So as Shimei had ſpace enough to walk abroad for his recreation and health: He was not confined to cloſe impriſonment.

thou ſhalt know for certain] Heb. *knowing thou ſhalt know*.

that thou ſhalt ſurely dye] Heb. *dying thou ſhalt dye*. Of this Hebraiſm in doubling words ſee ch.8.13.

thy bloud ſhall be upon thine own head] None but thy ſelf ſhall be accounted guilty of thy death; thou wilt be the cauſe thereof, Joſh.2.19. Mat.27,25. Exek.18.13.

V. 38. *And Shimei ſaid unto the king, The ſaying is good*] It is juſt and equal, 1 King.20.19 He being conſcious of the wrong he had done to David. could not but acknowledge his confinement to be meet in its ſelf, and leſſe then his deſert.

as my lord the king hath ſaid, ſo will thy ſervant do] Little did he think that he ſhould have occaſion to trangreſſe the foreſaid charge. He binds himſelf thereto by oath, v.34.

And Shimei *dwelt in Jeruſalem many dayes*] He carefully obſerved the charge, till an occaſion was offered of breaking it.

V. 39. *And it came to paſs at the end of three years*] So long Shimei had kept himſelf free from danger.

that two of the ſervants of Shimei ran away] Thoſe two ſervants had agreed in ſome evil, that made them to flye away.

unto Achiſh] It is probable that this Achiſh was he to whom David went, 1 Sam.2.10. and with whom he abode a year and four moneths, 1 Sam.27.7. Or he might be ſome other king of Gath. For kings uſe to hold their predeceſſors names. This kings of Egypt, one after another, were called *Pharoah*; of the Amalekites, *Agag*; of Tyre, *Hiram*; of Syria, *Antiochus*; and of Pontus, *Mithridates*: and Emperors of Rome, *Cæſar*. See ch.11.40.& 15.18.

ſon of Maacha king of Gath] See on 1 Sam.5.8. There was then peace betwixt the Iſraelites and the Philiſtines; ſo as one might freely paſſe to the other.

and they told Shimei, ſaying, Behold, thy ſervants be in Gath] This might be told by ſuch as knew the danger of Shimei's paſſing over Kidron; and ſo it was an act of envy: or elſe by ſuch as were willing to help Shimei to his ſervants again; & ſo it was an act of good will

V. 40. *And Shimei aroſe*] This implies his diligence and ſpeed in following after his ſervants.

and ſadled his aſſe] This was a means of greater ſpeed in going and returning.

and went to Gath to Achiſh to ſeek his ſervants] His covetous mind made him venture his life : at leaſt much raſhneſs and unadviſedneſs was manifeſted herein. Shimei might well have ſuſpected that Solomon had ſome cauſe or other to confine him ; and that upon ſo great a penalty as death : and withal he himſelf had cauſe to fear that ſome or other obſerving his paſſing over the river Kidron, might inform Solomon thereof. They of whom a king hath any ſuſpicion, ſhould be very watchful over themſelves leſt they give him any advantage.

and Shimei went and brought his ſervants from Gath] He had what he went for, but it coſt him dear, even his own life.

V.41. *And it was told Solomon, that Shimei was gon from Jeruſalem to Gath, and was come again*] Kings have more eyes then their own. This ſhould have made Shimei the more circumſpect. But ſurely all this was ordered by a Divine providence : For howſoever David, upon Shimei's acknowledgment of his fault, did not onely ſpare him for the preſent, but alſo ſware that he ſhould not dye, namely, by him at that time, 2 Sam. 19.16, &c. Yet God ſo brought it to paſs, that ſo hainous a fact as Shimei committed, 2 Sam. 16. 5, &c. ſhould not remain unrevenged. Though notorious offenders may for ſome time eſcape, yet vengeance will follow and overtake them, ſooner or later.

V.42. *And the king ſent and called for Shimei, and ſaid unto him*] The juſtice and prudence of Solomon doth clearly appear in this, that he ſends for Shimei, and ſo reaſoneth and expoſtulateth the caſe with him, as he makes him diſcern the equity of the kings proceeding againſt him : ſo as he is thereby put to ſilence, and hath nothing to object againſt what Solomon ſaid.

Did not I make thee to ſwear by the Lord,] See ch.1.17.

and proteſted unto thee, ſaying] This phraſe implyeth a ſerious carriage of the matter.

Know for a certain, that on the day, &c.] This was the very charge that Solomon gave him, v.37.

And thou ſaidſt unto me, The word that I have heard is good] This was Shimei's expreſs anſwer, v.38. Solomon produceth three evidences againſt Shimei, the more to convince him of his fault, and of the juſtneſs of his puniſhment. One was his oath whereby he bound himſelf to God, for performing what Solomon injoyned. Another, the kings ſtrict charge and ſolemn proteſtation thereabout. A third, his own confeſſion of the equity of the caſe.

V.43. *Why then haſt thou not kept the oath of the Lord*] He cals his ſwearing by the Lord *the oath of the Lord*, becauſe it was wholly in the power of the Lord to bind him to it, or to looſe him from it. Nor Solomon, nor Shimei, nor any other creature could free him from that oath. Thus mens vows are ſaid to be Gods, Pſ.56.12. See Gods indignation and vengeance on the breaking of an oath, Ezek. 17. 18, 19. Compare Joſh. 9. 15, 19. with 2 Sam. 21. 1. &c. Saul in ſuch a caſe thought himſelf bound to put his ſon to death, 1 Sam. 14. 24, 27, 28, 43. &c.

and the commandment that I have charged thee with] Expreſs charges of Kings in lawful matters ſtrongly binde ſubjects.

V.44. *The king ſaid moreover to Shimei*] The king herein declareth the true and juſt ground of his proceedings againſt Shimei, from the beginning to the end.

Thou knoweſt all the wickedneſs which thy heart is privy to] He implyeth hereby, that he need no other witneſs againſt him then the teſtimony of his own conſcience.

that thou didſt to David my father] Pious children are as zealous againſt injuries done to their parents as to themſelves.

therefore the Lord ſhall return] Solomon puts him in mind of Gods juſt dealing with him, to juſtifie himſelf therein, and to bring Shimei to a more ſerious conſideration of the offence, to deeper humiliation for it, and to more thorough repentance.

thy wickedneſs upon thine own head] i. e. the puniſhment of his wickedneſs.

V.45. *And king Solomon ſhall be bleſſed*] Solomon is ſo far from fearing any curſe to fall upon him for executing juſt judgment on a malefactor, as he rather accounts himſelf bleſſed therein. Such as execute vengeance on tranſgreſſors, ſhall in that reſpect be bleſſed of the Lord, Numb. 25. 11, 12.

and the throne of David] That is the kingdom which David for his life time held, and was after continued to his poſterity. A throne being the proper ſeat of a king, is here Synecdochically put for the whole kingdom.

ſhall be eſtabliſhed] Execution of juſtice eſtabliſheth a kingdom, Pſal. 106. 30.

before the Lord] i. e. to remain firm and ſtable in the ſight of the Lord, and through his watchful care and providence over it.

for ever] Both in Solomons time and in future ages, generation after generation. See ch.8.13.

V.46. *And the king commanded Benaiah*] See v.25.

which went out and fell upon him] For it was not uſual to fall upon malefactors in the kings preſence.

that he dyed] See v.25. Herein Solomon accompliſhed his fathers charge v.9.

and the kingdom was eſtabliſhed in the hand of Solomon] 2 Chro. 1. 1. For now the contrary faction was deſtroyed, and there were none left to raiſe head againſt him.

CHAP. III.

V.1. A*Nd Solomon made affinity*] This affinity was by Solomons marrying Pharaohs daughter. See 2 Chr. 18. 1. It is more then probable, that Pharaohs daughter profeſſed the faith of Iſrael, was made a proſelyte and taken into the Church, as Zipporah, Ex. 18. 2. Rahab, Joſh. 2. 9. Heb. 11. 31. Ruth, Ruth 1. 16. Maachah, 2 Sam. 3. 3. and ſundry others.

with Pharaoh] See ch. 11. 40. & Gen. 12. 17.

king of Egypt] Egypt bordered on the ſouth of Iſrael, Numb. 34. 3, 4, 5. ſo as the king of Iſrael and the king of Egypt might have the greater familiarity one with another. And theſe two being the moſt renowned kings of all the world at that time, might thereupon be the more forward to make affinity one with the other.

and took Pharaohs daughter] He took her to wife and married her. So is this word uſed 2 Chr. 11. 20. Sometimes the word *wife* is added, as 1 King. 4. 15. Gen. 6. 2. Ruth 1. 4. In this, as in many other things, Solomon was a type of Chriſt. As Solomon married Pharaohs daughter, an alien, ſo Chriſt eſpouſed the Gentiles to himſelf.

and brought her into the city of David] See ch. 2. 10. In this city was Solomons court. David built this city, and in it his palace, 1 Chr. 11. 7.

until he had made an end of building his own houſe] For this place was too ſtrait for ſuch a Princeſs and her retinue. See ch. 7. 8. There is intimation of a very fair ſumptuous houſe for the Queen, diſtinct from his own. This he joyned to his own, and therefore firſt finiſhed his own.

and the houſe of the Lord] Chap. 6. 37, 38. By *the houſe of the Lord* is meant the Temple, which was like an houſe, with foundation, wals, partitions, roof, &c. and it was dedicated to the worſhip, ſervice, and honour of the Lord : and there the Lord is ſaid to dwell, ch. 8. 13. by reaſon of the manifeſtation of his preſence therein, under ſundry types. Such was Solomons zeal about building and perfecting this houſe, as he would not think of a ſpecial houſe for the Queen till this were perfected.

and the wall of Jeruſalem round about] Chap. 9. 15. This wall was of publick concernment, tending to the ſafety and ſecurity of the people. This therefore he prefers before the Queens pomp and royalty. Of Jeruſalem ſee v. 15.

V.2. *Onely*] Or, *as yet. Then, and before.*

the people ſacrificed in high places] Of high places ſee v. 4. The former word *onely* intimateth that this was a fault ; for it was againſt the law, Levit. 17. 3, 4. Cuſtome had made it to be the leſs regarded : inſomuch as Solomon himſelf (notwithſtanding the commendation given him, ver. 3.) was brought into that common errour, as Jacob, David, and others, into polygamie.

becauſe there was no houſe built, &c.] This reaſon (though it did not wholly free from all blame, yet) in part excuſed their fact : for it intimated that they uſed the high places for more and better conveniences, as they thought.

unto the Name of the Lord] See ch. 5. 3.

untill thoſe days] This phraſe ſhews that by the houſe before mentioned was meant the temple which Solomon built, and not the tabernacle made by Moſes.

V.3. *And Solomon loved the Lord*] This is the ground of all duty, and it compriſeth all duty under it, Matt. 22. 36, 37. Rom. 13. 10. It alſo putteth a man on to all duty, 2 Cor. 5. 14. This evidenced the ſincerity and ardency of his heart to God.

walking in the ſtatutes of David his father] Thoſe wherein David himſelf walked, ch. 11. 34. and commanded his ſon to walk in, ch. 2. 3. Of this relation of his father ſee ch. 8. 15.

onely] See v. 2.

he ſacrificed] He offered ſacrifices by the miniſtry of prieſts.

and burnt incenſe] See ch. 9. 25.

in high places] See v. 4.

V.4. *And the king went to Gibeon*] Gibeon was that great city which yielded to the Iſraelites, Joſh. 9. 3. &c. and fell to Benjamins lot, Joſh. 18. 25. but was given to the Levites to dwell in, Joſh. 21. 17. There was the tabernacle of the Lord, 1 Chr. 16. 39. and the altar of burnt-offering, 1 Chr. 21. 29.

to ſacrifice there] See v. 2.

for that was the great high place] An high place uſed to be on an hill, whereon fair ſpreading trees grew ; under which they erected altars for ſacrifices, Ezek. 20. 28, 29. Idolatrous Iſraelites ſuperſtitiouſly uſed ſuch high places, and the groves upon them, 1 King. 14. 23. 2 Chr. 33. 3. and that in imitation of the heathen. But the true worſhippers of God uſed them as convenient places, from the time that the ark and tabernacle were removed from Shiloh. The firſt high place that we read of to be uſed by the people of God, is mentioned 1 Sam. 9. 12. (See the note there) This is here ſaid to be *the great high place*, in ſundry reſpects. 1. By reaſon of the ſpaciousneſs and fairneſs of the place. 2. In regard of the multitude of people that reſorted thereto. 3. Becauſe of the choice perſons that frequented it, as the chief prieſts and Levites, 1 Chr. 16. 39. Yea, David and Solomon with their Princes and Courtiours. 4. In relation to that tabernacle and altar which Moſes built, and was there pitcht, 1 Chr. 21. 29. Of groves ſee chap. 16. 33.

a thouſand] See ch.8.63.

burnt-offerings] See v.15. ſee alſo Gen.8.20.& Levit. 1.4.

did Solomon offer on that altar] See ch.8.64.

V.5.*In Gibeon the Lord appeared to Solomon*] He evidently manifeſted that it was God himſelf that ſpake to the King.

in a dream] While Solomon was aſleep, as Gen.28.11.&c. See v. 15. Among the manifold waies whereby God of old made known his mind to his people, dreams were one. In dreams ſometimes men heard a voice; and conceiving the ſenſe thereof, returned an anſwer thereto, as ver. 6. Sometimes viſions and repreſentations of things were ſet before their eyes, as Gen. 28.12. Yea, ſometimes true, real objects, as Gen.31.10. Hereby God ſheweth that he can to admiration inſtruct men, even when they are leaſt capable of inſtruction, they being aſleep, and all their ſenſes bound from executing their functions. Though in dreams men oft fancy and imagine things which are not, as Iſa.29.8. and though the devil makes men in dreams to conceive falſe things, Zech.10.2. yet the things made known by God in dreams were moſt true: and his ſervants to whom he made them known were aſſured thereof, Job 33. 15,16. So here in this dream.

by night] In that night, 2 Chro.1.7. after he had offered up his ſacrifices. Hereby God ſhewed how acceptable Solomons ſacrifices were. So Gen.8.20,21.

And God ſaid, Ask what I ſhall give thee] God propounded this queſtion to Solomon, to try and manifeſt his diſpoſition. The like, though not in ſuch an extraordinary manner, is propounded to every believer, Mat.7.7. Joh.16.23. Jam.1.5.

V.6.*And*] Preſently, without further demur upon the matter.

Solomon ſaid] In this ſleep and dream, v.15. For hereupon he had high thoughts when he was awake, and Solomon had oft before deſired ſuch things as here he did of God: whereupon the anſwer was ſo ready in his dream.

thou haſt ſhewed] Heb. *done*.

unto thy ſervant David] This title is oft given to David, by reaſon of his faithfulneſs to God all the dayes of his life. See Pſ.78,70,72. The like is oft given to Moſes upon the ſame ground, Numb. 12.7.

my father] See ch.8. 15.

great mercy] Or, *bounty*. That which in the royalty of Gods mind and greatneſs of the gift may well be called *bounty*, may alſo in regard of the freeneſs of Gods grace, and the need wherein we ſtand thereof, be called *mercy*.

according as] This ſets out Davids anſwerable carriage to Gods mercy. God may order his reward according to mans inward diſpoſition and outward carriage, as Rom.2.6. and yet in mercy do what he doth, Pſ.62.12. For nothing in man, or done by man, can be the proper cauſe of reward; but it may be a qualification, whereby God fitteth men for reward.

he walked before thee] See ch. 2.4.

in truth] Truth diſtinguiſhed from uprightneſs of heart (as here it is) is oppoſed to a ſuperſtitious performance of external duties, and reſting thereon, Joſh.24.14.

and in righteouſneſs] In ſuch courſes as were juſt, equal, and in the matter of them agreable to Gods word, the rule of righteouſneſs, Iſa.48.1.

and in uprightneſs of heart with thee] This hath reſpect to an inward ſincere manner of performing that which we do, 1 Chro.29. 17. All theſe muſt be taken of Davids inward diſpoſition, and of his outward converſation in the general courſe thereof, ſo far as humane frailty ſuffered him. For we read of many failings in theſe.

and thou haſt kept for him] The promiſe was made to David, and continued to Solomon. Now what is done to a mans child for his fathers ſake, may be accounted to be kept for the father, Pſal.89.20, 28. & 132.11. 2 Sam.7.15.

this great kindneſs] So David accounted it, 2 Sam. 7.19. And as the ſetting of Solomon upon the throne was great in it ſelf, ſo the reſcuing it from Adonijahs conſpiracy made it appear the greater.

that thou haſt given him a ſon to ſit on his throne] This was that great kindneſs that Solomon meant.

as it is this day] For even then, David being dead, Solomon his beloved ſon, whom he deſired to ſucceed him, was king.

V.7. *And now, O Lord my God*] See ch. 8.28.

thou haſt made thy ſervant] This title he aſcribeth to himſelf for honours ſake, (for it is a great honour to be Gods ſervant) and to bind himſelf to loyalty and faithfulneſs unto God.

king] He truly acknowledgeth that God had conferred that royal dignity upon him.

inſtead of David my father] See ch.8.15.

and I am but a little child] He had now a ſon, ch.14.21. This therefore is here ſpoken figuratively, in relation to the great charge which was committed unto him. He was but a little child to ſway ſo great a Scepter as was put into his hand: ſo 1 Chron.22.5. & 29.1. Jer.1.6.

I know not how to go out or come in] To order and govern the people. This is a compariſon taken from Captains or Shepherds. See Numb. 27.17. Deut.31.2. Joſh.14.11. 1 Chro. 1.10.

V.8. *And thy ſervant*] See v.7.

is in the midſt of thy people] A ſupream governor, about whom they all ſtand.

which thou haſt choſen] To be thy church, thy peculiar people, Exod.19.4,5. Deut. 7.6. & 10. 14,15. Magiſtrates ſet over Gods church need in that reſpect the more wiſdom.

a great people] In number, as the words following ſhew, Nu.20.20.

that cannot be numbred] This ſhews the accompliſhment of Gods promiſe, Gen.15.5.&32.12. The phraſe is hyperbolical: ſee 2 Chr.1.9.

nor counted for multitude] A pleonaſm. By how much greater ones charge is, by ſo much the greater ought his care to be.

V.9. *Give*] Well he knew that *every good gift is from above, and cometh down from the Father of lights*, Jam.1.17.

therefore] Becauſe he was a governor over a great people, therefore he deſireth ability well to govern them: ſo as governors are ſet over for peoples good, Pſal. 78.71.

thy ſervant] See v.7.

an underſtanding] Heb. *hearing*. For underſtanding comes by hearing: By *an underſtanding heart* he meaneth knowledg and wiſdom, 2 Chro.1.10. See v. 11. By knowledg men underſtand and conceive matters; by wiſdom they well order and diſpoſe them.

to judge thy people] Without underſtanding a kingdom cannot be well governed; and underſtanding is given of God, and attained by hearing his word. He had the heart of a governor before, and that maketh him pray for the head of a governor.

that I may diſcern between good and bad] Herein a ſpecial part of underſtanding conſiſteth: Thus may governors beſt know how to carry themſelves towards every one.

for who is able to judge this thy ſo great a people?] Without underſtanding and wiſdom given from above, none can do it.

V.10.*And the ſpeech pleaſed the Lord*] Heb. *in the eyes of the Lord*. The greater the people is, the harder it is to govern them.

that Solomon had asked this thing] Deſire of ability well to manage the talent that God commits to a man, is very acceptable to God, if it be a true deſire of heart. And God knows when a mans deſire is ſuch.

V.11. *And God ſaid unto him*] God ſoon manifeſteth his approbation of ſuch things as pleaſe him.

Becauſe thou haſt asked this thing] That which is mentioned v. 9.

and haſt not asked for thy ſelf] Such things as might ſeem moſt pleaſing and profitable to thy ſelf; ſuch as mens hearts by nature are ſet upon, Pſal.4.6. Such particulars as follow.

long life] Heb. *many days*. Long life ſimply conſidered in its ſelf, without the underſtanding here deſired, is no bleſſing, Prov. 16.31.

neither haſt asked riches for thy ſelf] Riches without underſtanding well to uſe them, may be kept for the owners of them to their hurt, Eccl.5.13.

nor haſt asked the life of thine enemies] Heb. *the ſoul*. Their ruine and utter deſtruction. Ruine of enemies may make men too inſolent, ſecure, and careleſs.

but haſt asked for thy ſelf underſtanding] See v. 9.

to diſcern judgment] Heb. *to hear*. By hearing cauſes on both ſides men may the better know what judgment to give. By this God ſhews how he taketh diſtinct notice of that which men moſt deſire.

V.12.*Behold, I have done according to thy word*] Or, *thy deſire*, or, *prayer*. His words were uttered in form of a prayer, and thereby the deſire of his heart was manifeſted. Gods doing according to Solomons word may move believers to reſt on God for obtaining what they deſire according to his will, 1 Joh.5.14.

lo, I have given thee] Theſe two words, *Behold, lo*, are the ſame in the Hebrew. The repeating of them ſhews that this matter is very remarkable.

a wiſe and an underſtanding heart] See v.9.

ſo that there was none like thee, &c.] Herein God went beyond Solomons expreſs deſire; whereby he verifieth that he gives above what we ask, Eph. 3.20. See an exemplification hereof ch.4. 29.&c.

V.13.*And I have alſo given thee that which thou haſt not asked*] Mat. 6.33. I have determined to give thee ſuch and ſuch things. Thou mayſt be aſſured in due time to have all.

both riches and honor] Theſe are thoſe other things which are included in this promiſe, *Firſt ſeek the kingdom of God, and his righteouſneſs, and all theſe things ſhall be added unto you*. Matt.6.33. God granted in the former part a greater meaſure of that thing which Solomon deſired then he deſired; and in this latter part he grants other things then he deſired.

ſo that there ſhall not be] Or, *hath not been*. The Hebrew word may be applyed both to time paſt and time to come.

any among the kings like unto thee all thy days] Nor before nor ſince Solomons time was there any king in Iſrael that exceeded him in the things here promiſed, namely, riches and honor. As for heathen Monarchs who may be thought to have exceeded him in riches and honor, they wanted that true wiſdom which Solomon had, and whereby his riches and honor were ſo ordered, as they exceeded theirs.

V. 14. *And if thou wilt walk in my ways*] See ch. 2.3, 4. God addeth conditions to his promiſes, that men thereby may know how far the promiſes do belong unto them.

as thy father David did walk] Chap.15.5. Approved examples are directions and incitations, which ſhew what muſt or may be done. They are as guides before us, eſpecially approved examples of parents; which being imitated by children, the memory of worthy parents will remain precious and bleſſed, and the bleſſing on children will thereby be multiplyed, Exod.20.6.

then will I lengthen thy days] Long life in the way of righteouſneſs is a bleſſing, Pſal. 91.16.

V.15. *And Solomon awoke*] God would have him ſenſibly diſcern the truth of what was promiſed.

and behold, it was a dream] A dream worth the heeding more then ordinary, Gen.41.7.

and he came to Jeruſalem] Of Jeruſalem ſee Joſh.15.8.& 18.28. Judg.1.8. 2 Sam.5.6. Zion called the city of David ch.2.10.was within the compaſs of Jeruſalem; ſo as the ark being in Zion, muſt alſo needs be in Jeruſalem: in which reſpect Jeruſalem is called *the holy city*, Neh. 11.1,18. Iſai.52.1.And it was an eſpecial type of the church, Pſal.51.18.Iſai.62.1,7.& 66.20. Rev. 21. 2. Of the notation of *Jeruſalem*, ſee 1 Chron.11.4.

and ſtood before the ark of the covenant of the Lord] See Exod.40. 3,20.Numb.10 33. In the ark was the Law kept, Deut.16.5. which is ſtiled *the covenant*. See ch. 6.19.

and offered up] In way of thankfulneſs to God for the kindneſs of the Lord ſhewed to him.

burnt-offerings] The Hebrew word עֹלָה tranſlated *burnt-offering* ſignifieth *that which aſcendeth*; becauſe it was all lift up upon the altar, and there being burnt, it aſcended in the vapor or ſmoke thereof unto heaven. There is another word alſo uſed for the ſame thing, כָּלִיל *that which is whole*, or, *all of it*. It is in our Engliſh tranſlated *whole-burnt-offering*, Pſal. 51.19. and *whole-burnt-ſacrifice*, Deut.33.10.The Greek tranſlations turn both words ὁλοκαύτωμα an *holocauſt*, or, *whole-burnt-offering*: for the whole beaſt being flayed and cut in pieces, was laid on the altar and burnt, Levit. 1.8,9,13. It was offered up to make atonement for the offerer, Levit.1.4. and to procure reconciliation for him with God. It typified Chriſts offering up of his whole ſelf, and that to make atonement for us with God, Heb.10.5,&c. In this reſpect God is ſaid to ſmell a ſweet ſavor thereat, Gen.8.21. Levit.1.9. It did alſo morally ſet out the preſenting of our bodies wholly to Gods ſervice, Rom.12.1. That offering which was ſtiled *a ſin-offering*, was alſo for an atonement and to make reconcilation betwixt God and the ſinner, Exod.30.10. Neh. 10. 33.Of freewil-offerings See Ez.3,5.

and offered peace-offerings] The Hebrew word שְׁלָמִים is ſometimes put for *matters of peace*, as Gen.34.21. and ſometimes for *retributions*, as Pſal.56.12. Iſai.19.21. In both theſe acceptions may the word, applyed to ſacrifices, be taken: For on Gods part they did import grace, peace, bleſſing obtained; on mans part, thanks and praiſe returned. In this reſpect it is ſtiled *a ſacrifice of thanksgiving*, Levit.7.12,13,15. It uſed to be a voluntary ſacrifice; and therefore it might be of male or female, Lev.3.1.But the burnt-offering was onely of the male, Lev.1.3. and that was all burnt; whereas the fat onely of the peace-offering was burnt,Lev.3.3,45. All the fleſh was for the Prieſts,Levites, and people, Lev.7.15,19. The *peace-offerings* being of beaſts ſlain,typified Chriſt, who by his death became our peace,Eph.2.13,14,&c.They did alſo morally ſet out our duty of giving thanks and yielding praiſe to God, Heb. 13. 15.With ſacrifices which were of living creatures,there uſed to be joyned meat-offerings and drink-offerings, Chap.8.64. 2 Chro.29. 21.Theſe were ſo called becauſe they were to be eaten and drunken. For as the prieſts had a part of the fleſh of the ſacrifices to eat, ſo they had alſo of the meat-offerings for bread, and of the drink-offerings for drink. The meat-offerings were of fine flowre and oyl kned together,and thereof were made loaves,or cakes,or wafers,Ex. 29.23,and being ſeaſoned with ſalt,were baked,or fryed,or broyled, and with incenſe were offered up to God,Lev.2.1,&c. The meat-offering was an eſpecial type of Chriſt,the bread of life, Joh.6.35.anoynted with the Spirit, Lu. 4. 18. whoſe interceſſion is as ſweet incenſe,Rev.8.3.It alſo ſet forth Saints, brought as a meat-offering to the Lord, Iſa.66.20.being ſifted from the bran of corruptions, and made as fine flowre, by faith and repentance; being alſo anoynted and ſeaſoned with the graces of Gods Spirit, offering up unto God the incenſe of their prayers in the mediation of Chriſt, Pſal.141.2. Mal.1.11.Drink-offerings were of wine, or other ſtrong liquor,Ex. 29.40,41. This uſed to be poured out upon the altar, Numb. 15.5. This was a type of Chriſts blood poured out for us,which was drink indeed,Joh.6.55. in that our dry thirſty ſouls are through faith refreſhed therewith; which is alſo repreſented in the ſacramental wine of the Lords ſupper.It alſo ſhewed that Saints ſhould be willing to be poured out in Chriſts cauſe, Phil.2.17. Of theſe meat and drink-offerings there was reſerved for the prieſts to eat and drink. For howſoever they were forbidden to drink wine and ſtrong drink when they went about their ſervice,Lev.10.9. Ez. 44. 21. yet at other times they might drink both: Jewiſh Expoſitors ſay that they were not ſimply forbid to drink wine or ſtrong drink, but rather ſuch a meaſure of the one or the other as might make them unfit for their ſervice. This proviſion which the Lord made for the miniſters of the Law, did ſhew that they which preached the Goſpel ſhould live of the Goſpel, 1 Cor.9.7,&c.

and made a feaſt to all his ſervants] By *ſervants* are here meant ſubjects,amongſt whom officers of ſeveral tribes, and all others that came to this ſolemnity,are compriſed. This he did to teſtifie his reſpect to his ſubjects, and to quicken their ſpirits,See ch.8.65. Solomons ſubjects had the greateſt benefit of that wiſdom which God beſtowed upon him.He doth therefore moſt prudently quicken up their ſpirits to thankfulneſs.

V.16. *Then came there two women*] After the foreſaid dream theſe came, that God might give aſſurance to Solomon of the accompliſhment of his promiſe,v.12. and alſo give evidence to his ſubjects, yea, and to ſuch of other nations as ſhould hear thereof, of that extraordinary meaſure of wiſdom which he had wrought in him, ch.4.31,34.See v.28.

that were harlots] Either the law Deut. 23.17. was neglected, or theſe were concubines, or victualers, as ſome take Rahab to have been, Joſh.2.1. If they were wives or concubines,their huſbands might be from home about ſome ſpecial affairs. If harlots,they had better affections to their children then for the moſt part harlots now have: For in theſe days they uſe all the means they can to make away their children.

unto the king, and ſtood before him] The king was now on his throne, ready to hear complaints; they therefore come before him to have their caſe decided. The perſons were mean, but the caſe very difficult,and they knew not to whom elſe they might fly for judgement in ſuch a caſe.

V.17. *And the one woman ſaid*] Namely, the true mother of the living childe.

O my lord] A phraſe of complaint.So v. 26. & Gen.43.20.

I and this woman dwell in one houſe] This was the ground of the deceit, and of the miſtake.

and I was delivered of a child,with her in the houſe] So as the other woman was with this at her travel, and knew that ſhe had a child.

V.18. *And it came to paſs the third day after*] There were but three days difference, ſo as the children could hardly be diſtinguiſhed in the face one from another.

that this woman was delivered alſo] Namely, in ſafety; the child coming out of her womb alive and well.

and we were together] In the ſame houſe, if not in the ſame chamber.

there was no ſtranger with us in the houſe] She means no other woman, at leaſt in the night time, when the one took a child from the other; ſo as there were no witneſſes to prove or diſprove the matter in difference.

ſave we two in the houſe] This made the caſe ſo difficult as it was, and was the reaſon why Solomon took ſuch an unuſual way to find out the truth as he did.

V.19. *And this womans child died in the night*] This circumſtance made the caſe the more difficult; for there was no hope of any ones coming to them in the night.

becauſe ſhe overlaid it] By her arms, or ſome other part of her body lying upon the mouth of the child, ſhe ſmothered it. Many children by the careleſneſs of heavy and drouſie women have in all ages been thus made away.

V.20. *And ſhe aroſe at midnight*] The darkeſt time of the night, and the time of deepeſt ſleep, when feweſt are ſtirring. Thus ſhe takes her fitteſt opportunity to accompliſh her miſchievous plot; Job 24. 15,16,17.

and took my ſon from beſide me] Though the child might ſeem ſafe in the mothers boſome, yet unawares it was ſtoln away.

while thine handmaid ſlept] They againſt whom miſchief is intended,oftentimes ſleep ſecurely, while they who work the evil, watch.

and laid it in her boſom, and laid her dead child in my boſome] She had rather have a living child,though anothers,then her own dead.

V.21. *And when I roſe in the morning to give my child ſuck*] She calls it her child,becauſe ſhe ſuppoſed it had been her own,knowing nothing at that time to the contrary.Whether ſhe were an harlot or no,yet to give ſuck was a mothers proper duty.See on Gen.21.7.

behold, it was dead] She means the child that was laid by her.

but when I had conſidered it in the morning] When the day-light appeared,ſhe throughly viewed it. So much doth this word *conſider* import.Pſal.119.95.Job.37.14. Iſai.43.18.

behold, it was not my ſon which I did bear] A mother can ſoon eſpy and well diſcern her own child.

V.22. *And the other woman ſaid,Nay*] The falſe mother contradicts the other, becauſe there was no witneſs to diſprove her.

but the living is my ſon, and the dead is thy ſon] She is as peremptory in her aſſeveration as if it had been a truth.

And this ſaid,Nay,but the dead is thy ſon,&c.] She that had the truth on her ſide, would not be overcome by the impudency of the lyar.

Thus they ſpake before the king] They contended one againſt another.

V.23. *Then ſaid the king, The one ſaith,* &c.] The king repeats what the one and the other woman had alleaged,to ſhew that there was no apparent evidence to diſcover which party ſpake truth, but that there was a neceſſity of putting it to ſuch a trial as he intended.

V.24. *And the king ſaid, Bring me a ſword*] This he called for meerly for tryal, as Gen.22.2.See v.27.

And they brought a ſword before the king] They could not know the kings end in calling for a ſword, yet they yield obedience to his command, which ſubjects may and ought to do in civil matters not unlawful.

V.25. *And the king ſaid, Divide the living child in two*] The ſequel ſhews that he intended not to ſlay the living child,but to diſcover the true mother, as he did.

and give half to the one and half to the other] His charge being ſo punctual, all that heard it thought that he meant as he ſpake: Whence aroſe another contention betwixt the women.

V.26. *Then ſpake the woman whoſe the living child was unto the king*] She knowing the child to be her own, could not in this caſe hold her peace.

for her bowels yerned upon her ſon] Heb. *were hot*. Such compaſſion in ſuch a phraſe is attributed to God, Jer.31. 20.

and ſhe ſaid, O my lord,] See v.17.

give her the living child] She had rather her adverſary ſhould have the comfort of her child then it ſhould be ſlain. This ſhews her motherly affection.

and in no wiſe ſlay it] See ch.8.13.

but the other ſaid, Let it neither be mine nor thine, but divide it] This bewrayeth an envious diſpoſition: for all that ſhe cared for, was, that her neighbor ſhould not enjoy what ſhe wanted.

V.27. *Then the king anſwered and ſaid*] By the different affection of the two women he well diſcerned the truth of the caſe, and anſwerably gives judgement.

Give her the living child] Her that would not have it ſlain, and thereby declared her ſelf to be the true mother.

and in no wiſe ſlay it] Heb. *ſlaying do not ſlay it*. See ch. 8.13. This ſhews that he intended not to ſlay the child when he called for a ſword.

ſhe is the mother thereof] She hath plainly declared by her affection to the child, that ſhe is the true mother thereof.

V.28. *And all Iſrael*] All ſorts of people in that nation, great and mean, good and bad.

heard of the judgement which the king had judged] For it was a juſt and righteous judgement, given upon good evidence.

and they feared the king] Heb. *before the king*. Or, *at the face of the king*. Good and juſt men reverenced the king, upon expectation of righteous judgement to be executed by him; but wrong-doers feared leſt their crafty devices ſhould be diſcovered by him. Thus reſpectively all feared him.

for they ſaw that the wiſdom of God] Moſt excellent and extraordinary wiſdom is ſtiled *the wiſdom of God*, as Gen.23.6. & 30. 8. Pſal. 36. 6. & 80. 10. 1 Chron.12.22. Ezek.10.5. It was alſo called *the wiſdom of God*, becauſe it was given and inſpired by God, Jam.1.5.

was in him] Heb. *in the midſt of him*. Job 20.14.

to do judgement] This is the moſt eminent grace that can be in a governor as he is a governor, Deut.1.16. 2 Sam. 8.15. Jer. 21. 12.

CHAP. IV.

V.1. SO *king Solomon was king over all Iſrael*] i. e. all the twelve tribes; over which no king after him did reign; no, nor David his father in the beginning of his reign, 2 Sam. 5. 5. At firſt onely the men of Judah anointed David over the houſe of Judah, 2 Sam.2.4. And there was long war betwixt the houſe of David and the houſe of Saul, 2 Sam. 3.1. whereby David was kept from reigning over other tribes. When Abner and Iſhboſheth were both ſlain, then, and not before, came all the tribes, and anointed David king over Iſrael. 2 Sam.5.1,3. Solomons ſon, who ſucceeded him in the throne, loſt ten tribes, ch.12.16. ſo as he and all his poſterity reigned over two tribes onely, ch.12.21.

V. 2. *And theſe were the princes which he had*] By whoſe miniſtery he governed the kingdom, according to Jethro's advice, Ex. 18.21. The number and order of the following governors are recorded, not onely to ſet out Solomons riches and glory, but alſo his wiſdom. See ch.10.4,5. If the variety of diſtinct functions and benefits which redound to king and ſtate thereby be duly obſerved, admirable wiſdom in ordering them may clearly be diſcerned.

Azariah the ſon of Zadok] If Zadok the prieſt, ch. 2.35. be here meant, Azariah was his grand-child, 1 Chron.6.8,9. But the Hebrew word כהן ſignifieth a ſecular *prince*, as well as an eccleſiaſtical *prieſt*, This title is given to Davids ſons, 2 Sam.8.18. who are ſaid to be *chief about the king*, 1 Chro.18.17. It is alſo given to Ira Davids chief officer, 2 Sam.20.26. And ſo Zabud Solomons principal officer, v.5. and to Joſephs father in law, Gen. 41. 45. and to Moſes his father in law, Exod.2.16. It is therefore moſt probable that another Zadok is here meant; and that this Azariah was a vice-roy under Solomon, as Dan.6.2,3. & Gen.41.44.

the prieſt] Or, *the chief officer*.

V.3. *Elihoreph and Ahiah, the ſons of Shiſha*] Shiſha the father of theſe two is ſuppoſed to be the ſame that is ſtiled *Sheva*, 2 Sam. 20.25. and that he trained up his two ſons in his own calling, and made them ſo expert therein, as moved Solomon to chuſe them to be his ſcribes. As Solomon retained many of his fathers officers in their places, ſo might he chuſe ſuch ſons as were fit to ſucceed in their fathers room.

Scribes] Or, *ſecretaries*, 2 Sam.8.17. Eſth.3.12. Such as our kings ſecretaries are. Three ſorts of ſcribes are mentioned in Scripture: 1. Kings ſecretaries, as here; 2. Publike notaries, Jer.32.26. 3. Teachers of the law of God, Ezr.7.6. Matt.23.2. David had but one ſcribe, 2 Sam.20.25. Solomon, whoſe dominion was larger, had two.

Jehoſhaphat the ſon of Ahilud] This man held the ſame office all Davids time, 2 Sam.8.16. & 20.24. ſo as he muſt needs be an old man. See v.17.

the recorder] Or, *remembrancer*, 2 Sam.8.16. 2 King. 18. 18. According to the derivation of the Hebrew word, it ſignifieth a *rememberer* or *remembrancer*, as Jer.41.9. Iſai.62.6. & 66.3. Such are *maſters of requeſts*, whoſe office is to put the king in mind of petitions, and other like things. Some ſtile them *chroniclers*, ſuch as Eſth.2.23. & 6.1.

V.4. *And Benaiah the ſon of Jehojada*] See ch.1.8.

was over the hoſt] That is, as now ſuch an one is ſtiled, *generaliſſimo*. This place Joab held all Davids time, 2 Sam.8.16. But Solomon putting Joab to death, placed Benaiah in his room, ch. 2.35. Benaiah was a colonel over certain troups in Davids time, 2 Sam. 8.18.

and Zadok and Abiathar were the prieſts] Abiathar was a chief prieſt when Solomon came firſt to the crown; and ſo is he here joyned with Zadok: for David ſo joyned him, 2 Sam.20.25. becauſe he was an occaſion of the death of Abiathars fathers houſe, 1 Sam.22.22,23. and becauſe Abiathar ſtill followed him, ch.2.26. Beſides, though Abiathar was removed from the ſuperior place, yet he remained a prieſt. See Mark 2.26. He might retain the title, though he executed not the function; from which he was removed, ch.2.27.

V. 5. *And Azariah the ſon of Nathan was over the officers*] i.e. thoſe that are mentioned v.7. & 2 Chron.8.10. The Hebrew word נצבים] tranſlated *officers*, according to the notation of it, ſignifieth ſuch as are *ſet apart or deputed* to ſet imployments, ch.5.16. It is tranſlated a *deputy* ch.22.47.

and Zabud the ſon of Nathan was principal officer] This is the ſame word that is tranſlated *prieſt* v.2.

and the kings friend] So was Huſhai, 2 Sam.15.37: He was the kings favorite, who had on all occaſions free acceſs unto him. By this he is diſtinguiſhed from Azariah; for the other title is common to them both. It appears that Solomon had Nathan in high eſteeme, in that he put two of his ſons in the higheſt offices of his kingdom, next to himſelf, and accounted one of them his favorite. Well might he ſo do; for Nathan was to David a faithful prophet of the Lord, 2 Sam.7.1,&c. & 12.7,13,25. and the firſt that diſcovered Adonijahs conſpiracy, and gave advice for ſetling Solomon on the throne, ch.1.11. And it is probable that Nathans ſons were trained up with Solomon, under their fathers tuition.

V. 6. *And Ahiſhar was over the houſhold*] He was Treaſurer of the kings houſe, or Governor thereof, ch.16.9. & 18.3. Gen.39.4.

and Adoniram the ſon of Abda] ch.5.14.

was over the tribute] Or, *levie*. He was chief cuſtomer or receiver of the kings revenues, ch.5.14. & 12.18. Such an office had one called Adoram in Davids reign, 2 Sam.20.24. and another of that name in Rehoboams, ch. 12.18. Theſe three might be grandfather, father, and ſon. There were queſtionleſs other inferiour cuſtomers under Adoniram: for the king had tribute, not onely from his own ſubjects, ch.9.15. but alſo from ſtrangers that dwelt in his kingdom, ch.9.21. and from others out of other countries, v.21. ch.10.25.

V.7. *And Solomon had twelve officers*] Theſe were for the twelve moneths; ſuch as might overſee the inferiour purveyors, ſo as neither the people ſhould be oppreſſed, nor the king defrauded.

over all Iſrael] Thus all that did partake of the benefit of Solomons prudent government, did afford of their commodities to the maintenance of his royal eſtate; yet not ſo, but that they had ſome conſideration for their commodities, at leaſt at the Kings price. Had the great ſtore provided been gathered onely out of the places neer the Court, the people thereabout might have been overburdened, and yet the king have wanted.

which provided victuals for the king and his houſhold] The ſtore of proviſion mentioned v. 22, 23. ſheweth that Solomons houſhold was very great. Under it may be compriſed his wives houſhold, and ſuch companies of ſouldiers as attended about the Court; yea, and ſuch foreign Princes and Ambaſſadors as came to him from other countries, and their retinue, v.21,27. See v.6.

each man his moneth in a year made proviſion] Theſe had their treaſure-houſes and other places which at all times they repleniſhed with commodities. But in their ſeveral moneths they cauſed their ſtore to be brought for the kings uſe.

V.8. *And theſe are their names*] They were men of note, and therefore their names are kept in memory.

the ſon of Hur] Or, *Benhur*. So are the reſt deſcribed by their fathers names; becauſe their fathers were men famous in Iſrael.

in mount Ephraim] The diviſions are not ſimply made according to the tribes (for ſo might ſome have been overpreſt, in that ſome tribes were neither ſo large nor ſo fertile as others) but according to the commodities of the ſoyl.

V.9. *The ſon of Dekar*] Or, *Ben-dekar*.

in Makaz, &c. Theſe were cities in the tribe of Dan, Ioſh. 19. 40, &c.

V.10. *The ſon of Heſed*] Or, *Ben-heſed*.

in Aruboth] This is in the tribe of Judah.

to him pertained Sochoh, &c. Theſe alſo were in Judah, Joſh. 15. 35, &c.

V. 11. *The ſon of Abinadab*] Or, *Ben-Abinadab*.

in all the region of Dor] In Manaſſeh, Joſh.17.11. Judg.1.27.

which had Taphath the daughter of Solomon to wife] This is here ſet down by anticipation: For mention being made of the ſon of Abinadab, occaſion is thence taken to name the wife which he married many years after; to ſhew that he was a man of ſome worth, in that the king would beſtow his daughter upon him. See v.15. Solomon at this time could not have daughters marriageable.

V.12. *Baanah the ſon of Ahilud, to him pertained Taanach and Megiddo*] Theſe were in Manaſſeh too, Joſh.17.11. Judg.1.27.

and all Bethſhean] Joſh.17.11.

which is by Zartanah] Joſh.3.16.

beneath Jezreel] In Iſſachar, Joſh.19.18.

from Bethſhean to Abel-Meholah] Judg.7.22.

even unto the place that is beyond Jokneam] In Zebulom, Joſh. 19. 11. & 21.34.

V.13. *The ſon of Geber*] Or, *Ben-Geber.*

in Ramoth-Gilead] In Gad. This was in Gilead, Deut.4.43. Joſh. 20.8. 1 King.22.3. By *Gilead* added to it it is diſtinguiſhed from Ramoth in Iſſachar, 1 Chron. 6.73.

to him pertained the towns of Jair the ſon of Manaſſeh] Theſe towns were in the half-tribe of Manaſſeh, on the other ſide Jordan, Numb.32.41.

which are in Gilead] See ch.17.1.

to him alſo pertained the region of Argob] Deut.3.4,14.

which is in Baſhan] See 2 King. 10.33. & 1 Chro.5.11.

threeſcore great cities with wals and brazen bars] The land of Iſrael was compaſſed about with many enemies, and thereupon in every tribe they had cities very well fenced.

V.14. *Abinadab the ſon of Iddo had Mahanaim*] Or, *to Mahanaim.* This was in Gad, Joſh.13.26. See Gen.32.2.

V.15. *Ahimaaz was in Naphtali*] He was ſome great man, as that which follows ſheweth.

he alſo took Baſmath the daughter of Solomon to wiſe] This was another daughter, beſides the former mentioned v.11.

V.16. *Baanah the ſon of Huſhai was in Aſher and in Aloth*] *Aloth* taken appellatively ſignifieth *upper parts of places*, and implyeth *high hilly grounds*. This place lay by the ſea-ſide in the land of Edom, 2 Chron.8.17. It is ſuppoſed to be the ſame that is called *Elath*, Deut.2.8.

V.17. *Jehoſhaphat the ſon of Paruah in Iſſachar*] This his parentage doth diſtinguiſh him from that Jehoſhaphat which is mentioned v.3. who was the ſon of Ahilud.

V.18. *Shimei the ſon of Elah in Benjamin*] This diſtinguiſheth him from that Shimei who curſed David: both were of the tribe of Benjamin, but of different parents. That other was the ſon of Gera, 2 Sam.16.5.

V.19. *Geber the ſon of Uri was in the countrey of Gilead*] This was another part then that mentioned v.13.

in the countrey of Sihon] Of Sihon and Og, and their countries. See Numb.21.21,&c. Deut.3.8, &c.

he was the onely officer which was in the land] Over ſo much of that land taken from Sihon and Og as was not mentioned before, namely, over all the reſidue.

V.20. *Judah and Iſrael*] Though Iſrael conſiſted of ten tribes (in which reſpect it is ſet for the moſt part before Judah) yet here, and v.25. Judah is ſet before Iſrael; becauſe the king was of that tribe: And in Judah was Jeruſalem the chiefeſt city of all the tribes; and it was the place where the king had his moſt frequent reſidency.

were many, as the ſand which is by the ſea in multitude] This is a proverbial phraſe and hyperbolical, and is not too ſtrictly to be taken. It implies an innumerable number, Jer. 33.22. Gen. 15.5. It hath reſpect to the promiſe, Gen.22.17. & 32.12. Note, Prov. 14.28. See v.29.

eating and drinking] This is a deſcription of plenty and peace: Men that have but little may eat and drink; but to *be eating and drinking* implyeth abundance, 1 Chron. 12. 39. Job 1. 18. Iſai. 22.13.

and making merry] This phraſe ſheweth that they were freed from fear of troubles, oppreſſions, incurſions of enemies, and other like matters, that might make them eat and drink with ſad hearts and troubled ſpirits. See 1 Sam.30.16.

V.21. *And Solomon reigned over all kingdoms*, &c.] 2 Chron.9.26. He means all the kingdoms round about Iſrael.

from the river] Euphrates, as it was promiſed, Gen.15.18. Exod. 23.31. Deut.11.24. Joſh.1.4. This river was their coaſt Northward. See on Pſ.72.8, &c.

unto the land of the Philiſtines] Their coaſt on the Weſt.

and unto the border of Egypt] This was their coaſt on the South, Numb.34.3,4,5. See ch.8.65.

they brought preſents,] In teſtimony of fealty. See 2 King.17.3. 2 Chron.17.5. & 32.23.

and ſerved Solomon] They did this as tributary nations: in which reſpect Solomon is ſaid to reign over them.

all the dayes of his life] As the truth of Gods promiſe ch.3.13. was herein verified, ſo his patience and long-ſuffering was exceedingly magnified, in that notwithſtanding Solomons apoſtaſie God continued his goodneſs to him all his dayes. Indeed God ſtirred up ſome adverſaries againſt him, ch.11.14,23,26. but ſuch as did more miſchief to his poſterity then to himſelf. The like bleſſing was granted to no king in Iſrael before him or after him. David his father had many troubles; ſo had Aſa, Jehoſhaphat, Hezekiah and Joſiah, the moſt flouriſhing kings that ſucceeded him.

V. 22. *And Solomons proviſion*] Heb. *bread.* The bread and other proviſion which Solomon had for himſelf and his Court, was ſo much, as the like is not read of in any other kings time. Much was that which was provided for Nehemiah, Neh.5.18. but it was not comparable to this. See v.7.

for one day] Every day new proviſion was brought.

was thirty meaſures of fine flour, and threeſcore meaſures of meal] The word tranſlated *meaſure* is in Hebrew *Cor*. One Cor conteined ten Ephahs: for a Cor and an Homer are the ſame meaſure, and an Ephah and a Bath are alſo the ſame. But an Ephah or Bath is the tenth part of an Homer, Ezek.45.11.14. An Homer of barley was valued at fifty ſhekels of ſilver, Lev.27.16. Whence it may be gathered, that an Homer or Cor was a very great meaſure, the greateſt that is mentioned in Scripture. Some take it to be an aſſes load: as we count a Seam of wheat (which holds eight buſhels) an horſe-load. An Ephah was about the meaſure of our buſhel: by which account, one Cor was about ten buſhels: ſo as Solomon had every day three hundred buſhels of flour, and ſix hundred of meal. See Exod.16.16. & Iſai.5.10.

V. 23. *Ten fat oxen*] Such as were fatted in ſtalls.

and twenty oxen out of the paſtures] Such choyce grounds as made them very fat.

and an hundred ſheep, &c.] Under the particulars here mentioned all manner of common and choyce, ordinary and extraordinary meats, are compriſed. They ſhew, that his proviſion of fleſh was anſwerable to that of bread, v.22.

V. 24. *For he had dominion over all the region on this ſide the river*] This is ſuch a deſcription of Solomons dominion as was before ſet down v.21.

from Tiphſah] 2 King 15.16. Jewiſh expoſitors take Tiphſah and Azzah for two towns on the borders of Euphrates.

even to Azzah] *Azzah* is oft put for *Gaza*, as Gen.10.19. Deut. 2.23. Gaza is one of the principal cities of the Philiſtines, 1 Sam. 6.17. and it is called *Azzah* Jer.25.20. ſo as thoſe two, Tiphſah and Azzah, might ſet out the Eaſt and Weſt borders of Solomons dominions.

over all the kings on this ſide the river] See v.21.

and he had peace on all ſides round about him] For there were no enemies that durſt oppoſe him.

V. 25. *And Judah and Iſrael*] See v.20.

dwell ſafely] Heb. *confidently.* Or, *ſecurely*: without fear of invaſion from enemies abroad, or tumults and oppreſſions of any among them, or over them.

every man under his vine, and under his figtree] In his own poſſeſſion, Zach.3.10. This proverbial ſpeech is taken from ſuch as have inheritances or farms in the countrie, where they uſe to plant vineyards and orchards, with vines, figtrees and other fruit-trees, and in times of peace quietly enjoy them, receive the fruit of them, and refreſh themſelves under the ſhadow of them, 2 King. 18,31. Mich.4.4.

from Dan even to Beer-ſheba] From North to South; from one coaſt to another, Judg.20.1. 2. Sam.3.10. 1. Chr.21.2.

all the dayes of Solomon] See v.21.

V. 26. *And Solomon had forty thouſand ſtalls of horſes for his chariots*] By *ſtalls* he meanes diviſions in ſtables: whereof there being ten in every of the ſtables, this number of forty thouſand may ſtand with that of four thouſand, 2 Chron.9.25. Solomon is the firſt among the Judges and Kings of Iſrael that furniſhed himſelf with war-horſes and chariots; and that as an evidence of Gods promiſe, ch.3.13. and alſo of his own wiſdome in ſecuring his kingdom. In what reſpect God forbid a king to multiply horſes, See on Deut.17.16.

V. 27. *And thoſe officers*] Mentioned v.7,&c.

provided victual for king Solomon] For himſelf, and all that are mentioned v.7.

And for all that came unto king Solomons table] Many came out of the ſeveral tribes of Iſrael, and alſo out of other nations to Solomons table, v.34. ch.10.24. and ſufficient proviſion was made for them all.

every man his moneth] See v.7.

they lacked nothing] By reaſon of the diligence and faithfulneſs of the many officers that were appointed in their courſes to make proviſions.

V. 28. *Barley alſo and ſtraw for the horſes*] Nor men, nor beaſts were neglected.

and Dromedaries] Or, *mules.* Poſt-horſes, Eſth.8.10,14. Swift beaſts, or beaſts of price, Mich.1.13.

brought they unto the place where the officers were] To thoſe ſeveral ſtore-houſes that the officers had appointed for the proviſions to be brought unto.

every man according to his charge] This is the ready way for great matters to be well accompliſhed, that every man look to his own charge.

V. 29. *And God gave Solomon wiſdom and underſtanding*] Herein is accompliſhed Gods promiſe, ch.3.12.

exceeding much] See this exemplified, v.31.

and largeneſs of heart] i.e. an heart or mind capable of whatſoever might be known by man. The *heart* is here put for the whole ſoul: it compriſeth under it, Minde, Will, and Affections. He that hath

ſhall

ſmall underſtanding, or is not capable of hearing much, is in common ſpeech ſaid to have a ſhort underſtanding, and a narrow heart.

even as the ſand that is upon the ſea-ſhore] See v.20. This compariſon may be applyed either to the large capacity of his underſtanding, as the ſea-ſhore is very large; or elſe to the innumerable matter which he underſtood, as the ſands of the ſea are innumerable.

V. 30. *And Solomons wiſdom excelled the wiſdom of all the children of the Eaſt-countrey*] Men of the Eaſt were commonly reputed the wiſeſt in the world, Mat.2.1. Such were the Chaldeans (Dan. 2.2.) and other Philoſophers and Aſtronomers. They of the Eaſt-countrey were the firſt that found out the courſes of the ſtars, and rules of Aſtronomy. Job and his three friends were of the Eaſt-countrey, Job 1.3. and they are noted to be wiſe men.

and all the wiſdom of Egypt] Egyptians were alſo famous for wiſdom and knowledg in all ſciences, Iſai .19.11,12. Act.17. 22. Heathen Philoſophers accounted them very wiſe men. The wiſeſt among the Grecians, profeſſed they had their grounds of philoſophy from them. Many famous Philoſophers went to Egypt for increaſe of learning and wiſdom.

V. 31. *For he was wiſer then all men*] In Iſrael, as the following inſtances ſhew. Much more, then all men in other nations.

then Ethan the Ezrahite, and Heman] See on 1 Sam.8.2. Theſe two are mentioned 1 Chron.2.6. and ſaid to be the ſons of Zerah, and ſo may be Ezrahites. Theſe were of the tribe of Judah, and were long before Solomons time; for they were the grand-children of Judah, the fourth ſon of Iſrael, 1 Chron.2.3,6. Their name might continue famous for wiſdom, generation after generation. There were alſo two Levites of theſe names, 1 Chron.15. 17,19. expreſly ſtiled *Ezrahites*, Pſal. 88.1. & 89.1. whom ſome take to be the pen-men of thoſe two Pſalms. At leaſt theſe being very skilfull muſicians, had ſome Pſalms committed to their compoſing or tuning. Of Heman a ſingular commendation is given 1 Chron.25.5. They lived in Davids time, and had a great name for wiſdom. I take theſe to be here meant.

and Chalcol, and Darda, the ſons of Mahol] Two of the like names are mentioned, 1 Chron.2.6. and ſet down as brothers of Ethan and Heman. But another name is here given to the father of Chalcol and Darda: ſo as it ſeems they were ſeveral perſons, yea, and lived in ſeveral ages: namely, Chalcol and Darda, whoſe father was Zerah. But the father of theſe here named was Mahol; And it is probable that they lived in Solomons time, or not long before him. I find no mention of them in any other place.

and his fame was in all nations round about him] Remarkable matters, whether good or bad, are ſoon divulged far and neer.

V. 32. *And he ſpake three thouſand proverbs*] Of theſe ſome may be in the books of Solomon now extant: others, by continuance of time loſt. *Proverbs*, according to the derivation of the word, ſignifieth excellent, eminent ſpeeches; which for the approved and uſeful matter of them are in high account, Prov.1.1.2,3. &c. See the Preface before the Annotations on the Proverbs.

and his ſongs were a thouſand and five] Songs were divine ſentences, acccurately penned, as poems, and fitted to a melodious tune, as the Pſalms, and Canticles.

V. 33. *And he ſpake of trees*] Of all manner of plants that grow out of the earth.

from the cedar-tree that is in Lebanon, even unto the hyſop that ſpringeth out of the wall] A proverbial ſpeech compriſeth all kind of plants under it. See v.25. Exod.11.5. Iſai 1.6. The cedar is the talleſt of trees: See ch.5.6. The herb intended under this word *hyſop* is the leaſt and loweſt of plants. It may be an herb not known to us. By *the wall* may be meant rocky and ſtony places.

he ſpake alſo of the beaſts, &c] The particulars here ſpecified ſhew that Solomon was a great Philoſopher. His parables manifeſted his divine learning; theſe his humane.

V. 34. *And there came of all people to hear the wiſdom of Solomon*] See v.21. Report of Solomons wiſdom filled all the world. Solomons wiſdom is thus ſet forth 1. To commend the greatneſs and excellency of it; 2. To ſhew the vertue and beauty of wiſdom, which allures all of all ſorts unto it; 3. To aggravate their perverſe diſpoſition, who regarded not the wiſdom of him that was wiſer then Solomon, Matt.12.42. Herein was Solomon a type of Chriſts drawing in all nations to the Goſpel.

from all kings of the earth which had heard of his wiſdom] Namely, by common report, or by their Ambaſſadors: for kings themſelves uſe not to go out of their own countrey, Yet the queen of Sheba was ſo taken with the report of his wiſdom, that ſhe her ſelf came to Solomon, ch.10.1.

CHAP. V.

V. 1. AND *Hiram*] 2 Chron.2.3. he is ſtiled *Huram*. A name common to the kings of Tyre.

king] This is added to diſtinguiſh him from another Hiram, ch 7.13.14.

of Tyre] And Sidon too. For the Sidonians were his ſubjects, v.9. Tyre and Sidon are oft joyned together, as Jer.47.4. Zach.9.2. Mat.11.21. & 15.2. Theſe were two ſea-towns, Iſai. 23.1,2. in Phœnicia, bordering upon Galilee, towards Lebanon. The people of theſe countries came in multitudes to Jeſus, Mar. 3. 8. and Jeſus alſo went into their borders, Mar. 7. 24.

ſent] To congratulate the king, and renew a league, v. 11.

his ſervants] Ambaſſadours, which kings and ſtates uſe to ſend one to another, 2 Chron. 32. 31.

unto Solomon] It hath been uſual in all ages for neighbouring Princes to congratulate each other, eſpecially at their firſt coming to the crown. David did the like to Hanun, 2 Sam. 10. 2. Hiram did this the rather to Solomon, becauſe he had notice of that wiſdom which God had given him, and of the many other bleſſings which God had beſtowed on him, v. 7.

for he had heard that they had anointed him king in the room of his father] The great affaires of a kingdom, eſpecially about ſetling of a new king, are ſoon made known to the neighbouring kingdoms.

for Hiram was ever] Heb. *all dayes*. All the time that they lived together.

a lover of David] Ready to do all good offices to him, 2 Sam. 5. 11. Their amity was firm and ſtable; not like the league betwixt Benhadad and Baaſha, 2 Chron. 16. 3, 4. Or betwixt Sennacherib and Hezechiah, 2 King. 18. 14, 17. It was ſetled on ſurer grounds. For it is more then probable that Hiram believed in the God of Iſrael, v. 7. and that upon an intire, inward affection he continued his league with David; and that piety helped on the ſame.

V. 2. *And Solomon ſent to Hiram, ſaying*] 2 Chron. 2. 3. Solomon was many waies moved to ſend to Hiram for thoſe things he did: 1. By that love and league which had been betwixt David and Hiram; 2. By Hirams congratulatory meſſage to him; 3. By that ability which Hiram had to gratifie him in his ſuit; 4. By the like courteſies which Hiram had formerly done to David, 2 Sam. 5.11. 5. By that need which Solomon had of thoſe things he ſent for, and wherewith he could not otherwiſe be ſupplyed; 6. By that uſe whereunto thoſe things ſhould be put, namely, to build an houſe to the name of the Lord. A greater and better uſe there could not be.

V. 3. *Thou knoweſt how that David my father*] See ch. 8. 17.

could not build an houſe] By common report Hiram might know that which Solomon ſaith he here knew. Beſide, there being intire amity betwixt David and Hiram, David might communicate the matter to him; the rather, that Hiram might help Solomon with cedars, and ſuch other things, as being requiſite for Solomons work, were in Hirams nation.

unto the name of the Lord] To his glory, Pſal. 76. 1. The *name of God* is oft put for God himſelfe, Deut. 28. 58. And becauſe God did manifeſt his preſence by ſundry types in the temple, it is called *the houſe of the Lord*, ch. 6. 1. See ch. 8. 16.

his God] See ch. 15. 3.

for the wars which were about him on every ſide] For, firſt, they afforded him not time enough to build ſo magnificent a temple as Solomon did. Secondly, they occaſioned him to ſhed much blood, 1 Chron. 22. 8. David was willing and very deſirous to build an houſe to God: but God would not have him do it, 2 Sam. 7. 5, &c. Solomon therefore ſaith that his father could not build the houſe, in way of apology and defence of his father.

untill the Lord put them] The enemies with whom he had war.

under the ſoles of his feet] This phraſe implyeth a full conqueſt over enemies, Joſh. 10. 24. Pſal 110. 1. Mal. 4. 3. As they who are overcome but live, patiently ſuffer the conquerours to put their feet upon their necks; ſo they who are ſlain in the field, lye on the ground to be trampled on by man and horſe, Iſa. 10. 6. & 63. 3. Zach. 10. 5. Rev. 11. 2.

V. 4. *But now the Lord my God*] See ch. 8. 28.

hath given me] he aſcribeth not his Crown and dignity to the victory which his father David got, nor to his own prudence, nor to the faithfulneſs of thoſe that ſtuck cloſe to him; but to God from whom all promotion cometh, Pſal. 75. 6, 7. and by whom Kings reign, Pro. 8. 15.

reſt on every ſide] From all enemies: a ſetled firm peace. By reaſon hereof he had more leiſure to attend this great work then his father had: and he would not let ſlip ſo fair an opportunity. How he was herein a type of Chriſt, See 1 Chron. 22. 8, 9.

ſo that there is neither adverſary] Who might detain me from this work, or hinder me therein.

nor evil occurrent] The word turned *occurrent* is tranſlated *chance*, Eccl. 9. 11. It ſignifieth any thing that a man meets with, ſtanding in his way, or hindring him in that which he is about. He cals it *evil occurrent*, becauſe it could be nothing but evil that ſhould hinder him; yea in that it hindred him it was evil.

V. 5. *And behold I purpoſe*] Heb. *ſay*. See 2 Chron. 2. 1. & 28. 10. A purpoſe ariſeth from an inward diſcourſe of the mind, Mar. 2. 6. in which reſpect it is turned a *ſaying*. This phraſe, *they ſaid in their heart*, is frequent in ſacred Scripture, Pſal. 14. 1. & 74. 8. Thus his purpoſe was grounded on Gods will and purpoſe, expreſſed indefinitely, without deſigning any particular perſon, Deut. 12. 5, 11. and alſo determinately, expreſſing that ſon of David, whom God would have ſucceed him, 2 Sam. 7. 12, 13. yea alſo expreſſing Solomon by name, 1 Chron. 22. 9.

to build an houſe unto the name of the Lord my God] See v. 3.

as the Lord ſpake unto David my father, ſaying] Gods word and promiſe is a good ground and a great encouragement for one to attempt a thing.

thy ſon whom I will ſet upon thy throne in thy room, he ſhall build, &c.] Solomons eſtabliſhment upon the throne of David, was an evidence that he was the man deſigned to build the temple.

an houſe unto my name] See v. 3.

V. 6. *Now therefore command thou*] For Kings have a power in their own dominions to command their ſubjects and ſervants to do what lawfull thing they require.

that they] Namely the ſervants of Hiram, fit for the worke here intended.

hew me cedar-trees] Theſe were tall, ſtreight, large trees: the wood of them odoriferous, very durable, not knotty, not ſubject to worms, every way fit for building fair. Both long & large beames, and alſo fair broad boards were made out of them. Theſe therefore, as a royal preſent, doth one King ſend unto another, to build him a Palace, 2 Sam. 5. 11. And for theſe doth one King here ſend to another, to build the firſt Temple therewith. And the Jewes after their captivity, by a grant from Cyrus the Perſian monarch, procured cedars from Lebanon, to build the ſecond Temple. God implies, that his houſe was to be built by theſe, in this phraſe, *why build ye not me an houſe of cedars*? 2 Sam. 7. 7.

out of Lebanon] An high, large and goodly mountain, Deut. 3. 25. whereon cedars grew, Pſal. 92. 12. On the North of Judea, bordering on Sidon. Geographers place this Lebanon in Syria, but ſo as it lyeth on the confines of the land of Iſrael, and reacheth from Sidon to Damaſcus in Syria. It appears to have been in thoſe dayes in the dominion of the King of Tyre: becauſe he from thence ſent cedars to David, 2 Sam. 5. 11. and Solomon ſent to him for cedars. There were alſo firr-trees and Algum-trees in Lebanon, 2 Chron. 2. 8.

and my ſervants ſhall be with thy ſervants] This he promiſeth for help; that all the burden might not lye upon the Sidonians. Though Hirams ſervants had beſt skill about the ſeaſon and manner of felling, hewing, ſquaring, and ordering the trees of Lebanon, yet might Solomons ſervants be very helpfull in removing, carrying, and doing other ſervices about theſe trees.

and unto thee will I give hire for thy ſervants] The more to encourage them, and to make them the more diligent, careful, and painful.

according to all that thou ſhalt appoint] Heb. *ſay*. Solomon hereby ſhewed that he was as ready to give as to receive, to recompenſe as to require a kindneſs. Thus he kept his friend from being weary of ſhewing kindneſs.

for thou knoweſt that there is not among us] Neighbouring Kingdoms commonly know what their neighbours can well do, or not.

any that can skill to hew timber like unto the Sidonians] The Sidonians were continually exerciſed in that work, and ſo retained their skill from generation to generation. Their help herein was procured after the captivity, Ezr. 3. 7. Severall countries have their ſeverall abilities.

V. 7. *And it came to paſſe when Hiram heard the words of Solomon*] Not out of the mouth of Solomon himſelfe (for he ſpake not unto him mouth to mouth) but ſent to him, v. 2. as 2 King. 18. 19. Or he ſpake by letter, as 2 King. 19. 14. This is the more probable, becauſe Hiram anſwered in writing, 2 Chron. 2. 11.

that he rejoyced greatly] Hiram was far from an envious diſpoſition ſeeing he rejoyced in anothers good.

and ſaid, bleſſed be] See ch. 10. 8, 9. Such a ſtamp did God ſet upon the gifts which he gave to Solomon, as made this king, the Queen of Sheba, and ſundry others to admire the ſame, and to acknowledge that ſuch gifts muſt needs come from God; and thereupon to give the praiſe to the Lord. So did Jethro, Exod. 18. 9, 10. And Nebuchadnezzar, Dan. 3. 28.

the Lord] Jehovah, who had by ſuch wonders made himſelfe known to be the true God, as the Heathen had knowledge thereof, Deut. 32. 31. Joſh. 2. 11. 2 King. 5. 15. Dan. 3. 28. & 6. 16. 26. Beſides Hiram had this benefit by his amity with David, to know the true God. See ch. 8. 41.

this day] His heart was even then at that preſent filled with the praiſes of God.

which hath given unto David] The love that he did beare to his old friend thus quickned his ſpirit.

a wiſe ſon over this great people] The bleſſing that the Church of God received by Solomon did the more enlarge his heart with rejoycing.

V. 8. *And Hiram ſent to Solomon, ſaying*] He manifeſteth the reality of his entire affection, by granting Solomons requeſt.

I have conſidered] Heb. *heard*. See ch. 3. 21. Upon hearing a matter follows conſideration. It is the property of a wiſe man to conſider what he heareth.

the things which thou ſenteſt to me for] Thoſe mentioned, v. 6.

and I will do all thy deſire concerning timber of cedar] See v. 6.

and concerning timber of firre] Firr-trees alſo grew in Lebanon, 2 King. 19. 23. Muſicall inſtruments were made of firre, 2 Sam. 6. 5. and ſhip-boards, Ezek. 27. 5. Firre was much uſed in the Temple, ch. 6. 15, 34. 2 Chr. 3. 5. It was put to ſuch uſes as Cedar was, Cant. 1. 17. & Zech. 11. 2.

V. 9. *My ſervants ſhall bring them down from Lebanon unto the Sea*] For it was too far to bring ſuch ſtore of timber as Solomon had out of Lebanon, by land-carriages,

and I will convey them by Sea in flotes] He meanes flat-bottomed veſſels, or boords faſtned together and towed with ropes. Word for word, *I will put them in flotes*, *i. e.* I will ſo faſten them together as they ſhall flote upon the water, and be rowed.

unto the place] He meanes Joppa, 2 Chron. 2. 16. Ezra 3. 7. This was an haven-town, Jon. 1. 3. Joſh. 19. 46. Act. 9. 43.

that thou ſhalt appoint me] Heb. *ſend*. *i. e.* by meſſage or letter declare the particular place.

and will cauſe them to be diſcharged there] There my men ſhall leave them with thy ſervants, that they may be diſcharged of them.

and thou ſhalt receive them] By thy ſervants.

and thou ſhalt accompliſh my deſire] He deſires a recompenſe, as for the commodities, ſo eſpecially for his ſervants paines.

in giving food] Heb. *bread*. *i. e.* all manner of proviſion, as v. 11. See ch. 4. 22. Although Tyrus was ſtored with all manner of Merchandizes brought from other countries, Ezek. 27. 3. &c. Yet the land was but barren, and brought not forth proviſion enough for it ſelfe. It was nouriſhed by Herods country, Acts 12. 20. Therefore Hiram here deſired food. The like recompenſe was given to them many hundred yeares after this, Ezra 3. 7. The ordinary Merchandize which from Iſrael was carried to Tyre, was wheat, honey, oyl, Ezek. 27. 17. which ſheweth that Tyre wanted theſe commodities, and that the Jewes were able to furniſh them therewith.

for my houſhold] both himſelfe, and his whole Court. See ch. 4. 7.

V. 10 *So Hiram gave Solomon Cedar-trees, and Firre-trees*] Things juſt and equall in themſelves, needful and uſeful to him that deſireth them, being in the power of him of whom they are deſired, upon valuable conſideration and recompenſe, are ſoon granted, and that to the full, betwixt friends. Of Cedar-trees ſee v. 6. and of Firre-trees, v. 8.

according to all his deſire] So much he expreſly promiſed, v. 8. and in performing his promiſe he ſhews himſelf faithfull.

V. 11. *And Solomon gave Hiram*] Solomon ſhews himſelfe friendly and faithful to Hiram, as well as Hiram did to him. Friends will fairly deale one with another.

twenty thouſand meaſures] Heb. *Cors*. See ch. 4. 22.

of wheat, for food to his houſhold] There is a far greater quantity promiſed 2 Chron. 2. 10. But that might be for his houſhold and workemen too, and this for his houſhold only. Or here Synecdochically one kind may be put for the reſt. There are promiſed *twenty thouſand meaſures of beaten wheat*. By *beaten wheat* he meaneth ſuch wheat as was beaten out of the ear, and ſevered from the chaff. We call it *clean wheat*. This made it to be a better preſent and a lighter carriage. Iuſt ſo much wheat is here given. But there is alſo promiſed *twenty thouſand meaſures of barley*: Here he may comprize the barley under the wheat, and intend twenty thouſand meaſures of each. Or otherwiſe, the twenty thouſand meaſures of barley might be for the workmen, and the wheat for the houſhold. The like may be ſaid of the *twenty thouſand baths of wine* promiſed 2 Chron. 2. 10 but not here mentioned. There alſo mention is made *of twenty thouſand baths of oyle*, and here of but *twenty meaſures*. Now one meaſure (which in Hebrew is *Cor*) contained ten baths. The *twenty meaſures* then make but two hundred baths. Theſe twenty meaſures or two hundred baths were of pure oyl, and for Hirams houſhold: The reſt might be of ordinary oyl, and for the workmen.

and twenty meaſures of pure oyl] Heb. *beaten oyl*. *i. e.* the oyl of Olives well beaten and firſt coming out from the preſſe, which uſeth to be the cleareſt and freeſt from dregs or lees. Theſe two epithets, *beaten*, *pure*, are put together, as Exod. 27. 20. Such kind of oyl was uſed in ſacrifices, Exod. 29. 40. Numb. 28. 5.

thus gave Solomon to Hiram yeare by yeare] ſo long as Hirams men continued to labour for Solomon.

V. 12. *And the Lord gave Solomon wiſdom*] ch. 3. 12. See ch. 4. 29.

as he promiſed him] This is an inſtance of Gods faithfulneſs; for faithful is he that promiſeth, Heb. 10. 23.

and there was peace between Hiram and Solomon] This ſheweth that that which the Pſalmiſt mentioneth, Pſal. 83. 7. of the inhabitants of Tyre being enemies of Iſrael, is not to be taken of Davids or Solomons time, but of future time. For Tyrus afterwards *remembred not the brotherly covenant*, Amos 1. 9. and ſhee *ſaid againſt Jeruſalem, Aha, ſhee is broken*, &c. Ezek. 26. 2. &c.

and they two made a league together] They renewed that league that had been betwixt David and Hiram.

V. 13. *And King Solomon raiſed a Levie*] Heb. *tribute of men*. For the men yeelded up themſelves as a kind of tribute to the King, to be diſpoſed of by him.

out of all Iſrael] If true Iſraelites were here meant, then they might be artificers, ſuch as had skill in ſquaring timber and ſtones, and might be joyned with the Sidonians in ſuch works as they did.

and the levie was thirty thouſand men] Two thouſand and five hundred might be choſen out of each of the twelve tribes: Or elſe out of ſome tribes more might be choſen, out of others fewer. Or this may be taken of aliens that were diſperſed up and down in Iſrael, ch. 9. 21.

V. 14. *And he ſent them to Lebanon ten thouſand a moneth by courſes*]

ſes] That they might have ſome time to be at their own houſes, and not be overwearied with continual labour.

a moneth they were in Lebanon, and two moneths at home] The time of their being at home was double to their being abroad at work: for they might have wives, children and families to tend. Of thoſe that joyned with the Sidonians, there were but an hundred together at once.

and Adoniram was over the levie] Of this Adoniram ſee ch. 4. 6. He had the charge of making this levie of men, of providing for them, and orderng their places and tasks.

V. 15. *And Solomon had threeſcore and ten thouſand that bare burdens*] Theſe were aliens, 2 Chron.2. 17, 18. Thus ſervile and toylſome works were laid on them.

and foureſcore thouſand hewers in the mountains] They were hewers both of timber and ſtone. Of hewers of timber ſee Iſa. 10. 15. Of hewers of ſtone 1 Chron. 22. 2.

V. 16. *Beſide the chief of Solomons officers, which were over the work, three thouſand and three hundred*] There is mention of three thouſand and ſix hundred 2 Chr. 2.2. The three hundred over-reckoned were overſeers of the officers. Or elſe there might be three thouſand and three hundred over hewers of ſtone, and three hundred over hewers of timber. Or there might be three hundred extraordinary, in caſe any of the ordinary ſhould fail by ſickneſs, death, or any other way.

which ruled over the people that wrought in the work] Where there are multitudes of workmen there is great need of many overſeers to keep them to their work, and in good order.

V. 17. *and the King commanded*] Solomon himſelfe had his eyes and hands about this work to order the weighty things therein.

and they brought great ſtones, coſtly ſtones, and hewed ſtones] Heb. *ſtones of cutting*. Such as were fit to be cut, hewed and ſquared. So 1 Chron. 22. 2. Three ſorts of ſtone are mentioned; 1. *Great*, that they might lie more ſure. For ſmall ſtones are ready to fall one from another. 2. *Coſtly*, or *pretious*: for the Hebrew word ſignifieth *pretious*, and ſo is tranſlated Iſai.28.16. 3. *Hewed*, i. e, ſquared, and every way fitted to lie cloſe and firm. And hence it is that *neither hammer, nor ax, nor any tool of Iron was heard in the houſe while it was in building*, ch. 6. 7.

to lay the foundation of the houſe] Though theſe ſtones were hid in the earth, yet Solomon would ſpare no coſt, but have them every way of the beſt ſort, & every way fit for ſuch a glorious fabrick as was to be erected. Thus as the whole Temple didſet out the whole myſtical body of Chriſt, which is his Church; So the foundation here mentioned did fitly typifie the foundation of the Church, which is Chriſt, 1 Cor.3.10, 11. yea and that foundation alſo which the Apoſtle ſetteth out in theſe words, Eph.2.20. *Ye are built upon the foundation of the Apoſtles and Prophets, Jeſus Chriſt himſelfe being the chief cornerſtone*. This is the foundation whereof the Prophet ſpeaks, Iſai.28.16.

V. 18. *And Solomons builders, and Hirams builders did hew them*] Though they were of two nations, yet willingly they joyned together in this great worke, which was in ſpeciall manner the Lords. Thus ſhall Jewes and Gentiles build up the Church of God.

and the ſtone-ſquarers] Or, *Giblites*. Theſe were inhabitanss of Gebal, Ezek.27.9. neer to Sidon, and were artificiall ſtone-cutters. The Hebrew word from whence this title *Giblite* is derived, ſignifieth *to terminate* or limit a thing. Now Maſons uſe to limit their ſtones to ſuch a proportion as they may be even one with another in a building. The tranſlators therefore taking the word appellatively, tranſlate it *ſtone-ſquarers*: Others, *Maſons*. In the Syriack the word ſignifyeth *to form* or *faſhion*; which in general makes to the ſame purpoſe. Theſe Giblites, as the Sidonians before mentioned, were heathen: Yet becauſe they were skilful in their workmanſhip, they were uſed about the holy temple. Thus abilities of men out of the Church may lawfully be uſed for helping on the good of the Church. See on Pſal.83.7. Joſh.13.5.

and they prepared timber and ſtones to build the houſe] Preparation is of ſingular uſe before any great and weighty work.

CHAP. VI.

Verſ. 1. AND *it came to paſſe*] 2 Chron.3.1. By Divine providence it fell out that there ſhould be ſo fit a ſeaſon for builidng ſuch an houſe as the Temple was. Till Solomons time Iſrael was ſubject to many changes: David had ſubdued all enemies round about, and ſetled peace in Iſrael. Thus that which is here ſet down came to paſs.

in the four hundred and fourſcore yeer] Forty of theſe were ſpent in the wilderneſs, Numb.14.33. ſeventeen under Joſhua, fourty under Othniel, Judg.3.11. fourſcore under Ehud and Shamgar, Judg. 3.30. fourty under Deborah, Judg.5.31. fourty under Gideon, Judg.8.28. three under Abimilech, Judg.9.22. three and twenty under Tolah, two and twenty under Jair, Judg. 10.2, 3. ſix under Jephthah, ſeven under Ibzan, ten under Elon, eight under Abdon, Judg.12.7, 9, 11, 14. twenty under Sampſon, Judg.15.20. fourty under Eli, 1 Sam.4.18. fourty under Samuel and Saul, Act.13.21. fourty under David, 2 Sam.5.4. four under Solomon.

after the children of Iſrael were come out of the land of Egypt] Then the Iſraelites began to be a free People, and a nation of themſelves; therfore the computation of times in that State began from thence.

in the fourth yeer of Solomons reign over Iſrael] In the former years of his reign he prepared and fitted all manner of materials for the work.

in the moneth Zif] The Jewes began the year about the ſpring-Equinoctial. Their firſt moneth was called *Abib*, Exod.12.2. & 13.4. This name ſignified the *ſpring*. Their ſecond moneth was called *Zif*, as here in this verſe, & v. 37. *Zif* ſignifieth *brightneſs*: Then are plants in their chiefeſt ſplendor. Their ſeventh moneth was called *Ethanim*, ch.8.2. which ſignifieth *ripeneſs* or *ſtrength*. Then fruits are at their ful ripeneſs & ſtrength. Their eight moneth they called *Bul*, v.38. *Bul*, ſignifieth *fading*. Then is the fal of leaves. Theſe four are without queſtion Hebrew names. There are two other which have an hebrew notation; but becauſe there is no mention of them till after the returne of the Jewes from their captivity, they are ſuppoſed to be Chaldee names. The one is *Chiſleu*, which is counted the ninth moneth, Zech.7.1. Neh.1.1. This title ſignifieth *variable* or *tempeſtuous*. So uſeth the weather to be in that moneth, Beſides *Cheſil* is put for *Orion* Job.9.9. & 38.31. Amos5.8. a ſtar which riſing in this moneth cauſeth great tempeſt. The other is *Sebat*, Zech.1.7. which ſignifieth *a dry ſtick*, or *ſtaff*. And in this moneth are trees very dry. There are five other names of moneths uſed in the hiſtory of the Jewes after their captivity, as *Niſan*, Neh. 2.1. *Sivan*, Eſth. 8.9. *Elul*, Neh.6.15. *Tebeth*, Eſth.2.16. *Adar*, Ezr.6.15. Of all theſe ſee thoſe diſtinct places. Theſe are all the names of moneths which are mentioned in ſacred Scripture. To the ſeven Chaldee or Perſian names before mentioned five more are added in other Authors, as *Ajar*, *Tamuz*, *Ab*, *Tiſri*, *Marcheſuan*. The order of theſe Perſian names was this; 1 Niſan, 2 Ajar, 3 Sivan, 4 Tamuz, 5 Ab, 6 Elul, 7 Tiſri, 8 Marcheſuan; 9 Chiſleu, 10 Tebeth, 11 Sebat, 12 Adar. The ordinary reckoning of moneths in ſacred Scripture was by numerall diſtinctions; as *the firſt*, *the ſecond*, *the third*, &c.

which is the ſecond moneth] In the firſt moneth the Paſſeover was celebrated, Ex. 12.3. In the very beginning of this ſecond moneth even the ſecond day *Solomon* ſet upon this great work, 2 Chr.3.2.

that he began to build] Heb. *built*. He laid the foundation.

the houſe of the Lord] i. e. the Temple. See on v.2. Of the place where this Houſe was built, ſee 2 Chron.3.1.

V. 2. *And the houſe which King Solomon built for the Lord*] For the worſhip of the Lord, and the honour of his name, in which reſpect it is called *the houſe of the Lord*, v. 1.

the length thereof] From Eaſt to Weſt. Of the difference betwixt the Temple and the Tabernacle, ſee 1 Chron. 22.5.

was threeſcore cubits] A cubit is the ſpace from the elbow to the top of the middle finger, which of an ordinary mans ſtature is eighteen inches. It is ſuppoſed that the ſacred cubit, ſtiled *a great cubit*, Ezek.4.18. after which the Tabernacle and Temple were built, was one and twenty inches, or two foot long at the moſt: For it was a cubit and a hand breadth, Ezek.43.13. See on Deut.3.11.

and the breadth thereof twenty cubits] Which was a third part of the length.

and the height thereof thirty cubits] This is to be reckoned from the pavement to the upper ſieling. The meaſures here ſet down ſhew that this was a very large edifice, an hundred and twenty foot long, and fourty foot broad, taking a cubit in the largeſt ſize, for two foot. But larger edifices have in ſundry ages and places been erected. We read of a temple built at Epheſus 425 foot long, and 220 foot broad. Yet for coſtly and choice materials, for curious and exact workmanſhip, for ſpiritual imployment, and for myſtical ſignification, never was there the like Edifice in the world to this of Solomons.

V. 3. *And the porch before the temple of the houſe*] This was no part of the fore-mentioned houſe, but added to the open end thereof for a more ſtately entring into it.

twenty cubits was the length thereof] From North to South, all along the end of the Temple.

according to the breadth of the houſe] See v.2.

and ten cubits was the breadth thereof before the houſe] Thorow this porch was the paſſage into the Temple. The height of it far exceeded the height of the Temple; for it was ninety cubits higher, 2 Chr.3.4. It hath been the manner of building fair Edifices to make the entrance much higher then the reſt of the building.

V. 4. *And for the houſe he made windows of narrow lights*] Or, *windows broad within and narrow without*; or *skewed* and *cloſed*. The windows were narrow without, to keep out the weather; and broad within, to diffuſe the light.

V. 5. *And againſt the wall of the houſe*] Or, *upon*; or, *joyning to*. There were two thick wals that compaſſed the houſe about, for the ſtrength thereof. Betwixt theſe wals were chambers built for the Prieſts and Levites uſe, and for the treaſure of the Temple, which was, of firſt-fruits, tithes, free-offerings, and the like, 1 Chr.28.11. 2 Chr.31.11, 12. Ezr.8.29. Neh.10.37, 38, 39. & 13.5. Ezek.42.13. The Tabernacle afforded no ſuch chambers, yet the Prieſts and Levites had tents about the Tabernacle which ſerved them for like purpoſes, Numb.3.38.

he built chambers] Heb. *floors*. The floors were the under-part of the chambers, and by a *Synecdoche* are put for the whole.

round about] The Temple.

againſt the walls of the houſe] Theſe latter words are added as a more full expreſſion of the former.

both of the Temple] The outward and larger part of the houſe, where all ſorts of Prieſts did their ſervice, v.17.

and of the Oracle] The innermoſt part: whereinto the high Prieſt onely, and that but once a yeer, might enter. It was called *the Oracle* becauſe there God uſed to deliver Divine anſwers or Oracles, Levit.16.2. Exod.30.6. This Oracle was at the Weſt-end of the Temple.

and he made chambers] Heb. *ribs*. For as ribs compaſs a body, ſo did theſe chambers the Temple.

V.6. *The nethermoſt chamber was five cubits broad*, &c.] The chambers were three ſtories high, one over another. And as they were higher, they were alſo wider; for the walls were thickeſt at the bottom: the higher they aſcended, the thinner they were, and the ſpace betwixt them the wider. Every chamber was of one height, namely five cubits, v.10.

for without in the walls of the houſe he made narrowed reſts] Heb. *narrowings*, or, *rebatements*. At the floor of the middle chambers there was a rebatement in the wall, a cubit thick; and at the floor of the higheſt chambers ſuch an other rebatement. On theſe rebatements the beams of the chambers were laid.

round about] See v.5.

that the beams ſhould not be faſtned in the walls of the houſe] That no holes ſhould be made in the wall for the ends of the beams to be put into.

V.7. *And the houſe when it was in building was built of ſtone*] Namely the walls thereof round about were onely of ſtone. But wood alſo was uſed for beams and other like purpoſes, ch.5.18.

made ready before it was brought thither] This is premiſed as a reaſon of that which follows.

ſo that there was neither hammer, nor ax, nor any tool of iron heard in the houſe, while it was in building] Theſe are all ſuch inſtruments as in their uſe make a noyſe. The mentioning of theſe doth not neceſſarily imply that ſuch inſtruments as were uſeful to make the ſtones and timber lye firm, might not be uſed. That no inſtrument was heard in the building, was for the honour of the Temple, and alſo for typical ſignification, in relation to the Church both on earth and in heaven: To the Church on earth, to ſhew that ſchiſmes, contentions and all manner of jars (which are as the knocking of iron inſtruments) muſt be avoided: To the Church in heaven, to ſet out the quiet and peaceable ſtate thereof. As the ſtones and timber were hewen in the mountains, and fitted for the Temple, to be there laid without knocking; ſo Saints are here in this world prepared for heaven, that there they may enjoy reſt and glory.

V.8. *The door for the middle chamber*] Or, *middle ſtory*.

was in the right ſide of the houſe] Heb. *right ſhoulder*. For the ſide of the houſe was as a ſhoulder to ſupport it. As they went into the Temple, the right ſide was the North; for the entranee was at the Eaſt-end. In Ezek. 41.11. mention is made of two doors, one towards the North, and another towards the South.

and they went up with winding ſtairs] Theſe ſtairs went up from the bottom to the uppermoſt ſtory; and ſo by them they had a paſſage into all the three ſtories.

into the middle chamber] Or, *ſtorie*.

and out of the middle into the third] Thus they went from one ſtory to another.

V.9. *So he built the houſe and finiſhed it*] He ceaſed not to go on with his work till he had perfected the ſame.

and covered the houſe] The top or roof of it.

with beams and boords of Cedar] Or, *the vault-beams, and the ſielings with Cedar*. This muſt needs be meant of the inward part of the roof. For boords of Cedar could not long keep off the weather. The Temple was queſtionleſs covered over theſe with lead. Of Cedar ſee ch.5.6.

V. 10. *And then he built chambers againſt all the houſe*] On both ſides thereof: yea and about the Oracle, v.5. whereinto there was no entrance from without.

five cubits high] Thus three ſtories of chambers made fifteen cubits in height: ſo as above theſe chambers there was room enough for windows to let light into the Temple, which was thirty cubits high, v.2.

and they reſted on the houſe with timber of Cedar] The beams whereon thoſe chambers were built, did lie on the narrowed reſts mentioned v.6.

V.11. *And the word of the Lord came to Solomon, ſaying*] It came to him by the meſſage of ſome Prophet: For God himſelf appeared to him but twice, ch.9.2. & 11.9.

V.12. *Concerning this houſe which thou art in building*] This phraſe ſheweth that God made this promiſe to Solomon before the Temple was fully finiſhed, and that it is not here inſerted by way of anticipation, as if it were the ſame promiſe that is mentioned ch. 9.4,5. God would hereby encourage him, even while he was in the work, to go on therein cheerfully.

if thou wilt walk in my ſtatutes, &c.] See c.2.3. Gods promiſes have their proviſoes. See ch.8.25. By this proviſo God draws Solomons mind from a ſuperſtitious confidence in the external work, and intimateth that he had more reſpect unto his faithful obedience to his Word then unto that glorious building, ch.9.6,7,8,9.

then will I perform my word unto thee, which I ſpake unto David thy father] 2 Sam.7.13. 1 Chr.22.10. It much lyeth in children themſelves, to partake of the promiſes made to their parents for the good of their poſterity.

V.13. *And I will dwell among the children of Iſrael*] As a tender father and provident maſter I will abide among them; and they ſhall have aſſured evidence of my gracious preſence, Lev.26.11,12. 2 Cor.6.16.

and will not forſake] This negative, as it addeth a confirmation to the former affirmative, ſo it implyeth a perpetual confirmation of Gods grace and favour to his people.

my people Iſrael] Thoſe whom before God ſtiled *children of Iſrael* in relation to their old father Jacob, he here ſtileth *his people* in relation to himſelf, becauſe he had choſen them to be his Church, Exod. 19.5,6.

V.14. *So Solomon built*, &c.] See v.9. This repeating of the ſame matter twice ſheweth that God himſelf took ſpecial notice thereof, and would have others alſo ſo to do.

V.15. *And he built the walls of the houſe within*] He fieled the walls, or, as we uſe to ſpeak, he wainſcoted them: for this was the innermoſt viſible building of the houſe. The building of ſtone could not be ſeen within, all being covered over with the fieling.

with boords of Cedar] See ch.5.6.

both the floor of the houſe] This was laid with Cedar-boords, as now moſt uſe to lay their floors with firr-boords.

and the walls] Or, *from the floor of the houſe unto the walls*, &c. and ſo v. 16. The meaning is, that the houſe was fieled with Cedar-boords on the walls from the bottom to the top.

and he covered them on the inſide with wood] Namely, with Cedar. This he did, becauſe he intended to overlay all with gold, v.22. and to carve knops thereon, v.18. neither of which could ſo well have been done on the ſtone-wall.

and covered the floor of the houſe with planks of firr] It was requiſite that the boords of the floor ſhould be much thicker then the fieling of the walls: wherefore he provided planks for the floor. Of firr-trees ſee ch.5.8.

V.16. *And he built twenty cubits on the ſides of the houſe*] The *houſe* here meant was the Moſt holy place, which being twenty foot ſquare every way, he fieled it on all the walls from bottom to top: for ſo much he intends by *building*, as v. 15.

both the floor and the walls with boords of Cedar] The floor of the Moſt holy place was of better boords then the floor of the Holy place. That was floored with Cedar, this with firre, to ſhew that the glory of the triumphant Church is greater then of the militant.

he even built them for it within] He prepared and fitted them for it.

even for the Oracle] See v.5.

even for the moſt holy place] Heb. *Holy of holies*. By this phraſe he ſhews what he meant by *the Oracle*. This doubling of the word doth much amplifie the excellency of the place. So *heaven of heavens*, ch.8.27. Pſal.148.4. See ch.8.13. This Holy of holies was a type of the heaven of heavens, Heb. 9.11,24. which is the moſt holy place that ever was. The innermoſt part of the Temple was ſo ſtiled for diſtinction from that other part which was ſtiled *the holy place*, ch.8.8.

V.17. *And the houſe, that is, the Temple before it*] Both theſe words are ſynecdochically uſed. For *houſe*, being a general word, is here put for that particular houſe which is called *the houſe of God*; and *Temple*, comprizing under it ſundry parts, is here put for one of them, namely *the holy place*, ch.8.8.

was fourty cubits long] The houſe which Solomon built is ſaid ver. 2. to be threeſcore cubits in length, but there *the houſe* is put for both the parts, the Holy, and Moſt holy place; here only, for the Holy place.

V.18. *And the Cedar of the houſe within*] i. e. of the inner part of the houſe.

was carved with knops] Or, *gourds*. So is this word tranſlated 2 King.4.39.

and open flowers] Heb. *openings of flowers*. Such knops and open flowers as were here carved in wood, were alſo caſt in braſs, ch.7, 24. When flowers are open they are the larger and fairer; and therefore they were carved open.

all was cedar] i. e. All the wall every where was covered with cedar.

there was no ſtone ſeen] This ſhews the reaſon of the former phraſe.

V.19. *And the Oracle*] See v.5.

he prepared in the houſe within] In the uppermoſt and innermoſt part of the Temple, which was at the Weſt-end, contrary to our Chancels; which uſe to be in the Eaſt-end of the Church.

to ſet there the ark] Other things alſo were in the Moſt holy place, Heb. 9.4,5. But this was the moſt principal end for which the Oracle was made. Some of the other things appertained to the Ark, and ſo may be compriſed under it, as the Propitiatory or Mercy-ſeat, which was the cover of the Ark, Ex.25.17. See 1 Chr.28.11.

and the glorious Cherubims: they ſhadowed it over, Ex. 25.18. The rings and ſtaves were in former times to bear the Ark, Ex.25.12,&c. The pot of Manna and Aarons rod were monuments of Gods ſpecial providence. The Ark it ſelf was the chiefeſt evidence of Gods preſence, 1 Sam.4.3,5,7,22. and the moſt principal type of Chriſt. Among and above other types the Jews had this in higheſt account. The word tranſlated *Ark*, in Hebrew is ארון *Aron*, which is put for a *coffin*, *coffer*, or *cheſt*. The coffin whereinto Joſephs dead body was put, is ſo ſtiled Gen.50.26. The cheſt whereinto that money was put which was gathered for repairing the Temple, is alſo ſo ſtiled 2 King. 12.9. This ſhewed that all the counſels of God, all the love and favour of God, all that God accounteth pretious, are treaſured up in Chriſt; even as in a mans coffer or cheſt his Jewels, Plate, Coyn, Treaſure, and whatſoever he hath in ſpecial eſteem, uſeth to be put. Such a coffer or cheſt ſhall be in the houſe where he dwelleth, in the chamber where he lyeth, even by his beds head. For *where a mans treaſure is, there will his heart be alſo*, Matth.6.21. Thus *in Chriſt are hid all the treaſures of God*, Col.2.3. Chriſt is *the ſon of his love*, Col.1.13. Chriſt is *his elect in whom his ſoul delighteth*, Iſa.42.1. Chriſt is *ever at Gods right hand*, Heb.10.12. Therefore the Ark, that type of Chriſt, is here in Gods houſe in the innermoſt part thereof.

of the Covenant of the Lord] See ch. 3.15.

V.20. *And the Oracle in the fore part*] Namely in the fore part of the Temple, which was the uppermoſt part thereof.

was twenty cubits in length] This was half the length of the Holy place, v.17.

and twenty cubits in breadth] This was the full breadth of the Temple.

and twenty cubits in the height thereof] Though the whole Temple were thirty cubits high, v. 2. from the foundation to the top, yet there being ſteps whereby they aſcended out of the court into the porch, and out of the porch into the Holy place, and out of the Holy place into the Moſt holy place, there might remain but twenty cubits betwixt the floor and top of the Oracle: Or there might be an inner roof covering the Oracle below the common roof which was over all the houſe; and thus betwixt the floor of the Oracle and that inner roof thereof there might be but twenty cubits in height,

and he overlaid it with pure gold] Heb. *ſhut up*. That which was thorowly refin'd and laid up eſpecially for that purpoſe, 1 Chr.28.18. & 29.3,4. 2 Chron.3.6. See ch.9.28. This was not gilt, but overlaid with plates of gold.

and ſo covered] In like manner the Altar was covered, being overlaid with plates of gold.

the Altar] For incenſe, v. 22.

which was of Cedar] It was firſt made of Cedar-boord, then plates of gold laid over it. In this reſpect it is called *the Altar of gold*, ch.7.48. The Altar which Moſes made was of Shittim-wood, Ex.30.1. which in largeneſs, ſmoothneſs, laſtingneſs, and other ſuch properties was like Cedar.

V.21. *So Solomon overlaid the houſe within*] Namely the Moſt holy place.

with pure gold] See v.20.

and he made a partition] This partition divided the Moſt holy place from the Holy place.

by the chains of gold before the Oracle] Theſe chains were to hold up the vail whereby thoſe two places were divided, 2 Chron.3.14, 16.

and he overlaid it with gold] There were Cedar-boords wherewith alſo the foreſaid partition was made, and theſe were overlaid with plates of gold.

V.22. *And the whole houſe he overlaid with gold*] He means both the Holy and Moſt holy place.

untill he had finiſhed all the houſe] He left no part thereof uncovered with gold.

alſo the whole altar, that was by the Oracle, he overlaid with gold] The Altar of incenſe is here meant, as v. 20. This was ſet in the Holy place, Exod.40. 26. cloſe by the entrance into the Moſt holy; and it was overlaid with gold on the top, ſides, horns, and every where elſe. So was the Altar of Incenſe which Moſes cauſed to be made, Exod. 37. 26. This Altar typified the perſon of Chriſt: The wood whereof it was made, his Humanity; the gold, his Deity; the Incenſe offered thereon, his Interceſſion. See ch.9.25.

V.23. *And within the Oracle he made two Cherubims*] A Cherub was a repreſentation of a young man with wings. The image of a man ſets out their underſtanding; the wings, their ſpeed and ſwiftneſs. Cherubims were Angels, Gen.3.24. theſe here were carved ſtatues. As in the Tabernacle there were two Cherubims of maſſie gold, and ſundry others wrought in the curtains and vail, Ex.36.8,35. ſo in the Temple there were theſe two great Cherubims more, and many other graven on the wals, on the doors, v.29,32.35. and on the baſes, chap. 7.29,36. All theſe ſet out the multitudes of Angels in Churches, as Eph. 3.10. See Exod. 25.18.

of Olive-tree] Or, *oylie*. Heb. *trees of oyl*. This kind of wood was hard, firm and laſting, and ſo fit to make ſuch ſtatues as theſe Cherubims were, and to be for poſts and doors, ver. 31.,33. Theſe Cherubims were very great, like Giants, and thereupon the ſubſtance of them was of wood, whereas thoſe which Moſes made, being far leſs might better be of beaten gold, Exod. 25.18. Theſe Cherubims covered the Cherubims of Moſes, 2 Chron. 3.10,11, 12,13.

and ten cubits high] This meaſure ſhews that they far exceeded the Cherubims of Moſes.

V. 24. *And five cubits was the one wing of the Cherub*, &c.] The breadth from the uttermoſt part of their two wings was as much as their height. The body of a Cherub was comprehended under the wings, ſo as the two wings together with the thickneſs of the body made ten full cubits.

V. 25. *And the other Cherub was ten cubits*] So as each of them being ten cubits a piece, they reached from one wall of the Oracle to the other, which was twice ten cubits.

both the Cherubims were of one meaſure] One as tall as the other, and one as broad in bulk and wings as the other.

and of one ſize] Thus were they every way uniform; which is a great grace in things ſtanding together, and put to the ſame uſe. Thus are the two ears, eyes, arms, hands, thighs, legs, and feet in a mans body. The Angels are every way unanimous. O what a comely thing would it be for Miniſters of Chriſt to be unanimous and uniform, 2 Cor. 12.18. and for other Chriſtians alſo, Pſal.133.1. Act.2.46.

V. 26. *The height of one Cherub was ten cubits*] See v. 23. It reached up but to half the height of the Oracle, which was twenty cubits high.

and ſo was it of the other Cherub] See v.25.

V.27. *And he ſet the Cherubims within the inner houſe*] the Moſt holy place, which being within the Holy place, is therefore called *the inner houſe*, 2 Chr.3.12.

and they ſtretched forth the wings of the Cherubims] The workmen made them ſo far to ſtretch. Or, *the Cherubims ſtretched forth their wings*, Ex.25.20.

ſo that the wing of the one touched one wall,&c.] Thus they reached from one end of the Oracle to the other.

V.28. *And he overlaid the Cherubims with gold*] As he had done the Incenſe-Altar before, v.22.

V.29. *And he carved all the walls of the houſe round about with carved figures of Cherubims*] See v.23.

and Palme-trees] Theſe kind of trees, at leaſt the boughs of them, were uſed to ſet out Peace; and therefore were ſet on the walls of the Temple.

and open flowers] See v. 18.

within and without] If this be applyed to the partition betwixt the Moſt holy and Holy place, it ſignifieth both ſides thereof: or otherwiſe it may be taken for the walls within and without the Oracle.

V.30. *And the floor of the houſe*] See v.15.

he overlaid with gold] See v.20.

within and without] See v.29. Here this phraſe is taken of the floor within and without the vail of the Oracle.

V.31. *And for the entring of the Oracle he made doors of Olive-trees*] See v.23.

the lintel and ſide-poſts] He means the two ſide-poſts for the door to hang and fall upon, and the tranſome over them.

were a fifth part of the wall] Or, *fifth ſquare*. Theſe were four cubits, which is the fifth part of twenty cubits. See v.20. Each ſide was four cubits. The door had two leaves, and each leaf had two foldings, as v.34.

V. 32. *The two doors*] Or, *leaves of the doors*.

alſo] As well as the poſts.

were of Olive tree] See v.23.

and he carved upon them carvings of Cherubims, &c. See v.29.

and open flowers] Heb. *openings of flowers*.

and overlaid them with gold] See v.20.

and ſpread gold, &c.] There was nothing in either part of the Temple which was not overlaid with gold. And the ſame curious carvings which were on the ſides of the houſe, were alſo on the doors: they were every way uniform, v.29.

V.33. *So alſo made he for the doors of the Temple poſts of Olive-tree*] *The Temple* here is taken for the Holy place: and the matter of the doors hereof was ſuch as of the doors of the Oracle.

a fourth part of the wall] Or, *four-ſquare*. If this be taken for the fourth part, the doors of the Temple were larger then the doors of the Oracle. Theſe being the fifth part v.31. of twenty cubits, were four cubits; thoſe being the fourth part, were five cubits.

V.34. *And the two doors were of firre-tree*] See ch.5.8. Firr-trees not being every way ſo excellent as Olive-trees, the Olive-tree was uſed about the Moſt holy place.

the two leaves of one door were folding,&c.] By this means the paſſage was the larger.

V.35. *And he carved thereon*,&c.] See v. 29.

fitted upon the carved work] i. e. beaten ſo cloſe to the carved work as every part of the ingraven was diſtinctly diſcerned through the gold.

V.36. *And he built the inner court*] Solomon built the Temple anſwerable to the Tabernacle, as in ſundry other reſpects, ſo in adjoyning a Court thereunto. Of the Court which Moſes added to the Tabernacle, ſee Exod.27.9,&c. That Court was far greater then the Tabernacle; ſo was the Court which Solomon here built, far larger then the Temple. The word *Court* in the ſingular number may ſeem to imply that there was onely one Court: but by a Synecdoche the ſingular number is put for the plural; or elſe that Court was divided into two or more Courts. *Courts* in the plural number are in other places mentioned, as 1 Chr.23.28. & 28.6. There is expreſs mention made of two Courts, 2 King. 21. 5. & 23.12. So much alſo is here implyed under this note of diſtinction *inner*: For it is a relative word, and hath relation to an *utter*, Ezek.10.3,5. Or *outward*, Ezek.40.19,20. This inner Court was next to the Temple. It was alſo called the *higher* Court, Jer.36.10. For the Temple and all the Courts appertaining thereunto were built on the ſide of an hill. The Temple on an higher part of the hill then the Courts, and the Inner Court on an higher part then the utter; that ſo they that were in the firſt entrance, or loweſt place, might ſee what was done in the upper places. That which here and in ſundry other places is called *the inner Court* is ſtiled *the Court of the Prieſts*, 2 Chron.4.9. For therein Prieſts and Levites did their ordinary ſervices. The other Court is called *the great Court*, 2 Chron.4.9. For as the inner Court was greater then the Holy place, ſo the utter Court was greater then the inner. Into the great Court came the people; thither they brought all their offerings; and there the Prieſt took them at their hands, Deut.12.11. Thither they aſſembled to be inſtructed in the Law of God, Ezr.10.9. and there they ſtood while the Prieſts were offering their ſacrifices, yea and while they offered incenſe in the Holy place: and there they uſed to pray, Lu.1.10. there alſo the word was uſually preached to them, Act.3.10,11.&5.12. In this Court was the great braſen Altar, whereof ſee 2 Chr.4.1. This was placed by the entrance into that Court out of the peoples Court, that ſo the people might the better ſee the ſacrifices offered thereon. For when a ſolemn ſacrifice was offered, the people in a ſemicircle ſtood round in their own Court next to the Prieſts, and ſo were ſaid *to compaſs the Altar*, Pſal.26.6. In this Court alſo was the great Sea, the ten Lavers, and all other holy utenſils that were of braſs. Many Jewiſh and Chriſtian Expoſitors make three Courts, namely the Prieſts Court, the Peoples Court, and the Womens Court. Some there be that make the peoples and the womens Court to be but one and the ſame, yet ſo divided as the men were in one part thereof, and the women in the other; by reaſon of which diviſion they might be accounted two Courts. Another Court they make to be for ſuch as were unclean, and for ſtrangers or Gentiles; yet ſo as there was a diviſion therein, ſo as the unclean were in one part, and ſtrangers in another. All theſe diviſions may ſtand with that diſtinction of two Courts which is expreſly ſet down 2 Chr.4.9. Namely *the Prieſts Court* and *the great Court*. The great Court compaſſed the Temple and the Prieſts Court round about. In the former part of the great Court were ſuch Iſraelites as were accounted clean, and they both men and women, but divided one from another, as we heard before. In the other part were unclean perſons and aliens, and theſe alſo divided one from another. This was it for which Paul was accuſed, that he had *brought Greeks into the Temple*, Act.21. 28. They ſuppoſed he had brought ſtrangers into the Court of the Iſraelites. For not onely the Moſt holy and Holy places were called *the Temple*, but alſo the porch before the Holy place, yea and the Prieſts Court and the great Court are all compriſed, in a general acception, under theſe phraſes, *Temple* and *Houſe of God*. In which reſpect that place where oxen and ſheep were ſold, and where changers of money ſat, is called *the Temple* and *Houſe of God*, Joh.2.14,16. In the Court of the people Solomon erected that Scaffold whereon he ſtood when by prayer and bleſſing he conſecrated the Temple, 2 Chr.6.13. and wherein Joaſh was ſet when he was firſt anoynted King, 2 Chr.23.13. yet this place is called *the Houſe of the Lord*, 2 Chr.23.12,20.

with three rows of hewed ſtone, and a row of Cedar-beams] This is a deſcription of a wall. Now there were wals whereby the ſeveral Courts were ſevered one from another, and whereby alſo the Courts were compaſſed round about and incloſed. The former ſort were but three cubits high, and made ſo low that all that were in any of the utter Courts might over thoſe walls ſee the manner of the Prieſts offering their ſacrifices, and other things done in the Prieſts Court. In relation to theſe walls by *the three rows of ſtones* may be meant three ſorts of choyce ſtones laid even together. Theſe are ſaid to be *hewed*, becauſe by hewing they were made ſquare and even. Over theſe were *a row of Cedar-beams*, that the ſtones might lye the faſter under them, and that people might the better lean on them, and look over them. Or theſe Cedar-beams might be for the gates, thorow which there were paſſages out of one Court into another. The uttermoſt wall was a very high one; and to it were adjoyned chambers and galleries. The wall being built with three courſes of ſquared and poliſhed ſtones, Cedar-beams were laid under thoſe rooms to bear them up.

V.37. *In the fourth yeer*] Of Solomons reign. See v.1.

was the foundation of the houſe of the Lord laid] That houſe was begun to be built. See v.1.

in the moneth Zif] See v. 1.

V.38. *And in the eleventh yeer*] Of Solomons reign. This was the ſeventh yeer after the houſe was begun to be built. If the ſtatelineſs of the building, the curious workmanſhip therein, and the many things appertaining thereunto be duely weighed, we may conclude that Solomon uſed great ſpeed and diligence in abſolving the ſame.

in the moneth Bul] See v. 1.

which is the eighth moneth] This anſwered in part to our November.

was the houſe finiſhed throughout all the parts thereof, and according to all the faſhion of it] Or, *with all the appurtenances thereof, and with all the ordinances thereof.* The houſe it ſelf, the ſeveral diviſions thereof, all the courts, walls, chambers, galleries, inſtruments, utenſils, carvings, deckings, and all things elſe appertaining thereunto, were finiſhed.

So was he ſeven yeers in building it] This is a round number, and therefore thus ſet down alone. The like is uſed in ſundry other caſes. Six moneths are in a full and juſt accompt to be added hereunto: for Solomon began to build the houſe in the ſecond moneth of his fourth yeer, and finiſhed it in the eighth moneth of his eleventh yeer. Compare the firſt and laſt verſes of this chapter together.

CHAP. VII.

Ver.1. B*ut*] This that is here noted is ſet down by way of oppoſition to the laſt clauſe in the former chapter: and the oppoſition is in the difference of yeers.

Solomon was building his own houſe] That which he intended for himſelf and his followers, commonly called *the Kings Court.*

thirteen yeers] Ch.9.10. Theſe thirteen yeers began after the Temple was finiſhed. He was ſix yeers longer in building his own houſe then the houſe of the Lord: not that his own was larger or more curiouſly built then the Lords, but becauſe he neither had ſuch materials prepared for it, nor imployed ſo many workmen about it. The houſe of Lebanon, v. 2. the Porch for the throne, v. 7. and the houſe for the Queen, v.8. were all built in this time.

V.2. *He built alſo the houſe of the forreſt of Lebanon*] This houſe was ſo called, becauſe great ſtore of trees, as in Lebanon, were planted about it, and gardens, orchards, groves, walks, and all manner of delightful things were added thereto, Eccl. 2.4,5,6. It had alſo in the ſeveral ſtories of it above an hundred pillars of Cedar. The beams, boords, and all the timber whereof it was made, were of the Cedars of Lebanon: and as ſome gather out of ch.9.19. it was framed in Lebanon.

the length thereof was an hundred cubits] Whereas from this meaſure it may be objected that this houſe was longer then the houſe of God, which is ſaid to be but ſixty cubits long, and twenty broad, ch.6.2. I anſwer, 1. That the cubits after which the Temple was meaſured, were ſacred, of four and twenty inches; but theſe common, of eighteen inches. See ch.6.2.2. The meaſures of the Temple are reckoned from inſide to inſide, the thickneſs of the two wals, and the ſpace of the porch at the entry, and of the chambers round about, being left out. 3. It is ſuppoſed that the three houſes, one for the King, another for the Queen, a third for delight, are all compriſed under the one hundred cubits; yea, alſo the Kings treaſury, 2 Chr.9.16.

and the breadth thereof fifty cubits] It was half as broad as long.

and the height thereof thirty cubits] This was every way larger then the Temple. See ch.6.v.2.

upon four rows of cedar-pillars] Theſe pillars were to ſupport it, by reaſon of the breadth thereof.

with cedar-beams upon the pillars] Theſe walls were of ſtones v.9. but the pillars ſtood in their ranks between the ſtone-walls. The firſt ſtory was ſupported with four rows of pillars for the greater ſtrength. The ends of the beams reſted upon the heads of the pillars.

V.3. *And it was covered with cedar above*] He means cedar boords with which it was boorded.

upon the beams] Heb. *ribs*. For beams in an houſe are as ribs in a living creature.

that lay on fourty five pillars] This is to be taken of the higher ſtory. For the firſt ſtory was ſupported by four rows of pillars, v. 2.

fifteen in a row] Theſe three times multiplied make up the fourty five.

V.4. *And there were windows in three rows*] The three rows here intended were in three ſtories one over another.

and light was againſt light] Heb. *ſight againſt ſight*. By windows light is let into rooms, and thereby men ſee both in the room, and thorow thoſe windows out of the room. By *light againſt light* he means ſo many windows on one ſide of the room as on the other, directly oppoſite, and that for more light and delight.

in three ranks] One over another. By this it appears that this fair edifice was three ſtories high, there being three rooms one over another.

V.5. *And all the doors and poſts were ſquare*] Or, *Spaces and pillars* *were ſquare in proſpect*] They were all alike, all ſquare; and they were ſo framed as the doors fell more evenly and cloſely upon the poſts.

with the windows] The windows alſo were made like unto the doors.

and light was againſt light in three ranks] See v. 4.

V.6. *And he made a porch*] This porch was before the houſe of Lebanon, and that for the greater grace thereof. Through it they entred into the houſe. So had he made a porch before the Temple, chap.6.3.

of pillars] This porch had many pillars in it, and therein was anſwerable to the houſe it ſelf, v.2. It is probable that there were upper ſtories alſo in this porch, which were ſupported by the pillars.

the length thereof was fifty cubits] This meaſure was anſwerable to the breadth of the houſe, v. 2. before which it ſtood: even ſo the porch before the Temple was as long as the Temple was broad, ch.6.3.

and the breadth thereof thirty cubits] This meaſure ſhews it to be a ſpacious entrance.

and the porch was before them] Or, *according to them.* Every thing in the porch was anſwerable to the houſe before which it was.

and the other pillars] Namely, thoſe which were in the porch, and in the ſeveral ſtories thereof.

and the thick beam] Or, the main great ſummer whereon the floors of the upper rooms were laid.

were before them] Or, *according to them.* As the porch it ſelf, ſo the pillars and beams therein, were in faſhion anſwerable to the pillars and beams of the houſe.

V.7. *Then he made a porch*] The porch here meant was before the Kings palace. This therefore was diſtinct from the former porch of Lebanon.

for the throne] That a throne might be ſet therein. Queſtionleſs he means hereby that glorious throne which is deſcribed ch.10.18, &c.

where he might judge] Here the end of a throne is declared; namely, to be for a judgement-ſeat. This porch was very convenient for ſuch as ſhould come to the King ſitting on his throne.

even the porch of judgement] This is added for explanations ſake. Kings of old were wont to ſit on their thrones to hear and determin cauſes, ch.3.16,28. Prov.20.8.

and it was covered with cedar] With cedar-boords, as v.3.

from one ſide of the altar to the other] Heb. *from floor to floor.* The words moſt properly ſet out the whole porch to be boorded every way round about. Some take it for the ſieling of the walls from the floor to the roof.

V.8. *And his houſe where he dwelt*] His palace, where he had his reſidency for the moſt part.

had another court within the porch] This court was betwixt the foreſaid place of judgement and the other rooms of the Kings houſe. It is called *the middle court*, 2 Kings 20.4.

which was of the like work] Of ſuch work as the Kings palace was.

Solomon made alſo an houſe for Pharaohs daughter] This likewiſe was a fair ſpacious palace for the Queen and her retinue. Of Pharaohs daughter, and of the reaſons why a ſpecial houſe was made for her, ſee ch.3.1.

whom he had taken to wife] Of this alſo ſee ch.3.1.

like unto this porch] He means hereby the porch and other edifices before mentioned; whereunto the Queens houſe was like in the materials and workmanſhip ſpecified in the verſes following.

V.9. *All theſe*] i. e. the fore-mentioned buildings.

were of coſtly ſtone] See ch.5.17.

according to the meaſure of hewed ſtones] Though they were in their kind very choyce and coſtly ſtones, yet were they alſo as great as other ordinary ſtones, and every way ſquared and fitted as other ſtones.

of hewed] Heb. *of cutting.*

ſawed with ſaws] Maſons uſe theſe inſtruments for fitting their ſtones, as well as Carpenters for cutting their timber.

within and without] Every way, on all ſides.

even from the foundation unto the coping] By *the coping* is meant the top of the wall whereon the beams were laid.

and ſo on the out-ſide toward the great court] Thus he ſhews what he meant by the former phraſe *within and without. The great court* was the place where all ſorts of people uſed to aſſemble. It was without the porch of judgement. For there was another court within it, betwixt it and the Kings houſe, v.8. And very fitly was that place of judgement ſet betwixt two courts; one for ſuch as came out of the Kings houſe, another for all ſorts of people that came out of other places.

V. 10. *And the foundation was of coſtly ſtones*] Not onely ſo much of the building as might be ſeen above ground, but alſo that which was buried in the earth, was of coſtly ſtones. See ch. 5.17. Coſtly ſtones were laſting ſtones, and by ſuch as were well able to purchaſe them, fitteſt to lay for a foundation.

even great ſtones] Being coſtly and great, they muſt needs be of the more worth and better price.

ſtones of ten cubits] This meaſure ſhews that they were very maſſie ſtones. They made the foundation the ſurer.

and ſtones of eight cubits] Though not ſo big as the other, yet even theſe were of a great quantity.

V.11. *And above were coſtly ſtones*] Upon or over the foundation. Under ground and above ground they were alike.

after the meaſure of hewed ſtones] See v.9.

and cedars] Theſe cedars were for beams, boords, ſieling, and other like uſes.

V.12. *And the great court round about*] The context implyeth that *the great court* here meant was that which compaſſed the Kings houſe round about, and not that great court which compaſſed the houſe of the Lord, 2 Chr.4.9. whereof ſee ch.36.

was with three rows of hewed ſtones, and a row of cedar-beams] See ch. 6.36.

both for the inward court of the houſe of the Lord] i.e. The walls of this court were like the walls of the inner court appertaining to the Temple: whereof ſee chap.6.36.

and for the porch of the houſe] As there was a porch erected before the houſe of the Lord, ch. 6.3. ſo alſo was there before the Kings houſe.

V.13. *And king Solomon ſent and fet Hiram out of Tyre*] This Hiram here meant was not King Hiram, ch.5.1. but a workman deſcribed v.14. Solomon had deſired the King of Tyre to ſend him a skilful workman, and the King commended this man to him, 2 Chr.2.7.13. thereupon Solomon ſent and fet him.

V. 14. *He was a widows ſon*] Heb. *the ſon of a widow woman.* This is noted to give evidence of Gods good providence towards a widow. For queſtionleſs ſuch a ſon was a great ſtay to her widowhood.

of the tribe of Naphtali] The mention of this tribe here hath relation to the ſon, who was of Naphtali by his father: his mother was of the tribe of Dan, 2 Chron.2.14. So as he was an Iſraelite both by father and mother.

and his father was a man of Tyre] This is to be taken of his foſter-father, who was an inhabitant in Tyre. This Hiram is ſo called of him who taught him his art, and adopted him to be his ſon. See 2 Chr.4.16. He was educated in Tyre when he learned his art. There alſo he dwelt, and thereupon it is ſaid that he was ſent for, and fet from thence, v.13.

a worker in braſs] This may be applyed to him that is here ſaid to be Hirams father: for much more is ſaid of Hiram himſelf, 1 Chr.2.14. If it be applyed to Hiram himſelf, it is to be taken ſynecdochically, skilfulneſs in one thing being put for skilfulneſs in many things.

he was filled with wiſdom and underſtanding] Theſe gifts are very requiſite to make men skilful in workmanſhip; yea, alſo to direct ſuch as are skilful, well to order their skill and workmanſhip. The phraſe of *being filled* may be taken for a great meaſure of gifts, and of ſuch a meaſure as was attained by education, inſtruction, or a mans own induſtry and diligence: But moſt properly it is taken for ſuch a work of the Spirit as enables men after an extraordinary manner to do great things, as Exod. 35. 35. & 36. 1. Dan. 17. Luk.2.40. Neither of theſe are here to be excluded. For queſtionleſs this Hiram by others inſtructions and his own induſtry attained to more then ordinary skill, yet withal the Spirit of God wrought in him the more underſtanding for this very works ſake.

and cunning to work] This is added as an effect of his wiſdom: For it implyeth, as a curious, ſo a well ordering of ſuch things as he did, by making them ſquare, long, round or otherwiſe faſhioned, as the kind of thing which he made required; yea, and by engraving any figures or repreſentations thereupon.

all works in braſs] As he ſhewed his skilfulneſs on this particular metall, ſo did he the like alſo on other metals, as was noted before.

and he came to king Solomon] This hath relation to Solomons ſending for him, v.13. and it ſheweth his readineſs to come.

and wrought all his work] If the particular works hereafter mentioned be duely obſerved, it will appear that he ſhewed great skilfulneſs and faithfulneſs.

V.15. *For he caſt*] Heb. *faſhioned.* Braſs by caſting uſeth to be faſhioned, and faſhioning of braſs preſuppoſeth caſting; therefore the one may well be put for the other.

two pillars of braſs] Pillars are to ſupport things laid upon them, v.2. and two pillars are needful, to bear beams and ſuch other things as are laid upon them; the one end upon one pillar, the other end upon another. They were of braſs, for ſtrength and continuance. They continued till the time of the captivity; for then they were carried into Babylon, 2 King. 25.13.

of eighteen cubits high a piece] This meaſure is to be taken of the height of a pillar betwixt the foot whereon it ſtood, and the chapiter on the head of it: for from the ground to the top of the chapiter the pillar was thirty and five cubits high, 2 Chron. 3.15. Beſides, the eighteen cubits here mentioned were ſacred, but the thirty and five might be common cubits, and ſo ſhorter by a third part, as is noted v.2. Or elſe, here the height of one ſingle pillar may be ſet down, but there the length of them both.

and a line of twelve cubits did compaſs either of them about] They were hollow, as appears Jer.52.21. and in that reſpect did bear the greater compaſs.

V.16. *And he made two chapiters*] Or, *heads.* They were ſo called becauſe they were on the tops of the pillars for grace and ornament.

to ſet upon the tops of the pillars] This confirms the reaſon given for this title *chapiter*.

the height of the one chapiter was five cubits] This meaſure is to be taken of the whole chapiter from the bottom to the top: for ſo much of the chapiter as was wrought upon with curious works, was but four cubits, v.19. and the round compaſs or pommel of the chapiter was but three cubits, 2 King.25.17.

and the height of the other chapiter was five cubits] This is added to ſhew that they were both of an equal height.

V.17. *And nets of checker-work, and wreaths of chain-work*] Theſe phraſes ſet out a very artificial kind of work, whereby ſundry ſprigs, leaves, flowers and fruits were curiouſly enterlaced and wreathed together. This was very delightſome to the eye.

for the chapiters which were upon the top of the pillars] The body of the pillars was plain and ſmooth. The curious workmanſhip was upon their tops.

ſeven for the one chapiter] Seven chain-works checker-wiſe wreathed one into another compaſſed a chapiter round about.

and ſeven for the other chapiter] As the two chapiters were uniform in their height and bigneſs, ſo alſo in their workmanſhip.

V.18. *And he made the pillars*] He adorned and decked them in ſuch manner as followeth.

and two rowes round about upon the one net-worke, &c.] Theſe two rowes were of pomegranates, which hanging upon the net-works, are ſaid to cover the chapiters; yet not ſo, but that the curious works on the chapiters were diſcerned between the pomegranates.

and ſo did he for the other chapiter] They were both alike.

V.19. *And the chapiters that were upon the top of the pillars were of lily-worke*] The Lily was a glorious flower, Matt.6.29. and odoriferous, Cant.5.13. fitly therefore were Lilies added to beautifie the chapiters. For this end they were alſo ſet upon the brim of the great Sea, 2 Chron.4.5.

in the porch] i. e. the porch before the Holy place. See ch. 6.3. There the pillars were ſet, v. 21.

four cubits] This meaſure of foure cubits is to be applied to the lily-work, and reached from the ſquare whereon the belly and crown of the chapiter ſtood. For the chapiter conſiſted of theſe three parts, a ſquare, a belly, a crown. All theſe were in height five cubits, v. 16. The three cubits mentioned 2 King. 25.17. are meant of the net-work thereupon; and the foure cubits are to be taken of the lily-work.

V.20. *And the chapiters upon the two pillars had pomegranates alſo above*, See v.18.

over againſt the belly] Round about the middle part.

which was by the net-work] The net-work being upon the ſaid belly.

and the pomegrantes were two hundred] On both ſides. For on the one ſide were but an hundred pomegranates, 2 Chron.3.16. Where the Prophet Jer. 52.23. nameth but ninety ſix, he ſpeaks of the four parts of the border, there being twenty four on each part, which make up ninety ſix. But there were foure more on each corner, which four make up an hundred, expreſſed by the Prophet himſelf in that place.

in rows round about the other chapiter] Heb. *ſecond*. i. e. the one as well as the other; both alike, Jer. 52. 21.

V.21. *And he ſet up the pillars in the porch of the temple*] See ch.6.3. 2 Chron.3.17. This ſhews that they were not in the Holy place. For therein was nothing but things of gold, as the altar of incenſe, the candleſticks, and tables, whereon were laid ſundry utenſils of gold, whereof ſee v.48, &c. In this porch we read of nothing elſe to be ſet but theſe two pillars, which ſtood cloſe by the entrance into the Holy place. If the height of theſe pillars were, as 2 Chron. 3.15. thirty five cubits, they could not have ſtood in the Temple, which was but thirty cubits high, ch. 6.2.

and he ſet up the right pillar] i. e. that on the right hand.

and called the name thereof Jachin] i. e. *He ſhall eſtabliſh*. This name may alſo ſet forth rectitude or uprightneſs: For the Hebrew word whence this name is derived ſignifieth *rectitude*, Gen.42.11. Pſal.5.9. & 51.10. Jer.1.6. as well as *firmneſs*.

and he ſet up the left pillar] Namely, that on the left hand.

and called the name thereof Boaz] i. e. *In it is ſtrength*. Take the former name for *rectitude*, and the latter for *ſtrength*, and theſe two names will ſet out two ſpecial properties of a good pillar, Straightneſs and Strength: For ſo ought pillars to be, ſtraight and ſtrong. So ought they to be who are as pillars in Church or State. But theſe two pillars had eſpeciall reſpect to Chriſt, whoſe continual power and faithfulneſs in his Church was typified thereby.

V.22. *And upon the top of the pillars was lily-work*] See v.19.

ſo was the work of the pillars finiſhed] though this phraſe in generall be uſed of the whole houſe of the Lord, ch. 6.38. and of the Kings houſe, and of all the works appertaining to the Temple, which Hiram did, 2 Chron.4.11. yet it is not applyed to any other of the particulars made by Solomons appointment: not to the Cherubims, nor to the Sea, nor to the Candleſticks, nor to the Tables, but only to theſe pillars; which ſhews that they were remarkable matters. So they were in ſundry reſpects: as 1. In their height, 2 Chron. 3.15. 2. In their thickneſs and compaſs, Jer.52.21. 3. In the curious workmanſhip about them, v. 17. 4. In their ſpecial uſe: for whereas other pillars are uſed to ſupport edifices, v.2. or to direct men in their way, Iſai.19.19. or to be a witneſs, Gen. 31.51. or to be a memorial, 2 Sam.18.18. or to be a monument, Gen.35.20. or to hang ſuch things thereon as were to be taken notice of, 1 Tim. 3.15. 1. Theſe pillars were for an evidence of Gods conſtant abiding among his people, 2. Of the continuance of the Temple and the ordinances thereof, 3. Of the ſtability of Gods Church, Matt. 16. 18.

V.23. *And he made a moulten ſea*] 2 Chron.4.2. This veſſel was called *a ſea* in regard of the largeneſs thereof, and of the great quantity of water which it contained. See v. 26. It is called a *moulten ſea*, becauſe it was firſt moulten, and then caſt, v.46. See on Gen.1.10.

ten cubits from the one brim to the other] Heb. *from his brim to his brim*. This ſhews that it was exactly round. For a diameter, *i. e.* a ſtraight line through the midſt of a center is about the third part of a perfect circle.

it was round all about] Which ſhews that the compaſſe round about it was three times as much as a ſtraight line that directly ſtrook it through.

and his height was five cubits] So as according to the meaſure of the ſacred cubit it was ten foot deep.

and a line of thirty cubits did compaſſe it round about] This ſhews a diameter to be the third part of a circumference, as Ten is to Thirty.

V.24. *And under the brim of it round about there were knops compaſſing it*] Of ſuch knops mention is made ch. 6.18. Oxen are named, 2 Chron. 4.3. For the Hebrew word may import any figure. Or it may be that there were the ſhapes, both of knops, and alſo of oxen or bul-heads, caſt thereon.

ten in a cubit] Ten in every cubit, three hundred in all: for it was thirty cubits in compaſſe.

compaſſing the ſea round about], 2 Chron. 4.3. It was that workmanſhip of knops, or oxen, which were round about the Sea.

the knops were caſt in two rowes when it was caſt] At the firſt caſting of the veſſel it ſelf their workmanſhip was caſt therewith: for it was made in the mould; it was not added after the veſſel was caſt.

V.25. *It ſtood upon twelve oxen*] Theſe oxen were not ſo ſmal as thoſe mentioned 2 Chron. 4.3. but they were huge maſſie ones, not hollow, but ſolid throwout, that they might bear the burden of ſo great a veſſel full of water.

three looking toward the North, and three &c.] They were ſo placed as their faces were ſet toward every part of the world. The twelve Apoſtles (who by reaſon of their paines were as Oxen) were ſent unto all nations every where, Mat. 28. 27. ſome towards the North, ſome towards the Weſt, ſome toward the South, and ſome towards the Eaſt. There have alſo been Miniſters of the Goſpell in all parts of the world ſince their time.

and the ſea was ſet above upon them] The Sea was ſo placed on them as they did bear it up from the ground.

and all their hinder parts were inward] Thus that great veſſel was the better born; though the former part of the oxen were without, for the greater grace and ornament. And it may be that paſſages were made thorow the heads of the oxen to let water out of that Sea. See v.26.

V.26. *And it was an hand breadth thick*] i. e. about four inches. It was not hollow, but ſolid throughout, as the oxen were, v. 25.

and the brim thereof was wrought like the brim of a cup] It was round and wider at the brim then any where elſe.

with flowers of Lilies] See v.19.

it contained two thouſand baths] So much was ordinarily put thereinto; but being filled up to the brim, it might contain three thouſand Baths, 2 Chr.4.5. A Bath contained about eight Gallons; by which account four Baths make a Barrel: ſo as this Sea could contain ſeven hundred and fifty barrels of water; and five hundred barrels-full were ordinarily put into it. This was for the Prieſts to waſh in, 2 Chr.4.6. Not that the Prieſts went with their whole bodies naked into that braſen Sea full of water; but that with the water, which by cocks, or other wayes, was let out of it, they waſhed their hands, arms, feet, legs, other parts of their body, yea and other things alſo which they had occaſion to waſh. See v.38.

V.27. *And he made ten baſes of braſs*] Theſe were made to bear ſo many lavers or great veſſels to hold water in, v. 38. beſides the great Sea before mentioned.

four cubits was the length of one baſe, and four cubits the breadth thereof] They were every one of them four-ſquare.

and three cubits the height of it] The bottom of theſe lavers was about two yards from the ground, though the breadth of the wheels joyned to theſe baſes be compriſed under theſe three cubits.

V.28. *And the work of the baſes was on this manner; They had borders*] Theſe borders were broad places compaſſing the veſſel round about; whereon were ſundry images of Lions, v.29.

and the borders were between the ledges] Theſe ledges were plain places round about the veſſel, ſtanding out further then the ſide of the veſſel.

V.29. *And on the borders that were between the ledges, were Lyons, Oxen, and Cherubims*] i. e. figures of theſe ſeveral creatures, which were caſt with the veſſel, as v. 24. The Lions put the Prieſts in mind of courage; the Oxen, of pains and induſtry; the Cherubims of prudence and ſpeed.

and upon the ledges there was a baſe above] He means by this baſe an under-propper. See v.34.

and beneath the lions and oxen were certain additions made of thin work] By theſe additions are meant certain curious works which were engraven on the veſſel after it was caſt.

V. 30. *And every baſe had foure braſen wheels*] Theſe wheels were to remove the veſſel from place to place, as occaſion ſhould require.

and the four corners thereof had under-ſetters] Heb. *ſhoulders*. Theſe were as ſhoulders to uphold the veſſel, and to keep it from ſhaking or moving out of its place when it ſhould be removed.

under the laver were under-ſetters moulten] They were not by beating faſhioned to this or that proportion, but caſt. See v. 23.

at the ſide of every addition] See v. 29.

V. 31. *And the mouth of it within the chapiter, and above, was a cubit*, &c.] The hollow place of the baſe, into which the lower part of the laver (called *the chapiter*) was put to the upper part of it, was a cubit; but the round compaſſe of it was a cubit and a half: and though there were a round hollow place in the baſe, yet the baſe it ſelfe was ſquare, and had ſundry gravings upon it.

V. 32. *And under the borders were four wheels*] See v.30.

and the axle-trees of the wheels were joyned to the baſe] Heb. *in the baſe*. The baſe lying on the axle-tree, and the laver on the baſes, the laver was removed from place to place by help of the wheels into which the axle-tree was put, and the height of a wheel was a cubit and half a cubit. This was the meaſure of the wheel from one ſide to another in a direct line.

V. 33. *And the work of the wheels was like the work of a chariot-wheel*] in ſuch particulars as follow.

their axle-trees, and their naves, and their fellves, and their ſpokes] Theſe are thoſe particulars wherein theſe wheels of braſs were like chariot wheels.

were all moulten] The braſs of them was not firſt beaten out in their ſeveral parts, and after faſtned together: but they were all caſt together, and faſhioned like wheels in their moulds.

V. 34. *And there were four under-ſetters to the four corners of one baſe*] See v. 30.

and the under-ſetters were of the very baſe it ſelf] Of the ſame mettal moulten and caſt altogether.

V. 35. *And in the top of the baſe was there a round compaſs half a cubit high*] This is to be taken of a leſſe baſe then that which was mentioned v. 30.31. This was within that, ſo as this might be but half a cubit, and the other half a cubit more.

and on the top of the baſe, the ledges thereof, and the borders thereof] Of theſe ledges and borders ſee v. 28.

were of the ſame] Of the ſame metal caſt together.

V. 36. *For on the plates of the ledges thereof, he graved cherubims, lions*] See v.29.30.

and palm-trees] See ch. 6.29.

according to the proportion] Heb. *nakedneſs*. The proportion of every thing is beſt diſcerned when it is naked. In this place is meant a plain, clear, fit reſemblance.

and additions round about] See v. 29.

V. 37. *After this manner he made the ten baſes: all of them had one caſting, one meaſure, and one ſize*] Frequent mention is made of uniformity in ſuch things of the Temple as were of one kind. Uniformity about the things of God is duly to be obſerved: For all have one and the ſame rule.

V. 38. *Then made he ten*] Yet there was but one in the Tabernacle, Exod. 30. 18. beſides that the Sea, v. 23. far exceeded in quantity the laver in the Tabernacle, there were ten other lavers in the Temple: for the Temple was bigger then the Tabernacle, and had need of a greater quantity of water: Yet further, God would thereby ſhew the encreaſe of his goodneſs. The like may be noted of the candleſticks and tables, whereof there were ten in the Temple, v.49. 2 Chron.4.8. to one in the Tabernacle. There was alſo the like in other things. As the holy things in Solomons Temple exceeded the holy things in Moſes Tabernacle, in their number, meaſures. weight, and other reſpects; ſo the holy things of the chriſtian Church, in a ſpiritual conſideration, far excelled Solomons, Hag.2.9. 2 Cor.3.11. Heb.8.1,2. & 9. 23.

lavers of braſſe, one laver contained fourty baths] i. e. ten barrels. See v. 26. Theſe lavers were to waſh the ſacrifices, and other like things in them, 2 Chron. 4.6.

and every laver was foure cubits] This ſhews that they were very broad, being foure cubits in a diameter from ſide to ſide. Thus they were twelve cubits in compaſſe on the brim; and in that reſpect the more fit for the Prieſts and Levites to put ſuch things as they were to waſh, into them. That great ſtore of water which was in the foreſaid Sea and the ten lavers, ſhewed the great need that man hath to be waſhed and cleanſed; and that in regard of his manifold pollutions and ſins; yea, it ſhewed alſo that all things he uſeth need cleanſing, for he tainteth and defileth all. That which myſtically and effectually cleanſeth man, in regard of his pollution by ſin, is the blood of Chriſt, 1 Joh. 1. 7. which to that purpoſe can do much more then ſuch a Sea, and many more Lavers full of water.

and upon every one of the ten baſe: one laver] Thus were the ſeveral lavers ſet by themſelves, one from another.

V. 39. *And he put five baſes on the right ſide*] Heb. *ſhoulder*. See v. 30.

of the houſe] He here means the court of the prieſts, whereof ſee ch. 6.36. For in the Holy place were nothing but things of gold. Theſe veſſels were of braſs.

and five on the left ſide of the houſe] As the golden candleſticks and golden tables were ſet in the Holy place, 2 Chro.4.7,8. five on the one ſide, and five on the other, ſo were theſe brazen veſſels in this houſe.

the ſea on the right ſide of the houſe eaſtward] i. e. on the North, at the entrance into the prieſts court. They entring at the Eaſt, the right ſide muſt needs be the North.

over againſt the South] This is mentioned becauſe five lavers ſtood on that ſide. There was ſtore of water on both ſides, but moſt on the North; for the Sea held much more then the ten baſes. See v. 26.38.

V. 40. *And Hiram made the lavers*] See v. 13,14.

and the ſhovels] Theſe were to take away the aſhes and other things from the altar and other places.

and the baſons] Theſe were to hold the ſprinkling water, or blood. There is mention made of an hundred of theſe, 2 Chro.4.8. Under the Hebrew word Bowls alſo may be comprized. See v.50.

So Hiram made an end of doing all the work, &c.] He continued with Solomon, and left not to work till he had finiſhed what was required of him.

that he made king Solomon] By Solomons appointment, and at Solomons charge.

for the houſe of the Lord] The Moſt holy place, Holy place, porch, and all the courts are comprized under this phraſe.

V. 41. *The two pillars*] See v. 15.

and the two bowls of the chapiters that were on the top of the two pillars] Theſe bowls were the *bellies* mentioned v. 20. For each of the pillars had a belly or bowl.

and the two net-works &c.] See v. 17.

V. 42. *And foure hundred pomegranates*, &c.] Each had two hundred, v. 20. So as theſe foure hundred were upon the two chapiters.

that were upon the pillars] Heb. *upon the face of the pillars*.

V. 43. *And the ten baſes*] See v. 27.

and ten lavers on the baſes] See v. 38.

V. 44. *and one ſea*] See v. 23.

and twelve oxen under the ſea] See v. 25.

V. 45. *And the pots*] Theſe were to boyl fleſh and other things in them. Levit.2.7. &8. 31.1 Sam. 2. 3. &c.

and the ſhovels, and the baſons] See v.41.

and all theſe veſſels which Hiram made to king Solomon for the houſe of the Lord] See v. 40.

were of bright braſſe] Heb. *made bright*, or *ſcoured*] This ſets out the excellency of the metal whereof they were made.

V. 46. *In the plain of Jordan*] An even piece of ground that lay along by the river.

did the king caſt them] Or, *cauſed them to be caſt*.

in the clay ground] Heb. *in the thickneſs of the ground*. Clay uſeth to be thick and ſtiff, and in that reſpect the fitter to make moulds for braſſe to be caſt into, 2 Chron.4.17. hilly, gravelly, ſtony grounds are tough, not fit to caſt great veſſels of braſſe in, Plain moiſt grounds, & thick, tough, ſlimy clay are fitteſt for that purpoſe.

between Succoth] Gen. 33.17. This place was in the tribe of Gad, Joſh. 13.27.

and Zarthan] In the tribe of Ephraim, Joſh. 3.16. It is alſo called *Zeredathah*, 2 Chron.4.17.

V. 47. *And Solomon left all the veſſels unweighed*] See 1 Chro. 22. 3,14.

becauſe they were exceeding many] Heb. *for the exceeding multitude*.

neither was the weight of the braſs found out] Heb. *ſearch'd*. By ſearching, weighing, or other uſual meanes they could not find out the weight of the braſs, by reaſon of the multitude of veſſels, and greatneſs of ſome of them. How could they weigh ſuch a veſſel as the moulten Sea was? See v. 23. &c.

V. 48. *And Solomon made*] He cauſed to be made.

all the veſſels] Such as Moſes had cauſed to be made before. Exod. 37.10,&c. but far bigger in quantity, and more in number, becauſe the Temple was far larger then the Tabernacle. See v.38.

that pertained unto the houſe of the Lord] By *the houſe of the Lord* is ſpecially meant the Holy place, together with the Moſt holy; as the particular veſſels following do ſhew.

the Altar of gold] So called becauſe overlaid with gold, Exod.37. 25,26. but it ſelfe was of Cedar-wood, ch. 6. 20.

and the Table of gold] In the ſame ſenſe that the Altar, is the Table ſaid to be of gold. There were ten of theſe tables, 2 Chron. 4. 8.

whereupon the ſhew-bread was] Heb. *bread of faces*. So called becauſe it was continually ſet before the Lord, Levit.24.6. i. e. before the Ark, the moſt principall repreſentation of the Lord that they had in the Temple. See Exod. 25.30. There was a continual ſupply made of this bread. When ſtale loaves were taken away, new ones were put in their room, Levit. 24. 8. In this reſpect it was called *continuall ſhew-bread*, 2 Chr. 2.4. Numb. 4.7. This was a type of Chriſt *who was the bread of life*, Joh.6.35. Among the ten tables there was one more excellent then the reſt, becauſe on it the ſhewbread was ſet: and this may here in ſpecial be meant. The other were for cups, bowls, baſons, ſpoons, and other like things; whereof there was a great multitude: See Ezr. 1. 9, 10. Or the word *table* may ſynecdochically be uſed, the ſingular number for the plural.

V.49. *And the Candleſticks of pure gold*] This phraſe is here uſed as ch. 5.10. Theſe candleſticks were all maſſie gold, as that of the Tabernacle was, Exod. 37.17, &c.

five on the right ſide, and five on the left] See v. 39.

before the Oracle] i. e. the Moſt holy place. See ch. 6. 5. The Oracle was as wide as the Holy place; ſo as the candleſticks being on either ſide of the Holy place, might all of them be before the Oracle.

with the flowers] i. e. ornaments to ſet out the candleſticks, Exod. 37. 17, 18. The manifold deckings and ornaments about the pillars, ſea, lavers,, and other ſacred things in and about the Temple, did prefigure the manifold gifts and graces which, as deckings of the inward man, are conferred on Saints; yea and the beauty alſo of Chriſts ordinances in his Church.

and the lamps] Veſſels whereinto oyle was put, together with wicks, to give light, being put into the branches of the candleſticks.

and the tongs of gold] Theſe were to take coals to burn the incenſe on the golden Altar.

V. 50. *And the bowls*] For wine or beer, or ſuch other liquor uſed in the Temple. Some take them to be veſſels for oyle.

and the ſnuffers] To ſnuff the lamps, that they might burn more clearly.

and the baſons] The baſons here mentioned were of gold. Of theſe there were an hundred, 2 Chron. 4.8. There are alſo other baſons mentioned v. 45. which were of braſs.

and the ſpoons] For broth or other liquid things.

and the cenſers] Heb. *aſh-pans.* A Cenſer was an inſtrument of enduring metall, that would not eaſily melt, as of gold, or braſs, fit to hold fire in, with a ſteal or handle to hold it by. The uſe of it was to hold live burning coals, that incenſe being caſt thereon might ſend out a perfume. The prieſt carrying this from place to place, cauſed the ſweet ſmell to diſperſe it ſelf, ſo as it was ſmelt where ever he came. Some of theſe were of braſs Num. 16.39. for the ordinary prieſts to carry Incenſe on up and down thorow the Tabernacle or Temple: Others were of gold; and theſe are here meant. There was one eſpecial one, with which the high Prieſt went into the Moſt holy place, Heb. 9.4. Of Incenſe ſee ch. 9.25.

of pure gold] See ch. 6. 20. This phraſe hath relation to all the particulars mentioned v. 48, &c.

and the hinges of gold both for the doores of the inner houſe[The Oracle is ſo called, becauſe it was within the Holy place. It was the innermoſt of all the places appertaining to the Temple.

the moſt Holy place] This is added to ſhew what was meant by *the inner houſe.*

and for the doores of the houſe] This word *houſe* is here ſynecdochically put for the *holy place*; The whole for a part.

to wit of the Temple] The like Synecdoche is here uſed.

V.51. *So was ended all the work that king Solomon made*] Or, *cauſed to be made.*

for the houſe of the Lord] See v. 40.

and Solomon brought in the things which David] Heb, *things of David.*

his father] See ch. 8.15.

had dedicated, even the ſilver and the gold, and the veſſels] 2 Chro. 5.1. It was uſuall for Kings, Princes, Prieſts and other great ones to dedicate ſilver, gold, and other things of price to the houſe of the Lord, 2 Sam. 8.11. 1 Chron.26.26.27,28. 2 Chron.15.18. 2 Kin. 12.18. See 1 Chron. 18.11.

did he put among the treaſures of the houſe of the Lord] There was in the Temple an holy treaſury. Thither did Solomon bring the forementioned pretious things, that in future times they might be, as need ſhould require, for the uſe of the Lords houſe: for the preſent they had ſufficient. Such ſtore of treaſure they had for the houſe of God, as they had ſundry treaſuries or chambers to lay up the ſame in, and ſundry treaſurers. See ch. 15.15. 2 King. 12.4. 1 Chron. 26.20.26.

CHAP. VIII.

Verſ. 1. THen] This hath reference to the beginning of the laſt verſe of the former chapter. See 2 Chron. 5.1,2.

Solomon aſſembled] By meſſengers or letters ſent to them, 2 Chr. 30.16. This was for the greater ſolemnity, 1 Chron. 13. 1, &c.

the Elders of Iſrael] Such as for age or prudence were rulers over the Iſraelites, 1 Tim.5.17. *multitude of years teach wiſdom*, Job.12. 12. & 32.7. Old men by experience attain the more prudence, ch. 12.6. Therefore ancient men uſed to be put in office, Jer. 19. 1. They who were in office, though young men, were called Elders.

and all the heads of the tribes] All Iſrael was divided into twelve tribes according to the number of the ſons of Iſrael; and the higheſt in rule and chiefeſt in dignity of thoſe tribes were called *heads*, Numb.1.4.16.

the chief of the fathers of the children of Iſrael] Every tribe was divided into families, the chief men whereof were called *fathers*, Exo. 6. 14. And becauſe in one houſe there might be many fathers, the chief of theſe were ſent for.

chief] Heb. *Princes.* i. e. principall governors.

unto king Solomon] that is, *unto* himſelf; a phraſe proper to the Hebrew tongue. So ch. 2. 19. & 12.21.

in Jeruſalem] For there the Temple was erected.

that they might bring up] For the Temple was built on a mount, 2 Chr.3.1. And the Temple was a worthier place.

the arke of the Covenant of the Lord] See ch. 3. 15.

out of the city of David] Where David had ſet it, 2 Sam. 6.12.17. ſee on ch. 3. 1.

which is Zion] ſee ch. 2.10. Here *Zion* is properly taken for that particular city that David built. It is ſometimes put by a ſynecdoche for all Jeruſalem. God is ſaid to *build his Sanctuary in Sion*, Pſal. 78. 68, 69.

V. 2. *And all the men of Iſrael*] Under this phraſe not onely the *Elders* are comprized, but alſo multitudes of the common people, who uſually came up to the feaſts at Jeruſalem.

aſſembled themſelves] Voluntarily and cheerfully came together.

unto King Solomon] To expect what he would have them do.

at the feaſt] Of Tabernacles, 2 Chr.5.3. This was one of the great feaſts in which all the males were to go to the houſe of the Lord, Deut. 16. 13,16.

in the moneth Ethanim] ſee on ch. 6. 1. Lev. 23. 34.

which is the ſeventh moneth] Anſwering in part to our September. It was about the Autumnall equinoctial, the moſt fit ſeaſon of the year to travel in. It was the moneth of gathering in their fruits. In this moneth Gods bleſſing was moſt manifeſted unto them, & herein they had more ſolemnities then in any other. For beſide the new Moon, common to all moneths, on the firſt day of this moneth was the Blowing of trumpets; on the tenth, the day of Reconciliation; on the fifteenth the feaſt of Tabernacles, which continued ſeven dayes at leaſt. In this moneth there uſed to be the greateſt concourſe of people at Jeruſalem: Solomon therefore prudently dedicated the Temple in this moneth. True it is, the houſe with all the appurtenances thereof and with all the ordinances thereof was not finiſhed till the moneth Bul, which was the eighth moneth, ch. 6.38. but the whole edifice and the moſt material things appertaining to the Temple, were finiſhed before. But what if that which is mentioned of the eighth moneth were in one year, and this dedication in the ſeventh moneth of the next year?

V.3. *And all the Elders of Iſrael came*] Under *Elders of Iſrael* are comprized the heads and fathers mentioned v.1. Theſe being ſent for accordingly came to the King.

and the Prieſts took up the ark] Indeed Levites are appointed to bear the Ark, Deut.31.25. but they were ſuch Levites as were Prieſts, Deut.31.9. 1 Chr.15.2,14,15. Beſides the Prieſts may be ſaid to take up the Ark, becauſe they were to cover it, and to ſet it on the Levites ſhoulders, Numb.4.5.

V. 4. *And they brought up*] From Zion, ver. 1. where it was before.

the ark of the Lord] So was it called, becauſe it was an eſpecial evidence of Gods preſence. See ch.6.19.

and the Tabernacle] That which Moſes made, Exod.36.8. As a ſacred monument it was now laid up in the Temple, never to be removed again, as formerly it had been. For I. In the wilderneſs it was carried up and down for the ſpace of fourty yeers, Ex. 40.2. II. It abode in Gilgal, Joſh.4.18,19. about fourteen yeers. III. It remained in Shiloh till Samuels time, Joſh. 18. 1. 1 Sam. 4.4. Pſal.78.60. Jer.7.12. IV. It was in Nob, 1 Sam 21.1. till Saul deſtroyed that place, 1 Sam.22.19. V. It was in Gibeon all Davids time, 1 Chr.16.39. VI. From thence it was brought into Zion, to be brought with the Ark into the Temple, See further 2 Macc.2.5. See on 2 Sam.6.17.

of the Congregation] Where the Prieſts, Levites, and people met together about matters of the Lord. See Exod.40.2. Levit.1.1.

and all the holy veſſels that were in the Tabernacle] Thoſe which Moſes had appointed to be made before Solomon made thoſe mentioned ch. 7. 23. &c. Both the one and the other were uſed in the Temple.

even thoſe did the Prieſts and the Levites bring up] Prieſts and Levites in their function were counted holy, and none but ſuch perſons might meddle with the holy veſſels.

V. 5. *And King Solomon and all the Congregation of Iſrael that were aſſembled unto him, were with him before the ark*] There they preſented themſelves and their ſervice to the Lord.

ſacrificing ſheep and oxen] As had been done when David brought the ark to Zion, 2 Sam.6.13. Oxen and ſheep were the ordinary clean creatures uſed for great ſacrifices.

that could not be told nor numbred for multitude] This is an hyperbolical phraſe importing an exceeding great number. And it puts a difference between Solomons ſolemnity here, and Davids 2 Sam.6.13. See on v.63.

and the Prieſts] To whom that office belonged, Deut.31.9.

brought in the Ark of the Covenant of the Lord] See ch. 3. 15.

[illegible]

unto his place] i. e. the place appointed for it. See Exod.26.33, 34. This place in general was that which is called *the moſt holy*; but in particular, that part of the Moſt holy where the Cherubims were ſet, even the midſt of it, ch. 6.19.

into the Oracle of the houſe] See on ch. 6.5.

to the moſt holy place] See ch. 6.16.

even under the wings of the Cherubims] i. e. the great Cherubims which Solomon made, ch, 6.23,24. Thoſe which Moſes made were faſtned to the mercy ſeat wherewith the Ark was covered, Ex.37.7. &c. ſo as thoſe Cherubims with the mercy-ſeat and Ark ſtood by theſe Cherubims. See on 2 King.19.15.

V. 7. *For the Cherubims ſpread forth their two wings over the place of the Ark, and the Cherubims covered the Ark*] This is added as a reaſon of the Arks being under the wings of the Cherubims reaching thorow the midſt of the moſt Holy place from the one ſide to the other, muſt needs be over the middle part of the Moſt holy place where the Ark was ſet, and ſo cover it.

and the ſtaves thereof] The Ark had two ſtaves or barres on each ſide, put into rings, whereby it might be born on mens ſhoulders, Exod.37.4,5. Theſe ſtaves were never to be taken clean away, Exod. 25.15. They were therefore here ſet with the Ark, and covered with the Cherubims, as the Ark was.

above] Over the Ark and ſtaves thereof.

V. 8. *And they drew out the ſtaves*] they did not clean pluck the ſtaves out from the Arke, and ſet them away from it (for that had been againſt the law, Exod. 25.15.) but whereas they were ſo much longer then the Ark, as might be convenient to lye upon the ſhoulders of the bearers, they were pulled out towards the vail further then at the other end.

that the ends] Heb. *heads*. For the upper end of a thing is called the *head*.

of the ſtaves were ſeen out in the holy place] Or, *Ark*, as 2 Chr.5.9. where it is thus expreſſed, *the ends of the ſtaves were ſeen from the ark before the Oracle*. i. e. The ſtaves being drawn further out then the Ark, were ſeen in that part of the Moſt holy place which was immediately before or joyned next to the Holy place.

before the Oracle] At the entrance betwixt the Holy and Moſt holy place; ſo as they who ſtood at the entrance that was before the Oracle, might ſee the ſtaves.

and] Or, *but*, 2 Chr. 5.9. For this is added in oppoſition to or diſtinction from that which went immediately before.

they were not ſeen without] Namely, by ſuch as were without the Moſt holy place, and not at the entrance thereinto.

and there they are unto this day] Namely, the day or time wherein this ſtory was penned. But this is an Hebrew phraſe implying a perpetuity, ch. 12.19. Gen. 26.33. & 32.32. So long as the Temple ſtood, they ſo remained therein. This diſtinct ſetting down of the covering the Ark and drawing out the ſtaves hath, as other rites, a myſtery couched under it; which I take to be this. The Ark was in faſhion as a little cheſt; and in cheſts or cabinets mens pretious things uſe to be laid up: So the Ark was an eſpecial type of Chriſt in whom are treaſured up Gods moſt pretious things. The cover of the Ark was the mercy ſeat, Exod. 25.21. and into the Ark the teſtimony, i. e. the two tables, was put, v.9. Exod. 25.16. That teſtimony bare witneſſe againſt us for our ſins, and held out a curſe; but the mercy-ſeat kept this teſtimony in the Ark, ſo as it could not give evidence againſt us. Again the Ark was covered with the Cherubims, to ſhew the unſearchable myſteries that are in Chriſt: But the ſtaves were ſo far pulled out as they might be ſeen, to give evidence that there was an Ark. Thus the types and propheſies and promiſes under the Law did give evidence of ſuch myſteries as are clearly revealed under the Goſpel.

V.9. *There was nothing in the Ark ſave the two tables of ſtone*] Deut. 10.5. This without all queſtion was moſt true at that time when Solomon ſet the Ark in his place. We read of other things ſet by the Ark, and before it. As the book of the Law (not the moral law written in tables of ſtone, but other ordinances written by Moſes, eſpecially the book of Deuteronomy) was put *in the ſide* of the Ark, namely in ſome coffer ſet by it, Deut. 31.26. This might be it which Hilkiah found 2 King. 22.8. The pot of manna was alſo appointed to be ſet *before* it, Exod. 16.33. and Arons rod which budded, Numb.17.10. But nothing is ſaid to be *in it* ſave the two tables of ſtone. Many ſuppoſe the Apoſtle, Hebr.9.4. placeth the golden pot that had manna and Arons rod in the Ark as well as the tables of the Covenant. His words are theſe, *The holyeſt of all had the golden cenſer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aarons rod that budded, and the tables of the covenant*. But this relative *wherein* may have reference to the Holieſt of all, firſt mentioned, as well as to the Ark; and then the meaning will be, that all thoſe things were in the Moſt holy place. Or if it have reference to the Ark, he ſpeaketh of the things that were in it either before Solomons time, or after, about the captivity. For though before and after Solomon other things might be in the Ark beſides the two tables of ſtone, yet in his time there was nothing elſe, See on Exod.25.16.

which Moſes put there at Horeb] Horeb was a mountain in the deſert of Sinai, where God appeared to Moſes in the burning buſh, Exod. 3. 1,2. and where the Iſraelites abode in the third moneth after their coming out of Egypt: whereupon it was called *Mount Sinai*, Exod.19.1.11. On this mountain God appeared in glorious majeſty and great terrour, Exod.29.16,&c. and on it he delivered the Law written in two tables, Deut.4.15. And while Iſrael remained at this mountain Moſes put that law into the Ark, Deut. 10.5. There ſtood God when he gave them water out of the rock, Exod.17.6. which is called the *ſpiritual rock*, 1 Cor. 10.4. It is in one of theſe reſpects called *the mount of God*, Exod.3.1. where this title is given it by anticipation. See ch. 19.8.

when] Or, *where*.

the Lord made] Heb. *cut*. This word *cut* is in the Hebrew oft ſingly uſed without expreſſion of *covenant*, but yet intends the making of a covenant: and therefore our Engliſh to make up the ſenſe doth add the word *covenant*, as here, 2 Chron. 5.10. 1 Sam. 20.16. & 22.8. The reaſon of uſing this word *cut* to that purpoſe was becauſe they were wont in making a covenant to cut a beaſt in ſunder for confirmation thereof, Gen.15,10, 18. Jer.34.18.

a covenant with the children of Iſrael] The Law is called a *covenant* becauſe obedience therein was required on their part, and a bleſſing promiſed on Gods part.

when they came out of the land of Egypt] Mention is made of this circumſtance, becauſe then God began to make them a free people, and a peculiar treaſure to himſelfe, Exod.19.5. and alſo becauſe that deliverance out of Egypt was an eſpecial type of our redemption from bondage under Satan.

V. 10. *And it came to paſſe when the Prieſts were come out of the Holy place*] By *the Holy place* is meant that part of the Temple which was next to the *Moſt holy*, where the prieſts executed their function, v. 11. Exod. 28.43.

that the cloud] This cloud was an extraordinary one ordained for manifeſtation of Gods preſence, Levit.16.2. in a cloud did God oft manifeſt his preſence, Exod.13.21. & 14.19,24. & 19.9,16. Numb. 9.15, &c. In the next verſe it is called *the glory of the Lord*, to ſhew that his Majeſty is incomprehenſible, and the brightneſs thereof ſuch as, if it were not clouded over, would dazle men, yea, and utterly confound them, Matt.17.5. Act.1.9. Rev.1.7.

filled the houſe of the Lord] Throughout, in all the parts of it from one end to another.

V. 11. *So that the prieſts could not ſtand to miniſter becauſe of the cloud*] They could not continue or abide in the houſe where the cloud was: And that. firſt, for reverence ſake: Secondly, by reaſon of a great amazement, 1 Chron. 21.16,30. Thirdly, for want of convenient light. If it be ſaid that this phraſe following *the glory of the Lord* implyeth light in the cloud, I anſwer. 1. It doth not neceſſarily imply light. For v.12. it is ſaid that *the Lord would dwell in thick darkneſs*. And though glory were ſet forth therein, yet it might be, becauſe the cloud implyed an incomprehenſibleneſs thereof. 2. It might be a great brightneſs, and yet not give convenient light to do any work by. 3. It might dazle them too much. The like is noted Exod. 10.35.

for the glory of the Lord had filled the houſe of the Lord] This ſhews that the cloud ſet forth Gods glory. This the Lord thus did, to ſanctifie to himſelf this place by this viſible ſigne, as Exod. 40.34. Lev.9.23,24. and to ſhew his approbation of all that was done: as he did by other ſigns at other times, Gen.4.4. 1 King. 18.38. See 2 Chron.7.1.

V.12. *Then ſpake Solomon*] Solomon diſcerning this manifeſtation of Gods glory to be a ſign of his gracious preſence, quickly makes known as much.

The Lord ſaid that he would dwell in the thick darkneſs] 2 Chr.6.1. Levit.16. 2. Pſal. 18. 11,12. & 97. 2. In that God oft manifeſted himſelf in darkneſs, it is as much as if he had ſaid he would dwell in darkneſs. Hereby is meant that man cannot poſſibly diſcern his excellency. Who can directly behold the Sun ſhining forth in its brightneſs? But yet thorow a myſt or a thin cloud we may look upon it.

V.13. *I have ſurely built*] Heb. *Building I have built*. The Hebrews place much emphaſis in doubling verbs. And thereby they ſet out, 1. Certainty, Exod.3.7. 2. Abundance, Gen.22.17. 3. Diligence, Ex.2.19. 4. A full or thorow doing of a thing, 1 Sam. 26. 25. 5. Celerity and ſpeed, 1 Sam.27.1. 6. Finiſhing or perfecting a thing: as here, *I have perfectly finiſhed*.

thee] Or, *for thee*. Solomon directeth his ſpeech to God, to teſtifie the great devotion of his ſoul.

an houſe to dwell in] A Temple to manifeſt thy preſence in. Men uſe ſo to do in their houſes.

a ſetled place] Not to be removed, as the tabernacle was, See v. 4.

for thee to abide in] To be as one that continually remaineth in a place. To be there ready on all occaſions to reſolve ſuch caſes as ſhould be propounded, to hear ſuch prayers as ſhould be made, to grant ſuch bleſſings as ſhould be craved, and to accept ſuch ſacrifices as ſhould be offered up, and ſuch ſervices as ſhould be performed in that houſe.

for ever] Or, *ages*. The Hebrew word tranſlated *ever* is diverſly taken, as for ages or time paſt, Eccl.1.10.0 for ages or time to come. In this latter ſenſe it is uſed, I. Indefinitely, for a long time, Dan.3. 9. Joſh. 8.28. II. For the period and accompliſhment of a ſet determinate time; as the year of Jubilee was. Compare Ex. 21.6. with Levit.25.40. III. For the continuance of ones life: Compare

pare 1 Sam.1.11. with v.22. IV. For ſo long as the conditions annexed to a thing are obſerved, 1 Sam.2.30. V. For the continuance of a State, Numb.10.8. VI. Till the truth of a type be exhibited. Compare Gen.17.13. with Gal.5.2. VII. For an everlaſting continuance, Luk.1.33. VIII. For that which never had beginning, nor ever ſhall have end, but is properly eternal, Pſal.90.2. Here it is taken in the fourth reſpect, till conditions were obſerved, (Note ch.9.7,8,9. & 2 King. 25.9.) and alſo in the ſixth reſpect, till the Meſſiah, the true Temple, ſhould be exhibited, Heb.8.1,2.

V.14. *And the King turned his face about*] Solomon in the former verſe directed his ſpeech to God, and thereupon turned his face to the Moſt holy place, where the Ark, the evidence of Gods preſence, was: Yea, he had turned himſelf that way to behold the Prieſts ſetling of the Ark in his place. But now directing his ſpeech to the people, he turneth about, becauſe they were behind him.

and bleſſed] This hath relation both to his praying to the Lord for all bleſſings on them, as Numb.6.23. Pſal.118.26. and alſo to his praiſing the Lord for his mercy to them, as v.55,56. Indeed by vertue of ſpecial function it belonged to the Prieſts to bleſs the people, Numb.6.23. Deut.21.5. So did Melchizedek, Gen.14.19. Heb.7.6. and Aaron, Levit.9.22. and a ſpecial promiſe was made to the Prieſts bleſſing, Num.6.27. Yet others alſo bleſſed, by wiſhing good, and praying for it: as inferiors, Ruth 2.4. equals, Pſ.118.26. ſuperiors; eſpecially ſuch as had charge over others; as Parents, Gen.31.55. Maſters of families, 2 Sam.6.20. Governors of ſubjects, Joſh.22.6. 1 Chr.16.2.

all the Congregation of Iſrael] Namely all that were come to Jeruſalem, and there preſent.

ſtood] This ſets out their geſture even while the Prieſts were doing their office in the Temple, but eſpecially when the King turned and ſpake to them. They gave evidence hereby of their reverence, attention and obſervation.

V.15. *And he ſaid*] The King uttered the words following.

Bleſſed be] Or, *Praiſed be.* All that bleſſing wherewith creatures can bleſs God, is thankfully to acknowledge what he doth, and to praiſe him for it, Pſ.115.17,18.

the Lord God of Iſrael] *Lord* ſets out his Soveraignty; *God of Iſrael*, his ſpecial relation to his Church.

which ſpake with his mouth] An Hebrew pleonaſm, or redundancy of ſpeech, as *to ſee with ones eyes*, Deut. 3. 27. *to hear with his ears*, 2 Sam.7.22. This is attributed to God after the manner of man. It was by the miniſtery of Nathan that God ſpake this, 2 Sam.7.6. For Prophets are Gods mouth, Exod.4.15. Iſa.3.16. 2 Cor.13.3.

to David] Concerning the building of a Temple by his Son.

my father] For his fathers honour and his own alſo he mentioneth this relation. For it was an honour to be Davids ſon, and an honour to be Solomons father.

and hath with his hand fulfilled it, ſaying] Such promiſes as Divine providence brings to paſs by mans miniſtery, God is ſaid to *fulfil with his hand*, becauſe all manner of inſtruments, men and others, are as the hand of Gods providence.

V.16. *Since the day that I brought forth my people Iſrael out of Egypt*] From the time that I made Iſrael a diſtinct, peculiar, and free people. They were before bond-ſlaves in Egypt, therefore oft put in mind of their deliverance thence.

I choſe no City] As I never determined not ſuch a thing, ſo neither did I ever appoint any perſon to build an houſe, or any place where it ſhould be built. So Pſal. 132.13.

Out of all the tribes of Iſrael] Or, *out of any of them.*

to build an houſe] This act hath relation to the word *City* before mentioned; ſo either the word *City* is ſynecdochically put for the inhabitants thereof, or the act of building is to be taken paſſively, *q.d.* I choſe no city to have a houſe built therein.

that my name might be there] This intends that the Temple was built to be dedicated to God for a place of his worſhip, and for ſervice to be performed to him therein, Deut. 12.11.

but I choſe David] Til I choſe David, and manifeſted my purpoſe concerning him, 1 Sam.13.14. & 16.1,12.

to be over my people Iſrael] To be their King, and a Governor over them. He means not only a choice of Davids perſon, but alſo of his ſtock and poſterity, 2 Sam.7.15,27.

V.17. *And it was in the heart*] Or, *mind.* He purpoſed and intended to build, &c. So 2 Sam.7.3. 1 Chron. 22.7.

of David my father] David being a pious man, would herein teſtifie his zeal of Gods glory.

to build an houſe] An holy temple, a place of worſhip.

for the name] See v.16. & ch.5.3.

of the Lord God of Iſrael] See v.15.

V. 18. *And the Lord ſaid unto David my father*] God is ready to direct ſuch as through piety intend that which is amiſs.

whereas it was in thine heart to build an houſe to my Name, thou didſt well that it was in thine heart] This is a phraſe of approbation: And that God approved this purpoſe of David, is evident by the promiſe he made thereupon, 2 Sam.7.11, &c. This inſtance ſheweth that a man may without ſin intend to do that which God hath not purpoſed ſhall be done.

V.19. *Nevertheleſs thou ſhalt not build the houſe*] See ch.5.3.

but thy ſon that ſhall come forth out of thy loyns] One of thine own Sons, which thou thy ſelf ſhalt beget. See 1 Chron. 22. 9. 2 Sam.7.12.

he ſhall build the houſe unto my name] See on v.17.

V.20. *And the Lord hath performed the word that he ſpake*] See v.15.

and I am riſen up in the room of David my father] I ſucceed him.

and ſit on the throne of Iſrael] Am King over the people of Iſrael, my father being dead.

as the Lord promiſed] 2 Sam.7.12. 1 Chron.28.5.

and have built an houſe for the Name of the Lord God of Iſrael] See v.13,15,17.

V.21. *And I have ſet there a place for the Ark*] That it may there abide and not be removed, as formerly. See v.6.

wherein is the Covenant of the Lord] See v.6. ch.3.15. The two tables of ſtone, v.9. wherein the law, that God gave as a Covenant to his people, was written, were in this Ark.

which he made with our fathers, when he brought them out of the land of Egypt] See v.9.

V.22. *And Solomon ſtood*] Upon a brazen Scaffold, 2 Chr. 6.13. So did other Kings, 2 King.11.14. & 23.3. After that Solomon had there ſtood a while, he kneeled down, v.54. and ſpread forth his hands. *Standing* ſets forth the erection of his ſpirit, and ſtedfaſtneſs of his faith in God; *Kneeling*, the humiliation of his ſoul, and acknowledgment of Gods Soveraignty; *Spreading forth his hands*, an expectation of bleſſing, and readineſs to receive it. Theſe were uſual geſtures of prayer in thoſe times, Mark 11. 25. Iſa.1.15. Dan.6.10.

before the Altar of the Lord] 2 Chron.6.12. He means the altar of burnt-offering. For he himſelf was in the Court, but at the door of that place where the Altar ſtood: And he turned himſelf towards the Moſt holy place, becauſe he made his prayer to God. Of this Altar ſee 2 Chr.4.1.

in the preſence of all the Congregation] See v. 2.

and ſpread forth his hands toward heaven] Teſtifying thereby that his hope was in heaven, and that from thence he expected to be heard.

V.23. *And he ſaid*] Here he begins his ſolemn prayer at the dedication of the Temple.

Lord God of Iſrael] See v.15.

there is no God like thee] In the beginning of his prayer he ſets out the excellency of his God, the only true God, on whom he called, to work the greater reverence, yea, and confidence in his hearers, and every way to fit his ſpirit the better to call upon ſuch a God.

in heaven above, or on earth beneath] Some fained falſe gods to themſelves in heaven, as the Sun, Moon, Planets, and other Stars, 2 King.17.16. & 23.5. Others had their gods on earth, Judg.10.6. & 17.5. 2 Chr. 13.8.

who keepeſt covenant] Herein God manifeſts his faithfulneſs, Pſal.89.33,34. Dan.9.4.

and mercy] *Faithfulneſs* and *mercy* in God are oft joyned together, Pſ.36.5. & 89.1.24. For it is mercy that moves God to enter into Covenant with man, and to make it good which is a part of faithfulneſs.

with thy ſervants that walk before thee with all their heart] Gods Covenants have their proviſoes, which ſet down conditions to be obſerved on mans part; that by the performance thereof, man might teſtifie his thankfulneſs to God, and alſo gain aſſurance to himſelf, and give evidence to others that he hath a right to the Covenant. See ch.2.4. & 6. 12.

V.24. *Who haſt kept*] Or, *begun to keep.* For he prayeth for a further keeping of promiſe, v.25.

with thy ſervant David my father] See ch.3.6.

that thou promiſedſt him] He meaneth in ſpecial the promiſe mentioned 2 Sam.7.12,13, &c.

thou ſpakeſt alſo with thy mouth, and haſt fulfilled it with thine hand] See v.15.

as it is this day] For then was Solomon King, and then he had finiſhed Gods houſe, which were ſpecial promiſes here intended. See ch.3.6.

V.25. *Therefore now, Lord God of Iſrael, keep with thy ſervant David my father that thou promiſedſt him, ſaying*] Solomon here prayeth for Gods continuing of mercy to him, and his poſterity, according to the extent of Gods promiſe, *I will ſtabliſh the throne of his Kingdom for ever*, 2 Sam.7.13.

there ſhall not fail thee a man in my ſight, to ſit on the throne of Iſrael] Heb. *there ſhall not be cut off unto thee a man from my ſight.* chap.2.4. 2 Sam.7.12. His meaning is, There ſhall ever be ſome lineally deſcending from David to ſit on his throne. See 2 Chr.21.7. This was eſpecially fulfilled in Chriſt, Luk.1.32,33.

ſo that] Heb. *onely if.* See v.23.

thy children take heed to their way, that they walk before me] Children who expect benefit from promiſes made to their fathers, muſt carefully obſerve the conditions of thoſe promiſes.

as thou haſt walked before me] Pious practiſes of parents are a pattern to children.

V.26. *And now, O God of Iſrael, let thy word (I pray thee) be verified which thou ſpakeſt to thy ſervant David my father*] The accompliſhment of what God hath promiſed may and ought to be prayed for, Deut. 1.11. 2 Sam. 7.28.29. 2 Chron.1.9. Dan.9.2. For prayer is a means ſanctified of God for accompliſhment of what he hath purpoſed and promiſed, Ezek. 36. 36,37. and it is an evidence of our hearty deſire thereof, yea, and of Gods faithfulneſs.

V.27. *But will God indeed dwell on the earth?*] An emphatical admiration of Gods goodneſs in vouchſafing his preſence in any place on earth, 2 Chr.2.6. To ſpeak properly, God, being infinite, cannot be contained within any compaſs, as the words following ſhew. See Jer.23.23,24. Act.7.49.

Behold, the heaven, and the heaven of heavens cannot contain thee] That which compaſſeth about all the other heavens, and is the moſt ſpacious place that ever was created. It is called *the higheſt*, Luk.2.14. and *the third heaven*, 2 Cor.12.2. He multiplieth phraſes, as, *heaven, and the heaven of heavens*, the more to ſet out the immenſity of God. Such Hebraiſmes are a great amplification of a matter. See on Gen.1.8. Lev.2.3. Deut.10.14. Pſal.148.4.

How much leſs this houſe that I have builded] Hereby he ſheweth he did not think that God could properly be contained in any place.

V.28. *Yet have thou reſpect unto the prayer*] Though thou be not contained in this houſe, yet manifeſt ſo much reſpect unto it, as it may be known to be a monument and evidence of thy gracious preſence, and of thy readineſs to hear.

of thy ſervant] He meaneth himſelf. It is a title, as here uſed, of reverence and confidence. See Pſal.116.16.

and to his ſupplication] *Prayer* importeth petition for good things; *ſupplication*, a deſire of pardon of ſin, and of remitting evils.

O Lord my God] *Lord*, ſetteth out Gods Soveraignty; *My God*, the Lords ſpecial reſpect to him. The former is to humble, and work reverence; the latter to raiſe up, and to work confidence in him.

to hearken unto the cry] *Cry* noteth the earneſtneſs of deſire, Exod.14.15. Eſth.9.31.

and to the prayer which thy ſervant prayeth before thee to day] Under this word *prayer* he doth in general compriſe all the particulars which in this chapter are prayed for.

V.29. *That thine eyes may be open*] Another phraſe applyed to God after the manner of men, as v.24. The meaning is, that God would ſhew that he taketh ſpecial notice of all things done in that houſe, by hearing all manner of prayers in it, or towards it. See Pſ.33.18. & 34.15. The like may be ſaid of Gods *hearkning*, or *being attent with his ears*, 2 Chr.6.40.

towards this houſe] For it was an eſpecial type of Chriſt, Joh. 2.19.21.

night and day] Continually.

even toward the place of which thou haſt ſaid] Deut.12.11. Gods promiſe was the ground of his prayer.

My name ſhall be there] See v.16.

that thou maiſt hearken unto the prayer which thy ſervant ſhall make toward this place] Or, *in this place*. See v.44.

V.30. *And hearken thou unto the ſupplication of thy ſervant*] He intends the ſame thing he did before, v.28,29. But to manifeſt the earneſtneſs of his deſire, he inculcates it again and again.

and of thy people Iſrael] This he addeth both in relation to them that were then preſent, to teſtifie his perſwaſion of their aſſent to his prayer; and alſo to others in that preſent age, or in future generations: and he deſireth that God would from age to age hear them all ſo praying.

when they ſhall pray toward this place] Or, *in this place*.

and hear thou] Again he inculcates the ſame thing.

in heaven thy dwelling-place] The heaven can no more contain God then the Temple could. But becauſe Gods glory is moſt manifeſted in heaven and from heaven, heaven is ſaid to be *Gods dwelling-place*, Pſ.113.5. & 123. 1. Mat.6.9.

and when thou heareſt, forgive] Many of the particulars are in caſe of wrong, or confeſſion of ſins, or for removing judgments: In all which reſpects pardon of ſin was neceſſary: yea, there is in us ſuch a ſpring and ſink of corruption, as in all things, even the beſt that we do, we need pardon. See v.34.

V.31. *If any man treſpaſs againſt his neighbour*] Or be ſuſpected to have done wrong to any, as Exod. 22.8, &c. Numb. 5. 14, &c. For in apparent wrongs, or ſuch as might be proved by witneſſes, the wrong-doer was not to put to an oath, but to be puniſhed.

and an oath be laid upon him] Heb. *and he require an oath of him*. i.e. an oath of execration againſt himſelf, in caſe he ſware falſely, Num.5.21, &c. Job 31.7,8,9. Pſalm.7.4,5. Such an oath doth ordinarily ſtrike a man with ſuch terror as he are not take it falſely, if at leaſt he have any fear of God in him.

to cauſe him to ſwear] Namely, by calling upon the Judge, as Exod.22. 8. or a Prieſt, as Numb. 5.14,15. to put him to his oath.

and the oath come before thine altar in this houſe] The altar being a ſigne of Gods preſence there, thither was he brought, that the greater feare might be wrought in him, Numb. 5.16. With us he that taketh a publick oath, layeth his hand on a bible, to work in him the greater fear. The altar here was the burnt-offering-altar, whereof ſee 2 Chron.4.1.

V.32. *Then hear thou in heaven*] Though thou beeſt in heaven, yet ſhew that thou heareſt things on earth.

and do, and judge thy ſervants] So order matters as the truth may be found out, and judgement anſwerably given.

condemning the wicked] For this is a part of judgement.

to bring his way upon his head] i. e. his juſt deſert, Ezek. 9. 10. Or ſuch meaſure as he would have meted unto others. The law of returning like for like may be here intended. See chap. 2. 32.

and juſtifying the righteous] Whether it be the accuſer or accuſed. This is an other part of juſtice, Prov.17.15.

to give him according to his righteouſneſs] Though God do not reward men for their righteouſneſs, as a cauſe of their reward, yet he doth order his reward according to mens deeds. Pſal.62.12. Rom.2.6.

V.33. *When thy people Iſrael be ſmitten down before the enemy*] Or, *overcome*. Mention is made of four caſes in regard of enemies: I. When enemies ſmite them down in the field; II. When enemies beſiege them, v.37. III. When God ſends them out againſt enemies, v.44. IV. When enemies carry them into captivity, v.46.

becauſe they have ſinned againſt thee] Sin provokes God to give his people over into their enemies hand, Levit.26.17.

and ſhall turn again to thee] Repentance is a means both of preventing, Jon.3.10. and alſo of removing a judgment, 1 Sam.7.3.

and confeſs thy name] By Gods *Name* he means Gods juſtice in giving them over to the enemy, ſee Joſh.7.9,19.

and pray] Prayer of penitents is prevalent, Judg.10.15,16.

and make ſupplication unto thee] See v.28.

in this houſe] Or, *towards*. See v.29.

V.34. *Then hear thou in heaven*] See v.32.

and forgive the ſin of thy people Iſrael] Sin muſt be forgiven before a judgment can be removed. If a judgment ſhould be removed, and ſin not forgiven, it would bring but ſmall comfort. See 2 Chr.7.14.

and bring them again unto the land] The land here meant was their proper inheritance, wherein they might moſt ſafely, quietly and comfortably abide. This mercy of *bringing them again to the land* is indefinitely to be taken, as when they were removed from one tribe to another, as 2 Chron. 28.8. or forced from their own houſe, as 1 Sam.31.7. or forced to fly before enemies, as Joſh.7.7,8. or taken priſoners, as Numb.21.1. or carryed captives into another land, as Jer.39.9.

which thou gaveſt unto their fathers] Gen.13.15. Ex.6.8. Joſh.21.43. Gods gift is a good title.

V.35. *When heaven*] i.e. the loweſt heaven, which is the air, and the middle region thereof, where the clouds are, ch.18.45. Pſ.147.8. Mat.24.30.

is ſhut up, and there is no rain] When clouds let down rain, the heavens are ſaid *to be opened*, Deut.28.12. and *to be ſhut* up when there is no rain, Deut.11.17. yea, they are ſaid *to be as iron*, which melts not, when there is no rain, Levit.26.19. Heaven is here reſembled to a veſſel or barrel full of water, which being ſhut, no water can come out of it, Job 38.37. God is as a Gardiner, who carrying a water-pot in his hand, lets the water run out when and where he pleaſeth, Amos 4.7.

becauſe they have ſinned againſt thee] See v.33.

if they pray towards this place] See v.28,29.

and confeſſe thy name] See v.33.

and turn from their ſin] See v.33.

when thou afflicteſt them] Affliction is a means of turning ſinners to God. And repentance wrought by affliction may be ſound and acceptable, Pſal. 119. 67, 71. Hoſ. 5.15. 2 Chron.33. 12,13.

V.36. *Then hear thou in heaven*] See v.32.

and forgive the ſin of thy ſervants, and of thy people Iſrael] See v.34. The people of Iſrael were by profeſſion Gods ſervants.

that thou ſhouldſt teach them] By the affliction before mentioned. Or, *when thou ſhalt have taught them*, as 2 Chr.6.27. and ſo they have learned the end and uſe of thy judgments, Iſa. 26. 9. Such things cannot be learned without Gods teaching, whereby the mind is enlightned, and the will made pliable, Pſal. 119. 33, &c. Iſa.54.13.

the good way wherein they ſhould walk] i. e. the right courſe preſcribed in Gods Word. It's called *good*, becauſe pleaſing to God, and profitable to them who walk therein.

and give rain] As prayer is to be made for removing evils, Judg.10.15. ſo for obtaining good things, Joel 2.19,23.

upon thy land which thou haſt given thy people Iſrael for an inheritance] See v.34.

V.37. *If there be in the land famine*] This is one of Gods heavy judgments, 2 Sam.24.13. Ezek.5.16.

if there be peſtilence] Under this is comprized every infecting deſtroying diſeaſe, 2 Sam. 24.15.

blaſting] By the Eaſt-wind, which ſmiting green ears of corn makes them wither, Gen.41.6.

mildew] A dew that falling on corn turns the grain into noiſome duſt or powder. *Blaſting* and *mildew* are oft joyned together, as Deut.28.22. Amos 4. 9. Hag.2.17.

locuſts] That is a flie with long legs, which waſteth corn, Ex.10. 4,5. Deut.28.42.

or if there be caterpillars] Certain worms which lie upon corn or other green plants, and conſume them, Pſal. 105. 34,35. See Levit.11.22. Theſe four laſt are ordinary cauſes of famine.

if their enemies beſiege them] Another cauſe of famine.

in the land of their Cities] Or, *in the cities of their land*, or, *juriſdiction.* This preſuppoſeth an enemies entring into their land.

whatſoever plague] The Hebrew word ſignifieth *a ſtroak.* It is tranſlated *ſtripes*, 2 Sam. 7. 14. It is put for any kind of judgment, Gen.12.17. Exod.9.14. Deut.28.59,60. Jer.19.8. 2 Chron. 21.14.

whatſoever ſickneſs there be] There are very many kinds of ſickneſs. Therefore this indefinite particle *whatſoever* is ſet before it.

V.38. *What prayer and ſupplication ſoever be made*] See v. 28.

by any man] Singly alone.

or by all thy people Iſrael] Joyntly together.

which ſhall know every man the plague of his own heart] The ſin by which his own heart and conſcience is ſmitten, as 2 Sam.24.10. and thereby moved to pray.

and ſpread forth his hands] See v. 22.

towards this houſe] See v.29.

V.39. *Then hear thou in heaven thy dwelling-place*] See v.30, 32.

and forgive] See v.34.

and do] What in wiſdom thou ſeeſt meet.

and give to every man according to his waies] According to the preſent courſe which he taketh, namely of repentance.

whoſe heart thou knoweſt] Whether it be ſincere or no, Pſal. 139. 1, 2, &c.

for thou, even thou onely knoweſt the hearts of all the children of men] It is Gods prerogative, and one of his incommunicable properties, to ſearch the heart, and to know the inward motions and thoughts thereof, Jer.17.10. Act.1.24.

V.40. *That they may fear thee*] Gods mercy in removing judgment doth moſt kindly work fear, Pſal.130.4.

all the dayes that they live] True grace continues all the time of a mans life, as Jer.32.39.

in the land which thou gaveſt unto our fathers] See v. 34.

V.41. *Moreover, concerning a ſtranger that is not of thy people Iſrael*] All that were not born Jews, were by them accounted ſtrangers, though converted to the Jewiſh religion, Exod.12.48. Such ſtrangers as were circumciſed might approach as neer to the altar as born-Jews, Exod.12.44. Other ſtrangers hearing of the God of Iſrael, Ruth 1.6. of his great works, Joſh. 2.10. of his righteous laws, Deut.4.6,7. and of his holy houſe, Iſai.56.7. yea and of this prayer which Solomon had made for Gods preſence in it, might be moved to come to it, and there to pray.

but cometh out of a far country] Gods name was every where far and neer ſpread abroad, which made many that were in remote places come to Jeruſalem, Matth. 2. 1. & 12. 42. Act. 6. 7. & 8. 27.

for thy Name ſake] To teſtifie his high eſteem of thy great Name, to worſhip and praiſe thee, having heard of thee ſo much as he knoweth and believeth thee to be the onely true God, Exod.12.38. & 18.11,12. Joſh.2.9. See ch. 5.1.

V.42. *For they ſhall hear of thy great Name*] Sundry of the heathen came on ſundry occaſions to the Jews, Jer.27.3. and the Jews on ſundry occaſions went to other nations. Thus might ſtrangers hear of Gods great name.

and of thy ſtrong hand, and of thy ſtretched-out arm] Theſe phraſes are applyed to God, after the manner of man, as other like, ver.24,29. The ſtrength and power of a man is manifeſted by his hand and arm; and when he would do ſome great matter by his arm, he ſtretcheth it out; the mighty power of God is therefore ſet out by theſe metaphors, as Pſ. 136.12. Jer.32.17. See 2 King.17.36.

when he ſhall come and pray] Devotion ſo works on mens ſpirits, as it makes them go out of their own land to worſhip God, Act.8.27.

towards this houſe] For the uncircumciſed might not come ſo neer the Temple as the Jews might, Act.21.29.

V.43. *Hear thou in heaven thy dwelling-place*] See v.32.

and do according to all that the ſtranger calleth to thee for] This particle *all* hath a large extent, yet it is to be reſtrained to things lawful. That extent gives evidence of Gods bounty, and is an incouragement for all, in all their needs, to ſeek bleſſing of God.

that all people of the earth] Gods bounty to ſome is a means to draw many to him.

may know thy Name, to fear thee] Knowledge of God is an eſpecial means of working a due fear of him in mans heart.

as do thy people Iſrael] Who from their childhood have been inſtructed in ſuch myſteries as ſet God forth. And ſuch as are ſo inſtructed, ought to be a good example to others.

that this houſe which I have builded, is called by thy Name.] Heb. *thy name is called upon this houſe.* In that it was called *the Temple of the Lord* and *an houſe of God*, it was called by Gods name. As the ſons of Joſeph had Iſraels name named on them, in that they were called *children of Iſrael*, and *Iſraelites*, Gen.48.16.

V.44. *If thy people go to battel againſt their enemy*] In a juſt cauſe. For in unjuſt war good ſucceſs from God can be no more expected then in oppreſſion, robbery, murder, and other like evils.

whitherſoever thou ſhalt ſend them] Gods warrant for the war intended is a good ground of faith in Gods aſſiſtance, and of praying for good ſucceſs.

and ſhall pray unto the Lord toward the city] Heb. *the way of the city.* When they cannot come to it; teſtifying thereby that all their confidence is placed on the true God, whoſe preſence is in an eſpecial manner manifeſted in their Temple.

which thou haſt choſen] Jeruſalem is in eſpecial manner meant, ch 11.13,32,36. See Dan. 6.10 God is ſaid to have *choſen* it, in that he preferred it before all other cities to build his houſe therein, Pſal.78.67,68,69.

and toward the houſe that I have built for thy Name] See v. 20. This is the reaſon why God is ſaid to chooſe that city, namely becauſe his Temple was there ſituated, 2 King.21.7. & 23.27.

V.45. *Then hear thou in heaven*] See v.32.

their prayer, and their ſupplication] See v.28.

and maintain their cauſe] Or, their juſt and righteous cauſe, by giving them good ſucceſs, Pſ.94. & 140.12. See v.49.

V.46. *If they ſin againſt thee*] They whom he ſtiled *Gods people*, v.44. even theſe are ſubject to ſin, For among theſe ſome are hypocrites; and have no true grace at all in them: and in all of them fleſh remaineth.

for there is no man that ſinneth not] 2 Chron. 6. 36. Eccl. 7. 20. 1 Joh.1.8,10. It was Chriſts prerogative, and his alone, to be here on earth without ſin, Heb.4.15. 1 Pet. 2.22,24.

and thou be angry with them] The ſins even of Gods people provoke his anger, 2 Sam.24.1. Numb.11.1,10.

and deliver them to the enemy] God makes enemies of his people executioners of his anger on them, to make them fear to provoke Gods anger. For enemies will do to the uttermoſt that they can, Zach.1.15.

ſo that they carry them away captives, unto the land of the enemy] Captives are to be made ſlaves to the enemies: and this is counted the loweſt and baſeſt condition that any in this world can be brought unto, Exod.12.29. Lam.1.3.5. Jeremiah hath ſet out the miſery of captivity to the life, Lam.5.2, &c.

far] Babylon was far from Jeruſalem: yet thither were the Jews carried captive, Jer.40.1.

or neer] Samaria was neer to Jeruſalem, and to Samaria were the inhabitants of Jeruſalem carried captive, 2 Chron. 28.8.

V. 47. *Yet if they ſhall bethink themſelves*] Heb. *bring back to their heart.* Or, call their ſins to mind.

in the land whither they were carried captives] God is with his people even in captivity, obſerving their diſpoſition.

and repent] See v.33.

and make ſupplication unto thee] See v.28.

in the land of them that carried them captives, ſaying] God every where heareth prayers: Pray therefore every where, 1 Tim.2.1. See Dan.6.10.

we have ſinned] Penitent confeſſion of ſin is a ready way to obtain pardon and deliverance, Prov.28.13. 1 Joh.1.9. 2 Sam.12.13. Pſal.32.5.

and have done perverſly, we have committed wickedneſs] This varying and multiplying of phraſes makes much to the aggravation of ſin, and ſheweth that ſinners ought rather to aggravate their ſins before God, who knows them to the full, then extenuate them, Ezr.9.6. Neh.9.26. Dan.9.5, &c.

V.48. *And ſo return unto thee with all their heart, and with all their ſoul*] Theſe two phraſes ſet out a ſincere, ſound, and thorow repentance. See ch.2.4.

in the land of their enemy which led them away captive] See v.47.

and pray unto thee toward their land, which thou gaveſt unto their fathers, the city which thou haſt choſen, and the houſe which I have built for thy Name.] See v.44, Theſe ſeveral phraſes, *their land*, this *city*, and *the houſe*, intend in ſubſtance one and the ſame thing. He mentions the *land*, becauſe the city which God choſe was in it; the *city*, becauſe the houſe of the Lord was therein; the *houſe*, becauſe the Lord was, in ſundry external evidences of his preſence, therein. Beſides, the land here meant was that which God of old had promiſed to their fathers, Deut.19.8. Joſh.23.5. and in that reſpect was called *the land of promiſe*, Heb.11.9. So as their praying towards this land brought to their mind Gods promiſe, whereby their faith might be ſtrengthned.

V.49. *Then hear thou their prayer, and their ſupplication, in heaven thy dwelling-place*] See v 28,30,32.

and maintain their cauſe] Or, *right.* Take part with thy people that repent and pray againſt the unjuſt oppreſſion of their enemies, Iſai.47.6. Zach.1.15.

V.50. *And forgive thy people that have ſinned againſt thee*] See v. 34. 36.

and all their tranſgreſſions wherein they have tranſgreſſed againſt thee] See v.47.

and give them compaſſion before them that carried them captives, that they may have compaſſion on them] i.e. procure pity, grace, and favor for them :Turn the heart of their enemies towards them. This prayer ſheweth that the hearts of enemies are in Gods hands, to turn them as it pleaſeth him, Gen.39.21.& 43.14. Examples Ez.7.6. Neh.2.2. Heſt.2.9,17.& 6.10. & 10.2,3. Dan.1.9,19.& 2. 48,49. Pſ.106.46.

V.51. *For they be thy people*] Iſrael was the people whom God choſe, ſet apart and ſevered from all the world, to be a peculiar people to himſelf, that he might beſtow on them his choiceſt bleſſings, and that they might ſerve him, Exod.19.4,5,6. Deut.7.6, &c. and 10, 15. This ſpecial relation is pleaded as a ground of Gods ſhewing mercy to them, Exod. 32.11,12. Neh. 1. 10. Iſai.64.9.

and thine inheritance] Iſrael is ſaid to be *Gods inheritance*, becauſe that people were to God as is to man his inheritance. I. God bought them, Deut.32.6. II. He made them his own for ever, Gen.17.7. III. He hath his people in high account, and prefers them before all the world beſides, Exod.19.5. IV. He fenceth and protecteth them from danger, Pſ.89.18. Zech.1.5. V. He ſoweth and planteth in them ſanctifying and ſaving graces, Iſai.60.21. & 61.3. Mat.13.24. VI. He continueth to dung and water them, that is, to uſe all means whereby they may grow in grace, Luk.13.8. Iſa.27.3. 1 Cor.3.6. VII. He expecteth fruit moſt of all from them, Iſai.5.2. Luk.13.6.

which thou broughteſt out of Egypt] See v.9. 16.

from the midſt of the furnace of iron] This phraſe ſetteth forth their hard and cruel oppreſſion in Egypt. See Deut.4.20. Iſai.48.10. A fornace to melt iron in, uſeth to be the hotteſt. See Jer.11.4. It alſo implyeth, that God caſt them into that fornace, to make them pliable to ſuch ordinances as he ſhould give them ; as iron caſt into a furnace and melted, may be caſt into any faſhion.

V.52. *That thine eyes may be open unto the ſupplication*] See v. 29.

of thy ſervant] He meaneth himſelf. See v. 59.

and unto the ſupplication of thy people Iſrael] Prayer may be made, as for our ſelves in particular, ſo for others alſo joyntly with us.

to hearken unto them in all they call for unto thee] See v. 28. Under this general particle *all* he compriſeth only things lawful and meet to be asked. All ſuch may be prayed for, and all ſuch God can and will readily give.

V.53. *For thou didſt ſeparate them from among all the people of the earth*] i. e. God did chooſe and call them to be a peculiar people unto himſelf, Exod.19.5. Deut.7.6. & 14. 2.

to be thine inheritance] Deut.9.26.29. See v. 51.

as thou ſpakeſt by the hand of Moſes] Exod. 19.5. Deut. 32.8. By *the hand of Moſes* he meaneth the miniſtery of Moſes. For the hand is that part of the body whereby men uſually do, practiſe and execute things committed to them ; and therefore in Hebrew it is put for any kinde of miniſtery. Here it is put for the tongue or mouth. So v.56.

thy ſervant] See ch.3.6. Joſh. 1.1,2.

when thou broughteſt our fathers out of Egypt] See v. 9,16.

O Lord God] See v. 28.

V.54. *And it was ſo, that when Solomon had made an end of praying*] Solomon held up his ſpirit till he had by prayer made known what he thought meet to be deſired about the houſe he built.

all this prayer and ſupplication unto the Lord] See v. 28.

he roſe from before the altar of the Lord] See v.22.

from kneeling on his knees] While he bleſſed the people, and bleſſed the Lord, he ſtood: All the while he made his ſupplication, he kneeled. His ſupplication being ended, he ſtood again to bleſs, as before. See v.22.

with his hands ſpread up to heaven] See v. 22.

V.55. *And he ſtood and bleſſed all the Congregation of Iſrael.*] As he began, ſo he ended with bleſſing the people. See v.14.

with a loud voyce, ſaying] There was a great congregation: therefore he endeavoured ſo to lift up his voyce as all might hear him. Publike duties are audibly to be uttered, Pſ.55.17.

V.56. *Bleſſed be the Lord*] Here *bleſſing* is to be taken for praiſing, Pſal.113.1,2.

that hath given reſt unto his people Iſrael] Reſt is here oppoſed to all manner of publike troubles. It compriſeth under it freedom from war, oppreſſion and other evils, that uſe to ariſe either from enemies abroad, or from evil Magiſtrates and tumultuous people at home, It implyeth peace, ſafety and ſecurity, Joſh. 21. 44. Act 9.31. None but the Lord can give this, 2 Chron. 14. 6.

according to all that he promiſed, there hath not failed one word of all his good promiſe] Heb. *fallen.* i. e. God left not any thing undone that he promiſed, but accompliſhed all to the full, Joſh. 21. 45. and 23.14,15.

which he promiſed by the hand of Moſes his ſervant] Or, *by the miniſtery of Moſes.* See v.53. This hath relation to all the promiſes made to Abraham, Iſaac, Jacob, and to their poſterity, which are in ſundry places of the five books of Moſes ſet down : In ſpecial, it hath relation to Deut 12.10, 11.12. Of this title *ſervant* ſee ch.3.6.

V.57. *The Lord our God*] See v.28.

be with us] Gods preſence with his people is oft ſet forth under this phraſe, and that by way of promiſe, as Deut.31.6,8. Joſh.1.5. 1 Chron.28.20. To theſe promiſes hath Solomon here relation. Mark the inferences made upon thoſe promiſes, Rom. 8.31. Heb.13.5,6.

as he was with our fathers] He means ſuch pious anceſtors as God had bleſſed from time to time.

let him not leave us nor forſake us] This clauſe uſeth to be annexed to the former promiſes. It implyeth conſtancy in Gods preſence with his people, and in his bleſſings on them. God was with Saul ; for *the Spirit of God came upon him,* 1 Sam. 11. 6. and *God gave him another heart,* 1 Sam. 10 9. yet for his ſin the Lord left him and forſook him, 1 Sam. 15. 23, 26. & 16, 14. See 2 Sam.7.15.

V.58. *That he may incline our hearts unto him*] Pſal.119.36. Otherwiſe nothing can be well done.

to walk in all his wayes, and to keep his Commandments, and his Statutes, and his Judgments] See ch.2.3.

as he commanded our fathers] Gen. 17. 1. Deut. 4. 1. & 6. 1. Joſh.24.14. 1 Sam.7.3. & 12. 24.

V.59. *And let theſe my words wherewith I have made ſupplication before the Lord*] In theſe words he doth generally inculcate what in particular he had prayed for before, to ſhew the earneſtneſs of his deſire.

be nigh] i. e. be ever in his mind and memory. Let him ſhew that he hath reſpect thereunto.

day and night] Continually.

that he maintain the cauſe] See v. 45.49.

of his ſervant] Solomon here intends himſelf. See v.28. Though he were a great King, yet he ſcorneth not the title of *Gods ſervant.* His father counted it a great honour, and pleads it before God, Pſal.116.16.

and the cauſe of his people Iſrael] See v. 30.

at all times] Heb. *the thing of a day in his day.* This phraſe is oft uſed, and in different reſpects. It is tranſlated *daily,* Exod. 5. 13, 19. Dan. 1. 5. *every day,* Exod. 16. 4. *upon his day,* Levitic. 23. 37. *as every dayes work required,* 2 Chron.16.37. *after a certaine rate every day,* 2 Chronic. 8. 13. *as the duty of every day required,* 2 Chronic. 8, 13. Here it ſignifies *day after day.*

as the matter ſhall require] A phraſe of limitation, whereby he ſheweth he deſireth no more then what may be juſt and equal, No pious man would have God to maintain an unjuſt cauſe.

V.60. *That all the people of the earth may know that the Lord is God, and that there is none elſe*] Deut.35,39. Pious perſons, even in the prayers they make for themſelves, aim at the glory of God. They ſo deſire mercy to be ſhew'd to them, and bleſſing conferred on them, as the Lord thereby may be acknowledged to be the onely true God, and the fountain from whence all bleſſings flow forth to them.

V.61. *Let your heart therefore be perfect with the Lord your God*] He here means an entire heart ſubjecting it ſelf in all ſincerity wholly and onely to God, 1 Chr.28.9. & 29.19. 2 King.20.3. This is the beſt and greateſt perfection that in this world can be attained unto. See Gen.17.1.

to walk in his ſtatutes, and to keep his Commandements] See ch.2.3.

as at this day] Still from time to time continually, as now you do. See 1 Chr. 28.7.

V.62. *And the King and all Iſrael with him offered ſacrifice before the Lord*] To Solomons ſupplication ſacrifices are added, both to teſtifie his confidence of Gods gracious acceptance, and alſo his thankful mind to God. For there were ſacrifices of thanksgiving, Pſal.107.22. See v. 63.

V.63. *And Solrmon offered*] Together with the Prieſts, Princes, and People, as 2.Chr.15.11.& 29.23. & 30.24.& 35.7,8,9. Under theſe words, *all Iſrael,* in the former verſe, Prieſts, Princes, and all under the King are comprized.

a ſacrifice of peace-offerings which he offered unto the Lord] See ch.3.15. There were two ends of Peace-offerings ; One to teſtifie the hope which they had of their reconciliation with God ; The other to teſtifie their thankfulneſs. It was called *a peace-offering,* 1. Becauſe God having beſtowed ſome benefit upon them, for which this offering was made, he ſeemed to be appeaſed towards them. 2. Becauſe upon apprehenſion thereof, the conſcience of the offerer was pacified. 3. Becauſe it was a kind of retribution, by returning thanks to God. 4. Becauſe in offering of the ſame they deſired and expected peace.

two and twenty thouſand oxen, and an hundred and twenty thouſand ſheep] Great ſacrifices are mentioned, 1 Chr.29.21. 2 Chr.15.11. & 29. 32. & 30.24. & 35.7,8,9. But none like to this. By multitude of ſacrifices pious Jews were wont to teſtifie their zealous and grateful affection toward God. Herein hypocrites would make ſhew of imitating them, Mic.6.7.

ſo the King and all the children of Iſrael] They all brought oxen and ſheep, and ſo made up the foreſaid number. Zealous ſpirits are not ſatisfied with the duties of piety which they perform themſelves, unleſs they bring thereunto all under their charge. And pious ſubjects will be ready to joyn with their Soveraign in ſolemn and ſacred duties.

dedicated the houſe of the Lord] By their joynt prayers, praiſes and ſacrifices they ſet apart the Temple to ſacred uſes.

V. 64. *The ſame day did the King*] By the Miniſtery of Prieſts, 2 Chr. 7.7. For the King might not himſelf go into that court.

hallow] Set apart to that holy ſervice, Exod.13.2,12. By ſuch rites as were appointed by the Law.

the middle of the court that was before the houſe of the Lord] This was the Prieſts court, wherein they did either erect other altars for that preſent uſe, or uſed the pavement in ſtead of an altar. See on Judg. 18.4.

for there be offered burnt-offerings and meat-offerings, and the fat of the peace offerings] Under theſe three heads all ordinary ſacrifices are comprized, as Joſh. 22.23. Of burnt-offerings ſee Lev.1. Of meat offerings, Lev. 2. Of peace-offerings, Lev. 3. See alſo ch.3. 15. He expreſly mentions *the fat of peace-offerings*, becauſe all the fat thereof was in an eſpeciall manner the Lords, Levit.3.16.

becauſe the braſen altar that was before the Lord, was too little to receive the burnt-offerings and meat-offerings, and the fat of the peace-offerings] This reaſon ſheweth that this was an extraordinary caſe, even a caſe of neceſſity: and in ſuch a caſe an ordinary courſe may be diſpenſed with, Numb. 9.11. 2 Chron.29.34. & 30.2,3. Matt. 12.3,4. Of the brazen altar ſee 2 Chron.4.1. This is ſaid to ſtand *before the Lord*, becauſe it was ſet in the Prieſts court directly before the Moſt holy place and the Ark therein. See 2 King. 19. 14.

V. 65. *And at that time*] At the dedication of the Temple.

Solomon held a feaſt] A feaſt for this very work, beſides the feaſt of Tabernacles, v.2. ſee ch. 3.15. & 1 Chron.16.3.

and all Iſrael with him] As many as were then gathered together which were very many.

a great congregation] For they came from all parts of the land, as the words following ſhew.

from the entring in of Hamath] Hamath was the uttermoſt part of Canaan on the North, Numb. 13.22,23. & 34.7,8..

unto the river of Egypt] This was on the South, Numb.34.3,5. Joſh. 13. 3. ſee ch.4.21. Theſe two coaſts ſhew they came from all parts of that nation, from North to South; under which by a ſynecdoche the Eaſt and Weſt alſo are to be underſtood.

before the Lord our God] He meanes before the Temple and the Moſt holy place wherein the Arke was: Or this phraſe may be uſed in regard of the manner of their keeping the feaſt: It was as in the preſence of the Lord, after an holy ſpirituall maner.

ſeven dayes, and ſeven dayes, even fourteen dayes] The firſt ſeven were for the dedication, 2 Chr. 7.9. The other ſeven for the feaſt of Tabernacles. For that feaſt began on the fifteenth day of the moneth, Levit.23.34. ſee 1 Chr.15.26.

V. 66. *On the eighth day*] This was the day next after the ſecond feaſt, being the three and twentieth day of the ſecond moneth, 2 Chr.7.10. For on the two and twentieth day an holy convocation was enjoyned, Levit.23.36. Whereas it is ſaid that on the eighth day there ſhould be an holy convocation.

he ſent the people away] He diſmiſſed the Congregation, and gave them all liberty to go to their own houſes.

and they bleſſed the King] Or *thanked him*. Yea, and prayed to God for him, and that with a joyfull acclamation.

and went unto their tents] By *tents* he meanes their houſes; but herein alludes to the habitations of Iſrael in the wilderneſs, which was in tents. See ch. 12. 16.

joyfull and glad of heart] Not onely their bodies were refreſhed with the feaſt, but their ſpirits alſo were much cheered with Solomons prayer and bleſſing, and the accompliſhment of all things about the Temple.

for all the goodneſs that the Lord had done for David his ſervant] See ch. 3.6. Namely, in giving him ſo wiſe a ſon, who had accompliſhed what God had foretold concerning the Temple, 2 Sam.7. 13. in eſtabliſhing his throne, ſetling a good peace, and giving hope of the continuance of all.

and for Iſrael his people] This is added becauſe the benefit of all redounded to all Iſrael.

CHAP. IX.

Verſ. 1. AND *it came to paſſe when Solomon had finiſhed the building of the houſe of the Lord*] And had alſo dedicated the ſame after that ſolemn manner ſet down in the former chapter, For v. 3. God ſaith, *I have heard thy prayer.*

and the Kings houſe, &c.] The latter part of this verſe muſt be included in a parentheſis. To make up the ſenſe of the latter part the principal verb may be repeated, and thus added, *He finiſhed the Kings houſe*, &c.] Or otherwiſe, all that appertaines to the viſion expreſſed in the verſes following, from the beginning of v.2. to v.10. may be included in a parentheſis. Thus the tenth verſe will depend on the firſt. And becauſe there is ſo large a narration of the viſion inſerted, the words of the firſt verſe are repeated in the tenth, which is uſuall after a long parentheſis. Under *the Kings houſe* he compriſeth the houſe of Lebanon, the Queens houſe, and other buildings mentioned ch. 7.2.

and all Solomons deſire which he was pleaſed to do] Whatſoever Solomon thought meet to build for his own or others uſe, or for delight (whereof he gives ſome intimation Eccl.2.4,&c.) he accompliſhed.

V. 2. *That the Lord appeared to Solomon*] Theſe words, as here tranſlated, have relation to the firſt clauſe of the former verſe, as if they had been thus joyned together, *And it came to paſſe when Solomon had finiſhed the building of the houſe of the Lord, that the Lord appeared*, &c. In the Hebrew there is a copulative particle, *And the Lord appeared.* which may be turned into a cauſive particle, and ſo the viſion will be brought in as a reaſon why Solomon, having built the houſe of the Lord, built his own houſe, and what elſe pleaſed him, namely, becauſe he confidently reſted on Gods promiſe *to eſtabliſh the throne of his Kingdome*, &c. v. 5.

the ſecond time] This ſhewes that there was no other appearance of God betwixt that ch. 3. 5. and this.

as he had appeared unto him at Gibeon] In a dream by night, really, evidently. See ch. 3.5. &c. 2 Chr. 7. 12.

V. 3. *And the Lord ſaid unto him, I have heard thy prayer*] This ſheweth that this viſion was anon after Solomons ſolemn prayer at the dedication of the Temple. It may be the very night following, as he did the firſt time that he appeared to him, even the night after he had offered up his ſolemn ſacrifices, ch.3.4,5. It is not probable that God would deferre his approbation of that prayer thirteen years after it was made. For it was thirteen years after that, before Solomon had built all he deſired. This mention of Gods hearing his prayer, gives inſtance of Gods readineſs to heare the prayer of his ſervants, Pſal. 65.2. Dan.9.23.

and thy ſupplication that thou haſt made before me] See ch. 8.28.

I have hallowed this houſe which thou haſt built] I have ſet it apart to thoſe holy uſes for which thou haſt prayed, Gen.2.3.

to put my name there for ever] See ch. 8. 13,16.

and mine eyes] See ch. 8.29.

and my heart ſhall be there perpetually] I will not onely take notice of the prayers made, and ſervices done in this houſe, but alſo ſet my heart thereon, and manifeſt my grace and favour therein. What I do there, ſhall be heartily done in love and good will.

V. 4. *And if thou wilt*] See ch. 8.25.

walk before me] See ch. 2.4.

as David thy father walked] See ch. 3.14.

in integrity of heart] Integrity implyeth the ſoundneſs of the whole heart; when the heart is carried one way, and no part thereof a contrary way, as 2 King.17.41. & Zeph.1.5. See Job 2.3. & 27.5. Pſal.26.1,11. Prov.20.7.

and in uprightneſs] See ch. 3.6.

to do] The inward diſpoſition of the heart muſt be manifeſted by the outward converſation of life.

according to all that I have commanded thee] Obedience to God muſt be univerſal, not by halves, as 1 Sam. 15. 8,9. and the rule thereof muſt be Gods commandment, See 2 Kings 23.25. Luk.1.6. Deut.28.1.

and will keep my ſtatutes, and my judgments] See ch.2.3.

V. 5. *Then I will eſtabliſh the throne of thy Kingdome upon Iſrael for ever*] i. e. Thou and thy poſterity ſhall continue time after time to be Kings over Iſrael, ſo as no other ſtock but thine ſhall ſit on that throne. See ch.2.4. & 8.25. 2 Sam.7.16.

for ever] See ch.8.13.

as I promiſed to David] 2 Sam. 7.12. 1 Chr.22.10. God who promiſeth, is faithfull, Heb.10.23.

thy father, ſaying] See ch.6.12.

There ſhall not fail thee a man upon the throne of Iſrael] See ch.8.25.

V. 6. *But if you ſhall*] Failing on mans part to obſerve the condition annexed to Gods promiſe, makes it void, 1 Sam. 2. 30.

at all turn] Heb. *turning turn.* Clean turn away, obſtinately, totally.

from following me] Heb. *from after me.* If you ſhall renounce me and my ſervice; as ſervants who are weary of their maſter, and will no longer follow him, ch.18.21.

you or your children] i. e. either you to whom in particular the promiſe is made, or any of your children in any age after you. Where the condition is broken there will the forfeiture be taken.

and will not keep] Omiſſion of duty makes men liable to judgment; eſpecially if obſtinacy be added thereto, Lev.26.14. Matth. 23. 37.

my commandments and my ſtatutes] ſee ch. 2.3.

which I have ſet before you] i. e. have made them known to you, that they might be to you as a way to walk in.

but go and ſerve] Neglect of Gods commandement is a fore-runner of idolatry; and idolatry, of deſtruction.

other Gods] Whatſoever beſides Jehovah hath that reſpect yeelded to it which is proper to God, is made another God, Exod.20.3.

and worſhip them] To *ſerve* implieth in general all manner of obedience, or performing of any thing in reference to ſuperiority. To *worſhip* ſignifieth an outward bowing of the body by way of adoration in acknowledgment of a Deity. Theſe two words, *ſerve* and *worſhip*, applyed to the true or a falſe God, do oft intend one and the ſame thing.

V. 7. *Then will I cut off Iſrael out of the land which I have given them*] The Metaphor of *cutting off* is taken from the husbandmans dealing with barren and dead trees: He ſtocks them up, root and branches, as Deut. 20.10. Judg.6.18. Luke13.7, 9. Thus was Jeroboam dealt withal, ch.14.10. and ſundry other Kings of Iſrael: yea, and all Iſrael it ſelfe, 2 King. 17. 20.

and this houſe] 1 King.2.59.

which I have hallowed for my name] See v. 3. Jer.7.14.

will I caſt out of my ſight] i. e. out of my favour and protection. This judgment is directly contrary to the bleſſing promiſed v.3. Sin incenſeth Gods wrath againſt the moſt ſacred externall evidences of his preſence, and meanes of his worſhip. He will rather ſuffer them to be demoliſhed, then his name to be diſhonoured by hypocrites or profane perſons or idolaters in the uſe of them.

and Iſrael ſhal be a Proverb] i. e. an uſual ſcoff or ſcorn, ſuch as this, *a very Jew*, or, *worſe then a Jew*.

and a by-word] The Hebrew word ſignifieth a ſharp or biting word; ſuch a ſcornfull ſpeech as pierceth to the heart.

among all people] As in the time of the Babyloniſh captivity the Jewes were a ſcorn to all nations, ſo much more ſince the laſt deſtruction of their city and temple by the Romans. To other fearful judgments ſuch ſhame and diſgrace hath been added as never the like to any other nation, Deut.28.37. Jer.24.9.

V. 8. *And at this houſe which is high*] Under this epithet *high* all the externall glory of the Temple is comprized: and it is premiſed as the reaſon why people were ſo aſtoniſhed at the deſtruction thereof; namely, becauſe ſo great glory was turned into ſo vile contempt.

every one] Friend and fo, home-born and ſtranger, great and mean, young and old, all of all ſorts.

ſhall be aſtoniſhed] Wondring at the judgment of God; ſome through much grief thereat, others through meer amazement.

and ſhall hiſſe] A geſture of great ſcorn, ſpoken of malignant enemies.

and they ſhall ſay, Why hath the Lord done thus unto this land and unto this houſe] Deut.29.24. Jer.22.8. This is added as the effect and evidence of their aſtoniſhment.

V. 9. *And they ſhall anſwer, becauſe they forſook*] The very heathen deteſt apoſtaſy as juſtly deſerving ſevere vengeance. See Jer.2.11. Lam.4.15.

the Lord their God] See ch. 8.28.

who brought forth their fathers out of the land of Egypt] Former deliverances and mercies much aggravate apoſtaſy.

and have taken hold] The Hebrew word ſignifieth a faſt holding of a thing ſo as not to let it go, Exod.9.2. Job 18.9. Thus they who forſake the true God, hold faſt their falſe Gods.

upon other Gods, and have worſhipped them and ſerved them] See v.6.

therefore the Lord brought upon them all this evil] Gods judgments on unworthy profeſſors appear iuſt even in all mens eyes.

V. 10. *And it came to paſſe, &c.*] Here he returnes to Solomons proceeding about his buildings: And for better paſſing thereunto, he repeateth part of the firſt verſe. Se on v.1.

at the end of twenty yeares] This account is to be taken from the beginning of the Temples building, not of Solomons reign: For that which here is ſpoken of was in the foure and twentieth year of his reign, ch. 6.1.

when Solomon had built the two houſes] And other houſes joyned unto them, mentioned ch. 7,&c.

the houſe of the Lord] In ſeven yeares, ch. 6.38.

and the Kings houſe] In thirteen yeares, ch.7.1.

V. 11. *Now Hiram the King of Tyre*] See ch. 5.1.

had furniſhed Solomon with Cedar-trees and firre-trees] See ch.5.10.

and with gold] See v. 14.

according to all his deſire] See ch. 5. 10.

that then Solomon gave Hiram twenty cities] This recompenſe Solomon gave to Hiram for the timber and gold mentioned before, and for the pains and workmanſhip which Hirams ſervants took and did about Solomons work., ch. 5.9,&c. beſides the wheat and oyl which he gave him, ch.5.11.

in the land of Galilee] Stiled *Galilee of the Gentiles*, Iſa.9.1. Mat. 4.15. becauſe before Davids time it was inhabited of the Gentiles, and becauſe it bordered upon the Gentiles, namely, upon Tyrus. Or *Galilee* may be taken appellatively, for *a circuit of land*, Joel 3.4. and appertaineth to ſuch Cities as were without the land of Iſraels inheritance, which might not be alienated.

V. 12. *And Hiram came out from Tyre to ſee the cities which Solomon had given him*] That he might the better conſider their ſituation, and other commodities appertaining to them.

and they pleaſed him not] Heb. *were not right in his eyes*. They gave him no content: therefore he returned them back again to Solomon. 2 Chron.8.2. See on Joſh. 19.27.

V. 13. *And he ſaid*] He plainly expreſſed his mind, and did not conceal his diſcontent.

what cities are theſe which thou haſt given me] This interrogation importeth a great diſlike.

My brother] This is ſpoken by one King to another: For Kings are brothers in office, ch. 20.32.

and he called them the land of Cabul] i. e. *diſpleaſing*, or *dirty*. For they were in low, moriſh places.

unto this day] This phraſe implyeth a perpetuall continuance of a thing, as ch.10.12. & 12.19. Gen. 26. 33. at leaſt a continuance of it till the time of writing this hiſtory.

V. 14. *And Hiram ſent to the King*] Upon compact; and that time after time, while Solomon was building the foreſaid houſes, and not all at once.

ſixſcore talents of gold] The Jewes had two Talents, the one ſacred, the other common. The ſacred was in weight and worth as much more as the common. The ſacred in gold was reputed to be three thouſand ſeven hundred and fifty pound in value; the common, one thouſand eight hundred ſeventy and five pounds ſterling. Multiply theſe one hundred and twenty times, and the value will be found to be very great, namely, of the ſacred, four hundred and fifty thouſand; and of the common, two hundred twenty and five thouſand pounds. See on 1 Chron. 22. 14.

V. 15. *And this is the reaſon of the levie which King Solomon raiſed*] This levie was eſpecially of men, as ch.5. 13. For he had ſuch plenty of money, and of all things fit to accompliſh great works, as he might well want men to finiſh the ſame, and thereupon made great levies of men. This very word is applyed v. 21. to ſuch men as he uſed for his works. There might alſo levies be made of money. See ch. 12. 4.

for to build the houſe of the Lord] and all things appertaining thereunto.

and his own houſe] See v.5.

and Millo] According to the Hebrew notation it [illegible] *fulneſs*, or a place *filled up*. Some therefore take it for a high ſtrong bulwark filled up with earth. Others for a ſpacious place for people that attended the Kings Court to meet in. It is called *an houſe* 2 King.12.20. It appeares to have been an houſe of defence, or a fort; becauſe in danger of enemies, Hezekiah repaired it, 2 Chr. 32.5. It was in Zion which David won from the Jebuſites, 2 Sam. 5.7,9. Solomon both here, and ch. 11.27. is ſaid to build it, in that he ſo repaired and beautified it as it ſeemed to be new.

and the wall of Jeruſalem] See ch.3.1. The re-edifying of this wall Neh.3. ſheweth how large it was. Such was the benefit of it, as upon the repairing of it there was a ſolemn dedication, Neh.12. 27, &c.

and Hazor] This City was in the tribe of Naphtali, Joſh.19.32, 36. See Joſh. 11.10,&c.

and Megiddo] A City in Manaſſeh, Joſh. 17.11. Judg. 1. 27. Here Joſiah received his mortall wound, 2 Chr.35.22.

and Gezer] In Ephraim, belonging to the Levites, Joſh.21.21. 1 Chr.6.67.

V. 16. *For Pharaoh King of Egypt had gone up*] Here he ſheweth how Gezer became Solomons.

and taken Gezer] For the Canaanites and Philiſtims held it at that time, Judg.1.29. 1 Sam.27.8. 1 Chr.20.4.

and burnt it with fire] It is probable that the Canaanites ſtood out ſo obſtinately againſt Pharaoh as he was forced to ſet it on fire.

and ſlain the Canaanites that dwelt in the city] This he did, leſt they ſhould at any time get head, mutinie, and ſeek to recover their right again.

and given it for a preſent unto his daughter, Solomons wife] It was the more acceptable preſent, becauſe it lay within the confines of Iſrael, Joſh.21.21.

V.17. *And Solomon built Gezer*] For it was burnt, v.16.

and Beth-horon the nether] Two Beth-horons, the upper and nether, are bounded, Joſh. 16.3,5. The nether was in Benjamin, Joſh.18.11,13. The upper in Ephraim, Joſh.16.5. and appertained to the Levites, Joſh. 21. 22. It is ſaid 2 Chron.8.5. that he alſo built Beth-horon the upper; ſo as here one is put for both Synecdochically.

V.18. *And Baalath*] In Dan, Joſh.19.44.

and Tadmor] In the coaſt of Syria.

in the wilderneſs] He means a dry and ſandy place.

in the land] Namely of Iſrael, though at the uttermoſt coaſts thereof. This clauſe *in the land* may be referred to all the fore-mentioned places.

V.19. *And all the cities of ſtore that Solomon had*] i.e. cities wherein ammunition, proviſion, and all manner of preparation for war, navigation, food, clothing, and other neceſſaries were laid up, as Ex.1.11.

and cities for his chariots, and cities for his horſemen] Theſe chariots and horſemen were both for his royal uſe in time of peace, and alſo for neceſſary uſe in times of war. For it is an eſpecial point of prudence, in time of peace to provide for war, 2 King.8.21. ſee 1 Chr.18.4. ch.5. & 22.31.

and that which Solomon deſired] Heb. *the deſire of Solomon which he deſired*] He had in abundance all manner of timber and ſtone, and other materials, and abundance of money, and men skilful in all manner of workmanſhip, and ſtore of labourers for inferiour ſervices, and excellent wiſdom in himſelf to order and direct all, and Gods bleſſing upon all; ſo that he might well accompliſh the deſire which he deſired.

to build in Jeruſalem] See chap. 7. 1, &c. What he there built.

and in Lebanon] Other places beſides that fair edifice, deſcribed ch.7.3,4,5. are here meant: for that was in Jeruſalem, theſe in Lebanon.

and in all the land of his dominion] All the cities mentioned v.15, 17,19. and elſewere.

V. 20. *And all the people that were left of the Amorites, Hittites, Perizzites, Hivites, and Jebuſites, which were not of the children of Iſrael*] See Judg.1.21,27,29,30,31,33. & 2.23.

V.21.*Their children that were left after them in the land*] Here he ſheweth whom he meant v.20. namely the poſterity of thoſe heathen there mentioned that lived in Solomons time in the land of Iſrael.

whom the children of Iſrael alſo were not able utterly to deſtroy] This diſability aroſe partly from their own negligence, Judg.1.21,27, &c. and partly from the wiſe providence of God, who left them to prove Iſrael, Judg.2.22.

upon thoſe did Solomon levie a tribute of bond-ſervice] This doth exemplifie the levie before mentioned, v.15. & ch. 5.13.

unto this day] See v. 13. Theſe ſtrangers proved Proſelytes, and were incorporated into the ſtate of Iſrael, as the Gibeonites, who are called *Nethinims*, 1 Chr. 9.2. Ezr.2.43. Solomon impoſing a task or ſervice on them and their poſterity, they continued in Iſrael very many generations, and carried the name of *Solomons ſervants*, Ezra 2. 55. Neh.7.57.

V. 22. *But of the children of Iſrael did Solomon make no bondmen*] Such reſpect did God bear to the ſeed of Abraham, with whom he had entred into covenant,Gen.17.7. as he inſtituted a Law againſt making any of them bond-ſlaves, Lev. 25.39. Solomon therefore in a tender reſpect to his country-men, and in a dutiful reſpect to Gods law, would make none of them bond-men.

but they were] Though Solomon exempted the Iſraelites from villainage, yet not from all employments. He would not have them trained up to idleneſs.

men of war] Trained up to that noble diſcipline. For a Souldiers calling is both warrantable and honourable.

and his ſervants] They were imployed in free and honourable functions, ordained by Solomon. Theſe are oppoſed to bond-men.

and his Princes] Such as had dignity and authority conferred on them. They were Magiſtrates and Governours in the common-wealth.

and his captains] Commanders in war.

and rulers of his chariots, and his horſemen] Such as we call Maſters of the Kings horſe: ſuch as had command over the Kings Querry, over the Grooms of his ſtables, and over his chariot-men. See ch. 11.28. Of Chariots ſee v. 19.

V. 23. *Theſe were the chief of the officers that were over Solomons work*] He means ſuch Iſraelites as were before mentioned.

five hundred & fifty which bare rule over the people] 2 Chron.8.10. Mention is made but of two hundred and fifty. But five hundred did ſerve by turnes, two hundred and fifty at a time; and theſe onely are intended in that place. The odd fifty were over the reſt to take account of them as they ſerved in their courſe. All theſe reckoned up together make the number of five hundred and fifty. Or 2 Chron. 8.10. ſuch officers may be ſpoken of as had power over people in the common-wealth; but here ſuch as were over work-men in Solomons buildings and other works, whereabout the inſpection of more overſeers was requiſite. Whereas ch. 5.16. mention is made of *three thouſand and three hundred officers over the work*; I anſwer that they were over the work of the Temple, whereof Solomon had a far greater care then of his own houſe; and therefore had more workmen and more officers thereabout. See on ch. 7. 1.

V.24. *Pharaohs daughter came up*] Having finiſhed a royal houſe fit for ſuch a Princeſs, as he intended long before, ch. 3.1. he now brings her into it. Another ſpecial reaſon for his bringing her out of the houſe of David, ſee 2 Chron.8.11.

out of the city of David] See ch. 2.10. *unto her houſe which Solomon had built for her*. See ch. 7.8.

then did he build Millo] See v.15.

V.25. *And three times in a year did Solomon offer*] At the three great feaſts, 1. the Paſſeover, 2. the feaſt of Weeks, 3. and the feaſt of Tabernacles, Deut.16.16. It appeares 2 Chro.8.13. that Solomon obſerved other feaſts, and offered ſacrifices at ſundry other times. But theſe he obſerved moſt ſolemnly and conſtantly. And by a Synecdoche other feaſts and ſacrifices are compriſed under theſe.

burnt-offerings and peace-offerings] See ch.3. 15.

upon the altar which he built unto the Lord] i. e. the great brazen altar, ch. 8.64. See 2 Chro.4. 1.

and he burnt] Namely, by the miniſtery of the Prieſts: by whoſe miniſtery alſo he offered the fore-mentioned offering. For it was not lawful for the King or any other but Prieſts, to offer either incenſe or other offering. See 2 Chr.26.16.

incenſe] Incenſe was a ſweet perfume made of foure odoriferous ſpices, whereof ſee Exod.30.34. It was ſuch as none might make according to the compoſition thereof, upon pain of being cut off, Exod.30 37,38. It is ſtiled *ſweet incenſe*, Exod.25.6. and *ſweet odors*, Levit. 26.31. in a double reſpect; Of the external ſavor, it being exceeding ſweet; and of the typicall effect, which was to cauſe a ſweet ſavour in Gods noſtrils. 1.It was every day, morning and evening, burnt in Gods houſe, Exod. 30.8,9. that God might take delight to dwel there. 2. It was joyned to all ſorts of ſacrifices, Pſal. 66.15. to make them acceptable. 3. It was offered up when Gods wrath was incenſed, Numb. 16.46. to pacifie the ſame. 4. It uſed to be burning while the people were praying, Luke 1.10. to procure audience. 5. It was carried with blood into the Moſt holy place, Lev. 16.11,12,13. to make the atonement effectual. The incenſe did typifie Chriſt, who was *moſt precious*, 1 Pet.2.7. yea, as the ſpices *bruiſed*, Iſa.53.5. and made *a ſacrifice for a ſweet ſmelling ſavour*, Epheſ.5.2. He *maketh continual interceſſion for us*, Rom.8.34, Heb.7.25. *In him God is well pleaſed*, Matt.3.17. and by him is his wrath pacified, Iſa.32.2. and an atonement made, Rom.5.11. Incenſe did alſo morally ſet out Prayer, which coming from *a broken and contrite heart*, Pſal. 51.17. with faith, Mar.11.24. and fervour, Jam.5.16. laid on Chriſt our *altar* and *cenſer*, Heb, 13.10. Joh.16, 23. *aſcendeth into heaven*, 2 Chr.30.27. and is *accepted* of God, Job 42. 8.

upon] Heb. *upon it*.

the altar that was before the Lord] See ch. 6.22.

ſo he finiſhed the houſe] This hath relation to v. 1.

V. 26. *And King Solomon made a navy of ſhips in Ezion-geber, which is beſide Eloth*] Theſe were two places in the wilderneſs,where the Iſraelites had ſtations, Deut.2.8. and both havens of the Red ſea.

on the ſhore] Heb. *lip*.

of the red ſea, in the land of Edom] i. e. on that part of the Red ſea which coaſted on the land of Edom.

V. 27. *And Hiram ſent in the navy his ſervants*] The navy was Solomons, and the ſhips made by his appointment. Therefore whereas it is ſaid 2 Chr.8.18. That *Hiram ſent Solomon, by the hands of his ſervants, ſhips*, the meaning is that Hiram guided Solomons ſhips by the skill and induſtry of his ſervants. For the word tranſlated *ſent* ſignifieth alſo *to conduct, guide*, or *bring on the way*, Gen. 18.16.

ſhip-men that had knowledge of the ſea] Tyre was an iſland in the ſea, and many of the inhabitants thereof were from their youth trained up to be Mariners and Pilots.

with the ſervants of Solomon] Hirams ſervants did but aſſiſt Solomons men.

V. 28. *And they came to Ophir*] Ophir is an iſland in the Indies, where the moſt precious gold is to be had. Hereupon the fineſt gold is ſtiled *gold of Ophir*, Job 22.24. & 28.16. Pſal.45.9. Iſa.13. 12. It is alſo ſtiled *gold of Parvaim*, 2 Chr. 3.6. which is ſuppoſed to be in Havilah, Gen. 2. 11. It is called *perfections of gold*, 2 Chr. 4.21. *pure gold*, ch.10.21. *fine gold*, 2 Chr. 3.5,8. and *refined gold*, 1 Chr.28.18.

and fet from thence gold] Solomon had better ſucceſſe then Jehoſhaphat, ch.22. 48.

four hundred and twenty talents] 2 Chr.8.18. mention is made of four hundred and fifty talents. R. Foure hundred and fifty were brought to Solomon; the thirty overplus were for all manner of charges. Of Talents ſee v.14. Four hundred and twenty talents amount to a million five hundred ſeventy five thouſand pounds.

and brought it to King Solomon] This was an eſpeciall meanes of encreaſing Solomons treaſure, and enabling him to do ſo great works as he did. For not once onely, but time after time, did Solomon thus receive gold. See ch. 10.22.

CHAP. X.

Verſ. 1. AND *when the Queen of Sheba*] 2. Chr.9.1. Luk.11.31. Sheba was a country South from Jeruſalem, far remote, in *the utmoſt parts of the earth*, Matth. 12.42. ſituate in Arabia the Happy. It afforded ſtore of gold, ſweet ſpices, and precious ſtones, Pſal. 72.15. Ezek.27.22. See v.2.

heard of the fame of Solomon] His wiſdome was famous throughout the world, v.24. ch.4.31.

concerning the name of the Lord] The report went (as the truth was, ch.3.12.) that the Lord had inſpired him with more then ordinary wiſdome. Yea further, by this phraſe is implyed that deſire of the knowledge of Jehovah, and of that divine wiſdome which ſhe believed to be in Solomon, put her on to undertake this long journey. And herein ſhe is to be commended far above Plato, Pythagoras, and others, that went into remote countries for philoſophies ſake.

ſhe came] Her ſex, her dignity, her wealth, the remoteneſs of her abode, the occaſion of her coming, *the fame of Solomon*, and the end thereof, *the name of the Lord*, do all commend her example. It is ſaid of many that they *came to hear the wiſdome of Solomon*, v.24.ch. 4.34. but the diſtinct hiſtory of none is ſet down but of this Queen: For her example excelled all others.

to prove him] i. e. to get evidence of his wiſdome, that ſo ſhe her ſelfe might be made wiſer thereby, Pro.1.5. & 13.20.

with hard queſtions] The hebrew word is tranſlated *dark ſpeeches*, Num.12.8. *dark ſentences*, Dan.8.23. *Proverbs*, Hab. 2. 6. *riddles*, Judg.14.12. They were doubtleſs queſtions about weighty matters, and ſo intricate and difficult as all the heathen Philoſophers, Aſtrologers, Magicians, and other learned men could not reſolve.

V. 2. *And ſhe came to Jeruſalem with a very great train*] A multitude of attendance, called her *ſervants*, v.13. is comprized under this word *train*. See Gen.50.9. Her retinue was anſwerable to her ſtate at home: Her royall attendance, coming ſo long a journey, much magnified her zeal. She ſpared not pains, nor coſt. Of Jeruſalem ſee ch. 3.15.

with camels] Theſe beaſts could endure long and hard travel, and bear great burdens. They had long necks, long legs, and large bodies, which gave occaſion to ſundry Proverbs, as Matth. 19.24. & 23.24. They were much uſed of old, Gen. 24.10. & 30.43. & 31. 17. Judg. 6.5. 1 Sam. 30.17. Job 1.3. & 42.12.

that bare ſpices, and very much gold, and pretious ſtones] See v. 1.

and when ſhe was come unto Solomon, ſhe communed with him of all that was in her heart] Which ſhe had either before purpoſed, or then came to her mind. The phraſe of *communing with* imports, that as ſhe put forth her own wit to the uttermoſt to make the more thorow proof of Solomons wiſdom, ſo alſo ſhe made the beſt advantage ſhe could to her ſelf by diligent hearkning thereunto.

V. 3. *And Solomon told her*] He reſolved and expounded her doubts, or ſuch obſcure and difficult caſes as ſhe propounded.

all her queſtions] Heb. *words.*

there was not any thing hid from the King which he told her not] As this giveth proof of that incomparable wiſdome which Solomon had, ch. 3.12. & 4.30.31. ſo it giveth evidence of his readineſs to communicate it to others.

V. 4. *And when the Queen of Sheba had ſeen*] i. e. well obſerved, weighed and conſidered.

all Solomons wiſdome] The effects and evidences of it.

and the houſe that he had built] Here eſpecially is meant the houſe of the Lord, with all the parts and courts thereof, with other excellent things appertaining thereto, ſo far as by a ſtranger might be ſeen: but withal the other fair houſes that he built are alſo intended: for certainly ſhe ſaw all.

V. 5. *And the meat of his table*] That variety and plenty of diſhes which was ſet upon his table, and the diſcreet ordering of all.

and the ſitting of his ſervants] *Sitting* is a word of dignity and honour, oppoſed to *ſtanding.* For by *ſervants* he meaneth counſellors of State, Peers, and other chief officers, who all were ſervants to the King, yet oppoſed to *Miniſters* or *attendants.*

and the attendance] Heb. *ſtanding.*

of his Miniſters] Theſe waited; and that they might be ready to go whither they were appointed, and do what they were commanded, they were *ſtanding.* This ſets forth their condition, they were miniſtring ſervants; and their diſpoſition, they were willing and ready to do what was commanded.

and their apparel] This was ordered according to their degrees and places. For one end of apparel is to diſtinguiſh ſexes, degrees, callings, and other differences. See 2 Chr. 9.4.

and his cup-bearers] Or *butlers.* In regard of the plenty and variety of plate, bread, and all manner of drink, which they ſet out, and their manner of ordering all, great admiration was wrought in her. Comely and due performance of ſervice in a family doth commend not onely the prudence of ſervants, but of their maſters alſo.

and his aſcent by which he went up unto the houſe of the Lord] Hereby is ſet out a ſtately Gallery, or cauſe-way, or terrace, whereby he aſcended out of his royal palace into the Temple: whereof ſee more v. 12. A like thing is mentioned Ezek. 44.3. & 46.2. This is called *the Kings entry*, 2 King. 6.18. And the entrance out of it into the Temple is called *the Kings gate*, 1 Chr. 9.18.

there was no more ſpirit in her] She was ſo aſtoniſhed as if ſhe had been in a ſwoon. For high admiration makes one ſtand ſo amazed as if he had no life in him.

V. 6. *And ſhe ſaid unto the King*] Having ſomewhat recollected her ſpirits, ſhe plainly expreſſeth her mind.

It was a true report] Heb. *word.* She had both heard and ſeen as much as was reported, and thereupon could not but give teſtimony to the truth thereof, Joſh. 2.10. &c. Joh. 4.42.

that I heard in my own land] The truth of famous matters ſpreads far and near.

of thy acts] Or, *ſayings.*

and of thy wiſdom] True wiſdome will ſhew it ſelf forth in famous acts.

V. 7. *Howbeit I believed not the words*] 2 Chr. 9.6. So much was reported of Solomons wiſdome as ſhe thought all could not be true.

untill I came and mine eyes had ſeen it] By ſenſible evidences men are brought to believe what otherwiſe ſeemes incredible, Joh. 20.29.

and behold, the halfe was not told me] In Gods gifts the reality and truth of them oft exceeds report.

thy wiſdome and proſperity exceedeth the fame which I heard] Heb. *thou haſt added wiſdom and goodneſs to the fame.* Under the word *proſperity* he comprizeth all that good which Solomon by his wiſdome had done.

V. 8. *Happy are thy men*] She meanes in general all his Subjects. For theſe here are to be taken in a larger extent then thoſe which follow.

happy are theſe thy ſervants, which ſtand continually before thee] By *theſe ſervants* are meant ſuch as were of his privy Counſel, or of his bedchamber, or had any other place in his Court that gave them occaſions of being oft in his preſence, whether at meales, or at any manner of conference, or any kind of affaires. Such ſervants are neerer to a King then other ſubjects. See Deut. 1.38. Pro. 22.29.

and that hear thy wiſdome] This is added as the reaſon of their happineſs. Men are made wiſe by hearing wiſe men, Pro. 1.5. & 5. 1,2. & 13.20.

V. 9. *Bleſſed be the Lord thy God*] See ch. 8.15. This Queen, though ſhe dwelt among the heathen, was convinced that ſuch a King as Solomon was given of God, as Pro. 8.15,16. and thereupon ſhe praiſeth God for him, as ch. 1.48. & 5.7.

which delighted in thee] Or *ſet his favour upon thee.* For it was Gods free grace that advanced Solomon to the throne, and indued him with ſuch wiſdom.

to ſet thee on the throne of Iſrael] Or *over the realm of Iſrael.* Iſrael was then the onely Church of God. It appears therefore to be an evidence of Gods delight in one, and favour to him, to commit unto him a truſt over his Church, 2 Chr. 9.8. this is called *the throne of God.* See there more.

becauſe the Lord loved Iſrael] It is an evidence of Gods grace to a people, to ſet a good and prudent Governour over them, Pſal. 78.70.

for ever] To eſtabliſh that nation for ever, 2 Chr. 9.8. This is true of Iſrael after the fleſh, ſo long as it remained a true Church; and of Iſrael after the ſpirit, everlaſtingly without end. See 1 Chr. 17.22.

therefore made he thee King to do judgment and juſtice] In executing judgment to deal juſtly, 2 Sam. 8.15. Or to diſpoſe the affairs of the Kingdom with judgment, prudently; and in righteouſneſs, juſtly.

V. 10. *And ſhe gave to the king*] Freely, as a royall Queen. This was an evidence of the high eſteem ſhe had of Solomon and of his wiſdome. And this was one means of accompliſhing Gods promiſe, ch. 3.13. and of fulfilling Davids prophecy, Pſal. 72.10. That which was here begun as in a type, was further fulfilled Mat. 2. 11. and in the progreſſe of the Chriſtian Church.

an hundred and twenty talents of gold] See on ch. 9,14.

and of Spices very great ſtore] Sweet ſpices were in high account among the Jews. Their Kings laid them up among their treaſures, 2 King. 20.13.

and precious ſtones] Theſe have at all times and in all places been much eſteemed. All the preſents here mentioned were native commodities of this Queens Country. See v. 2. Kings uſe to give and ſend ſuch Preſents as are moſt proper to their own dominions: And ſuch uſe to be moſt rare to others.

there came no more ſuch abundance of ſpices as theſe which the Queen of Sheba gave to King Solomon] An high commendation of the Preſents given by this Queen. See the like, v. 12.

V. 11. *And the Navy alſo of Hiram*] This ſeems to be a diſtinct navy from that of Solomon, v. 22. See ch. 9.27.

that brought gold from Ophir] See ch. 9.28.

brought in from Ophir great plenty of Almug-trees] Theſe were other then the Algum-trees mentioned 2 Chron. 2.8. though that name be applyed to theſe 2 Chron. 9.10. for the Algum-trees grew in Lebanon, the Almug in India. The Algum-trees were to be had again, theſe not, v. 12. This Almug wood was ſuch as is mentioned Rev. 18.12. if not the ſame. As the rareneſs of the preſent, ſo the plenty thereof doth much ſet it forth.

and precious ſtones] See v. 10.

V. 12. *And the King made of the Almug-trees, pillars*] Or *rails.* Heb. *a prop.* Supporters on each ſide of the Gallery that led from the Kings Palace to the Temple, v. 5. Certainly he ſpeaks of an addition of Pillars to beautifie that gallery the more; for it was made before this Queen came.

for the houſe of the Lord, and for the Kings houſe] Pillars of this wood might alſo be added to theſe and other houſes builded by Solomon, to beautifie the ſame.

Harps alſo and Pſalteries for ſingers] That Almug-wood is here further commended, in that muſicall inſtruments were made thereof, See 1 Chr. 13.8.

there came no ſuch almug-trees] See v. 10.

nor were ſeen] Namely in Judah, 2 Chr. 9.11. For in India they might continue.

unto this day] See ch. 9.13.

V. 13. *And King Solomon gave unto the Queen of Sheba*] Royal and bountiful minds are as forward to give as to receive. Giving, receiving, and recompenſing are three bonds of aſſociation, which continue firm amity betwixt men.

all her deſire whatſoever ſhe asked] There were commodities in Iſrael which were not in Sheba, and in that reſpect might well be deſired by that Queen.

beſides that which Solomon gave her] Solomon would not be behind her in bounty.

of his royal bounty] Heb. *according to the hand of king Solomon.* According to his power and ability, yea, and royall mind alſo. This he did in recompenſe of her bounty to him, v. 10. See 2 Chr. 9.12.

ſo ſhe turned and went to her own country] Being ſatisfied and that to the full, in that for which ſhe came, ſhee tarries no longer from her own place, but returned thither.

ſhe and her ſervants] The great train mentioned v. 2.

V. 14. *Now the weight of gold that came to Solomon*] Hitherto Solomons wiſdome hath been ſet forth. His wealth and pomp is further declared.

in one year] Not once onely, but divers years one after another. But ſo much was brought at one time.

was ſix hundred threeſcore and ſix talents of gold] See on ch. 9. 14. Some ſhips went to Ophir, ch. 9. 28. ſome to Tarſhiſh, v. 22. Thus, though there were brought but four hundred and fifty talents of gold from Ophir, 2 Chron. 8. 18. yet from Ophir, Tarſhiſh, and other places he might receive ſix hundred ſixty ſix talents in a year, which amounts to two millions four hundred ninety ſeven thouſand five hundred pounds.

V. 15. *Beſides that he had of the merchant-men*] Or, *of factors*, or *cuſtomers*. The Hebrew word ſignifieth ſuch as *ſearch after*, or, *ſpie out* matters, as Numb. 13. 2, 25. Deut. 1. 33. Now merchants and their factors uſe to ſearch diligently where they may for their beſt advantage buy or ſell commodities. Such therefore may here be ſet out by this word. Yea, cuſtomers alſo uſe to ſearch ſhips, packs, and other places. So as they alſo may be implyed.

and the traffique of the ſpice-merchants] Spices were precious commodities, v. 10. Therefore there were ſpecial merchants for them, and it may be a company of ſuch merchants, as the Eaſt-India Company amongſt us. They might pay great cuſtom to the king, for liberty to bring in ſome and carry out other commodities.

and of all the kings] That paid him tribute, being ſubdued by David. Many alſo gave gifts on good will and gratitude, 2 Chron. 9. 24. See Pſ. 72. 10.

of Arabia] For from thence in particular tribute was ſent to kings of Judah, 2 Chr. 17. 11.

and of the governours] Or, *captains*.

of the country] Namely, of that country of Arabia. They all brought gold and ſilver, 2 Chron. 9. 14.

V. 16. *And king Solomon made*] The targets and ſhields hereafter mentioned were rather for pomp then uſe. For gold is not ſo fit to keep a man ſafe from the danger of arrows, darts, javelins, and other like piercing weapons, as ſteel, iron, or braſs; but yet it is far more glorious for ſhew. Howſoever Solomon himſelf had the glory of theſe golden targets and ſhields for the time, yet they were ſoon taken away from his ſon, 2 Chron. 12. 9. Some hence infer that God was not well pleaſed with this pomp.

two hundred targets] Targets were ſuch as Captains were wont to have carried before them, that, as occaſion ſerved, they might take them for their defenſe.

of beaten gold] This phraſe implyeth that they were all of maſſie gold, as the candleſticks, Numb. 8. 4. and not onely ſome wood layd over with plates of gold, as the ark, Exod. 25. 10, 11. It is called *beaten gold* in ſundry reſpects, 1. To commend the excellency of the gold: for the better the gold is, the more pliable it is to be wrought. 2. To ſet out the workmans skill, which is more manifeſted in faſhioning a thing by beating out the metal, then by caſting it. 3. To amplifie the value and worth of them. Things of beaten gold (the quantity being alike) muſt needs be more worth then things of wood laid over with plates of gold.

ſix hundred ſhekels of gold went to one target] The root from whence the Hebrew word cometh ſignifieth to *weigh* or *poize*. Where mention is made of ſilver or gold, and no word of quantity expreſſed, a *ſhekel* uſed to be underſtood, as here, ſo on Judg. 16. 5. A ſhekel of ſilver was in weight half an ounce; in worth, two ſhillings and ſix pence. The Jews prized gold at ten times more then ſilver, ſo as a ſhekel of gold was twenty and five ſhillings. By this account every target weighed twenty five pounds Troy, and was worth ſeven hundred and fifty pound ſterling. See on 1 Chr. 22. 14.

V. 17. *And he made three hundred ſhields*] Or, *bucklers*. A ſhield was leſs then a target. Men did uſe to carrie their ſhield on their left arm for defenſe.

of beaten gold] See v. 16.

Three pound of gold went to one ſhield] A pound is twelve ounces. An ounce of gold was by the Jews eſteemed worth fifty ſhillings ſterling; one pound-weight worth thirty pound. Thus every ſhield worth ninety pound.

And the King put them in the houſe of the forreſt of Lebanon] See ch. 7. 2. This houſe was for civil ſtate the moſt ſumptuous work that Solomon made, and his magnificence and royalty was therein moſt manifeſted: Therefore thoſe glorious targets and ſhields were there ſet. It is probable that they were oft carried before Solomon, as the like of braſs before his ſon, ch. 14. 28.

V. 18. *Moreover the King made a great throne*] A throne is a ſeat proper and peculiar to a King Gen. 41. 40. thereon to ſit in ſtate, ch. 22. 10. and to exerciſe judgment, ch 7. 7. This throne is ſaid to be great, becauſe it exceeded ordinary thrones. It was anſwerable in the kind thereof to his other works.

of Ivory] Heb. *tooth*. Meaning Elephants tooth, v. 22. which is Ivory. Herewith ſtately things were wont to be garniſhed; as houſes, ch. 22. 39. Amos 3. 15. Palaces, Pſal. 45. 8. benches, Ezek. 27. 6. beds, Amos 6. 4. veſſels, Rev. 18. 12.

and over-laid it] Not, as the ſacred things of the Oracle, *all over*, but with ſuch curious and artificial work, ſomewhat checker-wiſe as the white ivory and yellow gold gave a fair luſtre one to the other, 2 Chron. 9. 17. and made the throne appear the more glorious. Had the white ivory been covered all over with plates of gold, it had not been ſeen, and ſo there had been little uſe of it.

V. 19. *The throne had ſix ſteps*] Thoſe ſix ſteps ſhew it was about a yard and half from the ground. This aſcent by ſteps, as it was convenient for the Kings ſitting thereon to be ſeen and heard, ſo it added much ſtatelineſs and glory thereto.

and the top of the throne was round behind] Heb. *On the hinder part thereof*. The cover over the throne, together with the back-part thereof, was round. Thus did it cover the Kings head round about, and was more eaſie for him.

and there were ſtayes] Heb. *hands*. He means ſuch ſhort rails on each ſide, as being faſtned to a chair we call *elbows*, which are for him that ſits to reſt his arms on.

on either ſide] Heb. *here and there*.

on the place of the ſeat] Faſtned to the ſeat whereon he ſat.

and two lions ſtood beſide the ſtaies] Thoſe lions ſtood on the outſide of the ſtaies, both for ſupport and ornament.

V. 20. *And twelve lions ſtood there on the one ſide and on the other upon the ſix ſteps*] There were two Lions, one at the one end, another at the other end of each ſtep. There being a reſt or ſhort rail, reaching from one ſtep to another, on both ends a lion was placed at the fore-end of each reſt to ſupport it. They ſtood in an equal diſtance one from another, and ſo were the more glorious to behold. There is mention beſides of a foot-ſtool of gold, 2 Chr. 9. 18. which was for the King, ſitting on his throne, to ſet his feet upon.

there was not the like] Heb. *ſo*.

in any kingdom] This addes much to the glory of this throne. See v. 10, 12. As this throne excelled other thrones in coſtly matter, in quantity, and in curious workmanſhip, ſo alſo in the divine and moral myſteries ſignified thereby, which were ſuch as theſe, 1. The throne it ſelf ſignified ſtability in that which is good; 2. The matter of it, being gold and ivory, an incorrupt and ſound judgement; 3. The interweaving of yellow gold and white ivory, a mixture of juſtice and mercy; 4. The height thereof above the ground where the people ſtood, both the eminency of a Kings place, and alſo the excellency of parts which he ſhould have above others; 5. The round top over the throne, Gods protection of good Kings and their kingdoms; 6. The ſix ſteps aſcending to the throne, a deliberate and mature proceeding to judgment; 7. The ſtaies on each ſide, the aſſiſtance which the King ſhould have from Counſellors; 8. The two lions on each ſide, a Kings vigilancy and courage; 9. The twice ſix lions on the ſix ſteps, vigilancy and courage in ſuch ſubjects and ſervants as attend him; 10. The foot-ſtool of gold whereon the King ſet his feet, a Kings trampling on all the precious things of this world.

V. 21. *And all king Solomons drinking-veſſels were of gold*] They were not gilt, as much of our plate is, but all gold, as v. 16.

and all the veſſels] The word *veſſel* is here more largely taken then in the former clauſe. It is uſed for inſtruments, ornaments, and utenſils of any kind: as for hurtful things, Numb. 35. 22. hunters inſtruments, Gen. 27. 3. warlike weapons, 1 Sam. 17. 54. muſical inſtruments, Neh. 12. 36. jewels, Gen. 24. 53. It may here compriſe under it not onely pots, cups, platters, baſons, ſpoons, and ſuch like veſſels; but alſo candleſticks, andirons, hooks, yea, and the targets and ſhields mentioned v. 16, 17. See 2 King. 7. 15.

of the houſe of the forreſt of Lebanon] See ch. 7. 2, &c.

were of pure gold] The houſe being made for delight, and for the glory of the kingdom, the things therein were of the choiceſt gold. See ch. 6. 20.

none were of ſilver] Or, there was *no ſilver* in them.

it was nothing accounted of in the dayes of Solomon] This is an hyperbolical ſpeech. For ſilver was brought to Solomon, time after time, by ſhip, v. 22. and given him as an acceptable preſent, v. 25. But by this phraſe the great abundance which he had both of ſilver and gold is amplified. See v. 27.

V. 22. *For the king had at ſea a navy of Tarſhiſh*] Or, *that went to Tarſhiſh*, 2 Chron. 20. 36. Jer. 10. 9. Ezek. 27. 12. This navy was one means of Solomons getting ſo much gold and ſilver. *Tarſhiſh* might then be taken in as large an extent as *India* is now.

with the navy of Hiram] See v. 11.

once in three years came the navy of Tarſhiſh] This ſhews that from Judea to Tarſhiſh was a long voyage.

bringing gold and ſilver] See v. 11. & ch. 9. 28.

Ivory] Or, *Elephants teeth*. See v. 18.

and apes and peacocks.] Or, *Monkies and Parrats*. Beaſts and Birds of remote countries have in all ages been accounted precious commodities for rarities ſake.

V. 23. *So king Solomon exceeded all the kings of the earth*] All about him. Or, all throughout the whole world at that time.

for riches] God had promiſed as much, ch. 3. 13.

and for wiſdom] God had alſo promiſed this grace in that meaſure, ch. 3. 12. See ch. 4. 30, 31. Take theſe two, *riches* and *wiſdom*, together, and it will appear that Solomon did indeed excel therein all Kings in all places, throughout all ages of the world. Though ſome might exceed him in riches, yet in riches and wiſdom both never any exceeded him.

V. 24. *And all the earth*] All ſorts of men, eſpecially Kings, Queens, Princes, Nobles, and other great ones of the nations round about. Here is a metonymie, *earth* put for the inhabitants thereon. See v. 2. 2 Chron. 9. 23.

ſought to Solomon] Heb. *ſought the face of Solomon.* They thought it not enough to ſend meſſengers and ambaſſadors, but came themſelves to ſee him and confer with him. See v. 7.

to hear his wiſdom] They would be both eye-witneſſes and ear-witneſſes of his wiſdom.

which God had put in his heart] This is to be taken of the opinion of the very heathen. Even they diſcerned that Solomons wiſdom was not attained by humane means, but extraordinarily given of God.

V. 25. *And they brought every man his preſent*] See v. 15.

veſſels of ſilver and veſſels of gold] Of the extent of this word *veſſels*, ſee v. 21.

and garments] See 2 King. 5. 5.

and armor] Wiſe ſtates-men have armor in high account, even in time of peace. See ch. 4. 26. & 9. 19.

and ſpices] See v. 2.

horſes] See ch. 9. 19.

and mules] There are two words in Hebrew tranſlated mules. One is, ימן *Jemin*, uſed onely Gen. 36. 24. and it is ſuppoſed that thoſe mules were engendred by the mixture of an aſſe and a mare. The other is, פרד *Pered*, which cometh from a root ſignifying *to part or ſeparate*; becauſe that kind of creature never come to one another to engender. The Greeks ſtile this creature ἡμίονος, *half an aſs*, becauſe it is engendred as aforeſaid. Mules were in high account of old, being for Kings, Kings ſons, and great Princes to ride upon, ch. 1. 33. & 18. 5. 2 Sam. 13. 29. & 18. 9. They were beaſts of price, being ſwift of pace, Eſt. 8. 10. and likewiſe able to bear great burdens, 2 King. 5. 17.

a rate year by year] Or, *the thing of the year in the year.* A like phraſe is uſed ch. 8. 59. Every year they brought their preſents, and thoſe ſeaſonable.

V. 26. *And Solomon gathered together chariots and horſemen*] See ch. 4. 26. & 9. 19. 2 Chr. 1. 14.

And he had a thouſand and four hundred chariots, and twelve thouſand horſemen] Whereas 2 Chron. 9. 25. mention is made of *four thouſand ſtalls for horſes and chariots*, I conceive that the number of *four thouſand* hath eſpecial relation to ſtalls. Now there being in each ſtall an horſe, and four horſes for every chariot, the four thouſand ſtalls will well ſtand with a thouſand chariots. As for the four hundred chariots over-plus, they were to be in a readineſs when any of the other were out of repair.

whom he beſtowed in the cities for chariots] See ch. 9. 19.

and with the king at Jeruſalem.] He ordered that ſome of them ſhould be in his own court, or neer it.

V. 27. *And the king made ſilver*] Heb. *gave.* Solomon gave ſilver ſo freely and liberally as if he had accounted it no more worth then ſtones: yea, he cauſed others ſo to eſteem it. The like is ſaid of gold 2 Chr. 1. 15.

to be in Jeruſalem] In this city he moſt manifeſted his magnificence.

as ſtones] This is an hyperbole. See v. 21.

and cedars made he] See ch. 4. 33. & 5. 8.

to be as Sycamore-trees] Sycamores grew in every field and hedg-row, as Oaks and Elms with us, 2 Chron. 2. 27.

V. 28. *And Solomon had horſes brought out of Egypt*] Heb. *and the going forth of the horſes was Solomons.* 2 Chron. 1. 16. & 9. 28. Egypt had great plenty of choice horſes, Deut. 17. 16. Iſai. 31. 1. Ezek. 17. 15.

and linnen yarn] Or, *fine flax.* Hereof there was great ſtore in Egypt, Gen. 41. 42. Prov. 7. 16. Ezek. 27. 7. See 1 Chron. 4. 21.

the kings merchants received the linnen yarn at a price] There was a compact or agreement with the king of Egypt for a ſet price.

V. 29. *And a chariot came up and went out of Egypt*] i. e. a chariot drawn with four horſes: or ſo many horſes as uſe to draw a chariot, *i. e.* four.

for ſix hundred ſhekles of ſilver] This was the price of four horſes, or of the linnen drawn in a chariot.

and an horſe for an hundred and fifty] This is the fourth part of the ſix hundred ſhekels before mentioned.

and ſo for all the kings of the Hittites, and for all the kings of Syria] Theſe kings had their kingdoms bordering upon Solomons, and were in amity with him: ſo as they and other kingdoms thereabouts had horſes and other commodities by Solomons means.

did they bring them out by their means] Heb. *by their hands.* For hands are the chief members whereby men uſe to act any thing.

CHAP. XI.

Verſ. 1. But *king Solomon*] Hitherto excellent things have been ſpoken of Solomon. His foul revolt is now related, and Gods judgements following thereupon.

loved] Unduly, againſt law; and immoderately againſt temperance.

many] So many as the like hath not been heard of in any other. This was directly contrary to the law given in ſpecial to kings of Iſrael, Deut. 17. 17.

ſtrange women] Not Iſraelites but of other nations, out of the covenant, by law forbidden. See v. 2.

together with the daughter of Pharaoh] Or, *beſides.* He was not content with her that had been long his wife. See ch. 3. 1.

women of the Moabites, Ammonites, Edomites, Zidonians and Hittites] Theſe were the nations round about him. Under theſe others alſo may be compriſed.

V. 2. *Of the nations concerning which the Lord had ſaid unto the children of Iſrael*] Exod. 34. 16. Deut. 7. 3. Joſh. 23. 12. The children of Iſrael were *a peculiar treaſure unto God above all people*, Exod. 19. 5. therefore he would not have them mixt with other nations. Marriage with other nations then thoſe mentioned in the former verſe was forbidden: therefore there muſt needs be a Synecdoche in that account.

Ye ſhall not go in unto them, neither ſhall they come in to you] The phraſes of *going in to*, and *coming in to*, are modeſt marriage-phraſes, Gen. 6. 4. & 38. 2, 18.

for ſurely they will turn away your heart] It is violent luſt that puts men on to affect women againſt law; and it makes them ſo to dote on them as they care not to adventure body and ſoul for them, Judg. 16. 16.

after their gods] Idolatrous women uſe to be very violent in drawing others to their idols, Numb. 25. 1, 2.

Solomon clave unto theſe in love] The love here mentioned was filthy luſt. See v. 1.

V. 3. *And he had ſeven hundred wives*] Theſe he ſolemnly married according to their cuſtome.

princeſſes] Such were ſome of them before he married them, as Pharaohs daughter: others he made ſuch.

and three hundred concubines] Theſe were neither lawful wives, nor plain whores; but in a kind of middle condition. They were not wives, becauſe not ſolemnly married, nor endowed with dowry or joynture; nor had their children any right of inheritance, Gen. 21. 10. & 25. 6. They were not whores, becauſe taken by a man to be his alone, as wives, and none others: and in this reſpect they are oft ſtiled wives, as Gen. 25. 1, 6. & 35. 22. 1 Chr. 1. 32. Concubines therefore were a kind of wives in an inferiour degree. See on Judg. 19. 1, 2. & on Gen. 22. 24. & 30. 4. It is probable that Solomon dealt with many of theſe as Ahaſhueroſh did with many of the maidens that went in to him, *ſhe came in to the king no more, except the king delighted in her*, Eſth. 2. 14.

and his wives turned away his heart] It appears his wives were more bold and prevalent with him then his concubines, who were of an inferiour rank. His wives turned his heart from the Lord to their idols, v. 4.

V. 4. *For it came to paſs when Solomon was old*] He was, (as by circumſtances it may be gathered) betwixt fifty and threeſcore years old. Take him to be about twenty when he began to reign; for he then had a ſon of a year old, ch. 14. 21. He had reigned more then three years before he began to build, ch. 6. 1. He was twenty years in building, ch. 9. 10. Theſe ſummed up make forty three. Some years muſt be added to all theſe for ſpreading his fame throughout the world; and for the Queen of Sheba's and other Kings coming to him to hear his wiſdom, and for their departing from him; and for his continuing in the ſervices of the Temple; yea, and for gathering together a thouſand wives and concubines; and for that boldneſs they took to turn away his heart. Howſoever this circumſtance of age may ſeem to extenuate his ſin, in regard of that weakneſs which old age brings upon a man, yet if circumſtances be duly weighed, it doth more aggravate the ſame: For if old age weakned him, his luſt was not ſo ſtrong, nor the inward temptation ſo violent, as to make him hunt after ſo many women as he did. But his age was not ſo great as to weaken him; for he was not fixty years old. Beſides, the elder he was, the wiſer he ſhould have been Job 32. 7. And ſure it is that he had thereby the greater experience of Gods goodneſs to him. So as his age is an aggravation of his ſin.

that his wives turned away his heart after other gods, and his heart was not perfect with the Lord his God] Of *a perfect heart* ſee ch. 8. 61. His heart is perfect with the Lord who doth cleave wholly and onely to him. So did not Solomon, who clave to ſo many wives and concubines, v. 2.

as was the heart of David his father] See ch. 3. 14. & 9. 4. David did indeed commit many groſs ſins, 2 Sam. 12. 9. yet he never yielded to any idolatry, but kept the worſhip and ſervice of the Lord pure all his dayes. This is here added to ſhew that ſwerving from the approved pattern of a pious parent is a great aggravation of a childes wickedneſs.

V. 5. *For Solomon went after Aſhtoreth*] 2 Kings 23. 13. *Aſhtoreth* being a word of the feminine gender, is by moſt taken for the goddeſs Venus. And becauſe there were ſundry idols ſtiled *Venus*, the plural number is oft uſed, *Aſhtaroth.* As *Baalim* is taken for all manner of gods, ſo may *Aſhtaroth* for all manner of goddeſſes. In this large extent are theſe two words oft joyned together, as Judg. 2. 13. & 10. 6. 1 Sam. 7. 4. & 12. 10. The Hebrew notation implyeth that this idol was ſet out in the ſhape of a Sheep. See more on Judg. 2. 13.

the goddeſs of the Zidonians] Every nation had their own gods, whom they eſpecially worſhipped. And the Zidonians choſe Aſhtaroth for their goddeſs, and worſhipped her above all. They were alſo worſhippers of Baal, ch. 16.31.

and after Milcom] Stiled *Molech*, v.7. It is probable this was the idol to which children were ſacrificed. See on Lev.18.21. & 20.2. Jer.32.35. According to the notation of the word *Molech* ſignifieth *a king*. And by the heathen this was accounted one of the chief of their idols: Moſt think him to be Saturn. Such idols were Adrammelech and Anammelech, 2 King.17.31.

the abomination] This, as other idols v. 7. was abominable; yet this was the more abominable by reaſon of ſacrificing children to it.

of the Ammonites] See v.7,33.

V.6. *And Solomon did evil in the ſight of the Lord*] This he did many wayes: 1. in doting on ſo many wives and concubines; 2. in marrying idolatrous ſtrangers; 3. in ſuffering them to practiſe their idolatry; 4. in appointing places for their idols; 5. in conforming himſelf to their deſires. See ch. 14.22. & 21.20.

and went not fully after the Lord] Heb. *fulfilled not after the Lord*. He did not ſo forſake the Lord as utterly to renounce his worſhip and ſervice, as Joaſh, 2 Chron.24.17,18. and Ahaz, 2 Chron. 28.24. For the book of Eccleſiaſtes ſheweth that ſuch a root of grace remained in him as brought him to repentance. No word in this hiſtory doth expreſly manifeſt an utter forſaking of the Lord, or a final apoſtaſie. He brought no idols into Gods houſe, but he obſerved Gods ordinances. His *heart* is ſaid *to turn after other gods*, v.2. in that he ſuffered his wives to worſhip them, and ſuffered temples and altars to be erected for them: And herein Solomon *went not fully after the Lord*.

as did David his father] See v.4.

V.7. *Then did Solomon build an high place*] i. e. he permitted ſuch to be built. Of an *high place* ſee ch.3.2.

for Chemoſh] This idol is taken for Bacchus, and is ſaid to be worſhipped in ſecret and dark places, as Ezek.8.12.

the abomination of Moab] See Num. 21. 29. Jer.48.13. If it be objected that Chemoſh is ſaid to be the god of the Ammonites, Judg.11.24. I anſwer that neighboring countries did oft worſhip one anothers god; and in this reſpect the god of one country may alſo be called the god of another.

in the hill] He means the mount of Olives, 2 Sam.15.30. ſtiled *the mount of corruption* 2 King.23.13. becauſe it was a place of corrupting the Jews.

that is before Jeruſalem] In the ſight of that holy city where the Temple was; ſo as the true worſhippers of God, and idolaters, were in the face of one another, and might outface one another. See ch. 3.15.

and for Molech the abomination of the children of Ammon] See v. 5.

V.8. *And likewiſe he did for all his ſtrange wives*] All his idolatrous wives, when they ſaw how he had gratified ſome, ſolicited him to do the like for them. Floodgates of ſin being opened for ſome, make all to ruſh and preſs after.

which burnt incenſe, and ſacrificed to their gods] Idolaters yield that to their idols which is due to the Lord, Exod. 3. 18. & 30. 8. Of *incenſe* ſee ch.9.25. Of *ſacrifices*, chap.8.63,64.

V.9. *And the Lord was angry with Solomon*] Gods anger is oft incenſed againſt his own children for their ſin. Solomon was alſo called *Jedidiah* 2 Sam.12.25. that is, *beloved of the Lord*. See Ex.4. 14. 2 Sam.6.7. 1 Chron.21.7.

becauſe his heart was turned] This is made the ground of his great ſin: for when the heart diſeſteemeth God, liberty will be taken for any ſin.

from the Lord God of Iſrael] See ch.8.15.

which had appeared unto him twice] Chap.3.5.& 9.2. The extraordinary manner of Gods appearing unto him was an evidence of his great favour to him, and of much honour done to him. This therefore was a great aggravation of his backſliding.

V.10. *And had commanded him concerning this thing, that he ſhould not go after other gods*] Chap. 6. 12. & 9.6. To violate expreſs particular commandments is a great aggravation, Gen.2.17.

but he kept not that which the Lord commanded] See 2 Sam. 12. 9.

V.11. *Wherefore the Lord ſaid unto Solomon*] God here declares the equity of his proceedings againſt him.

For as much as this is done of thee] Heb. *is with thee*. Mans own tranſgreſſions pull Gods judgments on him.

and thou haſt not kept my covenant and my ſtatutes which I have commanded thee] Of *ſtatutes* ſee ch.6.12. A *covenant*, when applied to God, ſignifieth a law appointed or enjoyned to be kept, and that upon promiſe of reward to ſuch as keep it, and of penalty to ſuch as tranſgreſs it, Deut.29.9,25. Herein lyeth a difference betwixt *ſtatutes* and *covenants*, that theſe have reſpect to the ſovereignty of him that ordaineth them; thoſe to his good with whom they are made.

I will ſurely rend] Heb. *rending I will rend*. See ch.8.13.

the kingdom] i. e. the greateſt part of it, v.31,35.

from thee] Though this judgment were not executed while Solomon lived, yet becauſe he was the cauſe of it, and it was done in his ſons time, the Kingdome was ſaid to be rent from him.

and I will give it] It was done by the rebellion of the Iſraelites, yet God ordered it ſo. See ch.12.24.

to thy ſervant] i. e. Jeroboam. See v. 26. It aggravates the judgment, that a ſervant was preferred before the ſon.

V.12. *Notwithſtanding in thy dayes I will not do it*] This is an allay of the judgment, and a mixture of mercy therewith. So 2 King. 20.19. See ch.21.29.

for David thy fathers ſake] Namely, by reaſon of that promiſe made with David, 2 Sam.7.16. Such an argument doth Moſes plead, Exod.32.13. See 2 King.13.23. This therefore is not to be taken of any worth or merit in David, but of Gods promiſe made to him, and of his care and conſcience in obſerving the condition annexed.

but I will rend it out of the hand of thy ſon] A judgment on a child occaſioned by the fathers ſin is a judgment on the father. The ſon here meant was Rehoboam, ch.16.17. We read not of any other ſon that Solomon had, though he had ſeven hundred wives and three hundred concubines: and this ſon was born long before he had ſo many wives, ch. 14. 21. See Hoſ. 4.10.

V.13. *Howbeit, I will not rend away all the Kingdom*] This is another point of mitigation. See v. 12.

but I will give one tribe to thy ſon] He meaneth eſpecially Judah, but withal Benjamin, ch.12.21.23. For Benjamin bordereth upon Judah, Joſh.18.11. And in it was Jeruſalem, Judg.1.21. So much alſo of Simeon as lay within Judah, Joſh. 19. 1, 9. was compriſed under Judah: and the Levites likewiſe; for they were accounted no diſtinct tribe, but diſperſed among the other tribes, Deut. 18. 1. Joſh. 13, 14, 33. And becauſe their chief ſervice was in the Temple, they left their cities in the other tribes, and came to Jeruſalem, 2 Chron.11.13,14. See chap. 12. 21. & on 1 Sam.9.21.

for David my ſervants ſake] See v.12. & ch.3.6.

and for Jeruſalems ſake] For there was a ſpecial promiſe made to Jeruſalem. See v.36. 2 Chr.6.6.

which I have choſen] See chap.8.44. Of *Jeruſalem* ſee chap. 3. 15.

V. 14. *And the Lord ſtirred up*] Some inſtances of Gods anger mentioned v. 9. are here in order ſet down. Herein, though Solomons enemies had their own ends, and ſought to revenge their own quarrel, yet God uſed them as inſtruments of his juſtice, to puniſh Solomons revolt, Iſai. 10. 5, 6. See ch. 12.15.

an adverſary unto Solomon] He was ſuch an one as would not ſubmit himſelf to Solomon, nor pay tribute, as others, 2 King.8.20. but did much miſchief to Iſrael, v.25.

Hadad] There was a former king of Edom of this name; Gen.36.35.

the Edomite] As Eſau, called *Edom*, Gen.25.30. & 36. 9. had an implacable hatred againſt Jacob his brother, Gen.27.41. ſo the Edomites his poſterity, generation after generation, had againſt the Iſraelites, Amos 1.11.

he was of the Kings ſeed in Edom] One of the kings ſons, and in probability his onely ſon and heir ſurviving. See v. 17.

V.15. *For it came to paſs*] The particular circumſtances following are not regiſtred in that hiſtory of David which is in the ſacred Scripture, yet are they to be received as an undoubted truth, becauſe here mentioned.

when David was in Edom] This hath relation to that brief ſtory of ſubduing Edom ſet down 2 Sam.8.14.

and Joab the Captain of the hoſt] See 1 Chron.11.6.

was gone up to bury the ſlain] Such of the Iſraelites as were ſlain in the battel, or at the ſiege, may be here meant. Or in reſpect to the Princes and other chief perſons of the Edomites, he might afford them burial, as 2 King.9.34. Or for avoiding of noiſom ſavours he might cauſe all the ſlain to be buried, of what rank or degree ſoever, as Ezek.39.11.

after he had ſmitten every male in Edom] He means eſpecially ſuch as were taken in the city that had been beſieged, becauſe they would not yield to reaſonable conditions of peace, Deut.20.13.

V.16. *For ſix moneths did Joab remain there with all Iſrael, untill he had cut off every male in Edom*] Theſe ſix moneths muſt be accounted from Joabs firſt ſetting on the Edomites till his full conqueſt of them.

V.17. *That Hadad fled*] This depends on the firſt clauſe of v.15. thus, *It came to paſs that Hadad fled*, &c.

He and certain Edomites] Theſe made an eſcape and ſo fled together, as 1 Sam.30.17. Jer.41.15.

of his fathers ſervants with him] Theſe were of the Kings court, and waited on the King, and in their grateful reſpect to him took his ſon with them.

to go into Egypt] Egypt was an ancient countrey and a ſafe place; thither they therefore went for ſhelter. See v.40.

Hadad being yet a little child] It is ſuppoſed he was then about twelve years old, in which reſpect he might well be accounted a little child, eſpecially to run ſo great a hazard. See Gen.44.20.

V.18. *And they aroſe out of Midian*]This phraſe ſheweth that they firſt fled to Midian, and there abode ſome time; Midian bordering upon Edom, Numb.22.4.

and came to Paran] Paran is betwixt Midian and Egypt,Gen.14.6.& 21.21.

and they took men with them out of Paran] This they did that the Kings ſon might come the better attended, and ſo get the more reſpect in Egypt.

and they came to Egypt] The place they firſt intended to come unto, v.17.

unto Pharaoh king of Egypt] See v. 40.

which gave him an houſe] Fit for himſelf and his followers, that they might have a place to reſt in.

and appointed him victuals] For the ſuſtenance of them all, and that from time to time.

and gave him land] That he might have yearly revenues for all needful expenſes. Theſe phraſes ſhew that Pharaoh courteouſly entertained him, and afforded him all things fit for preſent and future maintenance, and for abode with him.

V.19. *And Hadad found great favour in the ſight of Pharaoh*] This hath relation to the continuance of Pharaohs good reſpect to him.

ſo that he gave him to wife the ſiſter of his own wife] Thus the king of Egypt made affinity with him. This giveth evidence of Pharaohs hoſpital and gracious diſpoſition, and alſo of Hadads grateful and comely carriage towards Pharaoh.

the ſiſter of Tahpenes the Queen] This is an expreſs expoſition of the former ſentence: for Tahpenes was wife to Pharaoh.

V.20. *And the ſiſter of Tahpenes bare him Genubath his ſon*] This is noted as a continuance or ſucceſſion of ſuch as ſhould be adverſaries to Solomon and his race.

whom Tahpenes weaned in Pharaohs houſe]Though ſhe were a Princeſs, yet ſhe gave ſuck to her child, as Gen.21.7,8.

and Genubath was in Pharaohs houſhold among the ſons of Pharaoh] Trained up in the Court, and had ſuch education as the Kings own children.

V.21. *And when Hadad heard in Egypt that David ſlept with his fathers, and that Joab the captain of the hoſt was dead*] The very names of David and Joab were a terrour to the Edomites: But when Hadad heard of their death, he conceived ſome hope of freeing his nation from bondage under the king of Iſrael.

Hadad ſaid to Pharaoh, Let me depart] Heb. *Send me away.*

that I may go to mine own country] Though he found good entertainment in Egypt, yet his mind was ſet upon the freedom of his countrey; which could not be, but by doing ſome annoyance to Iſrael.

V.22. *Then Pharaoh ſaid unto him*] Pharaoh was not weary of giving him entertainment, but would have continued him ſtill with him. It is probable that Pharaoh was ignorant of Hadads end in ſeeking to depart.

But what haſt thou lacked with me, that behold thou ſeekeſt to go to thine own countrey] Pharaoh implyeth, that if Hadad had wanted any thing that Egypt could have afforded him, his want ſhould have been ſupplied. This much amplifieth his courteſie and bounty.

and he anſwered, Nothing] Heb. *Not.* Hadad ſheweth that it was not any diſcontent he found in Egypt that moved him to leave it.

Howbeit, let me go in any wiſe] Heb. *letting go let me go.* See ch.8.13. Nothing could detain him from proſecuting his purpoſe of freeing his countrey. What at firſt he could not effect, was in time brought to paſs. Hadad layd the foundation of Edoms utter revolt from Iſrael, 2 King.8.20,22. whereby Iſaac's prophecie Gen. 27.40. was accompliſhed.

V.23. *And God ſtirred him up another adverſary*] See v.14. God can ſtir up many to execute his judgements.

Rezon the ſon of Eliadah] Long after this one Rezin, a king of Syria, did much miſchief to Judah, 2 King.16.5,&c. It may be that that Rezin deſcended from this Rezon.

which fled from his lord Hadadezer king of Zobah] When Rezon ſaw that his maſter Hadadezer was like to be utterly overthrown, David having gotten the better of him, 2 Sam.8.3,4.& 10.18. he fled and left his maſter. The title of Pſal.60. hath relation to that conqueſt which David by Joab had over Hadadezer. Of *Hadadezer* ſee ch.15.18.

V.24. *And he gathered men unto him, and became captain over a band when David ſlew them of Zobah*] Rezon gathered together ſuch as were put to flight in that battel; and in time got ſuch an army together as might be able to ſtand againſt Iſrael, and to annoy them.

and they went to Damaſcus] A royal city in Syria, Iſai. 7.8. Here David had put a garriſon, 2 Sam. 8. 6.

and dwelt therein] They thruſt out Davids garriſon, and took poſſeſſion themſelves.

and reigned in Damaſcus] They whom Rezon had gathered eſtabliſhed him king in Damaſcus.

V. 25. *And he was an adverſary to Iſrael*] It is ſuppoſed that he was ſtirred up by Hadad.

all the dayes of Solomon] He ever bore ill will to Iſrael, but moſt manifeſted the ſame after Solomons apoſtaſie. For till then Solomon had no adverſary that ſhewed himſelf, ch. 5.4.

beſide the miſchief that Hadad did] See v.14,&c.

and he abhorred Iſrael] In his heart he hated Iſrael, and took all occaſions of doing what miſchief he could againſt them; like as Hadad did.

and reigned over Syria] Heb. *Aram.* That country whereof Damaſcus was the chief city, and which was alwaies at enmity with Iſrael.

V.26. *And Jeroboam the ſon of Nebat*] 2 Chron. 13. 6. This doth diſtinguiſh him from Jeroboam the ſon of Joaſh, 2 King.14.23,24.

an Ephrathite] Of the tribe of Ephraim, ch.12.25. Elkanah was ſo called, though a Levite, becauſe he dwelt in Ephraim, 1 Sam.1.1. See on Ruth 1.2.

of Zereda] This was in the tribe of Ephraim. It is taken to be the ſame that is called *Zererath*, Judg.7.22.

Solomons ſervant] One of his chief officers and counſellors, being by Solomon deputed to ſome ſelect imployment. See v.11.& ch.9.22. The judgement againſt Solomon was the greater, in that ſuch an one, even his ſervant, was againſt him, and not ſtrangers onely.

whoſe mothers name was Zeruah a widow-woman] This is noted to ſhew that, his father being taken away, he was educated by his mother; And women are moſt likely to put an high ſpirit into their ſons.

even he lift up his hand againſt the King] He did that which offended the King, and made him ſuſpect his loyalty. But this phraſe ſetting out plain rebellion 2 Sam.20.21. may have relation to that which is noted ch.12.12, &c.

V.27. *And this was the cauſe that he lift up his hand againſt the King*] This was one cauſe. Another is rendred, v.40.

Solomon built Millo] See ch.9.15.

and repaired] Heb. *cloſed*, or, *made up.*

the breaches of the city of David his father] Theſe might be the breaches which were made in the aſſault againſt Zion, 2 Sam. 5.6,7. Some dilapidations might remain therein till Solomons time.

V.28. *And the man Jeroboam was a mighty man of valour*] He was in this reſpect the more fit to be the head of a faction.

And Solomon ſeeing the young man] It appears that Solomon oft went out to his works, and obſerved the diligence or ſloathfulneſs of thoſe whom he ſet on work; which was one reaſon of his bringing his great works to ſuch perfection as he did. For the eye of the maſter makes the horſe fat, and the ſervant ſweat.

that he was induſtrious] Heb. *did work.* It appears that Jeroboam at firſt was imployed in laborious ſervices, and being faithful therein, and diligent, was preferred to a place of truſt and charge over others. For being imployed about building Millo and repairing Zion while he was a young man, King Solomon took ſpecial notice of his wit, ſtrength, induſtry, and other commendable parts, and prefer'd him. Hereupon this youth waxed inſolent, and conceived high thoughts of himſelf, and was ready to enterprize ſuch attempts as opportunity ſhould afford. Solomon had good reaſon to prefer him: it was juſt, equal and commendable ſo to do: But Jeroboams abuſe of preferment occaſioned the miſchief which followed. Beſides herein was a ſecret work of Divine providence which Solomon did not diſcern. Thus we may ſee why the building of Millo and repairing Zion are brought in as a cauſe, or rather an occaſion of Jeroboams lifting up his hand againſt the King.

he made him ruler] Solomon ignorantly advanced Jeroboam to his own and his poſterities great damage. He being in place of authority might the more eaſily hear the complaints of people, and more readily draw multitudes after him.

over all the charge] Heb. *burden.* Jeroboam had a charge about gathering in taxes, which the ſubjects found an heavy burden unto them, ch.12.4.

of the houſe of Joſeph] Under Joſeph are comprized two tribes, namely Ephraim and Manaſſeh. It is probable that Solomon to maintain the ſtate of his ſeven hundred wives and three hundred concubines, laid great taxes on his people, which made them complain; and that Jeroboam upon their complaint expoſtulating the caſe with the King, Solomon thereupon eyed him as Saul eyed David, 1 Sam.18.9.

29. *And it came to paſs*] Here another cauſe of Jeroboams high thoughts againſt the King, and of the Kings jealouſie over Jeroboam, is ſet down. See v.27.

at that time when Jeroboam went out of Jeruſalem] Divine providence ſo ordereth matters as they fall out moſt opportunely for the accompliſhment of Gods purpoſe, 1 Sam.9.14,15. ch. 13. 24. Gen.37.25.

that the Prophet Ahijah] The function of Ahijah is here ſet down, to diſtinguiſh him from other Ahijahs; as from the Prieſt, 1 Sam.14.3. from the Levite, 1 Chr.26.20. from the Scribe, ch.4.3. and from Baaſha's father, ch.15.27. This is he, who with ſome others, penned the Acts of Solomon, 2 Chr.9.29.

the Shilonite] He is ſo called, becauſe he dwelt in Shiloh, ch 14.2. See 2.17.

found him in the way] In that God ſent this Prophet on his errand, the Prophet may well be ſaid to find Jeroboam. For he went to ſeek him. See ch. 21. 18. 20.

and he] i.e. the Prophet. He might more boldly rend his own garment then anothers: And having a charge from God to do what he did,he might purpoſely for that end put on a new garment.

had clad himſelf with a new garment] To ſhew that though the Kingdom were as a new garment, freſh and ſtrong, yet it ſhould be rent.

and they two were alone in the field] This was, that the fact might not be too much divulged,1 Sam.9.27. 2 Kings 9.6.

V. 30. *And Ahijah caught the new garment that was on him*] He haſtily pul'd it off from his own body.

and rent it] This he did for a ſign to make Jeroboam the more confidently believe that what he ſaid ſhould come to paſs. So Iſaiah, 20.2. Ezekiel, 24.27. This act of the Prophet could not but aſtoniſh Jeroboam, and make him attentively heed it.

in twelve pieces] According to the number of the tribes of Iſrael, ch.18.31. Exod.24.4.

V. 31. *And he ſaid to Jeroboam*] Here the Prophet expreſly declareth the meaning of the ſigne.

Take the ten pieces] He makes Jeroboam a party in this ſign, to ſtir him up the more ſeriouſly to ponder it,and the more confidently to believe it.

for thus ſaith the Lord] This ſhews the warrant of his meſſage,

the God of Iſrael] See ch.8.15.

Behold) His meſſage was ſtrange and remarkable. So ch.13.2.& 14.10.

I will] See ch.12.15. & 2 Sam.12.22.

rent the Kingdom] Violently take it away, and ſever it aſunder. It was Jeroboam with the people of Iſrael that did inſtrumentally and immediately rend the Kingdom from Solomons ſon: But becauſe it was purpoſed and ordered by God,he aſſumes it to himſelf. So 1 Sam.15.28.

out of the hand of Solomon] See v.11.

and will give ten tribes to thee] God proportioneth out to every one what and how much he ſhall have, Deut.2.5,9,19. Jud.11. 21,&c.

V. 32. *But he ſhall have*] This was verified in and upon Solomons ſon. As that which was taken from Rehoboam is ſaid to be taken from Solomon, v.31. ſo that which he retained, Solomon is ſaid to retain: For a father lives in his ſon.

one tribe for my ſervant Davids ſake, and for Jeruſalems ſake, the city which I have choſen out of the tribes of Iſrael] See v.13.

V. 33. *Becauſe that they*] Not onely Solomon alone, but many alſo of the people with him forſook the Lord. For people are ready to follow their Governours, ch.12.30. 2 Chron.24.18.& 33.9.

have forſaken me] This intends as much as was implyed under theſe phraſes, *Went not fully after the Lord*, v.6. *His heart was turned from the Lord*, v.9. See ch.18.18.

and have worſhipped Aſhtoreth the goddeſſe of the Zidonians] See v.5.

Chemoſh the god of the Moabites] See v.7.

and Milcom the god of the children of Ammon] See v.5.

and have not walked in my wayes] See ch.3.14.

to do that which is right in mine eyes] i.e. to do what is warranted by Gods word, and that uprightly, as before him *whoſe eyes are every where*, Prov.15.3. and diſcern all things, even the thoughts of the heart. See ch.15.5.& 22.43.

and to keep my ſtatutes and my judgements] See ch.2.3.

as did David his father] See v.4.

V.34. *Howbeit I will not take*] See v.12,

the whole Kingdom out of his hand] Or, any of the Kingdom. No part thereof was taken from Solomon. See a like phraſe Gen.39. 23.Pſal.103.2.

but I will make him Prince all the daies of his life for David my ſervants ſake] See v.12.

whom I choſe] 1 Sam.13.14.& 15.28.

becauſe he kept my commandments and my ſtatutes] See ch.2.3.This is not alledged as a proper, procuring, and meritorious cauſe, but as an accompliſhment of that condition which God preſcribed for an evidence of his good pleaſure.

V. 35. *But I will take the Kingdom out of his ſons hand, and will give it unto thee*] See the accompliſhment, ch.12.15,&c.

even ten tribes] See v.34.

V. 36. *And unto his ſon will I give one tribe*] See v.13.

that David my ſervant may have a light] Heb. *lamp*, or *candle*. By this Metaphor he underſtands a royall glory in a ſucceſſour, that as a light may ſhine before his people, and govern them, ch.15.4. 2 Sam.21.17. 2 Kings.8.19.Pſal.132.17.

alwaies] See ch.8.13. In the Meſſiah this is moſt properly accompliſhed.

before me] See 1 Chron.17.24.

in Jeruſalem, the city which I have choſen me to put my name there] In that God appointed Jeruſalem to be the place where his Temple ſhould be, 2 Chron,3. 1.& 6.6. Pſal.68.29.& 132.13,14.& 135.21. he is ſaid *to chooſe it to put his name there.* See on ch.8.16. 44.& 2 Chron.6.6. of *Jeruſalem* ſee ch.3.15.

V.37. *And I will take thee; and thou ſhalt reign according to all that thy ſoul deſireth*] He means that Jeroboam ſhould be a ſupream King, under no Superior on earth, ſo as he might do and command what himſelf deſired.

and ſhalt be King over Iſrael] *Iſrael* is here taken for the ten tribes diſtinguiſhed from Judah and Benjamin.

V. 38. *And it ſhall be if thou*] God uſeth to confer honour and other bleſſings upon conditions, which are duties to be obſerved by them who deſire comfortably to enjoy thoſe bleſſings, and to have them continued to their poſterity, Exod.19.5. Deut.4.1.

wilt hearken unto all that I command thee] Deut.15.5.

and wilt walk in my wayes] See ch.3.14.

and do that is right in my ſight] See v.33.

to keep my ſtatutes and my commandments] See ch.2.3.

as David my ſervant did] See v.4. He doth the rather put Jeroboam in mind of Davids patern, becauſe David uſed no indirect means to come to the Kingdom, though it were promiſed him in Sauls time. See 1 Sam.26.10,11.

that I will be with thee] This phraſe imports an eſpecial preſence of God with one, to protect, direct, aſſiſt, and every way bleſs him, Deut.31.8. Joſh.1.5.Heb.13.5.

and build thee a ſure houſe] i.e. a durable ſtock or poſterity to Jeroboam. See ch.9.5.1 Sam.2.35.2 Sam.7.16.

as I built for David] 2 Sam. 7.27,28,29.David and Solomon his ſon were all their dayes eſtabliſhed on the throne over all the tribes, and their poſterity over Judah, and Chriſt over all the Iſrael of God everlaſtingly,Luk.1.33. Thus did God make Davids houſe ſure indeed. It pleaſed the Lord to ſend this gracious meſſage mixed with ſuch precious promiſes to ſuch an one as Jeroboam was; 1. Indefinitely, to ſhew his own gracious diſpoſition to the children of men. 2. To allure him to whom it was ſent unto obedience. 3. To juſtifie himſelf in inflicting judgements. 4. To warn others to whom in ſpecial like promiſes might be made. 5. To aggravate the condemnation of the rebellious.

and will give Iſrael unto thee] See v.37.

V. 39. *And I will for this*] *For this* cauſe, which was Solomons idolatry; or, *by this* diviſion of the Kingdom.

afflict the ſeed of David] i.e. moleſt, vex, and lay judgments upon the poſterity of David. For after this diviſion there were perpetual wars betwixt Judah and Iſrael, ch.14.30.& 15.16. 2 Kings 14. 11.&c.2 Chron.28.6,&c.

but not for ever] For ſometimes there were good Kings of Davids line who proſpered very well. And though the poſterity of David were carried into captivity, yet were they again brought back. And finally, the Meſſiah, of the ſeed of David, ſtill continues to reign moſt glorioully, and ſo ſhall for ever,Luke 1.33.

V. 40. *Solomon ſought therefore*] He diſcerned Jeroboams ſtout ſtomack, and it may be, ſome ſecret conſpiracies of his. And this inference ſheweth that he heard of Ahijah's meſſage. For though the Prophet concealed it from all but Jeroboam, yet might Jeroboam make it known, partly out of pride, that he ſhould be ſo highly advanced; and partly out of policy, to draw peoples hearts to him, and to make a party for him.

to kill Jeroboam] Kings cannot endure corrivals, 1 Sam.20.31. But Solomon, though otherwiſe a wiſe man, herein had but a fooliſh conceit of croſſing the determinate and revealed purpoſe of God,Prov.21.30.

and Jeroboam aroſe] This word *aroſe* implyeth diligence and ſpeed, Gen.24.10. Judg.13.11.1 Sam.28.9.

and fled] Fear of death makes men ſhift for themſelves, Exod.2. 15.1 Sam.19.12.ch.19.3.Matth.2.14.

into Egypt] See v.17.

unto Shiſhak King of Egypt] *Shiſhak* was that Kings proper name. *Pharaoh* was a name common to all the Kings of Egypt; See ch.2.39. Particular Kings had other titles added, for diſtinctions ſake, as *Pharaoh-Hophra*, Jer.44.30. *Pharaoh-Necho*, Jer.46.2.It is probable that this Shiſhak was brother to Solomons wife, and ſon and heir to Pharaoh her father, ch.3.1. But he might be ignorant of Jeroboams caſe, and in common courteſie afford hoſpitality to him; Or he might be offended with Solomon for taking ſo many wives as he did beſides his ſiſter,and in that reſpect entertain Jeroboam.

and was in Egypt untill the death of Solomon] For it was expreſly told him that Solomon ſhould be *Prince all the dayes of his life*, v. 34. Of Jeroboams return ſee ch.12.1,2.

V.41. *And the reſt of the acts*] Or, *words*, or, *things*.

of Solomon] Though Solomon were a wiſe man, yet the Holy Ghoſt thought it not meet to ſet down all his acts in Scripture. See John 21.25.ch.14.19. Among other memorable acts his repentance is omitted; whence ſome infer that he repented not at all, but dyed in his ſin, as Saul, 1 Chron, 10.13. But there is even in this particular an expreſs difference put betwixt Solomon and Saul, 2 Sam.7.15. Beſides, there is ſuch apparent evidence of Solomons publick repentance in the Book called *Eccleſiaſtes* as the Holy Ghoſt thought it not neceſſary to make any other mention thereof. To prove the point, That Solomon repented, let theſe reaſons be well weighed. 1, Solomon penned certain books of ſacred Scripture, as Proverbs, Eccleſiaſtes, Canticles, And all the pen-men of Scripture were *holy men of God*, 2 Pet.1. 21. 2. The ſubject matter of Eccleſiaſtes ſheweth that it was penned by Solomon after his fall; and the book ſavoureth of a penitent ſpirit. 3. His name *Jedidiah*, that is, *Beloved of the Lord*, 2 Sam.12.25. implyeth that he was not utterly caſt off. For *whom God loves, he loves to the end*, John 13.1.4. God promiſeth to be *his Father*, 2 Sam.7.14. But a father will not utterly forſake his ſon, Pſal. 27.10.5. God alſo promiſeth that *his mercy ſhall not depart away from him*, 2 Sam. 7.15.8. A probable conjecture may be made that Solomon before his death had forſaken his idolatrous courſes, and reſtrained his wives from theirs, and abated his wickedneſs thereabout, in that the people who ſet themſelves to defame his government complained of no ſuch matter to Rehoboam, ch.12.4,&c. 7. Solomon was an eſpecial type of Chriſt, and that in ſundry reſpects: as I. In his Royal dignity, ch. 29,&c. Pſal. 2. 6. II. In the Preſents all nations brought to him, ch. 10. 24. Pſal.72.10 III. In his Prophetical function, Eccl.1.1. Act.3.25.IV. In his Wiſdom, ch.3.12. V. In the peace he wrought, ch.4.25. 1 Chr.22.9. Eph.2.14,15. VI.In building Gods houſe, ch.6.1. 2 Chr.3.3,6. VII. In the relation betwixt God and him, 2 Sam.7.14. Heb.1.5. VIII. In the ſtability of his throne, 1 Chr.17.12. Luk.1.32,33.

and all that he did, and his wiſdom, are they not written in the book of the acts of Solomon?] He means large Records and Chronicles, which ſerved for the uſe of thoſe times and future ages, but were no part of Canonical Scripture. For there were other Chronicles of the affairs of Judah and Iſrael then thoſe now extant. See 2 Chr.9.29.

V.42. *And the time*] Heb. *dayes*. Mans time being very uncertain, may well be reckoned by dayes. See Gen.47:9.

that Solomon reigned in Jeruſalem over all Iſrael] In Jeruſalem was the Kings Throne and Palace, and there he moſt reſided, but his dominion extended throughout all Iſrael. *Iſrael* is here collectively to be taken for the twelve tribes; and therefore this general particle *all* is added thereunto.

was fourty years] 2 Chr.9.30. See v.4.

V.43. *And Solomon ſlept with his fathers*] See ch.2.10.

and was buried in the city of David his father] See ch.2.10.

and Rehoboam] Math.1.7. called *Roboam*.

his ſon reigned in his ſtead] Rehoboam was born before Solomon was King. See ch.14.21.

CHAP. XII.

Verſ.1. AND *Rehoboam*] 2 Chr.10.1. The three firſt Kings, Saul, David, Solomon, reigned over all the twelve tribes, but Rehoboam was the firſt that reigned over two onely.

went to Shechem] Shechem is a City of Ephraim, belonging to the Levites, Joſh.20.7. in the midſt of the land, and ſo moſt convenient for all the tribes to come unto. It is called alſo *Sichem*. Thither Abraham firſt came when he entred into Canaan, Gen.12.6. There was Dinah defiled, Gen.34. There Joſeph was buried, Joſh.24.32. Thither Joſhua gathered all Iſrael, Joſh. 24. 1. There Abimelech conſulted about the Kingdom, Judg.9.1. Indeed Abimelech beat down the city, and ſowed it with ſalt, Judg.9.45. But by this it appears that it was built again, v.25.

for all Iſrael were come to Shechem] He means the heads and Officers of Iſrael. This was the reaſon why Rehoboam went to Shechem, becauſe all Iſrael was aſſembled there: And it is probable the people deſired he would come thither; but had he been a prudent man, he might well have ſuſpected ſome danger.

to make him King] To crown him, and perform ſuch ſolemnities as were uſed at a Kings Coronation, they pretended they would ſet him over all the twelve tribes; if at leaſt he would have yielded to their conditions, v.4.

V. 2. *And it came to paſs when Jeroboam the ſon of Nebat*] See ch.11.26.

who was yet in Egypt] It appeareth by the particle *yet* that Jeroboam continued in Egypt till this time, See on ch.11.40.

heard of it] He might firſt hear of Solomons death by ſome private intelligence; but afterwards the people ſent to him by common conſent, as v.3.

for he was fled from the preſence of King Solomon] This is a brief of what is more amply ſet down, ch.11.40.

and Jeroboam dwelt in Egypt] There he abode from the time that he fled out of Iſrael, till Solomon was dead.

V. 3. *That they ſent and called him*] This is meant of a publick ſending for him by the whole Congregation of Iſrael. While Rehoboam was ſolemnizing his fathers funeral rites, Jeroboam had time to return to Iſrael, and to plot with his complices about the Kingdom.

and Jeroboam and all the Congregation of Iſrael came and ſpake unto Rehoboam ſaying,] Having conſulted together, and concluded what they ſhould ſay to the King, Jeroboam was the mouth of all Iſrael. For he was a prime Officer of Solomons counſel, and had ſuffered in the peoples cauſe, and was alſo a man of valour. See ch.11. 26,28.

V.4. *Thy father made our yoke*] A yoke properly is that whereby oxen are coupled together, and which lyes upon their neck as a means to draw loads after them. Service and ſubjection and hard tasks is oft ſet out under this metaphor, Jer.27.8,11,12. Lev.26. 13. and are counted grievous yokes.

grievous] Yokes, by reaſon of the heavy weight which beaſts draw, doe much pinch them. It appears hereby that Solomon put the people to hard ſervices, and laid great taxes upon them. This may have reference to that large proviſion which was taken out of all parts of the land to maintain the royalty of his Court, ch.4.7. 22,23. and to the great pains that multitudes of people took about his buildings and other affairs, ch.5.18. & 9.22. But queſtionleſs there were other far more grievous burdens laid on them after his apoſtaſy, to maintain the royalty and idolatry of his ſeven hundred wives, all princeſſes, and three hundred concubines. It may be alſo that Hadads and Rezons enmity (of whom ch.11.14,23.) occaſioned ſome impoſitions. See on Pſ.72.12.

now therefore make thou the grievous ſervice] This may be applyed to the labour and pains whereunto the people were put about Solomons works and wars.

of thy father] Which thy father exacted of us.

and his heavy yoke which he put upon us] This may be applyed to the taxes that were laid on them.

lighter] Or, *eaſier*. They refuſed not all ſervices, ſubjection and taxes, but onely oppreſſions by them. Here we ſee how ſedulous and ſolicitous they were about their civil affairs, but no care at all taken about true religion, or preventing idolatry.

and we will ſerve thee] Their meaning is, they would accept Rehoboam for their King, and be ſubject unto him, v.7.

V.5. *and he ſaid unto them, Depart ye*] This he ſaid to gain time for advice and counſel, which in a caſe of ſo great importance was a part of prudence. Had he not preferred the arrogant advice of unexperienced young men before the grave counſel of old and well-ſtaied States-men, it might have proved advantageous unto him.

for three dayes] Where there are many counſellours, and the matter weighty, there needs much time for conferring counſels together: But great multitudes being aſſembled from many remote places could hardly admit a longer time.

then come again to me] He doth not utterly refuſe to anſwer their demand.

And the people departed] This they did, as to teſtifie their willingneſs to accept him for their King on good terms, ſo to conſult about rejecting him in caſe his anſwer ſhould not ſatisfie their deſire.

V. 6. *And king Rehoboam conſulted with the old men*] Such as were ancient and experienced counſellours of State, called by us *Privy counſellours*. Gen.50.7. they are called *elders of the land*. See Job 12.12. & 32.7. Pſal.119.100. See ch.8.1.

that ſtood before Solomon his father while he yet lived] Such as theſe were on all occaſions called to adviſe with the King. See Eſth.1. 13,14. Solomon being a very wiſe man, this their *ſtanding before him* could not but be a means to them of learning much wiſdom. Prov.13.20. Here are two reaſons rendred of asking their advice. 1. becauſe they were mature and experienced counſellours; 2. becauſe they had been ſo much in Solomons company.

and ſaid, How do you adviſe that I may anſwer this people?] That which followeth ſheweth that he propounded this queſtion in hope that they would ſatisfie his humour; but not with a reſolution to follow their counſel if it ſhould croſs his mind. Compare Jer.42.2,5. with 43.2.

V. 7. *And they ſpake unto him, ſaying, If thou wilt be a ſervant unto this people this day*] i.e. If thou wilt as a ſervant yield unto them, and grant their demand for this once.

and wilt ſerve them, and anſwer them, and ſpeak good words unto them] 2 Chron.10.7. thus, *If thou be kind to this people, and pleaſe them, and ſpeak good words unto them*, i.e. gentle and meek words, ſuch as may ſeeem good to them. See ch.22.7 Prov.15.1.& 25.15.

then they will be thy ſervants for ever] i.e. obedient ſubjects. See v.4. This they added to meet with a ſecret conceit. It might be conceived that if the King ſhould once ſubmit himſelf to the will of his Subjects, they might prove Lords over him: But here they ſhew the contrary.

V.8. *But he forſook the counſel of the old men which they had given him*] Herein he ſhewed himſelf a child in underſtanding, though in age old enough. See 2 Chron.13.7.

and conſulted with the young men] Such as were unexperienced; ſtiled *young* in oppoſition to the old men, v.6.

that were grown up with him] Who had been with him time after time, and well knew his humour and diſpoſition.

and which ſtood before him] They did attend upon him, and alſo on other occaſions gave counſel to him.

V.9. *And he ſaid unto them, What counſel give ye*] They who like not good counſel are ready to ſeek for other counſel, that they may have ſome pretext to juſtifie their follie.

that we may anſwer this people who have ſpoken to me] He ſuppoſed they would ſatisfie his humour more then the old men had done.

ſaying, Make the yoke which thy father did put upon us lighter] He leaveth out this promiſe of the people, *and we will ſerve thee*, v.4. to make their demands ſeem the more unreaſonable.

V.10. *And the young men that were grown up with him ſpake unto him, ſaying, Thus ſhalt thou ſpeak unto this people that ſpake unto thee, ſaying*] They are as ready and bold to put an anſwer into his mouth as if they had been the moſt prudent counſellors that could be.

Thy father made our yoke heavy, but make thou it lighter unto us] See v.4.

thus ſhalt thou ſay unto them, My little finger ſhall be thicker then my fathers loins] A proverbial and hyperbolical ſpeech. By *little* (for the word *finger* is not in the Hebrew, but yet fitly ſupplyed) is meant the leaſt and weakeſt member of the body; by *loyns* the ſide, or thigh, or back, which are the greateſt and ſtrongeſt parts. And hereby he implyeth that his power and courage far ſurpaſſed his fathers. It is a ſpeech full of great pride, boldneſs, folly, and falſhood. He alludes to his fathers youth when the crown was firſt ſet on his head, ch.3.7.1. Chron.22.5. and to his own manage, ch.14.21.

V. 11. *And now whereas my father did lade you with an heavy yoak*] See v.4.

I will add to your yoak] *q.d.* I will exact more taxes of you, put you to harder ſervices, and every way more burden you then ever my father did. O fooliſh king that followed ſuch counſels! Was this the way to gain a mutinous people? Or rather was it not a courſe to have alienated a willing people?

my father hath chaſtiſed you with whips, but I will chaſtiſe you with ſcorpions] This is another proverbial ſpeech. Whips uſe to be made of hard cord knotted, and ſoon fetch blood, and tear skin and fleſh. Scorpions are venemous creatures with ſtings in their tails, wherewith they that are ſtung are intolerably tortured, ofttimes to death. There are alſo certain ſcourges of wyre, with knobs of lead and ſharp hooks or pricks at the ends of them, which are called *ſcorpions*. Some write of kinds of bryars and thorns called *ſcorpions*. All theſe ſenſes tend to one and the ſame end, that Rehoboam would handle his ſubjects much more roughly and hardly then his father had done.

V.12. *So Jeroboam and all the people came to Rehoboam the third day, as the king had appointed*] Their longing deſire to know Rehoboams mind and his affection to them, maketh them keep touch, and not fail in their attending upon him at the time ſet by himſelf.

ſaying, Come to me again the third day] See v.5.

V.13. *And the king anſwered the people roughly*] Heb. *hardly*. Certainly he neither foreſaw nor feared what the iſſue of exaſperating a tumultuous people might be.

and forſook the old mens counſel that they gave him] This doth much aggravate his folly, and ſhews that wilfulneſs and obſtinacy was added thereto. So Jer.43.4.

V.14. *And ſpake to them after the counſel of the young men, ſaying*] Hearkning to flattering and unadviſed counſellors is the ready way to ruine, 2 Chron.22.4,5.

My father made your yoke heavy, and I will add to your yoke; my father alſo chaſtiſed you with whips, but I will chaſtiſe you with ſcorpions] Becauſe the counſel of the young men pleaſed him, though it were pernicious, yet he holds cloſe to the very words thereof, v.11.

V.15. *wherefore the king hearkned not unto the people*] He regarded not their motion, v.4. but utterly rejected their deſire of having their heavy burdens made lighter.

for the cauſe] Heb. *circuit*, or, *turning about*. i. e. The alteration of the State, and turning the greateſt part of the Kingdom to another. This hath relation to that which followed v.16.

was from the Lord] This paſſage or event was ordained and ordered from the Lord: I. In that the Lord withheld his ſpirit of wiſdom from Rehoboam, whereby he might have diſcerned what in probability would be the iſſue, Deut.29.4. II. In that he gave him over to hearken to raſh and evil counſellours, as ch.22.23. III. In that he alienated the hearts of the people from him, as Judg.9.23. This God did to puniſh Solomons idolatry, ch.11.11. and to diſcover Rehoboams folly, inſolency, and cruelty. 2 Chron. 32.31. Whatſoever in ſuch caſes is attributed to God, is to be taken as an act of juſtice done by the ſupream and righteous Judge: Thus Amos 3.6. See 2 Chron.25.20.

that he might perform] God had foretold as much ch.11.11. and to ſhew his truth, he now bringeth to paſs what he threatned. See 1 Sam.15.29.

his ſaying which the Lord ſpake] The word which Gods miniſters deliver from God, is Gods word, ch.16.7,12.

by Ahijah the Shilonite unto Jeroboam the ſon of Nebat] ch. 11.29, &c. This ſheweth that God in accompliſhing his word hath reſpect unto his ſervants, that they might not be found falſe witneſſes, 2 King.9.36. & 10.10.

V.16. *So when all Iſrael ſaw that the king hearkned not to them, the people anſwered the king, ſaying*] The Kings over-ſharp and rigorous anſwer gave ſuch a general diſtaſte, as they would no longer ſtay to adviſe further thereupon, but unanimouſly manifeſt a preſent and peremptory reſolution.

What portion] Or, *what juriſdiction*, or *command*. Saul propounds ſuch a queſtion 1 Sam.22.7.

have we in David] In Davids lineage or poſterity. What good can we expect from Davids ſtock? Or, What right hath it to us?

neither have we inheritance] i.e. fields, and vineyards, as 1 Sam. 22.7. or, as we ſay, lands and tenements.

in the ſon of Jeſſe] This is a phraſe of contempt: For Jeſſe was but a private man. But the holy Ghoſt uſeth this title *Jeſſe* with much honour, 1 Chron.12.18. 2 Sam.23.1. Pſal.72.20. Act.13.22. and that becauſe he was the father of David, and in that reſpect the ſtem or root out of which Chriſt ſprouted, Iſai.11.1, 10. The people therefore here manifeſted great impiety, and ingratitude against God, who raiſed David to do ſo much good for Iſrael. They learned the phraſe of that King whom God rejected, 1 Sam. 22.7. and of an arch-rebel, 2 Sam.20.1.

to your tents, O Iſrael] This is a phraſe of apoſtaſy from their former government. They imply they would no longer depend on Davids ſtock, but every one look to his own houſe, v.24. Becauſe of old they dwelt in tents, this phraſe continued to be in uſe among them, Deut.5.30. Joſh.22.4. See v.24.

now ſee to thine own houſe, David] They direct their ſpeech to Rehoboam, and call him *David*, becauſe he deſcended from him; and by *his own houſe* they mean Judah, that tribe wereof David was. Hereby it appears that the heads of the tribe of Judah did not conſpire with them, nor conſent to their treaſon.

So Iſrael] He means the ten tribes. See v.20.

departed] With a reſolution never to ſubject themſelves to Rehoboam, or to any of his poſterity.

unto their tents] To their own houſes or homes.

V. 17. *But as for the children of Iſrael*] *Iſrael* is here put for *Judah*, as 2 Chron.12.1. Or that part of Simeon which was within the tribe of Judah is here meant; Or ſuch in the ten tribes as ſet their hearts to ſeek the Lord, 2 Chron.11.16.

which dwelt in the cities of Judah] And Benjamin. See ch.11.13.

Rehoboam reigned over them] For all they voluntarily ſubjected themſelves to him, becauſe the Temple of the Lord was within his juriſdiction.

V. 18. *Then king Rehoboam ſent Adoram*] Some take this man to be that Adoniram mentioned ch. 4.6. & 5.14. becauſe of the ſame office here and there mentioned. If this were the ſame, he was an ancient man and had been in office moſt part of Solomons reign, and ſo more fit to appeaſe the people, being one of the old men, v.6. When by wofull event (which is the fools teacher) Rehoboam diſcerned his folly, he ſought redreſs, but too late.

who was over the tribute] By vertue of this office Adoram had the more acquaintance with the people, and might the better aſſure them they ſhould be eaſed in their tribute, and thereby pacifie them. But Rehoboams mention of *adding to their yoak*, i.e. of increaſing their taxes, made them deteſt him that was over the tribute.

and all Iſrael ſtoned him with ſtones, that he died] This they did, without any legal proceeding, tumultuouſly, and in a rage, as Acts 7.57,58.

therefore king Rehoboam made ſpeed] Heb. *ſtrengthned himſelf*.

to get him up to his chariot] For by this evidence of the peoples rage he ſaw there was great cauſe for him to look to himſelf.

to flee to Jeruſalem] This city was in that tribe which ſtuck to him: and he could have no ſafe abiding in any of the cities of Iſrael. Of *Jeruſalem* ſee ch.3.15.

V. 19. *So Iſrael rebelled*] Or, *fell away*, Or, *dealt treacherouſly*. The Hebrew word is attributed to ſuch as tranſgreſs a covenant, Ho.8.1. 2 King.1.1. & 3.4,5.

againſt the houſe of David] i.e. Davids Royal poſterity. Though this were decreed by God, and by Gods Prophet revealed beforehand, yet becauſe they did it not on that ground, but upon a rebellious diſpoſition, their falling off is juſtly ſtiled *rebellion*. So is this word uſed 2 King.1.1.

unto this day] See ch.9.13.

V. 20. *And it came to paſs when all Iſrael*] *All Iſrael* is here to be taken as v.1.

heard that Jeroboam was come again, that they ſent and called him unto the congregation] It is ſaid v.3. that *they ſent and called Jeroboam*; How then are they ſaid to ſend for him again? R. 1. This may have relation to that time, or that time to this; Or, 2. the Elders might ſend for him then, and now all the congregation; 3. Jeroboam, after he ſaw fair way made for him to be King, might withdraw himſelf, as Saul did, 1 Sam.10.21. but when Rehoboam was actually caſt off, he might return again, and ſo the people ſend for him the ſecond time.

and made him King over all Iſrael] They actually choſe him, openly proclaimed him, and ſolemnly ſetled him on the throne.

there was none that followed the houſe of David but the tribe of Judah onely] See ch.11.13.

V. 21. *And when Rehoboam was come to Jeruſalem*] This was the ſecureſt place that he had.

he aſſembled all the houſe of Judah, with the tribe of Benjamin] Herein is verified that that was promiſed ch.11.13. Under *all the houſe of Judah* is compriſed not onely that tribe, but alſo all that took part with them.

an hundred and fourſcore thouſand choſen men, which were warriors] Here is a great army ſuddenly raiſed out of two tribes; yet his ſon raiſed a far greater, 2 Chron.13.3.

to fight againſt the houſe of Iſrael] He ſought by humane means to recover what by his fathers idolatry and his own folly was forfeited and loſt. But his purpoſe was in vain.

to bring the Kingdom again to Rehoboam the ſon of Solomon] An Hebraiſm like that which is noted ch.8.1.

V. 22. *But the word of God came*] 2 Chr.11.2. The meſſage of true Prophets was Gods own word.

unto Shemaiah the man of God, ſaying] *The Man of God* is the title of a true Prophet, ch.13.1. 2 Chr.12.5,15. By it this Prophet is diſtinguiſhed from two falſe Prophets, Shemajah the Nehelamite, Jer.29.24. and Shemajah the ſon of Delajah, Neh. 6.10.

V.23. *Speak unto Rehoboam the ſon of Solomon King of Judah*] Gods word muſt be delivered even unto Kings.

and unto all the houſe of Judah and Benjamin] See v. 20.

and to the remnant of the people, ſaying] Under this word *remnant* are compriſed ſuch of the tribe of Simeon as dwelt within the tribe of Judah, together with the Prieſts, Levites, and many of other tribes that came into Rehoboams juriſdiction, 2 Chr. 11.13,16. See ch.11.13.

V.24. *Thus ſaith the Lord*] A Prophets uſual preface, ſhewing his warrant to gain the better attention.

Ye ſhall not go up, nor fight againſt your brethren the children of Iſrael] Their near relation, hinted in this word brethren, is urged as a ground of reſtraint, to keep them from over-much forwardneſs to fight againſt the Iſraelites. So Deut.2.4,8. But it did not make ſuch a war ſimply unlawfull. See 2 Chr.13.15. & 28.8. Judg.20.28.

return every man to his houſe] i.e. Be quiet, and follow every one his own affairs. What was called *tents* v. 16. here is ſtiled *houſe*.

for this thing is from me] See v. 15.

They hearkned therefore to the word of the Lord] The mind of the Lord being ſo plainly made known to them, they ſubmitted themſelves thereto, though it were againſt their own mind. See 2 Chr. 25.10. & 28.10.

and returned to depart] An Hebraiſm, implying that they were come from their own houſes, and aſſembled in armes, and prepared to fight.

according to the word of the Lord] Another Hebraiſm in redundancy. It ſheweth Gods word much prevailed with them, and was the onely cauſe that moved them to deſiſt.

V.25. *Then Jeroboam built Shechem in mount Ephraim, and dwelt therein*] Of Shechem ſee v. 1. It was built before, but now he made it a kind of new city, a royal City. See ch.9.15.

and went out from thence] To the other ſide of Jordan, where Penuel was.

and built Penuel] This was the place where Jacob wreſtled with the Angel, Gen.32.30. Here had been a ſtrong tower, long before beat down by Gideon, Judg.8.9,17. In Shechem Jeroboam made a palace for himſelf to dwell in: In Penuel he placed a Garriſon. And as Jeroboam fortified places for the ſtrength of his Kingdom, ſo did Rehoboam for his, 2 Chr. 11.5, &c.

V.26. *And Jeroboam ſaid in his heart*] He thought and imagined ſuch things as follow. See Pſal. 14.1. That which he projecteth as a means to preſerve his Kingdom, proved the ruine thereof, ch. 15.30.

Now ſhall the Kingdom return to the houſe of David] He thought the children of Iſrael within his Kingdom, if ſome courſe were not taken to prevent it, might revolt from him and own Davids heir for their King, as is more plainly expreſſed v.27. Behold his ſmall or no faith. Ho hath no confidence in Gods promiſe; for he had no care of Gods charge, ch.11.37,38.

V.27. *If this people go up to do ſacrifice in the houſe of the Lord at Jeruſalem*] To do ſacrifice was the principal and proper ſervice of the Temple, Deut.12.6. and is here put for the whole worſhip of God. This uſurper feared that piety to God might draw away the peoples heart from him, and thereupon he drawes them to idolatry. He might alſo fear that the magnificence of the Temple, and the glorious things appertaining thereunto, yea, and the Prieſts making known Gods promiſes to Davids houſe, would cauſe them to joyn with the men of Judah.

then ſhall the heart of this people turn again unto their Lord] He was not ignorant that Gods ordinances might be a means to turn their hearts to obedience and loyalty, eſpecially if the Prieſts and Levites, the miniſters thereof, ſhould preſſe them upon the conſciences of thoſe that came to the Temple, as he had cauſe to think they would.

even unto Rehoboam King of Judah] Here he acknowledgeth that Rehoboam, againſt whom he and Iſrael had rebelled, was their Lord, and ſo is a witneſs againſt himſelf and thoſe that took part with him.

and they ſhall kill me] Uſurpers live in continuall fear, and ſuſpect the worſt.

and go again to Rohoboam King of Judah] He makes himſelf the principal cauſe of the rebellion, and concludeth that if he were taken away, all might be brought to be ſubject again to their proper King.

V.28. *Whereupon the King took counſel*] Wicked men in their impious acts can take advice, and uſe more heads then their own.

and made two calves] In imitation of thoſe idolaters Exod.32.4. who themſelves imitated the Egyptians, among whom they had long lived. Yea, and Jeroboam himſelf having lately lived in Egypt ch. 11.40. might thereby be induced to make his idols like unto thoſe of the Egyptians.

of gold] Idolaters can ſpare their moſt precious metals to make their Idols of, Dan.3.1. ſuppoſing to honour their gods thereby. Concerning which folly ſee Iſa.46.6. Jer.10.4,8. Hoſ.8.4. Hab. 2.19. Acts 17.29. Theſe idols were not gilded over, but were of maſſie gold, molten, and caſt into the faſhion of calves, ch.14.9. 2 King. 17.16. Neh.9.18.

and ſaid unto them, It is too much for you to go up to Jeruſalem] He pretends the peoples accommodation and eaſe, as a cloke to cover his own diſſidence and curſed policy. He would herein ſhew himſelf more prudent for the peoples good, and more mercifull then God.

behold thy gods O Iſrael] He means a repreſentation of the God of Iſrael: and he takes the phraſe from Exod.32.4.

which brought thee up out of the land of Egypt] Hereby he would imply that he drew them to worſhip no other God then the true God, the God of their fathers, that choſe them to be his people, and redeemed them from bondage. By this deſcription doth the Lord God of Iſrael oft ſet forth himſelf, as Exod.20.2. Lev.19.36. Ezek. 20.5,6. Amos 2.10. Mic.6.4.

V.29. *And he ſet the one in Bethel*] A City of Benjamin, in the uttermoſt coaſt of Iſrael on the South, Joſh.28.22. It ſignifieth *The houſe of God*, becauſe there God appeared to Jacob, Gen.28.12,19. and there they worſhipped God, Gen.12.8. & 35.7. But by reaſon of Jeroboam's impiety, the Prophet cals it *Beth-aven*, Hoſ.10.5. The Inhabitants of this City ſevered themſelves from others of their tribe, and revolted to Jeroboam; and thereby he had the opportunity to ſet up one of his calves there. It was recovered, together with divers others even in Jeroboams time, 2 Chr.13.19.

and the other put he in Dan] A city in the utmoſt coaſt of Iſrael on the North, Joſh. 19.47. See on Judg.18.29.

V.30. *And this thing became a ſin*] A moſt heinous ſin, moſt diſhonourable to God, and which cauſeth a divorce betwixt him and his people, being a ſpirituall adultery, Jer.13.27. Ezek.23.43. Hoſ. 2.2. a ſin whereby he drew all Iſrael from God, and made them to ſin, 2 King.17.21. This therefore is put into Jeroboams ſtile, 2 King.10.31. See on ch.13.34. & on Gen.36.43. Many circumſtances much aggravate this ſin. I. It was againſt that charge which God had moſt expreſly, frequently and earneſtly inculcated, Exod.20.4,23. & 32.7. &c. II. His image was one of the baſeſt, Pſal.106.20. III. One image contented him not, v.29.32. IV. He performed ſuch ſervice to devils as was due to God himſelf, 2 Chr. 11.15. V. He ordained divine worſhip to be performed in another place, v. 29. at another time, v.32. after another manner, v.28. and by other Prieſts, v.31. then God had appointed. VI. He himſelf uſurped the Prieſts office, v. 33.

For the people went to worſhip] By offering ſacrifices, v. 32.

before the one, even unto Dan] Dan was more remote from ſundry in-land townes and cities of Iſrael then the Temple; yet thither did the idolatrous Iſraelites go, rather then to the houſe of God. Men can take more pains to do evill then to do good. To make up the full ſenſe of this verſe, thus much may be added, *and to worſhip before the other they went unto Bethel.*

V.31. *And he made an houſe of high places*] Jeroboam made a fair Temple on a high hill, wherein were many altars and other idolatrous monuments, which uſe to be in high places; ſo as this Temple was inſtead of many high places. Mention is made of *houſes* in the plural number ch. 13.32. In other places the word *houſe* is left out, and onely *high places* mentioned, as ch. 13.33. 2 King.17.32. 2 Chr. 11.15. He had otherwhere places for idolatry beſides Dan and Bethel, ch.13.32.

and made Prieſts of the loweſt of the people] i. e. the meaneſt ſort, ch. 13.33. Theſe were fit enough for ſervices of mans invention, and for ſuch Gods. Yet this proclaimeth his impious and profane mind; for he profeſſed to ſerve the true God.

which were not of the ſons of Levi] He feared leſt the Levites, being inſtructed in the Law, ſhould diſſwade the people from his idols, and perſwade them to go to the Temple, v. 27. His practice was againſt the expreſs Law, Num. 3.6,10.

V.32. *And Jeroboam ordained a feaſt*] The Iſraelites from their coming out of Egypt, had been accuſtomed to ſolemn and ſacred feaſts: and people uſe to be much taken with feaſts.

in the eighth moneth, on the fifteenth day of the moneth] This moneth was a time of his own invention: None of the Lords feaſts were therein, v. 33. He might fear leſt the people might be moved to go up to Jeruſalem, if his feaſt had been then when the Lord commanded all the males to go up to his houſe, Deut. 16.16.

like unto the feaſt that is in Judah] This is meant of ſuch ſolemnity as was uſed in the feaſts at Jeruſalem. Or in particular it may have reference to the feaſt of Tabernacles, at which time Solomon dedicated the Temple, ch. 8. 65.

and he offered upon the Altar] Or, *went up unto the Altar*, namely, to that which was in Dan, v. 29.

ſo did he in Bethel] Theſe were the two places where he ſet his idols, v. 29.

ſacrificing] Or, *to ſacrifice.*

unto the calves that he had made] He doth that to his idols which was due onely to the true God.

and he placed in Bethel] So alſo did he in Dan.

the Prieſts of the high places which he had made] Of *high places* ſee ch. 3.4. This phraſe *Prieſts of the high places*, diſtinguiſheth them from the Lords Prieſts.

V.33. *So he offered upon the Altar*] Or, *went up to the Altar.*

which he had made in Bethel] Jeroboams offerings at Bethel are repeated, to ſhew the time and occaſion of the Prophets reproving him in the next chapter.

the fifteenth day of the eighth moneth] See v. 22.

even in the moneth which he had deviſed of his own heart] For God had no where enjoyned it.

and ordained a feaſt unto the children of Iſrael] See v. 32.

and he offered upon the Altar] Jeroboam moſt preſumptuouſly, as Uzziah 2 Chron. 26. 16. intruded himſelf into the Prieſts office, the rather to work in his peoples mind an high eſteem of his idols.

and burnt incenſe] Heb. *to burn incenſe*. This was another part of the Prieſts function, Lev. 16. 12, 13.

CHAP. XIII.

Verſ. 1. *ANd behold*] This preface giveth us to underſtand that a remarkable hiſtory followeth.

there came a man of God] See on 2 Pet. 2. 21. This man of God is ſaid to be a prophet, v. 18. one inſpired and ſent by God: ſuch an one as Shemajah, chap. 12. 22. He had his commiſſion from God, both for the meſſage it ſelf, and for confirmation thereof with miracles. Seeing the Holy Ghoſt hath not expreſſed his name, it is too great curioſity to ſearch after it. It is not probable that he ſhould be any of them who are mentioned 2 Chron. 9. 29. & 12. 15. For ſome of them died before this *Man of God*, the other lived after him. He died the ſame day wherein he delivered his meſſage. Tertullian ſaith this *Man of God* was Shemajah, *l. De jejunio*, c. 16.

out of Judah] To wit, one of them that deteſting Jeroboams idolatry had fled to Judah, 2 Chron. 11. 16. By ſending one from Judah, God ſhewed that his true worſhip was there to be found.

by the word of the Lord] By Gods appointment and command. Or, *with the word of the Lord*.

unto Bethel] At that time there was a great aſſembly and ſolemnity, chap. 12. 33. Though it were a place of idolaters, yet God ſendeth a prophet to reclaim them, before he would utterly caſt them off; or, in caſe they were obſtinate, to aggravate their ſin, and juſtifie Gods proceedings againſt them. See chap. 16. 1. The ten tribes even after their revolt, had many prophets, ch. 18. 4. 2 King. 17. 13.

and Jeroboam ſtood by the altar to burn incenſe] Or, *to offer*, namely with his own hand; as chap. 12. 33. Of *incenſe* ſee 1 King. 9. 25.

V. 2. *And he cryed*] With earneſtneſs and boldneſs the man of God declared his meſſage, Iſa. 58. 1.

againſt the altar] *Altar* is here ſynecdochically put for all their idolatrous ſervice; for their chief worſhip and ſervice was upon and about the altar. In this extent is this word oft uſed, as chap. 19. 10. 2 Kings 18. 22. Iſa. 19. 19. 1 Cor. 9. 13.

in the word of the Lord] Inventing nothing of himſelf.

and ſaid, O altar, altar] This is an elegant and emphatical expreſſion of his meſſage; as Iſa. 29. 1. Thus he ordereth his ſpeech, to aſtoniſh the king and people the more, and to make his word be the better heeded. So Jer. 22. 29.

thus ſaith the Lord] See ch. 12. 24.

Behold] A moſt remarkable prophecie is here recorded. For though the accompliſhment was three hundred and thirty years after this, yet all particular circumſtances are as punctually ſet down, as if it had been a narration of things paſt rather then a prediction of things to come. Read 2 King. 22. 1, 2. & 23. 15, 16, 17.

a child ſhall be born unto the houſe of David] Becauſe Jeroboam had revolted from the houſe of David, God will make one of that houſe an executioner of his juſtice on Jeroboam and his ſucceſſors. Hereby the judgment is aggravated.

Joſiah by name] 2 King. 23. 16. This ſheweth that particular matters are fore-ordained and after ordered by God. See the like Iſa. 44. 28. & 45. 1.

and upon thee] An elegant figure called *Proſopopœia*, whereby he ſpeaketh to the ſenſeleſs altar as if it had underſtanding, to make man, who hath underſtanding, the more to heed it.

ſhall he offer the prieſts] Prieſts are named to aggravate the terrour. He meaneth by *the prieſts* ſo much as was remaining of their bodies in Joſiah's time, which was their bones.

of the high places] See ch. 3. 4.

that burn incenſe] See ch. 11. 8.

upon thee] The place of ſin was the place of judgment, Luk. 13. 1. This prophecie compared with the accompliſhment thereof 2 King. 23. 16. ſheweth that Prieſts had a common place of burial together.

and mens bones ſhall be burnt upon thee] This ſets out the extent of the judgment: For other mens bones are here meant beſides the Prieſts. And this is added to terrifie others, as well as the Prieſts. The idolaters, Prieſts, and others, who offered ſacrifices of beaſts to their idols, ſhall themſelves be made ſacrifices: and as they turned God into the image of Beaſts, ſo they were to be made as ſacrificed beaſts. Thus judgment anſwered the ſin.

V. 3. *And he gave a ſigne*] To aſſure them that heard him of the truth of his prophecie; Jer. 28. 9. See Joh. 4. 48. This he did the rather, becauſe of the long time that was to paſs betwixt this prediction and the execution thereof.

the ſame day] Preſent ſigns immediatly following upon the word ſpoken make the deeper impreſſion.

ſaying, This is the ſign which the Lord hath ſpoken] In that the Lord commanded him to threaten the ſign before it fell out, the Lord is ſaid to *ſpeak the ſign*. Predictions of things by men ſent from God ſhew that they fall not out by chance, nor any other way, but by the Lord, Iſa. 48. 5.

Behold, the altar ſhall be rent] Preſently, of it ſelf, it ſhall cleave aſunder. This was a fit ſign to prefigure the aboliſhing of their idolatry; as was the rending of the vail, Matth. 27. 51. to foreſhew the ending of the legal ſervices.

and the aſhes that are upon it ſhall be poured out] They ſhall with ſuch violence fall out as water poured down.

V. 4. *And it came to paſs, when king Jeroboam heard the ſaying of the man of God*] That which ſhould have abated his paſſion, did enrage it, namely *the ſaying of a man of God*. See v. 1.

which had cried againſt the altar in Bethel] See v. 1, 2.

that he put forth his hand] This he did in anger to have apprehended him; or at leaſt to ſhew his eagerneſs to have the ſtanders by to do it.

from the altar] Where he was burning incenſe, v. 1.

ſaying, Lay hold on him] The miſchief which tyrants cannot themſelves effect, they will have others to do for them.

And his hand which he put forth againſt him dryed up] The fleſh withered and ſinews ſhrunk, and that without any external cauſe.

ſo that he could not pull it in again to him] The uſe of ſinews and joynts, which are inſtruments of motion, was clean taken away. God can reſtrain the rage of the fierceſt, ſo as they ſhall not be able to hurt his ſervants.

V. 5. *The altar alſo was rent, and the aſhes poured out from the altar*] An event anſwerable to the threatning, ver. 3. So chap. 14. 13, 18.

according to the ſign which the man of God had given] God verified his word delivered by his ſervant. See v. 26.

by the word of the Lord] See ver. 4. Here are two ſigns, to make the deeper impreſſion in the peoples hearts; 1. the drying up of the Kings hand, 2. The rending of the altar. The former being on the King himſelf made the latter to be the more heeded. Yea, a third is added v. 6. namely, the reſtoring of the Kings hand. Thus they had *line upon line, line upon line*, as Iſ. 28. 10. Whereby grace and indulgency were manifeſted, and their incredulity and obſtinacy aggravated.

V. 6. *And the king anſwered*] This hath relation to Gods ſpeaking in and by the ſigns, v. 4, 5. Or, the word *anſwered* may ſimply be taken for *ſpake*: ſo it is tranſlated Deut. 26. 5. Job 3. 2. Yea, it is oft uſed as a pleonaſm, eſpecially when the word *ſaid* is joyned with it, as here, & 2 Chron. 29. 31. & 34. 15. Mar. 11. 14.

and ſaid unto the man of God, Entreat now the face of the Lord] This word *face* is attributed to the Lord after the manner of man. The face manifeſteth either diſpleaſure and anger, or good liking and ſavour. To *entreat the face* of one that is offended is earneſtly to deſire a change of his countenance, that his anger may be turned into favour, Prov. 19. 6. Jeroboams meaning then is, That the Prophet would beſeech the Lord to turn away his anger, and then pray for his favour. This phraſe is uſed Exod. 32. 11, 12. 2 Chron. 33. 12.

thy God] He addeth this in oppoſition to his own idols. He had no heart to acknowledge the Lord to be his God. See Jon. 1. 6. Dan. 6. 20. Exod. 10. 17.

and pray for me, that my hand may be reſtored me again] Judgments ſo work even on Idolaters as they are moved to ſeek redreſs of the Lord.

And the man of God beſought the Lord] Heb. *the face of the Lord*, as before. This he did in Jeroboams idolatrous temple. For having at this time juſt cauſe to be there, he might there lawfully pray. Men of God are ſoon brought pray to even for perſecutors; Ex. 8. 8, 9.

and the kings hand was reſtored again] Righteous mens prayers avail much, Jam. 5. 16. even for the wicked, Exod. 8. 12, 13. Gen. 20. 7.

and became as it was before] God can perfectly cure the wounds he makes, Hoſ. 6. 1.

V. 7. *And the king ſaid to the man of God, Come home to me*] Wonders work on the ſtouteſt, and mollifie the hardeſt hearts, Exod. 8. 8. eſpecially ſuch wonders as bring good to men, Acts 28. 8, 9, 10.

and refreſh thy ſelf] Heb. *ſtrengthen*. For eating and drinking repair a mans ſtrength, which is weakned by want thereof, Gen. 18. 5. 1 Sam. 30. 12.

and I will give thee a reward] This he offers in gratitude for the benefit he received by his prayers, as 2 King. 5. 15. By the light of nature men diſcern the equity of gratefulneſs.

V. 9. *And the man of God ſaid unto the king, If thou wilt give me half thine houſe, I will not go in with thee*] This phraſe *half thine houſe*, is a proverbial ſpeech, Eſth. 5.3. Mar. 6. 23. like to that, Numb. 22. 18. His meaning is, that by no reward at all (were it as great as that which the devil offered to Chriſt, Mat. 4.8,9.) he would be induced to abide with the King.

neither will I eat bread nor drink water] *Bread* and *water* are Synecdochically put for all ſuſtenance, Iſa. 3.1.

in this place] i. e. the city Bethel. For he denied, on this ground, to eat in the old Prophets houſe, v. 16.

V. 9. *For ſo was it charged me by the word of the Lord, ſaying*] Gods charge was more to him then refreſhing or reward. He *eſteemed the words of Gods mouth more then his neceſſary food*, Job 23. 12.

Eat no bread nor drink water]God would have him ſhew his deteſtation of idolatry by avoiding all communion with Idolaters, Rom.16.17.2 Joh.10.

nor turn again by the ſame way that thou cameſt] For ſo to do might make ſhew of ſome ſhame, or fear, or failing of his purpoſe. In ſuch a ſenſe this phraſe is uſed 2 Kings 19. 28.

V.10. *So he went another way, and returned not by the way that he came*] Herein he did as became a man of God; though afterwards he failed, through too much credulity, againſt Gods expreſs word, v.19.

to Bethel] See v.1. & ch.12.29.

V.11.*Now there dwelt an old prophet*] He is called *a prophet*, becauſe he aſſumed that function, as ch. 18.20. and becauſe God uſed his miniſtery, v.20. as he uſed Balaams, Numb. 23. 5. And this title is oft given to falſe prophets, Deut.13.1.Jer.2.8.Ezek.13. 2. He is ſaid to be *an old prophet* in regard of his age, being an old man, and of his office, having been many years a prophet, yet not very faithful, v.18.There are different opinions about him, whether he were a true or a falſe prophet. There is nothing recorded of him, which might not be done or ſpoken by a falſe prophet: Balaam went as far as he did: But there are many things recorded of him which cannot well become a true prophet.

in Bethel] There he had his habitation; but at that time he came from Samaria, 2 King.23.18. Or, he had formerly dwelt in Samaria, but now in Bethel.

and his ſons] Heb. *his ſon*. Firſt one ſon might tell the news, then other of his ſons confirm the ſame. For in the end of this verſe it is ſaid, *they told*.Or, by a Synecdoche the ſingular number may be put for the plural.

came and told him all the works that the man of God had done] i. e. the miracles before mentioned. They wrought great aſtoniſhment in the beholders; and that moved theſe ſons to relate them to their father.

that day in Bethel] This ſhews that the ſons of this prophet were preſent at the idolatrous ſacrifices.

the words which he had ſpoken unto the king] Thoſe threatnings which he had denounced againſt that place.

them they told alſo to their father] They concealed nothing from him.

V.12. *And their father ſaid unto them, What way went he?*] The judgments threatned, and miracles accompanying the ſame, made that old Prophet inquiſitive after the man of God.

for his ſons had ſeen what way the man of God went]This is brought in as a reaſon of the old Prophets inquiry. For his ſons having obſerved which way the man of God went, told their father. This they might well do, becauſe the man of God made no ſtay, but immediately went away.

which came from Judah] See v.1.

V.13.*And he ſaid unto his ſons*] Fathers have power to require ſervice of their children, Gen.30.35.Exod.2.16.

Saddle me the aſſe] Aſſes in thoſe Countries were uſed as horſes are now with us, Numb.22.21.

So they ſadled him the aſſe] Children muſt be ready to do ſervice to their parents, Exod 20.12.

and he rode thereon] He was old, and knew not how far he might go before he overtook the man of God, and therefore uſed this help.

V.14.*And went after the man of God, and found him ſitting under an oak*] Weary and hungry; as Chriſt, Joh. 4.6.

and he ſaid unto him, Art thou the man of God that cameſt from Judah?] Though the old Prophet by his ſonnes relation might ſuppoſe that he whom he found under the oak was the man whom he ſought, yet he propounds this queſtion to him, to be more aſſured thereof.

And he ſaid, I am] The man of God is not aſhamed to profeſs who he was.

V.15. *Then he ſaid unto him, Come home with me, and eat bread*] This might be a point of courteſie. But it is probable that his ſonnes had told him how the man of God had refuſed to accept the Kings invitation, and withall the reaſon of his refuſal: which if ſo, he could not mean any good by this invitation. His anſwer v.18. ſhews, that he had heard how God had forbid him to eat in that place.

V. 16. *And he ſaid, I may not return with thee, nor go in with thee*] Yet he remains reſolute in keeping Gods charge, v.9.

neither will I eat bread, nor drink water with thee] He would not make needful refreſhing of his body to be to a diſpenſation for him againſt Gods expreſs command.

in this place] i. e. Bethel, as v.8.

V.17.*For it was ſaid*] Heb. *a word was*.

to me by the word of the Lord, Thou ſhalt eat no bread, &c.] This is a faithful repetition of the charge, v. 9.

V.18. *He ſaid unto him, I am a Prophet alſo*] Thus he was in his own eſteem, and in the eſteem of the idolaters among whom he lived. So Balaam, 2 Pet.2.16.

as thou art] Herein he ſpeaks too much of himſelf.

and an Angel ſpake unto me by the word of the Lord, ſaying] This he pretends, becauſe God was wont to declare his mind to men by Angels, Numb. 22.35.

Bring him back with thee into thine houſe] Hereby he would intimate that the man of God had ſufficiently obeyed Gods charge in refuſing the Kings invitation, and going ſo far another way as he had done.

that he may eat bread and drink water] This was a fair bait to a man hungry and thirſty; but a dangerous hook lay covered under it.

but he lyed unto him] This was not the part of a true Prophet. By this lie, 1. he maketh God to thwart himſelf, by forbidding and commanding the ſame thing; 2. he diſhonoureth the miniſtery of Angels, by making it a pretext for falſhood; 3. he diſgraceth the function of a Prophet, whereof he profeſſeth himſelf to be; 4. he betrayeth the man of God.

V.19. *So he went back with him, and did eat, &c.*] All this was done contrary to the expreſs charge he had received, v. 9. from which no Angel ſhould have drawn him, Gal. 1. 8. His ſudden yielding alſo to the old Prophets words much aggravateth his ſin. For being himſelf a Prophet, he might have enquired of the Lord whether that which the old Prophet ſuggeſted were true or no: at leaſt he might have prayed unto the Lord for direction in ſuch a ſuſpicious caſe.

V.20. *And it came to paſs as they ſat at table*] God ſoon diſcovers both the falſhood of the one, and the over-much credulity of the other; and thereby takes away all comfort from the intended refreſhment.

that the word of the Lord came unto the Prophet that brought him back]God can inſpire wicked men, and uſe their miniſtery.

V. 21. *And he cryed*] Being by an inward Divine rapture in a manner forced, though it were an evidence againſt his own former word, he plainly and audibly with vehemency declares Gods mind.

unto the man of God that came from Judah] See v. 1.

ſaying, Thus ſaith the Lord] See ch. 12.24.

Foraſmuch as thou haſt diſobeyed the mouth of the Lord, &c.] Temptations alter not the nature of ſin. Diſobedience is laid to the charge of this Man of God, though he were beguiled.

V.22. *But cameſt back, and haſt eaten bread and drunk water in the place of which the Lord did ſay unto thee, Eat no bread, and drink no water*] His diſobedience is here particularly exemplified, to convince him the more thorowly. His ſin was like Adams, Gen.2.17.& 3.6.

thy carcaſe ſhall not come unto the ſepulchre of thy fathers] Thou ſhalt not die among thy kindred, nor be buried with thy progenitors. This was accounted a curſe, 2 Chron. 21.20. Iſa.14.19,20. Jer. 22. 19. for people very much deſired to be buried neer their anceſtours, Gen.47.30.& 49.29. This judgment is aforehand denounced to bring him to repentance, and make him the more ſeriouſly prepare for death. The kind of judgment might give him to underſtand that he ſhould be taken away in his journey before he came to his own countrey.

V.23. *And it came to paſs after he had eaten bread, and after he had drunk*] God ſuffered him to refreſh himſelf.

that he ſadled for him the aſs] The old prophet cauſed the aſs to be ſadled, or he ſadled it himſelf. He was now the more officious and courteous to the man of God, becauſe he diſcerned how injurious he had been unto him by ſeducing him to do otherwiſe then God had charged him.

to wit, for the prophet whom he had brought back] This is added to ſhew diſtinctly to whom the courteſie was offered.But the old prophet himſelf did not accompany the man of God, leſt thereby he might partake of the judgment.

V. 24. *And when he was gone*] From the old prophets houſe.

a lion] One of the moſt ravenous and irreſiſtible beaſts that be. They oft do much miſchief in thoſe parts, chap. 20. 36. Judg. 14. 5. 1 Sam. 17. 34. 2 Sam. 23.20. 2 King. 17. 25.

met him by the way] The event ſo anſwereth the threatning before mentioned, as it apparently ſheweth that it was ordered by God, ver. 26. See chap. 11.29. & 20.36. 2 King. 2. 24.

and ſlew him] Judgment beginneth at the houſe of God, 1 Pet. 4. 17. and Saints are oft made ſigns to the wicked, Ezek. 24. 24. By this judgment inflicted on this man of God it was manifeſted that the judgement threatned againſt the idolaters would ſurely be executed.

and his carcaſe was caſt in the way] Hence it appears that the lion did not devour him. God would herein ſhew a mixture of mercy with judgment. For, 1. by this means his body was buried, ver. 30. which was an outward bleſſing, ch. 14.13. 2. God gave hereby a viſible evidence of his ſouls ſalvation, as in the caſe of Aarons two ſons, who were deſtroyed with fire, and yet their bodies not conſumed, nor their coats, Lev.10.2,5. Read 1 Cor. 11.32.

and the aſs ſtood by it] Lions uſe to devour aſſes: yet the Lord would here ſhew how he can reſtrain them from that which they moſt hunger after. This is more fully exemplified Dan. 6.22. See v.29.

the lion alſo ſtood by the carcaſe] He had time to have devoured both the man and the aſs; but having done that for which the Lord ſent him, he could do no more. Thus perſecutors are permitted and reſtrained, Gal.1.23. Job 38.11. Again, by the lions ſtanding by the carkaſe it was kept from being devoured by other beaſts or fowls. Thus the deſtroyer proved a preſerver, as Judg.14.14.

V.25. *And behold men paſſed by, and ſaw the carcaſe caſt in the way*] God would have many witneſſes of ſo remarkable a matter.

and the lion ſtanding by the carcaſe] Lions uſe in the day-time *to lay themſelves down in their dens*, Pſal. 104.22. for there is in them a dread of men: But this lion neither fears the paſſengers going to and fro, nor is ſo fierce as to flye upon any of them, but ſtands ſtill by the corps. Surely this alſo was of the Lord.

and they came and told it in the city where the old prophet dwelt] This did the more encreaſe the reſpect thereof. The city here meant was Bethel, v. 11. where many idolaters were aſſembled together, ch. 12.33.

V.26. *And when the prophet that brought him back from the way, heard thereof*] This deſcription ſheweth that the old prophet mentioned v.18. is here meant. Certainly he did wait for and hearken after the event, and thereupon quickly heard thereof.

he ſaid, It is the man of God, who was diſobedient unto the word of the Lord] Though the man of God were deceived, yet is he not thereby excuſed. See v.21.

therefore the Lord hath delivered him unto the lion] God ſpareth not his own childrens diſobedience. See v.24.

which hath torn him] Heb. *broken him*. The lion might by biting him break ſome of his bones.

and ſlain him according to the word of the Lord which he ſpake unto him] This hath reference to that judgment which the old prophet inſpired by the Spirit of God denounced v. 21, 22. See v. 5.

V.27. *And he ſpake to his ſons, ſaying, Saddle me the aſs. And they ſaddled him*] See v.13.

V.28. *And he went*] Conſcience of former wrong made him the more careful of future kindneſs.

and found his carcaſe caſt in the way] If the ſeveral paſſages between the lions killing the man of God and the prophets finding it to be ſo be duly weighed, it will appear that the lion had time enough to have devoured the carcaſe: So as this muſt needs be an extraordinary and Divine reſtraint of the lion.

and the aſs and the lion ſtanding by the carcaſe] When the lion had done what God appointed he could do no more, neither to the dead corps, nor to the living aſs.

the lion had not eaten the carcaſe, nor torn the aſs] Heb. *broken*. See v.24.

V.29. *And the prophet took up the carcaſe of the man of God*] Either the lion upon the prophets approach went away, or the prophet obſerving how the lion was reſtrained, took courage and feared him not.

and laid it upon the aſs, and brought it back] Here we ſee one end why the aſs was preſerved, namely to be a means of carrying back the corps.

and the old prophet came to the City to mourn] So was the cuſtome for ſuch as were reſpected, ch.14.13.

and to bury him] By this we ſee that the Man of Gods carcaſe came not to the ſepulchre of his fathers, v.22. For that was in Judah, and he is here buried in Bethel. Yet decent burial was not denyed him.

V.30. *And he laid his carcaſe in his own grave*] Theſe relatives, *he*, *his own*, have reference to the old Prophet, who, it ſeems, had prepared a grave for himſelf, as Joſeph of Arimathea, Matth.27.60.

and they] The old Prophet himſelf, his ſons, and others in the city who took him to be a man of God.

mourned over him] See v. 29. They might mourn, 1. for his death, that ſuch a Man of God ſhould be ſo ſoon taken away; 2. for the manner of it, that it ſhould be by ſuch a judgment; 3. for the occaſion of it, a falſe ſuggeſtion; 4. for the conſequence of it, the execution of the judgment he had denounced.

ſaying, Alas my brother] This might be the beginning of a funeral ſong. See Jer. 22. 18. They call him brother, 1. as he was a man, of the ſame fleſh coming from Adam; 2. as he was an Iſraelite of the ſame lineage deſcending from Jacob. 3. The old Prophet might ſo call him in regard of his function; for the Man of God was a Prophet.

V.31. *And it came to paſs after he had buried him, that he ſpake to his ſons*] He hoped his ſons ſhould ſurvive him, and thereupon gives them this charge. It belongeth as a duty to ſurviving children to take ſpecial care of their parents burial, Gen. 25.9. & 35.29. & 50.7,8.

ſaying, when I am dead, then bury me in the ſepulchre wherein the man of God is buried] He believing that whatſoever the Man of God had foretold ſhould be accompliſhed, thought his bones if known, might be ſpared: and therefore appoints his body to be there laid, and a ſuperſcription to be ingraven on the tomb-ſtone to ſhew whoſe bones lay there. And what in this kind he believed, anſwerably fell out, 2 King.23.17.

lay my bones beſide his bones] Though their fleſh might turn to duſt, yet he knew their bones would laſt long: therefore he maketh mention of bones, and the rather becauſe they are expreſly mentioned in the judgment, v. 2.

V.32. *For the ſaying which he cryed by the word of the Lord againſt the altar in Bethel*] This hath relation to the judgment denounced, v. 2.

and againſt all the houſes of the high places] See ch.12.31.

which are in the cities of Samaria] There was a very large mountain called *Samaria*, and there might be many Cities thereon, or appertaining thereto. After this the chief City of Iſrael, where the King had his Royal Palace, was called *Samaria*, ch. 16.24. So as this word *Samaria* may here be uſed by anticipation. For this ſtory might be publiſhed after that Samaria was built.

ſhall ſurely come to paſs] Heb. *being ſhall be*. The Hebrews imply much emphaſis under the doubling of their words. See ch. 8. 13. By this it appears that he believed the truth of what was foretold v.2,3.

V.33. *After this thing*] i. e. the paſſages ſet down before in this chapter. And this is brought in as an aggravation of Jeroboams ſin, in that he continued in his idolatrous courſes notwithſtanding that fair warning.

Jeroboam returned not from his evil way] Nothing worketh upon a man reſolved to do evil, eſpecially if the leaving of that evil may ſeem to endanger a Kingdom, as this did to Jeroboam, ch. 12. 26,27,28.

but made again] Heb. *returned and made*. This hath reference to that ſhew of repentance which he made, v.6,7.

of the loweſt of the people Prieſts of the high places] See chap. 12. 31.

whoſoever would] Offer himſelf to be a Prieſt.

he conſecrated him] Heb. *filled his hand*. Exod. 28. 41. The Prieſts at their conſecration laid their hands on the ſacrifice, and in their hands took ſome part thereof, when it was cut aſunder, together with bread and oyl: Thus were their hands filled, Exod.29.9,10,23,24. They alſo who brought gifts to the Lord, by ſuch a filling of their hands are ſaid to be conſecrated, 1 Chr. 29.5. And they who executed the Lords juſt revenge, Exod. 32. 29. Idolaters, in imitation of the Lords ordinances, were wont to fill their hands with ſome ſacrifice or gift, and thereby thought themſelves ſufficiently conſecrated to their Prieſtly function. Some apply this to the filling of Jeroboams hands with gifts, as if every one that was made a Prieſt firſt gave him a great bribe. See on Judg.17.5.

and he became one of the Prieſts of the high places] The foreſaid idolatrous courſe of conſecrating Prieſts ſeemed to them every way as ſufficient as Gods own ordinance.

V.34. *And this thing*] Jeroboams perſiſting in his idolatry.

became ſin unto the houſe of Jeroboam] An indelible ſin, that could never be removed from his houſe, no nor from any of the Kings or people of Iſrael after him, till they were all carried away captive out of their land. See on ch.12.30.

even to cut it off, and to deſtroy it from off the face of the earth] See this executed ch.15.29,30.

CHAP. XIV.

Verſ.1. A*T that time*] While Jeroboam perſiſted in his idolatrous courſes. For it hath relation to the two laſt verſes of the former chapter rather then to the hiſtory going before them.

Abijah] This was alſo the name of Rehoboams ſon, who ſucceeded him in the throne, 2 Chr. 13.3.

the ſon of Jeroboam] It is ſuppoſed he was his eldeſt ſon, heir to the Crown: which aggravateth the judgment.

fell ſick] God had before puniſhed Jeroboam in his own perſon by drying up his hand, ch. 13.4. Here he puniſheth him by ſtriking his dear ſon.

V.2. *And Jeroboam ſaid to his wife*] He durſt truſt none elſe, leſt the matter ſhould be divulged. Beſides, ſhe might enquire as about her own child, and being diſguiſed not to be known. If another had been ſent, enquiry might have been made whoſe child it was.

Ariſe, I pray thee] This is a word of quickning, Gen. 13.9. See ch.11.40.

and diſguiſe thy ſelf] Every way, in attire, attendance, ſpeech behaviour.

that thou be not known to be the wife of Jeroboam] Neither by Ahijah, nor by the people. If the Prophet ſhould know her, he might think he would not vouchſafe her an anſwer, unleſs ſuch an one as Eliſha did Jehoram 2 King.3.13. If the people ſhould know it, he might imagine they would go on all occaſions to the true Prophets and Prieſts of the Lord, as he himſelf did.

and get thee to Shiloh] See ch.11.29.

Behold, there is Ahijah the Prophet] God ſuffers his true Prophets to have their abode among idolaters for their greater conviction, ch.17.1. & 22.8. 2 King.5.3. Amos 7.10.

which told me that I ſhould be King over this people] Chap. 11. 31. He believed him to be a true Prophet; and that as he had foretold one thing which came to paſs, ſo he could alſo foretel another.

V.3. *And take with thee*] Heb. *in thy hand.* 2 King. 5. 5. It was uſual among the Jews to carry preſents to Prophets. See 1 Sam.9.7,8. 2 King.8.8. This was done not to bribe them, but to teſtifie gratefulneſs to them.

ten loaves] Loaves of bread.

and cracknels] Or, *cakes.* The notation of the Hebrew word implyeth that they were round cakes full of holes.

and a cruſe of honey] Or, *a bottle.* Theſe were not ſuch Preſents as Naaman intended to Eliſha, 2 King. 5. 5, 15. but countrey-commodities, to make Ahijah take her for ſome countrey-woman.

and go to him] He would have his wife her ſelf go to the Prophet.

he ſhall tell thee] See v. 2.

what ſhall become] Whether he ſhall recover or no, as 2 King. 8. 9. He doth not enquire after the cauſe of his ſons ſickneſs, nor after any remedy or means how he might be cured, but onely after the event. His obſtinate heart could hope for no favour from God.

of the child] It appears v. 13. that he was of ſuch age and diſcretion as he could diſcern between good and evil courſes, and follow the one, and leave the other. The Hebrew word tranſlated *child* is oft applyed to ſuch as we call *youth,* or *young men,* Exod.24. 5. Numb.11.27. 1 Sam.2.17.

V.4. *And Jeroboams wife did ſo*] Though ſhe were a Queen, yet deſire and hope of her ſons recovery made her ready to do what was required.

and aroſe] She made no delay. See v.2.

and went to Shiloh, and came to the houſe of Ahijah] See v.2.

but Ahijah could not ſee] Prophets are ſons of men, Ezek. 2. 1. and are ſubject to humane infirmities and caſualties, Act. 14. 15. Eccl.9.2.

for his eyes were ſet by reaſon of his age] Heb. *ſtood for hoarineſs.* This was by reaſon of the withering and ſhrinking the eye-ſtrings or nerves. Ahijah was now a very old man: but a little before Jeroboam came to the kingdom, he ſeemed to be a ſtrong man, ch.11.29. the ſickneſs therefore of Jeroboams ſon was after he had reigned many years.

V.5. *And the Lord ſaid unto Ahijah*] The ſecret contrivings of of men are known to the Lord, and he can and will make them known when and to whom he pleaſeth.

Behold] That which God is pleaſed to make known is as true and ſure as that which a man beholds with his eyes.

the wife of Jeroboam] She is thus in particular named, to diſcover the folly of her diſguiſing her ſelf.

cometh to ask a thing of thee for her ſon] Namely, what ſhall become of him, as v.3.

for he is ſick] Sickneſſes make men inquiſitive after the iſſue.

thus and thus ſhalt thou ſay unto her] Even as is expreſſed v.7. and God who revealed that diſſimulation, directed his ſervant how to frame his anſwer.

for it ſhall be when ſhe cometh in, that ſhe ſhall feign her ſelf to be another woman] This ſhe did by diſguiſing her ſelf as v.2.

V.6. *And it was ſo when Ahijah heard the ſound of her feet*] i. e. her treading or trampling. This was the firſt evidence he had of her approach to his houſe.

as ſhe came in at the door] Namely the ſtreet-door, or firſt door of the houſe, before ſhe entred the room where he was.

that he ſaid, Come in thou wife of Jeroboam] He named her, that ſhe might know he well perceived her diſſimulation, and alſo knew what would be the iſſue of her ſons ſickneſs.

why feigneſt thou thy ſelf to be another?] This interrogation is a ſharp reproof. It implyeth, that they thought he knew what would become of their ſon, and that thereupon he might know who it was that came to him.

for I am ſent to thee with heavy tydings] Heb. *hard.* The tydings indeed were heavy and hard. For beſides the death of Jeroboams ſon, the loſs of his kingdom, and the utter deſtruction of him and all his poſterity was foretold. *I am ſent,* ſaith Ahijah. The ſame Prophet that foretold his advancement, ch. 11.29, &c. foretels his ruine. For true Prophets declare what God giveth them in charge, ch.22.14. Jer.42.4.

V.7. *Go, tell Jeroboam*] Though ſhe were his wife, yet ſhe was to carry from the Lord this doleful meſſage to him.

Thus ſaith the Lord God of Iſrael] See ch.8.15. & 12.24.

Foraſmuch as I exalted thee] God hath an hand in ordering and turning to his own purpoſes the acts of wicked men; 1 Sam.15.17. See ch. 12.24.

from among the people] Jeroboam had been a ſubject, and one of the people, yea one of the meaner ſort, ch. 11. 28. So ch.16.2.

and made thee Prince] See ch.11.37.

over my people Iſrael] Iſrael was Gods people by covenant, Exod.19.6. And when Jeroboam was firſt made Prince, they were not ſuch Idolaters as afterwards: And after he had eſtabliſhed his idolatry, many without queſtion kept themſelves pure, as in Ahabs time, ch.19.18. Yea though moſt had caſt off the Lord, yet the Lord had not caſt off them. Beſides, they ſtill retained the external notes of a Church, as circumciſion, the laws of Moſes, &c. as teſtimonies that Jehovah was their God.

V.8. *And rent the Kingdom away from the houſe of David, and gave it thee*] See ch.11.31.

and yet thou haſt not been as my ſervant David] Davids pattern was ſet before Jeroboam when the Kingdom was firſt promiſed him, and that as a condition to be obſerved for the eſtabliſhing thereof, ch.11.38. therefore his ſwerving from that pattern is here ſet down as a juſt ground of taking away the Kingdom from him. For it could not be thought meet that the Kingdom taken from Davids houſe ſhould be continued in his houſe that was worſe then Davids.

who kept my commandments] See ch.11.34.

and who followed me] As a ſervant his maſter, and never forſook me.

with all his heart] See ch.2.4.

to do that onely which was right in mine eyes] This is to be taken in reſpect I. to the general courſe of Davids life. See ch.15.5. II. to his repentance for the particular ſins he committed; in which reſpect God laid them not to his charge, 2 Sam. 12. 13. Pſal.32.1,2. III. to the worſhip of God; againſt which was the great ſin here laid to Jeroboams charge. In all theſe reſpects David may be ſaid to have done *that onely which was right in Gods eyes,* approved by God, and accepted of him; being ſo indeed and in truth as they appeared to be. For God ſeeth things as they are indeed.

V. 9. *But haſt done evil above all that were before thee*] i. e. all the Kings. Saul made not ſuch Idols as the calves: Though he were otherwiſe very wicked, yet he was not an idolater. David was the beſt of all Kings. Solomon, though by his wives inſtigation he permitted idolatry, yet made not all Iſrael to ſin. Rehoboam kept not Gods people from Gods houſe. But all theſe things did Jeroboam, ch.12.27,28,29,30.

for thou haſt gone and made thee other gods] Though it may be ſaid that he onely made repreſentations of God, yet ſuch are accounted to be as gods.

and molten images] See ch.12.28.

to provoke me to anger] *To provoke* is to ſtir up one that would be quiet, and make him do what otherwiſe he would not. Moſes was a very meek man, Numb.12.3. yet the Iſraelites by their murmurings are ſaid to *provoke his ſpirit,* Pſ.106.33. God himſelf is ſaid to be *provoked by his ſons and daughters,* Deut.32.19. Surely God is willing to ſhew all favour to his children; and it is no ſmal matter that ſtirs him up againſt them. Obſervingly read the Scripture, and ye ſhall find words of terror added to this term of *provoking;* as *to provoke to anger,* Deut.4.25. *to wrath,* Deut.9.8. *to jealouſie,* No ſin more incenſeth Gods anger then idolatry, v.22. ch.11.9. & 12.30. Deut.32.21.

and haſt caſt me behind thy back] i. e. thou haſt ſcornfully rejected me as one not to be regarded, Ezek.23.35. Neh.9.26. Pſal.50.17. ſet idols before thy face, and caſt me behind thy back. So Ezek.8. 16. Jer.2.27. This muſt needs be a great deſpite.

V.10. *Therefore behold*] Gods judgments are remarkable matters.

I will bring evil] Jeroboams ſin had before been declared; the puniſhment thereof now followeth. See ch. 15.29.

upon the houſe of Jeroboam] i. e. the ſtock and all that belonged to Jeroboam, ch. 16.3.

and will cut off from Jeroboam him that piſſeth againſt the wall] An uſual phraſe, whereby an utter deſtruction of all that belong to a man is ſet forth, even of all that breath, ch.15.29. The child that can ſtand againſt a wall, or a dog that lifteth up his leg againſt a wall, are ſaid *to piſs againſt a wall.* See on 1 Sam.25.22.

and him that is ſhut up and left in Iſrael] Or, *left out.* Another proverbial ſpeech, whereby is meant whatſoever a man hath at home or abroad, whether precious and much eſteemed, as things which men uſe to ſhut up, or leſs eſteemed, as things left without. Or it may be applyed to ſuch as have ſhut themſelves up in ſtrong holds, and ſuch as are left in other places. All ſhall be deſtroyed, none eſcape, Deut.32.36. See on 2 King.14.26.

and will take away the remnant of the houſe of Jeroboam, as a man taketh away dung, till it be all gone] A third proverbial phraſe. Becauſe dung is filthy and noiſome, men uſe to take every whit away. A very fit compariſon, like to that 2 Kings 21. 13. Iſa. 14.23. Ezek.26.4.

V.11. *Him that dyeth of Jeroboam in the city, ſhall the dogs eat,* *and him that dieth in the field ſhall the fowls of the air eat*] This alſo is a proverbial ſpeech, whereby is implyed that no care at al ſhould be had of their dead corps, but they ſhould be left to dogs and ravens. Dogs uſe to be in Cities and towns, ravenous fowls in open fields, ch. 16.4. & 21.24. Jer. 15.3. See on Eccleſ. 6.3.

for the Lord hath ſpoken it] This is added to ratifie the certainty of the judgment.

V. 12. *Ariſe thou therefore, get thee to thine own houſe*] It is not probable that ſhe lay down or flat. The phraſe then imports ſpeed without delay. See v. 2.4.

and when thy feet enter] So ſoon as thou comeſt.

into the city Tirzah] It is probable by that which is expreſſed v. 17. that he meaneth her entring into her own houſe. But whether the phraſe be taken properly for her entrance into the City, or tropically for her entrance into the Kings houſe in the City, is no great matter. Both tend to the ſame end, to ſignifie that ſhe ſhould not ſee her ſon alive. This ſurely could not be but a very ſad meſſage: For a mother cannot but much deſire her ſons life; and if that cannot be, then to be preſent at his departure, to cloſe his eyes.

the child] See v. 3.

ſhall die] This was the reaſon why he would have her make no delay. This judgment was the beginning or firſt part of the heavy tydings, v. 6.

V. 13. *And all Iſrael ſhall mourn for him*] Some in reſpect to their King, becauſe he had loſt a ſon; Others in their love to the child, becauſe there was goodneſs in him; and others for the loſſe that the Kingdome had of him.

and bury him] They who accompany ones corps to the grave, as Luk. 7.12. may be ſaid to bury him; and thus all Iſrael might bury Abijah, which they did for honours ſake. See ch. 2.31. & 13.30. See the contrary, v. 11.

for he onely of Jeroboam ſhall come to the grave] Jeroboam himſelf might be buried, as may be gathered out of v. 20. But Ahijah ſpeaks of ſuch as appertained to him.

becauſe in him there is found ſome good thing] Some ſeeds of true piety, and fear of God.

toward the Lord God of Iſrael] i. e. in regard of the worſhip of God. So as this young man might be ſuch an one as the ſeven thouſand are ſaid to be ch. 19.18.

in the houſe of Jeroboam] This is added for his greater commendation, that he was godly in Jeroboams houſe. Hee was in this like Lot, 2 Pet. 2.8. and Joſeph, Gen. 42.18.

V. 14. *Moreover the Lord ſhall raiſe him up a King over Iſrael*] i. e. Baaſha, ch. 15.27. &c. As Jeroboam was exalted by God, v. 7. ſo was Baaſha raiſed by him.

who ſhall cut off the houſe of Jeroboam] i. e. utterly deſtroy it, ch. 15.29.

that day] In the very beginning of his raign, ch. 15.28,30.

but what?] This is an elegant communication, to work a more thorow conſideration of the point. For men were wont to put off Divine prophecies of judgment to future times, and thoſe far off, Ezek. 12.22.

even now] This is a direct anſwer to the former queſtion, like to Ezek. 12.25. For now was Baaſha, the King ſpoken of, among the people.

V. 15. *For the Lord ſhall ſmite Iſrael*] Divine vengeance ceaſed not with cutting off Jeroboams poſterity, but extended it ſelf to all the ten tribes, till they were all rooted out of the land, 2 King. 17.6. &c.

as a reed is ſhaken in the water] A reed with the continual running of waters, and blaſts of wind, is time after time bowed down, and much ſhaken: So was Iſrael with civil wars and different factions continually troubled. For ten ſeveral families in ſucceeding ages got the Crown, and that by deſtroying each others houſe: See the Argument. There were alſo many wars betwixt Iſrael and Judah, and betwixt Iſrael and forraign nations.

and he ſhall root up Iſrael] By cauſing the nation to be carried out into ſtrange countries.

out of this good land] See Deut. 8.7,8, &c.

which he gave to their fathers] As that good land was promiſed to the ancient Patriarchs, ſo the Lord brought their children thereinto, by giving ſucceſs to the means which they uſed.

and ſhall ſcatter them] i. e. diſperſe them up and down in ſeverall places.

beyond the river] Euphrates, which was betwixt the land of Iſrael and Aſſyria; whither the Iſraelites were carried captive. See all that is here foretold executed, 2 King. 15.29. & 17.6, &c.

becauſe they have made their groves] For idols, See ch. 3.4. & 16.33.

provoking the Lord to anger] See v. 9.

V. 16. *And he ſhall give Iſrael up*] Into the hands of their enemies. See v. 15.

becauſe of the ſins of Jeroboam] For they conſented to his evil counſels, and walked in his idolatrous courſes, and made themſelves many wayes acceſſary to his ſin.

who did ſin] See ch. 12.29.

and who made Iſrael to ſin] By cauſing them to leave the temple of the Lord, and to worſhip the Calves. See ch. 12.30.

V. 17. *And Jeroboams wife aroſe, and departed*] For ſhe ſaw cauſe enough to make all the ſpeed ſhe could.

and came to Tirzah] An ancient city held by one of the Kings that Joſhua deſtroyed, Joſh. 12.24. It ſeems to have been a very fair and pleaſant city, in that the Church, which is beautiful in Chriſts eyes, is reſembled thereunto, Cant. 6.4. Though Jeroboam at firſt dwelt in Shechem, yet he might after that erect a Pallace in Tirzah, and make that the royal City of the Kingdom. Other Kings of Iſrael after him had their royal Pallace in this city, till Omri built Samaria, ch. 16.24. See ch. 15.33. & 16.17,18.

and when ſhe came to the threſhold of the doore] See v. 12.

the child dyed] See ch. 13.5.

V. 18. *And they buried him, and all Iſrael mourned for him*, See v. 13.

according to the word of the Lord] See ch. 13.5.26.

which he ſpake by the hand] Or miniſtery. See ch. 8.53.

of his ſervant Abijah the Prophet] See ch. 13.5.6.

V. 19. *And the reſt of the acts of Jeroboam*] This phraſe implyeth that many more acts of his were regiſtred in ſome publick Chronicle: but the Holy Ghoſt culled out ſome choice ones, moſt needfull for the Church, and put them into a perpetual ſacred record.

how he warred] With Rohoboam, v. 30. and Abijah, 2 Chr. 13.2, &c.

and how he reigned] In other things not mentioned in Scripture.

behold they are written in the book of the chronicles of the Kings of Iſrael] Such as are mentioned ch. 11.41.

V. 20. *And the dayes which Jeroboam raigned were two and twenty years*] He raigned ſeventeen years in Rehoboams time, v. 21. three years in Abijahs, ch. 15.1,2. and two in Aſa's, ch. 15.9.

and he ſlept with his fathers] Heb. *lay down*. See ch. 2.10.

and Nadab his ſon raigned in his ſtead] Aarons eldeſt ſon had alſo this name *Nadab*, Exod. 6.23. It is probable this Nadab was Jeroboams eldeſt ſon living.

V. 21. *And Rehoboam the ſon of Solomon reigned in Judah*] Here the Holy Ghoſt returneth to the hiſtory of Rehoboam, interrupted ch. 12.25. by inſerting that of Jeroboam. For in the book of the Kings, from the Diviſion, ch. 12.1, &c. till the Captivity, 2 King. 17.6, &c. the hiſtory of both Kingdoms are interwoven, now the acts of one, and then the acts of the other being ſpoken of.

Rehoboam was forty and one years old when he began to reign] 2 Chr. 12.13. By this it appears that he was born before his father began to reign, ch. 11.42.

and he reigned ſeventeen years in Jeruſalem] Theſe years were compleat. For he and Jeroboam began to reign about the ſame time, ch. 12.20. and Abijam ſucceeded Rehoboam in the eighteenth year of Jeroboam. Yet if any long time were ſpent about Jeroboams ſending for out of Egypt, ch. 12.3. then ſo many dayes or moneths might be betwixt Solomons death and Rehoboams crowning, as Rehoboam might dye in the ſeventeenth year of his own reign, and in the eighteenth of Jeroboams, ch. 15.1.

the city which the Lord did chooſe out of all the tribes of Iſrael, to put his Name there] See ch. 11.36.

and his mothers name was Naamah] *Naamah* was the name of the daughter of Lamech the firſt Polygamiſt, Gen. 4.22. Of mentioning the mothers of Kings ſee ch. 15.10.

an Ammoniteſs] It is probable that at the time of the marriage Naamah made profeſſion of the true religion, as Pharaohs daughter did, ch. 3.1. the rather, becauſe this marriage was made in Davids time: but when Solomons other wives drew him to permit idolatry, ſhe then might follow her countrey gods and be a means to ſeduce her ſon, as 2 Chron. 22.3. And it is commonly ſeen that morally, as well as naturally and civilly, the birth followeth the belly, the mother by her tenderneſs moſt working on the inclination.

V. 22. *And Judah did evil*] The people following the example of their King, or by him being made to ſin, as v. 16. committed the evils following, v. 23,24. This was three years after Rehoboam began to reign, 2 Chron. 11.17. And it is here noted to ſhew that none of the twelve tribes remained faithful with their God. For ten having revolted with Jeroboam, the other fell away from the Lord with Rehoboam; yet ſo as ſome particular perſons might here and there remain faithful. See ch. 19.10,18.

in the ſight of the Lord] This may be taken either ſimply; in ſuch things as God could not endure to ſee, v. 23,24. or comparatively; Though in the ſight of the King and of one another they offended not, yet in the ſight of God they ſinned, 1 Sam. 15.9. ch. 16.19. See ch. 11.6. & 21.20.

and they provoked him to jealouſie with their ſins which they had committed] Jealouſie is the wrath of an husband incenſed againſt his wife for diſloyalty. God being as an husband to his people, Iſa. 54.5. Jer. 31.32. and idolatry a ſpiritual adultery, Jer. 13.27. Ezek. 25.37,43. in this caſe jealouſie is attributed to him, Deut. 29.28. & 32.16,21. It imports the higheſt diſpleaſure and greateſt degree of anger, Prov. 6.34,35. See v. 9.

above all that their fathers had done] This being reſtrained to the tribe of Judah, is in this reſpect true, that in none of their fathers dayes there was ſuch a general apoſtaſie. But if it be extended to all Iſrael, then it is to be taken comparatively, in relation to Gods mercies. For never any that had received ſuch mercies, provoked God. Abuſe of mercies is a great aggravation of ſin, Sam.12.7.&c.

V.23. *For they alſo*] They of Judah as well as the ten tribes.

built them high places] To ſerve their idols in, as the heathen did, Deut.12.2.See ch.3.2.

and images] Or, *ſtanding images*, or *ſtatues*. Theſe were expreſly forbidden, Exod.20.4.See 2 King.10. 26.

and groves on every high hill, and under every green tree] See ch. 3. 4 16.33. Under the broad, fair, flouriſhing trees which were on their hils, the idolaters uſed to build altars, 2 Chr.28.4. Iſa.57.5. The things which being erected by others God commanded his people to deſtroy, Deut.7.5. they preſumptuouſly erected.

V. 24. *And there were alſo Sodomites in the Land*] *Sodomites* had their name from the People that inhabited Sodom at that time when God deſtroyed it with fire & brimſtone from heaven,Gen.19. They were ſuch as againſt nature burned in their luſt one towards another, being of the ſame ſex, and commited unnatural and abominable uncleanneſs, Rom. 1.26.27. as did the Sodomites,Gen.19. 5. and the men of Gibeah, Judg.19.22. The notation of the Hebrew word is taken from the contrary; for it ſignifieth *an holy one*; which title unclean perſons, being of all others fartheſt from holineſs, have given them in ſcorn. Thus the word that properly ſignifieth *bleſſing* is put for *curſing*, ch. 21.10. Or this ſin here mentioned may be taken for obſcene and filthy idolatry, ſuch as is mentioned Ezek.8.14. Under the word *Sodomites* are compriſed not only the actors of that filthineſs, but alſo the fomenters thereof. For there were ſuch as kept Sodomites in their houſes, 2 King. 23.7.and proſtituted them for hire. So is the word taken Deut.23.17.

and they did all according to all the abominations of the nations] Such as are ſpecified Lev.18.24. Deut. 18.10,11,12. Such as leave the Lord, being left of him, give themſelves over to all abominable filthineſſe, Rom. 1.24.

which the Lord caſt out before the children of Iſrael] Joſhna and the Iſraelites with him, who deſtroyed the Canaanites, were but Gods inſtruments. He appointed them to do it; he directed them how; he put courage into them; he made the hearts of the Canaanites to faint; he gave the ſucceſs.

V. 25.*And it came to paſs in the fifth year of King Rehoboam*] This was two years after that he began to fall from the Lord. Becauſe in Judah was the Temple and the holy ſervices, and they moſt eſpecially remained Gods People, he doth ſooner puniſh them, and that as the event manifeſted, in love and good reſpect to them :For this was an occaſion of their repentance and turning again to the Lord, 2 Chr. 12.6.

that Shiſhak King of Egypt came up againſt Jeruſalem] This Shiſhak was he to whom Jeroboam fled. See ch.11.40. It is probable he was put on by Jeroboam, and did the rather hearken unto him, becauſe ten tribes had fallen from Rehoboam, and becauſe of that treaſure he knew was laid up by David and Solomon in Jeruſalem. See more of Shiſhaks coming againſt Jeruſalem,2 Chr. 12.2.

V. 26. *And he tooke away the treaſures of the houſe of the Lord, and the treaſures of the Kings houſe*] This ſhews that Rehoboam did not much ſtand againſt him: for he was afraid of that mighty army, 2 Chr. 12.3. And it is no marvel therefore that Shiſhak ſo far prevailed as to come into the midſt of Jeruſalem, even to the Temple of the Lord and the Palace of the King, he being ſo well prepared, and the Prince and people againſt whom he came being forſaken of the Lord, 2 Chr. 12. 5.

he even tooke away all] All he could find and finger. Yea, he alſo had done more ſpoile, but that upon their humiliation the Lord delivered them, 2 Chr.12.7.

and he took away all the ſhields of gold which Solomon had made] See ch. 10.16.

V. 27.*And King Rehoboam made in their ſtead brazen ſhields*] It appears theſe ſhields were for ſome good uſe, at leaſt an enſign of glory. But in that he made them of braſs, it was evident that the land was much impoveriſhed, and that there was a great difference betwixt Solomons pomp and Rehoboams as is betwixt gold and braſs.

and committed them into the hands of the chief of the guard] Heb. *runners*. Such as uſed to run, or go before the King, or wait on him. 1 Sam. 22. 17.

which kept the doore of the Kings houſe] This was a ſpecial office of the Kings guard; and the forementioned ſhields were in a readineſs for them to uſe, as they had occaſion.

V. 28. *And it was ſo, when the King went into the houſe of the Lord*] From his own Palace to the Temple.

that the guard bare them] That he might be the better fenced againſt all inſurrections.

and brought them back into the guard-chamber] That there they might be ſafely kept.

V. 29. *Now the reſt of the acts of Rohoboam, and all that he did*] See v. 19.

are they not written] This interrogation implies a ſtrong aſſeveration, intimated v. 19. under this word *behold*.

in the book of the Chronicles of the Kings of Judah] Theſe were ſuch Chronicles as are mentioned v. 19, not the ſacred Chronicles inſerted in the Bible. Judah had their ſpecial Chronicles as well as Iſrael.

V. 30. *And there was war between Rehoboam and Jeroboam all their dayes*] i. e. Skirmiſhes were now and then made on the borders, each King maintaining his own. It is not probable there was any ſet battle betwixt the two Kingdoms all Rehoboams time, becauſe God expreſly forbad the men of Judah to fight againſt their brethren the children of Iſrael, ch. 12.24.

V. 31. *And Rehobobam ſlept with his fathers, and was buried with his fathers in the City of David*] See ch. 2. 10.

and his mothers name was Naamah an Ammoniteſs] See v. 21.

and Abijam] Some copies here read *Abijah*: and ſo he is called 2 Chr. 12.16. Jeroboams good ſon had alſo this name v. 1. and one of the families of the Prieſts, 1 Chr.24. 10. which continued till Chriſts time, Luk. 1. 5. It was alſo a womans name, 2 Chr.29. 1. In Greek it is *Abia*, Mat.1.7. *Abijah* ſignifieth, *My father the Lord.*

his ſon reigned in his ſtead] The reaſon why Rohoboam preferred Abijah is ſet down 2 Chr. 11. 21,22.

CHAP. XV.

V. 1. N*Ow in the eighteenth year of King Jeroboam the ſon of Nebat*] 2 Chr. 13.1. See ch.14.21. It may be inferred from the title *young man* applied to Jeroboam ch.11:28. that Rohoboam was much elder then he; for he was one and fourty when he began to reign, ch.14.21. ſo as Jeroboam might dye younger then Rehoboam did, though he reigned four or five years longer,ch. 14. 20.

reigned] i. e. began to reign. v.25.

Abijam] See ch. 14. 31.

over Judah] See ch. 12.20.

V. 2. *Three years reigned he*] Three years currant, not compleat. The eighteenth of Jeroboam was Abijahs firſt; the nineteenth, his ſecond; the twentieth, his third: And in that twentieth year of Jeroboam began Aſa to reign,v. 9. This reckoning of currant years in ſetting down Kings reigns is uſual in Scripture.

in Jeruſalem] The chief city of the Kingdom, where was the Kings Palace and Throne.

and his mothers name] See v. 10.

was Maachah] Called *Michaiah*, 2 Chr. 13. 2. Theſe might be two names of one and the ſame perſon.

the daughter of Abiſhalom] Called *Abſalom* 2 Chr.11.21. and *Uriel of Gibeah*, 2 Chr. 13. 2. It is probable this Abſolom was another then Davids ſon: for Davids ſon erected a pillar, which he called by his own name, becauſe he had no ſon to keep his name in remembrance, 2 Sam. 18. 18. There was one Maacah Abſaloms mother, 2 Sam. 3.3. Whence ſome infer that Tamar Abſaloms daughter, being married to Uriel of Gibeah, had by him a daughter, who was named after her great-grand-mothers name, *Maachah*, who is called *Abſaloms daughter*, becauſe ſhe was his grandchild. But to draw kindred from a name is a very uncertain collection; for the ſame name is oft given to perſons of ſeveral ſtocks.

V. 3. *And he walked in all the ſins of his father*] By this it appears that though Rehoboam upon fear of Shiſhak humbled himſelf, 2 Cor.12.6. yet afterward he returned to his former wicked courſes. For this hath relation to his latter times. It appears alſo that Abijam had a corrupt heart, though he made a fair profeſſion, 2 Chr. 13. No marvel therefore that his reign continued ſo ſhort a time, v. 2.

which he had done before him] Though this phraſe *before him* in our Engliſh may have reference to the time, as if Rehoboams ſin which he committed before his ſon began to reign, were in that reſpect here intended; yet in the Hebrew it hath reference to the preſence of the ſon, and ſo implyeth the ſins which the father did in his ſons ſight. And thus the phraſe aggravateth the evil courſes both of father and ſon; of the father, in that he was an ill precedent to his ſon; of the ſon in that he was not warned by his fathers evil courſes.

and his heart was not perfect with the Lord] i.e.not entire. See ch.8. 61.He made a fair ſhew but wanted ſoundneſs.

his God] i. e. in regard of his profeſſion; for he profeſſed the Lord to be his God, 2 Chr.13.10.

as the heart of David his father] See ch.3.14. & 11.38.

V.4. *Neverthele ſs for Davids ſake*] See ch.11.12.

did the Lord his God give him a lamp] Or, *candle.* See ch.11. 32,36.

in Jeruſalem] See ch.11.36.

to ſet up his ſon after him] *i. e.* Davids poſterity time aftertime.

and to eſtabliſh Jeruſalem] See ch.9.5.

V.5. *Becauſe David did that which was right in the eyes of the Lord*] This hath reference both to the matter or things which David did, ſtiled *right*, in that they were warranted by the word of God, which is a right rule; and alſo to the manner of doing the ſame, which was *uprightly*, as in the preſence of God.

and turned not aſide from any thing that he commanded him, all the dayes of his life] This is meant of his inward diſpoſition and intention. He tranſgreſſed not in any thing deliberately, purpoſely, obſtinately, though through weakneſs of the fleſh and violence of temptations he did many things otherwiſe then was commanded.

ſave onely in the matter of Uriah the Hittite] 2 Sam.11.3.4. & 12.9.

Under this are compriſed his adultery, murder, and many aggravating circumſtances which accompanied the ſame. This matter about Uriah is in particular mentioned, becauſe it was the moſt apparently ſcandalous that ever he committed.

V. 6. *And there was war between Rehoboam and Jeroboam all the dayes of his life*] Ch. 14.30. This is mentioned in Abijams time, becauſe he revived and purſued the wars begun by his father. The revolt of the ten Tribes from the houſe of David lay in the ſtomach of Abijam, though it happened in the dayes of Rehoboam. See the Appendix after Geneſis.

V. 7. *Now the reſt of the acts of Abijam*, &c.] See ch. 14. 29.

and there was war between Abijam and Jeroboam] Hereof expreſs mention is made 2 Chron. 13. 3.

V. 8. *And Abijam ſlept*, &c.] See ch. 2. 10. More things are written of Abijam, 2 Chron. 13.

and Aſa his ſon reigned in his ſtead] This was a good change for the Kingdom of Judah. God provided a good ſon to ſucceed a bad father.

V. 9. *And in the twentieth yeer of Jeroboam King of Iſrael reigned Aſa over Judah*] Aſa began to reign in the time of the firſt King of Iſrael, and continued to the time of the eighth. Thoſe eight Kings were of five diſtinct families, one deſtroying another; I. Jeroboams, ch. 12.20. II. Baaſha's, v. 29. III. Zimri's, ch. 16.10. IV. Tibni's, ch. 16.21. V. Omri's, ch. 16.22.

V. 10. *And forty and one yeers reigned he in Jeruſalem*] A great reformation was he to make, therefore God continued him the longer.

and his mothers name] i. e. *grandmothers*. All female anceſtors in the right line uſe to be called *mothers*, as male anceſtors are called *fathers*. David, who was father to Aſa's great grand-father, is ſtiled his *father*, v. 11. Mention uſeth to be made of the mothers of Kings, becauſe in their younger years they were inſtructed by them, Prov. 31.1. Again, Kings then uſed to have many wives, therefore the proper mother is expreſſed by name.

was Maachah the daughter of Abiſhalom] See v. 2. It may be Aſa's own mother was dead, and he educated by his grand-mother; who though an Idolater, yet could not infect him.

V. 11. *And Aſa did that which was right in the eyes of the Lord*] See ch. 14.8. This is to be taken of the general courſe of his life; and particularly, about the worſhip of God: For otherwiſe he had many infirmities, and committed ſundry groſs ſins, as 2 Chron. 16. 7, 10, 12.

as did David his father] See ch. 9.4. This ſhews he had an honeſt and intire heart, which was Davids chief excellency.

V. 12. *And he took away the Sodomites*] See ch. 14.24.

out of the land] Heb. *from the earth*. i. e. He ſlew them, as 1 Sam. 28.3,9. Or, *he took them out of his kingdom*. He ſuffered them not to abide there.

and removed all the idols] The Hebrew word ſignifieth *dirty*, or *dungy*; and is uſed for *mans dung*, Ezek. 4.12. and *dung or dirt in the ſtreet*, ch. 14.10. Zeph. 1.17. Sundry judicious Interpreters of Scripture tranſlate it *dirty* or *dungy gods*, when it is applyed to idols, as 2 King. 17.12. Ezek. 6.4. & 18.6,12,15. & 20.39. This title was given to idols in ſcorn and contempt, to ſhew that they are baſe, vile, loathſome things, not fit to be endured above ground. They are ſtiled *abominations*. 2 Chr. 15.8. See ch. 11.5.

that his fathers had made] As Solomon, ch. 11.7. Rehoboam, ch. 14.23. Abijam, v. 3. The evil example of his forefathers was no precedent to him.

V. 13. *And alſo Maachah his mother*] 2 Chron. 15.16. See v. 2. 10.

even her he removed from being Queen] Though the King her huſband were dead, yet ſhe retained ſome royal dignity, yea, and authority too, at leaſt over her own Court, in her ſons and grand-childs time: and probable it is that ſhe had a command over ſuch as were of her religion. The wives of Kings deceaſed are ſtill called *Queen-mothers*. Such an one was Athaliah, 2 Chron. 22.2,3. If Aſa were under age, ſhe might be Queen-regent; and he obſerving her idolatrous courſes might in an holy zeal and indignation take the government upon himſelf, and put her from it; certainly he deprived her of all dignity and authority which ſhe had by cuſtome, or uſurped.

becauſe ſhe had made an idol] The word ſignifieth *an horrible thing*. This idol was horrible in the uglineſs and filthineſs of it: ſo as the worſt of idols were brought in among the Jews. See ch. 11.7.

in a grove] See ch. 16.33.

and Aſa deſtroyed] Heb. *cut off*. He ſuffered it not to continue. See v. 12.

her idol] That before mentioned.

and burnt it] To ſhew his great indignation, and utterly to aboliſh it, Deut. 7.5. See the manner 2 Chron. 15. 16.

by the brook Kidron] See ch. 2. 37. He burnt it by the river, that he might caſt the aſhes of it thereinto, and ſo nothing at all thereof be preſerved, 2 King. 23. 12. See Exod. 32. 20.

V. 14. *But the high places were not removed*] People were loth to be tyed to one place for their ſacrifices; and therefore would here and there have their high places, and that in times of reformation, 2 King. 12.3. & 15.4,35. Though he took away high places for idols, 2 Chr. 14.3. yet the high places for Gods worſhip, ſuch as are mentioned ch. 3. 2. he let ſtand. He ought not to have permitted theſe, Deut. 12. 5,6,11. ſo as this was his infirmity.

nevertheleſs] Though the people did ſo and ſo, yet the King neither appointed them ſo to do, nor approved them in ſo doing.

Aſa his heart was perfect] See ch. 8.61.

with the Lord] In regard of the worſhip of God.

all his dayes] For we read not that he ever turned from the true worſhip of the Lord to idolatry, though he ſinned otherwiſe, 2 Chr. 16.10.

V. 15. *And he brought in the things*] Heb. *holy*. For ſuch things as were dedicated to the Lord were counted holy.

which his father] After that famous victory which he got againſt Rehoboam, 2 Chr. 13.15. it is probable that in way of thankfulneſs he dedicated ſome of his treaſures to the Lord. Not Kings only, but Princes, Captains, and others uſed ſo to do: See 1 Chron. 26.26,28.

had dedicated] i. e. vowed to the Lord, and prepared for the Temple, but had not brought them into it.

and the things which himſelf had dedicated] For fearing God as he did, he could not but devote of his treaſures unto God.

into the houſe of the Lord] There to remain as part of the ſacred treaſure.

ſilver and gold] For repairing the Temple; and other the like uſes.

and veſſels] For the ſervices of the Temple. See ch. 7. 25,50.

V. 16. *And there was war between Aſa and Baaſha King of Iſrael all their dayes*] See ch. 14.30. All Baaſha's reign was in Aſa's time, v. 28.

V. 17. *And Baaſha King of Iſrael went up*] In the thirteenth yeer of his own reign, and ſixteenth of Aſa's, 2 Chr. 16.1. This was after that great victory that Aſa had againſt the Ethiopians, 2 Chr. 14.12, &c. whereby he growing very mighty, Baaſha was the more afraid of him.

againſt Judah] To block up the paſſages, not to invade it, as the words following import.

and built] Made ſtrong with bulwarks and forts. See 2 Chron. 11. 6.

Ramah] A City of Benjamin, Joſh. 18.25. upon the frontiers of Ephraim, Judg. 4.5.

that he might not ſuffer any] Of his own ſubjects eſpecially.

to go out or come in to Aſa King of Judah] Leſt they ſhould joyn with the men of Judah in the true worſhip of God, and turn to Aſa's ſide, as ch. 12. 26, 27. This he the rather ſought to prevent, becauſe many had formerly turned to him. 2 Chr. 15.9.

V. 18. *Then Aſa took all the ſilver and gold that was left*] After Shiſhak had pillaged the Land, ch. 4.26.

in the treaſures of the houſe of the Lord] Herein he committed ſacriledge.

and the treaſures of the Kings houſe] Herein he robbed himſelf. For theſe were the treaſures which himſelf and his fathers had laid up for their own uſe.

and delivered them into the hand of his ſervants] Ambaſſadours choſen to carry that preſent, which was a very great one.

and King Aſa ſent them to Benhadad] 2 Chron. 16.2. *Benhadad* was a name common to ſundry Kings of Syria, ch. 20. 1. 2 King. 8.7. & 13. 3. as *Pharaoh* to the Kings of Egypt. See ch. 2. 39. 2 King. 23. 29. *Benhadad* ſignifieth *ſon of Hadad*. Hadad is ſuppoſed to have been an ancient King of Syria; and that in memorial of him his name was by his poſterity compounded, by prefixing ſomething before it, as *Benhadad*: or by adding ſomething to it, as *Haddadezer*, 2 Sam. 8. 3.

the ſon of Tabrimon, the ſon of Hezion King of Syria] This Hezion is taken to be that Rezon mentioned ch. 11.23. who was an inveterate enemy of the Jews.

that dwelt at Damaſcus] See ch. 11. 24,25.

V. 19. *Saying, There is a league between me and thee, and between my father and thy father*] It ſeemes there was a former league betwixt the Kings of Judah and Syria, ſo as this was a renewing thereof.

behold, I have ſent unto thee a preſent of ſilver and gold [See v. 18.

come & break thy league with Baaſha king of Iſrael] Herein Aſa adds ſin to ſin. He I. diſtruſts God, 2 Chr. 16.7. II. robbs God of what was dedicated to him, v. 15. III. ſpoils himſelf, v. 18. IV. enricheth an infidel and an enemy, v. 18. V. ſtirs up an enemy againſt his brethren the Iſraelites, ch. 12.24. VI. maketh a covenant againſt Gods law, Exod. 23.32. VII. cauſeth a covenant made to be broken, See Ezek. 17.18,19. VIII. truſteth too much to the arm of fleſh, Iſa. 31.1. Thus he that deſtroyed all outward idols, erecteth and maintaineth an idol in his own ſoul, which was Confidence in fleſh.

that he may depart from me] Heb. *go up*. Baaſha had come down to the very borders of Judah.

V. 20. *So Benhadad hearkned unto King Aſa*] For the rich preſent, v. 18. much wrought with him.

and ſent the captains of the hoſt, which he had, againſt the cities of Iſrael] Benhadad in breaking league exerciſed great hoſtility. The league of a mortal enemy is but for his own advantage.

and ſmote Ijon] A frontier town, 2 Kin. 15.29. See v. 29.

and Dan] Of the gaining and naming this city, ſee Judg. 18. 27, 28, 29. & Joſh. 19.47.

and Abel-bethmaachah] Called *Abel-maim*, 2 Chr. 16.4. It is that ſtrong city whereunto Sheba betook himſelf, 2 Sam. 20.15.

and all Cinneroth] i.e. all the towns ſituate by the ſea of Cinneroth, Joſh. 12.3.called *Geneſaret*, Luk. 5. 1.

with all the land of Naphtali] i.e. the ſtore-cities therein, 2 Chr. 16.4. The places here mentioned being in ſeveral tribes, it appeareth that this enemy ranged up and down and did great miſchief in many of the coaſts of Iſrael.

V.21. *And it came to paſs when Baaſha heard thereof*] See the like 1 Sam. 23.27,28.

that he left off building of Ramah] Leſt by abiding there he ſhould ſuffer the enemy to do more ſpoil. He choſe rather to defend his own countrey then to annoy Judah.

and dwelt in Tirzah] He had his chief reſidence there after he had ſecured his land; and continued quiet, without any revenge againſt Aſa, whom he feared. See ch.14.17.

V.22. *Then king Aſa made*] Heb. *made to hear.* It is the end of a Kings proclamation to cauſe his will ſo to be made known thereby as all his ſubjects may hear and take notice thereof. See 2 Chron. 24.9.& 30.5.& 36.22.

a proclamation throughout all Judah] To gather all his ſubjects together to demoliſh Baaſha's works, and to perfect his own, with all expedition.

(*none was exempted*)] Heb. *free*, from adding their aſſiſtance: for the work was very great.

and they took away the ſtones of Ramah, and the timber thereof, wherewith Baaſha had builded] This ſhews that Baaſha had proceeded far in the bul-works he intended.

and king Aſa built with them] See v.17. Thus Baaſha provided materials for his enemy.

Geba of Benjamin] A ſtrong city given to the Levites, Joſh. 21.17. It was the North-coaſt of the Kingdom of Judah.

and Mizpah] This was another city in Benjamin, Joſh. 18.26. Aſa here made a great pit which continued till the captivity. See Jer.41.9.

V.23. *The reſt of all the acts of Aſa*] See ch.14.19.

and all his might, and all that he did] *i.e.* his valiant deeds, as 2 King.14.15,28. Of theſe ſee 2 Chron.14.9. &c.

and the cities which he built] See v. 22.

are they not written in the book of the Chronicles of the kings of Judah] See ch.14.29.

nevertheleſs in the time of his old age he was diſeaſed in his feet] His proſperity could not keep away the gout. For his ſin provoked God to afflict him, 2 Chron.16. 12.

V.24. *And Aſa ſlept with his fathers*] See ch.2.10.

and was buried with his fathers] See 2 Chr.16.14.

in the city of David his father] See ch. 2. 10.

and Jehoſhaphat] Mat.1.8. called *Joſaphat.*

his ſon] Who was better then his father; at leaſt, then his father was in his latter time.

reigned in his ſtead] Succeeded him.

V.25. *And Nadab the ſon of Jeroboam began to reign over Iſrael*] Heb. *reigned.* Becauſe many Kings of Iſrael reigned in Aſa's time, (See ver.9) the pen-man of this hiſtory finiſhed his reign, and now returneth to the hiſtory of Iſrael, which he continueth to ch.22.41.

in the ſecond year of Aſa king of Judah] Aſa's firſt year ended in the one and twentieth of Jeroboam, v.9. his ſecond in the two and twentieth, in which Jeroboam died, and Nadab ſucceeded.

and reigned over Iſrael two years] His ſecond year was but current, as v. 2. For Nadabs firſt year was in the ſecond of Aſa; his ſecond in Aſa's third, wherein he was ſlain, v.28.

V.26. *And he did evil in the ſight of the Lord*] See ch.14.22. The Lord finding the ſon no better then his father, ſaw it high time to cut him off, according to the threatning ch.14.10, &c. therefore he was ſlain in his ſecond year.

and walked in the way of his father] So as not onely his fathers ſin but his own alſo was the cauſe of his deſtruction.

and in his ſin wherewith he made Iſrael to ſin] i.e. Jeroboams idolatry about the golden calves. See ch.12.30.& 14.16.

V.27. *And Baaſha the ſon of Abijah*] See on ch. 11.29.

of the houſe of Iſſachar] Iſſachar was one of the meaneſt of the ten tribes, yet by reaſon of Baaſha's might, it got the principality from Ephraim; which having no ſuch promiſe as Judah, no marvel that the Scepter departed from it. One of the Judges was of this tribe, Judg.10.1.

conſpired againſt him] Traiterouſly, as ch. 16.9,20. 2 King. 12. 20. His treaſon is aggravated by the time when, and place where he committed it, namely, in the army, when the King was recovering what of right belonged unto Iſrael.

and Baaſha ſmote him at Gibbethon] A city of Dan, given to the Levites, Joſh.21. 23. There was therefore great and juſt cauſe to ſeek to recover it.

which belongeth to the Philiſtims] It ſeems they had got it from the Iſraelites; ſo as it belonged to them by right of poſſeſſion.

for Nadab and all Iſrael laid ſiege to Gibbethon] This they did to recover it: Which becauſe it was not effected at this time by reaſon of the ſlaughter of the King, the people afterwards renewed the ſiege, ch.16.15.

V.28. *Even in the third year of Aſa king of Judah*] See v.25.

did Baaſha ſlay him and reigned in his ſtead] As if he had lawfully come by the Crown.

V. 29. *And it came to paſs when he reigned, that he ſmote all the houſe of Jeroboam*] See ch.14.10.

he left not to Jeroboam any that breathed] This phraſe is oft reſtrained to reaſonable perſons, as Joſh.11.14. though it may be extended alſo to cattel and other creatures that belonged to him.

untill he had deſtroyed him according to the ſaying of the Lord] ch. 14.7,10,18.

which he ſpake by his ſervant Abijah the Shilonite] See ch. 11. 29. Though this were fore-told by the Prophet, yet Baaſha did it not in obedience to Gods word, but to ſatisfie his own ambitious humour, God in the mean time wiſely ordering Baaſha's evil intent to bring to paſs his own righteous end.

V.30. *Becauſe of the ſins of Jeroboam which he ſinned, and which he made Iſrael ſin*] See ch.12.30.& 13.34. & 14.16.

by his provocation wherewith he provoked] See ch.14.9,22.

the Lord God of Iſrael to anger] See ch.8.15.

V.31. *Now the reſt of the acts of Nadab, and all that he did, &c.*] See ch.14.19.

V.32. *And there was war, &c.*] See v. 16. This was before ſet down in the life of Aſa, and here repeated in the life of Baaſha, becauſe it concerned both the one and the other.

V.33. *In the third year of Aſa king of Judah*] See v.28.

began Baaſha the ſon of Abijah to reign over all Iſrael] So ſoon as Jeroboams ſtock was deſtroyed, all the ten tribes ſoon turned to his enemy.

in Tirzah] See ch.14. 17.

twenty and four years] Current. See v.2. For he began his reign in the third year of Aſa, and ended it in the twenty ſixth, ch. 16.8.

V.34. *And he did evil*] Though he were Gods inſtrument to puniſh him that did evil, v. 27. yet was he not thereby moved to depart from evil.

in the ſight of the Lord] See ch. 14.22.

and walked in the way of Jeroboam] Not onely Jeroboams ſon, but this and all other the Kings of Iſrael clave cloſe to Jeroboams idolatry.

and in his ſin wherewith he made Iſrael to ſin] See ch.14.16.

CHAP. XVI.

Ver.1. T*Hen the word of the Lord came to Jehu the ſon of Hanani*] this clauſe, *the ſon of Hanani*, diſtinguiſheth this Jehu from Jehu the King. 2 King. 9. 14. from the ſon of Obed, 1 Chr. 2.38. and from the Antothite, 1 Chr.12.3. This Jehu was a Prophet, v. 12. long after this ſent to Jehoſhaphat, 2 Chron. 19.2. who alſo wrote Chronicles, 2 Chron.20. 34. Hanani his father was alſo a Seer, 2 Chr. 16. 7. See ch.13.1. For though Prophets were not ſo born, as Prieſts and Levites, yet God oft beſtowed that gift on father and ſon, yea he therein bleſſed the deſire and endeavor of fathers, who educated their children thereunto. See ch.18.4.

againſt Baaſha, ſaying] Jehu's prophecy tended to Baaſha's utter ruine, therefore it may well be ſaid to be *againſt* him.

V.2. *For as much as I exalted thee*] The Prophet brings in God himſelf ſpeaking, to adde the more authority to his prophecy. See ch.14.7.

out of the duſt] From the loweſt of the people, ch.14.7. Pſal.113.7.

and made thee Prince] For it was God that by his ſecret and wiſe providence brought Baaſha's attempt to that iſſue.

over my people Iſrael] See ch.14.7.

and thou haſt walked in the way of Jeroboam] See ch.15.34.

and haſt made my people Iſrael to ſin] The evil example of Kings uſeth to draw people to ſin. See ch.12.

to provoke me to anger with their ſins] See ch.14.9,22.

V.3. *Behold, I will take away the poſterity of Baaſha*] Baaſha himſelf dyed in outward peace; therefore the judgment is threatned againſt his poſterity.

and the poſterity of his houſe] Such as were allied, or otherwiſe appertained to him. Thus the brethren of Ahaziah who were allied to Ahab were ſlain, 2 Kings 10.13.

and will make thy houſe like the houſe of Jeroboam the ſon of Nebat] See ch.15.29.

V.4. *Him that dyeth of Baaſha in the city, &c.*] See ch.14.10,11. The ſame judgment in the ſame words is threatned againſt Baaſha that was againſt Jeroboam, becauſe he perſiſted in the ſame ſin. The Lord ſets before Baaſha that which was done to Jeroboam, becauſe hiſtories of judgments executed do more to the life ſet out Gods terror, then predictions of the like to come. Beſides, thereby the greater evidence is given of Gods truth. For that which he hath once done, he can do again; yea, his former fulfilling of a threatning plainly demonſtrates that he will not fail to fulfil what afterwards he threatneth.

V.5. *Now the reſt of the acts of Baaſha, and what he did, and his might, are they not written, &c.*] See ch.14.19. 15.23.

V.6. *So Baaſha ſlept with his fathers*] See ch.2.10.

and was buried in Tirzah] See ch.14.19.

and Elah his ſon reigned in his ſtead] *Elah* was an ancient name, Gen.36.41.

V. 7. *And alſo*] This may have reference to the judgment denounced by Ahijah againſt Jeroboam, ch. 14. 6, 7. &c. The word of the Lord came by Ahijah againſt Jeroboam, *and alſo* by Jehu againſt Baaſha. Or this particle *alſo* may have reference to Gods charge, v. 1. thus, God charged Jehu to denounce a judgment againſt Baaſha, *and alſo* Jehu denounced the ſame.

by the hand] Or, *miniſtery*. See ch. 8. 53.

of the Prophet Jehu the ſon of Hanani] See v. 1.

came the word of the Lord againſt Baaſha] See v. 1.

and againſt his houſe] See ch. 14. 10.

even for all the evil that he did in the ſight of the Lord] See ch. 14. 22. & 21. 20.

in provoking him to anger] See ch. 14. 9.

with the work of his hands] To wit, idols, Pſal. 115. 4. Iſa. 2. 8. Jer. 1. 16.

in being like the houſe of Jeroboam] See v. 2.

and becauſe he killed him] i. e. Nadab, Jeroboams ſon, whom Baaſha ſlew out of a traiterous and ambitious deſigne, chap. 15. 27. neither commanded by God, as Jehu was, 2 King. 9. 7. nor inwardly incited by Gods Spirit, as Ehud was, Judg. 3. 20, 21.

V. 8. *In the twenty and ſixth year of Aſa king of Judah began Elah the ſon of Baaſha to reign over Iſrael*] See v. 6.

in Tirzah] See ch. 14. 17.

two years] Current, as ch. 15. 2. For he was ſlain in the twenty ſeventh year of the reign of Aſa, v. 10. See ch. 15. 25.

V. 9. *And his ſervant*] A ſpecial Officer attendant on the King.

Zimri] This was alſo the name of an impious Prince of Judah, Numb. 25. 14. and of one of Sauls poſterity, 1 Chron. 8. 36. who might be the Zimri here ſpoken of.

Captain of half his chariots] He had thereby a very great command. Of the uſe of chariots ſee 1 Chr. 18. 4.

conſpired againſt him] See ch. 15. 27.

as he was in Tirzah] See ch. 14. 17.

drinking himſelf drunk] He drunk ſo exceſſively as he diſtempered himſelf, and knew not what to do, and ſo was the more eaſily ſurprized, as Amnon, 2 Sam. 13. 28, 29. and Belſhazzar, Dan. 5. 2, 30.

in the houſe of Arza, ſteward of his houſe] Heb. *which was over.* Or, *governour*, ch. 4. 6.

in Tirzah] This ſheweth that he was abſent from his army, v. 15. which might have defended him.

V. 10. *And Zimri went in, and ſmote him*] See ch. 14. 27.

and killed him in the ſeven and twentieth year of Aſa king Judah] the year after Elah began to reign, v. 8.

and reigned in his ſtead] See ch. 15. 28.

V. 11. *And it came to paſs when he began to reign*] i. e. as ſoon as he had ſlain Elah. See ch. 14. 28.

as ſoon as he ſat on his throne] He inſtantly ſet himſelf thereon.

that he ſlew all the houſe of Baaſha] By the aſſiſtance of the ſouldiers under his command, v. 9.

he left him not one that piſſeth againſt a wall] See ch. 14. 10.

neither of his kinsfolks, nor of his friends] Or, *both his kinſmen and his friends*] The word tranſlated *kinsfolks* ſignifieth *redeemers*, ſuch as had a right to redeem the lands of their kindred, Ruth. 3. 13. & 4. 6. It is alſo put for *revengers of ſuch kindred as were unjuſtly ſlain*, Numb. 35. 19. Under the word *friends* are comprized all ſuch as might be thought any way to favour Elijah's cauſe, or be on his ſide, or ſeek to revenge his death.

V. 12. *Thus did Zimri deſtroy all the houſe of Baaſha*] He muſt needs be very diligent and ſpeedy in his bloudy deſign, that in a weeks ſpace could make ſuch a through diſpatch of them all.

according to the word of the Lord] See ch. 13. 5, 14, 18.

which he ſpake againſt Baaſha] See v. 1.

by] Heb. *by the hand of*. Or, *miniſtery*. See ch. 8. 53.

Jehu the prophet] See v. 1.

V. 13. *For all the ſins of Baaſha*] See v. 2.

and the ſins of Elah his ſon] See ch. 15. 26.

by which they ſinned] This is a Pleonaſm, and hath its emphaſis: For in general it implyeth an aggravation; and in particular it ſheweth that their poſterity ſo ſinned as their ſin became exemplary.

and by which they made Iſrael to ſin] By being an example and encouragement unto them. See ch. 14. 16.

in provoking the Lord God of Iſrael to anger] See ch. 14. 9.

with their vanities] Idols are here meant, which are meer *vanities*, Deut. 32. 21. 2 King. 17. 15. Iſa. 41. 28. 1 Cor. 8. 4. Falſe gods have no reality of Deity in them, but are vainly imagined to be what they are not, Jer. 2. 5. Jon. 2. 8. Neither can they do any thing at all, Pſal. 115. 5, &c. Iſa. 41. 23. So as confidence placed in them is a vain confidence, and they that ſerve them are bereaved of right underſtanding and judgment; in which reſpect they are ſaid to *become vain*, 2 King. 17. 15.

V. 14. *Now the reſt of the acts of Elah, &c.*] See ch. 14. 19. If we compare the ſtate of Jeroboam and his ſon and Baaſha and his ſon together, we ſhall find their ſins and judgements much alike. Jeroboams ſon reigned but two years, no more did Baſhaa's; and Baaſha's ſtock was as utterly rooted out as Jeroboams. Baaſha the revenger of Jeroboams impiety was in like manner puniſhed for his own.

V. 15. *In the twenty and ſeventh year of Aſa king of Judah did Zimri reign*] See v. 10.

ſeven dayes] All that time he was Gods rod to ſcourge Baaſha's ſtock. So ſoon as that work was done, the rod was caſt into the fire, v. 18.

in Tirzah] See 14. 17.

and the people were encamped againſt Gibbethon] There Nadab was ſlain, ch. 15. 27. Though by Baaſha that ſiege was raiſed, yet in his ſons time it was laid again.

which belonged to the Philiſtims] See ch. 15. 27.

V. 16. *And the people that were encamped heard ſay*] Such acts could not but be ſoon divulged far and neer, in city and field.

Zimri hath conſpired] v. 9.

and hath alſo ſlain the king] v. 10.

wherefore all Iſrael] All but ſuch as took part with Tibni v. 21.

made Omri, the captain of the hoſt] By reaſon of his office and charge Omri had the hearts of the people the more ſet on him, and they were moved the more to confide in him: ſo as he having the army under his command, was the fitter to revenge Zimri's treaſon.

king over Iſrael that day] Hereby he had the greater power to ſettle thoſe diſtractions.

in the camp] Before they went out of the field, that ſo he might immediately without delay ſet upon Zimri.

V. 17. *And Omri went up from Gibbethon*] He accounted a traiterous uſurper more dangerous then an open enemy, and the loſs of a Kingdom worſe then the loſs of a City. This was the ſecond time that the ſiege againſt Gibbethon was raiſed. See ch. 15. 27.

and all Iſrael with him] See v. 16.

and they beſieged Tirzah] Which Zimri it ſeems had fortified.

V. 18. *And it came to paſs, when Zimri ſaw that the City was taken*] It was taken by ſtorming. For the beſiegers riſing from another ſiege, brought all the train of their artillery with them.

that he went into the Palace of the Kings houſe] Probable it is that he carried with him all his precious commodities.

and burnt the Kings houſe over him with fire] He would not leave his body to be abuſed by his enemies, nor any commodities to be enjoyed by them.

and died] Thus he ſhewed a moſt deſperate mind, like Saul 1 Sam. 31. 4. who would rather deſtroy himſelf then fall into his enemies hand. Tyrants cruel to others are oft given over to be cruel to themſelves.

V. 19. *For his ſins which he ſinned*] His reign being but ſeven dayes, the ſins here intended are to be extended to the time before he ſlew his maſter as well as the time after.

in doing evil in the ſight of the Lord] See ch. 14. 22.

in walking in the way of Jeroboam] Jeroboams courſe of life was an impious and rebellious courſe againſt God.

and in his ſin, which he did to make Iſrael ſin] This particular ſin was worſhipping the calves. Herein Zimri cauſed the people to continue. For he might in that ſhort time not onely worſhip the calves himſelf, but alſo make edicts to enjoyn all the people ſo to do. See ch. 12. 28, 29, 30. & 14. 16.

V. 20. *Now the reſt of the acts of Zimri*] See ch. 14. v. 19.

and his treaſon that he wrought] v. 9, 10.

are they not written, &c.] See ch. 14. 19.

V. 21. *Then were the people of Iſrael divided into two parts*] They that remained at home diſdained that the ſouldiers in the field ſhould without their conſent ſet up a King; they therefore would not ſubmit to Omri, and the ſouldiers would not depart from their choice, and thereupon they were divided; the people on one ſide, the ſouldiers on another. This diviſion continued from the ſeven and twentieth year of Aſa to the one and thirtieth, v. 15, 23.

half of the people followed Tibni the ſon of Ginath] Theſe were the people that tarried at home.

to make him King] In oppoſition againſt Omri.

and half followed Omri] Namely they in the field.

V. 22. *But the people that followed Omri prevailed againſt*] For theſe were well armed, and had all things fit to ſubdue thoſe that were againſt them.

the people that followed Tibni the ſon of Ginath] Theſe were ſuch as took part with Tibni, affording their beſt aid to ſettle him on the Throne.

ſo Tibni dyed] Some take this of an untimely death, even while he was in his greateſt height.

and Omri reigned] Quietly, without any oppoſition.

V. 23. *In the thirty and one year of Aſa King of Judah*] Then was Tibni deſtroyed, ſo as Omri ſat upon the Throne quietly. The people made Omri King ſo ſoon as they heard that Zimri had killed his Maſter, which was in the twenty ſeventh year of Aſa, v. 15, 16. but becauſe it was uncertain whether he or Tibni ſhould carry the Crown away, he is here ſaid to *begin his reign* four years after, *in the one and thirtieth of Aſa.*

began Omri to reign over Iſrael twelve years] Heb. *reigned.* Theſe twelve years muſt needs be reckoned from the peoples firſt making him King, which was in the twenty ſeventh of Aſa, becauſe in the thirty eighth of Aſa Ahab the ſon of Omri began to reign, and that after the reign of his father.

ſix years reigned he in Tirzah] Even till he had bought Samaria, and built his palace there. Of Tirzah ſee ch.14.17. The palace in Tirzah being burnt, v.18. Omri built it again, or made another houſe in Tirzah fit for a King.

V.24. *And he bought the hill Samaria*] *Samaria* is a Greek name, Joh.4.4. The Hebrew is *Shomron.* Here an hill is called *Samaria:* In the end of this verſe a city built thereon is ſo called: So alſo was the whole countrey about that hill, wherein were many cities, ch.18. 2. 2 King.17. 24. Yea, the whole kingdom of Iſrael was ſo called; for the King of Iſrael is ſtiled *King of Samaria,* 2 King.1. 3. becauſe Samaria was his chief city.

of Shemer for two talents of ſilver] The Jews valued ſilver ten times leſs worth then gold: ſo as a talent of ſilver was reckoned at three hundred ſeventy five pounds ſterling, but a talent of gold at three thouſand ſeven hundred and fifty pound, ch.9.14. The price then that Omri paid was ſeven hundred and fifty pound ſterling. See on 1 Chro.22.14.

and built on the hill] A city, which was the chief city of that kingdom.

and called the name of the city which he built, after the name of Shemer owner of the hill, Samaria] The Hebrew word *Shomron* is a derivative of *Shemer.* Shemer was a man of great note, who owned all that land whereon the great city Samaria was built. See on Gen. 10. 18.

V.25. *But Omri wrought evil in the eyes of the Lord*] See chap. 14.22.

and did worſe then all that were before him] Herein in ſpecial he did worſe, in that he made ſtatutes to bind the people to his idolatry, Mic.6.16. Beſides, his continuing in Jeroboams ancient ſin after ſo many heavy judgments on all the Kings betwixt Jeroboam and him made his ſin worſe then all theirs.

V.26. *For he walked in the way of Jeroboam,* &c.] See v.19.

to provoke the Lord God of Iſrael to anger] See ch.14.19.22.

with their vanities] See v.13.

V.27. *Now the reſt of the acts of Omri which he did, and his might that he ſhewed*] For he was a Captain of the hoſt, v. 16. and prevailed againſt Zimri, v.17,18. and againſt Tibni, v. 21,22.

are they not written, &c.] See ch.14.19.

V.28. *So Omri ſlept with his fathers*] See ch.2.10.

and was buried in Samaria] See v.29.

and Ahab his ſon reigned in his ſtead] For being his ſon he had a right to his Kingdom.

V. 29. *And in the thirty and eighth year of Aſa king of Judah*] Omri's twelve years v. 23. are to be accounted compleat. For the eight and thirtieth of Aſa was the thirteenth current of Omri. Compare v.15. with this. Or it muſt be granted that Omri began his reign in the very end of Aſa's twenty ſeventh, and held it ſome while in the beginning of Aſa's thirty eighth.

began Ahab the ſon of Omri to reign over Iſael] Heb. *reigned.*

and Ahab the ſon of Omri reigned over Iſrael in Samaria] There was his royal palace. See v.24. This city was to Iſrael as Jeruſalem to Judah, their metropolis or chief city, the ſeat of their Kings, where they kept their chief reſidence, ch.20.1. & 22. 10. yea, the place of their Kings ſepulchers. See v. 28. ch. 22. 37. 2 King.10. 35. & 13.9,13.

twenty and two years] Current, as ch. 15.2. His firſt year muſt be reckoned in the laſt of his fathers. Compare this verſe with the eighth.

V.30. *And Ahab the ſon of Omri did evil in the ſight of the Lord*] See ch. 14.22.

above all that were before him] Above his father, and others too that were before his father. See on v.33.

V.31. *And it came to paſs*] This clauſe hath reference to theſe words, *that he took to wife Jezebel*] All the words between may be included in a parentheſis.

as if it had been a light thing for him to walk in the ſinnes of Jeroboam the ſon of Nebat] Heb. *was it a light thing?* &c. The interrogative in the Hebrew implyeth a very vehement denial; *q. d.* It was certainly no light thing to walk in the ſinnes of Jeroboam; yet Ahab did ſo and more alſo; he took to wife Jezebel. This kind of expreſſion doth much aggravate Jeroboams ſin, but much more Ahabs.

that he took to wife Jezebel] Jezebel was an heathen, a notorious idolater, extreamly arrogant and cruell, as the caſe of Naboth and deſtruction of the Prophets ſhew, ch.18.4. & 21.8, &c. In relation to this woman an idolater and countenancer of idolatry is ſtiled *Jezebel,* Rev.2.20.

the daughter of Ethbaal] As *Jezebels* name, ſo Ethbaal is compounded of *Baal,* which ſhews he was much addicted to that Idol.

King of the Zidonians] The Zidonians were of the curſed brood of Canaan, Gen. 10. 15. devoted to deſtruction, Joſh.13. 6. but left to prove Iſrael, Judg.3.3,4. and took what advantages they could to oppreſs Iſrael, Judg. 10.12. They were groſſe idolaters, ch. 11.5.

and went and ſerved Baal] *Baal* ſignifieth *a Lord,* Hoſ.2.16. In common it is put for any kind of idol which men worſhip as a Lord. In ſpecial it ſignifieth a prime or chief idol, a Prince of idols. *Beelzebub* is called *Prince of devils.* Mat. 12. 24. Sundry countries, to diſtinguiſh their idols from others, had ſeveral additions to *Baal;* as Eckron, *Baalzebub,* 2 King. 1. 2. *a fly-Lord;* the Moabites, *Baal-Peor;* Num.25.3. Peor is a mount in Moab where their Baal was worſhipped: the Iſraelites, *Baal-Berith,* Judg.8.33. *a Lord of covenant,* an idol to whom by covenant they bound themſelves. The chief idol of the Zidonians was *Baal,* ſuppoſed to be Hercules, common to Tyrus as well as Zidon, 2 Macc. 4.18,19. See on Judg.2.11.

and worſhipped him] Ahab worſhipped Baal himſelf, and not Jehovah in that image, as the Iſraelites did in the golden calves, ch.12.28. This phraſe of Elijah, *If Baal be God,* ch.18.21. proves, that Baal was accounted a very God.

V.32. *And he reared up an altar for Baal*] To offer ſacrifice thereon to Baal. See ch.12.32. & 13.2.

in the houſe of Baal, which he had built] He erected a ſumptuous Temple for Baal in imitation of that Temple which was built in Jeruſalem for the Lord. See ch.12.31.

in Samaria] Samaria was the royal City of the Kingdom which Omri built, v.24. Thus he exceeded Jeroboams idolatry.

V.33. *And Ahab made a grove*] A Grove was a place planted with trees for delight. They dedicated groves to the honour of their idols, and to allure people thereby to idolatry. Therein they uſed to ſet idols, to erect altars, and to offer ſacrifices, ch. 15.13. Jer.17.2. See on Judg.3.7. Gen.21.33.

and Ahab did more] Heb. *added.*

to provoke the Lord God of Iſrael to anger] Purpoſely, as if he would dare God to do his worſt. See ch.14.9.

then all the Kings of Iſrael that were before him] See v. 30. Of his exceeding others theſe inſtances may be given. 1 None trod in the ſteps of ſuch a father, v. 25. 2 None married ſuch a wife, v.31. 3 None attributed ſuch deity to an idol, v. 31. 4 None erected ſuch an idolatrous Temple, v. 32. 5 None ſo ſlighted Gods Word, ver. 34. 6 None ſo hated Gods Prophets, chap. 22.8. 7 None ſo perſecuted them, chap. 18. 10. 8 None ſo coveted anothers inheritance, chap.21.4. 9 None ſo cauſeleſly and unjuſtly ſhed bloud, chap.21.19. 10 None ſo heaped up idolaters and falſe Prophets, chap. 18. 22. & 22. 6. 11 None ſo fooliſhly let go the enemy whom God put into his hand, ch.20.42. 12 None ſo ſold himſelf to work wickedneſs in the ſight of God, ch. 21.20,25.

V.34. *In his dayes*] Before his dayes, for the ſpace of more then five hundred years, none durſt attempt that work, upon which there lay ſo fearful a curſe. If it were done with his knowledge and conſent, ſurely he too much ſlighted Gods threatnings; if without his conſent, yet was it a judgment, even on him, that ſuch a thing ſhould be done in his dayes.

did Hiel the Bethelite] He is ſo called, becauſe he was an inhabitant of Bethel that idolatrous city.

build Jericho] This was an accurſed city, the firſt of all Canaan that was deſtroyed, and that miraculouſly, Joſh.6.20. God would have the ruines thereof remain as a monument of his power, and of the curſe that lay upon that City.

he laid the foundation thereof in Abiram his firſt-born] When he firſt began this forbidden work, his eldeſt ſon and heir dyed; and in the finiſhing thereof, his youngeſt ſon dyed. It is ſuppoſed that he had more children, and that all betwixt the eldeſt and the youngeſt dyed while the City was in building, ſo as he deſtroyed his living houſe by erecting this curſed City.

and ſet up the gates thereof in his youngeſt ſon Segub] The ſetting up of the gates was one of the laſt works about the building of that city; ſo as the beginning and finiſhing thereof was fatal to his children. It may probably be gathered from the curſe mentioned Joſh. 6. 26. that by ſome caſualty in laying the foundation his eldeſt ſon was killed, and that by ſome other caſualty in ſetting up the gates his youngeſt ſon was killed.

according to the word of the Lord] See ch.13.5.

which he ſpake by] Or, *by the hand,* or *miniſtery.* See v.12.

Joſhua the ſon of Nun] Though he were General over an army, yet was he inſpired with a Prophetical ſpirit. For this event falling out ſo fitly according to the prediction, muſt needs be foretold by a Spirit of Prophecy.

CHAP. XVII.

Ver.1. A*Nd*] This particle joyns this chapter with the former, and ſhews that the judgment of famine here related followed upon the ſins of Ahab and Hiel.

Elijah] Heb. *Elijahu.* Luk. 4. 25. he is called *Elias.* Sundry things very remarkable are noted of this man. I. His name, which ſignifieth *God the Lord.* That God was the Lord, he brought the idolatrous people of Iſrael to acknowledge, ch.18.39. II. His jealouſie for the Lord God of hoſts, when he ſuppoſed that all Iſrael had forſaken the Lord, ch.19.10. III. His faithful ſtanding to and for the Lord, when as he knew none to be with him but himſelf, ch. 18.22. IV. His courage againſt the King himſelf. ch. 18. 18. & 21. 20. Yea, though the cruel Queen Jezebel nouriſhed ſundry falſe prophets, yet he feared not to oppoſe them, ch.18.19. V. His zeal againſt idolaters, ch. 18. 40. VI. His power in prayer, 2 King. 1.10. Jam. 5.17, 18. VII. The power of his miniſtery, Luk.1.17. VIII. The wonderful miracles he wrought, ch.17.16, 22. 2 King.2.8. IX. His authority: he was a father and chief governour of the colledge wherein the children of the prophets were trained up, 2 King. 2.3, 5, 8. X. His faſting forty daies and forty nights, ch.19.8. The like did Moſes, Exod.34.28. who was the Law-giver, and Chriſt, Mat.4.2. who was the bringer-in of the Goſpel. None elſe ever did ſo but theſe three. XI. His rapture into heaven, 2 King 2.11. None elſe ever had ſuch a priviledge but Enoch, Gen.5.24. XII. A letter of his brought to a rebellious King after he was tranſlated, 2 Chron.21.12. XIII. His apparition with Moſes at Chriſts transfiguration, Mat 17.3. XIV. His manner of bringing forth into the world, like that of Melchiſedec, without father, or mother, or deſcent, Gen.14.18. Heb.7.3.

the Tiſhbite] Of the city of Thisbe, Tob. 1.2. See on Judg. 9.50.

who was of the inhabitants of Gilead] Gilead appertained part to Gad and part to Manaſſeh, Joſh.13.25, 31. In this reſpect Elijah is taken to be of the tribe of Manaſſeh.

ſaid] After he had prayed there might be no rain, Jam.1.17. and by ſome evidence from God was aſſured his prayer was heard. This he did by an extraordinary ſpirit, as in another caſe he called for fire from heaven, Luke 9.54, 55.

unto Ahab] In his preſence, to his face, undauntedly.

As the Lord God of Iſrael liveth] See ch. 1.29. & 8.15. He delivereth his meſſage after this ſolemn manner, to make Ahab the more heed it, and to ſtrike the greater terror into him.

before whom I ſtand] Whoſe Miniſter I am, and whom I am ready to ſerve on all occaſions, Deut. 10.8. Act.27.23.

there ſhall not be] Heb. *if there be*. A form of aſſeveration which implyeth an imprecation, and maketh a more vehement and certain negation. The judgment following is foretold, to ſhew that it was ordered by God, and happened not by any celeſtial conſtellation, or by chance, Iſa.48.3, &c.

dew] He meanes hereby that there ſhould be no moiſture or refreſhing at all to fall upon the earth: For dew is the leaſt of that kind. Thus is the threatning Lev.26.19. accompliſhed.

nor rain] Without rain all manner of plants on the earth wither and periſh.

theſe years] Immediately following, till the end of three years and a half, Luk.4.25. Jam.5.17.

but according to my word] Unleſs God by my miniſtry ſhall declare otherwiſe. Or, *but juſt as I have ſaid.* See ch. 18.1, 41, 44. & on Gen.7.4. This was the firſt miracle that is regiſtred of Elijah: There were twelve in all, v.8, 16, 22. ch. 18.38, 45. & 19.8, 20. 2 King. 1.10.12. & 2.8, 11. Baſil calleth Elijah *the bridle of heaven.*

V.2. *And the word of the Lord came unto him, ſaying*] It came to him extraordinarily by inſpiration, or revelation, or ſome other like way.

V.3. *Get thee hence*] God directs him how to provide for himſelf. Where he was he could continue in ſafety.

and turn thee eaſtward] The brook whither he was directed was on the Eaſt of Samaria.

and hide thy ſelf] From Ahabs rage. God could have aſſwaged Ahabs fury, but he directs his Prophet to uſe ordinary means of eſcaping, for an example to others. See Jer.36.26. Joh.8.59. Exod. 2.16.

by the brook Cherith] This brook came from a ſpring-head, and ran a long in a deſert place not inhabited.

that is before Jordan] For this brook ran into Jordan.

V.4. *And it ſhall be, that thou ſhalt drink of the brook*] Ponds and Wels were ſooner dryed up then this Brook, and therefore he was directed thither.

and I have commanded the ravens] Even unreaſonable creatures are at Gods command. God ſets this forth in the time paſt, becauſe he had determined before-hand how to provide for Elijah; and alſo becauſe it was as ſure as if it had been done.

to feed thee there] To bring thee ſuch food as thou maiſt eat.

V.5. *So he went, and did according to the word of the Lord*] Believers are ready to go at Gods Word, Luk.5.5.

for he went and dwelt] He abode there night and day, as in an houſe. There was queſtionleſs ſome cave there wherein he ſo dwelt, as ch.19.9.

by the brook Cherith that is before Jordan] See v. 3.

V.6. *And the ravens*] Ravens are greedy birds, devouring what they get, ſcarce ſparing any thing for their young, as may be collected out of Job 38.41. & Pſal.147.9. It was therefore by an over-ruling providence that this kind of fowls ſhould be ſuch diligent Caterers for the Prophet.

brought him bread and fleſh] Some Ravens brought bread, others fleſh, and that ſod or roſted. God by his providence directed them to the places where they might have it, as to ſome rich mens kitchins.

in the morning, and bread and fleſh in the evening] They were as conſtant in obſerving times ſeaſonable for refreſhing as if they had been reaſonable creatures purpoſely appointed to attend upon the Prophet. This was the effect of his prayer and faith, and may be reckoned amongſt his miracles: So as it was Elijah's ſecond miracle. See v.1.

and he drank of the brook] The means which God afforded him to quench his thirſt he uſed thankfully.

V.7. *And it came to paſſe after a while*] Heb. *at the end of dayes.* Namely, at the end of ſix moneths. See ch.18.1.

that the brook dryed up] God had other waies to provide for his Prophet, and therefore he ſuffers this brook to be dryed up, the rather that Elijah might the more ſenſibly diſcern the judgment to be executed according to his prophecie. Queſtionleſs as the ſpring from whence this brook came dryed up, ſo alſo did other ſpring-heads, and the ſtreams iſſuing from them.

becauſe there had been no rain] Springs are maintained by rain; ſo as where no rain fals, there muſt needs the ſprings be dryed up. This ſetteth out the greatneſs of the drought. For if flowing ſprings were dryed up in ſix moneths, what water could they have, the drought continuing three years and ſix moneths? See ch.18.5.

in the land] i. e. the land of Iſrael. No circumſtance ſheweth that rain was withheld ſo long from Judah. Judah might be at this time as Goſhen Exod.8.22. & 9.26. See on Amos 4. 7.

V.8. *And the word of the Lord came unto him, ſaying*] See v.2.

V.9. *Ariſe*] See ch.14.2. God would have men diligent, even in providing for themſelves.

get thee to Zarephath] Luk.4.26. called *Sarepta.*

which belongeth to Zidon] It was a City which the Zidonians inhabited, of which countrey this widow was, Luk.4.26. It bordereth upon the land of Iſrael: and as Iſrael was infected with the Zidonians ſin, ch.16.31. ſo they did partake of Iſraels puniſhment.

and dwell there] There continue as in thine own houſe, v.5.

behold, I have commanded] By my over-ruling providence, I have, as by a command, moved her. Of ſetting this down in the time paſt, ſee v.4. Here are inſtances given of ſenſeleſs creatures, as dew and rain, v.1. of unreaſonable creatures, as ravens, ver. 4. and of the heathen, as here, to be at Gods command.

a widow woman] God oft maketh choice of the weaker ſex to do great matters, yea when they are moſt helpleſs, as widows. And again, he here prefers a Gentile before all the widows in Iſrael, Luk.4.25, 26. wherein is given an inſtance of the calling of the Gentiles.

there to ſuſtain thee] With needful food for three years together. See ch.18.1.

V.10. *So he aroſe and went to Zarephath*] See v.5.

and when he came to the gate of the city] i. e. to the firſt entrance thereinto. God ſo ordereth matters as the evidence of his Divine providence in bringing to paſs what he promiſeth may be ſoon diſcerned, as Gen.24.15.

behold, the widow woman] See v.9.

was there gathering of ſticks] This ſheweth, that ſhe was but a poor woman, in that ſhe wanted not onely food, but fuel alſo.

and he called to her, and ſaid] By inſtinct he knew this was the woman of whom God ſpake; at leaſt he would make ſome proof thereof, as Gen.24.17.

Fetch me, I pray thee, a little water] Water was there more plentiful then bread; thereby therefore he firſt makes triall of the readineſs of her mind to ſuſtain him.

in a veſſel] Or, *in this veſſel.* For it is very probable that he brought with him the diſh or cup with which he took water out of the brook, and offered that to her.

that I may drink] At firſt he makes ſhew as if he deſired no more then a cup of cold water. A fair triall.

V. 11. *And as ſhe was going to fetch it*] She ſhews her ſelf ready to grant his firſt requeſt, and thereupon he is encouraged to ask more.

he called to her, and ſaid, Bring me, I pray thee, a morſel of bread in thy hand] The word implies *a little piece of bread,* no more then might ſomewhat ſatisfie his preſent hunger.

V. 12. *And ſhe ſaid*] Here ſhe makes a ſtop, becauſe ſhe could not ſo well ſpare bread as water.

As the Lord thy God liveth] See ch.1.29. She ſaith, *thy God,* becauſe ſhe believed the God of the Iſraelites to be the true God; as Rahab Joſh.2.11. and the Angel Luk. 1.16. or ſhe might know Elijah to be a prophet by his attire, 2 King.1.8. and in that reſpect ſay to him, *thy God.*

I have not a cake] Not ſo much as a little cake baked on the hearth, Gen.18.6. I have no bread at all baked in the oven, not a piece of a loaf.

but an handful of meal in a barrel, and a little oyl in a cruiſe] In thoſe dayes they did knead their meal or flour of which they made cakes with oyl. And as a barrel was a fit veſſel to keep meal in, ſo a cruiſe to keep oyl in.

and behold, I am gathering two ſticks] A ſynecdochicall ſpeech, meaning a few ſticks. So we uſe to ſay, *two or three,* when we intend a few. See 2 Sam.13.6.

that I may go in, and dreſs it for me and my ſon] See v.15.

that we may eat it, and die] That we may preſerve our lives as long as we have any means, and then yield them to the good pleaſure of God. For ſhe ſaw no means of preſerving their lives any longer.

V.13. *And Elijah ſaid unto her, Fear not*] Fear not ſuch want as death ſhould follow thereupon.

go, and do as thou haſt ſaid] This hath reference to v. 12. where ſhe ſaid ſhe intended to make a cake for her ſelf and her ſon.

but make me thereof a little cake firſt, and bring it unto me] Herein he tries her faith, and her readineſs to provide for him.

and after make for thee and for thy ſon] The prophet was not wholly for himſelf, but was willing ſhe ſhould alſo provide for her ſelf and her ſon.

V.14. *For thus ſaith the Lord God of Iſrael*] See ch.11.31.

The barrel of meal ſhall not waſt, neither ſhall the cruiſe of oyl fail] i.e. Neither meal nor oyl ſhall waſt but both continue in their proper veſſels, and afford ſufficient for food. See 2 King. 4. 2.

untill the day that the Lord ſendeth] Heb. *giveth.* For what the Lord by his providence affordeth us is free gift.

rain upon the earth] i.e. She ſhould have meal and oyl enough till God ſhould cauſe the earth to bring forth corn and oyl. See Joſh.5. 11, 12.

V.15. *And ſhe went and did according to the ſaying of Elijah*] This ready performing what ſhe was required gave good witneſs of her faith and obedience.

and ſhe and he] The widow and the Prophet.

and her houſe] i.e. her family. So Gen. 7.1. This implyeth there were more with her when the Prophet came then her ſelf and her ſon. But there being no more meal and oyl left then was for once ſufficient for them two, ſhe mentions them onely, v. 12.

did eat many dayes] Or, *a full year.* Yea rather three years. See ch.18.1. This was a recompenſe which the widow had for her courteſie to the Prophet. She afforded one meal to him; he many to her and hers.

V.16. *And the barrel of meal waſted not, neither did the cruiſe of oyl fail*] This is a ratification of the promiſe made v.14.

according to the word of the Lord] See ch. 13.5.

which he ſpake by Elijah] Heb. *by the hand of Elijah.* See ch.13. 5. This was Elijah's third miracle. See v. 1.

V.17. *And it came to paſs after theſe things*] After the woman had had good experience of Gods providence.

that the ſon of the woman] That ſon mentioned v.12.

the miſtreſs of the houſe] This further ſheweth that ſhe had a family under her. See v.15.

fell ſick] This ſickneſs was ſent before his death, to make her the more thorowly to obſerve the iſſue thereof.

and his ſickneſs was ſo ſore] Sickneſs doth not neceſſarily preſuppoſe death; but this youths ſickneſs was ſuch an one, and ſo extream, as death did follow thereupon. God oft mixeth great bleſſings with heavy croſſes.

that there was no breath left in him] A deſcription of death. His breath was not onely ſtopt, as it is in a ſwoon, but clean gone. He was really dead.

V.18. *And ſhe ſaid unto Elijah*]. She knew none elſe to go unto in this caſe. Her very going unto the Prophet was an evidence of her faith and hope.

What have I to do with thee] Heb. *what to me and thee.* Such a phraſe is uſed John 2. 4. *q. d.* What difference is there betwixt thee and me? What have I done to thee? See Judg. 11. 12.

O thou man of God] Though that heavy judgment wrought much paſſion in her, yet ſhe ſtill retained a reverent and high eſteem of Elijah, and alſo ſome faith in God. See ch.13.1.

art thou come unto me to call my ſin to remembrance] Or, *to put God in mind of my ſinnes.* Or, *to complaine of me before God for my ſinnes.* She penitently acknowledged ſin to be the cauſe of that judgment. See Luk.5.8. Rev.18.5.

and to ſlay my ſon] Or, to incenſe God ſo againſt me as to take my ſon away from me. Theſe alſo were paſſionate ſpeeches, yet they imply that by the judgment ſhe was brought to think of her ſins, and to acknowledge that they juſtly deſerved that judgement.

V.19. *And he ſaid unto her, Give me thy ſon*] The Prophet was moved with her complaint, and inſtantly endeavours to redreſs her grief.

And he took him out of her boſome] It ſeems, her ſon being dead, ſhe hugged him cloſe in her breaſt, to bring, if it were poſſible, ſome heat into him. Thence the Prophet took him.

and carried him up into a loft where he abode] That he might be the more private, See Act.9.39,40. Privacy is a good help to fervency in prayer.

and laid him upon his own bed] We are not to ſuppoſe that he did this in regard of any ſanctity in his bed more then in other beds; but going to his own chamber he laid him upon his bed there, that he might the better ſtretch himſelf upon the child, v.21.

V.20. *And he cryed unto the Lord*] i.e. he earneſtly prayed unto God. So Exod.14.15. 1 King.22.32. This ſhews miracles are wrought by Gods power, not mans.

and ſaid, O Lord my God] He ſtrengthneth his faith with the conſideration of the ſpecial relation betwixt God and him.

haſt thou alſo brought evil upon the widow] By *evil* he meaneth *judgment,* as Job 2. 10. Amos 3.6. Juſt judgment is not evil in its nature, but in its effect, cauſing ſmart and anguiſh which ſeemeth evil to him that feeleth it. Elijahs complaint to God is out of his apprehenſion of the womans diſtreſs, who being a widow had the greater need of a ſons ſupport: with the loſs therefore of her ſon he much affected.

with whom I ſojourn] This is a third thing whereby his ſpirit is made the more earneſt in his requeſt to God, namely the kindneſs he had received from the woman.

by ſlaying her ſon] His knowledge that God had the power of life and death, and that he did kill and make alive, Deut. 32.39. makes him ſo to preſs this prerogative of God, that he might the rather be pleaſed to reſtore her ſon, becauſe he had taken him away.

V.21. *And he ſtretched*] Heb. *meaſured.*

himſelf upon the child] His ſtretching or meaſuring of himſelf was ſuch a poſture as in a like caſe is noted of Eliſha, 2 King. 4. 34. *He put his mouth upon the childes mouth, and his eyes upon his eyes, and his hands upon his hands.* He ſo lay upon the child, that by ſenſe of the childs coldneſs his own ſpirit in calling upon God might be the more fervent, and alſo that he might the better diſcern heat and life, as it ſhould come into the child. See Act.20.10. As the hen ſitteth on her eggs to put life into them, ſo he lay upon the child to do what he could to put life into him.

three times] To ſhew his fervency and conſtancy in prayer. So Mat.26.44. 2 Cor.12.8. We muſt not give over praying though at firſt we be not heard.

and cryed unto the Lord, and ſaid, O Lord my God] See v. 20.

I pray thee] This expreſs and humble petition ſhews that the expoſtulation v.20. was in faith, and with reverence.

let this childes ſoul come into him again] Heb. *into his inward parts.* This phraſe expounds that v.17. And it declareth that the child was actually dead; and that by death the ſoul is ſeparated from the body.

V.22. *And the Lord heard the voice of Elijah*] By this it appears that the prayer of Elijah was very powerful, Jam. 5.17. and that God is ready to hear thoſe that pray aright, Pſal.65.2. and that it was God himſelf that reſtored life and wrought the miracle.

and the ſoul of the child came into him again] This is a proof of a reſurrection from the dead.

and he revived] This is the firſt that we read of raiſed from death. And this was Elijahs fourth miracle. See v.1.

V.23. *And Elijah took the child and brought him down out of the chamber into the houſe*] That ſuch as ſaw him dead, might be witneſſes of his miraculous reſtitution to life.

and delivered him unto his mother] To ſhew her that ſhe had not entertained a Prophet in vain. See Mat. 10.41.

and Elijah ſaid, See, thy ſon liveth] Due notice is to be taken of miraculous works.

V.24. *And the woman ſaid to Elijah*] Quickly ſhe manifeſteth her joyful and grateful heart.

Now by this I know] I am further aſſured. She knew as much before, v.18. but miracles confirm faith, Joh. 3.2. She believed her ſon might be raiſed when firſt ſhe complained to the Prophet, v.18. So did the Shunamite, 2 King.4.28. In this reſpect *women* are ſaid *to receive their dead raiſed to life again,* Heb. 11.35.

that thou art a man of God] A true Prophet. See ch.13.1.

and that the word of the Lord in thy mouth is truth] Herein ſhe hath not onely relation to the raiſing of her ſon, but alſo to other matters foretold by this Prophet, as the drought and continuance thereof, v.1. and the increaſe of her meal and oyl, v. 16. Whatſoever Elijah had ſaid from the Lord ſhe believed to be infallibly true. Here are two effects of a miracle ſet down; I. To demonſtrate thoſe who work it to be ſent of God, Joh. 3.2. II. To confirm the truth, Heb.2.4.

CHAP. XVIII.

Verſ.1. AND *it came to paſs after many dayes*] After three years and ſix moneths: for ſo long the famine continued, Luk.4.25. Jam. 5.17.

that the word of the Lord came to Elijah] ch. 17. 1. Elijah had ſaid from the Lord, that there *ſhould be no rain, but according to his word.* Now therefore the time being come, wherein God was purpoſed to ſend rain, he ſends Elijah to Ahab to tell him that there ſhould be rain, that ſo the former prophecy, even in this circumſtance, might be ratified.

in the third year] Of his abode with the widow. If wee ſhould reckon from the beginning of the drought, when Elijah went to the brook *Cherith,* we ſhould leave out ſix moneths. And there is no other remarkable matter from whence we can take the beginning of theſe three years, then the Prophets going to Zarephath, ch. 17.10.

ſaying, Go ſhew thy ſelf unto Ahab] For Ahab had not ſeen Elijah ſince he firſt denounced the judgement: he having hid himſelf ch.17.3. See v.1[illegible] As the drought was fore-told to Ahab, ſo God would have the removal thereof fore-told to the King himſelf, that he might thereby know, that the one and the other came from the Lord, *and I will ſend rain*] It is God that withholdeth and giveth rain, Deut. 28.12,23,24. Amos 4. 7. And it is he that maketh good the word of his Prophets.

upon the earth] It is by rain that the earth brings forth the fruit thereof, Lev. 26.4. For want of rain that land brought not forth ſo much as graſſe. v. 5.

V. 2. *And Elijah went to ſhew himſelf unto Ahab*] He was not ignorant of Ahabs murtherous reſolution againſt him, (v. 10) but the Lord who ſent him, put an undaunted courage into him, v.15, 18. His confidence was in Gods protection, Heb.13. 5,6.

and there was a ſore famine] For food for man and beaſt had failed divers yeers, v.5. ch. 17. 7.

in Samaria] In that Kingdom whereof Samaria was the head city. See 2 King. 17.24.

V. 3. *And Ahab called Obadiah*] Heb. *Obadiahu.* Some take this to be that Obadiah, whoſe prophecy is ſet among the ſmall Prophets; But 1. Likeneſs of names doth not evince that one onely perſon ſhould be ſet out thereby. 2. There is a letter and ſyllable more in this name then in the other. 3. The matter of that prophecy is ſcarce agreeable to this time. 4. Obadiahs place at Court, and a Prophets function, do not well ſtand together; in that Ahab makes this man a partner with him in that work which himſelf undertook, it appears he was in great favour, and that the King placed much confidence in him.

which was the governour of his houſe] Heb. *over his houſe.* As Joſeph was to Potiphar, Gen. 39. 4,5. and afterwards to Pharaoh, Gen.41.38,39,40. See ch. 4.6.

now Obadiah feared the Lord greatly] as Gen. 42.18. We may well hence infer, that Obadiah was one of the ſeven thouſand that bowed not their knee to Baal, ch. 19.18. It is not probable that though he feared God, he went to the feaſt at Jeruſalem: For his place and charge permitted him not ſo to do. Yet we are not to think that he worſhipped either the Calves or Baal, but the Lord onely, as Dan. 6. 10. And this integrity the Lord accepted, and paſſed by other frailties. The time and place wherein he lived, and yet feared God, doth ſhew that he did it greatly.

V. 4. *For it was ſo, when Jezebel*] Heb. *Izebel.* See ch.16. 31.

cut off] Slew, deſtroyed, v. 13. She cut them off from the earth. She was a bloudy perſecuter of Gods choiſeſt ſervants, even his Prophets. Certainly ſhe executed her cruelty upon many: ſo as there were more then thoſe whom Obadiah preſerved. And we cannot but think that there were others alſo in Iſrael, that kept prophets of the Lord from her fury, beſides Obadiah.

the prophets of the Lord] They that gave themſelves to be throughly inſtructed in the will of God, and on all occaſions to declare the ſame to others, were ſtiled *Prophets.* Of theſe there were companies, 1 Sam. 10. 5, 10. & 19. 20. yea, colledges, 2 King.22.14. in which the Maſters and Seniors, were called *Fathers* 1 Sam. 10.12. 2 King. 2.12. and they who as auditors or attendants, accompanied the ancient Prophets, were called *Children,* or *Sons of the Prophets* ch. 20.35. 2 King. 2, 3. & 4. 38. Alſo all that openly proteſted againſt idolatry, and profeſſed the true religion, are comprized under this title *Prophets.*

that Obadiah took an hundred prophets] This is ſet down, as an evidence and proof of his fear of God.

and hid them] See ch. 17.3.

by fifty] More could not conveniently be kept together. It muſt needs be a large place wherein ſo many were kept ſo long: beſides, by parting them, if they which were in one cave had been ſurprized, the other might be provided for more ſafely. See Gen. 32.8.

in a cave] A cave was ſome great hollow place in the earth, (or in a rock, Iſa. 2.19,21. Jer.16.16.) made by men, or ſcraped out by wild beaſts in ſome deſolate place, or wilderneſſe, where men or beaſts might abide ſecurely. See Joſh. 10. 16. Judg.6.2. 1 Sam.24.3.

and fed them] He did not onely keep them ſafe from danger, ſuffering them in thoſe hard times and barren places to ſhift for themſelves, but alſo provided ſuſtenance for them.

with bread and water] In ſuch a famin and drought as then was, bread and water was dainty cheer; and the feeding of an hundred therewith, was a fruit of great liberality. The phraſe may alſo be taken indefinitely for *meat and drink.*

V. 5. *And Ahab ſaid unto Obadiah*] See v. 3.

Go into the land] Or, *throughout all the land.*

unto all fountains of water, and unto all brooks] Though the brook Cherith were dryed up, ch. 17.7. three years before this; yet ſome fountains and brooks might ſtill continue: otherwiſe nor man nor beaſt would have been preſerved.

peradventure we may find graſs] For *graſs* uſeth to grow in grounds lying by ſprings, brooks and rivers. Under this word *graſs* all maner of fodder growing out of the earth, and fit for beaſts, is comprized.

to ſave the horſes and mules alive] This is not to be taken ſo as if they had more care of beaſts then men; but that they could not ſo well provide out of other countries for beaſts as for men. Yet this is evident, that they had more care of beaſts then of their own or others ſouls; for they ſearched not after their ſins, the cauſe of that judgement, nor were they by that judgement brought to repentance.

that we loſe not all the beaſts] Heb. *that we cut not off our ſelves from the beaſts.* This is to be extended to horſes, mules, and all other uſeful beaſts.

V. 6. *So they divided the land between them, to paſs throughout it*] This they did for more quick diſpatch; for they were in a very great ſtrait.

Ahab went one way by himſelf] That a buſineſs of ſuch conſequence might be the more throughly done, he would not leave it to the truſt of others.

and Obadiah went another way by himſelf] Ahab had found Obadiah as faithful as Potiphar found Joſeph, Gen. 39.4.

V. 7. *And as Obadiah was in the way*] This was ſo ordered by Divine providence, ch. 11. 29.

Behold, Elijah met him] Before he had gone far from Ahab, v.15.

and he knew him] Obadiah knew Elijah. For one that feared God, ſo as Obadiah did, could not but be acquainted with ſuch a prophet as Elijah was.

and fell on his face] A geſture of high eſteem, and great reverence; yet civil onely. See Gen. 50. 18. Ruth. 2.10. 1 Sam. 20. 41. 2 Sam.19.18.

and ſaid, Art thou that my Lord Elijah?] Obadiah calls Elijah his Lord, in regard of the prophets high calling, and extraordinary gifts; ſo v.9.12. he thus ſtiles himſelf, *thy ſervant.*

V. 8. *And he anſwered him, I am*] This anſwer hath eſpeciall relation unto his name *Elijah*; q.d. I am *Elijah.*

go, tell thy Lord] He means king Ahab, whoſe houſehold-ſervant Obadiah was, v.3. Impiety doth not deſtroy the right of dominion.

Behold, Elijah is here] As this note, *behold,* rouzed up his attention; ſo it invites him to go and ſee, as Joh.1.36,46.

V. 9. *And he ſaid, What have I ſinned, that thou wouldeſt deliver thy ſervant into the hand of Ahab to ſlay me?*] He doth not here excuſe himſelf of all ſin, (See ch.8.46.) but of ſuch heinous ſins as ſhould expoſe him to preſent deſtruction. As if he had ſaid, By what ſin againſt God, or wrong to thee, have I deſerved that my life ſhould be put in ſuch hazard, as it is like to be, be doing as thou biddeſt me? See v.12.

V. 10. *As the Lord thy God liveth*] See ch. 1.29. In ſpeaking to Elijah, Obadiah uſeth this title, *thy God,* not to exempt himſelf from this relation; but to work the greater credence in Elijah. Or becauſe Elijah was not onely an ordinary ſervant, but alſo an eſpecial prophet of God.

there is] Heb. *if there be.* An uſual form of an oath wherein an imprecation is included, as Pſal.96.11. Heb. 3. 11.

no Nation or Kingdom] This literally taken is to be applyed to nations and kingdoms neighbouring by him, and in league with him: Or tropically, to ſuch Ambaſſadors, meſſengers, agents, merchants, factors, or others as came from ſundry nations and Kingdoms, or to ſeveral parts and tribes of Iſrael, which by a Synechdoche may be ſtiled *nations and Kingdoms*: or proverbially, the phraſe may imply a diligent, narrow, and thorow ſearch; as we uſe to ſay, *there is no place or part of the world where I have not enquired: I have ſought every where, in city and country.*

whither my Lord] He meaneth Ahab. See v.8.

hath not ſent to ſeek thee] That he might find thee, and get thee into his clutches.

and when they ſaid, He is not there, he took an oath of the kingdom and nation that they found thee not] He moved them by all the means he could to ſwear they knew not where Elijah was.

V. 11. *And now thou ſaiſt*] This inference ſhews, that he was afraid to make known to Ahab that he had ſeen Elijah.

Go, tell thy Lord, Behold, Elijah is here] See v.8. The words following eſpecially in v.14 ſhew the reaſon why he was loth to carry that meſſage to Ahab.

V. 12. *And it ſhall come to paſſe, as ſoon as I am gone from thee*] Before Ahab can ſee thee.

that the Spirit of the Lord] By the *Spirit of the Lord,* he meaneth ſome extraordinary means that the Lord would uſe ſuddenly and ſecretly to remove him from place to place.

ſhall carry thee] As Ezek.3.14. Acts 8.39. & 2 Kings 2.11,16.

whither I know not] So as I ſhall not know where to find thee.

and ſo when I come and tell Ahab, and he cannot find thee, he ſhall ſlay me] Conceiving me to mock him.

but I thy ſervant] This is a note of an humble mind, and ready to do him any ſervice. See v.9.

feare the Lord] This he pleads, not in any boaſting manner, much leſs as a matter of merit, but to move the Prophet to forbear the impoſing of that perilous task upon him. An upright and humble man may lawfully make profeſſion of that grace that is in him.

from my youth] Continuance from ones youth in grace cannot but work great confidence.

V. 13. *Was it not told my Lord, &c.*] It could not be but that ſome of thoſe Prohets which in time of need received great ſuccour from Obadiah, ſhould make it known to Elijah their father and Lord, 2 King. 2. 3.

V. 14. *And now thou ſaiſt*] See v.11. Fear makes him inculcate the ſame thing again.

and he ſhall ſlay me] See v.9.12.

V. 15. *And Elijah ſaid, As the Lord of hoſts liveth*] God is ſtiled *the Lord of hoſts,* becauſe under his command all creatures are as

Souldiers, ready to execute what he enjoyns. Becauſe Obadiah was in great fear, Elijah by this ſolemn oath puts him out of all fear. See ch.1.29.

before whom I ſtand] See ch.17.1.

I will ſurely ſhew my ſelf unto him to day] Heb. *I will be ſeen*, or *I will appear to him.* He had ſuch faith in Gods protection of him as he feared not to appeare before a King incenſed againſt him.

V.16. *So Obadiah went to meet Ahab*] He believed what Elijah had ſaid and ſworn, and knew that ſuch a Prophet had good ground to appear before Ahab.

and told him] That he had ſeen Elijah in ſuch a place.

and Ahab went to meet Elijah] He that had every where ſought for Elijah, could not but readily go where he heard him to be; and that, either to execute his rage on him, or to know when he might expect rain.

V. 17. *And it came to paſs when Ahab ſaw Elijah, that Ahab ſaid unto him*] At firſt ſight the angry King manifeſts his mind againſt him, and accuſeth him of publick ſedition, which was a capital crime.

Art thou he] This interrogation is a ſtrong aſſeveration, whereby he layeth the blame of the drought upon the Prophet, and conſidereth not that he himſelf was the proper cauſe thereof.

that troubleth Iſrael] That bringeſt ſuch trouble and calamity upon the people as they are forced to ſeek up and down and to ſend far and neer for ordinary food; whence quarrels and tumults do ariſe: Who alſo diſſwadeſt the people from the religion eſtabliſhed, and ſo diſturbeſt the peace of the land. Thus the heathen imputed Plagues, and Famine, &c. to the Chriſtians. See on Gen. 39.14.

V. 18. *And he anſwered, I have not troubled Iſrael*] An innocent party may and ought to put off from himſelf a crime unjuſtly laid to his charge, though it be by his Superior and Soveraign.

but thou] Gods Spirit put this undaunted ſpirit into him, whereby he was ſtirred up to tell the King his fault, Matth.14.4. Ezek.3.8.2 Sam.12.7. See on Num.16.7.

and thy fathers houſe] i.e. his brothers, kins-folks and courtiers left him by his father, and obſerving his fathers courſes and ſtatutes, ch.16.25.

in that ye have forſaken] As they who having once profeſſed the Law of the Lord revolt from the ſame, are ſaid to forſake him, as ch. 11.33. 2 Chr.24.24. ſo they who ſhould have profeſſed it, but never did, nor yet do, may alſo be ſaid to forſake him, as Ahab did here, and Ahaz, 2 Chr.28.6. See 1 Chr.28.9.

the commandments of the Lord] To forſake the Lords commandments and to forſake the Lord are one and the ſame thing. For the Lords authority is ſet forth by his commandments; and he that deſpiſeth them deſpiſeth him. See 1 Chr.12.1.

and thou haſt followed Baalim] Many falſe gods. Here is ſhewed, that ſinners againſt God, whether it be by diſobeying him, or following falſe Gods, are moſt properly troublers of the Church and ſuch as bring judgements thereupon, Joſh.7.25.

V. 19. *Now therefore ſend, and gather to me all Iſrael*] He means Elders, heads of tribes, all ſorts of Governours, and others out of every tribe, that might be eye and ear-witneſſes of that which he intended to do, v.21.&c.

unto mount Carmel] There were two places called *Carmel*; one in Judah, Joſh.15.55. where Nabal had his poſſeſſion, 1 Sam.25.2. The other in Aſher, Joſh.19.26. This here and elſewhere is called *a mount.* It is an high mountain, Amos 9.3. by the Sea, Jer. 46.18. On it Eliſha had his habitation, 2 King.2.25.& 4.25. *Carmel* ſignifieth *a fair fertile place*, Iſa.35.2. and is by our Engliſh tranſlated *a fruitful field*, Iſa.32.15. See on 1 Sam.25.2.

and the Prophets of Baal] Idolaters had ſuch functions as the true Church had, but they were falſe ones; as theſe Prophets were falſe Prophets, ſuch as ch.22.22. Luk.6.26.2 Pet.2.1.

four hundred and fifty] See v.20. Theſe were diſperſed up and down throughout the ten tribes.

and the Prophets of the groves] Heb. *that grove.* See ch.16.33. Theſe were Prophets of the idols in groves; and in thoſe groves they had their reſidency. Theſe might attend the Court.

four hundred, which eat at Jezebels table] They were ſuſtained by Jezebels proviſion, as if they had ſat at her table, or received meat from thence.

V. 20. *So Ahab ſent*] Ahabs earneſt deſire of rain might make him the more readily yield to Elijah, who he thought might be a means to procure it; or fear of a greater judgement might make him yield; or it may be Elijah had told him before-hand of the trial he meant to make for proving Jehovah to be the true God, and Ahab deſirous to ſee the iſſue might do what Elijah required. Whatſoever the outward motive was, ſurely God overruled his ſpirit, and made him willing to ſend for thoſe Elijah required to be ſent for.

unto all the children of Iſrael] Round about throughout all the tribes. See v.19.

and gathered the Prophets together] i.e. the four hundred and fifty prophets of Baal mentioned v.19. See v.22. It is probable that Jezebel kept back the other four hundred, which were thoſe ſpoken of ch.22.6. The number of theſe Prophets is ſet down, to ſhew the zeale of idolaters in multiplying their prophets, and to amplifie the courage of Elijah, who being one alone durſt oppoſe ſo many falſe Prophets.

unto mount Carmel] See v.19.

V. 21. *And Elijah came unto all the people, and ſaid*] By this it appears that that which followeth was not accompliſhed on that day when Obadijah firſt told Ahab of Elijah's appearance. For there muſt needs ſome dayes paſs betwixt Elijahs advice to Ahab, v.19. and this accompliſhment thereof. All the children of Iſrael from all parts of the Kingdom could not be gathered together in one day.

How long halt ye] A man that halteth inclineth his body now one way, and now another. This metaphor may be applyed two waies: 1 To the body of the people, whereof ſome inclined their hearts to Jehovah, and others to Baal. 2 To the ſame perſons, who in ſome things, at ſome times, inclined to Jehovah; in other things, at other times, to Baal. It is probable that the latter is here eſpecially intended. The like is taxed Matth.6.14.

between two opinions] Or, *thoughts*, For thoughts cauſe opinions.

If the Lord be God] This word *Lord* is the interpretation of *Jehovah*, which is the proper name of the onely true God, the God of Iſrael. This title *God*, in Hebrew *Elohim*, is the firſt that is attributed to him in Scripture, and that when he created all things, Gen.1.1. It being a word of the plural number, ſets out that one God which is diſtinguiſhed into three Perſons, the Creator, Preſerver and Governour of all things. Now the Iſraelites Obadiah, & many others like him, did indeed take Jehovah the true Lord for their God, and as a God eſteem him, utterly renouncing all idols. But moſt of the people in Iſrael being circumciſed acknowledged that God which brought them out of Egypt, to wit Jehovah, to be the true God; onely they worſhipped him under the Calves, ch.12.28. Theſe alſo worſhipped Baal. To theſe ſaith Elijah, *If the Lord be God.*

follow him] He here adviſed them to deal with God as a faithful ſervant doth with his Maſter; he followes him whitherſoever he goeth; he is ready to do whatſoever he requireth; he leans to him, and will not follow another. See Matth.6.24. See alſo ch. 9.6.

but if Baal] Here we muſt underſtand the ſame title that was before attributed to the Lord. q.d. *If Baal be God. Baal* in this place is taken for the proper name of that idol which they then worſhipped.

then follow him] He granteth they had done well in following Baal, and that they might continue ſo to do, if they could prove that Baal, were indeed God. This he grants the rather to move them to bring the caſe to a tryal, but not to give them liberty to be of what religion they pleaſed.

And the people anſwered him not a word] They who followed Jehovah durſt not openly proteſt againſt Baal for fear of Ahab and Jezebel; and they who followed Baal were ſo convinced as they durſt not plead for him: both parties therefore held their peace.

V. 22. *Then ſaid Elijah unto the people*] The Prophet having convinced them that it was meet to follow but one God, ſheweth which that God was.

I, even I onely, remain a Prophet of the Lord] His meaning is, that there were none there preſent to maintain the Lords cauſe but himſelf. The hundred which Obadiah hid, v.4. had not yet ſhewed themſelves. See ch. 19.10,28. God oft maintains his own cauſe by one, or by a few that himſelf may be the more ſeen therein.

but Baals Prophets are four hundred and fifty men] There were other four hundred, v.19. but they appear'd not. The miracle following is the more remarkable, in that one man oppoſed four hundred and fifty. This ſhews that Multitude is not a certain note of the true Church.

V. 23. *Let them therefore give us*] This is meant of the people: or elſe it is indefinitely to be taken, thus, *Let there be given*; or *Let them that will give.*

two Bullocks] One for Elijah, the other for Baals Prophets.

and let them chooſe one bullock for themſelves] The offer is made to Baals prophets, that the truth of the caſe might the more evidently appear.

and cut it in pieces, and lay it on wood] All this was to prepare it for a ſacrifice.

and put no fire under] That the truth of the miracle might be the more evident.

and I will dreſs the other bullock] By cutting it in pieces, and obſerving other rites, to make it a ſacrifice.

and lay it on wood] That the fire which ſhould come from heaven, might by ſetting the wood on fire conſume the ſacrifice.

and put no fire under] He ties himſelf to the ſame condition that he required of the falſe prophets.

V. 24. *And call ye on the name of your Gods*] He uſeth the plural number, *gods*, to ſhew that they had many idols. And he gives them liberty to call upon all their falſe Gods.

and I will call on the Name of the Lord] He holdeth cloſe to his own God *Jehovah*, and adds no other to him.

and the God that anſwereth] It is a note of the true God, to hear ſuch as call upon him, and to grant their deſire, Pſal.65.2.

by fire] By ſending fire from heaven to conſume the ſacrifice, as Lev.9.24.1 Chron.21.26.2 Chron.7.1. In the Tabernacle and

Temple the fire that came from heaven was preſerved, Lev.6.12. but in Iſrael there was no ſuch fire: therefore Elijah would have it called for from heaven.

let him be God] Let him be reputed and eſteemed as the onely true God.

And all the people anſwered, and ſaid, It is well ſpoken] Heb. *The word is good.* This is a phraſe of approbation and conſent. The people were willing to put the caſe to trial.

V. 25. *And Elijah ſaid to the prophets of Baal*] He puts them upon the proof, to accept the condition.

Chooſe you one bullock for your ſelves] Two bullocks being ſet before them, he lets them chooſe which they pleaſed.

and dreſſe it firſt] This he permits, that the impotency and vanity of that idol might be firſt diſcerned, and thereby way made for acknowledging the Lord.

for ye are many] A multitude, to be preferred before one.

and call on the name of your gods] See v.24.

but put no fire under] See v.23.

V.26. *And they took*] it ſeemes they were very confident of their idols power.

the bullock] One of the bullocks which they beſt liked.

which was given them] Heb. *which he gave them.* See the laſt word of this verſe.

and they dreſſed it] See v.23.

and called on the name of Baal] No doubt but they expected he would hear them.

from morning even untill noon] From the beginning till the fartheſt time that was uſed for the morning ſacrifice.

ſaying, O Baal, hear us] Or, *anſwer us.* They ſpeak to a dumb idol as to the living God.

But there was no voice, nor any that anſwered] Heb. *heard.* For their idol had neither tongue to utter any voyce, nor ear to hear any thing.

And they leapt upon the altar] Or, *leaped up and down at the altar.* The word is the ſame that was uſed v.21. and tranſlated *halt.* Idolaters uſed to have many antick and ſtrange geſtures in their idol-ſervices, as Leaping upon their altars, as if they themſelves were willing to be ſacrificed, or as if they would themſelves fetch fire from heaven, Skipping alſo on it, and Dancing round about it. To all theſe this phraſe may have relation. See v.30.

which was made] Heb. *he made.* This is an indefinite phraſe, *he, whoſoever he was.* It is wel expounded by the paſſive, *was made*; as v.23. *let them give.* Some apply that relative *he* to the chief prieſt amongſt them, and ſome to Ahab.

V. 27. *And it came to paſs at noon*] Elijah was ſilent till the very end of their time was come, leſt they ſhould ſay he had interrupted them.

that Elijah mocked them] To diſcover their folly the more.

and ſaid, Cry aloud] Heb. *with a great voyce.* As if otherwiſe he could not hear. But the true God knoweth the deſire of the heart.

For he is a god] This he ſaith in a plain ſcoff, in that the things which he mentioneth hereafter do no way agree to the true God.

either he is talking] Or, *he meditateth.* So as he could not attend them that were calling on him.

or he is purſuing] Heb. *Or hath a purſuit.* He means a purſuit of enemies, or beaſts, or fowls, or other pleaſures.

or he is in a journey] As it were about another buſineſs.

or peradventure he ſleepeth, and muſt be awaked] The true God is ſubject to no ſuch things. To be hindred by any of them, is humaen frailty. All theſe therefore are manifeſt ſcoffs, and great aggravations of their folly.

V. 28. *And they cryed loud*] Not with ardency of affection, as Saints, to the Searcher of hearts; but with extenſion of voyces, as Idolaters, to ſuch as cannot hear.

and cut themſelves after their manner] The manner of Idolaters, whereunto Gods people might not conform themſelves, Lev.19.28. Deut.14.1.

with knives and lancers] This was worſe then Papiſts whipping of themſelves.

till the blood guſhed out upon them] Heb. *poured out blood upon them.* The devil, delighting in mans blood, brought idolaters, in whom he ruleth, therewith to ſeem to pacifie and gratifie their idols. In which reſpect they ſpared not their own blood, as here; nor their childrens, Exek. 16.36.

V. 29. *And it came to paſs when mid-day was paſt*] This was the time they ſhould have given over: for they began in the morning, v. 26. But becauſe they had no anſwer from their idol, they ſtill continue to call for one.

and they propheſied] They made themſelves to propheſie, or they ſtirred up themſelves thereto. By their ſtrange, affected, paſſionate geſtures they made ſhew of prophetical raptures, and in the vulgars account propheſied. See 1 Sam. 10.5. & 18.10, &c. Or *prophecying* may here be taken for calling upon their idol to be heard. See 1 Cor. 11.3,5. Or for ſinging and playing on muſical inſtruments, 1 Chron. 25.1,2,3.

untill the time of the offering] Heb. *aſcending.* For the ſacrifice was laid up upon the altar; and the Prieſt aſcended to lay it there; and the ſmoke thereof, while it was burning, aſcended up towards heaven.

of the evening ſacrifice] This was the ordinary time when the daily ſacrifice was appointed to be offered, Exod. 29.39. which was about three in the afternoon. See v.36.

that there was neither voice, nor any to anſwer] No manner of evidence whereby any might diſcern that their God heard them.

nor any that regarded] Heb. *attention.* For it might be ſuppoſed that if any had attended to what they did or ſpake, they would ſo far have regarded them, as to have given ſome anſwer.

V. 30. *And Elijah ſaid unto all the people*] It was the peoples converſion that Elijah aimed at.

Come neer unto me] Be eye-witneſſes of my whole carriage; and diligently mark whether I uſe any fraud or no.

And all the people came neer unto him] They were willing to ſee whether Elijah could do more with the Lord then the falſe Prophets had done with Baal.

And he repaired the altar of the Lord] This altar was either one which of old had been erected by their pious predeceſſors, or which Elijah himſelf had beforehand prepared for this purpoſe.

that was broken down] Either by former idolaters, or by theſe Prophets of Baal, who in their mad leaping and dancing might ſpitefully break it down.

V.31. *And Elijah took twelve ſtones*] As Joſh. 4.5,20. Exod.24.4.

according to the number of the tribes of the ſons of Jacob] To ſhew that all the tribes ſhould be united in the true worſhip of God. See Ezra 6.17. Hereby he implicitly taxeth the revolt of the ten tribes from the other two.

unto whom the word of the Lord came, ſaying] This hath relation to Jacob, the immediate father of the twelve Patriarchs who were heads of the twelve tribes.

Iſrael ſhall be thy name] Gen. 32.28. See 2 King.17.34.

V. 32. *And with the ſtones he built an altar*] i.e. the twelve ſtones mentioned v. 31. and the altar mentioned v. 30. This altar, in this extraordinary caſe, juſtified by God himſelf, v. 35,37. was lawful, though otherwiſe forbidden, Deut. 12.13,14. See 2 Sam.7.9. & 9.12. & Judg. 21.4.

in the name of the Lord] At Gods appointment, v.36. to the honour of God, (compare 1 Cor. 10.31. with Col.3.17.) dedicated to the ſervice of God.

and he made a trench about the altar] i.e. a ditch or a channel which might contain the water hereafter mentioned.

as great as would contain two meaſures of ſeed] It was as wide and as deep as a bag of two pecks and a half of ſeed might lye in; or a furrow ſo much in compaſs as men might ordinarily ſow two pecks and an half of ſeed in. The word tranſlated *meaſure* ſignifieth ſomewhat more then a peck and a pottle.

V. 33. *And he put the wood in order, and cut the bullock in pieces, and laid him on the wood*] He did all things which uſed to be done in offering a ſacrifice, Lev.1.6,7.

And ſaid, fill four barrels with water] That all ſuſpition of hiding fire under the wood, or altar, or any where elſe might be taken away, and that the power of God and the truth of the miracle might be the more manifeſted. So Judg. 6.20.

and pour it on the burnt-ſacrifice, and on the wood] This was a likely means to keep fire from burning up the ſacrifice and wood, which being wet are not ſo ſoon ſet on fire.

V. 34. *And he ſaid, Do it the ſecond time*] That they might be the more wet.

And they did it the ſecond time] They were ready to do what the Prophet required.

And he ſaid, Do it the third time. And they did it the third time] Thus twelve barrels of water were poured on the altar and wood. Of the number twelve ſee v.31. Mount Carmel was neer the ſea; ſo as thence, notwithſtanding that great drought, he might have water enough: yea, the river Kiſhon alſo was by the bottom of the mount. See v. 40. Of Carmel ſee v.19.

V. 35. *And the water ran*] Heb. *went.*

round about the altar, and he filled the trench alſo with water] See v. 32. The filling of the trench was an evidence of the great ſtore of water which he poured on the altar; that the reality and fervency of the fire might be more manifeſt.

V.36. *And it came to paſs at the time of the offering of the evening ſacrifice*] See v. 29. 2 King. 3.20.

that Elijah the Prophet came neer] To the altar, where he prayed.

and ſaid, Lord God of Abraham, Iſaac, and of Iſrael] Theſe were the Patriarchs from whom by lineal deſcent all the Iſraelites came. To each of theſe three God made and ratified his promiſes of the good which he did to Iſrael. God took this ſtile to himſelf Exod. 3.16. to move the Iſraelites, that came from thoſe Patriarchs, to take him for their God, and oft to call to mind his promiſes, Exod. 32.13. See 1 Chron. 29.18.

let it be known this day] He preſſeth in his prayer three motives.

that thou art God in Iſrael] This is the firſt motive, Gods glory; That he might be known and acknowledged to be what he was. The people before this took Baal to be the God in Iſrael.

and that I am thy ſervant] This is the ſecond motive, That his miniſtery might be confirmed to be of God.

and that I have done all theſe things at thy word] By thy direction. This is the duty of Gods ſervant.

V. 37. *Hear me O Lord, hear me*] This repetition implyeth great fervency. He means, that God would give an evidence of hearing him by ſending down fire, as v. 24. which Baal could not do, v. 29.

that this people may know that thou art the Lord God] He preſſeth again the firſt motive, becauſe it was a weighty one.

and that thou haſt turned their heart back again] From Baal to thee. This is the third motive, the Converſion of the people.

V. 38. *Then the fire of the Lord fell*] Fire which came out of heaven from the Lord, as 1 Chron. 21.26. 2 Chron. 7.1. Job 1.16. that the people might better diſcern whence it came.

and conſumed the burnt-ſacrifice, and the wood] This ſhews it was true fire, and not in appearance onely.

and the ſtones, and the duſt] This effect ſhews that this fire had more then ordinary power and efficacy.

and licked up the water that was in the trench] Though the dry earth did not ſoak up this water, yet this fierce fire licked it up. This was Elijahs fifth miracle. See ch. 17. 1.

V. 39. *And when all the people ſaw it, they fell on their faces*] A geſture as of aſtoniſhment, ſo alſo of adoration. See 1 Chron. 21. 16.

And they ſaid, The Lord he is the God, the Lord he is the God] Theſe words, though few, comprize much, as, 1. An acknowledgment of Jehovah to be the true God, and therein determining the opinion queſtioned v. 21. 2. A confirmation of him onely to be ſo, which this emphatical phraſe, *he is*, intendeth. 3. A renouncing of Baal. For the mentioned phraſe is excluſive, *not Baal.* 4. Their confidence in this their profeſſion implyed, by the doubling of the phraſe.

V. 40. *And Elijah ſaid unto them*] To the people who acknowledged Jehovah to be God.

Take] Or, *apprehend.*

the prophets of Baal] Elijah knew that the evidence of the miracle had ſo wrought upon them as they diſcerned the juglings and deceits of Baals prophets, and would not ſtick to ſee vengeance executed upon them.

let not one of them eſcape] There muſt be no partiality in executing juſtice.

And they took them] They readily yeelded to his directions, whom they obſerved to be a true Prophet of the Lord.

and Elijah brought them down] He cauſed them to be brought.

to the brook Kiſhon] Kiſhon ran along at the bottom of Carmel. This river was made famous by the overthrow of Siſera, Judg. 5. 51. Thither theſe idolatrous prophets were brought, that their bodies, after they were ſlain, might be caſt thereinto.

and ſlew them there] According to the law, Deut. 13. 5. & 18. 20. Jehu is commended for the like, 2 King. 10. 25. The verſes following ſhew that King Ahab was preſent; ſo as he did not gainſay, but rather aſſented. Queſtionleſs the Prophet took the preſent advantage of the peoples zeal for God, and indignation againſt Baal, to do what he did; the rather, becauſe he was put on thereunto by a divine Spirit, Luk. 9. 15. and becauſe it was agreeable to Gods word. The King might be moved at leaſt tacitly to conſent thereunto, by reaſon of that extraordinary ſign of fire which was given from heaven, v. 38. and by reaſon of the peoples open profeſſion of the Lord, yea, alſo upon hope that rain might be given thereupon.

V. 41. *And Elijah ſaid to Ahab*] Now the main work which Elijah intended was accompliſhed, he ſhews to Ahab the bleſſing that followed thereupon, and gives him direction what to do.

Get thee up] For he was in a vale by the river.

eat and drink] It appears that the King as well as others had faſted all that day: ſo as now he adviſeth him to refreſh himſelf. So Act. 27. 34.

for there is a ſound of abundance of rain] Or, *a ſound of a noiſe of rain.* Elijah heard ſome noiſe in the heavens that foreſhewed much rain. This ſhewed his aſſurance of rain neer approaching.

V. 42. *So Ahab went up to eat and to drink*] He went from the fore-ſaid valley to his palace at Jezreel, v. 46.

and Elijah went up to the top of Carmel] He went from the people which were below, that he might be the more retired for Prayer. So Chriſt, Matth. 17. 1. Elijahs mind was more upon God, to give him thanks for hearing his prayer, v. 36. and further to call upon him for rain, then upon himſelf, to refreſh his body by eating and drinking. He alſo went up to the top of the mountain, that he might the ſooner ſee the very beginning of rain. Of Carmel, ſee v. 19.

and he caſt himſelf down upon the earth] In a moſt humble manner proſtrating himſelf before God.

and put his face between his knees] He bowed his face to the very earth whereon he kneeled, teſtifying thereby both his deep humiliation and alſo his fervent devotion. He was aſſured that rain was coming, yet he is earneſt in uſing means for obtaining it, Jam. 5. 18. So 2 Sam. 27. 7. Dan. 9. 2, 3. Ezek. 36. 36, 37.

V. 43. *And ſaid to his ſervant*] Heb. *young man.* So ch. 19. 3. & 20. 14. He ſends his ſervant to watch, becauſe he meant himſelf to continue in prayer.

Go up now] He ſends him to the higheſt part of the mountain, that he might ſee the firſt riſe of a cloud. For he longed to ſee ſome evidence of the return of his prayer.

look toward the Sea] Weſtward, whence clouds of rain firſt ariſe. See Luk. 12. 55.

And he went, up, and looked, and ſaid, There is nothing] God doth not alwayes hear prayer inſtantly; but to ſtir up fervency and continuance in prayer, puts off for a time, what at length he grants.

And ſaid, go again ſeven times] He waxed not faint, but would hold out, Luk. 18. 1.

V. 44. *And it came to paſs at the ſeventh time that he ſaid*] What at firſt is not granted, by perſeverance may be obtained.

Behold, there ariſeth a little cloud out of the ſea like a mans hand] God by degrees gives evidence of his purpoſe. Small beginnings may have a great increaſe, Zech. 4. 10.

And he ſaid, Go up, ſay unto Ahab] He gives notice to the King at the very beginning, becauſe he knew it was joyful tidings, and becauſe he would have Ahab prevent all damage that might ariſe from the ſhower.

Prepare thy chariot] Heb. *Tie,* or *Bind.* The meaning is, that he ſhould cauſe his horſes to be brought forth, and the chariot to be faſtned to them, that he might ſpeedily be carried away.

and get thee down] Elijah was on the top of the hill, and Ahab remained on a ſide thereof. See v. 42. Beſides, this phraſe implyeth that Jezreel was in a vale, at leaſt lower then this place.

that the rain ſtop thee not] This implyeth that it was a very great rain that was now to be given to the earth, ſuch an one as might have hindred the King from going to his palace.

V. 45. *And it came to paſſe in the mean while*] While Ahab was preparing his chariot, which was no long time.

that the heaven was black with clouds and wind] Thoſe were ordinary means and ſigns of rain.

and there was a great rain] There had been a long and great drought, and the earth was exceeding dry, ſo as it ſtood in need of much rain. God ordereth his bleſsings (when he ſeeth cauſe to beſtow them) according to mans need. I. Judgment is Gods *ſtrange act*, Iſa. 28. 21. He delighteth not alwaies to continue therein, Lam. 3. 32, 33, 34. II. Thee was a mixture of pious ones with the impious, v. 4. ch. 19. 18. and God had an eſpecial reſpect to them. See Gen. 18. 26. 2 King. 3. 14. III. The people were brought to renounce their idolatry, v. 39. IV. Execution was done on Idolaters. See Num. 25. 8. Pſal. 106. 30. This rain being a fruit of Elijahs prayer, Jam. 5. 17, 18. may be accounted his ſixth miracle. See ch. 17. 1.

and Ahab rode and went to Jezreel] A city of Iſſachar, Joſ. 19. 18. where one of the Kings houſes was, ch. 21. 1. 2 King. 8. 29. & 9. 30.

V. 46. *And the hand of the Lord was on Elijah*] The Spirit of the Lord was after an eſpecial manner in him, which made him more then ordinarily nimble and ſwift. See 2 King. 8. 3, 16. Ezek. 1. 3.

and he girded up his loyns] He tucked up his long ſide coat, that it might be no hindrance to him, 2 King. 4. 19. & 9. 1. Jer. 1. 17.

and ran before Ahab] So as he out-ran him, though he were in a chariot.

to the entrance of Jezreel] Heb. *till thou come to Jezreel.* He went not into the city: for he knew Jezebels hateful and cruel diſpoſition. Thereby he was kept from lodging in Jezreel.

CHAP. XIX.

Verſ. 1. AND *Ahab told Jezebel*] A timerous husband. Firſt he tels his imperious wife what was done, that ſhe might firſt have notice of it in the faireſt manner that he could. For by ſome other it might in ſuch manner have been related as ſhe thereby might have been exaſperated, not onely againſt Elijah, but alſo againſt her husband that ſuffered him to do what he did.

all that Elijah had done] All the particulars before mentioned, about the Altar, ſacrifice, fire, peoples acclamation, ſlaughter of Baals prophets, Prediction of rain, and coming to Jezereel.

and withall, how he had ſlain] He layes the ſlaughter of Baals prophets on Elijah, to put off the blame thereof from himſelf.

all the prophets with the ſword] All that are mentioned ch. 18. 22, 40. See ch. 18. 20.

V. 2. *Then Jezebel ſent a meſſenger unto Elijah, ſaying*] She ſent this meſſenger to affright Elijah the more; but it proved to be a warning to him to ſhift for himſelf. Certainly ſhe ſuppoſed his courage would not ſuffer him to flye, or elſe ſhe would not have given him ſuch a warning before-hand: but God can infatuate wicked ones, and diſappoint their miſchievous intents.

So let the gods] For ſhe was a worſhipper of many gods, as all that forſake the true God uſe to be: ch. 20. 10.

do to me, and more alſo] A form of oath, wherein the vengeance imprecated is implyed in this particle *ſo*: as if more fully ſhe had ſaid, So as I threatned to him, let it be done to me. See ch. 2. 23. Wicked ones are forward to bind themſelves to do miſchief, 2 King. 6. 31. Act. 23. 12.

if I make not thy life as the life of one of them] By this relative *them* ſhe means the prophets of Baal that were ſlain ch. 18. 40. She threatens his death.

by to morrow about this time] She would not then attempt it, becauſe ſhe knew both the Kings and peoples minds were filled with admiration of the great miracle, and of the bleſſing of rain following thereupon.

V. 3. *And when he ſaw that*] When he perceived by Jezebels meſſage what ſhe meant to do.

he aroſe and went for his life] To keep himſelf ſafe from her fury. Or, *according to his ſoul*, even whither his mind carried him. This he might do lawfully. See ch. 17. 3. If fear, by reaſon of the infirmity of his fleſh, made him flie, God might in wiſdom leave him to

him

himſelf, leſt through the great things done before by him he ſhould be exalted above meaſure, as 2 Cor. 12.7.

and came to Beerſheba, which belongeth to Judah] A city in Simeon, but within the inheritance of Judah, Joſh.19.1,2. It was at the utmoſt border, as is evident by this frequent phraſe, *from Dan to Beerſheba*: It was on the South, oppoſite to Geba, 2 King.23.8.

and left his ſervant there] Heb. *his boy*. See ch.18.43. Many of the ancients and others ſuppoſe this ſervant of Elijah to have been the widow of Zarephaths ſon, mentioned ch.17.23. He left him here to provide for himſelf, and that the boy might not be any occaſion of diſcovering his Maſter.

V.4. *But he himſelf went a dayes journey into the wilderneſs*] It ſeems the Prophet was in a great ſtrait, that he durſt not truſt himſelf in the land of Iſrael, nor in the land of Judah, but withdrew himſelf into the wilderneſs.

and came and ſat down under a juniper-tree] The word tranſlated a juniper-tree is uſed Pſal. 120.4. & Job 30.4. It is no broad ſpreading tree; but it was the beſt that in that deſert he could find. It is ſaid that ſerpents will not come neer it, and therefore he might the more ſecurely lye under it.

and he requeſted for himſelf] Heb. *for his life*. He prayed to God that he would be pleaſed to take him out of this mortal miſerable life.

that he might dye] This queſtionleſs was an effect of his frailty. The like is noted of Jonah, Jon. 4.3.

and ſaid, It is enough] That I have hitherto lived. See Deut.3.26. Num.11.15.

Now, O Lord, take away my life] This expreſſeth the former phraſe, *he requeſted for himſelf*.

for I am not better then my fathers] Of no better ſtock or conſtitution then my predeceſſors that have dyed before me. It may be he was now very old, elder then moſt of his anceſtours, and thereupon preſſeth this petition. Now that he is out of the clutches of perſecuting Idolaters, ſo as they could not triumph in taking him away, he deſires fairly to dye.

V.5. *And as he lay and ſlept under a juniper-tree*] Being ſo weary as he was, he might well ſleep in the open field, as Jacob, Gen.28.11.

behold, then an Angel touched him] As before ch.17.6,15. he was provided for by a raven, and a widow extraordinarily, ſo now by an Angel. God hath many wayes to provide for his.

and ſaid unto him, Ariſe] See ch. 14.2.

and eat] It appears by this, that he was an hungred. God proves his by one trial after another.

V.6. *And he looked, and behold*] This was the more remarkable, becauſe he knew not how that which was ſet before him was provided for him.

there was a cake baken on the coals] Heb. *a cake of coals*. Whether the coals whereon this cake was baken were before his eyes, is not certain. An Angel could quickly bring it hot from a remote place.

and a cruiſe of water] For this was as neceſſary for his thirſt as the cake for his hunger.

at his head] Heb. *bolſter*. This bolſter was certainly no other then ſuch an one as Jacob had, Gen.28.11.

and he did eat and drink] What God provides for man muſt accordingly be uſed.

and laid him down again] Namely, to ſleep.

V.7. *And the Angel of the Lord came again the ſecond time*] God followeth his ſervants with his bleſſings.

and touched him] To awaken him: for he fell aſleep again.

and ſaid, Ariſe and eat] Eat liberally that thou maiſt be the ſtronger, and thy ſtrength the longer continue.

becauſe the journey is too great for thee] This he ſaith in relation to the Prophets weakneſs. He was a man, and ſubject to humane frailties; in which reſpect the journey would have proved too long, unleſs God had inabled him to hold out.

V.8. *And he aroſe, and did eat and drink*] He obeyed Gods charge, and reſted upon Gods aſſiſtance.

and went in the ſtrength of that meat] By that vertue and efficacy which God gave thereunto. It may be that meat and water remained fourty dayes in his body, and continued to nouriſh him, as the meal in the barrel and oyl in the cruiſe continued three years, ch.17.14,15.

fourty dayes and fourty nights] So much time was ſpent in going to and abiding in Horeb. So long time continued Moſes without food, Exod.34.28. and Chriſt alſo, Mat.4.2. This was Elijahs ſeventh miracle. See ch.17.1.

unto Horeb] Seee ch.8.9.

the mount of God] Where God appeared to Moſes, Exod.3.1,2. and delivered the law to Iſrael, Deut.4.10,15.

V.9. *And he came thither unto a cave*] See ch.18.4. This cave is ſuppoſed to be that place where the Lord ſhewed his glory to Moſes, Exod.33.21,22.

and lodged there] For this was a more convenient place then the open air in a deſert.

and behold, the word of the Lord came unto him, and he ſaid unto him] An Hebrew pleonaſme, to give the greater aſſurance that God immediately ſpake to him.

What doſt thou here, Elijah?] Heb. *what to thee here*. This queſtion is propounded to make way to the diſcourſe following. Some take it to be ſpoken by way of reproof for Elijahs neglecting his charge. But if God had diſliked his travelling in the Wilderneſs, he would not by his extraordinary providence have inabled him to undertake ſuch a journey as he did, and to abide fourty dayes without food, v.7,8.

V.10. *And he ſaid, I have been very jealous*] Heb. *being jealous I am jealous*. See c. 24.22. He ſheweth that Gods honour was as tender to him as a wives honeſty to her husband. So Num.25.11. Pſ.69.7,8.

for the Lord God of hoſts] See ch. 18.15.

for the children of Iſrael] Three great crimes are alledged as occaſions of Elijahs jealouſie againſt Iſrael. In which reſpect he is ſaid to make interceſſion to God againſt Iſrael, Rom.11.2.

have forſaken thy covenant] This is the firſt crime. Of *covenant* ſee ch.11.11.

thrown down thine altars] This is the ſecond crime. Such Altars are here meant as in former times had been erected to the Lord, which the idolatrous Iſraelites, as an evidence of their preferring Baal before God, had impiouſly demoliſhed, ch. 18.26, 30. Some take *altars* to be here put by a trope for *the worſhip of God*.

and ſlain thy Prophets with the ſword] A proverbial ſpeech comprizing under it any kind of death, whether by ſword, ſtones, fire, or other inſtruments. This is the third crime; and it was a crying ſin, Gen.4.10. The firſt crime argued their folly in rejecting the mercy of God, conſiſting in his Covenant made with them; the ſecond ſhewed their impiety againſt God; the third, their cruelty againſt the beſt men.

and I, even I onely am left] Rom.11.3. This he ſpeaks according to his own apprehenſion: He was alone for ought he knew to the contrary. None ſhewed themſelves in Gods cauſe when he moſt zealouſly ſtood for it, ch.18.4,22. Pſal.74.9.

and they ſeek my life to take it away] Perſecutors of Saints care not to leave any of them alive: and the more eminent Saints are, the more they ſeek to deſtroy them.

V.11. *And he ſaid*] God again ſaid to Elijah.

Go forth] For the Prophet had repoſed and ſetled himſelf in the cave.

and ſtand upon the mount] Mount Horeb, v.8.

before the Lord] Where the Lord will manifeſt his preſence.

And behold] See ch.14.10. Gods terror is not to be ſlighted.

the Lord paſſed by] In ſome ſenſible manifeſtation of his preſence. Such a thing is called *the glory of the Lord*, Exod.33.18,19.

and a great and ſtrong wind] Such evidences of terror are here ſet down as were at the delivery of the Law, Exod.19.18. Heb.12.18, &c. They were to ſhew the power of God, to humble the Prophet, and to prepare him with better heed to hearken to the ſtill voice.

rent the mountains, and brake in pieces the rocks] The wind is in the nature thereof but a vapour; yet how great things can God do thereby?

before the Lord] Terrible is Gods preſence, when he is pleaſed to ſhew forth his terror.

but the Lord was not in the wind] God did not manifeſt his preſence by any diſtinct voice in that terrible wind; for the Prophet might have been more affrighted thereby then inſtructed.

and after the wind an earthquake] An earthquake is made by hot vapours incloſed in the earth. It is more terrible then wind: for by it trees, houſes, mountains, and the firmeſt things on earth have been ſhaken and overthrown, Iſa. 29.6. Zech. 14.5. Matth.27.51,54. Act.16.26. Luk.11.13. God can add terror to terror.

but the Lord was not in the earthquake] As he was not in the wind.

V.12. *And after the earthquake a fire*] Fire is more terrible then either of the two former. Nothing more dreadful to man and beaſt, nothing more deſtructive.

but the Lord was not in the fire] As he was not in the wind, nor the earthquake. The wind might prefigure Hazael; the earthquake, Jehu; the fire, Eliſha, v. 15,16.

and after the fire a ſtill ſmall voice] A diſtinct expreſſion of Gods mind, that might without any terror be heard and underſtood. This was after the forementioned terrible things, to raiſe him up whom before he had caſt down.

V.13. *And it was ſo when Elijah heard it, that he wrapped his face in his mantle*] This mantle was his uttermoſt garment, as our cloak. See v.19. He turned it over his head, in teſtimony of his own unworthineſs, and of his reverence to God, Ex.3.6. Iſa.6.2. See on Gen.24.65.

and went out and ſtood in the entring in of the cave] God commanded Elijah to go forth and ſtand upon the mount: and queſtionleſs he in obedience to that charge was going forth; but upon the ſight of the terrible wind, earthquake and fire, he ſtayed in the entring of the cave, till now hearing the ſtill ſmall voice he erected himſelf, and went out.

and behold, there came a voice unto him, and ſaid] It was the forementioned ſmall ſtill voice that now again ſpake to him.

What doeſt thou here, Elijah?] God here propounds the ſame queſtion he did v.9. to produce a further proof of Elijahs zeal. So Chriſt dealt with Peter for proof of his love, Joh. 21. 15,16,17.

V. 14. *And he ſaid, I have been very jealous, &c.*] Elijah returns the ſame anſwer he did ver. 10. becauſe it was the true reaſon of his being in that deſert.

V.15. *And the Lord ſaid unto him*] The directions following contain the ſubſtance of that which was uttered. The Lord foretels the revenge of Idolaters, to ſtay and uphold the ſpirit of Elijah.

Go, return] God gives him aſſurance of his life, whereof he doubted before.

on thy way] Neither to Jezreel ch.18.46. nor to Beerſheba, v.3. from which places he came, but to that place to which God now directed him. For that is ones way in which God appointeth him to go.

to the Wilderneſs of Damaſcus] Which appertained to Damaſcus. See ch.11.24.

and when thou comeſt, anoynt Hazael to be King over Syria] Elijah might himſelf do what is here enjoyned, as 1 Sam.10.1. And it is the more probable, becauſe he is commanded to go to the place where Hazael had his abode. Or *to anoynt* may here intend no more then to take order that Hazael be anoynted or declared King. So much was done by the miniſtry of Eliſha, 2 King. 8.13. and that queſtionleſs by the appointment of Elijah.

V.16. *And Jehu the ſon of Nimſhi*] *Son* i.e. *grandchild*, 2 King.9.2. So alſo 2 King.8.26. It ſeems Nimſhi was a man of note, becauſe thus expreſly named.

ſhalt thou anoynt to be King over Iſrael] This was done 2 King.9.6. by one of the children of the Prophets ſent by Eliſha, who certainly received a charge from Elijah ſo to do.

and Eliſha] Luk.4.27. called *Elizeus*.

the ſon of Shaphat] An ancient and honourable name, Numb. 13.5.

of Abel-meholah] See ch.4.12.

ſhalt thou anoynt to be Prophet] This may literally be taken, or figuratively, the ſign put for the thing ſignified. And ſo it implies that Elijah ſhould ſolemnly ordain or appoint Eliſha to be a Prophet.

in thy room] To ſucceed thee, and do ſuch things as thou, if alive on earth, ſhouldſt do. Though the Iſraelites were at this time great idolaters, yet would not God leave them without an eminent Prophet.

V.17. *And it ſhall come to paſs, that him that eſcapeth the ſword of Hazael, ſhall Jehu ſlay*] The greateſt deſtruction that Hazael wrought was at the end of Jehu's reign 2 King.10. 32. and after, 2 King.13.3. Yet he began to deſtroy Iſrael before Jehu's time, 2 King.8.28. And many of thoſe who eſcaped Hazaels hand Jehu ſlew, as Joram and others, 2 King. 9.24,&c.

and him that eſcapeth from the ſword of Jehu ſhall Eliſha ſlay] Some apply this to the two and fourty children ſlain by Bears upon Eliſha's curſe, 2 King.2.24,&c. Others, to the multitude that periſhed by the famine in Samaria; which was laid upon Eliſha, 2 King.6.31. But both theſe being before Jehu's time, this *ſlaying* is to be taken of Eliſha's prophetical denouncing Divine vengeance againſt ſuch Iſraelites as remained idolaters, even after Jehu had deſtroyed the houſe of Ahab. So is this word taken, Iſa.11.4. Jer.1.10. Hoſ.6.5. See Amos 5.19.

V.18. *Yet I have left me*] Or, *I will leave*. In that general apoſtaſy of the Iſraelites God kept many from the evil of the time: But becauſe theſe were not openly known, Elijah thought there were none left but himſelf. In a like caſe it is ſaid that *all Iſrael* forſook the Lord, 2 Chron.12.1. This God declared as an anſwer to Elijahs complaint, v.10. So much the Apoſtle affirmeth, Rom.11.4. and inferreth that there may remain many choſen of God in corrupt times, though they be not apparently diſcerned by men. This God now made known to Elijah, to encourage him againſt his many fears and dangers, and to make him willing to go on in his miniſterial function.

ſeven thouſand in Iſrael] A ſet number for an indefinite, as Matth. 18.22. He means a very great number.

all the knees which have not bowed unto Baal] Bowing the knee is an act of external worſhip, Pſal. 95.6. Such therefore as had not worſhipped Baal, no not outwardly with their bodies, are here meant.

and every mouth which hath not kiſſed him] Kiſſing was uſed to teſtifie I. Great and entire affection, Gen.48. 10. & 50. 1. II. Submiſſive reverence, Exod.18.7. 1 Sam. 10.1. III. Willing and ready ſubjection, Pſal.2.12. In all which reſpects it was uſed by idolaters: For they would oft hug, imbrace, and kiſs their idols, Hoſ. 13. 2. namely their feet, hands, or robes; as ſubjects do to their Soveraigns, and the meaner ſort to the greater, Luk.7.38. to teſtifie all manner of obedience. The denial of bowing the knee and kiſſing with the mouth ſheweth that they before mentioned were ſo far from ſetting their hearts upon Baal as they would not make ſhew by any outward rite of their eſteeming him to be a God. They no way conformed themſelves to the idolatry of the times.

V.19. *So he departed thence, and found Eliſha*] It appears that he went immediately from the mount of God to the place of Eliſha's abode; and after that to Damaſcus, whither he was directed v.15. Here is an evidence of Gods providence, that he ſhould ſo ſeaſonably meet with Eliſha. See ch.11.20.

the ſon of Shaphat] See v.16.

who was plowing with twelve yoak of oxen before him] There were many ploughs going in the field where Eliſha was, and ſeveral perſons attending them.

and he with the twelfth] i.e. with the laſt plough. Thence God called him to be a Prophet. See Amos 7.14. Mat.4.18.

and Elijah paſſed by him, and caſt his mantle upon him] See v.13. It was that garment whereby he was known to be a Prophet. 2 King. 1.8. Zach.13.4. This he caſt upon Eliſha as a ſign of his calling to be a Prophet.

V.20. *And he left the oxen*] To thoſe others that were in company, plowing with him, or attending upon him.

and ran after Elijah] Hereby he ſhewed that the Spirit of God had entred into him upon Elijah's caſting his mantle on him. So Mat.4.20,22. & 9.9.

and ſaid, Let me, I pray thee, kiſs my father and my mother] He craveth leave to take a fair farewel of his friends. Of old, friends were wont at their firſt meeting to kiſs one another, Exod.18.6,7. and alſo at their parting, Gen.31.28. Eliſha was ſo wrought upon by this call as he would not do an ordinary act of civility to his friends without leave of him whom now he took to be his maſter.

and then I will follow thee] I will wholly attend upon thee. In that upon Elijahs caſting his mantle upon him, Eliſha left all and followed him, it may be put into the catalogue of his miracles: And ſo it was his eighth miracle. See ch.17.1.

And he ſaid unto him, Go back again] Heb. *Go return*. By this liberty which Elijah granteth him it appears that Eliſha deſired to go to his friends with another mind then he that being called of Chriſt, ſaid, *Let me firſt go bid them farewel which are at home at my houſe*, Luk.9.61. He made that a pretext to depart clean away from Chriſt, or at leaſt to make delay; but Eliſha intends onely a friendly and ſpeedy farewell.

for what have I done to thee?] Elijah ſheweth that he no way hindred Eliſha from doing what he deſired: Onely the Spirit of God was come upon him, and he might know thereby that he was called to a great and extraordinary work, which was not in any caſe to be put off, Luk.9.60.

V.21. *And he returned back from him*] Eliſha for a time went from Elijah to his fathers houſe.

and took a yoke of oxen, and ſlew them] It is probable that theſe were the oxen with which he plowed; and hereby he would ſhew that he clean left his former calling.

and boyled their fleſh with the inſtruments of the oxen] i.e. the plough it ſelf, and all the wooden things appertaining thereunto. Theſe he then uſed, firſt for greater expedition, they being readieſt at hand and fit to burn; and alſo to ſhew that he willingly parted with his former calling.

and gave unto the people] To his kindred, companions and neighbours, as a farewell feaſt. So Luk.5.29.

and they did eat] This ſhews that he made a feaſt.

then he aroſe] So ſoon as he had entertained his friends, he made no longer delay, but departed from them, See ch.14.17.

and went after Elijah] According to his promiſe, v.20. This he did that he might daily obſerve Elijah's carriage in his function, and be inſtructed by him.

and miniſtred unto him] As a continued attendant, willing and ready to do him any ſervice.

CHAP. XX.

Ver.1. AND *Benhadad*] The ſon of that Benhadad v. 34. who ſpoiled ſundry Cities in Iſrael, ch.15.20. and he whom Hazael murdered and ſucceeded, 2 King.8.15.

the King of Syria] Heb. *Aram*.

gathered all his hoſt together] All ſorts of ſouldiers in his dominion.

and there were thirty and two Kings with him] Theſe were Kings of Cities, Counties, or Provinces; ſuch as Joſhua deſtroyed in Canaan, Joſh.12.7,&c. The kind of their government, which was by one alone, and not the largeneſs of their dominion, gave them the title of *Kings*.

and horſes and Chariots] Theſe were ſuch as belonged both to the King of Syria himſelf, and alſo to every of the other Kings. All joyned together muſt needs make a very great army.

and he went up] For Samaria was on an hill, ch.16.24.

and beſieged Samaria] See chap.16.29. This being the head city, Benhadads beſieging it ſhews he aimed at the whole Kingdom, as 2 King.17.5.

and warred againſt it] i.e. made batteries and aſſaults.

V.2. *And he ſent meſſengers to Ahab king of Iſrael*] He pretends a mind to article and make conditions.

into the City] By the meſſengers entring into the city it appears Benhadad and Ahab were upon ſome treaty.

and ſaid unto him, Thus ſaith Benhadad] This phraſe implyeth that the enemy would treat upon his own terms onely.

V.3. *Thy ſilver and thy gold is mine*] This according to the letter ſignifieth the Kings treaſure onely.

thy wives alſo and thy children, even the goodlieſt are mine] He would have them to be at his command and diſpoſing.

V. 4. *And the King of Iſrael anſwered, and ſaid, My Lord O King*] This is an acknowledgment of fealty and ſubjection to the King of Syria.

according to thy ſaying] As I conceive the purport of the meſſage to be.

I am thine] As a tributary King to thee.

and all that I have] I hold all in fealty under thee. Fear made him take his enemies demand in the beſt ſenſe, and ſo to yield to it.

V. 5. *And the meſſengers came again, and ſaid, Thus ſpeaketh Benhadad, ſaying*] Benhadad perceiving how far Ahab yielded, now ſtands upon higher terms, and ſends him another meſſage.

Although I have ſent unto thee, ſaying, Thou ſhalt deliver me thy ſilver, and thy gold, and thy wives, and thy children] Though my meſſage be ſo interpreted by thee as if I intended no more then homage and fealty to be yielded by thee to me, yet my purpoſe is to have the poſſeſſion of all, as v. 6.

V. 6. *Yet I will ſend my ſervants unto thee to morrow about this time*] He would not long delay to take poſſeſſion of what he demanded.

and they ſhall ſearch thine houſe] To ſee what is laid up therein. He would not truſt Ahab upon his word.

and the houſes of thy ſervants] This Benhadad addes to his firſt meſſage. And this Ahab ſticketh upon: For he ſuppoſed he might cauſe a tumult among his ſubjects, if without their conſents he ſhould grant away what was proper to them.

and it ſhall be, that whatſoever is pleaſant] Heb. *deſireable.*

in thine eyes] That which thou deſireſt to keep, and art loth to part withal.

they ſhall put it in their hand, and take it away] They ſhall take it from thee to bring it to me.

V. 7. *Then the King of Iſrael called all the Elders of the land*] It ſeems he had raſhly of his own head returned the former anſwer: but now obſerving the enemy to increaſe more and more upon him, he takes better advice, and that of his ancient grave counſellors that were with him in the city, who are here called *Elders.* See ch. 8. 1.

and ſaid, Mark, I pray you, and ſee how this man ſeeketh miſchief] He gives him this title, *This man*, in contempt; and ſheweth that though he pretended terms of agreement, yet he ſought not Soveraignty onely over them, but their utter ruine and deſtruction.

for he ſent unto me for my wives, and for my children, and for my ſilver, and for my gold] For me to acknowledg him to have ſuch a right in them as I to hold them under him.

and I denyed him not] Heb. *I kept not back from him.* I refuſed not to yield to that which at firſt I conceived him to aim at, namely to make me and mine tributary to him.

V. 8. *And all the Elders and all the people ſaid unto him*] Ahab propounded his caſe to the Elders in the audience of the people.

Hearken not unto him, nor conſent] To his latter demand; ſtand it out rather to the uttermoſt.

V. 9. *wherefore he ſaid unto the meſſengers of Bedhadad, Tell my Lord the King*] Though Ahab could not like Benhadads imperious demands, yet being afraid to provoke him further, he continues his acknowledgement of ſubjection unto him.

All that thou didſt ſend for to thy ſervant at the firſt, I will do] He means that he would willingly yield himſelf and all his to be tributary to the King of Syria. See v. 4.

but this thing] To put all preſently into thine hand.

I may not do] He durſt not be over-reſolute in ſaying, *I will not*; but too too timerouſly he ſaith, *I may not.*

And the meſſengers departed, and brought him word again] They related to Benhadad the ſecond anſwer of Ahab.

V. 10. *And Benhadad ſent unto him, ſaying*] The proud enemy, too confident upon the greatneſs of his army, accepts no mitigation, but ſtands upon the uttermoſt of his own demands.

The gods do ſo unto me and more alſo] See ch. 19. 2.

if the duſt of Samaria ſhall ſuffice for handfuls for all the people] A proverbial ſpeech full of inſolency. To affright his enemy the more, he boaſteth of the multitude of his Souldiers; *q. d.* I ſwear that I will bring more Souldiers into Samaria then there are handfuls of duſt therein. Or, I will ſo beat down the Caſtles, walls, and houſes, as every of my Souldiers ſhall not take up a handful of duſt from the earth.

that follow me] Heb. *that are of my feet.* Exod. 11. 8. Judg. 4. 10.

V. 11. *And the King of Iſrael anſwered and ſaid*] Now he takes more courage to himſelf, and forbears that ſlaviſh title, *my Lord.*

Tell him, Let not him that girdeth on his harneſs boaſt himſelf as he that putteth it off] Another proverbial ſpeech, ſhewing that the iſſue of war is uncertain, and that it is a point of folly to triumph before the battle be ended.

V. 12. *And it came to paſs when Benhadad heard this meſſage*] Heb. *word.* For the meſſage was delivered not in writing, but by word of mouth.

(as he was drinking, he and the Kings in the pavilions)] Heb. *tents.* It appears v. 16. that he drunk ſo exceſſively as he was drunken; in which reſpect he could not well give good direction.

that he ſaid to his ſervants, Set your ſelves in array] Or, *place the Engines.*

and they ſet themſelves in array againſt the city] They approached neerer to the wals of the city, and ſet their Engines to batter it down.

V. 13. *And behold*] It is very remarkable that God ſhould ſend a Prophet to him under whoſe government the Prophets of the Lord were cut off, ch. 18. 4.

there came] Heb. *approached.* He might be in Samaria before, but now, being ſent of the Lord, he approacheth neerer to the King, and comes into his preſence.

a Prophet] i. e. A true Prophet of the Lord. He might be one of thoſe whom Obadiah hid, ch. 18. 4. Some take him to be Micaiah, ch. 22. 8.

unto Ahab King of Iſrael, ſaying, Thus ſaith the Lord] Not Baal, but Jehovah the Lord. Herein Gods goodneſs is manifeſted to an impious King.

Haſt thou ſeen all this great multitude?] From the towers of Samaria they might well diſcern the whole compaſs of the enemies camp. This interrogation ſerved to move him the better to heed the meſſage; as did alſo the note of attention following.

Behold, I will deliver it into thine hand this day] He ſets down the preſent time of vanquiſhing that army, the more to pull down the pride and inſolency of Benhadad, manifeſted v. 6, 10.

and thou ſhalt know that I am the Lord] This was the end why God foretold deliverance and victory following, leſt Ahab ſhould aſcribe it to his idols, or to chance. See v. 28. There was enough done ch. 18. 39. to make Ahab and all Iſrael know that the Lord was God; but wicked ones ſoon forget the evidences which God giveth of himſelf, though never ſo clear.

V. 14. *And Ahab ſaid, By whom?*] The moſt wicked in their diſtreſs can ſeek direction of God.

And he ſaid, Thus ſaith the Lord] The Prophet would not give directions of himſelf, but what he had received from the Lord.

Even by the young men] Heb. *ſervants.* The Hebrew word is of put for *attendants* or *ſervants*; as chap. 18. 43. Joſh. 1. 1. 1 Sam. 13, 15.

of the Princes of the Provinces] The young men here meant were either the ſons of the Princes, or their Pages and attendants. In mans opinion ſuch were very unfit for ſuch a work. Experienced Captains and commanders in war one would think ſhould have been employed. But God ſo ordered it that the victory might more manifeſtly appear to be from him. So Judg. 7. 2.

Then he ſaid] Ahab ſtill ſeeks in his great ſtrait to be more and more fully inſtructed by God.

Who ſhall order the battle] Heb. *bind,* or, *tye.* i. e. ſet in array, as 2 Chr. 13. 3. and lead out, and ſet firſt on the enemy.

And he anſwered, Thou] i. e. the King himſelf, that ſo the young men might the more willingly undertake that task.

V. 15. *Then he numbred the young men of the Princes of the Provinces*] This is an evidence of Ahabs giving credit to the word of the Lord.

and they were two hundred and thirty two] Theſe were to be Captains and leaders unto the reſt.

and after them he numbred all the people, even all the children of Iſrael] He means ſuch as were fit to bear arms in Samaria.

being ſeven thouſand] This was but a ſmall number to ſet upon ſo great an army as lay againſt Samaria. It is the number of thoſe that remained faithful with the Lord, ch. 19. 18. and thereupon ſome infer that theſe were thoſe very ſame perſons; but without ſufficient ground.

V. 16. *And they went out at noon*] A time wherein it was likely the enemy would be more buſie about refreſhing his body then preparing for war: and ſo it fell out, as the words following ſhew.

but Benhadad was drinking himſelf drunk, &c.] See v. 12.

V. 17. *And the young men of the Princes of the Provinces went out firſt*] God put ſuch courage into them, to embolden the reſt of the army to follow them. They joyn together as a forlorn hope, firſt to ſet upon the enemy.

and Benhadad ſent out] For he had intelligence that ſome marched out of the city, as the words following ſhew.

and they told him, ſaying] The ſcouts, that were to eſpy what the enemy did, gave him notice of their coming out.

There are men come out of Samaria] It is probable that onely the aforeſaid forlorn hope had then appeared out of the city.

V. 18. *And he ſaid*] i. e. Benhadad.

whether they be come out for peace, take them alive] It was againſt the law of arms to ſurprize ambaſſadors of peace. Their meſſage ſhould have been heard.

or whether they be come out for war] In his pride he thinks they were not able to make a battle.

take them alive] By this it ſeems that he feared no oppoſition; but he would have them ſo taken as he might put them to death, or impriſon them, or otherwiſe deal with them as he ſhould ſee cauſe.

V. 19. *So theſe young men of the Princes of the provinces came out of the city*] See v. 14.

and the army which followed them] Namely, the ſeven thouſand mentioned v.15.

V.20. *And they ſlew every one his man*] i.e. ſeven thouſand two hundred thirty and two, at the leaſt, even as many of the enemies that came to apprehend them as they themſelves were in number.

and the Syrians fled] This firſt ſucceſs of the Iſraelites poſſeſſed the Syrians with ſuch fear as they durſt not ſtand to it.

and Iſrael purſued them] They followed the good ſucceſs which they had in the beginning. See 1 Chr.13.19.

and Benhadad the King of Syria eſcaped on an horſe, with the horſemen] They which had means of a ſpeedy flight left the reſt of the army to ſhift for themſelves.

V.21. *And the King of Iſrael went out*] With ſuch troops of horſe as he had he purſued the enemy.

and ſmote the horſes and chariots] This ſhews that all the horſemen eſcaped not.

and ſlew the Syrians with a great ſlaughter] For when fear once poſſeſſeth an enemy and makes him fly, he is an eaſie prey to ſuch as purſue him.

V.22. *And the Prophet came to the King of Iſrael*] That Prophet which firſt foretold this victory, v.13.

and ſaid unto him] Having by Divine revelation knowledge of the enemies purpoſes, 2 King.6.12.

Go ſtrengthen thy ſelf] This may be applyed both to external preparations, and alſo to ſpiritual duties of turning unto God and ſeeking his aſſiſtance. With outward means, faith, repentance and prayer muſt be joyned.

and mark and ſee what thou doeſt] Be not ſecure and careleſs, as if thou wert free from all fear of further danger.

for at the return of the year] When the time is ſeaſonable for war. 1 Chr.20.1. See 2 Sam. 11.1.

the King of Syria will come up againſt thee] Enemies once ſpoyled, if they can recruit their army, will not reſt, but try again and again how they may recover their loſs. See 1 Chr.14.13.

V.23. *And the ſervants of the King of Syria ſaid unto him*] They are forward to put on their King to another battel, and yet conſider not what were the moſt proper cauſes of their overthrow, as their inſolency, ſenſuality, intemperancy, ſecurity, and the like vices.

Their Gods are Gods of the hils, therefore they were ſtronger then we] The heathen conceived there were a multitude of gods; ſome for the ayr, ſome for the waters, ſome for the earth, ſome dwelling upon hills, who would therefore protect their dwelling-places. This laſt they ſay of Iſraels gods, becauſe the Iſraelites had many high places on hills where they worſhipped their gods.

but let us fight againſt them in the plain] For Samaria, about which they fought before, was on a mountain, ch.16.24.

and ſurely] Heb. *if not*. This is a conciſe ſpeech, ordinarily uſed in oaths. To make up the ſenſe ſomething muſt be ſupplyed; as *ſee*, or *try*. So Gen.14.23.

we ſhall be ſtronger then they] Their preſumption upon a ſuperſtitious conceit implungeth them into a greater danger.

V.24. *And do this thing, Take the Kings away, every man out of his place*] Kings uſe not to be expert and hardy enough for difficult and dangerous exploits, nor ſo ſubmiſſive to military diſcipline as Captains. And as for the Kings uſed before by the Syrians, they had been by their intemperancie an ill example to the reſt of the army, v.16.

and put Captains in their rooms] They mean Captains of Benhadads own dominions and under his ſubjection, which were like to ſtand out more couragiouſly.

V.25. *And number thee an army like*] Like in number, and proweſſe and all warlike abilities.

the army that thou haſt loſt] Heb. *that was faln*.

horſe for horſe, and chariot for chariot] It ſeems they were before as well prepared and furniſhed as they could be, and therefore they deſire but the like.

and we will fight againſt them in the plain, and ſurely, &c.] See v.23.

And he hearkened unto their voyce, and did ſo] Their counſel ſeemed ſo good to him as he ſaw no reaſon to gainſay it.

V.26. *And it came to paſſe at the return of the year*] See v.22.

that Benhadad numbred the Syrians] Prepared an army of his own ſubjects.

and went up to Aphek] A city of Aſher bordering upon the Sidonians, Joſh.13.4. & 19.30. Here ſundry of the Canaanites continued to dwell, Judg.1.31. At this time the Syrians had ſome command there. See v.30. Benhadad might chooſe the plain neer this city, there to ſet his battle in array, that in caſe he ſhould be again worſted in the field, he might have the city to flee unto: and ſo it happened v.30.

to fight againſt Iſrael] Heb. *to war with Iſrael*. That they might recover their former loſs, v.10,11.

V.27. *And the children of Iſrael were numbred*] Were brought into array.

and were all preſent] Or, *were victualled*. And it may be meant of perſons, or things: All that were appoynted came to the battel; or, All neceſſaries were provided for them; or, All that were in the former battel were ſafe, and none of them ſlain.

and went againſt them] To meet them, and enter battle againſt them.

and the children of Iſrael pitched before them, like two little flocks of kids, but the Syrians filled the country] The Iſraelites are ſaid to be *like little flocks*, becauſe few in number, compared to the large hoſt of the Syrians: they are ſaid to be *flocks of kids*, becauſe weak and not furniſhed with warlike proviſions as the Syrians were: So as both in number and warlike preparations the Syrians much exceeded the Iſraelites. Some conceive that one of the flocks were the two hundred and thirty and two young men, and the other the ſeven thouſand people mentioned v.15.

V.28. *And there came a man of God*] The Prophet mentioned v.13,22.

and ſpake unto the King of Iſrael and ſaid, Thus ſaith the Lord] Thus he ſhews that he came not of his own head, but came from God, and delivered Gods word; that ſo the more credit might be given to him.

Becauſe the Syrians have ſaid, The Lord is God of the hills, but he is not God of the valleys] Herein they derogated much from God, as if he could not manifeſt his power when and where he pleaſe. See v.23.

therefore will I deliver all this great multitude into thine hand] This inference ſhews that God had not reſpect to the Iſraelites, who were groſs idolaters, both King and people, and notoriouſly wicked, but to his own name, in giving the ſucceſs which he did. His name being blaſphemed by the enemies, he would take juſt vengeance on them. See Ezek.36.21,22.

and ye ſhall know that I am the Lord] See v. 13. Two reaſons are here rendred of Gods giving the Syrians into the hands of the Iſraelites; one to diſcover the vanity of that conceit which the Syrians had of God; the other, to give evidence to the Iſraelites that the Lord was the onely true God.

V.29. *And they pitched one over againſt the other*] By this it appears that the two armies ſtood facing one another, expecting whether ſhould make the firſt onſet.

ſeven dayes] So long they continued in battle-array, as 1 Sam. 17.2,3. It muſt needs be that one of thoſe dayes was the Sabbath, as Joſh.6.15.

and ſo it was, that in the ſeventh day the battel was joyned] i.e. the ſeventh day of their ſtanding in array, not the ſeventh day of the week, commonly called the Sabbath.

and the children of Iſrael ſlew of the Syrians an hundred thouſand footmen in one day] Theſe were many more then every one his man, as v.20.

V.30. *But the reſt fled to Aphek into the city*] This ſheweth that Aphek was now in the Syrians power. See v.26.

and there a wall fell upon twenty and ſeven thouſand of the men that were left] i.e. the wall of the City, or at leaſt of ſome Forts and Towers. This wall might fall by the Iſraelites undermining it, or by ſome earthquake, or by the earth ſinking under it, or by Gods ſecret providence, as Joſh.6.20. This place they fled unto for ſuccour, but it proved deſtructive.

and Benhadad fled] See v.20.

and came into the city into an inner chamber] Or, *from chamber to chamber*. Heb. *into a chamber within a chamber*. He knew not where ſecurely to abide, but went up and down and ſought where he might beſt hide himſelf. See ch.22.25. His pride is now turned into fear.

V. 31. *And his ſervants ſaid unto him*] Obſerving him to be perplexed they give him the beſt advice they could.

Behold now we have heard that the Kings of the houſe of Iſrael are merciful Kings] Heb. *Kings of mercy*. This may be meant of David and Solomon. Or there might be acts of mercy done by Kings of Iſrael to their enemies, which were famous among other nations, though not recorded in Scripture. Acts of great cruelty done by Baaſha, Zimri, and others are regiſtred.

let us, I pray thee, put ſack-cloth on our loins] In token of ſorrow for taking up arms againſt Iſrael. See on Gen. 37. 34.

and ropes on our heads] In token of their deſerving death.

and go out to the King of Iſrael] They are careful to uſe all means for obtaining mercy of him whom they thought to be merciful. And have not we heard that God is merciful? Why then do we not penitently ſeek mercy of him?

peradventure he will ſave thy life] They would make a tryal of obtaining that which they were not ſure of.

V.32. *So they girded ſack-cloth on their loins, and put ropes on their heads*] See ver.31. They could readily follow good advice for their lives.

and came to the King of Iſrael, and ſaid, Thy ſervant Benhadad ſaith] He that thought to have trampled on the King of Iſrael, v.6. now acknowledgeth himſelf to be his ſervant.

I pray thee, let me live] Nothing is now deſired but meer quarter, to have his life ſaved.

And he ſaid, is he yet alive?] He ſuppoſed he might have been ſlain with the multitude.

he is my brother] Of the ſame calling whereof I am, and one whom I reſpect as a brother. See ch.9.13. How fooliſh a courteſie this was appears v.42.

V. 33. *Now the man did diligently obſerve whether any thing would come from him*] Any words that they might work upon, or from which they might raiſe any ground of hope.

and did haſtily catch it] Heb. *haſted and catched*. They preſently took the word out of his mouth; or, took occaſion to make a preſent reply.

and they ſaid, Thy brother Benhadad] They uſe the title *brother* in relation to that which Ahab had uſed. Their ſpeech is conciſe and imperfect; *q. d.* He whom thou vouchſafeſt to call *brother* yet liveth.

Then he ſaid] Ahab was ſo ready to return his anſwer as he did not ſtay till they had made out their full ſpeech.

Go ye, and bring him] He ſo uttered theſe words as they perceived he intended good will to their King.

Then Benhadad came forth to him] Certainly he feared no ill.

and he cauſed him to come up into the chariot] He adds to mercy great honour.

V. 34. *And Benhadad ſaid unto him, The Cities which my father took from thy father*] The word *father* may be indefinitely taken for *predeceſſor*; and ſo this have relation to thoſe Cities which Benhadad took from Baaſha, ch. 15. 20. Or he might alſo take ſome Cities from Omri which are not mentioned in the ſacred hiſtory; and ſo the title *father* here in both places is literally underſtood.

I will reſtore] It appears by Benhadads holding Ramoth-Gilead, ch. 22. 4. that he did not to the full perform his word.

and thou ſhalt make ſtreets for thee in Damaſcus] He means places in Damaſcus for Iſraelites or others upon Ahabs warrant to walk and trade in, or markets out of which Ahab might as he pleaſed have toll, or places where Ahab might appoint Judges to hear his peoples cauſes, or garriſons of Ahabs ſouldiers.

as my father made in Samaria] By this it ſeems that the former King of Syria had great power over the King of Iſrael.

Then ſaid Ahab, I will ſend thee away with this covenant] He was too haſty in accepting ſuch a covenant.

So he made a covenant with him] Having made a promiſe, to keep it was a juſt thing.

and ſent him away] Set him free, to go to his own country again, and there to reign as before. Herein he dealt too remiſly, as appears v. 42.

V. 35. *And a certain man of the ſons of the prophets*] See ch. 18. 4. He is called a Prophet v. 38.

ſaid unto his neighbour] By *neighbour* is meant one of the ſame profeſſion, even another of the ſons of the Prophets.

in the word of the Lord] By the Lords command, which he made known to his neighbour, as appeares v. 36.

Smite me, I pray thee] So ſmite me as the ſtroke may be ſeen, and they that look on me may perceive that I have been ſmitten. He was diſguiſed, ſo as they who ſaw him wounded might take him to be a ſouldier. Herein he was a ſign to the King of Iſrael, to ſhew that he alſo ſhould be ſmitten, as Iſa. 20. 2, 3. Jer. 27. 2. &c. Ezek. 24. 24.

And the man refuſed to ſmite him] At the firſt this may ſeem a juſt refuſal, becauſe there ſeemeth no juſt cauſe why he ſhould ſmite him: but if we conſider the warrant, in this phraſe, *in the word of the Lord*, it will appear a rebellious refuſal.

V. 36. *Then ſaid he unto him, becauſe thou haſt not obeyed the voice of the Lord*] This ſhews that what the prophet required of his neighbour was from the Lord, and that he had told him as much.

Behold, as ſoon as thou art departed from me, a lyon ſhall ſlay thee] We read of a like judgement, ch. 13. 24. This further prefigureth the extent of the judgement that ſhould fall upon Ahab, even the taking away of his life, ch. 22. 34, 37.

And as ſoon as he was departed from him, a Lyon found him and ſlew him] Gods threatnings are executed accordingly, and oftimes ſpeedily. See ch. 13. 24.

V. 37. *Then he found another man*] It is probable that this man was alſo one of the ſons of the Prophets.

and ſaid, Smite me I pray thee] This charge was alſo given upon the ſame warrant that is mentioned *v.* 35.

And the man ſmote him] This being well done by this man ſhews that Gods word muſt be obeyed though it ſeem unreaſonable to mans reaſon.

ſo that in ſmiting he wounded him] Heb. *ſmiting and wounding*. He ſo wounded him as blood followed thereupon. This the ſervant of God was willing to endure at Gods command. So Chriſt, Iſai. 53. 5.

V. 38. *So the Prophet departed, and waited for the King by the way*] This was the main end why he was ſo wounded, that the King might ſee it.

and diſguiſed himſelf with aſhes upon his face] Theſe aſhes were ſo ſprinkled or laid on his face beſmeered with blood as it could not readily be known who he was. Hebrew Expoſitors ſay that he diſguiſed himſelf with a cover on his face. See ch. 14. 2. & 22. 30. At the firſt he would not be known to the King who he was, that the King might the more impartially give his judgement on the caſe propounded.

V. 39. *And as the King paſſed by, he cryed unto the King; and he ſaid*] He was the more earneſt in calling upon the King, that the King might the better heed the caſe;

Thy ſervant went out in the midſt of the battel] He relateth his mind by way of parable, that Ahab not diſcerning how it concerned himſelf might be made a Judge againſt himſelf, as David was 2 Sam. 12. 1, &c.

and behold, a man turned aſide] By this man he meaneth a Commander in war, under whom we might ſerve.

and brought a man to me] i.e. a priſoner taken in war,

and ſaid, Keep this man] Hold him faſt, as a priſoner, that he make not an eſcape.

if by any means he be miſſing] Heb. *if by miſſing he be miſſed*.

then ſhall thy life be for his life] He would have it ſuppoſed he was a Marſhall or officer to keep priſoners taken in war; and his letting go of a priſoner was capitall. *To pay life for life* is to be put to death, Exod. 21. 23.

or elſe thou ſhalt pay] Heb. *weigh*. In thoſe dayes, and thoſe places they paſſed money one from another by weighing it. It ſeems that Commanders in war had in the caſe mentioned power to ranſome a capitall crime by a ſumme of money.

a talent of ſilver] See ch. 16. 24. & 1 Chron. 22. 14.

V. 40. *And as thy ſervant was buſie here and there, he was gone*] Heb. *he was not*. For he that eſcapes from another, and cannot be found again, is as if he were not: He means the priſoner ſlips away.

And the King of Iſrael ſaid unto him, So ſhall thy judgement be] So as thou haſt ſaid; either to render thy ſelf, or a talent of ſilver.

thy ſelf haſt decided it] By teſtifying that thou tookeſt the priſoner on the condition expreſſed. Thus the King alſo decided his caſe againſt himſelf.

V. 41. *And he haſted*] So ſoon as that was effected which he intended, the Prophet makes known himſelf.

and took the aſhes away from his face] By wiping his face clean, that ſo it might be known who he was. And, if he had a cover on his face, that alſo he took away.

and the King of Iſrael diſcerned him, that he was of the Prophets] He either knew him before, or elſe by ſome geſture or habit proper to the Prophets he came to know that he was a Prophet.

V. 42. *And he ſaid unto him, Thus ſaith the Lord*] This he premiſeth to aſtoniſh the King the more. See ch. 11. 31. & 14. 7.

Becauſe thou haſt let go out of thy hand] Here the Prophet applyeth the parable mentioned, v. 39. By that full victory which God gave unto Ahab, he had committed Benhadad into his hand, to be deſtroyed by him, as he gave Agag into Sauls hands, 1 Sam. 15. 8. But as Saul, ſo Ahab let Gods priſoner make an eſcape.

a man whom I appointed to utter deſtruction] Heb. *a man of my curſe*. It is probable that the Prophet who foretold the victory v. 13. gave alſo in charge that the King as well as other Syrians ſhould be deſtroyed. But if ſuch an expreſs charge were not given, yet the Law enjoyned as much, Deut. 7. 2. The word whereby Achans ſin is ſet forth, Joſh. 7. 1. is here uſed. See 1 Sam. 15. 18, &c. Benhadad is called *a man of Gods curſe* in ſundry reſpects. I. His ſtock was a mortall enemy to Gods people, 2 Sam. 8. 5. & 10. 6. 1 Kings 11. 25. Much enmity is hereafter noted of the Syrians againſt Iſrael. II. This mans father had done great ſpoyl in Iſrael, ch. 15. 20. III. He himſelf would have been a Lord over all Iſrael. His beſieging of their head city implyes as much. See *v.* 1. IV. He manifeſted extream inſolency and cruelty, v. 6. 10. V. He viliſied the God of Iſrael, v. 28.

therefore thy life ſhall go for his life] See v. 39. In that thou haſt ſuffered him to eſcape, thou thy ſelf ſhalt dye for it. See this accompliſhed ch. 22. 34, &c.

and thy people for his people] Sins of Kings oft prove very dangerous to their people, 2 Sam. 24. 1. Ahabs people had made themſelves acceſſary to his ſin, and therefore were puniſhed with him.

And the King of Iſrael went to his houſe heavy and diſpleaſed] At the Prophets words, whereby the joy and glory of the victory was turned away, as 2 Sam. 19. See ch. 21. 4.

and came to Samaria] Or, *when he came*. For the Kings Palace was there. Gods threatnings work upon the moſt ſtubborn, and dejects them.

CHAP. XXI.

Ver. 1. AND *it came to paſſe after theſe things*] The evidences which the Lord gave of himſelf to be God, ch. 18. 39. the bringing of rain, ch. 18. 45. the two victories againſt the Syrians, ch. 20. 21, 29. are the things here intended: And they were all great evidences of Gods goodneſſe to Ahab and his people. Yet they alter not his corrupt diſpoſition. No mercies will throughly work upon impious perſons.

that Naboth the Jezreelite had a vineyard] This clauſe doth not ſo depend upon the forementioned circumſtance of time as if Naboth had obtained his vineyard after thoſe things before named; for he had it long before from his father, v. 3. but it ſets down the ground of Ahabs coveting it; Naboth having a vineyard, Ahab deſired it.

which was in Jezreel] See ch. 18. 45.

hard by the palace of Ahab King of Samaria] By this means Ahabs eye was oft ſet upon this vineyard, which made him the more to long after it. See Joſh. 7. 21. Coveteouſneſſe is called *the luſt of the eyes*, 1 John 2. 16.

V.

V.2. *And Ahab ſpake unto Naboth, ſaying, Give me thy vineyard*] Ahab doth not intend that Naboth ſhould freely give him the vineyard, but rather that he might have it by ſale or exchange.

that I may have it for a garden of herbs] Vineyards by their uſuall fruit are profitable: but Ahabs purpoſe was to make it a pleaſant place for him to walk in and to ſee variety of herbs and flowers.

becauſe it is neer unto my houſe] See v.1.

and I will give thee for it a better vineyard then it] He means a vineyard better for profit. This was a fair pretenſe.

or if it ſeem good to thee] Heb. *good in thine eyes.* If thou ſhalt conceive that more benefit doth accrue to thee by money.

I will give thee the worth of it in money] This ſhews that his aim was not to have it without valuable conſideration.

V.3. *And Naboth ſaid to Ahab, The Lord forbid it me*] Heb. *This be abomination to me from the Lord.* i.e. The Lord keep me from this as from an abominable thing. This phraſe ſets out an utter deteſting of a thing, Gen.44.7. Joſh.22.29.

that I ſhould give the inheritance of my fathers unto thee] To alienate inheritances was expreſly forbidden, Levit. 25.23. Numb. 36. 7. Ezek.46.18.

V.4. *And Ahab came into his houſe heavy and diſpleaſed*] He was very ſad and diſcontented. v.5. See ch.20.43.

becauſe of the word which Naboth the Jezreelite had ſpoken unto him] Naboths anſwer was very reaſonable, and grounded upon Gods word; but becauſe it croſſed Ahabs humour and deſires, he was perplexed in his ſpirit.

for he ſaid, I will not give thee, &c.] See v.3,7.

and he laid him down upon his bed] A place fit, as for weak bodies, ſo for diſquieted ſpirits.

and turned away his face] He turned it in diſcontent from the company about him, as if he would have none to ſpeak to him.

and would eat no bread] He refuſed to take any ſuſtenance, as if he would ſtarve himſelf. A man croſſed in his ambitious, voluptuous, or covetous humor, is weary of life.

V.5. *But Jezebel his wife*] See ch. 16.31.

came to him, and ſaid unto him] Herein ſhe ſeems to perform the duty of a kind wife.

Why is thy ſpirit ſo ſad, that thou eateſt no bread?] This queſtion implyeth that ſhe yet knew nothing of the caſe: for Ahab had concealed it in his own breaſt.

V.6. *And he ſaid unto her, Becauſe I ſpake unto Naboth the Jezreelite,* &c.] See v.2.

And he anſwered, I will not give thee my vineyard] He doth not faithfully relate Naboths anſwer, which was this, *The inheritance of my fathers,* v.3. In which phraſe he ſheweth the reaſon of his refuſall, which was, Becauſe it belonged to that family, and might not be alienated.

V.7. *And Jezebel his wife ſaid unto him*] Herein ſhe ſhews her ſelf like unto her grandmother Eve, Gen.3.6.

Doſt thou now govern the kingdom of Iſrael?] By this interrogative ſhe doth moſt impiouſly and ungraciouſly imply that it is the part of a ſupreme Governour to take from his ſubjects what he liſts, by fair or foul means: and ſhe checks him for his remiſneſs in not uſing the power he hath to violence.

ariſe] A phraſe of quickning and inciting one to do a thing ſpeedily. See ch.14.2.

and eat bread] She would not have him any longer to forbear food, leſt his abſtinence might prove prejudicial unto him.

and let thy heart be merry] Heb. *let thy heart be good.* i.e. Caſt off this ſadneſs of ſpirit. So Judg.16.25. 1 Sam.25.36.

I will give thee the vineyard of Naboth the Jezreelite] She would take a courſe to get Naboths vineyard for her husband. Though he could not accompliſh what he deſired, yet ſhe would undertake to do it.

V.8. *So ſhe wrote letters in Ahabs name, and ſealed them with his ſeal*] She uſed the Kings authority, as Haman did, Eſth. 3.12. If ſhe did this without the Kings conſent, he ſuffered her to have too much power, in that ſhe could at her pleaſure, uſe his Secretary and ſignet, yea, and it may be get the Kings hand to a blank, and write under it what ſhe pleaſed. If ſhe did it with his conſent, then was he a principal actor in that murder, as well as ſhe.

and ſent the letters unto the elders] Under theſe elders the chief Magiſtrates of that city are compriſed. See ch.20.7.

and to the nobles] Heb. *the white ones.* For great and noble perſons were wont to go in white or fine robes, Gen.41.42. Eſth.8.15. See Neh.2.16. It may be theſe were Ahabs or Jezebels creatures, raiſed to their dignities by one or both of them; which made them ſo ready to ſerve them in what they did command.

that were in his city dwelling with Naboth] The city here meant was Jezreel. It is ſaid to be *his city,* becauſe Naboth there dwelt, and was a prime man therein. And it is probable that he was a pious man, in that he preferred the law of the eternall God before the will of a mortall King, v.3.

V.9. *And ſhe wrote in the letters, ſaying, Proclaim a faſt*] This was done that all might be thought to be done out of zeal to Gods glory. This much aggravated her impiety, being ſuch a fault as is condemned Iſa. 58.4, 5. At their Faſts they were wont to enquire after heynous ſinners, and execute the law on them, that thereby they might obtain reconciliation with God. Num. 25.7,8. Pſal.106.30. See on Eccl.4.6.

and ſet Naboth on high among the people] Heb. *in the top of the people*] Hereby is meant that he was ſet in a high place according to his dignity, that they might not ſeem to have plotted what they did againſt him. Or ſome ſcaffold may be here meant, whereon, haivng cauſed Naboth to come from among the people, they might ſet him before the Judges.

V.10. *And ſet two men*] For the Law required that there ſhould be two witneſſes at leaſt to condemn a man, Deut. 19. 15. So dealt they with Chriſt, Matth. 26.60. and with Stephen, Act.6.13.

ſons of Belial] This phraſe ſets out men of a moſt deſperate condition, who care not what they do. *Belial* ſignifieth *without yoke,* or *without profit.* See on Judg. 19.22. 1 Sam.2.12. This title is attributed to the Devil, 2 Cor.6.15.

before him to bear witneſs againſt him] Otherwiſe they could have had no pretext for putting him to death.

ſaying, Thou didſt blaſpheme] The Hebrew word properly ſignifieth to *bleſs.* For the Jews ſo abhorred blaſphemy againſt God as they would not have the ſound of blaſphemy to be joyned with the name of God, but expreſſed it under a word of the contrary ſenſe. So Job 1.5. See ch. 14.24. & on 1 Cor. 16.22.

God and the King] Theſe two are joyned to work in ſuch as heard it a greater deteſtation of the crime, that they who ſlighted blaſphemy in relation to the King, might be moved with it in relation to God: And they who regarded not God, might be moved at the name of the King; to blaſpheme whom alſo was forbidden, Exod. 22.28.

and then carry him out, and ſtone him that he may die] Both according to the Law, Lev. 24.14. A blaſphemer was carryed out, that he might not breath out his ſpirit in the city; and he was ſtoned, that there might be many hands in putting him to death. Sundry enormous impieties were in this letter: as 1 Abuſe of the Kings name and ſeal. 2. Cauſing Elders and Nobles to have their hand in ſuch a fact. 3. Profaning a ſolemn day of faſt. 4. Making a juſt man an open ſhame before all the people. 5. Suborning falſe witneſſes. 6. Chuſing the worſt of men thereunto. 7. Laying the moſt notorious crime to his charge. 8. Proſecuting him to a moſt ſhameful and painful death.

V.11. *And the men of his city*] Such citizens as had votes in citie-buſineſſes, See v. 8.

even the elders, and the nobles, who were the inhabitants of his city] See v.8.

did as Jezebel had ſent unto them] This in general ſets out their yeelding to her impious and cruel command.

and as it was written in the letters which ſhe had ſent unto them] This implyeth that they did execute her bloody plot in all particulars. Though it were a moſt horrible act not onely againſt Gods word, but alſo againſt the light of nature, yet they having forſaken the Lord, and made idols their God, and all this at the Kings command, are ſoon brought to prefer the Kings pleaſure before Gods word. Some, to mitigate the Elders fault, ſay that Jezebel ſuggeſted that the King and Naboth being together without any in their company, Naboth blaſphemed; but the King had no witneſs to teſtifie it, and therefore moved them to get ſome witneſſes, aſſuring them that it was a truth which they ſhould witneſs. But certainly Jezebels imperiouſneſs wrought upon their ſlaviſhneſs.

V.12. *They proclaimed a faſt,* &c.] In this and the next verſe is ſet down how punctually they obſerved all things in Jezebels letter.

V.13. *And there came in two men,* &c.] See v.10.

and ſtoned him with ſtones that he died] His children alſo were ſtoned by them, 2 King.9.26. This in a juſt cauſe had been agreeable to ſome extraordinary practiſes, both of God, Num. 16.31. and alſo of men, Joſh.7.24. But it was expreſly againſt the law, Deut. 24.16. Yet theſe creatures of Jezebel ſo far proceed, that none might be left to lay claim to the vineyard, and that ſo it might eſcheat to the King. See on Num.15.35,36.

V.14. *Then they ſent to Jezebel, ſaying, Naboth is ſtoned and is dead*] Hereby they give evidence of their readineſs to execute the Queens cruel deſign, and that all was made ſure, in that Naboth was actually dead. Paul was ſtoned, but not dead, Act.14.19.

V.15. *And it came to paſſe when Jezebel heard that Naboth was ſtoned & was dead*] It ſeems Jezebel was not forward to put on Ahab with violence to enter into the vineyard till he that hindered was taken out of the way.

that Jezebel ſaid to Ahab, ariſe] See v. 7. Gen. 19.15.

take poſſeſſion of the vineyard of Naboth the Jezreelite] This was was the main end of her plot, and therefore ſhe would have it put in execution.

which he refuſed to give thee for money] See v.2,3.

for Naboth is not alive but dead] Some think that Naboth was of kin to Ahab, and that he and his children being dead the right of inheritance fell to the King. This they gather from the neer ſituation of Naboths vineyard to the Palace, v.1. But Naboth being ſo cruelly dealt withall, we may well think that none of his kindred durſt challenge their right to hinder the Kings poſſeſſion.

V. 16. *And it came to paſs when Ahab heard that Naboth was dead, that Ahab roſe up*] Ahab could quickly hearken to the counſel his

wiſe

wife gave him,being agreeable to his corrupt humour.His heavineſs is now changed.

to go down to the vineyard of Naboth the Jezreelite to take poſſeſſion of it] That it might remain to him and his forever.

V. 17. *And the word of the Lord came*] Soon can God find out the wicked in their wickedneſs.

to Elijah] One that feared not the face of Ahab, ch.18.18.

the Tiſhbite, ſaying] See ch.17.1.

V. 18.*Ariſe, go down to meet Ahab King of Iſrael*] Jezebel was not more ready to ſtirre up Ahab to enter upon Naboths vineyard, v. 15. then God is to haſten his Prophet to carry heavy tidings unto him for his unjuſt and cruel act.

which is in Samaria] This may be applyed to the King himſelf, who at that inſtant when God ſpake to Elijah might be in Samaria. Or he might be ſaid to be there becauſe there was his dwelling place, or becauſe his throne was there, and there he reigned. And thus he is diſtinguiſhed from the King of Judah, who was in Jeruſalem, and there reigned, ch.22.42. and yet is called *King of Iſrael,* 2 Chr. 21.2. So as one King of Iſrael was in Samaria, another King of Iſrael was in Jeruſalem. This phraſe *is in Samaria*, may alſo have reference to the word *Iſrael*, and ſo ſignifie that part of Iſrael which belonged to Samaria: for all the twelve tribes were called *Iſrael.*

behold, he is in the vineyard of Naboth] It was indeed ſtrange that ſo ſoon as he had taken away the life of Naboth he ſhould enter upon his inheritance. He was now going towards the vineyard, and becauſe he would be there by the time that Elijah ſhould come unto him, he is ſaid *to be in the vineyard*, ſo as there Elijah ſhould find him. Suppoſe Ahab to be in Samaria when God ſent Elijah, and in the vineyard when Elijah met with him, and theſe two phraſes, *which is in Samaria*,and *he is in the vineyard*,may wel ſtand together.

whither he is gone down to poſſeſſe it] This much aggravated the cruelty done to Naboth.

V.19. *And thou ſhalt ſpeak unto him, ſaying, Thus ſaith the Lord*] See ch. 11.31. & 14.7.

Haſt thou killed] Haſt thou not feared to murder an innocent man? He is ſaid to have killed Naboth, Becauſe through his covetous deſire of the vineyard he was the firſt occaſion of the murder. 2.Becauſe (as is probable) he was acquainted with the whole carriage of the matter. 3.Becauſe he puniſhed not the actors thereof. 4. Becauſe he approved and ratified it by taking poſſeſſion.

and alſo taken poſſeſſion] Was it not enough to take away his life, but thou muſt alſo alienate the inheritance from the family? See v.3. The interrogation was to convince Ahab the more thorowly of the heinouſneſs of his ſin; and it imports much emphaſis.

And thou ſhalt ſpeak unto him, ſaying, Thus ſaith the Lord] The doubling of the Prophets warrant could not but much aſtoniſh him.

In the place where dogs licked the blood of Naboth,ſhall dogs lick thy blood] Or *Like as dogs*.The ſubſtance of this threatning was accompliſhed on Ahab himſelfe, in that dogs licked his blood; and ſo was the circumſtance of place alſo in part, ch.22.38. But in Ahabs ſon both the ſubſtance and the circumſtance of this doom was expreſly fulfilled, 2 King.9.25,26. Dogs are ſaid to lick Naboths blood, becauſe he dyed as a malefactor. For malefactors blood being ſpilt on the ground, dogs that came by uſed to lick it up.

even thine] This repetition ſhews that the judgment ſhould not wholly be put off to Ahabs wife or ſon,but ſhould even alſo be executed upon himſelf.

V. 20. *And Ahab ſaid to Elijah, Haſt thou found me*] Art thou ſo envious againſt me and audacious as to dog me and meet me whereſoever I am?

O mine enemy] Thou ever carrieſt thy ſelf as an enemy to me,never ſpeaking good, but evill unto me. Indeed Ahab was an enemy to Elijah, and hated him, as he did Micaiah, ch. 22.8. and thereupon thinks that Elijah was his enemy. Wicked perſons count ſuch their enemies as tell them of their faults, and denounce Gods judgments againſt them: Yea, they think that all whom they hate,hate them.

And he anſwered, I have found thee] Elijah had ſuch a ſpirit as he was not daunted with the Kings opprobrious ſpeech, but plainly tells him to his face,that he had indeed ſought him and found him, and that he had cauſe to come to him, and denounce Gods judgements againſt him.

becauſe thou haſt ſold thy ſelf to work evil] 2 Kings 17.17. He was not onely ſold under ſin,but he ſold himſelf.A regenerate man may paſſively be ſold under ſin, in that by the fleſh remaining in him he is ſo held down in a kind of ſpirituall bondage as, when he would do good, evil is preſent with him,Rom.7.14,15,&c.But Ahab gave himſelf over wittingly and wilfully to evil, and as a ſlave bound himſelf thereto. He gave himſelf wholly to ſatisfie the miſchievous deſires of his wife, the ſuggeſtions of the devil, and the luſts of his fleſh, and wrought all evil with greedineſs, Eph.4.19.

in the ſight of the Lord] Heb. *in the eyes.* Notwithſtanding thou knoweſt that God ſeeth thee, yet thou doſt evil; and ſo doeſt what thou doeſt in deſpight of God, Num.32.13.

V.21. *Behold, I will bring evil upon thee*] See ch.14.10. 2 Kings 9.8. This is here added as a judgement proportionable to the forementioned iniquity. Becauſe *he had ſold himſelf to work evil*, therefore *the Lord would bring evill upon him*; ſo as in v.20. there ſhould be a full point after *found thee,* and a comma after *Lord.*

and will take away thy poſterity] See ch. 16.3.

and will cut off from Ahab, &c.] The ſame judgement that was denounced againſt Jeroboam, Baaſha, and other idolatrous Kings of Iſrael; becauſe Ahab continued in their idolatrous courſes. See ch.14.10. & 1 Sam.25.22.

V.22. *And will make thy houſe like the houſe of Jeroboam,* &c.] See ch.16.3.

and like the houſe of Baaſha,&c.] See ch.15.27. & 16.11. Both thoſe were Kings of Iſrael, as well as Ahab: And the particulars of both are diſtinctly ſet down, to ſhew the ſeverity of Gods revenge, Heb.10.31. Yea alſo to ſhew that that which ſhould befall Ahab, was no new matter, having been done to two Kings before him. See 2 Kings 9.9.

for the provocation, &c. See ch.14.9.

and made Iſrael to ſin] See ch. 12.30. & 14.16.

V. 23. *And of Jezebel alſo ſpake the Lord, ſaying*] See ch. 16.31. She was the chief plotter of Naboths murder, and therefore her doom is alſo expreſly ſet down.

The dogs ſhall eat Jezebel by the wall of Jezreel] Heb. *ditch.* This judgement was accordingly executed, 2 Kings 9.35,36,37.

V.24. *Him that dieth of Ahab in the city, ſhall the dogs eat,* &c.] See ch.14.11.

V.25. *But there was none like unto Ahab*] See ch.16.33.

which did ſell himſelf, &c.] See v.20.

whom Jezebel his wife ſtirred up] Or, *incited.* See v.7.15. Gen.3.6. Judg.16.6. Job 2.9. ch.11.4.

V.26. *And he did very abominably in following idols*] By *idols* are meant not onely the golden calves, but Baal alſo, and other falſe Gods which he worſhipped. See ch.16.31. 2 Kings 17.12.

according to all things as did the Amorites] The Amorites were the wickedeſt even among the heathen, Gen. 15.16. 2 Kings 21.11.

whom the Lord caſt out before the children of Iſrael] God forbad the Iſraelites to do ſuch things as the Nations which were caſt out before them had done, Lev.18.24,25,&c. Yet ſuch was their impudency that neither Gods judgements on the Amorites, nor his expreſs charge againſt conformity with thoſe Nations did work upon them.

V.27. *And it came to paſſe when Ahab heard thoſe words*] Ahab having ſeen the word of the Lord ſpoken by Elijah, in withholding rain for three years and an half, in giving rain at the end of thoſe years, in bringing fire down from heaven, and in ſundry other remarkable matters, accompliſhed, could not but think that this judgement alſo would come to paſs; and thereupon is moved as the words following ſhew, which ſet out ſundry externall ſigns of penitency, warrantable and commendable when they proceed from an inward anſwerable devotion.

that he rent his clothes] This ſets out contrition of heart, See 2 King.18.37. & 22. 11.

and put ſackcloth upon his fleſh] By this rite was ſignified an acknowledgement of ones unworthineſs of any ſoft or comely apparel, Jon. 3.6.

and faſted] Hereby is ſignified an acknowledgement of ones unworthineſſe of any ſuſtenance: 2 Sam. 12.16

and lay in ſackcloth] So as he did not onely wear ſackcloth on him in the day-time, but alſo lay therein in the night-time; which was a means to keep from ſleep, that the ſoul might watch unto prayer, Joel 1.13. Gen.37.34.

and went ſoftly] A ſign of mourning, Iſa.38.15. and a teſtimony of grief for what was done.

V.28. *And the word of the Lord came to Elijah the Tiſhbite, ſaying*] ch.17.1,2. God makes his Prophets meſſengers of gladſom as well as of heavy tidings.

V.29. *Seeſt thou*] Externall actions may be diſcerned by man.

how Ahab humbleth himſelf before me] This was but in outward appearance, not the humiliation of a true penitent. It is ſaid to be before God, not becauſe it was in truth and from his heart, for he (turned from none of his ſins) but becauſe he was moved thereunto by the word of God declared unto him.

becauſe he humbleth himſelf before me, I wil not bring the evill in his days] Temporary humiliation may put off or defer a temporary judgment. And if God be ſo far moved with external humiliation, how prevalent is the hearty humiliation of a true penitent? 2 King. 22. 19.

but in his ſons dayes will I bring the evil upon his houſe] i.e. his poſterity, friends, and others that belonged unto him. See the utmoſt of this judgment accompliſhed 2 King 9,& 10.

CHAP. XXII.

Verſ. 1. AND *they continued three yeers*] Theſe muſt be reckoned from the covenant between Ahab and Benhadad, ch. 20.34. which was made in the nineteenth year of Ahab. For Ahab died in this expedition, v. 37. in the two and twentieth yeer of his reign, ch.16.22.

without war between Syria and Iſrael] One would have thought that covenant mentioned ch. 20. 34. would have been more laſting. But enemies uſe not to keep covenant longer then may be for their advantage.

V. 2. *And it came to paſs in the third yeer*] This was in the ſeventeenth yeer of Jehoſhaphat, v. 51. After he had made peace v. 44. and affinity with Ahab, 2 Chron. 18.1. 2 King. 8. 11.

that Jehoſhaphat the King of Judah came down to the King of Iſrael] Jehoſhaphat might well be ſaid to come down, both in regard of the ſituation of the place; for Jeruſalem was higher then Samaria: and alſo in regard of the diſpoſition of his mind. It was too low a deſcending for a King of Judah, to go down to a King of Iſrael. None of his Predeceſſors had done it before him. But much more too low was it for a worſhipper of the true God to go down to ſuch an idolater as Ahab was. See 2 Chron. 19.2. Surely it was ſome policy that moved him hereunto. It may be that by an union betwixt the two Kingdoms they both might be the better fenced againſt the King of Syria, who began to wax very great, and was an ill neighbour to them both.

V. 3. *And the King of Iſrael ſaid unto his ſervants*] Under *ſervants* are here compriſed ſuch Counſellors of State as upon all occaſions attended on the King.

Know ye that] This interrogative is a vehement aſſeveration.

Ramoth in Gilead] See ch. 4. 13.

is ours] Ramoth-Gilead was a part of Iſraels inheritance, even one of their cities of refuge, Joſh 20.8, And though it were taken away by Benhadads father, yet it was promiſed to be reſtored again by Benhadad himſelfe, ch. 20. 34. But ſome think the Syrians had poſſeſſion of it before Benhadads fathers time, and that Benhad thence took occaſion to hold it, in that it was not within the letter of his promiſe, which was this, *The cities which my father took from thy father, I will reſtore.*

and we be ſtill, and take it not] Heb. *ſilent from taking it.* The word implyeth *a forbearing to do,* as well as to *ſpeak.* Judg. 18.9.

out of the hand of the king of Syria] The cauſe of Ahabs war was juſt, but he was not a fit inſtrument to manage a juſt war, becauſe he continued in his idolatry notwithſtanding the evidence againſt it, ch. 18.39. Therefore God left him, v. 34, &c.

V. 4. *And he ſaid to Jehoſhaphat, Wilt thou go with me to battel to Ramoth-Gilead?*] Ahab had good cauſe to deſire Jehoſhaphats aſſiſtance: for he could not but know how wonderfully God had bleſſed Jehoſhaphat, and made him ſtrong, 2 Chr. 17.10,11, &c. Herein therefore he dealt prudently.

And Jehoſhaphat ſaid to the king of Iſrael, I am as thou art, my people as thy people, my horſes as thy horſes] 2 King. 2.7. His meaning is, that he himſelf, his people, his beaſts, all that he had were ready to go and do as Ahab would order them, even as if they had been all Ahabs own. See v. 44.

V. 5. *And Jehoſhaphat ſaid to the King of Iſrael, enquire I pray thee, at the word of the Lord*] Before he went to battel, Jehoſhaphat would have him ſend for ſome Prophet of the Lord, to know the mind of God, whether he would proſper their deſign or no. An evidence of his piety and prudence. Thus Gods ſervants uſed to do, Judg. 1.1. & 20.28. 1 Sam. 23.2.

to day] Preſently, before we prepare any further for the war.

V. 6. *Then the king of Iſrael gathered the Prophets together*] He ſuppoſed that by a multitude gathered together Jehoſhaphat might be the better perſwaded of the truth of that which they ſhould deliver.

about four hundred men] It is probable that theſe were the Prophets of the groves mentioned, ch. 18.19.

and ſaid unto them, Shall I go againſt Ramoth-Gilead to battel, or ſhall I forbear?] The queſtion is fairly propounded, But queſtion may be made whether he would have ſtood to their reſolution if their anſwer had been contrary to his purpoſe. See v. 15,16.

And they ſaid, Go up] They received not this anſwer from the Lord, but ſpake according to Ahabs humour.

for the Lord] They pretend the name of the Lord, whom they ſerved not, to delude ſuch as heard them, that they might think they revealed the mind of the Lord; and to collogue with Jehoſhaphat who was a worſhipper of the Lord. It was the practice of idolaters to give the title of the true God to their idols, Exod. 32.4,5.

ſhall deliver it into the hand of the King] The particle *it* is not in the Hebrew. And if it be left out, their anſwer will be like the Oracles of Apollo, doubtfull and ambiguous, ſo as it may be taken either one way or other; either thus, *The Lord ſhall deliver Ramoth-Gilead into the hand of the King of Iſrael*; which ſenſe they certainly intended: Or thus, *The Lord ſhall deliver thee into the hand of the King of Syria.*

V. 7. *And Jehoſhaphat ſaid, is there not here a Prophet of the Lord beſides*] i.e. beſides theſe Prophets of the groves. Jehoſhaphat ſuſpected their word was not from the Lord.

that we might enquire of him] It ſeemeth Jehoſhaphat had a very earneſt deſire to know Gods mind in this caſe; yet when it was made known, he was not carefull to do accordingly, v. 8. 28.

V. 8. *And the King of Iſrael ſaid to Jehoſhaphat, There is yet one man*] Yet, notwithſtanding many of them have been ſlain, ch. 18,4. & 19. 10. and ſome fled, ſo as I know not where to find them. As for Elijah, he had ſo oft concealed himſelf from Ahab, that he knew not where to have him. It may be gathered from this phraſe *Carry him back again,* v. 26. that Micaiah was in priſon when Ahab ſent for him, ſo as he knew where to have him.

Micaiah the ſon of Imlah] His parentage is added to diſtinguiſh him from another Prophet, Mic. 1.1. It is ſuppoſed this Micaiah was that Prophet who denounced the judgment againſt Ahab, ch. 20. 42. and that therefore he could not endure him.

By whom we may enquire of the Lord, but I hate him] It hath alwayes been the lot of ſuch as have been faithful in declaring the truth to be hated, Gen. 37. 8. Pſal. 38.19. Amos 5. 10. Joh. 7.7. Truth gets hatred.

for he doth not propheſie good concerning me] By *good* he meaneth that which is pleaſing unto him, Jer. 38. 4. Or that which tended to his honour or profit.

but evil] i. e. terrible things, which tend to my ſhame, damage, and undoing. This was the reaſon why he was not ſent for before.

And Jehoſhaphat ſaid, Let not the King ſay ſo] This is a modeſt check, whereby Jehoſhaphat implyeth that Gods word, though it ſeem unpleaſing, is to be hearkned unto.

V. 9. *Then the King of Iſrael called an Officer*] Or, *Eunuch.* The word ſignifieth *one that is gelded,* Iſa. 56.3. So the Greek, Matth. 19.12. The Perſians, Babylonians and other heathens were wont to appoint ſuch to be Chamberlains to Queens and great Ladies, for the ſurer guarding of their continency. Such alſo were attendant upon Kings and other great perſons: whence it came to be a title given to great Officers that attended on royal or honourable perſons, whether they were gelt or no, Gen. 39.1. See on Gen. 37. 36. Potiphar had a wife, though he be ſtiled an Eunuch, Gen. 39. 7.

and ſaid, haſten hither Micaiah the ſon of Imlah] He made the greater haſte in ſending for him, that he might the more gratifie Jehoſhaphat.

V. 10. *And the King of Iſrael and Jehoſhaphat King of Judah ſat each on his throne*] There were two thrones ſet for theſe two Kings, as ch. 2. 19.

having put on their robes] i. e. their royal robes, which now they put on to ſet out their Majeſty to the people, as Act. 12.21. The LXX. ſet out their Kings clad in armour.

in a void place] The word it uſed to ſignifie *a barn* or *a floor* where corn is threſhed, as Ruth 3.3. 2 Sam. 24.18. but here and in other places, for *a large place* or *ground* for multitude of people to ſtand on together; Gen. 50. 10.

in the entrance of the gate of Samaria] Kings thrones and ſeats of juſtice were in the gates of cities, that ſo all manner of people paſſing to and fro, might ſee and hear.

and all the Prophets propheſied before them] See ch. 18.29.

V. 11. *And Zedechiah the ſon of Chenaanah*] His parentage diſtinguiſheth him from that Zedechiah Jer. 20.21. This was the chief among all thoſe Prophets, and as a father of them.

made him horns of iron] This he did as a ſign of the truth of his Propheſie, and in imitation of true Prophets, Jer. 27. 2. & 28.13. Zach. 1.18,19. By horns, bulls and other horned creatures defend themſelves and offend ſuch as ſtand againſt them. Chenaanah made his of iron, to ſet out the ſtrength of the two Kings the more.

and he ſaid, Thus ſaith the Lord] The falſe Prophets expreſs the name *Jehovah, the Lord,* to pleaſe Jehoſhaphat, and to gain the more credit to their Prophecy. See v. 6.

With theſe ſhalt thou puſh the Syrians] As horned beaſts puſh and gore other beaſts till they have wounded and deſtroyed them, ſo ſhall thine army deal with the Syrians.

untill thou have conſumed them] This implies an utter deſtruction, ſo as they ſhould not be able to get head again.

V. 12. *And all the Prophets propheſied ſo*] They all agree together in the ſame ſong with Zedechiah.

ſaying, Go up to Ramoth-Gilead, and proſper] This word *proſper* is added the more fully to expreſſe the intent of their Prophecy. To *proſper* is to have good ſucceſs in an enterpriſe.

for the Lord ſhall deliver it into the Kings hand] See v. 6.

V. 13. *And the meſſenger that was gone to call Micaiah*] He that was ſtiled *an officer,* v. 9. is here called *a meſſenger*; for he had a meſſage committed to his charge.

ſpake to him, ſaying] That which he ſpake was beyond his commiſſion; ſo as herein he did not ſhew himſelf a faithful meſſenger.

Behold now, the words of the Prophets declare good unto the King] See v. 8. This meſſenger knew that the Prophecy of the four hundred Prophets pleaſed Ahab and the people well, and therefore he cals it good.

with one mouth] With one conſent, as if all had expreſſed their mind with one mouth.

let thy word, I pray thee, be like the word of one of them] He makes a pretenſe of kindneſs to the Prophet, becauſe he had heard how hard an opinion the King had of him, v. 8.

and ſpeak that which is good] That which is pleaſing to King and people.

V. 14. *And Micaiah ſaid, As the Lord liveth*] This was an uſual conciſe form of an oath. See ch. 1.29. & 17. 1.

what the Lord ſaith unto me, that will I ſpeak] This was a note of a true Prophet, Jer. 23.28. & 42.4.

V. 15. *So he came to the King*] Micaiah, though he knew he ſhould bring a diſpleaſing meſſage to the King, did not forbear to come and declare it.

and the King ſaid unto him, Micaiah, ſhall we go againſt Ramoth-Gilead to battel, or ſhall we forbear?]The King fairly propounds the caſe, as if he intended wholly to refer himſelf to the pleaſure of God which ſhould be made known by this Prophet; but the event ſheweth that he was fully ſettled to go. So dealt the Jews, Jer. 42. 5, 6, &c.

And he anſwered him, Go, and proſper, &c.] He uſeth the very ſame words that the falſe Prophets had done before, v. 12. but he ſpake them ironically, to diſcover their falſhood more evidently, and uttered the words in ſuch a manner as Ahab diſcerned them to be a meer mock. For an Ironical ſpeech may more plainly be obſerved by the manner of uttering it then by reading it. This way of diſcovering the folly of men is frequent in Scripture; as ch. 18. 27. Gen. 3.22. 2 Chron. 25.8. Eccl. 11. 9. Lam. 4. 21. Amos 4. 4, 5.

V. 16. *And the King ſaid unto him, How many times ſhall I adjure thee*] The interrogation implies a vehement aſſeveration, thus, Again, and again, as by a ſolemn oath, I charge thee.

that thou tell me nothing, but that which is true] He that regarded not truth at all made ſhew of regarding nothing but truth.

in the name of the Lord] That truth which is received from the Lord. For Micaiah in his anſwer v. 15. no way implyed that he ſpake in the name of the Lord. The King falſly imagined that it was the Lords will that he ſhould go and recover Ramoth-Gilead. Becauſe he *retained not the love of the truth, God gave him over to believe ſtrong deluſions.* 2 Theſ. 2.10,11.

V. 17. *And he ſaid, I ſaw*] This he ſaw in a viſion, as Ezek. 1. 4, &c. Act. 10. 11, 17. A Viſion was a repreſentation of things to a mans imagination while he was awake, wherein it differed from a Dream.

all Iſrael]. All that were drawn forth to war.

ſcattered upon the hills] There were many hills in Iſrael full of trees; to them would Souldiers put to flight betake themſelves.

as ſheep] Purſued by Wolves.

that have not a Shepherd] He implies that the King, who was as a ſhepherd, ſhould be ſlain, and thereupon the People fly, v. 34, 35.

And the Lord ſaid] To his Prophet in the viſion.

Theſe have no maſter] Their King being ſlain.

let them return every man to his houſe] To this purpoſe was a Proclamation made, v. 36.

in peace]*Peace* is here put for *ſafety*, and is oppoſed to death and deſtruction. They eſcaped with their lives.

V. 18. *And the King of Iſrael ſaid unto Jehoſhaphat*] Ahab might fear that Micaiahs prophecy would diſcourage Jehoſhaphat: therefore he ſeeks to impeach the truth thereof.

Did I not tell thee that he would propheſie no good concerning me but evil?] See v. 8. Ahab would make Jehoſhaphat believe that Micaiah intended Ahab no good, and declared the former viſion to croſs and vex them.

V. 19. *And he ſaid*] Micaiah ſaid.

Hear thou therefore the word of the Lord] Becauſe thou didſt adjure me to tell the truth in the name of the Lord, I do now do it plainly and fully.

I ſaw] As v. 17.

the Lord ſitting on his throne] As a Judg, Iſa 6.1. Dan. 7.9.

and all the hoſt of heaven] Angels, who as an hoſt or army of ſouldiers attend the Lord, Pſal. 103. 20, 21. Evil ſpirits were alſo mixed among theſe.

ſtanding by him, on his right hand and on his left] Whether the good ſpirits were on his right hand onely, and the evill on his left, is uncertain. But thus God is ſet forth in his glorious Majeſty as a Soveraign on his throne, with all ſorts of people attending round about him, the more to beat down the ſtout ſpirit of Ahab, who was here ſet in his Majeſty, v. 10.

V. 20. *And the Lord ſaid*] All the diſcourſe following in this viſion is by way of reſemblance, and that after the manner of man, applyed to God. For *who is his counſellor?* Iſa. 40. 13.

Who ſhall perſwade Ahab] Or, *deceive.* For he was perſwaded to a matter wherein he was much deceived.

that he may go up and fall at Ramoth-Gilead]He went up with aſſurance of victory, but found deſtruction,

And one ſaid on this manner, and another ſaid on that manner] This is ſpoken of the ſpirits that ſtood about the throne. And it is not to be taken as if there were diverſity of opinions among the heavenly ſpirits, but rather to ſhew the various paſſages of Divine providence.

V. 21. *And there came forth a ſpirit, and ſtood before the Lord*] An evil ſpirit that is here meant: for he cals himſelf *a lying ſpirit*, v. 22. Evil ſpirits can for their advantage thruſt themſelves into the company of good ſpirits, Job 1.6.

and ſaid, I will perſwade him] How he perſwaded Ahab is manifeſted v. 22. Falſe Prophets are inſtructed by evil ſpirits, as true Prophets are by the Spirit of God.

V. 22. *And the Lord ſaid unto him, Wherewith?*] God propounds this queſtion, not to be informed, but more clearly to manifeſt that evil ſpirits can do nothing without his providence.

And he ſaid, I will go forth] Hereby it is manifeſt that even evil ſpirits are ready to execute the vengeance of the Lord, and that by reaſon both of the power of God over-ruling them, and alſo of their own readineſs to do hurt unto men.

and I will be a lying ſpirit] Heb. *a ſpirit of falſhood*, or, *of lying.* i. e. He would ſo work on Ahabs Prophets as they ſhould declare falſe things. Herein is verified what Chriſt ſaith of the devil Joh. 8. 44. In this reſpect he is alſo called *a ſpirit of errour*, 1 Joh. 4.6. becauſe he puts on men to erre, lie and deceive, Rev. 12. 9.

in the mouth of all his Prophets] The Devil ſpeaketh in falſe teachers.

And he ſaid, Thou ſhalt perſwade him, and prevail alſo] Becauſe Ahab hated Gods true Prophets, v. 8. therefore God in juſtice gave him over to believe lies, 2 Theſſ. 2.11,12.

Go forth, and do ſo] God ſendeth forth even evil ſpirits to do acts of juſtice. But this implieth not a commiſſion, ſo much as a permiſſion.

V. 23. *Now therefore behold*] The Prophet cals the King to a ſerious conſideration of a matter very remarkable in it ſelf, and nearly concerning him.

the Lord hath put a lying ſpirit in the mouth of all theſe thy Prophets] God did this as a juſt Judge, making an evil ſpirit his executioner to puniſh Ahab. So 2 Sam. 16.10. Job 12.16. Ezek. 14.9. Sin may be puniſhed with ſin, and that juſtly, Rom. 1.24. 2 Sam. 12. 11,12. See on Judg. 9.23.

and the Lord hath ſpoken evil concerning thee] He hath both determined, and alſo denounced judgment: for that he here cals *evil*, Amos 3. 6.

V. 24. *But Zedekiah the ſon of Chenaanah went neer, and ſmote Micaiah on the cheek*] Moſt impudently before the two Kings and the whole aſſembly he manifeſted his malice againſt the Lords faithfull Prophet, and that reproachfully too, Job 16.10. Act. 23. 2. with blows he anſwered him becauſe he had no better reaſons.

and ſaid, Which way went the ſpirit of the Lord from me to ſpeak unto thee?] 2 Chr. 18. 23. Zedekiah pretended that he himſelf had the Spirit of the Lord, v. 11. and thereupon here infers that Micaiah had it not; becauſe it could not be ſhewed how it paſſed from one to the other.

V. 25 *And Micaiah ſaid*] He returneth not blow for blow, but onely declareth what God had determined.

Behold, thou ſhalt ſee] By woful experience thou ſhalt find that I by the Spirit of the Lord have declared a truth. *To ſee* is oft put for an experimental proof, as Gen. 26. 28. Matth. 2.16.

in that day] The day wherein Micaiahs prophecy ſhould be accompliſhed, the King being ſlain, and his army worſted.

when thou ſhalt go into an inner chamber] Or, *from chamber to chamber*, Heb. *a chamber in a chamber.* See ch. 20.30.

to hide thy ſelf] From Ahabs children and friends, who when they ſhould ſee the fearful iſſue of Zedekiahs prophecy, would ſeek up and down for that falſe Prophet, to revenge the blood of the King and overthrow of the army upon him.

V. 26. *And the King of Iſrael ſaid*] The King of Judah ſate mute, and durſt not ſpeak for him whom he knew to be a Prophet of God. Ill company marrs good men.

Take Micaiah, and carry him back unto Amon the governour of the city] This Amon was as a Lord Major in Samaria. He had the power to caſt into priſon. See v. 8.

and to Joaſh the Kings ſon] Joaſh might be appointed Governour of the Kingdome while the King his father went to war; as Jotham was when his father was a leper, 2 Chr. 26. 21. Some take this Joaſh to be Omri's ſon.

V. 27. *And ſay, Thus ſaith the King*] To ſtir them up to do what he biddeth, he ſends the charge in his own name.

Put this fellow in the priſon] Gods faithful Prophets are oft uſed as malefactors.

and feed him with bread of affliction, and with water of affliction] With no more then may ſuſtain life, that he may be preſerved, but in affliction and want.

until I come in peace] Ahabs phraſe implies that Micaiah ſhould be kept faſt untill the victory were obtained, and that he would then bring him to trial for his life. But he made too a ſure account of victory.

V. 28. *And Micaiah ſaid, If thou return at all in Peace*] Heb. *returning thou return.* Of this Hebraiſme ſee ch. 8. 13. It implieth that he never ſhould return.

the Lord hath not ſpoken by me] He hath reference to the trial of a Prophet, Deut. 18. 21, 22. See Numb. 10. 29.

And he ſaid, Hearken, O people, every one of you] He took them all to witneſs in this caſe.

V. 29. *So the King of Iſrael, and Jehoſhaphat King of Judah went up to Ramoth-Gilead*] Though Jehoſhaphat in ſundry other things gave good evidence that the true fear of God was in him, yet here he ſhewed great failing, 2 Chron. 19. 1. Micaiahs Prophecy ſhould have reſtrained him.

V. 30. *And the King of Iſrael ſaid to Jehoſhaphat*] If the former circumſtances and the event following be well weighed, it will appear that it was no friendly part to put that upon Jehoſhaphat, which Ahab here put on him.

I will diſguiſe my ſelf, and enter into the battel.] Or, *when he was to diſguiſe himſelf, and enter into the battel.* He meant to diſguiſe himſelf by changing his habit, and going into the battel, not as a King, but as an inferior Commander, that ſo he might not be known to be who he was. See ch. 14. 2. & 20. 38. Queſtionleſs he was poſſeſſed with no ſmal fear upon Micaiahs prophecy: It may be alſo that he had had ſome inkling of the King of Syria's charge, v. 31. Yet perfidiouſly he adviſeth Jehoſhaphat to go into the battel as a King; it may be upon pretenſe of honour, in making him the Generaliſſimo.

but put thou on thy robes] Such as become a King. Or, ſuch kind of armour as is fit for the General of the field. See v. 10.

And the King of Iſrael diſguiſed himſelf] He altered his royal habit, as before.

and went into the battel] He had a mind to fight, though not to appear in the battel as a King.

V. 31. *But the King of Syria commanded his thirty and two Captains*] Probably, thoſe who were put into the place of the two and thirty Kings, ch. 20.24.

that had rule over his chariots] Theſe had the command of all the Chivalrie. Of Chariots ſee 1 Chron. 18.4.

ſaying, Fight neither with ſmal nor great, ſave onely with the King of Iſrael] This is a proverbial ſpeech, whereby Benhadad doth not forbid his ſervants to fight againſt any other then the King, but he commanded them to obſerve the King eſpecially, and to bend their main force againſt him, and not to ſuffer themſelves by fighting with others to be kept from ſetting upon him. This he might do in general for the more ſpeedy obtaining of the victory: For *ſmite the ſhepherd, and the ſheep will be ſcattered*, v. 17. or in ſpecial, to bring Ahab under his mercy, as he himſelf had formerly been brought under Ahabs, ch. 20,33.

V. 32. *And it came to paſs, when the Captains of the chariots ſaw Jehoſhaphat*] In ſuch a Royal habit and poſture as declared him to be a King.

that they ſaid, Surely it is the King of Iſrael] They knew not the King of Iſrael and King of Judah ſo well as to diſtinguiſh the one from the other.

And they turned aſide to fight againſt him] They turned from all others in Ahabs army, as they were commanded, v. 31. and compaſſed about Jehoſhaphat, 2 Chr. 18. 31.

and Jehoſhaphat cryed out] He earneſtly prayed to the Lord to help him in that ſtrait. See ch. 17. 20, 21. 2 King. 2.12. Exod. 14. 15. Some take this his *crying out* to be to the Syrians, by manifeſting that he was not the King of Iſrael. But the inference of *the Lords helping him*, 2 Chr. 18.31. ſheweth that crying to the Lord is here intended.

V. 33. *And it came to paſs, when the Captains of the chariots perceived that it was not the King of Iſrael*] This they perceived by ſome ſpeciall work of the Lord; and this may be an inſtance of Gods helping Jehoſhaphat.

that they turned back from purſuing him] For he was not the man they aimed at.

V. 34. *And a certain man drew a bow at a venture*] Heb. *in his ſimplicity*. Not purpoſely aiming at Ahab, nor yet knowing Gods purpoſe to have Ahab ſlain. See 2 Sam. 15.11. This is an apparent evidence that Gods providence ordereth even ſuch things as are moſt caſual.

and ſmote the King of Iſrael between the joynts of the harneſs] Heb. *joynts and breſt-plate*. There are ſeveral pieces of harneſs, which uſe to be faſtned together upon a man. Now between two pieces of Ahabs armour the arrow entred and pierced ſome of his vitall parts.

Wherefore he ſaid unto the driver of his chariot, Turn thine hand] He was now marching on againſt the face of the enemy; but being wounded, he commands to turn the Chariot.

and carry me out of the hoſt] Not clean out of the field; for he ſtill continued againſt the enemy, v. 35.

for I am wounded] Heb. *made ſick*. Or, *being wounded I am ready to faint*. See 2 King. 1.2. He ſaid *I am ſick*, rather then *mortally wounded*, that his danger might not be divulged throughout the hoſt, and the whole army be diſcouraged.

V. 35. *And the battel increaſed*] Heb. *aſcended*. Grew more and more fierce.

that day] Whereon the King was wounded.

and the King was ſtayed up] Or *ſtayed himſelf up*, 2 Chr. 18.34. He was not ſtruck ſtark dead, but retaining ſome vigor, he extended it as far as he could, to keep his army together from flying away. For though he were carried aſide out of the hoſt, v. 34. to bind up his wound, yet did he not clean leave the army.

in his chariot againſt the Syrians]. Some read in the plural number, *his chariots*, and apply it to the chariots of his Captains, that by the Kings abiding in the field, they might be kept from flight.

and dyed at even] Namely, of the ſame day whereon he was wounded.

and the blood ran out of the wound into the midſt of the chariot] Heb. *boſome*. i. e. that place whereon they reſted their feet in the chariot: in which place abundance of blood might be contained without running thorow, that ſo it might be preſerved for the dogs to lick up, v. 38.

V. 36. *And there went a Proclamation throughout the hoſt*] When the Commanders had notice of the Kings death, they had no heart to maintain the fight any longer, and thereupon cauſed the Proclamation to be made. See ch. 15. 22.

about the going down of the ſun] They could not have had much time to continue the fight, the Sun being ſet, or about to ſet.

ſaying, Every man to his city, and every man to his own country] This was a phraſe of retreat and giving over the battel. See a like phraſe, but in another ſenſe, ch. 12. 16. Herein the word of the Prophet was accompliſhed, v. 17.

V. 37. *So the King dyed*] He dyed in the field, 2 Chron. 18. 34.

and was brought] Heb. *came*. He was now dead; ſo as his coming muſt needs be by the help of others, or rather it muſt be their act to bring him.

to Samaria] There was his chief abiding-place while he lived.

and they buried the King in Samaria] See ch. 16.24, 28.

V. 38. *And one waſhed the Chariot in the pool of Samaria*] This pool reached from Samaria to Jezreel, where was the Kings armory, and where his Chariot ſtood. Thus though it be ſtiled *the pool of Samaria*, yet the Chariot and armour might be waſhed in Jezreel, where Naboth was ſtoned, ch. 21.19.

and the dogs licked up his blood] Dogs uſe to lick up blood where they find it on the ground. But this was ordered by a ſpecial providence of God, as a juſt judgment on Ahab for conſenting to Naboths death, ch. 21. 19.

and they waſhed his armor] Which being about him when he was wounded might in the hollow places thereof contain ſome blood.

according unto the word of the Lord which he ſpake] This may either in general have reference to Ahabs death, v. 17. ch. 20. 42. or in particular to the dogs licking up his blood, ch. 21.19.

V. 39. *Now the reſt of the acts of Ahab*] See ch. 16.27.

and the ivory-houſe which he made] Of things made of ivory ſee ch. 10.18. Amos 3.15. & on Cant. 7.4.

and all the cities that he built] Ahab reigned two and twenty yeers, ch. 16.29. and having much peace in his time, and withall enemies round about him, he might build both houſes for pomp and cities for defenſe.

are they not written in the book of the Chronicles of the Kings of Iſrael?] See ch. 11.41. & 16.27.

V. 40. *So Ahab ſlept with his fathers*] See ch. 2.10.

and Ahaziah his ſon reigned in his ſtead] See v. 51.

V. 41. *And Jehoſhaphat the ſon of Aſa began to reign over Judah*] 2 Chron. 20. 31. That which was before ſet down concerning Jehoſhaphat, was in regard of his joyning with Ahab; ſo as it properly belongeth to Ahabs ſtory: which being finiſhed, the beginning of Jehoſhaphats reign is now ſet down.

in the fourth yeer of Ahab King of Iſrael] This was the fourth current. For Ahab began his reign in the thirty eighth of Aſa, ch. 16. 29. who reigned one and fourty yeers, ch. 15.10.

V. 42. *Jehoſhaphat was thirty and five years old when he began to reign*] Heb. *a ſon of thirty five yeers*.

and he reigned twenty and five yeers in Jeruſalem] Theſe are to be reckoned from the beginning of his reign to the end of his life; all which time he was true King, though his ſon were ſometimes Governour over the land. See 2 King. 1.17.

and his mothers name was Azubah the daughter of Shilhi] See ch. 14. 21. & 15.10. His parentage by the mother and grandmother is ſet down for honours ſake.

V. 43. *And he walked in all the waies of Aſa his father*] i. e. the former waies of Aſa, 2 Chron. 17. 3. for in his latter yeers he fell into many ſins, 2 Chron. 16. 2, &c.

he turned not aſide from it] This ſhews both his integrity in all duties, and his conſtancy therein.

doing that which was right in the ſight of the Lord] This ſets out his ſincerity. See ch. 5.5.

nevertheleſs the high places were not taken away] See ch. 15. 14.

for the people offered] See ch. 15.14.

and burnt incenſe] See ch. 9.25.

yet] Still after a great reformation, 2 Chron. 17. 9. & 19. 4, &c.

in the high places] See ch. 3. 4.

V. 44. *And Jehoſhaphat made peace*] See v. 2. This peace with idolatrous Iſrael brought the wrath of God upon Jehoſhaphat, 2 Chron. 19. 2.

with the King of Iſrael] He made peace both with Ahab, v. 4. and alſo with Jehoram Ahabs ſon, 2 King. 3. 7.

V. 45. *Now the reſt of the acts of Jehoſhaphat*] See ch. 14. 19.

and his might that he ſhewed] See ch. 15.23.

and how he warred] See 2 Chr. 20. 1, &c.

are they not written in the book of the Chronicles of the Kings of Judah?] See ch. 15.23.

V. 46. *And the remnant of the Sodomites which remained in the dayes of his father Aſa, he took out of the land*] See ch. 15.12. Sodomites were countenanced in Rehoboams time, ch. 14.24. and rooted out in Aſa's, ch. 15.12. Yet it appears that they grew again in Jehoſhaphats. So as either Aſa at firſt deſtroyed them not all, but ſome eſcaped his hands; or in the latter end of his reign when he fell from God, 2 Chr.16.10. they roſe again; or when Aſa was dead, they dreamt of a toleration, and thereupon exerciſed their filthineſs.

V.47. *There was then no King in Edom*] From the time that David ſubdued Edom, 2 Sam. 8. 14. till Jorams reign, 2 King.8.20. Edom was in ſubjection to Judah. Then was Iſaacs prophecy of Jacobs being Lord over his brother, Gen.27.29. accompliſhed. See on Gen.25.23.

a Deputy was King] This deputy uſed to be put in by the King of Judah, and under him governed Edom.

V.48. *Jehoſhaphat made ſhips*] Or, *had ten ſhips*.

of Tarſhiſh] Or, *for Tarſhiſh*. See ch.10.22.

to go to Ophir for gold] See ch.9. 28. *Tarſhiſh* might be the general name of the whole region or countrey whither the ſhips went, and *Ophir* the name of that particular place where choice gold was. Jehoſhaphat herein imitated Solomon,ch.10.22.

but they went not] God can croſs mens projects.

for the ſhips were broken] This was ordered by the ſpecial providence of God, to puniſh Jehoſhaphat for joyning with wicked Ahaziah, 2 Chr.20.37.

at Ezion-Geber] See ch.9.26.This ſhews that the ſhips had not put far on to Sea.

V.49. *Then ſaid Ahaziah the ſon of Ahab unto Jehoſhaphat*] Though their former attempt of ſetting forth a Navy were fruſtrated, yet Ahaziah would fain have made another, as if the loſs they had ſuffered had been a meer caſualty. Wicked ones ſeldome behold God in his judgments.

Let my ſervants go with thy ſervants in the ſhips] He ſuppoſed that by aſſociation with Jehoſhaphats ſervants he might have the better ſucceſs.

But Jehoſhaphat would not] He had been reproved by a Prophet of the Lord for joyning with Ahaziah in one expedition, 2 Chr, 20.37. and thereupon is made more wiſe then to joyn with him again.

V.50. *And Jehoſhaphat ſlept,* &c.] See ch.2.10.

and Jehoram his ſon reigned in his ſtead] An impious ſon ſucceeded a pious father. Grace doth not alwaies deſcend from father to child. Of Jehorams wickedneſs, ſee 2 Chr.21.6,&c.

V.51. *Ahaziah the ſon of Ahab began to reign over Iſrael in Samaria*] See ch.16.29.

the ſeventeenth year of Jehoſhaphat King of Judah] See 2 King. 1.17.

and reigned two years over Iſrael] Theſe are to be reckoned current, as ch.15.2,25. His firſt year was in common with Ahab his father, his ſecond with Jehoram his brother.

V.52. *And he did evil in the ſight of the Lord*] See ch.14.20.

and walked in the way of his father] i. e. Ahab, whoſe way was as bad as bad could be. See ch.16.33.

and in the way of his mother] Jezebel, who was worſe then his father. See ch.16.31.

and in the way of Jeroboam the ſon of Nebat] Jeroboam was he that cauſed the diviſion betwixt Judah and Iſrael, and brought all Iſrael to worſhip the Calves, ch.12.28, &c.

who made Iſrael to ſin] See ch.14.16.

V. 53. *For he ſerved Baal, and worſhipped him*] i. e. Ahaziah yielded divine honour to Baal, as to a true God: So did Ahab before him. See ch.16.31.

and provoked to anger] See ch.14.9.

the Lord God of Iſrael] See ch, 8.15.

according to all that his father had done] Men are prone to hold cloſe to evil patterns.

ANNOTATIONS

On the ſecond Book of the KINGS,

Commonly called the fourth Book of the KINGS.

The Argument of the ſecond Book of KINGS.

THe ſecond Book of the Kings *continueth the hiſtory of the Kings of Iſrael and Judah to the Captivity of them both. The Hiſtory of Iſrael is from the Rebellion of Moab in Ahaziahs time* ch.1.1. *to the Captivity of Hoſhea,* ch.18.10. *which was the ſpace of* CLIX. *years, wherein twelve Kings reigned one after another. The Hiſtory of Judah is from the end of Jehoſhaphats reign to the Captivity of Zedekiah, which was the ſpace of* CCXCIV. *years (beſides the* XXVI. *years mentioned* ch.25.27.) *wherein fifteen Kings, beſides Athalia the uſurper,* ch.11.1, *&c. reigned one after another. The two Books of the* Kings *are diſtinguiſhed, not as if they contained Hiſtories of different matters, but becauſe if the whole Hiſtory had been compiled in one Book, it would have ſeemed too great a volume. See on* ch. 1.1.

CHAP. I.

Verſ. 1. THen] Heb. *And*. This copulative particle knits the two Books of Kings together, and ſhews that this ſecond Book goes on with the hiſtories begun in the former.

Moab] i. e. the people of Moab, whom David had ſubdued and made tributary, 2 Sam. 8. 2. See chap. 3. 4.

rebelled] Or, *fell off*. They refuſed any longer to be ſubject to Iſrael. See 1 King.12.19.

againſt Iſrael] When the tribes were divided into two Kingdoms, one Kingdom kept under ſome common enemies, the other others; Iſrael kept Moab under, and Judah kept Edom under, 1 King.22.47.

after the death of Ahab] Ahab, as all his Predeceſſors before from David, had kept Moab in ſubjection: But by his death the Kingdom of Iſrael received a great blow; and his ſon Ahaziah being wicked and weak could not recover the ſtrength which was loſt; neither did he long continue, by reaſon of his dangerous fall. Moab therefore quickly takes that opportunity to rebel. This is noted as a part of Gods revenge on Ahaziah, whoſe impiety was very great, 1 King. 22.52,53. The loſs of a Dominion which ones Predeceſſors for many generations have held, is a great judgment. Witneſs Q. Maries loſs of Callis.

V.2. *And Ahaziah fell down thorow a latteſs in his upper chamber*] It ſeemeth there were croſs bars or latteſſes, to let light into the Kings chamber, either weak or rotten or not well faſtned, whereon he leaned or trod, and they failing he fell thorow, and mortally hurt himſelf. Some take the word tranſlated *upper chamber* for the flat roof of his houſe, and *latteſſes* for battlements, as Deut. 22.8.

that was in Samaria] Namely in his royal Palace in that city. See 1 King.16.24.

and was ſick] The Hebrew ſtiles every hurt *a ſickneſs*, 1 King.22. 34. 2 Chr. 35.23.

and he ſent meſſengers, and ſaid unto them, Go, enquire] It ſeems he feared death, but earneſtly deſired life, which made him ſo inquiſitive of the iſſue of his ſickneſs.

of Baal-zebub] The meaning of this word is *a Fly-lord*. The Ekronites ſo called that Idol whom they worſhipped, becauſe being infeſted with flies they thought their Baal freed them from that annoyance; or becauſe their Prieſts told them that in the ſhape of a fly their Baal buzzed Oracles in their ears. See 1 King.16.31.

the god of Ekron] Ekron was a great city within the lot of Judah, Joſh.15.45. Judg.1.18. But the Philiſtines recovered it, and kept it, 1 Sam.5.10.

whether I ſhall recover] Heb. *if I ſhall live*. The Kings bruiſe was ſo dangerous as his Chirurgians and Phyſicians could give him little hope of recovery; and therefore he ſends to Baal-zebub. As he ſlighted Jehovah the true Lord and God of Judah, ſo alſo the calves and Baal the idols of Iſrael, and ſends to a ſtrange god. Idolaters know not where to reſt.

V. 3. *But the Angel of the Lord ſaid*] God makes known his mind to his Prophets ſometimes immediately by his Spirit, and ſometimes immediately by the miniſtery of Angels, and both wayes doth much honour the ſons of men, and withal giveth occaſion to others of having the miniſtery of man in high account, Act.10. 3,5,6.

to Elijah the Tiſhbite] See 1 King.17.1.

Ariſe] See 1 King.14.2.

go up to meet the meſſengers of the king of Samaria] God prevented the meſſengers going to that abominable Idol.

and ſay unto them] God puts an expreſs anſwer into his Prophets mouth, that he might be the more faithful in delivering it, and the King give the more heed to it.

Is it not becauſe there is not a God in Iſrael, that ye go to enquire of Baalzebub the god of Ekron ?] This is a ſharp rebuke of Ahaziahs folly. By ſending to the idol of Ekron he ſhewed that he thought there was no God in Iſrael, or that the God of Iſrael could not, or would not, tell what ſhould be the iſſue of his hurt.

V.4. *Now therefore thus ſaith the Lord*] See 1 King.12.24.

Thou ſhalt not come down from that bed on which thou art gone up] Heb. *the bed whither thou art gone up, thou ſhalt not come down from it*. The judgment is denounced againſt Ahaziah as ſpoken to his face, for the ſurer evidence thereof. This phraſe, *Thou ſhalt not come down*, implyeth he ſhould not recover: For when men recover, they uſe to riſe and come down from their beds.

but ſhalt ſurely dye] Heb. *dying thou ſhalt dye*. See 1 King.8.13.

And Elijah departed] Having done his meſſage he went to his accuſtomed habitation; or to mount Carmel. See v.9. & ch.4.25. & 1 King. 18.19.

V.5. *And when the meſſengers turned back unto him*] So ſoon as the meſſengers had received their anſwer from Elijah, they returned to the King, and went not on to Ekron: For they believed that he was a Prophet that ſpake to them, and that in the name of the Lord.

he ſaid unto them, Why are ye now turned back ?] He knew they could not have been ſo ſoon at Ekron, and therefore asketh the reaſon of their ſpeedy return.

V.6. *And they ſaid unto him, There came a man up to meet us*] One whom they knew not ſo met them in the way as they diſcerned that he purpoſely came to deliver his meſſage, and that he was a Prophet.

and ſaid unto us, Go, turn again unto the King that ſent you] It was Elijahs charge that made them ſo ſoon return.

and ſay unto him, Thus ſaith the Lord, Is it not, &c.] They faithfully deliver their meſſage. Compare v.3,4. with this.

V.7. *And he ſaid unto them*] The Kings reply ſhews that he was affrighted at the meſſage.

What manner of man was he] Heb. *what was the manner of the man?* Of what ſtature and countenance was he? What kind of apparel did he wear? How did he go?

which came up to meet you, and told you theſe words] The matter ſo neerly concerned the King that he muſt needs be informed about him that ſent the meſſage.

V.8. *And they anſwered him*] They deſcribe him as well as they can.

He was an hairy man] Heb. *a lord of hairs*. See on Gen.14.13. This hath reference to his apparel rather then to his perſon. His upper coat that he had on was a rough hairy coat. Prophets did uſe to wear ſuch, Zach.13.4. whereby they made themſelves a pattern for penitents, becauſe a main point of their doctrine was Repentance. In the like habit the witch deſcribeth Samuel, 1 Sam.28.14.

and girt with a girdle of leather about his loyns] It was an ancient cuſtome to have fair coſtly girdles; but ſuch a girdle as Elijah wore ſhewed a contempt of all bravery. John Baptiſt was thus attired, Matth.3.4. to ſhew that he was that other Elijah which was to come, Mal.4.5. Mat.17.11.

And he ſaid, It is Elijah the Tiſhbite] Certainly this King had ſeen Elijah before in his fathers time, or at leaſt heard before of him, and of his manner of going.

V.9. *Then the king ſent unto him*] The King was ſo enraged at this hard meſſage as he reſolved to take away his life that ſent it: And queſtionleſs he was put on thereto by his mother Jezebel, who was as much incenſed againſt Elijah, 1 King.19.1. as Herodias was againſt the Baptiſt, Mat.14.8.

a captain of fifty] Captains were diſtinguiſhed by the number of ſouldiers under them. Some were over the whole hoſt, 1 Chr.11.6. ſome over a thouſand, 1 Sam.18.13. ſome over an hundred, Act.23.23. ſome over fifty, as here.

with his fifty] He ſent ſo many, not to honour the Prophet, (for then he would have ſent Courtiers) but to affright him the more, and force him to come if he made any reſiſtance. But herein he ſhewed his folly: For if he took Elijah to have been but as other men, what need of ſo many well armed to fetch one man? but if he conceived that God would in ſpecial manner protect him, he might well know that multitudes would avail nothing, ſeeing *with God it is nothing to help, whether with many, or with them that have no power*, 2 Chron. 14. 11. Nor fifty, nor five hundred, nor five thouſand are able to fetch thoſe whom God will hold back.

and he went up to him] He ſuppoſed he was able to fetch him down.

and behold he ſat on the top of a hill] So did Samſon in a like caſe, Judg.15.11. This hill is ſuppoſed to be mount Carmel. See v.4.

and he ſpake unto him, Thou man of God] Of this title ſee 1 King. 13.1. Elijah was accounted a man of God and an extraordinary Prophet by the King and by all ſorts of people; and this Captain could not be ignorant thereof, yet either too too ſcornfully or too too imperiouſly he here gives him this title, *q. d.* Though thou be a man of God, yet I will have thee down; herein manifeſting an arrogant and atheiſtical diſpoſition, as if he would dare God to do his worſt.

the king hath ſaid] By alledging the Kings command he ſeems to prefer a mortal man before the eternal God.

Come down] For he was on a mount. He expreſſeth the Kings command in a moſt imperious manner, and ſo manifeſts both his own and alſo the Kings ſtoutneſs againſt God.

V.10. *And Elijah anſwered and ſaid to the captain of fifty, if I be a man of God*] The Prophet takes the word out of the Captains mouth; and thereby convinceth him of his impiety.

then let fire come down] Fire is one of the terribleſt creatures: With it Sodom and Gomorrah were deſtroyed, Gen. 19.24. With it the whole world ſhall be conſumed, 2 Pet.3.7. To it the torment of hell is reſembled, Mark 9.43. It was by an extraordinary ſpirit that a man of God ſhould by prayer draw ſuch a judgment upon men. See Luk.9.44. Rev. 11. 5. Lev.10.2. Num.16.35.

from heaven] The loweſt heaven is here meant, namely, the air. Coming from the air it came from above, and ſo from God, Job 1. 16. 1 King.18.38.

and conſume thee and thy fifty] So Numb.11.1. It much aggravated the judgment that none of the company were ſpared.

And there came down fire, &c.] The judgment was every way anſwerable to the prayer of the Prophet. This ſhews the efficacy of prayer, Jam. 5. 17. And this was Elijahs ninth miracle. See 1 King. 17.1.

V.11. *Again alſo he ſent unto him another captain of fifty, with his fifty*] Ahaziah was nothing moved with the former judgment, though it were a very terrible one. What can work upon an obdurate heart? He lay on his death-bed, yet he neither feared God, nor cared for the life of his ſubjects, but expoſed one company after another to fearful judgments.

and he anſwered and ſaid unto him, &c.] The ſecond Captain ſhews himſelf as impudent and obſtinate as the former. Yea, his fault is herein the greater, in that he would not be warned by the former judgment.

O man of God, thus hath the king ſaid] See v.9.

Come down quickly] This word *quickly* is added over and above the former, implying that he would admit no delay. His obſtinacy herein appeareth to be the greater.

V.12. *And Elijah anſwered*, &c.] See v. 10. The judgment on this Captain with his fifty was as great as that on the other. Like ſins pull down like judgments. This was Elijahs tenth miracle. See 1 King.17.1.

V.13. *And he ſent again*, &c.] This he did as it were in deſpight of God. Increaſe of judgments make ſome mens hearts harder.

and the third captain of fifty went up, and came and fell on his knees] Heb. *bowed*. In a moſt humble manner, but with civil reverence, he imploreth pity.

before Elijah] Had this been Divine worſhip, ſurely ſo holy a Prophet as Elijah would no more have ſuffered it then Peter did, Act.10.25,26. Or the Angel, Rev.19.10. & 22.9.

and beſought him] Herein this third Captain dealt prudently and piouſly; yet he failed in that he did not preſs the former judgments upon his maſter the King, ſo as to have reſtrained him from ſending a third time. But he thought he might by humble ſupplication prevail more with the Prophet then by any admonition or advice with the King.

and ſaid unto him, O man of God] He otherwiſe uſeth this title then the other Captains did, humbly ackowledging him to be ſent of God, and in reverence ſtiling him *man of God*.

I pray thee] Here he ſheweth the humility of his mind and the earneſtneſs of his deſire.

let my life, and the life of theſe fifty thy ſervants] In reſpect to the Prophet and his holy calling he accounteth himſelf and his Souldiers to be his ſervants.

be precious in thy ſight] That thou ſuffer them not as vile things to be caſt away, but rather let them be preſerved.

V.14. *Behold, there came fire*, &c.] See v.10, 12. He expreſſeth the judgments as matters remarkable, acknowledging that the Prophet had power ſo to deal with him and his.

therefore let my life, &c.] See v.13.

V.15. *And the Angel of the Lord ſaid unto Elijah*] See v. 3.

Go down with him, be not afraid of him] God encourageth his Prophet by his wonders and word againſt all fear. So Jer.1.17. Ezek.2.6.

And he aroſe] Being aſſured of Gods protection he makes no delay.

and went down with him unto the king] They that truſt in God fear not the face of an angry King.

V. 16. *And he ſaid unto him*] The Prophet ſaid to the King.

Thus ſaith the Lord] See 1 King. 12. 24. The Prophet premiſeth this, as for his own warrant, ſo to daunt the King the more.

For as much as thou haſt ſent meſſengers, &c.] The very ſame meſſage that he delivered to the Kings meſſengers v. 3,4. he faithfully and boldly delivers to the Kings face, though it were to the King a moſt terrible meſſage.

ſhalt ſurely die] Heb. *dying thou ſhalt dye*. Though the King enraged by this meſſage at the firſt thought to ſlay the Prophet, yet now the Prophet is before him he neither ſpeaks nor doth any thing againſt him. God can turn the Stouteſt ſtomacks as he pleaſeth, Prov. 16. 1.

V. 17. *So he dyed*] Doubtleſs he was ſo affrighted with the Prophets words as it haſtned his death.

according to the word of the Lord which Elijah had ſpoken] v. 6. See 1 King. 13.5.

and Jehoram reigned in his ſtead] Jehoram was the ſon of Ahab, ch. 3.1. and brother to Ahaziah, who had no ſon.

in the ſecond yeer of Jehoram the ſon of Jehoſhaphat king of Judah] The parentage of this latter Jehoram is ſet down to diſtinguiſh him from the former Jehoram, ſon of Ahab. For both the Kings, of Iſrael, and of Judah, reigning together, were of the ſame name. Jehoram ſon of Jehoſhaphat was made Vice-roy over Judah in his fathers ſtead, when he went out to war with Ahab, 1 King. 22.2. This was the eighteenth yeer of Jehoſhaphats reign. And though Jehoſhaphat lived ſome yeers after Ahaziahs death, yet Jehoram ſucceſſor to Ahaziah is ſaid to begin his reign in the ſecond yeer of Jehoſhaphats ſon. See ch. 3.1. & 1 King. 22.42,51.

V. 18. *Now the reſt of the acts of Ahaziah*, &c.] See 1 King. 22.39.

CHAP. II.

Verſ. 1. A*Nd it came to paſſe when the Lord would take up Elijah*] When the time was come that the Lord had appointed for that purpoſe, and which he had revealed to Elijah, and other Prophets, v. 3. Of taking up Elijah ſee v. 11.

into heaven] Namely, into the higheſt heavens, where glorious Angels and glorified Saints are.

by a whirlwind] See on v. 11.

that Elijah went with Eliſha] For Eliſha followed him as an attendant, 1 King. 19.21.

from Gilgal] *Gilgal* ſignifieth *a rolling* or *a removing*. The reaſon of the name is rendred Joſh. 5. becauſe there, by circumciſing thoſe who were not circumciſed in the wilderneſs their reproch was rolled or taken away. Gilgal was a famous place. There the Iſraelites firſt camped when they came out of the wilderneſs through Jordan; There they were circumciſed, and there celebrated their firſt Paſſ-over in Canaan, & manna there firſt ceaſed; There was the Ark firſt ſetled; There the camp of the Iſraelites continued ſo long as the wars of Canaan laſted, Joſh. 4.9. & 5.9,10. & 9.6. & 14.6. There Saul was made King; There ſacrifices were offered up; There Agag was hewed in pieces, 1 Sam. 11.14,15. & 10.8. & 15.21,33. There David was received again to his Kingdom, 2 Sam. 19.15,40. There was a colledge of Prophets, about providing for whom two great miracles were wrought, ch. 4. 38, &c. It became afterwards a place of great wickedneſs, Hoſ. 9. 15. Amos 4.4. Elijah now went thither to viſit that colledg of Prophets, as Samuel had done before, 1 Sam. 7. 16. See on Hoſ. 4.15.

V. 2. *And Elijah ſaid unto Eliſha, Tarry here, I pray thee*] Elijah might move Eliſha to tarry behind, leſt with the ſight of his departing from him he ſhould be overmuch grieved, or leſt he ſhould divulge abroad what he ſhould ſee; Mat. 17.9. Or to try whether he would leave him or no, or to ſtir up in him a more earneſt deſire and diligent care of following him, as Luk. 24.28. that he might be a witneſs of what was done.

for the Lord hath ſent me to Bethel] Of Bethel ſee 1 King. 12.29. In Bethel alſo was a colledg of Prophets, v. 3. Indeed at the diviſion of the tribes in this city one of the golden calves was ſet up to be worſhipped: but it had been won by Abijam before this, 2 Chron. 13.19. and might thereupon now belong to Judah. Or if the King of Iſrael held it, yet though he and his people were idolaters, they might ſuffer Prophets of the Lord to have a Society there. This ſociety Elijah went to viſit before his departure, that he might eſtabliſh them in the faith; His mind being herein like to Peters, 2 Pet. 1.14,15.

And Eliſha ſaid unto him, As the Lord liveth] See 1 King. 1.29. He uſeth this oath the more to manifeſt his ſetled reſolution to cleave to his maſter ſo long as he was on earth.

and as thy ſoul liveth, I will not leave thee] This is added as a further aſſeveration, the rather becauſe it was ſenſibly evident that his ſoul lived. See 1 Sam. 20. 3. & 25.26. Herein Eliſha ſhewed his grateful faithfulneſs to his maſter.

So they went down to Bethel] See more of Bethel on Hoſ. 10.15.

V. 3. *And the ſons of the Prophets that were at Bethel*] See 1 King 18. 4.

came forth to Eliſha, and ſaid unto him] This they might do in Elijahs abſence.

Knoweſt thou that the Lord will take away thy maſter] The Lord had before-hand made known how he meant to take away Elijah.

from thy head] From being over thee as an inſtructor and governour. The chiefer and elder Prophets in their Colledges ſat as Doctors, in high ſeats, over the heads of their diſciples, Neh. 8.5. who ſat at their feet, Act. 22.3.

to day] The very time of Elijahs aſſumption was known.

And he ſaid, Yea, I know it] Eliſha alſo was before-hand informed of his maſters departure.

hold you your peace] This is a ſecret check, *q.d.* I need not be inſtructed by you herein; therefore trouble me not with any diſcourſe thereabout. He feared leſt he ſhould be too long detained by them. Some apply this to the ſons of the Prophets, and thus tranſlate it, *they held their peace*.

V. 4. *And Elijah ſaid unto Eliſha, Tarry here*, &c.] Elijah being to go unto another place, yet makes a further tryal of Eliſha, whether he might be moved to leave him, or no.

for the Lord hath ſent me to Jericho] Jericho was in the tribe of Benjamin, Joſh. 18.21. See on Joſh. 6.26. 1 King. 16.34. Here alſo were Prophets trained up, as in Gilgal, and Bethel. All theſe Societies Elijah viſited before his death.

And he ſaid, As the Lord liveth, &c.] See v. 2.

V. 5. *And the ſons of the Prophets*, &c.] See v. 3.

V. 6. *And Elijah ſaid unto him, Tarry*, &c.] Elijah makes the ſame motion a third time, yet further to try his ſervants conſtancy. Thus Chriſt thrice tryed Peters love, Joh. 21.15,16,17.

for the Lord hath ſent me to Jordan] This fourth place was neer about that place where Moſes was ſhewed all the land of Canaan, Deut. 34.1.

And he ſaid, As the Lord liveth, &c.] See v. 2.

And they two went on] Elijah perceiving Eliſha's unalterable reſolution, tryeth him no further, but ſuffereth him to go along with him.

V. 7. *And fifty men of the ſons of the Prophets*] The number of the young Prophets was not ſmall; for there being fifty at the leaſt in one colledge, how many were there in all the Societies!

went and ſtood to view] Heb. *in ſight*, or *over againſt*. Namely, in ſight of that place where Elijah was to be taken up.

afar off] For they durſt not approch too neer. This was thus ordered by the divine providence, that there might be many witneſſes of the truth of the aſſumption of Elijah. Thus was Chriſt taken up while many beheld it. Act. 1.9.

and they two ſtood by Jordan] i. e. Elijah and Eliſha ſtood ready to paſs over Jordan ſo ſoon as way ſhould be made.

V. 8. *And Elijah took his mantle*] This was that upper garment which he uſed to wear, and whereby he was known, ch. 1. 8. and with which he covered his face, 1 King. 19. 13.

and wrapt it together] That he might the more freely uſe it.

and ſmote the waters] A means was uſed, to ſhew that that great work was done not caſually, but by the Prophets miniſtery: And ſo unlikely a means was uſed, to ſhew that a Divine power accompanied the means. So Exod. 14.21.

and they were divided hither and thither.] Some one way, ſome another. As Exod. 14.21,22. & Joſh. 3.16.

ſo that they two went over on dry ground] This miracle was as great as the dividing of Jordan, Joſh. 3. 17. And it was Elijahs eleventh miracle. See 1 King. 17.1.

V. 9. *And it came to paſs when they were gone over*] They had now no other place to go to, but were neer the place where Elijah ſhould be taken up: hereupon the motion following is made.

that Elijah ſaid unto Eliſha, Ask what] This offer Elijah made by Divine inſtinct. It is ſomewhat like that which God made to Solomon, 1 King. 3.5. Yea, and like that which Chriſt made to his diſciples, Joh. 16.23.

I ſhall do for thee] This he ſaith not as having power in himſelf to do whatſoever ſhould be required of him, but onely as Gods inſtrument and miniſter, by whom God wrought what he wrought, So Act. 8.17. Or he may intend no more under that phraſe then *what he ſhould crave of God for him*.

before I be taken away from thee] The help which Gods ſervants do us by prayer, or otherwiſe, muſt be ſought of them while they live.

And Eliſha ſaid, I pray thee] He could not but thankfully accept ſo gracious a motion, and therefore readily and humbly asked as followeth.

let a double portion of thy ſpirit] Heb. *a mouth* (or *a portion*) *of two in thy ſpirit*. This phraſe is oft uſed for *a double portion* or *two parts*, Deut. 21. 17. Zech. 13.8. Eliſha, being to ſucceed his maſter and be head of the Prophets, deſired that, as the firſt-born had a double portion above his brethren, he might have a double portion above the other Prophets. If we read it thus, *the double portion of thy ſpirit*, it will imply no more then ſuch a portion of the ſpirit as Elijah had. And if the phraſe be taken for the doubling of Elijahs gifts on him, then it implyeth an holy, earneſt, unſatisfied deſire of promoting Gods glory, and doing good to Gods People, even above his maſter that excelled therein. Such a deſire is warranted 1 Cor. 12.31. & 14.12. Such was the deſire of Davids ſervants in relation to David and Solomon, 1 Kings 1. 37,47. They who apply it to the miracles of the one or the other, and affirm that Eliſha wrought double the miracles that Elijah did, miſtake the mark. For if there had been regiſtred but eight miracles of Elijah and ſixteen of Eliſha, it would not follow that Eliſha doubled Elijahs miracles, ſeeing Elijah might do many mo then are regiſtred, as John 20.30. But there are at leaſt twelve miracles of Elijahs recorded, and but twenty of Eliſha's. See 1 King. 17. 1. & v.14.

be upon me] Be by God conferred on me, and abide in me, to enable me to do what I ſhall be called unto.

V. 10. *And he ſaid, Thou haſt asked an hard thing*] Heb. *Thou haſt done hard in asking.* He means it was a very rare and difficult thing which Eliſha had required, and ſuch an one as none but God can do. See Dan. 2.11.

nevertheleſs if thou ſee mee when I am taken from thee] This Elijah addeth as a ſign to aſſure Eliſha his deſire ſhould be granted. Hereby therefore Eliſha's deſire is juſtified: for if it had not been lawfull his maſter would have reproved him for it, as Chriſt reproved two of his diſciples and their mother for making a requeſt above that which was meet for them to have, Luk.9.46,47, Mar. 10.37,38.

it ſhall be ſo unto thee] This he ſpake by a prophetical ſpirit, whereby he was aſſured that God would grant to Eliſha ſuch a ſpirit as he deſired.

but if not, it ſhall not be ſo] This is added to make Eliſha more heedfull in obſerving the manner of Elijahs departure, that he might be an eye-witneſs thereof, as the men of Galilee were of Chriſts aſcenſion. Act. 1.10,11.

V. 11. *And it came to paſſe, as they ſtill went on and talked*] Heb. *went going and talking*] This phraſe implyeth continuance in what they did. It is probable that Elijah informed Eliſha of ſuch matters as ſhould fall out in Iſrael after his departure, as Chriſt a little before his aſcenſion ſpake to his Apoſtles, *of the things pertaining to the kingdom of God*, Act. 1.3.

that behold] A moſt remarkable matter follows.

there appeared a chariot of fire, and horſes of fire] This was a fiery apparition in ſhape like horſes drawing a chariot; as ch.6.17. A chariot is a fit means to carry a man from place to place, and horſes uſe to draw chariots; therefore Gods Angels that carried up Elijah appeared in ſuch a form. They appeared in fire, for the greater brightneſs and glory; but it was ſuch a fire as conſumed him not, like that which appeared to Moſes in the buſh, Exod. 3.2. Fire fitly anſwered the heroick ſpirit of Elijah, who was enflamed with an holy zeal. Chariots and horſes ſet forth the ready and ſpeedy miniſtery of Angels, Pſal. 68. 17. and fire ſets forth their zeal, Pſal. 104. 4.

and parted them both aſunder] The neereſt and deereſt in this world cannot alwayes enjoy a mutual communion, but muſt be parted aſunder, as Elijah and Eliſha here were.

and Elijah went up] Though there were a chariot and horſes, together with a whirlwind to carry him up, yet moſt willingly did he go with them; *He went up.*

by a whirlwind] A whirlwind is a ſtrong turning wind, which with violence gathereth things into it, and carrieth them up. This carried up the horſes and chariot with Elijah in it, and that with ſome ſeeming violence, at leaſt with ſpeed.

into heaven] By *heaven* is here meant that which is called the *third heaven*, 2 Cor.12.2. that heavenly Paradiſe where the ſouls of Saints departed are, where Chriſt in his humane nature is, Act.1.11. and where all believers after the general reſurrection ſhall be with Chriſt their head in everlaſting glory. To this glorious heaven was Elijah now carried in his ſoul and body both, ſo as that, like Enoch, Heb.11.5. he never dyed. *He was changed in a moment; His corruptible putting on incorruption, and his mortal putting on immortality*, 1 Cor. 15.51,52,53. This rapture of Elijah was a type of Chriſts aſcenſion, Mar. 16. 19. It alſo gives evidence, as of the reſurrection of our bodies in general, ſo more particularly of the laſt rapture of ſuch as ſhall be living on earth when Chriſt cometh to judgment, 1 Theſ. 4. 17. This rapture was an effect of Elijahs faith, and in that reſpect may be accounted his twelfth miracle. See 1 King. 17.1. See Rev. 11.12.

V.12. *And Eliſha ſaw it*] He was carefull in obſerving that ſign which his maſter had hinted, v. 10.

and he cryed] He earneſtly prayed to have the promiſe of his maſter accompliſhed. In this ſenſe is the word *crying* oft uſed, as Exod. 14. 15. 1 King. 22.32.

My father, my father] This word *father* is a title of excellency and ſuperiority, yea alſo of entire affection and ſpecial reſpect. See ch. 5.13. Eliſha uſeth it here to teſtifie his high eſteem of Elijah, and his confidence to obtain what he asked. He doubleth the phraſe in teſtimony of his true and hearty acknowledgment. So ch.13.14. Of doubling words ſee 1 King 8. 13.

the chariot of Iſrael and the horſemen thereof] He ſo ſtiles Elijah; both in alluſion to the preſent manner of his triumphant rapture by chariot and horſes into heaven, and alſo in relation to his former courſe of life, wherein by his prayer, his care to bring men unto the Lord, and other good endeavours he had been a better defenſe to Iſrael then chariots and horſemen could be. In this latter reſpect a King of Iſrael ſo ſtiles Eliſha, ch.13.14.

and he ſaw him no more] For he was taken out of his ſight, and retained in heaven; as Act. 1.1,9. Indeed once after this did Elijah with Moſes appear on earth, Matt. 17.3. but that was after Eliſha's dayes, ſo as he ſaw him not.

and he took hold of his own clothes] This particle *own* is expreſſed, to ſhew that they were not the clothes of Elijah. All his clothes except his mantle, v. 13. were conſumed before he entred into heaven, where there is no need of clothes.

and rent them in two pieces] An ancient and uſual expreſſion of grief and aſtoniſhment, Gen. 37.29,34. See 1 King. 21.27.

V.13. *He took up alſo the mantle of Elijah*] This he took up to keep it in memory of his maſter. By it alſo he wrought a miracle, v.14. See on 1 King. 19.13.

that fell from him] This was to give a viſible evidence that there is no uſe of clothing in heaven, & to ſhew that he was to be no longer a Prophet on earth, but that Eliſha was to ſucceed him, and had this left him as a ſign of Elijahs Spirit in him. And it is probable that Eliſha wore this mantle.

and went back] Namely to the places whence he with his Maſter had come before.

and ſtood by the bank] Heb. *lip.* For the banks of a river are as the lips to the mouth, which keep in the moiſture.

of Jordan] This was the laſt place from which Eliſha with his Maſter had come: and he muſt paſſe over this river before he could go to the other places where the colledges of Prophets were.

V. 14. *And he took the mantle of Elijah that fell from him*] This was the inſtrument his maſter had uſed before, v. 8. therefore he again uſeth the ſame.

and ſmote the waters] In imitation of his maſter; and to try whether his deſire of having Elijahs ſpirit were granted or no.

and ſaid, where is the Lord God of Elijah?] That God which wrought wonders by Elijah. This he ſaith to ſhew his deſire that God would now work by him, as he had before wrought by Elijah. Theſe therefore are not words of diffidence, but of fervent prayer, and of earnſt deſire to have an experimental proof of his maſters promiſe, yea, and of his own faith therein.

And when he alſo] As well as his maſter, v. 8.

had ſmitten the waters] With his maſters mantle.

they parted hither and thither] See v. 8. This is the firſt miracle that Eliſha wrought: Sundry others are mentioned hereafter, in all about twenty. See v. 22.24.& 3.20. & 4.6,17,36,41,44. & 5.14, 27. & 6.6,10,13,17,18,20. & 7,6,18. & 13.21.

and Eliſha went over] That evidence which he had of Gods power in dividing the waters made him confident that he might ſafely go through Jordan on dry land.

V.15. *And when the ſons of the Prophets*] See v. 3.

which were to view at Jericho, ſaw him] v. 7. Jericho was not far from Jordan, ſo as they might ſoon ſee what was done. Beſides, they knew that Eliſha had gone over with his maſter, and therefore ſeeing him on this ſide, they muſt needs know that he came through Jordan.

they ſaid, The Spirit of Elijah] Not that Elijah was the author or giver of that ſpirit; but that ſuch power of Gods ſpirit as was manifeſted in and by the miniſtery of Elijah, was now in Eliſha. Like miracles argue a like ſpirit.

doth reſt on Eliſha] Is beſtowed on him, and doth abide in him.

And they came to meet him] To congratulate the gift beſtowed upon him, and to accept him for their maſter.

and bowed themſelves to the ground before him] This they did in a civil manner, to evidence their acknowledging him to be their father and maſter. See ch. 4. 37. If it were divine, then was this worſhip performed to God, as 1 Cor.14. 25.

V. 16. *And they ſaid unto him*] Hereby alſo they acknowledged his authority over them, in that they would not do what they thought meet to be done without leave from him.

Behold now, there be with thy ſervants] This title is an expreſs note of ſubjection to him.

fifty ſtrong men] Heb. *ſons of ſtrength.* Not ſo much for war and to oppoſe enemies as for labour, travel and endurance.

let them go, we pray thee, and ſeek] They thought Elijah might be carried from place to place, as 1 King. 18.12.

thy maſter] This hath reference to that relation that was betwixt Elijah and Eliſha. Or they might think he was yet living on earth, and ſtill retained the dignity which formerly he had.

leſt peradventure the Spirit of the Lord hath taken him up] See 1 King. 18.12.

and caſt him upon ſome mountain] Heb. *one of the mountains.* Mountains were leaſt inhabited, and were deſolate places; ſo as without ſending to ſeek him there, there would be none to bring word whether he were there or no.

or into ſome valley] This alſo is to be taken of a deſolate place.

And he ſaid, Ye ſhall not ſend] He knew that Elijahs body and ſoul being both in heaven, all their labour in ſeeking him would be in vain.

V.17. *And when they urged him*] They were ſo importunate as they would take no nay.

till he was aſhamed] Either that himſelf ſhould ſeem inexorable, or that they without cauſe ſhould be ſo importunate.

he ſaid, Send] He yeelded to them, that they might by experience ſee their error, and be more fully aſſured of Elijahs aſcent into heaven. On ſuch grounds did John ſend his diſciples unto Jeſus, to know whether he were He that ſhould come. Yea, further he yeelded to them, that he might not ſeem careleſs of his maſters good, or ambitious of his place.

V. 18. *And when they came again to him*] After they had diſcerned their error, and found their labour to be in vain, they returned to him. This is ſpoken of the fifty men ſent.

for he tarried at Jericho] Till the fifty men returned, that ſo finding their labour loſt, he might have the more evidence to convince and upbraid their folly, as he doth in the words following.

he ſaid unto them, Did I not ſay unto you, Go not] See the like Luk. 24.5.

V. 19. *And the men of the city*] The inhabitants of Jericho are here meant.

ſaid unto Eliſha] This they did, either to try whether he had ſuch a ſpirit as Elijah had, or in confidence that Eliſha could do what he did.

Behold I pray thee] See v. 11.

the ſituation of this city is pleaſant] The air good, the paſtures fair, and the place every way delightſome for habitation.

as my lord ſeeth] They ſpeak as a body or ſociety, in the ſingular number, and give him a title of authority over them, *my lord*, and withall make him a witneſs of the truth of that they ſaid; all, the more to move him to grant their deſire.

but the water is naught] Or, *unwholſom*. See Numb. 13.20. The waters were not ſo by nature, nor in former times, when Iſrael came firſt into thoſe countries; but by a ſpecial judgement, and that (as it is probable) upon Hiels preſumptuous ſin in building Jericho, 1 King. 16.34. For God can, and oft doth, *turn a fruitfull land into barrenneſs for the wickedneſs of them that dwel therein.* Pſal. 107.34. *and make the rain of a land powder and duſt*, Deut. 28.24. See on Joſh. 16.1.

and the ground barren] Heb. *cauſing to miſcarry.* That ground is ſaid to miſcarry whoſe fruit grows not to maturity, or is noxious, ſo as many periſh thereon. That which was before ſaid of the unwholſomneſs of the waters may alſo be applyed to the barrenneſs of the earth.

V. 20. *And he ſaid*] Eliſha was ready to exerciſe the power of that ſpirit which God had given him.

Bring me] He uſed them as miniſters to prepare the means he intended to uſe, that ſo they might the better diſcern the truth of the miracle, being eye-witneſſes thereof. So did Chriſt, Joh. 2.7.

a new cruiſe] He would have it new, that it might be manifeſt there was not any thing before in the cruiſe that might have any virtue to effect ſuch a work.

and put ſalt therein] This may ſeem a moſt unlikely means. For ſalt of it ſelf rather cauſeth barrenneſs then fruitfulneſs. See Judg. 9.45.

And they brought it unto him] This ſheweth both their readineſs to do what they could for redreſſing the evil they complained of, and alſo their faith in that power which God had given to Eliſha.

V. 21. *And he went forth unto the ſpring of the waters*] Herein he ſhewed his wiſdome, in cleanſing the Spring-head; for ſo the ſtreams alſo would become wholſome.

and caſt the ſalt in there] Being by Gods Spirit directed to uſe this means, though unlikely, yet in faith he uſeth it.

and ſaid, Thus ſaith the Lord] He would not arrogate to himſelf the power of healing water and land, but aſcribes it to the Lord.

I have healed theſe waters] God maketh the means effectual which he directeth his ſervants to uſe.

there ſhall not be from thence any more death, or barren land] The waters and land were made uſeful, not onely for the preſent, but alſo for the future. This word *death* implyeth that the waters were not onely bitter but poyſonous, and the land deſtructive to the fruits thereof.

V. 22. *So the waters were healed unto this day*] *This day* hath reference to the time when this hiſtory was written, which was many yeers after this fact. See 1 King. 9.13.

according to the ſaying of Eliſha which he ſpake] This ſheweth this miracle was wrought by the miniſtery of Eliſha. It is his ſecond miracle. See v. 14.

V. 23. *And he went up from thence unto Bethel*] Here was a Colledge of Prophets, v. 2. to which he went, 1. to viſit it, 2. to aſſume his government there, 3. to ſettle orders.

and as he was going up by the way] Not doing ought to provoke any.

there came forth little children out of the city] Theſe queſtionleſs were the children of Idolaters that lived in Bethel, where one of the Calves was ſet up, 1 King. 12.29.

and mocked him] This they did in regard not onely of his profeſſion, who acknowledged himſelf a worſhipper of the Lord, but alſo of his function, being a Prophet of the Lord, yea further, of that extraordinary ſpirit wherewith God had endowed him, which was made famous throughout all Iſrael. The Apoſtle accounts ſuch mocking *perſecution*. Compare Gen. 21.9. with Gal. 4.29. For ſuch a ſin Iſhmael was caſt out of Abrahams family, Gen. 21.18. and Cham curſed by his father, Gen. 9.25.

and ſaid unto him] The particular wherein they mocked him is here intended.

Go up] This is the ſame word that is uſed v. 11. of Elijahs going up into heaven. It properly ſignifieth *to aſcend*. Now as Elijah aſcended, they ſay to him that had the ſpirit of Elijah, *Aſcend thou.* It is a kind of blaſphemous ſcoff, whereby they make a ſcorn of that wonderful work of God, as if it had been a meer illuſion; and withall ſcoff at the ſpirit which Eliſha had, as if he looked for the like tranſlation: but they think it an impoſſibility, *q. d.* Go up thou, if thou canſt, into heaven, as thy maſter pretended to do.

thou bald-head] The moſt pious, prudent and every way excellent and profitable men may be bald-headed: but the wicked are ready to take occaſion of mocking where there is no juſt cauſe.

go up thou bald-head] They repeat their ſcoff, the more to vex the Prophet. Repetitions of evils are great aggravations.

V. 24. *And he turned back*] In deteſtation of ſuch impiety.

and looked on them] As with the eyes of his body, ſo with a Prophetical ſpirit; to ſhew that what he did he did adviſedly, and well conſidered both the perſons and the cauſe.

and curſed them] He prayed to God to execute a juſt judgement upon them, and by his prophetical ſpirit declared that God would do ſo.

in the name of the Lord] By Divine inſtinct, and by commiſſion from the Lord; not out of a revengeful mind in his own cauſe, but to the glory of God, and withall, calling upon him. See 2 Chron. 14.11. The contempt of his ſacred miniſtery thus ſtirred up his ſpirit. The ſin was great in it ſelf, but greater in regard of the perſon againſt whom it was committed, Numb. 12. and in regard of the occaſion, which was onely a naturall infirmity or defect; but moſt of all as it had relation to that extraordinary work of God, v. 11. Though Eliſha herein imitated his maſter who called for fire upon impious perſons, ch. 1. 10. yet is not this for our imitation; for both the one and the other did what they did by an extraordinary ſpirit. See Luk. 9.55.

and there came forth] This was directly ordered by Divine providence, as that which is noted 1 King. 13.24.

two ſhee-bears out of the wood] As Lions abounded in thoſe Countries, ſo likewiſe did Bears, 1 Sam. 17. 37. Theſe uſed to lye in wait to catch a prey, Lam. 3. 10. And ſhee-bears were the moſt fierce, 2 Sam. 17. 8. Prov. 17.12. Hoſ. 13. 8. God therefore uſeth ſuch here.

and tare fourty and two children of them] Such as had learned to ſcoff at a Prophet, deſerved juſtly to be puniſhed. Their child-hood exempted them not from puniſhment, becauſe it reſtrained them not from ſin. The number of two and fourty ſhews that many were gathered together to practiſe this impiety; And it may be they were put on thereto by their idolatrous parents; and ſo the parents were juſtly puniſhed by the loſſe of their children. This coming forth of the Bears and deſtroying the children upon Eliſha's curſing them was miraculous, and his third miracle. See v. 14.

V. 25. *And he went from thence*] Neither the parents of thoſe children nor any other of the idolaters there living durſt attempt any revenge againſt Eliſha. For this ſudden deſtruction much affrighted them, as Exod. 12.29, &c. Beſides, the hearts of all men are in Gods hand, to reſtrain them as it pleaſeth him. See ch. 16.1.

to mount Carmel] See 1 King. 18.19. This was a place whither Elijah had oft recourſe, 1 King. 18.42. & it may be had had an habitation there, and therefore Eliſha went thither. Or being a retired place, he might give notice to the children of the Prophets to come to him thither, that there he might more freely and ſecurely confer with them.

and from thence he returned to Samaria] Elijah was at Samaria when he declared to Ahaziah his death, ch. 1. 2. 16. and queſtionleſs Eliſha was with him, and in that reſpect he is ſaid to return thither. It being a populous City, Eliſha had opportunity of doing more good there.

CHAP. III.

Verſ. 1. N*ow Jehoram the ſon of Ahab*] Ahaziah was the eldeſt ſon of Ahab and ſucceeded his father immediately; but dyed without children, and left this Jehoram his brother to ſucceed him.

began to reign] Heb. *reigned*.

over Iſrael in Samaria] See 1 King. 16.29.

the eighteenth yeer of Jehoſhaphat King of Judah] Jehoram the ſon of Jehoſhaphat was then Vice-roy: whence it is ſaid, ch. 1. 17. that this *Jehoram reigned in the ſecond yeer of* the other *Jehoram King of Judah.* When Jehoſhaphat went with Ahab to fight againſt the Syrians 1 King. 22. 2, &c. he left Jehoram his ſon to govern the Kingdom; but at his return he reſumed the Scepter, and ſo is here ſtiled *King of Judah.* It is certain that Jehoram was a moſt wicked man, 2 Chron. 21.6, &c. but whether Jehoſhaphat took the power again into his hand upon his ſons ill government, or no, is uncertain. It is moſt probable that being ſo able to rule as he was, he ſubſtituted him to reign onely during his abſence.

and reigned twelve yeers] From the death of his brother, ch. 1.17. to his own, ch. 8.24.

V. 2. *And he wrought evil*] See v. 3. & ch. 6.31. & 9.22.

in the ſight of the Lord] See 1 King. 21.20.

but not like his father] i. e. Ahab, who was the worſt of Kings, 1 King. 16.33. and ſold himſelf to do wickedly, 1 Kings 21.25.

and like his mother] Jezebel. See ch. 9. 22. 1 King. 16. 31.

for he put away the image of Baal]Heb. *ſtatue.* Either there was ſome eminent ſtatue of Baal made by Ahab, as Dan. 3. 1. or here the ſingular number is put ſynecdochically for the plural; all, whatſoever, ſtatues of Baal Jehoram demoliſhed. Of Ahabs worſhipping Baal ſee 1 King. 16. 31. Baal was preferred before the Lord, but Elijah brought the people to ſee their groſs error, 1 King. 18.39. Yet both King and people it ſeemeth had returned to that deteſtable idolatry again, as the dog to his vomit, and ſow to the mire, 2 Pet. 2.22. Jehoram therefore put away the image of Baal.

that his father had made] There was great need of a reformation, ſeeing thoſe idols which his father had made ſtill continued,

V. 3. *Nevertheleſs he cleaved unto the ſins of Jeroboam,* &c.] See 1 King. 16.19. They who are zealous in reforming ſome things, may retain other abominations: which makes them odious in Gods ſight, and takes away the glory of their partial reformation. See ch. 10.28.29,31. Theſe two phraſes, *cleaved to,* and *departed not from,* imply a firm reſolution and an obſtinate perſiſting.

V. 4. *And Meſha King of Moab*] *Meſha* is an ancient Hebrew name, and ſignifies *ſalvation.* It was given to a City, Gen. 10.30. to one of the ſons of Caleb, 1 Chr.2.42. and Shaharaim of the tribe of Benjamin begat a ſon in the country of Moab, and called him *Meſha,* 1 Chr.8.8,9. And it may be thence the Moabites had the name.

was a ſheep-maſter] A poſſeſſor of many ſheep. His country abounded with that kind of cattle, Iſa.16.1.

and rendred] By way of tribute every yeer.

unto the King of Iſrael] After the revolt of the ten tribes the Kings of Iſrael held that juriſdiction over Moab which David had got, 2 Sam.8. 2. For Moab was on the other ſide Jordan, and coaſted upon the Kingdom of Iſrael, Numb. 21. 13. See ch.1.1.

an hundred thouſand lambs] Under this word *lambs* are compriſed their dams alſo; ſo as he ſent ſheep, young and old.

and an hundred thouſand rams] Theſe were alſo young and old.

with the wool] When their wool was beſt grown, and before they were ſhorn. This was the beſt time, and then they were moſt worth.

V. 5. *But it came to paſs when Ahab was dead*] Ahab was a valiant man, and had great armies, and ſo kept under thoſe whom he found ſubdued by his Predeceſſors.

that the King of Moab rebelled againſt the King of Iſrael] See ch. 1.1. Ahaziah having bruiſed his body with a fall anon after he came to the Crown, ch. 1.2. could not well manage the affaires of his Kingdom; and it may be the Moabites took an occaſion from thence to rebel. But Ahaziah was worſe then his father Ahab: for he did not onely worſhip Baal in Iſrael, 1 King. 22.53. but alſo ſent to Baal-zebub the god of Ekron. God therefore left him: And this was the moſt proper cauſe of Moabs rebellion.

V. 6. *And King Jehoram went out of Samaria*] He went out of the City, where his Palace was, into the country, hither and thither throughout all his tribes to raiſe Sonldiers, that he might repair the damage his brother had ſuffered.

the ſame time] Heb. *in that day.* Moab began to rebel in Ahaziahs time; but ſo ſoon as Jehoram came to the Crown, which was in that very yeer, he ſought to reduce them.

and numbred all Iſrael] All that were fit for war. Of theſe he took a view, as 2 Sam.24. 1. or he muſtred them.

V. 7. *And he went and ſent to Jehoſhaphat King of Judah*] Jehoſhaphat was by marriage Jehorams uncle, ch. 8.18. by reaſon of which affinity there was the greater friendſhip betwixt them. This moved the one to ſend to the other for aid in time of need,

ſaying, the king of Moab hath rebelled againſt me] This was a juſt cauſe of ſending to Jehoſhaphat for aid. For Moab was a common enemy both to Iſrael and Judah, and had before this joyned with Ammon and Edom againſt Jehoſhaphat. See 2 Chr.20.1.35.

wilt thou go with me againſt Moab to battell ?] This is the ſum of that ambaſſage which Jehoram ſent to Jehoſhaphat.

and he ſaid, I will go up] This was the ſum of Jehoſhaphats anſwer. And it may ſeem ſtrange that he ſhould ſo readily yeeld to the King of Iſrael, having before been reproved from the Lord for joyning with Ahab his father, 2 Chr. 19. 2. and alſo puniſhed by the Lord for joyning with Ahaziah his brother, 2 Chr.20. 35,36,37. But certainly he conceived Jehoram better then either his father or his brother, ſeeing he had put away the image of Baal, v. 2. and ſo given ſome hope that he might proceed to a further reformation.

I am as thou art, &c.] See 1 King. 22.4.

V. 8. *And he ſaid, Which way ſhall we go up ?*] This queſtion Iehoram propounds to Iehoſhaphat after they were met together with their armies, being ready to be ordered by his advice.

And he anſwered, The way through the wilderneſs of Edom] It appeares v. 6. that Iehoram had procured the King of Edom to take part with him, and in that reſpect, this advice is the rather given: for they had thereby aſſurance that they might ſafely go thorow the land of Edom, and ſo unexpectedly ſet upon the Moabites.

V. 9. *So the king of Iſrael went, and the king of Judah*] Iehoram having made himſelf ſtrong with the aid of two other Kingdoms beſides his own, went on confidently againſt the enemy.

and the king of Edom] He was onely a Deputy there, 1 King.22. 47. but is called *king,* becauſe he was ſupream Governour in Edom under the King of Iudah.

and they fetcht a compaſs] About the Wilderneſs of Edom. They went not the direct way to Moab. See v. 8.

of ſeven dayes journey] By that which follows it appears that they were all theſe daies without water.

and there was no water for the hoſt] Some lay the blame on the Commanders, that led the army thorow a wilderneſs; but it was their ſin that brought ſuch a heavy judgment on them. And in particular, God would hereby diſcover to Iehoſhaphat his ſin, in taking part with ſuch Kings without conſulting with the Lord.

and for the cattle that followed them] Heb. *at their feet.* Under the word *cattle* are compriſed the horſes on which they rode, and all manner of beaſts which being provided for their food were driven after the army. This much aggravateth the judgment.

V. 10. *And the king of Iſrael ſaid*] This King having perſwaded the other Kings to go along with him, he it was eſpecially that brought ſo great an army into ſo great a diſtreſs.

Alas] A word of much grief, fear and aſtoniſhment, Numb. 12. 11. Joſh.7.7. Judg.11.35. Joel 1.15.

that the Lord hath called] He impiouſly layeth the blame of their diſtreſs upon the Lord, as ch. 6.33. See v 9.

theſe three kings together] This he addeth as a further aggravation of the judgment, that not he alone was in danger, but two other, and thoſe not private perſovs, but Kings, on whom many depended; *Three kings* with their armies. Hereby he impeacheth the Divine providence, as if the Lord had purpoſely ſought the ruine of three Kingdoms.

to deliver them into the hand of Moab] For thorow want of water the armies were ſo enfeebled as they could neither go on in their intended courſe, nor return home again; ſo as they muſt needs be made a prey to the King of Moab.

V. 11. *But Jehoſhaphat ſaid*] Though this pious King much failed in joyning with theſe wicked ones, yet by this judgment he is now made wiſer.

Is there not here a Prophet of the Lord] This was his prudence in this great ſtrait, to ſeek advice from a Prophet of the Lord, but herein he condemns his former neglect, as 1 King. 22.7.

that we may enquire of the Lord by him] This was the end of his asking for a Prophet. He knew that the Lord made known his mind to his people by his Prophets, Amos 3. 7.

And one of the king of Iſraels ſervants anſwered and ſaid] It ſeemeth ſome alſo of the Kings Court were well acquainted with the courſes of the Prophets, 1 King, 18.7,12.

Here is Eliſha the ſon of Shaphat] See 1 King.19.16. Eliſha either followed the army, or was in ſome place neer it, which this man was privy to: elſe he could not ſay, *Here is Eliſha.*

which powred water on the hands of Elijah] This being an ordinary ſervice which ſervants uſed to perform to them on whom they attended, it implyeth that Eliſha miniſtred unto Elijah as his houſhold-ſervant. Therefore was he called Eliſha's maſter. ch.2.3.

V. 12. *And Jehoſhaphat ſaid, The word of the Lord is with him*] Jehoſhaphat ſuppoſed that Elijah being taken away, this his ſervant ſucceeded him in his prophetical function, and had his ſpirit, as ch. 1.16. 1 King.18.18. & 21.20. And it is probable that he alſo had heard of ſome of Eliſha's famous acts.

So the king of Iſrael and Jehoſhaphat, and the king of Edom] Kings in their diſtreſs can go to the Lords Prophets. See ch. 5. 9.

went down to him] They did not ſend for him, but went themſelves to him. A note of great reverence.

V. 13 *And Eliſha ſaid unto the king of Iſrael*] The King of Iſrael was Generaliſſimo, and he who had gathered the reſt together, and againſt whom the Lord had the greateſt quarrel, therefore the Prophet firſt directeth his ſpeech to him.

What have I to do with thee?] Heb. *What to thee and me.* So Joh.2.4. q. d. Thou art and idolater, and I a Prophet of the Lord; how is it therefore that thou comeſt to me ? or how canſt thou think that the Lord ſhould anſwer thee by me? This favoureth of the Spirit of Elijah.

Get thee to the prophets of thy father, and to the prophets of thy mother] Of theſe ſee 1 King. 18.19. It may be thoſe idolatrous Prophets alſo followed the camp. However they were ſtill tolerated in Iſrael. Hereupon Eliſha upbraideth unto the King his toleration of ſuch Prophets as could give him no ſafe counſel.

And the king of Iſrael ſaid unto him] He could not juſtifie himſelf in that matter, and therefore again pleadeth his preſent diſtreſs.

Nay] Upbraid not, I pray thee, this my fault.

for the Lord hath called theſe three kings together] Here he pleads favour, if not for himſelf alone, yet for the two other Kings joyn'd with him. And he acknowledgeth the judgment to be of the Lord, that the Prophet might be moved to ſeek help & mercy from the Lord. Thus this phraſe is ſomewhat otherwiſe to be taken then it was v.10.

to deliver them into the hand of Moab] His guilty conſcience made him miſdoubt the worſt. See v.10.

V. 14. *And Eliſha ſaid, as the Lord of hoſts liveth before whom I ſtand*] See 1. King. 17.1.

Surely were it not that I regard the preſence of Jehoſhaphat the king of Judah] Great was the piety and integrity of Jehoſhaphat, 2 Chr 17. 3,4, &c. & 19.3, &c. and this was it which moved this faithful Prophet to regard him. It was not the dignity of Kings, nor the number of three, but the goodneſs of one of the three, which moſt wrought upon Eliſha.

I would not look toward thee, nor ſee thee] Words of an high ſtrain, if not of contempt, towards a King. But they were the words of a Prophet that had the Spirit of the Lord in him, and that in a meaſure more then ordinary.

V.15. *But now bring me a minſtrel*] The Hebrew word ſignifieth any kind of Muſician, even one skilful in ſinging or playing on inſtruments. Prophets uſed to have ſuch, 1 Sam.10.5. to quicken their ſpirits and rouſe them up from dulneſs and heavineſs. And Eliſha's ſpirit at this time was ſomewhat heavy, by reaſon of the idolatry and other wickedneſſes of the people among whom he was. The minſtrel or muſician here intended might be ſome Levite skilful in ſinging Divine Pſalms, and playing them on a lute, harp, or other like inſtrument. When Iſaac would bleſs his ſon, he deſired to cheer up his ſpirit with ſavoury meat and wine before he went about it, Gen.27.4,25. It may be alſo that Eliſha called for muſick to cheer thoſe that were preſent, that they might attend his propheſie the better. Thus the Jews had muſick at their ſacrifices, to quicken the people to prayer and praiſes, 2 Chron. 7. 6. & 29. 25,26.

And it came to paſs when the minſtrel plaid] By the means he uſed his ſpirit was quickned. So was Saul refreſhed by the like, 1 Sam.16.23.

that the hand of the Lord came upon him] A divine motion of Gods Spirit ſtirred him up to propheſie as he did. See 1 King.18.46. The gift of propheſie is from God. See ch. 4.27.

V. 16. *And he ſaid, Thus ſaith the Lord*] Eliſha being quickned in ſpirit readily reveals the mind of the Lord made known to him.

Make this valley full of ditches] Heb. *Ditches, ditches*. Of doubling the word ſee 1 King.8.13. Here it importeth very many ditches. See ch.4.3. He bids them make theſe ditches, to try their obedience, and to prepare means to hold water for their uſe. Beſides, this making of new and dry ditches did more manifeſt the miracle, as 1 King. 18.34,35.

V.17. *For thus ſaith the Lord*] See ch.2.21.& 1 King.12.24.& 20.13.

Ye ſhall not ſee wind, neither ſhall ye ſee rain] The wind is an ordinary means of gathering clouds together, and cauſing them to ſhowre down rain; but here is neither any means of rain ſeen, nor rain it ſelf falling from heaven.

yet that valley ſhall be filled with water] God can provide in abundance what is needful without means, ſo there was no ordinary means to cauſe fire, 1 King.18.38.

that ye may drink] Gods proviſion is for mans need.

both ye, and your cattle, and your beaſts] Providence extendeth it ſelf to man and beaſt, Pſal. 36.6.

V. 18. *And this is but a light thing in the ſight of the Lord*] See ver. 9. Though the benefit were very great, yet to the Lord it ſeemed but ſmall, becauſe he intended a far greater bleſſing. Gods bounty oft extendeth to more then is deſired, 1 King. 3.13.

he will deliver the Moabites alſo into your hand] This was the greateſt thing that then they deſired, and the main end of their gathering together.

V.19. *And ye ſhall ſmite every fenced city*] i. e. cities of war, with thick walls and ſtrong bul-works.

and every choice city] Such as had fair edifices, and whither people much reſorted on ſundry occaſions.

and ſhall fell every good tree] This may ſeem againſt the law, Deut.20.19. But that inhibition was in regard of thoſe countries they ſhould ſubdue for their own habitation and uſe. Or, this was an extraordinary charge for this time.

and ſtop all wells of water] A very great damage Gen.25.15.

and marr] Heb. *grieve*. An elegant metaphor, whereby affections of reaſonable men are attributed to the ſenſeleſs earth.

every good piece of land with ſtones] Hereby the land was made unuſeful for tillage or paſture. God would have the Moabites ſo ſpoiled every way as they might not dare to rebell again. Whereas it is ſaid, *Ye ſhall ſmite*, &c. it is to be taken as a prediction, a promiſe, and a command too, as ch. 8.12. 1 Sam.13.3. 1 Kin. 20.28.

V.20. *And it came to paſs in the morning when the meat-offering was offered*] At the time for the ordinary morning ſacrifice, Ex. 29.39. Then the true and faithful Miniſters of the Lord were at their devotion. We read of a like at the evening ſacrifice, 1 King. 18.36. See Dan.9.21. Acts 2.15.

that behold] See ch.2.11.

there came water by the way of Edom] They were in the Wilderneſs of Edom, v.8. and along from the country of Edom they ſee water running down to this Wilderneſs; but they knew no ſpring-head, nor river, nor any ſuch like means, from whence it ſhould come. This is Eliſha's fourth miracle. See chap. 2. 14.

and the countrey was filled with water] It did more then fill the ditches; for it lay abroad in the valley thereabout.

V.21. *And when all the Moabites heard that the Kings were come up to fight againſt them*] So famous a matter as the joyning together of three armies out of three Kingdoms could not but quickly be divulged far and neer.

they gathered] Heb. *were cryed together*. By proclamation, ſound of trumpets and beat of drums they called together.

all that were able to put on armor, and upward] Heb. *gird himſelf with a girdle*. They were wont with a warlike belt to gird their armor cloſe together; whence the Apoſtle taketh his metaphor, Eph.6.14. The meaning here is, that all of all ſorts, both younger and elder, ſuch as never before went to war, and old experienced ſouldiers, were gathered together, as Joſh.8.3.

and ſtood in the border] In the utmoſt coaſt of their own land; For theirs was a defenſive war.

V. 22. *And they roſe up early in the morning*] Probably to ſee whether the enemy were neer them, or no.

and the Sun ſhone upon the water] i. e. at its firſt riſing.

And the Moabites ſaw the water on the other ſide] i. e. over againſt them.

as red as blood] There uſe to riſe thick vapours out of waters which the Sun at its riſing or ſetting cannot diſpel; but ſhining weakly through them, it maketh the waters appear red as blood.

V.23. *And they ſaid, This is blood*] They knew not how water could come into that dry Wilderneſs, ſeeing no clouds had gathered in the skie, nor rain fallen from thence, v.17.

the Kings are ſurely ſlain] Heb. *by deſtroying are deſtroyed* See 1 King. 8. 13. By *Kings* are meant themſelves and their armies.

and they have ſmitten one another] Heb. *a man his neighbour*. Their army was ſo deſtroyed, 2 Chr. 20. 23. they might therefore think that others might do the like.

Now therefore, Moab, to the ſpoil] That conceit of the Iſraelites deſtroying one another exceedingly deceived them, and made them go beyond their own borders; otherwiſe happily they might have continued ſafe, and ſtood againſt their enemies. But by this incitation of one another to the ſpoil, they ruſh upon the foe to their own great diſadvantage.

V.24. *And when they came to the camp of Iſrael*] Becauſe the quarrel was Iſraels, and the King of Iſrael got the men of Judah and Edom to joyn with him, they all are compriſed under this title *Iſrael*.

the Iſraelites roſe up and ſmote the Moabites] It is probable the Moabites came in no good rank, but diſorderly, and thereupon the Iſraelites got the greater advantage.

ſo that they fled before them] The Moabites finding themſelves deceived were ſoon put to the worſt.

but they went forward ſmiting] Or, *they ſmote in it; even ſmiting*.

the Moabites even in their country] The Iſraelites having put the Moabites to flight, purſued the victory, and ſlew them every where, in the fields, and in the cities.

V.25. *And they beat down the Cities*, &c.] Here is an accompliſhment of all that was fore-told and enjoyned, v. 19.

onely in Kirharaſeth left they the ſtones thereof] Heb. *until he left the ſtones thereof in Kirharaſeth*. Kirharaſeth was the chiefeſt City in Moab; ſo called by reaſon of the workmanſhip and ſtrength of the walls. See on Iſa. 16. 7. By *the ſtones thereof* is meant the ſtrong ſtone-wall wherewith it was fenced. This the enemy could not demoliſh.

howbeit the ſlingers went about it] Engineers, who with violence forced ſtones againſt the wall out of their engines, as now Gunners ſhoot bullets.

and ſmote it] Or, *battered it*. The King of Moab with ſo many of his Souldiers as were left got into this city, and ſo defended the ſame as the Iſraelites could not ſurprize it, as they had done other Cities in Moab. Yet they endeavoured every where to batter and beat down the walls thereof.

V.26. *And when the King of Moab ſaw that the battle was too ſore for him*] He obſerved the violence of the aſſailants to be ſo great as he feared he ſhould not be able long to ſtand out, but that the enemy would enter his city and ſeize upon him.

he took with him ſeven hundred men that drew ſwords] Valiant and well-exerciſed Souldiers.

to break thorow even unto the King of Edom] His purpoſe was to have charged thorow the King of Edoms troops, ſuppoſing that they had been the weakeſt, and that he might ſooneſt have prevailed againſt them.

but they could not] He found Edoms quarters better manned and ſtronger ſet then he imagined, ſo as he was forced back again into his city.

V. 27. *Then he took his eldeſt ſon*] This relative *his* may have reference either to the King of Moab or to the King of Edom; both being mentioned in the verſe before. If to the former, then the King of Moab offered his own ſon and heir unto his God, to move him by ſuch an extraordinary ſacrifice to help him in that deſperate caſe. A folly worſe then that of the Baalites, 1 King. 18. 28. If it have reference to the King of Edom, then the King of Moab having gotten his ſon into his hands, in a ſpiteful revenge thus offered him up, Amos chap. 2. verſ. 1. Of ſacrificing children, ſee chap. 16. 3.

that ſhould have reigned in his ſtead] This is added to aggravate the hainouſneſs of the fact.

and offered him for a burnt-offering upon the wall] So as the enemies might ſee it. He might hope the enemy would raiſe the ſiege upon the beholding this his reſolute act.

and there was great indignation againſt Iſrael] Of the King of Edom and his Souldiers; which might eaſily be, if he that was ſacrificed was the King of Edoms ſon. Or, if he was the King of Moabs ſon, both Edom and Judah might be much grieved againſt Iſrael, who was the cauſe thereof. Or there might be great indignation and vexation of ſpirit among the Iſraelites themſelves by reaſon of that deſperate fact.

and they departed from him] They raiſed the ſiege and marched away, much troubled at that lamentable ſpectacle.

and returned to their own land] Every King with his ſouldiers returned to his own Countrey; ſo as they put an end to that battle. The Moabites might hence gather that their god was pleaſed with that abominable ſacrifice, in that the enemies raiſed their ſiege thereupon, and went clean away. But they who are acquainted with Gods Word know that his mind is not alwaies manifeſted by events. A proſperous event doth not ſimply juſtifie, nor a croſs one condemn an action.

CHAP. IV.

Verſ.1. NOw] Heb. *And.* This copulative knitteth together the hiſtories of Eliſha. Where this was performed, is not ſet down; but the mention of *neighbours* v.3. implyeth that it was in Samaria or ſome other City or Town. Here is recorded the fifth miracle of Eliſha. See chap.2.14.

there cryed] Crying hath reference to the extenſion of heart, or of voice, or of both. In regard of the heart, it hath reference to God, who alone knoweth the inward diſpoſition of the heart. See Exod.14.15. In regard of voice, it hath reference to man, who onely can hear the voice. It may have relation to God in regard of both, Pſal. 77. 1. & 88.1. and to man too as here in this place.

a certain woman of the wives] One that had been a wife. For Prophets and other Miniſters of God had wives, and ſo had Apoſtles alſo, 1 Cor.9.5. though Papiſts now deny that liberty to their Prieſts.

of the ſons of the Prophets] See 1 King. 20.22.

unto Eliſha, ſaying] She knew that Eliſha was a Prophet of the Lord, and was perſwaded that he could give her advice what to do in her preſent diſtreſs: Beſides ſhe had heard of great miracles done by him, and thereupon hoped the more confidently to receive ſuccour from him.

Thy ſervant my husband is dead] Eliſha was an Head over the ſons of the Prophets, and therefore they were ſtiled his *ſervants*, ch.2. 16. Beſides, this word ſervant is a title of reverence and dutiful reſpect, and ſo here uſed.

and thou knoweſt] It ſeemeth her husband was in his life-time well known to Eliſha, and ſo he could well judge of the truth of what ſhe doth here teſtifie concerning his integrity.

that thy ſervant did fear the Lord] Under this phraſe of *fearing God*, true piety and other graces beſeeming his profeſſion are compriſed.

and the creditor] One in whoſe debt the foreſaid Prophet died, ſo as that he came to exact it of the widow and her children. By this it appears that one who fears God may be in debt, and die in debt. For many occaſions may fall out to diſable a conſcionable man from paying what he ought to pay, and would pay if he could.

is come to take unto him my two ſons to be bond-men] When there were no goods to diſcharge a due debt, the cuſtome was to take the debtor himſelf, if living, or, in caſe he were dead, his children; and either to uſe them, or ſell them for bond-ſlaves. See Mat.18.25. & Lev.25.39. Yet the law expreſly forbad the Jews to compell their brethren to bond-ſervice. Here are four motives which this woman uſeth to preſs Eliſha to ſuccour her: 1 Her own condition; ſhe was a widow: 2 Her husbands function; he was a ſon of the Prophets: 3 The kind of debt; it was contracted by her husband in his life-time: 4 The danger wherein her children were fallen thereby.

V.2. *And Eliſha ſaid unto her*]. His anſwer ſhews his readineſs to do what he could for her.

What ſhall I do for thee?] He intimates that he himſelf had not wherewith to diſcharge her debt. The ſpeech is ſomewhat like that of the King of Iſrael, chap.6.26,27. *Whence ſhall I help thee*, &c. or that of the Apoſtle, Act. 3.6. *Silver and gold have I none.*

Tell me, what haſt thou in the houſe?] This queſtion he propounds to be informed whether ſhe had any thing by her that was fit to be ſold, therewith to diſcharge the debt. It is juſt that debts be paid out of that which the debtor hath, if it be not of abſolute neceſſity for preſerving life. What can be ſpared muſt be let go to pay a juſt debt, eſpecially to ſave children from being bond-ſervants. The two interrogations were added one to another, the more to prepare the woman with confidence to expect ſome relief, as v.14. See ch. 2. 9. Act.3.4.

And ſhe ſaid, Thine hand-maid] As ſhe teſtified reverence in relation to the Prophet and her husband, v.1. ſo ſhe alſo doth here in her own caſe. See 1 King.1.13.

hath not any thing in the houſe] She meant ſuch things as might be ſold, as Jewels, plate, corn, &c. For queſtionleſs ſhe had bedding for her ſelf and ſons, and ſuch other neceſſaries. But this ſhews that ſhe was very poor.

ſave a pot of oyl] Her caſe in this kind was little better then the poor widows 1 King.17.12. Oyl was among the Jews of much uſe, as to anoint the head, to make the face ſhine, Pſ. 104. 15. to make cakes.

V.3. *Then he ſaid, Go borrow thee veſſels*] Theſe might be ſome earthen large pots, or ſtands, or wooden runlets, or firkins. Such veſſels they were as were fit to hold great ſtore of oyl, that ſo there might be means to receive that bleſſing which the Lord ſhould give, as chap.3.16. & Joh.2.6,7.

abroad of all thy neighbours] Thus the miracle might be the further divulged, the power of God more manifeſted, and more people induced to acknowledge Eliſha a true Prophet. For ſuch as lent the veſſels, ſuch as bought the oyl, and the creditor whoſe debt was diſcharged with the money, had occaſion to enquire after the miracle, and to be inſtructed therein.

even empty veſſels] That the truth of the miracle might be the better diſcerned. See ch.2.20.

borrow not a few] Or, *ſcant not*. Both in Hebrew and Greek there is but one word wherein that phraſe, *borrow a few*, is compriſed. The Prophet intended ſhe ſhould have enough to diſcharge the debt to the full, and withall to have means for a future livelyhood.

V.4. *And when thou art come in, thou ſhalt ſhut the door upon thee*] He giveth this charge, 1. To get evidence of her faith, whether ſhe and her ſons being alone, ſhe could expect ſupply. 2. To put her in mind of calling upon God, when ſhe and her ſons had none to ſeek unto but him onely. Chriſt bids us ſhut the door when we go to prayer, Mat.6.6. 3. That ſhe might not be interrupted nor hindred till the work were fully ended. 4. That it might more evidently appear that the ſupply ſhe had was from God.

and upon thy ſons] That they might be witneſſes of the miracle, as Mar.5.40. and alſo helpers to her, in bringing and carrying away the veſſels, as v.6.

and ſhalt pour out into all thoſe veſſels] By the Divine providence that oyl which was in her own pot ſo increaſed as it filled all the veſſels which ſhe borrowed.

and thou ſhalt ſet aſide that which is full] That ſo every veſſel one after another might be filled.

V.5. *So ſhe went from him*] This is an evidence of her confidence in God. The Prophet having given her direction what to do in ſecret, ſhe is not over-ſolicitous to have him preſent with her, but believed his word, that her deſire ſhould be accompliſhed. Naaman by the contrary ſhewed want of faith, 2 King. 5. 11. and Barak weakneſſe of faith, Judg. 4. 8.

and ſhut the door upon her and her ſons] This her obedience is a further evidence of her faith.

who brought the veſſels to her] Her ſons teſtifie their obedience to the Prophet and to their mother, and their faith in God.

and ſhe poured out] See v. 4.

V.6. *And it came to paſs when the veſſels were full*] Namely, all the veſſels that ſhe had borrowed.

that ſhe ſaid unto her ſon] Either ſhe ſpake to one of her ſons, who was not at that moment buſied in ſetting aſide a full veſſel: for they might by courſe take the veſſels one after another from their mother; or one might be imployed in bringing to her empty veſſels, and the other in carrying from her full ones. Or ſynecdochically the ſingular number for the plural, *ſon* for *ſons*: for ſhe had two ſons with her, v.1,4,5.

Bring me yet a veſſel] She being buſie in pouring out oyl did not mark whether all the veſſels were filled or no, and therefore calls for another. It appeareth hereby that the veſſel out of which ſhe poured ſtill continued to have oyl in it.

And he ſaid unto her] That ſon to whom ſhe ſpake.

There is not a veſſel more] An evidence of the continuance of Gods providence ſo long as there is occaſion.

And the oyl ſtayed]] If it had ſtill continued to increaſe, there being no veſſels to hold it, much oyl might have been loſt; and God will not have his bleſſings loſt, John 6. 12. nor uſe extraordinary power further then needs, 1 King. 17. 14. Joſh.5.12.

V.7. *Then ſhe came and told the man of God*] Both to teſtifie her thankfulneſs, as Luk.17.15,16. and alſo to receive direction what to do with that great bleſſing.

And he ſaid, Go, ſell the oyl] Oyl was a very vendible commodity, being uſeful to many purpoſes. See v.2.

and pay thy debt] Or, *creditor*. Here we are taught to be conſcionable in diſcharging juſt debts.

and live thou and thy children of the reſt] Here is an evidence of the bounty of God, who oft gives more then his children aſk. See 1 King.3.13. She deſired onely to have her debt diſcharged, and ſhe hath not onely enough for that, but an overplus for her own and her childrens future maintenance. This paſſage further teacheth us, that the widows and children of miniſters are to be provided for.

V.8. *And it fell on a day*] After the former hiſtory of the poor widow.

that Eliſha paſſed] The Prophet went up and down from place to place to do the more good.

to Shunem] See 1 King.1.3.

where was a great] This indefinite particle *great* may be applyed to any thing that makes one to be in high eſteem, as Fame or reputation, Honour, Wealth, Power, &c. ch.5.1. & 7.6. Exod. 11.3. Eſth.10.3. Gen.24 35. See ch.10.6. So is Gods goodneſs to great ones, as well as to mean ones.

woman] Certainly this was ſuch a woman as Solomon deſcribeth Prov.31.10, &c. *The heart of her husband truſted in her*, and he committed the managing of the affairs of the houſe to her; and thereupon is ſhe here ſet down to be the entertainer of the Prophet. Beſides ſundry circumſtances of the hiſtory ſhew ſhe was a very pious and prudent matron.

and ſhe conſtrained him] Heb. *laid hold on him.* For they that are very deſirous and earneſt to have a friend abide with them, will lay faſt hold on him or ſome part of his garment, to keep him from departing away. See Luk.24.29. Act.16.15.

to eat bread] To refreſh himſelf with food, or, as we ſpeak, to take a meals meat. See Gen.31.54.

And ſo it was that as oft as he paſſed by] This further ſheweth that the Prophet uſed to go up and down from place to place, that he might viſit the faithful, and ſeek opportunities of doing the more good.

he turned in thither to eat bread] Becauſe he found good entertainment and hearty welcome, he did the oftner viſit that family, that he might do the more good therein. Chriſt adviſeth his diſciples ſo to do, Luk.10.7.

V.9. *And ſhe ſaid unto her husband*] However ſhe welcomed him, yet ſhe would not ſet apart a ſpecial room for the Prophets uſe without her husbands conſent.

Behold, now I perceive that this is an holy] This title *holy* hath relation to his inward diſpoſition and outward converſation. It compriſeth under it all thoſe graces which adorn a profeſſor and teacher of the true religion. Certainly the Prophet had behaved himſelf piouſly, juſtly, ſoberly, charitably, and every way unblameably.

man of God] This title hath relation to the Prophets function. See 1 King.13.1.

which paſſeth by us continually] i. e. very often. As oft as he had occaſion to go that way he came to that houſe.

V.10. *Let us make a little chamber*] Queſtionleſs there was room enough in the houſe for the Prophet to lodge in; but her deſire was to have a retiring place for his proper uſe, and to be reſerved onely for him.

I pray thee] A phraſe teſtifying reverence and earneſt deſire.

on the wall] Their houſe might be by the town-wall, as Rahabs, Joſh. 2.15. and the chamber being on the wall, the Prophet might thereby have the freer ingreſs and egreſs. Or her meaning might be to make a little chamber with a wall or partition to ſeparate it from other rooms, that the Prophet might be the more private to himſelf.

and let us ſet for him there a bed] To lye on.

and a table] To lay his books or other things upon.

and a ſtool] To ſit upon.

and a candleſtick] To hold a candle for light, as he ſhould have occaſion to uſe it. All theſe were fit for ſtudy and reſt. Under them other neceſſary commodities may be compriſed. This is a good pattern of hoſpitality, much commended in Scripture, Rom.12.13. Heb.13.1. 1 Pet.4.9.

and it ſhall be when he cometh to us, that he ſhall turn in thither] By thus accommodating all things for him he will be encouraged upon all occaſions to take up his lodging with us.

V.11. *And it fell on a day that he came thither*] Namely to the Shunamites houſe.

and he turned into the chamber] The chamber being firſt ſhewed him, and he being told that it was ſo fitted and prepared for him, he did the more willingly accept of it.

and lay there] So as he was there day and night. And no queſtion but that both governours and others alſo of the houſe received many divine inſtructions from him.

V. 12. *And he ſaid unto Gehazi his ſervant*] The Prophet was ſo taken with the womans kindneſs as it made him not onely to think with himſelf but alſo adviſe with another how to recompenſe it. An ingenious ſpirit and a grateful mind will be enquiring how to requite a benefit.

Call this Shunamite] That the kindneſs he intended might be the more acceptable, he would know from her ſelf what ſhe moſt deſired: for ſuch a kindneſs is the beſt.

And when he had called her, ſhe ſtood before him] Expecting what the Prophet would with her. See v.15.

V.13. *And he ſaid unto him, Say now unto her*] The Prophet by his ſervant ſpeaketh to the woman, that ſhe might the more freely declare her whole mind: For perſons that are in eſteem work an aw in them who highly eſteem them, ſo as they dare not expreſs their mind to them ſo freely as to others.

Behold, thou haſt been careful for us with all this care] This phraſe implyeth a very ſedulous and diligent care, ſuch as hath a fear of failing in ſome duty mixed with it.

What is to be done for thee?] This further ſhews that the Prophets deſire was to do an acceptable kindneſs to her.

wouldſt thou be ſpoken for to the king] Kings have power to do great courteſies: This very woman afterwards had experience thereof, ch.8.6. The Prophet it ſeemeth was gracious with the King becauſe of that great kindneſs he did for him, chap. 3.16, &c.

or to the captain of the hoſt] The Prophet might fear that this woman being a profeſſor of the true religion might ſuffer ſome injury by ſouldiers; and the victory which this Captain had over the Moabites according to his propheſie, ch.3.18,24. might ingratiate him to him.

And ſhe anſwered, I dwell among mine own people] She means that ſhe had ſo good content among her kinsfolks and neighbours as ſhe had no need of any extraordinary favour from King or Captain. She lived in peace, and had no quarrel with any; ſhe had a competent livelyhood, and was content with her eſtate: and ſhould ſhe have need of King or Captain, her own friends might therein be helpful unto her.

V.14. *And he ſaid, what then is to be done for her?*] By this reply it appears that Gehazi brought the forementioned anſwer from the woman to his maſter: and he earneſtly deſiring ſome way or other to requite her kindneſs, would not reſt in that anſwer, but maketh this farther enquiry. His grateful mind made him as careful for his hoſteſs as ſhe had been for him, v.10, 13.

And Gehazi anſwered, Verily ſhe hath no child] Queſtionleſs Gehazi had further conſulted with the woman about this very thing, whether a child would not be acceptable unto her. Or knowing the diſpoſition of women that wanted children in thoſe dayes, and withall that ſhe had no child, he might think that of all things a child would be moſt welcome to her; and he knew that his maſter could obtain one of the Lord for her.

and her husband is old] This he addes to amplify that kindneſs. It is probable that the woman was barren; and her husband withall being old, there was little hope of her having a child without an extraordinary bleſſing from God.

V.15. *And he ſaid, Call her*] It ſeemeth ſhe went away from the Prophet after her firſt coming to him, v.12. as Bathſheba did from David, 1 King.1.28. Or elſe that firſt calling her v.12. muſt have reference to this: as if Gehazi had been commanded firſt to declare the mind of Eliſha to her, and upon his return to his maſter was commanded to call her to him.

And when he had called her, ſhe ſtood in the door] This ſhe did by reaſon of a modeſt ſhamefulneſs, which kept her from entring into the Prophets chamber. The like is noted of Sarah, Gen.18.10.

V.16. *And he ſaid*] That which followeth, he ſpake to the woman her ſelf, face to face. For it is ſaid v. 12. that *ſhe ſtood before him.*

About this ſeaſon] Heb. *ſet time.* i. e. that time of the next year. See Gen.18.10.

according to the time of life] i. e. the time of a womans going with child. Not that ſhe ſhould preſently conceive, but that from her firſt conception ſhe ſhould go her full time, and then bring forth a ſon, and all within the ſpace of a year. This was an uſual kind of expreſſing that point, as Gen. 18. 10, 14. Rom. 9.9.

thou ſhalt imbrace a ſon] i. e. Conceive, beare, bring forth, and enjoy her childe, whether by giving it ſuck, or otherwiſe.

And ſhe ſaid, Nay] This negative doth not import a rejecting of the promiſe, but a little doubting of the truth thereof. It hath reference to the laſt clauſe of the verſe.

my lord] This is a title of reverence. For ſhe had the Prophet in high account.

thou man of God] See 1 King.13.1. She here uſeth this title to ſtrengthen her faith. *q. d.* Will a man of God promiſe that which ſhall not be performed?

do not lye] Deceive me not with vain hope. This ſhews her earneſt deſire of obtaining what the Prophet promiſed, and a kind of binding him to the performance thereof.

unto thy handmaid] This is a title of humility. See v. 2.

V.17. *And the woman conceived*] This verſe compared with the former ſheweth that the promiſe was not in the ſubſtance onely but alſo in the very circumſtances thereof accompliſhed. The conception and birth of this child was miraculous. For it is probable ſhe was barren; her husband was ſaid to be old: all was done upon promiſe. So as this was Eliſha's ſixth miracle. See chap. 2.14.

V. 18. *And when the child was grown*] To ſome three or four years at leaſt: for he was able to go into the fields.

it fell on a day] It was ſo ordered by Gods providence, who oft mixeth ſowres with ſweets.

that he went out to his father] It ſeems the father much cockered the child, and the child dearly loved the father, whereby it was moved to go out unto him.

to the reapers] His father went to overſee the reapers, and he followed after him. This circumſtance ſhewed that this fell out in harveſt time, when the ſun ſhined very hot; which might be ſome occaſion if not the proper cauſe, of the childs ſickneſs.

V.19. *And he ſaid unto his father, My head, my head*] The doubling of the phraſe intimates the extremity of his head-ach. See Jer. 14.19. & 1 King.8.13.

And he ſaid to a lad] To one of his younger ſervants. For ſuch an one doth the Hebrew word tranſlated *lad* oft ſet forth, v.22,24. Judg.16.26. 1 Sam.20.25,26.

Carry him to his mother] The father was buſied about his harveſt abroad. Mothers, as they are moſt at home, ſo they are moſt tenderly affected towards their young children. See 1 Tim. 5.10,14.

V.20. *And when he had taken him, and brought him to his mother*] The lad carried the child to the houſe, and delivered him to his mother.

he ſat on her knees till noon] It appears by this circumſtance that the child went into the field in the morning, and the mother obſerving him to be very ſick held him in her boſom, the better to quiet, and refreſh him.

and then dyed] A very doleful accident; a mother to behold a child ſo much deſired, given as an eſpecial favour of God, and that by miracle, a ſon, an onely ſon, paſt his infancy, able of himſelf to go into the fields, ſuddenly, unexpectedly, within her arms, to dy. Here we ſee how the deareſt that we have are ſubject to be taken from us, and how God in wiſdom oft tryeth his deareſt in the deareſt things they have, Gen.22.2.& 37.3,&c. Ez.24.16,21. The pain that the child had in his head was ſome preparative to his departure.

V.21. *And ſhe went up*] Into the prophets chamber, v.11.

and laid him on the bed of the man of God] It is manifeſt that ſhe had ſome hope of receiving him from death again; and it is probable that ſhe did not make known the death of her child to any of her family, leſt ſhe ſhould fill the houſe with lamentation and crying, and leſt any of them might hinder her from going to the Prophet, as accounting it altogether in vain.

and ſhut the door upon him, and went out] She tarried not long in the chamber, leſt any ſhould come to her in that while, but went out and made faſt the door, that none might come in before the Prophet ſhould give direction what to do, and leſt any finding the child dead might wind him and coffin him up. Beſides, by this means ſhe would have the child more ready for the Prophet, when he ſhould come. All evidences and ſigns of her faith, by which ſhe *received her dead raiſed to life again*, Heb.11.35.

V.22. *And ſhe called unto her husband, and ſaid, Send me*] She would neither go her ſelf abroad, nor uſe ſervant nor beaſt, without her husbands conſent.

I pray thee] A word of reverent reſpect, and earneſt deſire.

one of the young men] This is the ſame word that was tranſlated *lad* v.19. She means one of the ſervants.

and one of the aſſes] See 1 King.13.13.

that I may run to the man of God] i. e. make all the ſpeed I can, v.26. Jer.51.31. Joel 2.4.

and come again] This ſhe addeth to move her husband the rather to grant her requeſt, becauſe ſhe would not be long from home.

V.23. *And he ſaid, wherefore wilt thou go to him to day?*] It ſeemeth he yet knew nothing of the childs departure.

it is neither new-moon, nor Sabbath] Theſe were the times wherein Gods people uſed to go to Prophets for advice. For then people ceaſed from the works of their calling, and Prophets ſet themſelves apart to inſtruct and adviſe ſuch as ſhould come to them. Of new moons ſee 1 Chron. 23.31.

And ſhe ſaid, It ſhall be well] Heb. *Peace.* No offence will hence ariſe. The Prophet will take my coming in good part.

V.24. *Then ſhe ſadled an aſs*] i. e. cauſed it to be ſadled.

and ſaid to her ſervant] This word is the ſame that v. 19. was tranſlated *lad*, and v.22. *young man.*

Drive, and go forward] Either ſhe means that the ſervant ſhould put on her aſs apace, and run along himſelf by her, or that he ſhould ride apace before her.

ſlack not thy riding for me] Heb. *reſtrain not for me to ride.* Spare not to ride apace for my eaſe, but make what haſte thou canſt.

except I bid thee] If there be any cauſe of ſtay I will tell thee.

V.25. *So ſhe went and came unto the man of God*] By the haſte ſhe made ſhe quickly came to the place where the Prophet was.

to mount Carmel] See 1 King.18. 19.

And it came to paſs, when the man of God ſaw her afar off] Or, *over againſt him.* It ſeems was ſitting at the door, as Abraham, Gen.18.1. and ſo ſaw her the ſooner.

that he ſaid to Gehazi his ſervant] Gehazi was attending upon him, and he uſed to communicate his mind to him.

Behold, yonder is that Shunamite] She that hath ſhewed ſo much kindneſs unto me.

V.26. *Run now, I pray thee*] See v.22. The greateſt ſpeed that man can make is by running, he hath no wings to fly.

to meet her] The Prophet would teſtifie his kindneſs to her before ſhe could come at him.

and ſay unto her, Is it well with thee ?] Heb. *Peace.* Men uſe firſt to enquire after the welfare of perſons themſelves with whom they have to do.

Is it well with thy husband ?] Heb. *Peace.* Her husband had joyned with her in giving entertainment to the Prophet; and withal, husbands are to loving wives as themſelves: therefore he enquireth after the welfare of her husband alſo.

Is it well with the child?] Heb. *Peace.* The Prophet knew her heart was ſet upon her child, therefore could not but ask after his welfare. Theſe queſtions are thus diſtinctly propounded to manifeſt the great care the Prophet had of her and hers.

And ſhe anſwered, It is well] Heb. *Peace.* Her anſwer is directed to the two former queſtions; the laſt ſhe reſerved till ſhe ſhould come her ſelf to the Prophet.

V.27. *And when ſhe came to the man of God to the hill*] See v.25. That former phraſe is ſpoken of her approach into the ſight of the Prophet; this, of his very preſence.

ſhe caught him by the feet] Heb. *by his feet.* Hitherto ſhe had concealed her paſſion, but the Prophets words afterwards ſhew that ſhe was much perplexed in her ſoul, which by this geſture ſhe manifeſted. Hereby alſo her reverent reſpect to him is teſtified, as Mat.28.9. She alſo doth this to move the Prophet, as if ſhe would not let go his feet till he had granted her deſire.

but Gehazi came near to thruſt her away] Gehazi herein had reſpect to his Maſter, (as the Diſciples had to their Lord, Mat. 15. 23.) for he conceived the woman was too troubleſome to him. But this was too great officiouſneſs.

And the man of God ſaid, Let her alone] The Prophet had a better opinion of her then his ſervant, and perceiveth ſhe had cauſe to do what ſhe did.

for her ſoul is vexed within her] Heb. *bitter.* Therefore he would not have her who was ſo perplexed already to be further vexed.

and the Lord hath hid it from me] Prophets had not alwayes the ſpirit of propheſie. See ch.6.6. 2 Sam.7.3.

and hath not told me] It is from Gods making known ſecret things unto his Prophets that they know them, ch.6.12.

V.28. *Then ſhe ſaid, Did I deſire a ſon of my Lord?*] This interrogation imports a ſtrong negation, *q.d.* Thou knoweſt that I never moved thee to ask a ſon of the Lord for me, ſo as it was not any entreaty of mine that forced thee thereunto. I was not of Rachels mind, Gen.30.1. Therefore I have not pulled upon my ſelf this judgement by mine own undue importunity.

did I not ſay, Do not deceive me] See v.16. This ſhe addeth to put the Prophet in mind that he of himſelf had promiſed a ſon unto her, to move him the rather to reſtore her ſon again to life. And by theſe queſtions ſhe gave him to underſtand that now ſhe had no ſon, but that he was dead; which the Prophet ſoon diſcerned, v.29.

V.29. *Then he ſaid to Gehazi, Gird up thy loyns*] See 1 King 18.46.

and take my ſtaff in thy hand, and go thy way] God having oft wrought miracles by ſuch external things as belonged to his ſervants, the Prophet commandeth his ſervant to uſe his ſtaff for the childs recovery. So Elijah uſed his mantle to divide the waters of Jordan, and Eliſha uſed the ſame, ch.2.8,14. Thus ſundry miracles were wrought by Moſes his rod, Exod.4.2,3. Thus diſeaſes were cured by the linen that came from Paul, Act. 19.12.

If thou meet any man, ſalute him not] Let no office of courteſie ſtay thee at all. See Luk.10.4.

and if any ſalute thee, anſwer him not again] Neither offering nor anſwering courteſies, muſt any way hinder him.

and lay my ſtaffe upon the face of the child] This is the reaſon why the Prophet bid his ſervant take his ſtaff in his hand, namely, that he might lay it upon the childs face. Certainly the mother had covered the child all over but the face. Or by a Synecdoche the *face* may be put for the whole body.

V.30. *And the mother of the child ſaid, As the Lord liveth, and as thy ſoul liveth*] See ch.2.2.

I will not leave thee] Though ſhe durſt not wholly diſtruſt the means the Prophet appointed, yet becauſe ſhe knew he was the man by whom God uſed to work miracles, ſhe would not leave him till he himſelf went to her child, leſt upon the failing of the former means her child ſhould not be reſtored.

And he aroſe, and followed her] The Prophet was willing to gratifie her, and the rather becauſe himſelf might ſomewhat doubt whether the deed might be done by his ſervant or no.

V.31. *And Gehazi paſſed on before them, and laid the ſtaff upon the face of the child*] He obediently obſerved the charge given him, v.29. It ſeemeth the mother of the child had given him the key to open the door which ſhe had ſhut, v. 21.

but there was neither voyce, nor hearing] Heb. *attention.* i. e. Notwithſtanding Gehazi did what the Prophet commanded, yet no evidences of life followed thereupon. The child could neither utter any thing, nor hear any noiſe.

wherefore he went again] Heb. *he returned*. He ſaw that he did no good by his ſtay, and thereupon returned.

to meet him] *i.e.* his Maſter. For he ſuppoſed his Maſter would come himſelf to ſee the iſſue of that which was done.

and told him, ſaying, The child is not awaked] Not revived. For death is a kind of ſleep. See 1 King.2.10.

V.32. *And when Eliſha was come into the houſe*] For he quickly followed Gehazi, v.30.

Behold the child was dead, and laid upon his bed] It is remarkable, that the child being laid on the Prophets bed, and the Prophets ſtaff by his own appointment laid upon the childs face, the child ſhould ſtill remain dead. Some attribute this to the unbelief of Gehazi, ſome to the unbelief of the mother of the child. Note Mat. 13. 58. But certainly the Prophet had no warrant from God, either ordinary or extraordinary, to command Gehazi to lay his ſtaff upon the child, but did it of his own head; and therefore God withheld his power, without which all that man can do is nothing. Prophets themſelves muſt have their warrant from God to do what they do. Though the Lord were pleaſed to uſe Eliſha's miniſtery in working miracles, yet did not he give him authority to uſe his ſervants miniſtery in that kind.

V.33. *He went in therefore*] The Prophet diſcerning his error, falls himſelf to work.

and ſhut the door upon them twain] Namely, upon himſelf and the dead child. For he would now be alone, that he might be the more fervent. So did Elijah, 1 Kings 17.19.

and prayed unto the Lord] See 1 Kings 17.20. This courſe of praying was not taken before; which may be one reaſon why the applying of his ſtaff was fruitleſſe. And he might firſt pray that his own error might be forgiven, and then that the child might be reſtored.

V.34. *And he went up, and lay upon the child, and put his mouth upon his mouth*, &c.] This he might do in imitation of his maſter, 1 Kings 17.21. Though the ſtature of Eliſha and his child were ſo different as the eyes, mouth and hands of the one could not lye juſt even upon thoſe of the other, yet the Prophet laid his as near the child as he could, and that for the reaſon rendred, 1 Kings 17.21.

And he ſtretched himſelf upon the child] This was an effect of the fervency of his ſpirit. By way of alluſion ſome infer, That we muſt apply our ſelves to all the neceſſities of the Saints; and other, That we muſt in ſuch a manner ſpiritually apply our ſelves to Chriſt, and myſtically ſtretch our ſelves upon him.

and the fleſh of the child waxed warm] This was a ſign that life began to come into him.

V.35. *Then he returned, and walked in the houſe to and fro*] Heb. *once hither and once thither*. He might riſe up and walk about to revive his ſpirit, and to thank God, for the firſt ſign of hearing his prayer. Beſides, men when they are very earneſt in their prayers, are oft moved to change the poſture and geſture of their bodies.

and went up, and ſtretched himſelf upon him] Becauſe the former ſign was but of the beginning of life, he returns again to do as he had done before, v.34. extending his ſpirit, to have that good work begun perfected.

and the child neeſed ſeven times] A ſign of life increaſing. For neeſing is a ſtrong motion which cannot be without life; and its being ſeven times reiterated implyed ſtrength.

and the child opened his eyes] As the eyes by death uſe to be cloſed up, ſo the opening of them ſheweth life apparently. Thus God by degrees doth manifeſt his bleſſing, that he may quicken our ſpirits to hold on in prayer, and make us more ſenſible of the increaſe, and diſtinctly obſervant of the greatneſſe thereof. This was Eliſha's ſeventh miracle. See ch. 2.14.

V.36. *And he called to Gehazi, and ſaid, Call this Shunamite*] This ſheweth that neither Gehazi nor the woman were with Eliſha when he ſtretched himſelf upon the child. See v.33.

So he called her] Queſtionleſſe he that firſt moved the Prophet for a child for the Shunamite, v.14. was very glad of the reſtoring her child unto her, and therefore readily and quickly calls her.

and when ſhe was come in unto him, he ſaid, Take up thy ſon] See 1 Kings 17.23. His meaning is, that though ſhe had left him a dead child on the bed, yet he being now revived, ſhe might again take him and enjoy him as before.

V.37. *Then ſhe went in, and fell at his feet*] Grief and paſſion moved her to take the Prophet by the feet, v.27. but now joy and thankfulneſſe make her to fall at his feet.

and bowed her ſelf to the ground] This ſhe did in teſtimony of her high eſteem, reverent reſpect and gratefull heart; but all in a civil manner. See ch.2.15. & 1 King.1.23.

and took up her ſon] This verifieth that of the Apoſtle, Heb.11.35. The widow of Zarephath, 1 King.17.23. and here this Shunamite *received their dead raiſed to life*. No queſtion but that moſt joyfully and thankfully ſhe took it up from the Prophets bed, and with a motherly affection hugged it in her arms.

and went out] From the Prophets chamber into her houſe. Howſoever, when the child was dead, ſhe ſhut it up in that room, that it might not be known, v.21. yet now with much joy ſhe made known both its death and its reſtitution.

V.38. *And Eliſha came again into Gilgal*] This Prophet, as his Maſter before him, went up and down, like unto Chriſt, Act.10.38. doing good. He was before at Gilgal, and therefore is ſaid to come *again* to it. See ch.2.1.

and there was a dearth in the land] *i.e.* of Iſrael. The idolatry of the Iſraelites, beſides ſundry other ſins, brought this upon them. And in the common judgement the true worſhippers of God, as theſe ſons of the Prophets, were involved. See Ezek.21.3. And hereby the ſin of the wicked is exceedingly aggravated, in that it pulleth vengeance not onely upon themſelves and ſuch as are like them, but alſo upon the righteous: For whom notwithſtanding the Lord can provide in the midſt of judgements; as here he did for this Colledge of Prophets.

and the ſons of the Prophets were ſitting before him] This phraſe ſheweth that as diſciples they ſat on lower ſeats to hear the inſtructions of their Maſter. See Act.22.3. & 1 King. 10. 5. Eliſha came to the Colledges of the Prophets to inſtruct them; and they readily heard his word, as Mary did Chriſts, Luk.10.39. It is probable that at this time he did the rather come unto them, to provide for them, and to keep them together, that by reaſon of the famine they might not be diſperſed.

and he ſaid unto his ſervant] This was one that did attend that Colledge to provide neceſſaries for them.

Set on the great pot] There were many to be fed, as appears v. 43. and therefore he makes the greater proviſion.

and ſeeth pottage for the ſons of the Prophets] Queſtionleſſe there was meat alſo provided that the pottage might be the more ſavory and nouriſhing: but by this means the meat ſatisfied the more.

V.39. *And one went out into the field to gather herbs*] They had not ſuch a garden as is mentioned 1 King.21.2. but were fain to go out into the field to gather herbs.

and found a wild vine] Heb. *a vine of the field*. A plant growing in the fields and hedg-rows, the leaves whereof are broad like the leaves of a vine.

and gathered there of wild gourds his lapfull] this plant is taken to be *Coloquintida*] the leaves or herbs whereof are bitter and poyſonous. Of thoſe he gathered good ſtore.

and came and ſhred them into the pot of pottage] As they uſe to do with wholſome and ſavory pot-herbs.

for they knew them not] He that gathered the wild gourds intended no miſchief: nor were they who ſaw them put in acceſſary to any evil: All this was done out of ignorance.

V.40. *So they poured out for the men to eat*] Suppoſing the broth fit to be eaten.

and it came to paſs, as they were eating the pottage] As they were ready to eat thereof, it being ſet in diſhes before them.

and they cryed out, and ſaid] It ſeems, that one that had taſted of the pottage, found the danger thereof, and told the reſt of it; and thereupon they cryed out.

O thou man of God] Of this title ſee 1 King.13.1. They here uſe it the rather to move the Prophet to help them in this diſtreſſe, and to ſhew the ground of their faith that he was able to do ſo.

there is death in the pot] The broth therein is poyſoned, and will poyſon all that eat it. *Death* by a Metonymie is put for that which may cauſe death, as Exod.10.17.

and they could not eat thereof] While it remained ſo poyſonous. Afterwards they did eat of it, v.41.

V.41. *But he ſaid, Then bring meal*] Not that meal had any vertue to draw out bitterneſſe or poyſon: But that it might be diſcerned that the vertue came from God, who by his ſervant appointed that means to be uſed, as Exod.15.25.

and he caſt it into the pot] For being guided by Gods Spirit, he believed that that means, though unlikely in it ſelf, would be effectuall.

and he ſaid, Pour out for the people, that they may eat] He knew that all the danger was taken away; and therefore confidently cauſed the broth to be ſet before them, that they might eat thereof.

and there was no harm in the pot] Heb. *evil thing*. The venome was clean taken away, and that which was poyſonous before, was now made wholeſom: So as this was Eliſha's eighth miracle. See ch. 2, 14.

V.42. *And there came a man from Baal ſhaliſha*] This was the place in Ephraim which is called Shaliſha, 1 Sam.9.4. And after Baal was there ſhut up, it was called *Baal-ſhaliſha*.

and brought the man of God bread of the firſt-fruits] This no doubt was a pious man, and one that feared God, ſeeing in obedience to the law he was willing to dedicate the firſt-fruits to the Lord: But becauſe he could not carry them to Gods houſe as the Law required, Exod.23.19. nor to the ordinary Prieſts, becauſe they were all in Judah, 2 Chron.11.13,14. he brought them to this extraordinary Prophet, and to the Colledge of Prophets. Thus he honoured God with his firſt-fruits, Prov.3.9.

twenty loaves of barley] Beſides the firſt-fruits. Herein he gave a teſtimony of his charity to the Prophets of God in that time of dearth. Though it were but barley-bread (ſuch as was brought to Chriſt, Joh.6.9.) Yet in ſuch a dearth it manifeſted a better reſpect to the Prophets then the fineſt wheat would have done at another time See on 1 Sam.9.7.

and full ears of corn in the husk thereof] Or, *in his ſcrip*, or *garment*. The meaning is, that he brought corn not beaten out of the eares. Theſe may be part of the firſt-fruits, before mentioned. Such were appointed under the law to be brought to the prieſts, Deut.18.3,4. and ſuch, people did uſe to parch and eat.

and he ſaid] i.e. Eliſha.

Give unto the people] To the ſons of the Prophets before mentioned, who were ſtiled *the People* v.41.

that they may eat] For for this end it was brought.

V.43. *And his ſervitour ſaid*] He that attended upon him, namely Gehazi.

what, ſhould I ſet this before an hundred men ?] Though he had ſeen many miracles wrought by his Maſter, and thereupon had cauſe readily to have obeyed without any queſtion, yet, like Andrew and other Diſciples Joh.6.9. Luk.9.13. being very weak of faith, he maketh doubt of that which his Maſter intended.

He ſaid again, Give the people that they may eat] The incredulity of his ſervant made him the more earneſt in preſſing his charge. See v.42.

for thus ſaith the Lord] This warrant he produced, to ſtrengthen his ſervants faith the more: 1 King. 12.24.

They ſhall eat, and ſhall leave thereof] They ſhall not onely have enough for the preſent, but alſo leave for another time.

V.44. *So he ſet it before them*] Eliſha's ſervant upon the forenamed warrant and promiſe, being ſomewhat ſtrengthned in faith, now readily obeyes his Maſter.

and they did eat, and left thereof] This is an evidence of a true miracle, like that Mat.14.20. Joh.6.11,12. For, though this miracle were not altogether ſo great as that of Chriſts, Mat. 14. 17, 21. yet was it as true a miracle as that, being above the courſe of nature, and a divine work. So as this was Eliſha's ninth miracle. See ch.2.14.

according to the word of the Lord] See 1 King. 13.5.

CHAP. V.

Verſ.1. NOw *Naaman*] This hiſtory is very memorable concerning the cure both of Naamans body and alſo of his ſoul; and therefore he is the more diſtinctly and largely deſcribed, 1. By his name, 2. By his office, 3. By his Maſters eſteem of him, 4. By his dignity, 5. By his victories, 6. By his prowesſ.

Captain of the hoſt] This phraſe oft ſets forth the General of an army; a very great office.

of the king of Syria] Benhadad, ch. 8.7.

was a great man with his maſter] Heb. *before his maſter*. See ch.4.8. This phraſe *with*, or *before his maſter* implyeth an high and great eſteem wherein the King of Syria had him.

and honourable] Or, *gracious*. Heb. *lifted up*, or *accepted in countenance*. As he was advanced to high honour and dignity, ſo his name was great among the people.

becauſe by him the Lord had given deliverance] Or, *victory*. It is probable that the army that went againſt the Kings of Iſrael and Judah, 1 King.22.29, &c. was commanded by this Naaman in chief; and that this place hath relation to that affair. Though they were heathen and enemies of Gods people that got the better, yet the victory is attributed to the Lord. For even heathen men are Gods inſtruments, Iſa. 10.5,6.

unto Syria] The whole Kingdom was in danger when the two Kings came againſt Ramoth-Gilead, 1 King.22.29. therefore the deliverance is extended to Syria.

He was alſo a mighty man in valour] This phraſe hath reſpect to the courage and magnanimity of his mind and to his military abilities, as the former had to his good ſucceſs.

but he was a leper] See Lev. 13.18, &c. Men of the greateſt dignity, fame and parts are ſubject to the worſt of diſeaſes.

V.2. *And the Syrians had gone out by companies*] This is meant of excurſions made by ſome troops into the land of Iſrael for ſpoyl. See ch.13.20,21.

and had brought away captive out of the land of Iſrael a little maid] This maid might be abroad in the country, either alone, or with ſome few that were not able to withſtand the enemy, and ſo taken. The ſequel ſheweth that it was ordered by a ſpecial providence of God. See 1 King.11.29.

and ſhe waited on] Heb. *was before*. For they that wait on others uſe to be in their ſight to attend their commands, Pſal.123.2.

Naamans wife] It is probable that this was a fair and comely maiden, and thereupon brought as a preſent to Naaman the General, who gave her to his wife. See Judg.5.30.

V.3. *And ſhe ſaid unto her miſtreſs*] Naamans wife, though an heathen, might uſe the maid well; and the maid in gratitude declare to her miſtreſs a means of curing her husband.

would God my Lord were with the Prophet] Heb. *before the Prophet*. She means Eliſha, whom ſhe believed to be a Prophet of the Lord, and of whoſe great works ſhe had heard.

that is in Samaria] *Samaria* is here to be taken ſynecdochically for *the Kingdom of Iſrael*. See 1 King. 18.2.

for he would recover him] Heb. *gather in*. The leproſie uſed to ſpread it ſelf over the body: ſo that gathering of it in was a taking of it away.

of his leproſie] Though ſhe had not heard of any leper cured by Eliſha, (for Chriſt ſaith, *Many lepers were in Iſrael in the time of Elizeus the Prophet, and none of them cleanſed*, Luk. 4.27.) yet by other miracles that he had wrought ſhe gathered he could cure this diſeaſe; yea ſhe believed that the Man of God would willingly and readily do ſuch a cure to ſuch as ſhould ſeek it of him. Few in Iſrael believed ſo much, Luke 4.27.

V.4. *And one went in, and told his Lord, ſaying*] One that wiſhed well to Naaman, being a ſervant or ſouldier under him, went and informed him what the maid had ſaid. Or it may be meant of Naaman himſelf, who having intelligence of the maids words, told his maſter thereof. Then the phraſe *his Lord* hath reference to the King. By reaſon of his place Naaman might not go out of the land without the Kings leave.

Thus and thus ſaid the maid that is of the land of Iſrael] See v.2,3. Though ſhe were a ſervant, a maid, and a captive, yet her wholſome counſel was received.

V.5. *And the King of Syria ſaid*] The Kings reſpect to Naaman made him readily yield to what might be good for him. And though Naaman were a leper, and that diſeaſe counted incurable, yet he would make trial what might be done.

Go to, go] Theſe words ſeem to be ſpoken to Naaman himſelf, whom the King in his great reſpect admitted into his preſence. Or this conference between the King and him might be by way of meſſage one to the other.

and I will ſend a letter to the King of Iſrael] Jehoram was then King of Iſrael, ch.3.1. and an enemy unto this King of Syria; yet for his ſervants ſake he writes to him.

And he departed, and took with him] Heb. *in his hand*. He could not himſelf in his hand carry all that is after mentioned; but becauſe he took care that all ſhould be carried along with him, it is ſaid to be *in his hand*. Or, with his own hand he might deliver it to his ſervants to carry along with him.

ten talents of ſilver] Three thouſand ſeven hundred and fifty pound ſterling. See 1 King.16.24. & 1 Chr. 22.14.

and ſix thouſand pieces of gold] When the diſtinct pieces are not expreſſed, ſhekels are ordinarily underſtood: and ſix thouſand ſhekels of gold is ſeven thouſand five hundred pound ſterling, double to the ſilver before mentioned. See 1 King. 10. 16. If the word *pieces* be underſtood, the ſum will ariſe according to the quantity of the piece.

and ten changes of raiment] Of upper garments; ſuch as our Gowns or Cloaks. Theſe in thoſe countreys they uſed oft to ſhift: therefore changes or ſhifts of new garments were wont to be given or ſent for preſents. See Gen.45. 22. Judg. 14.12. Naaman carried ſo much ſilver and gold, and ſo many changes of raiment, partly for his own expenſes and honour, having a great train, and a long journey to go; and partly to preſent to the Prophet, thinking he might be moved with gifts, as heatheniſh and idolatrous Prieſts were. See Numb. 22. 7, 17. He alſo might intend to give preſents to the King and his Courtiers.

V. 6. *And he brought the letter to the king of Iſrael*] It was Naaman that brought the letter.

ſaying] This hath relation to the ſubſtance of the letter, as if the King of Syria had ſpoken to the king of Iſrael, which he did by writing.

Now when this letter is come unto thee] The main ſum of the letter, not the whole form thereof, is here ſet down.

behold, I have therewith ſent Naaman my ſervant to thee, that thou maiſt recover him of his leproſie] His meaning is, that the King ſhould procure the Prophet to cure his ſervant. For he took it for granted that the King of Iſrael well knew there was a Prophet in his Kingdom could do it, and that he had power over that Prophet to command him to do what he would have him. But herein he was deceived; for Kings have not power to command their Subjects any thing above their ability, as miracles are.

V. 7. *And it came to paſs when the King of Iſrael had read the letter, that he rent his clothes*] This was a ſign of much paſſion, Gen.37.29. Though he knew that Eliſha could work miracles, yet at that time he did not think thereof, or at leaſt would take no notice of it.

and ſaid, Am I a God] He ſuppoſed the King of Syria required of him that he ſhould cure Naaman with his own hand.

to kill, and to make alive] This is Gods prerogative, Deut.32,39. 1 Sam.2.6.

that this man doth ſend unto me to recover a man of his leproſie] He ſuppoſed that to cure the leproſie was as hard as to raiſe the dead: Which was true. For neither could be done but by a Divine power.

wherefore conſider, I pray you] This he ſaid to his own ſubjects and Counſellors of State, as 1 King.20.7.

and ſee how he ſeeketh a quarrel againſt me] The manner of the King of Syria's expreſſing his mind in his letter v.6. might give ſome occaſion to the King of Iſrael to be jealous, and to fear leſt in confidence of his former ſucceſs, 1 King.22.35,36. he ſhould ſeek occaſion of a new war. This was the true cauſe of his paſſion; and that which before he ſaid of making him a God was but a fair pretenſe.

8. *And it was ſo, when Eliſha the man of God had heard that the*

King of Iſrael had rent his clothes] It ſeemeth there were ſome in the Court that well knew Eliſha, and bare a good reſpect to him, believing that he was a Prophet of the Lord, by whom God had done great works; and theſe quickly brought him word of Naamans coming to the King, of the letter that he brought, and of the Kings manner of receiving it,

that he ſent to the King, ſaying] It was a matter of great conſequence, much concerning the honour of God, and therefore he was carefull to ſend a ſpeedy direction to the King.

wherefore haſt thou rent thy clothes?]This is an implicite reproof, whereby he ſhews there was no cauſe why the King ſhould manifeſt ſuch paſſion, ſeeing he knew there was a Prophet in his laud that had done as great a miracle as the curing of a leper, and that before himſelf, ch.3.16,&c. and he might have ſent for that Prophet, to have known his mind in this caſe.

let him come now to me] The Prophet doth thus ſend for that great man that came out of Syria, not out of any ſtatelineſs or pride in regard of himſelf, but as the ſervant of the Lord, and as one who in a great caſe was to make known the mind of the Lord, upon which the greateſt that be muſt attend.

and he ſhall know that there is a Prophet in Iſrael] Great works are done by the Miniſters of the Lord, that his name and power may be known far and neer. Becauſe the Iſraelites took not much notice of the Prophet that was among them, God would have him made known to forraign nations, Luk.4.27.

V. 9. *So Naaman came with his horſes and with his chariot*] With ſuch ſtate as he came to the King he alſo came to the Prophet. The deſire he had to be cured made him teſtifie ſuch reſpect to him from whom he expected cure.

and ſtood at the doore of the houſe of Eliſha] He was willing to know the mind of Eliſha before he preſented himſelf to him: but queſtionleſs he ſent in a meſſenger to ſignifie he was without.

V. 10. *And Eliſha ſent a meſſenger to him, ſaying*] The Prophet did not this in ſcorn, as is noted, v.8. but he would give Naaman to underſtand that it was enough to know the mind of God without a Prophets ſpeaking to him face to face, or doing any particular act himſelf upon him. So dealt Chriſt with the Ruler, John 4.50.

Go and waſh in Jordan ſeven times] Every particle in this charge was for trial of his obedience; as, 1. That he ſhould go away from him. 2. That he ſhould waſh himſelf; which could be no natural means of taking away his leproſie. 3. That he ſhould do it in Jordan, whereas there were many excellent ſweet rivers in Syria, v.12. 4. That he ſhould do it ſeven times. Thus was the obedience and faith of a King of Iſrael tryed, ch.13.19. And ſo Chriſt tryed the man that was born blind, Joh.9.7.

and thy fleſh ſhall come again unto thee] The leproſie much eateth up the fleſh of a man, and bringeth upon him a thick ſcurf.

and thou ſhalt be clean] This implyed a perfect cure of the diſeaſe. For the leproſie was a foul diſeaſe, and made a man unclean, Levi. 13.45. He added this promiſe to encourage him the rather to obſerve the charge he gave him.

V. 11. *But Naaman was wroth*] Naaman thought himſelf by this anſwer ſcorned and contemned by the Prophet; and becauſe his own expectation even in the manner of doing that which he deſired was not punctually fulfilled, his choler was moved. Men are hardly ſatisfied in the things they deſire, if their own humour be not fulfilled.

and went away, and ſaid] He manifeſts his diſpleaſure to move his followers to be of his mind.

Behold, I thought] Heb. *ſaid*. Or, *I ſaid with my ſelf, He will ſurely come out*, &c. Here he plainly ſhews the reaſon of his diſpleaſure.

He will ſurely come out to me] Men are prone to truſt too much to external and viſible means.

and ſtand, and call on the name of the Lord his God] This conceit ſavoured of ſome piety. For hereby he acknowledged that what the Prophet did or could do, was by a gift given of God, yea by power immediately derived from God; for obtaining whereof prayer was an eſpecial means; and, that to ſtand is a fit geſture for prayer.

and ſtrike] Heb. *move up and down*.

his hand over the place] Namely, upon his fleſh that was infected with the leproſie. This further ſhews his doting on viſible means. Thus many are ready to preſcribe means unto God, and to tye him to one courſe.

and recover the leper] He means himſelf. And hereby he ſhews that he believed that God was able to cure him, and that by the miniſtery of his Prophet: but his faith was mixed with vain conceit.

V. 12. *Are not Abana*] Or, *Amana*. It is called *Adonius*, and Pharpar is called *Orontes*.

and Pharpar rivers of Damaſcus] Much is written of the clearneſs, ſweetneſs and uſefulneſs of theſe two rivers. The one is ſaid to run thorow many parts of Damaſcus; whereby it comes to paſs that moſt of the houſes in that City are furniſhed with ſtore of good water. The other is ſaid to flow along by it, whereby their gardens, orchards, vineyards, meadows and other places are made very fertile.

better then all the waters of Iſrael] He by experience knowing the benefit of the waters of his own Country ſuppoſed there could not be better in another nation.

may I not waſh in them and be clean?] This hath relation to the Prophets charge v.10. And hereby the Syrian implyed that the Prophet might as well have ſent him to the rivers of Damaſcus as to Jordan, and that they might have as great a vertue to cleanſe him of his leproſie as the water in Jordan. He ſuppoſed he was ſent to Jordan for the vertue that was in that water.

So he turned, and went away] From the Prophets houſe.

in a rage] See v.11. He doth not onely ſlight the Prophets charge, but is alſo much incenſed againſt him.

V. 13, *And his ſervants came neere, and ſpake unto him, and ſaid*] Theſe were faithfull ſervants, who though he were in a rage, yet would not ſooth him up therein; but obſerving that he was unjuſtly and unduly moved, and that to his own prejudice, they made an aſſay to pacifie his mind, and that for his good; and give him good adviſe.

My father] This title uſeth to be given to all ſorts of ſuperiors, Exod.20.12. as to Kings, 1 Sam.24.12. to Prieſts, Judg.18.19. to Prophets, ch.2.12. & 6.21.& 13.14. and here to a Prince; yea alſo to men of age and dignity above others, Acts 22.1. Here it was given to Naaman, either in regard of his place, he being a great man, v.1. or in regard of his diſpoſition, he being milde and gentle towards his ſervants, and carefull of their good as a father of his children; or in regard of the deliverances that he had wrought for Syria, which made him accounted and ſtiled a father of his Country. Whatſoever the reſpect were, it is a note of reverence mixed with love. And whereas the word *ſervants* is of the plural number, and yet they ſaid, *My father*, it is becauſe they were all of the ſame mind, or becauſe one ſpake for all.

if the Prophet] There is an emphaſis in this title. They imply that he that gave the direction ought to be hearkened unto, ſeeing he was a Prophet.

had bid thee do ſome great thing] Some difficult thing, which would have required much coſt and pains.

wouldſt thou not have done it?] This interrogation implyeth a ſtrong affirmation, *q.d.* Certainly thou ſo deſireſt the taking away of thy leproſie as thou wouldſt not ſtick at any thing thou couldſt do for the removing of it.

how much rather then when he ſaith unto thee, waſh and be clean] When he requireth a matter ſo eaſie to be done. Hereby they ſhew'd they believed the Prophets word, and that obedience ought to be yielded thereto, without queſtioning the probability or improbability of the means.

V. 14. *Then went he down, and dipped himſelf ſeven times in Jordan*] He went up deep in the river, and drenched himſelf over head and ears, ſo oft as the Prophet had enjoyned him. The Leproſie was ſpread over his whole body, from the crown of his head to the ſole of his feet; therefore he ſo dipped himſelf.

according to the ſaying of the man of God] Having well taken his ſervants advice, he followed the Prophets direction both for the ſubſtance and circumſtances thereof.

and his fleſh came again like unto the fleſh of a little child] i.e. freſh, ſoft, clear, without ſcar or wrinkle. His diſeaſe was thorowly cured, and his fleſh in a better caſe than if he had had no leproſie at all.

and he was clean] Luk.42.7. This ſhews the accompliſhment of the Prophets promiſe, v.10. So as God paſſed by his former incredulity and diſtemper, and accepted of that faith which was wrought in him by the counſel of his ſervants. This was Eliſha's tenth miracle. See ch.2.14.

V. 15. *And he returned to the man of God*] His paſſion being now clean allayed, and he finding to his great comfort and benefit the power and efficacy of the Prophets direction, his gratefull mind makes him return to him again, like the tenth Leper, Luk.17.15.

he and all his company] That he might now teſtifie as great reſpect to the Prophet after he had received the bleſſing, as he had done before v.9. when he expected it.

and came and ſtood before him] Namely, at the door of his houſe, as v.9.

and he ſaid] To Eliſha, being come out to him.

Behold, now I know that there is no God in all the earth but in Iſrael] He believed that his cleanſing was by a Divine power, and that it was the God of Eliſha who had brought it ſo to paſſe; and thereupon he acknowledgeth him not onely to be a God, but alſo the onely true God. Thus that which Chriſt ſaith of the Centurion Luk.7.9. *I have not found ſo great faith, no not in Iſrael*, may be applyed to this Captain, who it ſeemeth, was cured both in body and ſoul. Neither thought he it enough to believe in his heart, unleſs he alſo confeſſed the Lord with his mouth, Rom.10.10.

now therefore, I pray thee, take a bleſſing] A gift in teſtimony of gratitude. So Gen.33.1. This Prophet of the Lord was more honoured by this Gentile, then by moſt in Iſrael.

of thy ſervant] See 1 King. 18.12.

V. 16, *But he ſaid, As the Lord liveth before whom I ſtand*] See 1 King.17.1.

I will receive none] It was Gods honour that Eliſha aimed at, not his own profit. It was enough to him that the God of Iſrael was acknowledged by this Syrian to be the true God. Miracles are the immediate work of God: and that power Eliſha having freely received would freely exerciſe, Mat.10.8. Simon Magus was ſharply reproved for a conceit clean contrary hereunto, Act.8.19, 20. Beſides,

ſides, herein the Prophet ſhewed that it was enough for him that the Syrian was healed; and hereby he would allure him the more to hearken to his counſel in other things, that did ſo much good for no gain.

And he urged him to take it] This further ſheweth the gratefull diſpoſition of the Syrian, and his true and earneſt deſire to have the Prophet receive ſomewhat. See the like Luk. 24.29. Act. 16.15.

but he refuſed] Having good ground to refuſe all recompenſe he would not be forced from his principles.

V.17. *And Naaman ſaid, Shall there not then, I pray thee, be given to thy ſervant*] This is a form of an earneſt deſire, 2 Sam.13.26. He would do nothing without the Prophets direction and approbation, and therefore makes this prayer unto him.

two Mules burden of earth] Of Mules ſee 1 King.1.33. Some think Naaman craved this earth out of Eliſha's houſe, becauſe he asked him leave to carry it away: For if he had taken it otherwhere out of the land of Iſrael, he ſhould rather have asked the King leave, or at leaſt the owners of that land out of which he would take the earth. Or becauſe he ſaw that the waters of Jordan were effectuall upon the Prophets charge to cure his leproſie, he might think that the earth alſo which the Prophet gave him leave to carry away, might be as conſecrated earth. But the words following ſhew the reaſon why he deſired to carry away that earth.

for thy ſervant will henceforth offer neither burnt-offering nor ſacrifice] See 1 King.3.15. & 8.62.

unto other gods] This ſhews that having been before an idolater, by this miracle he was brought to ſee that Jehovah the God of Iſrael was the onely true God, and the gods of other nations but falſe gods, to whom neither burnt-offering nor ſacrifice was to be offered up.

but unto the Lord] Of this title *Lord* put for *Jehovah* See 1 King. 18.21. This ſhews him to be a true convert, in that he turned from falſe Gods to the onely true Lord. And herein he was a type of the calling of the Gentiles, 1 Theſſ.1.9. Now this ſhews that the end of his deſire of ſo much earth as is before mentioned was to make an Altar thereof to the true God: for an altar might be made of earth, Exod.20.24. Howſoever the Jewes were bound to go to the altar that was in the Temple, and thereon to offer their ſacrifices, yet we cannot ſay that Gentiles were tyed thereunto. The Syrian would teſtifie that he worſhipped the God of Iſrael, by erecting an altar of the earth of Iſrael: and this altar, with his ſacrificing thereon, ſhould be a teſtimony to the Syrians among whom he lived that the God of Iſrael was the true Lord. We deny not but there might be much weakneſſe in this new convert, and that his conceit of carrying that earth away, even for the forementioned uſe, ſavoured of ſuperſtition; but his zeal was good, and the ends that he aimed at commendable.

V. 18. *In this thing the Lord pardon*] Pardon ſuppoſeth a fault. It is therefore a ſin which he here acknowledgeth, and craveth pardon for.

thy ſervant. See v.15.

that when my maſter] The King of Syria: Of whom ſee v.1.

goeth into the houſe of Rimmon] Rimmon was the idol of the Syrians. The word ſignifieth *a pomgranate.* It is derived from a root that implyeth *exaltation*: for they exalted their idol into the room of a God. This alſo is the name of a man, 2 Sam. 4.2. of a city, Joſh. 15.32. of a rock, Judg. 20.45.

to worſhip there] The houſe of Rimmon was their idolatrous Temple and place of worſhip.

and he leaneth on my hand] It was Naamans place and office to be next the King, ſo as he uſed to lean on him on all occaſions. The like is noted of a Prince in Iſrael, ch.7.2. Whether the King went to the idol-Temple, or any whither elſe, Naaman muſt go with him. It may be for the time of his leproſie he forbore that duty; but now his leproſie is taken away, he conceived he muſt do it again. Thus was he brought to do outward reverence before the idol.

and I bow my ſelf in the houſe of Rimmon] In this phraſe his worſhip towards the idol is ſet out. For the Hebrew word tranſlated *bow down* is frequently uſed to ſet out Divine worſhip, oft applyed to the true God, as Pſal.5.7. & 99.9. So alſo to idols, Deut.4.19. Ezek.8.16.

when I bow down my ſelf in the houſe of Rimmon] He repeats the ſame phraſe again, to ſhew his deteſtation of the fact, and grief for the occaſion of committing it.

the Lord pardon thy ſervant in this thing] This alſo is a repetition, teſtifying an earneſt deſire of pardon, that his bowing might not be laid to his charge. Many take this as a purpoſe of the Syrian to joyn with Idolaters in their outward worſhip: but the words do not neceſſarily imply any ſuch purpoſe, but rather a ſuppoſition of ſome frailty; *q.d.* Though I purpoſe to worſhip no God but the God of Iſrael, yet if my Maſter require me to accompany him into the houſe of Rimmon, and there, he leaning on me, I be cauſed to bow down, the Lord pardon me. Thus he accounts his bowing a ſin. Beſides, that which he ſpeaks of was a matter belonging to his office; ſo as he had no purpoſe to worſhip the idol, but to continue his ſervice to the King. But the words may alſo be taken of the time paſt, *q.d. In this thing the Lord pardon thy ſervant, that when my maſter went into the houſe of Rimmon to worſhip there; and leaned on my hand, and I bowed my ſelf in the houſe of Rimmon; that I bowed my ſelf in the houſe of Rimmon, the Lord pardon,* &c. The very words of this text are in other places tranſlated by the time paſt, as בבא *when he went,* Pſal. 51. 1. & 52. 1. & 54.1. ſo, *leaned,* 2 Sam. 1.6. and, *bowed down,* Exod.33.10. And by this tranſlation many ſcruples and doubts are taken away, and all pretext for outward bowing before an idol removed. And this expoſition ſeems moſt proper, becauſe in the verſe before Naaman proteſteth that he would not offer unto any other God but unto the Lord.

V.19. *And he ſaid unto him, Go in peace*] This is an uſual farewel-phraſe, as Exod.4.18. and doth not here imply an approbation of any ſinfull intention, but onely a friendly diſmiſſion, without any reference to that which Naaman had ſaid. Or if it have relation thereunto, what can it imply but an abſolution, ſignifying that God had pardoned his former idolatry; or a conſolation, intimating that God would bear with his frailty; or a direction, adviſing him not to trouble himſelf about bowing before an idol, but to remember his promiſe of worſhipping the Lord.

So he departed from him a little way] Heb. *a little piece of ground.* Some take it to be a mile, or thereabouts, Gen.35 16. His departure ſheweth that he was fully ſatisfied about his cure, and about the Prophets friendly diſmiſſion. The intimation how far he was departed hath relation to the hiſtory following about Gehazi, who followed Naaman anon after he was out of Eliſha's ſight.

V.20. *But Gehazi the ſervant of Eliſha*] Such as are trained up under good maſters do not alwayes prove like their maſters; witneſs Judas and Gehazi here.

the man of God] See 1 King.13.1.

ſaid] Within himſelf, and to himſelf, as Mat.9.3.

Behold, my maſter hath ſpared Naaman] Hath not put him to that coſt and charges for the cure he wrought upon him as he might have done.

this Syrian] he addes this as a reaſon why his maſter might and ſhould have taken that preſent which was offered him; namely, becauſe it was offered by one that was not onely a ſtranger but alſo an enemy to Iſrael. Thus he looks to Naamans former condition, and not to his preſent converſion; for covetouſneſſe had blinded his eyes.

in not receiving at his hands that which he brought] See v.16. This ſheweth wherein Eliſha ſpared Naaman.

but as the Lord liveth] See 1 King.1.29. He bindeth himſelf to accompliſh his impious purpoſe with a ſacred oath, whereby he much aggravateth his wickedneſs.

I will run after him] This implyeth great ſpeed. For the feet of wicked ones are ſwift to evil, Rom.3.15.

and take ſomewhat of him] He runs to take what his maſter utterly refuſed, v.16. and ſo, as much as in him lyeth, he takes away the glory of his maſters free-heartedneſſe.

V.21. *So Gehazi followed after Naaman*] Evil men ſoon put in execution their evil intentions.

and when Naaman ſaw him running after him] He diſcerned him to be Eliſha's ſervant, and ſuppoſed the ſpeed he made implyed ſome matter of importance.

he lighted down] The Hebrew word ſignifieth a quickneſs or ſpeed in his action. So Gen.24.64. Joſh.15.18.

from the Chariot to meet him] Naaman here giveth two evidences of the reſpect he bore to Eliſha; One was, that at the firſt ſight of him whom he ſuppoſed to be a meſſenger from Eliſha, he lighted from his Chariot. The other, that he turn'd back to meet him, and did not ſtay till the meſſenger ſhould come to him.

and ſaid, Is all well?] Heb. *Is there peace?* See ch.4.23, 26. The Hebrews under this word *peace* compriſe all proſperity.

V.22. *And he ſaid, All is well*] Heb. *Peace.* Herein he anſwered directly to the queſtion.

my maſter hath ſent me, ſaying] Both this and all the following parts of his anſwer are forged and falſe: and tendring them all in his maſters name, he doth him the greater diſhonour.

Behold] He premiſeth this, to make Naaman the more to heed his meſſage.

even now] Since thou departedſt away from my maſter.

there be come to me] he ordereth his ſpeech as if the Prophet himſelf had been ſpeaking unto Naaman.

from mount Ephraim] There was a Colledge of Prophets.

two young men of the ſons of the Prophets] Such were moſt fit to receive money and apparel, and Eliſha would be moſt forward to relieve ſuch, and therefore cunningly he faineth there were ſuch come to him.

give them, I pray thee, a talent of ſilver] It was no ſmall ſumme that he asked; for a talent of ſilver is three hundred ſeventy five pound ſterling. See 1 Chron.22.14. Hereby he ſhewed that he had a mind to purchaſe ſomewhat for himſelf and his poſterity, as is intimated v.26.

and two changes of garments] See v.5. He deſired for each of the young men one garment.

V.23. *And Naaman ſaid, Be content*] Be willing, and refuſe not to take my offer.

take two talents] That each of the young men might have one. This ſhewed Naamans gratitude, liberality and bounty.

And he urged him] See v.16. It ſeems that Gehazi complementally refuſed to take more then one talent, which he ſaid his maſter deſired, cunningly pretending faithfulneſs.

and bound two talents of ſilver in two bags] They muſt be great bags, that held three hundred ſeventy five pound a piece.

with two changes of garments] For ſo many were deſired, v.22.

and laid them upon two of his ſervants] For one man could not well bear both the bags.

and they bare them before him] i. e. before Gehazi, that he might ſee them go whither he would have them.

V. 24. *And when he came to the tower*] Or, *ſecret place*. Heb. *Ophel*. It is oft uſed as the proper name of a place, 2 Chron. 27.3. & 33.14. Neh. 3.26. & 11.21. It ſignifieth an high place made for ſafety; yea ſometimes alſo a dark, obſcure and hidden place. Here Gehazi layeth what was brought, that it might be concealed from his maſter, and kept ſafely for his own uſe.

he took them from their hand] i.e. the ſilver and garments which Naamans ſervants brought.

and beſtowed them in the houſe] The tower before-mentioned was in that houſe where Eliſha then abode. It may be it was a Colledge where ſons of the Prophets were; or, Eliſha's own houſe.

and he let the men go] He ſtayed them no longer then till they had delivered unto him the foreſaid commodities.

and they departed] Quietly and quickly, without ſtaying for a reward.

V. 25. *But he went in*] After he had made all ſure, as he thought ſo as none ſhould know it but himſelf.

and ſtood before his maſter] With a bold impudent face, as if he had done nothing amiſs. This phraſe implyeth a readineſs in a ſervant to do what his Maſter ſhall command, 1 King. 1.2.

and Eliſha ſaid unto him, Whence comeſt thou, Gehazi ?] He propounds his queſtion familiarly calling him by his own name, to try if he would ingeniouſly tell the truth. It appears by this queſtion, that he had been ſome while abſent.

And he ſaid, Thy ſervant] This note of reverence this hypocrite complementally uſeth to make his Maſter the leſs ſuſpect him.

went no whither] Heb. *not hither or thither*. Not to one place or other; not out of the houſe.

V. 26. *And he ſaid unto him, Went not my heart with thee*, &c.] Haſt thou been ſo long with me, and knoweſt not that God hath beſtowed an extraordinary ſpirit upon me, whereby I can diſcern things done in my abſence? Know that in ſpirit by a divine viſion I ſaw thee run after the man, and the man light out of his Chariot to meet thee. I ſaw what he gave thee, and where thou laidſt it; I tell thee, I ſaw all, though thou ſeek to conceal it from me.

Is it a time to receive money] This implyes that if the occaſion, manner and time of receiving had been meet, ſimply to receive a gift had not been unlawful (See Matth. 18.6. 1 Cor. 9.12.) but at this time it was moſt unlawful, becauſe his maſter had refuſed it, and that upon good grounds. See v. 16. And his now receiving croſt all the ends his maſter aimed at in refuſing the reward. Eliſha and other Prophets, living among idolaters, ought at that time to avoid all things that might any way diſhonour their calling or diſgrace their carriage among idolaters, ſo as it could not be but moſt unſeaſonable for Eliſha's ſervant at that time to receive gifts, which might be taken for bribes.

and to receive garments] Such he had received, v.23.

and olive-yards, and vine-yards, and ſheep, and oxen, and men-ſervants, and maid-ſervants ?] Eliſha by a divine Spirit might perceive that Gehazi had it in his thought to buy ſuch things with the money he had of Naaman, and leaving Eliſha's ſervice, to dwell alone, and have ſervants to attend him, and ſuch incloſures and cattle as were fit for him. See v.22. The manner of propounding the reproof interrogatively much aggravates Gehazi's fault.

V. 27. *The leproſie therefore of Naaman ſhall cleave unto thee*] God proportioneth the puniſhment anſwerably to the ſin. Gehazi had a mind to be rich and glorious and in high account, but now a puniſhment is inflicted upon him which ſeparates him from ordinary communion with men, and maketh him ſeem baſe and abominable before all: He coveted Naamans goods, and gets his leproſie therewith: He had an impure mind, and anſwerably his body is puniſhed.

and unto thy ſeed] This may be taken both of the children he then had and of others that ſhould proceed from him, in caſe he ſhould have any after this. The meaning is, that the leproſie ſhould ſo ſeize on him and his poſterity as it ſhould not be taken away. See 2 King. 2. 33. Yet as promiſes ſo threatnings had their limitations, ch. 20.5. Jon. 3.10. See ch. 8.4.

for ever] Generation after generation, 1 King. 8.13.

And he went out from his preſence a leper] The judgement denounced was inſtantly executed. And becauſe he was a Leper, he could no longer abide in his Maſters preſence. See 2 Chron. 26.20.

as white as ſnow] The leproſie brings a white ſcurf upon the parts infected, Numb. 12.10. Exod. 4.6. Here we ſee the power of God manifeſted in his ſervant by inflicting leproſie, as well as by taking it away, ver. 14. So Numb. 12.13. The like is often noted of Moſes; he brought plagues on Egypt, and removed them. This then was Eliſha's eleventh miracle. See ch. 2.14. Of doing contrary things by the ſame miniſter, ſee ch. 6.18.

CHAP. VI.

Verſ. 1. AND *the ſons of the Prophets ſaid unto Eliſha*] Ever ſince the rapture of Elijah he was the head and Maſter of thoſe in Iſrael which were called *ſons of the Prophets*. See ch. 2.15. & 1 King. 18.4.

Behold now, the place where we dwell] The Colledge or Schools where they met to hear Eliſha inſtruct them, direct them, and reſolve their doubts.

with thee] Heb. *before thee*. For they which dwelt there ſtood as attendants before Eliſha.

is too ſtrait for us] God ſo wrought upon many by the miracles and miniſtery of Eliſha, as the number of his Diſciples daily increaſed more and more, ſo as the place where they were before was not ſpacious enough for them.

V. 2. *Let us go, we pray thee, unto Jordan*] At Jordan there was not onely conveniency of water, but alſo wood and other materials to build withall.

and take thence every man a beam] Every one ſo much as he could roll down, and make fit to erect a meeting-place withall. Or it may be they intended not onely one ſpacious place to meet in, but alſo other rooms for habitation. This word *beam* is to be taken ſynecdochically for any materialls fit for building.

and let us make us a place there] Namely, at or by Jordan.

where we may dwell] They intended not onely one room for the Prophet to read in, but alſo others to lodge in.

And he anſwered, Go ye] He readily yielded to ſo juſt a deſire.

V. 3. *And one ſaid, Be content, I pray thee*] The meaning is, that he would be willing to grant their deſire. See ch. 5.23.

and go with thy ſervants] See ch. 2.16. They expected ſome bleſſing from his preſence, as Barak from Deborah's, Judg. 4.8. And they were not deceived in their expectation. See v. 6.

And he anſwered, I will go] He was as ready to grant this deſire as the former, v.2. Willingly he let them go, and willingly he went with them.

V. 4. *So he went with them: and when they came to Jordan, they cut down wood*] They were diligent to accompliſh what they intended. It is probable ſome of theſe had ſufficient skill to ſquare and frame and fit timber for a building, and to cover it alſo, and make all fit for habitation; but here onely mention is made of *cutting down wood*, becauſe of the miracle v. 6. But ſurely the circumſtances ſhew that they erected no ſtately Palace, but ſuch buildings onely as might be fit for mean perſons to keep them from wind and weather.

V. 5. *But as one was felling a beam*] Or, *a piece of timber*.

the ax-head] Heb. *iron*. For all but the edge of it was of iron, that happily was ſteel.

fell into the water] Iron being heavy quickly ſinketh to the bottom of a river! And if that be deep, it can hardly be got again by ordinary means.

and he cryed, and ſaid, Alas] See ch. 3.10.

Maſter] As this in general is a note of reverence, ſo in particular it is here a note of that ſuperiority and authority which Eliſha had.

for it was borrowed] Things borrowed muſt be reſtored. This made him the more deſirous to recover it, and he was confident his maſter could get it again.

V. 6. *And the man of God ſaid, Where fell it?*] The Prophet was ignorant of this circumſtance. See ch. 4.27.

and he ſhewed him the place] His deſire to have it again made him ready to do what was required.

and he cut down a ſtick and caſt it in thither] This ſtick was as the ſalt, chap. 2. 21. and the meal, chap. 4. 41. and the tree, Exod. 15.25. Onely a viſible means of manifeſting the power of God. The Prophet uſing it, it became as a loadſtone to draw the iron to it.

and the iron did ſwim] Againſt its nature: So that this was Eliſha's twelfth miracle. See ch. 2.14. Some Hebrew Expoſitors ſay that Eliſha made this piece of wood in faſhion to the helve or handle of an ax, one end thereof being fit for the eye or hole in the head of the ax; and that this helve ſunk to the bottom where that head was, and ſo both of them being fitted together roſe up to the top of the water. Thus they make many miracles of one; but without warrant from the text.

V. 7. *Therefore ſaid he, Take it up to thee*] The Prophet thought it not enough that they ſhould ſee ſuch an extraordinary work done, but alſo would have the man for whoſe ſake it was done partake of the benefit thereof.

And he put out his hand, and took it] It ſo floted on the top of the water and came ſo neer to the bank, that putting out his hand he eaſily and readily took it.

V. 8. *Then the king of Syria warred againſt Iſrael*] It ſeemeth this King bore an implacable hatred againſt Iſrael: He had written a letter to the King of Iſrael, and deſired a great requeſt of him, which was granted, ch.5.6,14. yet he continues to war againſt him.

and took counſel with his ſervants] i. e. Counſellors of State, or Commanders in war, called *his ſervants* becauſe his ſubjects.

ſaying, in ſuch and ſuch a place] The Hebrew words are uſed to ſet out a certain but unnamed thing, whether perſon, as Ruth 4. 1. or place, as 1 Sam. 21. 2. and here. The firſt word is drawn from פלא *hid*; the other, from אלם *mute*: ſo as it was ſuch a place as was ſecret, and they who lay therein were ſilent.

ſhall be my camp] Heb. *incamping*. There he laid Souldiers, as in an ambuſhment, having ſome intelligence that the King with his attendants would paſs that way, and intending ſuddenly to ſurpriſe them.

V.9. *And the man of God ſent unto the King of Iſrael*] Though the King of Iſrael were an idolater, yet the Prophet had reſpect to the nation, which was of the ſeed of Abraham, Iſaac, and Jacob, to whom a ſpecial covenant was made; and alſo to the true worſhippers of God that in Iſrael were mixed among the idolaters; and withall to the inſolency of the enemies, who if they had taken an advantage againſt the King of Iſrael would have baſphemed the God of Iſrael.

ſaying, Beware] This admonition the Prophet gave the King, to keep him out of the ſnare the enemy had laid for him.

that thou paſſe not ſuch a place] That thou come not neer it.

for thither the Syrians are come down] This is the reaſon of the foreſaid admonition. It ſeems the place was ſome low dale, becauſe the Syrians are ſaid to *deſcend* or *come down*, and that ſecretly to ſet upon, and to apprehend or ſlay ſuch as ſhould paſs by. This manifeſtation of the King of Syria's ſecret plots and practiſes was Eliſha's thirteenth miracle. See ch. 2.14.

V. 10. *And the King of Iſrael ſent to the place which the man of God told him, and warned him of, and ſaved himſelf there*] By his ſcouts he diſcerned that to be true which the Prophet had told him, and thereupon did forbear to go thither. Thus by avoiding his enemies ſnares he is ſaid to *ſave himſelf*, and with himſelf ſuch as ſhould have accompanied him. This phraſe of *ſaving himſelf* ſheweth that it was the Kings perſon which the enemy eſpecially aimed at, as 1 King. 22.31.

not once nor twice] i. e. many times: ſo as the enemy made many attempts to ſurprize the King.

V.11. *Therefore the heart of the king of Syria was ſore troubled for this thing*] The word implies ſuch a trouble in his ſoul as the ſea uſeth to be troubled withall when ſtrong ſtorms and tempeſts blow upon it.

and he called his ſervants, and ſaid unto them] In his trouble he communicated his doubts to them. See v. 8.

will you not ſhew me which of us] Or, *which of them that belong to us.* It ſeemeth his ambuſhments were very cloſely carried, and none knew them but ſuch as were of his ſpecial counſel.

is for the king of Iſrael] Is in pay with him as an intelligencer, or ſo preferreth him before us as to reveal our counſels to him.

V.12. *And one of his ſervants ſaid, None*] Heb. *No.* Thou needeſt not fear any of thine own Counſellors; there is none ſo unfaithful and treacherous.

my lord O king] This is a reverent and loving compellation given to his Soveraign.

but Eliſha the Prophet that is in Iſrael] This ſervant had been in Iſrael with Naaman, or on ſome other occaſion, and there heard of the extraordinary things that were done by Eliſha; or elſe the fame of his great works was ſpread abroad in Syria, and this man had taken ſpecial notice thereof.

telleth the king of Iſrael the words that thou ſpeakeſt in thy bed-chamber] By the report which he had heard of Eliſha he knew he had the Spirit of God in him, and thereby could diſcern the moſt ſecret things that were done in any place.

V.13. *And he ſaid, Go, and ſpie where he is*] The Kings mind was ſo blinded as he little thought of the divine Spirit that was in Eliſha, though evidence thereof was given unto him; but thinks if he might know where he was, he could deal well enough with him.

that I may ſend and fetch him] He ſuppoſed he had to do but with a weak man, whom he could catch and fetch as it pleaſed him, and conſidered not that he who could ſave his King from danger could much more ſave himſelf.

And it was told him, ſaying] Kings have thoſe that are ready to do what they require.

Behold, he is in Dothan] Dothan was a city neer to Shechem and Samaria. Gen. 37.13,17.

V.14. *Therefore ſent he thither horſes, and chariots, and a great hoſt*] Heb. *heavy hoſt*. The King looked onely to outward means, and conſidered not what power it was that guarded Eliſha.

and they came by night] Leſt being eſpied, defence ſhould be made both from the city and other parts of the Kingdom.

and compaſſed the city about] This ſhews it was a great hoſt.

V.15. *And when the ſervant*] Or, *miniſter*, one whom Eliſha had choſen to attend upon him in Gehazi's room.

of the man of God was riſen early and gone forth] Upon ſome other occaſions; not then fearing any ſuch danger.

behold, an hoſt compaſſed the city both with horſes and chariots] The King thought to make ſure of the Prophet.

And his ſervant ſaid unto him] As ſoon as he eſpied the enemies hoſt, he ran back to his maſter to tell him thereof.

Alas, my maſter] See v. 5.

how ſhall we do?] A phraſe of deſpair, not unlike that chap. 3. 10. He did not well conſider the ſpirit and power of his maſter.

V.16. *And he anſwered, Fear not*] This is a phraſe of incouragement, as Ex. 14.13.

for they that be with us are mo then they that be with them] 2 Chron. 32. 7. This he ſaid before his ſervant had ſeen what preparations God had made for their defence, that when he ſhould ſee them, he might the rather know they came from God, becauſe his maſter had made them known before-hand, Iſa. 48.5.

V. 17. *And Eliſha prayed, and ſaid*] Prayer is a means not onely of obtaining help in time of need, but alſo of enabling us well to diſcern and to make the beſt uſe of that help which God doth afford us.

Lord, I pray thee, open his eyes that he may ſee] It was a viſion that was here repreſented to this ſervant, which without a ſpecial gift from God could not be perceived.

And the Lord opened the eyes of the young man] This young man is the ſame that v. 15. was called *ſervant* or *miniſter*. *Miniſter* ſets out his office; *young man* his age.

and he ſaw] What God opens mens eyes to ſee, they ſhall ſee: the eyes of the body being opened ſee corporal objects, Joh. 9.6,7. and the eyes of the mind, ſpiritual.

and behold, the mountain was full of horſes and chariots of fire round about Eliſha] Dothan was at the bottom of a mountain, ſo as one in the city might ſee things on the mountain. Therefore in a viſion Eliſha appeared to this his ſervant on that mountain compaſſed about with fiery horſes and chariots, which were no other then the Angels of God, a great multitude of whom were together in manner of an hoſt, like horſes and chariots, becauſe the enemy that beſieged the city came with like preparation, v. 15. The mountain is ſaid to be full of them by reaſon of their great number. They appeared to be of fire, to manifeſt their terror; ſo as with the ſight of them all fear might be put out of the heart of this ſervant. This verifieth that which is written, Pſ. 34.7. & 68.17. & 91.11. & Mat. 26.53. See ch. 2.11.

V.18. *And when they came down to him*] i. e. the hoſt of the Syrians. They *came down*, for Dothan was in a low place. And the Prophet being come out of the city, it is probable they came to him to enquire for Eliſha, not knowing it was he.

Eliſha prayed unto the Lord] By this Eliſha acknowledged that what he did or would do was from the Lord.

and ſaid, Smite this people, I pray thee, with blindneſs] The blindneſs here intended was not ſimply of the body, as if they could ſee nothing at all, but rather a blindneſs whereby the eyes of their mind and body both were ſo dazeled as they could not well diſtinguiſh things and perſons in the true and proper kind thereof. Note Luk. 24. 16. Mark. 8. 24. See Gen. 19.11.

And he ſmote them with blindneſs, according to the word of Eliſha] See 1 Chron. 5.20. God ſoon granteth the deſires of his ſervants, Jam. 5.17,18. Eliſha by prayer procured the eyes of his ſervant to be opened, and the eyes of his enemies to be blinded: So as contrary works were wrought by the ſame perſon. See chap. 5. 27.

V. 19. *And Eliſha ſaid unto them*] It is ſuppoſed they asked him which was the way to the city, and where they might find Eliſha; and Eliſha made anſwer as followeth.

This is not the way, neither is this the city] This is no proper equivocation, but a meer ambiguity of ſpeech, which upon due heeding might have been found out. They asking the way to find Eliſha, he directly telleth them that was not it which they took; for Eliſha was going to Samaria; nor that the city; for Eliſha was come out of it. In ſuch a ſenſe John denied himſelf to be Elias, namely, as the Jews took Elias to be John, Joh. 1.21.

follow me] Heb. *come ye after me*. He was not known to them, and therefore he bid them the more boldly to follow him.

and I will bring you to the man whom ye ſeek] He meant ſo to ſhew himſelf to theſe men as they ſhould diſcern and know him to be Eliſha, whom they ſought; herein therefore he declares a truth.

But] Heb. *and*. The copulative beſt fits this place, for he intended to ſhew himſelf to them in Samaria. If therefore we tranſlate it, *and he led them*, it well follows upon his intent. The particle *but* implyeth that he pretended one place and led them to another.

he led them to Samaria] Samaria was the chief city of the kingdom, where the King had his palace and court; where was a ſetled *militia* and ſuch ſtore of men and warlike furniture as was enough to over-power and deſtroy all theſe Syrians.

V.20. *And it came to paſs when they were come into Samaria*] This proves that they were ſtruck with ſuch blindneſs as is noted, v.18. becauſe they followed Eliſha into a place of ſuch danger to themſelves.

that Eliſha ſaid, Lord, open the eyes of theſe men that they may ſee] Thus he undid what he had done before, as Jam. 5.17,18.

And the Lord opened their eyes, and they ſaw] See v. 18. Beſides the miracle of diſcovering the King of Syria's plots and practiſes, v.9. there are four other miracles mentioned in this hiſtory. 1. Angels coming down as an hoſt for the defence of Eliſha, v. 15. 2. The opening of his ſervants eyes to ſee them, v.17. 3. The ſmiting of the Syrians with blindneſs, v. 18. 4. The opening of their eyes again, v.20. And all theſe upon Eliſha's prayer. See ch.2.14.

and behold, they were in the midſt of Samaria] They diſtinctly ſaw and well diſcerned the danger wherein they were, being in the midſt of their enemies; ſo as they could not but be much affrighted therewith.

V.21. *And the king of Iſrael ſaid unto Eliſha, when he ſaw them*] It is ſuppoſed that Eliſha had before-hand ſent a meſſenger to the King, to ſignifie unto him that he was bringing ſuch enemies into Samaria, and to adviſe him to have all his troops in readineſs, that the enemy might be the more quailed. Hereupon the King thus ſpeaks to Eliſha.

My father] Of this title *father* ſee ch. 2. 12. & 5.13. Here the King gives it to the Prophet but complementally and hypocritically; or, if he did it from his heart, he ſoon changed his mind, as appears, v.31. Thus the Jews who cryed unto Chriſt as he came into Jeruſalem, *Hoſanna*, Matt.21. 15. after he had been a while in Jeruſalem, cryed, *Let him be crucified*, Matt.27.22.

ſhall I ſmite them ?] Eliſha having brought them into the Kings power, the King would do nothing about them without his direction. He means ſuch a *ſmiting* as ſhould ſlay them.

ſhall I ſmite them ?] He doubles the phraſe to teſtifie the great joy he had in having them under his power, and the great deſire he had to deſtroy them all.

V.22. *And he anſwered, Thou ſhalt not ſmite them*] The Prophet paſſed by that miſchievous end for which the Syrians came, namely to carry him to his enemies; and the inveterate hatred that the whole nation did bear againſt Iſrael; and thought it puniſhment enough, that they ſaw themſelves to be in the very pit of deſtruction. And now that they might live to declare the power of God, even among the enemies of God, he adviſeth to ſpare them, and not to deſtroy them.

wouldeſt thou ſmite thoſe whom thou haſt taken captive] This admits a double interpretation. 1. Men uſe not to kill ſuch as in the field are taken captives, and ſtand not out in hoſtility; much leſs therefore ought the King to kill ſuch as by Gods extraordinary providence are brought to him. 2. Though he might ſlay his own captives, yet he had no power over the Lords captives, but muſt deal with them according to that direction which he ſhall receive from the Lord: which direction follows afterwards.

with thy ſword and with thy bow] Theſe were the two moſt uſual weapons for war, wherewith enemies were vanquiſhed, and therefore by name expreſſed. See 1 Chr.5.18.

ſet bread and water before them] By *bread and water* all manner of ſuſtenance is uſually meant in Scripture, Deut.23.4. 1 Sam.25.11. Iſa.3.1. Amos 8.11.

that they may eat and drink] The Prophet here practiſeth that which is commanded Prov.25.21. and overcometh evil with good, Rom.12.20.

and go to their maſter] That ſo they might declare to him what forbearance and courteſie they had found in Iſrael, notwithſtanding his enmity againſt Iſrael.

V.23. *And he prepared great proviſion for them*] The King royally feaſted them, as if they had been Embaſſadors with an honourable retinue, and that from confederate Princes; and herein he ſhewed his reſpect to the Lords Prophet.

and when they had eaten and drunk] Theſe enemies obſerved ſuch entire welcome as they caſt off all fear, and gladly accepted their royal entertainment, intimated under the phraſe of eating and drinking.

he ſent them away] Neither openly nor ſecretly did he enterpriſe any miſchief againſt them, but diſmiſſed them in peace.

and they went to their maſter] No evil at all was done them, but they returned in ſafety to him that ſent them forth.

So the bands of Syria came no more into the land of Iſrael] There is ſome difficulty in this place by reaſon of the hiſtory immediately following; but it may be taken in three diſtinct reſpects: 1. Of the bands of Syria; Theſe very bands that were ſo courteouſly entertained never after this came as enemies againſt Iſrael. 2. Of the manner of coming; The bands of Syria made no more ſuch in-roads into Iſrael, nor laid ſuch ambuſhments as are mentioned verſ. 9. This they feared leſt by the Prophet they ſhould be diſcovered and ſurprized. 3. Of the time; For a long time the bands of Syria came not into Iſrael.

V. 24. *And it came to paſs after this*] After the forementioned courteſie. See v.14.23. But how long it was after this is not expreſſed.

that Benhadad King of Syria] It is very probable it was the ſame Benhadad that was twice overthrown by Ahab, 1 King. 20.20, 21, 29. and by whoſe army Ahab was ſlain, 1 King. 22. 34. Then obſerve Gods juſt judgment ſtill following the Iſraelites for letting Benhadad go when he had delivered him into their hands. See 1 King.20.52. & 1 Sam. 15.19.

gathered all his hoſt] By experience he had found that it was in vain to ſend ſome troops or regiments againſt Iſrael, and therefore he gathereth together as great an hoſt as he could, and with it in a manner dared the God of Iſrael; as if that God who had cauſed ſundry of his troops to be defeated of their purpoſe, could not diſappoint that great army.

and went up and beſieged Samaria] Of Samaria ſee v.20. & 1 Kin. 16.24. Though his ſubjects had found extraordinary courteſie in Samaria, yet is he no whit moved therewith, but beſiegeth even Samaria. See v. 19,23.

V.25. *And there was a great famine in Samaria*] By reaſon of the long ſiege, againſt which they were not well provided with victuals. But the principal cauſe was their idolatry and other ſins.

and behold, they beſieged it] They continued ſo to beleaguer the city as none could come out for proviſion, or enter in with proviſion.

untill an aſſes head] Aſſes fleſh is no good food: by the Law it was unclean. See Exod.13.13. Yet here by reaſon of the extremity of famine, it was not onely eaten, but bought at a great price. Some think the aſſes head is ſynecdochically put for the whole aſs: but it is not probable that in ſo great a famine ſo much fleſh ſhould be ſold together. It is ſafeſt to take the phraſe literally; and ſo it will better agree with the price of that which followeth. Indeed there could be but little meat in an aſſes head; but in ſuch a famine a little was made to go far.

was ſold for fourſcore pieces of ſilver] The word *pieces* is not in the Hebrew. Now where a ſum of ſilver or gold is mentioned, and no particular quantity expreſſed, there ſhekels ordinarily be underſtood. Now a ſhekel of ſilver was with the Jews as much as two ſhillings ſix pence with us: By which account an aſſes head was ſold for ten pound ſterling. See 1 Chr.22.14.

and the fourth part of a kab] A Kab is an Hebrew meaſure containing about a Pottle of our meaſure, ſo as the fourth part of a Kab was about a Pinte.

of doves dung] That which is here tranſlated *doves dung* may be taken for the corn which a dove flying out of the field into the city might bring with her in her crop; Or, for that corn which came out with the doves dung; Or, as moſt take it, for the very dung it ſelf that came from them, which the extremity of famine forced men to eat. And this may ſeem the more credible, becauſe it is implyed ch. 18. 27. that men by famine may be brought to eat their own dung and drink their own piſs. Some to mollifie this, ſay, that pigeons dung was then bought for ſalt to ſeaſon things withal, or for fewel to dreſs things with. But we may well think that ſuch as were forced to eat their own children, as v. 28. might much more be forced to eat as bad as doves dung.

for five pieces of ſilver] *i. e.* twelve ſhillings and ſix pence.

V.26. *And as the king of Iſrael was paſſing by upon the wall*] The King himſelf, in regard of his own good, could not in ſuch an extremity be idle or careleſs of the ſtate of the city. Therefore he oft paſſed up and down upon the wall, to ſee how the city remained fenced, how the ſouldiers kept their ward, which way they might ſend out for proviſion, how the enemy lay, what batteries might be providing againſt the city, and other like things which were carefully to be looked unto.

there cryed a woman unto him, ſaying] It is probable that ſhe obſerved how the King day after day paſſed by upon the wall, and watching her opportunity made her complaint unto him.

Help, my Lord, O king] See v.12. Her caſe was ſuch, and all other Magiſtrates ſo for themſelves, as ſhe knew not whom to go unto but her Soveraign. She propounds her caſe indefinitely in this word *help*, that ſhe might the rather move him to hearken to her.

V.27. *And he ſaid, If the Lord do not help thee*] Heb. *Let not the Lord ſave thee.* According to the former reading it implyeth a diſability in him to afford her any help, in that the Lord did not help her; for he ſuppoſed ſhe had called unto him for food: and thus it hath relation to that which follows, *Whence ſhall I help thee ?* Can I do more then God ? He ſhews it was in vain for her or any other of his ſubjects to ſeek ſuſtenance of him, God affording to him or to any in the city. According to the later reading, *Let not the Lord ſave thee*, it is an imprecation or a curſe, as if the King ſhould wiſh ſome vengeance upon her for troubling him in that extremity.

out of the barn-floor, or out of the wine-preſs] Out of the barn all manner of corn uſed to be brought for bread; and from the wine-preſs, wine, which was an ordinary drink in thoſe countreys: *q. d.* I know not where to have either bread or drink.

V.28. *And the king ſaid unto her, what aileth thee ?*] It is probable the woman, upon the Kings haſty and wrathful anſwer, told him it was neither bread nor wine ſhe came for, but rather juſtice: And that thereupon the King ſhould ſay, *what aileth thee?* What is the cauſe why thou complaineſt to me?

and ſhe anſwered, This woman] It ſeemeth both the women betwixt whom the quarrel was, came together to the King, as 1 King. 3.16.

ſaid unto me] There was a compact between the two women to eat their children in order, one after another.

Give thy ſon, that we may eat him to day] Upon the agreement it fell out that the plaintifs ſon ſhould be firſt eaten.

and we will eat my ſon to morrow] This was the condition that made her yield to the agreement. Seldom hath there been heard the like, that mothers ſhould eat their own children. Here was an accompliſhment of Gods threatning, Levit. 26.29. Deut. 28.53. And it was a great aggravation of this famine. See Lam. 4. 10. Ezek.5.10.

V.29. *So we boyled my ſon, and did eat him*] Extremity of hunger makes men and women forget natural affection. We read of ſome that ate their own fleſh, Iſa. 9.20.

and I ſaid unto her on the next day] Heb. *other day*. The Hebrew word doth not imply that they kept the child no longer then for one dayes meat.

Give thy ſon, that we may eat him] She that had not ſpared her own ſon would not by any means have the others ſpared.

and ſhe hath hid her ſon] Either to keep him alive, or elſe to eat him alone.

V.30. *And it came to paſs when the king heard the words of the woman*] Words able to move the hardeſt heart.

that he rent his clothes] See ch.2.12. & 5.7.

and as he paſſed by upon the wall] See v. 26.

the people looked] They were moved the more to heed him becauſe of the manifeſtation of his paſſion.

and behold, he had ſackcloth within] His upper garment, which was a long robe being rent, the ſackcloth under the ſame was cleerly diſcerned. See 1 King. 21.27.

upon his fleſh] It ſeemeth he wore ſackcloth next his skin. This the Jews uſed to do both to teſtifie their unworthineſs of any ſoft or fine apparel, and alſo to make them the more watchful. See on Gen.37.34.

V.31. *Then he ſaid, God do ſo and more alſo to me*] A form of an oath anciently much uſed. Though he had a moſt wicked intention, yet he binds himſelf by a ſolemn imprecation againſt his own ſoul ſuddenly to accompliſh it. So Act.23.14. See ch.5.20. And herein as he manifeſted much anger and paſſion, ſo alſo great raſhneſs and unadviſedneſs.

if the head of Eliſha the ſon of Shaphat] See 1 King. 19.16.

ſhall ſtand on him this day] No reaſon is rendred by him why he ſhould thus proceed againſt Eliſha; onely upon hearing an inſtance of the extremity of the famine, v.29. his ſpirit is thus ſtirred up againſt him. But many probable conjectures may be made. He might think 1. That Eliſha was the cauſe of this famine, as his maſter Elijah had been of the drought in his fathers time, 1 King.17. 1. Or 2. that Eliſha before this by his prayers might have removed the army, v.8. Or 3. that Eliſha could have procured food in this extremity, as well as he procured rain, ch.3.17. Or 4. that if the Syrians that by Eliſha's direction were diſmiſſed, v.23. had been ſlain, Benhadad might have forborn to have beſieged the city. Or 5. Eliſha having promiſed the King that God would deliver the city, but he finding extremity of famine, and deſpairing of deliverance, and thinking himſelf mocked by Eliſha, is thus enraged againſt him. Or 6. the idolatrous Prophets and others having before this inſtigated him to take revenge on Eliſha, he now took this occaſion to do it. See 1 King.18.17.

V.32. *But Eliſha ſat in his houſe*] Either Eliſha had an houſe of his own in Samaria, or elſe he was entertained in ſome friends houſe as in his own. Though by the Spirit he knew the Kings reſolution, yet his faith in God makes him ſit quietly in his houſe, not fearing what he could do, Pſal.118.6, &c.

and the elders ſat with him] Theſe were ſuch as feared God, and came to the Prophet for counſel and comfort in that extremity; called *Elders* either in regard of age, or office, or prudence, or it may be in all theſe reſpects.

and the king ſent a man from before him] From his preſence, or from himſelf; namely, to cut off Eliſha's head.

but ere the meſſenger came to him] To make known the Kings mind.

he ſaid to the Elders] He underſtood by that Spirit which God gave him the Kings purpoſe, even as he knew the King of Syria's plot, v.12. and Gehazi's practice, ch.5.26.

See ye how this ſon of a murderer] i. e. Joram the ſon of Ahab, who was an occaſion of the death of Naboth and his children, 1 King. 21.19. and had ſuffered the Lords Prophets to be ſlain, 1 King. 18. 4. This aggravates the murderous mind of Joram; Mat.23.35.

hath ſent to take away my head] Though I have deſerved no ſuch thing at his hands. See the difference betwixt Jorams former affection to Eliſha and his affection now, v.21.

Look when the meſſenger cometh, ſhut the door, and hold him faſt at the door] Saints may prevent evil as much as they can, ſo they do it by lawful and warrantable means. And to reſtrain wicked ones from executing miſchief is a benefit to them as well as to thoſe that eſcape the danger.

Is not the ſound of his maſters feet behind him?] This implyeth that the King himſelf followed hard after the meſſenger whom he ſent. See 1 King.14.6. The interrogative puts the matter out of queſtion, *q. d.* Aſſuredly his Maſter is neer at hand. Some think the King was preſently touched in conſcience for that ungrateful and horrible fact, and thereupon came ſpeedily after the meſſenger to hinder the performance. And certainly God can quickly change cruel mens minds, Gen.31.29. & 33.4. 1 Sam.24.17. & 26.17.

V.33. *And while he yet talked with them*] While Eliſha was ſpeaking to the Elders that were with him.

behold, the meſſenger came down unto him] Either he came onely to the door, and was not ſuffered to come in, as v.32. or the King had overtaken him, and given him a countermand, that he ſhould do no hurt to Eliſha.

and he ſaid] Either the meſſenger in the Kings name uttered the Kings words, or the King himſelf, who had prevented the meſſenger, ſpake as followeth.

Behold, this evil is of the Lord] *i.e.* The famine, together with the effects that followed thereupon, as mothers eating their own children, &c. That evil, as it is a puniſhment of ſin, is from the Lord, is a ſound orthodox principle, Iſa.45.7. Amos 3.6. but to lay it as Joram doth, to the Lords charge, as a matter of oppreſſion and injuſtice, is impious and blaſphemous.

what ſhould I wait for the Lord any longer?] This argued much diffidence and deſpair in this impious Prince. It ſeems Eliſha had promiſed ſuccour from the Lord, which made him wait ſome while: But when he ſaw the great extremity of famine, in a deſperate diſtruſt he ſaid, *What ſhould I wait*, &c.

CHAP. VII.

Verſ.1. THen *Eliſha ſaid, Hear ye the word of the Lord*] He ſpake to the King, v.7. and to the Princes that accompanied him, and to the Elders mentioned ch.6.32.

Thus ſaith the Lord] See 1 King. 12.24.

To morrow about this time] Becauſe the King manifeſted a weariſomneſs in waiting, the Prophet, to ſtrengthen his faith, ſets down a ſet and ſhort time for ſufficient ſuccour. And herein Gods free grace and rich mercy was cleerly manifeſted. For though the King was ſo far from being brought to repentance by that heavy judgement of famine as that he added ſin to ſin, and ſhewed great impatience againſt God and cruelty againſt his Prophet, yet the Lord conſidering their extremity promiſed preſent relief.

ſhall a meaſure of fine flour] סאה *Seah* tranſlated *meaſure*, held a Peck and a Pottle and ſomewhat more. Three of them make one of our Buſhels. He mentioned *flour* not *meal*, and *fine flour*, which was finely ſifted, to amplifie the miracle.

be ſold for a ſhekel] See 1 King. 10.16. & 1 Chron.22.14.

and two meaſures of barley for a ſhekel] Barley is a courſer grain then that of which the flour before mentioned was made; which it is ſuppoſed was wheat. Compare theſe commodities and prices with thoſe mentioned ch. 6.25. and you ſhall find a great difference betwixt them.

in the gate of Samaria] The ſouldiers that went out and took thoſe commodities for a booty, brought them to the gate of Samaria, and there ſold them to the people. This circumſtance of the place ratifieth the truth of the propheſie, as well as the former of the time.

V.2. *Then a lord on whoſe hand the king leaned*] Heb. *a lord which belonged to the king leaning upon his hand.* The word tranſlated *lord* importeth *the third from the King*, or *one of the three great Officers of State*, ſuch are mentioned Dan. 6. 2. In Latine he may be called *triumvir*. He is ſuppoſed to be the man whom the King ſent to kill Eliſha, ch.6.31,32. For great ones were wont to be ſo imployed 1 King.2.29. Of the Kings leaning on an Officers hand, ſee ch.5.18.

anſwered the man of God, and ſaid] See 1 King.13.1. Though the King and others preſent reſted ſilent at the promiſe of the Prophet, as believing the truth thereof, yet this incredulous Prince oppoſeth it.

Behold, if the Lord would make windowes in heaven] The word ſignifieth *wide open places* to pour down corn in abundance, as water flowing through a ſluce, Gen. 7.11. He thought it not onely impoſſible that ſuch ſtore of proviſion could be got on earth in ſo ſhort a time, but alſo makes mention of heaven, as if from thence God could not ſend it. Either he thought not of the manna which God rained down Exod.16.4. Or he oppoſeth this promiſe againſt that providence, *q.d.* Though God in the wilderneſs rained bread from heaven, yet now he cannot ſo do, Pſ.78.20.

might this thing be?] This interrogative importeth an utter impoſſibility: ſo as this faithleſs and profane Prince doth not onely queſtion the Prophets word but alſo Gods power.

And he ſaid] Eliſha replyed to that Prince.

Behold] This particle is premiſed to aſſure him of the certainty both of the publick bleſſing and his particular judgement.

thou ſhalt ſee it with thine eyes] Thou thy ſelf ſhalt be an eye-witneſs of the truth of what I have ſaid. See v.16.17.

but ſhalt not eat thereof] Infidelity deprives men of the benefit of Gods promiſes which others enjoy. Moſes himſelf ſaw Canaan, but entered not thereinto, Deut.3.27. See the accompliſhment of the threatning againſt this Prince, v.20.

V. 3. *And there were four leprous men*] The Jews ſay theſe were Gehazi and his three ſons.

at the entring in of the gate] without the gate, according to the Law, Lev.13.46. yet near unto it, for fear of the enemie.

and they ſaid one to another, Why ſit we here untill we dye?] They had continued as long as they could get any food, but now having nothing to ſuſtain them they conſult among themſelves as followeth. This is an evidence of the hard-heartedneſſe of them that were in Samaria.

V. 4. *If we ſay, we will enter into the city*] Thus they reaſon, not as if they could enter in if they would, but as putting the caſe, if they might enter into the city.

then the famine is in the city] This would do us no good, becauſe we ſhould not find any food there.

and we ſhall dye there; and if we ſit ſtill here, we dye alſo] For want of ſuſtenance.

Now therefore come, and let us fall unto the hoſt of the Syrians] Though they be enemies, let us commit our ſelves to their mercy. In that deſperate caſe they incite one another to a deſperate courſe.

if they ſave us alive, we ſhall live] They ſuppoſed that in that miſerable plight wherein they were by reaſon both of leproſie and hunger, they might find ſome mercy from the enemy.

and if they kill us, we ſhall but die] They put the worſt that could fall out, and thence infer that it was better for them to be ſlain by the enemy then to periſh with hunger.

V. 5. *And they roſe up in the twilight*] There are two twi-lights, one in the morning, at the break of day, Mat.28.1. the other in the evening, about an hour after Sun-ſet, Prov.7.9. This was the evening twi-light, v.9,12.

to go unto the camp of the Syrians] To try what ſuccour they might there find.

and when they were come to the uttermoſt part of the camp of Syria, behold, there was no man there] So ſoon as ever they came to the place where the hoſt lay, they diſcerned that all were gone from thence.

V. 6. *For the Lord had made the hoſt of the Syrians to hear a noiſe*] This was ſome hideous noiſe that ſtruck them all into a great fear, yet it went no further then to the ears of theſe Syrians; for none in the City heard it, nor yet theſe four Lepers. It was therefore ſupernaturall, and the eighteenth miracle of Eliſha. See ch.2.14. We read of the like 2 Sam.5.24. and a judgement not unlike to this is recorded ch.19.7,9.

of chariots, and a noiſe of horſes, even the noiſe of a great hoſt] There ſounded in their ears the trampling and neighing of many horſes, the running of many chariots, the ſhouting of ſouldiers, the ſound of trumpets and the beating of drums.

and they ſaid one to another] Heb. *a man to his brother*. As all men in relation to their firſt father are brethren, ſo they that are of the ſame nation, and particularly of the ſame imployment, uſe to be ſtiled *brethren*. They were at their wits end, and knew not what to think, and therefore enquire after one anothers opinion;] and moſt of them agreed in that conceit which followeth.

Lo, the King of Iſrael hath hired againſt us] They had no ground to think that the King of Iſrael had done ſuch a thing, but onely they imagined ſuch a thing might be, becauſe they knew not what elſe to think of that matter.

the Kings of the Hittites] The ancient Hittites were deſtroyed by the Iſraelites according to Gods charge, Gen.15.20. Joſh. 12.7,8. yet ſome of them might remain and grow into a nation; or ſome other people of Iſlands may be here meant.

and the Kings of the Egyptians] The Egyptians were a mighty and warlike people, much feared of moſt Kingdoms: Under theſe the Ethiopians may be comprized; and in that reſpect the word *Kings* in the plurall number is uſed.

to come upon us] Suddenly to ſurprize and deſtroy us.

V.7. *Wherefore they aroſe and fled*] That former conceit had poſſeſſed the mind of them all ſo as they durſt not ſtand againſt them, but aroſe and fled, *i. e.* ſpeedily and haſtily made away as faſt as they could.

in the twilight] This muſt needs be but a little before the lepers came. Had it been in the morning twilight, certainly in that day ſome of the watch-men in the towers would have eſpyed the enemy running away. This ſheweth how ſeaſonably the Lord ordereth fit occurrences to fall out together.

and left their tents] For they could find no ſafety in them.

and their horſes and their aſſes] For they thought they had no time to ſaddle them, and fit them for their flight.

even the camp as it was, and fled for their life] Imagining there was no way to eſcape. For the Iſraelites were in a ſtrong defenced City before them; And if the enemy had come upon them behind, how ſhould they have eſcaped?

V. 8. *And when theſe lepers came to the uttermoſt part of the camp*] See v.5.

they went into one tent] The firſt they came at.

and did eat and drink] Refreſhed themſelves, being almoſt hunger-ſtarved.

and carried thence ſilver and gold, and raiment] That therewith they might provide for themſelves, even in after-times.

and went and hid it] Fearing leſt any of the Syrians ſhould eſpy them, they would take away all from them.

and came again, and entred into another tent] Their former good ſucceſſe in one tent made them venture into another.

and carried thence alſo, and went and hid it] Their covetous mind made them ſtill to lay up more and more. Neither the mortall diſeaſe that was upon them made them ceaſe hoarding up, nor yet their knowledge of the need of their brethren in the city made them as yet think upon them.

V.9. *Then they ſaid one to another*] Now they begin ſomething better to think of the matter.

We do not well] Upon ſight of their fault, they confeſſe it one to another.

this day is a day of good tidings] They now diſcerned that all the enemies were fled, which could not be but gladſome tidings to their brethren in the city, who had been ſo long beſieged, and brought to that extremity which is mentioned ch.6.25,28.

and we hold our peace] Thus they check themſelves, for not making known to the city that good news which God at firſt brought to their notice.

if we tarry till the morning-light] So as they out of the city may diſcern that the enemies are fled.

ſome miſchief will come upon us] Heb. *we ſhall find puniſhment*. Or, *iniquity will find us*. The word ſignifieth both *iniquity* and *puniſhment*. Their meaning is, that the truth of the matter being found out, and they known to have notice thereof, they ſhould be accounted evil-doers, and accordingly puniſhed. See Num.32.23. Subjects are bound to make known ſuch good things as concern the whole State, upon pain of diſloyalty.

now therefore come] They ſtir up themſelves to communicate that good whereof themſelves had been partakers.

that we may go and tell the Kings houſhold] This was the faireſt way, and beſt becoming prudent ſubjects, to make known a matter of ſuch publick concernment firſt to the King and his Counſellors with him, that they might the better order the ſame for the common good of all.

V.10. *So they came, and called to the porter of the City*] For the City being ſhut up, he was the fitteſt man to whom firſt they could declare the matter.

and they told them, ſaying] It appears that there were watchmen attending on the gate, together with the Porter. In which reſpect this word *them* is uſed. *They*, i.e. the four lepers, v.3. told the Porter and the watchmen that which follows.

We came to the camp of the Syrians] This ſhews how they came to know what they do declare.

and behold, there was no man there] We could ſee none at all.

neither voice of man] We could not hear any man ſpeak or make any noiſe.

but horſes tied, and aſſes tied] Tyed to the manger, not ſaddled nor fitted to be ridden on.

and the tents as they were] Furniſhed with beds, meat, drink, and other neceſſaries.

V.11. *And he*] The chief keeper of the city-gate, to whom the lepers firſt told the caſe.

called the porters] The keepers of the gate of the Kings Palace.—

and they told it to the Kings houſe within] The Kings porters went into the Palace, and told the Kings houſhold that they might tell to the King the foreſaid good tidings.

V.12. *And the King aroſe in the night*] Upon the hearing of ſo good tidings, though it were anon after he was warm in his bed, he aroſe out of his bed, more throughly to conſider of the matter.

and ſaid unto his ſervants] Such as were of his privy counſel. See ch. 6.8.

I will now ſhew you what the Syrians have done to us] This was an apprehenſion of his own, which he makes known to his Counſellors, to try whether they were alſo of his mind.

They know that we be hungry] Thereupon they may think that we will adventure upon any thing to get food.

therefore are they gone out of the camp] To lay a bait for us, and to allure us to come thereunto.

to hide themſelves in the field] In ſome ſecret place, where we may not know where they are. —

ſaying, When they come out of the City] Leaving their gates open.

we ſhall catch them alive] Coming ſuddenly upon them, and ſo ſurprizing them.

and get into the City] After we have got their Souldiers that come out into our tents, we ſhall eaſily make all in the City yield unto us. This ſhews that he was poſſeſſed with wonderful great fear, and either forgot or believed not the Prophets promiſe, v.1. which was the very next day to be accompliſhed. Fear made him ſuſpect more then was meet; but Faith would have made him hope for ſome good thing from this news.

V.13. *And one of his ſervants*] See v.12.

anſwered and ſaid, Let ſome take, I pray thee, five of the horſes that remain] It ſeemeth all the horſes in the city either died for want of provender, or were eaten up for want of other food, except five of the Kings horſes. Theſe are ſaid to remain.

which are left in the City] Heb. *in it.* This particle it hath reference indeed to the city, and therefore is here well expreſſed by our Engliſh.

Behold, they are as all the multitude of Iſrael that are left in it] Under this word *multitude* are comprized men and horſes. Now they were all ready to periſh for want of ſuſtenance; ſo as if they ſhould be taken by the enemy, it would be no great loſſe, ſeeing they that tarried were like all to periſh.

Behold, I ſay, they are even as all the multitude of the Iſraelites] Becauſe the caſe was too too evident and apparently true, he ſticks not to preſs the ſame words again. So Gal.1.9.

that are conſumed] Are ſo pined away as they are ready to periſh. This he ſaith to anſwer a ſecret objection: For it might have been ſaid, There being left but few horſes in the City, even they alſo will be loſt by ſending them to the camp. But this anſwer ſhews that if ſo, it would be no great loſs.

and let us ſend and ſee] Upon the fore-mentioned ground this Counſellor perſwades the King to make a trial, by ſending out ſome to eſpy how the camp of the enemies ſtood.

V.14. *They took therefore two chariot-horſes*] Two that were wont to draw a Chariot. It is to be ſuppoſed they ſet a man upon each horſe.

and the King ſent after the hoſt of the Syrians] The counſel ſeeming good to the King, he readily yields to it.

ſaying, Goe and ſee] Obſerve whether that which the lepers have ſaid be true or no.

V.15. *And they went after them unto Jordan*] Jordan was a great and deep river; and finding no enemies betwixt Samaria and it, nor any place where they might lurk within that compaſs, but rather many evidences of their running away, they might well conclude they were fled.

and lo, all the way was full of garments] Which they caſt off that they might not hinder them in their flight.

and veſſels] The word is put for ſundry things uſefull to man; as for veſſels which hold liquor, Eſt.1.7. inſtruments of muſick, Iſa.22. 24. inſtruments of iron, Numb.35.16. hunting inſtruments, Gen. 27.3. warlike inſtruments, Gen.49.5. Here it is implyed that they caſt away all manner of utenſils that they had. See 1 King.10.21.

which the Syrians had caſt away in their haſt] Fear made them fly with all the ſpeed they could, 2 Sam.4.4.

and the meſſengers returned and told the King] After they had evidence of the enemies flight, they did not plunder for themſelves, as the lepers, v.8. but preſently brought word to the King how the caſe with all ſtood.

V.16. *And the people went out*] By *the people* are here meant the Souldiers that were ſent forth.

and ſpoiled the tents of the Syrians] *i.e.* Took all the proviſion they had left, and what elſe was fit to be carried away.

So a meaſure of fine flour was ſold, &c. *according to the word of the Lord*] Made known to Iſrael by the Prophet of the Lord, v.1. This ſhews that the ſudden change of ſcarceneſs to plenty, was miraculous, becauſe it was foretold. For ſimply to foretell a thing is a miracle. So as this was Eliſha's nineteenth miracle. See ch.2,14.

V.17. *And the King appointed the Lord on whoſe hand he leaned, to have the charge of the gate*] There to ſtand, and to keep the people from a tumultuous running out of the city, which he feared they might do upon the news of ſo great plenty. This was the cauſe of that Princes death, and ordered by the divine providence to fulfill what was foretold v.2.

and the people trod upon him] Hunger makes men break through ſtone-walls. All the authority and power this Prince had could not reſtrain the people.

in the gate] The Souldiers bringing all manner of proviſion to the gate of the city, as v. 1. the people would not be kept from going out; but thruſt ſo haſtily, eagerly and diſorderly, as they threw down the Prince that ſtood in the gate, and trod upom him.

and he died] His very breath was preſſed out of his body by the peoples trampling upon him.

as the man of God had ſaid] Though ſo much were not uttered in expreſſe terms, yet ſo much was implyed when the Prophet ſaid, *Thou ſhalt not eat thereof*: for certainly had he lived, he would have had a good ſhare in that proviſion, and have eaten thereof. This is a clear evidence of Gods providence in bringing to paſſe what himſelf hath foretold. And it is juſt that he which will not believe the truth of a promiſe ſhould not partake of the benefit thereof. This alſo being according to Eliſha's prediction may be accounted his twentieth miracle. See ch.2.14.

who ſpake when the King came down to him] This plainly ſhews that the King himſelf was preſent when the Prophet foretold this plenty, v.1.

V.18. *And it came to paſs, as the man of God had ſpoken to the King*] This hath relation to the beginning of v.20. that *it ſo fell out.*

ſaying, Two meaſures of barley, &c.] Compare v.18,19. with v.1,2. and ye ſhall find that they agree in phraſes, and ſo give evidence of Gods truth in accompliſhing the words of his Prophet, both of promiſe and of threatning. A promiſe is made, v.1. the accompliſhment whereof is ſhewed v.18. A threatning is denounced v.2. and accompliſhed v.19,20.

V.20. *And ſo it fell out unto him: for the people trod upon him in the gate, and he dyed*] See v.17,18.

CHAP. VIII.

Ver.1. T*Hen*] Though that which follows v. 3, &c. be after the ſuccour afforded to Samaria, ch. 7.1, &c. yet this prediction may well be ſuppoſed to have been long before, and that the famine here mentioned was not occaſioned yet much increaſed by the Syrians frequent inroads into the land of Iſrael, where they committed much ſpoil, and took away or ſpoiled all ſtore of food. And the famine in Samaria mentioned ch.6.25. was the greater becauſe of the famine throughout the whole land. So as that great famine in Samaria might be even then when this general famine was.

ſpake Eliſha unto the womam] The Shunamite, ch.4.8,9, &c.

whoſe ſon he had reſtored to life] Chap.4.35. This being an extraordinary work, and a very great bleſſing beſtowed upon her, ſhe is deſcribed thereby, as a memoriall thereof.

ſaying, Ariſe, and go] See 1 King.14.2. She had ſhewed great kindneſs to Eliſha, ch.4.8, &c. therefore he doth what kindneſs he can for her. See ch.4.13.

thou and thine houſhold] Heb. *houſe.* A metonymie.

and ſojourn whereſoever thou canſt ſojourn] To ſojourn is to live as a ſtranger in a place. His meaning is, that ſhe ſhould enquire where ſufficient proviſion was to be had, and there ſeek to be entertained for her money. This could not be in her own countrey.

for the Lord hath called for a famine] This ſheweth that famines, and ſo other judgements, are at Gods command. So Pſal.105. 16. Jer.25.29. Hag.1.11. A Centurion acknowledged as much of Chriſts power over diſeaſes, Mat.8.9.

and it ſhall alſo come] The power of Gods command is ſuch as even ſenſeleſs creatures yield thereto. Witneſs the ten Egyptian Plagues, Pſal.105. 28, &c.

upon the land] This famine was not onely in Samaria, as ch.6.25. but throughout the whole Kingdom of Iſrael.

ſeven years] A very long time for a famine to laſt, as Gen.41.27. 2 Sam.24,13. In Davids time there was a famine three years, 2 Sam. 21.1. in Elijah's, three years and ſix moneths, Luk.4. 25. in the time of the Judges, ten years, Ruth 1.2,4. when men continue in ſin impenitently, and ſo remove not the cauſes of judgements, no marvell if famine or other plagues long continue. The famine, 1 King.17.1. the want of water, ch.3.9. moved not the King and his ſubjects to depart from their groſs ſins; therefore God addeth a longer famine.

V.2. *And the woman aroſe*] She believed the Prophets word, and thereupon quickly beſtirred her ſelf, and aroſe.

and did after the ſaying of the man of God] See 1 King.13.1. She teſtified her obedience to God, and care for her ſelf.

and ſhe went with her houſhold] She had as great care of her family as of her ſelf, 1 Tim.5.8.

and ſojourned in the land of the Philiſtines] It is very probable the famine was alſo in the land of Judah, or elſe queſtionleſs this pious matron would have ſought to have ſojourned there, and not among the enemies of Gods people. Or it may be that at this time there was peace betwixt the Philiſtines and Iſrael. Iſaac in a like caſe did the like, Gen.26.1. and David upon another occaſion, 1 Sam.17.1,2. and Joſeph, Mat.2.14.

V.3. *And it came to paſſe at the ſeven years end*] Though God ſuffer his judgments long to lye upon a people, yet at length he is pleaſed to remove them.

that the woman returned out of the land of the Philiſtines] Neceſſity had forced her to abide there: but now her mind was on her own countrey.

and ſhe went forth to cry unto the King] After ſhe was returned into Iſrael. It was uſual of old to make complaints to Kings. 1 King.3. 16,17.

for her houſe and for her land] In her abſence either the King or his officers, or ſome other great man had ſeized on her houſe and land; or her kindred had laid claim thereto: Some way or other it was withheld from her. Sundry circumſtances do evince that this woman was now a widow.

V. 4. *And the King talked with Gehazi*] Gehazi was infected with leproſie, ch.5.27. whereupon a great doubt is made about the Kings talking with him. For a leper was to be put out of the camp, Lev.13.46. Some think this hiſtory was acted before that of Naaman, ch.5.1, &c. and then there is no doubt about that point, becauſe Gehazi was not then a leper. But there is no reaſon to alter the order of the hiſtories upon that ground. For though the law commanded that the leper ſhould dwell alone without the camp, yet it no way forbids one that is clean to talk with a leper. Beſides, Gehazi upon ſight of Gods diſpleaſure againſt him and judgment upon him for his ſin might repent, and upon his repentance have his judgment removed, and be cleanſed. And it was an evidence of a good diſpoſition, that notwithſtanding the plague of leproſie inflicted on him by his maſter, he ſpeaks honourably of him, and faithfully declares the great works which he had done.

the ſervant of the man of God] See ch.4.12. 1 King.13.1.

ſaying, Tell me, I pray thee, all the great things that Eliſha hath done] The hiſtories going before do clearly ſhew what wonderfull great things that Prophet had done. Twenty miracles of his have been expreſly noted, ch.7.17. See ch. 2.14. It appears that a great part of the time of the ſeven years famine Eliſha was at Damaſcus, v.7. and ſo not in Iſrael to work more miracles there. But a great fame there was of thoſe which he had done: Some this King himſelf had ſeen, ch.3.20. & 7.6, &c. Others were famous every where almoſt: and the King hearing a general rumor of many of them, deſired to be diſtinctly inſtructed in the particulars by this ſervant of the Prophet, who had been an eye-witneſs of moſt of them.

V.5. *And it came to paſſe as he was telling the King how he had reſtored a dead body to life*] This was a great work indeed, and to a natural mans apprehenſion incredible; thereof God ſo diſpoſed the falling out of matters as the King had an undoubted evidence thereof in the ſtory following.

that behold] This was ſo clear a demonſtration of the providence of God in diſpoſing matters moſt ſeaſonably as it is moſt worthy to be obſerved.

the woman whoſe ſon he had reſtored to life. See v.1.

cried to the King] See ch.6.26. It ſeems none could or would relieve her, and therefore ſhe comes to the higheſt in authority.

for her houſe, and for her land] See v.3.

And Gehazi ſaid, My Lord O King] See ch.6.26.

this is the woman, and this is her ſon] He was ſo well acquainted with them as he well knew them ſo ſoon as he caſt his eye upon them.

whom Eliſha reſtored to life] Ch.4.35,36.

V.6. *And when the King asked the woman*] Though that which Gehazi had told him of her ſon were true, yet he much deſired to be fully aſſured of ſo great a matter by her ſelf, ſhe being then preſent.

ſhe told him] That it was true that her ſon had been dead, and that he was reſtored to life by Eliſha.

So the King appointed unto her] He was ſo taken with that evidence of Gods power and favour to her as readily he grants her deſire.

a certain officer] Or, *Eunuch*. See 1 King.22.9.

ſaying, Reſtore all that was hers] Take order that all be reſtored to her again, and that nothing of hers be kept from her.

and all the fruits of the field] *i.e.* all the revenues that had been made of any commodities raiſed out of her land.

ſince the day that ſhe left the land] Namely the land of Iſrael.

even till now] The time here ſet down by the King was many years. For ſhe was adviſed to go out of the land at the beginning of the famine, which continued ſeven years, v.1. But all the fruits that in that time had grown out of the land could not have laſted ſo long; neither is it probable that if they could, they would have been laid up in ſuch a time of need. The revenues therefore, as aforeſaid, muſt here be intended. And they being the revenues of ſo many years muſt needs be great.

V.7. *And Eliſha came to Damaſcus*] This being after the relief of Samaria, it cannot be ſuppoſed that Eliſha went to Damaſcus for ſuccour againſt the famine. The ſtory following ſheweth that God directed him thither to foretell the things hereafter ſet down. Of Damaſcus ſee 1 King.11.24.

and Benhadad the King of Syria] See ch.6.24.

was ſick] This ſickneſs was not in the kind of it mortall, v.10. It is thence gathered that it was out of grief and ſhame upon the flight of his great army from Samaria, ch.7.7.

and it was told him] By ſome that knew Eliſha, and the power of God manifeſted by him, and that wiſhed well to Benhadad.

ſaying, The man of God is come hither] Eliſha had done ſo many famous works as he was known to be a man of God not onely in Iſrael and Judah, but alſo among the heathen round about, and in Syria eſpecially, becauſe of the healing of Naaman, ch.5.14. the diſcovering of the Syrians counſels, ch.6.12. the diſappointing of their troops, ch.6.20. and the flight of their hoſt, ch.7.6,7. See 1 King.13.1.

V.8. *And the King ſaid unto Hazael*] It is probable that Naaman was at this time dead, or had given over his place of command, (whereof ſee ch.5.1.) becauſe it required him to fight againſt the people of God, or was put from it by the King, becauſe he profeſſed the true God of Iſrael, ch.5.17. and that this Hazael was put in his room as Benajah in the room of Joab, 1 King.2.35. So as the King ſent the greateſt in his Kingdom next to himſelf, as a Meſſenger to the Prophet.

Take a Preſent in thine hand] See ch.5.5. & 1 King.14.3.

and go meet the man of God] Such reſpect he bare to the Prophet, eſpecially by reaſon of this his ſickneſſe, that though he were a King, he doth not ſend for him, but ſends to him where he was.

and enquire of the Lord by him, ſaying] The title *Lord* here is the interpretation of *Jehovah*. See 1King.18.21. Here ſee the difference betwixt Ahaziah a King of Iſrael and this Benhadad King of Syria in their ſickneſs: Ahazia ſends to an heatheniſh Idol, ch.1.2. but Benhadad to Jehovah: Ahaziah ſends to the Prophet of the Lord to ſlay him; Benhadad ſends a preſent to the Prophet, to know the mind of the Lord by him.

Shall I recover of this diſeaſe?] The words ſet out onely a deſire to know the iſſue of his ſickneſs; but queſtionleſs they intend alſo a deſire of the Prophets prayers for his recovery; for he had heard what he had done for Naaman, ch.5.14.

V.9. *So Hazael went to meet him*] Both King and Subjects much reſpected and reverenced the Prophet.

and took a Preſent with him] Heb. *in his hand*. See ch.5.5.

even of every good thing of Damaſcus] This general particle *every* is to be taken of ſeveral kinds. Damaſcus had great ſtore of choice commodities, and whatſoever precious and pleaſant things Syria afforded (and it afforded great variety) was brought thither. The preſent therefore muſt needs be a very precious one, and alſo a bountifull one, as the words following ſhew.

fourty camels burden] A Camel uſeth to carry more then either Aſſe or Horſe, or any other beaſt that is uſed for carriage. (See 1 King.10.2) This preſent was far greater then Naamans, ch.5.5. What will not Kings and other great ones ſpare for their life and health?

and came and ſtood before him] This was a teſtimony of much reverence. See ch.5.9.

and ſaid, Thy ſon Benhadad King of Syria] Though a King, and of another countrey, yet ſon to the Prophet. The title *ſon* is here uſed in a kind of ſubmiſſion, implying that he was ready and deſirous to be inſtructed by the Prophet: For they who were ſcholars of the Prophets, and came to be taught by them, were ſtyled *ſons of the Prophets*, ch. 2.3.

hath ſent me to thee, ſaying] This Hazael premiſeth the rather to move the Prophet to yield to his motion, becauſe he came not of his own head, but by the appointment of the King his Maſter.

Shall I recover of this diſeaſe?] See v.8. All of all ſorts are very deſirous before-hand to know the iſſue of their own or their friends ſickneſſes. See 1 King.14.3.

V.10. *And Eliſha ſaid unto him, Go, ſay unto him*] The Prophet was ready to gratifie the King in his deſire, and he doth it plainly and fully.

Thou maiſt certainly recover] Heb. *Living thou ſhalt live.* See 1 King.3.13. In the Hebrew there is a double reading; one in the text with לא a negative particle, the other in the margin with לו a relative. The former may be thus read, *Say No, living thou ſhalt live.* They who thus take it, apply the negative to the word *live*, *q.d.* *Aſſuredly thou ſhalt not live.* The latter may be thus read, *Say to him, Living thou ſhalt live.* Or, as our Engliſh turns it, *Thou maiſt certainly recover.* Thoſe may ſeem contradictory ſpeeches. If the former reading ſtand, it doth fully agree with that which followes in the next clauſe. But moſt follow the latter, *Say to him*. And thus this clauſe, *Thou maiſt certainly recover*, having reference to the nature of the diſeaſe, ſheweth that it was not ſo dangerous as of it ſelf it would deprive him of life.

howbeit the Lord hath ſhewed me] There could be no external evidence to find out that which followeth; therefore he ſaith *the Lord ſhewed it him.* The Lord knoweth things to come as well as preſent.

that he ſhall ſurely die] Heb. *that dying he ſhall die.* See 1 King.8.18. This is it that cauſeth all the doubt; for it ſeemeth to contradict that former clauſe, *he ſhall live.* But diſtinguiſh betwixt the kind of diſeaſe and the event that followed, and this ſeeming contradiction may be eaſily reconciled. For (as was before noted) this clauſe, *Thou ſhalt live*, had reſpect to the kind of diſeaſe, which was not mortal, but recoverable; and in that regard he might have lived if no other thing had intervened. But the Lord knew what Hazael would do, v.15. and in regard of that event it is truly ſaid that *he ſhould aſſuredly die.* To ſuch a like purpoſe, but in a contrary event, another Prophet ſaid to one that in the event did not die, *Thou ſhalt die, and not live*, namely, in regard of the nature of the diſeaſe which was mortal and irrecoverable; yet afterwards he ſaid unto him in the name of the Lord, *I will heal thee.* For God by his omnipotence overcame the power of that ſickneſs, ſo as he recovered, and lived fifteen years after, ch.20.1,5,6.

V.11. *And he ſetled his countenance ſtedfaſtly*] Heb. *and ſet it.* *i.e.* removed it not from the object on which he ſetled it. This is ſpoken of Eliſha, who looked wiſhfully (as we ſpeak) upon Hazaels face, and turned not his eye from him.

untill he was aſhamed] Whereunto this relative *he* hath reference is not expreſſed: thereupon ſome apply it to Eliſha, as if he had continued to fix his eyes till he himſelf was aſhamed with looking ſo long upon a thing. But it may more fitly be applyed to Hazael, who was aſhamed and bluſhed again at the Prophets looking upon him ſo ſteadily.

and the man of God wept] Being inwardly much moved with that cruelty which he foreſaw Hazael would execute upon the people of God. On ſuch an occaſion was another Prophet moved, Jer. 4.19. & 9.1. Yea and Chriſt alſo, Luk.19.41.

V.12. *And Hazael ſaid, Why weepeth*] When he obſerved the Prophet not onely to ſettle his countenance upon him, but alſo to weep, he had an earneſt deſire to know the reaſon.

my Lord] This is a title of reverence. Prophets of the Lord were had in high account, and much reſpect was ſhewed unto them by Kings, Nobles, Captains, and others. See v.9.

And he anſwered, Becauſe I know] The ground of this knowledge is manifeſted, v.13.

the evil that thou wilt do unto the children of Iſrael] As other Kings of Syria had born an immortal hatred againſt the children of Iſrael, ſo the Prophet knew that this man alſo would be of the ſame mind. The evil he meaneth is particularly expreſſed in the words following.

Their ſtrong holds wilt thou ſet on fire] Thou wilt not think it enough to enter into their towns and cities, and ſpoil them of their goods; but thou wilt burn to the ground their forts, caſtles and other ſtrong holds, the more to weaken them.

and their young men wilt thou ſlay with the ſword] Thou wilt give them no quarter for their lives, but kill all that thou canſt get into thy clutches.

and wilt daſh their children] Such as never had done him any hurt he would deſtroy by knocking out their brains, as Pſal. 137.9.

and rip up their women with child] This he would do, to take childred out of the womb, and deſtroy them before they were born; that if he could, he might quite cut off the remainder of Iſrael. Theſe were exceſſive acts of cruelty.

V.13. *And Hazael ſaid, But what*] He was ſo moved at the hearing of theſe matters as he could no longer forbear, but expoſtulated the caſe as followeth.

is thy ſervant] He continues to continue a reverent reſpect to the Prophet (as before v.12.) though the Prophet had laid forth his cruel diſpoſition.

a dog] As a dog, fierce, cruel, mercileſs, that will tear in pieces all he comes at. See 2 Sam.3.8. Mat.7.6. Phil.3.2.

that he ſhould do this great thing] Such barbarous and inhumane cruelties as no reaſonable man would do, proper onely to ſavage, ravenous and unreaſonable beaſts. It may be ſuppoſed that Hazael at this time did not think he ſhould do ſuch cruel acts: but no man knows the depth of his own corruption. *The heart is deceitful above all things, and deſperately wicked; who can know it?* Jer. 17. 9.

And Eliſha anſwered, the Lord hath ſhewed me] *The Lord ſearcheth the heart and trieth the reins*, Jer.17.10. *all things are naked and open unto his eyes*, Heb. 4. 13. inſomuch as he knoweth beforehand what men will do in after-times. Concerning this particular, the Lord ſhewed it to Eliſha by Elijah, 1 King.19.16. or by ſpeciall revelation.

that thou ſhalt be King over Syria] This Soveraignty was it that not onely gave him the occaſion, but alſo ſtirred him up to execute that cruelty. The Lord was juſt and righteous in putting him into that place, that ſo he might be his ſcourge to puniſh idolatrous and rebellious Iſrael; but thoſe cruel acts were effects of that evil diſpoſition which was in him before he was King. By this doth Eliſha ratifie that which before the Lord had done by Elijah in anointing Hazael King over Syria, 1 King.19.15.

V.14. *So he departed from Eliſha*] Having received an anſwer from him.

and came to his maſter] Who had ſent him, v.8.

who ſaid unto him, What ſaid Eliſha to thee?] The King earneſtly deſired to know the Prophets anſwer, and therefore, as ſoon as he ſaw him, demanded what it was.

And he anſwered, He told me that thou ſhouldſt ſurely recover] Heb. (*living thou ſhalt live.*) He uſed the very words of the Prophet, but in another ſenſe: at leaſt he related but a part of his anſwer, concerning the nature of the diſeaſe. That which the King moſt deſired to know, the iſſue and event of the diſeaſe, he concealed.

V.15. *And it came to paſſe on the morrow*] Hazael having underſtood that he himſelf ſhould be King, and fearing leſt his Maſter ſhould recover, was impatient of delay, and the very next day accompliſhed his evil purpoſe for obtaining the Crown.

that he took a thick cloth] This is diverſly expounded. Some take it for a blanket, ſome for hair-cloth, ſome for courſe canvas. Surely it was ſuch a kind of cloth as was fit to ſtop the breath.

and dipt it in water] Haply upon a pretenſe to cool and refreſh the King, as if he aimed at his preſent eaſe and future recovery.

and ſpread it on his face] That thereby he might ſtifle him. This crafty murderer of his Soveraign uſed ſuch a means to take away his life as might ſeem a remedy to cure him, and would leave no mark of violence offered unto him.

ſo that he died] The event was according to the murderers intent and the Prophets anſwer.

And Hazael reigned in his ſtead] It appears by this that none of the Syrians ſuſpected this murder of their King, and therefore queſtioned not Hazael for it, but quietly ſuffered him to ſucceed in the throne, either becauſe the King had no children, and Hazael was of kin to him; or becauſe he was ſo powerfull as none durſt oppoſe him, or ſo gracious with the people as they choſe him.

V.16. *And in the fifth year of Joram*] This was while Jehoſhaphat himſelf lived, 1 King.22.41,42.

the ſon of Ahab King of Iſrael] See on ch.1.17.

Jehoſhaphat being then King of Judah] He did not onely then live, but alſo held his Crown. Whereas Jehoram the ſon of Jehoſhaphat is ſaid to be King of Judah when Jehoram the ſon of Ahab began his reign, ch.1.17. it is to be taken but of the government of a Viceroy. See ch.1.17.

Jehoram the ſon of Jehoſhaphat King of Judah began to reign] Heb. *reigned.* There is thrice mention of this Jehorams reigning: I. As a Viceroy, in the laſt year of Ahab, and firſt of Ahaziah, ch.1.17. II. About ſix years after, which was the fifth of Joram ſon of Ahab, here mentioned. For then Jehoſhaphat made him King, even while he himſelf lived, and in this reſpect is ſaid to give the Kingdom to his eldeſt ſon Jehoram, 2 Chron.21.3. III. When Jehoſhaphat died, 2 Chr.21.1.

V.17. *Thirty and two years old was he when he began to reign*] See 2 Chr.22.2.

and he reigned eight years in Jeruſalem] Four years in his fathers life-time, and other four after his death.

V.18. *And he walked in the way of the Kings of Iſrael*] This is eſpecially meant of his idolatry. But other evils are alſo intended. See 2 Chr. 21.4, &c.

as did the houſe of Ahab] By *houſe* is here meant Ahab himſelf and his ſtock. They, beſides the Calves, ſerved alſo Baal, ch. 16.31. and herein the King of Judah imitated them.

for the daughter of Ahab was his wife] Her name was Athalia. She drew him to follow her fathers courſes. See 2 Chr.22.2,3. Wives uſe much to prevail over husbands, eſpecially in drawing them to evil. See 1 King.11.4.

and he did evil in the ſight of the Lord] See 1 King.21.20. Of the evil which Jehoram did ſee 2 Chron.21.6, &c.

V.19. *Yet the Lord would not deſtroy Judah*] He would not utterly caſt them off from being his people, though he ſuffered enemies much to annoy them, 2 Chr.21.16,17.

for David his ſervants ſake] See 1 King.3.6. & 11.12.

as he promiſed him to give him alway a light] Heb. *candle*, or *lamp.* See 1 King.11.36.

and to his children] Generation after generation, till his ſucceſſion ended in Chriſt, Luk.1.31.

V.20. *In his dayes Edom revolted from under the hand of Judah*] See 1 King.22.47. & 2 King.1.1. & 3.4,5.

and made a king over themſelves] See 1 King.22.47.

V.21. *So Joram went over to Zair*] A City in Idumea.

and all the chariots with him] Here is a Synecdoche. For under *chariots* are meant horſes, horſemen, and all manner of Souldiers and preparation for war.

and he roſe by night] That he might come upon them ſuddenly and ſurprize them unawares; So Joſhua 10. 9. and Saul, 1 Sam. 11. 11.

and ſmote the Edomites] Had the better of them, put them to flight, and ſlew many of them. See 1 King.15.29.

which compaſſed him about] Though Joram came upon them in the night, yet the Edomites were ſo numerous and ſo well prepared as they compaſſed his army round about: But the Iſraelites ſo manfully ſtood to it as they put the Edomites to flight.

and the captains of the Chariots and the people fled into their tents] Not a wing onely or a part of the army, but Commanders and Souldiers, even the whole hoſt, fled, and came to their own houſes.

V.22. *Yet Edom revolted from under the hand of Judah*] Though the Edomites were at that time put to the worſt, yet the Iſraelites not purſuing their victory but returning home again, the Edomites gathered ſuch ſtrength as they could not be kept under, as in former times, but perſiſted to maintain their own right, and to uphold that King of their own nation whom they had ſet up. Herein was Iſaacs prophecy fulfilled, Gen. 27.40. See on 2 Sam. 8.14.

unto this day] See 1 King.9.13. & 11.19.

Then Libnah revolted at the ſame time] Libnah was one of thoſe cities of Canaan which of old was governed by a King of its own, Joſh. 10. 29,30. & 12.15. It fell to the lot of Judah, and was in ſpeciall manner dedicated to the uſe of the Levites, Joſh.21.9,13. It was a frontire city, and one of thoſe which the King of Aſſyria ſet upon when he came with his huge hoſt to have taken Jeruſalem, ch.19.8. The revolt of this city was a matter of great conſequence. After mention thereof 2 Chr. 21. 10. this clauſe is added, *becauſe he had forſaken the Lord God of his fathers*, which ſome take to be the reaſon why Libnah revolted from Jehoram. But it may have a more generall reference, to the revolt of Edom as well as to that of Libnah, yea, and to other judgements alſo that befell him. Herein we ſee the wiſe providence of God in ordering puniſhment according to the ſin: Joram caſt off Gods yoke, and revolted from him, and brake his covenant; and Edom and Libnah caſt off Jorams yoke, and revolted from him, and brake their covenant with him.

V.23. *And the reſt of the acts of Joram, &c.*] See 1 King.11. 41. & 14.19,29.

V.24. *And Joram ſlept with his fathers*] See 1 King. 2. 10.

and was buried with his fathers] But not in their ſepulchres, 2 Chron.21.20.

in the city of David] See 1 King. 11.43.

And Ahaziah his ſon reigned in his ſtead] This was his youngeſt ſon. How he came to the throne is ſhewed 2 Chr.22.1.

V.25. *In the twelfth year of Joram*] i. e. the laſt. For Joram reigned but twelve years, ch.3.1. and he and Ahaziah were both ſlain in a day by Jehu, ch.9.24,27. This *twelfth year* muſt be taken current, for the very beginning of it. For in the eleventh year of Joram compleat, at the end thereof, Ahaziah is ſaid to begin his reign, ch.9.29. Some reconcile the difference thus, that Jehoram being unfit to govern by reaſon of his ſore diſeaſes, Ahaziah his ſon began to govern in the eleventh year of Jehoram ſon of Ahab; but in his twelfth year Jehoram the King of Judah died, and Ahaziah properly began to reign.

the ſon of Ahab king of Iſrael] See v.16.

did Ahaziah the ſon of Jehoram king of Judah begin to reign] He had three names, *Ahaziah*, *Azariah*, 2 Chron.22.6. and *Jehoahaz*. So Eliakim was called alſo *Jehojakim*, ch. 23.34. and *Joakim*, 1 Chron. 15.

V.26. *Two and twenty years old was Ahaziah when he began to reign*] 2 Chron.22.2.

and he reigned one year in Jeruſalem] For in his firſt year he was ſlain, ch.9.27.

and his mothers name was Athaliah the daughter of Omri] Athaliah was the daughter of Ahab, v.18. and Omri was Ahabs father: So as by *daughter* here is meant grand-child.

king of Iſrael] See 1 King.16.16.

V.27. *And he walked in the way of the houſe of Ahab, and did evil in the ſight of the Lord, as did the houſe of Ahab*] The like is noted of his father, v.18. So as like father like ſon.

for he was the ſon in law of the houſe of Ahab] As Athalia is ſaid to be *the daughter of Omri*, v.26. becauſe her father Ahab was Omri's ſon, ſo Ahaziah is ſaid to be *the ſon in law of Ahab*, becauſe his father Joram was ſon in law of Ahab. But becauſe it is not ſimply ſaid that *he was the ſon in law of Ahab*, but *of the houſe of Ahab*, ſome infer that he had another wife of the houſe or kindred of Ahab, and in that reſpect is ſaid to be *the ſon in law of Ahabs houſe*.

V.28. *And he went with Joram the ſon of Ahab*] As his father Jehoram and his grandfather Jehoſhaphat were bewitched with the houſe of Ahab, to aſſociate themſelves therewith, ſo was this Ahaziah alſo.

to the war againſt Hazael king of Syria in Ramoth-Gilead] This war begun by Ahab proved fatall to him. 1 King.22.34. So alſo did it to his ſon.

and the Syrians wounded Joram] In thoſe dayes Kings put forth their own perſons unto great danger in battels.

V.29. *And king Joram went back*] From Ramoth-Gilead.

to be healed in Jezreel] See 1 King.18.46.

of the wounds which the Syrians had given him] Heb. *wherewith the Syrians had wounded*. They were ſuch ſore wounds as he durſt not remain at Ramoth-Gilead, but came to a more ſecure place.

at Ramah] i.e. at Ramoth-Gilead, v.28.

when he fought againſt Hazael king of Syria] It appeareth that Joram in his war had beaten the Syrians, and taken Ramoth-Gilead, in that he left Jehu the Captain of his hoſt and the reſt of his ſouldiers there, ch.9.1,&c.

and Ahaziah the ſon of Jehoram king of Judah] See v.25.

went down to ſee Joram the ſon of Ahab in Jezreel] He went with him to Ramoth-Gilead, and now he goeth to viſit him in Jezreel.

becauſe he was ſick] He was mortally wounded: and a wounded man is ſometimes ſaid *to be ſick*. See 1 King.22.34. Or it may be that by his wounds he was caſt into a fever, and in that reſpect properly ſaid *to be ſick*.

CHAP. IX.

Ver.1. *ANd Eliſha*] The copulative particle joineth this Chapter to the laſt verſes of the former, as a continuance of the ſame hiſtory.

the Prophet called one] Seeing the Holy Ghoſt doth not here in particular mention who this was, it is too great curioſity to determine him to be Jonah the ſon of Amittai, Jon.1.1. who they ſay was the widows ſon of Zarephath, whom Elijah raiſed from the dead, 1 King.17.22,23. It is probable that he was one not known to Jehu and the others that were with him, that ſo the matter might be carried the more privately. Had Eliſha himſelf gone, there would have been great ſuſpicion about the reaſon of his coming before the particular caſe had been made known. Some pretend Eliſha's old age to be the reaſon why he went not himſelf: but that is not probable, becauſe he lived about fifty years after this, ch.13.20.

of the children of the Prophets] ſtyled *ſons of the Prophets*, ch.2.3.

and ſaid unto him, Gird up thy loyns] This implyeth ſpeed. See ch.4.29. And this caſe required as much ſpeed as could be, becauſe it was weighty and dangerous, and ſo fair an opportunity was offered at this time of Jorams and Ahaziahs being together at Jezreel as the like was not to be expected again.

and take this box of oyl in thine hand] He did not ſend him to the Temple for holy oyl, but that which was preſent, becauſe the matter admitted no delay. The word tranſlated *box* is tranſlated *viol*, 1 Sam.10.1. Now whereas mention is made of *a horn of oyl* wherewith David was anointed, 1 Sam.16.1. and Solomon, 1 King.1.39. Some put this difference, that the horn did intimate a perpetuity of their Kingdomes, but the viol or box a deficiency or failing in Saul's and Jehu's.

and go to Ramoth-Gilead] Though Joram by reaſon of his wounds had gone from Ramoth-Gilead, ch.8.29. yet his Captains and ſouldiers, even his whole army, there remained to keep it ſafe againſt the Syrians: By which means Jehu had the fairer opportunity, being chief Captain or General over the whole hoſt, to ſurprize Joram, who was abſent from his army.

V.2. *And when thou comeſt thither, look out there Jehu*] He was the man whom God appointed to take vengeance on Ahabs houſe. Wherefore that this meſſenger might not miſtake the man, he wils him to be careful in looking him out.

the ſon of Jehoſhaphat the ſon of Nimſhi] See 1 King.16.1.

and go in] Be not affraid, though there be many together: but go in where he is, that thou mayeſt the better ſpeak to him.

and make him ariſe up] Not by force, but by declaring that thou haſt a meſſage to him.

from among his brethren] Brethren in office, fellow-Captains, verſ.8. See 1 King. 9. 13. & 20. 32. Theſe Commanders were then ſitting together to conſult about their warlike affairs, v. 5. and that Eliſha knew by the ſpirit which he had.

and carry him to an inner chamber] Heb. *chamber in a chamber*. This ſheweth that he was to communicate his meſſage unto Jehu in private, leſt at the ſuddain hearing thereof there might be ſome tumult, and ſome ſpeedy carrying of the news to Joram in Jezreel.

V.3. *Then take the box of oyl*] See v.1.

and pour it on his head] That by this viſible ſign Jehu might be the more confirmed in the truth of that meſſage which was brought him.

and ſay, Thus ſaith the Lord] See 1 King 12.24. This Divine authority alleadged for warrant of the meſſage was to work in Jehu the greater reverence and confidence.

I have anointed thee king over Iſrael] I who have ſupream and abſolute power over kingdoms, to put down and to ſet up what Kings I pleaſe, have now appointed thee to this office. The word *anointed* is uſed in relation to the fore-mentioned rite. See 1 King.19.16. Jehu is the onely King of Iſrael from the diviſion of the ten tribes that was anointed: for as his calling to that high dignity was expreſſely from God, ſo the task laid on him was the greateſt.

then open the door] It ſeems the door was ſhut on them two.

and flee] Come away with the greateſt ſpeed thou canſt. For by flying is the ſwifteſt motion of any creature: therefore Angels are ſaid to have wings, and to flie, Iſai. 6.2.

and tarry not] The expreſſion of the ſpeed he ſhould make both affirmatively and negatively carrieth emphaſis, and ſhews that the meſſenger ſhould not on any occaſion tarry any whit at all after he had done his meſſage, leſt he might incur ſome danger to himſelf, and be an occaſion of interrupting the buſineſs.

V.4. *So the young man*] The meſſenger was young, that he might the more ſpeedily do his meſſage: for young men uſe to be nimbleſt.

even the young man] This ingemination carrieth emphaſis, and implyeth, that though the meſſenger were young, and the meſſage dangerous, yet he did it punctually and boldly.

the Prophet] This title is given him in regard both of his former education, and alſo of his preſent imployment, which was to foretell what Jehu ſhould be, and what he ſhould do.

went to Ramoth-Gilead] See v. 1.

V.5. *And when he came*] To the place whither he was appointed.

behold, the Captains of the hoſt were ſitting] To conſult, as a Counſel of war about their affairs.

And he ſaid, I have an errand] Some ſpecial thing to be made known.

to thee, O Captain] Jehu is here meant. He was Captain of the whole hoſt of Joram; and it ſeems that he was well known to this meſſenger.

And Jehu ſaid, Unto which of all us?] As yet he knew not the mind of the Lord in that which after was made known unto him.

And he ſaid] The Prophet ſaid as followeth.

To thee, O Captain] This ſhews he was in ſpecial ſent to him.

V.6. *And he*] Jehu.

aroſe] This word implyeth a readineſs and quickneſs in that which is undertaken. See 1 King.14.2, 4.

and went into the houſe] The private chamber before noted v.2. that they two might be the more private.

and he poured the oyl on his head] See v.3.

and ſaid unto him, Thus ſaith the Lord God of Iſrael, &c.] The Prophet holds cloſe to the words of his charge, v.3. wherein he ſhewed himſelf a faithful Prophet.

V.7. *And thou ſhalt ſmite*] Deſtroy. See 1 King.15.29.

the houſe of Ahab] Ahabs poſterity, and all that belonged to him, v.8.

thy maſter] Ahab was his Soveraign, and had choſen him to be in ſpeciall imployment under himſelf. See v.25.

that I may avenge the blood of my ſervants the Prophets] Blood cryeth for vengeance, Gen.4.10. eſpecially the blood of Gods ſervants and Prophets, Pſal.116.15.

and the blood of all the ſervants of the Lord] As Prophets ſo all that profeſs the true God, eſpecially in ſincerity, are Gods ſervants.

at the hand of Jezebel] Iezebel was the principall author of the ſlaughter of the Prophets, 1 King.18.4. and of other ſervants of the Lord, 1 King.21.10. but becauſe Ahab was her inſtrument, and his ſons trod in his ſteps, and alſo ſuffered her to continue in her Regency, and to do as ſhe liſt, her ſins lay upon their necks, and ſhe and they are all judged.

V.8. *For the whole houſe of Ahab ſhall periſh*] See v.7.

and I will cut off, &c.] See 1 King.14.10. & 21.21.

V.9. *And I will make the houſe of Ahab like the houſe of Jeroboam*, &c.] See 1 King.15.19. & 16.9,11. & 21.22. Theſe judgements are mentioned to reſtrain Iehu from the like ſins, leſt the like vengeance ſhould follow him. For Ieroboam and Baaſha were ſet up by God to be his ſcourges to puniſh the evils of others, as well as Iehu himſelf.

V.10. *And the dogs ſhall eat Jezebel in the portion of Jezreel*] In that piece where Naboths vineyard was, 1 King.21.23.

and there ſhall be none to bury her] See v.35,36. It was counted a bleſſing to have a decent burial, and a curſe to have no burial at all, Ier.22.19. Though the particulars from the beginning of the ſeventh v. are not expreſſed as a charge given to this meſſenger, yet it is to be ſuppoſed that even for theſe alſo he had his warrant from him that ſent him. For the Holy Ghoſt uſeth ſometimes to ſet down but once that which is delivered twice, both in a charge and alſo in the execution thereof.

And he opened the door and fled] This was injoyned v.3.

V.11. *Then Jehu came forth to the ſervants of his lord*] i.e. thoſe commanders that were ſitting in counſel, v.5. Both he and they were ſubjects and ſpeciall officers of King Iorams: Therefore they are called *ſervants*, and the King is called *Jehu's Lord*, as Ahab was called his *Maſter*, v.7.

and one ſaid unto him] One of the aforeſaid Captains.

Is all well?] Heb. *Is it peace?* Was his meſſage about peace?

Wherefore came this mad fellow to thee?] Certainly they knew him to be a prophet; and ſo Iehu's words following import. It may be that by reaſon of his ſudden and haſty ſpeaking to Iehu they ſo called him. But no doubt they did it the rather becauſe they knew him to be one of the Lords Prophets. For thus have Gods Miniſters from time to time been accounted, as Ier.29.26. Hoſ.9.7. Act.26.24. 2 Cor.5.13. Yea, Chriſt himſelf was ſo ſuppoſed to be, Mark 3.21. Their ordinary propheſies were not pleaſing to idolaters and other wicked men; therefore they accounted them mad.

And he ſaid unto them] Iehu made the anſwer.

Ye know the man, and his communication] Ye cannot be ignorant that he is a Prophet of the Lord; thereupon ye muſt needs know that his meſſage is from the Lord. By this he prepares them to take part with him in that matter which was ordered by the Lord.

V.12. *And they ſaid, It is falſe*] This hath relation to the latter part of Iehu's anſwer: They knew not his communication. Herein therefore Iehu laboureth to ſatisfie them.

tell us now] They were earneſt to know what the meſſage was, for they ſuſpected it was ſome weighty matter.

and he ſaid, Thus and thus ſpake he to me, ſaying] Under theſe general words are compriſed the particulars of the Prophets meſſage.

Thus ſaith the Lord] See v.3,6. He expreſly declareth this to incite them the more to take part with him in ſo warrantable a buſineſs.

I have anointed thee King over Iſrael] See v.3,6.

V.13. *Then they haſted*] God wrought upon their hearts, which made them ſo ſpeedily undertake a matter of ſo great hazard.

and took every man his garment] i.e. their upper garments.

and put it under him] Not having ready ſuch cloth of ſtate uſed to be laid on thrones where Kings ſit, and on the ground before the throne where they tread, they upon the preſent ſudden occaſion uſe their own garments, to teſtifie their acknowledgment of Iehu to be their King, and their readineſs with all ſpeed to ſet him up as a King. We read the like done to Chriſt, Mat.21.7,8.

on the top] The *top* ſignifieth a *bone*, and is ſometimes indefinitely put for any hard thing, Prov.25.15.

of the ſtairs] Or, *of aſcents* and *degrees*. This word ſignifieth an *aſcending*, or *a thing higher then another*. There might be in the place where they were ſomething whereunto they aſcended by ſteps: Thereupon they laid the garments ſo as they made it a kind of a throne, and they ſet Iehu thereon.

and blew with trumpets] See 1 King.1.39.

ſaying, Jehu is King] Heb. *reigneth*. They expreſs their acclamation as a matter concluded and warranted. For as God the diſpoſer of Kings had appointed him to be ſo, v.6, ſo they gave their conſent thereto.

V.14. *ſo Jehu the ſon*, &c.] See v.2.

conſpired againſt Joram] This is not to be taken of a treacherous conſpiracy, becauſe it had Gods warrant; but indefinitely, of ſeeking to deſtroy the living King.

now Joram had kept Ramoth-Gilead] This is either to be taken of that time when Ioram was in Ramoth, or elſe Ioram is ſaid to be there, becauſe by his appointment the army remained there whereof he was the head.

he and all Iſrael] The hoſt gathered out of all Iſrael.

becauſe of Hazael] The Iſraelites had taken Ramoth-Gilead. See v.1. Either Hazael might ſtill hold ſome ſtrong fort in that city, and the army abode to block him up; or elſe Hazael being thruſt out they might fear he might gather more forces and come to recover the city again; and the army abode there till it ſhould be throughly fortified againſt future invaſion.

king of Syria] See ch.8.15,28.

V.15. *But king Joram*] Heb. *Jehoram*.

was returned to be healed in Jezreel] See ch.8.29.

of the wounds which the Syrians had given him] Heb. *ſmote*. This word is oft put for a mortall blow. See ch.6.21,22. 1 king.15.29.

when he fought with Hazael king of Syria] See ch.8.28. This is here repeated to ſhew the opportunity that Iehu had to do what he did. See v.2.

And Jehu ſaid, If it be your minds] Truſting to their aid, he would do nothing in this caſe without their conſent.

then let none go forth, nor eſcape out of the city] Heb. *let no eſcape go*, &c. His purpoſe being on a ſudden to ſurprize Ioram, he labours to prevent all means that might give any inkling of ſuch a matter, leſt he ſhould either fence Jezreel againſt him, or make an eſcape from him.

to go to tell it in Jezreel] There Joram was; and if the news of ſo great a matter had come to any in Jezreel, it would ſoon have been brought to the Kings ears.

V.16. *So Jehu rode in a chariot*] They then uſed chariots in war for ſwiftneſs and conveniency, that in them they might the better uſe the bow or any other warlike inſtrument. He went not alone, but in the head of an army.

and went to Jezreel] Towards it, and at length came to it.

for Joram lay there] As he went thither, v.15. ſo he abode there.

and Ahaziah, &c.] See ch.8.29. This is here repeated to ſhew the ground of Ahaziahs deſtruction. See 2 Chron.22.6,7.

V.17. *And there ſtood a watchman on the tower in Jezreel*] See ch.17.9. 2 Sam. 18.24. 1 Sam.14.16. Iſa. 21.5,6,11. & 62.6. Iſrael being an inland countrey and ſurrounded with enemies, they had watch-towers in moſt of their cities, and watchmen upon them.

and ſpied the company of Jehu as he came] This ſhews his diligence. He yet knew them not to be Jehu's troops, but becauſe they were indeed ſo, they are here ſaid to be ſo.

and ſaid] This ſhews his faithfulneſſe.

I ſee a company] This was all that yet he could diſcover.

And Joram ſaid] Here behold Jorams care and prudence.

Take an horſeman] Who may ſwiftly go and return.

and ſend to meet them] To diſcern betimes who they were.

and let him ſay, Is it peace?] He little ſuſpected they were ſuch enemies; but ſuppoſed they came either for ſuccour, being overcome; or triumphing after ſome new exploit.

V.18. *So there went one on horſeback to meet him, and ſaid*] The ſcout did his meſſage ſpeedily and faithfully.

Thus ſaith the King, Is it peace?] He propounds his meſſage in the Kings name, becauſe he came from the King, and becauſe he ſuppoſed they would give him the more direct anſwer.

And Jehu ſaid, What haſt thou to do with peace? Heb. *What is it to thee and peace?* See 1 King.17.18. The peace thou enquireſt after concerneth thee nothing at all: I my ſelf will anſwer Joram.

turn thee behind me] Thus he kept the meſſenger from going back to his maſter, and revealing what he had ſeen. See v.15.

And the watchman told, ſaying, The meſſenger came to them, but he cometh not again] This was all the watchman could delare. He could tell nothing of their communication.

V.19. *Then he ſent out a ſecond on horſeback*] The King wondring at his meſſengers ſtay, and not knowing the reaſon thereof, ſends out another ſingle ſcout, to try if he could bring back any certain meſſage. Men in doubt uſe to make one trial upon another.

which came to them and ſaid, &c.] See v.18.

V.20. *And the watchman told, ſaying*, &c.] See v.18.

and the driving] Or, *marching*.

is like the driving of Jehu] Jehu having been a chief commander, his manner of marching was well known.

the ſon of Nimſhi] Or, *the grandchild of Nimſhi*. See v.2.

for he driveth furiouſly] Heb. *in madneſſe*. As if he would kill his horſes with gallopping. Some interpret the word in a contrary ſenſe *he marcheth ſlowly*, rendring this reaſon, That he might the better draw Joram out of the city, becauſe the work intended might more eaſily and ſpeedily be effected in the open field. For if the city had been ſhut againſt him, not onely more delay would have been made, but the King might have eſcaped. This were a fair interpretation if the Hebrew would beare it.

V.21. *And Joram ſaid, Make ready*] Heb. *Bind*. See 1 King.18.4. Certainly had he yet feared any enemy, he would not have expoſed his perſon to ſuch danger. But it was Gods work to harden his heart.

And his chariot was made ready] His ſubjects and his ſervants readily yielded to what he commanded.

And Joram king of Iſrael and Ahaziah king of Judah went out]This alſo was of God,that Ahaziah ſhould go with him, 2 Chr.22.7.

each in his chariot] For greater ſtate and better help one to another, if need were.

and they went out againſt Jehu] Not with a purpoſe to fight, but to meet him, and know the end of his coming.

and met him] Heb. *found him.* God ſo brought the matter to paſs as if he had gone out to ſeek him in ſuch a place, 1 King.21.20.

in the portion of Naboth the Jezreelite] See v.10. This place might have put him in mind of the judgement threatned, 1 King. 21.19.

V.22. *And it came to paſſe, when Joram ſaw Jehu*] As yet he fears no evil from that troop, and thereupon meets Jehu in the face.

that he ſaid, Is it peace, Jehu?] Is all well at Ramoth? Have you gotten any further advantage againſt the Syrians? Or have they gotten advantage againſt you? Why doſt thou thus come from Ramoth with thy troops?

And he anſwered] Jehu now diſcovering the advantage he had gotten, makes a quick and peremptory anſwer.

what peace?] The interrogative implyes a ſtrong negation. Thou maiſt not expect any peace,being ſo wicked as thou art.

ſo long as the whoredomes] *Wooredomes* properly ſet forth bodily pollutions of man with woman; Metaphorically, Idolatry: For God is an husband to his people, and they his ſpouſe. When they therefore worſhip idols, they forſake their true Husband, and proſtitute themſelves to adulterers. In this ſpiritual acception the word is oft uſed, as Lev.17.7. Judg.2.17. Jer.3.2.In both ſenſes it may here be taken: For Jezebel was a notorious adultreſs and idolatreſs.

of thy mother Jezebel] The ſins of his mother are laid to his charge, becauſe he ſuffered her, and dealt not with her as Aſa did with his mother, 1 King.15.13. Yea he continued in her idolatry; if he were not alſo an adulterer.

and her witchcrafts] *witchcraft* is commonly uſed for a cunning device to deceive, Nah.3.4. All idolaters in this reſpect uſe witchcrafts: and they are therefore joyned together here. It may be alſo that Jezebel wrought with the devil, and was a plain witch. Certain it is ſhe bewitched many with her cunning, as the Elders, Nobles,and others in Jezreel, 1 King. 21. 8, &c.

are ſo many] They who give themſelves over to wickedneſſe,ſet no bounds nor meaſure thereunto.

V.23. *And Joram turned his hands*] He ſpake to his chariot-man to turn his horſes. See 1 King.22.34.

and fled] for he was afraid, having no power to reſiſt ſuch an army as came againſt him.

and ſaid to Ahaziah] Who was not far from him, and whom he conceived to be in danger as well as himſelf.

There is treachery, O Ahaziah] Iehu and they that came with him were Iorams ſubjects: and for ſubjects to riſe againſt their Soveraign is treachery and plain treaſon,if at leaſt they have not a warrant from God, as Iehu here had, v. 6, &c.

V.24. *And Jehu drew a bow with his full ſtrength*] Heb. *filled his hand with a bow.* In Scripture they that take a thing into their hands are ſaid *to fill their hands therewith.* See 1 King 13.33. Here the phraſe may imply that ſtrength which Iehu put forth in drawing his bow.

and ſmote Jehoram between his arms, and the arrow went out at his heart]He was not ſhot as he met Iehu face to face,but as he fled from him; ſo as the arrow pierced through his back-part into his heart.

and he ſunk down] Heb. *bowed.* He inſtantly died. He was not ſmitten here as he was by the Syrians, ch. 8. 28. or as Ahazia was ſmitten, v.27. but he was ſlain down-right.

in his chariot] for he endeavoured to fly away in it, v.21,23.

V.25. *Then ſaid Jehu to Bidkar his Captain*] Bidkar before was a fellow-commander with Iehu under Ahab and Ioram; but now he was under Iehu, being one of thoſe that proclaimed him King,v.13.

Take up and caſt him] Iehu would not ſuffer Iorams ſervants to carry him back into the city,but would have him pulled down out of the chariot, and caſt upon the open ground.

in the portion of the field of Naboth the Jezreelite] See v.10.

for remember, how that when I and thou rode together after Ahab his father] Being under Ahab, Commanders in his army, in that reſpect they followed him as attendants, and ſo had the fitter opportunity to ſee what he did, and to hear what he ſpake, or what was ſpoken to him.

the Lord laid this burden upon him] Threatnings of Prophets are uſually called *burdens*, Iſa.13.1. Mal.1.1. For as burdens lye heavy upon the ſhoulders of a man, ſo divine judgements,both threatned and executed, lye heavy upon the ſoul of a man. This burden is ſaid to be *laid* on Ahab when the judgement was firſt threatned againſt him, 1 King.21.24. and it is now executed.

V.26. *Surely I have ſeen*] Heb. *If I have not ſeen*, &c. This is a form of an oath. Something is to be underſtood to make up the ſenſe,as thus, *If I have not ſeen, let me not be accounted a God.* This form importeth the cetainty of a thing, and is to the ſenſe well tranſlated by our Engliſh,*Surely I have ſeen.* It is like the doubling of the phraſe Exo.3.7.*I have ſeen,I have ſeen*,i.e. I have ſurely ſeen.

yeſterday] This hath relation to 1 King.21.19. For Naboth being ſlain in the evening, Ahab went the next day to take poſſeſſion of his vineyard; and then Elijah met him there, and denounced this judgement againſt him. *Yeſterday* is oft put for the time paſt. See ch.13.5.

the blood] Heb. *bloods.* For all his blood out of every part of his body was ſhed; and it was after ſuch a manner as if the blood of many had been ſhed.

of Naboth, and the blood of his ſons] This ſheweth that Naboths ſons were killed as well as himſelf. See 1 King.21.13.

ſaid the Lord] By the miniſtery of Elijah. Though this be not expreſſed in the hiſtory, yet might Jehu hear it uttered.

and I will requite thee in this plat] Or *portion.* Namely where Naboths vineyard was. See v.10.

ſaith the Lord] The Lord ſeeth the ſins of the wicked, to take vengeance of them in his time.

now therefore take and caſt him into the plat of ground, according to the word of the Lord] See v.25. 1 King.21.21. Jehu in that which he did againſt Ahabs houſe and againſt Baal, had an eye to the word of God; but not in other things. See ch.30.31.

V.27. *But when Ahaziah the King of Judah ſaw this*] Namely that which befell Joram.

he fled by the way of the garden-houſe] He durſt not turn back in that open way that led to Jezreel, but fled by a by-way without the ſuburbs,where their gardens were.

and Jehu followed after him] Jehu had a watchfull eye over the two Kings; and having ſlain one upon the place, he eagerly purſues the other,

and ſaid, Smite him alſo in the chariot]There were ſome of his Souldiers neerer to Ahaziah then himſelf was; to them he ſpeaks, and bids them ſlay Ahaziah, even while he was in his chariot, *i.e.* ſpeedily, not giving him any time to light out.

and they did ſo at the going up to Gur] Gur was in the way to Samaria.

which is by Ibleam] This belonged to Manaſſeh, Joſh.17.11. as did Megiddo alſo.

and he fled to Megiddo] See 1 King.9.15. Here Joſiah received his deadly wound, ch.23.29.

and died there] He was not ſlain outright in his chariot, as Joram was,v.24. For he was wounded in one place, and died in another. Whereas it is ſaid 2 Chron,22.9. that *he was hid in Samaria*, it is thus to be taken, that ſeeking to hide himſelf, there he was diſcovered and brought to Jehu, who thereupon commanded him to be ſmitten; upon which ſmiting, the ſtroke being mortall, he fled to Megiddo, and there died. Or *Samaria* may be indefinitely taken for the whole countrey, as 1 King.18.2. and then Megiddo may be comprized under *Samaria.*

V.28. *And his ſervants carried him in a chariot to Jeruſalem*] After he was ſlain Jehu looked no more after him, but ſuffered his ſervants to carry him whither they would. Or out of reſpect to Jehoſhaphat his grandfather, as 2 Chr.22.9. he might ſuffer him to be carried to Jeruſalem.

and buried him in his ſepulchre with his fathers] The Iews counted it an honour to be buried by their fathers.

in the city of David] See 1 King. 2.10.

V.29. *And in the eleventh year*, &c.] See ch.8.25.

V.30. *And when Jehu was come to Jezreel*]Two Kings being ſlain by Iehu, none durſt oppoſe his entrance into the city, but he quickly took poſſeſſion thereof.

Jezebel heard of it] Ill news flies faſt; and ſuch famous matters as the death of two Kings could not but be quickly ſpread abroad far and neer, and ſo come to her ears.

and ſhe painted her face] Heb. *put her eyes in painting.* She had painted her face all over, ſo as her eyes were in the midſt of painting. She could not be but well grown in years at this time, and in that reſpect this youthfull and luſtfull ſetting forth her ſelf was the more deteſtable.

and tired her head] She ſet her ſelf out in the greateſt bravery ſhe could. This argued a very ſtrange diſpoſition. The accidents newly fallen out ſhould rather have moved her to have rent her clothes, and torn her hair from her head,and ſlubbered her face with tears: but herein ſhe ſhewed her great pride and ſtoutneſs, as if ſhe would daunt Iehu by ſhewing that ſhe would yet ſtill retain her royall ſtate, and not care or fear what he could do to her. Some will have it, that ſhe ſo attired her ſelf to entice Iehu to luſt, or at leaſt to induce others to aid her, Ier.4.30. Ezek.23.40.

and looked out at a window] To outbrave him to his face.

V.31. *And as Jehu entred in at the gate*] Either the Kings palace was at the city gate, where ſeats of judgement uſed to be ſet; Or here is meant the gate of the Kings palace, which was within the city. At this time was Iehu in his greateſt pomp and triumph; which farther ſets out Iezebels reſolute and undaunted ſpirit,

ſhe ſaid, Had Zimri peace] She reſembles Jehu to Zimri, and puts him in mind of Zimri's end; *q.d.* thou well knoweſt that Zimri did not long proſper, but came to a quick, fearful and utter deſtruction. See 1 Kings 16.9, &c.

who ſlew his maſter] She makes Jehu like Zimri, in that both of them killed their King. As Zimri was a commander in his Kings army, 1 King.16.9. ſo was Jehu in his, v.11. therefore both the one and the others Soveraign is called *his Maſter.* But though both of them therein agreed, yet they did what they did upon a far different ground. Jehu had ſuch a warrant v.7. as Zimri had not; whereupon he needed not to fear the like iſſue.

V.23. *And he lift up his face to the window*] He heard her voice, and was moved with her daring upbraiding ſpeech; and therefore looks up to the place where ſhe was, to ſee if he might take preſent vengeance on her.

and ſaid, Who is on my ſide?] Who will ſhew that he takes part with me, and acknowledge me to be King?

who] This doubling of the word implies confidence that ſome would do as he would have them; and withall, an earneſt deſire that they ſhould ſhew themſelves.

and there looked out to him two or three] God wonderfully wrought on their hearts, that they ſhould ſo ſuddenly yield to another King, and that in the preſence of the Queen their Miſtreſs.

Eunuchs] Or, *Chamberlains*, to wit, of the Queen, or other great Officers attending upon her. See 1 King. 22. 9. Certainly they thought ſome vengeance would fall upon their Queen; and thereupon, though they had a ſpecial relation to her, yet by looking out they give an intimation to Jehu that they were ready to do what he ſhould command.

V.33. *And he ſaid, Throw her down*] Jehu knew ſhe had been the cauſe of much blood, beſides her idolatry; and therefore requires that ſhe ſhould be tumbled down from that high room wherein ſhe was.

So they threw her down] Though it was a hard charge given to them, ſhe being their miſtreſs, yet having no hope of further advantage by attending on her, and withall being afraid of Jehu, they quickly execute it.

and ſome of her blood was ſprinkled on the wall, and on the horſes] It ſeemeth her fall was from an high place, in that therewith her her blood was ſo ſprinkled all about. Or it may be the ſprinkling of her blood was by the treading of the horſes upon her.

and he trod her under foot] Jehu with his troops being on horſeback with their horſes trampled upon her.

V.34. *And when he was come in, he did eat and drink*] Having taken much pains in his expedition between Ramoth and Jezreel, and having deſtroyed all that durſt oppoſe him, when he was come into the City, and ſaw all quiet before him, he refreſhed himſelf with meat and drink.

and ſaid, Go ſee now] His mind was not ſo ſet upon his repaſt as to forget what he had done. But being mindfull of what befel Jezebel, he ſends to ſee her dead body.

this curſed woman] She was curſed in her former diſpoſition, and now alſo in her preſent condition.

and bury her] Burial was in thoſe dayes counted an honour and a bleſſing. Wherefore though he had juſtly taken away her life, yet he would afford her that honour. See on Eccl. 6.3.

for ſhe is a Kings daughter] Of the King of Zidon, 1 King.16.31. Though Jehu had upon divine warrant ſlain the two Kings of Iſrael and Judah, yet being not willing to incenſe the King of Zidon againſt him, he teſtifies ſome reſpect to him.

V.35. *And they went to bury her*] Neither Jehu nor they whom he ſent at this time remembred that which Elijah had foretold concerning Jezebel, 1 King.21.23. otherwiſe neither he nor they would have thought of burying her.

but they found no more of her then the skull, and the feet, and the palms of her hands] All theſe were hard bones; and under theſe queſtionleſs the thigh-bones, and other hard bones of the body are compriſed. As for all her fleſh, the dogs had eaten it. She her ſelf was of a doggiſh diſpoſition, and in her life-time did fly upon and tear the ſervants of God; and thereupon is ſhe juſtly torn in pieces and devoured by dogs.

V.36. *Wherefore they came again, and told him*] What they had found of her, and what had been eaten of her.

and he ſaid, This is the word of the Lord] Evidences of ſuch things as God hath foretold do bring to mind and memory ſuch things as had been forgotten.

which he ſpake by his ſervant] Heb. *by the hand of his ſervant*. See 1 King.8.53.

Elijah the Tiſhbite] See 1 King.17.1.

ſaying, In the portion of Jezreel] See v.10.

ſhall dogs eat the fleſh of Jezebel] See 1 King.21.23.

V.37. *And the carkaſe of Jezebel*] So much of her body as was left by the dogs.

ſhall be as dung upon the face of the field] Shall be contemptible, trodden under foot, and lie to rot in the open air.

in the portion of Jezreel: ſo that they ſhall not ſay, This is Jezebel] When all the fleſh is torn from the bones, who can know that ſuch were the bones of ſuch a party? This latter clauſe is not in the hiſtory, 1 King.21.23. but yet it being here ſet down, we are to account it as true as if it had been before expreſſed.

CHAP. X.

Ver.1. AND *Ahab had ſeventy ſons*] Under this word *ſons* may grandſons alſo be compriſed, Gen.31.43. Ahab himſelf and Joram his ſon might have many wives, and many children by them; yea Ahab might have more ſons then are by name mentioned in Scripture, and they have alſo ſons; and thus the number of ſons amount to ſeventy. Great men of old were wont to have many children, Judg.8.30. & 10.4. & 12.9, 14. 2 Chr.11.21.

in Samaria] This was the royal city, populous and well fortified: thereupon in thoſe troubleſome times the Kings children and kindred were there.

and Jehu wrote letters] As Naboth and his children were ſlain by letters from Ahab and Jezebel, 1 King.21.8. ſo their children are by letters cauſed to be ſlain.

and ſent to Samaria] He knew that all Ahabs progeny was there.

unto the rulers of Jezreel] Theſe might indeed be Rulers of Jezreel, but yet now come to Samaria with the Kings children for the greater ſafety.

to the Elders] See 1 King.8 1.

and to them that brought up Ahabs children] Heb. *nouriſhers*. Such as had the tuition of them, and were to educate them and take care of their ſafety.

V.2. *Now as ſoon as this letter cometh to you*] Jehu began his letter as the King of Syria began his, ch. 5.6.

ſeeing your maſters ſons are with you] Theſe were not onely the Kings Subjects, but alſo his officers and ſpeciall ſervants, and in that reſpect he is called their *Maſter*. See ch.9.7. What ſons are here meant is ſhewed v.1.

and there are with you chariots and horſes, &c.] Theſe were means of defending themſelves againſt an enemy. And therefore to try whether they would ſtand againſt him, or yield unto him, he puts them in mind of the proviſion they had.

V.3. *Look even out the beſt and meeteſt of our maſters ſons*] It is probable ſome of the ſeventy were of age and proweſs; ſo as ſtill he ſeems to put them on to do the utmoſt they could.

and ſet him on his fathers throne] He means they ſhould both make him and proclaim him King; 1 King.2.24.

and fight for your Maſters houſe] For thoſe that are remaining of Ahabs ſtock, or in any ſpecial manner belong to him. Jehu's meaning is not that indeed they ſhould fight; but thus he tries their diſpoſition the more thorowly.

V.4. *But they were exceedingly afraid*] God that had appointed Jehu to be his ſword to deſtroy the whole ſtock of Ahab, put a fear into their hearts, that notwithſtanding the defence which they had they durſt not riſe up againſt him.

and ſaid, Behold, two Kings ſtood not before him] Jehoram and Ahaziah. See ch.9.21,

how then ſhall we ſtand?] They might better have ſtood againſt Jehu then both thoſe Kings, who were not at that time in the midſt of an army, and had an army coming furiouſly upon them, ch.9. 20. but theſe were in a defenſed city, and had ſtore of ammunition; but fear poſſeſſed their hearts.

V.5. *And he that was over the houſe*] the chief of all thoſe that appertained unto Ahabs houſe, or that had the command over the Kings palace.

and he that was over the city] The chief Governour of Samaria.

the Elders alſo] Such Senators and Counſellors of State as there remained to order the affairs of that City, or the land. See 1 King.8.1.

and the bringers up of the children] See v.1.

ſent to Jehu, ſaying] They all ſat together to conſult and adviſe about that weighty meſſage which Jehu had ſent unto them, and returned with one conſent the anſwer following.

We are thy ſervants] At thy command, acknowledging thee our King.

and will do all that thou ſhalt bid us] Fear makes them ſlaviſh, for they interpoſe no condition of juſt, honeſt, faithful, or any like qualification.

we will not make any King] We will not ſet up any to oppoſe thee, neither will we take part with any againſt thee.

do thou that which is good in thine eyes] Whatſoever pleaſeth thee.

V.6. *Then he wrote a letter the ſecond time to them*] Like a prudent and ſubtile Commander, he gives them no time to deliberate about that which he requires of them, but inſtantly makes known what he would have them do.

ſaying, If you be mine] Heb. *for me*. to do as ye have ſaid.

and if you will hearken unto my voice] Obey me, and do what I require.

take ye the heads] Cut off the heads.

of the men your maſters ſons] Thoſe ſeventy mentioned v.1.

and come to me to Jezreel] There Jehu abode till he ſhould know the mind of the Governours in Samaria. He means that they ſhould come with the heads of thoſe ſons.

by to morrow this time] They had but a dayes reſpite from the time that Jehu wrote his lettter till the time that all he required ſhould be done.

now the Kings ſons being ſeventy perſons, were with the great men of the City] i.e. great in authority, dignity, honour, command, prudence, wealth, and other like excellencies. See ch.5.1. & 4.8.

which brought them up] Heb. *made them great*. Education is a means of making great, Iſa.1.2. See v.1.

V.7. *And it came to paſſe when the letter came to them*] So ſoon as they had read it,

that they took the Kings ſons] They apprehended them.

5 *and ſlew ſeventy perſons*] Too much care for their own ſafety made them caſt off all care of their charge.

and put their heads in baskets, and ſent him them to Jezreel] Though others carried this dolefull burden, yet they alſo went along therewith, as Jehu had required, v.6.

V.8. *And there came a meſſenger and told him, ſaying*] It ſeemeth they were afraid at firſt to come themſelves into his preſence, therefore they ſent a meſſenger in to him to give him notice of their coming.

They have brought the heads of the Kings ſons] See v.7.

and he ſaid, Lay ye them in two heaps] A lamentable ſpectacle, to ſee ſo many Princes heads lying together. One heap might be laid on one ſide of the entrance, and the other on the other ſide.

at the entring in of the gate] The gate of the city, the place of juſtice, where people uſed to aſſemble, Deut. 22. 15. Ruth 4. 1. They were here laid, that there might be the more eye-witneſſes of Gods juſt revenge upon the idolatrous ſtock of Ahab. And this was a fit place for Jehu to clear his juſtice therein, and to ſhew the ground for which there were ſo many ſlain. See v.10.

untill the morning] It was now evening when they came, and probably the gates of the City were ſhut: and therefore he would do nothing till the next day appeared, that there might be the more witneſſes.

V.9. *And it came to paſs in the morning*] He was careful betimes to make known his mind.

that he went out] From his chamber and houſe where he lay.

and ſtood] That he might be the better ſeen and heard.

and ſaid to all the people] Both thoſe that came from Samaria, and others alſo. For certainly ſo ſtrange a matter could not but draw many people together.

Ye be righteous] Though ſome apply this to thoſe that came from Samaria, and ſlew thoſe ſeventy perſons, as if Jehu had cleared them of all guilt, yet the laſt clauſe in this verſe, *but who ſlew all theſe?* ſheweth that he here ſpeaketh to thoſe that were onely ſpectators, and had no hand in the deſtruction of thoſe whom he himſelf ſlew, nor of thoſe whom the men of Samaria ſlew. And them he acquitteth, that they might the more attentively hearken to the apologie he made for the blood that was ſhed.

behold, I conſpired againſt my maſter] He ſetteth forth his executing of Gods vengeance by that phraſe which might ſeem to imply treaſon, (ſee 1 King.16.9.) that his defence of himſelf might make the deeper impreſſion.

and ſlew him] See ch.9. 24.

but who ſlew all theſe?] This he ſaith to ſhew that they who ſlew thoſe ſeventy perſons might ſeem to have their hands as deep in blood as he; yet the apologie following extends it ſelf to them as well as to himſelf.

V.10. *Know now*] By this evidence he would convince them of Gods truth in accompliſhing his threatnings.

that there ſhall fall unto the earth] This phraſe is uſed of ſuch things as periſh, 1 King. 1.52. 2 Sam.3.19.

nothing of the word of the Lord] He ſets it down thus generally, by reaſon of that great execution of vengeance which was made.

which the Lord ſpake concerning the houſe of Ahab] That which is here in particular ſpoken of the houſe of Ahab may be applyed to all other threatnings of the Lord againſt any other.

for the Lord hath done that which he ſpake] He hath cauſed to be accompliſhed that which he threatned to the very uttermoſt.

by his ſervant Elijah] Heb. *by the hand of*, &c. 1 King.8.56. Elijahs prophecy was publike, 1 King. 21. 21. and known almoſt to all: (See ch.9. 25.) therefore is his name expreſſed, rather then the young Prophets who in private gave the charge to Jehu, ch. 9. 6, 7.

V.11. *So Jehu ſlew all that remained to the houſe of Ahab in Jezreel*] In Jezreel had Ahab a Palace, 1 King.21.1. and there were many of his kindred, familiar friends, and others that might be accounted of his *houſe*.

and all his great men] All ſuch as Ahab had raiſed and put in great places, or made rich. See v.6. Ruth 2. 1. We call ſuch the Kings *creatures*.

and his kinsfolk] Or, *acquaintance*. Such as were by kindred, alliance, familiarity or otherwiſe linked to him.

and his Prieſts] His peculiar Chaplains, or ſuch as he had prefer'd to their places. We read of *four hundred Prophets of the Groves, which ate at Jezebels table*, 1 King.18.19. Theſe Prieſts here mentioned might be ſuch as ate at Ahabs table, ſuch as were maintained by him, and thereupon called *his Prieſts*.

untill he left him none remaining] In this vengeance on Ahabs houſe his zeal was as great as could be expected.

V. 12. *And he aroſe, and departed and came to Samaria*] Now that he had tried the fidelity of thoſe that dwelt at Samaria unto him, he readily comes into that great city, which was the Metropolis or chief city of the Kingdom of Iſrael.

and as he was at the ſhearing-houſe] Heb. *houſe of ſhepherds binding ſheep*. Where they were wont to bind and ſhear their ſheep. The Hebrew word implying onely *binding*, it may be applyed to a ſlaughter-houſe alſo.

in the way] Namely, as he was going to Samaria.

V.13. *Jehu met*] Heb. *found*. Though he ſought not for them, yet when he eſpyed them his mind was ſet to deſtroy them; therefore he may be ſaid to *find* them in his deſire, though not in his endeavour.

with the brethren of Ahaziah king of Judah] 2 Chron. 22. 8. theſe are called *the Princes of Judah, and the ſons of the brethren of Ahaziah, that miniſtred to Ahaziah*. Ahaziah was Jorams youngeſt ſon, and had never a brother left; For the Arabians had taken away all the other ſons of Joram, 2 Chron. 21.17. Therefore the word *brethren* muſt here be taken in a large ſenſe, for his brethrens ſons, or other of his kindred. Lot was Abrahams *brothers ſon*, Gen. 12. 5. yet called his *brother*, Gen.13.8. The title *brethren* is oft taken for any kinsfolks. Theſe are alſo ſtiled *the Princes of Judah*, becauſe places of dignity and government were committed unto them. And they are ſaid *to miniſter to Ahaziah*, becauſe they were Officers of his Court.

and ſaid, who are ye?] He would know who they were before he offered any violence unto them, to clear his juſtice in what he did.

And they anſwered, we are the brethren of Ahaziah] They declare the truth; for they feared no evil to follow thereupon.

and we go down to ſalute] Heb. *to the peace of*, &c. To wiſh peace and proſperity to them. Of this phraſe ſee ch.4.26.

the children of the King and the children of the Queen] i.e. Of Joram King of Iſrael, and Athaliah his wife. Yet Ahab alſo and Jezebel may be here meant: for the title Queen was continued to Jezebel after her husbands death. It ſeemeth they knew nothing of Jorams and Jezebels and Ahaziahs death, and of the vengeance that Jehu had executed on Ahabs ſtock; and that made them ſo readily declare not onely who they were, but alſo why they came, which was more then Jehu asked them.

V.14. *And he ſaid, Take them alive*] This charge he gave, becauſe he had them in his power, ſo as they could neither defend themſelves nor flee away; and the rather, that the cauſe of ſlaying them might be made known to them, which was their affinity with the houſe of Ahab.

And they took them alive] Jehu had now ſuch a power, as all of all ſorts, whether on his own ſide or on the other, were ready to obey him. See v.7.

and ſlew them] The reaſon of this act is thus rendred 2 Chron.22, 8. *When Jehu was executing judgment upon the houſe of Ahab, he ſlew them*. So as it was a part of his commiſſion, ch. 9.8. to ſlay theſe alſo.

at the pit of the ſhearing-houſe] See v.12.

even two and fourty men; neither left he any of them] In this, his zeal extended it ſelf to the uttermoſt.

V.15. *And when he was departed thence*] Namely, from that ſhearing-houſe.

he lighted on] Heb. *found*. See v.13.

Jehonadab the ſon of Rechab] This Rechab was a Kenite 1 Chr. 2.55. deſcended from Jethro Moſes his father in-law, Exod. 2. 21. & 18.1, &c. Judg.1.16. & 4.11. The Kenites were a pious generation, and joyned themſelves to the people of God. Jehonadab was a prudent man, and fore-ſeeing the future eſtate of the Jews, gave good directions to his poſterity, Jer.35.6, &c. His father was alſo a man of great note and name; and therefore for honours ſake, Jehonadab is here ſtiled *the ſon of Rechab*, and their poſterity are called *Rechabites*, Jer. 35.2.

coming to meet him] Queſtionleſs Jehonadab knew that Jehu was Gods miniſter to execute vengeance on Ahabs houſe, and therefore might purpoſely come to meet him.

and he ſaluted him] Heb. *bleſſed him*. Or, *wiſhed peace and proſperity to him*. Jehu bleſſed Jehonadab; for he was now the greater man, Heb.7.7. This was a teſtimony of Jehu's high eſteem of Jehonadab, and of his good reſpect to him.

and ſaid to him, Is thine heart right] He means hereby an upright and entire heart to him.

as my heart is with thy heart] Doſt thou in truth affect me as I do thee? and doſt thou approve my courſe as I do thine?

And Jehonadab anſwered, It is] Heb. *It is, and it is*. This doubling of his affirmation addeth great emphaſis. See 1 King.8.13. Hereby he aſſures him that he did approve him and bear a good reſpect to him.

If it be, give me thine hand] This he ſaid for a further pledge of his entire affection to him.

And he gave him his hand] He was willing to give him all the aſſurance he required.

and he took him up to him into the chariot] Hereby Jehu teſtified his high eſteem of Jehonadab, whom he took into his chariot for eaſe and honours ſake.

V.16. *And he ſaid, come with me*] Jehu ſought countenance by the company of Jehonadab, whom all the people had in high account for his piety and prudence.

and ſee my zeal for the Lord] The Lord by his Prophet had commanded him to do what he did, ch.9.6,7. and therefore he might call it *zeal for the Lord*. See 1 King.19.10.

ſo they made him ride in his chariot] Jehu's attendants moved him to accept Jehu's honourable offer, and to accompany him; and withall, helped him into the chariot.

V. 17. *And when he came to Samaria*] As he intended and began his journey thereunto, v. 12.

he ſlew all that remained unto Ahab] Seventy of Ahabs poſterity were ſlain before, v.7. yet there remained ſundry others that were allied to him, or ſome other way appertained unto him: Theſe alſo he ſlew.

in Samaria] What he had done before in Jezreel, v.11. that he now doth in Samaria.

till he had deſtroyed him] Under this relative *him*, which hath reference to Ahab, all that any way might be accounted his are compriſed.

according to the ſaying of the Lord which he ſpake to Elijah] 1 Kin. 21.21, &c. See 1 King. 13.5.

V.18. *And Jehu gathered all the people together*] Jehu was willing to acquaint all the people with his proceedings, that he might the more inſinuate himſelf into them.

and ſaid unto them, Ahab ſerved Baal a little] Ahab ſerved Baal more then any had done before him, 1 King. 16.31,32. but Jehu would here make the people believe that Ahabs practiſe in this kind was not comparable to that he intended.

but Jehu ſhall ſerve him much] This he pretended, the rather to move all Baals Prieſts to aſſemble to him, and to take away all fear of hurt or damage to the worſhippers of Baal. It ſeems the people were much addicted to that idolatry, in that Jehu makes this outward profeſſion before them all.

V.19. *Now therefore call unto me all the Prophets of Baal*] Which pretend to be inſpired by him.

all his ſervants] Which profeſs him to be their Lord.

and all his Prieſts] Which offer ſacrifice to him.

let none be wanting] As he deſtroyed all that belonged unto Ahab, v. 11. 17. ſo he would do the like to all that any way ſubjected themſelves to Baal.

for I have a great ſacrifice to do to Baal] He had no purpoſe to do ſo, but it was a meer pretence to deceive the Baalites. Though his end herein were good, yet this means that he uſeth was not warrantable.

whoſoever ſhall be wanting, he ſhall not live] By this threatning he bringeth thoſe into the ſnare, which otherwiſe might have eſcaped it.

But Jehu did it in ſubtilty] It was ſuch a ſubtile courſe as thereby he accompliſhed what he intended. See v.25.

to the intent that he might deſtroy the worſhippers of Baal] This was a good end: for the Law commanded that idolaters ſhould be deſtroyed. See Deut.13.2,5. Thus Conſtantius the father of Conſtantine the Great commanded all Chriſtians to avoid his Court; but they were no ſooner departed, but he called them back again, and quite excluded all the reſt.

V.20. *And Jehu ſaid, Proclaim a ſolemn aſſembly*] Heb. *ſanctifie*. Or, *ſanctifie a ſet day*; as is appointed by the Lord, Deut.16.8. So Exod.32.5. Lev.23.36. Joel 1.14.

for Baal] For a ſolemn ſervice to be performed to him.

And they proclaimed it] Jehu's officers openly made known that which he pretended, far and neer.

V.21. *And Jehu ſent through all Iſrael*] He ſent the aforeſaid proclamation not onely into every ſtreet of Samaria, but alſo through all the ten tribes.

and all the worſhippers of Baal came] They ſaw no cauſe to miſtruſt the truth of what Jehu pretended, and therefore came boldly.

ſo that there was not a man left that came not] Certainly they expected at leaſt ſome approbation, if not a reward for their pains. God ſuffered them thus to be beguiled, that they might be deſtroyed for their idolatry.

and they came into the houſe of Baal] There was a ſpecial houſe built for this idol in Samaria, 1 King.16.32. a temple dedicated to Baal; as the houſe of the Lord, 1 King.8.16.

and the houſe of Baal was full from one end to another] Or, *ſo full* that they ſtood *mouth to mouth*. So full as their faces or mouths were cloſe together, and there was not a corner empty. See ch. 21.16. Thus were the Egyptians emboldned to ruſh into the Sea, Exod.14.23.

V.22. *And he ſaid unto him that was over the veſtry*] That had the charge of keeping all ſuch things, as appertained to the worſhip of Baal.

Bring forth veſtments for all the worſhippers of Baal] All ſort of idolaters were wont to have peculiar veſtments for their idolatrous ſervice.

And he brought them forth veſtments] This was done that the Baalites might be the more beguiled, and think that Jehu indeed intended what he pretended.

V. 23. *And Jehu went and Jehonadab the ſon of Rechab into the houſe of Baal*] They went not thither to worſhip that idol, but to deliver ſuch as might upon curioſity go to ſee their ſervice, or upon any other occaſion be there, and yet were no worſhippers of Baal.

and ſaid unto the worſhippers of Baal] Theſe he knew would be ſo zealous of their idol as they would ſuffer none but ſuch as were of their own mind to be there preſent.

Search and look that there be here with you none of the ſervants of the Lord] This title *ſervants of the Lord* is oppoſit to that other, *worſhippers of Baal*. Neither of theſe would endure that the other part ſhould joyn with them in their ſervice. Such reſpect did Jehu bear to theſe latter as he would have none of them deſtroyed.

but the worſhippers of Baal onely] Theſe he devoted to deſtruction.

V. 24. *And when they went in*] i.e. The worſhippers of Baal.

to offer ſacrifices and burnt-offerings] *Sacrifices* is a more general word; *Burnt-offerings* were a particular kind of ſacrifice. See 1 Kin. 3.15. In offering theſe idolaters imitated the cuſtome of Gods people.

Jehu appointed fourſcore men without] He appointed them to ſtand without at the doors of Baals temple, to keep thoſe that were within from flying away, and to deſtroy ſuch as ſhould offer to come out.

and ſaid, If any of the men whom I have brought into your hands] Thoſe whom Jehu enticed to come into Baals temple were thereby brought into the hands of thoſe that belonged to the Temple of the Lord.

eſcape] By coming out of that houſe and flying away.

he that letteth him go, his life ſhall be for the life of him] The word tranſlated *life* ſignifieth *the ſoul*. Now the life of the body conſiſteth in the union of the ſoul with it. His meaning is, That whoſoever ſuffered any of the Baalites to ſlip away ſhould dye for it. See 1 King.20.39, 40.

V.25. *And it came to paſs aſſoon as he had made an end of offering the burnt-offering*] This to be taken of Baals chief Prieſt, who then offered the burnt-offering here mentioned. Now Jehu tarried till the offering was finiſhed, that there might be time for other idolaters that were not then come to enter in among them.

that Jehu ſaid to the guard] To ſuch officers as attended his perſon.

and to the Captains] Such as had a command over Souldiers. Both theſe were other then the fourſcore men mentioned v. 24.

Go in, and ſlay them] This was the end why Jehu at this time aſſembled them together. See v.19.

let none come forth] His meaning was that they who had the charge to ſlay theſe Baalites, ſhould deſtroy every one of them.

And they ſmote them with the edge of the ſword] Heb. *the mouth of the ſword*. For as the mouth of a ravening beaſt devoureth the prey that it taketh, ſo by the edge of the ſword many are deſtroyed and as it were devoured.

and the guard and the Captains caſt them out] They caſt the dead bodies of the Baalites who were ſlain, out of that houſe where they were ſlain, and out of the city, to ravenous beaſts and fowls, affording them no burial: which aggravated the judgment.

and went to the city of the houſe of Baal]. This is to be taken of ſome ſpecial city where there was a choice temple for Baal; or elſe it is diſtributively to be taken for every City where an houſe of Baal was. Some take this City to be Samaria it ſelf.

V.26. *And they brought forth the images*] Heb. *ſtatues*. i.e. Repreſentations of men or other creatures carved in wood, or cut in ſtone, or caſt in ſome metall. Hereby are meant all ſorts of idolatrous images. See 1 King. 14.23.

out of the houſe of Baal] See v.25.

and burnt them] In ſign of the greater deteſtation of them, and that they might not be uſed again for idolatry.

V.27. *And they brake down the image of Baal*] That principal ſtatue which was deemed to be Baal himſelf. See 1 King. 16.31. This they brake all to pieces.

and brake down the houſe of Baal, and made it a draught-houſe] i. e. a jakes; or, as we ſay, a privy. This alſo they did to teſtifie the abominableneſs of the idol which there ſtood, and of the idolatry which was there uſed. See the like Ezr.6.11. Dan. 2.5. & 3. 29. See alſo Lev.26.30. The idols of the Gentiles had a name given them in Hebrew which ſignifieth *dirty* or *dungy* gods; in this reſpect a jakes was a fit houſe for them. See 1 King.15.12.

unto this day] See 1 King.9.13.

V.28. *Thus Jehu deſtroyed Baal out of Iſrael*] *Iſrael* is here put for all the ten tribes; ſo as two things are here implyed, 1. That Ahab, Jezebel and their poſterity had cauſed Baal to be worſhipped in all the ten tribes. 2. That Jehu's zeal againſt Baal was ſuch as he cauſed that idolatry to be rooted out of all the tribes whereſoever it was eſtabliſhed.

V.29. *Howbeit*] Men zealous in ſome things which are commendable may grievouſly ſin in others.

from the ſins of Jeroboam the ſon of Nebat who made Iſrael to ſin] See 1 King.11.26. & 14.16.

Jehu departed not from after them] See ch.3.3.

to wit, the golden calves that were in Bethel, and that were in Dan] See 1 King.12.28,29.

V.30. *And the Lord ſaid unto Jehu*] Divers conjectures are made about the Prophet that ſhould bring this meſſage: Some ſay it was Eliſha; ſome, the young man that brought the firſt meſſage about

Jehu's being King, ch.9.4,&c. ſome the Prophet Jonah: But that which the Holy Ghoſt hath concealed is not too curiouſly to be ſearched after.

Becauſe thou haſt done well] The thing that Jehu did is here commended, not his manner of doing it. See Hoſ.1.4.

in executing that which is right in mine eyes] In deſtroying Baal and Ahabs ſtock.

and haſt done unto the houſe of Ahab according to all that was in mine heart] Which I had determined, foretold, and commanded to be done. To deſtroy ſuch as God would have deſtroyed is an acceptable work.

thy children of the fourth generation] This was accordingly accompliſhed: For Jehoahaz was Jehu's ſon, c.13.1. Joaſh his grand-child, ch.13.9. Jeroboam the third from Jehu, ch.14.16. Zachariah the fourth, ch.14.29.

ſhall ſit on the throne of Iſrael] As Kings ſhall reign over Iſrael.

V.31. *But Jehu took no heed*] Heb. *obſerved not.* Or, *regarded not.*

to walk in the law] See 1 King.2.3.

of the Lord God of Iſrael] See 1 King.8.15. Though Iſrael had forſaken the Lord, and worſhipped idols, yet the Lord had not clean caſt off Iſrael.

with all his heart] See 1 King. 2.4. They who in ſome things do what good God commands, but tranſgreſs in other things, do not ſerve him with all their heart.

for he departed not, &c.] See 1 King.16.19.

V.32. *In thoſe dayes*] Even while Jehu lived.

the Lord began to cut Iſrael ſhort] Heb. *to cut off the ends of Iſrael.* This was done by ſuffering Hazael to take away ſome of their coaſts, as is expreſſed in the words following.

and Hazael ſmote them in all the coaſts of Iſrael] Here begins that propheſie to be accompliſhed which was foretold by Eliſha, ch.8.12.

V.33. *From Jordan Eaſtward*] Heb. *toward the riſing of the Sun.* The particulars here intended are ſpecified in the next words. He means that ſide of Jordan which Moſes conquered and took from Sihon and Og, Numb.21.24,25. That countrey lay Eaſtward from Canaan.

all the land of Gilead] All that countrey which by Moſes was diſtributed to Reuben, Gad, and half Manaſſeh, Deut.3.12, 13. In this land was a mountain, Gen.31.21. on which a city was built, Joſh. 17. 1. and the mountain, city and countrey were all called *Gilead.* Of the land of Gilead there were many cities.

the Gadites, and the Reubenites, and the Manaſſites] All theſe inhabited the land of Gilead taken in the largeſt ſenſe.

from Aroer] A city in the furtheſt coaſt of Gad, Deut.2.36. A native or inhabitant thereof is called an *Aroerite*, 1 Chron. 11.44.

which is by the river Arnon] Numb.21.13,24. Deut.2.24.

even Gilead and Baſhan] Or, *even to Gilead and Baſhan.* Gilead here ſignifieth a city, Gilead and Baſhan were two fair cities in Manaſſeh, 1 Chro.5.11. Joſh.17.1. The fore-mentioned particulars ſhew that Hazael had cut Iſrael ſhort indeed, as v. 32. and done much miſchief to them.

V.34. *Now the reſt of the acts of Jehu*, &c.] See 1 King 14.19.

and all his might] See 1 King.15.23.

are they not written, &c.] See 1 King.16.27.

V.35. *And Jehu ſlept with his fathers*, &c.] See 1 King. 2.10.

and Jehoahaz, &c.] This ſon of Jehu had a right to the crown by Gods appointment, v.30. See 1 King.16.28.

V.36. *And the time*] Heb. *the dayes were.* See 1 King.11.42.

that Jehu reigned over Iſrael in Samaria] See 1 King.16.26.

was twenty and eight years] This was the longeſt time that any of the Kings of Iſrael hitherto had reigned; but Jeroboam the third from him reigned longer, ch.14.23.

CHAP. XI.

Verſ.1. AND *when Athaliah the mother of Ahaziah*] 2 Chron. 22. 10. This Athaliah was Ahabs daughter, and married to Iehoram the ſon of Iehoſhaphat, by whom ſhe had Ahaziah here mentioned. See ch.8.18,26.

ſaw that her ſon was dead] Slain by Iehu, ch.9.27.

ſhe aroſe] She uſurped the Crown and advanced her ſelf to the throne, and was Queen. Of this word *aroſe* ſee 1 King.14.2,4. It is probable that when Ahaziah went with Ioram to the war, ch. 8. 28. that he left his mother to govern in his abſence; who thereupon had the greater advantage to uſurp the Kingdom after her ſons death.

and deſtroyed all the ſeed royal] Heb. *ſeed of the kingdom.* Namely ſuch as were of the blood royal deſcending from David. Many of that royal off-ſpring were ſlain by Iehoram, 2 Chron. 21.4. Others were carried away by the Philiſtins and Arabians, 2 Chron.21.16, 17. others were ſlain by Iehu, ch.10.14. The remainder Athaliah here deſtroyes; ſo as ſhe thought there was none left to lay claim to the Crown. Queſtionleſs ſome of this ſeed royal came out of her own womb, but idolatry and ambition made her caſt of all humanity and natural affection. See the like Iudg.9.5.

V.2. *But Jehoſheba*] She is called *Jehoſhabeath* 2 Chron.22.11. It is there ſaid that ſhe was *the wife of Jehojada the Prieſt.* Prieſts were then in ſuch high account as Kings married their daughters to them.

the daughter of king Joram] It is not likely that ſhe was Iorams daughter by Athaliah: For then Iehojada the Prieſt, being ſo good a man, would not have married her, being the daughter of ſuch an idolatreſs. It is therefore ſuppoſed that King Ioram had her by another wife.

ſiſter of Ahaziah] By the father.

took Joaſh the ſon of Ahaziah] He is called *Jehoaſh* ch. 12.2. He was at that time but a year old at moſt. See v.21.

and ſtole him from among the kings ſons which were ſlain] This phraſe implyeth that this child was laid among the dead corps of his brethren. This is ſuppoſed to have been done by his nurſe, and afterwards made known to Iehoſheba, who privily took him away. This nurſe having notice of the Queens intent to deſtroy all the royall ſeed, kept her ſelf and the child from being taken, till Iehoſheba took them to her ſelf. She did herein as God himſelf afterwards did, Ier.36.26. and Ioſeph, Matt.2.14.

and they hid him] Under this word *they* Iehoſheba and her huſband Iehojada are compriſed: for with his advice and aſſiſtance ſhe did what ſhe did.

even him and his nurſe] Iehoſheba finding the childs nurſe ſo careful of him and faithful to him, hid her with the child that ſhe might the better tend him.

in the bed-chamber] The Prieſts had chambers built on the ſides of the Temple, 1 King.6.8. Ier.35.2. Ezek.40.45,46. Some of theſe were lodging-chambers wherein the Prieſts had their beds; others were to hold and preſerve ſuch things as were uſeful for the ſervices of the Temple. In one of theſe which belonged to Iehojada was the child and his nurſe hid.

from Athaliah] Who would have ſlain him, if ſhe could have told where to have found him.

ſo that he was not ſlain] With his brethren and kindred.

V.3. *And he was with her*] Ioaſh, and his nurſe.

hid in the houſe of the Lord] Chambers and Courts appertaining to the Temple were ſtiled *the houſe of the Lord.* See 1 King.6.26.

ſix years] It was ſo long before Iehojada could find a fair opportunity to ſettle the King on his throne. See v.4.

and Athaliah did reign over the land] The land of Iudah is here meant, over which that wicked woman reigned by force and uſurpation.

V.4. *And the ſeventh year*] Iehojada ſo long concealed the King, not thinking himſelf ſufficiently prepared to defend him againſt the Queens power. It cannot be thought but all thoſe ſix years he caſt all the wayes he could how to ſuppreſs the uſurping Queen, and ſet the King upon his throne: And in that time he queſtionleſs communicated his counſels to ſome faithful friends. But now he thought it no wiſdom to ſuffer that Uſurper to continue any longer, or her idolatry to get more ſtrength and infect the more. Beſides, it might be prejudicial to the young King to be kept any longer in a private & retired courſe of life. It was now high time he ſhould be brought forth and made known, that a royal ſpirit might be the better put into him, and he might be educated in a Kingly manner. And further, the people might be by this time very ſenſible of the Queens tyrannical government, and of her eagerneſs to advance Baal.

Jehojada] This was the high Prieſt at that time, and of the houſe of Zadok, whom Solomon put in the room of Abiathar, 1 King.1.35. He was a very good and prudent man, a ſupporter of Church and State, and ſo continued till he was an hundred and thirty years old, 2 Chron. 24.15.

ſent and fet the Rulers over hundreds, with the Captains and the guard] Theſe were Levites; for they were brought into the houſe of the Lord. They are named 2 Chr.23.1. The Levites had their companies and troops, and Captains and Commanders over them, as well as others of Iſrael. See 1 Chron. 9.10, &c. They might be before in their ſeveral cities, from whence Iehoiada ſent for them.

and brought them to him into the houſe of the Lord] There he might more ſecurely communicate his counſel with them.

and made a covenant with them] This covenant might be to depoſe Athaliah, to ſet Ioaſh on the throne, to put down idolatry, and to eſtabliſh true religion. When good Governours undertook to reform religion they uſed to begin with a covenant, to bind themſelves and their ſubjects more ſtedfaſtly thereto. See 2 Chr.15.12.& 29.10. & 34.31. Ezr.10.3. Neh.9.38.

and took an oath of them] Of ſecrecy and fidelity. Hereby he would bind them the more firmly to their covenant, 2 Chron.15.14. Neh.5.12. & 10.29.

in the houſe of the Lord] Where Prieſts and Levites did their ſervices, and whither none elſe might come, 2 Chr.23.6.

and ſhewed them the Kings ſon] That by ſight of him they might have the ſurer evidence of the reality of Iehojada's intentions, and be the more quickned up to do what poſſibly they could to bring him to the poſſeſſion of his right.

V. 5. *And he commanded them, ſaying*] In ſo weighty a cauſe the good Prieſt takes upon him the authority of a Commander: for he was at this time the Kings Protector.

This is the thing that ye ſhall do] This he premiſeth to make them the more attentive to his direction.

A third part of you] The Prieſts and Levites were ſo divided as they might ſerve by courſe, 1 Chr.24.1, &c. Luk.1.8,9. While one part ſerved in the houſe of the Lord, two parts reſted and went unto their own houſes. But at this time they were all aſſembled together, and according to the ſaid diviſion into three parts they were aſſigned to three ſeveral charges.

that enter in on the Sabbath] To do ſervice, wherein they continued from Sabbath to Sabbath ſo long as their courſe laſted, 1 Chr. 9.25. This ſhews that theſe were all Levites.

ſhall even be keepers of the watch] Shall carefully and diligently watch.

of the Kings houſe] Of the North-gate, that leadeth out of the Temple into the royal Palace. Here a ſtrong watch was ſet, leſt any ſhould iſſue out of the Palace to deſtroy the King. Some underſtand by *the Kings houſe* the chamber where the King now was kept.

V. 6. *And a third part ſhall be at the gate of Shur*] This was the Eaſt-gate, called *the gate of the foundation*, 2 Chr.23.5. By it were ſeats of judgment, Jer.26.10. It is called *the high gate*, ch. 15.35. by reaſon of the fairneſs and height of it; and *the new gate* Jer.36.10. after Jotham had new built it, 2 Chr.27.3.

and a third part at the gate behind the guard] At the backſide of thoſe that kept the watch, ver.5. This was the fourth gate.

ſo ſhall ye keep the watch of the houſe] Ye ſhall thus keep the houſe ſafe and ſecure.

that it be not broken down] Or, *from breaking down*. Or, that none breaking in do any violence to the King, or to any other perſon or thing in the houſe.

V.7. *And two parts*] Or, *companies*. Heb. *hands*. As the two hands of the body protect it from danger, ſo theſe two hands of men were to protect the King.

of all you that go forth on the Sabbath] i.e. They who had finiſhed their courſe, and ſo had liberty to go to their own habitations, were alſo now to abide, and to guard the King, See v.5. Or, if there were but two parts, then it may be thus turned, *And two parts, even all you that go forth*, &c. 2 Chr.23.8.

even they ſhall keep the watch of the houſe of the Lord] See ver.6.

about the King] There where the King was placed.

V. 8. *And ye ſhall compaſs the King round about*] For if any of Athaliahs part ſhould with violence and by force thruſt in, they would be ſure firſt to ſet upon the King; therefore he wiſely takes care to have him the moſt ſurely guarded.

every man with his weapons in his hand] This was an extraordinary caſe, and therefore an unuſual courſe is taken: For Levites were not wont to ſtand armed with warlike weapons.

and he that cometh within the ranges] Within thoſe ranks and orders of men that were ſet to defend the King.

let him be ſlain] Though mans blood were not ordinarily to be ſhed in the houſe of God, (for a perſon guilty of blood, and laying hold on the Altar, was to be taken from it and ſlain without, Exo. 21.14.) yet in extraordinary caſes it was not unlawful. See 1 King.2.31.

and be ye with the King] Some were to oppoſe againſt all violence that ſhould be offered; others, to guard the King.

as he goeth out and as he cometh in] Continually; whether he come into the Temple and there abide, or go out of it to his own houſe.

V.9. *And the Captains over the hundreds*] Mentioned v.4.

did according to all things that Jehojada the Prieſt commanded] For God ſtirred them up to help Jehojada in that great work. They were therefore very willing to be ordered by him.

and they took every man] Every Captain or Commander.

his men that were come in on the Sabbath] To ſerve their courſe in the houſe of the Lord.

with them that ſhould go out on the Sabbath] That had finiſhed their courſes, and were by order to have gone to their own houſes, had not this extraordinary caſe fallen out.

and came to Jehojada the Prieſt] To know his pleaſure, and what ſervice he would require of them.

V.10. *And to the Captains over hundreds*] For themſelves and for thoſe men that were under them.

did the Prieſt give King Davids ſpears and ſhields] Such weapons as were reſerved for trophies and monuments of Davids victories. See 1 Sam.21.9. 2 Sam,8,7. Or they might be ſuch as David had dedicated to remain for ſome ſpecial and extraordinary uſe, as occaſion ſhould require.

that were in the Temple] Theſe weapons of war may be reckoned in the number of the things dedicated by David, and brought into the Temple by Solomon, 1 King.7.51.

V.11. *And the guard ſtood*] The guard of Levites mentioned ver.14.

every man with his weapons in his hand] Such as the Prieſt had given them, v.10. and others that they might have from other places.

round about the King] According to the direction v.7.

from the right corner] Heb. *ſhoulder*. The ſhoulder ſticketh out of the body, and knitteth it together, and the corner of an edifice is of ſuch uſe to a building as the ſhoulder is to the body.

of the Temple] Of the great court belonging to the Temple. See v.4.

to the left corner of the Temple] i.e. from North to South.

along by the Altar and the Temple] i.e. the great braſs Altar for burnt-offerings. This ſtood at the Eaſt-gate of the Prieſts Court. See 1 King.3.36. 2 Chron.24.21. And the great edifice properly called *the Temple* ſtood Weſt againſt it.

V.12. *And he brought forth the Kings ſon*] Jehojada having prepared all things for the ſafety of the King, brings him out of that private place where he had been kept ſecret for many years, to ſhew him to all the people, that they might ſee him, and acknowledge him for their King. He here ſtileth him *the Kings ſon*, to ſhew the title he had to the Crown, and the warrant that he and all that took his part had to engage themſelves ſo far as they did for him. So long as he lived, Athaliah could by no ſhew of right be taken for a Queen; but all that took part with her were traytors, and not they that ſought to put her down.

and put the crown upon him] A crown is proper to a King, and his true title is hereby teſtified.

and gave him the teſtimony] i.e. A book wherein the law of God was regiſtred, and wherein was teſtified what God required of his people, and what they might expect from him; and in ſuch reſpects it was called *the teſtimony*, or *the covenant*. See 1 King.3.15. Exod.25.16. The original was in the Ark, 1 King. 8.9. See alſo ch.22.8. There might be a ſpeciall copie of this teſtimony remaining with the Prieſt and he might put that into the Kings hand. See Deut.17.18.

and they] Jehojada, his ſons, and others that took part with them, 2 Chro.23.11.

made him King] By uſing the ſolemnities that appertain to a King, the chief whereof are here mentioned.

and anointed him] This alſo was a rite uſed about Kings at their inauguration. Yet we do not read of all Kings that they were anointed. For he that immediately ſucceeded as heir apparent to his father, his title being no waies queſtioned, ſat upon the Royall throne without any ſpecial anointing; but ſuch as were immediately choſen of God, as Saul, 1 Sam.10.1. David, 1 Sam. 16.13. Jehu, ch.9.6. were anointed: ſo alſo they who were preferred before their elder brethren, as Solomon, 1 King.1.34. and they who were made Kings in troubleſome times, when the land was in great fear and danger, the former King being ſlain, as Jehoahaz, ch.23.30. and they who had their right interrupted by an Uſurper, as Jehoaſh in this place. Here are three ſpecial rites uſed to this King at the ſetling of him on his Throne: One was, putting a Crown upon his head, which was of gold curiouſly wrought and ſet with precious ſtones. See 2 Sam.12.36. Another was putting the teſtimony into his hand, to ſhew what was to be his warrant and direction for what he ſhould do. The third was, Anointing him, to give evidence to his true title, and to make him depend on Gods protection and bleſſing.

and they clapt their hands] This was a viſible expreſſion of great joy, Pſal.47.1. Ezek.25.6.

and ſaid, God ſave the king] Heb. *Let the king live*. See 1 King.1.25.

V. 13. *And when Athaliah heard*] The Palace was not far from the Temple, ſo as ſhe might eaſily hear ſuch acclamations as were thereabouts.

the noiſe of the guard] Of ſuch as in the great Court ſtood about the King, v.11.

and of the people] The ſhoutings and rejoycings of ſuch as were in other Courts, or going up and down, to and from thence.

ſhe came to the people] To the multitude that were in and about thoſe Courts.

into the temple of the Lord] She violently brake through the ranges mentioned v.8. and came into the Court where the King and Levites that guarded him were, which is here called *the temple*. See 1 King.6.36.

V.14. *And when ſhe looked, behold, the king ſtood by a pillar*] There that braſen ſcaffold which Solomon had made, and whereon he ſtood when he dedicated the Temple, 2 Chron. 6.13. was ſet; and thereon was this King, with the crown on his head, now plac'd, ſo as looking up ſhe might ſoon behold him.

as the manner was] This hath relation to the Kings ſtanding on high. So did other Kings before and after, 2 Chron.6.13. & 34.31. ch.23.3.

and the Princes] In this extraordinary caſe the Princes of the land (if theſe were ſecular Princes) might come into this Court; or otherwiſe they might ſtand about the King, though they were in the other Court.

and the trumpetters by the king] Levites uſed to be trumpetters, 1 Chron.16.42. as well as the Prieſts, 2 Chron.5.12. But to the Prieſts appertained it moſt properly to ſound with trumpets. See 2 Chro.13.12.

and all the people of the land rejoyced] Being weary of an Uſurpers reign they were much affected at the ſight of a King deſcended from David, and having an undoubted title.

and blew with trumpets] An accuſtomed rite at all great ſolemnities, eſpecially at a Kings inauguration. See 1 King.1.39.

and Athaliah rent her clothes] See ch.5.7. This was a ſign as of much paſſion, ſo alſo of much ſcorn and diſdain.

and cryed Treaſon, treaſon] Having uſurped the crown, ſhe calleth the ſetting of it upon the right King *treaſon*. But the treaſon was on her part: her uſurpation was the treaſon.

V.15. *But Jehojada the prieſt commanded the captains of the hundreds, the officers of the hoſt*] See v.5.

and ſaid unto them, Have her forth without the ranges] The ranges mentioned v.8.

and him that followeth her, kill with the ſword] i.e. ſuch as follow her to defend her, and maintain her title.

For the Prieſt had ſaid, Let her not be ſlain in the houſe of the Lord] See 1 King.2.31.

V.16. *And they laid hands on her*] To carry her out of the place where ſhe was. Or, *they made a way for her*.

and ſhe went by the way by the which the horſes came into the kings houſe] This was a beaten way betwixt the Temple and the Palace, and the openeſt and readieſt way.

and there was ſhe ſlain] In that common rode, and it may be among the horſes. Thus as in ſin ſhe was like her mother, ſo was ſhe in puniſhment, ch.9.33. It is very obſervable that none appeared to defend her: but the Lord had alienated the hearts of the people; and they were now weary of her government, and glad of a change.

V.17. *And Jehojada made a covenant between the Lord and the king*] That the King ſhould ſerve the Lord and maintain his worſhip, and root out idolatry. This he did to bind him more ſolemnly to his duty, and to aſſure him that God would not forſake him.

and the people] He knew the Kings indeavour would be to little purpoſe unleſs the people joyned with him, therefore he bringeth them alſo into covenant.

that they ſhould be the Lords people] That they ſhould fear and ſerve the Lord, and every way carry themſelves as becometh the people of God.

between the king alſo and the people] It was a civil covenant that was made betwixt theſe, namely, That the King ſhould well govern them, and they obey him in the Lord.

V.18. *And all the people of the land went into the houſe of Baal*] By this it appears that Athaliah had eſtabliſhed that grand idolatry of Ahabs houſe in Judah which Jehu caſt out of Iſrael.

and brake it down, his altars, and his images brake they in pieces throughly] See ch.10.27. Here they ſhew their faithfulneſs in the ſpeedy execution of what they had covenanted, and their zeal in the manner of doing it.

and ſlew Mattan the prieſt of Baal before the altars] This they did either becauſe that Prieſt fled thither for refuge, as 1 King. 2. 28. or to manifeſt the greater deteſtation of that idolatry, as ch.23.16.

and the prieſt] Jehojada.

appointed officers] Heb. *offices*. The offices were before appointed by David, but Jehojada ſet apart ſuch as ſhould execute thoſe offices.

over the houſe of the Lord] To ſee the worſhip of God duely performed, and the ſervices of the Temple well done.

V. 19. *And he took the rulers over hundreds*, &c.] See v. 4.

and all the people of the land] Such as were there preſent. This he did for the greater ſafety and honour of the King.

and they brought down the king from the houſe of the Lord] After all the rites of his coronation were finiſhed, Athaliah ſlain, and the foreſaid covenants made.

and came by the way of the gate of the guard] That gate which was guarded for the better ſecurity of the King. It is called *the high gate*, 2 Chro.23.20.

to the Kings houſe] That Palace which Solomon built, 1 King. 7. 1, 8. and wherein Athaliah had lately dwelt.

and he ſat on the throne of the Kings] Openly, as Kings were wont; and this to ſhew his indubitate right, 2 Sam.3. 10. 1 King.1.46. & 2.12. Herein God performed his promiſe, 1 King. 11. 36.

V. 20. *And all the people of the land rejoyced*] See ver. 12, 14.

and the City was in quiet] For all the people took Jehoaſh for their King, and none roſe up againſt him.

and they ſlew Athaliah, &c.] See v.16.

V.21. *Seven years old was Jehoaſh when he began to reign*] He was about one year old when Jehoſheba took him into her cuſtody, and ſhe hid him ſix years, v.3.

CHAP. XII.

Verſ.1. *IN the ſeventh year of Jehu*] 2 Chr.24.1. When Jehu took upon him the kingdom, he ſlew Ahaziah the father of Iehoaſh: and ſix years compleat after that, Athaliah reigned, ch. 11.3. So as this muſt needs be the ſeventh year of Iehu.

Jehoaſh began to reign] See ch.11.12.

and fourty years reigned he] Moſt of theſe were in the dayes of Iehojada, and ſo it was a proſperous time to Iudah.

in Jeruſalem] See 1 King.11.4.

and his mothers name was Zibiah] Why mothers names of Kings are mentioned, ſee 1 King.15.10.

of Beerſheba] See 1 King.19.3. This being a city of Iudah, this woman was no alien, but born within the Church.

V. 2. *And Jehoaſh did that which was right*] In the matter of ſuch external acts as he did, but not in the uprightneſs of his heart. For he was a notorious hypocrite, as Saul, 1 Sam.10.9. Rehoboam, 2 Chr.17. Abijah, 2 Chr. 13.4. Amaziah, 2 Chro. 25.2. and ſundry others.

in the ſight of the Lord] As in the preſence of the Lord; or ſo as the Lord approved it; not in regard of his manner of doing, but in the regard of the things done. So ch.14.3.

all his dayes wherein Jehojada the prieſt inſtructed him] Iehojada was a very good man, and very careful of the good of Church and State, and gave the King good counſel for the well governing of both: and becauſe he was the means of preſerving the Kings life and ſetling him on the throne, he could not but hearken to his counſel; the rather becauſe Iehojada was much honoured of all. But after his death the King revolted from the Lord, 2 Chron.24. 17, 18.

V.3. *But the high places were not taken away*] See 1 King. 15.14. As good Kings ſuffered high places to remain, ſo did alſo this good high Prieſt Iehojada.

the people] This ſeems to be the reaſon why they were tolerated; becauſe the people ſo doted on them.

ſtill ſacrificed] Slew and offered up beaſts to the Lord. The thing was good, but the place unwarrantable. See Deut.12.11.

and burnt incenſe in the high places] See 1 King.9.25. & 3.4.

V.4. *And Jehoaſh ſaid to the prieſts*] It is probable the King gave this direction by the advice of Jehojada.

All the money of the dedicated things] Or, *holy things*. Heb. *holineſſes*. See 1 King.7.51.

that is brought into the houſe of the Lord] Being given towards the Lords ſervice. This is exemplified in three kinds of treaſures that appertained to the houſe of God.

even the money of every one that paſſeth the account] Which every one enrolled among the Iſraelites from twenty years old and upward was enjoyned to give, Exod.30.12, &c. This is called *the collection of Moſes*, 2 Chr.24.6,9. becauſe Moſes firſt appointed it. This was the firſt kind of treaſure.

the money that every man is ſet at] Heb. *the money of the ſouls of his eſtimation*. Which the Prieſt was to value according to the Law, Lev.27.2,&c. This was the ſecond kind.

and all the money that cometh into any mans heart] Heb. *aſcendeth upon the heart of a man*. Which a man freely purpoſeth; or, which ariſeth from his own voluntary diſpoſition. See Exod. 35. 5, &c. This was the third.

to bring into the houſe of the Lord] To be uſed about ſuch things as appertain to the Temple, whether for repair thereof, or making holy veſſels, or any other Divine ſervice.

V.5. *Let the Prieſts take it to them*] They were not onely to take what was brought, but were alſo to goe up and down to the ſeveral cities to gather it, 2 Chro.24.5.

every man of his acquaintance] Whom he knew to be liable to tax or willing to contribute, 1 Chro.29.9,14. The Levites had their cities in every of the tribes, and thereby came to have acquaintance throughout all Iſrael.

and let them repair the breaches of the houſe] There were queſtionleſs many breaches by reaſon of former neglect of repairing, but eſpecially by reaſon of the violence of Athaliah and her children, 2 Chro.24.7.

whereſoever any breach ſhall be found] His deſire was the Temple ſhould be throughly repaired. One reaſon might be, becauſe himſelf in his childhood had been brought up in it, and preſerved from great danger.

V.6. *But it was ſo, that in the three and twentieth year*] Heb. *in the twentieth year and third year*. Jehoaſh being but young when he began to reign, it is no great wonder the repairing of the houſe of the Lord was ſo long put off.

of king Jehoaſh] Of his reign, not his age: for at that time he was about thirty year old.

the prieſts had not repaired the breaches of the houſe] They were neither diligent in gathering what was enjoyned, 2 Chr.24.5. nor faithful in disburſing upon the Temple what they had gathered.

V.7. *Then king Jehoaſh called for Jehojada the prieſt, and the other prieſts, and ſaid unto them*] By this it appears that the King had power over the Prieſts and Levites, to take care that the Temple and the things appertaining thereunto ſhould be well ordered.

See 2 Chron. 29. 4,5.) but yet he had not power to exerciſe their functions, 2 Chro.26.16.

Why repair ye not the breaches of the houſe ?] The King blames them for their neglect of ſo great and needful a work.

now therefore receive no more money of your acquaintance] Go no more about to the cities to gather any money of the people. See 2 Chron.24.5. Becauſe that which had been gathered was not imployed to that uſe for which it was gathered, he reſtrains them from gathering any more.

but deliver it for the breaches of the houſe] That which ye have received deliver to be reſerved for thoſe that have the charge of repairing the Temple.

V.8. *And the Prieſts conſented to receive no more money of the people*] The Prieſts conſented hereunto, becauſe they would be freed from the care and charge of repairing of the Temple.

neither to repair the breaches of the houſe] Rather then have that charge lye upon them, they would receive no more money.

V.9. *But Jehojada the Prieſt took a cheſt*] He was not willing the repair of the Temple ſhould be wholly neglected, therefore ſeeing the former way of collecting money had no better ſucceſs, he took this other courſe, and that by the Kings appointment, 2 Chro.24.8. That which is called *the treaſury* Mark 12.41. was ſuch a cheſt.

and bored a hole in the lid of it] That thereby ſuch as were willing might put their benevolence into the cheſt.

and ſet it beſide the altar] This was the great altar for burnt-offering, which ſtood at the entrance of that part of the Temple, which was called *the Prieſts court*, 2 Chro.4.9. to which entrance the people might come, but no further, 2 Chro.23.*6*. See 1 King. *6.36*.

on the right ſide] That was the South.

as one cometh into the houſe of the Lord] This was at the Eaſt-end of the Temple.

and the Prieſts that kept the door] Heb. *threſhold*. For the door of an houſe ſhutteth over the threſhold, and there ſtood the Levites, 2 Chro.8. 14. & 34.9.

put therein all the money that was brought into the houſe of the Lord] The Prieſts ſtanding by the altar received of the people their free-will-offerings, and what they received they put into the cheſt. Or the people might themſelves put in what they pleaſed, and that in the ſight of the Prieſts.

V.10. *And it was ſo, when they ſaw that there was much money in the cheſt*] This they might eaſily diſcern, becauſe they kept the door, v.9.

that the kings ſcribe] Or, *ſecretary*. See 1 King. 4.3. He was called, that the King and State might know what was contributed.

and the high prieſt came up] Or, *high prieſts officer*. 2 Chron.24. 11. There were two witneſſes, both of them publick perſons, one for the State, another for the Church, that ſo all ſuſpicion of fraud might be taken away.

and they put up in bags] Heb. *bound up*. Having put up the money, they ſealed up the bags.

and told the money that was found in the houſe of the Lord] That ſo it might be juſtly known how much there was, and whether there were enough to buy ſuch things as were needful, and to pay workmen.

V.11. *And they gave the money, being told, into the hands of them that did the work*] He means maſter-work-men who had a charge over others.

that had the over-ſight of the houſe of the Lord] About the repair thereof.

and they laid it out] Heb. *brought it forth*.

to the carpenters] Heb. *workers on timber*. For timber is the proper matter for a carpenters work.

and builders] Some diſtinguiſh theſe from carpenters, and take them to be another ſort of work-men.

that wrought upon the houſe of the Lord] Whatſoever their kind of work was, it tended to the repairing of the Temple.

V.12. *And to maſons*] Theſe were ſuch as laid hewen ſtones in the building.

and hewers of ſtone] Such as cut great ſtones out of the quarries.

and to buy timber, and hewed ſtone] They gave money both for materials and workmanſhip.

to repair the breaches of the houſe of the Lord] See v.5.

for all that was laid out] Heb. *went forth*. The money being in the Temple, that which was given to work-men went forth or was carried out of the Temple.

for the houſe to repair it] This was the end of bringing in and carrying out the money here mentioned.

V. 13. *Howbeit, there were not made for the houſe of the Lord*] They were ſo carefull about repairing the houſe with all needful reparations, as they would not lay out any of the money upon any other thing, though otherwiſe uſefull in the Temple.

bowls of ſilver, ſnuffers, baſons] See 1 King.7.50.

trumpets] Of the uſe of theſe ſee Numb.10.2,&c.

any veſſels of gold, or veſſels of ſilver, of the money that was brought into the houſe of the Lord] Though ſuch things were not made till the Temple was fully repaired, yet afterwards they were 2 Chron. 24.14.

V. 14. *But they gave that to the work-men, and repaired therewith the houſe of the Lord*] The work-men bought materials, and did all the workmanſhip for the ſaid money.

V. 15. *Moreover, they reckoned not with the men into whoſe hand they delivered the money*] Maſter-workmen are here meant. Such experience they had given of their faithfulneſs as they were truſted with great ſums of money according to their demand ; neither was there an account of every particular expenſe exacted of them. See ch.22.7.

to be beſtowed on work-men] Theſe were ſuch as did the work themſelves ; the other were over-ſeers of them.

for they dealt faithfully] Heb. *in faithfulneſſe*. They laid out the money to thoſe very uſes and purpoſes for which it was committed to their truſt.

V. 16. *The treſpaſs-money*] Such as was for ſatisfaction of wrong done, Lev.5.15.

and ſin-money] For ſin-offerings, Lev.4.3.

was not brought into the houſe of the Lord] Some brought treſpaſs and ſin-offerings in their kind ; theſe were the Prieſts Lev.7.7. Others that dwelt far off brought money, Deut.14.25. and this alſo was to be diſpoſed by the Prieſts, and not to be put into the foreſaid cheſt for repair of the Temple.

it was the prieſts] To buy ſacrifices therewith.

V.17. *Then Hazael king of Syria*] See ch.8.13,15. & 10.32.

went up, and fought againſt Gath] This David had recovered from the Philiſtims, 1 Chron.18.1. and the Jews held it to this time. It was one of the cities which Rehoboam fortified, 2 Chron.11.8.

and took it] This was after Jehoaſh his revolt, 2 Chr.24.23.

and Hazael ſet his face to go up to Jeruſalem] He peremptorily reſolved and prepared himſelf to do to Jeruſalem as he had done to Gath. See Jer. 42.15.Luk.9.51.

V.18. *And Jehoaſh king of Judah took all the hallowed things*] Heb. *holineſſes*. See v.4.ch.18.15,*16*. 1 King.15.18.

that Jehoſhaphat] See 1 King.7.51.

and Jehoram, and Ahaziah his fathers, kings of Judah, had dedicated] Theſe two were idolaters, ch. 8.18,27. yet they might in the beginning of their reigns dedicate ſome things to the Temple, either for cuſtomes ſake, becauſe all their predeceſſors had ſo done ; or in a ſuperſtitious conceit, thinking thereby to become proſperous, notwithſtanding their idolatry.

and his own hallowed things] What before he had dedicated to God, fear and diffidence makes him alienate from God, and beſtow on an enemy.

and all the gold that was found in the treaſures of the houſe of the Lord] It is ſaid 2 Chron.24.7. that *Athaliahs ſons beſtowed upon Baalim all the dedicate things of the houſe of the Lord*. But it is probable that when the houſe of Baal was deſtroyed, ch. 11. 18. thoſe dedicate things were ſanctified and brought again into Gods houſe.

and in the kings houſe] He ſpared neither the Lords nor his own treaſures to ſtop his enemies mouth, ch.18.15.

and ſent it to Hazael king of Syria, and he went away] Heb. *went up*.

from Jeruſalem] Hazael twice invaded Judah: for here he departs away before he had entred Jeruſalem, but after this he ſpoiled Jeruſalem, 2 Chron.24.23.

V.19. *And the reſt*, &c.] See 1 King. 11.41. & 14.19, 29. Many things about Jehoaſh his revolt and Gods judgments on him, are ſet down 2 Chro.24.17,&c.

V.20. *And his ſervants aroſe*] Neer bonds of relation reſtrain not men traiterouſly minded from murderous acts.

and made a conſpiracy, and ſlew Joaſh] Heb. *conſpired a conſpiracy*. The doubling of the word addes emphaſis. Though God juſtly brought this judgment upon Jehoaſh, yet theſe inſtruments did it traiterouſly, (as Zimri 1 King.16.9.) therefore they were juſtly ſlain for this fact, ch.14.5.

in the houſe of Millo] Or, *Beth-Millo*. See Judg. 9.6. 1 King. 9.15.

which goeth down to Silla] This word taken appellatively ſignifieth *a beaten way*, and is here taken for a cauſey betwixt the City and the Temple. Some take it for a City not far from Millo.

V.21. *For Jozachar*] Called *Zabad* 2 Chro. 24.26.

the ſon of Shimeath] An Ammoniteſs, 2 Chro.4.*26*.

and Jehozabad the ſon of Shomer] She is called *Shimrith* 2 Chron. 24.*26*. and was a Moabiteſs.

his ſervants, ſmote him, and he dyed] See v. 20.

and they buried him with his fathers in the city of David] But not among the Kings, 2 Chron. 24. 25. See 1 King. 2. 10.

and Amaziah his ſon reigned in his ſtead] Though traitors ſlew the father, yet the people ſet his ſon upon his throne.

CHAP. XIII.

Verſ.1. I*N the three and twentieth year*] Heb. *in the twentieth year, and third year.*

of Joaſh the ſon of Ahaziah] See ch.11.2.

king of Judah] See ch. 11.12.

Jehoahaz the ſon of Jehu began to reign] See ch.10.35.

over Iſrael in Samaria] See 1 King.16.19.

and reigned ſeventeen years] It is ſaid v.10. that *Jehoaſh the ſon of Jehoahaz began to reign in the thirty and ſeventh year of Joaſh.* Now betwixt the three and twentieth and ſeven and thirtieth there were but fourteen years; how then could Jehoahaz reign ſeventeen years? R. 1. If theſe ſeventeen years be taken from the beginning of the three and twentieth of Joaſh, and the account made from the end of the two and twentieth; and if the ſeventeen years be accounted current, ſo as Jehoahaz reigned but ſixteen compleat; and withall if the thirty ſeventh year of Joaſh be accounted compleat, then this account may well ſtand with that v.10. for from the end of the two and twentieth, or the beginning of the three and twentieth, to the end of the thirty ſeventh are ſixteen years compleat, and ſeventeen current. Such accounts are frequent in Scripture. See 1 King.15.2. Or, 2. it may be that Jehoahaz ſettled his ſon Jehoaſh on the throne, two or three years before his death; and if ſo, Jehoahaz might reign ſeventeen years, and yet his ſon begin to reign in the thirty ſeventh of Joaſh, two or three years of Jehoahaz being accounted in and with his ſons reign. See ch.8. 16.

V.2. *And he did that which was evil in the ſight of the Lord*] See 1 King.14.22.

and followed] Heb. *walked after.*

the ſins of Jeroboam the ſon of Nebat, which made Iſrael to ſin] See 1 King.16.19.

he departed not therefrom] See ch.3.3.

V.3. *And the anger of the Lord*] When any way God manifeſteth his diſlike of evil, and his reſolution to puniſh evil doers, he is ſaid to be angry.

was kindled] Becauſe Gods anger is terrible it is reſembled to fire, and in that reſpect is ſaid *to be kindled.*

againſt Iſrael] i.e. The ten tribes. Though they were a Church of God, yet for their idolatry he was as a fire, yea, a conſuming fire, to them, Deut.4.24.24. Heb.12.29.

and he delivered them into the hand] It is God that giveth enemies that power they have over his Church. See Iſai.10.5,6.

of Hazael king of Syria] See ch.8.13,15.

and into the hand of Benhadad] See 1 King.15.18.

the ſon of Hazael] Though Hazael murdered Benhadad, ch. 8. 15. yet did he give his ſon that name, becauſe it was common to many Kings of Syria. Theſe Kings much annoyed the people of Iſrael; ſome in one place, and ſome in another; ſome at one time, and ſome at another.

all their dayes] This relative *their* may have reference to the dayes either of Jehu and his ſon, or of Hazael and his ſon.

V.4. *And Jehoahaz beſought the Lord*] Idolaters and other wicked perſons in their extream neceſſities can call upon God, Judg.10. 10. 1 King.21.27.

and the Lord hearkned unto him] In regard of temporal mercies God oft heareth wicked ones, 1 King.21.29.

for he ſaw] This phraſe is oft attributed to God after the manner of man, to ſet out his pity and compaſſion, Gen. 31.42. Ex.3.7.

the oppreſſion of Iſrael] That ſore affliction wherewith the kingdom of Iſrael was oppreſſed.

becauſe the King of Syria oppreſſed them] By many plunderings, and taking away perſons and goods, 1 King. 5.2.

V.5. *And the Lord gave Iſrael a Saviour*] A Deliverer. For they by whom God uſeth to deliver people from their oppreſſors are called *Saviours*, Iſai.19.20. Neh.9.27. Obad.21. The Saviour here meant was Jehoaſh, v.25. To him alſo may be added Jeroboam his ſon, ch.14.25. Some expoſitors ſay that immediately upon the prayer of Jehoahaz God ſent an Angel to reſtrain the rage of the Syrians.

ſo that they went out] The inhabitants of thoſe cities which the Syrians had taken were freed from their enemies.

from under the hands of the Syrians] From their power, Numb.31. 49.

and the children of Iſrael dwelt] Quietly and ſecurely.

in their tents] i.e. in their houſes. See 1 King.12,16.

as before-time] Heb. *as yeſterday, and third day.* Yeſterday is put for the time paſt, 2 King. 9.26. Heb.13.8. The *third day* being added thereunto implyeth continuance of time day after day. See 1 Chr.11.2.

V.6. *Nevertheleſs they departed not*, &c.] See 1 King.16.19.

but walked therein] Heb. *he walked.* Continued in that idolatry.

and there remained] Heb. *ſtood.* As it was in former times.

the grove] Which Ahab made, 1 King.16.33.

alſo in Samaria] They did not onely worſhip the calves in Dan and Bethel, but alſo Baals grove, and that even in the head-City of the Kingdom, Samaria.

V.7. *Neither did he leave*] This hath relation to v.4. where the King of Syria is ſaid to oppreſs Iſrael; ſo as the fifth and ſixth verſes are brought within a parentheſis.

of the people to Jehoahaz] By *people* are meant ſouldiers.

but fifty horſemen, and ten chariots, and ten thouſand footmen] Theſe were but very few for a kingdom.

for the king of Syria had deſtroyed them] This verifieth ch.10.32.

and had made them like the duſt by threſhing] As over-much threſhing may bruiſe and break corn, and make it like duſt, ſo by the over-great oppreſſions wherewith the Syrians oppreſſed Iſrael, they were exceedingly weakned, diminiſhed, and made contemptible. See Amos 1. 3.

V.8. *Now the reſt of the acts*,&c.] See 1 King.14.19.

and his might] It ſeemeth Jehoahaz was a valiant man, and manifeſted much valour, though for his wickedneſs he had no good ſucceſs. If God be againſt men, all the might they have can do them no good, 1 Sam.17.50.

are they not written, &c.] See 1 King.16.27.

V.9. *And Jehoahaz ſlept*, &c.] See 1 King.16.28.

V.10. *In the thirty and ſeventh year of Joaſh king of Judah*, &c.] See v.1.

and reigned ſixteen years] Two or three of theſe were in the reign of Joaſh King of Judah; and the reſt in Amaziahs, ch.14.1.

V.11. *And he did that which was evil*,&c.] See v.2.

he departed not from all] Or, *from any.* Pſ. 103.2.

V.12. *And the reſt of the acts*,&c.] See v.8.

V.13. *And Joaſh ſlept*, &c.] See v.9. The life and death of Joaſh King of Iſrael are thus briefly paſſed over, becauſe the moſt memorable things he did were by vertue of Eliſha's prophecy, v.15, &c. and in the hiſtory of Amaziah; and therefore they are referred thither, ch.14.8.

V.14. *Now Eliſha was fallen ſick*] Eliſha at his death muſt needs be a very old man. For ſuppoſe him but twenty years old when Elijah firſt called him, Ahab reigned at leaſt four years after that, 1 King.20.26. & 22.1. Ahaziah, two, 1 King. 22.51. Jehoram, twelve, ch.3.2. Jehu, twenty eight, ch. 10.36. Jehoahaz, ſeventeen, ch.13.1. which amount to fourſcore and three years. Whereunto are to be added ſo many years as he was elder then twenty, when he was firſt called, and ſo many as Joaſh had reigned when he was ſick. Some hold that he lived above an hundred years.

of his ſickneſs whereof he dyed] Sickneſs is an ordinary fore-runner of death, 2 Sam.12.15. 1 King.14.1. & 17.17. ch.20.1. Wiſe men make this benefit thereof, to be better prepared for their departure. This inſtance ſheweth, that the beſt are ſubject both to ſickneſs and death.

and Joaſh the king of Iſrael came down unto him] Though the King were a wicked man, ver. 11. yet having heard of the many great good things which this Prophet had done for Iſrael, and being now in great diſtreſs, he runs to viſit him, that he might try if any further good might be done by his miniſtery for the land.

and wept] When he ſaw the Prophet ſo neer his departure, he could not forbear weeping for ſo great a loſs. Howſoever Gods Miniſters may be lightly eſteemed in their life-time, yet their departure uſeth to be bewailed.

over his face] Leaning over the bed whereon Eliſha lay.

and ſaid O my father,&c.] A title of reverence and love, yet given by a King, and that a wicked one, to a Prophet of the Lord. See ch. 2. 12. By this title he acknowledged the Prophet had a fatherly care of that Kingdom, and was the beſt defence it had; on which grounds he came to viſit him, and to try if he might receive ſome good encouragement from him: And to move the Prophet the rather to do ſome good, he teſtifieth the high eſteem he had of him.

V.15. *And Eliſha ſaid unto him*] The Prophet was moved with the tearms and profeſſion of the King, and thereupon gives the ſigns following.

Take bow and arrows] Theſe inſtruments were here enjoyned to be taken, to ſhew that there ſhould be yet more war, but withall that the King ſhould deſtroy the enemies.

And he took unto him bow and arrows] The King expecting good from the Prophet readily doth what he bids.

V.16. *And he ſaid to the king of Iſrael, Put thine hand upon the bow*] Heb. *Make thine hand to ride.*

And he put his hand upon it] See v.15.

and Eliſha put his hands upon the kings hands] As a ſign that the Lord would fight with him and for him; and to ſhew that good ſucceſs comes from God. For the Prophet was herein Gods ſtead. See Gen.49.24.

V.17. *And he ſaid, Open the window Eaſtward*] For Syria lay Eaſtward.

And he opened it] See v.15.

Then Eliſha ſaid, Shoot] To ſhew that when God calls men to war, they muſt fight.

And he ſhot] He perſeveres in his obedience.

and he ſaid, The arrow of the Lords deliverance] This is a ſign that the Lord will deliver Iſrael.

and the arrow of deliverance from Syria] This he addeth to ſhew that the Lord would deliver them even from that enemy that moſt annoyed them. And the phraſe is doubled for the more aſſurance.

for thou ſhalt ſmite the Syrians in Aphek] See 1 King. 20. 26. Some expound the word, according to the meaning thereof, *powerfully*.

till thou have conſumed them] This certainly he ſhould have done if he had not been too negligent in purſuing the good ſucceſs which God at firſt gave. Or thoſe particular armies which Joaſh ſhould overcome, are here fore-told to be conſumed.

V. 18. *And he ſaid, Take the arrows*] He adds this further ſign, to ſhew that God would not once onely help him, but alſo continue good ſucceſs to him.

And he took them] See v. 15.

and he ſaid to the King of Iſrael, Smite upon the ground] The Prophet diſtinctly requires theſe ſeveral acts of him, both to try his faith and obedience the more, and alſo to make him diſtinctly obſerve the many victories that God would give him. Yea, alſo he would ſhew that mans endeavor muſt be uſed in Gods work.

And he ſmote thrice] Herein he teſtified his willingneſs to hold out in what was required.

and ſtayed] Here now he manifeſteth his remiſneſs and wearisomneſs in that which he had well begun.

V. 19. *And the man of God*] See 1 King. 13. 1.

was wroth with him] The Prophet diſcerned by the Kings ſtaying to ſtrike his negligence in a matter of ſo great conſequence, and thereat taketh offence and is angry. He might well have conceived that all the fore-named ſigns prefigured victories againſt the Syrians; and that ſhould have made him continue to ſmite till the Prophet had bid him ceaſe.

and ſaid, Thou ſhouldſt have ſmitten five or ſix times] Very often.

then hadſt thou ſmitten Syria till thou hadſt conſumed it] To follow Gods work ſo long as occaſion is offered is the ready way to accompliſh it to the full. If enemies overthrown be ſtill purſued, they may be utterly deſtroyed.

whereas now thou ſhalt ſmite Syria but thrice] See v. 25. God reſtrained his ſucceſs to puniſh his negligence and ſlothfulneſs.

V. 20. *And Eliſha died*] See v. 14.

and they buried him] i. e. His ſurviving friends. It may be the King took ſome care thereabouts, and that he had an honourable burial. See 1 King. 14. 13. & on Job 3. 14.

and the bands of the Moabites] See ch. 1. 1. & 3. 5. The Moabites having revolted took all opportunities to annoy Iſrael.

invaded the land] By incurſions which their troops made. See ch. 5. 2.

at the coming in of the year] In the ſpring, when plants began to ſprout, and cattle to increaſe. By this means they did the greater ſpoil.

V. 21. *And it came to paſs as they were burying a man*] As they were carrying him to his grave. For the grave whereinto he was caſt was not made for him.

that behold, they ſpyed a band of men] Enemies marching towards the place where they were.

and they caſt the man into the ſepulchre of Eliſha] Eliſha was very lately buried, yet not covered over with earth, as our manner is for the moſt part, but laid in a Sepulchre, as Chriſt was, Mat. 27. 60. And the Sepulchre being not yet covered, or the ſtone eaſie to be removed, thoſe that carried the dead corps being frighted upon the ſight of the enemy haſtily caſt it in thither.

and when the man was let down] Heb. *went down*.

and touched the bones of Eliſha] This is noted to ſhew the means which God would have uſed for the effecting that miracle which followeth. And becauſe Eliſha's body (for by his *bones* his whole body is meant) was uſed, this may be accounted his one and twentieth miracle. See ch. 2. 14.

he revived] The miracle was wrought by the dead corps, to ſhew that it was Gods power, and not any virtue in Eliſha, whereby ſuch great works were done. And this was thus wrought at this time to give the King and people of Iſrael a ſign that their dead decayed ſtate ſhould revive and flouriſh again, and to make them believe God could as eaſily do that as this. Beſides, this was a general ſign for all believers, who by faith touch Chriſt, that they ſhall riſe from death to life.

and ſtood up on his feet] This is added to manifeſt the truth of the miracle, and to amplifie the ſame. For he had not onely breath put into him, but alſo was inabled to riſe, ſtand, and do the works of a living man.

V. 22. *But Hazael King of Syria*] See ch. 8. 13, 15.

oppreſſed Iſrael all the dayes of Jehoahaz] This is added to ſhew that Joaſh was the Saviour promiſed v. 5.

V. 23. *And the Lord was gracious unto them*] Gods free grace is the ground of that good he doth to men.

and had compaſſion on them] By reaſon of that miſery wherein he ſaw them to be. See v. 4.

and had reſpect unto them] Though moſt unworthy in themſelves.

becauſe of his covenant] As God of his free grace is moved to enter into covenant with his people, thereby to bind himſelf to do them good, ſo by the ſame grace is he moved to continue that his covenant; yea many times though his people forfeit the ſame.

with Abraham, Iſaac, and Jacob] With theſe three Patriarchs God made his covenant, and extended it to them and to their ſeed, Gen. 17. 7. & 26. 3, 4. & 28. 13, 14. This covenant Moſes pleaded, and the extent thereof, Exod. 32. 13. Oft is this covenant ſet down as the ground of Gods doing good unto Iſrael, Pſal. 105. 8, &c. of his freeing them from affliction, Exod. 2. 24. and of his patience and forbearing to take vengeance, as here, and 2 Chr. 21. 7.

and would not deſtroy them] Utterly; ſo as clean to caſt them out of the land.

neither caſt he them from his preſence] Heb. *face*. So as they ſhould have no communion with him, nor be accounted his people.

as yet] This intimateth that afterwards he did caſt them from his preſence, and that becauſe they obſtinately perſiſted in their idolatry and other wickedneſs, See ch. 17. 18, &c. For the preſent, God would further try whether at length they would turn to him, or no. Gods long-ſuffering is hereby ſet out.

V. 24. *So Hazael King of Syria died*] His death was an occaſion of ſome eaſe to Iſrael. See ch. 8. 12.

and Benhadad his ſon reigned in his ſtead] This was alſo a cruel enemy to Iſrael, v. 3. but not ſo bad as his father.

V. 25. *And Jehoaſh the ſon of Jehoahaz took again*] Heb. *returned and took*. He that doth a thing again, in Hebrew is ſaid *to return to do it*, as Numb. 11. 4. Now becauſe the Iſraelites had formerly enjoyed theſe cities, Jehoaſh is ſaid *to return and take them*. We ſay, *he recovered them*. Herein Jehoaſh ſhewed himſelf to be the *Saviour* mentioned v. 5.

out of the hand of Benhadad the ſon of Hazael the Cities which he] Or, *his father Hazael*. For this relative *he* may have reference either to Benhadad or to Hazael.

had taken out of the hand of Jehoahaz his father by war] The oppreſſion mentioned v. 4. muſt needs be great, when the enemy took whole Cities from Iſrael.

three times did Joaſh beat him, and recovered the cities of Iſrael] This verifieth the ſigne v. 19.

CHAP. XIV.

Verſ. 1. *IN the ſecond year of Joaſh ſon of Jehoahaz King of Iſrael*] This computation is to begin after the death of Jehoahaz. For Joaſh King of Iſrael reigned but ſixteen years, ch. 13. 10. Take a year or two from ſixteen, and the account v. 23. will well ſtand.

reigned Amaziah the ſon of Joaſh King of Judah] Heb. *Amaziahu*. The former name ſignifieth *The ſtrength of the Lord*; the latter, *The ſtrength of his Lord*.

V. 2. *He was twenty and five years old when he began to reign*] Heb. *a ſon of twenty and five years*.

and reigned twenty and five years] Of theſe he ſpent twelve years as a baniſhed man in Lachiſh, v. 19. 2 Chr. 25. 27. See v. 21.

in Jeruſalem] See 1 King. 11. 42.

and his mothers name was Jehoaddan of Jeruſalem] See 1 King. 15. 10.

V. 3. *And he did that which was right, &c.*] See ch. 12. 2.

yet not like David his father] i. e. *not with a perfect heart*, 2 Chr. 25. 2. For David was *a man after Gods own heart*, 1 Sam. 13. 14. Act. 13. 22. but Amaziah did what he did to pleaſe men, as Joaſh his father had done before him.

he did according to all things as Joaſh his father did] As his father was a notorious hypocrite, ſo was he. Both of them began well in outward ſhew, yet both revolted and turned to idolatry, 2 Chron. 24. & 12. 17, 18. & 25. 14.

V. 4. *Howbeit the high-places were not taken away*] See 1 King. 15. 14.

as yet the people did ſacrifice] The King was loth to diſpleaſe the people by croſſing their cuſtome, See 1 King. 3. 2.

and burnt incenſe] See 1 King. 9. 25.

on the high-places] See 1 King. 3. 2, 4.

V. 5. *And it came to paſs as ſoon as the Kingdom was confirmed in his hand*] Setled and eſtabliſhed in his perſon, as his undoubted right; as 1 King. 28. 24, 25. For by reaſon of the treaſon ch. 12. 21. there were fears, troubles and dangers in the beginning of his reign. The murderers of his father being either great men or in high account with the people he thought it beſt for a time to forbear revenge.

that he ſlew] When he ſaw a fit opportunity, and found his own ſtrength, he executed juſtice upon them. The blood of any man unjuſtly ſlain defileth the land, Num. 35. 33. and cryeth for vengeance, Gen. 4. 10. much more of a King; and ſooner or later it bringeth juſt revenge.

his ſervants] Theſe were his ſubjects, and in that reſpect called *his ſervants*. Beſides, they might alſo have ſpecial offices, and be of the Kings houſhold, See ch. 9. 11.

which had ſlain the King his father] Chap. 12. 20. Three reaſons are here couched to ſhew the equity and neceſſity of Amaziahs executing that juſtice which he did, 1. They had committed murder. 2. They had ſlain a King. 3. That King was his father.

V.6. *But the children of the murderers he ſlew not*] This is one evidence of his *doing that which was right.* The murderers children being left alive might ſeek revenge for their fathers death; but Amaziah preferred right before fear of danger.

according unto that which is written in the book of the law of Moſes] The five firſt books of the Bible are called *the law of Moſes*; but Deuteronomy is the book here eſpecially meant.

wherein the Lord commanded, ſaying] All the precepts in ſacred Scripture are Gods commands, and accordingly to be obeyed.

The fathers ſhall not be put to death for the children] Deut. 24.16.

nor the children be put to death for the fathers] There is the ſame equity for both. See on 2 Sam.21.*6*.

but every man ſhall be put to death for his own ſin] By this law the Lord juſtifieth his equall dealing with men, Ezek. 18.20.

V.7. *He ſlew of Edom*] Theſe are called *children of Seir*, 2 Chr. 25.11. from their habitation, Deut. 2.4,8. The Edomites were ſubdued by David, but in Jehorams dayes they rebelled, ch.8.20. And though they were then overthrown, yet they continued to rebell to Amaziahs time. Therefore he now gathered a great army againſt them, 2 Chr.25.5. and ſlew them with a great ſlaughter.

in the Valley of ſalt] There is a Lake out of which riſeth much ſalt, called by *Juſtine* and others *Lacus Aſphaltites*. A valley by it was called *the valley of ſalt*, 2 Sam.8.13. Pſal.60.1. which is ſuppoſed to be that which is called *the valley of Shaveh*, Gen. 14.17. and that where the battle with the king of Sodom and others was fought, Gen. 14.8. and where David ſlew eighteen thouſand.

ten thouſand] And he caſt ten thouſand more from a rock, 2 Chr. 25.11,12. Theſe without queſtion ſtood out obſtinately, and would not yield, and therefore were caſt down from the rock.

and took Selah by war] This word *Selah* ſignifieth *a rock*. Selah was alſo a fair city, ſo called becauſe built on a rock, 2 Chro.25 12. See Iſa.16.1.

and called the name of it Joktheel] i.e. *Obedience to God*. This name Amaziah might give it in teſtimony of his obedience, when God ſent a Prophet to him to diſmiſs thoſe troops he had hired out of Iſrael, 2 Chr.25.9, &c.

unto this day] See 1 King.9.13.

V.8. *Then Amaziah ſent meſſengers to Jehoaſh*] After his victory over the Edomites he waxed proud and inſolent, and ſuppoſing he ſhould ſtill prevail, ſought to war againſt others. Yea, after his deteſtable idolatry upon the foreſaid victory God left him to himſelf, ſo as he ran into courſes tending to his perdition. See 2 Chr. 25.14,15.

the ſon of Jehoaz ſon of Jehu king of Iſrael] See ch.13.1,9.

ſaying, Come] A word of challenge, as 1 Sam.14.12.

let us look one another in the face] This phraſe may ſeem to imply onely a deſire of the king of Judah to conſult in preſence with the king of Iſrael about the affairs of both kingdoms; but the king of Iſraels anſwer and other conſequences ſhew that it was a plain challenge, *q. d.* Let us ſtand one againſt another in the open field. He meant ſetting their armies one againſt another themſelves being as Generals in the head of them. That this was intended, is evident *v.* 11. See a like phraſe ch.23.29. Amaziah haply made this challenge by reaſon of the wrong the men of Iſrael had done to the cities of Judah, 2 Chr.25.13. Or he might do it to reſtrain Iſrael from plundering of more Cities; thinking it better to decide the quarrel by main battle, hand to hand, then to ſuffer the enemy to forrage the out coaſt of his dominions. Or, calling to mind Jeroboams defection, 1 King.12.2, &c. and alſo Jehu's ſlaughter of ſundry Princes of Judah, ch.10.13. and being now over-confident of his own ſtrength he reſolved to take revenge, and to bring all Iſrael into ſubjection to Judah again. See on Eccl.4.12.

V.9. *And Jehoaſh the King of Iſrael ſent to Amaziah King of Judah, ſaying*] Jehoaſh was every way as proud and bold as Amaziah, and returns him a moſt ſcornful anſwer. They are like two proud Champions, that make and return challenges in the loftieſt terms they can.

The thiſtle that was in Lebanon] A parabolical ſpeech, as Judg.9. 8. The king of Iſrael in deriſion reſembleth the king of Judah to a Thiſtle, which is prickly, but weak, growing low, not worthy to be reckoned among trees. He ſtiles him a *thiſtle in Lebanon*, becauſe Judah was within the promiſed land, but yet as a thiſtle growing under all the Cedars in Lebanon.

ſent to the Cedar that was in Lebanon] He reſembles himſelf to a Cedar, the talleſt of trees, 1 King.4.33. implying that he was the chiefeſt of kings.

ſaying, Give thy daughter to my ſon to wife] He who ſeeks to match his child with anothers, ſuppoſeth himſelf equal to that other. Hereby is intimated that Amaziah thought himſelf as good as Jehoaſh which he takes in great ſcorn.

and there paſſed by a wild beaſt that was in Lebanon] By this *wild beaſt* the king of Iſrael meant his own army, by reaſon of the might and power of it.

and trod down the thiſtle] Clean vanquiſhed and trampled under foot Amaziah and his army.

V.10. *Thou haſt indeed ſmitten Edom*] Heb. *ſmiting ſmitten.* Jehoaſh confeſſeth the ſucceſs Amaziah had had over another kingdom; but ſo as withall he intimates that that was no ſufficient cauſe to make him think of prevailing againſt Iſrael.

and thine heart hath lifted thee up] Jehoaſh here ſtriketh upon the right ſtring, and plainly ſheweth what it was that made Amaziah ſend the fore-ſaid challenge, namely, the pride of his heart occaſioned by his victory over Edom. The like is noted of Hezekiah, 2 Chr.32.25.

glory of this, and tarry at home] Heb. *at thy houſe.* q.d. If thou wilt needs boaſt of that victory, do it in thine own country among thine own people.

for why ſhouldeſt thou meddle to thine hurt] This is a diſſwaſive exprobation, rather taxing his folly then giving him advice.

that thou ſhouldſt fall] i.e. periſh, or be deſtroyed. Here Jehoaſh ſhews himſelf as confident of ſucceſs as Amaziah.

even thou and Judah with thee] Kings and Commanders by their folly bring ſuch as are under them into the ſame danger with themſelves.

V. 11. *But Amaziah would not hear*] Whom God will deſtroy, he firſt hardeneth, Exod.14.4. See 2 Chr.25.20.

therefore Jehoaſh King of Judah went up] Into the field not ſtaying till Amaziah ſhould come to him.

and he and Amaziah King of Judah looked one another in the face] They met with their armies in the field, face to face.

at Bethſhemeſh, which belongeth to Judah] Joſh. 15.10. & 21.16. This Bethſhemeſh is ſaid *to belong to Judah*, becauſe there was another Bethſhemeſh in Naphtali, Joſh.19.38. It is a point of prudence for a King to fight in his enemies land rather then his own.

V. 12. *And Judah was put to the worſe* Heb. *was ſmitten before Iſrael*] The army of Judah being put to rout and followed by the Iſraelites, is ſaid *to be ſmitten before Iſrael.*

and they fled every man to their tents] See 1 King.12.16.

V.13. *And Jehoaſh King of Iſrael took Amaziah*] He ſeized on his perſon, and took him captive. It ſeemeth ſuch as were left of Amaziahs army, forſook him, and fled clean away.

the ſon of Jehoaſh] See v.1.

the ſon of Ahaziah] See ch.11.2.

at Bethſhemeſh] See v.11.

and came to Jeruſalem] In triumph and in an hoſtile manner, with his army, having Amaziah his priſoner.

and brake down the wall of Jeruſalem] That he with his army might enter in. Others ſay the inhabitants ſtood out ſo ſtifly againſt him as he was forced to batter down the wall.

from the gate of Ephraim] See Neh.3.32. & 12.39.

unto the corner gate] So called becauſe out of it men might look two wayes, Zech.14.10. Jer.31.38.

four hundred cubits] He brake down ſo much, that they might either leave their City open, or at leaſt not quickly make up the breach again.

V.14. *And he took all the gold and ſilver*] Which as a treaſure was laid up.

and all the veſſels that were found in the houſe of the Lord] Not thoſe which were for daily uſe in the Holy place, but ſuch as were laid up in the treaſury of the Temple. See 1 King.7.51.

and in the treaſures of the Kings houſe] Such as belonged to the King himſelf. See 1 King. 14.26.

and hoſtages] Heb. *ſons of pawning*. Theſe were either children of the King, or other noble perſons. Jehoaſh having made what ſpoils he thought meet in Jeruſalem, ſet Amaziah free upon certain conditions impoſed upon him and his ſubjects. And for the ſurer performance of covenants on Judah's part, and for a ſecurity of future peace, he took hoſtages.

and returned to Samaria] Howſoever he had gotten a great victory, and made much ſpoil, even in the midſt of Jeruſalem, yet he thought not himſelf ſtrong enough to hold the Kingdome of Judah to himſelf, and to unite it to that of Iſrael, therefore he returned home.

V.15. *Now the reſt of the acts of Jehoaſh, and his might*] See ch.13. 8,12. Under this word *might* his valiant deeds againſt Amaziah v. 12,13. and the Syrians, ch.13.25. are compriſed.

and how he fought, &c.] See ch.13.12.

V.16. *And Jehoaſh ſlept, &c.*] See 1 King. 16.28. Jehoaſh died in the very ſame year wherein he got that famous victory; ſo as God caſt the rod into the fire anon after he had ſcourged his children with it. Here we ſee the pride of both Kings puniſhed; of Amaziah, with great loſs; of Jehoaſh, with his life.

V.17. *And Amaziah the ſon of Joaſh King of Judah*] See v.1.

lived after the death of Jehoaſh ſon of Jehoahaz King of Iſrael fifteen years] He lived indeed, but it was a moſt miſerable life, as appeareth v.19, &c.

V. 18. *And the reſt of the acts of Amaziah, &c.*] See 1 King. 14. 10.29.

V.19. *Now they made a conſpiracy againſt him in Jeruſalem*] So many of his ſubjects and ſuch mighty ones plotted and wrought treaſon againſt him after his idolatry, 2 Chr. 25.14,15. and after the great miſchief he had brought upon his Kingdome by challenging

ging the King of Iſrael v.8. as he durſt not ſtand out againſt them.

and he fled to Lachiſh] A ſtrong city of Judah, 2 Chro.11.9. Iſa. 36.1,2.

but they ſent after him to Lachiſh] They who conſpired againſt him, having intelligence of the place whither he was fled, and fearing, in caſe he ſhould eſcape, that he would take revenge of them, purſued their plot, and ſent their Miniſters after him.

and ſlew him there] His royal Majeſty and Kingly authority no whit deterred them from that bloody treaſon. Of the time when this treaſon was plotted and executed, See v.21.

V.20. *And they brought him on horſes*] In a chariot drawn with horſes. Thus was his grandfather Ahaziah carried, ch.9.28.

and he was buried] See ch.9.28.

V.21. *And all the people of Judah*] It ſeems the common people alſo as well as the great ones were pleaſed well enough with the taking away of Amaziah, in that no mention is made of ſeeking any revenge of his death, but all agree to ſet up his ſon.

took Azariah] Called *Uzziah*, ch. 15. 13. Many memorable things are recorded of him, 2 Chr.26.1, &c.

which was ſixteen years old]i.e. at the death of his father Amaziah. Which thus appears; Jeroboam the ſon of Ioaſh began his reign in the fifteenth year of Amaziah, and reigned fourty and one years, v. 23. Ieroboams ſon began his reign in the eight and thirtieth of Uzziah, ch.15.8. Now Amaziah reigning twenty nine years, v.2. if fifteen be taken away from them, then remain fourteen, to which adde eight and thirty of Uzziahs, and there will ariſe the ſum of fifty two, the time of Uzziahs reign, ch.15.2. & 2 Chr. 26.3. Out of theſe muſt be taken at leaſt eleven years to make the account of Jeroboams one and fourty. And theſe eleven (or twelve, becauſe years of Kings uſe to be reckoned current) muſt needs be ſwallowed up in the joynt reign of Amaziah and Uzziah his ſon together. See the like 2 King.1.17.

and made him King in ſtead of his father Amaziah] Namely, when his father was dead. For when they firſt conſpired againſt Amaziah, he fled, and the people took his ſon and made him King about the fourth year of his age. Eleven or twelve years after, they who conſpired might either then firſt hear where Amaziah was, or upon ſome occaſion be more inraged againſt him, and thereupon ſlay him; and then the people renew the Kingdome to Uzziah his ſon, and ſettle him upon the throne after his fathers death, which was in the ſixteenth year of his age. See ch.15.8.

V.22. *He built Elath*] An ancient city mentioned Deut. 2.8. but ſo decayed as by repairing and fortifying it might well be ſaid to be built.

and reſtored it to Judah] It ſeemeth the enemy bordering upon Judah had taken it, and therefore Uzziah is ſaid *to reſtore it to Judah*. In Ahaz his time it was loſt again, ch.16.6.

after that the King ſlept with his fathers] See 1 King.2.10.

V.23. *In the fifteenth year of Amaziah the ſon of Joaſh King of Judah, Jeroboam the ſon of Joaſh King of Iſrael began to reign in Samaria*] Namely, over all Iſrael, as his Predeceſſors had done. See ch. 10.30.

and reigned fourty and one years] This King reigned longeſt of all the Kings of Iſrael, from the diviſion to the captivity, and was the moſt victorious.

V.24. *And he did that which was evil in the ſight of the Lord*] See 1 King.14.22.& 21.20.

he departed not] See ch.3.3.

from all the ſins of Jeroboam the ſon of Nebat, &c.] See 1 Kings 16.19.

V.25. *He reſtored the coaſt of Iſrael*] Cities betwixt Judah and Iſrael, which were then under the power of Iſrael, but of right appertained to Judah. Theſe coaſts were appointed by God himſelf, Numb. 34.8.

from the entring of Hamath unto the ſea of the plain] That which is here called *the ſea of the plain* is commonly called *the ſalt ſea*. Compare Numb.34.3. with Deut.3.17.

according to the word of the Lord God of Iſrael] Gods foretelling of future things ſhews, when they are come to paſſe, that they were ordered by Divine providence.

which he ſpake by the hand] See 1 King.8.53.

of his ſervant Jonah the ſon of Amittai the Prophet] Matth.12.39, 40. called *Jonas*; the fifth of the ſmall Prophets. We read not before of any ſuch prophecy, but hence it is certain there was ſuch an one: and it might be in the dayes of Jehoahaz, when in his trouble he prayed to the Lord, and the Lord heard him, ch.13.3,4.

which was of Gath-Hepher] A City of Zebulon, Joſh. 19.13.

V.26. *For the Lord ſaw the affliction of Iſrael, that it was very bitter*] This certainly hath relation to the time of Jehoahaz ch. 13. 3,4,7.

for there was not any ſhut up, nor any left] See 1 King.14.10. None were ſafe, whether ſhut up in a place of defenſe or left abroad, whether great or mean, whether rich or poor.

nor any helper for Iſrael] Neither could the King of Iſrael himſelf nor any of his Princes help them againſt the enemy, neither could they get any forraign ſuccour.

V.27. *And the Lord ſaid not*] He had not yet determined.

that he would blot out the name of Iſrael from under heaven] Utterly deſtroy them from bearing the name of a kingdome on earth. Though then he had not ſaid, yet afterwards he ſaid it, Hoſ.1.6,9. and did it, ch.17.18. See ch. 13.23.

but he ſaved them by the hand of Jeroboam the ſon of Joaſh] See ch. 13.5.

V.28. *Now the reſt of the acts of Jeroboam, &c.* See v.15.

and how he recovered Damaſcus] This David won, 2 Sam.8.6. and Rezon got again, but now Jeroboam recovered. See 1 King.11.24.

and Hamath] See on Iſa.10.9. & Amos 6.3.

which belonged to Judah, for Iſrael] Of old it belonged to Judah, but now Jeroboam united it to the Kingdome of Iſrael.

are they not written, &c.] 1 King.11.41.

V.29. *And Jeroboam ſlept, &c.*] See 1 King.2.10.

and Zachariah his ſon reigned in his ſtead] This Zachariah was the fourth from Jehu, and in him the promiſe ch.10.30. was accompliſhed.

CHAP. XV.

Ver.1. IN *the twenty and ſeventh year of Jeroboam King of Iſrael*] See ch.14.21.

began Azariah] Or, *Uzziah*, v.13.30,32,34.

ſon of Amaziah King of Judah] See ch.14.21.

to reign] This phraſe *began to reign* is in Hebrew *reigned*. So as *began* is not in the text. Yet it cannot be denyed but that the word *reigned* is oft tranſlated thus, *began to reign*, as 1 Kin.15.25. & 22.41,51. If it be here ſo taken, it muſt be expounded of his beginning to reign alone after his fathers death; for he began to reign with his father twelve years before, See ch.14.21. Some hold that Amaziah was ſlain in the ſixteenth or ſeventeenth year of his reign, which was the fifteenth of Jeroboam, and that from thence to the ſeven and twentieth of Jeroboam there was no King of Iudah ſetled, but an *inter-regnum*, or a Protector onely to govern the Kingdome. But that opinion of an *inter-regnum* would much interrupt the computation of years by King after King. As for the other opinion of a Protector, Azariah might be King in his childhood, and yet have a Protector; but then he needed not have been the ſecond time declared King, when he was ſixteen years old, if he had been ſetled a King in his former years, and that his father being dead. Beſides the time of Amaziah's reign, ch.14.2. cannot well ſtand with his cutting off by death in his ſeventeenth or eighteenth year. To prolong the life of Amaziah to the ſixteenth year of his ſon Azariah, as ch.14.21. and to give unto Azariah twelve years reign while his father lived a private life, will ſatisfie many chronologicall doubts. See on Iſa.7.8.

V.2. *Sixteen years old was he when he began to reign*] See ch.14.21.

and he reigned two and fifty years in Jeruſalam] Of theſe twelve were ſpent in his father Amaziah's time, ch.14.21. and four in his ſon Iothams. See v.30.

and his mothers name was Jecholiah of Jeruſalem] See 1 King. 15.10.

V.3. *And he did that which was right in the ſight of the Lord*] See ch.12.2.

according to all that his father Amaziah had done] As Amaziah began his reign fairly, but ended it wickedly, ſo did Azariah. See 2 Chr.26.16, &c.

V.4. *Save that the high places were not removed*] See 1 King.15.14.

the people ſacrificed and burnt incenſe] By the Prieſts, who willingly yielded to gratifie them. See 1 King.9.25.

ſtill on the high places] Notwithſtanding that the King endeavoured to have ſacrifices and incenſe offered onely in the Temple.

V.5. *And the Lord ſmote the King*] See 2 Chr.26.19.

ſo that he was a leper unto the day of his death] Kings as well as others are ſubject to loathſome and laſting diſeaſes.

and dwelt in a ſeveral houſe] Heb. *a houſe of freedome*; Free from all company. For lepers are counted unclean, and therefore ſeparated from ordinary commerce, Lev.13.46.

and Jotham the kings ſon was over the houſe] Over the Court and Kingdome. For he reigned as King while his father was a leper, which was four years, v.30.

judging the people of the land] Though his father were living, yet he did the office of a King as faithfully and diligently as if he had been King alone.

V.6. *And the reſt of the acts of Azariah, &c.*] See 1 King.14.19.

V.7. *So Azariah ſlept, &c.*] See 1 King.2.10. & 2 Chr.26.23.

and they buried him, &c.] In the field or place of burial where other Kings were buried, but not by their ſepulchres, 2 Chr.26.23. See 2 Chr.24.25.

V.8. *In the thirty and eighth year of Azariah king of Judah did Zachariah the ſon of Jeroboam reign*] Jeroboam began to reign in the fifteenth year of Amaziah, ch.14.23. About two or three years after, to wit, in his eighteenth year, Amaziah being forced to flye from Jeruſalem, the people made Azariah King; who reigned in his fathers life-time eleven years, and after that one and fourty more, which make up the two and fifty, v.2. By this computation it appears how Jeroboam died in the thirty eighth of Azariah, and how Zachariah his ſon began then to reign: Jeroboam reigned 3 years before the conſpiracy againſt Amaziah, and thirty eight years after, one and fourty in all. See ch.14.1,21,23. This accompt beſt ſtands with the chronology of the Kings of Judah and Iſrael. See on Iſa.7.8.

over Iſrael in Samaria ſix moneths] Some adde many years hereunto; but ſuch computations much interrupt the juſt chronology. Zachariah certainly was cut off in the firſt year of his reign. For the wickedneſſe of the houſe of Jehu was ſo great as the Lord having accompliſhed his promiſe, ch.10.30. would ſuffer that ſtock no longer to remain.

V.9. *And he did that which was evil*, &c.] See 1 King.14.22.

as his fathers had done] Namely Jehu, ch. 10. 31. Jehoahaz, ch. 13.2. Joaſh, ch.13.11. and Jeroboam, ch.14.24 Long continuance of ſin in ſeverall generations, one after another, much incenſeth Gods wrath. This is here rendred as a reaſon why God cut off Zachariah in the beginning of his reign, v.8,10.

he departed not from the ſins of Jeroboam, &c.] This was that great ſin wherein all his fathers before-mentioned, and alſo other his Predeceſſors, Kings of Iſrael, had continued from the firſt diviſion of Iſrael from Judah. See 1 King.12.30.

V.10. *And Shallum the ſon of Jabeſh*] This was ſome great Commander in the Kingdome, and probably in the army alſo; ſuch an one as Omri, 1 King.16.16,17. and Jehu, ch.9.5.

conſpired againſt him] As Zimri againſt Elah, 1 King.16.9.

and ſmote him before the people] Openly, publickly. Firſt he might plot againſt the King ſecretly, which is implyed in this word *conſpired*; and then having got the people to favour his cauſe and to be on his ſide, he might ſmite him, as is here ſaid.

and ſlew him] This ſets out the kind of ſmiting the King, even unto death, as ch. 9.7,27.

and reigned in his ſtead] It was an ambitious aſpiring to the Crown which made Shallum traiterouſly conſpire againſt the King.

V.11. *And the reſt of the acts*, &c.] See 1 King.14.19.

V.12. *This was the word of the Lord which he ſpake unto Jehu*] See on ch.14.25.

ſaying, Thy ſons ſhall ſit on the throne of Iſrael to the fourth generation] See ch.10.30.

And it came to paſſe] Gods word hath been, and ever ſhall be accompliſhed, and that every way as it is revealed. In the continuance of Jehu's ſtock thus long we may obſerve Gods wiſdom in intermingling juſtice and mercy; Juſtice in cutting Iſrael ſhort, even in Iehu's time, ch. 10. 32. and in delivering them into the hands of the Kings of Syria in the dayes of Iehoahaz, ch. 13. 3. Mercy in making Iehoaſh and Ieroboam *ſaviours*, ch. 13. 15. & 14. 25. and alſo in continuing Iehu's ſtock to the fourth generation.

V.13. *Shallum the ſon of Jabeſh began to reign in the nine and thirtieth year of Uzziah king of Judah*] In the eight and thirtieth of Uzziah Zachariah began to reign, after the greater part of that year was ſpent: For Zachariah reigned but half a year, and is here implyed to be ſlain in the thirty ninth of Uzziah. This Uzziah is called *Ozias* Mat. 1.9.

and he reigned a full moneth in Samaria] Heb. *a moneth of dayes*. Having all the dayes whereof it conſiſted, fulfilled. See Gen.29.14.

V.14. *For Menahem the ſon of Gadi*] Ioſephus ſaith he was Captain of Zachariahs army, as Omri was of Elahs. He hearing that Shallum had ſlain his maſter, came with the army, and deſtroyed him, as Omri deſtroyed Zimri, 1 King.16.17,18.

went up from Tirzah] Of Tirzah ſee 1 King.14.17.

and came to Samaria] See 1 King. 16.29.

and ſmote Shallum the ſon of Jabeſh in Samaria, and ſlew him, and reigned in his ſtead] See v.10. Though Shallum were Gods inſtrument in deſtroying the laſt of Iehu's ſtock, yet becauſe he did it with a traiterous and ambitious mind, God ſoon deſtroyed him.

V.15. *And the reſt of the acts*, &c.] See 1 King.14.19.

V.16. *Then Menahem ſmote Tiphſah*] A city ſituate in the way to Tirzah. See 1 King.4.24.

and all that were therein] He ſpared neither great nor mean, old nor young, male nor female. Wrath mixed with ſcorne and diſdain makes men ſpare none.

and the coaſts thereof from Tirzah] Some conceive the diſtance betwixt theſe two cities was about ſix miles.

becauſe they opened not to him, therefore he ſmote them] Becauſe they would afford him no refreſhing from their city, nor entrance into it, much leſſe paſſage through it, he deſtroyed them. Thus dealt Gideon with the men of Succoth, and Penuel, Judg.8.5.&c.

and all the women therein that were with child he ript up] This is a great aggravation of his rage, that women great with child ſhould not be ſpared, but their wombs opened, becauſe the gates of the city were not opened to him. Some take this metaphorically for forts and towers wherein men were, that he did even rip them up by forcing an entrance into them. See Amos 1.13.

V.17. *In the nine and thirtieth year of Azariah king of Judah*] In the ſpace of one year, namely from the thirty eighth to the thirty ninth of Azariah, there were four Kings in Iſrael, ſucceeding one another; Ieroboam, Zacharia, Shallum and Menahem. Now was the time of Iſraels calamity: for judgement after judgement followed them till they were utterly deſtroyed.

began Menahem the ſon of Gadi to reign, &c.] See 1 Kings 16.29.

V.18. *And he did that which was evil*, &c.] See 1 King.15.26.

V.19. *And Pul the king of Aſſyria*] 1 Chron.5.26. By other authors he is *Phul-Beloſus*, and *Beloſus*. Aſſyria and Babylon are accounted one Monarchie. After the Syrians had been long deadly enemies to Iſrael, the Aſſyrians annoyed them much more, and that from time to time, till they had utterly ruined them, 2 King. 17.6.

came againſt the land] That part eſpecially which was on the other ſide of Iordan, 1 Chr.5.26.

and Menahem gave Pul a thouſand talents of ſilver] See 1 Chro. 22.14.

that his hand might be with him] One end queſtionleſſe of giving that money was to move Pul to depart from him; but withall it is probable that he made the ſum the greater, to procure aid from him againſt other invaſions.

to confirm the kingdome in his hand] Menahem came to the Crown by treaſon, murder and uſurpation, and thereupon might juſtly fear inteſtine inſurrections and rebellions againſt himſelf. For uſurpers and tyrants cannot but live in continuall fear. He ſought therefore by might and force, and that of a forraign enemy, to ſecure his kingdome to himſelf.

V.20. *And Menahem exacted*] Heb. *cauſed to come forth*. Forced to bring forth.

the money of Iſrael] i.e. of his ſubjects, inhabitants of Iſrael.

even of all the mighty men of wealth] Such as were beſt able to pay the great ſums he exacted.

of each man fifty ſhekels of ſilver] See 1 King.10.16.

to give to the king of Aſſyria] For the reaſons rendred v.19.

ſo the King of Aſſyria turned back, and ſtaied not there in the land] There being ſo fair a ſilver bridg to paſſe over, he ſoon takes the opportunity and departs. Some ſay the diſtinction of perſons before noted was in relation to Puls ſouldiers, that *each* of them ſhould have *fifty ſhekels*. But then why ſhould it be ſaid that *the money was exacted to give to the king of Aſſyria?* Beſides they ſay this money was given as a yearly tribute, to move the King of Aſſyria to continue his aid. But a thouſand talents was too vaſt a ſum to be year after year given to an enemy.

V.21. *And the reſt of the acts of Menahem*, &c.] See 1 King. 14.19.

V.22. *And Menahem ſlept*, &c.] See 1 King.2.10.

and Pekahiah his ſon reigned in his ſtead] Though Menahem were a wicked and cruell King, yet God ſuffered him ten years, that he might be a ſcourge to rebellious Iſrael. His ſon ſucceeded him, but continued not long.

V.23. *In the fiftieth year of Azariah king of Judah*] Menahem reigned ten years, v.17. which paſſed betwixt the nine and thirtieth and fiftieth of Azariah.

Pekahiah the ſon of Menahem began to reign over Iſrael in Samaria, and reigned two years] God puniſhed Menahem in his ſon, as he puniſhed Baaſha in his, 1 Kings 16.8.

V.24. *And he did that which was evil*, &c.] See 1 King.14.22.

V.25. *But Pekah the ſon of Remaliah a Captain of his conſpired againſt him*] Great Commanders have oft proved ambitious of Regal dignity, and pernicious to their Soveraigns, v.10.14.1 King. 16.9,16. ch.9.5.

and ſmote him in Samaria, in the palace of the kings houſe] Where may a man think himſelf more ſecure then in his own houſe? Yet ſo bold was this Captain as to ſet upon his Soveraign in the Royal Palace, where he was attended with a guard night and day.

with Argob and Arieh] Theſe might be two Aſſaſſines which conſpired with Pekah and aided him in his treaſon and murder. Some think they were on the Kings ſide, and ſlain with him. There be that take them to be names of places, and tranſlate this prepoſition *with* as if it were *by*, or *neer unto*, or *in*. Indeed *Argob* is the name of a region, Deut.3.4,13,14. 1 Kings 4.13. The word *Arieh* ſignifieth *a lyon*; and they would have the houſe intended by it to be ſo called, becauſe the image of a lyon ſtood at the door thereof. But I take the former acception for Conſpirators with Pekah, to be moſt agreeable to the letter and ſenſe intended.

and with him fifty men of the Gileadites] That theſe alſo were Conſpirators with Pekah is moſt probable: But ſome hold they were on the Kings ſide, and ſlain with him.

and he killed him] Pekah killed Pekahiah his Soveraign.

and reigned in his room] See v.14.

V.26. *And the reſt of the acts of Pekahiah*, &c.] See 1 King 14. 19.

V.27. *In the two and fiftieth year of Azariah King of Judah*] This was the laſt year of that King, v.2. Six Kings reigned ſucceſſively in Iſrael while he reigned in Judah.

Pekah the ſon of Remaliah began to reign, &c.] See 1 King.16.29.

and reigned twenty years] Though he reigned ſo long, yet was his reign very troubleſome; and in the end he was violently cut off, v. 30. So was his treaſon and murder puniſhed.

V.28. *And he did that which was evil*, &c. See 1 king. 14.22.

V.29. *In the dayes of Pekah King of Iſrael came Tiglath-Pileſer King of Aſſyria*] This was the ſon of Pul mentioned v.19. He was hired by Ahaz to annoy Pekah, becauſe he and Rezin king of Syria joyned together to invade Judah, Iſa.7.1. See ch. 16.7. The ſignification of *Tiglath-Pileſer* is remarkable, i.e. *the removing of captives*. See ch. 17.6.

and took Ijon, and Abel-Beth-maachah] See 1 king. 15.20.

and Janoah] Situate on the borders of Ephraim, Joſh.16.6.

and Kedeſh, and Hazor] Judg.4.6. 1 Kings 9.15. Joſh.19.32, 36,37.

and Gilead] See ch. 10.33.

and Galilee] See 1 King 9.11.

all the land of Naphtali, and carried them captive to Aſſyria] The inhabitants of the places before-named were carried away captive. The places whither they were carried are ſet down 1 Chr.5.26. namely *Halah*, and *Habor*, and *Hara*, &c. This was the beginning of Iſraels captivity. The two tribes and half beyond Jordan, and Naphtali, yea and Zebulon too, on this ſide, were now carried away. To this miſerable condition of the Iſraelites hath the Prophet relation, Iſa.9.1.

V.30. *And Hoſhea the ſon of Elah made a conſpiracy againſt Pekah, &c.*] See v.25. As Pekah ſerved his Soveraign, ſo he himſelf was dealt withall by his ſubjects.

in the twentieth year of Jotham the ſon of Uzziah] This twentieth year muſt be accounted from the time that Jotham began to reign in his fathers life-time. See v.5. For after his fathers death he reigned but ſixteen years, v.33. Some ſay he lived four years after thoſe ſixteen, having given up the kingdom to his ſon Ahaz. But no mention being as yet made of Ahaz, the account is to be taken from the beginning of Jothams reign.

V.31. *And the reſt of the acts of Pekah, &c.*] See 1 King. 14.19.

V.32. *In the ſecond year of Pekah the ſon of Remaliah king of Iſrael*] This year is to be taken current. For after ſixteen years of Jothams reign Ahaz began to reign, in the ſeventeenth of Pekah, ch. 16.1. Now betwixt the ſecond and the ſeventeenth there are not ſixteen compleat. See 1 King.15.2.

began Jotham the ſon of Uzziah, &c.] See ch.15.1.

V.33. *Five and twenty years old was he when he began to reign*] Solely, by himſelf, his father being dead.

and he reigned ſixteen years in Jeruſalem] See v.30.

and his mothers name was Jeruſha] See 1 King.15.10.

the daughter of Zadok] It may be this Zadok was a Prieſt: for Prieſts married Kings daughters, 2 Chr.22.11. and Kings might marry Prieſts daughters.

V.34. *And he did that which was right*] *Right* is here to be taken both for the matter of what he did; it was agreeable to Gods word: and alſo for the manner, *i.e.* uprightly, ſincerely. For nothing is recorded of Jotham which may argue him to have been an hypocrite or an apoſtate; as there is of Joaſh, 2 Chr. 24. 17. of Amaziah, 2 Chr.25.14. and of Uzziah, 2 Chr.26.16. So as that which is here ſpoken may be taken in the largeſt extent, as ch. 18. 3. and 22.2.

in the ſight of the Lord] See ch.12.2.

he did according to all that his father Uzziah had done] This is to be reſtrained to the good things Uzziah did, before he preſumed to offer incenſe, 2 Chr.26.4,&c.

V.35. *Howbeit, the high places were not removed, the people ſacrificed and burnt incenſe ſtill in the high places*] See v.4.

He built the higher gate of the houſe of the Lord] See ch.11.6. This is noted as a part of his piety, and is ſet down in ſome oppoſition to the peoples practiſe: They doted upon high places, but his care was to build and beautifie the houſe of the Lord, and the things pertaining thereunto.

V.36. *Now the reſt of the acts of Jotham*] See 1 King.14.29.

V.37. *In thoſe dayes the Lord began to ſend againſt Judah*] In the latter end of Jothams reign enemies might conſult about invading Judah; the Lord having a quarrel againſt the peoples doting on high places. But that which they began to plot in Jothams time, they put in execution in the beginning of Ahaz reign, ch. 16.5. Iſa. 7.1. For Ahaz began his reign but three years before Pekahs death, ch.16.1. & 15.27.

Rezin the king of Syria] He and his predeceſſors were deadly enemies againſt Iſrael; yet he with the King of Iſrael could joyn in confederacy againſt Judah.

and Pekah the ſon of Remaliah] See v.25. This Pekah in Ahaz time ſlew in Judah an hundred and twenty thouſand in one day, 2 Chr.28.6.

V.38. *And Jotham ſlept with his fathers,&c.*] See 1 King.2.10.

CHAP. XVI.

Ver.1. [*In the ſeventeenth year of Pekah the ſon of Remaliah*] This is to be taken of the year current. See ch.15.32.

Ahaz the ſon of Jotham king of Judah began to reign] This was a wofull change. An idolatrous ſon ſucceeded a pious father.

V.2. *Twenty years old was Ahaz when he began to reign*] By this account Ahaz was but eleven years old when his ſon Hezekiah was born: for he reigned but ſixteen years, and lived but ſix and thirty; and Hezekiah was five and twenty years old when he began to reign, ch.18.2. Some refer the relative *he* to Jotham, mentioned in the clauſe immediately before; *q.d. Twenty years old was Ahaz when Jotham began to reign.* We have a like reference 2 Chron. 36.9.

and reigned ſixteen years in Jeruſalem] He ſat on his throne as long as his father, ch.15.33. but his fathers reign was a bleſſed time, his moſt wretched.

and did not that which was right] This is expreſly contrary to that which is recorded of David, 1 King.14.8.

in the ſight of the Lord] See ch.12.2.

his God, like David his father] The Lord was Ahaz *his God*, in reſpect not onely of creation but alſo of profeſſion, and by his being King of Gods people; and David was *his father*, in regard of his lineal deſcent from him: But this wicked Prince by his idolatry and other hainous ſins violated the Covenant of his God, and baſely degenerated from the piety and vertues of that his famous Anceſtour, and ſo rendred himſelf unworthy of holding relation to either. See Iſa. 7.11. John 8.39.&c. *The Lord* was *his God*, but he would not own him; *David his father*, but he would not imitate him.

V.3. *But he walked in the way of the kings of Iſrael*] Their *way* or courſe of life was idolatrous, impious, and every way wicked.

yea, and made his ſons to paſs through the fire] This was expreſly forbidden Lev.18.21. but the law of God he caſt behind his back, as a thing not to be regarded.

according to the abominations of the heathen] The moſt abominable and deteſtable things that the heathen committed. The word *abomination* in the abſtract is very emphatical.

whom the Lord caſt out from before the children of Iſrael] Theſe heathen were the Canaanites, the worſt of Nations, accurſt of God, Gen.9.27. Jer.18.25,27. The heathen burnt their children for a ſacrifice to their idols: and this the Jews learned of them. This kind of ſacrifice is ſometimes called *offering up their children for a ſacrifice*, Pſal.106.37,38. Jer.7.31, & 19.5. Sometimes *cauſing them to paſs through the fire*, 2 Chr.33.6. Jer. 32.35. The idol to which they offered them was Molech: whereof ſee 1 Kin.11.5,7. The place where the Iſraelites uſed to do was called *the valley of the ſon of Hinnom*, Joſh.15.8.& 18.16. and *the valley of Hinnom*, Neh.11.30. In this valley was a place called *Topheth* from the Hebrew word תוף *toph*, *tympanum*, a *timbrel*, or *drum*. See on Exod.15.20. At theſe ſacrifices they uſed to beat a drum and ſound other inſtruments, that the cry of the child might not be heard. Therefore they called the place *Topheth*. Of ſacrificing children in this valley ſee 2 Chro.28, 3 & 33.6. Of Topheth ſee Jer.7.31,32. Of their cruelty therein ſee on Lev.18.21. From that cruelty uſed in the valley of Hinnom, which in Hebrew is גיה ונם *Gehinnom*, the Greek word Γέεννα *Gehenna*, which ſignifieth *Hell*, ariſeth, Matth.5.22,29. Yea *Topheth* alſo is uſed in a like ſignification, Iſa.30.33. Of Gehinnom ſee on Joſh. 15.8.

V.4. *And he ſacrificed*] See 1 Kings 3.2,15.

and burnt incenſe] See 1 Kings 9.25.

in the high places] See 1 Kings 3.4.

and on the hills, and under every green tree] See 1 King.14.23.

V.5. *Then Rezin king of Syria, and Pekah, &c.*] See ch.15.37.& 1 Kings 11.23.

came up to Jeruſalem to war] It ſeems they came with a formidable army, in that they came ſo far as to the walls of the chief city. They intended utterly to ſubdue the kingdome of Judah: for they meant to ſet another King therein, Iſa.7.6.

And they beſieged Ahaz] He was at this time in Jeruſalem, begirt with enemies.

but could not overcome him] The Lord ſent Iſaiah to tell him that the enemies counſel ſhould not ſtand, Iſa.7.7. God determined not as yet to deſtroy the houſe of Judah, but his purpoſe was ſtill to continue a light for David in Jeruſalem, according to his promiſe 1 King.11.36.

V.6. *At that time*] Either coming to Jeruſalem, or departing from the ſame. The former is the more probable.

Rezin king of Syria recovered Elath to Syria] This phraſe implyeth that formerly the Syrians had poſſeſſion of Elath, having gotten it from Iſrael, to whom of old it belonged, Deut.2. 1 King.9.26. Uzziah reſtored it to Judah, ch.14.22. And now Rezin recovers it again to Syria.

and drave the Jews from Elath] Forced them to depart thence.

and the Syrians came to Elath and dwelt there] The Syrians took full poſſeſſion thereof to themſelves. Beſides, they killed many, and took others captives, 2 Chron.28.5. Pekah alſo ſlew a great number in Iudah, and took many captives, 2 Chron.28.6,8. which ſlaughter was queſtionleſs before their joyning togther to beſiege Ieruſalem. See on Iſa 7.1. Ahaz thinking himſelf ſtrong enough to grapple with Pekah, ventured a fight, wherein God left him, and ſo he was ſhamefully overcome; God uſing one idolater to ſcourge another. But ſoon after this Pekah himſelf was deſtroyed. See ch. 15.30.

unto this day] See 1 King. 9.13.

V.7. *So Ahaz ſent meſſengers*] Though the Lord had expreſly promiſed that Pekah and Rezin ſhould not bring their wicked plot to paſs, Iſa.7.5,7. Yet faithleſs Ahaz durſt not reſt upon Gods promiſe, but ſeeks humane help.

to Tiglath-Pileſer King of Aſſyria] See ch.14.2. This was an ambitious man, and ſought to get all nations under his dominion; yet doth Ahaz moſt ſlaviſhly ſeek to him.

ſaying, I am thy ſervant] I am content to be thy tributary, in ſubjection under thee, and to ſerve thee.

and thy ſon] Under thy protection to be preſerved by thee, as a ſon by his father: promiſing to obey thee, as becomes a ſervant; and to rely upon thee, as becomes a ſon. Some take theſe words as a deſire, thus, *Let me be thy ſervant and thy ſon.*

come up] For Jeruſalem was upon an hill.

and ſave me] Deliver me and my people.

out of the hand] From the power.

of the king of Syria, and out of the hand, &c.] See v.5.

V.8. *And Ahaz took the ſilver and the gold*, &c.] See ch.12.18. & 18.16.

and ſent it for a preſent to the king of Aſſyria] It muſt needs be a great preſent that wrought ſo much as this did with ſuch a King as the Aſſyrian was.

V.9. *And the king of Aſſyria hearkned unto him*] Not to *come up*, but to *ſave* him, which was the principall thing that Ahaz deſired.

for the king of Aſſyria went up againſt Damaſcus] Heb. *Dammaſek*. See 1 King.11.24. Amos 1.3. This city was in the confines of Syria, but ſometimes in the Iſraelites power. See ch.14.28. The King of Aſſyria went to Damaſcus purpoſely to divert Rezin from Jeruſalem, which was moved thereby to forſake the ſiege, and to defend his countrey. Upon a like ground Saul turned from following David, 1 Sam.23.28.

and took it] Clean vanquiſhed it, and took the poſſeſſion thereof to himſelf.

and carried the people of it captive to Kir] This Kir was a city in Media, as may be gathered from Iſa.22.6. where Elam and Kir are joyned together. This was expreſly foretold Amos 1. 5. There was another Kir in Moab, Iſa.15.1. but that is not here meant.

and ſlew Rezin] By this it appears that Rezin went in perſon to Damaſcus. He dearly bought his conſpiracy with Pekah againſt Judah.

V.10. *And King Ahaz went to Damaſcus to meet Tiglath-Pileſer King of Aſſyria*] He went to congratulate his victory, and obtain further aid againſt the Syrians; but all in vain: For the *King of Aſſyria came* afterwards *unto him, and diſtreſſed him, but ſtrengthened him not, nor helped him*, 2 Chr.28.20.21. By the chargeable preſent which he took of Ahaz he impoveriſhed him, but ſent him no aid: onely for his own turn he vanquiſhed Damaſcus; but ſuffered others to ſpoil Ahaz, 2 Chr.28.11. Yea and he himſelf afterwards ſpoiled Judah, Iſa.7.17.

and ſaw an altar that was at Damaſcus] Idolaters are much taken with outward ſhews. They have no certain rule to be guided by; their rule is their own and other mens inventions. But pious and religious perſons have Gods Word to be their rule, to which they hold cloſe: And this makes them conſtant in their ſerving of God, whereas the other are very changeable.

and King Ahaz ſent to Urijah the Prieſt] This Prieſt was a temporizer, and one that Ahaz knew to be ready to do what he would have him; elſe he would not have committed ſuch a matter to him.

the faſhion of the altar, and the pattern of it] Such a pattern as was every way faſhioned according to that altar.

according to all the workmanſhip thereof] Both in the ſeve-
kings.
ral meaſures thereof, and alſo in the ingravings and dec-

V.11. *And Urijah the Prieſt built an altar according to all that King Ahaz had ſent from Damaſcus*] The Prieſt was or ſhould have been better inſtructed in the Law, Mal.2.7. But they who ſet themſelves to pleaſe Princes, regard not Gods Law, Gal.1.10. Though there be one letter difference betwixt this *Urijah* and *Uriah* mentioned Iſa.18. 2. Yet they may well be ſuppoſed to be one and the ſame perſon. And if ſo, then he which was accounted not long before *a faithfull one*, proves now moſt unfaithful to the Lord.

ſo Urijah the Prieſt made it againſt King Ahaz came from Damaſcus] That the King might ſee how forward he was to conform himſelf to his will, and to pleaſe him, though it were in that which he could not but know was much diſpleaſing to God.

V.12. *And when the King was come from Damaſcus, the King ſaw the altar*] As the Prieſt had been ready to make it, ſo the King was very deſirous to ſee it.

and the king approched to the altar] He himſelf in his own perſon.

and offered thereon] With his own hands. Herein Ahaz committed two great ſins: 1. To uſurp the Prieſts office, as Uzziah his grandfather had done, 2 Chr.26.16. 2. To bring in a ſtrange altar into the houſe of God. In this he is ſaid *to ſacrifice unto the gods of Damaſcus*, 2 Chr.28.23. He knew the Syrians offered ſacrifices to their idols on the Altar whereof this was a pattern, ſo as herein he preferred the Idols of the Heathen before Jehovah the God of Iſrael. This is pleaded againſt Iſrael, Jer. 2. 9,11. Of the reaſon which Ahaz rendred for this, See 2 Chron.28.23.

V.13. *And he burnt his burnt-offering*,&c.] Of the ſeveral kinds of offerings here mentioned, See 1 King.3.15.

and ſprinkled the blood of his peace-offerings] Heb. *which were his* in ſpecial for himſelf. This rite of ſprinkling blood was revealed by the Law, Exod.24.6. and was a type of the application of Chriſts blood, Heb.9.13,14.

upon the altar] He did this to dedicate his new altar. Idolaters ſeek many outward rites to imitate Gods true worſhippers.

V.14. *And he brought alſo the brazen altar*] That great Altar which Solomon made, 2 Chr.4.1.

which was before the Lord] which was ſo placed in the Prieſts Court as one ſtanding by it might ſee through the porch and Holy place into the Moſt holy place, where the Ark ſtood. In this reſpect it is ſaid *to be before the Lord*, Exod. 40. 29. 1 Kings 8. 56.

from the fore-front of the houſe] That part of the court which was juſt before the entrance into the Temple.

from between the altar and the houſe of the Lord] That the Lords altar might not ſtand betwixt his altar and the Temple.

and put it on the north-ſide of the altar] He put the Lords altar on the ſide of his altar, ſo as it could not well be ſeen by ſuch as came to offer ſacrifices, and ſet his own altar in the midſt, directly before the entrance in the Temple, where the Lords altar before ſtood.

V.15. *And king Ahaz commanded Urijah the Prieſt, ſaying*] As he commanded the Prieſt to make this new altar, ſo he commands him to uſe it according to his pleaſure.

Upon the great altar] i. e. that new ſtrange altar. Which was not in quantity, yet in his account greater than the Lords altar.

burn the morning burnt-offering, &c.] See v.13.

and the brazen altar] Which was the Lords, v.14. Some from this ſtile *brazen altar* infer that the new altar was of gold. And certainly Idolaters will ſpare no coſt for their idolatry.

ſhall be for me to enquire by] He would have his own altar continually uſed for all holy ſervices injoyned to the people of God; and the Lords altar onely ſerve for what he pleaſed.

V.16. *Thus did Urijah the Prieſt according to all that king Ahaz commanded*] Like an impious and idolatrous hypocrite, baſely and ſlaviſhly he conforms himſelf to the Kings will, and that in the matter of Gods worſhip.

V.17. *And king Ahaz cut off the borders of the baſes*] See 1 Kings 7.27, 28,&c. The meaning is that Ahaz defaced thoſe holy veſſels which Solomon had made.

and removed the laver from off them] There were ten lavers which all ſtood upon baſes, 1 Kings 7.38. He took them all off.

and took down the Sea from off the brazen oxen that were under it] See 1 Kings 7.24,25. He did not clean take away theſe things; for we read they remained in the Temple at the time of the captivity, Jer.52.20. but his impiety in this appeared, that he defaced and diſordered the holy things of the Lord.

and put it upon a pavement of ſtones] If Solomons ſetting the Sea and Lavers upon ſupporters were an ornament, ſurely this ſetting them upon the pavement was a diſparagement.

V.18. *And the covert for the Sabbath that they had built in the houſe*] Hereby is meant a place in the Temple for the Prieſts, who on Sabbaths or weeks kept their courſes (See ch.11.5.) to reſt therein. This *covert* is otherwiſe taken by others. But in this all agree, that it was a retiring-place covered over to keep men from rain and weather. This Ahaz took away.

and the kings entry without] See 1 King.10.5.

turned he from the houſe of the Lord] Becauſe he had no mind to go to Gods houſe, *The doors thereof he ſhut up*, 2 Chr. 28. 24.

for the king of Aſſyria] Partly to collogue with him by ſhewing his deteſtation of the worſhip and holy things of God, and partly to cut off all by-paſſages to his palace, through fear of the King of Aſſyria.

V.19. *Now the reſt of the acts of Ahaz*, &c.] See 1 Kings 14.29.

V.20. *And Ahaz ſlept*, &c.] See 1 King.2.12.

and Hezekiah his ſon reigned in his ſtead] A moſt pious ſon ſucceeded an idolatrous father.

CHAP. XVII.

Ver.1. *IN the twelfth year of Ahaz King of Juda began Hoſhea*, &c.] It is ſaid ch.15.30. that *Hoſhea ſlew Pekah, and reigned in his ſtead, in the twentieth year of Jotham*, which was his laſt year, in which Ahaz Jothams ſon began to reign. Hence ariſeth a doubt, how Hoſhea ſhould begin to reign in the twelfth of Ahaz: for by this computation there are twelve years over-reckoned. But the Hebrew clean taketh away the doubt, in that it onely ſaith, *Hoſhea reigned*; the word *began* being added by the tranſlators. I will not deny but that the Hebrew word here uſed is oft put to ſet out the beginning of a Kings reign, as ch.8.16. 1 Kings 14.21. Take it ſo, and then all the years betwixt the death of Pekah and the twelfth of Ahaz are ſwallowed up by reaſon both of the great tumults that were in Iſrael, and alſo of that power which the King of Aſſyria had over Iſrael in thoſe dayes. See ch.15.29. Though therefore it be ſaid that *Hoſhea ſlew Pekah, and reigned in his ſtead*, yet that may be taken of Hoſhea's ſetting himſelf upon the throne ſo ſoon as he had killed Pekah; but becauſe the people pulled him down again, and ſuffered him not to reign quietly till this twelfth of Ahaz, he may be here ſaid *to begin his reign*. Or though he did continue to reign from Pekah's death, yet the King of Aſſyria making him his vaſſal, he reigned meerly as a tributary King, & that reign was accounted no reign: But in the twelfth of Ahaz he rebelled againſt the Aſſyrian, and refuſed to be tributary any longer, and therefore now he is ſaid to begin to reign, becauſe he now reigned as an abſolute King.

nine years] Of theſe he reigned ſix before the Aſſyrian came againſt him, and in the other three Samaria was beſieged, and at laſt taken, ch.18.9,10. See v.4,5.

V.2. *And he did that which was evil in the ſight of the Lord*] See 1 King.14.22.

but not as the Kings of Iſrael that were before him] Hoſhea did evil in that he continued in Jeroboams idolatry: But other kings of Iſrael ſerved Baal alſo as 1 King.1.631. Yea, and all the hoſt of heaven v.16. and committed ſundry other abominations, v.17. Hoſhea invented no new idolatry. It is alſo probable that he ſuffered his people to worſhip the Lord as they themſelves thought meet, and made no laws abſolutely to tye them to any one kind of idolatry, as Jeroboam had done, 1 King.12.28. and Omri, Mich.6.16. but ſuch of his ſubjects as were willing he permitted to worſhip the Lord in his holy temple at Jeruſalem, which was forbidden 1 King. 12.28. If that which is noted 2 Chr.30.11. of the inhabitants of Aſher, Manaſſeh and Zebulon coming to Jeruſalem to the Paſſeover were before the carrying away of the Iſraelites captive, then there is an evidence of Hoſhea's ſuffering his people to go to Jeruſalem, there to obſerve the ordinances of the Lord. God ſometimes doth pour out the full vials of his wrath upon kings and people that are not altogether ſo wicked as their Predeceſſors, to ſhew that he executeth judgement not for the ſins of the preſent time onely, but of former times alſo. And ſmaller ſins added unto greater fill up the meaſure, and provoke wrath.

V.3. *Againſt him came up Shalmaneſer king of Aſſyria*] This King is taken to be the ſon of Tiglath-Pileſer, that great oppreſſor of Iſrael, ch.15.29.

and Hoſhea became his ſervant] After Tiglath-Pileſer was dead, Hoſhea thought he might free himſelf from the yoke of Aſſyria, and pay no more tribute: hence Shalmaneſer took occaſion to come againſt him, and ſo far prevailed as he made him tributary to him alſo. Hence he is ſtiled *his ſervant*.

and gave him] Heb. *rendred to him.* Becauſe Hoſhea enjoyed the liberty he had upon condition of the tribute he paid, he is well ſaid to *render* what he gave.

Preſents] Or, *tribute*. Not onely one great Preſent at once, but a tribute year after year. See v.4.

V.4. *And the king of Aſſyria found conſpiracy in Hoſhea*] The conſpiracy here meant was breach of covenant, as ch. 24. 20. Ezek.17. 13,14,15. Hoſhea about this matter conſulted with his Counſellors of State; and in that reſpect it may be called *a conſpiracy*; but another reaſon is rendred in the words following.

for he had ſent meſſengers to So king of Egypt] Egypt was an ancient and potent Kingdom: And there had been continual emulation betwixt it and Aſſyria; Hoſhea therefore ſends to So for aid againſt the Aſſyrian; and upon promiſe of his aid refuſeth to keep covenant with Shalmaneſer.

and brought no Preſent to the king of Aſſyria] See v.3.

as he had done year by year] This proves the preſent to be an annual tribute.

therefore the king of Aſſyria ſhut him up] This is ſpoken by anticipation. For queſtionleſs he had taken Samaria before he ſhut up Hoſhea.

and bound him in priſon] Heb. *in an houſe of ſhutting up.* A fit deſcription of a priſon. Therein men are ſo ſhut up as they cannot go abroad. The king of Aſſyria thus dealt with the king of Iſrael before he carried him away captive into another land, that he might be the more ſure of him when he ſhould demand him. Kings ſinning againſt God are ſubject to the like reſtraints and puniſhments that meaner perſons are, 2 Chr.33.11. Pſal.149.8.

V.5 *Then the king of Aſſyria came up*] After he had found conſpiracy in Hoſhea, v.4

throughout all the land] He brought a great army, and with it paſſed from city to city, conquering and ſubduing all places throughout all the tribes to himſelf.

and went up to Samaria] This was as the faireſt and largeſt, ſo the ſtrongeſt & beſt defenced city of the kingdom. See 1 Kin.16.24.

and beſieged it three years] By this it appears the city was well fenced, fortified, furniſhed and every way prepared to hold out, or elſe ſuch a potent enemy would ſooner have entred into it.

V.6. *In the ninth year of Hoſhea*] In the ſeventh year Samaria began to be beſieged, and was taken in the ninth, ch.18.10. The ſeventh and ninth year being accounted current, the ſiege may be ſaid to continue three years.

the king of Aſſyria took Samaria] Having either battered down the walls and made an entry, or forced the inhabitants by a long ſiege to yield up the city.

and carried Iſrael away into Aſſyria] This was the utter rejecting of thoſe ten tribes, whereby they came to be in Gods account *Lo-Ammi* Hoſ.1.9. *no people* of Gods. We do not read that ever after this they returned to their own habitations; but to this day they remain as a people caſt off. From the beginning of the diviſion of the tribes from Judah to this their laſt captivity there are reckoned about two hundred and ſixty years.

and placed them in Halah and in Habor] Cities of Aſſyria, whereunto Hara is added 1 Chr.5.26.

by the river of Gozan] Or, *Nehar-Gozan*, ſo as both words together make the name of one city. Some of the Jewes hold this to be the Sabbaticall river.

and in the cities of the Medes] Theſe were other cities then they which are before mentioned to be in Aſſyria. For Media was then under the king of Aſſyria. As the Aſſyrian carried the Iſraelites into other countreys, ſo he brought people from other countreys to inhabit the land of Iſrael. See v.24.

V.7. *For ſo it was*] Here is ſhewed how long Iſrael had continued to provoke the Lord, and how much, before he executed the foreſaid judgement on them.

that the children of Iſrael had ſinned againſt the Lord their God] Sinnes pull down judgements, eſpecially if long continued in.

which had brought them up out of the land of Egypt] See 1 Kings 8. 9.

from under the hand of Pharaoh king of Egypt] This is added to ſet forth the great mercy of God towards them in their beginning to be a free people, in that he delivered them from a miſerable bondage. And this mercy much aggravateth their ſin.

and had feared other gods] They ſoon began to be idolatrous, Ezek. 20.8,&c.

V.8. *And walked in the ſtatutes of the heathen*] They followed their inventions, cuſtomes, orders and ordinances, though God long before had threatned that their land ſhould ſpue them out for ſuch abominations, Lev.18.26,28.

whom the Lord caſt out from before the children of Iſrael] This ſets out their obſtinacy and impudency in ſinning againſt God, in that they committed thoſe very things for which the inhabitants of that land were caſt out before them.

and of the kings of Iſrael which they had made] The Iſraelites themſelves, without any command from the Lord, made Jeroboam King, 1 Kings 12. 20. and Omri, 1 Kings 16. 16. both which made ſtatutes for idolatry, 1 Kings 12. 18, 19. Mic.6.16. So alſo did other Kings: and in their ſtatutes did the Iſraelites walk.

V.9. *And the children of Iſrael did ſecretly*] Heb. *they hid.* Or, *covered*, or *cloaked over what they did.*

thoſe things which are not right] Not agreeable to the right rule, which is Gods word, but rather contrary thereunto. Theſe things they covertly and deceitfully did upon pretenſe of ſerving God. Yea, beſide their open idolatry, they did many ſecret abominations, Ezek.8.12.

againſt the Lord their God] Againſt his Will, and to the diſhonour of his name.

and they built them high places in all their cities] See 1 Kings 3.4. Theſe were places for idolatry.

from the tower of the watch-men to the fenced city] Watch-towers uſed to be up and down in the countrey, to deſcry danger afar off, ch.9.17. yea, they had watch-towers in many places to look to their cattle and to their orchards and vineyards. Their great and populous cities were wont to be fenced. This then is a proverbial ſpeech, whereby the extent of their idolatry is ſet out; and that, to be every where, in countrey and city, in meaner and greater places, from one end of the land to the other.

V. 10. *And they ſet them up images*] Heb. *ſtatues*. See ch.10.26.

and groves] See 1 King.16.33.

in every high hill, and under every green tree] See 1 Kings 14.23.

V.11. *And there they burnt incenſe in all the high places*] Of incenſe ſee 1 King. 9.25.

as did the heathen] Who were aliens from the Common-wealth of Iſrael, and had not the light of the word to direct them in that which was acceptable to God.

whom the Lord carried away before them] See ch.16.3.

and wrought wicked things] This is a generall phraſe comprizing under it not onely Idolatry and other branches of impiety againſt God, but alſo wrongs, oppreſſions and other like ſins againſt man.

to provoke the Lord to anger] Though that was not the end they aimed at, yet it followed as an effect of their ſins. See 1 King.14.9.

V. 12. *For they ſerved idols*] Heb. *dirty gods*, 1 King.15.12.

whereof the Lord had ſaid unto them, Ye ſhall not do this thing] Deut. 4.19. Gods expreſs charge nothing at all prevailed with them. Yea, the corrupt heart of man is oft ſtirred up the rather to do ſundry evil things becauſe God forbids them, Rom. 7.8.

V.13. *Yet the Lord teſtified againſt Iſrael*] God did ordinarily declare to his people their ſins, and uſed means to turn them from them, before he executed his judgements.

and againſt Judah] Though the reaſon of Gods judgement on Iſrael be here principally intended, yet mention is made of Judah alſo, that they might by the judgement on Iſrael be warned beforehand, and alſo that afterwards the equity of Gods proceeding againſt them might be the better diſcerned.

by all] Heb. *by the hand of all*. See 1 King.8.55.

the Prophets, and by all the Seers] *Prophets* properly were ſuch as had the Will of God made known unto them before-hand, and thereupon foretold things to come: *Seers* had the Will of God made known by viſions or repreſentations of things which they ſaw, and in that reſpect were called *Seers.* Both titles imply ſuch as were immediately ſtirred up by God, and extraordinarily aſſiſted by his Spirit, in ſuch weighty matters as could not otherwiſe be effected. The ſame perſon hath both titles many times given him, 1 Sam.9.9. Compare 1 Sam.3. 20. with 1 Sam.9.19. Here is intended, that God afforded unto his people not onely ordinary Miniſters, Prieſts and Levites,but alſo extraordinary,Prophets and Seers.

ſaying, Turn you from your evil wayes] Jer.18.11. & 25.5. & 35.15. As Gods mercy is wonderfully amplified in accepting ſinners if they turn to him, Ezek.18.21. ſo mans obſtinacy is exceedingly aggravated if he hearken not to his gracious invitations.

and keep my commandments and my ſtatutes] See 1 King.2.3.

according to all the law which I commanded your fathers] He means their fathers in the wilderneſs, to whom God by Moſes gave his law, as a rule for them and their poſterity, Pſal.78.5,6.

and which I ſent to you by my ſervants the Prophets] Prophets were in ſpecial manner called *Gods ſervants*, and diſtinguiſhed from others,ch.9.7. becauſe they were extraordinarily inſtructed in the will of the Lord, and ſo guided by his Spirit as they were moſt faithfull in doing his Will. God contented not himſelf, once to make known his Will to their fathers, but time after time inculcated it by his Prophets to ſucceeding generations.

V.14. *Notwithſtanding they would not hear, but hardened their necks*] Deut.31.17. This metaphor importeth a ſtubborn diſpoſition,which will not bow nor ſubmit to Gods will, 2 Chr.29.6. & 36.13. Prov. 29.1. Iſa.48.4. Jer.7.26. It is taken from beaſts which will not bear the yoke.

like to the neck of their fathers] For children to imitate their fathers in wickedneſs is a great aggravation of the evil.

that did not believe in the Lord their God] Deut,1.32.Pſ.78.22,32. & 106.24. This is here noted as the cauſe of all other their wickedneſs; Unbelief is a mother-ſin.

V.15. *And they rejected his ſtatutes*] Here is impudency added to their obſtinacy.

and his covenant that he made with their fathers] See 1 King.11. & ch. 13.23.

and his teſtimonies which he teſtified againſt them] See 1 King.2.3. Gods teſtimonies are ſaid to be *againſt them*, becauſe they tranſgreſſed them, & ſo pulled upon their own pates the penalties annexed to them. In this reſpect Gods ſtatutes are ſaid *not to be good*, Ezek. 20.25.

and they followed vanity] Idolatry. See 1 King.16.13.

and became vain] Fooliſh, without underſtanding, Rom.1.21.Pſ. 115.8. See 1 Kings 16.13.

and went after the heathen that were round about them] See v.11.

concerning whom the Lord had charged, &c.] See v 12.

V.16. *And they left all the Commandments*] They who take liberty to tranſgreſs one Commandment,will ſoon tranſgreſs all,and make conſcience of none.

of the Lord their God] See 1 Kings 8.28.

and made them molten images] Exod.32.8. Theſe images are called *molten*, becauſe they were made of ſuch metal as might be molten, and ſo caſt into any ſhape.

even two calves] See 1 Kings 12.28.

and made a grove] See 1 Kings 16.33.

and worſhipped all the hoſt of heaven] The ſtars placed in heaven, which as an hoſt are many, ſet in good order, keep their rank, and are ready to do what the Lord will, Judg.5.20. See Deut.41. 9. Jer. 8.2.

and ſerved Baal] See 1 Kings 16.31.

V.17. *And they cauſed their ſons, &c.*] See ch.16.3.

and uſed divination] Heb. *divined divination*. This they did by intercourſe with the devil. See Deut.18.10. Jer.14.14. Ezek.21.21. Acts 16.16. 1 Sam. 28 7. Divination is a conjecturing of things future, or things concealed and ſecret.

and inchantments] Heb. *They inchanted*. To inchant or uſe inchantment is by words or ſigns to make pretenſe of doing ſome rare thing. See Pſ.58.5. Eccleſ.10.11. Jer.8.17. The word doth alſo ſignifie *to diſcern or know what is done in ſecret, to divine*, Gen. 44.5,15.

and ſold themſelves to do evil] See 1 King.16.33. & 21.20.

in the ſight of the Lord] See 1 Kings 14.22.

to provoke him to anger] See v.11.

V.18. *Therefore the Lord was very angry with Iſrael*] See ch.13.3. 1 Kings 11.9.

and removed them out of his ſight] Out of that land whereupon the eyes of the Lord were continually, after an eſpecial manner, ſet, Deut.11.12. where the evidences of his gracious preſence were,and where his Church was, v.20,23. ch.23.27. This ſhews the accompliſhment of what the Lord threatned before, Hoſ.1.6.

there was none left but the tribe of Judah onely] Under *Judah* are compriſed ſo many as aſſociated themſelves to Judah,together with the Prieſts and Levites. See 1 Kings 11.13. 2 Chr.11.16.

V.19. *Alſo Judah kept not the Commandments of the Lord their God*] This is mentioned as another cauſe of Iſraels ruine, They were an ill example to Judah, and infected that nation. It is alſo an aggravation of Judahs ſins, in that ſhe would not be warned by Iſraels fall, Jer.3.8. but neglected the good advice, Hoſ.4.15.

but walked in the ſtatutes of Iſrael which they made] See v.8.

V.20. *And the Lord rejected all the ſeed of Iſrael*] If this be taken of the judgement mentioned v.6. onely the ten tribes are meant by *all the ſeed of Iſrael*. And to them it doth the more properly belong, becauſe their captivity was never yet returned, and ſo they were indeed *rejected*. Judah was not ſo; yet becauſe mention is made of Judahs *walking in the ſtatutes of Iſrael*, v.19. and they alſo were afterwards carried away captive, it may be extended even to them alſo.

and afflicted them] By ſundry judgements before and in their captivity.

and delivered them into the hands of ſpoilers] Kings of Syria, ch.13. 3,7. and kings of Aſſyria, ch.15.19,29. & 18.9. Judah alſo was delivered into the hands of ſpoilers in the time of Ahaz, 2 Chr. 28. 5,&c. and of Manaſſeh, 2 Chr. 33.11.

untill he had caſt them out of his ſight] See v.18.

V.21. *For he rent Iſrael from the houſe of David*] The Lord rent them, 1 Kings 11.11,31. & 12.29. Or Iſrael rent it ſelf, 1 Kings 12,16.

and they made Jeroboam the ſon of Nebat King] 1 King.12.20.

and Jeroboam drove Iſrael from following the Lord] By uſing means to keep them from going to the houſe of the Lord, 1 King. 12.23. as alſo by cauſing them to follow other gods, 1 King.12.28,29.

and made them ſin a great ſin] See 1 King. 12. 30. Idolatry is a great ſin in the kind of it; but the Iſraelites idolatry was the greater, in that it ſpread throughout al the ten tribes, and continued till they were carried away captive.

V.22. *For the children of Iſrael walked in the ſins of Jeroboam which he did*] See 1 King.14.15. From this Jeroboam to the captivity were twenty Kings of ten ſeverall ſtocks,(See the argument) yet all agreed in the ſin of Jeroboam. See the reaſon 1 King.12.26.

they departed not from them] See ch.3.3.

V.23. *Untill the Lord removed Iſrael out of his ſight*] See v.18.

as he had ſaid by all his ſervants the Prophets] Heb. *by the hand of all.* See 1 Kin.8.53. He means all that God had ſtirred up in thoſe to foretell this judgement, as ch.8. 12. 1 Kings 13. 22. & 14. 16. Hoſ.14.6,9. Amos 5.27. Mic.1.6.

ſo was Iſrael carried away out of their own land to Aſſyria] To thoſe ſeverall countreys mentioned v 6.

unto this day] See 1 King.9.13. Of this judgement it may be ſaid even ſtill, *unto this day*, for yet Iſrael remaineth cut off.

V. 24. *And the King of Aſſyria brought men*] Shalmaneſer brought ſome, as here. See v.3. Afterward Eſer-Haddon, Sennacheribs ſon, brought others, Ezr.4.2.

from Babylon] Heb. *Babel*. This was the chief city in Aſſyria.

and from Cuthah] No mention is elſewhere in ſcripture of this city. It is ſuppoſed it was in the confines of Syria.

and from Ava, &c. Or, *Iva*.Deut.2.23. This *Iva* and *Hamath* and *Sepharvaim* were Cities which the Aſſyrian had conquered,ch. 18.34.

and placed them in the cities of Samaria] i.e. thoſe cities which appertained to the kingdom of Iſrael, which was called *Samaria* from the chief City. See 1 King.16.24.

in ſtead of the children of Iſrael] The king of Aſſyria having removed the Iſralites to other Countreys v.6. placed ſtrangers in the cities of Iſrael, that in all places they might hold what they had, not as inheritors of their own, but as his vaſſals. Joſeph uſed the like policy, Gen.47.21. Theſe were they which in the N.T. are called *Samaritans*, Mat.10.5. Luke 9.52. They had learnt of the Prieſts that were ſent to them, v.27. that the great Patriarchs were the fathers of thoſe that dwelt in the ten tribes, and thereupon they dwelling in that great city they laid claim to that priviledge, Joh. 4.20.

and they poſſeſſed Samaria, and dwelt in the cities thereof] For the Iſraelites were forced to leave it, v.6.

V.25. *And ſo it was at the beginning of their dwelling there*] This hath relation to the time before a Prieſt was ſent to them, v.27.

that they feared not the Lord] They neither inwardly did know or believe in Jehovah, nor outwardly yield any worſhip to him, not ſo much ſervice as the idolatrous Iſraelites did, who worſhipped the true God, though after a wrong manner.

therefore the Lord ſent lyons among them] All creatures, even the moſt ravenous, are at Gods command. See 1 King.13.24. ch.2.24. 1 Kings 13.24.

which ſlew ſome of them] The creatures do that for which God ſends them. God the rather inflicted this heavy judgement on this people, becauſe being in his land, the land which he had choſen for a ſpecial habitation for himſelf, they did not ſo much as own him to be the true God.

V.26. *Wherefore they ſpake to the king of Aſſyria, ſaying*] By letters or meſſengers they made known their mind to him.

The nations which thou haſt removed and placed, &c.] See v. 24.

know not the manner of the God of the land] They know not how he will be worſhipped. It was a fooliſh conceit of the heathen, that every nation, countrey and city had its proper God: Thereupon theſe here imagined, the rather by the judgement inflicted on them, that the land of Iſrael had another God then the lands had from whence they came.

therefore he hath ſent lyons, &c.] See v.25.

V 27. *Then the king of Aſſyria commanded, ſaying*] He was unwilling his ſubjects ſhould be utterly deſtroyed, therefore he quickly hearkens to their complaint.

Carry thither one of the Prieſts whom ye brought from thence] Not one of the true Prieſts deſcended from Aaron; for they attended at the Temple; but one of Jeroboams order, 1 king.12.31. for ſuch were they that were carried captive from Samaria.

and let them go and dwell there] He mentioned before but one of the Prieſts, but here he uſeth the plural number, *let them*; therefore either there by a Synechdoche *one* is put for *many*, or the plural number here is put for the ſingular; or here is implyed the Prieſt and his company, wherein other Prieſts alſo haply were. Or, here may be meant the Prieſt and the meſſengers that came to the king. Some conceive other inhabitants were ſent in the room of thoſe that were ſlain by the lyons, and ſo a new plantation made.

and let him teach them the manner of the God of the land] Two things are here intended, that the Prieſt ſhould inſtruct the people; 1. in the knowledge of the God of Iſrael, who was the God of that land; 2. how that God ſhould be worſhipped.

V.28. *Then one of the Prieſts*, &c.] See v.27.

came and dwelt in Bethel] Here one of the golden calves were ſet, 1 king.12.30. but it is probable is was now taken away, becauſe it was of gold.

and taught them how they ſhould fear the Lord] The Prieſt made known unto them that Jehovah was the God of that land; and alſo in general declared what kind of ſacraments, ſacrifices, feaſts, meats, and other like rites were to be obſerved in honour of him. It may be he inſtructed them in ſome ſuperſtitious courſes whereunto the Iſraelites before their captivity were addicted, yet becauſe the true Lord was made known to them, this phraſe is uſed, *how they ſhould fear the Lord*. The judgement of lions queſtionleſs ceaſed, becauſe the true Lord was acknowledged, though he were not altogether worſhipped after a right manner. When in Ahabs time the Iſraelites acknowledged the Lord to be God, though the Calves were continued, yet the drought was removed, 1 king.18.39, 41, &c. Temporall judgements may be taken away upon a turning from ſome groſs ſins, though there be not a through reformation.

V.29. *Howbeit every nation*] Heb. *nation nation*, Gen.7.2.

made gods of their own] Idols of their own native Countrey. They are ſtiled *gods* in regard of the peoples eſteem of them. See 1 Cor. 8.5. People are much addicted to the things of their own countrey. See 1 King. 11. 8.

and put them in the houſes of the high places] See 1 king.12.31.

which the Samaritans had made] The Iſraelites which before their captivity had dwelt in Samaria and other cities of that kingdome are here called *Samaritans*.

every nation in their Cities wherein they dwelt] Thus one City had one God; and another, another.

V.30. *And the men of Babylon made Succoth-Benoth*] This and the titles following are proper names which the heathen gave their ſeverall idols. *Succoth-Benoth* according to the Hebrew notation ſignifieth *coverings of daughters*. This idol was faſhioned like an Hen.

and the men of Cuth made Nergal] This Cuth is the ſame that was called *Cuthah*, v.24. Nergal had the ſhape of a Woodcock.

and the men of Hamath made Aſhimah] Hamath is before mentioned v.24. Their idol Aſhimah had the ſhape of a Goat.

V.31. *And the Avites*] The inhabitants of Avah, v.24.

made Nibhaz and Tartak] The Avites had two ſorts of gods; others had more. Nibhaz was like a Dog; Tartak like an Aſs.

and the Sepharvites] Inhabitants of Sepharvaim, v.24.

burnt their children in fire] See ch.16.3.

to Adrammelech and Anammelech] Theſe were the ſame with Molech. See 1 King.11.5. *Adrammelech* ſignifieth *a glorious King*; *Anammelech*, an *afflicting king*. Both names not unfitly applyed to Satan, to whom they burnt their children. For in their eſteem Satan was glorious, yet he afflicted them by bereaving them of their children. The former name was alſo given to one of the ſons of Sennacherib, ch.19.37. The idol Adrammelech was made in the ſhape of an Horſe; Anammelech, of a Mule. Hereby is verified that of the Apoſtle, Rom.1.23.

the gods of Sepharvaim] Theſe people had alſo many gods.

V.32. *So they feared the Lord*] They had an high eſteem of the Lord, and bare a reverent reſpect to him, Zeph.1.5.

and made unto themſelves of the loweſt of them Prieſts of the high places] They had no Prieſts of the Lords ordaining, and the greater ſort cared not for that office, ſo as they were willing to take any that would offer himſelf. Thus had Jeroboam done before, 1 King. 12.31. & 13. 33.

which ſacrificed for them in the houſes of the high places] Light of nature taught men both to have a diſtinct function for Divine ſervices, and alſo by ſome of that function to offer up their ſacrifices. Of the houſes of the high places ſee 1 King.12.31.

V.33. *They feared the Lord*] See v.32.

and ſerved their own gods] Though they acknowledged the God of Iſrael to be the true God, yet they did ſervice to idols.

after the manner of the nations] Whence they came, and where the gods which now they worſhipped formerly were, Zeph.1.5.

whom they carried away from thence] Or, *who carried them away from thence*. This divers reading ſheweth that by *nations* may be underſtood either the idolatrous Iſraelites which were before in Samaria, or thoſe heathen whom the Aſſyrians brought thither.

V.34. *Unto this day*] See 1 King.9.13.

they do after the former manners] This is meant of the Iſraelites carried captive into Aſſyria. The *former manner* hath relation to the time wherein they lived in their own land. From this verſe to the laſt their obſtinate diſpoſition in their captivity and in the places wherein they then lived, is ſet down.

they fear not the Lord] They teſtifie no reſpect to God neither inwardly nor outwardly.

neither do they after their ſtatutes] i.e. ſuch ſtatutes as the Lord ordained for the Iſraelites, as proper and peculiar to them.

or after their ordinances] i.e. ſuch directions for Divine worſhip as God had ordained for his people.

or after the law and commandment] See 1 Kings 3.2.

which the Lord commanded the children of Jacob] This ſhewes the reaſon why they were called *theirs*, They were enjoyned to them.

whom he named Iſrael] Here they are put in mind of the great mercy which God ſhewed to their anceſtor when he firſt gave him that name *Iſrael*, Gen.32. 28. and of the gracious promiſes made to him and his poſterity when that name was again confirmed to him, Gen.35.10, &c. This is mentioned alſo as an aggravation of their obſtinacy. See the like 1 King 18.31.

V.35. *With whom the Lord had made a Covenant*] This hath relation to Abraham, Iſaac and Jacob, and alſo to their poſterity, Gen. 17.7. & 26.4. & 28.14. Exo. 19.5. & 24.7.

and charged them, ſaying] This was a condition to be obſerved on their parts, that thereby they might have the ſurer evidence of Gods keeping covenant with them.

ye ſhall not fear other gods] Judg.6.10. This forbids an inward eſteem of any thing as of a God, ſave the Lord.

nor bow your ſelves to them] This forbids an outward manifeſtation of any ſuch eſteem, Exod.20.5.

nor ſerve them] This forbids all duties of piety to be performed to them, Deut.5.9.

nor ſacrifice to them] This was a particular kind of ſervice proper to him that was accounted a God. Herein Ahaz failed, 2 Chr. 28. 23.

V.36. *But the Lord who brought you up out of the land of Egypt*] See 1 Kings 8.9. This mercy is here mentioned as a motive to the duties following.

with great power] This hath relation to the ten plagues of Egypt, and to the deſtruction of Pharaoh and all his hoſt in the red Sea, together with the Iſraelites paſſing through as on dry land, Exod. 9.14. & 11.1. & 14.4,28,29.

and a ſtretched-out arm] See 1 King.8.42. So extraordinary was the power manifeſted in reſcuing Iſrael out of Egypt, as God, by way of reſemblance to man, is ſaid *to ſtretch out his arm*, i.e. to extend his ſtrength, to effect it. Or it was ſuch as it plainly appeared to be the arm of the Lord, even a Divine power. See Exo. 6.6. Deut. 5.15. Jer.32.21. Ezek. 20.33,34.

Him ſhall ye fear] Deut.6.13. Fear importeth ſuch an inward reverent eſteem of God as makes us careful in avoiding all things that offend him, and in doing what may pleaſe him.

and him ſhall ye worſhip] *Worſhip* when it is diſtinguiſhed from *fear of God* ſignifieth an externall manifeſtation of an high eſteem of God, and that by ſome warrantable geſture, as Kneeling, Bowing, Proſtrating the body, Pſ.95.6. Iob 1.20.

and to him ſhall ye do ſacrifice] As inward Fear and outward Worſhip were due unto God alone, ſo Sacrifice alſo, which was an eſpeciall evidence both of the one and the other. See 1 Kings 13.4,15.

V.37. *And the ſtatutes*, &c.] See 1 Kings 2.2.3.

which he wrote for you] If this be properly taken it ſetteth forth the Decalogue, or ten Commandements, Exod.31.18. & 34.1. but metonymically it may be taken for ſuch Commandments as Moſes wrote from the mouth of God, and delivered to the people, Exo. 34.27.

ye ſhall obſerve to do for evermore] This applyed to the Ceremoniall and Judiciall laws implyeth a continuance of them all the while that the policy of the Jews remained; yea it implyeth a further perpetuity in the truth and ſubſtance of them, which was Jeſus Chriſt.

and ye ſhall not fear other gods] See v.35.

V.31. *And the Covenant that I have made with you*] See v.35.

and ye ſhall not forget] That which is forgotten is as not known; and therefore it cannot be well obſerved. This negative is much preſſed by Moſes, Deut.6.12. & 8.11.

neither ſhall ye fear other gods] This is here the third time preſſed, as v.35,37. Fear of other gods will either keep out or drive out a right fear of the true God.

V.39. *But the Lord your God ye ſhall fear*] It is not ſufficient to withdraw our hearts from falſe Gods, unleſs we ſet them upon the true God.

and he ſhall deliver you out of the hands of all your enemies] God takes care of ſuch as fear him, both to provide for them, and alſo to protect them, yea, and to deliver them from their enemies. The Covenant before mentioned on Gods part, together with the conditions annexed for Gods people to obſerve, is here ſet down to aggravate the rebellion of the Iſraelites, and to juſtifie Gods proceedings againſt them.

V.40. *Howbeit they did not hearken*] No mercies work upon obſtinate hearts.

but they did after their former manner] See v.34.

V.41. *So theſe nations*] Here he returns to ſet forth the diſpoſition and carriage of thoſe men whom the King of Aſſyria had brought out of other Countries and placed in Samaria; of whom ſee v.29, &c. Theſe ſomewhat altered their former practice, but the Iſraelites in captivity remained unalterable in their evil courſes.

feared the Lord] Acknowledged Jehovah to be a God, and did ſome ſervices to him. See v.32,33.

and ſerved their graven images] This ſhews that their fear of the Lord was unſound and ſervile. See v.33. Zeph.1.5.

both their children and their childrens children] Their poſterity, generation after generation, till the laſt deſtruction of them by the Romanes. The Samaritans mentioned in the New Teſtament were of this poſterity.

as did their fathers, ſo do they] They continued a mungril generation, halting betwixt two religions. See 1 King.18.21.

unto this day] See 1 King.9.13.

CHAP. XVIII.

Verſ.1. *Now it came to paſs in the third year of Hoſhea*] This third year is to be reckoned from the beginning of the nine years mentioned ch. 17.1. Ahaz reigned ſixteen years current, ch.16.2. Hoſhea beginning to reign in the twelfth of Ahaz, there remain four to make up the ſixteenth. But in reckoning years current the laſt uſeth to be ſwallowed up; and in this reſpect Hezekiahs reign takes beginning from the third of Hoſhea, which being compleat may be brought to the end of Ahaz his reign and beginning of Hezekiahs.

the ſon of Elah king of Iſrael] See ch.17.1.

that Hezekiah the ſon of Ahaz king of Judah began to reign] 2 Chron. 28.27.& 29.1. He is called *Ezekias*, Mat. 1.9. See ch.16.20.

V.2. *Twenty and five years old was he*, &c.] See ch. 16.2.

and he reigned twenty and five years in Jeruſalem] By this account he was fifty years old when he dyed.

his mothers name alſo was Abi] Or, *Abijah*, 2 Chron.29.1. *Abi* ſignifies *My father*; *Abijah, the father of the Lord*. Why the mothers of Kings are mentioned, ſee 1 King.15.10.

the daughter of Zachariah] Some take this Zachariah to be the King of Iſrael mentioned ch.14.29. Joſephus ſaith he was of Jeruſalem.

V.3. *And he did that which was right*, &c.] See 1 King.14.8. & 15.5.

according to all that David his father did] Hezekiah in ſincerity of heart, and integrity of life was like unto David, who was *his father* both in reſpect of natural deſcent and royal ſucceſſion. See 1 King.3.14. & 9.4.

V.4. *He removed the high places*] 2 Chron.31.4. according to the commandement Deut.7.5. See 1 King.3.4.

and brake the images] Heb. *ſtatues*. See ch.10.26. & 23.13.

and cut down the groves] See 1 King.16.33.

and brake in pieces the brazen ſerpent that Moſes had made] Num. 21.8,9. This brazen ſerpent was firſt erected to cure ſuch as were ſtung by fiery ſerpents, and afterwards was kept as a monument of Gods great mercy towards the children of Iſrael. It was alſo an eſpecial type of Chriſt, Joh.3.14,15.

for unto thoſe dayes the children of Iſrael did burn incenſe to it] Becauſe God had uſed it as an eſpecial means of curing their anceſtours, they ſo much doted thereon as to yield Divine honour thereunto. Therefore did this good King brake it in pieces, that God might be no longer diſhonoured thereby. When things lawful and uſeful are perverted to Idolatry, they may lawfully be deſtroyed.

and he called it Nehuſhtan] The word ſignifies *braſs* or *brazen*. By this name he gave the people to underſtand that it was but a piece of braſs, and that there was no Deity in it, and therefore no worſhip to be done unto it, no ſacrifice or incenſe to be offered unto it. Some read, *they called it*, namely, the people, when they ſaw it ſo broken to pieces.

V.5. *He truſted*] This is laid down as the ground of all that piety, integrity, zeal, courage, and other graces hereafter mentioned. For faith and confidence in God is a mother-Grace.

in the Lord God of Iſrael] See ch.8.15.

ſo that after him was none like him of all the kings of Judah] This may literally and properly be taken. For in reforming religion he went beyond all that ſucceeded him. In good Joſiahs time there was more idolatry in the land then in Hezekiahs, Jer.3.6,11. Beſides, Hezekiah began his reformation in the very firſt moneth of his reign, but Joſiah in his eighth year, 2 Chron. 34.3. But above all, there were ſuch miraculous effects of Hezekiahs prayer as of no kings elſe, chap. 19.15. & 20.2, &c.

nor any that were before him] Apply this to ſuch as were properly called *Kings of Judah*, namely ſuch as reigned in Judah after the revolt of the ten tribes, and we ſhall find none of them like Hezekiah. As for David, Hezekiah is ſaid to be like him, v.3. and Hezekiah is the firſt that is noted to have removed the high places. But to remove all doubts, know that this phraſe, *none like him either after or before him*, is a proverbial ſpeech, which highly commends one. And proverbs carry a general ſenſe, wherein they hold true, though one or two particulars may ſeem to make againſt them. The like is ſaid of Joſiah, ch. 22.25. So in diſcommendation, ſundry wicked ones are ſaid to *do worſe then any before them*, as 1 King. 16.25,30.

V.6. *For he clave to the Lord*] *Cleaving* implyeth a cloſe and faſt adhering to a thing ſo as not to be parted from it. Thus a man is ſaid *to cleave to his wife*, Gen. 2.24. Ruth, to her mother, Ruth 1.14. the men of Judah, unto their king, 2 Sam.20.2. Jehoram, to the ſins of Jeroboam, 2 King.3.3. The Apoſtle exhorteth to *cleave to that which is good*, Rom.12.9. And we are oft exhorted to *cleave to the Lord*, Deut.44. & 10.20. Ioſh.23.8.

and departed not from following him] Heb. *from after him*. See 1 King.9.6. This negative added to the affirmative ſhews the force of that word *cleaving*.

but kept his commandments] This is a proof of following the Lord.

which the Lord commanded Moſes] Moſes was that Miniſter by whom God made known all thoſe commandments which ſhould from time to time be a rule to his people.

V.7. *And the Lord was with him*] As he was with Abraham, Gen.21.22. See 1 Chro.22.11.

and he proſpered whitherſoever he went forth] God bleſſed all his enterpriſes, whether in war or in peace, in fortifying his defenced cities, towers and other places, in purging the Temple, and other publike works that he undertook.

and he rebelled againſt the king of Aſſyria] Not that he brake any covenant which himſelf had made, but in that he refuſed to be tributary to that King, as his father was forced to be, chap. 16.7.

and ſerved him not] This ſhewes in what reſpect he is ſaid to rebel. They who do not ſerve ſuch as they are made ſubject unto, are ſaid to rebell. Now indeed the Kingdom was left unto him by his father in a ſubjection to the king of Aſſyria; but he being no way bound to ſerve as his father did, becauſe he uſed his liberty, and caſt that yoke from him, he is ſaid *to rebell*. Or the phraſe may be uſed in regard of the king of Aſſyria's opinion; he thought Hezekiah rebelled, though he did not.

V.8. *He ſmote the Philiſtims*] The Philiſtims had in the reign of his father taken many cities from Iudah, 2 Chron.28.18. He had therefore juſt cauſe to ſmite them, i.e. to deſtroy them. See 1 King.15.29.

even unto Gaza] Heb. *Azza*, one of the five Principal Cities of the Philiſtims, 1 Sam.6.17. See 1 King.4.24.

and the borders thereof] Such parts as coaſted on the land of Iſrael.

from the tower of the watch-men to the fenced city] See ch.17.9.

V.9. *And it came to paſs in the fourth year of king Hezekiah*] In the very beginning of it. See v.1.

which was the ſeventh year of Hoſhea, &c.] The third of Hoſhea being the firſt of Hezekiah, the ſixth of Hoſhea ſhould be the fourth of Hezekiah: But in comparing one kings reign with another the firſt and laſt years are oft ſwallowed up, becauſe the years are reckoned current. See v.1.

that Shalmaneſer king of Aſſyria] See ch.17.3. The hiſtory of Iſraels captivity is here repeated, to ſhew how God can preſerve the godly when he deſtroyeth the wicked, 2 Pet.2.9.

came up againſt Samaria and beſieged it] See ch.17.5.

V.10. *And at the end of three years they took it*] See chap. 17.6.

even in the ſixth year of Hezekiah] He being three years in beſieging it, the firſt of thoſe three was the fourth of Hezekiah, the ſecond his fifth, the third his ſixth.

that is the ninth year of Hoſhea, &c.] ch.17.6.

V.11. *And the king of Aſſyria did carry*, &c.] ch.17.6.

V.12. *Becauſe they obeyed not the voyce of the Lord*, &c.] This reaſon of the Lords giving his people over to their enemies is largely amplified, ch. 17.7, &c. Of this ſtile, *ſervant of the Lord*, ſee 1 King.3.6.

V.13. *Now in the fourteenth year of king Hezekiah*] See on 2 Chr. 32.1, &c. and on Iſa.36.1, &c. This was eight years after Iſraels captivity. Certainly the Aſſyrian in thoſe years was occupied about ſubduing other countries, or elſe he would not have ſuffered Hezekiah to have enjoyed quiet ſo long. But there was a greater cauſe then that, namely Gods providence, which kept Hezekiah from being interrupted in his work of reformation till he had finiſhed the ſame. See 2 Chron.32.1.

did Sennacherib, &c.] Heb. *Sanherib*. This was the ſon of Shalmaneſer. See ch. 19.12. It appears that Shalmaneſer had work enough to do with other nations, in that he ſuffered the King of Iudah, who caſt off his yoke, to remain quiet ſo long as he did.

Or it may be he conceived the kingdom of Judah too ſtrong for them to get it. But after his death Sennacherib his ſon waxed more bold, and attempteth to do what his father did not.

come up againſt all the fenced citier of Judah] i. e. Such as were well furniſhed and prepared againſt an enemy, and were placed on the frontiers of the land for a defence thereof.

and took them] His army was very formidable: for there were ſlain thereof an hundred fourſcore and five thouſand, ch. 19.25. no marvel therefore though he took the cities of Judah. God herein might puniſh the ſins of Judah, diſcover the weakneſs of Hezekiah, and bring more glory to his name by the enemies afterconfuſion, ch.19.32, &c. He took many of thoſe Cities, not all; he thought to do more then he did, 2 Chr.32.1. In his conceit of conqueſt he was conquered, ch.19.28,35.

V.14. *And Hezekiah king of Judah ſent to the king of Aſſyria*] Though before the danger his heart failed him, yet when he was in the danger, he was courageous himſelf, and incouraged others, 2 Chron.32.7,&c.

to Lachiſh] See ch.14.19. The King of Aſſyria was before this City with his army.

ſaying, I have offended] By refuſing to be tributary and by caſting off that yoke which was laid upon my fathers neck. See v.7. This was a condemning of himſelf unjuſtly, and argued too much puſillanimity. At firſt he manifeſted more courage, 2 Chron. 32. 2, &c. but continuance and increaſe of danger quail'd his ſpirit.

return from me] What he durſt not attempt by force he ſeeks by treaty.

that which thou putteſt on me I will bear] I will willingly pay by way of ranſome what thou ſhalt require. Thus he ſeeks to buy his peace.

And the king of Aſſyria appointed unto Hezekiah king of Judah, three hundred talents of ſilver, and thirty talents of gold] The value of each metal was the ſame, even an hundred and twelve thouſand and five hundred pounds ſterling, ſo as the totall of all is two hundred twenty five thouſand pounds. See 1 Chr.22.14.

V.15. *And Hezekiah gave him all the ſilver that was found in the houſe of the Lord*, &c.] See 2 King.16.8. Thus had Ahaz his father done to this king of Aſſyria's father; but ſuch a father as Ahaz was no good preſident for ſuch a ſon as Hezekiah. The beſt have their failings.

V.16. *At that time did Hezekiah cut off the gold from the doors of the Temple of the Lord*] This aggravates Hezekiahs fault, in that he did not onely ſpoil the Temple of its treaſure, v. 15. but alſo pulled the gold from the doors thereof. Such plates of gold are here meant as were laid upon the doors, 1 King.6.35.

and from the pillars which Hezekiah King of Judah had overlaid] Piety moved Hezkiah in the beginning of his reign to repair with gold what his father had pulled off, 2 Chr. 29.3. but now fear makes him pull off the ſame again.

and gave it] Heb. *them.* Many plates of gold being pull'd off from many places, it is ſaid in the plural number *he gave them.*

to the king of Aſſyria] This King was a mortal enemy to the Jews, yet to prevent danger Hezekiah preſents a bountiful preſent to him.

V.17. *And the king of Aſſyria ſent*] He received the preſent, but ſtood not to the condition, nor kept his word. For having received the money, he would have Hezekiah give over himſelf wholly to the will of his enemy, and deliver Jeruſalem into his hands, v.31,32.

Tartan, and Rabſaris, and Rabſhakeh] Theſe were three great Commanders in the King of Aſſyria's army. But Rabſhakeh was the chief of them all, and their ſpokes-man. v.19.

from Lachiſh to King Hezekiah] At this time the King of Aſſyria lay in ſiege before Lachiſh, or elſe having taken it abode therein.

with a great hoſt againſt Jeruſalem] Heb. *heavy hoſt.* This implyes that he had taken Lachiſh, or elſe he would not have raiſed his army from before it, and ſent them to Jeruſalem. He ſent this huge hoſt to terrifie Hezekiah, and to make him yield to his demands.

and they went up and came to Jeruſalem] They were ready to put their charge of their Soveraign and General in execution.

And when they were come up, they came and ſtood by the conduit of the upper pool] This conduit was without Jeruſalem, into which water was let out of a lake in a field, and from it was conveighed into the city. See on Iſa.7.3. & 22.9.

which is in the high way of the fullers field] The word tranſlated *high-way* ſignifieth alſo *a cauſey*. Some take it for a way paved with ſtones; others, a beaten-way. See on Iſa. 7.3.

V.18. *And when they had called to the king*] To ſpeak with him: for they were not admitted into the city. But the King and his Counſellors not thinking it meet that the King himſelf ſhould go to him in his own perſon, meſſengers are ſent.

there came out to them Eliakim the ſon of Hilkiah, which was over the houſhold] See 1 King. 4. 6. By this title it appears that Shebna's office was transferred upon this Eliakim, according to the propheſie, Iſa.22.20,21.

and Shebna the Scribe] Or, *Secretary*. See 1 King.4.3. Becauſe another office is here aſcribed to Shebna then is Iſa.22.15. it is ſuppoſed by ſome that this Shebna was another man then he that Iſaiah ſpeaketh of. For that was ſo proud a States-man that if ſo be he had been put out of his Stewardſhip, the King would not have made him his Secretary. Others are of opinion that Shebna here mentioned was an old man, and though he were put from being over the houſhold for his diſability well to manage that great place, yet the office of Secretary being an honourable place, and not requiring ſo much pains and care as the other, he was made Scribe.

and Joah the ſon of Aſaph the Recorder] See 1 King.4.3.

V.19. *And Rabſhakeh ſaid unto them*, &c.] Becauſe the King himſelf came not forth to them, v.18. they require that their meſſage be delivered to him.

Thus ſaith the great king] This is a proud and preſumptuous preface. They preſs the name of their King as Prophets were wont to preſs the name of the Lord of hoſts, Jer.6.9. Zach.1.3. See v. 29.

What confidence is this wherein thou truſteſt?] He ſlighteth and ſcorneth confidence in all others but in himſelf.

V.20. *Thou ſayeſt*] Or, *talkeſt*. He reckoneth up thoſe grounds of confidence which he ſuppoſeth Hezekiah and his people might have to ſtand againſt the King of Aſſyria, and takes upon him to manifeſt the vanity of them all.

(but they are but vain words)] Heb. *word of the lips*. Such words as are onely uttered with the mouth, but come not from any underſtanding or prudence; ſuch as can never be ratified by a good iſſue: They are fruitleſs, worth nothing.

I have counſel and ſtrength for the war] Or, *but counſel and ſtrength are for the war.* This he pretends was the firſt ground of the Jews confidence. And indeed theſe two, Counſel and ſtrength, are both neceſſary for defence againſt an enemy. But this by way of deriſion he objecteth to Hezekiah, as if he had neither; and therefore ſaith they were *vain words*.

now on whom doſt thou truſt that thou rebelleſt againſt me?] This is a ſecond ſuppoſed ground of Hezekiahs confidence. He implyeth that if he had not ſome foreign aid to truſt to he would not dare to rebel againſt the King of Aſſyria.

V.21. *Now behold*] This phraſe ſheweth that what followeth is uttered in way of deriſion.

thou truſteſt] Heb. *truſteſt thee.* Repoſeſt thy ſelf and thy confidence.

upon the ſtaff of this bruiſed reed] He uſeth this metaphor, becauſe Egypt lying low among rivers had much reedy ground. Egypt is here reſembled to *a ſtaff*, by reaſon of that pretenſe it made of help and ſupport; to *a ſtaff of reed*, by reaſon of its impotency; to *a bruiſed*, or *broken reed*, by reaſon of the damage like to accrue from thence. For a reed broken or bruiſed is ſharp and full of teeth, and pierceth into a mans fleſh, Iſai.36.6. Ezek.29.6,7.

even upon Egypt, on which if a man lean, it will go into his hand, and pierce it] Here he expreſſeth the meaning of his metaphor.

So is Pharaoh king of Egypt unto all that truſt on him] He implyeth that Pharaoh had failed and ſtill would fail all that place confidence in him.

V.22. *But if ye ſay unto me, We truſt in the Lord our God*] This is a third ground of confidence, and indeed a ſure ground; And he here alledgeth it in its full extent, expreſſing the title *Jehovah* under this word LORD, and alſo adding that ſpeciall relation which was betwixt God and the Jews, in this phraſe, *our God.* God can demonſtrate even to enemies the ground of his ſaints confidence; but they ſlight and pervert it.

is not that he whoſe high places] Here he labours to prove even this ground of confidence but vain, accounting ſuch acts of piety and holy zeal as Hezekiah had done to be matters of impiety and ſacriledg. See 1 King.3.4.

and whoſe altars Hezekiah hath taken away] Among other ſigns, means and inſtruments of idolatry, altars whereon ſacrifices to idols were offered, were principal ones. Theſe indeed, together with high-places, did Hezekiah take away, 2 Chro.31.1. but therein he much pleaſed God, and no way offended him, as this blaſphemer avoucheth.

and hath ſaid to Judah and Jeruſalem] To the inhabitants of theſe places, which were in his dominions.

Ye ſhall worſhip before this altar in Jeruſalem] With emphaſis he expreſſeth it by this particle *one*, 2 Chron.32.12. yet herein was he deceived, in that he ſaid incenſe was to be burnt upon it. For there was one great altar of braſs for ſacrifices, 2 Chron. 4. 1. and another of gold for incenſe, 2 Chron. 4. 19. 1 Chron. 28.18.

V.23. *Now therefore*] This is his inference from the ſuppoſed vanity of Hezekiahs confidence.

I pray thee] This in the Hebrew is but one little word of two letters נא, which is oft taken for a meer complement or ſupplement, and tranſlated *now*. As Pſal.111.1,2,3,4. and we can take it no otherwiſe here. Our Engliſh phraſe, *I pray thee*, is oft ſo uſed.

give pledges] Or, *hoſtages.* His meaning is, that they ſhould willingly ſubmit themſelves, and give aſſurance of their fidelity.

to my Lord the king of Aſſyria] For in his name he agitated this cauſe.

and I will deliver thee two thouſand horſes] Here he ſpeaks in the Kings name, as he began v.19. Or it may be the King had given him power to perform what here he profers.

if thou be able on thy part to ſet riders upon them] This is a plain ſcoff, whereby he implyeth that Judah had neither two thouſand horſes, nor yet two thouſand men to be troopers. And thus he may in ſcorn uſe the former phraſe in his own name, *q. d.* I my ſelf am able to affoord thee two thouſand horſes, but thou haſt not men enough to uſe them. Thus he prefers not onely his Maſter but even himſelf alſo before Hezekiah, as is more manifeſt v.24.

V.24. *How then wilt thou turn away the face*] i. e. Deny what is required. See 1 King.2.16,20. Or it may be taken for *putting to flight.*

of one Captain of the leaſt of my Maſters ſervants] He doth not onely prefer his Soveraign and himſelf, but alſo every Captain, even the loweſt and meaneſt, of the King of Aſſyria, before the King of Judah.

and put thy truſt on Egypt] He thought that all Hezekiahs truſt was on Egypt (to whom he ſought not at all in this caſe;) and therefore as he preſſed it, v.21. ſo here he returns to it again.

for chariots and for horſemen] Of all nations Egypt moſt abounded with theſe. See 1 King. 10.28.

V.25. *Am I now come up without the Lord*] This blaſphemer having, as he thought, ſufficiently diſcovered the vain confidence of Hezekiah, now laies down the ground of his maſters confidence; and that is, Gods ſending him. For the interrogative implyes a negative; and this phraſe, *without the Lord*, implyes a commiſſion, direction and aſſiſtance from the Lord. Indeed it was by Gods ſecret counſel that he came, Iſai. 10.5, &c. but he knew it not.

againſt this place to deſtroy it] This is the end he aimed at in coming againſt Jeruſalem, and he pretends God ſent him for that end. This he ſaith to affright them the more.

The Lord ſaid unto me, Go up againſt this land and deſtroy it] He never had any ſuch meſſage from the Lord; but either willingly he ſuggeſts a falſhood, to accompliſh his ends the ſooner; or he might have ſuch an imagination by reaſon of the wonderful ſucceſs he had, not onely in conquering other nations, v. 34. but alſo in taking ſundry cities in Judah; and by reaſon of that ſacriledg which he ſuppoſed Hezekiah had committed againſt the Lord. See v.22.

V.26. *Then ſaid Eliakim the ſon of Hilkiah, and Shebna, and Joah, &c.*] Becauſe theſe three were ſent, v.18. they are all named; but Eliakim onely ſpake, and the reſt aſſented to what he ſaid. See v.17.

ſpeak, I pray thee] See v.23.

to thy ſervants] He uſeth this phraſe of ſubjection complementally, that he might gain audience, and not provoke wrath.

in the Syrian language] Though the Syrian were a diſtinct language from the Hebrew, yet in many words, phraſes, and kind of pronunciation it came neer it.

(for we underſtand it)] They being Courtiers were skil'd in forragin languages, as Courtiers, Nobles and Gentry uſe to be with us.

and talk not with us in the Jews language] Some hence gather that Rabſhakeh was a Jew trained up among the Aſſyrians: for though the Jews might be skilful in other languages, yet very few in other nations learned the Jews language.

in the ears of the people] So as they may hear and underſtand. See v.27.

that are on the wall] By this phraſe he ſheweth what kind of people he meant, namely ſuch ſouldiers as were placed on the wall of the city to maintain it.

V.27. *But Rabſhakeh ſaid unto them*] Rabſhakeh was ſo far from being moved with Eliakims complemental ſpeech, as he is thereby the more ſtirred up to acquaint the people with his mind and meaning, and to affright them. Had Eliakim well conſidered to whom he ſpake, namely, to an implacable enemy, he would certainly have forborn to utter what he did. It was a raſh and unadviſed motion.

Hath my maſter ſent me to thy maſter] Both of them were ſent from their own King.

and to thee, to ſpeak theſe words] Theſe phraſes *thy* and *thee* are intended excluſively, *q.d. to him and thee alone.*

hath he not ſent me to the men that ſit on the wall] See v.26. To the ſouldiers that ſtand out againſt us, as well as to you.

that they may eat their own dung, and drink their own piſs with you] Heb. *the water of their feet.* For men uſe to make water betwixt their feet. He implyeth, that if they yielded not, they were likely to endure all the miſeries of a ſiege, and be brought to extream hunger and thirſt.

V.28. *Then Rabſhakeh ſtood and cryed with a loud voice*] Heb. *great voyce.* The greater a ſound is the farther it is heard. He lift up his voice the higher, that more might hear him, the more to affright them.

in the Jews language] This Eliakim got by his unadviſed motion to his enemy. He ſtirred him up the more to affright the ſouldiers.

and ſpake, ſaying, Hear the word of the great King, the King of Aſſyria] See v.19.

V.29. *Thus ſaith the King*] See v.19.

Let not Hezekiah deceive you] He would make them believe that all the encouragements which Hezekiah could give them would be to no purpoſe.

for he ſhall not be able to deliver you] He was not well acquainted with Gods almighty power, whereupon Hezekiah truſted, and by which he was delivered.

out of his hand] From the power of the King of Aſſyria.

V.30. *Neither let Hezekiah make you truſt in the Lord*] Proud men ſeek to draw others from their confidence in the Lord. Rabſhakeh was perſwaded that Hezekiah did move them to truſt in the Lord.

ſaying, the Lord will ſurely deliver us] Heb. *delivering will deliver us.* See 1 King.8.13.

and this city ſhall not be delivered into the hand of the King of Aſſyria] He was over-confident of getting Jeruſalem, and too peremptory in thinking the Lord would not or could not deliver them.

V.31. *Hearken not to Hezekiah*] He thought it was Hezekiahs perſwaſion that kept them from yielding, and therefore he ſo much ſtriketh upon this ſtring. See v.29,30.

make an agreement with me by a preſent] Or, *ſeek my favour.* Heb. *make with me a bleſſing.* His meaning is, they ſhould make peace with him, or tender a preſent to him; or by a preſent procure their peace.

and come out to me] Yield to me, and deliver the city to my diſpoſal.

and then eat ye every man of his own vine, and every one of his fig-tree, and drink ye every one of the waters of his ciſtern] Or, *pit.* As Jer.2.13. If they would yield to him, they ſhould by his permiſſion and under his protection enjoy their own inheritances and the fruit of their labors. Vines and fig-trees were very plentiful in Judah. And where they had not rivers, they had ponds, and wells, and conduits, and other like means for water, which are here expreſſed ſynecdochically.

V.32. *Untill I come*] This is a limitation of his promiſe: upon their yielding to him he would depart, and ſuffer them quietly to enjoy what they had, and after a time come again.

and take you away to a land like your own land] He would deal with them as his Predeceſſors had done with Iſrael, ch. 17.6. He plainly tels it, becauſe he could not but know that they would fear he would ſo deal with them.

a land of corn and wine, a land of bread and vineyards, a land of oyl-olive, and of honey] Theſe were plentiful in Judea; and he would ſettle them in places that ſhould abound with the like commodities: Deut.32.13,14. See Exod.3.8. Job 20.17.

that you may live and not die] This he addeth to ſhew the difference betwixt their ſtanding out againſt him, and yielding to him. If they yielded, they ſhould live; if they perſiſted to ſtand out, they could expect nothing but death.

and hearken not unto Hezekiah when he perſwadeth you] Or, *deceiveth* you. See v.31.

ſaying, The Lord will deliver us] See v. 30.

V.33. *Hath any gods of the nations delivered at all*] Heb. *delivering delivered.* See 1 King.8.13.

his land out of the hand of the King of Aſſyria] He equalleth the idols of the nations to the onely true God. See v.35. See alſo v. 30.

V.34. *Where are the gods*] This is a moſt inſolent inſultation of a mortal man.

of Hamath and of Arpad] See on Iſa.10.9. Jer. 49.23.

where are the gods of Sepharvaim, Hena, and Ivah?] Theſe were other Cities vanquiſhed by the Aſſyrian, ch.17.24. Sundry of their gods names are expreſſed ch.17.30,31.

have they delivered Samaria out of mine hand?] Either ſome of theſe gods were worſhipped in Samaria before it was overcome by the Aſſyrians: or the gods of Samaria are underſtood under this relative *they.*

V.35. *Who are they among all the gods of the Countreys that have delivered their countrey out of mine hand*] See v. 33. His pride maketh him oft inculcate the ſame things, and that againſt thoſe whom he accounted gods. He advanced himſelf above them all.

that the Lord ſhould deliver Jeruſalem out of mine hand] Here again he equalleth Jehovah with plain idols.

V.36. *But the people held their peace, and anſwered him not a word*] The people ſeeing what iſſue followed upon Eliakims anſwer, prudently held their peace. By ſilence no quarrel could be pickt againſt them.

for the kings commandment was, ſaying, Anſwer him not] This was one ſpecial reaſon of their ſilence. The King might ſuppoſe that fear might make them give ſome raſh anſwer, whereby the enemy might take ſome advantage and be the more exaſperated. Beſides, ſilence is oft a contempt of an inſolent ſpeech.

V.37. *Then came Eliakim, &c.*] See v.18.

with their clothes rent] Heb. *rents of their clothes*. This rite of rending clothes was of old uſed upon occaſion of grief, as an expreſſion of much paſſion, Gen.37.34. Judg.11.35. and upon apprehenſion of Gods diſpleaſure, as a ſign of great contrition, 2 King. 22. 11, 19. and alſo upon hearing of blaſphemy, as an evidence of great indignation, Mat. 26. 65. All theſe may be here intended.

and told him the words of Rabſhakeh] That the King himſelf might as deeply apprehend the common danger as they did, and might ſeriouſly adviſe about preventing it.

CHAP. XIX.

Verſ.1. A*Nd it came to paſs when king Hezekiah heard it*] See Iſai.37.1. This hath relation to all Rabſhakehs railings ch.18. It is added 2 Chron.32.16. that Sennacheribs *ſervants ſpake yet more againſt the Lord God, and againſt his ſervant Hezekiah.*

that he rent his clothes] Even as Eliakim and others ch.18.37.

and covered himſelf with ſackcloth] See 1 King.21.27.

and went into the houſe of the Lord] There to make ſolemn prayer and to offer ſacrifice. See 1 King.8.33,62.

V.2. *And he ſent Eliakim*, &c. See ch.18.18.

and the Elders of the Prieſts] Inſtead of Joah the Recorder theſe Elders are now ſent. As thoſe were elder in age then others, ſo had they a government over other Prieſts and Levites.

covered with ſackcloth] King, Prieſts and Nobles were all covered with ſackcloth, becauſe it was a common and publick danger that hung over all their heads. So Jon.3.5.

to Iſaiah the Prophet the ſon of Amoz] This was that Prophet whoſe propheſies are ſet before all the reſt, Iſai.1.1. He ſent to this Prophet to know the iſſue of this danger, to be directed by him what to do, and to have the benefit of his prayers; for it was one part of a Prophets function to pray for people, Gen.20.7.

V.3. *And they ſaid unto him, Thus ſaith Hezekiah*] Hezekiah put their meſſage into their mouth, and they anſwerably deliver it as from him.

This day is a day of trouble, and of rebuke] At this time we are much moleſted by the enemy, who doth not onely beſiege our city, but alſo exceedingly reproch us.

and blaſphemy] Or, *provocation*. By blaſpheming the great name of God they do much provoke God himſelf.

for the children are come to the birth, and there is not ſtrength to bring forth] A parabolical ſpeech. Jeruſalem beſieged is reſembled to a woman in travel; the inhabitants, to infants in the womb; the ſtraitneſs of the ſiege, and threatning of the potent enemy, to pains of travell; the weakneſs of the Jews, to the diſability of the woman to help her ſelf. The ſenſe is this, We are brought to the utmoſt extremity of danger, and are utterly unable to help our ſelves: Now therefore is the time for the Lord to ſhew himſelf; if he do not now help us, we periſh.

V.4. *It may be*] This is a phraſe taken from men, when they conceal their mind in ſuch things as there is ſtrong hope, they will do. In this place it is not a phraſe of doubt and diffidence, but of good hope and confidence, as Joſh. 14. 12. 1 Sam. 14. 6. & 2 Sam.16.12.

the Lord thy God] See 1 King. 1. 17. He uſeth this phraſe *thy God* to ſtir him up the more to call upon the Lord, who was in ſpecial his God.

will hear all the words of Rabſhakeh] This being ſpoken in the future tenſe concerning words before uttered, implyeth that God would ſhew that he had heard thoſe words, and that by confounding the devices of ſo proud an enemy.

whom the King of Aſſyria his maſter hath ſent to reproch] To blaſpheme and diſhonour Gods name.

the living God] That God who hath life of himſelf, and in himſelf, and ever ſo remaineth; who alſo hath the power of others life, to continue it or take it away as it pleaſeth him. To put this God in the number and rank of dumb and ſenſleſs idols, is to reproch him. So did Rabſhakeh, ch.18.35.

and will reprove the words which the Lord thy God hath heard] To reprove ſuch words is to ſhew how vain and falſe they are, by croſſing that which they ſet forth, and by bringing confuſion upon the utterers of them.

wherefore lift up thy prayer] This phraſe implyeth as a raiſing up of the heart on high to God that is in heaven, ſo alſo earneſtneſs and fervency in prayer.

for the remnant that are left] Heb. *found*. i. e. Thoſe that remained in Judah who were comparatively, in regard of former times, but a remnant. For firſt, a great ſpoil was made of the men of Judah in Ahaz his time, 2 Chron.28.6. Secondly, Shalmaneſer had taken away the ten tribes, ch.17.3,6. Thirdly, this Sennacherib had deſtroyed many, ch.18.13. And it may be the fear of this enemy had forced many to flye into other places.

V.5. *So the ſervants of king Hezekiah came to Iſaiah*] Theſe ſervants were thoſe venerable perſons mentioned v.2. who were of the Kings Court, and in that reſpect as his houſhold-ſervants. Beſides all ſorts of ſubjects are ſervants to their Soveraign. Theſe readily do the Kings meſſage.

V.6. *And Iſaiah ſaid unto them, Thus ſhall you ſay to your maſter*] The Lord whoſe *eyes are in every place beholding the evil and the good*, well knowing the enemies miſchievous mind and Hezekiahs faith, ſoon revealed his will to his Prophet.

Thus ſaith the Lord, Be not affraid of the words which thou haſt heard] The Lord encourageth his humble ſervant againſt the proud threats of the enemy.

with which the ſervants of the king of Aſſyria] The word properly ſignifieth *young men*. See ch.4.24. The plural number is here uſed, though Rabſhakeh onely uttered the words, becauſe many aſſiſted him and conſented to his blaſphemy, ch.18.17,18.

have blaſphemed me] By making me no better then an idol, ch.18.35. God here appropriateth the quarrel to himſelf, the more to ſtrengthen Hezekiahs faith concerning his juſt revenge on their proud enemy.

V.7. *Behold, I will ſend a blaſt upon him*] Heb. *a wind*. Here it ſignifieth that which like the blaſt of a terrible tempeſt ſhould over-throw his formidable army, or drive it as chaff clean away.

and he ſhall hear a rumor] This he did when Tirhakah came, v.9. and when deſtruction fell upon his army, v. 35.

and ſhall return to his own land] Which he was forced to do upon the loſs of his army, v.36.

and I will cauſe him to fall] God wiſely and righteouſly ordereth the plots of the wicked.

by the ſword in his own land] See v. 37.

V.8. *So Rabſhakeh returned*] Without the army, that was left ſtill before Jeruſalem. He might return to the King of Aſſyria to inform him of the Jews unalterable reſolution, and having heard of Tirhakah, to adviſe with the King, whether it were meet to remove the army or no.

and found the king of Aſſyria warring againſt Libnah] See ch. 8. 22.

for he had heard that he was departed from Lachiſh] Rabſhakeh heard that Sennacherib was departed. Some hold that Sennacherib found the taking of Lachiſh too difficult a task at that time, and therefore left it; for it was a very ſtrong city, ch. 14. 19. Others, that he had taken Lachiſh: And it is not probable that he would remove his army from city to city before he had done his work. See v.24. He had two great armies at this time, one before Jeruſalem, and another before Libnah.

V.9. *And when he heard ſay*] i. e. Sennacherib who heard this rumour either from Rabſhakeh or ſome other way.

of Tirhakah king of Ethiopia] Heb. *Cuſh*. The Ethiopians uſed to raiſe huge hoſts. See 2 Chron.14.9. therefore this news muſt needs affright the King of Aſſyria.

Behold, he is come out to fight againſt thee] Whether he went to invade Sennacheribs own land, or to meet with his army in the field, is not expreſſed: Either the one or the other was cauſe enough to draw Sennacherib from his enterpriſe againſt Judah.

he ſent] Heb. *he turned and ſent*. He deſiſted from his enterpriſe at Libnah, and ſent.

meſſengers again unto Hezekiah, ſaying] He was very eager to have Jeruſalem, both becauſe it was a large city, well fenced and every way fit to retreat unto upon all occaſions in his war, and alſo to avoid the infamy of raiſing ſo great an army as he had brought againſt it, without doing any thing.

V.10. *Thus ſhall ye ſpeak to Hezekiah king of Judah, ſaying*] It appears v.14. that he ſent letters; but withal, he might enjoyn his meſſengers to deliver the ſum of what he had written by word of mouth, leſt Hezekiah ſhould lay the letter aſide and refuſe to read it; or that both by word and writing he might the more terrifie him.

Let not thy God in whom thou truſteſt deceive thee, &c.] This in effect was delivered before, ch.18.29,30. But he might think that what Rabſhakeh had ſpoken to the Souldiers on the wall, ch.18. 27. was not reported to the King; or elſe, that by inculcating the ſame thing again and again he might the more terrifie Hezekiah, 2 Chr.32.18.

V.11. *Behold thou haſt heard what the Kings of Aſſyriah have done*] This alſo was in effect delivered, ch.18.33,&c.

to all lands] This particle *all* is to be reſtrained to the nations thereabouts; or be taken of all that he attempted to take; or ſynecdochically for *many*.

by deſtroying them utterly] Not that he ſlew all, but diſpeopled the countreys of their inhabitants, ch.17.6,24.

and ſhalt thou be delivered?] This interrogation imports a ſtrong negation, Gen.18.17.

V.12. *Have the gods of the nations delivered them*] See ch.18.33.

which my fathers] Predeceſſors; as his father Shalmaneſer, ch. 17.3,6. his grandfather Tiglath-Pileſer, ch.15.29. his great grandfather Pul, ch.15.19.

have deſtroyed] See v.11.

as Gozan] See ch.17.6.

and Haran] See Gen.11.31.

and Rezeph] This is ſaid to be in Meſopotamia.

and the children of Eden] Some take *Eden* for the proper name of a man; others for that countrey wherein the garden of God was, Gen.2.8. ſituate in Caldea, Ezek.27.23. Thus *children* are put for in-

inhabitants, as Ezr.2.21,26. *children of Bethlehem*, *children of Ramah.*

which were in Thelaſar]This is taken for a Countrey by ſome; by others for a fortreſs by Euphrates.

V.13. *Where is the King of Hamath*, &c.] Of theſe places Rabſhakeh made mention ch.18.34. Onely in ſtead of *gods* the word *King* is here uſed. By theſe two words it is implyed that neither their God nor their King could deliver them.

V.14. *And Hezekiah received the letter of the hand of the meſſengers and read it*] His faith made him ready to hear and read the worſt that his enemy could ſay or write.

and Hezekiah went up into the houſe of the Lord] See v.1.

and ſpread it] He laid the letter wide open, that by the ſight of thoſe blaſphemies which were in it he might quicken his own ſpirit and ſtrengthen his faith the more. When men read in letters things grievous to themſelves and diſhonourable to others, they will open and ſhew them to thoſe others, and ſay, Behold, ſee, read what he hath written againſt you.

before the Lord] Before the Altar, which was a repreſentation of Gods preſence. So Solomon, 1 King.8.22,28. Or it might be before the door of the Temple, thorow which he might ſee the Moſt holy place, where the Ark was, the moſt ſpecial evidence of Gods preſence, Levit.1.3. 1 Chron. 16.1. 1 King.8.64. See ch. 16.14.

V.15. *And Hezekiah prayed before the Lord*] See v.14. He did not make a dumb ſhew when he ſpread the letter, but withal made a fervent and effectual prayer unto God.

and ſaid, O Lord God of Iſrael] See 1 King.8.15.

which dwelleſt between the Cherubins] The Cherubins were placed neer the Ark, 1 King.8.7. Where did God uſe to declare his mind, Numb.7.89. and thereupon he is ſaid to *ſit* or *dwell* there, Pſal.80.1. The King to ſtrengthen his faith in a gracious anſwer, thus ſets out God; the rather, becauſe the golden Cherubins were the moſt glorious types under the Law, 1 King.6.23, &c. and they ſet out the glory of God, as Angels do now, Mark 8.38. or as heaven doth, Mat.6.9. See 1 Sam.4.4. Theſe Cherubins did alſo put the King in mind of the Mercy-ſeat, which repreſented the throne of grace, Heb.4.16. & 9.5. See 1 Chron. 28.2.

thou art the God] This he acknowledgeth in oppoſition to their making of God an idol. See ch.18.35.

even thou alone, of all the Kingdomes of the earth] Though in a peculiar reſpect he was the Lord God of Iſrael, yet in his generall Soveraignty he was the God of all nations. Every Kingdom had its own idol; but none of thoſe idols was the true God.

thou haſt made heaven and earth] This effect proveth him to be the onely true God, Jer.10.11,12.

V.16. *Lord, bow down thine ear, and hear*] Theſe phraſes are applyed to God after the manner of man, to make men better conceive how God hears their prayers.

open, Lord, thine eyes, and ſee] Theſe phraſes are uſed in the ſame ſenſe, to aſſure men that God ſeeing their miſery will pity them.

and hear the words of Sennacherib] His meaning is, that God would give ſome evidence that he heard them: for the words of Sennacherib were uttered before.

which hath ſent him] i.e. Rabſhakeh, ch.18.19. They who enjoyn others to do evil are accounted the doers of it.

to reproch the living God] See v.4.

V.17. *Of a truth, Lord*] This is a phraſe whereby a truth, but ſuch a truth as maketh nothing againſt the point in hand, is granted.

the Kings of Aſſyria have deſtroyed the nations and their lands] This the King of Aſſyria ſaid of himſelf, v.11. and Hezekiah denies it not. A truth is to be granted to an enemy.

V.18. *And have caſt*] Heb. *given*. Fire is as a devouring beaſt. As therefore we are ſaid to give ravenous beaſts that which we caſt before them, ſo this phraſe is uſed of ſuch things as are caſt into the fire.

their gods into the fire] Such ſtatues and images as they imagined to be gods.

for they were no gods]None in deed and truth. This is rendred as a reaſon why men had ſuch power over them.

but the work of mens hands] Men and all other creatures are the work of Gods hands: It is therefore ſtrange blindneſs to account the work of mens hands to be Gods.

wood and ſtone] Theſe were the moſt common materials of which they framed and formed their gods.

therefore they have deſtroyed them] This they could not have done, if they had been true Gods.

V.19. *Now therefore, O Lord our God*] See 1 King.8.28. This is ſpoken in oppoſition to what he had ſaid of the gods of the nations. *q.d.* Becauſe thou art not as they, but a true God, the onely true God, and in ſpecial manner a God unto us.

I beſeech thee ſave thou us out of his hand] From the power of Sennacherib. That ſpecial relation of the Lords being their God makes him the more earneſt and ſtedfaſt in deſiring and expecting preſervation from him.

that all the Kingdoms of the earth may know] Hezekiah in his prayer had reſpect to the glory of Gods name as well as to his own preſervation. For the power and providence of God being known far and neer throughout all Kingdomes makes much to his glory.

that thou art the Lord God, even thou onely] This Hezekiah knew and acknowledged before, v.15. but here he deſires that all others might know as much.

V.20. *Then Iſaiah the ſon of Amoz*] See v.2.

ſent to Hezekiah, ſaying] So ſoon as Hezekiah had ended his prayer, God teſtifies his hearing and accepting it by a ſpeedy gracious return thereof. See Dan.9.23.

Thus ſaith the Lord God of Iſrael] See 1 King.12.24. & 8.15.

That which thou haſt prayed unto me againſt, &c.] This word *againſt* ſheweth that Hezekiah prayed not onely for his and his peoples preſervation, but alſo for ſome judgement to fall on the enemies. Imprecations againſt obſtinate enemies may be made.

I have heard] I have taken ſuch notice thereof as I am reſolved to grant it.

V.21. *This is the word that the Lord hath ſpoken concerning him*] This is the warrant the Prophet had to declare his meſſage. On ſuch a warrant may Chriſts Miniſters be emboldened and encouraged.

the Virgin] This title is given to the State of the Jews in ſundry peculiar reſpects: 1. In relation to their King, and the government under which it was. It had in that reſpect remained faithful. 2. In relation to God. At this time ſhe was incorrupt in religion, and as a virgin, not deflowred. 3. In regard of the firſt conſtitution thereof. When that State was firſt ſetled in Moſes his time, and afterwards confirmed in Davids and Solomons, it was a virgin; and being as yet not caſt off, it was ſtill accounted a virgin. 4. In regard of thoſe many which in the corrupteſt times remained faithful. 5. Becauſe that State continued ſtill in that land which God the Father thereof gave her, and wherein he ſetled her. For it is the part of a virgin to abide in her fathers houſe. 6. Becauſe ſhe was fair, beautiful, and comely, as a virgin uſeth to be, in regard of the Temple, Divine ordinances, and other excellencies conferred upon her. 7. This reſemblance may alſo have reſpect to her preſent weak condition. For a virgin in regard of her ſex and youth, uſeth to be weak. True it is that Iſrael after ſhe fell to idolatry is called *Virgin*, Amos 5.2. and Judah alſo, Jer.18.13. & 31.21. But this was in relation to their former times, before they were Idolaters; and alſo in relation to their duty, what they ſhould have been. It is alſo true that Judah after her deſtruction, Jer.14.17. Lam.1.15. is called *Virgin*; but it is to aggravate the judgement inflicted on her: She who ſhould have remained ſafely and delicately in her fathers houſe, was pulled out and ſorely oppreſſed. Yea further it is true, that Zidon, Iſa.23.12. Babylon, Iſa.47.1. Egypt, Jer.46.11. and other heatheniſh nations are ſtiled *Virgins*; but that is in regard of their temporal eſtate, they were outwardly glorious and unconquered; or elſe in regard of their priding and ſetting forth themſelves as virgins, Iſa.62.5. This hindreth not but that Gods people may in other reſpects be thus reſembled, Jer. 31.4.

the daughter of Zion] That which was called *Virgin* is alſo called *daughter*, becauſe that people was as a daughter brought forth and brought up, nouriſhed and cheriſhed, in Zion and Jeruſalem.

hath deſpiſed thee] The proud King of Aſſyria deſpiſed, derided and ſcorned the Jews: Therefore the more to manifeſt the Jews contempt of the proud King, it is here ſaid that that *Virgin* and *Daughter deſpiſed* him. Thus theſe two metaphors may have relation to the preſent weak eſtate of the Jews.

and laughed thee to ſcorn] Laughter is an external ſign of ſcorn.

the daughter of Jeruſalem hath ſhaken her head at thee] Shaking of the head is another ſign and geſture of contempt and ſcorn. There is an elegancy in doubling thoſe phraſes, *daughter of Zion*, *daughter of Jeruſalem*; and there is alſo great emphaſis in multiplying the phraſes and ſigns of deriſion and ſcorn. Theſe are further amplified by the Apoſtaſie, wherein the virgin and daughter, though female, and in that reſpect weak, doth in a manner dare the proud King to his face; but all this is upon confidence in Gods ſuccour afforded to the Jews: and of the vain attempts of the King of Aſſyria. And it is obſervable that it is God himſelf who thus ſets forth his people out-facing their enemy.

V.22. *Whom haſt thou reproched and blaſphemed?*] See v.3.4. All manner of blaſphemy is a *reproching* of God. His *blaſphemy* and *reproch* was his making the Lord to be like the gods of the nations, and able to do no more then they, ch.18.35.

and againſt whom haſt thou exalted thy voice] ch.18.28.

and lift up thine eyes on high] Both this and the former are geſtures of inſolent arrogancy. This reproof is ſet down interrogatively, to make him and others judges of that folly, and to convince them the more thereof.

even againſt the holy One of Iſrael] This anſwer to the former queſtion doth to the life ſet forth their folly, and that by a deſcription of him whom they blaſphemed: He was the Lord God, who is *holy* in regard of his eſſential property: *the holy One*, by an excellency and property; none like him therein: *the holy One of Iſrael*, in that he dedicated and conſecrated himſelf to be in a ſpecial manner Iſraels God. See Pſal. 71. 22. Iſai. 1. 4. Ezek. 39.7.

V.23. *By thy meſſengers*] Heb. *by the hand of thy meſſengers.* i. e. Thoſe mentioned ch. 18.17.

thou haſt reproched the Lord] See v.3,4,16,22.

and haſt ſaid] Though the words following were not in ſo many ſyllables uttered, either in Sennacheribs letter, or by his meſſengers, yet the ſenſe was thus. Or, though theſe words are not expreſſed in the ſtory, yet they might be uttered, or written in the letter.

with the multitude of my chariots I am come up to the height of the mountains] The proud and arrogant ſpeech of that enemy is expreſſed in elegant and pertinent compariſons. By *coming with the multitude of his chariots* is meant a conquering and triumphing manner of ſhewing himſelf: By *mountains* are meant Cities of Judah; by the *height* of them, the midſt of them, or the chief places or ſtrongeſt forts and towers in them.

to the ſides of Lebanon] He reſembles Jeruſalem to Lebanon, which was goodly and fair to behold.

and will cut down the tall Cedar-trees thereof] Heb. *the talneſs*, &c. This Hebraiſme carrieth emphaſis, and implyeth very high and tall Cedars.

and the choice firre-trees thereof] Lebanon was full of Cedars and firre-trees. See 1 King.5.6,8. By theſe are ſet out the King, Nobles, and other eminent perſons of Judah.

and I will enter into the lodgings of his borders] i. e. His frontier-towns where ſouldiers lodge.

and into the forreſt of his Carmel] Or, *the forreſt and his fruitful field.* Of Carmel ſee 1 King.18.19. By theſe titles are meant the fields, vineyards, orchards, gardens, and other like places in Judea and Jeruſalem. Some take theſe words literally. *q.d.* Though Lebanon be a high mountain, ſo as it is thought impoſſible to come up with an army to the top of it, and though Carmel be another mountain far remote from the ſame, yet I can paſs over the one and the other, and cut down all the Cedars and firre-trees of Lebanon, and paſs through all the frontier-towns of Judah. Whether we take it metaphorically or properly, it ſetteth out the proud ſpirit of Sennacherib, who accounted nothing unpaſſable or impregnable to him.

V.24. *I have digged and drunk ſtrange waters*] Waters in places where none were before, as Numb.21.18. He means hereby, that though there were no rivers, nor ſprings, nor ponds, nor any other places for water, whither he ſhould come, yet he could provide water enough for himſelf and his whole army; could either dig up ſprings of water, or cauſe ſtrangers to bring water enough to him.

and with the ſole of my feet have I dryed up all the rivers of beſieged places] Or, *fenced places.* i. e. With the treading of his numerous army he ſtopped all the ſtreams that ran into the places that ſtood out againſt him. A very proud brag, both of providing for himſelf, though his enemies did what they could to diſtreſs him and bring him to want water or food, as appears v. 23. and alſo of annoying his enemies, and bringing them to diſtreſs and want, notwithſtanding the great pains they took to provide for themſelves, as in this verſe. Herein he derides Hezekiahs care and diligence both in ſtopping the water of the fountains, and the river that ran through the midſt of the Countrey, and alſo in bringing water into the City, 2 Chr.32.3,4,30.

V.25. *Haſt thou not heard long ago, how I have done it, and of ancient times that I have formed it? Now have I brought it to paſs that thou ſhouldſt be to lay waſte fenced Cities into ruinous heaps*] Or, *Haſt thou not heard how I have made it long ago, and formed it of ancient times? Should I now bring it to be laid waſte*, and *fenced cities* to be *ruinous heaps?*

Haſt thou not heard] The Prophet changeth the perſon, and bringeth in God anſwering the proud brags of Sennacherib, who tels him he had no cauſe to boaſt of his victories.

how I have done it] God profeſſeth that he did that which Sennacherib arrogated to himſelf. See Iſa. 10. 5, 7, 13.15.

and of ancient times that I have formed it?] God here alſo ſheweth, that he of old purpoſed and determined that to be done which Sennacherib did.

now have I brought it to paſs] My counſell is now put in execution.

that thou ſhouldſt be] This God ſpeaketh to Sennacherib, who ſhould be his ſcourge and ſword.

to lay waſte fenced cities] To vanquiſh and overthrow ſtrong and well prepared cities, forts and caſtles.

into ruinous heaps] Being battered down even to the ground. The other reading that is in the margent of our Bibles implyeth thus much, that God had aforetime of old choſe the Jews to be a nation peculiar to himſelf, and ſetled them in that land wherein they were; and thereupon Sennacherib might well think that God would not give them over into his hand to be utterly ſpoiled and ruinated. And where he ſaith, *Haſt thou not heard*, his meaning is, that it was ſo well known throughout all ages and in all places as it could not but come to the hearing of Sennacherib.

V.26. *Therefore their inhabitants were of ſmall power*] Heb. *ſhort of hand.* By a mans hand his power is moſt manifeſted: and he is ſaid to be *ſhort of hand* who cannot reach that which he puts out his hand unto. This hath relation to that which is noted v.25. of Gods giving thoſe over to Sennacherib whom he deſtroyed. See Iſa.50.2.

they were diſmayed and confounded] They who are of ſhort hand, i. e. They who cannot maintain themſelves againſt an enemy, cannot be but much *diſmayed* and thereupon with ſhame much *confounded.*

they were as the graſs of the field] Which uſeth ſoon to be cut down with the ſythe, or to be eaten up with beaſts, Pſal.90. Iſa. 40. 6.

and as the green herb] Green herbs in the garden, if they be not plucked up will ſoon wither.

as the graſs on the houſe-tops] Which having no depth of earth cannot long continue, Pſ.129.6.

and as corn blaſted before it be grown up] Such corn never comes to maturity, but withereth away. All theſe are fit compariſons to ſet out the impotency and inſtability of thoſe who are left of God: they cannot long continue.

V.27. *But I know thy abode*] Or, *ſitting.* What thou plotteſt and contriveſt by thy ſelf or with others, Pſ.139.2,3.

and thy going out, and thy coming in] What thou doſt attempt and practice within doors and without, Pſal.121. 8. Deut. 28. 6, 19.

and thy rage againſt me] Hereby his blaſphemy againſt God may be intended, but eſpecially his furious attempts againſt Gods people. See Act.9.4.

V.28. *Becauſe thy rage againſt me and thy tumult*] Thy preparing arms, men, horſes, and other things fit for war, thy marching up and down with them, thy aſſaults and thy threatnings.

is come up into my ears] Is known to me. This phraſe is attributed to God after the manner of men. They hear ſuch things as come to their ears, and what they hear they know and take notice of.

therefore I will put my hook into thy noſe] I will deal with thee as men uſe to do with Bears, Buls, and other wild beaſts, or with great fiſhes, into whoſe noſe or mouth if an hook be put, they may be drawn or led up and down whither a man pleaſeth.

and my bridle in thy lips] This hath relation to mens dealing with horſes, eſpecially with ſturdy ſteeds: By a bridle they turn them whither they liſt, Jam.3.3. Pſal.32. 9.

and I will turn thee back by the way by which thou cameſt] i. e. To thine own Country. See this accompliſhed v.36.

V.29. *And this ſhall be a ſign unto thee*] The Prophet here in the Name of the Lord turns his ſpeech from the enemy to Hezekiah and his people; and to ſtrengthen their faith the more in that deliverance which is here promiſed, he gives them the ſign following.

Ye ſhall eat this year] This was the year of reſt, wherein they ſowed no corn at all. See Lev 25.4,5.

ſuch things as grow of themſelves] That crop which ariſeth from the ſhedding of the laſt harveſt, and groweth up of it ſelf without any plowing or ſowing the ground by man. Though the enemy came that year into the land, and ſo might have been an occaſion of ſpoyling the Jews of all that increaſe which the earth of it ſelf brought forth, yet through Gods providence they did partake even of that fruit of the earth, and lived thereon.

and in the ſecond year] i. e. The year after that year of reſt.

that which ſpringeth of the ſame] In this ſecond year the enemy was in their land, and ſo annoyed them as in ſeed-time they could not ſow their ground; yet the Lord ſo bleſſed their land as of it ſelf it brought forth an harveſt even this year alſo. Herein eſpecially lyeth the miracle, that the enemy coming upon them in their year of reſt, and keeping them from ſowing their land the year following, the ground ſhould yield of it ſelf ſufficient food two years together.

and in the third year ſow ye, and reap] Here is both an exhortation and a promiſe; an exhortation to uſe their accuſtomed means for obtaining a good crop, *ſow ye*; a promiſe that they ſhould partake of the benefit of their pains, *and reap.*

and plant vineyards] He encourageth them not onely to uſe means for that which was moſt neceſſary, as Corn, but alſo for that which was for their delight, as Vines, and the Wine that came from thence.

and eat the fruits thereof] This alſo is a promiſe: and it ſhews that they ſhould not onely have ſtore of proviſion in their barns and veſſels, but ſhould alſo themſelves eat and drink thereof for their nouriſhment and refreſhing.

V. 30. *And the remnant that is eſcaped of the houſe of Judah*] Heb. *The eſcaping of the houſe of Judah that remaineth.* See v.4.

ſhall yet again take root downward, and bear fruit upward] This ſimilitude is taken from plants, whoſe roots firſt grow downward and gather ſap from the earth, and are made ſteady, before they ſhoot branches upward. Thus by Gods bleſſing his people were eſtabliſhed in their land, and had means of thriving, as they had done in former times, though the enemy had much unſetled them, and hindred them in their callings. Therefore it is promiſed they ſhould *add root*, or *again took root*. See Iſa.27.6.

V. 31. *For out of Jeruſalem ſhall go forth a remnant*] This hath relation to the preſent condition of the Jews, who were now beſieged and ſhut up in Jeruſalem. The promiſe is, that they ſhould freely, without fear, go out of the City, and go abroad whither they pleaſed: For the enemy ſhould raiſe his ſiege, and be forced away. This may typically be applyed to the Goſpel, which firſt went out of Jeruſalem, Iſa.2.3.

and they that eſcape] Heb. *the eſcaping*. This implyes the ſame with *remnant*. Many had periſhed by the enemy, but ſome eſcaped through Gods providence; and of theſe he ſpeaketh.

out of mount Zion] This is added either for elegancies ſake, being in effect the ſame that was implyed by this phraſe, *out of Jeruſalem*; or becauſe Zion was a city ſituated within the walls of Jeruſalem; ſo as they that remained in the one, or the other, ſhould have the ſame liberty.

the zeal of the Lord of hoſts] The fervent love of God to his people, and his fiery indignation againſt his enemies, but eſpecially his earneſt reſpect to his own glory, are here compriſed under this word *zeal*.

ſhall do this] This ſhall be done by the Lord himſelf upon the fore-named reaſons, and not by man, nor for any thing in man.

V.32. *Therefore thus ſaith the Lord concerning the King of Aſſyria*] Here is added as the reaſon of the former promiſe, the removing of that which might otherwiſe have hindred it.

He ſhall not come into this City] The enemy was now going againſt the King of Ethiopia, v.9. and thought to have returned and taken Jeruſalem; but here is ſhewed how far he ſhould be from accompliſhing that his purpoſe.

nor ſhoot an arrow there] He ſhould be ſo far from entring the City as he ſhould not come ſo neer as to ſhoot an arrow into it. This is eſpecially to be taken of his intended return with that army that marched with him againſt the Ethiopians.

nor come before it with ſhield] By a Synecdoche this one weapon is put for all warlike preparations both defenſive and offenſive.

nor caſt a bank againſt it] Nor raiſe any batteries. See 2 Sam. 20. 15.

V.33. *By the way that he came, by the ſame ſhall he return*] He came out of his Country with great pomp, but returned with much loſs and great ſhame, v.36. See v.28.

and ſhall not come into this City] See v.32.

ſaith the Lord] This is added to ſtrengthen Hezekiahs faith.

V.34. *For I will defend this City to ſave it*] What God undertakes ſhall aſſuredly be performed. Mortal men thought to deſtroy Jeruſalem, but the mighty Lord undertook to preſerve it.

for mine own ſake] To evidence my power, providence, mercy, goodneſs and care over my Church, that my name may be acknowledged, feared and praiſed. See Iſa. 48. 9, 11. Ezek. 36.22.

and for my ſervant Davids ſake] See ch.20.6. 1 King.11.12.

V.35. *And it came to paſs that night*] Iſa. 37. 36. There are two opinions concerning the time when the deſtruction following fell out. One is, that it was the night after this King of Aſſyria returned from the Ethiopians, and came again towards Jeruſalem. The other, that it was the very night after this prophecy was made, wherein the enemies were fitting themſelves to aſſault Jeruſalem: for they had not yet aſſaulted it, v.32.

that the Angel of the Lord] Such an Angel as deſtroyed the Iſraelites 2 Sam.24.16. God is here pleaſed to uſe an Angel, that the judgement might more evidently appear to be of that Lord whom this proud enemy had before vilified, v.10. ch.18.35.

went out] From the Lord.

and ſmote] Utterly deſtroyed, and ſlew: Some think, by a plague; others, by fire; others, by an earthquake. Whatſoever the particular means were, ſurely the deſtruction was extraordinary. See the laſt note on this verſe.

in the camp of the Aſſyrians] Either that which Rabſhakeh brought, ch. 18. 17. or that which returned from the Ethiopians, before they had done any thing againſt Jeruſalem, v.32.

an hundred fourſcore and five thouſand] The number of ſouldiers ſlain importeth that this army was a very great one. Indeed we read of greater 2 Chron.14.9. But it may be that all this army was not deſtroyed. This is certain, that all the mighty men of valour and the Leaders and Captains were cut off, 2 Chron. 32. 21. and without theſe what could the common Souldiers do?

and when they aroſe] Such as were ſpared. This muſt be taken of the meaner ſort who carried the news to Sennacherib.

early in the morning] It may be to receive order from their Commanders what to do about aſſaulting Jeruſalem.

behold, they were all] The univerſal particle may be taken of the greater part, or of the better part, namely the Commanders and Officers. They were ſuch as were accounted in a manner *all*.

dead corpſes] They were deſtroyed. But this word *corpſes* implyeth they were not conſumed with fire, nor ſwallowed up with an earthquake.

V.36. *So Sennacherib King of Aſſyria departed*] With ſorrow and ſhame, 2 Chr.32.21. his proud Peacock-feathers were now pulled off from him. Thus God abaſeth the proud.

and went and returned] Here was verified the propheſie v.33.

and dwelt at Nineveh] The head-City of Aſſyria. See Gen. 10.11,12. This implyeth that he had no great mind to renew his wars.

V.37. *And it came to paſs, as he was worſhipping*] Howſoever this were an idolatrous act, yet the heathen accounting this kind of worſhipping piety, it much aggravateth the parricide of his ſons, that were not any whit reſtrained thereby from ſlaying him.

in the houſe of Niſroch his god] This phraſe *his god* implyeth that this was ſome ſpecial god of Sennacherib: For there was another general god of the Aſſyrians, which the heathen call *Jupiter Belus*. Though by the great deſtruction of his army the Lord had ſhewed himſelf to be the true God, yet was not he thereby moved to acknowledge him to be ſo: therefore he cauſed him and others to ſee that his falſe god could not defend him, no not when he was worſhipping him.

that Adrammelech] See ch.17.31.

and Sharezer] This word ſignifieth *a Prince of treaſure*.

his ſons] Even *they that came forth of his own bowels*, 2 Chr.32.21. Theſe are ſuppoſed to be his elder ſons, and to be exaſperated againſt their father, becauſe he had manifeſted that he would ſettle Eſar-haddon his younger ſon on the throne, or elſe becauſe he had already ſetled him thereon.

ſmote him with the ſword] Gods judgement on this blaſphemer was in ſundry reſpects very remarkable: 1. That he ſhould ſee his great and well prepared army ſo ſuddenly deſtroyed. 2. That he ſhould be forced to flye with ſhame into his own Countrey. 3. That himſelf ſhould be ſlain, in the temple of his idol, in the act of his idolatry, by his own ſons, and that by two of them conſpiring together. Let proud men and blaſphemers lay this example before their eyes.

and they eſcaped into the land of Armenia] Heb. *Ararat*. See Gen.8.4.

and Eſar-haddon his ſon reigned in his ſtead] This man was the laſt of the Aſſyrian Monarchs. See Ezra 4.2.

CHAP. XX.

Verſ.1. IN *thoſe dayes*] 2 Chr. 32. 24. Iſa.38.1. This hath reference to the hiſtory immediately going before; and it implyes that anon after God had preſerved Hezekiah and his people from the attempts of the King of Aſſyria, he viſited him with the ſickneſs following. For Sennacherib came againſt Hezekiah in the fourteenth year of his reign, ch.18.13. and in the ſame year his ſickneſs fell out; which thus appears. He reigned but nine and twenty years, chap.18.2. and he lived after this fifteen years. The enemies coming might be in the beginning of the year, and his ſickneſs in the latter end thereof.

was Hezekiah ſick unto death] His ſickneſs was unto death, in regard both of its kind, ſee v. 7. and alſo of its ſtrength. Probably the plague had ſeized on his vital parts, and ſo was become incurable; as they who have the tokens are in regard of ordinary means; For Hezekiahs recovery was extraordinary. He was thus viſited for his good; 1. to try his faith, 2. to give him occaſion of conſidering his diſpoſition to God-wards, 3. to quicken him up to pray more fervently, 4. to ſtrengthen his faith by more miracles.

and the Prophet Iſaiah the ſon Amoz came to him] Some take this as a voluntary and friendly viſit of the Prophet, the rather becauſe Hezekiah was ſo good a King; but the words following ſhew rather that he was ſent of God.

and ſaid unto him, Thus ſaith the Lord] See 1 King. 12. 24.

Set thine houſe in order] Heb. *Give charge concerning thine houſe*. Make thy Will, and give order about ruling thy family and Kingdom after thy deceaſe, 2 Sam. 17. 23. This was the more needful becauſe he then had no ſon. See v.3. This is a good ground of mens making their Wills, ſeeing this direction is ſent from God himſelf.

for thou ſhalt die and not live] This is not to be taken of Gods abſolute determination, but of the nature of the diſeaſe, which was ſuch as could not be recovered by any creature. See ch. 8.10. Jon 3.4,10.

V.2. *Then he turned his face to the wall*] Either that he might be more free from diſtracting objects, and ſo the more fervently call upon God; or becauſe the Temple was that way. Now becauſe Gods preſence was manifeſted in the Temple, Solomon prayed that God would hear ſuch as made their prayer towards it, 1 King. 8.44. and anſwerably Saints uſed to pray, Dan. 6.10.

and prayed unto the Lord, ſaying] His prayer was for recovery. It appears therefore that he took the ſentence of death, v.1. not to be abſolute; for then certainly he would not have prayed againſt it. And though in the ordinary courſe of nature his ſickneſs were incurable, yet he believed God was able to cure it. See 2 Sam. 12.22.

V.3. *I beſeech thee, O Lord, remember now*] This phraſe doth not imply that God can forget his ſervants goodneſs; but Hezekiah uſeth it to ſtrengthen his own faith, by calling to mind that God did not forget but remember the ſame.

how I have walked before thee in truth] See 1 King.2.4.

and with a perfect heart] See 1 King.8.61.

and have done that which is good] As the former branches had reſpect to his inward diſpoſition and the manner of what he did, ſo this hath reſpect to his outward acts and the matter of what he did, being according to the rule of righteouſneſs, 1 King. 3.9. Pſal. 14. 1. Jer.5.29. This in other places is called *right*, 1 Sam.12.23. See 1 King.15.5.

in thy ſight] See 1 King.14.8. Theſe things Hezekiah pleadeth, not as meritorious cauſes, but onely as a condition annexed to the Covenant. See 1 King. 2. 4. So as herein he onely pleads Gods truth in keeping Covenant. So Exod.32.13. Neh.13. 22, 31.

and Hezekiah wept ſore] Heb. *with a great weeping.* Though the approch of death be in it ſelf terrible to nature, yet we are not to think that it was ſimply fear of death that wrung theſe tears from Hezekiah, he being ſo pious a man, and having received ſo many evidences of Gods favour; but rather the glory of God, and the good of the Church. For God had promiſed to David that his *houſe and kingdom ſhould be eſtabliſhed for ever*, 2 Sam.7. 16. i. e. that one coming by lineal deſcent from him ſhould generation after generation ſit on his throne: But at this time Hezekiah had no ſon to ſucceed him: for Manaſſeh, his eldeſt ſon, was born three years after this; which thus appears. Fifteen years after this Hezekiah died v.6. and Manaſſeh was then but twelve years old, ch.21.1. Now he might think that by want of a ſon to ſucceed him in the Kingdom Gods promiſe might ſeem to fail, and ſo his honour be impeached. And for Gods Church, he might fear there might be many diviſions and contentions about the Crown, becauſe he had no ſon by whom the juſt right might be determined. He might alſo fear leſt Idolatry ſhould again creep in after his departure. I will not deny but that ſome grief might poſſeſs him upon ſo ſudden a taking, after ſo miraculous a deliverance from ſo potent an enemy.

V.4. *And it came to paſs before Iſaiah was gone out into the middle Court*] Or, *city.* If the word be taken for *the City*, it implyeth the midſt thereof: for the Kings Palace was on that ſide of Jeruſalem where the Temple was: over againſt it was Zion, which is oft called *the city of David*, 1 King.8.1. The ſpace betwixt theſe two might be called *the middle city*, or *the midſt of the city.* If it be taken for *the middle court*, it means the Court of the Kings Palace mentioned 1 King.7.8. Both may intend one and the ſame thing, namely Gods ſpeedy return of a gracious anſwer to Hezekiahs prayer, as is implyed in the words following.

that the word of the Lord came to him, ſaying] God delared to Iſaiah his purpoſe of much mercy to Hezekiah. See v.5,6.

V.5. *Turn again*] Hereby God implyeth that he had another meſſage to ſend to the King.

and tell Hezekiah the Captain of my people] It may be Hezekiah had gone forth as General of his Army againſt the enemy. Or *Captain* may be taken for Governour and chief Commander in time of peace as well as of war.

Thus ſaith the Lord the God of David] The Lord is in ſpecial manner ſtiled *the God of David* in regard of his ſpecial favour to David manifeſted by many promiſes made to him, 2 Sam.7.12, &c. and by many bleſſings conferred upon him; and alſo in regard of Davids ſtrong confidence in God, and intire reſpect to him. Thus alſo is the Lord ſtiled *the God of Abraham, Iſaac, and Jacob*, Exod. 3.6. *the God of Elijah*, 2 King. 2.14. *the God of Daniel*, Dan.6.26. *the God of Shadrach, Meſhech, and Abednego*, Dan. 3.28.

thy father] Though there were twelve generations betwixt, yet by lineal deſcent, and that in a direct line, Hezekiah came from David.

I have heard thy prayer, I have ſeen thy tears] Of Gods hearing and ſeeing ſee ch.19.16. God hath this title, *O thou that heareſt prayer*, aſcribed to him Pſal.65.2. and he is ſaid to have a bottle to put his Saints tears into, Pſal.56.8.

behold I will heal thee on the third day] This implies a miraculous recovery, in that it was ſo ſoon. Chriſts cures are proved to be miraculous by this circumſtance, Mark 1.31. & 2.12.

thou ſhalt go up] An evidence of health and ſtrength, as Mark 2.12.

unto the houſe of the Lord] There to give publike thanks for thy recovery. This ſets out the duty of thoſe that are recovered, what they ought to do, and the diſpoſition of Hezekiah, what he would be forward to do.

V.6. *And I will adde unto thy dayes*] The time of mans life is ſet out by *dayes* by reaſon of its brevity, Gen. 47. 9. Now God is ſaid to *add*, in regard of the nature of Hezekiahs diſeaſe, which would have put a period to his dayes.

fifteen years] Hezekiah is the onely man we read of who had the ſet term of his life made known unto him, eſpecially ſo long before. Indeed God hath certainly determined the time of every mans life, Job 7.1. but he doth not uſe expreſly to make it known: for then would man be too ſecure, and not ſo watchful againſt death as he ſhould be. This good King *did not render again according to the benefit done unto him: for his heart was lifted up*, 2 Chron. 32.25.

and I will deliver thee] God did not onely hear his prayer in that particular he deſired, but alſo ſuperadded more mercies. See 1 King.3.13.

and this city] Places fare the better for their good Governours ſake.

out of the hand of the king of Aſſyria] Some hence infer that Hezekiah was ſick before the deſtruction of the Aſſyrian army. But the ſeries of the hiſtory imports the contrary. And this phraſe doth not neceſſarily intend ſo much: for this promiſe might be made in regard of further attempts of the Kings of Aſſyria, which Hezekiah might fear.

and I will defend this city] Not onely from the aſſaults of the Aſſyrians, but alſo from all other dangers. This is an amplification of the mercy promiſed.

for mine own ſake, and for my ſervant Davids ſake] See chap. 19.34.

V.7. *And Iſaiah ſaid, Take a lump of figs*] Figs have a mollifying and ripening vertue, and ſo are a fit remedy for a hard bile. God oft in his extraordinary works uſeth means as viſible evidences of his power; yet the kind of diſeaſe here and ſuddenneſs of the cure ſhewed that it was a miraculous cure. Chriſt alſo oft uſed means, Mark 7.33. Joh.9.6.

And they took and laid it on the boil] Boils uſually ariſing from the plague, it may probably be collected that it was a plague-ſore.

and he recovered] Means appointed by God ſhall be effectual. The promiſe made v.5. is here accompliſhed.

V.8. *And Hezekiah ſaid unto Iſaiah*] This is to be taken as ſpoken before he was recovered.

What ſhall be the ſign that the Lord will heal me] He deſires a ſign, not as doubting of the truth of Gods promiſe, but as ſenſible of the weakneſs of his own faith. This he did the rather, becauſe the promiſe was of ſo difficult a matter, and becauſe it ſeemed to thwart the former word of God, that he ſhould dye, v.1. See Judg. 6.17,37. Beſides, he did not ſimply ask a ſign, but taking it for granted that God would give him one, he asked what it ſhould be. Thus the Virgin Mary, though ſhe believed ſhe ſhould bring forth a ſon, yet asketh *How ſhall this be?* Luk.1.34. His father Ahaz was rebuked for refuſing to ask a ſign, Iſai.7.12, &c.

and that I ſhall go up into the houſe of the Lord the third day] He prudently maketh uſe of every branch of the promiſe, and ſeeketh to have every particular made good unto him.

V.9. *And Iſaiah ſaid, This ſign ſhalt thou have of the Lord*] God is ready to grant the deſires of his ſervants that are rightly made, and on good grounds.

that the Lord will do the thing that he hath ſpoken] Miracles are to aſſure us that Gods word ſhall be accompliſhed.

ſhall the ſhadow] i. e. The ſhadow of the gnomon of a Sun-diall.

go forward ten degrees, or go back ten degrees] It was all one with the Lord to do the one or the other: The Prophet therefore refers it to Hezekiahs choice, leſt he ſhould after the firſt grant deſire the other, as Gideon did, Judg.6.39. and alſo that his faith might be the more ſtrengthned upon his chooſing that which he thought the moſt difficult. Concerning the *ten degrees*, it is to be ſuppoſed that this meſſage was brought to the King at high-noon, when the ſhadow might equally go as many degrees backward as forward.

V.10. *And Hezekiah anſwered, It is a light thing for the ſhadow to go down ten degrees*] This is ſpoken in regard of mans apprehenſion, and in compariſon to the ſhadows going backward. For it being the proper courſe of the Sun to go forward, the miracle would onely have been in the ſpeedy and more then ordinary haſtning of the ſhadow forward; which notwithſtanding ſimply in its ſelf is a very great matter, extraordinary and miraculous. For the Sun that cauſeth his ſhadow is conſtant in his courſe, and never runs more ſwiftly or ſpeedily at one time then at another. But to go backward would have been miraculous in the very thing it ſelf; for the Sun never doth ſo of it ſelf; and alſo in the ſuddenneſs of it, which this other intended.

nay, but let the ſhadow return backward ten degrees] The choice being referred to Hezekiah, he prudently chooſeth that which to himſelf and others appeared the moſt ſtrange, and did moſt confirm his faith.

V.11. *And Iſaiah the Prophet cryed unto the Lord*] i.e. Earneſtly prayed. See 1 King.17.20. Warranted means may and muſt be uſed for obtaining things promiſed, 1 King.18.42. Exod. 14. 15. Ezek.36.37.

and he brought the ſhadow]This God did by cauſing the Sun to run backward. They certainly are deceived who imagin the miracle was onely in the ſhadow, as if the Sun had gone his courſe, but the ſhadow had gon backwards, otherwiſe then the Sun did. In Iſai. 38.8. it is expreſly ſaid, *the ſun returned ten degrees.* Beſides it is ſaid 2 Chron.32.31. that *the ambaſſadors of the Princes of Babylon came to him to enquire of the wonder that was done.* How could they in Babylon ſee the ſhadow on a dial in Jeruſalem go backward contrary to the courſe of the Sun ? but they might eaſily obſerve the running back of the Sun.

ten degrees backward] i.e. from twelve at noon to ſeven in the morning. In this diſtance there being five hours, they make ten degrees of half-hours.

by which it had gone down in the dial of Ahaz] Heb. *degrees.* Ahaz had made a fair, laſting dial, which was common for all of all ſorts to look upon. By this the courſe of the ſun was openly and diſtinctly diſcerned. Queſtionleſſe the ſhadow went backward in all ſun-dials. But this is here mentioned becauſe it was a great dial, and ſtood in a place whither many of all ſorts reſorted, and which the King himſelf alſo out of the window of his bed-chamber might eaſily diſcern.

V.12. *At that time Berodach-Baladan*] He is alſo called *Merodach*, Iſa.39.1. which is ſuppoſed to be a name common to the Kings of Babylon, as Pharaoh to the Kings of Egypt, Jer.50.2. See 1 King. 2.39. *Evil-Merodach*, ch.25.27. had his name thence.

the ſon of Baladan] This ſhews the reaſon why he was called *Berodach-Baladan*, even for deſcent ſake, becauſe his father was called *Baladan* ; ſo as this was his ſir-name: And it implyeth that he came from his father by natural deſcent.

king of Babylon] This hath relation eſpecially to Berodach-Baladan, who is taken to be the firſt that raiſed the Babylonian Monarchy upon the ruine of the Aſſyrians. He is thought to have been a Vice-roy or Deputy in Babylon under the King of Aſſyria, and that he took advantage from the deſtruction of the army, ch.19.35. and from the murder of Sennacherib, ch.19.37. and from the youth of Eſar-haddon, to uſurp the Kingdom.

ſent letters] By the hand of Ambaſſadors, 2 Chron.32.31.

and a preſent unto Hezekiah] Kings were wont to ſend preſents with their Ambaſſadours, whom they ſent to other Kings, 1 Kings 4.21. eſpecially when they ſent in a fair and friendly way.

for he had heard that Hezekiah had been ſick] This was one reaſon of ſending his ambaſſadours and preſents unto Hezekiah, namely to congratulate his victory and recovery, as 2 Sam. 8.10. & 10.20. Another was, to enquire of the wonder about the ſuns going backward, 2 Chr.32.31. For queſtionleſſe all the world, eſpecially Aſtronomers, Aſtrologers, and others, that took notice of the courſe of the heavens, could not but obſerve ſuch a remarkable alteration. True it is that many in all places of the world might obſerve it, and yet not know the ground and reaſon thereof; But it is probable that they in Babylon had heard that the Lord of heaven and earth had cauſed that alteration, and that upon Hezekiahs recovery; therefore Berodach-Baladan ſends both to congratulate the Kings recovery, and alſo to be more fully inſtructed in the cauſe of the ſuns going backward; and it may be withall to ingratiate himſelf into the favour of Hezekiah, that he might have aſſiſtance from him in caſe of need againſt the King of Aſſyria, whom he knew to be Hezekiahs mortall enemy.

V. 13. *And Hezekiah hearkned unto them*] He gratefully accepted their kind viſit, informed them in the ground of the miracle, and entred into league with them according to their deſire. Iſa.39.2. it is, *And Hezekiah was glad of them.*

and ſhewed them the houſe of his precious things] Or, *ſpicery.* Spices of old were counted very precious commodities, 1 King.10.2,10, 15,25. Kings therefore uſed to lay them up in their treaſuries.

the ſilver and the gold, and the ſpices, and the precious ointment] Ointments alſo were precious commodities, and of much uſe in thoſe times.

and all the houſe of his armor] Or, *Jewels.* Heb. *veſſels.* Kings of the Jews uſed to have houſes full of armour. See Iſai.22.8. Cant.4.4. All Kings alſo in all ages have had their treaſures of jewels, 2 Chron.32.27. Under the word *veſſels* may be compriſed ſilver or golden plate, or coſtly cabinets to hold jewels and other treaſures.

and all that was found in his treaſures] Such as belonged to himſelf.

there was nothing in his houſe] In his royal palace.

nor in all his dominion] In other houſes that belonged to him in any part of his kingdom. Some extend this general phraſe to the Temple, as if he had brought theſe ambaſſodors thither and ſhewed them all the treaſures thereof. But it is not probable that ſo pious a King would ſo far exceed the bounds of piety, and ſo apparently tranſgreſs the Law as to bring heathen into the houſe of God, eſpecially into thoſe parts where the treaſures lay.

that Hezekiah ſhewed them not] It is apparent that he was too much puffed up with Gods bleſſings, as the great deliverance he had from the King of Aſſyria, his recovery from a mortal diſeaſe, the great miracle wrought thereupon, with the coſtly and precious preſents that all the nations round about brought him by reaſon of theſe bleſſings of God beſtowed on him, 2 Chron.32.23. For certainly it was one ſpecial means of his great treaſures, that he was magnified in the ſight of all nations, and had many gifts brought unto him. It is ſaid *his heart was lifted up*, 2 Chron.32.25. and in this *pride of heart* he ſhewed to the ambaſſadors all his treaſures.

V. 14. *Then came Iſaiah the Prophet unto king Hezekiah, and ſaid unto him*] The Lord was not willing that feſtering corruption of pride ſhould continue, and puff him up more and more, and therefore ſends Iſaiah to prick that bladder, and to make him more humble-minded.

What ſaid theſe men ? and from whence came they unto thee ?] Theſe interrogations are propounded, not ſo much for information, as for the more evident conviction of his folly.

And Hezekiah ſaid, They are come from a far countrey] This he ſaith to amplifie the great honor that was done him, in that not onely the neighbouring nations, but alſo ſuch as were far off, congratulated his welfare, and ſought friendſhip with him.

even from Babylon] This ſhews that Babylon was a countrey far remote from Jeruſalem. It is ſaid to be betwixt ſix and ſeven hundred miles from it. So far the Jews were carried captive from their own countrey.

V. 15. *And he ſaid, What have they ſeen in thine houſe ?*] By this third queſtion the Prophet brings the King more throughly to diſcern his egregious folly.

And Hezekiah anſwered, All the things that are in my houſe have they ſeen,&c] See v.13. Hezekiah dealt fairly with the Prophet, not mincing the matter, but making known the whole truth.

V. 16. *And Iſaiah ſaid unto Hezekiah, Hear the word of the Lord*] This is premiſed to make him the better mark the meſſage.

V. 17. *Behold, the dayes come*] This phraſe implyeth a time future, but yet ſuch a time as ſhould aſſuredly fall out.

that all that is in thine houſe] Which thou thy ſelf haſt laid up.

and that which thy fathers have laid up in ſtore to this day]Kings did uſe to leave treaſures to their children, and that generation after generation.

ſhall be carried into Babylon] This began to be accompliſhed in his ſons time, 2 Chron.33.11. but was further accompliſhed in Jehojachins and Zedekiahs time, ch.24.13.& 25.13. Jer.27.22.

nothing ſhall be left] This was accompliſhed to the full at Zedekiahs captivity, 2 Chron.36.18. Jer.27.19,&c.

ſaith the Lord] This hath the ſame force that the uſual preface of Prophets hath, *Thus ſaith the Lord*, 1 King.12.24.

V. 18. *And of thy ſons that ſhall iſſue from thee, which thou ſhalt beget*] Either immediately, as Manaſſeh and his brethren, 2 Chr. 33.11. Or ſuceſſively, as Jehojachin and other ſons of Joſiah, ch. 24.12.

ſhall they take away] Captives into another countrey.

and they ſhall be Eunuchs] See 1 Kings 22.9.

in the palace of the King of Babylon] See Dan.1.3.

V.19. *Then ſaid Hezekiah unto Iſaiah*] The good King was ſo touched at the hearing of that heavy but juſt judgement, as he was deeply humbled, and returned a meek anſwer.

Good is the word of the Lord which thou haſt ſpoken] By *good* he here meaneth juſt and equal. He acknowledgeth that it was no other then what he and his people had deſerved.

And he ſaid, Is it not good, if peace and truth be] Or, *ſhall there not be peace and truth ?* Here *Good* implyeth as much as *merciful*; ſo as he acknowledgeth Gods juſtice mixed with mercy. This interrogation, *Is it not good ?* is a ſtedfaſt acknowledgment of Gods mercy to him. Under *peace* he compriſeth all manner of proſperity; Under *truth*, ſound and ſincere religion. And his manner of inferring peace and truth thus, *If peace and truth be*, ſheweth that Gods mercy was manifeſted in the mixture of both thoſe together.

in my dayes] While I live. This is added not ſimply as a deſire of peace and truth onely in his time, but in relation to the threatning applyed to his ſons time; ſo as he acknowledgeth forbearance of judgement in his time, who had deſerved it, a great mercy.

V.20. *And the reſt of the acts of Hezekiah*] See 1 King.15.23. Many other acts of Hezekiah, eſpecially concerning his reformation of religion, are regiſtred 2 Chron.29, & 30, & 31. And no queſtion but many more were recorded of him in their civil Chronicles.

and all his might] See 1 King.15.23. Great might was ſhewed againſt the Philiſtines, ch.18.8. and likewiſe other countries, which diſtinctly was ſet down in their civil Chronicles.

and how he made a pool, and a conduit] Of theſe ſee ch.18.17. Neh.3.14. 2 Chr. 32.4,30.

and brought water into the City] This he did both for the benefit of the people in the City, and alſo to withdraw water from the enemy, 2 Chr.32.3,4,30. He might well do both thoſe by bringing water in pipes under ground.

are they not written, &c.] See 1 King.14.29.

V.21. *And Hezekiah ſlept with his fathers*] See 1 King.2. 10. Of his honourable burial ſee 2 Chr.32.33.

and Manaſſeh his ſon reigned in his ſtead] This is one of the moſt wofull changes that ever was in Judah; Hexekiah being one of the beſt Kings, and Manaſſeh one of the worſt. Such a change is noted 1 Kings 22.50.

CHAP.

CHAP. XXI.

Ves.1. M*Anaſſeh was twelve years old when he began to reign*] 2 Chr.33.1. He was born three years after his fathers great recovery. See ch.23.6.

and reigned fifty and five years] This was the longeſt time that ever any Judge or King of Judah or Iſrael ruled. His great grandfather Uzziah reigned two and fifty years; but in many of thoſe years he was ſhut up and dwelt as a leper in an houſe apart, 2 Chr.26.3,21. Of theſe *fifty and five years* many were paſſed over in the youth of Manaſſeh, others in great miſery and captivity, others in a time of repentance; all which being taken away there will not be ſo many left for the time of his wickedneſſe as many imagine. Many years, and that with a Crown on ones head, is no ſure evidence of Gods favour.

in Jeruſalem] In the beginning and in the end, and in many years of the middle of his reign he was in Jeruſalem; but in ſome part thereof he was a priſoner in Babylon.

and his mothers name was Hephzibah] See 1 King.15.10. *Hephzibah* was that title whereby God teſtified his delight in his Church, Iſa. 62.4. Some from this very name gather that her parents, who gave it, and ſhe her ſelf, were pious perſons. And then the impiety of her ſon is much aggravated, becauſe he degenerated ſo far from ſuch a father and from ſuch a mother.

V.2. *And he did that which was evil in the ſight of the Lord*] See 1 King.14.22. The evil he did is compriſed under three heads, I. Idolatry, II. Sorcery, v.6. III. Cruelty, v.6,16.

efter the abomination of the heathen whom the Lord caſt, &c.] See 1 King.14.24. If a due and thorough view be taken of the particular abominations which Manaſſeh did, the truth of this aggravation of his wickedneſſe will moſt evidently be manifeſted.

V.3. *For he built up again*] Heb. *he returned and built.* See ch. 13. 25. & 2 Chr. 33.3.

the high places] See 1 King.3.4.

which Hezekiah his father had deſtroyed] ch. 38.4. This is a great aggravation, that a ſon ſhould ſet up again that idolatry which his own father had put down.

and he reared up altars for Baal] Herein he imitated his grandfather Ahaz, 2 Chr.28.2. and impiouſly ſuppoſed him to be wiſer than his father Hezekiah. Of Baal ſee 1 King.16.31,32.

and made a grove] See 1 King.16.33. Manaſſeh coming by lineal deſcent from Athaliah the daughter of Ahab, 2 Chr.22.10. 2 King. 8.18. was more inclinable to follow his idolatrous kindred on the mothers ſide then his pious predeceſſours on the fathers ſide.

and worſhipped all the hoſt of heaven, and ſerved them] See ch.17.16. 1 King.16.31.

V.4. *And he built altars in the houſe of the Lord*] Jer.32,34. Here are two further aggravations. I. He multiplyed altars, which was unlawful, Joſh.22.19. II. He brought altars of his own invention into the houſe of the Lord, herein alſo imitating his idolatrous grandfather, ch.16.19.

of which the Lord ſaid, In Jeruſalem will I put my name] 2 Sam. 7.13. Jeruſalem is here mentioned, becauſe the Temple was in that city. See 1 King.8.13,16,17.

V.5. *And he built altars for all the hoſt of heaven*] See ch.17.16.

in the two courts of the houſe of the Lord] See 1 King.6.36. One of theſe Courts was that where the Altar of the Lord was ſet, and where the Prieſts and Levites executed their ordinary functions: Manaſſeh placing his altars here ſhewed that he equalized them to Gods altar. The other was the court of the Iſraelites, where the people met together to worſhip God: And here he ſet Altars, that he might draw all the people to worſhip his idols.

V.6. *And he made his ſon paſs thorow the fire*] See ch.16.3. It ſeemeth he continued long in his idolatry. For he could not have a ſon in the beginning of his reign, being but twelve years old, v.1. And it is probable that his ſon was grown to ſome years before he made him thus paſs thorow the fire. In 2 Chr.33.6. it is ſaid that *he cauſed his children to paſs thorow the fire*; which aggravateth his idolatry, in that he exerciſed that inhumane cruelty upon more ſons then one.

and obſerved times] The Hebrew word properly ſignifieth *to overcloud*, Gen.4.19. and is frequently applyed to ſuch as overcloud or overſhadow what they do, as juglers uſe to do; and to ſuch as obſerve the clouds, planets, ſtars, flying of fowls, and other like things, and thereby judge of matters preſent or future. Such are called *Sooth-ſayers*, Iſa. 2.6. Mic. 5.12. *Enchanters*, Jer. 27.9. *Sorcerers*, Iſa. 57.3. and *obſervers of times* here, and 2 Chr.33.6. Under this title they are all forbidden, Lev.19 26. Deut.18.10,14. They were counted obſervers of times who by the ſtars pretended to foretell future contingents, or by the flying of birds judging things at ſuch and ſuch times to be fit or unfit to be done, or on other ſigns or occaſions dayes to be lucky or unlucky. Sometimes they would judge by the birds ſinging as well as flying, and ſometimes by looking into the intrails of beaſts.

and uſed inchantments] See ch.17.17.

and dealt with] Heb. *made.* By the devils ſubtle yielding to them they made evil ſpirits familiar with them.

familiar ſpirits] The word אוב *Ob* ſignifieth *a bottle*, Job 32.19. and they who uſe evil ſpirits oft ſwell in the belly as a bottle, and the ſpirit ſeemeth to ſpeak out of their belly with a low hollow voyce. Such an one is called in Greek ἐγγαστρίμυθος, *one that hath a ſpirit ſpeaking in the belly*, Iſa 8.19. and 29.4. By ſuch anſwers were oftentimes given to queſtions and caſes propounded. And this idolatrous King would alwayes have ſome poſſeſſed with ſuch ſpirits to reſolve his doubts; And their anſwers he reputed oracles. Such were by the Law to be ſtoned, Lev.20.27. The Law alſo forbad to deal with ſuch, Lev.19.31. Deut.18.11. and they who dealt with ſuch are threatned to be cut off, Lev.20.6. This was Sauls ſin, 1 Sam.28.7. for which he dyed, 1 Chr.10.13.

and wizards] ידענים *Idconim* ſignifieth *ſuch as are thought to know much*, called in Greek γνῶσται. Our Engliſh word *wizards* importeth ſuch as would thought to be wiſe and full of knowledge. They undertake to know all things, even ſecret and future. We alſo call them *cunning men.* They are in all the forenamed places joyned with *ſuch as deal with familiar ſpirits.*

he wrought much wickedneſs in the ſight of the Lord] See 1 Kings 14.22.

to provoke him to anger] See 1 Kings 14.9.

V.7. *And he ſet a graven image of the grove which he had made*] Appertaining to that grove v.3. Some conceive that on this image the grove was curiouſly carved or ingraven or caſt; ſo as he would have a memoriall and repreſentation of his idolatrous grove on the idol thereof, though it were removed from the grove.

in the houſe of which the Lord ſaid to David and to Solomon his ſon] The high account which God would put upon the Temple is amplified by the charge he giveth about it, firſt to David, then to Solomon, 2 Sam.7.10. 1 Kings 9.3. See ch.23.27.

In this houſe and in Jeruſalem] Jeruſalem was an holy City, Neh. 11.1,18. Iſa.52.1. Dan.9.24. Mat.4.5. and 27.53. and the Temple an holy place, 1 King.8.8. Ezr.9.8. Act.9.13. Heb.9. 12. therefore they are both joyned together, to aggravate Manaſſehs wickedneſs.

which I have choſen out of all the tribes of Iſrael] See 1 Kings 8.44.

will I put my name for ever] See 1 King.8.13.29.

V.8. *Neither will I make the feet of Iſrael move any more out of the land*] I will not ſuffer them to be carried away captives to another land, as ch.17.6.

which I gave their fathers] See 1 King.8.34.

onely if they will obſerve to do] This being the condition of the promiſe, their obſervation thereof gave them aſſurance of Gods performing his part: But their failing therein made the promiſe void.

according to all that I have commanded them] Hereby is meant eſpecially the moral law, Exod.20.1.

and according to all the law that my ſervant Moſes commanded them] This phraſe points at the ceremonial and judicial law, Exo.21.1, &c. There are three words 2 Chr.33.8. whereby thoſe three kinds of laws are diſtinguiſhed; I. *laws*, ſet out in the two tables, Exod. 34.38. II. *Statutes*, for governing the State, Exod. 21.18. III. *Ordinances*, concerning the worſhip of God, Lev.1.1, &c. Of this ſtile *ſervant of the Lord* ſee 1 Kings 3.6.

V.9. *But they hearkned not*] People ſetled in idolatry regard no admonitions.

and Manaſſeh ſeduced them] By example and encouragement, v. 11.

to do more evil then did the nations] They ſet up more idols, and ſinned againſt more light and more means. See Jer.2.10,11.

whom the Lord deſtroyed before the children of Iſrael] See v.2.

V. 10. *And the Lord ſpake by his ſervants*] Heb. *by the hand of his ſervants.* See 1 Kings 8.53.

the Prophets, ſaying] God afforded Prophets to Judah and Iſrael in their worſt times, to draw them from their impieties.

Becauſe Manaſſeh King of Judah hath done theſe abominations] By *abominations* are meant abominable things which the Lord abhorred. The abſtract addeth much emphaſis.

and hath done wickedly above all that the Amorites did] See v.9. Under Amorites all the heathen were compriſed, Gen.15.16.

which were before him] Which lived in the land before the Jews poſſeſſed it.

and hath made Judah alſo to ſin with his idols] Heb. *dungy gods.* See 1 King. 15.12.

V.12. *Therefore thus ſaith the Lord God of Iſrael*] God threatneth judgement, before he inflicteth it, to draw men to repentance.

Behold, I am bringing ſuch evil] This phraſe implyeth a neer approch of judgement.

upon Jeruſalem and Judah] Upon city and countrey. See ch. 23.27.

that whoſoever heareth of it] Whether he be hardhearted or ſofthearted, great or mean, Prince or people.

both his ears ſhall tingle] He ſhall have as it were a ringing ſound in his ears affrighting and aſtoniſhing him. Jer.19.3.

V.13. *And I will ſtretch over Jeruſalem*] This metaphor is taken from ſuch as intending to dig up ground, meaſure out how much they intend to dig up.

the line of Samaria, and the plummet of the houſe of Ahab] The meaſure and the weight of their judgements, *i.e.* the like judgements. Workmen uſe by rule, meaſure and weight to make up and break down their works, Iſa.34.11. Amos 7.7,8. By *the line of Samaria* is meant the utter deſolation thereof, ch. 17.6. and by *the plummet of the houſe of Ahab* the utter deſtruction thereof, ch. 10.11. See Mic. 6.16.

and I will wipe Jeruſalem as a man wipeth a diſh, wiping it and turning it upſide down] Heb. *he wipeth and turneth it upon the face thereof*. The ſtate of Jeruſalem is reſembled to a diſh; the inhabitants thereof to the filth thereon. Now as maids uſe to waſh & wipe clean away the filth on the diſh, ſo ſhould the inhabitants of Jeruſalem be clean taken away, and the ſtate of the Jews utterly overthrown and turned upſide down.

V.14. *And I will forſake the remnant*] See ch.19.4.

of mine inheritance] See 1 King.8.51. The Jews were a people whom God choſe, protected, provided for and delighted in, as men in their inheritance. This is added to ſhew that no outward priviledges could exempt them from judgement.

and deliver them into the hand of their enemies] When God once forſaketh a people, they ſoon fall into their enemies power. For God doth not onely withhold his protection, but alſo ſtirreth up enemies to be the executioners of his juſtice.

and they ſhall become a prey and a ſpoil] This is the advantage that enemies quickly take of ſuch as fall into their hands.

to all their enemies] When one creditor hath caſt a debtor into priſon, all other the creditors will quickly bring their actions againſt him; ſo all ſorts of enemies.

V.15. *Becauſe they have done that which is evil, &c.*] See 1 Kings 11.6.

and have provoked me to anger] See 1 King.4.9.

ſince the day their fathers came forth out of Egypt] See 1 Kings 8.9, 16. The Prophet Ezekiel ch.20. diſtinctly ſheweth how the people of Iſrael from their firſt coming out of Egypt, generation after generation, did provoke the Lord.

even unto this day] See 1 King.9.13. and 12.19.

V.16. *Moreover Manaſſeh ſhed innocent blood very much*] Of ſuch as were no malefactors, but upright and righteous. It is thought he cauſed the Prophet Iſaiah to be ſawn aſunder.

till he had filled Jeruſalem from one end to another] Heb. *from mouth to mouth*. By *mouth* he may mean a gate or entrance or corner of the city; and ſo it imports *from one ſide to another*. This is an hyperbolicall expreſſion of his unſatiable cruelty; and it implyeth that not onely eminent Prophets, who to his face denounced Gods judgments againſt him, but alſo all ſorts of people who would not conform to his idolatry and wicked courſes, were ſlain by him.

beſides his ſin wherewith he made Judah to ſin] See v.11. & 1 King. 12.30. Beſides Manaſſehs ſeducing his people, v.9. he alſo compelled them to ſin by ſlaying ſuch as refuſed. The ſpecial ſin here intended was Idolatry.

in doing that which was evil in the ſight of the Lord] See v.15. By his example he drew his people to ſin.

V.17. *Now the reſt of the acts of Manaſſeh, and all that he did*] Both evil and good, 2 Chr.33.3,12, &c.

and his ſin that he ſinned] Sin may well be taken more largely here then v.16. and by Synecdoche compriſe under it not onely Idolatry, but alſo Oppreſſion, Murder, Sorcery, Sacriledge.

are they not written, &c.] See ch.20.20.

V.18. *And Manaſſeh ſlept with his fathers*] 2 Chron.33.20. See 1 King.2.16.

and was buried in the garden of his own houſe] It is probable he had built a ſepulchre for himſelf in this garden while he lived. Whether he did this upon a mean account of himſelf, judging himſelf unworthy to lye among other Kings, or whether the people would not ſuffer him to be buried among them, is not expreſſed: I leave it as uncertain.

in the garden of Uzzah] Uzzah might be a former owner of it, and thereupon the garden ſtill carry his name. Some conceive that under this name *Uzzah* King Uzziah is meant, and that the field where he was buried, 2 Chr.26.23. was made a garden, and that this is the garden here intended.

and Amon his ſon reigned in his ſtead] We read how Amon imitated his fathers ſins, but not that he repented as his father did.

V.19. *Amon was twenty and two years old when he began to reign*] So as he was born in the forty fifth of his fathers age, which is ſuppoſed to be after his repentance.

and he reigned two years in Jeruſalem] God ſaw it high time to cut off ſo wicked a King within a year or two.

and his mothers name was Meſhullemeth the daughter of Haruz] See 1 King.15.10.

of Jotbah] Or, *Jotbath*. A town of Judah. It was of old one of the ſtations where the children of Iſrael reſted in the wilderneſſe, Deut.10.7. It is called *Jotbathah*, Numb.33.34. This place ſheweth this woman was no alien, but an Iſraeliteſſe.

V.20. *And he did that which was evil in the ſight of the Lord*] See 1 King.11.6.

as his father Manaſſeh did] In the former part of his reign, before his repentance.

V.21. *And he walked in all the way that his father walked in*] In idolatry, oppreſſion, murder, ſorcery, ſacriledge, and the like. See v.3,4, &c.

and ſerved the idols that his father ſerved, and worſhipped them] See ver. 3.

V.22. *And he forſook the Lord God of his fathers*] See 1 King.9.9. All idolaters forſake the Lord.

and walked not in the way of the Lord] See 1 King.11.33.

V.23. *And the ſervants of Amon conſpired againſt him*] See ch. 12.20.

and ſlew the King in his own houſe] It ſeemeth they were ſuch ſervants as attended the King in his houſe.

V.24. *And the people of the land ſlew all them that had conſpired againſt king Amon*] Amons eldeſt ſon being now very young was unable to revenge his fathers death; therefore the people undertake it, and effect it; for it was an eſpecial part of juſtice.

and the people of the land made Joſiah his ſon king in his ſtead] A bleſſed change, as when Hezekiah ſucceeded Ahaz, ch.16.20.

V.25. *Now the reſt of the acts, &c.*] See v.17.

V.26. *And he was buried in his ſepulchre*] This may have reference to Manaſſeh his father, *q.d.* in his fathers ſepulchre, whereof ſee v. 18. Or it may be Amon had made a ſepulchre for himſelf, as his father Manaſſeh had done.

in the garden of Uzzah] See v.18. So as this garden now became a place of burial for Kings.

and Joſiah] he is called *Joſias* Mat.1.10.

his ſon reigned in his ſtead] See v.24.

CHAP. XXII.

Ver.1. *Joſiah was eight years old when he began to reign*] 2 Chr.34.1. Though he were but young, and ſucceeded an idolatrous father, yet he proved very pious, and a great bleſſing to that kingdome. His name ſignifieth *the ſalvation of God*, and he well anſwered that name, in that he made God his ſalvation by truſting in him, and alſo through Gods help ſaved his people all his dayes from idolatry and from forraign enemies. This King was by name propheſied of above two hundred and thirty years before this. See 1 King.13.2.

and he reigned thirty and one years in Jeruſalem] He was taken away in the prime and ſtrength of his dayes, being thirty nine years old.

and his mothers name was Jedidah] See 1 King.15.10. This name ſignifieth *Beloved of the Lord*. It is probable ſhe was a pious woman, and ſeaſoned her ſon in his younger years with piety: and this was an evidence that ſhe was *beloved of the Lord*.

the daughter of Adaiah of Boſcath] A city of Judah, Joſh. 15.39. She was not an alien, but born and brought up in the Church of God.

V.2. *And he did that which was right in the ſight of the Lord*] See 1 King.14.8. and 15.5.

and walked in all the way of David his father] i.e. thoſe righteous courſes wherein David walked, eſpecially thoſe that manifeſted his zeal of Gods glory, as duties of piety. See ch.18.3.

and turned not aſide to the right hand or to the left] Gods law is the only way wherein men ought to walk: All ſins are aberrations from it either to the right hand, by exceſs, or to the left hand, by defect. Joſiah did carefully avoid all aberrations on both hands. The Metaphor is taken from travellers, who are careful to walk on in that way which leads them to the end of their journey, and will not turn out of it to the one ſide or the other, Numb. 20.17. 1 Sam.6.12. A ſtrict circumſpection over the courſe of a mans life, compriſed under this phraſe, is oft commanded, Deut.5.32. Joſh.1.7.

V.3. *And it came to paſs in the eighteenth year of King Joſiah*] i.e. the eighteenth year of his reign, 2 Chr.34.8. Many great evidences of this good Kings integrity, piety and zeal are here omitted; *For in the eighth year of his reign, while he was yet young, he began to ſeek* the Lord; *and in the twelfth year he began to purge Judah and Jeruſalem*, 2 Chr.34.3. Hence many infer that the great reformation noted ch.23.1, &c. was done before that which is here noted.

that the King ſent Shaphan the ſon of Azalia, the ſon of Meſhullam, the Scribe] Of Scribe ſee 1 King.4.3. In this place it hath relation to Shaphan, not Meſhullam. In 2 Chron.34.8. there were others ſent with this meſſenger, namely Maaſeiah and Joah, both great Officers; which manifeſted the great reſpect the King had to the work in hand.

to the houſe of the Lord, ſaying] Where Hilkiah the Prieſt was. The main end of this meſſage was to take order for repairing the Temple, 2 Chr.34.8. We do not read of any ſolemn repairing thereof ſince the dayes of Jehoaſh, 2 King. 12. 2,5. though there were many reformations and purgings of it, eſpecially in Hezekiahs time, 2 Chron. 29. 3, &c. Now many years had paſſed betwixt Jehoaſh and Joſiah, namely above two hundred; ſo as the Temple muſt needs ſtand at this time in great need of repair.

V.4. *Go up to Hilkiah the high Prieſt*] This was a good high Prieſt, and carefull to put on all things that might make to the ſtability and beauty of the houſe of God, and to his pure worſhip, It may be that he was the father of Jeremiah the Prophet, Jer.1.1.

that he may ſum the ſilver which is brought into the houſe of the Lord] Queſtionleſs order had been taken in the former years of this good King to collect money for this purpoſe; ſome ſuch order as we read of 2 King.12.4,9. and now care is taken for diſpoſing that money to the end for which it was collected. By *ſumming the ſilver* he means telling it, to ſee how much there was.

which the keepers of the door] Heb. *threſhold*. See ch.12.9.

have gathered of the people] By receiving it of ſuch as came to the houſe of the Lord, there to offer their offering.

V.5. *And let them deliver it into the hand of the doers of the work*] There were two ſorts of men ſtiled *doers of the work*; 1. ſuch as had charge to ſee it well done; 2. ſuch as laboured in the work it ſelf, called *workmen*. I take the former to be here meant.

that have the overſight of the houſe of the Lord] Theſe were they that before are ſtiled *doers of the work*. They are expreſly noted to be Levites, and ſet down by name, 2 Chron.34.12.

and let them give it to the doers of the work] Here the phraſe is uſed for *workmen*, ſuch are mentioned v.6.

which is in the houſe of the Lord] Such work as appertaineth to the Temple, for the ſtrengthening and beautifying of the ſame.

to repair the breaches of the houſe] Cauſed by the violence of idolaters, or by continuance of time. See ch.12.5.

V.6. *Unto Carpenters, and builders, and Maſons*] Under theſe three heads are compriſed all manner of artificers requiſite for repairing of the Temple. See ch.12.11,12.

and to buy timber and hewn ſtone to repair the houſe] For the very ſtone-walls, beſides rafters, beams and other things made of timber, were decayed. See ch.12.11,12.

V.7. *Howbeit there was no reckoning made*, &c.] See ch.12.15. The perſons thus truſted were Levites.

becauſe they dealt faithfully] Heb. *in truth*, or *faithfulneſſe*. See ch. 12.15.

V.8. *And Hilkiah the high Prieſt ſaid unto Shaphan the Scribe*] See v.3,4.

I have found the book of the Law in the houſe of the Lord] He means the originall copy, 2 Chr.34.14. This Moſes cauſed to be put by the ſide of the Ark, Deut.31.26. It might by the diſorder in Manaſſehs and Amons time be laid aſide, or by ſome pious Prieſt be laid up in ſome ſecret place of the Temple, leſt it ſhould be taken away by the idolaters, and burnt, or otherwiſe deſtroyed. Great queſtion is here made about the ſtrangeneſſe of the Law at that time. For by the high account of this book it may ſeem there were but few copies of it, in that Hilkiah the high Prieſt ſent this as a choice preſent to the King, and in that both King and Princes were ſo aſtoniſhed at the hearing of the Law read out of it. It may well be granted hereupon that indeed there were but few copies, and that the idolaters had deſtroyed as many as they could come by. It is alſo probable that ſuch copies as they had remaining were not thorowly read; but when that very original which Moſes wrote was found, the very rarity of it cauſed it to be thorowly read and ſeriouſly weighed.

And Hilkiah gave the book to Shaphan] See v.3.

and he read it] He himſelf was deſirous to know at leaſt the contents thereof, that ſo he might ſee the greater reaſon for delivering it to the King.

V.9. *And Shaphan the Scribe came to the King, and brought the King word again, and ſaid*] This word *again* hath reference to the Kings firſt ſending of Shaphan, v.3. and to a ſecond coming of his to the King. We alſo in this ſenſe do ſay, *Such a meſſenger came again*.

Thy ſervants] He means Hilkiah, himſelf, and other meſſengers whom the King ſent.

have gathered] Heb. *melted*. For things of the ſame kind being melted uſe to gather together.

the money that was found in the houſe] Being contributed by ſuch as were well devoted to the ſervice of God.

and have delivered it into the hand of them that do the work, that have the overſight of the houſe of the Lord] See v.5.

V.10. *And Shaphan the Scribe ſhewed the King, ſaying*, He ſhewed the book to the King, and declared how he came by it.

Hilkiah the Prieſt hath delivered me a book] See v.8.

and Shaphan read it before the King] Queſtionleſſe he read it by the Kings appointment and command, as Jer.36.21.

V.11. *And it came to paſſe when the King had heard the words of the book of the law*] Surely he had not heard them to the full before this time; which implyes a neglect ſome way or other. For there was a charge given that the King ſhould *read therein all the dayes of his life*, Deut.17.19.

that he rent his clothes] See ch.18.37 He was deeply affected with that he heard, as is more fully expreſſed, v.19.

V.12. *And the king commanded Hilkiah the Prieſt*] See v.4.

and Ahikam the ſon of Shaphan] This was another Shaphan then the Scribe.

And Achbor the ſon of Michaiah] He is called *Abdon the ſon of Micah* 2 Chr.34.20. Either he had two names, or there were different pronunciations of the ſame name.

and Shaphan the Scribe] See v.3.

and Aſahiah a ſervant of the Kings, ſaying] This is a deſcription of a Courtier that is alwayes at the Kings hand.

V.13. *Go ye, enquire of the Lord for me*] The good King hearing the curſes denounced in the Law, and knowing how much his Predeceſſors had tranſgreſſed it, ſuppoſed the judgements threatned therein were even then hanging over their heads; and therefore ſent to enquire whether there might be any means to pacifie Gods wrath, and prevent thoſe judgements.

and for the people, and for all Judah] By *the people* he may mean ſuch as uſed to meet at publick aſſemblies; and by *all Judah*, all other of that kingdome, whether men, women or children. His care was as great as for his ſubjects as for himſelf.

concerning the words of this book which is found] He means in particular the judgements denounced in that book.

for great is the wrath of the Lord that is kindled againſt us] Though in his dayes there were no apparent manifeſtations of Gods wrath, yet by that which he had heard of the ſins of the land in former times, he might well conclude that Gods wrath was kindled. By a Metaphor he reſembleth Gods wrath to a fire. See Deut. 32.22.

becauſe our fathers have not hearkened unto the wordr of this Book] Under *fathers* he compriſeth Amon his immediate father, Manaſſeh his Grandfather, Ahaz and other his Predeceſſors before them. By *not hearkening* he meaneth their rebellion, eſpecially in worſhipping Idols.

to do according to all that which is written concerning us] That which is regiſtred in Gods Word. For generall directions or prohibitions concern all ages. See Rom.15.4. 1 Cor.10.6,11.

V.14. *So Hilkiah the Prieſt, and Ahikam*, &c.] See v.12.

went unto Huldah the Propheteſſe] It pleaſed God to endow women with an extraordinary ſpirit, to ſhew that he is tyed to no ſex. Though he forbad women ordinarily to exerciſe a Miniſteriall function in the Church, 1 Tim.2.12. 1 Cor.14.34. yet he would leave liberty to himſelf to beſtow his gifts as pleaſed him. Miriam was a Propheteſſe, Exod.15.20. and Deborah, Judg.4.4. and Anna, Luk.2.36. There were then extraordinary Prophets in Judah, as Jer.1.1,2. Zeph.1.1. and it may be Urijah, Jer.26.20. Yet this woman was now ſent unto, becauſe ſhe was neer at hand, even in that city, and known to be endued with an extraordinary ſpirit; ſo as they had reſpect to the gift of God rather then the perſon on whom the gift was beſtowed.

the wife of Shallum the ſon of Tikvah] Hereby this Shallum is diſtinguiſhed from the Kings ſon, Jer.22.11. and from Jeremiahs kinſman, Jer.32.7. And he is here ſet down for honours ſake; for it was a great honour to have ſuch a wife.

the ſon of Harhas] Or, *Haſrah* 2 Chr.34.22. The difference is onely in tranſpoſing of the letters.

keeper of the wardrobe] Heb. *garments*. Holy veſtments are here meant appertaining to the Temple. See Neh.7.72.

now ſhe dwelt in Jeruſalem in the Colledge] Or, *in the ſecond part*; by which is meant a part of the City divided from that part where the Kings Palace was. Some take it to be the middle Court mentioned ch.20.4. Being taken for *a Colledge* (as well it may be taken) it implyeth the place where Prophets and children of the Prophets had their uſuall abode. See 1 Kings 6.1. and 18.4.

and they communed with her] About the Kings Meſſage and thoſe things which were written in the Law.

V.15. *And ſhe ſaid unto them, Thus ſaith the Lord*] See 1 Kings 12.24.

God of Iſrael] See 1 King.8.15.

Tell the man that ſent you to me] She ſtiles the King *man* to ſhew that though he were a King, yet he was but a mortal man. But ſhe doth it not it in any contempt of his royalty: for ſhe addeth this phraſe, *that ſent you unto me*, which implyeth authority, and ſhe afterward expreſly calls him *King of Judah*, v.16.18.

V.16. *Thus ſaith the Lord*] See v.15.

Behold, I will bring evil] Sore and heavy judgements.

upon this place] Upon Jeruſalem, and all Judah.

and upon the inhabitants thereof] For not onely the houſes and walls of cities were demoliſhed, but alſo the dwellers therein were either deſtroyed by plague, famine or ſword, or elſe carried away captive.

even all the words of the book which the king of Judah hath read] She means all the curſes written in the law.

V.17. *Becauſe they have forſaken me*] See 1 King.11.33.

and have burnt incenſe unto other gods] See 1 King.9.25.

that they might provoke me to anger] See 1 King.16.26.

with all the works of their hands] He means eſpecially the Idols, together with their Altars, groves and other things that were made by men for idolatrous uſes.

therefore my wrath ſhall be kindled againſt this place] See v. 13,16.

and ſhall not be quenched] The meaning is that the time was come for judgement to be executed to the utter extirpation of the Jews out of their land: and though the good King Joſiah found mercy himſelf, yet his people retaining their rebellious and idolatrous diſpoſition ſhould be utterly deſtroyed; as when a fire hath taken ſuch hold of an houſe as it cannot be quenched till the houſe be clean burnt down.

V.18. *But to the King of Judah, which ſent you to enquire of the Lord*] Hereby ſhe ſheweth that ſhe was a Propheteſs of the Lord, and that the King did ſo account of her.

thus ſhall ye ſay to him, Thus ſaith the Lord, &c.] See v.15. She ſheweth ſhe ſpake not of any private motion, but from the Lord.

As touching the words which thou haſt heard] See v.11.

V.19. *Becauſe thine heart was tender*] Soon moved at the hearing of judgement. A tender heart is a ſoft heart, and is oppoſed to an hard and obſtinate heart.

and thou haſt humbled thy ſelf before the Lord] Joſiah humbled his ſoul for his own and others ſins. So to do, is a matter acceptable unto God, Micah 6.8.

when thou heardeſt what I ſpake] Gods judgements made known unto us give juſt of humbling our ſouls before him.

againſt this place, and againſt the inhabitants thereof] See v.16.

that they ſhould become a deſolation] Be emptied of inhabitants.

and a curſe] That the land ſhould lye under the vengeance of God, and have all the curſes written in the Law executed upon it.

and haſt rent thy clothes] See v.11.

and wept before me] See ch.20.3.

I alſo have heard thee] Obſerved what thou haſt done, and accepted what thou deſiredſt.

ſaith the Lord] She oft inculcateth her warrant, to make her word the better heeded.

V.20. *Behold therefore, I will gather thee unto thy Fathers*] Thou ſhalt dye as well as thy Fathers, and be in eternal glory with them.

and thou ſhalt be gathered into thy grave] Or, *thy graves*. The word is plural, to ſet out a fair and ſumptuous grave, or elſe one of many graves. So 2 Chron.16.14. & 35.24.

in peace] Two things are intended hereby, 1. That he ſhould end his dayes while his Kingdom was in peace, before the deſolation and curſe mentioned v. 19. ſhould fall out. 2. That he ſhould dye in peace of conſcience, and in peace with God. True it is that he dyed in war, and was ſlain by an enemy, ch.23.29. but not an enemy that invaded the land, or had any quarrel againſt Iſrael before that time. Though Joſiah failed much in provoking the King of Egypt, yet was there not then any trouble in Iſrael: Neither did his ſudden and violent death break off his peace with God; but thereby he was taken from the great evils to come, Iſa.57.1,2.

and thine eyes ſhall not ſee all the evil] This is rendred as one reaſon of his dying *in peace*. After his death the evil here intended fell out.

which I will bring upon this place] God hath his hand in all judgments, eſpecially ſuch as befall his Church, Iſa.1.21. Amos 3.6. Job 45.7. See v.16.

And they brought the King word again] See v.9. It was in part a doleful meſſage, yet they faithfully related it.

C H A P. XXIII.

Verſ.1. **A***Nd the King ſent*] This was done before the book of the Law was found, 2 Chr.34.3. even in the twelfth year of his reign.

and they gathered unto him] The meſſengers ſent for that purpoſe.

all the Elders] See 1 King.8.1.

of Judah and of Jeruſalem] That were diſperſed abroad in the Countrey, or abode in Jeruſalem.

V.2. *And the King went up into the houſe of the Lord*] To offer up ſacrifices to the Lord, to call upon him for pardon, and to enter into a ſolemn Covenant with him, v.3.

and all the men of Judah, and all the inhabitants of Jeruſalem with him] Becauſe all ſorts had ſinned, and the judgements were like to fall upon them all, the King brought them all to joyn with him in thoſe duties which he undertook.

and the Prieſts] They who are teachers muſt themſelves obſerve thoſe ordinances wherein they inſtruct others.

and the Prophets] Thoſe extraordinary Prophets which were then among them, as Jeremiah, Zephaniah, and alſo they who are called *children of the Prophets*, ch.2.3. are here meant.

and all the people both ſmall and great] Heb. *from ſmall even unto great.* Under this phraſe the common ſort of people, women and children, and ſtrangers alſo are compriſed. See Deut.31.11. Joſh.8.35. Neh. 8.3.

and he read] He cauſed one of the Prieſts or Levites to read.

in their ears] Audibly and diſtinctly, ſo as all might hear and underſtand.

all the words of the book of the Covenant] It is ſo called becauſe that Covenant which God made with Iſrael was contained therein. See 1 King.8.9.

which was found in the houſe of the Lord] See ch. 22.8.

V.3. *And the King ſtood by a pillar*] See ch. 11. 14.

and made a Covenant before the Lord] They promiſed and vowed to be faithful ſervants to the Lord. See 2 Chr.34.32.

to walk after the Lord, &c.] This and the other branches following are parts of the covenant. *To walk after the Lord* is to obſerve what he preſcribes unto us. Of this and the other phraſes follo ing ſee 1 King.2.3,4. & 11.11.

to perform the words of this Covenant that were written in this book] To do that which by vertue of Gods promiſe was preſcribed to them, and expreſly ſet down in that book. Of every covenant between God and man there are two parts; one, a promiſe of grace and bleſſing, on Gods part; the other, of duty and obedience on mans, Gen.17.8,9,10.

and all the people ſtood to the Covenant] They gave their conſent to it, and bound themſelves to perform it: But it appears by the Prophets complaints even in Joſiahs time, Jer.3.6,10,11. and by the peoples running to idolatry openly and impudently after Joſiahs death, that this pretence of *ſtanding to the Covenant* was but feigned. The King did entirely with his whole heart what the people did diſſemblingly with their mouth onely. But Joſiah conceiving and hoping the beſt of them, brought them to this covenant, becauſe ordinarily a covenant, as well as an oath, is a forcible means to bind men to good behaviour.

V.4. *And the king commanded Hilkiah the high Prieſt*] See ch. 22.4.

and the Prieſts of the ſecond order] i. e. They which were next unto them that lineally deſcended from the high Prieſt. Aaron left two ſons, Eleazar and Ithamar, Numb.3.4. They who deſcended from Eleazar, were of the firſt order; they who deſcended from Ithamar, of the ſecond. The meaning is, All ſorts of Prieſts were called to imploy their ſervice in purging the Temple.

and the keepers of the door] Heb. *threſhold*, as ch.22.4. & 12.9. Theſe were Levites.

to bring forth out of the Temple of the Lord] Such things as are not fit for the houſe of the Lord, are not to be kept therein, but caſt out.

all the veſſels that were made for Baal] All manner of inſtruments and utenſils, as altars, baſons, cups, and whatſoever belonged to the worſhip of their gods. Idolaters imitated the Lords ſervants, in making ſuch veſſels for their gods as were made for the ſervice of the Lord. Under theſe alſo may be compriſed images and their appurtenances. Such things had Manaſſeh, ch. 21.4,7. and Amon, ch. 21. 4, 7, 21. and other idolatrous Kings before them, brought into the houſe of the Lord; which though in the time of other good Kings and in the former years of Joſiah had not been uſed, but ſet aſide in ſome by-places, yet ſtill they remained in the Temple: But now the zeal of Joſiah would not ſuffer them to abide there any longer.

and for the grove] See 1 King. 16.33. This grove was neer the Temple, that idolaters might with the greater delight worſhip their idols there.

and for all the hoſt of heaven] Many idolaters accounted the Sun, Moon, and other Stars to be gods, and yielded Divine worſhip to them. See 2 King.17.16.

and he burnt them] Many of the veſſels before mentioned were of precious matter and curious workmanſhip, yet the pious King would not ſuffer them to continue as they were, but utterly deſtroyed them.

without Jeruſalem] Deteſtable and contemptible things were wont to be carried out of the City when they were to be burnt or otherwiſe ſpoiled.

in the fields of Kidron] In thoſe fields by which the river Kidron did run along. See 1 King.2.37.

and carried the aſhes of them unto Bethel] Bethel was the City wherein Jeroboam ſet one of his golden calves, 1 King. 12. 29. It was about eight miles from Jeruſalem. For its iniquity it was called alſo *Beth-aven*, Hoſ.10.5. To ſtain that conceit which many had of the holineſs of this idolatrous city, the zealous King layes the aſhes of thoſe idolatrous veſſels which he had burnt, in Bethel.

V.5. *And he put down*] Heb. *cauſed to ceaſe*. Suffered them not to enjoy their idolatrous functions or uſe their idolatrous courſes any longer.

the idolatrous Prieſts] Heb. *Chemarim*. The root כמר *Camar*, whence this word cometh, is uſed to ſet forth *the heat and ardency of the bowels* when one is moved with compaſſion, as Gen. 43. 30. 1 King. 3. 26. Hoſ. 11.8. It is alſo uſed, 1 Sam 5. 10. *for the blackneſs or ſhrinking of the skin with famine*. This title was given to idolatrous Prieſts either by reaſon of their prepoſterous zeal and fervency about their idolatry, or becauſe they uſed to wear black clothes, or becauſe they were much exerciſed in burning ſacrifices and incenſe. The Jewiſh Rabbins give this title to Monks. Many Iſraelites did entertain theſe Chemarims in Joſiahs time Jer.3.6,&c. Zeph.1.1,4,&c. as many Papiſts do yet ſtill entertain Maſs-Prieſts in England.

whom the Kings of Judah had ordained] i. e. Such Kings as regarded not the Prieſts of the Lord, but had Prieſts of their own making, 1 King.12.31,32. & 13.33.

to burn incenſe, &c.] See 1 King.9.25. This ſhews the reaſon of their name *Chemarim*].

unto Baal] See 1 King.16.31.

to the Sun, and to the Moon] The Moon was accounted by idolaters *the Queen of heavens* Jer.44.17. and the Sun, a great god. This they called *Phœbus*, her *Phœbe*.

and to the planets] Or, *twelve ſigns*, or *conſtellations*. The Planets are thoſe which in Engliſh are called *the ſeven wandring Stars*, becauſe they are not ſo ſet in their orbs as the multitude of ſtars are which we commonly call *fixed ſtars*. The Sun and Moon are two of theſe; Saturn, Jupiter, Mars, Mercury, Venus, the other five. Theſe were accounted prime Deities by the heathen. The *twelve ſigns* are thoſe which are placed in the Zodiack, and each of them appropriated to a diſtinct moneth, and to diſtinct and ſeveral parts of the body. Every one of theſe ſigns is counted a *conſtellation*, or gathering together of many ſtars into one figure or ſhape. All the reſt of the fixed ſtars are brought under one conſtellation or other. The Hebrew word importeth *ſuch things as ſend down an influence*; and this the ſeven Planets are ſuppoſed to do moſt effectually.

and to all the hoſt of heaven] All the other ſtars beſides thoſe compriſed under the former names. See 2 King.17.16.

V.6. *And he brought out the grove from the houſe of the Lord*] We cannot think that a grove could be planted and made to grow in any part of the Temple properly ſo called: So that either *the houſe of the Lord* is taken for the Courts about the Temple, whereof ſee 1 King.6.36. or elſe he means that image whereon a grove was engraven, ch.21.7.

without Jeruſalem, &c.] See v.4.

and ſtampt it ſmall to powder] To teſtifie the greater deteſtation.

and caſt the powder thereof upon the graves of the children of the people] Of ſuch as had worſhipped idols, 2 Chr.34.4. This alſo he did in deteſtation of ſuch as had been idolaters, and for a forewarning to ſuch as then were or afterwards might be idolaters. In particular he ſhewed that they deſerved to be beaten to powder. By *children of the people* are ſet forth the common ſort of poople.

V.7. *And he brake down*] Both to manifeſt an utter deteſtation of that filthineſs, and alſo to keep them from being ſo uſed again. See the like zeal ch.18.4.

the houſes of the Sodomites] See 1 King.14.24.

that were by the houſe of the Lord] Idolaters ſo diſdained the Lords holy houſe as they joyned the moſt abominable things thereto.

where the women wove hangings] Heb. *houſes*, or, *curtains*. Whereby they might keep themſelves from the ſight of others. Idolatry and all manner of filthineſs uſed to go together.

for the grove] They had their little houſes, or tents, or booths, in their grove, which was a delightſome place: and they thought to make it to their impure ſouls the more delightſome by their abominable filthineſs.

V.8. *And he brought all the Prieſts*] Here ſons of Aaron, who had their calling to be Prieſts, are meant; yet ſuch as had defiled themſelves with idolatry.

out of the cities of Judah] Where they had exerciſed their idolatry. For though the Lord had onely one houſe, and that in Jeruſalem, yet idolaters had their idolatrous places in every City.

and defiled the high places] See 1 King. 3.4. Theſe he defiled by deſtroying the Altars and other religious ornaments in them, and by cauſing dung and other filthy things to be laid in them.

where the Prieſts had burnt incenſe] See 1 King.9.25.

from Geba to Beerſheba, from the North to the South coaſt] See 1 King. 15.22. & 19.3.

and brake down the high places of the gates] Such as were publikely erected at the gates of cities, whither the greateſt ſort of people did reſort.

that were in the entring-in of the gate of Joſhua the governour of the City] Not Joſhua the ſon of Nun, but another of the ſame name, a man of great place in Joſiahs dayes, and who had cauſed high places to be erected by his own houſe. Joſiah in his reformation ſpared none, no not the greateſt.

which were on a mans left hand at the gate of the City] They might be without the City, but neer the entrance thereinto.

V. 9. *Nevertheleſs the Prieſts of the high places*] Such as were mentioned v. 8. but had renounced their idolatrous places and ſervices.

came not up to the altar of the Lord in Jeruſalem] Were not permitted to offer ſacrifices on that Altar, but they and their poſterity were removed from the Prieſtly function. See Ezek. 44.10, &c.

but they did eat of the unleavened bread among their brethren] Under *unleavened bread* are meant the ſhew-bread Lev.24.5, &c. and that part of the meat-offerings which was reſerved for Aaron and his ſons, Levit.2.1, &c. By this one kind of proviſion for the Prieſts all their proviſion is meant; and thereof might the Prieſts here mentioned be made partakers. Though they might not do the proper offices of Prieſts, yet they were to be maintained by that allowance which was due to the Prieſts. See Ezek.44.29, &c.

V.10. *And he defiled*] As v.8.

Topheth which is in the valley of the children of Hinnom] See ch. 16.3. Joſh.15.18.

that no man might make his ſon or his daughter to paſs thorow the fire to Molech] See ch.16.3. 1 King.11.5.

V.11. *And he took away the horſes that the Kings of Judah had given to the Sun*] Theſe were living and light horſes, which were from time to time nouriſhed and kept, to ride with ſpeed, and to carry men to thoſe places where they might ſee the firſt riſing of the Sun, that ſo they might worſhip it at the firſt peeping of it. This was an idolatrous practiſe of the Perſians, and the Iſraelites had learn'd it of them. This phraſe *he took away*, implyeth that they were living horſes. Had they been onely images of horſes, he would have burnt them, as he did other images and ſuperſtitious monuments, v.4. By *giving* theſe *to the Sun* is meant a religious or rather ſuperſtitious dedicating of them to the Sun as to a God.

at the entring-in of the houſe of the Lord] Which was the Eaſt-end. That way they might the ſooneſt eſpy the Sun-riſing.

by the chamber of Nathanmelech the chamberlain] Or, *Eunuch*, or, *officer*. See 1 King.22.9.

which was in the Suburbs] Namely of the City; which City ſome take to be Zion, the City of David.

and burnt the Chariots of the Sun with fire] They are called *Chariots of the Sun*, becauſe they were made and dedicated to the honour of the Sun. By the help of the forementioned horſes they and many in them might quickly be drawn to ſome place where the riſing of the Sun might ſooner be ſeen. Or as the heathen had, ſo the idolatrous Iſraelites might have a glorious image of the Sun ſet in one of theſe chariots, which being faſtned to the forementioned horſes might be drawn up and down for all ſorts of people to ſee, and admire, and adore it. It is here ſaid that the Chariots were *burnt*, but the horſes *taken away*; which further implyeth that the horſes were living creatures, but the Chariots made of wood.

V.12. *And the altars that were on the top of the upper chamber of Ahaz*] Fair great houſes were then wont to have flat roofs leaded over, Deut. 22.8. Mar. 2. 4. On theſe idolaters uſed to erect altars, ſpecially to the hoſt of heaven, Jer.19.13. Zeph.1.5. Ahaziah had ſuch a roof over his upper chamber, 2 King.1.2.

which the King of Judah had made] As Ahaziah in his time, ſo other Kings in theirs had made altars in ſuch places: which was a great aggravation of their idolatry. They contented not themſelves with altars in temples, in groves, on hills, and other like places on the ground, but muſt needs erect ſome alſo on their houſetops.

and the altars which Manaſſeh had made in the two courts of the houſe of the Lord] See ch.21.5.

did the King beat down] According to the Law. Deut.7.5.

and brake them down from thence] Heb. *ran from thence*. He cauſed them to be tumbled down, broken to pieces, and beaten to powder. It may ſeem ſtrange how theſe ſhould ſtand till Joſiahs time, ſeeing it is ſaid that Manaſſeh after his repentance *caſt out of the city all the altars that he had built*, 2 Chr.33.15. But they might remain and be ſtill though they were caſt out of the City: Yea, Amon might bring them again to the places where Manaſſeh had firſt ſet them.

and caſt the duſt of them into the brook Kidron] See v.4,6.

V. 13. *And the high places that were before Jeruſalem*] See 1 King. 3.4. Theſe might be without the City, but before the chief entrance thereinto, ſo as out of them men might look into the Temple, and out of the Temple into them.

which were on the right hand of the mount of corruption] i.e. *the mount of Olives*. It is called *the mount of corruption*, becauſe they had there corrupted themſelves by their idolatry.

which Solomon the King of Iſrael had built] This circumſtance much commendeth Joſiahs courage and zeal. Though theſe high places were firſt erected by one that was accounted a very wiſe King, and alſo had continued many generations, yet he was not afraid to demoliſh them; Gods word being to him more then the practiſe of a wiſe man, or antiquity. Herein he excelled all the good Kings that were betwixt Solomon & himſelf. It may be theſe high places were not frequented or much uſed in the dayes of Aſa, Jehoſhaphat, and Hezekiah, and thereupon ſuffered to abide: but Amon might again put them to thoſe idolatrous uſes for which they were firſt erected; and thereupon Joſiah might take occaſion utterly to demoliſh them, that they might not again be ſo uſed.

for Aſhtoreth, &c. Of all theſe idols ſee 1 King.11.5,7.

did the King defile] See v.8.

V.14. *And he brake in pieces the images*] Heb. *Statues*. See 2 King. 10.26.

and cut down the groves] See 1 King.16.33.

and filled their places with bones of men] This was one way whereby he defiled places, as v.8, 10. And thus he dealt with them, to keep men from uſing them any more ſo ſuperſtitiouſly as they had done formerly. Thoſe bones of men he took out of the graves of idolaters, v.16.

V.15. *Moreover the altar that was at Bethel*] 1 King.12.33. & 13. 1. Though Jeroboam the firſt had Bethel in his poſſeſſion when he erected altars there, 1 King.12.33. yet was it afterwards won by Abijah King of Judah, 2 Chr. 13.19. Indeed that part of Bethel where the idol was, the Kings of Iſrael retained till their captivity. But Iſrael at this time was carried captive out of the land, and they that inhabited the land did not much care for the idols and the idolatrous places which the Iſraelites had ſet up: therefore it is ſaid that Ioſiah *did to all the houſes of the high places that were in the Cities of Samaria as he had done to them in Bethel*, v.19.

and the high place which Jeroboam the ſon of Nebat] Here may be meant that houſe of high-places which Ieroboam built, 1 King. 12.31.

who made Iſrael to ſin, had made] See 1 King.12.30.

both that altar and the high place he brake down] He let nothing remain.

and burnt the high place] After he had broken it down.

and ſtampt it ſmall to powder] See v.*6*.

and burnt the grove] Where his houſe of high places was. See 1 King. 3. 4. & 16. 33. That Ieroboam had groves is evident 1 King. 14.15.

V.16. *And as Joſiah turned himſelf*] This is a ſpecial evidence of Gods providence, bringing to paſs what was fore-told above three hundred years before, 1 King.13.2.

he ſpyed the ſepulchres that were there in the mount] That was by the idolatrous Iſraelites accounted an holy place, and thereupon their Prieſts were there buried, and had ſome monuments over their graves to continue a memorial of their names. Thoſe monuments continued till Joſiahs time; and he being there preſent ſoon eſpyed them.

and ſent and took the bones out of the ſepulchres] Certainly he was moved thereunto by ſome Divine inſtinct.

and burnt them upon the altar] A like thing was done chap. 11.18.

and polluted it] Burning of Prieſts bones upon an altar could not but be accounted a great pollution, at leaſt by idolaters.

according to the word of the Lord which the man of God proclaimed] See 1 King.13.2,&c. Gods word ſhall aſſuredly in due time be accompliſhed, though the date for the accompliſhment thereof be long.

who proclaimed theſe words] This is added to ſhew the faithfulneſs of the man of God in doing his meſſage.

V. 17. *And he ſaid, what title is that that I ſee?*] There was ſome grave-ſtone, and a ſuperſcription upon it, or elſe a pillar by the ſepulchre of the man of God, ſuch an one as Jacob ſet upon Rachels grave, Gen.35.20. wherein the ſtory of that man of God was engraven. See 1 King.13.30,31.

And the men of the City told him] They which dwelt in Bethel (which city is here meant) were oft put in mind by this monument of the ſtory of the man of God; thereupon they well remembred it, and could readily tell it the King.

It is the ſepulchre of the man of God, &c.] See 1 King.13.1, &c.

and proclaimed theſe things that thou haſt done, &c.] See v.16.

V.18. *And he ſaid, Let him alone*] The King was moved hereunto either by ſpecial inſtinct, or elſe by the ſtory that he heard of the man of God.

let no man move his bones] God hath care even of the dead dry bones of his Saints, that they may quietly reſt.

So they let his bones alone]Heb. *to eſcape.* They did not take his bones out of the grave, as they had done the bones of others, v.16.

with the bones of the Prophet that came out of Samaria] Which with a lie deceived the man of God. Yet that old Prophet believing the truth of that which the man of God had ſaid, received this recompenſe of his faith, and had that which he deſired and expected accompliſhed. See 1 King.13.31,32.

V.19. *And all the houſes alſo of the high-places*, &c.] See v.15. & 1 King. 13.32. The whole Countrey and Kingdom of Iſrael was oft called *Samaria*. See 1 King.17.24. In this extent is the word *Samaria* here uſed.

which the Kings of Iſrael had made to provoke the Lord to anger] See 1 King.14.9.

Joſiah took away] See v.11.

and did to them according to all the acts that he had done in Bethel] See v.15. It is probable that the Cities of the Countrey of Samaria in ſundry tribes, mentioned 2 Chron.34.*6*. were under the juriſdiction of the King of Judah at that time, and that many in thoſe tribes yielded themſelves to him, 2 Chron.30.1,10,11. As for the royal City Samaria, it is not ſaid that the King entred into it; for the inhabitants thereof cleaved cloſe to their idols, 2 King.17.41.

V.20. *And he ſlew*] Heb. *ſacrificed.* After he had ſlain them, he burnt them upon their altars, whereby he defiled thoſe altars, as v.16.

all the Prieſts of the high places that were there, upon the altars] It may be theſe idolatrous Prieſts reſiſted Ioſiah, and did what they could to hinder him, and thereupon he ſlew them.

and burnt mens bones upon them] Such as are mentioned v.16.

and returned to Jeruſalem] Though for reformations ſake he went into the idolatrous tribes, yet he meant not there to abide; therefore when his work was finiſhed, he went to his own City, where his Royal Palace and the houſe of God were.

V.21. *And the King commanded all the people, ſaying*] That which follows was immediately upon the Covenant which Ioſiah and his people made with the Lord, and an eſpecial fruit and effect of it. See 2 Chr.34.31, &c. & 35.1.

Keep the Paſſeover] Of the Paſſeover ſee Exod.12.1, &c.

unto the Lord your God] See 1 King. 8. 61. The Paſſeover being a ſacred ordinance was to be obſerved to the honour of God.

as it is written] Exod.12.3. Deut.16.2.

in this book of the Covenant] See v. 2. Exod.24.7. The particle *this* hath reference to that book which Hilkiah found, ch.22.8. and the King then had with him.

V.22. *Surely there was not holden ſuch a Paſſeover*] With ſuch a preparation, ſuch humiliation, ſuch deteſtation of idolatry, ſuch reformation of religion, ſuch devotion and ſolemn renovation of the covenant. See 2 Chron.35.1, &c.

from the dayes of the Judges that judged Iſrael] The Iudges living neer the time of the inſtitution of this ordinance might be better directed in the obſervation thereof. The laſt of the Iudges may be here meant, becauſe mention is made of Samuel, who was the laſt, 2 Chron.35.18. And ſo this phraſe implyes the beginning of the Kingdom of Iſrael.

nor in all the dayes of the Kings of Iſrael] Hereby may be meant the reigns of David and Solomon, who reigned over all the twelve tribes, and in that reſpect might have a greater multitude of people and more ſtore of ſacrifices; and yet this ordinance not be kept after ſuch a ſpiritual manner then as now.

nor of the Kings of Judah] From the beginning of Rehoboams reign, who firſt loſt the ten tribes, 1 King. 12.20,21. unto this very time of Ioſiah.

V. 23. *But*] This particle hath reference to the former verſe.

in the eighteenth year of King Joſiah] Of his reign, but the ſix and twentieth of his age.

wherein this paſſeover was holden to the Lord] See v.21.

in Jeruſalem] There was the houſe of God, and thither they were commanded to go to keep the Paſſeover, Deut.12.5. & 16.2.

V.24. *Moreover*] This queſtionleſs hath relation to the former reformation, v. 4, &c. and the Paſſeover was held after this.

the workers with familiar ſpirits, and the wizards] See ch.21.6.

and the images,] Or, *Teraphim.* Theſe were houſhold-gods, faſhioned in the ſhape of men. Such an one Michol put into Davids bed, 1 Sam. 19. 13. The heathen conſulted with ſuch, Ezek. 21.21. and anſwers have been returned by them, Zach.10.2. either by the ſubtilty of the devil, or by the forgery of their Prieſts. *Teraphim* (tranſlated *Idolatry*,1 Sam.15.23.) is reckoned amongſt things moſt deteſtable to God. See on Iudg.17.5.

and the idols] See ch.17.12. & 1 King.15.12.

and all the abominations] All abominable idolatry and other filthy wickedneſs. See 1 King.14.24.

that were ſpyed in the land of Judah.] *and in Jeruſalem, did Joſiah put away*] He that was careful to reform other places would not neglect his own moſt proper dominion. See v.15,19.

that he might perform the words of the law] Lev. 20. 27. Deut. 18.11. His eye was eſpecially on Gods Word for a warrant of all he did.

which were written in the book that Hilkiah, &c.] See ch.22 8.

V.25. *And like unto him was there no King before him*] In an holy zeal and thorow reformation, and alſo in the integrity of his life, ordered according to all Gods Law. See ch.18.5. As ſome particulars were there noted wherein Hezekiah went beyond Ioſiah, ſo others may be noted wherein Ioſiah excelled Hezekiah; as his contrition for the wickedneſs before his dayes, ch.22.19. the ſolemnity of the Paſſeover, 2 Chr. 35. 1, &c. his purging other places beſides Iudah and Benjamin, verſ. 19. his conforming himſelf to the Law of God, as in this verſe. Beſides, he was never puft up, as Hezekiah was, 2 Chr.32.25.

that turned to the Lord] This phraſe is not to be taken as if he had ever departed from the Lord; for when he was a child he ſought after him, 2 Chron. 34.3. but it hath relation to his father Amon and other idolatrous Kings, who turned from the Lord: He did not ſo; he turned to no other, but to the Lord.

with all his heart and with all his ſoul] See 1 King.2.4.

and with all his might] With the uttermoſt extent of his ſoul, with all the faculties thereof; and of his body, with all the parts thereof. He put forth his utmoſt endeavour to ſerve the Lord, 2 Sam.*6*.14. 1 Chr.13.8.

according to all the law of Moſes] See v.24. Becauſe Moſes was the penman of all the laws that God preſcribed to the Iews, Gods law is ſtiled *the law of Moſes.*

neither after him aroſe there any like him] After him there was not a good King. And none of thoſe Governours that were over the Iews after the captivity was like him in holy zeal.

V.26. *Notwithſtanding the Lord turned not from*]Gods wrath may be ſo far provoked as unalterably to be ſetled with a reſolution to take vengeance, ch.24.4. 1 Sam.3.14.

the fierceneſs of his great wrath] This is attributed unto God after the manner of man, to aggravate the hainouſneſſe of ſin, and to imply the heavy judgments that ſhould follow.

wherewith his anger was kindled] See ch.22.13,17.

againſt Judah] They who profeſs themſelves to be Gods people may exceedingly provoke his wrath.

becauſe of all the provocations] Heb. *angers*. For ſins provoke Gods anger.

that Manaſſeh had provoked him withall] Indeed Manaſſeh repented, and queſtionleſs obtained pardon, 2 Chr. 33.12,13. but that pardon was for his own perſon onely. For the people in his time, and after, even in this good Kings dayes, and after alſo, continued in his ſins, and therefore his ſins were theirs, and juſtly puniſhed in them. Beſides, though God pardoned Manaſſeh himſelf, yet for Manaſſehs ſins he might juſtly puniſh Manaſſehs poſterity, who continued in thoſe ſins. Thus were all the Iſraelites, generation after generation, that continued in Jeroboams ſin, puniſhed for the ſame. Yea heinous ſins, though pardoned, may leave a perpetual ſcarr in the name of him who is pardoned.

V.27. *And the Lord ſaid, I will remove Judah alſo*] God had given a long time of repentance to Judah after he had caſt off Iſrael, yet Judah waxed worſe then Iſrael, Jer.3.11. therefore the Lord juſtly denounced this judgement againſt them.

out of my ſight] See ch.17.18,20,23. & 24.3.

as I have removed Iſrael] See ch.17.6, &c.

and will caſt off this City Jeruſalem] In Jeruſalem was the Temple. This therefore was a ſore aggravation of the judgement.

which I have choſen] See 1 King.8.44.

and the houſe of which I ſaid, My Name ſhall be there] See 1 King. 8.16,29. & 9.3. & ch.21.7.

V.28. *Now the reſt of the acts*, &c.] See 1 King. 15.23.

V.29. *In his dayes Pharaoh Nechoh King of Egypt*] 2 Chr. 35.20. *Pharaoh* was a common name to Kings of Egypt, as *Abimelech* to Kings of the Philiſtins, and *Cæſar* to Romane Emperors. See 1 King.11.40. *Nechoh* is added to diſtinguiſh this Pharaoh from others; as *Hophra*, Jer.44.30.

went up againſt the King of Aſſyria] Pharaoh had no quarrel againſt Joſiah or his people, but onely againſt the King of Aſſyria. The Kingdom of Aſſyria was extreamly weakned, if not in the power of the Babylonians. Some take the Babylonian kingdom to be here meant, and called *Aſſyria*, becauſe that had been a title of great fame. See 2 King. 20.12.

to the river Euphrates] See ch.24.7. The City *Carchemiſh* bordering upon this river, 2 Chron.35.20. which being now in the power of the Aſſyrian, Pharaoh went to recover it. Either the inhabitants thereof had ſome way or other annoyed the Egyptians, or in former times it had belonged to the King of Egypt, and therefore he came to fight againſt it.

and King Joſiah went againſt him] Part of Judea lay betwixt Egypt and Carchemiſh, ſo as Pharaoh could not well go with his army thither but through part of Joſiahs kingdom: In this reſpect Joſiah might have cauſe to go againſt Pharaoh, that he might hinder him from paſſing thorow his Countrey. Or it may be Joſiah was willing to do a kindneſs for the King of Aſſyria, and in that reſpect would endeavour to hinder the King of Egypt from invading the land of the King of Aſſyria. But whatſoever the cauſe were, herein Joſiah failed, that notwithſtanding the King of Egypt ſent him word that he intended no hurt to him nor to his people, and withall informed him that he went upon Gods appointment (and it is probable that Pharaoh had ſome Prophet to inform him in the will of God about that point, 1 Chr.35.21.) yet Joſiah would perſiſt in going out againſt him.

and he ſlew him] The archers in the King of Egypts army ſlew Joſiah, 2 Chr.35.23. but what is done by any in an army is attributed to the General. Joſiah was not immediately ſlain in the battle, but ſo wounded as he died of the wound, and thereupon is ſaid to be ſlain. So 2 Chr.35.23,24.

at Megiddo] So 1 King.9.15. See Zech.12.11.

when he had ſeen him] So ſoon as army was ſet againſt army, and had begun to fight. See ch.14.8.

V.30. *And his ſervants carried him in a Chariot dead*] Deadly wounded. By *ſervants* are here meant in general ſuch ſubjects as were Souldiers, in particular his life-guard, or Courtiers, and ſuch as were of his houſhold.

from Megiddo] It is ſaid 2 Chr.35.24. that he died at Jeruſalem: he could not therefore be dead at Megiddo; for from thence he was carried to Jeruſalem.

and brought him to Jeruſalem] There was his Palace and Court; there might he have beſt means for cure; and there, if he dyed, he would chooſe to dye.

and buried him in his own ſepulchre] Some ſpecial ſepulchre that he had made for himſelf in his life-time, among the ſepulchres of his fathers, 2 Chron.35.24. even in the City of David. See 1 King.2.10.

and the people of the land] 2 Chron. 36.1. All of all ſorts are here underſtood, who did what they did, with an unanimous conſent.

took Jehoahaz the ſon of Joſiah] Called *Johanan*, 1 Chr.3.15. and *Shallum*, Jer.22.11. We read 1 Chr.3.15. that Joſiah had four ſons, Johanan, Jehoiakim, Zedekiah, Shallum; and ſeeing Jehoahaz is not there mentioned, he is by many taken to be the ſame with Johanan. But becauſe Jehoiakim is ſuppoſed to be elder then Jehoahaz, others take this Jehoahaz to be the ſame with Shallum. The reaſon why the people made him King ſee v.36.

and anointed him] See ch.11.12. This they did to ſettle him more ſurely in the Kingdom. See v.36.

and made him King in his fathers ſtead] A wofull change.

V.31. *Jehoahaz was twenty and three years old when he began to reign*] This implyes he was younger then Jehoiakim, v. 36.

and he reigned three moneths in Jeruſalem] He lived longer, but the King of Egypt put him from his throne, v.33.

and his mothers name was Hamutal] See 1 King.15.10.

the daughter of Jeremiah of Libnah] Of Libnah ſee ch.8.22. The mention of this place diſtinguiſheth this Jeremiah from the Prophet, who was of Anathoth, Jer.1.1. See ch.24.18.

V.32. *And he did that which was evil in the ſight of the Lord*] See 1 King.11.6. He walked not in the ſteps of his good father Joſiah, but in the ſhort time he reigned he returned to idolatry: and he endeavoured to bring in again thoſe evils which his father had caſt out. This is he of whom Ezekiel, 19.2, &c. ſpeaketh.

according to all that his fathers had done] Joſiah cannot be here meant, but former Predeceſſors, as Amon, Manaſſeh, Ahaz, and ſuch like.

V.33. *And Pharaoh Nechoh*] See v.29.

put him in bands] Laid him in priſon, and ſo kept him faſt, till he ſhould come again and carry him into Egypt. See v.34.

at Riblah, in the land of Hamath] Both theſe places were in the circuit of the land of Canaan, Numb.34.8,11. See ch.25.6.

that he might not reign in Jeruſalem] Or. *becauſe he reigned*. Pharaoh diſcerned that the people had ſet him up in a faction, and that in oppoſition againſt himſelf; and therefore he made ſpeed to quaſh that faction, and within three moneths put him down.

and put the land to a tribute] Heb. *ſet a mulct upon the land.* In revenge of that oppoſition Ioſiah had made againſt him, v. 29.

of an hundred talents of ſilver, and a talent of gold] See 1 Chron. 22.14.

V.34. *And Pharaoh Nechoh*] See v.29.

made Eliakim] This was the firſt name of this man, ſignifying *God riſing*; and it ſhewed the piety of his father Ioſiah, and the hope he had of him. But he himſelf did not anſwer his name. This name was given to that good Governour mentioned ch.18. 18. & Iſa.22.20. There was alſo a Prieſt of that name, Neh.12. 41. And two of Chriſts Predeceſſors, after the dayes of Eliakim here mentioned, had this name; one in the legal deſcent, Mat.1. 13. the other in the natural, Luk.3.30.

the ſon of Joſiah] This diſtinguiſheth the Eliakim here mentioned from all the others. By many he is taken to be Ioſiahs eldeſt ſon, and heir to the Crown.

King in the room of Joſiah his father] He ſaith not *in the room of Jehoahaz*, becauſe he was ſet up tumultuouſly by the people, and in regard of his ſhort and troubleſome time was reputed as no King.

and turned his name] As an evidence of his power over him. For conquerors oft uſed to change the names of ſuch Kings as they vanquiſhed, to ſhew they accounted them as their ſubſtitutes and vaſſals. He that had the power over Daniel and his three companions, hereby manifeſted it, Dan.1.7.

to Jehoiakim] Called *Jakim* Matth.1.12. *Jehoiakim* hath the ſame notation and ſignification with *Eliakim*: For the firſt ſyllable in each is a name of God, and both ſignifie *Gods riſing*. So ſome think Joakim the father of the B.Virgin was called *Eliakim*, and for ſhortneſs *Eli*, Luk.3.23.

and took Jehoahaz away] From the place where he had bound him, v.33. yea, and from the land where he had a while reigned as King.

and he came to Egypt] He did not go thither of his own accord, but was carried thither as priſoner by the King of Egypt.

and died there] This was foretold Jer. 22.12. where he is called *Shallum*. And that prophecy plainly ſheweth that *Jehoahaz* here and *Shallum* there were both names of the ſame perſon.

V.35. *And Jehoiakim gave the ſilver and the gold to Pharaoh*] i.e. The hundred talents of ſilver and talent of gold mentioned v.33. Upon this condition he held his Crown, and therefore would not fail to pay it.

but he taxed the land to give the money] He laid a rate upon all his ſubjects throughout Judah. *The land* is here put by a Metonymie for *the inhabitants*.

according to the Commandment of Pharaoh] Heb. *mouth of Pharaoh*] For Commandments uſe to be given by the mouth. This charge of Pharaoh had relation to the ſum of money to be paid, not to the particular manner of raiſing it. Jehoiakim rais'd it by a levy upon all his ſubjects, becauſe he had no treaſury of his own: For it is probable the King of Egypt had ſpoiled the King of Judahs treaſures, as Shiſhak had done in Rehoboams time, 1 King.14.26. Other Kings of Judah uſed to pay great ſums to their enemies out of the treaſures of their own houſe, and out of the treaſures of the houſe of God, as Aſa, 1 King.15.18. Jehoaſh, ch.12.18. Hezekiah,ch.18.15.

he exacted the ſilver and the gold of the people of the land] The people were not very willing, but for fear of him, and of Pharaoh that ſet him up, they paid it; and thereupon he is ſaid to *exact* it.

of every one according to his taxation] According to that rate which the Kings Officers had laid on every one.

to give it unto Pharaoh Nechoh] It was not for any poſitive publick good, but onely to ſatisfie an enemy.

V. 36. *Jehoiakim was twenty and five years old when he began to reign*] Hence it appears that he was elder then his brother Jehoahaz, who but three moneths before this is ſaid to be but twenty and three years old. Others ſay this time of Jehoiakims age muſt be reckoned from the deah of Jehoahaz, who died about two years after he was carried into Egypt, v.34. Now while Jehoahaz lived, though he were a captive in another land, Jehoiakim might be accounted a chief Governor in his brothers abſence, but not a full and abſolute King. They who hold Jehoiakim to be the elder brother, ſay Jehoahaz was a more ſtern and ſtout man, better able and more forward to ſtand againſt Pharaoh, then Jehoiakim. He is taken to be the firſt Lion mentioned Ezek.19.3. The people thorow a ſtrong faction choſe him, and anointed him, thinking to eſtabliſh him the more firmly in the kingdom, as 1 King.1.39.See v.30.

and he reigned eleven years in Jeruſalem] From the time that Pharaoh ſet him on the throne, v.34.

and his mothers name was Zebudah] See 1 King.15.10. Jehoiakim and Jehoahaz had one father, but not one mother.See v.31.

the daughter of Pedaiah of Rumah] This ſhews ſhe was an Iſraelite.

V. 37. *And he did that which was evil* &c.] See v.32. He took no warning by the judgment on his brother, v.33. Much evil of this King is ſet down, Jer.22.13,17.& 26.20,&c. & 36.21,22,23. & 52.23.Ezek.17.5,6,7.

CHAP. XXIV.

Verſ.1. IN *his dayes*] This hath reference to ch.24.36. where mention is made of the beginning of Jehoiakims reign. It is ſaid, *in his dayes*, not, *in the beginning*, becauſe there were about three years of his reign paſſed over before this time. It is ſaid Dan.1.1. that what is here mentioned fell out *in the third year of the reign of Jehoiakim*, namely in the latter end thereof; but Jer.25.1. *in the fourth year* of his reign, namely in the beginning thereof. In the third year Nebuchadnezzar began his expedition, in the fourth he laid his ſiege againſt Jeruſalem.

Nebuchadnezzar King of Babylon] This was Nebuchadnezzar the ſecond, or Nebuchadnezzar the ſon. His fathers name alſo was *Nebuchadnezzar*, who ſubdued the Aſſyrians, and began to erect the Babylonian Monarchy. He alſo ſubdued many other nations. His dayes being ended, his ſon, that before was a kind of a Lieutenant General under his father, had now the ſole juriſdiction. The firſt year of his reign was at the end of Jehoiakims third year, and went on in his fourth year, Jer.25.1. This is further evident, in that the year wherein Jehoiakim was laſt taken captive, which was his eleventh, ch.23.36. was the ſeventh of Nebuchadnezzar, Jer.52.28.

came up] Namely againſt Jeruſalem. The occaſion may be this; The King of Egypt went to ſurprize Carchemiſh, which belonged to the King of Babylon, ch.23.29. and it is probable that he then got it, and returning to Jeruſalem made this Jehoiakim King of Judah. Jehoiakim thereupon became tributary to the Egyptian, and haply aſſiſted him in his wars: But Nebuchadnezzar recovered Carchemiſh again, and *ſmote the King of Egypts army* there, *in the fourth year of Jehoiakim*, Jer. 46.2. and to be revenged on the King of Judah for aſſiſting him, and alſo to get thereby a fair and free paſſage into Egypt, came againſt Jehoiakim and his land.

and Jehoiakim became his ſervant] Yielded to be tributary to him, as ch.17.3. 2 Sam.8.2,6. He ſaw he was not able to ſtand out againſt the forces of Nebuchadnezzar, and therefore entred into a compoſition, and made a Covenant with him.

three years] Theſe were the fifth, ſixth and ſeventh years of Jehoiakim: In theſe he performed his covenant with the King of Babylon.

then he turned] From the King of Babylon to the King of Egypt. It is probable that Babylon being far from Judea, and Egypt near unto it, Jehoiakim confided in the King of Egypt more then in the King of Babylon. Yea it may be alſo that the King of Egypt ſolicited him with fair promiſes to be on his ſide.

and rebelled againſt him] i.e. Nebuchadnezzar.See ch.1.1.& 17.4.

V. 2. *And the Lord ſent againſt him*] See 1 King.12.15.

bands of the Chaldees] Chaldees and Babylonians were all one; the former name was from the Country Chaldea, the later from the City Babylon.

and bands of the Syrians] Theſe Syrians were alwaies enemies to Iſrael.Now they were brought under the power of the King of Babylon, and ſerved him.

and bands of the Moabites] The Moabites came from Lot, Gen. 19.37. and were mortall enemies to the Iſraelites.See ch.1.1.

and bands of the children of Ammon] The Ammonites came alſo from Lot, Gen.19.38. and were as great enemies to the Iſraelites as the Moabites. All the bands here mentioned ſerved under Nebuchadnezzar, and made up an army. Some take it as if theſe ſeveral bands by themſelves made inrodes into Judea.

and ſent them againſt Judah] This inculcating again Gods *ſending* theſe enemies againſt his people, ſhews it is a point not ſlightly to be paſſed over.

to deſtroy it] This is ſpoken in relation to the intent of the enemies, who had a purpoſe utterly to deſtroy Judah. To make way to that purpoſe, God ſent them forth. For they ſo far prevailed, as the King of Babylon took the King of Judahs wife and children, many of the Princes of the land, and part of the veſſels of the houſe of God, together with the Kings treaſures, and carried them away, 2 Chr.36.6,7.

according to the word of the Lord] Ch.20,17.& 23.26.

which he ſpake by] Heb. *by the hand*. See ch.8.53.

his ſervants the Prophets] See ch.21.10. Prophets are in ſpeciall manner Gods ſervants, being by him ſent upon his ſpeciall meſſages. Iſaiah was one of the Prophets here meant, ch.20.17. Jeremiah another, Jer.25.9. Urijah another, Jer.26.20. Huldah alſo may be reckoned amongſt them,ch.22.16.

V. 3. *Surely at the Commandment*] Heb. *mouth*. See ch.23.35.

of the Lord came this upon Judah] God doth not onely permit, but alſo appoint and command enemies to afflict his people when they ſin againſt him, Iſa.10.6.

to remove them out of his ſight] See ch.23.27.

for the ſins of Manaſſeh] See ch.23.26.

according to all that he did] to wit, before his converſion.

V. 4. *And alſo for the innocent blood which he ſhed*] This is in particular mentioned, becauſe it is a crying ſin, Gen.4.10. and defileth a land,Numb.35.33.See 2 King.21.16.

for he filled Jeruſalem with innocent blood] See ch.21.16.

which the Lord would not pardon] Though this ſin, as well as others, might be pardoned to Manaſſeh upon his repentance, ſo as he was not eternally damned for it; yet in regard of temporal puniſhments the Lord would not pardon it to the land ſo far as to free it from all ſuch kind of judgments. Beſides, if there were not many then living in the land that had a hand in ſhedding that innocent blood, yet the preſent King and his people might ſhed blood in their dayes, and thereupon God in revenging that blood which they ſhed might alſo call to mind the blood ſhed in Manaſſehs time; and all joyned together made the greater cry, and moved God to execute the ſorer vengeance. See Jer.22.17. & Ezek.16.6.

V. 5. *Now the reſt of the acts*, &c.] See 1 King.15.23.

V. 6. *So Jehoiakim ſlept with his fathers*] This is to be taken in a general ſenſe. As death is a ſleep, and all his fathers or predeceſſors died, ſo alſo Jehoiakim died. But concerning the particular kind of his death, it was different from the death of moſt of his predeceſſors, if not of them all. For he was taken by Nebuchadnezzar, bound with chains 2 Chron.36.6, and as he was going captive to Babylon he died; and without any burial or mourning for him, he was *as an aſs caſt forth beyond the gates of Jeruſalem*, Jer.22.18,19.

and Jehoiachin his ſon reigned in his ſtead] Iehoiachin was alſo called *Jechoniah* 1 Chr.3.16.which ſignifieth *the Lords ſtrength*;and in contempt he was called *Coniah*, Jer.22.24,28.leaving out the ſyllable that hath relation to the Lord; for he had forſaken the Lord, Ier.22.21,28. See on the title of Pſal.9.

V. 7. *And the king of Egypt came not again*] By this particle *again* ſome gather that this King of Egypt had come out of his land to help Iehoiachin, when Nebuchadnezzar beſieged Ieruſalem, and that was one cauſe why the ſiege lay ſo long againſt it. But Pharaoh could not deliver the King of Judah out of the hand of the King of Babylon.

any more out of his land] Till the laſt year of Zedekiah, whom he came to help, but with no ſucceſs; for he quickly returned home again,Ier.37.7.

for the King of Babylon had taken from the river of Egypt] Called *Sihor* Ioſh.13.3. It is taken by ſome to be Nilus. See 1 King.8.65.

unto the river Euphrates] See Gen.2.14.& 15.18. The river of Egypt was on the South of the land of Iſrael, and Euphrates on the North.

all that pertained to the King of Egypt] And lay betwixt the two fore-ſaid rivers. This is here noted, as to ſhew the reaſon why the King of Egypt durſt not again come out of his land againſt the King of Babylon, ſo alſo to ſhew how little cauſe the Iews had to truſt to Egypt for help.See Ier.2.36.

V. 8. *Jehoiachin was eighteen years old when he began to reign*] See 2 Chron.36.9. So ſoon as his father was dead, they ſet up his ſon on the throne,in hope to be defended by him againſt the Babylonians.

and he riegned in Jeruſalem three moneths] Ten dayes are added 2 Chron.36.9. Odd dayes and moneths uſe in Scripture frequently to be left out to make the number run the more roundly. The reaſon why he continued no longer is rendred v.10,11,12.

and his mothers name was Nebuſhta] There is but a letter difference betwixt this name and that given to the brazen ſerpent, being broken in pieces, ch.18.4. See 1 King.15.2,10.

the daughter of Elnathan of Jeruſalem] This is added to ſhew ſhe was no alien. See ch.14.2. & 15.2.

V. 9. *And he did that which was evil,* &c.] See 1 King. 11. 16.

according to all that his father had done] This is added as a reaſon why he was cut off ſo ſoon, Jer.22.21,30.

V.10. *At that time*] This time is ſaid to be when the year was expired, or at the return of the year, which was about the ſpring: Then Kings uſed to go out to battle. See 1 King.20.22.

the ſervants of Nebuchadnezzar King of Babylon came up againſt Jeruſalem] The army of Nebuchadnezzar is comprized under this phraſe, *the ſervants, &c.* They were ſuch as were under his command. Nebuchadnezzar might fear that Jehoiakim would rebell againſt him, as his father had done; therefore he thought it not meet to ſuffer him to retain the Crown; the rather, becauſe he was ſet on the throne without his conſent.

and the city was beſieged] Heb. *came into ſiege.* This Hebraiſm is elegant. Becauſe the city was compaſſed about with the ſiege, it is ſaid *to come into the ſiege.*

V.11. *And Nebuchadnezzar King of Babylon came againſt the city*] In his own perſon, having ſent his army before, v.10.

and his ſervants did beſiege it] They continued the ſiege till their King came.

V.12. *And Jehoiachim the King of Judah went out to the King of Babylon*] Jeremiah had told the King of Judah, that if he yielded himſelf to the King of Babylon, his life ſhould be preſerved, and the City and Temple kept from deſtruction: Therefore ſo ſoon as the King of Babylon came in his own perſon, Iehoiachim ſubmitted himſelf unto him, herein preferring the ſafety of his kingdom before his own.

he, and his mother] The King of Babylon, who hated Iehoiachim, underſtanding that his widow was living, would not ſuffer her to remain in Ieruſalem, leſt ſhe ſhould plot againſt him. Iehoiachims wives alſo were taken, v.15.

and his ſervants] His Courtiers and ſuch as were of his houſhold.

and his princes] Such as were of the royall blood, and ſuch noble perſons as were of his Councel and acquaintance. For many of the Princes of the land were left in Zedekiahs time, Ier.24.8.

and his officers] Or, *Eunuchs.*

and the king of Babylon took him] To be his priſoner: For he carried him captive to Babylon, v.15.

in the eighth year of his reign] i.e. Nebuchadnezzars reign. For this fell out after Iehoiakims reign, which continued eleven years, ch. 23.36. and [alſo] after his ſon Iehoiachins reign, which continued three moneths and ten dayes, 2 Chr.36.9. Now Nebuchadnezzar began his reign in the fourth year of Iehoiakim, Ier.25.1. from whence this is the eighth.

V.13. *And he carried out thence all the treaſures of the houſe of the Lord*] The Temple had at the firſt building great treaſures therein, 1 King. 7. 51. And there was from time to time, in ſeveral Kings reigns much added thereunto, ch.12.18. Yet as Kings of Iudah were wont to take out of thoſe treaſures, when they were to pay great ſums to their enemies, 1 King. 15. 18. 2 King.12.18. & 16.8. & 18.15. ſo enemies that entred into the land of Iudah by conqueſt uſed to take away thoſe treaſures, at leaſt ſo much thereof as they could meet withal, 1 King.14.26. & 2 King. 14.14.

and the treaſures of the kings houſe] The kings of Iudah had alſo great treaſures of their own, 1 King. 14. 26. & 15. 18. Herein the threatning mentioned ch.20.17. Iſai.39.6. was accompliſhed.

and cut in pieces] The enemy of Gods people had no reſpect to the ſacred things of God, but cut them in pieces, that he might the more conveniently barrel them up together, and cany away the greater quantity. See ch.29.13.

all the veſſels of gold] The general particle oft uſed in this and the next verſe muſt have ſome limitation; as *all that he could find;* Or, *all that he thought meet.* For there were left veſſels in the houſe of the Lord, and treaſures in the kings houſe, Ier. 27.18,20,21. Or it may imply that it was in Nebuchadnezzars power to have taken away all. After this were many more veſſels carried away, ch.25.13,&c.

which Solomon king of Iſrael had made in the Temple of the Lord] See 1 King.7.48, &c.

as the Lord had ſaid] This hath reference to the threatning mentioned ch.20.17. & Iſa.39.6.

V.14. *And he carried away all Jeruſalem*] *Jeruſalem* is here put for the inhabitants thereof; and under this particle *all* all ſorts of people in Ieruſalem are compriſed, as noble, ſtrong, skilful in workmanſhip, and other the like. This the enemy did to weaken the city, and keep it from rebelling again. The like policy did other enemies uſe in former times, Iudg.5.8. 1 Sam.13.19.

and all the princes] See v.12.

and all the mighty men of valour] Such as were trained up to the War, and well experienced therein, and had manifeſted good courage. See 2 Chr.17.13.

even ten thouſand captives] There is mention v.16. of ſeven thouſand, and alſo a thouſand more; ſo as by this account the whole number of captives carried away with Iehoiachin was eighteen thouſand. See more v.16.

and all the craftſmen and Smiths] Some by this general word *craftſmen* mean Carpenters in particular. And they are joyned with Smiths, becauſe theſe two ſorts of workmen were of greateſt uſe to make fortifications againſt an enemy. The king of Babylon therefore, to prevent future oppoſitions, takes away ſuch workmen, as might be moſt ſerviceable to that purpoſe. See the firſt Note on this verſe. If *craftſmen* be taken in a larger ſenſe, for Brick-layers, Maſons and other Artificers, the reaſon before rendred will be the more forcible.

none remained] This is not ſimply to be taken. For Zedekiah, and ſundry Princes, Officers, and other ſorts of people remained in Iudea after Iehoiachin was carried away. The phraſe is to be taken of that power which Nebuchadnezzar had over all, and that none remained but ſuch as he appointed and permitted.

ſave the pooreſt ſort of the people of the land] Theſe the Conqueror did not much ſeek after, nor cared much for. He might purpoſely leave all them to manure and till the land, ch.25.12.

V.15. *And he carried away Jehoiachin to Babylon*] 2 Chr.36.10. Eſth.2.6. Iehoiachin having yielded himſelf to the king of Babylon, v.12. had his life preſerved, but his enemy would not ſuffer him to abide in his native countrey, leſt he ſhould rebell, as his father had done, v.1. But God ſo provided for him, that though he he were thirty ſeven years in priſon, yet at length he was reſtored, and had great favours done him, ch.25.27. It is expreſly ſaid Ier.24.4, &c. that the condition of Iehoiachin and thoſe that were carried away captive with him into Babylon was far better then the condition of thoſe that remained in Ieruſalem and Iudea.

and the kings mother] See v. 12.

and the kings wives] Both kings and others uſed to have many wives in thoſe dayes.

and his officers] Or, *Eunuchs.* See 1 King.22.9.

and the mighty of the land] This word *mighty* may compriſe under it Princes, Nobles, Captains, valiant men, wealthy men, men excellent in any ſcience.

thoſe carryed he into captivity from Jeruſalem into Babylon] Theſe, or ſome of theſe at leaſt, were thoſe that continued ſeventy years among their enemies, and there had habitations, Jer. 29. 4, &c. and after the ſeventy years returned to lay the foundation of a new Temple, Ezek.3.12.

V.16. *And all the men of might*] In ſtrength of body, Pſal.76.5. valour of mind, ch.5.1. and eſtate, Ruth 2.1.

even ſeven thouſand] See v. 14.

and craftſmen and ſmiths a thouſand] Theſe two numbers being added to the ten thouſand v. 14. make up eighteen thouſand.

all that were ſtrong and apt for war] This deſcription hath ſpecial relation to Souldiers that followed the war.

even them the king of Babylon brought captive to Babylon] See v. 18.

V. 17. *And the king of Babylon made Mattaniah his fathers brother king in his ſtead*] Ier.37.1. & 52.1. This relative *his* twice uſed hath relation to Iehoiachin. The king of Babylon having now an abſolute power over all the land of Iudah, as an evidence thereof, he took the Scepter from one, and gave it to another. This other was firſt by his parents called *Mattaniah,* which ſignifieth *The gift of God*; the Iews of old being wont to give ſignificant names to their children. He was one of Ioſiahs ſons, and Iehoiachins uncle, and in that reſpect ſaid to be *his fathers brother.*

and changed his name to Zedekiah] As the king of Egypt had dealt with Eliakim, ſo did the king of Babylon do with Mattaniah. See the reaſon ch.23.34. Nebuchadnezzar had bound this Mattaniah by ſolemn oath to be tributary to him. See v.20.& 2 Chr. 36.13. Therefore he gave him this name *Zedekiah,* which ſignifieth *The juſtice of God,* implying that if he broke his oath he ſhould find and feel the fearful effect of Gods juſtice.

V.18. *Zedekiah was twenty and one years old when he began to reign*] He was then fifteen years younger then his brother Iehoiakim, who was *five and twenty years old when he began to reign, and reigned eleven years,* ch. 23.36.

and he reigned eleven years in Jeruſalem] All full of troubles.

and his mothers name was Hamutal, &c.] This is the ſame that was mother to Iehoahaz: ſo as theſe two were own brothers by father and mother. But Iehoiakim was their brother onely by the father, for his mothers name was Zebudah, ch. 23.36.

V.19. *And he did that which was evil,* &c.] See v.9. & 2 Chr. 36.12. Much evil is recorded of him in the prophecy of Ieremiah. He and his people are reſembled to *a basket of very naughty figs, which could not be eaten, they were ſo evil,* Ier.24.8. He brake covenant and oath with him that had ſetled him on his throne, Ezek. 17. 18,19. He alſo with his Princes brake the Lords Covenant made with his Subjects, Ier. 34. 8,11,17, &c. He conſented to the caſting of Ieremiah into a lothſome dungeon, Ier.38.5. He hearkned not to the Word of the Lord, Ier. 37.2.

V.20. *For through the anger of the Lord*] See 1 King.12.15. Gods anger had long and much been provoked in the dayes of many Kings of Judah, ſo as he was reſolved to forbear no longer; and thereupon in his juſtice ſuffered Zedekiah to go on in thoſe courſes which would bring utter deſtruction. See ch.23.26.

it came to paſs in Jeruſalem and Judah] The Jews in City and Countrey, every where followed the evil courſes of their King.

untill he had caſt them out from his preſence] This implyeth an utter forcing them out of the land of Judah and City of Jeruſalem, where God in ſpecial manner manifeſted his preſence. See ch.23.27.

that Zedekiah rebelled againſt the king of Babylon] This hath reference to that former phraſe, *it came to paſs. It came to paſs that Zedekiah rebelled*, &c. As Jehoiakim had rebelled v.1. ſo did Zedekiah here. The King of Babylon ſought to be Monarch of the whole world, and thereupon went from kingdom to kingdom to bring them under ſubjection. Herein God made him his ſcourge to puniſh the world, that every where had long and much provoked him. The Prophet Jeremiah plainly made known as much to all the Nations thereabouts, Jer.29.5,&c. but they not fearing God, nor regarding his word, ſought to combine themſelves againſt Nebuchadnezzar; and underſtanding that Zedekiah had ſworn fealty to the King of Babylon, ſent their Ambaſſadors, Jer.27.3. to perſwade him to ſtand againſt Nebuchadnezzar, and to be no longer his vaſſal. The like did the King of Egypt: And thus all of them prevailed with Zedekiah to break his oath: And this was the cauſe of his rebellion and ruine.

CHAP. XXV.

Verſ.1. AND *it came to paſſe in the ninth year of his reign*] Jer.39.1. & 52.4. This relative *his* hath reference to Zedekiah mentioned ch.24.20.

in the tenth moneth, in the tenth day of the moneth] Hereby it appeareth that this fell out toward the latter end of Zedekiahs ninth year. Becauſe woful conſequences followed upon that which is here mentioned to have fallen out in this tenth moneth, there was an annual Faſt kept by the Jews all the time of their captivity in the tenth moneth, Zech.8.19.

that Nebuchadnezzar king of Babylon came] This was he that firſt ſet upon Jehoiakim, ch.24.1. and took him, 2 Chr.36.6. who alſo carried his ſon Jehoiachin captive into Babylon, ch.24.15. and and being provoked by Zedekiah attempteth the like againſt him, and effects it, v.7.

he and all his hoſt againſt Jeruſalem] Zedekiah rebelling againſt Nebuchadnezzar fortified that great and ſtrong City againſt him.

and pitched againſt it] There ſet his Army, and with it beſieged the City.

and they built forts againſt it] The enemy diſcerned that this City was well fortified, and that they could not eaſily and ſpeedily enter it; therefore he prepared for a long ſiege, and built ſtrong places without the wall for engines to be raiſed on to batter the City, and to make paſſages thereinto. Some take the word *Forts* for a warlike engine like a turret, whereby they might throw great ſtones into the City, and againſt the walls. This word is uſed Jer.51.4. Ezek.4.2. & 17.17.

round about] It muſt needs be a very great Army that could begirt ſo great a City. By this means neither King nor ſubject could eſcape. When at a ſecret place and in the night-time the King and ſome with him got out, the enemy that compaſſed the City round about had quickly notice thereof, and purſued and overtook them, v.4,5.

V.2. *And the City was beſieged*] See ch.24.10.

unto the eleventh year of king Zedekiah] Compare v.1. & 3. and we ſhall find that the ſiege continued about a year and a half. It was for a while interrupted, becauſe the Chaldeans heard the King of Egypt was coming againſt them, Jer.37.5,11. but the Egyptians ſaw themſelves too weak to fight with the Chaldeans, and thereupon returned to their own land, and the Chaldeans returned to the ſiege.

V.3. *And on the ninth day of the fourth moneth*] The word *fourth* is well ſupplyed out of Jer.52.6. Becauſe in this fourth moneth the City was broken up, an annual Faſt was kept therein all the time of the captivity, Zech.8.19.

the famine prevailed in the City] Though they had laid in ſtore of proviſion, yet being ſo cloſe block'd up for a year and a half as they could neither themſelves go out to fetch in new proviſion, nor any other bring in any to them, the famine muſt needs be very great. And though by ſtinting them that were in the City unto a ſet quantity of bread and meat, and that but a ſmall one, they did long ſtrive againſt famine, yet at length it ſo prevailed againſt them, as many periſhed therewith.

and there was no bread for the people of the land] This is eſpecially meant of the common and meaner ſort. For there was ſome bread left for the King and the chiefer ſort, Jer.37.21. This famine ſo prevailed againſt many as they were forced to eat one another. It is ſaid Ezek.5.10. *the fathers ſhould eat their ſons, and the ſons their fathers.* See Lam.4.10. Beſides this famine, the peſtilence alſo was very ſore in the City, Jer.21.6,7,9. & 24.10.

V.4. *And the City was broken up*] A breach was made, inſomuch as the enemies entred thereinto, and the Princes and other Commanders in the King of Babels army ſat in the middle gate, as in a place of judgement, Jer.39.3.

and all the men of war fled] This word *fled* is taken out of Jer.39.4. The King alſo fled with them. When they ſaw the enemy entred into their City, and all hope of ſtanding out againſt them any longer taken away, they fled to ſave their lives.

by night] That the enemy might not diſcern them.

by the way of the gate] Through a poſtern, or back-door.

between two walls, which is by the kings garden] It is ſuppoſed theſe walls were within the great wall of the city; and that in one of them there being a back-door, they digged a paſſage thorow the other in the night-time, and by a vault under ground went under the great wall of the city, and under that place where the beſiegers lay, into the wilderneſs. Theſe walls are ſaid to be *by the Kings garden*, to intimate that they were ſo neer the Palace as ordinary people did not uſe to come thither; ſo as their flight might not be diſcerned by the inhabitants within, or the enemies without.

now the Chaldees were againſt the City round about] By this means the King and they that fled with him were the ſooner diſcovered. See on v.1.

and the king] With the men of war before mentioned, Jer.52.7.

went the way toward the Plain] Or, *wilderneſs*. This wilderneſs reached to Jericho. See v.5. Jer.39.5. & 52.8.

V.5. *And the army of the Chaldees purſued after the king*] Either ſome of them that lay round about the city eſpyed them, or elſe ſome ſcout, or other perſon gave them notice thereof.

and overtook him in the plains of Jericho] In the tribe of Benjamin, Joſh.18.21. They were not far fled before they were overtaken.

and all his army were ſcattered from him] In this common danger every one ſhifted for himſelf, and moſt of them neglected the King. Theſe that were thus ſcattered are ſuppoſed to be the men that came to Gedaliah, v.23. Jer.40.7.

V.6. *So they took the king*] They who purſued him, v.5.

and brought him up to the king of Babylon] They would not themſelves ſlay him, nor let him eſcape, but tendered him, as a great preſent, to their Soveraign.

to Riblah] See ch.23.33. Here the King of Babylon himſelf remained till he might ſee the iſſue of the war. This place being betwixt Judea and Babylon, he might here the better receive intelligence both about the affairs of his own Kingdom, and the ſucceſs of his army.

and they gave judgment upon him] Heb. *ſpake judgment with him.* The King of Babylon and his attendants expoſtulated the caſe with him, about his breach of covenant, which he had confirmed by ſolemn oath. See Ezek.17.18. Some refer this relative *him* to the King of Babylon, as if they had conferred with him about the judgement they ſhould execute upon Zedekiah. Others ſo take this clauſe as if Nebuchadnezzar having expoſtulated with Zedekiah about his breach of covenant, ſhould refer him to a Councel of war, for them to determine what judgement was fit to execute upon him.

V.7. *And they ſlew the ſons of Zedekiah*] It is probable that Zedekiah took his ſons with him when he fled: They therefore being taken in the flight, fell into the enemies power. It may be alſo they conſented to his rebellion; and therefore are ſlain.

before his eyes] He being preſent, beholding this bloody ſpectacle, the judgement on Zedekiah was herein much aggravated.

and put out the eyes of Zedekiah] Heb. *made blind.* This was done at Riblah; ſo as though he were carried to Babylon, yet he could not ſee Babylon. And herein the Prophecy of Ezekiel was accompliſhed, *He ſhall not ſee Babylon though he ſhall die there*, Ezek.11.13.

and bound him with fetters of braſs] They little reſpected his Royal dignity, but dealt with him as a notorious malefactor.

and carried him to Babylon] There he dyed as a miſerable priſoner. But his miſery moved pity and compaſſion in many: For they afforded him burial, and mourned for him, Jer.34.5.

V.8. *And in the fifth moneth*] Becauſe the houſe of the Lord and other houſes were burnt, and the walls of Jeruſalem broken down in the fifth moneth, an annual Faſt was kept by the Jews all the time of their captivity in that moneth, Ezek.7.3.

and on the ſeventh day of the moneth] On this day he began to make ſpoyl, and on the tenth day he clean burnt down all, Jer.52.12.

which is the nineteenth year of Nebuchadnezzar king of Babylon] The fourth year of Jehoiakim was the firſt of Nebuchadnezzar, Jer.25.1. Now Jehoiakim reigned ſeven years after that, and Zedekiah eleven. This being ſomewhat after Zedekiahs eleveventh year, might be betwixt the eighteenth and nineteenth of Nebuchadnezzar: Some things here ſet down being done in his eighteenth year, Jer.52.29. Others in the nineteenth, as here.

came Nebuzaradan Captain of the guard] Or, *chief Marſhall.*

Heb. *maſter of thoſe that ſlay.* It was an high and honourable office, as General of the army, Provoſt-Marſhal, Captain of the guard, or, as ſome ſay, chief Jaylor. See Gen.37.36. Dan. 2.14.

a ſervant of the king of Babylon] One of his ſubjects, one of his army, yea a principal Commander therein, put in truſt by his King.

unto Jeruſalem] The King of Babylon having taken away the King, Princes, and other inhabitants of Jeruſalem, and executed judgement on them, his wrath was ſo incenſed as he would not ſpare an houſe or wall belonging to that city: therefore about a moneth after the city was taken he ſends a cruel Commander to make havock of all.

V.9. *And he burnt the houſe of the Lord*] This was an evidence both of the enemies profane and impious diſpoſition, and withall of Gods righteous judgement. When external means of Gods worſhip are profaned by his people, he cares not to have thoſe external means utterly ſpoyled.

and the Kings houſe, and all the houſes of Jeruſalem] Gods houſe and Kings houſe and other houſes were all alike to the impious enemy.

and every great mans houſe] This compriſeth all the fair houſes within and without Jeruſalem. In the city he ſpared no houſe at all, Jer. 39.8. & 52.13. Without the city he burnt onely great mens houſes.

he burnt with fire] Thus he ſpoyled the houſes, all the materials, and all things in them that the enemy cared not to carry away.

V.10. *And all the army of the Chaldees*] This army conſiſted of ſundry ſorts of people, and thoſe of ſeverall nations, ch.24.2. and all of them mortal enemies to the Jews.

that were with the Captain of the guard] i. e. That cruel Nebuzaradan whom the King of Babylon ſent to Jeruſalem, v.8.

brake down the walls of Jeruſalem round about] Some in one place, others in another; ſo as that great work was the ſooner diſpatch'd.

V.11. *Now the reſt of the people that were left in the city*] The Jews that fled not with the king and the men of war, v.4.

and the fugitives that fell away] Heb. *faln away.*

to the king of Babylon] Such as in the time of the ſiege yielded to the King of Babylon, and came into his camp, Jer.52.15.

with the remnant of the multitude] Such as remained in any place within or without the city, except ſuch as are mentioned v. 12.

did Nebuzaradan the Captain of the guard carry away] It appears Jer.40.1. that theſe were carried in chains, leſt they ſhould get away. The expreſs number is ſet down Jer. 52.29.

V.12. *But the Captain of the guard*] See v.8.

left of the poor of the land] Such as were moſt accuſtomed to labour and beſt exerciſed in husbandry.

to be vine-dreſſers] That they might take care of vineyards, orchards, and other places where trees of all ſorts of fruit were planted, that they might not fall to decay, but continue to yield their fruit.

and husband-men] Who might plow, ſow, and till the land, and reap the crop. This the King of Babylon did prudently, that he himſelf might receive profit from this plentiful land which he had ſubdued.

V.13. *And the pillars of braſs that were in the houſe of the Lord*] See 1 King.7.15.

and the baſes] See 1 King.7.27,28,37,&c.

and the brazen Sea that was in the houſe of the Lord] See 1 King. 7.23,&c.

did the Chaldeans break in pieces] There could be no uſe for the things before mentioned beſide the uſe for which they were at firſt made; therefore the Chaldees, that had no mind to put them to that uſe, brake them to pieces. See ch.24.13.

and carried the braſs of them to Babylon] The braſs whereof theſe things were made was very fine braſs, 1 King.7.25. The Chaldees therefore might well think it worth the carrying to Babylon, ch.20. 17. Jer.27.22.

V.14. *And the pots, and the ſhovels, and the ſnuffers, and the ſpoons*] Some of theſe particulars are mentioned 1 King.7.45. but *ſhovels, ſnuffers, and ſpoons of braſs* are not. Yet being here ſet down they were without queſtion then all made, being uſeful for the altar of braſs and the fire thereon, for the fleſh that was ſod, and for the lights.

and all the veſſels of braſs wherewith they miniſtred] There were other veſſels then thoſe here mentioned needful about the great brazen altar; therefore this general is added to the particulars.

took they away] Theſe being ſmall, ſo as they might well be laid together, and being fit alſo for ſundry uſes in other places, they did not break in pieces, but carried them whole to Babylon.

V.15. *And the fire-pans*] Theſe were to take fire from the great brazen Altar, and to carry it to the Altar of gold, to burn incenſe thereon; for they were of gold.

and the bowls] See 1 King.7.50.

and ſuch things as were of gold] There being ſundry other things of gold beſides the fire-pans and bowls, 1 King.7.48, &c. they are all compriſed under this phraſe.

in gold, and of ſilver, in ſilver] This phraſe implyeth that he carried away the golden and ſilver veſſels in their kind, as he found them, and that diſtinctly by themſelves.

the Captain of the guard took away] He brake them not, but carried them whole as they were. See v. 14. With thoſe which they took in the time of Jehoiachin they dealt otherwiſe, chap. 24.13.

V.16. *The two pillars*] See v.13.

one Sea] Heb. *the one Sea.* That Hebraiſme hath an emphaſis. It was ſo great as there needed no more then one, 1 King.7.23. yet there were ten lavers made, 1 King.7.38.

and the baſes which Solomon had made for the houſe of the Lord] See 1 King.7.27, &c.

the braſs of all the veſſels was without weight] See 1 King. 7.47.

V.17. *The height of one pillar was eighteen cubits*] See 1 King.7. 15. & Jer.52.21.

and the chapiter upon it was braſs] Of the very ſame metal whereof the body of the pillar was.

and the height of the chapiter three cubits] See 1 King.7.16.

and the wreathen work, and pomegranates upon the chapiter round about] See 1 King.7.17.

all of braſs] So fine and excellent was the braſs as they might work it into any curious work.

and like unto theſe had the ſecond pillar with wreathen work] The two pillars were every way uniform.

V.18. *And the Captain of the guard*] See v.8.

took Seraiah the chief Prieſt] He is commonly called *the high Prieſt.* Of this mans pedegree ſee 1 Chron. 6.14, 15. It is there ſaid that Jehozadak, who was Seraiahs ſon, was carried into captivity by Nebuchadnezzar. Hence we may infer that both father and ſon were taken; but the father was ſlain at Riblah, ch.6.21. and the ſon carried into Babylon.

and Zephaniah] This Zephaniah was the ſon of Maaſeiah, Jer. 37.3. Hereby he is diſtinguiſhed from another Zephaniah, 1 Chr. 6.36. This Prieſt was one of thoſe whom Zedekiah ſent to Jeremiah to pray for them, Jer.21.1. & 37.3. It ſeemeth he was a man of authority among the people, in that Shemaiah wrote to him from Babylon to reprove Jeremiah for writing to the captives at Babylon a comfortable letter, Jer.29.24,25,27. There was a faithful Prophet of this name but before this mans time, Zeph.1.1. There is mention made of two good men, Joſiah and Hen, ſons of Zephaniah, after the captivity, Zach.6.10,14. But whether they were the ſons of this man, or no, is uncertain.

the ſecond Prieſt] See ch.2.34. Zephaniah was next in office to the high Prieſt, and chief over the Levites, Num.3.32. Seraiah and Zephaniah were now, as of old Aaron and Eleazar, Eleazar and Phinehas, Zadok and Ahimelech, Zadok and Abiathar, 2 Sam.8.17. & 20.25.

and the three keepers of the door] Heb. *threſhold.* See ch.12.9. & 22.4.

V.19. *And out of the City he took an Officer*] Or, *Eunuch.* See 1 King.22.9. It ſeemeth this Officer and the two Prieſts before mentioned and the others following lurked in the City after the enemy had taken it: But they were found out, and taken away.

that was ſet over the men of war] He was at leaſt a Colonel, if not a Lieutenant General; for Sopher was the General. See the ſixth note on this verſe.

and five men] It is ſaid Jer.52.25. there were *ſeven men.* Add therefore to theſe five the Officer going before and the Scribe following, and there will be a juſt agreement, and the number of ſeven be made up.

of them that were in the kings preſence] Heb. *ſaw the kings face.* Theſe were great men and of high place, either of the Kings bedchamber or of his privy Counſel. They were of ſuch account with the King, and in ſuch office, as they might upon all occaſions have free acceſs to him, and ſpeak unto him face to face. See Eſth.1.14.

which were found in the city] See the firſt note on this verſe.

and the principal Scribe of the hoſt] Or, *Scribe of the captain of the hoſt.* The word tranſlated *Scribe* is by ſome taken for a proper name, as if it were thus tranſlated, *Sopher captain of the hoſt.* Thus may he well be reputed General of Zedekiahs army, as Naaman was of the King of Syriah's ch.5.1. The ſame phraſe tranſlated *Captain of the hoſt* is attributed both to Naaman and him.

which muſtered the people of the land] This act is more proper to a Captain or General then to a Scribe; and it confirms that which is noted of taking ספר *Sopher* for a proper name.

and threeſcore men of the people of the land] Though they were not in any ſpecial office, and therefore ſaid to be *of the people,* yet they were not of the poor and meaner ſort (for ſuch he left behind, v. 12.) but ſome wealthy men, ſuch as feared to be ſurprized.

that were found in the city] Where they had hid themſelves.

V.20. *And Nebuzaradan Captain of the guard*] See v.8.

took theſe, and brought them to the king of Babylon to Riblah] See v. 6.

V.21. *And the King of Babylon ſmote them*] See 1 King.15.29.

and ſlew them] All thoſe before mentioned v.18,19. having taken part with Zedekiah, and counſelled him to break his covenant, the King of Babylon having got ſome intelligence thereof, ſlew them. At leaſt they ſtood out to the uttermoſt, and did not go out, (as Jehoiachin and others did, ch.24.12.) and ſo put themſelves into the power of the enemy.

at Riblah in the land of Hamath] See v.6. & ch.23.33.

ſo Judah was carried away out of their land] Such as remained alive, and were not eſcaped into other countreys, as v. 23. nor left by the King of Babylon in the land, as v. 12.

V.22. *And as for the people that remained in the land of Judah*] Jer.40.5,9. Theſe were ſuch as had not obſtinately ſtood out, but yielded to the King of Babylon according to Jeremiahs frequent and earneſt exhortations, Jer. 21 9. & 27. 12,17. & 38. 2, 17, 20.

whom Nebuchadnezzar king of Babylon had left] See v.12.

even over them he made Gedaliah] See the ſtory of this Gedaliah at large ſet down, Jer.39.14. & 40.6, &c. & 41.1, &c.

the ſon of Ahikam the ſon of Shaphan] This is added to diſtinguiſh him from the grand-father of the Prophet Zephaniah, who was *Gedaliah the ſon of Amariah*, Zeph.1.1.

ruler] As the King of Babylon left many of the meaner ſort in the land of Judah, ſo alſo he left ſundry of the Chaldees, v. 25. Now ſurmiſing there might be differences betwixt people of different nations, and that the people left in Judea might raiſe tumults, if they had not a Governour to keep them in order: therefore he ſubſtitutes Gedaliah who was a Jew, but, as all the circumſtances of his hiſtory ſhew, a pious, prudent, and meek-ſpirited man, who hearkned to the counſel of Jeremiah, and ſubmitted himſelf with the firſt to the King of Babylon. Jeremiahs willingneſs to abide with Gedaliah, Jer.40.5,6. gives proof of his pious and meek ſpirit.

V.23. *And when all the Captains of the army, they*] Jer. 40. 7. It is probable theſe Captains and their Souldiers were ſome of thoſe that were ſcattered from Zedekiah when he fled, v.5.

and their men] i. e. The Souldiers under their command.

heard that the King of Babylon had made Gedaliah governour] Such matters are ſoon divulged and ſpread abroad.

there came to Gedaliah to Mizpah] Mizpah was a frontier city in Benjamin, Joſh.18.26. betwixt the two kingdomes of Judah and Iſrael, 1 King. 15. 22. The great City Jeruſalem being deſtroyed, this was the fitteſt place for Gedaliah to abide in, whither the people from all parts might come to him.

even Iſhmael the ſon of Nethaniah, &c.] See v. 25.

and Jaazaniah the ſon of a Maachathite, they and their men] The Maachathites dwelt beyond Iordan, Ioſh. 12.5.

V.24. *And Gedaliah ſware to them and to their men*] That which he ſware to them, was, that he would not betray them to the Chaldees, but rather protect them, and ſuffer them to live quietly in the land. Of this he aſſured them by oath; that he might make them the more confidently reſt upon him. See 1 King.2.8.

and ſaid unto them, Fear not to be the ſervants of the Chaldees] The Chaldees had deſtroyed their City and carried away moſt of their brethren into Babylon; the Iews therefore had cauſe to fear them. But Gedaliah having received aſſurance from Nebuchadnezzar that they ſhould not be moleſted by any from him, if they would remain faithful to him, labours to aſſure them alſo that the King would keep his word; ſo as they need not fear him. He puts in this, *to be his ſervants*, to ſhew that fidelity was required of them; and on that condition they need not fear.

dwell in the land] Make choice of places and houſes where you think you may be moſt ſecure.

and ſerve the King of Babylon] Acknowledge him to be your Soveraign, and apply your ſelves to no other.

and it ſhall be well with you] You ſhall live quietly and ſecurely in the land, and enjoy the commodities thereof.

V.25. *And it came to paſs in the ſeventh moneth*] In this moneth by the deſtruction of Gedaliah the land of Iudah being brought into utter deſolation, the Iews kept an annual faſt therein all the time they were in captivity, Zech.7.5.

that Iſhmael the ſon of Nethaniah, the ſon of Eliſhama] This Iſhmael by his parentage is diſtinguiſhed from Iſhmael the ſon of Iehohanan, 2 Chron. 23. 1. and ſundry of other ſtocks.

of the ſeed royall] Heb. *of the kingdom*. One that deſcended from David, and was (as we uſe to ſay) of the blood-royall. This is added to intimate the cauſe of his cruelty upon Gedaliah, namely, envy and diſdain that one whom he thought inferiour to himſelf ſhould have the government committed to him.

came, and ten men with him] Theſe came with him from the King of Ammon, who put him on the more to deſtroy Gedaliah, becauſe the Ammonites did bear an inveterate hatred againſt the Iſraelites. See Ier.40.14.

and ſmote Gedaliah, that he dyed] They firſt came in appearance peaceably, and Gedaliah entertained them as friends; but while Gedaliah and others of his friends were feaſting with them, Iſhmael treacherouſly ſlew him. Gedaliah was forewarned hereof beforehand, but would not believe the report brought to him againſt Iſhmael: ſo through credulity and confidence in a notorious diſſembler he periſhed. See Ier. 40. 13, &c. and 41. 1, &c.

and the Jews and the Chaldees that were with him at Miſpah] It was not onely envy againſt Gedaliah, but alſo a cruel mind againſt all that ſubjected themſelves to him, whether Iews or Chaldees, that made him execute this cruelty: He therefore deſtroyes all he could meet withall.

V.26. *And all the people both ſmall and great*] They were ſtruck with a great fear, that the King of Babylon, to revenge the blood that was thus treacherouſly ſhed, would deſtroy all that remained in the land of Iudah.

and the Captains of the armies aroſe] In this caſe the men of war had no more courage then the common ſort of people. They aroſe from their habitations to go out of that land.

and came to Egypt: for they were afraid of the Chaldees] They did not preſently go to Egypt. There are many paſſages of theſe Captains and people, noted by Ieremiah, before they entred into Egypt. For firſt, they reſcued from Iſhmael ſuch as he was carrying away captives to the Ammonites, Ier. 41. 11, &c. After that, they went to Ieremiah with a pretenſe to know the mind of God, but diſſemblingly, Ier. 42. 1, &c. Yea further, when Ieremiah had told them the mind of the Lord, they accuſe him of falſifying Gods word, Ier.43.1, &c. After theſe and other like paſſages directly againſt the word of God, made known unto them by Ieremiah, they went into Egypt, Ier. 43. 4, &c. When they are in Egypt, Ieremiah denounceth from the Lord utter deſtruction againſt them in Egypt, Ier. 43.8, &c. and 44.1, &c. Hereupon this obſtinate people lay the blame of all their miſery upon the Prophet, and upon the Lord who ſent him; and juſtifie themſelves in their former idolatrous courſes, and proteſt to continue therein, Jer.44.15, &c. Thus they miſerably periſh.

V.27. *And it came to paſs in the ſeven and thirtieth year of the captivity of Jehoiachin king of Judah*] This was the fifty fifth year of his age. See ch.24.8. So long had Nebuchadnezzar kept him in priſon, though he had voluntarily yielded himſelf unto him, ch.24.12. But howſoever he had ſo many years ſuffered impriſonment, yet becauſe upon the advice of a Prophet he had yielded to his enemy, God preſerved his life, and at length brought him out of priſon.

in the twelfth moneth, on the ſeven and twentieth day of the moneth] This is ſaid Jer. 52. 31. to be *on the five and twentieth day*. The work might be a day or two in effecting. The King of Babylon might conſult about delivering Jehoiachin, and decree to do it, on the five and twentieth day, but the publication and execution of his decree not be till the ſeven and twentieth. Or he might be let out of priſon on the five and twentieth day, and lift up above other Kings and brought to the King of Babylons table on the ſeven and twentieth.

that Evilmerodach king of Babylon] Hiſtorians write that Nebuchadnezzar was ſo offended with his ſon as he caſt him into priſon, and that Jehoiachin there becoming acquainted with him, found the favour here mentioned. But whether that be true or no, ſure it is that God inclined the heart of Evilmerodach to favour Jehoiachin.

in the year that he began to reign] So ſoon as he had the power in his own hands, he ſhewed mercy to that poor captive King. By this account Nebuchadnezzar reigned fourty four years: For he began his reign in the fourth year of Jehoiachin, Ier. 25.1. who reigned ſeven years after that; to which ſeven adde the ſeven and thirty of Iehoiachins impriſonment, and they make up fourty four.

did lift up the head of Jehoiachin king of Judah out of priſon] Heb. *houſe of incloſing*. For men in priſon are incloſed. By *lifting up the head* he means an alteration of the condition, or a delivering of the perſon of Iehoiachin. Priſoners uſe to hang down the head, Gen.40.13. but when they are freed they cheerfully lift up the head.

V.28. *And he ſpake kindly to him*] Heb. *good things with him*. 1 King.12.7. Ier.2.6. Under this phraſe is compriſed a friendly countenance, fair dealing, and beſtowing many good things upon him.

and ſet his throne above the throne of the kings] By *throne* is meant a civil eſtate. The King of Babylon afforded ſome evidences of Royal dignity to ſuch Kings as he held in captivity: but he gave evidences of more dignity to this King.

that were with him in Babylon] Detained out of their dominions, in the City where his own Royall Throne was. And this much tended to the amplification of his own Royalty.

V. 29. *And changed his priſon-garments*] Priſoners in priſon uſe to wear mean apparel: but the King of Babylon ordered that the King of Iudah being freed out of priſon ſhould wear ſuch apparel as became a King. This implyes an alteration of his former miſerable condition, as Pſal. 30. 11.

and he did eat bread] He did meal, or, he did dine and ſup. *Bread* is put for all manner of ſuſtenance, Deut. 8.3.

continually before him] In his court, or at his table, 2 Sam.9.v.

all the dayes of his life] So long as they two lived together. If Jehoiachin died before Evilmerodach, then indeed this holds properly, ſo long as Jehoiachin lived.

V.30. *And his allowance was a continual allowance*] For himſelf and for his retinue.

given him of the king] At the Kings coſt and charges.

a daily rate] A ſet allowance provided for him every day.

for every day] Heb. *The things of a day in his day.* See 1 King. 8.59.

all the dayes of his life] See v.29.

ANNOTATIONS

On the firſt Book of the

CHRONICLES.

The general Argument of the two Books of *Chronicles*.

THe two Books of Chronicles, *of old compiled in one, contain an hiſtory of three thouſand four hundred fifty and ſeven years at leaſt, even from Adam,* 1 *Chr.*1.1. *to the return of the Iſraelites from the Babyloniſh captivity,* 2 *Chr.*36 22. *Yea, the genealogy of Davids poſterity is extended far further,* 1 *Chr.*2.19, *&c. The pen-man of theſe Books penned alſo that of* Ezra, *as appears by the two laſt verſes of the ſecond Book of Chronicles, and the three firſt of Ezra, which are almoſt the ſame word for word. By which alſo it appears that they were penned after the captivity. And it is probable that the genealogies here ſet down, and a great part of the Hiſtories were taken out of Records kept by ſome of the Prieſts or Levites all the time of the captivity.*

The ſpeciall Argument of the firſt Book of the *Chronicles*.

AN Hiſtory of two thouſand nine hundred fourſcore and ſeven years is regiſtred in the firſt Book: of which two thouſand nine hundred fourty and ſeven are paſſed over in reciting Genealogies, a few brief hiſtorical paſſages being here and there inſerted, and the death of Saul added thereto, ch. 10. *The Genealogies are an evidence of Gods providence in preſerving his Church generation after generation, and memorials thereof being for the moſt part of ſuch as appertained to the Church. Fourty years more are added about the acts of David in the time of his reign, with whoſe death the firſt Book is concluded,* ch.29.27, &c.

The Title.

The firſt Book] This diſtinction is expreſſed by reaſon of that diviſion of the Chronicles which the Church hath uſed for many generations. See the general Argument.

Of the Chronicles] A Chronicle is a regiſter of acts done time after time. The Hebrew title, *Words of dayes*, or, *Deeds of dayes*, importeth the ſame that the title *Chronicles* doth. The Greek title, Παραλειπόμενα, *Remainders*, hath relation to the Books of the *Kings*, as if the *Chronicles* had gathered up what the Books of the *Kings* had left out. True it is, that in the Books of the *Kings* there are frequent references to the Book of the *Chronicles*; but theſe Books of ſacred Chronicles cannot be there meant, becauſe not then penned. See the general Argument. Beſides, many things there referred to the Books of the Chronicles are not found in theſe Books.

CHAP. I.

ADam] This was the proper name of the firſt man, given to him by reaſon of the matter out of which his body was framed, the Earth, Gen. 2.7. It ſometimes compriſeth under it both Man and Woman, Gen.1. 27. & 2.23. & 3.22,24. yea, and all mankind, Gen. 9.5,6. Pſ.82.7.

Sheth] In this firſt genealogie the names onely of men are ſet down for brevities ſake, but in ſuch order as the ſon ſucceeds his father. Some, to make up the full ſenſe, would add this phraſe, *is born*, as if it had been ſaid, *Of Adam Sheth is born.* Some thus, *Adam begat Sheth.* Others thus, *Adam Sheth his ſon*, and ſo in the reſt. Sheth was not Adams firſt ſon, but Cain, Gen.4.21. But Cain and his poſterity were an impious generation, and belonged not to the Church. Abel was Adams next ſon: But he, before he had any children was ſlain by Cain, Gen.4.8. After Abels death Sheth was born, and called *Sheth*, becauſe *put* or *appointed* inſtead of Abel, Gen. 4.25.

Enoſh] The eldeſt ſon of Sheth called *Enoſh* in memorial of that miſerable and mortal condition whereunto man was brought. For *Enoſh* ſignifieth *miſerable* or *mortal*. The poſterity of Cain having filled a great part of the world, with an impious and profane brood, Enoſh gathered ſuch as came from him into a Church, and brought them to worſhip God publikely, he himſelf being as a Prieſt unto them in the room of Abel. In this reſpect it is ſaid of Enoſh his time, *Then began men to call upon the name of the Lord*, Gen.4.26. Theſe three firſt names, *Adam*, *Sheth*, *Enoſh*, according to their ſignification import thus much, *Man made mortal*.

V.2. *Kenan*, *Mahlaleel*, *Jered*] Of theſe three there is nothing regiſtred, but their names, their long life, and that *they begat ſons and daughters*. See Gen.5.12, &c.

V.3. *Henoch*] This man is expreſly ſaid to be *the ſeventh from Adam*; and this genealogy declares it ſo to be. He prophesied in his time of Chriſts coming unto judgment, Jude 14,15. There is an excellent commendation given of him, that *he walked with God*, Gen.5.24. The Hebrew word there uſed implyeth *a continual walking with God*. *To walk with God* is all one as *to walk before God*; whereof ſee 1 King.2.4. In that reſpect Henoch is ſaid to have *pleaſed God*, Heb.11.5. And as an evidence of Gods gracious acceptance of him it is ſaid that *he was not: for God took him*, Gen.5.24. He was not on earth after the three hundred and ſixty and five years of his life: For *God had tranſlated him that he ſhould not ſee death*. That tranſlation was both from one place to another, namely, from earth to heaven; and alſo from one condition to another, namely, from mortality to immortality. Thus was he tranſlated as Elijah was afterwards, 2 King.2.11. and as the Saints which ſhall be living on earth at Chriſts laſt coming, 1 Cor.15.51, 52,53. and in this reſpect he *never ſaw death*, Heb.11.5. Though he were one of the beſt Patriarchs before the flood, yet he lived the ſhorteſt time of them all: ſo as the beſt men may be ſooneſt taken out of this world. Enochs continual walking with the Lord well anſwereth the notation of his name, which is, *dedicated*. By his parentage and conſtant pious carriage he is diſtinguiſhed from Cains ſon, who gave his own name to a City that he built, Gen.4.17. and from Abrahams grand-child by Keturah, Gen. 25. 4. and from Reubens ſon, Gen.46.9. Though there be in our Engliſh tranſlation a little difference in theſe names, yet in Hebrew they are the ſame.

Methuſhelah]This man lived the longeſt of all the Patriarchs before the flood, Gen.5.27.yea, we may well ſay, the longeſt of all that ever were on earth. Some imagine that Adam may be accounted elder then he, becauſe he was of man-age when firſt created. But Methuſhelah lived thirty nine years longer then Adam; and it is to be ſuppoſed Adam was created in the ſtature of a young man. Now grant him to be of ſuch a ſeeming age when he eat of the forbidden tree as Chriſt was when he dyed upon the tree, and add ſo many years, (which were betwixt XXXIII. and XXXIV.) yet they will not make up the full years of Methuſhelah. Methuſhelah died about the time of the coming of the flood.

Lamech] This Lamech the ſon of Methuſhelah, is diſtinguiſhed from that impious and cruel Lamech which was of Ca ns poſterity, Gen.4.18,19. He had the gift of propheſie as appears by the name *Noah* which he gave to his ſon, and the reaſon rendred thereof, Gen.5.29. He dyed about five years before the flood.

V.4. *Noah*] This was the tenth and laſt great Patriarch before the flood. For his ſon Shem is reckoned among the Patriarchs after the flood. His name ſignifieth *Reſt*; and he brought comfort, reſt and refreſhing to the world. He was a lively type of Chriſt, who is the comfort, reſt and peace of man. In the Ark which he built was the ſeminary of the World and the Church preſerved; a matter of great comfort and reſt. In the ſacrifice he offered up when he came out of the Ark God *ſmelled a ſavour of reſt*, Gen.8.2. To him God renewed a Covenant of peace and reſt, no more to drown the world, Gen.9.9. The hiſtory of this man is ſet down Gen.6, & 7, & 8, & 9. From the beginning of the world to the flood, which fell out in Noahs dayes, were a thouſand ſix hundred fifty and ſix years.

Shem] Though this man be here and in ſundry other places ſet before Japheth, yet is Japheth ſaid to be *the elder*, Gen. 10. 21. And thus it appears to be ſo; Noah is ſaid to *beget Shem, Ham, and Japheth* when he *was five hundred years old*, Gen.5.32. And again it is ſaid, *Shem was a hundred years old two years after the flood*, Gen.11.10. Now the flood was in the ſixth hundredth year of Noah, and continued about one year. Compare Gen.7.11. with Gen.8.13,14. If then Shem had been born in the five hundredth year of Noah, he would have been an hundred years old about the time of Noahs entring into the ark. But it being two years after the flood before he was an hundred years old, he muſt by this computation be born when Noah was five hundred and three years old. Whereas it is ſaid that *Noah was five hundred years old, and begat Shem, Ham and Japheth*, we are not to think that he begat all theſe three ſons in that year, but, according to the meaning of the Hebrew phraſe, he then *began to beget* them. In that year he begat Japheth, two or three years after he begat Shem, and after theſe he begat Ham; for Ham was his younger ſon, Gen.9.24. Shem therefore is put in the firſt place for dignities ſake, as, *Iſaac and Iſhmael*, Gen.25.9. *Jacob and Eſau*, Gen. 28.5. *Ephraim and Manaſſeh*, Gen.48.20. Shem was the father and head of all thoſe Patriarchs that were born after the flood, and were in their order Progenitors of Chriſt. He lived about thirty years after Abrahams deceaſe. And by reaſon of the many years he had lived before Abrahams time, his father, his mother, his deſcent, and beginning of his dayes were not known to Abraham and thoſe that then lived. In this reſpect he is reputed both by many of the Jewiſh Rabbins and alſo by ancient and later Divines of the Chriſtian Church to be that Melchiſedech who met Abraham, Gen.14.18. Heb.7.1, &c.

Ham] This was the youngeſt of Noahs three ſons; one of thoſe that were in the ark, but after he came out of the ark, he was curſed for ſcoffing at his fathers infirmity, Gen.9.22,24,25. The land wherein his poſterity was to dwell, was adjudged to the poſterity of Shem, Gen. 12.7. which may be one reaſon why he is ſet next to Shem, before his brother Japheth.

and Japheth] He was the father of ſuch Gentiles as ſhould in proceſs of time be converted to the Chriſtian faith: In which reſpect his father thus propheſieth of him, *He ſhall dwell in the tents of Shem*, Gen.9.27. He is here ſet in the laſt place, becauſe his poſterity was to be reckoned up in the next verſes. Theſe three, Shem, Ham and Japheth, though they did not ſucceed one another in a right line, are ſet down together, becauſe *by them the Nations were divided in the earth after the flood*, Gen.10.32. The ſons of Shem poſſeſſed the Eaſtern parts, the ſons of Cham the Southern, the ſons of Japheth the Northern.

V.5. *The ſons of Japheth*] Gen.10.2. He begins with the laſt that was named, and endeth with the firſt, that he might the more fitly continue the pedigree of Shem, from whom the Jews, who were the peculiar people of God, deſcended.

Gomer,&c.]This and other names following were given not onely to men, but alſo to the countries where thoſe men lived. Of Gomer, Magog, Madai, Javan, Tubal, Meſhech, and Tiras, ſee on Gen.10.2.

V.6. *And the ſons of Gomer, Aſhchenaz*, &c.] Theſe three ſons of Gomer were alſo heads of diſtinct Nations. See on Gen.10.3.

and Riphath] Or, *Diphath*, as it is in ſome copies. If we diligently compare divers parts of Scripture, we ſhall find difference in ſundry names. Sometimes like letters are put one for another, as here, ר *R* for ד *D*. Compare Gen.21.3. with Amos 7. 9. Sometimes a letter or ſyllable is left out, as Jer,22.28. See 2 King. 24.6. Sometimes letters or ſyllables are tranſpoſed, as *Salathiel*, Matth.1.12. for *Shealtiel*, Ezr.3.2. Sometimes a letter or ſyllable is added, as v.17. *Meſhec* for *Miſh*, Gen.10.23. Sometimes two or three names be given to one and the ſame perſon, as 2 King.23.30. Sometimes the ſame name is given to the male and female ſex, as v.36. Sometimes a name may be taken either as proper or appellative. See 2 King.25,19. Sometimes the ſame name is put for a man and for a countrey. See v.5.

and Togarmah] Ezek.27.14.38.6.

V.7. *And the ſons of Javan*] This was the fourth ſon of Japheth v.5. His ſons were four which follow in order.

Eliſhah, and Tarſhiſh, Kittim] See on Gen,10.4. Some ſuppoſe the Macedonians deſcended from Kittim.

and Dodanim] Or, *Rodanim*, according to ſome copies. There is a city in Europe called *Dodona* the inhabitants whereof are ſuppoſed to come from Dodanim. Theſe names *Kittim* and *Dodanim*, being of the plural number, compriſe both the particular perſons here ſaid to be the ſons of Javan, and alſo their poſterity. The like may be ſaid of other names of the plural number in theſe genealogies; yea, and of ſuch names as conſiſt of collective words, as *Tarſhiſh*.

V.8. *The ſons of Ham*] Of Ham ſee v. 4.

Cuſh, and Mizraim, Put and Canaan] Of theſe ſee Gen.10.6.

V.9. *And the ſons of Cuſh, Seba*] See Gen.10.7.

and Havilah] There were queſtionleſs as two men at leaſt, ſo alſo two countreys of this name: For one of the poſterity of Shem was called *Havilah*, Gen.10.29. The countrey where the poſterity of Iſhmael dwelt is called *Havilah*, Gen. 25.10. as alſo that where the Amalekites dwelt, 1 Sam. 15. 7. See Gen.2.11.

and Sabta] The people called *Sabateans*, are ſuppoſed to deſcend from this Sabta.

and Raamah, and Sabtecha] Sundry people of Arabia are thought to come from theſe.

and the ſons of Raamah, Sheba, and Dedan] Theſe alſo were two Countreys in Arabia. And two ſons of Keturah were of theſe names, Gen. 25. 3. Theſe people and places long continued. Mention is made of them about the time of the captivity, Ezek. 38. 13.

V.10. *And Cuſh begat Nimrod*] Gen.10.8.

he began to be mighty upon the earth] See on Gen.10.8.

V.11. *And Mizraim*] Of ſuch words in the plural number ſee v. 7. See on Gen.10.6.

begat Ludim] See Gen.10.13.

and Anamim, and Lebabim, and Naphtahim] Theſe names are no where read but in Gen.10.13. and in this place.

V.12, *And Pathruſim, and Caſluhim, (of whom came the Philiſtims*] See on Gen.10.14.

and Caphthorim] They who are compriſed under this name are ſaid to *come forth out of Caphtor*, Deut.2.23. Theſe were alſo of the Philiſtims.

V.13. *And Canaan begat Zidon his firſt-born, and Heth*] See on Gen.10.15.

V. 14. *The Jebuſite alſo*] Theſe were thoſe Canaanites which dwelt in that part of Canaan where Jeruſalem was afterwards built, Joſh.18.28.

and the Amorite] This people dwelt in the land beyond Jordan, which was given to Reuben, Gad, and half the tribe of Manaſſeh, Deut.2.52,53.

and the Girgaſhite] Theſe inhabited that place which in the New Teſtament is called *the countrey of the Gergeſens*, Matth. 8. 28.

V.15. *And the Hivite*] Theſe inhabited that land where afterwards the Gibeonites were, Joſh. 9.17.

and the Archite] The people here intended were in Phænicia, not far from Libanus. The chief City in the Nation is called *Arca*,

and the Sinite] Theſe people are taken to be in Idumea, not far from the Jebuſites.

V.16. *And the Arvadite*] The poſterity of theſe are ſaid to be Mariners, and called *men of Arvad*, Ezek.27.8,11.

and the Zemarite] Theſe dwelt in that part of Canaan which fell to the lot of Benjamin, and are called *Zemaraim*, Joſh.18.22. In their region was that mount whereon Abijah ſtood when he began the battel againſt Iſrael, called *mount Zemaraim*, 2 Chron. 23. 4.

and the Hamathite] The Region where theſe inhabited was called *Chamacha*, and extended it ſelf from Libanus to Arabia.

V.17. *The ſons of Shem*] Gen.10,23. The two former genealogies of Japheth and Cham are inſerted, becauſe by them a great part of the world is repleniſhed with people. Now he returns to the Church, in which reſpect this verſe depends upon the fourth. Of Shem ſee v.4.

Elam] From him came the Elamites, Ezr.4 9. Acts 2.9. Jer.25. 22. Dan.3.2. within the confines of Perſia.

and Aſſhur] This man was the head of the Aſſyrians, from whom they received their name. See on Gen.10.11.

and Arphaxad] Though he had two elder brothers, Elam and Aſhur, yet the bleſſing of being an Head of the Church fell upon him, as afterwards upon Abraham, Gen.12.1,2. and Iſaac, Gen. 21.12. and Jacob, Gen.27.29.

and Lud] Of him came thoſe who are called *Lydians*, Jer. 46.9.

and Aram, and Uz] See Gen.10.22.

and Hul] His progeny inhabited certain deſerts reaching to Euphrates. There is a certain famous City called *Cho*.

and Gether] His poſterity inhabited a part of Syria where was a City called *Gindarus*.

and Meſhech] Or, *Maſh*, Gen.10.23. His poſterity inhabited another part of Syria, where was a place called *Maſius*, betwixt Cilicia and Meſopotamia.

V.18. *And Arphaxad begat Shelah*] This Shelah was one of the direct line from whom Abraham, and after him Chriſt, came. The Septuagint do here put in *Cainan*, thus, *Arphaxad begat Cainan, and Cainan begat Shelah.* But though this genealogy be twice ſet down by Moſes, namely, Gen.10.24. & 11.22. yet is it in neither place expreſſed. Indeed in the genealogy of Chriſt ſet down by Luke, *Cainan* is alſo inſerted, Luk.3.36. For the Greek tranſlation of the Septuagint being in uſe among the Gentiles then converted, the Evangeliſt would not alter it, it being but a meer addition of a name.

and Shelah begat Eber] From him came the name of *Hebrews*. See Gen.14.13. This Eber lived the longeſt of any regiſtred to be born after the flood, Gen.11.16,17. He lived many years in Abrahams dayes. He retained the Original Hebrew language, and likewiſe the true worſhip of God; and in this reſpect might Abraham retain his name, rather then any others after him.

V.19. *And unto Eber were born two ſons*] Theſe two ſons had a different poſterity: from one of them deſcended the holy ſeed; from the other impious generations.

the name of the one was Peleg] i.e. *diviſion*.

becauſe in his dayes the earth was divided] See on Gen.10.25.

and his brothers name was Joktan] See on Gen.10.25.

V.20. *And Joktan begat Almodad*, &c.] There are thirteen ſons of this Joktan ſet down in order, of whom no mention is made but here and Gen.10.26, &c. ſo that it is ſuppoſed that their poſterity was not very great, and that many of them had no children, and that they which had are all comprehended under the family of their father, as if he had had but one ſon. Of as many of them as in their generations remained on earth it is ſaid Gen.10.30. that *their dwelling was from Meſha*, (whereof ſee v.17.) *as thou goeſt unto Sephar*, which is a City in Meſopotamia neer Euphrates.

V.23. *And Ophir*] See 1 King.9.28.

and Havilah] See v.9.

V.24. *Shem*, &c.] Luk.3.36. There are, with Abraham, ten Patriarchs here ſet down that in a direct line deſcended one from another, and in their order and time were Heads of the Church, and Progenitors of Jeſus Chriſt. Their names onely are ſet down, as the ten Patriarchs before the flood were. Of the manner of ſetting them down ſee v.1. In relation to the Church this genealogy may be added to v. 4. thus, *Noah, Shem, Arphaxad*, &c. Of Shem ſee v.4.

Arphaxad] See v.17.

Shelah] See v.18.

V.25. *Eber*] See v. 18.

Peleg] See v.19.

Rehu] Of *Rehu* and *Serug* v.26. there is no other mention made but here and Gen.11.18,20. & Luk.3.35. in all which places the Progenitors of Chriſt are ſet down. And this was honour enough, to be of his Progenitors, and in ſacred Scripture ſo to be recorded.

V.26. *Serug*] See on v.25.

Nahor] See Gen. 11. 25. He was Iſaacs grandfather, Gen. 24.47.

Terah] See on Gen.11.27,31,32.

V.27. *Abram, the ſame is Abraham*] See on Gen.17.5. This Abraham of all that were born after the flood was moſt famous; being the Head and Father of the Church from his own dayes to Chriſts coming in the fleſh, and alſo of all that believe to the end of the world, by reaſon of the promiſes made to him, and extended to his ſeed, not onely after the fleſh, but alſo after the faith, Rom.4.12. Gal.3.7,29. His hiſtory is very largely ſet down from Gen.12.1. to Gen.25.11.

V.28. *The ſons of Abraham, Iſaac*] See v.34. Iſaac was younger then his brother after named: But he was the ſon of Abraham by his firſt wife, the other by a bond-woman; and he was in his order an Head of the Church, and a Progenitor of Chriſt; and therefore for dignities ſake he is firſt mentioned. See v.4. Joſh. 24.4.

and Iſhmael] Gen. 16. 11. Becauſe he was the ſon of Abraham, he was bleſſed with a numerous and mighty poſterity: and is put into the publike and ſacred Record, Gen. 17.20.

V.29. *Theſe are their generations*] This relative *their* hath reference to Iſaac and Iſhmael mentioned v.28. Iſhmaels generation is firſt ſet down, becauſe but few are to be named of them; but Iſaacs generation is ſet down to many multitudes.

The firſt-born of Iſhmael, Nebaioth] Gen.25.13. From him deſcended the people called *Nabatheans* in Arabia Petrea; and Napateans in Arabia the Happy.

then Kedar] From him came the people called *Kedarens*, bordering neer the Nabatheans.

and Adbeel] The *Adabeni* or *Agabeni* came from this man.

and Mibſam] The people called *Mnaſemanenſes*, at the hill Thamatham in Arabia, deſcended from Mibſam.

V.30. *Miſhma*] People called *Raabeni* neer the border of Perſia ſprung from Miſhma.

and Dumah] From him deſcended the people called *Dumei*, who poſſeſſed the city Dumetha.

Maſſa] His poſterity were called *Maſani*, neer to the *Raabeni* before mentioned.

Hadad] Or, *Hadar*. Gen.25.14. The *Athritæ* neer to the Napateans before mentioned, came from Hadad.

and Tema] From him came the people called *Themaneans*, who poſſeſſed a City called *Thema*, by the hills of Arabia the Happy.

V.31. *Jetur*] From him came the *Itureans*, inhabiting the borders of the deſert of Arabia.

Naphiſh] From him deſcended the *Nabeans*, whoſe borders reached to Mount Libanus. They inhabited a city called *Niceta*.

and Kedema] From him deſcended the people called *Cadmoneans*, bordering upon the Babylonians.

Theſe are the ſons of Iſhmael] Twelve in all. Where theſe are firſt reckoned up, it is ſaid that *theſe are their names by their Towns and by their Caſtles*, Gen.25.16. ſo as theſe Towns or Cities and Forts had their names from their firſt builders. It is further added that *they were twelve Princes according to their Nations*: Whereby is expreſly verified the promiſe made to Abraham concerning his ſon Iſhmaels poſterity, Gen.17.20.

V.32. *Now the ſons of Keturah Abrahams concubine*] After the death of Sarah Abraham took Keturah to be his wife. Of the difference betwixt Wives and Concubines ſee 1 King.11.3. & Gen.25.1.

ſhe bare] It is probable that ſhe was of ſuch an age as according to the courſe of nature ſhe might bring forth many children; but Abraham many years before this was ſo old as Sarah thought it impoſſible he ſhould beget children, Gen.18.12. And the Apoſtle ſaith of Abrahams body at that time, that it was *dead*, Rom.4.19. But God beſtowed upon him an eſpecial bleſſing beyond the courſe of nature, whereby he did not onely beget Iſaac, Gen.21.2. but alſo ſix other ſons of Keturah here mentioned. Gen. 25.1,2.

Zimran, &c.] Theſe ſix ſons of Keturah were all inhabitants of Arabia, bordering on Syria. The poſterity of Zimran inhabited the Region called *Zaaram* or *Zamram*.

and Jokſhan] His poſterity were called *Catanians*, bordering on Syria, who inhabited the City called *Caſaman*.

and Medan] His poſterity inhabited Madiania or Madania, in the borders of Arabia the Happy.

and Midian] From him deſcended the Midianites in the borders of Arabia Petræa.

and Iſhbak] A place called *Scabioſa Laodicea* in Syria was inhabited by the poſterity of Iſhbak.

and Shuah] From him came people called *Sacceans*, which inhabited the Eaſtern parts of Syria.

And the ſons of Jokſhan] This was the ſecond ſon of Keturah. It may be Zimran and Medan and Iſhbak had no poſterity; for they are not here ſet down.

Sheba and Dedan] See v.9. In Gen.25.3. is added, *And the ſons of Dedan were Aſhurim, and Letuſhim, and Leummim.* Of names of the plural number ſee v.7.

V.33. *And the ſons of Midian*] This was Keturahs fourth ſon.

Ephah] We read of a Region of this name, Iſa.60.6.

and Ephar, and Henoch, and Abida, and Eldaah] The five ſons of Midian were the Fathers or Founders of five Kingdoms; for we read of five Kings of Midian, Numb.31.8.

All theſe were the ſons of Keturah] By *ſons* he means poſterity, ſons, and ſons ſons.

V.34. *And Abraham begat Iſaac*] Of his firſt wife, after ſhe had been many years barren and grown to old age, Gen. 18. 11. & 21. 1,2. Rom.4.19.

The ſons of Iſaac, Eſau, and Iſrael] Theſe two were twins, but Eſau came firſt out of his mothers womb, and ſo was by nature the elder, Gen. 25.24,25. Of this name *Iſrael* ſee Gen. 32.28.

V.35. *The ſons of Eſau*] Gen.36.9,10. Though Eſau were the elder, yet God *loved Jacob*, Mal.1.2. and Jacob obtained both the birth-right, Gen.25.33. and the bleſſing, Gen.27.29.

Eliphaz] This was the ſon of Eſau by Adah his firſt wife, Gen. 36.10.

Reuel] This was Eſaus ſon by Baſhemath, another wife, Gen.36.10.

and Jeuſh] This was Eſaus ſon by Aholibamah, a third wife, Gen.36.14.

and Jaalam and Korah] Theſe were brothers to Jeuſh by father and mother, Gen.36.14.

V.36. *The ſons of Eliphaz, Teman, and Omar, Zephi*] Or, *Zephon.* Gen.36.11. theſe among others are ſaid to be *Dukes* ; i. e. Heads of great Families. Dukes had a ſole and ſupreme authority, as Kings in their own dominions : as the Dukes of Venice and of Savoy are ſupreme in their places : But in Royal dignity and ſundry prerogatives they were inferiour to Kings.

and Getam , Kenaz] Kenaz is put before Gatham, Gen.36. 15,16.

and Timna] For Timna *Korah* is named. It may be be theſe were two names of one and the ſame perſon.

and Amalek] Amalek was the ſon of Eliphaz by his concubine Timnah, Gen. 36.12. *Timna* was the name of a woman and of a man : For Amaleks mother was of this name ; So was one of Eliphaz his ſons here ſet down immediately before Amalek. There was alſo another man of this name v.51. This Amalek was the father of thoſe Amalekites who were mortal enemies of the Iſraelites, and devoted by God himſelf to deſtruction, Exod. 17.14. Deut.25.19. 1 Sam.13.2,3. See on Ezek.3.1.

V.37. *The ſons of Reuel*] This was Eſaus ſecond ſon.

Nahath, Zerah, Shammah, and Mizzah] The three former of theſe names are alſo given to ſundry of the children of Iſrael at ſeveral times : The fourth we read not of but here, and Gen. 36.13. So theſe four, as coming from the ſtock of Eſau, being not elſewhere mentioned, cannot be ſet forth by their poſterity.

V.38. *And the ſons of Seir*] Seir poſſeſſed the land wherein Eſau and his poſterity afterwards dwelt, Deut.2.12,22. by reaſon whereof both the land and a famous mountain therein is called *Seir* Gen.32.3. & 36.8,9. Eſau and Eliphaz made affinity with the poſterity of Seir, and therefore the genealogy of Seir is here mixed with that of Eſau. The affinity was this ; Eſau married Aholibamah daughter of Seirs grand-child , Gen. 36.2,20,24,25. and Eliphaz Eſaus ſon had Timna for his concubine, who was ſiſter to Lotan Seirs ſon, Gen.36.12,20,22.

Lotan, and Shobal, and Zibeon] The genealogy of theſe is ſet down in the verſes following. Zibeon had alſo a ſon of his name v.40.

and Anah , and Diſhon] Anah had a ſon called *Diſhon* , v.41.

and Ezer, and Diſhan] There is but little difference betwixt the names of the fifth and ſeventh ſons of Seir, *Diſhon* and *Diſhan.* Sometimes the very ſame name is given to two brothers.

V. 39. *And the ſons of Lotan, Hori, and Homan*] Or, *Heman,* Gen.36.22.

and Timna was Lotans ſiſter] She was alſo Eliphaz his concubine, Gen.36.12.

V.40. *The ſons of Shobal, Alian*] Or, *Alvan,* Gen.36.23.

and Manahath, and Ebal, Shephi] Or, *Sepho,* Gen.36.23.

and Onan] There was one of the poſterity of Judah who alſo had this name, ch.2.26.

And the ſons of Zibeon, Ajah, and Anah] See Gen.36.24.

V.41. *The ſons of Anah, Diſhon*] See v. 38.

And the ſons of Diſhon, Amram] Or, *Hemdan,* Gen.36.26.

and Eſhban, and Ithran, and Cheran] Nothing elſewhere is ſpoken of theſe men.

V.42. *The ſons of Ezer, Bilhan, and Zavan, and Jakan*] Or, *Athan,* Gen.36.27.

The ſons of Diſhon, Uz, and Aran] The land where Job dwelt was called *Uz,* Job 1.1.

V.43. *Now theſe are the Kings*] Gen.36.40. Kings were ſuch as had a ſole and ſupreme authority. The relative particle *theſe* hath reference, not to the ſons of Seir mentioned in the former verſes , but to thoſe that follow.

that reigned in the land of Edom] Namely, after the poſterity of Eſau had poſſeſſion thereof.

before any King reigned over the children of Iſrael] The children of Iſrael were in Canaan and Egypt about four hundred years , Exod.12.40. and it was four hundred after that before they had a King, 1 King.6.1. Now Moſes ſets down ſuch things of Edom as had been before his time, which was above four hundred years before there was a King in Iſrael. The Edomites were the ſooner raiſed up to the height of their dignity, becauſe God intended to pull them down again from the ſame. See 2 Sam.8.19.

Bela, the ſon of Beor] The city *Zoar*, which was ſaved for Lots ſake, Gen.19.21,22. was called *Bela,* Gen.14.2.

and the name of his city was Dinhabah] This was the place which Bela choſe to ſet his royal Palace in.

V.44. *And when Bela was dead, Jobab,* &c.] See Gen.36.33.

V.45. *And when Jobab was dead, Huſham of the land of the Temnites,* &c. See Gen.36.34. & Jer.49.7,20. Amos 1.12.

V.46. *And when Huſham was dead, Hadad,* &c.] This name *Hadad* was afterwards given to thoſe who were of the Kings ſeed in Edom, 1 King.11.14.

which ſmote Midian] The Midianites bordered upon the Edomites, which was an occaſion of quarrels betwixt them.

in the field of Moab] The Midianites and Moabites bordered one upon another, and were confederates, Numb.22.4.

reigned in his ſtead : and the name of his city was Avith] The ſeveral cities where the ſeveral Kings of Edom had their diſtinct Courts, imply that they did not ſucceed one another by a natural deſcent, but rather by election, or by force.

V.47. *And when Hadad was dead, Shamlah of Maſrekah,* &c.] This might be the name of the place where Shamlah was born, or where he kept his Court ; as the names of the Cities before mentioned.

V.48. *And when Shamlah was dead, Shaul of Rehoboth*] See Gen.36.37.

by the river, &c.] Some take this river to be Tigris, ſome Euphrates, both which come from the ſame head or ſpring, Gen.2.10. The river called *Hiddekel,* Gen.2.14. ſome take to be Tigris, and Euphrates is there joyned to it.

V.49. *And when Shaul was dead, Baal-Hanan the ſon of Achbor,* &c.] The place where this King kept his Court is not named.

V. 50. *And when Baal-Hanan was dead, Hadad,* &c.] Or, *Hadar,* Gen. 36.39. The fourth King of Edom was alſo of this name, v.46.

and the name of his city was Pai] Or, *Pau,* Gen.36.39.

and his wives name was Mehetabel the daughter of Matred, the daughter of Mezahab] *Matred* was the name of a man : therefore the word *daughter* in the ſecond place is put for *grand-child.* And grand-children are oft ſtiled *ſons* or *daughters,* Exod. 2.20.

V.51. *Hadad died alſo*] This was the laſt of the eight Kings of Edom here mentioned. It may be they ruled ſo tyrannically as the people would no longer endure that kind of Monarchical regiment.

And the Dukes of Edom were] Of Dukes ſee v.36.

Duke Timnah] This was alſo the name of a woman, Gen.36.12.

Duke Aliah] Or, *Alua,* Gen.36.40.

Duke Jetheth] Gen.36.40.

V.52. *Duke Aholibamah*] This alſo was a womans name, Gen. 36.2.

Duke Elah, &c.] There were eleven of them in all.

Theſe are the Dukes of Edom] Which ſucceeded the Kings before mentioned. Many of theſe, if not all, lived after Moſes his time. But yet he who ſet down ſundry things before his time by a Prophetical Spirit , might by the ſame Spirit make known what was alſo to fall out after his time.

CHAP. II.

Verſ.1. T*Heſe are the ſons of Iſrael*] *Jacob* was his firſt name : Of which ſee Gen.25.26. The name *Iſrael* was given him as an evidence of his fervency and faith in prayer, Gen. 32.24, &c. Hoſ.12.4. See Gen.32.28. Not onely Jacob himſelf was ſtiled *Iſrael,* but alſo the Church both under the Law, Exod.4.22. Deut. 4.1. and under the Goſpel, Gal.6.16. All the genealogies following from this man are of ſuch as were of the Church. For though Jacob had twelve ſons, yet were they all true believers and heads of the Church, and therefore ſtiled *the twelve Patriarchs,* Acts 17.8,9. Abraham and Iſaac had each of them but one ſuch ſon.

Reuben] He committed a very foul ſin, Gen.35.22. for which he loſt his birth-right, ch.5.1. Gen.49.3,4.

Simeon] He executed a cruel act, Gen.34.25. for which he received a curſe, Gen.49.5,6,7.

Levi] He joyned with his brother Simeon in the foreſaid cruel act. But the curſe denounced againſt him, which was *to be divided in Jacob, and ſcattered in Iſrael,* Gen.49.7. proved a great bleſſing. For the Levites having no entire inheritance by themſelves, had their Cities and land in the choiceſt places of the other tribes, and ſo became the greater means of inſtructing their brethren.

and Judah] He alſo committed a great ſin ; but temptation and ignorance of the perſon much extenuated it, Gen.38.13, &c. The Royal dignity is conferred on him, ch. 5. 2. Gen.49.8, &c. Theſe four firſt were born of one mother immediately one after another, Gen.29.32, &c.

Iſſachar and Zebulun] Theſe two were of the ſame mother that the other four were, but after their mother had left bearing for a time, Gen.29.35.& 30.17, &c.

V.2. *Dan*] He was the ſon of Bilhah Jacobs maid, Gen.30.5. and concubine, Gen.35.22.

Joſeph] He was an eſpecial preſerver of his fathers houſe , Gen.45.7.

and Benjamin] Joſeph and Benjamin were the children of Rachel, whom Jacob moſt loved, Gen.29.18. She dyed in bringing forth Benjamin, Gen.35.16,17,18.

Naphtali] He was alſo the ſon of Bilhah, Gen.30.7,8.

Gad and Aſher] Theſe two were ſons of Zilpah Jacobs other maid, Gen. 30.10, &c. She alſo was his concubine. All theſe had their faults, and ſome more hainous then others, yet none of them clean fell from the faith, but remained heads of the Church. Of the reaſons and notations of each and every of theſe Patriarchs names ſee Gen.29.32, &c. & 30. 6, &c. & 35.18.

V.3. *The ſons of Judah*] Judah was Jacobs fourth ſon, v.1. yet his gene alogy is firſt ſet down by reaſon of the Royall dignity ſetled on him, Gen.49.10. and the deſcent of the Meſſiah from him, Luke 3.33.

Er, and Onan, and Shelah] Gen.38.3,4,5. and 46.12.

which three were born unto him of the daughter of Shua the Canaaniteſs] This epithet hath relation to the word *daughter.* For Shuah was a man. See Gen.38.2.

And Er the firſt-born of Judah] His dignity is here mentioned to aggravate the evil he did. Being the firſt-born, he might have been Progenitor of the Royall ſtock, and of the Meſſiah king of kings.

was evil in the ſight of the Lord] See 1 King.14.2. and Gen.38.7.

and he ſlew him] By a ſudden and extraordinary death. The like is noted of Onan Gen.38.9,10.

V.4. *And Tamar*] Gen.38.29,30. Tamar is put into the catalogue of Chriſts anceſtors, as Rahab and Ruth, Mat. 1.3,5. to ſhew that Chriſt came both of Jewes amd Gentiles (for theſe three women were Gentils) and that notorious ſins repented of hinder not ſalvation; for Chriſt came to ſave all ſorts of ſinners, Mat. 21.31.

his daughter in law] See Gen.38.12, &c.

bare him Pharez and Zerah] Theſe two were born of inceſt, yet through the mercy of God that was no prejudice to their prerogative. Of their names ſee Gen. 38.29,30. Pharez firſt came out of the womb, and ſo was counted the firſt-born, but it was by a kind of ſtrugling with his brother.

All the ſons of Judah were five] The two eldeſt of the five dyed without children, ſo as no geneaology could be made; and Shelahs genealogy is ſet down ch.4.20. That God, who of his free grace choſe Jacob before Eſau, Mal.1.2. choſe Pharez before Shelah and Zerah.

V.5. *The ſons of Pharez*] God ſo bleſſed Pharez as among the poſterity of Judah it was ſaid, in craving a bleſſing on a family, *Let thy houſe be like the houſe of Pharez, whom Tamar bare unto Judah,* Ruth 4.12.

Hezron] Gen.46.12. This Hezron was reckoned in the right line among the progenitors of Chriſt, Mat.1.3. Zach.3.33.

and Hamul] Of him came the Hamulites, Num.16.21.

V.6. *And the ſons of Zerah*] This was Judahs youngeſt ſon, v.4.

Zimri] Or, *Zabdi*; Joſh.7.1. Zimri was the onely ſon, properly ſo called, of Zerah, and grandfather to Achar, v.7.

and Ethan, and Heman, and Calcol, and Dara] Or, *Darda.* See 1 King. 4.31.

five of them in all] The four later are counted to be of the poſterity of Zera: But they were not immediately born of him; for they were the ſons of Mahol, 1 King.4.31.

V.7. *And the ſons of Carmi, Achar*] Or, *Achan.* See on Joſh.7.1.

the troubler of Iſrael] This is added to ſhew the reaſon of putting *Achar* inſtead of *Achan.* For *Achar* ſignifieth *a troubler.*

who tranſgreſſed in the thing accurſed] See Joſh. 6.19. and 7.1,25.

V.8. *And the ſons of Ethan, Azariah*] It is ſuppoſed from the word *ſons* that Ethan had more ſons then Azariah, and that he onely as the chiefeſt is named. A like inſtance is given v.31. But the plurall number may here ſynecdochically be put for the ſingular, as Gen.46.23.

V.9. *The ſons alſo of Hezron that were born unto him*] This is added, becauſe many of the perſons following, though of his poſterity, came not immediately from his loyns.

Jerahmeel] Though this were the eldeſt ſon, yet Ram was preferred before him, and was one of the progenitors of the Royall ſtock. See v.4.

and Ram] Or, *Aram,* Mat.1.3. Luk.3.33.

and Chelubai] Or, *Caleb.* His pedigree is ſet down v.18.

V.10. *And Ram begat Amminadab*] Ruth 4.19. Matth. 1.4. Luke 3.33.

and Amminadab begat Nahſhon Prince of the children of Judah] See Num.1.7. and 2.3. This phraſe of dignity hath relation to the ſtate of the Iſraelites in the wilderneſs.

V.11. *And Nahſhon begat Salma*] Or, *Salmon,* Ruth 4.20. Matth. 1.4. Luke 3.32. There was a mountain called *Salmon,* Pſal.68.14. Judg.9.48. This Salma married Rahab, Mat.1.5. See v.4.

and Salma begat Boaz] Read his hiſtory in the book of Ruth.

V.12. *And Boaz begat Obed*] Of Ruth the Moabiteſs, Mat.1.5.

and Obed begat Jeſſe] Jeſſe's name was famous in Iſrael, becauſe he was the father of David, who is oft ſtiled *the ſon of Jeſſe*; ſometimes indeed by way of diſgrace by Saul and his flatterers, as 1 Sam. 22.7,8,9. If we conſider the years that paſſed betwixt Salma and David, we ſhall find that Salma, Boaz, Obed and Jeſſe muſt all be very old when they begat children, ſeeing more then four hundred yeares paſſed over in their dayes. It is ſaid 1 Kings 6.1. that the fourth year of Solomon was *four hundred and fourſcore years from the children of Iſraels coming out of the land of Egypt.* Take from them the fourty years of Davids reign, and the thirty before he began to reign, and there remain to the time of his birth four hundred and ten. Now Rahab, wife to Salma, was an houſekeeper when the children of Iſrael came into Canaan, Joſh. 2.1. Not long after that Salma married her, whom we cannot in any probability account at that time under fifteen years old. Exempt then the fourty years wherein the Iſraelites were in the wilderneſs from the fore-named four hundred and ten, reſerving the fifteen years of Salma's age, there will remain three hundred fourſcore and five. By this account theſe four Patriarchs muſt be about an hundred years apiece when they begat their children. It may be ſome of them might be over this number, and others under it. Some think there might be others betwixt theſe that are not recorded: But this genealogy being ſo expreſs, not onely in this place, but alſo Ruth 4.21,22. Mat.1.5,6. and Luke 3.32. I dare not admit of any ſuch deficiency in the ſacred records.

V.13. *And Jeſſe begat his firſt-born Eliab*] This man was of ſtature ſo high, and of countenance ſo comely, as when God appointed Samuel to anoint one of Jeſſe's ſons for King, he thought that Eliab was ſurely the Lords anoynted, 1 Sam. 16.6.

and Abinadab the ſecond, and Shimma the third] Shimma is ſtiled *Shamma* 1 Sam.16.9. Theſe two, together with their eldeſt brother, were men of war, and went with King Saul to the battle, 1 Sam. 17.13.

V.14. *Nathanael the fourth, Raddai the fifth*] Of theſe two, and of Ozem v.15. we have no mention elſewhere. There were others named *Nathanael,* as ch.15.24. and 24.6. and 26.4. We read 1 Sam. 17.12. that Jeſſe had eight ſons: and ſo much alſo is implyed 1 Sam.16.10,11. but here is mention onely of ſeven. It may be one of them dyed without iſſue, and ſo is not put into this genealogy. Or one of the eight there mentioned might be Jeſſe's grand-child, and in that reſpect reputed among his ſons.

V.15. *Ozem the ſixth, David the ſeventh*] David was one of the moſt famous Kings that ever was in the world. He was famous for integrity of heart and life, (in which reſpect he is ſtiled *a man after Gods own heart,* 1 Sam.13.14. Acts 13.22.) for wiſdome, for valour, for zeal, for skill in muſick, and for many other excellent endowments. He was ſet as a pattern before all his ſucceſſors, 1 Kings 3.14. and 11.38. More is regiſtred of his praiſes in ſacred Scripture than of any other mans.

V.16. *Whoſe ſiſters were*] They are ſtiled Davids ſiſters rather then the ſiſters of Eliab, or any other of the brothers, yea, rather then the daughters of Jeſſe, for honours ſake. For it was a greater honour to be Davids ſiſter then Jeſſe's daughter.

Zerviah] A woman of great note; therefore her ſons, valiant men all, are ordinarily ſtiled by her name, 2 Sam.2.13,18. and 16. 9,10.

and Abigail] She is called *the daughter of Nahaſh,* 2 Sam.17.25. David married a wife of this name, 1 Sam.25.42.

And the ſons of Zerviah, Abiſhai] This was one of Davids Worthies, 2 Sam.23.18. and ever clave cloſe to him, even before he was King, 1 Sam.26.6. Much is ſpoken of his valiant deeds, but nothing of his death.

and Joab] Though younger then Abiſhai, he got the preheminence above him, and was made general of Davids hoſt, ch. 11.6.

and Aſahel, three] Aſahel alſo was one of Davids Worthies, 2 Sam. 23.24. but ſlain in the very beginning of his reign, 2 Sam. 2.23.

V.17. *And Abigail bare Amaſa*] A valiant man; but he took part with Abſalom, and was generall of his army, 2 Sam.17.25. He was treacherouſly ſlain by his couſin Joab, 2 Sam.20.10.

and the father of Amaſa was Jether the Iſhmeelite] An Iſhmeelite by birth, but by profeſſion an Iſraelite, 2 Sam. 17.25. Or he might be called *an Iſhmeelite,* becauſe he had long lived among the Iſhmeelites. He is called *Ithra,* 2 Sam.17.25.

V.18. *And Caleb*] Or, *Chelubai,* v.9. Not that Caleb who was ſent to ſearch the Land, Numb.13.7. and after entred into Canaan, Numb.14.30. Joſh.14.6. whoſe genealogy is ſet down ch.4.15. This mans generation was very great, and is therefore here ſet down to give an inſtance of Gods bleſſing of Judah by multiplying his poſterity. The genealogy of David is here broken off, becauſe, after the reſt of the fathers of the tribe of Judah, it is to be ſet down further then any in this book, ch.3.1, &c.

the ſon of Hezron] Mentioned, v.5. Hereby this Caleb is diſtinguiſhed from the ſon of Jephunneh, ch.4.15.

Begat children of Azubah his wife] This was his firſt wife, v.19. Of this name was Jehoſhaphats mother, 1 Kings 22.42. The poſterity of Caleb by Azubah are ſet down v.42, &c.

and of Jerioth] This was Calebs ſecond wife.

her ſons are theſe] This relative *her* hath reference to Jerioth.

Jeſher, and Shobab, and Ardon] The poſterity of theſe are no where mentioned. David had a ſon named *Shobab,* ch.3.5.

V.19. *And when Azubah was dead, Caleb took unto him Ephrath*] This was his third wife. She gave the name to the city *Ephratah,* Ruth 4.11. Mic.5.2.

which bare him Hur] There was anon after the time that this Hur lived, if not in his time, another of his name, that was a great Prince and Governour over the children of Iſrael in the wilderneſs, Exod.24.14. & 17.10.

V.20. *And Hur begat Uri, and Uri begat Bezaleel*] This was that Bezaleel, Exod.31.2,3,4.

V.21. *And afterward*] After the foreſaid ſons of Hezron were born.

Hezron went in] A modeſt expreſſion of the matrimonial duty, ſuch an one as that Gen.4.1.

to the daughter] This was Hezrons third wife.

of Machir] Manaſſehs eldeſt ſon, Gen.50.23. Numb.32.39.

the father] The word *father* is put for *head* or *chief ruler*.

of Gilead] *Gilead* was the name of a mount, Gen.31.21,23,25. of a land, Numb.32.1. in which were ſundry Cities, and Joſh.13.15. Some take it here for the proper name of a man: If ſo, then *Father* is here to be taken properly. Moſes ſeemeth to put *Gilead* here ſpoken of for the proper name of a man, Numb.26.29,30.

whom he married] Heb. *took*. Namely, to be his wife.

when he was threeſcore years old] Heb. *a ſon of threeſcore years*. This age implyes that the daughter of Machir was his laſt wife.

and ſhe bare him Segub] This was alſo the name of the youngeſt ſon of Hiel, 1 King.16 34.

V.22. *And Segub begat Jair*] Jair is ſaid to be *the ſon of Manaſſeh*, Numb.32.41. but *ſon* is there to be taken for *grand-child*. He was accounted the ſon of Manaſſeh by reaſon of his grandmother the daughter of Machir, v.21. for by the fathers ſide Hezron was his grand-father. Either Jair or Segub may be ſuppoſed to be adopted into the family of Machir: For Jair had his inheritance in the tribe of Manaſſeh, as the words following ſhew.

who had three and twenty cities in the land of Gilead] This relative *who* hath reference to Jair and his poſterity. The land of Gilead fell to Machir, whoſe daughter was grand-mother to Jair, v.21. The many cities here mentioned ſhew that the land of Gilead was of a large compaſs.

V.23. *And he took Geſhur, and Aram, with the towns of Jair, from them*] Jair by force of arms took all thoſe places from thoſe that inhabited them before, being of the curſed nations which God had devoted to deſtruction, Gen.15.18, &c. Upon Jairs taking of them they were called *Havoth-Jair*, i. e. *Cities of Jair*. See Num.32.42. Deut.3.14. Joſh.13.30.

with Kenath] It is ſaid Num.32.42. *Nobah took Kenath, and called it Nobah, after his own name.* This Nobah might be one of the poſterity of Jair, and ſo that be ſaid to be done by Jair, which was done by his ſons, or ſons ſons. Or Nobah might be a chief Commander under Jair: and that which is done in war uſeth to be attributed to the General.

and the towns thereof] Heb. *daughters*. See ch 7.28. Which appertained thereunto; or, whereof Kenath had a command.

even threeſcore Cities] It ſeemeth Kenath was a City of great conſequence, in that it had command over ſo many other Cities.

All theſe belonged to the ſons of Machir] No verb in this ſentence being expreſſed in the Hebrew, tranſlators and expoſitors differ thereabouts, ſome inſerting one verb, ſome another; as, *All theſe the ſons of Machir took*; Or, *All theſe the ſons of Machir held*; Or, as our tranſlators, *All theſe belonged to the ſons of Machir*. All tend to one and the ſame end. By *the ſons of Machir* Segub, Jair, yea and Nobah too, are meant. For though Hezron were their proper father, yet they being born of the daughter of Machir, Machir adopted them to be his ſons, took them into his family, and gave them inheritances.

the father of Gilead] See v.21.

V.24. *And after that Hezron was dead in Caleb-Ephratah*] This place might be ſo called in memorial of Caleb and his wife, both buried there. See v.19.

then Abiah Hezrons wife] This might be another wife of Hezron; or elſe *Abiah* might be the name of that daughter of Machir, v. 21.

bare him Aſhur] This ſon was *Poſthumus*, born after his fathers death.

the father of Tekoa] i. e. The progenitor, or Prince and chief Governour of the inhabitants of Tekoa. Mention is made of this city 2 Sam.14.2. It was neer to Jeruſalem.

V.25. *And the ſons of Jerahmeel the firſt-born of Hezron*] See v.9.

were Ram the firſt-born] This alſo was the name of his fathers brother, v.9.

and Bunah, and Oren, and Ozem, and Ahijah] Ahijah is by moſt Expoſitors taken for the wife of Jerahmeel, and not for one of his ſons. Being taken for his wife, it is thus to be tranſlated, *Of Ahijah*.

V.26. *Jerahmeel had alſo another wife, whoſe name was Atarah*] This gives evidence that Ahijah before mentioned was Jerahmeels firſt wife; and in reference thereunto Atarah is ſtiled *another wife*.

ſhe was the mother of Onam] It ſeemeth Ahijah was the mother of thoſe ſons of Jerahmeel, mentioned v.25.

V.27. *And the ſons of Ram the firſt-born of Jerahmeel*] See v. 25.

were Maaz, and Jamin, and Eker] We read no more of theſe, nor of any of their poſterity. One of Simeons ſons was called *Jamin*, Gen.46.10.

V.28. *And the ſons of Onam were Shammai and Jada*] Of Juda's poſterity ſee v. 32.

And the ſons of Shammai, Nadab] Aarons eldeſt ſon was alſo of this name, Exod.6.3.

and Abiſhur] See v.27.

V.29. *And the name of the wife of Abiſhur was Abihail*] Wives and Mothers are oft named for honours ſake. Rehoboams wife alſo was called *Abihail*, 2 Chron. 11. 18. and Eſthers mother, Eſth.2.15.

and ſhe bare him Abban and Molid] There was no more mention of theſe.

V.30. *And the ſons of Nadab, Seled, and Appaim: but Seled dyed without children*] The beſt means to preſerve his memory.

V.31. *The ſons of Appaim, Iſhi*] See ch.5.24. Of *ſons* ſee v. 8.

And the ſons of Iſhi, Sheſhan. And the children of Sheſhan, Ahlai] By *children* daughters are here meant. See v.34. Withall here is a Synecdoche in the word *children*, as in the word *ſons* before mentioned: for we read but of one daughter ſhe had, Ahlai; q. d. *All the daughters that ſhe had, was Ahlai*, See the like Gen.21.7.

V.32. *And the ſons of Jada the brother of Shammai*] See v. 28.

Jether, and Jonathan. And Jether dyed without children] There were others called *Jether*, as Gideons ſon, Judg.8.20. Amaſa's father, v.17. Ezra's ſon, ch.4.17. and others.

V.33. *And the ſons of Jonathan, Peleth, and Zaza*] No further mention of theſe.

Theſe were the ſons of Jerahmeel] By *ſons* are here meant poſterity.

V.34. *Now Sheſhan had no ſons, but daughters*] If the word tranſlated *children* v.31. be taken for *ſons*, then it is to be ſuppoſed that all his ſons at this time were dead.

and Sheſhan had a ſervant an Egyptian, whoſe name was Jarha] Mention is here made of that ſervant becauſe of the honour done him, v. 35. He was certainly a Proſelyte, otherwiſe Sheſhan might not have given his daughter to him being an Egyptian.

V.35. *And Sheſhan gave his daughter to Jarha his ſervant to wife*] Queſtionleſs this ſervant was very faithful, and one whom Sheſhan highly accounted of.

and ſhe bare him Attai] If *him* have reference to Sheſhan, it ſhews that the poſterity following were ſo accounted Sheſhans as they kept up his name and memory; If to Jarha, it ſhews that wives bear children to their husbands to continue their names.

V.36. *And Attai begat Nathan*] The numerous poſterity here in order ſet down ſhews that the ſtock of Jarha, though an Egyptian, long continued in Iſrael.

and Nathan begat Zabad] This Zabad was one of Davids Worthies, ch.11.41. and is there ſaid to be *the ſon of Ahlai*; but in relation to the third generation.

V.37. *And Zabad begat Ephlal*] Not mentioned elſewhere.

and Ephlal begat Obed] Another Obed then he mentioned v. 12.

V.38. *And Obed begat Jehu, &c.*] Here are thirteen generations, from v.35. to 42. that came from Sheſhan by his daughter, not mentioned elſewhere.

V.42. *Now the ſons of Caleb the brother of Jerahmeel*] See v. 9,18.

were Meſha his firſt-born] By Azubah his firſt wife, v.18.

which was the father of Ziph] Ziph was a city of Judah, Joſh. 15.55. It was alſo the name of a wilderneſs, 1 Sam. 23.14,15,24. The word *father* here may be taken for a planter or firſt eſtabliſher of a city, ſo v.45,49. or for the firſt head of a ſtock; or for the chief or Prince, and ſo *Ziph* here put for *the inhabitants of Ziph*. See ch. 4.16.

and the ſons of Mareſha] i. e. The ſons of Mareſha deſcended from Caleb.

the father of Hebron] *Father* hath reference to Mareſha. *Hebron* is the name of a place frequently mentioned in Scripture, as Gen. 13 18. Num.13.23. Joſh.10.36. & 14. 13. 2 Sam 2.1,3,11.

V.43. *And the ſons of Hebron, Korah*] There were divers of this name, as Gen.36.5. Exod.6.21. But of this Korah we read onely here.

and Tappuah] This alſo was the name of a place, Joſh. 12.17. & 17.8.

and Rekem] This alſo was the name of a King of Midian, Numb.31.8. and of a city of Benjamin, Joſh.18.27.

and Shema] One of Reubens poſterity, ch.5.8. and one of Benjamins alſo, ch.8.13. were of this name. It was alſo the name of a city of Judah, Joſh.15.26.

V.44. *And Shema begat Raham the father of Jorkoam*] Raham and Jorkoam are mentioned no where elſe.

and Rekem begat Shammai] Rekem was the third ſon of Hebron, v.43. There was another Shammai mentioned v.28.

V.45. *And the ſon of Shammai was Maon*] There was alſo a city of this name, Joſh.15.55. and a wilderneſs, 1 Sam.23.24,25. & 25.2.

and Maon was the father of Beth-zur] Beth-zur was a city of Judah, Joſh.15.58. ſo as *father* is here to be taken as v. 42.

V.46. *And Ephah Calebs concubine*] Of concubines ſee 1 King. 11.3. Beſides the three wives v. 18,19. Caleb took alſo concubines, the more to increaſe his poſterity.

bare Haran, and Moza, and Gazez] Harans and Moza's off-ſpring follow; but no poſterity of Gazez is recorded.

and Haran begat Gazez] Harans brother and ſon had both one and the ſame name.

V.47. *And the ſons of Jahdai*] *Moza* is ſuppoſed to be here underſtood out of v.46. q. d. *And the ſons of Moza were Jahdai.*

Regem, and Jotham, &c.] Theſe ſix were all ſons of Jahdai.

V.48. *Maacha Calebs concubine*] See v. 46.

bare Sheber, and Tirhanah] Nothing is elſewhere ſaid of theſe.

V.49 *She bare alſo Shaaph the father of Madmannah*] Some underſtand under this relative *ſhe* this word *Wife*, q. d. *The wife of Shaaph the father of Madmannah bare Shevah.*

Shevah the father of Machbenah, and the father of Gibeah] In all the three places *father* is taken alike, for a Planter, or Founder, or Head, or Prince, as v. 42, 45. Madmannah, Machbenah, and Gibeah are Cities of Iudah, Ioſh.15.31,57.

and the daughter of Caleb was Achſah] Ioſh.15.17. This is taken to be the eldeſt daughter of the firſt Caleb, whoſe genealogy hath in this chapter been ſet down. True it is, the other Caleb had alſo a daughter of this name; but it is not unuſual for divers perſons to have the ſame name.

V.50. *Theſe were the ſons*] This hath relation to Shobal, &c. v.51.

of Caleb the ſon of Hur] Hur was the ſon of that Caleb v. 19. ſo as this Caleb was the other Calebs grand-child. There are three Calebs famous in Iſrael; I. the ſon of Hezron, v. 18. II. the ſon of Hur; III. the ſon of Jephunneh, ch.4.15.

the firſt-born of Ephratah] Called *Ephrath*, v. 19. Hur is ſaid to be her firſt-born, becauſe Caleb had another firſt-born by another wife, v.18.

Shobal] See another of this name ch.1.40. Gen.36.20.

the father of Kiriath-jearim] *Father* is here to be taken as v. 42. *Kiriath-jearim* was one of the Cities of the Gibeonites, Ioſh.9.17. and afterwards fell to the lot of Iudah, Ioſh.18.14.

V.51. *Salma the father of Bethlehem*] *Father* is here taken as before. Bethlehem was alſo a city of Iudah, and therefore called *Bethlehem-Judah*, Iudg. 17.7. & 19.1. famous by being Chriſts birth-place, Mic.5.2. Math.2.6. Salma had a right to Bethlehem by his grand-father Hur, who is alſo called *the father of Bethlehem*, ch.4.4.

Hareph the father of Beth-Gader] *Father* is here to be taken as v. 49.

V.52. *And Shobal the father of Kiriath-jearim*] See v. 50.

had ſons, Haroe] Or, *Reajah*, ch.4.2. *Haroe* may be taken appellatively.

and half of the Manahethites] Or, *half of the Manuchites*; Or, *Hatzi-Hamenucoth*. Or, *of thoſe that inhabit the countrey of Menucoth.* This is taken to be a region in the confines of Iudah, Benjamin and Dan. If the word *Haroe* be taken appellatively, it may be thus tranſlated, *He was over-ſeer* (or *governour) of half of the Manahethites.*

V.53. *And the families of Kiriath jearim, the Ithrites,* &c.] Theſe deſcended from Shobal, v.52. We read of *Ira an Ithrite*, and *Gareb an Ithrite*, two of Davids Worthies, 2 Sam.23.38. 1 Chron.11.40. But we read not elſewhere of Puhites, Shumathites, Miſhraites, Zareathites, and Eſhtaulites.

of them came the Zareathites, and the Eſhtaulites] i. e. The inhabitants of Eſthaol and Zoreah in the tribe of Iudah, Ioſh.15.33.

V.54. *The ſons of Salma, Bethlehem*] See v.51. By *ſons* are here meant *poſterity*; and by *Bethlehem*, ſuch as inhabited it. Some tranſlate, *Bethlehemites.*

and the Netophathites] Such as came of the city or family of Netophathi in the tribe of Iudah, Neh.12.28.

Ataroth, the houſe of Joab, &c.] Or, *Atarites*; or, *crowns of the houſe of Joab. Ataroth* is put for the name of a place; and it was a plain in the borders of Ephraim, Benjamin and Iudah, which was diſtinguiſhed with divers names according to its different ſituation or bounds. See Ioſh. 16.2,5,7. Here *the houſe of Joab* is added thereunto, to ſhew that the family of Ioab poſſeſſed part of Ataroth. *Ataroth* is alſo taken appellatively, and ſignifieth *crowns.* In which ſenſe the Netophathites are called *the crowns of the houſe of Joab*, becauſe by their valour and good ſuceeſs under his conduct they were as Crowns to him; they were his glory. See Phil. 4.1.

V. 55. *And the families of the Scribes that dwelt at Jabez*] This verſe is here inſerted becauſe the families mentioned therein, though they belonged not to the tribe of Iudah, yet dwelt in the deſert of Iudah, where Iabez was, Iudg. 1.16. By *Scribes* are meant publick Notaries, ſuch as by writing maintained themſelves and their families, though they had no inheritance among the Iews. Some take *Scribes* for ſuch as were well exerciſed in the law of God, as Ezra 7.6. and inſtructed the people therein.

the Tirathites, the Shimeathites, and Sucathites] Theſe are no where elſe mentioned. Their titles may be taken from ſome of their Predeceſſors. The *Sucathites* may be ſo called from dwelling in Tabernacles.

Theſe are the Kenites] The Kenites were of the poſterity of Iethro Moſes his father in law, Exod.3.1. Iudg.1.16. ſo called from the countrey where they dwelt.

that came of Hemath] Hemath was an ancient progenitor of the Kenites; as alſo Heber was, Iudg.4.11. who alſo came from Moſes his father in law. They that deſcended from Heber ſeated themſelves among the Naphtalites, Iudg.4.11. but theſe here mentioned, among the children of Iudah, Iudg.1.16.

the father of the houſe of Rechab] This is added for diſtinctions ſake, to ſhew what Hemath is ſpoken of; and alſo for honours ſake, Rechab being a man of great note and name. See 2 King. 10.15. Ier.35.2.

CHAP. III.

Verſ.1. NOw *theſe were the ſons of David*] This Chapter hath reference to ch.2,15. where mention is made of David the yongeſt ſon of Ieſſe. Davids genealogy reacheth further then any other in this Book, even far beyond the Captivity. David was the Head of that Royal progeny from whence Chriſt came.

which were born unto him in Hebron] Here David was firſt ſetled in his Kingdom, and here he reigned over Iudah in his ſeven firſt years, 2 Sam.5.5. We may hence infer that while Saul perſecuted him from place to place he had no children.

the firſt-born Amnon] He deflowred his ſiſter Tamar, and was ſlain by her brother Abſalom, 2 Sam.13.1,14,28,29.

of Ahinoam the Jezreeliteſs] Iezreel, whence this woman had her name, was a city of Iudah, Ioſh.15.56.

the ſecond Daniel] Or, *Chileab*, 2 Sam.3.3.

of Abigail the Carmeliteſs] Firſt Nabals wife, and after his death married to David, 1 Sam.25.3,39, &c. She is called *Carmeliteſs* from *Carmel*, where Nabal dwelt, 1 Sam.25.2,40.

V.2. *The third, Abſalom*] He ſought to take the Crown from his father, and was ſlain in his treaſon, 2 Sam.15.1, &c. and 18.13, &c.

the ſon of Maachah the daughter of Talmai King of Geſhur] David, while he was in the land of the Philiſtins invaded Geſhur, and took all with him, 1 Sam.27.1,8,9. And it may be that then he took Maachah. Or the King of Geſhur, retaining his Kingdom, and obſerving what good ſucceſs David had againſt all his enemies, ſought peace with him, and gave him his daughter to wife. We read how Abſalom after he had ſlain his brother Amnon, fled to his grand-father Talmai, 2 Sam.13.37. But howſoever David took this wife, it is to be ſuppoſed that ſhe became a Proſelyte.

the fourth, Adonijah] He would have uſurped the Kingdom before his father was dead, 1 King.1.5, &c. He was ſlain by his brother Solomon, 1 King.2.25.

the ſon of Haggith] See 1 King.1.5.

V.3. *The fifth, Shephatiah of Abital*] This name *Shephatiah* was given to ſundry other perſons, ch. 9.8. & 12.5. & 27.16. But of this Shephatiah and Abital we read no more then that the one was the ſon of David, and the other his wife.

the ſixth, Ithream by Eglah his wife] The five before mentioned were alſo Davids wives, ſo as to every of them may *his wife* be referred. See 2 Sam.3.5.

V.4. *Theſe ſix were born unto him in Hebron*] See v.1.

and there he reigned ſeven years and ſix moneths] After Sauls death the men of Judah came to Hebron, and there anointed David King, 2 Sam.2.34. But many of the tribes of Iſrael took part with Abner, who ſet up Iſhboſheth Sauls ſon to be King, 2 Sam. 2.8,9. Betwixt theſe two houſes there was long war; but at length David prevailed, 2 Sam.3.1, &c. and Iſhboſheth was ſlain, 2 Sam.4.7. After which all Iſrael took part with David, and made him King, 2 Sam.5.3. This is the reaſon of the diſtinction of the years of his reign.

and in Jeruſalem he reigned thirty and three years] It is ſaid 2 Sam.5.4. that *he reigned fourty years*; ſo that ſix moneths muſt either be added to thoſe forty years, or taken from theſe thirty and three.

V.5. *And theſe were born unto him in Jeruſalem*] After he was ſetled in his Kingdom, and taken by all Iſrael to be their King. See ch.14.3, &c.

Shimea] Or, Shamma, 2 Sam 5.14.

and Shobab, and Nathan] Some think theſe were the ſons of Uriah, whoſe wife David deflowred, 2 Sam.11. and that David having adopted them his ſons, they are ſaid *to be born unto him*, i. e. every way accounted his, as if they had proceeded from his loins. But this will not well ſtand with that which is noted of Nathan, who was one of theſe three, Luk.3.31. If he had been Uriahs ſon, then had not Chriſt properly deſcended from David. Whereas they ſay that Solomon, who is here ſet after all, was the next to him that was born in adultery, 2 Sam.12.25, &c. I anſwer, The order of birth is not here obſerved, but rather theſe four are ſet down in a clean contrary order; the youngeſt firſt, the eldeſt laſt. That Solomon was the eldeſt is evident, 2 Sam.12.24. and that Nathan was the ſecond, appears, in that Solomons ſtock failing, Nathans came to have the Royal dignity, Luk.3.31. It being the purpoſe of him that wrote this genealogy to proſecute Solomons progeny, he ſets him in the laſt place. Of Shimea and Shobab we read no more but that they were ſons of David.

and Solomon, four] This particle *four* hath relation to the number of the men, not to their order. For Solomon was not the fourth, i.e. the laſt of the four, but one of the four, namely, the firſt.

of Bathſhuah] Or, *Bath-ſheba*, 2 Sam.11.3. This latter name is moſt uſed in Scripture. The former ſignifieth *a daughter of Salvation*; the latter, *a daughter of Oath*.

the daughter of Ammiel] Or, *Eliam*, 2 Sam.11. 3. Her fathers name is ſet down for honours ſake.

V.6. *Ibhar alſo*] We read no other mention of this man.

and Eliſhama] Or, *Eliſhua*, 2 Sam.5.15.

and Eliphelet] Theſe two names *Eliſhama* and *Eliphelet*, were given to two other ſons of David, v.8. theſe two perhaps being dead before the other two were born.

V.7. *And Noga*] This Noga and his elder brother Eliphelet are left out in the account, 2 Sam.5.15. becauſe, it may be, they dyed young without children.

and Nepheg, and Japhia] No other mention is made of theſe two. There was of old a King of Lachiſh named Japhia, Joſh.10.3. and a place alſo of that name, Joſh.19.12.

V.8. *And Eliſhama*] See v. 6.

and Eliada] Or, *Beliada*, ch.14.7.

and Eliphelet] See v. 6.

nine] This number hath reference to thoſe mentioned, v.6,7,8. Theſe were born to David after thoſe four *born unto him in Jeruſalem of Bathſhuah*, v.5. Thoſe added to theſe nine make up thirteen. Of theſe nine onely ſeven were living together, 2 Sam 5.15,16. Whether all the nine were born of Bath-ſheba, or of ſeverall wives, is not expreſſed: But Bath-ſheba lived long enough with David to have had ſo many children: for ſhe out-lived David, 1 King.2. 13.

V.9. *Theſe were all the ſons of David*] Nineteen in all; ſix born in Hebron, v.4. four in Jeruſalem, v.5. and nine after them, v. 8.

beſides the ſons of the concubines] See 1 King.11.3. The beſt of the Saints under the Law had both many wives and alſo concubines: For great was their deſire of a numerous progeny.

and Tamar their ſiſter] By the father ſhe was ſiſter to all the nineteen before mentioned; but by the mother onely to Abſalom, 2 Sam. 13.4.

V.10. *And Solomons ſon*] This hath reference to v.5.

was Rehoboam] 1 King.11.43. With this man begin Solomons Royal race. And it is in order ſet down, till it utterly failed in Jeconiah, Jer.22.30. He was a fooliſh King, though the ſon of a wiſe father, and by his folly loſt the greater part of his Kingdom.

Abia his ſon] Or, *Abiam*. A wicked King, 1 King.15.1,3.

Aſa his ſon] He long continued a good King, 2 Chron.14.2. and 16.13.

Jehoſhaphat his ſon] A very good King, yet not without his faults, 2 Chr.17.4. & 18.1. & 19. 2.

V.11. *Joram his ſon*] Or, *Jehoram*. A very wicked King, 2 Chr. 21. 1, &c.

Ahaziah his ſon] Or, *Azariah*, 2 Chron.22.6. He was an evil King, and reigned but a while, 2 Chr.22.2, &c.

Joaſh his ſon] A notorious hypocrite, 2 Chr.24.17, &c.

V.12. *Amaziah his ſon*] An evil King, 2 Chr.25.14,&c.

Azariah his ſon] Or, *Uzziah*, 2 King.15.30. This King apoſtatized and fell from a glorious profeſſion, 2 Chron.26.16.

Jotham his ſon] A good King, 2 Chr.27.2.

V.13. *Ahaz his ſon*] A notorious idolater, 2 Chro.28.1.&c.

Hezekiah his ſon] A very good King. But after many mercies received his heart was too much puffed up. *Notwithſtanding he humbled himſelf*, 2 Chr.32.25, 26.

Manaſſeh his ſon] This man from his childhood was very leud, cruel, and a great idolater; but afterwards repented, 2 Chr.32.2,&c.

V.14. *Amon his ſon*] A wicked King, 2 Chron.33.22.

Joſiah his ſon] He was the laſt good King: yet he fell into an errour in oppoſing the King of Egypt, which was his death, 2 Chr. 35.10, &c.

V.15. *And the ſons of Joſiah were*] Three of his ſons ſat upon the throne one after another, 2 King.23.30,34. & 24. 17.

the firſt-born, Johanan] Or, *Joachaz*. See 2 King.23.30. Jer. 22. 11.

the ſecond Jehoiakim] Or, *Joakim*. Or, *Eliakim*. See 2 King.23. 34. This man had three names.

the third Zedekiah] Or, *Mattaniah*. See 2 King.24.17.

the fourth Shallum] This name was given to Johanan, Jer. 22. 11. This word of number, *the fourth*, implyeth that Shallum was another from the former three; but becauſe no mention is made elſewhere of him, it is to be ſuppoſed that he dyed before his father Joſiah.

V.16. *And the ſons of Jehoiachim, Jeconiah his ſon*] Or, *Jehoiachin*, 2 King. 24. 6. This man ſucceeded his father in the Kingdom for three moneths: Then yielding to Nebuchadnezzar, his life was ſpared, and he carried captive into Babylon.

Zedekiah his ſon] This relative *his* ſeemeth to have reference to Jeconiah before mentioned. But this is the ſame Zedekiah that is mentioned v.15. the ſon of Joſiah, and Uncle to Jeconiah, 2 King.24.17. But he is here ſaid to be Jeconiahs ſon legally, becauſe he ſucceeded him on the throne. He is not reckoned among the ſons of Jeconiah in the verſes following.

V.17. *And the ſons of Jeconiah*] Or, *Coniah*, Jer. 22. 24. See on Jer.22.30. in what reſpect Jeconiah is ſaid to be childleſs.

Aſſir] This word may be taken appellatively, and tranſlated *bound*, or *impriſoned*, and ſo thus read, *The ſons of Jeconiah bound Salathiel.* Nor do we read in any other place of a ſon of Jeconiah called *Aſſir*. One of Corahs ſons had that name, Exod. 6.24. and two others of his poſterity, ch. 6. 23, 37. See on Jer. 22. 30.

Salathiel his ſon] Heb. *Shealtiel*. Salathiel is ſaid to be the ſon of Neri, Luke 3. 27. from whom Chriſt by natural deſcent came: And he is here ſaid to be Ieconiahs ſon, in that he ſucceeded him in a right to the Royall dignity, Matth.1.12. Or elſe this Salathiel was a diſtinct perſon from him whom Luke mentioneth.

V.18. *Malchiram alſo, and Pedajah*, &c.] Theſe ſix were ſons of Salathiel. The expreſſion is very conciſe: and ſomething muſt be added, either in the beginning, thus, *The ſons of Salathiel were theſe, Malchiram*, &c. or in the end, thus, *Were the ſons of Salathiel*.

V. 19. *And the ſons of Pedajah were Zerubbabel and Shimei*] Zerubbabel is ſaid to be *the ſon of Shealtiel*, Ezra 3. 2. and 5. 2. Neh.12.1. Hag.1.1. Matth.1.12. Luke 3.27. Therefore it is ſuppoſed that Pedajah dyed while his ſons were young, and Salathiel their grandfather brought them up, and in this reſpect Zerubbabel is called *the ſon of Salathiel*, or *Shealtiel*. Beſides it is uſual to call grand-children *ſons*.

and the ſons of Zerubbabel, Meſhullam and Hananiah] Neither of theſe are mentioned Matth. 1. 13. Luke 3. 27. whereupon ſome ſuppoſe this was another Zerubbabel then he that is mentioned in thoſe places.

and Shelomith their ſiſter] She was ſiſter to thoſe two before mentioned both by father and mother, and therefore is added next to them, before the others v.20.

V.20. *And Hazubah*, &c.] Theſe five were alſo ſons of Zerubbabel, though by another wife then Meſhullam and Hananiah v.19. Some take theſe to be ſons of Meſhullam.

V.21. *And the ſons of Hananiah, Pelatiah, and Jeſaiah*, &c.] Here is ſet down a catalogue of ſuch families as belonged to the Royal ſtock of David, and remained after the Captivity.

V.22. *And the ſons of Shecaniah, Shemaiah*] Either the plural *ſons* is ſynecdochically put for the ſingular, or the grand-children following are compriſed under the title *ſons*.

and the ſons of Shemaiah, Hattuſh, and Igeal, and Bariah, and Neariah, and Shaphat, ſix] There are but five ſons here reckoned up, therefore the father muſt be added to make up the number, as ch. 7.3. Or this number may have relation to another ſon that was dead before the reſt. Some refer this to Shecaniah, and ſo bring in Shemaiah to be compriſed under the number of ſix.

V.23. *And the ſons of Neariah*] Neariah is the laſt ſave one of the former number, yet his poſterity onely is ſet down. It may be none of the reſt had iſſue, or the Royal dignity that remained was ſetled on him.

Elioenai, and Hezekiah, &c.] Heb. *Hizkijahu*. The names, here and in other places, that end with *Jah* have Vav added to them; which wants not Emphaſis: for *Jah* ſignifieth *Lord*; and *Jahu*, *his Lord*.

V.24. *And the ſons of Elioenai, were Hodajah*, &c.] Here are many generations ſet down of perſons one deſcending from another after the Captivity, which queſtionleſs extended beyond the dayes of Ezra: yet he might by a Prophetical ſpirit ſet them down before-hand; or elſe ſome other Prophet, after his death, add them: as the death and burial of Moſes is added to his laſt Book, Deut. 34.5, &c. The Iews place this book laſt, becauſe the lateſt genealogies and ſtories are recorded in it.

CHAP. IV.

Ver.1. THe *ſons of Judah*] By ſons, poſterity is here meant; for the particulars following, were of ſeveral and diſtinct generations.

Pharez] This was the onely proper ſon of Iudah, here mentioned, Gen.38.29. & 46.12. See ch.2.4.

Hezron] He was the ſon of Pharez, ch. 2.5.

and Carmi] Or, *Chelubai*, ch. 2. 9. Or, *Caleb*, chap. 2.18. All theſe three names ſet out one and the ſame perſon, which was the ſon of Hezron.

and Hur, and Shobal] This Hur was the ſon of the firſt Caleb, called *Chelubai*, ch. 2.9, 19. and had a ſon called alſo *Caleb*, who was the immediate father of Shobal, ch. 2.50. but is here left out.

V.2. *And Reajah*] Or, *Haroe*, ch. 2.52.

the ſon of Shobal] By this relation we ſee how Reajah came by lineal deſcent from Iudah. The former genealogy from Iudah by Caleb here ended, and the Royal ſtock by David was inſerted, ch.3. Now that former genealogy is proſecuted, and the poſterity of Reajah diſtinctly ſet down.

begat Jahath] This hath relation to Reajah.

and Jahath begat Ahumai, and Lahad] No further mention is made of theſe two.

Theſe are the families of the Zorathites] From thoſe before mentioned deſcended the inhabitants of Zoreah, Joſh.15.33.

V.3. *And theſe were of the father of Etam, Jezreel, and Iſhma, and Idbaſh*] Etam was a city belonging to Judah, 2 Chron. 11. 6. By *father* is meant the Founder or Governour thereof. This *father of Etam* muſt needs be one of thoſe Anceſtors from whom Jahath and his children, and thoſe alſo here mentioned, deſcended; probably Reajah, v.2. or one of the former progenitors, v.1.

and the name of their ſiſter was Hazelelponi] Women of note and name uſe to be mentioned in genealogies, ch.3.9,19.

V.4. *And Penuel the father of Gedor*] Or, *of the father of Gedor*, as v.3. For Jered is alſo ſtiled *the father of Gedor*, v.18.

and Ezer the father of Huſhah] Or, *of the father*, as v.3. *Gedor* and *Huſhah* are names of places, v.39. Joſh.15.18. 2 Sam.21.18. & 23. 27. *Huſhah* by tranſpoſition of letters *Shuah* v. 11.

Theſe are the ſons of Hur] This hath relation to Shobal and to all under him before mentioned.

the firſt-born of Ephratah] See ch.2.50.

the father of Bethlehem] *Father* hath reference to Hur v.1. See ch. 2.51.

V.5. *And Aſhur the father of Tekoa*] See ch. 2.24.

had two wives, Helah, and Naarah] Their ſeveral children are ſet down, v.6,7.

V.6. *And Naarah bare him Ahuſam, and Hepher*] Frequent mention is made of this name *Hepher*. It was the name of Zelophehads father, Num.36.2. of one of Davids Worthies, ch. 11.36. of a Region, Joſh.12.17. 1 King.4.10.

and Temeni, and Ahaſhtari] Theſe were names of families.

Theſe were the ſons of Naarah] This phraſe is to be taken excluſively. She had none but theſe.

V.7. *And the ſons of Helah*] The firſt wife of Aſhur, v. 5.

were Zereth, Zoar, and Ethnan] To theſe muſt Coz be added.

V.8. *And Coz begat Anub, and Zobebah*] Though Coz were not before mentioned, yet the bringing in of his genealogy in this place ſhews that he was one of Aſhurs ſons by Helah. See the like v.14. & ch.2.47.

and the families of Aharhel, the ſon of Harum] This relative *ſon* hath reference to Aharhel.

V.9. *And Jabez was more honourable then his brethren*] Jabez was ſome prime man, yet no where elſe mentioned. He is taken to be head of one of the families of Aharhel, v.8. and to be the chiefeſt among the poſterity of Aſhur. The city *Jabes* ch. 2. 55. might be called from him. In that city dwelt Scribes, and in that reſpect he is counted to have been a learned Scribe.

and his mother called his name Jabez] i. e. *Sorrowful. Jazeb* properly ſignifieth *ſorrowful*; ſo as there is a tranſpoſition of letters in the word *Jabez*.

ſaying, Becauſe I bare him with ſorrow] It ſeems ſhe had a very hard travel, and (as Rachel, Gen.35.18.) gave a name to her ſon in memorial thereof. But it is ſaid that his father changed his name, (as Jacob did) and called him *Othniel*: of whom ſee Judg. 1.13, &c. and 3.9.

V.10. *And Jabez called on the God of Iſrael, ſaying*] This ſhews he was a man of piety and faith.

O that thou wouldeſt bleſs me indeed] Heb. *If thou bleſſing wilt bleſs.* Of doubling words ſee 1 King.8.13. This phraſe is in form of a vow and is conciſe and emphatical; that which he vowed to return to God being not expreſſed, but underſtood. It implyeth that he would render praiſe unto God, and cleave cloſe unto him as a faithful ſervant.

and enlarge my coaſt] It ſeems his portion fell out too narrow for him and his children; and therefore he ſeeks to enlarge it by force againſt thoſe curſed enemies that remained not caſt out.

and that thy hand might be with me] He knew and acknowledged that without Gods help he could do nothing.

and that thou wouldeſt keep me from evil (Heb. *do me*, or, *that thou doſt with the evil*) *that it may not grieve me*] Some here add *deliverance*, thus, *That thou work deliverance from the evil, that it grieve me not.* His meaning is, that God would protect and proſper him, and give him ſuch ſucceſs that he might not be foyled nor oppreſſed by the enemy. Probably he was in ſome extream danger when he made this prayer, as Jehoſhaphat, 1 King.22.32. or made it while he was in the fight.

And God granted him that which he requeſted] God gave him victory, ſo as the enemy was deſtroyed, he poſſeſſed their land, and enlarged his own habitation. In this was he more honourable then his brethren.

V. 11. *And Chelub the brother of Shuah begat Mehir*] See ver.4.

which was the father of Eſhton] *Which* hath reference to Mehir.

V.12. *And Eſhton begat Beth-rapha*] *Eſhton* is taken to be the name both of a perſon and a place. So is *Beth-rapha*.

and Paſeah, and Tehinnah the father of Ir-nahaſh] Or, *the city of Nahaſh.* The word *Ir-nahaſh* being taken for a city, *father* muſt be taken for *Founder* or *Governour*; and the city put for the inhabitants as well as for the place.

Theſe are the men of Rechah] *Rechah* is here taken for a City.

V.13. *And the ſons of Kenaz*] Some include the laſt clauſe of v.11. and the whole 12. verſe in a parentheſis, q. d. *Chelub begat Mehir, and the ſons of Kenaz.* This is the Kenaz mentioned Joſh. 15.17. Theſe were the grand-children of Kenaz, but educated by him as by a Father.

Othniel, and Serajah] Othniel was the firſt Judge after Joſhua, Judg.3.9,10.

and the ſons of Othniel, Hathath] Or, *Hathath, and Meonothai, who begat*, &c.

V.13. *And Meonothai begat Ophrath*] See v. 8.

and Serajah begat Joab, the father of the valley] Or, *inhabitants of the valley.* This valley was in the limits of Judah and Benjamin, Neh.11.35.

of Charaſhim] i. e. *Craftſmen.*

for they were craftſmen] This is the reaſon why the valley had that name. Craftſmen of all ſorts dwelt therein.

V.15. *And the ſons of Caleb*] See ch.2.50. This was that faithful valiant Champion that entred into the land of promiſe, Num. 14.24. & 32.12. Joſh.14.6, &c.

the ſon of Jephunneh] Numb.13.6. Some make Jephunneth to be the ſon of Kenaz, in that Caleb his ſon is called a *Kenezite*, Num. 32.12. Joſh.14.6.

Iru, Elah, and Naam] No more mention is made of Iru and Naam.

and the ſons of Elah, even Kenaz] The particle tranſlated *even* is the copulative commonly tranſlated *and*. Some in relation to Kenaz, v.13. tranſlate it *ſecond*, thus, *The ſecond, Kenaz.* Others make it part of the name and tranſlate it *Uknaz*, or *Ukenaz*.

V. 16. *And the ſons of Jehaleleel*] The manner of bringing in Jehaleleel implyeth he was the ſon of Kenaz laſt mentioned.

Ziph] See ch.2.42.

and Ziphah, Tiria, and Aſareel] There is no more of theſe.

V.17. *And the ſons of Ezra*] The laſt letter of this mans name differeth from the learned Scribes, Ezr.7.1. Beſides they differed in their tribes, this being of Judah, the other of Levi; and in the age of the world wherein they lived.

were Jether] See ch.2.17,32.

and Mered] Again mentioned v. 18.

and Epher] There was another of this name, ch.5.24.

and Jalon] There is no more mention of him.

and ſhe bare] Some tranſlate it in the maſculine gender, *he begat*, and refer it to Jalon: but the Hebrew is feminine, and in that reſpect well tranſlated, *ſhe bare.* But becauſe the woman is not expreſly ſet down, ſome refer it to the wife of Ezra, intimating that Ezra had two wives, and that the latter of them is here meant. Others more fitly apply this to Bithiah, v.18.

Miriam] This is the name of a woman, Exod. 15.20. But here of a man.

and Shammai] There were two others of this name, ch.2.28,44.

and Iſhbah the father of Eſhtemoa] i. e. The Progenitor or Governour of the inhabitants of Eſhtemoa, Joſh.21.14.

V.18. *And his wife Jehudijah*] *Jehudijah* either was her proper name, or may be taken appellatively, to ſignifie that ſhe was *a Jeweſs.* His other wife Bithiah was an Egyptian.

bare Jered the father of Gedor] i. e. Of the inhabitants of Gedor, Joſh.15.58.

and Heber the father of Socho, and Jekuthiel the father of Zanoah] Socho and Zanoah were Cities of Judah, Joſh. 15. 34, 35.

And theſe are the ſons of Bithiah] This relative *theſe*, or *thoſe*, hath reference to Miriam, Shammai and Iſhbah, v. 17. Mered had them by Bithiah; but he had Jered, Heber and Jekuthiel by his other wife.

the daughter of Pharaoh, which Mered took] It ſeemeth Bithiah was an Egyptian, and of the Royall ſtock: And Mered was ſome great man, ſeeing he married ſo great a Kings daughter.

V.19. *And the ſons of his wife Hodiah*] Or, *Jehudijah*, v.18. She may alſo be taken for Mereds third wife.

the ſiſter of Naham] Though no other mention be made of Naham, yet it appears he was a man of note, in that Mereds wife is ſet out by her relation to him.

the father of Keilah] Ioſh. 15.44. This was that City which David ſaved from the Philiſtims, 1 Sam. 23.1,5.

the Garmite] The name of a family, having reference to Naham.

and Eſhtemoa] This word is frequently uſed for a City, Ioſh. 21. 14. 1 Sam.30.28. ch.6.57. See v.17. But it may be alſo taken for the man of whom that City was named.

the Maacathite] The name of a family, 2 Sam. 23. 34. 2 King.25.23. Ier. 40.8. Some of thoſe alſo whom the Iſraelites expelled beyond Iordan bare this name, Ioſh. 12.5. & 13 11,13.

V.20. *And the ſons of Shimon were*] This is not Simeon the ſecond ſon of Iacob, Gen.29.33. For he is mentioned v.24. Neither do the Hebrew letters in this and that name agree.

Amnon] This was alſo Davids eldeſt ſons name, ch.3.1. We read of no other beſides theſe two, of this name; and of this man no more.

and Rinnah, Ben-hanan, and Tilon] Theſe names alſo are onely this once mentioned. *Ben* is an Hebrew word ſignifying *ſon*; ſo as *Ben-hanan* may be tranſlated *the ſon of Hanan*.

And the ſons of Iſhi were] Iſhi being not before mentioned, ſome take it to be another name given to one of the forementioned ſons of Shimon. Others take him to be the ſon of Tilon: but no ſuch relation is here expreſſed.

Zoheth, and Ben-zoheth] Or, *the ſon of Zoheth*.

V.21. *The ſons of Shelah the ſon of Judah, were*] Of Shelah Judahs third ſon, Gen.38.5. came the family of the Shelanites, Num. 26. 20.

Er the father of Lecah] Er had an uncle of this name, Gen. 38.3. One of Chriſts progenitors was alſo called *Er*. Luke 3.28.

and Laadah the father of Mareſhah] One of Calebs poſterity was of this name, ch.2.42. So was alſo a City of Judah, Joſh. 15.44. 2 Chron.11.8. & 14.9. & 20.37.

and the families of the houſe of them that wrought fine linen] This fine linen was made of flax brought out of Egypt, which is ſaid to be as fine as ſilk: And in that reſpect theſe are ſtiled *ſilk-weavers*.

of the houſe of Aſhbea] This is added to expreſs in particular from whom thoſe families deſcended.

V.22. *And Jokim, and the men of Chozeba*] Called *Chezib*, Gen. 38.5. and *Achzib*, Joſh.15.44.

and Joaſh, and Saraph, who had the dominion in Moab] When as the Moabites were tributary to the Iſraelites, theſe were made Commanders in Moab, there to rule and govern.

and Jaſhubi-lehem. And theſe are ancient things] Or, *things waxed old and out of memory*.

V.23. *Theſe were the potters*] Exerciſed in making earthen veſſels.

and thoſe that dwelt among plants and hedges] Exerciſed in all manner of husbandry, as planting gardens, tilling fields, fencing them with hedges, and ſuch like inferiour works. This is added as a reaſon to ſhew how the things concerning them come to be ancient and worn out, Becauſe the poſterity of Shelah having little reſpect to the dignity and inheritance of their predeceſſors, contented themſelves with mean callings.

There they dwelt with the King for his work] Some refer *there* to Moab, ver. 22. as if they had been contented to abide in Moab after the Moabites had recovered the ſupreme government to themſelves, and to be ſerviceable to the King of Moab about his works. Others apply it to the land of Chaldea, as if this had been written of the time of Judahs return from captivity: And ſo the words intend thus much, That they were ſo baſely content with the ſervile works that they did to the Kings of Babylon, as there they would abide and continue in their callings ſtill doing ſervice to the King, under whom they lived; and cared not to return to Judea with the people of God. Others apply it to the land of Judah, where the people then were, and by *King* mean the King of Judah, to whom the fore-mentioned perſons did good ſervice about ſuch works as he appointed them.

V.24. *The ſons of Simeon were*] A curſe being laid upon Simeon, that he with his brother Levi ſhould *be divided in Jacob, and ſcattered in Iſrael*, Gen.49.7. he had no diſtinct inheritance of his own, as moſt of the other tribes had, but his lot fell out to be in the tribe of Judah, Joſh.19.1. Therefore his genealogy is reckoned with Judahs. Beſides he being the ſecond ſon of Jacob ch.2.1. and Judah put into Reubens place, Simeons genealogy is here ſet down next after Judahs.

Nemuel] Or, *Jemuel*.

and Jamin] Theſe two might be by one mother, and therefore joyned together by this copulative *and*.

Jarib] This might alſo be called *Ohad*, or *Jachin*, Gen. 46.10.

Zerah] Or, *Zohar*, Exod. 6.15.

and Shaul] This man is ſaid to be *the ſon of a Canaanitiſh woman*, Gen.46.10. yet might ſhe be a proſelyte, and profeſs the true faith. The variety of names is manifeſted by comparing Gen.46. 10. and Exod.6.15. with this verſe. In the two former places mention is made of ſix ſons of Simeon, but here of five onely: The reaſon of which difference may be that Moſes ſets down all the ſons that Simeon had, but Ezra onely ſuch as became heads of families. Probably Ohad, or Jachin, died childleſs, and in that reſpect came not into this genealogy. See on Numb. 26.12.

V.25. *Shallum his ſon*] There were many of this name in other tribes.

Mibſam his ſon] Iſhmael alſo had a ſon of this name, ch.1.29.

Miſhma his ſon] This mans poſterity followeth, v.26.

V.26. *And the ſons of Miſhma, Hamuel his ſon, Zacchur his ſon*] No genealogies of theſe are mentioned.

Shimei his ſon] This mans pedigree follows.

V.27. *And Shimei had ſixteen ſons and ſix daughters*] This man had the moſt children of any mentioned in theſe genealogies. In other Hiſtories we read of many that had more. Ibzan had thirty ſons and thirty daughters. Abdon had forty ſons and thirty ſons ſons, Judg.12.9,14. Gideon had threeſcore and ten ſons of his body begotten, Judg.8.30.

but his brethren had not many children] This reſtraint amplifieth Gods bleſſing on him.

neither did all their family multiply] This clauſe hath reference to the former, and implyeth that ſome of thoſe that had children did not much increaſe the tribe, becauſe they did not much multiply, either in regard of their own children, or in regard of ſuch generations as might have followed them.

like to the children of Judah] Heb. *unto the children*. This implyes a mighty increaſe of the poſterity of Judah; whereunto that of Simeon was not comparable. In this reſpect a part of Judahs inheritance was ſufficient for Simeon, Joſh.19.1,9.

V.28. *And they dwelt at Beerſheba*] *Sheba* ſignifieth *an Oath*; and *Beer, a Well*. At this place Abimelech and Abraham bound themſelves by oath to keep covenant each with other: There alſo was a Well. In theſe reſpects the place was called ſometimes *Sheba*, ſometimes *Beerſheba*, Gen. 21. 23,25,31. & 26. 33. Joſh. 9. 12.

and Moladah, and Hazar-ſhual] Joſh.19.2,3.

V.29. *And at Bilha*] Or, *Balah*. Joſh.19.3.

and at Ezem, and at Tolad] Or, *Azem, and Eltolad*, Joſh.19.4.

V.30. *And at Bethuel*] Or, *Bethel*, Joſh.19.4.

and at Hormah] See Num. 14.45. & 21.3.

and at Ziklag] This City was within the inheritance of Judah, Joſh. 55.35. But after the Philiſtims had held it a long while, Achiſh their King gave it to David, 1 Sam. 27. 6. and ſo it pertained to the Kings of Judah; yet allotted to Simeon.

V.31. *And at Beth-marcaboth, and Hazar-Suſim*] Or, *Hazar-Suſah*, Joſh. 19.5.

and at Beth-birei] Or, *Beth-lebaoth*, Joſh.19.6.

and at Shaaraim] Or, *Sharuhen*, Joſh.19.6. Thirteen cities in all.

Theſe were their cities unto the reign of David] This phraſe properly taken ſignifieth that from Joſhuahs time even till the kingdom was ſetled in David the fore-mentioned Cities belonged to the Simeonites. But tropically *the reign of David* may be applyed to the continuance of the Kingdom in the ſtock of David even to the Babylonian captivity.

V.32. *And their villages were Etam*] Or, *Ether*, Joſh.19.7. This was in the tribe of Simeon.

and Ain, Rimmon, and Tochen] Tochen is not mentioned Joſh. 19.

and Aſhan, five cities] The places called before *villages* are here called *Cities*: They are villages appertaining to Cities. Some make this difference betwixt *cities* and *Villages*; The Cities were walled, the villages unwalled. The Cities alſo were larger then villages; and the principal officers were in the Cities, under whoſe government the villages were.

V.33. *And all their villages were round about the ſame cities*] One City might have many villages appertaining to it.

unto Baal] Or, *Baalath-Beer*, Joſh.19.8.

Theſe were their habitations] To wit, the Cities and villages mentioned from v.28. to this place.

and their genealogy] Or, *as they divided themſelves by nations among them*. The former reading, *their genealogy*, hath reference to the perſons reckoned up v.24,25,26,27. the latter reading hath reference to the places before mentioned. A *genealogy* is a catalogue or reherſall of ſundry perſons that by lineal deſcent have proceeded one after another from the ſame ſtock or father.

V.34. *And Meſhobab, &c.*] The perſons reckoned up from hence to v.38. were all of them of the poſterity of Simeon, and men of renown in their dayes.

V.38. *Theſe mentioned*] Heb. *coming*.

by their names] They are ſaid *to come by names* whoſe names are regiſtred in publike records; by which means they do oft as it were come forth into the world.

were Princes in their families] Heads of their families, and famous therein.

and the houſe of their fathers increaſed greatly] They increaſed in a numerous poſterity by that bleſſing and increaſe which God gave to them. Yea the fame and honour of their fathers houſe greatly increaſed by their honourable enterpriſes and valorous acts.

V.39. *And they went*] By reaſon of their multitude they diſperſed themſelves.

to the entrance of Gedor] Some by *Gedor* underſtand thoſe places which are called *Gederah* and *Gederothaim*, Joſh.15.36.

even unto the eaſt-ſide of the valley] The valley here meant is that where David ſlew Goliath. It reached from Epheſdammim to the gates of Ekron, 1 Sam.17.1,52.

to ſeek paſture for their flocks] It ſeems they had ſtore of cattle, but want of good paſture.

V.40. *And they found fat paſture and good*] This is one reaſon why they went thither.

and the land was wide] It had room enough for all their cattle.

and quiet and peaceable] Secure and careleſs, having no enemy about them to diſquiet them, or to make them think of any preparations for war. They were like to Laiſh, Judg.18. 7,27,28.

for they of Ham had dwelt there of old] This is a third reaſon, and the chiefeſt of all, that moved the Simeonites to enter upon thoſe lands; They had been invaded and poſſeſſed by the poſterity of Cham, who was accurſed, Gen.9.25.

V.41. *And theſe written by name*] Thoſe mentioned v.34,&c.

came in the dayes of Hezekiah king of Judah] The tribe of Simeon being within the inheritance of Judah, might continue in their eſtate after Iſrael was carried away captive by the Aſſyrians; and ſo in the dayes of Hezekiah ſeek to inlarge their habitation. See 1 King. 11.13.

and ſmote their tents, and the habitations that were found there] Theſe two words *tents* and *habitations* are here uſed to ſhew what kind of dwellings they had; namely tents, ſuch as the Arabians uſe. And tents are the fitteſt habitations for ſuch as ſpend their time in feeding cattle, being eaſie to remove when there is occaſion to ſeek out freſh paſture.

and deſtroyed them utterly] This they did the rather becauſe they were of that ſtock which was by God himſelf devoted to deſtruction.

unto this day] See 1 King.9.13. & 12.19.

and dwelt in their rooms] As the reſt of the children of Iſrael had before this dwelt in the room of other Canaanites.

becauſe there was paſture there for their flocks] See v.39.

V.42. *And ſome of them, even of the ſons of Simeon*] Here are ſet down other valiant exploits done by the men of that ſmall tribe.

five hundred men] Though theſe ſingly and ſimply conſidered were a great multitude, yet for ſo great an adventure as they undertook they were but few.

went to mount Seir] The Countrey of the Amalekites bordering on Mount Seir, theſe Simeonites went thither againſt them. See Exod.17.8, &c. Deut.25.17,18.

having for their Captains, Pelatiah, and Neariah, and Rephaiah, and Uzziel, the ſons of Iſhi] Iſhi being a famous man in his tribe (as others of his name v.20. ch.2.31. were in theirs) for honours ſake is here named. And it was a great honour to have ſuch ſons.

V.43. *And they ſmote the reſt of the Amalekites that were eſcaped*] Joſhua overthrew an army of them, Exod.17.13. Saul deſtroyed others, 1 Sam.15.7. and David more, 1 Sam.30.17. 2 Sam. 8.12. The poſterity of them which eſcaped thoſe deſtructions, were now deſtroyed by theſe Simeonites. Thus was the judgement threatned Exod.17.14. accompliſhed. See Eſth.3.1.

and dwelt there] Where theſe Amalekites dwelt before.

unto this day] See 1 King.9.13. & 12.19.

CHAP. V.

Verſ.1. NOw *the ſons of Reuben the firſt-born of Iſrael*] Here the genealogies of thoſe that had their inheritance beyond Jordan is ſet down; and Reubens firſt, becauſe he was the eldeſt.

for he was the firſt-born] Gen.29.32.

but foraſmuch as he defiled his fathers bed] Gen.35.22. & 49.4. This was one of the higheſt degrees of inceſt, like that 1 Cor.5.1, &c. See Lev.18.8.

his birth-right was given] There being among other, two eſpecial priviledges of birth-right, Dignity, Gen.40.7. and Inheritance, Deut.21.17. both theſe were given away from Reuben.

unto the ſons of Joſeph the ſon of Iſrael] Joſeph was the youngeſt ſon ſave one that Jacob had, but the firſt ſon of that wife whom he firſt agreed to have. Gen.29.18. & 30.23, 24. Therefore upon Reubens forfeiture of his birth-right Jacob takes occaſion to confer a principal part thereof, which was the double portion, upon Joſeph. It is ſaid to be given unto his *ſons*, becauſe they made two tribes, *Ephraim* and *Manaſſeh*, Gen.48.5. & 49.22. Num.1.10. whereas the other ſons of Jacob made but one tribe apiece. Beſides, the poſterity of Ephraim was the moſt numerous of all except Judah. This title, *ſon of Iſrael*, is as it were appropriated unto Joſeph, becauſe he was moſt beloved of him, Gen.37.3.

and the genealogy is not to be reckoned after the birth-right] Of genealogy ſee ch.4.33. This is here ſet down either as a reaſon why Reubens genealogy is ſet before Joſephs, who had the birth-right; namely, Becauſe *the genealogy is not to be reckoned after the birth-right*: or as a reaſon why Judahs is ſet before Reubens and Joſephs too, even becauſe he had a greater dignity; *and the genealogy is not to be reckoned according to that right* of a double portion which belongeth to the firſt-born.

V.2. *For Judah prevailed above his brethren*] He prevailed in a prime dignity, which by Divine inſtinct was conferred upon him in his fathers laſt Will, Gen.49.8,9,10. He had alſo a preeminence in honour, even in the wilderneſs, Num.2.3. and ever after. He had alſo the Royal dignity from Davids time to the captivity. After that, ſome of the chief Governours of the Jews, and their great Senate, were of that tribe, till Chriſt the everlaſting King, who ſprang out of it, came.

and of him came the chief ruler] Or, *Prince*. Though this may have reference to David and the Royall ſtock that deſcended from him, yet principally it pointeth at Chriſt, Mich. 5. 2. Matth.2.6.

but the birth-right was Joſephs] See v.1.

V.3. *The ſons, I ſay, of Reuben, the firſt-born of Iſrael*] This repetition of the firſt clauſe of the firſt verſe ſheweth that all from that clauſe to this is to be included in a parentheſis.

Hanoch, and Pallu, Hezron, and Carmi] See Gen.46.9. Exod.6.14. Num.26.5,6,7.

V.4. *The ſons of Joel*] He is ſuppoſed to be the ſon of Hanoch.

Shemaiah his ſon, &c.] Theſe ſeven that follow were Princes in the tribe of Reuben, one after another, till the Captivity.

V.6. *Whom Tilgath-Pilneſer*] Or, *Tiglath-Pileſer*, 2 King. 15. 29. & 16. 7.

King of Aſſyria] At that time the King of Aſſyria was a mighty Monarch, and had ſubdued many nations.

carried away captive] They on that other ſide Jordan were carried away captive before their brethren on this ſide; they by Tiglath-Pileſer, 2 King.15.29. theſe by Shalmaneſer his ſon, 2 King. 17.3,6. See v. 26.

he was Prince of the Reubenites] Becauſe Beerah is here ſtiled *Prince of the Reubenites*, it is inferred that Joel, v.4. his prime progenitor was the ſon of Hanoch, who was a Prince, being the eldeſt ſon of Reuben, v. 3.

V.7. *And his brethren by their families*] The brethren here meant are Pallu, Hezron, and Carmi, ſons of Reuben, and brethren to Hanoch.

(when the genealogy of their generation was reckoned] Of *genealogy* ſee ch.4.33. There is mention made of *reckoning genealogies in the dayes of Jotham*, v.17. but many refer this reckoning to the time of the Captivity.

were the chief] This hath reference to the firſt clauſe of this verſe, which if it be thus read, *of his brethren*, then the ſenſe is, Of or among the chief of them were they who are hereafter named.

Jeiel, and Zechariah] Ieiel was the chief, and Zechariah the next.

V.8. *And Bela the ſon of Azaz*] He might be the third in order.

the ſon of Shema] Or, *Shemajah*, v.4.

the ſon of Joel] See v.4.

who dwelt in Aroer] Aroer is ſaid to be built by the children of Gad, Numb.32.34. It was at the firſt the inheritance of the Amorites, Ioſh.12.2. and day betwixt that part which fell to Reuben and that which fell to Gad, Ioſh. 13. 15,16,24,25. It is here implyed that Bela and his poſterity, or in general the poſterity of Reuben, dwelt there.

even unto Nebo, and Baal-meon] Two cities in the inheritance of Reuben, and built by him, Num.32.38.

V.9. *And Eaſtward he inhabited*] This is meant of Reubens poſterity in the dayes of Saul, v. 10.

unto the entring in of the wilderneſſe from the river Euphrates] This land lay betwixt Euphrates and Iordan, and it was very fertile, very good paſture-land.

becauſe their cattle were multiplyed in the land of Gilead] This is rendred as a reaſon why they choſe that place, though it were on the other ſide of Iordan. It is requiſite that they who have much cattle ſhould have ſtore of good paſture for them. Of Gilead ſee ch.2.21.

V.10. *And in the dayes of Saul*] At that time they were much increaſed in number.

they made war] This which is here in particular ſaid of the Reubenites, is attributed to the Gadites and Manaſſites together with them, v.18,19.

with the Hagarites] Theſe were of the poſterity of Iſhmael, called *Hagarites* from Hagar the mother of Iſhmael, Gen. 16. 2, 15.

who fell by their hand: and they dwelt in their tents] The Hagarites keeping much cattle, had ſuch habitations as they might remove from place to place, according to the paſture which they choſe here and there for their cattle.

throughout all the Eaſt-land] Heb. *upon all the face of the eaſt.*

of Gilead] i. e. Which did border upon the Eaſt of Gilead.

V.11. *And the children of Gad dwelt over againſt them*] Or, *bordered next unto them.* See Num.32.1,&c.

in the land of Baſhan] Baſhan appertained to Og, Numb.21.33. It is ſometimes taken for a Countrey containing ſundry Cities and ſtore of land, Ioſh. 13.30,31. Sometimes for a fair City, Joſh. 17. 1. The tribe of Gad poſſeſſed but part of Baſhan, the other part thereof being given to Manaſſeh, Ioſh. 13. 29,30. 1 King.4.13.

unto Salcah] A city in the Kingdom of Og, Deut.3.10.

V.12. *Joel the chief, and Shapham the next*] Theſe were found to be chief Princes of the tribe of Gad, when their genealogies were reckoned up.

and Jaani and Shaphat in Baſhan] Theſe are ſaid to be *in Baaſhan*, becauſe they were there left to defend their inheritance while their brethren went forth to war. See ch.27.29.

V.13. *And their brethren of the houſe of their fathers*] By theſe *brethren* are meant ſuch as were next in dignity to thoſe before mentioned.

of the houſe of their fathers] Heads of their fathers family.

Michael, &c.] Theſe ſeven were thoſe brethren before mentioned.

V. 14. *Theſe are the children of Abihail*] i. e. Thoſe ſeven v. 13.

the ſon of Huri, &c.] The eight were heads of families in the tribe of Gad.

V.15. *Ahi the ſon of Abdiel, the ſon of Guni, chief of the houſe of their fathers*] Some include the 14 verſe in a parentheſis, and refer this verſe to the thirteenth, making Ahi the chief over all thoſe mentioned v.13. and General of the army, v. 18.

V.16. *And they dwelt in Gilead in Baſhan, and in her towns*] Heb. *daughters*. See ch.7.28. This hath reference to Baſhan.

and in all the ſuburbs of Sharan]See ch.27.29.

upon their borders] Heb. *their goings forth*.

V. 17. *All theſe were reckoned by genealogies*] The Jews were careful in reſerving catalogues' of their anceſtors, whereby they made genealogies of many generations.

in the dayes of Jotham king of Judah] To wit, when he governed the Kingdom for his father, 2 King.15.5. For he began not to reign as ſole King till the ſecond year of Pekah, 2 King. 15.32.

and in the dayes of Jeroboam king of Iſrael] To wit, Jeroboam the ſecond. And it muſt needs be in the latter end of his reign, 2 King.15.1.

V.18. *The ſons of Reuben, and the Gadites, and half the tribe of Manaſſeh*] Numb.32.33.

of valiant men] Heb. *ſons of valour*. This Hebraiſm hath an emphaſis in it, and implyes that they were couragious even from their youth, and trained up to warlike exploits.

men able to bear buckler and ſword] i. e. To uſe warlike weapons againſt their enemies.

and to ſhoot with bow] Bowes in thoſe dayes were of great uſe againſt enemies. See Gen.48.22. Deut. 32. 23, 42. Joſh.24.12. 1 Sam.31.3. 2 Sam.1.18,22. 1 King.22.34. 2 King.9.24. 1 Chr. 12.2. 2 Chr. 35.23. Pſal.44.6. & 46.9. & 78.9. Iſa. 22.6. & 66.19. Jer.49.35. Zech.10.4.

and skilfull in war] They had been trained up in warlike exerciſes, and oft went out to war, and thereby gathered great skill.

were four and fourty thouſand ſeven hundred and threeſcore] Theſe made a great hoſt: But ſee a far greater out of two tribes onely, 2 Chron.13.3.

that went out to the war] That were ready on all occaſions to ſet upon the enemy.

V.19. *And they made war with the Hagarites*] See v.10.

with Jetur, and Nephiſh, and Nodab] Jetur and Nephiſh were ſons of Iſhmael, Gen.25.15. and Nodab alſo of his poſterity. We read, v. 10. that the Reubenites ſubdued ſuch of the Hagarites as bordered upon their tribe: Here are meant ſuch as bordered on Gad and Manaſſeh.

V.20. *And they were helped againſt them*] By God.

and the Hagarites were delivered into their hand] So as they either deſtroyed them or took them captives.

and all that were with them]It ſeems the Hagarites got other nations to aſſiſt them : but they prevailed nothing thereby; for all were vanquiſhed.

for they cryed unto God in the battle] i. e. The Iſraelites. This is not to be reſtrained to the very time when they were in fight (in which caſe Jehoſhaphat cryed, 1 King.22.32.)but alſo to be extended to their preparation unto the battle. In which caſe Aſa cryed, 2 Chr.14.11.

and he was intreated of them] God is ready to hear prayer, Pſ.65.2. See ch.4.10.

becauſe they put their truſt in him] Faith is to prayer as fire to powder.

V.21. *And they took away*] Heb. *led captive*.

their cattle] Having vanquiſhed the enemy they took their cattle. The words following ſhew how many.

of their Camels fifty thouſand] See 1 King.10.2.

and of ſheep two hundred and fifty thouſand] Sheep are very profitable, by their wool, fleſh, and breed: therefore there was far the greateſt number of them.

and of aſſes two thouſand] Aſſes of old were of great uſe for carrying both perſons and burdens, Gen.49.14. Exod.4.20. Judg. 5.10. & 10.4. & 12. 14.

and of men] Heb. *ſouls of men*. as Numb.31.35. See Gen. 46.26.

an hundred thouſand] More then double the number of them that took them, v.18.

V. 22. *For there fell down many ſlain*] This much amplifieth the ſucceſs, that beſides the number of captives ſo many were ſlain.

becauſe the war was of God] *If God be with us, who can be againſt us?* Rom. 8.31.

And they dwelt in their ſteads]They dwelt with their enemies, as their anceſtours in Joſhua's time dwelt with theirs, Joſh.23.12,13.

untill the captivity] i. e. The firſt captivity, 2 King.15.29. & 17.6.

V.23. *And the children of the half-tribe of Manaſſeh dwelt in the land*] This is added as a reaſon why this half tribe joyned with Reuben and Gad againſt the Hagarites, v.18,19.

they encreaſed from Baſhan] See v.11. The greateſt part of Baſhan was given to the half-tribe of Manaſſeh, Joſh.17.1.

unto Baal-hermon, and Senir, and unto mount Hermon] Theſe three places were their uttermoſt bounds, all neer to Lebanon. Of Baal-Hermon ſee Judg. 3.3. Of Senir, Ezek. 27. 5. Of mount Hermon, Deut.4.48.

V.24. *And theſe were the heads of the houſe of their fathers*] They were ſuch as had diſtinct ſtocks proceeding from them, and were Princes or chief men of their families.

even Epher, &c.] Seven in all. There was the like number of Princes in the tribe of Gad, v. 13.

mighty men of valour] Such as had courage, ſtrength, and skill.

famous men] Heb. *men of names*. They had given ſuch evidences of their valour as they were highly eſteemed by all.

and heads of the houſe of their fathers] Becauſe this was a matter of great honour, it is again repeated.

V.25. *And they tranſgreſſed*] Their honour and valour was ſo far from making them thankful, as it puffed them up and made them bold in ſinning.

againſt the God of their fathers] By *fathers* Abraham, Iſaac and Jacob are ſpecially intended, to whom God made many promiſes, and extended thoſe promiſes to their ſeed, Gen.15.5. & 17.7. & 26.4. & 35.11,12.

and went a whoring after the gods] See 2 King.9.22.

of the people of the land] i. e. The heathen round about them.

whom God deſtroyed before them] By this it appears that the people before mentioned were eſpecially the remainders of thoſe curſed Canaanites whom Joſhua deſtroyed.

V.26. *And the God of Iſrael ſtirred up the ſpirit*] See on 2 Sam. 24.1. Ambition and other evil cauſes ſtirred up their rage, but God ordered it to the correction of his people.

of Pul King of Aſſyria] See 2 King.15.19.

and the ſpirit of Tilgath-Pilneſer king of Aſſyria] See 2 King. 15. 22. Pul firſt troubled the land, and after his ſon Tilgath-Pilneſer ſubdued it.

and he carried them away, even the Reubenites, and the Gadites, and the half-tribe of Manaſſeh] He ſubdued and carried away captive all the ten tribes, 2 King.18.11. but he firſt began with theſe on the other ſide Jordan, 2 Kin.15.29. See on Numb 32.22.

and brought them unto Halah, and Habor] 2 King.17.6.

and Hara] This was neer the other places, in the land of Media.

and to the river Gozan] See 2 King.17.6.

unto this day] See 1 King 9.13.

CHAP. VI.

Verſ.1. THe *ſons of Levi*] Jacobs third ſon, ch.2.1. The firſtborn were of old Governours, Prieſts and Prophets in their ſeveral families. But when the Church was become a nation, God choſe the tribe of Levi to ſupply the Prieſts office all the time the polity of the Jews remained, Num.1.50, &c. And that there might be enough both to attend the ſervices of the Lords houſe, and alſo to inſtruct the people throughout all the tribes, God did wonderfully increaſe this tribe. Concerning theſe Levites three things are ſet down in this chapter, I. their genealogy, to v.31. II. their particular ſervices, to v.54. III. their habitations, to the end.

Gerſhon] Or, *Gerſhom*, v.16. This was alſo the name of Moſes his ſon, and ſignifieth *a ſtranger*, Exod.2.22.

Kohath] This name ſignifieth *a congregation*. And the Levites were to congregate the people together.

and Merari] There is *bitterneſs* in this name and *provocation*. It may be that by reaſon of that cruel fact which Levi committed, Gen. 34. 25. this name was given to his ſon. Theſe three were heads of the families of the Levites, Num.3.21,27,33.

V. 2. *And the ſons of Kohath*] From Kohath the ſecond ſon deſcended the high Prieſts, therefore his genealogy is ſet down firſt.

Amram, Izhar] Izahar is called *Aminadab*, v. 22.

and Hebron, and Uzziel] The four ſons of Kohath were born in Egypt: for they did not go with Jacob thither, Gen.46.11.

V.3. *And the children of Amram, Aaron*] The Prieſthood was ſetled on Aaron and his ſons, Exod.29.44.

and Moſes] Though Moſes were the younger brother, yet God gave him a dignity above Aaron, Exod.4.16. & 7.1. He was alſo a Prince and Governour over all the Iſraelites, Act. 7.35. and by him did God give all his laws to his people.

and Miriam] She was ſiſter to Aaron and Moſes, and elder then they. She is ſuppoſed to be that maid that brought Moſes his mother to be his nurſe, Exod.2.7,8. She was a Propheteſs, Ex 15.20. Mic.6.4.

The ſons alſo of Aaron, Nadab, and Abihu] Theſe two were Aarons eldeſt ſons, but they dyed childleſs, Lev.10.1,2.

Eleazar] His two elder brothers being dead, the priviledge of the firſt-born deſcended upon him, and he ſucceeded his father in the chief Prieſthood, Numb.20.28. He entred upon this office in the Wilderneſs, and held it all the while that Joſhua governed Iſrael, Joſh.24.33.

and Ithamar] Eli, who deſcended from Ithamar was high Prieſt; but by what right is not expreſſed. That Eli deſcended from Ithamar is evident, in that Ahimelech his grand-child is ſaid to be *of the ſons of Ithamar*, ch.24.3. Though Eli and his poſterity, namely Ahitub, Ahiah, (who alſo was called Ahimelech) and Abiathar, exerciſed the Prieſthood, 1 Sam. 14. 3. & 22.29. yet becauſe they deſcended not from Eleazar, they are not put into this catalogue of high Prieſts.

V.4. *Eleazar begat Phinehas*] Phinehas executed the office of high Prieſt in the beginning of the Judges time, Judg.20.28. which may by many arguments be proved to be about that time when the Iſraelites firſt turned to idolatry, Judg.2.11. As the right of Prieſthood belonged to Phinehas and his poſterity, becauſe he was the ſon of Eleazar, ſo it was further confirmed unto him, upon his zeal in executing juſt vengeance upon Zimri and Cozbi, Num.25.11,&c.

Phinehas begat Abiſhua, &c.] Abiſhua and the ſix other that follow unto Zadok, v. 8. namely, Bukki, Uzzi, Zerahiah, (who is called *Zeraiah*, Ezra 7.4.) Meraioth, Amariah, and Ahitub, had right to the Prieſthood, and are ſet down as ſucceeding one another, here, and v. 50, 51, 52. and Ezra 7.2,&c. Yet nothing in particular is in Scripture ſet down concerning any thing that any of them did, or concerning the time wherein they lived.

V.8. *And Ahitub begat Zadok, &c.*] See another Ahitub 1 Sam. 14.3.

V.9. *And Ahimaaz begat Azariah*] This Ahimaaz was very faithful and ſerviceable to David, even while his father Zadok lived, 2 Sam.17.17. & 18.19, &c.

V.10. *And Johanan begat Azariah*] This mans grandfather was of the ſame name, v.9.

he it is that executed the Prieſts office] This relative *he* may have reference either to Johanan or Azariah. If to the former, it pointeth to that worthy act which Jehoiada did in putting down Athaliah, and ſetting up King Joaſh. This was done in the Temple, 2 Chron.23.10, &c. But if to the latter, it hath reference to that courage which Azariah ſhewed in thruſting King Uzziah out of the Temple, 2 Chron.26.16, &c. For Azariah is there expreſly named.

in the Temple] Heb. *in the houſe*. i. e. The houſe of the Lord.

that Solomon built in Jeruſalem] 1 King.6.1,&c. 2 Chron.3.1, &c. This is added becauſe when this book was written another temple was built by Zerubbabel, Zech.4.9.

V.11. *And Azariah begat Amariah, &c.*] Amariah and the reſt that follow to Hilkiah, namely, Ahitub, Zadok, and Shallum, (or *Meſhullam*, ch.9.11.) ſucceeded one another in the high Prieſts office; but nothing is regiſtred of any thing they did. Ahitub and Zadok carried ſome of their predeceſſors names, v.8.

V.13. *And Shallum begat Hilkiah*] That good Prieſt, 2 King. 22. 8.

And Hilkiah begat Azariah] Two of his predeceſſors had this name *Azariah*, v.6.10.

V.14. *And Azariah begat Seraiah, &c.*] Seraiah was Prieſt when Nebuchadnezzar carried the Jews away captive, and among others was ſlain, 2 King.25.18, &c. Though he himſelf were a wicked man, yet he had a very good ſon, Ezra the ſcribe. Which ſhews either that Ezra was but young at the beginning of the captivity, or elſe very old when he returned to Jeruſalem, Ezra 7.1. Or it may be that Ezra was Seraiahs ſons ſon. See Ezra 7.1.

V.15. *And Jehozadak went into captivity*] Seraiah being ſlain his ſon was carried away captive.

when the Lord carried away] Becauſe the Lord made Nebuchadnezzar his inſtrument to puniſh his people, what he did, the Lord is ſaid to do.

Judah and Jeruſalem] The inhabitants of both Countrey and City.

by the hand of Nebuchadnezzar] This man was at that time the great Monarch of the world, Jer.27.6.

V.16. *The ſons of Levi, &c.*] See v.1. Having been long in ſetting forth the poſterity of Aaron, he repeateth this general again, the rather becauſe he proceeds to ſet down the genealogy of others beſides the high Prieſts.

V.17. *And theſe be the names of the ſons of Gerſhom*] Gerſhom was Levi's eldeſt ſon: therefore the ſtock of the high Prieſt being ſet down, he next adds the poſterity of Gerſhom.

Libni] See his genealogy, v.20, &c.

and Shimei] See on v. 20.

V.18. *And the ſons of Kohath were Amram, &c.*] Theſe four were mentioned before v.2. but becauſe he ſets down other genealogies of Kohath, he repeats theſe heads of families again.

V.19. *The ſons of Merari, Mahli, and Muſhi*] Numb.3.33.

And theſe are the families of the Levites according to their fathers] This hath relation to the three ſons of Levi, Gerſhom, Kohath, Merari: for all of them were heads of families: and families were diſtinguiſhed by their names, as *Libnites, Shimites, Amramites, Mahlites*, &c. Num. 3.21,27,33.

V.20. *Of Gerſhom, Libni his ſon*, Or, *Concerning Gerſhom, Libni was his ſon.*

Jahath his ſon] This man with the five following, Zimmah, Joah, Iddo, Zerah, Jeaterai, were all heads of families among the poſterity of Gerſhom.

Zimmah his ſon] Zimmah was Jahaths grand-child: for he was *the ſon of Shimei the ſon of Jahath*, v.42,43.

V.21. *Joab*] Or, *Ethan*, v.42.

Iddo] Or, *Adaiah*, v. 41.

Jeaterai] Or, *Ethani*, v. 41.

V.22. *The ſons of Kohath*] See v.1,2.

Amminadab his ſon] Or, *Izhar*, v.2.18. Here is reckoned up another poſterity of Kohath, not of the line of the high Prieſts, which are ſet down, v.3, &c.

Korah his ſon] This was that Korah mentioned Num.16.

Aſſir his ſon] *Aſſir* here is a proper name. See ch.3.17.

V.23. *Elkanah his ſon*] In this genealogy there are two other Elkanahs, v.25,26.

and Ebiaſaph his ſon] Theſe three, Aſſir, Elkanah, and Ebiaſaph, are ſaid to be *the families of the Korhites*, Exod.6.24. See chap. 9.19.

and Aſſir his ſon] Here again *Aſſir* is taken for a proper name, as v.22. For children and childrens children uſed oft to bear the names of their predeceſſors. See Luke 1.61.

V.24. *Tahath his ſon, Uriel his ſon*] This Uriel is called *Zephaniah*, v.36.

Uzziah his ſon] Or, *Azariah*, v. 31. Theſe two names *Uzziah* and *Azariah* were alſo given to a King, 2 King.15.1,13.

and Shaul his ſon] Called *Joel*, v. 36.

V.25. *And the ſons of Elkanah*] Some take this Elkanah to be the ſon of Shaul; as if it had been thus more largely expreſſed, *Shaul his ſon, and Elkanah his ſon. And the ſons of Elkanah.*

Amaſai] See v.35,36.

and Ahimoth] We read no more of this name.

V.26. *As for Elkanah*] Some make this Elkanah to be the ſon of Amaſai, v. 25. and the ſame that is called *Mahath*, v. 35.

the ſons of Elkanah] This Elkanah is taken to be another from him that is mentioned in the beginning of the verſe; the former to be the father, called alſo *Mahath*; the latter, the ſon; and both father and ſon called by this one name *Elkanah*, q. d. *The ſon of Amaſai, Elkanah: his ſon, Elkanah.* This is collected from v. 35, 36.

Zophai his ſon] Or, *Zuph*, 1 Sam.1.1.

and Nahath his ſon] Or, *Toah*, v. 34.

V.27. *Eliab his ſon*] Or, *Eliel*, v.34.

Jeroham his ſon] See 1 Sam.1.1.

Elkanah his ſon] This being the father of Samuel, 1 Sam.1.1,20. ſome tranſlators add to the end of this verſe, *Samuel his ſon.*

V.28. *And the ſons of Samuel*] This is that great Prophet whoſe hiſtory is ſet down in the firſt book of Samuel.

the firſt-born, Vaſhni] Or, *Joel*, v.33. and 1 Sam.8.2.

and Abiah] Theſe two being appointed by their father in his old age to be Judges over Iſrael, were ſo corrupt as they made the people weary of that Government, and deſirous of a King, 1 Sam. 8.4,5.

V.29. *The ſons of Merari, Mahli*] Mahli was Merari's grand-child, v.47. the reſt were his childrens children. Therefore after *Mahli* is to be added this clauſe *his ſon.*

Libni his ſon, &c.] Theſe ſeven here ſaid to be *ſons of Merari*, namely *Mahli, Libni, Shimei, Uzza, Shimea, Haggiah, Aſaiah*, were the heads of ſuch Levites, as were ſet apart to holy functions in Gods houſe. More of the poſterity of Merari are reckoned v.44.

V.31. *And theſe are they*] This relative *theſe* hath reference to ſuch as follow from v.33. to v.49. In the former verſes the genealogies of the Levites are ſet forth: Here begin to be declared the offices of both Levites and Prieſts; of the Levites firſt.

whom David ſet over the ſervice of ſong] Heb. *the hands of muſick. Hands* is oft put for *miniſtry*. See 1 King. 8. 53. Some expound it of the Place, others of the Perſons, others of the Function. In Davids time the number of Levites being exceedingly encreaſed, he diſtributed them into diſtinct orders, and being a man zealous of Gods glory, he did not onely uſe to quicken up his own ſpirit by vocal and inſtrumental muſick, but alſo ſetled ſundry orders of Levites in their places and courſes, both by voice and by ſounding and ſtringed inſtruments to quicken up the ſpirits of Gods people to praiſe him the more cheerfully. See ch.25.1,&c. In theſe reſpects he is ſtiled *the ſweet Pſalmiſt of Iſrael*, 2 Sam.23.1. Though before Davids time there was great uſe of all manner of muſick about the ſervice of God, yet in his time and after there is much more regiſtred of muſick in Gods houſe then in the dayes before him.

in the houſe of the Lord] Till Solomon had built the Temple, Divine ſervices were performed in the Tabernacle; and therefore it was called *the Houſe of the Lord*, 1 Sam. 1.7,24.

after that the Ark had reſt] The Ark was wont to be carried upon mens ſhoulders from place to place; yea, the Tabernacle alſo it ſelf was oft removed. See 1 King.8.4. But David fixed the Tabernacle in a cloſe place, and pitched a tent for the Ark, out of which it was not removed till it was carried into the Temple, ch.16. After the Ark was ſettled in that tent, it was ſaid *to have reſt.*

V.32. *And they miniſtred before the dwelling-place of the Tabernacle*] The Tabernacle is called *a dwelling-place*, becauſe the Lord manifeſted his abode there, by ſundry evidences and types of his preſence, not for a while, but ſo long as the Tabernacle and Temple continued. In this reſpect it is alſo ſtiled *the Houſe of God*, v.48. See 1 King.3.1. It was alſo called *a dwelling-place*, becauſe David had now fixed it, not to be removed as formerly it had been. See 1 King.8.4. It was made like a tent of cloth, and therefore called *a tabernacle.* See Exod.26.1, &c.

of the Congregation] See 1 King.8.4.

with ſinging] Both with voice and inſtruments. See v.31.

until Solomon had built the houſe of the Lord] i. e. The Temple. When it was built, the Tabernacle was laid up in it, 1 King.8.4. And all the ſervices that had been before performed in the Tabernacle were performed in the Temple.

in Jeruſalem] The City which God choſe, 1 King.11.36.

and then they waited on their office] They attended diligently on that particular and diſtinct function whereunto they were appointed.

according to their order] *Order* hath here reſpect to the places where they were ſet, ſee v.39,44. to the times or turns when they ſhould ſerve; for they were to ſerve by courſe: and to the particular ſervices which they ſhould perform; as ſome to ſing with the voice, ſome to play on inſtruments, ſome to blow trumpets. See 2 King.11.5. They continued the ſame order in the Temple that David had appointed them in the Tabernacle.

V.33. *And theſe are they that waited*] Heb. *ſtood.* For the Levites performed their functions in the Temple, eſpecially ſuch as were ſingers, ſtanding, Pſ.134.1.

with their children] By *children* are here meant their poſterity, generation after generation.

Of the ſons of the Kohathites] As the high Prieſts were of Kohaths poſterity, ſo alſo were ſuch as had the chief functions among the Levites.

Heman] There were two men of ſpecial account of this name; one of the tribe of Judah, ch.2.6. another of the tribe of Levi, which was this man. He among the Singers was the chiefeſt, and therefore ſtood in the middeſt, having ſome on his right hand, and others on his left, v.39,44. Some aſcribe the penning of the 88. Pſalm to this man; and the title of the Pſalm ſeems to intend as much: though his chief work therein might be onely to ſet the tune, the Pſalm it ſelf being indited by David.

a ſinger] This implyes that he was a chief, choice ſinger, a Maſter of Muſick. See ch.15.17,19.

the ſon of Joel] Called *Vaſhni*, v.28. Becauſe Heman was a man of great note and name, his anceſtors by a lineal aſcent are ſet down till we come to Iſrael the father of the twelve tribes, v.38. The genealogy from v.22, to v.29. is here repeated, from this verſe to v.39. onely there is ſome alteration of names, which have been noted in the former catalogue: and whereas the pedegree is before ſet down by deſcent, here it is ſet down by aſcent.

V.37. *Ebiaſaph, the ſon of Korah*] Two generations betwixt Korah and Ebiaſaph, v.22, 23. namely Aſſir and Elkanah, are here omitted.

V.38. *The ſon of Izhar, the ſon of Kohath*] See v.18.

the ſon of Levi, the ſon of Iſrael] Ch.2.1.

V.39. *And his brother Aſaph*] Aſaph is ſaid here to be *brother* to Heman, becauſe he was his kinſman, of the ſame ſtock or tribe, and brother in office.

(who ſtood on his right hand)] The right hand was the ſecond place; the midſt being the firſt, and the left hand the third. See 1 King.2.19.

even Aſaph] A prime Muſician, eſpecially on inſtruments. See ch.15.19. & 16.5,7,37. Sundry Pſalms were committed to him to compoſe and tune, if not indited by him; as 50. and 73. and 77. with many others.

the ſon of Berachiah] We read not any thing of this man before, but he is here named for honours ſake, and alſo for diſtinction.

the ſon of Shimea, &c.] The anceſtors of Aſaph are ſet down by aſcent lineally, till it come to Levi, v.43. Theſe mentioned in this catalogue, from v.37. to 44. came from Levi by his eldeſt ſon Gerſhom. There is another catalogue of Gerſhoms poſterity, v.20,21. but moſt of the names in theſe catalogues are very different; and in this latter there are almoſt as many more as in the former.

V.44. *And their brethren*] This relative *their* hath reference to Heman, v.33. and to Aſaph, v.39. therefore the plural number is uſed. This word *brethren* is taken as *brother*, v.39.

the ſons of Merari, ſtood on the left hand] See v.39. Merari was Levi's youngeſt ſon, and therefore is ſet in the loweſt place.

Ethan] This man alſo was a prime ſinger, ch.15.19. and had Pſalms alſo committed to him, Pſ.89.1. There was another Ethan, ch.2.6. 1 King.4.31.

the ſon of Kiſhi] Or, *Kuſhaijah*, ch.15.17. Such a genealogy of this man is ſet down as was before of Heman and Aſaph. Here are many more anceſtors then v.29,30.

V.48. *Their brethren alſo*] See v.39,44.

the Levites] He means other ſons of Levi then thoſe reckoned up before, not brought up to be Singers.

were appointed to all manner of ſervice] As to be Porters, Treaſurers, and other officers, ch.26.1, 20.

of the Tabernacle of the houſe of God] See v.31,32. and 1 King.8.4.

V.49. *But Aaron and his ſons*] From v.31. to this verſe the offices and orders of Levites are ſet down; but here the offices of Prieſts. For Aarons ſons were all Prieſts.

offered upon the altar of the burnt-offering]. Numb.18.7. Lev.1.9. Firſt, upon that great braſs Altar which Moſes made, while the Tabernacle ſtood, Exod.38.1, &c. but afterwards on that greater Altar which Solomon made, 2 Chron.4.1. Hereon were offered all manner of ſacrifices and oblations, except incenſe onely.

and on the altar of incenſe] Exod.37,27. 25. Hereon nothing but incenſe was offered; Exod.30.7. Of incenſe ſee 1 King.9.25.

and were appointed for all the work of the place moſt holy] Or, *holy of holies.* The further and innermoſt part of the Temple had this title moſt properly given it. See 1 King.6.16. It was alſo called *the Oracle.* See 1 King.6.5. Into it the high Prieſt onely, and that once a year, was to go, Heb.9.7. But becauſe here is mention made of all ſorts of Prieſts, that part alſo of the Temple where the Prieſts did their ſervices may be compriſed under this title, *The place moſt holy.*

and to make an atonement] This phraſe is the interpretation of one ſhort Hebrew word, כפר *Caphar*, which properly ſignifieth *to cover.* The cover of the Ark is ſet out by a word derived from that root, Exod.25.17. Metaphorically it is applyed to Sin, and to Wrath incenſed by ſin; and ſignifieth *to cover* them, i. e. to pardon ſin, and to pacifie wrath: as Pſal.78.38. where it is translatedd, *He forgave iniquity*, the Hebrew ſaith, *He covered iniquity.* And where in relation to the wrath of the King it is ſaid, *A wiſe man will pacifie it*, in Hebrew it is, *A wiſe man will cover it*, Prov.16.14. It oft ſignifieth to be *propitious*, *favourable*, or *merciful*; as Deut.21.8. *Be merciful to thy people Iſrael.* The word is frequently tranſlated *to expiate*, i. e. to purge or take away any uncleanneſs, ſo as it may not be imputed. It is alſo uſed, *to make fit for holy uſes.* Thus it is applyed to things under the Law, and to perſons; as, to the holy Sanctuary, to the Tabernacle of the Congregation, and to the Altar; to the Prieſts, and to all the People of the Congregation, Lev.16.33. *Atonement*, according to the Engliſh notation of the word, implyeth *being at one*, and may be oppoſed to two or more being at odds or variance. Such an Atonement is as much as Agreement or Reconciliation. This in regard of that odds which is between God and man is done two wayes; 1. by taking away ſin, the cauſe of wrath; 2. by pacifying wrath, the effect of ſin. Under the Law this was typified by Offerings for ſin, and Incenſe; by the former whereof ſin is removed, and by the latter wrath is pacified. Though theſe may thus be diſtinguiſhed, yet can they not be ſevered: For except ſin be taken away, wrath will not be pacified: And were it poſſible that wrath could be pacified, if ſin remained, it would be incenſed again. By the Prieſts making atonement legally, Chriſts making reconciliation betwixt God and man was typified.

according to all that Moſes the ſervant of God] This attribute is oft applyed to Moſes in regard of his faithfulneſs to God, Numb.12.7. Heb.3.2. In this reſpect alſo David is likewiſe oft ſtiled *ſervant of God.* See 1 King.8.24.

commanded] That which Moſes delivered to the people, he received from God, and delivered in the name of God; ſo it was the Lord that commanded by him.

V.50, 51, 52, 53. *And theſe are the ſons of Aaron, &c.*] The ſame very catalogue of high Prieſts that was before regiſtred v.3, &c. from Aaron, that firſt miniſtred in the Tabernacle, to Ahimaaz, that miniſtred in the Temple when it was firſt built, is here repeated, from this verſe to v.54. Succeſſion of high Prieſts ſerved for diſtinction of times in Eccleſiaſtical affairs, as ſucceſſion of Kings for diſtinction of civil affairs. There is the like catalogue ſet down Ezra 7.1, &c.

V.54. *Now theſe are their dwelling-places*] From hence to the end of the chapter the third point about the tribe of Levi is proſecuted, namely their ſeveral and diſtinct habitations. For they had not their inheritance intire by it ſelf, but diſperſed up and down in other tribes. See ch.2.1. It appeareth that the Levites had at this time LXVIII. cities, twenty more then were appointed by Joſhua.

throughout their Caſtles] Theſe were fair houſes built of ſtone. For they had not ſmall, mean cottages, but ſpacious and ſtrong places for their better commodity and ſecurity.

in their coaſts] In ſuch parts of the tribes as were allotted to them.

of the ſons of Aaron] Theſe being the Prieſts had their habitations firſt aſſigned them.

of the families of the Kohathites] Kohath was one of the ſons of Levi from whom deſcended Aaron, v. 12. And the ſons of Aaron were heads of the chiefeſt families that deſcended from him.

for theirs was the lot] It fell out to them to have the firſt and choiceſt portion, Joſh. 21.10.

V.55. *And they gave them*] It is expreſly ſaid, *the children of Iſrael gave unto the Levites theſe cities*, Joſh. 21.8.

Hebron in the land of Judah] Of old called *Kiriath-arba.* There Sarah died; and there was the cave wherein the ancient Patriarchs with their wives were buried, Gen.23.2,19. & 49.30,31. See ch.3.10.

and the ſuburbs thereof round about it] By *ſuburbs* are meant ſuch houſes as were without, neer to the city, and alſo ſuch paſture-grounds adjoyning as were uſeful for cattel.

V.56. *But the fields of the city, and the villages thereof*] i. e. Such fields and villages as were more remote from Hebron, but appertained thereto. Of villages ſee ch.4.32.

they gave to Caleb the ſon of Jephunneh] This was done by Joſhua, with the conſent of the people, according to the commandment of the Lord, Joſh.15.13.

V.57. *And to the ſons of Aaron they gave the cities of Judah*] He means ſuch ſons of Aaron and ſuch cities of Judah as are hereafter mentioned.

namely Hebron, the city of refuge] There were in ſundry tribes certain cities called *cities of refuge*, ſet apart for ſuch as killed any perſon unwittingly. Hereof ſee Num.35.6. Joſh.20.2,&c. Of theſe there were ſix; I. Hebron. II. Shechem, v.67. III. Golan, v.71. IV. Kedeſh, v.76. V. Bezer, v.78. VI. Ramoth, v. 80.

and Libna, &c. Joſh. 21.13,14.

V.58. *And Hilen*] Or, *Holon*, Joſh.21.19.

V.59. *And Aſhan*, &c.] Or, *Ain*, Joſh.21.16.

and Beth-ſhemeſh] Before this Iuttah is ſet down, Ioſh.21.16. and thus they make nine cities. All theſe were not out of Iudah alone, but ſome of them out of Simeon, Ioſh.21.9.

V.60. *And out of the tribe of Benjamin, Geba*] Benjamin bordered upon Iudah, Ioſh.18.11. and therefore is here ſet next. Before Geba Gibeon is ſet down, Ioſh.21.17.

and Alemeth] Or, *Almon*, Joſh. 21.18.

and Anathoth] This city was honoured by Jeremiah the Prophet, who was born there, Ier. 1.18.

All their cities throughout their families were thirteen cities] There are but eleven here ſet down, eight out of Iudah, and three out of Benjamin; but Iuttah being added to the cities of Judah, and Gibeon to the cities of Benjamin, they make thirteen.

V.61. *And unto the ſons of Kohath, which were l ft of the family of that tribe*] Kohath had many ſons, v.2. His poſterity from Amram by Aaron were all Prieſts; others, called *Levites*, in diſtinction from Prieſts. To ſuch as were Prieſts the cities before mentioned, v.55,&c. were given. The others are meant by this phraſe, *Which were left of the family of that tribe.* The family of Kohath is here meant, and the tribe of Levi.

were cities given out of the half-tribe, namely out of the half-tribe of Manaſſeh] They had alſo cities out of Ephraim, v. 66. Joſh. 21. 20, 21.

by lot] Caſting lots was uſed about dividing the whole land of Canaan to the ſeveral tribes, Num.26.55. Joſh. 13. 6, 7. & 15. 1. and alſo for apportioning out cities to the Levites, Joſh. 21.4, &c. This means, I ſay, was uſed, to ſhew that the Lord ordered to every one his diſtinct part, Prov 16.33. See ch.24.5.

ten cities] i. e. The cities mentioned v. 67,68,70. and Joſh. 21.21,&c.

V. 62. *And to the ſons of Gerſhom,&c.*] v.1,20, &c.

out of the tribe of Iſſachar, and out of the tribe of Aſher, and out of the tribe of Naphtali] Theſe three tribes bordered one on another on this ſide Jordan.

and out of the tribe of Manaſſeh in Baſhan] That part of Manaſſeh is here meant which was on the other ſide Jordan, as is evident by its ſituation, *in Baſhan*, Joſh.17.1,5.

thirteen tribes] Mentioned v. 71, &c. and Joſh.21.27, &c.

V.63. *Unto the ſons of Merari*] See v.1,29, &c.

were given by lot] See v.61.

throughout their families, out of the tribe of Reuben, and out of the tribe of Gad] Theſe were beyond Jordan, Joſh.13.8.

and out of the tribe of Zebulun] On the hither ſide of Jordan.

twelve cities] Mentioned v.77, &c. and Joſh.21.34, &c.

V. 64. *And the children of Iſrael gave to the Levites theſe cities, with their ſuburbs*] This verſe is inſerted as a tranſition betwixt the forenamed generations and the particulars which follow.

V.65. *And they gave*] Namely to the Prieſts, v. 54,57.

by lot] See v.61.

out of the tribe of the children of Judah, &c.] Theſe three tribes, Judah, Simeon, Benjamin, bordered together. See 1 King. 11.13.

theſe cities, which are called by their names] This hath reference to v.57, &c. for there theſe cities are expreſly named.

V.66. *And the reſidue of the families of the ſons of Kohath, &c.*] See v. 61.

V.67. *And they gave unto them of the cities of refuge*] See v. 57.

Shechem in mount Ephraim] The ſecond city of refuge. See v. 57.

with her ſuburbs] See v. 55.

They gave alſo Gezer, &c.] Of Gezer ſee 1 King.9.15.

V.68. *And Jokneam*] Or, *Kibzaim*, Joſh.21.22.

and Beth-horon] See 1 King.9.17.

V.69. *And Aijalon, &c. and Gath-rimmon*] Theſe two, with Eltekeh and Gibbethon, were the four cities out of the tribe of Dan, Joſh.21.24,25. There was another *Ajalon*, in Zebulun, where Elon was buried, Judg.12.12. and another in Benjamin, ch. 8.13. 2 Chron.11.20. famous by the manifeſtation of the Suns ſtanding there, Joſh.10.12.

V.70. *And out of the half-tribe of Manaſſeh, Aner*] Or, *Taanach.*

and Bileam] Or, *Gath-rimmon*, Joſh. 21.25. Or, *Ibleam*, Joſh. 17.11. Theſe were on this ſide of Jordan. For that part of Manaſſeh is here meant which had their inheritance on this ſide, Joſh.17.7, &c.

for the family of the remnant of the ſons of Kohath] See v.61.

V.71. *Unto the ſons of Gerſhom*] See v.1, 20, &c.

were given out of the family of the half-tribe of Manaſſeh] Which were on the other ſide of Jordan.

Golan] This was the third city of refuge. See v.57. Deut. 4.43. Joſh.20.4. & 28.27.

in Baſhan] See ch.5.11. Joſh.21.27.

and Aſhtaroth] Or, *Beeſhterah.* See Deut. 1. 4. Ioſh. 13. 31. *Aſhtaroth* was alſo the name of an idol, whereof ſee 1 King.11. 5, 33.

V.72. *And out of the tribe of Iſſachar*] This was on this ſide Iordan. For the families of the Levites, even ſuch as came from the ſame ſtock, were diſperſed into ſeveral tribes, ſome on this, others on that ſide Iordan.

Kedeſh] There was another City of this name, which was a City of refuge in the tribe of Naphtali, v. 76. This City was alſo called *Kiſhon*, Ioſh.21.28.

Daberath] Or, *Dabareh*, Ioſh.21.28.

V.73. *Ramoth*] Or, *Jarmuth*, Ioſh.21.29.

Anem] Or, *Engannim*] Ioſh.21.29.

V 74. *And out of the tribe of Aſher*] This tribe bordered on Iſſachar.

Maſhal] Or, *Miſhal*, Ioſh.21.30.

and Abdon] This was alſo the name of a Iudge, Iudg.12.13.

V.75. *And Hukok*] Or, *Helkath*, Ioſh. 21.31.

and Rehob] This alſo was the name of a man, 1 Sam.8.3. Neh. 10.11.

V.76. *And out of the tribe of Naphtali, Kedeſh in Galilee*] This was the fourth city of refuge. See v. 57. Ioſh.21.32. Of Galilee ſee 1 King.9,11.

and Hammon] Or, *Hammoth-dor.* Ioſh.21.32.

and Kirjathaim] Or, *Kartan*, Ioſh. 21. 32. From this city upward to Golan there are thirteen cities; two out of Manaſſeh, v.71. four out of Iſſachar, v.72,73. four out of Aſher, v.74,75. and three out of Naphtali.

V.77. *Unto the reſt of the children of Merari*] Or, *Unto the children of Merari, which are left.* i. e. Which are laſt reckoned up.

were given out of the tribe of Zebulun, Rimmon] Or, *Dimnah*, Ioſh. 21.35. *Rimmon* was alſo the name of a man, 2 Sam.4.2. and of an idol, 2 King.5.18.

Tabor] Or, *Nahalal*, Ioſh.21.35. There are reckoned up two other cities given out of Zebulun to the children of Merari, namely, *Jokneam*, and *Kartah*; ſo as they are four in all, Ioſh. 21. 34,35.

V.78. *And on the other ſide Jordan by Jericho*] Some ſay that Iordan did flow about Iericho. Others, that Iericho was on this ſide Iordan: which is manifeſt, in that the Iſraelites ſet upon it after they were come over Iordan, Ioſh.6.1, &c. Thus they take the city here named to be over againſt Iericho. But that which is here intended, is, that Iericho was neer to Iordan.

on the Eaſt-ſide of Jordan] That ſide that was toward the wilderneſs wherein the Iſraelites travelled forty years.

were given them out of the tribe of Reuben, Bezer] Ioſh. 21. 36. This was the fifth city of refuge. See v. 57. *Bezer* was alſo a mans name, ch.7.37.

in the wilderneſs] That wilderneſs mentioned before.

V.79. *Jahzah, Kedemoth, and Mephaath*] Ioſh.21.36,37.

V. 80. *And out of the tribe of Gad, Ramoth in Gilead*] See 1 King.4.13. This was the ſixth city of refuge. Of Gilead ſee 1 King.4.13.

and Mahanaim] Of this name ſee Gen.32.4.

V.81. *And Heſhbon*] In this city the King of the Amorites dwelt, Num.21.34.

and Iazer] The whole land about this city was alſo called *Jazer.* It was a land fit for cattel, Numb. 32. 4. Before the ten cities laſt mentioned there are two which are here omitted; (See v.77.) and theſe make up twelve, v.63. Ioſh.21.40.

CHAP. VII.

Verſ.1. *NOw the ſons of Iſſachar*] Iſſachar was the fifth ſon of Leah Iacobs firſt wife, Gen.30.17,18. Therefore his genealogy is ſet next to the genealogies of her four firſt ſons.

were Tola] Gen.46.13. There was another of this tribe of the ſame name, who was a Judge in Iſrael, Judg.10.1.

and Puah] Or, *Phuvah*, Gen.46.13.

Jaſhub] Or, *Job*, Gen.46.13. This cannot be that Job whoſe hiſtory carries his name; for he was of another ſtock, Job 1.1. Beſides there is a difference in the Hebrew letters of each name.

and Shimron, four] Theſe went with Jacob into Egypt, Gen. 46.7,13.

V.2. *And the ſons of Tola, Uzzi,* &c.] Theſe ſix ſons of Tola are they whoſe poſterity were called *Tolaites*, Num.26.23.

heads of their fathers houſe, to wit, of Tola] They were ſuch as propagated the poſterity of their father Tola; which poſterity was diſtinguiſhed by the children that came from each of them, and made diſtinct families.

they were valiant men of might] This doubling of words ſignifying the ſame thing, *valiant of might*, is a Hebraiſm that carries much emphaſis. It importeth *men very valiant and ſtrong.*

whoſe number was in the dayes of David] This hath relation to that hiſtory 2 Sam.24.1,&c. when David cauſed Joab to number the people. Or to Davids numbring of the people according to their monethly courſes, ch.27.1.

two and twenty thouſand and ſix hundred] If we compare this tribe with the others, when all were numbred, we ſhall find this was a numerous tribe. See Numb. 1. 27. & 26. 25. See their whole number v. 5.

V.3. *And the ſons of Uzzi, Izrahiah*] Either Uzzi had more ſons, and among them Izrahiah was one; or elſe the plural number *ſons* is ſynecdochically put for the ſingular.

and the ſons of Izrahiah, Michael, and Obadiah, and Joel, Iſhiah, five] The father muſt be compriſed; for there are mentioned but four ſons. See the like ch.5.22.

all of them chief men] Men in authority, heads of Families, and of excellent parts for wiſdom and valour.

V.4. *And with them*] Namely, with the ſons of Uzzi.

by their generations, after the houſe of their fathers] Their poſterity was diſtinguiſhed by the ſeveral families that deſcended from each of the forenamed fathers.

were bands of ſouldiers for war] Though they were of a gentle diſpoſition, and induſtrious in tillage of land, and other callings that made to their profit, as may be gathered out of Jacobs bleſſing, Gen. 49.14,15. yet prudently they prepared for war, and trained up their young men thereunto, inſomuch as they had many expert ſouldiers.

ſix and thirty thouſand men] Theſe make a great army; yet they all belonged to the families that deſcended from Uzzi. See v. 5.

for they had many wives and ſons] Heb. *they multiplied wives and children.* This was the reaſon of their numerous poſterity.

V.5. *And their brethren among all the families of Iſſachar*] Such as came from other ſons of Iſſachar beſide Tola.

were men of might] See v.2. They were ſuch as by education were skilful in war, and alſo had couragious minds.

reckoned in all by their genealogies fourſcore and ſeven thouſand] This is a diſtinct number from thoſe mentioned v. 2, & 4. The firſt number was of other ſons of Tola beſides Uzzi; the ſecond, of the ſons of Uzzi; and this third, of other ſons of Iſſachar beſides Tola. If all the three be joyned together, namely, two and twenty thouſand and ſix hundred, v.2. ſix and thirty thouſand, v. 4. and fourſcore and ſeven thouſand in this verſe, the whole ſumme of all amounts to an hundred fourty five thouſand ſix hundred. This account was taken in Davids time. And it is no wonder that there were ſo many valiant men in one tribe, ſeeing Joab brought the ſum of fifteen hundred and ſeventy thouſand men that drew ſword, out of all Iſrael, and yet the Levites and Benjamites were not counted among them, ch.21.5,6.

V.6. *The ſons of Benjamin*] Benjamin was Jacobs youngeſt ſon, Gen.35.18. & 42.13. In order the genealogy of Zebulun ſhould here have been placed: for he was the ſixth ſon of Jacob by Leah: But his genealogy is not ſet down at all in this catalogue of genealogies recorded in the nine firſt chapters of this Book. Yet ch. 12. 33. there is mention made of *fifty thouſand expert in war, of Zebulun*; and alſo of four cities given to the Levites out of this tribe, ch.6.63. Dans genealogy is alſo wanting. See v.12,13.

Bela, and Becher, and Jediael] Or, *Aſhbel*, Gen.46.21.

three] Ten ſons of Benjamin are mentioned Gen.46.21. But ſome of them might be grandchildren. Or theſe three may be here ſet down as ſpecial and prime men. Or, when Joab took the number of the ſeveral tribes, he might take the number of the poſterity of theſe three onely in the tribe of Benjamin; for it is ſaid that *he counted not Levi and Benjamin*, ch.21.6. Though he might begin with Benjamin, yet he might leave off before he had finiſhed that tribe. More of Benjamins ſons are ſet down in the reiteration of Benjamins genealogy, ch. 8.1,2.

V. 7. *And the ſons of Bela, Ezbon,* &c.] There are five ſons of Bela here mentioned, out of whom iſſued a great poſterity.

heads of the houſe of their fathers, mighty men of valour] See ver.2.

and were reckoned by their genealogies, twenty and two thouſand and thirty four] This number of Bela was in all probability taken when the number of Tola was taken, v.2.

V.8. *And the ſons of Becher*] Benjamins ſecond ſon v.6.

Zemira, &c.] There are nine of theſe reckoned up.

V.9. *And the number of them, after their genealogy,* &c.] See ver.2.

V.10. *The ſons alſo of Jediael*] Benjamins third ſon, v.6.

Bilhan] See v.3.

and the ſons of Bilhan, Jeuſh, &c.] Theſe ſix ſons of Bilhan added much to the increaſe of the tribe.

V.11. *All theſe were the ſons,* &c.] See v.2.

ſouldiers, fit to go out for war and battel] Heb. *going out into the army to war.* Strong of body, of a valorous mind, and trained up to the war.

V.12. *Shuppim alſo*] Or, *Muppim*, Gen. 46.21.

and Huppim] Shuppim and Huppim are called *Shupham* and *Hupham*, and are made heads of families, Num.26.39. Becauſe *Huppim* and *Shuppim* are of the plural termination, ſome make them the names, not of particular perſons, but of families, and tranſlate them *Shuppims* and *Huppims*, and bring them in as a poſterity, which increaſed the number aforeſaid. Theſe are over and above the ſeventeen thouſand and two hundred, v.11.

the children of Ir,] Some take Ir to be the ſame that is called *Iri*, one of the ſons of Bela, v.7. But *Ir* in Hebrew ſignifying a City, ſome take it here appellatively, and tranſlate, *Sons of the city*, i. e. born, brought up, and dwelling in the city,

and Huſhim] This name is given to the ſons of Dan; and becauſe no mention is elſewhere made of the genealogy of Dan, they conceive his poſterity to be compriſed under it. This name is given alſo to a woman, ch.8.8,11. We read not the name elſewhere given to any of the poſterity of Benjamin. Some take *Huſhim*, as *Shuppim* and *Huppim* to be of the plural number, and tranſlate it *Huſhims*, ſetting forth a family.

the ſons of Aher] Or, *Ahiram*, Num.26.38. We read not of this name *Aher* any where elſe. In Hebrew it ſignifieth *another.* And ſo it may be referred to Dan; *q. d.* The Shuppims and Huppims were of Benjamin; but the Huſhims, of another, namely Dan. Some ſay, that for their ancient idolatry the Danites were very few in number, Judg.18.30,31. and that by reaſon of their paucity their genealogy is here but touched by the way, in one clauſe, and that obſcurely. Zebulons is alſo omitted. See v.6. There is no mention of Dan, where all the other tribes are reckoned up to be ſealed, Rev.7.5, &c.

V.13. *The ſons of Naphtali, Jahziel, and Guni, and Jezer, and Shallum, the ſons of Bilhah*] Theſe four laſt were Bilhahs grandchildren: for ſhe had but two ſons, Dan and Naphtali, Gen. 30.6, 8. Some refer the four laſt before mentioned to Naphtali, but compriſe the poſterity of Dan under that phraſe, *ſons of Bilhah.* But if Dans poſterity were compriſed under *Huſhim*, v.12. ſurely they would not again thus obſcurely be intimated.

V.14. *The ſons of Manaſſeh*] The eldeſt ſon of Joſeph, Gen. 41.51.

Aſhriel] Under the word *ſons* here applied to Manaſſeh his poſterity muſt be meant, for Aſhriel was ſundry degrees from Manaſſeh, Numb.26.29,30,31. See v.3.

whom ſhe bare] Namely, his wife.

but his concubine] Of concubines ſee 1 King.11.3.

the Aramiteſs] By birth ſhe was an heathen, of Syria; but it may be by profeſſion, a Proſelyte.

bare Machir the father of Gilead] Machir the eldeſt ſon of Manaſſeh was father of the Machirites; and Gilead his ſon, of the Gileadites, Num.26.29.

V.15. *And Machir took to wife the ſiſter of Huppim and Shuppim*] See v.12. An Iſraelite might marry one of another tribe, provided that the woman married were not an heir to land, Num. 36.8.

whoſe ſiſters name was Maacah] David had a wife of this name, 2 Sam.3.3.

And the name of the ſecond was Zelophehad] The word *ſecond* hath reference to Aſhriel. Zelophehad was in deſcent after Aſhriel. For Aſhriel was in the firſt degree from Manaſſeh, Zelophehad in the fourth, Num.26.33.

and Zelophehad had daughters] This is to be taken excluſively, *daughters onely, and no ſons.* See Numb. 26. 33. Hereupon a law was made for daughters when they had no brothers to inherit, Numb. 27. 1, &c. and another law alſo to reſtrain ſuch daughters from marrying out of their tribe, Numb. 36.1,&c.

V.16. *And Maacah the wife of Machir*] See v.15.

bare a ſon, and ſhe called his name Pereſh] There is no mention made any where elſe of this Pereſh, nor of his brother Shereſh.

and the name of his brother was Shereſh] It is probable theſe two brothers had either two fathers, or two mothers, becauſe the name *ſon* is ſet down in the ſingular number.

and his ſons were Ulam and Rekem] *His* hath reference to Shereſh.

V.17. *And the ſons of Ulam, Bedan*] Mention is made of Bedan, 1 Sam.12.11. He is taken to be Jair the Judge, Judg. 10. 3. And he was a Gileadite, ſo as he may be the man here meant.

Theſe were the ſons of Gilead] Theſe whoſe names are before recorded were the poſterity of Gilead: At leaſt they were ſo accounted to be of his poſterity as they had inheritance amongſt them.

the ſon of Machir, the ſon of Manaſſeh] See v.14.

V.18. *And his ſiſter Hamoleketh*] She was Gileads ſiſter, the daughter of Machir.

bare Iſhad, and Abiezer, and Mahalah] Theſe are accounted to be of the ſtock of Gilead.

V.19. *And the ſons of Shemida were Ahian, &c.*] Shemida is not mentioned before; yet he and his four ſons, Ahian, Shechem, Likhi and Aniam, are reputed to be of Gileads genealogy. See Num. 26.30,31,32.

V.20. *And the ſons of Ephraim*] Ephraim was Manaſſehs younger brother, Gen.41.52. but by old Jacob preferred before him, Gen. 48.19,20.

Shuthelah] In what reſpect the word *ſons* is uſed in the plural number, when onely one ſon is mentioned, ſee v.3. It may here compriſe under it grandchildren alſo. Of Ephraims poſterity ſee Num.26.35, &c.

and Bered his ſon] With Shuthelah, there are ſeven ſeveral generations mentioned in order deſcending from Ephraim. *Of Shuthelah came the family of the Shuthalites*, Numb.26.35. The other eight alſo were in their generations heads of famillies.

V.21. *Whom*] This hath moſt proper reference to the three ſons of Zabad, mentioned in this verſe, namely, Shuthelah, and Ezer, and Elead. But againſt this it is objected, that Ephraim was their father, v.22. and this Zabad was the ſixth from Ephraim; 1 Shuthelah, 2 Bered, 3 Tahath, 4 Eladah, 5 Tahath, 6 Zabad: Now it is not probable that Ephraim ſhould live to ſee ſo many generations. But I anſwer, I. In our dayes many have lived to ſee a fourth, yea, and a fifth generation iſſuing from them: which may be done within the ſpace of an hundred years and leſs. Joſeph, Ephraims father, lived an hundred and ten years, Gen.50.26. Levi, his Uncle, an hundred thirty and ſeven years; and Kohath, his Couſen-german, an hundred thirty and three years, Exod.6.16,18. And others, born ſundry generations after him, lived above an hundred years: So as Ephraim might live till the three ſons of Zabad were born, and grown up to ſome ripe age. II. He that is called *Ephraim* v.22. might be the ſame that is here called *Zabad:* For two names are frequently given in ſacred Scripture to one and the ſame man.

the men of Gath that were born in that land ſlew] The land wherein the city of Gath was ſited is here meant, i.e. the land of the Philiſtims. And ſuch Philiſtims are here meant as were born or brought up, or dwelt in the City of Gath. See on Exod. 13.17. Pſal.78.9.

becauſe they came down to take away their cattel] Here are two relatives, *they*, and *their*; and there is much queſtion whether the reference be to the Philiſtims or to the Iſraelites. In the former reſpect it implyeth that the Philiſtims coming to rob the Ephraimites of their cattle, the Ephraimites were ſlain in reſiſting them; in the latter, that the Ephraimites going out to ſpoil the Philiſtims of their cattle, were overmatched and ſlain by them.

V.22. *And Ephraim their father*] If this be taken of Ephraim the ſon of Joſeph, it hath reference to ſome hiſtory acted while the children of Iſrael ſojourned in Egypt: for all the twelve Patriarchs dyed in Egypt, Act.7.15. The Philiſtims bordering upon Egypt, oft made inroads into that land, and plundered goods, and took away cattel; hereupon the Ephraimites inhabiting there might offer to reſiſt them, and ſo be ſlain.

mourned many days] Death of children, ſpecially of many together, and that after ſo violent a manner, cannot but pierce the heart of a tender father.

and his brethren came to comfort him] Under this word *brethren* may his kindred be compriſed. See Gen.37.35. Job 2.11.

V.23. *And when he went in to his wife*] This phraſe intimateth the peculiar marriage-duty, Gen.16.4. & 29.23,30. and following upon the ſlaughter of Ephraims children, it inferreth the reaſon, namely that he might have more children inſtead of thoſe that were ſlain.

ſhe conceived and bare a ſon] He could not but take Gods giving him another ſon for a great bleſſing.

and he called his name Beriah] The meaning of this word is, *In affliction.* See the like ch.4.9.

becauſe it went evil with his houſe] He means his children, the ſtay of his houſe or family.

V.24. *And his daughter was Sherah*] Mention is made of her to ſhew that ſome comfort remained to him in this daughter after he had loſt all his ſons.

who built Beth-horon] She was a woman of good account, ſeeing ſhe could build ſo much as is here mentioned. Theſe places were in Canaan, and built when the Iſraelites were firſt ſetled in that land, if not before. *Build* is oft put for *repair, beautifie*, or *fortifie*, as 1 King.9.15,17. & 15.17. and thus might theſe cities here be ſaid *to be built.*

the nether, and the upper] See 1 King.9.17.

and Uzzen-Sherah] Theſe two words are the name of one place no where elſe mentioned.

V.25. *And Rephah was his ſon*] i.e. Ephraims, v. 22. or Beriahs, v.23.

alſo Rezeph] Rezeph was Rephahs brother.

and Tela his ſon] Some count Tela alſo Beriahs ſon.

and Tahan his ſon] The head of the *Tahanites*, Num.26.35.

V.26. *Laadan his ſon, Ammihud his ſon, Eliſhama his ſon*] This Eliſhama was Prince of the tribe of Ephraim when the Iſraelites came out of Egypt, Numb.1.10. & 2.18. & 7.48,53. by which it appears that all of Ephraim before mentioned were born and brought up in Egypt.

V.27. *Non his ſon*] Or, *Nun*, Num.13.8.

Jehoſhua his ſon] This is that valiant Joſhua who vanquiſhed the Canaanites, and ſetled Iſrael in their land.

V.28. *And their poſſeſſions and habitations*] *Their* hath reference to the Ephraimites.

Bethel, and the towns thereof] Bethel lay betwixt Ephraim and Benjamin, Joſh.16.1,2. & 18.13,22.

and Eaſtward Naaran] Called Naarath Joſh.16.7.

and Weſtward Gezer] 1 King.9.15.

with the towns thereof] Heb. *the daughters thereof.* Towns and villages belonged to the greater cities, as daughters to their parents; and they were alſo maintained by them.

Shechem, &c.] See 1 King.12.1.

unto Gaza, &c.] Or, *Adaſa*, 1 Mac. 7. 45. One of the five Principalities of the Philiſtims bare this title, 1 Sam.6.17.

V.29. *And by the borders*] Heb. *hands.*

of the children of Manaſſeh] i.e. That part of Manaſſeh that was on this ſide Jordan.

Beth-ſhean, &c.] Here are but four cities mentioned, appertaining to Manaſſeh, Beth-ſhean, Taanach, Megiddo and Dor: But two more are added, Joſh.17.11. namely Ibleam and Endor.

In theſe dwelt the children of Joſeph the ſon of Iſrael] *Theſe* hath reference to all the Cities before mentioned, appertaining to Ephraim and Manaſſeh, both ſons of Joſeph.

V.30. *The ſons of Aſher*] Aſher being the youngeſt ſon of Jacob by Zilpah Leahs maid, is brought-in in the laſt place.

Imnah, and Iſhuah, and Iſhuai, and Beriah, and Serah their ſiſter] Theſe went down with Jacob into Egypt. Gen. 46.17. Theſe ſons were heads of fair families called by their name, Num.26.44.

V.31. *And the ſons of Beriah, Heber, and Malchiel*] Theſe two alſo went down to Egypt, Gen.46.17. and were heads of families, Num.26.44,45.

who is the father of Birzavith] Birzavith was a City, and Malchiel the founder or governour thereof. See ch.2.42.

V.32. *And Heber begat Japhlet, and Shomer*] Or, *Shamer*, v.34.

and Hotham, and Shuah their ſiſter] Such women as are brought into genealogies were of ſpecial note.

V.33. *And the ſons of Japhlet, Paſach, &c.*] The memorandum, *Theſe are the children of Japhlet*, ſheweth that theſe were eminent perſons.

V.34. *And the ſons of Shamer*] Called *Shomer*, v.32.

V.35. *And the ſon of his brother Helem, &c.*] Helem is ſuppoſed to be the brother of Shamer, v.34. and the ſame that is called *Hotham*, v.32.

Zophah, &c.] Theſe four were all ſons of Helem.

V.36. *The ſons of Zophah, Suah, &c.*] Eleven in all.

V.37. *Jether*] Or, *Ithran*, v. 38.

V.38. *The ſons of Jether*] Called *Ithran*, v. 37.

Jephunneh, &c.] Calebs father was alſo of this name, chap. 4.15.

V.39. *And the ſons of Ulla, Arah, &c.*] Ulla is not before mentioned: But the order of ſetting him down implies that he was either one of the ſons of Jether, v.38. or ſhould have been added to thoſe that are named before.

V. 40. *All theſe were children of Aſher*] All from ver. 30. to this.

heads of their fathers houſe] From whom ſeveral families received their denomination.

choice] Not of ordinary parts, but very eminent perſons, to be preferred before many others.

and mighty men of valour] See ch.5.24. & 2 King.24.14.

chief of the Princes] Or, *heads of the Princes.* There were ſome Governours over ſundry perſons and places, and others that had overſight over ſuch Governours, to whom they were to give an account: Such are here meant. See Dan.6.1,2.

and the number throughout the genealogy of them.] The number of the ſeveral members of diſtinct families.

that were apt to the war] That had been trained up unto and well exerciſed in military exploits, and fitted for the war.

and to battle] To ſtand face to face, foot to foot, in pitched battles againſt enemies.

was twenty and ſix thouſand] Theſe were a great many, but came far ſhort of the children of Iſſachar, v. 5.

CHAP. VIII.

Verſ.1. N*Ow Benjamin*] Benjamins genealogy was in brief ſet down ch.7.6,13. Here it is more largely expreſſed. Two eſpecial reaſons might move the Pen-man hereunto: I. The firſt King of Iſrael was choſen out of this tribe; and by this large genealogy he comes to him, v.33. II. This tribe held cloſe to Judah when the other tribes revolted, 1 King. 12.23. and 2 Chron. 11.1. Now it was the ſpecial drift of this ſacred Hiſtorian to ſet forth the Kingdom of Judah eſpecially.

begat Bela his firſt-born] Gen.46.21. Num.26.38.

Aſhbel the ſecond] Called *Jediael*, ch.7.6. Aſhbel is ſet in the third place Gen. 46. 21. ſo is Jediael ch.7.6. but Num. 26. 38. Aſhbel is ſet in the ſecond place, as here. Seeing this term *ſecond* is here expreſly ſet down, we are to take Aſhbel to be the ſecond ſon born, though it may be Becher was in ſome dignity preferred before him.

and Aharah the third] Called *Ehi*, Gen.46.21. and *Ahiram*, Num. 26.38. ſo that he had three names.

V.2. *Nohah the fourth*] Called *Becher*, Gen.46.21. ch.7.6. and ſet in the ſecond place.

and Rapha the fifth] Called *Roſh*, Gen.46.21. There are ten reckoned up as ſons of Benjamin, Gen.46.21. five of which are theſe here named: the other five were his grand-children, namely Gera the ſon of Bela; Naaman, Muppim, called *Shephuphan*; Huppim, called *Huram*; and Ard, called *Addar*; all expreſſed v.3,4,5.

V.3. *And the ſons of Bela were Addar*] Or, *Ard*, Gen.46.21.

and Gera, and Abihud, &c.] Here are nine ſons of Bela; yet it is ſaid ch.7.7. that his ſons were *five*; and none of theſe five are reckoned here. But five of theſe here ſet down might be Bela's grand-children; as five of Benjamins grand-children are reckoned among his ſons, Gen 46.21. Beſides, it is very frequent in Scripture for the ſame perſons to have divers names. See ch.3.15,16.

V.5. *And Gera*] This might be ſon of the former Gera, v.3.

and Shephuphan] Or, *Muppim*, Gen. 46. 21. or, *Shupham*, Num. 26.39.

and Huram] Or, *Huppim*, Gen.46.21. or, *Hupham*, Num.26.39. Theſe two laſt named had each of them three names.

V.6. *And theſe are the ſons of Ehud*] *Theſe* hath reference to v.7. ſo as all the words of this verſe after *Ehud* are to be included in a parentheſis. There is mention of *Ehud the ſon of Gera a Benjamite*, or *a ſon of Jemini*, who was the ſecond Judge of Iſrael, Judg.3.15. If this be that Ehud, then queſtionleſs he was many degrees diſtant from Benjamin.

theſe are the heads of the fathers of the inhabitants of Geba] Or, *Gibeah*, 1 Sam.11.4. They which are mentioned v.7,&c. were chief governours of Geba, and in that reſpect are called *heads of the fathers of the inhabitants*, or chief of their fathers families.

and they removed them] The forenamed governours removed the inhabitants from Geba to a more ſpacious and commodious place, becauſe they were ſo many as they could not well continue together. See the like Gen.13.6. & 26.16.

to Manahath] *Manahath* is the name of a man Gen.36.23. ch.1. 40. but here, of a place, from whence the title *Manahethites* was taken, ch.52.54.

V.7. *And Naaman*] If this have relation to Ehud, v.6. the particle *and* may be tranſlated *even*, and the words joyned thus, *Theſe are the ſons of Ehud, even Naaman, and Ahiah, and Gera.* There is mention of three ſuch names, v. 3,4. but theſe haply were other perſons then they.

he removed them] Ehud ſhewed himſelf provident herein, being careful to provide fit inheritances for his children.

and begat Uzza, and Abihud] Or, *after he had begotten.* The increaſe of his children made him the more provident.

V.8. *And Shaharaim*] Becauſe no mention is made of Shaharaim before, he is taken to be one of Ehuds children.

begat children in the countrey of Moab] It is not probable his father would remove him out of Iſrael into Moab; but upon ſome other occaſion being there he begat children in that land.

after he had ſent them away, Huſhim and Baara were his wives] This clauſe is diverſly taken; by ſome thus, *After he had ſent away Huſhim and Baara his wives*, by giving them a bill of divorce, *he begat the ſaid children:* by others thus, *After Ehud had ſent his ſons away, Shaharaim begat children in Moab.* Of Huſhim and Baara ſee ch.7.12.

V.9. *And he begat of Hodeſh his wife*] Some take Hodeſh to be the ſame that was called *Baara* v. 8.

Jobab, &c.] Theſe ſeven, Jobab, Zibia, Meſha, Malcham, Jeuz, Shachiah, and Mirma, were the poſterity of Shaharaim.

V.10. *Theſe were his ſons, heads of the fathers*] Prime men, and Princes of families.

V.11. *And of Huſhim*] This was Shaharaims firſt wife, v. 8.

he begat Abitub, and Elpaal] Theſe were brothers to the forementioned Princes by the fathers ſide, but not by the mothers.

V.12. *The ſons of Elpaal, Eber, and Miſham, and Shamed*] We read of other ſons of Elpaal v.18. But thoſe were ſuch as dwelt in Jeruſalem, theſe dwelt elſewhere.

who built Ono, and Lod] In the tribe of Benjamin, Neh.11.35. See Ezra 2.33. Neh.7.37. It is probable theſe ſons of Elpaal dwelt in thoſe Cities.

with the towns thereof] Heb. *daughters.* See ch.7.28.

V.13. *Beriah alſo*] Of this name ſee ch.7.23.

and Shema] Theſe two were brothers.

who were heads of the fathers of the inhabitants] See v.6.

of Aijalon] *Aialon* See ch. 6.69. Here it muſt be taken for the Countrey bordering on the City Aialon. A city called *Ajalon* was in the tribe of Dan, Joſh.19.42.

who drove away the inhabitants of Gath] Some refer this to the hiſtory ch.7.21. as if theſe Princes of Benjamin, in revenge of that ſlaughter committed on the Ephraimites, had entred the country of the Philiſtims, and driven away the men of Gath. Others take it indefinitely, without relation to any other hiſtory, and ſay that theſe children of Benjamin expelled the Philiſtims from Gath, and dwelt there themſelves. There is a third opinion, That theſe Benjamites after the captivity ſo far enlarged their dwellings, as they poſſeſſed ſome of the Cities of Dan, and drove the enemies thence. But it cannot well ſtand with the ſeries of this genealogie to put off this hiſtory to ſo long a time. The ſecond opinion is the moſt probable.

V.14. *And Ahio*, &c.] From hence to v.29. is ſet down a catalogue of ſuch children of Benjamin as were willing to dwell in Jeruſalem. Theſe are diſtinguiſhed by their ſeveral parentages. The firſt nine v.14,15,16. were *the ſons of Beriah*, v.13.

V.17. *And Zebadiah*, &c.] The ſeven named v. 17,18. were *the ſons of Elpaal*, See v.11,12.

V.19. *And Jakim*, &c.] The nine named v.19,20,21. were *the ſons of Shimhi*, or *Shema*, v. 13.

V.22. *And Iſhpan*, &c.] The eleven ſet down v. 22, 23,24,25. were *ſons of Shaſhak.* The ſecond man in this catalogue was named *Shaſhak*, v.14. but they were different perſons.

V.26. *And Shamſherai*] The ſix v. 26, 27. were *the ſons of Jeroham.* There were men of other tribes of this name, ch. 6.27. & 27.22.

V.28. *Theſe were heads of the fathers by their generations*] See v.6. and ch. 7.2.

chief men] Such as are deſcribed ch.7. 40.

Theſe dwelt in Jeruſalem] See v.14. Jeruſalem was built within the tribe of Benjamin, Joſh.12.63. Judg.1.21. People found ſuch profit and delight in dwelling in the countrey, that they thanked ſuch as were willing to dwell in Jeruſalem, Neh.11.12.

V.29. *And at Gibeon dwelt the father of Gibeon*] See 1 King.3.4. This father of Gibeon is expreſly ſaid to be Jehiel, ch.9.35. Here the title *Gibeon* is attributed to a place and perſon.

whoſe wives name was Maachah] There was another Maachah the wife of Machir, who was certainly a woman of excellent parts, in that ſhe is once and again named with her husband, chap. 7. 15,16.

V.30. *And his firſt-born ſon Abdon*] There was a Judge of this name, Judg.12.13. but of another tribe. The particle *and* hath not reference to *firſt-born* (for all of them could not be firſt-born) but indefinitely to the title *ſon.*

and Zur, &c.] Here are nine ſet down to be the ſons of Gibeon.

V.31. *And Zacher*] Or, *Zechariah*, ch. 9.37.

V.32. *And Mikloth*] This Mikloth is reckoned among the ſons of Jehiel, ch.9.37.

begat Shimeah] Or, *Shimeam*, ch.9.38.

And theſe alſo dwelt with their brethren] i.e. With ſuch as were of the ſame tribe, Benjamites, which are reckoned up v.14,&c.

in Jeruſalem] See v. 28.

over againſt them] Some on one ſide, ſome on the other. Or this may have reference to ſuch as dwelt at Gibeon, v.29. which was over againſt Jeruſalem.

V.33. *And Ner begat Kiſh*] Ner was alſo called *Abiel*, 1 Sam.9.1. He had alſo another ſon beſides Kiſh, of his own name, who was the father of Abner, 1 Sam.14.50,51. See ch.9.36.

and Kiſh begat Saul] Saul was the firſt King of Iſrael; for whoſe ſake the genealogy of Benjamin is thus diſtinctly ſet out.

and Saul begat Jonathan] Jonathan was in diſpoſition far different from his father. Saul was moſt impious againſt God, and envious againſt David a man after Gods own heart; but Jonathan pious to God, and tender-hearted to David.

and Malchiſhua, and Abinadab] Theſe two together with Jonathan were ſlain in that battle wherein Saul himſelf loſt his life, 1 Sam. 31.2.

and Eſhbaal] Called *Iſhboſheth*, 2 Sam.2.8,&c.

V.34. *And the ſon of Jonathan was Merib-baal*] Or, *Mephiboſheth*, 2 Sam.4.4. To him David ſhewed great kindneſs for his father Jonathans ſake, 2 Sam. 9.1,&c. and preſerved him when the reſt of Sauls poſterity were deſtroyed, 2 Sam.21.6,7. From hence to the end of the chapter the poſterity of Jonathan is ſet down. The reſt of Sauls poſterity was extinct: but God had reſpect to the piety of Jonathan, and preſerved his poſterity a long while, as the ſucceeding genealogy ſhews. For *the memory of the juſt is bleſſed*, Prov.10.7.

V.35. *Tarea*] Or, *Tahrea*, ch. 9.41.

V.36. *Jehoadah*] Or, *Jarah*, ch.9.42.

V.37. *Raphah*] Or, *Rephaiah*, ch.9.43.

V.40. *And the ſons of Ulam were mighty men of valour*] See ch. 7. 40.

archers] Heb. *drawing the bow*. Or, *treading the bow*. They uſed bows of ſteel, and treading upon them with their feet, employed the ſtrength of both their arms to bring the bow-ſtring up to the notch. We uſe croſs-bows ſo. They were very expert in ſhooting. See ch.5.18.

and had many ſons, and ſons ſons, an hundred and fifty] This numerous progeny of Ulam is the rather here ſet down becauſe he deſcended from Jonathan.

All theſe are of the ſons of Benjamin] Though all this tribe were almoſt utterly deſtroyed, Iudg. 20. 48. yet by Gods bleſſing on them they came again to be a great tribe.

CHAP. IX.

Ver.1. *SO all Iſrael were reckoned by genealogies*] This is a concluſion of the former genealogies that were before the captivity, and a tranſition to the latter that were after the captivity, following in this chapter.

and behold] This note of attention ſheweth that ſuch genealogies as are regiſtred in ſacred Scripture are matters remarkable. They give evidence of Gods providence in continuing his Church generation after generation.

they were written in the book of the kings of Iſrael and Judah] The book here mentioned muſt needs be another then that we now have of ſacred Scripture. For many of the genealogies here ſet down, are not therein recorded. Yet had this Hiſtorian great help from Scripture, eſpecially in the moſt ancient genealogies.

who were carried away to Babylon] Though the ten tribes were carried captive into Aſſyria, 2 King. 17.6. yet many of them remaining in their land, and aſſociating themſelves with Iudah, 2 Chron.30.11. were carried into Babylon: And in this reſpect it may be ſaid that both *Iſrael and Judah were carried into Babylon.*

for their tranſgreſſion] Tranſgreſſion is a collective word, and compriſeth under it many things. See 2 Chr. 36.14,&c.

V.2. *Now the firſt inhabitants*] By theſe are meant ſuch as came to the land of Iſrael at the firſt return from captivity in the firſt year of Cyrus, Ezra 2. 1,&c. There were others that afterwards returned with Ezra in the reign of Artaxerxes. Ezra 8.1,&c.

that dwelt in their poſſeſſions] Their own inheritances which they enjoyed before the captivity.

in their Cities] Whether the great City Jeruſalem, or other Cities throughout the land. Every one took poſſeſſion of what had formerly belonged to him.

were the Iſraelites, the Prieſts, Levites, and the Nethinims] Theſe were four ancient orders whereby that people were diſtinguiſhed. And this diſtinction continued all the time of the captivity, and afterwards. The firſt ſort *Iſraelites*, were ſuch as we call *Secular*, *Civil*, or *Lay-men*. The ſecond, *Prieſts*, were the poſterity of Aaron. The third, *Levites*, were the other poſterity of Levi. The fourth, *Nethinims*, were ſuch as were *given* or *dedicated* unto God and to his ſervice, or who ſubjected themſelves thereunto, though they were not native Iſraelites. The Gibeonites, who did voluntarily yield to be hewers of wood and drawers of water for the houſe of God, Joſh.9.23,&c. are eſpecially compriſed under this title. See Ezra 2.58. & 8.20. Though theſe Nethinims were originally of the curſed Canaanites, and put to the moſt ſervile works, Joſh.9.21. yet becauſe they ſubmitted themſelves to be ſervants of the Lord, and remained faithful to Gods people, the Lord much honoured them by revenging the wrong done them, 2 Sam. 21.1. and here by putting them into the laſting catalogue of his people. To theſe are added *the children of Solomons ſervants*, Neh. 11.3.

V.3. *And in Jeruſalem dwelt of the children of Judah, and of the children of Benjamin*] Theſe two tribes had moſt right to dwell in Jeruſalem, it being ſituate in them both; yet ſome of theſe tribes alſo dwelt abroad in other places of the land. See Neh.11. 1,&c.

and of the children of Ephraim and Manaſſeh] Under theſe two others of the ten tribes are compriſed by a Synecdoche: For many of them joyned themſelves with Judah at the defection of Jeroboam, 2 Chron.11.16. and others alſo after the ten tribes were carried captive into Aſſyria, 2 Chron.30.11,18. Yea after Judahs return from Babylon many of the ten tribes came in unto them. All theſe ſorts of Iſraelites may be here intended.

V.4. *Uthai*] This catalogue is alſo ſet down, Neh.11.4,&c. but with alteration of many names. Uthai is called *Athaiah*, Neh. 11. 4.

the ſon of Ammihud] Or, *Adaiah*, Neh.11.5.

the ſon of Omri] Or, *Zechariah*, Neh.11.5. The other names that follow are alſo changed; and whereas there are here but five ſons of Pharez in a lineal deſcent, there is one more added.

of the children of Pharez] Called *Perez*, Neh.11.4.

the ſon of Judah] See Gen.38.18,29.

V.5. *And of the Shilonites*] The father of theſe is called *Shiloni*, Neh.11.5. and taken to be Shelah, Gen.38.5.

Aſaiah the firſt-born] Called *Maaſeiah*, Neh.11.5.

and his ſons] Neh.11.5. Six by name are ſet down by lineal deſcent from Shiloni to Aſaiah, not here named; whereby it appeareth that this relative *his* hath reference to Shiloni, whoſe ſons they were.

V.6. *And of the ſons of Zerah*] Zerah the great grand-father of Achan, Joſh.1.1. may be here meant.

Jeuel, and their brethren] *Their* hath reference both to Zerah and Jeuel. Under the word *brethren* all manner of kindred and alliance, yea ſuch as were of the ſame tribe, family, or office, are oft compriſed in theſe genealogies, v.9,25. ch.6.39,44,48. & 7. 5.

ſix hundred and ninety] All theſe were heads of families.

V.7. *And of the ſons of Benjamin, Sallu the ſon of Meſhullum, the ſon of Hodaviah*] This Hodaviah is called *Joed*, Neh.11.7.

the ſon of Haſenuah] Or, *Pedajah*, Neh.11.7.

V.8. *And Ibneiah*, &c.] To the four ſons of Benjamin mentioned v.7. here are added nine more, all of the poſterity of Benjamin; ſo as there were thirteen in all by their generations.

V.9. *And their brethren*] Kindred, fellow-Citizens, &c. as v.6.

according to their generations] Their diſtinct families.

nine hundred and fifty and ſix] In Neh.11. 8. where mention is made of the ſame ſons of Benjamin the number is ſaid to be but *nine hundred twenty and eight*. The reaſon of this difference may be this; There were ſome that by *lot* were appointed to dwell in Jeruſalem, others *willingly offered themſelves to dwell* there, Neh.11. 1,2. of the one ſort there might be nine hundred twenty and eight; and of the other, twenty eight; both which ſums make up nine hundred fifty and ſix.

all theſe men were chief of the fathers in the houſe of their fathers] Both the forementioned numbers, of ſix hundred and ninety, and nine hundred fifty ſix, are to be applyed to thoſe here called *chief of the fathers*; ſo as their whole number was one thouſand ſix hundred fourty and ſix. If there were ſo many principal heads, the number of thoſe under them muſt needs be very great.

V.10. *And of the Prieſts, Jedaiah*, &c.] Here he begins to ſet down the ſecond order mentioned v. 2.

V.11. *And Azariah*] Or, *Seraiah*, Neh.11.11.

the ſon of Hilkiah] He whoſe hiſtory is recorded, 2 King.22. 4,&c.

the ſon of Meſhullam] Or, *Shallum*, ch. 6.12.

the ſon of Zadok, the ſon of Meraioth, &c.] Meraioth is left out in the catalogue of Prieſts, ch.6.11,12. and Ezra 7. 2.

the ruler of the houſe of God] This hath reference to Azariah, who was the chief of thoſe heads mentioned v. 13. He was next to the high Prieſt; as Eleazar while Aaron lived, Num.3.32. And as he was next in order to the high Prieſt, ſo he had a ſpecial command over all the Levites, to order and diſpoſe the things of the houſe of the Lord.

V.12. *And Adaiah the ſon of Jeroham*] There is a Jeroham of another tribe, v. 8.

the ſon of Paſhur] Three generations are here left out, Pelaliah, Amzi and Zechariah, who are mentioned Neh.11.12. ſo as Jeroham was the fourth from Paſhur.

the ſon of Malchijah] After mention of Malchijah Neh. 11.12. theſe words are added, *And their brethren that did the work of the houſe, were eight hundred twenty and two*, which number is inſerted to ſhew Gods bleſſing on them, in preſerving ſo many of them in captivity.

and Maaſai the ſon of Adiel, the ſon of Jahzerah] Or, *Amaſhai, the ſon of Azareel, the ſon of Ahaſai*, Neh.11.13.

the ſon of Meſhullam] This man is omitted Neh.11.13.

the ſon of Meſhillemith] Or, *Meſhilemoth*, Neh.11.13.

V.13. *And their brethren*] See v.9.

heads of the houſe of their fathers] This ſheweth their dignity.

a thouſand and ſeven hundred and threeſcore] This ſheweth Gods providence over them, ſee v.12.

very able men] Heb. *mighty men of valour*. This ſheweth their courage and ſtrength.

for the work of the ſervice of the houſe of God] This ſheweth wherein they exerciſed the courage of their mind, and to what they put the ſtrength of their body, namely, the ſervice of the Lord.

V.14. *And of the Levites*] Theſe were the third degree, v.2.

Shemaiah, &c.] Here are four generations, *Shemaiah, Haſhub, Azrikam, Haſhabiah*, which under theſe names are alſo ſet down Neh. 11.15. and unto them a fifth is added, namely *Bunni*.

of the ſons of Merari] They were all of the poſterity of Merari.

V.15. *And Bakbakkar, Hereſh, and Galal*] Theſe three are not mentioned under theſe names, Neh.11.15,16. but it may be they are there called *Bunni, Shabbethai, and Jozabad*. Of the two latter of theſe it is there ſaid, that they were *of the chief of the Levites*, and *had the overſight of the outward buſineſs of the houſe of God*, i. e, their office was to take care of thoſe things which were done out of the houſe of the Lord. See ch.26.29.

and Mattaniah the ſon of Micah, the ſon of Zichri] Or, *Zabdi*. Neh. 11.17.

the ſon of Aſaph] See ch.6.39.Neh.11.17. This Aſaph is ſaid to be *the principal to begin the thankſgiving in prayer.* He uſed to ſet tunes to pſalmes of praiſe, and to begin thoſe tunes.

V.16. *And Obadiah the ſon of Shemaiah*] Or, *Abdah, the ſon of Shammua*, Neh.11.17. Before theſe there is ſet down *Bakbukiah*, who is ſuppoſed to be Bakbakkar mentioned v.15. And he is ſaid to be *the ſecond among his brethren*, namely, next unto Aſaph *the principal.*

the ſon of Galal] The order ſheweth this was another Galal then he v.15.

the ſon of Jeduthun] Jeduthun was alſo a chief Singer, with Aſaph and Heman, ch.25.1,6. 2 Chr.5.12. & 35. 15.

and Berechiah the ſon of Aſa, the ſon of Elkanah] There was a famous King of Judah called *Aſa*, 2 Chr.20.1,&c. But we do not elſewhere read of a Levite of this name. Berekiah and Elkanah were *door-keepers*, ch.15.23.

that dwelt in the villages of the Netophathites] See ch.2.54. The villages of the Netophathites were in the tribe of Judah; out of which tribe were given Cities to the ſons of Aaron, who were Prieſts, and to no other of the Levites, Joſh.21.19. But at the revolt of the ten tribes the Levites that were diſperſed among thoſe tribes came to Jeruſalem, 2 Chron.11.14. and habitations allotted them out of Judah and Benjamin. Thus might the Levites dwell in the villages of the Netophathites, though they were in Judah. Of the Levites before mentioned it is ſaid Neh.11.18. that they were *in the holy city*, and that they were *two hundred fourſcore and four.* Of villages ſee ch.4.32.

V.17. *And the porters were Shallum*, &c.] There were ſundry offices whereunto ſet families of the Levites were deputed. Some were appointed to be keepers of the doors of the Temple; whoſe diviſions are diſtinctly ſet down, ch.26.1,&c. Their generations continued all the time of the captivity. A catalogue of them we have here: Four are named, *Shallum, Akkub, Talmon*, and *Ahiman*; but Neh.11.19. onely two. All the four were overſeers of the reſt, and therefore here mentioned.

and their brethren] See v.6. Of theſe there were *an hundred ſeventy two*, Neh.11.19. See v.12.

Shallum was the chief] He was not onely an overſeer of ordinary Porters, but chief of the overſeers.

V. 18. *who hitherto*] Even after their return from captivity.

waited] Held the office of a Porter.

in the kings gate] Whereby the King was wont to go in and out, to and fro, from the Temple. See 1 King.10.5. & 2 King. 16. 18.

Eaſtward] At that end of the Temple which was toward the Eaſt. What is ſaid of this particular ſtation and office appertaining to Shallum is to be included in a parentheſis.

They were Porters] This hath reference to all mentioned v. 17.

in the companies of the children of Levi] Among thoſe Levites that were appointed to be Porters.

V. 19. *And Shallum the ſon of Kore*, &c.] Here is ſhewed from which of the ſons of Levi Shallum deſcended, namely from Kohath who was a Progenitor of the Prieſts, but by another deſcent, ch.6.37,38.

and his brethren of the houſe of his father] This is added to ſhew in what reſpect the title *brethren* is uſed. See v. 6.

the Korathites were over the work of the ſervice] For to be door-keepers, was a miniſtery, and a ſervice.

keepers of the gates] Heb. *threſhold.* See 2 King. 12.9.

of the Tabernacle] This may be taken both of the Tabernacle which Moſes made; for there were porters appertaining to it, while it ſtood, 1 King.8.4. and alſo of the Temple, which is oft ſtiled *tabernacle.*

and their fathers being over the hoſt of the Lord] i. e. Their Anceſtors which encamped round about the Tabernacle. They lay as an hoſt about it, and marched as an hoſt before it, and after it, when it removed from place to place. See Num.1.50. & 2.15.

were keepers of the entry] Of the paſſage into the houſe of the Lord.

V.20. *And Phinehas the ſon of Eleazar*] This ſhews that the *Fathers* mentioned v.19. were ſuch as of old miniſtred about the Tabernacle: For this Eleazar was Aarons ſon, ch.6.3,4.

was the Ruler over them in time paſt] This may be ſpoken of Phinehas while his father Eleazar lived. For he which was next to the high Prieſt was chief over the Levites, Num.3.32.

and the Lord was with him] The Lord guided and aſſiſted him in the couragious acts which he did, yea, and bleſſed him for the ſame, Num.25.11,12. & 31.6. Some explain this place thus, *He was accepted of God, and beloved of God, yea, he found favour with God.*

V.21. *And Zechariah the ſon of Meſhelemiah*] This is meant of thoſe who lived in Davids time, ch.26.2.

was porter of the door of the Tabernacle of the Congregation] He was the chief of the Porters that kept the chief entrance into the Tabernacle which was called *the Tabernacle of the Congregation*, becauſe there people met together to worſhip God. See 1 King. 8. 4.

V.22. *All theſe which were choſen to be porters in the gates were two hundred and twelve*] This is the number of the Porters who came out of the captivity.

Theſe were reckoned by their genealogy in their villages] There were ſome that dwelt in Jeruſalem; who were there reckoned up: Others, in the villages; theſe are here meant. See ch. 4.32,33.

whom David] See ch.26.1,&c.

and Samuel] While he ruled he might ſettle the orders of the Levites himſelf, after he had ſetled the Ark, 1 Sam.7.1,5. Or he might adviſe with David thereabout, while they two lived together; as in a like caſe Gad and Nathan did, 2 Chron.29.25.

the Seer] 1 Sam.9.9. See 1 King.17.13.

did ordain] Heb. *founded.* They firſt made an order that ſhould in future times remain firm and ſtable.

in their ſet office] Or, *truſt.* The Hebrew word properly ſignifieth *truth*, or *faith*, or *faithfulneſs.* It is here put for *a perpetual office*, in regard of that confidence which was put in their faithfulneſs, or becauſe the adminiſtration of ſuch offices required fidelity, 1 Cor. 4.2. The ſame is uſed again in this ſenſe v. 26.

V.23. *So they and their children*] *They* hath reference to ſuch Levites as lived in Samuels and Davids time: and under *their children* are compriſed their poſterity, generation after generation; ſo long as the Polity of the Jews remained.

had the overſight of the gates of the houſe of the Lord] Had the chief charge of looking to the gates of the houſe of God, and alſo of taking care that other Porters under them did their duty.

namely, the houſe of the Tabernacle] God is ſaid to *dwell* in the Tabernacle, Exod.25.8. and therefore it is called *an houſe*, Judg.18. 31. & 20.18. Or this is an expoſition of the former clauſe, and ſo both ſignifie one and the ſame thing. Or by *the houſe of the Lord* is meant that place where the Ark of the Lord was ſetled; and by *the houſe of the tabernacle*, the tabernacle that Moſes built, which was at Gibeon, ch.16.1,37,39. 2 Chr.1.3.

by wards] i. e. By three ſeveral courſes; ſome at one time, ſome at another. See v.25.

V.24. *In four quarters were the porters; towards the Eaſt, Weſt, North, and South*] In Hebrew the quarters are called *winds*, becauſe the winds come from all parts of the world, and the Weſt is called the *Sea*, becauſe the great Sea, or Mediterranean, is on the Weſt of Paleſtine. There was no entrance neither into the Tabernacle nor the Temple at the Weſt-end, where the moſt holy place was fited; but the courts round about had gates in every of the four quarters before mentioned.

V.25. *And their brethren*] Their collegues or fellow-officers. See v.6.

which were in their villages] See v. 22.

were to come, after ſeven dayes, from time to time] i. e. Week after week. For being divided into four and twenty courſes, ch. 26. 1, &c. ſome tarried at home, and others at that time did the ſervices of the Temple. See 2 King.11.5.

with them] This hath reference to thoſe four chief ones v.17. who dwelt in Jeruſalem, and ſo did their ſervice in the Temple continually. See v.26.

V.26. *For theſe Levites, the four chief porters*] This verifieth the laſt note on v.25. For theſe four Porters are thoſe which are named v.17.

were in their ſet office] Or, *truſt.* See v.22.

and were over the chambers] Or, *ſtore-houſes.*

and treaſuries of the houſe of God] See 1 King.6.5. The Porters had the charge not onely of looking to the doors and paſſages, but alſo of all the treaſures in the houſe of God. *Treaſuries* are places where treaſures are laid.

V.27. *And they lodged round about the houſe of God*] In certain chambers built about it. See 1 King.6.5.

becauſe the charge was upon them] It became them well to diſcharge their charge: And that they might the better do it, they did not onely wait at the doors all the day, but alſo lodged neer thereunto in the night time.

and the opening thereof] Of the doors of the Temple.

every morning] Heb. *even from morning to morning.* Betimes in the morning were the doors to be opened; for they were ſhut in the evenings.

pertained to them] Belonged to their charge.

V.28. *And certain of them had the charge of the miniſtring veſſels*] All ſorts of inſtruments and utenſils, as Bowls, Baſins, Diſhes, and other things which were for ſacred uſes and holy ſervices. See Exod. 27.3. & 37.16. 1 King.7.45, &c.

that they ſhould bring them in and out by tale] Heb. *bring them in by tale, and carry them out by tale*] The Prieſts had the charge of ſeeing all things ſet in order in the Temple; but the Levites were to do the ſervice of removing them from place to place, carrying them out, and bringing them in; and they were to give an account to the Prieſts of what they carryed out and of what they brought in: and therefore they carryed the veſſels out and brought them in by tale.

V.29. *Some of them alſo were appointed to overſee the veſſels*] Some Levites had a charge over other Levites, and were appointed to overſee them in the diſpoſal of ſuch things as belonged to their charge. They who are mentioned v.17. and others like them were overſeers.

and all the inſtruments] Or, *veſſels.* All the moveable things that were for uſe in the houſe of God are compriſed under this laſt word tranſlated *inſtruments.*

of the Sanctuary] Both the Tabernacle, Exod.25.8. and alſo the Temple, 2 Chron.20.8. were called *a Sanctury:* yea, and heaven too, Heb.8.2. & 9. 24. all holy places by reaſon of Gods ſpecial preſence in them. Some properly expound the word, and tranſlate it *inſtruments of holineſs*, or *holy inſtruments.* See ch. 24. 5. and 28. 10.

and the fine flour]This was for ſundry meat-offerings,Lev.2.1,4,5. and for the ſhew-bread,Lev.24.5.

and the wine] For drink-offerings, Lev.23.13.

and the oyl] To mix with the fine flour in meat-offerings, for ſundry anointings, Exod. 29. 27. and for the lamps, Exod. 35. 24.

and the frankincenſe]To be laid upon meat-offerings,Lev.2.1,15. and upon the ſhew-bread, Lev. 24.7.

and the ſpices] To make the incenſe, Exod. 30.34, &c.

V.30. *And ſome of the ſons of the Prieſts made the oyntment of the ſpices*] Heb. *confectioners*, or, *makers of oyntment.* Though the Levites were to provide, keep and prepare the ſpices, yet the Prieſts were to compound and make the oyntment. See Exod. 30. 23,24.

V.31. *And Mattithiah, one of the Levites*] Such Levites as were mentioned before.

who was the firſt-born of Shallum the Korahite] See v.17,19.

had the ſet office] Or, *truſt.* See v.22.

over the things that were made in the pans] Or, *flat plates*, or *ſlices.* Theſe were for meat-offerings. Lev. 2.5. & 6.21. & 7. 9. Numb. 11. 8.

V.32. *And other of their brethren*] See v.6.

of the ſons of the Kohabites]See ch.6.33.

were over the Shew-bread] Heb. *bread of ordering.* For the loaves that were called *the Shew-bread* were ſet in order by rows before the Lord, Lev. 24.6.

to prepare it every Sabbath] Heb. *Sabbath,Sabbath.*See 1 King.8.13. The Levites were to prepare them, and bring them to the Prieſt; who ſet them in order every Sabbath, Lev.24.8.

V.33. *And theſe are the ſingers*] Out of this order of Levites were all ſorts of Muſicians choſen.

chief of the fathers of the Levites] Principal heads, as v.9.

who remaining in the chambers] The chambers which were made on the ſides of the Temple, 1 King.6.5. In theſe they lodged, v. 27.

were free] They attending their ſinging according to the ordinance of David, ch.25.1,&c. were freed from other ſervices whereunto the forementioned Levites were put.

for they were imployed in that work] Heb. *upon them in that work.* i. e. It was upon them, or it belonged to them, to do the work before mentioned; namely all manner of Muſick, inſtrumental and vocal, to be performed in the houſe of God.

day and night] Early and late, morning and evening, when the ordinary ſacrifices were offered; yea, and at other times, when extraordinary ſacrifices were offered, or other ſolemn ſervices performed. So Luke 2.37.

V.34. *Theſe chief fathers of the Levites*] This hath relation to thoſe that were mentioned before.

were chief throughout their generations] Not onely they themſelves in their own perſons, and in their own dayes, but alſo the children which deſcended from them, were, generation after generation, prime and principal men, that were over other Levites.

theſe dwelt at Jeruſalem] Whereas other Levites dwelt in Cities and villages in the country, theſe had their continual reſidence in Jeruſalem. See v. 22.

V.35. *And in Gibeon*] This was a place in Benjamin. The Hiſtorian having ſet down what he thought meet concerning the genealogies of the ſeveral tribes, returns to the tribe of Benjamin, and repeats a genealogy which he had ſet down ch. 8. 29,&c. and that word for word, as a preparation to Sauls hiſtory. For this genealogy leadeth to Saul and Jonathan his ſon.

Jehiel] This name is added to ſhew who was the father of Gibeon.

whoſe wives name] Some Copies read, *whoſe ſiſters name.* Thus ſhe was her husbands wife and ſiſter, as Sarah, Gen.20.12.

V.36. *And Ner*] This name is omitted ch.8.30. This Ner was not the father of Abner, 1 Sam.14.50,51. Sauls Uncle, and brother to Kiſh: but Ner the father of Kiſh, and Sauls grand-father. See on 1 Sam.9.1.

V.37. *And Zechariah*] Or, *Zacher*, ch.8.31.

V.38. *Shimeam*] Or, *Shimeah*, ch.8.32.

V.41. *And Ahaz*] This name is here well added; for it is expreſly ſet down, ch. 8.35.

V.42. *And Jarah*] Or, *Jehoadah*, ch.8.36.

CHAP. X.

Verſ.1. N*Ow the Philiſtims*] The ſtory of Sauls death here ſet down is almoſt word for word ſo recorded 1 Sam.31.1, &c. The ſacred Pen-man ſets it here down, to make way to the hiſtory of David, his main ſcope. For all the chapters of this book, after this, ſet out the reign of David; and the other book ſets out the hiſtory of his poſterity ſucceeding him in the throne. Now the more to commend Davids reign, the tragical end of his predeceſſor is here briefly related. The Philiſtims here mentioned were the enemies that deſtroyed Saul and his ſons. Of their original, ſee Gen.10.14. They dwelt in the land of Canaan when Joſhua came to conquer it; but were reſerved to be ſcourges to the Iſraelites, Judg.3.1,3. and they alwayes proved deadly enemies to them, Judg.13.1,&c. It was a great blow that they gave Iſrael when they took Samſon, Judg.16.21. but that recorded in this chapter had been a greater, but that God raiſed up David to repair the dammage and diſgrace which was brought upon the Iſraelites by this their conqueſt over Saul.

fought againſt Iſrael] The cauſe of the battel is not here ſet down: but if we conſider the mortal enmity betwixt the two nations, we need not wonder that they ſhould take all occaſions to do what miſchief they could: But the cauſe on Gods part is plainly expreſſed, v.13,14.

and the men of Iſrael] Heb. *man of Iſrael. Man* is a collective word, and compriſeth all that are aſſembled together. Beſides, here is a Synecdoche, the ſingular number put for the plural. The Hebrew hath an emphaſis, and implyeth that every man fled.

fled from before the Philiſtims] Heb. *from the face of the Philiſtims.* The Philiſtims did not onely ſtand ſtout in the battel, but alſo fiercely purſued the Iſraelites.

and fel down ſlain] Or, *wounded.* Heb. *thruſt through.* By their wounds they were ſlain.

in mount Gilboa] See 1 Sam.28.4.

V.2. *And the Philiſtims followed hard after Saul, and after his ſons*] They ſuppoſed that if theſe chief Commanders in the war and chief Governours of the State were taken away, there muſt needs be much confuſion through the whole land of Iſrael. So they here uſed that policy which long after the King of Syria uſed, 1 King. 22.31.

and the Philiſtims ſlew Jonathan] Jonathan was a pious man, and approved not the evil courſes of his father, 1 Sam.19.2. & 20. 9,&c. and 23.16,17,18. but pious men are not exempted from outward judgments, as appeareth by what befel Eli, 1 Sam.4.18. Joſiah, 2 King.23.29. and many others. For I. they are ſubject to many ſins, for which God hath a juſt quarrel againſt them; as he had againſt Eli, 1 Sam.3.12, &c. II. They may unadviſedly caſt themſelves into danger; as Joſiah did, 2 Chron.35.22. III. God may take them thereby from the evil to come, Iſa.57.1. IV. God may prevent inconveniences thereby, which would fall out if they lived longer; as in this caſe of Jonathan. Though he himſelf might have been willing to have yielded the Kingdom to David, 1 Sam.23.17. yet they that ſet up Iſhboſheth, 2 Sam.2.8,9. might much more have ſet up him. V. By Jonathans death God might aggravate the judgment on Saul: For he lived to ſee both his heir and alſo two other of his ſons ſlain.

and Abinadab] Or, *Iſhui*, 1 Sam. 14.49.

and Malchiſhua, the ſons of Saul] Theſe were not all the ſons he had, but all that went forth with him to battel: For Iſhboſheth, another ſon of his, was left to govern the Kingdom in his fathers abſence, and ſet up by Abner on the throne after his fathers death, 2 Sam.2.8,9.

V.3. *And the battel went ſore againſt Saul*] For the enemy had a ſpecial eye on him, and followed hard after him.

and the archers] Heb. *ſhooters with bows.* See ch.5.18.

hit him] Heb. *found him.* As when hounds faſten upon a Deer in the midſt of a herd, they are ſaid *to find* him, ſo theſe archers faſtning their arrows on Saul, being amongſt many other ſouldiers, are here ſaid *to find him.*

and he was wounded of the archers]Heb. *he was grieved by the archers.* The piercing of the arrows could not but much vex him. In Hebrew they who are wounded are ſaid *to be made ſick*, 1 King. 22. 34.

V.4. *Then ſaid Saul to his armour-bearer*] See 2 Sam.31.4.

Draw thy ſword, and thruſt me through therewith] He ſaw there was no ordinary means of eſcaping, but that he muſt dye, and therefore he deſireth to be ſpeedily diſpatched by his own ſervant, and thinketh not of gaining time to make peace with God.

leſt theſe uncircumciſed come] He could think baſely of thoſe that were uncircumciſed in the fleſh, and yet not conſider that he was worſe, being uncircumciſed in heart. See Ezek.44.7,9.

and abuſe me] Heb. *mock me.* He feared they might apprehend him alive, and make him a laughing-ſtock, as they did Samſon, Judg.16.21,&c. and after put him to ſome ſhameful and painful death; yea, and when they had killed him, inſult over him, and boaſt in his diſgrace. In 1 Sam.31.4. it is thus ſet down, *Leſt theſe uncircumciſed come, and thruſt me through and abuſe me.*

but his armour-bearer would not] Herein his armour-bearer had done well, if he had done it for conſcience ſake. For it is not lawful for one man to kill another to rid him out of preſent anguiſh. David cauſed ſuch an one to be put to death, becauſe he ſaid he had ſlain Saul, 2 Sam.1.10,15.

for he was ſore afraid] Some apply this to a reverent reſpect that this armour-bearer bare his maſter. It may alſo be applyed to an inward horrour that might ſeize upon him by reaſon of the horribleneſs of the fact. To take away a Kings life cannot but cauſe great terrour of conſcience, in a ſubject eſpecially. See 2 Sam. 1. 14. yea alſo he might fear ſome dreadful revenge to follow thereupon.

So Saul took a ſword, and fell upon it] Saul was in a deſperate caſe, and had a deſperate mind. He had forſaken the Lord, and here the Lord forſook him in his great extremity. Finding none that would ſpeedily take away his life, he violently taketh it away from himſelf. For he ſo fell upon his ſword as it pierced him thorow and ſlew him: Thus he ended his dayes in a capital and damnable ſin. He committed murder, and the worſt kind of murder that can be, ſelf-murder, a ſin againſt the light of nature, the letter of the law, the rule of charity, which is a mans love of himſelf, Matth.22.39. It is the higheſt pitch of tempting God that can be, and a preſumptuous uſurpation of Gods prerogative, *to whom belong the iſſues from death,* Pſal. 68. 20. It is alſo a moſt prepoſterous prevention of the place, time and means of repentance. No kind of departure out of this world gives greater evidence of the eternal perdition of the ſoul then this. They who in Scripture were left hereunto, are deemed reprobates, as this Saul, Ahithophel, 2 Sam.17.23. and Judas, Matth.27.5. Samſon is not to be reckoned in the number of Self-murderers, becauſe he did what he did by Divine inſtinct; And his aim was not ſimply to murder himſelf, but to take the opportunity of deſtroying the enemies of God and of his Church, and that by vertue of his place and calling, which was to be a judge: And he did it with true devotion, and invocation of Gods name, without any inordinate paſſion, which puts on ſelf-murderers to deſtroy themſelves: And as in other things, ſo in this eſpecially, that by his death he deſtroyed the Churches enemies, he was a type of Chriſt.

V.5. *And when his armour-bearer ſaw that Saul was dead*] This ſhews that Saul made a ſpeedy diſpatch of himſelf.

he fell likewiſe on the ſword, and dyed] Herein he might ſhew ſome reſpect to his lord, but he ſhewed no reſpect to God, nor to his own ſoul.

V. 6. *So Saul dyed, and his three ſons, and all his houſe dyed together*] Under *Sauls houſe* all that in ſpeciall manner belonged unto him are compriſed, eſpecially thoſe that were of his Court, his ſpecial ſervants, his life-guard, and his children accompanying him to the war. For ſuch as tarried at home cannot be here meant. Beſides this generall particle *all* muſt be taken Synecdochically for *the greateſt part.* For Abner the Captain of his hoſt and divers others eſcaped. *His armour-bearer* in particular is added to theſe of *his houſe* 1 Sam.31.6.

V.7. *And when all the men of Iſrael that were in the valley*] The battel was fought in mount Gilboa, v.1. But they that were below in the valley, which was at the bottom of the mountains of Gilboa, ſoon eſpyed what was done. Theſe that are here ſaid to ſee this were on both ſides of Jordan, 1 Sam. 31. 7.

ſaw that they fled] Namely, that the armies of Iſrael were put to rout, and all the ſouldiers fled.

and that Saul and his ſons were dead] There were in the army that quickly brought this heavy tidings, in theſe particulars, to them that were below in the valley; as the like heavy meſſage was quickly ſpread abroad 1 Sam.4.12, &c.

then they forſook their cities, and fled] Such a fear ſeized upon them, as made them leave their habitations, and what elſe they could not readily carry away.

and the Philiſtims came and dwelt in them] They firſt ſurprized them, then put garriſons therein, and afterwards brought inhabitants to poſſeſs them, that ſo they might the better retain them, and not loſe them again.

V. 8. *And it came to paſs on the morrow*] On the day of battel they purſued the victory, till the night kept them from purſuing any farther; thereupon they had not leiſure to view the dead corps till the next day.

when the Philiſtims came to ſtrip the ſlain] This hath alwayes been the practice of Conquerours, eſpecially of the common ſouldiers, to take their firſt opportunity to ſtrip thoſe that are ſlain, for their apparel, money, and what elſe they can find about them.

that they found Saul and his ſons fallen in mount Gilboa] By this it appeared that they who carried the news of Sauls and his ſons death to the inhabitants in the valley, were ſome of Sauls army, ſeeing the enemy knew it not till the next day. Hereby alſo it appeareth that the army of the Iſraelites was totally routed, and every one fled, in that there were none to carry off the dead bodies of Saul and his ſons.

V.9. *And when they had ſtripped him*] Queſtionleſs they ſtripped others alſo; but Saul onely is mentioned, becauſe of that ignominious handling of him which after followeth.

they took his head] The Hebrew word properly ſignifieth *the brain-pan.* But that may Synecdochically be put for the whole head, and ſo well tranſlated *head.*

and his armour] For it was royal armour, and ſuch as by the ſhew of it declared it to be King Sauls.

and ſent into the land of the Philiſtims round about] They might ſend his very head and armour in triumph every where up and down: Or they might ſend trumpeters openly to publiſh what was done throughout the whole land. This latter ſeemeth the more probable by reaſon of that which next followeth.

to carry tidings unto their idols] The word tranſlated *Idols* ſignifieth *ſuch things as affright and terrifie men.* And ſome of their idols were made in ſuch ugly and horrible ſhapes as many were affrighted with the very ſight of them. That ſuperſtitious conceit which the heathen had of their idols wrought in mens minds a dreadful aw of them. Here they publiſh ſuch matters of rejoycing to their dumb idols as if they had been living Gods.

and to the people] Such as had not been in the battel, nor neer the plain, but were far off diſperſed; ſo as they would have all of all ſorts take notice thereof.

V.10. *And they put his armour in the houſe of their gods*] Idolaters and ſuperſtitious perſons have alwayes ſet up their trophies and monuments of victory in their temples; whereby they have ſhewed little reſpect to the ſervice of their gods. For ſuch monuments are a means of drawing mens eyes and minds from that ſervice whereunto they ſhould be attentive. The general word here tranſlated *their Gods* is particularly named *Aſhtaroth,* 1 Sam. 31. 10. See 1 King.11.5.

and faſtned his head in the Temple of Dagon] Dagon was an idol proper to the Philiſtims. The root from whence the word is drawn, namely דג *dag,* ſignifieth *a fiſh.* Others derive the word *Dagon* from דגן *Dagan,* which ſignifieth *all manner of fruit,* and ſo make their idol to be a God, or Goddeſs of fruits, as *Ceres.*

V.11. *And when all Jabeſh-Gilead*] This was that city which Saul reſcued, 1 Sam.11.1,&c. And the place is here put for the inhabitants therein, 1 Sam.3.11.

heard all that the Philiſtims had done to Saul] Ill news quickly flieth abroad far and neer, and that in the particular circumſtances thereof.

V.12. *They aroſe*] This phraſe implyeth a readineſs and ſpeed in doing what they did. Certainly gratitude for the kindneſs which Saul ſhewed them, 1 Sam.11.11. ſtirred them up to do what they did. It is added 1 Sam. 31. 12. that they *went all night,* that they might not be deſcryed. So did Saul for them, 1 Sam.11.11.

all the valiant men] For they attempted a dangerous exploit, which required valiant men to perform it.

and took away the body of Saul, and the bodies of his ſons] For all theſe were faſtned to the wall of Beth-ſhan. The enemy thought it not enough to put Sauls body to open ſhame; they did alſo the like to his ſons bodies. But theſe Gileadites had a care to free them all from that open ſhame. And this was another reaſon why they roſe and went all night, that they might more ſpeedily prevent the intended diſgrace.

and brought them to Jabeſh] This was their own city, and the ſafeſt place whereunto they could bring them.

and buried their bones] It is ſaid, before this, 1 Sam.31.12. that *they burnt their bodies.* It was uſual among the heathen to burn the bodies of their deceaſed friends, and to keep the aſhes thereof in a pitcher; for though they had ſome glympſe of the immortality of the ſoul, yet they believed not the reſurrection of the body. But Gods Church in all ages, which hath believed the reſurrection, uſed to lay the bodies of their friends departed decently into a grave, as into a bed, out of which they ſhould riſe again. It was therefore extraordinary that the Gileadites burnt theſe bodies: The reaſon might be, becauſe they were much hack'd and ſlaſh'd by the enemy began to putrifie; or, that they might prevent the enemy from doing the like diſhonour to thoſe bodies again. Yet they *buried their bones,* becauſe they would afford them, even in that kind, all the honour they could in thoſe ſad times. See 1 King. 2.10.

under the oak in Jabeſh] This was ſome famous tree, which they would make to be as a monument for thoſe Worthies there buried. So Jacob buried Deborah, Gen.35.8. Beſides by this Oak it might in future ages be known where they were interred. See 2 Sam. 21.12, &c.

and faſted] To teſtifie their ſorrow for that heavy judgement that had befallen the Church of God in general, and Saul and his ſons in particular.

ſeven dayes] They did forbear all manner of ſuſtenance all that while, but faſted each of theſe dayes from evening to evening, and at the evening had but ſmall refreſhing. See Dan.10.2,3.

V.13. *So Saul dyed*] This with all that follows to the end of the chapter about the cauſes of Sauls death, is added over and above that which is recorded 1 Sam.31.

for his tranſgreſſion] As death firſt entred by ſin, Rom.5.12. ſo ſuch kinds of death as God inflicts for ſpecial judgements are for ſpecial ſins, as is here exemplified in this kind of Sauls death. Three kinds of ſin are here expreſly ſet down; 1. Diſobedience againſt Gods expreſs charge, 2. Conſulting with the Devil, 3. Forſaking the Lord.

which he committed] Heb. *tranſgreſſed.* For *every ſin is a tranſgreſſion,* 1 Joh.3.4.

againſt the Lord] Every tranſgreſſion of any commandment either of the firſt or ſecond Table is againſt the Lord. For *there is one Law-giver,* Jam.2.11.

even againſt the word of the Lord which he kept not] This hath a particular relation to that word which God in ſpecial gave him, 1 Sam.15.3. Gods word was in expreſs terms by a Prophet made known to him, and that backt by weighty reaſons; which made his tranſgreſſion the greater.

and alſo for asking counſel of one that had a familiar ſpirit] This was the ſecond great ſin. It hath relation to 1 Sam.28.7, &c. Of this ſin ſee 2 King.21.6.

to enquire of it] He pretended to enquire of Samuel, but becauſe he uſed the help of her whom he knew to work by the Devil, (for therefore he had deſtroyed ſuch, 1 Sam.28.9.) he is here ſaid *to enquire* of ſuch a ſpirit as he and others accounted to be the Devil.

V. 14. *And enquired not of the Lord*] This was his third ſin, that he forſook the Lord, manifeſted by *not enquiring after him.* But it may be ſaid that he did *enquire after the Lord*, 1 Sam.28.6. Indeed he made pretenſe of ſuch a matter, but neither in truth nor in faith. Thus of Aſa it is ſaid, that *in his diſeaſe he ſought not to the Lord*, 2 Chron.16.12. And the Apoſtle ſaith, that *ſuch an one may not think that he ſhall receive any thing of the Lord*, Jam.1.7. and that men *ask, and receive not, becauſe they ask amiſs*, Jam.4.3. Beſides, he uſed not thoſe means which God had warranted and ſanctified for enquiring of him. For he had deſtroyed the Lords Prieſts, 1 Sam.22.18. by whom he ſhould have enquired; and he provoked the Lord to take away his Spirit from him, 1 Sam.16.14. That therefore which is recorded, 1 Sam. 28.6. *of his enquiring of the Lord*, is meant of an enforced, ſinful, faithleſs, hypocritical wiſh, that the Lord would ſome way or other foretell the iſſue of that great preparation which the Philiſtims made againſt him. This in truth was as no enquiring of the Lord. It was like Balaams wiſh, Numb.23.10. and Iſraels howling, Hoſ.7.14. Beſides, when God anſwered not Saul upon that enquiry, Saul did not humble himſelf, ſearch out his ſins, confeſs them, turn from them, and pray for pardon of them; he uſed no means to regain Gods favour, and obtain a gracious anſwer.

therefore he ſlew him] This relative *he* hath reference to *the Lord*. Now the Lord is ſaid to *ſlay him*, in that he withdrew his protection from him, and gave him over to his own reprobate ſenſe. See 1 King.12.15. & on 1 Sam. 31.4.

and turned the Kingdom] So much had God threatned againſt Saul, 1 Sam.13.14. & 15.28.

unto David the ſon of Jeſſe] Heb. *Iſai*. See 1 King.12.16. Mention is here meant of *turning the Kingdom unto David*, as a tranſition to the following hiſtory of David and the continuance of his Kingdom.

CHAP. XI.

Ver.1. T*Hen*] Abner, after Sauls death, made Iſhboſheth King over a great part of Iſrael 2 Sam.2.8,9. By reaſon whereof there was long war between the houſe of Saul and the houſe of David: but at length David prevailed, and Abner and Iſhboſheth were both ſlain, 2 Sam.3.27. & 4.7. All that troubleſom time this Hiſtorian here paſſeth over, and beginneth with thoſe dayes of David wherein he was eſtabliſhed King, and in this Chapter ſetteth down how he was eſtabliſhed, from v.1. to v.10. and by whom, from v.10. to the end of the Chapter. The nine firſt verſes are recorded 2 Sam.1.10.

all Iſrael] Not every particular perſon, but ſuch a multitude, as one looking upon them might ſuppoſe that every one was come thither: And indeed all met repreſentatively in the heads of their tribes and families. See 1 King.8.2. The expreſs number of every tribe here aſſembled ſee ch. 12.23, &c.

gathered themſelves to David] Voluntarily aſſembled, with one mind and heart, to ſettle him King over all the tribes. See ch.12.23.

unto Hebron] See v.3.

ſaying, Behold, we are thy bone and thy fleſh] Three reaſons are rendred by the Iſraelites to move them to eſtabliſh David upon the throne. The firſt was the conſanguinity betwixt them and David, in this metaphor of *bone* and *fleſh*. This hath reference to old Iſrael, who was their and his common father. This reaſon is rendred by Adam as the ground of the neer union betwixt him and Eve, Gen.2.23. It is alſo alledged by Laban, to aſſure Jacob that he ſhould be dealt with courteouſly by him, Gen. 29.14,15. and by Judah, to reſtrain his brethren from wronging Joſeph, Gen.37.27. Abimelech renders it as a reaſon to draw the men of Shechem to be on his ſide, Judg.9.2. and David, to draw Iſrael and Amaſa to come in to him, 2 Sam.19 12,13. Yea, it is preſſed as a ground of Chriſts love to his Church, Epheſ.5.30. In this place theſe Iſraelites might have an eye to the direction which God gave his people about chuſing a King, that he ſhould be *from among their brethren.* Deut.17.15.

V.2. *And moreover in time paſt*] Heb. *both yeſterday and the third day.* In that Hebrew phraſe there is a ſynecdoche, a ſet and definite time put for an indefinite. In Hebrew *yeſterday* is oft put for *time paſt*. See 2 King.13.5.

even when Saul was King] This is premiſed as an amplification of that which follows. For if when another was King, and he ſuch an one as envied David, yet David did ſo and ſo for the good of this people, how much more will David do good for them, being himſelf King over them? This hath relation to 1 Sam. 18.14, 15, 16,27, 30.

thou waſt he that leddeſt out and broughteſt in Iſrael] This is a phraſe that ſetteth forth the office and practice of a chief Commander in war, which is both to go before his ſouldiers into the field, and to direct them what to do there, and alſo to ſhew when they are to return home again. This is the ſecond reaſon whereby they were moved to ſet the crown on Davids head, namely that experience they had of his valour, skilfulneſs and faithfulneſs in defending the Kingdom.

and the Lord thy God] See 1 King 1.17. God had given many evidences unto David of his favour and fatherly reſpect unto him; and David had given many evidences of his ſtrong confidence in God, and faithful obedience to him: and therefore they uſe this phraſe, *thy God*: In which there is a kind of propriety, but not excluſive: for they did alſo acknowledge the Lord to be their God.

ſaid unto thee] Though we do not read where God ſaid theſe very words, yet we may from hence infer, that when God ſaid that he had *provided a King among the ſons of Jeſſe*, and when David was brought he bid Samuel anoint him, that he alſo ſaid that *David ſhould be ruler over his people*, 1 Sam.16.12.

Thou ſhalt feed] Or, *rule*. A metaphor taken from a ſhepherd, who provideth good paſture for his ſheep, bringeth them into their fold, letteth them out of the ſame, defendeth them againſt the wolf, cureth their ſores, and every way taketh care of them. Thus ought Kings to do for their people; and therefore they are oft called *Paſtors*, Jer.12.10. and *Shepherds*, 1 King.22.17. Eſa. 44.28. The ſame Hebrew word is tranſlated *Paſtor* and *Shepherd*. And where it is ſaid of Chriſt that *he ſhall be Ruler in Iſrael*, Mic. 5.2. by the Evangeliſt it is thus expreſſed, *he ſhall feed Iſrael*, Matth.2.6.

my people Iſrael] See 1 King.6.13.

and thou ſhalt be ruler] *To feed* and *to rule* do here intend one and the ſame thing. To *be a ruler* ſets out a Kingly function; *to feed* ſets out a Kingly practice or work.

over my people Iſrael] God approveth that relation, to make Iſrael reſt more confidently on him, and to ſhew that the honour done to David in ſetting him *over Gods people*, and the care taken for *Iſrael* in ſetting David over them, were both very remarkable. This was the third reaſon whereby they were moved to ſetle David on the throne, Gods own deputing him thereto.

V.3. *Therefore came all the Elders of Iſrael*] See 1 King.8.1. By the phraſe *all the Elders of Iſrael* we may know what was meant by *all Iſrael*, v.1.

to the king to Hebron] Of Hebron ſee 1 King.2.11. To Hebron did David go ſo ſoon as he heard of Sauls death, and that by Gods appointment, 2 Sam.2.12. and there he continued his firſt ſeven years, 2 Sam.5.5. Thither therefore came they all unto him.

and David made a covenant with them in Hebron] This was a mutual covenant betwixt him and the people, for him to perform the duties that belonged to a prudent and loving Soveraign, and for them to perform the duties of loyal and faithful Subjects. And without queſtion they all joyntly together entred into a covenant with God, to avouch him for their God, and to walk in his wayes, as Deut. ch.26.v.17.

before the Lord] This implies a ſolemn ratification of their covenant, as in the preſence of God, by ſolemn and ſacred oath, and that before the Ark of God, offering up ſacrifices upon the Altar of God.

and they anoynted David King over Iſrael] Of anointing a King, ſee 1 King.1.34. This is the third time that David was anointed king. Firſt by Samuel, 1 Sam.16.13. Secondly, by the men of Judah, 2 Sam.2.4. Thirdly, by all Iſrael, in this place. Solomon was anointed twice, 1 King.1.39. and 1 Chr.29.22.

according to the word of the Lord] See 1 King. 12.24. and 14. 10,15.

by Samuel] Heb. *by the hand of Samuel.* See 1 King.8.53. This hath reference to 1 Sam.16.13,18.

V.4. *And David, and all Iſrael*] See v.1. A conſequence inferred upon the eſtabliſhing of David on his throne, followeth; which was the deſtroying of ſuch enemies, as had long remained among the Iſraelites, and building a royal Palace, v.4,5, &c. David takes the opportunity of the multitude of the Iſraelites; and among them, many valiant ſouldiers aſſembled together, to vanquiſh the foreſaid enemies, which none of his predeceſſors, for many generations before him, could do.

went to Jeruſalem] He had continued ſeven years at Hebron, 1 King.2.11. but now being eſtabliſhed king over all Iſrael, he goeth to the chiefeſt city of all, which was Jeruſalem. Jeruſalem was ſituate, part in Benjamin, (Joſh.18.28. Judg.1.21.) and part in Judah, Joſh.15.63. Pſal.78.68,69. In this reſpect, Judah and Jeruſalem are oft joyned together, 2 Chron.34.3,5. It is that which of old was called Salem, Pſal.76.2. Hereof Melchizedek was king, Gen.4.18. Heb.7.1. Some ſay, that the word, *Jerch*, was prefixed, in memorial of Gods providence in preſerving Iſaac, Gen.22.12,14. *Abraham called the name of that place Jehovah jireh*, that is, *the Lord will ſee*, or *provide. jireh* ſetteth out Gods providence. *Jereh* prefixed before *Salem* makes *Jeruſalem*, which ſignifieth *to provide peace*: And ſo did the Lord for this city, eſpecially in Davids time. See more of Jeruſalem 1 King.3.15.

which is Jebus] Called *Jebuſi*, Joſh.18.16,28. It was an ancient city inhabited by the Jebuſites, who were of thoſe curſed nations which God determined to root out, Gen.19.21.

where the Jebuſites were the inhabitants of the land] Many of the Jebuſites were rooted out together with other curſed nations: but ſuch as dwelt in Jebus the children of Judah could not caſt out, Joſh.15.63. ſo as they remained among the Iſraelites, Judg. 19.11,12. and that till Davids time, 2 Sam. 5.6.

V.5. *And the inhabitants of Jebus ſaid to David*] By this it appears that David and his men had begun to ſet upon this city, but the Jebuſites truſting in their high and ſtrong walls and forts, feared not the loſs of it: thereupon with much ſcorn they deride his attempt, and ſay as followeth.

Thou ſhalt not come hither] Make what preparations thou wilt, and do what thou canſt, thou ſhalt never be able to win this city. It is further added, 2 Sam.5.6. *Except thou take away the blind and the lame*; which phraſe much aggravateth their ſcoffing ſcorn. *The blind and the lame* may here properly be taken for blind and lame men. Thus it implies, that they were ſo confident in the ſtrength of that place as they placed upon the walls and in the Towers blind and lame men, as if there needed no other to defend their forts againſt all Davids forces. And thereupon this clauſe is added, *Thinking David cannot come in hither*, 2 Sam. 5. 6. In this ſenſe it is a moſt egregious ſcoff. Others apply it to their gods, whom the Iſraelites accounted blind and lame, in that they could neither ſee nor go, Pſal.115.5,7. Thus it implieth confidence in their gods; *q. d.* You muſt take away our gods, in whom, though ye count them blind and lame, we place aſſured confidence; you muſt take away our gods, or elſe you can never prevail againſt us. Now they thought it impoſſible to take away their gods, and by conſequence impoſſible that their city ſhould be taken.

Nevertheleſs David took] Notwithſtanding their vile ſcorn and bold confidence God gave ſuch ſucceſs to Davids enterpriſe as he took the city and utterly deſtroyed them all. The more inſolent and confident in vain means enemies are, the neerer they are to their ruine.

the caſtle] Jebus, which is oft called a *city*, Judg.19.11,12. Joſh. 18.21,28. is here called a *caſtle*, becauſe it was as ſtrong and well fortified as a Caſtle.

of Zion, which is the city of David] See 1 King.2.10. & 3.1.

V.6. *And David ſaid*] Or, *had ſaid*. For that which followeth was ſpoken before Zion was taken.

Whoſoever ſmiteth the Jebuſites firſt] He that ſhall firſt adventure to take the caſtle, and by his valour draw on others to follow him, ſo as the Jebuſites therein may be deſtroyed. It ſeems there was ſome narrow paſſage by which water ran down as by a gutter, through which, though with much difficulty and danger, a man might enter into the city; or there might be a gutter on the top of the Fort, to which if a man could get, he might quickly ſurpriſe the Fort: Thereupon David ſaid, *Whoſoever getteth up to the gutter*, 2 Sam.5.8.

ſhall be chief] Heb. *head*. i.e. Of the army.

and captain] i.e. Commander in chief of all the forces in Iſrael, whom we call *Generaliſſimo*.

So Joab the ſon of Zeruiah] See ch.2.16.

went firſt up] This and other ſtout acts of Joab ſhew he was a man of great valour. Here with much hazard of his life he put forth his courage, both to gain that honourable place which David promiſed, and alſo to recover the reputation he had loſt by his treacherous and cowardly murder of Abner, 2 Sam.3.27.

and was chief] Generaliſſimo. Joab was before this a chief Commander in Davids army, 2 Sam.2.13. but now he was made chiefeſt of all. He held this place of Captain General all the time of Davids reign, which was full fourty years. After Davids death Benaiah was put in his room, 1 King.2.35. It may be alſo that he commanded Davids army before David was king.

V.7. *And David dwelt in the caſtle*] David made his Royal Palace there, and ſo dwelt therein.

therefore they called it] i. e. *Zion*, 2 Sam.5.7.

The city of David] See v.5.

V.8. *And he built the city round about*] Heb. *from the circuit*, or *compaſs*. i.e. every where. He did not onely repair ſuch places as were decayed; but alſo added new buildings, and made it a very fair city.

even from Millo round about] See 1 King.9.15. David himſelf at his own coſt built all the city within.

and Joab repaired] Heb. *revived*. Houſes and walls, when decayed and ruined, ſeem to be as dead things, of no uſe; but when made up, repaired and beautified, they ſeem to have life put into them. See 2 Chr.24.13.

the reſt of the city] That was without the walls. This Joab did to regain Davids favour which he had loſt by murdering Abner.

V.9. *So David waxed greater and greater*] Heb. *went in going and increaſing*. After he was ſetled in the throne, he encreaſed in wealth, honour, number of valiant men, conqueſts over his enemies, and in all things that he undertook at home and abroad.

for the Lord of hoſts] See 1 King.18.15.

was with him] Bleſſed and proſpered him, and gave good ſucceſs to the great things that he enterpriſed. See Rom.8.31.

V.10. *Theſe alſo*] This particle *alſo* hath reference in general to the multitude of people and to the elders that met to eſtabliſh David in his kingdom; and in particular, to Joab, and to his valiant exploit, v. 6.

are the chief of the mighty men whom David had] Who were more excellent then other valiant men, and did greater exploits, and alſo had command over others.

who ſtrengthened themſelves with him] Or, *held ſtrongly with him*. As they held on his ſide, and remained faithful with him, ſo they put forth their valour, ſtrength, and skill to the uttermoſt that they could, as any occaſion was offered.

in his kingdom] Or, *for his kingdom*. To maintain the peace and welfare thereof againſt all manner of enemies, yea, and to maintain his right thereunto.

and with all Iſrael] Theſe prime Warriers joyned with the Elders and people of Iſrael, of whom mention was made, v.1, 3,4.

to make him king] Namely, over all Iſrael. See v.3.

according to the word of the Lord] See v.3. 1 Sam.13.14. & 15. 28. & 16.1,13.

concerning Iſrael] Or, *over Iſrael*. This may either have reference to the making of David King, and then it ſetteth forth the extent of his kingdom over the twelve tribes: or to the words of the Lord, and then it implieth the end that God aimed at in appointing him to be King, the peace and proſperity of Iſrael.

V.11. *And this is the number of the mighty men*] Not onely the number in general, but alſo the particular names are expreſly ſet down.

whom David had] This catalogue of Worthies hath reference to the beginning of Davids reign here; or but to his continuance in his kingdom, 2 Sam.23.8, &c.

Jaſhobeam] Some interpret this word appellatively. For in the Hebrew, 2 Sam.23.8. it is *Joſheb-Baſſebeth*, which may be expounded, *ſitting in the chair*, or *he which ſitteth in the chair after the manner of a Judge or Senator, or one that giveth counſel or advice to others*. Thus taken it ſetteth out his office. Otherwiſe it is a proper name.

an Hachmonite] Or, *ſon of Hachmoni*. *Hachmoni* ſignifieth *a wiſe man*; ſo alſo doth *Hachmonite*. The word taken appellatively ſetteth forth his inward quality or endowment, that he was *a wiſe man*; but taken for a proper name, it ſets forth his parentage. Of this man it is thus ſaid, 2 Sam.23.8. *the ſame was Adino the Eznite*. *Adino* ſignifieth *delicate* or *acceptable*. *Eznite* ſignifieth *one that carrieth a thing of wood, as a ſpear-man*. Together they ſignifie *one that delights in brandiſhing a ſpear*. Or, *Adino* was his proper name, *Eznite*, the family whence he came. *Jaſhobeam* or *Joſheb-Baſſebeth* (which are taken for one name, though ſomewhat different in letters and ſyllables) and *Hachmonite* or *the Tachmonite* (for theſe two ſet forth the ſame thing) are taken for one man, and *Adino the Eznite* for another. But many take theſe for one and the ſame, becauſe it is thus ſaid, *the ſame man was Adino the Eznite*, 2 Sam.23.8. If they be taken for one man, then he had two names, *Jaſhobeam* and *Adino*: and the firſt epithet *Hachmonite* ſets out his parentage; the other *Eznite*, his family. Sundry of the ancient Hebrews take all theſe as a deſcription of David, whom they make the Head and Chief of all the Worthies: as 1. That he *ſat on a ſeat or throne*. 2. That he was *very wiſe*. 3. That he was *lovely* or *beloved*. 4. That he was *skilful in uſing a ſpear*, or *any other warlike weapon*.

he lift up his ſpear] i.e. He ſtood in fight, or fought.

againſt three hundred] Eight hundred are mentioned 2 Sam.23. 8. If the former deſcription be of two men, there is no diſcrepancie betwixt theſe two places: For one ſtood againſt three hundred, and another againſt eight hundred. Or if this be taken of two battles, then the ſame man at one time ſtood againſt three hundred, and at another time againſt eight hundred. See the next note.

ſlain by him at one time] He ſo lift up his ſpear as he ſlew them. Now he might ſlay three hundred upon the ground, & the reſt flying away, he might purſue them, and ſlay five hundred more; & thus the number of all he ſlew be eight hundred. And this is ſaid to be *at one time*, becauſe he gave not over the purſuit till all were ſlain. Or if he ſlew three hundred, and put the reſt to rout, and his ſouldiers followed and ſlew eight hundred, he may be ſaid to ſlay them, becauſe he was the occaſion of their ſlaughter.

V.12. *And after him was Eleazar the ſon of Dodo the Ahohite*] The ſecond Worthy is deſcribed by his name, *Eleazar*; by his parentage, *the ſon of Dodo*. See v.26. and by his family, *the Ahohite*. We read of Ahoah a Benjamite, ch. 8.4. Of that family might this Eleazar be; and alſo Ilai v. 29. And this Dodo may be he that is called *Dodaian Ahohite*, ch.27.4.

who was one of the three mighties] The firſt order or rank of Worthies is here underſtood: for here are mentioned two diſtinct degrees, in every of which were three eminent perſons, each degree excelling the other, and all of them excelling thoſe that are named after them.

V.13. *He was with David at Paſdammim*] Or, *Epheſdammim*, 1 Sam.17.1.

and there the Philiſtims were gathered together to battle]See ch.10.1.

where was a parcel of ground full of barley] It ſeemeth it was then harveſt-time, and the Iſraelites having a field of barley ready to be mowed, the Philiſtims ſought to take it away from them.

and the people fled from before the Philiſtims] Theſe people haply being ready to mow the barley, upon ſight of the Philiſtims ran away, as afterwards other Iſraelites did upon ſight of the Moabites, 2 King. 13. 20, 21. and as the Iſraelites before this did, when Saul was ſlain, ch.10.7.

V.14. *And they ſet themſelves in the midſt of that parcel*] Or, *ſtood*. Namely, againſt the Philiſtims. *They* is either ſynecdochically to be taken, the plural for the ſingular; or ſome of Eleazars Souldiers might ſtand ſtoutly with him; or Shammah may be here meant; and they two might ſtand in the field when the others fled. But it is ſaid 2 Sam. 23.11. that the place where Shammah ſtood was *a piece of ground full of lentiles*. Anſw. If Eleazar and Shammah got two diſtinct victories, one might well be in a field of barley, the other in a field of lentiles. If it be but one victory, one part of the field might be ſowed with barley, another with lentiles; and Eleazar might ſtand in that part which was full of barley, and Shammah in the other.

and delivered it] From being ſpoiled by the enemy.

and ſlew the Philiſtims] He did not onely put them to rout, but alſo to ſlaughter, ſo as he followed the victory with great courage.

and the Lord ſaved them] Though Eleazar were an eſpecial inſtrument of that victory, yet God was the principal Author.

by a great deliverance] Or, *ſalvation*. There were many enemies, the Iſraelites were fled, there remained but one, or two, or a few to ſtand againſt the enemies; yet that one, or two, or few, deſtroyed thoſe enemies. If Jaſhobeam, v. 11. and Adino, 2 Sam. 23.8. were one and the ſame man, there are but two Worthies of the firſt degree here mentioned, namely Jaſhobeam, and Eleazar: Therefore many ſuppoſe that Shammah, 2 Sam. 23.11. was the third.

V.15. *Now three of the thirty captains*] Or, *three captains over the thirty*. Every one of the thirty were Captains and had bands of ſouldiers under them; but the ſix Worthies were as Colonels over ſundry Captains and their Companies. The words ſeem to imply, that the three here mentioned were of thoſe thirty ſet down v. 26, &c. but the order of ſetting down this hiſtory, immediately after the famous works of the firſt three Worthies, ſingly by themſelves, implyeth that the exploit following was a joynt work of all thoſe three together. This reading in the margin, *three captains over the thirty*, will well ſtand with this application. See the laſt note on v. 19.

went down to the rock to David] i. e. To which David was wont to reſort in time of danger. See 1 Sam.23.25. In rocks men uſed to ſhelter themſelves, Judg.20.45,47.

into the cave of Adullam] See 1 Sam.22.1. This he did in the harveſt-time, 2 Sam.23.13. when water was moſt ſcarce.

and the hoſt of the Philiſtims encamped in the valley of Rephaim] This they did after Sauls death, 2 Sam. 5. 18. but ſo they might do alſo in Sauls dayes, and that when he perſecuted David.

V.16. *And David was then in the hold*] This was queſtionleſs the cave of Adullam fortified by David, and in that reſpect called an hold.

and the Philiſtims garriſon was then at Bethlehem] Though their main army were in the valley of Rephaim, yet they might ſet a garriſon in Bethlehem. For they oft made in-roads into the land of Iſrael, and placed garriſons in ſundry places, 1 Sam.10.5. and 13.3,23.

V.17. *And David longed, and ſaid*] Being ſore athirſt by reaſon of the hot ſeaſon of the year, he earneſtly deſired ſome water to quench his thirſt.

Oh that one would give me] Heb. *Who will give me*. So Jer.9.1. This is an uſual Hebraiſm, teſtifying an earneſt deſire, Deut.5.29.

drink of the water] He much wiſhed he might have ſome water; but his mind was not that any of his Captains or ſouldiers ſhould adventure their lives for it. Men oft wiſh for many things that they would not have at ſuch and ſuch a rate.

of the well at Bethlehem, that is at the gate] There might be at Bethlehem a continual ſpring, cleer and ſweet: He might therefore in his great thirſt have his mind upon it, becauſe he knew that ſpring failed not when there was a drought in other places, and no water to be had; and becauſe he knew that water was pleaſanter then other waters.

V.18. *And the three brake through the hoſt of the Philiſtims*] That encamped in the valley of Rephaim, v. 15. That valley lay betwixt the cave of Adullam, where David was, and Bethlehem. Hereby it onely appears that they firſt brake through the army, and then outfaced the garriſon, or elſe drove them away. This much amplifieth their courage.

and drew water out of the well of Bethlehem that was by the gate] Having made way by their valour, they might eaſily do that for which they came.

and took it, and brought it to David] They ſhewed great reſpect to David, in that to ſatisfie his longing they would venture their lives.

but David would not drink of it] See the reaſon v. 19.

but poured it out to the Lord] He did not in anger pour it on the ground, meerly to waſte it in ſuch a time of drought; but he poured it out as a drink-offering to the Lord, and ſo conſecrated it to him in thankfulneſs, for protecting his Captains that ſo far indangered themſelves.

V.19. *And ſaid, My God forbid it me*] A phraſe of utter refuſal, *q.d.* Though I much long for it, yet God keep me from it. By this pronoun *my* he doth not appropriate God to himſelf, as if he excluded others, (ſee Joh. 20.17.) but onely preſſeth his own right and intereſt in him, 1 Chron.17.25.

that I ſhould do this thing] i. e. Drink the water.

ſhall I drink the blood of theſe men] That which might have coſt them their blood.

that have put their lives in jeopardy] Heb. *with their lives*. They ventured their lives with fetching that water.

for with the jeopardy of their lives they brought it] This being a matter very remarkable, he mentions it again and again.

therefore he would not drink it] He ſhewes that he was far from deſiring that they or any other ſhould hazard themſelves for it.

theſe things did theſe three mightieſt] The word *mightieſt* being of the ſuperlative degree ſhewes that the forementioned exploit was acted by the firſt three Worthies. See v.15.

V.20. *And Abiſhai the brother of Joab*] See ch. 2.16. The relation, *brother of Joab*, is added for honours ſake. It was an honour to Abiſhai to have ſuch a brother as Joab; and to Joab, to have ſuch a brother as Abiſhai.

he was chief of the three] i. e. Of the three Worthies of the ſecond rank, whoſe famous acts follow.

For lifting up his ſpear againſt three hundred, he ſlew them] See v.11. Many memorable acts are recorded of Abiſhai both in the time of Davids troubles and alſo of his reign, but this being moſt remarkable is here ſet down.

and had a name among the three] To wit, of the ſecond degree.

V.21. *Of the three he was more honourable then the two*] i. e. The two other of the ſecond degree. He had a greater name, and was more honoured by others then they.

for he was their Captain] The Hebrew word implyeth Dignity or Authority, or both: He might be more excellent in parts then the other two; or he might have a command over them, he being a Colonel, and they Lieutenant Colonels or Captains under him; or he might both be more excellent then they, and alſo have a command over them.

howbeit he attained not to the firſt three] i. e. Thoſe of the firſt rank. They were more excellent in parts and more eminent in place then he.

V.22. *Benaiah the ſon of Jehoiada*] See 1 King. 1.8. This man ſerved David all his reign, and ſerved alſo his ſon Solomon many dayes, who made him General of the army in Joabs room, 1 King. 2.35.

the ſon of a valiant man] This is added for the more commendation. It is the greater glory when both father and ſon be excellent in any commendable thing.

of Kabzeel] One of the frontier Cities of Judah, Joſh.15.21. In that reſpect the inhabitants were the more exerciſed in warlike imployments.

who had done many acts] Heb. *great deeds*. Some refer the relative *who* to Benaiahs father; but it is ſet down as an amplification of Benaiahs valour, *q. d.* Beſides many other great deeds he did thoſe things that follow.

he ſlew] Heb. *he ſmote*. i. e. *mortally*. See 1 King.15.29.

two lion-like men of Moab] Heb. *Ariel*. that is, *the lions of God*, or *ſtrong lions*. But queſtionleſs men are meant thereby; ſuch men as were ſtrong, fierce and cruel as lions. Some take them for two ſtrong places called *Ariel*, which he overcame, and deſtroyed the enemies therein.

alſo he went down and ſlew a lion] A lion is the ſtrongeſt, fierceſt, and moſt ravenous of all beaſts.

in a pit] Lions uſe to lie in dens and pits under the earth. This aggravates the danger: For in a pit he could neither have ſo much room to beſtir himſelf as if it had been in an open field, nor ſo fair a way of eſcape.

in a ſnowy day] There are two reaſons of adding this circumſtance; 1. The more to amplifie his valour: For ſeeing in ſnowy weather beaſts uſe not to be abroad, this lion muſt needs be the more hunger-bit at that time for want of prey, and in that reſpect the more fierce. 2. To ſhew the occaſion of his being in the pit. The ground was then covered with ſnow, ſo as Benaiah could not ſee the pit, but unawares fell into it; and there finding a lion, ſo defended himſelf that he ſlew the lion.

V. 23. *And he ſlew an Egyptian*] In thoſe dayes there were Giants in ſundry nations, as in Moab and Ammon, Deut.2. 11,20. among the Philiſtims, 1 Sam.17.4. and here among the Egyptians.

a man of great ſtature] Heb. *a man of meaſure*. i. e. of extraordinary meaſure, far taller and bigger then other men. He is ſaid to be *a goodly man*, 2 Sam. 23. 21. Heb. *a man of countenance*, or *ſight*. That Hebraiſm may imply *a man of a terrible countenance* as well as *of a goodly countenance*. It ſets out ſuch an one as every mans eye was upon, wondering at his great ſtature.

five cubits high] i. e. Two yards and an half. See 1 King. 6.2. This according to our meaſure was a very great height, but it is probable that cubits in thoſe dayes were larger then now.

and in the Egyptians hand was a ſpear like a weavers beam] A Weavers beam uſeth to be about twenty four inches round. A ſpear ſo much in compaſs muſt needs be very long, for in ſuch inſtruments there uſeth to be a proportion betwixt the length and breadth. Giants uſe to be ſet forth by this metaphor, as ch. 20.5. 1 Sam. 17.7. It is ſaid of Goliaths ſpear, that *the head thereof weighed ſix hundred ſhekels of iron*, i. e. about five and twenty pound; the ſpear it ſelf therefore muſt needs be a very maſſie one.

and he went down to him with a ſtaff] There was as great a diſproportion betwixt the weapons, an ordinary ſtaff and a huge ſpear, as betwixt the men, a man of ordinary ſtature and a Giant. All this is to amplifie Benaiahs valour.

and plucked the ſpear out of the Egyptians hand] His courage made him not fear to grapple with a Giant.

and ſlew him with his own ſpear] As this was honourable to himſelf, ſo diſgraceful to the Giant: it was like Davids cutting off Goliaths head with his own ſword, 1 Sam.17.51.

V.24. *Theſe things did Benaiah the ſon of Jehojada*] To wit, the three exploits before mentioned; but he did many memorable acts beſides.

and had the name among the three Mighties] He was counted one of the three Worthies in the ſecond rank; and as the others, ſo he, had a famous report: but his name was not the greateſt; for Abiſhai was the more honourable, v.21.

V.25. *Behold, he was honourable among the thirty*] i. e. The thirty mentioned v. 26, &c. In relation to them we may ſay of him as it was ſaid of Abiſhai, v. 21. *he was more honourable then they.*

but attained not to the firſt three] To ſuch a name and eſteem as the three of the firſt rank had.

and David ſet him over his guard] Heb. *over his hearing*. i. e. Over ſuch ſouldiers as were alwaies preſent and attending at Court, and ſo ready upon all occaſions to execute the Kings command. Theſe are called *Cherethites and Pelethites*, 2 Sam.8.18. & 20. 23. See 1 King.1.38. Mention hath been made of twice three Worthies; the former three more excellent then the latter: But there have onely five perſons with their valiant facts been ſet down: I. Jaſhobeam, v.11. taken to be the ſame with Adino, 2 Sam.23.8. II. Eleazar, v. 12. III. Shammah, ſuppoſed be of the firſt rank, 2 Sam.23.11. IV. Abiſhai, the firſt of the ſecond rank, v.20. V. Benaiah, v.22. Many add to theſe Aſahel, v. 26. But he is there ſaid to be one *of the valiant men of the Armies*. Now all the reſt were Commanders over theſe. If Shammah be put to the ſecond rank, and joyned with Abiſhai and Benaiah, the firſt rank may be made up two wayes: 1. Jaſhobeam and Adino may be two perſons, and Eleazar the third. 2. If the two former names belong to one perſon, Joab, whoſe worthy exploit is ſet down v. 6. may be the firſt of the three Worthies: and thus the number of thirty ſeven 2 Sam.23.39. may be made compleat: But without Joab there are but thirty ſix.

V.26. *Alſo the valiant men of the armies*] i.e. The armies under the command of the ſix forementioned Worthies. And *the valiant men* are thoſe which follow, which are ſaid to be thirty, 2 Sam. 23.24. There are one and thirty with Aſahel named; whereupon many refer Aſahel to the former Worthies, and make him the laſt of them: but by this account there will want of the *thirty and ſeven*, 2 Sam.23.39. But if there be ſix Worthies reckoned beſide Aſahel, then the one and thirty following make up the juſt number of thirty ſeven. And the number of thirty 2 Sam.23.24. may be ſet down as a round number, one being left out: which is uſual in ſacred Scriptures. Compare Gen. 15. 13. with Exod.12.40.

Aſahel the brother of Joab] See 2 Sam.2.18. ch.27.7. It appears by the mention of this man that all theſe valiant men were with David before he came to the Crown, and at the time of Sauls death; for Aſahel was ſlain not long after, 2 Sam.2.23.

Elhanan the ſon of Dodo of Bethlehem] *Dodo* ſignifieth *a friend*, Cant.5.9. and is oft put for *an uncle*, Lev. 25.49. 1 Sam. 10.15. Some therefore here tranſlate it appellatively, *q. d. the ſon of the uncle of Bethlehem.*

V.27. *Shammoth the Harorite*] Or, *Harodite*, 2 Sam. 23.25. He is ſo called of Harod, Judg.7.1.

Helez the Pelonite] Or, *Paltite*, 2 Sam.23.26. Before this man is ſet down *Elika the Harodite*, 2 Sam.23.25.

V.28. *Ira the ſon of Ikkeſh the Tekoite*] He was of Tekoa, 2 Sam. 14.2. 2 Chr.11.6. Amos 1. 1.

Abiezer the Antothite] There was alſo one Jehu of this family, ch.12.3.

V.29. *Sibbecai*] Or, *Mebunnai*, 2 Sam.23.27.

the Huſhathite] Of Huſhah, of the tribe of Judah, ch. 4.4.

Ilai] Or *Zalmon*, 2 Sam.23.28.

the Ahohite] See v.12.

V.30. *Maharai the Netophathite*] See ch.25.4.

Heled] Or, *Heleb*, 2 Sam.23.29.

the ſon of Baanah the Netophathite] *Netophathite* hath relation to Heled; ſo as Heled and Maharai were both of one family.

V.31. *Ithai*] Or, *Ittai*, 2 Sam.23.29.

the ſon of Ribai of Gibeah, that pertained to the children of Benjamin] See Judg.20.4.

Benaiah the Pirathonite] Of Pirathon in the tribe of Ephraim, Judg.12.15.

V.32. *Hurai*] Or *Hiddai*, 2 Sam.23.30.

of the brooks] Or *valleys*.

of Gaaſh] A mountain in the tribe of Ephraim, Joſh. 24.30.

Abiel] Or, *Abialbon*, 2 Sam.23.31.

the Arbathite] Hebron was of old called *Arbah*, Gen. 35. 27. Joſh. 14. 15. and it may be this title *Arbathite* was there raiſed.

V.33. *Azmaveth the Baharumite*] Or, *Barhumite*, 2 Sam.23.31.

Eliahba the Shaalbonite] Of Shaalabbin, Joſh.19.42.

V.34. *The ſons of Haſhem the Gizonite*] Or, *of the ſons of Jaſhen.*

Jonathan the ſon of Shage the Hararite] 2 Sam.23.32. Jonathan was the ſon of Shage, of the family of the Hararites, but reckoned among the ſons of Haſhem the Gizonite. Shage was his immediate father, Haſhem either his father in law, or one of his former Predeceſſors.

V.35. *Ahiam the ſon of Sacar the Hararite*] *Harar* in Hebrew ſignifieth *a mountain*. Thence it is inferred that they who are called *Hararites* came from the mountains of Ephraim. Before this man is inſerted *Shammah the Hararite*, 2 Sam.23.33. One of that name is reckoned among the chief Worthies, 2 Sam. 23. 25. But he was of another family, for he is ſtiled *the Harodite.*

Eliphal the ſon of Ur] Called *Eliphelet the ſon of Ahasbai, the ſon of the Maachathite*, 2 Sam. 23. 34. He was of the Maachathites beyond Jordan, Joſh.13.11.

V.36. *Hepher the Mecherathite*] This man is not reckoned in the catalogue 2 Sam.23.34.

Abijah the Pelonite] Called *Eliam* 2 Sam.23.34. and ſaid to be *the ſon of Ahithophel the Gilonite.* This Ahithophel was counted a very wiſe Stateſ-man, but revolted from David, and took part with Abſalom, 2 Sam.15.12,31. & 16.23.

V.37. *Hezro the Carmelite*] Or, *Hezrai*, 2 Sam.23.35. He came from Carmel, a City of Judah, Joſh.15.52.

V.38. *Joel the brother of Nathan*] Called *Igal the ſon of Nathan of Zobah*, 2 Sam.23.36. Both father and ſon might be called *Nathan* and *Joel*. Igal (for one man might have two names) the ſon of one Nathan, and brother of another.

Mibhar the ſon of Haggeri] Or, *the Haggerite*. He is called *Bani the Gadite* 2 Sam.23.36. He might be of the tribe of Gad and of the family of Haggeri, and have two names.

V.39. *Zelek the Ammonite*] He might come from the Ammonites, and yet be incorporated among the Iſraelites.

Naharai the Berothite] Of Beeroth, a City of Benjamin, Joſh. 18.25.

the armour-bearer of Joab the ſon of Zerviah] Joab being a valiant man, would have ſuch as were of his ſpirit to attend him.

V. 40. *Ira the Ithrite*] Of Jattir a city in Judah, Joſh. 15.48.

Gareb the Ithrite] Theſe two laſt were of the ſame family.

V.41. *Uriah the Hittite*] 2 Sam.11.3, &c. Here ends the Catalogue 2 Sam.23.8, &c. *thirty and ſeven in all.* See v.26.

Zabad the ſon of Ahlai] This is taken to be that Zabad whoſe pedigree is regiſtred ch.2.37. His father might have two names; or his father be named in one place, and his grandfather in another. He may be added to the former catalogue inſtead of Elika left out. See v.27.

V.42. *Adina the ſon of Shiza the Reubenite*] This Adina and the reſt that follow were Captains in the tribes of Reuben, Gad, and Manaſſeh beyond Jordan, in the Confines of thoſe tribes, and therefore are added to the reſt.

a Captain of the Reubenites] He had a ſpecial command over ſuch ſouldiers as were of the tribe of Reuben.

and thirty with him] This may be taken of thirty Captains of the tribe of Reuben, he being their Colonel. Or it may be thus read, *but the thirty were over him*, i. e. The thirty before-mentioned were more excellent then he.

V.43. *Hanan the ſon of Maacah*] There was a Benjamite called *Hanan*, ch.8.23. he might be this man. The family of the Maachathites, 2 Sam. 23. 34. may ariſe from one named *Maacah.*

and Joſhaphat the Mithnite] This family is here onely mentioned.

V.44. *Uzzia the Aſhterathite*] This Uzzia may be he whoſe ſon was over King Davids treaſures, ch. 27.25.

Shama and Jehiel the ſons of Hothan] It was the greater honour to Hothan that two of his ſons ſhould be ſuch Worthies. So were Abiſhai, Joab, and Aſahel an honour to their mother Zerviah, ch.2.16. See the like v. 45,46.

the Aroerite] There was a place called *Aroer*, ch. 5.8. From thence might the name of his family be taken.

V. 45. *Jediael*] One of Benjamins ſons carried this name, ch.7.6.

the ſon of Shimri] Or, *Shimrite*.

and Joha his brother, the Tizite] See v. 44.

V.46. *Eliel the Mahavite*] Another of Davids worthies was called *Eliel*, v.47. But this mans family diſtinguiſheth him from the other. There is alſo mention made of this name ch.8. 20,22.

and Jeribai, and Joſhaviah, the ſons of Elnaan] See v. 44.

and Ithmah the Moabite] That which was ſaid of the Ammonite v.39. may be applied to this Moabite.

V.47. *Eliel*] See v. 46.

and Obed] Beſides Obed the father of Jeſſe, Ruth 4. 22. there was another alſo of the tribe of Judah, ch.2.37,38.

and Jaſiel the Meſobaite] We read no where elſe of this family.

CHAP. XII.

Verſ.1. N*Ow theſe are they that came to David to Ziklag*] In the former chapter are recorded ſuch as ſetled David in his throne after the houſe of Saul was utterly ruined : Here is a Catalogue of ſuch as came to him in his troubles, when he was forced to fly from Saul. Theſe were ſome of thoſe ſix hundred mentioned 1 Sam.27.2,6. Of Ziklag ſee ch.4.30.

while he yet kept himſelf cloſe] Heb. *being yet ſhut up*. Or, being yet excluded from his own countrey and from the houſe of God ; whereof he much complaineth Pſal. 84.1, &c. 1 Sam. 26.19.

becauſe of Saul the ſon of Kiſh] See ch.8.33. Saul ſo perſecuted David as he was forced to hide himſelf in caves and rocks and mountains, 1 Sam.22.1.& 24.3. & 23.25,26.

and they were among the mighty men] They were for valour and courage to be reckoned in the number of thoſe whoſe catalogue is ſet down in the former chapter.

helpers of the war] This may have relation to the wars betwixt the houſe of Saul and David, yea and to other wars alſo.

V.2. *They were armed with bowes*] They were Archers and very skilful in ſhooting. See ch. 5.18.

and could uſe both the right hand and the left] The Benjamites were trained up of old to uſe both hands, Judg. 20. 16. whereby they had great advantage againſt an enemy.

in hurling ſtones] See Judg.20.16. Hereby David overthrew Goliath, 1 Sam.17.49. Uzziahs men were trained up hereunto, 2 Chron. 26. 14. The force of ſlinging ſtones is intimated Job 41.28.

and ſhooting arrowes out of a bow] See ch.5.18.

even of Sauls brethren of Benjamin] The laſt word ſheweth that they were of Sauls tribe, 1 Sam.9.1,2. the other, that they were alſo of his kindred and alliance. And this much amplifieth their humanity and kindneſs to David. They obſerved that Saul unjuſtly perſecuted him, and hereupon pitying his caſe, they went to ſuccour him, notwithſtanding thoſe neer bonds of relation wherewith they were knit to Saul.

V.3. *The chief was Abiezer*] He was the head or Captain of thoſe who are called Sauls brethren v.2.

then Joaſh, the ſons of Shemaah] Or, Haſmaa, Joaſh and Ahiezer were brethren, therefore it is ſaid *ſons*, in the plurall number.

the Gibeathite] Gibeath was a city of Benjamin, Joſh.18.28. thence came Shemaah.

and Jeziel, and Pelet] Theſe two alſo were brethren.

the ſons of Azmaveth] Azmaveth is reckoned up in the genealogy of Benjamin, ch. 8.36. and among Davids Worthies, ch. 11.33.

and Berachah, and Jehu the Antothite] This note of the family, *Antothite*, hath reference to Berachah as well as to Jehu.

V.4. *And Iſmaiah the Gibeonite*] He was of the ſtrangers which made peace with the Iſraelites, Joſh.9. 8, &c.

a mighty man among the thirty] i.e. The thirty Captains which came out of Benjamin to David ; many of which are here named.

and over the thirty] They were Captains over other ſouldiers, but he was as a Collonel over them.

and Jeremiah, &c.] With Iſmaiah and Jeremiah there are ſeventeen Benjamites ſet down, v.4,5,6,7. and there are ſix others v.3. in all twenty three. The other ſeven, which ſhould make up the thirty, are not ſet down.

Joſabad the Gederathite] Of Gederah a city of Judah Joſh. 15. 36. Seeing Judah and Benjamin joyned together, no marvel that this family ariſing from a city of Judah is reckoned among the Benjamites.

V.5. *And Shephatiah the Haruphite*] This was a family in the tribe of Benjamin.

V. 6. *The Korhites*] The families of the Korhites came from Kore who deſcended from Levi, ch.9.19. Exod. 6.24. But there might alſo be one of the tribe of Benjamin called *Kor*, or *Korah*, and from him this family might come. Or elſe by affinity with that family of Levites this family of Benjamin might be called *Korhites*. The plural number here uſed ſheweth that the five mentioned immediately before were all Korhites.

V.7. *Jeroham of Gedor*] See ch.4.18.

V.8. *And of the Gadites there ſeparated themſelves unto David*] They departed from the other Iſraelites that adhered unto Saul, and took part with David.

into the hold, to the wilderneſs] This hold was Ziklag, v. 1. a city in the deſart of Judah ; or the cave of Adullam, 1 Sam.22.1,2. or Engedi, 1 Sam.22,29. or ſome other ſtrong place to which David betook himſelf, 1 Sam.23.19,25.

men of might] i. e. Of great bodily ſtrength and courage of mind.

and men of war] Heb. *of the hoſts*. Such as had been trained up to war, able to ſtand againſt an hoſt of enemies.

fit for the battel] Fit to order a battel.

that could handle ſhield and buckler] i.e. Warlike weapons. See v. 24.

whoſe faces were like the faces of lions] i.e. They manifeſted much courage, fierceneſs and terrour in their countenance.

and were as ſwift as the roes upon the mountains] Heb. *as the roes upon the mountains to make haſte*. An hyperbolical expreſſion of more then ordinary ſwiftneſs. This commendation was given to Aſahel, 2 Sam.2.18. Some take the word tranſlated *Roes* for *Goats*; which very readily and ſwiftly climb over high rocks : ſo as hereby is implyed that theſe Gadites could eaſily ſcale high walls, Forts or Towers, and ſoon take them.

V.9. *Ezer the firſt*, &c.] There are eleven in all.

V.14. *Theſe were of the ſons of Gad*] i. e. The eleven aforeſaid.

Captains of the hoſt] Such as had command over ſeveral companies of ſouldiers.

one of the leaſt was over an hundred, and the greateſt over a thouſand] Or, *one that was leaſt could reſiſt an hundred, and the greateſt a thouſand*. The former reading ſhews the great command they had: Some of them were over companies of an hundred ſouldiers, others over Regiments conſiſting of a thouſand ſouldiers, whom we call *Colonels*. The latter reading ſets out their valour : And therein is accompliſhed that which God promiſed Deut.32.30. Joſh.23.10.

V.15. *Theſe are they that went over Jordan*] The tribe of Gad having their inheritance beyond Jordan, theſe muſt needs come over, to help David who was on this ſide.

in the firſt moneth] Called *Abib*, Exod.12.2. See 1 King.6.1.

when it had overflown all his banks] See Joſh.3.15. & 4.18, 19. Jer.12,5. This is here ſet down to amplifie their courage and ſetled reſolution. Nothing could hinder them from coming to David.

and they put to flight all them of the valleys] We heard before, how the Philiſtims having ſlain Saul and his ſons, and routed his whole army, the Iſraelites whoſe habitations were in the valley fled, and the Philiſtims came and dwelt in their cities and towns, ch.19.7. It may be theſe were they whom the Gadites put to flight. Or it may be this was before that victory, and Saul having appointed ſome garriſons in thoſe valleys purpoſely to keep all on the other ſide Jordan from coming to aid David, theſe Gadites put them to flight.

both toward the Eaſt, and toward the Weſt] Every where from one end of the valleys to the other.

V. 16. *And there came of the children of Benjamin and Judah*] Theſe were other Benjamites then they v.2. not ſo neerly linked to Saul. Theſe alſo bordered neerer upon Judah then they, and therefore joyned with the men of Judah. This they did the rather to gain the more credit and better reſpect with David, and to be the leſs ſuſpected.

to the hold unto David] See v.8.

V.17. *And David went out to meet them*] Heb. *before them*. Or, *before their face*.

and anſwered and ſaid unto them, If ye be come peaceably] Heb. *for peace*.

unto me to help me] David being perſecuted by his Soveraign had need of much help. If therefore for that end they came, he would not refuſe them.

mine heart ſhall be knit unto you] Heb. *ſhall be one with you*. Or, *my heart ſhall be together upon you*. My heart ſhall be towards you with an intire affection, as yours is towards me.

but if ye be come to betray me to mine enemies] i. e. To diſcover where I am, or to take me and carry me to Saul and ſuch as joyning with him account me their enemy and ſeek my life.

ſeeing there is no wrong] Or, *violence*.

in mine hands] He means that he had done no wrong at all to Saul, or to any of the reſt that perſecuted him.

the God of our fathers] David aggravateth their treachery (if they intended any) by that common relation which was betwixt them. They all were children deſcending from the ſame fathers and profeſſing the ſame God.

look thereon] David ſeeing himſelf unable to right ſuch a wrong calleth God to take notice thereof.

and rebuke it] i.e. Manifeſt his diſpleaſure againſt it, and revenge the wrong you do me. So Zech.3.2. Jude 9.

V. 18. *Then the ſpirit came upon Amaſai*] Heb. *the ſpirit clothed Amaſai*. See Judg.6.34. Hereby is meant the Spirit of the Lord, which put a ſpirit of courage and a kind of life into him, that made him ſpeak with ſuch boldneſs and prudence as he did. The zeal and efficacie of that ſpirit was ſuch as it exceedingly wrought upon David, and made him reſt upon what Amaſai ſaid.

who was chief of the Captains] i.e. General over them all. This is he who in other places is called *Amaſa*; whom Abſalom made General of his Army, 2 Sam. 17. 25. and whom David intended to make General in the room of Joab, 2 Sam. 19.13.

Thine are we, David] He ſpeaketh in his own name and in the name of thoſe that came with him: for they had all conſulted and conſented together to hold with David.

and on thy ſide, thou ſon of Jeſſe] See ch.10.14.

Peace] 1 Sam.25.6. Under this word *peace* all manner of proſperity and good ſucceſs is compriſed. See 1 Sam. 25. 6. Luke 10.5.

peace be unto thee] This doubling of the phraſe addes much emphaſis. See 1 King.8.13.

and peace be to thine helpers] He wiſheth good ſucceſs not onely to Davids perſon, but alſo to all on his ſide; and thereby giveth him the more aſſurance that they would be true to him.

for thy God helpeth thee] Amaſai and others had obſerved how God had every way proſpered David. By adding this he ſheweth that with confidence he uttered his deſire of peace to David.

Then David received them] He gave ſuch credit to him, as he received him, and them that came with him, into his army.

and made them Captains of the band] He ſo far truſted them as he gave every of them a place of command in his army. Or, *he ſet them among the Captains of his bands*.

V.19. *And there fell ſome of Manaſſeh to David*] Theſe are other then they who are ſet down v.20.

when he came with the Philiſtims againſt Saul to battel] 1 Sam. 29. 2, &c.

but they helped them not] David and his men helped not the Philiſtims.

for the lords of the Philiſtims] They who had command in the ſeveral Principalities of the Philiſtims, under King Achiſh.

upon adviſement] For there was a conference betwixt Achiſh and the Lords about Davids going with them, 1 Sam.29.3.

ſent him away, ſaying] Though the King put confidence in David, and was willing that he ſhould go with them, yet the lords were much diſpleaſed thereat, and would not ſuffer it.

He will fall to his maſter Saul] When the battel cometh to be ſet, and the fight begun, he will run from our ſide to Sauls, and take part with him againſt us.

to the jeopardy of our heads] Heb. *on our heads*. He will fall upon us, and we thereby ſhall be in danger to loſe our lives. By parting head and body one from another, the life is loſt.

V.20. *As he went to Ziklag*] See v.1. After David was diſmiſſed from going with the Philiſtims againſt Saul, he went to Ziklag, and finding it ſacked and burnt, he purſued the Amalekites, that did it, and deſtroyed them. After that, he returned to Ziklag, 1 Sam.30.1,26.

there fell to him of Manaſſeh] Then, when he returned from the Philiſtims. Thus ſome of Manaſſeh fell to him before he went from the Philiſtims, v.19. and others afterwards.

Adnah, &c.] With theſe ſeven there came ſundry others.

Captains of the thouſands that were of Manaſſeh] This ſhews they were all Colonels over Regiments: For a Regiment uſeth to conſiſt of a thouſand ſouldiers.

V.21. *And they helped David againſt the band of the rovers*] Or, *with a band*. Theſe words, *of the rovers*, are not in the Hebrew. They who inſerted them in the tranſlation ſuppoſe the forementioned Manaſſites came to David before he ſet upon the Amalekites, and joyning with him helped him againſt them. But the other reading, *they helped David with a band*, doth onely imply, and that indefinitely, that they increaſed Davids army, and were an help unto him: but it hath no ſpecial relation to any particular battel.

for they were all mighty men of valour] See ch. 5.24. & 7. 2, 40.

and were Captains in the hoſt] They were Captains before they came to David, and David made them Captains in his army.

V.22. *For at that time, day by day, there came to David to help him*] Now was the time come that David ſhould be ſet upon the throne, therefore God inclined the hearts of the people daily more and more to come in to him.

untill it was a great hoſt] Untill ſuch a number of valiant men aſſembled together and put themſelves into military companies as made a very great army.

like the hoſt of God] Such an hoſt as God by inclining their hearts to David had brought together. Or rather this phraſe, *hoſt of God*, is an Hebraiſm whereby the excellency of the hoſt is ſet forth. For excellent things in Scripture are ſaid to be *the things of God*; whether the excellency be in worth, royalty, greatneſs, talneſs, loudneſs, fruitfulneſs, largeneſs, number, or any other matter: as, a worthy Prince, *Prince of God*, Gen.23.6. a glorious throne, *a throne of the Lord*, ch.29.23. Jer.3.17. a great mountain, *hill of God*, Pſal. 36. 6. tall Cedars, *Cedars of God*, Pſal. 80. 10. high trees, *trees of the Lord*, Pſal.104.16. a loud voice, *the voice of God*, Ezek.10.5. Exod.9.28. a fruitful or pleaſant garden, *the garden of the Lord*, Gen.13.10. a large and fair city, *a city of God*, Pſal.46.4. Jon.3.3. a numerous army, *an hoſt of God*, Gen. 32.2. So here in this place.

V.23. *And theſe are the numbers*] Whereas he had ſaid ch.11.1, that *all Iſrael gathered themſelves to David*, to ſettle him on the throne, from this place to v. 39. he ſetteth down the number of thoſe who out of the ſeveral tribes came to him.

of the bands] Or, *Captains*, or *men*. Heb. *heads*. The Hebrew word v.3. is tranſlated *chief*. And being taken for ſuch as were Commanders in war, it here comprehendeth, with them, the ſeveral companies that they brought.

that were ready armed to the war] Or, every way prepared thereto. They came with their armour, weapons, and ammunition.

and came to David to Hebron] See ch. 3.11.3.

to turn the kingdom of Saul unto him] See ch.10.14.

according to the word of the Lord] See ch.11.3.

V.24. *The children of Judah that bare ſhield and ſpear*] That were trained up to the war, and able to manage military weapons. For all ſorts of warlike inſtruments are ſynecdochically compriſed under theſe two, *ſhield* and *ſpear*; the one whereof was eſpecially for defenſe, the other for offenſe. See v. 8.

were ſix thouſand and eight hundred] Theſe were but few in compariſon of the number which came out of ſome other tribes, v.33,36. But the men of Judah came moſt of them to David before the other tribes came, and anointed him King, 2 Sam.2.4. So as theſe were of the backwarder ſort.

ready armed to the war] Or, *prepared to the war*. See v.23.

V.25. *Of the children of Simeon*] This tribe lay within Judah, and thereupon is ſet next to it, ch.4.34.

mighty men of valour] See v.21.

for the war] Men may have courage of mind and ſtrength of body, and yet not be fit for the war, unleſs they had been exerciſed thereto. But theſe Simeonites were both able and fit to wage war.

ſeven thouſand and one hundred] They being as one tribe with Judah, might, for the moſt part of them, do as their brethren of Judah did. See v.24.

V. 26. *Of the children of Levi*] Though this tribe were ſet apart to the ſervice of the Lord, yet many of them being mighty men of valour, as other Iſraelites, did oft in Gods cauſe uſe weapons of war for executing of Gods judgements and accompliſhing his will. See Exod.32.27,28. Num.25.7,8. 2 King.11.9, &c. Now David being ordained by God to be King, the Levites would help to eſtabliſh him in the Kingdom.

four thouſand and ſix hundred] Many of this tribe might be as forward to crown David as the men of Judah were, 2 Sam.2.4. For when Judah alone cleaved to the houſe of David upon the revolt of the ten tribes, the Levites alſo joyned with the men of Judah, 2 Chron.11.13,14. This may be the cauſe that ſo few of them are here reckoned; they being a numerous tribe, as appears by their genealogy, ch.6. Beſides there are more reckoned up, v.27.

V. 27. *And Jehojada was the leader of the Aaronites*] Though this Jehojada were a Prieſt, and here ſaid to be *the leader of the Aaronites*, yet was he not the high Prieſt: for he is not reckoned in their catalogue, ch.6.4, &c. And Abiathar had that place till Solomon put him out of it, 1 King.2.35. and was the firſt Prieſt that came to David in his troubles, 1 Sam.22.20. & 23.6. But this Jehojada was a conductor of ſuch Prieſts as are here ſaid to come to David; and it may be he was a Captain over them. *Aaronites*, deſcending from Aaron, were Prieſts.

and with him were three thouſand and ſeven hundred] Theſe muſt be added to the former number of the Levites v.26. and not ſwallowed up therein. The two numbers joyned together make eight thouſand three hundred of that tribe.

V.28. *And Zadok, a young man*] This queſtionleſs was that Zadok who all Davids time was joyned with Abiathar to be principal Prieſt, 2 Sam.8.17.20.25. who alſo was by Solomon put into Abiathars room, 1 King.2.35. He being then at leaſt thirty three years after this, (ſee 2 Sam.5.5.) put into the others room, was but young at this time.

mighty of valour] See v. 21. His Prieſtly function was no hindrance to the ſtrength of his body or courage of his mind.

and of his fathers houſe twenty and two captains] Theſe were Prieſts alſo, as well as Zadok; in which reſpect they are ſaid to be *of his fathers houſe*: ſo as he and they came with the other children of Levi to David. See v. 26.

V.29. *Of the children of Benjamin*] Though they bordered upon Judah, yet becauſe Saul was of their tribe, and they were not willing to let the Royal dignity go from them, therefore they were the more backward in coming to David.

the kindred of Saul] Heb. *brethren of Saul*. See v.2.

three thouſand]It was a greater wonder that ſo many of Sauls kindred would come, then that ſo few came.

for hitherto the greateſt part of them] Heb. *multitude of them. Them* hath reference to the children of Benjamin indefinitely.

had kept the ward of the houſe of Saul] Had ſtood to continue the kingdom in Sauls ſtock, and did what they could to maintain it.

V.30. *And of the children of Ephraim, twenty thouſand and eight hundred*] This number far exceeded any of the former. And there were ſpecial reaſons given why Judah, Simeon, Levi, and Benjamin brought no more. Yet a leſs tribe then Ephraim, v. 33, brought more then as many again. Ephraim was the greateſt tribe in multitude, except Judah; and herein he anſwered his name, which ſignifieth *fruitful*, Gen.41.52. So as every thing duly conſidered, this number of twenty thouſand and eight hundred was no great commendation to Ephraim.

mighty men of valour] See v.21. This and that which followeth is a commendation of thoſe of Ephraim which came to David.

famous] Heb. *men of names*. Such as had done valorous acts, and thereupon had got a great name and good report.

throughout the houſe of their fathers] In their ſeveral families; or, through all the tribe of Ephraim.

V.31. *And of the half-tribe of Manaſſeh*] i.e.That part which bordered upon Ephraim in the land of Canaan.

eighteen thouſand] This was a great multitude for half a tribe. Of the other half ſee v.37.

which were expreſſed by name] i. e. They were choſen out by the reſt of the half-tribe, and ſet down by name.

to come and make David king] This was it for which they were ſent. See ch.11.3.

V.32. *And of the children of Iſſachar*] This was one of the ſmalleſt tribes.

which were men that had underſtanding of the times] It appears that they and their progenitors had much given themſelves to obſerve ſeaſons wherein matters of moment were meeteſt to be done; eſpecially for husbandry. For according to the prediction of their father, Gen.49.15. they enjoyed a fruitful land, and quietly lived therein; not giving themſelves to war, but rather to tilling of the ground. By this means they might the better obſerve the courſe of the ſtars, the conjunctions of Planets, and the influences that deſcended from thence. Beſides, they being given, generation after generation, to obſerve occurrences of matters, might get much experience, and thereby much wiſdom; and that not onely in matters of husbandry, but alſo of State and war. See Eſth. 1. 13.

to know what Iſrael ought to do] That underſtanding which they got was not for meer ſpeculation, but to inſtruct others, and in weighty matters to direct any of the other tribes: who are compriſed under this word *Iſrael*.

the heads of them were two hundred] By *heads* he meaneth Captains and Commanders: Of whom there being two hundred, there muſt needs be divers thouſands under them.

and all their brethren] All their tribe, or their ſeveral families.

were at their commandment] Their prudence was ſo highly eſteemed, that all that were under them, or any way belonged to them, or came to them for advice, were ready to do what they enjoyned or adviſed.

V.33. *Of Zebulun*] This tribe was ſituated by the Sea, and according to their fathers prediction gave themſelves to fiſhing, and other callings belonging to Mariners; yet, as other Sea-men, they were ſtout Warriers.

ſuch as went forth to battle] They could not but meet with many occaſions of war by ſea; yet by land alſo they exerciſed themſelves in warlike employments.

expert in war] Or, *rangers of battle*, or, *ranged in battle*. By exerciſing military arts they got great experience, and were thereby the better fitted to war.

with all inſtruments of war] Such as were mentioned v.24. *ſhield and ſpear*, yea and ſword, bowes, arrowes, bills, and ſuch other as were then in uſe.

fifty thouſand] This is the greateſt number that came out of any one tribe.

which could keep rank] Or, *ſet the battle in array*. This according to the ſecond reading is a ſingular commendation, that ſo many thouſands out of one tribe ſhould be able to order an army. According to the former reading it implyeth that the fifty thouſand had been exerciſed in training.

they were not of a double heart] Heb. *without a heart and a heart*. This Hebraiſm *heart and heart* ſignifieth a deceitful heart, Pſal. 12. 2. The negative therefore implyeth ſincerity and ſingleneſs of heart. Men exerciſed in war may be upright and ſincere in their dealings.

V. 34. *And of Naphtali a thouſand captains*] This is noted as a matter of commendation, that they had not onely multitudes of ſouldiers, but alſo a thouſand fit to be Commanders in war.

and with them] Or, *under them*.

with ſhield and ſpear] Such as bare ſhields and ſpears, v. 24.

thirty and ſeven thouſand] This was the greateſt number but that of Zebulun, v.33. and that of Aſher, v.36.

V.35. *And of the Danites*] The tribe of Dan was the leaſt of all the tribes.

expert in war] See v.33.

twenty and eight thouſand and ſix hundred] Theſe were many out of ſo ſmall a tribe.

V.36. *And of Aſher, ſuch as went forth to battel*] Who were ſo exerciſed in military diſcipline as they were fit to be ſent out to war.

expert in war] Or, *keeping their ranks*. This cannot all do that are not trained up thereto. This therefore is a commendation.

fourty thouſand] This tribe afforded the greateſt number next to Zebulun, v.33.

V.37. *And on the other ſide of Jordan*] Num. 32.33.

Of the Reubenites, and the Gadites, and of the half-tribe of Manaſſeh] Here as in moſt of the verſes before, the principal verb is to be underſtood, and to be fetch'd from v.23. namely this, *came*, q.d. *there came of the Reubenites*, &c.

with all manner of inſtruments of war for the battle] See v.33.

an hundred and twenty thouſand] Theſe two tribes and half ſent out rate for rate as many as any of the other tribes, except onely Zebulun.

V.38. *All theſe men of war*] See v. 8.

that could keep rank] See v.33.

came with a perfect heart] An upright and ſincere heart. They were all ſuch as the men of Zebulun are ſet forth to be, v. 33.

to Hebron to make David king over all Iſrael] See v.23. & ch.11.3. and on 1 Sam.27.1.

and all the reſt alſo of Iſrael] Namely, ſuch as tarried at home to till the land, to follow other needful callings, to look to affairs of State, and to houſhold affairs, that went not out to war.

were of one heart to make David King] God mightily wrought upon them, that they ſhould all ſo agree together, and be, as it is noted of the firſt Chriſtians, *of one heart and of one ſoul*, Act.4.32.

to make David King] This made much to the honour and ſecurity of David, and to the good and Peace of the whole Kingdom.

V.39. *And there*] Namely, in Hebron, v. 23.

they were with David three dayes] It was uſual with the Jews to ſpend more then a day in their publick rejoycings upon great and weighty occaſions. Solomon ſpent ſeven dayes, beſides the ſeven dayes of the feaſt of Tabernacles, in rejoycing at the dedication of the Temple, 1 King.8.65.

eating and drinking] He means ſuch a liberal eating and drinking as is ordinarily called *feaſting*. See Job 1.4,18.

for their brethren had prepared for them] The word *brethren* is here taken in a large extent, namely, for Iſraelites; becauſe all the Iſraelites came from one father, Jacob. So Rom.9.3. Now here are meant ſuch Iſraelites as dwelt in Hebron; who prepared for all that came thither from every of the tribes. Some take *brethren* for ſuch in every tribe as were of any kin to thoſe Captains and ſouldiers who came to David, and make the ſenſe to be this, That the kinſmen of every of the Captains in their ſeveral tribes prepared proviſion for them, and ſent it to Hebron. By this means the greater proviſion might be made.

V.40. *Moreover they that were nigh them*] Some expound this of kindred and alliance; others, of place and habitation: which ſeems more agreeable to the words following.

even unto Iſſachar, and Zebulun, and Naphtali] Theſe tribes were towards the ſea, and far from Hebron: So as it is here implyed, that proviſion was brought from far and neer.

brought bread on aſſes] See on ch.5.20.

and on Camels] See 1 King.10.2.

and on Mules] See 1 King.10.25.

and on Oxen] Theſe beaſts did uſe to draw Carts and Waggons, Numb.7.3. 2 Sam.8.3,6. So as they had Horſe-loads and Cart-loads (as we ſpeak) of all manner of proviſion.

and meat, meal] Or, *victuals of meal*. Sundry kinds of dainties were made of meal; ſome baken in the oven, ſome in a pan, or on a flat plate or ſlice, or in the frying-pan. See Lev.2.4,57.

cakes of figs] For they uſed ſo to preſs figs together as to make round cakes of them. See 1 Sam.25.18.

and bunches of raiſins] Bunches of raiſins were oft ſent for preſents to eat, 2 Sam.16.1. They are called *cluſters of raiſins* 1 Sam. 25.18.

and wine] This was an uſual drink in thoſe countries, eſpecially at feaſts, 1 Sam. 10. 3. & 25. 18. 2 Sam. 6. 19. Neh. 5. 15, 18.

and oyl] They did uſe not onely to anoint themſelves with oyl, Ezek.16.9. but alſo mixed their flour and meal therewith, 1 King. 17.12. See 2 King.4.2.

and Oxen] Theſe Oxen were for another uſe then they which were mentioned before. They were to draw carriages, theſe to be ſlain for meat.

and Sheep abundantly] Theſe alſo were for meat.

for there was joy in Iſrael] Joy, that they had another King for Saul that was ſlain. Joy, that they had ſuch a King as David. Joy, that their civil wars were ended. Joy, that Gods promiſe to David was accompliſhed. Joy, for that hope they had of a well-ſetled peace. Joy, for that hope they had of getting the better over all their enemies. Joy, for that union and unity that was among them. And joy, for that aſſurance they had of enjoying true Religion and freedom of all Gods Ordinances. Theſe were matters of great joy.

CHAP. XIII.

Verſ.1. AND *David conſulted*] It was a weighty work that David here intended, and therefore he taketh great advice about it. See Prov.15.22. & 20. 18. & 24. 6. This conſultation about ſetling the Ark might be before the hiſtories in ch. 14. though thoſe hiſtories be ſet down before the ſetling of the Ark, 2 Sam.5.11, &c. For the Pen-man of that book of Samuel ſets down the whole hiſtory together, namely the firſt attempt of David, upon which Uzzah was ſlain, and the perfecting of his intent, in ſetling the Ark in the city of David; and therefore he ſets down the hiſtories of Hirams ſending to David, of Davids taking more wives, and of his two victories before his firſt attempt about the Ark, becauſe they fell out before he had finiſhed his intent. But thoſe hiſtories happened after the death of Uzzah, and before his ſetling of the Ark in the City of David; and therefore they are inſerted in their due place, ch.14.1, &c. It much amplifieth Davids holy zeal, that ſo ſoon as ever he was ſetled on his throne his firſt care was about the Ark of God.

with the Captains of thouſands] i.e. Colonels. See v. 20.

and hundreds] Theſe we call *Captains over companies*; for a company conſiſteth of an hundred.

and with every leader] So as none that had any command was excepted.

and David ſaid unto all the Congregation of Iſrael] Under this title *Congregation* more are comprized then the Commanders. See 1 King.8.5.

If it ſeem good unto you] He ſo referred the caſe unto them that if they could ſhew any juſt cauſe to the contrary he would no further proſecute his purpoſe.

and that it be of the Lord] Though he and they both ſhould well like the purpoſe, yet if it ſhould appear that it were not agreeable to Gods will, he would not go on therein.

our God] See 1 King.8.28. This word *our* implyeth both a reſtraint and an extent; a reſtraint excluding all that are not of the Church; an extent, including all that are in the Church. See Joh.20.17.

let us ſend abroad] Heb. *let us break forth and ſend.* The Metaphor is taken from over-flowing waters. They were now in the City, but they would ſend for thoſe that were without. Yea, it further implyeth, that they would ſend ſpeedy meſſengers abroad.

unto our brethren] Though David was a King, yet he accounts all his ſubjects, who came from the ſame father Iſrael, to be his brethren.

every where] In every part and corner of the land.

that are left in all the land of Iſrael] For the Philiſtims had ſlain many in the laſt battle againſt Saul, and had driven many others out of the land.

and with them alſo the Prieſts and Levites] To them eſpecially belonged the ordering of the Ark, and they could give beſt counſel thereabouts.

which are in their cities and ſuburbs] Heb. *in the cities of their ſuburbs.* All their Cities were compaſſed about with Suburbs, and in this reſpect they might be called *Cities of their Suburbs*, or *Cities to which Suburbs belonged.*

that they may gather themſelves unto us] He took it for granted that ſo ſoon as they ſhould have notice of his purpoſe they would come unto him.

V.3. *And let us bring again*] Heb. *bring out*. The Ark was wont to be carried about; and in relation thereunto this phraſe may be uſed.

the Ark of our God] See 1 King.6.19. & 8.4.

for we] That which was the common fault of all the people he chargeth upon himſelf; as Ezra 9.7, &c. Dan. 8.5, &c.

enquired not at it in the dayes of Saul] In Sauls time the Ark was in a private place, 1 Sam.11.12. Though the Tabernacle was at a more publick place, namely at Gibeon: whereof ſee 1 King.3.4. ch.16 39. & 21.29. To Gibeon, where was the great Altar for burnt-offerings, the people frequently went, and contented themſelves therewith, not regarding the Ark, the principal evidence of Gods preſence, whereat alſo Divine Oracles and directions were given, Exod.25.22. & 30.6,36. He makes mention of *the dayes of Saul*, becauſe then people grew moſt careleſs of Gods worſhip, and many of the Prieſts were then ſlain.

V. 4. *And all the Congregation*] All that were then preſent. They declared their minds by ſome of the chief among them.

ſaid, that they would do ſo] This ſhewes their ready and willing ſubmiſſion to the Kings will.

for the thing was right in the eyes of all the people] It ſeemed good and right to them, both in regard of the matter it ſelf that was moved, and alſo in that the motion came firſt from the King: For *whatſoever the King did, pleaſed all the people*, 2 Sam. 3.36.

V.5. *So David gathered all Iſrael together*] The four former verſes are ſet down as a preparation to that act which followeth. That preparation is omitted 2 Sam.6. 1. and the act directly fallen upon. This aſſembly of Iſrael was after David had ſent his meſſengers abroad unto them, v.2.

from Shihor of Egypt] Oft called, as a river well known, *the river of Egypt*, Numb.34.5. Joſh.15.41,47.

even unto the entring of Hemath] From South to North. See 1 King.8.65. The number of all that met was *thirty thouſand*, 2 Sam.6.1.

to bring the Ark of God from Kiriath-jearim] Of Kiriath-jearim ſee ch.2.53. The Ark was firſt ſet in Shiloh, when the Iſraelites were ſetled in Canaan, Joſh.18.1. There it continued till it was taken by the Philiſtims, 1 Sam.4.4,11. They held it but ſeven moneths, 1 Sam.6.1. From them it was brought to Bethſhemeſh, 1 Sam.6.15. where it continued not long: For there being a great ſlaughter amongſt the Bethſhemites, becauſe they had looked into it, it was removed to Kiriath-jearim, 1 Sam. 6.19,21. All this was within the ſpace of that one year in which Eli died. So as the Ark continued in Kiriath-jearim nine and thirty years in the dayes of Samuel and Saul, Act. 13. 21. and ſeven years in the dayes of David. For it was the year wherein David began to reign over Iſrael when he removed the Ark from Kiriath-jearim, 2 Sam.5.5. In this reſpect it is ſaid, *while the Ark abode in Kiriath-jearim, the time was long*, 1 Sam. 7.2. Whereas it is added that it was *twenty years*, thoſe twenty years are the ſpace betwixt the firſt taking of the Ark by the Philiſtims and the Iſraelites ſolemn repentance, 1 Sam.7.3, &c.

V.6. *And David went up, and all Iſrael, to Baalah, that is, to Kiriath-jearim*] *Kiriath-jearim* and *Baalah* were names of one and the ſame City, Joſh.15.9,29. It was alſo called *Kiriath-Baal*, Joſh. 15.9,29.

which belonged to Judah] See Joſh.18.14. Judg.18.12.

to bring up thence the Ark] See v. 5.

of God the Lord] See 1 King.18.21,39.

that dwelleth between the Cherubims] See 2 King.19.15.

whoſe Name is called on it] Or, *whoſe Name is called by the name of the Lord of Hoſts*, 2 Sam.6.2. (for the title *Jehovah* is given to the Ark, Numb.10.35,36.) Or, *at which the name, even the name of the Lord of Hoſts, was called upon.* Or, *which is called the Ark of the Lord*, 1 Sam. 4.6.

V.7. *And they carried the Ark of God*] Heb. *made the Ark of God to ride.* For that which is carried in a cart or waggon is ſaid *to ride.*

in a new cart] The word tranſlated *cart* ſignifieth any thing that is carried upon round wheels; the notation of the word being taken from *round*. It is tranſlated *waggon*, Gen.46.19. Numb. 7. 3. So as this might be a Waggon or a Chariot as well as a Cart.

out of the houſe of Abinadab] Abinadab was of the tribe of Levi; and therefore the Ark was left at his houſe. It is added, 2 Sam. 6.3. *that was in Gibeah*, or, *the hill. Gibeah* is taken for the proper name of a city in the tribe of Benjamin, Judg.20.4. But Kiriath-jearim being in Judah, and *Gibeah* ſignifying *an hill*, it may imply *an high place* or *hill* whereon the houſe of Abinadab was built in Kiriath-jearim.

and Uzza and Ahio] Sons of Abinadab, 2 Sam.6.3.

drave the cart] Or, *waggon.* They had the charge of attending the Ark, and therefore took care of the carriage. It is ſaid 2 Sam. 6.4. that *Ahio went before the Ark*, namely to look to the Oxen that drew the Waggon; as his brother Uzza went behind to look to the Ark.

V.8. *And David and all Iſrael played*] They danced and ſang as they went along with the Ark.

before God] As in the preſence of God; in uprightneſs of heart; to the honour of God. Or, *before the Ark*, which was the manifeſtation of Gods preſence, ch.16.1. See 2 King.19.14.

with all their might] Earneſtly, zealouſly.

and with ſinging] Heb, *ſongs.* Vocal muſick is here meant; men, women, children, and of all ſorts ſinging together. Hereunto alſo they added inſtrumental muſick, and that both with wind and hand, as the particular inſtruments here mentioned do ſhew.

and with harps] An harp is a muſical inſtrument ſomewhat large, broad at the top, and narrow at the bottom. It hath many ſtrings of wire, but ſome longer then others, which are ſtruck with the fingers of ſuch as play thereon.

and with pſalteries] A Pſaltery is alſo a ſtringed inſtrument, having ſtrings almoſt all of the ſame length, and ſtraight down. It hath ten pins for pegs on the top, and as many ſtrings: ſo as this is taken to be the *ten-ſtringed inſtrument*, Pſal. 33. 2. & 144. 9. In playing thereon they did alſo ſing unto it, which made the muſick the more melodious.

and with timbrels] This inſtrument is taken to be that which we commonly call *a tabret*; and it is ſo tranſlated, 2 Sam. 18.6. Women and damoſels did uſe to play upon it, Exod.15. 20. Judg.11. 34. Pſal.68.25. The notation of the Hebrew word, which implyeth *a ſtriking* or *beating upon it*, ſhewes it was beaten upon with ſticks as a drum. They did uſe to pipe with the beating upon it, by which means the muſick was the more delectable. Dancing alſo uſed to be joyned therewith, Exod.15.20. Judg.11.34. Pſal. 150. 4.

and with cymbals] A Cymbal was a round hollow inſtrument of fine ſounding braſs, ch.15.19. and it had bullets, or a clapper of braſs, or ſteel, in it. Being skilfully moved, it made a ſhrill ſound. The heathen were wont to uſe it at offering their ſacrifices. The Arabians are ſaid to uſe it in war.

and with trumpets] Some Trumpets were of ſilver. Num.10.2. not of braſs. They are the loudeſt ſounding inſtruments that are, uſed on all occaſions of rejoycing. They ever were, and ſtill are of great uſe in war. A Cornet alſo was much uſed in their ſolemnities: Of it ſee ch.15.28.

V.9. *And when they came unto the threſhing-floor*] A threſhing-floor uſed to be a ſpacious place, where the owners thereof did not onely cauſe their corn to be threſhed, and laid up (whence it is called *a corn-floor*, Hoſ.9.1.) but alſo feaſted and ſlept therein, Ruth 3. 7. They which carried Jacob in much ſolemnity to his grave reſted at the threſhing-floor of Arad, Gen. 50. 10. It was the threſhing-floor of Araunah where the deſtroying Angel was, and where David built an altar, and offered burnt offerings, 2 Sam.24.16,24. where alſo Solomon built the Temple, 2 Chr.3.1. So alſo this was ſome famous place.

of Chidon] Called *Nachon*, 2 Sam.6.6. This threſhing-floor was not far from Abinadabs houſe: For God would not ſuffer them to go long in their error of drawing the Ark with Oxen.

Uzza put forth his hand to hold the Ark] This was a particular tranſgreſſion of his own. For he being but a Levite, not a Prieſt, ought not to have medled with the Ark, Num.45.15. This his ſtepping out of his own calling is called *his error*, or *raſhneſs*, 2 Sam.6.7.

for the oxen ſtumbled] Or, *ſhook it*, 2 Sam.6.6. The oxen ſtumbling, the Ark did ſhake. And that might ſeem a fair pretence for Uzza to do what he did: But no pretences can juſtifie an unlawful act.

V. 10. *And the anger of the Lord was kindled*] See 2 King. 13. 3.

againſt Uzza] It is evident that the Lord was angry againſt all the Prieſts and Levites preſent, yea and againſt the Iſraelites too, becauſe they put the Ark upon a cart or wagon, which ſhould have been carried upon Prieſts ſhoulders, Num.4.13. Joſh.6.6. ch.15. 2,11,&c. imitating herein the example of the heathen, 1 Sam. 6.7,8. and not of their ancient predeceſſors, Joſh.3.14. Yet God would not take vengeance on them all; but by judgement executed on one for a like offence he brought David and all the reſt to ſee their ſin, ch.15.13.

and he ſmote him] This was ſome ſudden extraordinary ſtroke that ſlew him upon the place.

becauſe he put his hand to the Ark] See v. 9. It was his own particular ſin, at which God took the advantage to puniſh him.

and there he dyed before God] Or, *by the Ark of God*. 2 Sam. 6.7. Becauſe God manifeſted his preſence in the Ark, that which was done before it or by it is ſaid to be done *before the Lord*. Hereby we ſee that *our God is a conſuming fire*, Deut. 4. 24. See on Pſal.27.8.

V.11. *And David was diſpleaſed*] Heb. *anger was to David*. Or, *David was angry*. The Hebrew word is uſed for a diſturbed paſſion, as Gen.31.35. and that of Anger or Grief, and is here well tranſlated *diſpleaſed*.

becauſe the Lord had made a breach upon Uzza] By ſeparating Uzza's ſoul from his body, and him from their ſociety.

wherefore that place is called Perez-Uzza] Heb. *The breach of Uzza*. Judgements are remarkable as well as mercies. Both have their diſtinct uſes; the former, to put us in mind of ſin, and to make us fearful of committing the like; the latter, to quicken us up to thankfulneſs. This name was a memorial of Gods judgement. So Num.11.3. & 22.3. Joſh.7.26.

to this day] See 1 King. 9.13. & 10.12.& 12. 10.

V.12. *And David was afraid of God that day*] Tender hearts by judgements on others are brought the more to fear God, leſt the like judgements ſhould befall them. David diſcerned how failing about holy things much incenſed Gods wrath.

ſaying, How ſhall I bring the Ark of God home to me?] He began to think that God would not have the Ark come to Jeruſalem: but that was his weakneſs. It was not the act it ſelt, but the ill manner of performing it, that diſpleaſed God.

V.13. *So David brought not*] Heb. *removed not*. Further then the next Levites houſe.

the Ark home to himſelf to the city of David] This he firſt intended, v.3. But that unexpected judgement made him lay aſide that purpoſe.

but carried it aſide] Somewhat out of the way.

into the houſe of Obed-Edom] A Levite, of the order of the Porters and Singers, ch.5.18,21. Levites were fitteſt to attend the Ark.

the Gittite] So called from the firſt ſyllable of *Gath-rimmon*, one of the cities of the Levites, Joſh.21.24.

V.14. *And the Ark of God remained*] Obed-Edom well diſcerned that all the deſtructions that fell out by reaſon of the Ark, either among the Philiſtims, 1 Sam.5.2, &c. or at Beth-ſhemeth, 1 Sam. 16.19. or at Perez-Uzza, v.11. were by reaſon of mens tranſgreſſions thereabouts, and not ſimply for the Ark it ſelf, which he believed would prove a bleſſing to ſuch Levites as ſhould rightly entertain it, therefore he is willing it ſhould remain with him.

with the family of Obed-Edom] With his ſons and other Levites of his family.

in his houſe] In the Hebrew *family* and *houſe* are ſet out by one word, but yet in a different ſenſe. In one place it ſignifieth the habitation, in the other the inhabitants.

three moneths] Till David had heard that *God had bleſſed the houſe of Obed-Edom becauſe of the Ark*, 2 Sam.6.12.

and the Lord bleſſed the houſe of Obed-Edom] God proſpered the things that were done in his houſe, even as he proſpered Potiphar for Joſephs ſake, Gen.39.5. and Laban for Jacobs, Gen.30.27.

and all that he had] His wife, children, ſervants, kindred, cattle, and all his goods. Gods bleſſing on him and all his was ſo great that not onely he himſelf diſcerned it, but alſo all his neighbours, inſomuch as they made it known to David, 2 Sam.6.12.

CHAP. XIV.

Verſ.1. N*ow Hiram king of Tyre*] Of this Hiram ſee 1 King. 5.1. Of the order of the hiſtories in this chapter ſee ch. 13. 1.

ſent meſſengers to David] It may be David had firſt ſent to Hiram for thoſe trees and workmen which he here ſendeth unto him; as Solomon did, 1 King.5.6. But if Hiram of himſelf ſent theſe Ambaſſadors, he had certainly taken notice of the great exploits that David had done in Sauls time, of his prevailing againſt the houſe of Saul after Sauls death, of Iſraels ſetling him on the throne over the whole land, and of Gods manifold bleſſings on him; and thereupon being a neighbouring King, and obſerving how God was with David, he ſent his Ambaſſadors to congratulate his ſetling upon the throne. Hiram is the firſt King we read of that ſent Ambaſſadors to David.

and timber of Cedars] Or, *Cedar-trees*. See 1 King. 5.6.

with maſons] Heb. *with workmen in the wall*. Theſe are called 2 King.12.12. *hewers of ſtone*, and ſuch as laid ſtones in the wall.

and Carpenters] Or, *workmen on trees*, or *timber*. See 2 King. 12.11,12.

to build him an houſe] God having kept David from ſetling the Ark in his own city, he thinks of building an houſe for himſelf.

V.2. *And David perceived*] By Gods bleſſing on him, the peoples unanimous conſent in anointing him, and Hirams congratulating him.

that the Lord had confirmed him King over Iſrael] For there was none now to oppoſe him, but he quietly enjoyed the whole Kingdom. This is added as a reaſon of Davids building him an houſe.

for his Kingdom was lift up on high] He had greater glory then Saul ever had: and the Kingdom was more famous and more highly accounted of then in Sauls time, or in the time that himſelf reigned in Hebron, 2 Sam.5.5.

becauſe of his people Iſrael] This is added both to ſhew how Davids Kingdom was exalted ſo high, namely, becauſe all Iſrael much honoured him; and alſo, why God ſo exalted it, namely, for the good of his people Iſrael. It is for the peoples good that God gives them good Governours.

V.3. *And David took mo*] Heb. *yet*.

wives at Jeruſalem] Beſides thoſe he had before Sauls death, and at Hebron, 1 Sam.18.27. & 25.42,43. 2 Sam. 3. 2, &c. That particle *yet* implyeth a fault. David was not content with thoſe wives he had before added, but *yet* added more unto them, which was againſt the expreſs law of God, Deut.17.17. It is alſo ſaid that he *took mo concubines*, 2 Sam.5.13. See 1 King.11.3. Among theſe he might have ſome properly called *wives*, and others *concubines*.

and David begat mo ſons and daughters] Notwithſtanding his ſin, God increaſed his poſterity, and gave him ſome children better then thoſe he had before, as Nathan and Solomon.

V. 4. *Now theſe are the names*, &c.] Of theſe thirteen ſons of David here mentioned ſee ch. 3.5,&c.

Elpalet] Or, *Eliphelet*, ch.3.6.

V.8. *And when the Philiſtims heard that David was anointed king over all Iſrael*] While the Kingdom was divided betwixt the houſe of Saul and the houſe of David, they might think that being divided it could not ſtand: But now diſcerning that all the Iſraelites were of one mind and one heart, and that with unanimous conſent they had choſen ſo good an Head as David, of whoſe wiſdome, valour and good ſucceſs they themſelves had had ſo much experience, they think it wiſdom in the beginning of his ſettlement over the whole kingdom, to do what they could to weaken his power.

all the Philiſtims] All the five Princes conſpired againſt David, as five Kings of Canaan did againſt Joſhua, Joſh. 10.3. and 11.1,2.

went up to ſeek David] The Philiſtims firſt warring againſt Iſrael in the reign of David, he is freed from all appearance of ingratitude againſt them, who had harboured him when he was forced by Sauls perſecution to fly out of the land. They came *to ſeek David* that they might fight againſt him and ſpoil him of his Kingdom.

and David heard of it] David being a prudent Prince, would not be without intelligencers and ſcouts, by whom he might underſtand the plots and practices of his enemies.

and went out againſt them] He would not ſtay till they ſhould enter his dominions, but went out to meet them, and fight againſt them. It is ſaid, 2 Sam.5.17. that *David went down to the hold*, i.e. Some ſtrong Fort built at the borders of Judea, where David ſettled his army till he had enquired of the Lord what to do, v. 10.

V.9. *And the Philiſtims came and ſpread themſelves*] i.e. Settled their camp, and ſet their army in array.

in the valley of Rephaim] See Gen.14.5. Deut.2.11. This valley lieth North on Judea, Joſh.15.8.

V.10. *And David enquired of God*] Davids dependance was ſo on God as he would not attempt any weighty matter without asking counſel of him, 1 Sam.23.2,4,12.

ſaying, Shall I go up againſt the Philiſtims] Queſtionleſs he uſed the help of the Prieſt in propounding this queſtion to the Lord, as 1 Sam.23.9,10.

and wilt thou deliver them into mine hand?] Herein he deals prudently. For what good had it been for him to have gone againſt the Philiſtims, if they ſhould not have been delivered into his hands? therefore he enquires after the iſſue.

And the Lord ſaid unto him] God is ready to anſwer them that in truth and faith ſeek to him.

Go up, for I will deliver them into thine hand] God ſo anſwereth both queſtions, as David could not but be much encouraged to go on.

V.11. *So they came up*] The Philiſtims came up from the valley before mentioned.

to Baal-Perazim] So called by anticipation.

and David ſmote them there] He routed the whole army, and ſlew many of them.

Then David ſaid, God hath broken in upon my enemies] This pious man aſcribeth the victory unto God, as the Principal cauſe thereof. The metaphor *breaking in upon* implieth the routing, diſperſing or ſcattering the enemies.

by mine hand] He maketh himſelf onely Gods inſtrument.

like the breaking forth of waters] This metaphor may be taken two wayes: 1. For a breach of a great river through a bank, which ſweepeth away whatſoever is in the field before it. 2. For a veſſel full of water, which being broken all the water floweth out. Thus their army being broken, they and all they had was loſt.

Therefore they called the name of that place] David and his men gave a name to the place for a perpetual memory of that victory. It is ſaid, 2 Sam.5.20. that *he*, namely David, *called the name of that place*. Gods great deliverances are to be had in perpetual remembrance.

Baal-Perazim] Heb. i.e. *A place of breaches*, or, *A maſter of breaches*. The name is taken from the Idol Baal, who with his idolatrous worſhippers were there deſtroyed.

V.12. *And when they had left their gods there*] The word tranſlated *gods* is the ſame that is uſed ch.10.9. and ſignifieth *ſuch things as affright men*. It ſeemeth they were in a great fear, in that they left their gods behind them. Men uſe to have moſt care of their gods, and to carry them with them.

David gave a commandment] It was Gods commandment that the Iſraelites ſhould *burn the images* of the heathen *with fire*, Deut.7.5. Therefore David giveth this in ſpecial charge to his ſouldiers.

and they were burnt with fire] Herein thoſe ſouldiers teſtified their obedience to their Soveraign, their indignation againſt idols, and their zeal of Gods glory.

V.13. *And the Philiſtims yet again*] Enemies will not ceaſe upon one defeat. See 1 King.20.22.

ſpread themſelves abroad] They recruited their army, and ſet themſelves in battle-array.

in the valley] This was the valley of Rephaim, 2 Sam.5.22. See v.9.

V.14. *Therefore David enquired again of God*] Becauſe Davids firſt enquiry, v.10. was but for that once, he doth not thereupon wax over-confident, as the Benjamites, when they had once and again overthrown their brethren, Judg.20.31. but there being a new occaſion, he doth again ask counſel of the Lord.

and God ſaid unto him, Go not up after them, Turn away from them] This advice is given, not that he ſhould clean give over, and no more fight againſt the Philiſtims, but to direct him to ſuch a courſe as might more clearly manifeſt the victory to be of God. Beſides, the Philiſtims might hereby be the more encouraged to draw all their army together, and ſo receive the greater defeat. See Joſh. 8.14,&c.

and come upon them] Namely upon their rear.

over againſt the Mulberry-trees] This was that place where God intended to give David a ſign of victory. So Judg.7.9,&c.

V.15. *And it ſhall be when thou ſhalt hear a ſound of going*] i.e. A ſound of men and horſes as it were trampling upon the ground.

in the tops of the Mulberry-trees] This ſound of going was on the top of trees, to ſhew that it was no humane ſuccour that God afforded him, but ſuccour from heaven, even by Angels. Eliſha ſaw Angels on a mountain, 2 King.6.17. but David heard the preſence of the hoſt of God. It may be that by this ſign the Philiſtims were affrighted. So 2 King.7.6.

that then thou ſhalt go out to battle] Here again God giveth him a warrant and encouragement to go againſt his enemies, as v.10.

for God is gone forth before thee] This ſheweth that it was Gods hoſt that cauſed the ſound in the mulberry-trees.

to ſmite the hoſt of the Philiſtims] This was done by affrighting them and making them flye before David and his Army.

V.16. *David therefore did as God commanded him*] An evidence of his obedience and faith.

and they ſmote the hoſt of the Philiſtims] As before v.11.

from Gibeon] Called *Geba*, 2 Sam.5.25. It is taken to be the ſame that is called *Gibeah*. Geba, Gibeah, and Gibeon were all in Benjamin, Joſh.21.17. Judg.20.4.

even to Gazer] This is ſuppoſed to be the ſame that is called *Gezer*, which was in Ephraim, Joſh.16.10. Theſe two cities were far diſtant one from another, ſo as the purſuit of the enemy was very far. See on Joſh.10.33.

V.17. *And the fame of David went out into all lands*] By *fame* is meant a good and great report of Davids valour and victories, ſpread far and neer through all the nations round about Iſrael.

and the Lord brought] It is God that by his providence cauſeth a mans name to be ſpread abroad.

the fear of him upon all nations] The Lord ſo wrought upon the hearts of the very heathen that they ſtood in a kind of aw of David, and were afraid to oppoſe againſt him, but rather ſought his friendſhip and favour. See 2 Chr.17.10.

CHAP. XV.

Verſ. 1. AND *David made him houſes*] i.e. A Royal Palace fit for a King, and all ſorts of edifices appertaining thereunto.

in the city of David] See 1 King.2.10.

and prepared a place for the Ark of God] This is an evidence of Davids piety. See ch.13.3.

and pitched for it a tent] This he did for the preſent. But he had a purpoſe to build a Temple for it, ch. 17.1.

V.2. *Then David ſaid*] There had been three moneths betwixt the ſetting of the Ark in the houſe of Obed-Edom and Davids giving the advice following; ſo as he had been ſome time enquiring after the cauſe of Gods diſpleaſure, ch. 13.10.

None ought to carry the Ark of God but the Levites] Heb. *It is not to carry the Ark of God but for the Levites*, Num. 4.5,15. By the Law he diſcerned their former error in ſetting it upon a cart, ch.13.7.

for them hath the Lord choſen to carry the Ark of God] They ſhould have carried it on their ſhoulders, and not have put oxen to have drawn it. See ch.13.9.

and to miniſter unto him] To do all holy ſervices about the Tabernacle, Ark, Altar, and other holy things.

for ever] So long as the polity of the Jews ſhould remain. In a large extent *Levites* may be put for all who are ſet apart to perform miniſterial functions, Iſa. 66.21. And thus this phraſe *for ever* is to be extended to the Church of God in all ages, even to the end of the world. See 1 King.8.13.

V.3. *And David gathered all Iſrael together to Jeruſalem*] This was a ſecond aſſembling them together, and that to the ſame end, even after three moneths. See ch.13.5. 2 Sam.6.11.

to bring up the Ark of the Lord] Though Gods diſpleaſure at firſt had diſcouraged David from bringing the Ark up to his own City, yet he now attempteth it again, moved, no doubt, by theſe reaſons; 1. Piety to God, and zeal of his glory. 2. That knowledge he now had of the cauſe of Gods diſpleaſure, and of the right manner of carrying the Ark. 3 That report he heard of Gods bleſſing on the houſe of Obed-Edom, where the Ark reſted, 2 Sam.6.12.

unto his place which he had prepared for it] See v.1.

V.4. *And David aſſembled the children of Aaron*] All theſe were Prieſts, Numb. 18.1,2.

and the Levites] i. e. All the other children of Levi, beſides the Aaronites. Theſe in ſpecial he aſſembled, becauſe the work he intended did ſpecially belong to them.

V.5. *Of the ſons of Kohath*] See ch.6.2. By *ſons* are here and in the verſes following meant *poſterity*.

Uriel the chief] See ch.6.24. Uriel was at this time the head or governour of the poſterity of Kohath.

and his brethren] Or, *kinſmen*. Such as deſcended from Kohath. See ch.9.6.

an hundred and twenty] Theſe could not be all the poſterity of Kohath; for in Moſes his time they were two thouſand ſeven hundred and fifty; but theſe were onely the chief of this family. See v.13,16.

V.6. *Of the ſons of Merari*, &c.] See v.5. and ch. 16. 1,29.

V.7. *Of the ſons of Gerſhom*, &c.] See v.5. and ch.6.1, 16. and Num. 4.40.

V.8. *Of the ſons of Elizaphan*] The chief of the Kohathites, Num. 3.30.

Shemaiah] See ch.9. 14.

V.9. *Of the ſons of Hebron*] Another of Kohaths ſons, ch.6.2,18.

Eliel] See ch.6.34.

V.10. *Of the ſons of Uzziel*] This alſo was a ſon of Kohath, ch.6.2.

Amminadab] See ch.6.22.

V.11. *And David called for Zadok and Abiathar the Prieſts*] See ch.12.28. 1 King.1.7. & 2.27, 35. Theſe two were Governours over all the other Prieſts and Levites, and had a kind of joynt commiſſion, and thereupon are oft joyned together, as 2 Sam.8.17. and 15.29,35. & 17.15. & 19.11.

and for the Levites] Such as were to attend the Prieſts, Num.18. 2, and to do the ſervices about the Temple.

for Uriel, &c.] Theſe ſix in the former verſes were every one called *the chief*.

V.12. *And ſaid unto them, Ye are the chief of the fathers of the Levites*] The King giveth his direction to theſe heads of the Levites, that they might direct ſuch as were under them.

ſanctifie your ſelves] His meaning is, that they ſhould both outwardly according to the rites of the Law, and alſo inwardly by renewing their repentance, prepare themſelves for that holy work whereunto they were deputed, 2 Chron. 29. 5. Exod. 19. 10,15.

ye and your brethren] Both the chief, and others alſo that had any thing to do about the Ark, were to be ſanctified.

that you may bring up the Ark] You your ſelves; ſome of you upon your ſhoulders, others attending upon it.

of the Lord God of Iſrael] See 1 King.8.4,15.

unto the place that I have prepared for it] See v.1,3.

V.13. *For becauſe ye did it not*] Not bear it your ſelves, nor ſanctifie your ſelves. You enquired not into the Law, to learn what was to be done about ſo great a work.

at the firſt] When we firſt began to remove the Ark, ch.13.7.

the Lord our God made a breach upon us] By ſlaying Uzza, and taking him from among us, ch.13.10,11.

for that we ſought him not after the due order] Heb. *according to right*. The thing they did was in the ſubſtance of it good, but they failed in the manner of doing it. An ill manner of doing a good thing provoketh Gods anger.

V.14. *So the Prieſts and the Levites ſanctified themſelves*] They cleanſed themſelves after the ordinances of the Law, and prepared themſelves to that intended ſolemn work. See ſome rites appertaining hereunto, Gen.35.2. Exod. 19.14,15. To legal rites faſting and prayer were added upon extraordinary occaſion, 1 Sam.7.6. Joel 14.15. & 2.15.

to bring up the Ark of the Lord God of Iſrael] See v.12.

V.15. *And the children of the Levites*] i. e. The ſons of Kohath, whoſe office it was to bear the Ark, Num.4.15. though ſometimes in great ſolemnities the Prieſts themſelves did bear it, Joſh.3.31. 1 Sam.4.4.

bare the Ark of God upon their ſhoulders] Thus were all the holy things of the Sanctuary carried from place to place upon mens ſhoulders, Numb.7.9. and this for the greater honour.

with the ſtaves thereon] See Exod.25.14, &c.

as Moſes commanded] In that Moſes commanded the Ark to be made with rings in the corners thereof, & ſtaves to be put into thoſe rings, to bear the Ark with them, Ex.25.14. he may be ſaid to command the Levites to bear the Ark of God. But an expreſs charge is given them by Moſes to bear the Sanctuary and the things appertaining thereunto, Numb.4.15.

according to the word of the Lord] This is added both to manifeſt the faithfulneſs of Moſes, Numb.12.7. and alſo to move thoſe to whom David in particular gave this charge, the rather to obſerve it, becauſe the Lord appointed it ſo to be done.

V.16. *And David ſpake to the chief of the Levites*] See v. 11,12.

to appoint their brethren to be ſingers with inſtruments of muſick] To joyn voices and inſtruments together, to make the muſick the more melodious.

Pſalteries, and harps, and cymbals] Of theſe ſee ch.13.8.

ſounding] Heb. *cauſing to be heard*.

by lifting up the voyce] He would have the muſick ſo ordered as both inſtruments and voyces alſo might be heard.

with joy] As the melody was of force to quicken others ſpirits, and make them rejoyce, ſo he would have the Levites do what they did with cheerful and joyful ſpirits.

V.17. *So the Levites*] i. e. The chief of the Levites, v.16.

appointed Heman the ſon of Joel] See ch.6.33.

and of his brethren] Or, *kinſmen*. See v.5.

Aſaph the ſon of Berechiah] See ch.6.39,43.

and the ſons of Merari] Or, *of the ſons of Merari*.

their brethren] This hath reference to the ſons before mentioned. They were all of the ſame tribe and office, and in that reſpect *brethren*. See ch.9.6.

Ethan the ſon of Kuſhaiah] Or, *Kiſhi*, ch.6.44.

V.18. *And with them their brethren of the ſecond degree*] There were among the Levites, even of thoſe that were of the ſame family and office, divers orders or degrees. Now theſe here meant were of that order that was next thoſe mentioned v.17. who are ſtiled *the chief*, v.16. and were of the firſt degree.

Zachariah, &c.] Here are fourteen by name reckoned up.

the porters] This may have reference to all the fourteen here expreſſed by name; or to Obed-Edom and Jeiel onely, who are named immediately before. This office, *Porters*, may be taken in a general relation to a continual office of ſtanding at the entrance to the Ark, to take care who entred into that tent, or what was brought thereinto. Obed-Edom was one of them, ch.16.38. Or it may be taken in a particular relation to the Ark, and the carrying of it at this time: One or more of them went before the Ark, another or more of them followed the Ark, to keep off people both before and behind from preſſing too neer. See ch.26.1.

V.19. *So the ſingers, Heman, Aſaph, and Ethan*] Theſe were the three chief of the Levites of ſeveral families, ſet down v.17.

were appointed to ſound with Cymbals of braſs] See ch.13.8. Several Muſicians had their ſeveral inſtruments.

V.20. *And Zachariah*] Next to Zachariah is added Ben, v.18. but here left out; unleſs Azzaziah, who is not in the number, v.18. were the ſame with Ben. And two names are oft attributed to the ſame perſon.

and Aziel] Or, *Jaziel*.

and Shemiramoth, &c.] This and the five following are the very ſame that are named v. 18. onely there Benaiah is put before Maaſiah, v. 18.

with Pſalteries] See ch.13.8.

on Alamoth] The word ſignifieth *young maidens* or *virgins*, Cant. 1.3. & 6. 8. Pſal.68.20. Some take it here for that inſtrument which we call the *Virginals*, as Pſal.46.1. Others, for *a ſhrill voyce*, or that which we call *the Treble*, or *Counter-tenor*; for which a maidens voyce is fitteſt, by reaſon of the ſhrilneſs or ſharpneſs of it.

V.21. *And Mattithiah*] This man with the four following are the very ſame that are mentioned v.18.

and Azzaziah] This man is added to thoſe reckoned up v. 18. or he was the ſame with Ben.

with harps] See ch.13.8.

on the Sheminith] Or, *on the eighth*. *Sheminith* ſignifieth *the eighth*, Lev.25.22. It is alſo taken for *an inſtrument with eight ſtrings*, Pſal.6.1. Some take it for the deepeſt kind of voice in ſinging, which we call *the Baſe*. Thus it is diſtinct from Alamoth, v.20. one being the higheſt, and the other the deepeſt.

to excell] Heb. לנצח *Lenatſeah*; which ſome make to be another muſical inſtrument, but moſt expound it *to excell*; namely, to make the muſick the more excellent and delightſome, or to make the perſons to be accounted the more excellent.

V.22. *And Chenaniah chief of the Levites*] See ver. 12. Chenaniah was none of them mentioned before. He is called *the maſter of the ſong*, or *ſinging-maſter*, v. 27. one that was not onely able to ſing himſelf, but alſo to hear and inſtruct others.

was for the ſong] Heb. *lifting up*. The word may be applied to the lifting up of a voice, as Ruth 1.14. or to the lifting up of a thing, and in that reſpect tranſlated *a burden*, Iſa. 46. 1. Deut. 1. 12. or to a charge committed to one, Numb. 4. 27. In regard of this various uſe of the word ſome apply this to ſinging, whereby the voice is lift up; others, to the carriages of the holy things about the Sanctuary. I take the former to be the more proper here.

he inſtructed about the ſong] In this reſpect he is ſaid to be *the maſter of the ſong*, v. 27. who taught others to ſing. Or he ſet the tune, or taught how to begin, how to riſe, how to fall, how to reſt, every way how to ſet or keep tune, as a skilful ſinging-maſter. They who take the word for *a burden* or *carriage*, read, *he was for the carriage, he inſtructed about the carriage*, i. e. he directed others about the manner of carrying the Ark, with what pace to go, when to ſtand, and when to change bearers. See 2 Sam.6.13.

becauſe he was skilful] He had good skill in muſick: Or, he was very skilful about ordering the carriage of the Ark.

V.23. *And Berechiah, and Elkanah*] See ch.9.16.

were door-keepers for the Ark] Theſe two went before the Ark, keeping off the people from ruſhing againſt it; and when it was brought to its tent, they kept the entrance thereinto.

V.24. *And Shebaniah*, &c.] Theſe ſeven were all Prieſts.

did blow with trumpets] This belonged to the Prieſts at removing of the Ark, Num.8.10. at feaſts and ſacrifices, Pſal. 81. 3. 2 Chr.29.26. at anointing Kings, 2 Chr.23.13. and in war, Num. 10.9. 2 Chr.13.14.

before the Ark of God] As it removed from one place to another.

and Obed-Edom and Jehiah were door-keepers for the Ark] Theſe two following the Ark did the like office behind it that the other two did before it, v.23. Or at leaſt they interchanged courſes with thoſe that went before.

V.25. *So David and the Elders of Iſrael*] See 1 King.8.1.

and the Captains over thouſands] See ch.13.1.

went to bring up] For David had called them together now this ſecond time to that end, 2 Sam.6.12, &c.

the Ark of the covenant of the Lord] See 1 King.3.15.

out of the houſe of Obed-Edom] Where it had been three moneths together, 2 Sam.6.11.

with joy] This properly ſetteth forth the inward cheerfulneſs of the ſpirit, but it alſo implieth an outward expreſſion of their inward joy, as 2 Chr.20.27. Ezra 6.16.

V.26. *And it came to paſs when God helped the Levites that bare*, &c.] By giving them ready, willing and cheerful ſpirits; Or, by manifeſting his favour to them, ſo that they went on without interruption; which he did not before, ch.12.10. Or, by ordering it ſo that when ſome Levites had carried a while, they reſted, and other ſucceeded in their room, 2 Sam.6.13.

that they offered ſeven bullocks and ſeven rams] Seven is accounted a number of perfection. It maketh the week, Gen.2.2. ſundry Feaſts, Lev. 23.3,6,15,34. the years of Reſt and Jubile, Lev.25.4,8. the time of Cleanſing, Lev.12.3. & 14.8,9. Conſecrating, Exod.29.35,37. Preparing, Lev. 22. 27. Keeping the Lords watch, Lev.8.35. the ſtint of ſprinkling blood, Lev. 16. 14. and oyl, Lev.8.11. Waſhing, 2 King.5.10. Faſting, 1 Sam.31.13. Feaſting, 2 Chron.7.9. and Sacrifices. God commanded Jobs friends to offer up *ſeven Bullocks and ſeven Rams*, Job 42.8. Balaam had learned as much, Num.23.1. David here, to make a perfect atonement, *offered ſeven Bullocks and ſeven Rams*. So Hezekiah, 2 Chron.29.21. It is further added, 2 Sam.6.13. *That when they that bare the Ark of the Lord had gone ſix paces, he ſacrificed oxen and fatlings*. After they had taken the Ark upon their ſhoulders, and gone a little way with it, and obſerved Gods gracious acceptance of their endeavours, they made a ſtand, and offered ſacrifices unto God in teſtimony of their thankfulneſs. They did this at the end of ſix paces, becauſe haply within ſuch a ſpace Uzzah was ſlain. And whereas it is ſaid that *he* offered ſacrifice, it is meant that David ordered it to be done by the Prieſt. And no doubt but they made an altar there, according to the Law, Exod.20.24. *Oxen* were a uſual gratulatory ſacrifice, Num. 7.3. The other word *fatlings* implieth other kinds, as Sheep, or Lambs. It may be that under *oxen and fatlings* 2 Sam.6.13. are compriſed the *ſeven Bullocks and ſeven Rams* here. Beſides by *fatlings* are meant choice ſacrifices, not lean, but fat ones, as Gen.4.4. Pſal.66.15.

V.27. *And David was clothed with a robe of fine linen*] Or, *David was girded with a linen Ephod*, 2 Sam.6.14. i. e. his robe of fine linen was in faſhion like to the Prieſts Ephod. He is ſaid *to be clothed* with it, becauſe he put it uppermoſt upon him; and *to be girded* with it, becauſe he tied it about him with a linen girdle. See Jer.15.1. This Ephod and girdle were not thoſe ſacred ones made for the Prieſt, but others like them. Theſe David put on now, to teſtifie his piety, ſincerity and humility.

and all the Levites that bare the Ark] See v.15.26.

and the Singers] See v. 16.

and Chenaniah the maſter of the ſong] Or, *carriage*. See v.22.

with the ſingers] Here that which is ſpoken of David is to be repeated, namely, that all theſe *were clothed with robes of fine linen*.

David had alſo upon him an Ephod of linen] Either this is added as an expoſition of the former; Or otherwiſe the former *robe of fine linen* is to be taken (as ſome expound it) for a robe of white ſilk, which may well become a King; and that which the Levites wore hath relation to this *Ephod of linen*. For we may not think that the Levites were clothed with royall robes. It is alſo ſaid, 2 Sam.6.14. that *David danced before the Lord with all his might*. His dancing was grave and comely, anſwerable to the religious muſick, and expreſſed his zealous, cheerful and joyful ſpirit. It was in thoſe dayes uſual to ſet out their thankful heart by dancing, Pſal. 149.3. & 150.4. & 30.11. Exod.15.20. Judg. 21.21. This David did before the Ark, which was a ſign of Gods preſence, and in that reſpect it is ſaid he *danced before the Lord*. And ſuch was his zeal and ardency herein as he is ſaid to have done it *with all his might*. So ch.12.8. See 2 King.23.25.

V.28. *Thus all Iſrael*, &c.] They who are mentioned v.3, 25.

with ſhouting] This implies a common acclamation and applauſe of all that were preſent, ſuch an one as is mentioned 1 Kin. 1.40. 1 Sam.4.5. Ezra 3.11,13.

and with the ſound of the Cornet] A Cornet is a muſical inſtrument made of horn, not like the Hunters horn, half-round, but wreathed, and with holes in the ſide; and it makes a loud, various and delectable ſound, if at leaſt it be skilfully handled.

and with Trumpets, and with Cymbals] See ch.13.8.

making a noiſe] This cannot imply a louder ſound then was made with the fore-mentioned inſtruments, there being no muſical inſtruments louder then they; but it implies an addition of other kind of ſounds, to make the better melody.

with Pſalteries and Harps] See ch.13.8.

V.29. *And it came to paſs as the Ark of the Covenant of the Lord came to the city of David*] See 1 King.2.10. & 3.15. In this City David had prepared an eſpecial place for it, v.3.

that Michal the daughter of Saul] Davids wife, 1 Sam. 18.27.

looking out of a window] Thus Queens, Ladies, and others at great ſolemnities uſed to do, Judg.5.28. 2 King.9.30.

ſaw King David dancing, and playing] David was very skilful in playing on an Harp, 1 Sam.16.18,23. See on v.27.

and ſhe deſpiſed him in her heart] She did not know what ſpirit moved David ſo to demean himſelf, but conſidering onely the external act, ſhe thought it an uncomely thing for a King in a linen upper garment to dance before his people, and thereupon like a carnal woman, ſhe ſcorned him. This ſcorn and diſdain ariſing from her own corrupt heart was afterward manifeſted by her opprobrious ſpeech, 2 Sam.6.20. In the four laſt verſes of that Chapter are expreſly ſet down, both her ſcornful exprobration of David for that fact, and alſo Davids ſharp and juſt reproof of her, and Gods juſt judgement on her for it.

CHAP. XVI.

Verſ.1. *SO they brought the Ark of God*] Namely, the Prieſts and Levites, together with the reſt of Iſrael there aſſembled, David being the principal of all, ch.15.25

and ſet in the midſt of the tent] The word tranſlated *tent* is the ſame that is ordinarily tranſlated *Tabernacle*; and it is ſo tranſlated 2 Sam.6.17.

that David had pitched for it] See ch.15.1.

and they offered burnt-ſacrifices and peace-offerings] See 1 King. 3.15. Theſe uſed to be offered on all occaſions of ſolemn rejoycings, in way of thankſgiving, as ch.29.21. 1 King.8.64.

before God] i. e. Before the Ark. Or in the preſence of God himſelf. See 2 Sam.6.14. 2 King.19.14.

V.2. *And when David had made an end of offering the burnt-offerings and the peace-offerings*] After he had performed his duties of piety to God.

he bleſſed the people] See 1 King.8.55. It was uſual with good Kings to bleſs their people at ſolemn meetings. This David here did as a King and as a Prophet.

in the name of the Lord] By invocating Gods name, and praying for his bleſſing upon them, and bleſſing God for that bleſſing he had beſtowed on them. See theſe particulars exemplified, 1 King. 8.56,&c.

V.3. *And he dealt to every one of Iſrael*] This he did that the ſpirits of every one might be the more quickened to praiſe God with him, as Neh. 8. 10. and that none might repent him of his journey by returning hungry and empty. So did Chriſt, Matth.14.16.

both man and woman] Both male and female were commanded at ſolemn meetings to attend holy ſervices, Deut.29.11. & 31. 12. Anſwerably they did ſo, Joſh.8.35. Neh.8.3. In this reſpect David here putteth no difference betwixt the ſexes. And in relation to God and Chriſt *there is neither male nor female*; *all are one*, Gal. 3.28.

to every one a loaf of bread] There is another Hebrew word uſed 2 Sam.6.19. which is tranſlated *a cake*. The word here ſignifieth *that which is round*, and in that reſpect may well be rendred *a loaf*. It is tranſlated *a piece of bread*, Prov.6.26. It implies ſo much as might at leaſt well ſatisfie for a meal.

and a good piece of fleſh] This epithet *good* is here to be applied eſpecially to the quantity: It was anſwerable to the bread. The word אשפר *eſhpar* is a compound, the firſt ſyllable whereof ſignifieth *fire*, the other *an ox*. Hence ſome infer that roſt beef was dealt to every one.

and a flagon of wine] The word doth alſo ſignifie *a little bottle*, and contained ſo much as might be drunk by one perſon in a day. So much of bread, fleſh and wine given to every particular perſon manifeſted exceeding great bounty, and teſtified Davids great joy for ſetling the Ark in his City, and quickened up the ſpirits of his ſubjects to rejoyce with him, and knit their hearts more cloſe to him. It is added, 2 Sam. 6.19. *That all the people departed every one to his houſe*. This implieth that they received full content, and having now finiſhed this publick ſervice went to their private imployments.

V.4. *And he*] David.

appointed certain of the Levites] Thoſe mentioned ch.15.18.

to miniſter] To ſing, keep the doors, and do other ſervices.

before the Ark of the Lord] See 1 King.3.15.

and to record] Or, *to declare* and *publiſh*, namely, the great acts of the Lord, in ſinging, or otherwiſe.

and to thank and praiſe] Publikely, ſolemnly, and melodiouſly.

the Lord God of Iſrael] See 1 King.8.15.

V.5. *Aſaph the chief*] This hath relation to thoſe Levites hereafter mentioned. Heman is ſet before Aſaph ch.15.16,17. & 6. 33, 39.

and next to him Zachariah, &c.] Here are eight of thoſe that were named ch.15.18. deputed to attend upon the Ark.

and Jeiel with Pſalteries and with Harps] Heb. *with inſtruments of Pſalteries and Harps.* See ch. 13. 8. Jeiel was culled out from among thoſe before named to play upon theſe inſtruments.

but Aſaph made a ſound with Cymbals] See ch.13.8. With Cymbals Aſaph anſwered the other inſtruments in courſe and tune.

V.6. *Benaiah alſo and Jehaziel the Prieſts, with Trumpets*] See ch.13.8.

continuall,] Every day in the houres appointed, conſtantly. See Exod.28.38. Luk.24.53. & ch.23.31.

before the Ark of the Covenant of God] See v.4.

V.7. *Then on that day*] When the Ark was ſetled in his place.

David delivered] David indited the Pſalms, and committed them to skilful muſicians, to put a tune upon them, and to ſing them from time to time.

firſt this Pſalm] This was the firſt Pſalm that David appointed to be publikely ſung in the ſervice of God. He did afterwards enlarge this, and alſo appointed other Pſalms. In regard of that divine ſpirit he had in compoſing Pſalms he is ſtiled *the ſweet ſinger of Iſrael,* 2 Sam.23.1. Davids name is not ſet before this Pſalm in the book of Pſalms, but certainly many Pſalms were penned by him which have not his name prefixed. Conſider Act. 4.25. & 13.33. It is there implied that David was the inditer of the book of Pſalms.

to thank the Lord] This is the ſum of the whole Pſalm; which is ſpent partly in exhortations to praiſe God, and partly in ſetting down reaſons to enforce thoſe exhortations.

into the hand of Aſaph] To tune and ſing it.

and his brethren] Of his tribe and order. See ch.9. 6.

V.8. *Give thanks unto the Lord*] The former part of this Pſalm, from this verſe to v. 23. is part of the hundred and fifth Pſalm. This being a general form of praiſe, was ſung when any weighty occaſion was afforded to Gods people. The word tranſlated *give thanks,* ſignifieth *confeſs.* Which implieth an acknowledging and declaring of God to be what he is, and to do what he doth; which is the beſt manner of praiſing that can be. And the Pſalmiſt by his many exhortations in this Pſalm ſtirreth up others to do what he ſaw meet to be done.

call upon his name] They who are careful to praiſe God for bleſſings received may with much confidence call upon him for ſuch things as they need.

make known his deeds among the people] This may be taken of manifeſting Gods works throughout all Iſrael, or otherwiſe declaring the ſame to other Nations.

V. 9. *Sing unto him*] Praiſe muſt be given with cheerfulneſs.

ſing Pſalms unto him] A grateful heart cannot be ſatisfied with a ſingle expreſſion of Gods praiſe, but will return to it again and again.

talk ye of all his wondrous works] Gods great works muſt be made known to others, Pſal.40.10. being ſuch as juſtly cauſe much admiration.

V.10. *Glory ye in his holy name*] Heb. *in the name of his holineſs.* The word tranſlated *glory* implieth a ſetting forth of ones ſelf; but it muſt be ſo as God may be glorified therein, and his Name, which properly is holineſs it ſelf, may be glorified.

let the heart of them rejoyce] They who are here intended have matter not onely of outward rejoycing, but alſo of inward joy and comfort in their ſoul; and all their rejoycing ought to ariſe from the heart.

that ſeek the Lord] That renouncing all falſe gods and vain hopes, endeavour to know the Lord, and truſt on him. See ch.28.9.

V.11. *Seek the Lord, and his ſtrength*] By Gods *ſtrength* is in a ſpecial manner meant the Ark of the Covenant, which was the evidence of the preſence of the mighty God among them. Therefore they would ſometimes carry the Ark into the war, to heighten their courage, and daunt the enemy, Joſh.6.6, &c. 1 Sam.14.18. & 4. 3. See [illegible] Chr.6.21.

ſeek his face] This hath relation alſo to the Ark, becauſe there God manifeſted his preſence. Theſe two metaphors may farther imply, that in calling upon God we ought to ſet before us his almighty power and the evidences of his favour to us, that we may more confidently reſt upon his power, and truſt to his readineſs and willingneſs to hear us.

continuall.] God is to be ſought not once or twice, but ſo oft as we have occaſion, time after time; yea, our mind muſt ever be ready to be raiſed unto him all the dayes of our life.

V.12. *Remember*] Thoſe things which are once known of God muſt oft be meditated on and called to mind.

his marvellous works] See v. 9.

that he hath done] In former ages long before our time.

his wonders] Such as made men to wonder at them, being very extraordinary in their kind.

and the judgements of his mouth] Such judgements as he firſt threatned, and afterwards executed. David hath an eye to Gods wonderful deliverance of his people out of Egypt, and to his judgements on the Egyptians.

V.13. *O ye ſeed of Iſrael*] It is ſaid Pſal.105.6. *O ye ſeed of Abraham.* Both are true: for the Iſraelites were the ſeed of the one and of the other, and the promiſes were made and renewed to them both: And in that reſpect they are ſtiled *the ſeed of Abraham,* or *the ſeed of Iſrael,* to ſtrengthen their faith.

his ſervant] This epithet is given to Abraham, Pſal.105. and to Iſrael, Pſal.135.22. for honours ſake, and as a teſtimony of their faithfulneſs to God. See 1 King.8.56,66.

ye children of Jacob his choſen ones] God choſe Jacob before Eſau his elder brother, Gen.25.23. Matth.1.2. Rom.9.11,12,13. and the children of Jacob to be a peculiar people unto himſelf, Deut.7.6. & 10.15.

V.14. *He is the Lord our God*] See ch.13. 2.

his judgements are in all the earth] He hath brought all ſorts of men under his power, and exerciſeth his judgements every where. Or, the judgements which he executed on his enemies are made known throughout the whole world, Joſh.2.9,10. Here are two reaſons rendred to enforce the former duties, one taken from his good reſpect to his people, the other from his judgements on tranſgreſſors.

V. 15. *Be ye mindful alwayes of his Covenant*] Or, *he hath remembred his Covenant for ever,* Pſal. 105.8. That which is here ſet down implieth a duty on our part, and withall the condition of that Covenant whereunto we are bound, Gen.17.9. Deut.29.9. That which is noted in the Pſalm layeth down a ſure ground of faith, Gods mindfulneſs of that Covenant of Grace which he made with his people, Deut.7.9. 1 King.8.25.

the word which he commanded] This here hath relation to us, and ſhews the extent of our duty, that we ſhould be careful to obſerve whatſoever he enjoyneth: but Pſal.105.8. it hath reference to God, and his faithfulneſs in rewarding whatſoever is done upon his command.

to a thouſand generations] Here is a Synecdoche, a ſet number for an infinite: and it implieth that we in our generations ſhould ſerve God, and do what lieth in us that our poſterity, yea, all that come after us, to the worlds end, ſhould alſo in their generation ſerve him. In Pſal.105.8. it implieth that Gods word, promiſe and covenant ſhall never fail, but according to the condition thereof be made good throughout all generations.

V.16. *Even of the covenant which he made with Abraham*] This hath a ſpecial relation to Gen.17.1, &c. and 15.18. & 22.16, &c.

and of his oath unto Iſaac] Gen.26.3,4. We read of no oath made to Iſaac: but in that God renewed the ſame covenant unto him which by oath he confirmed unto Abraham, Gen.22.16. &c. he may be ſaid to ſwear to Iſaac.

V.17. *And hath confirmed the ſame to Jacob*] Gen.28.13, &c. and 35.11,12.

for a law] That as a ſtatute it might remain inviolable.

and to Iſrael] To Jacob and his poſterity.

for an everlaſting Covenant] This hath reference not onely to Iſrael after the fleſh, ſo long as they remained the Church of God, but alſo to Iſrael after the Spirit, even all they that believe in Chriſt, eternally, in this world and the world to come.

V.18. *Saying, Unto thee will I give the land of Canaan*] This in the letter was made good to Iſrael after the fleſh, Joſh. 21.43,44, 45. In truth it is and ſhall be made good to all the heirs of the Kingdom of heaven.

the lot] Heb. *the cord.* Firſt lots were caſt for diſtributing the land of Canaan amongſt the Iſraelites, Joſh.13.6. & 14.2. & 15.1. Pſal.78.55. afterwards ſome ſpecial cities were meaſured out by line or cord, Iſa.34.17. Zech.2.1,2. Mic.2.5.

of your inheritance] That which by lot was caſt upon a Tribe or Family belonged as a proper inheritance to them and their heirs for ever.

V.19. *When ye were but few*] Heb. *men of number.* For they who are but few may ſoon be numbred. See Deut.7.7.

even a few] This being remarkable is again repeated.

and ſtrangers in it] This is ſpoken of their ancient fathers, Abraham, Iſaac and Jacob, Gen.17.8. & 28.4. & 37.1. Heb.11.13. Theſe two circumſtances much amplifie Gods mercy in ſetling the Iſraelites in Canaan. For a numerous people to conquer a land is no great matter, and for natives to get inheritance in their own land is ordinary; but for a few to diſpoſſeſs many nations, and thoſe few, ſtrangers, is wonderful.

V. 20. *And when they went from nation to nation*] So did Abraham, Gen. 11. 31. & 12. 1,6, 10. & 13.3. & 20.1. ſo did Iſaac, Gen.26.1,23. ſo Jacob, Gen.26. 19. & 32.1. & 33. 17. & 46.1, &c.

and from one kingdom to another people] From Ur of the Chaldees to Haran, from Haran to Canaan, Gen.11.31. & 12.5. From Canaan to Egypt, Gen.12.11. thence again to Canaan, Gen.13.1. then to the Philiſtims, Gen.20.1. after that again to Canaan, Gen. 21. 32. then to Egypt again, Gen.46.6. This their peregrination is here ſet down to amplifie Gods providence over them in the verſes following.

V.21. *He ſuffered no man to do them wrong*] Strangers are oft much wronged: but God took ſuch care of the Patriarchs, as they were permitted to live quietly, without violence offered them by the inhabitants of the places where they dwelt. See Gen. 12. 16, 20. & 20.15. & 26.11. & 31.29. & 35. 5.

yea, he reproved Kings for their ſakes] As Pharaoh, Gen.12.17. Abimelech, Gen.20.2. and that Pharaoh who made the children of Iſrael bond-ſlaves in Egypt, Exod.7.16, &c.

V.22. *Touch not*] He means an injurious touching, ſmiting, or any other way wronging them.

mine anointed] i.e. Such as he had choſen and conſecrated to him as a peculiar people, and on whom he had ſo beſtowed his Spirit as by reaſon of the gifts thereof it was as oyl poured upon them.

and do my Prophets no harm] It pleaſed God after an extraordinary way to make his will known unto the Patriarchs; as by Dreams, Gen.28.12. & 31.10, 11. Viſions, Gen.15.17. & 28. 12. the miniſtery of Angels, Gen. 28.12. & 32. 2. and other wayes: and therefore they were called *Prophets*, Gen. 20. 7. And as Prophets they did foretell things to come, Gen.27.18, 29, 40. & 40. 3, &c. God taketh ſpecial care of ſuch as he ſetteth apart for his own ſervice, and whom he endueth with ſpecial gifts. In Pſal.105. there is much more added, which queſtionleſs was added by the Pſalmiſt upon a review of this Pſalm, after he intended to enter it into a publick ſacred record.

V.23. *Sing unto the Lord*] See v.9. Though that which here followeth were at firſt joyned with that which goes before, yet when the Pſalmiſt upon review added more matter to it, he cut off that which followes, and made another Pſalm of it, namely the ninety ſixth. In this part David riſeth higher then before, even from the Type to the truth, i. e. from himſelf to Chriſt, and from the Church of Iſrael to the Chriſtian Church ſpread throughout all nations.

all the earth] All nations throughout the whole world. In this large ſenſe is this phraſe taken, 1 Kin.10.24. 2 King.5.15. Pſal.8.1. and 19.4. & 66.4. Rom.9.17. It hath reference therefore to the Gentiles to be called. In Pſal.96.1. this is premiſed, *Sing unto the Lord a new ſong.* In Scripture-phraſe things appertaining to the time of the Goſpel are called *new*; as, *a new covenant*, Heb.8.13. *a new Teſtament*, 1 Cor.11.25. *a new Jeruſalem*, Rev.3.12. *New Heavens, and a new Earth*, Iſa.65.17. *a new name*, Iſa.62.2. *a new commandment*, Jo.13.34. *a new way*, Heb.10.28. *a new heart*, Ez.36.26. yea, and *all things new*, 2 Cor.5.17. Rev.21.5. Thus the *new ſong* here mentioned is that which ſhall ſound forth Gods praiſes from the end of the earth, Iſa.42.10. The ſum of this new Song was ſung out by an heavenly Quire at the birth of Chriſt; and was this, *Glory to God in the higheſt, and on earth peace, good will towards men*, Luk.2.14.

ſhew forth from day to day] As occaſion is offered, time after time.

his ſalvation] In the Type this may imply deliverance from temporal enemies; but in the truth, that redemption and ſalvation which Chriſt hath purchaſed for us.

V.24. *Declare his glory*] That glory which Chriſt hath got and brought to his Church by redeeming them from all their ſpiritual enemies. This was typified by that glorious redemption whereby God brought his people out of Egypt.

among the heathen] The Gentiles to be called.

his marvellous works] Such as were intended v.12. and alſo ſuch as were typified by them.

among all nations] For none are exempted from the benefit of the Goſpel.

V. 25. *For great is the Lord*] Great in his Eſſence, Majeſty, Power, Wiſdom, and all other Excellencies.

and greatly to be praiſed] Mans eſteem of God muſt be according to that excellency wherein and whereby he makes himſelf known.

he alſo is to be feared] All duties to be performed to God muſt ariſe from an inward aw and fear of him, and in that reſpect they are compriſed under *fear.*

above all gods] By *gods* he meaneth idols, ſuch as vain men accounted gods, 1 Cor.8.5, 6. The phraſe doth not intend that any fear at all ſhould be yielded to Idols; but becauſe Idolaters feared their gods, we are called upon to ſhew a greater reſpect to the true God then they could to their falſe gods. Comparative phraſes in Scripture oft imply a direct oppoſition and negation; as where it is ſaid *that the Publican was juſtified rather then the Phariſee*, Luk. 18.14. It is intended that though the Phariſee juſtified himſelf, yet in truth the Publican was juſtified before God, and not the Phariſee.

V.26. *For all the gods of the people*] All whom the heathen, that knew not God, account gods.

are idols] Heb. אלילים, *quaſi* אל אלים, *not gods*, but vanities, meer phantaſies, conceits of things that are not, Lev.19.4.

but the Lord made the heavens] By *heavens* ſynecdochically all Gods works are compriſed. This is an argument whereby the Lord doth oft prove himſelf to be the onely true God, Neh.9.6. Joh.9.8. Pſal.102.25. Prov.3.19. Iſai.42.5. Jer.10.11.

V.27. *Glory and honour are in his preſence*] Or, *Honour and majeſty are before him*, Pſal.96.6. This is meant of thoſe glorious works wherein and whereby God doth manifeſt himſelf. For though he be in his eſſence inviſible, yet he cauſeth ſuch a glory to be where he is as every one may ſay, There is God.

ſtrength and gladneſs are in his place] Or, *ſtrength and beauty are in his Sanctuary*, Pſal.96.6. As God himſelf is infinite in power and excellency, ſo all ſtrength, beauty, and whatſoever may make the heart of man glad, cometh from him, even from that holy place where he is.

V.28. *Give unto the Lord ye kindreds of the people*] By *kindreds of the people* are meant the very ſame who were before compriſed under theſe phraſes, *all the earth*, v.23. *the heathen*, and *all nations*, v.24. *the people*, v.26. The word tranſlated *kindreds* ſignifieth alſo *families* or *congregations.* In the verſes before he exhorted others to make known God unto them; here he exhorteth them to take notice of God, and to yield unto him his due, v.29.

give unto the Lord glory and ſtrength] So acknowledge Gods power as therein you may glorifie him.

V.29. *Give unto the Lord the glory due unto his name*] All that glory that is rightly given unto God is moſt due unto him: and they who do not yield all glory unto him, defraud him of his right. That which is *given to his name* is ſo given as he hath made himſelf known.

bring an offering] This hath reference to that which God ordained under his law. That which God inſtituteth and ordaineth muſt be tendred to him.

and come before him] Or, *into his courts*, Pſal.96.8. namely, to the place appointed for his worſhip, and where he manifeſted his preſence. People aſſembled in Gods courts to worſhip him. See on 1 King. 6.36.

worſhip the Lord] This is the end of approching unto Gods preſence.

in the beauty of holineſs] This is a deſcription of the Temple, which in the excellent ornaments thereof and the truths prefigured thereby was very beautiful. It is called *holineſs*, by reaſon of the holy uſe thereof, and the holy ſervices appertaining thereto. Under theſe legal rites Evangelical duties are preſcribed.

V.30. *Fear before him*] See v.25.

all the earth] See v.23.

the world alſo ſhall be ſtable] By *the world* he means the Chriſtian Church gathered out of the world. This Church, by reaſon of the reign and government of Chriſt, ſhall be firmly ſetled, notwithſtanding the rage and oppoſition of enemies againſt it, Matth.16.18.

that it be not moved] This is the end of Chriſts governing his Church, to keep it ſafe and ſure againſt all the attempts of her enemies. The reaſon hereof is thus rendred Pſal.96.10. *He ſhall judge the people righteouſly.* Nothing more ſetleth or eſtabliſheth an eſtate then righteous judgment.

V.31. *Let the heavens be glad, and let the earth rejoyce*] Theſe are excellent hyperbolical expreſſions of the great joy that ſhould be in the Chriſtian Church. Senſeleſs creatures, as the heavens and the earth, are excited to be ſenſible thereof. Or *the heavens* and *the earth* may metonymically be put for the inhabitants thereof, Angels and men.

and let men ſay among the nations] It was a matter of ſuch joy as they might not conceal it, but declare it one to another, yea the Church muſt declare it to others, to move them to come in.

The Lord reigneth] This is meant of the Lord Chriſt, and of the ſpiritual government of his Church.

V. 32. *Let the ſea roar*] Heb. *thunder.* When the waves of the Sea with violent tempeſt are tumbled together, or the waters violently ruſh out together at ſome great breach, the noyſe ariſing from thence will be as the roarings of many wild beaſts, or as the thunder. Now becauſe this kind of noyſe is all the expreſſion that the waters of the Sea can give, they are exhorted thus to manifeſt their rejoycing.

and the fulneſs thereof] Under this phraſe thoſe great creatures that moſt domineer in the Sea, and fill it up, as Whales and other Sea-Monſters are compriſed. Thus is this phraſe uſed Pſal. 24. 1.

let the fields rejoyce] Such fields as bear fruit for man or beaſt. This hyperbole is uſed as the former v.31.

and all that is therein] Hereby cattle, and other creatures that live on the fruits of the earth, are meant. Some ſuppoſe men to be here meant.

V.33. *Then ſhall the trees of the wood ſing out*] He continueth his hyperbole; onely he altereth the manner of phraſe, and that which before he ſet down by way of incitation, here he ſets down by way of promiſe. In his enumeration he hath left out nothing; For all creatures may be compriſed under the *heavens, earth, ſea, fields, woods*, and *all things in them.* They all ſhew that the Kingdom of Chriſt ſhall bring matter of great rejoycing to all creatures;

tures, as ſin makes all creatures groan under the burden thereof, Rom.8.22.

at the preſence of the Lord] When the Lord Chriſt ſhall ſhew himſelf to the world.

becauſe he cometh to judge the earth] By *judging the earth* he means Chriſts governing the Church. For further amplification and confirmation of this reaſon the phraſe is doubled Pſal.96.13. *For he cometh, for he cometh to judge the earth:* and the manner of his judging is added, *He ſhall judge the world with righteouſneſs, and the people with his truth.* Nothing cauſeth more matter of joy then true and righteous judgement.

V.34. *O give thanks to the Lord*] This verſe is ſet down Pſ.107.1. & 118.1. & 136.1. See v.8.

for he is good] Nothing giveth juſter cauſe of praiſing God then his goodneſs.

for his mercy] The word tranſlated *mercy* ſignifieth that fatherly kindneſs and tender compaſſion that God beareth to his children: For miſery is the proper object of mercy.

endureth for ever] This ſheweth the unchangeableneſs and perpetual continuance of Gods mercy; and withall that it is as a ſpring that will not be dryed up with his Churches weakneſſes, nor waſted with the continual exerciſe thereof. The latter part of this verſe is the ſtaff or cadence of many verſes of Davids Pſalms, and of every verſe of the 136 Pſalm. And it is a point to be ſeriouſly and frequently meditated on by us wretched ſinners. See v.41. 2 Chr.5.13. & 7.36. & 20.21. Ezra 3.11.

V.35. *And ſay ye, Save us*] This is a phraſe of incitation, whereby Gods people provoke to pray mutually one for another. Or, it is a direction to uſe this form, Hoſ.14.2. Luk.11.2.

O God of our ſalvation] Upon their knowledge and faith that it was God that had delivered them, and would ſtill continue to deliver them, they call upon him to ſave them. This may be meant both of temporal deliverances and alſo of eternal ſalvation by Chriſt.

and gather us together] This applyed to thoſe that were not yet come in, implyeth a bringing of them in to Chriſt; but applyed to thoſe that were come in, it implyeth a continuing ſtill to unite them more and more, that they might not be divided, as they had been formerly, 2 Sam.3.1. Or, prophetically he may pray for the gathering of Gods people from their diſperſion or captivity, Pſal.106.47. Yea, it may alſo be extended to Chriſts gathering his Church from among the Gentiles.

and deliver us from the heathen] Heb. *nations*. He means ſtrange or other nations, or all forreign enemies. All the world but Iſrael were accounted *heathen*.

that we may give thanks to thy holy Name] The chiefeſt end that Gods people aim at in ſeeking deliverances, is, that thereby they may have matter and opportunity to praiſe the Lord, and that as he maketh himſelf known to them. *Gods name* is that by which he is made known unto us. See v.29. ch.19.16.

and glory in thy praiſe] That we may account our ſelves happy, and rejoyce that we have ſuch an occaſion to praiſe thee.

V.36. *Bleſſed be the Lord God of Iſrael*] See 1 King.8.15. As he begins ſo he ends with praiſe, and here promiſeth what he exhorted others to do, v.8.

for ever and ever] This ſheweth what is due unto God, namely everlaſting praiſe; and withall the extent of Davids deſire, That God may be bleſſed, not onely once, or a few times, but for ever; and that not onely by him while he lives, but alſo by all ages after him.

And all the people] All that were preſent, of what rank or degree ſoever, Deut.27.15. Ezra 8.6.

ſaid, Amen] Teſtified their conſent to all that had been ſaid and ſung, and withall their true deſire of bleſſing God. See 1 King.1.36.

and praiſed the Lord] Hereby they gave evidence that *Amen* came from their heart.

V.37. *So he left there*] Here is ſhewed what David did after the fore-mentioned Pſalm was ſung.

before the Ark of the Covenant of the Lord] See v.6. & 1 King.3.15.

Aſaph and his brethren] See v.7.

to miniſter before the Ark continually] Namely, in that tent wherein the Ark was ſet, v.1. See v.6.

as every dayes work required] Or, *to do every day what he did on one day*. See 1 King.8.59.

V.38. *And Obed-Edom with their brethren*] See ch.13.13. Some here add Hoſah, mentioned in the end of this verſe, thus, *Obed-Edom and Hoſah*, becauſe the relative *their* is of the plural number. Hoſah was of the children of Merari, ch.26.10.

threeſcore and eight] There were ſo many, that they might in courſes be helpful one to another.

Obed-Edom alſo the ſon of Jeduthun] This is added as an explanation of what went before, *q. d. Obed-Edom alſo, I ſay.* This Obed-Edom is the ſame that is mentioned in the beginning of this verſe.

and Hoſah] This ſheweth that this man was before underſtood.

to be porters] As the former clauſe of this verſe ſhewed their ſtation, ſo this their function. Hereof ſee ch.26.1.

V.39. *And Zadok the Prieſt*] See 1 King.1.8.

and his brethren the Prieſts] He means hereby other ſons of Aaron; for all the poſterity of Aaron were Prieſts.

before the Tabernacle of the Lord] That which Moſes built. See 1 King.8.4.

in the high place] See 1 King.3.4.

that was at Gibeon] To this place was the Tabernacle brought after the deſtruction of the Prieſts in Nob, 1 Sam.22.18,19. See 1 Chr.21.29. & 2 Chr.1.3.

V.40. *To offer burnt-offerings unto the Lord*] This office belonged to the Prieſts alone, Lev.1.5,7,8, &c.

upon the Altar of the burnt-offering] i. e. That braſen Altar made by Moſes, Exod.38.1, &c, for that purpoſe, and therefore called *the Altar of burnt-offering*, Exod.40.6.

continually morning and evening] Heb. *in the morning and in the evening*, Exod.29.38, &c.

and to do according to all that is written in the law of the Lord] To obſerve all the rites in the law of Moſes enjoyned to the Prieſts about burnt-offerings and other ſervices in the Tabernacle.

which he commanded Iſrael] He means all the children of Iſrael that deſcended from Jacob, from the time that thoſe ordinances were given, to the coming of the Meſſiah.

V.41. *And with them Heman and Jeduthun*] See ch.25.1.

and the reſt that were choſen, who were expreſſed by name] David had a care to chuſe out skilful perſons to ſing praiſe to God, and to regiſter their names, that they might know their task and courſe.

to give thanks to the Lord] See v.4.

becauſe his mercy endureth for ever] See v.34.

V.42. *And with them Heman and Jeduthun*] Verſe 41. their general function was noted, here the particular manner of executing it.

with trumpets and cymbals] See ch.13.8.

for thoſe that ſhould make a ſound] Theſe were loud inſtruments.

and with muſical inſtruments] Such as made a leſs ſound, but were more melodious, as the Harp, Pſaltery, &c. See ch.13.8.

of God] This is added either to declare the end of them, to ſet forth the praiſe of God; or elſe to ſet out their excellency, as ch.12.22.

and the ſons of Jeduthun were porters] Heb. *for the gate*. Namely to attend the entrance into the Tabernacle, and to ſee that no unclean thing ſhould be brought thereinto, and nothing carried out but what ought. See ch.26.1.

V.43. *And all the people departed every man to his houſe*] After David had ſetled the Ark, and finiſhed all his holy ſolemnities thereabouts, the people went home.

and David returned to bleſs his houſe] To pray for his family, as he had done for his people, v.2. and to ſetle piety and other good orders in his own houſe, as he had done in the Lords. As in this latter he ſhewed himſelf a pious and faithful King, ſo in the former a pious and faithful governour of his family. See 2 Sam.6.20.

CHAP. XVII.

Verſ.1. NOw it came to paſs as David ſat in his houſe] That which was built in his own city, ch.14.1. 2 Sam.5.11. It is added, 2 Sam.7.1. that *the Lord had given him reſt from all his enemies*. Under theſe enemies Saul, Iſhboſheth, and others that took part with the houſe of Saul, the Jebuſites that kept the fort of Zion, and the Philiſtims that firſt made war againſt him, are compriſed, 1 Sam.31.6. 2 Sam.4.7. & 5.9,20,25. Being delivered from his enemies by Gods mercy, he would do what he could for Gods honour.

that David ſaid to Nathan the Prophet] See 1 King.1.8. Nathan being an extraordinary Prophet given to Iſrael after Samuels death, David would not enterpriſe any great matter without his advice, ſuppoſing that he would give him counſel from the Lord.

Lo, I dwell in an houſe of Cedars] Of Cedars ſee ch.13.1. 1 King.5.6. Now David taking notice of his own fair palace, was not puffed up therewith, as Nebuchad-nezzar, Dan.4.27. but his pious mind was on God: and the beholding of his own glorious houſe made him think it was more meet that the Lord ſhould have a fair houſe for his ſervice, then himſelf for his royal uſe. The Iſraelites returned from captivity were not of this mind, Hag.1.4.

but the Ark of the covenant of the Lord] See 1 King.3.15. & 6.19. This being the greateſt evidence of Gods preſence that ever he ordained to Iſrael, is here in ſpecial mentioned.

remaineth under curtains] The word tranſlated *curtains* ſignifieth ſuch things as are uſed to keep another thing from the injury of wind and weather. Some take it for skins that would hold out rain. He meaneth the tent, ch.16.1. which though it were of the beſt kind that could be, yet was not comparable to a royal Palace, ſuch an one as David dwelt in.

V.2. *Then Nathan ſaid unto David, Do all that is in thine heart*] The word *all* hath reference to that which David motioned v.1.

This anſwer Nathan gave, not by Divine revelation, but upon his own imagination; ſuppoſing the action, being commendable in it ſelf, might be well done by David. It was his failing that in a matter of ſo great conſequence as the place of Gods worſhip, he being a Prophet would give an anſwer without warrant from God.

for God is with thee] Becauſe God had proſpered David in other things, and directed him to order matters, as ch. 14. 10,14. he thought that now he was moved by God to build him an houſe.

V. 3. *And it came to paſs the ſame night*] God ſuffered not theſe his ſervants long to continue in a reſolution againſt his mind.

that the word of God came unto Nathan, ſaying] It is probable that God made known his mind to Nathan in a dream, becauſe it was in the night time: but ſure it is that it was by viſion, v. 15. See 1 King. 3.5.

V.4. *Go and tell David*] God would have the ſame man that informed David amiſs, to diſcover his error.

my ſervant] See 1 King.3.6.

Thus ſaith the Lord] This is premiſed to ſhew that there was a better warrant for this anſwer then for the former.

Thou ſhalt not build me an houſe to dwell in] This is directly contradictory to what David intended and Nathan approved. Men may have good intentions which are not agreeable to the ſecret will of God. And extraordinary Prophets are oft ignorant of Gods purpoſes. See 1 Sam.16.6. 2 King.4.27. Gods anſwer is ſet down interrogatively, 2 Sam.7.5. *Shalt thou build me an houſe for me to dwell in?* which addes great emphaſis. He ſaith not, *Shall an houſe be built?* but, *Shalt thou build?* which doth not declare the intent it ſelf to be unlawful, but onely the perſon that intended it not to be meet for the work. That the thing purpoſed was good and commendable is evident by Gods appointing it, 1 King.8.18. The reaſons why David was not fit to do it, were, I. Becauſe he had ſhed much blood, ch.22.8. II. Becauſe there were many enemies to be ſubdued, ſo as he could not have that leiſure that was meet for ſo great a work, 1 King.5.3. Beſides theſe, other reaſons follow.

V.5. *For I have not dwelt in an houſe ſince I brought up Iſrael*] To wit, out of Egypt. And here is another reaſon; David need not be over-forward in building a ſumptuous houſe for the Lord, becauſe for many generations before he had been content to be without ſuch an houſe.

unto this day] That very time wherein David made the motion.

but have gone] Heb. *have been*. This is meant of the Ark.

from tent to tent] This may be taken either of the many places to which the Tabernacle, wherein the Ark was ſet, was removed. See 1 King.8.4. Or of the Tents made for it, one by Moſes, Exod. 26.33. another by David, ch.16.1. Yea, and it may be another tent, beſides thoſe two, was made at Kiriath-jearim, where it abode twenty years, 1 Sam. 7.1,2.

and from one Tabernacle to another] This is added to ſhew what kind of tent he meant before, namely ſuch a tent as was called *the Tabernacle*.

V.6. *Whereſoever I have walked*] Or, *in all places wherein I have walked*, 2 Sam.7.7. By *walking* he means the moving of the Ark from place to place.

with all Iſrael] For the Ark was not appropriated to any one tribe, but was for all the children of Iſrael to worſhip before it.

ſpake I a word to any of the Judges of Iſrael] Or, *of the tribes of Iſrael*, 2 Sam.7.7. Becauſe the Judges were choſen out of ſeveral tribes, one out of one tribe, and another out of another, the word *tribes* is ſet down, but Judges are eſpecially intended under it.

whom I commanded to feed my people] Becauſe Governours are as ſhepherds, therefore this metaphor is uſed. See ch.11.2.

ſaying, why have you not built me an houſe of Cedars?] See v. 1. This interrogative ſheweth that God never required any of the Governours of Iſrael, from Moſes to David, to build a Temple for him: And therefore David ſhould not have attempted ſuch a work without warrant from God himſelf. So this is a further reaſon to demonſtrate that it was not meet for him to build a Temple, becauſe God had not required it of him.

V.7. *Now therefore thus ſhalt thou ſay unto my ſervant David*] See v.4.

Thus ſaith the Lord of hoſts] See 1 King.12.24. & 18.15.

I took thee from the ſheep-coat] Here God ſetteth down ſundry great benefits he either had done, or would do for David. Firſt, he raiſed him from a very mean condition, from tending of ſheep. Now becauſe ſhepherds uſe to provide and ſet ſheep-coats for their ſheep, this phraſe is here uſed. The word may alſo be taken for a mean cottage, ſuch an one as ſhepherds uſe to abide in, Jer.23.3.

even from following the ſheep] Heb. *from after the ſheep*. For ſhepherds uſe to go after and follow their ſheep. See 1 Sam.16. 11. Pſal.78.70.

that thou ſhouldſt be ruler over my people Iſrael] He meaneth a ſupreme ruler, even a King. See ch.11.2. This was a great advancement, of a Shepherd to be made a King.

V.8. *And I have been with thee whitherſoever thou haſt walked*] This is a ſecond benefit; Gods providence to him, and protection over him. God manifeſted his gracious preſence with David, when he enabled him to reſcue a ſheep out of the jaw of a Lion and a Bear, 1 Sam. 17.34, &c. when he overcame Goliath, 1 Sam.17.49. when he eſcaped the manifold perſecutions of Saul, 1 Sam.18.9,11,27. when he was preſerved in the land of the Philiſtims, 1 Sam.21.10, &c. and when he prevailed againſt the houſe of Saul, 2 Sam.3.1, &c. In regard of theſe and many other preſervations, this phraſe is added, *whitherſoever thou haſt walked*.

and have cut off all thine enemies from before thee] This is a third benefit, and hath reference to Gods deſtroying of Saul, 1 Sam.31. 6. Iſhboſheth, 2 Sam.4.7. and the Philiſtims, 2 Sam.5.17, &c.

and have made thee a name] I have ſo ordered thine affairs, and enabled thee to do ſo great acts, as thy fame is every where ſpread abroad. This is a fourth benefit.

like the name of the great men that are in the earth] He meaneth ſuch as had obtained great victories, had much wiſdom, treaſured up ſtore of wealth, or for any other matters were famous. Theſe four benefits are reckoned up, not to upbraid David, as if he had carried himſelf unworthy of them, but rather to ſhew that God, though he were not minded to have him to be the builder of his Temple, yet had ever born a good reſpect unto him. And that it might appear that God did not repent him of thoſe his former favours, he manifeſts his purpoſe of continuing his favour unto him, in the verſes following.

V.9. *Alſo I will ordain a place for my people Iſrael*] This is a fifth benefit, and hath reſpect to the time to come. It is not ſo to be taken as if the people of Iſrael had not had before this a place appointed for them: For Canaan was ordained for them in Abrahams time, Gen.12.7. and the poſſeſſion thereof given unto them in Joſhua's, Joſh.15.1, &c. But it is to be taken comparatively, in relation to former times, wherein enemies oft entred their land, and much oppreſſed them, Judg.2.14. Yea, till a little before this the Jebuſites poſſeſſed even that place which was now the City of David, ch.11.6,7. But God would now ſo ſettle Iſrael in that land as they ſhould wholly poſſeſs it.

and will plant them] As a tree planted in the ground taketh root, and remaineth ſtable therein.

and they ſhall dwell in their place] As a man dwelleth in his own houſe. This is made the end of Gods planting and ſetling them in the land, *that they may dwell in a place of their own*, 2 Sam.7.10.

and ſhall be moved no more] From that their land; namely as they had been formerly. When Saul was ſlain, many of the Iſraelites left their Cities, 1 Sam.31.7. This phraſe *no more* muſt be taken with the ordinary limitations of promiſes about temporal bleſſings, Obedience to Gods commandements, and forbearing ſuch ſins as cauſe publick judgements, 1 Sam.2.30. Jer. 10.9, 10. While the people obſerved thoſe conditions, in Davids, Solomons, Aſa's, Jehoſhaphats, and other good Kings times, they were not moved. If the phraſe be ſimply taken, it is to be applied to Davids and Solomons time; or elſe to the ſpiritual eſtate of Gods Church.

neither ſhall the children of wickedneſs] The enemies of God and of his Church are called *children of wickedneſs*, becauſe they wholly give themſelves to wickedneſs. It is an emphatical Hebraiſm; as, *ſons of Belial*, 1 King.21.10,13. *children of diſobedience*, Eph.2.2. & 5.6. Col.3.6.

waſte them any more] Deſtroy their perſons, and ſpoil their goods.

as at the beginning] While they were in Egypt, Exod. 1. 13, &c.

V.10. *And ſince the time that I commanded Judges to be over my people Iſrael*] In the time of the Judges they were exceedingly waſted, Judg.3.8. ſo alſo in the dayes of Saul, 1 Sam.13.6, &c.

Moreover, I will ſubdue all thine enemies] This is the ſecond thing promiſed, and the ſixth benefit here mentioned: And it was ſo fully accompliſhed in Davids time, as Solomon his ſon found no enemy left to annoy him, 1 King.5.4.

Furthermore, I tell thee] This phraſe of aſſurance is premiſed, becauſe the bleſſing following was great and ſure. This aſſeveration was uttered in the name of God, therefore it is thus ſet down, *The Lord telleth thee*, 2 Sam.7.11.

That the Lord will build thee an houſe] This is the third thing promiſed, and the ſeventh benefit. By *houſe* is meant a family, or a poſterity. By *building* it, a raiſing it up, and eſtabliſhing it. This houſe was built by continuing Davids poſterity till the coming of the Meſſiah, who was of that houſe, Matth.1.1. and makes it to be an everlaſting houſe. See 1 King.2.24. The bleſſing here promiſed is ſet forth in this phraſe, *The Lord will build thee an houſe*, to teſtifie Gods approbation of Davids intention of building an houſe for God.

V.11. *And it ſhall come to paſs when thy dayes be expired*] His life is ſet out by dayes, to ſhew the brevity of life.

thou muſt go to be with thy fathers,] Or, *ſleep with thy fathers*, 2 Sam. 7.12. See 1 King.2.10. His anceſtors being departed out of this world, he is ſaid *to go to them* when he dieth.

that I will raiſe up thy ſeed after thee] By *ſeed* he means ſuch children as ſhould proceed out of his bowels, 2 Sam. 7. 12.

which ſhall be of thy ſons] David had many ſons, but one of them is here ſpecially intended, and that is Solomon in the type, and Chriſt in the truth.

and I will eſtabliſh his kingdom] See 1 King.9.5.

V.12. *He ſhall build me an houſe*] Or, *he ſhall build an houſe for my name*, 2 Sam.7.14. See 1 King.5.3. Solomon built a material Temple, 1 King.6.1, &c. and Chriſt, a ſpiritual houſe, Eph.2.20, 21.Heb.3.3,6.

and I will ſtabliſh his throne for ever] This was verified in Solomon for his life-time; and for the continuance of the politie of the Jews, till the captivity, yea, and till the coming of the Meſſiah, Matth.16.16. but in Chriſt it is accompliſhed everlaſtingly, Luke 1.32,33.

V.13. *I will be his father*] This is true of Solomon not onely in a general reſpect as he had his being from God, but alſo in regard of the grace of adoption, and of Gods eſpecial fatherly favour to him, ch.28.6. But it is true of Chriſt moſt properly, by reaſon of his eternal generation, Heb.1.5. and of that entire fatherly reſpect that God bare unto him, Matth.3.17.

and he ſhall be my ſon] This follows by the rule of relation, and it implies both a dignity and a duty. There can be no greater dignity then to be Gods Son: and he who is Gods Son, ought to bear a filial reſpect to God; yea if he be a true Son, he will bear ſuch a reſpect to Him. It is added, 2 Sam.7.14. *If he commit iniquity, I will chaſten him with the rod of men, and with the ſtripes of the children of men.* This properly is meant of Solomon: For he committed ſin, and anſwerably God puniſhed him, 1 King.11.9, &c. But Chriſt never having committed any ſin, Heb.4.15. & 7.26. if it be applied to him, it muſt be as he was our ſurety, Iſa.5.36. 2 Cor. 5.21. *The rod of men*, and *ſtripes of the children of men* ſignifie mild puniſhments, ſuch as may be born by men. The Metaphor is taken from men as they are Parents, who with moderation and compaſſion uſe to correct their children; or elſe from men as they are finite and weak creatures, and ſo cannot with infinite and eternal torments puniſh others. In this latter reſpect *the rod* and *ſtripes of men* are oppoſed to the almighty, infinite, and everlaſting judgments of God, which he inflicteth on ſuch as he hateth. See Iſ.31.3. & 47.3.

and I will not take my mercy away from him] Some underſtand this onely of a temporary and outward mercy concerning the continuance of Solomons kingdom. But ſuch a mercy Saul enjoyed all his dayes; for he died King of Iſrael, 2 Sam.1.14. But here being noted a difference betwixt Gods mercy to Saul and to Solomon, queſtionleſs ſpiritual grace is meant. God gave his Spirit to Saul, and took it away again, 1 Sam.10.9. & 16.14. but he never took away his Spirit from Solomon. Indeed he ſinned a great ſin, 1 King.11.1,&c. but the book of Eccleſiaſtes is an evidence of his repentance.

as I took it from him that was before thee] i. e. From Saul. It is, *whom I put away before thee*, 2 Sam.7.15. God rejected Saul in Davids time, 1 Sam.13.14. & 15.28. and he rejected him, that David might ſucceed him in the kingdom: In theſe reſpects Saul was put away from before David.

V.14. *But I will ſettle him in mine houſe*] The Church is *Gods houſe*. Iſrael till Chriſts time was Gods Church; and after Chriſts time, the Chriſtian Church was Gods houſe. In Iſrael was Solomon ſettled, and Chriſt in his Church.

and in my kingdom] That which was called *Gods houſe*, becauſe in an eſpecial manner he dwelt and abode therein, is alſo called his *Kingdom*, becauſe he reigneth therein.

for ever] See v.12. It is in 2 Sam.7.16. *and thine houſe and thy kingdom ſhall be eſtabliſhed for ever before thee.* See v.11,12.

and his throne ſhall be eſtabliſhed for ever more] See 1 King.2.45.

V.15. *According to all theſe words*] Which God had delivered to his Prophet Nathan.

and according to all this viſion] See v. 3.

ſo did Nathan ſpeak unto David] Though this meſſage were contrary to Nathans advice, v.2. yet he plainly declared it as it was given him in charge. This was an evidence of his faithfulneſs.

V.16. *And David the king came*] Or, *Then went king David in*, 2 Sam.7.18. After he had received that gracious meſſage, he went into the Tent that he had prepared for the Ark, ch. 16.1.

and ſat before the Lord] Before the Ark, the evidence of Gods preſence. This word *ſat* is oft taken, not ſimply for a poſture of the body, but indefinitely, for continuing ſome while in a place, as Gen.29.19. Pſal.102.12. If it be properly taken for the geſture of Davids body, it may be that at firſt he ſat meditating on the meſſage, and then ſtood or kneeled when he prayed. So Solomon in dedicating the Temple, firſt ſtood, and then kneeled, 1 King. 8.22,54. Or if David ſat all the while upon a ſeat, his prayer might be made with much devotion, as Moſes his was, Exod. 17.12.

and ſaid, who am I] David having received gracious promiſes from the Lord, falleth into an high admiration of Gods goodneſs to him, and into a hearty ſupplication for the accompliſhment of the promiſes, v.23, &c. he beginneth with an humble acknowledgment of his own unworthineſs, the more to magnifie Gods bounty. This phraſe, *who am I*, is an emphatical expreſſion of the meanneſs of his own perſon.

O Lord God] Theſe two titles ſet out the Soveraignty and grace of God. David joyneth them both together, to work his heart to reverence and confidence.

and what is mine houſe] This ſets out the meanneſs of the family or ſtock whence he came.

that thou haſt brought me hitherto] His high exaltation to be a King he acknowledgeth to be of God.

V.17. *And yet this was a ſmall thing in thine eyes, O God*] Though his advancement were very high in it ſelf, and in his own and other mens account, yet by the promiſes which God made of greater matters it appeared that God accounted it but ſmall preferment.

for thou haſt alſo ſpoken of thy ſervants houſe] David hath reference to the promiſe v.10. *The Lord will build thee an houſe.* And he magnifieth Gods goodneſs in that it was not reſtrained to his perſon, but extended to his poſterity.

for a great while to come] Even after Davids dayes, ſo long as the Kingdom of Iſrael, yea, and the Church of God, continue, See v. 10.

and haſt regarded me] He accounted promiſes concerning his poſterity as a kindneſs to himſelf.

according to the eſtate of a man of high degree] This hath reference to Davids firſt eſtate, when he was a ſhepherd: Though he were of ſo mean eſtate, yet God was pleaſed to deal with him as if he had deſcended from the higheſt and royalleſt ſtock that ever was. And this doth much amplifie Gods mercy to him. His admiration hereof is thus ſet out, 2 Sam.7.19. *And is this the manner of man?* Doth any man thus deal with another? Gods dealing with him ſo freely, ſo bountifully, ſo magnificently as he did, infinitely exceeded all the goodneſs or kindneſs that man ſheweth to man. Some apply this to the Meſſiah, that ſhould come from David; which was indeed the higheſt evidence of grace and favour that could be.

O Lord God] See v.16.

V.18. *What can David ſpeak more to thee*] The word *ſpeak* is not in the original, but ſupplied out of 2 Sam.7.20. and it implieth, that David could deſire no more of God then what he had freely of himſelf offered and promiſed unto him.

for the honour of thy ſervant] God hath ſo for the preſent exalted David, and for the future promiſed ſuch a ſeed, as greater honour could not be given him. He addeth this phraſe, *thy ſervant*, in teſtimony of his humble acknowledgment of Gods Soveraignty, and to ſhew the ground of his confidence in God.

for thou knoweſt thy ſervant] What his outward ſtate and condition is, what his inward mind and diſpoſition was, and what was needful, uſeful, profitable and honourable unto him. Some take the meaning of this whole verſe to be this, That David need not much trouble himſelf about words and phraſes to expreſs his thankfulneſs, becauſe the Lord knew the heartineſs of his thankful mind.

V.19. *O Lord, for thy ſervants ſake*] This title *ſervant* was in the former verſe twice ſpoken of David in relation to God. Being here ſo taken it hath reference to the promiſe that God made to David, *q. d.* For that promiſe ſake which thou haſt made to thy ſervant. See 1 King.11.12. In 2 Sam.7.21. it is *For thy words ſake*; *Word* being there put for *promiſe*, as it uſeth to be, (ſee Pſal.119.49.) it expoundeth the meaning of this place: and ſheweth that under this phraſe, *for thy ſervants ſake*, is meant the word or promiſe that God made to David. Some apply *word* unto Chriſt, ſtiled *the Word*, Joh.1.1. as they do alſo this title *ſervant*; as Iſa.42.1. Matth.12.18. In this ſenſe David here pleadeth the merit and mediation of the Son of God, who ſhould in regard of his humane nature deſcend from him.

and according to thine own heart] i. e. Thy free grace, good will, or good pleaſure: for God *doth all things according to the counſel of his own will*, Eph.1.11. See Matth.11.26.

haſt thou done all this greatneſs] Under this phraſe are compriſed that high eſtate whereunto God had advanced David, the many deliverances out of troubles, victories over enemies, and other good things that he had given him, together with thoſe precious promiſes that he had made of greater favours hinted v. 17. Theſe are called *greatneſs* in the abſtract, becauſe they were very great in themſelves, and far beyond any deſert of his.

in making known all theſe great things] Heb. *greatneſſes*. In 2 Sam. 7.21. it is, *To make thy ſervant know them.* It did much heighten Davids eſteem of thoſe future good things, in that God had not onely purpoſed them for him, but alſo revealed them unto him for the ſtrengthening of his faith and hope.

V.20. *O Lord, there is none like thee*] In this and the two next verſes is ſet down Davids magnifying God for Gods magnifying him: And it is an excellent form of thanks. This phraſe is premiſed 2 Sam.7.22. *wherefore thou art great, O Lord God.* Of *Great* ſee ch.16.25. In ſaying *none is like to God*, he preferreth the Lord before all, and that ſo highly as no compariſon can be made. See Deut.3.24. 1 Sam.2.2.

neither is there any God beſides thee] Howſoever Idolaters have their gods in high eſteem, yet they are but meer vanities;

the Lord is the onely true God, Deut. 4. 35.

according to all that we have heard with our ears] This hath reference to the miracles and other great works which God had done in former times, and were made known to ſucceeding ages.

V.21. *And what one nation in the earth is like thy people Iſrael?*] In 2 Sam.7.23. *it is like thy people, even like Iſrael.* As v. 20. Gods excellency in himſelf is declared, ſo here his goodneſs to his Church and people. Iſrael is ſtiled *Gods people*, becauſe he had in an eſpecial manner choſen them to be his Church. See 1 King.3.8. & 8.51. And in this reſpect Iſrael was the glory of all the world; no people like them, Deut.4.6,7,8,34.

whom God went to redeem] Out of Egypt. While they were in bondage, God ſeemed to be abſent from them; but when the time of their deliverance came, it is ſaid that he *went* to them. Deliverance of bond-ſlaves is properly called *redemption*, Exod.6.6. & 15.13. Deut.7. 8. This word *went* may have reference to Gods *coming down*, Exod. 3.8.

to be his own people] The end of Gods delivering them was to make them a peculiar people to himſelf, Exod.19.4,5,6. Deut. 10.14,15.

to make thee a name of greatneſs and terribleneſs] The manner of Gods redeeming his people by judgments brought on Egypt made other nations fear and tremble, Joſh.2.11.

by driving out nations from before thy people] Thoſe which Moſes and Joſhua conquered, Joſh.24.5, &c.

whom thou haſt redeemed out of Egypt] See 1 King.8.9. This clauſe is added 2 Sam.7.23. *From the nations and their gods.* He makes mention of *their gods*, becauſe the heathen ſo truſted in their idol-gods, as they thought the God of Iſrael could not deliver them, 1 Sam.17.43. Therefore their gods were deſtroyed, Exod.12.12. Num.33.4. See ch.14.12.

V. 22. *For thy people Iſrael didſt thou make thine own people*]v.21.

for ever] This applyed to Iſrael after the fleſh is true till that Church was ended in Chriſt; but applyed to Iſrael in the ſpirit, it is to be extended to the end of the world. See 1 King. 10. 9. In 2 Sam.7.24. it is *Thou haſt confirmed to thy ſelf thy people Iſrael to be a people unto thee for ever.* This God confirmed by an everlaſting Covenant, Gen.17.7. and by oath, Luk.1.73. See ch.16.16.

and thou, Lord, becameſt their God] Though he be Soveraign over all, yet he is in an eſpecial manner the God of his Church, Deut.10.14,15.

V.23. *Therefore now, Lord*] Here David beginneth his ſupplication. See v. 16.

let the thing that thou haſt ſpoken concerning thy ſervant and concerning his houſe] This hath reference to v.9, 10, &c.

be eſtabliſhed for ever] His meaning is, that God would continue the kingdom in his poſterity, and ſettle the Lord Jeſus, that ſhould come from him, upon his everlaſting throne.

and do as thou haſt ſaid] He did believe that God would make good his word, but becauſe prayer is an ordinary means to be uſed on mans part for the accompliſhing of Gods promiſes, he here uſeth it, the rather, to ſtrengthen his own faith. See Ezek. 36.36,37.

V.24. *Let it even be eſtabliſhed*] His apprehenſion of the greatneſs of the bleſſing, and his earneſt deſire of having it accompliſhed, makes him crave the accompliſhment thereof again and again in the ſame words.

that thy name may be magnified for ever] The chief end that moved him to be ſo inſtant in his prayer was Gods glory: for nothing could bring ſuch everlaſting glory to God as the exhibition of his Son, which is the main ſubſtance of his promiſe to David.

ſaying] Or, *by ſaying*. All ſorts of people that ſhould hear of the accompliſhing of the forementioned promiſe, would ſay as followeth, and ſo magnifie God.

The Lord of hoſts] See 1 King.18.15.

is the God of Iſrael] See 1 King.8.15.

even a God to Iſrael] See v.21. The Lord was *the God of Iſrael* in regard of his Soveraignty over them and covenant with them: He was *a God to Iſrael* in regard of his goodneſs to them.

and let the houſe of David thy ſervant be eſtabliſhed] See v. 23.

before thee] In thy grace and favour, ſo as thou mayeſt take delight therein, and be well pleaſed therewith, and never caſt it off, 1 King.11.35.

V.25. *For Thou, O my God*] See ch. 11.19.

haſt told thy ſervant] Heb. *haſt revealed the ear of thy ſervant.* i. e. God plainly made known his mind in Davids hearing, ſo as he well underſtood it. See 1 Sam.9.15. Ruth 4.4.

that thou wilt build him an houſe] See v.10.

therefore thy ſervant hath found in his heart] *In his heart* is not here in the Hebrew; but it is well taken out of 2 Sam.7.27. It implyeth that David had ſeriouſly thought of the matter in hand, and found his heart ready and forward thereunto.

to pray before thee] To teſtifie ſo earneſtly as he did his hearty deſire to have the promiſe accompliſhed. See v. 16.

V.26. *And now, Lord*] This hath reference to v.27.

thou art God] The onely true God. See 1 King.18.30. To this is added, 2 Sam. 17.28. *And thy words be true*; which he alledgeth to teſtifie his faith in the faithfulneſſe of God, *and haſt promiſed this goodneſs unto thy ſervant*] That which is diſtinctly expreſſed v. 9, &c.

V. 27. *Now therefore let it pleaſe thee*] Or, *it hath pleaſed thee*. The former reading is a prayer that God would be pleaſed to ratifie his word; ſee v.23. The latter an acknowledgment of the goodneſs intimated v.26. and a teſtification of his faith.

to bleſs the houſe of thy ſervant] Under this word *bleſs* all manner of good things are compriſed; particularly, that *building of his houſe* mentioned v.10. By *houſe* is meant Davids kingdom and poſterity. See v.10. This title *ſervant* in relation to God David hath ten ſeveral times applied to himſelf in this prayer. His frequent mention hereof argueth that ſtrong confidence he had by reaſon of that relation betwixt God and him.

for ever] See v.12.

for thou bleſſeſt, O Lord] This ſheweth a readineſs in God to bleſs, and a delight that he taketh therein, as Mic.7. 18. and it is the ground-work of the prayer that David made to God. This is the tenth time that he hath uſed in this prayer ſuch a compellation as this. Sometimes he ſaith, *O Lord God*, v. 17. ſometimes, *O my God*, v. 25 ſometimes *Lord*, v. 22. ſometimes, *O God*, v. 17. Neither was this frequent mention of Gods title a taking of his name in vain, nor an idle repetition of the ſame thing, but an evidence of his holy familiarity with God, and ſuch a warrantable boldneſs, as he durſt go to God, and ſpeak to him as it were face to face: Yea, it was an evidence of his ſtrong affiance in God, and of his great affection to him. See Ezra 9. 13.

and it ſhall be bleſſed for ever] This further teſtifieth Davids faith in Gods power and goodneſs. Whatſoever God undertaketh ſhall accordingly be effected. That which Iſaac ſaid to Eſau concerning Jacob, was ſaid in Gods name, *I have bleſſed him, yea and he ſhall be bleſſed*, Gen.27 33.

CHAP. XVIII.

Verſ.1. NOw *after this it came to paſs*]In this and ſome other Chapters following an eſpecial reaſon is rendred why David was not a man fit to build the Temple. God had other work for him to do, namely, to ſecure the land from enemies: For this end ſundry battels that he fought and victories that he obtained are here in order ſet down.

that David ſmote the Philiſtims] See ch.10.1.

and ſubdued them] He did not onely vanquiſh them in a battel, as Shamgar did, Judg.3.3. and Samuel, 1 Sam.7.11. and Saul, 1 Sam.14.31. & 17.52. and himſelf, ch. 14.10,16. but ſo ſubdued them as they could not make head again, but rather became tributaries to Iſrael.

and took Gath] Gath was the chief City among the Philiſtims, one of their Principalities, 1 Sam.6.17. See 2 King. 12.17. This city is called *Metheg-Ammah* 2 Sam.8.1. which ſignifieth *the bridle of Ammah.* The Bridle implyeth government; for thereby horſes are ruled. After this notation he took away their Government from the Philiſtims.

and her towns] Such as belonged to Gath; which being a great city, had ſundry towns under her.

out of the hand of the Philiſtims] Who till this time poſſeſſed it.

V. 2. *And he ſmote Moab*] The name of the firſt Progenitor, Gen.19.37. is given to the whole ſtock. They were alwayes deadly enemies to Iſrael, Pſal.82.6. David ſmote them as he had ſmitten the Philiſtims, v.1. It is added 2 Sam.8.2. *and meaſured them with a line*, &c.

and the Moabites became Davids ſervants, and brought gifts] They became tributaries, and yielded homage unto him, and brought gifts, both ſuch as were by David impoſed upon them, as 2 King. 4.4. and alſo voluntary preſents, to gain, and retain his favour, as 2 Chr.17.10,11.

V.3. *And David ſmote Hadarezer*] Or, *Hadadezer*, 2 Sam. 8.3. See 1 King.11.23. He is there ſaid to be *the ſon of Rehob*. Rehob was alſo the name of a place, Numb. 13. 21. Joſh.19.28. 2 Sam.10. 8.

King of Zobah] A countrey of Syria, 2 Sam.10.8.

unto Hamath] See 1 King.8 65.

as he went to ſtabliſh his dominion by the river Euphrates] This may be referred either to David or to Hadarezer. If to David, it implyeth that he went to ſettle the out-coaſts of his kingdom bordering upon Euphrates, and that Hadarezer, whoſe Kingdom reached alſo to Euphrates, oppoſed him. If to Hadarezer, then he hearing of Davids victories over others, went to ſtabliſh the out-coaſts of his own dominion, to prevent Davids entring thereupon; & David having intelligence hereof, prevented him, and vanquiſhed him. This he did the rather, becauſe God had promiſed to give to Abrahams ſeed the land reaching to the river Euphrates, Gen. 15.18. Deut.1.7. Joſh.1.4.

V.4. *And David took from him a thouſand chariots*] Chariots were of old in great uſe for war; men uſing to ſit or ſtand in them, and ſo to fight with their enemies, or ſhoot againſt them. Thereby they might with ſpeed ſet upon an enemy, or flye from him. They were alſo uſeful in times of peace, to ſet out a Princes Majeſty. Solomon had great ſtore of them, 1 King.10.28. See 1 King.9.19.

and ſeven thouſand horſemen, &c.] There is mention made onely of ſeven hundred horſemen, 2 Sam.8.4. but ſome ſuppoſe that onely the choice and principal horſemen are there intended, but all ſorts here: See on 2 Sam.8.4.

David alſo houghed all the chariot-horſes] He cut thoſe nerves by which they are enabled to make the greater ſpeed, and ſo made them unſerviceable. See the like Joſh.11.9.

but reſerved of them a hundred chariots] It is probable that he burnt all the chariots ſave the hundred here mentioned; for ſo did Joſhua, Joſh. 11.9.

V.5. *And when the Syrians of Damaſcus*] Heb. *Dameſek*. Here ſuch Syrians are meant as either dwelt in Damaſcus, or appertained thereunto. See 1 King.11.24.

came to help Hadarezer king of Zobah] The Syrians of Damaſcus were confederates with Hadarezer, and ready to help him in his need.

David ſlew of the Syrians two and twenty thouſand men] Though this were a very great ſlaughter, and might have deterred them from taking part with any againſt David, yet to their ſhame and damage they did again joyn with the Ammonites againſt him, ch.19.6,16.

V.6. *Then David put garriſons in Syria-Damaſcus*] To keep them in aw, and reſtrain them from gathering head againſt him again.

and the Syrians became Davids ſervants, and brought gifts] See v. 2.

Thus the Lord preſerved David whitherſoever he went] Protected him againſt his enemies, and gave him good ſucceſs in all that he undertook.

V.7. *And David took the ſhields of gold that were on the ſervants of Hadarezer*] It ſeems this King had ſtore of gold, in that he made ſhields thereof, not onely for himſelf but alſo for his ſervants. See 1 King.10.17.

and brought them to Jeruſalem] There was his treaſure, and there he laid them up, as things dedicated to the Lord, v. 11. and that for the houſe which he intended. See ch.22.14.

V.8. *Likewiſe from Tibhath, and from Chun*] Or, *Betah and Berothai*, 2 Sam.8.8. For divers names uſe to be given to the ſame places. When David took them they might be called *Betah and Berothai*: but when Ezra wrote this book, *Tibhath and Chun*.

cities of Hadarezer] David did not onely rout the army of Hadarezer, but alſo ſo purſued the victory as he took his cities.

brought David very much braſs] As this booty was great in quantity, ſo it was very precious in the kind and quality; for it was very choice braſs. So 1 King.7.45.

wherewith Solomon made the brazen ſea, and the pillars, and the veſſels of braſs] See 1 King.7.23, &c. & 2 Chr.4.15, &c.

V.9. *Now when Tou*] Or, *Toi*, 2 Sam.8.9.

king of Hamath] Hamath bordered upon the dominion of Hadarezer: and this was the reaſon of the war betwixt him and Tou, whereof in the next verſe.

heard how David had ſmitten all the hoſt of Hadarezer] The victories, or overthrows of Princes, cannot but quickly come to their neighbours ears, and much affect them one way or other.

King of Zobah] See v.3.

V.10. *He ſent Hadoram*] Or, *Joram*, 2 Sam.8.10. Either theſe two names were given to one perſon, or by continuance of time ſome letters and ſyllables were thus altered.

his ſon] That his meſſage might be the better accepted, he ſends his own ſon, and it may be the heir of his kingdom, on the Ambaſſage.

to king David to enquire of his welfare] Or, *to ſalute him*. Heb. *to ask of him for peace*. Tou having good intelligence of Davids valour and ſucceſs, earneſtly deſired to be one of his confederates and to have peace with him. So did the Gibeonites with Iſrael, Joſh.9.3,&c.

and to congratulate him] Heb. *to bleſs him*. To thank God for his ſucceſs, and to wiſh that he might ſtill proſper. The words may alſo be taken indefinitely for a royal congratulation, which is uſual with neighbouring Kings.

becauſe he had fought againſt Hadarezer, and ſmitten him] See v.3. The overthrow of ones enemy is a great advantage to him: therefore Tou makes this the occaſion of his congratulatory meſſage.

for Hadarezer had war with Tou] Heb. *becauſe a man of war Tou was with Hadarezer*. i.e. There were many wars betwixt them, and Tou was forced to defend himſelf by force of arms againſt Hadarezer.

and with him all manner of veſſels] *With him* is not in the Hebrew. Some, to make up the ſenſe, read, *And in his hand were all manner of veſſels*. The Hebrew text 2 Sam.8.10. hath it ſo. The meaning is, that Tou ſent by and with his ſon Hadoram all manner of veſſels. See 1 King.10.21. 2 King.7.15.

of gold and ſilver] See 1 King.10.25. 2 King.5.5.

and braſs] See v.8.

V.11. *Them alſo King David dedicated unto the Lord*] See 1 King. 7.51. David ſet them apart for the houſe of God, to be uſed about holy ſervices for Gods honour, and to be put to no other uſe.

with the ſilver and the gold which he brought from all theſe nations] All which he ſubdued, 2 Sam.8.11.

from Edom] Syria is named in ſtead of Edom, 2 Sam.8.12. David might take from both places. Or Syria and Edom joyning together againſt David, as Syria and Ammon did, ch.19.6,&c. the army conſiſting of both nations being overthrown, that which was taken from one might alſo be ſaid to be taken from the other. Of Davids conqueſt over Edom ſee v.12,13.

and from Moab] V.2. 2 Sam.8.2.

and from the children of Ammon] Theſe alſo did David vanquiſh, ch.20.1. We read how God forbad the children of Iſrael to fight againſt Edom, Moab, and Ammon, Deut.2.5,9,19. how then doth David deſtroy them? R. That inhibition was for a time, while that brotherhood or kindred that had been betwixt the fathers of thoſe nations was freſh in memory: Eſau, the father of the Edomites was Jacobs brother; and Ammon and Moab were ſons of Lot, who was Abrahams kinſman. But theſe three nations bearing an implacable hatred againſt Iſrael, and being their deadly enemies, Pſal.83.6,7. and their hatred increaſing more and more, generation after generation, they became at length unſufferable: and it is probable that they firſt ſet on David, as the Philiſtims did, ch.14.8. and ſo gave the occaſion of the war. The occaſion which Ammon gave is expreſly ſet down 2 Sam.10.1, &c. The Edomites took part with the Syrians, and ſo brought deſtruction upon themſelves. See v.11,12. The Jewiſh Rabbins ſay that the King of Moab ſlew Davids father and mother, whom he left in his land, 1 Sam.22.3.

and from the Philiſtims] See ch.14 8, &c.

and from Amalek] Amalek was Iſraels moſt deadly enemy, and firſt ſet upon them, Exod. 17.8. Deut.25.17, &c. God devoted them to utter deſtruction, Exod.17.16. Deut. 25.19. 1 Sam.15.3. David therefore had juſt cauſe to deſtroy and ſpoyl them. To theſe whom David ſpoyled, is added *Hadarezer ſon of Rehob king of Zobah*, 2 Sam.8.12. Of him ſee v.3, &c.

V.12. *Moreover Abiſhai the ſon of Zeruiah*] See ch. 2. 16. & 11.20.

ſlew of the Edomites] See v.11.

in the valley of Salt] See 1 King.14.7.

eighteen thouſand] Upon this ſlaughter it is ſaid that *David gat him a name*. For what Captains and Generals in war do is attributed to the King under whom they fight. Yet it may be David himſelf was in the field when this was done, though Abiſhai with the troops under him, ſet upon the Edomites and ſlew them. This and other victories of David being made known far and neer, his name and fame was ſpread abroad thereby, and he became famous. In this reſpect it is ſaid that *he gat him a name when he returned from ſmiting of the Syrians*, 2 Sam.8.13. They who are there called *Syrians* are here called *Edomites*, as before *Edom* and *Syria* were put one for another, v. 11. The title of the 60 Pſalm hath reference to this ſtory, where it is ſaid that David *ſtrove with Aram-Zobah, when Joab returned and ſmote of Edom in the valley of Salt twelve thouſand*. There are two ſeeming differences betwixt that and this place. The firſt concerneth the perſons. There the Conqueror is ſaid to be *Joab*; here, *Abiſhai*: but both might have a hand in this victory, and ſo that difference is reconciled. The other difference is in the number of them that were ſlain There mention is made onely of *twelve thouſand*, here of *eighteen*: but Abiſhai might firſt put the enemy to flight, and ſlay ſix thouſand; and then Joab purſue the victory, and ſlay twelve thouſand more: both which make up eighteen thouſand. The ſlaughter of all is here attributed to Abiſhai, becauſe he firſt put the enemy to flight. See on the title to Pſal.60.

V.13. *And he put garriſons in Edom*, &c.] i.e. David, mentioned v.11. He dealt here with the Edomites, as he dealt with the Syrians v.6. Here was firſt fulfilled the propheſie of Iſaac, Gen.27. 29,37. This ſubjection of Edom to Iſrael continued till the dayes of wicked Joram. See 2 King.8.20,22.

Thus the Lord preſerved, &c.] See v.6.

V.14. *So David reigned over all Iſrael*] This hath relation to ch. 11.3. & 12.38.

and executed judgment and juſtice among all his people] As Davids piety to God is ſet out ch.13.3,&c. & 15.1,&c. & 16.1,&c. & 17.1,&c. and his valour againſt his enemies, ch.14.8, &c. & v.1, &c. ſo here, his juſtice in well ordering his State and Kingdom. He neither waxed inſolent nor ſecure upon the victories he had gotten: But having freed his Kingdom from all his enemies round about, he ſets himſelf well to govern his own people by *executing juſtice and judgment*. *Judgment* hath reſpect to the law whereby the State was then governed, to order the affairs of his kingdom according to it: *Juſtice* hath reſpect to his diſtributing to every one according to his demerit, countenancing and encouraging the good and righteous, and puniſhing evil ones. This he did impartially to all without reſpect of perſons.

V.15. *And Joab the ſon of Zeruiah was over the hoſt*] See ch. 11.6.

and Jehoſhaphat the ſon of Ahilud, Recorder] See 1 King.4. 3.

V.16. *And Zadok the ſon of Ahitub*] See ch.6.8, 52.

and Abimelech] Or, *Ahimelech*. 2 Sam.8.17.

the ſon of Abiathar] Abiathar is ſaid to be *the ſon of Ahimelech*, 1 Sam.23.6. and *Zadok and Abiathar* are ſaid to be *Prieſts*, 2 Sam. 20.25. To reconcile theſe places, it is to be conceiv'd that both theſe perſons, father and ſon, were each of them called *Abimelech* and *Abiathar*; both of them had theſe two names. So the ſame perſon that is called *Abimelech*, (who was the father) 1 Sam. 21. 1. & 1 Sam.23.6. is called *Abiathar*, Mark 2.16. and here the ſon, that was called *Abiathar* 1 Sam.23.6. is called *Abimelech*.

were the Prieſts] Theſe two were of divers ſtocks: for Ahimelech or Abiathar was of the ſons of Ithamar, and Zadok of the ſons of Eleazar, ch.24.3. Now to prevent contention, David gave them a kind of equal juriſdiction, that one ſhould not be over the other; and in that reſpect they are both ſaid to be Prieſts. Abiathar deſcended from Eli, who had been judge, and accounted high Prieſt in his time, 1 Sam.14.3. Beſides the father of Abiathar was ſlain in Davids cauſe, 1 Sam.22.16. and Abiathar himſelf *was afflicted in all wherein David was afflicted*, 1 King. 2.26. Therefore he was accounted the high Prieſt till Solomon put him out, and ſet Zadok in his room, 1 King.27.35.

and Shavſha] Called *Serajah*, 2 Sam.8.17. and *Siſa* or *Shiſha*, 1 King.4.3.

was Scribe] Or, *Secretary*. See 1 King.4.3.

V.17. *And Benaiah the ſon of Jehojada*] See 1 King.4.4.

was over the Cherethites and the Pelethites]See 1King.1.38.

and the ſons of David] This muſt be meant of Davids elder ſons, ſuch as were born to him in Hebron, ch.3.1,23. The other could not yet be old enough to manage ſuch places.

were chief about the King] Heb. *at the hand of the King*] In 2 Sam.8.18. it is *were chief Rulers*, or *Princes*. They had the higheſt places in the Kingdom, next to the King himſelf. Which might be one occaſion of the inſolency of Abſalom, 2 Sam.15.10. and of Adonijah, 1 King.1.5. The forementioned officers are expreſly ſet down to commend Davids prudence about ordering the affairs both of the State and Church: of the State in time of war, in ordaining Joab to be General, and Benaiah over the hoſt; and in time of peace, in appointing a Recorder, a Scribe, and ſundry Rulers; of the Church, in appointing Prieſts.

CHAP. XIX.

Verſ.1. N*Ow it came to paſs after this*] 2 Sam.10.1, &c. This hath relation to the former chapter, that ſetteth down the victories that David had over all his enemies round about, and his ſetling the affairs both of Church and State in good order. David might think that now he was freed from all fear of enemies abroad, and tumultuous perſons at home. But God ſaw it meet yet further to exerciſe his valour, prudence, faith and other graces; and therefore miniſtreth new occaſions of trying the ſame.

that Nahaſh the King of the children of Ammon] This was that malicious enemy of whom mention is made 1 Sam.11.1, &c.

died] Kings are ſubject to death as well as others.

and his ſon] His name was Hanun, v. 2. & 2 Sam. 10. 1. There were Iſraelites of this name, Neh.3.13,30.

reigned in his ſtead] It ſeemeth this Kingdom was hereditary.

V.2. *And David ſaid, I will ſhew kindneſs unto Hanun the ſon of Nahaſh*] Gratitude is to be manifeſted even to ſtrangers.

becauſe his father ſhewed kindneſs unto me] It is not expreſſed in Scripture what that kindneſs was; but it may probably be ſuppoſed, that Saul and Nahaſh being utter enemies, Nahaſh might courteouſly entertain David when he fled from Saul, as Achiſh did, 1 Sam. 27.3.

And David ſent meſſengers to comfort him concerning his father] Kings that are not at enmity one with another uſe to ſend Ambaſſadors, as to congratulate one anothers good ſucceſs, ſo to condole one anothers loſſes.

So the ſervants of David came into the land of the children of Ammon] Though the Ammonites had formerly been enemies to the Iſraelites, yet theſe ſervants of David, being ſent on a friendly ambaſſage, ſuſpected no ſuch ill handling as they met with, v. 4.

to Hanun] To him they were ſent, and they reſted not untill they came to the Court where he was, even into his preſence.

to comfort him] It is a comfort to ſuch as have occaſion of ſorrow, that others are ſenſible of their grief. And the contrary is a great aggravation of ones ſorrow, Lam.1.12. It is added 2 Sam.10.2. *by the hand of his ſervants for his father*: i.e. by their miniſtery. See 1 King.8.53. What is done by a Kings Ambaſſadors, is accounted to be done by the King himſelf. This epithet *their Lord* is added 2 Sam.10.3. See 2 King.9.7.

V. 3. *But the Princes of the children of Ammon ſaid to Hanun*] Theſe were his Courtiers and of his privy-Counſel, who ſet themſelves to flatter him, and to put undue jealouſies into his head.

Thinkeſt thou that David doth honour thy father] Heb. *In thine eyes doth David honour thy father*. They ſuppoſe that howſoever others might take it, yet it could not appear to Hanun to be an honour.

that he hath ſent comforters unto thee] They queſtion not the intended end, as if it were no honour for one King to ſeek to comfort another in his ſorrow; but they queſtion the truth of Davids intent.

are not his ſervants come to thee for to ſearch] Namely, to ſearch the city, as it is expounded 2 Sam.10. 3.

and to overthrow] Having ſearched out ſome advantages for bringing in an army, they may ſeek to deſtroy the city.

and to ſpie out the land] When they have gotten the city, they may go through the whole land, and ſpie out what ſpoils they can. Their evil ſurmiſes make them conceive the worſt they could.

V.4. *Wherefore Hanun took Davids ſervants*] Being Ambaſſadors, it was againſt the law of Nations to diſgrace and wrong them.

and ſhaved them] 2 Sam. 10. 4. *Shaved off the one half of their beards*. A palpable diſgrace. To have half the beard on and half off doth much disfigure the face of a man, making his countenance worſe then a fools.

and cut off their garments in the midſt] They were wont in thoſe dayes to wear long ſide garments; ſo as they being cut off in the midſt, their lower parts which uſed to be covered, were laid open, for others to laugh at them.

hard by their buttocks] This phraſe is added to aggravate the diſgrace, becauſe thoſe parts eſpecially uſe to be covered. See Iſa.20.4.

and ſent them away] This implieth that he ſent ſome along with them, to ſee that all the while they were in his dominion they ſhould neither ſhave the other part of their beards, to make all alike, nor put on other apparel, but be a deriſion and ſcorn to all that ſhould look upon them.

V. 5. *Then there went certain, and told David how the men were ſerved*] Some that pitied their caſe, as ſoon as they diſcerned how they were handled, made poſt-ſpeed to David, that ſome courſe might be taken ſo ſoon as poſſible could be to take away their ſhame.

and he ſent to meet them] David being ſenſible of their diſgrace, ſends to them before they could come to him.

for the men were greatly aſhamed] Diſgrace much works on thoſe that ſuffer it, though they have no way deſerved it.

and the king ſaid, Tarry at Jericho] Though Jericho lay at this time ruinated, (for it was not re-built till Ahabs reign, 1 King. 16.34.) yet there might be ſome houſes and convenient places of abode.

untill your beards be grown] That could not be under two or three moneths.

and then return] When they might come without ſuch ſigns of diſhonour and diſgrace.

V.6. *And when the children of Ammon ſaw*] Or, *underſtood*, either by ſome that told them how ill David took their abuſe of his meſſengers, and what juſt revenge he intended: Or their own conſcience convincing them of their villany, they could not but fear that David would revenge that ungrateful and inhumane act.

that they had made themſelves odious to David] Heb. *to ſtink with*, or, *before, David*. So it is tranſlated 2 Sam. 10. 6. They thought that David could no more endure them then a filthy ſtinking thing, and thereupon would ſeek to deſtroy them.

Hanun and the children of Ammon] King and ſubjects conſpire together to their own ruine.

ſent a thouſand talents of ſilver] See ch.22.14. This was a fair bait to allure their neighbours to afford them aid.

to hire them Chariots and horſemen out of Meſopotamia] Heb. *Aram-Naharaim*. This was the place from whence Iſaac had his wife, Gen.24.10. and that countrey out of which God called Abraham, Act.7.2. The Hebrew name ſheweth that it was in Syria; and thereupon the Iſraelites in their confeſſion were to acknowledge that *a Syrian was their father*, Deut.26.5. The firſt King that oppreſſed the Iſraelites after Joſhua's time was King of this place, Judg.3.8,10.

and out of Syria-Maacah] Syria contained ſundry Dominions in it, whereof this was one.

and out of Zobah] This alſo was another part of Syria. See ch. 18. 3. The perſons that inhabited the forementioned places are called *Syrians of Beth-Rehob, and Syrians of Zoba*, 2 Sam.10.6. *Beth-Rehob* ſignifieth *the houſe of Rehob*. Now Rehob was the father of Hadadezer before mentioned, 2 Sam.8.3,12. And Zobah was the place of which Hadadezer was King, 2 Sam.8.5.

V.7. *And they hired thirty and two thouſand Chariots*] See ch. 18. 4. It is added 2 Sam. 10.6. *twenty thouſand footmen*. Theſe were, beſides ſuch as rode in the Chariots.

and the King of Maacah and his people] This hath reference to the verb *hired*. The Ammonites hired the King of Maacah and his people, which are ſaid to be *a thouſand men*, 2 Sam.10.6. It is there alſo added, *and of Iſhtob twelve thouſand men*: Theſe alſo were Syrians, 2 Sam.10.8. All the men that were hired were thirty and three thouſand, beſides thoſe that rode and fought in Chariots. This was a very great number, that came out of their own countrey to help another King. But David having much ſpoiled the Syrians, and brought them under ſubjection, ch.18.5,6. it may be thereupon ſuppoſed that they came the more willingly to aid the Ammonites, as hoping now to break the yoke which David had laid upon their necks, and to revenge themſelves of him.

who came and pitched before Medeba] Medeba was in the country of Moab, Numb.29.30. Iſai.15.2. neer which there was a large plain, Joſh. 13.9,16.

And the children of Ammon gathered themſelves together from their *cities, and came to battel*] To oppoſe David and his men, and to defend themſelves againſt them.

V.8. *And when David heard of it*] This hath reference both to the wrong which the King of Ammon did to Davids Ambaſſadors, and alſo to the preparations of the Ammonites and Syrians. Theſe moved him the more ſpeedily to ſet forth his hoſt.

he ſent Joab] The General, ch.11.6.

and all the hoſt of the mighty men] *Mighty men* have an eſpecial relation to Captains and Commanders, ſuch as are deſcribed ch.12.1, &c. And it may be that all Davids hoſt conſiſted of mighty men.

V.9. *And the children of Ammon came out*] Out of their ſeveral cities, v.7. Or, out of the city Medeba; Or, out of their tents.

and put the battel in array] Readily to fight with David.

before the gate of the city] That they might the better maintain it, and keep it from the ſpoyl which Davids ſouldiers might otherwiſe make in it: yea, that alſo it might be a ſafe retiring place for the army, in caſe it ſhould be put to rout in the field. See v.15. They would not put off ſo great a charge to the Syrians, who were ſtrangers, but undertook it themſelves.

and the Kings that were come] Theſe are ſaid to be *Syrians, of Zoba, and of Rehob, and Iſhtob, and Maacah*, 2 Sam.10.8. Theſe two places compared ſhew that both thoſe Syrian Kings and their armies were together.

were by themſelves in the field] The Ammonites were by themſelves, and the Syrians by themſelves. So they made two great armies. See v.12.

V.10. *Now when Joab ſaw that the battel*] Heb. *the face of the battel.*

was ſet againſt him before and behind] The Ammonites being on one ſide, and the Syrians on the other.

he choſe out of all the choice of Iſrael] Or, *young men of Iſrael.* For they oft are moſt forward to ſet on an enemy.

and put them in array againſt the Syrians] Joab herein dealt very politickly. He ſuppoſed that ſtrangers, who were hired to the war, would not ſtand to it ſo ſtoutly and conſtantly as the Ammonites, who had done the wrong to Iſrael; therefore he makes the firſt aſſault againſt them, and that a fierce one by the moſt valiant of his army, to put them to rout; that upon their flight the Ammonites might be diſmaid, and flye too. This his policy prevailed, v.14,15.

V.11. *And the reſt of the people*] Namely, thoſe ſouldiers which David ſent out: who though they were not ſuch choice men as the others, yet were mighty men, v.8.

he delivered into the hand of Abiſhai] Heb. *Abſhai.* See ch. 11.20.

his brother] See ch.2.16.

and they ſet themſelves in array againſt the children of Ammon] As the enemy divided their army into two bodies, ſo did Joab his army: Thus was body againſt body; whereby the enemies were kept from helping one another; but the Iſraelites had liberty to afford ſuccour one to another, v.12.

V.12. *And he ſaid, If the Syrians be too ſtrong for me, then thou ſhalt help me*] For they who aſſaulted had more liberty to leave their ſtanding without danger then they who were aſſaulted.

but if the children of Ammon be too ſtrong for thee, then I will help thee] He promiſeth his help to encourage his brother the more, and to move him to help him, in caſe he ſhould need.

V.13. *Be of good courage*] This very phraſe of encouragement is uſed by God himſelf to Joſhua three times in one diſcourſe, Joſh. 1.6,7,9. and by Moſes, Deut.31.7. Yea, the Philiſtims uſed it to ſtir up their own ſide, 1 Sam.4.9. Such exhortations put great life into ſouldiers.

and let us behave our ſelves valiantly for our people] He meaneth hereby their countrey, the Church and Common-wealth therein. The heathen out of zeal to the welfare of their countrey would venture far themſelves, and incite one another very much: Well therefore might Joab uſe this motive.

and for the cities of our God] Thoſe which God as an inheritance had given unto them, and by the inhabitants whereof God was acknowledged, worſhipped and glorified.

and let the Lord do that which is good in his ſight] Or, *that which pleaſeth him.* This was a pious ſubmiſſion, to leave off the iſſue of the war to Gods good pleaſure.

V.14. *So Joab and the people that were with him*] See v.10.

drew nigh before the Syrians, unto the battel] They did not tarry till the enemy ſhould ſet upon them; but like valiant men, Lion-like, they firſt ſet on the enemy, and at the firſt onſet daunted them.

and they fled before him] When mens ſpirits are daunted, they ſoon flye.

V.15. *And when the children of Ammon ſaw that the Syrians were fled*] Either both companies were in ſight one of another, or they had ſcouts that ſoon brought them thoſe ill tidings.

they likewiſe fled before Abiſhai his brother] The Ammonites being much daunted at the foreſaid tidings, dare not ſtand out any farther, but flye alſo.

and entred into the city] See v.9.

Then Joab came to Jeruſalem] The main work for which he drew out the ſouldiery into the field being finiſhed, which was a compleat victory over the enemy, he returneth to the city whence they came, till there ſhould be another occaſion to draw them out.

V.16. *And when the Syrians ſaw that they were put to the worſe before Iſrael*] The Hebrew word tranſlated *put to the worſt* ſignifieth *to be ſmitten unto death*: And queſtionleſs many of them were left dead upon the ground.

they ſent meſſengers and drew forth the Syrians that were beyond the river] i.e. Euphrates. See Gen.2.14. & 15.18. There were Syrians on both ſides Euphrates. See ch.18.3. The Syrians having before this been overthrown by the Iſraelites, and made tributaries, ch.18.5,6. feared leſt David ſhould now utterly ruinate them, for taking part with his enemies. To prevent therefore what they feared, they make all the ſtrength they can, and ſend up and down to the utmoſt coaſts of their dominion, to procure help againſt the Iſraelites. It is ſaid, 2 Sam.10.15. *they gathered themſelves together*; namely, as many as remained of the former Army which fled, and as many as were on this ſide the River able to bear arms. It is further ſaid, *they came to Helam*, 2 Sam. 10. 16. *The Syrians that were beyond the River* came thither. *Helam* is not in any other place of Scripture mentioned; but it is ſuppoſed to be a city among the Arabians, called *Alamſham* by Geographers.

and Shophach] Or, *Shobach*, 2 Sam.10.16.

the Captain of the hoſt of Hadarezer went before them] It may be that a King led the army of the Syrians before: See v.7. But now ſuppoſing that an experienced General might better order the battel then a King, they chuſe Shophach to lead the army. See 1 King.20.24.

V.17. *And it was told David*] David, being a prudent Prince, had his intelligencers in all countreys round about him, to give him notice of what was done in ſeveral Kingdoms, eſpecially amongſt his enemies.

and he gathered all Iſrael] David being himſelf a valiant man, 2 Sam.17.8. hearing what great preparations the Syrians made, gathered a great hoſt together: It may be ſuppoſed that it was greater then the former with which Joab went out, v.8. He alſo himſelf went in his own perſon, the more to encourage his ſouldiers.

and paſſed over Jordan] That ſo he might meet them in their own land, and make it the ſeat of the war. It is added 2 Sam. 10.17. *and came to Helam*, See v.16.

and came upon them] This phraſe implyeth that he with his army came ſooner then they were expected.

and ſet the battel in array againſt them] David did as Joab had done before, v.14. he firſt ſet upon the enemy.

ſo when David had put the battle in array againſt the Syrians, they fought with him] They were forced ſo to do, unleſs without fighting they would yield.

V.18. *But the Syrians fled before Iſrael*] As before, v.14.

and David ſlew the Syrians ſeven thouſand men which fought in chariots] This is thus expreſſed 2 Sam.10.18. *David ſlew the men of ſeven hundred chariots of the Syrians.* The Annotations on our Engliſh tranſlation at Geneva ſay that *the chiefeſt and moſt principal* are ſet down in 2 Sam.10.18. and the whole number here: Or that *the ſouldiers which were in the ſeven hundred chariots* are here mentioned. Or *the ſeven hundred chariots* may be taken for ſo many ranks of Chariots, Whereof there being ten in every rank, they make up ſeven thouſand. See on 2 Sam. 10.18.

and fourty thouſand footmen] In 2 Sam.10.18. it is *fourty thouſand horſemen.* There is no contradiction. David might ſlay both fourty thouſand footmen, and alſo fourty thouſand horſemen. Hereby is amplified the greatneſs both of the Syrians army and of Davids ſucceſs. See 1 King. 11.23.

and killed Shophach the Captain of the hoſt] Or, *ſmote Shobach the Captain of the hoſt, who died there*, 2 Sam.10.18. It ſeemeth the Syrians ſtood ſtoutly to it, in that ſo many chariot-men, horſemen, and footmen, together with their General, were ſlain. They thought that if they were overthrown, they ſhould be made ſlaves, and therefore ſtood it out to the uttermoſt.

V.19. *And when the ſervants of Hadarezer*] Or, *when all the kings that were ſervants to Hadarezer*, 2 Sam.10.19. Such as he had hired, and brought from beyond Euphrates. See v. 16.

ſaw that they were put to the worſe before Iſrael] See v. 15. Obſerving how oft the Syrians had been vanquiſhed by the Iſraelites, they were not willing any more to ſtand againſt them.

they made peace with David] Or, *with Iſrael*, 2 Sam.10.19. They ſo ſubmitted themſelves to David as they yielded to ſuch conditions of peace as were put upon them.

and became his ſervants] See ch.18.6. Or, they *ſerved them*, 2 Sam. 10.19. The Syrians ſerved the Iſraelites.

neither would the Syrians help the children of Ammon any more] Againſt the Iſraelites. They *feared* ſo to do, 2 Sam.10.19.

CHAP. XX.

Verſ.1. A*Nd it came to paſſe, that after the year was expired*] Heb. *at the return of the year.* This is not to be taken for a whole year, but to be reckoned from that time that David had overcome the Ammonites and Syrians; which might be about the beginning of Winter.

at the time that Kings uſe to go out to battel] They that had enemies, and either ſtood in fear of them, or ſought to annoy them, uſed to go into the field when they might have hope both of temperate weather, and alſo of ſufficient proviſion for themſelves and their beaſts; *i. e.* about the ſpring-time, when the dayes begin to be ſomewhat long, and the earth to bring forth all ſtore of fruit. See 1 King.20.22.

Joab led forth the power of the army] It is ſaid, 2 Sam.11.1. *that David ſent Joab and his ſervants with him, and all Iſrael.* By *ſervants* are meant Davids ſubjects; by *all Iſrael*, ſuch out of every tribe as were fit to go forth to war. By theſe perſons is declared the meaning of this phraſe, *the power of the Army,* even ſuch ſouldiers as were mighty men, (ſee ch.10.8.) and a great number of theſe.

and waſted the countrey of the children of Ammon] Or, *they deſtroyed the children of Ammon*, 2 Sam.11.1. Theſe two phraſes ſhew that they both deſtroyed the perſons of their enemies and alſo demoliſhed their towns and cities, and did other ſpoyl in the land.

and came and beſieged Rabbah]An ancient and principal city of the Ammonites, Deut.3.11. When judgments were denounced by Prophets againſt the Ammonites, they were wont to be directed in particular againſt Rabbah, as Jer.49.2,3. Ezek.25.5. Amos 1.14. Rabbah was to the Ammonites as Jeruſalem to Judah, Ezek.20.20. It ſeemeth the Iſraelites had much prevailed againſt the Ammonites, in that they came ſo far into their land with their whole army as to beſiege the chief city of the Kingdom.

but David tarried at Jeruſalem] Davids tarrying at Jeruſalem proved of very ſad conſequence. What fell out betwixt the beſieging of Rabbah and taking it is diſtinctly ſet down from 2 Sam. 11.2. to 2 Sam.12.26.

and Joab ſmote Rabbah] Before this was done, Joab having taken part of the city, ſent to inform David how far he had prevailed, and withal to adviſe him to come with a greater army, and to take the city, that the glory of taking it might be the Kings, and not his. Herein as in many other particulars, Joab ſhewed himſelf faithful to his Soveraign, and careful of his honour. See 2 Sam.12.26,&c.

and deſtroyed it] Though it be ſaid 2 Sam.12.29. that *David*, with *all the people, fought againſt Rabbah and took it*, yet Joab having long beſieged it, might with his army be the principal in ſmiting and deſtroying it. To David this is aſcribed, becauſe he was the chief Commander and there preſent; to Joab becauſe he was the chief actor, and ventured his perſon furtheſt.

V.2. *And David took the crown of their King from off his head*] In ſign of an abſolute conqueſt the King of Ammon might be brought before David, and the crown put upon his head, and then taken off from his head, and put upon Davids.

and found it to weigh] Heb. *the weight of.*

a talent of gold] i. e. According to the weight of the Sanctuary an hundred twenty five pound, after twelve ounces the pound, and three thouſand ſeven hundred and fifty pound ſterling in worth. See ch.22.14. The common account was but half ſo much: But according to it this crown was too maſſie for a King to bear long on his head, it weighing ſixty two pound and an half.

and there were precious ſtones in it] Of what kind and how many, is not expreſſed. But it is very probable that they were of the choiceſt ſort, and not few in number; ſo as this addeth exceeding much to the worth of the crown, though to the weight but little, if any thing at all. It is ſaid, 2 Sam.12.30. *the weight was a talent of gold, with the precious ſtones.* The gold and precious ſtones together made up the weight of a talent.

and it was ſet upon Davids head] Or at leaſt held a little over his head by others, as a ſign that the Royaltie of the King of Ammon was now transfer'd upon David.

and he brought alſo exceeding much ſpoyl out of the city] They plundered the whole city which was a fair and rich one.

V.3. *And he brought out the people that were in it*] He brought them as priſoners and captives out of the City, at leaſt ſo many of them as he intended to make examples and ſpectacles of his juſt revenge. And it is to be ſuppoſed that they were ſuch as he had learned had been Counſellers, executioners or abettors in that ſhameful act, ch.19.4.

and cut them with ſaws] Or, *ſawed them aſunder*; which could not but be a very painful kind of death. So were ſome profeſſors of the truth uſed for their profeſſions ſake, Heb.11.37.

and with harrows of iron] It is ſaid, 2 Sam.22.31. *They were put under harrows of iron.*: Whence we may gather that they were laid naked upon the ground, and heavy harrows with ſharp pikes of iron were dragged over them, to tear their fleſh therewith.

and with axes] Or, *under axes of iron*, 2 Sam.22.31. This implieth that they were hewen in pieces with axes, as Agag was, 1 Sam.15.33. It is further added 2 Sam.12.31. That he *made them paſs thorow the Brick-kiln.* This was an hot burning furnace, ſuch an one as the midſt of a brick or tile-kiln, when they burn their bricks or tiles, uſeth to be. It might be like that whereinto Nebuchadnezzar caſt the three companions of Daniel, Dan.3.20. Some from the notation of the word מלכן *malchen* take it for the place where they uſed to burn their children to Molech, and tranſlate it *the furnace of Molech.* For Molech was the idol of the Ammonites, 1 King.11.7. and children uſed to be offered up in the fire to that Idol, Lev.18.21. See 2 King.16.3. & 23.10. Theſe kinds of handling enemies may ſeem very cruel and inhumane: But ſundry reaſons may be given to juſtifie David; as I. It is to be ſuppoſed that he had ſome warrant from God thus to deal with them, either by inward inſtinct, or by ſome Prophet. II. Their villanous fact deſerved as much, being againſt the law of nations, and the rule of amity. See ch.19.2,4. III. The Ammonites had exerciſed great cruelty upon the Iſraelites, Amos 1.13. IV. They were moſt barbarouſly cruel to their own children, in ſacrificing them to Molech.

even ſo dealt David with all the Cities of the children of Ammon] I ſuppoſe this hath eſpecial reference to the latter end of v.2. where it is ſaid that David *brought much ſpoyl out of the City.* There is no mention made of that eſtate wherein David left them; but it is probable that he made them tributaries, and put garriſons over them, as he had dealt with the Moabites and Syrians, ch. 18.2,6. We read after this, that Shobi the ſon of Nahaſh ſhewed great courteſie to David when he fled from Abſalom, 2 Sam. 17.27. Whence we infer that David took all kind of government from Hanun, ch.19.2. and made his brother Shobi Governour over the Ammonites, but tributary to Iſrael.

And David and all the people returned to Jeruſalem] See chap. 19.15.

V.4. *And it came to paſs after this*] Another battel againſt the Philiſtims wherein a gyant was ſlain by Abiſhai, is ſet before this, 2 Sam.21.15,&c.

that there aroſe] Or, *continued.* Heb. *ſtood.* This phraſe implyeth other wars, and that with the perſons here mentioned.

war at Gezer] A fair city of Ephraim, given to the Levites, Joſh.21.21. See 1 King.9.15. It is ſaid, 2 Sam.21.18. that this battel was at *Gob*; now Gob bordered upon Gezer.

with the Philiſtims] See ch.14.8.

at which time Sibbechai the Huſhathite] Of whom ſee ch.11.29.

ſlew Sippai] Or *Saph*, 2 Sam.21.18.

that was of the children of the gyant] Or, *Rapha*, which ſignifieth *a gyant*, as Deut.3.11,13. Philiſtims had ſundry gyants, and oft brought them into the war. See 1 Sam 17.4. but they were made objects of the valour of David and his Worthies, by whom they were ſlain.

and they were ſubdued] For when their Gyant, in whom they truſted, was ſlain, they preſently fled, 1 Sam.17.51.

V.5. *And there was war again with the Philiſtims*] See v.4.

and Elhanan] This alſo was one of Davids Worthies, ch. 11.26.

the ſon of Jair] Called alſo *Jaare-Oregim*] 2 Sam. 21.19. He is there ſaid to be a Bethlemite, and he is ſaid to be ſon the of Dodo, ch.11.26.

ſlew Lahmi, the brother of Goliath the Gittite] He is called the Gittite, becauſe he was of Gath. This Goliath here mentioned, was he whom David ſlew, 1 Sam. 17.50.

whoſe ſpear-ſtaff was like a weavers beam] See ch.11.23.

V.6. *And yet again there was war at Gath*] Gath was one of the principalities of the Philiſtims, 1 Sam.6.17.

where was a man of great ſtature] Heb. *a man of meaſure.* See ch.11.23.

whoſe fingers and toes were four and twenty, ſix on each hand, and ſix on each foot] See on 2 Sam.21.20.

and he alſo was the ſon of the gyant] Heb. *born to the gyant*, or *Rapha.* See v.4.

V.7. *But when he defied Iſrael*] Or, *reproched Iſrael.* He upbraided them with their impotency and puſillanimity, as if there were none that durſt combat with him. So did Goliath, 1 Sam.17. 8, &c.

Jonathan the ſon of Shimea] Called *Shammah*, 1 Sam.16.9. and Jonathan is called *Jonadab*, 2 Sam.13.3.

Davids brother, ſlew him] Shimea was Davids brother, 1 Sam. 16.9. and David uncle to this Jonathan; but there was another Jonathan that was Davids uncle, ch.27.32.

V.8. *Theſe were born unto the gyant*] Heb. *Rapha. Rapha* may be here taken for the proper name of the father of five gyants; The firſt, Goliath, whom David ſlew, 1 Sam.17.50. brother to Lahmi, v. 5. the ſecond, Iſhbi-benob, 2 Sam.21.16. the third, Sippai, v.4. the fourth, Lahmi; the fifth, the monſter deſcribed v.6.

in Gath] See v.6.

and they fell by the hand of David] The firſt onely was ſlain by David himſelf, 1 Sam.17.50. The ſlaughter of the other is attributed unto him as the chief Commander.

and by the hand of his ſervants] Such as were before mentioned.

CHAP. XXI.

Verſ.1. ANd *Satan*] Heb. *the adverſary*; ſo it is tranſlated, Numb. 22. 22. It is moſt frequently put for the Devil,

vil, Job 1.6. Pſal.109.6. Zach.3.1. and is in all languages uſed for one of the Devils names: And it is a name fitting his malicious diſpoſition; for he is an adverſary to God and man.

ſtood up againſt Iſrael] Though he tempted David onely, yet he is juſtly ſaid to *ſtand up againſt Iſrael*, in regard both of his own intent, and alſo of the event. He well knew the ſin of the King would bring judgement upon the people: and ſo it fell out, v.14.

and provoked David to number Iſrael] This muſt needs be a ſinful act, becauſe the Devil provoked David thereto: for all his temptations are to ſin. But ſimply to number the people of a land is not ſinful. God commands it, Num.1.3. & 26.1,2. and Governours have done it without ſin, 2 Chron.3.17. & 25.5. It was pride and boaſting in the arm of fleſh whereunto Satan tempted David, and wherein he prevailed. It is ſaid, 2 Sam 24.1. *And again the anger of the Lord was kindled againſt Iſrael, and he moved David againſt them, to ſay, Go, number Iſrael and Judah.* Of the Anger of the Lord ſee 2 King.13.3. This particle *again* hath reference to former anger of God againſt Iſrael; as when there were ſlain twenty thouſand of them who conſpired with Abſalom, 2 Sam. 18.7. and when a famine continued for three years, 2 Sam.21.1. Though the particular ſin for which God was now angry be not expreſſed; yet by the inference of this hiſtory upon what goeth before it may more then probably be collected. In 2 Sam.23.8, &c. the catalogue of Davids Worthies is ſet down: and ſundry victories which the Iſraelites had are recorded ch.20. now upon theſe victories the people might grow too inſolent and ſecure, or be overproud of, and confident in thoſe Worthies, and thereupon the Lord be angry with them. That which is here attributed to Satan, is in 2 Sam.24.1. attributed unto God, namely, that *he moved David.* Some apply that relative *he* to Satan, *q. d. The anger of the Lord was kindled againſt Iſrael, and Satan moved David againſt them:* but there is nothing in 2 Sam.24.1. that can give an hint of ſuch a reference; therefore it is to be taken for truth, that both God and Satan moved David; God, as a juſt Judge, uſing Satan as his miniſter therein, that he might puniſh both David and his people for other ſins; (ſee 1 King.22.22.) and Satan on a miſchievous intent putting on David to ſuch a ſin as might bring vengeance on the people. This phraſe, *He moved David againſt Iſrael*, ſheweth that ſins of Kings prove prejudicial to their people. Beſides Davids own ſins, the peoples ſins moved God to give him over to Satan; and for his ſin were the people puniſhed, v.14.

V.2. *And David ſaid to Joab*] Joab was Commander in chief over all the men of Iſrael that went to war. So much is expreſſed 2 Sam.24.2. *The King ſaid to Joab the Captain of the hoſt.*

and to the Rulers of the people] Such as are ſet down ch. 27.16, &c. Theſe were, every of them in their ſeveral tribes, to number the people, and Joab to take care of having it done faithfully. It is added, 2 Sam.24.2. *The hoſt which was with him*, namely, with Joab: Part of the hoſt was attending on the King, part with Joab, and the reſt in garriſons. That part which was with Joab was in this part to be aſſiſtant to him.

Go, number Iſrael and Judah] 2 Sam.24.1. There was at this time no juſt occaſion to require this, all enemies being ſubdued, and the land enjoying peace. To ſay the leaſt, it was over-much curioſity in him, to know the number of his people fit for war: But with curioſity there was alſo without queſtion much arrogancy and pride mixed. Under the word *Iſrael* ſuch as were fit to go to war are comprized: for they are ſaid to be *men that drew ſword*, v.5. It is added 2 Sam.24.2. *Thorow all the tribes of Iſrael.* For all the tribes were in ſubjection to David; he reigned over them all.

from Beerſheba even to Dan] See 1 King.4.25. & 19.3.

and bring the number of them to me, that I may know it] Or, *number the people, that I may know the number of the people*, 2 Sam.24.2. This end of numbring the people argueth the pride of Davids heart herein.

V.3. *And Joab anſwered*] 2 Sam.24.3. *And Joab ſaid unto the King,*

The Lord] Or, *Now the Lord thy God*, 2 Sam.24.3. This phraſe of relation, *thy God* carrieth an argument in it to diſſwade David from perſiſting in his purpoſe. To ſin againſt the Lord, who was in ſpecial manner his God, was a great aggravation.

make his people an hundred times ſo many more as they be] Or, *add unto the people (how many ſoever they be) an hundred fold*, 2 Sam. 24.3. This Joab premiſeth, to ſhew that his unwillingneſs to number the people was not from any envy, becauſe they were ſo many; for he could well wiſh them very many more. Beſides, it intimateth a ſecond argument to diſſwade David from his purpoſe; becauſe whether they were many or few, the Lord could much increaſe them. It is added, 2 Sam.24.3. *And that the eyes of my Lord the King may ſee it*; namely if there ſhould be any need of a great multitude, or occaſion to uſe them.

but, my lord the king] He ſpeaketh thus ſweetly and ſubmiſſively unto him, the more to work upon him.

are they not all my Lords ſervants?] This is a third argument, by which Joab implieth, that all the people being faithful ſervants to David, there was no need of numbring them, there being no fear of any unfaithfulneſs. For when ſouldiers are numbred, ſome new oath or bond uſeth to be impoſed upon them.

Why then doth my lord require this thing] Or, *delight in this thing.* By this it appears that David was ſomewhat tickled in his mind with an high conceit of the multitude of his people.

Why will he be a cauſe of treſpaſs to Iſrael?] Here Joab ſheweth that he apprehended Davids deſire to be ſinful, and that it would prove prejudicial to his people.

V.4. *Nevertheleſs the kings word prevailed againſt Joab*] He was no whit moved with Joabs arguments, but was peremptory in his reſolution, and would have Joab do what he commanded him. This much aggravated Davids ſin: for the good counſel of a ſervant is not to be deſpiſed, Job 31.13. It is added 2 Sam. 24. 4. *And againſt the Captains of the hoſt.* Whereby it appeareth that other Captains beſides Joab, diſſwaded the King from proſecuting his purpoſe; but he would hearken to none of them.

wherefore Joab] *And the Captains of the hoſt*, 2 Sam. 24. 4. Joab and they all agreed, both to diſſwade the King, and alſo to obey the King when they ſaw he would not be removed from his purpoſe.

departed] Or, *went out from the preſence of the king to number the people of Iſrael*, 2 Sam.24.4. When they ſaw they could not prevail with David, they tarried no longer with him, but went to execute what he had given them in charge. A queſtion is here moved, Whether they did well, or no, in obeying the King. They who hold they did not well, alledge theſe reaſons: 1. It is unlawful to be acceſſary to ſin. 2. They did it againſt their conſcience. 3. They themſelvs judged ſome vengeance would follow thereupon. But a general anſwer may be given to all theſe, That the act required of them which was to number the people was not ſimply ſinful, ſee v.1. The ſin was in Davids mind, and in the end he propounded to himſelf, to which Joab and the Captains were not acceſſary. Neither can it be ſaid they ſinned againſt their conſcience: For howſoever they might think David did not well in preſſing the thing ſo far as he did, yet in their conſcience they might be perſwaded that they ought rather to obey their King in his reſolute command then incur his diſpleaſure by an utter refuſal. As for the vengeance they might judge would follow, they were not ſure of it, but onely feared ſuch a thing might fall out. If they obeyed meerly out of a ſlaviſh diſpoſition to do any thing, though ſinful, upon their Soveraigns command, queſtionleſs they ſinned. Thus Joab ſinned, when upon Davids letter he put Uriah in the forefront of the battel, 2 Sam.11.15, &c.

and went throughout all Iſrael] From one tribe to another, till they had taken the number of the people in the ſeveral tribes. In 2 Sam.24.5,6,7. the particular places where they began, proceeded, ended, are expreſly ſet down.

and came to Jeruſalem] *When they had gone through all the land, they came to Jeruſalem at the end of nine moneths and twenty dayes*, 2 Sam.24.8. It appeareth it was a great task that was impoſed on Joab, both by the great circuit he was to compaſs, and the long time he was forced to ſpend therein: The Kings royal Palace was at Jeruſalem: thence they went to begin their work, and thither they returned when it was ended.

V.5. *And Joab gave the ſum of the number of the people unto David*] Or, *unto the king*, 2 Sam.24.9. This he did to teſtifie his faithfulneſs, in obeying his command; and that David, if he pleaſed, might make a publick record of them.

And all they of Iſrael] Under *Iſrael* here are meant the ten tribes; for mention is afterwards made of *Judah* and *Benjamin*, in this and the next verſe.

were a thouſand thouſand, and an hundred thouſand] There are but *eight hundred thouſand* mentioned 2 Sam.24.9. For reconciling the difference it is ſaid there were eleven hundred thouſand numbred by the Rulers that went into ſeveral tribes; but becauſe the matter ſeemed *abominable to Joab*, v.6. he was not careful to put all into the publick records, but eight hundred thouſand onely. This Joab might do partly through paſſion, and partly becauſe he had intelligence of the beginning of the plague, which made him leave off before he had finiſhed all. See ch.27.24. But the Penman of the Chronicles finding other records, put the total ſumme together in his ſacred hiſtory. Others anſwer, that the Rulers numbred all the males, whether fit for war or no, which amounted to eleven hundred thouſand; and that Joab regiſtred none but valiant men, which were but eight hundred thouſand. But it is ſaid that the eleven hundred thouſand were *men that drew ſword*, and in that reſpect fit for war; ſo as this anſwer will not well reconcile the caſe. A third is, That the Rulers brought in the number of all that were fit to bear arms, whether before enrolled or no; and that Joab left out the trained bands, which were before enrolled, and did their ſervice in Jeruſalem every moneth. Of theſe there were four and twenty thouſand for each moneth, in all, two hundred fourſcore and eight thouſand: And over them there might be twelve thouſand Commanders and Officers, which make up in all three hundred thouſand; which being added to the *eight hundred thouſand*, 2 Sam.24.9. make up the number mentioned in this verſe.

men that drew ſword] See 2 King. 3.26. Or, *valiant men that* *drew ſword*, 2 Sam.24.9. That epithet *valiant* ſheweth they were men of courage, and had been before tryed.

and Judah was four hundred threeſcore and ten thouſand, &c.] 2 Sam.24.9. *five hundred thouſand*; thirty thouſand more then are ſet down in this place. Theſe thirty thouſand might be of the tribe of Benjamin, which are not here ſet down, v. *6.* but were numbred with the men of Judah, 2 Sam.24.9. Or they might be ſuch as were under the command of thoſe Worthies ch.11.10, &c. and are here omitted becauſe they were before enrolled in a publick record.

men that drew ſword] The totall of all was ſixteen hundred thouſand men. Though the whole kingdom of David were but ſmall in compariſon of other kingdomes, yet I ſuppoſe ſcarce a kingdom in the world yielded ſo many valiant exerciſed ſouldiers.

V. *6. But Levi and Benjamin counted he not among them*] Some thus interpret theſe words, that Joab did not put thoſe that were of Levi and Benjamin into the Kings records; whereupon there be but eight hundred thouſand in the account, 2 Sam. 24. 9. Whereas if all the Levites and Benjamites had been added, they would have made up eleven hundred thouſand. But the reaſon that followeth in this verſe, and theſe expreſs words, ch.27.24. *Joab began to number, but he finiſhed not, becauſe there fell wrath for it againſt Iſrael*, imply that theſe two tribes were not numbred at all. He might forbear to number Levi, becauſe they were to attend the ſervice of the Tabernacle; and Benjamin, becauſe the plague was begun there before he returned to that tribe, chap. 27.24.

for the Kings word was abominable to Joab] His heart and mind was utterly againſt it. What he did, he did againſt his own inclination and will, being in a manner forced thereunto by the Kings unalterable reſolution.

V.7. *And God was diſpleaſed with this thing*] Heb. *and it was evil in the eyes of the Lord concerning this thing.* See 1 King. 16.25. & 22.52. 2 King.3.2. Confidence in the arm of fleſh and pride in the multitude of men God cannot endure.

therefore he ſmote Iſrael] With peſtilence. This is ſet down by way of anticipation; for the plague began after this, v. 14. Or here in general it being ſaid that God *ſmote* them, the order of his ſmiting them is afterwards particularly ſet down.

V. 8. *And David ſaid unto God*] Before this it is premiſed, 2 Sam.24.10. *And Davids heart ſmote him after that he had numbred the people.* This *ſmiting of the heart* implyeth tenderneſs of conſcience, when a man upon conſideration of ſome evil he hath done checketh himſelf for doing it. This phraſe is once before applyed to David, 1 Sam. 24.5. And we read it not applyed to any other throughout the whole Scripture, though there were many of very tender conſciences. It was the ſin it ſelf that now troubled him; and when he ſaw judgment inflicted for the ſin, he was again troubled, v.16,17. yet his heart continued hardened all the time that Joab was numbring the people, which was nine moneths and twenty dayes, 2 Sam.25. 8. While ſin is in committing, man uſeth to have little remorſe; but when it is finiſhed, then the conſcience is wont to be troubled.

I have ſinned greatly] His tender conſcience makes him aggravate his ſin, but not beyond his own juſt apprehenſion of the greatneſs thereof. For he was conſcious to his own inward intention.

becauſe I have done this thing] Joab intimated as much to him before, v. 3. but a touched conſcience works more upon a man then all the arguments that other men can uſe.

but now I beſeech thee] *O Lord*, is added, 2 Sam.24.10. His guilty conſcience makes him humble and earneſt in his prayers.

do away the iniquity] Or, *pardon the ſin.* This it that an humble pious heart more deſireth then preventing of judgment.

of thy ſervant] He mentioneth this relation betwixt God and himſelf both to aggravate his ſin, in that a ſervant of God ſhould ſo tranſgreſs; and alſo to ſtrengthen his faith and hope of pardon.

for I have done very fooliſhly] He condemneth himſelf for attempting ſuch a matter ſo raſhly, himſelf not well adviſing about it, nor hearkening to the good advice of his ſervants.

V.9. *And the Lord ſpake unto Gad*] In 2 Sam.24.11. this clauſe is premiſed, *For when David was up in the morning.* Whence ſome infer that the reaſon why Davids heart ſmote him was, becauſe Gad told him of Gods diſpleaſure againſt him for his ſin. But that cauſal particle *for* is not in the original. It is onely a copulative particle, *And David roſe.* This was queſtionleſs the next morning after Joab had given up the number of the people to him, and he had deprecated pardon. Though confeſſion of ſin, and begging of pardon be acceptable to God, yet he may inflict judgment for it, as 2 Sam. 12.13,14. and that to make the ſinner more wary of doing the like again, to ſhew his indignation againſt the ſin it ſelf, to make others fear, and to vindicate his juſtice.

Davids Seer, ſaying] 2 Sam.24.11. *the word of the Lord came unto the Prophet Gad, Davids Seer, ſaying.* Here we ſee the ſame man may be both a *Prophet* and a *Seer.* Of the difference betwixt them ſee 2 King.17.13.

V.10. *Go and tell David, ſaying, Thus ſaith the Lord*] See 1 Kin.12.24.

I offer thee three things] Heb. *I ſtretch out over thee.* For the holding forth of a thing to another is an outward offering of it. God might have ſet before David many judgments, more in number, and terribler in kind, but this reſtraining them to three is an evidence of his fatherly indulgence to David; yet ſo as that hereby he ſheweth that he had deſerved all thoſe three judgments.

chuſe thee one of them] This further amplifieth Gods tenderneſs to David: He would not inflict all the three judgments on him, but onely one, and that one to be choſen by himſelf. *Known unto God are all his works from the beginning of the world*, Act. 15. 18. and he doth nothing in time that he hath not decreed before all time; yet he putteth this to Davids choice, to ſhew that he overruleth the free and voluntary intentions of men, Prov.16.1,9. and that mans chuſing this or that doth not croſs the decree of God, nor Gods decree take away freedom of will or election of this or that from man.

that I may do it unto thee] This ſhews Gods reſolved purpoſe to puniſh Davids ſin, notwithſtanding his penitency v. 8. But it was onely with a temporary puniſhment, to make him the more watchful for the future; to warn others alſo, and make them fear; and to ſhew that God will not bolſter up his deareſt children in ſin.

V.11. *So Gad came to David*] Though it were a very ſad meſſage that he brought to the King, yet this faithful Prophet being ſent of God *came to David.*

and ſaid unto him, Thus ſaith the Lord] See v.10.

Chuſe thee] Heb. *Take to thee.* This fitly anſwers the former Hebraiſm, v.10. He that offers, *ſtretcheth*, or *holdeth out*; he that chuſeth, *taketh to himſelf.*

V.12. *Either three years famine*] This in 2 Sam. 24.13. is thus ſet down, *Shall ſeven years of famine come unto thee in the land?* The difference may thus be reconciled. This was the fourth year from the beginning of that three years famine, 2 Sam. 21.1. ſo that if there had been three years famine more, it would have been accounted a famine of ſeven years. In this place the Holy Ghoſt hath reference onely to the time to come, and therefore mentioneth but *three years*; in the other he hath reference both to the time paſt and alſo to the time to come, and in that reſpect extendeth it to *ſeven.*

or three moneths to be deſtroyed before thy foes] Or, *or wilt thou flye three moneths before thine enemies*, 2 Sam.24.13. If men flye before their enemies, many of them muſt needs be deſtroyed; for enemies uſe to be fierce and cruel when they purſue the adverſe party flying before them. Therefore theſe two phraſes, *flye*, and *be deſtroyed*, do very well cohere and agree together, as the cauſe and the effect. And for an enemy to be three moneths purſuing, muſt needs infer a great deſtruction of them that are purſued.

while the ſword of thine enemies overtaketh thee] Or, *while they purſue thee*, 2 Sam.24.13. *To be overtaken by the ſword of an enemy*, is to be wounded and ſlain thereby; which deſtruction they that flye before an enemy, and are *purſued* by him, can hardly avoid.

or elſe three dayes the ſword of the Lord, even the peſtilence in the land] This is thus plainly ſet down 2 Sam.24. 13. *Or that there be three dayes peſtilence in thy land.* The Peſtilence is called *the ſword of the Lord*, in oppoſition to War, wherein a material ſword by the hand of man is uſed. The Peſtilence is a more immediate ſtroke of God then War or Famine: For in war men are deſtroyed by the hand of man, namely by ſuch inſtruments as man uſeth: Famine alſo uſeth to happen by the means of other creatures, as extreme heat and drought, 1 Kin.17.1. Over-great violence of waters, Prov.28.3. Caterpillars, or other like fruit-devouring creatures, Joel 1.4. But the Peſtilence oft cometh ſo as no man can diſcern any external cauſe thereof; and many times ſome are ſo deſtroyed, and others ſo preſerved, as no man can give any outward reaſon of the difference: ſo as this kind of judgement is more immediately ordered by God then either Famine or Sword.

and the Angel of the Lord deſtroying] Great queſtion is made whether this were properly one of the Angels or no? & if an Angel whether a good or a bad one? It is without all queſtion, that a true proper Angel may in the ſpace of three dayes, and leſs, go thorow a whole land, and deſtroy as many as were here deſtroyed. For an Angel is a Spirit, and therefore not hindered in his motion by any bodily obſtacle. And Divine vengeance being an effect of juſtice, a good Angel may execute it. God alſo may uſe an evil Angel to execute his Judgments. But whatſoever it be that he imployeth in the performing of his will, may in that reſpect be ſtiled *an Angel*, becauſe it is ſent of God. For the word *Angel*, according to its proper notation, ſignifieth *ſuch an one as is ſent*, or *a meſſenger*, Mal.3.1.

throughout all the coaſts of Iſrael] It is ſaid, 2 Sam.24.1,2. That *the anger of the Lord was kindled againſt Iſrael*, and that David bid Joab *go through all the tribes of Iſrael*: juſtly therefore is this deſtroyer commanded to go *throughout all the coaſts of Iſrael.* The judgment is anſwerable to the ſin.

now therefore adviſe thy ſelf] Anſwers to the Lord muſt not raſhly, but with good counſel and advice, be returned.

what word I ſhall bring again to him that ſent me] Or, *ſee what anſwer I ſhall return*, &c. 2 Sam.24.13. Hereby the Prophet implyeth that God will not be mocked or dallied with by children of men. They whom he ſendeth, or to whom he ſendeth, muſt be careful to ſatisfie his expectation.

V.13. *And David ſaid unto Gad, I am in a great ſtrait*] Every of the judgements was ſo terrible as he ſcarce knew what to ſay. He well diſcerned that the Lord was reſolved to execute one of them, ſo as he could not eſcape them all; and for him to chuſe any of them was a kind of terrour unto him; and this brought him into a great ſtrait.

let me fall now] Or, *let us fall now*, 2 Sam.24.14. Of ſuch a kind was every of the judgments as none of them could fall upon him alone; and therefore he ſaith in the plural number, *let us fall.* Beſides, he was the principal cauſe of the judgment, and he himſelf was in danger thereof;and therefore he ſaith alſo in the ſingular number, *let me fall.*

into the hand of the Lord] He ſubmits himſelf and his people to that kind of judgment which was moſt immediately ordered by the Lord: This was the Peſtilence. See v.12.

for very great are his mercies] Or, *many are his mercies.* This is added as the reaſon why he choſe that judgment which God moſt immediately ordered: He knew that God was pitiful and merciful; and that if, in the midſt of judgments, he ſaw a people penitently humbled, he would ceaſe to ſmite, and ſpare his people.

but let me not fall into the hand of man] By this phraſe he deprecateth the other two judgments, War, and Famine, and prayeth that neither of them may fall upon him, or his people. It was ſhewed before, that Man hath his hand in War; Man ſmiteth with the ſword, caſteth the javelin, ſhooteth the arrow or the bullet, ordereth all warlike inſtruments; yea, he ordereth the beaſts that are employed: So as according to the mind of Man greater or leſs cruelty is uſed in war. But men for the moſt part are very cruel againſt their enemies. Of them thus ſaith God, *I was but a little diſpleaſed, and they helped forward the affliction*, Zach.1.15. Iſai.47.6. 2 Chron.28.9. Something alſo may be attributed to Man about Famine, in that the rich uſe by hoording and heaping up for the future to make the famine more grievous to thoſe that have nothing but for the very preſent. David, by chuſing Peſtilence rather then Famine or War, giveth evidence both of his Piety and Charity. Of Piety, in that he would have God onely ſought unto and praiſed for deliverance: Both which would be done more in a Plague, then in a Famine or War. Of Charity, in that he chuſeth ſuch a kind of judgment as would oppreſs the poor no more then the rich, and Subjects no more then Princes. All perſons are alike ſubject to the Peſtilence: But in Famine the wealthier may better provide for themſelves then the meaner ſort: In war alſo great perſons may get caſtles and other places of ſtrength to defend themſelves in,or may give ranſomes for themſelves, when the poor have no means at all to help themſelves againſt the enemies rage.

V.14. *So the Lord ſent Peſtilence upon Iſrael*] The Peſtilence is a kind of venemous diſeaſe, then which there is none more mortal to the perſon infected, or more infectious to others.

and there fell of Iſrael ſeventy thouſand men]Here was a wonderful ſlaughter on a ſudden. We read of fourteen thouſand and ſeven hundred deſtroyed by a plague, on ſuch a ſudden as Aaron could not, time enough,prepare incenſe to make an atonement for them, Numb.16.47,49. There died twenty four thouſand at another time in the wilderneſs, and on a ſudden, Numb.25.9. In one night ſuch an Angel as this here mentioned deſtroyed an hundred fourſcore and five thouſand, 2 King.19.35. Theſe great deſtructions ſhew that God had an eſpecial hand therein. God is ſaid to do this, 2 Sam.24.15. *from the morning even to the time appointed.* i.e. From the morning after that Gad had brought Davids anſwer to the Lord, till the end of the three dayes appointed v. 12. It is further added 2 Sam.24.15. that *there died of the people, even from Dan to Beerſheba*, i. e. from one end of the land to the other. See v.2. Hereby is verified the extent of the threatning, v.12. *throughout all the coaſts of Iſrael.*

V.15. *And God ſent an Angel unto Jeruſalem to deſtroy it*] This was the Angel mentioned, v. 12. namely, the Peſtilence. Though the commandment for numbring the people were given in Jeruſalem, yet the execution of that command in Jeruſalem was put off to the laſt, v.4. And in Jeruſalem was the Ark of Gods Covenant, ch. 15. 29. and there David humbled himſelf, v.8. The execution therefore of the judgment on Jeruſalem was alſo put off to the laſt.

and as he was deſtroying] Or, *when the Angel ſtretched out his hand upon Jeruſalem to deſtroy it.* The citizens of Jeruſalem had deſerved this judgment as well as the people in other places of the land; and therefore the rod was ſhaken over them.

the Lord beheld] This is ſpoken after the manner of man. It ſheweth that when God ſendeth a meſſenger of his wrath to puniſh man, he giveth not over the whole power to him, but obſerveth how he uſeth the power given him, and reſtraineth or putteth him on, as ſeemeth good to himſelf.

and he repented him] This alſo is applyed to God after the manner of men. For *God is not as man, that he ſhould repent*, 1 Sam. 15.29. But when he leaveth off to do what he hath begun, he is ſaid *to repent*, Gen. 6.6. Exod. 32. 14. Judg. 2. 18. God may alter a courſe which he hath begun, but he never altereth his mind. He meant in the beginning to ſpare Jeruſalem.

of the evil] By *evil* is meant the judgment inflicted; not becauſe it was evil in the nature of it, (for it was an execution of juſtice, and in that reſpect good) but in regard of the pain and loſs which men felt thereby it ſeemed to them evil. Thus God is ſaid to *create evil*, Iſai.45.7.

and ſaid to the Angel that deſtroyed] *the people*, is added 2 Sam. 24.16. Deſtroyers of men are at Gods diſpoſing.

It is enough] The Lord well knoweth what kind, manner, and meaſure of affliction is fit for his people.

ſtay now thine hand] God will not ſuffer his to be puniſhed above that that is meet and ſufficient. This reſtraint was queſtionleſs after Davids prayer, v.17. It is uſual in Scripture firſt to ſet down the thing it ſelf, and then the means or occaſion of effecting it. See v. 7.

And the Angel of the Lord ſtood by the threſhing-floor of Ornan the Jebuſite] Or, *Araunah*, 2 Sam.24.16. *Ornan* is a name contracted of *Araunah:* the ſame radical letters are in both names. The reaſon why the Angel here ſtood, is, becauſe the Lord intended this threſhing-floor for the place of his holy ſervice, v.18,28. 2 Chr.3.1.

V.16 *And David lift up his eyes, and ſaw the Angel of the Lord*] It ſeemeth the meſſenger whom God ſent to deſtroy Iſrael appeared in a viſible ſhape; elſe how could David ſee him with the eyes of his body? and it is probable that he appeared like a man, as Angels at other times uſed to do, Gen. 19.1,5. But whether this Angel in ſuch a ſhape went through the whole land or no, is queſtionable.

ſtand between the earth and the heaven] Thus he ſtood in the air, and was thereby the more viſible, and the more terrible, and had power to deſtroy the more.

having a drawn ſword in his hand]A ſword is an uſual inſtrument of deſtruction; by drawing it an intention to deſtroy is implyed. Hereupon this deſtroyer is thus preſented to Davids eyes. See on Gen.3.24.

ſtretched out over Jeruſalem] This implyeth a threatning of deſtruction to Jeruſalem.

Then David] *When he ſaw the Angel had ſmote the people*, 2 Sam. 24.17.

and the Elders of Iſrael] See 1 King.8.1. Theſe Elders either ſaw the Angel, as well as David, or elſe were moved with the judgment on other places, or were by David commanded to do what they did.

who were clothed in ſackcloth] This circumſtance apparently ſheweth that the judgment on other places of the land wrought, at leaſt, upon David: For they went clothed with ſackcloth when they ſaw the Angel, they did not then firſt put it on. See 1 King.21.27.

fell upon their faces] A geſture teſtifying deep humiliation, ſhame, and grief for ſin, Gen.17.3,17. Lev.9.24. Numb.14.5. & 16.22. Joſh.5.14. Judg.13.20.

V.17. *And David ſaid unto God*] David, as a King, as a Prophet, and as the principal in this ſin, doth moſt of all deprecate the judgment, and pray that it may be removed.

Is it not I that commanded the people to be numbred?] He prudently taketh notice of and confeſſeth that particular ſin which was the immediate cauſe of the judgment, and patiently acknowledgeth himſelf the chief actor therein.

even I it is that have ſinned and done evil indeed] Or, *Lo, I have ſinned, and I have done wickedly*, 2 Sam.24.17. This preſſing upon himſelf the ſin again and again, *I, even I, Lo I*; multiplying of phraſes, *ſinned, done evil, done wickedly*; ratifying all by notes of aſſeveration, *Lo, indeed*; ſetting down the points interrogatively, *Is it not I?* &c. do all amplifie a deep apprehenſion of his own ſpecial guiltineſs, and lay the heavier burden upon his ſoul. This is an evidence of true penitency, and a means to move God to pity a diſtreſſed ſoul. For God uſeth to eaſe thoſe who load themſelves, and to load thoſe who ſeek unduly to eaſe themſelves.

but as for theſe ſheep] He ſtileth his people *ſheep*; I. In relation to that charge he had over them. For a King is as a Shepherd to his people, 1 King. 22.17. Iſai.44.28. II. In regard of the great ſlaughter made amongſt them. For many ſheep were wont to be ſlain together for ſacrifice, 1 King.8.63. 2 Chron.15.11. & 29.33. & 30.24. and when wolves enter into a flock of ſheep, they uſe to devour many. Sundry proverbial phraſes are raiſed from the deſtruction of ſheep; as, *ſheep appointed for meat*, Pſal. 44.11. *Like ſheep they are laid in the grave*, Pſal. 49. 14. *Like ſheep for the ſlaughter*, Jer.12.3. Pſal. 44.22. III. In regard of their innocency in this particular. For ſheep are counted innocent creatures.

what have they done?] David doth not acquit them of all ſin, but onely of that for which the plague was ſent, namely numbering of the people.

Let thine hand, I pray thee, O Lord my God, be on me] Or, *againſt me*, 2 Sam. 24. 17. He doth not ſimply pray for vengeance on himſelf, but comparatively, rather upon himſelf who had committed that ſinne, then upon the people.

and on my fathers houſe] By *his fathers houſe* he meaneth his kindred, his houſhold-ſervants, his courtiers, his counſellors, ſuch as by any ſpecial bond of relation were knit unto him; who haply might ſome way or other be acceſſary to his ſin: at leaſt, by their neer relation to him the puniſhment would more appear to be on him.

but not on thy people] This is the main thing he aimeth at, that God would ſpare the people. In this pronoun *thy* an argument is couched, namely, That God would therefore ſpare them becauſe they profeſſed his name.

that they ſhould be plagued] Or, *that they ſhould dye of the plague*. That deſtruction of ſeventy thouſand v. 14. ſo moved his bowels, as he wiſhed himſelf rather might dye of the plague then any more of the people.

V.18. *Then the Angel of the Lord*] That Angel which was before an executioner of Gods vengeance, is now a meſſenger to direct David how to pacifie Gods wrath.

commanded Gad to ſay to David] God ſo far honoureth ſons of men, that are his Prophets, and Miniſters of his word, as to ſend his Angels to inſtruct them in what they are to direct his people, rather then to make Angels themſelves immediate inſtructers, Acts. 10.5,6.

that David ſhould goe up] The place whereunto he was directed, was on mount Moriah, 2 Chr.3.1. Therefore he was to *go up* to it.

and ſet up an Altar unto the Lord] This was a means of pacifying Gods wrath and removing the plague: for on that Altar ſacrifices were to be offered, v.22,23,26. and by it the ſacrifices were ſanctified, Matth.23.10.

in the threſhing-floor of Ornan the Jebuſite] In that place Ornan uſed to threſh his wheat, v.20. therefore it was called *his threſhing-floor*. There ſtood the Angel with his ſword drawn when he was about to deſtroy Jeruſalem; v. 20. therefore there muſt the means of atonement be erected, that ſo the plague might be ſtaid, and ſpread no farther. It is noted, 2 Sam.24.18. that *Gad came that day to David, and ſaid to him, Go up*, &c Gad like a true Prophet, delivereth his meſſage to David in the very ſame words in which he had received it from the Angel: 1 Cor.11.23.

V.19. *And David went up at the ſaying of Gad*] Or, *according to the ſaying of Gad*. David was as conſcionable in obſerving the direction, as Gad was in delivering it. For *he went up as the Lord commanded*, 2 Sam.14.19.

which he ſpake in the name of the Lord] It was Gad who thus ſpake: and he ſpake by warrant from the Lord; with power and authority, as from the Lord; and that very meſſage which he had received from the Lord: All theſe are implied under this phraſe, *In the name of the Lord*.

V.20. *And Ornan turned back, and ſaw the Angel; and his four ſons with him hid themſelves*] Or, *when Ornan turned back and ſaw the Angel*, then he *and his four ſons with him hid themſelves*. Here is a further evidence that the Angel appeared in a viſible ſhape. See v.16. Queſtionleſs both Ornan and his four ſons were in their calling, threſhing together, and expected no ſuch ſight: But on a ſudden they ſaw it, which made it the more terrible unto them: and thereupon they all hid themſelves, Prov.22.3.

Now Ornan was threſhing wheat] Ornan had been a King, 2 Sam.24.23. but being ſubdued and brought under by David, he was content to perform a mean ſubjects part, and threſh his wheat; or at leaſt he was there overſeeing his ſons while they did it.

V.21. *And as David came to Ornan*] For Ornan was at the place whither Gad directed David.

Ornan looked and ſaw David] It is added 2 Sam.24.20. *The King and his ſervants coming on towards him*. For David came as a King, with his attendants.

and went out of the threſhing-floor] He would not tarry till the King ſhould come to him, but in a good and dutiful reſpect went out to meet him.

and bowed himſelf to David with his face to the ground] See 1 King.1.23.

V. 22. *Then David ſaid to Ornan*] Before this it is noted, 2 Sam. 24. 21. that *Araunah ſaid, Wherefore is my lord the king come to his ſervant?* As Araunahs geſture, ſo his words manifeſt a very great reſpect to David; for he acknowledgeth him to be not onely a King, but alſo his Soveraign, and himſelf to be his ſervant. And that he might the better know wherein to teſtifie further reſpect, he diligently enquireth after the occaſion of his coming to him.

Grant me] Heb. *give me*. He did not require what he asked upon free gift, but onely deſired a readineſs in Ornan to let him have it upon a valuable price. Thus is the word *give* uſed, 1 Kin.21.2.

the place of this threſhing-floor] 2 Sam.24.21. this is ſet down as the end of Davids coming to Araunah, thus, *And David ſaid, To buy the threſhing-floor of thee*. Both may well ſtand together: David might firſt tell him why he came, and afterwards make the motion.

That I may build an Altar therein unto the Lord] See the reaſon, v.18.

thou ſhalt grant it me for the full price] He deſired not the place *gratis*, no nor yet for a ſmall matter, but for a valuable and full conſideration.

that the plague may be ſtayed from the people] This was the main end of building that altar. See v. 18.

V.23. *And Ornan ſaid unto David, Take it to thee*] His mind was, that he ſhould have it *gratis*.

and let my Lord the King do that which is good in his eyes] 2 Sam. 24.22. *take and offer up what ſeemeth good unto him*. Ornan was content that what himſelf had by him ſhould be offered, or what elſe David pleaſed.

Lo, I give thee the oxen alſo] He meaneth thoſe with which he was threſhing: for they were wont to tread out their corn with oxen, Deut.25.4.

for burnt-offerings] Oxen were an eſpecial kind of beaſts by the law required for burnt-offerings, Exod.20.24. Numb.7.87.

and the threſhing-inſtruments] i. e. Whatſoever was uſed to threſh or beat out his corn.

for wood] To be laid on the Altar to burn the ſacrifices withal, Lev.1.7,8.

and the wheat for the meat-offering] See 1 King.3.15. Num.18.12.

I give it all] He offered all as a meer free gift, both to teſtifie his good reſpect to David, and alſo to contribute what he could towards the removing of the plague, whereof he and his ſons ſtood in great fear, v. 20. It is added 2 Sam.24.23. *All theſe things did Araunah, as a King, give unto the King: and Araunah ſaid unto the King, The Lord thy God accept thee*. In the former part of which verſe it is implied that Araunah was a King: For that particle of reſemblance, *as*, is not in the Hebrew; but it is ſaid, *Araunah a King gave*. And he might be King of thoſe Jebuſites that held the Fort of Zion, ch.11.4,5. and after the taking of it become a ſubject unto David, and by converſing among the Iſraelites turn Proſelyte, and thereupon freely enjoy a poſſeſſion among them. And fearing God in truth of heart, he might love and honour David, yea, and all Iſrael too, and be ready to promote the worſhip of God in what he could, and to do what lay in his power for averting his wrath. Yet I will not deny but the epithet *King* may here be applied unto him in regard of his Royal diſpoſition, and thus the particle *as* be fitly ſupplied. The laſt clauſe of that verſe, *The Lord thy God accept thee*, giveth further evidence, that both fear of God and alſo faith in God poſſeſſed the ſoul of this man: And it ſheweth that he earneſtly deſired the preſervation of David, and of the remnant of Iſrael, as well as his own; and that he believed the preſervation of them all depended upon Gods gracious acceptation of Davids offering, which was a type of Chriſt. He ſaith of *the Lord*, in relation to David, *thy God*, becauſe he knew that David was a faithful ſervant of the Lord, and that the Lord was in ſpecial manner the God of Iſrael: yea further, becauſe he himſelf was a ſtranger by birth, though now incorporated into the Church, he ſaith, *thy God*. Araunah was a ſign of the calling of the Gentiles; that God would be worſhipped where they were, as he was worſhipped in the threſhing-floor of Araunah; and that, as Araunah did, they would offer what they had to the ſervice of God.

V.24. *And King David ſaid to Ornan, Nay*] David would not receive ſo great a gift freely at the hand of Ornan, becauſe being a great and wealthy King, he could better pay for it then Ornan part with it for nothing. Beſides, he would not render ſervices, and offer ſacrifices to God upon another mans coſt; leſt ſuch offerings ſhould rather be accounted his that gave the things to be offered, then his that offered the ſame. It may be alſo that David was not willing to be beholding to Ornan for ſo great a courteſie. See Gen.14.21,22,23. & 23.11,12,13.

but I will verily buy it for the full price] David was ſo far from accepting it *gratis*, as he would not purchaſe it at an under rate, but would give the full worth for it.

for I will not take that which is thine for the Lord] He deſired not that place for his own profit or pleaſure, as Ahab coveted Naboths Vineyard, 1 King.21.2. but for the Lords ſervice; and therefore he would not have it at another mans coſt.

nor offer burnt-offerings without coſt] He meaneth without his own coſt, or his own paying for it. He was not like that man who took a poor mans ſheep to entertain his friend therewith, 2 Sam. 12.2,3,4. See 1 King.3.15.

V.25. *So David gave to Ornan for the place*] i. e. For all that building where the threſhing-floor was, and all the land about it that belonged to Ornan: For the Temple was there afterwards built. So as Ornan after this poſſeſſed neither houſes nor land thereabouts. By this large ſignification of the word *place* the difference 2 Sam.24.24. may be eaſily reconciled.

ſix hundred ſhekels of gold by weight] 2 Sam.24.24. it is, *So David bought the threſhing-floor and the oxen for fifty ſhekels of ſilver*. There is a great difference between theſe two prices, For fifty ſhekels of ſilver amount but to ſix pounds five ſhillings ſterling; but ſix hundred ſhekels of gold, to ſeven hundred and fifty pounds. See 1 Kin. 10.16. The leſs price was paid onely for the oxen, inſtruments and threſhing-floor; but the greater for all Ornans land and houſes thereabouts. Or it may be that Ornan priced all that David deſired onely at fifty ſhekels of ſilver, but David of his royal bounty would give him ſix hundred ſhekels of gold by weight. It is ſaid of Solomon, 1 Kin.10.13. that *he gave unto the Queen of Sheba all her deſire whatſoever ſhe asked, beſides that which Solomon gave her of his royal bounty*: And ſo might David here do to Ornan.

V.26. *And David built there an altar unto the Lord*] This he did upon the direction of the Angel, v. 18.

and offered burnt-offerings and peace-offerings] See 1 King.3.15. He added theſe offerings to his confeſſion of ſin and craving of pardon, v.8. to ſhew that all we can do is nothing without that ſatisfaction which Chriſt hath made for our ſins.

and called upon the Lord] Prayer muſt be joyned with all other warrantable ſervices; for by it a bleſſing on all is obtained from the Lord. Therefore it is ſaid, 2 Sam.24.23. that *the Lord was entreated for the land.*

and he anſwered him from heaven by fire, &c.] See 1 King.18.24. 2 Chro.7.1. The fire wherewith ſacrifices were to be burned was at Gibeon, where the Altar for burnt-offerings then was, ch. 16.40. But thither none durſt go becauſe of the plague, v.30. and with no ordinary fire might a ſacrifice be offered, Lev.10.1,2. therefore David prayed for fire from heaven, and the Lord ſent it: In which reſpect it is ſaid that *he anſwered him from heaven by fire.*

V.27. *And the Lord commanded the Angel*] That Angel mentioned v.16. The Lord hath a command over deſtroyers, to put them on, or to reſtrain them, as he pleaſeth.

and he put up his ſword again into the ſheath thereof] This hath relation to the *drawn ſword*, v.16. As that phraſe ſet out deſtruction by the plague, ſo this imports a ceaſing to deſtroy. And thereupon it is ſaid, 2 Sam.24.25. *the plague was ſtaied from Iſrael.* This ſhews that the reſtraint noted v.15. is to be referred to this place, and that it followed upon Davids offering and calling upon the Lord.

V.28. *At that time*] Or, *after that time*. For this hath reference to further actions of David.

when David ſaw that the Lord had anſwered him] V. 26.

in the threſhing-floor of Ornan the Jebuſite] See v. 18.

then he ſacrificed there] He did not onely offer up thoſe ſolemn burnt-offerings, v. 26. upon that extraordinary occaſion, but alſo afterwards on other occaſions he there ſacrificed. This was a place ſanctified of old by Abrahams building an Altar there, Gen. 22. 2,9. and afterwards, 2 Chr. 3.1.

V. 29. *For the Tabernacle of the Lord which Moſes made in the wilderneſs*] See Exod.36.8, &c.

and the Altar of the burnt-offering] See Exod.38.1, &c.

were at that ſeaſon] When this plague was inflicted.

in the high place at Gibeon] See ch.16.39. 1 King.3.4.

V. 30. *But David could not go before it to enquire of God*] The Tabernacle was the place where the Prieſts attended; and by the Prieſts both the King and others uſed to enquire of God: but the Tabernacle being at Gibeon, David could not go thither.

for he was afraid] Even as Ornan and his ſons were, v.20. For the plague when it rageth maketh all of all ſorts afraid.

becauſe of the ſword of the Angel of the Lord] i. e. The plague. See v.14,15,16. It appears by this that many fell by the plague at Gibeon.

CHAP. XXII.

Verſ.1. THen *David ſaid*] When God had teſtified his acceptation of his ſacrifice, both by fire from heaven, and alſo by removing the plague, ch. 21.26,27.

This is the houſe of the Lord God] i. e. The place where the Temple is to be built. God had of old declared that he would have an eſpecial houſe for his ſervice, Deut.12.11. and had alſo told David that his ſon ſhould build that houſe, ch.17.12. And now by the fore-mentioned evidences of Gods accepting his ſacrifice in this place, together with the charge the Prophet gave him to erect an Altar there, ch.21.18,19. he gathered that there muſt be the houſe of God. And this he might the rather do by calling to mind the Altar which Abraham erected in this place, and the ſacrifice which he thereupon offered, Gen. 22.2,9,13. Beſides, being a Prophet, he might have ſome ſpecial revelation of Gods mind concerning this. Or Gad might from the Lord declare it to him.

and this is the Altar] i. e. In this place ſhall an Altar be built. For Solomon made another Altar, 2 Chr.4.1.

of the burnt offering for Iſrael] Whereon the people of God ſhall time after time offer all their burnt-offerings.

V.2. *And David commanded to gather together the ſtrangers that were in all the land of Iſrael*] i. e. Such as were not deſcended from Abraham, Iſaac and Jacob, but were of other Nations, and dwelt among the Iſraelites, and were tributary unto them. See 1 King.9.20,21. Among theſe, Sidonians and Tyrians are eſpecially meant. See 1 King.5.6,18. The imploying of ſtrangers about building of the Temple was a type of the calling of the Gentiles unto the Church of Chriſt.

and he ſet Maſons to hew wrought ſtones] Heb. *ſtones of cutting.* See 1 King.5.15,17,18.

to build the houſe of God] See 1 King.3.1. David was not to build the Temple himſelf, ch.17.4. but he prepared fit materials for his ſon to build it withal.

V.3. *And David prepared iron in abundance*] For there is great uſe of iron in all ſorts of building.

for the nails for the doors of the gates] The gates here meant were at the entrances into the Courts. For the doors of the Moſt Holy and Holy places were hung on hinges of gold and ſilver; of which metal were the nails alſo, 1 King.7.50. 2 Chr.3.8.

and for the joynings] Hereby are meant ſuch hinges as the leaves of the doors did hang and turn upon.

and braſs in abundance without weight] i. e. The braſs provided for the houſe of God was laid up and committed to over-ſeers without weighing it. For it would have been too great a task to have weighed all, and too great a charge to have been accountable for all by weight. See 1 King.4.47. 2 King.25.16.

V.4. *Alſo Cedar-trees in abundance*] The greateſt part of the timber uſed about the Temple was of Cedar. See 1 King.5.6.& 6.9.

for the Zidonians and they of Tyre brought much Cedar-wood] Lebanon, where Cedars grew, was in the dominion of the King of Tyre. See 1 King.5.6.

to David] For Hiram, the King of Tyre and Zidon, was ever a lover of David. See 1 King.5.1. 2 Sam.5.11.

V.5. *And David ſaid*] This might be an holy Soliloquie betwixt David and his own ſoul. Or otherwiſe he might ſay it to ſuch a congregation as is mentioned ch.29.1.

Solomon my ſon is young and tender] In what reſpect he is ſaid to be *young*, ſee 1 King.3.7. He is ſaid to be *tender* in regard of the mildneſs and meekneſs of his diſpoſition, and in that he had not been accuſtomed to war or any great imployments.

and the houſe that is to be builded for the Lord] For his honour, the evidences of his preſence, and means of worſhipping him. See 1 King. 3.1.

muſt be exceeding magnifical] Heb. *to make great, to be above.* Such as may appear to be very great indeed, excelling all others. Thus it was in the ſervice it ſelf, and in the ornaments appertaining thereunto. It was one of the worlds wonders. It was far more excellent then the Tabernacle: for that was but cloth, this of hewn ſtone; and this in all dimenſions far exceeded that: So the Cherubins, Sea, and other things in the Temple were much larger and fairer then thoſe in the Tabernacle. See 1 King.6.23,&c. and 7.23. Beſides, there were in the Temple ten Tables and ten Candleſticks to one in the Tabernacle, 1 King.7.49. 2 Chron. 4.8. As for the other buildings, though there might be ſome higher, or longer, or wider, yet there was never any that had ſuch coſtly materials, ſuch curious workmanſhip, ſuch divine ſervices, ſuch repreſentations of Gods Majeſty and mercy, as this; and which prefigured ſuch myſtical, ſpiritual and celeſtial truths as this did.

of fame] Heb. *for a name.* To be highly accounted of all, and to be of greater repute then any other building.

and of glory] Or, *and for ornament.* Some joyn this epithet with the former, q. d. *a moſt glorious name.* He meant ſuch an excellency as by words could not be ſufficiently expreſſed, and therefore heapt up theſe many epithets one upon another.

throughout all countries] He would have it ſuch an houſe as ſhould not onely be admired by the Iſraelites, among whom it was, but alſo among other nations, to whom the report thereof ſhould come. The fame of this houſe ſpread abroad throughout all nations. See 1 King.8.41,42. It was one thing that ſtruck the Queen of Sheba into a great amazement, 1 King.10.4.

I will therefore now make preparation for it] See v. 2. Becauſe it was to be ſuch an houſe as is before deſcribed, he thought it would be too great a task for his ſon both to prepare materials, and alſo to build it. Therefore he doth the former, and this was a point of great prudence and zeal.

So David prepared abundantly before his death] He had not onely purpoſes to do ſuch a thing, but while he had time he indeed did what he purpoſed.

V.6. *Then he called for Solomon his ſon*] It may be he ſpake this to Solomon alone, that ſo he might give the more heed to his words.

and charged him to build] He left it not to his ſons choice, but laid an expreſs command upon him, that he might not fail to do it.

an houſe for the Lord God of Iſrael] See v.5. & 1 King.8.15.

V.7. *And David ſaid to Solomon, My ſon*] This title uttered by a father is an evidence of great favour; and thereby draweth his ſon to attend to him the more diligently. Some read it in the third perſon, *to Solomon his ſon*: but the former reading hath the greater emphaſis.

as for me] This ſheweth how greatly he deſired if he might have had his own will, to have done it himſelf.

it was in my mind to build an houſe] See ch. 17.1. This he maketh known to his ſon, to move him the rather, to do that which he himſelf could not do, though he deſired it.

unto the name of the Lord] See 1 King.5.3.

my God] See ch.13.2. 1 King.8.28.

V.8. *But the word of the Lord came unto me, ſaying*] This hath reference to ch.17.3,&c.

Thou haſt ſhed blood abundantly] This is not expreſſed in that anſwer which Nathan brought to David, but is implyed by the mention of thoſe enemies which were cut off before him, ch.17.8. The blood here ſaid to be *ſhed abundantly* is not upbraided unto David as a matter of injury or cruelty, but alledged onely as a reaſon of his unfitneſs to build the Temple. Saul and Ahab for ſparing loſe their Kingdomes, 1 Sam. 15. 23. 1 King.20. 32. 42. David for ſhedding blood may not build the Temple; yet the Levites for their fact, Exod. 32. and Phinehas for his, Num.25. have the Prieſthood ſettled on them. See *Photius* Epiſt. 219.

and haſt made great wars] No King of Iſrael fought more battels, nor had more mighty enemies then David. He began with a Giant, 1 Sam.17.50. and he ſubdued all the nations round about him, ſee ch.14.8, &c. & 18.1, &c. & 19.1, &c. & 20.1, &c.

thou ſhalt not build an houſe to my name] See v.7. ch.17.4. This inference implyeth that a man of war, who ſheddeth much blood, is not, in that reſpect, fit to do that which ſhould typifie Chriſt our peace.

becauſe thou haſt ſhed much blood upon the earth in my ſight] Either this is ſet down as a repetition of the ſame thing, and ſo it addes much emphaſis: See 1 King.8.13. Or it hath reference to another kind of blood-ſhed, namely, to ſhedding of innocent blood: of which David was guilty, 2 Sam.11.15,16,17. and this clauſe, *upon the earth in my ſight*, may ſeem to intend as much; It being oft uſed to ſet forth an over-great boldneſs in ſin, without any fear of the preſence of God, in whoſe ſight it is committed, 2 King. 21. 20, 25. At leaſt hereby is implyed, that albeit juſt war and juſt execution of death on capital malefactors be lawful, yet God taketh not delight in ſhedding of blood, ſimply and indefinitely conſidered. See on Numb. 31.19.

V.9. *Behold, a ſon ſhall be born to thee*] This hath reference to the promiſe made before Solomon was born, 2 Sam.7.12,13. For at this time Solomon was preſent before him.

who ſhall be a man of reſt] Free from wars and all moleſtation of enemies; for by *reſt* peace is here meant.

and I will give him reſt from all his enemies round about] It is God that *cauſeth wars to reſt*, and ſettleth peace in a land, Pſal. 46.9.

for his name ſhall be called Solomon] That is, *Peaceable.* Queſtionleſs this name was given him in relation to the peace of the land in his time. David gave it him, 2 Sam.12.24. but by a Prophetical Spirit.

and I will give peace and quietneſs unto Iſrael in his dayes] This promiſe was verified, 1 King.4.25. In regard of this peace Solomon was a fit type of Chriſt the Prince of peace, Iſa.9.6. and fit to erect that Temple which was a type of the Church, the proper ſubject of peace, whoſe true members are all peace-makers, in which the glad tidings of peace is preached, and wherein we are brought to eternal peace.

V.10. *He ſhall build an houſe for my Name*] See v.8. & chap. 17.12.

and he ſhall be my ſon, and I will be his father] See ch.17.13.

and I will eſtabliſh the throne of his kingdom over Iſrael for ever] See ch.17.12. & 1 King.9.5.

V.11. *Now my ſon*] See v.7. Hitherto David hath related what God ſaid to him concerning the building of a Temple: Now he directeth his ſpeech to Solomon, by way of prayer and advice.

the Lord be with thee] By his gracious favour and aſſiſtance. This phraſe ſets out the fountain of all good ſucceſs, ſafety and ſecurity, Rom.8.31.

and proſper thou] The word ſignifieth good ſucceſs in the things a man undertaketh, Gen.39.3. Deut.29.9. Joſh.1.7. 1 King 2.3. And, as here uſed, it implyeth both a prayer for good ſucceſs, and alſo a prophecy that Solomon ſhould have good ſucceſs.

and build the houſe of the Lord] This alſo may be taken as an exhortation to do his beſt, or as a promiſe of Gods enabling him to do it.

thy God] David putteth his ſon in mind of that ſpecial relation that was betwixt God and him, both to quicken him up the more to do that work, and alſo to ſtrengthen his faith in God.

as he hath ſaid of thee] As he hath foretold thou ſhouldſt do, ch.17.12.

V.12. *Onely the Lord give thee*] This word *onely* is not to be taken excluſively, as if David deſired nothing elſe from God; but by way of excellency, q.d. *Above all.* And he directs his prayer to God, becauſe he knew God onely could give thoſe gifts which were requiſite for ſuch a work, Eccl.6.2.

wiſdom and underſtanding] It may be Solomon from hence learned to aſk theſe gifts of God, 2 Chron.1.10. See 1 King.3.9,12. As theſe graces were in general neceſſary for ordering the affairs of his eſtate, ſo in ſpecial for building of the Temple, wherein not onely much humane art and skill was to be uſed, in appointing curious matters to be made and fitly ſet one by another, but alſo Divine knowledge in the myſteries of godlineſs, for making things fit for the preſent worſhip of God, and alſo to be pertinent types of future truths.

and give thee charge concerning Iſrael] Here David extendeth his prayer further then the building of the Temple, namely, to the good of his whole Kingdom. By *giving* him *charge* he means Divine direction and counſel, with which he deſires his ſon may be ſo furniſhed as thereby to inſtruct and direct all his people.

that thou mayſt keep the law of the Lord] Here is a prayer for Solomon, that he may keep the Law; and a direction to him how to proſper, namely, by keeping the law; together with an incitation to do it.

thy God] See v.11.

V.13. *Then ſhalt thou proſper*] See v.11.

if thou takeſt heed to fulfil the Statutes and Judgments] See 1 Kin. 2.3.

which the Lord charged Moſes with] Which God firſt revealed to Moſes, with a charge that he ſhould declare them to others, Deut.5.31. Mal.4.4.

concerning Iſrael] David teacheth his ſon to apply in particular to himſelf the laws which were given to all the people of God.

Be ſtrong, and of good courage] The former word implyeth a putting forth all the ſtrength he had to that work whereunto he was ſet apart; the other, a confident and undaunted ſpirit. See ch.19.13. 1 King.2.2.

dread not, nor be diſmayed] Theſe negatives added to affirmatives directly oppoſit and contrary to them, ſhew that corruptions and infirmities muſt be removed, for the more kindly work of grace in us. The former phraſe *dread not*, may have relation to oppoſitions that might be met withal; the other, *nor be diſmayed*, to the difficulty of the work.

V.14. *Now behold, in my trouble*] Or, *in my poverty.* The Hebrew word is uſed for any kind of trouble or affliction, and here implyeth thoſe continual moleſtations which David had by wars with enemies abroad, and by rebellions in his own land; as a long while againſt the houſe of Saul, 2 Sam.3.1. his ſon Abſalom, 2 Sam.15.11, &c. and Sheba, 2 Sam.20.1, &c. The three years famine alſo, 2 Sam.21.14. and the plague, ch.21.14. may be compriſed under this word. It is uſed Gen. 29.31. Deut.26.7. Exod.3.7.

I have prepared for the houſe of the Lord] See v.5.

an hundred thouſand talents of gold, and a thouſand thouſand talents of ſilver] Becauſe *all eſtimations muſt be according to the ſhekel of the Sanctuary*, Lev.27.25. the Shekel is fitteſt to be the rule of all accompts. Our Engliſh word *ſcale* ſeems to be thence derived; שקל *ſhakal*, ſignifying to *weigh.* Many make two kinds of Shekels; one ſacred, the other common. The ſacred was as much more as the common, and is for the moſt part meant in Scripture. The Shekel contained two Bekahs, Exod. 38.26. and weighed three hundred and twenty barley-corns; *i. e.* half an ounce of Troy-weight; and was worth two ſhillings and ſix pence. Now the Talent contained three thouſand ſhekels, as may be collected from Ex.38.25,26. where ſix hundred thouſand and three thouſand and five hundred and fifty men being taxed by the poll at a bekah or half-ſhekel for a man, the whole ſumme of the tax was an hundred talents and a thouſand ſeven hundred threeſcore and fifteen ſhekels. A ſhekel then being half an ounce, three thouſand ſhekels of ſilver amount to three hundred ſeventy five pound ſterling at five ſhillings the ounce, which is the value of a talent in ſilver. Now the Hebrews valuing gold at ten times the rate of ſilver, a talent of gold with them was worth three thouſand ſeven hundred and fifty pounds: which proportion of ten to one is evident in this verſe: The *hundred thouſand talents of gold* and the *thouſand thouſand talents of ſilver* are ten for one, and both of one value, namely, three hundred ſeventy five millions, or three hundred ſeventy five times a thouſand thouſand pounds. And both ſums of ſilver and gold together, amount to ſeven hundred and fifty millions. Gold is now in Chriſtendom at a higher rate; after which if the Talent ſhould be reckoned, the ſum would be ſo much the greater. We do not read elſewhere of ſo great a treaſure laid up upon any occaſion: So that David herein ſhewed the exceeding great reſpect that he bare to God and his ſervice.

and of braſs and iron without weight] That which was before v.3. ſpoken of braſs, is here alſo ſpoken of iron.

for it is in abundance] There was ſo much of thoſe metals prepared as they exceeded all weight.

timber alſo and ſtone have I prepared] For theſe materials alſo were requiſite.

and thou mayſt add thereto] He ſuppoſed that, notwithſtanding the great proviſion he had made, yet ſomething might be wanting, and therefore he adviſeth his ſon to add more as he ſhould ſee occaſion.

V.15. *Moreover there are workmen with thee*] Heb. *doers of the work.* Under theſe are compriſed all that might do any ſervice thereabout.

in abundance] David had as great a care about the multitude of workmen as about the abundance of materials.

hewers] This is applyed to hewers of timber, 2 Chr.2.10. and alſo to hewers of ſtone, 2 King.12.12.

and workers of ſtone and timber] That is, *Maſons and Carpenters.* Such as might not onely ſquare and otherwiſe fit theſe materials, but alſo carve and grave them.

and all manner of cunning men] Which might work all curious works that were requiſite.

for every manner of work] For there was great variety of workmanſhip about the things of the Temple, 1 King. 7.17, 24, &c.

V. 16. *Of the gold, the ſilver, and the braſs, and the iron there is no number*] What was ſaid before of braſs and iron v. 14. is here alſo ſaid of gold and ſilver, to amplifie the proviſion that David made.

Ariſe therefore] This is a phraſe of quickning. See 1 King.14.2.

and be doing] This implyeth that he ſhould take the firſt opportunity of ſetting upon that great work. Such abundance of materials being provided, he would not have his ſon wanting in his endeavour.

and the Lord be with thee] See v. 11.

V. 17. *David alſo commanded all the Princes of Iſrael to help Solomon his ſon*] He knew the work was too great for one mans head and hands, and therefore taketh care that all that were of place and parts might be helpful to his ſon.

V.18. *Is not the Lord your God with you?*] He uſeth that word of relation to them, *your God*, both to ſhew that they had as great reaſon to add their help as he and his ſon had, and alſo to aſſure them that God would be aſſiſtant to them if they uſed their endeavour and put forth their ſtrength.

and hath he not given you reſt on every ſide?] Freedom from all enemies; ſo as they were not like to meet with any impediments. See v.9. Theſe interrogatives are ſtrong affirmations, and add much emphaſis.

for he hath given the inhabitants of the land into mine hand] So as they are ſubject to my government, and not forced to ſerve others.

and the land is ſubdued before the Lord] It is freed from all enemies; ſo as it may freely give it ſelf to Gods ſervice, and to his work.

and before his people] So as Gods people may peaceably and quietly enjoy their own poſſeſſions.

V.19. *Now ſet your heart and your ſoul to ſeek the Lord your God*] In general to learn to do his Will; and in particular to pray for his grace and ayd. See ch.16.10. & 28.9.

ariſe therefore] See v.6.

and build ye] Help on the building what you can.

the Sanctuary of the Lord God] See ch.9.29.

to bring the Ark of the Covenant of the Lord] See 1 King.8.4. 2 Sam.7.2.

and the holy veſſels of God] Such as Moſes made, and ſuch as were afterwards to be made by Solomon. See 1 King.8.4.

into the houſe that is to be built to the name of the Lord] See 1 King.5.3.

CHAP. XXIII.

Verſ.1. S*O when David was old and full of dayes*] See ch.25.28. 1 King.1.1.

he made Solomon his ſon king over Iſrael] He declared or appointed him to be his ſucceſſor after his death. See ch.28.5. This verſe is to be referred to the former chapter, and that as a reaſon of the charge which David gave both to his ſon Solomon, and alſo to all the Princes, ch.22.6,17. For thoſe things that follow concerning the Officers of Church and State were ſet down at ſundry times before the forementioned charge. See ch.28.1.

V.2. *And he gathered together all the Princes of Iſrael*] Theſe were Governours of the civil ſtate, and had ſundry offices committed unto them, ch.21.1, &c. Beſides, David would have them to be witneſſes of ſuch things as he gave in charge to the Prieſts and Levites: for they alſo were to come to their Temple, to bring their ſacrifices and to ſee them offered up in a right manner.

with the Prieſts and the Levites] Moſt of the things given in charge concerned the Prieſts and Levites, who were to attend the ſervices of the houſe of God. *Prieſts* were ſuch as deſcended from Aaron; *Levites*, all the others that deſcended from Levi, who in their ſeveral functions attended upon the Prieſts, v. 28.

V.3. *Now the Levites were numbred from the age*] Heb. *from a ſon.*

of thirty years] According to the law, Num.4.3. At thirty years they were capable of an office, but at five and twenty they might come into the Temple, and do inferiour ſervices therein, Num.8.24. See v.24.

and upward] Some take this without any limitation, as if they were numbred to the uttermoſt of their age. But the law reſtrains it to fifty years, Numb.4.3. After which age, having attained to good experience and maturity of judgment, they went to their Cities in the ſeveral tribes, and there tryed and judged matters brought before them: For Levites were well experienced in the judicial laws. So as the Law of ceaſing to work in the houſe of God might well be obſerved in Davids time, and after alſo.

and their number by their polls] Heb. *ſkulls*, or, *heads*, v.24.

man by man] This phraſe is an expoſition of the former. This numbring of the Levites was not as the numbring of the people ch.21.2. out of pride or curioſity, but piety and prudence, and that by a Divine inſtinct. See 2 Chr.2.92,5. The end thereof was, that knowing the number of the perſons, he might the better diſtribute them into ſeveral orders.

was thirty and eight thouſand] This was the total ſum; the diſtribution whereof followes.

V.4. *Of which twenty and four thouſand were to ſet forward*] Or, *to over-ſee.*

the work of the houſe of the Lord] Theſe attended about ſacrifices, lights, waſhings, and other things to be done in the Temple.

and ſix thouſand were Officers and Judges] Theſe had a charge over others, ch.26.29. Of theſe ſome might be ſuch as were ſent abroad into the land to hear and determine cauſes, Deut.16.18. 2 Chron.19.11.

V.5. *Moreover four thouſand were porters*] Of their office, ſee ch.9.17. of their orders, ch.26.1, &c.

and four thouſand praiſed the Lord with inſtruments] Theſe were Muſicians. The ſubject of their muſick was Divine Pſalms and Hymnes, which ſet forth the praiſe and glory of God. They are called *ſingers*, ch 9. 33. and *ſingers with inſtruments of muſick*, ch.15.16. For they praiſed God both with vocal and inſtrumental muſick. See the Orders of theſe ch.25.1,&c. The twenty and four thouſand Over-ſeers, the ſix thouſand Officers, the four thouſand Porters, and the four thouſand Muſicians make up the thirty eight thouſand Levites, v.3.

which I made (ſaid David) *to praiſe therewith*] David was a skilful Muſician from his youth, 1 Sam.16.18,23. and as he increaſed in other endowments, ſo in this skill: and being a man filled with the zeal of Gods glory, he turned all his skill in muſick to the ſetting forth of Gods praiſes. Witneſs the book of Pſalms. In this reſpect he is ſtiled *the ſweet Pſalmiſt of Iſrael*, 2 Sam.23.1. What he did in this kind, he did by the inſtinct of Gods Spirit, 2 Sam.23.2. 2 Chron.29.25.

V.6. *And David divided them into courſes*] Heb. *diviſions.* They were ſo divided into certain ranks and diſtinct functions as every one might know what work he had to do, and what time he ought to wait. David did this as a Prophet, and that alſo by advice and counſel with two other Prophets, Nathan and Gad; and all by Gods command, 2 Chron.29.25. The courſes or orders here ſet down Solomon his ſon punctually retained, 2 Chron. 8. 14.

among the ſons of Levi] For they onely were to attend the ſervice in the houſe of God, Num.1.5.

namely, Gerſhon, Kohath, and Merari] Exod. 6.16. ch.6.1, &c.

V.7. *Of the Gerſhonites*] Ch.26.21. That general which was before ſet down of the Levites courſes begins here particularly to be applyed to the ſeveral ſons of Levi.

were Laadan] Or, *Libni*, ch.6.17. Numb.3.18.

and Shimei] There were two of this name living together, and neer of kin: One was Laadans brother, whoſe poſterity is ſet down, v. 10. the other Laadans ſon, whoſe poſterity is ſet down, v. 9.

V.8. *The ſons of Laadan*] i.e. The poſterity of Laadan living in Davids time. So is the word *ſons* to be taken in the verſes following. See v.17. & ch. 26.22.

the chief was Jehiel, and Zethem, and Joel, three] This word *chief*, Heb. *head*, is to be applyed to every of theſe three. Every of them were heads in their ſeveral families.

V.9. *The ſons of Shimei*] This Shimei was either one of the three ſons of Laadan mentioned v.8. one man having two names; or elſe he was a fourth ſon of Laadan.

Shelomith, and Haziel, and Haran, three. Theſe were the chief of the fathers of Laadan] He means the families that came from Laadan, whereof thoſe three were the heads. By this it appeareth that Laadans ſtock was divided into two ſorts of families, one ſprouting out from himſelf, another from Shimei.

V.10. *And the ſons of Shimei were Jahath, Zina*] Or, *Ziza*, v. 11.

and Jeuſh, and Beriah. Theſe four were the ſons of Shimei] This was another Shimei then he that is mentioned v. 9. See v.7.

V.11. *And Jahath was the chief*] For he was the eldeſt.

and Ziza the ſecond] Called *Zina*, v.10.

but Jeuſh and Beriah had not many ſons] Heb. *did not multiply ſons.* This is to be taken comparatively in relation to their two elder brethren, who had many more ſons then theſe two younger.

therefore they were in one reckoning] Reputed for one family.

according to their fathers houſe] That one family came under their fathers name and title.

V.12. *The ſons of Kohath, Amram, &c.*] See ch. 6. 2.

V.13. *The ſons of Amram, Aaron, and Moſes*] See ch.6.3. Exod. 6.20.

and Aaron was ſeparated] He and his poſterity, Exod. 28.1 &c. Heb.5.4.

that he ſhould ſanctifie the moſt holy things] Heb. *holy of holy things.* Such things as belonged to the Moſt Holy and Holy places, and to the holy ſervices.

he and his ſons for ever] Exod.28.43.& 29.28, 44.

to burn incenſe before the Lord] See 1 King.9.25.

to miniſter unto him] To do ſuch ſervices in the Temple as had immediate reſpect unto God, as to offer all kind of ſacrifices, to dreſs the lamps, to ſet the ſhew-bread in order before the Lord, and other like duties, Heb.5.1.

and to bleſs in his name for ever] Hereof ſee Num.6.23.

V.14. *Now concerning Moſes the man of God*] Of this title, *Man of God*, ſee 1 King.13.1. Of all that were called *men of God*

Moſes had the greateſt honour, eſpecially in regard of the ſundry laws which by him God gave to his people, which are in that reſpect called *the Laws of Moſes*, Lev.26.46. See 1 King.2.3. Beſides, God never ſpake with any man ſo familiarly as he did with him, Num.12.8. See Ezra 3.2.

his ſons were named of the tribe of Levi] Though Moſes were *a Prince*, Acts 7.35. and *inſtead of God to Aaron*, Exod.4.16. yet his ſons were inferiour to Aarons. For Aarons ſons were Prieſts, but Moſes his ſons ordinary Levites, ch.26.24,25. They were not named of Moſes, but of Levi.

V.15. *The ſons of Moſes were Gerſhom and Eliezer*] See Exod.2.22. & 18 3,4.

V.16. *Of the ſons of Gerſhom*] The eldeſt ſon of Levi had a name very neer to this, difering onely in the laſt letter v.6. yet ſometimes this very name *Gerſhom* is given to him, ch.6.17,20.

Shebuel was the chief] This implyeth that Gerſhom had more ſons then Shebuel, though he onely be mentioned.

V.17. *And the ſons of Eliezer were Rehabiah the chief*] Or, *the firſt*. Under this word *ſons* grand-children and other poſterity muſt be meant. Divers of theſe are by name ſet down ch.26.25.

and Eliezer had no other ſons] This confirms the former note.

but the ſons of Rehabiah were many] Heb. *were highly multiplied*. God in this made a kind of compenſation to Eliezer. Though he had but one ſon, yet that one ſon had many ſons.

V.18. *Of the ſons of Izhar*] The ſecond ſon of Kohath, v.12.

Shelomith the chief] See v.16.

V.19. *Of the ſons of Hebron*] Another of Kohaths ſons, v.12.

Jeriah the firſt, &c.] This hath relation to the three that follow.

V.20. *Of the ſons of Uzziel*] Kohaths youngſt ſon, v.12.

Micah the firſt, and Jeſiah the ſecond] Some had more, ſome fewer families, according to the bleſſing of God.

V.21. *The ſons of Merari*] The youngeſt ſon of Levi, v.6.

Mahli and Muſhi] Exod.6.16. See ch.6.29.

The ſons of Mahli, Eleazar, and Kiſh] Theſe two came to be one family. See v.22.

V.22. *And Eleazar died, and had no ſons, but daughters*] Such was the caſe of Zelophehad, Num.27.3.

and their brethren] Or, *kinſmen*, or, *couſen-germans*.

the ſons of Kiſh took them] Married them according to the law, Num.36.10,11.

V.23. *The ſons of Muſhi, Mahli, and Eder, and Jemoth, three*] This Mahli was nephew to Mahli mentioned v.21.

V.24. *Theſe were the ſons of Levi*] Num.10.17,21 This hath reference to thoſe who are reckoned up from v.6. to this.

after the houſe of their fathers] See v.11.

even the chief of the fathers] Chief in dignity and authority.

as they were counted by number of names by their polls] See v.3.

that did the work for the ſervice of the houſe of the Lord] See v.4.

from the age of twenty years and upward] Of other tribes, all that went forth unto the war were numbred from twenty years old and upward; but Levites were not admitted into the Tabernacle till they were at leaſt five and twenty. See v.3. Indeed we read that the number of them was taken from a moneth old and upwards, Numb.3.15. but this was onely to know how many there were of that tribe, and to conſecrate them to Gods ſervice: But now it may be that David, guided by Gods Spirit, ſaw cauſe to admit them into the houſe of God at twenty years old, either becauſe their ſervices required not ſo great ſtrength when the Temple was built, as they did when the Tabernacle and all the holy things belonging thereto were to be carried upon mens ſhoulders from place to place. See ch.6.31. or becauſe now more were put into ſervice then in former times. Or, David might ordain that the Levites at twenty years old ſhould be admitted into the Temple to behold the ſervice of the Lord, and ſo to acquaint themſelves the better therewith; and from five and twenty till thirty to aſſiſt elder Levites in their ſervices, and after thirty to bear offices. See on Num.3.15.

V.25. *For David ſaid, The Lord God of Iſrael*] See 1 King.8.15.

hath given reſt unto his people] See ch.22.9.

that they may dwell in Jeruſalem] Or, *and he dwelleth in Jeruſalem*. The former reading implyeth that the children of Iſrael were now ſo ſettled as they ſhould not be forced to go from place to place, and to carry the Ark with them; the other, that the Ark of God, and other repreſentations of his preſence were ſo ſettled in Jeruſalem as not to be removed thence: In this reſpect God himſelf is ſaid *to dwell* there. From both readings the ſame thing may inferred, namely that Levites of twenty years old and upward might be admitted into the Temple.

for ever] See 1 King.8.13.

V.26. *And alſo unto the Levites*] Here muſt ſomewhat be ſupplyed to make up the ſenſe, namely, that which is in the beginning of v.25. *David ſaid*, q.d. *And alſo David ſaid unto the Levites.*

they ſhall no more carry the Tabernacle, nor any veſſels of it, for the ſervice thereof] This hath reference to their cuſtome in the Wilderneſs, and afterwards, Num.4.5,&c.

V.27. *For by the laſt words of David*] Hereby is meant Davids laſt ordinance about ſettling the Levites in their ſeveral courſes: And mention is here made thereof, becauſe the thing next following was then new, and had not been done before.

the Levites were numbred] Heb. *the ſons of Levi were a number.* They were taken into the catalogue of Levites that were admitted into the houſe of God.

from twenty years old and above] See v.24.

V.28. *Becauſe their office was to wait on the ſons of Aaron*] Heb. *their ſtation was at the hand of the ſons of Aaron.* A like phraſe is uſed Neh.11.24. The Levites were to fit and prepare ſuch things as belonged unto the Prieſts. Sundry particulars are mentioned in the words following wherein they were to attend the Prieſts.

for the ſervice of the houſe of the Lord] Such publick ſervices as were done in the Temple are here meant, as preparing oyl for the lamps, bringing incenſe to the Prieſts, together with the Cenſers, and the like.

in the courts] See 1 King.6.36.

and in the chambers] See 1 King.6.5.

and in the purifying of all holy things] Waſhing and cleanſing all ſuch things as were uſed in Gods houſe, is here meant.

and the work of the ſervice of the houſe of God] This general ſpecified in the beginning of this verſe, is here repeated as an head of thoſe particulars which follow in the next verſe.

V.29. *both for the ſhew-bread*] See ch.9.32. 1 King.7.48.

and for the fine flour for meat-offering] See ch.9.29. Lev.2.1,&c. Of meat-offerings ſee 1 King.3.15.

and for the unleavened cakes] See Exod.12.39. Lev.2.4,5.

and for that which is baked in the pan] Or, *flat-plate*. See Lev.2.5. & 6.21.

and for that which is fryed] See Lev.7.9,12. Theſe were ſeveral kinds of meat-offerings; whereof ſome were baken in the oven, others on a ſlice, others in a frying-pan, Lev.2.4,5,7.

and for all manner of meaſure and ſize] The former word in Hebrew is put for ſuch a meaſure as declareth the quantity of things, whether dry or liquid. It is uſed for *a meaſure of water*, Ez.4.11,16. The latter is put for ſuch a meaſure as declareth the length or breadth of a thing: It ſets out the meaſure of the curtains, Exod.26.2. & 36.9. Tall men are in Hebrew called *men of meaſures*, ch.20.6. Numb.13.32. Where there is difference made of meaſures, the former of theſe words is tranſlated *meaſure*, in diſtinction from weights and mete-yards; and the latter is tranſlated *mete-yard*, Lev.19 35. Here is implyed that the Levites were to ſee that all things were done with a fit proportion; as ſo much flour, ſo much wine, ſo much oyl; yea alſo ſuch a length or breadth of all things that uſed to be meaſured with a mete-yard. All manner of things appertaining to the houſe of God were to be tried and proportioned by the meaſures and ſizes which the Levites kept; and theſe were called *the meaſures of the Sanctuary.* Whether the Levites had the ordering of civil meaſures and ſizes, or no, is uncertain.

V.30. *And to ſtand every morning*] At the time of offering the morning-ſacrifice, Ex.29.39.

to thank and praiſe the Lord] See v.5.

and likewiſe at even] When the evening-ſacrifice was offered, Exod.29.39. Yea ſometimes they did ſolemnly praiſe the Lord in the night-time, Pſal.134.1.

V.31. *And to offer all burnt-ſacrifices unto the Lord in the Sabbaths*] The Prieſts were to offer them on the Altar, Lev.1.5, &c. yet the Levites were to fit and prepare all to their hands. Of burnt-offerings ſee 1 King.3.15. Of offerings on the Sabbath, ſee Num.28.9,10.

in the new-moons] Of offerings on the new-moons ſee Numb.28.11,&c. New-moons were the beginnings of moneths, and uſed to be feſtival. See Numb.10.10. Pſal.81.3. 2 King.4.23. 2 Chron.2.4. & 8.13.

and on the ſet feaſts] Of the ſeveral ſolemn feaſts under the law, ſee Lev.23.4,&c.

according to the order] This hath relation to the ſeveral ranks courſes and orders which David hath ſet down, in every of which there was a ſet number that waited and did the ſervice belonging unto them. See v.6.

commanded unto them] David ſet down the order, and commanded it to be obſerved from time to time, both in and after his dayes, but by warrant from the Lord. See v.6.

continually] That is, every day, morning and evening, conſtantly, and at other times appointed. See ch.16.6.

before the Lord] In the houſe of the Lord before the Ark.

V.32. *And that they ſhould keep the charge*] That they ſhould obſerve that duty and place which was given them in charge. See 1 King.2.3. Lev.8.35. Num 1.53.

of the Tabernacle of the Congregation] See 1 King.8.4. The ordinances which the Levites were to obſerve were given by Moſes, and they were to be obſerved in the Tabernacle which he made, and therefore it is ſaid, *the charge of the Tabernacle*; but that charge was alſo to be kept in Solomons Temple.

and the charge of the holy place] The word *place* is not in the Hebrew. Many therefore apply it to holy things; q.d. *the charge which was to be kept about holy things.*

and the charge of the ſons of Aaron] That was to be helpful to the Prieſts about thoſe things which they did, Num.3.6,9. See v.28.

their brethren] This hath relation to Levi, from whom came both Prieſts and Levites, and in that reſpect were all *brethren.*

in the ſervice of the houſe of the Lord] See v.28.

CHAP. XXIV.

Verſ.1. NOw *theſe are the diviſions of the ſons of Aaron*] In the former chapter the number, courſes and ſervices of the Levites being ſet down in general, in this the orders of the Prieſts and Governours of the families of the Levites are diſtinctly regiſtred. By *the diviſions* he means the diſtinct orders or courſes whereunto they were divided; and they were in number four and twenty, ver. 18. *The ſons of Aaron* were all of them Prieſts.

The ſons of Aaron, Nadab and Abihu, Eleazar and Ithamar]Ex.28.1. Num.26.60. Theſe four ſons are ſet down by couples. The firſt couple died together, Lev.10.1,2. The younger couple lived long toge- execute the Prieſts function, v.2.

V.2. *But Nadab and Abihu died*] An extraordinary death, or offering incenſe with ſtrange fire.

before their father] While their father lived. Thus it is ſaid that *Haran died before Terah his father,* Gen. 11.28. See Num. 3.4. Lev.10.3.

and had no children] Num.3.4. Anon after they were conſecrated Prieſts, Exod.28.1. even when they were young men, before they were married they were taken away.

therefore Eleazar and Ithamar executed the Prieſts office] They alone with their father, while he lived, and after their death, their poſterity onely, were Prieſts. Had not Nadab and Abihu died without iſſue, their poſterity had been Prieſts as well as Eleazars and Ithamars. Yea Nadab, if he had lived, had been high Prieſt after the death of his father. Mention is here made of theſe two, *Eleazar and Ithamar,* becauſe all the Prieſts in Iſrael throughout their ſeveral generations deſcended from them.

V. 3. *And David diſtributed them*] i. e. The poſterity of Eleazar and Ithamar; particularly, ſuch of them as were in Davids time. David is ſaid to do this, becauſe by his appointment and in his preſence it was done. See v.6. 31.

both Zadok of the ſons of Eleazar] Zadok was the eldeſt at that time of Eleazars poſterity. His ſons were diſtributed.

and Ahimelech of the ſons of Ithamar] Ahimelech was the eldeſt, then living of the poſterity of Ithamar. And his ſons were then diſtributed. See 2 Sam.8.17.

according to their offices in their ſervice] There were ſundry Offices belonging to the Prieſts. There was ever one high Prieſt, whoſe office it was to offer incenſe, and to go into the moſt holy place, Lev.16.3,12,13. Heb.9.7. The other Prieſts offered all manner of ſacrifices, Heb. 1. 5. dreſſed the lamps, ſet the ſhewbread in order, Lev. 24. 3, 6. and did other ſervices in the holy place, Heb. 9.6.

V.4. *And there were mo chief men*] Heb. *for heads.* Such as were fit to be Governours over others.

found of the ſons of Eleazar then of the ſons of Ithamar] More of Eleazars poſterity were living together in Davids time then of Ithamars.

and thus they were divided] According to the number of the chief men of either ſtock.

Among the ſons of Eleazar there were ſixteen chief men of the houſe of their fathers] Governours of the families deſcended from Eleazar.

and eight among the ſons of Ithamar according to the houſe of their fathers] But half ſo many as the other.

V.5. *Thus were they divided by lot*] This means was uſed to take away matter of envy from thoſe that did divide, and matter of diſcontent from thoſe that were divided: For by lot Gods mind and will thereabout was manifeſted. See ch. 6.6.

one ſort with another] Or, *one from another.* They were preſented all together before the Lord, but by lot were divided one from another. The diſtinction and diſtribution of the perſons was referred to the Lord, which ſhould be firſt, ſecond, third, &c.

for the governours of the Sanctuary] The word tranſlated *Sanctuary* properly ſignifieth *holineſs,* Exod.28.16. It is ſometimes put for a place of holineſs, or an holy place, Exod.25.8. ſometimes for a thing of holineſs, or an holy thing, Ezek. 22.26. See ch.9.29. Being thus taken here it may the more fitly be diſtinguiſhed from the next clauſe, *the houſe of God.* And in this ſignification *the governours* here meant were ſuch as had the charge and over-ſight of holy things.

and Governours of the houſe of God] The word *houſe* is not in the original; onely *God* is expreſſed, thus, *governours of God:* which ſome expound, *about divine things*; others *appointed of God.*

were of the ſons of Eleazar, and of the ſons of Ithamar] Some of Eleazars, others of Ithamars poſterity.

V.6. *And Shemaiah the ſon of Nathanael*] Other Levites were called *Shemaiah*; as, *the ſon of Haſhub,* ch.9.14. *the ſon of Elizaphan,* ch.15.8. *the ſon of Obed-Edom,* ch.26.4. But this was *the ſon of Nathanael.*

the Scribe] See 1 King.4.3.

one of the Levites] This diſtinguiſheth him from Shemaiahs of other tribes, as 1 Chron.4.37. & 5.4.

wrote them] Theſe diſtributions of Prieſts and Levites were matters of publick concernment: And ſuch things uſe to be put into publick records.

before the King] He was the chief both for Eccleſiaſtical and Civil affairs.

and the Princes] They were under the King for affairs of State.

and Zadok the Prieſt, and Ahimelech] Theſe were chief about the affairs of the houſe of God. See v. 3.

the ſon of Abiathar] See ch.18.16.

and before the chief of the fathers of the Prieſts and Levites] There were ſundry orders of Prieſts and Levites, diſtinguiſhed into families; which families had over-ſeers or governours: And there were ſome over theſe who are here called *the chief.* It was a great honour to the Scribe to have ſuch honourable witneſſes of the thing he recorded.

one principal houſhold] Heb. *houſe of the father.* Or, *family.* Under this phraſe ſo many were compriſed as were ſet apart to one of the four and twenty diviſions.

being taken for Eleazar] To be accounted in the number of thoſe that deſcended from Eleazar.

and one taken for Ithamar] In this latter clauſe the word tranſlated *taken* is twice ſet down together, thus, *taken, taken:* Which doubling of the word hath its emphaſis. See 1 King.8.13. It implyeth that as great reſpect was had to Ithamars poſterity as to Eleazars. There were not onely taken for Eleazar, but alſo, and in like manner, for Ithamar. The emphaſis uſeth to be thus expreſſed, *one taken,* I ſay, *one taken for Ithamar.*

V. 7. *Now the firſt lot came forth to Jehoiarib*] Lots uſed to be mingled, and put into a veſſel all together, and thence taken out one by one. In which reſpect the lot is ſaid *to come forth.* This Jehoiarib may be he that is mentioned ch.9.10.

the ſecond to Jedaiah] Jedaiah is ſet before Jehoiarib, ch. 9.10.

V.8. *The third to Harim*] Frequent mention is made of this mans poſterity after the captivity, Ezra 2.32,39. & 10.21,31. Neh. 3.11. & 10.5,7.

the fourth to Seorim, &c.] We find no other mention of this man, nor of the three next following, namely, *Malchijah, Mijamin,* and *Hakkoz.*

V.10. *The eighth to Abijah*] By this mans name the long continuance of theſe courſes is manifeſted. For it is ſaid of Zacharias the father of John the Baptiſt, that he was *of the courſe of Abijah,* Luk.1.5. See Neh.12.4,17.

V.18. *The four and twentieth to Maaziah*] The number of the courſes was four and twenty, twice as many as the moneths in the year. The courſe here intended is called ἐφημερία, Luk.1.5. which according to the notation of the word importeth *a daily attending upon one work while his courſe or turn laſteth.*

V. 1. *Theſe were the orderings of them*] This hath reference to the four and twenty courſes ſet down in the verſes going before.

in their ſervice to come into the houſe of the Lord] When they were to perform thoſe ſervices which particularly belonged unto them according to their diſtinct families, they came ſeverally in their courſes into the Temple.

according to their manner] Their manner or cuſtome was to come upon a Sabbath-day, and to continue their attendance in the Temple a whole week together. Afterwards they went to their City, and the next company or courſe ſucceeded them in that ſervice. See ch.9.25. 2 King. 11.5.

under Aaron their father] As Eleazar and Ithamar did their ſervices in the houſe of God under their father Aaron, ſo the poſterity of Eleazar and Ithamar did their ſervices under that ſon of Aaron which was high Prieſt in their time.

as the Lord God of Iſrael] See 1 King.8.15.

had commanded him] That courſe which the inferiour Prieſt obſerved under the high Prieſt, was no humane invention, but Gods appointment.

V.20. *And the reſt of the ſons of Levi were theſe*] The Prieſts reckoned up v.7, &c. were all ſons of Levi. They that follow were alſo ſons of Levi, yet no Prieſts, and therefore are ſaid to be *the reſt.* Or, whereas there were three ſons of Levi, Gerſhon, Kohath, and Merari, ch.23.6. and the poſterity of Gerſhon were before ſet down, ch. 23.7, &c. therefore the poſterity of Kohath and Merari, who eſpecially attended upon the Prieſts, may be compriſed under this phraſe, *the reſt of the ſons of Levi.*

of the ſons of Amram, Shubael] Or, *Shebuel,* ch. 23.16. Amram was the father of Moſes, Moſes of Gerſhom, Gerſhom of Shebuel; ſo as Amram was the great-grandfather of Shebuel.

of the ſons of Shubael, Jehdeiah] This was another Jehdeiah, then he, ch.27.30. for they were of ſeveral tribes.

V.21. *Concerning Rehabiah*] Mentioned ch.23.17.

of the ſons of Rehabiah, the firſt was Iſſhiah] He was the chief.

V.22. *Of the Izharites, Shelomoth*] Or, *Shelomith,* ch.23.18.

of the ſons of Shelomoth, Jahath] He was alſo one of the chief.

V.23. *And the ſons of Hebron, Jeriah the firſt*] *Hebron* is not in the original, but well ſupplyed out of ch.23,19. & 26.31. Neither is this phraſe, *the firſt*, in the original, but well ſupplied by reaſon of the words of number following. The three other perſons following are before ſet down, ch. 23.19.

V.24. *Of the ſons of Uzziel, Michah*] Michah is ſaid to be *the firſt*, and *a ſecond* added to him, ch. 23.20.

V.25. *Of the ſons of Iſſhiah*] Heb. *The ſons of Iſſhiah.* The particle *of* is well ſupplied by our tranſlators. See ch.2.8. From v.20. to v.26. is ſet down the poſterity of Kohath: Among whom there were four heads or chief fathers; I. *Amram*; under whom were *Shubael*, *Jehdeiah*, and *Iſſhiah*, v. 20, 21. II. *Izhar*; under whom were *Shelomoth* and *Jahath*, v.22. III. *Hebron*; under whom, *Jeriah*, *Amariah*, *Jahaziel* and *Jackmeam*, v. 23. IV. *Uzziel*; under whom, *Michah*, *Shamir*, *Iſſhiah*, and *Zechariah*: thirteen in all.

V.26. *The ſons of Merari were Mahli and Muſhi*] In this and the verſes following the poſterity of Merari is ſet down.

the ſons of Jaaziah, Beno] Either he had more ſons, or the plural number is put for the ſingular. See ch.2.8. It is ſuppoſed this Jaaziah deſcended from Mahli. Of Beno ſee v.27.

V.27. *The ſons of Merari by Jaaziah, Beno*] *Beno* may be taken appellatively: So it ſignifieth *his ſon*, and may be thus tranſlated, *The ſons of Jaaziah his ſon*, (namely, the ſon of Merari) *were chief*. So in the former verſe, *Jaaziah his ſon*.

and Shoham, and Zaccur, and Ibri] *Beno* being taken appellatively, onely three deſcended from Jaaziah,

V.28. *Of Mahli came Eleazar*] Ch.23.21.

who had no ſons] See ch.23.22.

V.29. *Concerning Kiſh*] The ſecond ſon of Mahli, ch.23.21.

the ſon of Kiſh was Jerahmeel] Heb. *the ſons of Kiſh*. The word *ſons* is here taken as v. 26.

V.30. *The ſons alſo of Muſhi*] Muſhi was the ſecond ſon of Merari, and *ſons* are here put for poſterity.

Mahli, and Eder, and Jerimoth] See ch. 23.23.

Theſe were the ſons of the Levites] *Theſe* hath reference to all ſet down from v.20. to this place; whereof there were thirteen Kohathites, v.25. and eleven Merarites; in all four and twenty heads of Prieſts, v.7, &c.

after the houſe of their fathers] See v.4.

V.31. *Theſe likewiſe caſt lots*] Their courſes were diſtinguiſhed by lot, as the Prieſts were, v.5.

over againſt their brethren the ſons of Aaron] See ch. 23.32. The Levites before mentioned were divided into courſes as the Prieſts had been, that the firſt courſe of Levites might attend upon the firſt courſe of Prieſts; the Levites coming into the Temple when the Prieſts did, and leaving their attendance when the Prieſts went out.

in the preſence of David the King, and Zadok, and Abimelech, and the chief of the fathers of the Prieſts and Levites] See v. 6.

even the principal fathers over againſt their younger brethren] Heb. *the chief againſt his younger brother*. The ſingular number is in Hebrew oft uſed for the plural, and implyeth *every one of ſuch and ſuch a rank*. The meaning of this latter clauſe is, that elder and younger, all, of all ſorts, were choſen by lot to the places wherein they ſerved.

CHAP. XXV.

Verſ. 1. *Moreover*] There were three general functions appertaining to the Levites. One was, to attend the Prieſts, and to be helpful unto them in their ſeveral ſervices. Of thoſe there were ſundry orders ſet down ch.23, & 24. The ſecond, to ſolemnize the ſervice of God with all manner of muſick. Their orders are ſet down in this chapter. The third was to be Porters. Of whom ch.26.

David and the Captains of the hoſt] By *Captains of the hoſt* are meant heads and chief commanders amongſt the Levites. This title *Captains* is given them in relation to the word *hoſt*; for the company of Levites were as an holy hoſt. I, Becauſe as ſouldiers, they had their watches and wards in and about the houſe of God, Num.1.17. & 4.5, &c. II. Becauſe there were many companies of them, as there uſe to be of an army. III. Becauſe they were mighty men of valour, at leaſt many of them, ch.12.26,27,28. & 26.6. IV. Becauſe they were ready, as occaſion was offered, to execute the judgment of the Lord, Exod.32.26,&c. 2 Chron.26.17. This title *Captains* is oft given to the heads of Levites, as ch.12.28. 2 Chron.23.1,9. Theſe *Captains of the hoſt* are joyned with *David* to ſhew that the King did nothing about the courſes of the Levites, without the advice of the chiefeſt of them. See ch.24.6.

ſeparated to the ſervice of the ſons of Aſaph, and of Heman, and of Jeduthun] Theſe three were maſters of muſick, and oft joyned together, as 2 Chr.5.12. & 35.15. The two former had many of the Pſalms committed unto them, to put into a fit tune, as Pſal. 73.1. & 74.1. & 88.1. See on 1 Sam.8.2. The diviſion of theſe was made by lot, as the diviſions of others, v. 8. But being ſo divided, they were put on to their ſervice by David and theſe Captains.

who ſhould propheſie] They are ſaid to *propheſie*, I. in regard of the matter of their muſick, which was Divine prophecies or predictions of things to come. II. In regard of the manner, in that their muſick was acted with an holy zeal, ſuch as Prophets in their prophecies uſed.

with harps, with pſalteries, and with cymbals] See ch. 13.8.

and the number of the workmen] Heb. *men of work*. i.e. men ſkilful and fit for the taſk whereunto they were put.

according to their ſervice, was] There were different taſks appointed to ſeveral orders. Some were to ſound with ſounding inſtruments, others to play on ſtringed inſtruments, others to ſing with the voice; every of theſe exerciſed their ſkill about that taſk which was impoſed upon them.

V.2. *Of the ſons of Aſaph, Zaccur, and Joſeph, and Nethaniah, and Aſarelah*] Otherwiſe called *Jeſharelah*, v. 14. Their courſes did not fall out by lot according to the precedency one before another, as here they are ſet down. For Zaccur was of the third rank, v. 10. Joſeph of the firſt, v.9. Nethaniah of the fifth, v. 12. Aſarelah of the ſeventh, v. 14.

the ſons of Aſaph under the hands of Aſaph] Theſe four being ſons of Aſaph were by their father ordered to ſing or play what Pſalms and after what manner he ſaw meet.

which propheſied] See v.1.

according to the order of the King] Heb. *by the hand of the King*. See 1 King.8.53. King David appointed what Pſalms ſhould be ſung, and what muſical inſtruments ſhould be uſed by Aſaph and ſuch as were under him; and Aſaph appointed ſuch particular men as ſhould obſerve the Kings rules.

V.3. *Of Jeduthun; the ſons of Jeduthun, Gedaliah*] This is an Hebraiſm, which may thus plainly be expreſſed, *Concerning Jeduthun, his ſons were Gedaliah*. Of Jeduthun ſee v. 1. Gedaliah was of the ſecond rank, v. 9.

and Zeri] Or *Izri*. He was of the fourth rank, v. 11.

and Jeſhaiah] He was of the eighth rank, v. 15.

Haſhabiah] He was of the twelfth rank, v. 19.

and Mattithiah] He was of the fourteenth rank, v.21.

ſix] With Shimei mentioned v. 17. who was of the tenth rank: For without him there are ſet down but five ſons of Jeduthun.

under the hands of their father Jeduthun] As the ſons of Aſaph were under him, v.2. ſo the ſons of Jeduthun under him.

who propheſied with a harp] See v. 1.

to give thanks, and to praiſe the Lord] See ch.23.5.

V.4. *Of Heman; the ſons of Heman*] See v.3.

Bukkiah] He was of the ſixth rank, v.13.

Mattaniah] He was of the ninth rank, v.16.

Uzziel] Or, *Azareel*. He was of the eleventh rank, v. 18.

Shebuel] Or, *Shubael*. He was of the thirteenth rank, v. 20.

and Jerimoth] He was of the fifteenth rank, v.22.

Hananiah] He was of the ſixteenth rank, v.23.

Hanani] He was of the eighteenth rank, v. 25.

Eliathah] He was of the twentieth rank, v. 27.

Giddalti] He was of the two and twentieth rank, v. 29.

and Romamti-Ezer] He was of the four and twentieth rank. Some divide this word, and make it two names. But we find it ſet down for one perſon, v. 31. And if ſo be it ſhould make two names for two perſons, there would be more then four and twenty ranks.

Joſhbekaſhah] He was of the ſeventeenth rank, v. 24.

Mallothi] He was of the nineteenth rank, v.26.

Hothir] He was of the one and twentieth rank, v. 28.

Mahazioth] He was of the three and twentieth rank, v. 30.

V.5. *All theſe were the ſons of Heman*] The fourteen mentioned v. 4.

the Kings Seer] See ch. 9.22. & 21.9. 2 King.17.13.

in the words of God] Or, *matters of God*. He was, as a Prophet, to declare the will of God.

to lift up the horn] This phraſe is added to ſhew that he was appointed to ſet out the mighty acts of God, and the great conqueſts that he had given to Iſrael. Such things are compriſed under the metaphor of *an horn*; becauſe that in horns the ſtrength of horned beaſts lieth, 1 Sam.2.1,10. Luk.1.69. Some think that Heman is called a *Seer*, becauſe he was imployed about ſuch Pſalms as ſet forth predictions of future things and times, and that concerning the ſtability of Davids kingdom, and the power of Chriſt; in which reſpect he is ſaid *to lift up the horn*. Others take this for lifting up a muſical inſtrument called *a horn*.

and God gave to Heman fourteen ſons and three daughters] This is added to ſhew Gods bleſſing on Heman: He had more ſons then both Aſaph and Jeduthun, v. 2,3.

V.6. *All theſe were under the hands of their fathers*] See v.2.

for ſong in the houſe of the Lord] To ſing with voice, and play on inſtruments.

with cymbals, pſalteries, and harps] See ch.13.8.

for the ſervice of the houſe of God] Such ſervice as belonged to their particular function, which was muſick.

according to the Kings order] Heb. *by the hand of the King*. See v.2.

to Aſaph, Jeduthun, and Heman] David gave inſtructions to them, and they to ſuch as were under them.

V.7. *So the number of them*] Namely, of the four and twenty ſons of Aſaph, Jeduthun and Heman.

with their brethren] He means in general ſuch as were of the tribe of Levi, but particularly the twelve that were in each of the four and twenty ranks.

that were inſtructed in the ſongs of the Lord] All that were trained up to ſing, or play on inſtruments, ſuch Pſalms as were indited by the Spirit of the Lord, and ſet forth to his honour.

even all that were cunning] That excelled others in the art of muſick, and had more then ordinary skill therein. For of ſuch as were not ſo cunning as theſe, (at leaſt, of whom there were many not ſo cunning) there were four thouſand, ch.23.5.

was two hundred fourſcore and eight] Twelve in every of the four and twenty ranks make up ſo many.

V.8. *And they caſt lots*] i. e. David and the Captains, v. 1. See ch. 24.5.

ward againſt ward] By *ward* is meant a diſtinct company or *claſſis*: So as hereby is implied that the ſeveral companies ſtood together, ſome on one ſide, ſome on another; and according to the drawing forth of the lot they were ſet in their ſeveral orders or ranks. Or this may have reference to the four and twenty orders of the Prieſts, ch.27.4, &c. anſwerably to which theſe Muſicians were placed; as the ranks of other Levites were before, chap. 24.31.

as well the ſmall as the great] In the lot there was no partiality at all, nor reſpect to greatneſs. Whatſoever they were, great or mean, they were ranked as the lot fell upon them.

the teacher as the ſcholar] That that is ſaid of great and mean is alſo to be applied to inſtructers and learners.

V.9. *Now the firſt lot came forth for Aſaph to Joſeph*] Joſeph was Aſaphs ſecond ſon, v.2. He *with his brethren and ſons* made *twelve*, as all the reſt that follow did; or elſe the ſumme of *two hundred fourſcore and eight*, v.7. cannot be made up.

the ſecond to Gedaliah] He and all the reſt that follow to v.31. were the ſons of Aſaph, Jeduthun and Heman, v. 2, &c.

V.31. *The four and twentieth*] There were juſt as many companies of Muſicians as there were of Prieſts, ch. 24.18. and of Levites attending on the Prieſts and helping them, ch.24.31.

CHAP. XXVI.

Verſ.1. *Concerning the diviſions*] This was the third kind of diviſion of the Levites. See ch.25.1.

of the porters] The notation of a *Porter* in Hebrew, Greek, Latine and Engliſh, beſides other languages, is taken from *a door*, or *gate*: And the phraſe uſed implieth that *they were for the gates*. Now there being many gates appertaining to the Temple, Porch, and ſeveral Courts, theſe the Porters were to ſhut and open at ſeaſonable times. They were alſo to wait and watch at the gates, to keep out all unclean perſons and things, that nothing might enter or be brought in but ſuch as by Law might. See 2 Chr.23. 4,5,6,19. & 35.15. They were likewiſe to keep peace and to prevent tumults; and in caſe any were, to thruſt the tumultuous perſons out of the courts of Gods houſe. Porters alſo had the charge of the treaſures of the houſe of the Lord, v. 20. Their work was a work of great induſtry and diligence, and therefore they had their times of waiting, as well as other Levites.

Of the Korhites] The Korhites deſcended from Kore, and he from Korah the ſon of Kohath the ſecond ſon of Levi, See ch. 6. 1,22. & 9.19.

was Meſhelemiah]. Or, *Shelemiah*, v. 14.

the ſon of Kore] Of him before.

of the ſons of Aſaph] Or *Abiaſaph*, ch.6.37. & 9. 19. The different functions ſhew that this Aſaph was not the ſame that is mentioned ch.25.1.

V.2. *And the ſons of Meſhelemiah were Zechariah*, &c.] Theſe ſeven ſons of Meſhelemiah were heads of ſo many diviſions of Porters.

V.4. *Moreover the ſons of Obed-Edom*] This was he in whoſe houſe the Ark reſted for a time; whereupon God is ſaid *to bleſs his houſe*, chap. 13. 14. For he himſelf was a Porter, ch.15.18. & 16.38.

were Shemaiah, &c.] Theſe eight ſons of Obed-Edom were alſo heads of other diviſions of Porters.

V.5. *For God bleſſed him*] i. e. Obed-Edom. This inference implyeth that the bleſſing here meant was his numerous progeny. For beſides eight ſons of his own, he had alſo ſix grand-children, named in the verſes following. They were in all fourteen, and all called *the ſons of Obed-Edom*, v. 8. Yet without queſtion other bleſſings are intended ch.13.14. then this of children.

V.6. *Alſo to Shemaiah his ſon were ſons born*] Shemaiah was Obed-Edoms ſon; ſo as the ſix following, though reckoned in the number of Obed-Edoms ſons, were his grand-ſons.

that ruled throughout the houſe of their father] Or, *were like to the houſe of their father*. The former reading implieth that they were Governours over all thoſe that were of their courſe, ſuch as their uncles were: The latter, that they were of ſuch valour as their progenitors were.

for they were mighty men of valour] See ch.5.24. 2 King. 24. 14. This is brought in to ſhew wherein they were like their fathers. Of all the Levites the Porters did moſt need valour; for they might oft meet with affronts.

V.7. *The ſons of Shemaiah, Othni, &c. whoſe brethren*] *Whoſe* hath reference to the four ſons of Shemaiah before mentioned.

were ſtrong men] Heb. *men of ſtrength*. Strong in their limbs, and couragious in Gods cauſe, and in executing their office. It being before ſaid of all Shemaiahs ſons that *they were mighty men of valour*, and here concerning two of them, that they *were ſtrong men*, it is implied, that they herein were more excellent then their brethren.

Elihu and Semachiah] Theſe are the brethren that were ſo ſtrong.

V.8. *All theſe of the ſons of Obed-Edom*] The fourteen before mentioned are here meant.

they, and their ſons, and their brethren] *Brethren* is here taken in a large ſenſe for kindred, or ſuch as were of the ſame family.

able men for ſtrength] Heb. *men of valour in ſtrength.* i. e. Very valiant and ſtrong.

for the ſervice] They were the more fit for the duties of their function by reaſon of their great ſtrength and valour.

were threeſcore and two] Theſe were under thoſe before mentioned.

of Obed-Edom] The threeſcore and two laſt mentioned, as well as the fourteen before, deſcended all from Obed-Edom.

V.9. *And Meſhelemiah*] This was the ſon of Kore, v. 1.

had ſons and brethren] *Brethren* is here to be taken as v.8.

ſtrong men] See v.7.

eighteen] Thoſe ſeven v.2,3. help to make up theſe eighteen.

V.10. *Alſo Hoſah of the children of Merari*] Hoſah was one of the Porters appointed to be before the Ark, ch.16.38.

had ſons] Namely four, which hereafter are named.

Simri the chief] There was ſome excellency in Simri that made his father preſent him before his brethren; and it may be alſo ſome fault in the elder that moved their father to prefer the yonger: for by the Law the firſt-born was to be the heir, and to have the preeminence. See Gen.4.7. Deut. 21.16.

for though he was not the firſt-born] He was not chief by the ordinary courſe of law, but upon ſome ſpecial and extraordinary reaſon.

yet his father made him the chief] He thruſt not himſelf into the higheſt place, but his father ſo diſpoſed it.

V.11. *Hilkiah the ſecond*] Here are four ſons of Hoſah ſet down, every of which were chief in their courſe or diviſion, though Simri had by his father a preeminence given unto him.

all the ſons and brethren of Hoſah] *Brethren* are here taken as verſe 8.

were thirteen] Theſe thirteen, as the threeſcore and two, v.8. and the eighteen, v. 19. were under ſuch as were called *chief*.

V.12. *Among theſe were the diviſions of the Porters*] i. e. Such diviſions, as were before noted of thoſe that attended on the Prieſts, ch.24.31. and of the Singers, ch.25.31.

even among the chief men] Such as were heads over others in their ſeveral diviſions. *The chief men* here meant were thoſe before named; ſeven ſons of Meſhelemiah, v. 2,3. eight of Obed-Edom, v.4,5. ſix of Shemaiah, v.7. and four of Hoſah, v. 10,11. All theſe make five and twenty: but becauſe Shemaiah who is reckoned one of the ſons of Obed-Edom, v. 4. was the father of thoſe ſix, v.7. he is to be reputed, as Meſhelemiah, v.2. and Obed-Edom, v.4. and Hoſah, v.10. to have been an head, not over one diviſion, but over all the diviſions whereof his ſons were heads; as a Colonel is over all the Captains and Companies in his Regiment. And thus the number of courſes among the Porters will be juſt four and twenty.

having wards one againſt another] Heb. *againſt their brethren*. This phraſe admits a double interpretation: I. That the Porters had their diviſions for warding as the Singers and other Levites, their brethren, had; namely, four and twenty diſtinct diviſions. II. That the Porters in warding ſtood one company againſt the other, ſome at one door, ſome at another.

to miniſter in the houſe of the Lord] To do thoſe ſpecial ſervices that belonged to their function, in the Temple and the courts thereof.

V.13. *And they caſt lots*] See ch.24.5.

as well the ſmall as the great] Or, *as well for the ſmall as for the great*. See ch. 25.8.

according to the houſe of their fathers] See ch.24.30.

for every gate] Heb. *for gate and gate*. Some at one gate, others at another gate; and that both in the Temple it ſelf, and alſo in all the courts appertaining thereunto.

V.14. *And the lot Eaſtward*] At the entring in of the Temple; for they entred in at the Eaſt.

fell to Shelemiah] Or, *Meſhelemiah*, v. 1. He was the father of the firſt ſeven Porters, named v.2,3.

Then for Zachariah his ſon] His eldeſt ſon, v.2.

a wiſe Counſellour] Heb. *a giver of counſel with wiſdom*. This is another commendation given to a Porter of the houſe of God. It was ſaid of ſome of them, that they were *mighty men of valour*, men, v.6,7. Here it is ſaid of another, that he was *wiſe*; and to ſhew that he uſed his wiſdom not onely about his own affairs, he is alſo ſaid to be *a Counſellour*. He did with others conſult about publick matters; yea, he gave counſel and advice to others.

they caſt lots] See ch.25.8.

and his lot came out Northward] That was on the left hand as they entred into the Temple.

V.15. *To Obed-Edom, Southward*] On the right hand.

and to his ſons the houſe of Aſuppim] Heb. *gatherings*. Becauſe they were places for gathering together and laying up the treaſures and utenſils of the houſe of God, and alſo for men to aſſemble together in. This phraſe is diverſly taken by Expoſitors. Some take it for *a Treaſury*, where the treaſures of the Temple were laid up. To this they are the rather induced, becauſe it is ſaid, 2 Chr. 25.24. that *all the gold and ſilver veſſels appertaining to the houſe of God were with Obed-Edom*, i. e. under the keeping and charge of his poſterity. Others take it for *a Convocation-houſe*, where the chief Senators of the Kingdom, or chief Governours of the houſe of God, uſed to meet together to conſult about publick affairs. For this ſenſe Neh. 12. 25. is noted, where it is ſaid that *Porters were keeping the ward at the threſholds of the gates*. The word *Aſuppim* is there tranſlated *threſholds*; but in the margin, *treaſuries*, or *aſſemblies*. Many underſtand ſuch aſſemblies as were before ſpoken of: And ſuch uſed to be at the gates of places. See 2 King.10.8. Such a word is put for *aſſemblies*, Eccl.12. 11. And the Verb, whence the Noun is derived, is put for *gathering men together*, Num. 11. 16. 2 Sam. 6.1. Gen.49. 1. Our Engliſh tranſlators take it for a proper name, and ſo tranſlate it *Aſuppim*.

V.16. *To Shuppim and Hoſah*] We read of a Benjamite called *Shuppim*, ch.7.12,15. but we find not this name elſewhere given to a Levite. Some take Shuppim in this place for the father of Hoſah; others, for his brother, and conceive that the families were united in one, and in that reſpect onely one lot given to them both.

the lot came forth] See ch.24.5,7.

Weſtward] At the Weſt-end of the Temple was the Moſt holy place, and into it there was no gate: Neither was there any gate Weſtward in any of the Courts, except the Court of the Gentiles: So as they who were under Shuppim and Hoſah had that gate committed unto them.

with the gate Shallecheth] This word taken for the name of a place is no where elſe uſed in Scripture. It ſignifieth *a caſting out*; and it is taken for a gate out of which they caſt or carried away alll manner of rubbiſh, ſweepings, aſhes, and other ſoyl that was not fit to remain in the houſe or courts of the Lord. Some hold this gate was diſtinct from that which is before ſaid to be *Weſtward*. See v.18.

by the cauſey of the going up] The Temple being on the ſide of an hill, they went up to it: And at this gate there was a fair cauſey, by which not onely paſſengers, but alſo ſuch things as were brought in or carried out of the Temple, did paſs up and down. And in this ſenſe it may be called *the cauſey of going up*. There is mention made of a cauſey, 1 King.10.5. & 2 Chron.9.4. which in both places is tranſlated *an aſcent*: But that was from the Kings houſe towards one of the fore-gates of the Temple; ſo as this cauſey cannot be thought to be that. There is another cauſey mentioned 2 King.12.20. and tranſlated *Silla*. That and this may imply one and the ſame common-way.

V.17. *Eaſtward were ſix Levites*] The Royal gate, through which the Prince paſſed, and where he ſat, Ezek. 44. 1, 3. was Eaſtward. More therefore attended at this gate then at others.

Northward four a day, and Southward four a day] The gates on theſe two ſides were of like uſe, and had like attendants.

and toward Aſuppim] See v.15.

two and two] Some expound this of waiting in courſe, two one day, two another. Others, that two out of thoſe that waited at the North and South-gates, were taken to wait here. Or rather it may be taken, that two waited without, and two within; ſo as there might be as many at this Weſtern gate as at the North, or South-gate. Or, if there were two gates Weſtward, as ſome hold, ver. 16. then two might wait at one, and two at the other.

V.18. *And Parbar Weſtward*] Some take this to be another gate then that which is called *Shallecheth*, v.16. Others take the word appellatively, for a place where ſundry things belonging to the Temple were laid up. It is a Chaldee word, and compounded, and ſignifieth *the outward part*; and thus it may well agree to that which was before ſpoken of the gate Shallecheth, being ſet Weſtward.

four at the cauſey] Theſe were the *two and two* mentioned v. 17.

and two at Parbar] Which was the other gate or place that ſtood Weſtward.

V.19. *Theſe were the diviſions of the Porters*] See v.12.

among the ſons of Kore] See v.1.

and among the ſons of Merari] See v.10.

V.20. *And of the Levites*] The Levites here intended and hereafter mentioned were queſtionleſs Porters, as well as thoſe before mentioned. For make thoſe Porters to be as many as the Singers were, namely, four and twenty courſes of them, and twelve in a courſe, they amount onely to two hundred fourſcore and eight, as ch.25.7. But there is mention made of *four thouſand Porters*, ch.23.5. So as there muſt be many more then thoſe four and twenty courſes; among which theſe that follow are to be reckoned.

Ahijah] Here others of the poſterity of Merari are ſet down; Some were mentioned v. 10. Ahijah is ſet down as an head over others, and thoſe others are compriſed under him. For he alone was not over all the treaſures mentioned in this verſe.

was over the treaſures of the houſe of God] There were ſundry ſorts of treaſures of the houſe of God. There was a treaſury wherein ſacred veſſels and all manner of utenſils for the Temple were laid up; 1 King.7 51. There was a treaſury for all ſuch things as were freely given and dedicated to the Lord. Yea, likewiſe there was a treaſury for ſuch money as was upon occaſion gathered for repairing and maintaining the Temple. See 2 King. 12.4. There was need therefore of many treaſurers.

and over] Some make this that followeth to import the ſame treaſury with that which goeth before; and thus tranſlate it, *even over*. Others turn the copulative *and* into the disjunctive *or*.

the treaſures of the dedicate things] Heb. *holy things*. See 1 King. 15.15.

V. 21. *As concerning the ſons of Laadan*] Or, *Libni*, chap. 6.17.

the ſons of the Gerſhonite Laadan] Laadan is called a *Gerſhonite*, becauſe he deſcended from Gerſhon the eldeſt ſon of Levi, ch.23. 6,7. The word *ſons* is to be taken for *poſterity*.

chief fathers] Such as had power and authority over others, and were heads of companies.

even of Laadan the Gerſhonite] It is an Hebrew pleonaſme, thus to redouble the ſame words and phraſes. The meaning is, that they which follow deſcended from Gerſhon by Laadan his ſon.

were Jehieli] Or, *Jehiel*, ch.23.8.

V. 22. *The ſons of Jehieli, Zetham, and Joel his brother*] All theſe three are ſaid to be *the ſons of Laadan*, ch.23.8. but there *ſons* is taken for *poſterity*. All three were of the poſterity of Laadan, but by two deſcents; Jeheli his ſon, one; Zetham and Joel his grand-children, another.

which were over the treaſures of the houſe of the Lord] This office was attributed to Ahijah v.20. But there were many chiefs over thoſe treaſures: beſides, there were many treaſures: So as theſe two might well be collegues and joyned in the ſame truſt.

V.23. *Of the Amramites*, &c.] Kohath the ſecond ſon of Levi had four ſons, Amram, Izhar, Hebron, Uzziel, ch.23.6,12. Of thoſe four came theſe here named, *Amramites*, *Izharites*, *Hebronites*, and *Uzzielites*. Theſe here ſet down were Porters, but imployed about the treaſuries.

V.24. *And Shebuel the ſon of Gerſhom the ſon of Moſes*] This relation is here added to diſtinguiſh this Gerſhom from another Gerſhom, or Gerſhon, the eldeſt ſon of Levi, ch.23.6. Of Shebuel ſee ch.23.16.

was ruler of the treaſures] This implieth that Shebuel had ſome authority over thoſe that had a charge of the treaſures, namely over thoſe hereafter mentioned.

V.25. *And his brethren by Eliezer*] Eliezer being Gerſhoms brother, ch. 23. 15. his ſon and ſons ſons are here called Gerſhoms *brethren* in a large extent, being his kindred.

Rehabiah his ſon] Rehabiah was Eliezers onely ſon, chap. 23.17.

and Jeſhaiah his ſon, &c.] Rehabiah, Jeſhaiah, Joram, Zichri, and Shelomith are ſome of the *brethren* intended in the beginning of the verſe; being all of the poſterity of Eliezer.

V.26. *Which Shelomith and his brethren were over all the treaſures*] Theſe were other treaſures then thoſe mentioned v.22.

of the dedicate things] See v.20.

which David the King] See ch.18.11. 1 King.7.51.

and the chief fathers] Heb. *heads of the fathers*. Or, *heads of families*; Princes and great men.

the Captains over thouſands and hundreds] i. e. Colonels over Regiments, and Captains over companies.

and the Captains of the hoſt] Generals.

had dedicated] All that had any command in war did uſe, in way of thankfulneſs for ſuch ſucceſſes as God had given them, to return and conſecrate, as holy to the Lord, ſomething of what they had gotten by war. See Num.31.50.

V.27. *Out of the ſpoils won in battels*] Heb. *out of the battels and ſpoils*. Spoils belonged to the ſouldiers that took them from the enemy. Among them they had many times gold, ſilver, precious jewels, and other commodities of worth, Judg. 8.21,24,26. 2 Chron.20.25. And of theſe they did uſe voluntarily to give a portion to the Lord.

did they dedicate to maintain the houſe of the Lord] Heb. *to confirm*, &c. See 2 King.12.6. This ſhews one end why they gave ſpoils to the Lord. There were alſo other ends, as ſacrifices, and other ſervices appertaining to Gods houſe.

V.28. *And all that Samuel the Seer*] See ch.9.22. 2 King.17.13. Samuel was a Judge as well as a Prophet, and great victories over the enemies were obtained in his regency, 1 Sam.7.10, &c. he might therefore well conſecrate ſpoils to God.

and Saul the ſon of Kiſh] He alſo had ſundry victories, 1 Sam.11. 11. & 14.20, &c. & 15.5,&c. & 17.52,&c.

and Abner the ſon of Ner] General of Sauls hoſt, 1 Sam.14.50. & 17.55.

and Joab the ſon of Zeruiah] General of Davids hoſt, chap. 11.6.

had dedicated] By the forementioned examples he proveth that general noted v.26.

and whoſoever had dedicated any thing] This implieth that many others had brought treaſures, and conſecrated them to the Lord, beſides thoſe before mentioned.

it was under the hand of Shelomith, and of his brethren] This ſheweth in what reſpect Shelomith and his brethren are ſaid to be *over the treaſures*, v.26.

V.29. *Of the Izharites*] See v.23.

Chenaniah and his ſons] There was one Chenaniah a maſter of muſick, ch.15.22,27. but this was of another function.

were for the outward buſineſs] i. e. Such things as in the countrey were to be done, gathered and prepared for the houſe of God and for the ſervice thereof; as all manner of proviſion of wood, coal, oyl, wine, tithes, firſt-fruits, with the like. See Neh. 11.16. 2 Chr.34.13.

over Iſrael] Such Iſraelites as dwelt in the countrey up and down. By comparing v. 32. with this we may gather that their juriſdiction was on this ſide Jordan. Though the number of them that were for theſe outward works be not expreſly ſet down, yet by comparing v.30,32. with ch.23.4. we may gather what their number was, namely a thouſand ſix hundred. For this number added to *a thouſand ſeven hundred*, v.30. and *two thouſand ſeven hundred*, v.32. maketh up the *ſix thouſand*, ch.23.4.

for officers] To overſee the outward buſineſſes before mentioned.

and Judges] To hear complaints, reſolve doubts, determin caſes, right wrongs, and to order to every one his own. Now the Iſraelites being governed by the Judicial law, and the Levites beſt-exerciſed therein, therefore they were ſent abroad among the ſeveral tribes to be Judges, Deut.16.18. 2 Chron. 17.8,9. & 19.11.

V.30. *And of the Hebronites*] Theſe were the poſterity of Hebron the third ſon of Kohath. See v.33.

Haſhabiah and his brethren] By *brethren* are meant ſuch as were of his kindred and office.

men of valour] See v.6,7.

a thouſand and ſeven hundred] There were many things to do, and that in many places, and ſome were to reſt by courſe while others were imployed in the ſervice, and therefore there was need of many.

were officers] Heb. *over the things*. Such as are mentioned v.29.

among them of Iſrael] See v.29.

on this ſide Jordan Weſtward] This is oppoſed to that part which the Reubenites and others inherited on the other ſide Jordan, v.32.

in all the buſineſſes of the Lord] Such as were counted Eccleſiaſtical, and appertained to the houſe of the Lord and the ſervices thereof.

and in the ſervice of the King] This may be taken for Civil affairs. Such a diſtinction betwixt *the matters of the Lord* and *of the King* is made 2 Chro.19.11. Or this phraſe may imply the Kings appointing them to ſuch and ſuch buſineſſes of the Lord, which they doing upon the Kings command are ſaid to do *the ſervice of the King*.

V.31. *Among the Hebronites was Jerijah the chief*] See v.10.

even among the Hebronites according to the generations of his fathers] Of all that were deſcended from Hebron, and then living, he was in greateſt place and of higheſt account.

In the fourtieth year of the reign of David] This was the laſt year of Davids reign, 2 Sam.5.4. when he was ſeventy years old.

they were ſought for] At this time David deputed Solomon to be his ſucceſſor, and thereupon appointed diſtinct orders among the Levites and others, for the well ordering of Church and Commonwealth; and having aſſembled them together he declared his mind to them, ch.28.1,&c. In this reſpect they are ſaid *to be ſought for*, namely, to come together.

and there were found amongſt them mighty men of valour] See v.6.

at Jazer of Gilead] A city belonging to the Merarites, Joſh.21. 34,39.

V.32. *And his brethren*] The kindred and collegues of Jerijah, v.31.

men of valour] See v 6.

were two thouſand and ſeven hundred] Theſe were a great many Levites to be in two tribes and a half. Though all the Izharites and Hebronites were joyned together, yet theſe make more then a half part. See v.29.

chief fathers] Or, *chief of their fathers families.*

whom King David made Rulers] He, as Soveraign on earth, had the diſpoſing of the orders even of the Levites; yet he did it not without Divine inſtinct and counſel of the Lords Prophets.

over the Reubenites, the Gadites, and the half-tribe of Manaſſeh] Theſe dwelt on the other ſide Jordan, Num. 32.33. Now becauſe they were far remote from the houſe of God, therefore they had the more Levites among them to inſtruct and direct them.

for every matter pertaining to God] See v.30.

and affairs] Heb. *thing*.

of the King] See v.30.

CHAP. XXVII.

Ver. 1. NOw *the children of Iſrael after their number*] In the four chapters immediately before this the orders of the Levites are ſet down; herein David ſhewed his piety: In this chapter the Militia of the Kingdom is ſet down; and here his prudence is demonſtrated. He had vanquiſhed all his enemies abroad, and ſuppreſſed ſundry inſurrections at home; yet he knew that new wars and conſpiracies might be raiſed: therefore in this time of peace he ſo ſetleth his Souldiery as they might be in a readineſs on all occaſions to defend the Kingdom. This firſt clauſe hath reference to the laſt words of the verſe.

to wit, the chief fathers] Heb. *heads of fathers*, or *families.*

and Captains of thouſands] Theſe we call *Colonels of Regiments.*

and hundreds] Theſe are moſt uſually with us called *Captains of Companies.* According to the laſt notation they are called *Centurions.*

and their officers] Such as were under them, as Lieutenant-Colonels, Majors, Lieutenants, and divers others.

that ſerved the King] Theſe attended the Court, where the King was, they guarded his perſon, they were ready to be ſent out at his command. See 2 Chr.17.19.

in any matter of the courſes] In any imployment that belonged to their function, for the time that their ſeveral Companies were to wait in their courſe.

which came in and went out moneth by moneth] They that had waited a moneth, returned to their own houſes to follow their particular imployments, and then another courſe or company came in their ſtead to wait.

throughout all the moneths of the year] There were twelve companies or courſes, v.15. each of which attended one moneth, and went about their own imployments eleven moneths.

of every courſe (or, *of each courſe*) *were twenty and four thouſand*] There being twelve courſes, the totall number ariſeth unto two hundred eighty eight thouſand.

V.2. *Over the firſt courſe for the firſt moneth*] From hence to verſe 16. is a particular exemplification of that which was generally noted of the laſt clauſe of the former verſe.

was Jaſhobeam the ſon of Zabdiel] This was that worthy Captain whoſe acts are ſet forth ch.11.11.

and in his courſe were twenty and four thouſand] See on v.1.

V. 3. *Of the children of Perez*] Or, *Pharez*. He was the ſon of Judah, Gen.30.29.& 46.12. This hath relation to Jaſhobeam, v.2. who was of the poſterity of Pharez.

was the chief of all the Captains of the hoſt for the firſt moneth] In every courſe there were ſundry companies, which had their Captains, but he was the general Commander over them all.

V. 4. *And over the courſe of the ſecond moneth was Dodai an Ahohite*] Or, *Dodo*, ch.11.12. 2 Sam.23.9. His ſon was one of Davids Worthies.

and of his courſe was Mikloth alſo the Ruler] He was a chief Commander over the ſecond courſe after the death of Dodo; or elſe he was a Lieutenant-Colonel or ſome other officer under Dodo.

V.5. *The third Captain of the hoſt for the third moneth was Benaiah the ſon of Jehoiada*] This man was a great Commander in the beginning of Davids reign, 2 Sam.8.18. and continued faithful to David all his dayes, and to Solomon alſo, 1 King.1.36,38. He was made General in the room of Joab, 1 King.2.33. This relation, *the ſon of Jehoiada*, diſtinguiſheth him from another of Davids Worthies, who was a *Pirathonite*, ch.11.31. and from certain Levites, ch.15.18. 2 Chr.20.14.

a chief Prieſt] Or, *principal Officer.* See ch.4.2.

V.6. *This is that Benaiah who was mighty among the thirty, and above the thirty*] See ch.11.24,25. 2 Sam.23.20,22,23.

and in his courſe was Amizabad his ſon] This is here to be taken as that was which is noted of Mikloth v.4.

V.7. *Aſahel the brother of Joab*] See ch. 2.16. & 11.26.

and Zebadiah his ſon after him] Aſahel was ſlain in the beginning of Davids reign, 2 Sam.2.1,8,23. After his death his ſon was ſubſtituted in his room: but becauſe Aſahel was a valiant man, brother to Joab and Abiſhai, and of kin to David, his name is put both into the catalogue of Davids Worthies, ch.11. 26. and here, into the catalogue of chief Commanders.

V.8. *Shambuth the Izrahite*] Some take this man to be the ſame that is called *Shammoth*, ch. 11. 27. and *Shammah*, 2 Sam. 23. 25. But they were of different families. He that is ſet down in the catalogue of Davids Worthies was *an Harodite*; but this man was *an Izrahite*. There was alſo another called *Shammah* in the catalogue of Davids Worthies, but *an Hararite*, 2 Sam.23.33.

V.9. *Ira the ſon of Ikkeſh the Tekoite*] Ch.11.28.

V.10. *Helez the Pelonite*] Or, *Paltite*, 2 Sam.23.26.See ch.11.27.

of the children of Ephraim] This is added to diſtinguiſh him from another Helez, who was of the tribe of Judah,ch.2.39.

V.11. *Sibbecai the Huſhathite*] Ch.11.29. & 20.4.

of the Zarhites] Theſe deſcended from Zerah, who came from Simeon, Num.26.13.

V.12. *Abiezer the Antothite*] See ch.11.28.

V.13. *Maharai the Netophathite*] See ch.11.30.

of the Zarhites] There was ſuch a family of the tribe of Judah, Num.26.20. Joſh.7.17.

V.14. *Benaiah the Pirathonite*] See v.5. & ch. 11.24,31.

V.15. *Heldai the Netophathite*] Or, *Heled*, ch. 11. 30. or *Heleb*, 2 Sam.23.29.

of Othniel] The firſt Judge of Iſrael after Joſhua was Othniel, Judg.3.9. If this be the Othniel here intended, his ſtock continued many generations.

and in his courſe were twenty and four thouſand] This is the twelfth time that this clauſe is repeated. See v.1.

V.16. *Furthermore over the tribes of Iſrael*] Hitherto the orders and courſes of Commanders in war, with the Companies under them, are ſet down. In the following part of the chapter ſuch Governours as were over the ſeveral tribes in times of peace are diſtinctly ſet down. There were thirteen Rulers, though but twelve tribes, and Gad and Aſher are left out: For Gad bordered upon Reuben, ſo as theſe two tribes were ruled by one Governour; and Aſher was governed by the ſame Ruler that the tribe adjoyning to it was governed by. There were thirteen Governours, becauſe Joſephs ſons made two tribes, Ephraim, and Manaſſeh; and Manaſſeh being divided by Jordan into two parts, each part had its Governour, v. 20, 21. And the Prieſts and Levites were ſo diſtinguiſhed as they had two ſeveral Governours, v. 17.

the Ruler of the Reubenites was Eliezer the ſon of Zichri] There were many in ſeveral tribes called *Eliezer*, but this relation, *the ſon of Zichri*, diſtinguiſheth this Governour from them all.

Of the Simeonites, Shephatiah the ſon of Maachah] This parentage diſtinguiſheth this Governour from the ſon of David, 2 Sam. 3.4.

V. 17. *Of the Levites, Haſhabiah the ſon of Kemuel*] This may be he who is mentioned ch. 26.30. He was the third Governour.

Of the Aaronites, Zadok] Zadok was the chief Prieſt, and ſo over the other Prieſts, called *Aaronites*; for all Aarons ſons were Prieſts.

V.18. *Of Judah, Elihu, one of the brethren of David*] Called *Eliab* 1 Sam.16.6. This was the fifth Governour.

of Iſſachar, Omri the ſon of Michael] This parentage diſtinguiſheth him from another Omri the ſon of Becher, ch. 7.8.

V.19. *Of Zebulun, Iſhmaiah the ſon of Obadiah*] See ch. 12. 4. This was the onely Iſhmaiah that we read of.

of Naphtali, Jerimoth the ſon of Azriel] This might be of thoſe valiant men that came to David in Ziklag, ch.12.4.

V.20. *Of the children of Ephraim, Hoſhea the ſon of Azaziah*] He that conquered Canaan was of this name, Deut. 32. 44. But beſides the time wherein they lived, their parentage doth diſtinguiſh them.

of the half-tribe of Manaſſeh] Namely, on this ſide Jordan.

Joel the ſon of Pedaiah] His parentage diſtinguiſheth him from ſundry other Joels mentioned in Scripture.

V.21. *Of the half-tribe of Manaſſeh in Gilead*] Gilead was on the other ſide of Jordan, Joſh.17.1,5.

Iddo the ſon of Zechariah] There were many called *Iddo*, but they were of other parentage. This was the eleventh Governour.

of Benjamin, Jaaſiel the ſon of Abner] Abner the General of Sauls hoſt was of the tribe of Benjamin, 1 Sam.14.50,51.

V. 22. *Of Dan, Azariel the ſon of Jeroham*] There was another of this name, chap. 12. 6. But we read of no other of the tribe of Dan. Azariel was the thirteenth Governour.

Theſe were the Princes of the tribes of Iſrael] See v. 16.

V.23. *But David took not the number of them from twenty years old and under*] The law where it ſpeaketh of numbring people, brings it to this limitation, *twenty years old and upward*, Numb. 1.18, &c. & 26.2.

becauſe the Lord had ſaid] Though David in the pride of his heart commanded the people to be numbred, ch.21.2. yet he retained ſo much faith as to believe Gods word.

he would increaſe Iſrael like to the ſtars of the heavens] See Gen. 15.5. This is here brought in as a reaſon why David would not have the people numbred under twenty years, leſt thereby he might ſeem to doubt the promiſe of God, Gen.22.17. & 26.4. See on Numb.1.2.

V.24. *Joab the ſon of Zerviah*] See 1 Chr.2.16.

began to number] See ch.21.4, &c.

but he finiſhed not] Ch.21.6. & 2 Sam.24.5, &c.

becauſe there fell wrath for it againſt Iſrael] While Joab was numbring the people, a great plague, which was the effect of Gods wrath fell among them, which was one cauſe that kept him from finiſhing the work he had begun, ch.21.14. Of *wrath* ſee 2 Chr. 26. 13.

neither was] Heb. *aſcended.*

the number of the account put into the Chronicles of King David] After David was ſenſible of his ſin, and diſcerned how diſpleaſing it was unto God, to ſhew his deteſtation of the fact, he would not ſuffer the number that was taken to be put into his civil records, which were the publick Chronicles of thoſe times. But God, for inſtruction to future ages, cauſed it to be put into an holy record, which is the ſacred Scriptures. The Hebrews here ſet down this word חצי, whereby they ſignifie that this is half of the Book, namely of the whole hiſtory of the Chronicles: which is true in regard of the verſes.

V.25. *And over the Kings treaſures*] David had before ſet down orders for ſafe keeping and well uſing the treaſures of the houſe of God, ch.26.20,&c. That was an act of piety; after that he took care of his own treaſures, which was an act of prudence. Treaſuries and treaſures are not unlawful.

was Azmaveth the ſon of Adiel] The treaſures here meant were ſuch as were in Jeruſalem the chief city, or in the Kings court. For theſe treaſures are diſtinguiſhed from ſuch commodities as were abroad in the countrey.

and over the ſtore-houſes in the fields] The King cauſed ſtore-houſes to be built up and down, even in the fields, that ſuch commodities as belonged to him might be laid up neer the place where they did ariſe.

in the cities] In ſeveral tribes, diſtinct from Jeruſalem.

and in the villages] Theſe were leſs places, ſmall towns.

and in the caſtles] Strong places where the garriſons were kept.

was Jehonathan the ſon of Uzziah] He had the chief care and truſt of ſuch commodities committed unto him.

V.26. *And over them that did the work of the field for tillage of the ground*] Which were to plow, ſow, dung, fence, or any other way look unto the Kings land.

was Ezri the ſon of Chelub] He was over farmers, husbandmen, and ſuch other perſons, to ſee that they were diligent and faithful.

V. 27. *And over the vineyards*] Theſe being a great commodity in thoſe dayes, care was to be had to ſee them well planted, dunged, pruned, fenced, and other needful things done to them.

over the increaſe of the vineyards] Heb. *over that which was of the vineyards.* Hereby is meant gathering of grapes in time of vintage, preſſing of them, and making good wine.

for the wine-cellars] That the Kings wine might be carried into them.

V.28. *And over the olive-trees*] What care was had of Vineyards v.27. muſt alſo be had of Olive-trees: for from thence they had their oyl.

and the Sycamore-trees that were in the low plains] See 1 King. 10.27.

was Baal-hanan the Gederite] Though Sycamores were but ordinary trees, ſuch as grew in hedg-rowes, yet the King would have one take care there ſhould be no ſpoil made of them.

and over the cellars of oyl was Joaſh] As David had ſome to ſee oyl beaten out, ſo he had others to take care of it when it was brought into cellars.

V.29. *And over the herds that fed in Sharon*] Sharon was very fertile, Cant.2.1. Eſa.3.39. & 35.2. and ſo a fit place for herds of cattle to feed in; for there were very good paſtures. Some take it to be a plain champain countrey lying along by Libanus, even from Baſhan, ch.5.16.

was Shetrai the Sharonite] He might have this epithet *Sharonite* given him from *Sharon*.

and over the herds that were in the valleys] Theſe were other paſture-grounds beſides Sharon.

was Shaphat the ſon of Adlai] See ch.5.12.

V.30. *Over the Camels alſo*] See 1 King.10.2.

and over the Aſſes] See 1 King.2.40. & 13.13. 2 King.7.7.

V.31. *And over the flocks*] Theſe were of ſmaller cattle, as of Sheep, Goats, and other ſuch like.

All theſe were the Rulers of the ſubſtance which was King Davids] The particulars before mentioned ſhew there were Officers to look to all manner of commodities that belonged to the King throughout his whole dominion. See Ezra 4.22.

V.32. *Alſo Jonathan Davids uncle*] This Jonathan was Davids brothers ſon, 2 Sam.21.21. ſo as he was onely Davids kinſman or nephew, and David was his uncle: but the word *uncle* is here taken in a large ſenſe, for *couſin.*

was a counſellor] One of whom David uſed in weighty matters to take counſel.

a wiſe man] This ſheweth that he was able to give good counſel.

and a Scribe] Or, *Secretary.* To be a Kings Secretary and of his privy-Counſel is a very honourable place. See 1 King. 4. 3.

and Jehiel the ſon of Hachmoni (or, *Hachmonite*) *was with the Kings ſons*] He was as a tutor to give them good breeding, and to inſtruct them in learning. Some joyn Jonathan and Jehiel in this office.

V.33. *And Ahithophel was the kings Counſellor*] He was ſo wiſe as his counſel was accounted *an Oracle*, 2 Sam.16.23. yet for all his wiſdom he hanged himſelf, 2 Sam.17.23. That which is here ſpoken of his being Davids *Counſellor* was before Abſaloms conſpiracy, 2 Sam.15.31.

and Huſhai the Archite was the kings companion] Or, *friend*, 2 Sam. 15.37. He was ſuch an one to David as we now call *the Kings Favourite.* And he was a moſt faithful Favourite, 2 Sam. 17.7,&c.

V.34. *And after Ahithophel*] Namely, after his death.

was Jehoiada the ſon of Benaiah] This was not that Jehoiada who was the father of the valiant Benaiah, v. 5. but rather that Jehoiada who among the valiant Prieſts came to David in the beginning of his kingdom, ch. 12.27.

and Abiathar] This might be he that conſpired with Adonijah, 1 King. 1. 7. or his father who was called both *Ahimelech* and *Abiathar.* See ch. 18.16. Theſe two were of the Kings privy-Counſel.

and the General of the kings army was Joab] See ch.11.6.

CHAP. XXVIII.

Ver.1. AND *David aſſembled*] This hath reference to the beginning of ch.23. For all that is regiſtred from ch.23. 3. to ch.8.1. containeth a narration of things that were done before the aſſembly here mentioned was gathered together.

all the Princes of Iſrael] Thoſe Princes are eſpecially here meant that are ſet down ch. 27.

the Princes of the tribes] Set down ch.27. 16, &c.

and the Captains of the Companies] i. e. Of thoſe Companies that ſerved in their ſeveral courſes, ch. 27. 2, &c.

that miniſtred to the King by courſe] See ch.27.1.

and the Captains over the thouſands, and the Captains over the hundreds] See ch.27.1.

and the ſtewards over the ſubſtance and poſſeſſion of the king] Or, *cattle of the king.* The Hebrew word is ſometimes taken for the one, ſometimes for the other. The particular charge of theſe ſtewards is expreſly ſet down ch.27.25, &c.

and of his ſons] This in the Hebrew is ſo ſet down as if hereby were meant *the ſtewards of the ſubſtance of Davids ſons*; and ſo our Engliſh will well carry it. Others make theſe a part of the aſſembly; *q. d. David aſſembled the Kings ſons, as well as the Princes and others.*

with the Officers] Or, *Eunuchs.* See 1 King.22.9.

and with the mighty men, and with all the valiant men] Theſe were they who are ſet down ch.11.12. and others like to them.

unto Jeruſalem] This hath reference to the firſt clauſe of this verſe, *q. d. David aſſembled unto Jeruſalem all the Princes*, &c.

V.2. *Then David the king ſtood up upon his feet*] Many take that which followeth to be done after Adonijahs conſpiracy, and Davids declaring Solomon to be King, 1 King.1.5, &c. and that David in ſo great a buſineſs as this was gathered his ſpirits together, and roſe up in reverence to God, whoſe cauſe he had in hand; as Jacob in a like caſe did, Gen.47.38. and as Eglon did, Judg.3.20. They who take this aſſembly to be before David was ſo weak, ſay that he ſtood upon his feet partly to teſtifie his good reſpect to that aſſembly, and partly that he might be the better heard of them all.

and ſaid, Hear me] By this phraſe he ſtirreth up their attention. So Gen.23.6. & 49.2.

my brethren] This phraſe he uſeth in relation 1. to God and the Church, in which reſpect King and Subjects are as brethren; 2. to their father Jacob, from whom he as well as his Subjects deſcended; 3. to the common condition, they were all fleſh.

and my people] This hath relation to that Soveraignty and charge which God hath given him over them. By theſe two phraſes he inſinuateth himſelf into their hearts.

As for me, I had in mine heart to build an houſe] See ch. 17.1, &c.

of reſt] See ch.6.31.

for the Ark of the Covenant of the Lord] See 1 King.8.1.

and for the foot-ſtool of our God] This is a deſcription of the Ark, which is oft ſtiled *Gods foot-ſtool*, as Pſal.99.5. & 132.7. Lam.2.1. and that in theſe reſpects: I. God being ſaid *to dwell between the Cherubims*, and *to ſpeak from between them*, Exod.25.22. Numb.7.89. 2 King.19.15. 1 Chron.13.6. the Ark being under the Cherubims, is ſaid to be *his foot-ſtool.* II. To ſhew that though the Ark were a repreſentation of his preſence, yet it was but as his Foot-ſtool on earth; his Throne was in heaven, Act.7.49. Matth.5.34,35. III. To ſhew that they were not to reſt in that evidence of Gods preſence which was but his Foot-ſtool, but from thence to raiſe up their hearts higher, even unto heaven, which was his Throne. See v.18.

and had made ready for the building] What preparations David had made for this purpoſe may be ſeen ch.22.2,3,4,14, 15, 16.

V.3. *But God ſaid unto me*] Namely by his Prophet Nathan. See on 2 Sam.7.5.

Thou ſhalt not build an houſe for my name] Ch.17.4.

becauſe thou haſt been a man of war] See ch.22.8.

and haſt ſhed blood] Heb. *bloods.* The plural number implyeth *much blood.* It is thus expreſſed ch. 22. 8. *Thou haſt ſhed blood abundantly.*

V.4. *Howbeit the Lord God of Iſrael*] See ch.8.15.

choſe me before all the houſe of my father] Before all my brethren, 1 Sam.16.12.

to be king over Iſrael for ever] This may be taken either of Davids own perſon; and ſo it extendeth to the continuance of his life on earth, as Exod.26.1. Or it may be extended to his ſeed, and thus it is to be taken of the politie of the Jews; ſo long as it continued: Or to Chriſt; and ſo the word *ever* is properly taken. See ch.17.12.

for he hath choſen Judah to be the Ruler] Among the tribes he choſe Judah, that out of it a King ſhould be taken to rule over Iſrael, Gen.49.8. Pſal.78.68. David here ſets down a gradation of four ſteps, wherein he doth exemplifie Gods free grace in making choice of whom he will: 1. the tribe of Judah; 2. the houſe of Jeſſe; 3. David; 4. Solomon. None of theſe, before God choſe them, was the chief. Judah was the fourth ſon of Jacob, Gen. 29.35. The houſe of Jeſſe was none of the greateſt families of Judah. See 1 King.12.16. David was the youngeſt of Jeſſe's eight ſons, 1 Sam.16.11. and Solomon had at leaſt ſix brethren elder then himſelf; See ch. 3.4,5.

and of the houſe of Judah, the houſe of my father] Chap. 2. 3, 12, 15.

and among the ſons of my father he liked me] This is to be taken of Gods free grace and meer good pleaſure, not of any deſert of David.

to make me king over all Iſrael] This hath reference partly to the beginning of Davids reign, at which time he was King onely over Judah, and partly to Rehoboams loſs of ten tribes, ch.14.2. 1 Kin. 14.16.

V.5. *And of all my ſons (for the Lord hath given me many ſons)*] Nineteen ſons of David are reckoned up together, ch.3.1, &c.

he hath choſen Solomon my ſon] See ch.22.9,10.

to ſit upon the throne of the kingdom] A throne is a proper ſeat for a King; and *to ſit upon it* is to reign as a King.

of the Lord over Iſrael] Iſrael was Gods peculiar people, Exod.19.5,6. and Gods onely Church at that time, and in that reſpect called *the kingdom of the Lord.* For though the whole world be Gods univerſal kingdom, yet the Church is his ſpecial and peculiar kingdom, over which he hath the greateſt care. See ch.29.23.

V.6. *And he ſaid unto me, Solomon thy ſon*] This hath reference to 2 Sam.7.13. where Davids *ſon* is indefinitely mentioned, but Solomon not named; yet by the deſcription of that ſon there ſet down it may well be gathered that Solomon is intended.

he ſhall build my houſe] The Temple which conſiſted of the Moſt holy place, Holy place and Porch, is moſt properly ſtiled *Gods houſe.* See 1 King.3.1.

and my courts] See 1 King.6.36. In theſe courts were ſundry gates, walls, partitions and other buildings; in which reſpect this phraſe of *building the courts* is properly uſed.

for I have choſen him to be my ſon] It was Gods free grace and love to Solomon that advanced him above his brethren, *God choſe him.*

and I will be his father] See ch.17.13.

V.7. *Moreover I will eſtabliſh his kingdom for ever*] See chap. 17.14.

if he be conſtant] Heb. *ſtrong.* The word hath eſpecial relation to that courage of mind which cauſeth an unalterable reſolution, whence followeth conſtancy. The manner of ſetting down this inference ſheweth that there be conditions to be obſerved on mans part for obtaining Gods promiſes.

to do my Commandments and my Judgments] See 1 King.2.3.

as at this day] By this it appeareth that Solomon had been well inſtructed by his father in the Commandments and Judgments of God, and that he had in his fathers life-time well obſerved them. See 1 King.8.61.

V.8. *Now therefore in the ſight of all Iſrael*] He meaneth the repreſentative body of Iſrael there preſent, v. 1. and to them he directeth this his exhortation: So as he makes all of them, one to another, witneſſes of the charge he gave them, that they might be the more careful in obſerving it.

the Congregation of the Lord] This ſetteth out the Church of God, as that phraſe, *the kingdom of the Lord*, v. 5. and this maketh the witneſſes to be of greater account, and the charge more weighty.

and in the audience of our God] Heb. *in the ears*, i.e. Who heareth this charge that is given, and who is in ſpecial manner *our God*. This addeth more weight to the charge.

keep and ſeek] Theſe words are of the plural number, and ſpoken to all the people. And they imply that the people muſt keep what they knew, and ſeek to be inſtructed in what more belonged to them.

for all the commandments] We muſt labour both to be inſtructed in the whole will of God, and alſo to endeavour to keep all his precepts.

of the Lord your God] See ch.22.18.

that you may poſſeſs this good land] i.e. The land of Canaan in which they dwelt. It was a very pleaſant and fertile land, abounding with all manner of needful commodities; in which reſpect it is ſaid to be *a land flowing with milk and honey*. Exod.3.8. Deut.26.9. See 1 King.14 15.

and leave it for an inheritance for your children after you] God had given that land to Abraham and his ſeed for an inheritance, Gen.15.7. Deut.3.21,38. but it was upon condition of obſerving Gods commandments. Deut.4.1,26. Therefore David calleth upon the people to obſerve that condition, as they did deſire to leave that land to their children.

for ever] See 1 King.2.23,45.

V.9. *And thou*] The exhortation v. 8. was made to the whole kingdom, but now David turneth to his ſon, and giveth him his charge.

Solomon my ſon] David ſweetly inſinuateth himſelf into the heart of his ſon, by calling him by his proper name, and by expreſſing that ſpecial relation which was betwixt them, in this phraſe, *my ſon*, as if he had been his onely ſon.

know thou the God] Knowledge of God is the ground of all other duty, without which all obedience is but blind obedience.

of thy father] David hereby meaneth himſelf. Now David had taken the true God for his God, and that God had exceedingly bleſſed David. In which reſpect he here maketh mention of that relation betwixt God and him, to quicken up his ſon thereby.

and ſerve him] As this word in general compriſeth all manner of obedience of God, ſo in ſpecial it intendeth his worſhip, Exod. 10.7.

with a perfect heart] See 1 King. 8.61.

and with a willing mind] Forced ſervice is not acceptable to God.

for the Lord ſearcheth all hearts] This is added as a reaſon to move Solomon to ſerve God ſincerely and willingly, becauſe the Lord doth not onely obſerve the outward ſervice that is done, but alſo trieth the very diſpoſition of the ſoul, and knoweth with what intent and after what manner it is done.

and underſtandeth all the imaginations of the thoughts] i.e. The firſt motions of the ſoul, which ſet men on to do what they do.

if thou ſeek him] *To ſeek God* is either generally taken for the uſe of all means wherein and whereby we may come to the knowledge of him, Iſa.51.1. or elſe in particular for the calling upon his name, Pſal.34.10. It may be here taken in both ſenſes. See ch.16.10,11.

he will be found of thee] By careful uſing of right means we may attain to the right knowledge of God; in which reſpect he may be ſaid *to be found*. Or when he heareth our prayer, and granteth our requeſt, he is *found*.

but if thou forſake him] They eſpecially are ſaid *to forſake God* who having once known and profeſſed him do turn from their holy profeſſion unto idolatry or any other impiety or iniquity. See 1 King.18.18.

he will caſt thee off for ever] He will renounce thee, and not acknowledge thee to be his, as Matth.7.23. See 2 King.23.27. This phraſe *for ever* implyeth that *the forſaking of God* before mentioned is meant of a total final apoſtaſie.

V.10. *Take heed now*] This phraſe implyeth a diligent circumſpection over a mans heart and life.

for the Lord hath choſen thee] See v.5,6.

to build an houſe for the Sanctuary] The Hebrew word may be applied to *a holy place*, or to *a holy thing*. It is oft put for the *Tabernacle*, and for the *Temple*. Here it is put for the *Ark*, which was the moſt holy repreſentation of Gods preſence that the Jews had. See ch.9.29. & 1 King.6.19.

be ſtrong] This hath eſpecial relation to courage of mind.

and do it] They who take courage to themſelves, will much better accompliſh what they undertake. See ch. 22. 13. 1 King.2.2.

V.11. *Then David gave to Solomon his ſon the pattern*] Though David were not ſuffered himſelf to build the Temple, yet his heart was ſo ſet upon it as he meditated thereon continually, and in himſelf conſidered what kind of houſe it ſhould be, what parts thereof, what partitions therein. And queſtionleſs he oft called upon God to direct him therein: and we cannot but think God heard his prayer, and by his Spirit enlightned his underſtanding, (for ſo it is expreſly ſaid, that *he had a pattern of all by the Spirit*, v. 12. & 19.) ſo as he came to diſcern in every particular what kind of houſe it ſhould be; and anſwerably he ſet it down in a plat-form, which is here called *a pattern*, and delivered it to his ſon. That this pattern was made by Divine inſtinct, is evident v. 12. By this means Solomon had ſuch an help as Moſes had, Exod.25.40.

of the porch] *The porch* is here ſynecdochically put for the whole Temple, as the particulars following, which are ſaid to appertain thereunto, do evidently demonſtrate. Of the Porch in particular ſee 1 King.6.4.

and of the houſes thereof] Hereby may be meant the diſtinct parts of the Temple, which were within the Porch, and into which the Prieſts went through the Porch, and alſo the rooms built round about the Temple. Of which ſee 1 King.6.5, &c.

and of the treaſuries thereof] See ch.9.26. & 26. 20, 22, &c.

and of the upper chambers thereof] See 1 King.6.5.

and of the inward parlors thereof] Under this phraſe ſuch rooms as were within the walls of the Temple for the Prieſts uſe may be compriſed.

and of the place of the mercy-ſeat] This was called *the Oracle*, and *Moſt holy place*, 1 King.6.5,16. The Mercy-ſeat is here ſynecdochically put for the Ark and all things appertaining thereunto. The word tranſlated *mercy-ſeat* ſignifieth *a cover*: for it covered the Ark. It is in Latine called *propitiatorium*, a place or means of being appeaſed. It was called *a Propitiatory* or a *Mercy-ſeat*, becauſe there God ſhewed himſelf appeaſed, merciful and gracious to his people. In the Ark was the moral Law, which denounced a curſe againſt all mankind, becauſe they were ſinners: This cover kept the Law within the Ark, that it ſhould not be produced againſt us, and in that reſpect it might well be called *a propitiatory*, or *mercy-ſeat*. God was ſet forth in his glorious Majeſty between the two Cherubims, ch. 13.6. 2 King.19.15. Now this cover of the Ark was betwixt the Law, and the Divine Majeſty; and it typified Chriſt, who is that Mediator that keepeth us ſafe from the curſe of the Law, and preſenteth himſelf before Gods glorious Majeſty for us. It is called *mercy-ſeat*, becauſe God in Chriſt ſits on a ſeat of mercy and throne of grace. See 1 King. 6. 19.

V.12. *And the pattern*] See v. 11.

of all that he had] Heb. *of all that was with him*. i.e. Of the main buildings, and ſeveral rooms appertaining to them, and of all the things that were therein to be imployed about Gods ſervice.

by the Spirit] The Divine Spirit is here meant, which inſtructed Davids ſpirit, and inwardly ſuggeſted unto him how all things ſhould be made. See v.19.

of the courts of the houſe of the Lord] See 1 King.6.36. Here David beginneth to exemplifie in particular that which in general was compriſed under this phraſe, *all that he had*.

and all the chambers round about] See ch.6.5, &c.

of the treaſuries of the houſe of God] See v. 11.

and of the treaſuries of the dedicate things] See ch.26.20,26,27.

V.13. *Alſo for the courſes of the Prieſts and the Levites*] Or, *of the courſes*: For this hath reference to v.12. David gave the pattern of theſe things as well as of others. Of theſe courſes ſee ch. 23, 24, 25, & 26.

and for all] Or, *of all*. For this depends on the word *pattern* v.12.

the work of the ſervice of the houſe of the Lord] What work the Prieſts ſhould do, what the Levites, what alſo was to be done of the people who were to bring ſacrifices, and who were to be made clean.

and for all] Or, *of all*.

the veſſels of ſervice in the houſe of the Lord] Such as were uſed in any ſervice in the Temple. Of theſe ſee 1 King.7.40, &c.

V.14. *He gave of gold by weight*] Having ſet down what things ſhould be made of gold, he weighed out ſo much as might be ſufficient for them all.

for things of Gold] All the things in the Moſt holy place, yea and moſt of them that were in the Holy place, were of gold. See 1 King.7.48, &c.

for all inſtruments of all manner of ſervice] Heb. *of ſervice ſervice*. The Hebraiſm is well expreſſed in our Engliſh tranſlation. By *inſtruments of ſervice* he meaneth not onely veſſels before mentioned, but alſo hinges, locks, keyes, and what elſe was uſed in the Temple. The fore-mentioned clauſe may thus be read, *even of the gold for all inſtruments of all manner of ſervice*. If it be ſo read, the firſt words in this verſe, *he gave*, need not be prefixed; for this verſe alſo hath reference to v. 12.

ſilver alſo for all inſtruments of ſilver] There were ſundry things in the Temple made of ſilver, v.15,16,17. So in the Tabernacle, Ex.36.30,36. & 38. 10, &c.

by weight for all inſtruments of every kind of ſervice] i. e. Such as were to be made of ſilver; as before he meant ſuch inſtruments as were made of gold.

V.15. *Even the weight for the candleſticks of gold*] Solomon made ten ſeveral candleſticks of gold, 1 King. 7. 49. In the Tabernacle there was but one, and that of a talent of gold, Ex. 25. 31,39. But every of Solomons ten candleſticks was far greater then that one which Moſes made; ſo as there needed a great deal of gold for the candleſticks, beſides other things.

and for their lamps of gold] i.e. Thoſe veſſels whereinto the oyl and wyke of the lamps were put, and ſet upon the branches of the candleſticks. See 1 King.7.49.

by weight for every Candleſtick, and for the lamps thereof] David did proportion out the very matter and quantity for every of the holy things, as well as the faſhion of them.

and for the Candleſticks of ſilver] The Candleſticks of gold were very great ones, and had many branches, and conſtantly remained in one place, 1 King.7.49. 2 Chr.4.7,20. Exod.25.31, &c. But there was uſe of Candleſticks to be carried up and down, in the courts and chambers where the Prieſts and Levites were to be: and theſe were of ſilver.

by weight both for the Candleſticks, and alſo for the lamps thereof] It appeareth that they uſed oyl, wher of lamps were, and no candles in the houſe of God, yea, and in the chambers of the Prieſts.

according to the uſe of every Candleſtick] Whether conſtantly ſettled in one place, or carried up and down.

V.16. *And by weight he gave gold*] *He gave* is not in the Hebrew, and may well be left out. For he continueth to ſpeak of a pattern, not of the gift it ſelf. See v.11,12,13,14.

for the tables of ſhew-bread] See 1 King.7.48.

for every table] There were ten tables, 1 King.7.48. 2 Chron. 4. 8.

and likewiſe ſilver for the tables of ſilver] There were tables in the Prieſts courts to lay thoſe things thereon which they there uſed; and theſe were of ſilver. It may be alſo the tables in the treaſuries and Prieſts chambers were of ſilver.

V.17. *Alſo pure gold*] See 1 King.10.21. 2 Chr.4.20.

for the fleſh-hooks] The proper uſe of fleſh-hooks was to take meat out of the pan, or any other veſſel, wherein any part of a ſacrifice was ſod, 1 Sam. 2.13, 14. We read of fleſh-hooks of braſs, Exod.27.3. 2 Chr.4.16. but no where of gold, except this place.

and the bowls, and the cups] Cups and bowls were for the ſame uſe. See 1 King.7.50.

and for the golden baſons] See 1 King.7.50.

he gave gold by weight] See v. 14,16.

for every baſon] For they uſed many baſons; Ezra 1. 9. Neh.7.70.

and likewiſe ſilver by weight for every baſon of ſilver] They uſed ſilver baſons in the courts and chambers appertaining to the Temple.

V.18. *And for the Altar of incenſe*] See ch.6.44.

refined gold by weight] Refined gold is that which is again and again tried in the fire, Zech. 13.9. Mal.3.1,3. It is called *pure gold*, v.17. and *fine gold*, 2 Chr.3.5,8. See 1 King.9.28.

and gold for the pattern of the chariot of the Cherubims] Becauſe God is ſaid *to ſit between the Cherubims*, Pſal. 99. 1. and *to dwell betwixt them*, 13. 6. and *to be carried* or *to ride upon them*, Pſal. 18. 10. this phraſe, *chariot of the Cherubims*, is uſed; which ſetteth forth the majeſty of God ſitting or riding in a chariot. It alſo might give them to underſtand that God might ride away from them if they were not careful to give him good entertainment.

that ſpread out their wings] See 1 King.6.24.

and covered the Ark of the Covenant of the Lord] See 1 King. 6.9. Here, as the Ark it ſelf, ſo the Mercy-ſeat that covered it, and the ſmaller Cherubims which Moſes made, and were faſtened to that cover, Exod.25.18. are meant. For all theſe were covered with the great Cherubims mentioned in this verſe.

V. 19. *All this, ſaid David, the Lord made me to underſtand in writing*] His meaning is, that God ſo inſpired him, and gave him ſo full underſtanding of all the things before mentioned, as he could diſtinctly ſet them down by writing, and ſo leave them as a pattern to direct his ſon how to make all. For David was *a man of God*, 2 Chr.8.14. and he did what he did herein *by the Spirit* of God. v.12. Or the pattern ſet down in writing might be brought him by ſome Prophet, 2 Chr.29.25.

by his hand upon me] By *the hand of God* may be meant the Spirit of God. Or this phraſe may be uſed in alluſion to Moſes his receiving a pattern of the Tabernacle from the hand of God himſelf, Exod.25.40.

even all the works of this pattern] All thoſe mentioned before, and ſundry others not here ſet down in particular.

V. 20. *And David ſaid to Solomon his ſon*] After he had given him direction what to do, he invites him to be diligent in doing it.

Be ſtrong and of good courage, and do it] See v.10. & ch. 22.13.

fear not, nor be diſmaid] See ch.22.13.

for the Lord God] By this phraſe he putteth him in mind of the power of God, who would enable him to do his work.

even my God] By this he putteth him in mind of Gods ſpecial favour towards him, and promiſe made to him, ch.17.8,11,&c.

will be with thee] See ch.22.11.

he will not fail thee, nor forſake thee] See Joſh.1.5. *i.e.* God would not ceaſe to favour, aſſiſt and bleſs him. They who make a promiſe to a friend to do this and that for him, but do it not, are ſaid *to fail* him; God will not do ſo. They who having begun to afford ſome help, but ceaſe to help before the work be done, are ſaid *to forſake* him; neither will God do ſo.

untill thou haſt finiſhed all the work] Though this principally imply that God would afford him his aſſiſtance and bleſſing continually to the very end of his work, yet it doth not determine Gods preſence with him onely till that time: for the word *until* is oft uſed for Perpetuity; *God will never forſake thee.* See 2 Sam.6.23. Matth. 1.25.

for the ſervice of the houſe of the Lord] See v. 13.

V. 21. *And behold*] That which followeth, concerning all ſorts of people to be ready to aſſiſt Solomon, was a matter remarkable.

the courſes of the Prieſts and the Levites] See ch. 23,24,25, & 26. The meaning is, that all the Prieſts and Levites in their ſeveral courſes ſhould do as followeth.

even they ſhall be with thee] Aſſiſtant to thee by affording their beſt counſel and aid.

for all the ſervice of the houſe of the Lord] See v. 13.

and there ſhall be with thee for all manner of workmanſhip] About things of gold, ſilver, braſs, wood, or any other materials.

every willing and ſkilful man] Theſe two things are requiſite for affording of good help, and for well effecting a thing, skill or ability, and willingneſs and readineſs of mind. Without the former a man can do no good, without the latter he will do none.

for any manner of ſervice] Sundry kind of ſervices were requiſite for building the Temple, and making the things appertaining thereunto; but David here implyeth that there ſhould be men fit for every thing.

alſo the Princes] Such are noted v. 1.

and all the people] They of inferiour rank and ſort.

will be wholly at thy commandment] They will be ſo far from rebelling againſt thee, or hindring thy work, as they will do what thou ſhalt appoint them.

CHAP. XXIX.

Verſ. 1. F*urthermore, David the King ſaid unto all the Congregation*] The firſt word ſheweth, that David turneth his ſpeech to thoſe that were preſent before him. This was ſuch a congregation as is mentioned ch.13.2.

Solomon my ſon whom alone] Heb. *one*. q.d. My one ſon. *One* is put for *one alone*, or for *an onely one*.

God hath choſen] See ch.28.5. The particle *one* hath reference to this word *choſen*; for David had many ſons, but God choſe onely Solomon to be King, ch. 28.5.

is yet young and tender, and the work is great] See ch.22.5.

for the palace is not for man] A Palace uſeth to be the faireſt of buildings. It is a title given to the royal houſe of a King. In that he ſaith *it is not for man*, he implieth that it was more magnificent and excellent then might be made for any man. In what reſpect it was ſo, ſee ch.22.5.

but for the Lord God] For his name, for his glory; to ſet forth the excellency of his Son Chriſt, and the many benefits that might be expected from him.

V. 2. *Now I have prepared*] David reckoneth up what he himſelf had conferred towards the building of the Temple, and for all things appertaining thereunto, not for oſtentation, to boaſt of what he had done, but in an humble acknowledgment of Gods goodneſs in beſtowing upon him what he had given towards that work, and alſo in giving him a heart to return it unto God for his ſervice, v. 14, 16. and thereupon he bleſſed the Lord, v. 10. Beſides, he maketh mention before his Princes of what he had done, to ſtir them up to do the like according to their places and means: For after this, they alſo offered to the houſe of the Lord, v. 6.

with all my might] This hath reference both to the willingneſs and cheerfulneſs of his ſpirit, and alſo to the uttermoſt of his ability, in regard of that portion of treaſure which God had beſtowed upon him.

for the houſe of my God] This ſhews the reaſon of his bountifulneſs, that ſpecial relation which was betwixt God and him. See ch.28.10.

the gold for things to be made of gold, and the ſilver for the things of ſilver] See ch.28.15, &c.

and the braſs for things of braſs] See 1 King.7.41, &c.

the iron for things of iron] See ch.22.3.

and wood for things of wood] Mention is made of *Cedar-trees in abundance*, ch 22. 4. But queſtionleſs David prepared other kind of wood alſo which was needfull, as wood of Olive-trees, and Fir-trees; for of theſe were ſundry things made, 1 King.6. 23,24. 2 Chr.3.5.

Onyx ſtones] See Exod. 28.9. This ſtone uſeth to be reckoned up among ſuch ſtones as are accounted moſt precious, Gen.2.12. Exod. 35.9,27. Job 28.16. Ezek.28.13.

and ſtones to be ſet] For ornament and glory; ſuch ſtones as uſe to be ſet in Rings.

gliſtering ſtones] Heb. *ſtones of ornament*. Theſe are ſuch as are called *ſtones of fair colours*, Iſa.54.11. The clear and bright glittering of a precious ſtone adds much to the eſteem thereof.

and of divers colours] The word is applyed to *garments*, Judg.5.30. and to birds alſo, Ezek.17.3. Here it implyeth moſt choyce ſtones which gliſtered with variety of bright colours.

and all manner of precious ſtones] There are twelve diſtinct kinds ſet down, Exod.28.17, &c. Lev.21.19,20. Ezek.28.13. and it may be David provided ſtore of all of them, and others too.

and marble-ſtones in abundance] Marble is an hard laſting ſtone, which being made ſmooth glittereth alſo. Many of them are very maſſie, ſo that tables, pillars, monuments for the dead, uſe to be made of them. Some are white, ſome black, ſome ſpeckled and have variety of colours, Ezek.1.6. It may be the *coſtly ſtones laid for a foundation*, 1 King.5.17. were marble.

V.3. *Moreover*] This word implyeth an addition to that which was before noted; which is further cleared by theſe words *over and above* in the end of the verſe.

becauſe I have ſet my affection] Heb. *in my affection*. Or *good pleaſure*. This ſhews the cauſe of his bounty, the love which he bare to, and the delight which he had in the houſe of God.

to the houſe of my God] See v.2.

I have of mine own proper good] Heb. *there is to me a treaſure*. Beſides the publick treaſure of the kingdom, and the treaſure of the houſe of God, he had a treaſury to himſelf proper to his own uſe.

of gold and ſilver which I have given to the houſe of my God] Or, *out of which I have freely given towards the building of the houſe of God*, and towards the making of ſuch things as are to be for the ſervice of God.

over and above all that I have prepared] David hereby meaneth that which he had gotten by war, or which was otherwiſe laid up in a publick treaſury.

for the holy houſe] Or, *the houſe of the ſanctuary*. It was called *ſanctuary*, becauſe it was dedicated as holy to God.

V.4. *Even three thouſand talents of gold*] *i.e.* eleven millions, two hundred fifty thouſand pounds ſterling Here he declareth what he had given out of his own proper treaſure: for out of it, and other treaſures, and by other means he had prepared a far greater ſum, ch.22.14.

of the gold of Ophir] See 1 King.9.28.

and ſeven thouſand talents of refined ſilver] *i.e.* Two millions, ſix hundred twenty five thouſand pounds ſterling. See ch.22.14. Of refined metall ſee ch.28.18.

to overlay the walls of the houſes withall] This hath reference both to the gold and ſilver. Eor the walls in the Moſt holy place and the Holy place were overlaid with beaten plates of gold, and other walls with plates of ſilver.

V.5. *The gold for things of gold, and the ſilver for things of ſilver*] See v.2. He gave his own ſilver and gold to the ſame uſe to which he gave the ſilver and gold out of the publick treaſury.

and for all manner of work to be made by the hands of artificers] Theſe artificers are called *cunning men*, ch.22.15. Of *every manner of work* ſee ch. 22.15.

And who then is willing] This interrogative ſhews that he propounded his own example to incite his Princes and people to be bountifull alſo, according to their places and means, towards the houſe of the Lord; and what they did, to do willingly and cheerfully. Herein he followed the example of Moſes, Exod. 35.5.

to conſecrate his ſervice] Heb. *to fill his hand*. Namely, with gifts for the houſe of the Lord. See 1 King.13.33.

this day] Preſently, without further delay.

unto the Lord] To the honour and glory of God. For the building of the Temple, and making the things appertaining thereunto made much to the honour of God.

V.6. *Then the chief of the fathers*] See ch. 27.1.

and Princes of the tribes of Iſrael] Such as are mentioned, 27.22.

and the Captains of thouſands and of hundreds] See ch.28.1.

with the Rulers over the Kings work] Such as were over-ſeers and had the diſpoſing of ſuch things as were to be done for the King.

offered willingly] V.7. is noted the quantity of what they offered; which was an evidence of their bounty. This phraſe ſetteth out the manner of what they did; which made their bounty the more acceptable: for *God loveth a cheerfull giver*, 2 Cor.9.7.

V.7. *And gave for the ſervice of the houſe of God*] See ch. 28. 13,21.

of gold, five thouſand talents] Eighteen millions, ſeven hundred and fifty thouſand pounds ſterling. See ch.22.14.

and ten thouſand drams] The Hebrew word אדרכנים *Adarchonim* is once more uſed, Ezr.8.27. and another like it, Ezr.2.69. Neh.7.71,72. Namely דרכמונים *Darchemonim*. The Septuagint tranſlate both words δραχμὰς. A Dram is the fourth part of a ſhekel, whereof ſee ch.22.14. in value ſeven pence half-peny, of ſilver; of gold, ſix ſhillings three pence. For a Shekel contained twenty Gerahs, Exod.26.13. and one Gerah was three half-pence in ſilver. So then half a ſhekel, (whereat every one was rated, Exod. 30.13.) was fifteen pence. This tribute for the ſervice of the houſe of God Cæſar took to himſelf. Hereupon this queſtion was propounded to Chriſt, Mat.22.17. *Is it lawfull to give tribute unto Cæſar, or no?* This tribute was a double dram, in Greek δίδραχμον Mat. 17.24. The drams here mentioned were of gold, and amounted to three thouſand one hundred twenty five pounds ſterling.

and of ſilver, ten thouſand talents] i.e. three millions, ſeven hundred and fifty thouſand pounds, The whole ſum of gold and ſilver here offered by the Princes amounts unto two and twenty millions, five hundred and three thouſand and one hundred twenty five pounds. Add to this Davids offering, v.4. which is thirteen millions, eight hundred ſeventy five thouſand pounds, and the totall will be thirty ſix millions, three hundred ſeventy eight thouſand, one hundred twenty five pounds ſterling.

and of braſs eighteen thouſand talents, & one hundred thouſand talents of iron] Talents of braſs and iron are to be accounted according to their weight rather than their worth. In weight a Shekel made half an ounce; and three thouſand ſhekels made a Talent: After which account one talent contained a hundred twenty five pound Troy weight, twelve ounces going to one pound. Thus the eighteen thouſand talents of braſs amounted unto two millions, two hundred fifty thouſand pound, and the hundred thouſand talents of iron, to twelve millions five hundred thouſand pound Troy weight. This was counted a bountifull gift; but if it be compared with Davids ch.22.14. we ſhall find that David gave more talents of gold and ſilver then all the Princes and people gave in gold, ſilver, braſs and iron.

V.8. *And they with whom precious ſtones were found*] i.e, They who had precious ſtones lying by them, or laid up in their treaſuries. Under this word *precious ſtones* all ſorts of precious ſtones may be compriſed; every one brought ſuch as they had. This phraſe is uſed of the Iſraelites contributing to the Tabernacle; Every one brought of ſuch things as were *found* by him, Exo. 35. 23, &c.

gave them to the treaſure of the houſe of the Lord] See ch. 26.20, 26, &c.

by the hand of Jehiel the Gerſhonite] See ch.26.21,22.

V.9. *Then the people rejoyced*] This ſheweth that under thoſe that are reckoned up v.26. many of the people are compriſed.

for that they offered willingly] See v.6. A cheerful performing of a good thing revives the ſpirits of them that do it.

becauſe with perfect heart] See 1 King.8.6. What they did, they did not for oſtentations ſake, nor to pleaſe David or any other man, nor in ſhew of piety, but ſincerely, to help on the building of Gods houſe.

they offered willingly to the Lord] That which was given to the Lords houſe, was to honour God thereby, and in that reſpect it was given *to the Lord*.

and David the King alſo] Here we ſee the King diſtinguiſhed from his ſubjects, called *the people* in the beginning of the verſe.

rejoyced with great joy] See 1 King.1.40. Davids heart was inflamed with ſuch a zeal of Gods glory, that not onely the things which himſelf did, but alſo thoſe which his people did to that end, exceedingly cheered his ſpirit.

V.10. *Wherefore David bleſſed the Lord*] He could not ſuppreſſe his inward joy within himſelf, but muſt needs expreſs it outwardly by yielding ſolemn praiſe to God.

before all the congregation] See 1 King.8.22. David thought it not enough in his own heart, or privately, to praiſe the Lord; but becauſe the occaſion was publick, he doth it publickly, in a great aſſembly.

and David ſaid, Bleſſed be thou Lord God of Iſrael our father] See 1 King.8.15. In the beginning of the chapter David directed his ſpeech to his ſubjects, to ſtir them up to help on the building of the Temple. Here he turnes it to God, after he had ſeen their forwardneſs to do what he deſired, and he gives the praiſe thereof to God.

for ever and ever] See ch.16.36.

V.11. *Thine, O Lord, is the greatneſſe*] This form of praiſing God ſheweth what is true praiſe, namely, to acknowledge that to be Gods which is his, Mat.6.13. *Greatneſſe* attributed unto God in the abſtract ſheweth that he is great and wonderfull in every thing that belongeth unto him.

and the power] All power is in God. As his power is an almighty power, ſo what power ſoever is in any creature, cometh from him.

and the glory] This word ſetteth forth the excellency of every thing that is in God.

and the victory] As God vanquiſheth all his enemies, ſo he giveth victory to thoſe that overcome their enemies.

and the Majeſty] This ſets out Gods Royal dignity.

for all that is in the heaven and in the earth] All things that be are compriſed under theſe two, *heaven* and *earth*. They are in the one, or in the other.

is thine] Belongeth unto thee.

thine is the kingdome, O Lord] This ſetteth forth the Soveraignty of God. To him all things are ſubject as to their King.

and thou art exalted] This is to be taken of Gods manifeſting his dignity: For he cannot be exalted or lifted higher then he is. It is alſo taken of mens acknowledging his high dignity; in which reſpect men are oft exhorted to exalt God, Pſal. 34.3. & 99.5,9.

as a head above all] God is reſembled to an Head, as he is higher then all, as he quickeneth and preſerveth all, and as he governeth all.

V.12. *Both riches and honour come of thee*] Heb. *from thy face.* Theſe two particulars ſhew that whatſoever a man hath he receiveth from God. It is *the bleſſing of God that maketh rich*, Prov.10.22. and it is *God that ſetteth up whom he will*, Pſ.75.6,7.

and thou reigneſt over all] In regard of Gods abſolute Soveraignty and power he reigneth over all; by his ſpeciall grace he reigneth over his Church.

and in thine hand is power and might] It is God that giveth ſtrength and power to whom he will.

and in thine hand it is to make great] To advance ſome above others.

and to give ſtrength unto all] To enable all to do what he ſeeth meet.

V.13. *Now therefore, our God*] Here David ſheweth the reaſon why he acknowledged what he had done concerning God.

we thank thee] Heb. *we confeſs to thee.* Namely, all that hath been declared to be moſt due to thee. And this is *to thank God.*

and praiſe thy glorious name] Heb. *the name of thy glory.* By *Gods name* is meant God himſelf, even his Divine Eſſence; and alſo whatſoever it is wherein and whereby he maketh himſelf known to us: In all which there is an excellency and glory; and that David would ſet forth, and therein praiſe God.

V.14. *But who am I, and what is my people*] David having in the former verſes aſcribed all to God, that he might further ſhew that all glory doth wholly and intirely belong unto him, he here puts away all the glory of what was done, from himſelf, and from his people. So Pſal.115.1. The interrogative adds much emphaſis; and ſheweth that he and his people compared unto God were nothing at all. So 1 Cor.3.5.

that we ſhould be able] Heb. *retain* or *obtain ſtrength.* Hereby he ſheweth that it was God that enabled them every way to do what they did.

to offer ſo willingly after this ſort] Not onely ability to do good, but alſo the very will and mind to do after a right manner, is of God, Phil.1.13.

for all things come of thee] Both the goods we have to beſtow, v.12. and alſo the mind to beſtow them.

and of thine] Heb. *of thine hand.* Of that which thou haſt given us.

have we given theee] That which is given towards Gods worſhip and ſervice, is given to God.

V.15. *For we are ſtrangers before thee and ſojourners*] Pſ. 39.12. 1 Pet.2.11. This hath relation to the condition of the Saints here on earth. All men are ſtrangers and ſojourners; but Saints beſt diſcern it, and moſt freely acknowledge it. They are called *ſtrangers* in relation to a countrey of their own in another place, namely, Heaven: And they are *ſojourners*, or *pilgrims*, in regard of their travel towards that countrey. *Here*, at leaſt in their mind and diſpoſition, they have no abiding place, Heb. 13.14. David was a King, and very well ſetled in his Kingdome, when he uttered this, and his people lived quietly in their own poſſeſſions; yet, in regard of their unſetled abode in this world, and of that inheritance they expected in heaven, he thus ſpeaketh of himſelf and of his people.

as were all our fathers] He alludeth to that which Jacob profeſſeth, Gen.47.9. and to the condition wherein Abraham, Iſaac, and Jacob were while they ſojourned in Canaan, and to the condition of the Iſraelites while they were in Egypt, and when they paſſed through the wilderneſſe into Canaan. See Heb.11.13.

our dayes on the earth are as a ſhadow] This metaphor ſetteth out the ſhortneſſe, frailneſſe, changeableneſſe of mans life. A ſhadow is quickly gone; it hath no ſolidity in it; it altereth with every motion. See Job 14.2. Pſal.102.11. & 109.23. & 14.44. Eccleſ.6.12. & 8.13.

and there is none abiding] Heb. *expectation.* Nothing on earth can be expected firm and ſure. David thus ſets forth his own and his peoples mortal condition, to ſhew that they had good cauſe to give unto the Lord what they could here, becauſe they had no better way to diſpoſe of what they had. Seeing they were not long to continue on earth, and had the uſe of the goods of this world but as ſtrangers, they could no better beſtow them then on him who could give them an eternall inheritance.

V.16. *O Lord our God*] See ch.13.2. 1 King.8.28.

all this ſtore that we have prepared] This hath relation to v.2,3,4, 8. ch.22.14.

to build thee an houſe for thine holy Name] Of *building an houſe for Gods Name* ſee 1 King.8.44,48. Of *Gods holy Name* ſee ch.16.10,35.

cometh of thine hand, and is all thine own] See v.14.

V.17. *I know alſo, my God*] That relation unto God which he had before extended to himſelf and to his people, v.13. he doth here in particular apply to himſelf.

that thou trieſt the heart] ch. 28.9. 1 Sam.16.7. This is a ſingular comfort, and matter of ſtrong confidence to thoſe that are of an upright heart, that God can and doth diſcern the integrity thereof. This moved David, when his integrity was queſtioned by men, to appeal unto God, Pſal.7.8,9. & 26.1,2. 2 King. 20.3.

and haſt pleaſure in uprightneſs] Pſal.51.6. God prefers an upright heart before all manner of outward ſervices.

As for me] A man may more ſecurely and ſafely judge of his own ſincerity then of anothers.

in the uprightneſs of mine heart I have willingly offered all theſe things] An honeſt upright heart makes men do good cheerfully. Uprightneſs of heart and cheerfulneſſe of ſpirit accompany one another.

and now have I ſeen with joy] A good man that is forward to do good himſelf, much rejoyceth at the good which others do: but evil men envy thereat.

thy people which are preſent here] Heb. *found.* For all that could be found, and were fit to be there, were preſent.

to offer willingly unto thee] Though the willing doing of a thing conſiſteth eſpecially in the inward diſpoſition of the heart, yet by the manner of doing it may eaſily be diſcerned.

V.18. *O Lord God of Abraham, Iſaac, and of Iſrael our fathers*] Theſe were the three great Patriarchs from whom the children of Iſrael deſcended, and to whom the promiſes that tended to the good of that people were made. To ſtrengthen their faith in thoſe promiſes this title is oft uſed. See 1 King.18.36. Exod.3.6,15,16. & 4.5. Seven times at leaſt in this ſhort form of praiſing God are theſe titles, *Lord, God,* uſed. See ch.17.27.

keep this for ever] David well knew holy zeal might wax cold, and that men might fall from good beginnings, and leave their firſt love; and therefore he calls upon God to preſerve and increaſe that good grace and holy zeal which he had obſerved in his people.

in the imagination of the thoughts of the heart of thy people] Thoſe are as it were the ſpring from whence all good or evil floweth from man. The purpoſe and deſire of a man is ſet forth under this phraſe. What proceeds from a true purpoſe of heart, uſeth to be ſound and conſtant. Barnabas therefore exhorteth them that were converted that they would *with purpoſe of heart cleave unto the Lord*, Acts 11.23. To like effect tendeth this prayer. See ch. 28.9.

and prepare] Or, *ſtabliſh.*

their heart unto thee] Where the heart is well prepared and ſtabliſhed or ſet to do a thing, there is great hope of a thorow doing it, and of conſtancy therein.

V.19. *And give unto Solomon my ſon a perfect heart*] David did not content himſelf with giving directions and exhortations to his ſon, as ch.28.8,9,10. but earneſtly prayed to God for him. For well he knew that all the preparations he had made, and all the counſel he had given would do him no good, except the Lord added his aſſiſtance and bleſſing, Pſ.127.1,2.

to keep thy commandements, thy teſtimonies, and thy ſtatutes] See 1 King.2.3.

and to do all theſe things] The former phraſe of *keeping* may imply a holy inward diſpoſition; this latter of *doing*, an outward anſwerable converſation. Or *all theſe things* may be referred to ſuch injunctions as he gave him in charge; and then it implyeth that his heart firſt muſt be ſeaſoned with piety to God before he could do ſuch things as his father enjoyned him.

and to build a Palace] See v.1.

for the which I have made proviſion] David made proviſion by purchaſing a place where the Temple was to be built, ch.21.25. by providing materials, ch.22.14. & 29.2, &c. and by preſcribing a pattern, ch.28.11.

V.20. *And David ſaid to all the Congregation*] See v.10.

Now bleſs the Lord your God] He contenteth not himſelf that he had bleſſed God, as v.10. but ſtirreth up alſo his people to do the ſame, Pſ.103.1,2,20, &c. This argueth that his ſpirit was filled with a zeal of Gods glory. Of *your God* ſee ch.22.18.

And all the Congregation bleſſed the Lord] They quickly took the exhortation. For their hearts alſo were filled with a zeal of Gods glory.

God of their fathers] The fathers mentioned v.18. See 2 Chron. 11.16.

and bowed down their heads] This was a rite of religious worſhip when it was done to God, Gen.24.26. Exod.4.31. See on Gen.48.12.

and worſhipped the Lord] With divine honour and reſpect.

and the King] With civil reverence. Some apply this to Solomon, whom David appointed to be King: But it may be as well applied to David himſelf. The ſame word is oft attributed to God and man, but in a different reſpect, as Exod.14.31. 2 Chron. 31.8.

V.21. *And they ſacrificed ſacrifices unto the Lord, and offered burnt-offerings unto the Lord*] See 1 King.3.15.

on the morrow after that day] Queſtionleſs upon the ſight of each others liberality and alacrity they agreed together to make the next day a ſolemn day of rejoycing: And ſuch was their zeal as they would put it off no longer then till the morrow.

even a thouſand Bullocks, a thouſand rams, and a thouſand lambs] All theſe were clean creatures, and appointed for offerings under the Law, Numb. 7.15. Of the multitude of ſacrifices ſee 1 Kings 8.63.

with their drink-offerings] See 1 King.3.15.

and ſacrifices in abundance for all Iſrael] Under this clauſe other ſacrifices are compriſed then thoſe before mentioned. And theſe they brought in greater abundance, that there might be ſufficient for all of all ſorts there preſent to eat, and that in a liberal manner.

V.22. *And did eat and drink*] At a great feaſt, as 1 King. 8.65.

before the Lord] Before the Ark. See ch.17.16. 1 King. 8.62. & 9.25.

on that day with great gladneſſe] See v.9. Nothing works greater joy in a mans heart then duties of piety zealouſly performed.

and they made Solomon the ſon of David King the ſecond time] This queſtionleſſe hath relation to 1 Kings 1.38,39. For then was Solomon ſolemnly proclaimed King. In reference to that this is ſtiled *the ſecond time*. That firſt making of Solomon King was on a ſudden, by reaſon of Adonijahs conſpiracy, and to ſuppreſſe that faction. Neither can it be thought that the Iſraelites aſſembled from all parts unto that ſolemnization, which was ſo haſtily done: onely all that were then in Jeruſalem and heard of what was done gathered themſelves together, and gave their acclamations, 1 King.1.39,40. But at this ſolemnity they were aſſembled from all the tribes of Iſrael, ch. 28. 1. Whether this were in Davids dayes is queſtionable. They that think ſo gather their conjecture from the words immediately going before in this and the former verſes, and alſo from the mention of Davids death after this act, v.26. But becauſe this ſolemnity of Solomons being made King was many wayes like the other, eſpecially in reſpect of ſacrifices and feaſting, it was not unfit to joyn them together. They which hold this inauguration was after Davids death, produce theſe arguments; That *Zadok* was made *Prieſt*, that *Solomon ſat on the throne inſtead of David*, and that *all the ſons of David ſubmitted themſelves to Solomon.*

and anointed him] This anointing was for further ratification of the former, 1 King.1.39.

unto the Lord] He was by vertue of this anointing after a ſolemn and ſacred manner devoted and bound to the ſervice of the Lord.

to be the chief governour] Under God, over his people.

and Zadok to be Prieſt] The inference of this after the word *anointed* implyeth that Zadok alſo was ſolemnly anointed to be Prieſt, as Aaron, Exod.29.7. And this was the rather here done becauſe there was a change of the Prieſthood to another family, 1 King.2.35.

V.23. *Then Solomon ſat on the throne of the Lord*] A Royal throne is in general called *the throne of the Lord*, becauſe all *kingdomes are the Lords*, Pſal.22.28. He is *the King of Kings*, 1 Tim.6.15. All Kings bear his image, and govern under him. Beſides, God in ſpeciall manner choſe Solomon to ſit upon this throne, ch.28.5. And the people who were governed by him were in ſpeciall manner the Lords people, Exod.19.5,6. Yea, the law by which he was to govern was expreſly given by the Lord, Deut.17.18. And (which is the chief) this throne was an eſpeciall type of the throne of the Lord Chriſt, Luk.1.32.

as king, inſtead of David his father] We do not read that he did this before the death of his father. See 1 Kings 1.30,35. & 3.7.

and proſpered] This ratified the prayers of David, ch.22.11.

and all Iſrael obeyed him] See ch.18.14. & 28.21. This is ſet down as an evidence of their acknowledging Solomon to be their Soveraign. David had not this honour in the beginning of his reign, 2 Sam.2.4,10.

V.24. *And all the Princes*] See ch.28.1.

and the mighty men] i.e. all that had any command over ſouldiers, and all that were eminent for honour, wealth, &c. Or that were in any great office. Sundry heads of theſe are mentioned ch. 28.1.

and all the ſons likewiſe of king David] Of theſe ſee ch. 3.1, &c. David had ſo clearly made known the mind of the Lord concerning Solomons ſucceeding him on the throne, as that after the death of Adonijah, all his ſons, even thoſe who were born of more royall mothers, and were alſo elder in years, yielded to the will of God therein.

ſubmitted themſelves unto Solomon the king] Heb. *gave the hand under Solomon the king*. This Hebraiſm implyeth that they engaged themſelves by ſome externall rite, as giving the hand, to yield fealty and ſubjection unto him. See Gen.24.2. Job 17.3. and on Eccleſ.8.2.

V.25. *And the Lord magnified Solomon exceedingly*] This hath relation to that wiſdom, wealth, honour, peace, and other excellencies that God beſtowed upon Solomon according to his promiſe, 1 King.3 12,13. whereby his fame ſpread abroad into all nations, 1 King. 10, 23, 24. Many particulars hereabout are recorded 1 King.4.2, &c.

in the ſight of all Iſrael] So as all the people well diſcerned that reſpect which the Lord had ſhewed him, and that bleſſing which he had beſtowed on them in eſtabliſhing him King over them.

and beſtowed upon him ſuch royal majeſty] Here is meant the extent of his Dominion, 1 King 4.21. his glorious Palace and other buildings, 1 King.7.1, &c. his magnificent Throne, 1 King. 10, 18, &c. and thoſe other things which the Queen of Sheba ſo admired, 1 King.10.4,5. together with his wiſdom, and other extraordinary endowments, 1 King.4.29, &c.

as had not been on any king before him in Iſrael] Neither on Saul, nor on David; no, nor on *any after him*, 1 King.3.13. 2 Chr.1.12. Herein the deſire of the people in Davids time was accompliſhed, 1 King.1.37,47.

V.26. *Thus David the ſon of Jeſſe*] This phraſe is ſometimes uſed in contempt; ſometimes for honours ſake, ch.12.18. See 1 King. 12.16. Here it is uſed in the beſt ſenſe.

reigned over all Iſrael] Namely, the greateſt part of his reign. See 2 Sam. 2.10,11.

V.27. *And the time that he reigned*, &c.] See 1 King.2.11.

V.28. *And he dyed in a good old age*] Theſe two words *good* & *old* are uſed in relation to the many years that he lived, even ſeventy, 2 Sam.5.4. and to the integrity which he retained all his dayes, even in his old age.

full of dayes] For he lived till his ſtrength was waſted, 1 King. 1.1. and withall he was ſatisfied in mind with that time God had afforded him, and was now willing to dye. See ch.23.1. & Gen. 25.8.

riches and honour] That which he contributed toward Gods houſe, ch.22.14. giveth evidence of his *riches*; and the glorious victories he got over all the nations round about him, and the great reſpect his ſubjects bare him give evidence of his *honour*.

and Solomon his ſon reigned in his ſtead] See v.23.

V.29. *Now the acts of David the king, firſt and laſt*] His acts from his youth, before he was King, in the beginning of his reign, and all along to the end of his reign are compriſed under theſe words *firſt and laſt*.

behold, they are written in the book] Or, *hiſtory*. For he meaneth a book of Chronicles.

of Samuel the ſeer] See ch.9.22. & 26.28.

and in the book] Heb. *words*. The books of the Chronicles are in the Hebrew ſtiled *words of dayes*. See the Title of this Book.

of Nathan the Prophet] See ch.17.1.

and in the book of Gad the Seer] See ch.21.9. Theſe three, Samuel, Nathan, Gad, as is ſuppoſed, one after another, wrote the two books which carry the title of SAMUEL. And who more fit to write that Hiſtory then theſe holy men, who were αὐτόπται eye-witneſſes of many things, and whoſe help and counſel was made uſe of in matters of greateſt moment? So the ſame Nathan, Ahijah, Iddo and Shemaiah are thought to have written the beginning of the firſt book of Kings. See 2 Chron. 9.29. & 12.15. & 13.22.

V.30. *With all his reign*] i.e. all the paſſages of his reign, whether proſperous or adverſe. For David exceedingly proſpered in many things, and many troubles alſo befell him.

and his might] Both thoſe valiant acts that he did himſelf, and alſo the great victories that were obtained under him.

and the times that went over him and over Iſrael] The various occurrents that fell out either to himſelf or that people, whether good or evil, in his dayes.

and over all the kingdoms of the countreys] This hath eſpecial relation to thoſe kingdoms which David ſubdued, and thoſe alſo which were in league with him, yea, and all the kingdomes with which he had any thing to do.

ANNOTATIONS

On the ſecond Book of the
CHRONICLES.

THE ARGUMENT.

THis Book containeth an Hiſtory of four hundred ſeventy two years, from the beginning of Solomons reign to the Jews return from Captivity. It regiſtreth the ſtate of the Kingdome of Judah under nineteen Kings of Davids poſterity, and Athalia the Uſurper. And ſometimes the affaires of the Kingdome of Iſrael, wherein the two Kingdomes had to do one with another, are intermingled. See the Notes on the Title of the firſt Book of the Chronicles.

CHAP. I.

Verſ. 1. A*Nd Solomon*] From hence unto ch. 10. thoſe generall points of Solomons excellency noted 1 Chr.29.23,24,25. are particularly and diſtinctly exemplified. Of this name *Solomon* ſee 1 Chr.22.9.

the ſon of David] This is added for honours ſake. See 1 King.8.15.

was ſtrengthened in his kingdom] This hath relation to that ſubmiſſion which the Princes, mighty men, and ſons of David yielded to Solomon, 1 Chr.29.24. See 1 Chr.11.10. See alſo ch.11.17. It may have alſo relation to Adonijahs conſpiracy, which was now clean quaſhed. See 1 King.2.12,46.

and the Lord his God was with him] See 2 King.18.7. 1 Chr.22.11. 2 Sam.5.10.

and magnified him exceedingly] See 1 Chr.29.25.

V.2. *Then Solomon ſpake unto all Iſrael*] See 1 Chr.11.1. As David had done before, ch.28.1. & 29.1. ſo did Solomon now.

to the captains of thouſands, and of hundreds] See ch.28.1.

and to the Judges] See 1 Chr.23.4. & 26.29. Both Levites and men of other tribes alſo were Judges, ch.19.5,8.

and to every governour in all Iſrael] There were Governours of tribes, of families, over many people, over few; all here compriſed under this particle *every*.

the chief of the fathers] See 1 King.8.1. 1 Chr.29.6.

V.3. *So Solomon and all the Congregation with him*] See 1 Chr.29.1.

went to the high place that was at Gibeon] See 1 King.3.4.

for there was the tabernacle of the Congregation of God] See 1 King.8.4.

which Moſes the ſervant of the Lord] Of this ſtile ſee 1 King.3.6.

had made] God firſt gave the pattern of the Tabernacle to Moſes, Exod.25.40. and Bezaleel with others were the workmen that made it; yet becauſe Moſes was the viſible miniſter that ſet the men on work, and gave directions to them how to make it, he is ſaid to *make* it. Thus Solomon is ſaid to *make* and *build* the Temple, 1 King.6.2,4.

in the wilderneſſe] Where the Iſraelites ſojourned fourty years.

V.4. *But the ark of God*] See 1 King.6.19.

had David brought up from Kiriath-jearim] See 1 Chr. 13.5. & 15.15.

to the place which David had prepared for it] See 1 Chr.15.1. & 16.1.

for he had pitched a tent for it at Jeruſalem] The place where David pitched a tent for the Ark was *the city of David which was Zion*, 1 Chr.11.5. & 15.1. But Zion was within the circuit of Jeruſalem, and therefore without any contradiction it may be ſaid to be *in Zion* and *at Jeruſalem*.

V.5. *Moreover the brazen Altar that Bezaleel the ſon of Uri*, &c.] Of the parentage of Bezaleel ſee Exod.35.30. Of the brazen Altar ſee Exod.38.1,&c. The inward matter of that Altar was Shittim-wood, but it was laid all over with plates of braſs, and in that reſpect called *the brazen Altar*.

he put] Or, *was there*. i.e. it was there placed.

before the Tabernacle of the Lord] There was a Court round about the Tabernacle called *the Prieſts court*: there was the brazen Altar for burnt-offerings placed. See 1 King.6.36.

and Solomon and the congregation ſought unto it] There they offered their ſacrifices, and worſhipped God, who there manifeſted his preſence; and ſo they are ſaid *to ſeek unto it*.

V.6. *And Solomon went up thither*] Here that which in general was ſaid *of ſeeking unto the Altar* is particularly expounded.

to the brazen Altar] See v.5.

before the Lord] This is ſaid in regard of the manifeſtation of Gods preſence in the Tabernacle: So as what was done before the Tabernacle was done before the Lord.

which was at the Tabernacle of the Congregation] The Altar was there. See v.3.

and offered a thouſand burnt-offerings upon it] See 1 King.3.4.

V.7. *In that night did God appear*,&c. See 1 King.3.5.

V.8. *And Solomon ſaid unto God, Thou haſt*, &c.] See 1 King.3.6.

and haſt made me to reign in his ſtead] See 1 Chron. 28.5. & 29.23.

V.9. *Now, O Lord God, Let thy promiſe unto David my father be eſtabliſhed*] Solomon here prayeth for the extent of Gods promiſe, which was, that Davids kingdome ſhould be eſtabliſhed not onely for his time, but for ever; and that Solomon ſhould build Gods houſe, 1 Chr.17.11,12. The beginning of that promiſe was already accompliſhed; for Solomon was made King and ſetled upon the Throne, v.1. Therefore it is ſomewhat more that he here prayeth for.

for thou haſt made me king] Solomon aſcribeth to God that honour which he had.

over a people like the duſt of the earth in multitude] Heb. *much as the duſt of the earth*. Nothing more innumerable. Gen.13.16. & 28.14. Num.23.10. See this phraſe explained 1 King.3.8.

V.10. *Give me now wiſdome and knowledge*] See 1 King.3.9.

that I may go out and come in before this people] See 1 King.3.7.

for who can judge this thy people that is ſo great] See 1 King.3.9.

V.11. *And God ſaid to Solomon*] See 1 King.3.11.

Becauſe this was in thine heart] This implyeth that Solomons deſire was not raſhly and ſuddenly conceived, but pondered in his heart before; which God well knew, Pſal.139.2.

and thou haſt not asked riches, &c.] See 1 King.13.11.

but haſt asked wiſdome and knowledge for thy ſelf] He meaneth not that Solomon asked them for himſelf alone, but that being indued with thoſe graces he might uſe them for the good of his people.

that thou maiſt judge my people] *To judge* in generall ſignifieth well to govern; in particular, to order to every one his own.

over whom I have made thee king] God makes Kings, Prov.8.15.

V.12. *Wiſdom and knowledge is granted unto thee*] See 1 Kings 3.12.

and I will give thee riches, and wealth, and honour] This God added as an advantage. See 1 King.3.13.

ſuch as none of the kings have had] This hath relation to all the things before promiſed.

that have been before thee] See 1 Chr.29.25.

neither ſhall there any after thee have the like] See 1 King.3.12.

V.13. *Then Solomon came from his journey to the high place that was at Gibeon*] The journey here meant was his going to Gibeon v.3. where he lay that night wherein God appeared to him.

to Jeruſalem] i.e. He came from Gibeon to Jeruſalem.

from before the Tabernacle of the Congregation] At Gibeon, v.3.

and reigned over Iſrael] He continued to reign and govern the people, being ſetled on his throne, 1 Chr.29.23.

V.14. *And Solomon gathered chariots and horſemen*] See 1 King. 10.26.

and he had a thouſand and four hundred chariots, and twelve thouſand horſemen, which, &c.] See 1 King.4.26. & 10.26.

V.15. *And the king made*] Heb. *gave*. By giving of it ſo liberally as he did he made it to be accounted as is here ſet down.

ſilver and gold at Jeruſalem] That was the Royal city, and there was the Kings palace, and thither was the greateſt part of his treaſure brought.

as plenteous as ſtones. &c.] See 1 King.10.27.

V.17. *And they fetch'd up*,&c.] See 1 Kings 10.27.

CHAP. II.

Verſ. 1. A*Nd Solomon determined*] Heb. *ſaid*. He ſaid in his heart, or with himſelf. After David had informed Solomon and others that it was Gods mind that Solomon ſhould build him an houſe, 1 Chr.28.6. it was preſently in the heart of Solomon ſo to do, and anſwerably he determined it. See 1 King.5.5.

to build an houſe for the name of the Lord] See v.4. 1 King.5.3.

and an houſe for his Kingdome] This was his royal palace, 1 King. 9.1. It is ſaid to be *for his Kingdom*, becauſe it made much for the glory thereof, and for the uſe of the ſubjects of his Kingdom.

V.2. *And Solomon told out*, &c.] See 1 King.5.15, 16.

V.3. *And Solomon ſent to Huram*] Or, *Hiram.*

the King of Tyre] 1 King.5.1. It is ſaid that Hiram firſt ſent to congratulate Solomons ſitting upon the throne.

ſaying, As thou didſt deal with David my father] 1 King. 5.1. it is ſaid that *Hiram was ever a lover of David:* Solomon therefore preſſeth that argument to move him to ſhew kindneſs to him, who was Davids beſt beloved ſon.

and didſt ſend him Cedars] See 1 Chr.14.1.

to build him an houſe to dwell therein] This did Hiram in the beginning of Davids reign, before he thought of building an houſe to the Lord, 2 Sam.5.11.

even ſo deal with me] Theſe words be not in the Originall, yet are fitly ſupplied to make up the ſenſe, and to adde an application to that note of compariſon, *As thou didſt deal*, &c. The Hebrew oft leaveth ſuch neceſſary conſequences to be underſtood.

V.4. *Behold*] It is a very remarkable matter that followeth, and Solomon would have Hiram well obſerve it.

I build an houſe to the name of the Lord] Or, to his honour. See 1 King.8.16.

my God] See 1 King.3.7. & 8.28.

to dedicate it to him] To ſet it apart for his worſhip. See 1 King. 8.63.

and to burn before him ſweet incenſe] Heb. *incenſe of ſpices.* See 1 King.9.25.

and for the continuall ſhew-bread] See 1 King 7.48.

and for the burnt-offerings morning and evening] See 1 King. 3.15.

morning and evening] See Exod.29.38, &c. Numb.28.3, &c.

on the Sabbaths] See Numb.28.9, &c.

and on the new-moons] See Numb 28.11, &c.

and on the ſolemn feaſts of the Lord our God] See Numb. 28.16. & 29.1.

This is an ordinance for ever to Iſrael] See 1 King.8.13.

V.5. *And the houſe which I build is great*] See 1 Chr.22.5.

for great is our God] See 1 Chr.16.25. We muſt endeavour to order the things wherein we have to do with God anſwerably (ſo far as we can) to his excellency and greatneſſe.

above all gods] i.e. ſuch as are counted Gods by ignorant and idolatrous perſons. There is but one true God, who is infinitely above all that are falſly counted Gods. In this reſpect he is ſtiled *the God of gods*, Deut.10.17. Joſh.22.22.

V. 6. *But who is able*] Heb. *who hath retained*, or *obtained ſtrength.* It is by ſome ſtrength or other that any is able to do what he doth.

to build him an houſe] See 1 King.8.27.

ſeeing the heaven, and heaven of heavens cannot contain him] See ch. 6.18.

who am I then that I ſhould build him an houſe] If any man might do it, ſurely Solomon might, who far excelled all others in wiſdom, knowledge, riches, honour, and other excellencies, ch.1.12.

ſave onely to burn ſacrifice before him] That which was before ſaid might ſeem to import that it was a needleſs thing to build an houſe for him whom no houſe could contain; but this clauſe ſhews the reaſon of building an houſe to God. It was not to contain him, but to perform ſervice to him in. See v.4.

V.7. *Send me now therefore a man*] There were more curious workmen in Tyre then in Iſrael; therefore Solomon ſends to Hiram for one. This hath reference to v.3. It may be Solomon had heard of Hiram deſcribed 1 King.7.13, 14. and ſent for him.

cunning to work in gold, and in ſilver, and in braſs, and in iron] There were curious works to be wrought in all theſe metals. See 1 King.7.14, 45, &c. Of things of iron ſee 1 Chr.22.3.

and in purple, and crimſon, and blue] Theſe were for the Vail, ch. 3.14 other hangings, Prieſts veſtments, and ſundry other like things.

and that can skill to grave] Heb. *grave gravings.* This hebraiſm carrieth emphaſis with it. See 1 King.8.13.

with the cunning men that are with me in Judah and in Jeruſalem] Though there might be one man or two or three in Tyre that had extraordinary skill in curious works, yet there were alſo very cunning men among the Jews. There were ſuch in Moſes his time, Exod.36.1. and ſo afterwards in other generations, Iſa.3.3.

whom David my father did provide] See 1 Chr.22.15.

V.8. *Send me alſo Cedar-trees*] See 1 Chr.5.6.

fir-trees] See 1 King.5.8.

and Algum trees] Or, *Almuggim-trees.* See 1 King.10.11.

for I know that they ſervants can skill to cut timber in Lebanon] It was every-where known abroad that the Sidonians were expert therein. Therefore Solomon writing to the King of Tyre ſaith *thou knoweſt*, 1 King.5.6. and here, *I know.*

and behold] This word Solomon addeth to aſſure Hiram that he would not fail to perform his promiſe.

my ſervants ſhall be with thy ſervants] See 1 King.5.6.

V.9. *Even to prepare me timber in abundance*] This is added as a reaſon why Solomon would ſend his ſervants to be aſſiſtant in the work, leſt the burden might be thought too heavy for the Sidonians alone.

for the houſe which I am about to build ſhall be wonderfull great] See v. 5.

V.10. *And behold, I will give to thy ſervants*, &c.] That which is here promiſed to be given to Hirams ſervants, is promiſed to Hiram himſelf, and ſaid alſo *to be given unto him*, 1 King.5. 6, 11. It was given to Hiram to diſtribute to his ſervants as he pleaſed.

V.11. *Then Huram the King of Tyre anſwered in writing*] See 1 King.5.7.

which he ſent to Solomon] The King of Tyre and the King of Iſrael were each in their ſeveral Dominions, and ſo abſent one from another, ſo as they were forced to declare their mind one to another by letters and meſſengers. This proved every way as effectual as if they had ſpoken together.

Becauſe the Lord hath loved his people, he hath made thee king over them] Hiram took notice of Solomons prudence and piety, and in that reſpect judged him fit to be a King: and he knew that Iſrael was Gods peculiar people, and thereupon inferred that it was Gods love to Iſrael that moved him to provide ſuch a King for them.

V.12. *Huram ſaid moreover*] Apprehenſion of Gods mercies quickly raiſeth heavenly ejaculations in the hearts of ſuch as are piouſly affected.

Bleſſed be the Lord God of Iſrael] See 1 King.5.7. & 8.15.

that made heaven and earth] Particular bleſſings bring to mind Gods general and common bleſſings. See 2 King.19.15.

who hath given to David the king a wiſe ſon] Huram loved David, 1 King.5.1. and therefore for honours ſake ſtileth this wiſe King *the ſon of David.*

endued with prudence and underſtanding] Heb. *knowing prudence and underſtanding.* i.e. one that well underſtood what was beſt to be done, and anſwerably could order the ſame to the beſt advantage; which is an eſpecial point of Prudence.

that might build an houſe for the Lord, and an houſe for his Kingdome] See v.1.

V.13. *And now I have ſent a cunning man*] As was deſired v.7.

endued with underſtanding] By this his skil and cunning might be the better improved.

of Huram my fathers] One that was ſervant to my father Huram. The preſent King of Tyre and his father were both called *Huram*, or *Hiram.* So was the workman which was ſent, and his father alſo, called *Huram*, or *Hiram*, ch.4.16.

V.14. *The ſon of a woman, the daughter of Dan*, &c.] Of the difference betwixt this deſcription and that 1 King.7.14. ſee on that place.

skilfull to work in gold, &c.] Such an one in particular is ſent for v.7. But here is further added that he was skilfull to work *in ſtone, and in timber, and in fine linnen.* All the particulars ſhew that he was skilfull in any work whatſoever.

alſo to grave any manner of graving] See v.7.

and to find out every device which ſhall be put to him] He could not onely work exactly according to a pattern ſet before him, but could alſo invent other curious works fit for that he undertook.

with thy cunning men] See v.7. As Solomon had many materials more then his father left him, ſo had he alſo many cunning workmen.

and with the cunning men of my Lord David thy father] See 1 Chr. 22. 15. This title *my Lord* ſheweth that Huram was a tributary King to David, at leaſt had an honourable eſteem of him.

V.15. *Now therefore the wheat and the barley*, &c.] See v.10.

let him ſend unto his ſervants] Huram acknowledgeth Solomon, as David before, to be *his Lord*, and his ſubjects to be Solomons *ſervants:* Which was an evidence if not of fealty and homage, yet ſurely of a very high eſteem of Solomon.

V.16. *And we will cut wood out of Lebanon as much as thou ſhalt need*] Heb. *according to all thy need.* In Lebanon there was enough to ſatisfie his deſire to the full.

and we will bring it to thee in flotes by ſea to Joppa] Or *Japho.* See 1 Kings 5.9.

and thou ſhalt carry it up to Jeruſalem] From Joppa, which was an haven town of the tribe of Dan, ſuch things as were brought by ſea might conveniently be conveyed to Jeruſalem.

V.17 *And Solomon numbred all the ſtrangers*] Heb. *the men the ſtrangers that were in the land of Iſrael*] That dwelt amongſt the Iſraelites, and ſubmitted to their laws.

after the numbring wherewith David his father had numbred them] This hath relation to that which is noted 1 Chron. 22.2.

and they were found an hundred and fifty thouſand and three thouſand and ſix hundred] This makes up the ſumme ſet down v. 2.

V. 18. *And he ſet threeſcore and ten thouſand*, &c.] See v.2.

CHAP. III.

Ver. 1. *THen Solomon began to build*] In the former chapter is ſet down the care that Solomon had to provide materials and workmen; In this and the next how he employed all, what he built and made.

the houſe of the Lord] See 1 King.3.1. & 6.1.

at Jeruſalem in mount Moriah] That mount whereon Abraham was about to offer up his ſon, Gen.22.2,&c. Jeruſalem was built thereon. Of *Jeruſalem* ſee 1 Chr. 11.4.

where the Lord appeared unto David his father] Or, *which was ſeen of David is father. Lord* is not in the Original, and that maketh the ambiguity. This hath relation to 1 Chron. 21. 15,&c. In this place the Angel that deſtroyed the Iſraelites upon Davids numbring the people ſtood, and there God commanded him to ceaſe. Thereupon David built an Altar, and offered offerings thereon; and the Lord anſwered him by fire from heaven upon that Altar. On theſe grounds David appointed that place for the houſe of the Lord.

in the place that David had prepared] See 1 Chr.22.1.

in the threſhing-floor of Ornan the Jebuſite] See 1 Chr.21.15,20.

V.2. *And he began to build*, &c.] See 1 King.6.1.

V.3. *Now theſe are the things*] *The things* is not in the Originall, whereupon ſome thus ſupply it, *theſe are the meaſures*, or, *theſe are the diviſions*.

wherein Solomon was inſtructed, &c.] Heb. *founded*. He that is well inſtructed in a thing hath a good foundation laid for a further progreſſe therein. Some thus turn it, *there was a foundation*, namely,thoſe meaſures or dimenſions which Solomon uſed in building the Temple. If we take it as here tranſlated, *Solomon was inſtructed*, it may have relation to that wiſdome which God gave him, ch. 1.12. Or to ſome inward inſpiration of the Spirit, or to the direction which his father gave him, 1 Chr. 28.11, &c. or to that counſel which the skilfull workmen gave him about building the Temple.

The length by cubits after the firſt meaſure]This was the ſacred meaſure, which was the greateſt, and which David left as a pattern, 1 Chr.28.11.

was threeſcore cubits, and the breadth twenty cubits] The height alſo which was thirty cubits, is ſet down 1 King.6.2.

V.4. *And the porch*, &c.] See 1 King.6.3.

and he overlaid it within with pure gold] This was counted a part of the Temple, and thereupon was thus overlaid with gold. Of *pure gold* ſee 1 King.6.2.

V.5. *And the greater houſe*] i.e.the middle part of the Temple betwixt the Oracle and the Porch, called *the holy place*. It was as big again as the Moſt holy place, 1 King.6.17,20. and four times as big as the Porch, 1 King. 6.3. and in that reſpect here called *the greater houſe*.

he ſieled with fir-tree] Thin boards of Fir were for ſuch an uſe, as boards of Cedar, Jer.22.14. See 1 King.5.8.

which he over-laid with fine gold] See 1 King.28.& 10.21.

and ſet thereon palm-trees and chains] Figures of theſe were engraven on the ſieling and covered with plates of gold: yea it was alſo *carved with knops and open flowers*, 1 King.6.18.

V.6. *And he garniſhed*] Heb. *covered*, i.e. ſet here and there.

the houſe with precious ſtones for beauty] See 1 King.10.2,10,11.& 1 Chr.29.2,8. Precious ſtones muſt needs add great ornament to the Temple, and make it appear beautiful.

and the gold was gold of Parvaim] See 1 King.9.28.

V.7. *He over-laid alſo the houſe*] i.e. the middle part of the Temple, v.5.

the beams, the poſts, and the walls thereof] All that was ſeen on the in-ſide of the houſe.

and the doors thereof with gold] By theſe they paſſed from one place to another; yet becauſe they belonged to the houſe, even they, as well as other things, were overlaid with plates of gold.

and graved Cherubims on the walls] Of *cherubims* ſee 1 King.6.23. Theſe were graved as the Palm-trees, v.5.

V.8. *And he made the moſt holy houſe*] Heb. *the houſe of holy of holies*. The innermoſt part of the Temple, called *the Oracle*. See 1 King.6. 5.

the length whereof, &c.] See 1 King.6.20.

and he overlaid it with fine gold] See 1 King.9.28.

amounting to ſix hundred talents]This ſumme according to our accompt is two millions and two hundred and fifty thouſand pounds. See 1 Chr.22.14.

V.9. *And the weight of the nails*]Though for the doors and gates of the courts there were nails of iron, 1 Chr.22.3. Yet about the Moſt holy place all the nails were of Gold.

was fifty ſhekels of gold] This comes to twenty five ounces, which is threeſcore and two pounds and ten ſhillings. See 1 Chr. 22.14.

and he over-laid the upper chambers with gold] Of theſe ſee 1 Kin. 6.5.

V10. *And in the moſt holy place he made two Cherubims of image-work*] Or, as ſome think, *of moveable work*, i.e. he made them of many parts that were ſet together, and might be taken aſunder: which was ſo ordered by reaſon of the greatneſſe and heavineſs of them. Others take it to be a work that carried the faſhion of Boyes. See 1 King.6.23.

and over-laid them with gold] With plates of gold.

V.11,12. *And the wings of the Cherubims*, &c.] Of the wings of the Cherubims, and their ſtretching forth from one ſide of the houſe to the other, ſee 1 King.6.24,&c. where alſo the height of them is noted.

V. 13. *And they ſtood on their feet*] Their feet reſted upon the floor, and ſo they ſtood bolt-upright.

and their faces were inward] Heb. *toward the houſe*. They did not look one towards another, as the two little Cherubims faſtned to the mercy-ſeat, Exod.25.20. but both of them one way, towards the Holy place, which is called *the greater houſe*, v.5.

V. 14. *And he made the vail*] This diſtinguiſhed the Moſt holy place from the Holy, Exod.26.31,&c. It rent at Chriſts death Matth. 27.51.

of blue, and purple, and crimſon] It was adorned with theſe beautiful colours.

and fine linen] This was the matter whereof it was made.

and wrought] Heb. *cauſed to aſcend*, or, *to be put upon*.

Cherubims thereon] See v.7.

V.15. *Alſo he made before the houſe*] Namely, in the Porch, that ſtood before the Houſe, 1 King.7.21.

two pillars] See 1 King.7.15,&c. where the differences betwixt this and that place are reconciled. See alſo Jer.52.21.

V.17. *And he reared up the pillars*, &c.] See on 1 King.7.21.

CHAP. IV.

Verſ.1. *MOreover he made an Altar of braſs*] Frequent mention is made of this Altar in Solomons time, and of the offerings offered thereon, as 1 King.8.22,31,54,64. & 9.25. but in the book of Kings there is no mention of making it. This Altar of burnt-offerings far exceeded that Exod.27.1. for the Temple far exceeded the Tabernacle. See 1 Chr.22.5.

twenty cubits the length thereof, and twenty cubits the breadth thereof] It was ten yards at leaſt ſquare. It was ſo large, becauſe they uſed to offer many oxen and other great beaſts upon it.

and ten cubits the height thereof] It was at leaſt fifteen foot high: and there was a plain aſcent like an hill to go up and offer on it. In this reſpect the Prieſt is ſaid to come down from the altar Lev. 9.22. By ſteps they might not go up to an altar; unleſs that inhibition were temporary. See on Exod.20.26. It was ſo high to the end that the people in the courts might all ſee the offerings laid upon the altar, and by the ſight of the ſmoke and flame aſcending up be moved to raiſe up their hearts unto heaven, and by ſight of the burnt-offering be put in mind of their ſins, and of the ſacrifice of Chriſt to expiate the ſame. This altar was ſet in the Prieſts court; whereof ſee 1 King.6.36.

V.2. *Alſo he made a molten ſea*, &c.] See 1 King.7.23.

from brim to brim] Heb. *from his brim to his brim*] i.e. from two parts of the brim diametrally oppoſite one to the other.

V. 3. *And under it was the ſimilitude of oxen*] Theſe Oxen were caſt with the Sea on the ſides thereof, and ſo were different from the twelve oxen on which it ſtood, v.4. Either theſe are called *knops*, 1 King.7.24. or knops were joyned with them.

V.4. *It ſtood upon twelve oxen*] See v.3. 1 King.7.25.

V.5. *with flowers of lilies*] Or, *like a lily-flower*.

and it received and held three thouſand baths] See 1 King.7.26.

V.6. *He made alſo ten lavers*] Theſe were veſſels to hold water, but much leſs then the Sea before mentioned. See 1 King.7.38. The baſes whereon theſe Lavers ſtood are largely deſcribed 1 Kin. 7.27, &c.

ſuch things as they offered for the burnt-offering] Heb. *the work of burnt-offering*.

they waſhed in them] This was the principall uſe of thoſe many Lavers, and of the water in them.

but the ſea was for the Prieſts to waſh in] See 1 King.7.26.

V.7. *and he made ten candleſticks of gold*] See 1 King.7.49.

according to their form] That preſcribed Exod.25.31,&c. and after which David gave his ſon a pattern, 1 Chr.28.11,15.

and ſet them in the temple] In the middle part thereof called the Holy place, before the Oracle.

five on the right hand, and five on the left] See 1 King.7.49.

V.8. *He made alſo ten tables*] One for the Shew-bread, 1 King. 7.48. the other for other uſes.

and placed them, &c.] See v.7.

and he made an hundred baſons of gold] Or, *bowles*. See 1 King. 7.50.

V.9. *Furthermore, he made the court of the Prieſts, and the great court*] Of the ſundry courts about the Temple ſee 1 King. 6.36.

and doors for the court] The courts were compaſſed about with walls, and there were gates and doors whereby people paſſed in and out.

and overlaid the doors of them with braſs]Gold was uſed to over-lay the doors appertaining to the Temple;but to ſhew a difference betwixt the Courts and the main Houſe it ſelf, the things in the

Courts were of braſs, a Sea of braſs, Lavers of braſs, Pots and Shovels of braſs, 1 King.7.38,45,&c. But this braſs was very fine braſs, and bright. And with plates of ſuch braſs the doors were overlaid.

V. 10. *And he ſet the ſea on the right ſide of the Eaſt-end*] See 1 King.7.39.

over againſt the South] For the right ſide of the Eaſt-end was North, and that was over-againſt the South.

V.11. *And Huram made the pots, and the Shovels, and the baſons*] Or, *bowls*. See 1 King.7.45.

and Huram finiſhed the work that he was to make] Heb. *finiſhed to make*. See 1 King.7.40.

for King Solomon for the houſe of God] Solomon appointed him to do what he did, and in that reſpect he made all *for Solomon*; but the uſe whereunto all that he made was put was the ſervice of *Gods houſe*.

V.12. *To wit, the two pillars*] Mentioned ch.3.15, &c.

and the pomels] Or, *bowls*. 1 King.7.41.

and the chapiters which were on the top of the two pillars] See 1 King.7.16.

and the two wreaths to cover the two pomels, &c.] Theſe are called *net-works*, or *wreaths of chain-work*, 1 King.7.17.

V.13. *And four hundred pomegranates on the two wreaths*] See the difference about this number 1 King.7.20.

two rows of pomegranates on each wreath, to cover, &c.] See 1 King.7.18,20.

which were upon the pillars] Heb. *upon the face of the pillars*; i. e. upon the out-ſide and uppermoſt part of the pillars.

V.14. *He made alſo baſes*] See 1 King.7.27.&c.

and lavers] Or, *Cauldrons*. Either of the words ſignifie veſſels to hold water.

made he upon the baſes] He ſet the lavers upon the baſes, that they might the better be moved up and down. See 1 King.7.32.

V.15. *One ſea, and twelve oxen under it*] See v. 2,4.

V.16. *The pots alſo and the ſhovels*] See 1 King.7.45.

and the fleſh-hooks] See Exod.27.3. 1 Chr.28.17.

and all their inſtruments] i. e. Such utenſils as were fit to be uſed by the Prieſts and Levites in the courts of the Lords houſe. See 1 Chr.28.14.

did Huram his father] Some apply this relative *his* to Solomon, as if Solomon had called him for honours ſake *his Father*. Others apply it to Hiram the younger, as if hereby were meant Hirams father; ſo as both Hiram the father and Hiram the ſon wrought to King Solomon.

make to king Solomon for the houſe of the Lord] See v.11.

of bright braſs] Heb. *made bright, or ſcoured*. See 1 King.7.45.

V.17. *In the clay-ground*, &c.] See 1 King.7.46.

V. 18. *Thus Solomon made all theſe veſſels in great abundance*, &c.] See 1 King.7.47. 1 Chr.22.3.

V.19. *And Solomon made all the veſſels that were for the houſe of God*] The particulars mentioned v.11, &c. were for the Prieſts court; theſe that follow were for the Holy place.

the golden altar alſo] The altar of incenſe, ch.26.16,18.

and the tables whereon the ſhew-bread was ſet] See v. 8.

V. 20. *Moreover, the candleſticks with their lamps*] See 1 King. 7.49.

that they ſhould burn after the manner] That as the lamps in the Tabernacle burnt and gave light, ſo theſe ſhould do in the Temple.

before the Oracle] i. e. The Moſt holy place. See 1 King.6.5.

of pure gold] This hath reference to the candleſticks, which were made of pure gold. See 1 King.9.28.

V.21. *And the flowers, and the lamps, and the tongs made he of gold*] See 1 King.7.49.

and that perfect gold] Heb. *perfections of gold*. See 1 King. 9. 28.

V. 22. *And the ſnuffers, and the baſons*] Or, *bowls*.

and the ſpoons, and the cenſers, of pure gold] See 1 King.7.50.

And the entry of the houſe, the inner doors thereof for the Moſt holy place] Or, *the inward doors of the gates of the Houſe whereby they entred into the Moſt holy place*.

and the doors of the houſe of the Temple] i. e. Of the Holy place.

were of pure gold] i. e. Covered with plates of gold. For the doors were made of wood, 1 King.6.31, &c.

CHAP. V.

Verſ.1. THus *all the work that Solomon made*, &c.] See 1 King. 7.51. The gold and ſilver put into the treaſures was over and above that which was laid out upon the Temple.

V.2. *Then Solomon aſſembled the Elders of Iſrael*] From hence to the end of the chapter, is ſet down the ſolemn bringing of the Ark into the Moſt holy place, and ſetting it there. And this ſtory not onely for matter and ſubſtance, but alſo for words and phraſes is in 1 King.8.1—11.

V.3. *In the ſeventh moneth*] Called *Ethanim* 1 King.8.2.

V.4. *The Levites took up the Ark*] They were ſuch Levites as were alſo Prieſts, v.5. See 1 Chr.15.2.

V.5. *Theſe did the Prieſts and the Levites bring up*] The Prieſts onely did bear the Ark; the Levites carried the other things, Numb.4.15.

V.6. *Sacrificed ſheep and oxen*] This was an uſual manner of teſtifying holy joy and thankfulneſs unto God, 1 Chron. 29. 21.

V.7. *unto his place*] The place appointed for it.

V.9. *And there it is unto this day*] Or, *they are there*, 1 King.8.8. If Ezra was the pen-man of this book, this phraſe cannot be taken of the time wherein he lived. For we meet with no mention of the Ark after the burning of the Temple. Therefore it muſt here be taken as a common proverbial ſpeech. See 1 King.8.8.

V.10. *when the Lord*] Or, *where the Lord*. For this may have reference both to the place and alſo to the time.

V. 11. *for all the Prieſts*] That which we have from hence to v.14. is not at all mentioned where the former ſtory is ſet down, 1 King.8. This with that that follows is added as a reaſon why all ſorts of Prieſts went into the Moſt holy place.

that were preſent] See 1 Chr.29.17.

were ſanctified] See 1 Chr.15.14.

and did not then wait by courſe] There were certain courſes appointed by David, which the Prieſts in their order obſerved, 1 Chron.24.3,&c. But now all of them being imployed together about that extraordinary work, obſerved not thoſe diſtinct courſes.

V.12. *Alſo the Levites which were the ſingers*] i. e. Chief and principal Muſicians, Maſters of Muſick.

all of them of Aſaph, of Heman, of Jeduthun] See 1 Chron, 25.1,&c.

with their ſons and their brethren] i. e. Their poſterity and kindred. Theſe are by name ſet down 1 Chr.25.2,&c.

being arrayed in white linen] With ſuch garments were ſuch as ſerved in the houſe of the Lord clad, to put them in mind of that righteouſneſs and integrity which becomes ſuch as appear before the Lord, and ſerve him, Rev.7.13. & 15.6.

having cymbals, and pſalteries, and harps] See 1 Chro.13.8.

ſtood at the Eaſt-end of the Altar] i. e. The Altar of burnt-offering. The Eaſt-end was at the entrance into the Prieſts court.

and with them an hundred and twenty Prieſts] It muſt needs be loud muſick that was made by ſo many, though they ſounded in courſe.

ſounding with trumpets] This belonged to the Prieſts, 1 Chr.15. 24. & 16. 6.

V. 13. *It came even to paſs as the trumpetters and ſingers were as one*] They were as one in the matter which they ſung, in their melodious harmony, and in the time wherein they continued.

to make one ſound to be heard in praiſing and thanking the Lord] This is one particular wherein they were as one.

and when they lift up their voyce with the trumpets and cymbals] i. e. When they ſounded aloud with the trumpets and cymbals.

and inſtruments of muſick] Theſe might be other wind-inſtruments, as Cornets, and Sackbuts; or elſe ſtringed inſtruments, whereon ſome played while other ſounded.

and praiſed the Lord, ſaying, For he is good, &c.] See 1 Chron. 16.34.

that then the houſe was filled with a cloud] See 1 King.8.10.

even the houſe of the Lord] i. e. The Temple.

V.14. *So that the Prieſts*, &c.] See 1 King.8.11.

CHAP. VI.

Verſ.1. THen *ſaid Solomon*] There are two parts of this chapter; I. Solomons ſolemn bleſſing of God for the houſe that was built, to v. 12. II. Solomons prayer to God for the houſe, v. 12--42. Both are ſet down almoſt word for word as here 1 King.8.12, &c.

V.2. *I have built*] This word is doubled 1 King.8.13. which addeth much emphaſis.

an houſe of habitation for thee] Or, *I have built thee an houſe to dwell in*, 1 King.8.13.

and a place for thy dwelling for ever] Or, *a ſettled place for thee to abide in for ever*, 1 King.8.13.

V. 3. *turned his face*] Or, *turned his face about*, 1 King. 8. 14.

V. 4. *who hath with his hands fulfilled that which he ſpake with his mouth to my father David*] Or, *which ſpake with his mouth unto David my father, and hath with his hand fulfilled it*, 1 King. 8. 15.

V.5. *my people*] Or, *my people Iſrael*, 1 King.8.16.

neither choſe I any man to be a ruler over my people Iſrael] This is not to be taken ſimply, (for God God choſe Saul, 1 Sam.9.16. and Judges, Judg.2.16,17.) but reſpectively to David. God never choſe ſuch a ruler as David, who was an eſpecial type of Chriſt, and in whoſe ſeed a Royal ſucceſſion was eſtabliſhed till Chriſt, Gen.49.10. 2 Sam.7.16.

V.6. *But I have choſen Jeruſalem, that my Name might be there*]

This is not mentioned 1 King.8.16. See 1 King. 11.13. *Gods Name* is ſaid *to be in Jeruſalem*,becauſe the Temple and other types of his preſence were there.

V.10. *And am ſet on the throne*] Or, *ſit on the throne.* The former phraſe ſheweth that he was ſet on his throne by God: The latter implyeth an eſtabliſhment thereof.

V.11. *In it have I put the Ark*] Or, *I have ſet there a place for the Ark*, 1 King.8.21. This latter phraſe notes his preparation for the Ark; the other, the accompliſhment of what he had prepared.

that he made with the children of Iſrael] Or, *which he made with our fathers, when he brought them out of the land of Egypt,* 1 King.8. 21. This ſheweth of which of the children of Iſrael he ſpeaketh, and to what time he hath reference.

V.12. *and ſpread forth his hands*] *Toward heaven,* 1 King.8.22. So v.13.

V.13. *For Solomon had made a brazen ſcaffold*] This verſe is here inſerted by way of parentheſis, but not mentioned 1 King. 8. That whereon he ſtood is called *a ſcaffold*, becauſe it was erected higher then the ground whereon the people ſtood.

of five cubits long, and five cubits broad] Heb. *the length thereof five cubits*, &c. Two yards and a half ſquare.

and three cubits high] A yard and half from the ground. Thus he might the more eaſily be ſeen of all the people, being ſo much higher then they..

and had ſet it in the midſt of the Court] The great Court mentioned ch. 4.9. This remained there long after this, for Kings to ſtand on before the people.See 2 King.11.14.

and upon it he ſtood, and kneeled upon his knees] After he had given praiſe unto God, which he did ſtanding, then he kneeled to make the ſupplication following. See 1 King.8.22,54.

before all the Congregation of Iſrael] The great Congregation that was then aſſembled.See 1 King.8.5.

and ſpread forth his hands toward heaven] See 1 King.8.22.

V.14. *And ſaid, O Lord God of Iſrael*, &c.] See 1 King.8.23.

in the heaven] *Above.*

nor in the earth] *Beneath.* Theſe two words *above* and *beneath* are added 1 King.8.23. And they are oft added, where mention is made of heaven and earth, as Exod. 20. 4. Jer. 31. 37. Act.2.19.

which keepeſt covenant, &c.] See 1 King.8.23,24.

V.16. *There ſhall not fail thee a man*] *There ſhall not be a man cut off.* The meaning is, All his poſterity ſhould not be clean cut off, but there ſhould be an heir left him.

to walk in my law] This is an interpretation of the phraſe *walk before me*, 1 King.8.25. For they which ſet God before them, make Gods law their rule; and they who make Gods law their rule, walk before God, and ſo carry themſelves as they who know they are ever in Gods preſence.

V. 17. *O Lord God*] This title Lord is left out, 1 King. 8.26.

let thy word be veriſied] *I pray thee* is inſerted 1 King.8.26.

thy ſervant David] *my father* is added 1 King.8.26.

V.18. *dwell with men on the earth*] *with men* is left out, 1 King. 8.27.

Behold, heaven, &c.] Ch.2.6. Iſai.66.1. Act.7.49.

V.19. *prayeth before thee*] *to day* is added 1 King.8.28.

V.20. *which thy ſervant prayeth towards this place*] Or, *which thy ſervant ſhall make in this place,* 1 King.8.29.

V.21. *which they ſhall make*] Heb. *pray.*

V.22. *And an oath be laid upon him*] Heb. *and he require an oath of him.*Namely, if his neighbour require an oath.

V.23. *from heaven*] Or, *in heaven,* 1 King.8.32.

by requiting the wicked] Or, *condemning the wicked,* 1 King. 8. 32.

V.24. *be put to the worſe*] Or, *ſmitten,* 1 King.8.33.

before thee in this houſe] Or, *unto thee in this houſe,* 1 King. 8. 33.

V.25. *from the heavens*] Or, *in heaven,*1 King.8.34.

which thou gaveſt to them and to their fathers] *to them* is left out 1 King.8.34.

V.26. *when the heaven is ſhut up*] 1 King.17.1.

V.27. *from heaven*] Or, *in heaven,* 1 King.8.36.

when thou haſt taught them the good way] Or, *that thou teach them,* 1 King.8.36.

V.28. *in the cities of their land*] Heb. *in the land of their gates. Gates* by a ſynecdoche are put for *cities.* See 1 King.8.37.

V.29. *when every one ſhall know his own ſore*] Or, *the plague of his own heart,* 1 King.8.38.

and his own grief] *Grief* is here put for that which doth or ſhould cauſe grief, namely, *ſin.*

in this houſe] Or, *towards this houſe,* 1 King. 8.38.

V. 30. *And forgive*] 1 King.8.39. is added *and do*, namely, what was prayed for; grant that to him that prayeth.

unto all his wayes] *all* is left out 1 King.8.39. The plural number is equal to a general.

for thou onely] *thou* is doubled 1 King.8.39.

of the children of men] *all* is inſerted 1 King.8.39. See 1 Chro. 28.9.

V. 31. *So long as they live*] Heb. *all the dayes which they live.*

in the land] Heb. *upon the face of the land.* For men tread upon the uppermoſt part of the earth, which is the face of it.

V.32. *which is not of thy people Iſrael*] Joh.12.20. Act.8.27.

for thy great Names ſake] *great* is left out 1 King.8.41.

and thy mighty hand, and thy ſtretched-out arm] Or, *for they ſhall hear of thy great name, and of thy ſtrong hand, and of thy ſtretched-out arm.* Theſe words are inſerted in a parentheſis 1 King.8.42. and ſhew the reaſon why a ſtranger comes to, or prayes towards the houſe of the Lord.

if they come and pray in this houſe] Or, *when he ſhall come and pray towards this houſe,* 1 King. 8.42.

V.33. *Then hear thou from the heavens*] Or, *hear thou in heaven,* 1 King.8.43.

and may know that this houſe which I have built is called by thy Name] Heb. *thy Name is called upon this houſe.*

V.35. *from the heavens*] Or, *in heaven*, 1 King.8.45.

maintain their cauſe] Or, *their right.* i. e. their righteous cauſe.

V.36. *There is no man which ſinneth not*] Prov.20.9. Eccl. 7.20. Jam.3.2. 1 Joh.1.8.

and deliver them over before their enemies] Or, *and deliver them to the enemy,* 1 King.8.46.

and they carry them away captives] Heb.*they that take them captives, carry them away.*

unto a land far off or neer] Or, *unto the land of the enemy, far or neer,* 1 King.8.46.

V.37. *Yet if they bethink themſelves*] Heb. *bring back to their heart.* When men conſider their ſin, and repent, they are ſaid to bring it back to their heart.

in the land of their captivity] Or, *in the land whither they were carried captives,* 1 King.8.47.

V.38. *In the land of their captivity*] Or, *in the land of their enemy,* 1 King.8.48.

V.39. *Their cauſe*] Or, *right.* See v.35.

which have ſinned againſt thee] See what is added 1 King.8.50, 51,&c.

V.40. *Now, my God, let, I beſeech thee, thine eyes be open, and let thine ears be attent*] See 1 King.8.29.

unto the prayer that is made in this place] The ſenſe of the Hebraiſm is well given in our tranſlation.

V. 41. *Now therefore ariſe*] Pſal. 132. 8. This is ſpoken to God after the manner of man. For when we would have any do a thing readily and cheerfully, we uſe to ſay, *Ariſe.* See 1 King.14.2.

O Lord God] See 1 King.8.15,53.

into thy reſting place] i. e. The Temple, where the Ark was ſetled. See 1 Chron.28.2. Solomon hereby entreateth God to take poſſeſſion of that houſe which he had built for him, and to dwell and abide therein for ever.

thou, and the Ark] Becauſe God was wont to manifeſt his preſence over the Ark, God and the Ark are joyned together. See 2 King.19.15.

of thy ſtrength] This epithet is attributed to the Ark, becauſe by it God did manifeſt his mighty power at Jordan, Joſh.3.15, 16. at Jericho, Joſh.6.4. and among the Philiſtims, 1 Sam.5.4,6. See Pſal. 78.61.

Let thy Prieſts, O Lord, be clothed] Let them be adorned as with a garment, Iſa.61.10.

with ſalvation] Under *Salvation* ſuch graces are compriſed as might bring ſalvation to the Prieſts themſelves and to others, 1 Tim.4.16.

and let thy Saints rejoyce in goodneſs] By *goodneſs* is meant that favour and kindneſs which God ſhewed to them.

V.42. *O Lord God, turn not away the face*] Reject not the prayer, ſee 2 King.2.16,17,20. Of ofuſing theſe titles *Lord God* ſee 1 Chr.17.27.

of thine anointed] He means this of himſelf, whom God ordained to be King, and who was thereupon anointed twice. See 1 Chr.29.22.

Remember the mercies of David thy ſervant] i. e. The promiſes which Gods mercy moved him to make to David, yea, and under him to his poſterity.See 1 Chr.17.11, &c.

CHAP. VII.

Verſ.1. NOw *when Solomon had made an end of praying*] From hence to v.4. a viſible approbation of Solomons prayer is ſet down. But 1 King.8.55, &c. Solomons ſolemn praiſing of God and bleſſing the people are inſerted before this.

the fire came down from heaven] This was one evidence of Gods accepting Solomons prayer. See 1 Chr.21.26.

and conſumed the burnt-offering and the ſacrifices] See 1 King 3. 15. The conſuming of theſe ſhewed that God accepted them, Lev. 9.24. 1 King.18.38.

and the glory of the Lord filled the houſe] By *the glory of the Lord* is meant a thick cloud, which ſet out the incomprehenſible glory of God; which if it had ſhined forth in its brightneſs would have utterly dazled and confounded the beholders. It was therefore covered with a cloud, to ſhew that it was there preſent, but could not by mans mortal eye be diſcerned. After ſuch a manner God dealt with Moſes, Exod. 33.22. when he covered with his hand Moſes his face. See 1 King. 8.10.

V.2. *And the Prieſts could not enter into the houſe of the Lord,*&c.] See 1 King.8.11. This cloud was another evidence of Gods approbation.

V.3. *And when all the children of Iſrael ſaw how the fire came down*] This viſible manifeſtation of Gods good pleaſure wonderfully wrought upon the people. We read the like 1 King. 18.39.

and the glory of the Lord upon the houſe] The cloud which filled the Houſe within did alſo cover it without, whereby it came to paſs that not onely the Prieſts but alſo the people diſcerned it. We read the like Exod.40.34.

they bowed themſelves with their faces to the ground] See 1 Chron. 29.20.

upon the pavement] i.e. The floor of the great court. See 1 King. 6.36.

and worſhipped] As they teſtified their reverence by bowing themſelves, ſo they did alſo inwardly adore and worſhip God. Head and Heart moved together.

and praiſed the Lord] They did alſo with their tongues ſet forth the glory of God.

ſaying, For he is good, for his mercy endureth for ever] See chap. 5.13.

V.4. *Then the King and all the people offered ſacrifices before the Lord*] 1 King.8.62. inſtead of *all the people* is put *all Iſrael.*

V.5. *And King Solomon offered a ſacrifice*] The kind of ſacrifice, namely, *peace-offerings,* is ſet down 1 King.8.63. and there is added *which he offered unto the Lord.*

of twenty and two thouſand oxen, and an hundred and twenty thouſand ſheep] The greateſt offering that we read of. See 1 King. 8.63.

So the King and all the people] Or, *the children of Iſrael,* 1 King. 8.63.

dedicated the houſe of God] 1 King.8.63. *the Lord.*

V.6. *And the Prieſts waited on their offices*] Every one in this ſolemn ſacrifice did what belonged to his courſe, as they were in general appointed by the law, Lev.1.2, &c. and particularly by David, 1 Chr.24.3.

the Levites alſo with inſtruments of muſick] Such as are expreſſed 1 Chr.15.16, &c.

of the Lord] Compoſed to his honour. Or, *whole inſtruments.*

which David the King had made] Or, *cauſed to be made.*

to praiſe the Lord] David had ordained them to ſing and ſet forth the praiſe of God.

becauſe his mercy endureth for ever] By this clauſe the whole 136 Pſalm is meant: for this is the cadency, ſtaff, or latter part of every verſe in that Pſalm: and that Pſalm was wont to be ſung at all ſolemn praiſings of God. See ch.5.13.

when David praiſed by their miniſtery] Heb. *by their hand.* See 1 King. 8.53,56.

and the Prieſts ſounded trumpets before them] The Prieſts here meant were thoſe hundred and twenty mentioned ch.5.12.

and all Iſrael ſtood] This is an evidence of their reverent attention to what they ſaw and heard.

V.7. *Moreover, Solomon hallowed*] This hath reference to v. 5. and may reſolve a doubt about the multitude of ſacrifices there mentioned. They were too many to offer on one altar, but this place ſheweth what other means Solomon uſed.

the middle of the court, &c.] See 1 King.8.64.

burnt-offerings, and the fat of peace-offerings] Betwixt theſe *meat-offerings* are inſerted 1 King.8.64. which are alſo mentioned in the end of this verſe.

becauſe the brazen altar which Solomon had made] Or, *that was before the Lord,* 1 King.8.64.

was not able] Or, *was too little,* 1 King.8.64.

and the fat] *Of the peace-offerings,* 1 King.8.64.

V.8. *Alſo at the ſame time*] When he offered ſo ſolemn a ſacrifice, as is noted v.5. For he had great ſtore of proviſion.

Solomon kept the feaſt ſeven dayes, &c.] This is meant of that extraordinary feaſt made at the dedication of the Temple, which began on the eighth day of the ſeventh moneth, which in part anſwered to our September. On the fifteenth day of that moneth began the feaſt of Tabernacles, Lev. 23.34. and thereof mention is made in the latter end of the next verſe. In relation to theſe two feaſts it is ſaid that they kept the feaſt *ſeven dayes, and ſeven dayes, even fourteen dayes,* 1 King.8.65. It is there alſo ſaid that *they held this feaſt before the Lord their God.*

V.9. *And in the eighth day they made a ſolemn aſſembly*] Heb. *a reſtraint.* namely from ſervile works. This was the eighth day from the beginning of the firſt feaſt, mentioned v.8. and the firſt day of the other feaſt, the feaſt of Tabernacles, and the fifteenth day of the moneth, Lev.23.34.

for they kept the dedication of the Altar] Becauſe the Altar was the principal thing about the Temple, and the ſervice of God, being that whereon all their offerings were laid, it is here ſynecdochichally put for the whole houſe of God and for all things appertaining thereunto: Therefore it is ſaid that they *dedicated the houſe of the Lord,* v.5. & 1 King.8.63. ſo alſo concerning the ſecond Temple, that they *kept the dedication of* that *houſe,* Ezr.6. 16,17. This dedication of *the houſe* and of *the altar* ſet out one and the ſame thing. Unleſs it ſhould be imagined that there were two dedications, one of the Temple, another of the Altar. And we read of a ſolemn dedication of the altar that Moſes made, Numb.7.10,11,84,88. and of a continuance of a feaſt ſtiled the feaſt of the Dedication, Joh.10.22. which is ſuppoſed to have had relation to the dedication of an Altar, 1 Mac.4.59.

ſeven dayes] See v. 8.

and the feaſt ſeven dayes] Theſe were other ſeven dayes immediately following upon the former. In theſe latter ſeven the feaſt of Tabernacles was kept.

V.10. *And on the three and twentieth day of the ſeventh moneth*] This is ſaid to be *the eighth day,* 1 King.8.66. namely the eighth from the beginning of the feaſt of Tabernacles, which began on the fifteenth of the ſeventh moneth, Lev.23.34. And thus it falls out juſt on the three and twentieth day.

he ſent the people away into their tents] i. e. Their ſeveral habitations. See 1 King.8.66. & 12.16.

glad and merry in heart] *they went unto their tents joyful and glad of heart,* 1 King.8.66.

for the goodneſs] Or, *all the goodneſs.* See 1 King.8.66.

that the Lord had ſhewed unto David] Or, *had done for David his ſervant,* 1 King.8.66.

and to Solomon] This is left out 1 King.8.66. but is compriſed under the former clauſe. For the ſpecial kindneſs here intended unto David had relation to Solomon; for it was a kindneſs to David that his ſon proſpered ſo as he did. And herein the good promiſe made to David, 1 Chron.17.11, &c. is compriſed.

and to Iſrael his people] The whole land had a benefit by Gods bleſſing of Solomon.

V.11. *Thus Solomon finiſhed the houſe of the Lord*] Or *it came to paſs, when Solomon had finiſhed the building of the houſe of the Lord,* 1 King.9.1.

and the Kings houſe] i. e. The Royal palace in Jeruſalem, wherein the Kings of Judah had their chief reſidence, generation after generation. It ſeems to have been a very ſtately houſe; for Solomon was thirteen years in building it, 1 King.7.1.

and all that came into Solomons heart] Or, *all Solomons deſire which he was pleaſed to do,* 1 King.9.1.

to make in the houſe of the Lord] This hath reference to all manner of things appertaining to the Temple and to the courts thereof, moveable or immoveable.

and in his own houſe] This hath as large an extent as the former.

he proſperouſly effected] He finiſhed with very good ſucceſs, according to his fathers charge, 1 Chron.22.11. and his own deſire.

V.12. *And the Lord appeared unto Solomon by night*] This was *a ſecond time,* 1 King.9.2. God firſt appeared unto him in the beginning of his reign, before he began to build the Temple, ch.1.7. and now again, after all is finiſhed. This God did to give teſtimony of his accepting his prayer, and to return a gracious anſwer thereunto.

and ſaid unto him, I have heard thy prayer] *and thy ſupplication that thou haſt made before me,* 1 King.9.3. Of the difference betwixt *prayer* and *ſupplication* ſee 1 King.8.28.

and have choſen this place] Or, *I have hallowed this houſe which thou haſt built,* 1 King.9.3.

to my ſelf] Or, *to put my name there for ever,* 1 King.9.3.

for an houſe of ſacrifice] Therein alone ſacrifices were to be offered up, which were then a principal part of Gods ſervice.

V.13. *If I ſhut up heaven that there be no rain*] This hath reference to that petition ch.6.26. whereof ſee 1 King.8.35.

or if I command the locuſts to devour the land] This hath reference to ch.6.28. See 1 Kin.8.37. Under *Locuſts* are compriſed Caterpillers and all other like hurtful creatures; and under *land,* whatſoever fruit groweth out of the earth.

or if I ſend peſtilence among my people] This alſo hath reference to ch.6.28. See 1 King.8.37.

V.14. *If my people which are called by my name*] Heb. *upon whom my name is called.* i. e. Such as God choſe to be of his houſhold and family, i. e. his Church, whoſe God and Lord he profeſſed himſelf to be, and who profeſſed Gods name, acknowledging thereby that he was their Lord and they his people, Deut. 28. 10. Amos 9.12.

ſhall humble themſelves] This is very acceptable in the ſight of the high God, Eſa.57.15. 1 Pet.5.6.

and pray] This is the means which God hath ſanctified both for obtaining bleſſings, Matth. 7.7. and removing judgments, Pſal.50.15.

and ſeek my face] i. e. My favour and grace. See 1 King.13.6. This is the ground of all true confidence in them that pray.

and turn from their wicked wayes] All the other means without this are nothing at all. Repentance is a grace neceſſary for ſuch as deſire Gods favour, Lam.3.40.

then will I hear from heaven] See ch.6.21. When men are once rightly qualified and duly prepared by their afflictions for mercy, God will ſoon hear them. Now becauſe heaven is the throne of God, and petitioners uſe to come to a King ſitting on his throne when they prefer their petitions unto him, God is ſaid *to hear from heaven.*

and will forgive their ſin] Sin makes us ſo odious in Gods ſight as till that be forgiven he will grant no true mercy. See 1 King. 8.30,34. Matth.9.2.

and will heal their land] This is a metaphor taken from the bodies of living creatures. When ſores or wounds therein are ſo dreſſed as that all putrefaction and anguiſh is removed, and the fleſh brought to be as it was before, they are ſaid *to be healed:* So when judgments, which are the ſores or wounds of a land, are removed, the land is ſaid *to be healed.*

V.15. *Now mine eyes ſhall be open*] This phraſe is alſo metaphorical. When men will not ſee or regard a thing, they uſe to ſhut their eyes; but when they have a mind to behold it, and to do good to it, they will open their eyes upon it. See 1 King. 8.29.

and mine ears attent unto the prayer that is made in this place] Heb. *to the prayer of this place.* See ch. 6. 40. They who have a mind to grant what is deſired, will with their ears diligently attend to it.

V.16. *For now have I choſen and ſanctified this houſe,* &c.] See 1 King.9.3.

V.17. *And as for thee*] This phraſe importeth a ſpecial and particular direction to Solomon himſelf, and is uſed to make him the more attentive thereunto.

if thou wilt walk before me as David thy father walked] 1 King. 9.4. is further added, *in integrity of heart and in uprightneſs.*

and do according to all, &c.] See 1 King.9.4.

V.18. *Then will I eſtabliſh the throne of thy kingdom*] 1 King.9.5. *upon Iſrael for ever,* is added.

according as I have covenanted with David thy father] Or, *as I promiſed to him,* 1 King.9.5. See 2 Sam.7.12. 1 Chr.22.10.

ſaying, There ſhall not fail thee a man] Heb. *there ſhall not be cut off to thee.* See ch.6.16.

to be Rulers in Iſrael] Or, *upon the throne of Iſrael,* 1 King. 9.5. This ſheweth that he meaneth by *Ruler* a Soveraign King.

V.19. *But if you turn away*] Or, *if you ſhall at all turn from following me,* 1 King.9.6. And there is added, *you, or your children.*

and forſake my ſtatutes and my commandments which I have ſet before you] Or, *will not keep my commandments and my ſtatutes,* &c. 1 King. 9.6. Lev.26.14. Deut.28.15.

and ſhall go and ſerve other gods, and worſhip them] See 1 King. 9.6.

V.20. *Then will I pluck them up by the roots out of my land*] This metaphor is taken from briars, thorns, and all manner of noyſom weeds, which men uſe to root out of their grounds; and it ſignifieth an utter deſtruction of them. It is thus expreſſed 1 King.9.7. *then will I cut off Iſrael out of the land.*

which I have given them] See 1 King.8.36.

and this houſe which I have ſanctified for my name, will I caſt out of my ſight] See 1 King.9.7.

and will make it to be a proverb] Or, *Iſrael ſhall be a proverb,* 1 King. 9.7.

and a by-word among all nations] Or, *among all people,* 1 King. 9.7.

V.21. *And this houſe which is high, ſhall be an aſtoniſhment to every one that paſſeth by it*] Or, *at this houſe which is high, every one that paſſeth by it ſhall be aſtoniſhed, and ſhall hiſs,* 1 King. 9.8.

ſo that he ſhall ſay] Namely, every one, or any one. Or, *and they ſhall ſay,* 1 King.9.8.

Why hath the Lord done thus unto this land, and unto this houſe?] See 1 King.9.8. Deut.19.24. Jer.22.8,9.

V. 22. *And it ſhall be anſwered*] Or, *they ſhall anſwer,* 1 King.9.9.

Becauſe they forſook the Lord God of their fathers] Or, *Becauſe they forſook the Lord their God,* 1 King. 9.9. For he who was the God of their fathers was alſo their God. See ch.11.16.

which brought them forth out of the land of Egypt] Or, *who brought forth their fathers out of the land of Egypt,* 1 King.9.9. If their fathers had not been brought out of Egypt, their children, generation after generation, might have been bond-ſlaves there. So as by bringing their fathers out of Egypt they who are here ſpoken of were brought thence.

and laid hold on other gods, and worſhipped them, and ſerved them] See 1 King.9.9.

therefore hath he brought all this evil upon them] Or, *therefore hath the Lord brought upon them all this evil.* 1 King.9.9.

CHAP. VIII.

Verſ.1. A*Nd it came to paſs*] Hitherto hath been declared how Solomon ſetled the matters of the houſe of God, and his ſervice. The affairs of the State are ſet down in this chapter.

at the end of twenty years, &c.] See 1 King.9---10.

V.2. *That the cities which Huram had reſtored to Solomon*] This Huram did becauſe the cities given him by Solomon *pleaſed him not,* 1 King.9.12.

Solomon built them] He cauſed them to be repaired and fortified. See 1 King.9.17.

and cauſed the children of Iſrael to dwell there] Solomon made them uſeful for his people, though the King of Tyre regarded them not.

V.3. *And Solomon went to Hamath-Zobah*] This appertained to the king of Zobah. See 1 Chr.18.3.

and prevailed againſt it] David had overcome the king of Zobah, but it may be Hamath was not then taken by him: Or if it were, it revolted after Davids death, and thereupon Solomon fought againſt it, and got it by force.

V.4. *And he built Tadmor in the wilderneſs*] So 1 King 9.18.

and all the ſtore-cities] See 1 King 9.19.

which he built in Hamath] Hamath being taken from the enemy, Solomon built therein places for ammunition, for the better defence thereof.

V.5. *Alſo he built Beth-horon the upper, and Beth-horon the nether*] See 1 King.9.17. 1 Chr.7.24.

fenced cities, with walls, gates, and barres] Like a prudent Prince, in the time of peace he provides againſt enemies.

V.6. *And Baalath, and all the ſtore-cities,* &c.] See 1 King.9. 18,19.

and all that Solomon deſired to build] Heb. *All the deſire of Solomon which he deſired to build.*

in Jeruſalem, and in Lebanon, &c.] See 1 King.9.19.

V.7. *As for the people that were left,* &c.] Or, *all the people that were left,* 1 King.9.20.

which were not of Iſrael] Or, *which were not of the children of Iſrael,* 1 King.9.20.

V.8. *But of their children who were left after them in the land*] 1 King.9.21. *but* is left out; and in the Original it is not expreſſed in this place.

whom the children of Iſrael conſumed not] Or, *whom the children of Iſrael alſo were not able utterly to deſtroy,* 1 King 9.21.

them did Solomon make to pay tribute] Or, upon thoſe did Solomon levy a tribute of bond-ſervice.

until this day] See ch.5.9.

V 9. *But of the children of Iſrael did Solomon make no ſervants for his work*] He means hereby *bond-men,* 1 King.9.22.

but they were men of war] See 1 King.9.22.

and chief of his captains, and captains of his chariots and horſemen] Or, *and his ſervants, and his Princes, and his captains, and rulers of his chariots, and his horſemen,* 1 King.9.22.

V.10. *And theſe were the chief of King Solomons Officers*] Or, *theſe were the chief of the officers that were over Solomons work,* 1 King 9.23.

even two hundred and fifty] 1 King.9.23. *five hundred and fifty.* See on that place.

that bare rule over the people] 1 King.9.23. is added *that wrought in the work.*

V.11. *And Solomon brought up the daughter of Pharaoh out of the city of David*] Or, *but Pharaohs daughter came up out of the city of David,* 1 King 9.24.

unto the houſe that he had built for her] Solomon at firſt placed his wife in the city of David 1 King.3.1. upon neceſſity, becauſe he had not elſewhere a place fit for ſuch a Princeſs: But after he had built the Lords houſe and his own, he built a fair Palace for her, 1 King.7.8. into which he removed her from the city of David.

for he ſaid, My wife ſhall not dwell in the houſe of David king of Iſrael, becauſe the places are holy] Heb. *holineſs.* This reaſon was ceremonial. Hereby it appears that he reſerved the place where the Ark formerly ſtood for ſome holy uſe, or at leaſt left it void. But if Pharaohs daughter had ſtill continued in the place where ſhe was before, Solomon muſt have taken in the place where the Ark was, to make a Palace for his wife.

whereunto the Ark of the Lord hath come] This ſhews the reaſon why that place was counted holy. The Ark was counted the moſt holy type that the Jews had, and the principal evidence of Gods preſence. Solomon therefore ſanctified that place, where God was pleaſed to manifeſt his preſence ſo ſolemnly.

V. 12. *Then Solomon offered burnt-offerings unto the Lord*] *Then* hath reference to a continual cuſtome which Solomon conſtantly uſed, as is evident 1 King.9.25. *And three times in a year did Solomon offer burnt-offerings, and peace-offerings.*

on the Altar of the Lord] Or, *upon the Altar which he built unto the Lord,* 1 King.9.25.

which he had built before the Porch] The Porch was at the Eaſt-end of the Temple, 1 King 6.3. and there were wide doors at the entring into it out of the Prieſts court, and at the entring out of it into the Holy place, which being opened, the Prieſts and people might ſee the Moſt holy place. Now this Altar is ſaid to be *built before the Porch,* to ſhew 1. that it was in the Prieſts court; 2. that it was placed directly before the Ark; for the Porch was before the Holy place and the Moſt holy place.

V. 13. *Even after a certain rate*] Of this phraſe ſee on 1 King. 8.59.

every day Both morning and evening, Numb.28.3,4.

offering according to the Commandement of Moſes, on the Sabbaths] The offerings on the Sabbaths were to be beſide the continual daily burnt-offering, Numb. 28.10.

and on the new-moons] See ch.2.4. 1 Chr.23.31.

and on the ſolemn feaſts] Theſe are ſet down Lev.23.

three times in a year] See Exod.23.14. Deut.16.16.

even in the feaſt of Unleavened bread] Of the offerings at this feaſt ſee Num.28.19. The Paſſeover was called *the feaſt of the unleavened bread*, Exo.12.17. Lev.23.6. Deut.16.16. becauſe then no leaven was to be eaten, Exod.12.15.

and in the feaſt of Weeks] This was the feaſt of Firſt-fruits, Lev. 23.10. Of the offerings therein ſee Num. 28.27.

and in the feaſt of Tabernacles] See Lev.23. 34, &c. Of the offerings to be offered on every ſeveral day of this feaſt ſee Numb. 29. 13, &c.

V.14. *And he appointed according to the order of David his father*] This hath reference to 1 Chr.24.1,&c.

the courſes of the Prieſt to their ſervice] Theſe ſervices of the Prieſts are diſtinctly ſet down Lev.1.2,3,&c. See 1 Chr. 16.40.

and the Levites to their charges] See 1 Chr.25.26.

to praiſe and miniſter before the Prieſts] *To praiſe* hath reference to ſuch as were appointed to ſing and play on inſtruments; to *miniſter*, to ſuch as were to attend the Prieſts about ſacrifices and other ſervices.

as the duty of every day required] See 1 Chr.16.37.

the porters alſo by their courſes] See 1 Chron.9.17,&c.& 26. 1,&c.

at every gate] Heb. *at the door and door.* See 1 Chr.9.19,22.& 26.13,16.

for ſo had David the man of God commanded] Heb. *ſo was the commandement of David the man of God.* The commandement which David gave hereabouts was from the Lord, 1 Chr.23.25. 2 Chr. 29.25. and therefore the more carefully to be obſerved. David is called *a man of God*, becauſe he was *choſen* of God, Pſal.78.70. and *inſpired* by God, 2 Sam.23.2. and *a man after Gods own heart*, 1 Sam.13.14. Act.13.22.

V.15. *And they departed not from the commandement of the King unto the Prieſts and Levites*] i.e. the Prieſts and Levites did carefully and conſcionably obſerve thoſe things which Solomon had given them in charge.

concerning any matter] i.e. all ſuch things as belonged unto them in their ſeverall courſes and ſervices.

or concerning the treaſures] about ſafe keeping and juſt diſpoſing the treaſures committed to their charge. See 1 Chr. 2.6. 20,&c.

V.16. *Now all the work of Solomon was prepared*] Whatſoever was requiſite for the effecting of any thing that Solomon appointed to be done, was provided and well ordered.

unto the day of the foundation of the houſe of the Lord] Till he began to build, and to do what he intended to do about the houſe of the Lord.

and untill it was finiſhed] From time to time till all was ended. Some read it thus, *Whatſoever was requiſite for beginning and perfecting all, from laying the foundation even untill all was finiſhed, was prepared.*

ſo the houſe of God was perfected] See 1 King.9.25.

V.17. *Then went Solomon to Ezion-Geber, and to Eloth*] Or, *to Elath*, Deut.2.8. See 1 King.9.26. In theſe two places Solomon had a Navy of ſhips made, in which reſpect he is ſaid to go thither, that he might take the better notice of them.

at the Sea-ſide in the land of Edom] See 1 King.9.26.

V.18. *And Huram ſent him*] Or, *conducted*, or, *guided, for him.* So is this word uſed Gen.18.16. See 1 King.9.27.

by the hands of his ſervants ſhips] What theſe ſervants were is a little after declared, namely Mariners. The things which by their skill and pains were conducted or guided were Ships.

and ſervants] Or, *even ſervants.*

that had knowledge of the ſea] Skilfull Sea-men.

and they went with the ſervants of Solomon] See 1 King.9.27.

to Ophir] See 1 King.9.28.

and took thence four hundred and fifty talents of gold] i.e. one million, ſix hundred eighty ſeven thouſand and five hundred pounds ſterling. See 1 Chr.22.14. In 1 King.9.28. it is but *four hundred and twenty talents.* See the reaſon of the difference there.

and brought them to king Solomon] See 1 King.9.28.

CHAP. IX.

Verſ.1. AND *when the Queen of Sheba*] In the twelve firſt verſes of this chapter an eſpecial evidence of the ſpreading of Solomons fame far and neer is given, by the coming of a Queen *from the uttermoſt parts of the earth*] Mat.12.42. to be an eye and ear-witneſs of the things reported of Solomon in her own and other Dominions.

heard of the fame of Solomon] *Concerning the name of the Lord*, 1 King.10.1.

at Jeruſalem] Or, *to Jeruſalem*; and ſo it hath reference to her coming thither, 1 King.10.2.

with a very great company] Or, *train*, 1 King.10.2.

gold in abundance] Or, *very much gold*, 1 King.10.2.

and when ſhe was come, &c.] See 1 King.10.2.

V.2. *And Solomon told her*, &c.] See 1 King. 10.3.

from Solomon] *The King*, 1 King.10 3.

V.3. *And when the Queen of Sheba had ſeen the wiſdom of Solomon*, &c.] Or, *all Solomons wiſdom*, 1 King.10.4

V.4. *And the meat*, &c.] See 1 King.10.5.

his cup-bearers alſo] Or, *Butlers.*

and their apparel] The *apparel* of Solomons *Miniſters* is expreſſed 1 King.10.5. but this phraſe is not there applyed to his *Cup-bearers*, yet here expreſſed, becauſe ſeveral Officers had their ſeveral apparel fit for their functions. The Miniſters had their diſtinct apparel, and the Cup bearers theirs.

V.5. *And ſhe ſaid unto the king, It was a true report*] Heb. *word.* See 1 King. 10.6.

which I heard in mine own land, of thy acts, &c.] Or, *ſayings.* See 1 King.10.6.

V.6. *Howbeit, I believed not their words*] Or, *the words.* See 1 King. 10.7.

the one half of the greatneſs of thy wiſdome was not told me] *The greatneſſe of thy wiſdome* is not ſet down 1 King. 10.7. for mention is made of Solomons *wiſdom* in the next clauſe of that text.

for thou exceedeſt the fame that I heard] Or, *thy wiſdom and proſperity exceedeth the fame which I heard*, 1 King.10.7.

V.7. *Happy are thy men.* &c.] See 1 King.10.8.

V.8. *Bleſſed be the Lord thy God, which delighted in thee, to ſet thee on his throne*] Or, *on the throne of Iſrael.* Why it is called *the throne of Iſrael*, ſee 1 King.10.9. and why *the throne of the Lord*, 1 Chron. 29.23.

to be king for the Lord thy God] This ſhews one reaſon why it was called *the throne of the Lord.* Solomon is ſaid to be *King for the Lord*, as in general becauſe God is the high ſupreme King, and Kings on earth bear his image and are his Vice-gerents; ſo in particular becauſe Iſrael, over whom Solomon reigned, was Gods peculiar people, Exod.19.5. Of *thy God* ſee 1 King.13.6. & 17.12. & 18.10.

becauſe thy God loved Iſrael] Or, *becauſe the Lord loved Iſrael for ever*, 1 King. 10.9.

therefore made he thee King over them] *Over them* is here added to ſhew that herein the love of God to Iſrael was manifeſted, not ſimply in that Solomon was a King, but in that he was a King over Iſrael.

V.9. *And ſhe gave the king an hundred and twenty talents of gold*] See 1 King. 9.14.

and of ſpices great abundance] Or, *of Spices very great ſtore*, 1 King. 10,10.

Neither was there any ſuch ſpice as the Queen, &c.] Or, *there came no more ſuch abundance of ſpices as theſe*, 1 King.10.10.

V.10. *And the ſervants alſo of Huram, and the ſervants of Solomon*] Or, *and the Navy alſo of Hiram*, 1 King.10.11. By *ſervants* are meant Mariners, ch.8.18. And Solomons and Hurams ſervants went together in a Navy: Therefore under *ſervants* the Navy is compriſed; and under *Navy*, ſervants.

which brought gold from Ophir, brought Algum-trees] Or, *the navy that brought gold from Ophir, brought in from Ophir great plenty of Almug-trees*, 1 King.10.11. See there.

V.11. *And the king made of the Algum trees terriſes*, &c.] Or, *ſtairs*: Heb. *high wayes.* See 1 King. 10.12.

And there were none ſuch ſeen before in the land of Judah] Or, *there came no ſuch Algum-trees, nor were ſeen unto this day*, 1 Kings 10.12.

V.12. *And king Solomon gave to the Queen*, &c.] See 1 Kings 10.13.

Beſides that which ſhe had brought unto the king] It is ſaid v.1. that the Queen of Sheba brought *ſpices, gold in abundance, and precious ſtones*; theſe ſhe gave to the king, v.9. He therefore either in ſuch or ſome other kinds of gifts returned to her full as much in value; and this by way of recompenſe. But beſides, he *gave her* alſo *of his royall bounty* other rare and precious preſents: And if ſhe liked any thing in his kingdom that ſhe ſaw, upon manifeſtation of her deſire he gave her it alſo.

ſo ſhe turned and went away, &c.] See 1 King.10.13.

V.13. *Now the weight of gold that came*, &c.] See 1 Kings 10.14.

V.14. *Beſides that which chap-men and Merchants brought*] Or, *beſides that he had of the Merchant-men, and of the traffick of the Spice-merchants*, 1 King.10.15.

and all the kings of Arabia, and governours of the country] Or, *Captains of the country.* See 1 King.10.15.

brought gold and ſilver to Solomon] This was an eſpecial means of that abundance that Solomon had.

V.15. *And king Solomon made two hundred targets*, &c.] See 1 King. 10.16.

V.16. *And three hundred ſhields*] See 1 King.10.17.

three hundred ſhekels of gold went to one ſhield] *Shekels* is not in the original, neither can it be properly here underſtood. Indefinitly here are meant *pieces of gold*, and that of ſuch a quantity as an hundred of them made a pound. And thus *three hundred pieces of gold* here agree with *three pound of gold*, 1 King.10.17.

and the king put them, &c.] See 1 King.10.17.

V.17. *Moreover the king made a great throne of ivory and over-laid it with pure gold*] Or, *the beſt gold*, 1 King. 10.18.

V.18 *And there were ſix ſteps to the throne*] Or, *the throne had ſix ſteps*, 1 King.10.19. but the Hebrew in both places is the ſame.

with a footſtool of gold] There is a little difference betwixt the deſcription of this throne here and 1 King.10.19. Here mention is made of *a footſtool*; there, of *a top*: And the throne had both a cover and a footſtool; and the one is mentioned in the one place, the other in the other.

which were faſtned to the throne] This hath reference to the ſteps. For the word is of the plural number.

and ſtayes on each ſide] Heb. *hands on this and that ſide*. They were ſuch ſtayes as a man might reſt his hands upon; or, by which a man might be helped up, as by an hand.

of the ſitting-place] Heb. *on the place of the ſeat*.

V.19. *And twelve lions ſtood there*, &c.] See 1 King.10.20.

V.20. *And all the drinking veſſels*, &c.] See 1 King.10.21.

V.21. *For the kings ſhips went to Tarſhiſh with the ſervants of Huram*] Or, *the king had at Sea a navy of Tarſhiſh, with the navy of Hiram*, 1 King.10.22. See v.10.

V. 22. *And king Solomon paſſed all the kings of the earth in riches and wiſdom*] See 1 King. 10.23. There is more difference in the Tranſlation betwixt theſe two places then in the Originall.

V.23. *And all the kings of the earth*] Or, *and all the earth*, 1 King. 10.24.

ſought the preſence, &c.] Heb. *face*.

V.24. *And they brought every man*, &c.] See 1 King.10.25.

and rayment, harneſs] Or, *garments, and armour*, 1 King.10.25. The ſame Hebrew words are in both places.

and ſpices, &c.] See 1 King.10.25.

V.25. *And Solomon had*] Or, *Solomon gathered together chariots and horſemen*, 1 King.10.26.

four thouſand ſtalls for horſes and chariots] See on 1 King.10.26.

V.26. *And he reigned over all the kings*] Or, *over all the kingdoms*, 1 King.4.21.

from the river] i. e. Euphrates, Gen. 15.18.

even unto the land of the Philiſtims, and to the border of Egypt] See 1 King.4.21.

V.27. *And the king made*] Heb. *gave*.

ſilver in Jeruſalem as ſtones, &c.] See 1 King.10.27.

that are in the low plains in abundance] Or, *that are in the vale for abundance*, 1 King.10.27. There is the very ſame Hebrew in both places.

V. 28. *And they brought unto Solomon horſes out of Egypt*] Or, *Solomon had horſes brought out of Egypt*] 1 King.10.28. This alſo is there added *and fine linen*.

and out of all lands] Hereby are meant the nations that were round about him, and had ſtore of good horſes.

V.29. *Now the reſt of the acts of Solomon*] See 1 King.11.41.

firſt and laſt] See 1 Chron.29.29. By the *firſt* Acts of Solomon may be meant ſuch as he did before his Apoſtaſie; by the *laſt*, ſuch as after.

are they not written in the book] Heb. *words*. A book conſiſteth of words. See on the Title of the firſt book of Chronicles.

of Nathan the Prophet] See 1 Chron.29.29.

and in the Prophecy of Abijah the Shilonite] See 1 King.11.29.

and in the viſions] Such viſions and revelations as were regiſtred, being by Gods Spirit manifeſted to Iddo.

of Iddo the Seer] See ch.12.15. & 13.22. Some take this man to be the ſame that is called *Obed*, 1 King.15.1.

againſt Jeroboam the ſon of Nebat] There is an expreſs prophecy of Ahijah againſt Jeroboam, 1 King.14.7, &c. And it is to be ſuppoſed that Iddo, who writ the hiſtory of Rehoboam, ch.12.15. did alſo joyn the ſtory of Jeroboam therewith. Part of the firſt book of Kings is here meant, or ſome civil records penned by theſe Prophets; which without prejudice to Canonical Scripture might be loſt.

V.30. *And Solomon reigned in Jeruſalem*, &c.] See 1 King. 11.42.

V.31. *And Solomon ſlept with his fathers*, &c.] See 1 King.11.43.

CHAP. X.

Verſ.1. AND *Rehoboam went to Shechem*, &c.] In this chapter the revolt of ten tribes from the houſe of David is ſet down. This fooliſh King Rehoboam was the occaſion thereof.

V.2. *And it came to paſs*, &c.] See 1 King.12.2.

who was in Egypt] Or, *who was yet in Egypt*, 1 King.12.2.

whither he had fled from the preſence of Solomon the king] Or, *for he was fled from the preſence of king Solomon*, 1 King.12.2. There is further added, *and Jeroboam dwelt in Egypt*. See 1 King.11.40.

heard it] This hath reference to the beginning of the verſe, q. d. *when Jeroboam heard it*. In the Hebrew they are ſo joyned together.

that Jeroboam returned out of Egypt] This is not mentioned 1 Kin. 12.2. but is neceſſarily implied by that which followeth.

V.3. *And they ſent and called him*] See 1 King.12.3.

ſo Jeroboam and all Iſrael came, &c.] Or, *and Jeroboam and all the Congregation of Iſrael came*, 1 King.12.3.

V.4. *Thy father made our yoke grievous*, &c.] See 1 King.12.4.

Now therefore eaſe thou ſomewhat the grievous ſervitude of thy father, &c.] There is a little difference betwixt this place and 1 Kin. 12.4. in the Tranſlation, but not in the Original.

V.5. *And he ſaid unto them, Come again unto me after three dayes*, &c.] Or, *Depart yet for three dayes, then come again to me*, &c. 1 Kin. 12.5. Here where he ſaith, *come again*, he implieth they ſhould depart for that time, that ſo he might take advice in their abſence.

V.6. *And king Rehoboam took counſel with the old men*] Or, *conſulted*, 1 King.12.6.

that had ſtood before Solomon, &c.] There is greater difference in the tranſlation of this verſe and of 1 King. 12.6. then in the Hebrew.

V.7. *And they ſpake unto him, ſaying, If thou be kind to this people*] Or, *If thou wilt be a ſervant unto this people this day, and wilt ſerve them*, 1 King.12.7. Theſe two places expound one another. For he that ſeeks to ſatisfie the deſire of others after a kind manner doth therein ſeem to be a ſervant unto them.

and pleaſe them, and ſpeak good words unto them, &c.] By ſpeaking good words to them he might pleaſe them. See 1 King. 12.7.

V. 8. *But he forſook the counſel which the old men gave him*, &c.] Here alſo is a greater difference in the tranſlation betwixt this verſe & 1 King.12.8. then in the Hebrew.

V.9. *And he ſaid unto them, what advice give ye*, &c.] This verſe in the Hebrew agreeth with 1 King.12.9. word for word.

V.10. *And the young men that were brought up with him*, &c.] This verſe alſo agreeth with 1 King.12.10. in the Hebrew; onely there are two different words which ſignifie one and the ſame thing.

V. 11. *For whereas my father put an heavy yoke upon you*, &c.] Heb. *laded you*. This alſo in Hebrew agreeth with 1 King.12.11. in ſenſe and words.

but I will chaſtiſe you with ſcorpions] *I will chaſtiſe you* is not in the Hebrew, but well ſupplied out of 1 King.12.11.

V. 12. *So Jeroboam and all the people came*, &c.] See 1 King. 10.12.

V.13. *And the King anſwered them roughly*] Or, *and the King anſwered the people roughly*, 1 King.12.13.

and King Rehoboam forſook the counſel of the old men] Or, *forſook the old mens counſel that they gave him*, 1 King.12.13.

V.14. *And anſwered them after the advice of the young men*, &c.] See v.11.

V.15. *So the King hearkened not unto the people*, &c.] See 1 King. 12.15.

for the cauſe was of God] Or, *for the cauſe was from the Lord*, 1 King.12.15.

that the Lord might perform his word] Or, *that he might perform his ſaying*, 1 King.12.15.

which he ſpake by the hand of Abijah, &c.] Or, *which the Lord ſpake by the hand of Abijah*, 1 King.12.15. In the Hebrew both places are alike. See 1 King.8.53.

V.16. *And when all Iſrael ſaw*, &c.] See 1 King.12.16.

every man to your tents, O Iſrael] Or, *to your tents, O Iſrael*, 1 King. 12.16.

V.17. *But as for the children of Iſrael*, &c.] See 1 King.12.17.

V.18. *Rehoboam ſent Hadoram*, &c.] Or, *Adoram*, 1 King. 12.18.

and the children of Iſrael ſtoned him, &c.] Or, *all Iſrael ſtoned him*. 1 King. 12.18.

V.19. *And Iſrael rebelled*, &c.] See 1 King.12.19. The peoples making Jeroboam King over Iſrael is further added 1 King. 12.20.

CHAP. XI.

Verſ.1. AND *when Rehoboam was come to Jeruſalem*] Here is ſet down the Lords hindring Rehoboams attempt to reduce the ten tribes.

he gathered of the houſe of Judah and Benjamin, &c.] Or, *he aſſembled all the houſe of Judah with the tribe of Benjamin*, 1 King.12.21.

to fight againſt Iſrael] Or, *againſt the houſe of Iſrael*, 1 King. 12.21.

that he might bring the kingdom again to Rehoboam] 1 King. 12.21. *to Rehoboam the ſon of Solomon*.

V. 2. *But the word of the Lord*, &c.] Or, *of God*, 1 King. 12.22.

V.3. *Speak unto Rehoboam*, &c.] 1 King.12.23.

and to all Iſrael in Judah and Benjamin] Or, *unto all the houſe of Judah and Benjamin, and to the remnant of the people*, 1 King. 12.23.

V. 4. *Thus ſaith the Lord, Ye ſhall not go up*] See 1 King. 12.24.

nor fight againſt your brethren] *The children of Iſrael*, 1 King. 12. 24.

Return every man to his houſe: for this thing is done of me] Or, *for this thing is from me*, 1 King.12.24.

And they obeyed the words of the Lord] Or, *They hearkened therefore to the words of the Lord*, 1 King.12.24.

and returned from going againſt Jeroboam] Or, *and returned to depart, according to the word of the Lord*, 1 King. 12.24.

V.5. *And Rehoboam dwelt in Jeruſalem*] Jeruſalem was the faireſt and ſtrongeſt city in all Judah and Benjamin, and there Solomon had built a Royal Palace; therefore Rehoboam there ſetleth his habitation. See 1 King.12.18.

and built cities for defence in Judah] Eſpecially in the uttermoſt coaſts, bordering opon the kingdom of Iſrael.

V.6. *He built*] Here are fifteen cities reckoned up, moſt of which were built before; ſo as by *building* is here meant repairing, fencing, fortifying. So 1 King.12.25.& 15.17.

even Bethlehem] There was one Bethlehem in Zebulun, Joſh. 19.15. another in Judah, where Chriſt was born, Ruth 1.3. Matth.2.1,5,6. and where David was firſt anointed king, 1 Sam. 16.1,13.& 17.12. This latter is here meant.

and Etam] See 1 Chr.4.32.

and Tekoa] See 1 Chr.2.24.

V.7. *And Beth zur*] See 1 Chr.2.45.

and Shoco] This was alſo a city of Judah. It was one of thoſe which the Philiſtims took from Ahaz, ch.28.18.

and Adullam] The chief city of one of thoſe kings which Joſhua took, Joſh.12.15. It was in Judah, Joſh.15.35. See on Joſh. 10.3.

V.8. *And Gath*] See 1 Chr.18.1.

and Mareſha] See 1 Chr.4.21.

and Ziph] A city of Judah, Joſh. 15. 24, 55. See 1 Chron. 2. 42.

V.9. *And Adoraim*] This city is no where elſe mentioned; but it ſeemeth it was within the compaſs of Judah or Benjamin.

and Lachiſh] See 2 King.14.19.

and Azekah] This was in Judah alſo, Joſh.15.35. See Jer.34.7.

V.10. *And Zorah*] A city of Dan, Joſh. 19.41. made famous by the birth of Samſon, Judg. 13. 2, &c. and alſo by his burial, Judg.16.31.

and Aijalon] See 1 Chr.6.69.

and Hebron] See 1 King.2.11.

V.11. *And he fortified the ſtrong holds*] i.e. Caſtles and other Forts.

and put captains in them] Under *captains* are compriſed their ſouldiers alſo. He placed ſtrong garriſons in thoſe cities, to keep them ſafe from attempts of enemies. Theſe Captains are ſuppoſed to be his ſons; for it is ſaid that he diſperſed *his children unto every fenced city*, v.23. Herein he dealt prudently, for in his own ſons he might ſecurely confide.

and ſtore of victual] That he might keep together his garriſon-ſouldiers, and the better encourage them to ſtand out againſt their enemies, if they were beleaguered.

and of oyl and wine] Theſe were not onely for neceſſity, but alſo for delight. He did the rather furniſh theſe places with theſe refreſhments, becauſe his ſons and other great men were there. Of the uſe of Oyl ſee 1 King.17.12. 2 King.4.2. Wine is known to be a generous drink, whereby the heart of man is much refreſhed and cheered, Judg.9.13. Pſal.104.15. Prov.31.6. Wine and Oyl amongſt other ſorts of proviſion were prepared for David and ſuch as took part with him, 1 Chr.12.40. and theſe did Solomon ſend as a preſent to Hiram, ch.2.10.

V.12. *And in every ſeveral city*] Heb. *city and city*.

he put ſhields and ſpears] Under theſe two kinds all manner of warlike ammunition is compriſed. He prepared theſe before-hand, that they might not be to ſeek in time of need.

and made them exceeding ſtrong] i.e. The places which he fortified.

having Judah and Benjamin on his ſide] For they revolted not with the other tribes from the houſe of David.

V.13. *And the Prieſts and the Levites that were in all Iſrael*] Here is declared how the kingdom of Judah was ſtrengthened, to wit, by ſuch as out of other tribes came to them.

reſorted to him] Heb. *preſented themſelves to him.* Herein they ſhewed much courage and zeal in Gods cauſe; like their predeceſſors, Ex.32.26.

out of all their coaſts] Out of ſuch cities as belonged to the Prieſts and Levites in any of the tribes of Iſrael.

V.14. *For the Levites left their ſuburbs and their poſſeſſion*] They left both their houſes and hereditaments that belonged to them.

and came to Judah and Jeruſalem] To dwell in ſuch places throughout Judah and Benjamin as ſhould be allotted them, and to do the ſervice of the Lord in the Temple at Jeruſalem.

For Jeroboam] He was the chief and principal.

and his ſons] They were Governours in ſundry places, (as the ſons of Rehoboam, v.23.) and were forward to put their fathers deſign againſt the Prieſts in execution.

had caſt them off] See ch.14.9.

from executing the Prieſts office unto the Lord] The Prieſts and Levites office was to inſtruct the people in the law of the Lord, and to go in their accuſtomed courſes unto the Temple to do the ſervices thereof. See a main reaſon of caſting them off inferred hence, 1 King.12.27. And ſurely another reaſon was, to poſſeſs their cities and lands. This appears to be ſo, in that Jeroboam did not ſettle other Prieſts and Levites in the cities of thoſe that were caſt out, but made Prieſts of the meaneſt of the people, 1 King. 12.31.& 13.33.

V.15. *And he ordained him Prieſts*] Such as are mentioned 1 King. 13.33.

for the high places] Such as himſelf built, 1 King. 12.31. idolatrous high places. Of *high places* ſee 1 King.3.4.

and for the devils] The word ſignifieth *hairy, horrid* things. As Satyrs, Iſai.13.21. In ſuch ſhapes many idols were wont to be ſet out as affrighted the beholders. And devils for the moſt part uſe to appear in horrible ſhapes. The word שרים *Sharim*, Deut.32. 17. which ſetteth out the ſame things, ſignifieth *waſters* or *deſtroyers*; as Rev.9.11. Idolaters are ſaid to do ſervice to *devils*, becauſe they do what they do by the inſtigation of devils, and becauſe ſuch piety and devotion as is not done to the true God is done to devils; there is no mean betwixt them, 1 Cor.10.20,21. Rev.9.20. See on Lev.17.7.

and for the Calves which he had made] See 1 King.12.28.

V.16. *And after them*] After their example. This hath reference to ver. 13.

out of all the tribes of Iſrael] Even ſuch as had revolted from the houſe of David. See ch.10.19.

ſuch as ſet their hearts to ſeek the Lord] That abhorred Jeroboams idolatry, and being inſtructed in the Law, and thereby knowing Jehovah to be the onely true God, heartily deſired to ſerve him according to his own direction.

God of Iſrael] See 1 King.8.15.

came to Jeruſalem] Where the houſe of God was.

to ſacrifice] This was an eſpecial part of Divine ſervice, and might no where be done but in the Temple.

unto the Lord God of their fathers] i.e. Abraham, Iſaac, and Jacob, to whom God made ſpecial promiſes for the good of their poſterity. See 1 Chron.29.18. This God is oppoſed to Jeroboams Idols, to whom the Iſraelites ſacrificed.

V.17. *So they ſtrengthened the kingdom of Judah*] i.e. The Prieſts, Levites, and others who left their habitations in other tribes, and came to Judah, added their power to the Kingdom of Judah, being ready to do what they could for defence thereof; yea, and added their prayers alſo.

and made Rehoboam the ſon of Solomon ſtrong] The ſtrength of a King conſiſts in the power of his Kingdom.

three years] So long as God is pleaſed to bleſs, means will be prevalent, but no longer.

for three years they walked in the way of David] David all his dayes remained faithful, and maintained the true worſhip of God.

and Solomon] This muſt be meant of Solomons former times, before his apoſtaſie, and of the time of his repentance and returning unto the Lord afterwards.

V.18. *And Rehoboam took him Mahalath*] Rehoboams domeſtick affairs are here ſet down, and that about his wives and children. Iſhmaels daughter whom Eſau married was alſo called *Mahalath*, Gen.28.9.

the daughter of Jerimoth the ſon of David to wife] None of Davids ſons 1 Chr.3. are called by this name. But it is ſaid 1 Chro. 3.9. that the nineteen ſons before mentioned were *all the ſons of David, beſide the ſons of the concubines*: ſo as this Jerimoth might be a ſon of David by a concubine.

and Abihail] *and* is not in the Original; therefore ſome read, *Rehoboam, beſides Mahalath, took Abihail.* Both readings agree in ſenſe. *Abihail* was alſo a mans name, 1 Chron.5.14. Eſth. 2. 15.

the daughter of Eliab the ſon of Jeſſe] 1 Sam.16.6. 1 Chr.2.13.

V.19. *Which bare him children*] *Which* hath reference to Abihail, the ſecond wife.

Jeuſh, and Shamariah, and Zaham] We read nothing elſe of theſe three but this, that they were Rehoboams ſons.

V. 20. *And after her, he took Maacah*] This was his third wife.

the daughter of Abſalom] See 1 King.15.2.

which bare him Abijah] Or, *Abijam*. This ſon ſucceeded his father Rehoboam in the throne, 1 King.15.1.

and Attai, and Ziza, and Shelomith] Neither do we read any more of theſe three.

V.21. *And Rehoboam loved Maacah the daughter of Abſalom*] It may be her beauty or ſome other outward matter moved him ſo to dote on her. Abſalom himſelf was very beautiful, and ſo was his daughter Tamar, and his ſiſter Tamar alſo, 2 Sam.13.1. & 14. 25,27. Certainly it was not piety nor any ſuch endowment that moved him to love her; for ſhe was a deteſtable Idolater, 1 King. 15. 13.

above all his wives and his concubines] That whereupon a man ſets his heart uſeth to be preferred before all other things.

for he took eighteen wives and threeſcore concubines] When reins are let looſe to luſt, it groweth into exceſs: See 1 King.11.3.

and he begat twenty and eight ſons and threeſcore daughters] He might well have ſo many children of the multitude of wives and concubines he had.

V.21. *And Rehoboam made Abijah the ſon of Maachah the chief*] The love that he bare to the mother above his other wives made him love her ſon above his other children.

to be ruler among his brethren] He was not onely preferred in dignity above them, but alſo had authority over them.

for he thought to make him King] That authority before mentioned Rehoboam in his life-time gave him, that he might be the better fitted to reign after him.

V.23. *And he dealt wiſely*] The prudence here intended was his diſpoſing of his children in his life-time.

and diſpoſed of all his children throughout all the countries, &c.] See on v.11. He might have two ends in thus diſperſing his children; 1. to keep ſuch ſubjects as yet ſtood with him from revolt; 2. to keep his children from falling out among themſelves, Prov.18.19. So did Abraham, Gen.25.6. and Jehoſhaphat, ch.21.3.

unto every fenced city] i. e. Thoſe cities named, v.6, &c. and others like them.

and he gave them victual in abundance] See v. 11.

and he deſired] Heb. *asked for*. i. e. With deſire he enquired after; or, ſought to take.

many wives] Heb. *a multitude of wives*. It is not expreſſed whether his deſire of many wives were for himſelf or for his ſons. The Hebrew word *asked for* implyeth that the many wives were for his ſons. But it may be without reſtraint taken, that he ſought many wives both for himſelf and for his ſons.

CHAP. XII.

Verſ.1. AND *it came to paſs*] In this chapter is ſet down Rehoboams revolt from the Lord, and his return unto him.

when Rehoboam had eſtabliſhed the kingdom] He was over-confident in his power, and did not duly conſider that it was the Lord that ſettled his kingdom, and gave him that peace that he had.

and had ſtrengthened himſelf] See ch.11.17.

he forſook the law of the Lord] Of forſaking the Lord, ſee 1 King. 9.9. The Lord by his law declareth his will unto us; and they who order not their life, eſpecially their courſe of piety and Divine ſervice, according to the law of God, but follow either their own or other mens inventions, forſake Gods law. See 1 King.9.9. & 18. 18.

and all Iſrael with him] By *Iſrael* are meant in this place no other then thoſe who uſually are intended under this title *Judah*; as 2 Chron.15.15. They are here called *Iſrael*, not in oppoſition to Judah, as ch.13.15,16. but in relation to the common father of all the twelve tribes, which was Iſrael, Gen.49.2,28. This inſtance ſheweth that ſubjects are prone to follow their Soveraign, eſpecially in evil courſes.

V.2. *And it came to paſs that in the fifth year of Rehoboam*] Three years Rehoboam and his ſubjects walked in the way of David, ch.11.17. in the fourth year they revolted from the law of the Lord, whereby they provoked his wrath againſt them. The Lord therefore ſtirreth up the ſpirit of the king of Egypt againſt them, and he making preparations in that fourth year, in the fifth comes againſt Judah.

Shiſhak king of Egypt came up againſt Jeruſalem] See 1 King. 14.25.

becauſe they had tranſgreſſed againſt the Lord] Judahs particular tranſgreſſions are ſet down 1 King.14.22,23,24.

V.3. *With twelve hundred chariots*] Of the uſe of chariots ſee 1 Chr.18.4. & 1 King.9.19.

and threeſcore thouſand horſemen] Theſe alſo are of great uſe in war. For in regard of the ſtrength and ſwiftneſs of their horſes they have a great advantage over footmen.

and the people were without number that came with him out of Egypt] This innumerable company it may be were footmen of all ſorts, and thoſe out of all countreys that came with him, or in particular thoſe mentioned in the words following.

the Lubims] Theſe bordered on Egypt. They are joyned with the Cuſhites ch.16.8. Nah.3.9.

the Sukkiims] So called becauſe they dwelt in tents, as the notation of the word importeth. They were alſo called *Nomades*. Some ſay they are they who are called *Troglodytes*, and ſuppoſed to be wild men living in Caves.

and the Ethiopians] Called *Cuſhites*. They uſed to gather together in great multitudes. See ch.14.9. 2 King.19.9.

V.4. *And he took the fenced cities which pertained to Judah*] Thoſe mentioned ch.11.5,8. which ſtood in his way as he was marching to Jeruſalem.

and came to Jeruſalem] With that great hoſt v.5.

V.5. *Then came Shemaiah the Prophet*] See 1 King.12.22.

to Rehoboam, and to the Princes of Judah] They all had ſinned againſt the Lord, and therefore both the fault and judgment is declared to them all.

that were gathered together to Jeruſalem] Jeruſalem was their ſtrongeſt city, and they took it to be their ſafeſt refuge.

becauſe of Shiſhak] They gathered themſelves together to conſult and prepare as well as they could againſt the king of Egypts army that he had brought into the kingdom as far as Jeruſalem.

and ſaid unto them, Thus ſaith the Lord] See 1 King.12.24.

Ye have forſaken me] See v.1.

and therefore have I alſo left you in the hand of Shiſhak] Had God been with them, Shiſhak could no more have prevailed againſt Rehoboam then Zerah did againſt Aſa, ch. 14. 9. But the Lord leaving them, they ſoon fell into Shiſhaks power. This ſhews how dangerous it is to forſake the Lord.

V.6. *Whereupon the Princes of Iſrael*] *Iſrael* is here taken as v. 1. and by *Princes of Iſrael* are meant ſuch as were within Rehoboams dominions.

and the king humbled themſelves] Whether this humiliation were hearty or no is queſtionable; for at the cloſe of this ſtory it is ſaid of Rehoboam, that *he did evil, becauſe he prepared not his heart to ſeeke the Lord*, v.14. Yet God might have reſpect to their outward humiliation, as he had to Ahabs. See on 1 King.21.29.

the Lord is righteous] Not onely the upright and ſuch as fear God may by judgments be brought to acknowledge Gods juſt and righteous proceeding with them, as Dan.9.14. but alſo wicked ones, as Pharaoh Ex.9.27. So as this acknowledgment is no infallible evidence of an entire reſpect to God, ſeeing judgments may outwardly work upon hypocrites and obſtinate ſinners.

V.7. *And when the Lord ſaw that they humbled themſelves*] The Lord taketh notice both of mens inward diſpoſitions and alſo of their outward carriage.

the word of the Lord came to Shemajah] God uſeth his Miniſters to carry joyful tidings as well as doleful.

ſaying, They have humbled themſelves, therefore I will not deſtroy them] Humiliation for ſin and acknowledgment of Gods juſt dealing is very prevalent with God to remove a judgment, ch.33.12, 13. or to prevent a judgment, Jon.3.10. or to delay a judgment, ch.32.26. Yea, external humiliation is of force to remove an outward judgment, Exod.9.27,&c. 1 King.21.29.

but I will grant them ſome deliverance] Or, *for a little while deliverance*. The word tranſlated *a little while* is the ſame that is uſed Pſal. 2. 12. This limitation of deliverance hath relation to v. 8. where is implied that the land of Judah and the inhabitants thereof were in a kind of ſubjection to the king of Egypt.

and my wrath ſhall not be poured out upon Jeruſalem by the hand of Shiſhak] God would not ſuffer this enemy utterly to deſtroy Jeruſalem, as he threatned Deut.28.62. and executed ch.36.17, &c. The metaphor of *pouring out wrath* is taken for the executing of full vengeance, no part thereof being kept in. The utter deſtruction of the Jews by the Babylonians is ſet forth under this phraſe of *pouring out Gods wrath*, ch.34.21,25. So we read of *pouring out of Gods fury*, Ezek.7.8. his *indignation*, Ezek.21,31. *the fury of his anger*, Iſai.42.25. and his *fierce anger*, Lam.4.11. and of *pouring out a curſe*, Dan.9.11. This is further ſet out by another metaphor, of a Vial full of wrath. Such a vial is ſaid to be *poured out* when there is nothing left in it. Commonly the dregs of liquour lie in the bottoms of veſſels: therefore when they will ſhew that all is poured out they uſe to ſay, *the dregs are poured out*. Thus mention is made of *the dregs of the cup of Gods fury*, Iſa.51. 22. Here is implied that God would refrain his wrath, and not deal according to the uttermoſt extremity.

V. 8. *Nevertheleſs they ſhall be his ſervants*] i. e. The men of Judah ſhall be forced to yield fealty and tribute unto Shiſhak, and accept what conditions he ſhall put upon them.

that they may know my ſervice, and the ſervice of the kingdoms of the countreys] By that hard tax which the king of Egypt would lay upon them they might eaſily diſcern what difference there was betwixt ſerving God and ſerving enemies, Deut.28.47,48. Iſai. 26. 13. God bleſſeth with all manner of bleſſing ſuch as faithfully ſerve him, but enemies ſpoil and oppreſs whom they get under their ſubjection. By *the kingdomes of the countreys* he meaneth heatheniſh nations, which had neither knowledge nor fear of God.

V. 9. *So Shiſhak king of Egypt came up againſt Jeruſalem*] See v. 2.

and took away the treaſures of the houſe of the Lord] We are not to think that he had thoſe veſſels of gold and ſilver that were uſed in the houſe of the Lord, but rather ſuch gold and ſilver and other precious things as were laid up for repairing the Temple, or other ſacred uſes. Neither are we to think that Shiſhak came into Gods houſe to take theſe, but that laying a great ſum of money upon the king and people of Judah, they were forced to take *the treaſures of the houſe of the Lord* to make it up; which Shiſhak *took and carried away*. The like is noted of Hezekiah 2 King.18.14,15. Of *the treaſures of the houſe of God* ſee 1 Chro. 26.28.

and the treaſures of the kings houſe] That which is ſaid of *the treaſures of the houſe of the Lord* in the former Note may be applyed to *the treaſures of the Kings houſe* alſo. Kings of Judah had their peculiar treaſures; and theſe uſed to be rich ones, 2 King. 16.8. & 18.15. & 20.13,15. In this reſpect David ſaith that *of his own proper goods he gave towards the houſe of God.* Thoſe goods were laid up in his own treaſury, and amounted even to many millions, 1 Chr. 29. 4.

he took all] The King of Egypt took of the King of Judah all that he gave him: and to ſatisfie him, the King of Judah gave him moſt if not all the treaſures that were in his own and in the Lords houſe.

he carried away alſo the ſhields of gold which Solomon had made] 1 King.10.16,17. See 1 King.14.26.

V.10. *Inſtead of which king Rehoboam made ſhields of braſs,* &c.] Or, *and king Rehoboam made in their ſtead brazen ſhields,* 1 King. 14.27.

V.11. *And when the king,* &c.] See 1 King.14.28.

V.12. *And when he humbled himſelf*] See v.7.

the wrath of the Lord turned from him] The Lords wrath was the cauſe of Shiſhaks coming againſt him; and his departure was an evidence that the wrath of the Lord was turned from him.

that he would not deſtroy him altogether] Heb. *to conſumption.* Though the King of Egypt made great ſpoil in ſundry cities of Judah, and had the treaſures of the Lords houſe and the Kings houſe, yet Judah remained ſtill to be a Kingdom, and the King and people thereof abode ſtill therein; which was not ſo in Zedekiahs time, 2 King.25.21.

and alſo in Judah things went well] Or, *and yet in Judah there were good things.* According to the firſt reading this may be the ſenſe, Notwithſtanding all the evil that Shiſhak had done, the ſtate of Judah continued as before; they enjoyed their liberty of ſerving God, the benefit of their own laws, with peace & proſperity. According to the other reading this may be the ſenſe; Gods Ordinances were duly obſerved, judgement and juſtice was executed, and there were many of the Princes and people in whom *good things were found,* as is ſaid of Jeroboams ſon, 1 King. 14. 13. Beſides, there was in Judah the law of God, the ſeals of his Covenant, the miniſtery of his Prophets, Prieſts and Levites, ordinary and extraordinary ſacrifices, and many perſons that had not conformed to the ſins of the Kingdom: Theſe and many other like were *the good things in Judah.*

V.13. *So king Rehoboam ſtrengthened himſelf in Jeruſalem*] Though he were much weakened by the ſpoil which Shiſhak had made in his Kingdom, yet by the Lords freeing of him from his enemy he recovered ſtrength again, and repaired and fortified the cities of his Kingdome, as ch.11. 5,11. and thus he *ſtrengthened himſelf.*

and reigned] As King. He continued to be Soveraign in his Kingdom, notwithſtanding his ſervice to the king of Egypt, mentioned v.8.

for Rehoboam was one and forty years old when he began to reign] See 1 King.14.21.

V.14. *And he did evil*] This may have reference both to the fourth and fifth years of his reign, after he was freed from Shiſhak. That which is here noted of the King of Judah is indefinitely applyed to *Judah,* namely, to the Princes and people thereof, 1 King. 14.22.

becauſe he prepared not] Or, *fixed not.* Preparation is an eſpecial means to bring a man on to that which is good, but want of it makes one run into evil: And a through ſetled reſolution to do that which is good is a great preparation thereunto: but when ſuch a reſolution is wanting, evil will quickly creep on a man.

his heart] The heart is the ſpring out of which floweth good and evil.

to ſeek the Lord] See 1 Chr.16.10. & 28.9.

V.15. *Now the acts of Rehoboam firſt and laſt*] Such as were done in his firſt three good years, ch.11. 17. in his two next evil years, v.1,2. and in his other years following them. See ch. 9.29.

are they not written in the book] Heb. *words.* See ch.9.v.29.

of Shemajah the Prophet] See 1 King.12.22.

and of Iddo the Seer] See ch.9 29.

concerning genealogies] Or, *pedegrees,* or, hiſtories of Kings and others who were famous in the Church of God.

And there were wars between Jeroboam and Rehoboam continually] See 1 King. 14.30.

V.16. *And Rehoboam,* &c.] See 1 King.2.10.

and Abijah] Or, *Abijam.* See 1 King.14.31.

reigned in his ſtead] Thus Rehoboams purpoſe and endeavour was accompliſhed, ch.11.22.

CHAP. XIII.

Verſ. 1. NOw *in the eighteenth year of king Jeroboam*] See 1 King.15.1.

began Abijah to reign over Judah] In this chapter Abijahs reign and his great ſucceſſe againſt Jeroboam is ſet down.

V.2. *He reigned three years in Jeruſalem*] See 1 King 15.2.

his mothers name alſo was Michajah the daughter of Uriel of Gibeah] Or, *his mothers name was Maachah the daughter of Abiſhalom.* See on 1 King. 15.2.

and there was war between Abijah and Jeroboam] Thus much is noted of his father Rehoboam and Jeroboam. See 1 King.14.30.

V.3. *And Abijah ſet*] Heb. *bound together.* For by good order in an army particular ſouldiers and ſeveral companies are as it were bound together.

the battel in array] Prepared his ſouldiers, and ſet them in good order, that they might be ready to fight with the enemy.

with an army of valiant men of war] Not onely the Commanders but all the ſouldiers are compriſed under this word *army.* This epithet *valiant* ſets out the courage of their minds and ſtrength of their bodies. This phraſe *men of war* ſhews that they were exerciſed in military diſcipline.

even four hundred thouſand] This was a very great army, conſidered in it ſelf. We count fifty thouſand a Royal army, but here were eight times ſo many. Yet this great army was but half ſo big as Jeroboams.

choſen men] Not vagrants, or preſſed in the ſtreet, but choſen for that purpoſe.

Jeroboam alſo ſet the battel in array againſt him with eight hundred thouſand choſen men] Jeroboam had two to one.

being mighty men of valour] See 1 Chr.5.24. Theſe two armies, being all of the children of Iſrael, amounted to twelve hundred thouſand, all valiant men. Had they been, as brethren, united, they had been the greateſt hoſt that we have read or heard of by expreſſe number to be aſſembled together in the field. See ch.14.9. Indeed there is in Davids time mention made of fifteen hundred thouſand, and threeſcore and ten thouſand that drew ſword, beſides Levi and Benjamin, which were not counted among them, 1 Ch.21.5,6. but theſe were not all drawn out into the field together. See ch.17.14.

V.4. *And Abijah ſtood up*] It is to be ſuppoſed, that while the armies were ſet one againſt the other, before the fight, Abijah deſired and obtained a parle or treaty, and thereupon choſe a fit place where he might beſt be heard. It was ever uſual with prudent Commanders before the battel to deſire a treaty, thereby to ſhew the juſtneſſe of their cauſe, and perſwade the enemy to deſiſt, if it might be. This was enjoyned by the Law, Deut. 20. 10. So did Jephthah, Judg.11.12. and ſo did Abijah here.

upon mount Zemaraim, which is in mount Ephraim] A city of this name was in Benjamin, Joſh.18.22. The city and mount might both border on mount Ephraim, by the out-coaſts of Benjamin. Some conceive the name to be taken from *Zemari,* Gen. 10.18.

and ſaid, Hear me thou Jeroboam, and all Iſrael] He directeth his ſpeech, as to Jeroboam, who had the chief command of the army, ſo to other Commanders under him, who queſtionleſſe were now upon the aforeſaid deſire of treaty aſſembled together to hear what Abijah would ſay. And theſe eſpecially are compriſed under that phraſe *all Iſrael.* Yet withal it was Abijahs deſire that as many of the ordinary officers and ſouldiers as could might hear his voice; as Rabſhekah, 2 King.18.28.

V.5. *Ought you not to know*] So clear was the caſe he propounded as he ſuppoſed they could not be ignorant thereof; at leaſt they might and ought to have known it.

that the Lord God of Iſrael] See 1 King.8.15. He uſeth this phraſe to ſhew that the Lord was not onely the God of Judah, but of all the twelve tribes; and to move them the rather to obſerve that which their God had covenanted.

gave the kingdom over Iſrael to David for ever] Under this word *David* David himſelf and his poſterity is compriſed. See 2 Sam.7. 12,13,16.

even to him and to his ſons by a covenant of ſalt] By this metaphor of *ſalt* a perpetuity is ſet forth. For *Salt* makes things laſt. In this reſpect Lots wife was turned into a pillar of ſalt, Gen.19.26. that ſhe might remain a perpetual ſpectacle. The covenant therefore here is declared to be a perpetual covenant, not to be abrogated or nulled. In this reſpect theſe two phraſes *a covenant of ſalt* and *for ever* are joyned together, Numb.18.19. Some take this metaphor to be uſed in relation to their manner of making their covenant, with a ſacrifice, on which ſalt was alwayes ſprinkled, Lev.2. 13. And thereby is implyed that this was a moſt ſolemn covenant, not to be violated. Both ſenſes tend to the ſame purpoſe.

V.6. *Yet Jeroboam the ſon of Nebat*] See 1 King.11.26.

the ſervant of Solomon] This title is here uſed to aggravate Jeroboams rebellion, in that being a ſervant he would preſume to uſurp his maſters throne.

the ſon of David] This ſhews the right that Solomon and his ſon had to the Kingdome by reaſon of the forementioned covenant v. 5.

is riſen up] This alſo, implyes an uſurpation above that which was meet.

and hath rebelled] Notwithſtanding God foretold that Jeroboam ſhould be King, 1 King.11.35. and the people choſe him, 1 King. 12.20. Yet he came to the kingdom with a proud, aſpiring, rebellious diſpoſition. It is therefore ſaid that he *lift up his hand againſt the King,* 1 King.11.26.

againſt his Lord] He rebelled both againſt Solomon, whoſe peculiar ſervant he was, 1 King.11.26. and alſo againſt Rehoboam, whoſe ſubject he was, 1 King. 12.16, &c.

V.7. *And there are gathered unto him vain men*] i. e. inconſtant, raſh and heady, not well underſtanding what they did.

the children of Belial] See 1 King.21.10. Certainly they were ſuch men as put on Jeroboam to do what he did; and in that particular act of ſetting him up to be king, they ſhewed themſelves to to be ſuch men. But they among the ten tribes which ſet their hearts to ſeek the Lord would not conſent thereto, ch.11.16.

and have ſtrengthened themſelves] By mutual conſent and joynt conſpiracy, and alſo by building cities and caſtles of defence, 1 King.12.20,25.

againſt Rehoboam the ſon of Solomon] This is ſaid to ſhew the right that Rehoboam had to the kingdom, and to aggravate their Rebellion. In this reſpect Solomon is ſtiled *the ſon of David*, v. 6.

when Rehoboam was young] Not in age, (for he was one and fourty years old when he came to the Crown, ch.12. 13.) but in underſtanding and diſcretion, 1 Cor.12.20. He was as a young man that wanted experience, and in that reſpect fooliſh. Thus is this word taken, Eccleſ.10.16. Iſa.3.4. See Eccleſ. 4.13. Or he may be called *young* in regard of his breeding: He was trained up in a delicate manner under a Prince of peace, and had no experience of war, nor was exerciſed in military diſcipline: and in this reſpect he was as a young tree that might eaſily be plucked up. He was no old beaten ſouldier, but a young and freſh one.

and tender-hearted] i.e. ſoon daunted. This is oppoſed to courage and magnanimity. He wanted ſtoutneſſe of ſpirit.

and could not withſtand them] This is added as the effect of his folly and fearfulneſſe. Beſides it implieth that the conſpiracy made againſt him was very great.

V.8. *And now ye think*] Heb. *ſpeak*, or, *ſay*. They did ſpeak in themſelves; and this is *to think*. See 1 King.5.5. & Gen.20.11.

to withſtand the kingdom] Heb. *to ſtrengthen your ſelves in the face of the kingdom*. i.e. with a ſtrong and mighty power to oppoſe it.

of the Lord] Why the kingdom of Judah was called *the kingdom of the Lord*, ſee ch.9.8. 1 Chr.28.5. This Epithet is here added to aggravate Jeroboams folly in oppoſing againſt that which was the Lords. See Act.5.3,9

in the hands of the ſons of David] For God had given the kingdome unto them. See 1 Chr.17.14. & 28.4,&c.

and ye be a great multitude] They were ten tribes to two, and their army as big again as Abijahs, v.3. This he alledgeth as the ground of their confidence, but a vain ground. See Iſa.30.1,2,3. & 31. 1,2,3.

and there are with you golden calves] This alſo is mentioned as another ground of their confidence, but to aggravate their folly therein. For what help could calves, without life, made of metals, afford them? Some conceive they brought the golden calves with them into the camp, becauſe it is ſaid, *there are with you*. So did the Iſraelites in ſuperſtition carry the Ark into the camp, 1 Sam.4.5. and the Philiſtims their Gods, 1 Chr.14.12.

which Jeroboam made you for Gods] 1 King. 12. 28. This is a greater aggravation of their folly, in that they placed confidence in ſuch things as a mortall man had made to be Gods.

V.9. *Have you not caſt out the Prieſts of the Lord*] ch.11.13,14. They did not onely truſt to falſe Gods, but alſo rejected the true God, in his Miniſters and Prieſts, by caſting them out.

the ſons of Aaron] This hath reference to Gods chuſing them onely to be his Prieſts, Exod.29.9. Num.3.10. and is here alledged in oppoſition to Jeroboams practice, who choſe any ſorts of perſons to be Prieſts, 1 King.12.31.& 13.33.

and the Levites] Theſe alſo were Miniſters of the Lord, though under the Prieſts, Num.3.9,12. And by adding theſe he diſcovereth the extent of Jeroboams impiety. It extended againſt all the Miniſters of God.

and have made you Prieſts after the manner of the nations of other lands] Not after Gods preſcript, according to which none but Aarons ſeed ſhould be Prieſts; but as other Nations that knew not God, nor had the light of his word for their guide. Theſe had no ſtock or family or ſucceſſion of men, from fathers to ſons, to be Prieſts; neither had the Iſraelites any, but choſe whom they pleaſed.

ſo that whoſoever cometh to conſecrate himſelf] Heb. *to fill his hand*. See 1 King. 13.33.

with a young bullock] This was enjoyned under the Law for the manner of conſecrating a true Prieſt, Exod.29.1. Hypocrites can obſerve ſome outward rites preſcribed by God.

and ſeven rams] The Law required but two rams at the moſt, Exod.29.15,19. But Idolaters and hypocrites in external rites oft exceed Gods preſcript, Num.23.1. Mich.6.7. Mar.7.4.

V.10. *But as for us, the Lord is our God*] Heb. *and we, the Lord our God*. The ſenſe of the Hebraiſm is well expreſſed in our tranſlation. This is to be taken of their outward profeſſion of the true God. For Abijahs heart was not upright, 1 King. 15.3.

and we have not forſaken him] As the ten tribes did, in forbearing to go to the Temple, and ſetting up the calves for their Gods, 1 King. 12.28,29,30.

and the Prieſts which miniſter unto the Lord are the ſons of Aaron] This was according to Gods Word, and contrary to the Iſraelites practice, v.9.

and the Levites wait upon their buſineſſe] They obſerve thoſe courſes and do thoſe ſervices which in ſpecial belong to them.

V.11. *And they burn unto the Lord*] To the honour of God, to do that ſervice to him which he hath appointed, to make atonement with him, and to ſeek his favour.

every morning and every evening] Heb. *morning and morning, evening and evening*. This hath relation to Exod.29.41,42.

burnt-ſacrifices] One in the morning, and another in the evening. Exod.29.39. Theſe were conſtantly offered up. There were alſo other ſacrifices upon occaſion offered up mornings and evenings, Num.28.10,15,23,24.

and ſweet incenſe] See ch.2.4. 1 King.9.25.

the ſhew-bread alſo ſet they in order upon the pure table] Of this alſo ſee ch.2.4. The table was covered with gold, and conſecrated for that purpoſe, and in that reſpect called *pure*.

and the candleſtick of gold] This and the other phraſe may have relation to the Tabernacle, wherein was but one Table, and one Candleſtick, Exod.25.23,31. Or by a ſynecdoche the ſingular number may be uſed for the plural. For there were ten Tables and ten Candleſticks in the Temple, ch.4.7,8.

with the lamps thereof, to burn every evening] See ch. 4.20. Levit. 24.3. *Evening* is here ſynecdochically put for *morning and evening*.

for we keep the charge of the Lord our God] We obſerve thoſe ordinances which the Lord hath preſcribed and given us in charge.

but ye have forſaken him] See ch.12.5.

V.12. *And behold, God himſelf is with us*] See 1 King.8.57. He produceth this as the ground of their confidence: And it is a ſure ground, Rom.8.31.

for our captain] Herein he may have relation to the Lords appearing unto Joſhua, Joſh.5.13,14. And he implyeth that the Lord would go before them, and fight for them; and in that reſpect they might have aſſurance of victory.

and his Prieſts with ſounding trumpets to cry alarm againſt you] This hath expreſs relation to an ordinance which God made for his people when they went out to battel, and to his promiſe thereupon, Numb.10.9. & 13.6.

O children of Iſrael] This title Abijah giveth to his enemies by way of inſinuation, to put them in mind of the mutual brotherhood betwixt the two parties: They were all children of the ſame father. Such an argument uſeth Abraham Gen.13.8.

fight ye not againſt the Lord] A ſtrong motive to ſtir them up to deſiſt: for who ever prevailed againſt the Lord? See 2 Kings 19.22.

God of your fathers] See ch.11.16.

for you ſhall not proſper] Hereby he ſheweth that they who are againſt the Lord cannot look for any good ſucceſs, Job 9.4. This oration which Abijah made is a very pithy one, every ſentence compriſing a ſtrong argument to diſſwade Jeroboam and ſuch as took part with him from fighting againſt the men of Judah. All the arguments may be drawn to two heads; 1. the diſhonour that Jeroboams party had done to God; 2. the honour which the men of Judah had done to him.

V.13. *But Jeroboam cauſed an ambuſhment*] While Abijah was dealing fairly and friendly with Jeroboam, Jeroboam deals treacherouſly with him, and takes advantage from his treating to ſurpriſe him at unawares. The Hebrew word tranſlated *ambuſhment* is put for *a lurking-place*, Pſ.10.8. Our Engliſh word *ambuſhment* implyeth a lying in wait, or a ſudden and unexpected coming upon men. See Joſh.8.2, &c. Judg. 20.33,34.

to come about behind them] This implyeth a ſecret conveying of the ſtratagem.

ſo they were before Judah] The main battalia of the Iſraelites ſtood ſtood face to face before the men of Judah.

and the ambuſhment was behind them] Such as lay in wait to fall upon the rear while the other were in fight.

V.14. *And when Judah looked back, behold, the battel was before and behind them*] They were compaſſed about by the multitude of their enemies, and that unawares; for they ſaw not them that were behind them till they looked back.

and they cryed unto the Lord] Some underſtand this of an outward clamour and great ſhout which the men of Judah gave as it were with one voyce to affright the enemy. We read of the like done 1 Sam.4.5. But this is afterwards noted to be done by them, v.15. Others underſtand a ſtrong fervency in prayer to the Lord for ſuccour in that dangerous caſe. Thus is this phraſe uſed ch.14.11. Exod.14.15. 1 King.22.32.

and the Prieſts ſounded with the trumpets] To ſtrengthen their faith in the Lords promiſe, Numb.10.9. and to encourage the ſouldiers.

V.15. *Then the men of Judah gave a ſhout*] The whole Army together hollowed out aloud, and made a great acclamation.

and as the men of Judah ſhouted] Queſtionleſs their hearts were lift up to God together with their loud voyce.

it came to paſs that God ſmote Jeroboam] This word *ſmote* is oft put for *ſlew*, 1 King.15.29. 2 King.3.24. & ch.9.24. But as it hath relation to Jeroboam, it implyeth onely an affrighting of him, ſo as to make him flee.

and all Iſrael] i.e. the army of the Iſraelites gathered together in the field. They were affrighted as well as their King, and overthrown.

before Abijah and Judah] Abijah and his army, here called *Judah*, might purſue the Iſraelites, but it was God that affrighted them and made them flee.

V.16. *And the children of Iſrael fled before Judah,* &c.] This is an expoſition of what went before.

V.17. *So there fell down ſlain of Iſrael five hundred thouſand*] So as the men of Judah ſlew more then every one his man. See v.3.

choſen men] See v.3. As the number, ſo the quality of thoſe that were ſlain, much amplifieth the victory.

V.18. *Thus the children of Iſrael were brought under at that time*] He ſaith *at that time,* becauſe they gathered ſtrength afterwards, ſo as they maintained war againſt Aſa, 1 King.15.16.

and the children of Judah prevailed, becauſe they relyed upon the Lord] God fails not thoſe who truſt in him.

God of their fathers] See ch.11.16.

V.19. *And Abijah purſued after Jeroboam, and took cities from him*] This was a point of wiſdome, to follow the advantage he had gotten, and having ſlain many of them that ſtood againſt him, and put others to flight, to ſurpriſe their cities. See Joſh.10.19.

Bethel] There was one of the golden calves ſet up, 1 Kings 12.29.

with the towns thereof] Bethel was a fair city, and ſuch uſed to have towns belonging to them. See 1 Chr.2.23. & 7.28.

and Jeſhanah, &c.] This City was not far from Bethel.

and Ephraim, &c.] Called *Ophrah,* Joſh. 18.23. It was in Benjamin. Some take it to be that place whereof mention is made Joh. 11.54.

V.20. *Neither did Jeroboam recover ſtrength,* &c.] See on v.18.

and the Lord ſtrook him, and he dyed] i.e. Jeroboam. Though he lived a year or two after Abijah, 1 King.15.9. yet his death is here ſet down, to conclude his ſtory. This phraſe, *the Lord ſtrook him,* implyeth that he dyed by a ſpecial hand of God, not by an ordinary death, as 1 Sam.25.38. Ezek.24.16.

V.21. *But Abijah waxed mighty*] The rather by reaſon of that great conqueſt he got over Jeroboam.

and married fourteen wives] This is not to be reſtrained to the time after he got that victory, nor to the time of his reign (for he reigned but three years, v.2.) but to be extended to the whole time of his life wherein he was marriageable. For he married ſome of theſe wives, if not all of them, in his fathers dayes.

and begat twenty and two ſons, and ſixteen daughters] See ch.11.21.

V.22. *And the reſt of the acts of Abijah*] See 1 King.11.42.

and his wayes] Or courſe of life.

and his ſayings] This may have reference to his oration v.5,&c. Or it may be he uttered many ſentences that were thought worthy the regiſtring, as his grandfathers Proverbs were, 1 King.4.32,33. & 11.41.

are written in the ſtory] Or *commentary,* or *chronicle.*

of the Prophet Iddo] See ch.12.15.

CHAP. XIV.

Verſ.1. SO *Abijah ſlept with his fathers,* &c.] See 1 King.2.10.

And Aſa his ſon reigned in his ſtead] 1 King. 15. 8, &c. Aſa was the third King of Judah after the diviſion. His hiſtory is recorded in this and the two next chapters. In this two things are noted; 1. the proſperous continuing of his reign ten years, to v.9. 2. a memorable victory againſt a mighty enemy, v.9,&c.

in his dayes the land was quiet] Free from outward invaſions, and inward inſurrections.

ten years] From hence it may be inferred that after ten years there were open wars between him and his enemies. It is not expreſſed what enemies troubled the land before the Cuſhites, v.9. Yet this limitation of peace to *ten years* implyeth there was ſome other enemy that diſquieted them: for it may be gathered from that which is noted of their offering unto the Lord of the ſpoyl they had taken from their enemies in the fifteenth year of Aſa, ch. 15.10,11. that the Cuſhites were overthrown in that year. There might before that be war betwixt Judah and Iſrael, or betwixt Judah and other nations. Whereas it is ſaid 1 King.15.16. *there was war betwixt Aſa and Baaſha all their dayes,* it is to be taken of the skirmiſhes on the borders of the Kingdoms, as 1 King. 14.30.

V.2. *And Aſa did that which was good,*&c.] See 1 Kings 15.11.

V.3. *For he took away the altars of the ſtrange gods*] Such haply as remained in the cities which his father took from Jeroboam, ch.13. 19. This was according to the Law, Deut.7.5.

and the high places] i.e. idolatrous high places. For others were not put down. See 1 King.15.14. Of *high places* ſee 1 King 3.4.

and brake down the images] Heb. *ſtatues.* See 1 King.14.23.

and cut down the groves] See 1 King.16.33.

V.4. *And commanded Judah*] Heb. *ſaid to Judah.* The matter being about religion, he layeth a command upon his ſubjects, 2 King 10.26.

to ſeek the Lord] See 1 Chr.16.10.

God of their fathers] See ch. 11.16. 1 Chr.29.18,20.

and to do the law and the commandement] See 1 King.2.3.

V.5. *Alſo he took away out of all the cities of Judah*] This implyeth that the reformation v.3. was of cities of Iſrael.

the high places] See v.3.

and the images] Heb. *ſun-images.* Some conceive theſe were made in the likeneſſe of an Orb or round Compaſſe with rayes about it, to repreſent the Sun, which ſome accounted to be a God. Others ſay they were made in the ſhape of a man with rayes about his head, to repreſent the Sun, as before. From the word חמן *Chaaman* it is inferred that it was an image of Jupiter Hammon. It is uſed in the plural number, as ch.34.4,7. Lev.26. Iſa.17.8. & 27. 9. Ezek.6.4,6 By this it appeareth how the people of God followed the faſhions of the heathen.

and the kingdom was quiet] This was the fruit of eſtabliſhing true religion. It may be ſome ſuggeſted unto Aſa that the deſtroying of thoſe things which his predeceſſors had ſet up would cauſe tumults and wars: but contrary to that conceit it is here ſaid, *the kingdom was quiet.*

before him] He living and ſeeing it.

V.6. *And he built*] i.e. repaired. See ch.11.6.

fenced cities] Heb. *cities of fence.* Such as are ſet down ch.11. 6,&c.

in Judah] And Benjamin.

for the land had reſt] See v.1. He made the right uſe of his peace, preparing againſt future danger.

and he had no war in thoſe years] This ſhews in what reſpect the land is ſaid to have reſt.

becauſe the Lord had given him reſt] The peace which kingdoms enjoy is from the Lord, Pſal.46.9.

V.7. *Therefore he ſaid unto Judah*] He ſtirreth up his ſubjects to do what he thought meet to be done.

Let us build theſe cities] *Theſe* hath reference to cities then ſtanding; ſo as *building* muſt be taken for *repairing* and *fortifying.*

and make about them walls] Being unwalled before, and ſo open to enemies, for their ſafety he compaſſeth them about with walls.

and towers] Towers uſed to be in the walls of cities, to ſet watchmen thereon to deſcry dangers. See 2 Kings 19.17. They uſed alſo therein to put warlike ammunition to keep off and annoy enemies.

gates and bars] Gates were for paſſage, and to ſhut upon all occaſions of fear. Bars kept the gates being ſhut ſo faſt as they could not eaſily be broken open.

while the land is yet before us] While it is quiet under our government, not ſurpriſed or diſturbed by enemies, but poſſeſſed by our ſelves in peace.

becauſe we have ſought the Lord our God] Prudently and piouſly he aſcribeth to God the peace they had.

we have ſought him, and he hath given us reſt] The aſſurance of what he ſaid before, and his zealous deſire of giving all glory to God, makes him repeat the ſame again.

on every ſide] In every part of the land, from all ſorts of enemies.

ſo they built and proſpered] With good ſucceſs they accompliſhed what they undertook. See 1 Chr.22.11.

V.8. *And Aſa had an army of men*] Ready prepared on all occaſions to be uſed.

that bare targets and ſpears,&c.] Theſe two particulars are ſynecdochically put for all kind of armour and weapons, offenſive and defenſive, as ch.11.12.

that bare ſhields] Of the difference between Targets and Shields ſee 1 King.10.16,17.

and drew bows, &c] Heb. *which trod the bow*] See 1 Chr.8.40.

two hundred and fourſcore thouſand] There were as many out of Benjamin as out of Judah within twenty thouſand.

all theſe were mighty men of valour] See ch.13.3.

V.9. *And there came out againſt them*] The cauſe of this invaſion is not ſet down. Some ſuppoſe it was Aſa's denying to yield that homage and tribute to the King of Egypt which his grandfather covenanted. See ch.12.8.

Zerah the Ethiopian] Or *Cuſhite.* This Zerah was King of the Cuſhites, who bordered upon Egypt. And either he was at that time alſo King of the Egyptians, or ſo favoured them as to undertake their quarrel.

with an hoſt of a thouſand thouſand] This is the greateſt army we read of in Scripture. See ch.13.3. They had queſtionleſs auxiliaries out of other nations, as the Lubims, ch.16.8. and it may be alſo the Philiſtims. See v.14.

and three hundred chariots] Some here ſupply a *thouſand,* q.d. *three hundred thouſand chariots,* becauſe they are ſaid to have had *very many chariots and horſemen,* ch.16.8.

and came to Mareſhah] A city in Judah, Joſh.15.44. See ch. 11.8. 1 Chron. 4.21. The enemy came to the very land of Judah.

V.10. *And Aſa went out againſt him*] Prudently did Aſa go out to the confines of his own countrey, to prevent the plundering and ſpoiling of his ſubjects.

and they ſet the battel in array] i.e. the men of Judah. See ch.13.3.

in the valley of Zephathah] See Judg.1.17. It is ſuppoſed this valley was ſufficient for Aſa's army, but ſo ſet with banks and hills on each ſide as the enemy with his exceeding great number could not compaſs him in. Great advantage may be gotten by a fit place to pitch an army in.

at Mareſhah] See v.9.

V.11. *And Aſa cryed unto the Lord*] See ch.13.14.

his God] This relation was the ground of his fervency.

and ſaid, Lord] He directeth his prayer as it were face to face to God, which implyeth an holy familiarity with him.

it is nothing with thee to help, whether with many, or with them that have no power] Heb. *it is not with thee to help betwixt the mighty and him that hath no power.* i.e. There is no difference with God, but to him it is all one to help thoſe that are many in multitude and every way well furniſhed, and to help ſuch as are but few and weak. God is able to ſtrengthen the weak, and to give victory to a ſmall army, as well as to a great one. See 1 Sam.14.6.

help us] Upon the forementioned ground he craves Gods ſuccour.

O Lord our God] He mentioneth this relation to ſtrengthen his faith.

for we reſt on thee] God uſeth not to fail thoſe that place their whole truſt in him: This therefore Aſa here pleads. See ch.16.8.

and in thy name] Some hence gather that God being conſulted did encourage Aſa and the men of Judah to go againſt that great army, as in a like caſe he encouraged David, 1 Chr.14.10. This phraſe *in thy name* further implyeth that they went forth for Gods glory, calling upon him, and truſting in his aid, as 1 Sam.17.45. See 2 King.2.24.

we go againſt this multitude] Faith in God encourageth againſt the greateſt armies.

O Lord thou art our God] His faith riſeth from degree to degree. Firſt he uſed this title *Lord*; then, with addition of a particular relation, *O Lord our God*; laſtly, with a confident aſſeveration of the ſame, *O Lord thou art our God.* See 1 Chr.17.27.

let not man prevail againſt thee] The word tranſlated *man* ſignifieth *a mortall, weak, miſerable man.* Thus he ſpeaketh to ſtrengthen his own faith and the faith of his army againſt the enemy, and withall to imply that it would be a diſhonour to God for ſuch an one to prevail.

V.12. *So the Lord ſmote the Ethiopians before Aſa and before Judah*] As he ſmote Jeroboam and all Iſrael, ch.13.15.

and the Ethiopians fled] They who are affrighted by God cannot ſtand. See ch.13.16.

V.13. *And Aſa and the people that were with him*] i.e. his army.

purſued them] See ch.13.19.

unto Gerar] A city of the Philiſtims, Gen.20.1.

and the Ethiopians were overthrown, that they could not recover themſelves] Heb. *there was no reviving to them.* So many were ſlain, and the reſt ſo routed, as they could not rally again nor make a head to ſtand againſt their enemies.

for they were deſtroyed] Heb. *broken.* They came in a great body with all their forces united, but they were as it were pull'd aſunder limb from limb.

before the Lord] God was with the men of Judah for their captain, as ch.13.12. and in that reſpect the Ethiopians were deſtroyed before him.

and before his hoſt] Being Gods people, and going out in Gods name, v.11. they are counted *Gods hoſt.*

and they carried away very much ſpoil] i.e. Aſa and his people. Their enemies brought much treaſure with them, as Jehoſhaphats did, 2 Chr.20.25. but they were forced to leave it behind them, ſo as the men of Judah took it away.

V.14. *And they ſmote all the cities round about Gerar*] It is very probable that the men of Gerar and the Philiſtims round about aided the Ethiopians; and ſo Judah might well account them their enemies, and deal with their cities accordingly. By *ſmiting the cities* is meant a deſtruction of their inhabitants.

for the fear of the Lord came upon them] i.e. a great terrour which the Lord caſt into their minds, wherewith they were exceedingly affrighted, ſo as they durſt no longer ſtand againſt the men of Judah. So ch.17.10. & 20.29. Gen.35.5.

and they ſpoiled all the cities] Took what was worth carrying away.

for there was exceeding much ſpoil in them] It is probable that the Ethiopians laid up their treaſures in Gerar and the cities thereabouts: and ſo the goods that the Philiſtims themſelves had in their cities, and that which the Ethiopians brought thither muſt needs afford very much ſpoil to the Conquerour.

V.15. *They ſmote alſo the tents of cattel*] The Arabians bordered on the Philiſtims, and ſo might be moved to joyn with them in aiding the Ethiopians. They dwelt in tents, which they might remove from place to place, and find out good paſture for their cattel whereof they had great ſtore: for they lived upon breeding and fatting catel. See 1 Chr.4.41. Theſe affording aid to Iudahs enemies, Iudah had juſt cauſe to ſpoil their tents, and take away their cattel.

and carried away ſheep and camels in abundance] Under theſe two kinds all other cattel that uſe to be kept on paſture are compriſed, as Oxen, Kine, Calves, Goats, Kids, &c.

and returned to Jeruſalem] There to divide the ſpoil, and to render praiſe to God. See ch.20.27.

CHAP. XV.

Verſ.1. AND *the Spirit of God came upon Azariah*] This phraſe is uſed of ſuch as have ſome extraordinary inſpiration, revelation, gift or grace conferred upon them, and that for ſome ſpecial employment: And it is oft ſpoken of wicked men and hypocrites as well as of pious men. See Numb.24.2. 1 Sam. 10.10. Judg.14.6, 19. See ch.20.14. ch.24.20.

the ſon of Obed] See v.8. & ch.9.29.

V.2. *And he went out to meet Aſa*] Heb. *before Aſa.* As Aſa was coming to Ieruſalem, ch.14.15. with a great aſſembly of his ſubjects, this Prophet came before his face, and thereupon may well be ſaid *to meet him.*

and ſaid unto him] God having given a great evidence of his fatherly care over Iudah, not onely by long peace, ch.14.1. but alſo by a great victory, ch.4.12. a Prophet by divine inſpiration ſtirs them up to make a right uſe of thoſe mercies by cleaving to the Lord, and renewing their covenant with him.

Hear ye me] By this Preface he ſtirreth up their attention to what he ſhould ſay.

Aſa, and all Juda and Benjamin] This phraſe implyeth that there was a very great aſſembly, partly of thoſe who returned from the victory, and partly of thoſe who went out to congratulate them. The Prophet ſpeaks to them all.

the Lord is with you] Preſent among you, to take care of you, to provide for you, to protect you, and every way to do you good. See v.9. ch.13.12. & 32.8. & 36.23. 1 King.8.57. 1 Chr.22.18.

while you be with him] While you carry your ſelves as in his preſence, fear him, ſerve him, truſt in him.

and if ye ſeek him, he will be found of you] See v.15.& 1 Chr.28.9.

but if ye forſake him] See 1 Chr.28.9.

he will forſake you] See 2 King.21.14.

V.3. *Now for a long ſeaſon*] This hath reference to the ten tribes firſt revolt from the houſe of David, and from the houſe of God and all his ordinances. And compare ch.12.13. & 13.2. & 14.1. and you find thirty years from the Diviſion till this time.

Iſrael] the ten tribes that revolted, 1 King.12.16.

hath been without the true God] They ſet up idols inſtead of the true God, 1 King.12.28. See Judg.5.8.

and without a teaching Prieſt] The ſons of Aaron, who were the onely true Prieſts, were ſo trained up in the law of God as they could well teach and inſtruct the people therein. But theſe were caſt off by the ten tribes, ch.11.14. and in their ſtead they choſe the meaneſt of the people, very Ignaro's, 1 King. 12. 31. & 13.33.

and without law] They alſo caſt out the Levites that ſhould have inſtructed them in the Law. ch.11.14. neither regarded they any of the ordinances of the Law.

V.4. *But when they in their trouble did turn unto the Lord*] We do not read that the Iſraelites after their revolt did ever turn unto the Lord: but this is here to be taken by way of ſuppoſition, If they had turned, as Deut 4.29. or it muſt be referred to the times before their apoſtaſie. In the book of the Judges we have many inſtances of Iſraels turning to the Lord in their trouble, Judg.3.9, 15.& 10.10,16. 1 Sam.7.4, &c.

God of Iſrael] See 1 King.8.15.

and ſought him, he was found of them] See v.2.

V.5. *And in thoſe times there was no peace*] For beſides the war that the ten tribes had with other nations *there was war betwixt Jeroboam and Rehoboam all their dayes*, 1 King.14.30. ſo alſo *betwixt Jeroboam and Abijah*, ch.13.2, &c. and *betwixt Aſa and Baſha*, 2 Kin. 15.16. See Judg.5.6.7.

to him that went out, nor to him that came in] Which way ſoever a man went, either abroad or homewards, he was in great danger, and ſubject to many troubles.

but great vexations were upon all the inhabitants of the countreys] Many troubles befell the Iſraelites whereſoever they were in any of their tribes, and thoſe ſuch as much vexed and perplexed their ſpirits.

V.6. *And nation was deſtroyed*] Heb. *beaten to pieces.* For in wars and all manner of diſſenſions men do what they can to pull one another in pieces.

of nation] *Nation* is put for *Kingdom*; Kingdom did riſe againſt Kingdom. Iſrael roſe againſt Judah in Rehoboams time, ch. 10. 16. and Judah againſt Iſrael in Abijahs time, ch.13.2, &c. Beſides forrain enemies might annoy them.

and city of city] When there was no general war againſt the nation, the bordering cities of each nation annoyed one another.

for God did vex them with all adverſity] God is the principal author of judgements, though men be the inſtruments, Iſa.10.5,6. Am.3.6.

V.7. *Be ye ſtrong therefore*] Judgements on thoſe that forſake the Lord ſhould move us to be couragious in removing corruptions, and renewing our covenant with God. See of this phraſe *be ye ſtrong* 1 Chr.22.13.

and let not your hands be weak] The hands are the chief inſtruments whereby men do this or that; and if they be weak, nothing can be well done. But this is metaphorically to be taken and applyed to the mind. Hereby the Prophet dehorteth them from being fearful, or negligent, or too much dejected, 2 Sam.4.1. Heb. 12.12.

for your work ſhall be rewarded] It is a great encouragement to ſtir up a mans ſpirit and make him diligent, to know that his labour ſhall not be loſt, 1 Cor.15.58. The reward here promiſed is not upon deſert or merit, but upon Gods free grace and mercy.

V.8. *And when Aſa heard theſe words*] It appears he diligently heeded them, in that he was careful to make a right uſe of them.

and the prophecy of Oded the Prophet] This queſtionleſſe hath reference to the prophecy immediately going before. Indeed it is v. 1. that *Azariah the ſon of Oded* was the man who uttered that prophecy. But he might have two names, *Azariah*, & *Oded*. The ſame name might be given to the father and the ſon, and both called *Oded*. See the like 1 Chr.18.16. Or ſome former prophecy might be uttered by Oded the father, and this have relation thereunto. Or it may refer to Ahijahs Prophecy, 1 King.14.10, &c. which Oded wrote and put into the Chronicles; in which reſpect it may be called *the Prophecy of Oded.*

he took courage] He gathered his ſpirits together, and laid aſide all fear of danger that might follow upon reformation.

and put away the abominable idols] Heb. *abominations.* We read of great reformation before made by Aſa, ch.14.3,4,5. But it appeareth by this, that all abominations were not taken away. He now ſearcheth more narrowly from houſe to houſe, and redreſſeth many things that lay hid before. So did Jacob, Gen. 35.2,3,5. Of *abominations* ſee 1 King.11.5. 2 King.23.24.

out of all the land of Judah and Benjamin] Of theſe he had an eſpecial care, becauſe they had never revolted.

and out of the cities which he had taken from mount Ephraim] i.e. the cities which his father took, ch.13.19. & 17.2. or other cities which himſelf had taken.

and renewed the altar of the Lord] i.e. the great brazen Altar in the Prieſts Court; whereon fire being kept continually, Lev.6.12. and every day ſacrifices offered, could not but in time decay, and need reparation. Aſa therefore renewing his covenant with God ſolemnly, and intending to offer a great ſacrifice, v.11. repaired and beautified that altar. And herein he ſhewed a mind ſeaſoned with piety and inflamed with zeal.

that was before the porch of the Lord] See ch. 8.12. 1 Kings 8.22.

V.9. *And he gathered all Judah and Benjamin*] Beſides thoſe compriſed under this phraſe v.2. he ſent up and down throughout theſe two tribes to aſſemble his ſubjects unto that ſolemn covenant which he intended, v.12.

and the ſtrangers with them] Such of the ten tribes as were in Judah after the revolt were counted ſtrangers: For they ſeparated themſelves from the houſe of David and kingdom of Judah, yea, they forſook the true religion, and ſerved idols, and ſubjected themſelves to other Kings and other laws. See ch.30.25.

out of Ephraim and Manaſſeh] Under theſe two tribes are compriſed the other tribes that revolted.

and out of Simeon] The greater part of Simeon was within the compaſs of Judah, Joſh.19. and held with the houſe of David. See 1 King.11.13. But that part which bordered on Iſrael revolted with the reſt. Of theſe there came many, and joyned themſelves to Judah, and theſe are here called *ſtrangers out of Simeon.*

for they fell to him out of Iſrael in abundance] They voluntarily left their own habitations, and came to Judah, as others before them had done at the firſt revolt, ch.11.16.

when they ſaw that the Lord his God was with him] They ſaw this by the continuing of the Kingdom of Judah in Davids line, by the great victory his father had got over the Iſraelites, ch.13.17. and by that which himſelf had got over the Ethiopians, and by that long peace he had enjoyed; hereby they knew that the true God whom he worſhipped did proſper and bleſs him. On the other ſide they obſerved how Jeroboam, that forſook the Lord, never proſpered, but that he and his whole poſterity was at this time clean rooted out. This reaſon ſheweth that they were not forced to come to Judah, but that piety and the fear of God brought them.

V.10. *So they gathered themſelves together at Jeruſalem*] i.e. thoſe mentioned v.9. The King having ſent for them, they readily come and aſſembled together at the great city where the Temple was.

in the third moneth] Anſwering in part to our May, and in part to June. In it the great feaſt of Weeks, commonly called *Pentecoſt*, was celebrated, wherein all the males were to appear before the Lord, Exod.23.14,16. Deut 16.16. This moved the King the rather to ſend for them, and them to come to Jeruſalem.

in the fifteenth year of the reign of Aſa] This was anon after the great victory over the Ethiopians. So as they came long after thoſe *ten years* mentioned ch.14.1.

V.11. *And they offered unto the Lord the ſame time*] Heb. *in that day.* Whereon they were aſſembled together, the day of Pentecoſt.

of the ſpoyl which they had brought] There was a law, that when Gods people had obtained a victory over their enemies, part of the ſpoyl ſhould be given to the Lord for offerings, Numb.31.28, &c. See 1 Chr.26.27,28. Saul makes this a pretenſe of his keeping the cattel which he brought from the Amalekites, 1 Sam. 15.15.

ſeven hundred oxen, and ſeven thouſand ſheep] This conſidered in it ſelf was a very great offering, but a very ſmall one, if compared unto that 1 King.8.63. This gave great evidence of their pious and zealous and thankful ſpirits.

V.12. *And they entred into a covenant*] To bind themſelves more firmly to a due ſerving of the Lord. See 2 King.11.4.

to ſeek the Lord] To call upon his name, to worſhip and ſerve him, to depend on him, to cleave cloſe unto him. All duties of piety are compriſed under this phraſe. See 1 Chr.16.10. Iſa.55.6.

God of their fathers] See ch.11.16.

with all their heart, and with all their ſoul] See 1 King.2.4.

V.13. *That whoſoever would not ſeek*] See v.12.

the Lord God of Iſrael] See 1 King.8.15.

ſhould be put to death] This is not to be taken of every failing in that duty of Seeking the Lord, but of an obſtinate refuſal to be ſubject to him, and of ſeeking to other Gods. This was according to the Law, Deut.13.9.

whether ſmall or great, whether man or woman] There muſt be no partiality in executing judgement, Deut. 13.6. & 33.9. nor reſpect of perſons in his cauſe who reſpecteth no perſon, Deut. 10.7.

V.14. *And they ſware unto the Lord*] To make the covenant more inviolable on their part. For an oath is a curb to conſcience. This oath was an imprecation againſt themſelves if they ſhould break the covenant, as Neh.5.13. The Jews were wont, when they made a ſolemn covenant, to cut a beaſt in ſunder, and one part being laid on one ſide and the other on the other, to paſs betwixt thoſe parts; implying thereby that they deſired to be dealt with as that beaſt was if they did not keep their covenant. See Gen. 15.10. Jer. 34.18.

with a loud voyce] Not whiſperingly, as if they feared, or were aſhamed of the matter, and would not have others to know it; but audibly and boldly, ſo as they would have all to take notice of it.

and with ſhouting] This was a loud joyning of their voyces together, which ſouldiers uſe in war to affright their enemies. See ch. 13.15. 1 Chr.15.28.

and with trumpets, and with cornets] Of Trumpets ſee 1 Chr.13.8. of Cornets, 1 Chr.15.28. Theſe were expreſſions of much cheerfulneſſe and joyfulneſſe in what they did, v.15. 2 Sam.6.15. Ezra 3.11.

V.15. *And all Judah rejoyced at the Oath*] They were ſo far from backwardneſs in binding themſelves to God as they rejoyced therein.

for they had ſworn with all their heart] Without any diſſimulation or by-reſpect. That which cometh from the heart is willingly and cheerfully done.

and ſought him] See v.12.

with their whole deſire] It was not other mens perſwaſions, not outward motives, but the inward motion of their own ſpirit, and deſire of their own hearts that ſtirred them up to that which is here ſet down.

and he was found of them] The Lord heard their prayers, granted their deſires, accepted what they did, and proſpered their endeavours. See v.2. Iſa.55.6.

and the Lord gave them reſt round about] i.e. peace. After the Ethiopians were overthrown they had no more war, neither with the Iſraelites, nor with any other nation.

V.16. *And alſo concerning Maachah*, &c.] See 1 King.15.13.

and Aſa cut down her idol, and ſtamped it, &c.] This he did out of his great indignation againſt ſuch an abomination. See 1 Kings 15.13.

V.17. *But the high places were not taken away out of Iſrael*] *Iſrael* is here put for *Judah*, as ch.12.12. See ch.15.3,5.

nevertheleſs the heart of Aſa was perfect, &c.] See 1 Kings 15.14.

V.18. *And he brought into the houſe of God* &c.] See 1 King.15.15.

V.19. *And there was no more war*] Or, *there had been no war.* i.e. betwixt Judah and Iſrael in Aſa's time. *q.d.* Till this year the king of Iſrael made no war againſt Judah. For this hath relation to ch.16.1. where it is ſaid that *the king of Iſrael came up againſt Judah.*

unto the five and thirtieth year] This account muſt begin from the diviſion betwixt Iſrael and Judah, and ſo this be taken not of the five and thirtieth but fifteenth year of Aſa's reign. See ch.16.1. That this was the five and thirtieth year from the Diviſion, is thus evident; Rehoboam, at the beginning of whoſe reign the Diviſion began, ch.10.1, &c. reigned ſeventeen years, ch.12.13. Abijah three years, ch.13.2. to theſe add fifteen years of Aſa his reign, and the five and thirty years will be made up. There is a like computation from the beginning of the Diviſion, ch.22.2.

of the reign of Aſa] Or, *in the reign of Aſa.* This acception of the prepoſition helpeth the former expoſition.

CHAP. XVI.

Verſ.1. I*N the ſix and thirtieth year*] This accompt muſt needs have beginning before Aſa's reign, becauſe Baaſha dyed in the ſeven and twentieth of Aſa, 1 King. 15. 33. See ch. 15.19.

of the reign of Aſa] Or, *in the reign of Aſa*. See ch.15.19.

Baaſha king of Iſrael] See 1 King.15.27.

came up againſt Judah, &c.] This hiſtory is ſet down and expounded 1 King.15.17,&c. It ſhall be therefore ſufficient to note onely the additions and variations.

V.2. *Then Aſa brought out ſilver and gold*] Or, *then Aſa took all the ſilver and the gold*, 1 King.15.18.

out of the treaſures of the houſe of the Lord, and of the kings houſe] Or, *that were left in the treaſures of the houſe of the Lord, and the treaſures of the kings houſe*, 1 King.15.18. Of theſe treaſures ſee 1 Chr. 26.20. & 29.3.

and ſent to Benhadad] Or, *and delivered them into the hand of his ſervants: and king Aſa ſent them to Bebadad*, 1 King.15.18.

King of Syria] Or, *the ſon of Tabrimon the ſon of Hezion king of Syria*, 1 King.15.18.

that dwelt at Damaſcus, ſaying] Heb. *Darmeſek*.

V.3. *There is a league between me and thee, as there was between my father and thy father*] Or, *and between my father and thy father*.

behold, I have ſent thee ſilver and gold] Or, *a preſent of ſilver and gold*, 1 King.15.19.

go, break thy league with Baaſha,&c.] See 1 King. 15.19.

V.4. *And Bebadad hearkened*, &c.] See 1 King.15.20.

and Abel-maim] Or, *Abel-Bethmaachab*, 1 King.15.20.

and all the ſtore-cities of Naphtali] Or, *and all Cinneroth, with all the land of Naphtali*. See 1 King.15.20.

V.5. *And it came to paſs when Baaſha*, &c.] See 1 King.15.21.

and let his work ceaſe] Becauſe he was afraid of Benhadads ſurpriſing him. It is added 1 King.15.21. that Baaſha *dwelt in Tirzah*.

V.6. *Then Aſa the king took all Judah*, &c.] Or, *made a proclamation throughout all Judah; none was exempted*, &c. 1 Kings 15.22.

and he built therewith Geba, &c.] *Geba of Benjamin* 1 Kings 15.22.

V.7. *And at that time Hanani the Seer*] He was the father of the Prophet Jehu, 1 King.16.1. Of *Seer* ſee 2 King.17.13.

came to Aſa king of Judah, and ſaid unto him] Faithful Prophets dare come even to Kings to tell them the Lords mind.

Becauſe thou haſt relyed on the king of Syria] For children of God to place their confidence on men, on thoſe eſpecially who are out of the Church, is highly diſpleaſing to God.

and not relyed on the Lord] Confidence on man draweth away our confidence on God, Iſa.31.2.

thy God] This ſpecial relation betwixt God and Aſa aggravated his diffidence.

therefore is the hoſt of the king of Syria eſcaped out of thine hand] This may have reference to that which might have fallen out. If the King of Syria had come againſt Judah, being in league with Baaſha, God would have delivered both thoſe Kings into his hands, as he did Zera the Ethiopian, ch. 14.14. But Aſa by making an agreement with Benhadad prevented that occaſion, and ſo ſuffered Benhadad *to eſcape out of his hands*. Or it may have reference to Benhadads falſe play and deceitful dealing with Aſa. For howſoever at this time he hearkened to Aſa, yet after this, when Baaſha annoyed Aſa, he offorded him no ſuccour at all. In this ſenſe this phraſe, *the king of Syria eſcaped out of thine hand*, implieth thus much, He is ſo gone as in future diſtreſſe he ſhall afford thee no help. The Syrians were ſuch implacable enemies of Iſrael and Judah as it had been far better for Aſa to have ſtood out at diſtance then to have ſought friendſhip with them. For this therefore is Aſa juſtly reproved.

V.8. *Were not the Ethiopians*] Or, *Cuſhites*, ch.14.9.

and the Lubims] A people bordering on Ethiopia. See ch. 12.3.

a huge hoſt] Heb. *an army in multitude*. See ch.14.9.

with very many chariots and horſemen] The chariots are expreſſed ch.14.9. The horſemen neceſſarily underſtood.

yet becauſe thou didſt rely on the Lord] That Aſa placed his confidence in God alone, is evident by this phraſe ch.14.11.

he delivered them into thine hand] See ch.14.12.

V.9. *For the eyes of the Lord*] The providence of God is hereby ſet forth, which as an Eye ſeeth and obſerveth things.

run to and fro throughout the whole earth] God by his providence taketh ſpecial notice of all things in all countries and places, particularly of the very diſpoſition of people, Prov. 5.21. & 15.3. Job 34.21. Jer.16.17.

to ſhew himſelf ſtrong in the behalf of them] Or, *ſtrongly to hold with them*, &c. To manifeſt his almighty power in protecting, preſerving and delivering his, and in confounding their enemies.

whoſe heart is perfect towards him] Who are upright and ſincere in heart. See 1 King.8.61. Hereby the Prophet implyeth that the heart of Aſa was not perfect, at leaſt in that for which he is reproved. See 1 King.15.14.

Herein haſt thou done fooliſhly] Like a fool, that conſidereth not what may afterwards fall out, but only doteth upon the preſent. See 1 Chr.21.8.

therefore from henceforth thou ſhalt have wars] That which is noted 1 King.15.32. that *there was war between Aſa and Baaſha all their dayes*, verifieth this threatning.

V.10. *Then Aſa was wroth with the Seer*] This manifeſteth great corruption in Aſa's heart. See ch. 26. 19. His ſon Jehoſhaphat made a better uſe of Jehu's reproof, ch.19.2, &c. This epithet *Seer* much aggravateth Aſa's ſin. See 2 King.17.13.

and put him in a priſon-houſe] Heb. *he gave him to the houſe of ſubverſion*. Some expound it *a noyſom priſon*, a priſon wherein ſuch were laid as could expect nothing but death. Others take it to be a priſon wherein he was manicled and fettered. He was dealt with as Jer. 20. 2. & 29.26. This Hebrew word is uſed in thoſe two places. The King dealt with him as with a traitor. So dealt Ahab with Micaiah, ch. 18.26.

for he was in a rage with him becauſe of this thing] The reaſon why Hanani the Seer was ſo dealt withall, was not any deſert on his part, but the undue wrath and fury of the King. Great men will not endure to be told of their faults.

And Aſa oppreſſed] Heb. *cruſhed*, or *trampled upon*.

ſome of the people the ſame time] His cruelty extended to all ſorts; he was impious againſt God, and injurious to men. This was a great fall.

V.11. *And behold, the acts of Aſa, firſt and laſt*] Before his fall and after. See ch.12.15.

lo, they are written in the book of the Kings of Judah and Iſrael] They are briefly ſet down in ſacred Scripture, as 1 King. 15.9,&c. and largely in civil Chronicles; in the Chronicles of the Kings of Judah, becauſe he was a King thereof; and of the Kings of Iſrael, becauſe he had much to do with the Kings of Iſrael.

V.12. *And Aſa in the thirty and ninth year of his reign*] This was many years after his making a league with Benhadad, v.2,3.

was diſeaſed in his feet] He was troubled with the gout, which in the extremity thereof is very painfull.

untill his diſeaſe was exceeding great] Heb. *till it aſcended upwards*. Till it went through his whole body, to his heart and head. This made it the more dangerous and deadly.

yet in his diſeaſe he ſought not to the Lord] He neither turned to the Lord by unfeigned repentance, nor called upon him for help, nor ſought to know his will by any of his Prophets. See 1 Chron. 10. 14.

but to the Phyſicians] It is lawful to uſe the skill of Phyſicians, and to ſeek for help by their means; but ſo as we depend on the Lord for his bleſſing on the means. Aſa committed two ſins; He was too careleſſe and negligent of the Lord, and too confident in man. Theſe he committed before, v. 2, 7. As in war, ſo in ſickneſſe, he put too little confidence in God, too much in man.

V.13. *And Aſa ſlept with his fathers*] See 1 King.2.10.

and died in the one and fourtieth year of his reign] This was the longeſt time that any King hitherto had reigned; onely two after him reigned longer then he, namely Uzziah, whoſe end was much like Aſa's, ch.26.26. and Manaſſeh, ch.33.1.

V.14. *And they buried him in his own ſepulchres*] See on 2 Kings 22.29.

which he had made] Heb. *digged*.

for himſelf] Kings then uſed to provide graves for themſelves.

in the city of David] See 1 King.2.10.

and laid him in the bed which was filled] Or, *which he filled*. Either he prepared this for himſelf in his life-time, or one that he left in truſt did it. For the word may be taken imperſonally.

with ſweet odours and divers kinds of ſpices] Such as were uſed in embalming dead corpſes.

prepared by the apothecaries art] Great care was uſed about choice of ſpices and other things, and great skill in ordering them, Eccleſ. 10.1.

and they made a very great burning for him] To wit, of ſweet and fragrant things. This was counted an honourable funeral-ſolemnity. It was denied to wicked Jehoram, ch. 21. 19. but afforded to Zedekiah, Jer.34.5. though he dyed in a ſtrange land: For he was their laſt King. It may be this was done by thoſe that ſurvived Aſa, in memorial of his former acts, and the good things that he had done for Judah. Or it may be that at length he repented, and out of a good reſpect to him thereupon was thus honoured. Or this might be done by ſome ſpecial friends and favourites of his; or by his own appointment before his death.

CHAP. XVII.

Verſ.1. A*Nd Jehoſhaphat his ſon reigned in his ſtead*] 1 King.15. 24. Jehoſhaphat was the fourth King of Judah from the Diviſion, the fifth from David, the beſt ſince the Diviſion. His hiſtory is related in this and the three next chapters. In this his care in reforming Religion and ſetling his Kingdome is ſet down.

and ſtrengthened himſelf againſt Iſrael] Ahab reigned in Iſrael when Jehoſhaphat began his reign, 1 Kings 22.41. and he was a mighty Prince; yet we read not that he did any hoſtile act againſt Judah, but yielded to joyn affinity with Jehoſhaphat, ch. 18.1. It is probable that he ſaw the Kingdom of Judah too ſtrong for him to oppoſe. Jehoſhaphat is here ſaid *to ſtrengthen himſelf*, by preparing warlike proviſion againſt all attempts that the men of Iſrael might make againſt him. Some apply this word *Iſrael* to ſuch as out of the ten tribes had ſubjected themſelves to the Kingdom of Judah, ch. 15.9. yea, and to other of his own ſubjects: He ſetled his dominion ſo ſtrongly over them as he held them firm unto him.

V.2. *And he placed forces in all the fenced cities of Judah*] He put ſouldiers and needful ammunition in them. See v.19. ch.11.6,&c.

and ſet gariſons in the land of Juda] i.e. Governours with companies of ſouldiers, throughout the whole land; in other places, as well as in fenced cities.

and in the cities of Ephraim which Aſa his father had taken] See ch. 15.8.

V.3. *And the Lord was with Jehoſhaphat*] See ch.15.2.

becauſe he walked in the firſt wayes of his father David] Or, *in the wayes of David, and in the firſt wayes of his father.* The former reading hath relation to thoſe times of David wherein he kept himſelf free from ſuch ſcandalous crimes as he fell into in his latter time, as his Adultery with Uriahs wife, his Murdering of Uriah, and his Numbring of the people. In the latter reading relation is had to Aſa's former times, before he made a league with Benhadad, ch. 16.2,&c.

and ſought not unto Baalim] Of Baal properly taken ſee 1 Kings 16.32. Here it is indefinitely taken for any manner of idol. Jehoſhaphat gave not himſelf to any manner of idolatry.

V.4. *But ſought to the Lord*] See ch.15.4.

God of his fathers] *fathers* may have reference to David, mentioned v.3. or to Aſa, who in his former time *did that which was good and right in the eyes of the Lord his God*, ch.14.2. And it is an amplification of his piety, that he was a pious ſon of a pious father.

and walked in his commandements] He made Gods commandments the rule of his life. See 1 Kings 2.3.

and not after the doings of Iſrael] As this hath relation to the idolatry of Iſrael in worſhipping the golden calves, 1 King.12.28,&c. ſo alſo to other evil practiſes of theirs, 1 Kings 12.31,&c. & 14.9.

V.5. *Therefore the Lord ſtabliſhed the kingdom*] See 1 King.2.12.

in his hand] Under his government, while he ſat upon the throne and ſwayed the ſcepter.

and all Judah] i.e. all the ſubjects of Jehoſhaphat.

brought] Heb. *gave.* What they did they did freely.

to Jehoſhaphat preſents] As ſtrangers uſed to ſend preſents to ſuch Kings as they honoured, 1 King.4.21. ſo alſo did natives and proper ſubjects, in teſtimony of their grateful, cheerful and joyful ſubjection. See the contrary 1 Sam.10.27.

and he had riches and honour in abundance] Theſe were bleſſings which God conferred on Solomon, as an abundant remuneration of his pious petition, 1 King.3.9,13.

V.6. *And his heart was lift up*] i. e. *was encouraged.* It was not puffed up with vain-glory and ſelf-conceit by reaſon of his honour and riches, as the heart of Hezekiah was, ch. 32. 25. but it was made free, cheerfull, undaunted.

in the wayes of the Lord] In doing ſuch things as God required, and were pleaſing and acceptable to him. This he counted his higheſt honour, and in that reſpect may be ſaid to be *lift up.*

moreover he took away the high places and groves out of Judah] We read how Aſa twice made ſuch a reformation, ch.14.5. & 15.8,16. therefore there were ſome high places and groves that he overſlipped, or elſe the people being too much addicted unto them ſet up ſuch things again in his latter years, eſpecially after he fell into his diſeaſe, ch.16.12. Of *high places* ſee 1 Kin.3.4. of *groves*, 1 Kin. 16.33. of the different kinds of high places, ch.14.5. & 15.17.

V.7. *Alſo in the third year of his reign*] It ſeems the reformation before mentioned was before his third year, ſo as he began betimes.

he ſent to his Princes] Or, *with his Princes.* According to the former reading theſe Princes were ſuch as were Governours in ſeveral places of the land. According to the latter they were ſuch as were about the Court whom the King judged to be able and faithful in that whereabout he ſent them. Hereupon ſome read it thus, *He ſent his Princes.*

even to Ben-hail, &c.] Here are five Princes reckoned by name.

to teach in the cities of Judah] i.e. to command and admoniſh in the Kings name all the people that were up and down in the cities of Judah, to hearken to thoſe inſtructions that the Prieſts and Levites ſhould give them concerning the law of God, and anſwerably carry themſelves: ſo as theſe Princes were ſent, or ſent unto, to make way for the Prieſts and Levites by their authority.

V.8. *And with them he ſent Levites*] Levites and Prieſts were in their turns among the people in cities and countries, to inſtruct and teach them, as well as do the ſervices of the temple. Levites were to read and expound the law, Neh.8.7.

even Shemaiah, &c. Here are nine Levites ſet down by name, as there were five Princes, v.7.

and with them Eliſhama, and Jehoram, Prieſts] Prieſts alſo were ſent to reſolve doubts, and to decide controverſies, Deut.17.8,9. Mal.2.7.

V.9. *And they taught in Judah*] In thoſe ſeveral places whither they were ſent, and where there was need.

and had the book of the law of the Lord with them] That they might thereby demonſtrate the truth of what they taught, and ſhew the very text to ſuch as made any queſtion about any thing. See Act.17.11.

and went about throughout all the cities of Judah, and taught the people] This explains the general noted in the beginning of the verſe.

V.10. *And the fear of the Lord*] See ch.14.14.

fell] Heb. *was.*

upon all the kingdoms of the lands that were round about Judah] For they might beſt hear of the goodneſs of the Lord towards Jehoſhaphat, and of his mighty power in protecting him; yea, and of that great reſpect which all his ſubjects ſhewed him, and of the ſtrong defences that he had made in his land.

ſo that they made no war againſt Jehoſhaphat] Where God ſtriketh mens hearts with terrour, they dare not ſtir nor make any oppoſition. See Gen.35.5.

V.11. *Alſo ſome of the Philiſtims*] Theſe were moſt deadly enemies of the Iſraelites.

brought Jehoſhaphat preſents] See 1 King.4.21. This they did out of deſire of his friendſhip, and in teſtimony of their homage.

and tribute-ſilver] For Aſa had ſubdued a great part of them, ch. 14.14.

and the Arabians brought him flocks] Theſe alſo were ſubdued by Aſa, ch.14.15. Their chief calling being to feed cattel, they brought ſuch preſents and tribute to him.

ſeven thouſand and ſeven hundred rams, and ſeven thouſand and ſeven hundred he-goats] Theſe were fit both for meat and for ſacrifices; for they were all clean cattel. See the like of Moab, 2 King. 3. 4.

V.12. *And Jehoſhaphat waxed great exceedingly*] Heb. *he was going and encreaſing.* He encreaſed more and more. This word *great* is here to be taken in a large extent, great in riches and honour, v.5. great in power, v.13,&c. great in name and eſteem, v.5.11.

and he built in Judah caſtles] Or, *palaces.* Fair, ſtrong places.

and cities of ſtore] Places for ammunition and proviſion.

V.13. *And he had much buſineſs in the cities of Judah*] He took great care himſelf and ſet others on work about ſuch things as might be fit for a Kingdom in times of peace and war.

and the men of war] See 1 King 9.22. 1 Chr.12.8.

mighty men of valour] See 1 Chr.5.24.& 7.7.

were in Jeruſalem] This was the greateſt city of the Kingdom, and the ſafeſt place for the King: Here was the Temple, here was the Kings court, where he and his chief Princes did moſt reſide, and therefore here were ſuch men placed.

V.14. *And theſe are the numbers of them*] All made up eleven hundred and threeſcore thouſand. See v.18. & ch.13.3.

according to the houſe of their fathers] See 1 Chr.5.13,24.

of Judah, the captains of thouſands, Adnah the chief] Or, *in Judah, of the captains of thouſands, Adnah the chief.* He was above all thoſe that are hereafter named.

and with him mighty men of valour three hundred thouſand] All theſe were under his command, whether Officers or Souldiers.

V.15. *And next to him*] Heb. *at his hand.* He that is next to one is at his hand.

was Jehohanan the captain, and with him two hundred and fourſcore thouſand] Theſe were ſuch as in the general are deſcribed v.13,14. *mighty men of valour.*

V.16. *And next him was Amaſiah the ſon of Zichri*] Zichri was a man of note: for honour therefore is he ſet down.

who willingly offered himſelf unto the Lord] Of his own accord, cheerfully and readily he put himſelf on to fight the battels of the Lord, or to do ſervice for the honour of God and ſafety of Gods people. Some expound it that he devoted himſelf a Nazarite to the Lord; and the Hebrew word may bear as much.

and with him two hundred thouſand mighty men of valour] See v. 13,14.

V.17. *And of Benjamin*] The former Commanders and companies were of Judah; thoſe that follow, of Benjamin; in which two tribes ſtood Jeruſalem, wherein all theſe companies were, v.13.

Eliada a mighty man of valour, and with him armed men with bow and ſhield, &c.] With offenſive and defenſive weapons. The Benjamites were very well exerciſed in the bow, ch.14.8. 1 Chr.12.2.

V.18. *And next him was Jehozabad, and with him*, &c.] Theſe were the laſt company. All the number of Benjamin was three hundred and fourſcore thouſand; of Judah ſeven hundred and fourſcore thouſand. See v.14.

ready prepared for the war] As they were trained up in military diſcipline and fit for war, ſo were they alwayes well furniſhed to be ſent forth to the war upon any occaſion.

Theſe waited on the King] It is not probable that ſo many thouſands ſhould continually attend on the King, or be together at Jeruſalem; but in courſes they came thither, ſome at one time, ſome at another.

beſides thoſe whom the king put in the fenced cities throughout all Judah] V.2

CHAP. XVIII.

Verſ.1. N*Ow Jehoſhaphat had riches and honour in abundance*] See ch.17.5,12. In this chapter a great fault of Jehoſhaphat, who was much commended ch.17. is ſet down, namely his *helping of the ungodly*, ch.19.2.

and joyned affinity with Ahab] i.e. Jehoram Jehoſhaphats ſon married Athaliah Ahabs daughter, 2 King.8.18.

V.2. *And after certain years*] Heb. *at the end of years*. i.e. ſuch as were paſſed over from the beginning of the league betwixt Jehoſhaphat and Ahab. Now this was the laſt year of Ahabs riegn and life, v.34. and about the ſeventh of Jehoſhaphats reign. See 1 King.22.51.

he went down to Ahab to Samaria] Upon complement to teſtifie his reſpect to him, and to continue the league and amity. Hereupon Ahab took occaſion to require his aſſiſtance in the following war.

and Ahab killed ſheep and oxen for him in abundance] This he did to ſhew how welcom Jehoſhaphat was, and the more to endear himſelf unto him. Friends uſe to teſtifie their mutual good reſpect by feaſting one another.

and for the people that he had with him] Jehoſhaphat came as a King, in royal eſtate and great pomp, as the Queen of Sheba did, 1 King. 10.2. And by that which follows it appears that he came accompanied with bands of ſouldiers. Therefore that all his train might be liberally entertained, it was requiſite that Ahab ſhould kill abundance of ſheep and oxen.

and perſwaded him to go up with him] Ahab by his royal entertaining of Jehoſhaphat and his fair ſpeech worketh on him, and prevaileth with him to do what he deſired.

to Ramoth Gilead] See 1 King.22.3. where this ſtory is ſet down almoſt word for word as it is here.

V.3. *And Ahab king of Iſrael ſaid unto Jehoſhaphat King of Judah*] As their names ſo their kingdoms are diſtinguiſhed: Which at this time differed in religion, though they were of all the poſterity of Jacob.

Wilt thou go with me to Ramoth-Gilead?] This queſtion he propounds to try Jehoſhaphats mind to him.

and he anſwered him, I am as thou art, and my people as thy people] 1 King.22.4 is added, *my horſes as thy horſes*.

and we will be with thee in the war] We wil be aſſiſtant unto thee, and as helpful as if we were thine own ſubjects.

V.4. *And Jehoſhaphat ſaid*,&c.] See 1 King.22.5.

V.5. *four hundred men*] Or, *about four hundred men*, 1 King. 22.6.

Shall we go to Ramoth, &c.] Or, *Shall I go againſt Ramoth*, 1 King. 22.6.

V. 6. *Is there not here a Prophet of the Lord beſides*] Heb. *yet*, or *more*. Though there were many Prophets, yet Jehoſhaphat asked if there were not any more; not ſimply, as if he thought four hundred not enough, but becauſe he diſcerned they were idolatrous Prophets, and thereupon ſuſpected their anſwer, and would therefore be informed by another kind of Prophet, even a Prophet of the true God Jehovah.

that we might enquire of him] See 1 King.22.7.

V.7. *There is yet one man*, &c.] His name and parentage is ſet down 1 King.22.8. *Micaiah the ſon of Imlah.*

but alwayes evil] Heb. *all his dayes*.

the ſame is Micaiah the ſon of Jimlah] Here is ſupplyed his name and parentage, which was before omitted.

And Jehoſhaphat ſaid, Let not the king ſay ſo] See 1 King.22.8.

V.8. *Called for one of his officers*] Or *Eunuchs*.

and ſaid, Fetch quickly, &c.] Heb. *Haſten*. See 1 King.22.9.

V.9. *And the king of Iſrael*, &c.] See 1 King.22.10.

V. 10. *With theſe thou ſhalt puſh Syria*] Or, *the Syrians*, 1 Kings 22.11,

untill they be conſumed] Heb. *untill thou conſume them*. Or, *untill thou have conſumed them*.

V.12. *And the meſſenger that went*, &c.] See King.22.13.

V.13. *Even what my God ſaith*,&c.] Or, *what the Lord ſaith*, 1 King. 22.14.

V. 14. *And when he was come to the king*, &c.] See 1 Kings 22.15.

ſhall we go to Ramoth-Gilead, &c.] Or, *ſhall we go againſt Ramoth-Gilead*, 1 King. 22.15.

or ſhall I forbear?] Or, *ſhall we forbear?*

And he ſaid, Go ye up, and proſper] Or, *Go, and proſper*, in the ſingular number, 1 King.22.15.

and they ſhall be delivered into your hand] Or, *for the Lord ſhall deliver it into the hand of the king*, 1 King.22.15.

V.15,16. *And the King ſaid*, &c.] See 1 King.22.16,17.

V.17. *but evil*] Or, *but for evil*.

V.18. *Again he ſaid*, &c.] i.e. Micaiah.

ſtanding,&c.] Or, *ſtanding by him*, &c. 1 Kings 22.19.

V.19. *Who ſhall entice*] Or, *Who ſhall perſwade*, or *deceive*, 1 King. 22.20. The ſame Hebrew word is in both places. So v.20,21.

V.21. *Then there came out*, &c.] See 1 King.22.21,22.

V.22. *Of theſe thy Prophets*, &c.] *of all theſe thy Prophets*, 1 Kings 22.23.

againſt thee] Or, *concerning thee*, 1 King.22.23.

V.23,24,25. *Then Zedekiah*,&c.] See 1 King.22.24,25,26.

V.26. *until I return in peace*] *until I come in peace*, 1 King.22.27.

V.27. *If thou certainly return in peace*, &c. Or, *If thou return at all in peace*, 1 King.22.28. The Hebrew word is doubled, *If returning thou return*. See 1 King.8.13.

Hearken all ye people] Or, *Hearken, O people, every one of you*, 1 King. 22.28. The Hebrew is the ſame.

V.28. *So the king of Iſrael*,&c. See 1 King.22.29.

V.29. *And the king of Iſrael ſaid*,&c.] See 1 King.22.30.

they went to the battel] Or, *he went into the battel*, in the ſingular number, 1 King.22.30.

V.30. *Now the king of Syria had commanded the captains of the chariots that were with him*,&c.] Or, *But the king of Syria commanded his thirty and two captains, that had rule over his chariots*, &c. 1 King.22.31.

V.31. *It is the king of Iſrael*] Or, *Surely it is the king of Iſrael*, 1 King. 22.23.

therefore they compaſſed about him to fight] Or, *they turned aſide to fight againſt him*.

but Jehoſhaphat cryed out] See 1 King.22.32.

and the Lord helped him, and God moved them to depart from him] This is not mentioned 1 King.22.32. The firſt clauſe ſheweth how ready the Lord is to help them that call upon him; the latter, that the hearts of enemies are in his power to turn them as it pleaſeth him, Prov.21.1.

V.32. *For it came to paſs that when*, &c.] See 1 King.22.33.

from purſuing him] Heb. *from after him*.

V. 33. *And a certain man drew a bow*, &c.] See 1 Kings 22.34.

therefore he ſaid to his chariot-man, &c.] See 1 Kings 22.34.

V.34. *And the battel increaſed that day*] See 1 King.22.35.

howbeit the king of Iſrael ſtayed himſelf up in his chariot againſt the Syrians] Or, *the King was ſtayed up*, &c.

untill the even] Or, *and dyed at even*, 1 King.22.35.

and about the time of the ſun going down he dyed] This expreſly ſheweth what time of the even is meant. There followeth more about Ahab 1 King.22.35,&c. but the main ſcope of the Pen-man of this hiſtory being to ſet forth ſo much as concerned Jehoſhaphat, he here ceaſeth.

CHAP. XIX.

Ver.1. A*Nd Jehoſhaphat the king of Judah returned to his houſe in peace to Jeruſalem*] Though he were in great danger, and the King with whom he went to battel were ſlain, ch.18.30--34. yet he *returned in peace*, not ſlain, not wounded, no nor the enemy ſtirred up againſt him.

V.2. *And Jehu the ſon of Hanani the Seer*] Of this Jehu ſee 1 Kings 16.1. Of Hanani the Seer ſee ch.16.7.

went out to meet him] When Jehoſhaphat returned from the war in which Ahab was ſlain, then this Prophet met him. See ch. 15.2.

and ſaid to king Jehoſhaphat] Though his meſſage were very ſad, and that to a King, yet boldly he declareth the mind of the Lord.

Shouldeſt thou help the ungodly] i.e. Ahab, and the Iſraelites, who were Idolaters, and in that reſpect very ungodly. And this was the more unlawful becauſe the Iſraelites were apoſtates and revolters from the true religion, and Ahab himſelf was one of the worſt kings, if not ſimply the worſt of all the kings of Iſrael. See 1 Kings 16.30. By the help he afforded him (whereof ſee ch.18, 3,&c.) he ſeemed to give countenance to his idolatry. It is not ſimply unlawful to afford aid to Idolaters of other nations in external politick mutual defence againſt enemies; but revolters are to be deteſted.

and love them that hate the Lord] Here two circumſtances plainly demonſtrate Jehoſhaphats fact to be a ſin, and alſo aggravate the ſame. 1. He *loved the ungodly*, and that not onely in a politick reſpect, but with an inward entire affection. 2. The ungodly are ſo deteſtable to the Lord, as they who love them profeſs *a hatred of him*.

therefore is wrath upon thee from before the Lord] This may be taken 1. of Jehoſhaphats deſert: He had deſerved wrath. 2. of the danger wherein he was, ch.18.31. God manifeſted his wrath upon him in bringing him to that danger, becauſe he would *help and love the ungodly*. 3. of ſome judgement that hung over his head, as that conſpiracy of Moab, Ammon and others, ch.20.1,&c. See on that place.

V.3. *Nevertheleſſe, there are good things found in thee*] This hath reference to ch.17.3,&c. God taketh notice of that grace that is in his children, ſo as to ſpare them, out of his own grace, when they treſpaſſe. Theſe are ſaid to be *found* in Jehoſhaphat, becauſe they were evidently manifeſted to be him, Neh.9.8.

in that thou haſt taken away the groves out of the land] See ch.17.6.

and haſt prepared thine heart to ſeek God] In the beſt manner he could, he did conſult and adviſe with himſelf how he might beſt ſerve the Lord. See Ezra 7.10. The contrary is noted of Rehoboam, ch.12.14.

V.4. *And Jehoſhaphat dwelt at Jeruſalem*] i. e. quietly continued ed there. Some apply this to his giving over the government to his ſon, 1 King. 1. 57. and ſo remaining quietly in his Palace.

and he went out again] Heb. *he returned and went out.* As he had done before, ch.17.7. ſo now he did again.

through the people] Throughout the whole nation. In teſtimony of his true repentance for his ſin he endeavoured to bring all his people to the true worſhip of God.

from Beerſheba to mount Ephraim] From one end of his Kingdom to the other. Beerſheba was the South-border, Mount Ephraim the North-border of Judah in Aſa's time. See 1 King. 19.3. ch.15.8,9.

and brought them back to the Lord] It ſeemeth divers of the kingdom of Judah, eſpecially in the out-coaſts, had revolted from the true religion. In this reſpect Jehoſhaphat is ſaid *to bring them back to the Lord.*

God of their fathers] See 1 Chr.29.18.

V.5. *And he ſet Judges in the land*] What theſe were, See v. 8, &c.

throughout all the fenced cities of Judah] Leſt ſouldiers ſhould abuſe their power unto violence and wrong, he ſets Judges in the cities where they were, to ſee juſtice and right done.

city by city] In every city.

V.6. *And ſaid to the Judges*] He doth not onely appoint Judges, but alſo incite and direct them to do juſtice.

Take heed what you do] Judges, that are in place to right others wrongs, had need to be very circumſpect.

for ye judge not for man] Not ſimply in the name, or by the authority of Man. Though all civil publick affairs were done in the name of the King, yet the King tells them that, comparatively to Gods, their Kings name was not to ſway them this way or that way.

but for the Lord] The Lord is that ſupreme King to whom they muſt give an account, and therefore they ought to have an eye eſpecially unto him.

who is with you in the judgement] Heb. *in the manner of judgement.* Judges ſit in the place of God, and bear his image, and therefore muſt be very circumſpect about the judgement they give.

V. 7. *Wherefore now let the fear of the Lord be upon you*] Stand in aw of God and be afraid to do any thing that may offend him.

take heed, and do it] Do that which is right. Unleſs men be very obſervant over themſelves, they will ſoon be brought to do wrong.

for there is no iniquity with the Lord our God] He will no way do that which is unjuſt, but render to every one what is juſt and equal.

nor reſpect of perſons] Deut.10.17. Job 34.19. Act.10.34. Rom. 2.11. Epheſ.6.9. Col.3.25. 1 Pet.1.17. God regardeth not any outward thing in thoſe which come before him, to move him to do this or that.

nor taking of gifts] God will not be bribed to do any thing.

V.8. *Moreover in Jeruſalem did Jehoſhaphat ſet*] He had an eſpecial care over this his chief city, to keep it in good order, as well as the garriſon-towns where ſouldiers were.

of the Levites] To inſtruct the people.

and of the Prieſts] To reſolve caſes, ch.17.8.

and of the chief of the fathers of Iſrael] To ſee juſtice and good judgment executed, Deut.16.18. At Jeruſalem there was a great and high Court, conſiſting of Prieſts and Levites and Elders of the people. Before theſe were great and weighty cauſes brought, and appeals from other Courts were made to them.

for the judgement of the Lord] For cauſes Eccleſiaſtical.

and for controverſies] Doubtful and diſputable caſes about civil matters, as bargains, contracts, &c.

when they returned to Jeruſalem] Heb. *and they returned.* They who were ſent abroad, returned; or they who had cauſes to be judged, as v.10. Some take this to be ſpoken of ſuch Judges in the countrey and cities abroad as by reaſon of the obſcurity and difficulty of cauſes came to Jeruſalem to adviſe with the Court there. See Exod.18.26. Deut.1.17. & 17. 8.

V.9. *And he charged them, ſaying*] He thought it not enough to exhort them to duty, but in the name of the Lord he layeth an expreſs charge upon them.

Thus ſhall ye do in the name of the Lord] Setting God before your eyes, take heed of provoking him.

faithfully] Doing no wrong, not ſeeking advantage to your ſelves.

and with a perfect heart] Uprightly. See 1 King. 8.61.

V.10. *And what cauſe ſoever ſhall come to you*] The ears of Judges muſt be open to every cauſe of any perſon whatſoever.

of your brethren] Judges and common people came all from the ſame ſtock, and in that reſpect were all *brethren:* This is ſpoken to move Judges readily to hear them.

that dwell in their cities] Theſe were other then Jeruſalem.

between blood and blood] i. e. The kindes of murder, whether wilful or no.

between law and commandment, ſtatutes and judgements] See 1 King. 2.3. The meaning is, In caſe one take a *law,* or *commandment,* or *ſtatute,* or *judgment* one way, another, another way, the Iudges endeavour ſhould be to inform and reſolve thoſe who miſtake, and to declare the true ſenſe thereof.

ye ſhall even warn them that they treſpaſs not againſt the Lord] By miſ-interpreting the Law, and doing otherwiſe then it intendeth.

and ſo wrath come upon you] i. e. Some judgement that is an effect of Gods wrath, Num.16.46. This might fall upon them for not warning or directing the people, Ezek.3.18.

this do, and you ſhall not treſpaſs] If thoſe that have a charge over others be conſcionable in directing them aright, and warning them of their ſins, they ſhall neither treſpaſs againſt God, whoſe charge they keep; nor againſt their brethren, whoſe good they ſeek.

V.11. *And behold, Amariah the chief Prieſt*] There were divers high Prieſts of this name, 1 Chr.6,7,11.

is over you in all matters of the Lord] i. e. Eccleſiaſtical matters, concerning religion and the ſervice of God, which were to be decided by the law of the Lord.

and Zebadiah the ſon of Iſhmael, the ruler of the houſe of Judah] This man was a Prince, and Governour of State.

for all the kings matters] i. e. Civil affairs, concerning peace and juſtice betwixt man and man, depending on the Kings laws, and to be decided by the ſtatutes of the Kingdom.

alſo the Levites ſhall be officers before you] Such as are mentioned 1 Chr.26.29. who were up and down in ſeveral cities, to ſee laws put in execution, according to the directions that ſhould be given them from the great Court at Jeruſalem.

Deal courageouſly] Heb. *Take courage and do.* Judges have need of courage that they be not daunted with peoples murmurings and gainſayings.

and the Lord ſhall be with the good] He will be with ſuch as are careful and conſcionable in doing that which is juſt and right, to aſſiſt them, to protect them, and every way to bleſs both their perſons and endeavours.

CHAP. XX.

Ver.1. IT *came to paſs after this alſo*] From hence to v.21. is ſet down a very great deliverance which God gave Jehoſhaphat from many and mighty enemies. This firſt clauſe is a tranſition from that which was noted ch. 19. to that which follows here. It may have a particular reference to the judgement denounced ch.19.2. and ſo it giveth inſtance of Gods *wrath upon Jehoſhaphat,* in ſuffering enemies to invade him; and alſo of Gods reſpect to the *good things found in him,* ch.19.3. in preſerving and delivering him. In relation to his care of reformation noted ch. 19. 4, &c. it ſheweth that notwithſtanding the good things found in Gods children he ſuffereth them to be tried, but ſo as their trial turns to their greater glory.

that the children of Moab, and the children of Ammon] Theſe two nations were of the poſterity of Lot, Gen. 19.37,38. yet alwaies bitter and mortal enemies to the children of Iſrael.

and with them other beſide the Ammonites] Theſe other are ſuppoſed to be the Syrians, v.2. and Edomites, v.10,22. Some take them to be Amalekites, who in habit and language feigned themſelves to be Ammonites. Others read, *and with them of the Hameniar;* a people diſtinct from the Ammonites.

came againſt Jehoſhaphat to battel] The cauſe of this invaſion is not ſet down, but imagined to be that aid which Jehoſhaphat afforded Ahab againſt the Syrians, ch.18.3, &c. If ſo, then it further confirmeth what is ſaid of Gods *wrath upon Jehoſhaphat* for helping Ahab, ch.19.2. Kings oft bring judgements upon their whole lands. See v.22.

V.2. *Then there came ſome that told Jehoſhaphat, ſaying*] Theſe were either ſome ſcouts that he had abroad, or ſome of his own ſubjects that occaſionally were out of their countrey, or meſſengers from ſome neighbouring Princes that wiſhed well unto him.

There cometh a great multitude againſt thee] Had it not been a great multitude indeed, Jehoſhaphat, that was ſo well prepared, ch. 17. 19. would not have been caſt into ſo great a fear as is intimated v.3,12.

from beyond the Sea on this ſide Syria] This is that ſea called *Aſphaltites,* or *the Dead ſea,* or *Salt ſea.* The people here mentioned came from thereabouts. See Gen.14 3,7. This ſea was the Eaſt-border of Judah, Joſh.15.5.

and behold, they be in Hazazon-tamar] See Gen. 14.7.

which is Engedi] See Joſh.15.62.

V.3. *And Jehoſhaphat feared*] This was both a natural fear in regard of his many enemies, and alſo a pious fear in relation to God.

and ſet himſelf] Heb. *ſet his face.* See 2 King.12.17.

to ſeek the Lord] This phraſe in general implieth a care to ſerve God, and to obtain reconciliation with him, ch. 11.16. and in particular, prayer to God for protection and aſſiſtance, Iſai. 55.6.

and proclaimed a faſt] This was an ordinary means uſed by Gods people, and alwaies joyned with extraordinary prayer, when they either would obtain ſome ſpecial bleſſing, or being in any great danger deſired deliverance from it. See Judg.20.26. 1 Sam. 7.6. Ezra 8.21,23. Neh.1.4. & 9.1. Eſth.4.3. Hereby they did the better fit themſelves for prayer, and gave evidence of the earneſtneſs of their deſire, together with an acknowledgement of their unworthineſs: for they did voluntarily forbear the uſe of ordinary food and all manner of refreſhing their bodies, to teſtifie that they thought themſelves altogether unworthy of any mercy.

throughout all Judah] The danger was publick and concerned the whole Kingdom, and therefore he ſent proclamations abroad into all parts, that they might all joyn in ſupplication to God, and ſo their prayers prove the more prevalent.

V.4. *And Judah*] Benjamin alſo, and all that were under Jehoſhaphats juriſdiction are here compriſed under *Judah*.

gathered themſelves together] Such as uſed to come to publick aſſemblies at Jeruſalem are here intended.

to ask help of the Lord] This ſhewed their faith in God.

even out of the cites of Judah] *Cities* are here put for *towns and villages and houſes in the countrey*.

they came to ſeek the Lord] To pray unto him. For that end they came to Jeruſalem and the Temple, where the evidence of Gods preſence was. See v.3.

V.5. *And Jehoſhaphat ſtood in the congregation of Judah and Jeruſalem*] As Solomon did before the congregation of Iſrael, 1 King. 8. 22.

in the houſe of the Lord] i. e. That great court, ch.4.9. where the people uſed to aſſemble, and pious Kings to pray, 2 King. 19.14.

before the new court] This was the court of the Prieſts, which was before the houſe of the Lord, 1 King.8.64. It is ſtiled *new*, in that it was newly repaired and beautified. We read ch. 15.8. that Aſa *renewed the Altar of the Lord*, which ſtood in this court: He might then alſo repair the whole court, and thereupon this title *New* be given it. Or it may be Jehoſhaphat himſelf did it. Now the King ſtood before this court, namely before the entrance into it, both becauſe the great altar ſtood there, and alſo becauſe through it he might ſee into the Holy place, yea, and unto the Moſt holy place where the Ark was. See 1 King.8.22.

V.6. *And ſaid, O Lord God of our fathers*] See ch. 11.16.

art not thou God in heaven?] This place of Gods glory putteth him in mind of his Soveraignty and Almighty power. See 1 King. 8.23,30.

and ruleſt thou not over all the kingdoms of the heathen?] Though God be in heaven, yet his juriſdiction extendeth to the earth; and though by his word, Spirit and ſpecial grace he governeth the Church, yet his power manifeſteth it ſelf thorowout the whole world.

and in thine hand is there not power and might] Meditation on Gods power much ſtrengtheneth faith in the greateſt ſtrait.

ſo that none is able to withſtand thee] He oppoſeth Gods power to the power of his enemies, that he might be the leſs affrighted with their great preparations.

V.7. *Art not thou our God*] This hath reference to Gods promiſe and covenant, Gen.17.7. As in the former verſe he pleaded Gods power againſt his enemies, ſo here he pleadeth his covenant and mercy to his people.

who didſt] Heb. *thou didſt*.

drive out the inhabitants of this land before thy people Iſrael] Hereby he juſtifieth Iſraels holding that land, by Gods caſting out the Canaanites to make way for his people, Num.35.51,52,53.

and gaveſt it to the ſeed of Abraham] By *ſeed* is meant *poſterity*. And here is the right they had to enjoy their land, Gods gift. Gen.15.7,18.

thy friend] This title is three times given to Abraham; here, Iſai.41.8. & Jam.2.23. and that in regard of the mutual relation betwixt God and him. God did really favour Abraham as his friend, and Abraham entirely loved God as one friend loves another. Thus Chriſt ſtiled Lazarus *friend*, Joh. 11. 11. and all his Diſciples, Joh.15.15.

for ever] This hath relation to the land which God gave to Abrahams ſeed *for an everlaſting inheritance*, Gen.17.8. & 48.4. See 1 King. 8. 13. The many negative interrogatives in theſe two verſes add much emphaſis, and are equivalent to ſtrong affirmations.

V.8. *And they dwelt therein*] Iſrael dwelt in Canaan.

and have built thee a Sanctuary therein] By *Sanctuary* is meant the holy Temple. See 1 Chr.9.29. & 22.19. & 28. 20.

for thy name, ſaying] See 1 King.5.3. & 8.16,17.

V.9. *If when evil cometh upon us*] 1 King.8.37, &c.

as the ſword] Or, *war*. For the ſword is a ſpecial inſtrument in war.

judgement] *Judgement* may here indefinitely be taken for any effect of Gods wrath. But becauſe there is no disjunctive particle betwixt *ſword* and *judgement*, ſome thus tranſlate it, *the ſword of judgement*, ſuch a ſword as God in juſt judgement doth ſend.

or peſtilence, or famine] Theſe three, War, Plague, and Famine, are arrows of Gods wrath, which he uſeth to ſhoot at thoſe with whom he is offended.

we ſtand before this houſe] The people came not into the very Temple, but ſtood in the great court before it when they made any publick ſolemn prayer to God.

and in thy preſence] God did after a ſpecial manner manifeſt his preſence in the Temple, eſpecially in the Moſt holy place, by the Ark.

for thy name is in this houſe] See 1 King.8.29.

and cry unto thee in our affliction] Earneſtly pray unto thee for help. See ch.14.11.

then thou wilt hear and help] See 1 King.8.29,30.

V.10. *And now behold, the children of Ammon, and Moab, and Mount Seir*] See v. 1, 2. Of mount Seir ſee Deut. 2. 4. Hereby are meant the inhabitants of mount Seir, *i. e.* the Edomites, Gen. 32. 3.

whom thou wouldſt not let Iſrael invade] See Deut. 2.5,9,19.

when they came out of the land of Egypt] And were in the Wilderneſs.

but they turned from them, and deſtroyed them not] Num. 20. 21.

V.11. *Behold, I ſay, how they reward us*] Jehoſhaphat pleads the ingratitude of his enemies, to move the Lord the rather to help him.

to come to caſt us out of thy poſſeſſion] He ſhews that the enemy wronged God, by ſeeking to diſpoſſeſs thoſe whom he had put in poſſeſſion.

which thou haſt given us to inherit] This ſhews the reaſon of that phraſe, *thy poſſeſſion*.

V.12. *O our God*] See ch.14.11. Before he pleaded the relation betwixt God and their fathers, v.6. here he comes neerer to their own intereſt in him.

wilt thou not judge them?] He refers the whole caſe to God, and leaveth it to him to recompenſe their evil. *To judge* is to revenge or puniſh, Ezek.24.14.

for we have no might] This is to be taken comparatively, in regard of the mighty power of their enemies; and in reference to God, without whom inded they had no might at all.

againſt this great company that cometh againſt us]. See v.2.

neither know we what to do] In regard of humane means.

but our eyes are upon thee] We reſt onely on thee and expect help from thee, Pſal. 123.1. See 1 King.1.20.

V.13. *And all Judah ſtood before the Lord*] i. e. Before the Temple and Ark. Or, round about the King, praying unto God. Some from every place of Judah were there preſent.

with their little ones, their wives, and their children] This in thoſe dayes was uſual in common calamities, to move God to pity them the more, or rather to ſtir up their own ſpirits more earneſtly to call upon him, Jon.3.5. This was according to the law, Deut. 29. 11. & 31.12. Joel 2.16.

V.14. *Then upon Jahaziel the ſon of Zechariah*, &c.] The parentage of Jahaziel is diſtinctly ſet forth by ſundry generations, both for honour to him and his predeceſſors, and alſo for diſtinction from another Jahaziel, 1 Chr.23.19.

a Levite of the ſons of Aſaph] See 1 Chron.15.19. & 16. 5.

came the Spirit of the Lord] On a ſudden he was endued with an extraordinary gift of Prophecy. See ch.15.1. Numb.11. 25, 26.

in the midſt of the congregation] There he ſtood, that he might be the better heard of all.

V.15. *And he ſaid, Hearken ye all Judah, and ye inhabitants of Jeruſalem, and thou king Jehoſhaphat*] See ch.15.2.

Thus ſaith the Lord unto you] See 1 King.12.24.

Be not afraid, nor diſmaid] See 1 Chr.22.13. & 28.20.

by reaſon of this great multitude] Many and few are all one to God, ch.14. 11.

for the battel is not yours, but Gods] This is ſpoken in regard of Gods undertaking it. God would not ſo much as uſe them for inſtruments in fighting that battel.

V.16. *To morrow go ye down againſt them*] God would have them thus to do, both to try their faith and courage, and alſo to make them eye-witneſſes of that which he intended to do.

behold, they come up by the cliff of Ziz] Heb. *aſcent of Ziz*. This was a place where they might well ſee all their enemies.

and ye ſhall find them at the end of the brook] Or, *valley*.

before the wilderneſs of Jeruel] Or, *in the front*, or *entrance*. Theſe places were well known to Jehoſhaphat and the reſt of the Iſraelites.

V.17. *Ye ſhall not need to fight in this battel*] For they were all ſlain one of another, before Jehoſhaphat with his army could come at them. See v.22,23,24.

ſet your ſelves] Compoſe your ſelves quietly to expect the deliverance which God will provide for you.

ſtand ye ſtill] Neither flie upon your enemies, nor flie from them.

and ſee the ſalvation of the Lord with you] Well mark that kind of deliverance which the Lord will give you. See Exod. 14. 13.

O Judah and Jeruſalem] He means the inhabitants of thoſe places.

fear not, nor be diſmaid] See v. 15. They were prone to fear;

therefore he doth again and again inculcate this dehortation.

to morrow go out againſt them] He would have them reſt quiet that night, and expect the time of Gods deliverance.

for the Lord will be with you] See ch.15.2.

V.18, *And Jehoſhaphat bowed his head with his face to the ground*] See ch.7.3. 1 Chr.29.20.

and all Judah, and the inhabitants of Jeruſalem] See v.15.

fell before the Lord] Proſtrated themſelves with their faces towards the Moſt holy place, where the Ark was.

worſhipping the Lord] See 1 Chr.29.20.

V.19. *And the Levites of the children of the Kohathites*] Theſe deſcended from Kohath by Korah, and were Singers., 1 Chron. 6.33.

and of the children of the Korhites] Theſe came from Kore, and were Porters in the Temple, 1 Chr.26.1, &c. There were alſo of theſe that could ſing.

ſtood up] To teſtifie their reverence, to ſtir up their ſpirits, and to be heard the better.

to praiſe] This was the end of their ſinging. See 1 Chr.23.5.

the Lord God of Iſrael] See 1 King.8.15.

with a loud] Heb. *a great.*

voice on high] With a very high and loud voice. See ch. 15.14. and the title of Pſal. 120.

V.20. *And they roſe early in the morning*] This ſhews their faith in Gods promiſe, v.16. and their earneſt deſire to ſee the accompliſhment thereof. For this was the morning of the *morrow*, v.16.

and went forth into the wilderneſs of Tekoa] The cliff of Ziz v.16. was betwixt this Tekoa and Jeruel.

and as they went forth, Jehoſhaphat ſtood, and ſaid, &c.] This good King believing the word of the Lord ſtirred up his whole army to do ſo too, that they might more cheerfully and couragiouſly go on.

Believe in the Lord your God] Faith is an eſpecial means of obtaining Gods promiſes, Iſai.7.9. Heb.6.12.

ſo ſhall you be eſtabliſhed] By faith the mind is ſettled, and kept from fear and doubting, Iſai.28.16.

believe his Prophets] Give credit to that word which they deliver you from the Lord. Believing in relation to God implieth truſt and confidence in him; in relation to his Miniſters, a giving credit to what they deliver.

ſo ſhall you proſper] You ſhall find the word of God true, and ſhall have good ſucceſs in your going forth. See ch.13.12. & 1 Chr. 22.11,13.

V.21. *And when he had conſulted with the people*] With the army then preſent, eſpecially with the Commanders. See 1 Chron. 13.1.

he appointed ſingers unto the Lord] Levites, who ſhould be ready by ſinging to advance the glory of the Lord.

and that ſhould praiſe] Heb. *praiſers.*

the beauty of holineſs] By *beauty* is meant majeſty, or glory: *Beauty of holineſs* is moſt holy majeſty. This tranſcendent deſcription of God, or of the Ark, did the more quicken up their ſpirits in the duty they performed. See Pſal.29.2. & 26. 9.

as they went out before the Army] They believed the truth of what God had promiſed as ſtedfaſtly as if they had ſeen it accompliſhed, therefore they triumphed therein before they ſaw the iſſue.

and to ſay, Praiſe the Lord, for his mercy endureth for ever] This is the beginning of the 136. Pſalm, and the cloſe of every verſe in it. And that Pſalm was ſung on all occaſions of publick rejoycing. See ch.7.3. & 1 Chr.16.34.

V.22, *And when they began*] Heb. *in the time that they*, &c. This circumſtance is noted to ſhew that God by his providence ordered that which fell out, and accepted that duty which they ſo cheerfully performed.

to ſing and praiſe] Heb. *in ſinging and praiſe*, or, *by ſinging to praiſe.*

the Lord ſet ambuſhments] See ch.13.13. It is probable that ſome among the enemies being incenſed againſt others, did ſecretly lie in wait, and took their advantage to riſe up and deſtroy the army on a ſudden; whereupon there was a confuſion amongſt them, ſo as they fought one againſt another, and deſtroyed one another, as is ſet down v.23. Some take this metaphorically, of Gods ſtirring up their minds one againſt another, as if an ambuſhment had been laid on a ſudden to riſe upon them. Others underſtand it of Angels, who came upon them unexpectedly, and ſlew them; and then one nation of theſe enemies ſuppoſing one of the other nations had ſlain them, fell upon that nation: and ſo they deſtroyed one another.

againſt the children of Ammon, Moab, and Mount Seir] See v. 10.

which were come againſt Judah] Ver.1. it is ſaid that they *came againſt Jehoſhaphat*; but this place ſheweth that their quarrel was not a perſonal quarrel againſt Jehoſhaphat alone, but a common publick quarrel, againſt Jehoſhaphat and his whole Kingdom. See ver.1.

and they were ſmitten] Or, *they ſmote one another.* They deſtroyed one another. See v. 23. Judg.7. 22. 1 Sam.14.20. Of *ſmiting* in this ſenſe ſee 2 King.9.7, 27.

V.23. *For the children of Ammon and Moab*] Ammon and Moab, the progenitors of theſe nations, were brethren, both children of Lot, Gen,19.37,38.

ſtood up againſt the inhabitants of Mount Seir] Theſe deſcended from Eſau, Gen.32.3 See v.19.

utterly to ſlay and deſtroy them] God put ſuch a ſpirit into them as made them executioners of his vengeance to the uttermoſt.

and when they had made an end of the inhabitants of Seir] This implieth that that part of the army was utterly deſtroyed.

every one helped to deſtroy another] Heb. *for the deſtruction of another.* They were carried with ſuch a ſpirit of rage and fury that no man ſpared his neighbour, but each one deſtroyed him that was next him.

V.24. *And when Judah came toward the watch-tower*] This was on the cliff of Ziz, v.16.

in the wilderneſs] Of Jeruel, v.16.

they looked unto the multitude] The great formidable army before mentioned is here meant. See v.2.

and behold, they were dead bodies fallen to the earth, and none eſcaped] Heb. *there was not an eſcaping.* They were all ſlain before they could think of flying.

V.25. *And when Jehoſhaphat and his people came to take away the ſpoyl of them*] It is uſual with armies for the conquerour to ſpoyl the ſlain.

they found among them in abundance] See 1 Chron. 18.7, 11. & 20.2.

both riches with the dead bodies, and precious jewels] As rings on their fingers, chains about their necks, jewels in their ears, or in ſome other place about them. Heb. *things of deſire.* Such things as were much deſired and eſteemed, Prov.3.15.

which they ſtript off for themſelves, more then they could carry away] For there were many more of the enemies then of the Iſraelites. Beſides, they brought much wealth on their beaſts, and in carts or wagons.

and they were three dayes in gathering of the ſpoyl, it was ſo much] Thus God did not onely free them from their enemies, but exceedingly enriched them by their enemies ſpoyl.

V.26. *And on the fourth day they aſſembled themſelves in the valley of Berachah*] That is, *Bleſſing.* This was in the wilderneſs of Jeruel, ver.16.

for there they bleſſed the Lord: therefore the name of the ſame place was called the valley of Berachah] This is thought to be that place which is called *The valley of Jehoſhaphat*, Joel 3.2,12. By giving this name to the place the memorial of that wonderful great deliverance was continued.

unto this day] See 1 King.9.13. & 12.19.

V.27. *Then they returned every man of Judah and Jeruſalem*] All that went to that valley.

and Jehoſhaphat in the fore-front of them] Heb. *head of them.* Jehoſhaphat herein did as David did at the removing of the Ark, 2 Sam.6.14,15.

to go again to Jeruſalem with joy] At Jeruſalem they made their prayer, v.5. and in Jeruſalem they would render their praiſe.

for the Lord had made them to rejoyce over their enemies] They aſcribe their ſucceſs to God. See Neh.12.43.

V.28. *And they came to Jeruſalem with pſalteries, and harps, and trumpets*] Of theſe muſical inſtruments ſee 1 Chr.13.8.

unto the houſe of the Lord] That there they may offer up the more ſolemn praiſe and ſacrifices.

V.29. *And the fear of God was on all the kingdoms*, &c.] See ch.14.14.

when they had heard that the Lord fought againſt the enemies of Iſrael] Report of Gods mighty works makes all ſorts of people far and neer to fear, Joſh.2.10,11.

V.30. *So the Realm of Jehoſhaphat was quiet*] See ch.14.1.

for his God gave him reſt round about] The Lord being in an eſpecial manner the God of Jehoſhaphat, who was his faithful ſervant, made all nations round about him forbear all oppoſition againſt him; in which reſpect he had reſt and freedom from war.

V.31. *And Jehoſhaphat reigned*, &c.] See 1 King.22.41,42.

V.32. *And he walked in the way of Aſa*, &c.] Aſa's firſt courſe of life is here meant. See ch.16.11. & 17.3. & 1 King.22.43.

V.33. *Howbeit the high places were not taken away*] See 1 King. 22.43.

for as yet the people had not prepared their hearts, &c.] Some outward reformation they had yielded unto, but yet their hearts lingred after their old ſuperſtitions. See ch.15.17. 1 Chr.29.18.

V.34. *Now the reſt of the acts of Jehoſhaphat firſt and laſt*] See ch.16.11.

behold, they are written in the book] Heb. *words.* See ch.12.15.

of Jehu the ſon of Hanani] See ch.19.2.

who is mentioned] Heb. *was made to aſcend*, or *regiſtred.*

in the book of the Kings of Iſrael] 1 King.16.1.

V.35. *And after this*] After that great deliverance, v. 22, &c.

did Jehoſhaphat king of Judah joyn himſelf with Ahaziah king of Iſrael] See 1 King.22.51.

who did very wickedly] Jehoſhaphats ſin was the greater because he had been reproved for the like, ch.19.2.

V.36. *And he joyned himſelf with him to make ſhips to go to Tarſhiſh*] It is ſaid 2 King.22.49. that *Jehoſhaphat would not* go with the ſhips of Ahaziah: therefore it is probable that though at firſt he did indeed joyn with Ahaziah, yet after being reproved for it, v.37. he refuſed to go.

and they made the ſhips in Ezion-Geber] See 1 King.22.48.

V.37. *Then Eliezer the ſon of Dodavah of Mareſhah*] There were more of this name, as Abrahams ſervant, Gen.15.2. Moſes his ſon, Ex.18.4. and ſundry others.

propheſied againſt Jehoſhaphat, ſaying, Becauſe thou haſt joyned thy ſelf with Ahaziah] We ſee how good men may fall again into the ſame fault. See ch.19.2. Compare alſo Gen.12.13. with 20.2.

the Lord hath broken thy works: and the ſhips were broken that they were not able to go to Tarſhiſh] God will not proſper the evil undertakings of his children. See 1 King.22.48.

CHAP. XXI.

Ver.1. NOw *Jehoſhaphat ſlept with his fathers, and was buried,* &c.] See 1 King.2.10. & 22.50.

and Jehoram his ſon reigned in his ſtead] An impious ſon ſucceeded a pious father. Grace is not propagated by nature.

V.2. *And he had brethren the ſons of Jehoſhaphat, Azariah,* &c.] Here are ſix expreſſed by name, and it may be they were all he had living. Our Engliſh tranſlators give the ſame name to the firſt and the fourth, but in the Hebrew there is a little difference: For the name of the fourth is *Azariahu*.

All theſe were the ſons of Jehoſhaphat] This is repeated, that the unnaturalneſs of Jehoram v.4. might be the more manifeſted.

king of Iſrael] See ch.12.1. & 15.17. Jehoſhaphat coming from David by lineal deſcent had a right to the whole Kingdom of Iſrael, but he held onely a part thereof: So that here is a Synecdoche. So v.4.

V.3. *And their father gave them great gifts*] He ſhewed a fatherly reſpect towards them, in providing bountiful gifts for them, but he would not impair his eldeſt ſons inheritance by giving them part thereof.

of ſilver and of gold, and of precious things] Under *precious things* are compriſed jewels, pearls, precious ſtones, ſilks, fine linen, with the like.

with fenced cities] Jehoſhaphat placed his ſons in thoſe cities, becauſe he moſt confided in them for defenſe of the land, and that they alſo might be the better ſecured againſt their enemies. Rehoboam did the like, and it is ſaid that he did *wiſely* therein, ch.11.23.

in Judah] Under *Judah* Benjamin alſo is compriſed. See ch.11.1.

but the kingdom gave he to Jehoram]. It is probable that Jehoram carried himſelf fairly while his father lived: for he committed the government of the Kingdom to him when he went out to war with Ahab. See 2 King.1.17. & 8.16.

becauſe he was the firſt-born] This he did according to the law, Deut.21.17. This priviledge God of old gave the firſt-born, Gen.4.7.

V.4. *Now when Jehoram was riſen up to the kingdom of his father*] This is not to be taken of his governing as Vice-roy in his fathers life, but of his ſitting upon the throne when his father was dead, and the Kingdom ſettled in him alone.

he ſtrengthened himſelf] See ch.12.1,13. He ſought to make himſelf ſtrong (as Jeroboam did, ch.13.7.) that he might the better effect his miſchievous intents.

and ſlew all his brethren with the ſword] It might be his brethren were pious men, and ſet themſelves to maintain the true worſhip of God; Jehoram therefore, being a great idolater, took them out of the way, that they might be no eye-ſore nor obſtacle unto him. See v.13. Judg.9.5.

and divers alſo of the Princes] The ſame reaſon might move him to ſlay the Princes that moved him to ſlay his brethren.

of Iſrael] *Iſrael* is here put for *Judah*, as v.2.

V.5. *Jehoram was thirty and two years old,* &c.] See 2 King.8.17.

V.6. *And he walked in the way of the kings of Iſrael,* &c. See 2 King.8.18.

V.7. *Howbeit the Lord would not deſtroy the houſe of David*] Or, *Judah*, 2 King.8.19.

becauſe of the covenant that he had made with David] Or, *for David his ſervants ſake*, 2 King.8.19.

and as he promiſed to give a light to him] Heb. *lamp*, or *candle*.

and to his ſons for ever] See 2 King.8.19. 1 King.11.36. Pſal.132.11, &c. 1 Chr.17.12,14.

V.8. *From under the dominion of Judah*] Heb. *hand of Judah*.

and made themſelves a king] See 2 King.8.20.

V.9. *Then Jehoram went forth with his Princes*] Or, *Joram went over to Zair*, 2 King.8.21. By that which is here noted of his Princes, it appeareth that ſome of them yielded to idolatry, and did as he would have them.

and all his chariots with him, &c.] See 2 King.8.21. There it is added that *the people fled into their tents*.

V.10. *So the Edomites revolted,* &c.] See 2 King.8.22.

becauſe he had forſaken the Lord God of his fathers] See ch.13.10. & 15.2. This is added to ſhew that the Lord ſtirred up thoſe Edomites, as his ſcourge, to puniſh this idolatrous King. This was not the reaſon that moved the Edomites to revolt: it was their own deſire of freedom from being ſubject to a forreign Prince that moved them thereto: Yet by his idolatrous and wicked courſes and by his cruelty to his brethren and Princes they might gather that the Lord would forſake him, and thereupon take advantage and occaſion of revolting.

V.11. *Moreover he made high places in the mountains of Judah*] See 1 King.3.2,4. Thus this wicked King reſtored thoſe impieties and idolatries which his father and grand father had deſtroyed, ch.14.15. & 19.3.

and cauſed the inhabitants of Jeruſalem to commit fornication] Spiritual fornication is here meant, i. e. Idolatry, v.13. See 2 Kin.9.22.

and compelled Judah thereto] He contented not himſelf to draw the inhabitants of that city where himſelf dwelt unto idolatry, but he drew alſo his whole Kingdom thereunto, and that by force, raiſing perſecution againſt ſuch as refuſed.

V.12. *And there came a writing to him from Elijah the Prophet, ſaying*] Without all queſtion Elijah was before this tranſlated. For while Jehoſhaphat was living, enquiry being made about a Prophet of the Lord in Iſrael, anſwer was returned that there was *Eliſha who poured water on the hands of Elijah*, 2 King.3.11. by which it appeareth that Eliſha was then famous for a Prophet; but this was not till after Elijah was taken away, 2 King.2.10. Hereupon a great doubt ariſeth, How a writing ſhould come from Elijah, who was now in heaven, unto Jehoram, who was on earth. Some rather cut then untie the knot, denying that this was that Elijah whoſe ſtory is recorded 1 King.17.1, &c. and ſaying that another man might bear this name; Or that Eliſha might be called *Elijah* as John the Baptiſt was, Matth.17.12,13. becauſe the ſpirit of Elijah was in him, Luk.1.17. But a more ready and probable reſolution of the doubt is this, That the true and famous Elijah had written that which is here ſet down before his rapture, even while he was on earth, and left it behind him to be delivered to Jehoram after he ſhould have committed the forementioned abominations. We read 1 King.13.2. that a man of God propheſied of Joſiah by name long before his birth. So did Iſaiah of Cyrus, Iſai.45.1. The like might Elijah do of Jehoram. This might the rather be done, becauſe this impious King would not endure a living Prophet to declare the truth unto him; and that he might be the more convinced and confounded of and for his wickedneſs, when he ſhould ſee a writing brought to him from one that was then in heaven.

Thus ſaith the Lord God of David thy father] This deſcription of God is a great aggravation of his ſin and his ingratitude againſt him.

Becauſe thou haſt not walked in the wayes of Jehoſhaphat thy father] See ch.20.32.

nor in the wayes of Aſa king of Judah] See ch.14.2. To degenerate from the good pattern of holy progenitors is a great aggravation.

V.13. *But haſt walked in the way of the kings of Iſrael*] All the Kings of Iſrael from the Revolt were impious and idolatrous.

and haſt made Judah and the inhabitants of Jeruſalem to go a whoring] See v.11.

like to the whoredoms of the houſe of Ahab] Ahabs idolatries were more and greater then his predeceſſors, 1 King.16.31,33.

and alſo haſt ſlain thy brethren of thy fathers houſe, &c.] V.4. Cruelty and impiety much aggravate each other.

V.14. *Behold, with a great plague*] Heb. *ſtroke*. See 1 King.8.37.

will the Lord ſmite thy people] He himſelf alſo was ſmitten, v.18. ſo as it is here to be underſtood, q. d. *The Lord will ſmite thee and thy people*, &c. But the people, and the other that follow are here named to aggravate the judgement, which he brought not upon himſelf onely but upon them alſo. The people muſt needs be ſmitten when an enemy entred into the land, v.17.

and thy children, and thy wives] Theſe were *ſmitten* in that they were carried away by the enemy, v.17.

and all thy goods] The greater part of his ſubſtance is here meant.

V.15. *And thou ſhalt have great ſickneſs,* &c.] See v.19.

by reaſon of the ſickneſs day by day] It ſeemeth he had no intermiſſion of pain, but day after day was tormented therewith.

V.16. *Moreover the Lord ſtirred up againſt Jehoram*] The Lord hath the ſpirits even of enemies in his power, to order them as he will.

the ſpirit of the Philiſtims and of the Arabians] Theſe had been tributaries to the King of Judah, ch.17.11. but now they take advantage to ſubdue their Lord and free themſelves.

that were near the Ethiopians] Heb. *Cuſhites*. The Arabians that bordered upon the Ethiopians aſſiſted them in their war againſt Aſa, and thereupon were ſmitten and ſpoiled by the men of Judah, ch.14.15. And now they take their advantage to execute revenge.

V.17. *And they came up into Judah and brake into it*] That which followeth ſheweth that they ran through the land ſo far as to enter into the Royal city and plunder it.

and carried away] Heb. *carried captives.*

all the ſubſtance that was found in the kings houſe] The Kings houſe was in Jeruſalem: ſo that the enemy entred the chief City.

and his ſons alſo] Here we ſee Gods juſt revenge: Jehoram ſlew his fathers ſons v.4. and the enemy ſlew his ſons. See ch.22.1.

and his wives] Kings then uſed to have many wives. All Jehorams were not taken from him; for Athaliah remained to uſurp the Crown, ch.22.10.

ſo that there was never a ſon left him ſave Jehoahaz] Or, *Ahaziah*, ch.22.1. or, *Azariah*, ch.22.6. So as he had three names.

the youngeſt of his ſons] No reaſon is rendred why this ſhould be ſpared. It may be the enemy could not find him. But herein appeared the Divine providence about the accompliſhment of his promiſe to David. See v.7.

V.18. *And after all this*] Impenitents bring upon themſelves one judgment after another, till they be even clean deſtroyed. See Lev.26.18,21,24,28.

the Lord ſmote him in his bowels] Theſe being within a man are oft the ſubject of the greater torment.

with an incurable diſeaſe] His malady was intolerable for the preſent, and incurable for the future.

V.19. *And it came to paſs that in proceſs of time, after the end of two years*] This was a long time for a man to lie under a torturing malady.

his bowels fell out by reaſon of his ſickneſs] The diſeaſe was very great, that it forced his bowels out of him.

ſo he died of ſore diſeaſes] He had no cure for his body, nor yet for his ſoul, but died under Gods heavy hand and great indignation.

And his people made no burning for him, like the burning of his fathers] See ch.16.14. The great ſins he committed againſt God, the wrongs he did to man, and the judgments he brought upon the land turned the hearts of his ſubjects from him; ſo that though he had been a King, yet little reſpect was ſhewed him when he was dead.

V.20. *Thirty and two years old,* &c.] See v.5.

and departed without being deſired] Heb. *without deſire.* He lived and died ſo miſerable and ignoble, as living he took no content in himſelf, nor in life and death did any other care for him.

howbeit they buried him in the city of David, &c.] See 1 King.2.10. Becauſe he was the ſon of David, and a King, they buried him in the city of David: but to ſhew that he deſerved neither the honour of a King nor of a ſon of David, they would not lay his corps in that place where his Predeceſſors lay. And this is added as an evidence of his ſubjects diſeſteem of him.

CHAP. XXII.

Verſ.1. *And the inhabitants of Jeruſalem made Ahaziah his youngeſt ſon king in his ſtead*] It ſeems Jehoram being for two years together miſerably perplexed with a tormenting diſeaſe, took little care about his ſucceſſor; therefore the inhabitants of Jeruſalem took that care upon them, it being the chief city and ſtrongeſt hold of the Kingdom, and the reſt of the land having been extremely ſpoiled by the enemy, ch.21.17. By *the inhabitants of Jeruſalem* the Sanhedrin or great Councel of the Kingdom may be meant. Yet others alſo gave their conſent.

for the band of men that came with the Arabians to the camp had ſlain all the eldeſt] Chap.21.17. This was the reaſon why they made the youngeſt ſon King; he was the onely ſon of Jehoram then living.

So Ahaziah the ſon of Jehoram king of Judah reigned] 2 King.8.24. In this chapter is ſet down the ſhort reign and miſerable end of Ahaziah, and the evil conſequence thereof; namely, Athaliah, a woman and a ſtranger, to be an uſurper of the Crown, v.10.

V.2. *Fourty and two years old was Ahaziah when he began to reign*] This place ſeemeth to contradict two others, one whereof ſaith that *Jehoram*, the father of this Ahaziah, *was thirty and two years old when he began to reign, and* that *he reigned eight years*, ch.21.5. the other, that this very *Ahaziah was two and twenty years old when he began to reign*, 2 King.8.26. By the former, Ahaziah's father was but fourty years old when he died; how then could his ſon be two and fourty? can a ſon be elder then his father at the ſame time? By the latter, one and the ſame man ſhould be two and twenty and two and fourty years old at once. To reconcile theſe places ſome ſay that Jehoram being two and thirty years old when he began to reign, lived eight and twenty after that; of which, Jehoram himſelf reigned but eight, and Ahaziah governed the Kingdom twenty years in his fathers life-time: ſo as they make Ahaziah two and twenty years old when he began to govern as Viceroy, and two and fourty when he began to reign alone after his fathers death. But beſides that there is no ground of Scripture for this reconciliation, it croſſeth all the circumſtances of the hiſtory; in particular, it interrupteth the ſeries of the genealogy of Kings, and eſpecially the Chronology of the reigns of the Kings of Judah and of Iſrael. There is therefore a fairer way of ſolving the forementioned doubts; namely, That the *two and twenty years* 2 King.8.26. be taken properly of Ahaziah's age at that time, but the *two and fourty years* here of the continuance of Omri's pedigree, from whom Ahaziah deſcended by his mother Athaliah, 2 Kin.8.18,26. For Omri, great grandfather to Ahaziah, reigned ſix years as ſole King, 1 King.16.23. Ahab, his grandfather, two and twenty, 1 King.16.29. Ahaziah his Uncle, two; 1 King.22.51. Joram, another Uncle, twelve; 2 King.3.1. Theſe make up juſt fourty two years. We have a like computation from the beginning of the Diviſion of the two Kingdoms, ch.15.19 & 16.1. And this may the better be born, becauſe the Hebrew thus expreſſeth it, *A ſon of fourty and two years was Ahaziah in his reigning.* I will not deny but that Hebraiſm is oft uſed of a Kings age when he began to reign, but it may alſo be taken of the continuance of a ſtock. To make this interpretation the more clear, ſome putting the laſt clauſe of this verſe in the beginning (which is called a Trajection) thus read it with part of the former verſe, *So Ahaziah the ſon of Jehoram king of Judah reigned: his mothers name alſo was Athaliah the daughter of Omri. He was fourty and two years old when Ahaziah began to reign, and he reigned one year in Jeruſalem,* &c. See 1 King.8.26.

V.3. *He alſo walked in the waies of the houſe of Ahab*] See 2 King.8.27. *Alſo* hath reference to Jehoram; Ahaziah, as well as Jehoram, did ſo. See ch.21.6.

for his mother] She was grandchild to Omri, and daughter of Jezebel a moſt wicked woman. See 1 King.16.31. & 18.4. & 19.2. & 21.5. &c. & 2 King.9.22. And this daughter was no better then her mother, if not worſe, v.10.

was his counſellor to do wickedly] Mothers counſel is very prevalent with children, either for good or evil. See 1 King.15.10.

V.4. *wherefore he did evil in the ſight of the Lord, like the houſe of Ahab*] See 2 King.8.27.

for they were his counſellours] It ſeemeth Athaliah brought divers of Ahabs ſtock to Jeruſalem with her, where they corrupted the King her ſon.

after the death of his father, to his deſtruction] They perſwaded him after his fathers death to joyn with Joram the ſon of Ahab in war againſt Hazael, 2 King.8.28. and this was the occaſion of his death, 2 King.9.27.

V.5. *He walked alſo after their counſel*] He did not onely hear their counſel, but alſo follow it.

and went with Jehoram the ſon of Ahab, &c.] See 2 King.8.28.

And the Syrians ſmote Joram] Or, *wounded*, 2 King.8.28. The Hebrew is the ſame in both places.

V.6. *And he returned to be healed,* &c.] See 2 King.8.29.

becauſe of the wounds which were given him] Heb. *wherewith they wounded him.*

And Azariah] Called *Ahaziah*, v.1. and *Jehoahaz*, ch.21.17.

V.7. *And the deſtruction*] Heb. *treading down.* Both himſelf and his whole Kingdom was indeed troden down.

of Ahaziah was of God] Ordered by Divine providence. See 1 King.12.15.

by coming to Joram] His going to Joram was the occaſion of his deſtruction, 2 King.9.21, &c. Had he tarried at Jeruſalem, Jehu would not have meddled with him.

For when he was come, he went out with Jehoram againſt Jehu] This ſheweth how his coming to Joram was his deſtruction.

the ſon of Nimſhi] See 2 King.9.2.

whom the Lord hath anointed to cut off, &c.] See 2 King.9.6, &c.

V.8. *And it came to paſs that when Jehu was executing judgment upon the houſe of Ahab*] 2 King.9.22, &c.

and found the Princes of Judah] i. e. Such as accompanied Ahaziah when he went to Joram, 2 King.8.28.

and the ſons of the brethren of Ahaziah] 2 King.10.13, &c.

that miniſtred to Ahaziah] They were his ſubjects, and attended upon him.

he ſlew them] Cauſed them to be ſlain, 2 King.10.14.

V.9. *And he ſought Ahaziah*]For when he ſaw Joram ſlain by Jehu, he fled, 2 King 9.27.

and they caught him] i. e. Jehu's ſouldiers.

for he was hid in Samaria] See 2 King.9.27.

and brought him to Jehu] To ſee what judgment he would pronounce againſt him.

and when they had ſlain him] At Jehu's command, 2 King.9.27.

they buried him] They who ſlew Ahaziah gave his ſervants leave to carry his dead corps away and to bury it.

becauſe (ſaid they) he is the ſon of Jehoſhaphat, who ſought the Lord with all his heart] Piety, ſincerity, and integrity (which are here noted to have been in Jehoſhaphat) are reverenced and had in eſteem even by thoſe that have not their own hearts poſſeſſed therewith. But this is alſo to be taken as a ſpecial motion of the Spirit in them, to teſtifie Gods reſpect to his ſervant Jehoſhaphat.

So the houſe of Ahaziah had no power to keep ſtill the kingdom] The King himſelf, his kindred and Princes being deſtroyed.

V.10. *But when Athaliah,* &c.] See 2 King.11.1.

of the houſe of Judah] The ground of her cruelty was that ſhe might make way to the crown.

V.11,12. *But Jehoſhabeath*, &c.] See 2 King.11.2,3.

CHAP. XXIII.

Verſ.1. AND *in the ſeventh year*] This hath relation to the *ſix years* ch.22.12. Here is ſet down the reſcuing of this Kingdom from Athaliah the Uſurper, to the houſe of David.

Jehoiada ſtrengthened himſelf] Athaliah uſurping the Crown had got ſo many on her ſide, and ſo deſtroyed and weakened thoſe that ſtood for the houſe of David, as that Jehoiada (of whom ſee 2 King.11.4.) durſt not oppoſe himſelf openly and publickly: yet from time to time he got as many as he could to take part with him, and laid what weapons and ammunition he could within the courts and chambers of the houſe of God, and ſo *ſtrengthened himſelf*.

and took the captains of hundreds] Or, *ſent and ſet the rulers over hundreds, with the captains and the guard*, 2 King.11.4. The ſame word is here tranſlated *captains*, and there *rulers*.

Azariah, &c.] The parentage of theſe Captains here named declares that they were Levites.

into covenant with him] 2 King.11.4. it is added, that he *brought them to him into the houſe of the Lord*, and alſo, that *he took an oath of them in the houſe of the Lord, and ſhewed them the Kings ſon.*

V.2. *And they went about in Judah*] Whereſoever any Levites had their abode.

and gathered the Levites out of all the cities of Judah] Not onely thoſe whoſe courſe it was at that time to ſerve in the houſe of the Lord, but others alſo.

and the chief of the fathers of Iſrael] Theſe might be other then Levites, namely, Governours in the Common-wealth of Judah and Benjamin: for ſo is *Iſrael* here to be taken, as ch.12.1. & 21.2.

and they came to Jeruſalem] That there they might combine together, and aid Jehoiada in that great work which he intended.

V.3. *And all the Congregation made a Covenant with the King*] This was a mutual ſtipulation betwixt the King and them, That the King ſhould maintain the true worſhip of God, the peace of the Kingdom, and priviledges of the ſubjects; and that the people ſhould maintain the King, and yield unto him his due.

in the houſe of God] The Courts wherein the Prieſts and Levites offered ſacrifices and did other ſervices, and wherein the people ſtood to behold and hear them, are oft ſtiled *the houſe of God*; ſo in this place.

and he ſaid unto them, Behold, the Kings ſon ſhall reign] This he ſpeaks in regard of the right the King had to the Crown, being the former Kings ſon, ch.22.11. and of Gods promiſe to David and his poſterity for ever, 1 Chr.17.14. and of his confidence that God would proſper their endeavours.

as the Lord hath ſaid of the ſons of David] 2 Sam.17.12. 1 King. 2.4. & 9.5. ch.6.16. & 7. 18.

V.4. *This is the thing that ye ſhall do, a third part*, &c.] See 2 Kin. 11. 5.

of the Prieſts and of the Levites] This hath reference to the *third part*, implying that it was taken out of ſuch and ſuch Prieſts and Levites.

ſhall be porters of the doors] Heb. *threſholds*. See 2 King. 12. 9. Some of them being by their ordinary office Porters of the doors of the houſe of God, had at this time a ſpecial charge for *the gate behind the guard*, 2 King.11.6.

V.5. *And a third part at the Kings houſe*] i. e. The gate that opened to the Kings houſe: And they are ſaid *to be keepers of the watch of the Kings houſe*, 2 King.11.5.

and a third part at the gate of the foundation] This was alſo called *the gate of Shur*, 2 King.11.6.

and all the people ſhall be in the courts of the houſe of the Lord] The *great court*, ch.4.9. where the people ſtood, was divided into ſundry parts, and thereupon the plural number, *courts*, is here uſed. See 1 King.6.36.

V.6. *But let none come into the houſe of the Lord*] i. e. The court of the Prieſts, ch.4.9. See v.3.

ſave the Prieſts] For they were to offer ſacrifices there.

and they that miniſter of the Levites] Such Levites as were attendant upon Prieſts, and therein were diſtinguiſhed from Singers and Porters, 1 Chr.24.20. & 25.1.

they ſhall go in, for they are holy] Heb. *holineſs*. They were not onely holy by profeſſion, as all Gods people were, but alſo by ſpecial function, being ſet apart to holy ſervices.

but all the people ſhall keep the watch of the Lord] They ſhall ſtand in the great court, and there abide, without thruſting themſelves into the Prieſts courts; as the Lord of old enjoyned. Or, they ſhall keep all but Prieſts and Levites from entring into the Prieſts courts. Or, they ſhall obſerve that ordinance which God hath appointed to them in their own court.

V.7. *And the Levites ſhall compaſs*, &c.] See 2 King.11.8.

and whoſoever elſe cometh into the houſe he ſhall be put to death, &c.] Or, *he that cometh within the ranges let him be ſlain*, 2 King.11.8.

V.8. *So the Levites and all Judah*] Or, *the captains over hundreds* 2 King.11.9. Theſe *captains* were *Levites*. See v.1. By *Judah* others of the people may be meant. They are called *all the people*, v. 6.

did according to all things, &c.] See 2 King.11.9.

for Jehoiada the Prieſt diſmiſſed not the courſes] Prieſts and Levites had their courſes to ſerve, which when they had executed, they were uſually permitted to go to their houſes; but at this time they were not permitted ſo to do.

V.9. *Moreover, Jehoiada the Prieſt delivered to the captains of hundreds ſpears, and bucklers, and ſhields*] Theſe three are put for all kind of warlike inſtruments: for without queſtion he gave them Swords alſo.

that had been King Davids] See 2 King.11.10.

which were in the houſe of God] Or, *in the Temple*, 2 King.11.10: See v.3.

V.10. *And he ſet all the people*] By *all the people* are here meant that multitude of Levites which were now brought together, and had weapons given them.

every man having his weapon in his hand] Prepared and ready to defend the King, and oppoſe all that ſhould hinder his Coronation.

from the right ſide] Heb. *ſhoulder*. For as a mans body hath two ſhoulders, ſo an edifice hath two ſides. This was the North-ſide.

of the Temple] Heb. *houſe*.

to the left ſide of the Temple] That was the South-ſide: for they went into the Temple at the Eaſt.

along by the Altar and the Temple] See 2 King.11.11.

by the King round about] The King ſtanding at the entrance into the Prieſts court, the Prieſts and Levites might guard him in that court, and others of the people in the great court.

V.11. *Then they brought out the Kings ſon*, &c.] See 2 King. 11.12.

and Jehoiada and his ſons anointed him] Jehoiada himſelf might poure oyl upon his head, and his ſons ſtand cloſe by him, and give him the veſſel wherein the oyl was, and alſo take it away again. It is ſaid that Zadok and Nathan anointed Solomon, 1 King.1.34. There ſee more of anointing Kings. It is very probable that Zechariah the ſon of Jehoiada was one of thoſe that are here ſaid to anoint Joaſh; which doth much aggravate the ingratitude of Joaſh in ſtoning him, ch. 24.21,22.

and ſaid, God ſave the King] Heb. *Let the king live*. See 1 King. 1.39. Not onely the Prieſts who anointed Joaſh, but alſo all the people preſent made that acclamation.

V.12. *Now when Athaliah heard the noiſe of the people*] Or, *the noiſe of the guard, and of the people*, 2 King. 11.13.

running] It being an unexpected and very joyful ſight, they ran up and down rejoycing thereat.

and praiſing the King] They much rejoyced that one of the houſe of David was anointed King, and praiſed God for the ſame.

ſhe came to the people into the houſe of the Lord] Or, *into the Temple of the Lord*, 2 King.11.13.

V.13. *And ſhe looked, and behold, the King ſtood at his pillar*] It is called *his pillar* becauſe it was a pillar where Kings uſed to ſtand. and therefore it is added 2 King.11.14. *as the manner was*. See on 1 King.6. 36.

at the entring in] i. e. The entring into the Prieſts court.

and the Princes and the trumpets by the King, &c.] See 2 King. 11.14.

and all the people of the land rejoyced, and ſounded with trumpets] This latter act of *ſounding with trumpets*, is to be applied to the Prieſts, whoſe office it was to ſound therewith.

alſo the ſingers with inſtruments of muſick] See 1 Chr.25.1, &c.

and ſuch as taught to ſing praiſe] Muſick-maſters, 1 Chr. 25.1, &c.

Then Athaliah rent her clothes, and ſaid, Treaſon, treaſon] Heb. *Conſpiracy, conſpiracy*. See 2 King.11.14.

V. 14. *Brought out*] Or, *commanded*, 2 King.11.15.

that were ſet over the hoſt, &c.] *the officers of the hoſt*, 2 King. 11.15.

V. 15. *So they laid hands on her*, &c.] See 2 King.11.16.

V.16. *And Jehoiada made a covenant between him*, &c.] Or, *between the Lord and the King*, 2 King.11.17.

V.17. *Then all the people went to the houſe of Baal*, &c.] See 2 King. 11.18.

V.18. *Alſo Jehoiada appointed the officers of the houſe of the Lord*] Or, *the Prieſt appointed officers over the houſe of the Lord*, 2 King. 11. 18.

by the hand of the Prieſts the Levites] Theſe he committed to the Prieſts the Levites.

whom David had diſtributed in the houſe of the Lord] See 1 Chr.23, & 24, & 25, & 26.

to offer the burnt-offerings of the Lord] Namely, in their ſeveral courſes.

as it is written in the law of Moſes] Num.28.2, &c.

with rejoycing and with ſinging] Singing was both an evidence of their rejoycing, and alſo a means of quickening their ſpirits the more.

as it was ordained by David] Heb. *by the hands of David*. See 1 King.8.53,56.

V.19. *And he ſet the Porters at the gates of the houſe of the Lord*] Of theſe Porters and their courſes ſee 1 Chron.26.1, &c.

that none which was unclean in any thing ſhould enter in] Namely, into the great court, among the people that were aſſembled to worſhip God. This was one principal end of the Porters function.

V.20. *And he took the captains of hundreds*] Such as are mentioned v.2.

and the nobles] Such as are called *Princes* v. 13.

and the governours of the people] Of theſe ſome were of cities and towns, others of tribes.

and all the people of the land] By the enumeration of all ſorts it appeareth that it was a very great aſſembly.

and brought down the King from the houſe of the Lord] See 2 King. 11.19.

and they came through the high gate to the Kings houſe] Or, *by the way of the gate of the guard*, 2 King.11.19.

and ſet the King upon the throne of the Kingdom] Or, *he ſat on the throne of the Kings*, 2 King. 11.19.

V.21. *And all the people of the land rejoyced*, &c.] 2 King.11.20. this clauſe is added, *beſide the Kings houſe.*

CHAP. XXIV.

Verſ.1. J*Oaſh was ſeven years old when he began to reign*] See 2 Kin. 11. 21. In this chapter are two remarkable points; I. The good government of Joaſh while Jehoiada lived, together with the death and burial of Jehoiada, from v.1. to v.17. II. The apoſtaſie of King Joaſh, together with the ill conſequences thereof, v.17, &c.

and he reigned fourty years, &c.] See 2 King.12.1.

V.2. *And Joaſh did that which was right*, &c.] The ground hereof is added 2 King. 12. 2. *Jehoiada the Prieſt inſtructed him.*

V.3. *And Jehoiada took for him*] This is a fathers part, Gen. 24.4. & 28.2. and Jehoiada ſhewed himſelf as a father to Joaſh even from his infancy, ch.22.11,12. & 23. 1, &c. King Joaſh alſo carried himſelf towards Jehoiada as a ſon to his father.

two wives] An evil cuſtom made good men yield to it. From the beginning it was unlawful to have more wives then one, Matth. 19. 4.

and he begat ſons and daughters] This was in it ſelf a bleſſing, eſpecially to the Kings of Judah, in regard of Gods promiſe to David, 1 Chr.17.11.

V.4. *And it came to paſs after this*] After that Joaſh was eſtabliſhed in the Kingdom, and had wives and children.

that Joaſh was minded to repair] Heb. *it was in the heart of Joaſh to renew.*

the houſe of the Lord] All the parts of the Temple and ſeveral things therein are compriſed under this word *houſe*; as Aſa *renewed the Altar of the Lord*, ch.15.8. The reaſon of the need there was to repair the houſe of God is rendred v. 7.

V.5. *And he gathered together the Prieſts and the Levites*] To theſe eſpecially did the care of the houſe of the Lord belong.

and ſaid to them, Go out unto the cities of Judah] Under *Judah* Benjamin and ſo much of other tribes as were under the government of Joaſh are compriſed.

and gather of all Iſrael] *Iſrael* is here to be taken in no larger extent then *Judah* before was. See ch.12.1. & 21.2.

money to repair the houſe] By money all things needful to ſuch a purpoſe might be prepared.

of your God] The Lord was in ſpecial manner the God of the Prieſts and Levites, by reaſon of their ſpecial attendance in his houſe and upon his ſervice. This relation is here added to make them the more diligent and faithful.

from year to year] From time to time as need ſhould require. This is added, 1. becauſe the work was great and could hardly be perfected in a year. 2. becauſe the manner of collecting the money and providing materials would be long. 3. becauſe the Collectors were ſomewhat negligent. 4. becauſe as one thing was repaired, another thing might need reparation; and that year after year.

and ſee that ye haſte the matter] This he added to ſhew his earneſt deſire to have the work done, and to prevent ſuch inconveniences as by delay might fall out.

howbeit the Levites haſtened it not] For *in the three and twentieth year of King Joaſh the Prieſts had not repaired the breaches of the houſe*, 2 King 12.6.

V.6. *And the King called for Jehoiada the chief*] *And for the other Prieſts*, 2 King.12.7.

and ſaid unto him] The Kings ſpeech is in ſpecial directed to the high Prieſt.

Why haſt thou not required of the Levites] The high Prieſt had ſpecial command over the Levites.

to bring in out of Judah and out of Jeruſalem] Out of countrey and city.

the collection according to the commandment of Moſes] Ex.30.12, 13,14. Heb. *collection of Moſes.* the other words are inſerted to make up the ſenſe. The commandment which Moſes gave thereabout was from the Lord. There were two kinds of collections enjoyned by Moſes; One voluntary, what every one would give of his own good will; ſee Ex.25.2,&c. The other impoſed on every one as a ranſome for his ſoul, Exod.30.12,&c. Either of theſe, or both, may be meant. In the former collection of Moſes, gold, ſilver, braſs, blue, purple, ſcarlet, fine linen, and ſundry other things might be contributed, but here onely money, v.5.

the ſervant of the Lord] A title frequently given to Moſes, ch. 1. 3. Num.12..7. Deut.34.5. Joſh.1.1. See 1 King.3 6.

and of the congregation of Iſrael] Or, *even of the congregation of Iſrael.* Which Moſes commanded to receive of the congregation.

for the Tabernacle of witneſs] That which Moſes built was ſtiled *the Tabernacle of witneſs*, Num.17.7,8. & 18. 2. in regard of the Ark and the Tables of ſtone within it, which contained the covenant betwixt God and his people, and was a witneſs between them. Theſe being in the Tabernacle, it was called *the Tabernacle of witneſs.* The end of mentioning this here is to ſhew that as Moſes had a collection for the Tabernacle, ſo in like caſe a like courſe was to be taken for the Temple.

V.7. *For the ſons of Athaliah that wicked woman had broken up the houſe of God*] Or, *Athaliah dealing wickedly, her ſons had broken up the houſe of God.* Q. Athaliah had no ſons but by Jehoram, and he had no ſons left but his youngeſt, ch.21.17. how then could the ſons of Athaliah do that which is here ſaid to be done by them? R. Her ſons might *break up the houſe of God* before they were taken and ſlain by the enemy. Or *ſons* may by Synecdoche be put for *ſon*, and Ahaziah onely be meant; who might break up the houſe of God; for he was a very wicked King, ch.22.3,4.

and alſo all the dedicate things of the houſe of the Lord] This was their end of breaking up the houſe of God, that they might take away ſuch treaſures as had been dedicated to Gods ſervice, and laid up there.

did they beſtow upon Baalim] *Baalim* may here properly be taken for that idol which Ahab worſhipped, 1 King.16.31. or indefinitely for all manner of idols, as ch. 17.3. This aggravateth their impiety, in that they did not onely rob God, but alſo beſtowed that which was his upon idols.

V.8. *And at the Kings commandment they made a cheſt*] The King being very careful that all that was gathered for the Temple ſhould be reſerved for that uſe, would have a cheſt made for that end. This was by Jehoiada's advice, 2 King. 12.9.

and ſet it without at the gate of the houſe of the Lord] In the great court, beſide the altar on the North-ſide, as they went into the Prieſts court. It was here ſet, becauſe ſo far the people might come, and no further. See 2 King.12.9.

V.9. *And they made a proclamation*] Heb. *and they gave a voice.* By the voice of a Crier or Herald they cauſed it to be proclaimed. See 2 King.15.22.

thorow Judah and Jeruſalem] Countrey and City, as v. 6.

to bring in to the Lord] i. e. To the houſe of the Lord, for the Lords ſervice.

the collection that Moſes the ſervant of God laid upon Iſrael in the wilderneſs] Where and when the Tabernacle was building. See v. 6.

V.10. *And all the Princes and all the people rejoyced*] Even as they did upon a like occaſion in Davids time, 1 Chr.29.9.

and brought in] Willingly and cheerfully.

and caſt into the cheſt] Or, *put in.* For the cheſt *had a hole in the lid of it*, 2 King.12.9.

untill they had made an end] Of giving what they intended. Or, they continued their contributions till all that needed repairing was finiſhed.

V.11. *Now it came to paſs, that at what time the cheſt was brought*] Or, *at what time he brought the cheſt.* Namely he to whom the charge thereof was given.

unto the Kings office] A place appointed by the King for taking out and telling the money.

by the hand of the Levites] Who had the charge thereof.

and when they ſaw that there was much money, the Kings Scribe, and the high Prieſts officer] The high Prieſt himſelf is ſaid to do this, 2 King.12.10.

came and emptied the cheſt] It is added 2 King.12.10. *and they put up in bags, and told the money that was found in the houſe of the Lord.*

and took it and carried it to its place again] That it might be ready for more money to be put into it.

thus they did day by day] Not that every day the cheſt was emptied, but *time after time*, ſo oft as it was full.

and gathered money in abundance] This ſheweth that the people willingly offered to the houſe of the Lord.

V.12. *And the king and Jehoiada*] The King was in ſuch things counſelled by Jehoiada, and did what he would have him do.

gave it to ſuch as did the work of the ſervice of the houſe of the Lord] *They gave it, being told, to ſuch as had the overſight of the houſe of the Lord*, 2 King.12.11.

and hired Maſons, and Carpenters, &c.] i. e. Such as had the overſight of the houſe hired theſe workmen, or laid out the money to them, 2 King.11.12. See there the difference betwixt *Maſons* and *Carpenters.*

and alſo ſuch as wrought iron and braſs, &c.] i. e. Smiths and Braſiers; for both iron and braſs were uſed about the Temple. See 1 Chron.22.3.

V.13. *So the workmen wrought*] Every one in that which belonged unto him.

and the work was perfected by them] Heb. *the healing went up upon the work.* This is a metaphor, whereby the ruines of the Temple are reſembled to the wounds of a body, and the repairs of thoſe ruines to the healing of wounds.

and they ſet the houſe of God in his ſtate] Even as it was before it was broken up, v.7.

and ſtrengthened it] So as they kept it from further decay.

V.14. *And when they had finiſhed it*] This hath reference to the workmen, and importeth as much as the metaphor v. 13.

they brought the reſt of the money, &c.] i. e. The Over-ſeers who had the charge of receiving and disburſing the money. See v. 12.

whereof were made veſſels for the houſe of the Lord] i. e. Such as were made by Solomon, 1 King.7.50. For Athaliah had taken away ſuch as were in the Temple before, v. 7.

even veſſels to miniſter] For ſuch ſervices as were done in the Temple.

and to offer withal] Or *Peſtils*, or *Mortars*. Some take theſe veſſels for Incenſe-cups, or Cenſers.

and ſpoons] See 1 King.7.50.

and veſſels of gold and ſilver] The veſſels before mentioned and alſo others were made of thoſe metalls.

and they offered burnt-offerings in the houſe of the Lord] This is ſynecdochically put for all the worſhip and ſervice appertaining to the Temple. When they had made the Temple fit for ſervice, and done all other things that were requiſite, they performed ſuch worſhip to God therein as was preſcribed.

continually] Every day, day after day.

all the dayes of Jehoiada] After his death *they left the houſe of the Lord*, v.18.

V.15. *But Jehoiada waxed old*] It was a great bleſſing to that Kingdom that he continued till he was old.

and was full of dayes when he died] See 1 Chron.23.1. He was ten or eleven years old at Solomons death, and lived in the reign of eight Kings of Judah.

an hundred and thirty years old was he when he died] Heb. *a ſon of an hundred and thirty years.* This was an extraordinary old age for thoſe times.

V.16. *And they buried him in the city of David among the Kings*] This was a great honour. See 1 King.2.10.

becauſe he had done good in Iſrael] By *Iſrael* is here meant the Kingdom of Judah, as ch.12.1. & 21.4. He reſtored that Kingdom to the houſe of David, as it is at large ſet down ch.23.

both towards God] In reſtoring his worſhip, v. 14. and cauſing his promiſe to be accompliſhed, ch.23. & v. 3.

and towards his houſe] Becauſe mention is before made both of *David* and alſo of *God*, the relative *his* is by ſome referred to *David*, by others to *God*: *He did good to Davids houſe*, or *ſtock*, by preſerving it from utter deſtruction; or, *he did good towards Gods houſe*, by cauſing it to be repaired, and procuring true worſhip to be performed therein.

V. 17. *Now after the death of Jehoiada*] The death of a wiſe, godly and zealous Governour is a great loſs to a Kingdom.

came the Princes of Judah] Certainly theſe Princes were hollow-hearted that could conceal themſelves while Jehoiada lived, and as ſoon as he was dead manifeſted their impious mind.

and made obeiſance to the King] They made pretenſe of doing honour unto him, that ſo they might perſwade him to idolatry.

then the King hearkened unto them] Flatterers much prevail with Kings. Though Joaſh had been well inſtructed, and thereby addicted to worſhip the Lord in the Temple as he had preſcribed, yet the Princes by their flatteries alluring him to uſe his regal authority according to his own mind and luſt, yea even in matters of religion, brought him to yield to their counſels.

V.18. *And they left the houſe of the Lord*] It ſeemeth they were weary of coming to the Temple, and ſo deſired that they might every one worſhip God in ſuch places and after ſuch manner as themſelves thought meet.

God of their fathers] See ch.13.12. This relation betwixt God and their fathers much aggravated their impiety.

and ſerved groves and idols] i. e. Idols in groves. See 1 King.16.33. Leaving the houſe of the Lord, they did every one in their ſeveral places worſhip God as they pleaſed. Yea alſo they worſhipped falſe gods compriſed under this word *idols*.

and wrath] Judgements the effect of Gods wrath. See chap. 28.13.

came upon Judah and Jeruſalem] Upon Countrey and City and all the inhabitants therein.

for this their treſpaſs] Sin, eſpecially idolatry, is the cauſe of judgement.

V. 19. *Yet he ſent*] Though they deſerved judgement upon their firſt apoſtaſie, yet the Lord in great patience ſent his Miniſters to declare their ſin to their faces, and to foretell them of judgements hanging over their heads, thereby to bring them to repentance. So dealt he with the ten tribes, 2 King.17.13. and with the men of Judah after this, ch.36.15.

Prophets to them] Extraordinary meſſengers, and not one onely, but *Prophets*, many of them, time after time, one after another.

to bring them again unto the Lord] This is the main end of Gods ſending Miniſters to his people, either to bring them back from their wicked courſes to the Lord, or to hold them cloſe with the Lord.

and they teſtified againſt them] They plainly declared that they had deſerved judgement, and that God would bring judgement upon them if they did not repent. See 2 King.17.13,15. Neh. 9. 26,29.

but they would not give ear] This manifeſted a moſt obſtinate diſpoſition, which is the fore-runner of vengeance. See ch.36.15, 16,17. 2 King.18.14, &c.

V.20. *And the Spirit of God came upon*] Heb. *clothed.* See ch. 15.1. Judg.6.34.

Zechariah the ſon of Jehoiada the Prieſt] This Zechariah was he of whom Chriſt ſpeaketh Matth.23.35. & Luk.11.51. The murder there mentioned was after ſuch a manner as the murder of this man, *between the Temple and the Altar*, implied in this phraſe, *In the court of the houſe of the Lord*, v.21. If it be objected that that Zachary was *the ſon of Barachias*, I anſwer, that the father of this man might have two names, *Jehoiada*, and *Barachias*; as ſundry in Scripture had two, yea three names, ch. 21.17. 1 Chr.3.15. yea Prieſts alſo, 1 Chron.18.16. Or Barachias might be grandfather to this Zechariah, and called his *father*, as grandfathers uſed to be. Thus Reuel, grandfather to Moſes his wife, was called her *father*, Exod.2.18. Num.10.29. and Iddo the grandfather of Zechariah, who propheſied after the captivity, Zech.1.1. is made the father of Zechariah, Ezra 5.1. Or this name *Barachias* might be given to Jehoiada for honours ſake, as *Jedidiah* was to Solomon, 2 Sam.12.25. For *Barachiah* ſignifieth *Bleſſed of the Lord*, and Jehoiada might well have that title; for he was wonderfully bleſſed of the Lord. This being ſo, Chriſt himſelf giveth evidence of the blood of this man lying upon the Jews generation after generation.

which ſtood above the people] In a place higher then they, that he might be the better heard.

and ſaid unto them, Thus ſaith God] He premiſeth this preface to make his meſſage the more regarded; and if not regarded, to aggravate their ſin the more. See 1 King.12.24.

Why tranſgreſs ye the commandments of the Lord] Gods *commandments* declare what he would have men obſerve. *To tranſgreſs them* is to oppoſe the revealed will of God, which is plain rebellion. See ch.12.2. 1 King.8.50. 2 King.18.12. 1 Chr.5.25.

that ye cannot proſper] Rebellion againſt God keepeth men from all bleſſing and good ſucceſs. See ch. 13. 12. 1 Chron. 22. 11.

becauſe ye have forſaken the Lord] See 1 King.11.33. ch.12. 5. & 15.2.

he hath alſo forſaken you] They renounced God from being their Lord, and ſerved falſe gods; therefore God renounced them from being his people, and gave them over into the hand of their enemies. God deals with men according to their dealing with him, 2 Sam.2.30.

V.21. *And they*] The idolatrous Princes, v.17. and the people that were like them.

conſpired againſt him] See 1 King.15.27. & 16.9. They conſulted together how they might deſtroy him, as Mar.3.6.

and ſtoned him with ſtones] This kind of death they put ſuch as they accounted heinous malefactors unto, as Num.15.36. Joſh. 7. 25. 1 King.21.13.

at the commandment of the King] It is probable that they who conſpired and conſulted together went to the King to know his mind; and that he being asked, commanded that Zechariah ſhould be ſtoned.

in the court of the houſe of the Lord] Zechariah was in the Prieſts court; the King, Princes and people, in the great court. See 1 King.6.36. The altar of burnt-offerings being at the entrance of the Prieſts court, and Zechariah ſtanding by it, they might there ſtone him; and in that reſpect be ſaid *to ſlay him between the Temple and the Altar*, Matth.23.35.

V.22. *Thus Joaſh the King remembred not the kindneſs which Jehoiada his father had done to him*] This act of the Kings was more then monſtrous ingratitude.

but ſlew his ſon] Jehoiada had preſerved Joaſh from death, nouriſhed him in the Lords houſe till he ſet him upon the throne, inſtructed him, and been a means of many bleſſings unto him; and yet he unjuſtly and cruelly ſlew his ſon, onely for giving him good counſel, and that in the houſe of God.

and when he died, he ſaid] That which he ſaid at the time of his death was by ſpecial inſtinct: nor may we think that ſo holy a man would end his dayes with a revengeful imprecation in his mouth. For we read the contrary not onely of Chriſt, Luk.23.34. but alſo of Stephen, Act.7.60.

The Lord look upon it, and require it] i. e. take ſpecial notice of this cruel act, and require juſt vengeance of the blood ſo unjuſtly ſhed on the ſhedders thereof. See Gen.9.5. Pſal.9.12. Some tranſlate it in the future tenſe, as a propheſie or prediction, *The Lord will look upon it, and require it.*

V.23. *And it came to paſs*] From hence to v.27. is ſet down Gods ſore vengeance upon the King and his people for the foreſaid ſin.

at the end of the year] Heb. *in the revolution of the year.* When kings uſed to go out to battel, 1 King.20.22. This may have reference either to the death of Zechariah, that this judgement fell out in the ſame year; or to a former invaſion which Hazael made into the land of Judah, 2 King.12.17.

that the hoſt of Syria came up againſt him, and they came to Judah and Jeruſalem] Through the whole land of Judah, even to Jeruſalem, the chief city, where the Kings palace was. This ſheweth that this was another invaſion then that, 2 King.12.17,18. For then Hazael onely *ſet his face to go to Jeruſalem*, and Joaſh by a great bribe moved him to return from him.

and deſtroyed all the Princes of the people from among the people] Theſe Princes had firſt ſeduced the King, and drawn him to ſin againſt his God; therefore the judgement firſt cometh on them. The enemies were herein directed by God.

and ſent all the ſpoyl of them] *Them* hath reference to the King and Princes. The enemies ſpoyled them of their goods.

unto the king of Damaſcus] Heb. *Dameſek.* Hazael having ſlain Benhadad, 2 King.8.15. and reigned in his ſtead, ſundry Kings after him were named *Hazael*; one whereof made the firſt invaſion againſt Joaſh 2 King.12.17. And that Hazael might be the King here mentioned. For though upon the great gift given him he *went away* at firſt *from Jeruſalem*, 2 King.12.18. yet he might be ſtirred up again to ſend his men againſt it. Some hold that that Hazael was now dead, and another King in his room, who regarded not the conditions which his Predeceſſor had made.

V.24. *For the army of the Syrians came with a ſmall company of men*] The King of Syria was very confident in the prowesſ and valour of his men, who had before this entred into Judah, 2 King.12.17. and he had alſo obſerved the timorouſneſs of the men of Judah, who gave ſo great a preſent to the Syrians to depart out of their countrey, 2 King.12.18. or elſe he would never have been ſo imprudent as with ſo ſmall an army to attempt ſo great a matter. But without queſtion God put ſpirit into him, and ſtirred him up hereunto, as the words following imply. See Deut.32.30.

and the Lord delivered a very great hoſt into their hand] Multitudes of men, where God taketh away ſpirit, can no do good at all. See Lev.26.37.

becauſe they had forſaken the Lord God of their fathers] God forſakes them who forſake him, v. 20. and they that are forſaken of God cannot ſtand againſt their enemies. See v.18.

So they executed judgement againſt Joaſh] This implyeth that God made the Syrians his inſtruments to execute his judgement on Joaſh.

V.25. *And when they were departed from him*] This was an evidence of Gods patience, who ſuffered theſe Miniſters of his juſtice to depart from that wretched King, whereby he had a breathing-time and an opportunity of repenting.

for they left him in great diſeaſes] They had wounded him ſore, and maladies ariſing from wounds are called *diſeaſes* or *ſickneſſes*, 1 King.22.34. 2 King.8.29. ch.35.23. Some ſuppoſe that the enemies had put him to ſome great tortures.

his own ſervants conſpired againſt him] Certainly Joaſh made not that uſe of the enemies departing from him that he ſhould have done: Behold therefore a more heavy judgement, and that by his own ſervants, which is a great aggravation. Joaſh conſented to thoſe that conſpired againſt Zechariah, v.21. and God ſuffers his ſervants to conſpire againſt him.

for the blood] Blood is a crying ſin, Gen.4.10. and here noted as one of the moſt proper cauſes of the judgements on Joaſh.

of the ſons of Jehoiada the Prieſt] We read but of one ſon ſlain, but it may be their rage extended againſt other ſons alſo. Or, as they ſlew Zechariah, ſo they might afterwards ſlay his ſons, (as Naboths ſons were ſlain with him, 2 King.9.26.) and theſe being grandchildren of Jehoiada might be called his *ſons*. Or, by a Synecdoche the plural number may be put for the ſingular.

and ſlew him on his bed, and he dyed] Theſe ſervants of the King did not depart from him after they had wounded him, as the Syrians did, but clean deprived him of life. Becauſe other judgements prevailed not with him, God ſuffered him to be clean cut off.

and they buried him] To wit, ſuch friends as he had about him, or the people of the land.

in the city of David] See 1 King.2.10.

but they buried him not in the ſepulchres of the kings] So they dealt with his wicked grandfather, ch.21.20.

V.26. *And theſe are they that conſpired againſt him*] As men that have done famous acts uſe to be regiſtred by name for honours ſake, ſo are many that commit wicked facts, for their greater infamy and diſgrace.

Zabad] Or, *Jozachar*, 2 Kings 12.21.

the ſon of Shimeath an Ammoniteſs] Or, *Shimeah*, 2 Kings 12.21.

and Jehozabad the ſon of Shimrith] Or, *Shomer*, 2 King.12.21.

a Moabiteſs] Theſe two though ſtrangers by parentage might be incorporated into the Common-wealth of Judah: Or though their predeceſſors came from Ammon and Moab, (of whom ſee ch.20.1.) yet they might be born in the Kingdom of Judah, and ſo become ſervants to Joaſh. No particular cauſe of their anger againſt their maſter is ſet down, but certainly they were Miniſters of Gods juſtice, though they acted out of private revenge.

V.27. *Now concerning his ſons*] Namely, how many he had, by what wives, to what age they grew, what offices they had, what was their life, and what their death, with other like circumſtances.

and the greatneſs of the burdens laid upon him] This may be applyed to that which he gave to the King of Syria, 2 King.12.18.

and the repairing of the houſe of God] Heb. *founding.* It may be the foundation of the Temple was in ſome place decayed, and thereupon repaired by him.

behold, they are written in the ſtory] Or, *Commentary.*

of the book of the Kings] Some of theſe things are regiſtred in that part of Scripture which is called *The book of the Kings.* But becauſe other things are not mentioned therein, ſome civil records muſt here be meant.

And Amaziah his ſon reigned in his ſtead] Like his father, he began his reign well, but ended it impiouſly, and had himſelf a miſerable end.

CHAP. XXV.

Verſ.1. *AMaziah was twenty and five years old when he began to reign, &c.*] See 2 King.14.2. This Amaziah made ſhew of ſome good things, but at laſt he ſhewed himſelf to be a plain hypocrite. From hence to v.6. are ſome good things of him noted, but afterwards ſins and judgements.

V.2. *And he did that which was right, &c.*] See 2 King.14.3.

but not with a perfect heart] This phraſe noteth his hypocriſy, 2 King.14.3. it is thus explained, *yet not like David his father.* See 1 King.11.4. This is added 2 King.14.3. *He did according to all things as Joaſh his father did.*

V.3. *Now it came to paſs when the kingdom was eſtabliſhed to him, &c.*] Heb. *confirmed to him.* See 2 King.14.5.

V.4. *But he ſlew not their children, &c.*] See 2 Kings 14.6. Jer.31.30.

V.5. *Moreover Amaziah gathered Judah together*] i.e. the Kingdome of Judah, compriſing under it Benjamin as well as Judah.

and made them captains over thouſands, and captains over hundreds] See 1 Chron.13.1. He gathered all ſorts of his ſubjects together, but of ſome choyce ones among them he made captains.

according to the houſes of their fathers] He diſtinguiſhed the companies which he ſet under Captains according to the families in the tribes.

throughout all Judah and Benjamin] Through his whole Kingdom, that every part might be ſecured againſt enemies.

and he numbred them from twenty years old and above] According to the law, Numb.1.18.

and found them three hundred thouſand choyce men] i.e. ſuch as had greater courage, ſtrength and experience then the common ſort. 1 Chr.7.4. & 19.10.

able to go forth to war] Theſe were ſuch as are ſaid to be *skilfull in war*, and *that went out to the war*, 1 Chr.5.18. and *fit to go out for war*, and *apt to the war*, 1 Chr.7.11,40.

that could handle ſpear and ſhield] Theſe two by Synecdoche are put for all warlike inſtruments, 1 Chr.12.8,33.

V.6. *He hired alſo an hundred thouſand*] Theſe joyned with the three hundred thouſand, v.5. made as great an Army as that of Abijahs, ch.13.3.

mighty men of valour] See 1 Chr.5.24.

out of Iſrael] i.e. the ten tribes revolted from the houſe of David.

for an hundred talents of ſilver] i.e. thirty ſeven thouſand five hundred pound ſterling. See 1 Chr.22.14. So every Regiment conſiſting of a thouſand had a Talent of ſilver, i.e. three hundred ſeventy five pounds.

V.7. *But there came a man of God to him, ſaying*] See 1 Kings 13.1.

O King] This man being ſent of God fears not to declare his Meſſage plainly to the Kings face.

let not the army of Iſrael go with thee] Help is not to be ſought of ſuch as forſake God, and revolt from his worſhip.

for the Lord is not with Iſrael] He had been with them before their revolt; but they having forſaken the Lord, the Lord had forſaken them. See ch.24.20.

to wit, with all] Or, *with any*, Pſal.103.2.

the children of Ephraim] *Ephraim* is here put for the ten tribes, as *Judah* for the other two, Hoſ.6.4. So Jer.7.15. For Ephraim had the priviledge of the firſt-born, Gen.48.19. & it was the greateſt tribe of the ten, Joſh.17.14,17. Out of it the firſt King of Iſrael aroſe, 1 Kings 21.26. To ſhew that their revolt was the cauſe of Gods not being with them, mention is here made of *Ephraim*.

V.8. *But if thou wilt go*] If thou wilt follow thine own mind rather then Gods will, and truſt in the arm of fleſh. This he addeth to deterre the King of Judah from entertaining the men of Iſrael.

do it] This is an ironical conceſſion, like that ch. 18.14.

be ſtrong for the battel] This alſo is ſpoken ironically, implying that all the preparations he could make would be in vain.

God ſhall make thee fall before the enemy] Notwithſtanding all thy preparations the enemy ſhall prevail againſt thee.

for God hath power to help, and to caſt down] Succeſs in war (as in other things) is wholly ordered by God. See ch.14.11.

V.9. *And Amaziah ſaid to the man of God*] The King was ſomewhat wrought upon by the meſſage of the Prophet.

But what ſhall we do for the hundred talents] He knew not well how to recover them from ſuch a numerous company without much blood-ſhed and great hazard; and this troubled him.

which I have given to the army of Iſrael] Heb. *band of Iſrael.* They had the promiſed reward in hand, and the King well knew they would not eaſily let it go.

And the man of God anſwered, The Lord is able to give thee much more then this] It is Gods bleſſing whereby men get, Prov.10.22, and without his bleſſing nothing proſpers, Pſal.127.1,2.

V.10. *Then Amaziah ſeparated them*] They were ſet in rank with the men of Judah, but now he ſevereth them.

to wit, the army that was come to him out of Ephraim] Here *Ephraim* is put for all the ten tribes of Iſrael, as v.7.

to go home again] Heb. *to go to their place.* Every one to his home from whence he came.

wherefore their anger was greatly kindled againſt Judah] For they took themſelves to be ſcorned, as if their aid had not been worth the having: therefore though they had their hire to the full, yet that ſatisfied them not, by reaſon of their conceit of ſcorn. See the like 2 Sam.19.41,42,43.

and they returned home in great anger] Heb. *in heat of anger.* Thus much is manifeſted by the revenge they took v.13.

V.11. *And Amaziah ſtrengthened himſelf*] With his own men, the three hundred thouſand mentioned v.5.

and led forth his people] He himſelf as a General went before his Army.

and went to the valley of ſalt] See 2 King.14.7.

and ſmote of the children of Seir] Or, *of Edom*. See ch.20.10.

ten thouſand] See 2 King.14.7.

V.12. *And other ten thouſand left alive*] Namely, in the battel, and not ſlain in the field.

did the children of Judah carry away captive] For Amaziah routed the whole army of the Edomites, and ſo took captives ſuch as were not ſlain out-right.

and brought them unto the top of the rock] Some tranſlate it *Petra*, and take it for the proper name of a place, and ſay it is the ſame that is called *Selah*, which Amaziah in this expedition *took by war*, 2 King. 14.7.

and caſt them down from the top of the rock] The reaſon why the children of Judah thus dealt with the Edomites, may be, becauſe having been ſubdued by David and made tributaries, 1 Chr.18.13. in the dayes of Joram ſon of Jehoſhaphat they rebelled, notwithſtanding they were then deſtroyed with a great ſlaughter, 2 Kings 8.20,21,22.

that they all were broken in pieces] Their brains were daſht out, and their bones broken, and it may be their arms and legs violently rent from their body.

V.13. *But the ſouldiers of the army which Amaziah ſent back*] Heb. *the ſons of the band which he ſent back*, v.10.

that they ſhould not go with him to battel] This is added, as the reaſon why they were ſent back.

fell upon the cities of Judah] To wit, ſuch as were on the frontires, and bordered on the Kingdom of Iſrael.

from Samaria even unto Beth-horon] All along the breadth of Judah. Beth-horon was in the tribe of Benjamin. See 1 Kings 9.17.

and ſmote three thouſand of them] i.e. of the inhabitants of the cities. The ſlaughter of ſo many ſheweth their wrath was great, as is noted v. 10.

and took much ſpoyl] To wit, out of the cities which they invaded, and out of the country of Judah all along.

V.14. *Now it came to paſs, after that Amaziah was come from the ſlaughter of the Edomites*] This ſlaughter which he made after he had ſent away the hundred thouſand hired ſouldiers, ſhould have raiſed his heart up to God, of whom the man of God put him in mind, v.8,9. but he made no ſuch uſe of it.

that he brought the gods of the children of Seir] David would not do ſo, but burnt the gods of his enemies which he took, 1 Chr.14.12. Theſe *children of Seir* were the Edomites, ch.20.10.

and ſet them up to be his gods] This was extreme impiety and monſtrous idolatry in it ſelf; but the greater, becauſe done by him who had *done that which was right in the ſight of the Lord*, v.3. and had obeyed the voyce of the Lord, v. 7, 10. and had received a great deliverance from the Lord, v.11,12.

and bowed down himſelf before them] This was Divine worſhip which he gave unto idols. See Numb.25.2. 1 Chr.29.20.

and burned incenſe unto them] Such ſervices as God enjoyned to be performed unto himſelf, Idolaters did to their Idols. See 1 Kin. 13.1.

V.15. *Wherefore the anger of the Lord was kindled againſt Amaziah*] See 2 King.22.13,17. & 23.26.

and he ſent unto him a Prophet] Though Gods anger were juſtly incenſed, and he might have deſtroyed Amaziah on a ſudden, yet through his patience and long-ſuffering he ſent a Prophet unto him, to try if he might bring him to repentance.

which ſaid unto him, Why haſt thou ſought after the gods of the people] By *people* are here meant ſuch nations as had no knowledge of the true God, Pſal.147.20. And this aggravated Amaziah's idolatry; The true God was made known to him, and yet he imitated thoſe that knew him not.

which could not deliver their own people out of thine hand] This is another aggravation. He left Jehovah that true God who had given him a great victory, and worſhipped ſuch Gods as could not deliver thoſe that had worſhipped them.

V.16. *And it came to paſs as he talked with him, that the King ſaid unto him*] Amaziah was ſo far from well heeding what the Prophet ſaid, as he was wroth with him.

Art thou made of the Kings counſel?] Becauſe himſelf had not choſen this Prophet to be of his counſel, he refuſed to hearken to that counſel which was ſent from God. A very impious diſpoſition. See on Gen.19.9.

forbear] He would have him to ſpeak no more in Gods name, becauſe it was againſt his own wicked mind.

why ſhouldeſt thou be ſmitten?] Heb. *why ſhould they ſmite thee?* This is a menacing ſpeech, implying that his guard or others that attended him would deſtroy him if he continued to upbraid the King with what he had done.

Then the Prophet forbare] When means of reclaiming men from ſin and preventing judgement are deſpiſed, God will withhold thoſe means, that they may be no longer abuſed.

and ſaid, I know that God hath determined] Heb. *counſelled.* For Gods determinations are not raſh, but upon good adviſe and counſel.

to deſtroy thee] Refuſing to hear Gods meſſengers is the ready way to deſtruction. See ch.24.19. & 36.16. 1 Sam.2.25.

becauſe thou haſt done this] This hath reference to v.14. where Amaziahs idolatry is ſet forth.

and haſt not hearkened unto my counſel] He ſpeaketh this as a Prophet of the Lord, from whom he brought that counſel which he gave to the King.

V.17. *Then Amaziah King of Judah took advice*] Hee took advice with ſuch counſellors as Rehoboam did, ch.10.9. who obſerving the Kings diſpoſition flattered him, and gave ſuch counſel as was moſt agreeable to his humour.

and ſent to Joaſh, &c.] Or, *he ſent meſſengers to Joaſh*, 2 Kings 14.8.

V.18. *And Joaſh king of Iſrael ſent to Amaziah, &c.*] See 2 Kings 14.9.

The thiſtle, &c.] Or, *fur-buſh*, or *thorn*. He meaneth ſuch low plants as are contemptible, at leaſt in compariſon of a tall Cedar.

and there paſſed by a wild beaſt, &c.] Heb. *a beaſt of the field.* Such beaſts as uſed continually to abide in the field.

V.19. *Thou ſayeſt, Lo, thou haſt ſmitten the Edomites*] This is ſet down 2 Kings 14.10. as a matter granted, *Thou haſt indeed ſmitten Edom.*

and thine heart lifteth thee up to boaſt] Or, *and thine heart hath lifted thee up*, 2 King.14.10.

abide now at home, &c.] Or, *glory of this, and tarry at home*, 2 King. 14.10.

V.20. *But Amaziah would not hear*] See 2 King.14.11.

for it came of God] See 1 King. 12.24.

that he might deliver them into the hand of their enemies] God oft ſuffereth evil doers to pull judgements on their own pates.

becauſe they ſought after the Gods of Edom] Though God gave victory to Amaziah, yet he abuſing the victory unto groſſe idolatry, he raiſed up other enemies to be his ſcourge, and to puniſh him for it. See v.14.

V.21. *So Joaſh the king of Iſrael went up, &c.*] See 2 Kings 14.11.

V.22. *And Judah was put to the worſe, &c.*] See 2 King.14.12.

V.23. *And Joaſh the king of Iſrael took Amaziah, &c.*] See 2 King. 14.13.

the ſon of Joaſh] Or, *of Jehoaſh*.

the ſon of Jehoahaz] Or, *the ſon of Ahaziah*. This man had three names. See ch.21.17.

at Beth-ſhemeſh, and brought him to Jeruſalem, &c.] See 2 Kings 14.13.

from the gate of Ephraim to the corner-gate] Heb. *the gate of it that looketh.* At a corner-gate men may look divers wayes.

V.24. *And he took all the gold, &c.*] See 2 King.14.14.

with Obed-Edom] Obed-Edom was a Porter of the houſe of God in Davids time; and he had many ſons deputed to that function, 1 Chr.13.13. & 16.38. & 26.4,15. So as the poſterity of Obed-Edom is here meant.

V.25. *And Amaziah the ſon of Joaſh, &c.*] See 2 King.14.17.

V.26. *Now the reſt of the acts of Amaziah, firſt and laſt*] Both the good things in the beginning of his reign, and his apoſtacy in the end. See ch.12.15. & 16.11. & 20.34.

behold, are they not written in the book of the Kings of Judah and Iſrael?] Both Kingdoms had their publick Records or Chronicles. And becauſe there were tranſactions and wars betwixt Amaziah and the King of Iſrael, therefore Amaziahs acts were regiſtred in the Chronicles of both Kingdoms.

V.27. *Now after the time that Amaziah did turn away from following the Lord*] Heb. *from after the Lord.* That was, when he ſet up the Gods of the Edomites to be his gods, v.14.

that made a conſpiracy] Heb. *conſpired a conſpiracy.* It ſeemeth the people of the land deteſted that monſtrous idolatry, and thereupon conſpired, And though their conſpiracy broke not forth before the King of Iſrael had ſpoyled Jeruſalem, yet it began before.

againſt him in Jeruſalem] See 2 King.14.19.

V.28. *They brought him upon horſes*] See 2 King.14.20.

and buried him with his fathers in the city of Judah] i.e. the city of *David*, as it is 2 King.14.20.

CHAP. XXVI.

Verſ.1. THen *all the people of Judah took Uzziah, &c.*] Or, *Azariah*, 2 King.14.21. He was the ninth King of Judah after the Diviſion. The former part of his reign was good: whereof there is relation from hence to v.16. But he fell away. His revolt, together with the puniſhment thereof, is ſet down v.16, &c.

V.2. *He built Eloth, &c.*] Or, *Elath.* See 2 King.14.22.

V.3. *Sixteen years old was Uzziah, &c.*] See 2 King.15.2.

V.4. *And he did that which was right, &c.*] See 2 King.15.3.

V.5. *And he ſought God in the dayes of Zechariah*] Of *ſeeking God* ſee 1 Chr.16.10,11. Zechariah was queſtionleſs a faithful Prophet of the Lord, and careful to inſtruct and direct the King as long as he lived; and the King was guided by him, as Joaſh was by Jehoiada, ch.24.2.

who had underſtanding in the viſions of God] Or, *who made to underſtand in the fear of God.* He might teach both the King and others ſuch things as belonged to the fear of God. By *viſions of God* may be meant ſuch as God had made known. For things revealed are ſpiritually ſeen. Zechariah, being a Prophet, might ſee viſions of God, as other Prophets, being called *Seers*, did: See 2 King.17.13. Or he might have an eſpecial gift to interpret the viſions and revelations of Prophets or other men; as Joſeph did, Gen.41.15. and Daniel, Dan. 1.17. & 2.19. & 10,1.

and as long as he ſought the Lord, God made him to proſper] See 1 Chr.22.11,13. God uſeth to deal with men according to their dealing with him: while they honour him, he bleſſeth them, 1 Sam.2.30. See ch.11.17. & 15.2.

V.6. *And he went forth and warred againſt the Philiſtims*] They were ever deadly enemies to Iſrael. See 1 Chron.1.12. & 10.1. & 14.18.

and brake down the wall of Gath] Gath was one of the five principal cities of the Philiſtims, 1 Sam.6.17. See on Amos 6.2.

and the wall of Jabneh] This alſo was a city of the Philiſtims, but not mentioned elſewhere in Scripture.

and the wall of Aſhdod] See on Iſa.20.1. & Zeph.2.4.

and built cities about Aſhdod] Or, *in the country of Aſhdod. Aſhdod* was the name of a city, and alſo of a great part of the country round about it.

and among the Philiſtims] He much prevailed over them, ſeeing he had power to build cities and place garriſons among them. See 1 King.20.34.

V.7. *And God helped him againſt the Philiſtims*] This was the true ground of that ſucceſſe he had againſt his enemies. See 1 Chr. 5.20.

and againſt the Arabians] See ch.17.11. & 21.16. 1 King.10.15.

that dwelt in Gur-baal] Or, *the plain of Gur.* See 2 King.9.27.

and the Mehunims] Or, *Hamonims.* See ch.20.1. Some take theſe to be alſo people of Arabia, who by reaſon of their dwelling in tents are called *Scenites.* See 1 Chr.4 41. Theſe nations all borded upon Judah; the Philiſtims, Weſt; the Arabians, South; the Ammonites, or Hamonims, Eaſt.

V.8. *And the Ammonites gave gifts to Uzziah*] See ch.17.11.

and his name ſpread abroad] Heb. *went.* Was divulged abroad. See v.15.

even to the entring in of Egypt] Throughout all countreys betwixt Judah and Egypt: So as by Gods bleſſing on him the very heathen round about feared and honoured him, as 1 Chr.14.17. & ch. 17.10.

for he ſtrengthened himſelf exceedingly] This he did by thoſe means which are ſet down in the verſes following.

V.9. *Moreover, Uzziah built towers in Jeruſalem*] On or by the city-walls which the King of Iſrael had demoliſhed, ch.25.23.

at the corner-gate] See ch.25.23.

and at the valley-gate] See Neh.2.13. & 3.13.

and at the turning of the wall] Or, *upon Mikeſoa.* This is the Hebrew word: and ſome take it to be a proper name. Mention is made hereof Neh.3.19,24. It is ſuppoſed it was a Tower or Fort in the higheſt place of Zion.

and fortified them] Or, *repaired them.* This hath reference to all the particulars before mentioned.

V.10. *Alſo he built towers in the deſert*] This deſert is taken to be the wilderneſſe of Arabia. And this place Uzziah the rather fortified, that he might keep the Arabians from ſuch invaſions as they had made in Jehorams time, ch.21.16,17.

and digged many wells] Or, *cut out many ciſterns.* They had not ſuch ſtore of Rivers in the land of Judah as we have in theſe countreys. Thereupon they uſed what means they could to get and keep freſh water for all needful uſes, even for man and beaſt.

for he had much cattel] By this means plenty of victuals was preſerved.

both in the low country, and in the plains] By *the low country* may be meant marſh-grounds and medows; by *plains*, champion grounds that were not hilly.

husband-men alſo] This hath reference to the verb *he had.*

and vine-dreſſers in the mountains] They uſed to plant their vines on mountains, for the better ripening of their grapes.

and in Carmel] Or, *in fruitfull fields.* See 1 King.18.19.

for he loved husbandry] Heb. *ground.* He took great delight in ſeeing fruitful places well tilled and manured, and the various fruits that grew thereon.

V.11. *Moreover Uzziah had an hoſt of fighting men*] i.e. ſuch as are called *mighty men of valour*, ch.17.13. Herein he imitated Jehoſhaphat, ch.17.14,19.

that went out to war by bands] They were to be ready on all occaſions to go forth to battel.

according to the number of their account] He had his diſtinct Captains and ſouldiers under them divided into Regiments and Companies, which were regiſtred. See 1 Chr.27.1.

by the hand of Jeiel the Scribe] Of the office of a Scribe ſee 1 Kin. 4.3. Scribes uſed to regiſter ſuch things.

and Maaſiah the ruler] This was an officer that had the care of matters to be well ordered.

under the hand of Hananiah, one of the Kings captains] Or, *under his command.* This hath reference to the hoſt before mentioned.

V.12. *The whole number of the chief of the fathers of the mighty men of valour, were two thouſand and ſix hundred*] He muſt needs have a very great hoſt that had ſo many Commanders therein.

V.13. *And under their hand*] Or, *under their command.*

was an army] Heb. *the power of an army.* An army that had great power, or was very valiant.

three hundred thouſand and ſeven thouſand and five hundred] This was indeed a very great army, yet not like that which Jehoſhaphat had, ch.17.14. &c. The Kings of Judah and Iſrael trained up many ſouldiers in their dayes.

that made war with mighty power] This is to be taken rather of their ability then of any particular act.

to help the king againſt the enemy] When any enemy ſhould invade the land, or when the King would ſend them forth againſt an enemy.

V.14. *And Uzziah prepared for them throughout all the hoſt*] He took care to have them well furniſhed with ſuch armour and weapons as were requiſite for their places.

ſhields] For defenſe.

and ſpears] Both for defenſe and offenſe.

and helmets] To cover their heads.

and habergeons] Armour for back and breaſt.

and bows] To ſhoot arrows. See 1 Chr.5.18. & 12.2.

and ſlings to caſt ſtones] Heb. *ſtones of ſlings.* He provided both ſlings and ſtones, as we do Muskets and Bullets. Slings were much uſed by the Iſraelites in war; and the Benjamites were eſpecially skilful therein, Judg.20.16. 1 Chr.12.2.

V.15. *And he made in Jeruſalem engines invented by cunning men*] Heb. *inventions by the invention of the inventor.* This is an emphatical Hebraiſm, the meaning whereof is well ſet forth by our Tranſlatours. Theſe were for ſuch uſes as our great pieces and cannons, to annoy enemies afar off, or to batter down ſtrong walls and forts.

to be on the towers and upon the bulwarks]] So they might do the greater annoyance to an enemy, and that the farther off.

to ſhoot arrows] Theſe certainly were great and maſſy arrows, and many of them ſhot out of an engine together.

and great ſtones withall] Theſe were other kind of ſtones then they they v. 14. as great, if not greater, then our great cannon-bullets.

and his name ſpread far abroad] Heb. *went forth.* He was far and neer reported to be a puiſſant Prince, ſuch an one as enemies durſt not oppoſe. See v.8.

for he was marvellouſly helped] Namely, from God. See v.7.

till he was ſtrong] Till he came to be every way ſo well furniſhed and prepared againſt enemies as is before mentioned, and till he waxed ſo inſolent as is hereafter noted.

V.16. *But when he was ſtrong*] See v.15. Here begins his falling away from God.

his heart was lifted up] See ch.25.19. Men are prone to abuſe Gods bleſſings and that power they have to pride and ſelf-confidence.

to his deſtruction] Pride is the fore-runner of ruine. It maketh men attempt ſuch things as provoke Gods wrath againſt them.

for he tranſgreſſed againſt the Lord] In doing ſuch things as he had expreſly forbidden.

his God] This was a great aggravation of his ſin, that God having ſo many wayes ſhewed himſelf *his God*, he notwithſtanding ſhould ſo ſin againſt him.

and went into the temple of the Lord] Whereinto none but Prieſts and Levites might enter, Numb. 18.6,7.

to burn incenſe] See 1 King.9.25. & 13.1.

upon the altar of incenſe] That golden Altar which was ſet cloſe to the entring into the Moſt holy place, Exod.30.6. This ſheweth the height of Uzziahs impiety and monſtrous preſumption. He went through the Prieſts court, the high porch, and the Holy place, even to the uppermoſt part thereof; into none of which places he ought at all to have gone. Then he offered incenſe, which none but Prieſts might do, v.18. Finally, he offered it upon the Altar of incenſe, which none but the high Prieſt might do, Exod.30.7,8. Lev.16.13.

V.17. *And Azariah the Prieſt*] He was then high Prieſt, v.20.

went in after him] It ſeems the King had not made known his mind to the Prieſts before he went in, or elſe they would have oppoſed him and not ſuffered him to go in at all, rather then have followed him.

and with him fourſcore Prieſts of the Lord] The ſpirits of other Prieſts as well as of the high Prieſt were ſtirred up againſt his impiety. And the high Prieſt taketh ſo many with him the more to daunt the King.

that were valiant men] Men of great courage and great ſtrength.

V.18. *And they withſtood Uzziah the King*] It ſeems the King had taken the golden cenſer into his hand to burn incenſe thereon, v.19. but they would not ſuffer him to go on.

and ſaid unto him] They labour by words to diſſwade him from that he was about to do.

It appertaineth not unto thee, Uzziah] Kings muſt not venture on ſuch things as belong not to them.

to burn incenſe unto the Lord] See Numb.16.40. & 18.7.

but to the Prieſts the ſons of Aaron, that are conſecrated to burn incenſe] This was one ſpecial duty for which Prieſts were ſet apart and appointed to be for men in things appertaining to God. See Exod. 30.7.

Go out of the Sanctuary] i. e. the Holy place. It was in Gods cauſe and in Gods name that he uſed ſo peremptory a charge to a King.

for thou haſt treſpaſſed] See v.16.

neither ſhall it be for thine honour] No ſin, though men have it in high eſteem, can be to a mans honour, but is his ſhame and diſhonour. This is ſpoken in oppoſition to Uzziahs high proud thoughts.

from the Lord God] *God reſiſteth the proud*, Jam.4.6. Acts of pride bring therefore ſhame and diſgrace from God, not honour.

V.19. *Then Uzziah was wroth*] As Aſa, ch.16.10. Theſe two, Aſa and Uzziah, ſeemed to be very good Kings for the greateſt part of their reign; but both of them fell foully. In both examples we ſee how much great men ſcorn to be checkt for their ſins, and how little Gods ſervants are regarded by them in their heat of ſinning.

and had a cenſer in his hand] See 1 King.7.50. It ſeemeth he had ſnatcht it up ſo ſoon as he came to the Altar.

to burn incenſe] This ſhews his intent: but withall it implies that he had not done the fact; for he was prevented by the hand of God.

and while he was wroth with the Prieſts] His wrath againſt the Prieſts did the more incenſe Gods wrath againſt him.

the leproſie even roſe up in his forehead] There it ſuddenly manifeſted it ſelf. And the ſudden riſing of the leproſie on his face ſhewes that it was a judgement from the Lord; as Numb.12.10.

before the Prieſts in the houſe of the Lord] While they were ſtanding againſt him, v.18. This is here noted to ſhew that the Lord took their part, and thereby encouraged them to perſiſt in reſiſting him.

from beſide the incenſe-altar] Or, *from upon the incenſe-altar.* This being referred to the judgement, implyeth that ſome viſible evidence of Gods wrath appeared at the Altar, whereby he made it appear that the judgement was inflicted by him. See Lev.10.2. The earth-quake mentioned Amos 1.1. Zach.14.5. to be in Uzziah's time ſome ſuppoſe was now.

V.20. *And Azariah the chief Prieſt*] Or, *high Prieſt.*

and all the Prieſts looked upon him] For they ſtood oppoſit againſt him, face to face.

and behold, he was leprous in his forehead] The ſuddenneſs of this judgement made it the more remarkable.

and they thruſt him out] Their office, their holy zeal, and Gods manifeſting his indignation againſt the Kings fact, v. 19. made them thus couragious.

from thence] From that holy place whereinto he had preſumptuouſly entred.

yea, himſelf alſo haſted to go out] As Eſth.6.12. Shame and grief forced him to make the more haſt.

becauſe the Lord had ſmitten him] He now diſcerned that the Lord himſelf was diſpleaſed with him.

V.21. *And Uzziah the king was a leper unto the day of his death*] See 2 King.15.5.

and dwelt in a ſeveral houſe] Heb. *free.*

being a leper] For the law enjoyned lepers to live by themſelves, Lev. 13.46.

for he was cut off from the houſe of the Lord] He might not go ſo much as to the court of the people. He that preſumed to go further into the houſe of the Lord then he ſhould, excluded himſelf from that liberty that before he had.

and Jotham his ſon was over the kings houſe, &c.] See 2 Kings 16.5.

V.22. *Now the reſt of the acts of Uzziah, firſt and laſt*] See ch.12.15. & 16.11. & 20. 34.

did Iſaiah the Prophet the ſon of Amoz] See Iſa.1.1.

write] Iſaiah in his Propheſie hath ſundry paſſages concerning Uzziah and the eſtate of Judah in Uzziahs dayes. So that this may have reference to that Propheſy. Or, Iſaiah might be a penman of ſome part of the ſecond book of Kings. Or, Iſaiah might write ſome records of the Kings in whoſe dayes he lived, which are not now extant.

V.23. *So Uzziah ſlept with his fathers*] See 1 King.2.10.

and they buried him with his fathers] See 2 King.15.7.

in the field of the burial which belonged to the Kings] This field was within the city of David; whereof ſee 1 King.2.10. It is ſaid to *belong to the Kings* becauſe it was their inheritance. But whether it were that field wherein the ſepulchres of David, Solomon and other Kings of Judah that were honoured in their burials were, is queſtionable. Some hold that it was the ſame field, but that Uzziah was buried in a remote place thereof, where none of the other Kings ſepulchres were. So was wicked Jehoram buried, ch. 21,20. and that notorious apoſtate, Joaſh, ch.24.25.

for they ſaid, He is a leper] This is the reaſon why they afforded him not ſuch honour in his funeral as had been done to many of his predeceſſors. As in his life, v.21. ſo in his death he was ſeparated from others.

and Jotham his ſon reigned in his ſtead] See 2 King.15.7.

CHAP. XXVII.

Verſ.1 JOtham was twenty and five years old, &c.] See 2 King.15. 32, 33. Jotham was the tenth King of Judah from the Diviſion. His hiſtory is briefly regiſtred in this chapter; And nothing but good is related, except *the peoples doing corruptly in his time*, v.2.

V.2. *And he did that which was right,&c.*] See 2 King. 15.34.

Howbeit he entred not into the temple of the Lord] This was his father Uzziah's great ſin, ch.26.16, &c. And Jothams forbearing of that is here expreſſed to ſhew that he was not like his father in the evil which he did, but in the good onely.

And the people did yet corruptly] This general is thus explained 2 King.15.35. *The people ſacrificed and burnt incenſe ſtill in the high places.* And this is ſet down as a fault in Jothams government. It is thereupon ſaid, *The high places were not removed:* Had he removed them, he might have prevented the peoples corruption therein.

V.3. *He built the high gate*, &c.] See 2 King.15.35.

and on the wall of Ophel] Or, *tower thereof.* See 2 King.5.24.

he built much] Ophel was a place for defenſe, and might be decayed in Jothams time; and ſo he might beſtow much about the repair thereof. For ſuch things as are well repaired are in Scripture-phraſe ſaid *to be built.* See ch.11.5,6. Or, he might build Fortreſſes thereabouts.

V.4. *Moreover he built cities in the mountains of Judah*] i. e. ſuch hilly places as were not inhabited. In theſe he built cities, both for the increaſe and better defenſe of his Kingdom.

and in the foreſts he built caſtles and towers] Foreſts alſo uſed to be places not inhabited; but they were accounted pleaſant places, as the Foreſt of Carmel, 1 King. 19. 25. the Foreſt of Lebanon, 2 Chr.9.16. In theſe he built caſtles and towers againſt invaſions of enemies. Some tranſlate the word here turned *caſtles*, *palaces*, fair and ſumptuous buildings: but the former is more pertinent to this place. This very word is uſed ch.17.12. and there fitly tranſlated, as in this place, *Caſtles.*

V.5. *He fought alſo with the king of the Ammonites*] See ch.20.1. Whether they invaded Judah, or Jotham went out to ſubdue them in their own country, is not expreſſed.

and prevailed againſt them] This is added for commendation of his valour, and demonſtration of Gods bleſſing on him.

And the children of Ammon gave him the ſame year] He brought the Ammonites ſo under his juriſdiction as he made them tributaries to him.

an hundred talents of ſilver] i.e. thirty ſeven thouſand five hundred pound ſterling. See 1 Chr.22.14.

and ten thouſand meaſures of wheat] Heb. *Cors.* See 1 Kings 4.22.

and ten thouſand of barley] If the quantity of the meaſure here ſet down be duly weighed, we ſhall find the tribute of wheat and barley that the Ammonites paid to the King of Judah to be very great.

So much] Heb. *much.* Or, *this.*

did the children of Ammon pay unto him both the ſecond year and the third] For the three firſt years Jotham exacted ſo much yearly of the Ammonites. This time being here expreſly ſet down, it is probable that afterwards he eaſed them.

V.6. *So Jotham became mighty*] See ch.13.21.

becauſe he prepared] Or, *eſtabliſhed.* As he began ſo he continued.

his wayes] i.e. his counſels, his actions, yea, and the whole courſe of his life.

before the Lord his God] So as he approv'd himſelf unto the Lord; the rather becauſe the Lord had given him many evidences that he was in ſpecial manner *his God.* See ch.14.2,11.

V.7. *Now the reſt of the acts of Jotham*] See 1 King.11.41.

and all his wars] This implyeth that he waged more wars, and that with ſucceſs, then are here ſet down.

and his wayes] See v.6.

lo, they are written in the book of the Kings, &c. See ch.16.11.

V.8. *He was five and twenty years old*, &c.] See 2 King. 15.33.

V.9. *And Jotham ſlept*, &c.] See 1 King.2. 10.

and Ahaz his ſon reigned in his ſtead] An impious ſon ſucceded a pious father. He was the eleventh from the Diviſion.

CHAP. XXVIII.

Verſ.1. A*Haz was twenty years old*, &c.] See 2 King. 16.2. In this chapter the hiſtory of one of the moſt impious Kings that Judah had is ſet forth.

V.2. *For he walked in the wayes*, &c.] See 2 King.16.3.

and made alſo molten images for Baalim] See 1 King. 16.31. & 18. 18. ch. 24.7. They thought it an honour to their idols to make repreſentations of them, and to conſecrate images unto them. They called their idols *Baalim*, becauſe they accounted them their Lords.

V.3. *Moreover he burnt incenſe*] Or, *offered ſacrifice.* See 1 King. 9. 25.

in the valley of the ſon of Hinnom] See 2 King.16.3.

and burnt his children in the fire, &c.] Lev.18. 21. Or, *made his ſons to paſs through the fire*, 2 King.16.3.

V.4. *He ſacrificed alſo*, &c.] See 2 King.16.4.

V.5. *Wherefore the Lord his God*] See ch.26.16. Though in regard of the people over whom he was King, and the place where his throne was, the Lord is ſaid to be *his God*, yet he ſeverely puniſheth his iniquity.

delivered him into the hand of the king of Syria] Rezin, 2 Kings 16.5.

and they ſmote him] To wit, the army or Souldiers under Rezin; and that when they took Elath, 2 King.16.6.

and carried away a great multitude of them captives] This was before Rezin and Pekah had come up to Jeruſalem to beſiege it; for then they could not overcome Ahaz, 2 King. 16.5. Beſides, Rezin was forced to go from Jeruſalem to defend Damaſcus, beſieged by the King of Aſſyria. There Rezin was ſlain, 2 King.16.9.

and brought them to Damaſcus] Heb. *Darmeſek.* See on Iſa.7.8.

and he was alſo delivered into the hand of the king of Iſrael] To wit, Pekah, v.6. This alſo was after the foreſaid attempt.

who ſmote him with a great ſlaughter] See ch. 13.17.

V.6. *For Pekah the ſon of Remaliah*] See 2 King.15.27.

ſlew in Judah an hundred and twenty thouſand in one day] At one battel, in the fight and purſuit. See 1 King.20.29.

which were all valiant men] Heb. *ſons of valour.* This Hebraiſm addeth much emphaſis, and ſheweth that they were full of courage and of great ſtrength from their youth,

becauſe they had forſaken the Lord] See ch.21.10. & 24. 20,24.

God of their fathers] See 1 Chr.5.25. Deut.32.30.

V.7. *And Zichri a mighty man of Ephraim*] This was a man of more then ordinary ſtrength and courage, and therefore here named.

ſlew Maaſeiah the kings ſon] i.e. the ſon of Ahaz King of Judah. And it may be he was then his eldeſt ſon.

and Azrikam the governour of the houſe] He that had the chief command under the King in the Court or Royal Palace: we call ſuch an one *Lord high Steward of the Kings houſe.*

and Elkanah that was next to the king] Heb. *the ſecond to the King.* This was a man in ſuch place and of ſuch authority as Joſeph was in Egypt, Gen.41. 40, 43, 44. Theſe three that were ſlain are thus ſet down to magnifie the valour of Zichri: For queſtionleſſe theſe three great perſonages had many to guard them.

V.8. *And the children of Iſrael carried away captive of their brethren*] This title *brethren* hath relation to the common ſtock whence both the children of Judah and the children of Iſrael came. See ch.11.4.

two hundred thouſand women, ſons and daughters] Theſe *ſons and daughters* were queſtionleſſe young children. This is noted to aggravate the cruelty of the Iſraelites, who ſpared neither ſex nor age. Or, *ſons and daughters* may imply Orphans, whoſe fathers were ſlain in the war; which is alſo an aggravation of their cruelty.

and took alſo away much ſpoyl from them] See v.15.

and brought the ſpoyl to Samaria] See 1 King.16.24.

V.9. *But a Prophet of the Lord was there*] God afforded Prophets to his people in the worſt times, to try if he might reclaim them.

whoſe name was Oded] There was a Prophet of this name in the dayes of Aſa, about two hundred years before this.

and he went out before the hoſt that came to Samaria] This Prophet met the hoſt of Iſrael before they entred into Samaria.

and ſaid unto them, Behold, becauſe the Lord God of your fathers] Though they had caſt off the God of their fathers, yet he had not caſt off them; therefore his Prophet uſeth this title to the idolatrous Iſraelites; and that in relation to the ancient Patriarchs from whom they came. See ch.13.12. 1 Chr.29. 18.

was wroth with Judah] Becauſe of their abominable idolatry, v.2,3,4.

he hath delivered them into your hand] This ſheweth that God overthrew the children of Judah, and gave victory to the children of Iſrael.

and ye have ſlain them in a rage] Enemies may in envy and malice proceed further againſt thoſe whom God giveth into their hands then he would have them, Zech.1.15. Iſa.47.6.

that reacheth up unto heaven] This is an hyperbole, implying the uttermoſt extremity of rage. For heaven is the higheſt part of the world. See Gen.11.4. Deut.9.1. Yea further it implyeth that the cry of their cruelty came up to heaven, where God was. See Ezra 9. 6. Gen. 4. 10. Certainly this extreme rage aroſe from the long diſagreement betwixt Iſrael and Judah, and the many wars that had been betwixt them, and the victories that the men of Judah had oft had over the Iſraelites.

V.10. *And now you purpoſe*] Heb. *you ſay.* Namely, within your ſelves. When men intend a thing, they uſe to reaſon with themſelves thereabouts. See 1 King.5.5.

to keep under the children of Judah and Jeruſalem for bond-men and bond-women unto you] The Jews were expreſly forbidden to make any of their brethren bond-ſervants, Lev.25.39,42.

but are there not with you, even with you] He ingeminates the point, to make them the more ſeriouſly conſider their own wayes, and to dive into their own hearts,

ſins againſt the Lord] Though God have made you his ſcourge to puniſh Judah, yet if you well weigh your own wayes, you may find that you have given him juſt cauſe to ſtir up others to puniſh you.

your God] This he addeth to move them the rather to take heed of provoking the Lord againſt them by their unmercifulneſſe.

V.11. *Now hear me therefore*] The Prophet having declared their ſin, giveth good advice for preventing judgement.

and deliver the captives again] This was the beſt evidence of repentance that they could give, to ſhew mercy to thoſe with whom they had dealt unmercifully. See Iſa.58.6,7.

which ye have taken captive of your brethren] See v.8.

for the fierce wrath of God] Unmercifulneſs and cruelty exceedingly provoke Gods anger, Jam.2.13. See v.13.

is upon you] Doth hang over your head, and will aſſuredly fall upon you, if you continue to add ſuch cruelty as you have begun to uſe to the heap of your other ſins.

V.12. *Then certain of the heads of the children of Ephraim*] Either theſe were Commanders in the army, or ſuch Governours as remained in Samaria, to which city the army was now marching with their captives. They were for certain ſuch as had a command, and to whom the Prophet gave the forementioned advice. *Ephraim* is here put for all the ten tribes. See ch. 25.10.

Azariah, &c.] Here are four of thoſe Commanders ſet down by name, and deſcribed by their parentage, becauſe that which they did made much to their honour.

ſtood up againſt them that came from the war] They ſtood againſt the ſouldiers that brought the captives of Judah along with them, to keep them from proceeding any farther.

V.13. *And ſaid unto them, ye ſhall not bring in the captives hither*] Namely, into Samaria. Theſe commanders ſtood betwixt that city and the army.

for whereas we have offended againſt the Lord already] Heb. *it will be for*, or *into*, *guilt of the Lord upon us.* By *guilt of the Lord* a moſt grievous or hainous guilt is meant. The Hebrews, when they would ſet forth the excellency of a thing, uſe to ſay it is *of God*: See 1 Chr.12.22. So when they would aggravate the hainouſneſs of an evil, they uſe to affix the title of *God* unto it. Or, it may be ſaid to be *a guilt of God*, becauſe it was a ſin againſt the law, by which they ſtood guilty before him.

ye intend] Heb. *ye ſay.* See v.10.

to add more to our ſins] The idolatry of the whole land, and ſundry other notorious ſins common among the Iſraelites were ſo evident as they could not but know and acknowledge them; Which made them afraid of adding other ſins to them.

and to our treſpaſs] Heb. *treſpaſſes*. Some apply this word to the guilt that followeth upon ſin, and ſo diſtinguiſh it from *ſins*.

for our treſpaſs is great] They accounted it a very fooliſh and mad thing, to increaſe that evil which was very great before.

and there is fierce wrath againſt Iſrael] Hereby they imply that they had juſt cauſe to fear that ſome heavy judgement was hanging over their head. By *wrath* is here meant the anger of the Lord: for ſo great is his wrath as comparatively it alone may be called *Wrath*. So Numb.1.53. & 18.5. Joſh.22.20. 1 Chr.27.24 ch.24.18. *Fierce*, becauſe, as a fire, it may fiercely flame forth and conſume much, Ezra 10.14. 2 King.23.26. 2 Chr.30.8.

V. 14. *So the armed men left*] Though they were armed with power, yet they were moved by the arguments which were alledged.

the captives and the ſpoyl] See v.8.

before the Princes] Thoſe that are mentioned v.12.

and all the congregation] By this it appeareth that there were many people that accompanied the Princes, which are here called *the congregation*.

V.15. *And the men which were expreſſed by name*] v.12.

roſe up] This phraſe implyeth a ready and ſpeedy enterpriſing of a thing. See 1 King.14.2,4.

and took the captives[The women, ſons and daughters, v.8.

and with the ſpoyl clothed] Under the word *ſpoyl* all manner of commodities worth carrying away are compriſed, as quick cattel, ſilver, gold, other metals, all kind of houſhold-ſtuff, cloth both linen and woollen, apparel, and other like things. With theſe latter they clothed their captives.

all that were naked among them] Souldiers uſe to ſtrip many of thoſe whom they take captives.

and arrayed them, and ſhod them] They gave apparel and ſhooes to ſuch as wanted them.

and gave them to eat and to drink] For captives, eſpecially when they are led in a march, uſe not to be well provided for.

and anointed them] This kind of refreſhing was of old uſed to ſuch as were wearied. Or it may be that this anoynting was for ſuch as were wounded. See Luke 10.34.

and carried all the feeble of them upon aſſes] There being among the captives many women and children, v.8. ſome of them muſt needs be ſo weak and weary, and others ſo wounded, as they were not able on foot to go back again. This therefore was a great work of mercy.

and brought them to Jericho] Jericho was not far from Jordan, and it was at the borders of Judah.

the city of Palm-trees] See Deut.34.3. Joſh. 2.1.

to their brethren] Namely, the men of Judah. Here the word *brethren* is more ſtrictly uſed then v. 8. for thoſe that were of the ſame Kingdom and under the ſame government.

then they returned to Samaria] i.e. Thoſe of Iſrael which were appointed to conduct the captives to the land of Judah, and there to leave them.

V.16. *At that time*] When the Kings of Syria and Iſrael diſtreſſed Ahaz, 2 King.18.5,6,7.

did king Ahaz ſend unto the kings of Iſrael to help him] One King of Aſſyria to whom Ahaz ſent is expreſly ſet down by name, Tiglath-Pilneſer, 2 King.16.7. and it may be he onely is meant, and the plural number, *Kings*, by Synecdoche put for the ſingular. So ch. 32.4. Or the plural is uſed for excellencies ſake, becauſe he being a great Monarch was inſtead of many Kings. Or there might be many Kings of Aſſyria under Tiglath-Pilneſer, and Ahaz might ſend to them all.

V.17. *For again the Edomites*] The Edomites might before annoy him, though no mention be made thereof. Or *again* may imply as much as *alſo*, q.d. Not the Iſraelites onely but alſo the Edomites ſmote him. עוד *Gnod* properly ſignifieth *as yet*, *hitherto*, *to this time*.

had come and ſmitten Judah] Amaziah had deſtroyed twenty thouſand of the Edomites, ch. 25.11,12. Yet here they make head again, and doe much miſchief to Ahaz.

and carried away captives] Heb. *a captivity*. The abſtract implyeth a multitude of captives.

V.18. *The Philiſtins alſo had invaded*] Whereas good Kings of Judah had brought under all the nations round about them, ch. 17.10. they much annoy this wicked King.

the cities of the low country] Where good paſtures were, and ſtore of cattel. See ch.26.10.

and of the ſouth of Judah] Theſe cities lay towards the countrey of Edom. See Joſh.15.21.

and had taken Bethſhemeſh] Of this city ſee 2 King.14.11.

and Ajalon] See ch.11.10. & 1 Chr.6.69.

and Gederoth] See Joſh.15.33,41.

and Shocho] 1 Sam. 17.1.

with the villages thereof] Great cities uſed to have villages appertaining to them, as 1 Chr.4.32,33.

and Timnah with the villages thereof] Joſh.5.10,57.

Gimzo alſo and the villages thereof] There is no mention made of this city elſewhere, but it ſeemeth it was one of the bordering cities of Judah.

and they dwelt there] i.e. in all the ſix Cities here ſet down. The Philiſtims much prevailed againſt Judah, ſeeing they did not onely plunder them, but alſo continued to dwell in their cities.

V.19. *For the Lord brought Judah low*] By the multitude of valiant men partly ſlain, and partly taken captive, v. 5,6. by the great ſpoyls made, v 8. Yea, alſo by reaſon of the many cities taken, v. 18. and other miſeries that befell them.

becauſe of Ahaz] Wicked Kings bring judgements on their people.

king of Iſrael] *Iſrael* is here put for *Judah*, as ch. 12.1. & 21.2.

for he made Judah naked] This metaphor implyeth that they were ſtript and ſpoyled of their beauty, glory, wealth, and all manner of commodities; but eſpecially of Divine grace, favour and ſuccour, as Exod.32.25. Others read, *he withdrew in Judah the worſhip of God*; or, *he drew Judah from the worſhip of God*, Exod. 5.4.

and tranſgreſſed ſore againſt the Lord] Heb. *by tranſgreſſing he tranſgreſſed*. Of that Hebraiſm ſee 1 King.8.13. Sins againſt God ſtrip men of that which is precious unto them.

V.20. *And Tilgath-Pilneſer king of Aſſyria*] See 2 King.16.20.

came unto him] For Ahaz ſent for him, 2 King.16.7.

and diſtreſſed him] I. He laid a heavy tax upon him, to pay which he was forced *to take the ſilver and gold that was found in the houſe of the Lord, and in the treaſures of the Kings houſe*, 2 King.16.8. II. Though he took great gifts to free Ahaz from the Kings of Syria and Iſrael, yet he ſuffered the Syrian to take away a great city from Judah, namely Elath, 2 King.16.6. III. He reſtored not to Ahaz any thing that his enemies had taken away. In theſe and other reſpects Ahaz was much diſtreſſed by the King of Aſſyria, though he took Damaſcus, and ſlew the King thereof, and made great ſpoyls in Iſrael, 2 King.15.29. & 16.9.

but ſtrengthened him not] Afforded him no aid againſt his enemies.

V.21. *For Ahaz took away a portion out of the houſe of the Lord*] Or, *he took away the ſilver and gold that was found*, 2 King.16.8.

and out of the houſe of the King] Or, *that was in the treaſures of the Kings houſe*, 2 King.16.8.

and of the Princes] He did not onely ſpoyl the Lords houſe and his own, but alſo the houſes of his ſubjects.

and gave it unto the king of Aſſyria] Or, *ſent it for a preſent*, 2 King. 16.8.

but he helped him not] See v.20.

V.22. *And yet in the time of his diſtreſs did he treſpaſs yet more againſt the Lord*] This argued an obdurate heart and impudent diſpoſition, Iſa.1.5. For judgements are wont to turn men from their ſins, and to make them afraid of perſiſting therein, Hoſ. 5.14,15.

This is that king Ahaz] Of all men this man is to be marked for an obſtinate ſinner, who was no whit wrought upon by afflictions, but even under judgements continued to ſin, and thereby ſhewed an irreclaimable diſpoſition. Note him with a black coal. Some read, *he was ſtill the ſame*. So is this phraſe uſed, Pſal.102.27.

V.23. *For he ſacrificed unto the gods of Damaſcus*] Heb. *Dameſek*. Idolaters, who forſake the true God, are prone to follow after all ſorts of gods.

which ſmote him] This was Ahaz his opinion of them. Of the Syrians ſmiting Judah ſee v.5. & 2 King.16.6.

and he ſaid] The wicked pretend reaſons of their wickedneſſe, though moſt abſurd.

Becauſe the gods of the Kings of Syria help them] Ahaz accounteth the idols of Syria to be gods, and to help thoſe that worſhipped them, herein ſhewing himſelf like the heathen, Judg. 16.23,24. Hab.1.11.

therefore I will ſacrifice to them] Idolaters give the ſame worſhip to falſe gods that is due to the true God, Exod.3. 18. & 5.3.

that they might help me] Idolatry ſo blindeth mens eyes as it maketh them truſt to vain helps. God had helped Ahaz when two Kings came againſt Jeruſalem, Iſa. 7. 3,4, &c. yet he was not thereby moved to ſacrifice to the Lord.

but they were the ruine of him and of all Iſrael] Thereby they provoked God to give them over to their enemies. See ch.25.14,15.

V.24. *And Ahaz gathered together the veſſels of the houſe of God*] This was ſacriledge; for theſe were conſecrated veſſels. See 2 King. 16.8.

and cut in pieces the veſſels of the houſe of God] That they might never again be uſed to Gods ſervice. If they had remained whole, they might again have been returned to Gods houſe, as Ezra 1.7, &c. This therefore aggravateth his impiety.

and ſhut up the doors of the houſe of the Lord] That none might enter thereinto to do the ſervices of the Lord. It ſeemeth they were ſhut till the end of his dayes; for his ſonne in the beginning of his reign *opened the doors of the Lord*, ch. 29.3.

and he made him altars in every corner of Jeruſalem] By *corners* are meant the heads of ſtreets, where divers wayes meet. So that which was done might be the more ſeen of paſſengers, as Mat.6.5. He prohibited the true ſervice of God, and exceeded in idolatrous worſhip.

V.25. *And in every ſeveral city of Judah*] Heb. *in every city and city*. He ſet up idolatry not onely in the Royal city, but diſperſed it throughout his whole Kingdome.

he made high places] See 1 King.3.2,4.

to burn] Or, *to offer*.

incenſe] See 1 King.9.25.

unto other gods] See 1 King.11.8. & 12.33.

and provoked to anger the Lord] See 1 King.26.2,26.

God of his fathers] See 2 Chr.21.10.

V.26. *Now the reſt of his acts, and of all his wayes*] See ch.27.7.

firſt and laſt] See ch.12.15.

behold, they are written in the book, &c.] See ch.16.11.

V.27. *And Ahaz ſlept with his fathers*] See 1 King.2.10.

and they buried him in the city] Namely, of David, 2 King. 16.20.

even in Jeruſalem] For the city of David was within the circuit of Jeruſalem, 2 Sam.5.6,7.

but they brought him not into the ſepulchres of the kings] See ch. 24.25.

of Iſrael] *Iſrael* is here put for *Judah*. See ch.12.1,6.

and Hezekiah his ſon reigned in his ſtead] A bleſſed change. A moſt pious ſon ſucceeded a moſt impious father.

CHAP. XXIX.

Verſ.1. H*Ezekiah began to reign*, &c.] See 2 King.18.1,2. Hezekiah was the twelfth and the beſt King from the Diviſion. His Hiſtory is recorded in four chapters.

and his mothers name was Abijah] Or, *Abi*, 2 King.18.2.

V.2. *And he did that which was right*, &c.] See 2 King.18. 3.

V.3. *He in the firſt year of his reign, in the firſt moneth*] Yea, and the firſt day of that moneth, v.17.

opened the doors of the houſe of the Lord] For Ahaz his father had ſhut them up, ch.28.24.

and repaired them] Heb. *ſtrengthened them*. When any thing is decayed and out of repair, it is weakened; but when it is repaired, it is ſtrengthened. Some refer *them* to the doors; but by a Synecdoche it may be referred to all parts of the Temple. Some refer it to the Prieſts and Levites mentioned v.4. *q. d.* the King ſtrengthened and encouraged them. Howſoever the phraſe be taken, it implyeth that Hezekiah's heart was ſeaſoned with piety, and that in his fathers dayes, ſeeing the very firſt work he began with after he was crowned was reformation of religion. A worthy pattern.

V.4. *And he brought in the Prieſts and the Levites*] Idolatrons Ahaz had forced them to abide in their own Cities and Suburbs, and ſhut them out of the houſe of God; but now Hezekiah aſſembleth them together for Gods ſervice.

and gathered them together in the Eaſt-ſtreet] i.e. the ſtreet before the great door or entrance into the houſe of God. For that entrance was at the Eaſt.

V.5. *And ſaid unto them, Hear me*] He inſtructeth and directeth them before he ſets them on work. This was the part of a pious and prudent King.

ye Levites] The Prieſts alſo are compriſed under this title; for they deſcended from Levi, Deut 17.9,18. Joſh.3. 3. & 21.4. and they, as well as Levites, obſerved the direction, v.16.

ſanctifie now your ſelves] See 1 Chr.15.12,14. They who are ſet apart to ſanctifie other things muſt themſelves be firſt ſanctified.

and ſanctifie the houſe of the Lord] See 1 Chr.23.13.

God of your fathers] See 1 Chr.29.18.

and carry forth the filthineſſe] i.e. all idols, and all thoſe things which idolaters uſed in their ſervices, yea, and other things that were brought into the Temple to pollute the true worſhip of God. Hereby it appeareth that *the ſanctifying of the houſe* before mentioned ſignified eſpecially *cleanſing* it, v.18. though divers rites alſo were uſed at the ſanctifying of holy things, whereof ſee Exod.40. 9,&c. Lev. 8.10,11.

out of the holy place] Of the holy place here meant ſee v.7.

V.6. *For our fathers have treſpaſſed*] This good King looketh back to the ſins not onely of his father, but alſo of other his predeceſſors.

and done that which was evil in the eyes of the Lord our God] They regarded not that knowledge which God had of their ſins. And this their obſtinacy lay the more heavy upon Hezekiahs heart, becauſe of the ſpecial relation betwixt God and them, implyed in this phraſe, *our God*.

and have forſaken him] See ch.12.5. 1 King.11.33.

and have turned away their faces] A ſign of ſcorn and diſdain. For men uſe to turn their faces from that which they cannot endure to look upon. See Jer.2.27. Ezek.8.16.

from the habitation of the Lord] i.e. the houſe of the Lord, where he manifeſted his preſence under ſundry types; in which reſpect he is ſaid *to dwell there*. See 1 Kings 8.13. This place is ſtiled *an houſe of habitation for the Lord, and a place for his dwelling for ever*, ch.6.2.

and turned their backs] Heb. *given their neck*. Our Engliſh phraſe of *turning the back* is an aggravation of the former of *turning away the face*. See Jer.2.27.

V.7. *Alſo they have ſhut up the doors of the porch*] Of the entrance into the Temple. See 1 King. 6.3.

and put out the lamps] They ſuffered them not to burn continually, as it was enjoyned by the Law, Lev.24.2,3.

and have not burnt incenſe] This alſo was every day to be offered, Exod.30.7,&c. and was an eſpecial type of reconciliation betwixt God and his people.

nor offered burnt-offerings in the holy place] Theſe were likewiſe daily ſervices to be performed, Exod.29. 38, &c. Lamps were lighted and incenſe burnt in the middle part of the Temple next to the Moſt holy; but burnt-offerings were offered in the Prieſts court: therefore *holy place* here muſt indefinitely be taken for the Temple and the courts appertaining thereto.

unto the God of Iſrael] See 1 King.8.15. This is added to aggravate the former impiety. All the foreſaid ſervices were withheld from the God of their ancient father from whom they had their name, and from the God of his poſterity, of which they themſelves were.

V.8. *Wherefore the wrath of the Lord*, &c.] See ch.24.18.

and he hath delivered them to trouble] Heb. *commotion*. See ch. 28. 5, &c.

to aſtoniſhment] See ch.7.21.

and to hiſſing] See 1 King.9.8.

as you ſee with your eyes] This ſpeech was made by Hezekiah in the very beginning of his reign, v.3. and the miſeries here ſpoken of were in his fathers dayes: They therefore to whom he ſpake ſaw them with their eyes.

V.9. *For lo, our fathers have fallen by the ſword*] See ch.28.6.

and our ſons, and our daughters, and our wives] He ſpeaketh as the Head of the Kingdom, and therefore uſeth the firſt perſon, *our*.

our captivity] See ch. 28.5.

for this] *This* may have relation either to the ſins of their fathers, v.6,7. or to the deſtruction of their fathers, in the former part of this verſe. The men being deſtroyed by the ſword, their wives and children were taken captives.

V.10. *Now it is in mine heart*] See 1 King.8.17.

to make a covenant] See 2 King.11.4.

with the Lord God of Iſrael] See 1 King.8.15.

that his fierce wrath] See 2 King.23.26.

may turn away from us] Reformation is a ſpecial means of removing Gods wrath.

V.11. *My ſons*] This title intimateth the Kings affection to the Prieſts and Levites, and their ſubjection to him.

be not now negligent] Or, *be not now deceived*. The Hebrew word moſt commonly is uſed for *living quietly and ſecurely*. It is oft tranſlated *to proſper*, Jer.12.1. Lam.1.5. When it is put for *deceiving one*, as 2 King.4.28. it ſignifieth *to make one ſecure or careleſs*. Hereby the King implyeth that the work whereabout he ſet them was great and weighty, and that therefore they ſhould not be deceived in thinking it might eaſily be done, and thereupon be careleſſe and negligent.

for the Lord hath choſen you] Numb. 8. 14. & 18. 2, 6. Deut. 10.8.

to ſtand before him] To remain in the houſe where he manifeſted his preſence.

to ſerve him, and that you ſhould miniſter unto him] By performing the ordinances of his houſe.

and burn incenſe] Or, *offer ſacrifice*. See 1 King.3.4,15. & 9.25.

V.12. *Then the Levites aroſe*] This phraſe implyeth a ready and ſpeedy enterpriſing of a matter, and ſheweth that the Levites were moved with the Kings ſpeech, and were glad of the opportunity they had had to reſtore the ſervice of the Lord.

Mahath the ſon of Amaſai, &c.] Here are fourteen deſcribed by their names, parentage and families, that ſet themſelves to this work.

V.15. *And they gathered their brethren*] See v.34. 1 Chr.5.13. By *brethren* are meant Levites.

and ſanctified themſelves] Not onely the fourteen v.12, &c. but alſo the reſt of the Levites that were gathered together, ſanctified themſelves. Hereof ſee v.5.

and came according to the commandment of the King] Not onely the thing it ſelf, but the very will of the King moved them to do it.

by the words of the Lord] Or, *in the buſineſs of the Lord*. The word properly ſignifieth *words*, yet it is oft put for *things* or *buſineſſes*, Exo.28.26. it is tranſlated *cauſes*. Ex.5.23. *works*. In the former reading it implyeth that the Levites were moved to do what the King required, the rather becauſe his charge was grounded on the word or law of the Lord; in the latter, that the Kings word prevailed the more with them becauſe it was the buſineſſe and work of the Lord which he enjoyned.

to cleanſe the houſe of the Lord] See v.5.

V.16. *And the Prieſts that went into the inner part of the houſe of the Lord*.] i.e. that which was called *the Holy place*, where the golden Altar for incenſe, the golden candleſtick, & the golden tables were. Some underſtand the Moſt holy place, where the Ark was. Others, that which is called *the inner court*, 1 King. 6. 36. where the great brazen Altar ſtood. Certainly that which they began firſt to cleanſe is here eſpecially intended, to wit, the Holy place, if not alſo the Moſt holy.

to cleanſe it] As v.15.

and brought out all the uncleanneſs that they found in the temple of the Lord] That which is called *filthineſs* v.5. is here called *uncleanneſs*. And by *the Temple of the Lord* is meant both the inner part before mentioned, and alſo the Prieſts court.

into the court of the houſe of the Lord] Some underſtand the outermoſt court, where unclean perſons and ſtrangers ſtood.

And the Levites took it] The Levites being to attend upon the Prieſts, and to do the moſt ſervile works appertaining to the Temple, took ſuch filthineſſe as the Prieſts had brought into the outward courts.

to carry it out abroad into the brook Kidron] See 1 King.2.37. & 2 King.23.6, 12. No doubt but they brake the images and other like things to pieces, yea, and ſtamped them to duſt, before they caſt them into that brook; as Exod.32.20.

V. 17. *Now they began on the firſt day of the firſt moneth*] On this day the King gave his charge to them, v.3,5. and on the ſame day they began the work; which is an evidence of their willingneſſe and readineſſe to do it.

to ſanctifie] See on v.5.

and on the eighth day of the moneth] Much filthineſſe in the dayes of Ahaz was brought into the houſe of the Lord; which made them ſo long in cleanſing it.

came they to the porch of the Lord] i.e. the entrance into the Holy place, deſcribed 1 King.6.3. ſo as they were eight dayes in cleanſing three parts of the Temple, the Moſt holy, the Holy place, and the Porch.

ſo they ſanctified the houſe of the Lord in eight dayes] *The houſe of the Lord* is here ſtrictly taken for that great building of ſtone commonly called *the Temple*, conſiſting of thoſe three parts before mentioned.

and in the ſixteenth day of the firſt moneth] Beſides the forementioned eight dayes they ſpent other eight dayes in cleanſing the courts appertaining to the houſe of the Lord.

they made an end] This hath reference not onely to the places which they cleanſed, but alſo to the holy things in thoſe places, mentioned v.18,19. Yea it farther implyeth both removing all manner of uncleanneſs from them, and alſo uſing ſuch rites as God had appointed for ſanctifying holy places and holy things, Exod.40.9,&c.

V.18. *Then they went in to Hezekiah the king*] They knew their meſſage would be welcome to the King, and therefore ſo ſoon as ever the work was done they give him notice thereof.

and ſaid, we have cleanſed all the houſe of the Lord] Both the Temple it ſelf, and the courts appertaining thereunto.

and the altar of burnt-offering] This ſtood in the Prieſts court. And thereon was all manner of ſacrifice offered.

with all the veſſels thereof] Or, *appertaining thereunto*; as the Sea and other Lavers to waſh holy things in, Beſoms, Baſons, Tongs, with the like. See 1 King.7.43, &c.

and the ſhew-bread-table] See 1 King.7.48.

with all the veſſels thereof] The inſtruments of gold appertaining to the Holy place uſed to be laid on tables of gold. See 1 King.7.50. Theſe are the veſſels here meant.

V.19. *Moreover all the veſſels which king Ahaz in his reign did caſt away*] Ahaz cut ſome veſſels in pieces, and ſent them to the King of Aſſyria, ch.28.21,24. Others he reſerved whole, and took them out of the Temple, and either put them to idolatrous uſes, or laid them aſide in other places; and in that reſpect he is ſaid *to caſt them away*. Theſe are here meant.

in his tranſgreſſion] This hath eſpecial reference to his Idolatry, which God accounteth a moſt grievous tranſgreſſion.

have we prepared and ſanctified] Prepared for uſe, and ſanctified to their proper holy uſe.

and behold, they are before the altar of the Lord] There all the holy veſſels were ſet together, that they might be ſeen to be prepared and ſanctified; and then removed to their ſeverall proper places.

V.20. *Then Hezekiah the king roſe early*] Betimes in the morning of the next day. And hereby he ſhewed his zeal of Gods glory, and his earneſt deſire of reconciliation betwixt God and his people.

and gathered the rulers of the city] Before he gathered the Prieſts and Levites onely, v.4. becauſe it belonged to their office to ſanctifie holy places and things. Now he aſſembleth the repreſentative body of the kingdom, which were heads of places and families. For under this word *city* the Kingdom of Judah is compriſed.

and went up to the houſe of the Lord] This was the place where reconciliation was to be made.

V.21. *And they brought ſeven bullocks and ſeven rams*] See 1 Chr. 15.26.

and ſeven lambs, and ſeven he-goats] Thus they brought of all ſorts of clean beaſts enjoyned under the law, becauſe their offering was not onely for conſecrating of the Temple and holy things, but alſo for all kind of ſacrifices, and for all ſorts of people, for King and Princes, for Prieſts and Levites, and the common ſort, even for the whole Kingdom.

for a ſin-offering] See 1 King.3.15. The end of the ſin-offering was to make an atonement for ſins committed againſt God. Sometimes bullocks were offered, ſometimes goats, ſometimes lambs, Lev. 4. 3, 23,32. ſometimes rams, Lev.5.15.

for the kingdom] i.e. ſuch as governed the Kingdom. And thus this word *kingdom* is diſtinguiſhed from *Judah* following.

and for the ſanctuary] *Sanctuary* is here to be taken in as large a ſenſe as *all the houſe of the Lord* v.18.

and for Judah] i.e. the common people therein.

and he commanded the Prieſts the ſons of Aaron] To them onely it belonged to offer ſacrifices; Lev.1.5,7,8. 1 Chr.6.49.

to offer them on the altar of the Lord] It is enjoyned that offerings be burnt upon the Altar, Lev.1.9,13,17. And *the altar ſanctified the gift*, Mat.23.19. and in this reſpect God is ſaid *to ſanctifie the altar*, Exod. 29.44.

V.22. *So they killed the bullocks*] Others then Prieſts might kill the ſacrifices.

and the Prieſts received the blood, and ſprinkled it on the altar] This act was proper to the Prieſts, Levit.1.5. By it was typified the application of Chriſts ſacrifice for the remiſſion of ſins. See 2 King. 16.13.

likewiſe when they had killed the rams, they ſprinkled, &c.] The ſame rite was to be obſerved, whatſoever kind of beaſt was offered: for all the ſacrifices typified Chriſts blood, and the application thereof for pardon of ſin, Heb.9.21,22. Lev.1.5,11.

V.23. *And they brought forth*] Heb. *neer*. Namely, to the Altar. The relative *they* hath reference to the Prieſts.

the he-goats for the ſin-offering] Sometimes one bullock, or one goat, male or female, or one lamb, was ſufficient for a ſin-offering, as Levit.4.3,14,23,28,32. but that was for one particular ſin; but here a ſin-offering was to be made for King, Princes, Prieſts, and the whole land, and that for many moſt heynous ſins many years together committed, namely all the dayes of King Ahaz; and therefore ſeven goats are offered, and all of them males.

before the king and the congregation] By *congregation* all ſorts of ſubjects great and mean, Prieſts and others are meant.

and laid their hands upon them] This was a rite enjoyned Lev.1.4. & 4.15. The end of it was to teſtifie an acknowledgement of their ſins, and that the ſacrifice was offered up in their ſtead; and thus was their faith in Chriſt nouriſhed.

V.24. *And the Prieſts killed them*] After the congregation had laid their hands on them.

and they made reconciliation with their blood, &c.] This was a type of the reconciliation betwixt God and believers by the blood of Chriſt, Col. 1.20.

to make an atonement] See 1 Chr.6.49.

for all Iſrael] *Iſrael* is here put for *Judah*, as ch.12.1,6.

for the king commanded that the burnt-offering and the ſin-offering ſhould be made for all Iſrael] It is not probable that the King himſelf had yeilded to the idolatry committed in his fathers dayes; yet he well knew that the whole Kingdom had yielded thereto, and therefore his care was that reconciliation might be made for all, that ſo the plaiſter might be as large as the ſore.

V.25. *And he ſet the Levites in the houſe of the Lord*] No doubt but he placed Porters and other officers in thoſe places that properly belonged to them, but his ſpecial care was to have the praiſes of the Lord ſolemnly ſet forth: therefore the Levites here meant were ſuch as ſung praiſes to God.

with Cymbals, with Pſalteries and with harps] See 1 Chr,13.8.

according to the commandment of David] See 1 Chr. 16.4. & 25. 1, &c.

and of Gad the kings Seer] See 1 Chr.21.9.

and Nathan the Prophet] See 1 Chr.17.1. David, Gad and Nathan were all inſpired by Gods Spirit, and joyned their counſels together about the worſhip of God.

for ſo was the commandment of the Lord] Heb. *by the hand of the Lord*. This is ſpoken of God after the manner of man. Men do what they do by their hands; ſo what is done or ſaid by God, is ſaid to be *by his hand*.

by his Prophets] Heb. *by the hand of his Prophets*. See 1 King 8. 53.56, By this it appeareth that God ſent directions to David by his Prophets about the ordering of his worſhip.

V.26. *And the Levites ſtood with inſtruments of David*] i.e. ſuch as David by Gods Spirit appointed. See 1 Chr.13.8. & 23.5.

and the Prieſts with the trumpets] See Numb.10.8. 1 Chr.15.24. & 16.6.

V.27. *And Hezekiah commanded to offer the burnt-offering upon the altar*] Good Kings of old, being well inſtructed in the law, gave directions to Prieſts and Levites in ſundry circumſtances what to do.

and when] Heb. *in the time*.

the burnt-offering began] When it was laid on the Altar upon the wood, and the flame and ſmoke began to ariſe.

the ſong of the Lord began alſo] The 136. Pſalm, which is a ſolemn ſong of praiſe, every verſe whereof endeth with ſetting out the mercy of God, is here meant, and by an excellency called *the ſong of the Lord.* See ch.7.3.

with the trumpets] They ſounded while the ſingers ſung with their voice.

And with the inſtruments, &c.] Heb. *hands of inſtruments.* Parts of a mans body are metaphorically applied to ſenſeleſs inſtruments, becauſe they ſeemed to act this and that. They had variety of muſick, voice, trumpets, and other inſtruments, to quicken up their ſpirits the more in praiſing God.

V.28. *And all the congregation worſhipped*] See ch.7.3.

and the ſingers ſang] Heb. *the ſong ſang.* Some here underſtand the Maſter of muſick. But by a Metonymie the effect may be put for the actor, *ſong* for him or them that ſang.

and the trumpeters ſounded] See v.26.

and all this continued untill the burnt-offering was finiſhed] Every one continued to teſtifie his thankful heart and cheerful ſpirit till the fire had conſumed the ſacrifice on the Altar.

V.29. *And when they had made an end of offering*] This was their moſt publick ſervice, whereby they were directed when to begin, and when to end.

the king and all that were preſent with him] Heb. *found with him.* See ch.5.11. & 1 Chr.29.17.

bowed themſelves and worſhipped] See ch.7.3.

V.30. *Moreover Hezekiah the king, and the Princes*] In matters of worſhip expreſly preſcribed the pious King joyns himſelf with the people; in matters of direction he taketh advice with his Princes.

commanded the Levites] They did not command that which for matter was not preſcribed, but they commanded Gods Miniſters to do their duty.

to ſing praiſe to the Lord] Beſides that praiſe mentioned v.27. For this was after the offering was ended.

with the words of David and of Aſaph the Seer] See 2 King. 17. 13. By this title it appears that Aſaph was inſpired by God. Some Pſalms carry the title, *Of Aſaph,* ſo as if he indited not the matter, yet he put the words into a meet and melodious tune. See 1 Chr.6. 39. & 16.5.

and they ſang praiſes with gladneſs] Both the ſingers themſelves, and they that heard them, rejoyced.

and they bowed their heads and worſhipped] See v.28,29. This they did after their ſecond ſolemn praiſing of God.

V.31. *Then Hezekiah anſwered, and ſaid*] So full of zeal was this good Kings heart, as he contented not himſelf with all that was done before, though it were very much, but ſtirred them up to further praiſing of God.

Now you have conſecrated, &c.] Or, *filled your hands.* See 1 King. 13.33.

come neer, and bring ſacrifices, &c.] He had before given directions and exhortations to the Prieſts and Levites, now he calls upon the people to do their duty. *Sacrifices* were for expiation of their ſins; *thank-offerings,* to teſtifie their grateful acknowledgment of Gods mercy to them.

And the congregation brought in ſacrifices and thank-offerings] They were wrought upon by the Kings exhortation, and readily did what he required.

and as many as were of a free heart] This is ſpoken comparatively; ſuch as were of a more free and forward ſpirit then the reſt.

burnt-offerings] There was more reſpect to God manifeſted in bringing burnt-offerings then in the reſt. For in the other the offerers themſelves had a part, but in theſe they had none; for all was burnt upon the Altar. See 1 King.3.15.

V.32. *And the number of the burnt-offerings which the Congregation brought*] This word *Congregation* is diſtinguiſhed from *the King,* v.23. But here it compriſeth King and all under it: but we may not think that the King brought no free offerings.

was threeſcore and ten bullocks, &c.] This was a very great offering, but not comparable to ſundry others. See 1 King.8.63. But ſo ſoon after the whole land had apoſtatized it was a wonder the people ſhould be ſo forward.

V.33. *And the conſecrated things*] i. e. Such gratulatory ſacrifices as they had by voluntary vows conſecrated to the Lord. Others take them to be ſuch ſacrifices as were now conſecrated, but reſerved to be offered at another time.

were ſix hundred oxen, and three thouſand ſheep] This added much to the number mentioned v.32. and much amplified their zeal.

V.34. *But the Prieſts were too few*] Some delayed to come, and others to uſe the rites of conſecration, either out of ſhame for their former idolatry, or for want of through repentance.

ſo that they could not flay all the burnt-offerings] To ſlay and *flay* beaſts, and to cut them in pieces, and lay them on the Altar, were works proper to Prieſts. See on Lev.1.5,6.

wherefore their brethren the Levites] Prieſts and Levites came all from the ſame father, Levi, and in that reſpect are ſtiled *brethren,* v.15.

did help them] Heb. *ſtrengthened them.* The Levites by undertaking part of the work did enable thoſe few Prieſts that were there the better to hold out. This they did in this particular caſe, being ſomewhat extraordinary. For the Levites were given as an help to the Prieſts.

till the work was ended] i. e. The offering up of thoſe ſacrifices.

and untill the other Prieſts had ſanctified themſelves] This implieth that the Levites continued at other times alſo to help the Prieſts. Of *ſanctifying themſelves* ſee v. 5.

for the Levites were more upright in heart to ſanctifie themſelves then the Prieſts] Perſons of lower rank may be more hearty, zealous and forward in the work of the Lord then their ſuperiours.

V.35. *And alſo the burnt-offerings were in abundance*] See v. 32. This is added as another reaſon why the Levites helped the Prieſts, becauſe the ſacrifices of all ſorts were very many.

with the fat of the peace-offerings] See 1 King 8.64. The fat was every where to be pulled off and burnt. Ex.29.13. which cauſed much more work.

and the drink-offerings for every burnt-offering] Or, *with every burnt-offering.* See 1 King.3.15.

So the ſervice of the houſe of the Lord was ſet in order] i. e. The daily ſervices to be performed time after time. The doors of the Temple were ſhut up in the dayes of Ahaz, and the ſervices thereof clean omitted, but now ſettled in their due courſes again.

V.36. *And Hezekiah rejoyced, and all the people*] So did David and his people, 1 Chr.29.9.

that God had prepared the people] That he had put ſuch grace and zeal into their hearts as before ſet down. It is God that prepares the heart to good.

for the thing was done ſuddenly] i. e. Very ſpeedily, ſooner then could have been expected. They had long been blinded and led aſide to idolatry; therefore to have their hearts ſo ſoon and ſo thorowly changed was an extraordinary work of Gods Spirit; and the conſideration thereof did much quicken and revive their ſpirits.

CHAP. XXX.

Verſ.1. AND Hezekiah] Here is ſet down a ſolemn celebration of the Paſſeover in this good Kings time.

ſent to all Iſrael and Judah] i. e. To all under his command, namely the tribes of Judah and Benjamin, and alſo thoſe who out of other tribes had come and joyned themſelves with the Kingdom of Judah. See ch. 12.13,16. To theſe Hezekiah ſent Meſſengers.

and wrote letters alſo to Ephraim and Manaſſeh] Under theſe two tribes are compriſed ſo many of the ten tribes as the King of Aſſyria had left in the land of Iſrael. For he had carried many of them away captives into other lands, 2 King.15.29. Theſe being the chief of the ten tribes, are put for all the reſt. By letters he invites theſe that they might the better accept thereof.

that they ſhould come to the houſe of the Lord at Jeruſalem] For there that great feaſt whereunto he invited them was to be kept, Deut. 16. 5,6.

to keep the Paſſeover] This was a ſolemn feaſt to be kept every year by the Iſraelites in memorial of Gods delivering their anceſtors from bondage in Egypt, and of his paſſing over the Iſraelites when he deſtroyed all the firſt-born in Egypt, as the notation of the word ſheweth, Exod.12.12,13,14. It was alſo one of their ordinary Sacraments till the coming of Chriſt, of whoſe ſacrifice the Paſchal Lamb was an eſpecial type, 1 Cor.5.7.

unto the Lord] See 2 King.23.21.

God of Iſrael] See 1 King.8.15. He here ſets out God by this relation t[illegible]ive them to underſtand that they were the children of that father whoſe God the Lord was in ſpecial manner, and to whoſe ſeed he extended his promiſes, Gen.28.14. & 35.10,12.

V.2. *For the king had taken counſel, and his Princes, and all the Congregation in Jeruſalem*] Under theſe are compriſed that aſſembly which ordinarily met about matters of Church and State, and was the repreſentative body of the whole Kingdom. At Jeruſalem this Aſſembly uſed to meet together.

to keep the Paſſeover in the ſecond moneth] The firſt moneth was appointed Exod.12.2, &c. yet in ſome extraordinary caſes it was permitted to keep it in the ſecond, Num.9.11.

V.3. *For they could not keep it at that time*] Namely, in the firſt moneth.

becauſe the Prieſts had not ſanctified themſelves] See ch.29.5.

ſufficiently] This may have reference either to the number of the Prieſts: There were but few that had ſanctified themſelves, ch.29.34. ſo as there were not enough to offer that great Paſſeover which was intended. Or, to the rites of ſanctification: They had not fully obſerved all. This was one reaſon of putting off the Paſſeover.

neither had the people gathered themſelves together to Jeruſalem] See v. 1. This was another reaſon of putting off the Paſſeover. Two ſuch reaſons as are here ſet down are alledged where the diſpenſation is granted, Num.9.10,11.

V.4. *And the thing*] Or, *this thing.* Namely, that the Paſſeover ſhould be put off to the ſecond moneth.

pleaſed the King] Heb. *was right in the eies of the king.* That which ſeemeth right in good mens eyes, pleaſeth them. A like phraſe is applied to God 1 King. 3. 10.

and all the Congregation] Under this word *Congregation* the Princes alſo are compriſed, who are diſtinguiſhed from it v.2.

V 5. *So they eſtabliſhed a decree to make a proclamation throughout all Iſrael*] All the twelve tribes are here meant. See 1 King. 15.22.

from Beerſheba even to Dan] From South to North, 1 King. 4.25.

that they ſhould come to keep the Paſſeover, &c.] See ver.5.

for they had not done it of a long time in ſuch ſort as it was written] According to the preſcript of the law, Exod. 12. 1, &c. The ten tribes after their revolt from Judah clean caſt off the law of the Lord, and Judah had neglected it all the dayes of Ahaz. If they kept the Paſſeover, they kept it not according to the Law: for the doors of Gods houſe were ſhut up, ch. 28. 24.

V.6. *So the Poſts went with the letters*] For more ſpeed.

from the king] Heb. *from the hand of the king*. By his appointment.

and his Princes] To ſhew their conſent with the King.

throughout all Iſrael and Judah] See v.1.

and according to the commandment of the king] *The commandment* hath reference to the Poſts whom the King ſent, and commanded to make all ſpeed. They of Iſrael were invited and entreated as the words following ſhew.

ſaying, Ye children of Iſrael] This is a friendly compellation and pithy inſinuation.

turn again unto the Lord] They had revolted from the Lord, therefore he adviſeth them to repent, and turn to him.

God of Abraham, Iſaac and Iſrael] See 1 Chr.29.18.

and he will return] In grace and mercy, Pſal. 90. 13. Zach.1.3. God deals with men according to their dealing with him, 1 Sam. 2.30. Jer.18.8,10.

to the remnant of you, that are eſcaped out of the hand of the kings of Aſſyria] i. e. Such as remained in the land after it was ſubdued by Pul and Tilgath-pilneſer, who carried many captives away, 1 Chr.5.26. 2 King.15.29. Shalmaneſers invaſion 2 King. 17.3,6. was after this: For this Paſſeover was in the firſt year of Hezekiah, and that captivity in the ſixth, 2 King.18.10.

V.7. *And be not like your fathers*] By *fathers* are meant ſuch Iſraelites as revolted from Judah, from the beginning of the Apoſtaſie till thoſe preſent times. Hezekiah would not have thoſe to whom he wrote to continue in the idolatry of their fathers, nor to be obſtinate as they were, Zach.1.4.

and like your brethren] i. e. Such Iſraelites as lived in thoſe times.

which treſpaſſed againſt the Lord] By continuing in their fathers ſteps.

God of their fathers] See ch.13.12. & 24.18.

who therefore gave them up to deſolation] 2 King.15.29.

as ye ſee] See ch.29.8.

V.8. *Now be ye not ſtiff-necked*, &c.] Heb. *harden not your necks*. See 2 King.17.14.

but yield your ſelves] Heb. *give the hand*. By giving the hand willing ſubjection is teſtified.

unto the Lord] For they had forſaken him by their apoſtaſie from the houſe of God and from the houſe of David, 1 King. 12.26, &c.

and enter into his Sanctuary] See ch. 20.8.

which he hath ſanctified for ever] See ch.7.16.

and ſerve the Lord your God] Under this word *ſerve* all Divine worſhip and obedience to God is compriſed. That particular relation, *your God*, is a ſtrong motive to enforce the duty.

that the fierceneſs of his wrath may turn away from you] See ch. 29. 10. & 28.11,13. 2 King.23.26.

V.9. *For if ye turn again unto the Lord*] See v. 6. 1 King.8.33.

your brethren and your children] True penitency of ſome may prove beneficial to others, Joſh.6.23.

ſhall find compaſſion before them that lead them captive] See 1 King. 8. 50.

ſo that they ſhall come again into this land] i. e. The land of Iſrael. God can ſo work upon enemies as to move them to let their captives go free, ch.28.14,15.

for the Lord your God is gracious and merciful] See Exod. 35.5.

and will not turn away his face from you] This is attributed to God after the manner of man. When a man is angry with one, or ſcorns him, or will not grant his requeſt, he uſeth to turn away his face. By *not turning away the face* is implied a gracious acceptance, and a readineſs to hear and to do good.

if ye return unto him] Repentance in a ſinner is an evidence of Gods mercy to him, ch.7.14.

V.10. *So the Poſts paſſed from city to city*] Many meſſengers went ſeveral wayes, and that with ſpeed, leaving their meſſage in every place they paſſed by.

through the countrey of Ephraim and Manaſſeh] See v.1.

even unto Zebulun] Zebulun was by the ſea ſide, Gen.49. 13. ſo as this was one of their utmoſt coaſts.

but they] Not all of them, v. 11. but it may be moſt of them.

laughed them to ſcorn and mocked them] They accounted Gods ordinances but light and ſmall matters, and therefore thought them but fools that invited them to go out of their own countrey thereunto. This cauſed them to laugh and mock.

V.11. *Nevertheleſs divers of Aſher and Manaſſeh and of Zebulun humbled themſelves and came to Jeruſalem*] They whoſe hearts are broken for ſin, are quickly drawn to the place where mercy may be found.

V.12. *Alſo in Judah*] As well as in the tribes of Iſrael.

the hand of God] The powerful work of Gods Spirit.

was to give them one heart] Or, to make them be of one mind.

to do the commandment of the king and of the Princes] See v.6.

by the word of the Lord] The Kings commandment was grounded on Gods word, and thereupon the more readily obeyed.

V.13. *And there aſſembled at Jeruſalem much people to keep the feaſt of unleavened bread*] i.e. the Paſſeover. See ch.8.13.

in the ſecond moneth] See v.2.

a very great Congregation] This ſhews that the hand of God was manifeſted herein, as is noted v.12.

V.14. *And they aroſe*] i. e. The King, Princes, and others. See ch.29.20. 1 King.14.2,4.

and took away the altars that were in Jeruſalem] Thoſe which Ahaz had made, ch. 28.24.

and all the altars for incenſe took they away] God had one Altar for burnt-offerings, and another for incenſe, but idolaters would exceed, and had many Altars for both. See Jer.11.13.

and caſt them into the brook Kidron] See ch.29. 16.

V.15. *Then they killed the Paſſeover*] i. e. The Paſchal Lamb, ch.35.11. Exod.12.21. See on Exod.12.6.

on the fourteenth day of the ſecond moneth] Num.9.11.

and the Prieſts and the Levites were aſhamed] Such of them as had been backward, ch.29.34. were now aſhamed of that backwardneſs, and the more, becauſe they obſerved the great forwardneſs not onely of other Levites, but of many of the common people.

and ſanctified themſelves] See ch.29.5.

and brought in the burnt-offerings into the houſe of the Lord] Before they were ſanctified they might not do this, ch. 29. 34. but ſo ſoon as they were ſanctified, they did what belonged to their office.

V. 16. *And they ſtood in their place*] Heb. *their ſtanding*, i. e. That proper place wherein each order was appointed to ſtand.

after their manner] As they were accuſtomed before Ahaz his time, who put them all out of order. The Porters ſtood in their places; the Singers in theirs; the Levites that aſſiſted the Prieſts, in theirs.

according to the law of Moſes] i. e. Thoſe ordinances about the Levites functions which God appointed Moſes to deliver.

the man of God] See 1 Chr.23.14.

the Prieſts ſprinkled the blood] See ch.29.22.

which they received of the hand of the Levites] The Levites held the baſons to receive the blood from the beaſts that were ſlain, and having fitted it for ſprinkling they gave it to the Prieſts.

V.17. *For there were many in the Congregation*] Some take fathers of families to be here meant by *many*. Others apply it to the Prieſts of whom mention is made ch.23.34.

that were not ſanctified] See ch.29.4,5.

therefore the Levites had the charge] See ch.29.34.

of the killing of the Paſſeovers] i. e. Both the Paſchal lambs and kids, which were the moſt proper offerings at that feaſt, v. 15. and other ſacrifices alſo, which were then offered in great abundance, v.24. When firſt the Paſſeover was inſtituted, every houſe or family was to offer a lamb or a kid, Exod.12.3,5. But after the Law enjoyned all the families to go up to the houſe of the Lord, there to celebrate the Paſſeover, Deut.16.6,16. many lambs or kids were to be offered. Hence the plural number, *paſſeovers*, is uſed.

for every one that was not clean] The Levites that were ſanctified offered the Paſſeover inſtead of them that were not ſanctified, and ſhould have done that work if they had been ſanctified.

to ſanctifie them unto the Lord] i. e. To keep the ſacrifices from being polluted, as they would have been if unſanctified perſons had offered them.

V.18. *For a multitude of the people*] That came to celebrate the Paſſeover.

even many of Ephraim and Manaſſeh, Iſſachar and Zebulun] Theſe tribes are mentioned to ſhew that they who came unprepared were of the Kingdom of Iſrael, who had from the time of the Diviſion been without law and without Prieſts to inſtruct them.

had not cleanſed themſelves] According to thoſe rites which were by the Law enjoyned to ſuch as ſhould eat the paſſeover.

yet did they eat the Paſſeover] Their ignorance made them overbold in adventuring upon ſacred ordinances.

otherwiſe then it was written] In the law of Moſes.

But Hezekiah prayed for them] God gave ſome viſible evidence of diſpleaſure againſt them, which Hezekiah obſerving prayed for them.

ſaying, The good Lord pardon every one] Their want of due preparation was a ſin; therefore he craveth pardon: for obtaining which, he pleadeth Gods goodneſs.

V.19. *That prepareth his heart to ſeek God*] That in truth of heart ſetteth himſelf to ſerve and pleaſe God. See 1 Chr.16.11.

the Lord God of his fathers] See ch.15.12. & 17.4.

though he be not cleanſed] Though through ignorance or negligence he have failed in the uſe of the external rites of cleanſing.

according to the purification of the Sanctuary] i. e. Such means of purifying as are preſcribed to ſuch as come to Gods holy place.

V.20. *And the Lord hearkened to Hezekiah, and healed the people*] This may be taken either of an inward healing, or of an outward: He forgave their ſin, and inwardly by his Spirit ſanctified and cleanſed them, or accepted them as cleanſed; Or, he removed ſome judgment that he had inflicted on them for tranſgreſſing his law.

V.21. *And the children of Iſrael that were preſent at Jeruſalem*] Heb. *found at Jeruſalem*. See ch.29.29.

kept the feaſt of unleavened bread ſeven dayes] Exod.12.15.

with great gladneſs] One ſpecial cauſe of their gladneſs was the evidence that was given of Gods accepting them. See 1 Chron. 29.22.

and the Levites and the Prieſts praiſed the Lord day by day] i. e. Thoſe dayes wherein this feaſt was celebrated.

ſinging with loud inſtruments] Heb. *inſtruments of ſtrength*. Inſtruments which make a loud ſound muſt be ſtrong, able to hold a ſtrong blaſt. Some take this to be meant of ſetting forth the ſtrength or power of the Lord.

unto the Lord] To his praiſe and glory.

V.22. *And Hezekiah ſpake comfortably unto all the Levites*] Heb. *to the heart of all the Levites*. Gen.34.3. Iſai.40.2. Hoſ.2.14. He inſtructed them in the free grace and rich mercy of God, who accepts of thoſe that are upright in heart, though they have ſome outward failings. And this could not but much comfort them.

that taught the good knowledge of the Lord] Or, inſtructed men in ſuch things as made them underſtand the good will of God, Rom.12.2.

and they did eat throughout the feaſt, &c.] i. e. Every day of the feaſt.

offering peace-offerings] See 1 King.3.15.

and making confeſſion, &c.] Namely, of their ſins; as Matth. 3.6.

V.23. *And the whole aſſembly*] King, Prieſts, Princes, and others then aſſembled at Jeruſalem.

took counſel to keep other ſeven dayes] They adviſed together and agreed about that point; becauſe they obſerved people ſtill to flock more and more to the houſe of God.

and they kept other ſeven dayes] This was beſides the firſt law: but becauſe the caſe was extraordinary, the Lord accepted their holy zeal.

with gladneſs] See v.21.

V.24. *For Hezekiah king of Judah did give*] Heb. *lifted up*. Or, *offered*, or, *reſerved*.

to the Congregation] That they might offer part to the Lord, and eat the remainder in thoſe dayes of feaſting.

a thouſand bullocks, and ſeven thouſand ſheep] A very bountiful gift, teſtifying his zeal of Gods glory, and good reſpect to his people.

and the Princes gave to the Congregation, &c.] Piety in Kings puts on ſubjects to imitate them.

and a great number of Prieſts ſanctified themſelves] Though they were too backward before, v.3. & ch.29.34. yet ſeeing the great need of their pains, and beholding the zeal of others, they put on themſelves to help forward the ſervice of the Lord. See ch. 29.5.

V.25. *And all the Congregation of Judah, &c.*] The people which came from all parts of that Kingdom to this feaſt.

and all the Congregation that came out of Iſrael] From ſundry parts of that Kingdom.

and the ſtrangers, &c.] i. e. Such of other nations as had been circumciſed upon their converſion to the Jews religion. See Exod. 12.48.

rejoyced] Outwardly teſtified their inward joy for Gods grace in them and bleſſing on them: ch.24.10. & 29.36.

V.26. *So there was great joy in Jeruſalem*] See 1 Chron.12.40. & 29.9.

for ſince the time of Solomon] Becauſe Solomon was the laſt King of all the tribes united, he is by name mentioned.

the ſon of David] See ch.1.1.

king of Iſrael] i. e. Of all the twelve tribes. David and Solomon were Kings over them all; ſo as this ſtile may be applied to either.

there was not the like in Jeruſalem] For ſince the Diviſion no ſuch companies out of the ten tribes came to Jeruſalem to ſolemnize that feaſt. Neither was there ſuch an occaſion before given of doubling the dayes of the feaſt.

V.27. *Then the Prieſts the Levites*] i. e. The Prieſts that deſcended from Levi, not ſuch as Jeroboam made, 1 King.13.33.

aroſe] See ch.29.20.

and bleſſed the people] According to Divine inſtitution, Num. 6.23.

and their voice was heard] Of God. That bleſſing which they pronounced God accompliſhed.

and their prayer came up to his holy dwelling-place] Heb. *to the habitation of his holineſs*. The very preſence of God maketh the place holy where he is. And as other excellencies of God are moſt manifeſted in the place here meant, ſo is holineſs.

even unto heaven] This is added to ſhew what place is meant.

CHAP. XXXI.

Verſ.1. NOw *when all this was finiſhed*] i. e. Hezekiah's repairing and ſanctifying the houſe and things of God, ch.29.3, &c. and his ſolemn celebration of the Paſſeover, ch.30.1, &c. In this chapter his care in ſetling the courſes of the Prieſts and Levites, and providing maintenance for them, is related.

all Iſrael that were preſent] Heb. *found*. See ch.30.21.

went out to the cities of Judah] i. e. The other cities of the Kingdom of Judah, beſides Jeruſalem.

and brake the images in pieces] Heb. *ſtatues*. That which is aſcribed to Hezekiah 2 King.18.4. is here aſcribed to the people. The King was the principal author and commander of what was done, but the people were the immediate actors.

and cut down the groves] See 1 King.16.33.

and threw down the high places] Idolatrous high places are here meant. See 1 King.3.3,4.

and the Altars] Such as had been built by Idolaters. See chap. 30.14.

out of all Judah and Benjamin] Theſe places were under his own dominion.

in Ephraim and Manaſſeh] Such cities in thoſe tribes are here meant as the Kings of Judah had formerly taken from Iſrael, ch.13.19. & 15.8. and ſuch as of their own accord had joyned themſelves to the Kingdom of Judah. And by reaſon of the many troubles in Iſrael many in that Kingdom did ſubmit themſelves to the King of Judah.

untill they had utterly deſtroyed them all] Heb. *until to make an end*. Which Hebraiſm is well explained by our tranſlators. The reformation was not partial, or by halves, as we ſpeak, but a thorow reformation.

Then all the children of Iſrael] All that came to the Paſſeover both out of Judah and Benjamin, and alſo out of other tribes, ch.30.11.

returned every man to his poſſeſſion into their own cities] They had done that at Jeruſalem for which they came, and therefore returned home to their own callings.

V.2. *And Hezekiah appointed the courſes, &c.*] See ch.8.14. 1 Chr.23.6. & 24.1.

the Prieſts and Levites for burnt-offerings and for peace-offerings] See 1 King.3.15. In offering theſe the Levites were helpful to the Prieſts, and therefore are here joyned with them.

to miniſter] By doing the ſervice which belonged to their places.

and to give thanks, and to praiſe] See 1 Chr.25.3.

in the gates] The Levites uſed to ſtand with their muſical inſtruments at the entrance into the Prieſts court, here called *the gates*, that ſo the people might not onely hear but alſo ſee their comely order in giving ſolemn praiſe to God.

of the tents of the Lord] i. e. The Temple, or houſe of the Lord. For the Prieſts and Levites there kept watch and ward, as ſouldiers uſe to do in their camp. In this reſpect they which did the ſervice in the Temple are ſtiled *an hoſt*, Num.4.3. Beſides, all the people aſſembled thither at ſundry times, as ſouldiers to their camp, or to their tents therein. Or this metaphor may be here uſed in alluſion to the former houſe of God, which was a tent or tabernacle, Exod.35.11. *Tents* are here mentioned in the plural number in regard of the ſeveral courts that appertained to the Temple, (ſee 1 King.6.36.) or in regard of the ſeveral chambers and other places that were as tents in a camp.

V.3. *He appointed alſo the kings portion of his ſubſtance, for the burnt-offerings*] The people were wont to bring burnt-offerings to the Prieſts upon ſundry occaſions, Levit.1.2, &c. & 22.18, &c. but by the in-roads of enemies in the time of Ahaz they were ſo impoveriſhed that now they could not. Therefore that the ſervice of the Lord might not be neglected, the King took order that out of his own ſubſtance, even that which was proper to himſelf, there might be ſupply made from time to time of that which was requiſite for the ſervices of the Temple. And this he did the rather, becauſe the treaſures of the Temple were exhauſted by his father, ch.28.21,24. Herein he ſhewed himſelf like unto David, 1 Chr. 29.3.

to wit, for the morning and evening burnt-offerings, &c.] See Num. 28, & 29.

as it is written in the law of the Lord] This was the good Kings rule, and he held cloſe thereto.

V.4. *Moreover he commanded the people that dwelt in Jeruſalem*] Thoſe that dwelt in that royal city and the places adjacent might think themſelves priviledged and exempted from allowing any thing to the ſervices of the Temple: Wherefore to prevent ſuch conceits, the King layeth a ſtrait command upon them. Or by *Jeruſalem* may be meant all the kingdom of Judah, as *Samaria* is put for the kingdom of Iſrael, 1 King.18.2.

to give the portion of the Prieſts and the Levites] Such maintenance as belonged to them by law, Num.18.8, &c.

that they might be encouraged in the law of the Lord] Having their maintenance provided and brought in by the people, they were freed from care and pains about their livelyhood, and ſo might more willingly and cheerfully ſpend their time about ſuch ſervices as the law of the Lord required of them.

V.5. *And as ſoon as the commandment came abroad*] Heb. *brought forth*, or *broke forth*. Was publickly made known.

the children of Iſrael] See v. 1.

brought in abundance] Heb. *multiplied*. Two circumſtances note out the peoples holy zeal in maintaining the ſervice of the Lord; 1. Their quick and ſpeedy doing what they did, even ſo ſoon as they had any notice that they ſhould do it. 2. Their plentiful and bountiful doing of it.

the firſt-fruits of corn, wine, and oyl] Theſe were expreſly commanded to be given to the Prieſts and Levites, Deuter. 18. 1, 4.

and honey] Or, *dates*. The Hebrew word is oft uſed for *honey*. It is alſo indefinitely put for *ſweet fruits*. And we do not read that honey was brought to the houſe of the Lord for an offering: but on the contrary, the Jews were forbidden to offer any honey, Lev. 2.11. The Hebrews therefore underſtand here *dates*, or indefinitely *trees which did bear ſweet fruits*, called *honey* by reaſon of their ſweetneſs. And they compriſe it under this phraſe, *the fruit of the tree*, Lev.27.30. the tithe whereof was holy unto the Lord.

and of all the encreaſe of the field] Many other commodities grew out of the earth beſides thoſe before mentioned, therefore this general phraſe is here uſed, which compriſeth them all.

and the tithe of all things, &c.] Which were by law enjoyned. There were tithes of cattle, and ſundry other things, beſides the fruit of the ground. The tithes were the tenth of all their encreaſe, and an offering diſtinct from the firſt-fruits.

V.6. *And concerning the children of Iſrael and Judah, that dwelt in the cities of Judah*] i. e. Here and there in the countrey. For theſe cities ſeem to be diſtinguiſhed from Jeruſalem, v.4.

they alſo brought in the tithes of oxen and ſheep] Beſides the tithes of the encreaſe of the field, v. 5.

and the tithe of holy things] Lev.27.30. Deut.14.28.

which were conſecrated unto the Lord] This ſheweth the reaſon why they were called *holy things*. Such things are ſaid to be conſecrated unto God, as God ordained to be brought to his houſe, and given to the Prieſts and Levites, or ſuch as were by vow or other free gift given to the Lord.

their God] This relation betwixt God and them was a ſtrong bond to bind them to do what they did, Exod. 10.7.

and laid them by heaps] Heb. *heaps, heaps*. i. e. Many heaps, great abundance. This much affected the King. v.8.

V.7. *In the third moneth*] See ch.15.10. Then began their firſt harveſt.

they began to lay the foundation of the heaps] They brought in the tithe of ſuch corn as they firſt reaped or gathered-in, and ſo began to make the heaps.

and finiſhed them in the ſeventh moneth] This anſwereth in part to our September, and is the beginning of Autumn. Then uſe the fruits of trees to be gathered: and it is counted the laſt of harveſt. Thus they continued from the beginning of harveſt to the end, from the reaping of the firſt corn, to the gathering-in of the the laſt fruit, (which in that reſpect is ſtiled *the end of the year*, Ex.23.16.) to bring-in their tithes to the houſe of the Lord, and they brought-in of all ſorts.

V.8. *And when Hezekiah and the Princes came and ſaw the heaps*] Which were many, and thoſe great ones.

they bleſſed the Lord] For ſtirring up the people ſo cheerfully and abundantly to bring in their tithe. Thus did David 1 Chron. 29.13, 14. It is probable that the Lord gave that year a plentiful encreaſe of the land, which was the occaſion of that great abundance, and that Hezekiah and the Princes in that reſpect bleſſed God.

and his people Iſrael] This phraſe is here taken as *children of Iſrael*, v.1. The King and Princes commended theſe, and in that reſpect are ſaid *to bleſs* them. The ſame word is oft applied to God and man, yet in different reſpects, Gen.14.19, 20. 1 Sam.25.32, 33. Exod.14.31. 2 Chron.20.20.

V.9. *Then Hezekiah queſtioned with the Prieſts and the Levites concerning the heaps*] Two things he might enquire thereabouts; 1. how there ſhould be ſo many and ſo great heaps: 2. how ſo much ſhould remain, ſeeing there were many Prieſts and Levites to ſpend the ſame. The anſwer v.10. ſeemeth directed to the latter queſtion.

V.10. *And Azariah the chief Prieſt, of the houſe of Zadok*] Heb. *the head of the houſe of Zadok*. The like phraſe is uſed 2 King.25.18. And he is called *Ruler of the houſe of God*, v.13. He is ſaid to be *of the houſe of Zadok*, becauſe Zadok was made high Prieſt in the room of Abiathar, 1 King.2.35. Some think that there ſtill continued two high Prieſts, one of the houſe of Eleazar, another of the houſe of Ithamar, and that Zadok, of the ſtock of Eleazar, is here mentioned to diſtinguiſh him from the other chief Prieſt.

anſwered him, and ſaid, Since the people began] i. e. From the beginning of harveſt in the third moneth, till this time, which was at leaſt four moneths. See v.7.

to bring the offerings into the houſe of the Lord] By *offerings* are meant tithes, which were brought and offered to the Lord, in that they were given to the Prieſts and Levites his Miniſters.

we have had enough to eat] Therefore the abundance remaining was by reaſon not of their ſparing of that which was provided for them, but of the extraordinary plenty that was brought in.

and have left plenty] For future relief of our ſelves, families, all ſorts of Levites, poor widows, orphans, ſtrangers, and others in need.

for the Lord hath bleſſed his people] Both by the plentiful encreaſe which he hath given, and alſo by working on the peoples hearts.

and that which is left is this great ſtore] i. e. The remainder, over and above that which was eaten by them.

V.11. *Then Hezekiah commanded to prepare chambers*] Or, *ſtore-houſes*. Places wherein to lay up what remained, for future uſes.

in the houſe of the Lord] i. e. About the Temple. Such Solomon built, 1 King.6.5.

and they prepared them] They readily hearkened to good counſel.

V. 12. *And brought in the offerings*] i. e. Such things as were to be offered for their ſins, or in way of thankſgiving.

and the tithes] See v.5.

and the dedicate things] Such things as were voluntarily conſecrated unto the Lord.

faithfully] Heb. *in truth*, or *with faithfulneſs*. Though no man could tell whether they brought the full due or no, yet they had ſuch reſpect to God, as they would not defraud his Prieſts of any thing due to them.

over which Cononiah the Levite was ruler] He was the chief treaſurer, who was to ſee what was brought in, and how that which was taken away was uſed. See 1 Chr. 26.20.

and Shimei his brother was the next] Heb. *ſecond*. He was next under Cononiah, to give account to him; but over thoſe mentioned v.13. to take account of them.

V.13. *And Jehiel*, &c.] Here are ten ſet down by name who had a further charge given them.

were over-ſeers under the hand, &c.] Heb. *at the hand*. Both phraſes may well ſtand together: They might be *at their hand*, to do what was enjoyned them; and *under*, to give an account of what they did.

at the commandment of Hezekiah the King and Azariah] The King in matters Eccleſiaſtical would do nothing without the advice of the high Prieſt.

the ruler of the houſe of God] *Chief Prieſt*, v.10. He had the rule over all perſons that appertained to the houſe of God, in and about the ſervices thereof.

V.14. *And Kore the ſon of Imnah the Levite, the Porter*] For ſuch as were Porters were alſo Treaſurers, 1 Chr.26.20 &c.

toward the Eaſt] This was the principal gate, which being opened they might look into the Holy and moſt Holy place. See 2 King. 11.6. 1 Chr.26.14.

was over the free-will-offerings of God] See Ezr.3.5.

to diſtribute the oblations of the Lord] To ſee them given out and diſtributed to Prieſts and Levites for their uſe.

and the moſt holy things] Heb. *ſancti ties of ſanctities*. Of this Hebraiſm ſee 1 King.8.13. Theſe *moſt holy things* were the remainder of all manner of offerings which were for the Prieſts to eat, as meat-offerings, Lev.2.3, &c. ſin-offerings, Lev. 6.18. and treſpaſs-offerings, Lev.7.6.

V.15. *And next him*] Heb. *at his hand*. See v. 13.

were Eden, &c.] Theſe ſix were under Kore, v. 14. as the ten mentioned v.13. were under Cononiah and Shimei.

in the cities of the Prieſts] Where they dwelt.

in their ſet office] Or, *truſt*. A mans office makes truſt to be repoſed in him.

to give to their brethren] i. e. All ſorts of Levites, Deut.18.7.

by courſes] As they were ſet in their ſeveral orders.

as well to the great as to the ſmall] Every one was to have what was ſufficient for him.

V.16. *Beſides their genealogy of males from three years old and upward*] Theſe words being included in a parentheſis, the verb *to give* v.15. may fitly be referred to that which follows in this verſe; As if it were thus read, *Eden and Miniamin*, &c. *were to give to their bre-*

brethren by courſes, as well to great as to the ſmall, (beſide their genealogy of males from three years old and upward) even unto every one, &c. The meaning is, that there was proviſion made for all that belonged to the Levites, not onely to ſuch as did ſervice, but alſo to their young ones, even from three years old and upward. Thus this verſe is an expoſition of the laſt clauſe of the former, *as well to the great as to the ſmall.* Mention is made of *males*, becauſe none were admitted into the Temple but ſuch. And of theſe many were trained from three years old and upwards to the ſervices of the houſe of God, 1 Sam.1.24,25.& 2.11. and therefore were to be maintained thereby. Other males of Levites under three years, and females alſo, were to be maintained by tithes and ſuch other dues as belonged to the Levites, v.18, but ſuch as came into the houſe of the Lord might partake of ſuch oblations as were offered there. See 1 Chr.23.24.

even unto every one that entreth into the houſe of the Lord] To bear any office, or do any ſervice therein.

his daily portion] Every one was to have his daily allowance.

for their ſervice in their charges] In recompenſe of their pains in the places where they were ſet.

according to their courſes] See 1 Chr.23.6.

V.17. *Both to the genealogy of the Prieſts by the houſe of their fathers*] Here is particularly exemplified that which in general was ſaid before. By *the genealogy of Prieſts* ſuch Prieſts were meant as were put into the genealogy, and that as they deſcended from ſuch and ſuch anceſtors. See 1 Chr.4.33.

and the Levites] Such as were under the Prieſts, but yet to be maintained as well as Prieſts.

from twenty years old and upward] Then they might enter into the houſe of God.

in their charges by their courſes] See v.16.

V.18. *And to the genealogy of all their little ones, their wives, and their ſons and their daughters*] Becauſe the Prieſts and Levites wholly attended the ſervice of God, and had no time to provide for themſelves, their wives and children, therefore not onely they themſelves but alſo theirs were maintained by the offerings of God.

through all the congregation] i. e. Of Prieſts and Levites.

for in their ſet office they ſanctified themſelves in holineſs] They having ſanctified themſelves in their diſtinct offices for the holy things of the Temple, their wives and children were provided for. Or, by reaſon of the faithfulneſs of ſuch as were ſanctified thereto, wives and children of Prieſts and Levites were provided for.

V.19. *Alſo of the ſons of Aaron*] Or, *to the ſons of Aaron.* This verſe as well as the three former, depends on the verb *to give*, v.15.

the Prieſts, which were in the fields of the ſuburbs of their cities] Prieſts waited in courſe, ſo as while ſome ſerved in the Temple, others were abroad in their particular cities and ſuburbs.

in every ſeveral city] Heb. *in every city city.* No city was paſſed over. The men expreſſed by name v.15. are here meant.

to give portions to all the males among the Prieſts, &c.] See ver. 16,17.

V.20. *And thus did Hezekiah throughout all Judah*] Hezekiah ſhewed himſelf the ſame man throughout his whole Kingdom. As he did in one place, ſo he did in another. He was impartial.

and wrought that which was good] i. e. That which was lawful, being warrantable by and agreeable to the word of God.

and right] This hath reference to his dealing with his ſubjects in general, and with Prieſts and Levites in particular: he did that which was juſt, yielding to every one their due.

and truth before the Lord] This ſets out the ſincerity of his heart; which becauſe God alone diſcerneth, this phraſe *before the Lord*, is added.

his God] His apprehenſion that God was in a ſpecial manner *his God* put him on to do what he did.

V.21. *And in every work that he began in the ſervice of the houſe of God*] For ſetling all things after a right manner.

and in the law] i. e. The morall law.

and in the commandments] i. e. Ordinances about Divine worſhip.

to ſeek his God] By taking care how he might be beſt honoured.

he did it with all his heart] This implieth both ſincerity and zeal.

and proſpered] See 1 Chr.29.23. 2 King.18.7.

CHAP. XXXII.

Verſ.1. After *theſe things*] i. e. The things regiſtred ch.29,30, & 31. about the worſhip of God. In this chapter ſuch matters as concerned the civil State are recorded; particularly, the deliverances which God gave Hezekiah from a potent enemy and from a mortall ſickneſs, together with his ingratitude and repentance.

and the eſtabliſhment thereof] Or, *and the truth*, or *faithfulneſs.* The former reading implieth Hezekiah's conſtancy about the ſervice of God, till he had eſtabliſhed all according to the law; the latter, his truth and faithfulneſs in what he did. Some apply this to the faithfulneſs of the Pen-man of this hiſtory, who regiſtred things as they were indeed done.

Sennacherib king of Aſſyria came] 2 King.18.13, &c. Iſa.36.1, &c.

and entred into Judah] Into the Tribe, or Kingdom of Judah.

and encamped againſt the fenced cities] See 2 King.18.13.

and thought to win them for himſelf] Heb. *to break them up.* To batter down their walls, enter into them, plunder them, and make them ſubject to him. This he ſuppoſed he ſhould have done; and indeed he did *take* ſome of *the fenced cities of Judah*, 2 King. 18.13. but partly by a bribe, 2 King.18.14. and partly by Gods reſtraining of him, v.21. he did not accompliſh all he thought to do.

V.2. *And when Hezekiah ſaw that Sennacherib was come*] That he was entred into his Kingdom with a mighty army.

and that he was purpoſed to fight againſt Jeruſalem]. Heb. *his face was to war againſt it.* A mans turning his face to a thing, and going toward it, declareth his purpoſe.

V.3. *He took counſel with his princes and his mighty men*] The caſe being of great concernment he prudently adviſeth with Counſellors of State and men experienced in war thereabout.

to ſtop the waters of the fountains which were without the city] The City ſtood on an hill, and there were ſundry Spring heads without the walls, whence abundance of water was brought into it. Theſe the enemy might have refreſhed his army with: thereupon it is agreed that thoſe Fountains ſhould be ſtopped ſo as no water ſhould flow forth for the enemies uſe, v.4. and yet enough be conveyed into the city by water-pipes under ground. See Iſa.22.9,11. 2 King.20.20.

and they did help him] The work being great, the King, Princes, Commanders in war, and other ſubjects, all joyn together to bring it to paſs. They were helpful one to another.

V.4. *So there was gathered much people together*] The danger was common, and concerned great and mean; therefore many aſſembled together to do what they could to prevent the enemy.

who ſtopt all the fountains] Though theſe were very beneficiall to all ſorts in time of peace, yet to prevent the enemies uſe thereof they are content to ſuffer ſome dammage themſelves.

and the brook] *Gihon* by name v.30.

that ran thorow the midſt of the land] Heb. *overflowed.* A ſweet full current flowed from Gihon by many parts of that Kingdom.

ſaying, Why ſhould the Kings of Aſſyria] There is mention made onely of one King of Aſſyria, namely Sennacherib: But the plural number is uſed, becauſe haply many Kings took part with him, as we read of two and thirty Kings which joyned with the King of Syria againſt Iſrael, 1 King.20.1. Or the Princes of Sennacherib may be called *Kings*: ſo Sennacherib himſelf calls them, Iſa.10.8. See ch.28.16.

come and find much water] It is a point of prudence to cut off all conveniencies from an enemy, and to leave nothing to refreſh or further him.

V.5. *Alſo he ſtrengthened himſelf*] He thought it not enough to do what he could to the prejudice of his enemy, but he alſo did what he could for his own advantage.

and built up all the wall that was broken] Joaſh King of Iſrael in Amaziah's time brake down a great part of the wall of Jeruſalem ch.25.23. And it may be that breach was not fully repaired and ſtrongly fortified till now.

and raiſed it up to the towers] He made the walls ſtrong and high to keep the city more ſafe from the enemies ſhot.

and another wall without] Namely without the wall to be for out-works. Of the two walls that compaſſed Jeruſalem ſee 2 King. 25.4.

and repaired Millo in the city of David] See 1 King.9.15.

and made darts] Or, *ſwords*, or, *weapons.*

and ſhields] Under theſe two kinds are compriſed all manner of offenſive and defenſive weapons. See ch.26.14.

in abundance] The enemies being many, he would have ſtore of preparation againſt them.

V.6. *And he ſet captains of war over the people*] Commanders in war are as neceſſary as multitudes of ſouldiers.

and gathered them together to him] That ſo he might direct and encourage them all together.

in the ſtreet of the gate of the city] This was a fair broad ſtreet within the walls of the City, but at the very entrance thereinto.

and ſpake comfortably unto them] Heb. *to their heart.* See chap. 30.22.

V.7. *Be ſtrong and courageous*] See 1 Chr.22.13.

be not afraid nor diſmaid for the king of Aſſyria] He was at that time the greateſt Monarch and the moſt formidable enemy in the world; yet God being with them, they need not be afraid of him. See 1 Chr.22.13.

nor for all the multitude that is with him] See 2 King.19.35.

for there be moe with us then with him] More in multitude; 2 King. 6.17. Pſal. 34.7. & 91.11. Heb. 12.22. 2 King.19.35. Rom. 8.31.

V.8. *With him is an arm of fleſh*] He meaneth all his men and horſes, which were of fleſh, and weak and frail, Iſa.31.3. Jer.17. 5. *Arm* importeth power; *fleſh*, weakneſs.

but with us is the Lord our God] *Lord* noteth Gods Soveraignty and almighty power; *our God*, his ſpecial grace and favour towards his people.

to help us, and to fight our battels] To defend us, and to ſubdue our enemies.

and the people reſted themſelves] Heb. *leaned.* They by faith ſo relied on God as a man uſeth to lean upon a ſtrong ſtaff when he leapeth over a water.

upon the words of Hezekiah king of Judah] By Hezekiah's exhortation the people were moved ſo to believe in God as they were not afraid.

V 9. *After this did Sennacherib king of Aſſyria ſend his ſervants to Jeruſalem*] This hath reference to v.1. See 2 King.18.17.

but he himſelf laid ſiege againſt Lachiſh] See 2 King.18.14.

and all his power with him] Heb. *dominion.* Hereby is meant that great hoſt which he brought with him into Judah.

unto Hezekiah king of Judah, and unto all Judah that were at Jeruſalem, ſaying] He ſent to the King, becauſe he had the command over all; and to the people, to affright them and make them yield.

V. 10. *Thus ſaith Sennacherib king of Aſſyria*] They deliver their meſſage in their Kings name to make it the more regarded. In this meſſage there were ſundry perſwaſive motives as they thought.

whereon do you truſt] He ſuppoſed they had none on whom they might place ſure confidence, and thereupon propounded this queſtion. This is his firſt motive.

that ye abide in the ſiege in Jeruſalem] The word ſignifieth indefinitely any *ſtrait* whereunto a man is brought; and becauſe men beſieged are oft brought to great ſtraits, its put for a *ſiege*, as Deut.28.53,55,57. Further alſo, becauſe men uſe to betake themſelves to ſtrong holds when they are in ſtraits, or becauſe ſtrong holds are built to ſtraiten them the more, it is put for *a ſtrong hold*, or *fort*, ch.8.5. Deut.20.20. Pſal.60.9. Jeruſalem was not yet beſieged, but becauſe the enemy had a purpoſe to beſiege it, the word may be here tranſlated *ſiege*.

V.11. *Doth not Hezekiah perſwade you*] He ſuppoſed they would not be ſo fooliſh as to ſtand out againſt him if Hezekiah did not perſwade them thereto. See 2 King.18.29.

to give over your ſelves to die by famine and by thirſt] He conceived they muſt needs periſh through want of meat and drink if they continued to ſtand out againſt him. This is his ſecond motive.

ſaying, The Lord our God ſhall deliver us out of the hand of the king of Aſſyria] See 2 King.18.30.

V.12. *Hath not the ſame Hezekiah taken away*, &c.] See 2 King. 18. 22.

and burn incenſe upon it] See 1 King.9.25. This was the principal means of making atonement between God and men; therefore he mentioneth it. He perverteth Hezekiah's pious reformation of religion, and impeacheth it of profaneneſs, and thence gathereth a third motive.

V. 13. *Know you not what I and my fathers have done unto all the people of other lands?*] See 2 King.19.11. He ſuppoſeth Hezekiah and his people could not but know his, and his predeceſſors former victories. This is his fourth motive.

were the gods of the nations of thoſe lands any wayes able to deliver their lands out of mine hand?] See 2 King.19.12. He taketh it for granted that the idols of other nations were gods; and that if they could, they would have delivered their people: which becauſe they did not, he ſuppoſeth himſelf ſtronger then thoſe gods. This is his fifth motive.

V.14. *who was there among all the gods of thoſe nations that my fathers utterly deſtroyed*] The nations are named 2 King.18.34. & 19.12,13.

that could deliver his people out of mine hand] From an event he gathereth an impoſſibility: they did not, therefore they could not. This is no good conſequence.

that your God ſhould be able to deliver you out of mine hand] Moſt blaſphemouſly he ranketh the Lord with falſe gods, and maketh him no better then they, v.19. and ſo would take away that confidence which the men of Judah placed in him.

V.15. *Now therefore let not Hezekiah deceive you*] See 2 King. 18.29.

nor perſwade you on this manner] This may have reference to Hezekiah's encouragement, v.7,8. whereof he might have notice by ſome intelligencer. Or he might gueſs that Hezekiah perſwaded them not to yield, becauſe they ſtood out againſt him.

neither yet believe him] He diſſwadeth them from believing their King, that they might yield to him.

for no god of any nation, &c.] His own and his predeceſſors ſucceſſes made him ſo confident as he preſſeth it again. See ver. 13.

how much leſs ſhall your God deliver you out of mine hand?] He doth not onely equal falſe gods to the true God, but makes the true God inferiour to the falſe gods, and thereby encreaſeth and aggravateth his blaſphemy.

V.16. *And his ſervants ſpake yet more*] Sennacherib ſent his ſervants twice, 2 King.18.17. & 19.9. and in that reſpect it may be ſaid they *ſpake yet more.* Or they might adde of their own to what their maſter appointed them to ſay, and ſo *ſpeak yet more.*

againſt the Lord God] To make the Lord like to falſe gods is *to ſpeak againſt him*, which is *to balſpheme him.*

and againſt his ſervant Hezekiah] This ſheweth the reaſon why they ſpake againſt Hezekiah, he was *Gods ſervant*; and it alſo aggravateth their folly, they durſt ſpeak againſt *a ſervant of the Lord.*

V.17. *He wrote alſo letters*] See 2 King.19.9,14.

to rail on the Lord God of Iſrael, &c.] The ſubſtance of the letters is ſet down 2 King.19.10, &c. Thereby we may ſee that to impeach Gods power is *to rail upon* him. The like may be ſaid of other Divine attributes.

As the gods of the nations of other lands, &c.] See v.14.

ſo ſhall not the God of Hezekiah, &c.] The Lord whom Hezekiah profeſſed and worſhipped, and on whom he truſted. See v.14.

V.18. *Then they cried with a loud voice in the Jews ſpeech*] 2 King. 18.28. that is attributed to Rabſhakeh alone which is here applied to all the meſſengers, becauſe they all ſtood together, and conſented to what he ſaid.

unto the people of Jeruſalem that were on the wall] See 2 King. 18.26.

to affright them, and to trouble them] When men are affrighted with fear of danger, they uſe to be much troubled, not knowing what to ſay or think; and ſo are oft divided one againſt another, ſome being of one mind, and others of another.

that they might take the city] No ſuch way to ſurpriſe a beſieged city as to make a diviſion amongſt the people that are in it.

V.19. *And they ſpake againſt the God of Jeruſalem*] See v. 16. In Jeruſalem was the houſe of God, and this was the chief city of the Kingdom; in that reſpect the Lord is called *the God of Jeruſalem.*

as againſt the gods of the people of the earth] See v. 14. & 2 King. 18.30,33, &c.

which were the work of the hands of man] The gods of other nations were *the work of mens hands*, but the God of Iſrael was the creator of all things. See this difference largely exemplified Jer. 10.3, &c.

V.20. *For this cauſe Hezekiah the king*] He was firſt and moſt moved, and ſent unto the Prophet, 2 King.19.2, &c.

and the Prophet Iſaiah the ſon of Amoz] See Iſa.1.1.

prayed] This the King deſired of the Prophet, 2 King.19.4. and without queſtion the Prophet did what was deſired of him. Hezekiah's prayer is expreſly ſet down 2 King.19.15, &c.

and cried to heaven] The word *cried* implieth their fervency in prayer. By *heaven* is meant the Lord, whoſe throne is in heaven. Thus are we taught to pray Matth.6.9.

V.21. *And the Lord ſent an Angel*] See 2 King.19.35. This verſe giveth evidence of the power of prayer.

which cut off all the mighty men of valour] See 2 King. 24. 14. 1 Chron.5.24. God can execute his judgments on the mightieſt that be.

and the leaders and captains in the camp of the king of Aſſyria] Had men executed the judgment, theſe Commanders might haply have eſcaped; but there is no flying from Gods hand.

So he returned with ſhame of face to his own land] Sennacherib was very high in his terms againſt God himſelf, v.14. but by this hand of God upon him he was ſo confounded as he durſt no longer abide in Judah, but returned without his hoſt to his own home, 2 King.19.36.

And when he was come into the houſe of his god] See 2 King. 19.37.

they that came forth] Or, *ſome of them that came out.* Namely, two of them.

of his own bowels] His ſons begotten by him, 2 King.19.37.

ſlew him there with the ſword] Heb. *made him fall.* See 2 King. 19.37.

V.22. *Thus the Lord ſaved Hezekiah*] By deſtroying his enemies.

and the inhabitants of Jeruſalem] For the enemy ſought the deſtruction of King and people.

from the hand of Sennacherib the king of Aſſyria] See v. 1.

and from the hand of all other] i.e. From thoſe that aſſiſted the King of Aſſyria. See v.4. Or other nations that were enemies to the Jews were by this judgment on Sennacheribs hoſt reſtrained from annoying Hezekiah.

and guided them on every ſide] The phraſe is metaphorical, taken from a ſhepherd, who guideth his ſheep, by providing for them, protecting them, leading them in and out, and every way taking care for them.

V.23. *And many brought gifts unto the Lord to Jeruſalem*] To wit, Hezekiah's ſubjects, or ſome of the ten tribes, who by Gods goodneſs ſhewed to Hezekiah were moved to bring offerings to the Lord. It may be alſo that ſome of other nations might be made Proſelytes thereby, and ſo bring offerings.

and preſents, &c.] Heb. *precious things.* See 2 Chron.17.5,11.

ſo that he was magnified, &c.] Evidences of Gods ſpecial favour to a King make other nations hold him in high account.

V.24. *In thoſe dayes Hezekiah was ſick to the death*] See Iſa.38.1.

and prayed unto the Lord] His prayer is ſet down 2 King. 20.3.

and he ſpake unto him] The Lord returned him a gracious anſwer by the Prophet Iſaiah, 2 King.24, &c.

and he gave him a ſign] Or, *wrought a miracle for him.* Iſ.38.8, &c.

V.25. *But Hezekiah rendred not again*] Was not ſo affected with the bleſſing, nor rendred praiſe unto God, nor carried himſelf in the after-courſe of his life as he ought. See on Exod. 12.42.

according to the benefit done unto him] This word *benefit* compriſeth ſundry bleſſings; his recovery from a deadly diſeaſe, confirmation of his faith by a great miracle, promiſe of fifteen years life, protection of himſelf and his Kingdom, 2 King. 20.6.

for his heart was lifted up] With pride and ſelf-conceit, as if the bleſſings beſtowed upon him had been merited by him. See v.26.

therefore there was wrath upon him] This was an occaſion of the judgment that the Lord afterwards inflicted. His anger was firſt kindled by Hezekiah's ingratitude.

and upon Judah and Jeruſalem] Sins of Kings oft bring judgements upon all their people. See on Gen.20.7. & 34.25.

V.26. *Nothwithſtanding Hezekiah humbled himſelf*] After the Prophet had declared Gods diſpleaſure againſt him, 2 King. 20. 17, &c.

for the pride of his heart] Heb. *the lifting up.* See v.25. Pride puffed him up by reaſon of the deſtruction of his enemies, v. 21. his own recovery, v.24. and his rich treaſure, which too too boaſtingly he ſhewed to the men of Babel, 2 King 20.13.

both he, and the inhabitants of Jeruſalem] His ſubjects follow his good example, as ch.12.6.

ſo that the wrath of the Lord came not upon them] True humiliation for ſin is an eſpecial means to prevent or avert Gods wrath.

in the dayes of Hezekiah] This was according to the Kings deſire, 2 King.20.19. After his dayes his ſon and the people turned to idolatry, and thereby again incenſed the wrath of God, ch. 33.11.

V.27. *And Hezekiah had exceeding much riches and honour*] Theſe are two great worldly bleſſings, which God ſanctifieth to his children. See 1 King.3.13. 1 Chron.29.12,28. chap. 18.1.

and he made himſelf treaſuries, &c.] Treaſuries were fit and ſafe places to lay up precious things in. There were *treaſuries of the houſe of God,* 1 Chr.9.26. & 28.11,12. Kings alſo had their proper treaſuries, Eſth.3.9. & 4.7. See 1 Chr.29.3.

and for ſpices] See 1 King.10.2,10. 2 King.20.13.

and for ſhields] Theſe might be ſuch as Solomon made, 1 King.10.17. Or he might lay up things for defenſe as well as things of worth.

and for all manner of pleaſant jewels] Heb. *inſtruments of deſire.* i.e. all outward things that might be deſired.

V.28. *Store-houſes alſo*] Theſe were a kind of treaſuries, but for meaner commodities.

for the increaſe of corn and wine and oyl] All very neceſſary commodities; Corn for bread, Wine to refreſh the heart of man, Pſal. 104.15. Oyl likewiſe for ſuſtenance, and many other uſes. See 1 King.17.12. & 2 King 4.2,7.

and ſtalls for all manner of beaſts] Horſes were wont to be kept in ſtalls, 1 King.4.26. and Oxen, Prov.15.17. Calves, Amos 6.4. Mal.4.2. and all ſorts of great cattle compriſed under the word *herd,* Hab.3.17.

and cotes for flocks] i.e. Sheep, Goats, and other ſmall cattle. This deſcription of Hezekiah's wealth is ſet down to ſhew what it was that lifted him up, v.25.

V.29. *Moreover he provided him cities*] Fenced cities eſpecially.

and poſſeſſions of flocks and herds in abundance] *Poſſeſſions* implieth that there was not onely abundance of great and ſmall cattle in the land, but that he had abundance of them proper and peculiar to himſelf.

for God had given him ſubſtance very much] i.e. All kinds of this worlds commodities. Even the things of this life are given of God.

V.30. *This ſame Hezekiah alſo ſtopped the upper water-courſe of Gihon*] See 1 King.1.33. There was a paſſage made out of Gihon which brought water to the City, into a place called *the upper pool,* Iſa.7.3. This Hezekiah took away, and ſo is ſaid *to have ſtopped the upper water-courſe.* But under ground he brought water to the City. The reaſon hereof ſee v.4.

and brought it ſtraight down to the weſt-ſide] It ſeems before the water-courſe ran in a compaſs another way, but upon the approch of the enemy Hezekiah made it run ſtraight into *the lower pool,* Iſa.22.9. which was new made by him, and diſtinguiſhed from *the old pool,* Iſa.22.11.

of the city of David] See 1 King.2.10.

and Hezekiah proſpered in all his works] See 2 King.18.7. 1 Chr. 29.23.

V.31. *Howbeit in the buſineſs of the Embaſſadors*] Heb. *interpreters.* For Embaſſadors uſe to declare and interpret the mind of their maſter.

of the Princes of Babylon] They were the King of Babylons Embaſſadors, 2 King.20.12,13. but ſent with the conſent of the Princes.

who ſent unto him to enquire of the wonder that was done in the land] The wonder was done in heaven: It was the Suns running back, 2 King.20.11. And all nations muſt needs take notice thereof; among others, the Aſtrologers of Babylon. But certainly it was divulg'd that the God of Iſrael upon Hezekiah's recovery had done it; and thereupon Hezekiah is ſent unto thereabouts.

God left him, to try him] God oft trieth his deareſt ſervants, Gen. 22.1. Job 1.12. & 2.3,6. to diſcover either their graces, or their weakneſſes and corruptions.

that he might know] Or, *to know,* or, *that it might be known.* That Hezekiah himſelf, and others alſo, might diſcern that frailty that was in him. See on Joſh.22.2.

all that was in his heart] Corruption oft lieth very cloſe, and cannot be diſcovered, till there be ſome occaſion to try a man thorowly.

V.32. *Now the reſt of the acts of Hezekiah*] See 1 King. 11.41.

and his goodneſs] Heb. *kindneſſes.* Such kindneſſes eſpecially are here meant as he ſhewed to Gods people, and that in reforming religion, ch.28,29, & 30.

behold, they are written in the viſion of Iſaiah] i.e. The Propheſie of Iſaiah, which by viſion, revelation, and other wayes was made known to him. See Iſa.36,37, 38, & 39.

the Prophet, the ſon of Amoz] See Iſa.1.1.

and in the book of the kings of Judah and Iſrael] See 2 Chron. 16.11.

V.33. *And Hezekiah ſlept with his fathers*] See 1 King.2.10.

and they buried him in the chiefeſt] Heb. *higheſt.* i.e. the faireſt and moſt excellent.

of the ſepulchres of David] Many Kings of Judah deſcending from David had their ſepulchres in that place. It may be Davids own ſepulchre was fairer then all the reſt: It remained to the Apoſtles dayes, Acts 2.29. This of Hezekiah's might be the next to Davids in excellency.

and all Judah and the inhabitants of Jeruſalem did him honour at his death] They accompanied him with much funeral ſolemnity to his grave. And many Epitaphs might be made of him, and great mourning and lamentation for him. Much honour have ſuch as fear God, reſtore his worſhip, and ſeek the good of his people in life and death.

and Manaſſeh his ſon reigned in his ſtead] See 2 King.20.21.

CHAP. XXXIII.

Verſ.1. M*Anaſſeh was twelve years old,* &c.] See 2 King.21.1. In this chapter we have the hiſtory of two Kings, Manaſſeh, and Amon. Of Manaſſeh two points are regiſtred; his very evil courſe, to v.11. his repentance, from v.11. to v.21. He was the thirteenth King of Judah from the Diviſion.

V.2. *But he did that which was evil,* &c.] See 2 King.21.2.

V.3. *For he built again,* &c.] Heb. *he returned and built.* His father had deſtroyed the high places, ch.31.1. Now in that he reedified them, he is ſaid *to return and build them.* Of this verſe ſee 2 King.21.3.

V.4. *Alſo he built Altars,* &c.] See 2 King.21.4.

In Jeruſalem ſhall be my name for ever] 1 King.8.29. & 9.3.

V.5. *And he built Altars for all the hoſt,* &c.] See 2 King. 21.5.

V.6. *And he cauſed his children,* &c.] See 2 King.21.6.

in the valley of the ſon of Hinnom] See 2 King.16.3.

alſo he obſerved times, and uſed enchantments] See 2 King.21.6.

and uſed witchcraft] See 2 King.9.22.

and dealt with a familiar ſpirit] 2 King.21.6. *familiar ſpirits.*

and with wizards, &c.] See 2 King.21.6.

V.7. *And he ſet a carved image*] Our tranſlators, 2 King.21.7. turn it *graven,* but the Hebrew word is the ſame in both places.

the idol which he had made, &c.] Or, *of the grove that he had made*] See 2 King.21.7.

V.8. *Neither will I any more remove,* &c.] See 2 King.21.8.

by the hand of Moſes] See 1 King.8.53,56.

V.9. *So Manaſſeh made Judah and the inhabitants of Jeruſalem to erre*] This he did by example and by command. Herein he ſhewed himſelf like to Jeroboam, 1 King.14.16. and to Omri, Mich.6.16.

and to do worſe then the heathen, &c.] See 2 King.21.9.

V.10. *And the Lord ſpake to Manaſſeh, and to his people*] This God did by his ſervants the Prophets, 2 King.21.10.

but they would not hearken] See 2 King.21.9.

V.11. *wherefore the Lord brought upon them the captains of the hoſt of the king of Aſſyria*] Heb. *which were the kings*. Many of Sennacheribs Captains were ſlain before Jeruſalem; and after that, himſelf, ch.32.21. So as this was another King, and theſe other Captains. Now they might do what they did in revenge of the forementioned deſtruction of the hoſt of the Aſſyrians; but God ordered it both to puniſh and alſo to reclaim Manaſſeh. By *the King of Aſſyria* the King of Babylon may be here meant. See 2 King.20.12. Neh.9.32. The ſtory of Manaſſehs repentance is wholly omitted in the book of the Kings.

which took Manaſſeh among the thorns] Some tranſlate the word, *fetters*; others, *ſtrong holds*; but it is moſt frequently uſed for *thorns*, as Cant.2.2. 2 King.14.9. it is tranſlated *thiſtle*. It being here in the plural number, may be taken for *a place full of thiſtles*, or *thorns*; or for ſome *thicket* whither Manaſſeh fled to hide himſelf, as the Iſraelites did when they were afraid of the Philiſtims, 1 Sam.13.6.

and bound him with fetters] Or, *chains*. So they dealt with Zedekiah, Jer.39.7. and other captives, Jer.40.1.

and carried him to Babylon] This ſheweth that the King of Babylon was now King of Aſſyria.

V.12. *And when he was in affliction*] For a King to be in fetters in his enemies countrey muſt needs be a great affliction.

he beſought the Lord] What Gods word could not do, v. 10. his rod did. He heard the rod, Mich.6.9. Hoſ.5.15. & 6.1. Job 36.8,9.

his God] Though he had caſt off God, yet God had not caſt off him. Theſe words *his God* may reſpect his preſent condition, being a convert.

and humbled himſelf greatly] This is a ready way to find mercy with the high and mighty God, Iſai.57.15. See ch.12.6.

before the God of his fathers] See 2 Chr.29.18. The conſideration that he deſcended from thoſe progenitors to whom and to whoſe ſeed God had made many gracious promiſes, moved him the rather to humble himſelf before the Lord.

V.13. *And prayed unto him*] When the ſoul is humbled for ſin, the ſpirit will be quickened to pray for pardon.

and he was intreated of him] God is ready to hearken to the prayers of the penitent.

and heard his ſupplication] See 1 King.8.28,30,45. God granted him what he deſired.

and brought him again to Jeruſalem] No doubt but God ſo wrought upon the heart of his enemy, as he was moved to ſhew mercy unto him, to looſe his bonds, and to ſuffer him to return to his own countrey. Herein was that branch of Solomons prayer accompliſhed, 1 King.8.46-50.

into his kingdom] He was ſetled again on his throne.

then Manaſſeh knew that the Lord he was God] By his captivity and freedom from it he was in his judgment convinced that the Lord whom he had formerly deſpiſed (advancing other gods above him) was the onely true God. See 1 King.18.39. See alſo the like Dan.4.34.

V.14. *Now after this*] After he was ſetled in his Kingdom.

he built a wall without the city of David] This wall his father begun, ch.32.5. and it might be broken down when Manaſſeh was taken: ſo as now he might repair or fortifie it. In this ſenſe the word *build* is oft uſed, as ch.11.6. & 14.6.

on the weſt-ſide of Gihon] Of Gihon ſee 1 King.1.33.

in the valley] For Gihon was in a low place.

even to the entring in at the fiſh-gate] See Neh.3.3.

and compaſſed about Ophel] Or, *the tower*. See ch.27.3.

and raiſed it up a very great height] For it was made a fortreſs, and from thence they might ſhoot far off againſt their enemies.

and put captains of war in all the fenced cities of Judah] In theſe cities he had garriſons, over whom he ſet captains.

V.15. *And he took away the ſtrange gods*] Such as himſelf had before ſet up, and were called *Baalim*, v.3. This is a fruit of true repentance, to put away thoſe evils that formerly we have done.

and the idol out of the houſe of the Lord] That mentioned v.7.

and all the altars that he had built in the mount, &c.] Mentioned ver. 3,4. This Mount was called *Moriah*. See chap. 3.1.

and caſt them out of the city] An evidence of his deteſting that idolatry which before he had ſo much doted on.

V.16. *And he repaired the Altar of the Lord*] Idolaters uſed to deface the Lords Altar, 1 King. 18. 10. and this Manaſſeh alſo in his idolatrous humor had done. But now being a convert, he thinks it not enough to deſtroy idolatrous monuments, unleſs alſo he fit and prepare the Lords holy things for their uſe. Or by *repairing* may be meant his cleanſing and ſanctifying the Altar.

and ſacrificed thereon peace-offerings, &c.] See ch.29.31. & 1 King. 3.15.

and commanded Judah to ſerve the Lord, &c.] He went as far in religious courſes, now being converted, as he had formerly done in idolatrous. As by his example and command he had made others to erre, v. 9. ſo now he bringeth them to ſerve the Lord. See Luk.22.32.

V.17. *Nevertheleſs the people did ſacrifice ſtill in the high places*] See 1 King.3.2,4. & 15.14.

yet unto the Lord their God onely] They were brought to the true religion, though there were ſtill a mixture of ſuperſtition.

V.18. *Now the reſt of the acts of Manaſſeh*] See 1 King. 11.41.

and his prayer unto his God] There is a prayer of his ſet down among the *Apocrypha*, but great queſtion may be made whether that be the prayer here intended.

and the words of the Seers] See 2 King.17.13.

that ſpake to him in the Name of the Lord, &c.] True Prophets delivered nothing in their own name, but what the Lord had given them in charge.

behold, they are written in the book of the kings of Iſrael] i.e. 2 King. 21. 10, &c. Or, ſome civil records not now extant may be here meant.

V.19. *His prayer alſo*] See v.18.

and how God was intreated of him] See v.13.

and all his ſin, and his treſpaſs] *Sin* may ſignifie his tranſgreſſions againſt God; *treſpaſs*, his wrongs done to men, 2 King.21.16.

and the places wherein he built high places] See v.3,4,5.

and ſet up groves and graven images] See v.3,7.

before he was humbled] See v. 12.

behold, they are written among the ſayings of the Seers] Or, *Hoſai*. Some take the word appellatively, for *Seers* or *Prophets*; others, for a proper name. As a proper name we read no where elſe mention of it. But Prophets or Seers did uſe to regiſter the facts of Kings in their time, whether good or bad, that anſwerably others might make uſe thereof. See ch 9.29. 1 Chr.29.29.

V.20. *So Manaſſeh ſlept with his fathers*] See 1 King.2.10.

and they buried him in his own houſe] Namely, in a garden appertaining thereunto, 2 King.21.18.

and Amon his ſon reigned in his ſtead] A ſon that imitated his fathers impiety, but not his repentance.

V.21. *Amon was two and twenty years old*, &c.] See 2 King. 21.19. Amon was the fourteenth King of Judah from the Diviſion.

V.22. *But he did that which was evil*, &c.] See 2 King. 21.20.

for Amon ſacrificed unto all the carved images] Idolaters ſo doted upon their images as they would not onely curiouſly carve them, but alſo do that to them which true worſhippers of the Lord did to him, as ſacrificing, &c.

which Manaſſeh his father had made] It ſeemeth Manaſſeh had onely laid aſide his idols, and not utterly deſtroyed them, as he ſhould have done, Deut.7.5.

and ſerved them] See 1 King.9.9. & 16.31.

V.23. *And humbled not himſelf before the Lord*] Men are more prone to imitate their fathers wickedneſs then their repentance.

as Manaſſeh his father had humbled himſelf] See v.12.

but Amon treſpaſſed more and more] Heb. *multiplied treſpaſs*. This was a great aggravation that he added ſin to ſin.

V.24. *And his ſervants conſpired*, &c.] See 2 King.21.23.

V.25. *But the people of the land ſlew*, &c.] See 2 King. 21.24.

and the people of the land made Joſiah, &c.] See 2 King.14.21. & 21.24.

CHAP. XXXIV.

Verſ.1. J*Oſiah was eight years old*, &c.] See 2 King. 22. 1. He was the fifteenth King of Judah from the Diviſion.

V.2. *And he did that which was right*, &c.] See 2 King. 22.2.

V.3. *For in the eighth year of his reign*, &c.] This was the ſixteenth year of his age. See v. 1. At this age Kings uſe to reign without a Protector, and by themſelves alone govern the State. In his fathers time the whole land was given to idolatry; and he coming to the Crown when he was a child could not reform matters as he would: but ſo ſoon as he had the reins in his own hands, he forthwith ſet upon the work. For him therefore in this eighth year of his reign to begin reformation was as great a commendation as for his great-grand-father to begin it in the firſt year of his reign, ch.29.3.

while he was yet young] For the ſixteenth year of ones age is within the compaſs of youth; and in relation to ſo great a work as reforming religion in a whole Kingdom one of ſixteen years may well be ſaid to be *young*. See 1 Chron. 22.5. Herein was accompliſhed the prophecy of the man of God, 1 King. 13.2, &c.

he began to ſeek after the God] Certainly his heart was ſeaſoned with the fear of God in his childhood, when firſt he began to reign. Therefore this phraſe *began to ſeek* hath relation to his endeavour of ſetling the true religion, and to his publick manifeſtation of his faith in God and his zeal of Gods glory.

of David his father] See 2 King.20.5. God had entred into a ſpecial covenant with David and with his ſeed, ch.7.18. and therefore was he in ſucceeding ages ſtiled *the God of David*, as formerly *the God of Abraham, Iſaac, and Iſrael*, 1 Chr.29.18.

and in the twelfth year he began to purge Judah and Jeruſalem, &c.] See v.5. 2 King.23.4,&c.

and the groves] 2 Kings 23.6. is mentioned onely one grove; but there might be more. For Manaſſeh, beſides that in the houſe of the Lord, made other groves, ch.33.3,19. and Amon alſo might do the like.

and the carved images] Of wood, or other like matter.

and the molten images] Of gold, ſilver, or other metals.

V.4. *And they brake down*] i.e. ſuch ſubjects of Joſiah as he ſet on work. This was according to the Law, Deut.7.5.

the altars of Baalim] See ch.33.3.

in his preſence] That his command might be accompliſhed to the full, he himſelf would be an eye-witneſſe thereof.

and the images that were on high above them] Or, *Sun-images*. They were wont to ſet ſuch images on high above their altars.

he cut down] They were faſtened to the places where they ſtood, and therefore he cut them down.

and the groves, and the carved images, and the molten images] See v.3.

he brake in pieces] See 2 King.23.14.

and made duſt of them] He did beat or grind them to duſt, in teſtimony of his great indignation againſt Idolatry.

and ſtrowed it upon the graves] Heb. *face of the graves*. i.e. upon the top of them. See 2 King.23.6.

that had ſacrificed unto them] To their greater ignominy.

V.5. *And he burnt the bones of the Prieſts*, &c.] See 2 Kings 23.20.

and cleanſed Judah and Jeruſalem] Countrey and City from idolatry.

V.6. *And ſo did he in the cities of Manaſſeh, and Ephraim, and Simeon, even unto Naphtali*] Under theſe tribes are compriſed all others that ſubmitted themſelves to the King of Judah's government. See ch.31.1.

with their mattocks] Or, *mauls*. Ezek.26.9. Some think theſe were ſharp iron-inſtruments which being forced into a wall were a means of breaking it down. Or ſynecdochically the word may be put for Axes, Hatchets, Pick-axes, Spades, Shovels, and other like inſtruments, whereby they beat down and caſt out idolatrous monuments. Some tranſlate it, *in their deſolate places*, which had been waſted by enemies.

round about] In all places where he could come.

V.7. *And when he had broken down the altars and the groves*] See v.4.

and had beaten the graven images into powder] Heb. *to make powder*. Or, *duſt*. See v.6.

and cut down all the idols] As v.4.

throughout all the land of Iſrael] See v.6.

He returned to Jeruſalem] Where was his royal palace, and the place of Gods publick worſhip.

V.8. *Now in the eighteenth year of his reign*] See 2 King.22.3. This good King ſtill went on to do more and more good. In his eighth year he began to teſtifie his piety, in his twelfth year to purge the land, v.3. and in his eighteenth to repair Gods houſe.

when he had purged the land and the houſe] For idolatry had been ſet up both abroad in the countrey every where, and in the holy houſe of God alſo.

he ſent Shaphan the ſon of Azaliah] See 2 King.22.3.

and Maaſiah the governour of the city] This man was a great Officer, the chief of the City under the King.

and Joah the ſon of Joahaz the Recorder] See 2 King.4.3. Joah alſo was a great Officer: ſo as all theſe were men of high account.

to repair the houſe of the Lord his God] To take order thereabout. See the ſumme of their meſſage 2 King.22.4,&c.

V.9. *And when they came to Hilkiah*, &c.] See 2 King.22.8.

they delivered the money that was brought into the houſe of God] The meſſengers whom the King ſent ſummed up the money, and ordered that it ſhould be given to work-men, 2 King.22.4. The like was done 2 King.12.10,11.

which the Levites that kept the doors] Theſe are called *porters* 1 Chr.2.61,&c. They had the charge of ſuch money as was brought into the houſe of God.

had gathered of the hand] As other Levites, ſo Porters, ſerved in courſes; and when their courſe was ended, they went to their houſes in the country: and there alſo they might go up and down from place to place to gather money.

of Manaſſeh, and Ephraim, and of all the remnant of Iſrael] Here alſo, as v.6. are meant ſuch in the Kingdome of Iſrael as had ſubmitted themſelves to the King of Judah and to the ordinances of Gods houſe.

and of all Judah and Benjamin] Theſe two tribes ever clave to the houſe of David and to the Temple of the Lord.

and they returned to Jeruſalem] i.e. the Levites that gathered the money out of the foreſaid tribes.

V.10. *And they put it in the hand of the workmen*] *they*, i. e. Hilkiah and others, that had the charge of procuring the houſe of God to be repaired.

that had the over-ſight of the houſe of the Lord, &c.] See 2 Kings 22.5.

V.11. *Even to the artificers*, &c.] i.e. *carpenters and maſons*, 2 Kin.22.6.

to buy hewn ſtone and timber] See 2 King.22.6.

for couplings] Or, *for beams*, whereby the walls were coupled and joyned together.

and to floor the houſes] Or, *to rafter them*. By *the houſes* the chambers for the Prieſts and Levites uſes are eſpecially meant.

which the kings of Judah had deſtroyed] Idolatrous kings, ſuch as Ahaz, Manaſſeh, Amon.

V.12. *And the men did the work faithfully*] Heb. *in truth*, or *faithfulneſs*.

and the overſeers of them were Jahath, and Obadiah, &c.] Theſe four were they who *had the over-ſight of the houſe of the Lord*, v.10.

to ſet it forward] Their office was, to ſee that the houſe were repaired with all convenient ſpeed.

and other of the Levites] Beſides thoſe before named.

all that could skill of inſtruments of muſick] This is added for honours ſake. For it was then an high commendation to be skilful in muſick, Pſal.4. title; 2 Sam.23.1. Beſides theſe might by playing on their inſtruments quicken the ſpirits of the workmen, and ſing praiſes to God as they ſaw the work go forward.

V.13. *Alſo they were over the bearers of burdens*, &c.] They were not onely to have a care that Carpenters, Maſons, and ſuch like ſhould go forward with their work, but that labourers alſo ſhould be diligent in theirs.

in any manner of ſervice] Heb. *in ſervice and ſervice*. They had the overſight of all ſorts of works.

and of the Levites there were Scribes] See 1 King.4.3. i.e. Scribes about ſuch things as concerned the houſe of God.

and officers] Such as had the over-ſight of others. See v.10.

and porters] See v.9.

V.14. *And when they brought out the money*, &c.] See v.9.

Hilkiah the Prieſt found a book, &c.] See 2 King.22.8.

given by Moſes] Heb. *by the hand of Moſes*. See 1 King.8.53,56.

V.15. *And Hilkiah anſwered, and ſaid to Shaphan*, &c.] 2 Kings 22.8.

V.16. *And Shaphan carried the book to the king*] See 2 Kings 22.10.

and brought the king word back again, ſaying, All that was committed to thy ſervants] Heb. *to the hand of thy ſervants*.

they do it] This giveth inſtance of the faithfulneſſe both of the meſſengers, and alſo of the over-ſeers and workmen: all did their task faithfully.

V.17. *And they have gathered together*, &c.] Heb. *poured out*, or *melted*. See 2 King.22.9.

V.18. *Then Shaphan the Scribe told the king*, &c.] See 2 Kings 22.10.

V.19. *And it came to paſs when the king*, &c.] See 2 King.22.11.

V.20. *And the King commanded Hilkiah*, &c.] See 2 Kings 22.12.

V.21. *Go, enquire of the Lord for me, and for them that are left in Iſrael and in Judah*] Or, *for the people, and for all Judah*, 2 Kings 22.13. He calleth them *a remnant*, becauſe moſt in the ten tribes were carried away captive, 2 King.17.6. and alſo many in Judah. For queſtionleſſe when Manaſſeh was bound and carried to Babylon, ch.33.11. many of his ſubjects were carried with him.

concerning the words of the book that is found] See 2 King.12.13.

for great is the wrath of the Lord that is poured out upon us] Or, *that is kindled againſt us*. The former phraſe reſembleth Gods wrath to a water that overfloweth; the latter to a fire that burneth; both metaphors imply great deſtruction.

becauſe our fathers have not kept the word of the Lord] Or, *have not hearkened unto the words of this book*, 2 King.22.13. It was the word of the Lord that was written in that book.

to do all that was written in this book] In 2 King.22.13. is added *concerning us*. What Moſes wrote concerning all the poſterity of Iſrael.

V.22. *And Hilkiah, and they that the king had appointed*] Theſe are ſet down by name 2 King.22.14. *Ahikam, and Achbor, and Shaphan, and Aſahiah*.

went to Huldah the Propheteſs, &c.] See 2 King.22.14.

and they ſpake to her to that effect] Which the King had given them in charge, v.20.

V.23. *And ſhe anſwered them*, &c.] See 2 King.22.15.

V.24. *Thus ſaith the Lord, Behold*, &c.] See 2 King.22.16.

even all the curſes that are written in the book] Or, *all the words of the book*. There were bleſſings alſo as well as curſings in that book, but the things here eſpecially intended were curſes.

which they have read before the king of Judah] Or, *which the king of Judah hath read*, 2 King.22.16. Joſiah ſo heeded what was read unto him as if he had read it himſelf. Or, after others had read the book to him he himſelf read it over again.

V.25. *Becauſe they have forſaken me*, &c.] See 2 King.22.17.

my wrath ſhall be poured out upon this place, &c.] Or, *ſhall be kindled against this place*, 2 King.22.17. See v.21.

V.26. *And as for the king*, &c.] See 2 King.22. 18.

V.27. *Becauſe thine heart was tender*, &c.] See 2 King.22.19.

before God] Or, *before the Lord.*

when thou heardeſt his words] Or, *when thou heardeſt what I ſpake.* God ſpeaketh unto us out of his word.

and humbledſt thy ſelf before me] Before this 2 King. 22. 19. are theſe words, *that they ſhould become a deſolation and a curſe.*

and didſt rend, &c.] See 2 King.22.19.

V.28. *Behold, I will gather thee*, &c.] See 2 King.22. 20.

and upon the inhabitants of the ſame] This clauſe is not expreſſed 2 King.22.20. but it is implyed: for under this word place is meant the inhabitants thereof.

So they brought, &c.] See 2 King.22.20.

V.29. *Then the king ſent*, &c.] See 2 King.23.1.

V.30. *And the king went up*, &c.] See 2 King.23.2.

and the Levites] Theſe are not mentioned 2 King.23.2. but compriſed under the word *Prieſts*, and inſtead thereof *Prophets* are ſet down.

great and ſmall] Heb. *from great even to ſmall.* See 2 Kings 23.2.

V.31. *And the king ſtood in his place*] *By a pillar*, 2 King.23.3.

and made a covenant, &c.] See 2 King.23.3. In the end of that verſe is added *and all the people ſtood to the covenant.*

V.32. *And he cauſed all that were preſent*] Heb. *found.* See 1 Chr. 29.17.

in Jeruſalem and Benjamin to ſtand to it] Theſe were his own proper ſubjects, whom he kept in ſuch aw by his Regal authority and penal laws againſt idolatry as they durſt not but ſtand to that covenant which he made. Though after his death many of them ſoon fell from it; yet queſtionleſs God by his Spirit ſo wrought upon ſome of them as willingly and heartily they conſented to the King and his covenant.

and the inhabitants of Jeruſalem] They were moſt forward.

did according to the covenant of God] That covenant which the Lord enjoyned them in his law.

the God of their fathers] See 1 Chr.29.18.

V.33. *And Joſiah took away all the abominations*] i.e. idols eſpecially. See 1 King.11.5.

out of all the countries that pertained to the children of Iſrael] *Iſrael* is here taken in a large extent, for Judah and Iſrael both: for many of the ten tribes were ſubject to him. See v.6.

and made all that were preſent in Iſrael to ſerve] See v.32.

even to ſerve the Lord their God] He thought it not enough to draw his people from idolatry, unleſs alſo he brought them to ſerve the true God aright.

and all his dayes they departed not from following the Lord, &c.] Heb. *from after the Lord.* A good governour is a great means to keep people in a good courſe. See Joſh.24.31.

CHAP. XXXV.

Verſ.1. M*Oreover, Joſiah kept a paſſeover unto the Lord in Jeruſalem*] See Exod.12.3, &c. 2 King.23.21.

and they killed the paſſeover, &c.] See ch.30.15. Exod.12.2,6.

V.2. *And he ſet the Prieſts in their charges*] i.e. thoſe which were enjoyned by law, Numb.18.5. and diſtinctly ſet down by David, 1 Chr.23.6.

and encouraged them to the ſervice of the houſe of the Lord] By pithy exhortations and by promiſes that all things belonging to their maintenance ſhould be duly provided.

V.3. *And ſaid unto the Levites that taught all Iſrael, which were holy unto the Lord*] Or, *that prepared the holy things of the Lord.* The former reading ſheweth that it did in ſpecial belong to the Levites to teach and inſtruct the people in the law of the Lord. See ch. 17.8,9. The latter, that they were in particular employed about ſuch ſacred things as belonged to the houſe of the Lord, to prepare and fit them for Prieſts. See 1 Chr.23.28. & 25.1.

Put the holy Ark in the houſe] Or, *put them before the Ark.* i.e. Whereas while the doors of the Temple were ſhut, ch.28.24. or a free liberty thereto reſtrained, you were forced to keep the Paſſeover and other holy feaſts in private, now that you have the liberty of the Temple, where the Ark abideth, & it is not, as of old, carried from place to place, prepare the holy things of the Lord before the Ark; and there execute the holy functions. Or it may be the Ark by ſome Idolater in former times was removed out of his place, and therefore he now thus ſaith, *Put the holy Ark into the houſe*, whereby he exhorteth them to ſet it again in its proper place. The Hebrew ſtiles it *Ark of holineſs*, which implyeth that among other holy types this was a moſt holy one.

which Solomon the ſon of David king of Iſrael] See ch.30.26.

did build] This hath reference to the Oracle or Moſt holy place, where Solomon ſet the Ark, 1 King.16.19. & 8.21.

it ſhall not be a burden upon your ſhoulders] Seeing of old it belonged to the Prieſts to carry the Ark, Exod.25.14. Numb. 10.35. Deut.31.9. 1 King.8.6. the Levites here mentioned were Prieſts. See 1 Chr.23.26.

ſerve now the Lord your God] He maketh this inference upon that liberty which was given them from bearing the Ark up and down, That they ſhould more diligently attend other ſervices of the Temple, as offering ſacrifices, ſinging, ſounding inſtruments, &c. and this was *to ſerve the Lord their God.*

and his people Iſrael] Theſe they *ſerved* by taking ſuch offerings as they brought, by cleanſing ſuch as were unclean, by inſtructing them, and doing other like things that tended to their ſpiritual good.

V.4. *And prepare your ſelves*] Our tranſlators have well inſerted *your ſelves*, to ſhew that they ought to ſanctifie themſelves to the holy duties they were to perform.

by the houſes of your fathers] By the diſtinct families of your predeceſſors, ch.25.5.

after your courſes] See 1 Chr.23.6.

according to the writing of David, &c.] 1 Chron. 23. 24, 25, & 26.

and according to the writing of Solomon his ſon] Ch.8.14.

V.5. *And ſtand in the holy place*] i.e. the Prieſts court, where all manner of ſacrifice was offered. There they were to ſtand to receive the lambs and ſuch other offerings as were brought by the people.

according to the diviſions of the families of the fathers] Heb. *the houſe of the fathers.* i.e. the poſterity of ſuch and ſuch fathers.

of your brethren the people] Heb. *the ſons of the people.* i.e. ſuch as were of other tribes, but all deſcended from one father.

and after the diviſion of the families of the Levites] The Levites were diſtinguiſhed by their families, ſo that ſome might attend upon ſome families of the people, others upon others.

V.6. *So kill the Paſſeover*] See ch.20.15.

and ſanctifie your ſelves] See ch.29.5.

and prepare your brethren] Or, *for your brethren.* As ch. 31.15,16. Some apply this to the Levites preparing the ſacrifices for the Prieſts to offer up, as v.11,12.

that they may do according to the word of the Lord] That the Prieſts may do their duty as is enjoyned them by God.

by the hand of Moſes] See 1 King 8.53.

V.7. *And Joſiah gave to the people*] Heb. *offered to the people.* He gave them to offer.

of the flock, lambs and kids, (Heb. *ſons of goats*) *for all the Paſſeover-offerings*] Either of theſe kinds might be offered at the Paſſeover, Exod.12.5.

for all that were preſent] Becauſe the Paſſeover was to be eaten onely by them that were preſent.

to the number of thirty thouſand] i.e. Lambs and Kids.

and three thouſand bullocks] For burnt-offerings.

theſe were of the kings ſubſtance] Of ſuch herds and flocks as belonged to himſelf. See the like done by Hezekiah, ch.30.24.

V 8. *And his princes gave*] Heb. *offered*, as v.7.

willingly] Heb. *to liberality.* A liberall gift implyeth a willing mind.

unto the people] The Kings example v. 7. moved the Princes.

to the Prieſts, and to the Levites] They gave to theſe alſo, that they might rejoyce with the people.

Hilkiah] He was the high Prieſt, ch.34.9.

and Zachariah, and Jehiel, rulers of the houſe of God] Theſe were of the ſecond order, and heads of two diſtinct families. See 2 King. 1.34. Theſe together with the high Prieſt were Rulers over other Prieſts and Levites in the houſe of God.

gave unto the Prieſts] i.e. Inferiour Prieſts.

for the Paſſeover-offerings] V.7.

two thouſand and ſix hundred ſmall cattel, and three hundred oxen] It ſeemeth the foreſaid Rulers were great men and wealthy.

V.9. *Conaniah alſo, and Shemaiah, and Nathaneel, his brethren*] Theſe two latter were brethren to Conaniah, q.d. *Conaniah with Shemaiah and Nathaneel his brethren.*

and Haſhabiah, and Jehiel, and Joſhabad, chief of the Levites] Or, *fathers and rulers over the Levites.* This title of honour hath relation to all the ſix Levites before mentioned.

gave] Heb. *offered*] as v.7,8.

unto the Levites] i. e. inferiour Levites under thoſe chief ones.

for paſsover-offerings] See v.7.

five thouſand ſmall cattel, and five hundred oxen] Theſe Levites exceeded the Prieſts v.8. The total ſum given by the King, Princes, Prieſts and Levites was three thouſand eight hundred bullocks, and thirty ſeven thouſand and ſix hundred ſmall cattel. See 1 Kings 8.63.

V.10. *So the ſervice was prepared*] All things fit for a ſolemn Paſsover were provided and made ready.

and the Prieſts ſtood in their place] See ch.30.16.

and the Levites in their courſes] Every one in his order and rank.

according to the kings commandment] See v. 4. Herein this good King imitated his father David, and obſerved his direction.

V.11. *And they killed the Paſsover*] See ch.30.15.

and the Prieſts ſprinkled the blood from their hands] See 2 King. 16.13.

16.13. ch.29.22. The blood they ſprinkled they received from the hands of the Levites.

and the Levites flayed them] See ch.29.34.

V.12. *And they removed the burnt-offerings*] They ſeparated ſuch ſacrifices as were to be eaten from the burnt-offerings, which were to be wholly conſumed on the Altar: Or they took away the livers, kidneys, and other things which were to be conſumed, Lev. 3.4,10,11. that the fleſh might be fit to be eaten.

that they might give according to the diviſions of the families of the people] They ſet apart the burnt-offerings that ſo it might be known how much remained for the people to partake of according to their ſeveral families.

to offer unto the Lord] This hath reference unto the burnt-offerings which were conſumed upon the Altar, and in an eſpecial manner were counted the Lords offering.

as it is written in the book of Moſes] They had an eſpecial eye to the law of God in what they did.

and ſo did they with the oxen] Even as they had done with the ſmaller cattel, as is ſet down in the former part of this verſe.

V.13. *And they roſted the Paſsover with fire*] *Paſsover* is here put for the Lambs or Kids before mentioned. It was roſted to typifie the tormenting death of Chriſt.

according to the ordinance] The ordinance here meant is expreſly ſet down Exod.12 8,9. and that both affirmatively, It muſt be eaten *roſted*; and negatively, *not raw, nor ſodden.*

but the other holy offerings] Such as were not conſumed on the Altar.

ſod they] Becauſe they could not roſt ſo much as ſhou'd ſuffice ſo great a multitude as were there. That of old they uſed to ſeeth ſome of their holy offerings, is evident, Numb. 6. 19. 1 Sam. 2. 15.

in pots] Veſſels of braſſe bigger in the belly then the neck.

and in cauldrons] Great veſſels, of an even ſize from top to bottom, very deep.

and in pans] Pans were ſhallow and broad, of the ſame ſize at top and bottom. They had pans to bake ſome of their meat-offerings in, Lev.2.5. Numb.11 8. 1 Chr.23.29.

and divided them ſpeedily] Heb. *made them run.*

among all the people] This is the reaſon why they had ſo many veſſels to ſeeth the meat, that there might be ſufficient for all the people.

V.14. *And afterward they made ready for themſelves*] Their greateſt care was to provide for the people. That therefore they did firſt; yet they did not wholly neglect themſelves.

and for the Prieſts] The reaſon why they provided for the Prieſts followeth in the next words.

becauſe the Prieſts the ſons of Aaron were buſied in offering of burnt-offerings] The number of the burnt-offerings mentioned v.7,8,9. muſt needs take up a great deal of time.

and the fat] That which was taken from the offerings that were eaten. See ch. 29.35.

untill night] For the burnt-offerings and fat of other offerings were one after another laid upon the Altar, and not very quickly conſumed, ſo as they muſt needs be buſied thereabout till night.

therefore the Levites prepared for themſelves, and for the Prieſts] See the beginning of this verſe.

the ſons of Aaron] See 1 Chr.23.13.

V.15. *And the ſingers the ſons of Aſaph*] See 1 Chr.25.1,2.

were in their place] Heb. *ſtation.* For as the Porters had their ſet place where they executed their office, ſo alſo had the ſingers.

according to the commandment of David] 1 Chr.25.1,&c.

and Aſaph, and Heman, and Jeduthun] Theſe were prime maſters of muſick. With them did David adviſe about the courſes of the Singers. Beſides, theſe three did preſſe upon their poſterity a careful obſervation of thoſe courſes which David had ſet down.

the kings Seer] Heman alſo had this title, 1 Chr.25.5. and Aſaph likewiſe, ch.39.30. Of its meaning ſee 2 King.17.13.

and the porters waited at every gate] Heb. *gate and gate.* See 1 Chr. 9.17,18. & 26.14,&c.

they might not depart from their ſervice] During that ſolemnity.

for their brethren the Levites prepared for them] As they had done for the Prieſts, v.14.

V.16. *So all the ſervice of the Lord*] Such things as were enjoyned for outward parts of Gods worſhip, wherein, and whereby he was ſerved. See v.10.

was prepared the ſame day] This is noted to ſhew the diligence of the Prieſts and Levites, in doing what was to be done on the appointed time.

to keep the Paſſover] That was at that time the moſt ſolemn part of Gods worſhip, therefore other things were fitted and prepared for it.

and to offer burnt-offerings] The burnt-offerings here mentioned made much to the ſolemnity of the Paſſeover, therefore they are here added thereunto.

upon the altar of the Lord] Upon this were all burnt-offerings to be offered, whence it was called *the Altar of burnt-offering,* Exod. 30.28. ch.29.18. By it the ſacrifice offered thereon was ſanctified, Mat.23.29. and becauſe the Lord appointed it to that end, it is called *the Altar of the Lord.*

according to the commandement of king Joſiah] See v.10.

V.17. *and the children of Iſrael that were preſent*] Heb. *found.* See 1 Chr.29.17.

kept the Paſſeover at that time] See v.1.

and the feaſt of unleavened bread ſeven dayes] See ch.30.21.

V.18. *And there was no Paſſeover like to that kept in Iſrael from the dayes of Samuel the Prophet*] 2 King.23.22. *from the dayes of the Judges that judged Iſrael.* Samuel was the laſt Judge: ſo as if the end of thoſe Judges government be there meant, that place well agreeth with this, which mentioneth Samuel. Beſides, it is probable that no Judge kept a more ſolemn Paſſeover then Samuel did; and in that reſpect, though the time be reckoned from the beginning of the Judges, yet it may well ſtand with this of Samuels dayes. See on 1 Sam.3.1.

neither did all the Kings of Iſrael, &c.] See 2 King.23.22.

and the Prieſts, and the Levites] Some of theſe added much to the Paſſeover by the abundance of offerings which they gave, v.8,9. and others by their diligence in preparing and acting all things that were to be done thereabout, v.10,&c.

and all Judah and Iſrael that were preſent] Among theſe the Princes are to be reckoned, who gave many offerings, v.8. The other ſorts did what they did with great cheerfulneſs and gladneſs, as in Hezekiah's time, ch.21.30.

and the inhabitants of Jeruſalem] Theſe being neer the Temple, were without queſtion moſt forward about ſetting out the ſolemnity of this feaſt, ch.34.3.

V.19. *In the eighteenth year, &c.*] See 2 King.23.23.

V.20. *After all this*] This hath reference both to the ſolemn Paſſeover, and alſo to other good things noted ch.34.

when Joſiah had prepared the Temple] Heb. *houſe.* i.e. the houſe of God, which was the Temple. This ſheweth that Joſia's piety prevented not Gods judgements, which were inflicted, as for Manaſſeh's ſins, 2 King.23.16. ſo alſo for the ſins of the people, even in Joſiah's time, Jer.3.6.

Necho king of Egypt came up to fight] See 2 King.23.29.

againſt Carchemiſh by Euphrates] For Carchemiſh belonged to the King of Egypt, and the Aſſyrian had taken it from him.

and Joſiah went out againſt him] See 2 King. 23.29.

V.21. *But he ſent Embaſſadors to him, ſaying, What have I to do with thee*] Heb. *What to thee and me.* See 1 King.17.18. 2 King. 3.13. Joh. 2.4. This ſheweth that the King of Egypt was not willing to fight with Joſiah.

thou king of Judah] This compellation he uſed to perſwade him the more to ceaſe.

I come not againſt thee this day] I intend not to hurt thee.

but againſt the houſe wherewith I have war] Heb. *the houſe of my war.* Or, the family, ſociety or company of mine enemy.

for God commanded me to make haſte] By Jeremiah, or ſome other Prophet. Or Pharaoh might pretend Gods warrant, to move Joſiah the rather to deſiſt, as 2 King.18.25.

forbear thee from medling with God] This is juſtly inferred upon the forementioned ground: For if any hinder one to do what God commands, they oppoſe God therein.

who is with me] God is with them whom he ſets on work.

that he deſtroy thee not] This alſo juſtly followeth. For they who hinder Gods work provoke God to deſtroy them.

V.22. *Nevertheleſs Joſiah would not turn away his face from him*] Would not forbear to fight with the King of Egypt.

but diſguiſed himſelf] That he might not be known to be the King. For enemies uſe to bend their greateſt force againſt a King, if they eſpy him in a battel. On ſuch a ground Ahab diſguiſed himſelf, 1 King.22.30.

that he might fight with him] That he might the more boldly put himſelf into the battel, and fight with his enemies.

and hearkened not unto the words of Necho] See v.20.

from the mouth of God] Which Necho ſaid came from God. For Joſiah believed it not.

and came to fight in the valley of Megiddo] See 1 King. 9.15. Zech. 12.11.

V.23. *And the archers ſhot at king Joſiah*] Either they diſcerned him to be the King, or by his valour in the battel he provoked them to aim at him.

and the king ſaid to his ſervants, Have me away] Carry me out of the battel. See the like, 1 King.22.35.

for I am ſore wounded] Heb. *made ſick.* See 1 King.22.34.

V.24. *His ſervants therefore took him out of that Chariot*] That wherein he was wounded, which muſt needs be full of blood. See 1 King.22.35.

and put him in the ſecond chariot that he had] The former chariot might be the fitter for war; this more cloſe, and fitter for a dying man.

and they brought him to Jeruſalem, and he dyed] See 2 Kings 23.30.

and was buried in one of the ſepulchres of his fathers] Or *among the Sepulchres.* This is called his *own Sepulchre,* 2 King.23.30. See on Judg. 12.7.

did

and all Juda and Jeruſalem mourned for Joſiah] Zach.12.11. The whole land both City and Country, mourned for him. This was the greateſt mourning we read of, and that not without cauſe, whether the worth of the man and the good that he did, or the evil that followed upon his death, be conſidered.

V.25. *And Jeremiah lamented for Joſiah*] Jeremiah was a Prophet that lived in his dayes, and knew the evil that would follow after his death, and could not but be much moved thereupon.

and all the ſinging-men and the ſinging-women ſpake of Joſiah in their lamentations] They uſed to have mourners both men and women, to make lamentations at the death of perſons of worth. See Eccl. 12.5 & Jer.9.17. In thoſe lamentations they uſed to make mention of the parties deceaſed, and to mourn for them. But they mentioned Joſiah in their mournings for others alſo.

to this day] See 1 King.9.13. & 10.12. & 12.7,19.

and made them an ordinance in Iſrael] Not the mourners onely at Joſiahs funeral, but alſo at the funerals of others, time after time, made mention of his death; inſomuch as it came to be a conſtant cuſtom, and as it were a ſetled ordinance, to ſpeak of Joſiah in their doleful Elegies. It may be that by reaſon of the great loſs of ſo worthy a King a law was enacted that in all other ſolemn mournings there ſhould be mourning for Joſiah, and that common mourners obſerved the ſame.

and behold, they are written in the Lamentations] Some conceive the Lamentations of Jeremy regiſtred in ſacred Scripture to be here meant; but there might be ſome other publick lamentations remaining upon record, wherein the loſſe of Joſiah was ſet down.

V.26. *Now the reſt of the acts of Joſiah*] See 1 King.11.41.

and his goodneſs] Heb. *kindneſs*. The good he did about reforming religion was a great kindneſs to thoſe that were good in his land. See Neh.13.14,31.

according to that which was written, &c.] See 2 King. 23.25.

V.27. *And his deeds, firſt and laſt*, &c.] See ch.12.15. & 16.11.& 20.34.

CHAP. XXXVI.

Verſ.1. THen *the people of the land took Jehoahaz*, &c.] See 2 King. 23.30. This was the ſixteenth King of Judah from the Diviſion. He was a wicked King, 2 King.23.32.

V.2. *Jehoahaz was twenty and three years old*, &c.] See 2 Kings 23.31.

V.3. *And the king of Egypt*] Pharaoh-Necho, 2 King.23.33.

put him down] Heb. *removed him*. Namely from his throne.

at Jeruſalem] This was the royal city where the Kings throne and Palace was. It is not likely that Necho came into the land ſo far as Jeruſalem, but that rather he ſent for Jehoahaz to come to Riblah, and there put him in bands, 2 King.23.33. For the men of Judah at this time ſtood in ſuch a fear of the King of Egypt as they durſt not deny any thing he demanded, no not their King.

and condemned] Heb. *mulcted*. i.e. impoſed a tax or fine.

the land in an hundred talents of ſilver and a talent of gold] See 2 Chr.22.14.

V.4. *And the king of Egypt made Eliakim*, &c.] See 2 Kings 23.34.

over Judah and Jeruſalem] Over the whole kingdom, both Country and City.

and turned his name to Jehoiakim, &c.] See 2 King.23.34.

V.5. *Jehoiakim was twenty and five years old*, &c.] See 2 Kings 23.36. This was the ſeventeenth King of Judah from the Diviſion.

and he did that which was evil, &c.] See 2 King.23.37.

V.6. *Againſt him came up Nebuchadnezzar*, &c.] See 2 Kings 24.1.

and bound him in fetters] Or *chains*. This was becauſe he had broken covenant with him, 2 King.24.1.

to carry him to Babylon] That was the King of Babylons purpoſe; but Jehoiakim dyed, even at Jeruſalem, after he was taken, Jer. 22.19,&c.

V.7. *Nebuchadnezzar alſo carried of the veſſels*, &c.] Namely, ſome of them; for ſome were left, and taken away in Jehoiachins time, 2 King.24.13. and ſome in Zedekiahs, Jer.52.19. See Jer. 27.18.

and put them in his Temple at Babylon] By Divine providence they were there reſerved to be carried back again to Jeruſalem, Ezra 1.7,8,&c. But Nebuchadnezzar intended them for the ſervice of his idol, and Belſhazzar his grandchild moſt profanely abuſed them, Dan.5.2.

V.8. *Now the reſt of the acts of Jehoiakim*] See 2 King.24.5.

and his abominations which he did] 2 King.23.37. it is ſaid *that he did evil according to all that his fathers had done*, which may have reference to the abominations committed by Ahaz, ch.28. and Manaſſeh, ch.33.2.&c.

and that which was found in him] This may have ſpeciall reference to his breaking covenant with Nebuchadnezzar, and rebelling againſt him, 2 Kings 21.1. but the Jewes ſay that Idolaters were wont to imprint ſome marks upon their bodies, and that ſuch were found upon Jehoiakim.

behold, they are written, &c.] See ch. 35.27.

And Jehoiachin, &c.] Or *Jeconiah*, 1 Chr.3. 16. or *Coniah*, Jer. 22.24. See 2 King. 24.6.

V.9. *Jehoiachin was eight years old when he began to reign*] He muſt have reference to Jehoiakim, the father of this man, mentioned v.8. For Jehoiachin was eighteen years old when he himſelf began to reign, 2 King. 24.8. See 2 King.16.2.

and he reigned three moneths, &c.] See 2 King.24.8.

and he did that which was evil, &c.] See 2 King.24.9.

V.10. *And when the year was expired*] Heb. *at the return of the year*. When another year began, and it was ſeaſonable to go into the field, 2 Sam.11.1. 1 King.20.22. For Jehoiachin reigned not a whole year, v.9. When Nebuchadnezzar had ſurprized Jeruſalem and taken Jehoiakim, the winter was come on; but when the next year began, he came again againſt Jeruſalem.

king Nebuchadnezzar ſent] An army againſt Jeruſalem, 2 Kings 24.10,11.

and brought him to Babylon] For the city being beſieged, Jehoiachin yielded himſelf up to the king of Babylon.

with the goodly veſſels, &c.] Heb. *veſſels of deſire*. Such things as excel in worth, beauty, or any other wayes, are much deſired. And theſe veſſels were every way ſo excellent as they made ſuch as beheld them to deſire them; better could not be deſired.

and made Zedekiah, &c.] Or *Mattaniah*, 2 King. 24.17. Jer.37.1.

his brother, &c.] *Brother* is here taken for *uncle*; for Zedekiah was Jehoiachins fathers brother. See 1 Chr.3.15. 2 King.24.17.

V.11. *Zedekiah was one and twenty years old*, &c.] See 2 Kings 24.18.

V.12. *And he did that which was evil*, &c.] See 2 King. 24.19.

and humbled not himſelf before Jeremiah the Prophet] Jeremiah before-hand denounced the judgements againſt him and his people, which afterwards fell out, but neither he nor they hearkened unto him: they repented not, but hardened their hearts, and continued obſtinate in their ſins, Jer.27.2,6, &c.

ſpeaking from the mouth of the Lord] This aggravateth their obſtinacy. It was not againſt a man onely, but againſt the Lord. So Exod.16.8.

V.13. *And he alſo rebelled*, &c.] See 2 King.24.20. Jer.52.3.

who had made him ſwear by God] Namely, that he would acknowledge fealty and pay tribute to Nebuchadnezzar. See Ezek.17.16, 18,19. Though the oath were to a heathen King, yet it being made by God, Zedekiahs breaking thereof tended much to Gods diſhonour, and cauſed his name to be blaſphemed.

but he ſtiffened his neck] See ch.30.8. Exod.32.9. Act.7.51.

and hardened his heart] This is an interpretation of the former Metaphor, Neh.9.16. and is oppoſed to yielding or hearkening unto good counſel.

from turning unto the Lord] He had turned from the Lord by his many ſins, but would not by any admonitions or threatnings be brought to turn to him.

God of Iſrael] See 1 King.8.15.

V.14. *Moreover, all the chief of the Prieſts*] Such as had command over other Prieſts and Levites, and in that reſpect ſhould have been examples not onely to the people, as *Prieſts*; but alſo to other Prieſts and Levites, as *chief Prieſts*.

and the people] Thus all ſorts conſpired to ſin againſt the Lord, King, Prieſts, and people.

tranſgreſſed very much] Heb. *they multiplied to tranſgreſs by tranſgreſſion*. They ceaſed not to adde ſin to ſin, and that in an high manner, meaſure and degree.

after all the abominations of the heathen] See 1 King. 14.24. 2 King.16.3. & 21.2.

and polluted the houſe of the Lord] By profaning Gods ordinances, and alſo by bringing into his houſe ſuch things as he deteſted. See ch.33.7.

which he had hallowed in Jeruſalem] See 1 King.9.3,7.

V.15. *And the Lord God of their fathers*] See 1 Chr.29.18.

ſent to them by his meſſengers] Heb. *by the hand of his meſſengers*. See 1 King.8.56. By meſſengers are meant Prieſts, Prophets, and other Miniſters of Gods word, Hag.1.13.

riſing up betimes, and ſending] i.e. continually and carefully ſending. This is a Metaphor taken from careful houſholders, who with the ſooneſt ſeek to redreſs miſchiefs, cauſing their ſervants for that end to riſe betimes, Jer.11.7. & 25.3,4. & 26.5. & 32.33.

becauſe he had compaſſion on his people] See 2 King.13.23.

and on his dwelling-place] Pſal.74.4. See 1 King.8.13. The Temple is hereby meant.

V.16. *But they mocked the meſſengers of God*] See ch.30.10.

and deſpiſed his words] In that they did not believe nor obey Gods word, but rather did the contrary, they are ſaid *to deſpiſe it*.

and miſuſed his Prophets] This Chriſt complaineth of, Mat.21.34, 35,36. Some interpret the Hebrew phraſe thus, *They erred in the Prophets*; or *They ſaid they were ſeduced by the Prophets*.

untill the wrath of the Lord aroſe againſt his people] See 2 King.22. 13. Gods wrath is not eaſily incenſed: We may here ſee I. a conſpiracy of all ſorts againſt the Lord, v.14. II. a multiplication of tranſgreſſions, v.14. III. monſtrous abominations, v.14. IV. great profaneneſs, v.14. contempt of Gods meſſengers. By all theſe and by many other things they provoked the Lord before his wrath was kindled.

till there was no remedy] Heb. *healing*. The laſt means that is ordinarily uſed to reclaim men is Gods miniſters, to tell them of their ſins to their faces, and to denounce judgements againſt them for the ſame. If this prevail not, then remaineth nothing but expectation of judgement.

V.17. *Therefore he brought up on them the king of the Chaldees*] Called *the king of Babylon*, 2 King.25.1. See 2 King.24.1,2.

who ſlew their young men with the ſword] See 1 King.8.12.

in the houſe of their Sanctuary] i.e. the Temple, whither it may be the Jews fled for refuge when the Babylonians entred the city, and the enemy purſuing them thither, there deſtroyed them. This circumſtance aggravateth the impiety of the enemy, and the judgement on the Jews. Some take Jeruſalem to be meant by *the houſe of their ſanctuary*, becauſe the houſe of God ſtood in that city.

and had no compaſſion upon young man, or maiden, old man] It is a great degree of cruelty to ſpare no ſex nor age. Some apply this to the enemy; others to God himſelf, and make it an aggravation of his juſt judgement, as Deut.32.25.

or him that ſtooped for age] Or, *is*, as we ſpeak, *decrepit*, very old, and infirm withall.

he gave them all into his hand] God gave all before mentioned into the power of the enemy; otherwiſe he could have had no power over them, Joh.19.11.

V.18. *And all the veſſels of the houſe of God*, &c.] 2 King.25.13, &c.

and the treaſures of the houſe of the Lord, &c.] See 1 King.7.51. & 14.26. Whatſoever was therein precious he took away, that he might lay it up in his own treaſures.

V.19. *And they burnt the houſe of God*] This was in regard of the very fabrick and glorious ornaments, but much more of the holy uſe and typical ſignification, a great loſs to the people of God. But what will not enemies ſpoyl when they enter into another Kingdome? And what will not God give over to be ſpoyled and conſumed if it be profaned? Inſtance this houſe of God.

and brake down the wall of Jeruſalem, &c.] That it might not be a refuge to his enemies. See 2 King.25 9,10.

and deſtroyed all the goodly veſſels thereof] See v.10.

V.20. *And them that had eſcaped from the ſword*] Heb. *the remainder from the ſword*. Such as were not ſlain in the ſiege, or at the ſacking of the city.

carryed he away to Babylon] See 2 King.25.11.

where they were ſervants to him, and his ſons] Namely, to Evilmerodach his own ſon, 2 King.25.27. and Belſhazzar his grandſon, Dan.5.1.

untill the reign of the kingdom of Perſia] When Cyrus the firſt Monarch of Perſia had ſubdued the Babylonians, then was the Monarchy accounted to be in Perſia, and that to be the Kingdome of the world; for it was the greateſt, and had many other Kingdoms under it. So ſoon as Cyrus had conquered the Babylonians, he preſently ſet the Jews free. They were therefore ſervants until that time, and no longer.

V. 21. *To fulfill the word of the Lord by the mouth of Jeremiah*] Jeremiah foretold that they ſhould be in captivity ſeventy years, and at the end of ſeventy years be ſet free, Jer. 25. 9, 12. & 29. 10. Dan. 9.2.

untill the land had enjoyed her Sabbaths] *Sabbath* ſignifieth *reſt*; And ſo long as the people were kept out of her, the land reſted; there were none to plough or dig up the land, or to cauſe any tumults, or to do any work at all therein. This phraſe of *keeping Sabbaths* is the rather uſed, becauſe the people of Judah, while they remained in the land, exceedingly profaned the holy Sabbaths: But all profaneneſſe ceaſing while the people were in captivity, the land is ſaid *to keep her Sabbaths*.

for ſo long as ſhe lay deſolate, ſhe kept Sabbath] Or, *reſted*, Lev.23.32. & 26.34.

to fulfill threeſcore and ten years] Some conceive theſe ſeventy years began at Zedekiahs captivity, becauſe then Jeruſalem was utterly deſtroyed. And as a ground of this opinion they alledge this phraſe, *the ſeventy years in the deſolations of Jeruſalem*; and becauſe in this place it is ſaid *the land enjoyed her Sabbaths ſo long as ſhe lay deſolate*. But theſe phraſes may be uſed in reference to the greater part, though eleven years of the ſeventy might be paſt before the utter deſolation. Stronger arguments there be to prove that the Seventy years began at the firſt captivity, in the time of Jehoiachim: for before the utter deſtruction of Jeruſalem Jeremiah writeth to thoſe of the firſt captivity to comfort them with this, that after ſeventy years they ſhould be delivered, Jer.29.1, 10. Beſides, Ezekiel expreſly ſetteth down the beginning of the captivity at Jehoiachins going into Babylon, Ezek.1.2. and plainly diſtinguiſheth the beginning of the captivity from that time wherein Jeruſalem was utterly deſtroyed, and makes the former to be eleven years before the latter, Ezek.40.1. See on Jer.25.11,12.

V.21. *Now in the firſt year*] See Ezr.1.1. This was not the firſt year of his reign in Perſia, but of his Monarchy over a great part of the world, which began with the deſtruction of Babylon. See on v.20. Dan. 2.37,38.

of Cyrus] In Hebrew he is called *Chores*: but the Latine, Engliſh, and other tongues call him *Cyrus*, after the Greek. See on Iſa.44.28. & 45.1,2,3.

King of Perſia] Perſia was his proper inheritance, received from his grandfather Aſtyages. He conquered the Medes, and united that Kingdome to Perſia. After that, having vanquiſhed Babylon he became Monarch of the world. Which in honour of his hereditary Kingdome was called *the Perſian Monarchy*, and *the Kingdome of Perſia*, v.20. And Cyrus himſelf was ſtiled *Cyrus the Perſian*, Dan. 6.28.

that the word of the Lord ſpoken by the mouth of Jeremiah might be accompliſhed] Or, *when the word of the Lord was accompliſhed*. To wit, that after ſeventy years God would cauſe his people to return out of their captivity to the land of Judah, Jer. 29.10.

the Lord ſtirred up the ſpirit of Cyrus king of Perſia] Either by ſending ſome Prophet to declare unto him the mind of God about the return of his people, or by giving him notice of Prophecies tending to that end, as of Iſa.44.28. & 45.1, &c. or by ſome inward ſpecial inſtinct, Prov.21.1.

that he made a proclamation] Heb. *cauſed a voyce to paſs*. Proclamations uſe to be publiſhed by the voyce of an Herald, or ſome other cryer. See 1 King.15.22.

throughout all his kingdome] i.e. *all the kingdomes of the earth*, v. 23. his whole Monarchy. For though moſt of the Jews were in the Kingdome of Babylon; yet many were diſperſed up and down in other Kingdoms.

and put it alſo in writing, ſaying] He did as Kings and other Governours now uſe to do, who cauſe their Proclamations not only to be publiſhed by voyce, but alſo to be printed, that they may be ſtuck upon poſts, and ſent up and down from city to city, from one place to another.

V.23. *Thus ſaith Cyrus king of Perſia*] See v.22.

All the Kingdoms of the earth] All round about on every ſide. He had conquered all the nations that were neer him, and brought them under his dominion; yea, his conqueſt extended far and neer, ſo as he might be thought to have ſubdued *all the kingdoms of the earth*. Yet here is a Synecdoche, *all kingdoms* put for *many*. Thus it is ſaid that Auguſtus (who was another Monarch) cauſed *all the world to be taxed*, Luke 2.1. i.e. a great part thereof, which was under his juriſdiction.

hath the Lord God of heaven given me] This heathen Monarch maketh ſuch an acknowledgement of Gods Soveraignty, power and providence in diſpoſing the great and weighty affairs of this world, as could not be but by divine inſtinct; Joh.19.11.

and he hath charged me] Heb. *concerning me*. It may be that Daniel (who lived in his time, and was advanced to great place by Darius that took Babylon, Dan.6.3.) by ſhewing to Cyrus the Prophecy of Iſaiah, Iſa.44.28. & 45.1, &c. informed him of the mind of God concerning this point. Or otherwiſe, Daniel, or ſome other Prophet, might in Gods name tell him that which here followeth.

to build him] Or, *to cauſe to be built for him*.

an houſe] A Temple, or place for Divine worſhip.

in Jeruſalem] The very place where the former Temple was.

which is in Judah] This is added more fully to declare the place where the Temple ſhould be built, even where the people of God of old were: and if there were in any place in the world another Jeruſalem, to diſtinguiſh that from this.

Who is there among you of all his people?] His Proclamation is very large, excluding none of what condition ſoever, or in what place of the world ſoever he were. He implyeth that he would have them willing to go; and ſo much may be ſupplyed to make up the ſenſe, thus, *Who is there among you of all his people that are willing to build an houſe to God?* He acknowledgeth the Jews to be Gods peculiar people, and thereby excludeth other nations from that priviledge.

the Lord his God be with him] He was not onely ready to let them go, but alſo very deſirous that they ſhould proſper in what they went about; and therefore he prayeth for Gods bleſſing on them. This is the onely way to obtain good ſucceſs. Of this phraſe *God be with him* ſee 2 Chr.15.2,9. It implyeth Gods proſpering one in that which he undertakes, and giving him good ſucceſs.

and let him go up] Hereby a free liberty is given to all the Jews that were willing to go to their own land, and there to help forward the work of the Lord.

The two laſt verſes of this book being word for word repeated in the beginning of the next book, called *Ezra*, do ſhew that both the Books are one continued hiſtory, and penned by the ſame Author.

ANNOTATIONS

On the Book of

EZRA.

THE ARGUMENT.

THe politie of the Jews never was in greater miſery then in the Babyloniſh captivity. This Book ſetteth out their return from the ſame. There were three Worthies that God ſtirred up to do much good to his people after their return: I. Zerubbabel, who built the Temple and Altar, ch.3.2,3,10. & 5.2. & 6.14. II. Ezra, who reformed Religion, ch. 9, & 10. III. Nehemiah, who built the walls of the city, Neh.2.3, &c. The Hiſtory of the two former is ſet down in this Book, Of Zerubbabel in the firſt ſix chapters. Of Ezra in the four laſt chapters. This book is ſuppoſed to contain an Hiſtory of an hundred fourty and ſix years. There is expreſs mention made of ſix Perſian Monarchs, in whoſe dayes the acts contained in this Book were accompliſhed. I. Cyrus, ch.1.1. II. Darius, ch.4.5. III. Ahaſuerus, ch.4.6. IV. Artaxerxes, ch.4.7. V. another Darius, ch.5.6, &c. VI. another Artaxerxes, ch.7.1. Of theſe ſeveral Monarchs ſee the ſeveral places here quoted.]

The Title.

Ezra] This is the Title of the Book following. It is called _Ezra_, by reaſon of the Pen-man thereof, whoſe name was _Ezra_. Ezra, according to the notation thereof, ſignifieth an _helper_. And he well anſwered his name; for he was a great helper of the Church of God: and that in a moſt ſeaſonable time, when the Church was in great affliction. Of this man ſee more, Ezra 7.1,6, &c. Sundry Books carry the name of the Pen-men thereof, as moſt of the Prophets. Beſides, a great part of this Book containeth memorable acts of Ezra; and that from the beginning of the ſeventh chapter to the end of the book. Sundry books have their name or title from ſuch a ground. So Joſhua containeth the Acts of Joſhua; Judges of Judges; Ruth of Ruth; Nehemiah of Nehemiah. Ezra is ſuppoſed to be the Pen-man of ſundry other books of ſacred Scripture; as of the two books of Chronicles, (See the laſt note on the laſt verſe of the ſecond book of Chronicles,) of Nehemiah, which by many is called the ſecond book of Ezra, and of Malachi; for by reaſon of the time wherein that Prophecy was written, and of the matter contained therein, Malachi is ſuppoſed to be Ezra; for Malachi may be taken appellatively for a _Meſſenger_.

CHAP. I.

Verſ.1. *Now in the firſt year of Cyrus*, &c.] Heb. *and in one year*. The copulative particle *and* is ſet down in the beginning of this Book, and alſo 2 Chr. 36. 22. to ſhew, that this is a continuance of the hiſtory of the Jews. Mention is made 2 Chr. 36.21. of threeſcore and ten years; which were the years of the Jews captivity. Thus this book depends upon Chronicles. As for that Hebrew phraſe, it is uſual both with the Hebrews and Greeks to put a numeral particle for a cardinal, as *one* for the *firſt*: See Gen. 1.5. Exo.28.17. Mat.28.1. Act.20.7. This chapter ſetteth down the ground of the Jews return from captivity into their own land; the perſons that went; and the treaſures that they carried with them. The ground was a proclamation that Cyrus made to that purpoſe: & that is from the beginning of the chapter to the fifth verſe. In that proclamation is noted the motive that ſtirred him up to make it; and the matter contained in it, v.1,2,3,4. Of the motive, which was Gods ſtirring him up thereunto, ſee 2 Chr.36.22.

V.2. *Thus ſaith Cyrus king of Perſia*, &c.] Here beginneth the matter of the proclamation; wherein another motive is ſet down, Gods expreſs charge in this verſe; and what Cyrus himſelf permitteth, v.3. and commandeth others, v.4. Of this ſecond motive ſee 2 Chr.36. 23.

V.3. *Who is there among you of all his people?*] See 2 Chr.36.22.

his God be with him] In 2 Chr.36.23. this clauſe is thus expreſſed, *the Lord his God*, &c. whereby both the ſupreme Soveraignty of God, in this title *Lord*; and alſo that ſpecial relation which is betwixt God and every profeſſor of the true religion is acknowledged.

and let him go up to Jeruſalem, which is in Judah] Of this phraſe ſee 2 Chr.36.23.

and build the houſe of the Lord] God gave him in charge to do this, v.2. and therefore he layeth it as a charge upon the Jews to do it.

God of Iſrael] See 1 King.8.15. Cyrus, though an heathen king, by converſing with ſome of the Jews, had learned Canaans dialect, the language of Gods people.

(he is God)] This being included in a parentheſis carrieth great emphaſis with it.. It ſheweth his knowledge and acknowledgement of Jehovah the Lord God of Iſrael to be the onely true God, as 1 King.18.19. Dan.3. 19. & 6.26. and withall, it importeth the reaſon why he was ſo careful to have the houſe of the Lord built, namely, becauſe *He is the God*.

which is in Jeruſalem] If this be referred to the clauſe immediately going before, it ſheweth, that the true God did eſpecially manifeſt himſelf in his Church, which was at Jeruſalem. But otherwiſe, if it hath relation to the houſe of God, it doth point out the place where the houſe of the Lord was to be built.

V.4. *And whoſoever remaineth in any place where he ſojourneth*] This is ſpoken of ſuch as ſojourned abroad as ſtrangers in any place of their captivity, and were poor and indigent, having no means to bear the charges of their travel, or to help them in their journey.

let the men of his place] That dwelt neer about him. Some apply this to ſuch Jews as, being well ſeated in their captivity were not willing to remove and go to Jeruſalem. Others apply it to ſuch heathen as dwelt neer to the poor and impotent Jews. There is no reaſon to reſtrain this charge to the one or other ſort: it may well be extended to all of all ſorts, Jews and heathen.

help him] Heb. *lift him up*. They who are poor and want means to go on in their journey are as men fallen, and not able of themſelves to riſe, and therefore muſt be lift up.

with ſilver and with gold] With theſe commodities all other needful things might be provided.

and with goods] The Hebrew word tranſlated *goods* is of the ſingular number, and compriſeth under it all manner of things that men ordinarily poſſeſs: and is ſometimes tranſlated *ſubſtance*, Gen. 15.14. It hath as large extent as our Engliſh word *Chattels*.

and with beaſts] Both ſuch as might be of uſe to carry them and their goods, and alſo for food.

beſides the free-will-offering for the houſe of God] Cyrus ſuppoſed that many both of the Jews that tarried in their places, and alſo of the heathen that had ſo converſed with the Jews as to be inſtructed by them concerning the God of Iſrael to be the onely true God, would freely of their own accord offer ſomething towards the building of the houſe of God; but beſides ſuch free-will-offerings, he would have the poor and needy to be provided for in their journey.

that is in Jeruſalem] This hath reference to the houſe of God. See v. 3.

V.5. *Then roſe up*] This phraſe implieth a ready, forward, ſpeedy enterpriſing of a thing. See 1 King.14.1,4.

the chief of the fathers] See 1 King.8.1. 1 Chr.1.2. Theſe were ſuch as were moſt eminent among the Jews in the captivity, and were formerly Governours over others.

of Judah and Benjamin] Theſe were the two tribes that clave cloſe to the houſe of David; and which were carried captives into Babylon. The other tribes were long before carried captives into Aſſyria, 2 King.17.6.

and the Prieſts and the Levites] Theſe at the revolt of the ten tribes came out of their ſeveral cities and habitations to the Kingdom of Judah, 2 Chr.11.13,14. and remained in Judah till the time of the captivity, and were carried away into Babylon.

with all them whoſe ſpirit God had raiſed to go up] This hath reference to ſuch of the other tribes who had aſſociated themſelves with Judah and Benjamin; namely, of the children of Ephraim and Manaſſeh, 1 Chr. 9. 3. Theſe were moved by the inward work of Gods ſpirit to go with their Brethren; for there was no outward means to enforce them.

to build the houſe of the Lord] This was the main end why Cyrus ſent them, v.3. and this end alſo they aimed at rather than their own liberty.

which is in Jeruſalem] See v.3.

V.6. *And all they that were about them*] Theſe were ſuch as are ſet out under this phraſe *men of his place*, v.4.

ſtrengthened their hand] i.e. helped them. By the things which they gave them they enabled them which went to Jeruſalem the better to travel in their journey, and to do their work for which they were ſent for to Jeruſalem.

with veſſels of ſilver] This word *veſſels* is of a large extent. See 1 King. 7.48,51. Here it is to be taken in the largeſt extent, for any thing that was made of ſilver or of gold; which their neighbours gave unto them as gifts and preſents to carry with them.

with gold, with goods, and with beaſts] See v.4.

and with precious things] See 2 Chr.21.3.

beſides all that was willingly offered] Theſe are called freewill-offerings, v.4.

V.7. *Alſo Cyrus the king*] See 2 Chr.36.22.

brought forth the veſſels of the houſe of the Lord] Such as Solomon had made for the uſe of the temple. See 1 King.7.48,57.

which Nebuchadnezzar had brought forth out of Jeruſalem] Theſe were ſuch as are mentioned, 2 King. 24. 13. & 25.16. 2 Chr. 36.7. Of the veſſels which Nebuchadnezzar took from the houſe of God, ſome were broken or cut in pieces, 2 King. 24. 13. others preſerved whole and intire. Theſe eſpecially are here meant.

and have put them into the houſe of his gods] His idols are called gods, by reaſon of that opinion which idolaters had of them. The idols of Babel were eſpecially Bel and Nebo, Iſa.46.1. What was ſanctified for the houſe of the true God, that idolaters dedicated to their idol; this profanation of holy things did not make them altogether unfit for the houſe of God, they being ſanctified again, and dedicated unto God for his ſervice.

V.8. *Even thoſe did Cyrus king of Perſia*] Of this title ſee 2 Chr. 36.22.

bring forth by the hand of Mithredath the treaſurer] This was one to whom Cyrus had given the charge of thoſe treaſurers that were taken in Babylon.

and numbred them] i.e. gave them by tale and number.

unto Sheſhbazzar] Some take this man to be a kind of Legat or eſpecial guide whom the king of Perſia appointed to conduct the Jews to their land, and called Prince of the Jews, becauſe he was for that purpoſe ſet over them. The notation of the name *Sheſhbazzar* importeth *joy in tribulation*: a name pertinent to this office that was now committed to his charge, namely, to conduct the Jews unto their own land, and to carry with them the veſſels of the houſe of God. The more general and more probable opinion is, that this Sheſhbazzar was Zerubbabel. In which reſpect the title following, *Prince of Judah*, may moſt properly be applyed to him. Beſides, the ſame work that was done by Zerubbabel is applyed to him; for Zerubbabel is ſaid to begin to build *the houſe of God*, ch. 5.2. and Sheſhbazzar is ſaid to lay the foundation of the houſe of God, ch. 5.16. His name might be changed from Zerubbabel to Sheſhbazzar, as Daniels was, from Daniel to Belteſhazzar, Dan.1.7.

the Prince of Judah] Zerubbabel was Prince of Judah by birth and by deſignment. By birth, being the ſon or grandchild of Shealtiel, who was of the lineage of David. See ch. 3.2. 1 Chron. 3. 17, 19. Matth. 1. 12. Luke 3. 27. He was alſo a Prince by deſignment, being made governour by Cyrus, chap. 5.14.

V.9. *And this is the number of them*] Becauſe the inſtruments hereafter following were of ſpecial uſe and great worth, the particular number of them is ſet down: and that the rather, to evidence the faithfulneſſe of them who were intruſted therewith.

thirty chargers of gold, a thouſand chargers of ſilver] Howſoever veſſels of gold be more precious then of ſilver, yet they of ſilver are moſt uſefull; therefore the chargers of ſilver were many more then of gold. Theſe chargers might be to lay on ſuch parts of the ſacrifices as were to be ſet before Prieſts and others to be eaten.

nine and twenty knives] Knives were to kill and flay and cut in pieces ſuch beaſts as were ſacrificed, and for other uſes. Some might be very large ones, others of leſſe ſize; all of them hafted with gold or ſilver, or otherwiſe trimmed with ſuch precious things as made them to be laid up amongſt the treaſures.

V.10. *Thirty baſins of gold*] Of the uſe of baſins ſee 1 Kings 7.40.

ſilver baſins of a ſecond ſort] Or, *of another ſort* then the former. Some make the difference to be in quantity, ſome in uſe; that the golden baſins were for the holy place, the ſilver for the Prieſts courts and chambers, and for ſeveral uſes in them.

four hundred and ten] The many uſes whereunto they were put, required that there ſhould be ſuch a number of them.

and other veſſels a thouſand] Theſe were veſſels of a leſs ſize. Many kinds of them are reckoned up 1 King.7.50. Some thus read it, *other veſſels by thouſands*: implying thereby that theſe other veſſels were given, not by their ſpecial kinds, but promiſcuouſly by thouſands.

V.11. *All the veſſels of gold and of ſilver were five thouſand and four hundred*] There are not ſo many mentioned before: here therefore is implyed that the veſſels before named and others added thereunto, in all made up ſo many.

All theſe did Sheſhbazzar] Of this name ſee v.8.

bring up with them of the captivity] Heb. *the tranſportation*. With them that had been captives in Babylon.

that were brought up from Babylon unto Jeruſalem] The meaning is, that even then when the captive Jews returned from Babylon to Jeruſalem, then were the forementioned veſſels carried along with them.

CHAP. II.

Verſ.1. NOw theſe are] In this chapter there is a catalogue of ſuch as returned out of the captivity unto Judah. This catalogue is again ſet down Neh. 7. 5, 6, &c. They are both the ſame in ſubſtance, though they differ in ſome circumſtances. The circumſtances may eaſily be reconciled. They are either in different names of the ſame perſons: Or, in the number of perſons. Sometimes more are ſet down in one place then in the other; and ſometimes fewer. For different names, it is frequent in Scripture to give two or three names to one and the ſame perſon. See 1 Chron.3.1,15. For the difference in number, theſe may be the reaſons thereof. Firſt, ſome came to Jeruſalem which had not ſet down their names in Babylon; they being added to the other increaſed their number. See ver.5,6. Others that had ſet down their names to go to Jeruſalem, either went not, or dyed in the way; and in that reſpect made the number firſt ſet down the leſſe. Thus in 2 Sam.5.14,15,16. there are but eleven ſons of David ſet down to be born in Jeruſalem; whereas in 1 Chron.3.5,6,7,8. there are thirteen reckoned up; for two of them dyed in their infancy, or at leaſt before they had iſſue; and therefore are not reckoned up in that catalogue which is ſet down 2 Sam.5.14, &c. In this catalogue the number of thoſe that ſet down their names in Babylon is regiſtred: but in Neh.7. 7, &c. the number of thoſe that came to Jeruſalem is reckoned up. If there be more in this catalogue then in that, then more ſet down their names then came to Jeruſalem: either becauſe they changed their mind, or dyed in the way. If there be more in Neh. 5 7, &c. then more came to Jeruſalem then ſet down their names in Babylon.

the children of the province] They are called children of the province, becauſe they were ſuch as belonged to Judah which at that time was made a province. Such a country is called a province, as being ſubdued by an enemy is kept under tribute; and in ſubjection to another ſupreme governour. Thus is Judah called a province, ch.5.8. Neh. 1.3. Acts 25.1. Some conceive them to be called children of the province, becauſe they had a long time lived as captives in Babylon, whereas others were ſcattered up and down in other countries. But this application of the phraſe is not ſo proper as the former.

that went out of the captivity] Out of thoſe places where they had a long time remained captives.

of thoſe which had been carried away] Namely, from Jeruſalem and Judah.

whom Nebuchadnezzar the king of Babylon had carried away into Babylon] 2 King.24.15,16. & 25.11.

and came again unto Jeruſalem and Judah] See ch. 15.

every one unto his city] Some take this of the city which belonged to them before they were carried away out of Judah: but it may more fitly be taken of ſuch cities as were deſigned unto them by ſuch as had the ordering and diſpoſing of them that returned from the captivity to their ſeveral places: ſo as the city wherein ſuch and ſuch an one was then placed was counted *his city*.

V.2. *which came with Zerubbabel*, &c.] Thoſe eleven which are here by name ſet down in this verſe, were all of them guides and governours to the reſt; and therefore it is ſaid of the reſt that came, *they came with Zerubbabel*, &c. Zerubbabel is the ſame that was called Sheſhbazzar, ch.1.8. He was the chief governor over the Jews, in regard of their civil or politick ſtate. See the note on this phraſe *Prince of Judah*, ch.1.8. He is called governour of Judah, Hag.1.1.

Jeſhua] This is he that is called Joſhua, Zach.3.1. He was high Prieſt. Both theſe were principal men about ordering the ſtate of the Jewes, after their return from captivity, eſpecially about building the Temple, ch.5.1. Hag.1.14.

Nehemiah] It is very probable that this was another man then he whoſe hiſtory is at large related in the book called Nehemiah; for that hiſtory was more then a hundred years after this. If this were that Nehemiah, then he is here ſet down by anticipation: for he came long after this to Jeruſalem.

Seraiah] Or, *Azariah*; for ſo he is called, Neh. 7.7. The father of Ezra was of this name: but he was ſlain by Nebuchadnezzar at the taking of Jeruſalem, 2 King.25.18,21.

Reelaiah] There is nothing recorded of this man elſewhere. Some take him to be the ſame man that is called *Raamiah*, Neh. 7.7.

Mordecai] This alſo was another then he whoſe hiſtory is related, Eſth. 2. 5,&c. for he remained in the land of his captivity.

Bilſhan, Miſpar] Or, *Miſpereth*, Nah.7.7.

Biguai, Rehum, &c.] Or, *Nahum*, Neh.7.7. There are twelve governours reckoned up, Neh. 7.7. Yet here but eleven; for Nahaman is not here mentioned, he gave not up his name with the reſt that returned in Babylon, and therefore is not here ſet down.

the number of the men of the people of Iſrael] This hath relation to thoſe that follow. By this phraſe *men of the people of Iſrael*, they that follow are diſtinguiſhed from thoſe that are named before; for they were eminent men, Princes and governours; they that follow of the common ſort, we call them the *common people*.

V.3. *The children of Paroſh*] This may be he whoſe ſon built part of the wall of Jeruſalem, Neh.3.25. Children cannot be here properly taken for ſuch as are begotten of a man. The multitude of them here ſet down admits not that ſignification of the word; they muſt therefore be taken for ſuch as belonged to his family, or were under his command; and ſo he was a head and father to them all. As they who are mentioned v.2. were guides and governours, ſo theſe men that follow by name, were heads and fathers of the ſeveral companies that are joyned to them.

two thouſand an hundred ſeventy and two] This number ſheweth that he had a great command.

V. 4. *The children of Shephatiah three hundred ſeventy and two*] Theſe were a great multitude, though not ſo many as the former.

V.5. *The children of Arah ſeven hundred ſeventy and five*] Of theſe but ſix hundred fifty and two gave up their names in Babylon to return; for there are no more reckoned up, Neh. 7.10. Or at leaſt, there came no more into Judah. An hundred twenty and three might not come out of Babylon, though they had ſet down their names; or might dye by the way. See the firſt note on this chapter.

V.6. *The children of Pahath-Moab*] Some of his progenitors might dwell in Moab, and thereupon he have this title *Moab*, added to his name. Others make theſe two names, *Pahath, Moab*, to ſet out two diſtinct perſons; as if they had been joyned together with a copulative, *and*.

of the children of Jeſhuah and Joab] This hath reference to the former names *Pahath-Moab*. Whether they were one or two men, he, or they and their poſterity were of Jeſhuah and Joab.

two thouſand eight hundred and twelve] There are ſix more added, Neh. 7.11. It is probable that ſix more of that company came to Judea, then had given up their names in Babylon. See v.1.

V.7. *The children of Elam*] See v.3.

a thouſand two hundred fifty and four] This agreeth with Neh. 7.12.

V.8. *The children of Zattu nine hundred fourty and five*] Here are an hundred more then in Neh.7.13. They might dye in the way, or tarry in Babylon after they had ſet down their names. See v.1.

V.9. *The childred of Zacchai ſeven hundred and threeſcore*] So Neh. 7.14.

V.10. *The children of Bani*] Or, *Binnui*, Neh.7.15.

ſix hundred fourty and two] There are ſix more added, Neh.7.15. Theſe came to Jeruſalem, though they had not ſet down their names in Babylon.

V.11. *The children of Bebai ſix hundred twenty and three*] There are five added to theſe, Neh.7.16. See v.10.

V.12. *The children of Azgad a thouſand two hundred twenty and two*] There are ſet down two thouſand three hundred twenty and two, Neh.7.17. Namely, eleven hundred more. Theſe had not given up their names in Babylon. See v.1.

V.13. *The children of Adonikam ſix hundred ſixty and ſix*] There is one more added, Neh.7.18. who gave not up his name in Babylon.

V.14. *The children of Biguai two thouſand fifty and ſix*] There are eleven more added, Neh.7.18.

V.15. *The children of Adin four hundred fifty and four*] There are two hundred and one more added, Neh.7.20.

V.16. *The children of Ater of Hezekiah*] Either this Ater deſcended from Hezekiah the King by a younger ſon; or there was another man of that name, from whom he deſcended.

ninety and eight] So Neh. 7.21.

V.17. *The children of Bezai, three hundred twenty and three*] One more is added, Neh. 7.23.

V.18. *The children of Jorah*] Or, *Hariph*, Neh.7.24. This man might have two names. See v.1.

an hundred and twelve] See Neh.7.24.

V.19. *The children of Haſhum two hundred twenty and three*] In Neh.7.22. This man is ſet down next to Ater of Hezekiah, and an hundred and five more of his poſterity reckoned up. See v.1.

V.20. *The children of Gibbar* (or Gibeon) *ninety and five*] So Neh.7.25. Some take theſe to be Gibeonites, of the tribe of Benjamin. See Joſh.18.25.

V.21. *The children of Bethlehem*] Moſt interpreters account moſt of the names from this place to ver.36. to be the names of places; and ſuch as are called children of them, to be the poſterity of thoſe that inhabited thoſe places. Bethlehem was in the tribe of Judah, Judg.17.7. Mat.2.1. There is added to Bethlehem, Netophah, Neh.7.26. but that place is ſet alone by it ſelf in the next verſe.

an hundred twenty and three] See v.22.

V.22. *The children of Netophah fifty and ſix*] To this place and to Bethlehem there is attributed an hundred fourſcore and eight, which were nine more then here is added to thoſe two places diſtinctly; ſo as the two numbers here ſet down v.21,22. are compriſed under that one number, Neh.7.26. and nine more added thereunto, which nine came to Jeruſalem, but did not regiſter their names in Babylon. See v.1.

V.23. *The men of Anathoth*] This city was in Benjamin, Joſh. 21.18. This word *men* is uſed in the ſame ſenſe that *children*, v.21.

an hundred twenty and eight] So Neh.7.27.

V.24. *The children of Azmaveth*] Or, *Bethazmaveth*, which is the houſe of *Azmaveth*.

fourty and two] So Neh.7.28.

V.25. *The children of Kiriath-arim, Chephirah, and Beeroth, ſeven hundred fourty and three*] So Neh.7.28. The firſt name is alſo called *Kiriath-jearim*. Theſe three cities belonged to the Gibeonites, when they made peace with Iſrael, Joſh.9.17. *Kiriath-jearim* was in the tribe of Judah, Joſh.15.9. *Chephirah* and *Beeroth* were in the tribe of Benjamin, Joſh.18.25,26.

V.26. *The children of Ramah and Gaba*] Theſe two cities were in the tribe of Benjamin, Joſh.18.24,25.

ſix hundred twenty and one] So Neh.7.30.

V.27. *The men of Michmas an hundred twenty and two*] So Neh. 7.31. Of this word *men* ſee v.23.

V.28. *The men of Bethel and Ai*] Bethel and Ai were cities of Benjamin, Joſh.18.22. & 12.9.

two hundred twenty and three] Here are an hundred more then in Nehem.7.32. Theſe either changed their minds after they had regiſtred their names in Babylon; or dyed in the way. See v.1.

V.29. *The children of Nebo fifty and two*] Nebo was in the tribe of Reuben, Numb.32.37,38. But that Nebo cannot be here meant; for here are reckoned onely ſuch cities as were in the tribes of Judah and Benjamin. There was a city called *Nob*, which was a city appertaining to the Prieſts, 1 Sam.22.19. This might be called *Nebo*, and to diſtinguiſh it from the other Nebo beyond Jordan, it is thus expreſſed, *the men of the other Nebo*, Neh.7.33.

V.30. *The children of Magbiſh, an hundred fifty and ſix*] This company is wholly omitted in Nehemiah, ch.7. There is no mention elſewhere made of Magbiſh. The name is ſuppoſed to be the name of a man.

V.31. *The children of the other Eſau a thouſand two hundred fifty and four*] So Neh. 7. 34. the ſame name and ſame number is ſet down v.7. But this particle of diſtinction *other* ſheweth that this was another man. Eſau is in other places the name of a city or countrey; as Gen. 14.1. Iſa. 11.11. Jer. 25.25. But alſo the name of a man, 1 Chron. 8. 24. & 26. 3. and ſo in this place taken to be.

V.32. *The children of Harim three hundred and twenty*] So Neh. 7.35. Harim is alſo the name of a man: there was another before this of that name in Davids time, 1 Chron.24.8. frequent mention is made of this man after the captivity; or at leaſt of another of that name; as ch.10.21, 31. Neh 3. 11. & 10.5,27. & 12.15.

V.33. *The children of Lod, Hadid and Ono*] Theſe three were the names of cities, 1 Chron.8.12. Neh.11.34,35. Yet ſome take them here to be names of men. *Hadid* in ſome copies is made *Harid*.

ſeven hundred twenty and five] There wants four of this number in Nehem. 7. 37. They came not to Jeruſalem. See v. 1.

V.34. *The children of Jericho three hundred fourty and five*] So Neh.7.36. Jericho was the name of a place, Joſh.2.1. & 6.1. See Neh.3.2.

V.35. *The children of Senaah three thouſand ſix hundred and thirty*] There are three hundred more added, Neh. 7. 38. Theſe came to Jeruſalem, but entred not their names at Babylon. See v. 1.

V.36. *Prieſts*] Having hitherto ſet down ſuch Princes and heads of families as were of Judah and Benjamin, he proceeds now to ſet down the companies of the tribe of Levi: and that according to their ſeveral diviſions: as Prieſts, who all deſcended from Aaron; Levites, v.40. who attended the Prieſts in their ſeveral ſervices; Singers, v.41. who were in ſpecial to praiſe the Lord with ſinging and inſtruments; and porters, v. 42. who attended the gates. See 1 Chr.25.1.

the children of Jedaiah, of the houſe of Jeſhua, nine hundred ſeventy and three] So Neh.7.39. Jedaiah was the head of a family in Davids time; to whom the ſecond lot fell: So as he was in the ſecond rank or order of Prieſts, 1 Chr.24.7. This name Jeſhua is mentioned v. 2. But whether the ſame man be here meant, is uncertain: but certain it is that he was a Prince and eminent man among the Prieſts in the captivity.

V.37. *The children of Immer, a thouſand fifty and two*] So Neh.7.40. Immer was alſo one of the heads in Davids time, to whom the ſixteenth lot fell, 1 Chr.24.14.

V.38. *The children of Paſhur, a thouſand two hundred faurty and ſeven*] So Neh.7.41. Of him mention is made 1 Chr.9.12.

V.39. *The children of Harim, a thouſand and ſeventeen*] So Neh.7.42. This is another man diſtinct from him that is mentioned, v. 32. He was one of the Princes of Judah: this, one of the Prieſts. To this man fell the third lot in Davids time, 1 Chr. 24.8.

V.40. *The Levites*] Theſe being diſtinguiſhed from ſingers, v.41. and from Porters, v.42. intend ſuch as attended upon the Prieſts. See 1 Chr.25.1.

the children of Jeſhua, and Cadmiel] This Jeſhua was another then he that is mentioned v.2, who was high Prieſt. Jeſhua and Cadmiel were counted among the chief of the Levites after the captivity, Neh.12.24. They are oft joyned together in their holy ſervices, ch.3.9. Neh.9.4,5. & 10.9.

of the children of Hadaviah] Or, *Judah*, ch.3.9. called alſo Hodevah, Neh.7.43. As Jeſhua and Cadmiel, ſo their poſterity deſcended from Hodaviah, and were reckoned in the number of his poſterity. See a like phraſe v.6.

ſeventy and four] So Neh.7.43.

V.41. *The ſingers*] Of theſe ſee 1 Chr.25.1, &c.

the children of Aſaph] He was a principal muſician. See 1 Chr. 6.39.

an hundred twenty and eight] Twenty more are added to this number, Neh.7.44.

V.42. *The children of the porters*] Of Porters in the Temple ſee 1 Chr.26.1.

the children of Shallum, &c.] Here are ſix heads of the families of Porters, whereof three were of old; namely, Shallum, Talmon, Akkub; of whom ſee 1 Chron.9.17. Talmon and Akkub are again joyned together, Neh. 11. 19. & 12.25. But of Ater, Hatita, and Schoba, there is no other mention then in this catalogue.

in all, an hundred thirty and nine] Here is one more reckoned up then in Neh.7.51. See the reaſon verſe 1. This number compriſeth all the children of the ſix fore-mentioned Porters.

V. 43. *The Nethinims*] Theſe were Gibeonites devoted to the inferiour ſervices appertaining to the Temple, and incorporated into the body of the children of Iſrael. Of them ſee 1 Chr. 9. 2.

the children of Ziba, &c.] There are five and thirty fathers, or heads of families from this place to v.55. reckoned by name: but the number of children appertaining to them, is not in particular ſet down under every head: onely the general ſumme of them all is noted v.58. There are but two and thirty of theſe fathers reckoned up, Neh.7.46, &c. For Akkub, v.45. Hagab, v.46. and Aſnath, v.50. are left out in that catalogue. Some variation there is in names which we will note in order.

V.44. *Siaha*] Or, *Sia*, Neh.7.47.

V.46. *Shalmai*] Or, *Shamlai*.

V.50. *Nephuſhim*] Or, *Nephiſheim*, Neh.7.52.

V.52. *Bazluth*] Or, *Bazlith*, Neh.7.54.

V.55. *The children of Solomons ſervants*] Theſe that are ſtiled Solomons ſervants were ſtrangers, but incorporated into the common-wealth of Iſrael, as the Nethinims, v.43. Of the reaſon of this title *Solomons ſervants*, ſee 1 King.9. v.21.

the children of Sotai, &c.] The poſterity of Solomons ſervants are ſet down under their particular heads, as the Nethenims were, v.43. There are eleven heads or fathers of families ſet down by name. Some ſmall difference there is in two names, which are theſe that follow.

Peruda] Or, *Perida*, Neh.7.57.

V.57. *Ami*] Or, *Amon*, Neh.7.59.

V.58. *All the Nethinims, and the children of Solomons ſervants, were three hundred ninety and two*] So Neh.7.60. He joyneth together the number of them all, becauſe there were ſo few; for there were thirty five heads of the Nethinims, and eleven of Solomons ſervants, yet the families of all theſe made up but three hundred ninety and two perſons, which is not by equal portions eight to a family.

V.59. *And theſe were they which went up from Telmelah, Telharſa, Cherub, Addan, and Immer*] Theſe five names were of towns or cities in the dominion of the King of Babylon: and being ſevered from their brethren that were in Babylon, they did not enroll their names as others had done; yet they came up with their brethren to Jeruſalem. All theſe names agree in both catalogues except the ſecond, which is *Tel-harſa*; this is called *Tel-hariſha*, Neh. 7.61. The names of the places where they dwelt are ſet down, becauſe they could not tell from what anceſtors they came.

but they could not ſhew their fathers houſe] Of what family they were.

and their ſeed] Or, *pedigree*, whence they deſcended.

whether they were of Iſrael] Whether they were born Iſraelites, or made proſelytes.

V.60. *The children of Delaiah, the children of Tobiah, the children of Nekods*] Theſe three were names of perſons that came from Babylon, and pretended themſelves to be Levites; as the next verſe which maketh mention of Prieſts implieth.

ſix hundred fifty and two] There are ten leſs of this number ſet down, Neh.7.62. See v. 1.

V.61. *And of the children of the Prieſts*] He meaneth ſuch as pretended, but could not prove themſelves to be Prieſts.

the children of Habaiah, the children of Koz, the children of Barzillai] We read not of any ſuch to be Prieſts before the captivity. There is indeed mention made of *Barzillai*, 2 Sam. 17. 27. but he is there ſaid to be a Gileadite; he is no where ſaid to be a Prieſt.

which took a wife of the daughters of Barzillai the Gileadite, and was called after their name] Theſe that are called the children of Barzillai, did not by deſcent of males come from that noble Barzillai who gave entertainment to David when he fled from Abſalon; but one of their predeceſſors marrying a daughter of that Barzillai carried his name, being deſirous to be accounted of his family. If they were Prieſts before, they manifeſted herein too light an eſteem of that ſacred function of Prieſthood. Whether they deſcended from Aaron or no, it ſeemeth that coming to Jeruſalem, where the Prieſthood began to gain its former honour, imployment and maintenance, they would be accounted Prieſts; and ſought to be admitted into that office: but becauſe they could not prove their genealogy to be from Aaron, they were not ſuffered to meddle with the Prieſthood.

V.62. *Theſe ſought their regiſter among thoſe that were reckoned by genealogy*] Or, as for theſe, they that reckoned the genealogy ſought their regiſter. All means was uſed by ſearching all manner of Records to try if their pedigree might be found out. Of a genealogy ſee 1 Chr.21.33.

but they were not found] Their names were not entred into any of thoſe records.

therefore were they as polluted put from the Prieſthood] Heb. *they were polluted from the Prieſthood.* It was counted a pollution of the Prieſthood for ſtrangers that were not of the ſeed of Aaron to meddle therewith, Num.16.40.

V.63. *And the Tirſhatha ſaid unto them*] Or, *the governour ſaid.* Tirſhatha is a Chaldee word, and importeth as much as Governour, who hath authority over others. Indeed Nehemiah is ſaid to be the Tirſhatha, Neh.8.9. & 10.1. Whereupon ſome infer that he is here meant, but that is no good conſequence; for one man may be a Governour at one time, and another at another time. There was too long diſtance betwixt this firſt coming from the captivity to Judea, and Nehemiah's time, to make him a Governour now. He that was called Sheſhbazzar, ch. 1.8,11. which was Zerubbabel, was the Tirſhatha or Governour here meant.

that they ſhould not eat of the moſt holy things] Here is one particular priviledge of a Prieſt put for all the reſt. He would ſuffer them neither to do the work, nor to receive the allowance due to Prieſts.

till there ſtood up a Prieſt with Urim and with Thummim] Urim and Thummim were put in the breaſt-plate of that robe which the high Prieſt ware when he went into the moſt Holy place, to enquire and learn the mind and will of God, Exod.28.30. Levit. 8.8. Num.27.21. By this that is here ſaid it appears that that robe as many other things was burnt with the Temple, or ſome other way loſt. But this good Governour, hoping that ſuch a means of knowing Gods mind might be again reſtored to the Church, puts off this great and difficult caſe to ſuch a time.

V.64. *The whole Congregation together was fourty and two thouſand three hundred and threeſcore*] So Neh.7.66. The particular numbers before ſpecified being all laid together in Ezra, amount but to 29718; and in Nehemiah, to 31089. ſo as the particulars in Ezra are leſs then the total by 12642; and in Nehemiah leſs by 11271. The greater of theſe ſummes is much under the ſumme here ſet down. But if the number of thoſe who could not find out their genealogy, and of others who were neither of the tribe of Levi, nor of Judah, nor of Benjamin, and yet came with them to Jeruſalem, be added to thoſe particulars before mentioned, they may make up the full ſumme here ſet down.

V.65. *Beſides their ſervants and their maids*] For their names were not put into the regiſter of names made at Babylon, they came under their maſters, as belonging to them. So did wives and children.

of whom there were ſeven thouſand three hundred thirty and ſeven] So Neh.7.67.

and there were among them two hundred ſinging men, and ſinging women] Theſe were not ſuch as uſed to ſing in the Temple; they were Levites onely, and of them mention is made v.41. The Jews uſed to have men and women ſkilful in ſinging both at merry meetings, as marriages, feaſts, and the like; and alſo at doleful aſſemblies: as at funeralls, and other occaſions of mourning. Of the former kind ſee Eccl.2.8. and of the latter, 2 Chron.35.25. fourty and five more are added, Neh.7.67. See v.1.

V.66. *Their horſes were ſeven hundred thirty and ſix, their mules two hundred fourty and five*] Theſe beaſts were for men and women to ride upon. Mules for the better ſort. Of them ſee 1 King.1.33. Horſes for all of all ſorts.

V.67. *Their camels four hundred thirty and five; their aſſes, ſix thouſand ſeven hundred and twenty*] So Neh.7.69. Theſe beaſts Camels and Aſſes were eſpecially for burthens, to carry ſuch things as they thought meet to carry along with them from Babylon to Jeruſalem. Both theſe ſorts of beaſts were alſo to ride upon. Of Camels ſee 1 King.10.2. Of Aſſes ſee 1 King.2.40. & 13.13 If we compare the number of perſons that were carried away captives, with thoſe that returned back again, we ſhall find a wonderful great encreaſe of them in that time wherein they remained captives. For there were carried into captivity at three times, four thouſand and ſix hundred, Jer.52.30. but there returned out of captivity, fourty and two thouſand three hundred and threeſcore, ver.64. beſides ſeven thouſand three hundred thirty and ſeven ſervants, ver.65.

V.68. *And ſome of the chief of the fathers*] Such as are ſet down v.2, &c.

when they came to the houſe of the Lord which is at Jeruſalem] Hereby is meant the place where the Temple was formerly built, and where after it was re-edified.

offered freely for the houſe of God] Herein they ſhewed ſuch piety and zeal to the re-edifying of Gods houſe, as David, his Princes, and people did, for the firſt building of it, 1 Chron.29.3,6,9.

to ſet it up in his place] For that place was appointed and ſanctified by God himſelf, 2 Chr.3.1.

V.69. *They gave after their ability*] They had been long in captivity, and had but ſmall means for gathering treaſures together; yet what they had they were willing and forward to contribute and conſecrate unto God. See Deut.11.29. they that had the greater ability, gave more; they that had the leſs, gave leſs.

unto the treaſure of the work] Becauſe materials and workmen were to be provided before-hand, they did wiſely make a treaſure, whereby all needful things might be provided. Of treaſures for the houſe of God ſee 1 Chr.26.20.

threeſcore and one thouſand drams of gold] Of the Hebrew word here tranſlated drams ſee 1 Chron.29.7. The quantity of a dram in gold is ſix ſhillings three pence. By this accompt threeſcore and one thouſand drams amount to nineteen thouſand ſixty two pound ten ſhillings.

and five thouſand pound of ſilver] A pound is counted twelve ounces of ſilver, which is three pound ſterling; by which accompt the five thouſand pound of ſilver here mentioned amounts to fifteen thouſand pound ſterling.

and one hundred Prieſts garments] Theſe were ſuch ſacred veſtments as Prieſts uſed in their Divine ſervice. The care that they had in providing theſe, giveth evidence of their deſire to have the ordinances of God obſerved according to his law. That which is here in general noted concerning the gifts given for the houſe of the Lord, is more particularly exemplified Neh.7.70,71,72. There the perſons that gave the gifts are ſpecified. It is there ſaid that *Tirſhatha* their Governour, of whom ſee v.63. gave *a thouſand drams of gold*; that is, three hundred twelve pound ten ſhillings; and that the chief of the fathers gave *twenty thouſand drams of gold*; which amounts to ſix thouſand two hundred and fifty pound ſterling.

and that the reſt of the people gave alſo twenty thouſand drams of gold] Theſe three ſummes of drams ſet down by Nehemiah, amount in all to fourty one thouſand drams, which amounts to twelve thouſand eight hundred and twelve pound ten ſhillings. And this is leſs then the ſumme here ſet down by Ezra by twenty thouſand drams, which is ſix thouſand two hundred and fifty pound. It is there alſo ſaid that the chief of the fathers gave two thouſand and two hundred pound of ſilver, which is ſix thouſand ſix hundred pound ſterling. And that the reſt of the people gave two thouſand pound of ſilver, which is ſix thouſand pound ſterling. The ſumme of the ſilver ſet down in Nehemiah, is leſs then that in Ezra, by two thouſand four hundred pound. Ezra ſetteth down all that was given by any of any ſort, whether of Judah or of Benjamin, or of any of the other tribes; or of any other nations that wiſhed well unto them. See ch.1.6. But in Nehemiah there is ſet down no more then was given by the Governour, ſome of the chief fathers, and the reſt of the people, namely, of Judah and Benjamin. The ſumme therefore ſet down in Ezra may well exceed that which is ſet down in Nehemiah. Some take the contributions of gold, ſilver, and Prieſts garments, ſet down Neh.7.70,71,72. to be at another time then thoſe that are here ſet down; namely, that *theſe* were at the Iſraelites firſt coming to Jeruſalem: but *thoſe* in Nehemiah after that good Governour had come to Jeruſalem, built up the walls of the City, and ſetled the State; ſo as there paſſed above an hundred and fifty years betwixt theſe two contributions. If they were ſo diſtinct there is no need of bringing both to one equal ſumme. One may be greater then another without any ſeeming contradiction in the ſtory. If the ſummes here given towards the building of the ſecond Temple be compared with that which was given 1 Chron.22.14. & 29.4,7,8. towards the building of the firſt Temple, we ſhall find thoſe ſummes far to exceed theſe; namely, more then Talents exceed Drams: Yet in regard of the mind of his people, this gift was in Gods account as great; for theſe gave after their ability v.69. as the poor widow who caſt two mites into the treaſury, Luk.21.1,2. Though the gifts of gold and ſilver ſet down by Ezra, exceed thoſe which are ſet down in Nehemiah: Yet the gift of Prieſts garments mentioned Neh.7.70,72. exceed in number thoſe which were ſet down in Ezra. In Ezra are ſet down onely *one hundred*; but in Nehemiah, *five hundred and thirty Prieſts garments*, yea and *threeſcore and ſeven* more. In all, five hundred twenty and ſeven. It is probable that when they came to Jeruſalem, they obſerved more Prieſts then they thought would have come: and thereupon the piety of many moved them much to increaſe the number of Prieſts garments. In Neh.7.70. mention is made of fifty baſins; thereof is no mention made here in Ezra: for they were before mentioned ch.1.10. and that more then fifty, if we joyn baſins of gold and ſilver together.

V.70. *So the Prieſts and the Levites*] The functions here mentioned, as Prieſts, Singers, and Porters, were all Levites. But this word, *Levites*, being diſtinguiſhed from the reſt, ſets out ſuch as attended upon the Prieſts. See v.40.

and ſome of the people] Namely thoſe that are called the common people. Theſe are ſet after the Singers and Porters Neh.7.73. Some read this phraſe thus, *and of that people the ſingers and porters*; whereby is intended that theſe Singers and Porters were of the Levites.

and the ſingers] Of their function, ſee 1 Chr.15.1, &c.

and the porters] Of theſe ſee 1 Chr.26.1.

and the Nethinims] Of theſe ſee 1 Chr.9.2.

dwelt in their cities] Namely, in thoſe cities that were appointed unto them. See the laſt note on v.1.

and all Iſrael in their cities] Not only thoſe that were in their courſes to attend the ſervices of the Temple, when their ſervice was ended returned and abode in their cities, but alſo all ſorts of Iſraelites. This is here thus ſet down, to ſhew that they came to the houſe of God at ſuch times as there were ſolemn meetings; but at other times followed their own callings in the proper places of their abode. It is added Neh.7.73. that when the ſeventh moneth came, the children of Iſrael were in their cities. This giveth a particular inſtance of their readineſs to celebrate the feaſts of the Lord in their due ſeaſons, notwithſtanding their ordinary abode in their cities. To demonſtrate this the more fully, ſome refer the laſt verſe of the ſeventh chapter of Nehemiah, to the beginning of the eighth chapter.

CHAP. III.

Verſ.1. AND *when the ſeventh moneth was come*] Of the Hebrew moneth ſee 1 King.6.1. This moneth began about the eleventh of our September. See 1 King.8.2. It is probable that they began their journey in the firſt moneth of the year, which was in the Spring time; and they might be four moneths in their travel as Ezra was ch.7.9. and being ſetled in their ſeveral cities, ſee chap.2.1,70. when the firſt ſolemn feaſt for all the Jews to go to Jeruſalem came, theſe Jews went up to Jeruſalem.

and the children of Iſrael were in the cities] This is added to ſhew that notwithſtanding they were all ſeated in their ſeveral habitations, yet they would come to the holy feaſts whereunto they were enjoyned Deut.16.13,16. This was a great amplification of their piety.

the people gathered themſelves together] By their ſeveral habitations they being ſevered one from another, now all aſſemble together to one place.

as one man] This may be applied either to the union of their perſons, that they came all none excepted, as members of one body; or to the union of their minds, all being of a like diſpoſition as if they had had but one heart. This commendation is given of the primitive Chriſtians, that they were all of one mind, Act.2.1,46.

to Jeruſalem] This was the place appointed for Gods worſhip. See 1 King.11.13.

V.2. *Then ſtood up*] This phraſe implieth a readineſs; yea, and forwardneſs to do a thing; as the word *aroſe* doth. See 1 King.14.2,4.

Jeſhua] Or, *Joſhua*. Hag.1.1.

the ſon of Jozadak] This diſtinguiſheth him from others of that name; namely from thoſe that are mentioned 1 Chr. 24.11. 2 Chr. 31.13. Of this Jeſhua ſee ch.2.2.

and his brethren the Prieſts] Brethren are here taken in a large extent for ſuch as came from the ſame ſtock.

and Zerubbabel] Matth.1.12. & Luk.3.27. he is called *Zorobabel.*

the ſon of Shealtiel] Matth.1.12. & Luk.3.17. he is called *Salathiel.* Son is here put for grand-ſon. See 1 Chron.3.18,19. Zerubbabel might alſo be brought up under Shealtiel, as a ſon under a father.

and his brethren] Princes and great men. For men of the ſame office, ſtate, or degree, are called brethren. Jeſhua was the head of ſuch as belonged to the tribe of Levi: Zerubbabel of all the reſt of the people.

and builded the Altar] An Altar was for ſacrifices, Levit. 1.8,9, 12,13,15. By the Altar the ſacrifice was ſanctified, Matth. 23.19. Now becauſe offering of ſacrifices was a ſpecial part of Gods worſhip before Chriſt was exhibited; Saints of old uſed to build Altars when they came to a place to worſhip God, as Gen. 13. 4. & 35.1,3. When a particular place was appointed for Gods worſhip, as the Tabernacle, Lev.1. 5. and the Temple, 1 King. 8. 64. then there onely was their Altar to be. Hereby theſe Jews do teſtifie their piety, and their deſire of reconciliation betwixt God and them.

of the God of Iſrael] See 1 King.8.15. This was then the ſtile of the true God.

to offer burnt-offerings thereon] Of burnt-offerings and the uſe of them ſee 1 King.3.15.

as it is written in the law of Moſes] In that law which God gave to his people by the miniſtery of Moſes, Deut. 12. 5. They would not follow their own or other mens inventions, but the direction of God himſelf.

the man of God] Of this phraſe *man of God* ſee 1 King. 13.1. It is oft applied to Moſes, Deut.33.1. Joſh.14.6. See 1 Chron. 23.14.

V.3. *And they ſet the Altar upon his baſes*] Or, *upon his ſeats.* It appeareth by this that the foundation of the great brazen Altar which Solomon built ſtill remained, and that thereupon they built this new Altar, even in the Prieſts court, the very place where the former Altar ſtood.

for] Or *though*, as Pſal.23.4. Joſh.17.18.

fear was upon them] The people that dwelt in the other tribes envied the return of the men of Judah into their own land, and by ſome effects manifeſted as much. This their envy put the Jews into ſome fear. But though they were afraid of their enemies, yet they tooke courage to build an Altar to God. Or becauſe they were afraid of their adverſaries, they did the rather build an Altar to God, that by offering thereon expiation might be made for their ſins, pardon obtained, and a reconciliation wrought betwixt God and them; that ſo they might get Gods protection againſt all that their adverſaries could do.

becauſe of the people of thoſe countreys] The countreys here meant were eſpecially the ten tribes; though other nations neer adjoyning may alſo be meant. Theſe were all adverſaries, ch 4.1. and therefore there was cauſe to fear them.

and they offered burnt-offerings thereon unto the Lord] See 1 King. 3.15. It was the proper uſe of an Altar to offer ſacrifices thereon. The burnt-offerings were queſtionleſs extraordinary and voluntary ſacrifices to procure Gods favour thereby.

even burnt-offerings, morning and evening] This was expreſly enjoyned to be conſtantly obſerved, Exod.29.38,39,41. This ſheweth that this Altar was not built for ſacrifices then onely to be offered upon it, as 1 King.18.32. but for daily uſe.

V.4. *They kept alſo the feaſt of Tabernacles*] Of this feaſt ſee Lev.23.34, &c. There the manner of celebrating the feaſt, and the reaſon of this name given unto it, is expreſly ſet down. This was one of the ſolemn feaſts for the obſervation whereof all the males of the children of Iſrael were to appear before the Lord at the houſe of God, Deut.16.16. See Neh.8.15, &c.

as it is written] See v.2.

and offered the daily burnt-offerings by number] On every day of this feaſt there were particular offerings to be offered up. The kind of offerings and the number of them, and that for every day, is expreſly ſet down, Num.29.12, &c.

according to the cuſtome] This was a cuſtome enjoyned by God, and conſtantly obſerved by his people.

as the duty of every day required] Heb. *the matter of the day in his day.* Of this phraſe ſee 1 King.8.59. 1 Chro.16.37. They obſerved the number of ſacrifices according to that which was enjoyned for ſeveral dayes, for there were different ſacrifices on the ſeveral dayes to be offered up, Num.29.12, &c.

V.5. *And afterward*] When the feaſt of the Tabernacles was ended.

offered the continual burnt-offering] That was counted the continual burnt-offering which was every day, and that morning and evening, to be offered up, Exod.29.38. Num.28.3.

both of the new moons] The firſt day in every moneth was counted a new Moon, and therein ſpecial offerings to be offered up. See 1 Chr. 23.31.

and of all the ſet feaſts of the Lord] The Jews had many ſet feaſts; they are diſtinctly ſet down Lev.23.2, &c.

that were conſecrated] Appointed by God to be kept holy. On theſe feaſts people were to ceaſe from the works of their callings, and give themſelves to holy duties. In theſe reſpects, the dayes wherein they were ſo to do were counted *conſecrated dayes.* Some apply this to things conſecrated.

and of every one that willingly offered a free-will offering unto the Lord] Beſides the daily ſacrifices, and ſacrifices on ſet feaſts expreſly commanded; ſuch offerings as people willingly offered up to the Lord were accepted of him. Theſe free-will-offerings uſed to be in thankfulneſs for ſome bleſſing received; or for deliverance from ſome danger, or to teſtifie a mans zeal to Gods glory. They were diſtinguiſhed not onely from thoſe ſacrifices which God expreſly enjoyned, but alſo from ſuch as men bound themſelves unto by vow.

V.6. *From the firſt day of the moneth*] The firſt day was a feſtival day in every moneth, called the new Moon; but in the ſeventh moneth it was a ſpecial feaſt of blowing trumpets, Levit.23.24,25. Num.29.1. Before this moneth not onely their corn but alſo other fruits of the earth were brought in; and therefore in memorial of that bleſſing they had on the firſt day a joyful ſounding of trumpets. Beſides in this moneth they had many feaſts, as the new Moon on the firſt day; on the tenth day a ſolemn day of atonement; on the fifteenth day and the ſeven dayes following, the feaſt of Tabernacles, Levit.23. 24, &c. Wherefore on the firſt day of the moneth they had a ſolemn blowing of trumpets to call people together, and to put life and ſpirit into them.

began they to offer burnt-offerings unto the Lord] Becauſe this was a ſpecial ſervice of God they took the firſt opportunity, even the firſt feaſt, being on the firſt day of the moneth.

but the foundation of the Temple of the Lord was not yet laid] Heb. *the Temple of the Lord was not yet founded.* The houſe of God was too great a work to be done in ſo ſhort a time, but yet they would not forbear to do ſuch ſervices to the Lord as they might do without a Temple.

V.7. *They gave money alſo to the Maſons and to the Carpenters*] Or *workmen.* Under theſe two kinds all manner of artificers and workmen uſeful for building are compriſed. See 2 King. 12.11. & 22.6. 2 Chr.24.12.

and meat, and drink, and oyl] Under theſe three particulars is compriſed all manner of ſuſtenance. See 1 King.5.11. This they did to ſuſtain and encourage ſuch as ſhould do their work.

unto them of Zidon, and to them of Tyre] Zidon and Tyre were countreys joyning together, wherein Cedars grew in great plenty, and the inhabitants thereof had good skill in felling and ſquaring that timber. See 1 King.5.1,6.

to bring cedar trees from Lebanon] Of Cedar trees growing in Lebanon ſee 1 King.5.6.

to the Sea of Joppa] Of this Sea and of carrying Cedars by it, ſee 1 King.5.9. as Solomon prepared timber for the firſt Temple, ſo is preparation here made for another Temple.

according to the grant that they had of Cyrus] Though this particular be not expreſſed, yet it is compriſed under thoſe general words of Cyrus his grant which is ſet down ch.1.4. & 6.3,4.

King of Perſia] See 2 Chr.36.22.

V.8. *Now in the ſecond year*] In the firſt year they did what they could to prepare materials for the houſe of the Lord.

of their coming into the houſe of God at Jeruſalem] To that place where the houſe of God built by Solomon firſt ſtood; and where afterwards they built the ſecond Temple.

in the ſecond moneth] For in the firſt moneth they were to celebrate the Paſſeover, and in the middle thereof, Exod.12.2,6. So as this was the firſt moneth which they had free. This ſecond moneth began about the eleventh of our April.

began Zerubbabel the ſon of Shealtiel, and Jeſhua the ſon of Jozadak] Of theſe two ſee v.2.

and the remnant of their brethren] This may be applied to the brethren of Jeſhua onely, and then it ſignifieth Prieſts and Levites onely; or to the brethren of Zerubbabel alſo, as v. 2. and then it compriſeth under it others as well as *Prieſts* and *Levites*, which are ſet down in the words following.

and all they that were come from the captivity unto Jeruſalem] All of all ſorts ſet themſelves to do what they could to help on the houſe of the Lord.

and appointed the Levites from twenty years old and upward] From Davids time forward Levites came at twenty years old to the houſe of God. See 1 Chron.23.24. This that is here ſaid of appointing the Levites hath eſpecial reference to Jeſhua and Zerubbabel.

to ſet forward the work of the houſe of the Lord] Both by doing what they could themſelves thereabouts, and alſo by encouraging others. See v.10.

V.9. *Then ſtood Jeſhua*] This Jeſhua was a Levite, not the high Prieſt mentioned ver. 2. Of this other Jeſhua ſee chap. 2. 40.

with his ſons and his brethren] Brethren is here taken for thoſe that were of his family and ſtock. See v. 2.

Kadmiel and his ſons] Of this Kadmiel ſee ch.2.40.

the ſons of Judah] Or Hodavia, ch.2.40.

together] Heb. *as one*. See v.1.

to ſet forward the workmen in the houſe of God] The forenamed Levites did what they could to encourage the workmen cheerfully to go on in what they had undertaken; that they ſhould not fear their adverſaries, but depend on God: for this end they were choſen, and ſet in the places where they ſtood.

the ſons of Henadad] Henadad alſo was a Levite of good note and name. Either theſe had the ſame office that Jeſhua, Kadmiel, and their ſons had, and ſo muſt be joyned with a particle *and*; or they were appointed to over-ſee ſome other work. See the like 2 Chron.34.12,13.

with their ſons] This hath reference to the ſons of Henadad. His ſons and his ſons ſons were active in this buſineſs.

and their brethren the Levites] See v.8. There is mention made of ſons of Henadad to be forward about the wall of Jeruſalem, Neh. 3.18,24. and alſo about the covenant that was made with the Lord, Neh.10.9.

V.10. *And when the builders laid the foundation of the Temple of the Lord*] When firſt they began that great work.

they ſet the Prieſts in their apparel] Prieſts had their proper robes for the ſervices that they performed in the Temple, which they put on when they did thoſe ſervices.

with trumpets] See 1 Chr.13.8. It belonged to the Prieſts to ſound with trumpets, 2 Chr.15.24. & 16.6.

and the Levites the ſons of Aſaph, with Cymbals] Of Cymballs ſee 1 Chr.13.8.

to praiſe the Lord] This was the principal end of all the muſick in the Temple. By the melody of muſick were the peoples ſpirits much quickened and ſtirred up to praiſe the Lord.

after the ordinance of David king of Iſrael] 1 Chron.6.31. and 16.7. & 25.1. David did both appoint Pſalms to be ſung, and alſo ſet down the order and manner of ſinging them. See 2 Chron. 29.27.

V.11. *And they ſung together by courſe*] Sometimes ſome of them, and other times others ſang; and in their ſinging they obſerved their due reſts and returns. Others thus interpret it; They conſented to the things that were ſung, and gave their *amen* thereunto.

in praiſing and giving thanks unto the Lord] See v.10.

becauſe he is good, for his mercy endureth for ever towards Iſrael] Theſe words are cadencies in ſundry verſes of the 118. and 136. Pſalms; ſo as hereby is implied that they ſang thoſe Pſalms. See 2 Chr.5.13.

and all the people ſhouted with a great ſhout] Of the meaning of this word *ſhout* ſee 2 Chron.13.15. Hereby with an unanimous conſent they gave great evidence of the joy of their heart for that which they ſaw. See Pſal.5.11. & 82.11. & 35.27. & 132. 9,16.

when they praiſed the Lord] When the Levites ſang the Pſalms of praiſe.

becauſe the foundation of the houſe of the Lord was laid] The very beginning of that great and much deſired work was a matter of great joy unto them.

V.12. *But many of the Prieſts and Levites, and chief of the fathers*] This latter phraſe may have reference to ſuch as were heads of families, and ſo diſtinguiſhed from Prieſts and Levites.

who were ancient men that had ſeen the firſt houſe] It was not much above threeſcore years from the deſtruction of the former Temple, to the laying of the foundation of this Temple: for there were but ſeventy years, 2 Chron.36.21. from the beginning of the captivity to the Jews return again unto Jeruſalem. The captivity began in the firſt year of Jehoiachin, 2 Chron. 36. 9,10. Zedekiah reigned eleven years after that, 2 Chr.36.11. At the end of his reign was the houſe of the Lord burnt, 2 King.25.2,9. From that time to the return of the Jews paſſed fifty nine years. In the ſecond year of their return this foundation was laid, v.8. This amounts to about threeſcore years. Now they that were about ten, or twelve, or fourteen years old, and ſaw the firſt Temple, might well remember the large compaſs and glorious fabrick thereof. All therefore that were ſeventy years old and upwards may be reckoned among the *ancient men* here ſet down; and of theſe there might be a great many.

when the foundation of this houſe was laid before their eyes] Some tranſlate it thus; *The old men who had ſeen the former houſe on the foundation thereof, the foundation of this houſe being before their eyes*; that is, they now beholding the foundation of this houſe, and comparing it with the foundation of the former houſe, were affected as followeth.

wept with a loud voice] They were not onely inwardly grieved, nor onely manifeſted their grief with tears, but gave further evidence of their great ſorrow by loud out-cries.

and many ſhouted aloud for joy] Theſe were of the younger ſort, who had not ſeen the former Temple. The former that ſo much grieved did well diſcern that fro[illegible]h a foundation as was now laid there could not be erected ſo g[illegible]ious a fabrick as the former Temple was. Yet this foundation in it ſelf was a fair one, and fit for a goodly fabrick to be erected thereon; and in that there was hope of another Temple to be built thereon, the younger ſort much rejoyced.

V.13. *So that the people could not diſcern the noiſe of the ſhout for joy, from the noiſe of the weeping of the people*] By *the people* in the former place are meant ſuch lookers on, or ſuch hearers of the noiſe, as had no part either in mourning or rejoycing. Some of theſe might be neer, ſome far off. Thus the people in the former place are diſtinguiſhed from the people in the latter place.

for the people ſhouted with a loud ſhout] Both the manifeſtation of their mourning and alſo of their rejoycing was very loud.

and the noiſe was heard afar off] The noiſe of either part might ſound far; but of both joyned together much further. See Neh. 12.43.

CHAP. IV.

Verſ.1. NOw *when the adverſaries of Judah and Benjamin*] In this chapter the malicious endeavours of the enemies of the Church, to hinder the building of the Temple ſo joyfully begun, as is noted ch.3. 10, &c. are ſet down. Of the adverſaries here meant ſee v. 2. & ch.3.v.3.

heard that the children of the captivity] Heb. *the ſons of the tranſportation*. Such as had been carried captives into Babylon, and were tranſported back again from thence into their own countrey.

builded the Temple] The foundation of the Temple was laid with ſuch acclamation, ch.3.11,12,13. as the rumour thereof could not but be ſpread far and neer.

unto the Lord God of Iſrael] Of this title *Lord God of Iſrael* ſee 1 King. 8. 17. The Temple is ſaid to be built to him, becauſe it was built for his worſhip and ſervice, and to his honour; and thereupon it is oft ſaid to be built *to his name*, 1 King.5.3,5. & 8.17.

V.2. *Then they came to Zerubbabel*] This relative *they* hath reference to the adverſaries v.1. Theſe came to Zerubbabel, becauſe he then was the chief Prince and Governour of that people. See ch.1.8.

and to the chief of the fathers] Of theſe ſee ch.1.5. & 3.12. & 1 King.8.1. Theſe uſed to ſit in counſel with Zerubbabel; and therefore they came to them alſo.

and ſaid unto them, Let us build with you] This they deſired that being mingled with the Jews in that great work they might more opportunely find ſome advantages to hinder the work, by picking quarrels and raiſing contentions. Or it may be that they obſerving Cyrus his affection to the Jews, might by helping forward that great work to which Cyrus put the Jews, ch. 1.2,3. get into his favour.

for we ſeek your God] That God who was ſtiled the God of Abraham, Iſaac, and Iſrael, 1 Chr.29.18. This may have reference to 2 King. 17. 28, 32. This, and that which followeth, ſheweth that the Samaritans are here eſpecially meant; who were gathered out of ſundry nations, and placed in the cities of Samaria inſtead of the children of Iſrael, 2 King.17.24.

as ye do] Herein they failed exceedingly, and told an untruth; for howſoever they are ſaid to fear the Lord who was the God of Iſrael, yet they did not ſeek him as the men of Judah did. For beſides their ſerving the Lord by and under the golden calves which Jeroboam made, they alſo ſerved every nation their own God, 2 King.17.28,29, &c.

and we do ſacrifice unto him] Idolaters had learned of the worſhippers of the true God after this manner to worſhip their god.

ſince the dayes of Eſar-Haddon king of Aſſur, which brought us up hither] Of Eſar-haddon ſee 2 King.19.37. Sennacherib was father of this man, Salmaneſer his grandfather. This Salmaneſer firſt carried Iſrael into captivity, and placed ſundry people of other nations in their land, 2 King. 17. 6,24. Sennacherib ten years after ſought to deſtroy Jeruſalem; but his army was there deſtroyed, and he himſelf anon after periſhed, 2 King. 18.9,13, 17,35,37. This Eſar-Haddon ſucceeding Sennacherib, might ſettle thoſe people of other nations whom his grand-father had firſt brought into the cities of Samaria, and place them in thoſe cities where they were to continue, and in that reſpect be ſaid to bring them up thither: Or otherwiſe he might bring ſome other people into Iſrael then thoſe whom his grand-father brought, and they eſpecially be here meant. Or the plantation mentioned 1 King.17.24. might be made by Eſar-haddon, and there ſet down by way of anticipation.

V.3. *But Zerubbabel, and Jeſhua*] Whether the forenamed adverſaries would take notice of Jeſhua or no, (for Jeſhua is not mentioned among them to whom he came) Jeſhua would take care with others that they ſhould not be admitted.

and the reſt of the chief of the fathers of Iſrael] Zerubbabel and Jeſhua were chief fathers; in relation to them others are called *the reſt*.

ſaid unto them, You have nothing to do with us] Heb. *not to you* *and to us.* The Hebraiſm implieth that thoſe two people, Samaritans and Jews, had nothing to do together. See a like phraſe 1 King.17.18. See on Joſh.22.25.

to build an houſe unto our God]Howſoever in ſecular matters they might deal together, yet in that great matter of piety, concerning the place of Gods worſhip, they being of different religions might not joyn together.

but we our ſelves together] Or *alone*, Job 34.29. & 38.7. This is meant of the Jews, who themſelves alone, without help from the Samaritans, would do that work. They ſaw juſt cauſe to ſuſpect ſome falſe dealing on the Samaritans part.

will build unto the Lord God of Iſrael] See v. 1.

as king Cyrus the King of Perſia hath commanded us] See ch.1. 2, 3. This they alledge to take away all prejudice from their anſwer.

V.4. *Then the people of the land*] Or, *of that land.* The adverſaries mentioned v.1. are hereby meant.

weakened the hands of the people of Judah] Kept them from going on in that work with ſuch courage and diligence as otherwiſe they would.

and troubled them in building] By threatning words, by keeping away from them ſuch materials as were requiſite, and by other means mentioned in the verſes following.

V. 5. *And hired counſellors againſt them*] They thought it not enough what themſelves could adviſe or practiſe, but they muſt alſo procure others to hinder them. Theſe Counſellors might either go to the Jews, to diſcourage them; or to Cyrus, to diſſwade him from permitting the Jews to go on. Or otherwiſe they might bribe ſuch Counſellors as attended King Cyrus.

to fruſtrate their purpoſe] This was the main end of their malicious practices by themſelves and others, to keep the Jews from accompliſhing that which they intended about the houſe of God.

all the dayes of Cyrus king of Perſia] Cyrus was exerciſed in war all the time of his reign, and ended his dayes therein. He being abroad in remote countreys left his ſon Cambyſes to govern the Kingdom; And by this means it was that the forenamed Counſellors ſo much prevailed in hindring that work which Cyrus himſelf had expreſly commanded to be done. For Cambyſes was a a light and lewd man, and eaſily induced to hinder any good work.

even untill] Or, *and unto.*

the reign of Darius king of Perſia] This Darius was the third King of Perſia from Cyrus. Cambyſes the ſon of Cyrus being dead, two brothers, namely Patizites and Smerdis, called *Magi*, uſurped the throne and reigned ſeven moneths; but their reign was not reckoned among the Kings of Perſia. Darius therefore who was made King in their ſtead was counted the third. He was not of the Royall ſtock, but choſen by the Princes of Perſia to be King. And to eſtabliſh the Kingdom to himſelf the more firmly, he married Atoſſa the daughter of Cyrus, and ſet himſelf to eſtabliſh all the decrees of Cyrus: and among others, that which Cyrus had made about the Jews building a Temple to the Lord. In his dayes therefore the forementioned wicked Counſellors could not prevail as they had done in Cambyſes time. This Darius is called *Darius Hyſtaſpes.* See v.7.

V.6. *And in the reign of Ahaſuerus*] Heb. *Ahaſhueroſh.* Heathen Hiſtoriographers call this man *Xerxes.* He was the ſon of the forenamed Darius by Atoſſa, and ſo by his mother the grandſon of Cyrus; called *Ahaſhuerus*, becauſe he was an hereditary Prince: for he was born after his father was actually King, and of a mother heir to the Kingdom by lineal deſcent. This name is compounded of three words, אחשוש *great*, ו *and* רום *head.*

in the beginning of his reign] Becauſe they could do nothing openly againſt the Jews all Darius his time, they take the firſt opportunity they can, and immediately after his death, in the very beginning of his ſons reign, renew thoſe malicious practices which they began in Cambyſes his dayes.

wrote they unto him an accuſation] This hath reference to the forementioned adverſaries of the Jews, and their evill Counſellors.

againſt the inhabitants of Judah and Jeruſalem] Hereby are meant all that returned out of captivity, whether in countrey or city. Their accuſation is ſet down v.12, &c.

V.7. *And in the dayes of Artaxerxes*] This name implieth *an excellent warriour*; and becauſe of his ſucceſs in war he had it given him. Both *Darius* and *Artaxerxes* were names given to many of the Kings of the Medes and Perſians, aud that after they came to be Kings; as *Pharaoh* to the Kings of Egypt. See 1 King.2.39. In this reſpect there may eaſily be many miſtakes, in that the ſame man may in one place, or by one author be called by one name, and in another place, or by another author, be called by another name. Thus Jehoiachin 2 King. 24. 8. is called *Coniah*, Jer. 22.28. Artaxerxes in this place is by many taken to be the ſon of the foreſaid Ahaſhuerus by Eſther; of whom ſee Eſth.2.16,17. And he is by the heathen called *μακρόχειρ, Longimanus, Long-handed*; either becauſe he had a long hand, and longer then any other, as ſome ſay, or becauſe he fought as a man that could reach far. His ſon was Darius Nothus: See ch. 6.10. Hiſtoriographers that write of the Kings of Perſia attribute unto Cambyſes, with the time that he reigned in his fathers life, X. years; to Darius with the time of the Magi, XXXVI. years; to Ahaſhuerus XXII. years; to Artaxerxes XL. years: Theſe make an hundred and eight years. If the Temple were built after the reign of all theſe, according to the foreſaid computation, there would be more then an hundred years betwixt the laying of the foundation and rearing up the walls thereof; which can hardly ſtand with many circumſtances noted in Scripture: As firſt, that Zerubbabel and Jeſhua ſhould be men of authority both before the laying of the foundation of the Temple and alſo after the finiſhing thereof. Surely if ſo, they muſt needs be exceeding old, even above an hundred and thirty years. Secondly, it is ſaid of many that had ſeen Solomons Temple, that they ſaw alſo this ſecond Temple when it was built, Hag.2.3. How old muſt then theſe needs be? We muſt ſuppoſe them to be ten years old at leaſt at the ſacking of Jeruſalem, that could remember the glory and beauty of a building ſo many years after. Now there were threeſcore years betwixt the deſtruction of the firſt Temple and laying the foundation of the ſecond; ſee ch. 3.12. To theſe muſt be added an hundred and eight years, to the beginning of Darius Nothus his reign, when the walls of the Temple were reared up, and all that time wherein it was in building. All theſe joyned together cannot be leſs then an hundred and fourſcore years: And of this age muſt they be whom the Prophet ſpeaketh to, *Who is left among you that ſaw this houſe in her firſt glory? and how do you ſee it now?* Hag.2.3. I will not deny but that God might give in thoſe dayes ſuch a bleſſing as to continue the lives of many of his ſervants above an hundred and fourſcore years. But yet to remove thoſe difficulties, ſome ſay that the forementioned Kings, Darius, Ahaſhuerus, and Artaxerxes, reigned not ſo long as is ſet down. Others, that he that is called *Artaxerxes*, was Cambyſes the ſon of Cyrus, and that from his valour in war this title *Artaxerxes* was given him. They that are of this opinion ſay that this that is here written to be done in Artaxerxes his time is an expreſs and diſtinct narration of the particular practice of the forementioned Counſellors, v. 5. and that Darius there mentioned is the ſame that gave liberty to the Jews to build their Temple, ch.6.1, &c. and that that which is ſaid to be done in the time of Ahaſhuerus, v. 6. was done after the Temple was built.

wrote Biſhlam] Or, *in peace.* They who take the word appellatively ſay it implieth that this letter was written when the Jews thought all things were in peace; q. d. *In time of peace.* Or that it is a phraſe of congratulation, q. d. *In peace be the king.*

Mithredath, Tabeel] Theſe are proper names of ſuch as had ſome government given them in Samaria or places thereabouts. See v.14.

and the reſt of their companions] Heb. *ſocieties.* Hereby are meant thoſe other that in thoſe places had government and truſt committed unto them by the King of Perſia.

unto Artaxerxes king of Perſia] See the firſt note on this verſe. This man is called *King of Perſia* as Cyrus is, 2 Chron. 36. 22.

and the writing of the letter was written in the Syrian tongue] For that was then the language uſed in moſt countries; as the Greek tongue in, before and after Chriſts time, and the Latine ſince.

and interpreted in the Syrian tongue] They both wrote their letter and delivered their meſſage by thoſe whom they ſent, in the Syrian tongue.

V. 8. *Rehum the Chancellour*] The word tranſlated *Chancellour* is of the Chaldee termination; and it is the firſt word in this verſe. Not onely this Letter but all the hiſtory following to ch. 6.19. is penned in the Chaldee dialect. *Chancellour* is a word of high dignity with us. Some take it here to ſet forth the Preſident of that councel which was for the Kings affairs in thoſe parts.

and Shimſhai the Scribe] Or *Secretary.* Of this office ſee 1 King. 4.3. He is eſpecially named, becauſe the mind and determination of a whole Councel uſeth to be penned and ſubſcribed by their Scribe.

wrote a letter againſt Jeruſalem, &c.] i.e. The inhabitants of Judah and Jeruſalem, as v.6.

in this ſort] Namely as followeth v.11, &c.

V.9. *Then wrote Rehum,* &c.] See v.8.

and the reſt of their companions] Chald. *Societies.* See v.7.

the Dinaites, &c.] This and the eight other names following are Chaldee names of thoſe nations that the Kings of Aſſyria placed in the land of Iſrael, within the circuit of the ten tribes. They all joyn together in one counſel, and with the conſent of them all is the letter following written and ſent.

V.10. *And the reſt of the nations*] This ſheweth that the former names are names of nations: And becauſe there were more then thoſe nine, this clauſe is added.

whom the great and noble Aſnapper bronght over] We read not elſewhere of this name: therefore ſome apply it to Shalmaneſer, ſome to Sennacherib, ſome to Eſar-haddon, v.2. ſome to a great Commander under them. The two epithets *great* and *noble* imply that one of the great Monarchs of Aſſyria is here meant.

and ſet in the cities of Samaria] He brought them from other countreys, and there ſetled them. See v.2.

and the reſt that are on this ſide the river] Hereby it appeareth that not onely the Samaritans but alſo other nations on that ſide Euphrates, were adverſaries to the Jews. See v.3.

and at ſuch a time] Chald. *Cheeneth*. Some think the ſeveral letters of this word ſet forth ſeveral and diſtinct times, as the day, and moneth, and year.

V.11. *This is the copy*, &c.] This that followeth, v. 12, &c..

Thy ſervants] They uſe this title, both in general, as his ſubjects; and alſo in particular, as deputed by him to ſpecial offices.

on this ſide the river, and at ſuch a time] See v. 10.

V. 12. *Be it known unto the king*] Hereby they pretend to inform the King of a great matter that much concerned him.

that the Jews which came up from thee to us] That which was done by Cyrus the firſt Monarch of Perſia, they aſcribe to his Succeſſor.

are come to Jeruſalem, building the rebellious and the bad city] This their accuſation was not onely ſcandalous but falſe; ſcandalous, in thoſe epithets, *rebellious* and *bad*, which they give to Jeruſalem; falſe, in that they had not yet gone about to build the City: For we cannot think that they who were hindred from building the Temple, would offer to build the walls of the City: Had they gone about that the Prophet Haggai would have reproved them for preferring the walls of their City before the houſe of God, as he did for preferring their own houſe before Gods, Hag.1.4.

and have ſet up the walls thereof] Or, *finiſhed them*. This is directly contrary to that which is noted long after this, Neh.1.3.

and joyned the foundations] Chald. *ſewed together*. As the ſewing of pieces of cloth together maketh up a garment, ſo the coupling together the ſtones of a building maketh up the edifice.

V.13. *Be it now known unto the king*] See v.12.

that if this city be builded, and the walls ſet up again] Hereby they implied that it might prove a receptacle for rebels.

then will they not pay toll] Toll uſeth to be taken for cattel and cart-loads of commodities that paſs thorow the gates of a City.

tribute] This is a tax laid upon particular ſubjects to be paid to their King or Lord in teſtimony of fealty.

and cuſtom] This is a tax for ſuch commodities as are brought into, or ſent out of a Kingdom.

and ſo thou ſhalt endamage the revenue] Or *ſtrength*. A King is made ſtrong by the great income and revenue which he receiveth time after time: and therefore by withholding theſe his eſtate muſt needs be much damnified.

of the kings] The word is of the plural number either for Majeſty ſake, to imply that he was as many Kings; or in relation to him and his ſucceſſors.

V.14. *Now becauſe we have maintenance from the kings palace*] Chald. *we are ſalted with the ſalt of the palace*. Salt being of uſe for all things almoſt that we eat, to give a good taſte thereunto, it is here put for all manner of ſuſtenance. In ſuch a ſenſe the word *bread* is oft uſed, as Deut. 8.3. Matth. 6.11. We uſe to call an allowance given for a mans livelyhood *a ſalarie*, which word is taken from *Salt*. This is one reaſon which they alledge for giving notice to the King of that which they pretend to be a damage unto him, namely the Kings kindneſs to them in maintaining of them.

and it was not meet for us to ſee the kings diſhonour] This is another reaſon, their reſpect to the King and his honour. The Chaldee word commonly ſignifieth the nakedneſs of the privy parts, which cauſeth contempt.

therefore have we ſent, and certified the king] Namely of that which is ſet down v. 12, 13.

V.15. *That ſearch may be made*] This they ſet down as the end of their information, hoping that the King ſhould find evidence of the truth whereof they did inform him.

in the book of the records of thy fathers, &c.] Chald. *in the book of the remembrances*. Kings uſe to have their Records which are called *Chronicles*; wherein are regiſtred not onely the memorable acts of their own countrey, but often alſo of other Nations, eſpecially if they concern their own Kingdom any thing at all. By *fathers* are here meant Predeceſſors, and thoſe not onely Kings of Perſia, but alſo of Aſſyria and Babylon.

and know that this city is a rebellious city] Such nations as are brought under the ſubjection of a forrein King, and have promiſed or ſworn to pay him tribute, if they refuſe to pay the ſame, and to acknowledg fealty, are ſaid *to rebel*, as 2 King.1.1. &.18.7. & 24.1, 20. In this ſenſe they account Jeruſalem *a rebellious city*.

and hurtful unto kings] Thoſe nations are counted *hurtful* to Kings and States, which deny accuſtomed tribute, or war againſt them, or any way keep them under. Thus might the Kingdom of Judah be accounted *hurtful to kings*.

and provinces] See ch.2.1.

and that they have moved ſedition] Chald. *made ſedition*. They who are an occaſion of ſedition are ſaid *to make it*. *Sedition* is a mutinous riſing up of many together againſt that government under which they are. See Luk.23.19. Act.24.5.

within the ſame] Chald. *in the midſt thereof*. i. e. Of Jeruſalem.

of old time] This hath reference to the ſtate of the Jews before the Captivity; particularly, to that which is noted of Jehoiakim, 2 King.24.1. and of Zedekiah, 2 King.24.20.

for which cauſe was this city deſtroyed] 2 Chr.36.13, 19.

V.16. *We certifie the king*] They ſpeak too confidently of that which they had no juſt cauſe to ſuſpect.

that if this city be builded again, and the walls thereof ſet up] By this they ſeem to imply that the Jews were now about to reedifie and fortifie Jeruſalem. See v.12.

by this means thou ſhalt have no portion on this ſide the river] See v.10. On that ſide Euphrates were many nations at that time under the juriſdiction of the Perſians, as Jews, Samaritans, Ammonites, Moabites, Edomites, Amalekites, and others. Therefore they put this jealouſie into the head of the King of Perſia, that the Jews would not onely themſelves withdraw ſubjection from him, but alſo bring the nations round about them under their own ſubjection; ſo as the King ſhould receive no tribute, nor any other commodity from them.

V.17. *Then ſent the king an anſwer*] Princes are oft too ready to open their ears unto calumnies againſt their ſubjects.

unto Rehum, &c. *and unto the reſt beyond the river*] When they that dwelt near the land of Judah wrote to the King, they ſtiled themſelves *the reſt that are on this ſide the river*, v. 10. but when the King writ to them, he ſtiled them *the reſt beyond the river*. This ſheweth that Euphrates ran betwixt Judea and the people thereabouts on the one ſide, and Perſia and Babylon on the other.

Peace] This is an extraordinary ſalutation, uſed in writing to others, at meeting with others, or at departing from them, ch.5.7. Pſal.28.3. Matth.10.23. Luk.10.5. Lam.1.7. It implieth *all manner of proſperity*.

and at ſuch a time] Chald. *Cheeth*. There is one letter difference betwixt this word and that which is uſed v.10. but both intend one and the ſame thing.

V.18. *The letter which you ſent unto us hath been plainly read before me*] This in the general was commendable, that a King ſhould read ſuch letters as they to whom he commits a truſt ſend to him.

V.19. *And I commanded*] Chald. *By me a decree is ſet*. The commands of the Kings of Perſia were as decrees, Dan.6.15.

and ſearch hath been made] He followed the direction given v. 15.

and it is found, that this city of old times hath made inſurrection againſt kings] Chald. *lift up it ſelf againſt kings*. They who cauſe inſurrections lift themſelves higher then is meet.

and that rebellion and ſedition have been made therein] See v.15.

V.20. *There have been mighty kings alſo over Jeruſalem*] This hath relation to the acts of David, 1 Chron. 14.9, &c. & 18. 1, &c. & 19. 1, &c. & 20.1, &c. of Solomon, 1 King.4.21. of Jehoſhaphat, 2 Chron.17.10. and of other Kings that faithfully ſerved the Lord.

which have ruled over all countreys beyond the river] Solomons dominion was the largeſt of any of the Kings of Iſrael. That reached to the river Euphrates, but not beyond it, 1 King. 4. 21, 24.

and toll, tribute and cuſtome] See v. 13.

was paid unto them] 2 Sam.8.2, 6. 1 King.4.21. 2 Chron.17.11. & 26.8. & 32. 23. The Jews might ſpeak of theſe things while they were in the land of their captivity; and ſome States-men thereupon entred them into the publick Records of Babylon or Perſia.

V.21. *Give you now commandment*] Chald. *make a decree*. See v. 19. The commandment was to be given by them in the Kings name.

to cauſe theſe men to ceaſe, and that this city be not builded] This charge the King giveth upon that information which was given him v.12.

untill another commandment ſhall be given from me] The Chaldee word ſignifieth here alſo *a decree*. His meaning therefore is, that his former decree ſhould not be altered till another decree were made by himſelf to the contrary.

V.22. *Take heed now that ye fail not to do this*] This he addeth to make them the more forward in executing his decree. But they of themſelves were forward enough.

Why ſhould damage grow to the hurt of the kings?] Kings are very jealous of what may prove prejudicial to them. See v.13.

V. 23. *Now when the copy*, &c.] It may be the Kings letter was laid up amongſt his Records, and onely a copy thereof ſent.

they went up in haſte, &c.] Not onely the Kings command, but alſo their own malicious diſpoſition againſt the Jews made them forward.

and made them to ceaſe by force and power] Chald. *by arms and power.* This aggravateth their malice, that they contented not themſelves to come with the Kings letter and authority, which had been enough to have moved the Jews to forbear till they might have further order from the King; but alſo they came with men and arms, to conſtrain them by violence to leave their work. Malice puts on men to do their uttermoſt in hindring good things.

V.24. *Then ceaſed the work of the houſe of God*] By this it appeareth that the aim of theſe adverſaries of the Jews was eſpecially againſt the houſe of God, though they made pretenſe to the King of *building a city, and rearing up the walls thereof.* Though the King in his letter made no mention at all of *Gods houſe*, yet they extended that which he wrote about the City to the Temple.

which is at Jeruſalem] See 2 Chron.36.23.

ſo it ceaſed unto the ſecond year] This was the year wherein the Prophets Haggai and Zechariah began to encourage the people to return to build up the houſe of the Lord, Hag. 1.1. Zech.1.1.

of the reign of Darius king of Perſia] See v.5,7.

CHAP. V.

Ver.1. THen *the Prophets*] This chapter ſetteth out the means whereby the Jews were encouraged to return to the building of the Temple. One ſpecial means was the Prophets ſtirring them up thereunto. For God was ever ready in his peoples ſtraits to ſend his Prophets unto them.

Haggai the Prophet, and Zechariah] Theſe are put among thoſe that we call *the ſmall Prophets*, and are the two laſt ſave one.

the ſon of Iddo] i. e. grandſon. For Barachiah was the father of Zechariah; and Iddo of Barachiah. Thus Zerubbabel is called *the ſon of Shealtiel*, ch.3.2.

propheſied unto the Jews] The ſumme of their prophecies are ſet down in thoſe two books which are ſtiled by their names, *Haggai* and *Zechariah.* Both propheſied after the captivity, and began in the ſecond year of Darius; Haggai in the ſixth moneth, and Zechariah in the eighth, Hag.1.1. Zech.1.1.

that were in Judah and Jeruſalem] In Countrey and City.

in the name of the God of Iſrael] This ſheweth the warrant that they had, the authority with which they came, and the power and efficacy of their prophecy. And this they did to make their prophecy take the better.

even unto them] This is an Hebraiſm, ſhewing that to them in ſpecial theſe Prophets were ſent, that ſo they ſhould give the more heed to their words.

V.2. *Then roſe up*] This phraſe importeth forwardneſs, ſpeed and diligence in doing of a thing. See 1 King.16.2,4.

Zerubbabel the ſon of Shealtiel, and Jeſhua the ſon of Jozadak] See ch.3.2.

and began to build the houſe of God, &c.] They firſt began it when they laid the foundation thereof, ch.3.10. but now they go on with the ſtructure, and in that reſpect are ſaid *to build* it. It was intermitted divers years; & their return to it is counted *a beginning.* And what they took care that others ſhould do, they are here ſaid to do.

and with them were the Prophets of God helping them] Theſe Prophets by encouraging the diligent, by threatning the negligent, by reproving thoſe that preferred their own houſes before Gods, and by directing ſuch as were about the work how to go on therein, did much forward the work, Hag.1.4, 8,13. Zach. 4.7. &c.

V.3. *At the ſame time came to them*] Whenſoever Gods people go about Gods work, the Devils inſtruments will be ready to hinder them.

Tatnai Governour on this ſide the river, and Shetharboznai] Theſe two the King had appointed to ſee the people in the ten tribes, and other places thereabouts, keep peace and live in good order. They were ſuch in relation to the King of Perſia as Pilate was to Cæſar, Matth.27.2. Luk.3.1.

and their companions] Such as joyned with them to hinder the work of God in the Jews hands.

and ſaid thus unto them, who hath commanded you to build this houſe] Theſe adverſaries, knowing that the former King had forbidden them to go on with their work, ſuppoſed the Jews could have ſhewed no warrant for what they did, and thereupon thought to have gotten the greater advantage againſt them.

and to make up this wall] Queſtionleſs this is meant of the wall of the Temple, which they began to rear upon the foundation they had laid, ch.3.10.

V.4. *Then ſaid we unto them after this manner*] This hath reference to the adverſaries, and is ſet down as the matter of their letter, and as if they were relating to the King what they had done.

What are the names of the men that make this building?] Chald. *that build this building.* They that are minded to do miſchief unto others, eſpecially by complaining of them and accuſing them, will do what they can to know their name. See v.10.

V.5. *But the eye of their God was upon the elders of the Jews*] Theſe are the words of him that penned the hiſtory. By *the eye of God* is meant his providence, favour and grace; and by *the Elders of the Jews*, ſuch as are mentioned v.2. and others that had a care to forward that great work.

that they could not cauſe them to ceaſe] Neither the adverſaries threatnings, nor any thing elſe they could do, could diſcourage the Jews from going on in their work.

till the matter came to Darius] This word *till* doth not infer that they then ceaſed. See 2 Sam. 6.23. & Matth.1.25. But becauſe Darius was ſo far from hindring it, as he did much further it, the limitation is ſeen at his time.

and then they returned anſwer by letter concerning this matter] This hath reference to ch.6.1,6, &c. where the anſwer here intended is expreſly ſet down: So as by this relative *they* may be meant the King and his Councel. Or it may be thus imperſonally rendred, *then anſwer was returned.* Or this may be meant of the Jews, who having heard of the anſwer, which was the decree that Darius made and ſent by letter, related the ſame as an apology for themſelves.

V.6. *The copy of the letter*, &c.] See ch.4.11. Here is ſhewed the occaſion of the Kings anſwer mentioned v.5.

the Apharſachites] i. e. Perſians. For Monarchs uſe to ſend men of their own nation to be Governours over ſuch Provinces as they have ſubdued. Such an one was Pilate.

which were on this ſide the river] See ch.4.10.

ſent unto Darius the king] See ch.4.5.

V.7. *They ſent a letter to him wherein was written thus*] Chald. *In the midſt whereof.* See ch.4.15.

Unto Darius the king, all peace] See ch.4.17.

V.8. *Be it known unto the king*] See ch.4.12.

that we went into the province of Judea] See ch.2.1. This hath relation to v.3.

to the houſe of the great God] This ſtile they give to God in regard of that opinion and eſteem which the Jews had of him.

which is builded with great ſtones] Chald. *ſtones of rolling.* i. e. ſuch as could not be carried by reaſon of their greatneſs, but were drawn or rolled with engines for that purpoſe.

and timber is laid in the walls] This ſheweth that they had made good progreſs in the work, and that the walls were raiſed to a good height.

and this work goeth faſt on, and proſpereth in their hands] This they add, not to commend the Jews, but to move the King to ſend more ſpeedily ſome order to ſtay them.

V. 9. *Then asked we thoſe Elders, and ſaid unto them thus*, &c.] See v. 3.

V.10. *We asked their names alſo to certifie thee*] See v.4.

that we might write the names of the men that were the chief of them] Who were the firſt authors and contrivers of this work, and who moſt ſet it on.

V.11. *And thus they returned us anſwer, ſaying*] This anſwer is not before mentioned, but we may well think by the manner of ſetting it down, that it was the very anſwer that the Jews had given them, at leaſt for the ſubſtance thereof.

We are the ſervants of the God of heaven and earth] Hereby the Jews intimate that what they did, they did in obedience unto the great God, and to his honour. See 2 Chr.36.23. The Lord is ſtiled *God of heaven and earth*, becauſe all creatures are compriſed within them two; ſo as this phraſe implieth, that he made, preſerveth and governeth all things.

and build the houſe that was builded] They ſtile the houſe they were now in building *the houſe that was builded*, becauſe it was in the ſame place, to the ſame uſe, and in the ſtead thereof.

theſe many years ago] Above five hundred.

which a great king of Iſrael] To wit, Solomon, who for dignity, power, wealth, wiſdom, and many other reſpects was a great King indeed.

builded and ſet up] 1 King.6.1, &c.

V.12. *But after that our fathers had provoked the God of heaven unto wrath*] See 2 King.21.15. 2 Chr. 28.25.

he gave them into the hand of Nebuchadnezzar] 2 King.24. 1,2. & 25.8.

the king of Babylon, the Chaldean] Babylon was the royal city, Chaldea the countrey of that King.

who deſtroyed this houſe, &c.] 2 Chr.36.19, 20.

V.13. *But in the firſt year of Cyrus*] See 2 Chr.36.22.

V.14. *And the veſſels of gold alſo and ſilver*, &c.] Of theſe ſee 2 King.24.13. & 25.13, &c. Dan.5.2.

out of the Temple that was in Jeruſalem] See ch. 1.3. This deſcription of the Temple by the place where it was is here ſet down to diſtinguiſh it from the Temple in Babylon.

and brought them into the Temple of Babylon] See 2 Chron. 36. 7.

thoſe did Cyrus the king take out of the Temple of Babylon] Chap. 1. 7.

and they were delivered unto one whoſe name was Sheſhbazzar] Chap.1.8.

whom he had made governour] Or *deputy*. For he was Governour of Judea under the King.

V.15. *And ſaid unto him, Take theſe veſſels, go, carry them*] The King, putting his truſt in this Governour, would have him go himſelf to diſcharge the truſt committed unto him.

into the Temple that is in Jeruſalem] His meaning is that they ſhould be kept ſafe till that Temple were built, and then be ſet therein for the uſe thereof.

and let the houſe of God be builded in his place] See chap. 2.68.

V.16. *Then came the ſame Sheſhbazzar, and laid the foundation of the houſe of God*, &c.] This act is attributed to Zerubbabel Zach. 4. 9. whereby it appears that *Shiſhbazzar* and *Zerubbabel* were names of one and the ſame perſon. See ch.1.8.

and ſince that time] Which was the ſecond year after their coming out of captivity, ch.3.8.

even untill now] Which was the ſecond year of Darius, Hag. 1.1.

hath it been in building] They were not all this while upon the work; for they were made to ceaſe in the dayes of Artaxerxes, ch. 4. 23. but it was begun in the ſecond year after their return, and in that reſpect is ſaid *to be all that time in building*.

and yet it is not finiſhed] For after this it is ſaid that *they builded and finiſhed it*, ch. 6. 14. That which hitherto hath been ſet down in the letter of theſe adverſaries is fair, all true, and much making to the good of the Jews, and to the forwarding the houſe of the Lord. Theſe who wrote to Darius deal much more fairly with the Jews then they who wrote to Artaxerxes, ch.4.12,13, &c. but we cannot think that they were better-minded towards them. Certainlyt hey ſuppoſed that no ſuch matter would be found in the Kings Chronicles, as the Jews ſuggeſted unto them; therefore they punctually ſet down their very words, hoping to get the greater advantage againſt them thereby: but God over-ruled their plot and practice to the good of his Church.

V.17. *Now therefore, if it ſeem good to the king*] This is a flattering inſinuation.

let there be ſearch made in the kings treaſure-houſe] Where treaſures of Kings lay, there publick records alſo were laid.

which is there at Babylon] Cyrus having taken Babylon, and made it ſure to himſelf, had his treaſure-houſes there, and turned the treaſures of the former Kings of Babylon to his own uſe.

whether it be ſo that a decree was made of Cyrus the king, &c.] This ſhews that they hoped no ſuch decree would be found. See 2 Chr. 36.23.

and let the king ſend his pleaſure to us concerning this matter] Hereby they would ſhew that all they aimed at was to know the Kings mind in that about which they wrote, rather then to do any prejudice to the Jews.

CHAP. VI.

Verſ.1. THen *Darius the king*] See ch.4.3. In this chapter is declared how the means which the adverſaries of the Jews uſed to hinder the building of the Temple, ch.5.3, &c. proved effectual to the finiſhing thereof, v.14.

made a decree] See ch.4.19. This decree hath reference rather to the building of the Temple, v. 8. then the ſearching of the Rolls.

and ſearch was made in the houſe of the rolls] Chald. *books*. Records of old were written in paper and parchment, and in that reſpect called *books*: but they were alſo rolled together when they were laid up, and therefore called *Rolls*.

where the treaſures were laid up] Chald. *made to deſcend*. or *cauſed there to lie*. See ch.5.17.

in Babylon] *Babylon* is here to be taken for the whole province or nation of Babylon; under which ſome compriſe alſo Media or the nation of the Medes. In this extent it may be tranſlated *concerning Babylon*, or *concerning the affairs of Babylon*.

V.2. *And there was found at Achmetha*] Or *Ecbatana*. Or *in a coffer*. Ecbatana was a city in Media where the Kings uſed to remain and keep their Court in the ſummer-time. See Neh.1.1. That Kings uſed to have their ſummer and winter-houſes is evident Amos 3.15. Jer.36.22. *Achmetha* in Chaldee ſignifieth *a cool place*, or *a place whereunto men reſort for cool refreſhing in hot weather*. They that take the word appellatively apply it to ſuch *coffers* or *preſſes* as uſe to be made to keep Records and Rolls in.

in the palace that is in the province of the Medes] This is that province which is called *Babylon* v.1.

a roll, and therein] Chald. *in the midſt thereof*.

was a record] Or *a memorial*. Or *a remembrance*.

thus written] Chald. *And it was ſo written in the midſt of it, his memorial*. In regard of this placing of the words, ſome take this word, *a Record*, or *Memorial*, to be the title of the Roll.

V. 3. *In the firſt year of Cyrus the king*] In this and the two next verſes that which was regiſtred in the Roll is ſet down word for word. How this was the firſt year of Cyrus ſee 2 Chron. 36.22.

the ſame Cyrus the king made a decree, &c.] See ch.5.13.

Let the houſe be builded] Theſe and the words following are the matter of Cyrus decree.

the place where they offered ſacrifices] This may be taken as a deſcription of the houſe, namely, to be *the place where they offered ſacrifice*: Or a limitation of the houſe to that place onely *where before they were wont to offer ſacrifice*; and this was the place where the old Temple ſtood.

and let the foundations thereof be ſtrongly laid] This decree was made before the foundation of the Temple was laid. The decree was in the firſt year, but the foundation was laid in the ſecond, ch. 3.8,10. Cyrus his care was that the foundation ſhould be fit for a great and weighty edifice.

the height thereof threeſcore cubits] It is ſaid of Solomons Temple 1 King.6.2. that *the height thereof was thirty cubits*, whereupon ſome imagine that Cyrus gave leave that this Temple ſhould be larger then the former. But the heathen did not account their cubit ſo long as ſome cubits were, and ſo the threeſcore cubits intended by Cyrus might be no more then the thirty cubits mentioned 1 King.6. Beſides, the height of Solomons Temple was taken from the floor within to the innermoſt part of the roof; but here is meant the height of all, from the bottom of the foundation to the top of the higheſt pinacles. Some conceive this was the height of the porch, which was to be in the front of the Temple. But the porch before Solomons Temple was an hundred and twenty cubits high, 2 Chron.3.4. twice as high as this.

and the breadth thereof threeſcore cubits] The breadth of Solomons Temple was but twenty cubits. But the cubits whereby this latter Temple was meaſured were much ſhorter then thoſe of Solomons: And Solomons Temple was meaſured from in-ſide to in-ſide, but this from out-ſide to out-ſide. Beſides, there were two walls about the firſt Temple, and betwixt thoſe walls chambers on either ſide, which together with the thickneſs of the walls might take up about twenty ſacred cubits. See 1 King.5.6. Theſe differences duly conſidered, this ſecond Temple might well be counted no bigger, if not leſs, then the firſt; according to that which is implied chap. 3.12. & Hag.2.3.

V.4. *With three rows of great ſtones, and a row of new timber*] This is meant of the partitions of the courts belonging to the Temple; whereof ſee 1 King.6.36.

and let the expenſes be given out of the kings houſe] i. e. Out of the treaſure which appertained to the King in thoſe parts, ch.7.20.

V. 5. *And alſo let the golden and ſilver veſſels*, &c.] See ch.5.14.

be reſtored and brought] Chald. *go*. Such things as are brought to a place ſeem to go thither.

again unto the Temple which is at Jeruſalem] Which is to be built.

every one to his place] Where every veſſel was wont to be ſet; that they might be fit and ready for their proper uſe.

and place them in the houſe of God] There they were to be ſet when the houſe ſhould be built.

V.6. *Now therefore Tatnai*, &c.] See ch 5.3,6.

be ye far from thence] Let them build the Temple alone, v.7. ch.4.3. and take ye heed that ye hinder them not. Otherwiſe it was not unlawful to come to them, to afford them things needful.

V.7. *Let the work of this houſe of God alone*] Do not you meddle with it.

let the governour of the Jews] Called *Sheſhbazzar*, chap. 5.14.

and the elders of the Jews] Thoſe named ch.2.2, &c.

build this houſe of God in his place] See ch.5.15.

V. 8. *Moreover, I make a decree*] Chald. *by me a decree is made*. In the former verſe Darius ratified the decree of Cyrus; in this and the verſes following he addeth a decree of his own, whereby he enlargeth that of Cyrus with more grants.

what ye ſhall do to the elders of theſe Jews for the building of this houſe of God] Though they were not to joyn with the Jews in building the Temple, yet they were to help forward the work, by providing and procuring ſuch things as were requiſite for it.

that of the kings goods, &c.] The treaſures that belonged to the King, and were reſerved for his uſe, in the provinces on that ſide Euphrates are here meant.

forthwith expenſes be given to theſe men, that they be not hindred] Chald. *made to ceaſe*. For want of money and ſuch other things as were requiſite for the building.

V.9. *And that which they have need of*] Here follows a further grant, not onely for the building it ſelf, but alſo for ſacrifices and other things to be uſed in the Temple.

both young bullocks, and rams, and lambs] All theſe were beaſts fit for ſacrifice; and under theſe all other kinds of ſacrifices are compriſed.

of the God of heaven] This deſcription ſheweth the high eſteem he had of God, and the reverent reſpect he bare to him. It implyeth that God is above all, a moſt high Soveraign, whoſe throne is in heaven; where alſo his glory is moſt manifeſted. Hereby alſo he acknowledgeth that ſacrifices were to be offered up to the true God alone.

wheat] Of that ſuch flour was made as might ſerve for the ſhew-bread, and ſundry meat-offerings, whereof ſee Levit. 2. 1, 2, &c.

ſalt] This alſo was needful for oblations, Lev.2.13.

wine and oyl] Of theſe ſee 1 Chr.9.29. & 12.40.

according to the appointment of the Prieſts which are at Jeruſalem] The King not knowing himſelf how much of thoſe things might be ſufficient for the Lords ſervice, would not ſet a ſtint, but left it to the diſcretion of the Prieſts to require as much as they ſhould ſee fit.

let it be given them day by day without fail] This amplifieth the piety of the King, and that he contented not himſelf with affording proviſions for ſolemn ſacrifices at once, but took order that time after time, yea year after year, and that every day, proviſion ſhould be made for the Prieſts ſervice.

V.10. *That they may offer ſacrifices of ſweet ſavours*] Chald. *of reſt.* It is ſaid of the ſacrifices which Noah offered up when he came out of the Ark, that the Lord ſmelled a ſweet ſavour, or a ſavour of reſt, Gen.8.21. This phraſe implyeth that God is ſo well pleaſed with ſuch ſacrifices, as he reſteth ſatisfied therein; and is ſo pacified as he will forbear to inflict judgements.

to the God of heaven] See v.9.

and pray for the life of the king] Darius the King meaneth himſelf hereby, and acknowledgeth that his life depended on God, to preſerve it or to take it away.

and of his ſons] Darius (ſirnamed *Nothus* becauſe he was baſely born) who was the firſt King from Cyrus, and reigned about an hundred years after him, had divers ſons that dyed one after another, but yet one remained as heir to ſucceed him. This was Artaxerxes Mnemon, who was another then that Artaxerxes which is mentioned ch.4.7. That this ſon of his might through Gods mercy be preſerved unto him, he takes order that ſacrifices ſhould be offered up for him. But whereas it is ſaid in the plural number, *his ſons*, it is replyed, that he might mean not onely the ſon then living, but ſuch as he might have afterwards. This argument is brought to prove that Darius Nothus is here meant. This circumſtance of the death of former children is not ſufficient to prove ſuch a point; for a man may be deſirous to have ſacrifice offered up for the preſervation of his children, though he had loſt none of them, but they were all living with him; which was a ſufficient ground for him to uſe means of obtaining Gods bleſſing on them.

V.11. *Alſo I have made a decree that whoſoever ſhall alter this word*] This King thought it not enough to enlarge the decree of Cyrus with more grants, but alſo confirmeth that and his own decree with a great penalty, that it might be the more carefully obſerved.

let timber be pulled down from his houſe] This aggravateth the judgement, that the offenders houſe ſhould not onely be deſtroyed, but the timber thereof be made an inſtrument of his execution.

and being ſet up] Not re-edified again as before, but ſet up as a gibbet, or pair of gallows.

let him be hanged thereon] Chald. *let him be deſtroyed.* For he was to be hang'd thereon till he was dead. So Haman was deſtroyed and his ten ſons, Eſth. 7. 10. & 9.14.

and let his houſe be made a dunghil for this] The Chaldee word ſignifieth alſo a *jakes*. So doth the word uſed Dan.2.5. & 3.29. This added much terrour, for it laid upon him and his poſterity an everlaſting infamy and diſgrace.

V.12. *And the God that hath cauſed his name to dwell there*] By *name* is here meant the glory of God, and manifeſtation of his preſence; which is ſaid to dwell in that houſe, becauſe he did there moſt manifeſt himſelf, and that from time to time continually, Pſal. 68.16. & 132.13,14. See 1 King.12.13.

deſtroy all kings and people] Hereby he acknowledgeth that God hath a ſupreme power over all ſorts of men, great and mean, even to deſtroy them as it pleaſeth him.

that ſhall put to their hand] Or, *endeavour*. For mens hands are thoſe ordinary inſtruments whereby they do this or that.

to alter] i.e. to turn to another uſe.

and to deſtroy] By pulling it down, or otherwiſe employing it then for Gods ſervice. For to turn Gods houſe to another uſe is to deſtroy it.

this houſe of God which is at Jeruſalem] Though it were not yet finiſhed, yet it is ſaid to be at Jeruſalem, becauſe there formerly had been a Temple, in the ſtead whereof this was now to be built, and becauſe the foundation thereof was now laid, ch.3.10. See ch. 2.68.

I Darius have made a decree] His authority was then great; for he was then the ſole Monarch over thoſe parts of the world. Wherefore, that this decree might be more ſtrictly obſerved he thus preſſeth his authority.

let it be done with ſpeed] The King well knew what great prejudice delay had formerly brought to that work; and therefore he doth now the more preſſe ſpeed and expedition thereabout.

V.13. *Then Tatnai*, &c.] See ch.5.3.

according to that which Darius the king had ſent, ſo they did ſpeedily] Though they did bear no good will to Gods houſe, yet the fear wherein they ſtood of the Kings diſpleaſure, made them as careful to expedite the work as if they had themſelves ſet their heart upon it. That which they did had eſpecial reference to the proviſion which the King enjoyned them to make, v.8,9.

V.14. *And the Elders of the Jews builded*] See v.7. Under theſe Elders the governour alſo is compriſed. Now that they had not onely leave, but alſo were backed and countenanced with the Kings authority, they cheerfully went on with their work.

and they proſpered] i.e. well and ſpeedily diſpatched what they began. See 1 Chr. 14.7.

through the propheſying] By that propheſying they were checked for their former neglect; they were enjoyned to be more diligent; and bleſſing was promiſed to their diligence, Hag.1.4,8,13. & 2.5,&c.

of Haggi the Prophet, and Zechariah the ſon of Iddo] See ch. 5. 1.

and they builded and finiſhed it] They went on cheerfully in their work, with all ſpeed and diligence, till they had perfected the ſame.

according to the commandement of the God of Iſrael] This was manifeſted by ancient Propheſies, Iſa.44.28. By the Proclamation of Cyrus, 2 Chr.36.22,23. and by the Propheſies of their preſent Prophets, Hag.1.8.

and according to the commandement] Chald. *decree.* See ch.4.19.

of Cyrus, and Darius, and Artaxerxes kings of Perſia] There were other Kings beſides theſe, but they rather hindred the work then forwarded the ſame. See ch.4.5,6,7. The decrees of Cyrus and Darius are expreſly mentioned v.3,8. As for Artaxerxes, there were two of that name; one, mentioned ch.4.7. The other, ch.7.1. The former was called *Longimanus*; the latter, *Mnemon*: the former made a decree to cauſe the building of the Temple to ceaſe, ch.4. 19,21. If he therefore be here meant, this commandement muſt be meant of ſome charge that he gave in the latter end of his reign, which was not put in execution till Darius his time. The other Artaxerxes began to reign long after the Temple was finiſhed. If therefore he be here meant, the phraſe muſt indefinitely be taken of ſuch Kings of Perſia as at any time contributed any thing to the houſe of God, either before or after it was built. So as his name is here uſed by anticipation.

V.15. *And this houſe was finiſhed on the third day of the moneth Adar*] Adar, among other things, ſignifieth a *cloak*, which is an upper garment that covereth a mans body. It is a name of the twelfth and laſt moneth of the year, Eſth.3.7,13. It anſwereth to part of our February, beginning about the eleventh day of that moneth. In this moneth the earth many times in ſundry places is covered with water or ſnow; and in this reſpect may well carry the name of a cover or a cloak. Of the moneths ſee 1 King. 6.1. God gave a great bleſſing upon the finiſhing of this Temple, Hag. 2.18,19,20.

which was in the ſixth year of the reign of Darius the king] It is apparent that the Jews returned to the building of the Temple, after their long intermitting thereof, in the ſecond year of Darius, and ſixth or ſeventh moneth, Hag.1.1. & 2.1. So as they were little more then four years in finiſhing that which they had begun in Cyrus his time. They who account this man to be Darius Hiſtaſpes, who ſucceeded Cambyſes the ſon of Cyrus, do reckon but fifteen years from the laying of the foundation to the finiſhing thereof. Hereof ten years were paſſed in Cyrus and Cambyſes his time, together with the Magi; and ſix in Darius his time. They who hold that this Darius was Darius Nothus, the fifth from Cyrus, do make above an hundred years from the laying of the foundation to the finiſhing thereof. See ch.4.7.

V. 16. *And the children of Iſrael*] Under this general the particular perſons following are compriſed.

the Prieſts and the Levites] Theſe were diſtinguiſhed one from another by ſeveral functions, whereof read 1 Chr.23. & 24. & 25. & 26.

and the reſt of the children of the captivity] Chald. *the ſons of tranſportation.* See ch.1.11. & 4.1.

kept the dedication of this houſe of God] Of dedicating the houſe of God ſee 1 King.8.63. So ſoon as ever the pious Jews had finiſhed their work, their care is to fit it to Gods ſervice in the beſt manner that they could; and that was by conſecrating it unto God after thoſe rites that were then warranted, that ſo they might expect the greater bleſſing from time to time.

with joy] This cheerfulneſſe of their ſpirits in that holy work much amplified their piety; the like is noted about bringing the Ark into a place prepared for it, 1 Chr. 15.28. and about their contribution to Gods houſe, 1 Chr.29.9. and at the dedication of the firſt Temple, 2 Chr.7.10. and at laying the foundation of this Temple, ch.3.11,12.

V.17. *And offered at the dedication of this houſe of God*] This was one ſacred rite about their dedication. So did Solomon, 1 Kings 8.63.

an hundred bullocks, two hundred rams, four hundred lambs] All theſe were for burnt-offerings. Of theſe ſeveral kinds ſee 1 Chr.29. 21. Here were a multitude of offerings, but not comparable to thoſe that were offered by former Kings. See 1 King.8.63. But if we conſider their preſent condition, we may apply to theſe offerings what was noted of their gifts, ch.2.69.

and for a ſin-offering for all Iſrael] They did ordinarily offer with other ſacrifices ſin-offerings, whereof ſee 1 King.3.15. to make an atonement for their ſins. For ſuch is the corruption of men, as at all times, in all things they ſin, and ſtand in need of reconciliation betwixt God and them.

twelve he-goats] Goats were the moſt proper creature to be offered up for a ſin-offering. On the ſolemn day of atonement a goat was offered up for a ſin-offering, Lev.16.9. So alſo at other times. Yet other clean beaſts were alſo made ſin-offerings; as a young bullock, Lev.4.3. a lamb, Lev.5.6. a turtle-dove or a pigeon, Lev.5.7. yea, and a little fine flour with oyl, Lev.5.11.

according to the number of the tribes of Iſrael] This is the reaſon why they offered twelve goats, that there might be an atonement made for every of the tribes. Though ten tribes had revolted from the tribe of Judah and Benjamin, yet theſe two tribes are as careful for the ſpiritual good of the other as for their own good. Beſides, there might be ſome of all the twelve tribes among them. Theſe that were here at the houſe of God, the place of ſeeking atonement, are mindful of their diſperſed brethren whereſoever they were, in any part or corner of the world. So ſhould we be of all Chriſtians. See 1 King 18.31.

V.18. *And they ſet the Prieſts in their diviſions*] Such as in particular were ordered by David, 1 Chr.24.1,&c.

and the Levites in their courſes] Of theſe there were three kinds; One to attend the Prieſts, 1 Chr.23.4,&c. another to ſing and play on inſtruments, 1 Chr.25.1,&c. a third to be porters, 1 Chr. 26.1,&c. And all theſe in their ſeverall kinds had their diſtinct courſes.

for the ſervice of God] This was the main end of theſe ſeverall diviſions, namely, that the ſervice of the Lord might the better be performed.

which is at Jeruſalem] The Chaldee particle tranſlated *which* may have reference to perſon, place, or work. So that it may imply either the Temple which was at Jeruſalem, 2 Chr. 36.23. or the ſervice to be done at Jeruſalem; or the God who manifeſted his preſence at Jeruſalem. In which reſpect Jeruſalem is called the city of God, Pſal.46.4. & 48.1,8. & 87.3.

as it is written in the book of Moſes] Chald. *according to the writing in the book of Moſes.* This hath in ſpeciall relation to Numb.36,&c. & 8.9,&c. See ch.3.2. Here ends the Chaldee dialect.

V.19. *And the children of the captivity*] See v.6. From this verſe to the eleventh of the ſeventh chapter the hiſtory is penned in Hebrew.

kept the Paſſeover] This was one of their moſt ſolemn feaſts and ſacred ordinances. Hereof ſee 2 Kings 23.21. 1 Chron,30. 1,&c.

upon the fourteenth day of the firſt moneth] This was according to the law, Exod.12.6. This compared with v.15. ſheweth that there was but a little more then a moneth betwixt the finiſhing of the Temple and the Paſſeover. It is probable that they tarried all this while at Jeruſalem, and ſpent moſt of the time in offering ſacrifices, and yielding ſolemn praiſes unto God, eſpecially they that dwelt far from the Temple.

V.20. *For the Prieſts and Levites were purified together*] Herein they ſhewed a more unanimous conſent about the ſervice of the Lord then they did in Hezekiahs time, 2 Chr.29.34.

all of them were pure] Namely, in regard of that legal ſanctification wherewith they were to be ſanctified. See 2 Cron. 29. 5,34.

and killed the Paſſeover] Of this phraſe ſee 2 Chr.30.15.

for all the children of the captivity] See ch.1.11. & 4.1. Under this phraſe all of all ſorts, great and mean, are compriſed.

and for their brethren the Prieſts] Levites and Prieſts were brethren in relation to Levi the third ſon of Jacob, and common father to them all.

and for themſelves] Of the reaſon why thus they prepared for the Prieſts and themſelves, ſee 2 Chr.35.14.

V.21. *And the children of Iſrael which were come again out of the captivity*] Theſe were they that are reckoned up ch.2.1. and theſe deſcended from Abraham, Iſaac, and Jacob; and were eſpecially of the tribe of Judah and Benjamin.

and all ſuch as had ſeparated themſelves unto them] This is a deſcription of ſuch heathen as had lived among them, and by their inſtruction were brought to know that the God of Iſrael was the onely true God; and thereupon renounced their heatheniſh idolatry, and joyned themſelves with the people of the Lord, to worſhip him alone; and as an evidence of their true converſion were circumciſed.

from the filthineſſe of the heathen of the land] Idolatry & all impiety and iniquity is a filthineſſe. See 2 Chr. 29.5. By the heathen of the land are meant ſuch Gentiles as were in thoſe ſeveral places where the Iſraelites were captives.

to ſeek the Lord God of Iſrael] This is ſet down as the end why they ſeparated themſelves from the foreſaid filthineſs; for otherwiſe they would not have been admitted into the ſociety of Gods people to worſhip him. Of this phraſe *ſeek the Lord* ſee 1 Chr.16. 10,11. This phraſe *God of Iſrael* is added to ſhew that they acknowledged him the true God. Such as theſe are called Proſelytes, Mat.23.15. Act.2.10. & 6.5. & 13.43.

did eat] Both the true Iſraelites, and alſo theſe Proſelytes did all partake of this Paſſeover. This was according to the law, Exod. 12.48.

V.22. *And kept the feaſt of unleavened bread*] Of this phraſe ſee 2 Chr.8.13. & 30.13.

ſeven dayes] This circumſtance was expreſly enjoyned, Exod. 12.15.

with joy] See v.16.

for the Lord had made them joyful] Or, *becauſe the Lord.* The Lord had given them matter of great joy, and alſo had quickened their ſpirits to rejoyce therein. As all ſanctifying graces, ſo true joy cometh from above, and is a fruit of the ſpirit of God, Gal. 5.22.

and turned the heart of the king of Aſſyria unto them] Kings hearts are in Gods hand to turn them to whom he will, Prov.21.1. Darius before mentioned is here ſtiled King of Aſſyria, as before he was ſtiled King of Perſia, ch.4.5,24. Perſia was the hereditary kingdom, Aſſyria his kingdom by conqueſt. Aſſyria had formerly been a Monarchy; for honours ſake is this title here given him. This work of God in turning his heart unto the Jews is here mentioned, in oppoſition to former Kings of Aſſyria, who had wonderfully oppreſſed the Jews, both in deſtroying the ten tribes, and alſo in ſeeking to do the like to Judah, 2 King.18.17,&c. Aſſyria was alſo the beginning of the Babyloniſh Monarchy; and Kings of Babylon were counted and called Kings of Aſſyria, 2 King.23.29. 2 Chr.33.11. This which is noted of turning Darius his heart to the Jews, is alſo ſpoken in oppoſition to Cambyſes, whoſe heart was turned againſt them.

to ſtrengthen their hands in the work of the houſe of God] That is, to make them the better able to go on in finiſhing the ſame. The particulars of the decree ſet down v.8. do ſhew how much he helped them. Of ſtrengthening hands ſee 1 Chr.11.10. See alſo ch.1.6.

the God of Iſrael] This is here ſet down in oppoſition to the falſe gods of other countries.

CHAP. VII.

Verſ.1. NOw *after theſe things*] In the four laſt chapters of this book another return of other Jews from captivity is ſet down. See the argument of this book.

in the reign of Artaxerxes king of Perſia] Of this name *Artaxerxes* ſee ch.4.7. It is not probable that that Artaxerxes is here meant; for he was an enemy to the Jews, and hindred their building of the Temple. This Artaxerxes was after that Darius who promoted the building of the temple.

Ezra the the ſon of Serajah] This Serajah by lineal deſcent came from Aaron by Eleazar, v.5. and was high Prieſt at that time when Jeruſalem was taken; and when beſide other houſes the houſe of God was burnt therein, which was in the laſt year of Zedekiah King of Judah. Serajah then was taken and ſlain, 2 King. 25. 18,21. This was fifty nine years before the return of the Jews out of captivity. Concerning this relation two doubts are made: Firſt, whether Ezra were Serajah's immediate ſon: Secondly, whether he ſucceeded him in the high Prieſthood. The ground of the firſt doubt ariſeth from the many years that paſſed betwixt the death of Serajah and Ezra's coming to Jeruſalem, which are accounted to be an hundred ninety three years. For that Artaxerxes in whoſe reign Ezra came to Jeruſalem, is taken to be Artaxerxes Mnemon. The foreſaid years are thus reckoned. Fifty nine in the time of the captivity. Ten from the time that Cyrus gave the Jews leave to return to Jeruſalem, till Darius Hiſtaſpes began to reign. Thirty ſix in that Darius his time. Twenty two in the reign of Xerxes. Fourty in the reign of Artaxerxes Longimanus. Nineteen in the reign of Darius Nothus. And ſeven in the reign of Artaxerxes Mnemon, v.8. Hereupon it is ſuppoſed that Ezra was Serajah's grandchild, but called his ſon, as Zechariah is called the ſon of Iddo, ch.5.1. and that Serajah had a younger ſon, who was carried into captivity, and begat Ezra, or rather the father of Ezra; and after Ezra was born, his proper father dyed, and thereupon Ezra is ſtiled the ſon of Serajah: thereby to demonſtrate that Ezra deſcended from Aaron. The ground of the ſecond doubt, Whether Ezra were high Prieſt or no, ariſeth from this catalogue, and from that great authority and rule which he had over Prieſts, Levites, and others, v.25,26. ch.10.5. Neh.8,&c. & 12.26. But we may reſolve this doubt negatively, that he was not high Prieſt; for he is not put into the catalogue of high Prieſts, 1 Chr.6.14,&c. Yea, Serajah is expreſly there ſaid to beget Jehozadak, ch.3.2. and

Jeſhua is further ſaid to beget Joiakim, and Joiakim to beget Eliaſhib, and Eliaſhib to beget Joiada, Neh.12.10. Theſe all were high Prieſts in their order, one ſucceeding another; the laſt of them beyond Ezra's dayes. Beſides the title of *chief Prieſt*, or *high Prieſt* is never given to Ezra. As for that power and authority which Ezra executed, it was given unto him by the King of Perſia, v.12, &c. as the government which Nehemiah had was given unto him by the ſaid King, Neh.5.14. And he was ſtirred by an extraordinary Spirit, and divine inſtinct, to rule as he did. See Neh.12.26.

V.2. *The ſon of Azariah*, &c.] The genealogy of high Prieſts here ſet down doth fully agree with the catalogue of high Prieſts ſet down, 1 Chr.6.10,11,12,13,14. till we come to Meraioth.

V.3. *Azariah the ſon of Meraioth*] Azariah was not the immediate ſon of Meraioth. There were ſix betwixt them, which are by name ſet down, 1 Chr.6.7,8,9,10. There is the like omiſſion of names, Mat.1.8.

V.4. *The ſon of Zeraiah*, &c.] They who are reckoned in this and the next verſe do fully agree with the catalogue ſet down, 1 Chr. 6.3,4,5.

V.5. *The ſon of Aaron the chief Prieſt*] See v.1.

V.6. *This Ezra went up from Babylon*] This ſheweth that all the Jews that were at Babylon did not return from thence to Jeruſalem, at the firſt time when Cyrus gave liberty to them to return, ch.1.3.

and he was a ready Scribe] Of this title *Scribe* ſee 1 King.4.3. Here *Scribe* is taken for one that was well ſtudied in the law of God, and had a ſpecial function to expound it and teach it. Such were many of the Scribes in Chriſts time; for it is ſaid that the Scribes ſate in Moſes ſeat, Mat 23.2. that is, inſtructed people in the law of Moſes. And he that is called *a Scribe*, Mat.12.28. is called *a Lawyer*, Mat.22.35. in relation to the law of Moſes. Such alſo are called Doctors of the Law, Luke 5.17. Act.5.34. Ezra is ſtiled a ready Scribe, becauſe of that great underſtanding which he had of the law, being well ſtudied therein, and alſo becauſe of his dexterity and readineſs to give the ſenſe thereof unto others. There is a like phraſe uſed Pſal.45.1.

in the law of Moſes] This ſheweth in what reſpect he is here ſtiled a Scribe.

which the Lord God of Iſrael had given] This is added to ſhew that that which is commonly called the law of Moſes was indeed Gods law. God gave it to Moſes, to give it to the people.

and the king granted him all his requeſt] Whatſoever he thought meet to crave of the King. The particulars of this requeſt may be gathered out of the Kings decree, v.13, &c.

according to the hand of the Lord his God upon him] *By the hand of the Lord* is here meant the grace and favour and good providence of God. This was the cauſe that the King granted his requeſt; it was according to Gods grace to him, and the guidance of his good providence. This phraſe is again uſed v.9.

V.7. *And there went up ſome of the children of Iſrael*] This hath reference both to ſuch as went up before, and alſo to ſuch as remained behind theſe in Babylon.

and of the Prieſts, and of the Levites, and the Singers, and the Porters, and the Nethinims]. Of the diſtinction betwixt theſe ſee ch.2. 36,40,41,42.43.

unto Jeruſalem] Jeruſalem is here Synecdochically put for all the land of Judah. Both city and country are here meant. See ch.2.1.

in the ſeventh year of Artaxerxes the king] This ſeventh year is to be reckoned from the time that he reigned alone. This being Artaxerxes Mnemon, this return was above an hundred years after the firſt return of the Jews from captivity. See ch.4.7.

V.8. *And he came to Jeruſalem in the fifth moneth*] After their firſt ſetting out from Babylon, ſo as they were but four moneths in their journey. For they ſet out the firſt day of the firſt moneth. See v.9. This fifth moneth began about the eleventh of our July.

which was in the ſeventh year of the king] See v.1.

V.9. *For upon the firſt day of the firſt moneth*] About the eleventh of our March.

began he to go up from Babylon] Heb. *was the foundation of the going up from Babylon*. The Hebraiſm is well expounded by our tranſlators.

and on the firſt day of the firſt moneth] See v.8.

came he to Jeruſalem] See v.7.

according to the good hand of his God upon him] See v.6. He aſcribes the good ſucceſs he had in his journey to the good grovidence of God.

V.10. *For Ezra had prepared his heart*] That which he did he did upon premeditation, not raſhly and ſuddenly. He did it alſo ſincerely, not in ſhew onely. See 2 Chr.19.3.

to ſeek the law of the Lord] To be throughly informed himſelf therein.

and to do it] To practiſe that which he learned to be enjoyned by the law. They make the beſt uſe of the law of God who practiſe what they know.

and to teach in Iſrael] He contented not himſelf with his own knowledge and practiſe, but endeavoured to inſtruct all the people therein.

ſtatutes and judgements] See the difference between theſe two words, 1 King.2.3.. This is thus diſtinctly ſet down, becauſe it was a principal end of Ezra's coming to Jeruſalem to reform religion, and to bring men unto a conformity to Gods law.

V.11. *Now this is the copy of the letter*] This hath reference to the ſixth verſe, where it is ſaid that the King granted Ezra all his requeſts. The evidence of that grant is ſet down in the letter here mentioned. The letter continueth to the 27. verſe, and is penned in the Chaldee dialect.

that the king Artaxerxes] See v.1.

gave unto Ezra the Prieſt] The genealogy of Ezra ſet down v.1, &c. ſheweth that Ezra was a Prieſt deſcending from Aaron; from whom all ſorts of Prieſts, and others deſcended.

the Scribe] See v.6.

even a Scribe of the words of the commandements of the Lord] This is a deſcription of that which is ſtiled the law of Moſes, &c.v.6. For that law contained the commandements of God. The words of the commandements were ſuch as God gave in charge to Moſes to teach the people.

and of his ſtatutes to Iſrael] Of the difference betwixt commandements and ſtatutes ſee 1 King.2.3. They are ſaid to be *to Iſrael*, becauſe they were in ſpecial given as rules and directions to that purpoſe.

V.12. *Artaxerxes king of kings*] This is an high title, proper to God and to his ſon Chriſt, 1 Tim.6.15. Rev.1.5. & 17.14. & 19.16. for he is the moſt high ſupreme Soveraign over all, whether Kings, or Lords, or other inferiour perſons; but yet reſpectively it may be applyed to mortal Kings, in regard of that juriſdiction which Monarchs have over other Kings. Thus God aſcribeth this ſtile to Nebuchadnezzar, Ezek.26.7. Dan.2.38. This Artaxerxes was ſuch a Monarch as Nebuchadnezzar was, and in that reſpect may this ſtile be given to him. Yet I will not deny but that it might be too ambitiouſly affected by him, and too flatteringly given him by others.

unto Ezra the Prieſt, a Scribe of the law of the God of heaven, perfect peace] Or, *to Ezra the Prieſt, a perfect Scribe of the law of the God of heaven, peace*, &c. Of this title *God of heaven* ſee ch.6.9. The word *peace* is not in the Chaldee. Thereupon ſome attribute the word *perfect* to Ezra, as it is in the other reading; *a perfect Scribe*. But this word *perfect* is in the end of all, which makes others to add the word *peace*. It may ſignifie *health and proſperity*; and ſo be ſet down as a ſalutation.

and at ſuch a time] Of the Chaldee word *Cheeneth* ſee ch.4.12.

V.13. *I make a decree*] Chald. *by me a decree is made*. See ch.6.8.

that all they of the people of Iſrael] Theſe are they that are called the children of Iſrael, v.7.

and of his Prieſts] This relative *his* hath reference to God, mentioned v.12.

and Levites in my Realm] Perſia, Media, Babylonia, and many other Kingdoms, are compriſed under this title *my Realm*. For Artaxerxes was a Monarch of many Kingdoms; and whereſoever any of the Jews were diſperſed in any of thoſe Kingdoms, they had liberty by this decree to go to Jeruſalem. Thus large was the decree of Cyrus, ch.1.1,4.

which are minded of their own free-will to go to Jeruſalem] He compelled none, but gave leave to all that would take it. So did Cyrus, ch.1.3.

go with thee] This hath reference to Ezra, v.12. for the decree was directed in a letter to him.

V.14. *Foraſmuch as thou art ſent of the king*] Chald. *from the king*. To add more authority to Ezra, the King takes the firſt cauſe of Ezra's going to Jeruſalem to himſelf, though it were upon Ezra's requeſt, v.6.

and of his ſeven counſellors] From the diſcovery of that uſurpation of the Kingdom which the Magi treacherouſly obtained, the Kings of Perſia had ſeven choyce counſellors, which had a more free acceſs to the King then any other; and with whom the preſent King uſed to adviſe about all weighty affairs. Theſe are here alſo mentioned, to ſhew that the King of his own head did not grant that liberty to the Jews, but upon good advice with his Privy counſellors; ſo as this alſo added the more authority to Ezra. Of ſuch counſellors mention is made, Eſth.1.14.

to enquire concerning Judah and Jeruſalem] How their ſtate ſtood, what might be further needful for them.

according to the law of thy God] This is ſpoken to Ezra This King believed that the true God was in ſpecial the God of Ezra. See Dan.2.47. & 4.28. & 6.20. By this clauſe the King giveth Ezra power to ſearch and obſerve who lived according to the law of God, that he might encourage ſuch as did ſo, and puniſh thoſe that did not; yea alſo that he might ſee whether all things in that Province were ordered according to Gods law.

which is in thine hand] Which thou haſt diligently ſtudied, and doſt continue ſtill to ſtudy; wherein thou art very skilfull, and which thou haſt alwayes before thee.

V.15. *And to carry the ſilver and the gold which the king*] The King would make no advantage to himſelf of that which he had devoted to God.

and his counſellors have freely offered] Certainly Ezra had well inſtructed both the King and his counſellors in ſome knowledge of the true God, in that they were ſo free-hearted and bountiful, in offering to his houſe and ſervice.

unto the God of Iſrael] See ch. 1.3.

whoſe habitation is in Jeruſalem] Becauſe the Lords houſe was in Jeruſalem, and God did eſpecially manifeſt his preſence in his houſe, his habitation is ſaid to be in Jeruſalem. See 2 Chr.6.2. & 29.6. Pſal.26.8. & 123.5,13.

V.16. *And all the ſilver and gold that thou canſt find in all the Province of Babylon*] Ch. 8. 25. He doth not here mean all that he could any way come by; but all that Ezra could move any of that Kings ſubjects freely to offer. So as hereby the King gives Ezra power to make collections among all the Kings people, for the good of the children of Iſrael; and that eſpecially for the houſe and ſervice of God. Hereby alſo liberty was granted to take ſuch veſſels of ſilver and gold, as being taken out of the former Temple were laid up in the Province of Babylon.

with the free-will offering of the people] He meaneth here the people of Iſrael, mentioned v.13. For they are diſtinguiſhed from other people in the Province of Babylon.

and of the Prieſts offering willingly] This is meant of ſuch Prieſts as were then in the place of their captivity; whether they now went with Ezra, or tarried ſtill in their own places.

for the houſe of their God] This heathen King ſpeaking of the Jews, the people of God, ſtileth the Lord *their God.*

which is in Jeruſalem] See ch.1.3.

V.17. *That thou maiſt buy ſpeedily with this money*] Here in particular is ſet down one ſpecial end of the forementioned collections and contributions.

Bullocks, Rams, Lambs,] See ch.6.9.

with their meat-offerings and their drink-offerings] Of theſe ſee 1 King. 3.15.

and offer them upon the altar] See ch.3.2.

of the houſe of your God] There was the Altar ſet, and no where elſe might it be; and therefore by a property it is called the Altar of Gods houſe.

which is in Jeruſalem] See ch.1.3.

V.18. *And whatſoever ſhall ſeem good to thee*] Though oblations to God were one principal end of the forementioned money, yet would not the King tie all to that onely uſe, but left much to the diſcretion of Ezra.

and to thy brethren] By this title of relation ſuch Prieſts as Ezra took to be of his counſel are eſpecially meant. It may be extended alſo to ſuch other Jews as he adviſed with.

to do with the reſt of the ſilver and gold] Hereby is meant ſo much as remained after they had bought offerings enough.

that do after the will of your God] He was perſwaded that they were well inſtructed in the word of God; and therefore exhorteth them to hold cloſe to it.

V.19. *The veſſels alſo that are given thee*] Either ſuch as were formerly taken from the Temple; or ſuch as being new made, were now given to them.

for the ſervice of the houſe of thy God] He had as great a care for God, his houſe, and ſervice, as if he had been a King of Judah.

Thoſe deliver thou before the God of Jeruſalem] Or, *before God at Jeruſalem.* The meaning is, that they ſhould be delivered at the Temple where God moſt manifeſted his preſence, and to ſuch as by Gods law were appointed to take the care of them.

V. 20. *And whatſoever more ſhall be needfull for the houſe of thy God*] This was a great enlargement of his decree and grant, and manifeſted much reſpect to Gods houſe.

which thou ſhalt have occaſion to beſtow] The King well knew that he could not preſcribe all things needful for Gods houſe, and therefore refers the more to the diſcretion of Ezra.

beſtow it out of the kings treaſure-houſe] Of ſuch an houſe ſee ch. 6. 4.

V.21. *And I, even I Artaxerxes the king*] He doubles the word, and makes mention of his own royal power, to move thoſe whom it concerned the more readily to obſerve what he enjoyned.

do make a decree] This alſo bindeth them the more to do what he requireth them. See ch.6.8.

to all the treaſurers which are beyond the river] Treaſurers here mentioned were ſuch as received tribute, and all manner of taxes and revenues due to the King in thoſe Provinces which were on that ſide Euphrates where Jeruſalem was. Such were they that are mentioned ch.6.6. Of a treaſurer ſee ch.1.8.

that whatſoever Ezra the Prieſt, &c.] See v.11,12.

ſhall require of you, it be done ſpeedily] See ch.6.9.

V.22. *Unto an hundred talents of ſilver*] i.e. of our coyn, thirty ſeven thouſand five hundred pound ſterling. How this accompt ariſeth ſee 2 Chr.22.14.

and to an hundred meaſures of wheat] The word tranſlated meaſure is both in Hebrew and Chaldee *Cor.* One *Cor* was about ten buſhels; ſo as this amounteth, according to our meaſures, to a thouſand buſhels of wheat. How this thus ariſeth ſee the note on 1 Kin. 4.22.

and to an hundred baths of wine] A bath was a meaſure for liquid things, which contained eight gallons. By this accompt an hundred baths of wine conſiſt of eight hundred gallons: which in our ordinary accompt comes to three tuns and half an hogſhead of wine.

and to an hundred baths of oyl] Of the uſe of wine and oyl ſee 1 Chr.9.29. & 12.40.

and ſalt, without preſcribing how much] Salt was of uſe for all manner of offerings, Lev.2.13. Ezek.43.24. It was alſo of ſingular uſe for all manner of food, and other things; and therefore no ſtint is ſet to it.

V.23. *whatſoever is commanded*] Heb. *whatſoever is the decree.* See ch.4.10.

by the God of heaven] See ch.6.9.

let it be diligently done for the houſe of the God of heaven] The meaning is, that whatſoever the Prieſts of the Lord ſhould declare to be by the law of God enjoyned for his ſervice in his Temple, it ſhould be done.

for why ſhould there be wrath] This King ſtood in fear of Gods wrath, and was perſwaded that neglect of Gods ſervice would incenſe Gods wrath. He was therefore careful to have ſuch things performed as might prevent the wrath of God.

againſt the Realm of the king and his ſons] Some read theſe words as diſtinct one from another, and not depending one upon another; thus, *againſt the realm, the king and his ſons.* This reading the originall will bear, as well as the former. It ſheweth, that as the King feared Gods wrath againſt himſelf, ſo alſo againſt his realm and children, and was thereupon the more carefull to prevent it.

V.24. *And alſo we certifie you that touching any of the Prieſts*] He was very tender of prejudicing Gods Miniſters, and carefull of doing them all the eaſe he could.

and Levites, Singers, Porters, Nethinims] Of theſe ſee ch. 2. 40, 41, 42, 43. All theſe had diſtinct employments about Gods houſe.

or Miniſters of this houſe of God] If there were any beſides thoſe before mentioned that had employment about Gods houſe, he grants to them the ſame priviledge that he had to the former.

it ſhall not be lawful to impoſe toll, tribute, or cuſtome upon them] Of the difference betwixt theſe three kinds of payments ſee ch.4.13. 20. Though thoſe payments were conſtant yearly revenues due to himſelf, yet would he eaſe Gods Miniſters of them.

V.25. *And thou Ezra*] The King thought it not enough to enjoyn others to do that which he thought uſeful for Gods ſervice, but alſo ſtirs up Ezra to take care of ſuch as were under him, to procure the good of the people of God.

after the wiſdome of God that is in thine hand] Of this phraſe ſee v. 14. He diſcerned that God had given unto Ezra great underſtanding and prudence; and thereupon makes that the ground of the power and authority which he gave him.

ſet Magiſtrates and Judges] The King well knew that Ezra alone could not do all that was requiſite for the good of that people, and therefore adviſeth him to appoint aſſiſtants and helpers; yea ſuch as might have power and authority, and were able to determine their caſes. Such counſel did Jethro give, Exod. 18. 21,22.

which may judge all the people that are beyond the river] He means ſuch as were within the Province of Judah; not the other countries that were about them on that ſide the river.

all ſuch as know the laws of thy God] He would have Magiſtrates and Judges to be men of underſtanding, and that in Gods law.

and teach ye them that know them not] The ignorant muſt be inſtructed, that thereby they may the better be brought to do their duty.

V.26. *And whoſoever will not do the law of thy God*] He is very zealous about Gods law, and ſets it in the firſt place.

and the law of the King] This he adds, that peace might be kept betwixt them and others.

let judgement be executed ſpeedily upon him] By executing judgement on malefactors both piety and peace are better preſerved.

whether by death] This was more then the Romans would grant to the Jews, when they had brought them into a Province, Joh. 18.31.

or to baniſhment] Chald. *to rooting out.* Rooting out of his own land is hereby meant. A mans country is as an orchard wherein he is planted; baniſhment is a rooting of him out of that ſoyl.

or to confiſcation of goods] That is, the taking away of a mans goods from him, and ſo turning them to ſome publick uſe. See ch. 10.8.

or to impriſonment] Hereby his perſon is reſtrained. Here ends the Kings letter which was in the Chaldee dialect. The hiſtory following is penned in Hebrew.

V.27. *Bleſſed be the Lord God of our fathers*] Ezra looketh beyond man, even to God himſelf, and aſcribeth all to him.

which hath put ſuch a thing as this in the kings heart] Whatſoever good thing is in any mans heart, be he great or mean, it is God that putteth it into his heart, Lam.1.17.

to beautifie the houſe of the Lord] The houſe of the Lord was now built; but much ornament might be added thereto by the Kings gift and grant. Beſides, the due obſervation of the ſervices of the Lord tended much to the beautifying of his houſe.

which is in Jeruſalem] See ch.1.3.

V.28. *And hath exerciſed mercy unto me*] Ezra accounted it a great mercy to be made inſtrumental, for the promoting of Gods ſervice.

before the king and his counſellors] Of theſe counſellors ſee v.14.

and before the kings mighty princes] They alſo offered to the houſe of God.

and I was ſtrengthened] He meaneth inward ſtrength of ſpirit, and courage to go on in his work.

as the hand of the Lord my God was upon me] Of this phraſe ſee v.6.

and I gathered together out of Iſrael] That is, from among the children of Iſrael, who were then in the land of their captivity.

chief men to go up with me] Even thoſe who are by name ſet down in the next chapter.

CHAP. VIII.

Verſ.1. T*Heſe are now the chief of their fathers*] This relative *their* hath reference to them that went with Ezra to Jeruſalem. As in the ſecond chapter there is a catalogue of thoſe that firſt went from Babylon to Jeruſalem with Zerubbabel: ſo in this chapter there is a catalogue of ſuch Princes and fathers of families as went up at another time with Ezra.

and this is the genealogy of them] Of a genealogy ſee 1 Chr.4.33.

that went up with me] Ezra ſet down his genealogy, and therefore he mentioneth himſelf in the firſt perſon, thus, *with me*.

from Babylon] Babylon may be here taken for that whole kingdome which belonged to the King of Babylon, who carried the Jews thither into captivity.

in the reign of Artaxerxes the king] See ch.7.1.

V.2. *Of the ſons of Phinehas*] In this verſe are ſet down ſuch as deſcended from the prieſtly and princely families. Of the prieſtly family there are two heads, *Phinehas* and *Ithamar*. Of the princely or royal family, *David*. Phinehas here mentioned was the ſon of Eleazar the ſon of Aaron, 1 Chr.6.3,4. By *ſons* in this and the verſes following *poſterity* is meant.

Gerſhon] This is not that Gerſhom or Gerſhon, of whom came the family of the Gerſhonites. Num.3.21. But another Gerſhom who lived at this time.

of the ſons of Ithamar] This Ithamar was the fourth ſon of Aaron, Exod.6.23.

Daniel] This is not that great Daniel who lived in the time of the Babyloniſh Monarchy; but another of that name.

of the ſons of David] King David is here meant, the head of the royal poſterity.

Hattuſh] How this man deſcended from David ſee 1 Chr.3.22.

V.3. *Of the ſons of Shechaniah, of the ſons of Paroſh*] This latter clauſe is added to diſtinguiſh Shechaniah in this verſe, from another Shechaniah, v.5.

Zechariah] There was alſo another of this name at this time, ver.11.

and with him were reckoned by genealogy of the males an hundred and fifty] Great honour under the law was done to the males. They onely were circumciſed, Gen. 17. 10. They were the firſt born to be conſecrated to the Lord, Exod.13.13,15. They onely were put into genealogies. Females were compriſed under them.

V. 4. *Of the ſons of Pahath-Moab*] Of the notation of this name ſee ch. 2. 6. The ſons of this man here meant were among thoſe that having taken ſtrange wives put them away, ch.10. 30. He alſo himſelf was one of thoſe that ſealed the covenant, Neh. 10.14.

Elihoenai the ſon of Zechariah, and with him two hundred males] There was a Zechariah that deſcended from Phinehas, 1 Chr.6.6. but he was long before this man.

V.5. *Of the ſons of Shechaniah*] See v.3.

the ſon of Jehzael, &c.] The proper name of this man is here left out.

V.6. *Of the ſons alſo of Adin*] There was another of this name, whoſe ſons came to Jeruſalem with Zerubbabel before this. This Adin might be one of thoſe who ſealed the covenant, Nehem. 10.16.

Ebed the ſon of Jonathan, &c.] Jonathan was one of thoſe who was appointed to ſee the Iſraelites that had married ſtrange wives to put away their wives, ch.10.15.

V.7. *And of the ſons of Elam*] There was one alſo of this name, whoſe ſons returned with Zerubbabel, ch.2.7.

Jeſhaiah the ſon of Athaliah, &c.] Of Jeſhaiah ſee v.19. Athaliah was alſo the name of a woman, 2 King.8.26.

V.8. *Of the ſons of Shephatiah*] See ch.2.4.

Zebadiah the ſon of Michael, &c.] Zebadiah was one of thoſe that promiſed to put away his ſtrange wives, ch.10.20. Michael is a name given to the ſon of God, the Lord of Angels as well as of men, Dan.10 13,21. & 12.1. Jude 9. Rev.12.7. It ſignifieth *who was God*.

V.9. *Of the ſons of Joab*] There were alſo ſons of Joab, that returned with Zerubbabel, ch.2.6, &c.

Obadiah the ſon of Jehiel] Obadiah was one of thoſe that ſealed the covenant, Neh.10 5.

V.10. *Of the ſons of Shelomith, the ſon of Joſiphiah, &c.*] The proper name of this ſon of Joſiphiah is left out.

V.11. *Of the ſons of Bebai*] See ch.2.11.

Zechariah the ſon of Bebai, &c.] Bebai was one of thoſe that ſealed the covenant, Neh.10.15.

V.12. *And of the ſons of Azgad*] See ch.2.12. Azgad alſo ſealed the covenant, Neh.10.15.

Jonathan the ſon of Hakkatan, &c.] קטן *Katan* in Hebrew ſignifieth *little*, or *young*. The word here uſed is applyed to a younger ſon, as Gen.9.24. Some therefore here tranſlate the word appellatively, thus, *Johanan the younger ſon*.

V.13. *And of the laſt ſons of Adonikam*] Mention is made of children of Adonikam that went up with Zerubbabel, ch.2.13. Thereupon ſome, in relation unto them, ſay, that this phraſe *the laſt* implieth that the three here mentioned went not at the firſt with Zerubbabel, but at the laſt with Ezra. Others apply it to his youngeſt ſons; of whom the three here mentioned were born.

whoſe names are theſe, Eliphelet, Jehiel, and Shemaiah, &c.] Theſe are thus expreſly by name ſet down, becauſe he had more ſons: but all the reſt, if they went not before, tarried behind, for theſe onely went at this time.

V.14. *Of the ſons alſo of Bignai, Uthai, and Zabbud*] Or *Zaccur*, as ſome read. Uthai and Zabbud were ſons of Bignai.

and with them ſeventy males] The particular numbers from the third verſe to this incluſively do make up in all one thouſand four hundred ninety and ſix males. Here were a great many that went up together, but many more went up at the former time. See ch. 2.64,65. As by this it appeareth that many went not up at the firſt time: ſo the hiſtories in Nehemiah and Eſther do further declare that there were many left in ſundry places among the heathen, even after this return.

V.15. *And I gathered them together to the river*] This hath relation to all that company that is before mentioned. The river here meant is taken to be Euphrates, into which Ahava runneth; or, it runneth into Ahava. Here theſe two rivers met together: It is very probable that there were thickets, or groves, or woods in this place; whereby it was the more pleaſant and ſecret. This circumſtance of meeting at a river is expreſly noted of worſhippers of God, after Chriſts aſcenſion, that they went out of the city by a rivers ſide, where prayer was wont to be made, Act.16.13. See Pſal. 137.1.

that runneth to Ahava] Some take *Ahava* to be a region by which the forementioned river floweth. In Aſſyria there is a region called Adiabena: but it is certain that Ahava here mentioned is a river: ſo it is expreſly ſaid to be, v.21,31. It was in the way betwixt Babylon and Jeruſalem.

and there abode we in tents] Or, *there we pitched*. They were now travellers, and many together; therefore they carried tents with them, that they might the better lodge in open places.

three dayes] In this time were the people ſo ſetled as Ezra might the better obſerve to what tribes or families they belonged.

and I viewed the people and the prieſts] That is, took notice of the diſtinction betwixt them; namely, who were Prieſts, and who were of other tribes.

and found there none of the ſons of Levi] It is ſaid ch.7 7. That there went up of the Levites with Ezra: thereupon a doubt ariſeth, how it ſhould be here ſaid, that he found none of them. The reſolution is, that at this time there were none that voluntarily came forth with Ezra; which he obſerving, ſent for divers of them, v, &c. who came upon ſending for, and in that reſpect are ſaid to go up, ch. 7.7.

V.16. *Then I ſent for Eliezer, &c. chief men*] Here are nine reckoned up by name who are men of dignity or authority; and in that reſpect called *chief men*. The Hebrew word ſignifieth *heads*. It is oft put for ſuch as are above others, and have command of others.

alſo for Jarib, and for Elnathan] Though this title *Jarib* be the ſame name twice uſed in this verſe; yet there is a difference in the Hebrew. The former is *Jarib*, the latter is *Joiarib*. But Elnathan is the ſame in both places; yet it ſetteth forth two diſtinct perſons of the ſame name. For they are expreſly diſtinguiſhed by their ſeveral gifts.

men of underſtanding] Such as were themſelves well learned, and had good knowledge of the law, and of the diſtinction of tribes, families, and functions; and could alſo well inform and inſtruct others therein. They were ſuch as are ſaid to underſtand themſelves, and to inſtruct others, Dan.11.33.

V.17. *And I ſent them with commandment unto Iddo the chief*] There is mention made of Iddo the father of Zachariah, ch. 5. 1. & 6. 14. And there is mention made of one Iddo which went up to Zerubbabel, Nehem. 12. 14. It may be that he might be ſent back from Jeruſalem to Ezra upon ſome ſpecial occaſion: and thereupon Ezra have the better opportunity to ſend to him. He was a prime and chief man, and had command where he was.

at the place Caſiphia] It is by moſt interpreters held, that Caſiphia here is put for the countrey of the Caſpians, where that ſea was which is called the Caſpian ſea, or Hircanian ſea, between the mountains of Caſpia and Hircania. But this place was very remote from that place where Ezra now was. Others therefore take it to be the name of a Caſtle, where by the grant of the Kings of Perſia there was a ſociety of Levites, and that Iddo was the chief over them; and therefore the meſſage ſent to him.

and I told them what they ſhould ſay] Heb. *I put words into their mouth.* They who ſend meſſengers upon a weighty buſineſs, will not onely in general bid them do ſuch and ſuch things, but alſo preſcribe unto them the very form of words that they ſhould uſe; and this is to put words into their mouth.

unto Iddo, and to his brethren the Nethinims, at the place Caſiphia] Of Nethinims ſee 1 Chr.9.2. They were ſuch as did ſervice about the houſe of God; whereby it appeareth, that Iddo had a charge about Gods houſe, in that the Nethinims are called his brethren.

that they ſhould bring unto us Miniſters for the houſe of our God] This phraſe is a deſcription of Levites, and ſheweth that their function was to attend the ſervice of Gods houſe.

V.18. *And by the good hand of God upon us*] Of this phraſe ſee ch. 7.6,9. His piety moved him to aſcribe all to the providence of God.

they brought us a man of underſtanding] Of this phraſe ſee the laſt note on v.16.

Of the ſons of Mahli, the ſon of Levi, the ſon of Iſrael] Mahli was the ſon of Merari, the ſon of Levi; ſo as he was Levi's grandchild. Levi was the third ſon of Iſrael, Gen 39.34. He was the father of all that miniſtred about the houſe of God.

and Sherebiah] Or, *even Sherebiah.* Thus is the copulative *and* taken and tranſlated, 1 Sam.17 40. *Even in a ſcrip*; and 1 Sam.28.3. *Even in his own city*; for this was the man of underſtanding whom they brought. Sherebiah is noted to be a man of underſtanding, Neh 8.7. & 9.4,5. He had good skill in thankſgiving, and was one of the chief among thoſe that were ſet apart thereunto, ch.12.8,24.

with his ſons and his brethren, eighteen] They are here called *his brethren,* who were of his kindred, or of his family, or of that function whereof he was.

V.19. *And Haſhabiah*] Haſhabiah is ſaid to be a ruler, namely among the Levites, and to be one who built a part of the wall of the city, Neh. 3.17. He was alſo one that ſealed the covenant, Neh.10.11.

and with him Jeſhaiah, the ſon of Merari] There is one of this name that voluntarily went out with Ezra, v.7. But he was of another tribe. Both theſe, Haſhabiah and Jeſhaiah, deſcended by lineal deſcent from Merari, as Sherebiah had done, v.18.

V.20. *Alſo the Nethinims*] Of theſe ſee 1 Chr.9.2.

whom David and the Princes had appointed for the ſervice of the Levites] We do not read where David did appoint the Nethinims their place: but in that they were appointed to their ſervices by Joſhua, and the Princes in his time, and continued till Davids time in great number; it cannot be doubted, but that he who ſetled all other offices and ſervices in and about the houſe of God, did alſo ſet theſe in their order and courſes.

two hundred and twenty Nethinims] Here was a great many remaining after the captivity.

all theſe were expreſſed by name] By this it appeareth that they were careful in keeping their genealogy.

V.21. *Then I proclaimed a faſt there*] Of the uſe of a faſt, and proclaiming it, ſee 1 Chr.20.3.

and the river Ahavah] See v.15.

that we might afflict our ſelves before our God] This afflicting of themſelves at a faſt hath reſpect to their bodies and to their ſouls: to their bodies, in forbearing food, ſleep, and other refreſhments, ſo far as their bodies might be ſenſible of it: and their ſouls, by ſetting their ſins before them, & Gods juſt wrath and vengeance againſt them for the ſame, ſo far, as their hearts might be broken, and a godly ſorrow wrought in them. It was expreſly enjoyned the Jews to afflict their ſouls in their ſolemn day of faſting, Jer.16.29. In regard of the outward afflicting of ones ſelf hypocrites could go ſo far in their faſt, Iſa.58.3.

to ſeek of him a right way for us] A ſpecial end of faſting is to be the better fitted for prayer; and prayer may and ought to be made for Gods direction about a right courſe in the lawful things that we take in hand.

and for our little ones] Among other things the good of our children is to be ſought; the rather, becauſe while they are little ones they cannot ſeek it themſelves; and alſo becauſe through Gods bleſſing on them, after we have ſerved God in our generation, our children after us may continue ſo to do in their generation, and teach their children after them ſo to do: and thus perpetual ſervice be performed to the eternal God by us mortal creatures, who have but a ſhort time to do it our ſelves.

and for all our ſubſtance] Under this word *ſubſtance* he compriſeth all the cattel and beaſts that they had; all the gold and ſilver; all the apparel, woollen and linen; all other outward commodities whatſoever. So as it is lawful by prayer to ſeek Gods bleſſing upon our temporal eſtate, and to commend all that we have to his provivence and protection.

V.22. *For I was aſhamed to require of the king a band of ſouldiers and horſemen, to help us againſt the enemy in the way*] Zeal of Gods glory, and faith in Gods power, wiſdom, truth, and goodneſs, makes true Saints aſhamed to do any thing wherein and whereby any of Gods divine properties ſhould be queſtioned. Though humane helps are lawful, and may be uſed, yet in ſome caſes, before ſome perſons, they may be forborn, and no great care taken about them, Gen. 33.15. Judg. 7.8. 1 Sam. 17. 39,40. Zech. 4.6,7. He plainly ſheweth, that there were enemies in their way: that ſouldiers and horſemen would be a good defence againſt them; and that he could have obtained thoſe helps of the King, yet he would not.

becauſe he had ſpoken unto the king, ſaying] That which is noted of this Kings reſpect to God, in his letter and grants to Ezra, ch.7. 12, &c. doth give us to underſtand, that Ezra had well informed the King in the manifold excellencies of God, and in his ſpecial care and providence over his Church.

The hand of our God] That is, his power, providence, protection and bleſſing. See ch.7.6.

is upon all them for good] To bleſs and proſper them, and in every thing to do them good.

that ſeek him] That call upon him, that ſerve him, that worſhip him, flie unto him, and rely upon him. See 1 Chr.16.10,11. This ſeeking of God is not the meritorious cauſe of Gods doing good to any; but the way wherein he uſeth to do good, and an evidence that he will do good to ſuch.

but his power and his wrath] His powerfull wrath, whereby he is able to make the ſtouteſt to ſtoop. Of wrath attributed to God ſee 2 Chr.28.13.

is againſt all them that forſake him] They are ſaid to forſake God who obey not his commandements; who flie to idols; who truſt to humane helps, and regard not him; and who fall away from their profeſſion of him.

V.23. *So we faſted*] They put their purpoſe into practiſe.

and beſought our God for this] Namely, that he would protect them againſt their enemies. This their prayer was effectual, v.31. For earneſt prayer ſharpened by faſting is very powerful with God. Such prayer was never made in vain.

V.24. *Then I ſeparated twelve*] The matter for which he ſeparated them was of great conſequence. It was the ſafe-keeping and carrying of all thoſe treaſures which are hereafter mentioned, v.25, &c. from the place where they were to Jeruſalem, and the well ordering and diſpoſing of them there: therefore he made choice of twelve Prieſts and twelve Levites.

of the chief of the prieſts] Or, *with the chief of the prieſts.* For they who follow, and are ſet down by name, were Levites, and not Prieſts.

Sherebiah, Hoſhabiah] Of theſe two ſee v.18,19. Some that read the former words as they are in our tranſlation, put the particle *with* before Sherebiah, thus, *I ſeparated twelve of the chief of the prieſts, with Sherebiah*, &c.

and ten of their brethren with them] Ten Levites are hereby meant, taken out of the thirty eight mentioned v.18,19. Thus they were four and twenty in all to whom Ezra committed this great truſt.

V.25. *And weighed unto them the ſilver and the gold*] Cyrus committed ſuch treaſure to the Prince of Judah by tale or number, ch. 1.8,9,&c. but Ezra did it by weight: for this treaſure was not ſo diſtinctly made in chargers, baſons, and other veſſels, as they which Cyrus brought forth were.

and the veſſels] Veſſels are here taken in a large ſenſe, as ch.1. 7,10.

even the offering of the houſe of our God] Or, for the houſe of our God, and for the ſervice thereof.

which the king, and his counſellors, and his lords] Of the counſellors here meant ſee ch. 7.14. The Lords here mentioned were other Princes and noble men under the King of Perſia. Of theſe ſee ch. 7.28.

and all Iſrael there preſent had offered] Namely, ſuch as were able and willing to give, and then preſent when this great contribution was made. Of theſe ſee ch.7.16.

V.26. *I even weighed unto their hand ſix hundred and fifty talents of ſilver*] That is, two hundred fourty three thouſand ſeven hundred and fifty pound ſterling. How this ſumme thus ariſeth ſee 1 Chr. 22.14.

and ſilver veſſels an hundred talents] That is, thirty ſeven thouſand five hundred pound ſterling.

V.27. *Alſo twenty baſons of gold of a thouſand drams*] That is, three hundred twelve pounds and ten ſhillings. Of the value of drams ſee 1 Chr.29.7.

and two veſſels of fine copper] Heb. *yellow,* or *ſhining braſs.* Some take this for ſuch amber as beads are made of; or for a mixture of gold and ſilver together. We read Exodus 38.8. of ſuch fine braſſe as women made uſe of, to behold their faces therein, as now they do of looking-glaſſes. That muſt needs be ſome very excellent and curious braſſe. It plainly appeares that this was a very choice mettal that is here mentioned, in that there were but two veſſels thereof, and they reckoned amongſt veſſels of gold.

precious as gold] Heb. *deſirable as gold.* This may be in regard of the extraordinary brightneſs and ſhining thereof, which pleaſed the eye exceeding much. For the rarity of it, it might be as highly eſteemed as gold.

V.28. *And I ſaid unto them, Ye are holy unto the Lord*] That is, conſecrated after a ſpecial manner unto his ſervice. In this reſpect, Levi as the father and head of all ſuch, is called Gods *holy one*, Deut.33.8.

the veſſels are holy alſo] In that they were conſecrated unto God. Thus all things that are conſecrated are called holy things, Lev. 5.15. Numb.4.4.

and the ſilver and the gold are a free-will offering] for they were freely and willingly offered, ch.7.16.

unto the Lord God of your fathers] See 1 Chr.29.18. This is it that made them holy, that they were offered to God.

V.29. *Watch ye, and keep them*] The greater the truſt is, the greater ought our care and circumſpection to be thereabouts.

untill ye weigh them before the chief of the Prieſts and the Levites, and chief of the fathers of Iſrael at Jeruſalem] He means ſuch as went up firſt to Jeruſalem with Zerubbabel. They are ſuch as are ſet down ch.2.2, &c. Divers of the chambers on the ſides of the Temple were for treaſuries, to keep the holy treaſures appertaining to the houſe of God. See 1 King.6.5. 1 Chr.9.26.

V.30. *Then took the Prieſts and Levites*] They who are mentioned v.24.

the weight of the ſilver, and the gold, and the veſſels] Of theſe ſee v.26.

to bring them to Jeruſalem unto the houſe of our God] That there they might be uſed about the ſervice of God, for which end they were given.

V.31. *Then we departed from the river of Abava*] See v.15.21.

on the twelfth day of the firſt moneth] This was about the three and twentieth, or four and twentieth of our March, and the twelfth day from their going from Babylon, ch.9.9.

to go unto Jeruſalem] This was the end of their going up from Babylon. See ch.7.9.

and the hand of our God was upon us] See v.18.

and he delivered us from the hand of the enemy] This in general extendeth it ſelf to all that envied them, and bare evil will to the houſe of God.

and of ſuch as lay in wait by the way] This intends certain particular perſons that thought to have ſet upon them, and ſpoyled them in their journey. It much amplifieth the providence of God over them, that he diſappointed the plots and practiſes even of thoſe that ſought to have circumvented them.

V.32. *And we came to Jeruſalem, and abode there three dayes*] Namely, before they diſpoſed of themſelves to ſeveral places, and of their treaſures to the treaſuries. They took that time ſomewhat to refreſh themſelves after their weary journey.

V.33. *Now on the fourth day*] Namely, after their coming to Jeruſalem, which was about the fifteenth day of our July, but the fourth of their fifth moneth. As is evident by comparing ch.7.9. with this verſe.

was the ſilver, and the gold, and the veſſels] Thoſe that are mentioned v.26,27.

weighed in the houſe of our God] Namely, in the chambers thereof, which were treaſuries, v.29.

by the hand of Merimoth the ſon of Uriah the Prieſt] He took them of thoſe that brought them to the houſe of God, and weighed them, the better to diſcharge that truſt that was repoſed in him. This Merimoth built a part of the wall of Jeruſalem, Neh.3.4. and was one of thoſe that ſealed the covenant, Neh.10.5.

and with him was Eleazar the ſon of Phinehas] This Eleazar deſcended from that Phinehas, whoſe grandfather Aaron was, 1 Chr. 6.3,4.

and with them was Jozabad the ſon of Jeſhua] Jozabad was one of thoſe that inſtructed the people in the law, Neh.8.7. And his father Jeſhua was not the high Prieſt, but another, mentioned ch. 2.40.

and Noadiah the ſon of Binnui, Levites] They were not all Levites that were mentioned before; for Merimoth and Eleazar were Prieſts. This title therefore hath reference to the two laſt that are named.

V.34. *By number and by weight of every one*] Something muſt here be underſtood to make up the ſenſe; namely this, *the accompt was taken*, or ſome ſuch like phraſe.

V.35. *Alſo the children of thoſe that had been carried away, which were come out of captivity*] Not onely they themſelves which were carried away captives, and returned back again, but they alſo that were born in captivity.

offered burnt-offerings unto the God of Iſrael] Of offering burnt-offerings ſee 1 King.3.15. Though theſe were not born in Iſrael, yet they acknowledged the God of Iſrael, the God of their fathers, to be their God.

twelve bullocks for all Iſrael] According to the number of the twelve tribes, ch. 6.17.

ninety and ſix rams, ſeventy and ſeven lambs] Of theſe kinds ſee 1 Chr.29.21.

twelve he-goats for a ſin-offering] See ch.6.17.

all this was a burnt-offering unto the Lord] Though in ſome particular reſpects there was a difference betwixt a ſin-offering and a burnt-offering, yet in general whatſoever was ſacrificed upon the Altar was counted as a burnt-offering unto the Lord.

V.36. *And they delivered the kings commiſſions unto the kings Lieutenants*] A Lieutenant is ſuch an one as is appointed under the King, to order the affairs of that part of the Kingdome that is committed to his truſt. By the Kings commiſſions are meant commands and ordinances.

and to the governours on this ſide the river] Ezra was now at Jeruſalem: ſo as that ſide of Euphrates is meant that was towards Jeruſalem. Theſe might be ſuch as are mentioned ch.5.3.

and they furthered] Heb. *lift up*. It is the ſame word that is uſed ch.1.4. and in that ſenſe.

the people] Namely of Iſrael.

and the houſe of God] By affording ſuch things as were requiſite for the beauty and ſervice thereof.

CHAP. IX.

Verſ.1. N*Ow when theſe things were done*] This hath reference to thoſe former acts of rejoycing which are mentioned in the two former chapters; wherein is ſhewed how all things very proſperouſly ſucceeded about Ezra's going to Jeruſalem, and carrying rich treaſures with him for the houſe of God: But in this chapter is ſet down a dolefull hiſtory, which cauſed much mourning.

the princes came to me] Theſe were ſome pious Princes of Judah, that grieved at the evil whereof they complain, but could not redreſſe it.

ſaying, The people of Iſrael] Hereby he means the common ſort of people; for they are diſtinguiſhed from Eccleſiaſtical perſons, and from Princes, and others, v.2.

and the Prieſts and the Levites] Theſe were ſuch as by their function were wholly to attend the ſervice of God; ſo as their ſin is hereby much aggravated, in that they which by their particular function, as well as by their general profeſſion ſhould have kept themſelves from all pollution, ſuffered themſelves to be ſo polluted as they were. Beſides, they had means better to know the law then others.

have not ſeparated themſelves from the people of the land] He means the land of the uncircumciſed people; ſuch as are named in the latter end of this verſe, with whom they ſhould not have mixed themſelves.

doing according to their abominations] This is a general phraſe, which ſometimes ſetteth forth their idolatry, Deut.32.16. Secondly, all manner of uncleanneſs, 1 King.14.24. Thirdly, ſavage cruelty, 2 King.16.3. Here it is indefinitely taken for looſe and licentious living, without rule, and againſt the law of God, as Deut. 18.9. 2 Kings21.2.

even of the Canaanites] This is a general word, under which all thoſe people are compriſed which were accurſed of God, and devoted to deſtruction, Deut.1.7.

the Hittites, the Perizites, the Jebuzites] Theſe were particular Kingdomes, devoted alſo to deſtruction, Gen.15.2. and oft-times compriſed under that general word of Canaanites.

the Ammonites, the Moabites] theſe nations came from the two ſons of Lot born in inceſt, Gen.19.37,38. and were alwaies deadly enemies to the Iſraelites.

the Egyptians] Theſe were an ancient nation before Abrahams time, Gen.12.12. Theſe made the Iſraelites bondſlaves among them, Exod.1.13. & 6.5.

and the Amorites] Theſe alſo were reckoned among the curſed nations devoted to deſtruction, Gen.15.16. They were on the other ſide of Jordan, Num.21.13,25.

V.2. *For they have taken of their daughters*] Namely, into marriage; which was directly againſt the law of God, Deut.7.3. This is meant of thoſe who were in Judah and Jeruſalem before Ezra came thither. Whether they took them before they came out of Babylon, or after they were ſetled in Judah and Jeruſalem, is not expreſſed. Some might take women of curſed nations to be their wives while they were in Babylon: for Nebuchadnezzar carried of thoſe nations into captivity, as well as of the Jews, Jerem.25.9,15, &c. and 27.3, &c. So as the Iſraelites might take of their daughters to be their wives. Others after they came to Judah might take wives out of thoſe nations that were about them. We may further gather from that which the Prophet Malachi (who lived after the captivity) complaineth of, that many of them put away their former wives which were Iſraelites, and in their room took wives of theſe nations. For thus he ſaith, *Judah hath profaned the holineſſe of the Lord which he loved, and hath married the daughter of a ſtrange god. And this have you done again, covering the altar of the Lord with tears, with weeping, and with crying out*, Mal.2.11,13. Hereby is implied, that they did not onely marry idolatrous women of heathen nations, but alſo put away their former wives; or at leaſt dealt ſo cruelly with them, as they made thoſe diſtreſſed women to weep before Gods altar, and make their pitiful complaints to him.

for themſelves and for their ſons] This aggravateth their iniquity that they did not onely commit thoſe great ſins themſelves, but alſo brought their ſons to doe the like.

ſo that the holy ſeed] This is meant of thoſe that deſcended from Abraham: for the covenant which God made with Abraham he extended to his ſeed alſo; and by vertue of that covenant, together with their profeſſion of the true religion, they were accounted an holy ſeed. Thus are the children of profeſſors under the Goſpel called holy, 1 Cor.7.14. By this circumſtance doth the Prophet Mal.2.11. aggravate this ſin. So likewiſe this ſin of profeſſors in the oldworld is aggravated, Gen.6.2.

have mingled themſelves with the people of theſe lands] He meanes the lands mentioned ver. 1. There could be no greater mingling of themſelves then by marriage. That was alſo a ſore temptation to draw them to the idolatry, and other wickedneſſe of thoſe nations. This reaſon is rendred againſt theſe marriages, Deut.7.4. and Solomons caſe gives wofull experience hereof, 1 King 11.4, &c.

yea, the hand of the princes] Such as in dignity were above others.

and rulers] Such as had authority and government over others.

hath been the chief in this treſpaſs] It is probable that they firſt committed this ſin and thereby became an ill example to others: Yea alſo, that they more openly and audaciouſly committed it.

V.3. *And when I heard this thing, I rent my garments*] This ſheweth that wonderfull great grief which ſeized upon this good prieſt upon the firſt hearing of that great ſin. Of this cuſtome of rending clothes ſee 1 King.21.27. 2 King.2.12.

and my mantle] This was ſome upper covering over his garment. Of a mantle ſee 1 King.19.13. Prophets had mantles proper to themſelves, Zach.13.4. Others alſo beſides Prophets had their mantles, as Job 1.20. & 2.12. Judg.4.18. Pſal.109.29. It amplifieth his paſſion, in that he rent both mantle and garment.

and pluckt off the hair of my head and of my beard] This is ſuch an evidence of an holy indignation as we read not of the like in ſacred Scripture.

and ſate down aſtonied] He ſate on the ground, See Neh.1.4. He was as one that for the preſent ſcarce knew what he ſhould ſay or doe. He was in good hope that he ſhould have found a people conformable to the law of their God: the rather becauſe of that great mercy which God had ſhewed to them, in bringing them out of captivity to their own land. But finding them in ſo great a treſpaſſe, he was in himſelf exceedingly dejected, and brought as it were into a maze; his own prayer importeth as much, ver. 6, 9, 15, &c.

V.4. *Then were aſſembled unto me*] This his holy paſſion was ſoon diſcerned by ſuch as were grieved and offended thereat; and they come to expreſſe their holy indignation and compaſſion with his.

every one that trembled at the words of the God of Iſrael] By *the words of the God of Iſrael* are meant the threatnings that are written in Gods word againſt ſuch ſinners. An holy fear leſt Gods judgements ſhould be executed maketh a pious heart to tremble; and they who ſo tremble will be carefull to uſe all the meanes they can to prevent Gods judgment. For this end did ſuch now aſſemble to Ezra. The great God is much moved with ſuch, Iſa.57.15. and 66.2. Mal.3.16.

becauſe of the tranſgreſſion of thoſe that had been carried away] The ſin eſpecially was it that ſo moved them; and the judgement of captivity from which they were now delivered, much aggravated the ſame.

and I ſate aſtonied] See v.3.

untill the evening ſacrifice] Of this time ſee 1 King. 18.29, 36. While ſacrifices or incenſe were offering up, pious people uſed to make their prayers, Luke 1.10.

V.5. *And at the evening ſacrifice*] See ver.4.

I roſe up from my heavineſſe] Or *affliction*. For ſuch was his grief for this ſin, as his ſoul was afflicted therewith.

and having rent my garment and my mantle] See ver.3. He did not rend another garment or mantle then that which he did wear, but they being ſtill upon him, though rent, he prayed.

I fell upon my knees] This geſture teſtified the humbling of his ſoul before God. Of this geſture ſee 1 King. chap. 8. ver.54.

and ſpread out my hands] This rite he uſed, to teſtifie the earneſt deſire of his ſoul, See 1 King.8.54.

unto the Lord my God] He expreſſeth this particular relation betwixt God and him, to ſhew the ground of his confidence notwithſtanding the great ſin of the people. See 1 King.18. 1 Chron.11.19. & 17.25. & 29.17.

V.6. *And ſaid, O my God*] See ver.5.

I am aſhamed] Sins of others work ſhame in ſuch as fear God, He begins his prayer with confeſſion and aggravation of ſin.

and bluſh] This is an ordinary effect and ſign of ſhame.

to lift up my face to thee] That is, to appeare in thy preſence, or to make any prayer to thee.

my God] He doth twice mention this particular relation, to aggravate the ſin. It was ſo great, that though God were in ſpeciall his God, yet he ſcarce durſt approch unto him.

for our iniquities are increaſed over our head] Their ſin is here reſembled to a flood of waters, which was ſo great as it overwhelmed them, and in a manner drowned them, Pſal.38.4. His firſt aggravation of ſin is taken from the multitude of their ſins. This good man putteth himſelf in the number of thoſe treſpaſſers, becauſe he was of the body of that State whereof many of the members had committed that ſin; ſo as he might be involved in the judgment that might fall upon them. So Dan.9.5.

and our treſpaſſe] Or guiltineſſe. For ſin makes a man guilty of Gods wrath.

is grown up unto the heavens] They are ſo great as they can ſcarce be exceeded. Beyond heaven nothing can aſcend. See 2 Chron.28.9. Jon.1.2. The ſecond aggravation is taken from the heinouſneſſe of their ſin.

V.7. *Since the dayes of our fathers*] This hath relation to their predeceſſors before the captivity, whoſe ſins cauſed the captivity.

have we been in a great treſpaſſe unto this day] This is a third aggravation of their ſins, namely, their continuance in them generation after generation.

and for our iniquities have we, our Kings and our Prieſts] This is an aggravation of the judgment inflicted for their ſins, in that no ſorts of people were ſpared; but the judgment fell upon great and mean, ſacred, and other perſons. This is a fourth aggravation of their ſins; that Gods ſevere judgments did not terrifie them from their ſins.

been delivered into the hands of the Kings of the lands] Lands here are oppoſed to the promiſed land, and imply ſtrange lands, lands of the heathen, the kings whereof were enemies unto them.

to the ſword, to captivity, and to a ſpoyl] Theſe ſet forth the variety of judgments; ſome were ſlain, others carried away captive; all of them ſpoyled of what they had.

and to confuſion of face] The judgments were ſuch as brought them to an amazement, and, as we ſay, to their wits ends; they knew not what to ſay or doe, yea they were made a ſcorn and deriſion to others, and aſhamed of themſelves.

as at this day] This ſhewes that the judgment did even yet ſtill lye upon them, in that many of their brethren remained ſtill in captivity; and they that were delivered were under a kind of bondage in great fears and dangers.

V.8. *And now for a little ſpace*] Heb. *moment*. This is taken comparatively, and that both in relation to their former proſperous eſtate wherein they flouriſhed under many of their own kings; and alſo to their many years of affliction. This time of freedome to thoſe times was but little.

grace hath been ſhewed from the Lord our God] All that good that they had he aſcribeth to God and to his free grace, and that by vertue of his covenant with them, intimated in this phraſe *our God*.

to leave us a remnant to eſcape] Hereby he implyes that God might juſtly have deſtroyed them all: and that moſt of them were deſtroyed. They were but a remnant that were preſerved; and the end why they were preſerved was to be freed from the captivity, that ſo they might be inſtances of Gods mercy.

and to give us a nail] Or a *pin*. That is, *a conſtant and ſure abode*. The metaphor of a *nail* is taken from ſuch nailes as uſe to faſten things together, and make them firme and ſure, ſo as they can hardly be pulled away, Iſa.41.8. Eccleſ.12.11. Iſa.22.23, 25. The metaphor of a *pin* is taken either from ſuch pins or pegs as uſe to be put into walls to hang things thereupon, Ezek.15.3. or elſe from ſuch pins or pegs as uſe to be faſtned in the ground, to hold up tents, and to make them ſteady, Exod.35.18. By theſe metaphors is intended that God had given them ſome ſetling and meaneſs whereupon they might reſt or depend under God; as a good governour, a good Prieſt, and others that were willing and ready to procure and help on their good.

in his holy place] Heb. *in the place of his holineſſe*. This in particular may ſet out the Temple; but in generall their City, which is oft called an holy City. See Neh.11.1. His meaning therefore is that God had given them an abiding place in Jeruſalem and about the Temple.

that our God may lighten our eyes] This phraſe implieth a refreſhing of a man who by trouble and danger doth much droop and is exceedingly dejected. Thus is this phraſe uſed, 1 Sam. 14.27, 29.

and give us a little reviving in our bondage] This amplifieth the forementioned benefit, implying that by their bondage they were as men frozen, numb'd, yea and dead; but by the brightneſſe of that favour which God ſhewed unto them they were revived; a new life was put into them.

V.9. *For we were bondmen*] This is ſpoken in relation to their captivity; for captives are as bond-men.

yet our God hath not forſaken us in our bondage] God did not clean caſt off all care of them, as if he had utterly renounced them from being his people; but had his gracious eye upon them in their miſery.

but hath extended mercy unto us in the ſight of the kings of Perſia] This mercy was Firſt, to move Cyrus to let them goe into their own land, chap.1.1, &c. Secondly, to move Darius to help them on in building the Temple, ch.6.1, &c. Thirdly, to move Artaxerxes to grant thoſe great priviledges which he did to Ezra; ch.7.12, &c.

to give us a reviving] See v.8.

to ſet up the houſe of our God] There are three particulars here ſet down of the mercy ſhewed unto them by Gods inclining of the hearts of the Kings of Perſia towards them. The firſt was the building of the Temple.

and to repair the deſolations thereof] Heb. *to ſet up*. This was the ſecond evidence; which implieth a liberty of Gods ordinances, and a peoples aſſembling to Gods houſe, which otherwiſe would have been deſolate.

and to give us a wall in Judah and in Jeruſalem] The Hebrew word ſignifieth *a fence*; and it ſetteth forth ſometimes a fence or hedge about a vineyard or garden; as Iſa.5.5. Pſal.62.3. Sometimes a fence or fold for ſheep, as Num.32.16,24. Sometimes a wall, Mac. 7. 11. Prov.24.31. All theſe ſignifications ſhew that the Kings of Perſia had afforded unto them protection and ſafety from their enemies; and cauſed them to live in peace, and that in their own land. This was a fifth aggravation of their ſin, that they were not wrought upon by Gods mercies.

V.10. *And now, O our God, what ſhall we do after this?*] This implieth ſo deep an apprehenſion of their ſin, as they could no way extenuate it, but remain as guilty perſons without any plea for themſelves.

for we have forſaken thy commandments] God by his commandments declared what he would have them do or forbear; but they regarded their own luſts more then Gods will made known unto them; ſo as their ſin was not upon ignorance, but rather upon a kind of preſumption. This is a ſixth aggravation.

V.11. *Which thou haſt commanded by thy ſervants the Prophets*] Heb. *by the hand of thy ſervants*. See 1 King.8.53,56. This implieth that God had not onely in general forbidden that which they did in his law; but alſo preſſed it upon them by ſundry of his Prophets, Deut.7.3. Judg.3.6. 1 King.11.1,2,10,11.

ſaying, the land unto which ye go to poſſeſs it is an unclean land] The earth in it ſelf is not unclean; but it was ſo accounted by reaſon of them that dwelt therein. Canaan, before the Iſraelites came into it, was counted unclean; and that was becauſe the people that dwelt therein were defiled, Lev.18.24,25. Iſa.24.5.

with the filthineſs of the people of the lands] This was the cauſe why the land was counted unclean. By filthineſs is meant the peoples filthy ſins and vile luſts.

with their abominations] See v.1.

which have filled it from one end to another] Heb. *from mouth to mouth*. The uttermoſt end of a land is counted the mouth thereof. The meaning of the Hebraiſm is well expreſſed in our tranſlation.

with their uncleanneſs] This intended as much as *filthineſs* before mentioned did.

V.12. *Now therefore give not your daughters unto their ſons*] Namely, to be their wives.

neither take their daughters unto your ſons] There muſt no way be an interchange of marriage betwixt thoſe unclean people and the Iſraelites, which were counted an holy people. See v.2. This is expreſly forbidden, Deut.7.3.

nor ſeek their peace or their wealth for ever] This is to be taken in regard of mutual publick leagues or covenants with them, Exod. 23.32. Or of private matrimonial contracts, or the like agreements. But not ſimply of doing any good unto them, whereby they ſhould ſtrengthen them, or bind themſelves unto them. There is an expreſs law againſt this, Deut.23.6. Yet if they were forced to dwell among them, they might ſeek their peace even for their own good, Jer.29.7.

that ye may be ſtrong] Able to defend your ſelves without the aid of ſuch unclean people, by depending on God alone.

and eat the good of the land] He meaneth their own land, and the corn and fruit growing from thence. This is a common bleſſing promiſed to ſuch as did believe in God and faithfully ſerve him, Deut.28.4, &c.

and leave it for an inheritance to your children for ever] God did extend his promiſes of bleſſing to the children of his faithful ones, the more to encourage them to remain faithful with God, Deut.5.29. Pſal.103.17. & 112.1,2. Prov. 13.22. & 20.7. Ezek. 37.25.

V.13. *And after all that is come upon us*] He meaneth the judgments that were inflicted upon them, as ſword, captivity, and ſpoyl, v. 7.

for our evil deeds] This is a general phraſe which compriſeth under it all kind of ſins, and all that iniquity that they had committed.

and for our great treſpaſs] Some interpret this to be the guilt of their ſin. If it point at any ſpecial ſin, it muſt be that which is before noted, their marrying of ſtrange wives.

ſeeing that thou our God] This is the ninth time that this good man hath made a particular mention of the ſpecial relation betwixt God and them. Thrice in the ſingular number *my God*, v. 5, 6. ſix times in the plural number, *our God*, v.8,9,10. and here. All this is to ſtrengthen his faith in God by reaſon of the covenant that God had made betwixt himſelf and his people. For theſe relatives, *my*, *our*, have reference to Gods covenant. Of a fervent repetition of ſuch titles ſee 1 Chron.17.27.

haſt puniſhed us leſs then our iniquities deſerve] Heb. *hath withheld beneath our iniquities*. This phraſe is diverſly taken by ſeveral interpreters, eſpecially among the Hebrews themſelves. Moſt in this general agree, that God withheld his hand from taking vengeance of them according to their deſert.

and haſt given us ſuch deliverance as this] This is an evidence of Gods moderation in puniſhing them, in that he did neither utterly deſtroy them all, nor ſuffer them ever to remain captives, but wrought deliverance for them. This phraſe *as this* is rather an amplification then extenuation of Gods mercy. This is a ſixth aggravation of their ſin, that after ſuch mercy they ſhould commit it.

V.14. *Should we again break thy commandments*] This hath reference to the ſins that they committed before their captivity; whereby God was provoked ſo to judge them.

and joyn in affinity] See v.2.

with the people of theſe abominations] See v.1.11.

wouldſt thou not be angry with us] This interpretation doth the more convince them of Gods juſt dealing with them: of putting himſelf among the reſt ſee v.6.

till thou haſt conſumed us] This ſheweth what they had deſerved.

ſo that there ſhould be no remnant, nor eſcaping] This hath reference to Gods mercy, mentioned v. 8. and ſheweth, that the preſervation of thoſe that were not deſtroyed, and bringing them out of captivity, was a fruit of Gods good grace beyond their deſert.

V.15. *O Lord God of Iſrael*] See 1 King.8.15.

thou art righteous] Herein he juſtifieth God, notwithſtanding that ſore judgment that was executed on them.

for we remain yet eſcaped] This is ſpoken of them that were come out of captivity; and ſo ſet down as an eſpecial fruit of Gods mercy to them.

as it is this day] See v.7.

behold, we are before thee in our treſpaſſes] Here we lie as guilty perſons, acknowledging that thou mayſt juſtly leave us to our enemies, and ſuffer them to deſtroy us.

for we cannot ſtand before thee for this] This very ſin of mingling our ſelves with the unclean people doth ſo confound us, as we cannot plead any thing for our ſelves before thee.

CHAP. X.

Ver.1. N*Ow when Ezra had prayed*] In this chapter is ſet forth the peoples repentance for the ſin confeſſed in the former chapter. This clauſe hath reference to the prayer ſet down ch. 9. v.6, &c.

and when he had confeſſed] Namely, that particular ſin of marrying ſtrange wives, together with their other ſins.

weeping] This circumſtance of expreſſing his godly ſorrow is not mentioned among the other effects of his paſſion, ch.9. v.3. but from hence it is certain that he did weep. Of weeping in prayer ſee 2 King.20.3. & ch.22.19.

and caſting himſelf down before the houſe of God] Nor is this circumſtance before noted. This ſhews that his humiliation and ſupplication was publick; even in a publick place. Whereby it came to paſs that more notice was taken thereof, and that the report of it was further ſpread. He prayed before the houſe of God, becauſe there eſpecially God manifeſted his preſence, and God had promiſed there to hear the prayers that ſhould be made unto him, 1 King.9.3. 2 Chron.7.12, &c. Ezra being Prieſt might have gone into the holy place, and there have made his prayer; but that the people might take the more notice thereof, he makes it more openly in the court before the Temple.

there aſſembled unto him out of Iſrael] Namely, out of all thoſe places where the Jews that returned from captivity were ſetled, in Judah and Benjamin eſpecially.

a very great congregation] The matter was of great conſequence, and his great humiliation for the ſame made it appear ſo to be. They feared ſome judgment might follow upon their great ſin; therefore many of them do lay it cloſe to their heart: ſome to condole with him; others to conſult with him about a redreſs; others to acknowledge their guiltineſs, and to promiſe reformation.

of men, and women, and children] It was commanded under the law, that at ſolemn meetings, men, women, & children ſhould be aſſembled together, Deut.31.12. and in that reſpect all theſe might here aſſemble, as Deut.27.11. Neh.8.3. Or it may be, that the men that had ſinned in taking ſtrange wives brought thoſe women and their children with them, to expect what directions ſhould be given them for redreſſing their ſin.

and the people wept very ſore] Heb. *wept a great weeping*. Some, in remorſe for their great ſin; others, in a mutual compaſſion of the ſin that was committed even by others; and that the rather, becauſe now they diſcerned by Ezra's humiliation that God was much offended, and their profeſſion ſcandalized thereby; and that they had cauſe to feare ſome heavy judgments hanging over their head. Weeping is an effect of inward grief and ſorrow.

V.2. *And Shechaniah the ſon of Jehiel, one of the ſons of Elam*] This deſcription diſtinguiſheth this Shechaniah from others of that name, not onely before the captivity but alſo after: for there were two of that name that came with Ezra, chap.8.3,5. and there was a third called the ſon of Arah, who was father in law to Tobiah an enemy of the Jewes, Neh.6.17,18. There was alſo one of that name that came to Jeruſalem with Zerubbabel, Neh. 12.3. This Shechaniah might the rather come to Ezra at this time in this caſe, becauſe he was a Prieſt, a prudent man, and father of Jehiel, who was one of thoſe that had committed that great ſin; as is evident by comparing ver.18. and 26. together.

and anſwered and ſaid unto Ezra, We have treſpaſſed againſt our God] He might put himſelf in the number of thoſe that had ſinned, becauſe himſelf had married a ſtrange wife; or becauſe his father had married one, v.18.26. Or, becauſe he was one of that body and ſtate that had committed the ſin.

and have taken ſtrange wives of the people of the land] Of this ſin ſee chap.9.2.

yet now there is hope in Iſrael concerning this ſinne] The hope that here he intends was in two reſpects. Firſt, of the peoples repentance. Secondly, of Gods mercy in pardoning that ſin. And this he putteth Ezra in mind of, both to move him to moderate his paſſion, and alſo to ſtir him up to uſe meanes for redreſſing this ſin.

V.3. *Now therefore let us make a covenant with our God*] Becauſe the work intended about putting away their wives could not be ſuddenly accompliſhed; to give aſſurance that with all convenient ſpeed it ſhould be done, he gives advice to bind them all by a ſolemn covenant thereunto. For a covenant tieth men ſo faſt to God, as if there be any fear of God in their hearts they will not fail to doe to their uttermoſt what they have covenanted. Pious governours have uſed by this meanes to tye their people more firmly unto duty. See 2 King.11.4.

to put away] Heb. *to bring forth.* That ſo they might not be concealed.

all the wives] Namely, ſuch as were of the heathen. We find many prohibitions againſt taking ſtrange wives; but no expreſſe law for putting them away: onely the conſequence of the law, which ſaith, *thou ſhalt not make marriages with them,* Deut.7.3. implyeth, that ſuch ſtrange wives as were married by any of the people of God ſhould be put away; and ſo much is confirmed by this practiſe, done ver.11. by the command of Ezra, who was a ready Scribe in the law of Moſes, chap.7.6. The like alſo was done after this on a day of humiliation, Neh.9.2. And this is one of thoſe things which good Nehemiah reckoned up to be remembred for, Neh.13.30,31. This practiſe was proper to the Jewes. For Chriſtians to ſeparate from a wife or an husband in caſe of religion is unlawfull. If any brother hath a wife that believeth not, and ſhe be pleaſed to dwell with him, let him not put her away, 1 Cor.7.12.

and ſuch as are born of them] Namely, of thoſe ſtrange wives. Such children were not utterly to be caſt out and left (as we ſay) to the wide world, without all meanes of livelyhood, and ſo caſt out of the Kingdome; but they were not to be reputed as free-born ſons, in the number of Gods people: nor were they to have any right to an inheritance or childs portion. But queſtionleſſe they were to be maintained by their father; and he ought to have a care to breed them up in the true religion, that ſo they might prove Proſelytes and worſhippers of the true God. Beſides, this is to be taken of the children of ſuch wives as retained their heatheniſh opinion. For if they were converted to the true faith, neither mother nor children were to be put away; witneſſe the caſe of Rahab and of her ſon Boaz, as alſo of Ruth and her ſon Obed, Matth.1.5.

according to the counſell of my Lord] This title *Lord* is oft given as a note of reverence to ſuch as we count more excellent then our ſelves, Gen.23.6. & 24.18. Exod.32.22. But here it may be uſed in relation to his high place as he was a Prieſt; and alſo to his authority as he was a governour, and had authority given unto him by the king of Perſia, chap.7.25, 6. Thus Hannah ſtiled Eli *Lord,* 1 Sam.1.15. By this phraſe Shechaniah ſheweth that he ſubmitted his advice to the judgment of Ezra, and would have all done by his counſel.

and of thoſe that tremble at the commandment of our God] This is a deſcription of conſcientious perſons, who make Gods commandments their rule, and tremble at the apprehenſion of any thing done againſt Gods will. Such perſons are fit to judge of caſes of conſcience. They fear God, and will be carefull to order their counſels and practices righteouſly, according to his word.

and let it be done according to the law] This was the perfect rule; by it he would have the counſels and practices both of Ezra and all others to be regulated.

V.4. *Ariſe*] This is a word of quickening. See 1 King.14.2. It appears, that Ezra, through his great grief was much aſtoniſhed, and ſtill lay in a poſture of humiliation, and therefore Shechaniah thus rouzeth him up.

for this matter belongeth unto thee] Ezra came purpoſely to reform abuſes, and to ſettle matters in Church and State aright. Beſides, Ezra had much manifeſted his utter diſlike of that ſin, and his godly ſorrow for it. In theſe and other like reſpects in ſpeciall manner it appertained unto him.

we alſo will be with thee] He promiſeth his own and other Prieſts, Levites, and governours aſſiſtance.

be of good courage] Courage is of ſingular uſe to bring weighty matters to paſſe. See 1 Chron.19.13. & 22.13. and 28.20.

and doe it] See 2 Chron.28.10.

V.5. *Then aroſe Ezra*] Seaſonable exhortations ſoon work upon willing minds.

and made the chief Prieſts, the Levites, and all Iſrael to ſwear] Or, *the chief of the Prieſts, and of the Levites, and of all Iſrael.* For why ſhould he make all the Levites and all the Iſraelites ſwear, and not all the Prieſts, but onely the chief Prieſts? Beſides, all Iſrael was not yet gathered together, as appears v.7. This he did yet further to bind them to that which they would covenant, v.3. An oath added to a covenant makes it much more firm. See 2 Chro.15.14.

that they ſhould doe according to this word] He means that which was promiſed, v.3.

and they ſware] They who have a true purpoſe to doe a thing, will be willing to bind themſelves thereto by the ſtrongeſt bonds. See 2 Chron.15.14,15.

V.6. *Then Ezra roſe up from before the houſe of God*] This was the place where he had caſt himſelf down to prayer, v.1.

and went into the chamber of Johanan the ſon of Eliaſhib] Eliaſhib was the high Prieſt in Nehemiah's time. His ſon therefore was a Prieſt; and certainly one that was highly accounted of. Now the Prieſts chambers were fair and ſpacious, where many might meet together to conſult and adviſe about matters. Such a chamber is called a great chamber, Neh.13.5. Thither went Ezra to conſult with others about that great caſe.

and when he came thither, he did eat no bread, nor drink water] He had continued faſting all that day; for he ſate aſtonied untill the evening ſacrifice, and then began his ſolemn prayer to God, chap. 9.4,5,&c. Hereupon when he came to Johanans chamber they offered him meat and drink to refreſh him, as Jeremiah did ſet wine in one of the Prieſts chambers before the Rechabites, Jer.35.5,6. but he would take no ſuſtenance till ſome order were taken for redreſſing that great ſin.

for he mourned becauſe of the tranſgreſſion] It was not want of ſtomach, nor any diſeaſe of body, that made him forbear ſuſtenance; but grief of heart for others ſins.

of them that had been carried away] The Iſraelites had been captives; that was a great judgment: yet now were freed; this was a great mercy. By this he implyeth that neither judgment nor mercy wrought upon them. This was a great aggravation of their ſin. See chap.9.7,8.

V.7. *And they made proclamation throughout Judah and Jeruſalem*] Of making proclamation ſee 2 Chron.36.[illegible]. Judah and Jeruſalem implyeth the extent of the proclamation. It went thorow country and city.

unto all the children of the captivity] Such as had returned from captivity. See chap.6.16.

that they ſhould gather themſelves together unto Jeruſalem] That they being altogether, a more thorow ſearch might be made of thoſe that were guilty of the great ſin.

V.8. *And that whoſoever would not come within three dayes*] Here he goes on in ſhewing what was the matter of the Proclamation.

according to the counſel of the Princes and Elders] Theſe were they in whoſe name the proclamation went forth. Under theſe two titles are compriſed ſuch as had juriſdiction and authority, both civil and Eccleſiaſtical.

all his ſubſtance ſhall be forfeited] Heb. *devoted.* That is, his goods or temporall eſtate ſhall be taken from him, and given to the publike uſe of the Temple, or of the State, or of the poor; he ſhould have no more right unto it. This power did the king of Perſia give unto him, chap.7.26.

and himſelf ſeparated from the congregation] That is, either excommunicated from the holy ordinances of God, (ſuch a power had the Jewes when they were under the dominion of the Romans, Joh.9.22,34) or baniſhed, and ſo cut off from the civil ſociety of the Jewes. This power was given unto them by the king of Perſia, chap.7.26.

of thoſe that had been carried away] See v.6.

V.9. *Then all the men of Judah and Benjamin*] This phraſe compriſeth under it all that returned from the captivity: for they were all ſeated in thoſe two tribes. As at the firſt diviſion of the tribes, many out of other tribes came to Benjamin and Judah, and there dwelt, 2 Chron.11.13,14,16,17. 1 Chron.9.3. ſo many of other tribes came with theſe two tribes, and dwelt with them, chap.1.5.

gathered themſelves together unto Jeruſalem] This was enjoyned them by proclamation, v.7.

within three dayes] After that the proclamation was publiſhed among them. This ſets out their willingneſſe to come in, that they made no longer delay.

it was the ninth moneth] Their ninth moneth anſwered to our November, and it began about the eleventh or twelfth thereof.

on the twentieth day of the moneth] Heb. *this is the ninth moneth, in the twentieth of the moneth.* This was the ſecond day of our December, which was in winter-time.

and all the people ſate in the ſtreet of the houſe of God] This was the place of the court of the people before the Prieſts court, which led into the Temple. The courts were not yet divided, and fenced with walls, Neh.1.8. and therefore the place where they were is called a ſtreet.

trembling becauſe of this matter] That was their ſin, at which now their conſcience was troubled. Beſides, they were afraid of the judgment and vengeance of God.

and for the great rain] Heb. *the ſhowers.* Howſoever winter-time be an ordinury time of rain, yet theſe ſhowres or violent rain was an evidence of Gods diſpleaſure againſt them; as the rain that fell in Samuels time, 1 Sam.12.18. ſo as they had both inwardly and outwardly cauſe of trembling.

V.10. *And Ezra the Prieſt ſtood up*] As this implyeth the alteration of his geſture, while he was in his great paſſion; ſo it ſetteth forth his care in ordering the poſture of his body ſo as he might be beſt heard. See chap.3.2. Gen.23.3,7. 1 Chron.28.2.

and ſaid unto them, Ye have tranſgreſſed] He doth firſt in general put them in mind of their ſin, that being convinced thereof they might repent.

and have taken ſtrange wives] Heb. *have cauſed to dwell,* or *have brought back ſtrange wives.* The Hebraiſm implyeth that they brought their ſtrange wives out of captivity, or from the nations about them, after they were come out of captivity; and brought them to their own houſes to dwell and abide there with them. Some might bring their wives from the place of their captivity; others might marry them afterwards, and ſo both ſignifications of the phraſe ſtand good.

to increaſe the treſpaſſe of Iſrael] All the people had committed many ſins; but this being a moſt heinous ſin added much to other ſins, and made them to ariſe to a great heap, 1 Sam.12.19. Luke 3.20. If the word *treſpaſſe* be taken for *guilt,* (as ſome doe take it) it ſheweth, that this ſin made them guilty of much more vengeance then their other ſins.

V.11. *Now therefore make confeſsion*] This is a ready way (if it be done with a penitent heart) to obtain remiſſion, Prov.28.13. 1 Joh.1.9. Pſal.32.5.

the Lord God of your fathers] See 1 Chron.29.18.

and doe his pleaſure] That which is agreeable to his will commanded in his word, and acceptable to him, Rom. 12. 2.

and ſeparate your ſelves from the people of the land] See chap.9.1. This generall branch implyeth that they ſhould have no familiar commerce with them, ſo as to ſeem to approve their wickedneſſe; or to be in danger of infection by them.

and from the ſtrange wives] This is one ſpeciall point wherein they ſhould teſtifie their ſeparation from the curſed nations. See ver.3.

V.12. *Then all the congregation anſwered and ſaid with a loud voice*] Thereby to give open evidence of their true purpoſe to hearken to his counſel, and obey his direction.

As thou haſt ſaid, ſo muſt we doe] This implyeth that they well diſcerned the equity of that which Ezra required, and that they were reſolved to conform thereunto.

V.13. *But the people are many*] He ſpeaks of the multitude that was then preſent; Whereof many of them were not guilty.

and it is a time of much rain] See the laſt note on ver.9.

and we are not able to ſtand without] Namely, under the skie, where the rain falleth upon us, and are not covered with any roof, or other ſhelter from the rain.

neither is this work of one day, or two] For it coſt them full three moneths to doe that which was here intended; and yet diligence was uſed herein. See ver.16,17.

for we are many that have tranſgreſſed in this thing, Or, *we have greatly offended in this thing.* Heb. *we have multiplyed to tranſgreſſe in this thing.* This Hebraiſm may admit either of the former interpretations; for they multiply to tranſgreſſe who make no conſcience of great and heinous ſins, but are bold in committing them. And they alſo multiply to tranſgreſſe who adde ſin to ſin, and commit many ſins; yea and conſpire and conſent many together to commit a ſin. Here are many motives to induce Ezra for the preſent to diſmiſſe that aſſembly. Firſt, the multitude of people. Secondly, the unſeaſonableneſſe of the weather. Thirdly, their want of ſhelter. Fourthly, the greatneſſe of the task.

V.14. *Let now our rulers of all the congregation*] Theſe rulers of the congregation were ſuch as uſed to ſit together at Jeruſalem in a great councel called the *Sanedrim.* That great councel conſiſted partly of Eccleſiaſtical perſons, which were Prieſts and Levites, and partly of rulers out of other tribes. Theſe were ſuch as are ſet down Deut.17.9. Frequent mention is made of theſe councels in the New Teſtament, as Matth.5.22. & 26.59. Acts 5.21. and 6.12. and 23.1.

ſtand] This word implyeth a readineſſe to hear and judge of cauſes that ſhould be brought before them.

and let all them that have taken ſtrange wives] They are conten: that ſo ſtrict a ſearch be made as none may be paſſed over, but all brought to appear.

in our cities] In the ſeveral places of their abode. Not cities onely, properly ſo called, but towns alſo, and villages, and all places of habitation.

come at appointed times] One after another, as they ſhall be found guilty.

and with them the elders of every city] Heb. *city and city.* Theſe were ſuch as had a ſpecial charge over the particular place where they dwelt: as Juſtices of peace in their ſeveral countreys, and other officers in cities. Theſe are called Elders, becauſe they were or ſhould be prudent, diſcreet, well experienced in matters as aged men.

and the Judges thereof] Theſe were ſuch as were to hear and decide matters of controverſie according to the law. See 1 Chr.23.4. & 26.29. 2 Chr.19.5. The Rulers of the congregation before mentioned were diſtinguiſhed from theſe Elders and Judges, in that they had a generall charge over the whole land; but theſe over the particular place where they dwelt. The things that they were to ſearch after were theſe: Firſt, who had married wives of other nations. Secondly, whether that wife were a profeſſor of the Jewiſh religion before marriage. Thirdly, if not, whether upon marriage ſhe had renounced her heatheniſh idolatry, and promiſed to be a worſhipper of the true God. Fourthly, whether ſhe remained conſtant in her profeſſion. Fifthly, whether ſhe brought any children with her from her own country. Sixthly, whether her husband had any children by her ſince his taking her to wife; and if he had any, how many. Seventhly, of what age the children were, and how educated, The Elders and Judges were to certifie what they found in theſe and other like caſes, that accordingly the rulers of the congregation might order matters.

untill the fierce wrath of our God] If God had not now inflicted ſome great judgement upon them, yet they feared that there was ſome hanging over their head; and therefore they do thus make mention of the fierce wrath of God. See 2 Chr.28.13.

for this matter be turned from us] Or, *till this matter be diſpatched.* In the Hebrew there is no more expreſſed then this, *till to this thing.* Whereby is implied that Gods wrath would not be turned from them till there were a reformation of that matter.

V.15. *Onely Jonathan the ſon of Aſahel, and Jahaziah the ſon of Tikuah*] Theſe were two Prieſts, as may be gathered from that diſtinction which is made betwixt theſe and the two other mentioned in this verſe, ſaid to be Levites. The excluſive particle *onely* is prefixe,d to give us to underſtand that there were ſo many of the Prieſts and Levites acceſſary to this ſin, as onely they were thought meet to be uſed as Miniſters about the thing here intended.

were employed] Heb. *ſtood.* That is, were conſtituted and ſet apart; and in that reſpect are ſaid to ſtand.

about this matter] About inquiring after ſuch as had ſinned, and about redreſs of the ſin.

and Meſhullam, and Shabbethai the Levite, helped them] This Meſhullam was one of thoſe men of underſtanding for whom Ezra ſent, chap.8.16. Shabbethai was one of thoſe who inſtructed the people, Nehem.8.7. It appeareth that they were both pious and prudent men; and in that reſpect afforded the better aſſiſtance to the Prieſts before mentioned. Queſtionleſſe theſe four mentioned in this verſe were choſen to direct others in this great buſineſſe that was undertaken, to quicken them up to do their duty, and to reſolve queſtions and doubts that might be made about that matter, and to ſhew how all things might be done according to law.

V.16. *And the children of the captivity*] See ch.4.1. Hereby are meant all that returned from the captivity to Jeruſalem.

did ſo] Agreed that the forementioned courſe ſhould be taken; and appointed to yield thereunto.

and Ezra the Prieſt] See ch.7.1,11.

with certain chief of the fathers] Of this phraſe *chief of the fathers* ſee Ezr.1.5. Theſe here meant are ſome of thoſe that are mentioned ch.8.1.

and the houſe of their fathers] Thoſe chief fathers were diſtinguiſhed by ſeveral families of their anceſtors.

and all of them by their names] All the fathers before mentioned; even all that had a hand about redreſſing that great matter had their names diſtinctly ſet down.

were ſeparated] This hath reference to Ezra and the reſt of the fathers, who were all choſen and ſet apart to that great work.

and ſate down] Namely, at the councel-table, further to adviſe about their proceedings; and maturely to conſider the caſes brought before them.

in the firſt day of the tenth moneth] That was the eleventh or twelfth of our December.

to examine the matter] This hath reference to all things that ſhould be brought before them about the caſe in hand. See ver.14.

V.17. *And they made an end with all the men that had taken ſtrange wives*] They found them out all, and brought them to repent of their ſin, and to redreſs the ſame.

by the firſt day of the firſt moneth] That was the eleventh or twelfth of our March; ſo as they were three moneths about the buſineſſe.

☞ V.18. *And among the ſons of the Prieſts*]] A miniſterial function keeps not corrupt men from groſs ſins, 1 Sam.2.12,&c.

there were found that had taken ſtrange wives] This was a ſin expreſly forbidden in the law; yet the Prieſts that ſhould have known the law, Malac.2.7. did not forbeare to commit that ſinne.

namely, of the ſons of Jeſhua the ſon of Jozadak] This parentage ſheweth, that the Jeſhuah here meant was that good high Prieſt that came with Zerubbabel, and helped forward the building of the Temple, ch.3.2. yet even his ſons fell into this great ſin.

and his brethren] He meaneth here brethren in function, ſuch as were Prieſts.

Maaſiah, &c.] Here are four Prieſts eſpecially named.

V.19. *And they gave their hands*] Giving of hands is an outward pledge of giving ones faith; or of giving aſſurance that ſuch and ſuch a thing ſhall be done, 2 King.10.15.

that they would put away their wives] Thoſe ſtrange wives which retained their heatheniſh opinions. See v.3.

and being guilty] Both in their own conſcience, and by clear evidence or witneſs.

they offered a ram of the flock for their treſpaſſe] The verb is not expreſſed in the originall. The ſenſe therefore may be well made up with a diſtributive particle, thus, *Every one offered a Ram.* A Ram was by the law appointed for a treſpaſſe-offering, to make an atonement for a treſpaſſe, Levit.5.16. & 6.6. It is ſaid to be *a Ram of the flock.*

V.20. *Of the ſons of Immer, Hanani, and Zebadiah*] Immer is reckoned among the Prieſts, chap.2.36,37. So as his two ſons here mentioned were alſo Prieſts.

V.21. *Of the ſons of Harim, Maaſiah*, &c. Harim is alſo among the Prieſts, chap.2.39. So as his five ſons here mentioned were alſo Prieſts.

V.22. *And of the ſons of Paſhur, Elioenai*,&c.] Paſhur is among the Prieſts, Ezra 2.38. ſo as his ſix ſons here named were Prieſts too.

V.23. *Alſo of the Levites, Jozabad*, &c] The ſix Levites here mentioned, being diſtinguiſhed from ſingers and porters, are ſuch Levites as attended the Prieſts. See chap.2.40.

V.24. *Of the ſingers alſo, Eliaſhib*,] This Eliaſhib is another then he that is mentioned ver.6. for this was one of thoſe that took ſtrange wives, but not he.

and of the porters, Shallum, &c.]Shallum was one of thoſe porters that came with Zerubbabel, Ezra 2.42.

V.25. *Moreover, of Iſrael*] Theſe that follow were of other tribes then Levites, and compriſed under this name *Iſrael.*

of the ſons of Paroſh, Ramaiah, &c.] Paroſh came up with Zerubbabel at the firſt, ch.2.3.

V.26. *Of the ſons of Elam, Mattaniah*, &c.] Elam alſo came with Zerubbabel, ch.2.7.

V.27. *And the ſons of Zattu, Elioenai*, &c.] Zattu likewiſe came with Zerubbabel, ch.2.8.

V.28. *Of the ſons of Bebai, Jehoanan*, &c.] There were two called Bebai; one came with Zerubbabel, ch.2.11. the other with Ezra, ch.8.11.

V.29. *And of the ſons of Bani, Meſhullam*, &c.] Bani came with Zerubbabel, ch.2.10.

V.30. *And of the ſons of Pahath-Moab, Adna*,&c.] There were two of this name alſo. One came with Zerubbabel, Ezr.2.6. The other with Ezra, ch.8.4.

V.31. *And the ſons of Harim, Eliezer*, &c.] This Harim is diſtinct from him that is mentioned v.21. for he was a Prieſt; this of another tribe. Both of them came up with Zerubbabel, ch.2.32,39.

V.33. *Of the ſons of Haſhum, Mattenai*, &c.] Haſhum came up with Zerubbabel, ch.2.19. There was another of this name who was a Levite, Neh.8.4.

V.34. *Of the ſons of Bani, Maadai*, &c.] There are three called Bani in this catalogue, diſtinct each from other. One here; another, v.29. a third, v.38.

V.35. *Benaiah*] There are four and twenty ſet down from this place to v.43. whoſe parentage is not mentioned.

V. 40. *Machnadebai*] Or, *Manabdebai*, according to ſome copies.

V.43. *Of the ſons of Nebo, Jehiel*, &c.] Nebo came up with Zerubbabel, ch 2.29.

V.44. *All theſe had taken ſtrange wives*] Of taking ſtrange wives ſee ch.9.1,2. As by name they are ſet down, there were ſeventeen Prieſts, v.18. Of the Levites, Singers and Porters, ten. And of other tribes of Iſrael fourſcore and ſix; in all an hundred and thirteen.

and ſome of them had wives by whom they had children] Heb. *and there were of them women, and they had put forth ſome.* The meaning is, that among thoſe ſtrange wives there were ſome by whom their husbands had children; and that theſe alſo were put away, as well as thoſe by whom they had none; yea, it may be gathered out of ver.3. that they did alſo put away the children as well as the mothers; though after a different manner, as is there noted. Such was their reſpect to the law of God made known unto them, as neither love to wife nor children could move them to continue in that their tranſgreſſion againſt God. Some ſo apply the act of putting forth children to the women, as if they had brought them before the Judges, for them to diſpoſe of them as they ſaw cauſe. Others, that they expoſed them ſo as they left them to ſhift for themſelves. But the firſt interpretation is the beſt, and moſt commonly received.

ANNOTATIONS
On the Book of
NEHEMIAH.

THE ARGUMENT.

IN this Book the continuance of Gods mercy towards the Jews after their captivity is ſet down; and that by raiſing up a third inſtrument of procuring their good. The firſt was Zerubbabel. The ſecond Ezra. The third this Nehemiah. Of the diſtinct good which each of theſe did, ſee the Argument on Ezra. This Nehemiah continued in Perſia after two returns of the Jews to Jeruſalem: One under Zerubbabel, Ezra 2.2. The other under Ezra, ch.8.1, &c. He was a great officer under Artaxerxes King of Perſia, and much favoured by him, ch. 1.6. He uſed that authority and favour to the beſt advantage that he could for the Church of God. Mention is made of two returns of his from Perſia to Jeruſalem. One was in the twentith year of Artaxerxes, ch.2.1. and that was for twelve years, ch.5.14. In that time, Firſt, he built up the walls of Jeruſalem, ch.3.1, &c. & 6 1. Secondly, he ſetled the Common-wealth, and therein redreſſed many grievances, ch. 5. 1, &c. Thirdly, He joyned with Ezra in reforming Religion, ch.8.1, &c. And for the better eſtabliſhing thereof, brought the people to renew their Covenant with God, ch.10.1, &c. The other return of Nehemiah to Jeruſalem was within a year after he came to Perſia: For in the ſame year that he came back to Artaxerxes King of Perſia, he obtained leave to go again to Jeruſalem; which was the two and thirtieth year of Artaxerxes, ch.13.6,7. And it is ſuppoſed that he tarried there at the ſecond return, ſo long as the Perſian Monarchy continued, which might be about fourty two or fourty three years: So as the whole time of his being at Jeruſalem from firſt to laſt was about fifty five years. His firſt coming to Jeruſalem was thirteen years after Ezra's firſt coming thither: For Ezra came in the ſeventh year of Artaxerxes, Ezr. 7.8. But Nehemiah in the twentieth of the ſame King, Neh.2.1.

The Title.

Nehemiah] This is the Title of the Book following, as our Tranſlators have ſet it down. In Hebrew it carrieth onely this title *Nehemiah.* This title is given unto it, becauſe *Nehemiah* and his acts are the chief ſubject of the Book. Some take him to be the Pen-man thereof, becauſe he oft ſpeaketh of himſelf in the firſt perſon; as ch. 1.1. *I was in Shuſhan*; and ver.2. *I asked*; ver.4. *I heard, I ſate down*; and ſo in ſundry other places: But another man might be the Pen-man of the Book, and yet bring him in ſpeaking of himſelf in the firſt perſon. Thus God himſelf is brought in ſpeaking in the firſt perſon, Gen.6 17. and 9.9. So Jacob, Gen.54.30. And Reuben, Gen.37.30. The vulgar Latine, and our ancient Engliſh Tranſlators, yea, and ſundry others give it this title, *The ſecond Book of Eſdras*, in reference to the former Book called *Ezra*; for it is ſuppoſed that the ſame *Ezra* wrote both theſe Books.

CHAP. I.

Verſ 1. THE words] Or, *The deeds.* For the Hebrew word is ſometimes put for the one, ſometimes for the other.

of Nehemiah the ſon of Hachaliah] We do not elſewhere read of this man then in this book, nor of his father Hachaliah. Another Nehemiah is mentioned Ezra 2.2. and another, ch. 3. 16. He made good his name. It ſignifieth *The comfort*, or *reſt, of the Lord*: and he was an inſtrument of the Lord to bring much comfort and reſt to his people.

And it came to paſs] Heb. *And it was.* This copulative particle *and* ſheweth that this hiſtory is a continuation of the former. And it is probable that both were penned by the ſame man.

in the moneth Chiſleu] This was the Jews ninth moneth, and began about the eleventh of our November. See 1 King.6.1.

in the twentieth year] Of Artaxerxes King of Perſia.

as I was in Shuſhan the palace] Shuſhan was the chief city in Perſia, ſaid to be built by Darius Hyſtaſpes. The Kings palace therein was alſo called by that name, where Nehemiah, being the Kings cup-bearer, v.11. had his abiding. *Shuſhan* ſignifieth *a Lilly.* And this place might be ſo called from the beauty and pleaſantneſſe of it. This was the Perſian Kings winter-houſe: their ſummer-houſe was Ecbatana. See Ezr.6.2.

V.2. *That Hanani*] It may be this Hanani was he that is mentioned Ezra 10.20. If ſo, he was a Prieſt, and one of thoſe who reformed their wickedneſſe. There is mention made of one Hanani ch. 12.26. To this man Nehemiah gave great charge, ch. 7.2.

one of my brethren] Some take this word in a large extent, for *one of his kindred*; others in a larger, for *a Jew.*

came, he and certain men of Judah] Or, *out of Judah.* It is like they came from the Councel at Jeruſalem upon ſome ſpecial meſſage.

and I asked them concerning the Jews] His mind was ſo ſet upon the people of God, that as ſoon as he eſpied any that might inform him, he enquired after them. He himſelf was in a ſafe and pleaſant place, and had the favour of the greateſt Monarch on earth; yet he thought not that enough, but he muſt know alſo how the Church did. By this inquiry he came to learn what otherwiſe haply he had not known, and then the Church had wanted all that good which he did for it.

that had eſcaped] From captivity, and were come ſafe to Jeruſalem.

which were left of the captivity] That were then living, and had neither died while they were captives, nor ſince their return.

and concerning Jeruſalem] Whether it were well fenced and provided for.

V.3. *And they ſaid unto me, The remnant that are left of the captivity there in the province*] i.e. the land of Judah. See Ezr.2.1. & 5.8.

are in great affliction and reproch] They had many enemies round about them, eſpecially thoſe that were called *Samaritans*, who dwelt in the place of the Ten tribes. Theſe did what they could to hinder all their good proceedings, and every way to annoy them; yea, they did much ſcorn and deride them.

the wall of Jeruſalem alſo is broken down] We do not read that it had yet been built again, ſince Nebuchadnezzars army brake it down. So as the meaning is that *the wall ſtill lay broken down*, as in the beginning of the captivity, 2 King.25.10. And this made the enemy the more to inſult.

and the gates thereof are burnt with fire] i.e. are not yet repaired.

V.4. *And it came to paſs when I heard theſe words*] It is the knowledge of matters that works upon the hearts of men. What the eye ſees not, or ear hears not, or at all cometh not to mans notice, the heart rues not.

that I ſat down] On the ground, as Jon.3.6. Lam.2.10. Ezek. 26.16. Iſa.47.1. Such ſitting is the poſture of a ſorrowful mind.

and wept] See Ezr.10.1. Judg.20.26.

and mourned certain dayes] It was no ſmall grief that ſeized uppon him, that thus continued day after day.

and faſted] Faſting was a further evidence of the depth of his ſorrow, an acknowledgement of their and his unworthineſs to partake of Gods bleſſings, and a good preparative unto prayer. By this ſympathy he ſhewed himſelf a true member of the Church: For *if one member ſuffer, all the members ſuffer with it*, 1 Cor. 12.26.

and prayed] Before he attempts any thing he calls upon his God. And he firſt goeth to God, and then to the King. This made all he did ſo ſucceſsful.

before the God of heaven] Becauſe heaven is the place where God doth moſt manifeſt his glory, therefore is he ſtiled *the God of heaven.* But the Temple being an eſpecial type of the place of Gods glory, this phraſe implyeth that in praying he turned toward it, as Dan.6.10. See 1 King.8.44,48.

V.5. *And ſaid, I beſeech thee*] Though his prayer be but ſhort, yet it hath a ſolemn preface before it, as the Lords prayer hath Mat. 6.9. In the firſt place he manifeſteth the earneſtneſſe of his deſire.

O Lord God of heaven] See v.4. Here we have a deſcription of God by his greatneſs and by his goodneſs. His greatneſs is firſt ſet out by the place of his habitation, *Heaven.*

the great and terrible God] Gods greatneſs is further ſet out by his properties, I. his Immenſity. He filleth all places, Jer.23.24. II. his Terribleneſs. He can affright all his enemies. See 1 Chr. 17.12. Deut.7.21. Job 37.22. Pſal.47.2. & 66.3,5.

that keepeth covenant and mercy] Here is the ſecond branch of the deſcription of God. The *covenant* here meant is a covenant of grace, ſuch an one as he made with Abraham, Gen. 17.7. His *mercy* hath reſpect to mans miſery. See 1 King.8.23.

for them that love him and obſerve his commandments] Theſe are the qualifications of ſuch as God uſeth to extend his goodneſſe unto: the former ſetteth forth their inward diſpoſition; the latter their outward carriage towards him.

V.6. *Let thine ear now be attentive, and thine eyes open*] Here beginneth the ſubſtance of Nehemiahs prayer. Firſt in generall, he craveth audience. See 1 King.8.29.

that thou mayſt hear the prayer of thy ſervant] This relation is here mentioned as a motive to induce God the rather to hear: So v.10. Pſal.116.16.

which I pray before thee now] Heb. *this day.*

day and night] i.e. conſtantly, continually, morning and evening. The former word *now*, or *this day*, prefixed before this phraſe *day and night*, ſheweth that to his daily and ordinary prayers he added extraordinary. Now he faſted and prayed; this was extraordinary: yet in this day of extraordinary prayer he omitted not his ordinary devotion, day and night. We read in the Law that on ſolemn feaſt dayes extraordinary ſacrifices were to be offered, but with this proviſo, *beſides the continual burnt-offering*, which was every day, morning and evening, to be offered. That proviſo is fifteen times repeated, Numb. 28. 10,15,23,24,31. & Numb.29 6,10,16,19,22,25,28,31,34,38.

for the children of Iſrael thy ſervants] This is another motive to be heard. As he that prayed was Gods ſervant, ſo alſo were they for whom he prayed.

and confeſs the ſins of the children of Iſrael] Penitent confeſſion is a ready way to find mercy. See Ezr.10.11.

which we have ſinned againſt thee] It is a great aggravation of ſin that it is committed againſt God, Pſal.51.4. 1 Sam.2.25.

both I and my fathers houſe have ſinned] Confeſſion ought to begin at our ſelves, & then take in thoſe to which we have ſpecial relation.

V.7. *We have dealt very corruptly againſt thee*] In this verſe is an aggravation of their ſins. Heb. *with corruption we have corrupted.* Of this Hebraiſm ſee 1 King 8.13.

and have not kept the commandments, nor the ſtatutes, nor the judgements] By theſe three words the three ſeveral kinds of Gods laws may be meant, Moral, Ceremonial, Judicial. See 1 King.2.3. They were guilty of the breach of every thing that God commanded them to keep.

which thou commandedſt thy ſervant Moſes] To declare to thy people, that they might know and obſerve them. See 1 King. 8.53.

V.8. *Remember, I beſeech thee*] He puts God in mind of what he had ſaid; not as if God had forgotten it, but to ſtrengthen his own faith.

the word that thou commandedſt thy ſervant Moſes] This compriſeth both the word of threatning and the word of promiſe, together with their ſeveral limitations.

ſaying] Heb. *to ſay.* God commanded his word to Moſes, *to ſay*, or *to declare* it unto his people.

If ye tranſgreſs, I will ſcatter you abroad among the nations] Of this threatning ſee Deut. 4.25, &c. of its execution 2 Kings 25. Ezr.9.17.

V.9. *But if ye turn unto me, and keep my commandements*] True converſion is manifeſted by obſerving Gods commandments.

and do them] Though *keeping* and *doing Gods commandments* oft ſignifie the ſame thing, yet by way of diſtinction one may imply a faſt holding of them, the other a conſcionable practice.

though there were of you caſt out unto the uttermoſt part of the heaven] By *heaven* is meant the skie, with which the earth ſeems to be terminated. For when we caſt our eyes upon the earth to ſee how far it reacheth, the heaven ſeems to touch the furtheſt part that we ſee. So it is all one as if he had ſaid *unto the fartheſt part of the earth*, Mat.24.31.

yet I will gather them from thence] Deut.30.4. Man cannot carry away Gods people farther then he can fetch them again.

and will bring them unto the place that I have choſen to ſet my Name there] i.e. Jeruſalem, where the Temple was, where God was worſhipped and called upon. See 1 King.8.48.

V.10. *Now theſe are thy ſervants*] Here he preſſeth again that motive which he uſed v.*6*. taken from the relation betwixt God and them for whom he prayed.

and thy people] This is another relation. The former ſheweth they were to God as ſervants to a Maſter: ſo God acknowledgeth himſelf to be, Mal.1.*6*. The latter, that they were to God as ſubjects to a King: ſo alſo doth God ſtile himſelf, Mal.1.14.

whom thou haſt redeemed by thy great power] To wit, out of the land of the Egyptians. Then God manifeſted his extraordinary power by his judgements executed on Pharaoh.

and by thy ſtrong hand] This metaphor is taken from Men, whoſe ſtrength is exerciſed eſpecially by their hands. See Exod.*6*.1. & 13.*9*. & 14. 8.

V.11. *O Lord, I beſeech thee, let thine ear*, &c.] See v.*6*.

and to the prayer of thy ſervants] Either more at this time joyned with Nehemiah in prayer, or he knew that others beſide himſelf called upon God for redreſſe of their miſery.

who deſire to fear thy Name] He knew that none can fear God in that degree which they ought, he therefore ſetteth forth the truth of their endeavours by *deſire*. Iſa.26.8. All ſervice and worſhip of God is compriſed under this word *fear*.

and proſper, I pray thee, thy ſervant this day] This is the thing eſpecially prayed for. See 1 Chr.22.11.

and grant him mercy in the ſight of this man] So order and diſpoſe the heart of the man to whom I intend to go, that he may ſhew me ſo much mercy as to grant the requeſt that I ſhall make to him. The requeſt is ſet down ch.2.5. He ſtiles the King *Man*, to ſhew that he was but a man, notwithſtanding his high place and dignity; and that therefore God could turn his heart as it pleaſed him. Prov.21.1.

For I was the Kings cup-bearer] This was a great office. He gave the King wine when he was pleaſed to call for it, and ſo had opportunity to be oft in his preſence, and to make requeſt unto him. See 1 Kings 10.5. This is here added to ſhew that Nehemiah was ready to uſe his preſent office to the advantage of Gods people.

CHAP. II.

V.1. A*Nd it came to paſs in the moneth Niſan*] Niſan is the firſt moneth according to the Hebrew account, Eſth.3.7. beginning at the equinoctial, about the eleventh of our March. It is alſo called *Abib*, Exod.12.2. & 13.4. Some count this an Hebrew name, and derive it from נוס *Nos*, which ſignifieth *to flie*, and ſay this moneth was called *Niſan* in memorial of Iſraels flight out of Egypt. But moſt take it to be a Chaldee name. And according to the Chaldeans and Perſians accompt it was the ſeventh month: For they began the year at the Autumnal equinoctial, and might call that moneth *Niſan*, becauſe the cheerful ſummer-dayes were now fled and gone. This was four moneths after Hanani's coming to Nehemiah, ch.1.1.

in the twentieth year of Artaxerxes the king] Nehemiah came to Jeruſalem thirteen years after Ezra. For Ezra came in the ſeventh, Ezr. 7.8. and Nehemiah in the twentieth yeare of Artaxerxes.

that wine was before him] This is noted to ſhew that this was a ſolemn meeting, even a feaſt, for the Queen alſo was at it, v.*6*. and alſo to make way for that which follows.

and I took up the wine, and gave it unto the king] By this we may gather in what reſpect Nehemiah is ſaid to be *the kings cup-bearer*, ch.1.11. It was his office to attend upon him at meals, and to reach him ſuch wine as he was pleaſed to call for.

Now I had not been before-time ſad in his preſence] So ſad as now, ſo ſad as to manifeſt his inward grief by his countenance. It is probable that from his firſt hearing of the ſad news, ch.1.2. he had continued in a condition of mourning, and ſpent thoſe four moneths as Daniel did three full weeks, Dan. 10. 2, 3. and that this made his countenance appear ſo ſad as it was. Officers at court uſe to have their courſes of waiting upon their King; and now might Nehemiahs courſe be.

V.2. *Wherefore the king ſaid unto me, why is thy countenance ſad?*] His inward ſorrow and outward humiliation had left ſuch a ſtamp upon his face as was ſoon diſcerned, eſpecially by the King, who bare a good reſpect to him.

ſeeing thou art not ſick] His coming abroad, his activity in performing his office, and the kind of ſadneſſe that appeared upon his face did all demonſtrate that no diſeaſe had ſeiſed upon him,

this is nothing elſe but ſorrow of heart] There being no externall cauſe of ſuch ſadneſſe of face, the King might well infer that it was from an inward cauſe, namely *grief of heart*.

Then I was very ſore afraid] This was a natural fear, and might ariſe from a ſuddain apprehenſion of the greatneſs of the perſon that ſpake unto him; or from a conceit that the King might ſuſpect ſome treacherous practice in him, or otherwiſe miſ-interpret that ſad manner of coming into his preſence; or from the company that was then preſent. For the Queen then ſitting by him, there muſt needs be Nobles and others attending them. It may well be ſuppoſed that his intent was not at this time to make his requeſt unto the King, had not Divine providence offered him ſo fair an occaſion, as is noted v.4.

V.3. *And ſaid unto the king, Let the king live for ever*] Of this phraſe ſee 1 King.1.31. He here uſeth it to give evidence of his good reſpect to the King, and to free himſelf from ſuſpicion of any treaſon againſt him.

Why ſhould not my countenance be ſad] That there might be no undue ſurmiſes of his grief, he declares the true cauſe, and that after ſuch a manner, by an interrogation, as importeth the equity thereof.

when the city, the place of my fathers ſepulchres lyeth waſt] The very heathen had the ſepulchres of their anceſtors in high account, and held it a point of great impiety, if not plain ſacriledge, to demoliſh or any way to annoy them; and therefore Nehemiah preſſeth this as a juſt occaſion of his grief.

and the gates thereof are conſumed with fire] See ch.1.3. Hereby he makes way for his requeſt, v.5. For he might ſuppoſe that the King, who was ſo inquiſitive after the cauſe of his ſadneſs, would be ready to enquire after the means of removing it.

V.4. *Then the king ſaid unto me, For what doſt thou make requeſt?*] Here is manifeſted the good event that followed upon his clear declaration of the cauſe of his grief; namely, that the King would be ready to afford means for redreſſing of that which cauſed it. And to that end tends this queſtion.

So I prayed to the God of heaven] See ch.1.4. He prayed not by turning aſide into ſome ſecret place, or by uttering any words, but by lifting up his heart to God. This is a kind of ejaculation of ſpirit, when a man caſteth up a ſuddain deſire. Nehemiahs deſire might be, that God would direct him in ordering his petition to the King, and incline the Kings heart to grant it. He expreſſeth as much ch.1.11. This ejaculation of the heart may be as fervent and prevalent as a ſolemn prayer uttered with the mouth: Witneſs that of Moſes, Exod.14.15. to which God made this anſwer, *Why cryeſt thou unto me?* yet no words of a prayer were then uttered by Moſes. This frequently and heartily uſed argueth an heavenly mind and an holy familiarity with God. This is one way whereby we may pray *alway*, *continually*, *without ceaſing*, even by a readineſs of heart to pray at all times, in all places, on all occaſions, when we are alone, in company, in conference, reading, ſtudying, working, or doing any other lawful thing. Thus maiſt thou, Reader, now pray in reading this.

V.4. *And I ſaid unto the king*] After he had prayed to God, he petitioneth the King: firſt God, ch.1. 4, 11. and here; then the King.

If it pleaſe the king] This is an humble inſinuation into the Kings affection. He would not deſire any thing againſt his mind.

And if thy ſervant hath found favour in thy ſight] See Eſth.5.4. It appeareth by this that the King did very much reſpect him, and made him one of his favourites. This favour he pleads as a motive to induce the King to grant his petition; and thereby ſheweth that he deſireth the good of Gods people as much as the continuance of his Maſters favour.

that thou wouldſt ſend me unto Judah] He deſireth more then leave to go. He would go as a meſſenger or ambaſſador from the King, in his name, with his authority.

unto the city of my fathers ſepulchres] See v.3.

that I may build it] He meaneth in ſpecial the walls, forts and gates of the city; whereof ſee ch.3.1, &c. The people had before built many houſes therein, Hag.1.4. Yet his mind alſo was to build houſes and other things requiſite in and about the city.

V.*6*. *And the king ſaid unto me*] The Kings ready anſwer giveth evidence of the efficacy of his prayer, v.4. ch.1.11.

the Queen] Heb. *wife*. A Kings wife is properly a Queen: So as this ſheweth the right ſhe had to be Queen.

alſo ſitting by him] It ſeemeth this was a ſolemn meeting. For theſe two, the King and the Queen, being together at a feaſt, muſt needs have many and great attendants, and that of both ſexes. This declares Nehemiahs deſire of promoting the good of Gods people, his hope of Gods working on the Kings heart, his boldneſs and courage in a good cauſe to have been very great. What Queen this was is not expreſſed: but many circumſtances diſprove their conceit who think ſhe was Eſther. Ahaſuerus the husband of Eſther and this Artaxerxes were two diſtinct Kings.

For how long ſhall thy journey be?] This preſuppoſeth that the King granteth his petition, in that he ſpeaks of the time for accompliſhing what he deſired.

and when wilt thou return?] This gives proof of the Kings great affection towards him, in that he was loth he ſhould be long abſent from him; and yet to gratifie his Favourite upon his requeſt, he was content to let him go; but ſo as he would know the time of his return.

So it pleaſed the king to ſend me] The King grants the petition according to the petitioners mind. For he made him a Governour, ch.5.14. See the meaning of the word *ſend*, v.5.

and I ſet him a time] Namely twelve years. See ch.5.14.

V.7. *Moreover, I ſaid unto the king*] The Kings readineſſe to grant his deſire putteth him on the more to enlarge his petition.

If it pleaſe the king] See v.5.

let letters be given me to the governours beyond the river] To ſuch as had command under the King over the Provinces on that ſide Euphrates that Jeruſalem was on. For there were the greateſt enemies of the Jews, and ſuch as Nehemiah had moſt cauſe to fear.

that they may convey me over till I come into Judah] Hereby he meaneth both conveniencies for his journey, and alſo ſafe protection by ſome guard of ſouldiers. We read that Ezra was aſhamed to require ſuch a thing of the King, becauſe God was able to protect them, Ezra 8.22. But there was a particular occaſion that moved Ezra to forbear that requeſt at that time, namely a diſcourſe that he had had with the King about Gods protection of his, and providence in keeping them ſafe from their enemies plots. Nehemiah had not in any ſuch reſpect engaged himſelf to the King; therefore their caſes are different. Certainly a man may with confidence call upon God for his protection, and yet in prudence uſe humane warrantable helps: For ſuch means rightly uſed are as the hands of Gods providence whereby he bringeth matters to paſſe. Means alone without God can do no good. Aſa's fault conſiſted not in this, that in his diſeaſe he uſed Phyſicians, but in this, that *he ſought not the Lord*, 2 Chr. 16. 12. A wo is pronounced againſt thoſe *that take counſel, but not of the Lord, and that cover with a covering, but not of his ſpirit*, Iſa.30.1. & 31.1.

V.8. *And a letter unto Aſaph the keeper of the kings forreſt*] A Forreſt uſeth to to be ful of wel-grown timber-trees, Iſa.10.18,19. Ezek. 15.2. The Forreſt here meant was near the land of Judah; and it is probable that it was Lebanon, from whence the former Jews had their timber, Ezra 3.7. The word ſignifieth *Paradiſe*: And the region betwixt Libanus and Antilibanus, which bordered uppon the land of Iſrael, was called *Paradiſe* by reaſon of the pleaſantneſs thereof. Some write that there was a town therein called *Paradiſe*.

that he may give me timber] He deſireth to have it freely upon the Kings authority.

to make beams for the gates of the palace which appertained to the houſe] *Houſe* is here uſed by an excellency for *the Temple*, which was the beſt houſe that ever was built. The word *appertained* is not in the Hebrew, but onely, *the gates of the palace which to the houſe*. And ſo it may be taken for the Kings palace. Becauſe the phraſe may imply a building appertaining to the houſe of God, many take the *palace* here mentioned for the court about the Temple, which was not yet built. See Ezra 10.13. That court had ſundry gates and diviſions and buildings in it. See 1 King.6.36.

and for the wall of the city] In the city-wall were many gates and towers and forts, (ſee ch.3.1, &c.) and in that reſpect much and great timber was requiſite.

and for the houſe that I ſhall enter into] He was a Governour, and had a great court, ch.5.14,17,18. and ſo needed a fair houſe.

And the king granted me] Namely all that I deſired. This is a further evidence of that gracious return which God gave to his prayer, and of the Kings great favour to him.

according to the good hand of God upon me] See Ezr.7.6.

V.9. *Then I came to the Governours beyond the river, &c.*] See v.7.

Now the king had ſent captains of the army and horſemen with me] This convoy was more then he asked. For he thought he might paſs ſafe till he had paſſed over Euphrates; where he was to receive another convoy, v.7. But the King was ſo careful of his ſafety that he would not ſuffer him to go any whither without a ſafe guard.

V.10. *When Sanballat the Horonite*] There is a place in Moab called *Horonaim*, Iſa.15.5. Jer.48.3,5,34. and Sanballat or his anceſtors were from thence; and in that reſpect is he called *the Horonite*; So that he was a Moabite. He had ſo inſinuated himſelf into the Jews as there was alliance betwixt him and the high Prieſt, ch. 13.28. yet was he a mortal enemy to them.

and Tobiah the ſervant] Tobiah was a Governour, but Tributary to the King of Perſia, and ſo his vaſſal and ſervant. Some hold this title *ſervant* is given him becauſe he was once a bondſlave, though now advanced to a place of government. The high Prieſt was allyed to him alſo, ch. 13.4.

the Ammonite] As Moab ſo Ammon were alwayes great enemies to the Jews, and after their return from captivity ſought to do them all the miſchief they could.

heard of it] This they might quickly do by intelligence from thoſe friends which they had got among the Jews.

it grieved them exceedingly] *Grief* is here put for diſcontent and perplexity of mind and ſpirit, ariſing from envy a malicious diſpoſition againſt good. Envy works upon a mans ſpirit ſo far as it oft manifeſteth it ſelf in his face, and maketh his very fleſh pine away.

that there was come a man to ſeek the welfare of the children of Iſrael] That alliance which they had in Iſrael might have moved them, had they had any ingenuity, to have rejoyced in the proſperity of that people: but nothing ſatisfieth or allayeth envy. *Who is able to ſtand before envy?* Prov.27.4.

V.11. *So I came to Jeruſalem*] Gods providence brought him ſafe to his journeys end.

and was there three dayes] So long he reſted before he did any thing for which he came thither. The like is before noted Ezr.8.32.

V.12. *And I aroſe in the night*] Before he attempted any thing about that for which he came, he would well inform himſelf about what was to be done, to know what pains and coſt it would require. And that he might do it the more ſecretly, he *aroſe in the night*.

I, and ſome few men with me] So many as might be fit to bear him company, yet not ſo many as might diſcover him and his purpoſe.

neither told I any man what God had put in my heart to do at Jeruſalem] He kept his purpoſe ſecret to himſelfe, leſt it ſhould be diſcovered to the adverſaries, and they ſeek means to prevent him.

neither was there any beaſt with me ſave the beaſt that I rode upon] This ſhews that thoſe few that he took with him were ſuch as attended upon him. He rode, but they went on foot. Many beaſts might have been a means of making the matter too publick.

V.13. *And I went out by night*] See v. 12. It is ſuppoſed it was a moon-ſhine night. Being night-time, others were in bed, and ſo he not ſeen; but being moon-ſhine he might diſcern all the decayes.

by the gate of the valley] By that place where a gate had been heretofore, and was afterwards built up again, ch 3.13. There is a place called *the valley of Jehoſhaphat*, Joel 3.2,12. and this gate led into that valley, and thereupon had this title given it.

even before the dragon-well] This well it taken to be Enrogel, 1 King.1.9. Some conceive it was called *the Dragon-well* becauſe an image of a Dragon in braſs or other like metal was there ſet, and the water ran out of the mouth of it: Others, becauſe the waters that ran along from it, ran ſoftly or creepingly like a Serpent: and for this purpoſe they alledge Iſa.8.6. where it is ſaid that *the waters of Shiloah run ſoftly*.

and to the dung-port] This was a place whither they brought their duſt and their dung; whence the gate that leadeth to this place is called *the dung-gate*, ch.3.14. Or elſe this was that *dung-gate* it ſelf.

and viewed the walls of Jeruſalem, which were broken down, &c.] He put not off this care to others, but he himſelf took a ſpecial view of all. See ch. 1.3.

V.14. *Then I went on the gate of the fountain*] i.e. a gate neer to a fountain whence water was conveyed into the city. This is the gate mentioned ch.3.15.

and to the kings pool] This was a great commodious pool made by ſome King, and thereupon it had that name. Some take it to be that which Hezekiah made, 2 King.20.20. Others hold that Solomon firſt made it; and that by Hezekiah it was ſo ordered that water from thence was brought into the city under ground, when Sennacherib came againſt it, 2 Chr.32.30. There is mention made of *the pool of Siloah in the Kings garden*, ch 3.15. which is taken to be another then this that is called *the kings pool*.

but there was no place for the beaſt that was under me to paſs] The ſtones and the rubbiſh ſo lay in the paſſage as a beaſt could not go thereby, ſo as he was forced to light and go on foot.

V.15. *Then went I up in the night by the brook*] This is taken to be the brook Kidron, whereof ſee 1 King.2.37. & 15.13. Though it were night, yet he continued to go from place to place.

and viewed the wall] i.e. the ruines thereof.

and turned back] i.e. went homeward again. Having ſeen as much of the ruines of the walls of Jeruſalem as he had heard of before, ch.1.3. he diſcerned that it was high time to go about the building of them up, and withall that the work was a very great work; and therefore he turned back to take order about it.

and entred by the gate of the valley] By which he went out, v.13.

and ſo turned] Namely, to the place from whence he came, v.12.

V.16. *And the rulers knew not whither I went, nor what I did*] For he did all in the night, v.12,13,15.

neither had I as yet told it] See the reaſons of keeping it cloſe, v.12.

to the Jews] To the common ſort of people.

nor to the Prieſts] Under theſe are compriſed all ſuch Eccleſiaſticall perſons as were of counſel to adviſe about weighty affairs.

nor to the nobles] Heb. *white ones*. The root whence this word is derived ſignifieth *white*, Gen 40.16. Eſth.1.6 & 8.15. for Courtiers and great and noble perſons were wont to go in white or fine robes, Eccl.10 17. Iſa.34.12. Jer.27.20. & 39 6.

nor to the rulers] Such as had civil government.

nor to the reſt that did the work] i.e. as were at coſt in making up the walls, or wrought in the work, or had the over-ſight thereof.

V.17. *Then ſaid I unto them, Ye ſee the diſtreſſe that we are in*] They had ſeen it before: but now that he himſelf had been an eye witneſs thereof, and being thereby moved with much compaſſion, he calls it to their mind again.

how Jeruſalem lieth waſt] Either by *Jeruſalem* he meaneth the walls thereof, which *lay waſte*; or elſe he implieth that a city without walls is in ſuch danger as it is little better then *waſte*.

and the gates thereof be burnt with fire] See ch.1.3.

come, and let us build up the wall of Jeruſalem] Hereby he ſtirreth them up to be aſſiſtant to him. For many hands make light work. The fruit and benefit hereof is diſtinctly ſet down ch.3.

that we be no more a reproch] See ch.1.3.

V.18. *Then I told them of the hand of my God*] i.e. of all the paſſages that are noted about his coming to Jeruſalem, from the time that he firſt heard of their affliction, ch.1.3. By *the hand of God* he meaneth Divine providence, to which he aſcribeth all that good ſucceſſe which he had had. See Ezr.7.6.

which was good upon me] In proſpering every thing that he had taken in hand about that matter.

as alſo the kings words that he had ſpoken unto me] Both thoſe which by word of mouth he had uttered to himſelf, in giving him leave to come to them, v. 6. and alſo which he had written in a letter, v.8.

and they ſaid] This hath reference to thoſe mentioned v.16.

Let us riſe up and build] Here they ſhew their willingneſſe and forwardneſſe to joyn with him in that great work.

So they ſtrengthened their hands for this good work] i.e. they took courage and reſolution, and every way fitted and prepared themſelves. See 1 Chr.11.10. Ezr1,6.

V.19. *But when Sanballat*,&c.] See v. 10.

and Geſhem the Arabian] This is a third man added to the two former, as full of malice as they. He is joyned again with Sanballat, ch. 6.2: As Sanballat and Tobiah were Governours under the King of Perſia in their places, ſo was this Geſhem a Governour under him in Arabia.

heard it] They had means of quick intelligence. See v.10.

they laughed us to ſcorn, and deſpiſed us] This was the effect of their inward envy, noted v.10. They uttered ſcornful words againſt them, as if they were not able to atchieve what they enterpriſed, but like fools undertook more then they could do.

and ſaid, What is this thing that you do?] Or, *intend to do*. For yet they had not done any thing.

will ye rebell againſt the king?] As they upbraided rebellion unto them, the more to terrifie them, ſo they did it after ſuch a manner as it is a plain ſcoff. *q.d.* You that have a plot to rebell, do you think by building weak walls to ſtand out againſt ſo great a King as the King of Perſia is?

V.20. *Then anſwered I them, and ſaid unto them*] Here Nehemiah manifeſted great courage againſt ſuch adverſaries as ſought to blaſt all his good endeavours.

The God of heaven] See v.4. He uſed this deſcription of God, the more to ſtrengthen his own faith, and to daunt them that oppoſed.

he will proſper us] This ſheweth his confidence.

therefore we his ſervants will ariſe and build] This ſheweth his invincible courage and reſolution.

but you have no portion] You are appointed over other places, and no part of Judea is allotted to you to do any thing therein.

no right] No title to any inheritance among us.

nor memorial in Jeruſalem] Among all records that are among us nothing can be found as an evidence of your pedigree to deſcend from any of the Jews. Such an anſwer was given to thoſe adverſaries that ſought to annoy the Jews at their firſt coming, Ezr.4.3.

CHAP. III.

Ver.1. *THen Eliaſhib the high Prieſt roſe up*] In this chapter is ſet down the building of the walls of Jeruſalem, together with the parties that built their diſtinct portions, and the order and manner of building the ſame. This Eliaſhib was grandchild of that Jeſhua who came with Zerubbabel from Babylon, ch.12.10.

with his brethren the Prieſts] Prieſts were *brethren* to the high Prieſt in relation to Aaron the father of them all, and in relation to their common function, whereby they were diſtinguiſhed from Levites. Beſides, theſe Prieſts might be of the ſame family whereof Eliaſhib was, and in that reſpect called *his brethren*.

and they built] The wall of the city was ſo utterly ruined, as it might well be ſaid to be *built* again.

the ſheep-gate] So called, becauſe by it was the market-place where ſheep were ſold, both for ſacrifices, and alſo for common uſes, Joh.5.2. or becauſe ſheep were through that gate brought into the city. This was the firſt gate of the city that was built.

they ſanctified it] Some underſtand this of an external beautifying and adorning thereof; others, of a religious conſecrating and dedicating it to God by prayer and ſuch rites as were then warranted. This gate is here ſingly noted to be ſanctified: 1. becauſe it was as the firſt fruits of all the reſt, and ſo in & with it all the other gates and parts of the wall were ſanctified. 2. becauſe it was the ſpecial work of the Prieſts; and they would have a ſpecial care of ſanctifying their own work. 3. becauſe it was the neareſt gate to the Temple, and to the market-place; by it beaſts for ſacrifice were brought. The pool called *Betheſda*, Joh.5.2. where ſheep were waſhed, was alſo neer this gate. And from this ſanctification it is inferred that the miracle of an Angels deſcending into Betheſda, whereby *he that firſt ſtepped into that pool was made whole of whatſoever diſeaſe he had*, Joh.5.4. then firſt began.

and ſet up the doors of it] Every gate had leaves of doors appertaining to it, that ſo it might be ſhut in the night-time for the better ſecurity of the city, and alſo at other times, to keep out ſuch perſons and things as were not fit to be in the city at ſuch and ſuch times, ch. 13. 19. Under *ſetting up the doors* all things appertaining unto them, as hinges, locks and bars are compriſed, v.3.

even unto the tower] This ſheweth that together with the gate they built a part of the wall, even ſo much as reached to the towers here mentioned.

of Meah] *Meah* ſignifieth *an hundred*. Some take it for the proper name of the tower; of which we read not but here and ch. 12.39. others, appellatively, for *a tower of an hundred*, becauſe it was an hundred cubits from the gate, or an hundred cubits high, or adorned with an hundred pinnacles, or had an hundred holes in it, one above another round about, out of which they might look out, and deſcry matters.

they ſanctified it] This is repeated to ſhew that they did not onely ſanctifie the gate, but alſo the walls and towers appertaining thereunto.

unto the tower of Hananeel] This name was given to this tower in memorial of ſome man of great note and name. The ſheep-gate being on the Weſt of the city, this tower was Northward from that gate. For ſo the Jews went on in building the wall, from Weſt to North, ſo to the Eaſt, then to the South, and then to the Weſt where they began. It was foretold before the captivity *that the city ſhould be built from this tower of Hananeel unto the gate of the corner*, Jer.31.38. whereby it appears that this name was long before given to this tower. Zechariah, who lived about the time of building the Temple, maketh mention of it, Zech 14.10.

V.2. *And next unto him*] Or, *at his hand*. This Hebraiſm ſetteth out ſuch as were at the charge and took the care of building the wall, as if they had been workmen; one beginning to work where the other left.

builded the men of Jericho] Theſe are called *children of Jericho* Ezr.2.34. becauſe their predeceſſors had, generation after generation, dwelt in Jericho, and they themſelves now dwelt there.

And next to them] This is the ſame phraſe that is uſed before, and may be taken in the ſame ſenſe; yet ſome give this ſenſe of it, that *on the one ſide of the wall built the men of Jericho*; *on the other ſide Zaccur*.

builded Zaccur the ſon of Imri] We read no where elſe of this man: But by this it appeares that he was both pious and wealthy.

V.3. *But the fiſh-gate*] This was the ſecond gate of the city now built. As the firſt was called the *ſheep-gate* by reaſon of ſheep paſſing through it, and ſold by it; ſo this is called the *fiſh-gate*, becauſe it was towards the Sea, and fiſh was brought into the city that way; and a fiſh-market might be near it. We read that *men of Tyre brought fiſh* into this city *on Sabbath-dayes*, and that to keep them out the gate of the city was ſhut: That was this fiſh-gate, ch.13.16,19. This was an ancient name of this gate, 2 Chr. 33.14. Zeph.1.10.

did the ſons of Haſſenaah build] No mention is elſewhere made of this man; but he that had ſons to do ſuch a work muſt needs be a man of good eſtate, or elſe God wonderfully bleſſed his ſons.

who alſo laid the beams thereof, and ſet up the doors thereof, the locks thereof, and the bars thereof] All theſe are here noted together becauſe one man was at the coſt of all. He might now prepare them all, but doors with their locks and bars were not ſet up till the whole wall was finiſhed, ch.6.1. & 7.1.

V.4. *And next unto them*] Heb. *at their hand*. See v.2.

repaired] The ſame thing is here meant that was in the former verſes by the word *builded*. But this word *repaired* may here and in the verſes following be uſed, becauſe the foundation of the wall within ground yet remained, and it may be alſo ſome part of the wall above ground.

Merimoth the ſon of Uriah] Uriah was a Prieſt, Ezr. 8.33. Therefore Merimoth alſo was one; for all the ſons of Prieſts were Prieſts.

the ſon of Koz] Koz had divers children which came with Zerubbabel to Jeruſalem, Ezr.2.6.

And next unto them repaired Meſhullam the ſon of Berechiah, the ſon of Meſhezabeel] Meſhullam was one of thoſe for whom Ezra ſent, to be informed about ſuch Levites as came not to Jeruſalem, Ezra 8.16.

And next unto them repaired Zadok the ſon of Baana] By his parentage this Zadok is diſtinguiſhed from another that did the like work, v.29.

V.5. *And next unto them the Tekoites repaired*] Tekoa was a city in Benjamin, Jer.6.1. famous by the wiſe woman that dwelt there, 2 Sam.14.2,4.9. and alſo by Amos the Prophet, Am.1.1. The inhabitants of that place are here called *Tekoites*. Theſe were well affected to this work: for ſome of them built up the wall in one place, others in another, v. 27.

but their nobles] See ch.2.16. By this exception it appeares that they were the common ſort of the Tekoites that were ſo forward in the work.

put not their necks] This is a metaphor taken from Horſes or Oxen, about whoſe necks collars or yokes are put to draw by. *Putting to the neck* implyeth a willing yielding to do this or that; *not to put the neck*, a refuſal. This is here noted as a matter blame-worthy in them.

to the work of their Lord] This aggravateth their fault, that it being *the work of the Lord* yet they refuſed to be helpful therein. See Judg.5.23.

V.6. *Moreover the old gate*] This is the third gate, called *the old gate*, becauſe it was made before the other gates. Jewiſh Expoſiters ſay it was a gate ever ſince the time that David took Zion from the Jebuſites, 2 Sam. 5.6,7. This was on the North-ſide of the city.

repaired Jehoiada the ſon of Paſeah] This may be one of thoſe ſons of Paſeah who at firſt came with Zerubbabel, Ezra 2. 49.

and Meſhullam the ſon of Beſodaiah] He joyned with Jehoiada.

they laid the beams, &c.] See v.3.

V.7. *And next unto them repaired Melatiah the Gibeonite*] This man was of Gibeon, of which ſee 1 Kings 3.4.

and Jadon the Meronothite] Jadon is no where elſe mentioned. We read of another man called *the Meronothite*, 1 Chron. 27.30. which epithet is taken from a place or family called *Merono*, or *Meron*, or by change of a letter *Merom*, Joſh.11.5,7.

the men of Gibeon and of Mizpah] *Mizpah* ſignifieth a *watch-tower*, and had its name given at the covenant-making betwixt Laban and Jacob, Gen.31.44,49. It was in the tribe of Benjamin, Joſh. 18.26. It was repaired by Aſa, 1 King..5. The Inhabitants of Gibeon and Mzipah joyned with Melatiah and Jadon in repairing part of the wall.

unto the throne of the governour on this ſide the river] The King of Perſia's Governours on that ſide Euphrates where Jeruſalem was, had their place of judgement at this part of the wall: and this is here ſtiled *the throne of the governour*. Or *throne* may be put for *a Palace* or *Kings court*. To this place the forementioned perſons built the wall. But the houſe or palace it ſelf is ſuppoſed to be built by Nehemiah and his ſervants, ch.4.16. & 5.16.

V.8. *Next unto him repaired Uzziel the ſon of Harhajah*] One of the ſons of Kohath was called *Uzziel*, Exod.6.18. and from him deſcended the family of the Uzzielites, Num.3.27. But this was not of the tribe of Levi; for he was of the Goldſmiths.

of the goldſmiths] This was an ancient trade. And it is probable that Goldſmiths thrived well, even in their captivity, and before and after. Had theſe not been men of wealth, their ſons could not have born the charge of repairing the wall of Jeruſalem, as here is noted of one ſon, and v.31. of another, and v.32. of divers of them together.

Next unto him repaired alſo Hananiah] This may be he that is mentioned Ezr.10.28. There was another of this name v.30. The ruler of the Palace alſo was of this name, and it may be this man, ch.7.2.

the ſon of one of the Apothecaries] That which ſaid of the Goldſmiths may be ſaid alſo of the Apothecaries. Skilful Apothecaries were ever in great uſe and in high eſteem; and ſuch may well become wealthy men.

and they fortified Jeruſalem unto the broad wall] Or, *left fortifying Jeruſalem at the broad wall*. Or, *left Jeruſalem unto the broad wall*. Of this *broad wall* mention is made again ch.12.38. It is thought it was at the Corner-gate. There is a double reading of the words: This in the text ſheweth how far the ſons of the Goldſmiths and of the Apothecaries repaired, namely to the Corner-gate, where the wall was broader then in other places, and in that reſpect called *the broad wall*. The other, which is in the margent, hath no reference to any particular perſons; but ſaying *they left*, implyeth that the wall was *left*, and not repaired, *unto the broad place*: for it had not there been pulled down. It is ſuppoſed this was that part which Joaſh *brake down from the gate of Ephraim to the Corner-gate*, 2 Chr.25.23. and which afterwards Uzziah built again, and made much ſtronger then before, 2 Chr.26.9. And it may be the Babylonians having broken down the wall on both ſides, and being now weary of their work, left this part ſtanding.

V.9. *And next unto them repaired Rephaiah the ſun of Hur*] He repaired that part that was next to the broad wall.

the ruler of the half-part of Jeruſalem] Jeruſalem was part in Judah, and part in Benjamin: and ſo there might be two rulers thereof. See v.12. & on Joſh.13.63.

V.10. *And next unto them repaired Jedaiah the ſon of Harumaph*] This Jedaiah was famous among thoſe that returned from Babylon, as is evident Zech.6.10,14.

even over againſt his houſe] Being a great man, he had a fair houſe in Jeruſalem; and he choſe to build that part of the wall which was next to it.

and next unto him repaired Hattuſh the ſon of Haſhabniah] Hattuſh was of the royal ſtock, and came from Babylon with Ezra, Ezr.8.2.

V.11. *Malchijah the ſon of Harim*] There were two called *Harim* whoſe children came with Zerubbabel, Ezr.2.32,39. There were alſo two of that other name that ſealed the covenant, Nehem.10. 5,27. This Harim was of the Prieſts; for ſo was his ſon Malchijah, ch.12.42.

and Haſhub the ſon of Pahath-Moab] Of Pahath-Moab ſee Ezr,2.6. Either this Haſhub had an hand in repairing two parts of the wall, or there were two of this name. See v.23.

repaired the other piece] Heb. *ſecond meaſure*. This hath reference either to theſe two here mentioned, and implyeth that one repaired one piece, and another the other; or elſe to Hattuſh v.10. and implyeth that theſe two repaired ſuch a meaſure as he did.

and the tower of the furnaces] As in other parts of the wall there were towers, v.1. ſo in this. This is called *the tower of the furnaces*, becauſe there were ſhining lights therein for a Sea-mark, or a land-mark, in the night-time, which made it appear as a furnace with flaming fire in it. Or there might be under it, or by it, furnaces for melting metals, or other like uſes.

V.12. *And next unto him repaired Shallum the ſon of Halloeſh*] There were children of Shallum that returned with Zerubbabel, Ezra 2.42. and there was one of this name who ſealed the covenant, Ezr. 10.42. who might be this man.

the ruler of the half-part of Jeruſalem] See v.9.

he and his daughters] Either his daughters in their holy zeal might put their hands to the work, carrying away rubbiſh, or bringing materials; or elſe having portions, might be content to let part of them go towards the repair of the wall.

V.13. *The valley-gate*] This is the fourth gate now built. See ch. 2.13.

repaired Hanun] Either this man repaired two parts, or there were two of this name that helped on the work. See v.30.

and the inhabitants of Zanoah] Zanoah was a city of Judah, Joſh. 15.34. and it may be this Hanun was Governour thereof, and ſo the inhabitants under him were aſſiſtants to him in this work.

they built it, and ſet up the doors thereof, &c.] See.v.3.

and a thouſand cubits on the wall] Beſides the valley-gate.

unto the dung-gate] This is that gate which led to the dung-port, ch 2.13. and was the fifth gate in the wall.

V.14. *But the dung-gate repaired Malchiah the ſon of Rechab*] The Rechabites were a family of great note and name among the Iſraelites: See 2 King.10.15. Jer.33.2. There was another Malchiah, or elſe this Malchiah repaired two parts. See v.31.

the ruler of part of Beth-haccerem, &c.] A city of Benjamin, Jer.6.1.

V.15. *But the gate of the fountain*] See ch.2.14. This was the ſixth gate.

repaired Shallum the ſon of Col-hozeh] This Col-hozeh had another ſon, namely Baruch, ch.11.5.

the ruler of part of Mizpah] See v.7. The ruler of another part of this city was Ezer, v.19.

he built it, and covered it, &c.] The gates had rooms over them, and in that reſpect were covered with roofs. See v.3.

and the wall of the pool of Shiloah by the kings garden] The Kings garden was planted by it, which made it the more pleaſant: and thence it was called *the kings pool*, ch.2.14. In this part of the wall might be that tower which fell, Luc. 13.4. This was the pool to which Chriſt ſent the blind man, Joh.9.7.

and unto the ſtairs that go down from the city of David] The city of David being on mount Zion, was higher then ſome part of Jeruſalem, 2 Sam.5.7. therefore ſtairs were made for a more eaſie deſcent from it into the lower parts of Jeruſalem, and into the Temple. See ch.12.37.

V.16. *After him repaired Nehemiah the ſon of Azbuk*] This was another Nehemiah then he that carrieth the title of this book. For they had different fathers, ch.1.1.

the ruler of the half-part of Beth-zur] A city of Judah, Joſh.15. 58. repaired by Rehoboam, 2 Chr.11.7. It was divided into two parts, of one whereof this Nehemiah was ruler.

unto the place over againſt the ſepulchres of David] There was one famous Sepulchre wherein David himſelf was buried, Act.2.29. There were alſo others, made for his ſons, kindred, or houſhold, and called *the Sepulchres of David*. The deſcription of this place ſheweth that he here ſetteth forth the wall about Zion the city of David, which was within the circuit of Jeruſalem; and in it was both the Temple and the Kings Palace.

and to the pool that was made] The pool of Shiloah was a natural pool, not made by the art of man; but this is ſuppoſed to be that which Hezekiah made, 2 King.20.20. It is called *the old pool*, Iſa. 22.11. and *the upper pool*, 2 King.18.17.

unto the houſe of the mighty] This was a garriſon where captains and ſouldiers, which were mighty men of valour, lodged.

V.17. *After him repaired the Levites*] As the Prieſts had their ſhare of building the wall, ſo alſo the Levites had theirs.

Rehum the ſon of Bani] One Rehum came up with Zerubbabel, Ezr.2.2. but it is probable that this was he who ſealed the covenant, ch.10.25. There were children of Bani alſo that came up, Ezr.2.10. Alſo there were ſons of Bani that put away their ſtrange wives, Ezr.10 34.

Next unto him repaired Haſhabiah] This might be he that with other Levites came to Ezra, Ezr.8.19.

the ruler of the half-part of Keilah in his part] Keilah was a city of

Judah, Joſh.15.44. which David ſaved from the Philiſtims, 1 Sam. 23.1, &c. It was divided into two parts, of one whereof Haſhabiah was Governour. See v.18.

V.18. *After him repaired their brethren*] Theſe were other Levites then thoſe mentioned v.17.

Bavai the ſon of Henadad] There were ſons of Henadad that helped on the building of the Temple, Ezra 3.9.

the ruler of the half-part of Keilah] This was the other part. See v.17.

V. 19. *And next to him repaired Ezer the ſon of Jeſhua*] Ezer was a Prieſt, ch.12.42. This Jeſhua might be he that is mentioned, Ezr.2.36.

the ruler of Mizpah] See v.15.

another piece] This hath relation to v.20. See v.11.

over againſt the going up to the armory] This was a ſtrong place where arms and all ſorts of ammunition were laid up.

at the turning of the wall] See 2 Chr.26.9.

V.20. *After Baruch the ſon of Zabbai*] Or *Zaccai.* Baruch was one that ſealed the covenant, Neh.10.6. Zabbai was among them that put away their wives, Ezra 10.28. And there were of the children of Zaccai that returned with Zerubbabel, Ezr.2.9.

earneſtly repaired] The word tranſlated *earneſtly* ſignifieth *to be angry*, or *to kindle and inflame.* Some take it as if Baruch had been angry with himſelf becauſe he began no ſooner; others, that he ſtirred up his ſpirit. This emphatical particle is put upon his work, becauſe he ſhewed more then ordinary zeal therein.

the other piece] This hath reference to v.19.

from the turning of the wall] There Ezer left, v.19. and Baruch began.

unto the door of the houſe of Eliaſhib the high Prieſt] See v.1. Eliaſhib being high Prieſt had a fair and remarkable houſe joyning to the wall, which was as a mark of the end of one mans work, and the beginning of anothers, v.21.

V.21. *After him repaired Merimoth the ſon of Urijah the ſon of Koz*] See v.4. This is that Merimoth who had a charge of the ſilver, gold, and other things that Ezra brought, Ezr.8.33. There were children of Koz that came with Zerubbabel, Ezra 2.61.

another piece from the door of the houſe of Eliaſhib] See v.20.

even to the end of the houſe of Eliaſhib] All along the back-ſide thereof. For it ſtood within the wall, all along by it.

V.22. *And after him repaired the Prieſts, the men of the plain*] i.e. ſuch of the Prieſts as dwelt in the plain of Jordan and Jericho. See Gen.13.10. Deut.34.3. 1 King.7.46. Zech. 7.7. There is mention of *the plain countrey round about Jeruſalem*, ch. 12.28.

V.23. *After him repaired Benjamin*] Or, *after them*, and ſo it hath relation to the Prieſts, v.22. *Benjamin* is here the name of a particular man then living.

and Haſhub] There is mention of one Haſhub before, v.11.

over againſt their houſe] Theſe men had houſes in Zion, and repaired the wall neer them.

After him repaired Azariah the ſon of Maaſeiah, the ſon of Ananiah, by his houſe] The progenitors of Azariah were men of good account, and thereupon both father and grandfather are here ſet down. Azariah alſo having a houſe by the wall choſe to build that part which was next it.

V.24. *After him repaired Binnui the ſon of Henadad*] Some make Binnui and Bevai to be the ſame man. They might rather be ſons of the ſame father.

another piece from the houſe of Azariah] Where Azariah left, Binnui began.

unto the turning of the wall, even to the corner] There were many turnings of the wall, and corners; and ſo this phraſe is again uſed. See v.19. The latter phraſe is an expoſition of the former.

V.25. *Palal the ſon of Uzai*] There is no where elſe mention of theſe two men.

over againſt the turning of the wall] See v.24.

and the tower which lyeth out from the kings high houſe] It is thought this was the Kings chief houſe, built in that place where Solomon built his royall Palace, 1 King.7.1. There was a Tower before it.

that was by the court of the priſon] i.e. the open yard by the priſon. There is oft mention of *the court of the priſon* joyning to the Kings houſe, Jer.32.2. & 33.1. & 37.21. & 39.15.

After him, Pedaiah the ſon of Paroſh] Here ſomething is underſtood, as, *repaired.*

V.26. *Moreover the Nethinims dwelt in Ophel*] Or, *the tower of Ophel.* See 2 Chr.27.3. & 33.14. Here aſo ſomething is to be underſtood, thus, *the Nethinims that dwelt in Ophel built.* Of Nethinims ſee 1 Chr.9.2. Ezra 2.43.

unto the place over againſt the water-gate toward the Eaſt] This is the ſeventh gate. There was ſome watercourſe whereby the city was ſupplyed with water through that gate, and therefore it was called *the water-gate.* Mention is again made of this gate ch.8.1. & ch. 12.37. it is ſaid to be *Eaſt-ward.*

and the tower that lyeth out] Namely from that water-gate; for the gates had towers by them. The Nethinims dwelt here, becauſe their office was to carry wood and water for the houſe of the Lord. See Joſh.9.27.

V.27. *After them the Tekoites repaired another piece*] See v.5. Some of them repaired one part, others another. Some hold that the common-people firſt repaired, but now the Prieſts of Tekoa.

over againſt the great tower that lyeth out, even unto the wall of Ophel] This tower is that mentioned v.26. The wall by it was called *the wall of Ophel.* This ſheweth that the Tekoites began where the Nethinims ended.

V.28. *From above the horſe-gate repaired the Prieſts*] This was the eighth gate now built. There is mention of *a way by which the horſes came into the kings houſe*, 2 King.11.16. That way is ſuppoſed to be this Horſe-gate, and thereupon this name to be given to that gate. Others ſay that to that gate men might ride toward the Temple, but no farther. There their horſes uſed to be left; and from thence whether they were mean or great, they went on foot to the Temple. Others ſay it was called *the horſe-gate*, becauſe that men on horſeback rode in and out at that gate, or becauſe thorough that gate horſes went to watering. Names uſed to be given to gates by reaſon of ſomething neer, at or thorough the gates.

every one over againſt his houſe] The Prieſts (at leaſt many of them) had houſes in the City: and for their better defenſe every one was willing to repair the wall againſt the ſame.

V.29. *After them repaired Zadok the ſon of Immer*] There were very many children of Immer that came from Babylon, Ezr.2.37.

over againſt his houſe] Zadok, as other Prieſts had done before him, built ſo much of the wall as lay along by his houſe.

After him repaired alſo Shemaiah the ſon of Shechaniah] Shemaiah was one of thoſe for whom Ezra ſent, Ezr.8.16.

the keeper of the Eaſt-gate] It is conceived this was the Eaſt-gate of the Temple: for they entred into it on the Eaſt, 1 King.6.3.

V.30. *After him repaired Hananiah the ſon of Shelemiah*] Or *after me.* In the Hebrew there is a double reading, one in the text, another in the margin. That in the text ſpeaketh of Nehemiah in the firſt perſon. Here is not ſet down what he built, but it is ſuppoſed that he built the Palace, or a faire ſpacious houſe for judgement, where all ſorts of people might meet together, and ſo much of the wall as paſſed all along by it. It is expreſly ſaid that *he himſelf continued in the work of the wall*, ch.5.16. and that *half of his ſervants wrought in the work*, ch.4.16. But becauſe it concerned himſelf, in modeſty he here forbeareth to expreſs what and how much he built. There is the ſame reading, *after me*, v.31. By this it appeareth that Hananiah and the others named here, and Malchiah v.31. began to repair where Nehemiah left. This might be that Hananiah who ſealed the covenant, ch.10.23. or he who was ruler of the palace, ch.7.2. See v.8.

and Hanun the ſixth ſon of Zalaph] We do not read elſewhere of Zalaph: But by this it appeareth that he had many ſons; of which this was the ſixth: And if the reſt were now living, this was the beſt.

another piece] See ch.11.19.

After him repaired Meſhullam the ſon of Berechiah] Meſhullam was one of thoſe for whom Ezra ſent, Ezra 8.16.

over againſt his chamber] As other Prieſts had built the wall over againſt their houſes, v.28. ſo he built againſt his chamber. For Prieſts and Levites had chambers without the Temple, 1 King.6.5.

V.31. *After him*] Or, *after me.* See v.30.

repaired Malchiah] See v.14.

the goldſmiths ſon] This diſtinguiſheth this Malchiah from the former. Of goldſmiths ſee v.8.

unto the place of the Nethinims and of the Merchants] Theſe dwelt near together. Of Nethinims ſee 1 Chr 9.2. Merchants have been in all ages of great uſe, and ordinarily attain to great eſtates. See 1 King.10.15,28.

over againſt the gate Miphkad] This name is no where elſe to be found. It ſignifieth *command*, or *a viſitation*, or *a muſtering* or *numbring.* Thus it is uſed 2 Sam.24.9. Some think it was a place where a Council ſate to order matters of State; others, that which is called *the priſon gate* ch.12.9.

and to the going up of the corner] Or, *the corner-chamber.* As there were corners in the wall, ſo likewiſe chambers in them. This was a corner-chamber about the foreſaid gate.

V.32. *And between the going up of the corner unto the ſheep-gate*] At the Sheep-gate they began, v.1. and here at the Sheep-gate they end: which ſheweth that they had now built up the wall round about.

repaired the goldſmiths and the merchants] See v.8 & 31. Here have been eight gates mentioned: I. *the Sheep-gate*, v.1. II. *the Fiſh-gate*, v.3. III. *the Old-gate*, v.6. IV. *the Valley-gate*, v.13. V. *the Dung-gate*, v.14. VI. *the Fountain-gate*, v.16. VII. *the water-gate*, v.26. VIII. *the Horſe-gate*, v.28. In other places mention is made of four other gates; *Ephraim-gate*, ch.12.39. 2 Kin.14.1. which looked towards Ephraim. *Benjamin-gate*, Jer.37.13. which led out into the tribe of Benjamin, or was in that tribe; for Jeruſalem was part in Judah, part in Benjamin. *The priſon-gate*, ch.12.39. Priſons were wont to be in gates. *The corner-gate*, 2 Kin.14.13. Jer.31.38. Zec.14.10. which was at a corner of the wall, whence they might look two wayes. Adde theſe four to the other eight, and there will be twelve gates of this City, as there be of the new Jeruſalem, Rev.21.12. There are other names of gates, but they were the gates of the courts of the Temple; as, *the gate of Sur*, 2 King.11.6. called alſo *the High gate*, 2 King.15.35. *The New gate*, Jer.36.10. *The gate of the foundation*, 2 Chr.23.5. There was alſo *the Kings gate*, 1 Chr.9.18. and *the gate Shallecheth*, 1 Chr.26.16.

CHAP.

CHAP. IV.

Ver. 1. B*ut it came to paſs*] In this chapter is ſet forth the ſcorn of the Jews adverſaries at what the Jewes did, and their endeavour to hinder their progreſs on the one ſide, and Nehemiahs care to encourage the people on the other.

that when Sanballat heard that we builded the wall] So famous a matter could not be concealed from him. See ch.2.10,19.

he was wroth] The good ſucceſs of Gods Church ſtirs up anger in the adverſaries thereof.

and took great indignation] This is added as an aggravation of his wrath: He was out of meaſure diſcontented, and exceedingly ſcorned what was done.

and mocked the Jews] See ch. 2.19.

V.2. *And he ſpake before his brethren*] *Brethren* are here taken in a large ſenſe, for his *countrey-men, fellow-citizens, fellow-governours* and *kindred.* Wheniſoever he was in company with any of theſe, he would ſcornfully ſpeak of the Jews.

and the army of Samaria] Such ſouldiers as lay there in garriſon, and were to keep the inhabitants of Samaria in ſubjection to the Kings of Perſia.

and ſaid, What do theſe feeble Jews?] This is ſpoken not in pity but in contempt. He had no ſpiritual eyes to behold the power of God aſſiſting them, but onely looked upon them with carnal eyes, and ſo thought them to be no conſiderable perſons, but very weak and impotent. This he ſaith to encourage the enemies of the Jews againſt them, that they ſhould not be afraid by reaſon of the wall that was in building.

will they fortifie themſelves?] Heb. *leave to themſelves*. Will they leave any thing to themſelves that they may truſt unto? Some apply this to the enemies, *q.d.* Should they that have a charge given them by the King, leave theſe, and ſuffer them to go on?

will they ſacrifice?] This is added becauſe the Jews were wont by ſacrifices to dedicate their great buidings, and other works, when they were done. Here Sanballat ſcoffed at that pious practice.

will they make an end in a day?] This is ſaid in relation to the ſpeed the Jews made. For many of them undertaking the building of the wall, it was the ſooner diſpatcht. Here Sanballat implyeth that ſuch was the fear of the Jews, that if they did not finiſh the work ſuddenly, they could not at all finiſh it, there being ſo many to hinder them.

will they revive the ſtones out of the heaps of the rubbiſh which are burnt?] q.d. The Jews attempt a matter above any probability or poſſibility of effecting. The ſtones of the former wall were by the Babylonians beat to rubbiſh, and all the combuſtible matter of the walls and gates burnt with fire. Sanballat therefore thought that they muſt put life into that which was dead, and create anew that which was conſumed with fire, if they would build up their walls again.

V.3. *Now Tobiah the Ammonite*] See ch.2.10.

was by him, and he ſaid] Sanballat and Tobiah were both of the ſame envious and malicious mind againſt the Jewes; thereupon Tobiah anſwereth the ſcoffs of Sanballat with another ſcoff.

Even that which they build, if a fox go up, he ſhall even break down their ſtone-wall] He reſembleth the ſtone-wall which the Jews built to a wall of earth, and that ſuch an one as a fox may ſoon ſcrape down. Hereby they would ſhew that they need not fear the Jews ſpeedy endeavours in making up their wall, becauſe it might be ſoon broken down again. This is a bitter jeer.

V.4. *Hear, O our God*] By the ſcorns and contempt of the enemies Nehemiah is moved to flye to the Lord, and to plead that relation which was betwixt him and his people.

for we are deſpiſed] Heb. *deſpight*. i.e made a contempt, or deſpicable.

and turn their reproch upon their own head] As they ſcorn thy people, ſo let ſcorn and reproch fall upon them.

and give them for a prey in the land of captivity] This may bear a double ſenſe, according to the condition of the perſons prayed againſt. If they were ſettled in their own land, he wiſheth they might be made a prey to their enemies, ſo as to be carried away captives into another land. But if in that land they were captives, his wiſh is they might be as a prey to dogs or wild beaſts, and devoured by their enemies.

V.5. *And cover not their iniquity*] i.e. Let not this abominable ſin be clean paſſed over without executing juſt vengeance upon them for the ſame.

and let not their ſin be blotted out from before thee] This is a metaphor taken from a creditors croſſing and blotting out a debt, that ſo it may never be exacted of the debtor, nor pleaded againſt him: And it ſetteth out Gods free and full pardon of ſin, Iſa.45.25.Pſal.51.1,9. In juſt indignation this holy man, ſtirred up with zeal of Gods glory, imprecates vengeance upon proud, ſcornful, implacable enemies of God and his Church. And theſe imprecations are rather for exemplary puniſhments upon them then for their eternal condemnation. Yet I will not deny but that the Prophets, by that Divine Spirit wherewith they were aſſiſted, might diſcern ſome perſons to be utterly rejected of God. Imprecations of holy men recorded in Scripture are ſharp two-edged tools, not for every ones handling. When Chriſts Diſciples would have commanded fire (as Elijah did, 2 King.1.10.) to come down from heaven to conſume the Samaritans, he rebuked them, and ſaid, *Ye know not of what ſpirit you are*, Luke 9.54,55. Particular imprecations againſt particular perſons are not for every ſpirit, but for ſuch extraordinary ſpirits as Prophets & Apoſtles had. Yet thus far may every faithfull ſpirit teſtifie his holy zeal in this kind of imprecation, by an indefinite extending it againſt ſuch as are indeed miſchievous and irreconcilable enemies of the Church. Beſides, though we may not make an imprecation againſt a particular perſon, yet againſt his miſchievous practice we may. Imprecations, like this of Nehemiahs, are many in Scripture, as Jer.18.3. Pſal.109.14. 2 Tim.4.14.

for they have provoked thee to anger before the builders] *Thee* is not in the Hebrew: So as this may be applyed to others as well as to God. If it be applyed to God, it implyeth that the reproch which is laid upon Gods ſervants in doing of his work is laid upon God himſelf. Thus he ſheweth that it was Gods glory, and not any ſelf-reſpect, that ſtirred up his ſpirit againſt thoſe adverſaries. Applyed to others it may carry this ſenſe, that theſe two adverſaries had provoked ſundry others againſt the builders, to diſhearten them; or this, That they had provoked ſome builders againſt other builders that were before them. Every way it ſheweth the miſchief theſe adverſaries did by their ſcoffs.

and all the wall was joyned together] Though there were ſeverall undertakers of the work, yet they made the wall every where ſo entire and knit together as if the ſame workmen had done all.

unto the half thereof] He meaneth the half of the height of the wall, from the foundation of the middle of it.

for the people had a mind to work] Where there is a willing mind much will quickly be done.

V. 7. *But it came to paſſe that when Sanballat and Tobiah*] See ch.2.10.

and the Arabians] Of whom Geſhem, a ſpitefull enemy of the Jewes, was Governour, ch.2.19.

and the Ammonites] Of whom Tobiah was Governour, ch.2.10.

and the Aſhdodites] Aſhdod was one of the Principalities of the Philiſtims, who were alwayes deadly enemies to the Iſraelites. See on Amos 3.9.

heard that the walls of Jeruſalem were made up] Heb. *that health* (or *remedy) aſcended upon the walls*. See 2 Chr.24.13. Jer.8.22.

and that the breaches began to be ſtopped] Thoſe which the Babylonians of old had made.

then they were very wroth] As Sanballat was, v.1.

V.8. *And conſpired all of them together*] They did not onely inwardly diſdain that the work went forward, and in words ſcoff at the ſame, but they now proceed by open hoſtile acts to undo what the Jews had done, and to hinder their further progreſſe.

to come and to fight againſt Jeruſalem] They ſaw the work ſo go on as they thought it high time by force of arms to hinder it.

and to hinder it] Heb. *to make an errour in it. It* may have reference to a perſon as well as to a thing: q.d. *to make* him *to erre*, meaning Nehemiah; as if they would bring him to ſuch a ſtreight as he ſhould not know what to do; or make him flee and leave the work.

V.9. *Neverthleſs, we made our prayer unto our God*] Or, *therefore we prayed.* Oppoſition of enemies makes believers flye to God. For they know he can confound their enemies, and protect and proſper them.

and ſet a watch] True believers will not neglect means, though they truſt in God, and call upon him.

againſt them] Thus this relative hath reference to the enemies. But it may be tranſlated *over them*, or *by them*; and then it hath reference to the workmen that laboured on the wall. Both ſenſes tend to the ſame end, namely, To keep the workmen ſafe from their enemies.

day and night] The enemies ſought all advantages they could againſt them, and that day and night; therefore they would be as careful continually to keep themſelves ſafe.

becauſe of them] Heb. *from the face of them.* That the enemies might not at unawares ſet upon them. Some tranſlate it *for fear of them.*

V.10. *And Judah ſaid*] i.e. ſuch men of Judah as had the overſight of the work, or laboured therein; They complained.

The ſtrength of the bearers of burdens is decayed] By that labour that they have already taken.

and there is much rubbiſh] Which lyeth in the way. This they alledged becauſe it was an hindrance to them in the work, and might be a means for the enemy to ſcale the walls.

ſo that we are not able to build the wall] To go through with that which remained to be done for perfecting the work. This could not but adde much to Nehemiahs care and grief, that the workmen themſelves ſhould ſo mutter.

V.11. *And our adverſaries ſaid*] They ſpake it among themſelves; but by ſome that heard it it came to Nehemiahs ears.

They ſhall not know, neither ſee] They thought ſo to carry the matter as the Jews ſhould have no intelligence of their purpoſe before it were accompliſhed: For they would come ſo ſecretly, either in the night-time, or not like to armed enemies, as they would unawares and unexpectedly ſurpriſe them.

till we come in the midſt among them] Even into the midſt of their city; or, of the place where the workmen are together.

and ſlay them] Namely, ſuch as are about the work.

and cauſe the work to ceaſe] Where workmen are taken away the work cannot go on.

V.12. *And it came to paſs that when the Jews which dwelt by them came*] There were Jews mixed with the Samaritans, who though they joyned not with their brethren, yet ſo far favoured their cauſe as they would not ſuffer them to be ſuddainly ſurpriſed.

they ſaid unto us ten times] i.e. many times, For a ſet number is oft put in Scripture for an indefinite number.So Gen.37.41. Num. 14.22. Job 19.3. Dan.1.20.

From all places whence ye ſhall return unto us, they will be upon you] Or, *that from all places you muſt return unto us.* This is that intelligence which their brethren gave them: The former reading implyeth that the enemies would in every place ſet ſcouts and ſpies, ſo as there ſhould be no eſcaping of the workmen from them. The Jews that brought this intelligence ſpeak as thoſe that were in the city with Nehemiah and others that had the care of the city, and in that reſpect uſe this word *us*, as being of their number, and direct their ſpeech to the workmen, intimating that when the workmen ſhould upon any occaſion come into the city, the enemies would ſurpriſe them,be it day or night. The latter reading implyeth that the workmen muſt be careful to come to them in the city when they leave their work for refreſhing or reſt, if they deſire to be ſafe; or otherwiſe the enemy would ſoon ſurpriſe them. Some thus interpret it, *Take heed, and be watchful about all thoſe places whereby the enemy may come to us.*

V.13. *Therefore ſet I in the lower places behind the wall, and on the higher places*] Heb. *from the lower parts of the place*, &c. Upon the foreſaid intelligence Nehemiah taketh care to prevent the plots of his enemies in every place. By *lower places* he meaneth the ground, and particularly, the deſcent of the hill; by *higher places*, the upper ground, and alſo towers and forts, whence they might deſcry the enemies, and annoy them before they came at them.

I even ſet the people after their families] Every one by the chief of his own houſe, that ſo they might be the more helpfull one to another.

with their ſwords, their ſpears, and their bows] Under theſe three kinds all warlike inſtruments, offenſive and defenſive, are compriſed.

V.14. *And I looked, and roſe up*] When I had taken a view of ſuch as were preſent, I quickned up my ſpirit, and went to them.

and ſaid unto the Nobles, and to the Rulers, and to the reſt of the people] See ch.2.16. He ſpeaks to thoſe that had command over others, to encourage them cheerfully to lead on thoſe that were under their command; and he ſpeaks to the reſt, readily to heaken to their commanders.

Be not ye afraid of them] Fear of an enemy muſt be removed before he can couragiouſly be withſtood.

Remember the Lord] He encourageth them by the ſame argument whereby himſelf was encouraged, Confidence in God.

which is great and terrible] God is *great* in power to protect thoſe that truſt in him, and *terrible* againſt all their enemies.

and fight for your brethren] Thoſe that came from the ſame ſtock, and are of the ſame profeſſion.

your ſons and your daughters, your wives and your houſes] Mens care for theſe is oft greater then for themſelves.

V.15. *And it came to paſs, when our enemies heard that it was known unto us*] Mens care and diligence in defending themſelves oft makes enemies afraid to attempt any thing againſt them, Luke 12.39. But ſecurity makes enemies bold, Jud.18.7,28.

and God had brought their counſel to nought] All plots and practiſes are nothing which are againſt the counſel and will of God.

that we returned all of us to the wall] By this it appeareth that fear of the enemy made them for a while intermit their work, and ſtand upon their defenſe: Wherein they dealt prudently.

every one unto his work] To that task which he had undertaken, or which was impoſed upon him.

V.16. *And it came to paſſe from that time forth*] After that they had heard of the enemies conſpiracy, v.8. and of the diſappointment of their plot, v.15.

that the half of my ſervants wrought in the work] Though he were a governour, and might have kept his ſervants to have attended his perſon, yet in this common, publick, neceſſary work he cauſeth them to have a ſhare, and to work as well as others. See ch.3.30.

and the other half of them held] He ſuffers none of them to be out of employment; but either they work, or guard ſuch as wrought.

both the ſpears, the ſhields, and the bowes, and the habergeons] See 2 Chr.26.14. Theſe four ſorts are ſynecdochically put for all offenſive and defenſive weapons. So v.13.

and the rulers were behind all the houſe of Judah] To direct and encourage them, and to ſignifie to them what danger was approching.

V.17. *They which builded on the wall*] Maſons, and other workmen.

and they that bare burdens] Labourers and porters, who were of the meaner ſort.

with thoſe that laded] Such as filled baskets with rubbiſh, or laid burdens on other mens ſhoulders.

every one with one of his hands wrought in the work] This is to be underſtood of ſuch things as could be done with one hand; but ſuch work as required both hands was done with both.

and with the other hand held a weapon] That ſo they might be ready to defend themſelves and reſiſt the enemy, if he ſhould ſuddenly ſet upon them. The main intent of this is to ſhew that they neither neglected the work nor their own defenſe. They were ſo well prepared as if in working they had had every one a weapon in his hand. Their weapons lay by them, and were as ready for their uſe as if they had held them in their hand.

V.18. *For the builders, every one had his ſword girded by his ſide*] Heb. *on his loyns*. For ſwords uſe to hang on mens loyns.

and ſo builded] With their ſwords by their ſides. This was no hindrance to them. Hereby is expounded that which is noted v.17. The *holding of a weapon with their hand* may be the hanging of a ſword by their ſide, or laying other weapons by them.

and he that ſounded the trumpet was by me] Nehemiah had the chief command of all: And having his ſcouts and ſpies every where, to ſee where an enemy appeared, and to bring him word, by ſound of trumpet he could ſoon give warning to all the people that were working or watching on the wall, to arm and ſtand upon their defenſe.

V.19. *And I ſaid unto the Nobles*, &c.] See v.14.

The work is great and large] For it was the compaſſing of a very ſpacious city round with a high and thick wall.

and we are ſeparated upon the wall, one far from another] Some wrought on one part, ſome on another, according to the diviſions ch.3.

V.20. *In what place therefore ye hear the ſound of the trumpet*] Though they were in divers parts one far from another, yet ſo loud is the ſound of a trumpet as they might hear it in the moſt remote part.

reſort you thither unto us] There was the guard ſet, there was their *rendez-vous* to be, there they were to joyn all their forces together, and in an entire body ſtand againſt the enemy. For he would be there where the enemy made his approch.

our God ſhall fight for us] This manifeſted his own confidence in in God, and hereby he ſtirred up the people to be couragious and confident: which they might well be upon this ground, *If God be for us, who can be againſt us?* Rom.8.31. Hereby Moſes encourageth his people, Exod.14.14. Deut 1.30. & 3.22. By their reſorting together and their confidence in God it appears that they who place their confidence in God may and ought to uſe means; and in uſing means we may and ought to place our confidence in God.

V.21. *So we laboured in the work*] Though their fear of the enemy made them prepare againſt him, yet it made them not lay the work clean aſide.

and half of them held the ſpears] This hath reference to the ſervants of Nehemiah, v.16.

from the riſing of the morning till the ſtars appeared] All day long, while the people were working, or while there was any fear that the enemy would approch.

V.22. *Likewiſe at the ſame time ſaid I unto the people*] He gives direction for their ſafety after the work was ended.

Let every one with his ſervant] Hereby are meant both ſuch maſters as had ſervants, and alſo workmen with their labourers.

lodge within Jeruſalem] This is to be underſtood of the time that the wall was in building; that they ſhould not rove up and down in the countrey, and be ſevered one from another.

that in the night they may be a guard to us] This queſtionleſſe was to be done by courſe. Some were to watch one night, ſome another.

and labour on the day] Namely, after that in the night-time they had had ſome comfortable refreſhing.

V.23. *So neither I*] Though he were the Governour, yet he ſpared not himſelf; but what he required of others, he was willing, ready, and forward to put himſelf on unto. See ch.5.16.

nor my brethren] Such as were fellow-officers with him.

nor my ſervants] Such as are mentioned v.16.

nor the men of the guard which followed me] Becauſe he undertook to have an eye upon the enemy, and to obſerve his approches, he had alwayes a company of ſouldiers attending him, which were as a guard unto him.

none of us put off our clothes] In this extraordinary caſe they were extraordinarily watchful; inſomuch as they ſlept in their clothes, and did not put them oft in the night-time, to go to bed.

ſaving that every one put them off for waſhing] Or, *every one went with his weapon for water.* Here are two readings ariſing from the ambiguity of the Hebrew words. שלחו *Shilcho*, which is tranſlated *putting off*, ſignifieth *a weapon*; and the word tranſlated *waſhing* ſignifieth *water.* Our Tranſlators conceive that this laſt clauſe is added to ſhew, that notwithſtanding they oft ſlept in their clothes, yet they were careful of cleanlineſs; and therefore they uſed to put off their clothes ſo oft as need required to waſh them. Or if by any occaſion they had contracted any legal uncleanneſſe, they would put off their clothes to waſh them, or to waſh themſelves, according to the Law, Levit.14.8,9. & 15.16. & 22.6. The other reading makes this a diſtinct clauſe by it ſelf, They *went with their weapon for water*. They ſo feared the enemy as they durſt not go out of the city, no not to fetch water, without a weapon, or without armour. In this ſenſe the caſe of the Jews here was like that Judg.5.11. when *the noiſe of archers was in the places of drawing water*. Others that take the word *Shilleco* in this ſenſe, underſtand it of every ones providing himſelf with armour and food, putting *water* for all manner of food.

CHAP. V.

Verſ. 1. A*Nd there was*] In this chapter Nehemiahs care for the good of Iſrael is further ſhewn, by his freeing the oppreſſed, and by his own bounty.

a great cry] This cry or complaint was the rather now made becauſe the people were ſo held to the publick work as they were forced to neglect their particular affairs, and providing for themſelves.

of the people] The poorer ſort.

and of their wives] Wives may well be ſenſible of their husbands wants, ſeeing they and their children are brought unto want thereby.

against their brethren the Jews] i. e. the rich ſort. This title *brethren* is given them to aggravate their oppreſſion: They were *brethren* to thoſe whom they oppreſſed. Thus is this word oft uſed, eſpecially in the Law, Lev.25.25, 35,39,47. Deut.15.7.

V.2. *For there were that ſaid*] Here are three diſtinct complaints made by ſeveral perſons. The firſt here followeth.

we, our ſons, and our daughters are many] This is premiſed as an aggravation of the oppreſſion. God had bleſſed them with a numerous iſſue, but oppreſſion had made that bleſſing an heavy burden.

therefore we take up corn for them] i.e. they were forced to put out their children to be ſervants for food: They exchanged them for ordinary proviſion. Thus much is expreſſed v.15. It appears to have been a cuſtome for creditors to take a mans children for his debt, 2 King.4.1. Mat.18.25.

that we may eat and live] This ſhews there lay a neceſſity upon them to let go their children after that manner. They did it meerly for a livelihood.

V.3. *Some alſo there were that ſaid*] This is the ſecond complaint.

we have morgaged our lands, vineyards and houſes] Such was the neceſſity of the people that what they had they were forced to let go. And ſuch things as are morgaged are commonly let go upon leſs price then they are worth.

that we might buy corn] Either to ſow ſuch land as they had, or for the ſuſtenance of themſelves and their families.

because of the dearth] This aggravateth the hard-heartedneſs of the oppreſſors; They took advantage from the inſtant judgement to get other mens inheritances.

V.4. *There were alſo that ſaid*] Here is a third complaint.

we have borrowed money for the kings tribute] Though the Kings of Perſia gave the Jews liberty to return to their own land, yet they exacted tribute of them. See Ezr.4.13. Onely the Miniſters of Gods houſe were exempted, Ezr.7.24.

and that upon our lands and vineyards] Theſe that made this third complaint were of better ability then the former. For it ſeemeth theſe were able to provide for themſelves and families: but that was all they could do. The Kings tribute lay as a heavy burden upon them: And the wealthier Jews would not aſſiſt them, but let them their money upon uſe, v.7. and took their lands and vineyards for pawns.

V.5. *Yet now our fleſh is as the fleſh of our brethren*] By *fleſh* they mean their perſons. And the compariſon here betwixt *fleſh* and *fleſh* hath relation to the ſtock from whence they all came, namely Abraham. By *brethren* the richer ſort are meant, as v.1. The meaning is, Though they were poor, yet they were of the ſame lineage that the richer were of, and in that reſpect ought not to be in bondage to them. See Deut.15.7,8. *Fleſh* alſo may indefinitely be taken for humane nature, as Iſai. 58.7. Acts 7.26.

our children as their children] i.e. as free as theirs, and therefore ought not to be bond-ſervants, Lev.25.39, &c.

and lo] That which was done by the rich ones, being directly againſt the Law, ſeemed very ſtrange.

we bring into bondage our ſons and our daughters to be ſervants] They had no means to prevent this. Either they muſt ſubject them to that baſe condition, or ſtarve.

and ſome of our daughters are brought into bondage already]. This is added as a great aggravation. Daughters were the weaker ſex; and being ſold to maſters, they might abuſe them at their pleaſure. Their chaſtity alſo was more in hazard.

neither is it in our power to redeem them] The Law gave liberty to redeem the children of the Jews, Lev.25.48. but theſe complain that they could have no benefit of that law, becauſe they were ſo poor as they had nothing to give for their redemption.

for other men have our lands and vineyards] See v.3. If their inheritances had remained to them, they might out of the revenues thereof have ſaved ſomewhat for the redemption of their children: but now they knew not which way to raiſe any means.

V.6. *And I was very angry when I heard their cry, and theſe words*] This anger was mixed with grief. He grieved at the miſery of the oppreſſed, being much moved at their cry and complaint; and he was exceedingly offended at the hard-heartedneſs and cruelty of the oppreſſors.

V.7. *Then I conſulted with my ſelf*] Heb. *my heart conſulted in me*. Though his paſſion were moved, yet he would not ſuddenly do any thing, but ſeriouſly conſidered with himſelf what was fitteſt to be done.

and I rebuked the Nobles and the Rulers] See ch. 2.16. Though they were great men, yet he ſpared not to rebuke them, and that in the caſe of poor men. This is the property of a good Magiſtrate, that ſtands in Gods ſtead, Lev.19.15.

and ſaid unto them, You exact uſury every one of his brother] This was a ſin expreſly condemned by the Law, Exod.22.25. Levit.25. 36,37. Deut.23.19. and one of the ſins that cauſed their captivity, Ezek.22.12.

And I ſet a great aſſembly againſt them] This is by moſt underſtood of their great councel called *Sanedrim*. He brought the oppreſſors before that grave Councel, that the authority thereof might work upon them, though they were Nobles and Rulers. Or Nehemiah might info m that Councel of the greatneſs of the ſin, and ſtir up that aſſembly to be aſſiſtent unto him in the redreſs thereof. Or this phraſe may imply that, there being a great congregation of all ſorts of people, Nehemiah did openly in the preſence of them all rebuke thoſe oppreſſors; whereby the whole aſſembly was ſtirred againſt them, and the oppreſſors themſelves made aſhamed of what they did, and brought to repentance, as v.12. and others deterred from doing the like.

V.8. *And I ſaid unto them, we, after our ability, have redeemed our brethren the Jews*] This was no Phariſaical brag, like that Luke 18.11,12. but a known truth; which Nehemiah here maketh profeſſion of to make them the more aſhamed of their oppreſſion, & to make himſelf an example unto them, that they might imitate him therein. To him it ſeemed not ſufficient to redreſs the wrongs which others had laid upon the backs of their poor brethren, unleſs he alſo redeemed ſuch as were in bondage, and relieved with all manner of neceſſaries ſuch as were in need.

which were ſold unto the heathen] This may be underſtood of ſuch as were ſold for bond-ſervants before they had liberty from the Perſian Kings to return to Jeruſalem. For though there were a general grant to the captive Jews to return, yet ſuch among them as were not onely captive, but alſo ſervants to any of the heathen, might not go without the leave of their particular maſters; which leave they would not grant, except they were redeemed by a price of money. Such might Nehemiah redeem, and thereby gain liberty for them to go to their own land. Or, ſome by reaſon of their extreme poverty might ſell themſelves, after they were returned out of captivity, to ſtrangers and heathen neer unto them: And Nehemiah having notice hereof might in charity redeem them and ſet them free. This was according to the Law, Levit.25. 47.48.

and will you even ſell your brethren?] Will you force them ſo to be ſubject unto you, by that money and other commodities that you let them have upon intereſt, as you may have power to ſell them to others?

or ſhall they be ſold unto us?] In humility he puts himſelf in the number of thoſe that dealt hardly with their brethren, becauſe he was now among them. His meaning is this, That they being redeemed from the heathen, & ſo made free, it was no reaſon that they ſhould be ſold and made ſervants to the Jews their brethren.

then held they their peace, and found nothing to anſwer] They were ſo convinced in their conſciences of the heynouſneſs of their offenſe, and ſo confounded with what he ſaid, as they were put to ſilence thereby, and had nothing to reply.

V.9. *Alſo I ſaid, It is not good that ye do*] Nehemiah obſerving them to be ſomewhat aſhamed of what they had done, deals more mildly with them, and fairly tells them that they had done amiſs, and withall directs them to redreſs the ſame.

ought ye not to walk in the fear of our God] He gives them to underſtand that what they had done could not ſtand with the true fear of God: for if that poſſeſſed their ſouls, they would rather be merciful to thoſe that were in need then cruel. See Gen.20.11. & 24.18. Rom. 3.18.

because of the reproch of the heathen our enemies] The nations among whom we live, being our enemies, and Gods enemies, will take occaſion to reproch our profeſſion, and to blaſpheme the name of our God, if we be cruel to our brethren who are ſet at liberty by ſtrangers.

V.10. *I likewiſe, and my brethren*] He meaneth ſuch as were appointed Governours with himſelf. See ch.4.23.

and my ſervants] Such as came with me to attend my perſon.

might exact of them money and corn] As due to us by reaſon of the command we have over the people, and the care we take for their good. Tribute and cuſtome, allowance and maintenance is due to ſuch as are in authority, Rom.13.7.

I pray you, let us leave off this uſury] v.7. This good man obſerving them to be aſhamed of their ſin, mildly perſwadeth them to leave it.

V.11. *Reſtore, I pray you, to them*] Reſtitution muſt be made of wrong, Lev.6.1,4. Num.5.7,&c.

even this day] Wrong found out muſt ſpeedily be redreſſed.

their lands, their vineyards, their olive-yards, and their houſes] Vineyards & olive-yards were of great uſe among the Jews, 2 King. 5.26. therefore they who had any good land turn'd a good part thereof to theſe uſes. Under theſe four kinds are compriſed whatſoever a man had to pawn, morgage or ſell away. Theſe Nehemiah would have freely reſtored without repaying the debt for which they were morgaged.

alſo the hundredth part of the money, and of the corn, the wine and the oyl, that ye exact of them] His meaning is that they ſhould reſtore all that they had taken upon uſe: for they uſed to take the hundredth part of what they lent every moneth; as, if they lent five pounds (which is an hundred ſhillings) they had twelve ſhillings a year; if an hundred pounds, twelve pounds. That which they had thus received for intereſt, they were to reſtore again; and that in kind, whether it were money, or any other commodity. For theſe four, *Money, Corn, Wine, Oil*, are put for all manner of commodities that were given for intereſt.

V.12. *Then ſaid they*] They who were touched in their heart for their ſin.

We will reſtore them] That which they had taken for intereſt.

and will require nothing of them] No not that which we lent upon the morgage.

ſo will we do as thou ſayeſt] This ſheweth that Nehemiah intended that they ſhould reſtore their pawns without exacting their debt.

Then I called the Prieſts] This was a matter of conſcience, and it was about confirmation of a thing by an oath; therefore the Prieſts were called to give advice in this caſe, and to bear witneſs to the truth and equity thereof, and alſo to make tender of the oath which was to be taken, and to work the greater aw in them that took it. For the preſence of the Prieſts did in a ſpecial manner repreſent God himſelf.

and took an oath of them] Some refer *them* to the Prieſts, and thereupon infer that ſome of them were guilty of the foreſaid oppreſſion, and that Nehemiah called them to him in private, and tendered an oath unto them to do what was promiſed before by the people. But that relative particle is beſt referred to the rich men, who had oppreſſed, and promiſed to make reſtitution.

that they ſhould do according to this promiſe] Nehemiah feared leſt in his abſence they ſhould return to their former exactions and oppreſſions: Therefore he would hereby reſtrain them. The like courſe we read to be taken by Aſa, who bound his people by covenant and oath to do their duty, 2 Chr.15.12,13,14. This was a pious and prudent courſe.

V.13. *Alſo I ſhook my lap*] This rite he uſed the more ſtrongly to bind them to what they had promiſed. It is ſomewhat like that which Chriſt commanded his Diſciples, Luke 9.5. and which was uſed by the Apoſtles, Acts 13.51. Such another did S. Paul uſe, Act.18.6. and another not much unlike did Ahijah uſe, 1 King. 11.29. Though theſe ſeveral caſes be different, yet the rites are anſwerable one to another.

and ſaid, So God ſhake out every man] It ſeemeth he had ſomewhat in his lap or skirt of his garment, which he clean ſhook out.

from his houſe] Let him be clean caſt out of his own houſe, as one that hath nothing to do with it.

and from his labour] From the benefit of all that he had gotten by his pains and induſtry.

that performeth not this promiſe] That v.12. By this it appeareth this was not a ſimple imprecation againſt any for that which he had done, but rather a ſtrong bond to reſtrain men from doing the like, implying a denunciation of Divine vengeance againſt them if they returned to their former ſin.

even thus be he ſhaken out] This repetition addes the greater terrour.

and emptied] Heb. *empty*, or *void*. Let him be made deſtitute of every thing that might do him good.

And all the congregation] Both thoſe that were guilty of the ſin, and others alſo, even ſuch as were oppreſſed, and ſuch as heard the caſe.

ſaid, Amen] *Amen* importeth a full conſent to that whereunto it is added. The tranſgreſſors that ſaid *Amen*, ſhewed an unalterable reſolution to perform what they had promiſed; and thereupon they were content to bind themſelves to that ſevere penalty, if they failed in their promiſe. Others by ſaying *Amen* ſhewed the equity of that which was intended by the imprecation.

and praiſed the Lord] The offenders praiſed the Lord, becauſe they were brought to reform their ſin; and others praiſed the Lord for that means that was uſed to relieve the diſtreſſed. Of rejoycing at a ſolemn oath ſee 2 Chron.15.14,15. Of ſaying *Amen*, and praiſing the Lord upon a joyfull occaſion, ſee 1 Chr. 16.36.

And the people did according to this promiſe] This hath reſpect both to their preſent, and alſo to their after carriage; and it declares the vertue of that means which was uſed for redreſſing this ſin.

V.14. *Moreover, from the time that I was appointed to be their governour in the land of Judah*] Here this good man, for example to others, delareth how he departed from his right, and alſo how bountiful he was to others. By the phraſe here uſed is declared that the authority he had to be a Governour in that land was given him by the King of Perſia, and that he did not uſurp it of himſelf.

from the twentieth year, even to the two and thirtieth of Artaxerxes the King] See ch.1.1. & 2.1.

that is twelve years] This time was by Nehemiahs conſent limited unto him, ch.2.4,6.

I and my brethren] See v.10.

have not eaten the bread of the governour] By *bread* all manner of proviſion is here meant. In all ages it was a cuſtome for people to allow proviſion to their Soveraign. See 1 King.4.7, &c. Herein therefore this good Governour let go his right; which he here alledgeth, to aggravate their ſin who exacted more then by law they ought or might have done. In times of neceſſity and caſes of extremity great ones are bound to imitate this worthy pattern. Over-ſtrict ſtanding upon a mans right may prove a great oppreſſion.

V. 15. *But the former governours that had been before me, were chargable unto the people*] This he addeth, in a fair manner to check the former Governours for their too ſtrict exacting of their due in thoſe neceſſitous times, and to ſhew that their practiſe was no pattern to him. This is an amplification of his goodneſs.

and had taken of them bread and wine] All kinds of proviſion are here meant, both for neceſſity, as *bread*, and for delight, as *wine*.

beſides fourty ſhekels of ſilver] Heb. *after fourty ſhekels*] A ſhekel in ſilver is half a Crown; fourty Shekels, five pounds ſterling. After that they had received five pounds a day, they required proviſion alſo for themſelves and families.

yea, even their ſervants bare rule over the people] Servants abuſed their maſters authority, and exacted allowance or fees for themſelves alſo.

but ſo did not I] See v.14. I did not ſuffer my ſervants ſo to do as they did theirs.

becauſe of the fear of God] See v.9.

V.16. *Yea, alſo I continued in the work of this wall*] See ch.3.30.

neither bought we any land] Nor he, nor any of his followers. They came to the land of Judah, not for their own advantage, but for the good of the people. The like Paul teſtifieth of himſelf, 1 Cor.9.4,15.

and all my ſervants were gathered thither unto the work] See ch. 4.16.

V.17. *Moreover, there were at my table*] Here he ſets down his hoſpitality, a duty much preſſed by the Apoſtles, Rom. 12.13. 1 Pet.4.9.

an hundred and fifty of the Jews and Rulers] Theſe were day after day entertained by him while he was among them. By *Jews* he meaneth ſuch as were of the greater ſort; by *Rulers*, ſuch as had authority. Which implieth that they were not entertained with bread and water, as the Prophets by Obadiah, 1 King.18.4. but with cheer fit for Rulers.

beſides thoſe that came unto us from among the heathen that are about us] Theſe were ſuch as bare good will to the Jews, and came either to be made partakers of the holy ſervices of the Lord, or to viſit Nehemiah, or were ſent as Meſſengers and Ambaſſadors from others that were their friends. His hoſpitality was extended to ſtrangers, which made it the more commendable. This is ſo acceptable to God as he ſent Angels to be entertained by ſuch, Gen.18. 1,&c. & 19.1,&c. Heb. 13.2.

V.18. *Now that which was prepared for me daily*] Namely, for himſelf, his ſervants, and ſuch others as are mentioned v.17.

was one ox, and ſix choyce ſheep] This was indeed a great proviſion for one houſe, but not comparable to Solomons, 1 King.4.22, 23. Without queſtion he had alſo Veals, and Goats, and other kinds of beaſts, beſides theſe: but theſe were ſtanding.

alſo fowls were prepared for me] There was variety of theſe, and therefore the expreſs kinds and number not ſet down.

and once in ten dayes ſtore of all ſorts of wine] This is to be taken of ſuch times wherein he feaſted his gueſts. He had his ſet quantity of wine every day, but on dayes of feaſting he had more then ordinary ſtore, and great variety of wines.

yet for all this required not I the bread of the governour] See v.14.

becauſe the bondage was heavy upon this people] He meaneth hereby not onely the foreſaid oppreſſions of many, but alſo the great work that lay upon them about building the wall, and other things, and their daily watchings againſt their enemies.

V.19. *Think upon me, my God*] Or, *Remember me*. This ſhews that what he did, he did in reſpect to God. His mind was fixed on his God; on him he calls to think upon him. He makes this petition, not as doubting of Gods good will to him, but as reſting on him for ſome evidence thereof. For what believers expect, they pray for; and what they pray for, with confidence they expect to receive.

for good] The word properly ſignifieth *goodneſs*, and ſo is tranſlated 2 Sam. 7.28. 1 King.8.*66*. Thus it may be taken for a property in God, and for the cauſe or ground of Nehemiahs faith and hope, and of all bleſſing: q.d. *Think on me for thy goodneſs ſake.* So Pſal.5.7. But it is alſo taken as here, for *good*, Gen. 50.20. Thus it ſets down the end why he would have God to think on him, namely, for ſome good, benefit or bleſſing to himſelf.

according to all that I have done for this people] That which he here pleads of his own doing, is not to be taken in reference to his own ability, but to the manifeſtation of the power of Gods ſpirit in him; which God himſelf thus expreſſeth, *not by might, nor by power, but by my Spirit*. Neither may we think that he pleads here any merit, but meerly grace and favour, ſuch as God bare to his people. This prayer is three ſeveral times uſed ch.13. namely, v.14, 22,31.

CHAP. VI.

Verſ.1. NOw *it came to paſs*] In the fourth chapter is ſet down how the adverſaries of the Jews ſought by force and arms to annoy the Jews: In this is declared their cunning, fair, deceitful pretenſe, whereby they endeavour to undermine them; and withall, the prudence of Nehemiah in preventing their plots.

when Sanballat and Tobiah] See ch.2.10.

and Geſhem the Arabian] See ch.2.19.

and the reſt of our enemies heard] Many are ſtill ready to take part with the Churches adverſaries, 1 Cor.16.9.

that I had builded the wall] It was built to the half before the enemies made open oppoſition, ch.4 6. but through Gods bleſſing on his peoples watchfulneſs and diligence it was now finiſhed, notwithſtanding all their oppoſition.

and that there was no breach left therein] Though ſeveral perſons undertook their ſeveral part, yet they ſo all agreed where to begin and where to end, that the whole wall was as entire as if the ſame men had undertaken all. The breaches began to be ſtopped, ch. 4.7. Here all is finiſhed.

though at that time I had not ſet up the doors upon the gates] The lintels and door-cheeks were made, and the doors themſelves framed; onely they were not yet ſet upon their hinges: but queſtionleſſe they were ſo ſet up, at leaſt in the night-time, as no enemy could come in by them.

V.2. *That Sanballat and Geſhem ſent unto me, ſaying*] Here they begin their cunning devices.

Come, let us meet together] They make a ſhew of reconciliation.

in ſome one of the villages in the plain of Ono] Ono was a city of Benjamin, ch.11.35. 1 Chr.8.12. They pretend to make choice of this place, which was neer Jeruſalem, that Nehemiah might not fear danger, being in the midſt of his friends. See Ezra 2.33.

But they thought to do me miſchief] Certainly they had other conſpirators with them, which either as ſervants attended upon them, as the ten men which accompanied Iſhmael when he ſlew Gedaliah, Jer.41.2. or elſe lay hid in ſome neer place, as the Benjamites did when they caught the daughters of Shilo, Judg. 21. 20,21. They intended either to carry him away priſoner, or to ſlay him there.

V.3. *And I ſent meſſengers unto them, ſaying*] He ſuſpected ſome ill intent, therefore he goes not himſelf, but ſends his anſwer.

I am doing a great work, ſo that I cannot come down] There was nothing but complement pretended in the enemies meſſage, therefore weighty and urgent employments ought not to give place thereto. This was a juſt excuſe.

why ſhould the work ceaſe, whileſt I leave it and come down to you] Nehemiah was the chief agent: All things were done by his advice; and his preſence made others diligent: his abſence therefore muſt needs be a great hindrance to the work.

V.4. *Yet they ſent unto me four times after this ſort, and I anſwered them after the ſame manner*] Gods children ſhould be as reſolute in their purpoſes as enemies are in their plots.

V.5. *Then ſent Sanballat his ſervant unto me in like manner*] Before, Sanballat and Geſhem ſent a joynt meſſage together; now Sanballat alone, and that by his own ſervant, to make the meſſage the better received, and the matter the leſs ſuſpected.

the fifth time] His impudence made him think that at length he might prevail.

with an open letter in his hand] Letters uſe to be ſealed; but Sanballat ſent this open, to make Nehemiah think that it was no ſecret that he wrote of, which needed to be concealed, but a common matter every where divulged.

V.6. *wherein was written, It is reported among the heathen*] A common fame uſeth to be taken for a truth. Wherefore Sanballat, to ſhew that he did not write upon a meer ſuſpicion, makes common fame the ground thereof.

and Gaſhmu ſaith it] *Gaſhmu* is taken to be Geſhem the Arabian, v.1,2. If ſo, then fellow-conſpirators agree, one to make the other the ground of their complaint, that ſo the matter might not come to proof. Or if it came to proof, that he might be ſure of a witneſs to prove it.

that thou and the Jews think to rebell] They lay no leſs then high treaſon to Nehemiahs charge. Enemies uſe to be bold in their charging of Gods children. So Dan.6.13. Eſth.3,8. Ezr.4.13.

for which cauſe thou buildeſt the wall] That which Nehemiah intended onely for the ſafety of his people, Sanballat produceth as a ground of rebellion againſt the King.

that thou maiſt be their King] Namely, King of the Jews. At this time the Kings of Perſia were Kings of Judea, which they had reduced to a Province. This accuſation therefore is of the higheſt degree of treaſon that could be. Such a crime the Jews laid to Chriſts charge, Joh.19 12.

according to theſe words] Some refer this laſt clauſe to the firſt clauſe of the verſe, thus, *Wherein was written according to theſe words*. If it be referred to the matter of the letter, it implyeth, that though he might fail in ſome particular expreſſions of the report, yet in the ſubſtance of it he did not; it was to that purpoſe.

V.7. *And thou haſt alſo appointed Prophets to preach of thee at Jeruſalem*] Prophets were wont to declare from the Lord, in the alteration of Kingdomes, who ſhould be King; and thereby people were wont to afford much aid and aſſiſtance to ſuch an one, as 2 King.9 12,13. This made him accuſe Nehemiah of bribing Prophets to declare ſuch a thing.

ſaying, There is a King in Judah] A proper King, of their own ſtock and nation.

And now ſhall it be reported to the king] i.e. to the King of Perſia, that at this time had the juriſdiction over them.

according to theſe words] i.e. that Nehemiah affected that Kingdome.

Come now therefore, and let us take counſel together] To prevent the ſpreading of that report, leſt it ſhould come to the King of Perſia's ear. He ſeems hereby to imply that report of ſuch a matter might be prejudicial to the Samaritans as well as to the Jews, and that the King might take occaſion thereby to keep them in a more ſtreight ſubjection.

V.8. *Then I ſent unto him, ſaying, There are no ſuch things done as thou ſayeſt*] A clear conſcience makes men confident againſt falſe reports. It is like cold water whereinto hot iron is put, Dan. 6.22.

but thou feigneſt them out of thine own heart] He ſheweth that he was not onely free from all ſuch practices, but that there was no report of any ſuch thing ſpread abroad.

V.9. *For they all made us afraid*] This ſheweth the end rather then the effect of the forementioned report. See v.14.

ſaying, Their hands ſhall be weakened from their work, that it be not done] This was the conceit of the enemies, that the Jews hearing that ſuch a thing might be reported to the King, would leave off their work, and labour no more therein.

now therefore, O God, ſtrengthen my hands] He calls upon God to diſappoint the enemies plot, and to ſtrengthen what they ſought to weaken. *O God* is not in the Hebrew. Therefore ſome take this to to be an exhortation to Sanballat, *q.d.* What thou pretendeſt is falſe: therefore do not weaken, but ſtrengthen my hands. Others take it as an expreſſion of confidence; in oppoſition to the intent of the enemy; thus, They ſeek to weaken, but my hands ſhall be ſtrengthened.

V.10. *Afterwards I came unto the houſe of Shemaiah the ſon of Delaiah, the ſon of Mehetabel*] This Shemaiah might be one of thoſe for whom Ezra ſent to inform him about the pedegree of the Levites, Ezr.8.16. but now proved an apoſtate. He is called *the ſon of Delaiah*, becauſe he was of the family of that Delaiah who is mentioned 1 Chr.24.18. That which Nehemiah ſpeaketh of him v.12. implyeth that he made pretenſe of a propheticall gift; but he was a falſe prophet.

who was ſhut up] He ſhut himſelf up, to make Nehemiah think that there was ſuch danger approching as there would be no ſafety in being abroad. Prophets were wont by their own practiſes and geſtures to ſhew what would befall others; and this they did by direction from God, as Ezek.12.3, &c. Or Shemaiah might hereby ſhew that he ſhut up himſelf for devotions ſake, to pray to God for the land in general, and for Nehemiah in particular, that thus he might the rather move Nehemiah to come to him.

and he ſaid, Let us meet together in the houſe of God] He being a Prieſt might have a chamber there, 1 King.6.5. and thither he might invite Nehemiah.

within the Temple] This ſheweth what *houſe of God* he meant. And he doth thus expreſly ſet it down to put Nehemiah in mind of the ſafety of the place: It being ſacred none would offer violence to it.

and let us ſhut the doors of Temple] This he would do, 1. to bring diſgrace upon Nehemiah by a cauſeleſs fear. 2. to draw him from his ſervants and others that might guard him from danger. 3. To get the more power over him, and to do him the greater miſchief; for having him alone faſt ſhut up, they might bind him, or ſlay him, or do what elſe they pleaſed unto him.

for they will come to ſlay thee] He renders this reaſon to make pretenſe of the good he intended to Nehemiah, namely the preſervation of his life.

yea, in the night will they come to ſlay thee] This he addeth to prevent what might have been ſaid of the guard that Nehemiah had, and of that love that the people bare him, which would be ſufficient to protect him againſt all his enemies attempts. But in the night-time muſt uſe to ſleep; and then his enemies would come when none ſhould ſuſpect them.

V.11. *And I ſaid, Should ſuch a man as I flee*] He ſaith not this as careleſs of his own ſafety; but 1. in confidence of Gods protection. 2. in teſtimony of the care he had of the people; He had rather venture his life then leave them. 3. in regard of his own credit, and of his profeſſion, that neither of them might be tainted with the reproch of fearfulneſs.

and who is there that being as I am] This may have relation to that place he had at the Kings court, to that favour that the King bare him, to that government over the Jews which the King had committed to him, to that profeſſion that he had made of ſeeking their good, and to that work which he had begun amongſt them.

would go into the temple to ſave his life] Hereby he ſheweth that the good of his people and the honour of his profeſſion were dearer unto him then his life.

I will not go in] It becomes men reſolutely to forbear what they ſee unmeet to be done.

V.12. *And lo, I perceived that God had not ſent him*] The very matter of the temptation might make him perceive as much: For it ſavoured nothing at all of Divine counſel. Beſides, the event did further demonſtrate as much: for none of the things which Shemaiah pretended fell out.

but that he pronounced this prophecy againſt me] His word is called *a Prophecy*, becauſe he pretended himſelf to be a Prophet, and that that which he delivered was from the Lord. And Nehemiah ſaith it was *againſt him*, becauſe it tended to his diſhonour, yea and to his danger.

for Tobiah and Sanballat had hired him] Enemies can be at charge to corrupt men againſt Gods faithfull ſervants: and hypocrites may eaſily by hire be corrupted.

V.13. *Therefore was he hired that I ſhould be afraid*] This was the end of all the former fair pretenſes, ſo to affright Nehemiah as he might deſiſt from his good courſes.

and do ſo] As they would have me.

and ſin] Fear maketh men ſin, by omitting duty, and by committing unſeemly things.

and that they might have matter for an evil report] Saints failings will ſoon be divulged, and make others ſpeak evil of them: And this do their enemies aim at.

that they might reproch me] As a baſe, fearful coward, unworthy to have the charge of a people committed to my truſt.

V.14. *My God think thou upon Tobiah and Sanballat*] He deſired God to think upon himſelf, ch. 5.19. here, to think upon his enemies; but upon the one in love and mercy, upon the other in juſt revenge.

according to theſe their works] i.e. to deal with them anſwerably, even to execute vengeance upon them. See ch.4.4,5. 2 Tim.4.15.

and on the Propheteſſ Noadiah] *Noadiah* was the name of a man, Ezr.8.33. but here, of a woman. Women of old would take upon them to be Propheteſſes, Ezek. 13.17,18 This woman conſpired with Shemaiah, that Nehemiah might be the more deceived.

and the reſt of the Prophets] There were many that were hired, and conſpired to diſgrace Nehemiah. They are called *Prophets*, becauſe they pretended themſelves to be ſuch.

that would have put me in fear] See the miſchief that might have followed thereupon, v.13.

V.15. *So the wall was finiſhed*] This implyeth more then what is noted v.1. even the ſetting up the doors, that was then done. See ch.3.3. All the enemies could do could not hinder that work.

in the twenty and fifth day of the moneth Elul] Elul was their ſixth moneth, beginning about the eleventh of our Auguſt. The root from whence this word cometh ſignifieth *nothing*; And it is ſuppoſed that this name was given to this moneth, becauſe the corn being then reaped *nothing* remained upon the ground.

in fifty and two dayes] This was a very ſhort ſpace to diſpatch ſo great a work in in ſuch troubleſome times, there being ſo many plots and practiſes of enemies to hinder the ſame. Daniel foretold that the wall ſhould be built in troublous times, Dan.9 25. But there may be many good reaſons rendred of this ſpeedy finiſhing it: As 1. the multitude of people that ſet their hands to the work. 2. their dividing of the ſame, ſo as many parts of the wall were in building at once. 3. their great willingneſs and cheerfulneſs. 4. the helps that they had of the old wall, whereof the foundation was yet abiding, and many parts not beaten down. 5 the care of Nehemiah and other Governours to ſtir them up. 6. above all, Gods more then ordinary bleſſing and helping of them in this extremity. Theſe things duly weighed, we may well underſtand theſe *fifty and two dayes* of the whole time of building the wall, even from the firſt day that they ſet upon that work to the laſt; and not reſtrain it, as ſome do, to that time when Sanballat and others began ſecretly and cunningly with fair pretenſes to hinder them, v.2, &c.

V.16. *And it came to paſs that when all our enemies*, &c.] See ch.4.1.

and all the heathen that were about us, ſaw theſe things] Some of them might come to the city, and ſee what was done with their own eyes: others might have ſo certain intelligence thereof, as it was to them as ſure as if they had ſeen it.

they were much caſt down in their own eyes] Their own judgements convinced them of their folly in oppoſing the Jews, and they well diſcerned how they were diſappointed in all their deſigns, and ſo caſt down from their hopes.

for they perceived that this work was wrought of our God] The courage of the Governours, the diligence of thoſe that laboured in the work, and the more then ordinary ſucceſs which they had did plainly demonſtrate that the hand of God was therein.

V.17. *Moreover in thoſe dayes the Nobles of Judah*] See ch.2.16.

ſent many letters unto Tobiah] Heb.*multiplied letters paſſing to Tobiah*. Theſe certainly were ſuch as had married ſtrange wives, and had been infected with the cuſtoms of the heathen, and held too much correſpondency with the enemies of the Church.

and the letters of Tobiah came unto them] By this means as the affairs of the people of God were made known to their enemies, ſo many profeſſors were put on to ſeek the ruine of the Church.

V.18. *For there were many in Judah ſworn unto him*] Heb. *lords of an oath to him*. They bound themſelves by oath to proſecute his deſigns.

becauſe he was the ſon in law of Shechaniah the ſon of Arah] Tobiah had married Shechaniahs daughter. Arah is mentioned Ezr.2.5.

and his ſon Johanan had taken the daughter of Meſhullam the ſon of Berechiah] Johanan ſon of Tobiah married the daughter of Meſhullam. This Meſhullam was one that helped to build the wall, ch.3 4. So that here we ſee the miſchief of intermarriages with heathen, and withall the hypocriſie of many who made a fair ſhew before men.

V.19. *Alſo they reported his good deeds before me*] This is not to be taken ſimply, as if his deeds were good; but of their account of them. And they reported them as *good deeds*, that Nehemiah might alſo think well of him.

and uttered my words to him] i.e. Nehemiahs directions about keeping the people to work, and yet ſtanding upon their defenſe; and the encouragement which he gave the people, ch.4.14, &c. and alſo his reſolute ſpeeches, v.11.

and Tobiah ſent letters to put me in fear] This may have reference to v.5.

CHAP. VII.

Verſ.1. N*Ow it came to paſs*] Here is ſet down Nehemiahs care of well uſing that fenſe which he had made for the city.

when the wall was built] Fully finiſhed, as ch.6.15.

and I had ſet up the doors] Hung them upon their hinges, and added locks and bars thereto, ch 3 3.

and the Porters] See 1 Chr.26.1,&c.

and the Singers] See 1 Chr.25,&c.

and the Levites] Such as attended the Prieſts. See 1 Chr.23.4.

were appointed] To ſerve in the houſe of God according to thoſe ſeveral orders whereinto David had diſtributed them.

V. 2. *That I gave my brother Hanani*] This was he that brought Nehemiah firſt word of the deſolation of Jeruſalem, ch.1.2.

and Hananiah the ruler of the palace] Some take *Palace* to ſignifie a Caſtle. This ſets out Hananiahs particular employment or office. The Ruler of a place is taken to be one next him that is the chief Governour, and who hath a command under him.

charge over Jeruſalem] This was a more general office, and committed to both thoſe named before.

for he was a faithfull man] One that was juſt, and every way conſcionable in the truſt committed to him.

and feared God] This is the ground of all duty. See ch.5.15.

above many] This is a great amplification of that grace that was in him. He excelled others therein.

V.3. *And I ſaid unto them, Let not the gates of Jeruſalem be opened untill the Sun be hot*] Till the Sun begin to ſhine. For by that time all ſorts of people would be up: ſo as if enemies came in, they might ſoon be deſcryed and reſiſted.

and while they ſtand by, let them ſhut the doors, and bar them] The firſt clauſe hath reference to ſuch as had the charge of the City, the ſecond, to the Porters, who were *to ſhut the doors, and bar them.* Thus the meaning is, that they who had the charge of the City ſhould ſee the inferiour Officers make all ſafe, and not being abſent themſelves about other matters leave that care to the under-officers onely. Others thus expound the words, *while they ſtand by*, namely, the Porters, *ſhut the doors, and ſee that they be well barred.*

and appoint] The word is of the ſingular number, and to be applyed to either of them, as his courſe ſhould be to watch, and over-ſee the reſt.

watches of the inhabitants of Jeruſalem] The benefit of watching redounded to the inhabitants; therefore good reaſon that that care ſhould lie upon them.

every one in his watch] In the place appointed him to watch in.

and every one to be over-againſt his houſe] Thus would they be more diligent and carefull.

V.4. *Now the city was large and great*] Heb. *broad in ſpaces, and great.* This is here ſet down to ſhew the neceſſity of keeping order in their watches: otherwiſe may parts of the city would be without guard, ſo as the enemy might unawares enter among them.

but the people were few therein] The fewer there were, the more care muſt be taken of ordering their courſes.

and the houſes were not builded] Some fair houſes were built before the Temple was finiſhed. Hag.1.4. but they were few in compariſon of the multitude that were built therein before the captivity. The greater ſort deſired to be in the countrey, where they might receive the fruit of their lands, ch.11.1,2.

V.5. *And my God put into my heart*] Good motions, uſeful and profitable for the Church, ariſe from Gods Spirit in men.

to gather together the Nobles, and the rulers, and the people] See ch. 2.16. & 4.19.

that they might be reckoned by genealogy] That ſo it might be known who appertained to the City, and whoſe calling lay therein; and whoſe inheritances lay in the Countrey.

and I found a regiſter of the genealogy] Genealogies of old were put into records, and laid up in publick places. See 1 Chron. 4 33.

of them which came up at the firſt] Namely, with Zerubbabel.

and I found written therein] As followeth in the next verſes.

V.6. *Theſe are the children*, &c.] From this place to the end of the chapter is ſet down the ſame genealogy for ſubſtance that was made in Zerubbabels time, yet here it is applyed to the perſons that were living and remained in the land of Judah in Nehemiahs time. And this is the reaſon of the differences betwixt them. See on Ezr.2.1.

CHAP. VIII.

Verſ. 1. A*Nd all the people gathered themſelves together as one man*] See Ezr.3.1. The cloſe of the former chapter and the beginning of this are ſo like to the things noted Ezr.2.70. & 3.1. as many refer the following hiſtory to the time of Zerubbabel. But the ſimilitude of circumſtances is no ſufficient ground to confound the ſtories. The frequent mention of Ezra here, who was not come to Jeruſalem at that time, (beſides ſundry other circumſtances) plainly demonſtrate that this hiſtory is ſet down in his due time and order.

into the ſtreet that was before the water-gate] See ch. 3.26. *A ſtreet* is an open place under the skie. It was taken Ezr. 10.9. for the court of the people. It may alſo be here taken for that part of the court which was near the Water-gate. Some take it for that open ſpacious place that was without the gate: But the former opinion is the more probable.

and they ſpake] Namely, Nehemiah and other pious Governours, who aſſembled the people together.

unto Ezra the Scribe] See Ezra 7.6.

to bring the book of the law of Moſes which the Lord had commanded to Iſrael] That law which God had commanded Moſes to deliver unto the people, was written, and preſerved, and there were many copies thereof. There was alſo an expreſs charge given that at ſolemn meetings it ſhould be read before all Iſrael, Deut.31.11.

V.2. *And Ezra the Prieſt brought the law*] The book wherein the Law was written, v.1.

before the congregation both of men and women] God hath given to both ſexes reaſonable ſouls, and made them *joint-heirs of the grace of life*, 1 Pet.3.7. ſo as in God *there is neither male nor female*, Gal. 3.28. Therefore the means of ſalvation ought to be in common afforded to both.

and all that could hear with underſtanding] Heb. *that underſtood in hearing.* i.e. ſuch as had attained to years of diſcretion.

upon the firſt day of the ſeventh moneth] In every moneth the firſt day was feſtival, called *the new Moon*, 2 King.4.23. 1 Chr. 23.31. but the firſt day of the ſeventh moneth was the more ſolemn, becauſe in it there was *a memorial of blowing of trumpets, and an holy convocation*, Lev.23.24. See 1 King.8.2.

V.3. *And he read therein*] It was the cuſtome of the Jewes to have the Law read in their publick places of meeting, Act.13.15, 27. & 15.21.

before the ſtreet that was before the water-gate] See v.1.

from the morning untill mid-day] Heb. *from the light.* This hath reference to reading and expounding the Law, and to bleſſing the Lord, even to all thoſe duties of piety mentioned v.6,7,8. They ſpent above five or ſix hours in thoſe holy duties.

before the men and the women, and thoſe that could underſtand] See v. 2.

and the ears of all the people were attentive to the book of the law] To that which was read out of the book. This diligent attention was a means of holy affections and devotion, v.6.

V.4. *And Ezra the Scribe ſtood upon a pulpit of wood*] Heb. *tower of wood.* The ſeat wherein he ſtood was higher then other ſeats, and made round like a tower. Such ordinarily are the pulpits wherein our Preachers exerciſe their miniſterial function.

which they had made for the purpoſe] For that uſe, that he might be the better ſeen and heard.

and beſide him ſtood Mattithiah, &c.] Here are thirteen ſet down, who were heads of the families of the Levites, and taken to be Prieſts. They ſtood by Ezra to be witneſſes of the truth of what he delivered, and to move the people the better to entertain it. Thus the Apoſtle oft joyned others with himſelf in the Epiſtles which he wrote to the Churches Gal.1.2. Phil.1.1. Col.1.1. 1 Theſ. 1.1. Of theſe thirteen there were ſix on his right hand, and ſeven on his left; and he being reckoned with the firſt ſix, both ſides were equall.

V.5. *And Ezra opened the book*] To ſhew that what he meant to deliver unto them, ſhould be the law of God. So Chriſt, Luke 4. 17.

in the ſight] Heb. *eyes.*

of all the people] That congregation mentioned v.1.

for he was above all the people] He was in the pulpit which was higher then they, v.4.

and when he opened it, all the people ſtood up] Hereby they teſtified their reverent reſpect to Gods ordinance. So 1 Kings 8.14.

V.6. *And Ezra bleſſed the Lord the great God*] Under this word *bleſſed* is compriſed both the prayer that he made for a bleſſing before he began, and alſo his praiſing of God after he had done. This epithet *great* is attributed to God in regard of the infiniteneſs of his Eſſence, and alſo of his Soveraignty, Majeſty, Power, Wiſdom, and other properties.

and all the people anſwered, Amen, Amen] *Amen* teſtified their aſſent to that which was ſaid; and the doubling of it, their heartineſs, fervency and zeal, Pſal.41.13. & 72.19. & 89.53. See 1 Chr. 16.36.

with lifting up their hands] By this outward rite they teſtified a kind of cheerfulneſs in what they did, (for men in rejoycing uſe to lift up their hands) and withall they ſhewed that what they did, they did to God, who is on high; and did all as in his preſence, Gen.14.22.

and they bowed their heads] This was a teſtimony of the lowlineſs of their hearts; and as an ordinary external rite in worſhipping God, Exod.34.8 2 Chr.29.20.

and worſhipped the Lord] This is added to ſhew the end of bowing their head. What they outwardly made ſhew of, they inwardly performed. So Gen.24.26,48. Exod.4.31. 1 Chr.29.20.

with their faces to the ground] This is an amplification of their humbling themſelves before God. See 2 Chr.7.3. & 20.18.

V.7. *Alſo Jeſhua*, &c.] Here are as many that were in ſeverall places diſtant from Ezra as there were ſtanding by him on each hand, v. 4. They are thirteen, ſet down alſo diſtinctly by their names.

and the Levites] Some ſo diſtinguiſh thoſe former thirteen, v.4. from the Levites, as they account them Prieſts; q.d. *ſuch Prieſts, and the Levites.* Others inſert this diſtinguiſhing particle, *other*; q.d. *and other Levites.*

cauſed the people to underſtand the law] There being a very great congregation now aſſembled, the Prieſts and the Levites were ſome in one place, and ſome in another; and ſo inſtructed the people as they made them to underſtand the meaning of the Law.

and the people ſtood in their place] They did abide there where the Miniſters inſtructed them, each company by it ſelf, and thus obſerved good order. They did not confuſedly run up and down, one to hear this man, and another that.

V.8. *So they read in the book*] There were many copies of the Law, which were called *books*; and each of the Miniſters had one, and read in it.

in the law of God] This is added to ſhew what book is meant.

diſtinctly] When men ſpeak ſo faſt as people cannot diſtinguiſh their words, they read not diſtinctly.

and gave the ſenſe] i.e. of the Law. They expounded it, and plainly made known the mind of God therein.

and cauſed them to underſtand] See v.7.

the reading] That which was read.

V.9. *And Nehemiah, which was the Tirſhatha*] See Ezr.2.63.

and Ezra the Prieſt the Scribe] See Ezr.7.6,11.

and the Levites that taught the people] Such as are mentioned v.7.

ſaid unto all the people] Some to ſome of them, others to others.

This day is holy unto the Lord our God] Is conſecrated for a feſtival day, and a day of rejoycing. See v.2. Every thing muſt be done in its ſeaſon, Eccl.3.3.

mourn not, nor weep] Neither be inwardly troubled in your ſouls, nor teſtifie grief of heart by weeping.

for all the people wept when they heard the words of the law] The Law foretold what ſins Iſrael would commit, and what judgements God would inflict thereupon, Deut.4.25, &c. & 20.15, &c. and this made the people mourn and weep: for their conſciences told them that they were guilty of ſuch ſins, and had deſerved ſuch judgements. On ſuch a ground was Joſiah much troubled, 2 King.22.11,19.

V.10. *Then he ſaid unto them, Go your way*] This was a friendly diſmiſſion of them, after they had tarried long hearing of the word of God, and after he had declared unto them what was meet to be done both for the preſent and for the future.

eat the fat, and drink the ſweet] This is a proverbial ſpeech, whereby is granted a liberty of eating the beſt meat, and drinking the choiceſt wine. Beaſts and fowls that are fat are counted the beſt food, Ezek.34.3. 1 Sam.28.24. 1 King.1.9. Iſa.25.6. So ſweet wine is counted the moſt delicate drink, Amos 9.13. This is a deſcription of feaſting.

and ſend portions unto them for whom nothing is prepared] Gods people of old at their feaſts ſent ſome of their cheer to others, either of courteſie, or charity; to their friends and neighbours, though not poor, as a matter of courteſie; to the poor, as a matter of charity. This diſtinction is inferred in that ſtatute of feaſting, Eſth.9.22. *ſending portions one to another, and gifts to the poor.* Both kinds of portions may be here meant. See Deut.16.11,14.

for this day is holy unto our Lord: neither be ye ſorry] See v.9.

for the joy of the Lord is your ſtrength] The evidences of Gods gracious favour to you, wherein you have cauſe much to rejoyce, are a great ground of encouragement and of ſtrong confidence, ſo as you may ſafely reſt thereupon, and not be unduly troubled.

V.11. *So the Levites*] Such as aſſiſted Ezra, and other Prieſts, v.4,7.

ſtilled all the people] It ſeems the people were not onely grieved in their ſpirits, and thereupon wept, but alſo made lamentations; in which reſpect there was ſome ſenſible diſturbance amongſt them: but by the foreſaid conſolations and directions they were both inwardly quieted in their ſpirits, and moved alſo outwardly to forbear all mournful expreſſions.

ſaying, Hold your peace] This hath relation to the expreſſions of their grief. So Exod.14.14.

for the day is holy; neither be ye grieved] See v.9. It ſeemeth they were deeply pierced in their ſouls, ſeeing they are ſo oft admoniſhed to forbear grieving, as v.9,10.

V.10. *And all the people went their way to eat, and to drink, and to ſend portions*] All this was according to the direction v.10.

and to make great mirth] i.e. To do what they did cheerfully, to uſe all lawfull expreſſions of rejoycing, and to render much praiſe unto the Lord.

becauſe they had underſtood the words that were declared unto them] The Law which was read, did not onely denounce judgements againſt their tranſgreſſion, but alſo promiſed grace, mercy and bleſſing to ſuch as repented, and ſet themſelves in truth to ſerve God, Deut 4.29, &c. Their diſtinct underſtanding of this made them more to rejoyce then all their good cheer.

V.13. *And on the ſecond day*] When the feaſt was ended. For the feaſt of Trumpets laſted but one day, Num.29.1.

were gathered together the chief of the fathers of all the people] Such as had rule and authority over others throughout the whole land, and ſuch as were heads of families.

the Prieſts and the Levites] Such among theſe as were alſo heads and governours.

unto Ezra the Scribe, even to underſtand the words of the law] Or, *that they might inſtruct in the words of the law.* The former reading ſheweth that they themſelves deſired to be informed in ſundry points, whereof they were ignorant. For by reaſon of the Jews long continuance in captivity they might be ignorant of ſundry law-caſes. The other reading ſhews that they deſired to be informed how they might reſolve the peoples doubts, or what remained for them and the people to do which had not been yet done.

V.14. *And they found written in the law*] That which followeth was one point which had not been done as it ſhould.

which the Lord had commanded by Moſes] Heb. *by the hand of Moſes.* See 1 King.8.53.

that the children of Iſrael ſhould dwell in booths] Lev.23.34. Deut. 16.13. Booths were cabines made of boughs, whereinto people might go, and lye and ſleep.

in the feaſt of the ſeventh moneth] This moneth began about the eleventh of our September. And this feaſt began on the fifteenth day of this moneth: ſo as there was a fortnight betwixt the former feaſt, v.10,12. and this.

V.15. *And that they ſhould publiſh and proclaim*] It was enjoyned by the Law that every feaſt ſhould be publickly proclaimed, for the better preparation thereto, and greater ſolemnity thereof, Levit. 23.4. Numb.10.10. Pſal.81.3.

in all their cities, and in Jeruſalem, ſaying] Notice was to be given throughout the whole land, becauſe from every part they were to appear before the Lord, Deut.16.16.

Go forth unto the mount] Where all manner of trees grow.

and fetch Olive-branches, and Pine branches, and Myrtle-branches, and Palm-branches] The branches of theſe trees were thick, and the leaves broad, and they had a fragrant ſavour, and in that reſpect fit to make booths of.

and branches of thick trees] This is added to ſhew that they were not tied ſimply and onely to thoſe trees, but had liberty to take what other trees were fit for their purpoſe. In the Law mention is alſo made of *willows of the brook*, and other *goodly trees*, Levit. 23.40.

to make booths, as it is written] See v.14.

V.16. *So the people went forth, and brought them, and made themſelves booths*] This ſhewes the readineſſe of the people to put that which was enjoyned them in execution.

every one upon the roof of his houſe] Their houſes had for the moſt part flat roofs, and thoſe leaded or plaiſtred, ſo as they might walk upon them, and ſet tents or booths upon them, Deut.22.8. 2 Sam. 11.2. Jer.19.13. & 32.29. Mar.2.4.

and in their tents] Theſe being diſtinguiſhed from *the courts of the houſe of God*, were ſuch as belonged to their own houſes, namely the houſes of Jeruſalem.

and in the courts of the houſe of God] The courts where the people were wont to ſtand when they came to appear before the Lord.

and in the ſtreet of the water-gate] See v.1.

and in the ſtreet of the gate of Ephraim] See ch.3.32.& 12.39. By theſe two ſynecdochically are meant every ſtreet, from one end of the City to the other.

V.17. *And all the congregation of them that were come again out of the captivity*] From their firſt coming, Ezr.2.1. till this time.

made booths] Some in one place, ſome in another, as v.16.

and ſat under the booths] To eat their meat and take their reſt; and that for the ſpace of ſeven dayes, while that feaſt continued.

for ſince the dayes of Jeſhuah the ſon of Nun] Or, *Joſhuah.* This was that valiant Conquerour who ſucceeded Moſes in the government, vanquiſhed the Canaanites, and ſetled the people in Canaan, Joſh.1.1.

unto that day] i.e. that very time when this feaſt was ſolemnized.

had not the children of Iſrael done ſo] This is not ſo to be taken as if the Iſraelites had not in all that time obſerved this feaſt; for they kept it Ezr.3.4. 1 King.8.65. and ſundry other times: But it is to be taken of the extraordinary manner of keeping it. For 1. though at other times all the males might aſſemble at Jeruſalem, and obſerve the ſeven dayes of this feaſt, offering the particular ſacrifices enjoyned every day, yet we do not read that they made ſuch booths. Neither 2. do we read of ſo great devotion as theſe here did manifeſt. The Law required that onely the firſt and the laſt day of the feaſt ſhould be an holy convocation, Levit. 23.35,36. and though on other dayes they were to offer ſacrifices, yet they might alſo do the works of their ſeveral callings: But theſe every day gave themſelves to reading and hearing the law of God, v.18.

And there was very great gladneſſe] See 2 Chr.30.21,23.

V.18. *Alſo day by day, from the firſt day unto the laſt day*] See v.17.

he read in the book of the law of God] See v.1,3. Such was Ezra's holy zeal as he did that on every day of the feaſt which he was bound unto onely on the firſt and laſt dayes.

and they kept the feaſt ſeven dayes] As Ezra was willing to preach, ſo the people were ready to hear every day; beſides the ſacrifices which they did on every of thoſe ſeven dayes offer up, Numb. 29.2, &c.

and on the eighth day was a ſolemn aſſembly] Heb. *a reſtraint.* Namely, from all ſervile works. As they kept the firſt day like a Sabbath-day, ſo they alſo ended the feaſt. This eighth day was beyond the ſeven dayes of the feaſt, yet by Law enjoyned. On this day they uſed means for obtaining pardon of all their ſins and failings, and alſo craved a bleſſing upon what they had done, and upon their after good proceedings.

according unto the manner] Which Gods word had enjoyned, Lev. 23.39. and Gods people had from time to time obſerved. Of the end of keeping this feaſt ſee Lev.23.42,43.

CHAP. IX.

Verſ.1. N*Ow in the twenty and fourth day of this moneth*] This was the next but one after the feaſt of Tabernacles was ended. For it began the fifteenth day, and laſted ſeven dayes. And on the eighth day, which was the two and twentieth of the moneth, was an holy convocation; and it was reputed to belong to that feaſt. On the three and twentieth the Iſraelites forbare to go to the aſſembly: It was a day of ceſſation. Now on the four and twentieth they again aſſembled together.

the children of Iſrael were aſſembled with faſting] This ſhews that this was a day of humiliation. And by that which followeth we may gather that they had not yet performed what they had ſolemnly covenanted, Ezr.10.3, &c. By hearing the Law expounded, ch.8.8. they came diſtinctly to underſtand how great a ſin their taking and living with ſtrange wives was, and what judgements they lay liable unto by reaſon thereof: And being deeply pricked in their hearts for the ſame, they humbled themſelves before God, and teſtified as much by faſting. See 2 Chr.20.3.

and with ſackclothes] See 1 King.21.27. 2 King.19.1.

and earth upon them] By this right they acknowledged themſelves to be more worthy to be under the earth then above it, 2 Sam.1.2. To like purpoſe they put aſhes on their heads, 2 Sam.13.19. 1 Kin. 20.38. See on Eſth.4.1.

V.2. *And the ſeed of Iſrael*] Such as were truly Iſraelites, deſcending from Jacob, that was alſo called *Iſrael*, Gen. 32.28. They are commonly called *children of Iſrael*, and *Iſraelites*, Gen.32.32. Exod. 1.9. Joſh.3.17.

ſeparated themſelves from all ſtrangers] Heb. *ſtrange children*. Or, *children of a ſtranger*. Thus it may compriſe under it both ſtrange wives and the children born of them, and alſo ſuch ſtrangers as had mixed themſelves with them, and dwelt among them. See ch. 13. 3.

and ſtood] This implieth a readineſs to do their duty, and alſo a reverent manner of doing it, 1 Kin.8.14,55. Luke 18.11.

and confeſſed their ſins] See Ezra 10.1.

and the iniquities of their fathers] *Fathers* are here put not onely for immediate parents, but alſo for more remote anceſtors. When men continue in their predeceſſors ſins, thoſe ſins are exceedingly aggravated; and therefore there is cauſe for ſuch to acknowledge their fathers ſins. See ch. 1.6. Ezra 9.7. Dan.9.8.

V. 3. *And they ſtood up in their place*] Some apply this to the people, *q. d. The people ſtanding up in their place, the Miniſters read.* Others apply it to the Miniſters, as if there were ſeveral pulpits or ſcaffolds prepared, whereon they ſtood. In this latter reading ſomething muſt be underſtood to expreſs the perſons here meant, as the *Levites, Miniſters*, or the like.

and read in the book of the law of the Lord their God] See ch 8.8.

one fourth part of the day] Their day conſiſted of twelve hours, Joh.11.9. The firſt fourth part was from ſix to nine, when the morning-ſacrifice was offered up. The ſecond was from nine to twelve; and this is that fourth part which they ſpent in reading and expounding the Law.

and another fourth part] This was the third fourth part of the day, which laſted from twelve to three: And at three was their evening-ſacrifice. Thus from the morning to the evening-ſacrifice they continued the extraordinary duties here ſet down.

they confeſſed] Their own, the peoples, and their fathers ſins. Herein they were very large.

and worſhipped the Lord their God] After they had made confeſſion of ſin, they prayed to God for pardon of ſin, and for all needful bleſſings, and praiſed him for all his mercies. Theſe two, Prayer and Praiſe, are the principal parts of Gods worſhip.

V. 4. *Then ſtood up*] Here begins a particular exemplification of that which was ſaid in general, v.3. In the Hebrew the word is of the ſingular number, *he ſtood up*, but it is uſed here for the plural, and hath an emphaſis, implying that every one of the perſons following ſtood up on his own diſtinct place.

upon the ſtairs of the Levites] Or, *ſcaffold*. Hereby is meant a place higher then the people, ſuch an one is called *a pulpit*, ch.8.4. It is called *the ſcaffold of the Levites*, becauſe it was prepared for them.

Jeſhua] Here are eight named, who ſtood in eight ſeveral places. Four of theſe are mentioned ch.8.7. And *Jeſhua, Bani, Sherebiah, Hodijah*. And it is probable that the eight here were the very ſame that are ſet down v. 5. Five of them carry the very ſame names, but three have different names. Bunni is ſuppoſed to be called alſo *Haſhabnia*; The ſecond Bani, *Hodijah*; and Chenani, *Pethahiah*.

and cried with a loud voice unto the Lord their God] i. e. both with fervency of ſpirit and extention of voice. Indeed ſometimes this metaphor *cry* ſignifieth onely an earneſt prayer of the heart, Exod.14.15. 1 King.22 32. Sometimes it is alſo applied to both, heart and voice, as 2 Sam. 19.4. Matth.27.46. Joh.11.43. Act.7. 60. and here.

V. 5. *Then the Levites*] Some of theſe might be Prieſts; for the title *Levites* is oft given alſo to Prieſts, becauſe they came all from Levi.

Jeſhua, &c.] See v.4. Jeſhua and Kadmiel might be the father and ſon ſet down ch.12.24.

Stand up] This is ſpoken to the people, who are ſaid *to ſtand up*, v.3. But this phraſe here implieth a quickning of their ſpirits to the duty required.

and bleſs the Lord] See 1 Chr.29.20.

your God] See 1 King.8.61.

for ever and ever] See 1 Chr.16.36. & 29.10.

and bleſſed be thy glorious Name] This is an Apoſtrophe, whereby he that ſpake turned his ſpeech from the people to God. See 1 Chr. 29.13.

which is exalted above all bleſſing and praiſe] i. e. Gods glorious Name is ſo excellent as no bleſſing and praiſe anſwerable to the excellency thereof can be given him.

V. 6. *Thou*] The Septuagint prefix before this prayer theſe words, *And Ezra ſaid*. The Vulgar Latin have the ſame words in the beginning of v.7. In the Hebrew we find no ſuch clauſe. But many Tranſlators and Expoſitors are of opinion that this prayer was uttered by Ezra. The eight Levites before mentioned might have their ſeveral companies, before whom they prayed, and read and expounded the Law. The Heads and Governours and other chief men of Judah might be in one company in the court of the Lords houſe, and Ezra made the prayer following before them: For all that great congregation could not hear one man together at once. In this prayer are ſix obſervable points; I. A deſcription of God, v.6. II. An enumeration of Gods mercies, from v.7. to 16. III. A confeſſion of ſins, from v.16. to 27. IV. A declaration of Gods juſt judgments, from v.27. to 32. V. A ſupplication for mercy, from v.32. to 38. VI. A ſolemn binding of themſelves to God by covenant, verſe 38.

even thou art Lord alone] In this verſe the greatneſs of God is ſet forth generally in relation to all creatures. The particle *alone* is excluſive, and ſheweth that what is here aſcribed to God, is ſo proper to him as it can be applied to no other.

thou haſt made heaven] Gen.1.1.

the heaven of heavens] See 1 King.8 27.

with all their hoſt] Under *the hoſt of heaven* the Angels, that in the higheſt heavens attend God, and are ready to execute his will, are compriſed, 1 King.22.19.. and alſo the Sun, Moon and Stars, which are under his command, and oft execute his vengeance, Judg.5.20. See 2 King.17.16. and 23. 5.

the earth, and all things that are therein] As Men, Beaſts, Fowls, Creeping things.

the ſeas, and all that is therein] All manner of fiſhes and other creatures that live in the waters. Under theſe three kinds all manner of creatures are comprehended.

and thou preſerveſt them all] As the former words ſet forth Gods power in creating all things, ſo theſe his providence over them, by which he ſtill worketh, Joh.5.17.

and the hoſt of heaven worſhippeth thee] This moſt properly appertaineth to the Angels and other Spirits in heaven; but it may alſo be extended to the Stars, and ſo to other creatures below them, becauſe they obſerving that order which God hath appointed them they do after their kind worſhip God.

V. 7. *Thou art the Lord the God*] This phraſe carrieth much emphaſis, and is applied to God by way of excellency, and excludeth all others from that dignity, 1 King.18.39. Here is ſet forth the free grace and great goodneſs of God to Iſrael in ſpecial, by a particular enumeration of his manifold mercies to their fathers, eſpecially while they were in the wilderneſs.

who didſt chuſe Abram] Gen.11.31. and 12.1. Abram was that Patriarch by whom the Iſraelites came to be a peculiar people diſtinct from others. This word *chuſe* ſetteth out the freeneſs of Gods grace towards him, Deut.7.6,7. and 10.15.

and broughteſt him forth out of Ur of the Chaldees] Gen.11.28,31. and 12.1. and 15.7. Here Abrams progenitors and kindred lived, Act.7.3. It was an idolatrous place; ſo as the Lord brought him from that temptation, that he might worſhip and ſerve him alone. This was his firſt mercy.

and gaveſt him the name of Abraham] See Gen.17.5.

V.8. *And foundeſt his heart faithful before thee*] This hath eſpecial relation to Gen.15.6. That which God found in Abraham he firſt gave him.

and madeſt a covenant with him] Gen.17.7,8.

to give the land of the Canaanites, &c.] Here are ſix diſtinct Nations ſet down, 1 *Canaanites*, 2 *Hittites*, 3 *Amorites*, 4 *Perizzites*, 5 *Jebuſites*, 6 *Girgaſhites*; under which are compriſed all the reſt whoſe land was promiſed and given to the children of Iſrael. To theſe are added the *Hivites*, Deut.7.1. where they are called *ſeven Nations*. There are others added Gen.15.19,20,21.

to give it, I ſay, to his ſeed] For it was more then four hundred years after the promiſe before thoſe Nations were vanquiſhed, Gen. 15.13. Act.7.6.

and haſt performed thy words] All the promiſes that God made were fully accompliſhed, Joſh.21.43,44,45. and 23.14.

for thou art righteous] An eſpecial part of Gods Righteouſneſs is manifeſted in keeping his word and performing his promiſes.

V. 9. *And didſt ſee the affliction of our fathers in Egypt*] Exod.3. 7. The ſpecial notice which God took of their miſery, and his providence in freeing them, is here meant. This is the ſecond mercy here enumerated. See v.7.

and heardſt their cry by the red ſea] Their cry was mixed with much murmuring and bitterneſs, and yet God was merciful in delivering them, Exod.14.10, &c.

V. 10. *And ſhewedſt ſigns and wonders upon Pharaoh*] The ten plagues of Egypt, Exod 7, and 8, and 9, and 10, and 12. are here called *ſigns*, becauſe they were viſible evidences of Gods diſpleaſure; and *wonders*, becauſe they were extraordinary, and made ſuch as ſaw or heard them much to wonder. They are called *great miracles* Deut.29.3.

and on all his ſervants] Such eſpecially as attended him and were of his Court.

and on all the people of his land] i. e. All manner of ſubjects; yea all that dwelt in Egypt, whether free or forreign. Gods wrath againſt Princes oft extendeth to all that belong unto them, 2 Sam. 24. 17.

for thou kneweſt that they dealt proudly againſt them] Evidences of their pride are given Exod.1.11,16. and 5.2,7,8. The high Lord will not endure the proud, Exod.18.12. Job 26.12. Pſal.31.23. and 119.21. Prov.15.25. Iſai.2.12. Jer.50.31. Jam 4.6.

ſo didſt thou get thee a Name] *i. e.* great glory. For Gods judgments ſet forth the glory of his power and juſtice, as his bleſſings do of his mercy and goodneſs.

as it is this day] See 1 King. 3.6. and 8.24, 51.

V. 11. *And thou didſt divide the ſea before them*] i. e. before the Iſraelites, Exod.14.21. This was Gods third mercy. See v.7.

ſo that they went through the midſt of the ſea on the dry land] Exod. 14.22. This much amplified the miracle, that the bottome of the

Sea ſhould ſo ſoon be firm and dry. Therefore frequent mention is made hereof, Exod.15.19. Pſal. 66.6. Heb.11.29.

and their perſecutors thou threweſt into the deeps] This is meant of the Egyptians, that were drowned in the bottom of the ſea, Exod. 14.27,28. The ſame means that preſerved Gods people deſtroyed his enemies.

as a ſtone into the mighty waters] This is thus expreſſed Exod.15. 10. *They ſank as lead in the mighty waters.* Both a Stone and Lead are heavy, and quickly fall to the bottom of the water: So did the Egyptians.

V. 12. *Moreover thou leddeſt them in the day by a cloudy pillar*] Exod.13.21. This cloudy pillar was very extraordinary: For while the people abode ſtill, it covered them all over, and ſheltred them in the day-time from the parching heat of the Sun: but when they were to travel, it gathered up into the faſhion of a pillar, and went directly before them, Numb.9.15,&c. This was Gods fourth mercy.

and in the night by a pillar of fire] They did many times removed from ſtation to ſtation in the night-time, and then that very pillar was fiery, which in the day time was cloudy.

to give them light in the way wherein they ſhould go] The end of that fiery pillar was not to burn or conſume, but give light and to direct. This pillar directed them to that very place whither God would have them to go.

V. 13. *Thou cameſt down alſo upon mount Sinai*] This is ſpoken of Gods glorious and terrible manifeſtation of himſelf at the delivery of the Law, Exod.19.9,16,18,20. And it was the fifth inſtance of his mercy to the Iſraelites.

and ſpakeſt with them from heaven] The place from whence God ſpake was high, and the people ſaw no image, Deut.4.11,12. therefore God is ſaid *to ſpeak from heaven.*

and gaveſt them right judgments and true laws] Heb. *laws of truth.* This Hebraiſm is emphatical, and ſheweth that there is no falſhood, no error, no miſtake, no imperfection in the laws of God.

good ſtatutes and commandments] They are all very good in themſelves, Rom. 7. 12. and the end is good for which God gave them, to wit, to be a means of attaining to life. See 1 King.2.3.

V. 14. *And madeſt known unto them thy holy Sabbath*] The Sabbath was inſtituted at the beginning of the world, but being much neglected and forgotten, God ſolemnly made it known on mount Sinai, Exod. 20. 8, &c. and oft preſſed the obſervation thereof, Exod.31.14,15. Levit.23.3.

and commandedſt them precepts, ſtatutes and laws] The former *ſtatutes and laws* may have reference to the Moral law delivered on mount Sinai; theſe, to the Ceremonial and Judicial laws.

by the hand of Moſes thy ſervant] See 1 King 8.55,56.

V. 15. *And gaveſt them bread from heaven for their hunger*] This was Gods ſixth mercy here reckoned up. This bread was extraordinary; the grain of which it was made not growing out of the earth, but coming down from the clouds. It was that which they called *Manna*, Exod.16.31. This was the greater bleſſing, becauſe it was given them when they were in a barren wilderneſs, and had no means to get bread, Exod.16.3.

and broughteſt forth water for them out of the rock] This was as great a miracle, and as needful as the former: For they were in a dry wilderneſs, where were no Ponds, Rivers, nor Springs; but they were ready to die for thirſt, Exod.17.1,&c. 20.2. This was the ſeventh mercy.

for their thirſt] Both this phraſe and the former, *for their hunger*, ſhew that Gods providence is wiſely ordered according to his peoples need, and extends it ſelf to all their needs, Phil.4.19. The four laſt mentioned bleſſings, cauſing the Iſraelites to paſs through the Read *ſea*, v.11. *Leading them by a cloudy pillar*, v.12. *Giving them bread from heaven*, and *water out of the rock*, are the more remarkable, becauſe they tended not onely to their temporal but alſo to their ſpiritual good. For the Apoſtle ſaith *That they were all baptized in the cloud and in the ſea*, 1 Cor.10 2. By which he giveth us to underſtand that their paſſing through the Read ſea and abiding under the Cloud were ſuch Sacraments to them as Baptiſme is to us, and ſealed up unto them the ſame ſpiritual bleſſings that Baptiſm ſealeth up unto us. Again, he ſaith of Manna and the Rock, *That they did all eat of the ſame ſpiritual meat, & did all drink the ſame ſpiritual drink*, 1 Cor. 10.3,4. *i. e.* the ſame ſpiritual meat and the ſame ſpiritual drink that we do eat and drink in the Lords Supper: For by way of expoſition he addeth, *That Rock was Chriſt.*

and promiſedſt them that they ſhould go in to poſſeſs the land] God made promiſe of his bleſſings before hand, to ſhew that when they fell out they were ordered by his providence. He did it alſo to try the peoples faith, hope and patience.

which thou hadſt ſworn to give them] Heb. *which thou hadſt lift up thine hand to give them.* Becauſe men in ſwearing lift up their hand, Gen.14.22. Therefore God thus expreſſeth his ſwearing, Deut.32.40. Ezek.36 7. The Lord, to ſtrengthen the faith of his people, bound himſelf by an oath, Heb. 6. 17. Hitherto Gods mercies to Iſrael are ſet down.

V. 16. *But they and our fathers*] *i. e.* both the Iſraelites that came out of Egypt, and other of our anceſtors after them. Here begins the confeſſion of ſins.

dealt proudly] Rebellious and obſtinate ſinners manifeſt pride of heart againſt God himſelf.

and hardened their necks] See 2 King.17.14.

and hearkned not to thy commandments] This is the ground of rebellion.

V. 17. *And refuſed to obey*] This implieth an obſtinacy in their diſobedience.

neither were mindful of the wonders that thou didſt among them] Gods wonders manifeſt his power, juſtice, mercy, and other properties after an extraordinary manner: The remembrance of them therefore will make men fear God, and truſt in him, according to the kind of wonders; but when men forget them, or mind them not, the uſe of them is clean loſt.

but hardened their necks] See 2 King.17.14.

and in their rebellion appointed a Captain to return to their bondage] This aggravateth their rebellion, and manifeſteth their extreme folly. And by this it ſeems that they put in execution what they incited one another to do, Num.14.4..

but thou art a God ready to pardon] Heb. *a God of pardon.* This Hebraiſm hath great emphaſis, and implieth that Mercy is eſſential to God, and that in forgiving none is like unto him, Mic.7.18.

gracious] Doing what thou doſt for thy own ſake.

and merciful] Pitying ſuch as are in miſery, yea ſuch as ſin.

ſlow to anger] Forbearing to execute judgment and to manifeſt wrath, even when men provoke thee.

and of great kindneſs] Beſtowing many and great bleſſings.

and forſookeſt them not] Though they forſook God by rebelling againſt his commandements, yet he withdrew not the evidences of his favour from them. Of mans forſaking God ſee 1 King.9.9. and 11.13. Of Gods forſaking his people ſee 2 King.21.14. And of Gods not forſaking his people ſee 1 King.6.13. and 8.57.

V. 18. *Yea when they had made them a molten calf*] Exod.32.4.

and ſaid, This is thy God that brought thee up out of Egypt] In Exod. 32. 4. they uſe the plural number, implying a plurality of Gods. Here the ſingular number is uſed to ſhew their monſtrous impiety, in accounting that calf to be their God, and in aſcribing that to it which was wrought by God.

and had wrought great provocations] This word is tranſlated *blaſphemy* 2 King.19.3. And to aſcribe that to an idol which is due to God is plain blaſphemy, and cannot but much provoke Gods wrath.

V. 19. *Yet thou in thy manifold mercies*] The greatneſs of mans ſins much amplifieth Gods mercies in forgiving them; and the greatneſs of his mercies moved him to forbear taking vengeance on ſuch as had provoked him.

forſookeſt them not in the wilderneſs] Thou didſt neither deſtroy them, as they provoked thee to do, Exod.32.10. nor didſt caſt them off from being thy people, Ezek. 20.18,19.

the pillar of the cloud departed not from them by day, to lead them in the way] It continued with them ſo long as they continued in the wilderneſs, Exod.13.22.

neither the pillar of fire by night, to ſhew them light, and the way wherein they ſhould go] The ſame thing was both the pillar of the cloud and the pillar of fire: Therefore the one continued as long as the other. And ſo long as the things themſelves continued, ſo long the uſe and benefit of them to Gods people continued.

V. 20. *Thou gaveſt alſo thy good Spirit*] This hath reference to Gods putting his ſpirit upon the ſeventy Elders, Numb.11. Which multiplying of his Spirit upon ſo many was an evidence of his good reſpect to his people.

to inſtruct them] This was the end why the Spirit was put upon ſo many, that the people might have the more to inſtruct and inform them in the will of God; for it was a Spirit of Prophecy, Numb.11.25,26,27.

and withheldeſt not thy Manna from their mouth] Manna continued all the time they were in the wilderneſs, even till they came into Canaan, and had eaten of the corn of the land, Joſh.5.12.

and gaveſt them water for their thirſt] See v.15. This water, after it once came out of the rock, ran along like a river thorow the wilderneſs, eſpecially in thoſe places whither they travelled, and where they abode, Pſal.78.16,20. and 105.41. In this reſpect *the rock*, i. e. the water that came out of the rock, is ſaid *to follow them*, 1 Cor.10.4.

V. 21. *Yea fourty years didſt thou ſuſtain them in the wilderneſs*] i. e. all the while they continued there, till they came into Canaan, Joſh.5.6. God provided all things needful for them; in which reſpect he is ſaid *to ſuſtain them.* This was an embleme and type of Gods good providence over his Church all the time it continueth in the wilderneſs of this world.

ſo that they lacked nothing] Neither meat, nor drink, nor any other needful thing, Deut.2.7. Thus did Chriſt provide for his Diſciples while they were with him, Luk.22.35.

their clothes waxed not old] Deut.8.4. The like is ſaid of their ſhooes, Deut.29.5. This was as great a miracle as the former; to keep ordinary things from wearing, as to provide extraordinary meanes. This miracle about Clothes and Shooes was this, All the apparel and ſhooes which they brought out of Egypt with them continued as ſound and freſh, and fit for uſe all the fourty years as they were when they firſt came into the wilderneſs. But we may not think that a child continued to uſe the ſame apparel and the ſame ſhooes from his childhood to grown age, and that as his ſtature increaſed ſo his apparel and ſhooes waxed larger and longer; but when any began to outgrow their apparel and ſhooes, they layed them aſide, and took other fit for their preſent ſtature: now, thoſe which they laid aſide were as ſound and freſh as when they began firſt to uſe them; and thus they were fit for others that were of a leſs ſtature.

and their feet ſwelled not] Deut.8.4. They travelled much from ſtation to ſtation, and therefore that none of their feet ſhould ſwell was a great wonder. This particular is ſynecdochically put for other the like: namely for freedome from all maladies and diſeaſes. It is ſaid, Pſal.105.37. that when they came out of Egypt *there was not one feeble perſon among their tribes*: And ſo they continued all the fourty years that they were in the wilderneſs: none was ſick of any diſeaſe. Indeed multitudes of them died, and that many times ſuddenly, as Numb. 16.49. but that was not by any naturall diſeaſe, but by extraordinary judgements. So died all that died in the wilderneſſe. Aaron and Moſes died upon Gods ſpecial appointment, and not of any diſeaſe, Num.20.24,28. Deut.34.5.

V.22. *Moreover, thou gaveſt them kingdoms and nations*] Though this in a large acception might be extended to all the Kingdomes that the Iſraelites inherited, yet the words following reſtrain it to the Kingdomes that Moſes gave them on that ſide Jordan, Num. 21.21. & 32.33.

and didſt divide them into corners] Some refer *them* to the Iſraelites. Then *corners* muſt be taken for *parts of the world*, and *divide* for *diſtribute*: q.d. *God did diſtribute his people into ſeverall parts, ſome into one* Kingdome, *others into another.* Others refer that relative *them* to the enemies. And thus the ſenſe is, That the greater number of them being deſtroyed, ſuch as remained went, ſome into one corner, or by-place, whither they could get, others into other places.

ſo they poſſeſſed the land of Sihon] Num.21.24,25.

and the land of the king of Heſhbon] Heſhbon of old belonged to the Moabites, but was taken from them by the King of the Amorites, and by the Iſraelites from the Amorites, Num.21.26.

and the land of Og king of Baſhan] Num. 24.33,34,35. & 32.33.

V.23. *Their children alſo multipliedſt thou*] Hitherto have been mentioned Gods mercies to his people in the wilderneſs: Now he beginneth to declare the mercies beſtowed upon them after their coming into Canaan, Exod.32.13.

as the ſtars of heaven] This is a proverbial ſpeech ſetting out an innumerable multitude; like that, *as the ſand upon the ſea-ſhore*, Gen. 22.17. & 32.12. and, *as the duſt of the earth*, Gen.13.16. 2 Chr.1.9. It is here uſed to manifeſt the accompliſhment of Gods promiſe, Gen.15.5. & 22.17.

and broughteſt them into the land] i.e. Canaan. This God promiſed, Gen.17.8. and this the Iſraelites inherited, Joſh.14.1.

concerning which thou hadſt promiſed to their fathers] Abraham, Iſaac and Jacob are here eſpecially meant: For none of theſe did inherit the land, Act 7.5, &c. yet to every one of theſe was the promiſe made, in relation to their ſeed; to Abraham, Gen.17.8. to Iſaac, Gen.26.3. to Jacob, Gen.28.13.

that they ſhould go in to poſſeſs it] As their own inheritance, and that by the gift of the high Poſſeſſor of the whole world, who had power to diſtribute every part thereof to whom it pleaſed him.

V.24. *So the children went in*] The children of thoſe fathers to whom the promiſe was made, v.23.

and poſſeſſed the land, &c.] Herein conſiſted the accompliſhment of the promiſe. This was the means whereby Iſrael came to poſſeſs that land, which otherwiſe they could not have done.

the Canaanites] Under theſe are compriſed all the nations mentioned v.8. and others like unto them.

and gaveſt them into their hands] God gave the Iſraelites power over the Canaanites.

with their kings] Thoſe who are ſet down Joſh.12.9, &c.

and the people of the land] Great and mean, of all ſorts.

that they might do with them as they would] Heb. *according to their will*. This is not ſimply to be taken as if their own will might have been a rule unto them: for God gave ſundry directions how to carry themſelves towards them, Deut.20.10, &c. But this is ſpoken in relation to the Canaanites; They were not able to ſtand againſt the Iſraelites, or to give laws to them; but the Iſraelites utterly vanquiſhed them, and ſlew or ſaved whom they pleaſed.

V.25. *And they took ſtrong cities*] Num.13.29. Deut.3.5.

and a fat land] A land fertile, which abounded with all manner of good fruits, and in this reſpect by an hyperbole ſaid *to flow with milk and honey*, Exod.33.3. Numb.13.28.

and poſſeſſed houſes full of all goods] The inhabitants of Canaan were rich, and had their houſes well ſtored with all manner of commodities; but being ſlain, their goods were left to the Iſraelites.

wells digged] Or, *ciſterns*. Places fit to hold water. This was a great commodity, eſpecially in thoſe hot countries. The very names which Iſaac gave to the wells which his ſervants digged, or which they found digged, is an evidence of the great commodity which came thereby, Gen.26. 18,19,21,22.

vineyards, and olive-yards] Theſe were places both of great profit and delight. See ch.5.11.

and fruit-trees] Heb. *trees of food*. As Apple-trees, Pear-trees, Plum-trees, and the like.

in abundance] Not onely great men, but almoſt all ſorts enjoyed ſuch grounds. This is a great amplification of the benefit.

ſo they did eat, and were filled] This is an evidence of great plenty.

and became fat] This ſhews Gods bleſſing upon their plenty.

and delighted themſelves in thy great goodneſs] This hath reſpect to that ſweetneſs which they found in their plentifull proviſion, rather then in a cheerfull ſpirit quickened up to render thanks unto God, whoſe *great goodneſs* was the cauſe of that plenty they had.

V.26. *Nevertheleſs*] Here he returneth to an aggravation of their ſins: For the greater Gods mercies were, the more heynous were their ſins.

they were diſobedient, and rebelled againſt thee] This ſin is counted by God as *witchcraft* and *Idolatry*, 1 Sam.15.23.

and caſt thy law behind their backs] Men uſe to caſt behind their back things they regard not, Ezek. 23. 35. It implies a deſpiſing of Gods law.

and ſlew thy Prophets] 1 Sam 22.21. 1 King.19.10. 2 Chr.24.22. Murder generally is a heinous ſin, and cryes for vengeance; much more murder of Prophets, who were ſpecial Meſſengers ſent from God, Mat.21.35. & 23.37. Act.7.52. 1 Theſſ.2.15.

which teſtified againſt them to turn them to thee] Here he ſheweth the end why God ſent Prophets, and the benefit which people might have received by them: which is a great aggravation of their cruelty.

and they wrought great provocations] See v.18. 2 King.23.26.

V.27. *Therefore thou deliveredſt them into the hand of their enemies*] This hath relation to the time of the Judges, Judg.2.14. Here he begins to ſhew how God puniſhed the Iſraelites time after time for their tranſgreſſions.

who vexed them] Jug.2.18. & 10.8.

and in the time of their trouble, when they cryed unto thee] Judg.3.9, 15. & 4.3. & 6.6. & 10.10.

thou heardeſt them from heaven] See 1 King.8.32. 2 Chr.6.21.

and according to thy manifold mercies] See v.19.

thou gaveſt them ſaviours] i.e. temporal deliverers, ſuch as the Judges were, Judg.3.9. See 2 King.13.5. Obad.21.

who ſaved them out of the hand of their enemies] This ſhews why they were called *ſaviours*.

V.28. *But after they had reſt*] i.e. freedom from their enemies, Joſh.14.15. Judg.3.11,30. & 5.31.

they did evil again] Heb. *they returned to do evil.* This ſhews their ſlaviſh diſpoſition. While the judgement was on them, and they felt the burden and ſmart thereof, they could confeſs their ſin, and promiſe amendment; but no ſooner was the judgement removed, but like dogs they licked up their vomit again.

before thee] See 1 King.11.6.

therefore lefteſt thou them in the hand of their enemies] i.e. God ſuffered their enemies again to prevail againſt them, and left them in their hands.

ſo that they had the dominion over them] When God once leaves his people, their enemies will ſoon domineer over them.

yet when they returned and cryed unto thee] For in their troubles they had none to flie unto but God onely.

thou heardeſt them from heaven] Though they juſtly deſerved that God ſhould no more hear them, yet he took not that advantage to leave them in their miſery.

and many times didſt thou deliver them] Even time after time. After they had been once delivered, and again ſinned, and fell again into miſery, and again cryed, God again delivered them, and ſo again and again, many times.

according to thy mercies] This was it that moved God, his own pity and compaſſion, v.17,27. Judg.2.18. & 10.16.

V.29. *And teſtifiedſt againſt them*] By thy Prophets thou didſt manifeſt thy diſlike of their courſes, thy diſpleaſure againſt them, and the judgements which they deſerved.

that thou mightſt bring them again unto thy law] This is the proper end of Gods threatnings, to bring men to repentance, Amos 4.12. Jer.18.7,8.

yet they dealt proudly] See v.16.

and hearkened not to thy commandments] This is an evidence of a proud heart againſt God.

but ſinned againſt thy judgements] *Judgements* are taken either for effects of Gods wrath and puniſhments of ſin, Ezek.5.8. or for his righteous ordinances and commandments, in which reſpect they are oft joyned with *ſtatutes*, as Lev.18.5. The clauſe following ſheweth that the word here is to be taken in the latter ſenſe.

which if a man do, he ſhall live in them] Lev.18.5. This was the end of Gods commandments for which he gave them at firſt in Mans innocent eſtate, when alſo man had power to keep the ſame. But mention is made hereof ſince Mans fall, to ſhew the damage of not keeping Gods commandments, and to humble Man the more for the ſame: yea withall to ſhew that Man cannot now be juſtified and ſaved by the Law, Rom.10.5. Gal.3.12.

and withdrew the ſhoulder] Heb. *they gave a withdrawing ſhoulder.* This metaphor is taken from an Horſe or Ox that will not ſuffer a collar or yoke to be put upon them.

and hardened their neck, and would not hear] See 2 King.17.14.

V.30. *Yet many years didſt thou forbear them*] Heb. *protract over them.* i. e. put off the execution of judgement which they had deſerved.

and teſtified againſt them] See v. 29. 2 King. 17. 13. 2 Chron. 36.15.

by thy Spirit in thy Phophets] Heb. *in the hand of thy Prophets.* Or, in the miniſtery, 1 King.8.53,56. It was Gods Spirit that ſpake in the Prophets, 1 Pet.1.11. 2 Pet.1.21.

yet would they not give ear] By the ear men hear; ſo that *not to give ear* is to refuſe to hear.

therefore gaveſt thou them into the hand of the people of the lands] I.e. the lands where the heathen reigned, who were enemies to God and his people. Thus was God at length provoked to give them over to the power of their enemies.

V.31. *Nevertheleſs*] God ſuffered not the rod of the wicked for ever to lye upon the back of his people, Pſal.125.3.

for thy great mercies ſake] See v.28.

thou didſt not utterly conſume them] By ſuffering enemies wholly to deſtroy them all, or ever to hold them under their power.

nor forſake them] Clean caſt them off from being thy people.

for thou art a gracious and merciful God] See 2 Chr.30.9.

V.32. *Now therefore*] Here begins the ſupplication for mercy.

our God] This relation is pleaded as a motive to obtain mercy.

the great, the mighty, and the terrible God, who keepeſt covenant and mercy] See ch.5.1.

let not all the trouble] Heb. *wearings.* For the troubles they endured made them weary of bearing them, yea, weary of their lives.

ſeem little before thee] So as thou ſhouldſt ſuffer us to be brought in to more trouble, as if that had not been enough. His intent is, that God would be pleaſed to put an end to their trouble, and neither ſuffer them to lye longer therein, nor adde more thereto.

that hath come upon us] Heb. *that hath found us.* This Hebraiſm ſheweth that men ſeek not affliction, but it finds them, yea though they ſeek to avoid it.

on our Kings, on our Princes] Mens greatneſs exempts them not from Gods judgements.

and on our Prieſts, and our Prophets] Sacred functions, whether ordinary or extraordinary, procure not an immunity from puniſhment.

and on our fathers] He meaneth their anceſtors; ſo as the judgement was not onely in their dayes, but before.

and on all thy people] It was an univerſal judgement.

ſince the time of the Kings of Aſſyria unto this day] They were propetly called *Kings of Aſſyria* who reigned in Nineveh before Nebuchadnezzar obtained his Monarchy. In relation to them the trouble here meant may ariſe as high as Hezekiah's time, 2 King. 18.13. or as high as Pul the King of Aſſyria's time, 2 King.15.19. But the Kings of Babylon were alſo called *Kings of Aſſyria,* 2 Chr. 33.11. And in relation to them this hath reference to the beginning of Jehoiakims reign, 2 King.24.1.

V.33. *Howbeit, thou art juſt in all that is brought upon us*] They who well know God, and duly conſider their own wicked courſes, will acknowledge the juſtice of God in the judgements that he inflicteth on them, Dan.9.7.

for thou haſt done right] Gods righteous dealing with men proves him to be juſt.

but we have done wickedly] He layes the cauſe of the fearfull judgements that fell on them, upon themſelves and their own deſerts.

V.34. *Neither have our Kings, our Princes, our Prieſts, nor our fathers kept thy law*] Such as were puniſhed v.32. are here ſaid to have ſinned. For under theſe four particulars here mentioned the *Prophets* and *people* there ſet down are alſo compriſed.

nor hearkened unto thy commandments and thy teſtimonies] See 1 Kings 2.3. They who will not hearken to Gods word, cannot keep it.

wherewith thou didſt teſtifie againſt them] See v.29.

V.35. *For they have not ſerved thee in their kingdom*] i.e. in the Kingdom of Judah. This was the reaſon why God ſuffered them to be carried into another Kingdom, Deut.28.47, &c. 2 Chr.12.8.

and in thy great goodneſs that thou gaveſt them] The wickedneſs of men is much aggravated by Gods goodneſs. The greater his goodneſs, the more heynous their wickedneſs.

and in the large and fat land which thou gaveſt before them] See v.25.

nither turned they from their wicked works] Impenitency is a great aggravation of ſin, and a cauſe of judgement.

V.36. *Behold, we are ſervants this day*] Though the Kings of Perſia ſuffered the Jews to go out of the land of their captivity, yet they held their juriſdiction over them.

and for the land that thou gaveſt unto our fathers] This hath relation, as unto the three great Patriarchs, to whom that land was firſt promiſed, Gen.12.7. & 26.3.& 28.13. ſo to Joſhua that conquered the land, and the people in his time, Joſh.23.4,&c.

to eat the fruit thereof, &c.] To be their own inheritance, and to partake of all the commodities thereof.

V.37. *And it yieldeth much increaſe unto the kings*] The Kings of Aſſyria had a great part of all the fruits that the land of Iſrael yielded, though the earth were ſet, planted, ſowed, and tilled by the Jews.

whom thou haſt ſet over us] It is God that gives forreign Kings power over his people.

becauſe of our ſins] Sin makes God ſuffer his people to be ſervants to others. See v.35.

alſo they have dominion over our bodies] To make us do what ſervice they think meet.

and over our cattle] To take and uſe them.

at their pleaſure] The Kings that were over them were tied to no other law then their own will.

and we are in great diſtreſs] See ch.5.4,5.

V.38. *And becauſe of all this*] i.e. their diſtreſs, and the cauſe thereof, their ſin. Both theſe moved them to crave mercy, and to bind themſelves to better obedience for the future.

we make a ſure covenant] Heb. *fidelity,* or *ſureneſs.* Though the word *covenant* be not in the Hebrew, yet it is fitly ſupplyed. Hereby they offer to bind themſelves unto God, that they might be kept from ſtarting from their preſent holy reſolution. See Ezra 10. 3.

and write it] That it might remain upon record, to put them oft in mind thereof, and be the greater evidence againſt them if they failed in their duty.

and our Princes, Levites and Prieſts] Becauſe that which follows of the ſealing could not be done by ſuch a multitude as entred into this covenant, theſe here mentioned ſtood in the room of all, and did what they did, in all their names.

ſeal unto it] Heb. *are at the ſealing,* or *ſealed.* By reaſon of this Hebraiſm ſome conceive that the Princes, Levites and Prieſts were to ſee the covenant ſealed by all; or that the names of all that entred into the covenant ſhould be entred into the publick record, and that be ſealed up by their Princes, Levites and Prieſts.

CHAP. X.

Verſ. 1. N*Ow thoſe that ſealed were*] Heb. *at the ſealings.* The Hebrew implyeth that they did not this act by deputies, but were preſent themſelves, and did it in their own perſons, but in the name of all the reſt, who by oath and execration bound themſelves thereto, v.29. In this chapter two things are ſet down: I. the perſons that ſealed the covenant, to v.29. II. the matter of the covenant, from v.29. to the end.

Nehemiah the Tirſhatha] Gr, *the governour.* See Ezr.2.36.

the ſon of Hachaliah] See ch.1.1.

and Zidkijah] We no where elſe read of this name.

V. 2. *Seraiah*] This cannot be that Seraiah from whom Ezra came, Ezra 7.1. for he was ſlain, 2 Kings 25.18,21. but he might be that Seraiah who is ſaid to be *ruler of the houſe of God,* ch. 11.11.

Azariah] This was one of thoſe that aſſiſted Ezra, ch.1[illegible].

Jeremiah] He was one of thoſe Prieſts that accompanied the Princes in dedicating the wall, ch.12.34.

V.3. *Paſhur*] Some of his ſons entred into a covenant before this, Ezra 10.22.

Amariah] He alſo entred into a covenant, Ezra 10.42.

Malchiah] He was another of thoſe that aſſiſted Ezra, ch.8.4.

V.4. *Hattuſh*] See ch.3.10. & 12.2. & Ezra 8.2.

Shebaniah] He was one of thoſe who inſtructed the people, and and publickly prayed in their great day of faſt, ch.9.4.

Malluch] There was another of this name who ſealed this covenant, but he was one of the chief of the people, v.14.27. One of theſe was in the number of thoſe that put away their ſtrange wives, if not both, Ezr.10.29,32. It is probable that this is he that went up with Zerubbabel, ch.12.2.

V.5. *Harim*] There was alſo another of this name, namely one of the chief of the people that ſealed to this covenant, v.14.27.

Meremoth] This might be he by whoſe hand the ſilver, gold, and veſſels were weighed, Ezr.8.33.

Obadiah] He was one that came up with Ezra, Ezr.8.9.

V.6. *Daniel*] See Ezr.8.2.

Ginnethon] This was he of whom was Meſhullam, ch.12.16. who is ſet down in the next verſe.

Baruch] He was one of thoſe that repaired the wall, ch. 3.20.

V. 7. *Meſhullam*] He was among thoſe who aſſiſted Ezra, ch.8.4.

Abijah] He was one that went up with Zerubbabel, ch. 12.4.

Mijamin] He alſo went up with Zerubbabel, ch. 12. 5. and was one of thoſe that put away their ſtrange wives, Ezra 10.25.

V.8. *Maaziah*] He alſo was one of thoſe that aſſiſted Ezra, ch.8.4.

Bilgai] We read no where elſe of this man.

Shemaiah] This was he that ſought to terrifie Nehemiah, ch. 6.10.

Theſe were the Prieſts] Namely chief fathers of the Prieſts, twenty two in all. Theſe ſealed the covenant together with Nehemiah, v.1.

V.9. *And the Levites, both Jeſhua the ſon of Azaniah*] This was one that inſtructed the people, ch.8.7. This particle *both* hath reference to v.10.

Binnui, of the ſons of Henadad] This was the father of Noadiah, to whom with others the treaſure of the Temple was committed, Ezr.8.33.

Kadmiel] Kadmiel was one of thoſe Levites who inſtructed the people, and prayed for them at their great faſt, ch.9.5.

V.10. *And their brethren*] Such as were Levites, and of the ſame office with the former.

Shebaniah] He likewiſe had a principall hand in ſolemnizing the faſt, ch. 9.5. There was another Levite of this name who alſo ſealed this covenant, v.12.

Hodijah] He likewiſe was one that had a great part in ſolemnizing the faſt, and inſtructing the people, ch.8.7. & 9.5.

Kelita] He was alſo among thoſe that inſtructed the people, ch. 8.7. and one of thoſe who put away their ſtrange wives, Ezra 10,23.

Pelaiah, Hanan] Theſe likewiſe inſtructed the people, ch. 8.7.

V.11. *Micah, Rehob*] We read not any where elſe of theſe men, or names, after the captivity.

Haſhabiah] He came up with Ezra, Ezr.8.10,24.

V.12. *Zaccur*] He built part of the wall, ch.3.2. and was an inſtructer of the people, ch.8.7.

Sherebiah] He alſo came with Ezra, Ezr.8.24. & 9.4.

Shebaniah] There were three of this name that ſealed the covenant; one, a Prieſt, v.4. two Levites, as here, and v.10.

V.13. *Hodijah*] There were two of this name that ſealed. See v. 10.

Bani] He alſo was an inſtructer of the people, ch.8.7. and had a part in the faſt, ch.9.5. It may be they were two diſtinct men.

Beninu] We read no where elſe of this man. Here are ſeventeen chief fathers of the Levites that ſealed the covenant in the name of all the reſt.

V.14. *The chief of the people*] Such chief heads and fathers of them as ſealed the covenant hereafter follow; in all, fourty four.

Paroſh] His ſon repaired part of the wall, ch.13.25.

Pahath-Moab] His ſon alſo repaired another part, ch. 3.11.

Elam] His ſon it was who gave good advice to Ezra, Ezra 10.2.

Zatthu] There were of his ſons that married ſtrange wives, but put them away, Ezr.10.27.

Bani] This was another then he that is mentioned v.13. For he was a Levite, but this was one of the chief of the people.

V.15. *Bunni*] There was a Levite of this name ch.9.4. But this was a Prince of the people.

Azgad] His ſons came up with Ezra, Ezr.8.12.

Bebai] His ſons were among thoſe that put away their ſtrange wives, Ezr.10.28.

V.16. *Adonijah*] There is no other mention of this man or name after the captivity.

Bigvai] One of this name, if not he himſelf, came up with Zerubbabel, Ezr.2.2. and his ſons came up with Ezra, Ezr.8.14.

Adin] There were alſo of his ſons that came up with Ezra, Ezr.8.6.

V.17. *Ater*] See Ezr.2.16.

Hizkijah] There is no other mention of this man after the captivity. The great-great-grandfather of Zephaniah was of this name, Zeph.1.1.

Azzur] We read not elſewhere of this man.

V.18. *Hodiah*] Though in our tranſlation there be a little difference betwixt this name and that v. 10, & 13. yet in the Hebrew they are all the ſame. But the men muſt needs be different perſons, for the former were Levites, and this a Prince of the people, v. 14.

Haſhum] See Ezr.10.33.

Bezai] See Ezra 2.17. elſe we read no other mention of him.

V.19. *Hariph*] His ſons came up with Zerubbabel, ch.7.24.

Anathoth] We read not of any other man of this name after the captivity; yet it is given to a place both before and after, Joſh. 21.18. 1 King.2.26. Jer.1.1. Neh.11.32.

Nebai] We read not elſewhere of this man.

V.20. *Magpiaſh*] Neither do we read of this man elſewhere.

Meſhullam] This man had a part in fortifying the wall, ch.3.4.

Hezir] No mention elſewhere is made of this man.

V.21. *Meſhezabeel*] He was grandfather to Meſhullam, v.20. See ch. 3.4.

Zidok] This man alſo fortified part of the wall, ch.3.4. There was a Scribe of this name, ch.13.13. He may be this man.

Jaddua] There was alſo a Prieſt of this name, ch.12.11,22.

V.22. *Pelatiah*] We read not elſewhere of this man after the captivity.

Hanan] One of the Levites that aſſiſted Ezra was of this name, ch.8.7. Another is mentioned v.10. and another, v.26. even of the ſame rank with this man.

Anaiah] One that aſſiſted Ezra, ch.8.4. was of this name; but this man was of another tribe.

V.23. *Hoſhea*] There is no mention made of this name elſewhere after the captivity.

Hananiah] He had a part in repairing the wall, ch.3.8,30. There was alſo one of this name who was ruler of the Palace, ch.7.2.

Haſhub] He repaired a part of the wall, ch.3.11,23.

V.24. *Hallobeſh*] His ſon fortified a part of the wall, ch.3.12.

Pileha, Shobek] Of theſe two there is no mention elſewhere.

V.25. *Rehum*] One of this name, if not this man himſelf, came up with Zerubbabel, Ezr.2.2.

Haſhabnah] We read not elſewhere of this name; but the ſon of Haſhabniah fortified a part of the wall, Neh. 3.10.

Maaſeiah] This was one of thoſe who was perſwaded to dwell at Jeruſalem, ch.11.5.

V.26. *And Abijah*] We read not of this man or name elſewhere after the captivity.

Hanan] There was another of this rank ſo called, v.22.

Anan] We read not elſewhere of this man.

V.27. *Malluch*] One of the Prieſts was of this name, v.4.

Harim] There was a Prieſt alſo of this name, v.5.

Baanah] This might be he that came up with Zerubbabel, Ezr.2.2. But in that the years betwixt Zerubbabels firſt coming up to Jeruſalem and this time were very many, it is ſuppoſed that their heirs, or ſuch as ſurvived in their ſtead, are called by their names, and accounted as their perſons.

V.28. *And the reſt of the people*] This hath reference to *the chief of the people*, v.14. Thoſe chief ones ſealed the covenant; theſe other aſſented thereunto as to an act done in their names.

the Prieſts] i.e. ſuch as were under thoſe mentioned v.1--8.

the Levites, the Porters, the Singers] See Ezra 2.40,41,42. Theſe were ſuch as were under thoſe Levites, v.9--13.

the Nethinims] See 1 Chr.9.2. Their office was to do ſervice for the houſe of the Lord, therefore they uſe to be joyned with Levites.

and all they that had ſeparated themſelves from the people of the lands] This may be taken two wayes, either ſuch Jews as had married with the heathen, called *the people of the land*, but now had ſeparated themſelves from thoſe heathen to whom they were ſo linked; or elſe for ſuch heathen as had been brought to the knowledge of the Lord, and moved to acknowledge him to be the onely true God, and to take him for their God, and thereupon were circumciſed. Theſe were called *Proſelytes*, and had a right to all Gods ordinances, Exod.12.48. Theſe alſo aſſented unto this covenant.

unto the law of God] This is it whereunto all that turn from Idolatry, Paganiſm, or any other falſe way, muſt turn, and will turn, if they be truly converted.

their wives, their ſons, and their daughters] By this inſtance we ſee that women, and children who are of underſtanding, may and muſt enter into publick ſolem covenants.

every one having knowledge, and having underſtanding] Knowledge of the lawfulneſs of the thing, and underſtanding how to take it and uſe it aright. This excludes infants, ideots, and other ignorant perſons from ſacred ordinances.

V.29. *They clave to their brethren*] They that are mentioned v.28. agreed to the covenant which the chief Prieſts, Levites and Princes had ſealed, and would not ſtart from it.

their Nobles] See ch.2.16. Under this word they who are called *the chief of the people*, v.14. are compriſed.

and entred into a curſe] By an imprecation, as Heb.5.13. they bound themſelves to ſtand to the covenant.

and into an oath] Thereby they further bound themſelves, as 2 Chr.15.14.

to walk in Gods law] This ought to be the main ſubſtance of every covenant. This is it that will make Gods children readily and willingly to enter into a covenant, to bind themſelves thereto by oath and imprecation, and to be conſcionable in keeping it.

which was given by Moſes] Heb. *by the hand of Moſes.*

the ſervant of God] See 1 King.8.53,56.

and to obſerve and do all the commandements of the Lord] It is not enough to know and approve, unleſs we alſo do and practiſe Gods commandments, and thoſe, not ſome alone, but all.

our Lord] The former title, tranſlated *the Lord*, is in Hebrew *JEHOVAH*, and proper to God alone. The other, אדנינו *ADONENU*, *our Lord*, is oft attributed to other Lords and maſters, but here meant of Jehovah.

and his judgements and his ſtatutes] *Judgements* and *ſtatutes* joyned with *commandments* ſet forth all Gods laws, Morall, Judicial, Ceremonial. See 1 King.2.3. This was the generall matter of their covenant. Particular branches thereof follow.

V.30. *And that we would not give our daughters unto the people of the land*] This is the firſt branch. By *people of the land* are meant all that were not of the children of Iſrael, who onely then belonged unto the Church. By marrying their daughters to ſuch they expoſed them to Idolatry and heatheniſm, and ſo to the utter perdition of their ſouls; for wives were to dwell with their husbands.

nor take their daughters for our ſons] Women are ſore temptations to draw men away from God; witneſs Solomons wives, 1 Kings 11.4. Therefore theſe marriages were expreſly forbidden, Exod. 34.16. Deut.7.3.

V.31. *And if the people of the land*] See v.30.

bring ware or any victuals on the Sabbath day to ſell] This they uſed to do, ch.13.16. and the Jews could not hinder them, becauſe they were under a forrein King. Indeed they might keep them from coming into their City, as Nehemiah did, ch. 13. 19. but they could not hinder them from bringing their wares to the City.

that we would not buy it of them on the Sabbath] This was in their power; they might chuſe whether they would buy any thing of them, yea or no: and this they ought not to do, Exod. 20.10. Leuit.23.3. Deut.5.12. ch.13.17. Jer.17.21.

or on the holy day] There were certain holy dayes which the Jews were as ſtrictly to obſerve as the Sabbath, Exod.12.16. Lev.16.29. & 23.21,35. This is the ſecond branch.

and that we would leave the ſeventh year] This was the year of the Lords releaſe, Deut.15.2, In this year their land ought to lie free, and they ought not to receive any of the fruits thereof, but it was to be left to the poor and ſtrangers, Levit.25.2, &c.

and the exaction of every debt] Heb. *every band.* A debt is a bond that ties a man to pay it. In this year debts were to be remitted unto the poor, and not exacted, Deut.15.1, &c. This freedome of the ſeventh year was the third branch of their covenant.

V.32. *Alſo we made ordinances for us*] A fourth particular branch here followeth, about proviſion for maintaining the ſervices of the Temple. Becauſe the houſe of God had not now ſuch treaſures for maintaining the ſervices thereof as of old it had, (for not onely Kings, Princes, Commanders in war, and other great and rich men did uſe on ſundry occaſions to dedicate much treaſure unto it, 1 Chr.26.26,27,28. but alſo all of all ſexes did time after time contribute what they could, Mar.12.41,42.) here they make ſpecial orders to bind themſelves not onely to perform thoſe things which the Law required, but alſo in this exigency to do ſomething more.

to charge our ſelves yearly with the third part of a ſhekel] i.e. ten pence of our money. This was over and above that half Shekel which the Law enjoyned to be paid by the pole for every one, Exod.38.26. For this was an ordinance now made for this time.

for the ſervice of the houſe of our God] It was to be laid up in the treaſury for the daily uſe of the Temple, as need ſhould require.

V. 33. *For the ſhew-bread*] See 1 King.7.48. Here are ſet down the particular ſervices for which the contribution was given.

and for the continuall meat-offering, and for the continuall burnt-offering] See 1 King. 3. 15. Every day a burnt-offering, meat-offering and drink-offering was to be offered up, Exod.29.38, 41. And this was called *the continuall meat-offering, and burnt-offering.*

of the Sabbaths] Every Sabbath-day there were offerings, beſides the continuall burnt-offering, Num.28.9,10.

of the new-Moons] See 1 Chron.23.31. Theſe dayes alſo had their ſpeciall offerings, beſides the daily burnt-offering, Numb. 28.11,15.

for the ſet feaſts] There were ſundry feaſts under the Law on which there were ſolemn offerings, beſides the Sabbaths and new-Moons; as the Paſſeover, Numb.28.16,19. the feaſt of the Firſt-fruits, Num.28.26,27. the feaſt of blowing Trumpets, Num.29.1,2. the day of Reconciliation, Num.29.7,8. the feaſt of Tabernacles, in which there were great offerings for ſeven dayes together, and that on every day, Num.29.12, &c.

and for the holy things] Here are meant other ſacred ſervices of the Temple beſides offerings.

and for the ſin-offerings] See 1 Kings 3.15. Such ſin-offerings are here meant as were at other times to be offered up then on the forementioned feaſt-dayes; and that as occaſion was given, time after time.

to make an atonement for Iſrael] This was the end of the forementioned ſin-offerings. See 1 Chr.6.49. 2 Chr.29.24.

and for all the work of the houſe of our God] This is a general phraſe, and compriſeth more under it then all the former; as reparations of the houſe where need ſhould require, as well as ſervices in the houſe.

V.34. *And we caſt the lots*] See 1 Chr.6.61. & 24.5.

among the Prieſts, the Levites, and the people] Some by *the people* here underſtand the Nethinims; of whom ſee 1 Chr.9.2. But the word *people* is ordinarily taken for all the Iſraelites except the Levites. For that that is here ſet down, there was a diviſion made into three parts: The Prieſts were to provide wood one moneth, the Levites another, and the people a third.

for the wood-offering] Wood was continually to burn upon the great Altar, Lev.6.12. Beſides, there was fire in other places, for pots and caldrons wherein meat was to be ſod, 2 Chr. 35.13. 1 Sam.2.15. Therefore very much wood was neceſſary. But we read not before this of any ſuch proviſion. It is probable that it was provided out of the common treaſury of the Temple. But that now failing, they took order among themſelves to provide it in courſes. It is called *the wood-offering*, becauſe it was freely given and offered to the houſe of God, and becauſe the burnt-offerings were conſumed therewith. This is the fifth branch of the covenant.

to bring it into the houſe of our God] They whoſe courſe it was to provide it, brought it to the houſe of God, there to be piled up; but the Nethinims were to hew it, and make it fit for the Altar, and to carry it to the door of the Prieſts court. See Joſhua 9. 27.

after the houſes of our fathers] The care of providing the aforeſaid wood was by the ſeveral families; one family taking the care upon them at one time, and another at another time.

at times appointed] For there were ſeaſons for cutting down the wood, and ſeaſons for carrying it.

year by year] i.e. in the fit ſeaſons of the year. This ſheweth that this undertaking was not onely for once, or for a year, but a perpetual task.

to burn upon the altar of the Lord our God] That ſo there might alwayes be fire ready for all manner of offerings.

as it is written in the law] See ch.8.14. See alſo Num.28. & 29. Exod.23.19. Lev.19.23.

V.35. *And to bring the firſt-fruits of our ground*] This was the ſixth branch. Under this phraſe all manner of corn is compriſed; for that grew out of their ground. Of Firſt-fruits ſee 2 Chron. 31. 5.

and the firſt-fruits of all fruit of all trees] i.e. ſuch trees as bare fruit fit to be eaten.

year by year] This is added to ſhew that they bound themſelves to a conſtant perpetual duty.

unto the houſe of the Lord] For the Prieſts and Levites, who attended the ſervices of Gods houſe.

V.36. *Alſo the firſt-born of our ſons*] Hereby is meant the price appointed by the law for them, Exod.13.2,13.

and for our cattel] Theſe, if clean, were to be brought to the houſe of the Lord; if unclean, to be redeemed. Exod.13.13.

as it is written in the law] Exod.13.2. Lev.23.17.

and the firſtlings of our herds and of our flocks] i.e. both of great and ſmall beaſts which were fit for ſacrifices, Deut.12.6.

to bring to the houſe of our God] There to be offered up.

unto the Prieſts] For they were to judge whether they were fit for ſacrifices or no, and alſo to offer them up.

that miniſter in the houſe of our God] This is added both to ſhew a reaſon why the firſtlings were brought to them, and alſo to put a difference betwixt thoſe Prieſts that at that time attended the ſervice, and thoſe that were abroad in the countrey. For it was not ſufficient to bring ſuch things to the Prieſts while they were in the countrey, being for that time freed from their ſervice at the Temple.

V.37. *And that we ſhould bring the firſt-fruits of our dough*] This was enjoyned Num.15.20,21. that the Prieſts might make cakes thereof to be offered up.

and our offerings] Such things as upon any occaſion were to be offered unto the Lord.

and the fruit of all manner of trees] Some apply this in ſpeciall to Vines and Olive trees, becauſe mention was made of *all trees*, v.35.

of wine, and of oyl] This is added to ſhew that they were not only to bring the firſt-fruits of the Grapes and Olives, as they were pluckt from the trees, but alſo of Wine and Oyl, after they were preſſed.

unto the Prieſts] See v.3.36.

to the chambers of the houſe of our God] i.e. thoſe chambers that were made for treaſures, to lay up firſt-fruits, tithes, and ſuch other things in. See 1 Chr.9.26. 2 Chr.31.11, &c.

and the tithes of our ground unto the Levites] For that was by the Law given them for their maintenance, Numb.18.24, &c.

that the ſame Levites might have the tithes] Namely, brought unto them, that ſo they might be ſuſtained thereby.

in all the cities of our tillage] This ſheweth that no places wherein any of the people were were tithe-free.

V.38. *And the Prieſt the ſon of Aaron*] All Prieſts were ſons of Aaron; but the ſingular number implyeth a ſpeciall ſon, which was the eldeſt ſon then living, and high Prieſt.

ſhall be with the Levites, when the Levites take tithes] Namely, to ſee what tithe was given; that he might the better know how to order the diſtribution of tithes, Num.18.28.

and the Levites ſhall bring up the tithe of the tithes unto the houſe of our God] This might be one reaſon why the Prieſt was to be preſent, that he might the better know how much was to be given to the Prieſts. For as the people gave the tenths of all they had to the Levites, ſo the Levites were to give the tenth part of thoſe tenths to the Prieſts.

to the chambers, into the treaſure-houſe] See v.37.

V.39. *For the children of Iſrael*] i.e. ſuch as were not Levites, but of other tribes.

and the children of Levi] i.e. ſuch Levites as were not Prieſts.

ſhall bring the offering of the corn] i. e. the firſt-fruits and tenths of corn.

of the new wine and the oyl] See v.37.

unto the chambers] See v.3.

where are the veſſels of the ſanctuary] Hereby are meant ſuch veſſels eſpecially as were laid up in the treaſury.

and the Prieſts that miniſter, and the porters, and the ſingers] Theſe are brought in as ſuch who had their chambers about the Temple, and were to be maintained by ſuch proviſions as were brought thither.

and we will not forſake the houſe of our God] This is the ſeventh and laſt branch of their covenant: wherein two things are implyed, I. that they would not ſo neglect to bring thoſe things that belonged to the temple, as they who ſerved therein ſhould be forced to leave and forſake the houſe of God; II. that they themſelves would not forbear to come to the houſe of God, but would frequent it at all ſuch times as they were to come thereunto.

CHAP. XI.

Verſ. 1. AND *the Rulers of the people*] In this chapter they are ſet down who dwelt at Jeruſalem. And firſt are mentioned *the Rulers of the people*, who were eſpecially they that made up the great Councel called *the Sanedrim*, and others that had command over the people, yea, and Nobles.

dwelt at Jeruſalem] Voluntarily offered themſelves there to dwell. It is ſaid ch. 7.4. that *the city was large and great, but the people few therein*. Therefore the Rulers and others hereafter mentioned, there dwelt, for the better ſafety of the City, and for the better obſerving of Gods ordinances at the Temple.

the reſt of the people alſo caſt lots to bring one of ten to dwell in Jeruſalem] Becauſe they who voluntarily offered themſelves were too few to repleniſh that large City, they ordered that every tenth man ſhould dwell there: and to take away all ſhew of partiality, and to prevent murmuring, they caſt lots, that ſo it might appear that God would have ſuch and ſuch to dwell at Jeruſalem. For by caſting lots they came to know the mind of God, Act. 1.24,25,26. See 1 Chr. 6.61. & 24.5. Fear leſt the City ſhould be beſieged and brought to great ſtraits, together with deſire of enjoying the profit and pleaſure of the countrey, made many loth to dwell in the city.

the holy city] Jeruſalem hath this ſtile becauſe the Temple was there, and all the holy ordinances of God were obſerved therein, and becauſe God had made many promiſes of his preſence there. See 1 Kings 11.13. This title is oft given to Jeruſalem, as, v. 18. Iſa. 48.2. & 52.1. Dan. 9.24. Mat. 4.5. & 27.53. Rev. 11.2. See Ezr. 9.8.

and nine parts to dwell in the other cities] And in the countrey round about.

V. 2. *And the people bleſſed all the men*] They prayed to God to bleſſe them, and wiſhed all ſafety and good ſucceſſe to them.

that willingly offered themſelves to dwell at Jeruſalem] By this it appears that divers of the common people, beſide others, willingly offered themſelves to dwell in the City.

V. 3. *Now theſe are the chief of the province that dwelt in Jeruſalem*] Judea was at this time a province, Ezr. 2.1. & 5.8. ſo as by this word *province* the whole land of Judea is meant. The relative *theſe* hath reference to v. 1,2. and to v. 4, &c.

but in the cities of Judah] All other cities beſides Jeruſalem are here meant, together with towns, villages and countrey-houſes.

dwelt every one in his poſſeſſion in their cities] In ſuch inheritances as they had received from their anceſtors, or bought with their money. There were many that dwelt in Jeruſalem who had poſſeſſions in the countrey, but they either let them out to others, or kept them for ſummer-houſes.

to wit, Iſrael] Sometimes the men of Judah are compriſed under the word *Iſrael*. See 1 Chr. 21.2 But ſuch of the ten tribes as for religions ſake were moved to leave their own tribes, and to dwell with the men of Judah, (as many did 2 Chr. 11.16. & 30.11.) are here moſt properly meant.

the Prieſts, and the Levites, and the Nethinims] See 1 Chr. 9.2.

and the children of Solomons ſervants] See Ezr. 2.55.

V. 4. *And at Jeruſalem dwelt certain of the children of Judah, and of the children of Benjamin*] See 1 Chr. 9.3. There is further added, *and of the children of Ephraim and Manaſſeh*]

of the children of Judah, Athaliah, &c.] This catalogue of Perez is ſet down 1 Chr. 9.4. but in other names.

V. 5. *And Maaſeiah the ſon of Baruch, &c.*] See 1 Chr. 9.5.

V. 6. *All the ſons of Perez that dwelt at Jeruſalem*] Being by lot choſen to have their habitation there. See v. 1.

were four hundred threeſcore and eight] 1 Chr. 9.6. *ſix hundred and ninety*. For there are ſet down both ſuch as voluntarily offered themſelves, which were two hundred twenty two, and alſo ſuch as were deſigned by lot, who were theſe four hundred threeſcore and eight.

valiant men] Men of ſtrength and courage.

V. 7. *And theſe are the ſons of Benjamin, &c.*] See 1 Chron. 9. 7,8,9.

V. 8. *Nine hundred twenty and eight*] See 1 Chr. 9.9.

V. 9. *And Joel the ſon of Zichri was their over-ſeer*] This title implyeth a charge given him over his brethren.

and Judah the ſon of Senuah was ſecond over the city] *Second* implyeth an inferiour degree, but next to the firſt; ſo as Joel might be the chief Ruler, and this next to him.

V. 10. *Of the Prieſts, Jedaiah, &c.*] See 1 Chr. 9.10,11.

V. 12. *And their brethren that did the work of the houſe*] Such ſervices as belonged to the Prieſts in the houſe of God.

were eight hundred twenty and two, &c.] See 1 Chr. 9.13.

V. 13. *And his brethren chief of the fathers, &c.*] See 1 Chron. 9.13.

V. 14. *And their brethren*] See 1 Chr. 9.13.

an hundred twenty and eight] This number joyned with eight hundred twenty and two, v. 12. and two hundred fourty and two, v. 13. make up one thouſand one hundred ninety two. Theſe Prieſts were deſigned by lot to dwell at Jeruſalem. And five hundred ſixty and eight more did voluntarily offer themſelves there to dwell. All theſe make the thouſand ſeven hundred and threeſcore mentioned Ezr. 9.13.

and their over-ſeer was Zabdiel] He had a charge and command over them.

the ſon of one of the great men] Or, *the ſon of Haggedolim*. Some take this for a proper name: others take it appellatively for ſuch as were more eminent then others in parts and place.

V. 15. *Alſo of the Levites, Shemaiah, &c.*] See 1 Chr. 9.14.

V. 16. *And Shabbethai, &c.*] See 1 Chr. 9.15,16.

V. 18. *All the Levites in the holy city*] See v. 1.

were two hundred fourſcore and four] The number of Levites is not ſet down 1 Chr. 9.14. They were much fewer then the Prieſts, becauſe many of them were diſperſed abroad in other cities, towns, villages and houſes, to inſtruct the people.

V. 19. *Moreover, the porters, Akkub, Talmon*] See 1 Chr. 9.17.

and their brethren that kept the gates] Heb. *at the gates*, or, *in the gates*. They had their abode about the gates, to keep the ſame.

were an hundred ſeventy and two] Theſe by lot were choſen to dwell at Jeruſalem: Fourty more, who offered themſelves, make up the two hundred and twelve, 1 Chr. 9.22.

V. 20. *And the reſidue of Iſrael, of the Prieſts, and the Levites*] See v. 3.

were in all the cities of Judah, every one in his inheritance] See v. 3.

V. 21. *But the Nethinims*] See 1 Chr. 9.2.

dwelt in Ophel] Or, *the tower*. See ch. 3.26.

and Ziha and Giſpa were over the Nethinims] This Ziha might be he that came to Jeruſalem, Ezr. 2.43. or his ſon. He and Giſpa were chief commanders over the Nethinims.

V. 22. *The over-ſeer alſo of the Levites at Jeruſalem was Uzzi, &c.*] The parentage of Uzzi is ſet down to ſhew that he deſcended from Aſaph, a man of great note and name in Davids time.

Of the ſons of Aſaph] There were more then thoſe four, *Bani, Haſhabiah, Mattaniah*, and *Micha*, betwixt Uzzi and Aſaph; therefore he uſeth this phraſe, *Of the ſons of Aſaph*, meaning thereby his *poſterity*.

the ſingers] This ſheweth what kind of Levites are meant in the beginning of the verſe.

were over the buſineſs of the houſe of God] Theſe Singers executed their function within the houſe of God, as other Levites had a charge without, v. 16. Some ſo expound this, as if theſe Levites were to ſee ſuch things well ordered as were brought to the Temple by thoſe that were to overſee things abroad. But how ſhould this be the care of Singers, ſuch as theſe were?

V. 23. *For it was the kings commandment concerning them*] Some underſtand this of King David, and thoſe ordinances which he made concerning Singers and other Levites. Others of the Kings of Perſia, two of whoſe decrees we read of; one of Darius, that out of the Kings expenſes proviſion ſhould be made for Prieſts and Levites, Ezr. 6.8,9. The other of Artaxerxes, who exempted Singers and other Levites, together with the Prieſts, from all toll, tribute and cuſtome, and commanded that proviſion ſhould be made for them, Ezr. 7.12,24. So much alſo may be compriſed under the general grant of the King of Perſia to Nehemiah, *The king granted me according to the good hand of God upon me*, ch. 2.8.

that a certain portion [Or, *a ſure ordinance*] *ſhould be for the ſingers, due for every day*] The former reading implyeth a conſtant proviſion for them; the latter, an inviolable ordinance, either for them to do their duty daily, or to have a ſet maintenance for what they did.

V. 24. *And Pethahiah the ſon of Meſhezabeel*] This Pethahiah may be he who was one of thoſe that put away their ſtrange wives, Ezra 10.23, who alſo had a part in ſolemnizing the faſt, ch. 9.5.

of the children of Zerah the ſon of Judah] There was one Zerah of the tribe of Judah, whoſe ſon Achan was, Joſh. 7.1. He alſo that was born of Tamar was called *Zara*, Gen. 38.30. This may have reference to one of them.

was at the kings hand] Was by the King appointed, in the Kings name and ſtead, to do ſuch and ſuch things: Thus this phraſe might be applyed to one that was at Jeruſalem, though the King himſelf were in Perſia. See 1 Chr. 23.28.

in all matters concerning the people] Which the King required the people to do; whether it were paying ſubſidies, or to ſubject themſelves to ſuch Governours as the King appointed over them, or to ſuch orders as he made for maintaining the ſervices of the houſe of God.

V. 25. *And for the villages with their fields*] Ezra having hitherto declared who dwelt in Jeruſalem, now ſheweth what cities, towns and villages in other places of Judea were inhabited, and by what tribes.

ſome of the children of Judah dwelt at Kiriath-arba] See Joſh. 15. 54.

and in the villages thereof] Villages were certain ſmall towns appertaining unto cities, and under the juriſdiction of the governours of thoſe cities. See 1 Chr.4.32. The word tranſlated *villages* properly ſignifies *daughters*; for as daughters are under a mother, ſo were villages under their cities.

and at Dibon, and in the villages thereof] There was a Dibon in Gad, Numb.32.34. Joſh.13.17.but this was in Judah.

and at Jekabzeel, and in the villages thereof] There is no where elſe mention made of this city; but the very place ſheweth that it was in Judah.

V. 26. *And at Jeſhua*] This is the name of a man, 1 Chr.24.11. Ezr.2.2. but here of a city, and that in Judah.

and at Moladah] This was in Judah, Joſh.15.26.

and at Beth-phelet] Though no other mention be made of this city, we may hence infer that it was in Judah.

V. 27. *And at Hazar-ſhual*] See Joſh.15.28.

and at Beerſheba] See Joſh.15.28.

and in the villages thereof] See v.25.

V. 28. *And at Ziglag*] See Joſh.15 31.

and at Mekonah, and in the villages thereof] This alſo is to be taken to be in Judah.

V. 29. *And at En-Rimmon, and at Zareah*] Neither of theſe places are elſewhere mentioned.

and at Jarmuth] See Joſh.15.35.

V. 30. *Zanoah, Adullam*] See Joſh.15.34,35.

and in their villages] See v.25.

at Lachiſh] See Joſh.19.39. It was the head city of a kingdom before Joſhua took it, Joſh.2.11. See Iſa.36.2.

and the fields thereof] There were fair large fields about Lachiſh, (it being a frontier city) which appertained to the inhabitants: and therefore expreſs mention is made thereof.

at Azekah, and in the villages thereof] See Joſh.15.35. It was famous by the ſlaughter of five Kings and their armies, Joſh.10.11.

and they dwelt from Beer-ſheba unto the valley of Hinnom] Beerſheba was a city of Judah. See Gen.21.30.& 26.33. Of the valley of Hinnom, ſee Joſh.15.8. The word tranſlated *dwelt* properly ſignifieth *pitch'd their tents*; for the cities and houſes betwixt thoſe two places being not yet built, they placed their tents together much like a camp for the better defence one of another.

V. 31. *The children alſo of Benjamin*] As in the former verſes he ſet down the habitations of Judah, ſo in this and the following verſes he ſets down the habitations of Benjamin; for at the revolt of the ten tribes theſe two held cloſe to the houſe of David.

from Geba] Or, *of Geba*. Who appertained thereunto, or to whom it belonged. Geba was given to the Levites out of Benjamin, Joſh.21.17.

dwelt at Michmaſh] Or, *to Michmaſh*. The former reading importeth that they dwelt in the city; the latter, that they dwelt betwixt Geba and Michmaſh. Michmaſh was in Benjamin, Iſa.10. 28. famous by the victory which Jonathan got againſt the Philiſtims, 1 Sam.14.31.

and Aijah] No mention is elſewhere made of this city; but *Aiath* is reckoned among the cities of Benjamin, Iſai.10.28. and may be here meant.

and Beth-el] This city was in Benjamin, Joſh.18.22. See Gen. 28.19. and on Hoſ.10 15. It was in the out-coaſts of Benjamin, and thereupon ſurpriſed by the ten tribes in their revolt. One of their golden-calves was there ſet up, 1 King.12.29.

and in their villages] This hath reference to all the cities in Benjamin before mentioned.

V. 32. *And at Anathoth*] This was another city given unto the Levites out of Benjamin, Joſh.21.18. See ch.10.19.

Nob] Here alſo the Prieſts dwelt. It was made infamous by the deſtruction of the Prieſts, in Sauls time, 1 Sam.22.19.

Ananiah] There is no mention made elſewhere of this city.

V. 33. *Hazor*] This is reckoned among the cities of Judah, Joſh.15.23,25. for Judah and Benjamin bordered together.

Ramah] This name is ſet down among the cities of Benjamin, Joh.18.25. 1 King.15.17.

Gittaim] This city was in Benjamin, 2 Sam.2.3.

V. 34. *Hadid*] This name is no where elſe given to a city. But it is given to a man ch.7.37. See Ezr.2.33.

Zeboim] This was in Benjamin, 1 Sam.13.18.

Neballat] We no where elſe read of this city.

V. 35. *Lod, and Ono*] Theſe two are reckoned among the cities of Benjamin, 1 Chr.8.12.

the valley of craftſmen] See 1 Chr. 4.14.

V. 36. *And of the Levites were diviſions in Judah and in Benjamin*] Or, *concerning the Levites, there were diſtributions of Judah and Benjamin*. i.e. There were cities and ſuburbs given to the Levites out of both the tribes. For there was great uſe of them throughout the countrey to inſtruct the people

CHAP. XII.

NOw *theſe are the Prieſts and the Levites*] In this Chapter is ſet down the dedication of the wall of Jeruſalem. Now becauſe the Prieſts and Levites had a ſpecial part therein, he firſt ſets down their genealogies, that it might the better appear that they were true Prieſts and Levites.

that went up with Zerubbabel] Here are two pedigrees of Prieſts, one of ſuch as came with Zerubbabel to Jeruſalem, the other of ſuch as were in the dayes of Jojakim, v.12.

the ſon of Shealthiel] See Ezr.3.2.

and Jeſhua] See Ezr.2.2. Zerubbabel and Jeſhua were as guides to the reſt, the one the chief Prince, the other the chief Prieſt.

Seraiah, Jeremiah] Theſe two ſealed the covenant, ch.10.2.

Ezra] It is probable that this was another Ezra then that is mentioned Ezra 7.1. For he came many years after theſe. He might be of the ſame name, but end his days either in his journey, or as ſoon as he was come into Jeruſalem, and in that reſpect no more be ſaid of him. If it were that Ezra, he is here put out of order, and ſet before his time. Sure he was a principal man about the dedication of the wall.

V. 2. *Amariah*] See ch.10.3.

Malluch] Or, *Melicu*, v.14.

Hattuſh] See ch.10.4.

V. 3. *Shecaniah*] Or, *Shebaniah*] v.14. See ch.10.4.

Rehum] Or, *Harim*, v.15. See ch.10 5.

Merimoth] Or, *Meraioth*, v.15. See ch.10 5.

V. 4. *Iddo*] See Ezr.8.17.

Gennetho] Or, *Ginnethon*, v.16. See ch.10.6.

Abijah] See ch 10.7.

V. 5. *Miamin*] Or, *Miniamin*, v.17. See ch.10.7.

Madiah] Or, *Moadiah*, v.17.

Bilgah] This may be he that is called *Bilgai*, ch.10.8.

V. 6. *Shemaiah*] See ch.10.8.

and Joiarib] There was an ancient Prieſt of this name, ch. 11. 5, 10.

Jedaiah] See ch.3.10. The children of one Jedaiah came up with Zerubbabel, Ezra 2.36.

V. 7. *Sallu*] Or *Sallai*, v.20. There was another of this name, but of the tribe of Benjamin, ch.11.7,8.

Amok] See v.20.

Hilkiah] See ch.8.4.

Jedaiah] There is another Jedaiah mentioned v.6.

Theſe were the chief Prieſts] i.e. ſuch as were heads of diſtinct families among the Prieſts.

and of their brethren] Or, *and their brethren*. q.d. Theſe and their brethren were of ſuch a time.

in the dayes of Jeſhua] Jeſhua was then the high Prieſt, and they had no King in Judah: therefore the times were computed by the Prieſts. Many of the Prieſts here ſet down are not mentioned in the catalogue of thoſe that came up with Zerubbabel, Ezr. 2. 36. Therefore ſome ſuppoſe that they who came up with Ezra are alſo here intermingled.

V. 8. *Moreover, the Levites*] Here he begins to ſet down their genealogies.

Jeſhua, Binnui, Kadmiel, Sherebiah] Three of theſe ſtirred up the people to bleſs the Lord, ch 9.5. Binnui was one that ſealed the covenant, ch.10.9.

Judah] He put away his ſtrange wife, Ezr.10.23.

and Mattaniah, which was over the thankſgiving] i.e. the Pſalms of thankſgiving. See ch.11.17.

he and his brethren] Other Levites of that function.

V. 9. *Alſo Bakbukiah*] We read not elſewhere of this name.

and Unni] There was a muſician of this name in Davids time, 1 Chr.15.18,20.

their brethren] This hath reference to thoſe, v. 8. and ſheweth that they were all of the ſame function.

were over againſt them in the watches] They ſtood in their ranks one againſt the other, and performed that duty which belonged unto them carefully, watching and obſerving their turns.

V. 10. *And Jeſhua begat Jojakim*] In this and the next verſe is ſet down the generation of high Prieſts during the time of the Perſian Monarchy, even from Cyrus to Alexander the Great, who vanquiſhed the Perſians. For Jeſhua was high Prieſt when Cyrus gave liberty to the Jews to return, Ezr.2.2. and 3.2.

Jojakim alſo begat Eliaſhib] This Eliaſhib proved a very wicked Prieſt. See ch.13.4,5.

and Eliaſhib begat Joiada] He was allied to Sanballat, chap. 13. 28.

V. 11. *And Joiada begat Jonathan*] There was another Prieſt called *Jonathan*, v.14.

and Jonathan begat Jaddua] There is no mention of this man in ſacred Scripture but in this chapter. Joſephus writes of him, that he being high Prieſt met Alexander the Great in his Pontifical robes with ſuch glory as amazed that Monarch, and made him forbear to do any hoſtile act againſt the City or Temple, yea, moved him to confirm their priviledges, *Antiq. Jud. l.* 11. *ch.* 8.

V. 12. *And in the dayes of Jojakim were Prieſts*] There being in the former verſes a catalogue of ſuch Prieſts as were prime men in Jeſhua's dayes, here is ſhewed who were ſuch in Joiakim his ſons dayes. It is ſuppoſed that thoſe former Prieſts were now dead, and that theſe that follow ſucceeded them.

the chief of the fathers] *i. e.* chief among thoſe that were heads of families.

of Seraiah, Meraiah] From this place to v.22. are ſet down the very ſame men that were mentioned v.1—7. and to every particular perſon is added the name of him that ſucceeded him. Onely in ſome names be altered, which was noted before.

of Jeremiah, Hananiah] This was one of thoſe Prieſts that ſounded trumpets at the dedication of the wall, v.41.

V. 13. *Of Ezra, Meſhullam*] There was another of this name, v.16. One of theſe was among thoſe that aſſiſted Ezra, ch.1.4.

of Amariah, Jehohanan] This man alſo had a part in the dedication of the wall, v.42.

V. 14. *Of Melicu, Jonathan*] His ſon had his part about dedicating the wall, v. 35. Here ſhould follow Hattuſh. See v.2. It may be he was dead, and none of his family living to ſucceed him.

of Shebaniah, Joſeph] This Joſeph was he that was among thoſe that ſealed the covenant, Ezr.10.42.

V. 15. *Of Harim, Adna*] Adna alſo was among thoſe that ſealed the covenant, Ezr.10.30. if at leaſt he were a Prieſt.

of Meraioth, Helkai] We read not elſwhere of Helkai.

V. 16. *Of Idda, Zechariah*] Zechariah aſſiſted Ezra, ch.8.4.

Ginnethon, Meſhullam] There was another of this name, v.13.

V. 17. *Of Abiſah, Zichri*] We read not elſwhere of Zichri.

of Miniamin, of Moadiah, Piltai] Here is no ſucceſſor of Miniamin expreſſed. It may be that there was none of his family to ſucceed him, and that Piltai ſupplied the courſe both of Miniamin and Moadiah. Some would have the words thus read, *Piltai was of the houſe of Miniamin, who deſcended from Moadiah.*

V. 18. *Of Bilgah, Shammua: of Shemaiah, Jehonathan*] No mention is elſwhere made of Shammua and Jehonathan to be Prieſts after the captivity.

V. 19. *And of Joiarib, Mattenai*] Mattenai was one of thoſe who put away their ſtrange wives, Ezr.10.37.

of Pedaiah, Uzzi] Uzzi had his part in dedicating the wall, v.42.

V. 20. *Of Sallai, Kallai: of Amok, Eber*] No mention is elſwhere made of Sallai and Eber.

V. 21. *Of Hilkiah, Haſhabiah*] There was alſo one of the Levites of this name, v.24.

of Jedaiah, Nethaneel] Nethaneel had his part in dedicating the wall, v.36. In this ſecond catalogue of Prieſts there is one courſe at leaſt, (ſee v.14.) if not two, (ſee v.17.) leſs then in the former catalogue, v.1—7. There were but twenty two; here but twenty one, or twenty; yet there were twenty four courſes appointed by David, 1 Chr.24.7,&c. The reaſon why there were fewer courſes after the captivity may be becauſe there were not Prieſts enough to make up ſo many courſes as in Davids time. That which is noted Ezra 8.15. that Ezra *found there none of the ſons of Levi*, importeth that there were but few of them when they were all gathered together.

V. 22. *The Levites*] Here beginneth a catalogue of the Levites.

in the dayes of Eliaſhib, Joiada, and Johanan, and Jaddua] Theſe were four high Prieſts, that by lineal deſcent ſucceeded one another, from Nehemia's time to the end of the Perſian Monarchy. For Eliaſhib was high Prieſt when Nehemiah came firſt to Jeruſalem, Neh.3.1. and Jaddua continued beyond the Perſian Monarchy, even to Alexander the Great, who was the firſt Grecian Monarch. See v.11.

were recorded chief of the fathers] This hath reference to the firſt word of this verſe, and importeth this ſenſe, that the chief of the fathers of the Levites were to be found regiſtred by name in the publick records, ſo as they need not here be ſet down again.

alſo the Prieſts] They were alſo recorded.

to the reign of Darius the Perſian] The laſt Monarch of Perſia is here meant, he that is ſtyled Darius Codomannus, who was vanquiſhed by Alexander the Great.

V. 23. *The ſons of Levi, the chief of the fathers*] Or, *of the ſons of Levi*, &c. See v.22. and ch.11.13.

were written in the book of the Chronicles] Heb. *words of dayes*. See on the title of the firſt book of Chronicles. Hence it is inferred that relation is here had to the catalogue of Prieſts and Levites, 1 Chr.9, 10,&c.

even until the dayes of Johanan the ſon of Eliaſhib] *Son* is here put for *Nephew* or *grandchild*; for Johanan (who is called *Jonathan* v.11.) was the ſon of Joiada, and he the ſon of Eliaſhib, v. 10, 11, 12.

V. 24. *And the chief of the Levites*] Such as were heads of families, and had command over others.

Haſhabiah, Sherebiah] Theſe might be two of thoſe prudent men who came to Ezra, Ezr.8.18,19.

and Jeſhua the ſon of Kadmiel] See c.9.5.

with their brethren over againſt them] See v.9.

to praiſe, and to give thanks, according to the commandment of David] Hereby is meant the courſe and order ſet down 1 Chr.25.1,&c.

the man of God] See 2 Chr.8.14.

ward over againſt ward] See 1 Chr.26.16.

V. 25. *Mattaniah*] See v.8.

and Bakbukiah] See v.9.

Obadiah] This muſt be he that came up with Ezra, Ezr. 8.9.

Meſhullam] There were two Prieſts of this name, v.13,16. This may be the Levite mentioned Ezr.10.15.

Talmon, Akkub, were Porters keeping the ward] See ch.11. 19.

at the threſholds of the gates] Or, *treaſuries*, or *aſſemblies*. Heb. *Aſuppim*. See 1 Chr. 26. 17. The gates of the Temple are here meant.

V. 26. *Theſe were in the dayes of Joiakim the ſon of Jeſhua, the ſon of Jozadak*] See v.10.

and in the dayes of Nehemiah the governour] See 5.14. & 8.9.

and of Ezra the Prieſt, the Scribe] Ezr.7.1,6,12. By this it appears that Jeſhua the high Prieſt, who was a prime man about the building of the Temple, was dead before Ezra and Nehemiah came to Jeruſalem. As for Ezra, though he were no high Prieſt, Ezr.7.1. yet by reaſon of his great wiſdom, zeal and courage, and the Kings favour and large grant, Ezra 7. 12, &c. he had a government over the Jews. The years therefore were then reckoned by the time of Nehemiah's and Ezra's government.

V. 27. *And at the dedication of the wall of Jeruſalem*] The Prieſts and Levites, who had a great hand in dedicating the wall, being by their diſtinct orders ſet down in the former part of the chapter; the manner of dedicating the ſame is ſet down in the following part. Of the rites uſed about dedicating a thing ſee 1 King.8.63. Ezr.6.16. The wall of Jeruſalem was of great conſequence: The City whereabout it was, was called the holy city, ch.11.1, 18. Not onely the inhabitants, but alſo the Temple, and all the holy things appertaining thereunto, were by the ſtrength of this wall kept in ſafety: And God had wonderfully bleſſed them in the building of it: Therefore they do in that warrantable manner which was then in uſe, conſecrate it to the Lord, for his defenſe thereof, and in thankfulneſs unto God they do with praiſes dedicate it to him.

they ſought the Levites out of all their places] The Levites had liberty, after their courſes were finiſhed, to go to their own habitations in the countrey; but for the better celebrating of this great ſolemn work, they aſſembled them all together, both thoſe that were then ſerving in their courſes at the Temple, and thoſe alſo that were abroad in their particular places.

to bring them to Jeruſalem] For there the ſolemnity was obſerved.

to keep the dedication with gladneſs] Under this word *gladneſs* both the cheerfulneſs of their ſpirits, and alſo their outward joyful rites, as ſinging and feaſting, are compriſed. See 2 Chr. 36. 21, 23.

both with thankſgiving] Thanks and praiſes are given to God for bringing them to that place, for protecting them from their adverſaries, and for helping and proſpering them in that great work; an evidence whereof is largely ſet down ch.8.

and in ſinging] This is ſet down by way of diſtinction from the inſtruments next mentioned; and it ſheweth that they uſed both vocal and inſtrumental muſick.

with Cymbals, Pſalteries, and with Harps] See 1 Chr.13.8.

V. 28. *And the ſons of the ſingers*] i. e. Such as were not onely born of Levites that were ſingers, but alſo trained up to ſinging and made skilful therein.

gathered themſelves together] Being ſent for from their ſeveral habitations, they willingly came all to the houſe of God.

both out of the Plain countrey round about Jeruſalem] *i. e.* fair fertile places, in dales and valleys, watered with ſweet running rivers, fit for pleaſing and uſeful habitations. Mention is made of a *plain countrey*, Deut. 4.43.

and from the villages of Netophathi] See 1 Chr.9.16.

V. 29. *Alſo from the houſe of Gilgal*] *Houſe* is here ſet for the place of their habitation, which was at Gilgal. See 2 King.2.1.

and out of the fields of Geba] Geba was a city of Benjamin given to the Prieſts, Joſh. 21.17. By *the fields of Geba* are meant all that land that was about Geba, and belonged to the Prieſts.

and Azmaveth] This name is oft given to a man, as 1 Chr.8. 36. & 9.43. & 11. 33. Ezr.2.24. There might alſo be a place ſo called, where Levites dwelt.

for the ſingers had builded them villages round about Jeruſalem] The Babylonians had not onely deſtroyed Jeruſalem, but alſo all the villages round: Therefore, as others, ſo the Singers were forced to build thoſe villages again when they returned from the captivity.

V. 30. *And the Prieſts and the Levites purified themſelves*] It was a cuſtome among the people of God, when they were called to any holy and extraordinary ſervice, to purifie themſelves; which was done by waſhing their clothes, Exod.19.10. yea and their fleſh too, Numb.19.7. by changing their garments, Gen.35.2. by being ſprinkled with that purifying water which was enjoyned under the Law, Numb. 19. 9. by abſtaining from their wives, Exod.19. 15. by offering up ſacrifices, and performing other legal rites (ſee Ezr.5.16,21.) yea and by putting away falſe gods, Gen.35.2. and all manner of ſinful courſes.

and purified the people] By ſuch rites as they purified themſelves.

Miniſters muſt be careful of fitting and preparing Gods people to holy ordinances as well as themſelves.

and the gates, and the wall] Places under the Law were ſubject to uncleanneſs and pollution as well as perſons. See 2 Chr.29.16,17. Theſe gates and walls were now in a ſpecial manner recommended to Gods cuſtody and protection.

V. 31. *Then I brought up the Princes of Judah upon the wall*] Becauſe the city and the wall were for the uſe and good of Princes and people as well as of Prieſts and Levites, Nehemiah bringeth the Princes (who were heads of the people, and did what they did, for them alſo) upon the wall, to have a part in this ſacred work. Of this phraſe *upon the wall*, ſee v.38.

and appointed two great companies of them that gave thanks] *i. e.* of Levites, who had this office of ſolemn giving thanks committed unto them, v.27.

whereof one went on the right hand upon the wall] The right hand is here taken to be towards the South.

toward the dung-gate] See ch.3.13,14.

V. 32. *And after them*] After the Prieſts and Levites of the firſt rank.

went Hoſhaiah] This was one of the chief Princes. We read no where elſe of him. But we read of a Prince of this name in the beginning of the captivity, Jer.42.1. & 43.2.

and half of the Princes of Judah] *i. e.* one of thoſe companies, v.31.

V. 33. *And Azariah*] He aſſiſted Ezra, ch.7 8.

Ezra] See v.1.

and Meſhullam] See v.13.

V. 34. *Judah and Benjamin*] Theſe are not here names of tribes, but of perſons. See v.8. & Ezr.10.32.

and Shemaiah] See v.6.

and Jeremiah] See v.1.

V. 35. *And certain of the Prieſts ſons with trumpets*] It was the office of Prieſts to ſound trumpets, Numb.10.8. Joſh.6.4. 1 Chr. 5.24. 2 Chr.13.12. Ezr.3.10.

namely Zechariah the ſon of Jonathan, &c.] This Zechariah is taken to be a Levite; in which reſpect that particle *namely*, which is a note of application, is not duly inſerted.

the ſon of Aſaph] Aſaph was a maſter of ſingers in Davids time, 1 Chr. 16.4,5. and 25.1. From him by lineal deſcent came Zechariah.

V. 36. *And his brethren*] This hath reference to Zechariah, v.35. By *brethren* are meant ſuch as were of the ſame ſtock and function. So as the ſons of Heman and Jeduthun may be reckoned up as well as the ſons of Aſaph.

Shemaiah, &c.] Here are eight mentioned, who were alſo Levites as Zechariah was.

with the muſical inſtruments of David] Such as David by the inſtinct of Gods Spirit had appointed for the more cheerful ſetting forth of the praiſes of God. Theſe are called *muſical inſtruments of God*, 1 Chr.16.42.

the man of God] See v.24.

and Ezra the Scribe before them] This is the great Ezra mentioned Ezr.7.1,&c. There being two companies that went in order upon the wall v.31. Ezra led on the firſt. See v.38.

V. 37. *And at the fountain-gate*] See ch.2.14.

which was over againſt them] This was by the city of David.

they went up by the ſtairs of the city of David] Zion is here meant, 1 Chr.11.5. It being on an hill, they had ſtairs to go up into ſome part thereof; and thoſe ſtairs are here meant.

at the going up of the wall, above the houſe of David] This implieth that they had gone about the wall of the city of David.

even unto the water-gate Eaſtward] See ch.3.26. This gate being Eaſtward lay over-againſt the entrance into the Temple; ſo as they had now gone about half the wall, and here were met by the other company, which is ſet forth in the next verſes.

V. 38. *And the other company, &c.*] *Other* hath reference to v.31. where mention is made of one company that *went on the right hand*. Now here is ſet down the other company, that went on the left hand, to the North, and ſo onward to the Eaſt.

went over againſt them] The other company went round from the Weſt Southward, till they came to the Eaſt; this from the Weſt Nothward, till they came to the Eaſt. Each company went with like pace, and ſo were one over againſt another, even till they met together at the Eaſt.

and I after them] This Nehemiah ſpeaketh of himſelf, who being the chief Governour, like the General of an Army, ſaw his company go before him, and he followed laſt of all. Ezra went before the other company; for he was a Prieſt; and it is probable another Prieſt went before this; that they might be guides to the reſt that followed, and ſhew them when to go, when to ſtay, how faſt, or how ſlow to go.

and the half of the people] Though no mention be made of the people in the former company, yet this phraſe ſheweth that the other half of the people were in it. Firſt went Prieſts, then Levites, after them Princes, and after the Princes the people, and the Governour laſt of all. This was their order. We take it for granted that as Nehemiah went laſt after his company, ſo ſome other Governour next to him went laſt after the other.

upon the wall] This wall muſt needs be very thick and broad, that could receive ſo great companies upon it: for we are to ſuppoſe that they went many abreaſt.

from beyond the tower of the furnaces] See ch.3.11.

even unto the broad wall] See ch.3 8.

V. 39. *And from above the gate of Ephraim*] See ch.8.16.

and above the old gate] See ch.3.6.

and above the fiſh-gate] See ch.3.3.

and the tower of Hananeel, &c.] See ch.3.1.

and they ſtood ſtill in the priſon-gate] See ch.3.31. Somewhat beyond this gate the two companies met together; ſo here they ſtaied, till they might in order deſcend from the wall, to go to the houſe of God. Expreſs mention is here made of the ſeveral gates and towers, becauſe they were evidences of Gods goodneſs to them in helping them ſo ſoon to build ſuch a wall, and ſuch gates and towers: And by the ſight of them their ſpirits were the more quickned up to praiſe God.

V.40. *So ſtood the two companies of them that gave thanks in the houſe of God*] Theſe were the companies of Levites, whoſe office was to give praiſe unto God with voice and inſtruments on all ſolemn occaſions of rejoycing.

and I, and the half of the rulers with me] There was no mention made before of Rulers in that company where Nehemiah was; but by this it appeareth that there were as many in that as in the former.

V. 41. *And the Prieſts: Eliakim*] We read not of him before.

Maaſeiah] See ch.8.4.

Miniamin] See v.5,17.

Michaiah] See v.35.

Elioenai] See Ezra 10.22.

Zechariah] See v.16.

and Hananiah] See v.12.

with trumpets] See v.35.

V. 42. *And Maaſeiah*] There is another Maaſeiah v.41.

and Shemaiah] See v.36.

and Eleazar] This may be that Eleazar mentioned Ezr.8.33.

and Uzzi] See v.19.

and Jehohanan] See v.13.

and Malchijah] See ch.3.11.

and Elam] This may be that Elam whoſe ſon gave the good advice to Ezra, Ezr.10.2.

and Ezer] See ch.3.19.

and the ſingers ſang loud] Heb. *made* their voice *to be heard*.

with Jezrahiah their overſeer] We do not read of this man any where elſe. He was Maſter-ſinger, and one that had a charge over the other. See ch.11.22.

V. 43. *Alſo that day they offered great ſacrifices*] See 1 King. 3. 15. Gods people under the Law were wont to teſtifie their thankfulneſs with abundance of ſacrifices. See 1 Chr.29.21. 1 King.8. 62, 63.

and rejoyced] With ſinging, feaſting, and other like external rites they teſtified the inward joy of their hearts.

for God had them rejoyce with great joy] It was God that by his providence gave them the occaſion of rejoycing, protecting them from their enemies, helping them to build and finiſh their walls, that ſo they might live more ſecurely in their city. It was God alſo that quickned up their ſpirits to this manner of rejoycing, 2 Chr.20.27.

the wives alſo and the children rejoyced] The occaſions of that joy, and the expreſſions thereof by Prieſts, Levites, and all ſorts of men, did ſo work upon the women and children as they alſo teſtifie their inward joy. Rejoycing of men draws on women, Exod.15.21. and rejoycing of the elder ſort draws on the younger to do the like, Pſal.48.12.

ſo that the joy of Jeruſalem] Of all ſorts of people there.

was heard even afar off] The loud ſound of trumpets and other inſtruments, the ſinging of many together, the ſhout of the multitude, and common acclamations could not but ſpread far: And the rumour and report went not onely into all the cities and villages of Judah and Benjamin, but alſo into other nations round about. For ſuch a publick and ſolemn rejoycing filled every mans mouth, and ſet every ones pen on work, by word and writing to divulge the ſame far and near. See Ezr.3.13.

V. 44. *And at that time were ſome appointed over the chambers, for the treaſures*] See 1 Chr. 9.26. 2 Chr. 31.11. After their zeal in dedicating the wall, their piety in providing for the ſervices and officers of the houſe of the Lord is manifeſted. Faithful Levites are ſet apart to take care of all ſuch things as by the people ſhould be brought for that end, and places prepared to lay up ſuch things as might be needful, not onely for the preſent, but alſo for the future. So did Hezekiah and his people, 2 Chr.31.4,5,11,&c.

for the offerings] *i. e.* all manner of things freely brought by the people for the Miniſters and ſervices of the Lord.

for the firſt-fruits] See ch.10.35,37. 2 King.4 42. 2Chr.31.5.

and for the tythes] Tythes were the tenth of all fruits that grew out of their land, whether in open fields, orchards, or gardens; and of their cattle and other commodities. See 1 Chr.31.6.

to gather into them] Or, *to lay up together*; as 2 Chr.31.11,12.

out of the fields of the cities] Such things as ſhould be brought out of the fields that appertain to the cities.

the portions of the law] *i. e.* appointed by the Law.

for the Prieſts and Levites] Theſe waited upon the ſervices of the houſe of God, and had not inheritances as the other tribes had; therefore they were thus to be provided for.

for Judah rejoyced] Heb. *for the joy of Judah.* This is added as a reaſon why the people ſo cheerfully brought in the forementioned portions

for the Prieſts, and for the Levites that waited] Heb. *that ſtood.* The people much rejoyced that there was care taken to ſettle them in their accuſtomed courſes, and ſo to provide for them as they ſhould not be forced to go into the countrey to ſeek maintenance. They were now ſo provided for as they might ſtay their time and courſe at the houſe of God.

V. 45. *And both the ſingers and the Porters kept the ward of their God*] That which by Gods appointment was ſet them, and which made much to his honour. Though David preſcribed the courſes, yet it was by the commandment of the Lord, 2 Chr. 29. 25.

and the ward of the purification] That courſe that was taken for purifying themſelves, the people, the gates, and the wall of the City, v. 30. and other things that needed purifying.

according to the commandment of David] This hath reference to the courſes of the Prieſts and Levites, 1 Chr. 23, 24, 25, & 26.

and of Solomon his ſon] We do not read of any ſuch courſes that Solomon ſetled; but in that it is ſaid that *Solomon walked in the ſtatutes of David his father*, 1 King. 3. 3. we way well infer that herein he imitated his father.

V. 46. *For in the dayes of David*] While he reigned.

and Aſaph of old] Under *Aſaph* Jeduthun and Heman alſo, who were Muſick-maſters, are to be underſtood, and here added to David, becauſe David took counſel of them.

there were chief of the ſingers] Such as were not onely very skilful in muſick, and able to inſtruct others, but alſo had a charge and command over other ſingers, to ſee all things belonging unto ſinging orderly, faithfully and diligently done.

and ſongs of praiſe and thankſgiving unto God] Such as are ſet in the book of Pſalms, which David by the Spirit of God indited, and thoſe Muſicians put into fit tunes.

V. 47. *And all Iſrael in the dayes of Zerubbabel*] While he lived. So 2 Chr. 24. 2, 14.

and in the dayes of Nehemiah] Here he ſpeakes of himſelf in the third perſon, though many times before in the firſt; yea, and in this chapter too, as v. 31, 38, 40. He was the next Governour after Zerubbabel, and in that reſpect here fitly added to him. Of that which was covenanted to be done in his time, ſee ch. 10. 32, &c. And no doubt they performed what they covenanted.

gave the portions of the ſingers and the Porters] Such proviſions as were appointed for their maintenance.

every day his portion] Heb. *the thing of the day in his day.* See 2 King. 25. 30. 2 Chr. 31. 10.

and they ſanctified] *i. e.* ſet apart.

holy things unto the Levites] Theſe words *holy things* are well added to make up the ſenſe. For *to ſanctifie unto one* is to give an holy thing unto him. The things here meant were ſuch as are mentioned v. 44.

and the Levites ſanctified them] *i. e.* ſet apart the tenth part of them. For the Prieſts were to have the tenth of ſuch things as the Levites received of the people, Numb. 18. 26.

unto the children of Aaron] *i. e.* the Prieſts. For all that deſcended from Aaron were Prieſts.

CHAP. XIII.

Verſ. 1. ON *that day*] The moſt immediate reference of this circumſtance of time is unto the day of dedicating the wall, the hiſtory whereof is in the former chapter. This very phraſe is uſed ch. 12. 43. On *that day they offered ſacrifices*; and on that day alſo, for the ſanctifying of it, they might read the Law. Others make a more remote reference, namely to the reading of the Law on their great day of faſt, when *the ſeed of Iſrael ſeparated themſelves from all ſtrangers*, ch. 9. 1, &c. But the moſt Expoſitors refer this to the time of Nehemiahs ſecond return to Jeruſalem. See v. 6, 7. For this good Governour was as careful of reforming abuſes about religion as of redreſſing grievances in the State. Therefore at all due times, when he was at Jeruſalem, he was careful to have the Law read.

they read] Heb. *there was read.* Namely, by the Levites, to whom it belonged publickly to read the ſacred Scriptures. This is here ſet down to make way for that which is noted of Nehemiah's care about reforming religion after his ſecond coming to Jeruſalem; which is the main ſcope of this chapter.

in the book of Moſes] The five firſt books of the Bible are compriſed under this title. He uſeth this phraſe *in the book*, becauſe a part onely thereof was read at one time.

in the audience] Heb. *in the ears.*

of the people] All ſorts of people, great and ſmall, old and young, male and female, are here meant.

and therein was found written] Namely, in that part which they then read, which was Deut. 23. 3.

that the Ammonite and the Moabite] See ch. 2. 10. Ezr. 9. 1.

ſhould not come into the congregation of God] Such Ammonites and Moabites as retained their idolatrous opinion and profeſſion might no way be admitted into the congregation of God, neither to the religious aſſemblies meeting together to worſhip God and obſerve his ordinances, Exod. 12. 45. nor to the civil aſſemblies, to partake of their priviledges. Both thoſe aſſemblies were counted *the Congregation of God*, becauſe God uſed to manifeſt his preſence in them both.

for ever] This in the fulleſt extent is taken of ſuch Ammonites and Moabites as are before noted. Beſides, this extent of time, having relation to the Law, is properly to be taken for ſo long as the politie of the Jews remained; ſo long this continued to be a law. Yea further, in regard of the civil priviledges of Gods people, Ammonites and Moabites were never to be made partakers of them. They were never to be admitted into any place of authority or command, never to be enrolled or incorporated into the Common-wealth of Iſrael, nor to have any inheritance among them. But if an Ammonite or Moabite or any other ſtranger renounced idolatry, profeſſed the true religion, and were circumciſed, he might joyn with Gods people in obſerving his holy ordinances, Exod. 12. 48, 49.

V. 2. *Becauſe they met not the children of Iſrael*] After the Iſraelites had fought with the Kings of the Amorites, and deſtroyed them, Numb. 21. 23, &c. Moab and Ammon ſhould have come forth and brought refreſhing to them, and congratulated their victories, as Melchiſedeck did when Abraham had deſtroyed the four Kings, Gen. 14 11, 18.

with bread and water] *i.e.* all manner of ſuſtenance. See 1 King. 13. 8. The very neglect of duties of charity is in Gods account an heynous ſin, Matth. 25. 42, 43.

but hired Balaam againſt them, that he ſhould curſe them] Num. 22. 5, &c.

howbeit our God turned the curſe into a bleſſing] God over-ruled Balaams Spirit, and forced him that was hired to curſe his people, to bleſs them. God can turn mens purpoſes of doing miſchief into performances of good, Gen. 32. 6. & 33. 4, &c.

V. 3. *Now it came to paſs when they had heard the law*] The very hearing of Gods word is a means not onely to convince men of their ſins, but alſo to bring them to repentance for the ſame.

that they ſeparated from Iſrael all the mixed multitude] *i.e.* ſuch ſtrangers as had been unduly joyned with any of Gods people, whether ſtrange husbands, or ſtrange wives, or ſtrange children, even all thoſe with whom God had forbidden them to have communion and ſociety. If this were another ſeparation then that mentioned ch. 9. 2. we may here ſee how prone men are to relapſe and revolt from good purpoſes, promiſes, vows and covenants, yea and beginnings of reformation. See ch. 10 30.

V. 4. *And before this*] Namely that which is before noted, of reading the Law, and reformation wrought thereupon.

Eliaſhib the Prieſt] See ch. 3. 1. & 12. 10.

having the overſight] Heb. *being ſet over.* As it belonged to him by vertue of his function to have a general care of the whole houſe of God, ſo he had a ſpecial and particular charge of the place here following.

of the chamber] Either the word *chamber* is indefinitely taken, for all the chambers; or elſe ſome ſpecial chamber belonging to the high Prieſt is meant.

of the houſe of our God] This diſcription of the chamber is added to aggravate his impiety and profaneneſs, in that he would bring a curſed ſtranger and a bitter enemy of Gods people to lodge in ſuch a place as was for ſacred perſons and uſes, even ſuch as belonged to Gods houſe.

was allied unto Tobiah] See ch. 2. 10. Though he were a deadly enemy to the Jews, yet he ſo cunningly inſinuated himſelf into many of them, as letters were interchanged betwixt them, and many ſworn unto him, and he himſelf married the daughter of Shechaniah, ch. 6. 17, 18, 19. Some take the alliance here mentioned to have relation thereunto. Others ſay that Eliaſhibs ſon was married to the daughter of Tobiah. We read that one of the grand-ſons of Eliaſhib was *ſon in law to Sanballat*, v. 28. and Sanballat and Tobiah might be allied one to another, and in that reſpect Tobiah alſo might be ſaid to be allied to Eliaſhib.

V. 5. *And he had prepared for him a great chamber*] It is ſuppoſed that this chamber was made a very great one by pulling down the partitions that ſevered chambers, and ſo making two or three into one. Therefore the plural number *chambers* is uſed v. 9.

where aforetime they laied the meat-offerings] *i. e.* corn, meal or flower, whereof meat-offerings were made. See 1 King. 3. 15.

the frankincenſe] Under this word both frankincenſe it ſelf, and alſo the ſpices whereof incenſe was to be made, Exod. 30. 34. are compriſed.

and the veſſels] See ch. 10 39. 1 King. 7. 51.

and the tythes of the corn, the new wine, and the oyl] See ch. 10. 39.

which was commanded to be given to the Levites] Heb. *the commandments of the Levites*, or *for the Levites.* Our Engliſh hath well expounded the Hebraiſm. Of this commandment ſee Numb. 18. 21.

and the ſingers, and the Porters] Theſe alſo were Levites, but diſtinguiſhed by their functions, 1 Chr. 25, & 26.

and the offerings of the Prieſts] *i. e.* They laid in the foreſaid chamber *the offerings of the Prieſts*, *i. e.* the tythes of the tenth, Num. 18. 26. and other dues belonging to the Prieſts.

V. 6. *But in all this time was not I at Jeruſalem*] This is added to ſhew that the foreſaid corruptions crept not in thorow Nehehemiahs connivence or negligence. We may here ſee what a damage to a place the abſence of a good Governour is.

For in the two and thirtieth year of Artaxerxes] This was the end of the time allotted to Nehemiah to be at Jeruſalem,ch.2.6.& 5.14.

King of Babylon] The Perſians having clean overthrown the Babylonians took this title to themſelves. See Ezra 6.22.

came I unto the King] This is ſpoken of Nehemiah's return from Jeruſalem to the King of Perſia according to his promiſe, ch.2.6.

and after certain dayes]After he had been ſome time with the King, attended upon him, and given further evidence of his faithfulneſs and dutiful reſpect to him. This was the ſpace of a whole year; for ſo is this phraſe uſed Jer.25.29.

obtained I leave of the king] Or, *I earneſtly requeſted the king*. The Hebrew word is of the paſſive voice, *q. d. I was intreated of the king*. Hence ſome infer that Nehemiah having been twelve years abſent was afraid again to ask leave for further abſence, and thereupon got others to do it on his behalf: whereby the King having notice of his deſire to be with his people, willed him to return to them again. In which reſpect ſome thus tranſlate the phraſe, *leave was gotten me*. But the Hebraiſm importeth an earneſt ſolicitation on Nehemiahs part, and a ready yielding on the Kings.

V. 7. *And I came to Jeruſalem*] As ſoon as he had leave,he made no long ſtay, but quickly went up. His heart was upon Jeruſalem, upon his own countrey, and upon the people and houſe of God.

and underſtood of the evil that Eliaſhib did for Tobiah] There were ſome who knowing what Eliaſhib had done, and diſliking the ſame, quickly told Nehemiah thereof, even ſo ſoon as he came to Jeruſalem, being perſwaded that he would ſoon redreſs that abuſe.

in preparing him a chamber] See v. 5. Profaning of holy things ſeems a great evil to pious minds.

in the courts of the houſe of God] See 1 King.6.36. Both the Temple and the courts appertaining thereunto, being for ſacred uſes, all are called *the houſe of God*, as v.4.

V. 8. *And it grieved me ſore*] Things done to Gods diſhonour much grieve ſuch as are zealous of his glory.

therefore I caſt forth all the houſhold-ſtuff of Tobiah] We may here obſerve one reaſon why ſo great a chamber was provided for Tobiah, namely that he might have room enough for himſelf and all his ſtuff. His houſholdſtuff was profane, not fit to be in ſo holy a place; therefore this holy man caſts it forth, and that with an holy indignation.

out of the chamber] That great chamber mentioned v.5.

V. 9. *Then I commanded*] He uſeth his authority, and that with an uncontrollable reſolution, in Gods cauſe.

and they cleanſed the chambers] He himſelf had caſt out the profane things: now the Levites were to fit it for thoſe holy things that were to be laid up therein. Of cleanſing holy things ſee 2 Chr.29.15,16,18.

and thither brought I again] Piety ſetteth on ſome to ſettle ſacred things in their due places, as much as profaneneſs can put on others to diſplace them and ſet them out of order. See 2 Chr.29.3,15. & 31.5,&c.

the veſſels of the houſe of God, &c.] Theſe things had been before removed, v. 5.

V. 10. *And I perceived that the portions of the Levites had not been given them*] Men are ready to withdraw from Gods Miniſters their allowance when the reines of authority, which held them in, are let looſe. Yea it may be that Eliaſhibs profaneneſs in bringing Tobiah into thoſe chambers made them to ſuſpect a wrong employment of the Levites portions, and to take that advantage to withhold them.

for the Levites and the ſingers that did the work] Allowance is given to the Miniſters of the Lord to do the work of the Lord.

were fled every one to his field] To their Cities and Suburbs and lands that were given them for themſelves,wives & children to live in. Want of maintenance forceth Miniſters to leave their charge.

V. 11. *Then contended I with the Rulers*] Negligence and remiſneſs in Governours makes people careleſs in performing their duty. Juſt cauſe therefore had Nehemiah thus to expoſtulate with them.

and ſaid, Why is the houſe of God forſaken?] Among other branches of their covenant this is one, *We will not forſake the houſe of our God*, ch.10.39. By this phraſe therefore he impeacheth them of breach of covenant; which much aggravateth their ſin.

And I gathered them together] *i.e.* the Levites that *fled to their fields*, v.10. Nehemiah now brought again to the houſe of God.

and ſet them in their place] Heb. *ſtanding*. Where they were to exerciſe their function, the Singers in their places, the Porters in theirs, and other Levites in ſuch places as belonged unto them.

V. 12. *Then brought all Judah*] All the people that dwelt up and down in cities,and towns throughout Judah and Benjamin. A pious and prudent Governour ſoon draws people to perform their duties.

the tythe of the corn, and the new wine, and the oyl] This was according to their covenant, ch.10.39.

unto the treaſuries] Or, *ſtore-houſes*. Theſe were the chambers mentioned v.5. & ch.10.39. See 1 Chr.9.26.

V.13. *And I made treaſurers over the treaſuries*]See 1 Chr.26.20,22, &c. The end of their office is noted in the latter end of this verſe.

Shelemiah the Prieſt] Two of this name were among thoſe that covenanted to put away their ſtrange wives, Ezr.10.39,41.

and Zadok the Scribe] He was ſuch a Scribe as Ezra,though not ſo excellent in his kind,Ezr.7.6. So as he might be both a Prieſt and Scribe too.

and of the Levites, Pedaiah] This might be he mentioned ch.8.4.

and next to them] Heb. *at their hand*.

was Hanan the ſon of Zaccur, the ſon of Mattaniah] See ch.8.7.& 10.10.

For they were counted faithful] This commendation was given to Hananiah, ch.7.2. and to Moſes, Numb.12.7. It is a property well becoming ſuch as are put in truſt.

and their office was] Heb. *it was upon them*. The duty of a mans office lieth upon him as a bond to be diſcharged.

to diſtribute unto their brethren] Treaſurers of the houſe of God were to receive readily what was brought,to keep ſafely what they received, and faithfully to give to every one what belonged unto him. See 2 Chr.13.14,15.

V.14. *Remember me, O my God*] See ch.5.19. & on Gen.8.1.

concerning this] Namely that zeal which he had manifeſted in the former verſes.

and wipe not out my good deeds] Heb. *kindneſſes*. He alludeth to things written in a Table-book, which being wiped out are as if they had not been written. It is like that phraſe, *blot not out*, Rev.3.5. His deſire is that God would not forget his kindneſs. But this is not to be taken as if God could or would forget ſuch a thing; but it implieth an earneſt deſire that he would alwayes have it in mind,& that he would outwardly bear a favourable reſpect to him.

that I have done for the houſe of my God] Acts done to the good of Gods houſe argue piety, are fruits of a true faith, and acceptable unto God.

and for the offices thereof] Or, *obſervations*. The beſt thing that can be done about Gods houſe is to procure that his holy ordinances be duly obſerved.

V. 15. *In thoſe dayes ſaw I in Judah*] He contenteth not himſelf with redreſſing ſome abuſes;but as he ſaw others, ſo he ſet himſelf to redreſs them.

ſome treading wine-preſſes on the Sabbath] This was a laborious ſervile work, contrary to the Law, Exod.20.10.

and bringing in ſheaves] *i. e.* ſheaves of corn out of the field. Theſe two inſtances ſhew that it was harveſt, and vintage-time; and thereupon they might think that they were works of neceſſity, and might be done upon the Sabbath. But even theſe alſo were expreſly againſt the Law, Exod.34.21. Therefore this holy man ſuffers them no longer to be done.

and lading aſſes] Cattle were to reſt on the Sabbath-day, Exod. 20.10. therefore he ſuffers them not to be laded.

as alſo wine, grapes, and figs] Theſe works carried a ſhew of mercy, becauſe theſe things were for food. But they did what they did about theſe by way of merchandiſe, and therefore therein they profaned the Sabbath.

and all manner of burdens, which they brought into Jeruſalem on the ſabbath-day] This was expreſly forbidden Jer.17.21.

and I teſtified againſt them]This *teſtifying* was a threatning of ſome puniſhment againſt them.

in the day wherein they ſold victuals]The meaning is that they openly expoſed victuals to be ſold,in ſhops, or ſtreets, or market-places, or ſome other like wayes. For ſimply to ſell victuals to another for his neceſſary refreſhing is a work of mercy, and not unlawful.

V. 16. *There dwelt men of Tyre alſo therein*] See 1 King.5.1.Tyre bordered upon Judea, and thereupon there was the greater commerce betwixt them and the Jews. But this may be meant of ſuch as being born in Tyrus dwelt at Jeruſalem.

which brought fiſh] Tyre bordered upon the ſea, and the men of Tyre were skilful fiſher-men.

and all manner of ware] Tyre was a famous Mart-town, to which and from which all ſorts of commodities uſed to be brought, Ezek. 27.3,&c.

and ſold on the Sabbath unto the children of Judah] This was the ſin, that they ſold wares on the Sabbath,and that to the people of God.

and in Jeruſalem] This is yet a greater aggravation, that the Sabbath was profaned by them in that city where the houſe of God was, and where there were great ſtore of Prieſts and Levites to inſtruct them.

V.17. *Then I contended with the Nobles of Judah*] See v.11. and ch.2.26. Theſe Nobles were Rulers, they therefore ought to have redreſſed this evil.

and ſaid unto them, What evil thing is this that ye do] Rulers make themſelves acceſſary to the ſins of thoſe that are under their charge, if they do not what they can to hinder them. In this caſe they make their inferiours ſins their own ſins.

and profane the Sabbath-day] This is here given as an inſtance of their evil; ſo as to profane the Sabbath is an apparent evil.

V.18. *Did not your fathers thus?*] Jer.17.21,&c. To continue in the ſins of predeceſſors is a great aggravation of ſin.

and did not our God bring all this evil upon us, and upon this city?] *i. e.* the Babylonians ſacking of Jeruſalem, beating down the walls thereof, burning the houſe of God and other houſes, carrying the inhabitants away, and retaining them in captivity ſeventy years together. So much was threatned for this ſin, Jer.17.27. So much alſo is intimated 2 Chr.36.21.

yet ye bring more wrath upon Iſrael by profaning the Sabbath] To return to the ſame ſins for which judgments have been executed, after the judgments are removed, is to incenſe Gods wrath the more, and to pull down heavier judgments.

V. 19. *And it came to paſs, that when the gates of Jeruſalem began to be dark*] Or, *the gates of Jeruſalem were over-ſhadowed. i.e.* when it began to be dark about the gates of Jeruſalem. There were hills on the Weſt-ſide of Jeruſalem, ſo as at the ſun-ſetting the light was hid from the gates, and ſo they were over-ſhadowed.

before the Sabbath] Namely, on the evening before it. It is ſuppoſed by many that the Sabbath began at the evening, and that therefore he commanded the gates then to be ſhut. Or, if it began in the morning, yet he would prevent all buying and ſelling on the Sabbath-day by keeping out ſuch as would bring in vendible commodities on the evening before.

I commanded that the gates ſhould be ſhut, and charged that they ſhould not be opened till after the Sabbath] Namely, till the morning of the firſt day of the week. This ſheweth that he onely aimed at keeping the Sabbath from being profaned.

and ſome of my ſervants ſet I at the gates] That that pious work might more ſecurely be performed, he appointed ſuch as he knew to be faithful to have an eſpeciall care of keeping the gates ſhut. This he did the rather, that when the gates were opened to let in ſuch as ſhould come into the Temple, others, that might ſell wares, ſhould not thruſt in with them.

that there ſhould no burden be brought in upon the Sabbath-day] See v. 15.

V. 20. *So the merchants, and ſellers of all kind of ware*] Whether natives or ſtrangers.

lodged without Jeruſalem once or twice] *i. e.* week after week. So greedy they were of gain that they would rather lodge in the ſtreet then not vent their commodities. They hoped that by watching at the gates they might find ſome opportunity of entring into the City.

V. 21. *Then I teſtified againſt them, and ſaid unto them*] See v. 15.

Why lodge ye about the wall?] Heb. *before the wall.* He thought it not enough to keep them who were within the City from being tempted to profane the Sabbath, but alſo he did what he could to keep thoſe that were without from that ſin.

If you do ſo again, I will lay hands on you] This implieth ſome puniſhment to be inflicted upon them, as to be put in the ſtocks, or caſt into priſon.

From that time forth came they no more on the Sabbath] Fear of puniſhment makes many forbear that which conſcience moves them not to forbear.

V. 22. *And I commanded the Levites*] The civil Magiſtrate hath power to command Eccleſiaſtical perſons to perform their duty, 2 Chr. 31.11.

that they ſhould cleanſe themſelves] This *cleanſing* implieth the very ſame thing that *ſanctifying* doth, 1 Chr. 15.12,14.

and that they ſhould come and keep the gates] *i. e.* of the houſe of God. For what had the Levites to do with the gates of the City? Or what needed they take care thereof, when the charge was laid upon the Governours ſervants? Or what needed they cleanſe themſelves to keep the gates of the City?

to ſanctifie the Sabbath-day] By keeping ſuch as were unclean from the houſe and ordinances of God. For their entring within the gates of Gods houſe would have been a profaning thereof, eſpecially on the Sabbath-day.

Remember me, O my God, concerning this alſo] See v. 14.

and ſpare me] He pleaded no merit before God, in that he prayed to be *ſpared* or *forgiven*: for he was conſcious of his own many failings.

according to the greatneſs (or *multitude*) *of thy mercy*] Gods mercy is the ground of mans hope of pardon. True believers ſo deeply apprehend the multitude and heinouſneſs of their ſins, as they are moved thereby to plead *the multitude and greatneſs of Gods mercy,* Pſal. 51.1.

V. 23. *In thoſe dayes alſo*] Here followeth a third great corruption, which Nehemiah removed after his ſecond coming to Jeruſalem. See v. 7, 15.

ſaw I Jews] Who were of the holy ſeed, and profeſſed the true religion.

that had married] Heb. *had made to dwell with them.* For husbands and wives uſe to dwell together, 1 Pet. 3.7.

wives of Aſhdod] Aſhdod was a Principality of the Philiſtims, 1 Sam. 6.17. who were of the curſed Canaanites, Joſh. 13.2,3.

of Ammon, and of Moab] Though Ammon and Moab were children of Lot, Gen. 19.37,38. yet were they ſtrangers, without the covenant, and bitter enemies to Gods people. See v. 1.

V. 24. *And their children ſpake half in the ſpeech of Aſhdod*] This is to be applied alſo to *Ammon* and *Moab.* Their mothers training them up in their childhood, they imitated their ſpeech; which was too great an evidence that they imitated alſo their manners. This ſhews the miſchievous effect of unequal marriages: Children are poyſoned thereby.

and could not ſpeak] Heb. *they diſcerned not to ſpeak.* They knew not which was the better language, nor to which they were moſt bound.

in the Jews language] Their fathers were Jews, yet they more inclined to their heathenish mothers. All evil is down hill, with the wind and tide; ſo as children are more eaſily brought by the mother to evil then by the father to good.

but according to the language of each people] Heb. *of people and people.* Every child learned the language of his mother.

V. 25. *And I contended with them*] See v. 11.

and curſed them] Or, *reviled them.* He did not this in raſh rage, as many do when they curſe others, but ſharply reproved them, and told them that they had made themſelves guilty of the *curſe* whereinto they *entred* ch. 10.29.

and ſmote certain of them] This is to be taken of ſome lawful puniſhment, which, as a chief Governour, he had power to inflict upon them, Deut. 25.2.

and pluckt off their hair] His holy zeal made him earneſt in executing unuſual puniſhment upon them. Thus did Ezra to himſelf, Ezr. 9.3.

and made them ſwear by God] All lawful oaths are to be made by God alone, Deut. 6.13. This oath they had taken before, ch. 10. 29, 30. but here he brings them more particularly and ſolemnly to take it again.

Ye ſhall not give your daughters, &c.] See ch. 10.30.

or for your ſelves] Sinful things that parents ought not to do for their children, they muſt much leſs do for themſelves.

V. 26. *Did not Solomon King of Iſrael ſin by theſe things*] By marrying ſtrange wives, and yielding to their idolatrous courſes, 1 King. 11.1,4, &c.

yet among many nations was there no king like him] In wiſdom, honour, riches, and many other excellencies, 1 King. 3.12,13.

who was beloved of his God] 2 Sam. 12.25. Such as are beloved of God may walk moſt unworthy of his love.

and God made him king over all Iſrael] Solomon had many elder brothers, but God preferred him before them all, 1 Chr. 28.4,5. Adonijah acknowledgeth thus much, 1 King. 2.15.

nevertheleſs, even him did out-landiſh women cauſe to ſin] And that moſt groſly, by following Aſhtaroth and other idols, 1 King. 11. 4, &c.

V. 27. *Shall we then hearken unto you*] Yield to do as you do, or ſuffer you to continue to do what you do.

to do all this great evil] Marrying of ſtrange wives was an evil, a great evil, and of a large extent.

to tranſgreſs againſt our God, in marrying ſtrange wives] Beſides the inconveniences that mix'd marriages brought to humane societies, it was an expreſs ſin againſt God.

V. 28. *And one of the ſons of Joiada*] *i. e.* one of the Nephews or grand-children of Joiada. For Joſephus the Jewiſh Antiquary ſetteth him down by name to be *Manaſſes,* who was the brother of Jaddua, high Prieſt in his time, *Antiq. l. 11. c. 7.*

the ſon of Eliaſhib the high Prieſt] Ch. 12.10.

was ſon in law to Sanballat] By marrying his daughter.

the Horonite] See ch. 2.10.

therefore I chaſed him from me] Nehemiah ſo ordered the matter that Manaſſes was excommunicated, and thereby thruſt out from having any thing to do in the houſe of God: yea he was alſo thruſt away from their civil ſociety, and in that reſpect *chaſed from* the Governour, ſo as he could have no acceſs to him. The foreſaid Joſephus ſaith that his father in law Sanballat, with many fair promiſes of building a Temple, like to that at Jeruſalem, upon mount Gerizzim, and making him the chief Prieſt thereof, moved him to abide at Samaria, where the ſaid Manaſſes entertained ſundry other Prieſts and Iſraelites that had married ſtrange wives, and Sanballat provided houſes and lands for them in the dominion of Samaria. It is ſuppoſed that the deadly feud betwixt the Samaritans and the Jews, Joh. 4.9. did hence ariſe.

V. 29. *Remember them, O my God*] See ch. 4.4.

becauſe they have defiled the prieſthood] Heb. *for the defilings of the prieſthood.* Unlawful marriages were a defilement of that function to thoſe perſons that were ſo married, Levit. 21.6,7.

and the covenant of the prieſthood, and of the Levites] There was a ſpecial covenant that God made with Levi, and in him with all his ſeed, Mal. 2.4. but more particularly with Aaron and his ſons, yea, with all his poſterity, Levit. 8. 35. & 21.1, &c. & 22.2, &c. Numb. 25.12,13. 1 Sam. 2.30.

V. 30. *Thus cleanſed I them from all ſtrangers*] This hath in ſpecial relation to all ſorts of Miniſters in the houſe of God, namely, to all degrees of Prieſts and Levites that had married ſtrange wives. Either he moved them to put away their ſtrange wives and ſuch children as they had by them, as ch. 9.2. or forced them to leave the Temple and the land.

and appointed the wards of the Prieſts and the Levites] Such courſes as David had formerly appointed, 1 Chr. 23, 24, 25, & 26.

every one in his buſineſs] In that particular place and function which belonged unto him.

V. 31. *And for the wood-offering at times appointed*] See ch. 10. 34.

and for the firſt-fruits] See ch. 10.35.

Remember me, O my God for good] See ch. 5.19. This is a ſweet cloſe of the Old Teſtament. For this is the laſt hiſtory and book thereof. The Book of Eſther which is placed after this, is an hiſtory of many years before. See the Argument before that book. As for the

Prophets, they all but the three laſt were before the Captivity. And two of thoſe three, Haggai & Zechariah, uttered their Prophecies about the time that the Temple was in finiſhing, namely in the four firſt years of Darius, Ezra 5.1. Hag. 1.1. Zech. 1.1. and 7.1. Malachi, who is the laſt of all the Prophets, propheſied anon after the Temple was built, as is evident by the main ſcope of his Prophecy; ſo as he may well be thought to have uttered his Prophecy in the dayes of Darius, wherein Haggai and Zechariah uttered theirs, or in the time of Artaxerxes reign when Ezra came firſt to Jeruſalem. Many both ancient Fathers and latter Writers ſuppoſe Ezra and Malachi were one and the ſame perſon; for *Malachi* ſignifieth a *Meſſenger*, and Ezra was the Lords ſpecial Meſſenger.

ANNOTATIONS

On the Book of

ESTHER.

THE ARGUMENT.

Both the Hebrew and moſt tranſlators entitle this Book ESTHER, *in memory of that prudent and pious Queen who was a principal inſtrument of that good which in this Book is related to have been done to the Church of God. The particular paſſages of the Hiſtory are theſe.* I. *Ahaſuerus, a great Monarch, made a ſumptuous feaſt, ſent for his Queen Vaſhti, to ſhew her before the people in her royal apparel; but ſhe refuſing to come, by the advice of his Counſel he put her away, ch.* 1. II. *Being minded to marry another, he choſe Eſther, a Virgin, a profeſſor and lover of the true Religion; on whom he ſo ſet his heart as he could deny her nothing, ch.*2,5,7,8. III. *He advanced above all the Princes Haman, a proud man, and a malicious enemy of Gods people; who, becauſe Mordecai yielded not ſuch reverence to him as others did, thought it too little to execute his cruel rage on him but ſought to root out the whole ſtock of the Jews, ch.* 3. IV. *Mordecai having notice of a conſpiracy of the Kings officers to take away the Kings life, made it known; and thereupon it was regiſtred in their publick records: which the King, on a night when he could not ſleep, finding recorded, advanced Mordecai in dignity and authority next to himſelf, ch* 2.21,22. *&* 6.1, *&c.* V. *The plot of Haman againſt Mordecai and all the Iews being divulged, Eſther, after once and twice feaſting of the King and Haman together, ſo wrought upon the King as he commanded Haman to be hanged upon the gibbet which he had prepared for Mordecai, and gave ſuch liberty to the Iews to defend themſelves and oppoſe their enemies, as the Iews eſcaped the danger intended againſt them, and their enemies were deſtroyed, yea, and all Hamans ſons alſo, ch.*7.5, *&c. &* 8. *&* 9.1, *&c.* VI. *The means of obtaining this favour from the Lord was Faſting and Prayer, ch.*4.16,17. VII. *The effects following hereupon were ſolemn rejoycing and thanksgiving for the preſent, and an annual memory thereof for the future, together with that good which Mordecai further did to the Church of God, ch.*9.17, *&c. The time of this hiſtory was about twenty years. For in the third year of Ahaſuerus was the forementioned feaſt, ch.*1.3. *In his ſeventh year he married Eſther, ch.* 2.16. *In the twelfth year Haman plotted his miſchievous plot againſt the Iews, ch.*3.7. *Now he reigned two and twenty years, and all his reign was Mordecai in high eſteem, and ſought the good of his people, ch.*10.3. *There is in this book an evidence of Gods over-ruling providence in many particulars; and earneſt prayer with faſting was made to God, and ſolemn praiſe given unto God, and a yearly day of praiſing God ordained; yet throughout the whole Book not one title of God is once ſet down. The like is not to be found in any other book of Scripture, whether long or ſhort.*

CHAP. I.

Verſ. 1. *Now it came to paſs in the dayes of Ahaſuerus*] Heb. *Ahaſueroſh.* Of this name ſee Ezr.4.6. It was rather a title given to ſet forth the dignity of the man then a proper name to diſtinguiſh him from others. Hence it is that there hath been ſo many different opinions about him. Some think he was Aſtyages the grandfather of Cyrus, King of the Medes, who lived in the time that the Jews remained captives in Babylon. But it cannot be imagined that an hundred and ſeven and twenty provinces ſhould be under his juriſdiction, the Babyloniſh Monarchy being then in its height. There is never a King of Perſia after Cyrus but ſome or other have taken him to be this Ahaſuerus. The moſt probable opinion is that he was that Monarch whom Hiſtorians call *Xerxes*, ſon to that Darius who ſucceeded the Magi and married Cyrus his daughter. The wife of this man is by heathen writers named *Ameſtris*, which may be taken from *Eſther*. If ſo, then without all queſtion Xerxes was this Ahaſuerus. This Xerxes by reaſon of the many conqueſts he obtained, was called *The terrour of the Grecians.* He reigned two and twenty years, as ſome report; or but twenty, as others.

this is Ahaſuerus which reigned from India even unto Ethiopia] Though former Kings of the Medes and Perſians had conquered many countreys, yet none of them ſubdued Ethiopia. Xerxes was the firſt that brought it into a Province; in which reſpect Ahaſuerus here may well be ſuppoſed to be Xerxes.

over an hundred and ſeven and twenty provinces] We read that Darius King of the Medes, who vanquiſhed Belſhazzar, appointed *an hundred and twenty Governours, which ſhould rule over the whole kingdome*, Dan.6.1. whence it is infer'd that he had ſo many provinces under him, every Governour having the charge of a province. But in this mans time ſeven provinces more were brought under.

V. 2. *That in thoſe dayes*] This hath reference to the firſt words of v.1.

when the king Ahaſuerus ſat on the throne of his kingdom] This implieth a quiet and peaceable enjoyment of his Kingdom: Which might be ſo at that time, though afterwards he had troubles.

which was in Shuſhan the palace] See Neh.1.1.

V. 3. *In the third year of his reign*] In the beginning of his reign he proſecuted the wars that his predeceſſors had begun, but in this year he had well ſetled his Kingdom, v.2.

he made a feaſt] This he did to teſtifie the joy he took in the ſettlement of his throne, and the more to inſinuate himſelf into the hearts of thoſe to whom he made it, and to make them cleave the cloſer to ſo munificent a Prince, as hereby he ſhewed himſelf to be.

unto all his Princes] *i. e.* ſuch Princes and Governours as were not onely in the city Shuſhan, but alſo throughout the whole dominion, in his hundred and ſeven and twenty provinces.

and his ſervants] His Courtiers, who had ſome ſpecial offices about his perſon. See 1 King.9.22.

the power of Perſia and Media] *Power* is here metonymically put for *mighty and valiant men.* Or the hoſt of the Kingdom may be here meant. Some here underſtand the word *Princes.* q. d. *The Princes of the power.* By Cyrus theſe two Kingdoms, Perſia and Media, were united, and therefore oft thus joyned together, v.14, 18. Dan.8.20.

the Nobles] See Neh.2.16.

and Princes of the provinces] Such as were Governours and chief Commanders over the fore-ſaid provinces under this Monarch.

being before him] Being now preſent at Shuſhan; not all together, but ſome at one time, and ſome at another, as is ſhewed v.4.

V.4. *when he ſhewed the riches of his glorious kingdom*] Or, *the riches, the glory of his kingdom,* &c. Such entertainment as was here made for ſo long time muſt needs imply great riches. Beſides, he might alſo ſhew his treaſures to his Princes, as Hezekiah did his to the king of Babylons Ambaſſadors, 2 King.20.13. By *glory of his kingdom* may be meant whatſoever therein was admirable, as his ſumptuous buildings, warlike preparations, his throne, his attendants, and other like things.

and the honour of his excellent majeſty] His own deportment, his ſitting upon the throne, his attire, his manner of executing juſtice and judgement, with other like excellencies that concerned his own peſon.

many dayes, even an hundred and fourſcore dayes] This was half a year within two or three dayes. He might continue the ſolemnity of his feaſting ſo long, becauſe there were Princes that came from ſundry parts of the world, and many of them far remote from Shuſhan; and ſome might tarry one while, and then depart away; and others another while, and then depart. Thus were there ſome going, ſome coming, which made the feſtivals continue the longer.

V.5. *And when theſe dayes were expired*] i.e. when he made an end of feaſting the Princes.

the king made a feaſt unto all the people] Hereby are meant all manner of ſubjects that were fit to be entertained by ſuch a King.

that were preſent] Heb. *found.* See 1 Chr.9.17.

in Shuſhan the palace] All the people throughout his whole Kingdom were not here ſent for, as the Princes were, v.3. but onely ſuch as were in the city where his Court was.

both unto great and ſmall] Though theſe be diſtinguiſhed from the Princes or Governours before mentioned, yet many of great place and ſtate here met together, with ſuch as were of inferiour rank.

ſeven dayes] The reaſon of the difference betwixt the time of the former feaſt, v.4. and of this, was, becauſe that was for ſuch as dwelt in very remote provinces, this onely for ſuch as were in Shuſhan.

in the court of the garden of the kings palace] Or, *in the entrance of that garden.* This place was choſen for the ſpaciouſneſſe and pleaſantneſſe of it, that ſo more people might ſit together, and that with the greater delight. By this we may gather that this feaſt was in the ſummer-time, it being abroad under the skie.

V.6. *where were white, green, and blue*] Or, *violet.* Our Engliſh well addeth *hangings,* or *tapeſtry.* The variety of colours made them the fairer to ſight.

faſtned with cords of fine linen and purple] The word tranſlated *fine linen* is oft put for *ſilk.* The forementioned hangings or curtains were upon ſilk-cords of purple colour.

to ſilver-rings] Theſe rings were faſtned to the hangings, and thereby they ran upon the cords.

and pillars of marble] Theſe pillars were ſet one againſt another, that the cords might be faſtned to them, and ſo held upright.

the beds were of gold and ſilver] By *beds* are here meant tables whereon their meat was ſet. For of old they were wont to eat their meat on beds; on which they uſed to lean, and that as it were one within another. In which reſpect John is ſaid *to lean on Jeſus boſom,* Joh.13.23. See ch.7.8. The *gold* and *ſilver* here mentioned is to be applyed to the feet and ſides and head of the bed, to that which we call *the bedſtead.* In this ſenſe mention is made of *beds of ivory,* Amos 6.4.

upon a pavement of red, and blue, and white, and black marble] Or, *of porphyre, and marble, and alabaſter, and ſtone of blue colour.* This was both a coſtly and beautifull pavement. We read that Solomon made the foundation of his houſe with *coſtly ſtone,* 1 King.7.9. Surely this pavement was alſo of coſtly ſtones.

V.7. *And they gave them drink in veſſels of gold*] This much amplified the Kings royalty.

the veſſels being diverſe one from another] This may be applyed to the different faſhions of ſeveral cups, or to the many cups wherein they did drink. They had not one or two for them all, but divers perſons had divers cups.

and royal wine] Heb. *wine of the kingdom.* This doth not onely ſet forth the place where the grapes grew, and wine was preſſed, but alſo the excellency of the wine: choice wine made for the King, or fit for the King.

in abundance] They had not onely that which was good, but alſo great ſtore thereof. So Chriſt provided for his friends good wine, and much wine, Joh,2.6,7,9,10.

according to the ſtate of the king] Heb. *according to the hand of the king.* Men by the hand reach out that which they give to others. The Hebraiſm implyeth that the proviſion which the King had made, and which anſwerably he did here give to his gueſts, was royal, munificent, and ſuch as became ſuch a King.

V.8. *And the drinking was according to the law*] That law which the King had ſet down, and which followeth in the next words.

none did compell] Namely, that any ſhould drink more or oftner then it pleaſed himſelf. This is directly contray to mens too frequent drinking of healths.

for ſo the king had appointed] Heb. *had founded.* i.e. had appointed as an inviolable ordinance. This was *the law* before mentioned.

to all the officers of his houſe] Heb. *to every great one.* Or, *to every maſter of his houſe.* To every one that had a charge of providing wine, or of ſetting it before the gueſts.

that they ſhould do according to every mans pleaſure] Heb. *according to the will of a man and a man.* According to the ſenſe the words are well tranſlated. The meaning is, that every one ſhould have as much as he called for, or was minded to drink. The King hereby would ſet forth his magnificence. To this purpoſe ſome expound that phraſe, *None did compell,* thus, *None might reſtrain,* none might ſet a ſtint to any, or withhold that which he called for.

V.9. *Alſo Vaſhti the Queen made a feaſt for all the women*] This might very well ſtand with the Kings liking. For it added much to the Kings munificence, that women ſhould partake thereof as well as men. It is alſo probable that this Queen, being high-minded, (as appeareth v.12.) would not be behind the King; but as he entertained the men, ſo would ſhe the women. Women were thus aſſembled together, becauſe in thoſe countreys they did not uſe to feaſt with men. Some reſtrain this to thoſe wives whoſe husbands feaſted with the King.

in the royal houſe which belonged to king Ahaſuerus] Heb. *in the houſe of the kingdom:* i.e. the Kings royall palace.

V.10. *On the ſeventh day*] After he had been eating and drinking liberally ſix dayes. For the feaſt laſted ſeven dayes, v.5.

when the heart of the king was merry with wine] Heb. *when his heart was good. Good* in Hebrew is oft taken for *plenty and abundance,* Exod.3.8. Num.14.7. 1 Chr.28.8. 1 Sam.25.8. or for *that which ſeemeth good to a man.* And ſo it is tranſlated *merry,* Judg.16.25. Ruth 3.7. The meaning is, that he had drunk ſo much as he did not well weigh what he did, but followed that which his delight moved him to do, rather then what a ſound and ſober judgement would have invited him to.

he commanded Mehuman, &c.] Here are ſeven names ſet down of men which were then at hand attending upon the King; all Perſian names, and no where elſe found: onely mention is made of Harbona ch.2.9.

the ſeven Chamberlains] Or, *Eunuchs.* See 1 King.22.9.

that ſerved in the preſence of Ahaſuerus the King] This phraſe doth not onely point at their preſent attendance on the King, but alſo at their office, which was to attend on the King at meat, in his bed-chamber, or whereſoever he was.

V.11. *To bring Vaſhti the Queen before the King*] While he was drinking amongſt the people.

with the Crown-royal] One part of her glorious attire is here put for all the reſt. For he would have her appear in all her Prince-like apparel with the Crown upon her head.

to ſhew the people and the Princes her beauty] He himſelf was much taken with her beauty, and accounted it one part of his glory that he had ſo beautiful a wife: Wherefore as he ſhewed forth his glory and excellency in other things, v.4. ſo here he would do in his wife.

for ſhe was fair to look on] Heb. *good of countenance.* Had this King been now ſober, and adviſedly conſidered what he was about, this reaſon might rather have moved him to have kept his wife from the ſight of ſo many as were then preſent: for beauty is a great allurement to corrupt nature unto undue luſt. Hiſtories record many ill events that have followed ſuch practices.

V.12. *But the Queen Vaſhti refuſed to come at the Kings commandment*] Though the King did not as became him in ſending for the Queen at ſuch a time and in ſuch a manner, yet ſhe did ill in refuſing to come. For though ſome pretenſe of modeſty might be alledged for her, that ſhe thought it unſeemly for ſuch a woman as ſhe was to be in the company of ſo many men as were there eating and drinking together, and that ſhe might ſuppoſe that the King and moſt of the company with him were drunken, yet her peremptory refuſing to come cannot be freed from diſobedience to an husband, and from arrogancy and contumacy to a King. She might at leaſt have made ſome fair excuſe, and expected the Kings acceptance thereof. But this ſudden reſolute denial made her blame-worthy.

by his Chamberlains] Heb. *which was by the hand of his Eunuchs.* See 1 King.8.53,56.& 22 9.

therefore was the king very wroth] Being a great Monarch, in the midſt of his Princes and people, ſetting forth his glory to the uttermoſt, & overcome with wine, he takes himſelf to be ſcorned & deſpiſed, and thereupon his choler was exceedingly ſtirred up. Herein he is not to be juſtified: for upon the Queens refuſal, he ſhould more ſeriouſly have conſidered whether it had been a juſt or meet commandment or no. But nothing more incenſeth great mens wrath then a conceit that they are deſpiſed, whether the thing they command be lawful or no, Dan.3.19.

and his anger burned in him] Anger is in a man as fire in an oven or furnace; being once kindled it waxeth fierce, as the anger of Simeon and Levi, Gen.49.7. Yea Moſes his anger is ſaid to *wax hot in him,* Exod.32.19 This Kings anger, as a fire, did ſo burn in him, as it ſuffered him not to reſt till he had taken revenge. This latter phraſe is added by way of aggravation.

V.13. *Then the king ſaid unto the wiſe men*]There were certain among the heathen that gave themſelves to obſerve the courſes of the ſtars, the conjunction of Planets, and effects that followed thereupon; and becauſe many things rare and ſtrange were made known by them, they were accounted and called *wiſe-men*, Matth.2.1. There were others ſo accounted who uſed curious arts, as Act.19.19. who are in Scripture called *Magicians* and *Sorcerers*, Exod.7.11. and *Aſtrologers*, Dan.2.27. Others alſo addicted themſelves to the ſtudy of Philoſophy and other humane learning; others to the ſtudy of State-affairs and well-ordering of Kingdoms and Common-wealths, and to that end made ſundry good lawes: All theſe were called, by a kind of Excellency, *wiſe-men*. In Greece there were ſeven that among and above others were called *the ſeven wiſe-men*. Such as theſe were in all nations, as Gen.41.8. Iſa.29.14. Jer.10.7. & 50.35. Dan.1.12. Matth.2.1. *The wiſe-men* here were ſuch eſpecially as gave themſelves to underſtand State-affairs, and had attained to great experience thereabouts. So ch.6.13.

which knew the times] See 1 Chr.12.32. Hereby is meant that they well underſtood in what times and ſeaſons State-affairs might beſt be done, yea what things were fit to be done, what left undone. For by their own obſervation of ſundry paſſages of State, and by acquainting themſelves with all manner of paſſages in former ages, they were found to give good counſell about ſuch matters as were propounded to them. Such did Kings uſe to take to be of their Privy Councel: And ſuch were theſe.

for ſo was the manner] As the King had formerly done in all publick and weighty affairs, ſo he doth in this caſe. Though his anger boyled within him, and he were out of meaſure offended, thinking himſelf ſcorned by his wife, yet he would not go againſt his accuſtomed courſe. He would even in this caſe take ſuch advice and counſel as he had done in others. This was commendable in him.

towards all that knew law and judgement] This is a deſcription of thoſe whoſe counſel he took. They were not ſimply of his kindred and friends or favourites, but ſuch as well underſtood the law, and were able to give juſt and righteous judgement.

V.14. *And the next to him*] There were more wiſe men of the Kings Councel at large then theſe here mentioned, but theſe were of his Cabinet-counſel, and preferred before all the reſt.

was Carſhena, &c.] Here are ſeven Perſian names, not elſewhere mentioned; onely Memucan is again named v.16,21.

the ſeven Princes of Perſia and Media] The Princes here mentioned were not ſuch as are meant v.3. They were over their particular Provinces, but theſe were to adviſe with the King about the whole kingdom and all the provinces therein. They were ſuch as are called *ſeven Counſellours*, Ezr.7.14.

which ſaw the kings face] Kings of Perſia ſeldome came out before the people; and it was a matter of great favour and high honour to be admitted into their preſence: but this phraſe implyeth that theſe ſeven Counſellors had on all occaſions free acceſs to the King, and liberty to give him advice in all great and weighty matters. See on Eccleſ.8.2.

and which ſat the firſt in the kingdom] Were next under the King, preferred before all other Princes and Counſellors; as the three Rulers were in Darius his time, Dan.6.2.

V.15. *What ſhall we do*] Heb. *What to do.* This is an indefinite phraſe, which may be imperſonally taken, *What ſhall be done*, or, as we have it, *What ſhall we do*. This hath reference to the firſt clauſe of v.13.

unto the Queen Vaſhti] By reaſon of her diſobedience, v.12.

according to law] This ſhews his care to keep cloſe to the law. The King himſelf would not apparently tranſgreſſe that.

becauſe ſhe hath not performed the commandment of the king, &c.] See v.12.

V.16. *And Memucan anſwered before the king*] Though this Memucan was laſt named, and it may be was the laſt in order and degree, yet he was the forwardeſt to declare his opinion, and probably he was counted the wiſeſt of them all.

and the Princes] i.e. the other ſix Princes named v.14.

Vaſhti the Queen hath not done wrong to the king onely]Though her diſobedience was onely againſt the Kings commandment, yet the conſequence that was like to follow thereupon might prove prejudicial to others.

but alſo to all the Princes] This word *Princes* is here to be taken in the largeſt extent, for all that were in dignity or had authority throughout the whole Kingdom.

and to all the people that are in all the provinces, &c.] He thus amplifieth the extent of her fact, to aggravate her fault.

V.17. *For this deed of the Queen ſhall come abroad unto all women*] He takes it for granted that her fact being ſo publick as it was muſt needs be divulged far and neer. For the King ſent for her before a great multitude of people and Princes, v.11. and there turn of her refuſal was in the preſence of them all: Beſides, the Queen when ſhe was ſent for was among a great multitude of women, v.9. ſo as they all muſt needs take notice of it.

ſo that they ſhall deſpiſe their husbands in their eyes] Evil examples corrupt many. For all of all ſorts are very prone to follow thoſe evil courſes wherein others go before them. The phraſe here uſed ſheweth that Vaſhti's refuſall was taken to be done in ſcorn, and to be a deſpiſing of her husband.

when it ſhall be reported, The king Ahaſuerus commanded, &c.] The argument is taken from the greater to the leſs. For if a Kings wife refuſed to come to her husband, much more will the wives of inferiour perſons refuſe to come at their husbands command. The higher and greater and more eminent that any perſons are, the more dangerous will their evil examples be.

V.18. *Likewiſe ſhall the Ladies of Perſia and Media ſay*] i.e. when their husbands ſhall require any thing at their hands, they will ſay they will not do it.

this day] The contagion of that fact is not hereby reſtrained to that day wherein this was ſpoken; but this phraſe ſheweth that what was done on that day, would be an ill precedent for future times.

unto all the kings princes] Leſt the fore-mentioned miſchief ſhould be thought to extend it ſelf onely to the meaner ſort of husbands, he addes thoſe words.

which have heard of the deed of the Queen] This hath in ſpeciall reference to the Ladies before mentioned, who were ſuppoſed to be ſuch as were then at the feaſt with Queen Vaſhti.

Thus ſhall there ariſe too much contempt and wrath] *Contempt* hath reference to the act of wives; *wrath* to that paſſion in husbands raiſed up thereby; By this means wives may be brought to deſpiſe their husbands too much, and too much choler may be raiſed up in husbands againſt their wives.

V.19. *If it pleaſe the King*] Heb. *If it be good with the King.* See Neh.2.5,7. Though he declared his opinion, yet he would have nothing done but according to the Kings mind.

let there go a royal commandment from him] Heb. *from before him.* Whoſoever were the firſt inventers or contrivers of a law, it muſt have the force of a law by the Kings authority.

and let it be written among the laws of the Perſians and the Medes] To make the law more firm and inviolable.

that it be not altered] Heb. *that it paſs not away.* As a thing once or twice to be obſerved, and no more; but to remain for ever. For the laws of the Medes and the Perſians, if they were once regiſtred, and ſigned by the King, might not be reverſed, Dan.6.8,15.

that Vaſhti come no more before king Ahaſuerus] This implieth a direct divorſe and an abſolute putting of her away, that ſhe ſhould be his wife no more.

and let the King give her royal eſtate unto another] Heb. *unto her companion.* That ſhould be married unto the King, and be a Queen as ſhe was.

that is better then ſhe] More meek, more humble, more ready to yield to the Kings command.

V.20. *And when the Kings decree which he ſhall make*] The forementioned law ratified and confirmed by the King is here meant.

ſhall be publiſhed throughout all his Empire] So uſed all publick and general laws to be ſpread abroad.

for it is great] How great it was is declared v.1.

all the wives ſhall give to their husbands honour] A wives obedience is an honour to her husband; thereby ſhe honours him her ſelf, and cauſeth him to be well eſteemed by others.

both to great and ſmall] By *great* ones are meant ſuch as are in high place, ſuch as have authority and command over others, ſuch as are wealthy, or in other reſpect preferred before the common ſort: By *ſmall* ones, ſuch as are of inferiour degrees and ranks. Hereby is ſhewed that husbands, as husbands, whatſoever their outward eſtate and condition be, are to be honoured and obeyed by their wives.

V.21. *And the ſaying pleaſed the king*] Heb. *was good in the eyes of the king.* See 2 Chr.30.4. By *ſaying* is meant the adviſe and counſel that was given the King.

and the Princes] See v.16.

And the king did according to the word of Memucan] He made ſuch a decree as Memucan adviſed, and publiſhed it, v.20.

V.22. *For he ſent letters into all the kings provinces*] Even to the hundred and ſeven and twenty Provinces.

into every province] Heb. *province and province.* i.e. unto every particular province.

according to the writing thereof] In ſuch characters and words as each province was uſed to write in.

and to every people] Heb. *to people and people.*

after their language] In ſuch ſpeech as each people uſed and underſtood.

that every man ſhould bear rule in his own houſe] That whatſoever he enjoyned and commanded, ſhould be yielded unto and performed by all that were in the houſe, whether ſervants, children, or wives. This, in caſe of conſcience, muſt be reſtrained to things lawfull.

and that it ſhould be publiſhed according to the language of every people] Heb. *that one ſhould publiſh it according to the language of his people.* This is commonly taken for publiſhing the decree, ſo as every one in their ſeveral countreys and families might underſtand it, it being publiſhed in their own mother-tongue. Others take this for a part of the decree, as if it were enjoyned to wives and to others in the family to uſe that kind of language which the maſter of the family uſed; which was taken to be a ſign of ſubjection, Dan.1.4.

CHAP. II.

Verſ.1. *After theſe things*] This hath reference to the hiſtory of the former chapter, eſpecially to the latter part thereof, about putting away Vaſhti. In this chapter is ſet down the means of bringing Eſther to be Queen, from the beginning to v. 21. and from thence to the end, Mordecai's diſcovery of a treaſon againſt the King; which in time proved to be a means of Mordecai's advancement.

when the wrath of king Ahaſuerus was appeaſed] How much diſpleaſed and offended the King was at Vaſhti her refuſing to come to him, is noted ch.1.12. but time aſſwageth the heat of wrath. It was four years after he had put away Vaſhti before he took another wife, to make her Queen in Vaſhti her ſtead. For the feaſt was in his third year, ch.1.3. and Eſther was made Queen in his ſeventh, v.16,17. But his wrath might be appeaſed within a few weeks or moneths after he had put Vaſhti away; and the reſt of the time he ſpent in ſeeking out, and fitting and preparing Virgins to come unto him; for every virgin was twelve moneths in purifying before ſhe was brought to the King, v.12.

he remembred Vaſhti] This phraſe implieth a calling to mind ſomething paſt. He was in drink and in rage at the time of Vaſhti's refuſing to come to him; and his ſeven Counſellors added to his wrath by aggravating her offenſe: but his mind being afterward more calmed, he thinks of that love that formerly he bare to her, of her beauty, of the kind of her offenſe; and it may be alſo of his own diſtemper, and of the unmeetneſs of that which he required of her; and withall, of the kind of penalty, which was an utter divorce of her from him, and of the irrevocableneſs of the law made againſt her. Upon conſideration of all theſe he might be much perplexed in his ſpirit, and complain thereof to ſuch as were about him.

and what ſhe had done] See ch.1.12.

and what was decreed againſt her] See ch.1.19.

V.2. *Then ſaid the kings ſervants*] Either they diſcerned the inward grief and trouble of his mind by ſome outward ſigns, or elſe the King himſelf declared his mind unto them.

that miniſtred unto him] This may be taken indefinitely of ſuch as from time to time attended upon the King, to do ſuch ſervice as he ſhould require of them, as 2 Sam.13.17. Or elſe more particularly it may be applied to thoſe ſeven Princes which ſaw the Kings face, and had acceſs to him on all occaſions, ch.1.14. For they might fear that if his grief were not aſſwaged, and he ſome way or other ſatisfied, he might be incenſed againſt them for giving that counſel to him which they did: as the wrath of Darius was incenſed againſt the Princes who brought him to make a decree againſt Daniel, Dan.6.24.

Let there be fair young virgins ſought for the king] They give this counſel to the King, that his heart being ſet upon another wife he might not ſo remember Vaſhti as he did.

V.3. *And let the king appoint officers*] By *officers* are meant ſuch as were deputed to that purpoſe, and had the Kings authority to take and bring to him ſuch virgins as they thought meet.

in all the Provinces of his kingdom] Theſe were very many, ch.1.1. and ſome of them very far diſtant from Shuſhan; ſo as there needed many officers, and much time was to be ſpent about effecting this.

that they may gather together] Some at one time, ſome at another. Many months might paſs over before ſome were brought.

all the fair young virgins, &c.] Here are three qualifications, which meeting together might give content to the King; 1. *Fair*, 2. *Young*, 3. *Virgins*. Beauty much pleaſeth a mans eye. It is ordinarily moſt amiable in younger years: And men moſt deſire ſuch wives as have not been known by any man before.

to the houſe of the women] *Women* hath relation to the female ſex, rather then to the age or preſent condition, Maids, Wives, or Concubines: For if there were not two houſes, there were at leaſt two diſtinct parts of this houſe; in which reſpect one of them is called *the ſecond houſe*, v.14. The firſt houſe was for the virgins that had not been brought in to the King. The other was for ſuch as the King had known, v.14. and theſe might be counted the Kings concubines. We read that Solomon had three hundred concubines, 1 King.11.3.

unto the cuſtody] Heb. *unto the hand*. For the hand is that part whereby a man uſeth to receive a thing, and to do the moſt things that he doth. Herein he meaneth alſo care and over-ſight.

of Hege] Or, *Hegai*, v.8. It is ſaid v.14. that the women were committed *to the cuſtody of Shaaſhgaz*: But either the virgins might be committed to Hegai, and the concubines to Shaaſhgaz, and ſo they two be Governours of two houſes; or Hegai might be the chief Governour of both houſes, and Shaaſhgaz under him.

the kings Chamberlain] See ch.1.10.

keeper of the women] Of ſuch as were brought to the houſe, before they had ſeen the King, or after.

and let their things for purification be given them] No ſuch legal purification as God appointed his people, Numb.19.9,17. 2 Chr.30.19. but perfuming them with ſweet odours and anoynting them with ſweet oyl is here meant, v.12.

V.4. *And let the maiden which pleaſeth the king*] Heb. *which is good in the eyes of the king*. All their aim was to give content to the King.

be queen inſtead of Vaſhti] That the King having one on whom his delight was ſet, might forget Vaſhti and be no more perplexed about putting her away.

And the thing pleaſed the king] See ch.1.21. Though our Engliſh make ſome difference, uſing the word *ſaying* in the former place, and *thing* in this, yet in the Hebrew there is no difference at all. The Hebrew word ſignifieth both.

and he did ſo] Men are ready to do the things that pleaſe them.

V.5. *Now in Shuſhan the palace there was a certain Jew*] The captive Jews were diſperſed into many places, (ſee ch.3.8.) ſo as all went not with thoſe that were in Babylon, to Jeruſalem, Ezra 2.1, &c.

whoſe name was Mordecai] This name ſignifieth *pure myrrhe*. It is here expreſſed for honours ſake; for he was a man of great place and of good uſe to the Church of God. There was another of this name who came up to Jeruſalem with Zerubbabel, Ezr.2.2.

the ſon of Jair, &c.] Here are four degrees in his pedigree ſet forth. For it was an honour to all his anceſtours to have ſuch a ſon deſcend from them.

a Benjamite] Kiſh the father of Saul was alſo a Benjamite; but this Kiſh lived many years after that.

V.6. *Who had been carried away from Jeruſalem*] This relative *who* hath the fitteſt reference to *Kiſh* that immediately went before; q.d. *Kiſh was carried away*. Thus many doubts which ariſe about the age of Mordecai upon ſuppoſal that he is here meant to *have been carried away from Jeruſalem*, are removed. For Kiſh might well beget Shimei, and Shimei Jair, and Jair Mordecai, betwixt the time wherein the Jews were firſt carried away captives and this time of Mordecai.

with the captivity which had been carried away with Jeconiah, &c.] This was the firſt captivity into Babylon, 2 King.24.15. 2 Chr.36.10. Jer.24.1. From the Kings going into captivity the ſeventy years of the Babyloniſh captivity are reckoned, Jer.25.11. & 29.10. Dan.9.2. Neh.7.5.

V.7. *And he brought up*] Heb. *nouriſhed*. He both provided all things needfull for her body, and educated her in true religion.

Hadaſſah] This is taken to be her proper name which her parents gave her: It ſignifieth *a myrtle-tree*.

(*that is, Eſther*)] It is ſuppoſed this name was given her by the King after he married her. Thus the officer of the King of Babylon changed the names of Daniel and his three companions when they were brought into the Kings court, Dan.1.7. Heathen Hiſtorians write that Xerxes his wives name was *Ameſtris*, and that is taken to be the ſame with *Eſther*: for it is uſual in names to adde or take away a ſyllable.

his uncles daughter] Thus Mordecai and Eſther were brothers children, firſt couſens, couſen-germans, as we call them.

for ſhe had neither father nor mother] This is added as the reaſon why Mordecai educated her; and it doth much amplifie his charity.

and the maid was fair and beautiful] Heb. *faire of form, and good of countenance*. She had a clear and fair skin, and a comely favour. This is noted to ſhew the reaſon why ſhe was brought to the King.

whom Mordecai (when her father and mother were dead)] It ſeems they were but poor, and left nothing whereby ſhe might provide for her ſelf.

took for his own daughter] This is noted to ſhew his tenderneſs over her, and care and providence for her, together with the continuance thereof. Men are very tender over and provident for their own children, and that not onely for the preſent, but alſo for the future, even after their own departure. Thus was Mordecai for Eſther.

V.8. *So it came to paſs, when the kings commandment and his decree was heard*] For it was publiſhed and proclaimed through his whole Kingdom, v.3. The ſubſtance of the decree is ſet down v. 2, 3, 4.

and when many maidens were gathered together] Joſephus *lib.*11. *Antiq.Jud. cap.*6. ſaith that four hundred were gathered together: Which will not ſeem improbable if we conſider how many wives and concubines Solomon had, 1 King.11.3.

unto Shuſhan the palace, to the cuſtody of Hegai] See v.3.

that Eſther was brought alſo to the kings houſe, &c.] By *the kings houſe* the forementioned palace is meant. Or the houſe of the women, v.3. may here be called *the kings houſe*, becauſe the King erected it and deputed it to that uſe.

V.9. *And the maiden pleaſed him*] Heb. *was good in his eyes*. He took delight and content in her. This is ſpoken of Hegai, whoſe heart God turned to her, as he did the heart of Potiphar, and alſo the Jaylor, to Joſeph, Gen.39.4,21.

and ſhe obtained kindneſs of him] He did unto her all the courteſies that he could.

and he ſpeedily gave her] His deſire was, ſo ſoon as might be, to preſent her to the King, being confident that he would beſt like her.

her things for purification] See v.3.12.

with ſuch things as belonged to her] Heb. *her portions.* That which was by the King allowed her for diet, apparel and other neceſſaries, and all to ſet her out the more comely.

and ſeven maidens] He would do what lay in him to ſet her out as a Queen, and thereupon gives her maids of honour.

which were meet to be given her] Her very attendants were choice ones, fit and worthy to wait on a Queen.

out of the kings houſe] Which had been honourably trained up in the Court about Royal ſervices.

and he preferred her] Heb. *he changed her.* To change for the better, as here, is to prefer.

and her maids] Which attended her.

unto the beſt place of the houſe of the women] As there were two diſtinct houſes, v.3. ſo there were many rooms in each, and ſome better and more convenient then others. At the firſt Eſther was put into one of the meaner rooms; but after that Hegai had caſt his favour upon her, among other kindneſſes, he altered her lodging, and placed her and her attendants in the beſt room of the houſe.

V.10. *Eſther had not ſhewed her people nor her kindred*] Her people and kindred were Jews, v.5,7. who, though they were the onely people of God, yet being then captives were baſely eſteemed of by the world; prudently therefore ſhe conceales her kindred.

for Mordecai had charged her that ſhe ſhould not ſhew it] Mordecai in his wiſdom diſcerned that it might have been a block in the way of her preferment for the King to have heard of what ſtock and nation ſhe was, and thereupon gave her this charge.

V.11. *And Mordecai walked every day*] His hope of the preferment of his kinſwoman, and of the good that might come to the Church thereby, made him very ſolicitous thereabout.

before the court of the womens houſe] See v.3. The court thereof was a fair ſpacious open place that lay before it, where they who might not come into the houſe might walk notwithſtanding.

to know how Eſther did] Heb. *to know the peace of Eſther.* Whether ſhe were in health or no, and continued to be fit to be preſented to the King.

and what ſhould become of her] Whether the King would like her or no.

V.12. *Now when every maids turn was come to go in to Ahaſuerus*] They who had the over-ſight of the virgins ſo ordered matters, as one was brought in to the King at one time, and another at another time. Many were not brought in together.

after that ſhe had been twelve moneths] This was a long time for fitting one to come in to a mortal man. But this curioſity about giving the King content made them ſpend ſo much time therein. Theſe twelve moneths are not ſo to be reckoned as if ſo many years were ſpent in purifying them as there were maidens to be purified. For many were in purifying together; onely no one went in to the King before ſo much time had been ſpent about her.

according to the manner of the women] i. e. according to that order and law that was ſet down for them to obſerve.

for ſo were the dayes of their purification accompliſhed] Such things as hereafter follow were done to them in the twelve moneths of their purification.

to wit, ſix moneths with oyl of myrrhe] Oyl of myrrhe is ſaid to be of a cleanſing quality, having a vertue to make the skin ſmooth, free from wrinkles, and to keep from decay, and make the beauty more clearly to appear.

and ſix moneths with ſweet odours] Theſe cauſed them to carry a delightſom ſmell and pleaſing ſavour.

and with other things for the purifying of the women] Whatſoever the art of man could invent to free theſe virgins from any thing might cauſe annoyance or diſlike, and to make them amiable in the Kings eyes, is compriſed under this phraſe.

V.13. *Then thus came every maiden unto the king*] So anoynted, ſo perfumed, ſo adorned as is before ſet down.

whatſoever ſhe deſired was given her] i. e. ſuch things as might make her comely and pleaſing in the Kings eyes. Nothing in this kind was denied her, leſt ſhe ſhould have any cauſe of complaining.

to go with her] She might have any kind of attire, Jewels, or other ornaments, any ſweet ſavours, any attendants.

out of the houſe of the women] See v. 3. This was the firſt houſe wherein the virgins were. See v.14.

unto the kings houſe] Not onely to his Court, or his preſence-chamber, but even unto his bed-chamber. She went directly without wandering any whither elſe, from the womens houſe to the Kings.

V.14. *In the evening ſhe went*] When it was time for the King to go to bed.

and on the morrow ſhe returned] After the King had known her.

into the ſecond houſe of the women] See v.3.

to the cuſtody of Shaaſhgaz the kings Chamberlain] See v.3.

which kept the concubines] See 1 King. 11. 3. *Concubines* here meant were ſuch as the King had carnally known, but married not.

ſhe came in unto the king no more] In this reſpect there might well be four hundred, v.8. which were brought in unto the King within the ſpace of three or four years, till he ſaw Eſther, and ſet his heart upon her. See v.1.

except the king delighted in her] So as he did in Eſther, v. 17. See v.4.

and that ſhe were called by name] By this it appeareth that the King took particular notice of every one that came in to him, of her name, and of the day when ſhe came.

V.15. *Now when the turn of Eſther*] Eſther was brought in late, in the third year after Vaſhti was put away. For ſhe was a year in purifying, v.12. and in the fourth year ſhe was taken unto the King, v.16. God ſo ordered it, that the Kings heart being ſet on none before her might the more ſtedfaſtly be ſet on her.

the daughter of Abihai] This name was given both to men and women; to women, 1 Chr.2.29. 2 Chr.11.18. to men, Numb.3.35. 1 Chr. 5.14. and here.

the uncle of Mordecai, &c.] See v.7.

was come to go in unto the king] As others had gone in before, v. 13,14.

ſhe required nothing, &c.] It ſeems other maids had required what they pleaſed, v.13. but Eſther obſerving the favour of Hegai to her, his care over her, and his prudence in ordering matters fit for her, reſted wholly in his proviſion.

and Eſther obtained favour in the ſight of all them that looked upon her] As her beautiful face, comely countenance, ſeemly carriage and decent attire drew the eyes of all unto her; ſo God by his providence ſtirred the hearts of all to like & love her, that none ſhould murmur againſt the Kings choice of her, but rather all rejoice in it.

V.16. *So Eſther was taken unto king Ahaſuerus into his houſe-royal*] Or, *Palace.* And into his bed-chamber therein, as v.13.

in the tenth moneth] This began on the eleventh of December.

which is the moneth Tebeth] טבת *Tebeth* is ſuppoſed to be derived from טבה *Tebah, a fallow Deer*, or *a Doe*, becauſe in this moneth Does, eſpecially if barren, are moſt ſeaſonable for meat. This was a Perſian name: For the Jews after their return from captivity uſed Chaldee and Perſian names of moneths; which was a memorial of their captivity, and an occaſion for them to ſay, *The Lord liveth that brought up the children of Iſrael from the North*, &c. Jer. 16. 15. & 23.8.

in the ſeventh year of his reign[See v.1.

V.17. *And the king loved Eſther*] This implyeth a continuance of his favour to her.

above all the women] i.e. thoſe virgins that were brought in before her. His heart was ſet upon none of them ſo much as upon her.

and ſhe obtained grace and favour] Or, *kindneſs.* By her outward and inward parts and gifts and by her carriage ſhe procured both the Kings intire affection to her, and alſo all the kindneſſes he could do for her.

in his ſight] Heb. *before him.*

more then all the virgins] Who had before her gone in to the King.

ſo that he ſet the royal crown upon her head] Not that which himſelf wore, but that which was for his wife. See ch.1.11.

and made her Queen inſtead of Vaſhti] Vaſhti was put away four years before this time, and there was no other Queen betwixt Vaſhti and Eſther, ſo as Eſther was in the room of Vaſhti.

V.18. *Then the king made a great feaſt*] In teſtimony of that good liking and great content which he took in Eſther. Feaſts are expreſſions of joy, and uſe to be made at marriages, coronations, and other great ſolemnities.

unto all his Princes and his ſervants] See ch.1.3.

even Eſthers feaſt] He gives it this title out of his reſpect to Eſther.

and he made a releaſe to the Provinces] Heb. *reſt.* A freedom from burdens and taxes is in Hebrew called *a reſt*, or *a relaxation.* Ahaſuerus did remit ſuch taxes, tributes and cuſtomes as were then due from any of his ſubjects through all his Provinces. Thus they had all cauſe to rejoice at that marriage.

and gave gifts] Theſe were ſpecial Preſents given to the greater ſort, as Lords, Ladies, and all ſorts of Gentry, eſpecially Courtierss.

according to the ſtate of the king] Heb. *according to the hand of the king*] Bountifully, munificently. See ch.1.7.

V.19. *And when the virgins were gathered together the ſecond time*] This hath relation to the former gathering, v.3. This ſecond gathering together of virgins might be to ſend them each to their own homes, becauſe the King was now fully ſatisfied in his choyce; or, out of them to chooſe ſome to attend upon Eſther; or, to chooſe ſome among them to be his concubines. Others apply this *ſecond* time to the Kings former manner of chooſing a Queen. Virgins were then gathered together out of all places for the King out of them to chooſe a wife; and then he choſe Vaſhti. So now the ſecond time virgins are gathered together for the ſame end; and Eſther is choſen.

then Mordecai ſate in the kings gate] This may have reference to that which is noted ver. 11. of Mordecai's *walking in the Court*, which might be *before* or *in the Kings gate*: and it may imply the continuance of his care to ſee how Eſther, being now advanced, carried her ſelf. Others underſtand this of ſome office that Mordecai had, as to be the Kings Porter: And ſo it ſets forth his attendance upon his office; and ſhews the opportunity that he had to diſcover the treaſon mentioned v. 21.

V. 20. *Eſther had not yet ſhewed her kindred*, &c.] See v. 10.

for Eſther did the command of Mordecai] Her high advancement did not ſo puff her up as to make her forget the kindneſs that Mordecai had ſhewed her, nor the duty which ſhe owed to him as her foſter-father.

like as when ſhe was brought up with him] By this it appeares that Mordecai continued to give her good counſel, even when ſhe was Queen; and that ſhe hearkened thereunto obediently.

V.21. *In thoſe dayes*] When there was ſo much rejoycing about the Kings new marriage.

while Mordecai ſat in the kings gate] See v.19.

two of the kings Chamberlains] Heb. *Eunuchs*. See 1 King. 22.9.

Bigthan and Tereſh] Theſe are two Perſian names not elſewhere read but in this book. One of thoſe officers that was ſent to call Vaſhti was called *Bigtha*, ch. 1. 10. and haply was the ſame that is here called *Bigthan*, and *Bigthana*, ch 6.2.

of theſe which kept the door] Heb. *threſhold*. See 2 Chr. 23.4. Some take theſe to have been porters at the Court-gate. Others think they were door-keepers at the Preſence-chamber, or Bed-chamber; which is the more probable, becauſe thereby they had the fairer opportunity to accompliſh their miſchievous plot againſt the King.

were wroth] Exceedingly offended at ſomething that the King had done. Many conjectures are here made: The moſt probable is, that they were ſuch as had attended on Vaſhti, and thereupon were much incenſed that ſhe ſhould be put away; and having concealed their trouble ſo long as there was hope of her reſtoring, but now ſeeing all hope taken away by the choice of a new Queen, who was with ſo great ſolemnity crowned, they rage, and like an hot fire that breaketh forth ſome way or other, they ſo diſcover it as Mordecai comes to have notice thereof.

and ſought to lay hand on the King Ahaſuerus] i.e. to deſtroy him, to take away his life, 1 Sam.24.6. & 26.9.

V.22. *And the thing was known to Mordecai*] Here again many conjectures are made how Mordecai ſhould come to know this. Joſephus ſaith that a Jew, who was ſervant to one of them, diſcovered it to Mordecai. Others, that they talked thereabout in a ſtrange language, which they ſuppoſed that Mordecai, who was by them, underſtood not. Whatſoever the means were, ſurely God had a ſpecial hand herein, to bring that to paſs which is noted to follow hereupon, ch.6.1, &c.

who told it unto Eſther the Queen] That ſhe, having opportunity in private to diſcover any thing to the King, might make this known to him. Conſcience and fear of God moved him to do this, that ſo horrible a fact might be prevented: And he made it known by the Queen, to ingratiate her the more with the King.

and Eſther certified the king thereof in Mordecai's name] She certified the thing, to teſtifie her duty and reſpect to the King: And ſhe did it in Mordecai's name, to ſhew how ſhe came to notice of it, and alſo to bring him into favour.

V.23. *And when inquiſition was made of the matter*] This was a point of juſtice and prudence, to ſearch out whether the report were true or no.

it was found out] Mordecai ſo prudently and faithfully carried the matter as he was able to prove what he had ſuggeſted.

therefore they were both hanged on a tree] On a gallows, or gibbet, or croſs made of a tree, Gen. 40. 19. Deut. 21. 22. Joſh.8.29. Acts 5.30. Gal.3.13. The matter is here put for the thing made thereof.

And it was written in the book of the Chronicles] Heb. *in the book of the words of dayes*] See the Title of the firſt book of Chronicles The publick records of Perſia are here meant.

before the king] This might be done by the publick Regiſters in the preſence of the King himſelf, that he might be an eye-witneſs of the regiſtring thereof. Or it might be written in ſome Record that lay continually before the King, wherein he might read at his pleaſure; and ſo be ſaid to be *before the king*.

CHAP. III.

Verſ. 1. AFter *theſe things*] In this chapter is ſet down Hamans advancement, and his plot againſt the Jews.

did king Ahaſuerus promote Haman] i.e. he was raiſed through the Kings favour to higher dignity and authority then he had before. Whether he were in a mean place before or no, is not expreſſed.

the ſon of Ammedatha the Agagite] We find the name *Agag* twice given to the King of Amalek, once indefinitely, Numb.24.7. and again particularly, to a ſpecial man, ſeven times in one chapter, 1 Sam.15.8,9,20,32,33. Some infer out of Numb.24.7. that it was a name common to the Kings of the Amalekites, as *Pharaoh* was to the Kings of Egypt, and *Abimelech* to the Kings of the Philiſtims. See 1 King.2.39. Hence it is gathered that this Haman was of the royal ſtock of the Amalekites, who deſcended from Eſau, Gen.36. 4,12. 1 Chr.1.34,35,36. and were ancient and bitter enemies of the Iſraelites. They ſet upon them in the wilderneſs in the third moneth after they were delivered out of Egypt, and that without any cauſe or provocation on Iſraels part, Exod.17.8, &c. So that what they did in this caſe, they did moſt baſely, Deut. 25. 18. 1 Sam.15 2. And though they were then overthrown, yet within a year or a little more they ſet upon them again, Numb.14.45. Yea, and many years after that they took part with other enemies againſt them, Judg.3.12,13. & 6.3,4. & 10.12. 1 Sam 30.1. Such was their enmity againſt Iſrael, as the Lord threatned utterly *to put out their remembrance*, Exod.17.14 and gave charge to the Iſraelites *utterly to deſtroy them*, Deut.25.17. 1 Sam.15.3. No marvel then that this Haman, being of that ſtock, retained an inveterate malice againſt Iſrael, and became, as he is called, *the Jews enemy*, ch 7.6. & 8.1. & 9.10,24.

and advanced him] Exceedingly high.

and ſet his ſeat above all the Princes that were with him] Even as Darius advanced Daniel, Dan.6.3. Had Haman had ſuch a ſpirit as Daniel had, Ahaſuerus had ſhewed himſelf a prudent King; but advancing ſuch an one as Haman was, he proclaimed his folly thereby to all his Kingdom, Prov.29.2.

V.2. *And all the kings ſervants*] i.e. all his ſubjects: For a King is a Lord and Maſter in relation to his ſubjects, 2 King. 9. 7. & 18.27.

that were in the kings gate] This phraſe doth not here note any office; but indefinitely, all ſuch as came to the Court, and had any buſineſs or occaſion there to attend.

bowed and reverenced Haman] This implyeth more reverence then ordinarily was given by an inferiour to a ſuperiour, yea, a greater reverence then was due to a man. The Perſian Monarchs, as many other heatheniſh Kings, were reverenced by their ſubjects with a kind of divine ſervice or honour: And this King would have ſuch honour done to this his Favourite.

for the king had ſo commanded concerning him] This implyeth that it was unuſual reverence that was done to him, even ſuch as the people would not have afforded unleſs the King had commanded it.

but Mordecai bowed not, nor did him reverence] He neither reverenced him in his heart, nor with his body. This he refuſed to do, becauſe the kind of worſhip that was required was unlawful, being due onely to God. Thus ſome wiſe men of the heathen have forborn to come into the Kings preſence, becauſe there was expected greater honour and worſhip then was meet to be done to a man, Mordecai refuſed alſo to do it, becauſe the perſon was of that ſtock whoſe *remembrance* God would have *put out*, Exod.17.14. Deut.25. 19. and which he would have *to be utterly deſtroyed*, 1 Sam.15.3.

V.3. *Then the kings ſervants which were in the kings gate*] See v.2.

ſaid unto Mordecai] This ſheweth their flattering diſpoſition in relation to Haman, and their envious diſpoſition in relation to Mordecai, becauſe he did not as they did.

Why tranſgreſſeſt thou the kings commandment?] Moſt men think of no other rule then the Kings will and commandment, They expreſs that which they conceive to be Mordecai's fault in this phraſe, by way of aggravation.

V.4. *Now it came to paſs when they ſpake daily unto him*] Though they knew his mind by his firſt refuſal, yet they ceaſe not day after day to urge him to do what he did.

and he hearkned not unto them] Gods faithful ſervants are reſolute in their warrantable purpoſes, and will not be drawn from them.

that they told Haman] It might otherwiſe have been concealed from him, if theſe flatterers and pick-thanks had not made it known. But great men ſtill have ſuch as bring to their notice all matters that ſeem any wayes to make to their diſhonour.

to ſee whether Mordecai's matters would ſtand] i.e. whether he could carry out his reſolution before Haman as he did before them, and whether Haman would ſuffer him to remain unpuniſhed.

for he had told them that he was a Jew] It is probable that thoſe tale-bearers oft urged and preſſed him to tell them his countrey, and of what people he was; as the Mariners asked Jonah, Jon. 1.8. and he to ſhew his faith in God, and his courage in Gods cauſe, was neither aſhamed nor afraid to declare of what ſtock he was. This manifeſtation of his nation being here rendred as a reaſon of the former clauſe, implieth that, as he made known his nation, ſo withall he declared the reaſons why no Jew might do as they did: namely, how God had forbidden to give Divine honour to any but himſelf, Deut.6.13. and had commanded them *to blot out the remembrance of Amalek*, Deut.25.19.

V.5. *And when Haman ſaw*] It ſeems that after the flatterers had complained of Mordecai, Haman obſerved him more narrowly.

that Mordecai bowed not, &c.] See v.2.

then was Haman full of wrath] Nothing more ſtirs up the choler of proud men then a ſeeming contempt of them. See chap. 1.12.

V.6. *And he thought ſcorn to lay hands on Mordecai alone*] Revenge is like fire, that burneth all it can lay hold on; eſpecially when it ariſeth from pride. In the height of his mind he thought it too ſmall a matter to execute his wrath on one man alone.

for they had ſhewed him the people of Mordecai] This they did to aggravate Mordecai's offenſe: that one who was of ſo mean and baſe a people, as they thought, being but captives, ſhould refuſe to do any honour to ſuch an one as Haman was. This is here premiſed as the reaſon of that which follows.

wherefore Haman ſought to deſtroy all the Jews] This is a great aggravation of his pride, malice and cruelty, that it was not extended againſt Mordecai alone, nor onely againſt thoſe Jews that were in Shuſhan, who might be ſuppoſed to boulſter him up in what he did, but againſt all Jews every where.

that were throughout the whole kingdom of Ahaſuerus] Though many were returned to Judea, yet there were alſo many that remained ſtill diſperſed in all the Provinces, v.8.

even the people of Mordecai] That people of whom Mordecai was. As his particular revenge againſt Mordecai, ſo his inveterate hatred againſt the Jews, as Jews made him thus far to extend his cruel rage.

V.7. *In the firſt moneth (that is the moneth Niſan)*] See Gen. 7.11. & 8.4. Neh.2.1.

in the twelfth year of king Ahaſuerus] This was the fifth year after Eſther was made Queen, ch.2.16.

they caſt Pur, that is the lot] *Pur* is a Perſian word ſignifying *lot*, as it is here expounded. Now the heathen uſed to caſt lots to find out fit and ſeaſonable times for effecting things with good ſucceſs. Fit dayes they called *lucky dayes*; unfit, unlucky. See Ezek. 21.21.

before Haman] By Hamans appointment and in his preſence.

from day to day, and from moneth to moneth, to the twelfth moneth] This is not to be taken as if they had continued twelve moneths in caſting of theſe lots. But there was a pitcher, into which were caſt papers rolled up, with the names of every day, and of every moneth, written upon them. Then one blindfolded put in his hand, and pulled out a paper; and according to the marks which they had ſet down, ſuch a moneth proved lucky, and ſuch a day in the moneth. And here by Gods providence it fell out that their ſuppoſed lucky day was in the twelfth moneth: And ſo it came to paſs that their plot was defeated before the time of accompliſhing thereof, ch.9.1, &c.

that is the moneth Adar] This is a Chaldee name. See Ezra 6.15.

V.8. *And Haman ſaid unto king Ahaſuerus*] After he had found out a lucky day, as he ſuppoſed, for accompliſhing his miſchievous plot, he goes unto the King to get leave and authority to put it in execution.

there is a certain people ſcattered abroad] Though Nebuchadnezzar carried a multitude of the Jews captive into Babylon, yet many others were ſcattered up and down into other countreys. Beſides many of the ten tribes may be here meant.

and diſperſed among the people] Neither had they one nation to abide and dwell in, nor one city or town in a nation, but were mingled among ſtrangers, ſome in one houſe, ſome in another, as they could hire habitations for themſelves.

in all the provinces of thy kingdom] Theſe were very many, ch.1.1.

and their laws are diverſe from all people] Herein he ſaid truth. For the laws which God gave to the Jews were proper to themſelves, and thereby they were diſtinguiſhed from all other nations.

neither keep they the kings laws] Indeed about matters of Divine worſhip they kept not the Kings lawes; nor could they keep them with a good conſcience: but otherwiſe they did keep the lawes of the land and kingdome where they lived ſo farre as they concerned the peace of that place. This was a charge given unto them, Jerem. 29.7. All the forementioned points he urgeth to incenſe the Kings wrath the more againſt the Jews.

therefore it is not for the kings profit] Heb. *it is not meet*, or *equal*, or *profitable to the king*.

to ſuffer them] Namely, to dwell among his people, leſt they infect the Kings liege people, and draw them from obedience to the Kings laws.

V.9. *If it pleaſe the king, let it be written*] See ch.1.19.

that they may be deſtroyed] Heb. *to deſtroy them*. That they among whom they live ſhould utterly deſtroy them. See v.13.

and I will pay] Heb. *weigh*. As we paſſe over money from one to another by telling, ſo of old they did by giving it out by weight. This he proffers to prevent an objection that might be made, which was this, That the Jews paid a great tribute, which the King would loſe if they ſhould be deſtroyed. Wherefore in recompenſe of that loſſe he proffers to pay the ſumme following.

ten thouſand talents of ſilver] Three thouſand ſeven hundred and fifty thouſand pounds ſterling. See 1 Chr.22.14.

to the hands of thoſe that have the charge of the buſineſs] The buſineſs of receiving the Kings Rents, Revenues, Tributes, Cuſtoms, Toll, and all other fees and dues. This is a deſcription of Treaſurers.

to bring it into the kings treaſuries] Thus would it remain to be diſpoſed for the Kings uſe, as he ſhould appoint.

V.10. *And the king took his ring from his hand*] Though the motion were very hard and cruel, and many wayes prejudicial to the Kings honour and profit, yet being made by his Favourite, without due conſideration thereof he grants it. So flexible are mortal men, and ready to yield any thing to their favourites. The Kings pulling off his ring from his hand ſhewed that he was willing to let any thing go for his ſake, and was an evident ſign of that great honour he did him, Gen.41.42.

and gave it unto Haman, &c.] In teſtimony of that power and authority he gave him to do what it pleaſed him, and to confirm it in the Kings name with the Kings ſeal.

the Jews enemy] Or, *oppreſſor*. For the Hebrew word ſignifieth both. Enemies uſe to oppreſs, and oppreſſors are enemies. Haman had this ſtile given him as a brand, as Jeroboam had his, 2 Kings 10.31. for he was one of the deadlieſt enemies that ever the Jews had. See v.1.

V.11. *And the king ſaid unto Haman*] Here the King doth enlarge his favour and grant unto Haman.

The ſilver is given to thee] This is a fair refuſal of Hamans proffer; *q.d.* I accept that ſumme which thou doſt proffer me, but return it to thee as a gift again.

the people alſo] Hereby he granteth to Haman what he deſireth, and withall ſheweth that his refuſal to take his money ſhould not any whit leſſen the power he gave him over that people whoſe deſtruction he deſired.

to do with them as it ſeemeth good to thee] Though the King might well diſcern the inhumane and cruel mind of Haman, yet he doth not reſtrain or hold it in, but leaves all to Hamans own will.

V.12. *Then were the kings Scribes called*] Or, *Secretaries*. See 1 Kings 4.3. He uſeth the Kings Scribes rather then his own, to adde the more authority to what he did, and to intereſt the King therein.

on the thirteenth day of the firſt moneth] This was the time whereabout Haman firſt began to caſt lots about this matter. See v.7.

and there was written] Haman quickly puts in execution that power and liberty which the King had granted him. Malice puts on wicked men to expedite miſchief as much as they can.

according to all that Haman had commanded] Were it never ſo cruel, yet the Secretaries held cloſe to the will of the Kings Favourite.

unto the kings Lieutenants, and to the Governours] See Ezr.8.36.

that were over every province] The many provinces that were under Ahaſuerus, ch. 1.1. ſhew how far his cruelty extended.

and to the Rulers of every people of every province] There were divers people in one and the ſame province. See 1 King.17.24. and each people had their diſtinct Governours.

according to the writing thereof, &c.] See ch.1.22.

in the name of king Ahaſuerus was it written] Haman by this means gained the greater authority to what he did; but the King got the greater diſhonour by ſuffering him to do as he did, yea, he made himſelf acceſſory hereby to his cruel plot.

and ſealed with the kings ring] Thereby it came to be irreverſible, Dan.6.8,12,15.

V.13. *And the letters were ſent by poſts*] See 2 Chr.30.6.

into all the kings provinces] As the letters were directed, v.12. ſo are they ſent.

to deſtroy, to kill, and to cauſe to periſh] His cruell mind makes him to multiply phraſes; whereby he intimateth that if they cannot be deſtroyed one way, they may be another; and ſo they be deſtroyed, it makes no matter to him which way, or by what means they be deſtroyed.

all Jews, both young and old, little children and women, in one day] Here are great aggravations of cruelty, to ſpare neither ſex nor age, but maſſacre all, and that in one day. Rage and malice know no bounds.

even upon the thirteenth day of the twelfth moneth] There were full eleven moneths betwixt the firſt ſending forth of the bloody edict and the time of executing the ſame. See v. 12. Herein on the one ſide Hamans folly is diſcovered; and on the other, Gods wiſe providence. His folly in putting off the execution ſo long: for he might have ſuſpected that ſomething or other might intervene to hinder ſo cruell a deſign, which was ſo long made known before it was executed. Gods providence was manifeſted, in ordering a means to prevent that plot before the time of executing it.

which is the moneth Adar] See v.7.

and to take the ſpoyl of them for a prey] i.e. They who ſhould deſtroy the Jews, ſhould have whatſoever belonged unto them as a recompence of their pains. Thoſe things are called *the ſpoyl of the Jews* which their enemies were to take as a ſpoyl from them.

V.14. *The copy of the writing for a commandment to be given in every province*] There was one original at leaſt (it may be alſo more) that was ſealed with the Kings ring; but becauſe there were many places whereunto the writings ſhould be ſent, many copies were tranſcribed, and ſent to every place where any Jews were.

was publiſhed unto all people] It was ſent to every ſeveral place, and by way of proclamation openly publiſhed to all the Kings ſubjects in every place.

that they ſhould be ready againſt that day] That all that would have an hand in executing the foreſaid edict; ſhould be every way prepared to put the ſame in execution on the thirteenth day of the twelfth moneth.

V.15. *The poſts went out*] With their letters, as they were ſent, v. 13.

being haſtened by the kings commandment] Either the King, to teſtifie his reſpect to his unworthy Favourite, did himſelf preſs the poſts to make haſt; or Haman uſing the Kings Scribes and the Kings ring and ſeal, that which was ſo enjoyned was ſuppoſed to be the Kings commandment. This ſheweth how earneſt men be in executing their miſchievous plots.

and the decree was given in Shuſhan the palace] See Nehem. 1. 1. Here was the Kings Court, and from thence did ariſe this bloody deſign.

and the king and Haman ſat down to drink] This ſhews a kind of jollity in the ruine and deſtruction of Gods people. So far they were from any remorſe, as they glory therein, and uſe the ordinary ſigns of rejoycing. When the Iſraelites had made them a golden calf, it is ſaid that *they ſat down to eat and to drink*, Exo.32.6. In ſin, eſpecially in executing cruelty, this jovial paſſing it over is a great aggravation.

but the city Shuſhan was perplexed] *The city* is here put for the inhabitants, even ſuch as were not Jews. They might be *perplexed* for fear of ſome commotions and tumults that might ariſe, or by reaſon of ſome loſs that might accrue unto them by rooting out all the Jews, or in compaſſion that ſo many for no juſt cauſe ſhould be deſtroyed. But eſpecially this is to be taken of the Jews in Shuſhan, and of their friends. See ch.8.15.

CHAP. IV.

Verſ. 1. *WHen Mordecai perceived all that was done*] In this chapter the means uſed for preventing Hamans plot is ſet down. The ground of that means is Mordecai his notice thereof; which might be by ſome friends relation, or by the common talk of others, or by the open proclamation.

Mordecai rent his clothes, and put on ſack-cloth] See 1 Kings 21.27.

with aſhes] This rite of putting aſhes upon their heads, or ſitting in aſhes, was alſo of old of uſe in dayes of humiliation, Job 2.8. Iſa. 58.5. Jon.3.6. Hereby they ſhewed that they deſerved to be burnt to aſhes. They uſed alſo to put duſt on their heads, Joſh.7.6. Job 2.12. to ſhew that they deſerved to be under ground rather then above. See Neh.9.1.

and went out into the midſt of the city] That he might be ſeen of many.

and cryed with a loud and a bitter cry] That he might be the more heard and pitied.

V.2. *And came even before the kings gate*] i.e. the gate entring into the Kings Court. Thither he came, that ſuch as paſſed up and down through that gate might make it known in the Court, that ſo it might come to the Kings ear, or rather that the Queen might have ſome intelligence thereof.

for none might enter into the kings gate clothed with ſack-cloth] This either was a generall ordinance for all times; becauſe in the Kings Court they uſed to be gorgeouſly attired and to be in mirth, ſo as they would have nothing to damp the ſame: or it was a particular ordinance for this time, that after the publiſhing of the bloody decree none ſhould come into the Court with ſack-cloth, leſt paſſion might be moved thereby in any of the Courtiers, or ſo a complaint thereof be made to the King.

V.3. *And in every province whitherſoever the kings commandment and his decree came*] All went in the Kings name, and that under an expreſs command, and that by an irrevocable decree, and throughout the whole Kingdom. All theſe are great aggravations.

there was great mourning among the Jews] This mourning was mixed with prayers to God.

and faſting] To teſtifie their unworthineſs, and to ſharpen their prayers. See 1 King.1.27.

and weeping and wailing] Theſe were outward evidences of inward grief and ſorrow.

and many lay in ſackcloth and aſhes] Heb. *ſackcloth and aſhes were laid under many.* See v.1.

V.4. *So Eſthers maids*] The rumour of the bloody plot filled every ones mouth, ſo as the very maids that came but out of the Queens chamber heard it.

and her Chamberlains] Heb. *Eunuchs.* See 1 King.22.9.

came and told it her] Both maids and chamberlains had free acceſs to the Queen, and thereupon opportunity to tell her any news. That which ſpecially they told her, was Mordecai's clothing, and crying, v.1.

then was the Queen exceedingly grieved] It appears by that which follows that it was Mordecai's caſe alone that ſo perplexed her, he being dear unto her, and highly eſteemed by her, ch.2.20. She yet knew nothing of the publick calamity.

and ſhe ſent rayment to cloth Mordecai] Such as might be fit for him to come into the Court withall, yea, and unto her preſence.

and to take away his ſackcloth from him] See the reaſon v.2.

but he received it not] For that rayment which was ſent was not ſuitable to his preſent condition.

V.5. *Then called Eſther for Hatach*] This was a man whom ſhe had found faithful, and durſt truſt in a matter of ſecrecy.

one of the kings Chamberlains] Heb. *Eunuchs.* Such an one as they were whom the King ſent for Vaſhti, ch.1.10.

whom he had appointed to attend upon her] Heb. *whom he had ſet before her.* For they who attend to perform daily ſervices unto any, uſe to be in their preſence, and in that reſpect are ſaid to be *before them.*

and gave him a commandment to Mordecai] The commandment was a ſtrait charge rather to the chamberlain to deliver his meſſage, then to Mordecai to do what ſhe required.

to know what it was and why it was] She was deſirous to underſtand both the matter that perplexed Mordecai, and the reaſon why it ſo perplexed him.

V.6. *So Hatach went forth to Mordecai*] The Chamberlain did his duty, and obeyed the Queens commandment.

unto the ſtreet of the city, &c.] i.e. an open ſpacious place before the Court. See Judg.19.15,17. Neh.8.16.

V.7. *And Mordecai told him of all that had happened unto him*] i.e. his refuſal to bow to Haman, the complaint that Haman made againſt him, and the decree that had paſſed thereupon.

and of the ſum of money, &c.] Ch.3 9.

V.8. *Alſo he gave him the copy of the writing of the decree*] That decree lay as a publick Record, for any to read it, or take a copy of it.

that was given at Shuſhan to deſtroy them] See ch.3.13,15.

to ſhew it unto Eſther] This he did that ſhe might have aſſurance of the truth of the thing; and alſo be the more moved therewith.

and to declare it unto her] i.e. to make known the cauſe of that decree, and the fearfull event that might follow thereupon.

and to charge her that ſhe ſhould go in unto the king] He ſuppoſed that ſhe would be loth to do that, and thereupon he maketh uſe of that ancient authority that he had over her, and layeth a ſtrict charge upon her.

to make ſupplication unto him] *Supplication* properly ſignifieth a deſire of having an evil removed. See 1 King.8.28.

and to make requeſt before him for her people] Now he was willing that ſhe ſhould make known to the King of what ſtock and nation ſhe was, though formerly he thought it not meet that ſhe ſhould ſo do; but now neceſſity required it. The Jews are called *her people*, becauſe ſhe and they were all of one and the ſame ſtock, and that ſhe might the more reſent their preſent danger.

V.9. *And Hatach came and told Eſther the words of Mordecai*] He delivered his meſſage faithfully in Mordecai's own words.

V.10. *Again Eſther ſpake to Hatach, &c.*] This word *again* hath reference to v.5. where firſt ſhe ſpake to him.

V.11. *All the kings ſervants*] Such as attended on him at Court.

and the people of the kings provinces do know] This that ſhe ſpeaks of was ſo notorious and well known that none that lived in the Kingdom, though in the remoteſt parts thereof, could be ignorant of it.

that whoſoever] Except thoſe who are ſaid *to ſee the Kings face,*

h. 1.14. Yet theſe alſo had a general call, that is, leave and liber-y to go to the King.

whether man or woman] This diſtinction ſhe makes, becauſe ſhe is a woman.

ſhall come unto the king] Some think this was a new law made for that time, and that through Hamans policy, leſt any ſhould attempt to alter the Kings mind. But hiſtories ſhew how this hath been an ancient cuſtome among the Perſians, for their Kings to be retired, and to have none to come to them but whom themſelves would; and that partly for ſtate, partly for ſecurity.

into the inner court] There was an outward court, whereunto all the Kings ſervants, yea, and others that had buſineſs at Court, might come freely: but the inward court was immediately before the houſe where the King in his own perſon had his reſidence, ch. 5.1.

who is not called] It is ſuppoſed that there might be a neceſſity for ſome to come: and there might be ſome in whoſe company the King much delighted: therefore this caution is put in.

there is one law of his] Among other laws ratified by the King this was one. Or, this was an eſtabliſhed law, and not to be reverſed.

to put him to death] This penalty was put upon the law to make men the more careful to keep it. And this the Queen alledgeth, to ſhew the danger whereunto ſhe ſhould caſt her ſelf if ſhe ſhould tranſgreſs it. She might alſo call to mind the Kings rigorous dealing with Vaſhti for diſobeying his commandment.

except ſuch to whom the king ſhall hold out the golden ſcepter] The Law-makers would have it in the Kings power to ſhew mercy to whom he would, eſpecially in this caſe, that concerned himſelf, and approching into his preſence. The ſign of the Kings pleaſure to ſhew favour, was holding out his Scepter. Eſther ſhould have hoped that God, who at firſt turned the Kings heart to her, ch. 2.17. would again do the like in this caſe.

that he may live] i.e. not be put to death upon that law.

but I have not been called to come in into the king] This made the danger ſeem to her to be the greater.

theſe thirty dayes] This was a large time for a beloved wife, living ſo neer her husband, to be abſent from him. Many imagine that his mind was to ſatiſfie his luſt at this time with ſome of his concubines, or with others. And ſome think that he had taken ſome diſtaſt at Eſther. But his ready manifeſting his loving affection to her ſo ſoon as he ſaw her implieth the contrary. Neither doth ſhe her ſelf alledge any diſaffection in the King to her by way of excuſe; which certainly ſhe would have done if ſhe had diſcerned or ſuſpected any ſuch thing.

V. 12. *And they told to Mordecai Eſthers words*] It may be ſuppoſed that Hatach and ſome others with him were Eſthers Meſſengers, and faithfully related her words.

V. 13. *Then Mordecai commanded to anſwer Eſther*] The matter being of very great conſequence, Mordecai would accept of no excuſe.

Think not with thy ſelf] It was Gods and the Churches cauſe that Mordecai had in hand, and therefore he is very peremptory with the Queen.

that thou ſhalt eſcape in the kings houſe] The Queen pretended danger. To take away that excuſe, Mordecai tells her that her fear of that danger might caſt her into greater danger: For the Kings houſe could be no refuge for her againſt the Kings law, which could not be reverſed, when ſhe ſhould be known to be a Jew.

more then all the Jews] The Law was generall, without exception of any, chap. 3.13. and therefore ſhe was included therein.

V. 14. *For if thou altogether holdeſt thy peace*] Heb. *if holding thy peace thou holdeſt thy peace*] Of this kind of Hebraiſm ſee 1 Kings 8.13.

at this time] In this great danger and hazard of the whole Church.

then ſhall there enlargement] Heb. *reſpiration*. Now they were ſo filled with grief and ſorrow as they could ſcarce take their breath (ſee Job 9.18.) but their grief and ſorrow ſhould be removed, and then ſhould they have a breathing-time and ſweet refreſhment.

and deliverance ariſe to the Jews from another place] This is ſpoken in reference to the Queen and the place of her abode. She refuſing to doe what lay in her for their deliverance, God himſelf would elſewhere raiſe means for delivering his people.

but thou and thy fathers houſe ſhall be deſtroyed] Her refuſall would ſo offend God, that in delivering his people he would ſend ſome ſore judgement upon her and her kindred, eſpecially ſuch as were with her. Mordecai herein ſhews great faith and confidence in God. Though ſome plotted againſt the Church to deſtroy it, and others refuſed to ſuccour her in her danger, ye he was aſſured that God would not forſake her, nay, he would judge them that ſhould forſake her. Not to afford help to Gods people in their need is much diſpleaſing unto God.

and who knoweth] That which men do not conceive, may be an eſpecial end that God aimeth at.

whether thou art come to the kingdom for ſuch a time as this] The preſervation of Gods people might be the ſpecial end that God aimed at in advancing Eſther to be Queen.

V. 15. *Then Eſther bad them return Mordecai this anſwer*] Mordecai's reply to Eſther was very powerfull, both the matter and form; and anſwerably it wrought upon her.

V. 16. *Go gather together all the Jews that are preſent in Shuſhan*] See ch. 1.5. The Queen being perſwaded to what Mordecai required, piouſly and prudently uſeth means to obtain Gods bleſſing upon her endeavour. A moſt effectual means is the prayer of many of Gods people aſſembled together: And for this end her deſire is that all the Jews there ſhould be aſſembled.

and faſt ye for me] Faſting is an eſpecial help to prayer. See 2 Chr. 20.3.

and neither eat nor drink three dayes, night or day] Becauſe the time was ſo long, ſome think this faſt was a forbearing onely of pleaſant bread, as Dan. 10.3. But this phraſe will not admit ſuch a reſervation. In thoſe hot countreys they might faſt three dayes, as well as we two in theſe cold climates; and yet may we eaſily without impeaching bodily health faſt ſo long.

I alſo and my maidens will faſt likewiſe] She impoſeth upon the people no more then what ſhe her ſelf is willing to undergo. And ſhe undertakes not onely for her ſelf, but for her maidens alſo, as Joſh. 24.15. Certainly theſe maidens were Jews; (for her keeper Hegai gave her ſuch *maidens as were meet for her*, ch. 2.9.) or ſhe had inſtructed them in the true religion, and brought them to fear God.

and ſo will I go in unto the king] The bleſſing of the Lord being firſt ſought, ſhe would with confidence uſe the means whatſoever the iſſue were.

which is not according to the law] This is added to demonſtrate her courage and faith in God. She could not be ignorant that Vaſhti was put away for tranſgreſſing the Kings commandment, yet through confidence in her God ſhe would adventure upon a tranſgreſſion.

and if I periſh, I periſh] This phraſe implieth a reſignation of her ſelf wholly to the will of God. She diſcerned the cauſe to be juſt and good: The end ſhe aimed at was the preſervation of Gods people: and if it were the will of God that in this cauſe ſhe ſhould loſe her life, ſhe was ready to loſe it. See the like phraſe Gen. 43.14.

V. 17. *So Mordecai went his way*] Heb. *paſſed*. He paſſed from the ſtreet before the Court, v. 6. into the city, to aſſemble the Jews together.

and did according to all that Eſther had commanded him] He diſcerned that the courſe preſcribed by Eſther was pious and requiſite to be uſed; therefore though it were a womans adviſe, and the adviſe of one that had been under his tuition, yet he yields to it, and obeyeth it as a commandment. Good counſel is to be hearkned to from whomſoever it comes.

CHAP. V.

Verſ. 1. Now *it came to paſs*] In this chapter is ſet forth the proſecution of the means for delivering the people of God from deſtruction.

on the third day] After they had faſted two dayes. The Jews continued to faſt on this day: for the charge was that they ſhould *neither eat nor drink three dayes*, ch. 4.16. Eſther purpoſely choſe this day to adventure upon the means for the Churches deliverance, that ſhe might have the benefit of the peoples extraordinary prayers.

that Eſther put on her royall apparel] Such apparel as a Queen uſeth to wear when ſhe ſets her ſelf forth in her greateſt majeſty. This ſhe did the more to allure the King to like her and accept of her.

and ſtood in the inner court of the Kings houſe] See ch. 4.11.

over againſt the kings houſe] That ſhe might be before the face of the King, ſo as he might caſt his eyes upon her.

and the king ſat upon his royal throne] She choſe ſuch a time when the King ſat upon his throne, to be ſeen of many, that ſhe might have the more free acceſs unto him.

in the royal houſe] The Kings Palace is here meant, and that part thereof where he himſelf did moſt reſide.

over againſt the gate of the houſe] By this means might the King be the better ſeen of thoſe that were in the court, in that he ſat *over againſt the gate* by which they went into the houſe.

V. 2. *And it was ſo*] It was by Divine providence ſo ordered.

when the king ſaw Eſther the queen ſtanding in the court] As ready to preſent ſome petition unto him.

that ſhe obtained favour in his ſight] He was ſo far from being offended with Eſthers coming to him, not called, as his heart was ſet upon her, and he was reſolved to do what kindneſs he could to her.

and the king held out to Eſther the golden ſcepter] See ch. 4.11.

Hereby he gave evidence of the loving reſpect which he bare her.

that was in his hand] Kings uſe to hold Scepters, as ſigns of their Royal dignity.

So Eſther drew neer] She ſtood before in the court, v. 1. but now ſhe approcheth to the houſe where the King was, and to the throne whereon he ſat; being emboldened thereto by the Kings own invitation, teſtified by holding out his Scepter to her.

and touched the top of the ſcepter] Heb. *the head*. For the head is the top of a thing. In teſtimony of her gratefull acceptance of his kindneſs, and of her humble reverence and obedience to him, ſhe doth this.

V.3. *Then ſaid the king unto her*] The King every way by ſign and word manifeſteth his favour to her.

what wilt thou] Her approching to his preſence did declare that ſhe had ſome requeſt to make known unto him: therefore he deſired to know what it was.

Queen Eſther] This is a familiar compellation and a teſtimony of that high eſteem he had of her, and that entire affection he bare to her.

and what is thy requeſt] By doubling this queſtion he emboldeneth her the more to manifeſt her mind.

it ſhall be even given thee] He promiſeth to grant her deſire, to make her the more free and forward in making it known.

to the half of the kingdom] This is not literally and ſimply to be taken, as if indeed he intended to have given her half of the kingdom if ſhe had asked it: for it is not in the power of a King to give away any part of his Kingdom. But it is a kind of proverbial ſpeech uſed by Kings to ſhew a readineſs to grant what ſhall be deſired of them, though it be great in the kind, and may ſeem to be ſome prejudice to him that grans it. I find it three times uſed by this King here, v.6. & ch.7.2. It is alſo uſed by Herod, Mark 6.23.

V.4. *And Eſther anſwered*] Eſther quickly makes uſe of the Kings kindneſs.

If it ſeem good unto the king] See Neh.2.5.

let the king and Haman] She joyns them two together, that Haman might be convinced of his cruelty in the preſence of the King.

come this day unto the banquet] Firſt ſhe takes time in hope that God by his providence would afford her ſome fit opportunity to diſcover this plot to the King. And ſhe invites to a banquet, to ingratiate her ſelf the more, and to make the King the more ready to hearken to her.

that I have prepared for him] Though Eſther and thoſe of her family which were pious ſpent a day or two before in faſting and prayer, yet ſhe had others that might prepare this banquet at that time.

V.5. *Then the king ſaid, Cauſe Haman to make haſt*] By this it appears that Haman was not by when Eſther firſt approched to the King, v.2. and that this banquet was neither a dinner nor a ſupper, but a banquet of ſweets betwixt both.

that he may do as Eſther hath ſaid] Or, *deſired*. i.e. go to the banquet.

ſo the king and Haman came to the banquet] The King came in a good reſpect to the Queen: but Haman came in pride, accounting himſelf much honoured thereby.

that Eſther had prepared] See v.4.

V.6. *And the king ſaid unto Eſther at the banquet of wine*] The *banquet of wine* is taken to have been another banquet at the end of the great banquet. In this latter banquet they had not ſuch delicates as in the former, but onely wine, which they drunk one to another as cups of love. Some write that before this latter banquet they drank nothing but water, and that the King had an excellent water prepared for him. But to let that paſs; now, the banquet being at an end, the King is mindfull of the Queen: and it may be that having well drank wine, his heart was the more ſet upon her.

What is thy petition, &c.] The King continues in the ſame mind to Eſther wherein he was before, and manifeſteth his affection in like manner as before, v.3.

V.7. *Then anſwered Eſther, and ſaid, My petition and my requeſt is*] She expreſſeth her mind in the ſame words that the King put into her mouth, v.6.

V.8. *If I have found favour in the ſight of the king*] The Queen having diſcerned evidences of the Kings favour to her, makes uſe thereof, and layeth it down as the ground of her boldneſs.

and if it pleaſe the king] Heb. *and if it be good to the king*. It is in the Hebrew the very ſame phraſe that ſhe uſed v.4.

to grant my petition, and to perform (Heb. *to do*) *my requeſt*] Becauſe the King had promiſed ſo much, ſhe makes his promiſe alſo a further ground of her boldneſs.

let the king and Haman come to the banquet that I ſhall prepare for them] See v.4.

and I will do to morrow as the king hath ſaid] She did not obſerve opportunity good enough as yet to make known her deſire, but ſhe hoped by the next day ſhe might find a better. Certainly there was an over-ruling providence herein, and ſhe was carried by ſome inward inſtinct and motion of the Spirit to put off the buſineſs. That which is noted ch.6.1, &c. giveth a plain demonſtration hereof.

V.9. *Then went Haman forth that day joyfull*] That conceit which he had that the Queen had him in as high eſteem as the King, made him ſo joyful. See v.12.

and with a glad heart] See 1 King 8.66. Vain conceits work on worldly-minded men as much as real matters do on believers, ch. 8.15.

but when Haman ſaw Mordecai in the kings gate] Mordecai either now purpoſely came thither becauſe Haman would come that way, or elſe he continued there notwithſtanding the Edict made againſt the Jews. Both theſe argue a ſtrong faith and a great courage.

that he ſtood not up, nor moved for him] It is obſerved that Mordecai did now ſhew leſs reſpect to Haman then before. Before he refuſed to bow and do reverence, ch.3.2. here he will not ſo much as ſtand up, nor move hat, or hand, or any part of his body for him. Hamans Malice did no whit affright him.

he was full of indignation againſt Mordecai] This implieth an increaſe of his rage. See ch.3.5.

V.10. *Nevertheleſs Haman refrained himſelf*] From offering any preſent violence to him. Wicked men that intend the uttermoſt miſchief that they can do, may for the preſent forbear, that afterwards they may do the more miſchief.

and when he came home, he ſent and called for his friends] Heb. *cauſed to come*. Such as he ſuppoſed might help him to invent and work more miſchief, are here meant; even ſuch as are called *wiſe men*, ch.1.13.

and Zereſh his wife] It is probable that he uſed to adviſe with her in his weighty affairs, and that ſhe was a prudent woman. See ch. 6.13.

V.11. *And Haman told them of the glory of his riches*] Of that great wealth which made him glorious. Kings Favourites uſe that power which they have with the King, to gather great ſtore of wealth together: and nothing makes men more glorious in the eye of the world then ſtore of wealth.

and the multitude of his children] Ten of his ſons are reckoned up by name ch.9.6,&c. and it may be he had other ſons and daughters alſo, though there be no mention made of them. Many children were of old counted a great honour.

and all the things wherein the king had promoted him] The great offices which the King had conferred upon him may be here meant.

and how he had advanced him above the Princes and ſervants of the king] See ch.1.3. & 3.1.

V.12. *Haman ſaid moreover*] He heapeth up all that he can ſay of himſelf.

Yea, Eſther the Queen did let no man come in with the King, &c.] For it was a matter that was not ſuddenly to be divulged abroad, at leaſt before ſhe had obtained a grant of the King.

but my ſelf] This he reputeth amongſt his honours; and indeed it had been a great honour, if the Queen had done it in reſpect to him: But he was much deceived, as appears ch.7.6.

and to morrow am I invited unto her alſo with the king] That which moſt tended to his diſgrace and danger, he through ignorance reckoned amongſt his honours.

V.13. *Yet all this availeth me nothing*] Malice and revenge take away all the comfort that a man can have in any outward honours.

ſo long as I ſee Mordecai the Jew ſitting at the kings gate] It was not ſimply Mordecai's ſitting there, but Mordecai's refuſing to riſe up and bow to him, that damp'd all his joy, and vexed his ſpirit. This ſhews that the reckoning up of all his honours was to lay the greater load upon Mordecai; and to aggravate his offenſe.

V.14. *Then ſaid Zereſh his wife, and all his friends unto him*] See v. 10. Wives and friends who fear not God are ready to put on revengeful perſons in their pride and revenge, and ſo to adde fewel to a flaming fire.

let a gallows] Heb. *a tree*. See ch.2.23.

be made of fifty cubits high] This was at leaſt five and twenty yards, or ſeventy five foot high. See 1 Kings 6.2. A wonderfull great height. They muſt be very great poſts in compaſſe, and ſet firm in the earth with high braces, that could ſtand ſo high. This was done for the greater diſgrace of him that ſhould be hanged thereon, and that he might be ſeen hanging far and neer.

and to morrow ſpeak thou unto the king] As they would not attempt ſo ſtrange a fact without the Kings leave, ſo they make no doubt of his grant.

that Mordecai may be hanged thereon] Nothing but blood, and that ignominiouſly taken away, ſatisfies envious and malicious minds. So they dealt with Chriſt, Mat.27.22,35.

then go thou merrily with the king unto the banquet] Malice envy and revenge keep mens minds from reſt and mirth: but execution of revenge makes ſuch men merry.

and the thing pleaſed Haman] Heb. *was good in the eyes of Haman.* See ch.1.21. Evil counſel being agreeable to a mans humour ſeemeth good to him.

and he cauſed the gallows to be made] Malicious men are ready to put cruel projects into execution.

CHAP. VI.

Verſ. 1. ON *that night*] Here the wheel of Gods providence begins to turn apparently to the deliverance of his Church: For in this chapter is ſet down the means and manner of advancing him to honour that was devoted unto a ſhameful death. This circumſtance ſheweth that God taketh the moſt ſeaſonable time for bringing things to paſs.

could not the king ſleep] Heb. *the kings ſleep fled away.* There is no need of ſearching after externall reaſons or occaſions of ſleep departing from the King: the circumſtances following apparently demonſtrate that God by his ſpecial providence took away his ſleep.

and he commanded to bring the book of records] Heb. *the book of remembrances.* That book wherein the memorable acts concerning King and Kingdom were regiſtred. See ch.2.23.

of the Chronicles] Heb. *of the words of dayes.* This is ſet down by way of appoſition, or expoſition: for *the book of records* was a book of *Chronicles.*

and they were read before the king] That the King might the better paſs over the night-time, or that he might be brought to ſleep thereby: for reading to one in bed makes him ſleep the ſooner.

V.2. *And it was found written*] Not by turning to that place purpoſely, but Gods ſecret providence directing him that read to that ſtory.

that Mordecai had told of Bigthana, &c.] Or, *Bigthan*, ch.2.21.

V.3. *And the king ſaid, What honour and dignity hath been done to Mordecai for this?*] Kings that have any humanity or courteſie in them uſe to reward ſuch as ſave their lives: but it ſeemeth no reward had yet been given to Mordecai, God by his providence ſo ordering it, that he might in this ſeaſonable time receive a great reward, and be advanced as he was.

then ſaid the kings ſervants that miniſtred unto him] Theſe were ſuch as were called *Eunuchs* or *Chamberlains*, ch. 1.10. We call them *Gentlemen of the bed-chamber.*

There is nothing done for him] This anſwer implyeth ſome good reſpect that theſe Officers bare to Mordecai. Otherwiſe, Haman being ſo great a favourite as he was, they would have put the King in mind of his decree againſt the Jews.

V.4. *And the king ſaid, who is in the court?*] It was by this time, morning; and the King ſuppoſed that ſome of his Counſel might be come to attend upon him. He uſed to do great matters by the adviſe of counſel: and herein he would the rather take counſel becauſe he intended a great and royal reward to Mordecai.

Now Haman was come into the outward court, &c.] See ch.4.11.

to ſpeak to the king to hang Mordecai] Becauſe it was not onely a matter of death, but a publick execution, he durſt not do it without the Kings leave: therefore to get leave, he is up betimes, that the deed might be done before he went to the banquet, and ſo he might go the more cheerfully, when he whom he mortally hated was executed.

on the gallows that he had prepared for him] See ch.5.14.

V.5. *And the kings ſervants ſaid unto him*] See v.3.

Behold, Haman ſtandeth in the court] For he might not go into the Kings preſence till he were called, ch.4.11.

And the king ſaid, Let him come in] For he meant to ask his adviſe.

V.6. *So Haman came in*] He came in readily, not ſuſpecting any ſuch matter as fell out.

and the king ſaid unto him, what ſhall be done unto the man whom the king delighteth to honour?] Heb. *in whoſe honour the king delighteth.* This phraſe importeth a great readineſs of mind, and is here uſed to ſtir up Haman to think of the greateſt honour that could be done to a ſubject.

Now Haman thought in his heart] Heb. *ſaid in his heart.* Secretly reaſoned within himſelf.

To whom would the king delight to do honour more then to my ſelf?] The Kings former favours to him, and that high dignity whereunto he had advanced him, made him imagine that he would prefer none before him, but rather confer all honour upon him.

V.7. *And Haman anſwered the king*] Haman conceiving that the matter concerned himſelf, quickly returned his anſwer.

For the man whom the king delighteth to honour] Heb. *in whoſe honour the king delighteth.* See v.6.

V.8. *Let the royal apparel be brought*] Heb. *Let them bring the royall apparel.* Let the Keepers of the Wardrobe bring forth the Kings moſt ſumptuous apparel.

which the king uſeth to wear] Heb. *wherewith the king clotheth himſelf.* Namely, when he ſitteth in State.

and the horſe that the king rideth upon] Kings uſed to have beaſts to ride on proper and peculiar unto themſelves. See 1 Kings 1.33.

and the Crown-royal which is ſet upon his head] If this be meant of the Kings own Crown, as the other things are, it argueth monſtrous ambition; namely, to be ſet out every way as the King himſelf. Surely Haman was beyond meaſure ambitious. Some, to mitigate the matter, ſay that there were crowns which great Monarchs uſed to ſuffer ſuch to wear as they made to be Kings under them, (The great King of Aſſur ſaid, *Are not my Princes altogether Kings?* Iſa. 10.8.) and that ſuch a crown is here meant. But the phraſe here will hardly admit ſuch a limitation.

V.9. *And let this apparel and horſe*] Thoſe before mentioned.

be delivered to the hand of one of the kings moſt noble Princes] This addes much to the honour, that ſuch worthy perſons (not mean ones) ſhould do all ſervices to the man that was to be honoured.

that they may array the man withall] i.e. put it upon him in the beſt manner they can.

whom the king delighteth to honour] See v.6.

and bring him on horſeback] Heb. *cauſe him to ride.*

through the ſtreet of the city] That open place where moſt men uſe to be gathered together, that ſo all ſorts might ſee him.

and proclaim before him] By ſome publick Herald.

Thus ſhall it be done, &c.] See v.6.

V.10. *Then the king ſaid to Haman*] This charge given to Haman was that which cut him to the heart moſt deeply.

Make haſt] He giveth him no time to deliberate about the matter.

and take the apparel and the horſe, as thou haſt ſaid] See v.8.

and even do ſo] Do thou thy ſelf in thine own perſon.

to Mordecai the Jew] Though all the Jews were by decree to be deſtroyed, ch.3.13. yet muſt this Jew, whom Haman ſo much hated, be ſo honoured.

that ſitteth at the kings gate] This is added that Haman might not have any pretenſe to miſtake the man.

let nothing fail] Heb. *ſuffer not a whit to fail.*

of all that thou haſt ſpoken] Thus is he taken in his own words; and the King leaveth no means of evaſion.

V.11. *Then took Haman the apparel*, &c.] See v.8,9. In this verſe is diſtinctly ſhewed how Haman obſerved every particular before by himſelf expreſſed, and that to him whom he moſt of all hated; ſo as he could not but do it with much regret and againſt his ſtomach: but he durſt not tranſgreſs the Kings charge in any circumſtance, the rather becauſe he himſelf had adviſed all that was to be done. Behold here how God can clean croſs mens purpoſes. Haman is forced to do the greateſt honour to him to whom he intended the greateſt diſgrace. There is one particular left out in the Kings charge which is expreſſed in Hamans adviſe, namely, that the Crown-royal ſhould be ſet upon his head, v.8. It may be the King thought this too much, and therefore enjoynes it not.

V.12. *And Mordecai came again to the Kings gate*] Namely to the place where he was when Haman came thus to honour him, v.10. Thither he went, to ſhew that he was ſtill the ſame man that he was before. That extraordinary honour had not puffed up his mind, not altered his diſpoſition. Beſides, he had thereby better opportunity to enquire after Eſthers proceedings.

but Haman haſted to his houſe] A man that is confounded in himſelf for doing that which he takes to be a great diſgrace unto him, will, ſo ſoon as poſſibly he can, retire himſelf where he may be moſt private.

mourning] Or being inwardly perplexed and fretting in himſelf that he had been ſo fooliſh as to preſcribe ſuch honour to a man before he knew who the man was that ſhould be ſo honoured.

and having his head covered] This was a geſture of old uſed by ſuch as were throughly grieved and perplexed at a thing, 2 Sam. 15.30.

V.13. *And Haman told Zereſh his wiſe and all his friends*] ch. 5.10.

every thing that had befallen him] How the King asked his adviſe, but concealed the perſon about whom the adviſe was asked; how free he was in giving of his adviſe; and what followed thereupon.

Then ſaid his wiſe-men] He being a mighty Prince, next to the King, was not without learned and prudent men to give him adviſe in weighty matters. See ch.1.13.

and Zereſh his wiſe unto him] See ch.4.10.

If Mordecai be of the ſeed of the Jews] Of that ſtock and nation.

before whom thou haſt begun to fall] In that another was advanced above him that was before advanced above all others, he may well be ſaid *to fall*, becauſe he is made inferiour to another. Beſides, the riſe of a new Favourite hath alwayes proved to be the fall of an old one.

thou ſhalt not prevail againſt him] A declining Favourite hath no hope to prevail againſt him that by the King is preferred before him.

but ſhall ſurely fall before him] Heb. *falling thou ſhalt fall.* See 1 King.8.13. This they conclude from the ordinary cuſtome of riſing and falling Favourites. Yea, they might alſo infer it from that which they had heard of the fall of ſome enemies of the Jews, as of thoſe Princes who plotted Daniels death, Dan.6.4, &c.

V. 14. *And while they were yet talking with him*] If we conſider the time wherein the King and Haman conſulted about the kind of honour, and the time that muſt needs be taken up in executing that counſel, and alſo the time wherein Haman and his friends were conſulting together about what had been done, we may well infer that it was time for Haman to be with the King to go to the banquet.

came the kings chamberlains] Such as are noted, ch.1.10.

and haſted to bring Haman] For it may be the King tarried for him.

unto the banquet that Eſther had prepared] This is the ſecond banquet whereunto Eſther invited the King and Haman. Of the firſt ſee ch.5.5,&c.

CHAP. VII.

Verſ. 1. SO *the king and Haman came to banquet*] Heb. *to drink.* Wine was eſpecially prepared for that time, and was that wherewith they did conclude, (ſee ch.5.6.) therefore they are here ſaid eſpecially *to drink.* So Gen. 43. 34 In this chapter the hiſtory of taking away the great enemy of the Jews is ſet down.

with Eſther the Queen] For ſhe had invited them, ch.5.8.

V. 2. *And the King ſaid unto Eſther*] This hath reference to ch. 5. 6. where the King once before ſaid to Eſther what here he doth.

on the ſecond day] The day after the firſt banquet. That was the firſt day, this the ſecond. Therefore on that day, in relation to this day, Eſther ſaith, *to morrow*, ch.5.8.

at the banquet of wine, what is, &c.] See ch.5.6.

V. 3. *Then Eſther the Queen anſwered, &c.*] See ch.5.7,8.

Let my life be given me at my petition] The word tranſlated *life* ſignifieth *ſoul.* For the life of the body conſiſteth in the union of the ſoul with it. Eſther accounteth her ſelf in the number of thoſe that were devoted to deſtruction, becauſe ſhe was a Jew; and therefore ſhe begs her own life. Life is the thing that in this world moſt concerns one, Job 2.4. therefore this ſhe mentioneth, to ſhew the great cauſe ſhe had to adventure to come to the King, though not called, ch.5.2. and to be ſo earneſt with him as ſhe was; yea alſo the more to move the King (who ſhe knew loved her) to grant her petition, which was of ſo great concernment.

and my people at my requeſt] She calls the Jews *her people*, becauſe ſhe was of that nation. See ch.4.8. Hereby ſhe implieth, that to have her own life ſpared would be but a ſmall comfort to her, if the whole nation whereof ſhe was were clean deſtroyed. Theſe two things, her own life, and her peoples preſervation, were very great matters; therefore ſhe doth thus briefly in the head of her petition ſet them down, to work the King the more readily to hearken to her.

V. 4. *For we are ſold*] Here ſhe doth much aggravate that which at the firſt hearing was ſo great, as is before mentioned. She maketh mention of *ſelling*, in relation both to that ſumme of money which Haman offered to the King, ch.3.9. and alſo to that grant which the King made to Haman, ch.3.11. For as things ſold are at the pleaſure of him that buyes them, ſo the King gave Haman the Jews to do with them what he would.

I and my people] See v 3.

to be deſtroyed, to be ſlain, and to periſh] Heb. *that they ſhould deſtroy, and kill, and cauſe to periſh.* She uſeth the very words of the decree, ch.3.13. to aggravate the matter, and to work the greater compaſſion in the King.

but if we had been ſold for bond-men and bond-women] This had been a very great miſchief. For bond-ſervants are at the pleaſure of their lords, and that (as of old the cuſtome was) even to take away their lives; yet that power was rarely uſed, and bond-ſervants by their good ſervice might win the favour of their lords. But now they were abſolutely adjudged to death, and that all of them, without exception of any one, ch.3.13.

I had held my tongue] This ſhe addeth to ſhew that ſhe was now neceſſarily forced to make known her caſe to the King.

although the enemy could not countervail the kings damage] The Jews were very uſeful and profitable to the King and Kingdom, not onely by the ſubſidies, cuſtoms, tolls and taxes which the King had from them, but alſo by their skill in many works, their induſtry and pains, their valour in war, and by their fidelity in all things: And if they had been utterly deſtroyed, all this had been clean loſt: And if they had been ſervants, the King could not have the benefit of their labours, but that would have redounded to the particular lords whoſe bond-ſervants they were. Now Eſther inferreth that this damage to the King would have been ſo great that all which the adverſary was worth, or could do, would not be a ſufficient recompenſe; and that therefore the ten thouſand talents of ſilver which he profered, ch. 3. 9. were not comparable to this damage.

V. 5. *Then the king Ahaſuerus anſwered, &c.*] The Queens petition, in regard both of the matter and manner of delivering it, ſeemed to the King to be of ſuch weight as he was much moved, and therefore further enquireth into it.

Who is he, and where is he] This doubling of the queſtion implieth great paſſion, and a ſtrong reſolution to be revenged of him, whoſoever he were, or whereſoever he were.

that durſt preſume in his heart to do ſo] Heb. *whoſe heart hath filled him to do ſo.* When men are ſet upon a miſchief, their heart is ſo filled with thoughts thereof as nothing elſe can abide therein. If a veſſell be full, whatſoever is poured into it, runs over. In this reſpect Satan is ſaid *to fill* mens *hearts*, Act.5.3. yea, men are ſaid *to be filled* both with evil and good, Act.5.17. & 13.45. Rom.15.14. 2 Cor.7.4. Phil.1.11. Act.13.52. When a mans heart is ſo filled with any evil, he will adventure to do it, whatſoever come thereof. Our Engliſh therefore hath here well explained this Hebraiſm.

V. 6. *And Eſther ſaid, The adverſary*] Heb. *The man adverſary. i. e.* that man which is the adverſary.

and enemy] She uſeth theſe two words the more fully to ſet forth his malice and hatred. The former word ſignifieth *an oppreſſor*; the later, *one that is ready to do all hoſtile acts.*

is this wicked Haman] The Queen obſerving the Kings indignation againſt that horrible fact that ſhe complained of, is encouraged plainly to name the man, and that with a brand, though preſent, and the Kings favourite. And indeed this was the very end of inviting Haman with the King to the banquet.

Then Haman was afraid before the King and the Queen] Or, *at the preſence of* them. Obſerving the King ſo paſſionately offended at the fact, and the Queen whom the King ſo intirely loved, involved in the danger, he was confounded in himſelf, and feared the loſs of his own life, as appeareth v.7. Thus we ſee how ſuddenly wicked ones may be caſt down upon the diſcovery of their wickedneſs.

V. 7. *And the king ariſing from the banquet of wine in his wrath*] Certainly the King diſcerned his own folly in yielding ſo ſuddenly and raſhly as he did to ſo horrible a fact, and was much incenſed againſt the author and contriver thereof; and thereupon ſuddenly aroſe up, as a man much diſquieted in his mind, and in great rage.

went into the Palace-garden] That there he might ſomewhat refreſh himſelf, and conſider what now was to be done in that caſe, for redreſs of the miſchief.

and Haman ſtood up] He was before ſitting at the table, or on a bed, which in thoſe dayes was inſtead of a table: but now the King riſing up as he did, and being gone away, he alſo ſtood up. For he well diſcerned that the Queen could not account him a fit gueſt to ſit by her.

to make requeſt for his life to Eſther the Queen] That ſhe would mediate with the King to ſpare him his life at leaſt.

for he ſaw that there was evil determined againſt him by the king] The Queens declaration of the cruel plot, the Kings enquiry after the authors thereof, the Queens plain naming of him, the Kings ſuddain riſing from the table, the evidence of indignation which appeared in the Kings countenance, could not but make Haman fear an heavy judgment, yea even ſee death before him.

V. 8. *Then the king returned out of the Palace-garden*] After he had there walked a while, and meditated on the matter.

into the place of the banquet of wine] Where he had left the Queen and Haman together, with the ſervants attending upon them.

and Haman was fallen upon the bed whereon Eſther was] This was ſuch a bed as is mentioned ch. 1. 6. and it was that bed or table whereon the banquet was ſet. The Queen ſitting hereupon, Haman fell proſtrate upon the ſame in an humble manner to beg the Queens favour. For having ſtood up a while, and the Queen not hearkning unto him, he proſtrateth himſelf before her, and, as is ſuppoſed, claſp'd her feet in his hands, (for ſo ſhe ſat as her feet were on the bed) to teſtifie the earneſtneſs of his deſire, and that he would not let her go till he found ſome favour from her. See the like 2 King.4.27.

Then ſaid the King, will he force the Queen alſo before me in the houſe?] The King beholding him in great wrath, turns all things to the worſt, and taketh the means which Haman uſed of ſupplicating mercy, to be a means of forcing and raviſhing the Queen. Thus he that unjuſtly accuſed the Jews, ch.3.8. is here miſ-judged himſelf. This was juſt with the Lord, though the King did miſ-interpret what he did.

As the word went out of the Kings mouth] *i. e.* preſently, ſuddenly, without any delay or ſtay.

they covered Hamans face] When a King was angry with any, ſo as he was not willing to look upon him, nor he worthy to behold the Kings face, ſuch as ſtood by inſtantly covered his face. Thus is the phraſe taken Job 9.24. Iſa.22.17. See on Gen.24.65.

V. 9. *And Harbona one of the Chamberlains*] Heb. *Eunuchs*. See ch.1.10.

ſaid before the king] It is probable that was one of thoſe Chamberlains who was ſent to bring Haman unto the banquet, ch.6.14. and that there he ſaw the gallows that was made. It was ſuch an extraordinary thing, ſo famous in the kind of it, and ſo famous in the end of it, as every one had a mind to ſee it. See ch.5.14.

Behold alſo the gallows, &c.] Heb. *tree*. See ch.5.14.

which Haman made for Mordecai] To hang him thereon.

who had ſpoken good for the King] Who had made known that which was beneficial to the King, and tending to the preſervation of his life, ch.2.22,23.

ſtandeth in the houſe of Haman] Or, *by the houſe of Haman*. There Haman erected the gallows, that himſelf might be an eye-witneſs of Mordecai's diſgraceful death.

Then the King ſaid, Hang him thereon] In thoſe dayes the Kings word was warrant enough to put a man to death. See 1 King. 2. 25,31.

V. 10. *So they hanged Haman on the gallows that he had prepared for Mordecai*] That pit which he had digged for another, he falls into himſelf, and is taken with that ſnare which he had laid for another, ch.9.25. Pſal.7.15,16. & 9.15,16. & 35 8. Dan.6.7,24.

Then was the Kings wrath pacified] If executing unjuſt revenge may make a man merry, ch 5.14. much more may executing juſt and due vengeance upon a cruel, bloud-thirſty perſon ſlake wrath, Ezek. 16. 63. Zach.6.8. By this effect following upon this vengeance on Haman it is manifeſt that the heart of Ahaſuerus was utterly alienated from him; otherwiſe, though on a ſudden he commanded him to be executed, he would afterwards have been diſquieted in his mind for what he had done, and lamented his death. That God who turned the heart of this King to Eſther, ch.2.17. and to Mordecai, ch 6.10. now alienated it from Haman, and pacified his ſpirit after execution was done upon him; that not onely the affairs of the Kingdom might the better go on, but alſo means for the preſervation, peace and proſperity of the Church might better ſucceed.

CHAP. VIII.

Verſ. 1 ON *that day*] The Queens banquet, her petition, the Kings grant, and the execution of Haman were all on one day: And alſo on that very day did the King ampliate his favours to Eſther and Mordecai.

did the King Ahaſuerus give the houſe of Haman] Under this word *houſe* Hamans goods, chattels, tenements and hereditaments are compriſed.

the Jews enemy] See ch.3.10.

unto Eſther the Queen] All by the execution done upon Haman eſcheated to the King; and in teſtimony of his good acceptance of that which the Queen had moved againſt Haman he giveth all that he had to her.

and Mordecai came before the King] He was ſuch an one as they who are ſaid *to ſee the Kings face*, ch. 1.14. The phraſe here uſed implieth that Mordecai was admitted to be of the Kings houſhold, one of his privy Counſel, and an eſpecial Favourite.

for Eſther had told what he was unto her] How near of kin he was to her, even her couſin-german, ch 2.7. By this the King diſcerned that he was by marriage allied unto him, and thereupon was the rather moved to advance him to ſuch honour as he did.

V. 2. *And the King took off his ring which he had taken from Haman*] This might be the ring mentioned ch. 3. 10. which Haman kept till the Kings wrath againſt him was manifeſted; but then, he being ſent to execution, they pulled the ring off from his finger, and took away other ſigns of the Kings favour from him, and returned them unto the King.

and gave it unto Mordecai] In teſtimony of that favour which the King bare him, of the honour he did him, of the authority he conferred upon him, and of the confidence he placed in him. For by this ring Mordecai might ſeal any thing in the Kings name. Others take this not to be the ſeal-ring, but ſome other ſpecial ring which the King gave him as a pledge of his favour, as Gen. 41.42. Of further evidences of the Kings favour and of the honour that he did him, ſee v.15. ch.9.4. & 10.3.

And Eſther ſet Mordecai over the houſe of Haman] She made him chief Steward, to have the ordering and diſpoſing of that great eſtate, and to take care about the rents and other emoluments that might be thence raiſed for her uſe.

V. 3. *And Eſther ſpake yet again before the King*] She had once ſpoken to him while he ſat upon his throne, ch. 5. 4. and a ſecond time, at the firſt banquet, ch.5.8. and a third time, at the ſecond banquet, ch.7.3. and now again at this time.

and fell down at his feet] This is more then yet we read done by her. It was an humble geſture whereby ſhe manifeſted her lowly mind and earneſt deſire. So Abigal, 1 Sam.25.24. and the Shunamite, 2 King. 4. 37. and the ſervant in the parable, Matth. 18.26.

and beſought him with tears] Heb. *and ſhe wept and beſought him*. Theſe tears ſhew her deep compaſſion for the danger of her people. Though the King had given her great occaſion of rejoycing, yet her ſenſe of the Jews diſtreſs turns her joy into tears. See Neh. 1.4. Her tears are an evidence of the earneſtneſs of her deſire, Heb.5.7.

to put away the miſchief, &c.] *i.e.* his malicious plot that was miſchievous to the Jews, ch.3.13. and to the King alſo, ch. 7.4. By *putting it away* is meant a preventing the execution thereof, as v. 11.

V. 4. *Then the king held out the golden ſcepter towards Eſther*] See ch.5.2. By this it appears that Eſther again adventured to go in to the King while he ſat in Counſel.

So Eſther aroſe] For ſhe had caſt her ſelf down at the Kings feet, verſ. 3.

and ſtood before the king] This teſtifieth her reverence to the King, and readineſs to make known her deſire.

V. 5. *And ſaid, If it pleaſe the king, &c.*] See ch.5.8.

and the thing ſeem right before the king] She would not abuſe the Kings favour in an unjuſt matter, nor deſire any thing but what might ſtand with the law of the Medes and Perſians. See ch.1.19.

and I be pleaſing in his eyes] She knew that the King delighted in her beauty, and therefore ſhe preſſeth this in her juſt ſuit.

Let it be written to reverſe the letters] Heb. *the deviſe*. For the deviſe was ſet down in writing, and ſent up and down by letters.

deviſed by Haman the ſon of Hammedatha the Agagite] See ch 3.1, 9, 13.

which he wrote] Or, *who wrote*. Eſther aſcribeth all to Haman, and giveth no hint of the Kings name uſed therein.

to deſtroy the Jews which are in all the kings provinces] See chap. 3. 13.

V. 6. *For how can I endure to ſee*] Heb. *be able that I may ſee*.

the evil that ſhall come unto my people] Her glory and ſecurity in the Kings Court could not ſettle her mind nor quiet her ſpirit ſo long as they of her own nation were in fear and danger.

or how can I endure to ſee the deſtruction of my kindred?] She urgeth both the general relation betwixt her and the Jews; they and ſhe were one *people*; and the particular relation that was betwixt her and many of them; they were of her *kindred*.

V. 7. *Then the King Ahaſuerus ſaid unto Eſther the Queen*] See ch.7.5.

and to Mordecai the Jew] Either Mordecai ſat in Counſel with the King before the Queen came in, or elſe he came with her, and the King knowing that they were both Jews, near allied, and of one mind, directs his ſpeech to both.

Behold, I have given Eſther the houſe of Haman] See v.1.

and him they have hanged upon the gallows] See ch.7.10.

becauſe he laid his hand upon the Jews] By *laying his hands on them* is meant a deſtroying of them. See ch.3.6. & 6. 2. Hamans plot and endeavour to deſtroy the Jews is here ſet down as a real act: for in his mind he had deſtroyed them.

V. 8. *Write ye alſo for the Jews*] This the King prudently preſcribeth to ſave the Jews, without a ſimple diſanulling of that which was written before in his name.

as it liketh you] Having given them a general hint of that courſe which they ſhould take, he refers the manner of proſecuting it to their diſcretion.

in the Kings name, and ſeal it with the Kings ring] See ch. 3.12. Thus the King makes that which Mordecai ſhould do as authentick as that which Haman wrote.

for the writing which is written in the Kings name, and ſealed with the Kings ring, may no man reverſe] See ch.1.19. This the King addeth 1. to ſhew why he did not make an abſolute null of Hamans Letters; 2. to make them the more confident of the ſucceſs of what they ſhould write.

V. 9. *Then were the Kings Scribes called*] See ch.3.12.

at that time] Even ſo ſoon as the King had granted them the foreſaid liberty and authority.

in the third moneth, that is the moneth of Sivan] This is a Chaldee name, among other things ſignifying, *a cap*, or *cover*. This moneth began about the eleventh of our May, and might fitly be called *Sivan*, becauſe the earth is then covered with variety of flowers as it were with a cap.

on the three and twentieth day thereof] This was two moneths and ten dayes after the grant given to Haman, ch.3.12.

and it was written according to all that Mordecai commanded] For the King had given as large a commiſſion to him as he had done to Haman, ch 3.12.

unto the Jews] That they might ſee that the Officers performed their duties. If the Jews had not been written unto, the letters might have been concealed by others.

and the Lieutenants, and the Deputies, and the Rulers of the provinces] Theſe in Hebrew are the ſame name which are uſed ch. 3.12. but in Engliſh they who are here called *Deputies*, are there called *Governours*. The ſame kind of Officers are meant in both places.

which are from India unto Ethiopia, &c.] See ch.1.1.

unto every province according to the writing thereof, &c.] See ch.1.22.

and to the Jews according to their writing and according to their language] The matter moſt concerning them, they are particularly named.

V.10. *And he wrote in the king Ahaſuerus name,* &c.] See ch. 3.12.

and ſent letters by poſts] See ch.3.13.

on horſeback] They are ſwifter then Foot-poſts.

and riders on mules] See 1 King.1.33. Mules were counted ſwifter then Horſes.

camels] See 1 King.10.2.

and young dromedaries] See 1 King.4.28. That Dromedaries were ſwift beaſts, is evident Jer.2.23.

V.11. *wherein the king granted the Jews*] The King is ſaid to grant that which follows, either becauſe it was written in the Kings name and ſealed with his ring; or becauſe, being ſhewed to the King after it was written, he yielded to it.

which were in every city] Heb. *city, city.*

to gather themſelves together] This they might not do with force and arms without ſpecial licenſe.

and to ſtand for their life] To preſerve it againſt ſuch as ſhould ſeek to take it away, Pſal.94.16.

to deſtroy, to ſlay, and to cauſe to periſh] See ch.3.13.

all the power of the people and province that would aſſault them] The power of deſtroying was not ſimply given to the Jews, againſt any of the Kings people; but in caſe of aſſault, and that for defenſe of themſelves.

both little ones, and women] This is added, 1. to ſhew that the Kings grant to Mordecai was as large as his grant to Haman; 2. to make the enemies fear to ſet upon the Jews, ſeeing thereby they ſhould not onely endanger their own lives, but alſo the lives of their wives and children.

and to take the ſpoyl of them for a prey] See ch.3.13. This alſo was a means to reſtrain the enemy.

V.12. *upon one day, in all the provinces of king Ahaſuerus,* &c.] That very day which was appointed for their deſtruction, ch.3.13. is now ſet down for their defenſe.

V.13. *The copy of the writing,* &c.] See ch.3.14.

and that the Jews ſhould be ready againſt that day to avenge themſelves on their enemies] This is to be taken of ſuch enemies as would obſtinately perſiſt in ſeeking to deſtroy the Jews.

V.14. *So the poſts,* &c.] This is anſwerable to the execution of the charge which Haman gave, ch.3.15. Thus there are ſome as ready to execute decrees made for the preſervation of the Church as others for the deſtruction thereof.

V.15. *And Mordecai went out from the preſence of the king*] For he was with the King when he made the forementioned great grant, v.7.

in royal apparel] Such as beſeemed a Kings Favourite, and one advanced.

of blue] Or, *violet.*

and white] See Nehem.2.16. on the word *Nobles.* All theſe colours were ſuch as Kings, Princes, and other great ones uſed to wear.

and with a great Crown of gold] Not the Kings Crown, called *the Crown-royal,* ch.6.8. but another, ſuch as Princes in great place wore.

and with a garment of fine linen] Such garments Courtiers uſed to wear, Mat.11.8.

and purple] This alſo was for great ones.

and the city of Shuſhan rejoyced and was glad] By *city* the inhabitants are meant, and among others, the Jews eſpecially; yet alſo ſuch as having any humanity in them were troubled at the bloody edict of Haman, ch.3.15. they, obſerving the caſe to be altered, much rejoyced. Thus God can *turn mourning into dancing,* Pſal. 30.11.

V.16. *The Jews had light*] As light coming into a dark place doth much refreſh thoſe that ſee it, ſo the alteration of the caſe of the Jews did much revive and cheer them.

and gladneſs, and joy] They were not onely outwardly affected, but alſo inwardly in their ſpirits.

and honour] Moſt men had them now in high account.

V.17. *And in every province, and in every city*] Heb. *province and province, city and city.* This ſheweth that the former verſe is in ſpecial to be applyed to the Jews at Shuſhan.

whitherſoever the kings commandment and his decree came] This is called *the Kings commandment and decree* in the ſame ſenſe that the former was, ch.3.15.

the Jews had joy and gladneſs] See v.16.

a feaſt] Occaſion to feaſt together in teſtimony of their rejoycing, ch.9.17.

and a good day] i.e. joyful and comfortable; a day wherein they had juſt and great cauſe to praiſe God for his goodneſs to them. As *a good day* is joyned with *feaſting* ch 9.19. ſo is it oppoſed to *mourning,* ch.9.22. *A good day* is alſo put for *a ſeaſonable time, wherein there is abundance of that provided which is needful and uſeful,* 1 Sam.25.8.

and many of the people of the land] Throughout the whole Kingdom of Perſia, and the provinces appertaining thereto.

became Jews] Profeſſed the Jewiſh religion, ſubjected themſelves to the rites and ordinances thereof, were circumciſed, became Proſelytes, and aſſociated themſelves with the Jews in all friendly and familiar manner. It is probable that many did it onely in ſhew and outward appearance, yet we are not to doubt but that ſome did it very heartily, being wrought upon by a divine ſpirit.

for the fear of the Jews fell upon them] God ſtruck the hearts of the heathen with ſuch a fear of the Jews that they durſt not obey Hamans edict, but rather yielded obedience to Mordecai's. For by that which they had ſeen and heard of Hamans fearful end, and of Gods turning the Kings heart, they feared that the Jews would be the ſtronger party, and prevail againſt all that ſhould oppoſe them. See Gen. 35.5.

CHAP. IX.

Verſ. 1. N*Ow in the twelfth month,* &c.] In this chapter the full deſtruction of the enemies of the Jews, their full deliverance, and their preſent and future thankfulneſs for the ſame, is ſet down.

when the kings commandment and his decree drew near to be put in execution] The decree which Haman obtained, and alſo that which Mordecai obtained, were both to be put in execution upon one day, ch.8.12. But the later is here eſpecially meant.

in the day that the enemies of the Jews hoped to have power over them] God can diſappoint the hopes of the enemies of his Church. They conceived by the lots which they caſt that this would have been a lucky day to them, but it proved an unlucky day. Truſt is not to be placed in vain lots.

though it was turned to the contrary] Divine providence ſo ordered.

that the Jews had rule over them that hated them] See v.5. By reaſon of that aſſiſtance which the Rulers of the provinces afforded the Jews, v.3. and that fear that ſeized on the hearts of their enemies ch.8.17. they prevailed.

V.2. *The Jews gathered themſelves together in their cities*] In thoſe cities where they dwelt. And this they did to unite their forces, and make themſelves the more ſtrong. They had a warrant from the King thus to do, ch.8.11.

throughout all the provinces of the king Ahaſuerus] For the decree was ſent to all, ch.8.9.

to lay hand on ſuch] See ch.2.21. & 3.6. & 6.2.

as ſought their hurt] Either to kill them, or to ſpoil them of their goods, or to do any thing elſe prejudicial to them.

and no man could withſtand them] Some durſt not appear againſt them, others that did riſe up were deſtroyed.

for the fear of them fell upon all people] See ch.8.17.

V.3. *And all the Rulers of the provinces, and the Lieutenants, and the Deputies*] See ch.8.9.

and officers of the king] Heb. *thoſe which did the buſineſs that belonged to the king.*

helped the Jews] They that had any authority under the King, or any ſpecial dependance on him, or buſineſs to do for him, obſerving how his heart was turned towards the Jews, in their reſpect to the King afforded what help they could unto them, though they bare no good will to them themſelves.

becauſe the fear of Mordecai fell upon them] They did ſo dread that power which the King had given him that they durſt not do any thing that might diſpleaſe him. See ch.8.17.

V.4. *For Mordecai was great in the kings houſe*] Had great authority and command in the Court, was much honoured by the King, and honoured of all the Courtiers.

and his fame went out throughout all the provinces] The report of that favour which the King ſhewed him, and of that power which he had conferred upon him, was divulged and made known far and near.

for this man Mordecai] There is an emphaſis in this phraſe, *this man.* It hath relation to his former meanneſſe and preſent greatneſs.

waxed greater and greater] Though he had been very mean, and adjudged to the gallows, yet he was not onely for a time made great, but ſtill encreaſed in honour, dignity and power more and more. This is noted in oppoſition to Haman, who was ſoon caſt from his great eſtate, Pſal.1.3,4. & 37.37,38. & 99.7,9,10,12.

V.5. *Thus the Jews ſmote all their enemies*] All ſuch as roſe againſt them.

with the ſtroke of the ſword, and ſlaughter, and deſtruction] This variety of phraſes implyeth an utter deſtruction of them all, either by the ſword or ſome other way.

and did what they would] Heb. *according to their will.* For they had the Kings warrant to do what they would, and there was no power againſt them able to reſtrain them.

unto thoſe that hated them] This is a deſcription of their enemies. See v.1.

V.6. *And in Shuſhan the palace*] *Shuſhan* is here put for the City; and the name *palace* is added to it, becauſe the palace was in that City.

the Jews ſlew and deſtroyed five hundred men] Theſe queſtionleſs were of Hamans faction, and combined together to revenge his death, being put on by his ten ſons, who periſhed with them, v. 10. It was great ſtoutneſs of ſtomach thus to riſe up againſt the Jews, notwithſtanding the Kings laſt decree, ch. 8.11. Mordecai's great authority, and the multitude of Jews that were gathered together and well prepared againſt their enemies, v.2,3.

V.7,8,9. *And Parſhandatha, &c.*] In theſe verſes are ten Perſian names, found in no other part of Scripture.

V. 10. *The ten ſons of Haman*] Theſe were a great many ſons, but yet queſtionleſs he had more; for he had ſuch a multitude as he boaſted of them, ch. 5. 12. But it may be theſe onely were of age, or at leaſt theſe only were in Shuſhan, and roſe up in an hoſtile manner againſt the Jews; and therefore theſe onely are here reckoned up.

the ſon of Hammedatha, &c. Or, *Ammedatha*, ch.3.1,10.

ſlew they] They being Captains of companies that roſe againſt the Jews, were ſlain in that inſurrection. Beſides, herein the Jews might have reſpect to the doom denounced againſt the Amalekites, Exod.17.14,16. Deut.25.17,19. 1 Sam.15.3.

but on the ſpoyl laid they not their hand] They took not away the goods of Hamans ſons, or of any others ſlain by them, though by the Kings grant they might have taken the ſpoyl, ch.8.11. that it might appear that it was not a covetous deſire of enriching themſelves that made them deſtroy their enemies, but meer neceſſity, to preſerve their own lives. When their enemies were taken away, they left the goods either for the children of them that were ſlain, or elſe for the Kings treaſury. See on Gen. 14.23.

V. 11. *On that day*] Whereon the ſlaughter was.

the number of thoſe that were ſlain] For an exact account was taken of them, and they were put into the publick records.

in Shuſhan the palace] See v.6.

was brought] Heb. *came.*

before the king] It was particularly made known to him, and a regiſter of them put into his hands.

V. 12. *And the King ſaid unto Eſther the Queen*] He knew that this would be acceptable news unto the Queen, and therefore he himſelf would be the meſſenger to carry it to her.

The Jews have ſlain, &c.] See v.6,10.

what have they done in the reſt of the kings provinces?] Though Shuſhan were the royal city of the Kingdom, fair and populous, yet it was but little in regard of all the cities and other places throughout the hundred ſeven and twenty provinces: therefore it might well be inferred that the number of thoſe that were ſlain in Shuſhan was but ſmall in compariſon of thoſe which were ſlain throughout the whole Kingdom.

Now what is thy petition, &c.] See ch.5.3,6.

or what is thy requeſt further? and it ſhall be done] Many and great were the things which the King had done for Eſther, and yet, as not ſatisfied therewith, he ſtill enquires what ſhe would yet have more. A loving heart is never ſatisfied with doing good to ſuch as it entirely loveth.

V. 13. *Then ſaid Eſther, If it pleaſe the king*] See ch.5.4,8.

let it be granted to the Jews] They durſt go no further then they had expreſs warrant for from the King.

which are in Shuſhan] Which have their habitation there.

to do to morrow alſo] This hath refence to v. 6. and it implieth a deſire to deſtroy more of their enemies.

according unto this dayes decree] She meaneth the decree mentioned ch.8.11. & executed v.6. It is probable that, though five hundred were ſlain, v. 6. yet many had eſcaped who bare a deadly hatred to the Jews, and might ſeek an opportunity to revenge the bloud of Haman, his ſons, and the other that were ſlain. Therefore, to prevent that miſchief, the Queen deſireth leave for the Jews to deſtroy ſuch of their enemies as had eſcaped.

and let Hamans ten ſons be hanged upon the gallows] Heb. *upon the tree.* That very gallows whereon Haman was hanged, ch.7.10. This ſhe deſired to bring the greater ignominy on his ſtock, and to make them ſeem the more vile, and be the more diſreſpected.

V. 14. *And the king commanded it ſo to be done*] His love to Eſther ſuffered him not to deny her any thing.

and the decree was given at Shuſhan] As it was there made, ſo it was there publiſhed and proclaimed.

and they hanged Hamans ten ſons] On the formentioned gallows.

V. 15. *For the Jews that were in Shuſhan*] This is added as an effect of the Kings grant.

gathered themſelves together] See v.2.

on the fourteenth day alſo of the moneth Adar] This was the *morrow* which the Queen ſpake of, v.13.

and ſlew three hundred men at Shuſhan] So eight hundred were ſlain in all. See v.6.

but on the prey they laid not their hand] See v.10.

V. 16. *But the other Jews that were in the kings provinces*] Scattered up and down in the hundred and ſeven and twenty provinces.

gathered themſelves together] Or, *had gathered themſelves together.* For this hath reference to v.2.

and ſtood for their lives] According to the decree ch.8.11.

and had reſt from their enemies] After they had deſtroyed theſe here mentioned.

and ſlew of their foes ſeventy and five thouſand] Beſides the eight hundred, v.6,15. Though theſe conſidered abſolutely were very many, yet, the whole Kingdom being compared to Shuſhan, they were but few in relation to them that were ſlain in that city.

but they laid not their hands on the prey] This being a memorable matter is now the third time ſet down; ſee v.10,15.

V. 17. *On the thirteenth day of the moneth Adar*] The day of deliverance.

and on the fourteenth day of the ſame] Heb. *in it.* Namely, in that moneth.

reſted they] This is ſpoken of the Jews abroad in the provinces. On the thirteenth day began their reſt, their danger being removed by the deſtruction of their enemies; but on the fourteenth their reſt was completed, all their enemies being the day before deſtroyed.

and made it a day of feaſting and gladneſs] As their deliverance was extraordinary, ſo was their praiſe. They ſet a day apart to ſpend it in giving thanks unto God: and to cheer up their ſpirits the more, they feaſted therein. For feaſting is as proper to thankſgiving, as faſting to humiliation. See Neh. 8. 10. *Feaſting* and *gladneſs* are joyned together, becauſe the one ſweetneth the other.

V. 18. *But the Jews that were at Shuſhan aſſembled together on the thirteenth day thereof*] This was their firſt meeting, v.6.

and on the fourteenth thereof] This was their ſecond, v.15. While the Jews in the countrey were feaſting, they in Shuſhan were deſtroying the remainder of their enemies.

and on the fifteenth day of the ſame they reſted, &c.] As their brethren in the countrey had done the day before, v. 17.

V. 19. *Therefore the Jews of the villages that dwelt in the unwalled towns*] Up and down in the countrey. Gods providence was to them a wall of defence.

made the fourteenth day of the moneth Adar a day of gladneſs and feaſting] See v.17.

and a good day] See ch.8.17.

and of ſending portions one to another] See Neh. 8.10.

V. 20. *And Mordecai wrote theſe things*] This may be taken of the two dayes which the Jews at Shuſhan ſpent in deſtroying their enemies; and that as a reaſon of the different day of feaſting which they kept. Or it may be extended to all the circumſtances about the Jews deliverance from Hamans conſpiracy. Or further, it may be extended to this whole book of Eſther.

and ſent letters unto all the Jews that were in all the provinces, &c.] His deſire was that they ſhould all agree together about the time and manner of praiſing God.

V. 21. *To eſtabliſh this among them*] As a law to be obſerved year after year.

that they ſhould keep the fourteenth day of the moneth Adar, and the fifteenth day, &c.] Though at the firſt the Jews in the countrey kept onely the fourteenth day feſtival, and the Jews in Shuſhan the fifteenth day onely, yet in ſucceeding times, year after year, he would have all of them, both in countrey and city, keep both dayes; to ſhew that we ought mutually to rejoyce one with another, Rom.12.15.

V.22. *As the dayes whereon the Jews reſted from their enemies*] After they had vanquiſhed them. The dayes of memorable deliverances are to be remembred; Exod.13.3.

and the moneth] It will be an help to remember the particular day, when the moneth alſo in which that day fell out ſhall be remembred, Exod.12.2,&c.

which was turned unto them from ſorrow to joy] Thus God can turn the ſtate of his Church from the worſe to the better.

and from mourning into a good day] See ch. 8.16,17.

that they ſhould make them dayes of feaſting and joy] See v.17.

and of ſending portions one to another, and gifts to the poor] See Neh.8.10,12.

V. 13. *And the Jews undertook to do as they had began*] They undertook for themſelves as long they lived, and for their poſterity after them, annually to keep two dayes of feaſting, as they had done when they were firſt delivered from their enemies.

and as Mordecai had written unto them] See v.20,21.

V. 24. *Becauſe Haman the ſon of Hammedatha, &c.*] See ch. 3. 1,10.

had deviſed againſt the Jews to deſtroy them] See ch.3.8,9,12.

and had caſt Pur, that is, the lot] See ch.3.7.

to conſume them] Heb. *cruſh them*, as a thing cruſhed to pieces.

and to deſtroy them] See ch.3.13.

V. 25. *But when Eſther came*] Heb. *when ſhe came.* Eſther being mentioned before, is here underſtood.

before the king] This hath reference to ch.5.3,&c.

he commanded by letters] Thoſe mentioned ch.8.10,&c.

that this wicked deviſe which he deviſed againſt the Jews] See ch.3.8.

ſhould return upon his own head] And the head of all that took part with him. This we read accompliſhed v.6,15,16.

and that he and his ſons ſhould be hanged on the gallows] This was done v.14. ch.7.10.

V. 26. *wherefore they called theſe dayes Purim, after the name of Pur*] That is, *Lat. Pur* is the ſingular number, and *Purim*, that is, *Lots*, the plural. There may be memorials of wicked plots and practiſes as well as of good; as *Babel*, Gen.11.9. *Taberah*, Numb. 11.3. *Hormah*, Numb.21.3 *The valley of Hamon-Gog*, Ezek.39.11. For ſuch memorials cauſe future ages to deteſt wickedneſs. As for this name, it puts a brand upon that evil cuſtom of caſting lots for lucky dayes; and withall, it calleth to mind Gods wiſdom in turning ſuch lots to contrary iſſues, and making them vain.

therefore for all the words of this letter] In regard of thoſe things which Mordecai had written, the Jews undertook yearly to celebrate a memorial of that deliverance which he mentioneth in his letters, v.20,21.

and of that which they had ſeen concerning this matter] They had ſeen Haman and his ſons hanged; they had ſeen other of their enemies deſtroyed; they had ſeen the Queen and Mordecai, both Jews, highly advanced: For theſe things alſo they would keep an annual memorial.

and which had come unto them] Namely, to their ears, by report; as Eſthers ſupplicating for the Jews, the Kings reading the Chronicles, the advice that Haman gave whereby Mordecai was advanced: Theſe and other like things came to them by report from others.

V. 27. *The Jews ordained*] Upon the fore-mentioned grounds all ſorts of Jews aſſembling together in their ſeveral places by a joynt common conſent agreed, and ſet down that which followeth as a law.

and took upon them, and upon their ſeed] See v. 23. They engaged themſelves for their own perſons and for their poſterity.

and upon all ſuch as joyned themſelves unto them] Hereby are meant ſuch as are ſaid to *become Jews*, ch.8.17.

ſo as it ſhould not fail] Heb. *paſs*. The meaning is, that this reſolution of theirs ſhould be as an inviolable law.

that they ſhould keep theſe two dayes] See v.21.

according to their writing] Even that which Mordecai had written v.20,21. For queſtionleſs that which they ordained for an annual obſervation was regiſtred.

and according to their appointed time every year] Namely, when the fore-ſaid laſt moneth, and the two dayes therein, in the accuſtomed revolution of the year, ſhould come.

V.28. *And that theſe dayes ſhould be remembred*] It hath been uſual with Gods Saints in all ages to keep remarkable deliverances in perpetual remembrance. Moſt of the feaſts of the Iſraelites tended to this end, as the Paſſover, Exod.12.17. the feaſt of Tabernacles, Levit.23.43. By this means the memory of mercies is kept freſh, and men are the more and oftner ſtirred up to praiſe God for them. Yea, hereby the whole memory of Gods mercies manifeſted in one age is propagated to many ages, and ſo they have matter of praiſing God miniſtred unto them, of believing in God, and of hoping for deliverance from God in their diſtreſs.

and kept throughout every generation] Heb. *generation and generation*. Thus the everlaſting God is perpetually praiſed by mortal creatures, in that as one generation paſſeth, ſucceeding generations, one after another continue to praiſe him.

every family, every province, and every city] Heb. *family and family, province and province, city and city*. All the Jews, in their ſeveral provinces, cities and families, were devoted to deſtruction, ch. 3. 8,12,13. The deliverance therefore was of all; and meet it was that praiſe ſhould be given by all.

and that theſe dayes of Purim] See v.26.

ſhould not fail] Heb. *paſs*. See v.27.

from among the Jews] That that people ſhould never forget the deliverance, but ever remember it.

nor the memorial of them periſh from their ſeed] Heb. *be ended from their ſeed*. i.e. their poſterity. See v.27.

V. 29. *Then Eſther the Queen, the daughter of Abihail*] See chap. 2. 15.

and Mordecai the Jew] This title *Jew* was given to Mordecai, not onely out of ſcorn, in his low eſtate, by his adverſary, ch. 5. 13. but alſo for honour to his nation, when he was highly advanced, ch. 8.7. & 10. 3. Eſther and Mordecai joyn together, to add the more force to this ordinance: For theſe two were the higheſt in dignity among the Jews; yea, what theſe two did, was accounted to be done in the Kings name.

wrote with all authority] Heb. *all ſtrength*. In their letter they did preſs that high dignity whereunto the King had advanced them, the power he had given them, the favour he did bear to them; yea, they preſſed the equity of the matter, how acceptable it would be to God, how God himſelf had commanded as much in like caſes; and upon theſe grounds they did not onely adviſe and wiſh the Jews to obſerve what was written, but laid a charge and command upon them ſo to do. This was *to write with all authority*.

to confirm the ſecond letter] This hath reference to that firſt letter, which Mordecai alone wrote, v.20. It is probable that Mordecai wrote his letter about the time that the firſt feaſt was kept; and that this was written when the year came about, upon fear that they might be backward in obſerving it year by year, leſt they ſhould exaſperate many of the heathen by obſerving it.

of Purim] Or, concerning the feaſt that carried that name in memorial of their deliverance. See v.26.

V. 30. *And he ſent the letters unto all the Jews*] That all of them might obſerve the contents thereof.

to the hundred twenty and ſeven provinces of the kingdom of Ahaſuerus] See ch.1.1. Judah is here included; for that was a province, Ezra 5.8. and one of theſe hundred ſeven and twenty.

with words of peace and truth] With ſuch words as gave them aſſurance that they ſhould live in peace, without fear of their enemies; and that they ſhould enjoy their religion. Or, with kind and loving words, and ſuch as were in truth, coming from his heart. Or, words whereby he enjoyned them to keep peace one with another, and hold the truth. Or, words of congratulation, congratulating that peace and quiet which they had, and their faithfulneſs to God, to their profeſſion, and to thoſe that were over them.

V. 31. *To confirm theſe dayes of Purim*] Which were firſt enjoyned, v.21,26.. and now again confirmed to be yearly obſerved.

in their times appointed] See v.27.

according as Mordecai the Jew and Eſther the Queen had enjoyned them] See v.29.

and as they had decreed for themſelves] Heb. *for their ſouls*; i.e. for their perſons, Gen.46.26.

and for their ſeed] See v.27.

the matters of their faſtings and their cry] Heb. *the words of faſtings, &c.* That Hebrew word is oft put for *things* alſo, and is here well tranſlated *matters*. By theſe *matters* he meaneth the occaſions that were given to faſt, and earneſtly to pray unto God, ch. 3.8, &c. and the manner and time of uſing thoſe duties, ch.4.16. and the conſequences that followed thereupon. This is here ſet down to ſhew that they ought the rather to be more zealous in praiſing God, and that time after time, becauſe that for which they praiſed God was a bleſſing obtained with long faſting and ſtrong cries. And queſtionleſs they did in their dayes of humiliation vow unto God to praiſe him, if he ſhould hear their cries: For this was ever the cuſtom of Saints in their great diſtreſſes, Gen. 28.20. Jon.2.9. Pſal.56.12,13. & 61.5,8. & 116.14,18. Others take this clauſe, of *faſtings*, and *cryings*, to be a matter of their decree, that as they decreed to praiſe God on the fourteenth and fifteenth dayes of the moneth Adar, ſo alſo they decreed to faſt and pray the day before, namely on the thirteenth day, in memorial of the faſting and prayers mentioned ch. 4. 16. and Gods gracious return thereunto. For confirmation hereof they ſay that the Jews uſe to this day to faſt on the thirteenth day, and to feaſt on the fourteenth and fifteenth of the tweſth moneth.

V. 32. *And the decree of Eſther confirmed theſe matters of Purim*] Her decree made it to be as an inviolable law, which was obſerved generation after generation, and, as it is ſaid, is kept to this day.

and it was written in the book] Hereby is meant ſome publick record which the Jews had to keep in memory ſuch great and weighty matters as fell out about them.

CHAP. X.

Verſ. 1. AND *the king Ahaſuerus*] In this chapter is ſuccinctly ſet down the good uſe that Mordecai made of his high advancement for the benefit of the Church.

laid a tribute upon the land] Namely, upon all that part of the world which was under his juriſdiction.

and upon the Iſles of the ſea] Such as were inhabited by people, whereof many were within his dominion. This is here ſet down as one evidence of that good which Mordecai did for the Jews: For it is ſaid that he got an exemption for the Jews from this tribute. Other hiſtories make mention of this tribute, and ſay it was to maintain war againſt the Grecians, who being then grown mighty, this Ahaſuerus (who was by the heathen called *Xerxes*) did raiſe againſt them the hugeſt hoſt of men that ever was heard of. We read that at that marriage of Eſther, ch.2.18. this King *made a releaſe to the Provinces*, to wit, of the accuſtomed tribute for that ſeaſon. But now that cuſtom was revived again.

V. 2. *And all the acts of his power, and of his might*] This hath reference to Ahaſuerus, who was a mighty Monarch, and much enlarged his dominion.

and the declaration of the greatneſs of Mordecai] Mordecai's greatneſs ſimply conſidered in it ſelf was admirable; He was made greater then ever Haman was, and more ſteddily continued in his dignity: But if the mean eſtate from whence he was raiſed be duly weighed, his greatneſs will appear much more admirable.

whereunto the king advanced him] Heb. *made him great*. It was God that turned the Kings heart to Mordecai, and that for the good of his Church.

are they not written] This is here brought as a reaſon to ſhew why there is ſo little ſpoken thereof in this book: *q.d.* What need more be ſaid thereof in this place, ſeeing ſo much is written in other records?

in the book of the Chronicles] Heb. *words of dayes*. See ch.2.23.

of the kings of Media and Perſia] See ch.1.3. The Chronicles here meant are ſuch as were brought to the King, ch.6.1.

V.3. *For Mordecai the Jew*] See ch.9.29,31.

was next unto King Ahaſuerus] Advanced above all the Princes of that Monarchy.

and great among the Jews] In high account and great repute among them, even as if he had been their proper King.

and accepted of the multitude of his brethren] All ſorts of Jews great and mean, did well account of whatſoever he did or ſaid unto them.

ſeeking the wealth of his people] Heb. *ſeeking good for his people*. He endeavoured every way to do them all the good he could.

and ſpeaking peace] He promiſed all manner of proſperity unto them, and was courteous to them, ſpeaking gently and meekly; yea he alſo took all occaſions to ſpeak to the King for their proſperity, & ordered & decreed all things that might tend thereunto.

to all his ſeed] To all that were of the ſame ſtock whereof he was, even to all the Jews, ch.9.31.

ANNOTATIONS

The moſt material faults in the Annotations *upon the* Pſalms *and the* Proverbs.

PSal.15. col.3.line 2. *read* it a very w. ibid.l.4.*r.* yet is very a. ib. laſt l.*r.* in ſuch pl. ib.col.4.l.32.*r.* ſeverely pun. Pſ.18.c.1.l.7.*r.* inſerted in the H. Pſ.19.ver.1.l.15.*r.* heavenly and ſubl. things; as in the prec. ib.c.3.l.24 .*r.* ſo this partic. Pſ.22.v.16.l.4.*r.* of very great c. ib.l.17.*r.* is now. Now כרך a. ib.l.27,28.*r.* but all that is ſaid c. Pſ.29.p.2.l.12. that therefore m. Pſ.30.v.1.c.2.l.21.*r.* reſent, is th. Pſ.31.v.22.l.8.*r.* by thoſe w. at l. ib.v.6.l.5.*r.* *& ſtatis prec.* Pſ.33.v.6.l.7.*r.* denied G. ib.l.9.*r.* obſcured ſ. ib.l.13. fight of h. ib.v.13.l.1.*r.* Pſal.14.2. & 2.ch. Pſ.38.v.3.l.14.*r.* rather then to oth. Pſ.40.v.6.l.15.*r.* is alſo, not on. Pſ.51.v.2.l.1,2,3.*r.* *waſh me thr.fr.m.iniq.*] He would not onely be f. ib.v.4.c.2.l.28.*r.* this occaſion by any be q. Pſ.55.v.2l.28.*r.* ארירך (from wh.Pſ.56.v.2.l.2.*r.* before, we may w. Pſ.57.v.2.l.10.*r.* orig.Text. Pſ.58.c.3.l.2.*r.* Jer.Aug. ib.v.11.l. 18.*r.* alteration, more as it h. Pſ.59.v.9.l.32.*r.* or b. there, the ſenſe with be g.Pſ.63.3.v.2.l.8.*r.*preſ. and habitation am. ib.v.11.l.16.*r.* ſuppoſed, that he th.Pſ.68.v.3.c.2.l.6.*r.* another nature th. ib.l.11.*r.* been quite of an. ib.v.15.l.2.*r.* ſterile hill, could abſ. ib.v.25.l.8,9.*r.* Jud.11.34.) no m. ib.v.31.l. 10.*r.* is מרעש more c. ib.20,21.*r.* which doth alt. Pſ.69.v.4.l10.*r.* ſo Vatablus, ſun. Pſ.70.v.1.l.54.*r.* the Jews of th.d. Pſ.71.v.2.c.2.l.24.*r.* ſhall rather joyn w. ib.l41.*r.* and ſenſes; ſo h. ib.l.66,67,68. *those three lines from* Pſ.6.28. *to the end of the note, to be put out.* ib.v.15.l.20.*r.* *fanaticks*, m. Pſ.72.c.3.l.7.*r.* *tot. generis humani a.* ib.l.8. *r.* *Geminum claudere*, &c. ib.v.12.l7.*r.* recorded as à c. Pſ.74. Title l.53.*r.* proper to the Temple on. Pſ.85.v.10.l.32.*r.* *mercy*; the *tr.* ib.l.33. *r.* as other, *tr.* ib.l.41.*r.* though I bel. Pſ.86.v.2.l.2. *r.* attr. to God, it imp. Pſ. 95.v6.l.22.*r.* as the laſt of the ch. Pſ.100.v.3.l.14,15.*r.*for any pec. worth, nor by any ſ.Pſ.106.v28.l36.*r.* for *peger.* in H. Pſ.121.v.5.l.21. *r.* bind others ag. Pſ.132.v.1.l.44,45.*r.* God forbid; that w.ſh.infr.fr.it,is, th. Pſ.134.co.2.l.3.*r.* ſo in the H. ib.l.7.*r.* uſed of porters, as w. ib.l.11.*r.* did own more p. Pſ.138.v.4.l.6.*r.* when they ſhall h. ib.v.5.l.3. that do not; ag.

PRov.ch.1.v.4.l.77.*r.* aſp. to true faith a. ib.v.5.col.2.l.8.*r.* *gubernacula*. ib.v.8.l.78.*r.* reſpects and ſervices d. ch.2.co.2.l.39.*r.* whether morall, or n. ib.v.15.l.9,10.*r.* conſc.of his wayes: who h. ib.l.11.*r.* ſets out with d. ib.l.15.*r.* of the Script. with ancient A. may appear, who are m. ib.v.16.l.66.*r.* incompatible w. ch.3.v.4.l22.*r.*may ſerve t. ib.v.17.l.12. *r.* no wayes incompatible. ib.v.20.l. 20.*r.* trajection, or tranſp. ib.v.30.l.15. preſ. him freely, &c. ch.4.v.18.l.25. *r.* *hoc qui q.* ch.5.v.15.co.3.l.3. it is not imp. ch.6.v.3.co. 2.l.7.*r.* here alſo, *conf.* ib.l.9. fits better in this pl. ch.8.v.1.l.11,12.*r.* of whom wh. ib.v.22.co.1.laſt l. *r.* juſt ſo S. Joh. ib.v.30.l.16.*r.* and *ſuppoſitum.* ib.v.31.l.6.*r.* of this his w. ib.l28.*r* *poſſedit B. virginem, utp.* ib.l.30.*r.*princ. *viarum, i.e. op.* ch.10.v.25.l.7.*r.* by *Zehnerus* in his *Ad.* ch.11.v.21.l.3.*r.* ſeem coincident. ib.l.5.*r.*Delrio in h. ch.12.v.3.l.3.*r.* bl. down, as the w. ch.14.v.24.l.19.*r.* let a rich m. ib.v.29.l.4.*r.* to repreſs. ib.v.31.l.8.*r.* not intended h. ch.15.v.6.co.2.l.3.*r.* diff. parties d. ch.1.v.18.l.4.*r.* figuratively, b. ch.21.v. 4.co.2.l.7.*r.* *aratio* is t. ib.v.16.l.16.*r.* But the LXX. and after th. ch.22.v.11.l.5.*r.*acceptableneſs of w. ch.23.v.35.laſt l. *r.*the former, nor commend th. ch.26.co.2.l.10.*r.* V.10. *The gr. G. that formed a.* ib.v.10.l.9.*r.* *is able to d.* ch.30.v.19.l.30.*r.* *Joh. Beverovicii Ep. Quaeſt.*

ANNOTATIONS On the Book of JOB.

The Argument.

THe Argument of any Book is like the Cryſtall to a Watch, or a pure tranſlucent Tiffany caſt over rich Embroyderies; which do not darken what is under them, but ſet them off, and inſtead of hiding, beautifie. It might be wiſhed, that we could give you ſuch an Iconiſme, and ſuch a tranſparency to this Book; then which none (in all the holy Volume) hath more need of a ſhining Lanthorn at the Porch to enlighten both it ſelf, and the Reader; for, though moſt excellent and glorious things be contained in it, yet they ſeem to partake the ſame portion with their ſubject, being (as his proſperity was) clowded often with much darkneſſe and obſcurity: And that, not only in thoſe things which are of leſſe moment, and edification, (viz. the Time, and Place, and Penman, &c.) but in points of higher Doctrine, and Concernment; which (whether it be from their own inborne ſublimity, or the Originary ambiguities and uncertainties of the hard language which preſents them) we can but peep into, and conjecture at, rather then Diſcern; being forbidden clearer apprehenſions, by that thick and large vaile which is ſpread every where upon them: And this hath prevailed ſo far upon ſome Judgements, that they have ſuſpected all for a meer parable, and will believe Job to have been no other, then, what he ſayes the life of Man is, a fancy and ſhadow: But I ſhall deſire a great Prophet, and Apoſtle, to refute this Infidelity: in the mouth of two ſuch witneſſes (had we no further evidence) let the Truth and Honour of this Scripture be eſtabliſht for ever: neither of whom would have propoſed our Heroe as an Example of brighteſt holineſſe, and patience, if he had been no more then a dim Fiction, nor have taught us the nobleſt Acts and duties of Religion by things imaginary, and which never were: The Book is obſerved indeed to be a ſort of holy Poem, but yet not a Fable; and though we cannot expreſſely conclude when or by whom it was written, though our Maps cannot ſhew us what Uz was, or where ſituate, yet cannot this Scripture of Job be rejected, untill Atheiſme grow as deſperate, as his wife was, and reſolve with her to curſe God, and die. For the Partition, or Method of the Book, no Invention can perform that better then the unfallible Spirit of God hath, who divides it (by S. James) into the patience of Job, and the Event or Cataſtrophe of it: And ſo makes it a Diviner kind of Tragi-Comedy; where many Griefs and miſeries determine ſweetly in greater Joy and Mercy. This Joy is advanced by the black ſhadowings of ſorrow, and that ſorrow is heightened by many ſad and dolefull Aggravations; whileſt not onely what he is deprived of, oppreſſeth him, but even what he enjoyes, and his very comforters are as miſerable as his loſſes. So is he aſſaulted on all hands, and had not ſtood poſſibly in the Combat, but that he was impregnably armed with Wiſdome, and Righteouſneſſe, and Patience: His Wiſdom appeares ſingular in that deep variety and intermixtures of all Learning and Philoſophy, there being not any Art, or Profeſſion, which all the Schooles have boaſted, without a clear footſtep and intimation here. The ſecond breaks forth, not more in the faithfull Character and Teſtimony of Gods own Spirit, then in his own humble acknowledgements, and Actions: which (let his uncharitable Judges cenſure them for hypocriticall, or what they pleaſe, yet) demonſtrate all along his ſtrong ſincerity, and holy purpoſe; eſpecially in this, that they breathe and long after a better liberty and purity, which in themſelves they had not, and diſclaiming their own perfection, ſeek it from his, who found folly in the very Angels, and had given him ſure perſwaſions, and full Hope, (through the life of his Redeemer) that after a ſhort corruption in the Grave, his deflowred Skin and Fleſh ſhould be renewed, and thoſe very Eyes which had been eaten out by Worms, ſhould in heaven ſee God for ever: which belief and knowledge of Chriſt, though weak and dimme, yet prove Job, whatever Country-man he was, to have been a true Iſraelite, and a ſon of Abraham, though a Gentile, nay an Edomite: It is not the letter gives this deſcent, but the Spirit; nor does Circumciſion, or things outward make a Jew, (that is, a true Member of the Church,) but the inward praiſes of the Heart; In theſe Job excelled many that call Abraham Father, having an unextinguiſht light of the true Meſſiah glimmering in his ſoule, which was more admirable in him, becauſe his Day-ſtar was not yet riſen; and yet is ſuch a Day-ſtar to us, that had we no more to condemn Atheiſme, and Unbelief, and Idolatry, and Hypocriſie, and Blindneſſe, then this one Hiſtory, we ſhould yet be left unexcuſable, there being ſo much in it to inſtruct us concerning both the Creator, and the Creature; the bleſſed Nature, Attributes, Providence, and Service of him, and the empty mocking frailty, and unprofitableneſſe of this. And then laſt, his Patience, which is the moſt renowned Grace of all; this ſtands open and aloft in every Chapter, and hath left him the faireſt Monument and Copy of Divine fortitude, and Conſtancy, that the Church of God hath recorded. This patience is ſo much the more honourable, becauſe his former Condition was ſo large and proſperous; becauſe his Knowledge and Grounds were darker, than thoſe which later diſcoveries have bleſſed Chriſtians with; and becauſe his Trialls and Concuſſions were more violent. He was a Butt expoſed to all Arrowes, and both Heaven, and Earth, and Hell ſhot terribly at him: He was afflicted by God himſelf, by Men, and by Devils. He was not ſpared in any comfort that humane life enjoyeth, but ſtript utterly naked; both Friend and Foe were cruell to him; and a generall conſpiracy and fulneſſe of miſery beleaguered, and wounded him. No wonder if ſometimes natural infirmity betrayed it ſelf, and that we find ſome leſſe faithfull, and temerary, and exceſſive Complaints burſting from him. In ſuch united perturbations and ſtormings, who can but pity his immoderation, his ſtaggerings: and read thoſe eaſie lapſes both with feare, and compaſſion? Notwithſtanding, in the main he continued victorious, and not only worſted reall difficulties, but verball: Thoſe bitter criminations and aſperſions of his friends, he refuted as eaſily, as thoſe from Satan; and after a ſtrenuous and vehement diſpute with them, God himſelf who ſate in the Chair, and moderated, and was glorified by him, glorifies himſelf in declaring the unſeen (but never unjuſt) end of his chaſtiſements, and gives the triumph to his ſervant. To whom he reſtitutes a multiplied Felicity, increaſing both his Friends and his Riches, and brought him off that tragicall and mournfull Theatre with far greater glory then he entred upon it: And ſo hath left us an example as well of his Goodneſſe, as of his Power; and together hath taught us both our Calamity and Happineſſe; That ſeeing the Patience of Job, and the End of the Lord in it, we might not murmure, when viſited, nor decide Gods ſecret favour by outward preſſures; but believe firmly that none ſhall ever loſe by honouring the Lord, and that we may continue children and beloved, even when moſt ſharply corrected, and therefore account them happy, that ſuffer for his ſake, and that no Joy is greater, than ſuch temptations.

Job 14.2.

Ezek. 14. 14.

Jam. 5. 10. 11.

Chap. 9. 5, 6, 7, 8, &c.

Chap. 9. 25, 26.

Rom. 2. 28, 29.

CHAP. I.

Verſ. 1. *THere was a man in the land of Vz, whoſe name was Job: and that man was perfect and upright, and one that feared God and eſchewed evill.* Of the Pen-man of this book, ſee on Pſal.87.4. Cant.1.1.

In this firſt verſe, the principal object of the enſuing Hiſtory, is ſet forth by his nature and ſex, *A man.* By his habitation, *In the land of Vz.* By his name, *Iob.* By his virtues and good qualities, *perfection, uprightneſſe, fear of God and care to avoid evill.*

There was a man] The word איש is uſed ſometimes onely to diſtinguiſh the male from the female, as Gen. 2. 23. where the name of woman is given to Eve, becauſe ſhe was taken out of man. Sometimes it ſignifies not an ordinary man, but a great and famous man, where it is oppoſed to, or diſtinguiſhed from, Adam; as Pſal. 49. 2. & Pſal.62 9. where it is expreſſed by *men of high degree.* And ſuch a man was Job, the greateſt of all the men of the Eaſt, verſ.3.

In the land of Vz] See on Chap.9.24. upon *Earth.* Uz, A part of the country of Idumea, as Lam.4.21. ſo called from Uz, the Son of Diſhan, the ſon of Seir, Gen.36. 28. mentioned, Jerem. 25. 20. Or, a part of Arabia, bordering upon the land of Edom, as others conceive, becauſe the places from whence Jobs friends came, were thereabouts. Three perſons are mentioned in Scripture by the name of Uz. The firſt the ſon of Aram, ſon of Shem, ſon of Noah, Gen.10. 23. The ſecond was the firſt-born of Nahor, Abrahams brother by his wife Milcah, Gen.22. 21. The third, the ſon of Diſhan, the ſon of Seir, Gen.36.28. From whom the place here mentioned ſeems to be called Uz, his poſterity ſeating themſelves in thoſe parts.

Whoſe name was Job] The Hebrew word שם ſignifies, 1. The proper name of a man, by which he is called. Iſa.4.1. 2. The knowledge or taking notice of one. *Mic.*4.5. 3. Fame, or renowne. *Numb* 16. 2. 4. The perſon himſelf. *Pſal.* 20. 1. 5. A mans poſterity. 1 *Sam.*24.21. 6. Help from one. *Pſal.*44.5. Here it is taken in the firſt ſenſe, for a mans name. This ſhewes, that this Book contains a true Hiſtory, and not a meer Parable, as ſome would have it. For his name is here ſet down, and mentioned alſo, Jam.5.11. and joyned with Noah and Daniel, Ezek 14.14. whoſe Hiſtories, without doubt, were not parabolical, but true and reall. Alſo his country is named, and the country of his friends, and the places one neare another. It ſeems he lived before the Iſraelites planting in Canaan: elſe he would not have offered ſacrifice in his own countrey, but gone to Jeruſalem, as was commanded. Neither would Job have offered ſacrifice himſelf, verſ. 5. but have brought it to the Prieſts, who uſed to offer it in the land of Canaan. And there is no mention of the deliverance out of Egypt, and wonders in the wilderneſſe, which many other books of Canonical Scripture, mention, and might upon ſeveral occaſions have been mentioned here, if they had been done before this time. See on Gen.36. 33.

and that man was perfect] He was ſincere, without fraud or diſſimulation, Pſal.32.2. & 18.23. Joh.1.47. A ſincere heart is the root of all piety, Gen.6.9. & 17. 1.

and upright] Juſt in all his dealings towards men, verſ.8. Chap.2, 3. & 8.6. & 33. 27. upright in his wayes, Chap. 4.6. Prov.19. 27. Pſal.15.2,3. as appeares at large, Chap.29. & 31. See Iſai.26. 7.

and one that feared God] One that was truly religious, and made conſcience of duty to God, as well as to man, 1 King.18.12. Nehem. 5.15. & 7.2. Act.10.2, For *God.* See on Chap.20. 29.

and eſchewed evill] Evill of ſin, the cauſe of all other evils; as Pſal. 34.14. & 37.27. Iſai 1.16. 1 Pet.3.11. Noted here as an effect of the fear of God, Prov.8.13. & 16.6. All this was the more commendable in him, in that he was not carried away with the idolatry and unjuſt dealing of the Edomites, among whom he lived, but ſhined like a ſtar among them, in piety and righteouſneſſe, than if he had ſo lived in Abrahams Family, or among the Iſraelites; as it was to Noah to be upright in the old world, Gen.7.1. to Lot in Sodom. 2 Pet. 2.7,8. to Joſeph in Egypt, Gen. 41. 18. Phil.2. 15. The word רע ſignifieth, 1. Evill of ſin. Pſal.51.4. 2. Evill of puniſhment. Am.3. 6. Here is meant evill of ſin.

V.2. *And there were borne unto him ſeven ſons, and three daughters*] Here is ſet out Gods bleſſing on Job, in giving him ſo numerous a poſterity.

ſeven ſons] Sons and daughters have their name in Hebrew from בנה to build, becauſe they are builded up by their parents, and build up the family. Job had more ſons then daughters, and his name and family was likely to be ſpread ſo much the more, whereas daughters are tranſlated to other mens names and families. The names of families are preſerved in males, extinguiſhed in females. Hence זָכָר, a male, from זֵכֶר, memory: נשים, women, from נשה, to forget. For *Son.* See on Chap.14.21.

three daughters] God ſhewed his bounty to him, in giving him iſſue of both ſexes.

V.3. *His ſubſtance alſo was ſeven thouſand ſheep, and three thouſand Camels, and five hundred yoke of oxen, and five hundred ſhee-aſſes, and a very great houſhold; ſo that this man was the greateſt of all the men of the Eaſt*] He proceeds to the deſcription of Jobs great wealth and proſperous eſtate, large enough to afford him comfort, and enrich his poſterity.

His ſubſtance] His children and riches are declared to commend his vertue in his proſperity, and his patience and conſtancy, when God had taken them from him. By ſubſtance is meant cattel, which were their greateſt riches in thoſe times. And ſo the word is tranſlated, Exod.12.38. Gen.4.20. & 26.14. and may be here.

ſeven thouſand ſheep] He begins with his ſheep, becauſe they were moſt in number of all his cattel. The word ſignifies leſſer cattel, as ſheep, and goats; eſpecially where it is oppoſed to greater, as Gen. 13.16. Levit.1. 2,10. Such ſerved for food and cloathing. The word אלף ſignifies. 1. An oxe, Pſal. 8. 7. 2. A thouſand. Gen.20. 16. So here.

three thouſand Camels] The Scripture teſtifies, that there was much uſe of ſuch cattel in the Eaſtern countries to carry burdens, Gen.37. 25. They were ſtrong cattel, and had ſome two bunches on their backs, ſome, one; fit to keep their burdens ſetled: and one on their breaſts, which they leaned on, when they couched down to receive their burdens.

five hundred yoke of oxen] Theſe were of great uſe for plowing of the ground, verſ.14. 1 King. 19 19. Amos 6.12. בקר ſignifies. The morning. Iſa.33.2. 2. An oxe. Exod 22.1. So here.

five hundred ſhe aſſes] Or, *aſſes*; without diſtinction of ſex, for all his cattel are ſet down, and there is no diſtinction of ſexes mentioned in his other cattel. And ſo the word is tranſlated, verſ. 14. Gen.45. 23. The ſhe-aſſes are expreſſed, becauſe theſe were kept moſt frequently for breed. Such cattel they uſed to ride on in thoſe parts. Judg.5. 10. and Judg.10. 4. and to carry burdens alſo, Gen. 42. 26. & 44. 13.

and a very great houſhold] Abundance of ſervants imployed by him. His children were reckoned before, verſ.2. The word comes from עבד a ſervant: Or, *very much husbandry.* Abundance of fields and gardens to till and dig, Gen.16.14. Theſe go together, for where there is much husbandry, there muſt be many ſervants.

The greateſt of all the men of the Eaſt] The richeſt and powerfulleſt, and moſt famous for wealth and honour, of all thoſe that lived in thoſe Eaſtern parts, Gen. 24.35. Or, of greateſt authority, 1 King.4.8. His wealth is here largely ſet out to ſhew his ſincere piety, that forgot not God in ſo great proſperity; which mans corrupt heart is of it ſelf very prone unto, Deut 8 11.—17. & 32.15. 2 Chron 26.16. Prov.1.32. and to make way for the praiſe of his future patience in cleaving to God in the loſſe of ſo great an eſtate, Pſal.44.17.—22. *Men of the Eaſt,* Heb. *ſons of the Eaſt,* Gen.25.6. who lived Eaſtward in reſpect of Canaan, Judg.6.3. *Gen.*29.1. 1 King.4. 30. Such were the Arabians, Caldeans, &c. Or, of thoſe Eaſtern parts, ſimply conſidered in reſpect of the world, for Canaan, in likelihood, was in no great requeſt in Jobs time, who is thought to live long before the Iſraelites conquered Canaan. קדם ſignifies. 1. Ancient, Deut. 33. 15. 2. The Eaſt. Numb.23.7. So here.

V.4. *And his ſons went and feaſted in their houſes, every one his day, and ſent and called for their three ſiſters to eat and to drink with them*] Way is now made to the enſuing Hiſtory of the great croſſe, that fell on Job by the loſſe of all his children.

his ſons] His daughters did not make feaſts, nor invite their brethren, for that might have ſeemed an immodeſt act, not beſeeming virgins; neither had they any conveniency to do it, not having houſes of their own, but living in their fathers houſe, as the manner of virgins was, Judg.11.31. 2 Sam.13.7.

went and feaſted] That is, no more but made feaſts. No journey here is intended. So, *Go tell thy Lord,* 1 King.18.8. *Go tell that Fox,* Luk.13 32. Or, came together, and feaſted. For the word ſignifies coming, as well as going, Jon.1.3. This added to Jobs comfort, that his children were ſo loving one to another, and declared their good will by mutuall feaſting. It was alſo an addition to his ſorrow, when he loſt them. The word *feaſt,* is taken from a word that ſignifies to *drink*; for choice wines and drinks, were a principal part of their feaſts, *Gen.*43. 34. *Eſt.*1. 8. הלך ſignifies. 1. Going about any thing. 1 King.18.8. 2 Walking. Gen.31. 19. 3. Paſſage of ſhips. Pſal.104.26. 4. Dying, or going out of the world. Gen.15. 15. 5. Conſtancy in a condition. Gen.15.2. 6. A courſe of life. Pſal.1.1. Here it is taken in the firſt ſenſe, for going about a buſineſſe. *Feaſted.* Heb. *Made a feaſt.* For *Made.* See on Chap. 14.9. or *Bring forth.*

in their houſes] Every one in his own houſe, according to his turn. For *Houſes.* See on Chap.15.28.

his day] It may be each on his birth-day, which uſed to be kept in thoſe parts, Gen.40.20. Matth.14.6. and it may be Job kept his before, which ſoon after he curſeth, Chap.3.1. Or on ſuch a day, as by mutual agreement, came to each ones turn to invite. For *Day,* ſee on Chap.14.14.

ſent and called for their ſiſters] Or, *ſent ſome to call their ſiſters.* So Matth.14.10. Herod ſent, and beheaded John, that is, he ſent one to behead him; as Mark 6. 27. See more of this phraſe on verſe 5. They neglected not their ſiſters, though they invited not them, but ſent ſervants to invite them, and attend upon them, ſhewing hereby the loving reſpect they bare to their ſiſters: Yet no doubt there was a ſpeciall hand of Gods over-ruling providence in it, that Job might be the more fully tryed, by the loſſe of all his children in one day.

For *Sent* ſee on chap. 14. 20. For *called* on ch. 13. 22.

to eat and to drink with them] To feaſt with them, as Eccl. 2. 24. Iſai. 22. 13. Luke 22. 19. The word אכל ſignifies 1. To eat. Exod. 34. 28. 2. To devoure any thing. v. 16. of this chap. *Conſumed.* Heb. *Eaten.* Here it is taken in the firſt ſenſe for eating with the mouth.

V. 5. *And it was ſo, when the dayes of their feaſting were gone about, that Job ſent, and ſanctified them, and roſe up early in the morning, and offered burnt offerings according to the number of them all: For Job ſaid, It may be, that my ſons have ſinned, and curſed God in their hearts: thus did Job continually*] The great care that Job had to keep his children in the favour of God, is ſet down by many particular circumſtances in this verſe; which ſhall be expounded in their order.

when the dayes of their feaſting were gone about] When all their turnes were over, before they began to feaſt again. Or, if there were more dayes then one of feaſting in one houſe, Job might offer ſacrifice after every ſeveral turn. This ſhewes his great care of them, that would not deferre the work any longer, than the end of their feaſting.

Job ſent and ſanctified them] He ſent meſſengers unto them to require them in his name to prepare themſelves (as verſ. 4. ſee there] in an holy manner to joyne with him in offering a ſacrifice to God for them next day. This he doth as a father, and likewiſe as a maſter of a family, and Prieſt of God for that family. This did further ſet out the care that Job had of his childrens ſpiritual good. The ſanctification here ſpoken of, containes an expectation of a ſacrifice, and readineſſe to attend upon it at the time appointed: As in Numb. 11. 18. the people are bidden to ſanctify themſelves againſt to morrow, that is, to expect fleſh then to eat, and to be ready to receive it. Alſo it may contain a legall or ceremonial kind of purging and cleanſing themſelves by waſhing their clothes, abſtaining from the marriage-bed, and ſuch like ceremonies. As the people of Iſrael are commanded to do againſt the receiving of the Law, Exod. 19. 10, 14, 15. 1 Sam. 16. 5. John 11. 55. Or, by prayer and faſting the day before, and humbling themſelves, they were to fit themſelves for the ſacrifice, that it might be accepted. And above all, by internal and ſpiritual meanes, as mortification, good meditations, Gen. 35. 2. repentance of their errours in their feaſts, reconcilement to one another; that without uncleannes they might be partakers of the action, and benefit of their fathers ſacrifices offered for them.

and roſe up early in the morning] This further illuſtrates Jobs fatherly care of his children, in that he would not put it off any longer, but the next day in the morning, and that riſing early as ſoon as light affords conveniency for ſuch ſervice. A thing noted in Scripture, as a ſign of ſedulity in any employment, 2 Chron. 36. 15. Pſal. 101. 8 Jer. 25. 4 & 29. 19. Hoſ. 5. 15. Alſo the morning was the fitteſt time for Gods ſervice, when men were freſheſt, before they were engaged in their worldly buſineſſes. Therefore that time was choſen by godly men for prayer, Pſal. 5. 3. & 63. 1.

and offered burnt-offerings] Of which himſelf might take no part, but they were all offered in fire unto God, and paſſed away in ſmoke, and were turned into aſhes. See on Pſal. 20. 3. & 37. 20. offering in Hebrew, is lifting up, becauſe the Prieſt lifts it up on the altar to be burnt, and it mounts upwards in ſmoke, and the people lifted up their hearts and eyes after it, Pſal. 141. 2.

according to the number of them all] Either ſeven ſacrifices for his ſeven ſons, who made the feaſts, or ten, including his three daughters alſo, who might forget themſelves, and offend God in their mirth, as well as his ſons: he offered for every one of them an offering of reconciliation, which declared his Religion toward God, and care of his Children. See Levit. 1. 10.

For Job ſaid,] he thought in his heart. For thought is the ſpeech of the mind; as words, of the tongue, Pſal. 39. 1. & 14. 1. & 32. 5. Gen. 20. 11. I thought. *Heb.* ſaid. See on Chap. 16. 1.

It may be that my ſons have ſinned] See his godly jealouſie over his children, that though he knew no hurt in their feaſts, nor had heard none by information, yet conſidering how ready mans nature is, eſpecially in his youth, to offend at ſuch times, he ſuſpects the worſt, that they might be guilty of immoderate mirth, immodeſt geſtures, prodigality, abuſe of Gods gifts, forgetfulneſſe of the poor, and other ſins of carnal incogitancy. For ſon, ſee on chap. 14. 21. Eccleſ. 7. 2. Or, thought unfitly of God, as followes.

and curſed God] In Hebrew it is, *bleſſed God:* as 1 King. 21. 10, 13. Job 1. 11. & 2. 5, 9. Becauſe the crime of blaſphemy at that time was eſteemed ſo enormous and execrable, that men could not endure to hear it called by the proper name, but although they had a word to expreſſe it by, yet they ſo deteſted that ſin, that they called it by the contrary. So a Sodomite and a whore, have their names in Hebrew from holineſſe, being both moſt unholy, Chap. 36. 14. Gen. 31, 50. & 38. 21, 22. Deut. 23. 18.

in their hearts] Job thought his Children might have ſome irreverent thought concerning God in the heat and liberty of their feaſting. For had he known they had openly blaſphemed God, he would never have endured it, but would have forbidden them thoſe wicked feaſts. Yet knowing evill thoughts of God to be ſinful, he offers ſacrifice for them. For *Heart* ſee on chap. 15. 12.

Thus did Job continually] Heb. *all the dayes.* Either after each feaſt was ended, or after the courſes of feaſting were all gone once about, and before they began again. The latter is moſt agreeable to the beginning of the verſe, unleſſe each brother feaſted more than one day at one time. For *Did.* See on chap. 14. 9. on *Bring forth.* For *Dayes.* See on chap. 14. 14.

V. 6. *Now there was a day, when the ſons of God came to preſent themſelves before the Lord, and Satan came alſo among them.*
Here begins the hiſtory of Jobs troubles, which are laid to take their riſe from Satans malice.

There was a day] That is, a certain time.

the ſons of God] The good Angels, Job. 38. 7. Luke 20. 36. They are Gods Children by creation, according to Gods image, as Adam was, Luke 3. 38. They are like God in power, wiſdome, and holineſſe.

came] From doing Gods will on earth, they returned to heaven. Or, Appeared before God, for the end following. For *Came.* See on chap. 15. 21.

to preſent themſelves] In an eſpecial manner, or for a ſpecial end. It may be, to give an account to God of their ſervice done on earth for the good of his people. So God examines Satan, ver. 8. what he had ſeen in Job. Or, they came to offer him their ſervice in ſome peculiar buſineſſe; as 1 King. 22. 21.

Before the Lord] Or, *By,* or, *near the Lord.* So the word is rendred, 2 King. 22. 19. Zech. 4. 14. Gen. 18. 8. They that ſtand on the right hand, or on the left, ſtand not before, Matth. 25. 33. Becauſe our infirmity cannot comprehend God in his Majeſty, he is ſet forth unto us as a King ſitting on his Throne, that our capacity may be able to underſtand that which is ſpoken of him. And his Angels are likened to great officers, that at certain times appear before Kings, to give an account of their employment. See the like, 1 King. 22. 19.

Satan] Heb. *The Adverſary.* The article intimates a principal adverſary. As, *The Son of man,* Mat. 25. 31. That is, The moſt excellent ſon of man. This title is in Scripture attributed ſometimes to ungodly men, who ſhew themſelves enemies to Gods people; as 1 King. 5. 4. & 11. 14. In both which places *Satan* in Hebrew is tranſlated *adverſary.* But here it is meant of the Devill, who is the greateſt enemy the people of God have, 1 Chr. 21. 1. and is therefore called the accuſer of the brethren, Rev. 12. 10. becauſe he not onely hates them himſelf with an irreconcileable hatred, but alſo labours by accuſing them to God, to make him their adverſary alſo, Zech. 3. 1. So *the ſons of God,* are ſometimes men, but in this verſe they are Angels.

came alſo among them] Heb. *in the midſt of them.* Not into heaven; for being once caſt out, he can come no more there. But it is a ſimilitude taken from earthly Courts, where advocates and accuſers come all together: and it intimates unto us, that as the good Angels are ready to go forth at Gods command for the good of men, ſo is Satan ever ready to further his own malicious plots againſt them. Neither came he for good, as the Angels did, but preſents himſelf impudently to get a Commiſſion to hurt Job.

V. 7. *And the Lord ſaid unto Satan, Whence comeſt thou? Then Satan anſwered the Lord and ſaid, From going to and fro in the earth, and from walking up and down in it.*] Satan like a ſubtill adverſary, and crafty accuſer, layes nothing to Jobs charge, till God give him occaſion by his queſtion, that ſo he might hide his malice, which appears to be great againſt Job, by his ready exception againſt him, without any ſtudy or delay, verſ. 9, 10. He had ſought to undo Job by proſperity before; now he plots how to do it by adverſity.

the Lord ſaid to Satan] He made his intention known to him by ſome ſpiritual way unknown to us. So Angels ſpeak one to another; and as men ſpeak to God in their hearts, Exod. 14. 15. 1 Sam. 1. 13.

Whence comeſt thou?] This queſtion is asked after the manner of Judges, who are to find out mens faults by enquiry. See the like, Gen. 3. 9. & 4. 9. For God knew well enough where Satan had been, and what he had been doing, and that he came with an heart full fraught with malice againſt Job.

anſwered] See on Chap. 16. 1.

From going to and fro] Zech. 1. 10, 11. & 6. 7. 1 Pet. 5. 8. Satan hath no legs to go to and fro, yet he removes from one place to another in a ſpiritual manner, as Angels do. He is ſometimes in one place, ſometimes in another: he is not every where like God, nor unmoveble like a tree, though he cannot go as men do. Herein is deſcribed the nature of Satan, who is ever ranging for his prey, as one unquiet, ſeeking alwayes to do miſchief. Yet Satan did not intend ſo much in this phraſe, for he would not accuſe himſelf to God, but he ſought to keep himſelf from giving account of the hurt he had done; as if he had ſaid, I have been doing no harm, only I have walked up and down in the world, which is permitted to me; like Gehazi his excuſe, *Thy ſervant went no whither,* 2 King 5. 25.

in the earth] For he had nothing to do any more in heaven. See the notes on ver. 6. For *Earth.* See on chap. 9. 24.

From walking up and down in it] He ſets a good face on it, as if the earth were the place of his delight and full liberty, which is the place of his baniſhment and reſtraint, till he receive his laſting damnation. Luk. 10. 18. Rev. 12. 12. Joh. 14. 30.

V. 8. *And the Lord ſaid unto Satan, Haſt thou conſidered my ſervant Job, that there is none like him in the earth; a perfect and an upright man, one that feareth God, and eſcheweth evill?*] Satan not yet boulting out his malice againſt Job, God gives him a fuller occaſion by a particular enquiry after Jobs integrity.

Haſt thou conſidered] Heb. *Haſt thou ſet thy heart on?* That is, Haſt thou throughly obſerved his whole converſation? So Hag. 1. 5. Exod. 9. 21. 1 Sam. 4. 20. & 25. 55. A fit queſtion, for Satan uſeth throughly to ſift Gods people, Luke 24. 31.

my ſervant Job] Though all creatures be Gods ſervants, and owe him duty and obedience, Pſal.119.91. and good men in a more ſpecial manner, Eſay 65.13. yet are they more particularly ſo ſtyled in holy Writ, whom God doth adorn with moſt eminent graces, and imploy in moſt eminent places; as Moſes, Numb. 12. 7,8. Deut. 34. 5. David, Pſal. 78.70. & 89. 20. Paul, Rom. 1. 1. John, Rev. 1. 1. yea and Chriſt himſelf, Eſay 42.1. Matth.12. 18. Job may be called Gods ſervant here, becauſe he worſhipped the true God, though he lived among Idolaters; or elſe becauſe of his eminent graces mentioned ver.1. and here repeated.

like him] That is, equall to him. For, no doubt, there were many good men alive, who were like Job, though they came ſhort of thoſe excellent graces that were in him, in regard of degrees. So the word is uſed, 1 Kings 8.23. & 21 25. Pſalm.86.8. Deut.33. 26. 2 Sam.7, 22. Exod.15. 11. Mich.7.18.

in the earth] Or, *in the land*. To wit, wherein he dwelt. As he was greater in wealth then the reſt, verſ. 3. ſo alſo in piety. So the word is uſed, for a particular region, verſ,10. Pſal.101. 8. Gen. 12. 1,6. Jer.5.30. & 12. 4,12. & 23. 10.

a perfect, &c.] The following words were all expounded verſe 1.

V. 9. *Then Satan anſwered the Lord, and ſaid, Doth Job fear God for nought?*

Then Satan anſwered the Lord] Satan had no wickedneſſe to accuſe Job of, elſe no doubt he would have done it. Yet he will accuſe him of hypocriſie, although he could not poſſibly know his heart. See Satans great malice.

Doth Job fear God, &c.] He propounds it by way of queſtion in a kind of admiration, as wondring that God ſhould ſpeak ſo well of Job, who might ſerve God for by-ends, as many other rich men did.

for nought] Without an ample reward, out of pure love: or rather hath he not his reward before hand? as verſe 10. He ſerves thee not as a child, but as a mercenary ſervant, Chap. 14.6. The word חנם ſometimes ſignifieth for nought, or without reward or pay, as here, and Gen.29. 15. Exod.21 2,11. Sometimes, without cauſe, or wrongfully, as Job 2. 3. Pſal.35. 7. 1 Sam. 19. 5. & 25 31. Sometimes, without ſucceſſe, or in vain; as Ezek.6.10.

V. 10. *Haſt not thou made an hedge about him, and about his houſe and about all that he hath on every ſide? Thou haſt bleſſed the work of his hands, and his ſubſtance is increaſed in the land.*

Haſt not thou, &c.] Now he goes about to prove his former accuſation, that Job did not ſerve God out of love, but onely for reward. Becauſe he knows that thou uſeſt to work wonderfully for him, which he perceives in the mighty protection of him and his, and encreaſe of his cattel, therefore he doth all theſe righteous actions.

made an hedge about him] A metaphor taken from a field, or a vineyard fenced round about with a ſtrong hedge, that no cattel or wild beaſts or theeves come in to do hurt there. See Pſal. 80. 12, 13. Eſay 5. 2,5. Hereby in Scripture is intimated Gods ſpeciall providence defending his people from all evil. This is their ſafeguard. This is ſometimes ſet out by a wall, which is the ſafety of a houſe, Ezra 9.9. Zech.2.5.

and about his houſe] Thou haſt not only protected himſelf, but alſo his houſe and dwelling place, or rather his houſhould, children, ſervants, his whole family. So the word is taken, Zech. 13. 1. 2 Sam.7. 16.25. Gen.18.19. Joſh.24.15. Gen.39.5. Luke 19.9. Acts 16.34. For *Houſe* ſee on chap.15 28.

and about all that he hath] His cattel, and goods. Such things as he hath abroad in the fields.

on every ſide] So that no hurt, no not the leaſt, can come to him, or his. Thou haſt not left ſo much as a gap for any enemy to come in to hurt him, or his, or ought he hath.

Thou haſt bleſſed] Or, *And bleſſed*. So that the whole verſe may go on by way of queſtion. Gods bleſſing ſometimes includes all benefits ſpiritual or temporal; as Gen.12.2. & 24. 1 Pſal.1.1. & 128. 1,2, 4,5. Sometimes ſpiritual only, as Eph.1.3. Sometimes temporal only, as Deut.28.3,4. Gen.1.22,28. & 39. 5. Deut. 7. 13. Such it here imports, as appears by the next words. And it is not likely that Satan, who would not acknowledge thoſe graces, that God himſelf profeſſed to be in Job, ver.8. would honour him ſo much as to take notice of them under a general term of bleſſing.

the work of his hands] Thou haſt made all his actions to proſper, Pſal. 128. 1, 2. and ſo haſt enriched him, Prov. 10. 22. For *Hands* ſee on chap.15.23.

and his ſubſtance] Or, *ſo that his ſubſtance*. Thus this particle is tranſlated, Chap.7.15. And it ſhewes what was the fruit of Gods bleſſing on his labours, and that not his labour, but Gods benediction, gave him all that increaſe, 33. 5. 11.

ſubſtance] Or, *cattel*. See Notes on verſe 3.

is increaſed] Heb. *broken forth*. To wit, by birth, or opening the womb; as Gen 38. 29. The word properly imports breaking out of bounds, and breaking through all things that hinder, ſo as it cannot be kept in, In Scripture phraſe it often ſignifyes abundant encreaſe of living creatures; as Gen. 28. 14. & 30.30,43. Exod. 1.12. So here it ſets out a ſpecial bleſſing of God on Job, ſo that his cattel increaſed ſo mightily, that the fields could not hold them, nor they could not be kept within their wonted bounds, but they muſt break out, and ſeek for food abroad. It is like the burſting out of the preſſes with new wine, Prov. 3.10. which argues great plenty. See Luke 12. 16.---18.

in the land] See Notes on verſ. 8.

V. 11. *But put forth thine hand now, and touch all that he hath, and he will curſe thee to thy face.*]] As if he ſhould ſay; Thou haſt bleſſed him indeed abundantly, but thou haſt not tried him yet. Lay ſome croſſe upon him, and if then he do not openly diſhonour thee, I ſhould very much marvel.

But] Heb. *And*. Yet it is often put for *But*, by way of oppoſition; as Prov. 14. 1---6. Or, *But ſurely*. Which latter word omitted in the tranſlation, is uſed for corroboration, or confirmation of a thing; as Gen.28.19. where it ſhould alſo be read, *But ſurely*. Satan is confident Job afflicted would curſe God.

But put forth thine hand now] Verſ. 12. God hath no hands like man. It is therefore a ſimilitude taken from man, who ſometimes puts forth his hand for good to others, as Prov. 31. 20. by giving to the poor. So alſo God opens his hand to feed all living creatures, Pſal. 104. 28. & 145.16. Or to deliver his from their enemies, Pſal. 138, 7. & 144.7. Acts 4.30. Sometimes for hurt: Either when men put their hands out to take away mens goods, as Lam.1.10. or ſtretch them out to ſmite or ſtrike others to their hurt, Eſt.6.2. 1 Sam.26.9. or to lay hold on them to impriſon them; as 1 King.13.4. So God ſtretcheth out his hands to hurt men by taking away their goods, or deſtroying them, Eſay 5.25. & 9. often. Pſal.106. 26. Ezek.25.7. 13. 16. Exod 7. 4. So Satan would have God either to take away or deſtroy thoſe precious things he had given Job, or to ſmite him with that hand that had been put forth to bleſſe and protect him. For *Put forth* ſee on chap.14.20.

and touch] Sometimes the word ſignifieth a light ſtroke, and ſheweth how eaſie it is for God to deſtroy the creatures. Abimelech would not have the leaſt hurt done to Iſaac or his wife. No man muſt ſo much as touch them under pain of death, Gen.29. 11,29. See Pſal. 104. 32. & 105.15. Zech.2.8. So ſome think that Satan not daring to wiſh much hurt to one whom God ſo dearly loved, and not doubting but Job would eaſily be brought to curſe God, wiſhed that ſome light loſſe might be laid on him by God. But the contrary appears by the words following. And the word is put for a harder ſtroke, verſ 19. by ſmiting; and alſo chap.19.21.

all that he hath] It ſeems by this tranſlation, that the Devil intended not a light loſſe, but much miſchief to Job, that he ſhould loſe all, and be made a begger. This is confirmed by Gods large Commiſſion granted to him, ver.12. And by Satans ſevere execution in the verſes following, taking away all his children, and cattel, and leaving nothing but a ſeveral meſſenger of each loſſe to grieve him, and a bad wife to vexe him. Others read it, *Touch any thing that he hath*. And that agrees well with what went before, Thou haſt ſo hedged him in, that he never felt the leaſt loſſe. Lay but ſome light loſſe on him, and he will curſe thee to thy face. Satans intention was to prove Job an hypocrite. Now a good man might fall into impatience in the loſſe of all poſſeſſions. So the word כל is uſed for any, and that without a negative particle added, Job 8. 12. *it withereth before any other herb*. And it may be ſo tranſlated: Gen. 2. 16. *Of any tree of the garden thou maiſt freely eat.* and Prov. 1. 17. *in the ſight of any bird*.

and he will] Heb. *if he do not curſe thee*. Underſtand, Then ſay I am a liar, or let me periſh. So the Jewes in earneſt aſſeverations, leave out the imprecation to be added by others. It is an uſuall ſhort term of an oath, and of a curſe; and the choice of the penalty, if the party ſpeak falſely, is left to God to chooſe, and to inflict. This ſhort form of ſpeech is often uſed in Scripture both by God and men; as Gen.14.23. Judg.5. 8. Pſal.89.35. & 95.11. Eſay 5.9. & 22.14. & 14. 24. Jer.15.11. Ezeck.5.11. & 14. 21. 1 King. 20. 23.25. and ſometimes it is more fully expreſſed, as 1 King.19.2. 1 Sam.14.44.

Curſe thee] See on verſ. 5.

to thy face] Openly, publickly, impudently, boldly, without ſhame or fear, or any regard of thy Majeſty. If thou touch him; he will be angry with thee, and fly in thy face. So, *To the face* is uſed, *Gal*.2. 11. and expounded verſ. 14. *before them all*. Satan noteth the vice whereunto men are commonly ſubject, that is, to hide their rebellion, and to be be content with Gods dealing in time of proſperity, but in time of adverſity to curſe God openly to his face, Eſay 8. 21. Rev. 16. 11. For *Face* ſee on chap.14. 20.

V. 12. *And the Lord ſaid unto Satan, Behold, all that he hath is in thy power: onely upon himſelf put not forth thine hand. So Satan went forth from the preſence of the Lord.*

And the Lord ſaid unto Satan] Here Satans Commiſſion is ſet down in plain terms, and ſo limited, that he may not paſſe it to do Job any further hurt, till God give further leave.

Behold] A note of admiration; as Hab.1.5. And indeed it might ſeem very ſtrange that God at the firſt motion of Satan ſhould give ſo much power to him over all that Job had.

all that he hath] All his goods moveable and immoveable. All the perſons belonging to him, and cattel. Thou haſt thy full deſire: Try him throughly. Or, if the former words be read, Touch any thing that he hath, then God grants more than Satan asked. Thou thinkeſt every light loſſe will make him curſe me to my face; but thou ſhalt find him ſo well ſetled, that the loſſe of all will not make him to do it We may marvell why Satan having ſo ample a Commiſſion, would ſpare Jobs wife, and ſome of his ſervants. They alſo were in his Commiſſion, and he might have deſtroyed them as well as the reſt, and as much as the cattell, all which he took away. Surely it was not out of love to Job, but for his own ends, that by the bad tidings of the one, or bad counſell of the other, he might be drawn to curſe God.

is in thy power] Heb. *in thy hand*; as Gen. 16. 6. & 39. 8. Exod. 4.21. John 3.35. Satan deſires God to put forth his hand and ſmite Job in his poſſeſſions. Now leſt Satan ſhould cavill and ſay, that God ſmote him too lightly to make a thorow tryall of his ſincerity, God bids him to take his poſſeſſions into his hand, and diſpoſe of them as he pleaſed. Yet God gave not Satan this power to gratify him, but to declare that he hath no power over the creatures, further than God gives him leave to hurt them, Matth. 8. 31.

Onely upon himſelf] Hurt not him. Do nothing that may endanger his bodily health and ſafety. All that belongs to him are in thy power, but not his perſon.

put not forth thine hand] See Notes on verſ. 11.

ſo Satan went forth] He looked for nothing elſe, but a command to hurt Job. And as ſoon as he had it, he ſtaid not, nor anſwered any more, but went preſently about the work to do Job a miſchief. For *Went forth* ſee on chap. 15.13. on *Go out*. And on chap: 20.25. on *Cometh out*.

from the preſence of the Lord] Spoken after the manner of men, for he could go no whither out of Gods preſence, Pſal. 139.7, &c. The phraſe ſignifies ſometimes to go out of the places of Gods ſpeciall protection, as Gen. 4 16. or from the place where God had appeared unto any, Jon. 1. 3. Here it is a metaphor taken from a ſervant, who having received a command from his Maſter to do ſome ſpeciall piece of ſervice, leaves his maſter, and preſently goes about it; as Zech. 6.5, &c. Mar. 4,22.

V. 13. *And there was a day when his ſons and his daughters were eating and drinking wine in their elder brothers houſe*] Here begins the particular enumeration of Jobs calamities. Satan begins with lighter troubles, goes on by degrees, till he come to the greateſt, that if light ones could not prevaile, greater might. He brings them all ſuddenly, one in the neck of another, that Job might have no breathing time.

And there was a day] It might well be the firſt day of the renewing of the courſe of their feaſting, for it was in their elder brothers houſe, where in likely-hood the courſe began. As the firſt place at Table was uſually given to the elder brother by way of honour, *Gen.* 43. 33. ſo very likely was the firſt turn in their mutual feaſting.

when his ſons and his daughters] See on ver. 4.

were eating and drinking wine] Sometimes this phraſe argues riot and exceſſe, as Prov. 31.4. Matth. 24. 37. But here it ſeems onely to import drinking of wine for cheerfulneſſe, which was uſual in feaſts, Eſt. 1.7. Hence a feaſt is called *a banquet of wine*, Eſth. 5. 6. & 7. 2, 7, 8. However, it came in a time, when Job and they leaſt ſuſpected it, 1 Theſſ. 5.3. See on 1 King. 4. 20.

eldeſt brothers] Heb. *firſt-born brothers*.

V. 14. *And there came a meſſenger unto Job, and ſaid, The oxen were plowing, and the aſſes feeding beſide them.*

And there came a meſſenger] A brief kind of writing, wherein the ſtory is not firſt ſet down, and afterwards a meſſage ſent; as 2 Sam. 18. 1, 19, 21. and elſewhere, but for brevity ſake, the thing is included in the report. This meſſenger ſeems to be one of Jobs ſervants, that attended upon the cattell as ver. 15. that was an eye-witneſſe of the calamity, and could ſet it out the more paſſionately to trouble Job the more. And for that end did Satan ſpare him, when the reſt were ſlaine. The ſame did *Satan* in every calamity, that Job might quickly hear of it by one of his own ſervants. מלאך ſignifies 1. A meſſenger. 1 Sam. 23.27. 2. An Angell. Gen. 16 7. Here it is taken in the firſt ſenſe, for an earthly meſſenger. For *Came* ſee on chap. 15. 21.

The oxen were plowing] See on ver. 3. The word חרש ſignifies 1. To plow, or fit the ground for ſeed. Chap. 4. 8. Secondly to imagine, or deviſe, which is a kind of plowing up the mind. Prov. 14 22.

the aſſes] Heb. *the ſhee-aſſes*. Theſe being taken away, all hope of breed was gone. See more on ver. 3. *Feeding*. See on chap. 42. 2.

beſide them] Heb. *at their hands*. Near them in place; as Neh. 3. 2, &c. 2 Chr. 21, 16. where in the Original it is, *at the hand of the Ethiopians*.

V. 16. *And the Sabeans fell upon them, and took them away; yea, they have ſlain the ſervants with the edge of the ſword, and I onely am eſcaped alone to tell thee.*] This is the firſt meſſage of ill tidings that comes to *Jobs* ears, and makes way for the reſt. *Satan* begins low with oxen, and aſſes, but means to go as high as children.

The Sabeans,] Heb. *Sheba*. That is a company of robbers out of that place. It is conceived, that they dwelt in Arabia the Deſart, and were a people given to pillage. Afterwards they were called Saracens, not from *Sarah*, but from *Sarac*, to rob; It is likely *Jobs* country was near them, for theſe make the firſt booty of him. They were the poſterity of Sheba, the ſon of Jokſhan, the ſon of Abraham by Keturah. Gen. 25. 1, 2, 3, mentioned, *Ezek.* 27. 23, *Iſa.* 60.6. *Jer.* 6.20. *Pſal.* 72. 10. For they are ſaid to be ſent Eaſtward, *Gen.* 25. 6. and ſo near *Job*, chap. 1. 3. It is likely that Abrahams children planted themſelves in the Eaſt one near another. There is another Sheba the ſon of Raamah of the poſterity of Cham. *Gen.* 10. 7. But they planted themſelves elſewhere, and it is not probable therefore that theſe Sabeans came of them.

fell upon them.] A metaphor from hunters, who when they have a wild beaſt in a gin, or ſhot, and laid a long, fall down upon it, to lay faſt hold on it. When Jobs ſervants feared no ſuch thing, but were quietly working with the Cattel, or attending on them; *ver.* 14. then the Sabeans came ſuddenly and unexpectedly upon them, and ſlew them. This made the croſſe the greater. Such an unlooked for calamity, this word ſignifies, verſ. 16.

took them away.] For a prey, or a booty, from the right owners. For *Tooke away* ſee on Chap. 15. 12. on *carry away*.

yea they have ſlain.] Heb. *ſmitten*. The word נכה ſignifies variouſly according to the ſeverall words joyned with it, ſo to ſmite with blindneſſe is to make blind, *Gen.* 19. 11. To ſmite with the tongue is to bear falſe witneſſe againſt a man. *Jer.* 18. 18. To ſmite a City is to deſtroy it. *Joſh.* 10. 28, 30, 32, 35, 37, 39. To ſmite with the edge of the ſword is to kill, *Jer.* 21.7. *Judg.* 1.8. and 18. 27. and ſo here.

the ſervants] Heb. *the yong men*. Sometimes it is a name of age, but often of miniſtry and ſervice; becauſe ſervants for the moſt part are of the younger ſort; ſo elders ſometimes is put for ſuch as go beyond others in years, but for the moſt part for ſuch as are above others in office. Here, by the youngmen are meant the ſervants who attended on the husbandry and cattell, as *Ruth*, 2. 9, 15. נער. Signifies. 1. A childe, or youngman, 1 Sam. 3. 1. 2. A ſervant; For ſuch ordinarily are young. Eſt. 2. 2. 3. A ſimple man, or child in underſtanding. *Jer.* 1. 6. Here it is taken in the ſecond ſenſe for a ſervant.

with the edge of the ſword] Heb. *the mouth*: becauſe it devours and deſtroyes men, as the mouth doth meat, *Deut.* 32, 42. For *mouth*. See on Chap. 15. 5. For *Sword* on Chap. 15. 22.

I onely] This he adds, that Job might not comfort himſelfe with the hope of any remaining to ſuſtain him; therefore Job ſaith he was naked, that is, deſtitute of all hopes of ſuſtenance, *v.* 21.

am eſcaped alone] Onely and alone. Two words of one ſenſe to ſhew the greatneſſe of the ſlaughter, ſo that it was a wonder that one could eſcape, and alſo to ſhew that no further proofe was to be expected, but his meſſage to be credited, who onely of all the ſervants there preſent was remaining.

to tell thee.] I ſuppoſe God would not have left me neither alive, unleſſe it had been to bring this ſad news unto thee, which otherwiſe thou couldeſt not ſo ſoon have known.

V. 16. *While he was yet ſpeaking, there came alſo another and ſaid, The fire of God hath fallen from heaven, and hath burned up thy ſheep and thy ſervants, and hath conſumed them, and I onely am eſcaped alone to tell thee.*] This is Jobes ſecond loſſe, the former fell upon the plowed grounds, this upon the paſtures, that he might have no hope of bread or meat hereafter.

while he was yet ſpeaking.] Before he had made an end of his bad tidings. The loſſes came ſo thick on Job, that there was no ſpace left between to mourn for each loſſe, nor to comfort himſelfe, or get ſtrength by godly meditation to bear the enſuing loſſe, nor liberty to breath between them.

the fire of God] That is a very great fire, ſo great hills are called the mountains of God, Pſal. 36. 6. Nineveh a City of God, Jon. 3. 3. great wreſtlings, wreſtlings of God, *Gen.* 30. 8. or a fire coming from heaven, as follows, and *Gen.* 19. 24. and ſo ſent by God, and not kindled by men, as 1 Kings 18. 38. Numb. 11. 1. So fire is put for lightening, Pſal. 105. 32. 148. 8. Exod. 9. 24. and ſo here, this meſſage is ſadder then the former, and brought about by Satans power and policy that Job might think God his enemy, as well as men. For *Fire*, ſee on Chap. 15. 34. 18. 5. For *God*, ſee on Chap. 20. 29.

Is fallen.] See on ver. 15.

From heaven] Out of the air. Pſalm. 79. 2. with Matth. 6. 26. שמים. is put. 1. For the Starry-heaven, Gen. 1. 14. 2. For the Air, Gen. 1. 20. Seldome in the old Teſtament for the heaven of happineſſe, unleſſe perhaps Pſal. 119. 89. For that was not ſo clearly known then: but in the new Teſtament, it is called the third heaven, 2 Cor. 12. 2.

the ſheep] See on verſ. 3.

the ſervants] See on verſ. 15.

conſumed them] Heb. *Eaten them up*. As if the fire were hungry, and had a mouth to eat, and a belly to receive the creature it deſtroyes. See this phraſe, Deut. 4. 24. and 9. 3. Iſai. 33. 14. Heb. 12. 29. There might be ſome hope of recovering the other cattell carried away, verſ. 15. but theſe were quite gone, and burnt to aſhes. For *Conſumed*, ſee on ver. 4. on *Eate*.

And I onely, &c.] See the Notes on v. 15.

V. 17. *While he was yet ſpeaking, there came alſo another, and ſaid, The Chaldeans made out three bands, and fell upon the Camels and have carryed them away, yea, and ſlain the ſervants with the edg of the ſword, and I onely am eſcaped alone, to tell thee.*] This is Jobs third loſſe, which deprived him of all hope of ſubſiſtance; for now all his livelyhood was clean gone.

While he was yet ſpeaking] See on v. 16.

the Chaldeans] A people that lived on ſpoil, and uſed not, nor knew not how to till the earth: They were called Caſdim in Hebrew, from Cheſed Nahors ſon, from whom, it is likely, they deſcended. *Gen.* 22. 22.

three bands] Heb. *heads*: So called, becauſe every Troop had a ſeverall Head, or Commander. See Judg. 7. 16, 20. and 9. 43. 1 Sam. 11. 11. & 13. 17. They had one troop to ſlay the ſervants, another to drive away the Camels, a third, to oppoſe ſuch as would reſcue them. So that they came not accidentally, but with a purpoſe

to

and ſouldiers ſet in order for that very end. For *Head*, ſee on Chap. 19. 9.

fell upon the Camels] Like robbers to take a prey. See more on ver. 15. as alſo on all the words following, to the end of this verſe.

V. 18. *While he was yet ſpeaking, there came alſo another, and ſaid, Thy ſons and thy daughters, were eating and drinking wine in their eldeſt brothers houſe*] Here is Jobs greateſt loſſe ſet down. He might have hoped for ſome comfort from his children, (who lived ſo lovingly together) when all his cattel were gone: but now that hope faileth him alſo.

While he was yet ſpeaking] See the phraſe, Prov. 8. 26.

Look on the Notes on v. 16.

Thy ſons and thy daughters, &c.] See on v. 13. *Brothers*, ſee on Chap. 19. 13.

V. 19. *And behold there came a great wind from the wilderneſſe, and ſmote the four corners of the houſe, and it fell upon the young men, and they are dead, and I onely am eſcaped alone to tell thee*] The manner of the death of Jobs children, is here ſet down, which might be the more troubleſome, becauſe it ſeemed to be done by the immediate hand of God, and men had no hand in it.

Behold] A note of admiration is ſet before it. Firſt, to ſhew the great and formidable force of the wind. For the word uſeth to be added, to ſtir up admiration of the greateſt things, Gen. 6. 17. Iſai. 7. 14. Secondly, to ſhew, that as this was the laſt, ſo it was the greateſt plague: for no *behold* is added to the former.

there came] A metaphor from living creatures: for the wind cannot come of it ſelfe. As if ſenſleſſe creatures had conſpired againſt Job, and came of their own accord to do him a miſchief. See the like of the Sun, Pſal. 19. 5.

a great wind] The wind is powerful in it ſelfe; but there needed an extraordinary wind to do what follows. For *Wind*, ſee on Chap. 15. 2.

from the wilderneſſe] Heb. *from aſide*, or *from beyond*, or, *from over the wilderneſſe*. It may be the houſes of Job, and his children were not far from deſart places. Yet thoſe trees could not keep the wind off from them: Or, *from behither the wilderneſſe*; that is, from this ſide of the wilderneſſe, next Jobs houſe. So the word is uſed, Neh. 3. 7. and ſo it ſhould be tranſlated, 2 Chro. 20. 2, from this ſide the Sea, out of Syria, or beſides Syria. For it could not be from beyond the Sea, if they came out of Syria, or near it. The wilderneſſe here mentioned, may be the wilderneſſe of Edom, 2 King. 3. 8. or Arabia deſerta. Or, *from the plain*, Iſai. 63. 13. Jer. 9. 10. Lam. 4. 19. and 5. 9. מדבר ſignifies, 1. Speech, Cant. 4. 3. 2, The wilderneſſe, Jer. 2. 2. So here.

and ſmote] Heb. *touched*. See notes on v. 11.

the four corners of the houſe] A ſtrange wind to blow ſo many ſeveral wayes at once; This ſhews it to be an extraordinary wind, Dan. 7. 2. פִּנָּה ſignifies 1. A corner of an houſe, Prov. 7. 8. 2. Cheif men, or Rulers, Judg. 20. 2. Here it is uſed in the firſt ſenſe.

and it fell] Math. 7. 27. Satan doth not take away Jobs children, in an ordinary way by ſickneſſe, one after another; but all together, by a violent and ſtrange death, that Job might think God was very angry with him.

upon the young men] Jobs ſons, 2 Sam. 13. 32. including the daughters alſo, for they were there, verſ. 13. and none eſcaped but onely the meſſenger. The ſervants likewiſe that attended, periſhed. Theſe are called young men, ver. 15, 16, 17. in the Original: and Gen. 22. 5. See notes on ver. 15. All the family (except the meſſenger) periſhed, but the young men onely are mentioned, to grieve Job the more, that he ſhould loſe all his ſons, and that in their youth: and alſo ſuddenly, and eating and drinking, and before ſacrifice offered for them, as formerly, ver. 5.

and they are dead] If they had been onely wounded, or ſome of them dead, the trouble had been the leſſe, but the loſſe of all together was grievous, 2 Sam. 13. 30, 32, 33.

and I onely, &c.] See on the fifteenth verſe. The Jews have an opinion, that this meſſenger fell down dead, as ſoon as ever he had delivered his meſſage, as if he had been kept alive, onely till he might tell Job theſe ſad tidings.

V. 20. *Then Job aroſe, and rent his mantle, and ſhaved his head, and fell down upon the ground, and worſhipped*] Job bare the former troubles without any complaint, nay without uttering any word at all: but this laſt and greateſt trouble makes him to expreſſe his grief in words.

Then] As ſoon as he had heard of the loſſe of his ſons. Either he had no leiſure before to lay open his grief in words, for the ſudden following of one ill meſſage after another; or elſe he was more afflicted with the loſſe of his children, than of all the reſt. The Devil kept the greateſt blow till laſt.

Job aroſe] It may be from the table, where he was. As it was dinner time with his children, ver. 18. ſo it might be with him. Or rather, he left his buſineſſe he was a doing, to mourn. So the word is often uſed in Scripture, for leaving other buſineſſe, to go ſeriouſly about one, without any relation to the former, or future poſture of the body, Gen. 35. 1. 2 Sam. 14 31. 1 Kings 21. 18. 2 Kings 1. 3. For *Aroſe*, ſee on Chap. 14. 12.

and rent his mantle] Tore his upper garment, which men uſed to do in times of great heavineſſe. Some think it to be a ſtately Robe, which men of great honour uſed to wear. This Job did to ſhew, that his heart was rent within him with griefe. The like did men at funerals, 2. Sam. 3. 31. Or upon any ſudden news of evil to themſelves, Gen. 37. 34. Or ſight of great calamity fallen on their friends, Job 2. 12. 2 Sam. 1. 11. Joſh. 7. 6. Or in ſigne of ſorrow for their own ſinnes, or the ſinnes of others, 2 Chron. 34 19. Joel 2. 13. Ezr. 9. 3, 5. Or in deteſtation of blaſphemy: as if their hearts were rent within them, by hearing God ſo diſhonoured, 2 Kings 18 37. & 19. 1. Iſai. 36. 22. & 37. 1. Or in ſight of any other great diſhonour done to God, Jer. 36. 24. Acts 14. 13, 14.

ſhaved his head] Heb. *polled*. Either cut it himſelfe, as well as he could, in that ſad condition, or cauſed it to be done by ſome other. The hair, which of it ſelfe is an ornament to mans head, Cant. 5. 11. was wont to be cut, upon occaſions of very great ſorrow, Ezr. 9. 3. Iſai. 15. 2. & 22. 12. Jer. 7. 29. & 16. 6. & 41. 5. & 48. 37, 38. Ezek. 7. 18. Mic. 1. 16. Though at other times alſo, it was cut in an ordinary courſe for decency, or to amend prolixity procured by neglect, Gen. 41. 14. Sam. 19. 24. Of the former ſort was Jobs cutting his hair at this time. The word is uſed as well of ſhearing ſheep, as of cutting hair, Gen. 38. 12. 1 Sam. 25. 7. 2 Sam. 13. 23. For *Head*, ſee on Chap. 19. 9.

and fell upon the ground] Falling down in Scripture, is uſed as an outward geſture of worſhip, Deut. 9. 18. 2 Sam. 12. 16. 2 Chron. 20. 18. Matth. 2. 11. & 4. 9. Pſal. 72. 11. Rev. 7. 11. Yet worſhip was done ſometimes by ſtanding, 1 Kings 8. 22. 2 Chron. 6. 12. By ſitting, 2 Sam. 7. 18. By kneeling, Iſai. 45. 23. Rom. 14. 11. Phil. 2. 10. 2 Chron. 6. 13. Pſal. 95. 6. Dan. 6. 10. By bowing the head, or body, Pſal. 22. 29. & 72. 9. Pſal. 95. 6. Iſai. 58. 5. Gen. 24. 26, 48, 52. Exod. 4. 31. & 12. 27. & 34. 8. Job here in great extremity, chuſeth the moſt ſubmiſſive geſture of all the reſt. For *Ground*, ſee on Chap. 9. 24. on Earth.

and worſhipped] The Hebrew word is ſometimes uſed for civil worſhip, due to Superiours, as Gen. 18. 2. & 23. 7. & 43. 26. Otherwhile, for religious worſhip due to God, as Gen. 24. 26, 48, 52. And ſo it is here taken, as appears by the verſe following, where Job throws himſelfe down before God, to give him the glory of his mercies and judgements, with reverence and humility.

V. 21. *And ſaid, Naked came I out of my mothers womb, and naked ſhall I return thither: the Lord gave, and the Lord hath taken away: bleſſed be the name of the Lord.*

And ſaid] This verſe contains Jobs victory over Satan, who was ſo farre from curſing God, as Satan confidently affirmed he would, verſe 11. that he, after all his loſſes, gives praiſe and glory to God. For *Said*, ſee on Chap. 16. 1.

Naked came I] Not without clothes onely, but alſo without cattel, poſſeſſions, children, or any wealth. So the wiſe man expounds it, Eccl. 5. 15. and the Pſalmiſt, Pſal. 49 17. and the Apoſtles, 1 Tim. 6. 7. by being deſtitute of all worldly helps, or ſupports. For *Come*, ſee on Chap. 15. 13. 20. 25.

out of my mothers womb] Some expound it of the earth, the common mother, whence man was made at firſt, Gen. 2. 7. & 3. 19. becauſe he mentions returning thither: and they conceive, that he delivers it under the notion of his mothers womb, by way of ſimilitude, becauſe the childe lies hid there, as Adams body did in the earth: and the rather, becauſe his conception being later, was freſher in his minde, than his firſt parents creation. He came immediatly out of his mothers womb, but mediately out of the earth. Others, underſtand it of his mothers womb, out of which he was borne, and give other interpretation of the words following. For *Mother*, ſee on Chap. 17. 14. For *Belly* on Chap. 15. 2.

and naked] Or, *therefore naked*. So this particle is uſed, Iob 21. 14 Gen. 3. 10. And I was afraid; that is, therefore I was afraid; To wit, becauſe I heard thy voyce, Iſai. 43. 4. Becauſe I came in naked into the world, therefore muſt I go out of it ſo. And the reaſon conſiſts in this: That we being borne naked, our goods are not our own, but lent us for our uſe, while we live here, and therefore we cannot look to carry them away with us: as a ſervant that wears a Lords Livery, muſt wear it no longer, when he is put out of ſervice. Thus Iob comforts himſelfe from the common condition of all men, who muſt, one time or other, part with all they have. Or, it may be, he looks upon his own particular loſſes, as if he ſhould have ſaid, I thought my proſperity would have laſted till my death, but now I ſee all is gone before, and there is no hope of the recovery of my eſtate. For ſo Iob thought, in likelyhood, ſeeing all ſuddenly gone.

ſhall I return] Our life it compared to a journey, and we to travellers. We come into the world by birth, Ioh. 18. 37. and we return by dying, Gen. 3. 19. Eccl. 12. 17. For *Returne*, ſee on Chap. 14. 13. on *Paſt*.

thither] Not into his mothers womb again, for that is counted an impoſſibility, Joh. 3. 4. but to the grave, the womb of the earth, his common mother, wherein his body muſt lie hid after death, as it did in his mothers womb before his birth: as the lower parts of the earth are put for the grave, Pſal. 63. 9. ſo alſo for the womb, Pſal.139.15. It may be *he* pointed to the earth, on which he lay, and then *thither*, is *to this earth*. So *this*, for *this body*. See Notes on Chap.13.28. & 19.26. 1 Cor.15.53. So *there*, Pſal 36. 12. is not referred to that which was ſpoken of before; but to ſome new thing, intervening, preſented to the ſenſe, or underſtanding. *There*; that is, in hell, or in the grave, where ſuch wicked perſons uſe to be lodged. And ſo *thither*, may ſignifie here, the place whither dead men uſe to go; the grave, a place well known, and therefore needed not to be named. See on Eccleſ. 3.17.

the Lord gave] The cattel, and children which I had, Gen.33. 5, 11. Joſh.24.3,4. Job comforts himſelf with Gods providence, looking up to him in all things, and above ſecondary cauſes. For *Gave*, ſee on Chap.14.4. on, *Bring*.

and the Lord hath taken away] It is likely that Job had no knowledge of Satans commiſſion, but he knew that men had unjuſtly taken away ſome of his goods, yet he attributes all unto God, by whoſe permiſſion he knew it was done, and that he might juſtly take all things from him, when he pleaſeth, who had given him onely the uſe of them, during his pleaſure, but had kept the right in himſelf, as the Lord of all, Amos 3.6. 2 Sam.16.10. Gen.45. 5. 1 King.12. 15, For *Taken away* ſee on Chap.15.12. on *carry away*.

bleſſed be] He acknowledgeth that God did him no wrong, in taking away all now, (Pſal.73.1,&c. Iſai. 39. 6,7,8.) and praiſeth him for affording them ſo long unto him. God bleſſeth us, by making us happy, who were unhappy before, and enriching us with gifts of wealth, or grace, or glory, Gen.24.35. & 26.12, 13. Eph.1. 3. Mat. 25.34. We bleſſe him by praiſing him, and acknowledging, and making known thoſe excellencies that are in him, Pſal.33.2,4.& 104.1,2, &c. And by giving him thanks, for all the favours we receive from him, 2 Chron.31.8. Dan.2. 19. Mat.14.19. Pſal.103.1,2, &c.

the name of the Lord] God himſelf, Pſal.44. 5. & 48.10. and 72. 18,19. Dan.2 19,20. So names are put for perſons, Act. 1. 15. Rev.3. 4, When the name is put for the thing it ſelf, there is an emphaſis in it, ſignifying the excellency of the thing, and that it is moſt worthy to be named. So that by Gods name, here, is meant God himſelf, who is ſo glorious, that his goodneſſe and wiſdom, and greatneſſe deſerve to be proclaimed, far and neer, by men and angels. For *Name*, See on Chap.1, 1.

V.22. *In all this Job ſinned not, nor charged God fooliſhly*] Here God cleares Job for his carriage hitherto, which proved contrary to Satans expectation.

In all this] In all theſe calamities and miſeries that befell him, though they were very great. Yet afterwards he failes, in conference with his friends; though never ſo far as to blaſpheme God, as Satan ſuppoſed he would.

Job ſinned not] Not in word or deed alone, as Chap. 2. 10. but did not yet ſo much as entertain an hard thought of God, or of his providence in his heart: But thought well of Gods goodneſſe, notwithſtanding any evill that befell him.

Nor charged God fooliſhly] Or, *with folly* Heb. *nor attributed folly or, unſavorineſſe to God*. The word ſignifies that which wants due or right temperature. As any kind of meat not well ſeaſoned. Chap. 6. 6. untempered morter. Ezek.13. 10,11,14. his heart was ſo well ſeaſoned, that he had no unfitting thoughts of God and his providence, that might be unbecoming Gods juſtice, or diſpleaſing to him, as unſavory meat is to us. For *God*. See on Chap.20. 29.

CHAP. II.

Verſ. 1. *Again there was a day, when the Sons of God came to preſent themſelves before the Lord, and Satan came alſo among them, to preſent himſelf before the Lord.*

Again] Satan could not prevail againſt Job by his former Commiſſion; now God is compared to a King, that appoints a ſecond meeting, wherein a ſecond Commiſſion is granted to Satan.

there was a day, &c.] See on Chap.1.6.

to preſent himſelf before the Lord] This was affirmed of the good Angels, Chap.1.6. but not of Satan till now. Some think he was ſummoned by God, to give an account of what he had done againſt Job, and to be directed for time to come. But it may be he came voluntarily with a malicious intent, to get a larger commiſſion againſt Job, becauſe he ſaw he could not hurt him by the former.

V.2. *And the Lord ſaid unto Satan, From whence comeſt thou? And Satan anſwered the Lord, and ſaid, From going to and fro in the earth, and from walking up and down in it.*

And the Lord ſaid, &c.] God asketh the ſame queſtion, and the Devill had no other anſwer to give, then he did, Chap. 1. 7. Hereby Satan was the more confounded. See Notes on Chap.1.7.

In the earth] He had no power in heaven, where all is pure; and no liberty of temptation.

V.3. *And the Lord ſaid unto Satan, Haſt thou conſidered my ſervant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and eſcheweth evill? and ſtill he holdeth faſt his integrity, although thou movedſt me againſt him, to deſtroy him without cauſe.*

And the Lord ſaid, &c.] God would not yet condemn Satan of wronging Job, becauſe he intended a further trial of him, but asks him the ſame queſtion he did, Chap.1. 8. to ſee if he would confeſſe his errour. See Notes there.

and ſtill he holdeth] Or, *and ſtill holdeth*. So all may go on by way of queſtion to the end of the verſe. This is added, to ſtartle Satan the more, and to put him to new reſolutions. Neither could this be affirmed of Job before, becauſe he was not tryed formerly. Doſt thou not ſee that notwithſtanding all theſe grievous calamities, he holds faſt his integrity?

faſt his integrity] Notwithſtanding all theſe loſſes, whereby thou didſt intend to get it away from him, and ſaidſt he would forſake it, when all was taken away, he laid faſt hold on his innocency, and would not let that go, though he parted willingly with the reſt. He held faſt by it, as a man in the water holds by any thing that may ſave him, and will not let it go. Or, as a ſouldier holds faſt his weapon or buckler, becauſe his life lies upon it.

thou movedſt me] a metaphor taken from men; for God is immoveable. Thou endeavouredſt to ſtirre me up by colourable reaſons to deſtroy Job, 1 Chr.21.1.

to deſtroy him] Heb. *to ſwallow him up*. A metaphor from wild beaſts, Exod.7.12. Pſal.124. 3.

without cauſe] Not for his former ſinful courſe or wicked life, which he was not guilty of, though he have humane infirmities, 1 Sam.19.5. Job 16.17. *&c.* Thou haſt not brought any weighty accuſation of any crime, for which he ſhould be deſtroyed, onely a malicious ſuſpicion of thine own of ſome ill intention hidden in him. Or, he never did thee any wrong, that thou ſhouldeſt proſecute him thus eagerly to death, Pſal.7.4. Or, *In vain*, that is, without ſucceſſe. Thou canſt not prevail againſt him by troubling him; that appeares plainly, for he is ſo far from blaſpheming me, as thou ſaidſt he would, that he in all theſe loſſes, hath not ſpoken one indiſcreet word. See notes on Chap.1.9.

V.4 *And Satan anſwered the Lord and ſaid, skin for skin, and all that he hath will a man give for his life.*

And Satan anſwered the Lord and ſaid.] Now Satan vilifies thoſe things he had ſet ſo great price on before, that he made full account they would force Job to curſe God. See Chap.1.11. As if Satan ſhould have ſaid, Job hath loſt his goods indeed, and children, but ſeeing himſelf ſafe, he makes no great acconnt of their loſſe.

skin for skin] Any skin for his own: outward things that concern not his own body are too light to try him withall. A proverbiall ſpeech ſignifying that Job cared not for the loſſe of Cattel, nor ſervants, nor children, ſo he might keep his own skin whole; his own life was deareſt to him. He could well be content they might all periſh ſo he might eſcape; let all the reſt go which way it will. He would give not only his cattels, and ſervants, but his ſons skins alſo to ſave his own. Or, *skin upon skin*, 2 King.4.5. He will give the skins of all that belong to him, rather then be hurt himſelf. So ſome underſtand John 1.16. Grace for Grace, that is Grace upon Grace, abundance of Grace.

And] or *Yea*, as Prov. 30. 18. for it encreaſeth the ſignification.

All that a man hath] All his goods, garments, hangings. Such were then for the moſt part made of skins, Gen.3. 21. Levit. 15. 17. He will not give ſomething only, though very precious, but all: As if Satan ſhould have ſaid, I have gone to the uttermoſt of my Commiſſion, Chap.1.12. Give me a larger Commiſſion; for he will not be moved, till ſome evill light upon himſelf. See now in the notes on Chap.1.11,12.

For his life] Heb, *for his ſoul*. The cauſe for the effect; while the ſoule is in the body, there is life in it, and when it is gone the body is dead. So Gen 9.4,5. & 19.17. Or, *for himſelf*. That he may eſcape untouched. So the word is uſed for the perſon of man, Gen. 12.5. Exod.1.5. and then the ſenſe is more full, He will part with all, not only to ſave his life, as before, skin for skin; but he makes ſo light account of cattel, ſervants, yea, and children alſo, that he would rather looſe them all, then expoſe his own perſon to the enduring of pain. And this is ſuitable to Satans motion in the fifth verſe; not to deſtroy Job; for then how could he accuſe God; but to lay ſome ſore diſeaſe on him. Here Satan accuſeth Job of unnaturalneſſe and ſelf-love. For Soule, ſee on Chap.14.22.

V.5. *But put forth thine hand now, and touch his bone and his fleſh, and he will curſe thee to thy face*] Satan now deſires leave to make a further trial of Job, by bodily plagues laid upon him.

put forth thy hand now and touch] See notes on Chap.1. 11.

his bone and his fleſh] His body, which is made up of them two, Luke 24.39. Lay pain and weakneſſe on him, ſo that not his fleſh only may be ſmitten, but his very bones alſo troubled, Pſal.6.2. and 32. 3. and 51.8. Satan doth not deſire, nor God give leave that he ſhould meddle with Jobs ſoule, to make him mad, for then there had been no triall of his carriage, when he had not been himſelf. The word עצם ſignifies. 1. Strength. Chap.21.23. 2. A bone, Gen. 2. 23. becauſe the ſtrength of the body lies in the bones, and they uphold the fleſh. Here it is taken in the firſt ſenſe. For *Fleſh* ſee on Chap.14.22.

and he will curſe thee to thy face] See on Chap.1. 11.

V.6. *And the Lord ſaid unto Satan, behold he is in thine hand, but ſave his life.*

And the Lord ſaid unto Satan] God is content to give Satan a larger Commiſſion, that Job may be further tried.

Behold he is in thine hand] Before, God gave all Job had into Satans hand, but not his own perſon, he might not touch him, Chap.1. 12.

12. now he may. See notes on Chap. 1. 12.

But] or *Onely*. A term of diminution, limiting *Satans* Commiſſion, ſo that he might not take away Jobs life.

Save] Do not deſtroy his life. So God is ſaid to quicken men by keeping them alive, and reſtoring them to health, when they are in danger of death, Pſal. 119. 25. 88.107. Afflict his body as much as thou wilt, ſo thou kill him not. Thus God ſets bounds, to evill ſpirits, Mat. 8. 31. Rev. 20. 2. Maimony interprets it of not troubling his mind, not depriving him of his underſtanding. שמר ſignifies .1. To preſerve, keep, or ſave. Chap. 10. 12. 2. To keep in priſon, 1 King. 20. 39. 3. To obſerve, or watch, what is ſaid, or done. Jer. 20. 10. Here it is taken in the firſt ſenſe.

His life] Heb. *his ſoule*. See notes on ver. 4.

V. 7. *So went Satan forth from the preſence of the Lord, and ſmote* Job *with ſore boiles, from the ſole of his foot, unto his Crown*] This verſe ſhewes us, how quick and ſharp *Satan* is, in proſecuting Gods ſervants when he can get leave.

So went Satan forth from the preſence of the Lord] See notes on Chap. 1. 12.

ſmote Job] Satan, though a ſpirit, yet can work upon our bodies, and inflict ſores, if God give leave, yet the way how, is not ſet out unto us. For *Smote*, ſee on Chap. 1. 15.

With ſore boiles] Theſe ſores were moſt vehement: with ſuch God plagued the Egyptians, Exod 9, 9. and threatned to puniſh the rebellious people, Deut. 28. 27. ſo that this temptation was moſt grievous; for if Job had meaſured *Gods* diſpleaſure by the greatneſſe of his diſeaſe, he might have thought that God had caſt him quite off. For *Sore* ſee on Chap. 1. 1. on *Evill*.

From the ſole of his foot unto his Crown] All over his body, leaving him no clear place. A Proverbiall ſpeech, Iſa. 1. 6. For *Sole* ſee on chap. 36. 32. on *Cloud*.

V. 8. *And he took him a potſheard to ſcrape himſelf withall: and he ſate down among the aſhes.*

A potſheard to ſcrape himſelf] Herein is ſet out the greatneſſe of Jobs miſery. His fingers in likelihood were ſo ſore, that he was compelled to make uſe of ſome other thing.

ſate down] Intending to abide there, *ver.* 13. For *Sate down*. See on chap. 22. 8. on *Dwelt*.

among the aſhes] Heb. *in the midſt of the aſhes*, As chap. 1. 6. & 2. 1. Jer. 37. 12. & 39. 14. Like a mourner; this poſture was a ſign of ſorrow of old, Chap. 42. 6. Jonas 3. 6. Eſt. 4. 1. 3. Iſa. 61. 3. Mat. 11 21. Luke 10. 13. Sometimes they put aſhes on their heads, 2 Sam. 13. 19.

V. 9. *Then ſaid his wife unto him; doeſt thou ſtill retain thine integrity? Curſe God and die.*

then ſaid his wife unto him] A temptation greater then the diſeaſe, that his wife, who ought to comfort him in his miſery, ſhould prove an adverſary to him, and aſſiſt *Satan* againſt him. *Satan* uſeth the ſame inſtrument againſt Job, that he did againſt Adam, *Gen.* 3. 6. For *Said* ſee on chap. 16. 1.

Doeſt thou ſtill] Or, *doeſt thou yet*. After ſo many ſad things befalne thee, notwithſtanding thy integrity; and, it may be, for it.

retain thine integrity] What gaineſt thou by ſerving God, ſeeing he thus plagueth thee, as though he were thine enemy? This is the moſt grievous temptation of the faithfull, when their faith is aſſailed, and when Satan goeth about to perſwade them, that they truſt in God in vain, Chap. 21, 15. Mal. 3. 14. Or, Doſt thou continue ſtill in maintaining thine integrity, when God hath diſcovered thine hypocriſie? See chap. 1. 1, 8, 22. chap. 2. 3.

Curſe God and die] Heb. *bleſſe*. Bleſſe God, though thou die. Becauſe thou art ſo ready to praiſe God, even in troubles, as thou didſt, Chap. 1. 21. go on in that way, and ſee how God will reward thee with a painfull death, which thou canſt not avoid. An ironical ſcoffe at Jobs piety. Or bleſſing is put for curſing. See Notes on chap. 1. 5, 11. Get that benefit by blaſpheming God, which thou canſt not get by ſerving him, that thou mayeſt die by his hands for curſing him, and ſo be freed from theſe pains. Or, Curſe God once before thou dieſt, that thou mayeſt be revenged on him for dealing thus unkindly with thee: For *God*, ſee on chap. 20. 29.

V. 10. *But he ſaid to her, Thou ſpeakeſt as one of the fooliſh women ſpeaketh: What? Shall we receive good at the hand of God, and ſhall we not receive evill? In all this did not Job ſin with his lips.*

But he ſaid to her] He holds not his peace, although he were ſorely afflicted with his diſeaſe, but reproves his Wife for her wicked counſell.

Thou ſpeakeſt as one of the fooliſh women] As a woman that wants underſtanding, and makes her ſelf ridiculous to all men, 2 *Sam.* 13 13. The Hebrew word comes from a verb, that ſignifies the falling of a withered leafe from a tree, Pſal 1. 3. As it hath no moiſture in it, ſo there was no wiſdom in her ſpeech. Or, as a wicked woman: for ſo the word *fooliſh*, often ſignifies, Pſal. 14. 1, 2. Prov. 1, 32. & 7. 22. & 9. 13.

What?] Or, *Alſo*. Shewing, that he doth not only reprove her, but alſo give a reaſon of his reproof.

Shall we receive good, &c.] That is, if we be content to receive good from God, we muſt be content to receive evill alſo. So Mal. 1. 4. *They ſhall build*, &c. that is, if they build, I will throw down. See the like phraſe, Pſal. 109. 28. Is it fit we ſhould ſerve God hitherto in our great proſperity, and fall from him, now he afflicteth us? This fully anſwers *Satans* two Charges, Chap. 1. 11. & 2. 5. and his wives objection, verſ. 9. of this Chapter, and ſhewes the ſincerity of Jobs heart, that he ſerved God out of true love. By *good* and *evill*, is meant proſperity, and adverſity, as Iſa, 1. 19. Amos 3. 6. For *Good*, ſee on chap. 21. 13. on *Wealth*.

In all this did not Job ſin] Notwithſtanding the force of his diſeaſe, and tentation of his wife. See Notes on Chap. 1. 22.

With his lips] In his ſpeeches, as afterwards he did in the following Chapters. It may be he now began to fret inwardly, which he did not, Chap. 1. 22. yet broke not out into impatient words for the preſent. He ſo bridled his affections, that his tongue through impatience did not murmure againſt God, Pſal. 39. 1. Jam. 3. 2. For *Lips* ſee on chap. 15. 6.

V. 11. *Now when Jobs three friends heard of all this evill that was come on him, they came every one from his own place, Eliphaz the Temanite, and Bildad the Shubite, and Zophar the Naamathite, for they had made an appointment together to come to mourne with him, and to comfort him.*

Now when] A new tentation of Job by his friends, who came to comfort him, and almoſt drove him into deſpair.

Jobs three friends] It ſeems theſe were the chief and choice of Jobs friends, ſpoken of by number, as if he had no more. The word *friend*, in Hebrew is derived from רעה, *to feed*. For friends often eat together, Pſal. 41. 9.

heard of all this evill] Of all Jobs loſſes. See on verſe 10. Great and famous mens troubles are moſt noted and talked of. For *Heard* ſee on chap. 13. 17.

that was come on him] Actions of living creatures are often by way of metaphor attributed to liveleſſe things. So troubles are ſaid to come on men, and to find them, and to compaſſe them about, and get hold on hem, chap. 31. 29. Pſal. 116. 3. Jon. 2. 3, 5. See Notes on chap. 1. 19. For *Come* ſee on chap. 15. 21.

they came] Without ſending for, as friends uſe to do in time of adverſity.

every one from his own place] Out of the region where he dwelt; for they dwelt not far off in Idumea (a place famous for wiſe men, Obad, ver. 8. Jer. 49. 7. ſuch as theſe friends of Jobs were) or elſe in ſome bordering part of Arabia, which was not far from Teman, Eſai 21, 13, 14. Or, *from his own place*, may be from his own houſe; for they might dwell nigh one another in the ſame region. Elſe hardly would there have been ſo ſtrict friendſhip between Job and them, had they lived far aſunder, *Gen*, 21. 22, 23. & 26. 26. &c. Neither could they ſo ſoon, or eaſily have viſited Job in his affliction. So *place* is put for habitation, or abiding, chap. 6. 17. & 7. 10, & 8. 18.

Eliphaz the Temanite] One of the poſterity of Teman the ſon of Eliphaz, the ſon of Eſau, *Gen.* 36. 10, 11. Or an inhabitant of Teman, which ſome think to be in Arabia, out of Eſay 21. 13, 14. Others, in Edom, out of Jer. 49. 7. Amos 1. 12. Obad. verſ. 9. However, it was a place of choice wiſe men. It had his name from the South, in the Original, becauſe Southward from Judea, as ſome conceive, *Gen.* 36. 34. There is mention of Timnath, where Sampſons father-in-law dwelt, *Judg.* 14. 1. and of Timnath Serah, the place of Joſhua's burial. But none of theſe could be Eliphaz his habitation: They were too far off from Jobs.

Bildad the Shubite] Of the poſterity of Shuah, Abrahams ſon by Keturah, *Gen.* 25. 1, 2. 1 Chr. 1. 32.

Zophar the Naamathite] Of Timnah, one of Eſaus poſterity, as ſome think, *Gen.* 36. 40. Others think him to be of Naamah, a Town in the Tribe of Judah, mentioned *Joſh.* 15. 41. But neither time nor place ſuit well with this ſtory. Both are too far diſtant.

they had made an appointment together] Or, *they were gathered together*.

to come] See Notes on this verſe before.

to mourne with him] Nah. 3. 7. Eſay 51. 19. Or, *to have compaſſion on him*, as Pſal. 69. 20. נוד ſignifies. 1. To be ſhaken. 1 King. 14. 15. 2. To bemoane one, or mourn with him. Jer. 48. 17. So here.

and to comfort him] By ſhewing themſelves ſenſible of his ſorrows, which is a great comfort to one in miſery, Rom. 12. 15.

V. 12. *And when they lift up their eyes afar off, and knew him not; they lifted up their voice and wept, and they rent every one his mantle, and ſprinkled duſt upon their heads toward heaven.*

And when] Here is ſet out the cauſe of the aſtoniſhment of Jobs friends.

they lift up their eyes afar off] Spying a man afar off, ſitting in a ſad condition, they fixed their eyes upon him, and having ſome ſuſpition it might be Job, becauſe they had heard of his trouble, they viewed him the more earneſtly to ſee whether it were he or no, and whether it were as bad with him, as they were informed. For *God* ſee on chap. 20. 29.

and knew him not] His boyles had ſo much altered his countenance, they could not know him at firſt ſight. Lam. 4. 7, 8.

They lifted up their voice and wept] When they came neerer, and ſaw it was he indeed, and how much he was altered, they ſet up a loud lamentation for him, that even paſſengers might take notice of the depth of their ſorrow, Gen. 50. 10, 11. 2 Sam. 18. 33. Eſth. 4. 1. Judg. 4. 2. This was the firſt geſture and ſign of ſorrow in them, Gen. 21. 16. & 37. 35. Ruth. 1. 14. For Seize ſee chap. 15. 12. on *Carry away*.

and they rent every one his mantle] This is the ſecond mourning geſture, Gen. 37. 34. Joſh. 7. 6. Eſt. 4. 1. Gen. 44. 13. Judg. 11. 35. See on chap. 1. 20.

and ſprinkled duſt upon their heads] The third expreſſion of their great ſorrow, Joſh. 7. 6. Lam. 2. 10. Ezek. 27. 30. Nehem. 9. 1. For *Duſt*, ſee on Chap. 14. 8. For *Head*, ſee on Chap. 19. 9.

towards heaven] Throwing it up in the air, ſo as it might fall on their heads. See on Chap. 1. 16.

V. 13. *So they ſate down with him upon the ground ſeven dayes, and ſeven nights, and none ſpake a word unto him: for they ſaw that his grief was very great.*

So they ſate down with him upon the ground] Here are two other outward expreſſions of their ſorrow. The one is ſitting on the ground by him, Eſay 47. 1. Lam. 2. 10. Neh. 1. 4. They ſate with him, to ſhew that they bare part of his ſorrow with him.

and none ſpake a word unto him] The laſt note of their ſorrow is ſilence. They were ſo grieved for him, that they could not ſpeak a word to him, Lam. 3. 28. & 2. 10.

for they ſaw that his grief was very great] None of them would ſpeak to him for feare of troubling him. Sick perſons love quietneſſe. They came prepared to ſpeak, very likely; but were aſtoniſhed at his miſery, finding it farre greater then they expected, and ſtayed till Job ſhould offer matter of diſcourſe, that they might know, what was fit to ſay to him, Exod. 6. 9. For *Saw*, ſee on Chap. 19. 27.

CHAP. III.

Verſ. 1. AFter this *Job opened his mouh, and curſed his day.*

After this] Having ſate ſo many dayes ſtill, and no words paſſing from his friends, his choler breakes out into impatience. A ſtrange change. He that in the firſt Chapter bleſſed God after his loſſes, and in the ſecond ſchooled his wife for ill ſpeeches, now ſpeakes ill himſelf. Yet he curſeth not God, and ſo proves Satan a lyar, and his wives counſel fooliſh. For he had ſo foretold twice, Chap. 1. 11. & 2. 5. and ſhe had exhorted him to it, Chap. 2. 9. He curſeth his birth-day, like one launced by the Chirugion, who dares not curſe him, but curſes the knife.

Job opened his mouth] A man may open his mouth, though he ſpeak not. But opening the mouth in Scripture phraſe, is put for ſpeaking; as Pſal. 38. 13. *I was as a dumb man that openeth not his mouth*; that is, that ſpeaketh not: for a dumb man can open his mouth, but not ſpeak. It is cleared by the beginning of the verſe, *As a deaf man that heareth not*. So Pſal. 39. 9. Prov. 8. 6. And Pſal. 78. 2. To open the mouth in a parable, is to utter parabolical ſpeeches. Opening the mouth then, is beginning to ſpeak. It may be theſe friends of Job knowing him to be wiſe, looked upon him in ſilence, obſerving when he would move his lips, and begin to ſpeak. For *Mouth*, ſee on Chap. 15. 5.

and curſed] Spake lightly of it in contemptuous words, according to the Original of the word in Hebrew, Lev. 20. 9. 2 Sam. 16. 5. So Hagar deſpiſed her Miſtreſs, Gen. 16. 4. and Michal David, 2 Sam. 6. 16. See 1 Sam. 2. 30. We ſpeak ill of, and to, things vile, and meane perſons. But Job did more then that. He knew well, that the day was neither capable of bleſſing, nor curſing; yet out of the abundance of his grief, and pain, he curſeth it, and wiſheth ill to it, as appears in the verſes following.

his day] The day of his birth, verſ. 3. Hoſ. 7. 5. Jer. 20. 14. See on Chap. 1. 4. or, This ſad day, on which all theſe heavy things befell him, Jer. 17. 17. Obad. verſ. 12. For *Day*, ſee on Chap. 14. 14.

V. 2. *And Job ſpake and ſaid*] A preparation for Jobs future diſcourſe, to move expectation, and win attention.

Job ſpake] Heb. *anſwered*. Yet the word is often put for beginning to ſpeak, Judg. 18. 14. Deut. 27. 14. Matth. 22. 1. The Jews conceive, that his friends having ſo long ſate by him in ſilence, and hearing nothing come from him that might give them an hint what to ſay to him, asked him in few words, what he ailed. To which ſhort queſtion, though not recorded, Job gave this following anſwer. So they conceive of that in Deut. 26. 5. *Thou ſhalt ſpeak*, Heb. *anſwer*; that the Prieſt asked the man, what he had in his basket, and thereupon he ſhould anſwer, in the words enſuing. For *Spake*, ſee on Chap. 16. 1.

and ſaid] The doubling of the word may ſignifie Jobs earneſtneſs in ſpeaking, not the weight of the matter worthy to be often repeated, as ſome would have it. It was rather worthy to be all buried; for it was very ſinful. For *Said*, ſee on Chap. 16. 1.

V. 3. *Let the day periſh, wherein I was borne, and the night, in which it was ſaid, There is a man-childe conceived*] An hyperbolical expreſſion of his great infelicity, in his apprehenſion; yet not without much impatience: as if he had ſaid, I am the unhappieſt man alive. Let there be no yearly remembrance of my birth, as of great mens, for it repents me that ever I was born.

Let the day] It may be Job was born in the day; or by the day may be meant, the time ſimply. It is called the birth-day ſtill, though many be born in the night.

periſh] Or, *be loſt*. Heb, it *ſhall periſh*. The Hebrews have no Optative, but uſe the Future for it; as Cant. 1. 2. Pſal. 5. 11. Let him kiſſe: Let them rejoyce. Heb. He ſhall kiſſe: They ſhall rejoyce. Or, *O that the day had periſhed*: as Chap. 16. 21. I would it had never been, if it were poſſible, for then had I never felt this miſery. Or, let it be put out of the Almanack; nor be numbred among the dayes of the year, ver. 6. Let it be as clean forgotten, as if there never had been ſuch a day. For that is ſaid to periſh, which is out of all remembrance. So the former dayes of the Nazarite, after he had come neer the dead were loſt, Num. 6. 12. they were not to be numbred. He was to begin his dayes again, Chap. 10, 18, 19. Jer. 20. 14 Eccl. 4. 2.

wherein I was born] See on Chap. 1. 4. Or, *in which I was to be born*. For it is the Future in Hebrew.

and the night] Or, *or the night*. See *and* for *or*, Exod. 21. 15, 16, 17. & 22. 22. So he would be ſure to curſe the time he was born in, were it day or night.

in which it was ſaid] Heb. *he ſaid*; To wit, the meſſenger, who brought tidings hereof to my father, to make him glad. So Gen. 48. 1. He ſaid to Joſeph, that is, One told Joſeph; Or, *In which he commanded, that a man-childe ſhould be conceived*, to wit, God commanded. So much the word imports, Gen. 1. 3. Exod. 23. 13. Pſal. 33. 9. and ſo it is tranſlated, Eſth. 1. 10. & 9. 25. 1 Chron. 21. 17. Or, Imperſonally, *it was ſaid*. So Gen. 15. 6. *He counted it to him for righteouſneſſe*, is by the Apoſtle, Rom. 4. 3. rendred, *It was counted to him*. Or, *the night which ſaid*. As if the night ſhould utter things done in it, and being a witneſs of the time of Jobs conception, ſhould utter it. A metaphorical ſpeech, taken from reaſonable creatures, and applyed to unreaſonable. See the like, Pſal. 19. 1, 2.

a man childe] Heb. *a man*. A name taken from ſtrength, and prevalency, in the Original. The news of men-children is more welcome to parents, or friends, then of daughters, 1 Sam. 4. 20. Gen. 30. 23, 24. Jer. 20. 15. Not onely becauſe the male is the principal ſex, but alſo becauſe the fathers name is preſerved in it. See notes on Chap. 1. 2. He meant himſelf; In which I was conceived. As no doubt, Chap. 7. 1. and 14. 1, ſpeaking of mans miſeries, he had an eſpecial eye to his own.

conceived] Or, *born*. Or, *brought forth*. For the time of his conception could not be known, nor any report brought, whether a male or female were conceived. So the word is uſed, 1 Chron. 4. 17.

V. 4. *Let that day be darkneſſe, let not God regard it from above, neither let the light ſhine upon it*] An execration and amplification of an unhappy day. Let it be ſwallowed up in eternal darkneſſe, as unworthy to have, or give light, that no ſuch unhappy day might be in the world.

Let that day be darkneſſe] Let it be darkneſſe it ſelf; that is, moſt darke. Let not the Sun give it any light at all; or let it be clean taken out of the world. Either he wiſheth it had been ſo at firſt, or may be ſo in the yearly revolution of it. It would be a great aſtoniſhment to men, to look for a morning, and finde it night ſtill, like the three dayes darkneſſe in Egypt, Exod. 10. 23. Or, the Sun darkned in his riſing, Iſai. 13. 10. A ſad thing, when after darkneſſe light is expected, that darkneſſe ſhould continue; as it were comfortable for the Sun to continue at evening, when men look for darkneſſe, Job 11. 17. Zech. 14. 7. Matth. 6. 23. Thus he expounds what he meant by periſhing, ver. 3. that it ſhould loſe all light, and become night.

Let not God regard it] To make it a cheerful or happy day, but let it be counted an unhappy one. This agrees with the following words. So God is ſaid to regard, or take care for the land of Iſrael, Deut. 11. 12. Or, *Let not God require it*. Let him not make it return any more, but let it utterly be loſt. This ſenſe agrees with ver. 3. and ver. 6. For *God*, ſee on Chap. 20. 29.

from above] From heaven, where he is ſaid to dwell, or let him not make the Sun ſhine upon it out of the skie.

neither let the light ſhine upon it] To diſtinguiſh it from the night. See notes on this verſe before.

V. 5. *Let darkneſſe and the ſhadow of death ſtain it, Let a cloud dwell upon it, Let the blackneſſe of the day terrifie it*] Out of abundance of paſſion, he reiterates the former wiſh, yet not without ſome new amplifications.

darkneſſe] See notes on ver. 4.

the ſhadow of death] Or, *a deadly ſhade*. An augmentation adding weight to the former word. The moſt ſad, incurable, deplorable darkneſſe, ſuch as ſeizeth on the eyes of dying men, whoſe eyes death is ready to cloſe. Or, ſuch as is on dead men in the grave, where no light comes at all. Therefore Gods ſervants, in danger of death, pray him to lighten their eyes, Pſal. 13. 3. Or, the greateſt darkneſs, ſuch as may be felt, Exod, 10. 21. The moſt perilous darkneſs, which puts a man in fear of, and brings him into danger of death; and might kill one with the horribleneſs of it. Where ſecret ſnares are laid for him in the dark, that cannot be ſeen, or prevented. Where whatſoever men ſee, ſeems to preſent death unto them, or to be an image of death. Let that day be full of deadly ſhadows, dangerous darkneſs, fearful ſights. For the phraſe, ſee Job 16. 16. & 38. 17. Pſal. 23. 4. & 44. 19. Iſai. 9. 2. Matth. 4. 16.

ſtain it] Or, *defile it*: or, *pollute it*. Dark hours in a day, ſtain the light of it, as ſpots in a well-coloured garment. So the word is uſed, Iſai. 63. 3. Dan. 1. 8. Mal. 1. 7. Or, *challenge it*: as a thing redeemed, which is in the redeemers power. So Ruth 4. 4. If thou wilt challenge it, as a thing belonging to thee, redeem it. Or, *be kinſman to it*: Abide alwayes with it, as if they were of one family.

a cloud] A dark cloud, hindering the Suns light, Exod. 19. 9. Clouds and darkneſſe are joyned, Pſal. 18 11. & 97. 2.

dwell upon it] Abide long, or be much upon it. Not paſſe away, as clouds are carried up and down with the winds. Dwelling, is abiding long in a place, So the word is tranſlated, Prov. 7. 11. He wiſheth that it might be cloudy all day long, and not ſee one glimps of the Sun.

Let the blackneſſe of the day terrifie it] Let black vapours, or thick and darke ones, drawn out of the water and earth, and going up into the air, and darkning the day, make it terrible to men. Or, make it ſo afraid, that it flye away. A metaphor, Chap. 18. 11. Or, *Let as it were the bitterneſſes of the day terrifie it.* So the word is uſed, Deut, 32. 24. Let it bring puniſhments on men, which may make it a bitter day to them. Or, *Let them terrifie it, as thoſe who have a bitter day.* Or, *Let the prieſts of the day terrifie it.* Let thoſe who uſed to obſerve and diſtinguiſh dayes, note it for a terrible day.

V. 6. *As for that night, let darkneſſe ſeize upon it, let it not be joyned unto the dayes of the year, let it not come into the number of the months*] After the diviſion of the day and the night, mentioned, ver. 3. in the two former verſes he had ſpent his ſpleen on the day, and now he begins to curſe the night.

As for that night] Of his conception or birth, ſee on ver. 3.

let darkneſſe ſeize upon it] Perpetual, and unuſual darkeneſſe; ſo that men may take ſpecial notice of it. No ſign of Moon or Stars, Act. 27. 20. See ver. 9. and notes on ver. 4. For *Seize*, ſee on Chap. 15. 12. on *Carry away.*

let it not be joyned unto the dayes of the year] The natural dayes conſiſting of twenty four hours, whereof the night is a part, Gen. 1. 5. But the artificial day is oppoſed to the night, Pſal. 74. 16. Joh. 11. 9, 10. & 9. 4. Or, *Let it not rejoyce it ſelfe among the days of the year.* So the word ſignifies, Exod. 18 9. Let it not be glad, that it is accounted among the dayes of the year. A metaphor.

let it not come into the number of the months] Heb. *of the moons.* For the months were reckoned according to the motion of the moon. See notes on Rev. 11. 3. & 13. 5. He wiſheth this night had never been, or might never return, but be taken out of the Catalogue of the nights, Pſal. 69. 28. See notes on ver. 3.

V. 7. *Lo, Let that night be ſolitary, and no joyful voice come therein*] Job goes on, in ſpending his paſſion upon the harmeleſſe night.

Lo] Becauſe he wiſheth new, and greater evils to it, he adds, *Lo,* as a note of admiration. See on Chap. 1. 12, 19.

Let that night be ſolitary] Or, *deſolate,* Iſai. 49. 21. So that men meet not in it for buſineſſe or mirth: as follows.

and no joyful voice come therein] Let no man make merry in it. Let there be no banquets, nor ſongs in it. Feaſts were wont to be made in the night, and therefore are called ſuppers, Luk. 14. 16, 24. Rev. 19. 9, 17. and marriage feaſts eſpecially. Therefore were lamps uſed, Matth. 25. 3, 4, 6. and the light of a candle, joyned with the voice of the bridegroom and the bride, Rev. 18. 23. See notes on Matth. 25. 1. and on Revel. 18. 23. For *Come*, ſee on Chap. 15. 21.

V. 8. *Let them curſe it, that curſe the day, who are ready to raiſe up their mourning.*

Let them curſe it] He ſhews the bitterneſſe of his paſſion in that, he not onely curſes the innocent night himſelf, but would have others to do it alſo; as angry perſons would have others to be angry alſo with thoſe with whom themſelves are offended.

That curſe the day] That through bitterneſſe of ſpirit curſe their own birth-day, or the day of their trouble. See on ver. 1. They hate the light, becauſe they live miſerably; So the Ethiopians uſed to curſe the Sun-riſing, becauſe the heat of it is ſo extreme, that it hurts both them and their country. For *Day*, ſee on Chap. 14 14.

who are ready to raiſe up their mourning] Who are as ready to weep, as if they had tears at command. Or, who have ſo many troubles, that when they have done mourning one hour, they are ready to begin again the next, and ſo by manifold complaints and lamentations renew their grief. He conceives it an eaſie and uſual thing for thoſe that are overwhelmed with grief, to be over-ruled with paſſion, to fret and to curſe. Or an alluſion to ſuch as were hired to mourn at Funerals. We read of mourning women, Jer. 9. 17. 2 Chr. 35. 25. They were hired to be leaders of the mourning. There were alſo men-mourners, Amos 5. 16. It may be theſe uſed in their lamentations to curſe the birth-day, or death-day of thoſe for whom they mourned; and therefore are ſummoned by Job to curſe his night. Others read it, *who are ready to raiſe up Leviathan.* That huge fiſh mentioned, Chap. 41. 1. Pſal. 74. 14. & 104. 26 Iſa. 27. 1. Such as can raiſe Sea-monſters by enchantments. Or Mariners, who in a ſtorm ready to be caſt away, when the Whales riſe up, and are ready to devour them, curſe the day that ever they came into the ſhip.

V. 9. *Let the ſtars of the twilight thereof be dark; let it look for light, but have none: nor let it ſee the dawning of the day*] Let it have no light in the evening, night or morning: let it alwayes be night, and no day follow it.

The ſtars of the twilight thereof] Let the evening ſtar, and ſuch others as uſe to ſhine before it, be quite dark, which being great ſtars, the light remaining in the concluſion of the day, cannot hinder the ſight of them.

Let it look for light, but have none] Let the night look for light: for moon-light, or ſtar-light; but let none appear. See on ver. 6. Or, *Let him look for light.* Let him that is afflicted look for ſome light; but not finde any. Or, *Let light be looked for, and let there be none.* Imperſonally. See Notes on ver. 3. For *Light*, ſee on Chap. 17. 12.

Nor let it ſee the dawning of the day] Heb. *The eye lids of the morning,* Job 41. 18. The eye-lids in Hebrew have their name from moving, becauſe they frequently move. The morning is compared to a man that opens his eye-lids, having been ſhut all night. By the eye-lids, is meant the opening of them; as Prov. 6. 25. Let not her take thee with her eye-lids. That is, with her eyes, when the lids are open; for no man would be in love with the eye-lids ſhut. The ſenſe is, Let it never be day more. Let not the night ever ſee the morning open her eyes. Let there be no light foregoing the ſun-riſing; nor no ſun-beams to foretell the approaching of the Sun. This is the greateſt evil that *Job* wiſhed to the night yet. So extrem are men in their paſſions, that they know not where to end, till all end. For *See*, look on Chap. 19. 27.

V. 10. *Becauſe it ſhut not up the doors of my mothers womb, nor hid ſorrow from mine eyes*] Now he ſhews the cauſe, why he curſed the day or night of his birth.

Becauſe it] The night had no power to ſhut his mothers womb, nor hide ſorrow from him. But he ſpeakes like a diſcontented man to the night, as if it had power; not daring to curſe God that had it. See Notes on ver. 1. Or, *Becauſe he.* To wit, God who hath power to open or ſhut the womb. So Gen. 50. 26. they embalmed him; that is, they that had the skill, and uſed to do it.

Shut not up the doors] So that my mother could not have conceived me. So all the wombs in Abimelecks houſe were ſhut up, Gen. 20. 17, 18. And Leahs womb opened when ſhe conceived, Gen. 29. 31, 32. and Rachels, Gen. 30. 22. It ſeems not to be meant of ſtifling in the womb, and denying paſſage to life by birth; for that is mentioned, ver. 11.

of my mothers womb] Heb. *of my belly.* That is, of the belly wherein I lay.

nor hid ſorrow from mine eyes] Kept me not from feeling pain. So ſeeing good or evil, in Scripture phraſe, is experimental poſſeſſing of it, Pſal. 34 12. & 4. 6. Mat. 5. 8. Iſa. 65. 16. Pſal. 128. 5, 6. Job 33. 17. Or, *That it might have hidden ſorrow,* &c. So this particle is uſed, Chap. 5. 11. Or, *Then it had hidden,* &c. as Chap. 13. 22. & 10. 14. I had not then lived to have ſeen theſe ſad times. For *Eye*, ſee on Chap. 2. 12.

V. 11. *why died I not from the womb? why did I not give up the ghoſt; when I came out of the belly?*] His paſſion was ſuch, that he wiſhes he had died any way, no matter how, nor where.

From the womb] As ſoon as I had life in the womb. So Pſal. 110. 3. From the womb of the morning; that is, as ſoon as it begins to be light, Chap. 10. 18. For dying when he came out of the womb follows in this verſe; *Why did I not give up the ghoſt,* &c. Heb. *Why did I not come out of the belly, and give up the ghoſt?* To wit, preſently, or in the ſame moment of time, in which I was borne. Suppoſe I had been born, why did I not preſently die? For the phraſe, Gen. 25. 17. Luk. 23. 46. For *Come out*, ſee on Chap. 15. 13. & 20. 25.

V. 12. *Why did the knees prevent me? or why the breaſts that I ſhould ſuck?*] Becauſe he had mentioned the birth, he mentions thoſe things alſo, that by Gods providence follow it; as a midwife to receive the child, and milk in the breaſts to feed it, & turns Gods bleſſings into curſes.

Why did the knees prevent me?] Gen. 30. 3. Why was there a midwife ready to receive me on her knees, when I was born? Why was I not ſuffered to fall on the ground, and lie there neglected till I died? Ezek. 16 4, 5, 6.

Or why the breaſts that I ſhould ſuck?] If the midwife would ſave my life, yet why had not my mother dry breaſts, that I might not have ſuckt? and then I ſhould not have lived to have felt theſe miſeries, Hoſ. 9. 14, 16.

V. 13. *For now ſhould I have lien ſtill, and been quiet, I ſhould have ſlept, then had I been at reſt*] He ſhews the cauſe of the former expoſtulation; namely, deſire of eſcaping his troubles.

Have lien ſtill] In the grave as in a bed, Iſa. 57. 2. I ſhould have had no cauſe nor power to have made theſe ſad complaints. This is the firſt act in bed, to lie ſtill, and compoſe us to ſleep. So the word ſignifies, Pſal. 3. 5. & 4. 8. For it is diſtinguiſhed from ſleeping; and Deut. 6. 7. Teaching of our children is then required, which we cannot do when we ſleep.

And been quiet] When we are laid in our bed, we are free from the noiſe and buſineſſe of the day. So are we in the grave free from worldly troubles, and bodily pains, Joſh. 11. 23. Judg. 5. 31. Jer. 46. 27. Ezek. 16. 41. Zech. 1. 11.

I ſhould have ſlept] While men toſſe to and fro in their beds, or hear a noiſe, they cannot ſleep. Afterwards they do. So ſhould *Job* in the grave have been as free from pain, as one that ſleeps ſoundly. Death is often called ſleep in Scripture, Pſal. 13. 3. Joh. 11. 11, 13. 1 Cor. 11. 30. and 15. 51. 1 Theſſ. 4. 13, 14.

Been at reſt] Nothing ſhould have troubled me. I ſhould have had no fearfull dreams, but lain eaſily.

V. 14. *With Kings and Counſellers of the earth, which build deſolate places for themſelves*] I ſhould have been in as good a ſtate, as Kings that now are dead, and purpoſed while they lived to get themſelves a great name by famous works, as building palaces in deſolate places, and great cities.

with Kings] The great and mighty Monarchs of the world have no priviledge over the meaneſt in the grave.

Counſellers] Men famous for wiſdom, who ſit at the ſtern to guide kingdoms.

of the earth] Not of one nation alone, but of all the world. All are in the like condition after death. Or, *of the land.* That is, of this land, ſo much noted among us for wiſdom. See notes on chap. 1. 8.

which built deſolate places for themſelves] who when they were alive did ſo abound in wealth that they eaſily could and did build up decayed places, and build ſumptuous Palaces out of ruins, and bring abundance of people and trading into forſaken places: or, who did build Cities in deſert places not formerly inhabited to get them an immortal name: for there were few cities then, and ſuch as built them were counted princes and great men, Gen. 10. 10, 11. & 11. 3, 4. or, which built ſtately palaces and cities for themſelves and theirs to dwell in. Gen. 4. 17. Iſa. 23. 13. & 58. 12. Job 15. 28. So that they and theirs dwelt alone in thoſe places: Job. 15. 19. Or, who built ſtately monuments and ſepulchres while they live, to be buried in when they die. To this end they bought places of burial, Gen. 23. 4, 15. & 25. 9. 10. Theſe were ordinarily in ſolitary places, remote from the living. Abrahams in a field: And Eliſhas out of the city, as it ſeems, 2 Kings 13. 20, 21. So was Chriſts ſepulchre in a garden, Math. 27. 60. Joh. 20. 15. and many of the Saints were buried out of the City, Matth. 27. 53. The Egyptians built curious monuments for ſepulchres, as appears by the *Pyramides*, yet remaining, which are conceived to be built by great Kings for that end. For *Build*, ſee on Chap. 20. 19.

V. 15. *Or with Princes that had gold, who filled their houſes with ſilver.*] I ſhould have been equal to the richeſt, as well as to the greateſt and wiſeſt.

Or] rather *and*. For here is no diviſion: For he ſhould have lien quietly with them all. So *Prov.* 30. 31.

That have gold] That are wealthy. *Eccleſ.* 2. 8. *Deut.* 17. 17. *Who filled:* The Heb. word מלא ſignifies 1. To fill. Gen. 1. 28. 2. To fulfill, Gen. 29. 21. For *Houſe*, ſee on Chap. 15. 28.

With ſilver.] With ſilver houſhold ſtuffe and Veſſels, as rich men uſe to do. Or adorn their Sepulchres richly. See on v. 14. The grave is called the dead mans houſe. chap. 17. 13. & 30. 23. Eccleſ. 12. 5. He ſaith not with gold, for few have golden veſſels: Or, who had ſtore of ſilver, enough to fill their houſes. An hyperbole, or exceſſive ſpeech to ſet out abundance, as John 21. 25. For *Silver*, ſee on Chap. 22. 25.

V. 16. *Or as an hidden untimely birth, I had not been; as Infants, which never ſaw light.*

Or] This verſe depends upon the former. If I had not been conceived, v. 10. or had died in the womb, or as ſoon as I came out of it, v. 11. or periſhed for want of a midwife, or a nurſe, v. 12. Then I ſhould have lain quietly with the dead. v. 13. Or, with ſuch as were not borne alive; in this verſe, others read it thus, *Or, why as an hidden untimely birth, had I not been?* And ſo repeat *why* out of the 11. and 12. verſes.

as an hidden untimely birth] That lay hid in the womb, and was never ſeen of men, as never having life in it at all, or being ſtifled before it was born. The word *untimely* comes from a word, that ſignifies *to fall*, in the original. Falling from the mother as fruit from a tree, before it be ripe.

I had not been] Not been alive, or, not lived here among men. So the word is uſed, chap. 7. 8. Gen. 42. 13. with 44. 20. Pſal. 39. 13. Jer. 31. 15. Math. 2. 18.

as Infants] The word in Heb. is taken from a word ſignifying to defile, chap. 16. 15. for Children in the womb are compaſſed about with pollution.

never ſaw light] Pſal. 58. 8. Eccl. 6. 5. were not borne alive, but were ſtifled in the birth: we call them ſtill-borne. For moſt ſee the light as ſoone as they are borne; ſome few onely cannot, who are borne blind. So ſhould Job have ſeen no light in the grave, Pſal. 49. 19.

V. 17. *There the wicked ceaſe from troubling: and there the weary be at reſt.*

Now he goes on to ſhew the commodities of the grave, even to thoſe that have ſeen the light, and have endured many troubles in the world.

there] In the grave, where dead men lie. Underſtood in v. 13. So, thither. chap. 1. 21. See notes there. Or, in the ſtate of death, for ſome finde no graves.

the wicked] Oppreſſors. Reſtleſſe, and unquiet people. It comes from a word in the Heb. that ſignifies motion and unquietneſſe. Like the Sea, chap. 34. 29. *Iſa.* 57. 20. They are alwayes ſtudying miſchief. Pſal. 36. 4.

ceaſe from troubling,] Give over their rage and anger, which makes them ſcare, vex, and trouble other men. *Eccl.* 4. 1, 2. So the word ſignifies. Pſal. 2. 1. *Iſa.* 14. 16. and 13. 13. Job 9. 6. There Job ſhould not have needed to fear the Caldeans nor Sabeans, who robbed him, chap. 1.

the weary be at reſt] Heb. *the wearied in ſtrength.* Who had loſt their ſtrength by the oppreſſion of others, and the hard labours they had put upon them. Exod. 1. 14 and 2. 23. Now they may lie quietly by their oppreſſors.

V. 18. *There the priſoners reſt together, they hear not the voice of the oppreſſors.*

He proceeds to ſhew the liberty death gives to priſoners, and hard labourers.

the priſoners] Debtors, bond-men, and ſlaves, who are caſt in priſon, and bound in chains.

reſt] Such as were priſoners on earth, reſt from thoſe labours, they were forced to undergo here. It ſeems their priſons were like our houſes of correction, where men are forced to labour, and ſcourged if they do it not, Judg. 16 21.

Together,] or, *alike*. As well they who are moſt oppreſſed, as they who are leſſe vexed. So the word is uſed, Deut. 12. 22. and 15. 22. 1 Sam. 30. 24. For *Together*, ſee on Chap. 34. 29.

they hear not] as they were wont to do daily to their grief. For *Hear*, ſee on Chap. 13. 17.

The voice] The haſty and bitter word. For *Voice*, ſee on Chap. 15. 21.

Of the oppreſſor] Heb. *the exactor*. That forced men to ſlaviſh works, and required an account of them, and puniſhed them, for their neglect. Such Overſeers or Taskmaſters the Iſraelites had in Egypt, Exod. 3. 7. and 5. 10. Job 39. 7.

V. 19. *The ſmall and great are there, and the Servant is free from his Maſter.*

Here he intimates the difference in mens political and domeſtical eſtates to be taken away by death.

The ſmall and great] Rich and poor, high and low, Jer. 5. 4, 5. Pſal. 49. 1, 2, 3. See on Job 1. 3. Perſons of middle rank are here alſo included, where both extremes are mentioned, and that according to the Scripture phraſe. So, down ſitting and upriſing, includes things done between alſo, the day or night time, Pſal. 139. 2. So doth going out and coming in include things done abroad and at home between both. Pſal 121. 8.

are there] or, *are the ſame there*. No difference between them. So the word is uſed, Pſal. 102. 27.

The Servant is free from his Maſter] There are no Maſters nor Servants there.

V. 20. *Wherefore is light given to him that is in miſery, and life to the bitter in ſoul?*

Wherefore] He begins a new expoſtulation, and goes on by way of queſtion, as v. 11.

Light] The light of this world, Pſal. 56. 13. why doth he live, that is in miſery? as in the words following. See notes on v. 16. What get men in my miſery by the light? Eccl. 1. 3.

given] or *why doth it give light?* The birth-day, v. 3. which he curſeth with ſo many and bitter curſes. Or, *He:* That is, God, who gives all men light and life. See notes on v. 10. Yet he names not God, becauſe he durſt not complain of him, though he were offended at his dealing with him. So God is not expreſſed. Job 16. 7. Hab. 2. 1. For *Given*, ſee on Chap. 14. 4. on *Bring*. For *Light*, ſee on Chap. 17. 12.

In miſery] Toiled with labour, or pain.

Life] Continuance of life to enjoy the light ſtill, which yet allayes not his pain. Or why was he not killed in the birth?

The bitter in ſoul?] Men ſubject to many and great miſeries, which make them inwardly ſad, and are as diſpleaſing to their ſouls, as bitter things are to the palate. Chap. 21. 25. it imports very great grief. Prov. 31. 6. 1 Sam. 1. 10, 15. 2 Kings 4. 27. For *Soul*, ſee on Chap. 14. 22.

V. 21. *which long for death, but it cometh not, and dig for it more than for hid treaſures.*] This is an aggravation of his miſery. And it is eſteemed the greateſt croſſe to men in pain, that they cannot meet with death, which they conceive will end all their troubles.

which long for death] Longing is expecting a thing earneſtly, as in longing women, who miſcarry if they have not what they long for Iſa. 30. 18. it is called waiting. As theeves wait for a booty, Hoſ. 6. 9. Thence in the Heb. comes a word, that ſignifies the jawes, which take in meat greedily. And another which ſignifies the hook, which the fiſhes greedily devour to get the bait. Though death be bitter, yet it is gilded over with hope of eaſe to ſuch as are in trouble.

But it cometh not] It cometh not when they would have it, though longed and much wiſhed for. Death that ſeeks men in their hiding places, flyes from them that ſeek it. Jon. 4. 3, 8, 9. Rev. 9. 6.

Dig for it] Not onely have ſtrong deſires of it, but alſo ſpare no labour to attain it, Gen. 26. 21, 22. As men dig pits to catch birds, or beaſts, Pſal. 35. 7. Or, *ſearch for it*, Deut. 1. 22. For *Dig*, ſee on Chap. 39. 21.

more then for hid treaſures] Hidden in the bowels of the earth in mines, or by men in time of wars. Or, *out of hidden places*. They would dig deep for it, if it were to be found: they would take any pains to die.

V. 22. *Which rejoyce exceedingly, and are glad when they can finde the grave*] This ſhews their great deſire of death, in that they are ſo exceeding glad, as if they had found a thing long and exceedingly looked for.

rejoyce exceedingly] Heb. *to exultation*, Hoſ. 9. 1. They cannot keep in their joy, it is ſo great, but they expreſſe it by outward ſigns of triumph.

can finde the grave] When they ſee any likelyhood of death approaching, and reſting quietly in the grave. For dead men cannot rejoyce, when they are carried to burial. He proceeds in the metaphor of diggers, verſ. 21. who joy when they come to the golden Mine. So do theſe, when they draw neer to death. For *Finde*, ſee on Chap. 17. 10.

V. 23. *Why is light given to a man whoſe way is hid, and whom God hath hedged in?*] He proceeds to ſet out the great miſery of men in affliction, which cannot finde death to eaſe them.

Why is light given] See on verſ. 20. Theſe words may be omitted, and the words following immediately joyned to the former; *Are glad, when they can finde a grave for a man whoſe way is hid;*

That is, every one of them rejoyceth, when his end draws nigh.

whoſe way is hid.] So that he can ſee no way of eſcaping out of his miſeries.

whom God hath hedged in] Hath compaſſed round about with evils, ſo that he cannot get out. Before Job was hedged in with good things, ſo that no evil could come nigh him, Chap. 1. 10. But now with evils, out of which he could make no eſcape. Before he was hedged in, as in a garden: now, as in a priſon. How great a miſery is it for a man overwhelmed with ſorrowes, to be compelled to live, and have all paſſages of eſcaping ſhut up? So that the ſhutting up of the way, ſignifies inextricable calamities, out of which a man cannot expedite himſelfe, Chap. 12. 14. & 19. 7, 8. & 38. 8. Lam. 3. 7, 9. Hoſ. 2. 6. Or, *whoſe way God hath covered.* And this anſwers well to the former metaphor of *hiding*. So the word ſignifies, Exod. 40. 21. It ſhews the reaſon, why the way of eſcaping was hid from Job, becauſe God had covered it.

V. 24. *For my ſighing cometh, before I eat, and my roarings are poured out like the waters.*

For] Now he gives a reaſon of all his former curſes and ill wiſhes.

my ſighing cometh, before I eat] Becauſe of theſe evils I eat unwillingly, and with a ſad heart, being not willing to prolong ſuch a troubleſome life with eating and drinking. Or, I do not complain without a cauſe, for my troubles come freſh into my mind, when I go to eat, ſo that I can take no comfort in meat as others do, but am ſo afflicted with grief, that I ſigh and weep before I eat. I have no time free from ſorrow, Joh. 4. 34. Chap. 7. 19. Heb. *Before my bread.* See on Chap. 15. 23.

my roarings] I not onely ſigh, but rear out for pain; when I go to eat, which other men do with comfort, and much joy, Pſal. 22. 1. & 32. 3. Pſal. 38. 8. A word uſed for Lions roaring, to ſhew the greatneſſe of the noiſe his pain drew from him.

are poured out] Melt into tears, and flow out of mine eyes by weeping.

like the waters] In great abundance, more like rivers runing out of Fountains, then tears that come dropping out of our eyes Pſal. 22. 14. & 119. 136. Eſai. 11. 9. Pſal. 88. 17. Chap. 27. 20. Amos 5. 24. There was no intermiſſion between roaring and roaring, as there is no diſtance between the drops of water. For *Waters* ſee on Chap. 14. 9.

V. 25. *For the thing which I greatly feared, is come upon me; and that which I was afraid of, is come unto me*] I was all my life time afraid of theſe evils, even in my greateſt proſperity, and now they have overtaken me.

For] This ſhews the reaſon why he took no comfort in his meat, namely, the greatneſſe of his troubles. Or, *Surely.* So this particle is tranſlated, Chap. 8. 6. & 20. 20. as if he ſhould have ſaid, Surely I was not ſo much afraid without a cauſe; the event proves it: It is fallen on me juſt as I feared. So men in miſery bewail their ſorrows by repeating the foregoing ſigns of it.

the thing which I greatly feared, is come upon me] Heb. *I feared a fear, and it came upon me.* Fear is put for the thing feared, Prov. 1. 26. Gen. 31. 53. So love, for the thing loved, Cant. 2. 7. & 4. 1. And hope, for the thing hoped for, Col. 1. 5. My trouble is the greater, becauſe that which of all other things I was moſt afraid of, and would moſt willingly have avoided, hath notwithſtanding all my preventing care, fallen upon me.

and that which I feared, &c.] Theſe words are a repetition of the words foregoing, to ſhew the ſtrength of Jobs former fear, and preſent paſſion.

V. 26. *I was not in ſafety, neither had I reſt, neither was I quiet; yet trouble came*] He explains more fully what he meant by his fear in the former verſe, to wit, a reſtleſſe expectation of thoſe troubles, that now were on him.

I was not in ſafety, &c.] In my proſperity my minde was troubled ſtill with expectation of theſe evils.

yet trouble came] Or, *when trouble came.* So this particle is interpreted, ver. 22. Chap. 7. 13. I was not rid of that fear, till the very hour that this evil, which I ſo feared, came upon me. For *Come,* ſee on Chap. 15. 21.

CHAP. IV.

Verſ. 1. Then *Eliphaz the Temanite anſwered and ſaid*] This and the following Chapter, contain Eliphaz his anſwer to Jobs impatient diſcourſe, Chap. 3. Eliphaz anſwers Job thrice, Bildad as oft Zophar but twice. The ſcope of Eliphaz in this anſwer is to maintain that God proportions corrections according to mens ſins, and therefore Job being ſo grievouſly puniſhed, muſt needs be a wicked man.

Then] Heb. *And.* It is uſed for *Then*, Dan 8. 13. & 10. 5. When Job had ſhewed forth his paſſion, and done ſpeaking, then Eliphaz anſwered.

Eliphaz] Not the ſon of Eſau mentioned Gen. 36. 4. for he bears the name of Temanite, from a nephew of his, (as deſcending from him) who is called Teman. It may be Eliphaz ſpake firſt becauſe he was the eldeſt. So we finde Elihu forbearing till they had all done ſpeaking, becauſe he was the youngeſt, Chap. 32. 4, 6.

the Temanite] Deſcending of the foreſaid Teman, Or, borne in the City Teman, Jer. 49. 7. Amos 1. 12. A chief City in Idumea, famous for ſtrong and learned men, Obad. verſ. 8, 9. See on Chap. 2. 11.

anſwered] To anſwer, in Scripture phraſe, ſignifies ſometimes to ſpeak, according to the exigency of the time or hearer, though no man ſpake before, 1 Sam. 9. 17. *The Lord ſaid to him* Heb. *anſwered,* Matth. 11. 25. Luke 14. 3. So did Eliphaz take occaſion from Jobs trouble, to ſpeak what he thought fit to be ſpoken in ſuch a caſe. For *Anſwered and ſaid,* ſee on Chap. 16. 1.

V. 2. *If we aſſay to commune with thee, wilt thou be grieved? But who can withhold himſelfe from ſpeaking?*] As if he had ſaid, All this while we have ſtood ſilent, and given thee leave to ſpeak all that was in thine heart; now give us leave to ſpeak, and be not angry, for we muſt needs ſpeak, and cannot forbeare any longer.

If] The Hebrew word הֲ, ordinarily is interrogative, and intimates a queſtion; but here it is conditional, and ſignifies *If*; as alſo Chap. 5. 1. See more on Chap. 14. 14.

we] I and my friends. For they were to ſpeak as well as he. So he concludes his ſpeech in the plural number, Chap. 5. 27.

aſſay] The word ſignifies tempting to good or evil, whereby a man is aſſayed or tryed how good or evil he is. And therefore the word in a ſecondary ſignification, is uſed for aſſaying. We will but try, if we can do thee good, we will not be tedious.

to commune with thee] Heb. *a word to thee.*

wilt thou be grieved?] We cannot ſpeak to thee in this eſtate, ſo as to avoid all occaſions of grieving thee, and may diſpleaſe thee, rather then amend thee. Thy minde is ſo diſtracted and impatient, that thou canſt not bear good counſel, but wilt be extremely wearied, and faint, or rage, falling into ſuch a grievous paſſion, as thou waſt in even now; (chap. 3.) which if thou do, we muſt diſcharge our conſciences. Eliphaz ſhews that he ſpeakes as a friend, not as a flatterer; and yet he doubts Jobs minde is not ſo well compoſed as to hear him.

But] See on Chap. 1. 11.

who can withhold, &c.] Who can hear ſuch impatient ſpeeches, and be ſilent? Thy complaints have been ſo bitter, and thy ſpeech ſo ſharp, that I cannot withhold my ſelfe from ſpeaking what I think needful in ſuch a caſe, Jer. 20. 9. Luke 19. 40. The word ſignifies ſhutting up a thing, ſo as it cannot come out, 1 Kings 8. 35.

V. 3. *Behold thou haſt inſtructed many, and thou haſt ſtrengthened the weak hands.*

Behold] See on Chap. 1. 12. A word as of aſſeveration, ſo alſo requiring due conſideration. It is certain all that live about thee know, that thou haſt formerly upheld others in their miſeries by thy good counſel, but now thou ſinkeſt under trouble thy ſelfe. An excellent Phyſician thou art, that canſt heal others, and periſh thy ſelfe. Thou ſheweſt either that thy former profeſſion was counterfeit, or that thou art very impatient. Others take it ironically, like Gen. 3. 22. where the word *Behold,* is uſed by way of deriſion. It appears now, that thou haſt not ſtrengthened others in their afflictions, although thou hadſt a great name for ſuch actions, either raiſed by thy ſelfe or others. If thou hadſt done thoſe good things, thou hadſt not fallen into theſe troubles and complaints.

inſtructed] Taught them to be patient in afflictions, and why art thou now impatient thy ſelfe?

many] Others alſo beſides thine own family.

thou haſt ſtrengthened] Thou waſt wont to encourage men to bear their troubles patiently, and to go on in the wayes of piety.

the weak hands] Remiſſe, that hang down for want of ſtrength to uphold themſelves; as in ſickneſſe or famine. Much leſſe are able to work or do any buſineſſe, Heb. 12. 12. Not weak out of fear, as Zech. 8. 9, 13. Iſa. 35. 3, 4. Jer. 38. 4. Dan. 5. 6. But out of weight of afflictions and ſorrows, Ezek 7. 17. A metaphor from men weak in body, whereby is meant ſuch as are dejected with ſorrow for troubles lying heavy upon them. Such as by many trials are weakened, thou haſt ſpoken words of comfort to, like ſinews to their hands, and ſtrength to their joynts. For *Hand,* ſee on Chap. 15. 23.

V. 4. *Thy words have upholden him that was falling and thou haſt ſtrengthened the feeble knees*] He goes on in deſcribing Jobs former good actions. To what end, or in what ſenſe, ſee on verſ. 3.

Thy words] He ſhews how he did good to others in miſery, to wit, by directory and conſolatory words.

have upholden] Or, *lifted up.* Thy good counſel hath kept many from falling, confirmed them, made them to ſtand ſtrong like a pillar, ſo that they neither bowed down, nor leaned to one ſide or other in their miſeries, but ſtood bolt upright, though ready to ſink in regard of the greatneſſe of their troubles.

him that was falling] Ready to fall or periſh. Some afflictions do ſo weaken men, that they are ready to ſink under them, and not make them faint onely, or unactive, as in the former verſe. The word ſignifies to ſtumble, and ſo threaten a fall by reaſon of weakneſſe in the joynts, *Iſa.* 31. 3. Jer. 50. 32. Falling into ſin is not here intended, Gal. 6. 1. nor falling into trouble ſimply, as Prov. 24. 16. but a readineſſe to ſink under trouble, and to deſpair.

thou haſt ſtrengthened] Thou haſt made them ſtrong to prevail againſt all troubles, and not to yeeld to them.

feeble knees] Bowing ones; when men are ſo feeble they cannot ſtand upright. The knees bow, when men are ready to fall, and can ſtand no longer, *Iſa.* 35. 3. Heb. 12. 12. Dan. 5. 6. Pſal. 109. 24. *Feeble knees* argue fear ſometimes, but here they are ſigns of weakneſs. The word *knees,* in the Original, comes from a word, which ſignifies to bleſſe, becauſe we bow the knees in prayer, Gen.41. 43.

V.5 *But now it is come upon thee, and thou fainteſt, it toucheth thee, and thou art troubled*] He ſeeks to convince Job either of hypocriſie in his former proſperity, or of great alteration of his carriage in his preſent adverſity.

But now] Or, *Now when* it is come on thee, thou fainteſt.

it is come] The evill thou fearedſt, Chap. 3. 25, 26. where thou didſt confeſſe as much. Or, Such an afflicted eſtate, as others were under, whom thou didſt comfort before, verſ. 3, 4. For the word, *Come*, ſee on Job 1.19. And on Chap.15.21.

thou fainteſt] Gen. 47. 13. As if not only ſtrength of body were gone, but reaſon alſo. Thou ſpeakeſt thou knoweſt not what. The word is tranſlated *grieved*, verſ. 2 *mad*, Prov.26. 18. He attributes the ſenſe of Jobs calamities expreſſed in his former lamentation, Chap. 3. to impatience.

it toucheth thee] See on Chap. 1. 11, Thou art ſmitten with it, Pſal. 144. 5.

thou art troubled] Vehemently amazed, 1 Sam.28.22. Pſal. 83. 15. Exod.15.15. Or, *Thou makeſt haſte*, 2 Chron.35. 21. for men afraid at ſome ſudden noiſe or tumult, make haſte away, Lev. 26. 6. Pſal. 114.3,5.

V.6. *Is not this thy fear, thy confidence, the uprightneſſe of thy wayes, and thy hope?*] Now at length the trouble thou beareſt, like a touchſtone, hath made manifeſt, that all thoſe ſhewes of virtues which thou hadſt, were counterfeits: or, if they were true, it is a wonder they appear not now there is moſt need. He objects to Job the want of four principal vertues, Piety towards God, Conſtancy in trouble, Upright life, and Hope of a good iſſue out of trouble. All which ſhould be in good men. Thus Eliphaz confirmes Satans charge, Chap. 1. 9, 10. and is Satans miniſter and inſtrument, though unwittingly, as Peter was, Matth. 16. 22, 23.

Is not this] Thy Religion or confidence, &c. call it what thou wilt, is come to this.

thy fear] Thy fear of God, thy Religion, thy piety. See Chap. 1. 1. For *Fear* ſee on chap.15.4.

thy confidence] Thy boldneſſe which thou haſt ſhewed in former times. A virtue which like an anchor keeps a man cloſe to God, Prov. 3. 26. and unmoveable in expectation of deliverance from evill, or good hoped for, Iſa.30. 15. The ſame word is tranſlated, *Folly*, Pſal. 85 8.

the uprightneſſe of thy wayes] Thy juſt dealing with men, which thou haſt been ſo much commended for, Chap.1.1.

thy hope] Job 17. 15. Hope is an earneſt waiting for deliverance from evill, or ſome promiſed reward, Pſal. 37, 9. Iſa. 8. 17. Rom. 8. 19.

V.7. *Remember, I pray thee, who ever periſhed being innocent? or where were the righteous cut off?*] Now Eliphaz falls upon the work, to prove, that no good men were ever thus puniſhed as Job was, and therefore ſuch great troubles befall wicked men only, and for their wickedneſſe. He calls Job to bear witneſſe to it, out of his own obſervation, taking it for granted to be ſo clear a truth, that it needed no proof, but would be acknowledged by Job himſelf.

Remember] Give one inſtance, if thou canſt, of any good man, periſhing by the hand of God, as thou art like to do. I can give inſtance of many bad men, that have been ſo deſtroyed, ver. 8. Search the records of antiquity, for an example of thy ſorrows.

I pray thee] he handles Job gently now in words to winne him to his opinion: and to that end he uſeth a preface, fit to procure good will and attention, The word נא ſignifies 1. Now, Cant.3.2. And 2. I pray thee, or beſech thee. Numb.12.13. So here.

Who ever periſhed] Who ever was brought ſo low as thou art, that was a godly man, and ſo near to deſtruction? Or, periſhed for want of food and other neceſſaries, Pſal.37.25. Or, periſhed to the world, that is, was killed, and violently taken out of the world, and ſo was loſt to men here, Iſa.57.1.

being innocent] Being not guilty of a wicked life, or of ſome hainous offence, that cries to heaven for judgement, Gen. 18. 20. & 19. 13. Act. 28. 4. That which Eliphaz here takes for an undoubted truth; that no good man ever died a violent death, is moſt falſe, as may appear by the example of Abel, Naboth, and many Prophets and Martyrs, ſlain by wicked men. We muſt not therefore take all for truth, that theſe friends of Job ſay, although ſome of their ſpeeches be cited elſewhere in Scripture. True it is that they ſaid thus, though all be not true that they ſaid. Eliphaz might the more eaſily erre in this, becauſe the Scriptures, in likelihood, were not written in his time, or, at leaſt, no part of them known to them, neither ever cited by them; and ſome of the examples, before quoted, were long after his death.

the righteous] Men who live juſtly in the world.

cut off] The word ſignifies hiding, Pſal. 69. 5. Yet ſo, as that a thing appear no more, Exod. 9. 15. which is often done by cutting off. Righteous were never cut off by the ſickle of Gods judgements before their time, as thou art in danger to be, if thou repent not, nor their ſeed utterly taken away; as thine are before thy face, that ſo their family might be rooted out, and their remembrance utterly periſh, Pſal. 9. 6. For *Cut off.* See on chap.15. 18. 28. on *Hid*, and *Deſolate.*

V.8. *Even as I have ſeen, they that plow iniquity, and ſowe wickedneſſe, reap the ſame*] Eliphaz ſets out the great care and pains that wicked men take to do evil, by a ſimilitude, taken from the great and continual pains of the husbandman about his corn, and their bad ſucceſſe, to an ill crop, ariſing from bad ground or ſeed.

even as I have ſeen] He proves that good men are not deſtroyed by Gods judgements, because they light upon wicked men. And that he proves out of his own experience. As far as ever I could obſerve, wicked men were cut off by Gods hand, but never any godly man. So Numb. 11.23. Thou ſhalt ſee, that is, know by experience, or, by diligent inſpection, and carefull obſervation; as Gen. 34. 1, 2. For *See* look on chap.19. 27.

they that plow]. A metaphor from husband-men. To plow iniquity, is to take paines about it, as men do about fields, that are fit to bear corn. Plowing, ſignifies deviſing and plotting various wayes of ſin, and ſatisfying their own luſts. So Prov.3.29. & 6. 18. where the tranſlation reads, *deviſing*: but the Original is, *plowing*, Prov. 21.4. where plowing ſeems to be expounded by thoughts, in the verſe following. Men turn up all corruptions in their hearts, and conveniences in the world, for effecting their wicked deviſes. For *Plow* ſee on chap. 1. 14.

iniquity] Or, *vanity*. For ſin produceth no reall good. For *Iniquity*, ſee on chap.18.7. on Strength.

and ſow] Bring their miſchievous plots into action, Gal.6.8.

wickedneſſe] Or, *labours*. For wicked men toile themſelves to ſatisfie their luſts: and take more pains to go to hell, than ſome do to go to heaven.

reap the ſame] Receive the fruit, or reward of their wickedneſſe, Gal.6. 7, 8. Wickedneſſe is put for the fruit of wickedneſſe, Jer.4.18. as works, for the fruit of works, Rev.14.13. Or the words having a double ſignification, the meaning may be, They that plow and ſow iniquity, and wickedneſs, ſhall reap vanity and labour, or trouble, Prov.22.8. Or the ſame in degree. Moſt wicked men are moſt of all puniſhed. And ſo art thou, O Job. Or, they that oppreſs others, ſhall be oppreſſed themſelves, Matth.7.2. So the word ſignifies, Pſal. 7. 14, 15. Iſai 59.4. And this ſin of oppreſſion Job is charged withall elſewhere. Men look to reap good fruit of their ſeed and labour: to have no fruit thereof is uncomfortable, but to reap that that may poyſon, or hurt them, is worſe. Or this verſe may be knit to the next, and then the ſenſe is, They that plot iniquity, and execute it, may reap the benefit of it for a time, yet they ſhall at length be conſumed by Gods judgements.

V.9. *By the blaſt of God they periſh, and by the breath of his noſtrils are they conſumed*] He ſhewes how wicked men come to be deſtroyed. And leſt men ſhould think Gods judgements, like a blaſt, could blow none away, but light ones, like duſt or feathers, he addes the ſtrong ones, who are like Lions, verſ.10. And this alſo he had ſeen.

By the blaſt] By a ſudden and ſecret judgement, Iſai 40. 7. Pſal. 103. 16. He ſhewes Gods great power, who by breathing on men, can do more than many armies, and needs no armies to effect their deſtruction. So corn is blaſted and periſheth. It may be a continuation of the former ſimilitude, ver.8. They look for a good crop of the iniquity they have plotted, and executed, but it will come to nothing, like corn blaſted: and ſo do the ſeeds-men alſo, 1 King. 8. 37. Iſai.37. 27. Amos.4.9. Hag.2.17.

of God] The powerfull, or puiſſant one, who, with a blaſt, can deſtroy them.

periſh] See on ver.7.

by the breath of his noſtrils] Spoken after the manner of men, whoſe breath is in their noſtrils, Iſa. 2. 22. for God hath no noſtrils. Creatures when they are angry, breath more fiercely at their noſtrils, Acts 9.1. The word ſometimes ſignifies wrath, which is ſhewed by the foreſaid breathing. Iſai.30. 33. Pſal. 27. 12. & 95. 10. 2 Sam.22.16. And it may be read, *by the breath of his anger*, that is, By his angry breath. As in fire of flame, that is, in flaming fire, 2 Theſ.1.8. He alludes to the manner of the death of Jobs children, by a mighty wind, ſo ſtrong, as if God himſelf had breathed it out, Chap.1.19. Wicked men are as eaſily deſtroyed by God, as a flye is blown away by a man. For *Breath.* See on chap.15.2. on *Vain.* For *Noſtrils* ſee on chap.14.13. on *VVrath*

conſumed] Not weakened only, but utterly deſtroyed. For *Conſumed* ſee on chap.36.11. upon *Spend.*

V.10. *The roaring of the Lion, and the voice of the fierce Lion, and the teeth of the young Lions are broken*] Wicked and cruell tyrants, who by their power oppreſſe others and perſecute them, are in Scripture compared to devouring beaſts, and eſpecially to Lions, who by threatnings terrifie men, as Lions make beaſts afraid, by roaring and preying upon them, Pſal.57. 4. & 58. 4, 6. Ezek 19. 2, 3. Prov. 28. 15. 2 Tim.4.17. It may be he meant Job, and accuſeth him of cruelty and impatience, in regard of his former life and complaints, and ſo makes him like a devouring, or roaring Lion, and his ſons like young Lions. There are ſeven names of Lions obſerved in Scripture, whereby ſome Writers conceive their ages to be diſtinguiſhed. 1. גור *a Lions whelp*, Gen.49.9. 2. כפיר *a young Lion*, Ezek. 19. 3. 3. ארי and אריה *a grown Lion*; of ראה *to ſee*; becauſe Lions are quick-ſighted; and as ſome ſome affirm, ſleep with their eyes open, as watching for a prey. Or, of ארה *to tear in pieces*, ſignifying a Lion that begins to prey upon cattel: or of ירא *to fear*, becauſe then men begin to fear him, that were not afraid of him when he was little, or young, Iſai. 11. 7. & 38. 13. 4. לביא of לב *a heart*: and it notes out an hearty ſtout Lion, becauſe it is the moſt couragious of all the creatures, Iſai. 30. 6. Numb. 23. 24. 5. ליש *an old Lion full of yeares*, Prov. 30. 30. 6. שחל *an huge Lion*, Job 28. 8. 7. שחץ *a proud Lion*, that goes proudly. Many of theſe are together, Job 28. 8. Gen. 49. 9. Nah. 2. 11, 12. Others make אריה a common name to all Lions, as *homo* in Latine a man. גור as an infant: כפיר, as a young man: לביא, as a male: ליש, as a man at full growth, and perfect age.

the voyce] This word in Scripture, ſometimes ſignifies a ſound, where no intelligible words are, as Job 15.21. and thunders are called, in the Originall, voices, Exod. 9.28. Rev.4.5. For *Voice* ſee on chap. 15.21. on *Sound*.

the teeth of the young Lions] The ſtrength of oppreſſours, who grind others as young Lions tear their prey with their teeth. For *Teeth* ſee on cap. 16. 9.

are broken] Or, *pulled out*. Though they be young, and the time not yet come, that their teeth ſhould ſhed for age, yet they ſhall be pulled out, that they may no more prey on the beaſts. The ſenſe is, That God by his judgements, weakens oppreſſours in the midſt of their dayes, and takes away their ſtrength and craft, that they may no more hurt others, Pſal.3.7. & 58.6.

V.11. *The old Lion periſheth for lack of prey, and the ſtout Lions whelps are ſcattered abroad.*

The old Lion] See on ver.10.

periſheth] See on ver.7.

for lack of prey] What oppreſſions have gotten, is taken from them, and they and theirs periſh, becauſe they can get no more; as Lions ſtarve themſelves and theirs, when they cannot prey abroad, Pſal.59.14,15. & 109. 10, &c.

the ſtout Lions] See on ver. 10. *VVhelps*, Heb. *Sons*. See on chap. 14. 21.

are ſcattered abroad] To get food, yet can find none, which is the cauſe why the old Lions die, becauſe they cannot go to ſeek food themſelves, nor their young ones find any for them, or themſelves. Or are ſcattered abroad, that is, driven from their dens, ſo that they cannot come there to feed themſelves, or the old ones.

V.12. *Now a thing was ſecretly brought to me, and mine ear received a little thereof*] He had endeavoured before to prove out of his own obſervation, that none but wicked men were ſo puniſhed, now he goes to prove it by viſion.

Now] Heb. *And*. So this particle is tranſlated, Dan. 10.14.

ſecretly brought] Heb. *brought by ſtelth*. Unſeen or heard by others, as theeves ſteal, and convey their ſtoln goods away by dark. Such was this viſion, in the night, as follows, ver.13. So Chriſt comes to judgement unlooked for, as a thief in the night, 1 Theſ.5.2.4. 1 Pet. 3.10. Rev.3.3, & 16.15. If thou wilt not believe me, believe the viſion, wherewith God hath honoured me, in conveying ſecretly to me, a thing I knew not before, and not affording it to others. So Paul heard the voice of Chriſt, which his companions did not, Act, 22. 9 Whether this viſion appeared to Eliphaz now, (upon occaſion of Jobs troubles, muſing that a man, eſteemed ſo good, ſhould be ſo afflicted) or formerly, the Scripture hath not revealed.

mine ear received] A periphraſis of hearing, I heard it. The ear is ſaid to receive what it hears. So a man receives meat, when he eats it, Act 9 19. & 27.34,35,35. For *Ear* ſee on chap.15.21. For *Received* on chap. 15. 12. on *Carry away*.

a little thereof] Chap.26,14. a ſmall part, not all. Either becauſe it was like a low voice, which he could not perfectly hear, or becauſe it ſuddenly paſſed away, ſo that he could not have time to lodge it all in his memory. See his modeſty: He doth not ſay it was fully revealed to him, but in part, being mindfull of mans weakneſſe, who ſees but in part in this life, 1 Cor. 13.12.

V.13. *In thoughts from the viſions of the night, when deep ſleep falleth on men*] The former verſe ſhewed the manner how, this verſe ſhewes the time when this viſion came to him.

In thoughts] Heb. *boughs*, Iſai.17.6. Thoughts ſhoote out from the ſoul in great variety, as boughs from trees. And when ſtore of thoughts trouble mens heads, God ſpeaks to them, ſometimes by dreams and viſions, Dan.2.29. & 4.5.

from the viſions] Ariſing from the viſions. Or, *after the viſions*. So this particle is tranſlated, Hoſ. 6. 2. after two dayes. Or theſe words may be knit to the words following, and the meaning be, not that theſe thoughts, here mentioned, came from the viſion enſuing, but from the fear mentioned, ver.14. Viſions did differ from bare revelations, becauſe what was in them revealed, came from ſome viſible ſhape, preſented to men.

of the night] To diſtinguiſh them from ſuch viſions, as were ſeen in the day. God did ſometimes appear in ſome viſible repreſentation to his ſervants, when they expected it not. And that ſometimes in the day, Gen.18.1.& 19.1.and ſometimes in the night, for then are mens minds more free to receive revelations, and contemplate of them, being free from the noiſe and buſineſſes of the day. So Dan.2.19. Numb. 22. 19, 20.

when deep ſleep] An exact deſcription of the dead of the night; and the word ſignifies an extraordinary ſleep, or dead one, as they call it, Gen.2.21. Jon.1.5. It ſeems to be in the former part of the night, for the firſt ſleep is the deep ſleep, eſpecially to men wearied with cares, or labours of the day. The meaning may be, either when other men were faſt aſleep, and I awake and muſing; or when I was aſleep, as well as they. So that he might ſee this viſion either ſleeping, or waking.

falleth] For vapours, as they firſt go up to the head, and make it drowſie, ſo they fall from thence like a great weight upon all the members of the Body, and oppreſſe all the ſpirits and ſenſes, and caſt men into a ſleep.

on men] Heb. *on ſorrowfull men*, as the derivation of the word imports. Men wearied with the labours of the day paſt; for it is obſerved, that poor labouring men ſleep ſoundeſt, Eccl.5. 12.

V.14. *Fear came on me, and trembling, which made all my bones to ſhake*] Now he ſets down what effect this viſion had upon him, before he heard any words. A kind of terrour lights on men in the beginning of divine revelations, partly to make them reverence the ſpeciall preſence of Gods ſpirit, and partly to make them acknowledge their own inability to diſcern ſuch myſteries, Iſa. 6. 5. Dan.10, 8. Rev.1,17. Job.7. 14, 16,19.

Fear came on me] Heb. *met me*. Inwardly in my ſoul, ariſing from the unuſuall ſight of a ſpirit, mentioned ver, 15. For *Met* ſee on chap. 13. 22. on *Call*.

and trembling] Outwardly in the members of my body, which ſhewes the fear of the mind to be great, that made all the body ſhake, Pſal.2.11.Exod.15.15.Dan.10.11. Hab.3.16.

all my bones] Heb. *the multitude of my bones*. And ſo it is tranſlated, Chap.33,19. The moſt of them. Or, All my bones, being many. See Rom.5.15. 18. My fear was ſo great, that it ſtaid not in my fleſh, but pierced into, and wrought upon my very bones, and made thoſe firm pillars of my body to ſhake. So God terrifies men in the beginning of viſions, to humble them, that they may reſpect his Majeſty, and receive his meſſage with the more reverence; and afterwards he comforts them, Luk. 2.9,10. For *Bones* ſee on chap.2.5.

V.15. *Then a ſpirit paſſed before my face, the hair of my fleſh ſtood up*] He goeth on to deſcribe the terrour this viſion brought upon him, that Job might give the more credit to it, as coming from God.

Then] Or, *VVhen*. For it ſeems to be the cauſe, as well of his former fear, verſ.14. as of this here. So this particle ſignifies, Dan. 10. 4. *as*, or, *when I was by the ſide of the great River*.

a ſpirit] An Angell. The Angels are ſo called, Pſal. 104. 4. A good Angell, for God uſeth not to imploy evill ones in acquainting his ſervants with his Will: yet was this Spirit in ſome bodily ſhape, elſe could he not have ſeen it, Luk. 24. 37, 38,39. *Or, a wind*. So the ſame word is tranſlated, Chap.1. 19. & 1 King 19. 11. yet not likely to be ſo here, becauſe the wind neither ſtands ſtill, nor hath any image, as this apparition did and had, ver. 16. For *Spirit* ſee on Chap.15.2. on *vain*.

paſſed] Went ſuddenly away, as a fore-runner of the following Viſion, yet came back, ver.16. Or, *changed*. The word may import a variable motion, forward, backward, upward, downward, like a wind wheeling about. Eccl.,1.6. not progreſſive like a mans motion. Firſt it moved up and down, and then ſtood ſtill. This made him fear the more.

before my face] In my ſight. For *Face* ſee on chap. 14. 20. on *Countenance*.

of my fleſh] Of my body. So fleſh is taken, Gen.2. 24. Pſal. 119. 120. or, of my head, which is a part of the body, by a Synecdoche of the whole for the part; as man is mortall, that is, his body muſt die. For *Fleſh* ſee on chap.14.22.

ſtood up] By reaſon of his great fear, and the coldneſs of his external parts ariſing thence, and ſtraightning and preſſing the roots of his haires, they ſtood upright.

V.16 *It ſtood ſtill, but I could not diſcern the form thereof; an image was before mine eyes, there was ſilence, and I heard a voyce, ſaying*] This is a deſcription of the preparation for the revelation enſuing.

It ſtood ſtill] To wit, the Spirit, ver. 15. It went not preſently quite away. It paſſed up and down before, verſ. 15. now it ſtands ſtill, as preſenting it ſelf to him to be ſeen, or as ready to ſpeak ſomewhat to him. Men make a ſtand, when they ſpeak. So do Preachers and Oratours. An ambulatory voice is not ſo eaſily heard.

I could not diſcern the form thereof] There ſtood as it were an obſcure ſhadow before me, whoſe form I could not fully and diſtinctly diſcern, nor judge well of the whole frame of it. Or, it may be his former fear did ſo aſtoniſh him, that he obſerved not this Image, nor could make nothing of it diſtinctly, yet he could hear the words.

an image] Some kind of bodily likeneſſe, but not ſo exact, that I could take full notice of it.

there was ſilence] I kept ſilence, being a little freed from my fear, and when all things were quiet, I attended to hear what the Spirit would ſpeak, Rev.8. 1, 5.

and I heard a voice] Uttering the following words to the end of the Chapter. Others joyn both parts of the ſentence together, and read it thus, *I heard a ſtill voyce*. Heb. *I heard ſtillneſſe and a voyce*, 1 King. 19. 12. for, *a ſtill voyce*: as, *a cloud and ſmoke*, for, *a ſmokie cloud*, Iſai. 4. 5. For Hear ſee on chap. 13. 17.

V.17. *Shall mortall man be more juſt than God? ſhall a man be more pure than his Maker?*] The voyce ſpake the words following for Eliphaz his inſtruction.

Shall?] Certainly he ſhall not. An affirmative queſtion often includes a negative anſwer, Math. 16.26.

mortall man] Wretched man ſubject to ſins and miſeries. The word ſignifies mans weakneſſe and inability, to ſtand before God.

be more juſt then God] Or, *be juſt rather then God,* Luke 18.14. If a man would call God to account, and charge him with injuſtice in laying too heavy puniſhments upon him, and God ſhould permit that man himſelf to be judge, if he would judge by the rule of right reaſon, God would get the day, and his juſtice be cleared from all brands of injuſtice, that that man could charge him with, and the man himſelf would be forced to confeſſe, that he ſuffers for his ſin, and was unjuſt in accuſing God. This was Gods ſenſe in likelyhood, who ſpake to Eliphaz, but it may be Eliphaz might miſapply it, (as himſelf, and his companions do many other grounds) to prove Job an hypocrite. As if he meant, that he muſt be forced to think Job more juſt than God, if God ſhould lay ſuch great plagues upon one that was not an hypocrite or an oppeſſour.

Shall man] A word that imports ſtrength, in the Originall, by the derivation of it. The ſtrong man can no more ſtand before God than the weak one. This is added, leſt any one ſhould think weak men indeed cannot ſtand before God, but ſtrong men may.

be more pure then his Maker?] If he lay the fault of his ſufferings on his Creatour, he ſhould be like a Servant, that ſpeaks ill of his Maſter, or ſues him for injury done to him, when as he ought to ſubmit to him; much more man, to God his Maker. Pſal. 39.9. Rom.9 20. For *Make* ſee on chap.14.9. on *Bring forth*.

V.18. *Loe, he put no truſt in his Servans; and his Angels he charged with folly*] He ſhewes, that there is no compariſon between Angels, and God; much leſſe between man and God, Or *Behold*, A note of admiration: Look at it as a wonder. See on chap. 1. 12. A thing worthy to be noted, to confute thy inſolency, who accuſeſt God. Or, *Behold if:* A note of certainty. So Deut. 13.14. & 19.18. If the thing appear certainly true upon inquiry. See on v. 3. of this Chapter. No marvell, if he find great matter of correction in thee, who found it in his beſt Servants the Angels.

he put no truſt] Or, *He could put no truſt.* He did not, nor could not credit, nor confide in thoſe perſons mentioned. So the word ſignifies, Prov.31 11. Job 15.15. And the Greek word anſwerable to it, Joh.2.23,24. He ſaw ſome of them would be diſloyall, not to be truſted on: And found ſome of them afterwards not faithfull, (as the word ſometimes ſignifies, Num.12.7. Heb. 3 5. 1 Cor. 4. 2.) and ſuch as would have failed him if he had truſted in them; for they fell afterwards. 2 Pet.2.4.

His Servants] Not the Prophets, or beſt men, as ſome think, becauſe theſe Servants are oppoſed to men, who have earthly bodies, in the next verſe. It muſt needs therefore be meant of Angels, who are called Gods Servants, wait on him, and are imployed by him, Pſal.103.20,21. & 104.4.

He charged] Heb. *Put.* That is, he accuſed them judicially, and found them guilty.

with folly] Or, *with madneſſe.* The word ſignifies ſhining light. Thence, praiſing men for their virtues ſhining in them. And on the other ſide boaſting of a mans own good parts, and ſo folly and madneſſe. Or, *Nor in his Angels in whom he put light.* Or, *Though he put light in his Angels.* If the Angels whom God made in ſo glorious a condition fell from it, man made in a lower condition, cannot juſtify himſelf before God. Or, *Though he put praiſe in his Angels;* That is, matter of much praiſe, by making them ſo excellent.

V.19. *How much leſſe in them that dwell in houſes of clay, whoſe foundation is in the duſt, which are cruſhed before the moth?*] The three following verſes ſhew the oppoſition between Angels and men, conſiſting in two differences. Angels are ſpiritual ſubſtances, men are bodily. Angels are immortall, men are mortal. No wonder then, if men cannot ſtand, where Angels fell.

How much leſſe] It agrees with the former part of the former verſe. If he put no truſt on Angels, much leſſe on men. Or, *How much more.* And then it depends on the latter words of the verſe precedent. If he charged his Angels with folly, then much more men.

that dwell] That abide and remain.

in houſes of clay] In bodies made of a corporeal and baſer matter than the Angels, and therefore leſſe truſt to be put in them. The body is called the houſe and tabernacle of the ſoul, 2 Cor. 5. 1. And it is made of clay or earth, Eſai 64.8. Job 10.9. & 13.12. & 33.6. The ſoul is the man that inhabits this houſe of clay. The mind is the man. And we read in Scripture of the inward man, 2 Cor. 4.16. and the inward man of the heart, 1 Pet.3.4. Others interpret it of thoſe houſes we dwell in here, which are made of an earthly matter, and nothing like the glorious heavens wherein the Angels dwell. So the Angels ſin is aggravated by their habitation, Jude verſ. 6. Others take it for graves, wherein we lye long, when we are dead. The grave is called an houſe, Job 17.13. & 30.23. Iſa. 14.18,19. The Egyptians called graves eternal houſes; and other houſes here Innes, becauſe we abide much longer in them, then in theſe, Diodor. l.1. p.33. For *Houſes* ſee on chap.15.28. The Heb. word חמר ſignifies 1. An heap. Hab.3,15. 2. A meaſure called an Omer. Exod. 16.16. 3. Clay, or duſt. Job 13.12. So here.

whoſe foundation is in the duſt] This is true of men themſelves, in reſpect of their bodies, which were made of duſt at firſt, Gen. 2. 7. and therefore called duſt, Gen.3.19. Pſal. 103.14. and ſaid to return to the duſt, Gen.3,19. Job 34.15. to go down to the duſt, Pſal. 22.29. to ſleep in the duſt, Dan.12.2. If mans body were made of clay, yet had it a good foundation, it might ſtand longer, as a weak houſe may, Matth.7.25. but the foundation is weak here: Light duſt, (not ſolid earth) which is more ſubject to ſcattering than clay. Therefore having ſo weak a foundation, it cannot laſt long. True alſo of their houſes, which have as an earthly matter, ſo an earthly foundation. For *Duſt,* ſee on chap.14.8. on *Ground*.

which are cruſhed] Heb. *they cruſh them.* Imperſonally. So Luk. 12. 20. *They ſhall require thy ſoule*, that is, it ſhall be required.

before the moth] Sooner then a moth can be cruſhed between a mans fingers; which is killed only with a touch, and a very light one alſo. Or, *in preſence of a moth.* He is not able to ſtand out againſt the weakeſt creature, but waſtes inſenſibly, and by degrees, as a garment moth-eaten. So verſ. 20. God gives them up as food for vile creatures. See the phraſe, Pſal.39.11. Iſa.50.9. & 51.8. Hoſ. 5.12. Or, *Before conſumption.* So the root of this word is tranſlated, Pſal.6.7. & 31.9, 10. They die for the moſt part, before their natural ſtrength be ſpent. Moſt men by ſome inward diſeaſes, or outward calamities, periſh in the ſtrength of their age, or before: Few live to be very old, Pſal.90.10.

V.20. *They are deſtroyed from morning to evening, they periſh for ever, without any regarding it*] Some underſtand the former verſe of a natural death, and this of a violent one: yet both may be true of either kind of death.

They are] Or, *Which are;* and ſo the text may go on in the ſame tenour with the former verſe.

deſtroyed] Heb. *beaten to pieces;* as in a Morter.

from morning to evening] Suddenly, or quickly, within the compaſſe of an artificiall day. Or from Sun to Sun; that is, between Sun-riſing, and Sun-ſetting, Pſal, 90.5,6. Iſa.38.12. Their life is very ſhort, like thoſe creatures that begin and end their life in a day. Or, *every day*, or, *all day long*, ſome die, Pſal.44.22. Rom.8.36.

they periſh for ever] The are quite taken out of this world, never to return hither again, while the world laſts; Chap.16.22. Pſal. 39.13. They ſhall dwell no more in this world, Job 14.14. Pſal. 103.16.

without any] Scarce any conſider of it, ſo few, that they are ſcarce worthy to be named, in compariſon of them that do it not. See the like phraſe, Joh.1.10,11,12. & 3.32. Iſa.57.1.

regarding it] Heb. *putting.* To wit, his heart to it, or laying it to heart. So Iſa.41.20. it is tranſlated, *conſider.* No man perceives their end ſo nigh. It is beſide the opinion, and beyond the expectation of all men. Or, No man, no not themſelves take notice of this fleeting condition, to repent in time: or, No man is troubled at their death, or looks further after them, to ſee what is become of them, Iſa.57.1. Or, it may be read thus, *without any conſidering, that they die for ever.*

V.21. *Doth not their excellency, which is in them, go away? they die even without wiſdom*] In this verſe is declared the great power of death over us, in that it ſpoyls us of our beſt parts.

Doth not] Certainly it doth. A negative queſtion, often includes an affirmative anſwer, 2 Sam,11.3.

their excellency] Gen. 49.3,4. whatſoever is eſteemed excellent in them. Some take it for the reaſonable ſoul dwelling in the houſe of clay, verſ.19. Luk.12.19,20. Pſal.146.4. It may be called *their excellency*, becauſe by it they are made more excellent than the beaſts. Others take it for wiſdom, or beauty, ſtrength, riches, or honour, or any good thing wherein one man exceeds another. The goodlineſſe of them, Iſa.40.6. Not only the houſe of clay, and foundation of duſt, but alſo all the adorning, painting, and poliſhing of it, with the rich hangings, and precious furniture thereof, decayes, Pſal.39.11. & 49.12.

go away] Or, *remove,* Numb.13 11. The journies; That is, the ſeveral removes of the people. Or, *Is taken away*, to wit, by God, or by death; for it is in a paſſive form in Hebrew, Iſa.38.12. *Mine age is departed,* or taken away: Suitable to that which followes there, *and is removed from me.*

and not with wiſdome] Their wiſdom cannot keep them from death. They have no more priviledge againſt death then fooles, Pſal.49.10. 2 Sam.3.33. Or, *not wiſely*, that is, with abundance of folly; as, not holding guiltleſſe, for holding very guilty, Exod.20.7. Or, they cannot carry ſo much as their wiſdome away with them, Chap.36.12. Or, They prepare not wiſely for death, but die, as if they had no wiſdom, nor knew not what belonged to life or death, Pſal.49.20. If by *excellency*, be meant riches; then by *wiſdome*, may be meant skill to get wealth in another world, as they did in this.

CHAP. V.

Verſ.1. CAll now, *if there be any that will anſwer thee, and to which of the Saints wilt thou turn?*] Hitherto were the words ſpoken to Eliphaz in the former Viſion, contained in the five laſt Verſes of the fourth Chapter: now he returns to his former diſcourſe, and to what he moved Job to, Chap.4.7. to ſee, if ever any Saint were ſo afflicted. This is confirmed by that which followes; as if he had ſaid to Job, Thou ſheweſt thy ſelf an hypocrite by thy impatience under troubles, verſ.2. And God confirms it by laying ſuch troubles on thee, as he doth on wicked men, verſ.3. &c. See if ever any Saint were ſo impatient, or ſo afflicted. Many wicked men have.

Call now] Not by exclamations, as Iſa. 58. 1. nor by invocation, as Pſal.50.15. but by nomination, Matth. 20 8. Search the records, and take notice of the name of every Saint departed, or alive, and ſee if any be like thee. Call any good man that ever lived by his name, and if he would anſwer thee, he would confeſſe that he was never ſo afflicted, and that God never deales ſo with any as he hath done with thee, except with hypocrites, and ungodly men. For *Call* ſee on Chap. 13. 22. For *Now* ſee on Chap. 4. 7. on, *I pray thee.*

that will anſwer thee] That will reſolve thee of the truth in this matter. Or, *that is anſwerable to thee.* So the word is uſed, Prov. 27. 19. Eccl. 10. 19. whoſe condition is like thine. And if there be none like thee in ſufferings or carriage, then thou art no Saint, but an hypocrite. For *Anſwer* ſee on Chap. 16. 1.

Of the Saints] Perſons ſeparated from the world, and ſet apart to ſerve God. So the word is uſed, Lev. 27.10,14,15,16. Such are the Saints, Joh.15.19.

wilt thou turn?] Or, *on which of the Saints wilt thou look?* As a Painter turns often from the Picture to him, whom he is to ſet out, to ſee if it be like him. Not bare turning about is here meant, but turning to obſerve the countenance of another; for the ſame word פנה, ſignifies to look on a thing: and thence comes פנים, *a face.* On what Saint wilt thou fix thine eyes to find a parallel for thy ſelf? Among wicked men or fools thou mayeſt, verſ.2.

V. 2. *For wrath killeth the fooliſh man, and envy ſlayeth the ſilly one*] None of the Saints will be of thy mind, but they will all acknowledge, that Gods wrath lights on ungodly men onely.

For] Beſides the teſtimony of the Saints, the thing it ſelf appears to be ſo. Or, *Surely.* It is a thing generally known, and needs no proof. So this particle is uſed, Prov.1.17.

Wrath] Impatience under Gods Judgements, and fretting at them, as thou, O Job, haſt done in an high nature, Chap.3. Or, Gods wrath. Wicked men by their ſins give God cauſe to make them miſerable; good men do not.

killeth] Uſeth to kill. God commonly by ſome extraordinary death deſtroyes ungodly men; eſpecially ſuch as being under Gods judgements for their ſins, condemn God of injuſtice, and therefore he deſtroyes them. Or, Their own vexing ſpends their ſpirits and kills them: or, Their impatience thruſts them on things unlawful or dangerous, that have death attending on them.

the fooliſh man] Him that doth things raſhly for want of wit. Wicked men are in Scripture often called *fooles*, Pſal. 107. 17. Prov. 1.32. & 8. 5. & 9. 13. & 14. 1.17. The Hebrew word is the ſame with the Engliſh in ſound, ***Evill.*** Such uſe not their knowledge well, and therefore are as if they had none, Zech. 11.15. Eccl.7.9. It is an argument of folly to hurt themſelves by ſinning, and not to underſtand the cauſes of their puniſhments, that ſo they might amend, and be freeed from Gods judgements. Such an one Eliphaz accounts Job to be, though others accounted him wiſe. As wicked men are fools in print, ſo on the contrary in our old Engliſh books, a righteous man is printed, a right wiſe man; and righteouſneſſe, right wiſeneſſe. For it is true wiſdome, Pſal. 111. 10. Prov.1.7. as ſin is meer folly, Gen. 34. 7. 2 Sam.13. 12,13.

envy] At other mens proſperity. As if this Judgement had come upon Job for envying other mens proſperous condition. Or, *jealouſie*; That is, Gods wrath, who is a jealous God, Exod.20.5.

the ſilly one] Who like a child is eaſily perſwaded to wickedneſſe for want of judgement in himſelf. So much the word imports, as comming from a word that ſignifies to perſwade, or allure, Hoſ.7. 11.

V. 3. *I have ſeen the fooliſh taking root; but ſuddenly I curſed his habitation*] He proves the former propoſition of the downfall of ungodly men, from his own obſervation.

I have ſeen] Or, *I my ſelf have ſeen.* It was a thing I took ſpeciall notice of, Chap.4 8. Pſal.37. 35. I hope I may truſt mine eyes, Numb.16.14. Leſt any man ſhould object againe, Chap.4. 8. that wicked men flouriſh ſometimes, he anſwers, I have ſeen that alſo, that ungodly men have thrived and carried themſelves loftily, as thou haſt done, but they have ſoon been caſt down. For *Seen* look on Chap. 19. 27.

the fooliſh] See on verſ.2. Luk.12. 20. Or, *a fooliſh man.* Meaning ſome one man of note.

taking root] Like a great tree that hath in a long time taken deep rooting, ſpread its root far and wide, and ſo faſtened it ſelf, and flouriſhed the more, Pſal.37. 35. Hoſ.14.5. So have I ſeen wicked men, ſettled in their habitations, having gotten a great, ſure and firm eſtate, as themſelves and other worldly men thought, and put out children as fair branches, verſ. 4. He could not ſee the roots of the trees: But his meaning is, that as a man that looks on a ſtately tree ſhooting forth plenty of boughes, knows it hath firm rooting, elſe it could not ſo ſpread it ſelf: So wicked men could not live in ſuch ſtate, if they were not very rich; nor would they, if they thought their wealth would not abide. See Iſa. 11. 1.

ſuddenly I curſed] Even when he was in his height, and no evil like to befall him, I judged him unhappy for all his wealth, and foretold his ſudden deſtruction, which I knew God would ſpeedily bring on him, and his, Prov. 3.33. The word קבב literally ſignifies to ſtrike through one, as with a dagger, Hab.3,14. Iſa. 36. 6. Metaphorically it ſignifies to ſtrike one through with a curſe. Yet it rather ſignifies foretelling of evill, then wiſhing it, as Numb. 22. 17. & 23. 8,9,11. Curſing there, is foretelling evill; as bleſſing is foretelling good. The event alſo is included. It came ſo to paſſe. So Pſal. 4.6. & 85.8. Rom.1.17,18. Gen.22. 12. And as here foretelling is put for the event, ſo elſewhere the event for the prediction, Jer. 1.10. Lev.13. 3,8, Pronounce him unclean. Heb. defile him, Iſa. 6. 10.

his habitation] So the word נוה ſignifies, Chap.8.6. Iſa.32.18. Jer. 23.31. & 33.10. Sometimes it is put for a place of paſture, Pſal. 23. 2. Joel 2.22. Sometimes for the cottages of ſhepherds, where they dwell quietly, Zeph.2.6. Jer. 25.37. It includes not only his dwelling-houſe, but his family alſo, and his children, verſ,4. and his proviſions for his family, verſ. 5. Prov. 3. 33. Dan. 11.4. He thought himſelf ſurely ſeated, which made his deſtruction the ſorer, Pſal. 30. 6,7.

V.4. *His children are far from ſafety, and they are cruſhed in the gate, neither is there any to deliver them*] Now he ſets out the curſe what it was, and that it was not idle, or in word onely, but reached both himſelf and his poſterity. It may be ſome of his children lived then in miſery, for he ſeems to ſet out a particular man for an example, and that within the compaſſe of his own obſervation, verſ. 3.

far from ſafety] In extreme danger. As Far from light is, In extreme darkneſſe; ſo Far from Gods Law, is, Extremely wicked, Pſal.119. 150. Far from peace, in a moſt deſperate condition, Lam. 3.17. Far from oppreſſion, in a moſt ſafe condition, Iſa 54. 14. As wicked men are far from ſafety, ſo ſafety is far from them, Pſal. 119. 155. Iſa.59.11. By *ſafety*, is here meant, help, and things needfull to preſerve mens lives, or keep them out of danger.

they are cruſhed] As a moth between ones fingers See on Chap. 4. 19. 2 King.7.20.

in the gate] Publickly and openly all men looking on. For what is done in the gate, is known to all, becauſe of the multitude of paſſengers, that go in and out, Pſal 9.14. Prov.31. 52. Gen. 23. 10. & 34. 20. Jer.7.2. & 22.2. Or, They are called to an account, and caſt in judgement, and loſe the cauſe and the day. For judgement was given in the gate, that all might hear it, Ruth.4.1. Deut. 22. 15. Amos 5. 10. Prov.22.22. Pſal 127.5. Job 29.7. & 31.21. Iſa.29.21. They have many troubleſome ſuits, and alwayes are condemned, which is a great miſery and curſe, Pſal. 1. 5. & 109.7. The word שער ſignifies, 1. The gate of city. Gen 34.20. 2. The city it ſelf. Jer.15.7. 3. The place of Judicature which was uſually in the gates. Deut. 17.5,

any to deliver them] They are forſaken of all, and have neither advocate to plead for them, nor Judge to deliver them, nor any friend to ſue for a pardon, which other men have, Pſal. 109. 12. Either to ſhew, that none can reſiſt, where God will puniſh men for wickedneſſe, as Hoſ.5.14. Pſal.50. 22. Or, that all men will turn away from thoſe whom God leaves; or, that the power of the Judges was ſo great, that none durſt help thoſe whom they condemned. Thus they, whoſe fathers pitied none, find none to pity them, Pſal. 109. 13, 14.

V,5. *Whoſe harveſt the hungry eateth up, and taketh it even out of the thornes, and the robber ſwalloweth up their ſubſtance*] In this verſe he ſets out the curſe of God both upon the fooliſh man, mentioned verſ.3. and on his children mentioned verſ.4. For *whoſe*, is ſingular in the Original, and *their*, plural. He muſt loſe his harveſt, and his children their ſubſtance.

whoſe harveſt] All the income of his labours. As devouring widowes houſes, Matth.23.14, It coſt him much labour in plowing and ſowing, and he expected a great crop, but it was ſuddenly taken from him. For *Harveſt* ſee on chap.14. 9. on *Boughes.*

the hungry eateth up] Some underſtand it of his heires, who being kept ſhort while their father lived, waſte all when he is dead: ſo that ill gotten goods ſeldom come to the third heir. Others, of men oppreſſed, and impoveriſhed by him, who when he dies, come and take all away by force, which he intended to leave to his heirs, and ſo make themſelves amends for their goods taken away by him. But it may well be underſtood of any ſpoylers in general, who come like hungry people, devouring all, and leaving nothing to the poſſeſſors. As greedy, as if they never had enough. Like fire that devoures all, Chap.1.16. Iſa.29.6. or like the ſword, that ſweeps all away, Deut. 32.42. Or like wild beaſts, that eat up all, Gen,37.33. Or like perſecutors, who eat up Gods people as bread, Pſal. 14.4.

taketh it even out of the thornes] His hunger makes him fear no ſcratching nor danger, but takes it by force, as if a man ſhould gather corn out of the midſt of thornes without fear of pricking. Or he may allude to the cuſtom of their times, and of ours alſo, to make hedges both about ſtanding corn, and about ricks of gathered corn, Exod.22. 6. Hoſ.2.6. Prov. 15. 19. Iſa.5.5. Mic.7.4. Pſal. 80. 12. & 89. 40. And then the ſenſe is, Though he make hedges of thornes to keep his corn from robbers, yet hungry perſons will break through thoſe hedges to get it. They will have it whatever it coſt. We ſay in the Proverb, Hunger breaks through ſtone walls. Or, *Taketh it to a place out of the thornes.* Where he may quietly eat it. Or, It cometh *to him that taketh it out of the thornes.* And ſome words may be omitted, becauſe it not being written in proſe, the verſe would be too long elſe. For *Taketh* ſee on Chap.15.12. on *Carry away.*

the robber] Chap. 18.9. The word is taken from another word, which ſignifies long hair; becauſe theeves living in deſerts, and not regarding their dreſſe, let their hair grow like wild men; or, to hide their faces, that they might not be known. Or, *the thirſty*; who are in want, and thirſt naturally, or after other mens goods, as hungry before, in this verſe. Neither wet nor dry proviſions, vineyards, nor corn-fields, could eſcape theſe robbers.

ſwalloweth up] With great greedineſſe, as thirſty men drink up all to the bottome in one breath: or as wild beaſts, or whales ſwallow up leſſer creatures, Pſal.56.2. Jon.1.17.

their ſubſtance] The word ſignifies power, ſtrength or activity, Gen.47.6. and ſo an army, which is ſtrong; and laſtly riches gotten and kept by ſtrength, and counted mens ſtrength, Prov. 10. 15. and making them powerfull. For *Subſtance* ſee on chap. 15.29.

V. 6. *Although affliction cometh not forth of the duſt, neither doth trouble ſpring out of the ground*] He now directs Job to look up to God for help; becauſe afflictions have an higher cauſe, then men ordinarily look at, and are not to be avoided by humane policy.

Although] Or, *Becauſe*; as 1 Chr. 13. 9, 11. 2 Chr. 6. 24. Or, *ſeeing*; as Chap.28.21. *Affliction*; the fruit of ſin. Or, *Iniquity*; the cauſe of puniſhment. For ſo alſo the word ſignifies, Pſal. 5. 5, Hoſ.4.15. For *Affliction*, ſee on chap. 18. 7. on *Strength*.

cometh not forth of the duſt] A proverbial ſpeech in likelyhood uſed in thoſe dayes, and in that place, to ſhew that troubles came not by chance, nor was to be imputed to ſecondary cauſes, but ſome greater reaſon might be given of them: Either that they came from our ſins as the meritorious cauſe, or from God as the efficient. Both which conſiderations ſhould make men ſeek to God as offended with their ſins, and inflicting thoſe puniſhments upon them. For *Cometh forth* ſee on chap.15.13. on *go out*, and on chap. 20.25. For *Duſt* ſee on chap. 14. 8. on *ground*.

Trouble] Or, *Labour*, Toyl ariſing from ſin. For the word ſignifies both labour, and pain; as both the Greek and Latine alſo anſwering to it. *Out of the ground*. As weeds do that grow out of the ground without mans work or care. Gods hand ſends them, and mans ſin brings them.

V. 7. *Yet man is born unto trouble, as the ſparks flye upward*] Having ſhewed in the former verſe whence mans troubles do not come; now he ſhewes, whence they do come. The word אדם ſignifies. 1. The firſt man, Gen. 2. 20. 2. Any man, Prov. 3.13. So here.

Yet] Or, *becauſe*; or, *ſeeing*. See on verſ. 6.

Man is born] Breeds himſelf trouble, as eaſily and ordinarily, as if he were born for that end, as he is born in ſin, Pſal. 51. 5. which breeds all his troubles. They miſtake the ſenſe and ſcope of the place that apply it to mens working in their particular callings, though it be true that men are born not to idleneſſe, but to imployment. The like miſtake is of that paſſage, Gen.3.19.

unto trouble] Or, *labour*. See verſ. 6.

As] Heb. *And*. So this particle is uſed, Chap. 16. 21. & 34. 3. It is ſometime put for a note of likeneſſe, and then it couples things moſt ſtrictly together; ſhewing not only that they are both true, but alſo one like another. It is as naturall for man to work himſelf trouble, as for ſparks to fly upward.

The ſparks fly upward] Heb. *The ſons of the quick or live coal lift up to fly*. So we find a ſon of the bow, for an arrow, Job 41. 28. ſons of the quiver, for arrowes, Lam. 3. 13. the ſon of the floor, for the corn, Iſa.21. 10. And the next word tranſlated, quick or live coal, Iſa.1.6. If ye blow the coal, the ſparks will fly upward. So man, if he be once born, he will have trouble, Job 14. 1. עוף ſignifies. 1. To fly. Deut. 4.17. 2. To be faint. 1 Sam. 14. 31. Here it is taken in the firſt ſenſe.

V. 8. *I would ſeek unto God, and unto God would I commit my cauſe*] Having ſhewed that afflictions take not their riſe from ſecondary cauſes, he exhorts Job to return to God by repentance, who being powerfull, and mercifull would pity him then, and reſtore him to his former happy condition. To this purpoſe, in the reſidue of the Chapter, he ſpeaks much of Gods power and wiſdom, both in the works of nature, in generall; and eſpecially in his works about mankind.

Surely] This word is in the Hebrew; but is omitted in the Tranſlation. See on Chap. 1. 11.

I; I my ſelf] For beſides the perſon included in the verb, the pronoun is added to ſet an emphaſis on it. See on verſ. 3. He propounds it in his own perſon in a friendly manner, that it might the better go down with Job. So doth Paul, 1 Cor. 3. 6. with 4. 6. propound his own example, that other Miniſters might not think much, if their labours were fruitleſſe ſometimes when the Apoſtles would be ſo alwayes, if God did not give the increaſe. So Eliphaz, here; *If I were in thy caſe and theſe corrections lay on me, I would ſeek to God*.

would] I would not have fretted, nor curſed my day as thou haſt done (Chap. 3.) but I would chuſe a better way. Think thou of thy holineſſe as thou pleaſeſt, I would acknowledge Gods providence in theſe troubles, and confeſſe my ſins, and ſeek to God for delivery.

Seek to God] By prayer, for counſel, help, deliverance, as to one higher and ſtronger then I, that ſo I might find favour with him, 2 Chr. 16. 12. Pſal. 9. 10. & 34. 4. & 77. 2. Iſa. 9. 13. Zeph. 1. 6.

unto God] One name uſed for God in this verſe before, is taken from ſtrength: the other here uſed is that which is communicated to Judges, Exod. 21. 6. Pſal. 82. 1, 2. To ſhew, that God had juſtly inflicted theſe troubles on Job, and none could deliver him out of Gods hands; as verſ. 4. and therefore God muſt be pacified by prayer, and intreaty, and it is in vain to fret againſt his proceedings with us, though they be harſh to us, Prov. 25. 15.

commit my cauſe] Or, *Put my words*, That is, pray.

V. 9. *Which doth great things and unſearchable: marvellous things without number.*] He ſets out Gods wonderfull power, either to terrifie Job (who as he thought, was grown inſolent againſt God) by confirming Gods providence in puniſhing wicked men, as he had ſaid before. Or to comfort him in his miſeries, by ſhewing him a preſent remedy, from Gods ability to deliver him out of the greateſt troubles, and his wiſdom to find an iſſue, when men cannot. He that is moſt powerfull is moſt worthy to be feared, and to be ſought to. Gods powerfull works are ſet out here in generall, and afterwards in many particulars in things natural and civil, to the advancing of the poor, that their ſpirits may be raiſed, and their enemies daunted.

which doth] At preſent, and continually, Joh. 5. 17. For *Doth* ſee chap. 14. 9. on *Bringeth forth*.

great things] Not like men, who with much art and labour produce trifles. Mens greateſt works are nothing in compariſon of Gods. Great things in quantity; as Hills, Seas, Whales, Elephants: but eſpecially in quality, and excellency. Jer. 10. 6. Pſal. 136. 6, 7. So the Moon is called a great light, Gen. 1. 16. though ſome Stars be bigger, becauſe in regard of the nearneſſe of it to the Earth, it looks bigger, and gives more light. Some interpret theſe great things, of Gods ordinary works in the courſe of Nature, and oppoſe them to the wonders following. Others take both words promiſcuouſly; for wonders above Nature are called great things, Luke 1. 49. and there are wonders in the courſe of Nature, Pſal. 36. 6. Pſal. 136. 4, 5, &c.

And unſearchable] Heb. *And there is no ſearch*. They may be ſearched into, but not with any expectation to find out the cauſes of them, or the manner of doing of them by the wit of man, though he ſearch never ſo ſtrictly. That labour is in vain. Therefore *unſearchable* is expounded by *paſt finding out*, Rom. 11. 33. It ſignifies alſo high, deep things, and ſecret things, which men cannot come at; as the height of heaven, the bottom of the ſea and of the earth, the heart of Kings, Prov. 15. 3. Job. 38. 16.

Marvellous things] Such things as we cannot underſtand the cauſe of, becauſe it goes above the capacity of our natural reaſon. The word ſignifies not only things that we admire, as not knowing the cauſes of them, but alſo any thing hidden, or above the reach of our underſtanding, Judg. 13. 18. Pſal. 131. 1. It is derived from a word that ſignifies *dividing*, or *ſeparating*. Exod. 33. 16. It imports things divided from our underſtanding, as miracles are, which are above the courſe of Nature; and many things alſo in the courſe of Gods ordinary providence, for he ſpeaks not here of creation, as appears by the inſtances following. Theſe are difficult things, and ſuch as we uſe to wonder at, Deut. 17. 8. Gen. 18. 14. God doth moſt magnificent works, which do far exceed our ſtrength and capacity.

without number] Heb. *till* there be *no number*. There is ſuch a multitude of Gods marvellous works, that they cannot be numbred by man, Gen 15. 5. Rev. 7. 9. but God can number them; as he can the ſtars, Pſal. 147. 4. Or, it may be ſpoken by a figure called Hyperbole, to ſhew that they are very many. See the like; Exod. 3. 8. Deut. 1. 28. Pſal. 107. 26. Joh. 21. 25.

V. 10. *who giveth rain upon the earth, and ſendeth waters upon the fields*] He ſhews Gods power firſt in the works of Nature.

who] He puts the demonſtrative Article before in the Hebrew; as if he would ſay, I mean that God, who giveth rain. He did not ſo in the former verſe; nor doth not in the verſes following, becauſe here he begins to enumerate Gods particular wonderful actions.

giveth] He inſtanceth in ſuch works, as none can do but God. The earth would be fruitleſſe, if God did not ſend rain, Jer. 5. 24. For *Giveth* ſee on chap. 14. 4. on *Bring*.

Rain upon the earth] He begins with this as a wonderful and profitable work; not abiding at all times, as the Sun, Moon, and Stars; for then the world would be drowned, but ſent by God at divers ſeaſons; and in divers places, eſpecially where rivers are ſcant, as they were in thoſe hot Countries: and this was a ſpecial ſign of Gods providence; for the refreſhing of the earth, and earthly things, that elſe would be dried up. And it is more obſerved and admired, then the conſtant light of the Sun; and it is called the husband of the earth by the Hebrew Writers, becauſe the Earth can no more bear fruit without rain, then a woman children, without company of a man. It is therefore reckoned among Gods mighty works, Chap. 28. 26. Jer. 10. 13. Amos 5. 8. Act. 14. 17. For *Earth* ſee on chap. 9. 24.

ſendeth waters] Rain from heaven, as before. Or, floods, by rain falling abundantly, or by rivers overflowing their banks. And that either in judgement to deſtroy the fruits of the earth, or in mercy, where rain is not uſual to fructify the land, as in Egypt by Nylus overflowing, Deut. 11. 10, 11. Gen. 2. 5, 6. For *Sendeth* ſee on chap. 14. 20. For *waters* on chap. 14. 9.

upon the fields] Heb. *upon the out-places*, Pſal. 144. 13, 14. that are to the towns, as ſtreets are to the houſes, more open places. Such as have no covering over head to keep the rain from falling on them; nor no walls to incloſe them, as houſes and towns have. So bountiful is God, that he not onely waters the tilled grounds, but alſo, wilderneſſe and deſerts, where no man comes, nor no husbandman looks for fruit. This ſhews Gods magnificence; whoſe bounty takes care for vileſt things, and makes wilderneſſes, and inacceſſible hills green, that wild beeaſt may have food, as well as men, Job,38 25. 26. For *Fields* ſee on chap. 18. 17. on *Street*.

V. 11. *To ſet up on high thoſe that be low, that thoſe which mourn, may be exalted to ſafety*] This is added to encourage Job to humble himſelf before God, who was able to reſtore him to his former proſperous eſtate again.

to ſet up] The connexion ſhews the meaning, that God by ſending rain gives plentiful crops, and ſo making their fields fruitful, raiſeth the poor husbandmen, firſt to riches, and then to honour. Or the ſentence may begin here. To ſet up, *&c.* He diſappointeth. *&c.* verſ. 12. God makes room for the preferment of the poor, by ruining the mighty.

on high] An alluſion to Judges and Kings, who ſit on ſeats and thrones higher then others, 2 Sam.3.10. 1 King. 1. 30,35,48. So higher ſeats in feaſts and publick places, were provided for, and given to perſons of greateſt eminency, 1 Sam,20.25. Prov.25.6 Matth. 33.6. Mark 12.39. Luke 1.52. & 11. 43. & 14. 8. So on the contrary, to be in a low eſtate, or humbled, is ſet out by ſitting in the duſt, 1 *S*am.2.2.8. 1 King.16.2. Pſal.113.7. *I*ſa.47. 1. or in a low place, Eccleſ.10.6. Jam.2.3. The meaning is, to prefer mean men to riches, honour, and authority.

thoſe that be low] In their outward eſtate, Luke 1.48.52. Pſal. 107. 41. and accordingly of low eſteem among men, and ſet below others. He may mean poor husbandmen, who for want of rain are well nigh undone.

thoſe which mourn] Heb. *thoſe which are black*; to wit, in face: for ſorrow will make men look ſwart, Jer.4. 28. Lam. 4. 8. Or in apparel, for mourners uſed to wear black, as a ſign of ſorrow, Ezek. 31.15. As on the contrary, men in proſperity, and joyfull times, did wear white, Eccl.9.8. Eſth.8.15. He may have reſpect alſo to husbandmen, who mourn for want of rain, and make their faces ſwart by hard labour in the Sun.

exalted to ſafety] Lifted up into an high place, where they may be ſafe; as if they were lifted into an high tower, where no weapons could reach them. Hereby is intended delivery out of their former wants; freedom from them for time to come, and open and laſting honour, that cannot be taken from them, Prov.29.25.

V. 12. *He diſappointeth the devices of the crafty, ſo that their hands cannot perform their enterpriſe.*] He ſhews how he makes low ones ſafe: by croſſing plots of mighty ones, invented for their ruine. It is alſo a further inſtance of Gods power in things civil, which was ſhewed before in things natural. He had ſhewed Gods power before; now he ſets out his wiſdom.

He] Or, *who:* That it may run on in the ſame phraſe, and anſwer to the ninth and tenth verſes.

diſappointeth] The word, in another form, ſignifies breaking, but in the form here uſed, making void, fruſtrating, diſappointing. Pſal. 119. 126. Ezr. 4. 5. & 9. 14. for when the engine is broken, men cannot effect their plots. God diſappoints the devices of politick men, one while by hindring them from bringing their devices to the end they aym at, and deſire: as follows in this verſe. They cannot perform their enterpriſes. So that all their endeavours and purpoſes are to no purpoſe, Iſai.14.24,25. Pſal.33. 10. Otherwhile, by contradicting and reſiſting them, Numb.30. 8. 1 Pet. 5. 5. Jam. 4. 6.

the devices] Concluſions in mens minds, after long and ſerious thoughts. Curious devices, as the word imports; like curious the girdle, Exod. 28. 8. So that not bare thoughts are here intended, but plots, and deceits, and witty inventions reſolved and concluded upon in their mindes, which they thought could not be hindered from execution, and by which they thought to raiſe themſelves, and pull down others. As God lifts up ſome, who were ſo low, that they looked for no preferment, verſ. 11. ſo he diſappoints thoſe that plot for it by the ruine of others, Gen. 50. 20. Pſal. 56. 5, 6,7. Eſt. 9. 24, 25.

of the crafty] Sometimes the word is taken in a good ſenſe, Prov. 1.4. & 8. 12. & 22. 3. but moſt commonly in a bad ſenſe, for ſuch as uſe their wiſdom to hurt others, Gen.3. 1. Pſal. 83. 3, and ſo here. Some think the word ſignifies, one that hath many turnings and windings in his mind, as the ſerpent had in his body, Gen. 3. 1. It comes from a word that ſignifies *naked*, becauſe ſuch as ſhew tricks of activity, uſe to ſtrip themſelves naked. The ſame word ſignifies naked, and ſubtill, Gen. 2. 25. & 3. 1.

ſo that] Heb. *and*. It is uſed in this ſenſe, Chap. 7. 15, 20. & 41. 16.

their hands cannot perform] The hands are the inſtrument to act, as the tongue is to ſpeak what the heart invents. For *Hand* ſee on chap.15. 23. For *Perform*. on chap. 14. 9. on *bring forth*.

their enterpriſe] Which they had craftily contrived, thinking it could not be diſappointed, yet they could not effect it, Neh.4.15. Iſai. 8. 10. They could not give their plots an actuall being, or ſubſtance; for ſo the word ſignifies. For *Enterpriſe* ſee on chap. 26. 3. on *The thing as it is*.

V. 13. *He taketh the wiſe in their own craftineſſe: and the counſell of the froward is carried headlong*] In the former verſe he ſhewed, that God did ruine the plots of ungodly men; now he ſhewes how, to wit, by making their own devices to recoyle on their own heads; and not only work liberty to good men, but alſo ruine to themſelves.

He] Or, *who*. See on verſ. 12.

taketh] When they think that they have, by their policy, entrenched themſelves in the caſtles of their craft, ſo ſure, that no man can touch them, God takes them by a greater policy, as men do ſtrong caſtles, or as hunters do wild beaſts in gins, and carries them away, as priſoners taken in war, Numb.21. 1, 32. Deut. 2. 34. 2 Sam. 12. 27. Gen.31. 26. Iſa.20. 4.

the wiſe] Wiſe to do evill, for craft is aſcribed to them here, and ver.12. They may be called wiſe, becauſe they think themſelves ſo. Such as can work out any thing, as they think; and that none can prevent them. So the Greek word ſignifies, 1 Cor. 3. 19. where the Apoſtle quoting this verſe, as Scripture, ſhewes the whole book to be Canonicall.

in] That is, *by*. It notes the inſtrument, as Pſal. 33. 6. Heb. 1. 1, 2.

their own craftineſſe] In their witty devices, whereby they thought to ruine others. So did Haman periſh, Eſth. 9. 25. God uſeth their craft to their own deſtruction, as if a ſtrong man ſhould beat back the enemies weapons upon himſelf, whereby he intended to hurt others, Jer.21. 4. Or it may be a metaphor taken from catching of birds in nets, or ſnares. God uſeth their crafty devices, intended as nets to catch others, for to catch themſelves, Pſal. 7. 15, 16. & 9. 15, 16. & 35. 7,8. & 141. 10.

the counſell] Device, as ver. 12. Pſal. 81. 12. Or, plot deviſed by many, laying their heads together, Pſal. 1. 1. & 2. 2. Iſai.19.11. Counſels are ordinarily taken for reſults of ſerious debates with others. Crafty devices may be the fruit of one mans brain.

of the froward] Deceitful perſons, who have one crafty device twiſted within another, like a rope. The word ſignifies to wreſt or turn a thing, and then to wreſtle. Such as can turn themſelves every way, as wreſtlers do to get advantage of others, and wind themſelves within them, to overthrow them by policy, when ſtrength faileth, Gen.30.8. Deut.32. 5. Pſal.18.26. Prov.8.8.

is carried headlong] It comes from a word that ſignifies haſte; for haſty folks take not time enough for advice, but do things very raſhly, and with precipitation, and ſo not only miſſe what they intend, but alſo have ill ſucceſſe, Iſai. 19. 14. and 32. 4. The word מהר ſignifies. 1. To do a thing ſpeedily. Pſal. 16. 4. 2. To give a dowry. Exod. 22. 16. 3. To do a thing raſhly, as haſty men uſe to do, Iſa. 32. 4.

V. 14. *They meet with darkneſſe in the day time, and grope in the noon day, as in the night*] The reaſon is here ſet down of their bad ſucceſſe; want of knowledge, though they think themſelves wiſe.

they meet with] Or, *run into*. It meets not with them, but they bring troubles upon themſelves by their raſhneſſe: or find inexpected difficulties hindring the ſucceſſe of their counſels.

darkneſſe] Some take it for troubles, which are often ſet out in Scripture by darkneſſe, as proſperity is by light. But by darkneſſe, we may rather underſtand ignorance how to effect their deſigns.

in the day time] They meet with trouble in their proſperity. Or rather, God ſends a ſpirit of giddineſſe upon them, Iſai 19.3,14. ſo that with all their ſearch and counſel, they cannot ſee things that are clear, and might eaſily be diſpatched, but go on ſlowly, and fearfully, as men in the dark. They have light without, but want light within.

grope in the noon day, as in the night] They are like blind men, who at high noon, when the Sun ſhines brighteſt, grope for doors and walls, as other men do in the darkeſt nights, Gen.19. 11. Judg. 16. 26, Deut.28. 29. Iſai.59.10. Lam.4.14. The meaning is, that theſe crafty men meet with troubles, in the midſt and height of their proſperity. Or rather, in things moſt clear, they ſeek out for ſome way to execute their wicked devices, and are ſo beſotted, that they can find none.

V. 15. *But he ſaveth the poor from the ſword, from their mouth, and from the hand of the mighty*] The Scripture uſeth preſently after threatnings, to annex promiſes, leſt men ſhould think, that God were more ready to kill, then to ſave, Pſal. 34. 16,17, 21,22.

But] See on Chap. 1. 11.

he ſaveth] Keepeth from troubles, or delivereth out of them.

the poor] Such as are in great want, and ſo are forced to make known their wants by uttering their deſires. For it comes from a word, that ſignifies willing, or deſiring.

from the ſword] From war, and the miſeries attending it, which threaten their life, verſ.20. Gen. 31. 26. Pſal. 144. 10.

from their mouth] From the mouth of thoſe crafty ones, mentioned, verſ. 12,13. From their plots, who like wild beaſts would ſwallow them up, Pſal. 124. 3,6. Or *from the ſword*, that is, *from their mouth*; or, *that cometh out of their mouth*. That is, from falſe witneſſes, or ſlanders, that may endanger their life, or credit, Prov. 12. 6. & 18.8. & 26. 22. Or, from ſentence of death given againſt them by unjuſt Judges Or, from bad counſels given aginſt them by ungodly men, and virulent words, whereby they are pierced, as with a ſharp ſword, Pſal,57.4. & 64.3. Jer.9.8. & 18. 18. Or, *out of their mouth:* The oppreſſours cannot keep cloſe their plots, but reveal them to others, whereby they come to be diſappointed. For *Mouth* ſee on chap.15. 5.

From the hand] God not onely defends them from their reproaches; but alſo from their violent attempts to take away their goods, life, or liberty. For *Hand* ſee on Chap. 15. 23.

of the mighty] Of the oppreſſour, who being more powerful then he, would overcome him, if God did not aſſiſt him.

V. 16. *So*] By this meanes he concludes the diſcourſe of Gods wonders, with the fruit of them. They breed hope in the oppreſſed, and ſhame in the oppreſſours.

the poor] One that is exhauſted or drawn dry, as Rivers, when men take the fiſh, or turn them from fenced Cities, Iſa. 19. 6. One that had means and ſtrength, but now hath loſt them. And ſuch are worſt able to bear poverty.

hath hope] He that is now delivered, in another triall when he ſhall be forſaken of all men, hath hope that God will deliver him again, 1 Sam. 17. 37. 2 Cor. 1. 9, 10. Or, another poor man ſeeing God hath delivered this man, will hope for the like, Pſal. 32. 6, 7. Or, Being delivered, he hath the thing he hoped for, that is, ſafety or deliverance, Pſal. 32. 10. See hope, for the thing hoped for, Rom. 8, 24. Col. 1. 5.

iniquity] Every wicked and ungodly man; as pride, for the proud man, Jer. 13. 9. and on the contrary, righteouſneſſe, for righteous men, 2 Pet. 3. 13. Ungodly men, who are unjuſt and unequall in all their ways, and oppreſſe the poor, Pſal. 71. verſ. 4.

ſtoppeth her mouth] Shuts it, and ſpeaks not proud and high words, as formerly. They ſhall bluſh, and be confounded, wonder and be aſtoniſhed, when they ſhall ſee poor men, whom they thought none could deliver out of their hands, ſtrangely delivered, and taken away from them, and ſhall not dare to murmure againſt God, having nothing to ſay againſt the juſtice of his proceedings; and therefore he doth not ſay that God ſtops their mouth, but themſelves, Pſal. 107. 42. Mic. 7. 16. Jer. 8. 14.

V. 17. *Behold, happy is the man whom God correcteth: therefore deſpiſe not thou the chaſtening of the Almighty*] Here Eliphaz proceeds to another argument, to move Job to ſubmit to Gods hand, and acknowledge his ſin, in regard of thoſe deliverances that God gives to ſuch, as make a good uſe of afflictions.

Behold] A note of attention, and admiration, that men in trouble ſhould be happy, contrary to the judgement of the world, that counts them miſerable. See on chap. 1. 12.

Happy is] Heb. *The bleſſedneſſes of the man*. They conſiſt in theſe deliverances and favours that follow. So Prov. 3. 11, 12. Jam. 1. 12. Heb. 12. 5. 6. Rev. 3. 19. Yet thoſe places ſeem to ſpeak of thoſe croſſes, whereby good men are tried; but this of ſuch troubles, as bring wicked men home to God. Pſal. 94. 12, 13.

The man] The word ſignifies ſorrowful, or miſerable man, according to the Original of it. He is miſerable by Nature, and in himſelf; but made happy by Gods grace.

whom God corrects] Sometimes the word ſignifies reproving, which is a verball correction; as Lev. 19. 17. But here it imports a reall correction by ſtripes and troubles, Chap 33. 16, 19. Either he means, that Gods correcting wicked men for their ſins, is a way to bring them to bleſſedneſſe, by driving them to repentance: or elſe he includes the uſe of corrections. The man, whom God by affliction, brings out of his wicked ways, ſhall be bleſſed. For *Correct* ſee on chap. 15. 3. on Reaſon.

therefore] Heb. *and*; It is a concluſion out of the former premiſes; If it be a happy thing to be afflicted, that we may be drawn from our ſinful courſes, then thou muſt not deſpiſe Gods corrections. So this particle is uſed as a word of inference, Chap. 21. 14. Dan. 9. 11.

deſpiſe not thou] Prov. 3. 11, 12. Heb. 12. 5, 6. Do not ſet light by it, or contemn it, as a thing of no uſe, Numb. 11. 20. Pſal. 53. 6. & 118. 22. Iſa. 8. 6. & 30. 12. but make great account of it, as of an excellent means of happineſſe, Pſal. 51. 17.

the chaſtening] It is not the Sword to cut off, but the Rod to correct: therefore deſpiſe it not.

Almighty] Or, *All-ſufficient*, Gen. 17. 1. who is able to turn afflictions to our good, and ſufficient to himſelf, and to all creatures without the help of any of them, Chap. 6. 4.

V. 18. *For he maketh ſore, and bindeth up: he woundeth, and his hands make whole*] He giveth a reaſon, why Gods corrections ſhould be highly eſteemed; becauſe, though they ſeem hurtful, yet they are for our good: and ſo it may be tranſlated, *Though he maketh ſore, yet he bindeth up*. For the comfort is not in ſmiting, but in healing. So is this particle uſed, ver. 5, 6. Dan. 9. 9. and the other it tranſlated, *yet*, Dan. 9. 13.

He maketh ſore] Or, *Though he make ſore, yet his hands*, &c. as before. So *Though*, is added out of the former branch, Job 16. 6. Hoſ. 6. 1. A ſimilitude taken from a Chyrurgion, who though he could forbear making an inciſion; yet doth it for the healing of the Patient, and afterward cures the wound. So doth God wound our bodies, to heal our ſouls, and then heales our bodily wounds alſo.

bindeth up] As a skilfull Chyrurgion carefully binds up a wound; as a broken arm or leg, to heal it, Iſa. 30. 26. Ezek. 34. 4. Pſal. 147. 3. The word חבש is uſed. 1. For binding on ornaments. Exod. 29. 9. 2. For binding on plaiſters. Ezek. 34. 16. 3. For keeping back, as it were by a band. Job 28. 11. 4. For ſadling or binding horſe-trappings, Gen 22. 3. Here it is taken in the ſecond ſenſe for binding on plaiſters to heal.

he woundeth] Deut. 32. 39. Heb. *ſmiteth*. He ſtrikes hard, ſo that he makes a wound. Wounding is more, then making ſore; and making whole, is more then binding up; Pſal. 68. 21.

his hands] He goes on with the ſimilitude of a Chyrurgion; who makes his plaiſters, and layes them on with his hands; and ſo may be ſaid to heal with them. For *Hand* ſee on chap. 15. 23.

make whole] Do not only give eaſe, but perfect the cure.

V. 19. *He ſhall deliver thee in ſix troubles; yea, in ſeven there ſhall no evill touch thee*] Now he deſcribes the bleſſedneſſe aforeſaid, by particular deliverances out of ſundry troubles.

He ſhall deliver thee] He ſhall ſnatch thee out of the enemies hands, or out of danger.

in ſix] In many troubles: a certain number, for an uncertain; according to the uſual phraſe of Scripture, Amos 1. 3. Luke 17. 4. Iſa. 4. 1. 1 Sam. 2. 5. Jer. 15. 9. Prov. 30 15, 18. & 6. 16. & 24. 16. Others underſtand it of the particular dangers enumerated afterwards. Famine, War, Slander, Deſtruction by other means, wild Beaſt, ſtones of the field, tame Beaſts: ſeven in all. Some take it for deliverance out of them. They might come on him, but not deſtroy him; becauſe he ſaith in ſix, not from ſix, 1 Cor. 10. 3. Others take it for keeping him from thoſe troubles that fell on other men, Pſal. 91. 7. Rev. 3. 10. 2 Pet. 2. 7. Neither could they be delivered out of deſtruction, which is one of the kinds mentioned, but muſt be kept from it. For there is no help for them that are deſtroyed: and it follows, *No evill ſhall touch thee*.

Troubles] The word ſignifies ſtraights. A ſimilitude from a man, whoſe body girt too ſtrait, puts him to much anguiſh and pain, 2 Sam. 24. 15.

yea] Heb. *and*, So it is tranſlated, Prov. 6. 16. and 30. 18.

in ſeven] If a ſeventh trouble come, he will keep thee out of that alſo. He will not only free thee from many, but from all troubles, Pſal. 91. 3. & 34. 19. & 18. *title*.

Touch thee] It ſhall not hurt thee. See Chap. 11. 1. Pſal. 105. 15. Or, It ſhall not ſo much as lay hold on thee; but thou ſhalt be free, when others are oppreſt with famine, &c. Pſal. 91. 10.

V. 20. *In famine he ſhall redeem thee from death; and in war from the power of the ſword*] He comes from the general, to particulars, to aſſure the truth of it.

In famine] A ſore judgement, Ezek 6. 11. Jer. 24. 10. and the firſt great evill here mentioned. In time of famine, when it falleth on others, thou ſhalt have food enough, Pſal. 33 10. & 34. 19. & 37. 19. Famine ariſeth ordinarily from the barrenneſſe of the earth, or too much, or too little rain, or from war, which hinders ſowing, and carries away the crop from the Owners.

Redeem thee] Make a difference between thee, and others, Exod 8. 22, 23. Thou ſhalt be free from the wants; that others feel in famine; as a captive redeemed with a price, is free from thoſe bonds, that others feel. Or, reſcue, in general; as Pſal. 107. 2.

from death] Thou ſhalt not ſtarve, as others do.

In war] In time of war. This is the ſecond trouble: War and Famine often go together, Jer. 18. 21. For in War, proviſions are waſted, and ſowing is neglected. It comes from a word that ſignifies to eat, for the ſword devoures, 2 Sam. 11 25. Jer. 2. 12. & 46. 10, 14.

from the power] Heb. *From the hands*. For as mens ſtrength is ſhewed by their hands; ſo alſo, what we have in our hands, is in our power, Jer. 18. 11, Pſal. 63. 11. So, Pſal. 49. 15. Hoſ. 13. 14. 1 Sam. 17. 37. Pſal. 22. 20.

of the ſword] It ſhall have no power to kill thee, as it doth others.

V. 21. *Thou ſhalt be hid from the ſcourge of the tongue; neither ſhalt thou be afraid of deſtruction when it cometh*] He proceeds to the third and fourth troubles, ſlander, and violent death.

Thou ſhalt be hid] When ungodly men accuſe others, they ſhall forget to accuſe thee. Or, Thou ſhalt be as ſafe, as if thou wert in an hidden place, where none could find thee. God ſhall protect thee, ſo that a lying tongue ſhall not hurt thee, Pſal. 31. 20.

from] Heb. *in*, Or, *when the tongue ſcourgeth*. When it ſcourgeth other men.

the ſcourge] From ſlanders and reproaches, by which other mens credit is wounded, as the body is by ſcourging, Prov. 14. 3.

of the tongue] From thence comes a word in the Originall, that ſignifies to ſlander, Pſal. 101. 5. and to accuſe, Prov. 30. 10. For *Tongue* ſee on chap. 15. 5.

ſhalt thou be afraid] So as to diſtract thee, or make thee deſpair, or give over looking after means of deliverance, Heb. 11. 7. Exod. 9. 20. Iſa. 7. 2. Jer. 20. 3. Or, Thou ſhalt not be in any danger at all, ſo much as to fear any hurt.

of deſtruction] By theeves or robbers breaking in, and killing others, or of any violent death.

when it cometh] Upon others. God will keep thee, that thou ſhalt not be deſtroyed, when thy neighbours are; as he did Noah and Lot. And if not afraid when it cometh, much leſſe before, at the rumour of it, Matth. 24 6. Luke 21. 9. For *Come* ſee on chap. 15. 21.

V. 22. *At deſtruction and famine thou ſhalt laugh: neither ſhalt thou be afraid of the beaſts of the earth*] He repeats two of the former troubles, as being moſt terrible, yet with a phraſe that imports a greater freedom from the fear of them; and then goes to the fift trouble. For thoſe that would make theſe diſtinct calamities from the former, bring in needleſſe ſubtilties, which the text affords not.

At deſtruction] See on verſ. 21.

and famine] See on verſ. 20.

thou ſhalt laugh] An higher priviledge then redemption from the one, ver. 20. or not fearing the other, verſ. 21. Thou ſhalt be ſo far from that, that thou ſhalt laugh at them. It is not a laughter of deriſion of Gods judgements, but of joy, that God preſerves us, when he deſtroyes others. Yet emphatically expreſſed, to ſhew the great ſafety and confidence of Gods people; as if a Souldier ſhould ſee the bullets kill many by him, and ſtand it out fearleſſe and joyfull, perſwading himſelf they ſhall not hurt him. Or like one contemning and laughing at his enemies preparations, or not thinking them worthy to be regarded. Or one in a dry houſe ſmiling in a great ſtorm, that makes others without doors mourn, Chap. 39. 7. 21, 22, 25. Pſal. 2. 4. & 37. 13. Prov. 31, 21, 25. Hab. 1. 10.

ſhalt thou be afraid] See on verſ. 21. Iſa. 11. 6 7 8, 9.

of the beaſts of the earth] This is the fift trouble from which a penitent ſinner ſhall be free. *Beaſts of the earth*, may include all beaſts, as made of the earth, and living on the earth. But being here diſtinguiſhed from *the beaſts of the field*, ver. 23. it may be taken for wild beaſts, as it ſeems to be, Deut. 28. 26. Jer. 7. 33. for ſuch uſe to eat mans fleſh. Wolves nor Lions ſhall not hurt thy flock nor thee, Pſal. 91 13. 1 Sam. 17. 34, 35, 36 Theſe may well be called *beaſts of the earth*, becauſe they range all the world over to ſeek for prey; whereas tame beaſts are kept in paſtures, and may therefore be called *beaſts of the field*. For *Earth*. See on chap. 9. 24.

V. 23. *For thou ſhalt be in league with the ſtones of the field; and the beaſts of the field ſhall be at peace with thee*] The ſixth and ſeventh troubles are here mentioned, which might ariſe from ſtones and tame beaſts.

For] Or, *Surely*. As this particle is tranſlated, Chap. 8. 6. & 20. 20. For it is a new deliverance, and not a reaſon of the former. Leſt he ſhould think, the wild beaſts are far off, and I need not much fear them, but I may be hurt by ſtones, and tame beaſts, He ſaith, Surely, theſe ſhall not hurt thee neither.

thou ſhalt be in league] Thou ſhalt not need to fear hurt from the ſtones, no more then men do from ſuch as are at league with them, though they be ſtronger then they. See this phraſe, Iſa. 28. 15. Hoſ. 2. 18. Ezek. 34. 25.

with the ſtones of the field] Thou ſhalt not be hurt by ſtumbling at them, Pſal. 91. 12 nor by going barefoot on them, as many did at that time in thoſe ſtony Countries. Much leſſe ſhalt thou be ſlain by them, as Abimelech was, Judg. 9. 53. & Goliah, 1 Sam. 17 49 and many malefactors under the Law ſtoned, Lev. 20. 2. & 24. 14 16, 23. For *Stones*, ſee on chap. 14. 19.

the beaſts of the field] The tame beaſts that uſe to graze in the field. See on verſ. 22. Such creatures though made to ſerve man, and not ſo wild as others, yet by reaſon of mans ſin, do oft forget their duty, and do him hurt. Some have been ſlain by horſes, bulls, dogs. Mens corn and vineyards have been much hurt by them. But they ſhall not hurt thee.

ſhall be at peace with thee] Carry themſelves peaceably to thee, and do thee no harm, although ſome of them want not ſtrength to do it, and do hurt evill men. Or, *ſhall be made to be at peace with thee*. For ſo much the word in that conjugation it is in the Original, may import. Although by mans ſin, they be in ſome ſort ſet at liberty, yet they ſhall be ſo overruled by Gods providence, that they ſhall do thee no harm at all.

V. 24 *And thou ſhalt know, that thy Tabernacle ſhall be in peace, and thou ſhalt viſit thy habitation, and ſhalt not ſin*] Freedom from evils went before; now follow promiſes of good. A comfortable life, in this verſe; a numerous poſterity, verſ. 25. A long life and happy death, verſ. 26.

thou ſhalt know] By ſenſe and experience. Thou ſhalt finde it ſo indeed to thy comfort, Eccl. 8. 5. ſhall feel no evill. Heb. know. See in the margine there, 2 Cor. 5. 21. Phil. 3. 10. Numb. 14. 34.

Thy Tabernacle] It is called a Tabernacle, becauſe they dwelt commonly in tents fit for removing, according as they needed paſture for their cattel, and the heat of that country was ſo great, that men could endure ſuch dwellings. Or, becauſe men dwelt in Tents at firſt, before they had art to build houſes, and therefore their houſes afterwards were called *Tabernacles*, Chap. 8. 22. Pſal. 84. verſ. 1. with verſ. 4. & 78. 51. & 67. Herein is included his houſe, houſhold, and houſholdſtuffe.

in peace] Thy family ſhall live peaceably with thee, and one with another. Or. All thine ſhall be ſafe, and all thou haſt ſhall proſper. So the word is taken, Gen. 29. 6. *Is he well.* Heb. *Is peace to him.* See the margine there. 1 Sam. 25. 6. 2 Sam. 20. 9. Iſa. 42. 3, & 32. 17, 18. Or, *That peace is thy Tabernacle*, Thou ſhalt as it were dwell in peace.

thou ſhalt viſit thy habitation] The word *viſiting*, is taken ſometimes for taking eſpecial care of one, and beſtowing ſome ſpeciall favour on him; as Gen. 21, 1. Ruth 1. 6. Pſal. 8. 4 & 80. 14. Sometimes for puniſhing men for their ſins, Exod. 32. 34. Pſal. 59. 5. But here it is looking into the ſtate of his family, requiring an account of his children and ſervants, (as maſters of families uſe to do) how they have carried themſelves, and how all things commited to them proſper, Pſal. 17. 3. Job 31. 14. as a ſhepherd viſits his flock, Prov. 27. 23. Zech. 10. 3 Such a viſit Paul gave the brethren, Act. 15. 36. And God viſited Sodome, Gen. 18. 20, 21.

ſhalt not ſin] Or, *ſhalt not erre*, or, *miſſe*. See Judg. 20. 16. Thou ſhalt not be deceived of thy expectation, but ſhalt find things, as thou thinkeſt, and as thou wouldeſt have it, and that thine have been faithfull, and thy affaires proſperous.

V. 25. *Thou ſhalt know alſo, that thy ſeed ſhall be great, and thine off-ſpring as the graſſe of the earth*] From preſent bleſſings in his life, he proceeds to bleſſings that would laſt after his death alſo. Thou ſhalt know. By experience. Thou ſhalt live to ſee thy childrens children, and leave a great poſterity behind thee, Pſal. 128. 6. Gen. 50. 23. See on ver. 24.

alſo] Thou ſhalt have more bleſſings then one, Pſalm 128.

thy ſeed] Thy Children that come immediately out of thee. They are called *ſeed*, becauſe they come of the parents ſeed. Thou haſt loſt many children, thou ſhalt have many again, if thou be reconciled to God, Chap. 21. 8. & 27. 14. Iſa. 48. 19. For *Seed* ſee on chap. 39. 12.

great] Come to great preferment. Or, *much*. Thou ſhalt have many children.

thine off-ſpring] The Hebrew word ſignifies twigs, or ſprouts; for poſterity ſprings from predeceſſours, as branches from trees, or vines, Pſal. 128. 2, 3. Hereby are meant childrens children, and all their poſterity, except their own immediate ſons and daughters, which are ſet down before under the name of ſeed, Chap. 21. 8. & 27. 14. Iſa. 22 24. & 48. 19.

as the graſſe of the earth] A numerous poſterity is ſet out ſometimes by the graſſe, that covers all the field, and which no man can number. Thou ſhalt have a large poſterity, which ſhall dwell here and there, and fill the earth like graſſe, Pſal. 45. 16. & 72. 16. This is ſet out ſometimes alſo by the ſand of the Sea, Gen. 15. 5. & 22. 17. Iſa. 48. 19.

V. 26. *Thou ſhalt come to thy grave in a full age, like as a ſhock of corn cometh in, in his ſeaſon*] From bleſſings in life, he comes to ſet out his bleſſed death at length, after the ſight of his childrens children.

thou ſhalt come] Or, *thou ſhalt go*. So the word ſignifies, Jon. 1. 3. Gen. 10. 19. & 25 18. For *Come* ſee on chap. 15. 21.

to thy grave] Heb. *to the grave*. See on Chap. 7. 9. Thou ſhalt die in peace, 1 King. 14. 12, 13. Job 21. 32.

in a full age] Not taken away by a violent death before thy naturall ſtrength be ſpent, Gen. 25. 8.

as a ſhock of corn] As the corn ſtands out againſt all ſtorms of wind and rain, and at laſt is made up into ſhocks.

cometh in] Heb. *aſcendeth*, Pſal. 102. 24. For the corn cut off the earth, is firſt ſet up in ſhocks, and then carried into the barn. For *Aſcend* ſee on chap. 20. 6.

in his ſeaſon] When it is full ripe, and not before, as wicked men are taken away in their ſins, Pſal. 129. 6, 7. & 102. 24. Iſa. 38. 10.

V. 27. *Lo this, we have ſearched it, ſo it is, heare it, and know thou it for thy good*] He began with a fair preface, to win Job to hearken to his counſell, and now concludes with a fair hortatory perſwaſion to the ſame purpoſe.

Loe this] See on chap. 1 12.

we] He calls his friends to witneſſe the truth of what he had ſaid, who by their preſent ſilence, and future ſpeeches ſuitable to his, do confirm it. My friends here know it as well as I. So he began in the plurall number, Chap. 4. 2.

have ſearched it] We have carefully enquired into Gods providence, and found it to be ſo, Deut. 13. 14. Judg. 18. 2. As Judges; or Spies; ſo far were we from taking it up by tradition from our parents, or upon truſt from other men, that we did not believe it, till we had found the truth of it out our ſelves.

ſo it is] Or, *it is right*. Thus this word is tranſlated, Num. 27. 7. and ſhould be ſo, Eccl. 8. 10. See notes there. We find it true, That good men periſh not by Gods Judgements, none but bad men do. If ill men flouriſh awhile, yet they and their poſterity are ſoon cut off: but if they be patient and repent, they ſhall flouriſh afterwards in the world. We are ſure this is right.

hear it] We have done our part in acquainting thee with Gods proceedings, we can do no more, thy part remains to be ſo perſwaded, and to make a good uſe of what we have ſaid. Job had heard all this already with his bodily ear, but now he is exhorted to hear it with his mind, by believing it, Joh. 9. 27. with Joh. 3. 12. and yeelding and conſenting to it, Gen. 3. 17. and by obeying it, Iſa. 55. 3. Pſal. 81. 11, 13. For *Hear* ſee on chap. 13. 17.

know thou it] Or, *do thou thy ſelf know it*. See on verſ. 8. Regard not what others do, but do thou take notice of it, and apply it to thy ſelf.

for thy good] Heb. *for thy ſelf*. For things that men learn for themſelves, are for their own good; as ſick men learn medicines for their own diſeaſes; and young Gentlemen ſtudy law, not to practiſe it, but to preſerve their own eſtates. Prov. 9. 12. Job 19 27. Pſal. 49. 18. Repent, that thou mayeſt be free from this trouble, and flouriſh more then before.

CHAP. VI.

Verſ. 1. BUt *Job anſwered, and ſaid,*] Now followes Jobs anſwer to Eliphaz, in the ſixth and ſeventh Chapters.

But] Heb. *And*. Though Eliphaz concluded, Chap. 4. 27. with that which he thought unanſwerable, yet Job found ſomewhat to ſay againſt it. So this particle is uſed, Prov. 20. 5, 6. Or, *Then*; as Chap. 4. 1. & 8. 1. & 9. 1. & 15. 1. & 16. 1. See on Chap. 1. 11. when Eliphaz had done ſpeaking, Job anſwered him, in theſe words following. Chap 32. 4. 5.

Job anſwered] To anſwer, is taken properly here: he anſwers to Eliphaz his charge and objections.

and ſaid] Spake the words following. See on Chap. 3. 2. For all the words in this ver. ſee on Chap. 16. 1.

V. 2. *O that my grief were throughly weighed, and my calamity laid in the ballances together*] Whereas Eliphaz accuſed him of impatience, he anſwers, that it ought to be imputed to the greatneſſe of his grief, which was more then he could bear; and to Eliphaz his harſhneſſe, who inſtead of comforting him, had condemned him for an hypocrite. *Oh that.* For לו ſee on Chap 16. 4.

my grief] My inward hearty ſorrow, ariſing from my calamity. So the word is uſed, Chap. 17. 7. Or, *my wrath.* So Eliphaz himſel uſeth the ſame word. Chap. 5. 2. whence that variety of reading, Eccl. 7. 3. & 11. 10. Thou thinkeſt I complain too angerly, but I am not ſo angry as I have cauſe.

were throughly weighed] Heb. *were weighed by weighing.* From the Hebrew word here uſed, comes our Engliſh word *ſcales*, and the *ſhekel*, for monies were weighed then. See Chap. 28. 15. By a metaphor it ſignifies conſidering throughly of a thing in the minde, as men weigh gold, even to a grain. As if he had ſaid, It is an eaſie thing to ſlight what men do not underſtand: Ye have but gueſſed at my ſorrows, and not well conſidered of them, elſe would ye not have cenſured me ſo deeply.

my calamity] My outward troubles, the cauſe of my inward ſorrow, Chap. 30. 13. Prov. 19. 13. The word הוה or הוות, as it is written in other places, and ſeems by the Maſorites note over it, ſhould be here, ſignifies. 1. Subſtance, Prov. 10. 3. 2. Miſchief, Mic. 7. 3. 3. Calamity, Chap. 30. 13. So here.

laid] Heb. *lifted up.* For ballances are lifted from the ground, when things are weighed in them. For *Lifted up*, ſee on Chap. 21. 3. on *Suffer.*

together] As things to be weighed are put in the ballance together. Thou complaineſt of my impatience, and leſſeneſt my trouble, eſteeming it but a light touch, Chap. 4. 5. but I wiſh my trouble and grief conceived thereby, were accurately laid the one againſt the other, to try whether I grieve more then I have cauſe, or no. It would appear, that my complaint is leſſe then the cauſe thereof. Or my trouble without, and ſorrow within, laid in one ballance, would be heavier then the ſand of the Sea laid in the other. So men of high degree and low, laid both together in one ballance, are lighter then vanity it ſelf laid in the other, Pſal. 62. 9. See on Chap. 34. 29. for *Together* on the word *Only.*

V. 3. *For now it would be heavier then the ſand of the Sea, therefore my words are ſwallowed up*] Thou that accounteſt my grief lighter then a feather, wouldſt, if it had its juſt weight with thee, find it exceeding heavy.

heavier then the ſand] And therefore inſupportable; and no wonder then if *I* complain. In Scripture phraſe, the ſand ſometimes ſets out a multitude, Gen. 22. 17. Pſal. 78. 27. And otherwhile it intimates the large extent of a thing, ſo that it cannot be meaſured, as Jer. 33. 22. for the ſand is wider then the Sea, and bounds it; 1 Kings 4. 29. It alſo ſets out the weight of a thing, to wit, that it is moſt heavy; for who is able to weigh the ſand of the Sea, Prov. 27. 3? So here, but in a figurative ſenſe, it imports that which troubles the mind, as an heavy weight afflicts the body.

of the Sea] Heb. *of the Seas.* The ſand of the Sea is heavier then that of rivers, or which is digged out of the earth. Yet to make his ſorrows ſeem the more grievous, he counts it heavier then the ſand of all the Seas ſhovelled up together. It is no wonder to hear a man groan, that hath a burden on him heavier then the ſand of all the Seas. For *Sea*, ſee on Chap. 14. 11.

my words are ſwallowed up] So the word ſignifies, Obad. ver. 16. Prov. 20. 25. I cannot pronounce my words diſtinctly, but they ſeem to be ſwallowed down, and my grief makes my voice to fail. Or I want words to expreſſe the greatneſſe of my grief, which is inutterable. I could ſay much more for my ſelf, if grief did not hinder me.

V. 4. *For the arrowes of the Almighty are within me, the poyſon whereof drinketh up my ſpirit; the terrours of God do ſet themſelves in array againſt me*] No marvel if I complain ſo much, for my afflictions are not ordinary, but like poyſoned arrows ſhot from an almighty hand, or like an army ſtanding in battel array before me, to fright and deſtroy me.

the arrows] The word in the Original is derived from a verb that ſignifies to cut; (and not much unlike our Engliſh word in ſound) for arrows cut where they enter, Pſal. 58. 7. Arrows in Scripture, are figuratively taken for bitter words, Pſal. 64. 3, 4. or for miſchievous purpoſes intended to the hurt of others, Pſal. 11. 2. Or for Divine chaſtiſments, or Judgements, Ezek. 5. 16. Pſal. 91. 5. & 144. 6. 2 Sam. 22. 15. Deut. 32. 23, 42. Or for afflictions outward and inward, as here, and Pſal. 38. 2. Theſe are fitly compared to *arrows*, which are ſwift, ſecret, ſharp, killing inſtruments.

of the Almighty] See on Chap. 5. 17. They are called *arrows of the Almighty*, becauſe God, who ſends them ſhews his Almighty power in driving them to the head, yea to the feathers, in the ſoul, which none elſe can do.

are within me] They do not onely hit me, but alſo enter into me, and ſtick ſo faſt, that no fleſh can pull them out. His meaning is, that no man could take away his trouble and ſorrow.

the poyſon whereof] The word ſignifies heat and anger, which proceeds from heat, and breathes fire, Acts 9. 1. Iſa. 42. 25. Thence it ſignifies poyſon, becauſe it heats and burnes. He aggravates his ſorrows, by comparing them to poyſoned arrows, ſuch as the Perſians uſed in war, that they might kill certainly and ſpeedily.

drinketh up my ſpirit] Dryes up my ſpirits, or devours them, as men do drink. My calamity goes to my heart, grieves me to the ſoul, and ſucks out my vital ſpirits. Poyſoned arrows dry up the ſpirits with their burning heat, and corrupt the blood, in which the ſpirits are. Gods great anger againſt Job is hereby ſet out, which had wel nigh brought him to the grave. For *Spirit*, ſee on Chap. 15. 2. on *Vaine.*

the terrours] Terrible things preſent themſelves to my imagination, and threaten further miſchief to me, though I be very low already. Or, My preſent troubles are terrible to me. And then what he called *arrows* before, now he calls *terrours*, from an effect; for Judgements terrifie men. Or, He may intend, that God did fright him within in an extraordinary manner, which made his outward troubles the more heavy. Job 7. 14. & 9. 34.

of God] Sent from God, Gen. 35. 5. Pſal. 88. 15. 2 Cor. 5. 11. God terrifies the ſoul, either immediately, or by outward afflictions, Lev. 26. 16. Deut. 32. 25. Joſh. 2. 9.

Do ſet themſelves in array againſt me] God ſhews that he fights againſt me, in that he hath ſet ſo many terrible things like ſouldiers in battel array againſt me, all ready to deſtroy me; Jer. 50. 9. Joel 2. 5. 1 Sam. 17. 21. So men order their ſpeeches in diſputation, Chap. 32. 14. and in prayer, Pſal. 5. 3. They ſpeak methodically and exactly; as ſouldiers are placed for the battel, ſo do they place their words. The word ערך is uſed. 1. For ſetting the ſacrifices in order, Levit. 6. 12. 2. To ſet ſouldiers in order for a battel, Jer. 50. 9. 3. To furniſh a table, or to ſet diſhes of meat in order on it, Prov. 9. 2. 4. To ſet words in order in a prayer, Pſal 5. 3. 5. To ſet arguments in order in a diſputation, Chap. 32. 14. Here it is taken in the ſecond ſenſe, for ſetting afflictions in array like ſouldiers to deſtroy men.

V. 5. *Doth the wild aſſe bray when he hath graſſe? or loweth the oxe over his fodder?*] *I* do not complain without a cauſe, for then ſhould *I* be worſe then the bruit beaſts, who will not cry out, when they have what they deſire.

Doth the wild aſſe] The Hebrew word פרא is anſwerable in letters, to the Latine word *Fera*, wild beaſts.

bray] Uſe to bray, Job 30. 7.

when he hath graſſe] Heb. *over the graſſe*; as the ſame word is tranſlated in the end of the verſe: When he wants graſſe, then he doth bray, Jerem. 14. 6. So may I complain, when I have cauſe.

or loweth the oxe] The former inſtance was taken from wild beaſts, this from tame. Neither complain without a cauſe, and then tame beaſts will complain, as well as wild. This is added, leaſt they ſhould object, that Job ſought to juſtifie his wild complaints, by the courſes of wild beaſts.

over his fodder] The word ſignifies mixt food: and ſuch do we give cattel at this day, Iſai. 30. 24.

V. 6. *Can that which is unſavoury be eaten without ſalt? or is there any taſte in the white of an egge?*] Nature will complain though it have meat, if it want ſavour or ſauce, much more if it be extreme bitter. Then ſhould I be ſenſleſſe, if I ſhould not complain of theſe ſharp afflictions, Heb. 12. 11. Others conceive, that he ſtrikes at Eliphaz his words, and intends that he could finde no ſavour of right reaſon in them, Lam. 2. 14.

Can] Do men uſe to eat unſavoury things without ſalt? Or, Do they take any pleaſure in doing ſo? For it is not impoſſible to do it.

that which is unſavoury] See on Chap. 1. 22.

be eaten without ſalt] Or, *Can that which is unſavoury, for want of ſalt be eaten?* If meat be putrified for want of ſeaſoning, can men take any delight in eating of it?

Is there any taſte in the white of an egge?] Of it ſelf it hath no pleaſing taſte. Or, it delights not the palate, if it be eaten without ſalt; as before in this verſe. Yet I am forced to bear heavy afflictions, and hear fooliſh words: and do ye wonder then that I complain ſo much? The Heb. word טעם ſignifies. 1. The taſte of a thing, Exod. 16. 31. 2. Behaviour, Pſal. 34. in the title. 3. Adviſe, 1 Sam. 25. 33. 4. A Decree, Jon. 3. 7. 5. Judgement, Pſal. 119. 66. 6. Diſcretion, Prov. 11. 22. Here it is uſed in the firſt ſenſe For Taſte. The word ריר ſignifies. 1. Spittle, 1 Sam. 21. 13. 2. The white of an egge: As here.

V. 7. *The things that my ſoul refuſed to touch, are as my ſorrowful meat*] Here is the application of the two ſimilitudes in the former verſe. As it is a trouble to a man to be forced to eat ſuch things as he would be loath to touch, and he cannot eat them without ſorrow; ſo it is a great grief to me to be forced to bear ſo great troubles, and hear ſuch bitter words, and yet I may not complain. Or the words may be taken literally, as a farther aggravation of his ſorrows. As if he had ſaid, Beſides my pain and loſe, which is very great, I am forced with an heavy heart, for want of better proviſion, to eat ſordid things; ſuch as *I* would have thought ſoul ſcorn to have touched in the dayes of my proſperity.

my ſoul refuſed to touch] Inward and hearty diſlike of them, would not ſuffer my hand to touch them, much leſſe my mouth to taſte of them. For the ſoul cannot touch any thing. Not to touch a thing, noteth the greateſt averſation, Gen. 3. 3. For *Soul*, ſee on Chap. 14. 22.

are as my ſorrowfull meat] It may be an alluſion to mourners, and men in a ſad condition, who uſed to eat courſe and polluted food, Pſal. 102. 9. & 127. 2. Hoſ. 9. 4. Ezek. 4. 13. and 24. 17. For *Meat*, ſee on Chap. 15. 23.

V. 8. *O that I might have my requeſt, and that God would grant me the thing that I long for!*] In this verſe, Job ſets out more plainly his deſire of death, which he intimated, Chap. 3. 21. and by repeating it, ſhews his longing for it.

O that] Heb. *who will give*. The Hebrews manner of wiſhing: whereby they intimate the deſire of having the thing wiſhed for to be ſo ſtrong in them, that they would be glad to take it of any one that would give it. See Num. 11. 29. Deut. 5. 29. Exod. 16. 3. Job 11. 5. & 13. 5. & 14. 13. & 19. 23. & 23. 3. Pſal. 14. 7. For *Give*, ſee on Chap. 14. 4. on *Bring*.

I might have my requeſt] I might obtain that which I ask, and deſire importunately. From this word in the Original, comes שאול, the grave, one of the things that are never ſatisfied, Prov. 30. 15, 16. Heb. *That my requeſt might come*. For *Come*, ſee on Chap. 15. 21.

that God would grant me] Heb. *give me*. Yet it is well tranſlated *granting*, becauſe it was a thing much deſired by Job. But a thing may be given, that is not asked.

the thing that I long for] Heb. *my hope*. Or, my expectation, Chap. 4. 6. & 5. 16. Longing is a vehement deſire of a thing, ſo that a man cannot be ſatisfied without it, Chap. 3. 21. 2 Sam. 23. 15.

V. 9. *Even that it would pleaſe God to deſtroy me, that he would let looſe his hand, and cut me off*] In vain doſt thou, O Eliphaz, exhort me to hope for reſtitution (Chap. 5. 24.) for my ſtate is altogether deplorable, and I long for nothing more, then for diſſolution.

O that it would pleaſe God] He ſeems to take delight in my afflictions; would he would kill me outright. The word יאל ſignifies. 1. To be content, Joſh. 7. 7. 2. To be willing, Joſh 17. 12. 3. To aſſay, 1 Sam. 17. 39. 4. To begin, Deut. 1. 5. 5. Adjure, or make to ſwear, 1 Sam. 14. 24. Here it is taken in the ſecond ſenſe, for being willing or pleaſing.

to deſtroy me] To beat me to pieces, as herbs are beaten to powder, or mothes cruſhed, Chap. 4. 19. & 22. 9. Pſal. 143. 3. Iſai. 57. 15. Pſal. 71. 17. The deſtruction here meant is death, Pſal. 90. 3.

that he would let looſe his hand] It now ſeems tied, becauſe he doth not put it out far enough to make an end of me. A metaphor from a man whoſe hands are bound, ſo that he can do nothing till they be looſed. He deſires, that God would ſhew his great power in deſtroying him. For *Hand*, ſee on Chap. 15. 23.

and cut me off] As trees are cut off, and then die. Or, finiſh my life, and make an end of it. So the word is uſed, Iſai. 10. 12. Zech. 4. 9. Lam. 2. 17. His wealth and health were taken away before, now he wiſheth, that God would take away his life alſo, and finiſh his dayes, before the time that he might live to, in the courſe of nature: which the Jews call the killing or cutting off, when a man is taken away before he be fifty years old. The word בצע ſignifies. 1. To cut off, Am. 9. 1. 2. To be covetous, or greedy of gain, Prov. 15. 27. Here in the firſt ſenſe.

V. 10. *Then ſhould I yet have comfort, yea, I would harden my ſelf in ſorrow: let him not ſpare, for I have not concealed the words of the Holy One*] Or; *For it ſhould yet be my comfort, (and I would ſtrengthen me in my grief, if he would not ſpare me) that I have not concealed the words of the Holy One.*

Then] If I had this ſuit granted, the hope of an end of my pains, by death, would refreſh me.

I would harden my ſelfe] I would lay aſide all fear of death.

in ſorrow] I would quietly bear the greateſt ſorrows in the world, ſo they would kill me quickly.

let him not ſpare] I am at a point: let God lay what he will on me, ſo he kill me. The word imports ſparing of thoſe whom one might deſtroy, Ezek. 5. 11.

I have not concealed the words] I have revealed them to others, for Gods glory and their good, Pſal. 40. 8, 9, 10. & 119. 13. Act. 20. 20, 27. For *Conceale*, ſee on Chap. 15. 18, 28.

of the Holy One] Of God: ſo called, becauſe he is perfectly holy, yea holineſſe it ſelfe, Hab. 3. 3. Iſai. 40. 25. Hoſ. 11. 9. 1 Sam. 2. 2.

V. 11. *What is my ſtrength, that I ſhould hope? and what is mine end, that I ſhould prolong my life?*] Ye put me in hope of a long life, but my troubles are ſo great, that I can bear them no longer: if they continue but a while, they will certainly make an end of me. And therefore as I have no hope of eſcaping, ſo have I no deſire of living any longer.

What is my ſtrength] My ſtrength of body is gone: I am ſo weak and ſpent, that I cannot expect long life. Or, my ſtrength of mind is ſo decayed, that I begin to faint already under my troubles. The word כח ſignifies. 1. *Force*, Jer. 48. 45. 2. Subſtance, or wealth, v. 22. of this Chap. 3. A Lyzard, Lev. 11. 30. Here it is uſed in the firſt ſenſe, for Force, or Strength.

that I ſhould hope] Ever to get out of theſe troubles, or to ſee ſuch good dayes, as thou ſpeakeſt of, O Eliphaz, Chap. 5. 16, 25. I am too farre ſpent to look for ſuch a reſtauration.

what is mine end] My death, the end of my life. Why ſhould I be afraid of that, which will put an end to all my ſorrows? Eccl. 7. 2. Pſal. 39. 4. Or, the latter part of my life: It is not likely to be more comfortable than the former, Luk. 11. 26. 2 Sam. 19. 34. &c. Or, the end of my troubles. I am old, and am likely to ſee few good days, if my troubles were ended. And therefore the end of them is not likely to be worth my ſtaying for.

that I ſhould prolong my life] That I ſhould deſire long life. Heb. *my ſoul*. Why ſhould I deſire that my ſoul ſhould live any longer in this fraile body? The ſoul is often put for the life in Scripture. See on Chap. 2. 4. Or the ſoul may be put here for the deſire, as Prov. 23. 2. Pſal. 27. 12. Eccl. 6. 9. For *Life*, ſee on Chap. 14. 22. on *Soul*.

V. 12. *Is my ſtrength the ſtrength of ſtones? or is my fleſh of braſs?*] He goes on to illuſtrate what he mentioned in the beginning of the former verſe: Think ye that I am made of ſo hard metal, that I can endure any thing? No, I am not made of ſtone or braſſe, that can bear blows, and never feel pain, or complain; but of fleſh and blood, as ye are, and cannot hold out long under theſe troubles, nor forbear complaining.

the ſtrength of ſtones] Equal to the ſtrength of ſtones. The note of ſimilitude is omitted; as Pſal. 11. 1. Chap. 7. 9, 12. For *Stones*, ſee on Chap. 14. 19. *Fleſh*, ſee on Chap. 14. 22.

of braſſe.] Heb. *braſen*.

V. 13. *Is not my help in me? and is wiſdom driven quite from me?*] Or, *What if my help be not in me; is wiſdom therefore driven quite from me?* The Chaldee paraphraſe reads it thus: Becauſe there is no help in me, is wiſdom alſo driven quite from me? Do ye count me a fool, becauſe I cannot rid my ſelf out of thoſe great troubles? ye ſhould rather pity me; as verſe 14.

Help] To deliver me out of theſe troubles. He had no ſtrength left to bear his troubles any longer, ver. 12. nor to help him out of them in this verſe.

And is wiſdom?] Or, *is wiſdom therefore?* So this particle is tranſlated, Dan. 9. 11. By wiſdom, he means ability, to ſpeak for himſelf, and maintain his juſt cauſe. For *Wiſdom*, ſee on Chap. 26. 3. on *The thing as it is.*

driven quite from me] Expelled out of me by my troubles: a ſimilitude taken from baniſhed men, Jer. 40. 12. & 43. 5. ye think I have loſt all my wiſdom, becauſe of my bitter complaints; but ye are deceived.

V. 14. *To him that is afflicted, pity ſhould be ſhewed from his friend; but he forſaketh the fear of the Almighty*] Here follows Jobs accuſing his friends of uncharitableneſſe: ye have not dealt kindly with me, as ye ought to do with a man in my caſe. The law of friendſhip requires, that men ſhould pity their friends in adverſity, and comfort and relieve them by all good means they can, eſpecially when they are well nigh conſumed with troubles; but my friends fear not God, and therefore regard not me in my miſeries.

afflicted] Heb. *melted*. Becauſe affliction diſſolves a mans ſpirit, and as it were melts his heart, Pſal. 22. 14. Joſh. 7. 5. Therefore it is compared to fire, Pſal. 66. 12. & 68. 2. Not onely affliction; but fear of afflictions alſo melt mens hearts, Joſh. 2. 11. & 5. 1. Job's heart was melted with preſent troubles, and fear of more.

pity ſhould be ſhewed] Bounty ſhould be extended to him. More then we owe him; for to pay that we owe, is but juſtice. He ſhould be commiſerated.

But he hath forſaken] That is, his friend, who doth not pity him. It is likely Job ſtrikes at Eliphaz, who had ſo much diſheartned him, Chap. 4 & 5.

the fear of, &c.] See on Chap. 1. 1. For *Fear*, ſee on Chap. 15. 4.

the Almighty] See on Chap. 5. 17. Or the whole verſe may be read thus; *To him that is afflicted ſhould reproach be given, that he hath forſaken the fear of the Almighty?* Should ye revile me becauſe of my troubles, and proclaim me a wicked man: as if I had loſt the fear of the Almighty? So the word is tranſlated *reproach*, Lev. 20. 17. Prov. 14. 34. So Job anſwers to Eliphaz, accuſing him of want of the fear of God, Chap. 4. 6.

V. 15. *My brethren have dealt deceitfully as a brook, and as the ſtream of brooks they paſſe away*] Job ſets out the deceitful dealing of his friends, by a compariſon taken from a *brooke*, which ſeems to promiſe much in the Winter time, and in open weather, having abundance of water in it, when there is leaſt need, and when the rain falling plentifully, might ſerve to water the earth, and refreſh trees, herbs, and travellers; but in froſty weather it is hidden; and in heat of Summer, when there is moſt need, it is dryed up, and ſuffers herbs and trees to wither, and failes the expectation of travellers. A great hurt in thoſe hot countries, where rain is more rare then elſewhere; Deut. 11. 10, 11. So did his three friends here promiſe much comfort to him in time of his proſperity; but in his miſery, though they ſeemed to come to comfort him, yet they afforded him no refreſhment. That he meant them, appears by the application of the ſimilitude, ver. 21.

My brethren] They were not of the ſame womb, or kindred, for ought appears, but are called his brethren, either by way of friendſhip, or as living in the ſame region, as profeſſing the ſame religion, 2 Sam. 1. 26. Gen. 19. 7. Rom. 10. 1. Yet it appears that ſome of his kindred failed him alſo, Chap. 19. 14. as they did David, Pſal. 38. 11. For *Brethren*, ſee on Chap. 19. 13.

have dealt deceitfully] Perfidiouſly, treacherouſly. They pretend to come to comfort me, Chap. 2. 11. but they adde to my ſorrows. So the word is uſed, Iſa. 21. 2. Jer. 3. 20. בגד a garment, is of the ſame root; becauſe our firſt parents had no garments, till they dealt perfidiouſly with God. Their firſt garments were a cover and a ſign thereof.

as a brook] Not a River that ariſeth from a Spring; for Rivers are ſeldome frozen, by reaſon of the ſwiftneſſe of the ſtream; and never dryed up, becauſe they are perpetually fed by Springs: but ſuch *brooks* as ariſe from rain, or melted ſnow; as follows, ver. 16, 17. The word נחל ſignifies 1. A Vally, Gen. 26. 17. 2. A Brook, or River, Am. 6. 14. So here. Sometimes it is uſed metaphorically: As, 1. To ſet out plenty, as there is plenty of water in a ſtream, Iſa. 30. 33. 2. Some ſudden evil carrying away all like a Flood, Pſal. 124. 4. 3. The failing of friends, as Brooks faile in Summer. So here.

as a ſtream] Ariſing from a land-flood, or ſtore of rain, which runs violently; and as it comes ſuddenly, ſo it is quickly down again, Iſa. 30. 28. The Heb. word אפיק ſignifies. 1. A ſtrong man, Chap. 12. 21. 2. A ſtrong ſtream, or river, *Pſal.* 126. 4. So here.

of brooks] Of ſtanding waters, which run out of their bounds, when abundance of rain comes.

they paſſe away] Either covered by Ice, under which they ſteal away unſeen, and ſo become unuſeful; or after a thaw, by a violent motion, they paſſe into a conſumption. Their motion ſpends them, whereas the motion of a River doth not waſte it; for the Spring ſtill ſupplies it; or at the fartheſt, they are dryed up in Summer. So do my friends fail me in my adverſity. For *Paſſe away*, ſee on Chap. 15. 19.

V. 16. *which are blackiſh, by reaſon of the Ice, and wherein the ſnow is hid*] The ſum of this verſe, and thoſe that follow, to the end of the 20. ver. was given in the notes on the former verſe. He ſhews here what is the deceitfulneſſe of the waters ſpoken of verſe 15. They are blackiſh, &c. And ſo deny drink to the paſſengers in Winter for Ice. Or, which being full of Ice and Snow, promiſe water to laſt all the year, when theſe are melted; but deceive men in Summer. Here is the deceit, for men look not for drink from them, when they are frozen.

blackiſh] So the word ſignifies, Jer. 4. 28. Though elſewhere it ſignifie *to mourne*, Pſal. 35. 14. For ſuch go in black.

by reaſon of the Ice] Or, *froſt*; as Gen. 31. 40. We alſo call the Froſt that freezeth hardeſt, a black froſt.

wherein] In which *brooks*. For the words are plural in the Original.

the ſnow is hid] The black Froſt brings ſtore of ice, which ſwallows up the ſnow, which otherwiſe being melted, would afford drink to paſſengers.

V. 17. *what time they wax warm, they vaniſh: when it is hot, they are conſumed out of their place*] You would think in Winter, they were laſting waters, the ſtream is ſo great; yet in Summer they fail. So do my friends pretend much kindneſſe; but fail in performance.

they] The brooks ſpoken of, ver. 15.

wax warm] When milder weather comes, and brings a thaw with it.

they vaniſh] Heb. *They are cut off.* Then Ice and Snow are all gone; for the warmth and change of the weather unfreezeth, and diſſipateth them.

when it is hot] Heb. *In the heat thereof.* When the *brook* is heated in Summer. Or, when the ſeaſon of the year is hot. In the midſt of Summer.

they are conſumed] Heb. *extinguiſhed.* Put out like the light of a candle, or quenched like fire. They have no more being. The heat dryes the brooks quite up, whoſe waters remained in part after the thaw.

out of their place] They are not where they were; yea their former being is quite ceaſed; for ſo much this phraſe imports in Scripture, Chap. 7. 10. & 8. 18. & 27. 21. Pſal. 103. 16.

V. 18. *The paths of their way*] One high-way may have many paths go out of it. So may a brook have many out-lets. And when the waters of theſe brooks overflow, and run out in many by-paths, they eaſily periſh in the midſt of the fields, and come to nothing; for they are not like the Rivers that run into the Sea, and return with the tide, and ſo continue, Eccl. 1. 7. For *Way*, ſee on Chap. 17. 9.

are turned aſide] So the word ſignifies, Ruth 3. 8. They run out of the ordinary way, and ſo decay.

they go] Heb. *they aſcend.* See on chap. 5. 26. Water deſcends naturally, and rain falls on the earth; but when by the heat of the Sun vapours are drawn up out of brooks, the brooks are ſoon dried up.

to nothing] As if the World were come to the old Chaos again, Gen. 1. 2.

periſh] Are clean gone, as if they had never been, Job 3. 3.

V. 19. *The troopes of Tema looked, the companies of Sheba waited for them*] He proves what he had ſaid before; to wit, that the brooks were dried up quite, by the failing of the expectation of travellers, who having ſeen ſtore of water there in the Winter, expected refreſhing there in the Summer; but were deceived.

the troopes] The word ſignifies paths ſometimes; as ver. 18. but here it notes out ſuch as travelled in them in companies together for fear of danger, as the Turks do in Caravans, Gen. 37. 25. Iſa. 21. 13. & 33. 8. Judg. 5. 6. Job 31. 32.

of Tema] Some conceive this place to be in Arabia the deſert, and Sheba in Arabia Fœlix. However they ſeem to be places far from the Sea, where they did traffick by land, and through deſert places, where waters were ſcant. Some ſuppoſe Tema had the name from Teman, the ſon of Eſau, Gen. 36. 11. of whom came Eliphaz, Job 2. 11. Others, more probably, from Tema, one of the ſons of Iſhmael, Gen. 25. 15. and ſo we find that the ſons of Iſhmael were Merchants, and travelled by troopes, Gen. 37. 25. This place is mentioned, Iſa. 21. 14. Now theſe troopes of Tema were either ſuch as travelled from Tema to other places, or from other places to it. Or it may be they were ſuch as went from Tema to Sheba; and the troopes of Sheba ſuch, as went from thence to Tema: They might be places of mutual traffick.

looked] To thoſe brooks for water, to quench their thirſt, and their cattels. See the word, Pſal. 34. 5.

the companies] That travelled together. The former word *troopes* had its name in the Original from the way, this word from walking in it.

of Sheba] See above in this verſe, and on Chap. 1. verſe 15.

waited] Till they might come thither to quench thier thirſt, hoping to find water there. For it is not likely they would make any long abode there, when once they ſaw there was no water. Or, *expected*; as Jer. 29. 11.

for them] For the brooks; that is, for the water in them: as the cup, for the wine in it, Jer. 49. 12. Or, *For themſelves.* That they might drink. They deſired drink for their cattel; but for themſelves in the firſt place, Gen. 24. 14, 18, 19. And they were more troubled to want water for themſelves, then for their cattel.

V. 20. *They were confounded, becauſe they had hoped: they came thither, and were aſhamed*] But ſee what followed. They finding no water there, according to their expectation, were aſhamed. See the like Jer. 14. 3.

They] The travellers mentioned verſ. 19.

were confounded] Their ſpirits were inwardly deaded, and they bluſhed outwardly.

becauſe they had hoped] To find water there, and could not. Or, *becauſe they had truſted:* had relyed on thoſe Brooks, and made ſure account to quench their thirſt there. Heb. *becauſe he had hoped*; That is, every one of the paſſengers hoped for a draught. Or, *becauſe it had hoped*; that is, their heart.

they came thither] Heb. *to it.* To the place where they had ſeen water before, and hoped to find it now. For the Hebrew particle agrees not in gender with נחל, *a brook*, but with מקום, *a place*, which is feminine, Job 20. 9. And the place is mentioned verſ. 17. as remaining when the water was gone. For *Come*, ſee on Chap. 15. 21.

and were aſhamed] So it is well tranſlated, becauſe it is joyned with *confounded*, in the ſame verſe, as alſo Pſal. 71. 24. yet ſometimes it ſignifies to dig, Gen. 26. 19, 21. And then the ſenſe is, that finding no water in the brooks, they were forced to dig Wells by the way, elſe they and their cattel might have periſhed. See the like, Exod. 7. 24. Pſal. 84. 6.

V. 21. *For now ye are nothing; ye ſee my caſting down, and are afraid*] In this verſe is laid down the application of the former ſimilitude.

For] He gives a reaſon, why he charged them with deceitfulneſſe ver. 15. and it is fitly brought in after the ſimilitude, that it might ſink the deeper into them. So Nathan dealt with David, 2 Sam. 12. 1, 7.

now] In this time of my adverſity. Ye ſeemed friends in proſperity, but now ye fail me.

ye are nothing] Heb. *not.* To me. Ye are not little, but nothing at all to me, Job 13. 4. Ye afford me no comfort at all in my miſery: For all your great ſhew of kindneſſe, it had been as good for me ye had not come, for any good I have gotten by you. Or, as the Hebrew Bibles adviſe us in the margine to read, *ye are like to it*; that is, to the brook forementioned. Ye afford me no more ſtreams of comfort, then it did of water to the thirſty travellers: See the like various reading in the Notes, Pſal. 100. 3. Job 13. 15. Iſa. 63. 9.

ye ſee my, &c.] Ye think God hath caſt me down for my wickedneſſe. For *See*, look on Chap. 19. 27. on *Behold.*

caſting down] Affliction ſo called, becauſe it dejects a mans ſpirits, makes his body weaker, and his eſtate poorer. All this it did to Job.

and are afraid] Ye are afraid to come nigh me, Pſal. 38. 11. & 88. 18. leſt I ſhould infect you, or the like trouble ſhould befall you for keeping company with me. Or, ye are afraid to ſpeak the truth of my condition, and judge me to be a wicked man, becauſe I am thus plagued, and therefore will afford me no comfort in my extremity.

V. 22. *Did I ſay, Bring unto me? or give a reward for me of your ſubſtance?*] If I had looked for relief from you, or mony to redeem me from my miſeries, whereby to put you to expences, ye might have had ſome occaſion to cenſure me thus. But all I looked for, was comfort, which ye ſeemed to offer to me, by your voluntary coming, (for I ſent not for you) yet ye have added to my ſorrows.

Did I ſay] Or, *Is it becauſe I ſaid?* Did any ſpeech of mine occaſion ſo hard a cenſure of me? ye did it without any provocation, and therefore your ſin is the greater. For *Say*, ſee on Chap. 16. 1.

Bring unto me] Heb. *give unto me*, Prov. 30. 15. Hoſ. 4. 18. How would ye have helped me with your money, that deny me good words?

a reward for me] Or, *gift*, or, *bribe*. To free mee from my troubles, if they may be bought out; or to ranſome me from the enemy, ver. 23.

of your ſubſtance] The word ſometimes ſignifies *ſtrength*, but here *riches*, which is a mans civil ſtrength, Prov. 18. 11. So the word is uſed, Prov. 5. 10. For *Subſtance*, ſee on v. 11 on *Strength*.

V. 23. *Or deliver me from the enemies hand, or redeem me from the hand of the mighty?*] Did I make any motion of coſt to you at all?

deliver me] Set me free.

from the enemies] It comes from a word that ſignifies to beſiege, or ſtraiten; for enemies bring men into great ſtraits, Neh. 9. 27.

hand] From the power of the enemy, Chap. 1. 12. For *Hand*, ſee on Chap 15. 23.

redeem me] By price, or force.

of the mighty] Or, *terrible ones*. For they that have ſtrength, are terrible to others, and fright them with their great power.

V. 24. *Teach me, and I will hold my tongue; and cauſe me to underſtand wherein I have erred*] Though I think I have juſtly defended my ſelf all this while, yet you ſhall ſee, that I am not indocible, if you will ſhew me my errour.

Teach me] The word ירה ſignifies to caſt a dart, or ſtone, and to dart the rain from the cloudes; and laſtly, to teach, which diſtills knowledge from heaven into mens hearts, as rain doth moiſture into the earth, Ezek. 20. 46. & 21. 2. Deut. 32 2. Heb. 6. 7, 8. Hence the law and doctrine have their derivation in the Original, and are called תורה, Pſal. 1. 2. Thence a teacher hath his name מורה

and I will hold my tongue] The word ſignifies to plow, and thence to meditate, or invent, to ſearch out things hidden, as the plow doth; and laſtly, to be ſilent, becauſe muſing men ſpeak leaſt. I will complain no more of my ſorrows, but hear you quietly; and not contradict you, but learn of you. Or, I will by my ſilence confeſſe my former errour, when *I* am better informed, Chap. 40. 4, 5. Prov. 30. 32. For *Holding the tongue*, ſee on Chap. 1. 14. on *Plowing*.

cauſe me to underſtand] Convince me by arguments: Think not to beat me down with reproaches and threats, but overcome me with ſolid reaſons.

wherein I have erred] The word ſignifies bodily and local errours, and wandrings, Ezek. 34. 6. and by a figure, the errours of the mind, Prov. 5. 19, 20. but eſpecially ſuch as ariſe out of ignorance, not out of wilfulneſſe, Lev. 4. 2. & 5. 18. & 22. 14. Pſal. 19. 12 Job means here his ignorance in judgement, or in carriage under his afflictions.

V. 25. *How forcible are right words? but what doth your arguing reprove?*] I confeſſe there is much force in ſolid reaſons, neither could I have contradicted you all this while: but what advantage hath your cenſorious diſcourſe gotten of me?

How forcible] He ſpeaks by way of admiration, ſhewing that he cannot expreſſe the force of ſtrong arguments, how perſwaſive they are. See the like phraſe, Pſal. 31. 19. & 84. 1.

right words] Sound and ſolid arguments brought to prove the truth.

but what] Your words have no ſuch ſolidity in them. They prove nothing at all. At leaſt not what they were brought to prove. They are vain, and cannot convince me.

doth your arguing reprove] Arguing contains both replying, and anſwering, Chap. 13. 3. your words are ſo weak, that ye can neither make good your own aſſertions, nor overthrow mine. For *Arguing*, ſee on Chap. 15. 3. on *Reaſon*.

V. 26 *Do ye imagine to reprove words, and the ſpeeches of one that is deſperate; which are as wind?*] In this and the next verſe, Job expoſtulates with them about their former words. At the 28. verſe he adviſeth them to more moderation for time to come.

Do ye imagine to reprove words?] Think ye that I have ſpoken nothing but words, without weight, which ye may eaſily confute? Or, *Do ye think that words reprove?* Do ye think to confute me with bare words, without any reaſon in them. So it is fitly knit with the words foregoing. Ye have got nothing of me, for empty words cannot convince me: yet ye ſuppoſe that your words are all ſentences, and invincible arguments againſt me, becauſe ye are in proſperity.

and the ſpeeches] Think ye that ye have no ſolid reaſons from me to anſwer but onely deſperate words?

of one deſperate] That thinks his miſerable ſtate to be incurable, Jer. 2. 25. He means himſelf, who by reaſon of the weight of his miſery, had no hope of delivery.

which are as wind] Or, *And that the words of one deſperate are wind?* Becauſe my ſtate is hopeleſſe, think ye that my words are brainleſſe? Chap. 15 2. & 16. 3. Eccl. 5. 16. Jer. 5. 13. Hoſ. 12. 1. Prov. 11. 29. Eph. 4. 14. Endeavours, without ſucceſſe, and words without ſubſtance, are in the places quoted compared to wind. For *Wind*, ſee Chap. 15. 2. on *Vaine*.

V. 27. *Yea ye overwhelm the fatherleſſe, and you dig a pit for your friend*] He ſhewes their open cruelty, by ſeeking to undo one helpleſſe like a fatherleſſe childe, and their ſecret plots to effect it, by digging a pit, not for an enemy, but for a friend, that might expect better uſage from them.

ye overwhelm] Heb. *ye make to fall upon*. Ye make gins to fall on me, as men make traps to fall on vermine, which kill them with their weight. Or, ye throw your ſelves on me with all your ſtrength, that ye may be ſure to hold me faſt till ye have deſtroyed me, as hunters and wild beaſts fall on their prey.

the fatherleſſe] Me, whom, being like a fatherleſſe childe, ye ſhould defend; Chap. 22. 9. & 24. 3, 9. Pſal. 94 6. Lam. 5. 3. So he means himſelf, by *one deſperate*, verſ. 26. It is not enough that ye comfort me not, as I thought ye would have done, who are ſo wiſe, and came ſo readily without calling, but ye fall violently on me, an helpleſſe man, with reproaches.

and dig a pit] As men dig pits to catch wild beaſts, ſo ye frame falſe arguments to catch me, and drive me into the pit of deſpair, by charging me with hypocriſie. For the phraſe, ſee Pſal. 7. 15. & 64. 5. Jer. 18. 20. Or, *And make a feaſt on*, &c. Ye are not content to deſtroy me, but ye feed on me alſo, and devour me. and inſult over me in the midſt of my miſeries, Chap. 41. 6. 2 Kings 6. 23. So the Philiſtines dealt with Sampſon, Judg. 16. 23.

for your friend] For me, whom ye profeſſe much friendſhip to, and who ever loved you, and never deſerved any ſuch dealing from you.

V. 28. *Now therefore be content, look upon me, for it is evident unto you, if I lye*] Though ye have been ſo harſh to me hitherto, yet now at length be kinder to me. Deal more calmly with me.

be content, look upon me] See the like, verſ. 19. View me well, as a Judge doth a malefactour, you ſhall ſee I can endure it without bluſhing, becauſe I am not guilty of what you accuſe me, Pſal. 11. 4. Rev. 6. 16. Prov. 20. 8. Conſider my cauſe, and you will find that I ſpeak as one over-laden with ſorrow, and am not an hypocrite. Or, *Be well pleaſed to look on me*. So the latter of two verbs of the ſame tenſe is tranſlated in the infinitive, 1 Sam. 2. 3. Eccl. 8. 3. And the meaning is, Caſt a loving countenance upon me, and be not ſo hot, and ſo averſe as before. Turn not your eyes away from me, as men do from one whom they will not vouchſafe to look upon, or cannot endure to behold, Pſal. 10. 1. & 44. 24. Iſa. 53. 3. Or, *Be content to turn to me*. So the word is uſed, Chap. 5. 1. and it ſuits well with the following verſe. Think better of me then you did before: Or, Attend well to what I ſay, for I will declare my mind plainly. For *Content*, ſee on v 9. on *Pleaſe*.

it is evident unto you] Heb. *before your face*. It will quickly appear by that which I have ſaid, or ſhall ſay, that I ſpeak truth, if ye be not prepoſſeſſed with prejudice againſt me becauſe of my troubles. Or, *to your face*. I ſhould be impudent, if I ſhould ſpeak falſly before you. See on Chap. 1. 11. For *Face*, ſee on Chap. 14. 20. on *Countenance*.

if I lye] If I ſpeak falſly, or maintain a bad cauſe to favour my ſelf, you will eaſily find it. Or, the matter lies plain before you; if I lye, let God plague me. See on Chap. 1. 11.

V. 29. *Return I pray you, let it not be iniquity, yea, return again; my righteouſneſſe is in it*] He goes on to perſwade his friends to a more careful and kind attention for the future, or a more candid interpretation of his former words.

Return] The word ſignifies literally a local return, metaphorically a return from anger, or change of reſolution; ſo here, Return from your cruel ſpeeches againſt me. Or, weigh the matter better, look it over again more ſeriouſly, and you will ſee your errour, and my righteous cauſe, Chap. 17. 10. For *Return*, ſee on Chap. 14. 13. on *Paſt*.

I pray you] See on Chap. 4. 7.

let it not be iniquity] Object not iniquity againſt me, as before: I may be weak, but am not wicked; as follows, *my righteouſneſſe is in it*. Or, Deal not ſo unjuſtly with me in your after-ſpeeches, as before, leſt God lay iniquitie to your charge.

yea, return again] He repeats it again, to ſhew the weight of the matter, and neceſſity of hearkening to it, Cant. 6. 13. Phil. 4. 4.

my righteouſneſſe is in it] I am righteous in this matter, Chap. 19. 28. Or, my righteouſneſſe is, or ſhall be made plain in my defence, as verſ. 30. Conſider of the ſame things again and again, ye will come to this concluſion at laſt, to wit, that I am no hypocrite.

V. 30. *Is there iniquity in my tongue? Cannot my taſte diſcern perverſe things?*] In this laſt verſe, Job clears his former ſpeeches from untruth, by a ſimilitude, taken from the palate. And ſo prepares his friends to hear further with patience, what he had to ſay in the next Chapter.

Is there iniquity in my tongue?] Can ye ſhew any unjuſt or untrue thing in all that I have ſaid? For *Tongue*, ſee on Chap. 15. 5.

Cannot?] Certainly it can.

my taſte] Heb. *my palate*, The inſtrument of taſting, and it is exquiſite therein.

diſcern] Heb. *underſtand*. That is, perceive a difference between ſound food, and unſound. So underſtanding is attributed to the tongue, Pſal. 52. 2. To the mouth, Joſh. 1. 8. To the hands, Pſal. 78. 72. To the eare, Job 12. 11. & 34. 3. To pots, Pſal. 58. 9. *Before your pots can feel*. Heb. *underſtand*.

perverſe things] Harſh meats, ſuch as are unpleaſing to the palate, and unfit for nouriſhment. All this is ſpoken metaphorically; and Jobs meaning is, that the ſoul hath her taſte, as well as the body, that is, her reaſon, whereby ſhe diſcerns truth from falſhood, as the palate doth wholeſome and ſavoury meat, from unwholeſome and unſavoury: And he affirms, that his ſpiritual palate hath ſkill herein: and that he could perceive that they had ſpoken perverſly and falſly of him; and abuſed good grounds to condemn him. Or, They ſhould ſee, that he could avoid falſe ſpeeches, and knew how to ſpeak right things, and had, and would ſpeak accordingly. For *Perverſe things*, ſee on v. 2. on *Calamity*.

CHAP. VII.

Verſ. 1. I*S there not an appointed time to man upon the earth? are not his dayes alſo like the dayes of an hireling?*] Some think Job confutes that which Eliphaz contended to prove, that he was puniſhed for his wickedneſſe, by ſhewing that affliction is common to all men. Others, that he confutes that promiſe, Chap. 5. 20. by ſhewing, that men cannot look for uninterrupted happineſſe here. Others, that he confirms what Eliphaz had ſaid of mans troubles, and ſeeks to God, as he directed him, that they might ſee that he was not unteachable; as Chap. 6. 24. But the right coherence is, that having confuted Eliphaz in the former Chapter, in this he confirms his deſire to die, by arguments taken from the condition of man in general, verſ. 1. of ſome men in ſpecial, verſ. 2. of himſelf in particular, verſ. 3. and ſo on to the ſeventh.

an appointed time] Or, *a warfare* The word צבא ſignifies, firſt, warfare, as 1 Sam. 28. 1. Iſa. 40. 2. from thence it is uſed for an hoſt, or army, Nehem. 9. 6. Zeph. 1. 5. and then for an appointed time, becauſe there was a ſet time for ſouldiers to fight, and a ſet time alſo for them to ſerve. Therefore the Levites are compared to an hoſt. and muſt begin their ſervice at thirty years of age, and end it at fifty, Num. 4. 3. So we have a ſet time here to grapple with miſeries. Thus the word ſignifies, Chap. 14. 14. Seeing I have a ſet time of abiding here, why may I not enjoy that time, but am deprived of the comfort of it?

to man] Every mans time is ſet, and his dayes numbred, Chap. 14. 4. yet he hath an eye more particularly to himſelfe; as Chap. 3. 3. pſal. 39. 11. & 109. 16. The word ſignifies ſorrowful, or miſerable man. His ſorrows end not, till his life end, ver. 17. Chap. 5. 17.

upon the earth] To live upon the face of the earth. For as for his condition in heaven or hell, there is no end of it. For *Earth*, ſee on Chap. 9. 24.

his] Every mans, maſters, and ſervants; great mens, and meane mens.

dayes] He reckons by dayes, not by years, to point out the ſhortneſſe of mans life. For *Day*, ſee on Chap. 14. 14.

like the dayes of an hireling] Hirelings were ſometimes hired for years, as Iſai. 16. 14. & 21. 16. but ordinarily by dayes, Job 14. 6. Matth. 20. 1, 2. and at night their labour ends. Mans dayes of his life are certainly determined, and ſhort like an hirelings. Therefore I may well wiſh for an end of mine. If an hireling have a time ſet for his painful ſervice, and look for it daily, may not I wiſh for death, the end of my troubles?

V. 2. *As a ſervant earneſtly deſireth the ſhadow, and as an hireling looketh for the reward of his work.*] Job further ſets out his deſire of death, by the ſervants and hirelings deſire of refreſhing, and end of their labours, that they might have reſt, and reward.

a ſervant] The word properly ſignifies one taken in war, or bought with money, yet it is extended to all kind of houſhold ſervants.

earneſtly deſireth] Or, *that earneſtly deſireth*. So the Chald. Paraphraſe reads it. Heb. *gapeth after*, or *gaſpeth for*. Which is more emphatical. Like a man gaſping for life. It argues a very great deſire of a thing. So the word is uſed, Chap. 36. 20.

the ſhadow] In thoſe hot countries, the heat of the Sun was very burdenſome to day-labourers in the fields, which made them very deſirous of ſhady places to work in, or reſt under at noon. A thing uſual in harveſt time. But it is more likely, that Job means the ſhadow of the night, the time when his life ſhould end, as the ſervants work doth for that day, Chap. 36. 20. when the ſhadows declining, or extending themſelves, give warning of the ſetting of the Sun, to the joy of the ſervants, who long for the end of their dayes work. See on Pſal. 102. 11. & 109. 23. Or, by the ſhadow, may be meant the houſe, where the Sun ſhines not, as abroad, and which is a ſhelter from heat and ſtorms, Gen. 19. 8. Pſal. 17. 8. & 27. 5. and 31. 20. & 19. 1. And then the ſenſe is, As a ſervant that works in the hot Sun without, deſires that the night would come, that he might go into the houſe to reſt; ſo have I reaſon to deſire death, to be eaſed of my pain, Iſai. 4. 6. & 16. 3. and 25. 4, 5. & 32. 2. Pſal. 57. 1.

an hireling] See on ver. 1.

looketh for] With his eyes ſtill towards it, as a thing much deſired, Pſal. 25. 15. & 123. 1, 2.

the reward of his work] As deſire of reſt makes the ſervant long for night, ſo deſire of reward moves the hireling to wiſh the day were done: for they were daily to be paid, Lev. 19. 13. Deut. 24. 14, 15. The work, in Hebrew, is put often for the reward, for they ſhould not be parted, Jam. 5. 4. See Levit. 19. 13. Pſal. 109. 20. Iſai. 40. 10. & 49. 4. So the petition is put for the thing prayed for, 1 Sam. 1. 27. And ſin, for the puniſhment of ſin, Gen. 4. 13. Deut. 24. 15. No hireling longs more that night were come, that he might receive his reward then I do for death, that I might be eaſed of my troubles.

V. 3. *So am I made to poſſeſſe moneths of vanity, and wearisome nights are appointed to me*] The ſervant if he work ſome dayes, may reſt others, but I have moneths without reſt. If he work every day, yet he reſts every night, but my troubles laſt day and night. I am worſe then a ſervant, no marvel then if I deſire an end of my life.

So] A compariſon, not in quantity, but in quality. There was ſome reſemblance between them; but Jobs ſtate was worſe then a ſervants or hirelings. The compariſon may be made full, thus; as ſervants and hirelings, becauſe of their painful labours in the day, deſire the night were come, ſo do I deſire death, that I might have an end of my moneths of vanity, and weary nights.

am I made to poſſeſſe] Heb. *am I made to inherit for my ſelfe.* Some take it as ſpoken of all men in general, who receive a troubleſome condition from their parents, Chap. 5. 7. and it remaines with them, as inheritances do. But Job rather ſpeaks of himſelfe, as if he had ſaid; I have had more vain moneths then others, as if vanity had been mine inheritance. He may intimate alſo, that his troubles came from God, who gives men inheritances.

moneths of vanity] I have had pleaſant moneths, but they are gone, and vain ones come in their room, Chap. 29. 2. He inſtances in moneths, and not in dayes, becauſe his troubles were laſting troubles: And he calls them vain or empty moneths, becauſe they were empty of comfort; like the dull Winter moneths, that afford no light to cheer mens ſpirits, or fruit to refreſh them, Gal. 2. 21. Or, they afford not that comfort I looked for, and ſo made my expectation vain; as the *Iſraelits* hope was, when they were ſlain in the wilderneſſe, and not permitted to enter into Canaan, Pſal. 78. 33, 34.

and weariſome nights] My dayes which ſhould be ſpent in profitable labour, are ſpent in vain; and the nights that ſhould be times of reſt to me, afford nothing but wearineſſe and diſquietneſſe, ſo that *I* cannot ſleep. *In* moneths of vanity, a man might reſt in the nights; but Job did not, or onely ſo little as might keep him alive to bear miſery. Strong men labour in the day, Pſal. 104. 22, 23. Sick men have moſt pain in the night, Pſal. 6. 6. & 77. 2.

are appointed to me] The word is uſed commonly for numbring, but here it ſignifies appointing by God; yet ſo exactly, as if he had numbred them to a day. So Dan. 1. 10. Or, *are prepared for me*: as the word is tranſlated, Jon. 1. 17. *In* the Original it is, *They have appointed weariſome nights for me*. But it is to be underſtood imperſonally, as it is tranſlated: Such nights are appointed to me.

V. 4. *When I lie down, I ſay, When ſhall I ariſe, and the night be gone? and I am full of toſſings to and fro, unto the dawning of the day*] An exact deſcription of a weariſome night, when one wiſhes for day, as ſoon as he is laid in bed, and toſſes till morning, and ſleeps not at all in the night.

when] Heb. *if*. But here it notes not out any condition, but the time of lying down. So it doth, Gen. 38. 9.

I lie down] *In* my bed, in the evening to take reſt and ſleep. For it appears by the words following, that it is not meant of ſleep in the day time. When others ſlept ſweetly in their beds, *I* lay awake. For *Lie down*, ſee on Chap. 14. 12.

I ſay] *In* my heart: *I* think with my ſelf, Pſal. 39. 1. For *Say*, ſee on Chap. 16. 1.

When ſhall I ariſe] When will it be day, that *I* may ariſe? For there is no comfort in riſing in the night, neither do men uſe to leave their beds till the morning. For *Riſe*, ſee on Chap. 14. 12.

and the night] Heb. *the evening*. From ערב, becauſe it is mixed of light and darkneſſe. We call it twilight: but here it is put for the whole night, whereof it is but the beginning, for Job wiſhed the whole night paſt, that he might riſe at the dawning of the day. The word ערב. ſignifies, 1. A Mixture or mingled people, Jer. 50. 37. 2. Arabia, 1 King. 10. 15. 3. The Evening, wherein darkneſſe and light are mingled, 1 King. 22. 35. So here.

be gone] Heb. *be meaſured out*. All the hours of it be gone. He ſpeaks like a ſick man, that when he cannot ſleep for pain, tells the clock all night, and wiſheth the laſt hour paſt. Or, *be meaſure out the night*. That is, God, who metes out the houres of day and night, which they cannot paſſe. Or, *it*: that is, Jobs heart, which all this while was wiſhing for the morning.

I am full] The word ſignifies ſatisfaction in the Original. I am as full of toſſings, as a man is of meat, when he hath filled his belly: ſo full of confuſion, Chap. 10. 15. & 14. 1. Pſal. 88. 3. & 123. 3. Prov. 1. 31.

of toſſings] From one ſide of the bed to the other. So ſick men uſe to do in hope to find eaſe, yet find it no where.

unto the dawning of the day] All night long. So the word is uſed or the beginning of light in the morning, 1 Sam. 30. 17. Pſal. 119. 147. Though more ordinarily it ſignifies the beginning of the evening, as 2 King. 7. 5. compared with ver. 9. *Iſai.* 5. 11. Prov. 7. 9. which gave occaſion to ſome, to read the later end of the verſe thus, *And when the night is gone, I am full of toſſings to and fro untill the twilight*; to wit, of the evening. *I* take no reſt by night, nor by day. See the like, Deut. 28. 67. The word נשף. ſignifies. 1. Darkneſſe, Jer. 13. 16. 2. The twilight of Morning, or Evening, or Dawning, Prov. 7. 9. So here.

V. 5. *My fleſh is clothed with worms and clods of duſt; my skin is broken, and become loathſome*] If ye conſider what a caſe *I* am in, and look well upon my body, ye will think *I* complain not without a cauſe.

my fleſh] My body, whereof the fleſh is a principal part. For *Fleſh*, ſee on Chap.14.22.

is clothed] Covered all over as with a garment, Pſal. 104. 2. & 93. 1. & 109. 29. & 35. 26. Job 29. 14. Ezek. 7. 27.

with worms] Which bred in his ſores, Chap. 21. 26. Iſai. 14. 11.

and clods of duſt] Scurf that came off from his ſores by ſcraping them, or duſt contracted by ſitting on the ground, which was like clods of earth, Chap. 2. 8. A ſtrange diſeaſe, yet a fit dreſſe for a dying man to be full of worms and duſt, like a garment covering his whole body, which was finely clad before. For *Duſt*, ſee on Chap. 14. 8. on *Ground*.

my skin is broken] Or, *cleft*. So the word is uſed for cleaving the Sea, Iſai. 51. 15. Jer. 31. 35. With ulcers, boiles, and running ſcabs, holes are made in my ſkin, and it is as it were, cleft aſunder.

and become loathſome] Or, *melted*, Pſal. 58. 7. By reaſon of ſtincking matter that ran out of his ſores, which made his body yeeld a noiſome ſavour to himſelf and others, and conſume away.

V. 6. *My dayes are ſwifter then a weavers ſhuttle, and are ſpent without hope*] He mixeth his deſire of death, with complaints of the troubles and ſhortneſſe of his life. Why ſhould I deſire to live, ſeeing my dayes are troubleſome, and likely to be but ſhort at the beſt? Chap. 14. 1. For *Dayes*, ſee on Chap. 14. 14.

my dayes] The dayes of my proſperity, for his ill dayes went not away ſo faſt, but tarried too long, Chap. 3. 11. &c. Others take it for the dayes of his life, which paſſed away apace. See on ver. 1. Chap. 16. 22. Pſal. 90. 6. & 102. 11. & 103. 15. & 144. 4. Iſai. 40. 6. Jam. 4. 14.

ſwifter] It comes from a word that ſignifies light, becauſe light things are ſwift, and heavy things ſlow. So we ſay, light of foot, that is, ſwift, Hab. 1. 8. Job 9. 25. Iſai. 5. 26. & 18. 2. Jer. 2. 23.

then a weavers ſhuttle] Which paſſeth ſuddenly from one end of the web to the other, and is uſed proverbially to ſet out ſwiftneſſe. The Heb. word ארג ſignifies. 1. A weavers ſhuttle. As here. 2. The web, Judg. 16. 14.

are ſpent] The word ſometimes ſignifies finiſhing, or conſummating a thing, as Gen. 2. 1. but here it imports a conſumption, or ending, as Jer. 14. 12. Exod. 33. 3. For *Spend*, ſee on Chap 36. 11.

without hope] Heb. *in not hope*. See the like phraſe, Prov. 14. 28. Dan. 8. 25. without hope of recovering of my proſperity, or of returning to life again, as ver. 7. He intimates, that he had no hope of thoſe things which Eliphaz foretold him, Chap. 5. 24. for his ſores would ſoon kill him.

V. 7. *O remember that my life is wind: mine eye ſhall no more ſee good*] He turns his ſpeech now, from his friends, to God, as Jacob did from his ſons, Gen. 49. 18. He ſpeaks not to Eliphaz, as before, but to God the author of life and death, as appears by his petition, which none elſe could grant, to wit, the abating of his ſorrows in regard of the ſhortneſſe of his life.

Remember] God cannot forget; but he is ſaid to remember a thing, when he doth ſomething, that may make men to ſee, that he takes notice of it. So God remembred his covenant, Exod. 2. 24. when he ſent Moſes to deliver his people, Exod. 3. 8. So Pſal. 74. 2, 3. & 78. 38, 39. & 137. 7. Gen. 8. 1. So here. Thou ſeemeſt, O Lord, to forget my frail condition, by laying more load on me, then I can well bear. Shew that thou remembreſt me, by eaſing me; and deal with me, as with a weak ſhort-liv'd creature.

my life is wind] The word ſignifies a ſpirit, and the wind; becauſe it is like a ſpirit, inviſible and powerful. He means that his life was like a wind, ſpeedily paſſing away, and not returning; as Pſal. 78. 39. Chap. 8. 9. & 14. 2. 1 Pet. 1. 24. The note of ſimilitude is here omitted, to make the ſentence the more emphatical; as ver. 12. & Chap. 6. 12. Prov. 11. 22. The Chaldee Paraphraſe reads it, *My life is as wind.* For *Wind*, ſee on Chap. 15. 2. on *Vaine*.

Mine eye] I my ſelf ſhall no more, with mine eyes, behold good, Chap. 19. 27. For *Eye*, ſee on Chap. 2. 12.

ſhall no more ſee] Heb. *ſhall not return to ſee*. Seeing, is not here taken for looking on a thing, that a man hath nothing to do withal; but for enjoying it, or, having a part in it, Pſal. 16. 10, 11. & 128. 5, 6. Chap. 20. 17. & 21. 20. Lam. 3. 1. Jer. 17. 6. Pſal. 88. 48. & 27. 13. Chap. 9. 25. & 33. 28. Joh. 3. 36. 1 Pet. 3. 10. Pſal. 34. 12. for the eye brings much comfort both here, and in heaven, Iſa. 38. 11. Pſal. 27. 4. Mat. 5. 8. For *Return*, ſee on Chap. 14. 13. on *Paſt*. For *See*, look on Chap. 19. 27. on *Behold*.

good] Worldly proſperity (as Pſal. 4. 6.) which I have had ſo great a ſhare in; for he made account to ſee God in heaven, Chap. 19. 27. I ſhall no more return to my former proſperity; or, when I am dead, I ſhall not return hither any more to my poſſeſſions. For *Good*, ſee on Chap. 21. 13. on *wealth*.

V. 8. *The eye of him that hath ſeen me, ſhall ſee me no more: thine eyes are upon me, and I am not*] In the former verſe he had excluded his own eye from ſight of good: in this verſe he excludes others from ſight of him. I ſhall have no comfort in ſeeing men, nor honour from them.

the eye] That is, the man that hath eyes. No man can faſten his eyes upon me. For ſeeing is the action of the man, though performed by the eye. See on ver. 7. For *Seene*, look on Chap. 19. 27. on *Behold*.

of him that hath ſeen me] Heb. *that ſeeth me*. As the word is tranſlated, Gen. 16. 13. That looks upon me now. None of mine acquaintance ſhall ſee me any more. Or, *of ſight*; meaning the quickeſt ſighted eye.

ſhall ſee me no more] A deſcription of death, which takes men away from the ſight of their friends and neighbours, Chap. 20. 9. And as here it is ſet out by others not ſeeing us; ſo elſewhere, by our not ſeeing others, Iſa. 38. 11. Death takes away all controverſe here between man and man. The Heb. word שור ſignifies. 1. To ſing: As in the Title of Pſal. 7. 1. 2. To ſee, or behold, Numb. 24. 17. 3. To go, Iſa. 57. 9. Here it is taken in the ſecond ſenſe for *Seeing*.

thine eyes are upon me] As ſoon as thou ſetteſt thine eyes upon me to deſtroy me, I ſhall be dead. See the like phraſe, Pſal. 104. 29. I cannot endure thy flaming eyes ſparkling forth wrath againſt me. See Chap. 16. 9. Pſal. 17. 11, 12. Amos 9. 4. 1 Sam. 18. 9. where ſetting the eyes upon one is for evil, though elſewhere it be for good; as Gen. 44. 21. Jer. 39. 12. & 40. 4. & 24. 6. Or, though I ſee not worldly proſperity, when I am in the grave; nor others ſee me, yet thou wilt ſee me there. Or thou mayſt ſeek me then to do me good; but it will be too late, when I am dead, which will be ſhortly, if theſe afflictions be not quickly taken away. See ver. 21. The firſt Interpretation is the beſt; and moſt ſuitable to the text.

and I am not] I can live no longer in this world; I ſhall not be alive here. See the like phraſe, ver. 21. Gen. 5. 24. & 42. 13. with 44. 20. Pſal. 103. 16. Jer. 31. 15. Matth. 2. 18. See on Job. 3. 16.

V. 9. *As the cloud is conſumed and vaniſheth away; ſo he that goeth down to the grave, ſhall come up no more*] Before he had compared his life to a paſſing wind, ver. 7. now to a vaniſhing cloud; and all to move God to pity him.

As] This word is not in the Original; but is well added; becauſe the words following ſhew, that it is brought for a ſimilitude. See the like, Prov. 11. 22. Mic. 3. 12. Pſal. 119. 119. Deut. 28. 23. Yet ſometimes this note of ſimilitude is not added in the Tranſlation. See on ver. 7.

the cloud] Which is made of vapours ariſing from the earth, and hangs in the air by the power of God. This ſimilitude is brought, not to ſhew how ſuddenly mans life may be taken away, (which yet is true, and may fitly be ſhadowed out by the vaniſhing of a cloud) as it is, Chap. 30. 15. but to ſet out the irrecoverableneſſe of our life here, when it is once gone; as appears by that which goes before, ver. 7, 8. and by that which follows in v. 10. The Heb. word ענן is uſed; 1. To ſet out a Cloud, 1 King. 8. 10. 2. Smoke, Lev. 16. 13. 3. Calamity, Ezek. 34. 12. 4. Multitude, Jer. 4. 13. Here in the firſt ſenſe.

is conſumed] Scattered by the wind, or dried up by the heat of the Sun. Or, *is ſpent*; as v. 6. it is emptied and diſſolved into rain. For *Conſumed*, ſee on Chap. 36. 11. on *Spend*.

vaniſheth away] Is clean gone out of ſight; no foot-ſteps or memorial of it remaining, Jam. 4. 14. So our ſins vaniſh out of Gods remembrance, Iſa. 44. 22. Heb. *goeth*. Not to ſome other place; but being turned into air, or water, goes clean away out of ſight; ſo man, by death, goeth out of this world, and out of the ſight of men, v. 8. A metaphor from living creatures, that remove from place to place. See on Chap. 1. 19. The word הלך ſignifies. 1. To go about a thing, Chap. 34. 2. To walke, Gen. 35. 19. 3. The paſſage of Ships, Pſal. 104. 26. 4. Paſſing out of the world, or dying, Chap. 14. 20. 5. Conſtancy in a condition, Gen. 15. 2. 6. A courſe of life, Pſal. 1. 1. 7. Vaniſhing or not appearing, Pſal. 58. 8. So here.

He that goes down] A proper deſcription of burial; for the grave is in the bowels of the Earth. So Gen. 37. 35. & 42. 38. Ezek. 26. 20. See how it is called aſcending, Chap. 5. 26.

to the grave] The word in the Original comes from שאל to ask or deſire. For the grave is never ſatisfied; but alwayes deſiring, Prov. 30. 16. שאול is taken variouſly in Scripture: as firſt, for *hell*, Prov. 15. 11. pſal. 9. 17. Secondly, for miſeries that ſeem to us irrecoverable, pſal. 86. 13. Jon. 2. 2. pſal. 30. 3. Thirdly, for the lower parts of the Earth, pſal. 139. 8. Fourthly, for the ſtate of the dead, Iſa. 38. 18. Gen. 37. 35. For Jacob did not think that Joſeph was buried; but devoured by a wild Beaſt. Fifthly, for the grave; as Prov. 30. 16. So here: but, as the grave in general, is conſidered, as common to all men; for each mans particular grave is called קבר.

ſhall come up no more] Into this World, to live among men, or to enjoy his houſe and goods he had before; as ver. 10. Chap. 16. 22. pſal. 39. 13. 2 Sam. 14. 14. Iſa. 38. 11. for it appears, that Job denied not the Reſurrection, (as ſome of the Jewiſh Rabbins gather out of this text) by what he profeſſeth, Chap. 14. 12. & 19. 26, 27. Lazarus by a miracle was raiſed up to live again among men for a while; but that was extraordinary, and he is long ſince dead again, and muſt abide ſo till the Reſurrection.

V. 10. *He ſhall return no more to his houſe: neither ſhall his place know him any more*] He ſhall have no more to do with worldly labours, or domeſtical comforts.

return no more to his houſe] To dwell there where he did before, or to order his domeſtical affairs. The ſame cloud returnes no more; though others come in the room, Eccl. 12. 2. ſo the ſame men return not into the world after death; but their children ſupply their room. For *Return*, ſee on Chap. 14. 13. on *Paſt*. For *Houſe*, on Chap. 15. 28.

his place know him any more] Some take it for his office and dignity; as Prov. 25. 6. Eccl. 3. 16. If he were a great man in his life-time, now his office is clean gone: another enjoyes it, pſal. 109. 8. Others, for the men of the place; as the houſe before, for his children and ſervants. Others, the place here for his friends and neighbours, Chap. 20. 9. Gen. 18. 26. & 20. 11. ſo the city is put for the men of the city, Gen. 18. 28. & 19. 15. Neither his family nor his friends ſhall take any further notice of him; but as clean forget him in a little time, as if they had never known him. But neither of theſe ſeem to be the ſenſe of the place. Not the former; becauſe it is joyned to the houſe, which is nothing to his office. Not the latter; becauſe it is intimated before, ver. 8. And this ſeems to be an higher expreſſion of the forgotten eſtate of the dead. His houſe and place are but a metaphor ſet out as living creatures, that were wont, as it were, to welcome him home, and receive him cheerfully after travels, or buſineſſe abroad, when he returned; but now would not own him, if he could return. See the like metaphor, Chap. 1. 19. and the phraſe, Pſal. 103. 16. The ſum of all, is, that within a little time after his death, he ſhould be utterly forgotten.

V. 11. *Therefore, I will not refrain my mouth, I will ſpeak in the anguiſh of my Spirit, I will complain in the bitterneſſe of my ſoul*] Becauſe I muſt ſhortly die, and then I and my miſeries ſhall both be forgotten, and *I* deprived of all liberty of complaining; therefore *I* will ſatisfie my ſpirit with complaining now: *I* will do it abundantly to eaſe my ſelf. Men in trouble think it ſome refreſhment to have liberty to complain. For grief kept in, like fire, burns the more.

Therefore] Heb. *Alſo.* Seeing thou wilt not leave puniſhing me, *I* will not leave complaining of thy harſh dealing with me. For *Therefore*, ſee on Chap. 16. 4. on *Alſo.*

I will not refrain my mouth] Heb. *I will not prohibit my mouth.* *I* will not ſtop it, nor hinder it from ſpeaking. I will not ſuppreſſe my grief in ſilence, nor my ſighs, which would kill me, if *I* ſhould not utter them. For griefe ſtrives in a man to get utterance, and to pour out it ſelf in words. *I* will not ſpare words, but let all come out. So the word is uſed, *Iſa.* 58. ver. 1. For *Mouth*, ſee on Chap. 15. 5.

in the anguiſh of my Spirit] The Hebrew word ſignifies *ſtraitneſſe* *I* am ſtraitned with keeping in my grief, and much pained, like a man girt in with a cord. *I* will give my ſorrow a vent. What *I* ſhall ſpeak, is not from the lips outward, but comes from a ſorrowful heart. Or, *of the anguiſh of my Spirit.* *I* will declare what ſorrow *I* feel within, far more then others do imagine. So this particle is uſed, Eſth. 3. 12. For *Spirit*, ſee on Chap. 15. 2. on *Vaine.*

I will complain] The word ſignifies firſt to meditate, then to produce ſuch things in words, as lay hid in the mind. Job had many ſad thoughts in him, and now he meant to utter them, Pſal. 142. 2. it is called, pouring out a complaint. It was firſt conceived in the heart, and then poured out of the lips, 1 Sam. 1. 15, 16.

in] Or, *becauſe of.* So it is uſed, Neh. 5. 3. Or, *of*; as before.

the bitterneſſe] As bitter things are diſpleaſing to the palate; ſo are troubles to the ſpirit; and therefore heavineſſe of heart, is often in Scripture, ſet out by bitterneſſe, Ruth 1. 20. Exod. 1. 14. See on Job 3. 20.

of my ſoul] The pains were in his body; but the grief in his ſoul; and that he complains more of, then of bodily pains. For *Soul*, ſee on Chap. 14. 22.

V. 12. *Am I a ſea, or a whale, that thou ſetteſt a watch over me?*] Here begins his new complaint; mentioned ver. 11.

Am I] Tell me whether *I* be ſo or no. Too bold a ſpeech to God from a creature. See the like, Chap. 6. 12. He turns his ſpeech to God, and in his impatience, layes all his troubles upon him.

a ſea] As a ſea. See on v. 7. Am *I* as unruly as a ſea; that is unruly, and can hardly be kept quiet, Pſal. 65. 7. & 93. 3. Or, rather, Am *I* as ſtrong as the ſea, that can bear all winds and ſtorms, and yet ſubſiſt? For *Sea*, ſee on Chap. 14. 11.

or a whale] Can I bear all troubles, as the Sea receives all waters, and the Whale bears all tempeſts? The word תנין ſignifies any great or terrible creature. Sometimes it is put for ſome great land creature, as Dragons, Ezek. 29. 3. Jer. 9. 11. & 51. 37. Sometimes for ſome great fiſh in the ſea, ſuppoſed to be the Whale; as Gen. 1. 21. and ſo here; becauſe it is joyned with the ſea; as Pſal. 74. 13.

that thou ſetteſt] Or, *That thou ſhouldſt ſet.* What need is there of ſuch a guard?

a watch over me] Priſons are fitter for wild beaſts of the Earth, then for fiſhes of the Sea; yet the ſea is impriſoned by the land, Pſal. 104. 9. Jer. 5. 22. Job 38. 8, 10. and the Whales are ſhut up in the ſea. Thinkeſt thou that I would do miſchief, if I were not kept in by violence, as the Sea and Whale would, if they were let looſe? My former carriage in my proſperity ſhews the contrary. So ſome interpret it; but Job intended not a keeping of him in from doing hurt; for the Whale is not ſo kept in, but it may hurt the leſſer fiſhes. The thing that Job intended was, that he was kept in his troubles by Gods mighty power, as a priſoner by a watch or guard, that he could no way eſcape. So the ſea is kept within its bounds, and the whale ſurrounded, when they go to take him. So good men ſet a watch over their lips, that no ill word eſcape them, Pſal. 39. 1. & 141. 3. Thus have Gods ſervants been ſo compaſſed about with troubles, as priſoners with walls, and with a guard, that they could ſee no way of getting out, Pſal. 18. 4, 5 & 116. 3. Jon. 2. 5, 6. Chap. 13. 27. Lam. 3. 7. Job deſired death very much as an end of his troubles, Chap. 3. 21, 22. but could find no way to eſcape at that door.

V. 13. *When I ſay, My bed ſhall comfort me, my couch ſhall eaſe my complaint*] He goes on to ſhew the greatneſſe of his grief, and his unquiet condition, and to amplifie his ſorrows, in that they gave him no intermiſſion, or time of reſt. He was full of pain in the day, yet had ſome hope, that the night, which afforded ſweet ſleep to others, would afford him ſome little eaſe alſo; but he could find no ſuch favour. The uſual means of refreſhing, by lying in bed, or on couches, failed his expectation. In the fourth verſe he had ſhewed that his reſtleſneſſe in the night, made him wiſh for day. Here he ſhews, that when day was come, his pains made him wiſh for night again: ſo he had no ſatisfaction day nor night. He wiſhes for change, as Princes deſire to go from one ſtately palace to another; not that they find ſatisfaction where they go, but becauſe they find it not where they were.

when I ſay] When I think within my ſelf, and make account of it, Pſal. 39. 1. & 53. 1. Gen. 20. 11. and ver. 4. of this Chapter. For *Say*, ſee on Chap. 16. 1.

my bed] The reſt I ſhall find in my bed. My ſleep. Though the day would yield me no eaſe, yet I was perſwaded, that the night, when it came, would yield me quiet ſleep.

ſhall comfort me] Shall afford me matter of comfort. For the bed could not ſpeak to him; yet it might eaſe him; as follows in this verſe.

my couch] Some take it for a place to reſt on in the day; but it may well be all one with the bed; becauſe, both here, and in the verſe following, he ſpeaks of ſleep, which is moſt uſual in the night. So the bed and the couch are uſed for the ſame, Pſal. 6. 6. and there, with manifeſt relation to the night.

ſhall eaſe] Heb. *ſhall lift up* or *bear*, or *take away*. It ſhall lift up, or take away my pain from me, that lies as a burden upon me, and makes me to compain. Sleep is an eaſe to ſorrows for the time, and the bed an uſual place of ſleep, and, by conſequence of eaſe. I lie down with an heavy burden of ſorrow and care, hoping to get a little breathing. Such a burden Cain had, Gen. 4. 13. For *Eaſe*, ſee on Chap. 21. 3. on *Suffer.*

my complaint] Or, *Eaſe me in my complaint.* Repeating *Me*, out of the former part of the verſe, which is not unuſual in the Scripture. Or, *Give eaſe in my complaint*; Or, *To my complaint.* So this particle is uſed, Ezra 9. 7. To the ſword, &c. Or, *Eaſe of my complaint*; that is, take away part of it at leaſt, if not all. So it is uſed, Exod. 12. 43. & 14. 28. Lev. 8. 32. & 22. 4.

V. 14. *Then thou ſkareſt me with dreames, and terrifieſt me through viſions*] It falls out far otherwiſe then I expected. I find my ſelf not onely quite diſappointed of the reſt I looked for; but alſo am ſkared moſt, where I expected moſt comfort.

Then] Not in the day, when he ſaid ſo within himſelf; but in the night following, when he made account of reſt; as he had ſaid, ver. 13.

thou] Thou, O God. Satan might be the inſtrument of ſending theſe dreams, as he was of taking away Job's goods; yet that alſo is attributed to God, Chap. 1. 21. And it was within his Commiſſion to affright Jobs mind, as well as to afflict his body. Any trouble he might bring upon him, ſo he ſaved his life, Chap. 2. 6. All inferiour cauſes are ordered by God; and to Him good men look up in time of trouble; and Him they accuſe in paſſion, as Job doth here, becauſe they know none can affright or hurt them without his leave.

ſkareſt me] Caſteſt me down to the ground with affrightments, or breakeſt me, as it were, in pieces. What ſleep I have, terrifies me; but eaſes me not at all, rather affrights me. All my comforts prove croſſes.

with dreams] The Original comes from a word that ſignifies to be thick, and to be in health. Men in health dream of thoſe things in the night, which they are buſied about in the day; and thoſe dreams ariſe out of thick vapours, flying up into the head. But theſe dreams of *Job* were extraordinary, ariſing out of the bad humours bred in him by his diſeaſe; for ſick men are moſt prone to dream of terrible things. It may be alſo Satan had an hand in it, as was noted already.

terrifieſt me] Repreſenteſt terrible Objects to me in my dreams, which ſkare me. Terrifying is the cauſe, ſkaring the effect. See on Chap. 6. 4.

through] Or, *with.* So is this particle uſed, Cant. 1. 1.

viſions] Not Revelations of heavenly Myſteries; as Chap. 4. 13. but apparitions of horrour. Every dream had ſome kind of viſion in it, ſomewhat repreſented to the phantaſie, Gen. 28. 12. & 37. 5, 7. & 41. 1, 2. Dan. 2. 1, 31. & 4. 5, 10. This viſion might appear to him when he was awake; as Peters did, Act. 10. 9, 11. with Act. 11. 5. but it is moſt likely it came when he was aſleep, becauſe it is joyned to dreams. Either he could not ſleep for pain, or had very unquiet ſleep.

V. 15. *So that*] This is inferred out of the former. I am ſo terrified with theſe night-viſions, that I wiſh my ſelf dead.

my ſoul] It may be taken properly for the ſoul; for the choice of things is in it, and the body follows the dictates of it, and cannot chuſe any thing when the ſoule is gone out of it. Or it may be be taken for the perſon; for actions are attributed to perſons. So it is taken, Exod. 1. 5. For *Soul*, ſee on Chap. 14. 22.

chooſeth] Not that he deſired death for it ſelf, for all things naturally deſire the preſervation of themſelves; but he had rather be ſtrangled, then live in that miſerable condition. Not that he had any thought of ſtrangling himſelf; but he intimates, that his pain was ſo great, that if he were put to his choice, he would chuſe a ſudden death, rather then to remain in ſo troubleſome a life.

ſtrangling] He ſhews his bitterneſſe of ſpirit, in preferring a violent ignominious death before his life. Strangling was one of thoſe kinds of death uſed among the Jews, for the puniſhment of capital offenders, ſuch as ſtrook father or mother, or ſtole an *Iſraelite*, falſe prophets, and ſuch as propheſied in the name of an idol, adulterers, ſuch as committed folly with a prieſts daughter, Elders who contradicted the Conſiſtory. And when the Romans overcame the Jews, they brought in crucifying in ſtead of it, which was their manner of putting to death malefactors.

And death] To be ſtrangled till *I* die: or rather, any other kind of death; ſo that he might be gone out of the world, and be eaſed of his pain.

rather then my life] Heb. *rather then my bones.* Rather then to abide in my bones; for the bones uphold the body, which is the houſe of the ſoul. *I* had rather be dead then have ſuch rotten bones full of ſores and ulcers. He mentions his bones, becauſe his ſores and pains pierced to his very bones; and he had little elſe left in likelihood, his fleſh being conſumed, and skin cracked with ſores, and therefore not worth the naming. For doubtleſſe Satan, according to the extent of his commiſſion, had afflicted his very bones. *Job* had rather die, then live ſuch an anatomy. Or the bones are put for the life; becauſe without bones a man cannot live; for the bones uphold the body: without them no member could do his office; but the whole body would fall to the ground. Or, by a figure, the greatneſſe of his pains is ſet out by the wearing of his bones; as it is, Pſal. 6. 2. & 51. 8. Lam. 1. 13. Prov. 14. 30. & 17. 22. *Iſa.* 38. 13. *It* goes ill with a man, when his skin is broken with running ſores, worſe when his fleſh conſumes, worſt of all, when his bones are waſted. Others read it, *Death out of my bones.* That *I* had ſome deadly diſeaſe breeding in my bones, that would kill me quickly. Or that death would take my ſoul out from within my bones, which now keep it in, as in a priſon. Others read it, *Death is deſired,* or choſen *by my bones.* Repeating the word *chuſing* out of the former part of the verſe; and attributing deſire, or choice, to the bones by a metaphor, becauſe they would deſire it, if they had underſtanding as the ſoul hath. So ſpeech is attributed to the bones, Pſal. 35. 10. becauſe they had great cauſe to break out into the praiſe of God, if they could ſpeak. But the firſt reading is moſt proper, as beſt expreſſing the depth of Jobs miſery. For *Bone,* ſee on Chap. 2. 5.

V. 16. *I loath it, I would not live alway: let me alone, for my dayes are vanity*] Job further amplifies the greatneſſe of his terrours, and pains, in that they make him not onely weary of his life, but alſo to loath it, as a thing abominable, that he could ſcarce think of with patience.

I loath it] I loath my life, ver. 15. This kind of life is very tedious and noiſome to me. I utterly deteſt it; I care not what becomes of it; I deſpiſe it. So the word is uſed, Chap. 5. 17. & 9. 21. Pſal. 53. 5. Amos 5. 21. Or, *I loath them*; that is, his bones mentioned, v. 15.

I would not live alway] In this world; for he was willing, doubtleſſe, to live for ever in heaven. Heb. *to eternity.* I were forever miſerable, if I ſhould live ever in this condition. Or, *alway*, may be taken for a long time; as *for ever* is, Pſal. 132. 14. He knew that no man could live alway, and therefore the word had need be ſo qualified. Or, it may be read, *I cannot live for ever.* Therefore ſpare me while I do live; let me have a little reſt before I die. Or, as good die now, as at another time, for die I muſt ere long, and then my ſorrowes will end. For *Alway,* ſee on Chap. 22. 15. on *Old.*

let me alone] Heb. *ceaſe from me.* Give over afflicting me, Pſal. 39. 13. Do not handle a man full of ſores ſo roughly. See chap. 10. 20. & 14. 6. This is called removing of Gods ſtroke, Pſal. 39. 10. Or, ceaſe from preſerving my miſerable life. Do not prolong my wretched dayes. I am near death; let me go quietly to my grave.

my dayes] The dayes of my life. Reckoned by dayes, not by moneths or years, to ſhew the ſhortneſſe of mans life. See on ver. 1. For *Dayes,* ſee on Chap. 14. 14.

vanity] Moſt vain. Like to vanity it ſelf. See on ver. 3.

V. 17. *What is man, that thou ſhouldſt magnifie him? and that thou ſhouldſt ſet thine heart upon him?*] It is a very unequal match for the great God to contend with a weak man as I am.

what is] Man is nothing, not worth the looking upon. The queſtion makes it the more emphatical; as if Job had ſaid, I have been ſeriouſly pondering what is in man, and *I* find nothing in him, to make him worthy of ſo great eſteem. See the phraſe, Pſal. 8. 4. & 144. 3. Heb. 2. 6. 2 Sam. 7. 18.

man] Miſerable, ſickly, ſorrowfull man. A fit name for ſo vile a creature. See ver. 1. How little, how mean is man, how unfit to grapple with God?

that thou ſhouldſt magnifie him] Not to declare his greatneſſe; as Luk. 1. 46. Pſal. 34. 3. but to prize him greatly, Rom. 11. 13. Act. 5. 13. To account him as one worthy for thee to look after, or to conteſt with thy ſelf, Chap. 14. 3. Or, to eſteem him able to bear any afflictions by his great ſtrength. *It* ſeems that thou accounteſt ſo of me, in that thou laieſt ſo much trouble on me. This ſenſe the verſes following that ſpeak of trials and afflictions, do require.

thou ſhouldſt ſet thine heart upon him] Value him ſo highly, 1 Sam. 4. 20. 2 Sam. 18. 3. by accounting him as one fit to contend with thee. Or, *That thou ſhouldſt ſet thine heart againſt him.* To deſtroy him; as Chap. 34. 14. So Gods eyes are ſet upon or againſt men to ſlay them, ver. 8. of this Chapter. What credite is it for the great God to overcome a weak man? See the like, 1 Sam. 24. 14. Man is ſo vile, that he is not worthy to be looked after, or puniſhed by thee. He can do thee no harme, nor is no fit enemy for thee to grapple withal. *It* is too much honour to him for thee to contend with him. Thus Job uſeth all kind of arguments to perſwade God to mitigate his ſorrows. For *Heart,* ſee on Chap. 15. 12.

V. 18. *And that thou ſhouldſt viſit him every morning, and try him every moment?*] Here he explains what he meant in the former verſe, by Gods magnifying man, and ſetting his heart upon him; namely, thinking him a fit object for him to afflict and ſubdue.

thou ſhouldſt viſit him] Not in mercy, as Exod. 3. 16, 17. & 4. 31. Ruth 1. 6. Gods people think God neglects them when they want, and viſits them, when their wants are ſupplied. But this viſitation, here ſpoken of, is in anger; as appears by the word of trying, joyned to it. So the word is taken, Exod. 32. 34. & 20. 5. & 34. 7. Job 35. 15. Jer. 5. 9. & 48. 44. Hoſ. 9. 7. what man hath ſtrength to bear ſuch great afflictions? The word פקד ſignifies. 1. To viſit, Exod. 20. 5. 2. To miſſe, 1 Sam. 25. 15. 3. To want, *Iſa.* 34. 16. 4. *To* number, Numb. 7. 44. 5. To charge, or command, 2 Chron. 36. 23. 6. To ſet over, or make overſeer, Gen. 39. 4. Here it is taken in the firſt ſenſe, for viſiting.

every morning] Heb. *at mornings.* There are two mornings in the Original; One dark and duskiſh, from whence it hath his name in Hebrew, שחר, A little before Sun-riſing. The other after it, called בקר, from inquiring. For after Sun-riſing men begin to look after their buſineſſes, and the morning is the fitteſt time to ſtudy, when mens wits are freſheſt. By this phraſe is intimated, firſt the certainty of theſe viſitations. *They* are as ſure to come, as the Sun to riſe, and day-light to follow after darkneſſe. Secondly the ſpeedineſſe of them: they tarry not till noon, but as good husbands take the morning light to go about their affairs, and neglect not the firſt occaſion; ſo God did call Job to account, and inquire into him, as ſoon as he did awake and behold the day-light, Pſal. 46. 5. Jer. 35. 14. See the phraſe, Pſal. 73. 14. Lam. 3. 23.

and try him] With afflictions, to ſee how he can bear them, Pſal. 73. 14. So God uſeth to try the ſons of men, Jer. 9. 7. Zech. 13. 8, 9. Job 23. 10. and afflictions are called trials, eſpecially to Gods people, becauſe they are not ſent to deſtroy them, but to prove them, Chap. 9. 23. Ezek. 21. 13. Jam. 1. 12. 1 Pet. 1. 6, 7. Job aimes at his own particular trials, although he ſpeak of men in general. *Thus* thou haſt dealt with me. As the Pſalmiſt ſpeaks more expreſly, Pſal. 73. 14. And ſo Job explains himſelf, ver. 19.

every moment] *Thou* doſt not onely frequently, but continually afflict me. *Thou* beginneſt in the morning to ſcourge me for my ſins, and holdeſt on all the day long. *This* is more then to do it certainly and early, which was ſignified by *every morning.* *It* is the ſame with *all the day long*, Pſal. 44. 22. and 73. 14.

V. 19. *How long wilt thou not depart from me? nor let me alone, till I ſwallow down my ſpittle?*] What he ſpake of man in general, now he applies to himſelf in particular. Why doſt thou lay ſo much load on a creature ſo weak as I?

How long] Thou haſt given me no intermiſſion of pain a long time, When wilt thou do it?

wilt thou not depart from me?] Look away from me, as the word is tranſlated, *Iſa.* 22. 4. and then take thine afflicting hand off from me. How long will it be ere thou give me a little interim of reſt? My pain is perpetual. He ſpeaks to God, as a man would to an enemy, to deſire him to be gone, never thinking himſelf free from blows or hurt, while he is preſent. So the Gadarens deſired to be rid of Chriſt, Mark 5. 1, 17. He doth not wiſh to be without Gods comfortable preſence, but without his afflicting preſence, Pſal. 39. 10. Job 14. 16. So it follows; *Let me alone.* The Heb. word שעה ſignifies. 1. To look on one, or reſpect him, Gen. 4. 4. 2. To look to one ſo as to truſt in him, *Iſa.* 17. 7, 8. 3. To look off one, or turn away from him, Job 14. 6. So here.

nor let me alone] Not ceaſe from ſupporting me, but from ſtriking me. The word ſignifies to unlooſe a thing tied, and give it more liberty, Chap. 12. 21. Deut. 9. 14. Judg. 11. 37. How long will it be ere thou looſe the bands of mine affliction? Pſal. 4. 1. & 116. 16. & 146. 7. See ver. 16. of this Chapter.

till I ſwallow down my ſpittle] Some take it to be a proverbial and hyperbolical ſpeech intimating, that God gave him not ſo much time of eaſe, as a man may ſwallow his ſpittle in, which may be done in leſſe then a minute. God gave him not a breathing time, Chap. 3. 24. & 9. 18. Others take it to have reſpect to Jobs pain, whoſe ſorrows grew upon him ſo faſt, that they had like to choak him, and God gave him not power to ſpit out the corrupt matter that run down his throat, nor time to ſwallow it. It certainly argues Jobs continued ſorrows without the leaſt intermiſſion.

V. 20. *I have ſinned, what ſhall I do unto thee, O thou preſerver of men? why haſt thou ſet me, as a mark againſt thee, ſo that I am a burden to my ſelf?*] Be it ſo, that theſe judgements come on me for my ſins, is there no meanes left to pacifie thee? Doſt thou obſerve my ways ſo ſtrictly, that thou pickeſt me out from all the reſt that have ſinned againſt thee, to ſet me before thee, as a mark to ſhoot all thine arrows in, and to afflict with ſo many loſſes, ſores, and ſorrows?

I have ſinned] Or, *Have I ſinned?* as the Dutch tranſlation reads it. Be it ſo that I have committed ſome notorious ſinne, (which yet I do not grant) what wouldſt thou have me to do? Is there no way to eſcape thy wrath, without ſuffering ſo heavy troubles? This ſeems to be the ſcope of Jobs words, If *I* be a notorious ſinner, as my companions accuſe me. He doth not grant himſelfe to be ſo, for he ſtands to maintain his innocency. The word is erring, or miſſing the mark, Judg.20.16. We ſhould all ayme at an holy life, and make that our ſcope; but when we ſin, we go beſide the mark.

what ſhall I do unto thee] If I have ſinned againſt thee, what wouldſt thou have me to do to thee to appeaſe thy wrath? Have I ſo much hurt thee, that thou ſhouldeſt be ſo ſharp upon me? Or, *what can I do unto thee?* as Pſal.11.3. *what can the righteous do?* If I have ſinned, can I do thee any harm, or work thee any ſorrow? Chap. 35. 6,7,8. Why doſt thou work me ſo much trouble then?

O thou preſerver of men] Thou who uſeſt to keep men from hurt, and doſt preſerve others, why doſt thou lay ſo great a burden upon me? God preſerves beaſts; Pſal 36. 6. but eſpecially man, 1 Cor.9.9,10. Thus the word is uſed for keeping out of dangers, Deut. 32. 10. Pſal. 31.23. Or, *O thou keeper of men.* Who keepeſt me in afflictions, as in a priſon, that I cannot eſcape, Lam.3.5,6,7. I am kept in as a priſoner to judgement. See ver.12. Or, *O thou obſerver of men.* Thou that haſt ſhewed, by continual plaguing me, that thou in thine anger obſerveſt all mens miſcarriages to take advantages againſt them, to bring plagues on them. As a watchman watcheth on a tower to ſee if the enemy be coming, Nah. 2.1. 2 King.17.9. & 18. 8. Job. 27. 18. Prov.24.12. or as Keepers watch a field, and beſiegers a City, to reſtrain going in or out, Jer.4. 16. Thus God obſerved Jobs ſins, chap. 13.17. & 14.16. & 31. 4.

as a mark againſt thee] Heb. *to thee.* But this particle is tranſlated *againſt*, Chap. 8. 4. Pſal. 51. 4. Thou haſt ſet me right oppoſite againſt thee, as a man ſets a mark againſt him to ſhoot all his arrowes at. Muſt my boſome receive all thy arrowes? Chap. 6. 4. & 16. 12. Pſal. 21. 12. & 38. 2. 1 Sam. 3. 12. Thou toucheſt not others, but pickeſt me out; as if I were the greateſt ſinner in the world. Suppoſe I have ſinned, yet not ſo, as to deſerve ſo great evills. Or, *as one that thou meeteſt withall.* As an enemy, whom thou meeting in thine anger art ready to devour, as a Lion his prey, Chap. 13. 24. & 19. 11. Therefore the verb from which this word is derived in the Original, is tranſlated *falling on* one to deſtroy him, Judg.8.21. Amos 5.19.

ſo that] Heb. *and.* But it is well tranſlated, *ſo that*, becauſe Gods arrowes ſhot unto him made him burdenſome to himſelf, Pſal.38 3,4. See the like, ver. 15.

I am a burden] I am weary of my life, as of an heavie burden.

to my ſelf] Heb. *upon my ſelf*, that lies heavie upon my ſhoulders, makes me troubleſome to my ſelf, and quite tires my ſpirits. Others read it, *to thee.* Thou wouldſt gladly be rid of me, as a man would of an heavie burden he is weary of, and can no longer bear, Amos 2. 13. Iſa. 1. 24.

V. 21. *And why doſt thou not pardon my tranſgreſſion, and take away mine iniquity? for now ſhall I ſleep in the duſt: and thou ſhalt ſeek me in the morning, and I ſhall not be*] Seeing my ſins are no greater then other mens, why am I made a ſpectacle to others? why cannot my ſins be paſſed by without ſuch a load of troubles, that are likely to make an end of me?

And] Or, *Yea.* As it is tranſlated, Dan.11.26. It rather becomes thee a gracious God to pardon my ſinne, if it be ſo bad as they ſay, and to ſhew that thou haſt done it, by removing theſe plagues, then to continue them thus long, and to encreaſe them daily.

Why doſt thou not] See the like expoſtulation, Chap.3.11,12. and the phraſe, Chap. 31. 1. As if he ſhould ſay, I am unequally dealt withall, who cannot be ſpared as well as others, that have ſinned as much as I, and yet are as it were, pardoned, for they bear not the puniſhment of their ſins ſo heavily as I do.

pardon] Heb. *lift up*; or, *take away.* For pardon takes away the burden of our ſins; and the knowledge thereof gives peace to our conſciences, by lifting the burden off from them, that did oppreſſe them before. Sometime the word ſignifies lifting up a burden or yoke to eaſe the oppreſſed; as verſ. 13. Hoſ. 11.4. And it may be an alluſion to the ſacrifices and gifts that were lifted up, Ezr. 1. 4. ſee the margine there. The ſacrifices were lifted up upon the Altar. Lev.1.7,8. And thence the burnt ſacrifice had his name עולה in the Original, from aſcending, Lev.1. 3. Sometimes it ſignifies taking away, Exod. 10. 19. And therefore it is uſed for pardoning ſin, which is a lifting up, and taking away the greateſt burden in the world. So it is uſed, Pſal.85.2. Exod.34.7. Pſal.32. 1. Hoſ.14. 2. And the Greek word anſwerable to it is ſo uſed, Joh.1.29. For *Pardon* ſee chap. 21. 3. on *Suffer.*

my tranſgreſſion] Or, *rebellion*; as 2 King.3.7. It is uſed in Scripture to ſet out great offences, as Iſa. 57. 4. It is a degree beyond ſin, Job 34.37. If I had committed ſome great ſin againſt thee, as my friends ſay I have, yet it were fit, thou ſhouldſt forgive me, that cannot ſee it, and ſerve thee ſincerely.

and take away] Heb. *make to paſſe away.* Take away guilt and puniſhment, as 2 Sam. 12. 13. Leave it untoucht and unpuniſhed: Paſſe by it, as a thing thou takeſt no notice of, Amos 5. 23. & 7. 8. So the Greek word is uſed, Matth.26.33.

mine iniquity] The word properly ſignifies a thing bowed down, and crooked, Iſa. 21. 3. And metaphorically crooked and ſinful actions, Dan.9.5. And it is alſo uſed for the puniſhment of ſin; as Gen. 4.13. Pſal.31. 10. & 49.5. Gen.19. 15. And ſo it is uſed here, for Job in this diſtemper caſt his eye more upon his puniſhment, then his ſin. His meaning is, Why doſt thou not take away this heavie puniſhment laid upon me for ſome notorious ſin; as my friends conceive, and the world will judge?

for now] If help come not quickly, it will come too late. Theſe afflictions will ſoon make an end of me.

ſhall I ſleep] Or, lye down; for men lye down to ſleep. I ſhall be dead. So the word is uſed, Chap.3.13. Pſal.13. 3. Joh. 11. 11. Dan.12.2. For *Sleep* ſee on Chap.14. 12. on *Lieth down.*

in the duſt] So the Hebrew particle ל is tranſlated, Neh. 13. 27. I ſhall ly in the grave the place of duſt. Or, *I ſhall ſleep* being brought *to duſt*; as Gen.3.19. Pſal.22.15. Iſa.26.19 See one verb included in another, in the Notes on Chap. 2. 4. For *duſt* ſee on Chap. 14. 8. on *Ground.*

thou ſhalt ſeek me] If thou ſhouldſt ſeek me then, either to do me good, as thou doſt employ the creatures next day, when the darkneſſe of the night is over, or to afflict me more, it would be too late; therefore ſpare me now.

in the morning] Though thou ſhouldſt ſeek me diligently, as men follow their affaires in the morning. So this word is uſed, and tranſlated *diligently*, Prov. 7.15. Or, Though thou ſhouldſt take the fitteſt opportunity, and liklieſt to find me out, as the morning is fitteſt for moſt ſerious affairs. So the morning is uſed, Chap.8.5. Pſal. 5. 3. & 63. 1. Or, Though thou ſhouldeſt ſoon miſſe me, and quickly look for me; as men do for their friends next morning, who were laid on ſleep over night, yet all were to no purpoſe, I could not be found alive, ver. 18.

and I ſhall not be] See verſ.8. and on Chap.3. 16. & Pſal. 39. 13.

CHAP. VIII.

Verſ. 1. THen anſwered Bildad the Shuhite, and ſaid] Job had as little reſt now in his diſputes, as Chap. 1. in the relations of his troubles. No ſooner had he anſwered one friend, or rather enemy, but another ſets upon him to vex him. It ſeems that Bildad was weary of hearing Job ſpeak ſo much againſt Gods proceedings, and therefore breaks him off before he had quite done ſpeaking, as appears by his queſtion in the next verſe, *How long*, &c.

Then] See on Chap.4. 1.

anſwered] Bildad that he may defend God from all injuſtice, endeavours to defend Eliphaz his ſpeech; and to confute Jobs, and to ſhew, that both he and his children were puniſhed for their wickedneſſe: and that ſudden deſtruction will come upon all hypocrites, unleſſe they repent, and then they may look for happineſſe, and all good things, as he confirms it, and proves by divers reaſons. See more on Chap. 3. 2. & 4. 1. For *Anſwered* ſee on chap. 16. 1.

Bildad the Shuhite] See on chap. 2. 11.

and ſaid] See on chap.3.2. & 4.1. For *Said* ſee on chap. 16. 1.

V. 2. *How long wilt thou ſpeak theſe things? and how long ſhall the words of thy mouth be like a ſtrong wind?*] He ſhewes his great diſlike of Jobs ſpeeches in the two former Chapters, and ſeems to be very zealous for God, whom he conceives Job had much diſhonoured in his words.

How long] An angry beginning expreſt by a queſtion, (as Chap. 7. 19.) accuſing Job of impudency, in continuing ſo long in ſuch ſtrange ſpeeches. He admires Job could be ſo large in ſuch diſcourſes, and ſhewes his indignation at it, as if he could no longer bear it. See the like, Pſal.4. 2. Prov. 1. 22. where, as here, the queſtion intimates a pertinacious and obſtinate perſiſtance in a way or opinion, ſo that one will not be altered by any ſound reaſon, that might convince him.

wilt thou ſpeak theſe things?] Theſe words may have relation to all that Job had ſpoken in the ſixth and ſeventh Chapters. Or they may look more nearly to what he ſaid in the concluſion of the former Chapter; verſ. 19, 20, 21. as being the ſharpeſt ſpeeches againſt Gods proceedings with him. Which ſoever it be, it argues a great admiration in Bildad, that ſuch high words againſt God ſhould come out of Jobs mouth. Or, it may ſhew forth, what a low account he makes of Jobs words; as if he had ſaid, How long wilt thou trouble us with ſuch ſorry ſtuffe, as this?

the words of thy mouth] Thou art not content to nouriſh evill thoughts of God in thy heart, but thou art ſo bold, as to bring them forth to corrupt others, and to make them think ill of God. For *Mouth* ſee on chap. 15.5.

like] This note of ſimilitude is added, as often elſewhere in Scripture. See on Chap.7.6. and it is often underſtood, where it is neither in the Originall, nor in the tranſlation, as Chap.6. 12. & 7.7.

a ſtrong wind] He reproves the vehemency of Jobs oration, which coming out of a ſtrong paſſion of mind was ſo pathetical, and of ſo high a ſtrain, as if he would have blown down God, and all his proceedings at a breath: ſuch a bluſtering noyſe did his words make, as if they were like a vehement wind, that bears down all before it; which he might the more wonder at in Job, that ſuch great words ſhould come out of ſo weak and worn a carcaſſe. So falſe teachers with ſwelling words blow down whole houſes, Tit. 1. 11. and ignorant perſons are carried away with every wind of doctrine, Eph.4. 14. Such ſtout words the wicked Jewes ſpake againſt God, Mal.3.13. Or it may be underſtood of the length of Jobs ſpeech, which was like a long laſting bluſtrous wind, and ſo it anſwers fitly to the beginning of the verſe. How long wilt thou ſpeak? Thy ſpeech is ſo fluent in this argument, and thou art ſo full of words, that thou wilt not give any man leave to confute thee. For it ſeems Bildad was fain to interrupt him, or elſe he could not have been heard. See on ver. 1. The word will bear either of theſe ſenſes, for it imports both magnitude and multitude, big words, or many words. See Chap.35.16. and 15.10. For *Wind* ſee on chap.15. 2. on *Vain*.

V.3. *Doth God pervert judgement? or doth the Almighty pervert juſtice?*] In this verſe is laid down the ground of Bildads following diſcourſe, which afterwards he applyes to Job in particular. He labours to prove that God deals uprightly in giving good things to good men, and puniſhing evill men; and concludes from this generall courſe of Gods dealings, that Job was juſtly afflicted. Thy words run, as if thou, O Job, didſt accuſe God of doing thee wrong, in laying theſe plagues upon thee. Thy ſpeeches look that way, as if thou didſt didſt think ſo, though thou dareſt not ſay ſo in plain terms. But though God be אל ſtrong and שדי almighty, yet will he not do any man wrong.

Doth] The queſtion intimates a great admiration in Bildad, that Job ſhould have ſuch a ſtrange conceit of God, and a vehement negation of the thing. Certainly God will not wrong any man. Thou maiſt take this for a grounded truth, although thy afflictions may blind thee, and make thee to think otherwiſe. If it were another mans caſe thou wouldeſt confeſſe it. Or, canſt thou give any inſtance, that ever God did any man wrong? If not, (as *I* know thou canſt not) why doſt thou then think ſo hardly of him? Or, *Should God*, &c, Is it a thing becoming God to wrong any man? *Is* it not ſinfull to have ſuch a ſuſpition of ſo holy a God? Should he not then ceaſe to be God, if he ſhould not keep the rule of juſtice and equity? See Gen. 18. 25. Deut.32. 4. 2 Chr. 19.7. Rom.3. 5,6. Dan.9.14.

God] This name is taken from ſtrength in the Originall, and is fitly applyed to God, in whom and from whom is all ſtrength. And eſpecially in matters of juſtice, which men for want of ſtrength, cannot adminiſter at ſometimes; as David could not on Joab and Abiſhai, 2 Sam.3. 39. But God cannot be hindered from doing juſtice on the greateſt, becauſe he is ſtrong, yea Almighty; as followes in this verſe.

pervert] Heb. *make crooked*. So the word ſignifies, Eccleſ.1. 15. It is impoſſible that God ſhould not proceed according to the ſtreight rule of juſtice. Or, *overthrow*. So the word is tranſlated, Chap.19.6. Lam.3. 36. When judgement is overthrown, a man is wronged in his cauſe, which God will not do, to whom men appeal, when they are ſo wronged by others, Lam. 3. 59.

judgement] The word is ſometime put for doing men right, as Iſa. 5.7. and ſometime for the law, the rule of judging, Pſal. 19.9. and otherwhile for moderation, as Jer.10. 24. But when it is joyned with juſtice, (as here) it imports care in finding out the equity of the cauſe. God doth as ſurely take notice of the buſineſſe before he paſſe ſentence, as Judges do by hearing, or witneſſes by ſeeing, Exod. 3. 7. Gen. 18. 21. God is ſo carefull to proceed warily in judging the cauſe, that he will never wrong any any man. For *Judgement* ſee on chap 22 4.

the Almighty] See on Chap.5. 17.

pervert] See before in this verſe.

Juſtice] Judgement and Juſtice go often together in Scripture. See 2 Sam.8. 15. 1 King.10. 9. Pſal. 119. 121. As judgement is diſtinguiſhed from juſtice; judgement is uſed in finding out the right; juſtice, in paſſing ſentence according to it. God will ſearch out the equity of the cauſe, and proceed accordingly. He hath no need to receive ought of men to corrupt him, who is all-ſufficient. It were ſin to think he would do ſo.

V.4. *If thy children have ſinned againſt him, and he have caſt them away for their tranſgreſſion*] God doth not pervert judgement, for thy children were overthrowne for their ſin: elſe they had eſcaped. And he would proſper thee, if thou wert righteous, verſ.5,6.

If] Or, *Although*, as Chap.27.16. Though thy children periſhed for their tranſgreſſion, yet God hath been more mercifull to thee, in giving thee time to humble thy ſelf: which if thou do, thou ſhalt eſcape and proſper. It is not a ſuppoſition, but a true ſtory, Chap. 1. 19. And therefore it ſhould the rather be read, *Although*. For it was done, and for their ſin done, as Bildad thought.

thy children] Heb. *thy ſons*: Yet the daughters are comprehended, who periſhed with them, Chap. 1. 18,19. For *Children* ſee on chap. 14. 21. on *Sons*.

have ſinned] See on chap.7.20.

againſt him] Heb. *to him*. See on chap. 7. 20. or, *unto him*. As this particle is uſed, Nehem.3.7. Though men ſaw not how they carried themſelves in their feaſts, nor were not hurt by it, yet God ſaw it, and was offended for ſome great evill in their meetings, elſe Bildad conceives he would not have deſtroyed them with ſo heavie a judgement.

and he have caſt them away for their tranſgreſſion] So this particle ב is tranſlated, *for*, Eſt.4.7. Pſal. 150. 2. Iſai. 57. 17. Gen. 18. 28. & 29.25. & 31.42. In Hebrew it is, *for the hand of their tranſgreſſion*. That is, *for their iniquities*; as ביד is uſed, Iſai.64.7. and it may further intimate their actual wickedneſſe, That they were not onely evill in heart, but alſo in life. Hands do often, in Scripture phraſe, intend mens actions: as Pſal.58.2. Iſai.1. 12,15. Job 11. 14. Bildads meaning is, that God had deſtroyed Jobs children, as a man breaks an earthen veſſel, and daſhes it to pieces, by caſting it violently to the ground; and that God did this for their extraordinary ſinfull courſes known to God, though hidden from the world. He thought that God did all this out of wrath againſt Jobs children only, never imagining that Satan had any hand in it, by Gods permiſſion to try Job. Sometimes the particle ב ſignifies the inſtrument, and is tranſlated *By*. And *By the hand*, is by the means; as Pſal. 77. 20. And then the ſenſe were, that Jobs ſons would be deſtroyed by ſome wicked plot of their own, as Haman was. But that cannot be, becauſe they were deſtroyed by a ſtorm of wind: and that Bildad knew well: and therefore that is not his meaning. It may be read, *And he have ſent them forth into the hand of their tranſgreſſion*. And then *ſending forth*, is putting them out of his protection, as Adam was ſent forth out of paradiſe, Gen. 3. 23. and delivering them over to be puniſhed for their ſins. So one verb or action is included in another, Pſal.89. 39. *Thou haſt profaned his crown to the ground*, that is, by caſting it to the ground, as it is in the tranſlation. So Iſai.38. 14. *Looking*, added; and verſe 17. *delivered*, added, as included in the former words, and ſo the ſenſe is made plain. So it would be here, if it were read, *And he have ſent them forth, delivering them into the hands of their tranſgreſſions*. See more on Chap. 7. 21. *Into the hand*; for, into the power. See Neh. 9. 27. Joel. 3. 8. And *hand* for power, Gen. 16. 6. & 39. 6. Job 1. 12. & 2. 6. *Of their tranſgreſſion*: or, *Of their rebellion*. It properly ſignifies a ſervants receding from the will of his maſter, out of pride, 2 King.3. 7. & 8. 20. Some underſtand this later part of the verſe, of Gods giving them over to their own hearts luſts, that they might go on in ſin with greedineſſe; as Pſal. 81. 12. But that cannot be Bildads meaning here, for he points at the violent death of Jobs ſons, which cut them off from going on in their ſinfull courſes. Rather ſin is here compared to an executioner, and God to a judge, who gives men over to ſuffer condigne puniſhment for their ſin: and that is called, Sending them forth into the hand of their ſins, as if their ſins did execute that ſentence on them, which they deſerved by their ſins, Pſal. 140. 11. Prov. 1. 32. For *Caſt away* ſee on Chap. 14. 20. on *Sendeſt*. For *Hand* ſee on Chap.15. 23.

V. 5. *If thou wouldeſt ſeek unto God betimes, and make thy ſupplication to the Almighty*] God hath indeed puniſhed thy children for their ſins, and delivered them over to the laſt and laſting judgement, without hope of mercy, becauſe of thoſe enormous wickedneſſes they have have committed againſt him. It ſeems thou haſt not committed ſo great tranſgreſſions againſt God; and therefore he hath ſpared thee hitherto, that the light of our wholeſome counſel, might bring thee to ſeek unto God for mercy; and then he that deſtroyed thy ſonnes, will not only ſpare thee, but reſtore thee to thy former proſperity.

If thou wouldeſt ſeek betimes] The Hebrew word ſignifies ſeeking early in the morning, making it his chiefeſt, and moſt ſerious work; as men that have buſineſſe of weight, neglect no time, but go about it in the morning, as ſoon as they are up. For the phraſe, ſee on Chap. 7. 18, 21. For the matter, ſee Chap.5.8. & 11.13. Acts 17. 27.

unto God] See on verſ.3.

and make thy ſupplication] The Hebrew word ſignifies praying for mercy out of free-grace alone. He counſels Job not to ſtand upon terms of his own innocency with God, much leſſe to plead any merit, but to throw himſelf at Gods feet, and to ſue to him for mercy, for the pardon of his ſins, and taking away his heavie judgements, deſervedly inflicted upon him. So the word is uſed, Deut.3.23. It is the language of the poor, that have no merit to plead, but ſue for relief out of meer favour, Prov.18. 23.

to the Almighty] See on verſ.3. & Chap.5.17.

V.6. *If thou wert pure and upright, ſurely now he would awake for thee, and make the habitation of thy righteouſneſſe proſperous*] If having obtained pardon for thy ſins paſt, by humble and earneſt prayer to God, thou wouldeſt amend for the time to come, God would deal better with thee.

If thou wert] Or, *If thou wouldeſt be*. If thou wouldeſt joyn reformation to thy ſupplication, and didſt reſolve, and wouldeſt endeavour to alter thy courſe for time to come, God would ſurely bleſſe thee. So the phraſe would ſuit well with what went before in the fifth verſe; if thou wouldeſt ſeek unto God, and with that which follows after, He would awake for thee.

pure] Clean. Shining like gold purified from the droſſe, Lam.4. 7. Levit. 24.2. Matth.5. 16. Free from filth and ſpots of great ſins, either open or ſecret, and unrepented of, Chap.9. 30. & 15. 15. Pſal. 73. 13. Therefore ſin is called filthineſſe, 2 Cor.7.1. Eph.5.4. Jam. 1.21. 1 Pet.3.21. Rev.17.4. It is alſo compared to ſpots, Eph.5.27. 2 Pet.2.13. Jud.verſ.12.

upright] Or, *right*. Not crooked. Didſt walk according to the ſtrait rule of Gods word, and not according to thy own crooked affections. See on Chap.1. 1. Purity here may ſignifie ſincerity of heart, and uprightneſſe, integrity of life.

ſurely] So this particle כי ſignifies, Numb. 22. 33. Ruth 1. 10. without any doubt it is ſo. God would certainly ſhew thee mercy, if thou didſt repent and reform. There is no queſtion to be made of it. The words might be more fully expreſt, thus; *It is certain that he would awake for thee*.

now] Preſently, ſpeedily, as ſoon as thou repenteſt, Jer.31. 18, 19,20. Luke 15. 20.

he would awake] Though now he ſeem to be aſleep unto thee, and not to regard thy prayer, yet if thou didſt adde reformation to it, he would quickly hear thee, and grant thee the good thou prayeſt for. God never ſleeps, Pſal. 121. 4. But when he lets his people lye in troubles, and ſeems not to regard them, he is compared to a man aſleep: and then his people do, as it were, awake him with their prayers, as Chriſt was awaked in the ſhip, Matth. 8. 25. Pſal. 7. 6. & 44. 23.

for thee] To help thee, deliver thee, and do thee good. Not awake againſt thee to do thee hurt as he hath formerly done, and thou mighteſt juſtly fear, he might do ſtill for thy ſins, Dan. 9. 24.

and make] He would not awake for nothing, but for thy good, not only to free thee from thy trouble, but alſo to make thee proſper, Chap. 5. 24.

the habitation] Some take it for the ſoul, in which righteouſneſſe dwells. Others, for the body, wherein the righteous ſoul dwells. But it is to be underſtood plainly of the place where he dwelt, with the perſons and goods belonging to him, and buſineſſe there to be done; all which God would proſper. For *Habitation* ſee on Chap. 5. 3.

of thy righteouſneſſe] That is, thy righteous habitation: as *O God of my righteouſneſſe*, Pſal. 4. 1. that is, O my righteous God. Thy habitation, which thou ſhalt have righteouſly gotten, and not by rapine and extortion, as thou didſt thy former: (for ſo Bildad thought:) or, the habitation wherein thou ſhalt exerciſe duties of righteouſnes to God and man for time to come, for it is not here oppoſed to holineſſe, but containes holineſſe under it. So the word is uſed, Prov 8. 8, 18, 20, & 16, 31. Eccl. 7. 15.

Proſperous] The Original word in the firſt ſignification of it, is, *peaceable*. Now becauſe proſperity follows peace, as ruine follows war; therefore the word, at the ſecond hand, ſignifies *proſperous*. He will make it a comfortable habitation, and all that thou haſt in it, or about it, to proſper, Pſal. 1. 3. Thy family ſhall live peaceably among themſelves, and thou ſhalt have abundance, and not be robbed by others, as formerly. Thy habitation hath been filled with goods gotten by oppreſſion, and ſubject to ſpoyl. If thou repent, it ſhall be ſo no more; but be filled with ſtore of goods righteouſly gotten. Laſtly, becauſe in peace, buildings and trades are brought to perfection, that are ruined by war; the word ſignifies *perfect*, or *compleat*. And then the ſenſe may be, Thy habitation is now ruinous, thy children, cattel and goods loſt, but upon thy returning to God, he will not only begin to build it again, but make it as compleat as ever it was. He will finiſh it, ſo that nothing ſhall be wanting to it.

V. 7. *Though thy beginning was ſmall, yet thy latter end ſhould greatly increaſe*] God will not only awake to thee, and make thy ſtate proſperous, as he did before; but he will alſo increaſe it very much; as afterwards he did. See Chap. 42.

though] Heb. *and*. But it is often put for *though*; as Pſal. 78. 23. Prov. 28. 6.

thy beginning] Not the beginning of his life, but of his riches: the firſt part or head of thy eſtate. The Hebrew word ראשית ſignifies 1. A beginning in time. Gen. 10. 10. 2. Firſt in dignity. 1 Sam. 15. 21. Here it is taken in the firſt ſenſe, for firſt in time.

was] In former times; or, *were*; or, *ſhould be*. Now after thy repentance.

ſmall] In quantity or quality, riches or honour; for greatneſſe and ſmallneſſe are applyed to both in Scripture, Pſal. 119. 141. Jer. 30. 19. & 49. 15. & 42. 1, 8.

yet] So ו is tranſlated, Pſal. 119. 109, 110. The ſmallneſſe of thy beginnning ſhall be no hinderance to thy increaſe in riches and greatneſſe. But thou ſhalt grow apace, when once thou beginneſt to thrive again.

thy latter end] Not of thy dayes, but of thy wealth. Thou ſhalt grow to a great height of riches and honour before thou dieſt. The word אחרית ſignifies, 1. An end in time, Deut. 4. 30. 2. The reward which is given, when the work is ended. Prov. 24. 14. 3. Poſterity, which come after, and ſucceed their parents, Pſal. 109. 13. 4. The loweſt, or laſt in honour, moſt contemptible, Jer. 50. 12. Here it is put in the firſt ſenſe.

ſhould greatly increaſe] Some take it for a compariſon between his paſt and future proſperity, as if Bildad ſhould have ſaid; Thy former riches ſeemed to be great, but they were nothing in compariſon of thoſe that are to come, if thou truly return to God. But it is more likely to be a deſcription of the greatneſſe of his future proſperity, notwithſtanding the ſmallneſſe of his hopes: as if Bildad had ſaid; Thou haſt nothing left now, all is gone; yet if thou be reconciled to God, he will enrich thee to admiration. So it came to paſſe, Chap. 42. Each of his friends gave him a ſmall pittance to begin withall, and God increaſed it to the double of his former poſſeſſions.

V. 8. *For enquire I pray thee of the former age, and prepare thy ſelf to the ſearch of their fathers*] I do not deſire that thou ſhouldeſt ground thy belief on my words; but enquire of the wiſeſt and beſt men in former ages, whom thou haſt no reaſon to diſtruſt, although thou mayeſt ſlight me. They will by many and daily examples prove, both what I ſaid before, that God will make good men to proſper after their afflictions; and what I ſhall ſay after, that he will deſtroy the wicked, though they flouriſh for a time.

For] This particle uſhers in a reaſon of that which went before from the experience of former times.

enquire] Heb. *ask*; Seek to be reſolved out of the Writings of predeceſſours, or the inſtructions and informations they have left to their poſterity by word of mouth. The Hebrew word שאל ſignifies 1. To ask, or enquire. Gen. 38. 71. 2. To borrow. Exod. 12, 35. Here it is uſed in the firſt ſenſe.

I pray thee] He deales gently with him, as Eliphaz did, Chap. 4. 7. whom Bildad imitates in matter, and manner, in arguments and expreſſions.

of] Ask them how things went then. So ל is uſed, Gen. 43. 27. or *concerning*: Enquire how matters were carried then. So it is taken, Pſal 64. 5. & 91. 11.

the former] Some take it for the firſt age of the world: as the word is tranſlated, Exod. 12. 2. But that cannot be the ſenſe here, becauſe their fathers are mentioned, which agrees not with the firſt age of the world. It muſt therefore be underſtood of the age immediately before them, whoſe ſayings and doings were yet freſh in the memory of their children yet alive. So the word ſignifies, Deuter. 4. 32. & 10. 14.

age] An age ſignifies a multitude of men, that lived long together at one time: and is tranſlated ſometimes a generation; as Pſal. 12. 7. & 109. 13. & 145. 13. Numb. 32. 13. Learn from the men that lived then, whether I ſay true or no. Sometimes it ſignifies the time in which men live together; as Gen. 6. 9. & 9. 12. Search the Chronicles of thoſe times, and they will confirm what I ſay.

prepare thy ſelf] Or, *Fit thy ſelf*. Go not raſhly about it, but lay a good foundation of thy ſearch, and fix thy heart on it; Pſal. 108. 1.

to the ſearch] To ſearch out what they believed in this point Chap. 11. 7. or to conceive that which they have found out by diligent ſearch.

of their fathers] The Fathers of the immediate forepaſſing times, and ſo upwards to the beginning of the world. But theſe onely named, becauſe mens informations and memories will reach better to two generations, in regard of the long life of ſome particular perſons in each, then further backward: Go backward from one Generation to another, and thou ſhalt find it to have been ſo alwayes, by that which was done in their Fathers time, and in every age obſerved by them. Now the Fathers who lived before, had more means to get knowledge of the truth, in regard of the length of their lives, whereby they were filled with experience; and alſo becauſe God himſelf ſometimes ſpake unto them, and thoſe truths they received from their parents were kept purer, becauſe they were nearer to the Fountains, and therefore they appealed often to them before the Scriptures were written, as our Laws refer to ruled caſes long ſince determined, Deut. 4. 32. & 32. 7. Job 4. 7. & 5. 1. & 32. 7. But now the word is the rule, and not revelations nor traditions, Iſa. 8. 20. Rev. 22. 18, 19. For *Father* ſee on chap. 15. 24.

V. 9 *For we are but of yeſterday, and know nothing, becauſe our dayes upon earth are a ſhadow*] In this verſe Bildad anſwers a ſecret objection, which Job might have made to this purpoſe; What need you ſend us back to our predeceſſors to ſchool? Why cannot you teach us your ſelf? He anſwers, we know not what was done formerly, we have had but a ſhort time of obſervation; and therefore we refer thee to thoſe that lived long ſince, and longer, and ſo might know more then we.

we] We who live now in this age: or I and my fellowes, who reaſon with thee. See on Chap. 4. 2.

of yeſterday] Sometimes the word תמול in Scripture, is put for the day immediately before; as Exod. 5. 14. Joh. 4. 52. Sometimes it ſignifies all time paſt; as Heb. 13. 8. In this place it ſignifies time newly paſt. We are but of late time. And therefore it is well tranſlated, *But of yeſterday*, to point out the ſenſe the more fully. We were born lately, and have lived but a while in the world, and therefore cannot know much, nor are not to be compared with our Fathers, who were born before us, and lived longer then we, Gen. 47. 9. Thus yeſterday is put for time lately paſt, 2 King 9. 26. 2 Sam. 15. 20. and ſo the ſame word is tranſlated *of late*, Mic. 2. 8. or, we are as ignorant, in compariſon of thoſe wiſe men that lived in former times; as children, that were born yeſterday, that know nothing.

and] Or, *therefore*. Being ſo lately born, we have not time to get knowledge by ſtudy or experience. So this particle ו is tranſlated, Ezek. 23. 31. Job 11. 6.

know nothing] Heb. *know not*. Not that they were beaſts, or ſilly idiots, that had no underſtanding of the truth; but little, in compariſon of what their predeceſſours knew. So much, in Scripture phraſe is ſometimes ſignified by a negation; as Hoſ. 6. 6. I deſire mercy and not ſacrifice; that is, I delight more in mercy, then ſacrifice.

becauſe] Another reaſon of the ſhortneſſe of their knowledge taken from the ſhortneſſe of their dayes. As they lived not in former dayes to know what was done then; ſo they had lived but a while, nor could not live long to get any great ſtore of knowledge now.

our dayes] The dayes of our life. See on Chap. 7. verſ. 1, 6. For *Dayes* ſee on Chap. 14. 14.

upon earth] While we live here in this world. See on Chap. 7. 1. For *Earth*] ſee on Chap. 9. 24.

are a ſhadow] They are like to a ſhadow. The note of likeneſſe is often omitted in Scripture to make the ſpeech the more emphaticall, as verſ. 2. See on Chap. 7. 7, 9. It may be underſtood of their dayes paſt, which were ſoon gone; or of the whole courſe of their life, which was very ſhort; not like a day that conſiſts of many hours, but like a ſhadow that laſts but a ſmall part of a day, and is gone as ſoon as the

Sun hides his head under a cloud, 1 Chr. 29. 15. Job. 7. 6. Pſal. 144. 4. & 102. 11. & 39. 5, 6.

V. 10. *Shall not they teach thee, and tell thee, and utter words out of their heart?*] Thou ſhalt not enquire in vain, nor loſe thy labour, thou ſhalt learn much from them. They will teach thee the ſame things thou heareſt of me.

ſhall not] Certainly they ſhall inform thee in what thou couldſt not inform thy ſelf. This is the force of the queſtion, Gen. 13. 9. See on verſ. 3.

they] The fore-fathers ſpoken of, verſ. 8. to which coherence he now returnes, having digreſſed in the ninth verſe, in a parentheſis.

teach thee] Diſtill their precepts into thee gently, as the rain falls upon the earth to make it fruitfull; for ſo the word ſignifies in its primary uſe; Prov. 11. 25. Hoſ. 10. 12. Deut. 32. 2. They ſhall acquaint thee with Gods wiſdome, and juſtice, in his proceedings, by thoſe inſtructions they have left with their poſterity; for they themſelves were dead. For *Teach* ſee on Chap. 6. 24.

and tell thee] Or, *and ſay to thee*; to wit, the words in the verſes following. They ſhall not hold their peace, and engroſſe their knowledge to themſelves. For *Tell* ſee on Chap. 16. 1. on *Said*.

and utter words] Heb. *and make words to come forth*. To flow as from a fountain, or come out of the heart, as rain out of the clouds.

out of their heart] A wiſe mans heart is his treaſury, wherein he layes up abundance of knowledge to bring forth upon all occaſions, Mat. 12. 35. & 13. 52. and old men have moſt time to lay up this treaſure: they will not ſpeak raſhly, or at randome, as thou haſt done, but what they have well weighed in their hearts, before it comes out of their mouthes. They will ſpeak judiciouſly and ſolidly to you: they will teach you really and ſincerely, what they think themſelves. For *Heart* ſee on Chap. 15. 12.

V. 11. *Can the ruſh grow up without mire? can the flag grow without water?*] Now he ſets down what the Fathers had obſerved, and would impart unto them; and that by ſimilitudes taken from natural things, ſhewing thereby that the ſame God is the authour both of nature and grace, when the myſteries of the later are expounded by the works of the former. And as David and Solomon were excellent in this way of teaching; ſo likewiſe were Job and his friends. By three elegant ſimilitudes, one taken from a ruſh; another from a Spiders web; and a third from a tree, he ſets out the flitting proſperity of ungodly men: and ſtrikes at Job and his children for want of ſolid piety, and cloſely intimates, that therfore Gods judgements came upon them.

can] Certainly it cannot. See on verſ. 3. and 10.

the ruſh] It is as ordinary for God to deſtroy great men, that have no piety in them; as for a ruſh to wither, when the mire in which it growes, is dried up. The word is tranſlated, a bull-ruſh, Exod. 2. 3. Iſa. 18. 2. It hath the name from drinking, becauſe ruſhes and flags cannot ſubſiſt without moiſture. It ſeems to be ſome bigger and ſtronger matter, then our ruſhes; becauſe veſſels to keep children out of the water, and for paſſengers to go by ſea, were made of it, as appears in the places quoted.

grow up] The growing here is meant in heighth. Lift up its head ſtately, For the word is often uſed for pride in Scripture, Prov. 15. 25. Iſa. 16. 6. A ruſh cannot pride it ſelf without moiſture; nor a wicked man lift up himſelf long above others, for want of Gods favour to uphold him.

without mire] The word is tranſlated fens, Chap. 40. 21. Miry places, Ezek. 47. 11. wet and ſoft grounds produce and nouriſh ruſhes.

the flag] Some take it for a leſſer reed. Others, for a Meadow; as Gen. 41. 2. meaning the graſſe that is on the Meadow, on which cattel feed. The word hath its originall from אח, a brother; becauſe flags, and ſo alſo graſſe in a Meadow, grow together as in a brotherhood.

grow] Multiply, as flaggs and graſſe do. So much the word imports, verſ. 7. Pſal. 73. 12. or grow in heighth and bigneſſe; as Iſa. 17. 11.

without water] It cannot grow, nor thrive in dry places. No more can ungodly men proſper long, though they may flouriſh for a time. For *Water* ſee on Chap. 14. 9.

V. 12. *Whileſt it is yet in his greeneſſe, and not cut down, it withereth before any other herb*] He goes on with the ſimilitude, to ſhew that as Ruſhes when they are greeneſt, and ſpared by men, and permitted to grow; yet wither often for want of moiſture: ſo the proſperity of wicked men, when it ſeemes moſt flouriſhing, if it be not ruined by others, yet for want of Gods bleſſing, it moulders away of it ſelf: which hath been often ſeen in our dayes, in great eſtates unjuſtly gotten, and conſumed, no man knowes how, Hag. 1. 6. This verſe may be joyned to the former, and be read thus; If the Ruſh grow up without mire, or the flag without water, while it is yet in his greenneſſe, though it be not cut down; yet it will wither before any other herb. So ה is put for *if*, Chap. 4. 2. And then the ſenſe is, Suppoſe a Reed or Flag ſhould grow green, where no moiſture is, yet it is ſo far from continuing, that if no violence be offered to it, yet it will decay of it ſelf; and ſo will wicked mens wealth, though God ſuffer them to thrive for a time.

whileſt it is yet in his greenneſſe] That is, while it flouriſheth moſt, before the beauty of it be gone. Hence the moneth Abib, or March, had his name in the Hebrew, becauſe in thoſe Eaſtern Countries, corn did then begin to appear green.

and not cut down] It is tranſlated, *cutting up*, Chap. 30. 4. cropping off, Ezek. 17. 4, 22. plucking, Deut. 23. 25. The Jewiſh Writers conceive it to be a gathering with the hand; not a cutting down with any iron inſtrument. However, it imports, that it was not cropt by any violence, but decayed of it ſelf.

it withereth] It is dryed up for want of water, which is the drink thereof, Pſal. 129. 6. Jer. 17. 6.

before] The Hebrew word uſually ſignifies, *Before* in place, that is, in ſight. And ſo it may be here, it decayes while other herbs, growing about it, do as it were ſtand looking upon it, admiring at the ſudden decay of it. So actions of life are attributed to liveleſſe creatures. See on Chap. 1. 19. yet it is commonly underſtood, here, of withering before other herbs in time: Lev. 18. 27. the word is ſo uſed.

any] See on Chap. 1. 11.

other] This word is not in the Original; but is added to make the ſenſe the plainer.

herb] It properly ſignifies ſuch things as ſpring out of the earth of themſelves for food for the beaſts, 1 King. 18. 5. though it may hold up the head higher, and flouriſh more, yet it ſooner decayes then any other green thing growing out of the earth in a drought.

V. 13. *So are the paths of all that forget God; and the hypocrites hope ſhall periſh*] He now applyes the former ſimilitude: As it is with the fore-mentioned Ruſh, juſt ſo it is with wicked men: though for a time they proſper, and ſeem to be upheld by Gods favour, as the ruſh by moiſture; yet not having it, they fall of themſelves, before any violent death ſeize on them.

ſo are the paths] A metaphor from travellers, to ſet out the beginning, progreſſe, and end of ungodly men. He means it not of their actions, as the word is uſed, Pſal. 1. 6. & 119. 1. but of their life, riches, power, ſtate, flouriſhing condition, ſudden death, and diſſolution, ver. 19. Though they grow from a low eſtate to an high one, and flouriſh for a time; yet their eſtate ſuddenly changes, and they are deſtroyed before others.

of all] No difference: God is alike in his proceedings, and is no accepter of perſons, Deut. 10. 16, 17, 18.

that forget God] That forget him in their thoughts, and think ſeldom of him, Pſal. 10. 4. or ſhew, that they remember him not, by diſobeying him in their actions, and in the courſe of their lives, Pſal. 10. 4, 5. & 14. 1. & 36. 1, 2. Deut. 8. 11. Pſal. 50. 22. Or, that eſteem lightly of God; for ſuch things as we eſteem lightly of, we quickly forget, Jer. 2. 32. & 30. 14. Or, ſuch as depart from God; for we ſoon forget our friends that are gone. Out of ſight, and out of mind, Eph. 2. 12. Heb. 12. 5. Forgetfulneſſe of God is a mark of a wicked man in Scripture, Pſal. 9. 17. Such, if they thrive, truſt not in God, but in their own wit, power, and riches, Deut. 8. 14, 19. For the name of God, ſee on verſ. 3.

and] Or, *for*. Here is a reaſon of the likeneſſe of the wicked mans hope to the ruſh or flag, becauſe it ſuddenly decayes, as they do. So this particle is tranſlated, Chap. 21. 14. & 28. 18.

the hypocrites] Such as are covered with fair ſhewes, though they be foul within; as Chap. 13. 16. Iſa. 9. 17. & 10. 6. And then he ſecretly accuſes Job and his children of hypocriſie, that they were like painted ſepulchres, fair without, but very foul within, Mat. 23. 27. For they knew that Job was not a groſſe wicked man. So Zophar preſſeth Job with hypocriſie, Chap. 20. 5. as if he had been one that was wicked before God in heart, but counterfeited piety before men to deceive them.

hope] He ſhall give over hoping, when he ſees, *he cannot get* what he hoped for; to wit, ſtability and firmneſſe *in his proſperous* condition, which ſeemed to himſelf, and others, likely to abide. Or, he ſhall not have the thing he hoped for. See on Chap. 4. 6. תקוה ſignifies. 1. *Line*. Joſh. 2. 18. 2. *Hope*. Zech. 9. 12. So here.

ſhall periſh] When a man cannot attain what he hopes for, his hope is ſaid to periſh, though he may expect ſtill, but to no purpoſe, verſ. 14: & 14. 19. So ſhall wicked mens hope vaniſh, Chap. 11. 20. & 18. 14. Prov. 10. 28.

V. 14. *whoſe hope ſhall be cut off, and whoſe truſt ſhall be a ſpiders web*] He goes on to give a reaſon, why the hope of the wicked ſhall periſh, becauſe God will fruſtrate it, and ſets it out by another ſimilitude, taken from that which all men know to be brittle, *a ſpiders web*.

whoſe] He ſpake of them in the plurall number before; now in the ſingular: intimating, that the hope of every hypocrite flouriſhing ſhall be cut off. None ſhall eſcape, or fare better then others. Others read it, *For his hope*, &c. So the word is uſed, Jer. 32. 3. And then he proves the former aſſertion by a new argument, and doth not barely proceed in the relation.

hope] So the word כסל ſignifies, Job 31. 24. Prov. 3. 26. and it anſwers well to the former verſe: where ſee the ſenſe of it, though the word differ in the Originall. Others read it *Folly*; as the ſame word is tranſlated, Pſal. 49. 13. Eccl. 7. 25. Not that they ſhould ceaſe to be fooliſh (for that were a bleſſing, not a curſe) but that proſperity, which they in their folly thought would laſt ever, ſhall be cut off. The word is alſo tranſlated *Flanke*. Chap. 15. 27. But not ſo here.

ſhall be cut off] So קוט is rendred, Job 10. 1. in the margine. And then it points at Gods judgement upon Job, whoſe children and goods did not moulder away by little and little; but were ſuddenly taken from him by Gods judgements. But the word is moſt commonly tranſlated loathing, as Ezek. 6. 9. & 20. 43. And ſo this place may be read, *Whoſe hope ſhall loath him*; or, *be loathſome to him*. He ſhall be weary of looking for the thing he hopes for; or it ſhall go away from him, as from an abominable thing.

and whoſe truſt] Hope conſiſts in expectation of ſome good. Truſt in depending on ſome other for it. The hypocrite hoped that his proſperity would continue, and truſted in his riches and power for the continuance of it. But both theſe would fail him. He ſhall truſt in vain. The thing he truſts in will deceive him, and then his expectation muſt needs periſh.

ſhall be a Spiders web] Heb. *a Spiders houſe*. For the ſpider builds it to dwell in, as men do houſes. He doth not ſay, it is as a ſpiders web, but leaves out the note of ſimilitude, to ſet out the vanity and brittleneſſe of it the more. See on Chap. 7. 9. Though his ſtate ſeems to be very ſtrong and ſtable, yet it is very frail and weak, and eaſily broken. As ſpiders cannot defend themſelves from wrong in their web, no more can wicked men prevent deſtruction by their wealth. See Iſai. 59. 5, 6. Spiders webs are ſwept down, ſo ſhall they be deſtroyed by Gods judgements. For *Houſe*, ſee on Chap. 15. 28.

V. 15. *He ſhall lean upon his houſe, but it ſhall not ſtand: he ſhall hold it faſt, but it ſhall not endure*] In this verſe is laid down the application of the former ſimilitude, taken from the ſpiders web. As it fails the ſpiders confidence, ſo ſhall the hypocrites habitation fail him.

He] Some underſtand it of the ſpider; but it is to be underſtood of the hypocrite himſelf.

ſhall lean] He ſhall think to lie hid ſafely in his habitation, or poſſeſſions, and therein to be free from perils; but it will fail him, as a man that leans on a weak ſtaff or reed, falls to the ground, Iſa. 36. 6. Ezek. 29. 6, 7. Bildad might think Job had put too much confidence in his poſſeſſions, which had been very great, and therefore the former loſſes came upon him.

upon his houſe] The hypocrite hath an houſe to lean on, as well as the ſpider. But the ſpiders leaning is with the body, the hypocrites with the mind. Hereby is meant his truſt, mentioned, ver. 14. And by his houſe, is meant his riches, and whatever he hath in his houſe, as Eſth. 8. 7. for hypocrites truſt not in bare walls, but in their treaſure hid in their houſes.

but it ſhall not ſtand] Not abide: as the word is uſed, Pſal. 119. 90. It ſhall fall it ſelf, and therefore ſhall not be able to uphold him. He ſhall loſe his poſſeſſions he truſts in, and himſelf periſh with them. The ſpiders web will fall with the weight of the ſpiders leaning on it, though there be no wind to blow it away. And hypocrites ruine their own houſes by their ſins, and particularly by relying on them.

he ſhall hold it faſt] Or, *he ſhall lay faſt hold on it*. He ſhall not onely lean on it, as a weary man leans againſt a wall, but alſo lay faſt hold on it, as a man ready to be drowned, doth on a bough of a tree to ſave his life, as if he would never let it go, but meant alwayes to be upheld by it. A man may lean, and not lay hold on the thing he leans on; but by laying hold on it, he means, accounting to make it firm to him, and him to it: retaining it to uphold him, Job 2. 9. & 27. 5. The hypocrite thinks he hath his proſperity ſafe, and ſhall be ſure to continue in it.

but it ſhall not endure] Heb. *not riſe*, or *not ſtand*; to wit, in judgement, as Pſal. 1. 5. So Eſth. 9. 29, 31, 32. To confirm: Heb. *to make to riſe*, or, *ſtand*. Laws are for continuance, and men keep their poſſeſſions by law. But the hypocrite hath, in regard of God, no right to his, and ſo ſhall loſe it. For *Riſe*, ſee on Chap. 14. 12.

V. 16. *He is green before the Sun, and his branch ſhooteth forth in his garden*] Here the hypocrite is compared to a flouriſhing tree, which is ſtronger then a ruſh, or ſpiders web, yet cannot continue long. This verſe ſets out the height of the hypocrites proſperity: the next points at his ſecurity: the 18. at his ruine, under the ſimilitude of a tree, as appears in the 19. verſe.

he is green] Or, *moiſt*: full of juyce, as Chap. 24. 8. So the hypocrite ſeems ſtrong.

before the Sun] Before the Sun riſeth. So the word is uſed for precedency in time, verſ. 12. and Exod. 10. 14. The hypocrite thrives extraordinarily, as a tree that grows without the help of the Sun: or, before the Sun; that is, by the benefit of the Sun-beams, and heat of it. So hypocrites thrive ſo faſt, as if Gods bleſſing did wonderfully attend upon them. Or in deſpight of the ſcorching beams of the Sun; as being ſo full of juyce, that the beams of the Sun cannot dry it up. So hypocrites ſeem to thrive, as it were, againſt Gods will, whom they daily blaſpheme: and in ſpight of all the plots of their adverſaries to ruine them, Pſal. 37. 35. Or, in the ſight of the Sun, that is, openly, ſo that all men take notice of their wonderful proſperity. So this phraſe is uſed 2 Sam. 12. 12. The word in the Original, put here for the Sun, is taken from a word that ſignifies to miniſter or ſerve, becauſe the Sun is a publick ſervant to miniſter light and heat to all the world, Pſal. 19. 6.

and his branch] This ſhewes plainly, as alſo the place following, the garden, that there is a compariſon taken from a tree, though it be not named expreſly. יונק comes from a word that ſignifies to ſuck, becauſe branches, new ſhot forth, are tender, like to ſucking children: and alſo they ſuck moiſture from the root, as children do milk from their mothers breaſts. We call ſome kind of branches ſuckers. And by the hypocrites branch is meant here, his off ſpring, honour, and riches, Chap. 14. 7. & 15. 32. Ezek. 17. 22. Hoſ. 14. 6.

ſhooteth forth] Heb. *goeth forth*. But ſo, that it argueth an increaſe and multiplication of riches, as boughes ſprout plentifully out of a tree. For *Shooteth forth*, ſee on Chap. 15. 20. on *Go out*. And on Chap. 20. 25. on *Cometh out*.

in] As Iſa. 24. 22. Or, *over*. To ſhew his abundant proſperity, like trees, whoſe branches ſhoot forth beyond the fence of the orchard, and bear abundance of fruit.

his garden] The place where trees uſe to grow. So doth the hypocrite thrive in his habitation, which is his encloſed place, where he hath fenced himſelfe in, as in a garden, and thinks he cannot be hurt in it, or pulled out of it. So much is imported in the derivation of the word, from גנן, *to protect*, Cant. 4. 12. Eccl. 2. 5, 6. He makes a very glorious ſhew in his outward pomp, and lives as in a paradiſe, Gen. 2. 8. Some think he begins to ſpeake of the godly man here, and read the 18. verſe; Shall any man deſtroy him out of his place, ſo that it will deny him, &c? No it cannot be: His proſperity will hold, when the hypocrites decayes. And ſo the iſſue of both is ſummed up in the 20. verſe; from whence the antecedent to *He*, in this 16. verſe, to wit, *the perfect man*, mentioned there, is taken.

V. 17. *His roots are wrapped about the heap, and he ſeeth the place of ſtones*] He goes on to ſet out the proſperous eſtate of the hypocrite for a time, whoſe deſtruction is mentioned in the following verſe.

His roots] That whereby he thinks himſelf to be faſtned, as a tree is by the roots. For he not onely ſeems glorious to others, but thinks himſelf firm and ſafe alſo in his habitation.

are wrapped] Fold themſelves to and fro; or, are wreathed in with the heap.

about] Compaſſing the heap round about on the outſide. Or, *in*: as the word is uſed in ver. 16. & Dan. 11. 20. Or, *with*: as Job 38. 32. The branches are folded in with the heap, as thornes in a hedg, one within another, ſo as they can hardly be parted. This ſhews the ſeeming firmneſſe of the hypocrites proſperity.

the heap] An heap of ſtones: as followeth in this verſe. So it ſignifies, Gen. 31. 46, 47. Some take it for a tree, growing by the wall of the houſe; and by folding the roots in with the foundation, weakning the houſe, and therefore pulled down by the maſter of the houſe, as verſe 18. Others, for a tree that is not rooted in looſe earth, where it ſoon may be blown down, but among ſtones and rocks incorporating it ſelf into them; and yet grows in ſpight of ſtones, to ſignifie the ſtability and growth of the hypocrites proſperous condition for a ſeaſon. Or, *The Spring*, or *fountain*; as Joſh. 15. 19. A place where ſprings ariſe, and ſpring out, and winde about the roots of the tree, or run between them, where no water is wanting. So alſo this word is tranſlated, Cant. 4. 12. For a ſpring hath plenty of water in it, as an heap hath ſtones. And ſo it ſets out the thriving condition of the hypocrite. The word גל ſignifies 1. An heap, Gen. 31. 46. 2. A fountain, Cant. 4 12. 3. A wave of the ſea, Iſa. 48. 18. Here it is uſed in the firſt ſenſe.

and he ſeeth] The hypocrite diſcerneth it: Or, *it ſeeth*. That is, the tree, which ſpreads its roots among the ſtones under ground, and might ſee them, if it had eyes, though they lie hid under the earth out of the ſight of men. A metaphor: See on Chap. 1. 19.

place] Heb. *houſe*. So it is put for a place, 2 Sam. 15. 17. For *Houſe*, ſee on Chap. 15. 28.

of ſtones] They that underſtand it of the tree, take it for the place where ſtones lie buried under ground, or the vault about a fountain, which the roots of trees will reach to. They who underſtand it of the hypocrite, take it for a ſtony place to build an houſe in, where he may lay a ſure foundation, or for a houſe of ſtone to dwell in, that is, a ſtrong houſe, or for a ſtone wall to fence in his houſe, goods and cattel; or for an high palace to overlook all his neighbours. All tending to ſhew forth the greatneſſe of his pride, ſecurity, and proſperity. For *Stones*, ſee on Chap. 14. 19.

V. 18. *If he deſtroy him from his place, then it ſhall deny him, ſaying, I have not ſeen thee*] Bildad goes on from his deſcription of the great height of the hypocrites proſperity, to his ſudden and irrecoverable puniſhment, and utter ruine.

If he] They which take it of the tree, underſtand the Sun, mentioned ver. 16. which by his ſcorching beams, dryes up the moiſture about the tree, and makes it wither. Others, according to the uſual phraſe of the language, underſtand the deſtroyer, the nominative caſe being included in the verb; as Gen. 50. 26. *They embalmed Joſeph*, that is, the embalmers embalmed him. So here, *If he deſtroy him*, that is, If the deſtroyer of hypocrites deſtroy him, meaning God, who onely judgeth of, and puniſheth hypocrites. Others would have the word *God*, to be underſtood without any ſuch including or reference. See on Chap. 3. 3. But it may be underſtood imperſonally, *If he be deſtroyed*. For there was no antecedent mentioned before. See the like phraſe, *This night do they require thy ſoul*, that is, *It ſhall be required*, Luke 12. 20.

deſtroy] Heb. *ſwallow up*. And ſecondarily it ſignifies for to deſtroy; for things ſwallowed up are deſtroyed. And as it argues a total, ſo likewiſe a ſpeedy deſtruction, as an hungry man ſwallows his meat without chewing, Iſa. 28. 7. Pſalm. 35. 25.

him] The hypocrite compared to the green tree: Or, *It*; that is, the tree it ſelfe; like to the deſtruction whereof, is that of the hypocrite.

from his place] The tree out of his garden, ver. 16. The hypocrite out of his habitation and poſſeſſions, Chap. 27. 21.

then it ſhall deny him] The place where it grew ſhall deny him. An elegant metaphor from living creatures; as Chap. 1. 19. Or from men that will not know their friends in adverſity. He ſaw his place in his proſperity, ver. 17. but it will take no notice of him in his deſtruction. It ſhall deny that ever any ſuch tree grew there, it hath ſo clean forgotten it. This argues a deſtruction of root and branch, ſo that no ſign remains of any ſuch tree ever growing in that place. So the men of the place ſhall as clean forget the hypocrite after his deſtruction, as if he had never dwelt among them. See on Chap. 7. 10. The word כחש ſignifies. 1. To deny, Gen. 18. 15. 2. To faile, Hoſ. 9. 2. Here it is uſed in the firſt ſenſe.

ſaying, I have not ſeen thee] He brings in the place it ſelfe ſpeaking to the tree for the greater aſſurance, and emphaſis, Pſal. 37. 35, 36. Or, *I ſee thee not*. Thou haſt been here, but I know not what is become of thee. So the preterperfect tenſe is tranſlated by the preſent tenſe thrice, Pſal. 1. 1. For *See*, look on Chap. 19. 27. on *Behold*.

V. 19. *Behold this is the joy of his way, and out of the earth ſhall others grow*] Here he applyes the former ſimilitude of the tree, ſet out verſ. 16, 17, 18.

Behold] This word as in Scripture it is uſed to ſet out ſome great unuſual matter worth the noting; ſo it is alſo put before ironical ſpeeches, that the tartneſſe of them may the more be obſerved; as Gen. 3. 22. For *Behold*, ſee on Chap. 19 7.

this is] All his joy is come to this, It ends in deſtruction. No doubt he ſtrikes at Jobs loſſes herein, whom he accounted an hypocrite.

the joy] This is the joy, in which he pleaſed himſelf in his greatneſſe. Behold what is become of it! Some conceive the word imports a great inward joy, and ſo great, that it cannot be kept in, but will be ſhewed forth by leaping, triumphing, and ſuch like outward expreſſions, Chap. 3. 22. An alluſion to dogs, who leap on their maſters for joy to welcome them home. Here is an end of all the joy that an hypocrite hath: and what good hath he by his former joy, when he is deſtroyed? Luk. 12. 19, 20.

of his way] Not of his converſation, as the word is often uſed in Scripture, but of his ſtate or condition; as Pſal. 1. 6. So *pathes* ſignifie, ver. 13. For *Way*, ſee on Chap. 17. 9.

out of the earth] Heb. *out of the duſt*. Out of them that have been ruined, or are very poor, Pſal. 113. 7. 1 Sam. 2. 8. Pſal. 107. 41. For *Duſt*, ſee on Chap. 14. 8.

others] He and his poſterity ſhall be utterly deſtroyed. He ſhall leave none of his to be his heir, but a ſtranger ſhall inherit all his wealth, Chap. 27. 16, 17. Eccl. 4. 8. As other trees grow where ſome are cut down, ſo other families ſhall as it were ſpring out of the earth, and live where he did, and ſhall enjoy his poſſeſſions.

ſhall grow] As plants or trees do; for ſo the word ſignifies: and he goes on elegantly with the ſimilitude. Others read it, *And out of another land ſhall they grow*. To wit, who ſhall inherit his poſſeſſions. They ſhall come out of remote places, to ſhew the more cleerly, that his ſubverſion, and the diſpoſition of his ſtate afterwards is from God. So trees and flowers are brought out of other Countries, and thrive here, to ſhew, that it is God, and not the earth, that makes them to grow.

V. 20. *Behold God will not caſt away a perfect man, neither will he help the evil doers*] Hitherto were the words of the Ancients repeated by Bildad, from ver. 11. to inſtruct Job. Now Bildad concludes from thence in his own words, that the eſtate of the godly is happy, and the condition of the wicked helpleſſe. From thoſe things which the Elders had taught him, he infers that which he had formerly propoſed to himſelf to prove, to wit, that though Job had impatiently fretted againſt God, yet God was juſt, and loved the righteous, but hated the wicked. And leaves it to him to apply to himſelf; intimating, that if he repented, God would raiſe him to proſperity again; if not, he muſt look for no help from God.

Behold] Lo I have cleerly proved, that which I firſt propounded, that God will not fail good men, nor help bad. See on ver. 18. & Chap. 1. 12.

God] A name taken from ſtrength. God will not uſe his power to cruſh them that are good, nor to raiſe them that are bad. See on ver. 3.

will not caſt away] The word ſignifies to deſpiſe, as Chap. 19. 18. to loath, as Chap. 7. 16. to refuſe, as Chap. 34. 33. And as a thing deſpiſed, yea loathed, not onely to refuſe it, but alſo to caſt it away. But here is more intended, to wit, that God will not ſuffer a good man to periſh for want of his help, as appears by that which follows, he will not help the wicked out of trouble.

a perfect man] A ſincere-hearted upright man; for no man on earth is perfect in the ſtrict ſenſe of the word. All have their failings, even the beſt. See on Chap. 1. 1.

neither will he help] Heb. *lay hold upon the hand*, or, *take by the hand*. To hold them up, when they are falling into miſery, or to lift them up, when they are fallen into it. But he will do it to good men, and ſuch as return to him, ver. 6. Gen. 19. 16. Iſa. 41. 13. & 42. 6. Pſal. 73. 23. See on Chap. 1. 11. The ſenſe is well expreſſed in the word, *Helping*. For *Hand*, ſee on Chap. 15. 23.

the evil doers] God doth not refuſe to help every one that doth evil, for then he ſhould help no man; but ſuch as profeſſedly, and ſtudiouſly do evil, that make a trade or work of it, 1 Joh. 3. 8, 9. wicked men, ver. 22. Theſe words, *Neither will he help the evil doers*, ſhould be in a parentheſis, if it be meant of all wicked men, as ſeems by the oppoſition to a perfect man; for the words following give a reaſon of the former part of this verſe; and not of the latter, unleſſe by *evil doers*, be meant Jobs enemies, who ſought to deſtroy him, as ver. 22.

V. 21. *Till he fill thy mouth with laughter, and thy lips with rejoycing*] He ſpeaketh to the perfect man, whom he mentioned verſ. 20. for more aſſurance of Gods bleſſing him. Or he turns his ſpeech to Job in particular, as if he had ſaid, I ſpeak this to thee: if thou turn to him, as ver. 5, 6. he will not leave thee till he fill thy mouth, &c. Or it may be knit to the former verſe, thus; Apply to thy ſelf what I ſay, that God will help good men, and aſſure thy ſelf, that if thou be one of thoſe perfect ones, God will bring thee out of thy troubles, and not leave thee till he have given thee exceeding great cauſe of joy.

Till] Nor after neither: It is not excluſive. God will not give his people cauſe of joy, and then leave them, but give them cauſe of perpetual joy. So the word *Till*, is uſed, Gen. 28. 15. Pſal. 110. 1. Matth. 1. 25. If God would bring him out of his miſery to abundance of joy, queſtionleſſe he would not leave him after.

he] God who gives his people joy; mentioned verſ. 20.

fill] Give thee abundance of matter of joy, Pſal. 81. 10. & 126. 2. Phil. 1. 11. Col. 1. 9. 1 Joh. 1. 4.

thy] He applyes to Job in particular, what he had ſaid in general, ver. 20. Thou mayeſt be afflicted for a while, but if thou turne, God will fully reſtore thee.

mouth] Thou ſhalt have ſo great cauſe of joy, that thy heart cannot conceal it, but it will break out at thy mouth, and appear in thy words. For *Mouth*, ſee on Chap. 15. 5.

with laughter] With matter to laugh at, and to rejoyce; for the mouth doth not laugh, but the face: The mouth utters our joy in ſpeaking; the face in laughing, Gen. 17. 17. and 21. 6.

and thy lips] The lips are the inſtruments of uttering matter of joy, as well as the mouth. For *Lips*, ſee on Chap. 15. 6.

with rejoycing] Heb. *ſhouting for joy*. With loud ſounds of joy, and cheerful acclamations. So the word ſignifies, 2 Chr. 15. 14. Pſal. 89. 15. & 100. 1. Such a ſhout as conquerours make, when the enemies fly, or their walls fall, Joſh. 6. 5. Exod. 32. 18. Or, as people make at the coronation of a King, Num. 23. 21. 1 Sam. 10. 24. 1 King. 1. 40. Or, as harveſt-men make, when the harveſt is brought in, Iſa. 9. 3. All this ſhewes the greatneſſe of that proſperity, that Bildad conceived would befall Job upon his repentance.

V. 22. *They that hate thee ſhall be clothed with ſhame, and the dwelling place of the wicked ſhall come to nought.*] When thou ſhalt have gotten the victory over thine enemies, and are reſtored to thy former proſperity, then they that rejoyced at thy adverſity before, ſhall be aſhamed, and thou ſhalt ſee all ungodly men come to nothing.

They that hate thee] That bear ill will to thee. Or, *Till they that hate thee*. God ſhall heap up proſperity on thee ſo long, till thy mouth be filled with joy, and till thine enemies ſeeing thee raiſed beyond their expectation, ſhall be filled with ſhame. Or, *Becauſe they that hate thee*. For that might be one cauſe of his joy.

ſhall be cloathed] Filled with ſhame, as if they were covered all over with it, as with a garment, Pſal. 35. 26. & 109. 18, 19. & 132. 18. Ezek. 7. 27. They ſhall be wonderfully aſhamed, 1 Pet. 5. 5. Or publickly, and viſibly. Their ſhame ſhall be as apparent, as their clothes. Or, Daily ſhamed, as duely, as they put on their clothes every morning. See on Chap. 7. 5.

with ſhame] Oppoſed to laughter, verſ. 21. for they who laugh, hold up their heads; but they that are aſhamed, hold them down, Chap. 6. 20. becauſe they have loſt their comforts, or hopes.

and the dwelling place] Heb. *Tabernacle*, or *Tent*. See on Chap. 5. 24.

of the wicked] See on Chap. 3. 17.

ſhall come to nought] Heb. *ſhall not be*. Shall not remain any longer. It ſhall be quite conſumed, as if it had never been, verſ. 18. It ſhall be deſtroyed by ſome ſpecial judgement, Num. 16. 29. for all mens Tabernacles muſt decay in time. Their houſes, and goods, and all they have, ſhall be utterly ruined.

CHAP. IX.

Verſ. 1. THen *Job anſwered and ſaid*] In this Chapter, and the tenth, Job gives a larger anſwer to Bildads oration in the former Chapter, intermixing withal, divers ſad complaints of Gods heavy proceding againſt him, and reneweth his ſuit to be freed from his miſeries by death, and preſſeth it earneſtly with new arguments. For all the words of this verſe, See on Chap. 16. 1.

Then] See on Chap. 4. 1.

Job] See on Chap. 1. 1.

anſwered] See on Chap. 6. 1.

and ſaid] See on Chap. 3. 2.

V. 2. *I know it is ſo of a truth, but how ſhould man be juſt with God?*] Job here acknowledges, that God often puniſheth wicked men, as Bildad had affirmed, but did ſo aſtoniſh him with his power, that he could not defend his own innocency before him. Others take this ſpeech of Job in this and the following Chapter, to be an humble acknowledgement of Gods juſtice, and his own ſinnes. But that cannot well agree with the unruly paſſages that follow afterwards; for in the whole book Job ſpeakes not more againſt Gods proceedings with him, any where then in thoſe two Chapters; and in ſome places ſo high, as can hardly be mollified by any unforced interpretation. It becomes us therefore not to confound things, but to acknowledge his ſinful paſſions, when they appear, and his graces when they manifeſt themſelves.

I know it is ſo of a truth] Or, *Indeed I know it is ſo.* I know God doth uſually bleſſe the godly, and puniſh the ungodly, as you ſay; I confirm it for a truth. The Heb. word כן ſignifies. 1. The Foot, or loweſt part of a thing, Exod. 30. 18. 2. A Place, or office, Gen. 40. 13. 3. Right, or true, Numb. 27. 7. 4. So. Iſa. 55. 9. So here.

but how ſhould, &c.] Or, *but how ſhall*, or, *can.* So the future is interpreted, Chap. 8. 10, 11. If God will afflict a righteous man, there is no way for him to cleer his innocency, God is ſo powerful an adverſary.

man] The word ſignifies a ſickly, weak, miſerable creature, Chap. 5. 17. & 7. 17. A fit name to ſhew his weakneſſe, and by conſequence his inability to plead with God.

be juſt] That is, be juſtified or cleer himſelf; as Pſal. 143. 2. & 51. 4. Job 13. 18. Gods power will ſo awe him, that he cannot ſpeak in his own cauſe.

with God] Or, *before God.* In Gods account, who will overpower him. Or, in compariſon of God, as ſome would have it. But it ſuits not well with Jobs ſcope, who ſtands too much here upon his own innocency.

V. 3. *If he will contend with him, he cannot anſwer him one of a thouſand.*] Job goes on to ſhew upon what unequal terms man muſt plead with God, if he deſire it.

If he] If man would plead his cauſe before God. Or, if God be pleaſed to call man in queſtion.

will] Heb. *delight.* Take pleaſure to conteſt with men. So the word ſignifies, Numb. 14. 8. If it be Gods pleaſure to queſtion me, I muſt be condemned, be I juſt or no. He profeſſedly ſpeaks to this purpoſe, ver. 21, 22. For *Will*, ſee on Chap. 22. 3. on *Pleaſure.* Alſo it ſignifies ſometimes to move, Chap. 40. 17.

contend] By way of arguing. If he have a controverſie againſt man. So the word is uſed for juridical pleading, Hoſ. 2. 2. & 4. 1. Mic. 6. 1. Hence Gideon had his name *Jerubaal*, Judg. 6. 31, 32. And ſtriving with the Maker, is not by force, but by way of argument, Iſa. 45. 9. And that appears to be the meaning here, by that which follows. *he cannot anſwer him.*

with him] God with man, or man with God.

he cannot anſwer him] God is ſo powerful, that he will ſtop mans mouth, and not ſuffer him to ſpeak for himſelfe; as followes in ver. 4.

one of a thouſand] Or, *to one thing of a thouſand.* If man deſire to cleer himſelf before God, he may call a thouſand times for a hearing, but God will not give him audience once. Or, Man may hear many crimes objected againſt him by God, but ſhall not have liberty to purge himſelfe from one of them by Apology. Or, Though he have much to ſay for himſelfe, yet God will ſuffer him to ſay nothing. God the Judge will eſteem mans condition ſo vile, that he will not vouchſafe him an anſwer to one word of a thouſand. If man contend with him, God will not anſwer him. So this number is uſed indefinitely for a very great number, Lev. 26. 8. Deut. 32. 30. Joſh. 23. 10. Others interpret this as the former verſe, for a further juſtification of Gods Juſtice, and acknowledgement of Jobs ſinfulneſſe, and inability to plead with God in point of equity. But this agrees not with what followes, where he brings not God in as a juſt Judge, that would heare him with patience; but as one that would go beyond him in policy and power, ſpeaking altogether of Gods Wiſdome and Might, but nothing at all of his Juſtice. For *Thouſand*, ſee on Chap. 1. 3.

V. 4. *He is wiſe in heart, and mighty in ſtrength; who hath hardned himſelf againſt him, and hath proſpered?*] God is too politick and ſtrong for me to deal with, verſ. 32, 33. Therefore I cannot plead my cauſe before him with expectation of a good iſſue.

He is] God; mentioned verſ. 2.

wiſe in heart] An alluſion to men, whoſe wiſdome is attributed to the heart, which is the ſeat of wiſdome, Prov. 2. 10. And the heart is put for wiſdome, and underſtanding, Chap. 34. 34. Prov. 6. 32. & 19. 8. Hoſ. 4. 11. Luk. 24. 25. and *hearty*, in the Original, is tranſlated *wiſe*, Chap. 11. 12, where both theſe are added, it argues a fulneſſe and excellency of knowledge above others, as if the ſame word were doubled, Exod. 35. 25. The wiſe-hearted are ſuch as God *hath filled with the Spirit of wiſdome*, Exod. 28. 3. For *Heart*, ſee on Chap. 15. 12.

mighty in ſtrength] Almighty. Therefore the word is doubled, as alſo Iſa. 40. 26. See the former note. This greatneſſe of Gods wiſdome and ſtrength, mentioned not ſo much to ſhew the integrity of Gods Judgements, who wants not Wiſdome to judge, nor power to execute his ſentence; but rather to ſhew, that God will alwayes be too hard for man, let man plead as well as he can for himſelfe. For *Strength*, ſee on Chap. 6. 11.

who hath hardened himſelf againſt him] Who ever reſolved to ſtand it out with God, that was not overthrown, though his cauſe were never ſo juſt? Or, *who ever preſſed him hard*; as 2 King. 2. 10. Or, *who ever oppoſed him in diſputation.* So the word is commonly taken by the Rabbines, becauſe in diſputations hard and difficult queſtions are produced, and arguments preſſed.

and hath proſpered] Heb. *hath had peace*, Chap. 22. 21. Whoever did it, hath wrought himſelfe perpetual trouble. By *peace*, here, is meant *proſperity*, as Chap. 8. 6. Who ever got the better of God, or was not overcome by him, or brought his cauſe to perfection? See on Chap. 5. 24. This clauſe alſo is ordinarily interpreted, as a cleering of Gods Juſtice againſt all oppoſers: But it ſeems rather to be an acknowledgement of his power, which kept Job from pleading with him; though he wiſh elſewhere that he might do it upon equal terms, verſ. 34, 35. and thinks God deals too rigidly with him. The word שלם ſignifies. 1. To be full, Gen. 15. 16. 2. To have peace, or proſper, Job 22. 21.

V. 5. *Which removeth the mountains, and they know not: which overturneth them in his anger*] He goes on to ſet forth Gods infinite wiſdome, and power, by many particular acts of his, to ſhew, that there is no contending with him. Better ſit down with loſſe. He ſets it out firſt by his acts upon unreaſonable creatures in earth, ſea, heaven, to the 12. verſe; and afterwards upon reaſonable ones, that it may appear, that neither can reſiſt God, and proſper.

which] God, ſpoken of, ver. 2. for theſe following are not acts of men.

removeth the mountains] Some underſtand it of Kings, who build Palaces and Forts upon mountains, as it were hills upon hills: but ſeeing the things following are to be literally underſtood, it is fit this paſſage ſhould be ſo underſtood alſo. It likewiſe croſſeth the former diſtribution, which ſhews, that God begins to deal with reaſonable creatures, at the twelfth verſe. They which underſtand it of the hills themſelves, differ. Some read it, *which can remove the mountains.* Becauſe that which follows ver. 6. of ſhaking the earth out of her place, was never performed, and ſeems to croſſe Pſal. 96. 10. & 119. 90, 91. But ſeeing the things following have been done, the words rather ſhew what God hath done, then what he can do; and that ſhaking the earth out of his place, ver. 6. muſt be underſtood of a partial, not total remove. This removing of the mountains, ſome take to be done in their firſt creation, when God made hollow places in the earth to lodge the Sea and Waters in, and of the rubbiſh caſt up, made the mountains, Pſal. 104. 8. Others take it to be done by earthquakes. And they alſo differ. Some think it to be by removing them from one place to another, as ſome have been in an earthquake, Rev. 6. 14. Others, for taking them quite away; which ſuits well with that that follows, of overturning them. But the removing of them from one place to another, ſeems to be the meaning of theſe words; for ſo the Hebrew word עתק ſignifies, Chap. 14. 18. & 18. 4. Gen. 12. 8. & 26. 22. Iſa. 28. 9.

and they knew not] They neither could perceive it before, nor feel it, when it was doing. He compares the hills to men, who if in their ſleep they ſhould be removed into another place, would much admire at the ſtrangeneſſe of the fact, when they awake, Hoſ. 7. 9. Iſa. 45. 8. Prov. 23. 35. Such metaphors are frequent in Scripture; Pſal. 114. 3, 4. See on Job 1. 19. & 6. 30. So knowledge and ſpeech are in Scripture often attributed to places, Chap. 7. 10. & 28. 14. Others refer it to the men that dwell in the mountains, or by them, who wonder to ſee in an earthquake mountains removed; and thought it a thing impoſſible, Pſal. 30. 6, 7. Nah. 1. 5. But the context requires it to be underſtood of the mountains themſelves.

which overturneth them] Some read it, *ſo that he overturneth them.* Making it one act with the former. But it is rather an aggravation of Gods anger, ſetting forth a further proceeding of it, in that he doth not onely remove hills out of their places by an earthquake; but in his anger with the ſinful inhabitants, doth pluck them up by the roots, and ſometimes burn them up with flames, and lay them equal with the vallies, as hath been done in Sicily, and other parts of Italy, and lately in the Canary Iſlands. See Pſal. 18. 7, 8. & 144. 5. Rev. 8. 8. & 16. 18, 20. Or, *That he overturneth them.* They wonder how it comes to paſſe, they know it not to be Gods act.

in his anger] Heb. *in his noſe.* For the noſe, by the high colour of it, and ſhortneſſe of the breath, ſhews anger, Chap. 4. 9. As God hath no face, nor noſe, ſo neither is he ſubject to anger; but doth as a man angry, overturn all in his way. So he repented that he made a world, when he deſtroyed it, Gen. 6. 6, 7. Such ſpeechs ſet out Gods effects in the world, not any ſubjection to paſſion, nor changeable affection in God. For *Anger*, ſee on Chap. 14. 13. on *Wrath.*

V. 6. *Which ſhaketh the earth out of her place, and the pillars thereof tremble*] He proceedeth to ſhew the greatneſſe of Gods power, by his working upon the earth it ſelfe, which is greater then the mountains, and the pillars of it, which no man can make to ſhake. Both are joyned together, Pſal. 46. 2.

ſhaketh the earth] The word imports, making to tremble: A ſimilitude from men frighted inwardly ſo much, that all their joynts are looſned, and members ſhake, Dan. 5. 6. Deut. 2. 25. Prov. 30. 21. & 2 Sam. 22. 8. Jer. 51. 29. Pſal. 104. 32. For *Earth*, ſee on v. 24.

out of her place] Out of the place ſhe was in, Job 8. 18. But this muſt be underſtood of ſome part of the earth, for the whole was never removed. See on verſ. 5. Thus God hath removed part of it, in the firm land, by earthquakes, and parted ſome Iſlands from the maine land, and buried ſome parts of the land in the ſea, Amos, 9. 5.

and the pillars thereof] Or, ſo that the pillars. For the earthquake is the cauſe of the ſhaking and trembling of the pillars of the earth. It muſt needs be a very great wind, that makes not onely the walls of the houſe, but alſo the pillars of it to tremble. So ו is uſed, Job 7. 20. And it is more emphatical, to ſhew the cauſe of the trembling, then another diſtinct work upon the pillars of the earth. The word pillar is derived from עמד *to ſtand.* 1. Becauſe they ſtand upright themſelves, and that in the midſt of ſtorms, 1 King. 7. 21. Gen. 35. 14, 20. 2 Sam. 18. 18. 2. Becauſe they uphold Temples, Thrones and Houſes, and make them to ſtand, 1 King. 10. 12. Judg. 16. 26. According to the firſt ſenſe, ſome interpret the pillars of the earth to be the mountains, which ſtand above the reſt of the earth like pillars, for ornament, not for upholding. But that cannot be the meaning here; for Job proceeding in commendation of Gods power, and having mentioned a greater work of God upon the mountains, verſ. 4. removing and overturning them, he would not now return to a leſſe, of making them tremble. It muſt therefore be meant of pillars for upholding. Meaning thereby the loweſt parts of the earth, which are as the pillars to uphold the reſt, 1 Sam. 2. 8. Pſal. 75. 3. So ſome take the pillars of heaven, mentioned, Job 26. 11. to be the higheſt mountains, which ſeem to uphold the heavens. Others take it for the equal poizing of the earth, whereby it ſeems to be upheld, and kept in his conſtant poſture, having nothing elſe to ſupport it, Pſal. 104. 5.

tremble] They are not removed out of their place, but tremble in it, ready to caſt down their load, like men affrighted, Job 21: 6.

V. 7. *Which commandeth the Sun, and it riſeth not, and ſealeth up the Stars*] God doth great things, not in earth onely, but in heaven alſo, where no man can come to work. God doth what he pleaſeth in heaven, Pſal. 135. 6. Dan. 4. 35. As he makes the earth to move, ſo he makes the Sun not move, and the Stars to hide their heads, when he pleaſeth.

commandeth] Heb. *Speaks to.* God ſpeaks like a King, by command, Pſal. 33. 9. & 147. 15. Gen. 1. 3. 2 Cor. 4. 6. 2 Chro. 29. 24. And the Ten Commandements, are called ten words, Exod. 34. 28. in the margin. For *Commandeth*, ſee on Chap. 16. 1. on *Said*.

the Sun] A name taken from the heat of it, as the Learned conceive.

it riſeth not] Some take it to be a deſcription of the night; as that which follows is of the day. God forbids the Sun to riſe in the night, and the Stars in the day. Others take it for an alluſion to the three dayes darkneſſe in Egypt, wherein, neither Sun nor Star appeard, Exod. 10. 21. &c. Others would have it an alluſion to the Suns ſtanding ſtill, Joſh. 10. 13. and going backward, Iſai. 38. 8. For in the former, the Sun roſe not with the antipodes one morning, and the Stars were ſealed up part of the night; and in the latter, the Sun did not appear in the other part of the world ſo ſoon as was expected. But it is likely, that both the Egyptian darkneſſe, and the Suns ſtanding ſtill and going back, were after Jobs time. But it is rather a deſcription of cloudy dayes and nights, wherein the Sun appears not by day, nor any ſtar by night; and then it is all one to us in Eclipſes and Fogs, as if the Sun did not riſe; for we ſee it not, nor other things by the light of it. God keeps the morning dark ſometimes, as if it were ſtill night, Amos 4. 13. He ſends many miſty dayes, wherein the Sun is not ſeen, Joel 2. 2. and nights ſuitable, that ſhew no ſtars, Ezek. 32. 7. Act. 27. 20. Job 3. 4, 5, 6. Amos 5. 8. & 8. 9. Iſa. 13. 10 Hindering then the Sun from riſing, is, from ſhining in the day, as it doth other dayes; as ſealing up the Stars is, hindering them from ſhining in dark nights. Thus God croſſes the ordinary courſe of things when he pleaſeth, keeping the Sun and Stars from giving light in their ſeaſons, although made by him to that end, Gen. 1. 14.

and ſealeth up the ſtars] Heb. *ſets a ſeal upon the ſtars.* There is a twofold uſe of ſeals: one to keep things ſafe, that no man may meddle with them: as Dan. 6. 17. Matth. 27. 66. So the ſtars are ſealed, or ſet faſt in their orbs, where no man can take them away. Another uſe of a ſeal is, to keep things ſecret, that none may know them. So letters and treaſures are ſealed up, Job 14. 17. Eſth. 3. 12. Iſai 29. 11. Dan. 9. 24. & 12. 4. 9. Deut. 32. 34. Rev. 10. 4. This is that which here is intended. God makes the ſtars hide their heads, ſealing them up with the Sun-beams in the day, or clouds, or darkneſſe in the night; as the Chaldee Paraphraſt hath it. He doth, as it were, command them, under his hand and ſeal, not to ſhine: and this ſeal of God no man can open. Some underſtand it of thoſe ſtars that never appear to us, but are as it were ſealed up from us, though viſible to the Antipodes, 37. 7.

V. 8. *Which alone ſpreadeth out the heavens, and treadeth upon the waves of the Sea*] He ſearcheth every where for evidences of Gods power, from earth unto heaven; thence down to the ſea, Pſal. 104. 3, 5, 6, 25.

which alone] Either the ſenſe is; None can do it but he, or he can do it without the help of any other. Both are true, and argue the infinite power of God.

Spreadeth out] There are divers ſorts of ſpreading in Scripture and common ſpeech. As by beating, gold is ſpread, Exod. 25. 18, 19. The Cherubims beaten out of a lump of gold, ſpread their wings abroad, 1 King. 8. 7. By melting; as bell-mettal, and looking-glaſſes, Job 37. 18. By opening, as curtains are ſpread, Pſal. 104. 2. And things are ſpread ſometimes for a covering, 2 Sam. 17. 19. The word נטה ſignifies. 1. Stretching out, or ſpreading a thing, Exod. 6. 6. 2. To Decline, or go downward, Pſal. 102. 11. Here it is taken in the firſt ſenſe.

the heavens] Not the third heavens, where the Angels are; nor the ſecond, where the ſtars are; but the firſt, where the clouds are: God ſtretcheth, or ſpreadeth a covering of clouds over them, when he intends to ſend rain. For he ſpeaks not here of works of creation, but of providence; and heaven is put for the clouds. Compare, Pſal. 68. 4, 8. with Dan. 7. 13. Act. 1. 9. Judg. 5. 4. Job 36. 28, 29, 32. Pſal. 147. 8. or it may be underſtood of ſpreading the air with light in the day, and darkneſſe in the night, Job 36. 30. Pſal. 104. 20. The word alſo ſignifies bowing down, as Pſal. 18. 9. and when the clouds ariſe all over the heaven, it ſeems to be bowed down. For *Heavens*, ſee on Chap. 1. 16.

and treadeth upon] Or, *Spurneth.* Sheweth his power over the Sea, by doing what he pleaſeth there, though the waves ſeem to ſwell againſt him. As a man that walkes on dry land can do what he pleaſeth there, but not ſo on the waters. God onely can do that. But it is rather to be underſtood of ſtilling of tempeſts. When the Sea rages, God doth as it were trample under foot the ſwelling waves thereof, and lay it ſmooth again, as if he would walk upon it, Pſal. 89. 9. & 93. 3, 4.

the waves of the ſea] Heb. *heights*, or *high places.* Waves are high, and as it were the mountaines of the Sea, Iſai. 58. 14. Amos 4. 13. Pſal. 107. 25, 26. They are lifted up by the winds. For *Sea*, ſee on Chap. 14. 11.

V. 9. *which maketh Arcturus, and Orion, and Pleiades, and the Chambers of the South*] Having mentioned the heavens, he goes on to ſpeak of ſome principal ſtars, which diſtinguiſh the ſeaſons of the year, and ſome of them bring tempeſts. The whole ſky from the North Pole, which lieth in our ſight, to the South Pole beneath us, which is hidden from us, is decked by his power with many glittring ſtars, which he makes to appear at ſeveral Seaſons, as governours, and diſtinguiſhers of the ſeveral quarters of the year.

maketh] Maketh to ariſe at ſet times, and to appear in ſeveral places to do him ſervice. So God made Moſes and Aaron, 1 Sam. 12. 6. and in the margin, that is according to the tranſlation, advanced them to be the deliverers of his people out of Egypt. And as was obſerved before, works of providence are here ſpoken of, not of creation. So Chap. 38. 31, 32. God convinces Job of weakneſſe, and demonſtrates his own power, by regulating theſe ſtars. See the like Amos 5. 8. For *Makes* ſee on Chap. 14. 9. on *Bring forth.*

Arcturus] The Hebrew word is derived from a verb, that ſignifies to meet together: and hereby is ſignified a company of ſtars meeting in one conſtellation, wherein many leſſer ones are gathered about one great one, and are called *Arcturus* his ſons, Chap. 38. 32. *Arcturus* is a Greek word ſignifying the Bears tail, ſo called by the Aſtronomers, becauſe thoſe ſtars are like a Bears tail; or as others think, are neer, and behinde another conſtellation, called the great Bear: Theſe ſtars ariſe in the beginning of September, at which time the ancient Eaſtern people began the year. This was eſteemed the beginning of Autumn. The Heb. word עש ſignifies. 1. A Moth, Chap. 4. 19. 2. Arcturus: As here.

Orion] The Original word כסיל ſignifies a Fool ſometimes: and here it is applied to this ſtar; becauſe as fools are inconſtant, and one hour in one mind, and another hour in another, ſo this ſtar ariſing in the beginning of December, and beginning the Winter, produceth much variety of weather. Hence alſo one of the moneths hath his name in Hebrew, Zech. 7. 1. becauſe it produceth diverſity of weather; which ſome think to be November; others, December, in which this ſtar ariſeth. But they (as moſt agree) beginning their moneths in the midſt of ours, it may well agree with the ariſing of this ſtar, and the beginning of Winter. Orion is a Greek word, and comes from a verb, that ſignifies to ſtir or trouble; becauſe this ſtar troubles the air, and men alſo, by bringing alterations of weather, by his great inconſtancy.

Pleiades] The native ſignification of the Hebrew word is not to be found among the Jewiſh Writers; But it appears to be the ſeven ſtars called *Pleiades*, ariſing in the beginning of March, and giving the beginning to the Spring, becauſe it is ſet here between thoſe ſtars that begin the Winter, and thoſe that begin the *Summer*; and Chap. 38. 31. it is oppoſed to *Orion*, that by his froſty bands binds up the earth, and it on the contrary ſets it at liberty to bring forth delicate fruits. The Greek word *Pleiades* here uſed in our Tranſlation, is taken ἀπὸ τῦ πλεῖν; from a word, that ſignifies to ſail, becauſe after the rough Winter paſt, in the beginning of the Spring, ſailers uſe to put forth to ſea.

Chambers of the South] Hereby is, ſome think, meant thoſe ſtars, which are hidden from us, who live under the North Pole, and are ſeen by them, who live under the *South* Pole. And that they are called Chambers, becauſe they are hidden from us in this part of the world, as if they were lodged in ſecret chambers; Prov. 7. 27. Judg. 15. 1. Cant. 3. 4. The Chaldee Paraphraſt reads it, The chambers of the ſtars, the conſtellation of the planets in the *South* part. And that he names not thoſe ſtars, becauſe they are hidden from us, though they appear to other parts of the world, as the former do to us. But it may probably be deemed, that he rather means thoſe ſtars that ariſe about the beginning of Summer, in the heat of the year, as if they came then out of certain Southern chambers, or cloſets; as the Dog-ſtar, and others. He intimates that God orders all ſeaſons, and motions of the ſtars, including the reſt under theſe by a figure of the part for the whole. There being the ſame reaſon of all: and that being too great a work for man to do, ſets out Gods omniſcience, and omnipotency. This verſe ſhews, that the godly men in thoſe times had much ſkill in Aſtronomy and Aſtrology: though they did not abuſe that ſkill to the predictions of future events, as ſome now do; but uſed it, to convince men of the mighty power of God, as Job doth here.

V. 10. *which doth great things paſt finding out, yea and wonders without number*] Here he breaks off the enumeration of Gods wonderfull works in particular, with a generall concluſion; as if he had ſaid, Theſe are but a ſmall part of Gods wonderous works, which I have reckoned in the heaven, the earth, and the ſea: there are many more about meteors, metals, and other ſecret things, which our eyes never beheld: Which as they are more then any man can find out, or reckon up; ſo when God doth reveal them to us, are ſufficient proofs to convince the moſt blockiſh perſons, of Gods eternal power and wiſdom, Pſal. 72. 18. & 77. 11, 12, &c. & 86. 10. Rom. 11. 33. See on Chap. 5. 9. out of which this verſe is repeated word for word: and therefore needs no notes here.

V. 11. *Lo he goeth by me, and I ſee him not: he paſſeth on alſo, but I perceive him not*] God is a ſpirit inviſible, and therefore I cannot find him out to plead my cauſe with him, when I deſire it; nor have any warning to defend my ſelf, when he purpoſeth to call me into queſtion. He hath all advantages againſt me, and therefore I muſt needs be caſt; though I could ſay much for my ſelf, if I were upon equal terms with him. Such a deſire of pleading with God, Job expreſſeth, and the impoſſibility of obtaining it, Chap. 23. 3, 4, 8, 9.

Lo] Or, *Behold*. As it is tranſlated, ver. 12. See on Chap. 1. 12. For *Lo*, ſee on Chap. 19. 7. on *Behold*.

he goeth by me] Not that God moves from place to place, as men do; but he being ſpiritual, is as inviſible and incomprehenſible to the eye and mind of man, as a man that paſſeth by unſeen, and unthought of. He is nigh, yet I cannot come to plead with him, I cannot perceive him ready to that purpoſe. For the word, ſee Exod. 34. 6. For *Go*, ſee on Chap. 15. 19. on *Paſſed*.

and] Or, *yet*. Though he be ſo neer me, yet I cannot ſee him, for he is inviſible, Act. 17. 27. So this particle is tranſlated, 2 King. 8. 19, 22.

I ſee him not] Or, *I cannot ſee him*. For *See*, look on Chap. 19 27. on *Behold*.

he paſſeth on] See Chap. 4. 15. Or, *repaſſeth*: Goes forward and backward by me. He is round about me, Pſal. 139 5. Act. 17. 28. Heb. *He changeth*; to wit, his place.

perceive him not] Or, *diſcern him not*; as the ſame word is tranſlated, Chap. 6. 30. See notes there: as alſo on ver. 5. of this Chapter.

V. 12. *Behold, he taketh away, who can hinder him? Who will ſay unto him, what doeſt thou?*] In this verſe, and the next, Job ſhews mans great weakneſſe, that if God ſhould take away all he hath, be it deſervedly or no, yet he cannot hinder him, nor dare not ask a reaſon of it, nor cannot look to have help from any friend; becauſe Gods power is ſo great, that he would confound the ſtouteſt, that ſhould take part with any, whom he ſpoiles. All tends to this purpoſe, that Job in this diſcontented paſſion he was now in, perſwaded himſelfe that God would overpower him, and not give him a juſt hearing. Not that he thought he was no ſinner, or had deſerved no corrections; but that he was not ſo great a ſinner, as to be made an example of Gods anger to preſent and future ages, by ſo great judgements inflicted upon him; contrary to Gods proceedings in thoſe times, wherein God uſed to proſper the godly, and afflict the wicked moſt grievouſly: We find the Pſalmiſt ſubject to the like tentation, Pſal. 73. Jer. 12. 1.

Behold] See on Chap. 1. 12. Or, *If*; as Jer. 2. 10. 2 Chr. 7. 13. Or, if it be *Behold*, yet the verſe may be read conditionally; as often in Scripture, where two things, one depending on another, come together; a condition is implyed in the firſt, as Iſa. 8. 10. Take counſel together, and it ſhall come to nought: which is not an injunction to do ſo, but a prediction, that if they did ſo, it ſhould be to no purpoſe, for God would hinder it. And this agrees with what followes here; for *if* is added in the beginning of the next verſe. See the like ſentences, Pſal. 109. 28. Mal. 1. 4.

he taketh away] The word ſignifieth a ſudden and violent taking away, as wild beaſts or robbers do their prey, without any order of law. The word is uſed no where elſe in Scripture, but here, and Prov. 23. 28. And therefore the one place muſt give light to the other. So Chriſts coming is likened to the coming of a thief, 1 Theſſ. 5. 2. But there is more intended here; for Job in his paſſion caſts ſome aſperſions, of ſome kind of injuſtice upon God. Elſe why doth Elihu, in his long ſpeech, and God in his, towards the end of the book, charge Job with ſuch a fault, and cleer Gods juſtice exceedingly? which ſhews, that Job had taxed God unjuſtly; and if any were, certainly moſt in this, and the next Chapter. The ſpeech is ſomewhat conciſe, and ſhort, as Rabbi Levi obſerves on the place, and may be filled up thus; Behold he ſpoils a man when he will, and none can be found, that can hinder him from ſo doing. Some underſtand it of taking away a mans goods or poſſeſſions from him, as he had done Jobs, Chap. 1. 14, &c. And it may be Job might aim at that, for naturally we are too ready to repine at our own loſſes. Others, of taking away life, which Job might well expect in ſuch miſeries. And ſo the Chaldee Paraphraſt reads it, Behold he will take a man out of the world, and who will there be, that can bring him back? Job's meaning is in general, that whereas a man ſpoiled by others, may ſome way be helped, none can help thoſe whom God will ſpoile.

who can hinder him?] Heb. *who can make him to turn back?* or, *aſide*; to wit, from ſpoyling: or, *who can reſtore it?* or, *bring it back*, Gen. 14. 16. & 42. 25. Meaning, that which God hath taken away. There is no dealing with God, nor hope of reſtitution, though he do deprive us of what we enjoy; yea, though it were cauſeleſly; as Job complains God dealt with him, ver. 17. For *Hinder* ſee on Chap. 15. 13. on *Turne*.

who will ſay unto him] Who dare ask him a reaſon of his ſo doing? Or, Who can compell him to give one? He is too ſtrong to be queſtioned for any thing. For *Say* ſee on chap. 16. 1.

What doſt thou?] Or, *why doſt thou ſo?* Or, *why doſt thou do it?* as Chap. 15. 12. & 19. 28. See the like phraſe, 2 Sam. 16. 10. Iſa. 45. 9. Rom. 9. 20. For *Doſt* ſee on Chap. 14. 9. on *Bring forth*.

V. 13. *If God will not withdraw his anger, the proud helpers do ſtoop under him*] If a man had never ſo ſtrong help from others, yet all this cannot help him, if Gods anger continue: which is ſo fierce, that it will ruine not only them, but their helpers.

If] Some read it without, *If. God will not withdraw*, &c. and then the ſenſe is; As no man can compell God to give in account of his anger, ver. 12. ſo none can hinder him from executing his wrath: He is reſolved not to be hindered by any creature.

God] See on Chap. 4. 9.

withdraw] Keep back his anger. Heb. *Turn away*, or, *turn back*; ver. 12. None can keep God from executing his wrath, unleſſe he pleaſe to withdraw it himſelf. He will never do it for fear of any man, nor be forced to it by the power of any Creature, Chap. 23. 13, 14. Pſal. 78. 38. Prov. 15. 1.

his anger] See on Chap. 4. 9. By *anger*, is meant the afflictions he layes on men in his anger, Pſal. 39. 10. For *Anger* ſee on Chap. 14. 13. on *wrath*.

The proud helpers] Heb. *the helpers of pride*. Or, *ſtrong helpers*: Thoſe who in the pride of their hearts think themſelves ſo ſtrong, that they can help others, yet cannot keep themſelves from falling. Hence Egypt had the name of *Rahab*, becauſe the Egyptians truſted in their ſtrength, and encouraged others to truſt in them, yet were deſtroyed themſelves, Iſa. 31. 1, 2, 3. Pſal. 87. 4. & 89. 10. Iſa. 51. 9. Ezek. 29. 6, 7, 16.

ſtoop under him] Are bowed down, and fall under the weight of Gods anger, which they are not able to bear. Or, *under it*. That is, under Gods wrath. They have taken too great a load on their ſhoulders, which muſt needs cruſh them. Thus an utter deſtruction in ſcripiture is ſet out, under the ſimilitude of one falling under a burden irrecoverably, Pſal. 38. 4, 5, 6. Hab. 3. 6. Judg. 27. Others interpret theſe three laſt verſes, as if Job ſpake reverently of Gods works, which none could ſufficiently underſtand, or reſiſt, and therefore he would humble himſelf before him. But what makes all this to Jobs ſcope, who ſhewes leſſe humility no where, nor ſpeaks more ſtrangely of Gods proceedings with him any where, then in this Chapter? Could he ſpeak well and ill of Gods dealing with him at the ſame time? Jam. 3. 10, 11.

V. 14. *How much leſſe ſhall I anſwer him, and chooſe out my words to reaſon with him?*] If men in ſtrength, and ſtrongly befriended cannot deal with him, how ſhould I do it, that am weak and friendleſſe? Either he would not let me plead my cauſe, or would not be moved by the choyceſt words I could ſpeak.

How much leſſe ſhall I anſwer him?] Or, *Can I anſwer him*, as Chap. 8 11. I cannot have liberty to anſwer him, and to plead for my ſelf, although I could ſay much for my ſelf. Or, if I ſhould be called in queſtion by him, and ſuffered to ſpeak, his power would ſo daunt me, that though I were never ſo well prepared, yet I could not ſpeak one word for my ſelf. For the word *Anſwer*, ſee on ver. 3. For *Anſwer* ſee on Chap. 16. 1.

and chooſe out my words] I could uſe choiſe words for my ſelfe, if I might be heard to ſpeak, but that liberty is denied me, Chap. 13. 3. For the word *chooſe*, ſee Exod. 17. 9. 2 Sam. 6. 1. For *VVords* ſee on Chap. 15. 3. on, *Talke*. And on Chap. 19. 28. on *Matter*.

to reaſon with him] Or, *againſt him*. So עם is uſed, Deut. 9. 7. Pſal. 94. 16. Prov. 30. 31. To anſwer his objections againſt me, or to urge my arguments againſt his proceedings with me. *Broughton* reads it, Much leſſe can I anſwer him: can I wiſh to have pleading againſt him. I am ſo diſcouraged with conſideration of his great power and policy, that though I could deſire liberty to plead my cauſe againſt him, yet I know not how to wiſh it, for I am ſure to be overborne.

V. 15. *VVhom though I were righteous, yet would I not anſwer, but I would make ſupplication to my Judge.*] Or, *VVhom though I be righteous, I may not anſwer, but muſt make ſupplication to my Judge*. I cannot have liberty to anſwer for my ſelf, though my cauſe be juſt, but muſt be forced to ſue to him, as a Judge that hath power over me, and will not hear me. This appears to be the ſenſe by the following verſe; wherein Job ſhews no will to pray to God, or hope of being heard any more, and gives a reaſon of this diſtruſtfulneſſe, ver. 17. becauſe God cauſeleſſely afflicted him more and more, and what hope could he have then, that God would hear him? others interpret this verſe and the former, as Jobs acknowledgement of his ſins, and deſert to be ſo puniſhed, and of Gods juſtice in afflicting him, and that he had no reaſon nor deſire to plead with God, though he were innocent, but would rather in all humility ſeek to him for favour. But it were a very ſudden change in Job to be ſo ready to pray in one verſe, and ſo averſe in the next: to lye ſo low before God in this verſe, and to flye ſo high againſt his proceedings in the next ſave one. Eſpecially Job going on in a continued ſpeech, and not as in ſome Pſalms mentioning different carriages, ſome ſavouring of fear in trouble, and ſome of joy in deliverance, becauſe being compoſed after the deliverance, they mention the Pſalmiſts carriage both in and after trouble.

whom] Or, *who*. It may have relation either to Job, or God, both being mentioned in the former verſe. I would anſwer any other but him: Or, Though I were righteous, I would not anſwer.

though] An uſual manner of reaſoning in Scripture upon ſuppoſition, as 1 Cor. 13. 1, 2, 3. yet here may be no ſuppoſition, as was noted before, if it be read, *Though I be righteous*. This good opinion of himſelf, Elihu chargeth Job with, Chap. 32. 2. and God ſeconds it, Chap. 40. 8.

I were righteous] I had a juſt cauſe to defend. Or, *I be righteous*. My cauſe is juſt, yet I cannot come to plead it. Ye think I have an unjuſt cauſe in hand, and have deſerved to be afflicted more then other men. *But I* know the contrary. So the preter tenſe in the Original is thrice tranſlated in the preſent time, Pſal. 1. 1. That walks not, nor ſtandeth, nor ſitteth.

yet would I not anſwer] I durſt not ſpeak before him, being terrified by his Majeſty. Or, *I may not anſwer*. God will give me no hearing. See on ver. 3.

I would make ſupplication] Or, *I muſt*, &c. So great is his force, power, and authority over me, that I muſt be forced to ſtoop to him, or periſh. Though *I* be right in this cauſe, yet *I* may not be ſuffered to plead my right. For the word *making ſupplication*, or, *beſeeching*, that it ſignifies earneſt ſeeking for favour, ſee Hoſ. 12. 4. Gen. 42. 21. *But I would make ſupplication*. Or, *Nor would I* (or, *might I*) *make ſupplication*. Taking the negative out of the former part of the verſe; as Pſal. 1. 5. I durſt not ſo much as ſue for favour, ſo great is his Majeſty: much leſſe look for a full hearing. Rabbi Levi reads it by way of queſtion, *Should I make ſupplication to my Judge*? No. *I* ſhould have a fair hearing. Or, *I* have no hope to find favour with him any more, as verſ. 16. therefore *I* will not pray to him for it.

to my Judge] To God, who is my Judge; for he is the Judge of all the world, Gen. 18. 25.

V. 16. *If I had called, and he had anſwered me, yet would I not believe that he had harkened unto my voyce*] Or, as it is word for word in the Original, without altering tenſes, as this tranſlation doth, *If I have called, and he hath anſwered me, I will not believe that he will hearken to my voyce. I* have had favour with God heretofore, and he hath heard me, and granted my requeſt, but he layes ſo great load on me now, that *I* am out of hope of being heard hereafter by him. This agrees with the verſe following. What hope can *I have*, that he will hear me, that layes ſuch a load of troubles on me? Or, according to the former tranſlation, Though God ſhould anſwer my prayers now, yet *I* am ſo terrified with my pains, and his Majeſty, that *I* cannot perceive it. For after my prayer, *I* am in as bad caſe, as before, and ſeem to have a repulſe from God.

If] Or, *Though*; as it is tranſlated verſ. 15. and Amos 5. 22. Hoſ. 4. 15. *I* confeſſe *I* have been in favour with God, and had many a petition granted, but *I* am out of hope of having any more. Here the particle, that often ſignifies a ſuppoſition, that may be falſe, intimates a true poſition.

had called] Had prayed to him; as Pſal. 50. 15. For *Call* ſee on Chap. 13. 22.

had anſwered me] Granted my requeſt. So anſwering is expounded, Gen. 35. 3. Pſal. 118. 5.

believe] The word ſignifies *to be eſtabliſhed*; and then *to believe*, becauſe Faith muſt lean upon ſure grounds out of Gods Word, and then it will eſtabliſh the heart.

that he had hearkened] Lovingly attended to what *I* had to ſay, as they do, that are willing to grant petitions.

to my voyce] To my prayer, that *I* not only conceived in my heart, but alſo in the extremity of my grief could not conceal from uttering with my tongue. Others read it thus; *If I cry, will he anſwer me? I cannot believe that he will give ear unto my voyce*. Underſtanding the whole verſe of ſuch prayers as he ſhould now put up unto God. Others underſtand by *calling*, challenging God, or provoking; calling upon him for a day of hearing: and they underſtand Jobs meaning thus; If I ſhould require of God, and obtain a time, in which I might plead with him, yet I cannot believe, that he will paſs ſentence on my ſide, how juſtly ſoever I plead for my ſelf. And this interpretation ſuits with Jobs ſcope in theſe two Chapters, as appears by his many complaints of Gods harſh dealing with him, and deſire to plead with God, verſ. 18, 19, &c. For *Voyce* ſee on Chap. 15. 21. on *Sound*.

V. 17. *For he breaketh me with a tempeſt, and multiplyeth my wounds without cauſe*] Here it appears, by Jobs accuſing God of too much ſeverity againſt him, that he did not ſpeak reverently of God before, as many Commentors conceive he did. For there can be no reaſon to think that he intends to humble himſelf before God, where he complains ſo vehemently of him.

For] As it is tranſlated, Deut. 3. 24. Or, *Becauſe*; as 2 Chron. 15. 16. The cauſe, why I think God will hear me no more, is becauſe he afflicts me ſo heavily. Or, *who breaketh me*, &c. With what heart can I pray to him, who goes about to ruine me?

he breaketh me] Or, *bruiſeth me*; as Gen. 3. 15. And wounds often come with bruiſing. Others read it, *He would break me*. But Job ſpeaks of his preſent pains, not of future ones, which he feared not, who wiſhed for death. Unleſſe he mean, *I* ſhould live in a worſe condition, then now *I* am, if *I* ſhould pray for mercy, or ask for juſtice.

with a tempeſt] That is, as with a tempeſt; for Job was not now in a ſtorm. So the note of ſimilitude is omitted, Chap. 7. 7. He uſeth two hyperbolical expreſſions, one taken from a tempeſt, the other from wounds given in war, to ſignifie the greatneſſe of his outward ſores, and inward ſorrowes, ariſing from them, which came ſo thick and violently on him, as a tempeſt threatening to overthrow him, Joſh. 10. 11. 1 Sam. 7. 10. Pſal. 83. 15. Iſa. 25. 4. Jer. 23. 19. Ezek. 13. 11, 13, 14. Amos 1. 14. Nah. 1. 3. This Hebrew word שערה, ſignifies. 1. A ſtorm, or tempeſt. Nah. 1. 3. 2. Haire. chap. 4. 15. Here it is uſed in the firſt ſenſe.

multiplieth] *I*nflicts many wounds on me. Not wounded me in one or two places, but heaped blowes upon blowes, till he have left no ſound part in me, Pſal. 38. 3, 5.

my wounds] My ſores and ſorrowes, which are inflicted on me by God, as wounds are by an enemy in battel, till the blood iſſue.

without cauſe] *I* having not committed any ſuch great wickedneſſe, for which ſo great plagues ſhould be inflicted upon me above other men. See on Chap. 1. 9. & 2. 3. Pſal. 35. 7. Some, who would excuſe this paſſionate ſpeech of Job, interpret it, without ſhewing me the cauſe. But the word never ſo ſignifies. Neither can theſe be made the words of one humbling himſelf before God, (as they interpret them) but of one in a great diſtemper, unleſſe they be violently drawn drawn from their ordinary conſtruction. For *Without cauſe* ſee on Chap. 19. on *Nought*.

V. 18. *He will not ſuffer me to take my breath: but filleth me with bitterneſſe*] I have not onely many and great afflictions, but alſo continual ones without intermiſſion, Chap. 7. 19. *I* am ſo far from a period, that I have no pauſe of my troubles.

not ſuffer me] Heb. *not give me*. That is, not give me leave. For *Suffer* ſee on Chap. 14. 4. on *Bring*.

to take] Heb. *to make to return*. For breath muſt be drawn back, as well as put forth. He will not ſpare me a breathing while. For *Take* ſee on Chap. 15. 13. on *Turneſt*.

my breath] So it is rendred, Chap. 19. 17. I have no reſpite, nor lightening of my pain between whiles, Chap. 7. 4. but *I* am filled with plagues, as if God meant quite to overthrow me. For *Breath* ſee on Chap. 15. 2. on *Vaine*.

but] As it is uſed, Numb. 27. 3. Deut. 29. 15. He is ſo far from giving me any time of reſt, that he continually addes abundance of new troubles to the old. Or, *For he*, &c. as Deut. 29. 16. And then it gives a reaſon of the former part of the verſe. The reaſon why I can ſcarce fetch my breath, is the daily acceſſe of new troubles.

filleth me] Heb. *ſatisfieth me*. Not that his troubles gave him any ſatisfaction or content, but to intimate, that he was as full of troubles, as men are of good things, that are fully ſatisfied with them. He had abundance of afflictions, Chap. 8. 21. Prov. 14. 14. The Hebrew word השביע when ſpoken of good things, ſignifies to ſatisfie. Pſal 107. 9. when of bad things, to be filled. Lam. 3. 15.

with bitterneſſe] Heb. *bitterneſſe*. That is, with many and great plagues, which are as diſpleaſing to the ſoul, as bitter things are to the palate. He had moſt bitter troubles, that is, extreme afflictions, Chap. 3. 20. 1 Sam. 15. 32. Ruth 1. 20. 2 Sam. 2. 26. As ſweetneſſe is uſed to ſignifie pleaſant things, wherein nature delights; (Hoſ. 9. 4. They ſhall not be pleaſing to him. *Heb.* ſweet, Gen. 8. 21.) ſo *bitterneſſe*, to ſet out diſpleaſing things, as troubles and ſorrows; as by *gall*, Deut. 32. 32, 35. and *wormwood*, Lam. 3. 15.

V. 19. *If I ſpeak of ſtrength, loe he is ſtrong; and if of judgement, who ſhall ſet me a time to plead?*] If *I* ſhall betake my ſelf to force, queſtionleſſe God is too ſtrong for me; and if to law, who ſhall make him to appear, or bring him to his anſwer? He is every way too hard for me. *I* cannot deal with him by might, nor by right.

If I ſpeak of ſtrength] Or, If *I have recourſe to ſtrength*. If *I* think to right my ſelf that way, *I* ſhall be deceived. For *Strength* ſee on Chap. 6. 11.

loe] Or, *behold*. See on Chap. 1. 12.

he is ſtrong] Strongeſt of all, and far too ſtrong for me or any creature. We are all weaklings to him. See on verſ. 4.

if of judgement] Or, *if I have recourſe to judgement*; as before. By *judgement*, is meant a courſe of law, wherein right may prevaile againſt might, as appears by the oppoſite in the beginning of the verſe. For *Judgement* ſee on chap. 22. 4.

who ſhall ſet me] God will not let me have any time to queſtion his proceedings, nor no man can force him to give an account thereof.

a time to plead] Heb. *who ſhall make me to come together with him*? Who can appoint a time or place for us to meet in judgement, and tye God to hold it? ver. 32, 33. For the word ſignifies both appointing places and times; as appears by מועד, derived from it, which ſignifies both the ſet Feaſts and meeting places, as Chap.30.23. 2 Sam.20. 5. Lam. 2.6. & 1.4. Exod. 27.21. & 40.22. And both are needfull in Judicature, that the perſons diſſenting may know when, and where to meet. So this word is tranſlated, Jer. 49. 19. who will appoint me the time? And in the margine, who will convent me in judgement? Or, to plead, as Jer. 50.44. In the margine.

V. 20. *If I juſtifie my ſelf, mine own mouth ſhall condemn me: If I ſay, I am perfect, it ſhall alſo prove me perverſe*] Thoſe who would here excuſe Jobs paſſion, offer a double violence to the Original words. Firſt they tranſlate אצדק, *I juſtifie my ſelf*. Which is not found in that form ſo tranſlated any where; and the learned know, that there is in the Hebrew a peculiar form for ſuch expreſſions, called *Hithpael* Secondly, they adde *I ſay*. Whereas the words run plainly thus; *Though I be juſt, mine own mouth ſhall condemn me: though I be perfect, it ſhall alſo pronounce me perverſe*; That is, If *I* ſhould prevail to have an hearing, God would ſo over-awe me, that *I* ſhould be forced to condemn my ſelf. This agrees well with the verſe following, and with Jobs ſcope, who though he thought himſelf not free altogether from ſinne, yet thought he was afflicted more then he deſerved, and is therefore juſtly reproved both by Elihu, and by God afterwards.

If] Or, *Though*; as verſ. 15, 16, 21. Chap. 8.4.

I juſtify my ſelfe] Heb. *I be juſt*. So it is tranſlated verſ. 15. Though *I* were righteous. See there. Though *I* have a juſt cauſe to plead, as *I* conceive *I* have.

mine own mouth] *I* ſhall be ſo terrified with Gods preſence, that *I* ſhall falter in my ſpeeches, though my cauſe be juſt, and *I* come never ſo well prepared, and he will pick matter out of mine own words to condemn me. Or, God will ask me ſo many queſtions, that he will find matter againſt me, though there be no witneſſes to accuſe me. For *Mouth* ſee on Chap. 15. 5.

ſhall condemn me] Heb. *ſhall make me wicked*. That is, ſhall pronounce me ſo; as to make juſt in the Original, is to pronounce juſt, Prov. 17.15. for indeed not the fact not proved, nor the accuſation makes a man wicked in the eye of the law, but the ſentence of the Judge. For *Condemn* ſee on Chap. 34. 29. on *Make trouble*.

If I ſay, I am perfect] *If*, Or, *Though, I be perfect*; That is, upright. They are uſed promiſcuouſly, Chap. 1. 1. If my cauſe be juſt, as *I* think it is.

it ſhall] My mouth, as before. Or, *He ſhall. God ſhall*, ſpoken of verſ. 19. God is reſolved to condemn me, ſay I what I can for my ſelfe.

alſo] As Chap. 32. 10. Or, *even*, Chap. 11. 18, 19. Not barely condemn me, but of a grievous crime.

prove me] Or, *pronounce me*.

perverſe] One that walkes in crooked pathes, Iſa. 59. 8. Mic. 3. 9. A very ungodly man. God can make me to ſay *I* am ſo, though *I* be not.

V. 21. *Though I were perfect, yet would I not know my ſoule, I would deſpiſe my life*] Or, *Though I be perfect, I will not know my ſoul, I will deſpiſe my life*. Or, *I am perfect; ſhould I not know my ſoul? ſhould I deſpiſe my life?* I would rather deny mine own innocency, and caſt away my life, then come to plead with God, whoſe greatneſſe would ſo affright me, that *I* ſhould not be mine own man. Or, whatever ye my friends think of me, I am upright. I think I ſhould know my ſtate better then you do, for I know mine own heart, and ye know it not. Would ye have me confeſſe my ſelf wicked, that ſo God might juſtly cut me off for my lewdneſſe? I will not make ſo light account of my life. It is likely theſe are the words that Elihu faſtens on, Chap. 33. 9. though he miſ-underſtand them, as if Job had denied, that there were any ſin in him at all. Yet was Job juſtly to be blamed, as denying any ſuch ſin in him that ſhould deſerve ſuch exemplary Judgments, not conſidering that though he were not ſo wicked as others, yet his ſins deſerved worſe plagues, even hell it ſelf, and therefore God did him no wrong in inflicting theſe, which were leſſer. Two things Job propounds here, the defence of his uprightneſſe, which he proſecutes in this Chapter; and his deſire of death, which he urgeth in the next. As if he had ſaid, I am free from theſe evils ye object to me, my conſcience acquits me of them, yet neverthelеſſe I am compaſſed about with ſo many troubles, that I am weary of my life.

Though I were] Or, *Though I be*.

perfect] See on Chap. 1. 1.

not know my ſoul] Not take notice of mine own innocency, nor be ever the more confident of my cauſe, Chap. 10. 15. Or, *not know my ſelf*, or, *my life*. As if I were brought to nothing through the fear of Gods Majeſty, and well nigh ſtruck dead. So the word is uſed, Gen. 19. 17. 1 King. 19. 4. Jer. 51. 14. For *Soul* ſee on Chap. 14. 22.

I would deſpiſe my life] Or, *loath* it. See Chap. 7. 16. I ſhould be weary of my life for fear of him. Or, I had rather die, then come to contend with God in judgement. See ſuch compariſons included in abſolute ſpeeches, Pſal. 40. 6. & 51. 16, 17. Hoſ. 6. 6. where God doth not ſimply forbid ſacrifices, (though the words ſeem to run ſo) but lay them low before knowledge, and obedience.

V. 22. *This is one thing, therefore I ſaid it: he deſtroyeth the perfect, and the wicked*] The conſideration of what I have ſaid before, and what I have felt my ſelf, doth evidently prove, that God ſhews no more favour to good men, then to bad.

This is one thing] One remarkable thing in the world: Or, one thing that I purpoſe to maintain againſt you. Or, this is uniform. It is Gods way of proceeding. Or, this caſe of mine is a ſingular caſe. God hath not ſo afflicted any other man that fears him. Or, all I have ſaid, tends to this one end. Or, all is one, whether I be juſt or unjuſt, I muſt be puniſhed. Or, this is one thing that troubles me, that God puniſheth me that am upright, like a guilty perſon. They that excuſe Job here, interpret it thus; In that which *I* have ſpoken before of Gods power, *I* conſent with you, but in that which follows, *I* differ, and affirm, that God deals alike with good and bad in this world. But this will not ſtand with the conſtruction of the words, unleſſe they be forced. The words refer to what was ſaid before, and infer a concluſion of them, as appears by the word *therefore*. Inſtead whereof he would have ſaid, *but*, if he had intended to begin a new matter, wherein he diſſented from them. It is therefore a concluſion on the former premiſes, which Job further illuſtrates afterwards, to ſhew that God dealt as hardly with him, as with ungodly men.

therefore] Becauſe *I* think ſo, and have found it by obſervation, and am like to feel it by experience, if theſe judgements continue but a while on me.

I ſaid] Or, *I ſay*. Now, and will not hide my mind from you, but conſtantly affirm it for a truth. For it appears not, where Job had ſaid ſo before. For *Say* ſee on Chap. 16. 1.

he deſtroyeth] Heb. *conſumeth*. He not only layes pains on them, but makes an end of them. For *Deſtroy* ſee on Chap. 36. 11. on *Spend*.

the perfect] See on Chap. 1. 1.

and] As well the one, as the other; or no leſſe the good, then the bad.

the wicked] See Chap. 3. 17. & 8. 22. Iſa. 48. 22. & 57. 20, 21. Some Writers mollifie Jobs ſpeech, as if he intended only to ſhew, that it was no argument his friends uſed, that he was wicked, becauſe God ſo afflicted him, for he afflicts good men as much as bad: as Eccl. 9. 1, 2, 3. Mal. 3. 14. Ezek. 21. 3. But that interpretation, agrees not well with thoſe phraſes of deſtroying the perfect, in this verſe, and laughing at it in next verſe. Out of which it appears, that Job in his diſtempered paſſion, goes higher then his friends, and complains of God. And from hence ſome conceive, that Elihu gathered that accuſation againſt him, that he had ſaid, He found no profit in piety, Chap. 35. 3. becauſe here in this verſe, he chargeth God to deal as harſhly with pious men, as with impious.

V. 23. *If the ſcourge ſlay ſuddenly, he will laugh at the triall of the innocent*] When troubles come abroad in the world, God is ſo far from exempting, or upholding good men, that he takes pleaſure to ſee them fall among the reſt. Some Writers conceive this ſentence to be one of thoſe ſpeeches, which Job profeſſeth his ſorrowfulneſſe for, and ſhame that ever he uttered them, Chap. 40. 3. and the other to be that, Chap. 7. 15. that his ſoul choſe ſtrangling; becauſe they perceived that Job never ſpake more hardly and ſharply of God. And that therefore he was reproved of God, in the verſes following, to wit, Chap. 40. 6, 7. This ſeems to be an anſwer to Bildads ſpeech, Chap. 8. 18, 20. He had affirmed, that God deſtroyed wicked men with his judgements, but not good men. Nay, ſaith Job, in common plagues good men find no more favour with him, then the wicked.

If] Or, *when*. For he ſpeakes not by ſuppoſition of a thing that may be done, but affirming it to be ſo ordinarily in publick judgements. So this particle is uſed, Numb. 35. 20. Gen. 38. 9. Judg. 21. 21.

the ſcourge] It comes from a word that ſignifies going about, or compaſſing about; and ſignifies a common calamity that goes through a country, and compaſſeth it, ſcarce leaving an houſe untoucht, as a ſcourge or whip compaſſeth a mans body round about, and as the Devil compaſſed the earth, and went all over it, Chap. 1. 7. & 2. 2. By the ſcourge, here, may be meant, any of thoſe common and ſpreading calamities, as wild beaſts, the ſword, the plague, the famin, which go over Cities, and Countries, when they ariſe, Iſai. 10. 26. & 28. 15. Ezek. 14. 12, &c. Job might have reſpect here to his own ſcabs, which like a whip came round about his body. The Hebrew word שוט ſignifies. 1. A ſcourge for the back. Prov. 26. 3. 2. Slander, or the ſcourge of the tongue, Chap. 5. 21. 3. Oppreſſion, or the ſcourge of the purſe. 1 King. 12. 11. 4. War, or any calamity, the ſcourge of the body. Iſa. 10. 26. So here.

ſlay] Heb. *Make to die*. If deſtructive afflictions come, for all are not ſuch, but thoſe forenamed are. Plague, Sword, Famine, wild beaſts deſtroy multitudes, and the good among the bad.

ſuddenly] Neither are all deſtructions ſudden, but ſome let men linger long ere they die. God takes good men away by plagues, as well as bad, and that without the leaſt warning given, ſo that it is not perceived, till the thing be done, Prov. 6. 15.

he will laugh at] As if he took ſingular pleaſure in the deſtruction of good men; elſe would he free them, and let wicked men periſh alone in common calamities, as becomes the Judge of all the world to do, Gen. 18. 25. Or, *He will deride*, or *ſcoffe at*; as if he were ſo pleaſed with it that he had no compaſſion of them at all, Pſal. 2. 4. Prov. 1. 26. Spoken after the manner of men; for God hath no face, nor cannot laugh nor weep.

the triall] Thoſe afflictions that ſhould but try good men, Gen. 21. 1.

22. 1. but do indeed deſtroy them with the wicked. Or, *the melting away*; that is their deſtruction; as it is called, verſ. 22. and ſlaying, in this verſe; for things melted, periſh: ſee Chap. 6. 14. in the margin.

of the innocent] If it were of nocent perſons only, or groſſe ſinners, it were ſomewhat ſtrange, that the mercifull God ſhould take pleaſure in their deſtruction: but much more ſtrange is it to think, what he can find to take pleaſure in, in the deſtruction of godly men. None are quite innocent, but he means ſuch as fear God, and are free from thoſe groſſe tranſgreſſions, that bring deſtroying judgements; as Lot was in Sodom, and Noah in the old world.

V. 24. *The earth is given into the hand of the wicked; he covereth the faces of the Judges thereof: if not, where, and who is he?*] God not only takes away ſome good men by ſudden judgements; but alſo gives others over to be oppreſſed by ungodly tyrants, to whom he gives authority to rule in the world with all licentiouſneſſe, and that over men better then themſelves, and God bears them out in it, elſe they could not uphold their unjuſt ſentences, as they do. None elſe could uphold them againſt the fury of multitudes oppreſſed by them.

The earth] The earth it ſelf, and all earthly honours and authority in it, and power over the inhabitants of it, Pſal. 24. 1. or the men of the earth; as the city is put for the citizens, Pſal. 97. 1. & 67. 2. or, *the land*. For it is likely, that Job had obſerved ſuch things in the place, where he lived, and better knew the condition of that place, then of other parts of the world. For *Earth* ſee on Chap. 3. 14.

given] By God, who only can diſpoſe of it; for in this diſtemper Job complaines of God; as appeares by the end of the verſe, and chap. 12. 19. For *Given* ſee on Chap. 14. 4. on *Bring*.

into the hand] Into the power. They rule it, as they pleaſe. See Chap. 1. 12. wicked men have ſo much power on earth, that men may think the oppreſſours have conquered the world, and forbidden the oppreſſed to live in it. For *Hand* ſee on Chap. 15. 23.

of the wicked] Some underſtand it of Satan, as ſome do the laſt petition of the Lords prayer, Deliver us from that evill one; whoſe power, in the world, is ſet out, Eph. 2. 2. & 6. 12. 2 Cor. 4. 4. But Job ſpeaking of outward preſſures, not of ſpiritual temptations, intends evill men, that by their power oppreſſed good men; and it may be, ſeeing he ſpeaks in the ſingular number in the Originall, he aimes at ſome famous tyrant in thoſe parts, known both to himſelf, and to his friends, that ſo he might convince them, and they have nothing to ſay againſt it.

He] Some underſtand it of the wicked man, who, by briber, blindeth Judges, and makes them paſs ſentence for him, to uphold him in his cruelty, Prov. 17. 23. Eccle. 7. 7. Exod. 23. 8. Others, of the wicked Prince, who blinds his Judges with preferment, and makes them oppreſſe the ſubjects in judgement to pleaſe him. But is is to be underſtood of God, and none elſe, as the words following declare.

covereth the face of the Judges thereof] God blinds them, by giving them over to errour, or permitting them to take bribes, ſo that they cannot diſcern right from wrong; but as if their faces were covered, they take no notice of oppreſſours to puniſh them, nor have no pity on the oppreſſed to relieve them. The Chaldee Paraphraſt reads, He hides juſtice from the face of the Judges thereof. Or, he defends them in their unjuſt ſentences, ſo that no man can queſtion them for any wrong done in judgement. So covering or hiding is taken for defence, Gen. 20. 16. Pſal. 27. 5. & 31. 20. & 91. 1. Or, He giveth power to tyrants to condemn juſt Judges, that would do right. So covering the face, is a ſign of a condemned perſon, or one to be condemned, Eſth. 7. 8. For *Face* ſee on Chap. 14. 20. on *Countenance*.

If not, where; and who is he?] It is out of queſtion, that this power to oppreſſe others, and to uphold themſelves in it, is given them from God. Where is any one elſe that could do ſo, or who durſt undertake it? Amos 3. 6. Therefore by a vehement interrogation, he affirms it to be done by God; unleſſe men would attribute the government of the world to ſome other, or to blind fortune, which were not only abſurd, but alſo impious. Ye can therefore attribute theſe diſorders to no other, but the providence of God. The phraſe argues a kind of admiration of the doer, and of indignation at the deed; as Gen. 27. 33. Hoſ. 13. 10. Or, *If not, who then doth it?* If it be not God, who then doth it? where is any other in the world that can do it? So it inferres a conſequence, Chap. 17. 15. *where is now*, or *then my hope?* And Gen. 27. 33. *what ſhall I do now unto thee?* For in both places there is an inference from theſe words, foregoing. Or, *If it be not he, who is he that doth it now?* So the word is uſed for the preſent time, Iſa. 22. 1. Job 19. 6, 23. It is done at this time. I can find none elſe to be the cauſe of it now but God; If ye know any other, ſpeak. A kind of challenge, ariſing out of Jobs confidence, that it was ſo, and could not be diſproved.

V. 25. *Now my dayes are ſwifter then a poſt: they flye away, they ſee no good*] He confirms, what he had ſaid, by his own example; and ſets out the vanity of his days by a threefold ſimilitude, out of three ſeverall Elements; one taken from the earth; another from the water; and the laſt from the air.

now] Heb. *and*; It is ſo with me, as well as with others; and therefore I ſpeak not without a cauſe.

my dayes] My days of proſperity: If I have had any comfortable days, they are quickly gone; but the proſperity of wicked men laſts long, Pſal. 73. 4. Or, the days of my life; as Chap. 7. 1. Why ſhould I feel ſo much miſery, that have ſo little a time to live? For *Dayes* ſee on Chap. 14. 14.

are ſwifter] Heb. *lighter*. A figure of the cauſe for the effect; for lightneſſe of body is the cauſe of ſwiftneſſe, Chap. 7. 6. Iſa. 19. 1. Heavie bodies move ſlowly. The Hebrew word קל ſignifies. 1. To be ſwift, Hab. 1. 8. 2. To be light, or leſſened. Gen. 8. 8. 3. To be vile, or lightly eſteemed. Job 40. 4.

then a poſt] Heb. *one that runs*. But it is uſed in Scripture for one imployed in publike ſervice, to carry letters, or meſſages, from city to city, or kingdom to kingdom, on foot or on horſeback, Eſth. 8. 10. Such an one muſt make haſte. My days are ſwifter then his running, or riding, for they ſtay not, nor give me no reſt; which a Poſt hath ſometime, for food, or ſleep. My former life repleniſhed with ſo many comforts, is ſo ſuddenly paſſed away, that no Poſt may, in ſwiftneſſe, be compared to it: and all theſe things were taken from me, almoſt before I had any enjoyment, or ſenſe of them.

they flye away,] As one that flyes away in danger of his life. He makes haſte, and ſtayes no where. He would be ſwifter then a poſt, if he could, becauſe his life lies at ſtake. So the word is uſed, 1 Sam. 19. 11, 18.

they] My days have ſeen no good. He attributes it to his dayes; but means it of himſelf, who lived in thoſe days. He ſaw no good in his dayes. So ſight is attributed to places, Chap. 8. 18.

ſee] Or, *have ſeen*; that is, enjoyed, Pſal. 34. 12. So, to ſee death, is to die, Joh. 8. 51. To ſee life, to live. Joh. 3. 36. For *See* look on Chap. 19. 27. on *Behold*.

good] Proſperity, Worldly comfort, Pſal. 4. 6, 7. My days paſſed away ſo ſwiftly, that I could not enjoy the comfort of any thing I had. And now my good days are gone, and I have none, but uncomfortable ones left, Eccleſ. 12. 1. He ſpeaks as one that had forgotten all his former comforts, by reaſon of the preſſure of his preſent ſorrows. I have had none, or very light experiment, or ſenſe of humane felicity. A Poſt that rides in haſte, or a man that flyes to ſave his life, may ſee many good things, but cannot ſtay to taſte of them. I could not ſo much as look upon them, which might be done in little time. For *Good* ſee on Chap. 21. 13. on *Wealth*.

V. 26. *They are paſſed away as the ſwift ſhips: as the Eagle that haſteth to the prey*] The former ſimilitude was taken from a Poſt, or one flying to ſave his life on the land: here the next is taken from a ſhip at ſea, haſting to the haven, which is ſwifter then a Poſt; and the laſt, from a Bird flying in the ayre, which is conceived to move ſwifter then a ſhip. All to expreſſe what little or ſhort content Job now thinks he hath had in his life. He had had a large portion of outward proſperity; but preſent miſery had taken away the ſenſe and remembrance of any comfort he had in it.

they] My days, with all the comforts of them.

are paſſed away] Glide away inſenſibly. Heb. *are changed*; go ſwiftly *away*.

as] Heb. *with*. They go away, as if they kept pace with a ſwift ſhip under ſayle. Hence it appears, that a ſhip is ſwifter then a Poſt: for in the verſe before he had made them ſwifter then a Poſt; and here he doth but equall them to a ſhip.

the ſwift ſhip] A ſhip goes faſter then a Poſt: but a ſwift ſhip exceeding faſt. So do our days paſſe away. Heb. *ſhips of deſire*. From אבה to will, or deſire. That ſail ſo ſwiftly, that they ſeem to have a great deſire to be at the place appointed. Thus ſenſe is attributed to ſenſeleſſe things. See on Chap. 1. 19. Ships are ſaid to deſire, as days to ſee good, verſ. 25. and the ſhip thought to be broken, Jon. 1. 4. Or, whoſe Mariners at ſea deſire to be at home; or Merchants at home, expect their quick paſſage, that they may eſcape ſea dangers, and loſſes, and they may make gain of their rich loading, if they come home, or to the mart in time, or before others. Or, *ſhips that carry choyce fruits*, as the Chaldee Paraphraſt reads it. From אביב: which ſignifies fruits beginning to be ripe. Such are by ſhips carried in haſte from one port to another, leſt they ſhould rot by the way; and the voyage be loſt. Or, *Pyrates ſhips*. From איב, which imports enmity. For Pyrates, are ſea-enemies, and chuſe the lighteſt ſhips, that they may ſoon overtake loaden ones, and having robbed them, may ſoon get away, leſt they ſhould be purſued. For the ſame reaſons, theeves on the land get the ſwifteſt horſes. Or, *ſhips of Ebeh*, which ſome take to be the name of ſome ſea-port, where the ſwifteſt ſhips were in uſe; or of a river in Arabia, running very ſwiftly, which though the ſhips there be light of themſelves, yet carries them by the ſwift ſtream thereof much ſooner to the haven.

as the Eagle] My days are as an Eagle, which in flight is conceived to be ſwifter then any other fowl, Hab. 1. 8.

that haſteth to the prey] Heb. *to food*; or, *that flyeth upon the prey*] The Eagle is ſwift of himſelf; but hunger compells him to be ſwifter, when he flies to his prey. The Eagle mounts high, yet being quick-ſighted, ſpies a prey below, and comes upon it ſuddenly, like a thunder-bolt, before it can ſhift for it ſelf. No Eagle can ſeize more ſwiftly on her prey, then ſorrows do on me. By theſe ſeveral ſimilitudes of things, ſwifter one then another, Job ſets out the quick paſſing away of his comforts before, or his life now, and the likelihood of a ſpeedy approach of his death, if his pains were not ſoon taken away.

V. 27. *If I ſay, I will forget my complaint, I will leave off my heavineſſe, and comfort my ſelf*] As my proſperity was quickly gone, ſo on the contrary my afflictions bide by me, and will not be ſhaken off. For when I determined, and ſet my ſelf to bear my afflictions ſtoutly and patiently, and laid aſide all unquietneſſe; then new torments and fears aſſailed me, and made me lay aſide that reſolution. Or, If at ſome time I think to comfort my ſelf with hope of deliverance, then my ſorrows grow ſo great, that they daſh that hope ſuddenly. See the like complaint, Chap.7.13,14.

If] Or, *when*; as Chap.7.4. See on verſ. 13. of this Chapter.

I ſay] If I think, or determine fully in my mind to complain no more, Pſal.39.1.

I will forget] I wil not think any more of my ſorrows to complain of them, but be as if I had forgotten my paſt and preſent miſery, and had clean forgotten to complain. So this phraſe is uſed, Pſal. 137.5. If I reſolved to be very patient, and never to complain any more of Gods harſh dealing with me.

my complaint] Becauſe of my affliction, and miſery, Chap.7.11. The Hebrew word שיח ſignifies. 1. A buſh. Job 30.4. 2. Talk, 1 King.18.27. 3. Thought, or meditation. Amos 4.13. 4. Complaint. Job 10.1. So here.

I will leave off my heavineſſe] Heb. *my face*. I will not only ceaſe complaining; but alſo change my ſad countenance into a cheerful one, 1 Sam.1.18. For a ſad look ſhews the grief of the heart, Neh. 2.1,2. Mat.6.16. The face is the Index of the heart, and the whole man is ſeen in it, as in a glaſſe, Iſa.3.9. Eccl.8.1. Hence it is, that the face is put ſometimes for anger, which appears in a ſudden change of the countenance, Gen.31.2. Ezek.14.8. Lev.17.10. Pſal.34.16. Lam.4.16. See the margin there. And ſometimes for ſorrow and heavineſſe of heart, as here. For that cannot be kept in no more then anger, but will appear in the countenance. The word עזב ſignifies. 1. To leave, or forſake. Chap.10.1. 2. To fortifie. Neh.3.8. Here it is uſed in the firſt ſenſe.

And comfort my ſelf] Heb. *ſtrengthen*; as Amos 5.9. Pſal.39.13. For ſorrow weakens the ſpirits. He would ſo comfort up, and ſtrengthen his ſpirits, that no complaint ſhould come from him.

V. 28. *I am afraid of all my ſorrowes, I know that thou wilt not hold me innocent*] When I think to be eaſed, my ſorrows will not ſo be thruſt out of my mind, but an army of moſt bitter torments make me afraid. And though ye tell me, that God will not cut off the righteous, yet I am perſwaded he will never heal me.

I am afraid] It ſignifies a ſtrong fear, that makes a man ſhake and tremble.

of all ſorrows] My pains, the cauſes of my ſorrows. It ſignifies ſore pains, ſuch as women bear in travel, Gen.3.16. a vexing ſorrow, Iſa.63.10. when I go about to comfort my ſelf, all ſuch heavie things as I have felt, come into my mind, vexe and grieve me, and make me afraid, that they will return on me; as Chap.3.25. Pſal. 119.36. and let me not have any reſt or comfort, but make me break my reſolution, and fall to freſh complaints, Pſal.39.1,3.

I know] By experience. I have been ſo kept under already, and dealt withall as a guilty perſon, that I know it will be ſo ſtill. And though I ſhould not murmure, or complain; yet thou art reſolved to continue my afflictions. Thus the word is uſed for experimentall knowledge, Gen.22.12. By Abrahams offering up Iſaac, God had an experiment of his fear of God. And the Greek word anſwerable is ſo uſed, Act.10.34. By the converſion of Cornelius and his, Peter ſaw by experience, that God would receive the Gentiles to favour. And ſo here Job gathered by the continuance of his troubles, that ſilence would not eaſe him, I look for no clearing from thee, and this addes to my ſorrows.

thou] Thou, O God; Though he reaſon with Bildad, yet his mind ran ſtill upon God, as the impoſer of all his troubles upon him. Or, Thou, O Bildad: Thou thinkeſt I am very impatient, and complain without a cauſe; but I know that thou wilt not be perſwaded to clear me by any thing that I can ſay for my ſelf. But it appears, that he ſpeaks to God by the like ſpeech, ver.31.

wilt not hold me innocent, or guiltleſſe] The word ſignifies to make clean, and by a metaphor, to account or pronounce clean. And, by conſequence, to free from all thoſe puniſhments, that light upon guilty perſons; as Exod.20.7. 1 King.2.9. Thou wilt not free me from trouble; as an innocent man ſhould be freed; but keep me under preſſures ſtill, like a guilty perſon. He ſaw no likelyhood of an end, and therefore concludes there would be none; and ſo was afraid to comfort himſelf.

V. 29. *If I be wicked why then labour I in vain?*] The coherence and ſcope of this verſe, is variouſly delivered by Interpreters. Some thus; If I were an hypocrite, or guilty of groſſe ſins (though ſecret) as ye conceive me to be, why ſhould I ſpend breath to no purpoſe to maintain my innocency, or deſire ſo earneſtly to be brought to trial? No Malefactour deſires the Aſſizes, that he may be convicted. And I were a vain man to ſtand thus in defence of my cauſe, if I knew my ſelf to be a wicked man. Others thus; ye are reſolved to eſteem me an ungodly man, and ye will not be perſwaded to think otherwiſe of me; and therefore I ſhall loſe my labour to go about to purge my ſelf to you, who will believe nothing that I ſay. Others thus; God is reſolved to condemn me, and to deal with me, as with a wicked perſon, to lay load on me ſtill; and therefore let me clear my ſelf as well as I can, or ceaſe complaining, yet God will paſſe ſentence againſt me. I am perſwaded by Gods carriage to me, not only that I ſhall not be delivered, that I may appear to be godly; but that I ſhall be dealt withall like a wicked man, and have more troubles laid upon me: why ſhould I then pleaſe my ſelf with a vain hope of deliverance?

If] The ſame particle is alſo added, verſ.13. though it be not in the Original there, nor here.

I be wicked] If I be an ungodly man and fear not God, as men may think, that ſee me ſo extraordinarily afflicted. Others leave out *If*, and read it, *I ſhall be wicked*. When I have ſaid what I can; or carried my ſelf more patiently, ye will not have a good opinion of me. Neither ſpeech or ſilence will obtain it. Others read it, *I ſhall be culpable*, or, *held a wicked man*; or, *I ſhall be condemned*: So the Chaldee paraphraſe reads it: To wit, by God, who will pronounce me ſo, and deal with me, as with ſuch an one, do what I can, verſ.30, 31. So the contrary word, *That thou mighteſt be juſt*, in the Original, is tranſlated, *That thou mighteſt be juſtified*, Pſal.51.

why then] Heb. *why is this*. Or, *why at this time*. Why ſhould I go againſt my conſcience, and labour to no purpoſe?

labour I] The word imports hard labour. Why take I ſo much pains to make Apologies for my ſelf, or in ſeeking arguments to defend my cauſe? Or why ſtrive I to have audience before God? I do not long to be condemned. Or why have I laboured in my proſperity to keep my ſelf from ſinfull courſes? as Pſal.73.13. Or why labour I to ſuppreſſe my grief and complaints? Or why do *I* vex my ſelfe thus at theſe troubles, if I have pulled them upon my ſelf by mine own wicked life? 1 Pet.2.20. Or, why am *I* not cut off? why bear *I* ſo much trouble in this life? The firſt interpretation is moſt natural.

in vain] To no purpoſe. Without any hope of ſucceſſe, for ſay *I* what I will, or ſuppreſſe my ſpirit as much as I can, I ſhall be condemned. The Chaldee Paraphraſe reads it, *for nothing*. See the ſame phraſe, Pſal.73.13,14. and a reaſon like this, Becauſe his troubles continued, notwithſtanding his care of avoyding evill ways.

V. 30. *If I waſh my ſelf with ſnow water, and make my hands never ſo clean*] He gives a reaſon why his labour to clear himſelf would be in vain, and ſets it out by a ſimilitude, Though I ſhould make my cauſe as clean, as he that is waſhed with ſnow water, yet thou wilt make me moſt foul and miſerable.

If] Or, *Though*; as Hoſ.4.15.

I waſh my ſelf] Seek to make or declare my ſoul clean, by pleading my cauſe. An alluſion to the heathen, and Jewiſh manner of waſhing their bodies after any externall defilement, before they came to do ſervice unto God.

with ſnow water] With the cleareſt water like to ſnow. Or it may be ſome might uſe ſnow water in their ceremoniall ablutions, as cleareſt water falling from heaven, and having no earth mixed with it.

and make my hands never ſo clean] The hands in Scripture uſed for actions, becauſe they are the principal inſtruments of acting, Pſal. 18.20. Iſa.1.15. Jam.4.8. Heb. *Waſh my hands in innocency*. Make them as clean as if they were waſhed in purity it ſelf. Though *I* could juſtifie all my actions. Others read it, *waſh my hands with ſope*; as Jer.2.22. Mal.3.2. For that ſcoures more then water. It is an alluſion to the cuſtom of former times, wherein men ſuſpected or accuſed of ſome hidden crime, did uſe to waſh their hands to declare their innocencie, Deut.21.6,7. Matth.27.24. Pſal.26.6. & 73.13. Others read it, *VVaſh my hands in a Well*. Though *I* ſhould make my innocencie as plain, as a mans hands may be made clean by waſhing in a whole Well of water.

V. 31. *Yet thou ſhalt plunge me in the ditch, and mine own clothes ſhall abhor me*] Not only my labour in clearing my ſelf will be loſt, but alſo *I* ſhall be more odious.

Yet] Heb. *Then*. When I think I have waſhed my ſelf very clean.

ſhalt thou] O God, ſee on ver.28.

plunge me] Put me into the filth over head and eares, and ſtain me all over, as Dyers colour their cloth, Ezek.23.15.

in the ditch] Make me all over filthy, like a man fallen into a dirty ditch. Thou wilt condemn me, ver.20. and account me as ſinfull, as a man is dirty, that falls into a foul kennel. Or, Thou wilt look away from me, as a man turns his face away from one that is all over filthy and loathſome. Or, Thou wilt make me all over filthy ſtil with noyſom ſcabs and ſtinking ſores, though I ſhould purge my ſelf. Or, *in the pit*; Thou wilt not leave afflicting me, till thou haſt killed me, and laid me low in the grave.

and mine own clothes ſhall abhor me] Some take it literally. My clothes ſhall leave me like an abominable thing. I ſhall go naked to the grave. Or, I ſhall be ſo noiſome then, that my winding ſheet, if it had life, would flye away from me, as from a loathſome carcaſſe. Or, I ſhall continue ſo ſore and full of ſcabs while I am alive, that my clothes would flye from me if they could, and refuſe to cover me, as ſcorning to touch ſuch a filthie body. This ſhews the greatneſſe of his miſeries, ſo extraordinary, that the ſenſeleſſe creatures are brought in, as taking notice of it. So the ſtones are brought in as takeing notice of the Jews ingratitude, and the earth of Cains cruelty, Luke 19,40. Gen.4.10. As if Job ſhould have ſaid, I ſhall be ſo loathſom, that thoſe creatures that have no ſenſe, ſeem to ſent and abhor my naſtie condition. So the Prophets, to ſhew the height of joy or grief, call ſenſeleſſe creatures to take notice, Iſa.1,2,3. 1 King.13.2. Jer. 2.12. Others take it figuratively; My friends and they that are neer to me, as my clothes are to my body, ſuch as theſe three are, that pretend to comfort me, ſhall take part with thee; and ſay, That I ſuffer all this miſery juſtly, and ſhall abhor me as a grievous ſinner. All this elegantly ſhews the little hope that Job had to be acquitted by God, or eaſed of his pains. Thus good men in paſſion ſometimes wrong God himſelf.

V. 32. *For he is not a man, as I am, that I ſhould anſwer him, and we ſhould come together in judgement.*] If I were to plead with a man like my ſelf, I could make my cauſe good, but being to plead with God, I cannot come off clear, becauſe he is too ſtrong for me, and will over-power me in judgement. I could plead with my equall, and free my ſelf, but Gods Majeſty will ſo oppreſſe me, that it will ſtrike me dumb, ver. 4. Eccl. 6. 10. Jer. 49. 19.

For] He ſhewes the reaſon why he could not be righted before God; not for want of equity, but becauſe of Gods greatneſſe above him, and his great weakneſſe in compariſon of God.

He] Now he turns his ſpeech from God, to his friends, ſeeking to give them ſatiſfaction, why he could not clear himſelf before God, although his cauſe were juſt. For change of the perſon, ſee Chap. 8. 18.

a man as I am] A mortal weak man, fit for me to contend withall; but an immortal powerfull God, able to overwhelm me, Numb. 23. 16. For *Man* ſee on Chap. 1. 1.

that I ſhould] Or, *then I could.* I want not matter, but power to plead. And ſo it ſhould appear, if we ſtood upon equall terms.

anſwer him] In judgement, or in a judicial way, as verſ. 3. For he ſpeaks not here of anſwering hard queſtions, which ſhews wiſdome, but of anſwering things objected againſt him, which ſhews innocencie. For *Anſwer* ſee on Chap. 16. 1.

and we ſhould] Or, *and we would.* I would then be willing to maintain my cauſe.

come together] He and I come face to face, as the plaintiffe and defendant uſe to do. For *Come* ſee on Chap. 15. 21.

in judgement] To plead one againſt another, ver. 19. Chap. 8. 3. The Rabbines obſerve, that the Hebrew word משפט, is put ſometimes for pleading the cauſe, which is the beginning of judgement, and ſometimes for the ſentence pronounced, which is the middle of it, and ſometimes for an authentical writing, expreſſing the puniſhment to be inflicted, and the filthineſſe of the fact, to give power to the executioner to execute the ſentence, and ſatiſfaction to others, which was the end of the judgement in thoſe times. Here it is taken in the firſt ſenſe; for Job durſt not ſo much as hope for liberty to plead his cauſe with God, much leſſe that God would clear him, and declare as much to his friends. For *Judgement*, ſee on Chap. 22. 4.

V. 33. *Neither is there any dayes-man betwixt us, that might lay his hand upon us both*] Though there be very great difference between God and me, yet if there were an equall Judge before whom we might plead, that had power over us both for the time, as a Judge may judge between the King and a ſubject, I might make my cauſe good; But God will judge himſelf, and let none elſe judge between us. Therefore I cannot ſcape, though I might have a time to plead for my ſelf granted to me.

neither] He complains, firſt, that God and he were not equall. Secondly, that there was none that had ſufficient power to judge between them.

is there any dayes-man] Or, *umpire.* Heb. *one that ſhould argue,* or *reprove.* So the word is uſed, Pſal. 105. 14. And ſo God did to Laban, Gen. 31. 24, 29, 42. One that might blame us, if we wronged one another in pleading, and might hear us argue the caſe with patience, and afterwards reprove or paſſe ſentence againſt him that did the wrong. For *Dayes-man*, ſee on Chap. 15. 3. on Reaſon.

betwixt us] That might hear us both indifferently, without inclining to either ſide.

that might lay his hand] By his power keep us both in order. For both ſides uſe to grow exorbitant in pleading. So that laying on the hand here, is not to ſtrike, as Gen. 22. 12. & 37. 22, Or to bring into judgement, or impriſon, as Neh. 13. 21. Luke 20. 19. Nor for bleſſing, as Mark 10. 16. Act. 8. 17. & 19. 6. Nor to work a miracle, as Matth. 9. 18. not for ordination to an office, as Numb. 8. 10. 1 Tim. 4. 14 But have power to hear the cauſe, and decide the buſineſſe. See *hand*, for *power*, Chap. 1. 12. Pſal. 89. 25. For *Hand* ſee on Chap. 15. 23.

upon us both] Upon God, as well as upon me, that I may neither do, nor ſuffer wrong.

V. 34. *Let him take his rod away from me, and let not his fear terrifie me.* Seeing God is ſo far above me, and none is above him, that may judge between us, I wiſh that God would give me ſome reſpite from my pain, and lay aſide his Majeſty for a while, that I might plead my cauſe without fear, and then I ſhould be freed, Chap. 6. 4. & 13. 20, 21, 22. Here Job ſhews plainly that he thought, in this paſſion, that he could clear himſelf, if he might be ſuffered to ſpeak freely for himſelf, and could prove, that God dealt too hardly with him. Elſe why do both Elihu and God blame him for juſtifying himſelf too much, and injuring God in his ſpeeches, which he doth no where more plainly, then in this Chapter. Yea theſe very words are laid in Jobs diſh by Elihu, Chap. 33. 6, 7. and that he here requires, is granted by God, Chap. 38. 3. & 40. 7. that Job might ſee, that he had done God wrong, and charged him unjuſtly.

take away] Heb. *Remove.* It is now upon me, and hinders me from pleading my cauſe ſo freely, as I could do, if it were removed, and taken off from me.

his rod] The word שבט ſignifies, 1. a ſtaffe cut off from a tree; or rodde, wherewith men ſtrike others; as Exod. 21. 20. 2. it is put for a Scepter, for Scepters were wont to be made of wood, and are like ſtaves or rods, Gen. 49. 10. Pſal. 45. 6. 3. for a tribe, which come out of one father, as many rods out of one tree, Judg. 18. 19. 4. for a dart, made of a rod with iron on the end, 2 Sam. 18. 14. 5. for a pen, which is ſomewhat like a rod, and it may be in old time might be made of ſome kind of wood as well as of iron, Judg. 5. 14. 6. for a ſtroke given by a rod, or the wound made by it, and metaphorically for any diſeaſes or ſores inflicted by God, Pſal. 89. 32. Prov. 29. 15. Mic. 6. 9. 2 Sam. 7. 14. Chap. 21. 9. & 37. 13. So it is taken here. Take away from me thoſe ſores thou haſt inflicted on me.

from me] Heb. *from upon me.* That is, from abiding upon me any longer.

his fear] The fear I have of him, and the dread of his great power and majeſty. His formidableneſſe, that makes me afraid, Exod. 15. 16. The word ſignifies a very great fear or affrighting. Thence came the word *Emims*, Deut. 2. 10, 11. Gyants, ſo called, becauſe of their extraordinary bulk of body, which affrighted men, who thought their ſtrength to be proportionable. So God had terrified Job with fearful apparitions, Chap. 7. 14. Beams of Majeſty in God make men afraid. Judg. 13. 6, 22. Gen. 15. 12. Dan. 10. 8. Let not God appear ſo formidable to me to make me afraid.

terrifie me] The word ſignifies a great terrour, ſuch an one as puts a man almoſt beſide himſelf, 1 Sam. 16. 14. Job deſires that he may not be thus terrified, becauſe he knew that men kept in awe could not plead their own cauſe well. Fear hinders them. Many have loſt the day being terrified by the Judges, though their cauſe were juſt. This is that Job fears in this place; and this being removed, he profeſſeth, in the next verſe, he both could and would ſpeak for himſelf.

V. 35. *Then would I ſpeak, and not fear him: but it is not ſo with me.*] Now he ſhews what he would do, if he were freed from the former fears, and pains. He would maintain his own cauſe againſt Gods proceedings.

then would I ſpeak] In my own defence to maintaine my innocency.

and not fear him] I would do that which now I dare not do, being overcomed with Gods majeſty and power. I would not be afraid to plead my cauſe before God. I would do it confidently.

but it is not ſo with me] So כי is tranſlated *but*, verſ. 18. And the ſenſe is, It is far otherwiſe with me, for I am daunted; and kept under with ſores and fears. I have not that liberty of ſpeech. I am yet terrified. Or, *But I am not ſo with my ſelf.* As it is word for word in the Original. That is, Fear hath put me clean out of my ſelf, as verſ. 21. 34. And I am not yet come to my ſelf, Luke 15. 17. So that I know not what I ſay, and therefore am no way fit to plead my own cauſe. Or, *For it is not ſo with me:* As Gods ſcourge ſeems to make me, and your ſpeeches would make others think of me. So כי is tranſlated *for*, Chap. 33. 13. Or, *For I am not ſo with my ſelf.* My conſcience tells me I am not the man you take me to be. It is not inward guilt, but outward pains and affrightments, that keeps me from ſpeaking in mine own defence. If they were gone, my innocency would miniſter boldneſſe to me, and ye ſhould ſee what I could ſay for my ſelf. Some read it, *Becauſe it is not ſo with me.* And knit it to the words following, as if Job had ſaid, Seeing ye will not pity me, nor God relieve me, I will no more complain to him nor you, but ſmother my grief in my own ſoul. But this interpretation croſſes the diviſion of the Chapters, ſpoils the ſenſe, and makes Job a liar, who complains again very bitterly in the next Chapter.

CHAP. X.

Verſ. 1. *MY ſoul is weary of my life, I will leave my complaint upon my ſelf; I will ſpeak in the bitterneſſe of my ſoul*] The coherence depends upon the end of the former Chapter. As if Job had ſaid, I cannot get leave to plead my cauſe with God; and if I could, his majeſty would ſo daunt me, that I could not ſpeak to him: I have nothing left now in theſe miſeries, but to eaſe my heart, by giving free vent to my complaints, ſeeing God doth not ceaſe to puniſh me nor my friends to condemn me.

My ſoul is weary of my life] Life is pleaſant in it ſelf, but when it grows full of troubles, it is wearisome. I loathe it, deſpiſe it, would be rid of it, (as the word imports, Ezek. 36. 31.) that ſo I might be rid of trouble, which lies very heavie upon me. ב is tranſlated *of*, Deut. 3. 26. Or, *My ſoul is cut off while I live.* So the word is uſed, Chap. 8. 14. And בחיי tranſlated, *while I live*, Pſal. 146. 2. And then the ſenſe is, My ſoul ſeems to be cut off, and divided from this filthy and ſtinking carcaſſe, as if I were already dead, Pſal. 88. 4, 5. Or, I cannot live long: My pains and ſores will kill me, I am as good as dead already. For *Soule* ſee on Chap. 14. 22.

I will leave my complaint upon my ſelf] I will bear the burden of my complaint. I will ſuffer for it, if I complain without a cauſe, Chap. 13. 13. Eſth. 4. 16. Or, *I will let looſe my complaint concerning my ſelf.* So ſome underſtand that place, Exod. 23. 5. that a man ſhould not forbeare to looſe his neighbours aſſe lying under a burden. And על *concerning*, is uſed, Num. 8. 22. The ſenſe then is, I will give way to it, and not hinder my ſoul from complaining. Sick men, and men in miſery think it an eaſe, if they may enumerate their ſorrows, and vent them to others, Chap. 7. 11. Or, *I will fortifie my complaint.* I will complain more firmly, and ſtoutly then I did before.

So the word is uſed for fortifying. Neh. 3. 8. Or, *I will leave my ſighing for my ſelf.* I will no longer fret inwardly, and forbear to ſpeak out, but I will ſpeak of all my trouble, which lies ſo heavie upon me. So the word is uſed for thought, Amos 4. 15. And על ſignifies *for*, 1 Chro. 16. 21. And this agrees well with what follows. I will not muſe upon my miſery, to make it burn inwardly, but give it a vent to eaſe my ſpirit. I will ſpeak, &c. For *Leave*, and *complaint*, ſee on Chap. 9. 27.

I will ſpeak in the bitterneſſe of my ſoul] In ſo great grief of mind, I will not be ſilent, but will, in words, utter all that is in my breaſt, Pſal. 32. 3, 4, 5. It notes the cauſe of his ſore complaint, 1 Sam. 1. 10. And the ſame particle is ſo uſed, to ſet out the cauſe of a thing, 2 Sam. 13. 27. Eſth. 1. 10. The words that I ſhall ſpeak, are not ſo much mine, as the words of my bitter calamity. They are extorted from me by my ſorrows. See the like phraſe Chap. 3. 20. & 7. 11. Exod. 1. 14. Or, *I will ſpeak of the bitterneſſe of my ſoul.* Ye know not what bitter things I endure inwardly: elſe would ye pity me. Therefore I will declare them to you. So this particle is uſed in the beginning of this verſe, *of my life*, Or, *according to the bitterneſſe of my ſoul.* So ב is uſed, Lev. 25. 15. My words ſhall be as bitter and ſharp, as my inward ſorrows, and griefs are. The ſumme of all is, to lay down the extremity of his outward troubles, and inward perplexities, that he may make way for his following complaints of Gods harſh dealing with him.

V. 2. *I will ſay unto God, Do not condemn me; ſhew me wherefore thou contendeſt with me*] Job in theſe words, looks upon himſelf, as a man condemned without triall, becauſe he was caſt into ſuch miſeries, and ſubject to ſuch cenſures of others, as men juſtly condemned uſe to be. And knowing no cauſe, why he ſhould thus be dealt withall like an hypocrite, he deſires God not to uſe his abſolute power in condemning him, but to let him know the true cauſe of his miſeries.

I will ſay] I am reſolved to ſpeak thus openly. I can hold it no longer, my miſeries are ſo great. For *Say* ſee on Chap. 16. 1.

unto God] My friends condemn me; but I will try what God will ſay to me, who hath power to judge me.

Do not condemn me] Heb. *Do not make me wicked.* For the Judge paſſing ſentence on a malefactour, makes him liable to the ſentence of the law, as a wicked man. Do not afflict me as an evill doer. Thy dealing with me is as if I were ſuch an one. Deal more kindly with me. See Chap. 9. 20. Deut. 25. 1. 1 King. 8. 32. Pſal. 94. 21. Prov. 17. 15. Rom. 8. 34.

Shew me] Heb. *Make known to me.* Make it plain to my underſtanding: thy proceeding with me ſeems to be very ſtrange: I deſire to know the true ground of it. Before thou condemneſt me, ſhew the cauſe, that thy judgement may appear to be juſt, Pſal. 51. 4.

wherefore] Heb. *For what.* Shew me what great ſin I have comitted, that I ſhould be thus heavily afflicted more then other men. Have I not feared thee, and walked with a good conſcience before thee? yet thou haſt let all theſe evills come upon me.

contendeſt with me] I have given thee no cauſe of ſo hot a contention, much leſſe of ſo heavie a condemnation. The word ſignifies contending with a man, as an enemy in a ſuit, or cauſe. See Chap. 9. 3. Hoſ. 4. 1. Iſa. 57. 16.

V. 3. *Is it good unto thee that thou ſhouldeſt oppreſſe? that thou ſhouldeſt deſpiſe the work of thine hands? and ſhine upon the counſell of the wicked?*] Doſt thou delight to lay load on me, as theſe my friends do, and to juſtifie their proceedings againſt me, and encourage them to wrong me? It ſeems by theſe afflictions continuing ſtill on me, that thou doſt countenance my friends that condemn me for an hypocrite, and thoſe that robbed me of my goods. Thus Job ſtretches all the veins of his wit in an eloquent way, to expreſſe the greatneſſe of his grief, and to draw God to a removall of his ſorrows.

Is it good] Good is taken ſometimes for pleaſing; as 2 Sam. 19. 27. & 18. 27. ſometimes for profitable; as Deut 6. 11. & 30. 5. ſometimes for right and juſt, 2 Sam. 15. 3. Prov. 2. 9. For *Good* ſee on Chap. 21. 13. on *Wealth.*

unto thee] Is it pleaſing to thee; or doſt thou get any profit by it? or rather, ſeems it a juſt and equall thing unto thee? How doth this proceeding againſt me, agree with equity?

that thou ſhouldeſt oppreſſe] The word ſignifies to take away mens goods without juſt cauſe, either by fraud, as 1 Sam. 12. 3. Hoſ. 12. 7. or by violence, as Prov. 28. 3. Pſal. 119. 122. It may be Job had reſpect to the taking away of his goods, Chap. 1. He ſpeaks here, as if he thought that God did him wrong, in laying ſo great loſſes and pains upon him; as appears more plainly; ver. 6, 7.

that thou ſhouldeſt deſpiſe] Make light account of; as Pſal. 15. 4. That thou wilt not ſo much as look upon me in mine afflictions, or hear my prayers. Or, *reject*; as 2 King. 17. 20. that thou haſt clean caſt me off, and letteſt mine aderſaries triumph over me, and giveſt me no aſſiſtance againſt them, nor deliverance out of my troubles. See Chap. 5. 19.

the work of thine hands] Heb. *the labour of thy palms.* Not that God takes pains, and is weary of his work, as men are; but to ſhew, that we are as ſurely made by God, as houſes are by builders, that ſweat and toyle in the work. Though God do not labour, yet his work is made as well as if he did, and better then that on which men beſtow moſt labour and pains. By *labour* is meant the fruit of Gods work, the thing made by him, as Pſal. 128. 2. Why ſhouldeſt thou deſpiſe me, whom thou haſt made? as ver. 2. God hath no hands, but is ſpoken of here after the manner of men, who work with their hands; as Pſal. 119. 73. Iſa. 64. 8. See Chap. 6. 9. Builders uſe not to ruine what they have built. But thou goeſt about to ruine me whom thou haſt made. This making is ſet out largely, ver. 8. &c. The Hebrew word יגיע ſignifies. 1. Labour. Gen. 31. 42. 2. Goods gotten by labour, or the thing wrought. Pſal. 128. 2. So here.

and ſhine upon] Seem to favour them in their wicked counſels, and to approve of their plots againſt me, as if thou didſt look cheerfully on them, to encourage them, Numb. 6. 25, 26. Pſal. 67. 1. & 80. 7. Or, make their plots againſt me to proſper, and confirm the bad opinion my friends have of me, by continuing theſe great afflictions on me. So the Sun by ſhining on the earth, brings the fruits thereof to maturity; Pſal. 80. 19. & 90. 16, 17. Job 39. 3, 4.

the counſel] The advice my friends take one from another; and their joynt concluſions againſt me, Pſal. 1. 1.

of the wicked] Ungodly men, ſuch as fear not God, as my friends ſhew they do not, by condemning me for an hypocrite, becauſe of my ſore afflictions; which would rather make thoſe that fear God pity and comfort me.

V. 4. *Haſt thou eyes of fleſh? or ſeeſt thou as man ſeeth?*] Thou needeſt not afflict me thus, to find out my wickedneſſe; for thou knoweſt my heart, and ſecret wayes, which men do not, and thou knoweſt that I am not a wicked man, ver. 6, 7.

haſt thou] Certainly thou haſt not.

eyes] Eyes and ears, and mouth, are attributed to God in Scripture after the manner of men; not that he hath any bodily members, being more ſpirituall then the Angels; but becauſe he knowes all things, and can fully reveal his Will to us without theſe members, better then men can with them; Pſal. 34. 15, 16. Joſh. 9, 14. Eyes here may be put for the judging facultie of the ſoul. The Eye being the moſt excellent of the Senſes, is put ſometimes for the other Senſes; as for feeling, Job 3. 10. for Seeing, Gen. 42. 1. and ſo alſo for the underſtanding and ſight of the mind, which is therefore ſaid to be opened, as the eyes are to ſee, Acts 16. 14. For *Eye* ſee on Chap. 2. 12.

of fleſh] Fleſhly Eyes. Such as men have. Bodily Eyes made of fleſh. God needs not the help of ſuch eyes. He ſees not as man doth, 1 Sam. 16. 7 He knows the heart, and needs no further triall. Fleſh is put for Man in Scripture, Iſa. 40. 6. Joh. 1. 14. For *Fleſh* ſee on Chap. 14. 22.

or ſeeſt thou as man ſeeth] Why ſhouldeſt thou continue to afflict me thus, as Judges do, that know not the right, and therefore are forced, by racks and torments to bring Malefactors to confeſſion? and ſometimes, out of malice, condemn and torture men, looking more on the perſon, then on the cauſe; but thou knoweſt all things, and art moſt juſt. How can I then, being godly, be thus afflicted by thee; as if thou wert a man that either knew not my righteous juſt cauſe, or would never be reconciled to me? For *See* look on Chap. 19. 27. on *Behold.*

V. 5. *Are thy dayes as the dayes of man? are thy years as mans dayes?*] Haſt thou need of much time of enquiry before thou canſt judge, as earthly Judges have? Art not thou eternall, and knoweſt things paſt, preſent, and to come in a moment? Thou needeſt not then ſpend time to enquire into me, as men do; but knowing my integrity, mayeſt clear me preſently, and ſet me at liberty.

are thy dayes as the dayes of man?] Thou art not of ſhort continuance, as man is, Chap. 7. 1, 6. nor ignorant of things, as he is, till in proceſſe of time, he have learned the truth of them. Man is a miſerable creature, ſo the word imports; as Chap. 5. 17. & 7. 17. For *Dayes* ſee on Chap. 14. 14.

are thy years as mans dayes?] Gods time is ſet out by years, mans by dayes: for man continues but a while; but God lives for ever. Leſt therefore any man ſhould think their continuance alike (though one might be greater then another) becauſe in the beginning of the verſe, he had attributed days to both: in the end of it, he attributes years to God, and days to man. The word for man in the beginning of the verſe was אנוש. Frail, or ſorrowfull man. Here he changes the word into גבר. Strong powerfull man. If any man ſhould object, A ſickly mans dayes are nothing to Gods, he lives uncomfortably, and may quickly die; but a ſtrong mans days may be ſomething. No, neither, ſaith Job, are the ſtrongeſt mans days any thing to Gods years. Others interpret the whole paſſage thus; Art thou of ſo ſhort a continuance, and ſo full of malice and revenge, that thou ſhouldeſt ſeek to find out occaſions to execute thy ſpleen againſt me quickly, as men do, leſt they ſhould die before they be revenged. Sure it is not ſo with thee. So Davids ſervants perſwade him to take his time for revenge upon Saul; and not to let it ſlip, 1 Sam. 24. 4. and Abiſhai doth the like, 1 Sam. 26. 8, and the Devill rageth againſt the Church, becauſe of abundance of malice, and ſhortneſſe of time, Rev. 12. 12. But this interpretation cannot fit well with the two verſes following, which carry theſe words rather to enquiry of wickedneſſe in Job, then to ſtudy of revenge.

V. 6. *That thou enquireſt after mine iniquity, and ſearcheſt after my ſinne?*] Is there any need, that thou who knoweſt all things, and art not ignorant of my integrity, ſhouldeſt torment me thus continually, to make me confeſſe my ſelf a wicked perſon?

that thou inquireſt] It ſhould ſeem by thy rough dealing with me, that thou haſt ſome ſuch purpoſe; for thou layeſt one affliction upon me after another to make me confeſſe my ſelf guilty, as a man ſeeks earneſtly after another mans life. So the Hebrew word ſignifies, Exod. 4. 19. 1 Sam. 22. 23. Jer. 50. 20.

after mine iniquity] Or, *for mine iniquity*; as Pſal. 84. & 85. in the titles. The word properly ſignifies crooked or perverſe dealing, Chap. 7. 21.

and ſearcheſt] As if thou wouldſt make me to confeſſe by torments, and broughteſt in theſe pains and ſores as witneſſes againſt me, and curiouſly and ſtrictly proceededſt againſt me, omitting no kind of affliction that might make me accuſe my ſelf, as Judges invent new torments to find out ſecret treaſons.

after my ſin] Or, *for my ſin*, as before in this verſe. The word ſignifies a lighter errour, or miſſing of the mark, Chap. 7. 20. Thou doſt ſeek all advantages againſt me, as if thou wouldeſt be glad to find any little hole in my coat. So ſharp is thy proceeding againſt me.

V. 7. *Thou knoweſt, that I am not wicked, and there is none that can deliver out of thine hand*] There is no need of torments to find out this buſineſs, for thou thy ſelf canſt clear me. Seeing therefore thou knoweſt I am not wicked, why am I tortured, as if I were moſt wicked; eſpecially ſeeing there is none can take off this load, thou haſt laid upon me?

thou knoweſt] Heb. *it is upon thy knowledge.* Thou knoweſt it of thy ſelf, not by intelligence from others. See the like phraſe, Hoſ. 10. 10

that I am not wicked] He doth not ſay, that I have not ſinned, but that I am not an ungodly man. See verſ. 3. Chap. 9. 29.

and there is none] Or, *yet there is none*; as Pſal. 119. 109, 110. It is a comfort, when a man is unjuſtly condemned by earthly Judges, that there is a ſuperiour Judge in heaven, to whom we may appeal, and he will right us. But Job ſets out how hard he conceived his caſe to be, that was as it were condemned or puniſhed like a wicked man by God, and ſo could look for no deliverance from any other. As if he had ſaid, Why doſt thou lay ſuch load on me? Wouldſt thou have me to ſink under it? Thou knoweſt no man can deliver me, Chap. 9. 12.

that can deliver] It ſignifies pulling a man out of troubles, or from enemies; as Eſai 20. 6. Prov. 6. 5. like ſnatching out of the fire, Jude ver. 23. or out of the Lions mouth, 1 Tim. 4. 7. 1 Sam. 17. 35. None can deliver me, though thou ſhouldeſt deal never ſo harſhly with me.

out of thine hand] Out of thy power; as Chap. 1. 12. 2 King. 18. 30. 33 Dan. 3. 15. Or, out of theſe pains, which thy hand hath inflicted upon me, Pſal. 39. 10. 1 Sam. 6. 9. Exod. 9. 3. For *Hand* ſee on Chap. 15. 23.

V. 8. *Thine hands have made me, and faſhioned me together round about, yet thou doſt deſtroy me.*] Some give the coherence thus; Thou needeſt not afflict me to find out my ſins, and make me confeſſe my wickedneſſe, for thou didſt make my ſoul, with all the faculties of it, and my body with all the members, and knoweſt what is in every one of them, Pſal. 94. 9. Others thus, and more rightly, Why wilt thou go on to afflict me, till I be deſtroyed, ſeeing thou haſt taken ſo much pains in making of me? Men uſe to preſerve their works, and not to ruine them. And ſo he proſecutes his argument, mentioned verſ. 3.

thine hands] Not that God hath any hands or members, but they are attributed to him after the manner of men, to ſhew that God did as ſurely make us, as men do thoſe things which they work with their own hands.

have made me] Some read it, *thy hands have put me to pain.* But that agrees not well with what followes immediately, *And faſhioned me.* It ſignifies to make a thing with much pains and labour. Not that God doth weary himſelf in making man, but to ſhew the excellency of the work; for ſuch things as men take pains about, uſe to be accurately done. Hence comes עצב, *an idol*, becauſe they uſe to be curiouſly made to draw men to worſhip them. So is man made, Pſal. 139 14, 15. as exactly, or more then thoſe things wherein men take moſt pains, and ſhew moſt skill.

and faſhioned me] Trimmed me up. Set all my parts in order, and compleated me, Gen. 1. 31. Pſal. 119. 73. Eſay 43. 7. For *Faſhioned* ſee on Chap. 14. 9. on *Bring forth.*

together round about] At one time, and wholly. No part of me made by any other. An alluſion to a potter, who makes his work by turning it round, till it be all finiſhed, Jer. 18. 3. Or, to a ſtatuary, who looks round about his work, to ſee if all be exact and compleat, Joh. 7. 23. Luke 11. 40. *Broughton* reads it, *in every point:* Some joyn it to the words following, *yet thou wilt deſtroy me together round about*; That is, thou wilt make a ſpeedy end of me by theſe troubles. For *Together* ſee on Chap. 34. 29. on *Only.*

yet] Heb. *and.* See on ver. 7.

thou doſt deſtroy me] The word ſignifies to ſwallow, as greater fiſhes do leſſer, and ſo they are conſumed ſuddenly, and altogether, Chap. 2. 3. & 8. 18. & 9. 22. Pſal. 52. 5. 1 Cor. 15. 54. 2 Cor. 5 4. 2 Sam. 20. 19. Others read it, *And wilt thou deſtroy me?* The interrogation carries an admiration with it, as Amos 3. 4, 5, 6. Wilt thou deſtroy me, as thou haſt done my eſtate, though I be thy creature? The former tranſlation carries a complaint with it, as if Job thought it an unfit thing for God to deal ſo harſhly with him, as if he would undoe what he had done, Gen. 6. 7. And ſome obeſerve a double emphaſis in it; one in the word *yet*; the other in the word *me.* Though thou haſt made me, yet thou wilt not ſpare me, Even me, who have been carefull to pleaſe thee in the courſe of my life. How wouldeſt thou have dealt with me then, if I had been made by another, or had been an ungodly man? God uſeth the ſame argument to convince Jonah, Jon. 4. 10. and the Church to perſwade God to mercy, Eſay 64. 8, 9. God made man in a better condition then the beaſts, and as the principal creature on earth to whom he would do good, and planted his own Image in him, and therefore it ſeemed ſtrange to Job, that God ſhould delight in the deſtruction of ſuch a creature, as he ſeemed to do in his dealing with him.

V. 9. *Remember, I beſeech thee, that thou haſt made me as the clay, and wilt thou bring me into duſt again?* The argument in the former verſe was taken from the Maker; in this verſe, from the matter. Doſt thou make me ſo brittle to deſtroy me with pains? Brittle things ſhould be gently dealt withall.

Remember] Remembrance attributed to God, who cannot forget, implies a ſerious thinking of what he ſeemed to ſlight before, and a ſpeedy ſupply of the wants of his people, or delivering them out of trouble, Pſal. 20. 3. & 132. 1. & 136. 23. & 9. 18. 1 Sam. 1. 19. Chap. 4. 7. & 7. 7.

I beſeech thee] Chap. 4. 7. Or, *now*, as Chap. 5. 1. for Job in his paſſion doth not uſe intreaties, but complaints, as if he would ſay, At preſent thou haſt forgotten my frail condition; elſe thou wouldeſt not deal ſo roughly with me.

that thou haſt made me as the clay] Some underſtand it of our creation, and conceive mans body was made of duſt mingled with water, which is clay, and that here is an alluſion to Gen. 2. 7. & 3. 19. But the words following ſeem rather to carry it to the forming of man in the womb, which he goes on to deſcribe curiouſly. And it may be read, *Thou haſt wrought me like clay.* As the potter tempers the clay, and works it into an earthen veſſel, ſo doth God frame and form our bodies in the womb, though not out of earth, as at firſt. This ſhewes our brittle condition; we are like earthen pots quickly and eaſily broken, Pſal. 2. 9. Rev. 2. 27. and ſo Job thinks it were fitter that he ſhould be ſpared, becauſe he cannot bear much more, Pſal. 103. 14. Eſay 45. 9. & 64. 8. Jer. 18. 4. Rom. 9. 21. For *Clay* ſee on Chap. 4. 19.

and wilt thou bring me into duſt again?] Wilt thou by grievous torments bring me ſuddenly to the grave? Wilt thou not leave afflicting me till I die? Pſal. 50. 9. & 90. 3. Or, it may be read, *And that thou wilt bring me into duſt again.* It will not be long ere I ſhall die, and therefore it were fit that I ſhould find ſome reſt awhile before, Pſal. 39. 12, 13. For *Bring again* ſee on Chap. 15. 13. on *Turneſt.* For *Duſt* ſee on Chap. 14. 8. on *Ground.*

V. 10. *Haſt thou not poured me out as milke, and crudled me like cheeſe?*] He goes on to deſcribe Gods great care in making him in the womb, that he may the more wonder at Gods harſh dealing with him now. He ſets out his firſt conception by a modeſt ſimilitude taken from the making of cheeſes.

Haſt thou not?] Certainly thou haſt. An interrogation negative makes a ſtrong aſſeveration affirmative; as Numb. 22. 30.

poured me out] As men pour out metals melted, Ezek. 22. 21, 22. So bells are made, and coyn. So by Gods wonderfull work the ſeed whereof we are made in the womb is parted, and as it were poured out of the ſubſtance of our parents, as out of a veſſell.

as milk] As the good huſwife poures out the milk to ſtrain it to make the cheeſe. The ſeed whereof we are made, may well be compared to milk, being not much unlike it in colour, as naturaliſts report. The word חלב ſignifies, 1. *Milke.* Deut. 14. 21. 2. *Fat.* Levit. 7. 3. Here it is uſed in the firſt ſenſe.

crudled me] Thickned the ſoft matter and liquid ſubſtance whereof I was made. The word ſignifies gathering together. Exod. 15. 8. Zeph. 1. 12. For moiſt things muſt be gathered cloſer together into a narrower room, before they can be made dry and firm; as appears in making bells, coyn, cheeſe.

like cheeſe] As the woman preſſeth the milk with her hands, and with weights, to make it cleave together, and harden, till it become curds, and afterwards cheeſe; ſo God by the natural heat of the mother, makes the ſeed in the womb more dry, hard, and firm, till it become a fleſhly maſſe, and after frames it into a body. An elegant ſimilitude to ſet out mans conception in the womb, and ſuch an one as the Philoſophers can ſcarce equall. Some underſtand it of mans creation at the firſt, but that anſwers not to the ſtory in Geneſis, where no liquid matter is mentioned, only he is ſaid to be made of the duſt of the earth, Gen. 2. 7. and ſo repeated, Gen. 3. 19. But it moſt evidently agrees with our framing in the womb.

V. 12. *Thou haſt clothed me with skin and fleſh, and haſt fenced me with bones and ſinewes.*] Here Job proceeds to ſhew what a wonderfull and firm work God makes of that little and liquid matter, whereof we are made. He mentions not all the parts of man, but leaves the excellency of the inward parts to be underſtood by the curious working of the outward ones, which are but as a garment and fence unto them. And he follows not the order of nature, but ſets out firſt the skin and fleſh, which are more apparent to us; and then the bones and ſinews, which are more hidden from us. A ſtrange work, that out of ſuch liquid matter ſhould be made not only a thin skin, and firm fleſh, but alſo hard bones, and knitting nerves.

thou haſt cloathed me] Skin and fleſh are our natural cloathing to cover the inward and more noble parts, which do as it were keep ſtate within, as not fit for the eye to look upon, and ſo are kept from cold as the body by the garments. And not without great need; for the brain, heart, liver, and other inward parts, being more tender then the outward, if they ſhould lie open to all weathers, would ſoon ruine the whole fabrick, and bring the body to the grave. The excellency of theſe inward parts appears, in that he accounts them to be the man, and the ſkin and fleſh but the garment, for ſo he ſaith, *Thou haſt clothed me*, Matth. 6. 30.

with ſkin and fleſh] Skin is the external clothing of the inward parts; fleſh, the internal, as the body is clothed with upper and under garments to keep out cold. For *Fleſh*, ſee on Chap. 14. 22.

and haſt fenced me] Secured my inward parts, as a field with a fence. Heb. *hedged me*, Chap. 1. 10. The outward hedge of ſkin and fleſh, though it might keep out cold, yet it was not ſtrong enough to keep out all other dangers, therefore God adds an inward fence of bones and ſinews, as in fenced Cities, Walls, and Rampires are made one within another, that if one be pierced, the other may keep out the enemy. So hath God taken care for preſervation of mans life, by guarding his internal parts with a double fence. Some read it, *Thou haſt covered me*. For theſe alſo help to cover the inward parts, as well as fleſh and skin. Others, *Thou haſt ſowed me together*; Which is alſo true. But the firſt reading is beſt.

with bones and ſinews] With bones for ſtrength, and ſinews for motion: and under theſe, as the more noble, are the griſles, muſcels, and nerves, contained. Bones make the body go upright. Sinews convey ſenſe and motion to it. The whole verſe may be read interrogatively as the former, Haſt thou not clothed me, &c? And ſo may the next, Haſt thou not granted me life, &c? And the reading will go on in one phraſe, and the words be more emphatical. And it is uſual in Scripture to underſtand the ſign of the queſtion in the following ſentences, having put it before the firſt, Job 3. 11, 20. with 23. Deut. 32. 6, 34, 37, 38. For *Bone*, ſee on Chap. 2. 5.

V. 12. *Thou haſt granted me life and favour, and thy viſitation hath preſerved my ſpirit*] He proceeds from mans formation to his quickning and preſervation in life, and to the infuſion of the ſoul, the beginning of life, ſenſe and reaſon, and the wonderful work of God, in keeping man from being ſtifled in the womb, and from many dangers after his birth.

Thou haſt granted me] Heb. *Thou haſt wrought with me*. Made as it were a covenant with me of life and favour. For *Wrought*, ſee on Chap. 14. 9. on *Bring forth*.

life] Thou haſt given me a ſoul, whence comes life. A figure of the effect for the cauſe; as on the contrary, ſometimes, the ſoul is put for the life: as it is interpreted, Pſal. 7. 5. Thou haſt quickned me in the womb, and brought me alive out of it.

and favour] Some underſtand it of a reaſonable ſoul, which is a ſpecial favour beſtowed upon man above the beaſts, though they alſo have life. Others underſtand it of Gods mercy, in preſerving the infant alive in the womb, after that he hath quickned it; for it might eaſily be ſtrangled in the narrow priſon of the womb. This was a great favour; for if he had died in the womb, he had been little the better for his life, Chap. 3. 16. Eccl. 6. 3. Pſal. 22. 9. Others take it for a continuall courſe of bleſſings and comforts beſtowed upon him in his life for the good of ſoul and body. Or comfortable proviſions to keep him alive. As it is taken, Gen. 21. 23. & 24. 49. Exod. 15. 13. Ruth 1. 8. Others take it for one thing intended in two ſeveral words. Thou haſt given me life, which is a great favour; as continuance of life is promiſed as a great bleſſing, in the fifth Comandment. There is no comfort in any thing without it, and men would give any thing for the retaining of it, Chap. 2. 4. Eccl. 9. 4. The third is the moſt likely. The word חסד ſignifies. 1. Mercy, or favour, or kindneſſe, Judg. 8. 35. 2. Reproach, Prov. 14. 34. Here it is uſed in the firſt ſenſe.

thy viſitation] Or, *overſight*. Thy providence and care of me. This viſitation is not to condemnation, as Jer. 5. 9. Hoſ. 9. 7. nor for correction, as Pſal. 89. 32. nor for deliverance out of trouble, as Exod. 4. 31. but for preſervation from thoſe evils, that might have taken away his life before now. So maſters overſee their families, that no man may hurt their children or ſervants.

hath preſerved] Thou didſt not leave me to ſhift for my ſelf, when thou hadſt made me, but kepſt me from what might endanger my life. Hereby Gods watchfulneſſe over him is intended, and uſing his Almighty power, to keep him from deadly dangers, Pſal. 121. all over. A ſimilitude taken from ſhepherds, that watch over their flocks, Jer. 31. 10. For *Preſerved*, ſee on Chap. 2. 6. on *Save*.

my ſpirit] Not meant of ſoul or courage, as ſometimes, but of life it ſelf, which is gone when the ſpirit departs, Gen. 25. 8, 17. So that in this verſe, he ſets out God, firſt, as the giver of life; ſecondly, as the provider of things needful for continuance of life; thirdly, as the protectour of men, againſt deadly dangers. For *Spirit*, ſee on Chap. 15. 2. on *Vaine*.

V. 13. *And theſe things haſt thou hid in thine heart: I know that this is with thee*] Though thou haſt thus accurately made me, and carefully preſerved me, yet thou haſt kept cloſely within thee, a purpoſe to afflict me. How are theſe two ſutable? So men purpoſing revenge, watch for a fit time, and make ſhew of good will in the mean while. Though thou didſt me much good, yet haſt thou a ſecret purpoſe to plague me, as now thou ſheweſt. This coherence ſuits beſt with the following verſes. This is a grievous complaint, and ſhews how far Job was tranſported in his paſſion, that compares God to an enemy, watching for a fit time, to take him unawares, to moleſt him.

And] Or, *Yet*. So it is uſed, ver. 7, 8.

theſe things] Intentions of bringing evil upon me thy creature.

haſt thou hid] Laid up cloſely, ſo that I could never perceive it, till theſe ſorrows overtook me: Or, it may be read with an interrogation, *And haſt thou hid theſe things in thine heart?* The anſwer followes, I know thou haſt.

in thine heart] Kept them cloſe from my knowledge, as men do things they keep in mind, but utter not. For *Heart*, ſee on Chap. 15. 12.

I know that this is with thee] I am ſure, that thou haſt dealt thus cloſely with me. Or, I know it by experience, and by feeling theſe ſorrows upon me. They make it plain to me. So the word is uſed for experimental knowledge, Hoſ. 9. 7. Others, underſtand it of Gods eternal purpoſe to make Job in that accurate way, ſpoken of before; but that agrees not well with Jobs ſcope, nor the words following.

V. 14. *If I ſin, then thou markeſt me, and wilt not acquit me from mine iniquity*] It appears by thy harſh dealing with me, that thou hadſt a purpoſe to afflict me, for I cannot any ſooner commit a ſin, though but out of humane infirmity, but thou preſently layeſt load upon me, and wilt not leave puniſhing me, till I be deſtroyed.

If] Or, *When*. As Amos 7. 2. Job 7. 4. As oft as I ſin, thou noteſt it, as it were in table-books, to puniſh me for it afterwards, Chap. 14. 16. & 31. 4.

I ſin] I erre, or go never ſo little out of the way, that thou haſt ſet me. The word ſignifies miſſing a mark, Judg. 20. 16. And ſo metaphorically ſinning, which is miſſing the mark God ſets before us.

then] Heb. *and* It is rendred *then*, Chap. 1. 20. & 2. 9.

thou markeſt me] The word ſignifies, firſt, to preſerve, by keeping out of evil and trouble, Pſal. 141. 9. So it ſignifies, ver. 12. of this Chapter, Pſal. 18. 23. Secondly, to keep in priſon, Chap. 7. 12. 1 King. 20. 39. Thirdly, to watch exactly what we or others do, Pſal. 39. 1. Jer. 20. 10. So here, Thou doſt watch over me, and obſerve all my thoughts, words and deeds, to get an advantage againſt me. For *Markeſt*, ſee on Chap. 2. 6. on *Save*.

and wilt not acquit me] Not pronounce me innocent. See Chap. 9. 28.

from my iniquity] The word ſignifies crooked actions, ſuch as run not level with the Law of God, but turn aſide from it, Chap. 7. 21. Others read it by way of queſtion, thus, *If I have ſinned, wilt thou keep me in priſon, and not acquit me from mine iniquity?* As if Job had ſaid, Suppoſe I had committed ſome great offence, which I do not confeſſe my ſelf to be guilty of, is it therefore fitting that thou ſhouldſt keep me in priſon ſtill, as if I were a wicked man; or rather that thou, who knoweſt that I hate wickedneſſe, ſhouldeſt pronounce me upright, and declare me to be ſo, by taking away theſe plagues from me? And ſo he confirms his former complaint, renewed in the former verſe. *Iniquity*, is put for the puniſhment of iniquity, as Chap. 7. 21. Eſay 53. 6. 1 Sam. 28. 10.

V. 15. *If I be wicked, wo unto me; and if I be righteous, yet will I not lift up my head: I am full of confuſion, therefore ſee thou mine affliction*] He ſhews by a pathetical dilemma, that he is every way miſerable, and that whether he be a wicked man or no, he hath no hope of eſcaping this miſery that is upon him. Be I bad or good I muſt be puniſhed.

If I be wicked] If I be an ungodly man, as theſe my friends accuſe me to be, Chap. 9. 22, 29.

wo unto me] Then let me be puniſhed more by God, and forced to cry out, *Wo is me*, Jer. 4. 31. Let me feel worſe torments then I have. Or, I ſhall be quite undone. The word imports ſome great and extraordinary miſery likely ſuddenly to fall upon him, Mic. 7. 1. 1 Cor. 9. 16. Some derive it from ילל, *to howl*; as men do in wo, Eſay 13. 6. & 23. 1. Hoſ. 7. 14.

and if I be righteous] If I be ſo, it is all one, I can look for no eaſe. By the word *righteous*, he means a godly man, as appears by the oppoſition to a wicked man, Chap. 9. 15, 20.

yet will I not] Or, *yet can I not*. So the future is tranſlated, Chap. 8. 11. See alſo on Chap. 9. 15. I am ſo broken with pain and grief, that I cannot look up with any comfort, though I were never ſo righteous; as verſe 16.

lift up my head] Men lift up their heads ſometimes out of pride, Pſal. 83. 2. And hang them down out of humility, as Iſa. 58. 5. Sometimes the head is lifted up out of joy for ſome exaltation or deliverance had or promiſed; as Pſal. 27. 6. Luk. 21. 28. And hanged down for trouble threatned or inflicted, Lam. 2. 10. So Job here. He hangs down his head by reaſon of continual pains, and conceives no hope of freedome from them, that he might rejoyce, but rather expects to ſink under them. For *Lift up*, ſee on Chap. 21. 3. on *Suffer*, For *Head*, ſee on Chap. 19. 9. and 20. 16.

I am full of confuſion] The word *full*, or *ſatisfied*, argues abundance. I am as full of confuſion, as men are of meat, that deſire no more. So the word is uſed, Gen. 25. 8. Job 14. 1. The word *confuſion*, in the Original, comes from קלה, *to roſt*, Jer. 29. 22. which is the greateſt of torments. None like fire. He had ſhame, and burning heat within, which made him to bluſh outwardly. Confuſion filled him becauſe of his afflictions, and the hard cenſures of his friends. Confuſion is more then ſhame. It diſtracts the mind, and makes a man not know which way to take. So it was now with Job.

Or,it may be meant in reſpect of the ſhame that fell upon him in regard of his fall from ſo great riches, to ſo poor an eſtate, which made him to be contemned by thoſe that honoured him before. Some read it, *Be thou ſatisfied with my confuſion.* As if he had ſpoken to God to intreat him not to lay more trouble on him, but to reſt ſatisfied with the confuſion his friends had brought upon him already. But the firſt reading is better; neither is the word *my*, in the Original. Men are ſaid to be *full of confuſion*, that are overwhelmed with ſhame and contempt, Hab. 2. 16. Pſal. 123. 4. For *Full*, ſee on Chap. 7. 4.

therefore] So this particle is uſed, Chap. 11. 6.

ſee thou mine affliction] If thou wilt not credit me, look round about me, and thou ſhalt ſee nothing but affliction. Thou ſhalt finde my eſtate altogether as bad as I have reported it, Pſal. 25. 18. & 119. 153. There David ſpeaks it to move God to mercy; but Job here, to accuſe God of cruelty in his diſtempered paſſion, as appears both by the words before and after. Thou knoweſt I am afflicted, but thou takeſt no compaſſion on me; but ſeemeſt rather to hide thy face, or look another way, Pſal. 10. 1. By *affliction*, he means the weakneſſe ariſing out of affliction, that lay as an heavy burden upon him: yet God ſeemed not to pity him, nor grace him with a good look. Some read it, Being full of confuſion, and ſeeing my affliction. As if Job laid down the cauſes of his hanging down his head, to be confuſion within, and affliction without. But the Original words will not bear that tranſlation. The former is more ſuitable to them. For *See*, look on Chap. 19. 27. on *Behold.*

V. 16. *For it increaſeth: thou hunteſt me as a fierce Lyon; and again thou ſheweſt thy ſelfe marvellous upon me*] Here Job ſhews the cauſe why he did complain ſo much of Gods ſharp dealing with him before, to wit, becauſe of the increaſing of his pains.

For] So is this word uſed, to ſhew a reaſon of a thing, Chap. 11. 4. Though commonly it couples things together, and ſignifies, *And.*

it] My affliction.

increaſeth] Heb. *is lifted up*; or, *lifts up it ſelfe.* As an enemy it lifts up it ſelfe againſt me, or raiſes it ſelfe high, and domineers over me. The word when it is uſed of God or good men, it ſignifies excellency or glory, as Exod. 1. 51. when of ill men, it notes out pride, Job 40. 11, 12. when of ſenſeleſſe things, it ſignifies growing or encreaſing; as Chap. 8. 11. and ſo here.

thou hunteſt me] Thou, O God, followeſt me, as cloſe with plagues, as an hunter followes his prey with dogs. Sometimes he complains of his diſeaſes, ſometimes of God, as men in pain uſe to do, ſometime blaming one cauſe, and ſometime another.

as a fierce Lyon] One more cruel then ordinary, Chap. 4. 10. As a Lyon rampant hunts his prey, followes it cloſe, lets it no where be quiet, till he hath taken it, and torn it to pieces, ſo thou giveſt me no reſt between my plagues, nor for ought I ſee, wilt give me any till I be utterly deſtroyed, Iſa. 38. 13. Lam. 3. 10. Hoſ. 5. 14. Or, as men hunt a fierce Lyon, which leave not till they have killed him, leſt he do more miſchief; ſuch an one thou eſteemeſt me, and uſeſt me accordingly. See on Chap. 7. 12.

and again] Heb. *and thou returneſt.* When one affliction ſeems to grow toward an end, thou preſently clappeſt on another upon me. For *Returneſt*, ſee on Chap. 15. 13. on *Turneſt.*

thou ſheweſt thy ſelfe marvellous] Thou doſt not correct me in an ordinary way, but layeſt extraordinary plagues upon me, that men may wonder at me, Num. 16. 29, 30. above that which is common to men, 1 Cor. 10. 13. in extremity, above meaſure, 2 Cor. 1. 8. Thou doſt ſo preſſe me with new and exquiſite ſorrows, as if thou wouldſt ſhew all thy power in afflicting me, that the world might ſee what a wonderfull workman thou art in my troubles, Lev. 26. 21. Deut. 28. 59.

upon me] Who am already half dead, like a weary beaſt lying down before a Lyon. Or, *againſt me.* As if I were thy mortal enemy, ſo that thou couldſt never lay plagues enough upon me.

V. 17. *Thou reneweſt thy witneſſes againſt me, and increaſeſt thine indignation upon me; changes and war are againſt me*] The greatneſſe and frequent return of his troubles is further ſet out in this verſe.

Thou reneweſt] Still he attributes his troubles to God, though Satan had an hand in it. Thou giveſt new ſtrength to thy witneſſes againſt me, that they may not give over. Or rather thou bringeſt in freſh witneſſes againſt me one after another. Which agrees beſt with the words following.

thy witneſſes] Some underſtand it of Bildads following Eliphaz in pleading againſt Job. But it is rather to be underſtood of new and freſh plagues coming one after another upon him, which men would judge to be ſent by God as witneſſes of Gods indignation againſt Job, to force him to confeſſe ſome great wickedneſſe committed againſt God; for great judgements uſe to attend upon great ſins, and are eſteemed by men to be open witneſſes of ſecret wickedneſſe. And are ſo often, though not alwayes. So that Job complains, that God brought new witneſſes againſt him like new Moons, but alwayes watery. As angry men, when one witneſſe will not ſerve to condemn him, whom they accuſe, bring more ſtill, till it be done. So the Jews dealt with our Saviour Chriſt, Matth. 26. 60. So witneſſes are taken for plagues, Ruth 1. 21. Chap. 16. 8. And it agrees well with that which followes here, Mal. 3. 5.

againſt me] To prove me a wicked man. Or, *Before me.* To my face, as witneſſes to convince me openly, Gen. 31. 37.

and increaſeſt thine indignation] Thou ſendeſt me daily more and greater plagues, as if thine anger did not decreaſe, but increaſe againſt me daily.

upon me] They preſſe me down, as an heavy burden on a weary man. Or, *within me*, as Chap. 6. 4.

changes] Divers afflictions, one coming after another, like waves in the Sea.

and war] Job had no open war now againſt him, but he means a multitude of troubles ſetting upon him like ſo many enemies. And as in beſieging a town, freſh troops ſucceed thoſe that are weary, till it be taken; ſo his troubles came daily upon him. See Chap. 6. 4. For *War*, ſee on Chap. 7. 1. on *Appointed time.*

againſt me] 2 King. 13. 12.

V. 18. *Wherefore then haſt thou brought me forth out of the womb? Oh that I had given up the ghoſt, and no eye had ſeen me*] Seeing thou takeſt no pity of me in theſe ſore afflictions, and wilt not hear my complaints to deliver me; why didſt thou give me life at firſt, was it of purpoſe to make me miſerable? This is worſe, then if he had wiſhed for preſent death; for it argues ingratitude for his life and the former comforts, diſreſpect of Gods honour, which he had formerly promoted, and diſcontent with God his Creatour.

Wherefore then] For what good end or purpoſe didſt thou bring me into the world? It ſeems not to be for any good to me, I am now ſo miſerable.

haſt thou brought me forth out of the wombe?] Why didſt thou give me ſtrength to come alive into the world? Was I born onely to ſuffer thoſe evils, that I could not have ſuffered in the womb? See the ſame complaint, Chap. 3. 11. and one ſuitable to it, Num. 14. 2, 3. where the people of Iſrael make as light account of Gods bringing them out of Egypt, as Job doth here of his birth.

oh that I had given up the ghoſt] The ſame wiſh, in effect, with the former; for if he had not died in the womb, but a little after, then ſome eye would have ſeen him, though but a while: Or, why died I not in the very birth, for then no eye could have ſeen me alive? Others read it, *Then had I given up the ghoſt*, &c. It had been much better with me then now it is. Giving up the ghoſt is often uſed for dying, Gen. 25. 8, 17. For when the ſoul goes out of the body, and breath failes, the body is dead.

and no eye had ſeen me] No man had ſeen me alive; as follows ver. 19. See Chap. 7. 8. & 13. 1. & 20. 9. & 28. 10. & 42. 5. Luk. 2. 30. 1 Cor. 2. 9. Rev. 1. 7. He ſhews here what little account he made of all his former proſperity. He could have been content never to have enjoyed it, ſo he might have eſcaped his preſent troubles. Thus the ſervants of God, ſometimes in heavy trials ſhew themſelves unthankful to God for all former favours. But this is their infirmity, Pſal. 77. 10. For *Eye*, ſee on Chap. 7. 7. For *Seen*, look on Chap. 19. 27. on *Behold.*

V. 19. *I ſhould have been as though I had not been, I ſhould have been carryed from the womb to the grave*] Though I had been conceived in the womb; yet if I had not been born alive, I ſhould have eſcaped all theſe miſeries.

I ſhould have been as though I had not been] I ſhould have been as free from theſe afflictions, as one that never had a being. My name would not have been heard among men, no more then theirs that never were. See Chap. 3. 16. Obad. ver. 16.

I ſhould have been carryed from the womb to the grave] I had not lived one moment to have felt the leaſt ſorrow; but ſhould have gone immediately to the grave, the place of reſt, Chap. 3. 18. He mentions the grave, as if that were likely to be the place of beſt reſt to *him*; but afterwards he ſets it out in a far other manner, ver. 21, 22. So are good men tranſported with paſſion ſometimes in their miſeries, that they wiſh for things contrary to Gods glory, and their own good. For *Wombe*, ſee on Chap. 15. 2. on *Belly.*

V. 20. *Are not my dayes few? ceaſe then, and let me alone, that I may take comfort a little*] Job having formerly vented his paſſion, now begins to recollect himſelf; and conſidering his ſore troubles, and likelihood of ſhort coutinuance in this life, prayes to God for ſome refreſhing before he die; as Pſal. 39. 13.

are not my dayes few?] Certainly they are. So much is inſerted in this queſtion; as ver. 3, 4, 5. He reckons by dayes, and not by years, to ſhew, that his life was like to be very ſhort, Chap. 7. 1, 6. & 8. 9. They are a ſmall little thing, as the Hebrew word ſignifies, and ſo it is tranſlated in the end of the verſe. For *Dayes*, ſee on Chap. 14. 14. The word מעט ſignifies. 1. Small, Gen. 30. 15. 2. Few, Deut. 7. 7. So here.

ceaſe then] Or, *ceaſe therefore:* as this particle is tranſlated, ver. 15. ceaſe from afflicting me any more.

let me alone] Leave afflicting me: Lay aſide thy Rod for a while, Chap. 7. 16, 19. & 9. 34. Heb. *Ceaſe and lay on.* That is, Ceaſe from laying on.

that I may take comfort a little] If thou wilt not take my plagues quite away, yet give me a little breathing time, that I may taſte once more of the comforts of life a little, before I die, which is likely to be ſhortly, Chap. 9. 27.

V. 21. *Before I go whence I ſhall not return, even to the land of darkneſſe, and of the ſhadow of death*] If comfort come not quickly, it will come too late. If I have it not before I die (which is like to be quickly) I ſhall never return into the world to have it.

Before I go] Before I die, and ſo go out of this world; for death is a going into another world, Joh. 16. 7. and a going from all our friends and acquaintance here. Or, *Before I go into the land of darkneſſe.* And thoſe words, *Whence I ſhall not return,* may be put in a parentheſis. For *Go*, ſee on Chap. 1. 4. and on Chap. 7. 9.

whence I ſhall not return] In this, and the reſt of this verſe, and the following, is a deſcription of the grave, or ſtate of death; That it is a place, or ſtate, from which there is no returning into this world, a place of darkneſſe, &c. Not a deſcription of hell, for Job never meant to come there, no more then Jacob, who uſeth the like ſpeech, Gen. 37. 35. & 42. 38. He meant it of not returning into this world to enjoy thoſe comforts he once had, and by death ſhould loſe. He deſires therefore to have a little comfort in them, before he leave them for ever. And it is ſuitable to his friends diſcourſe, who ſay nothing to him of happineſſe; but uſe arguments of worldly proſperity to perſwade him to repent. Job did firmly believe the reſurrection of his body, Chap. 19. 25, 27. And therefore muſt needs ſpeak here of not returning into this world. See the like, Chap. 16. 22. Pſal. 39. 13. 2 Sam. 12. 23. For *Return*, ſee on Chap. 14. 13. on *Paſt*.

even to the land of darkneſſe] Having deſcribed death by a journey, he deſcribes the grave, the houſe of death. Not a lightſome place, with a Sun ſhining in it, but a dark land, Chap. 3. 5. & 17. 13. For *Land*, ſee on Chap. 9. 24. on *Earth*.

and of the ſhadow of death] Moſt thick ſhadows, ſuch as might make men to die for fear. Or ſuch as the grave affords, if a man could ſee it, where there is a greater darkneſſe then that of the night, even the darkneſſe of death it ſelf, Pſal. 23. 4.

V. 22. *A land of darkneſſe, as darkneſſe it ſelfe, and of the ſhadow of death, without any order; and where the light is as darkneſſe*] He heapes up divers words of the ſame ſignifications, as if no words could ſuffice to ſet out the horrid condition of death.

a land of darkneſſe, as darkneſſe it ſelfe] He means the thickeſt darkneſſe, and nothing but darkneſſe, where no light at all is to be ſeen; as in the end of the verſe.

and of the ſhadow of death] See on ver. 21.

without any order] Without any diſtinction between day and night, light and darkneſſe, between Summer and Winter, heat and cold, ſeed time, and harveſt, which continue here while the world laſts, Gen. 8. 22. No diſtinction between rich and poor, Kings and beggars, great men and mean, which is a great part of the beauty of this world. No difference between proſperity and adverſity, labour and reſt: all is confuſion. Mens bones are mingled in the grave, Chap. 3. 14, 15, 18, 19. Heb. *No orders.* No order at all in any thing, but all confuſion.

and where the light is as darkneſſe] The light is nothing but darkneſſe. There is no light there at all, as no night in heaven, Rev. 21. 25. Heb. *The ſhining.* Not that there is any thing in the grave, that ſhines; but that which is beſt there, is but darkneſſe. No hope of any light, or comfort there. This is the higheſt expreſſion of all. Darkneſſe; as darkneſſe it ſelf, there being no worſe thing to compare it to, and the beſt of it is but darkneſſe; as 1 Cor. 1. 25. Gods fooliſhneſſe is wiſer then men. God is not fooliſh, but in that action, in which men think God ſhews leaſt wiſdome; he ſhews more then any man doth in his wiſeſt action. See the like phraſe, Mat. 6. 23. or it may be read, *And when it ſhines here, it is darkneſſe there:* where, to conclude, there is palpable darkneſſe, when the Sun ſhines in all the world beſides. Like Egypts diſmal darkneſſe, when it was light in Goſhen, Exod. 10. 23.

CHAP. XI.

Ver. 1. THen anſwered Zophar, the Naamathite, and ſaid.] Zophar inſiſts in the foot-ſteps of his two former companions, both for matter and manner of ſpeech. But as it uſeth to come to paſſe in contentions, that mens ſpirits grow hotter and hotter, ſo he ſets upon Job more fiercely then the two former had done.

Then anſwered] See Chap. 4. 1. & 6. 1. & 8. 1. And on Chap. 26. 1.

Zophar the Naamathite] See on Chap. 2. 11.

and ſaid] See on Chap. 4. 1. And on Chap. 16. 1.

V. 2. *Should not the multitude of words be anſwered? and ſhould a man full of talk, be juſtified?*] Before Zophar begins, ver. 4. to confute what Job had ſaid; he objects three faults to him in the ſecond and third verſes. The firſt is multitude of words, in this verſe. The ſecond, Lying; and the third, Mocking, in the next verſe.

Should not the multitude of words be anſwered?] An Interrogation full of indignation, wherein Job is accuſed by Zophar of loquacity. Thinkeſt thou that none will anſwer thee, becauſe thou art ſo full of words? Oftentimes men are ſilent, when they could anſwer; becauſe they that begin to ſpeak will never leave talking. And in ſuch a caſe, it is fit men ſhould be anſwered; yea, and interrupted alſo, if they will not give way to others to ſpeak. See on Chap. 8. 2. For *Words*, ſee on Chap. 15. 3. on *Talke*.

and ſhould a man full of talk] Heb. *a man of lips.* A man that uſeth his lips immoderately in talking, as if he were made all of lips, and had no other members. So we call a great fighter, a man of his hands. Or lips may be taken for ſpeech, or language; as Gen. 11. 1. and then he may either accuſe Job of ſpeaking too much, or too eloquently in his own cauſe; as if he would bear out a bad cauſe by many words, or cover it with elegant ſpeeches. For *Man*, ſee on Chap. 1. 1. For *Lips*, ſee on Chap. 15. 6.

be juſtified] He ſpeaks not of the juſtification of a ſinner before God; but of a man in his cauſe. Is it fit that a prating fellow ſhould carry away his cauſe? Arguments muſt be attended, and not empty words. Thus he ſeeks to ſtop Jobs mouth with his own words uttered to the ſame purpoſe, if rightly tranſlated, Chap. 6. 26. See the notes there. And ſhews withal, what juſt cauſe he conceives he had to anſwer Job, leſt he ſhould be puffed up after his long and eloquent Oration, as thinking that no body could anſwer it. The Heb. word צדק ſignifies. 1. To be juſt, or righteous, Gen. 38. 26. 2. To be juſtified, Pſal. 51. 4. So here.

V. 3. *Should thy lyes make men hold their peace? and when thou mockeſt, ſhall no man make thee aſhamed?*] He taxeth Job of a ſecond fault here, that fearing his multitude of words would not carry his cauſe, he had intermixed divers untruths to win the day by falſhood.

Should thy lyes] The word ſignifies ſuch things, as men frame in their own heads; which being for the moſt part falſe, it is uſed for lyes, Jer. 48. 30. It is uſed alſo for lyers, Jer. 50. 36. He means thoſe ſpeeches that Job had uſed in his own defence, affirming himſelf to be innocent; as appears by his charge in the next verſe. He alludes to his affirmation hereof, Chap. 6. 29, 30. and appeals to God as a witneſſe, Chap. 10. 7. Theſe Zophar accounts to be lyes, and of ſo high a nature, that he could not hold his peace, but muſt needs reprove Job for them; as follows. The Heb. word בד ſignifies. 1. Alike, Exod. 30, 34. 2. Linnen, 1 Sam. 2. 18. 3. A ſtaffe or bar, Exod. 27. 6. 4. A lye, Iſa. 16. 6. 5. A lyar, Jer. 50. 36. Here it is uſed in the fourth ſenſe, for a lye.

make men hold their peace] The word *Men*, in the Original, is taken from Death: Mortal creatures. So God puts us in mind of our mortality by our name מתים of מות. Thou doſt not ſpeak divine revelations, neither canſt thou boaſt that authority which thou hadſt in the time of thy proſperity, that all men ſhould hear with ſilence, and never reply, whether thou ſpeak true or falſe, Chap. 29. 21, 22. The word החריש ſignifies. 1. To practice ſecretly, 1 Sam. 23. 9. 2. To be ſilent, or hold ones peace, Pſal. 28. 1. 3. To be deafe, Mic. 7. 16. 4. To make one hold his peace; as here.

and when thou mockeſt] When thou derideſt both God and us, ſeeking to perſwade us to believe abſurd things, Chap. 10. 3. & 34. 7. charging us with deceit, Chap. 6. 15.

ſhall no man make thee aſhamed?] Now he chargeth Job with a third fault; that ſeeing neither multitude of words, nor lying would uphold his cauſe; he ſought to uphold it, by mocking thoſe that ſhould diſprove him, and ſo damping their ſpirits, that they might not ſpeak boldly to confute his lyes, and cauſe him to bluſh for ſhame, and hang down his head, and cover his face, that he might be aſhamed to ſpeak any more ſo untruly, Num. 12. 14. 2 Sam. 19. 3.

V. 4. *For thou haſt ſaid, My doctrine is pure, and I am clean in thine eyes.*] Zophar goes to work, as if he would deal more candidly with Job, then his fellows had done, and therefore names the queſtion, which he would diſpute, and cites Jobs words for it, that he might not deny it. He doth not out of malice feign theſe things, and father them falſly upon Job; for that would not become ſo wiſe and godly a man; but gathers them out of Job's words miſunderſtood. The places he refers to, are Chap. 6. 10. & 9. 22. & 10. 7. Out of which he would, by a wrong conſequence, gather this double charge of Jobs maintaining the abſolute truth and purity of his doctrine and life; whereas in the firſt place he did not maintain a freedom from all errour, but a willingneſſe to ſpeak the truth, according to his knowledge. In the ſecond he maintains that truth, that God did afflict good men in this world, as heavily as bad men: Which is a truth, though Zophar thought otherwiſe. In the third, he onely calls God for a witneſſe, That he was no wicked man, whatever his friends thought of him; but he no where affirms, that he had never ſinned againſt God. Zophar therefore wrongs Job in putting other words in ſtead of his, which not ſo much as by a juſt conſequence, could be collected out of them. And ſo he condemnes Job unjuſtly, and fights with his own ſhadow.

For] The word commonly is tranſlated, *And*; But it is often uſed to expreſſe a reaſon of a thing, or ſaying, and tranſlated, as here, Prov. 8. 32. & 23. 3.

thou] Thou, O Job, haſt ſpoken thus highly of thy ſelf. If another had done it, we ſhould have given more credit to it.

haſt ſaid] Not onely haſt ſpoken theſe words; but haſt ſeriouſly affirmed them for truth: as Pſal. 116. 11. and that before God; as appears by the words, *In thine eyes.* For *Said*, ſee on Chap. 16. 1.

my doctrine] The word comes from לקח to receive, intimating the way of inſtruction, by receiving knowledge from parents, or teachers. And it is put ſometimes for the things that are to be known; which indeed are worthy of all acceptation, as the Apoſtle ſpeaks, 1 Tim. 1. 15. So it is uſed, Deut. 32. 2. Prov. 4. 2. Sometimes for the knowledge of thoſe things that are taught, as it is wrought in the mind of the learner: and it is uſed here in the firſt ſenſe. Job had ſpoken the truth, and thought it worthy to be received, though his friends deſpiſed it. Some take it for manners, and good rules of life, received from others by counſel or example, and practiced by Job. But that ſeems rather to be intended in the following cloſe.

is pure] It is unmixed, and clear like fair water: a man may ſee to the bottome of it, and ſee no mud there of errour.

and I am clean] The word ſignifies pure from defilement, Pſal. 24. 4. or a choice one, Neh. 5. 18. Cant. 6. 9. Job meant, that he was ſound in doctrine, and upright in life; but Zophar takes him, as if he meant, that he was free from all errour and ſin.

in thine eyes] In thy ſight. My friends take me for an hypocrite; but thou knoweſt, that I am none. This was Jobs meaning, to comfort himſelf with Gods teſtimony againſt the falſe accuſation of his friends. But they underſtood him, as if he did challenge God to declare any ſin, whereof he was guilty. This phraſe is often uſed in Scripture, to ſet out Gods account of men and things, 1 Sam. 1. 15. 2 Sam. 11. 27. 1 King. 11. 33. For *Eyes*, ſee on Chap. 2. 12.

V. 5. *But O that God would ſpeak, and open his lips againſt thee*] Zophar conceiving that Job did maintain, that he was free both from errour and ſin, goes now about to confute that Opinion. And becauſe he knew not Jobs heart, and thought he would not be convinced by any man, though he ſpake never ſo much reaſon, he wiſhes that God would, according to Jobs deſire, Chap. 9. 34, 35. interpoſe, and take his own cauſe into his own hand, and confute Job himſelf. And then he doubts not, but Jobs mouth would be ſtopt.

But] This particle is ordinarily tranſlated, *And*; Yet ſometimes, *But*; as here. See Job 6. 1. And in the Original it is, *But ſurely*; as Chap. 1. 11. See there.

O that] Heb. *who will give*. Zophar wiſheth earneſtly, that God would take the cauſe into his own hand, Chap. 6. ver. 8.

God] The name comes from אל power. He is able ſo to ſpeak, as to convince thee; but we cannot do it.

would ſpeak] Would lay aſide his authority, as thou deſireſt, and would reaſon the caſe with thee, Pſal. 50. 7.

and open his lips] A ſimilitude taken from men, who cannot ſpeak without opening the lips. The ſame thing is intended that was meant before in the word *Speak*: But with a farther emphaſis. For God could have ſpoken to Job by ſome ſecret ſign, or by his Spirit; ſo as no man might hear, but Job himſelf: but Zophar deſires that God would ſo ſpeak, as a man that opens his lips; that not onely Job the party ſpoken to, might know his meaning; but himſelf, and his friends alſo that ſtood by; for he was very deſirous to have Jobs mouth ſtopt in his preſence. The word פתח is uſed. 1. For opening the mouth, eyes, or eares, to ſpeak, ſee, or hear, Chap. 3. 1. 2. For drawing out a ſword out of the ſheath, Pſal. 37. 14. 3. For untying a knot, or ſack, Gen. 44. 11. 4. For plowing or opening the earth, Iſa. 45. 8. 5. For graving, 1 King. 7. 36. 6. For the appearing of grapes at firſt on the Vine, Cant. 7. 12. 7. For opening a book to read, Neh. 8. 5. 8. For opening a gate, or door, Iſa. 26. 2. Here it is uſed the firſt way. For *Lips*, ſee on Chap. 15. 6.

againſt thee] Heb. *with thee*. That he would diſcourſe and argue with thee: yet it is ſometimes tranſlated *Againſt*; as Chap. 20. 27. And that was Zophars deſire, That God would plead againſt Job. And he made no doubt, but if God would but once open his mouth, and begin to ſpeak, he would take his part, and his friends, againſt Job.

V. 6. *And that he would ſhew thee the ſecrets of wiſdome, that they are double to that which is: Know therefore, that God exacteth of thee leſſe then thine iniquity deſerveth.*] In this verſe he expreſſeth what is the end of his wiſh, that God would plead with *Job*; to wit, a perſwaſion that God would convince him of his great iniquity, and make him leave fretting againſt his proceedings with him.

And that] Or, *For*; as including a reaſon of his former deſire. So it is tranſlated elſewhere. See ver. 4.

he would ſhew thee] Teach thee ſo clearly to know this thing ſo exactly, as if it had ſtood before thine eyes.

the ſecrets of wiſdome] The hidden wayes of his providence, wherein he walks in his dealings with mortal men, which thou thinkeſt thou art well acquainted withal; but wouldſt find then, that thou art very ignorant of them. Secrets are called hidden things, becauſe men cannot underſtand them, no more then they can ſee things hid from their eyes.

That they are double to that which is] *Double*, in Scripture, is put for a great exceeding, Iſa. 40. 2. & 61. 7. Jer. 17. 18. Zech. 9. 12. Rev. 18. 6. Some underſtand it of Gods wayes, that man cannot underſtand half the wiſdom that is in Gods wayes, and ſo take it as a ſecret reproof to Job, that was as Zophar thought, too much conceited of his own wiſdom. Others read it, *That they ſhould be double to that which is*. And they underſtand it of Jobs plagues; as if Zophar had ſaid, That *Job* had no reaſon to be impatient, ſeeing God did not lay half the ſorrows upon him that he did deſerve; but his ſins were far more then his ſufferings, Ezra 9. 13. For *That which is*, ſee on Chap. 26. 3.

know therefore] Thou ſeemeſt to forget how gently God deales with thee; take notice of it therefore upon my admonition. The word is tranſlated, *therefore*, Chap. 10. 15.

That God exacteth of thee leſſe then thine iniquity deſerveth] He doth not lay upon thee all the puniſhment thy ſins have deſerved; but layes far leſſe load upon thee. Others read it thus, *That God forgetteth thee in compariſon of thine iniquity*. That is, that he puniſheth thee ſo little, that he ſeems to have forgotten the greatneſſe of thy ſin; and therefore thou haſt no cauſe to think, that he deals hardly with thee. The word נשה ſignifies. 1. To forget, Jer. 23. 39. 2. To borrow, or require a debt, Jer. 15. 10. So here.

V. 7. *Canſt thou by ſearching find out God? Canſt thou find out the Almighty unto perfection?*] Here Zophar confirms what he had ſaid before, That Gods ſecret providence was far above the reach of man; and labours to convince *Job* of it by his own infirmity, and inability to conceive the nature of heaven, hell, earth, and ſea; all which are eaſier to be fully underſtood, then Gods nature, or the courſe of his dealings with men. Theſe things had *Job* ſet out excellently, Chap. 9. 4. &c. yet here Zophar vilifies him; Canſt thou find out God: what canſt thou know?

Canſt thou?] Aſſuredly thou canſt not: a vehement negation under an affirmative queſtion; as Chap. 8. 11.

by ſearching] By uſing the greateſt skill thou haſt, and thine utmoſt endeavours to find out Gods nature, or the courſe of his providence.

find out God] Come to the full knowledge of God, as follows in the end of the verſe: or find out the reaſons of his proceedings. Thou mayeſt think he deals unjuſtly with thee, in laying ſuch load upon thee, when he knows cauſes to lay more on thee, though he do not think fit to reveal them unto thee. Others read it, *Canſt thou find out the ſearching of God?* That is, his admirable wiſdom, whereby he knows all things more excellently, then men do thoſe things, which they have ſpent their brains moſt in ſearching out, Chap. 28. 27. 1 Cor. 2. 10. For God needs not ſearch into any thing, that knows all things exactly from eternity.

Canſt thou finde out?] He repeats the ſame queſtion, as knowing that *Job* could not anſwer affirmatively: and alſo explains it, by adding the degree of knowledge. For *Finde*, ſee on Chap. 17. 10.

the Almighty] Another title of God uſed frequently in Scripture, and fitly here to draw *Job* from reſiſting God, as Zophar thought he did.

unto perfection] Till thou know him, and his counſels perfectly. This is too great a task for thee, or any creature to do. It goes beyond all created underſtanding. The word ſignifies the height, or greateſt accompliſhment of a thing. Thou mayeſt know ſomething of God, and of his Will. But nothing perfectly. Broughton expreſſeth the former word by *depth*; and this by *ſcope*. Canſt thou tell the utmoſt he aymes at in afflicting thee? No ſurely, Eccl. 3. 11. Rom. 11. 33.

V. 8. *It is as high as heaven, what canſt thou do? deeper then hell, what canſt thou know?*] Thou art not able to comprehend the higheſt heavens, loweſt hell, nor the length of the earth, or breadth of the ſea, much leſſe the perfection of Gods wiſdom, which is higher then heaven, deeper then hell, longer then the earth, broader then the ſea. If thou couldſt attain to them (which is impoſſible) yet muſt thou needs fall ſhort of the perfection of Gods wiſdom, which is far beyond all theſe. See the like dimenſions, Eph. 3. 18.

It is] Gods wiſdom, ver. 6. or, *They are*; that is, the ſecrets of Gods wiſdom, ver. 6. or, *He is*; that is, God: the Almighty, ver. 7.

as high as heaven] Heb. *The heights of heaven*; that is, as the higheſt heavens, which mans eyes cannot ſee, nor his underſtanding comprehend, Prov. 25. 3. It may be read, *It is higher then the higheſt heaven*. And then it anſwers well to that which follows, *Deeper then hell*, &c. So the defect in the former part of the verſe is ſupplyed out of the latter, Pſal. 70. 1. *Make haſt*, is added out of the end of the verſe, to make the former part of it full and clear. For *Heaven*, ſee on Chap. 1. 16.

what canſt thou do?] Heb. *what canſt thou work?* as Chap. 7. 20. Pſal. 11. 3. all labour about impoſſible things is in vain. If thou wert called to give an account of the cauſes of things in heaven, as of the motion of the Sun, Moon, and Stars, or rather of things in the higheſt and inviſible heaven: What canſt thou ſay to it? Nothing at all. Why doſt thou then toil thy ſelf in vain, to finde out the hidden reaſons of Gods proceedings, which are far higher? It ſeems that he means the higheſt heavens, becauſe he oppoſeth it to hell.

Deeper then hell] The word ſignifies the grave ſometimes; but here it is put for hell, as appears by the oppoſition to heaven: as alſo, Mat. 11. 23. Hell therefore ſeems to be in the loweſt parts of the earth. For *Hell*, ſee on Chap. 7. 9. on *Grave*.

what canſt thou know?] Or, *How canſt thou know it?* So the word is tranſlated, Chap. 9. 2. Deep things are hard to be found out, and ſometimes impoſſible. Therefore Gods Judgements are compared to a great deep, Pſal. 36. 6. How is it poſſible that thou which canſt not comprehend the depth of hell, ſhouldſt attain fully to the cauſes of Gods proceedings with men, which are more abſtruſe?

V. 9. *The meaſure thereof is longer then the earth, and broader then the ſea*] He did not conceive that there were any dimenſions or bounds of Gods wiſdom, but ſets it out comparatively, making it to reach beyond the higheſt, deepeſt, longeſt, and broadeſt things that are, and ſo beyond all dimenſions, to ſhew that it is infinite, exceeding not onely all things that are, but alſo all things that can be imagined.

the meaſure thereof] The extent of it. Spoken after the manner of men, who know not the length of things, but by meaſuring them. But Gods wiſdom cannot be meaſured, Rom. 11. 33.

is longer then the earth] As the heaven is ſet out, as the higheſt thing in Scripture, Prov. 25. 3. and hell for the loweſt, Deut. 32. 22. ſo the earth for the longeſt, In this place. And the ſea for the wideſt, Pſal. 104. 25. See Pſal. 139. 8. &c. Some Kingdomes are exceeding long. How long then is the earth it ſelfe? For *Earth*, ſee on Chap. 9. 24.

and broader then the Sea] The Sea appearing more large to our eyes, then any part of the earth that we can ſee at once, becauſe our ſight is hindred by hills, trees, houſes, that may be the reaſon why it is ſet out by breadth, and the earth by length; for narrow things ſeem long, and great things ſeem rather wide. Gods wiſdom goes beyond all theſe. For *Sea* ſee on Chap. 14. 11.

V. 10. *If he cut off, and ſhut up, or gather together, then who can hinder him?*] Thou muſt know that God doth not only govern all things wiſely, and is able to give a good reaſon of all his proceedings, though thou be not able to find it out, but alſo may juſtly uſe his power and will to diſpoſe of things as he pleaſe, and no man hath liberty to contradict him, though his wayes ſeem ſtrange to mans reaſon.

If he cut off] The word ſignifies to change, or alter the condition of perſons or things, and ſo by conſequence to deſtroy.

and ſhut up] Sometimes the word is taken in a good ſenſe, for ſhutting one up to protect him and keep him from danger, that he may be ſafe, when others periſh; as Deut. 32. 36. Sometimes in an ill ſenſe, for ſhutting up in priſon, 2 King. 17. 4. or delivering into the enemies hand, ſo that there is no eſcaping, Deut. 32. 30. Pſal. 31. 8. So here.

or gathering together] Set men at liberty, ſo that they may dwell together freely, and thrive and increaſe, Zeph. 3. 18, 19. and then it is contrary to the former. Then the ſenſe is, Whether God deſtroy or uphold, do hurt or good, no man can queſtion him for it. If he ſhould do and undo, confound all things, yet he were blameleſſe. But it may rather be applied to afflictions. If God cut off men by the ſword, or ſhut them up in priſon, or bundle them up like ſticks for the fire, or gather ſeverall afflictions into an army together againſt any man, he hath no cauſe to complain. This ſuits beſt with Zophars intention, to ſhew that Job complained without a cauſe. Neither will any man demand a reaſon why God proſpers him, but why he afflicts him.

then who can hinder him] Heb. *turn him away*. To wit, from what he intends to do. See on Chap. 9. 12. For *Turn* ſee on Chapter 15. 13.

V. 11. *For he knoweth vain men: he ſeeth wickedneſſe alſo; will he not then conſider it*] Though he might uſe his abſolute power to deſtroy men without a cauſe, yet he doth not uſe to do ſo, for he can eaſily ſee vanity and wickedneſſe in the hearts of them that appeare Saints to men, as thou, O Job, haſt done. This thou canſt not deny. Tell me therefore why ſhould not God puniſh iniquity, where he ſees it?

For] Though it may ſeem ſtrange to men, yet God afflicts not without a reaſon.

he knoweth] By a knowledge of intuition, not of approbation, as ſometimes the word is uſed, Pſal. 1. 6.

vain men] Heb. *mortals of vanity*. By *vain men*, are meant raſh and inconſiderate perſons, or liers and unjuſt men, as the word ſometimes imports, Exod. 20. 7. Pſal. 24. 4. & 62. 9. Or ungodlie men; as Pſal. 26. 4. For *Vain* ſee on Chap. 18. 7. on *Strength*.

he ſeeth] Knowledge and ſight may differ in men, the one being an act of reaſon; the other of ſenſe. But in God they are all one. Leſt any man ſhould think God doth not know ſecret wickedneſſe, he explaineth the former word *knowing*, by *ſeeing*, that is, he doth as perfectly know thoſe things which are hid from the world, as men doe things which they ſee with their eyes. We count ſight the ſureſt ſenſe, and therefore prefer one eye-witneſſe before ten ear-witneſſes. For *See* look on Chap. 19. 27. on *Behold*.

wickedneſſe] He not only knows men, but all their ſinnes alſo. Pſal. 10. 11, 14. & 35. 22. The word ſometimes ſignifies *grief*; for ungodly men, as they bring much grief to others by their unjuſt courſes, ſo alſo much trouble and ſorrow upon themſelves, Pſal. 10. 7.

will he not then conſider it?] View it diligently, ſo as to take full notice of it, Pſal. 37. 10. ſo as to put a difference between it, and goodneſſe, Lev. 10. 10. 1 King. 3. 21. Certainly he will take notice of it, take it to heart, and make men to ſee that he doth ſo by exemplary puniſhments, Hoſ. 6. 10. Gen. 18. 20, 21. He cloſely taxeth Job of hypocriſie, and wiſheth him not to truſt to vain ſhews; for God would aſſuredly find him out.

V. 12. *For vain man would be wiſe, though man be born like a wild aſſes colt*] Zophar goes on tacitly to accuſe Job of fooliſhneſſe and pride.

For] Or, *Yet*; as Pſal. 119. 109, 110. Though he be not able to reach to the depth of Gods judgements, yet he would be thought to be a wiſe man, and will cenſure Gods proceedings.

vain man] Heb. *Hollow man*. That is, empty man; for hollow things have nothing but wind within. So the word is rendred, Exod. 27. 8. He means, that man is naturally empty of knowledge. For *Man* ſee on Chap. 1. 1.

would be wiſe] Heb. *would be hearty*. The heart is the ſeat of wiſdom. See on Chap. 9. 4. therefore *poſſeſſing an heart*, in the Original, is tranſlated, *getting underſtanding*; Prov. 15. 32. And fools are ſaid to be heartleſſe, Hoſ. 7. 11. The meaning is, though there be no true reall wiſdom in man by nature, yet he would be eſteemed wiſe by others, and thinks ſo of himſelf, and therefore will be medling with Gods ſecrets, which he cannot underſtand; ver. 6, 7, &c.

though man be born] He ſhewes whence this ignorance in man proceeds. Not from creation, for God made him wiſe, but from his birth. Ignorance of ſpiritual things is a part of Original corruption. The Hebrew word אדם ſignifies 1. A man in generall, Pſal. 49. 20. 2. It was the name of the firſt man. Gen. 4. 1. Here it is uſed in the firſt ſenſe; For Adam was not born; nor made fooliſh.

like] It is neceſſarily added, to ſet out the ſimilitude, though it be not in the Original, as appears by the diſtinction of the character. So *as* is added Chap. 7. 9. though not expreſſed, Chap. 7. 7. neither in the Original, nor tranſlation.

a wild aſſes colt] To ſet out mans ignorance the more, he compares him to an aſſe, the ſillieſt of all beaſts, and therefore we call a fool, an aſſe. Nay to a wild aſſe, which is more fooliſh then a tame one; Nay to *a wild aſſes colt*, which is moſt fooliſh of all. Man is often compared to beaſts in Scripture, Pſal. 49. 20. & 73. 22. & 92. 6. Eccl. 3. 18. yea we are ſent by Job himſelf to the beaſts to learn, as if they were wiſer then we, Chap. 12. 7.

V. 13. *If thou prepare thine heart, and ſtretch out thine hands towards him*] Zophar goes on in the ſame method that his two fellows had done: Having laid load upon Job, and endeavoured to ſhew him his wickedneſſe; now he perſwades him to ſupplication and reformation, by many ſpecious promiſes of reſtauration of peace and proſperity to him in abundance.

If thou] The pronoun is not included in the verb, but plainly expreſſed in the Hebrew text. As if he had ſaid, I ſpeak to thee, O Job, in particular. Though thou haſt been a grievous ſinner, yet if thou pray to God aright, and reform thy life according to his Will, thou ſhalt be reſtored to a flouriſhing condition again before thy death.

prepare thine heart] By the *heart*, here, is meant not that fleſhy part of the body, which lives firſt, and dies laſt, but the ſoul; as Pſal. 45. 1. By preparation, putting the faculties in tune to ſeek and pray to God; as 2 Chr. 12. 14. & 19. 3. Pſal. 57. 7. & 108. 1. He doth not ſay, If thou prepare *thy lips*, but *thy heart*. Noting, that his prayer muſt be ſincere, and come from the heart, elſe God will not regard it. For *Heart* ſee on Chap. 15. 12.

and ſtretch out thine hands] That is, If thou pray to God for pardon of thy ſins, and ſtand no longer to juſtifie thy ſelf. It was the geſture of thoſe that prayed in thoſe times, not to hold their hands together, or lift them up a little way, but to ſtretch them out as far as they could toward heaven, as if they would pull down a bleſſing from thence, Exod. 17. 11, 12. 1 King. 8. 22. Pſal. 141. 2. Thereby they ſhewed, that their hearts were lifted up to God, and that they expected all help and ſuccour from him, Lam. 3. 41. Stretching out of hands was alſo uſed as a geſture of ſorrow, Jer. 4. 31. and as a ſign of pity and bounty, Iſa. 65. 2. But here, as a geſture of prayer, wherein we with ſorrow for ſinne ſtretch out our hands to God, and he ſtretches out his to us in pity to pardon us, and bounty to relieve us. For *Hands* ſee on Chap 36. 32. on *Clouds*.

towards him] Towards God. Mentioned in verſ. 5, 6, 7. That is, towards heaven, which in Scripture is called Gods throne, Iſa. 66. 1. and whither we are directed to ſend up our prayers to him, Matth. 6. 9.

V. 14. *If iniquity be in thine hand, put it far away, and let not wickedneſſe dwell in thy tabernacles*] If thou ſhouldeſt prepare thy heart aright, and pray earneſtly to God at preſent for pardon of ſins, yet that will do thee no good, unleſſe thou reform thy life and converſation.

If iniquity] It may be meant of any kind of ſin; but it is likely Zophar meant it here of cruelty and oppreſſion of others; as if God by laying theſe ſore afflictions upon him, did as it were from heaven teſtifie againſt him, that he had gotten his former great eſtate by oppreſſion; which is the thing that Jobs other friends do caſt in his diſh, Chap. 4. 8, 9. & 11. 14. For *Iniquity* ſee on Chap. 18. 7. on *Strength*.

be in thy hand] The ſeat of iniquity is in the heart, but it is often attributed to the hands, becauſe they are the inſtruments of action in the courſe of our lives. See Pſal. 7. 3. 1 Sam. 26. 18. 1 Chr. 12. 17. Pſal. 26. 10. Chap. 16. 17. Iniquity, and eſpecially violence, is like dirt or ſpots ſticking on mens hands, which makes them unfit to be lifted up to God in prayer; Iſa. 1. 15. Jon. 3. 7, 8. He intimates, that it is vain for Job to pray for mercy, till his hands be cleanſed from ſpots of violence in Gods ſight. He may either mean the guilt of violence remaining upon Job unrepented of, or things gotten by violence kept ſtill in his poſſeſſion, and not yet reſtored to the right owner. For *Hand* ſee on Chap. 15. 23.

put it far away] Keep thy hands from violence at a very great diſtance for time to come. Let it not come near thee. Or, be far from keeping ill gotten goods; and if ever God make thee able, make full reſtitution to thoſe thou haſt wronged.

and let not wickedneſſe] That is, injuſtice. Or, things unjuſtly gotten, Lev. 19. 15. Pſal. 7. 3.

dwell] Let it not abide. Thou canſt not, it may be, keep it clean out, but haſten it away, by reformation or reſtitution, Prov. 3. 28. Pſal. 5. 4.

in thy tabernacles] In the men of thy houſe. A good man muſt not only reform himſelf, but his houſhold alſo. Or, let nothing gotten by fraud and violence abide in thy dwelling, but ſhew thy repentance by ſending it home to the right owners. See Chap. 5. 24. He may ſpeak in the plurall number, with alluſion to Jobs former eſtate. For rich men have divers tents or tabernacles, or at leaſt divers rooms in their tabernacles. So Gods houſe is called Tabernacles, Pſal. 84. 1.

V. 15. *For then ſhalt thou lift up thy face without ſpot, yea thou ſhalt be ſtedfaſt, and ſhalt not fear.*] In the two former verſes, Zophar had exhorted Job to ſubmiſſion, and reformation: now he gives him arguments of encouragement to perſwade him ſo to do, from the full deliverance from preſent miſeries, and full fruition of future proſperity.

For then] When thou haſt truly humbled thy ſelf before God, and put away thine iniquity.

ſhalt thou lift up thy face] A phraſe ſomething like that before, of lifting up the head. See Chap. 10. 15. The lifting up of the face betokens, 1. Cheerfulneſſe, when a mans conſcience being pacified, and he aſſured of pardon of ſin, may not only look man, but God in the face with comfort, Chap. 22. 26. 2. ſtrong confidence, whereby a man is confident he ſhall be upheld by God againſt all enemies ſpiritual and corporall, and need not fear hurt from God himſelf, 2 Sam. 2. 22. 3. reverence to our betters, Deut. 28. 50. *not regarding the perſon of the old*, is in the Originall, *not lifting up the face to or of the old man.* Here it may be taken in the two former ſenſes. Thou ſhalt be full of comfort, but eſpecially of confidence, as appears by the oppoſition in the end of the verſe. A guilty conſcience makes the countenance fall. Gen. 4. 6, 7. A clear conſcience makes a man look up boldly. For *Lift up* ſee on Chap. 21. 3. on *Suffer*. For *Face* ſee on Chap. 14. 20. on *Countenance*.

without ſpot] Or, *out of ſpot*. Being delivered from all the ſores, and plagues and puniſhments of thy ſins, which have defiled thy face, and made thee hang down thine head for ſhame and grief. Spots are literally bodily blemiſhes, Jer. 13. 23. metaphorically ſinnes which defile the ſoul, Jude verſe 12. But here it ſignifies a freedom from the leaſt plagues or troubles, which are as it were ſpots in a proſperous eſtate. As appears by the verſes following, which do not ſet out freedom from ſin, but from miſery.

yea thou ſhalt be ſtedfaſt] Thou ſhalt be ſo free from the leaſt trouble, that thou ſhalt not only get, but alſo enjoy a conſtant proſperity. The word ſignifies *moulten*. Things that are melted are afterwards very ſtrong, as pillars, 1 King. 7. 15. 1 Sam. 2. 8. Thou hadſt a good eſtate once, O Job, but now it is gone, chap. 29. 6. But if thou truly turn to God, thou ſhalt have a better, and it ſhall be conſtant.

and ſhalt not fear] Thou ſhalt be ſo far from having any ſenſible loſſe of thy proſperity, that thou ſhalt be freed from the fear of any evill or change, as long as thou liveſt. Thou ſhalt not need to hang down thine head, as now thou doeſt; by reaſon of thy ſorrows, nor to fear any more or greater troubles coming on thee, which now thou complain of ſo much, Chap. 10. 15, 16, 17. The Scripture uſeth to ſet out compleat felicity, by expulſion of fear. For a rich man is not fully happy ſo long as he may fear poverty. But when either there are no more troubles, or none that can befall us, then our proſperity may be ſaid to be compleat. See Zeph. 3. 13. Iſa. 17. 2. A bad conſcience makes men afraid, but a clear conſcience drives out fearfulneſſe. He tells Job that he ſhould not need after his true repentance to fear any more a revolution of any troubles.

V. 16. *Becauſe thou ſhalt forget thy miſery, and remember it as waters that paſſe away*] He goes on in ſetting out the aſſurance of Jobs conſtant proſperity after his repentance.

Becauſe] He gives a reaſon, why Job ſhould not fear any future troubles. What need a man, or how can he fear that which is forgotten?

thou ſhalt forget] Here alſo the pronoun is expreſſed for emphaſis ſake, as ver. 13. Though thou be thus miſerable, and almoſt paſt hope of recovery, yet thou ſhalt be happy, if thou repent. He doth not mean, that it ſhould not be poſſible for Job ever to think of his former troubles at all; for troubles paſt are thought of with delight, and make preſent proſperity the more pleaſing; but he intimates; Firſt, that there ſhall be no ſcar of his wounds left, nor footſtep of his troubles, to put him in mind of them to renew his grief, Gen. 41. 30. Secondly, that he ſhall have a long time of freedome from ſorrows, which ſhall help much to make him no more affected with the remembrance of them, Jer. 50. 6. Iſai. 54. 4. Thirdly, that he ſhould have ſuch abundance of bleſſings, that they ſhould blot out the remembrance of his former ſorrows, and give him no time to think of them, Iſai. 54. 13, 17. As Joſeph, in his height of proſperity in Egypt, forgat all his former miſeries, in regard of any trouble of mind, ariſing from the remembrance them, although he thought of them, ſometimes with thankfulneſſe to God for delivering him, and therefore called his eldeſt ſons name Manaſſe, Gen. 41. 51. Joh. 16. 21.

thy miſery] Or, *thy labour*. All thy heavie pains thou now endureſt and complaineſt of ſo grievouſly.

and remember it as waters that paſſe away] Or, *that are paſſed away*. If at any time they come into thy mind, thou ſhalt think of them very ſlightly, as a man would think of waters that have overflown his ground, when afterwards he ſee a great burden of graſſe upon it, and much cattel feeding there. This thought will not afflict ſuch a man, no more ſhall the thought of thy former ſorrows ever afflict thee more, Chap. 6. 15. 2 Sam. 14. 14. Or, Thou ſhalt quite forget thy miſery, and remember it no more, then men do waters, that are quite gone away. For *Water* ſee on Chap. 14. 9. For *Paſſe* ſee on Chap. 15. 19.

V. 17. *And thine age ſhall be clearer then the noon day; thou ſhalt ſhine forth, thou ſhalt be as the morning*] As he had encouraged Job before, to return to God by the certainty of future proſperity, ſo now by the extent and greatneſſe of it.

And thine age] So the word is tranſlated, Pſal. 39. 5. The remainder of thy days ſhall be full of proſperity.

ſhall be clearer then] Heb. *ſhall riſe above.* That is, ſhall exceed the noon-day in brightneſſe. For *Riſe* ſee on Chap. 14. 12.

the noon-day] Which is moſt lightſome, the Sun being then in his greateſt height, and ſhining moſt bright. Thy dayes ſhall be moſt comfortable and honourable. It is an uſuall thing in Scripture, to ſet out joy and glory, under the words of light and brightneſſe, Pſal. 37. 6. & 112. 4. Iſai. 58. 10, 11. Eſth. 8. 16. Prov. 4. 18. Job. 5. 14. & 118. 5, 6. & 38. 15. Amos 8. 9. The word in Hebrew is of the Duall number, becauſe the Noon, is between the Forenoon, and Afternoon.

thou ſhalt ſhine forth] Thou ſhalt appear honourable to others, and full of comfort. All men ſhall take notice of thy proſperity. For *Shine*, ſee other ſignifications of the ſame Hebrew word. Chapter 5. 7.

thou ſhalt be as the morning] Iſai. 58. 8. Some take it, as ſetting forth the ſudden end of his troubles, and ſpeedy turning his ſorrow into joy, Pſal. 30. 11. As the day-light comes ſuddenly after a dark night, whereas the noon-light comes by degrees, though, at length, it be clearer then the morning-light. Others conceive, that it ſets out an increaſing proſperity. Though it be great at firſt, yet it ſhall grow greater and greater ſtill, as the morning-light doth, whereas the noon-light is at the higheſt, and grows leſſer and leſſer till night. His meaning is, Thou ſhalt not only have great joy, honour, but thou ſhalt have it ſuddenly, and it ſhall encreaſe daily. As the Sun riſing in the morning is very welcome to men, after a dark night: So ſhall thy proſperity be to thee, after all thy troubles.

V. 18. *And thou ſhalt be ſecure, becauſe there is hope; yea, thou ſhalt dig about thee, and thou ſhalt take thy reſt in ſafety*] Jobs future proſperity intimated in the former verſe, is branched into divers particulars in this verſe and the next; as ſecurity, ſafety, reſt, fearleſſeneſſe, and preheminence above others. And laſtly, it is illuſtrated by the contrary condition of ſuch as perſiſt in ſin, without repentance, in the laſt verſe.

And thou ſhalt be ſecure] It is not to be underſtood of carnal ſecurity, as Judg. 18. 10. Job 12. 6. but of an holy and confident reſting upon God, as Pſal. 21. 7. & 27. 3.

becauſe there is hope] He doth not mean an hope of getting out of theſe miſeries, for that is already ſuppoſed in the former verſes. He ſpeaks here of a further hope, which he ſhould have, when his proſperity ſhould be renewed. And that hope may be double; Firſt, Of continuing that happy condition to which he ſhould be reſtored. Secondly, Of daily increaſe of happineſſe. God would, by giving new favours, daily ſtrengthen his hope of not returning into this ſad condition, in which he now was, and of expectation of greater favours from him.

yea, thou ſhalt dig about thee] Some interpret it of laying the foundation of an houſe, by an alluſion to the Arabians, who uſing to change habitation, often digged holes, to faſten ſtakes to uphold their tents, where they found good paſture for their cattell. Others, of digging of Wells, which was the firſt thing they uſed to do, where they meant to pitch their tents, that they might not want water for themſelves, nor their cattel; as Gen. 26. 18, 21, 22. Others, of digging, or tilling the earth, and exerciſing himſelf in a lawfull calling, with the hope of thriving. So the word is uſed, Luke 16. 3. Others, of entrenching himſelf, as cities, and armies uſe to make trenches round about, that they may not be ſuddenly ſurpriſed by the enemy. This ſenſe agrees beſt with the words that follow, and with Gods former dealing with Job. Chap. 1. 10. For *Dig* ſee on Chap. 39. 21. on *Paveth*.

and thou ſhalt take thy reſt] As thou ſhalt dwell ſafely, ſo thou ſhalt take thy reſt quietly in the night, not diſquieted with cares, becauſe God hath given plenty. This bleſſing God gives to his beloved, Pſal. 127. 2. For *Take reſt* ſee on Chap. 14. 12. on *Lie down*.

in ſafety] The word ſignifies both confidence within, and ſafety without, to ſhew, that Gods people are not confident in vain. It ſhall be to them according to their faith, Matth. 8. 13. & 15. 28. Thou ſhalt ſleep, as without care, ſo without fear, as being compaſſed about with a ſtrong trench, to keep thee from all thine enemies, Lev. 26. 5. Pſal. 3. 5. & 4. 8.

V. 19. *Alſo thou ſhalt lie down, and none ſhall make thee afraid; yea, many ſhall make ſuit unto thee*] He ſhewes, that God would not give him one bleſſing alone, but would clean forget all his ſinnes, and adde one mercy to another.

Alſo thou ſhalt lie down] A metaphor taken from beaſts, that couch and lie on the earth, when they go to ſleep, Ezek. 19. 2. Pſal. 23. 2.

and none ſhall make thee afraid] Thou ſhalt ſleep as ſafely, as ſheep in a fold under a vigilant ſhepherd, where no wilde beaſt dare come neare them. Thou ſhalt have no enemy that dare interrupt thy quiet eſtate, no not when thou art aſleep, Gen. 49. 9. Lev. 26. 6. Prov. 3. 24. In the former verſe there was a promiſe of freedome from cares and inward fears, that might diſturb his reſt, here, from outward enemies, that might come upon him in the night, and fright him, and diſturb his reſt, which is not unuſual in times of war.

yea many ſhall make ſuit unto thee] Heb. *ſhall entreat thy face.* They ſhall not deſpiſe thee, as they do now, becauſe of thy troubles, but thou ſhalt be ſo rich, and in ſo great authority, and ſo full of power, that not ſome few, but multitudes ſhall ſeek unto thee for counſel, help, right, or preferment. So Zophar himſelf was fain to do, Chap. 42. 8. For the phraſe, ſee Exod. 32. 11. 1 Sam. 13. 12. 1 King. 13. 6. Pſal. 27. 8. & 45. 12. & 119. 58. Prov. 19. 6. Zech. 7. 2. The Hebrew word רב ſignifies. 1. Much, or Many. Pſal. 34. 19. 2. Great. Numb. 11. 33. Here it is uſed in the firſt ſenſe. But it may be tranſlated *Great ones.* And then the meaning is, Not only mean men, but great ones alſo ſhall need thy help, and apply themſelves unto thee for favour, which is a very great honour. See the like. Pſal. 45. 12. 72. 10, 11. The word חלה ſignifies. 1. To make ſick. Deut. 29. 22. 2. To make ſuit to one, or intreat him. 2 Chron. 33. 12. So here. For *Face* ſee upon Chap. 14. 20. upon *Countenance.*

V. 20. *But the eyes of the wicked ſhall fail, and they ſhall not eſcape, and their hope ſhall be as the giving up of the Ghoſt.*] Having before ſet out the happy condition of ſuch as return to God, to encourage Job to do ſo, now he declares the miſery of them that continue in impenitencie, to diſcourage Job from continuing in that evill way, where Zophar thought he walked. The miſery of ſuch he ſets out in three particulars: 1. The tedious expectation of good. 2. No eſcaping out of evill. 3. Hope ending in deſpair.

But the eyes] The eye is a principal member, and great judgements in Scripture are ſet out by ſome plague upon the eyes which are very tender and uſeful, Chap. 3. 10. Pſal. 38. 10. Prov. 30. 17. For a blind man is in a ſad condition, and the more ſad, if he once enjoyed the benefit of ſight. For *Eyes* ſee on Chap. 2. 12.

of the wicked] Chap. 3. 17. & 8. 22. & 10. 3.

ſhall fail] Shall wear away like a cloud that vaniſheth, Job 7. 9. They ſhall be ſo weary with expecting good, which they ſhall never enjoy, that they ſhall be able to look up no longer, Lam. 4. 17. Chap. 31. 16. For *Faile* ſee on Chap. 16. 11. on *Spend.*

and they ſhall not eſcape] Heb. *flight ſhall periſh from them,* Amos 2. 14. They ſhall be beſet with ſo many miſeries, as ſo many enemies, that they ſhall have never an hole left to flie out at. As they ſhall not obtain the good they expect, ſo they ſhall never be able to eſcape the miſeries they feel or fear. Or, *Refuge ſhall periſh from them;* as Pſal. 142. 4. There ſhall be no ſhelter or place of refuge for them to fly to, to eſcape thoſe ſtorms. They ſhall in vain ſeek for help of God or man; as Saul did, when he had forſaken God, 1 Sam. 28. 6, 15.

their hope ſhall be as the giving up of the Ghoſt] There ſhall be no more hope of proſperity for them, then of a mans life, that is giving up the ghoſt. Their hope is dying and decaying, Chap. 8. 13, 14. & 18. 14. Or, *Their hope ſhall be the giving up of the ghoſt;* They ſhall ſee themſelves ſo quite of hope of any good, that they ſhall wiſh themſelves dead, Chap. 3. 21, 22. Jer. 15. 9. It is tranſlated, *loſing of life,* Chap. 3. 39. This latter interpretation is beſt, there being no note of ſimilitude in the Originall. For *Hope* ſee on Chap. 8. 13. For *Ghoſt* ſee on Chap. 14. 22. on *Soul.*

CHAP. XII.

Verſ. 1. AND *Job*] In the three following Chapters Job anſwers Zophar, and to take away that imputation of ignorance which his friends laid upon him, he ſhews Gods proceeding in governing the world, more excellently then they had declared it. For Jobs name and perſon, ſee on Chap. 1. 1.

anſwered and ſaid] See on Chap. 3. 2. & 4. 1. And on Chapter 16. 1.

V. 2. *No doubt, but ye are the people, and wiſdome ſhall dye with you*] Here Job ſets out that great opinion his friends had of their own wiſdom, and ſcoffes at it in an ironicall way. Though ye think ye only know the courſe of Gods providence, and cenſure me as boldly as if ye were of Gods privie Counſell; yet I ſhall ſhew you your errour and folly.

No doubt but] Or, *Of a truth,* as it is tranſlated, Chap. 9. 2. It is of the ſame root with *Amen,* and imports certainty. I know ye think ſo highly of your ſelves, and would have others to think ſo of you alſo.

ye are the people] He ſpeaks to all three; for they all agreed in condemning him. Ye conceive that ye are a wiſe people, and more excellent then others for knowledge, Deut. 4. 6. And others are but beaſts in compariſon of you. Ye think ye are a ſelect people. So, *a man,* is put for *a good man,* Jer. 5. 1. Or, ye imagine, that you three are as an whole Nation, and all the wit in the Nation, is in your heads.

and wiſdom ſhall die with you] Ye think that when you are dead, all the wiſdome in the world dies with you, none being left, that are able to inſtruct others. Thus Job ironically ſcoffes at his friends pride, who had laid him ſo low, and ſet up themſelves ſo high; and payes them with their own coyn, Chap. 11. 12.

V. 3. *But I have underſtanding as well as you; I am not inferiour to you: yea who knoweth not ſuch things as theſe?*] Though ye think ſo highly of your ſelves, and contemn others, yet I may come into the ballance with you for wiſdom, and claim as great a ſhare in it as you. Nay the vulgar ſort of people know theſe things as well as you.

But] Heb. *Alſo.* Ye need not appropriate all wiſdome to your ſelves: ye may take me alſo into your number. For *Alſo* ſee on Chap. 16. 4.

I have underſtanding] Heb. *I have an heart,* The heart is put for the underſtanding ſometimes, becauſe it is by many conceived to be the ſeat of underſtanding. But becauſe moſt think the brain to be the ſeat of knowledge, the heart may be taken here metaphorically, for the ſoul, as Pſal. 45. 1. & 49. 3. Prov. 4. 23. & 23. 26. And then by another figure of the whole for the part, the ſoul for the underſtanding faculty, which is a prime one, and the light of the whole ſoule. See on Chap. 9. 4. & 11. 12. See the word thus uſed, Chap. 34. 34. Jer. 5. 21. It is *heart* in the Original in both places, but tranſlated *underſtanding,* as here. Yet the heart is put ſometimes for courage, as 2 Sam. 17. 10. Jer. 48. 41. But that ſuits not well with the ſcope of this place. For *Heart* ſee on Chap. 15. 12.

as well as you] I underſtand the courſe of Gods providence, as much as you do. For that is the knowledge here ſpoken of.

I am not inferiour to you]. Heb. *I fall not lower then you* A metaphor from men conquered, who fall down before the conquerours. So the word is uſed, Neh. 6. 16. The enemies ſeeing how God dealt with his people, they fell in their own eyes. They thought more meanly of themſelves then they did before. So Eſth. 6. 13. I am not fallen from the knowledge of theſe things no more than you. See the ſame phraſe, Chap. 13. 2. But there is yet more in this phraſe. For Job did not mean, that he thought himſelf equall to them in the knowledge of Gods providence, whoſe errours herein he goes about to confute, but that he was beyond them in this point, and underſtood it better then they did, though in his modeſty he would not ſay ſo much of himſelf, as he might have done. A figure called Meioſis, and often uſed by godly men in Scripture; as 1 Cor. 7. 40. 2 Cor. 7. 10. & 11. 5, 21, 23. & 12. 11. with 1 Cor. 15. 10.

yea, who knoweth not ſuch things as theſe? Heb. *and with whom are not ſuch as theſe?* Ye think ye have a great treaſure of knowledge more then I, and yet, not I onely, but many meaner then I, yea, every common man underſtands Gods way, in his dealing with good and bad men, as well as (if not better then) your ſelves.

V. 4. *I am as one mocked of his neighbour, who calleth upon God, and he anſwereth him: the juſt upright man is laughed to ſcorn*] As before he had objected to his friends too ſlight an opinion of him. For men think very meanly of them, whom they deride.

I am] Ye need go no further for an example to confute your opinion, that God alwayes upholdeth and countenanceth godly men: ye may ſee the contrary in me, whom God, not onely afflicts with heavy plagues, but alſo gives over to be derided by you.

as one mocked] Heb. *a laughter,* or, *deriſion.* Mocked in the higheſt degree, as one fit for nothing, but to be made a laughing-ſtock. There is no *as* in the Original, and no queſtion but Job meant it of himſelf, Chap. 16. 10. & 17. 2. & 21. 3. & 30. 1. Pſal. 35. 16. & 44. 13. For *Laughter* ſee on Chap. 29. 24.

of his neighbour] Before he ſpake in the firſt perſon; *I am:* Now in the third, *of his neighbour.* As not willing to fall foul upon his friends directly; but giving them an hint, under another perſon, how unkindly they dealt with him. The word ſignifies, as a neighbour dwelling near one, ſo a friend or companion brought up together with one at the ſame table. For it comes from a word that ſignifies to feed, as cattel feed together, Pſal. 35. 14. & 41. 9. Prov. 27. 10. This aggravates Job's miſery, for mocks and taunts from friends, from whom we expect countenance and comfort, are moſt bitter, and hardeſt to be digeſted.

who calleth upon God] Some underſtand it of the party mocked, or *Job* himſelf, who being wholly ſlighted by his friends, hath no refuge to flye to, but God, to right him; and perſwades himſelf that God will do it. But this agrees not with Chap. 9. 16. It is rather to be underſtood of the mocker, who was one that made a profeſſion of the true Religion, which is ſet out by that phraſe of calling upon God, Pſal. 79. 6. Jer. 10. 25. And it was a great addition to Jobs miſery, to be mocked not by Gentiles; but by ſuch as profeſſed the ſame true Religion with him. Or it may be meant, that the mocker was ſo bold, that he durſt pray to God to confirm his mocks, and to proſper him in his wicked courſe. For *Call* ſee on Chapter 13. 22.

and he anſwereth him] God anſwers him really, by making the mocker to proſper in his evill way, and ſo encouraging him to deride others. His meaning is, that he had heaven and earth againſt him, and his deriding friends were heard of God, when he could not be heard. For *Anſwer* ſee on Chap. 16. 1.

the juſt upright man is laughed to ſcorn] *Job* ſpeaks modeſtly of himſelf in the third perſon, as if he ſpake of another. So doth Paul, 2 Cor. 12. 2, 3, 5. A man that is truly juſt, and not ſeeming ſo onely, is ſubject to contempt and ſcorn.

V. 5. *He that is ready to ſlippe with his feet, is as a lamp deſpiſed in the thought of him that is at eaſe*] Here *Job* couches a ſecret reaſon, why hee was deſpiſed and mocked by his friends; to wit, becauſe he was brought to a low condition, which uſeth to be accompanied with contempt; and they were in a flouriſhing eſtate, which ordinarily carries pride along with it.

he that is ready] The word is fixed, or prepared. He that cannot chuſe but fall, and is near to deſtruction, Pſal.108.1.

to ſlip with his feet] To catch a fall, or *to halt*; as Pſal. 38. 17. Jer.20. 10. He that is brought ſo low by afflictions, that he is ready to periſh, Deut.32.35. Pſal.94.18. Jer.13.16. Pſal.73.18. So on the contrary, the firmneſſe of an eſtate, is ſet out by the unmoveableneſs of the foot, Pſa.121.3. There is a falling into ſin, ſet out by the ſlipping of the feet, Pſa.73.2. But that agrees not with the coherence of this place.

is as a lamp deſpiſed] He that is going down the wind in the world, is like a lamp that once made a fair ſhew, and was much eſteemed, while men might guide themſelves by the light of it; but when it is well nigh out, it begins to ſtink, is ſlighted and caſt away.

in the thought] Heb. *to the thought*. It is ſo repreſented to their mind by their corrupt judgement. It comes from a word that ſignifies clearneſſe, or brightneſſe, in the Original; becauſe as bright beams are ſhot forth by the Sun, ſo ſelf-pleaſing thoughts come from the mind. The word is uſed, Pſal.146.4. Dan. 6.3. Jon.1.6.

of him that is at eaſe] That is rich, and hath the world at will, and therefore is not ſenſible of the miſeries of other men. The word doth not ſignifie all ſitting ſtill, or being quiet, but ſuch eaſe as rich men take that need not labour, but can live upon their means without it: as if he had ſaid, Such an one as I, full of affliction, and near to deſtruction, am now deſpiſed like a lamp going out, and that by you my friends, who have the world at will, and live in eaſe, while *I* am in want, and full of pain. I had a ſhining time of proſperity, but now it is gone, and *I* am ſlighted by you.

V.6. *The tabernacles of robbers proſper, and they that provoke God are ſecureſt, into whoſe hand God bringeth abundantly.*] As it often goes ill with the godly; as ver. 5. contrary to what thou, O Zophar, haſt affirmed, Chap 11.17. ſo it often goes well with the ungodly, contrary to thy aſſertion, Chap.11.20. This *Job* proves by obſervation, or experience, ver. 5,6 by teſtimony of the creatures, ver. 7,8,9,10. Of the Senſes, and ancient men, ver. 11,12.

the Tabernacles] See on Chap 5.24. & 11. 14. By *Tabernacles*, is meant all they have, in, or about their dwellings, as their children, cattell, goods, and all their affaires.

of robbers] It comes from a word that ſignifies to lay waſte, as Robbers do where they come, and as the Chaldeans and Sabeans had done to Job, Chap.1. To which he may here allude. He means, ſuch as deal moſt unjuſtly with men; yet they thrive wonderfully in the world.

proſper] Or, *Are quiet*. They thrive by their ſtolne goods, and no body moleſts them, Chap.3.26. Pſal.30.6. For the proſperity of the wicked men, ſee Chap.21.7. Pſal.37. 1,35. & 73. 12. & 92.7. Jer. 12.1. Hab. 1.3,4. Mal.3.15.

and they that provoke God] The word הרגיז in the original, ſignifies, to move bodily, or ſhake: as Job 9.6. Iſa.23. 11. And ſecondarily, to move to paſſion, or diſtemper, or anger, which unſettles the mind of man, 2 King. 19. 28. it is called rage. God is not ſaid to be provoked by infirmities, or ordinary ſins; but by heinous ſins, or ſins done with an high hand, and with aggravating circumſtances, Pſal. 106. 7. Not only ſuch as offer violence to men (as in the beginning of the verſe) but alſo ſuch as ſin immediately againſt God, and that with an high hand, proſper.

are ſecure] Heb. *Confidences are to them*. They are not only quiet when others are in trouble; but alſo moſt confident of the continuance of their proſperity. The plural number notes out abundance of confidence; as of bleſſedneſſe, Pſal. 1. 1. Or the bleſſedneſſes of the man, &c. And, Wiſdomes, Prov. 1. 20. in the Original, notes out abundance of wiſdom. Or, It may be meant of ſtrong places, or ſtore of wealth, whereon a man builds confidence.

into whoſe hand] The number is changed to the ſingular, to ſhew, that God dealeth ſo not with ſome few, but with many particular wicked perſons; as by hand, is meant, power, or poſſeſſion; as Chap.1. 12. & 2.6. For *Hand* ſee on Chap. 15. 23.

God bringeth] Robbers get their goods unjuſtly; yet God is ſaid to bring them into their power, becauſe without his leave they could not meddle with them. See on Chap.1.21. Others read it, *To whom God hath brought by his hand*, Others, *Becauſe God hath brought*, &c. The firſt reading is the beſt.

abundantly] This word is added by the interpreters, in a diſtinct letter, to ſhew the right meaning of the text, that God doth not give ſparingly to them, as to ſome others; but much more than to many good men.

V.7. *But ask now the beaſts, and they ſhall teach thee, and the fowls of the ayre, and they ſhall tell thee.*] For the greater conviction of his friends, he brings his proofs from the loweſt creatures. You need not think you have taught me ſuch rare things, or ſend me to anceſtours to to learn (Chap.8. 8,9,10.) that which bruit beaſts can teach. I need not prove by Reaſon, or Scripture, what I ſay: I ſhall bring the beaſts for witneſſes againſt you.

But] Heb. *And ſurely*: See on Chap. 1. 11. & 2.5. There is no queſtion, but the beaſts may teach you ſo much.

ask] Enquire how things are carried among the bruit beaſts. For *Ask* ſee on Chap. 8 8. on *Enquire*.

now] Or, *I pray thee*: Do not think much to be informed by them. For *Now* ſee on Chap.4 7. on *I pray thee*.

the beaſts] It may ſignifie any kind of beaſts, wild or tame: but it is commonly put for wild beaſts, and the ſenſe is the more full; There is no beaſt ſo wild in the wilderneſſe, that never came near man to learn any thing of him, but can inform thee in this point. Becauſe men uſe not reaſon well, God to ſhame them doth often in Scripture ſend them to the beaſts to learn. Prov.6.6. Iſa. 1. 3.

and they] Heb. *and it*. That is, every one of them. None ſo vile, or bruitiſh, but can inform thee. The like phraſe of joyning a noun plurall, to a verb ſingular, is often found in the Original, in the ſame ſenſe; as Eccl.10. 1. Gen.49. verſ.22.

ſhall teach thee] If they could ſpeak they would inform thee in the truth of what is in controverſie between us. Or, Thou mayeſt, by enquirie into their carriage, learn the truth herein, for there is matter enough from thence to be had to ſhew thee. So the heavens teach, Pſal. 19. 1. It is true of Gods providence in general. But here it is to be applied to the buſineſſe in hand. Thou ſhalt ſee the great beaſts devoure the little ones, the hurtfull fowls deſtroy the harmleſſe, the great fiſhes eat the ſmaller: a lively type of Gods providence among men, ſuffering the bad to oppreſſe the good, Hab. 1. 13,14. For the word *teach*, ſee on Chap.6 24. & 8. 10.

and the fowles] The word includes all flying birds great and ſmall. Any of them can acquaint thee with this.

of the ayre] Heb. *of the heaven*. Not of the third heaven, wherein are the Angels; nor of the ſecond, wherein are the Stars; but of the firſt, And therein not of the upper or hot region of the air, wherein ſome place the Element of fire, nor of the middle region, wherein are the clouds; but of the lower Region of the air, wherein the birds uſe to flie, Chap.28. 21. Pſal.8.8. For *Heaven* ſee on Chap. 1. 16.

and they ſhall teach thee] They ſhall ſet it out plain before thee, ſo that thou mayeſt, as it were, ſee it with thine eyes. So the Hebrew word ſignifies. It comes of נגד. Before, or in ſight. They will make thee to underſtand it clearly and fully.

V.8. *Or ſpeak to the earth, and it ſhall teach thee; and the fiſhes of the ſea ſhall declare unto thee.*] He proceeds to bring other Witneſſes of the truth of what he ſaid; and that from the earth and ſea.

Or ſpeak to the earth] Others read it; *Or ask the ſprig of the earth*. Adding the word *ask*, out of the former verſe. The words may bear it, and it is a diſtinct teſtimony from the reſt, to demonſtrate the point in queſtion. As the great trees overthrow the ſmaller, and drop upon them, and keep the ſun-ſhine from them, and by reaſon of the greatneſſe of the roots, afford the leſſer ones no room to root in the earth, and ſuck away the moiſture of the earth from them, and by all theſe means kill them, and that by Gods diſpoſing; ſo God permits the wicked to oppreſſe good men in the earth. From the Hebrew word ארץ comes our Engliſh word *Earth*. It is uſed ſometimes for the whole body of the earth, as Gen. 1. 1. Sometimes for a land, as 2 Sam. 3.12. Sometimes for the inhabitants of the Earth, Pſal.67. 2. Or of ſome particular land, as Gen.41. 57. Sometimes for fields, or arable grounds, as Exod.23.10. Here in the firſt ſenſe. For *Speak*, or *ſprig*, or *buſh*, ſee on Chapter 9. 27. For *Earth*, on Chap.9. 24.

and it ſhall teach thee] See on ver.7.

and the fiſhes of the ſea] Theſe alſo, although more dumb than beaſts, making not ſo much as a ſound, yet may acquaint thee, that as great fiſhes devour ſmall, ſo tyrants oppreſſe good people. For *Sea*, ſee on Chap.14.11.

ſhall declare unto thee] The Hebrew word ſignifies to reckon up, or declare particularly: as 2 Sam. 24 10. Pſal. 26. 7. They are able to produce many ſuch particular examples of violence in the ſeas.

V.9. *Who knoweth not in all theſe, that the hand of the Lord hath wrought this?*] Now he comes to a concluſion out of the former premiſes, that it appears by all theſe teſtimones, that God brings forth all thoſe troubles of good men in the world, as well as thoſe among the beaſts.

who knoweth not] Who is ſo ſilly, as not to underſtand this courſe of Gods providence, which is held out ſo plainly in every mean creature? Becauſe Zophar, Chap. 11. 8. had with high words ſet out Gods providence by unſearchable things, and Job had ſaid, ver. 3. of this Chapter, that in this point controverted between them it was obvious to all, now he ſhews it by earthly creatures near at hand, and commonly ſeen by vulgar eyes. Ye need not ſeek it ſo far, that may be informed by thoſe violences, which God permits in other creatures, and ſee how he deals with men. This he doth to humble his friends, who were proud of their wiſdom, as if they could bring forth ſuch things as none elſe could.

in all theſe] That God ſhews the footſteps of his providence in all theſe creatures at ſea and land. Or, *by all theſe*. They are inſtruments to make it known. So ב is uſed twice in one verſe, Pſal. 33. 6.

that the hand of the Lord] His divine power, by which he works, as men do, with their hands, Chap. 10, 8. For *Hand* ſee on Chapter 15. 23.

hath wrought this] Ravening Fowls, and Beaſts, and Fiſhes, could not thus prey upon others; nor bad men on good, unleſſe God had an hand in it. For the phraſe, ſee 2 Sam. 14. 19. For *wrought* ſee on Chap. 14. 9. on *Bring forth*.

V. 10. *In whoſe hand is the ſoul of every living thing, and the breath of all mankind*] It muſt needs be, that God hath an over-ruling hand in all theſe confuſions in the world, for the life of all creatures is at his diſpoſing. He can take it away when he pleaſe, and ſo cauſe the ſtronger creatures to ceaſe from oppreſſing the weaker, and bad men from oppreſſing good.

In whoſe hand] In whoſe power or diſpoſing. See on Chap. 1. 12. & 2. 6. Gen. 16. 6. Dan. 5. 23.

is the ſoul] Or, *life*. The word נפש is put ſometime for the ſoul it ſelf; as Ezek. 18. 4. Sometime for the whole man; as Gen. 46. 26. Sometimes for life, the effect of the ſoul, for, it goes away from the body, when the ſoul departs, Gen. 9. 4, 5. Sometimes for a dead body, out of which the life is gone, Lev. 22. 4. Here it is taken for the life of a beaſt flowing from a ſenſible ſoul, Lev. 17. 10, 11. The life of a beaſt is in his blood. If that be let out, the beaſt dies. For *Soul*, ſee more on Chap. 14. 22.

of every living thing] Of every unreaſonable and ſenſible creature. For it is oppoſed to mans ſpirit in the end of the verſe, and the Jews do not attribute ſouls to trees, Pſal. 145. 16. It is ſometime reſtrained to man; as Gen. 3. 20. But it cannot be ſo here, for the reaſon before given.

and the breath] Sometimes it is put for the reaſonable and immortal ſoul in man, as Eccl. 12. 7. Sometimes for the breath, as Pſal. 146. 4. His breath being gone, life is gone withal. So it is taken here. For *Breath*, ſee on Chap. 15. 2. on *Vaine*.

of all mankind] Heb. *of all fleſh of man*. That is, of every man. Fleſh is taken ſometimes for man, as Iſa. 40. 6. *All fleſh is graſſe*, that is, all men are mortal. Sometimes for the ſubſtance of the body, as Gen. 17. 13. Lev. 19. 28. Heb. 12. 9. Sometimes for the original corruption of nature remaining in men, Gal. 5. 17. Here it is taken for the body of man. Though the word איש, be uſed ſometimes for an eminent man, and ſometimes for a male, as we have ſhewed on Chap. 1. 1. yet here it comprehends both men and women. So alſo Exod. 19. 13. & 21. 16. Chap. 15. 16. & 34. 11. As God can take away the life of every beaſt, ſo the life of every man, and ſo end all oppreſſion: and therefore he muſt needs have a hand in theſe diſorders by his providence. For *Fleſh*, ſee on Chap. 14. 22. For *Man*, ſee on Chap. 1. 1.

V. 11. *Doth not the eare try words, and the mouth taſte his meat?*] The intent of Job in theſe words is, that the truth of the thing in controverſie between him and his friends might eaſily be known, if men would but examine the things that were ſpoken on both ſides by himſelf, and by his friends. For there is as ſure a way to judge of truth and falſhood by the ear, as there is of judging of pleaſant and bitter things by taſte. See the like, Chap. 6. 30. & 34. 3.

Doth not] Spoken by way of admiration, and interrogation, as Chap. 6. 5. & 8. 10, 11. Certainly the ear can try words. A ſtrong aſſeveration.

the ear] The hearing faculty, yet not ſeparated from the judging faculty of the ſoul; but as an inſtrument of it. Hence comes a word in the Original, that ſignifies a pair of ballances. For they are like the head with one eare hanging on the one ſide, and another on the other. And the underſtanding judgeth of the truth of words by the two ears, as the beam determines the juſt weight of things by the two ſcales. For *Ears*, ſee on Chap. 15. 21.

Try] Throughly examine whether they be true or falſe, well proved or not, conſequent out of the grounds they are built upon or not. Thus Job wiſheth his grief to be weighed, or tryed, whether he had not juſt cauſe to complain heavily, Chap. 6. 2.

words] That is, ſpeeches, or ſentences, and that ſo exactly, that it calls every word of the ſentence to account. Words are the proper object of the ear, as colours of the eye.

and] This word is often tranſlated, *as*. See Chap. 5. 7. & 16. 21. and ſo it may here. And the meaning is, A man may give as true judgement of words by his ear, whether they be true or falſe, as of meats by his taſte, whether they be ſweet or ſoure.

the mouth] Heb. *the palate*. For it is thought to be the proper inſtrument of taſting, rather than the whole mouth.

taſtes his meat] Heb. *taſtes meat for it ſelf*. That is, as a man by his palate taſts of meat offered to him, and if it be good receives it: if not, refuſes it; ſo muſt I with your words, and you with mine, try them by the ear, and if they be found true, receive them; if not, reject them. And by this careful examination of reaſons on both ſides, we ſhall come to a true reſolution of what is in controverſie between us. For *Taſte*, ſee on Chap. 6. 6.

V. 12. *With the ancient is wiſdom; and in length of dayes, underſtanding.*] If the ſoul can by the ear judge of the truth of words, then doubtleſſe they may beſt know the truth of things, that have lived long, and had much time to weigh the things they have heard.

With the ancient] *In the ancient*. The Hebrews have three words to ſet out an old man; 1. זקן, a man of ſixty years old, and upward. 2. שב, a man of ſeventy and upward. 3. ישיש, a man of fourſcore years and upward. This is the word here uſed. It is derived from יש, *To be*. And Job hereby intimates, that they which live longeſt, and have the longeſt being here, have a fair opportunity to know truth beſt.

is wiſdom] The knowledge of Divine truths gathered out of long obſervation, and experience.

and in length of dayes] That is, in men that have lived long, and ſeen many dayes. For *Dayes*, ſee on Chap. 14. 14.

underſtanding] As they have gotten wiſdom by experience to know more than others, ſo likewiſe underſtanding to draw other things out of thoſe they have obſerved, and ſo may well know much more than the younger men. Job herein grants what Bildad had affirmed, Chap. 8. 8. &c. yet with a ſecret retortion upon his friends, ſome of whom might be ancienter then he, Chap. 15. 10. yet underſtood not what he ſpake concerning Gods providence. And therefore ſome read it by way of interrogation, *Is wiſdom with the ancient, and underſtanding in the length of dayes?* It ſhould be indeed, but it appears not in you. Ye have loſt much time, and want much underſtanding of Divine truths.

V. 13. *With him is wiſdom and renſtgth, he hath counſel and underſtanding.*] It may be old men may want underſtanding, but God doth not. And whereas old men decay in ſtrength, if they do increaſe in wiſdom, God is infinite in both.

With him] Not with the old man ſpoken of laſt, but with God, of whoſe providence all this diſpute is, and who is mentioned often before in this Chapter, verſ. 4. 6, 9. ſo that he needed not be named again, but his friends might eaſily perceive whom he meant.

is wiſdom and ſtrength] See on Chap. 9. 4. where both theſe are mentioned, and attributed to God, as here.

he hath] Heb. *his is*. Leſt any man ſhould think, becauſe he ſaid before, ver. 12. that wiſdom and underſtanding were in old men, and now in this verſe, that they are with God, that therefore there is no difference between Gods wiſdom and mans, now he tells them that it is properly his: Men borrow their wiſdom from him, and theirs is not worthy of the name of wiſdom, in compariſon of his: but God is infinitely wiſe of himſelf.

counſel and underſtanding] The words may be taken promiſcuouſly, to ſhew the abundance of wiſdom that is in God. Yet ſome diſtinguiſh them thus; God hath underſtanding to find out all ſecrets and counſel, to know fit means to bring all his purpoſes to paſſe, and wiſdom to order the means for attaining thoſe ends, and ſtrength to carry them on to execute all his will.

V. 14. *Behold he breaketh down, and it cannot be built again: he ſhutteth up a man, and there can be no opening*] Now he proceeds to ſhew the great wiſdom and power of God, mentioned in the former verſe, and that unto the end of the Chapter. He not onely ſhews Gods wiſdom and power to be great, but alſo greater than the wiſdom and power of all the creatures, in that what he doth, none can undo; and what he undoes, none can repair. And becauſe men are very blockiſh in the things of God, he gives many high demonſtrations of Gods Wiſdom and Power to convince thoſe that ſlight the courſe of Gods ordinary providence.

Behold] Or, *If*. See on Chap. 9. 12. & 11. 10.

he breaketh down] He deſtroyes Cities, Caſtles, Houſes, Provinces, as in the flood, and deſtruction of Sodome, and of the Tower of Babel. It may be underſtood alſo of deſtruction of Families, which are compared to buildings, Exod. 1. 21. Thus God had broken down Jobs Family, by deſtroying his children, which are in the Hebrew phraſe, *builders of the houſe*, Gen. 16. 2. & 30. 3. Ruth 4. 10, 11.

and it cannot be built again] It cannot be repaired. But this is to be underſtood of thoſe things that God purpoſeth utterly to deſtroy; for Houſes and Churches deſtroyed by thunder and lightning, have been built again. For *Build*, ſee on Chap. 20. 19.

he ſhutteth up a man] Heb. *upon a man*. As if he were in a pit, and had a great ſtone rolled on the mouth of it; that he might not get out, as was on Chriſts grave, Matth. 27. 66. It ſignifies ſhutting up into priſon, or into ſome dangerous diſeaſe, as Gen. 20. 17, 18. or putting into bands; for the contrary word in the end of the verſe ſignifies looſing, as well as opening; as ver. 18.

and there can be no opening] Unleſſe he pleaſe. See the like phraſe, Iſa. 22. 22. Rev. 3. 7. For *Open*, ſee on Chap. 11. 5.

V. 15. *Behold he withholdeth the waters, and they dry up: alſo he ſendeth them out, and they overturn the earth.*] Gods great power, which he had ſet out before by his over-ruling men in civil affaires, now he ſets out by his powerful diſpoſing of natural things, not as men would have them, but as he pleaſe.

Behold] Or, *If*, as ver. 14. & Chap. 9. 12. & 11. 10.

he withholdeth] Sometimes עצר ſignifieth keeping back a thing by force, hindering or ſhutting it up; as 2 Chr. 13. 20. Sometimes reſtraining it by command, as Lawes reſtrain men from many enormities. So it imports rule, 1 Sam. 9. 17. Sometimes to ſtop the courſe of a thing by prayer, as 2 Sam. 24. 21. Here it is taken in the firſt ſenſe. So God by his power reſtrains the waters.

the waters] Some underſtand it of keeping the rivers within their bounds, but that though it may hinder them from hurting the earth, yet it makes them not to dry up. Others, and more rightly, interpret it of rain water, which God withholds when he keeps it in the clouds, and will not let it fall down to water the earth. See an example, 1 King 17. 1. &c. Gen. 8. 2. For *Water*, ſee on Chap. 14. 9.

and they dry up] Some underſtand it of the waters themſelves, as Gen. 8. 2, Nah. 1. 4. Zach. 10. 11. Others, of the trees and herbs, which decay for want of water. Such things as live by moiſture, muſt needs dry up, if rain fail, 1 King. 18. 5. Jer. 12. 4. Joel 1. 18. It may be underſtood the firſt way. And then it doth the better illuſtrate, and more fully ſet forth the great power of God. He can keep the rain back ſo long, till the very rivers be dry. So it anſwers to the oppoſition, *They overturn the earth*. And the ſecond muſt needs follow upon it: If rivers be dry, herbs and plants will decay. The word יבש ſignifies, 1. To be dried up, Joel 1. 20. 2. To be aſhamed, Hoſ. 10. 6. Here it is uſed in the firſt ſenſe.

alſo he ſendeth them out] It is uſed ſometimes for ſending a meſſenger with ſome errand, or command, to do ſomething. As Joſeph ſent his brethren to fetch his father, Gen. 45. 24. So God gives the waters a commiſſion to overflow the earth, Pſal. 147. 18. But the word hath a further emphaſis, and ſignifies a giving liberty to the waters, that before were, as it were, impriſoned in the clouds, to break through them, and fall upon the earth. So Noah ſent the Dove out of the Ark, Gen. 8. 12. The Heb. word שלח is uſed. 1. For ſending a meſſenger, Gen. 19. 13. 2. For putting away a wife by divorce, Deut. 24. 1. 3. For trees putting forth branches, Pſal. 80. 11. or roots, Jer. 17. 8. 4. For letting the hair grow long, Ezek. 44. 20. 5. For ſetting a place on fire, Hoſ. 8. 14. Here it is taken in the firſt ſenſe. God ſends the waters out as his meſſengers to overturn the earth. For *Earth*, ſee on Chap. 9. 24.

and they overturn the earth] They do change the face of the earth; for the word ſignifies turning, as well as overturning. See Levit. 13. 3. The earth was dry, firm, green before; now, after a deluge, it is moiſt, ſoft, ill coloured. Or, they overturn houſes and cities, and trees that are on the earth. See on ver. 8. See an example in the flood, Gen. 7. 11. &c.

V. 16. *With him is ſtrength and wiſdom: the deceived and the deceiver are his*] Job repeats what he had ſaid before, verſ. 13. of Gods wiſdom and power, though in other words in the Original, and in another order. This he doth, becauſe he had other things to ſpeak of Gods wiſdom and power, and intended to ſet them forth, by his ordering mens manners, both good and bad. A thing that might ſeem ſtrange to his friends. And therefore Job, by way of exclamation, cries out the ſecond time, that power and wiſdom is with God, to ſhew how much he was affected with it himſelf, and how earneſtly he deſired his friends might be more affected with it.

with him] See on ver. 13.

is ſtrength and wiſdom] Some think the ſame things to be intended, that were ſet out by other words in the Original, verſ. 13. Others conceive ſome difference between them: and think that עז, ſignifies Gods prevailing power, that cannot be reſiſted. גבורה: Gods eſtabliſhing power, whereby he upholds all things. חכמה: Gods wiſdom, in decreeing things. תושיה: in execution. For the laſt word, ſee on Chap. 5. 12. & 6. 13. Strength and wiſdom are both joyned together, to ſhew, that God can do whatſoever he will. For ſome things men can do by ſtrength: others, that cannot be effected by force are comprehended by policy. God hath both theſe, and therefore can do any thing. For *Wiſdom*, ſee on Chap. 26. 3. on *The thing as it is.*

the deceived and the deceiver are his] He doth not mean, that they are both Gods by creation: that ſuits not with his ſcope. But they are both ſubject to his authority. He could by his wiſdom and power, if he pleaſed, keep the one from deceiving, and the other from being deceived, and that both in religious and civil affairs. And therefore he doth as it were, countenance them, in that he doth not hinder them when he may. This ſuits with that, which Job went about to prove. See on ver. 7.

V. 17. *He leadeth counſellours away ſpoiled, and maketh the Judges fools*] He had before ſhewed how God over-rules men in things civil and moral; now he intimates, how God over-rules in things political, and ordering Kingdoms and Common-weaths, wherein are many confuſions, and he inſtances in Counſellours and Judges, and Kings, the chief pillars of a State; and all to ſhew, what he undertook before to prove againſt his friends, that wicked men do often thrive, when good men are kept low. And that appears, becauſe all along, from the fourteenth verſe to the end, all his inſtances are of ruining men and States, but none at all of bleſſing them.

He leadeth away] Heb. *He maketh to walk.*

counſellours] Wiſe men that give advice in publick affairs, to Kings or Rulers, as being beſt able to order things preſent, and prevent miſchiefs to come. That ſit at the ſtern of the State to guide it.

Spoiled] Of their wiſdom, ſo that they give bad counſel, to the ruine of themſelves and others. Or, ſpoiled of the honour and wealth they have gotten. For ſuch eminent men are uſually rich. See verſ. 19. God defeats their counſels, and leads them away, like captives, in triumph, having deprived them of wit, wealth, and honour, 2 Sam. 15. 31. & 17. 14, 23. Iſai. 19. 11. 1 Cor. 1. 19.

and maketh the Judges] Judges differ from Counſellours, for they ſit in judgement, to determine cauſes between man and man, according to the law. Theſe ſhould be wiſe to do right, but God often makes them fools, and then they do much wrong.

fools] Or, *mad* as Eccl. 7. 7. Iſai. 44. 25. God will deprive them of underſtanding, or ſo go beyond them, that he will croſſe all their ſentences.

V. 18. *He looſeth the bond of Kings, and girdeth their loyns with a girdle*] Now he goes higher, and ſhews that God, not onely over-rules Counſellours and Judges, but alſo diſpoſeth as he pleaſeth of the ſupremeſt Magiſtrates, as Kings and Emperours. Three things uphold their greatneſſe, the wiſdom of their Counſellours, authority of their Judges, and the majeſty of their own perſons. All theſe God can pull down. So much is intimated in the former verſe, and this.

He looſeth] Heb. *openeth*. For bonds are tied with knots, or buckles, which when they are opened or untied, the bond is looſe, and falls off. It will hold the things, or perſons bound no longer.

the bond of Kings] The Chaldee Paraphraſt takes it for chains. As if the meaning were, God takes them out of priſon, and ſets them on the throne, 2 King. 25. 27. Others underſtand it of thoſe, whom Kings have impriſoned; God ſets them at liberty, and brings the Kings, their impriſoners, into their room. Others, of taking them away by ſome great judgements, whereby their ſubjects are ſet at liberty from the yoke of obedience. But it is rather to be underſtood of Gods taking away that honour and authority they had in the hearts of their ſubjects, whereby their people are kept in obedience: which being looſed by God, people ſhake off all obedience to their Rulers. And indeed, it is a wonder that ſo many men of ſo many different minds, ſtates and degrees, ſhould ſubmit to the government of one man. And on the contrary, that being once brought under, and kingly authority ſettled, and upheld by wiſe Counſellours and prudent Judges, the people ſhould dare to caſt it off. But both are of God, who ties the bond as faſt as he pleaſe, and looſeth it when he pleaſe, Pſal. 2. 3. Dan. 2. 21. 1 Sam. 2. 4. Pſal. 18. 33, 40. Chap. 30. 11. Iſai. 45. 1. 5.

and girdeth their loyns with a girdle] Some underſtand it of giving authority and power, and ſtrength to Kings, which is ſet out ſometimes, in Scripture, by this ſimilitude of a girdle, as Iſai. 11. 5. Jer. 13. 1, 7. So ſouldiers going to battel, to uſe their ſtrength, have their loins girt, Eph. 6. 14. But this cannot well agree with Jobs ſcope, for he ſets out Gods judgements upon great ones to bring them down, not his mercy to eſtabliſh them. Others, therefore take it, of bringing Kings into a ſervile condition, that they which were attended by great ones before, now ſhould wait upon others. For ſervants are girt as well as ſouldiers, that they may be ready for their work or attendance. So the Perſian Kings gave girdles to thoſe they had conquered, and made them attend upon them, Luk. 12. 37. & 17. 7, 8. Joh. 13. 4. 1 Pet. 1. 13. Laſtly, others bring it yet lower; God brings Kings from the throne to the priſon, to be bound with chains as with a girdle. So the word אסר girding, or binding is uſed, Pſal. 118. 27. & 105. 22. Hoſ. 10. 10. Joh. 21. 18. 2 King. 25. 7. This is laying affliction upon mens loines, Pſal. 66. 11. And this agrees beſt with Jobs ſcope, mentioned before. The word אסר ſignifies. 1. To bind, or tie, 1 Sam. 6. 7. 2. To bind from a thing, Numb. 11. 38. 3. To bind to a duty or oblige, Num. 30. 2. Here it is taken in the firſt ſenſe.

V. 19. *He leadeth Princes away ſpoiled, and overthroweth the mighty*] Having ſhewed Gods judgements on Kings, he now comes to ſhew it on Princes, and men of great eſtates, who are next to them.

He leadeth away] See on ver. 17.

Princes] The word כהן moſt commonly ſignifies Prieſts, in Scripture: but it is uſed alſo for Princes, and ſuch as are about Kings, and next in honour to them, as 2 Sam. 8. 18. with 1 Chr. 18. 17. 2 Sam. 20. 26. and Joſephs father in law, Gen. 41. 45. and Moſes his father in law, Exod. 2. 16. are thought to be temporal rulers of thoſe places, for it is not likely, that they would marry the daughters of idolatrous Prieſts. The word came thus to be uſed in both ſenſes, becauſe the ſame perſons at firſt, were both Prieſts and Rulers, as the firſt-borne before the law. Moſes under the law, Pſal. 99. 6. Eli and Samuel. And the Prieſts were then attending upon God, as Princes attend upon Kings. But here it is uſed for Princes, becauſe it is moſt likely, that Job lived before the prieſthood was ſetled in Aarons family, and therefore he offers ſacrifice for his children, Chap. 1. and is commanded by God to do it for his friends, Chap. 42. Whereas Saul, after the Prieſthood eſtabliſhed, loſt his Kingdom for ſuch an act, 1 Sam. 13. 13, 14. Of Jobs time, ſee on Chap. 1. 1.

Spoiled] See on ver. 17.

and overthroweth] This word imports an utter deſtruction, as of a tree that is plucked up by the roots, Prov. 21. 12. & 22, 12.

the mighty] Such as are potent men in a Kingdom, and ſtrongly ſeated as it were on a rock, and think none can remove them, Num. 24. 21. But think they can carry all before them, like the ſtream of mighty rivers, and none can withſtand them, Amos 5. 24. He may mean, either ſuch as are mighty in a State, or ſtrong Warriours. The word איתן ſignifies 1. Strong, Num. 24. 21. 2. Strength, Exod. 14. 27. Here it is uſed in the firſt ſenſe.

V. 20. *He removeth away the ſpeech of the truſty, and taketh away the underſtanding of the aged*] Skilful Oratours, and ancient wiſe men, are a great ſtay to Kingdoms, if publickly imployed: and if not, yet ſuch men think they can ſave themſelves and their families in troublous times. But God can pull them down alſo.

He removeth away] The word properly ſignifieth to take a thing out of its place, and ſo by conſequence, taking a thing quite away: for things removed, are not to be found where they were.

the ſpeech] The *lip*. Becauſe the lip is the inſtrument of ſpeaking. See Chap. 2. 10. So one language, is called one lip, Gen. 11. 1. Hereby is meant, not making them dumb, but taking away that extraordinary faculty they have of ſpeaking underſtandingly, or eloquently. For *Lip*, ſee on Chap. 15. 6.

of the truſty] The word נאמן is by ſome tranſlated *eloquent*, from נאם, *to ſpeak*. And ſuch men are of great uſe in a State. By others, *ſuch as ſpeak truly*. For ſuch will rightly inform in publick affairs. By others, *the confident*. For they that ſpeak truly and elegantly, as they are of great uſe in the publick, ſo they may well be confident in what they adviſe, and look to be believed. Such was Achitophels counſel, 2 Sam. 16. 23. By others, *the truſty*: as in our tranſlation; for ſuch men are moſt worthy to be truſted, both by Governours and people, in places of greateſt conſequence, who can ſpeak well, and will ſpeak truly and confidently, as becomes Oratours, Lawyers, Embaſſadours. And in theſe three laſt ſenſes, the word is taken from אמן: which, in ſome Conjugations, ſignifies to be true of ſpeech, faithful, confident. Such God can take away, or take thoſe qualities from them, Iſai. 3. 3. The word is tranſlated *faithful*, Prov. 25. 13.

and taketh away] Heb. *taketh*. For it is his. He giveth, and he taketh, Job 1. 21. And becauſe the Hebrews have no compounds, it ſignifieth alſo to take away: as 1 King. 19. 14. Hoſ. 4. 11. An expoſition of the former word, *removing*. For *Taketh*, ſee on *Carryeth*, Chap. 15. 12.

the underſtanding] Heb. *the ſenſe*, or, *ſavour*, or, *taſte*. As it is tranſlated, ver. 11. And Pſal. 34. 8. And by a metaphor, it is tranſlated to the mind, and uſed for the underſtanding, whereby a man knows what is true or falſe, as by the palate, what is ſweet or ſour. Thus it is uſed, Pſal. 119. 66. Prov. 11. 22. & 31. 18. 1 Sam. 21. 13. Pſal. 34. in the title. For *Underſtanding*, ſee on Chap. 6. 6. on *Taſte*.

of the aged] It ſignifies often men aged in years, and becauſe ſuch have, or ſhould have moſt underſtanding (as ver. 12. Chap. 32. 9.) it is ſometimes uſed for men of great underſtanding, although not old in years: and ſo it is tranſlated Senatours, Pſal. 105. 22. Theſe alſo God can take away, and doth, when he intends to ruine a Kingdom; as Iſa. 3. 2, 3, 4. The word זקן ſignifies. 1. An old man, Gen. 25. 8. 2. A Ruler, 2 King. 10. 1. For age brings experience, and makes men fit to rule others. And the words anſwerable in Greek and Latin ſignifie both theſe. Here it is uſed in the firſt ſenſe.

V. 21. *He putteth contempt upon Princes, and weakneth the ſtrength of the mighty.*] He goes on to give us more ſigns of Gods ruining Kingdoms, by taking away honour from Princes, and ſtrength from mighty men, which were their peculiar ornaments, and whereby they do moſt further the publick good.

He poureth] The beginning of this verſe with the end of the 24. verſe, make up one compleat verſe, Pſal. 107. 40. which makes ſome think, that Job took it out of David, and ſo was of later time then he. But why might not David take it out of Job? And the rather, becauſe he puts them together, that are ſcattered in Job. Or, Why might not the Spirit of God uſe the ſame words by divers men, though they ſaw not one another write? The word *pouring*, argues abundance; as Iſa. 44. 3. Zech. 12. 10. Act. 2. 17. God will lay abundance of ſhame and ſcorn upon them.

contempt] Makes them to be deſpiſed, that were highly honoured before. So the word is uſed, ver. 5. Chap. 31. 34.

upon Princes] The word נדיב ſignifies ſuch as are free and bountiful, and ſo are in great eſteem among the people, like Princes, although they have no authority over them. No marvel, if mean men, that cannot do good to others; or great men, that will not, be contemned. But it is a wonder that men great and bountiful ſhould be deſpiſed, and it is a fore-runner of the deſtruction of a Kingdom. For the word, ſee Exod. 35. 5. Pſal. 83. 11. Prov. 19. 6. Luke 22. 25. For the thing it ſelf, ſee Dan. 2. 21. Men are not ſo high and honourable, but God can make them as low and contemptible.

and weakneth] Maketh them remiſſe, or looſe, Jer. 38. 4.

the ſtrength] Heb. מזיח *the girdle*. Men girt, are more ready to fight, then men ungirt, and much of mens ſtrength lies in their loines; and therefore girding the loines, is taken for exerciſing ſtrength; and ungirding, or looſing them, for inability, and weakneſſe, Dan. 5. 6. In thoſe Eaſtern Countries where their garments were long, they uſed to gird them, when they went to put out their ſtrength in labour or battel, 1 King. 20. 11. For the word, ſee Pſal. 109. 19. Iſa. 23. 10.

of the mighty] Valiant ſouldiers, and men fit for War, which are very needful to uphold a Kingdom. And when ſuch are weakned, a Kingdom is ſoon over-run by enemies. The word ſignifies *rivers* and *torrents*, which run with a mighty force, and bear down all before them. So do ſouldiers in war. See 2 Sam. 22. 16. Pſal. 42. 1. Job. 6. 15.

V. 22. *He diſcovereth deep things out of darkneſſe, and bringeth out to light the ſhadow of death.*] Having formerly given great demonſtrations of Gods power, now he ſets out his infinite wiſdom by many ſtrange effects of it.

He diſcovereth] The word ſignifies, to unfold a thing, and lay it open to the ſight of men, which was hid from them before; and that by bringing it out of darkneſſe.

deep things] Hidden things, that are as far from mens underſtanding and knowledge, as things deep buried in the earth, are from mens eyes. It may be underſtood of prophecies of times to come, conſpiracies againſt Princes; but eſpecially of the privy counſels, and deep reaches of Kings to maintain their authority, which God often by his wiſdom brings to light. For Job goes on in ſetting out the ruine of Kingdoms.

out of darkneſſe] Deep things lie in dark holes unſeen of men: ſo do counſels of great men; but God can bring them forth to the light; as follows in this verſe.

and bringeth out to light] This ſhews the manner of revealing them, namely by taking them out of their dark holes, and ſetting them in the light for all men to ſee. For *Light*, ſee on Chap. 17. 11.

the ſhadow of death] Thoſe things that are as it were buried in the grave, and hid in eternal darkneſſe, which no man hoped or expected ever to have ſeen brought to light in this world. For ſuch ſtrange diſcoveries, ſee Chap. 28. 3. & 34. 22. 2 King. 6. 11, 12. Mat. 10. 26. Dan. 2. 22. 1 Cor. 2. 10. & 4. 5. For the phraſes of deep things, darkneſſe, and ſhadow of death, ſee Chap. 3. 5. & 10. 22. Prov. 9. 18. Rev. 2. 24. Pſal. 107. 10, 14.

V. 23. *He increaſeth the nations, and deſtroyeth them: he enlargeth the nations, and ſtraitneth them again*] God not onely ruines great and wiſe men, but alſo whole Nations, when he pleaſeth.

He increaſeth] God increaſeth Nations in number of people; as he did before, and after the flood; and in the land of Canaan, Pſal. 107. 38. Alſo in wealth, as he promiſeth to deal with his obedient people, Deut. 28. 5, 6. &c. Laſtly, in honour and reputation, Deut. 28. 12, 13.

the nations] The word גוים is ſometimes uſed for the Gentiles, and idolatrous people; as Pſal. 2. 1. & 79. 1. But here it may be taken for any, whom God doth multiply, be they good or bad.

and deſtroyeth them] Or, *that he may deſtroy them*. So this particle is uſed, Chap. 13. 13. For Jobs intention is to make good, what he undertook before, that afflictions may light on good men, as well as bad. This God doth ſometimes ſecretly as a moth, and ſometimes openly, as a lyon, Hoſ. 5. 12, 14. It may be underſtood of increaſing one Nation to deſtroy another, as the Iſraelites to ruine the Canaanites. But it is better to underſtand it of the ſame Nations raiſed by God, that they may have the greater fall, Exod. 9. 16.

he enlargeth the Nations] As they do increaſe in number, ſo he doth inlarge their borders, and ſpreads them abroad upon the face of the earth, that all may live, and not one be a burden to another. So he did after the flood, Gen. 10.

and ſtraitneth them again] Heb. *leadeth them*. Now becauſe the Hebrews have no compounds, it may ſignifie *leading in*, or *leading back*; as the ſhepherd in the morning leads his ſheep out into a large paſture, and at night brings them into a narrow pinfold. So God after that he hath inlarged a people in the day of their proſperity, brings them to ſtraits in a night of adverſity. And it may be read, *That he may ſtraiten them again*; as before in this verſe. The word וינחם ſignifies. 1. To lead, Pſal. 8. 2. To put, or place, 2 King. 18. 11. Here it is uſed in the firſt ſenſe.

V. 24. *He taketh away the heart of the chief of the people of the earth, and cauſeth them to wander in a wilderneſſe, where there is no way.*] Job now in the concluſion of this Chapter, ſets down the way, how God doth ruine Nations, by fruſtrating the counſels of the Governours, whereby both themſelves, and the people under them, come to deſtruction.

he taketh] Heb. *he removeth*. See on ver. 20.

the heart] The underſtanding, ſo that the cannot give good counſel for the preſervation of the State. See on ver. 3. and ver. 17. For *Heart*, ſee on Chap. 15. 12.

of the chief] Heb. *of the heads*. Men ſet over others to guide, and direct them, as the head doth all the members of the body; as Exod. 6. 14. Num. 1. 16. Deut. 1. 13. Judg. 11. 8. &c. For *Head*, ſee on Chap. 19. 9. and 20. 16. on *Poiſon*.

of the people of the earth.] Of the common people, who are to be guided by their heads and rulers. For *Earth*, ſee on Chap. 9. 24.

and cauſeth them to wander] See Pſal. 107. 4, 40. Gen. 20. 13. Makes them for want of underſtanding to give fooliſh counſel, to miſlead themſelves and others. See ver. 16. Pſal. 119. 176. Iſa. 63. 17.

in a wilderneſſe] Or, *into a wilderneſſe*. The word ſignifies ſuch a confuſed eſtate, that they know not which way to turn. Like to the dark Chaos, where no light was, Gen. 1. 2.

where there is no way] Not into a place, where many wayes are, and it is hard to deſcry the right, but into ſuch a wilderneſſe, where there are no ſteps of any way at all to be ſeen, which is much worſe. To a place, where there is no path directing to any houſe, or town, or place of ſafety. So theſe rulers are ſo puzzled with ſtrange events, beyond expectation, threatning ruine to them, and their people, that they are as it were in a wilderneſſe, not knowing which way to expedite themſelves or theirs. For *Way*, ſee on Chap. 17. 9.

V. 25. *They grope in the dark without light, and he maketh them to ſtagger like a drunken man.*] The inability of theſe heads of the people, to extricate themſelves, or theirs out of trouble, is ſet out further by two ſimilitudes; one, of a man groping in the dark for want of light; another, of a drunken man ſtaggering for the lightneſſe of his head.

they grope in the dark] Men that cannot ſee their way muſt feel for it. So muſt blinde men at noon dayes, Job 5. 14. Gen. 19. 11. and ſeeing men in the dark night, Iſa. 59. 10.

without light] Where there is not the leaſt beam, or ſpark, of light to direct them. The doubling the thing in other words encreaſeth it, Amos 5. 18. Joh. 1. 3, 20. Iſa. 38. 1. The meaning is, that theſe Rulers try for wayes to help themſelves and their people out of miſery, but can find none at all.

and he maketh them to ſtagger] Heb. *to erre*, or *to wander*; as ver. 24.

like a drunken man] As he is uncertain in his pace, leaning firſt to this ſide, then to that, ſo are they. Firſt they try one way, and then another, but none will releaſe them. Their heart is intoxicated with folly, as the drunkards with wine, ſo that they know not what they do. See Iſa. 19. 14. & 24. 20. Pſal. 107. 27.

CHAP. XIII.

Verſ. 1. L*Oe, mine eye hath ſeen all this, mine ear hath heard and underſtood it.*] What Job had formerly declared in the Chapter before, now he confirms by the teſtimony of two principal ſenſes moſt uſed in getting of knowledge; to wit, Seeing and Hearing.

Loe] O, *Behold.* A word uſually put before great matters in Scripture, to procure attendance to them. See Chap. 1. ver. 12.

mine eye hath ſeen all this] The eye is the inſtrument of Seeing, and the Soul receives much light by the Eye. It obſerves many things in the World, which the Eye preſents unto it. So had Job, by his own obſervation, collected what he ſpake before of good and bad mens outward condition in the world. He begins with the Eye, as the ſurer ſenſe. We ſay, one Eye-witneſſe is better then ten Ear-witneſſes; and ſo is his teſtimony in legal trials. Job therefore goes a ſure way, that ſpeaks what he ſaw. For this kind of proof, and the certainty of it, ſee 1 Joh. 1. 1, 3. Act. 1. 21, 22. & 10. 39, 40, 11. For the phraſe, ſee Job 7. 7, 8. & 10. 18. For *Eye*, ſee on Chap. 2. 12. For *Seen*, look on Chap. 19. 27. on *Behold.*

mine ear hath heard] Leſt his friends ſhould think it was but his own fancy, he calls in others to bear witneſſe with him. He had heard as much from godly and wiſe men, who had obſerved the ſame as well as he, Chap. 12. 11, 12. Chap. 8. ver. 8. For *Ear*, ſee on Chap. 15. 21. For *Heard*, ſee on Chap. 15. 17.

and underſtood it.] This he addes, to take away that which his friends might object. If they ſhould ſay, you heard, it may be, wiſe mens words, but miſunderſtood them. Nay, ſaith he, I underſtood them well, and rightly. All this is to ſhew, that he was fully aſſured of the truth of what he had delivered, though his friends contradicted it.

V. 2. *What ye know, the ſame do I know alſo: I am not inferiour unto you.*] Job doth not in theſe words confirm the truth of all his friends had ſaid before; but rather intimates, that whereas they thought themſelves more skilful in the courſe of Gods providence then he, and able to inſtruct him therein, he knew as much in that way, as they; nay more. See on Chap. 12. 3.

What ye know, the ſame do I know alſo. Or, rather thus, *I alſo know as much as you.* The Hebrew words are, *According to your knowledge I alſo know.*

I am not inferiour unto you.] See on Chap. 12. 3. where theſe very words are, and are in the Notes expounded. It ſeems by Jobs repeating them ſo ſoon, that his friends had a very high opinion of their own knowledge, and a very low one of Jobs.

V. 3. *Surely, I would ſpeak to the Almighty, and I deſire to reaſon with God.*] In this verſe Job ſhews himſelf weary of reaſoning with his friends, and that he had rather deal with God then with them, and ſo joyns with Zophar in his wiſh, Chap. 11. 5.

Surely] A word of aſſurance. I do earneſtly and ſeriouſly deſire it, Chap. 12. 7. & 1. 11.

I would ſpeak] I would plead with God in a judiciary way. So the word *ſpeaking*, is uſed, Pſal. 51. 4. for ſpeaking in judgement, as it is there expounded.

to the Almighty] For this name of God, ſee Chap. 5. 17. & 6. 4, 14. & 8. 3, 5. & 11. 7. Some underſtand it of pleading before God, as a Judge between him, and his friends, becauſe they would excuſe Job as much as they could. But it appears by many Arguments, that Job intended to plead with God, as with a party that had dealt too hardly with him, and countenanced his friends againſt him. For 1. He deſires not to ſpeak to his friends in Gods preſence, but to the Almighty. 2. He deſires to ſpeak by way of reaſoning with God himſelf; not with them before God. 3. His plea afterwards proves it. It is a maintaining of his own cauſe, ver. 15. And he pleads directly with God; not with his friends before God, verſes 21, 22, 23, 24.

and I deſire] It is a thing I much wiſh for, and would take great pleaſure in, becauſe I know I could clear mine own innocency, and ſhew my ſelf to be no hypocrite, as ye take me to be, and as God ſeems to do by his ſo rough handling of me, ver. 23, 24. So the word is tranſlated, *Delight*, Num. 14. 8. Pſal. 40. 8. For *Deſire*, ſee on 9. 3. on *Will*, and on Chap. 22. 3. on *Pleaſure.*

to reaſon with] To plead my cauſe, by bringing reaſons to cleer my innocency, and anſwering objections made by God againſt it, as the manner of diſputing is. I would God would leave beating me, and would diſpute the cauſe with me. This boldneſſe is that, which both Elihu and God blame Job for in the end of the book, though neither of them condemn him for an hypocrite: and that ſhews, that Job did ſpeak amiſſe of God in his paſſion, and is not altogether to be excuſed, much leſſe in every thing to be commended. For *Reaſon*, ſee on Chap. 15. 3.

God] For this name of God, ſee Chap. 5. 8. & 8. 5, 13, 20. & 9. 2. & 12. 6.

V. 4. *But ye are forgers of lyes, ye are all Phyſicians of no value.*] In this verſe Job ſhews that his friends came with a purpoſe to comfort him in his miſeries, as Phyſicians come to heal ſick people; but they did him no good, becauſe they judged amiſſe of his diſeaſe, and uſed Corraſives inſtead of Cordials.

But] This word argues an oppoſition, either between himſelf and his friends, as if he ſpake the truth, but they uttered lyes; or elſe between God, and his friends, attributing truth to God, and falſhood to his friends. It may be tranſlated *For*; as Chap. 11. 4. And then it includes a reaſon, why Job will reaſon no more with his friends, but rather with God, becauſe God though he be angry, yet will hear and ſpeak truth, and will be appeaſed: but his friends would not. In the Hebrew it is, *But ſurely.* The ſame word that is uſed in the beginning of the 3. verſe, and is omitted alſo Chap. 12. 7. See on Chap. 1. 11.

ye are] It appears here, as alſo ver. 2. that Job ſpeaks not to Zophar alone, who ſpake laſt, but to all his three friends, who had now all ſpoken againſt him: and therefore he might well take liberty to confute other mens ſpeeches as well as Zophars, eſpecially ſuch things as he had not anſwered before.

forgers] So it is tranſlated, but the word טפל, never ſignifies ſo, but חרש, is uſed for to invent lyes, as a workman frames a building. The word is uſed but twice more in Scripture, and it ſignifies *ſowing*, whereby one piece of cloth is ſowed to another; as Chap. 14. 17. Some take it as an accuſation of his friends, that they had as it were ſowed one lye to another to diſgrace him, that is, had multiplyed many lyes againſt him. But it rather intimates faſtning lyes upon God or him, as one piece of cloth is faſtned upon another: As it ſhould be tranſlated, Pſal. 119. 69. The proud have ſowed, or, faſtned a lye upon me. He accuſes his friends that they did go about to wrong God and him, by ſpeaking falſly of both.

of lyes] Heb. *of a lye.* For the word hath a plural in the Original. And ſo it is tranſlated ſingularly, Pſal. 119. 69. And as it is likely David did intend ſome ſingular ſlander of him there, ſo Job here intends that main accuſation of him, whereby they accuſed him for an hypocrite, becauſe they could not ſee how God ſhould be juſt elſe, that dealt more ſeverely with him, then ever he did with any that feared him, and ſo by one falſe opinion wronged both God and Job. This God chargeth them withal, Chap. 42. 8.

ye are all Phyſicians of no value] Ye are every one of you like unskilful Phyſicians, that not knowing the diſeaſe aright, do either give things hurtful, or miſ-apply good things, and ſo inſtead of healing him, make the ſick man worſe. So do ye to me. Ye are miſerable comforters, Chap. 16. 2. Ye pretend that ye come to comfort me, and whereas ye knowing my piety, ſhould uphold my ſpirits in my affliction with Gods promiſes, ye adde affliction to affliction, telling me, that God laies load on me for my impiety. Some read it, *Idol Phyſicians*, as the Idol ſhepherd, Zech. 11. 17. Taking no more care of Job, then Miniſters of their flocks, or Idols of their worſhippers. *Phyſicians.* Heb. *Healers.* The word רפא ſignifies. 1. To heale the body, Deut 32. 39. 2. To heale the ſoul by forgiveneſſe of ſins, Pſal. 41. 4. 3. Mending things out of order, Pſal. 60. 2. Here it is uſed in the ſecond ſenſe, for they were not profeſt Phyſicians; Neither did Job look for cure of his body from them, but comfort for his ſoul, which yet they would not afford him, but rather diſcouraged him.

V. 5. *O that you would altogether hold your peace, and it ſhould be your wiſdom.*] Job finding no comfort in the words of his friends, but much diſcouragement, perſwades them, in this verſe, to ſave a labour, and be ſilent; and in the next, to give him audience, that they may ſee their errours.

O that you] Heb. *who will give that you*, &c. See on Chap. 6. 8. & 11. 5.

would altogether hold your peace] Heb. *in being ſilent would be ſilent.* The word החריש ſignifies, 1. To dig the ground, or plow it, as Deut. 22. 10. 2. By a metaphor, to think, or deviſe; for actions are prepared by thoughts, as the ground by plowing, is fitted to receive the ſeed. So it is uſed, Chap. 4. 8. Prov. 3. 29. 3. By an Antiphraſis or contrariety, (which is frequent in the Hebrew tongue, for the ſame word to ſignifie contraries for want of compounds, whereby they are ſet out in Greek and Latine) it ſignifies to ſay or do nothing, to be idle or ſilent, as Gen. 34. 5. And ſo it is taken here. The doubling of the word in the Original, addes to the ſignification; as dying the death, Gen. 2. 17. He would not have them ſpeak a word more in this buſineſſe. It may be he alludes to Zophars ſpeech, Chap. 11. 3. as if he had ſaid, Ye would have me to hold my peace, but ye had more need to do it your ſelves, for ye ſpeak more fooliſhly then I. Or to their former ſilence, Chap. 2. 13. Ye had done well, if ye had kept your former ſilence, for then had ye not diſcomforted me, nor ſpoken ſo many falſhoods concerning Gods proceedings.

and it ſhould be your wiſdom] Heb. *and it ſhould be to you for wiſdom.* There neither is, nor appears wiſdom in ſilence properly, but in ſpeech. It may be taken comparatively; Ye would ſhew more wiſdom, that is, leſſe folly; for you would not diſcover the vanity of your hearts, if ye did hold your peace. So *the fooliſhneſſe of God*, 1 Cor. 1. 25. is put for that action, wherein God leaſt ſets out his wiſdom; for there is no folly in God. Or it may be meant in regard of other mens apprehenſion. Men would in charity judge you to be wiſe, if your own words did not bewray your folly. Suitable to Prov. 17. 28.

V. 6. *Hear now my reaſoning, and hearken to the pleading of my lips*] He doth not bid them be gone, though he bid them be ſilent: but would have them to ſtay, and not be aſhamed to learn the truth from him. Yet with reproof of their ill pleading for God, he mingles paſſionate and diſtempered ſpeeches; as ver. 13, 14. &c. So eaſie is it for us, eſpecially in affliction, to ſhew our own paſſion, where we have juſt cauſe to reprove others. As it is decent for you to hide your own folly by ſilence, ſo it is profitable for you to learn, by hearkening to me. Foraſmuch as I have heard your accuſations patiently, I beſeech you give me the hearing while I go about to diſprove them, and confute them, and ſee what arguments I can bring in defence of mine own cauſe, and to ſet out your errours.

Hear] It is not a command, for Job had no power to command their audience; but an earneſt and vehement perſwaſion to them to give audience to him. For *Hear*, ſee on v. 17.

now] At preſent. Defer it not. Or, *I pray you.* For ſo the word ſometimes is tranſlated, as Chap. 8. 8. For *Now*, ſee on Chap. 4. 7. on *I pray thee.*

my reaſoning] What I have to ſay by way of argument and diſputation, either to defend my ſelf, or to accuſe you. For the word includes both diſputation, and reprehenſion. And Job doth both, in the reſidue of this Chapter, ſometimes accuſing his friends, and ſometimes defending himſelf. The ſame word was uſed ver. 3. and is Chap. 23. 4. The Heb. word תוכחות ſignifies. 1. Reproving, or Rebuking, Hoſ. 5. 9. 2. Reaſoning by arguments, Chap. 23. 4. 3 Correction, Pſal. 39. 11. Here it is taken in the ſecond ſenſe for *Reaſoning.*

and hearken] To hearken, is more then to hear. A man may hear a thing by accident, but he hearkens to it on purpoſe, as ſcholers do to their maſters inſtruction. Job expects not a ſuperficial hearing from his friends, but a ſerious attention both with ear and mind.

to the pleadings of my lips] The word *pleadings*, in the Original, comes from a word that ſignifies to contend, or chide. For when men plead for themſelves, or againſt others, they can hardly forbear angry words. For the word *lips*, ſee Chap. 2. 10. & 8. 21. & 11. 5. For *Lips*, ſee on Chap. 15. 6.

V. 7. *Will you ſpeak wickedly for God? and talke deceitfully for him?*] Here Job begins to anſwer the ſayings of his friends, and to confute thoſe arguments wherewith they pleaded againſt him. He compares them to corrupt Lawyers, that pleading for ſome wealthy or potent Clyent, care not what they ſay to oppreſſe others, be it right or wrong, ſo they may carry the cauſe for their Clyent, and procure or retain his favour. So Job chargeth his friends here, that they did not look into the cauſe it ſelf, nor ſearch what was right and true, elſe they needed not to have made him an hypocrite to cleer God. And yet this overmuch care would not be pleaſing to God neither. So well can we ſpeak in reproving others, but inadviſedly in our own ſorrows.

will you] The queſtion gives an Emphaſis to it. Dare you to ſpeak wickedly though it were for God himſelf? Or, *ought you*, or, *ſhould you.* Doth this become you? So the future is tranſlated, 2 Chr. 19. 2. Do ye think ye do well to do ſo? Can ye be ſo blind?

Speak wickedly] Heb. *Speak iniquity*; as Pſal. 7. 3. Or, *unrighteouſneſſe*, as Lev. 19. 15. The word ſignifies injury in or out of judgement. Will ye condemn me unjuſtly, to clear God? See for the word, Chap. 6. 29, 30. & 11. 14.

for God] In Gods behalf. So this particle is uſed, Judg. 6 31. Will ye plead for Baal? Some read it, *of God.* That is, concerning his proceedings. Others, *to God.* But Jobs friends did not direct their ſpeech to God, but to Job; neither did they ſo much ſpeak evil of God, as for God, to injure Job. The next verſe will cleer it. For they that accept Gods perſon, do not ſpeak evil of him, but of others for his ſake. Neither is it good ſenſe to ſay, Will ye contend of him, or to him, but for him.

and talk deceitfully for him?] The word רמה ſignifies literaly to ſhoot, or caſt down; as Exod. 15. 1. Pſal. 78. 9, 57. and metaphorically to to deceive, as Gen. 29. 25. For they that are caſt down by deceit, are ſhot at with calumnies, and caſt down from their hope. In theſe words he doubles the charge laid againſt his friends in the beginning of the verſe, and particularizes it, declaring what iniquitie he charged them withal, namely, fraud or deceit. The thing he aims at was this, That they dealt very deceitfully with him, in that they went about to prove him an hypocrite, that they might cleer Gods juſtice in laying ſo great plagues upon him. He counts them flatterers of God, Chap. 17. 5. & 32. 21. & 36. 3, 4.

V. 8. *Will ye accept his perſon? will ye contend for God?*] In this verſe he ſhews the cauſe, why his friends were ſo forward to condemn him to pleaſe God, as they imagined, to wit, becauſe they accept Gods perſon, and looked not at the equitie of Jobs cauſe, and that made them plead ſo earneſtly againſt him.

Will ye accept his perſon?] Heb. *will ye take*, or *lift up*, his face? Some underſtand it thus; Will ye take Gods perſon upon you, and be his deputies to plead for him againſt me, as if ye repreſented his Perſon? Others thus, Do ye take upon you to be Gods, that ye judge my heart, and pronounce me an hypocrite? Other thus, Will you take upon you to plead Gods cauſe, ſo as he may lift up his face with boldneſſe, as one that hath the better of me? So the phraſe is uſed, Chap. 11. 15. Gen. 32. 20. Deut. 28. 50. Iſa. 3. 3. But it is rather an alluſion to judgement, wherein the Judge or pleader looking too much upon the face or perſon of one party, (that is, upon his birth, place, riches, or friendſhip) pleads for, or judges for him againſt another, whoſe cauſe is juſter. And Job condemns his friends, that they looked ſo much on Gods greatneſs, that they did not weigh the equitie of his cauſe, but condemned him for a wicked man, and that under colour of juſtifying God, who had ſo ſorely afflicted him. For the phraſe, ſee ver. 10. Mal. 2. 9. Lev. 19. 15. Prov. 18. 5. & 24. 23. & 28. 21. He would not have them think to gratifie God with oppreſſing him, as flatterers uſe for preferment to gratifie Princes, by wronging the ſubjects. For *Accept*, ſee on Chap. 21. 3. on *Suffer.* For *Perſon*, or *Face*, ſee on Chap. 14. 20. on *Countenance.*

will ye contend for God?] It is no fault to contend for God, but a thing commendable. Some paraphraſe it thus; Do ye think that God hath need of your help to maintain his cauſe? Is he like Baal, that needs one to plead for him, Judg. 6. 31? God can plead his own cauſe well enough. Others knit it better to the words before; Will ye in this manner contend for God by wicked and deceitful ſpeeches, and oppreſſing me, to clear him? This carriage doth not become you. Thus Paul was made all things to all men, that is, conformed to all men, in ſuch things as were ſpoken before, 1 Cor. 9. 22. for he would not ſin to pleaſe any. The word *contending*, is the ſame that is tranſlated *pleading*, ver. 6. See there.

V. 9 *Is it good that he ſhould ſearch you out? or as one man mocketh another, do ye ſo mock him?*] Job proceeds with his charge againſt his friends, for wronging both God and him; and preſſeth it with divers arguments, 1. From the unprofitableneſſe of this courſe, in the beginning of this verſe. 2. From the uncomelineſſe of it, in the end of this verſe. 3 From Gods reproof that would light on them, verſ. 10. 4. From Gods Majeſty, verſ. 11. 5. From their own brittle condition, ver. 12. and then concludes with a new deſire of ſilence, and audience, ver. 13.

Is it good] Is it profitable for you? you look it may be for ſome great reward for pleading Gods cauſe againſt me, but you will find it hurtful to you in the end. For the ſeveral ſignifications of the word *good*, ſee on Chap. 10. 3. For the phraſe, *Is it good?* that is, it is not; ſee the like, Gen. 18. 17. Chap. 8 10. For the aggravation. It is not good, that is, it is very bad; ſee the like, Exod. 20. 7. 1 Sam. 2. 24. Pſal. 51. 17. For *Good*, ſee on Chap. 21. 13. on *Wealth.*

that] Or, Will it be profitable for you *when* he ſhall ſearch you out? For ſo this particle ſignifies, Deut. 4. 25. Pſal. 32. 3. Though ye think ye do well now, the time will come when ye ſhall know ye have done ill, So it did, Chap. 42. 8. So that Job proved herein a true Prophet.

he ſhould ſearch you out] He ſpeaks of God after the manner of men, who take much pains to find out the truth of hidden things, eſpecially in matters of judgement, Chap. 29. 16. Deut. 13. 14. God need not ſearch, who knows all things. But he is ſaid to ſearch out a matter, when he declares by Word or Works that he knows it, Pſal. 17. 3. & 139. 23. Jobs meaning is, that God would reveal their evil intentions, and cloſe carriage, as fully as a Judge doth ſecret murders, when he hath throughly ſearched into the cauſe, and fully knows the truth, and then they muſt look for reproof from God, ver. 10. if not for puniſhment.

or as one man mocketh another, will ye ſo mock him?] The word התל doth not ſignifie to deride, or ſcoffe at, as we commonly take mocking, but to delude or beguile, as Gen. 31. 7. Judg. 16. 10. The word אנוש, imports a weak or ſorry man. The thing Job accuſeth his friends of, is not deriding of God, but dealing with him, as corrupt Lawyers do with their Clyents, pleading their cauſe by bad arguments, and ſo making them loſe the day. So they laboured to maintain Gods juſtice by defending, that God did afflict none but hypocrites in that heavy manner, as he did Job, which was an untruth; and had Gods Juſtice had no better pillars, it muſt have fallen to the ground. Weak men may be thus deluded by their advocates, but the all-ſeeing God cannot. Or it may be read thus; *Or as ye mock a man, will ye mock him?* That is, though ye might ſo delude a weak ſorry man like me, yet do not think that God can be ſo mocked. Ye will find the contrarie in the end, Gal. 6. 7.

V. 10. *He will ſurely reprove you, if ye do ſecretly accept perſons.*] Ye look for ſome great commendation from God, for pleading his cauſe ſo ſtoutly: but becauſe you do it in an ill manner, inſtead of thanks, ye ſhall meet with reproof.

He will ſurely reprove you] Heb. *In reproving he will reprove you.* That is, he will certainly do it. So this doubling the word is uſed, Gen. 2. 17. The word ſignifies reproving by words or deeds, blaming or puniſhing, Prov. 9. 8. Pſal. 6. 1. 2 Sam. 7. 14. For *Reprove*, ſee on Chap. 15. 3. on *Reaſon.*

if ye do] It doth not argue a ſuppoſition, but a thing done, as Chap. 8. 4. If ye go on to condemn me, as ye have done already.

ſecretly] As deceitful perſons uſe to do, who pretend on thing, and intend another. It is the ſame with, *deceitfully*, verſ. 7. Making ſhew, that ye condemn me to honour God, although your conſciences tell you, that I am not an ungodly man.

accept perſons] Though it be Gods own perſon. He is ſo juſt, that he cannot endure that you ſhould wrong me, no not to defend him. See how well we can defend Gods juſtice againſt others, when we cannot ſee it ſo cleerly in our own afflictions. This was Jobs caſe at this time. He could ſee, how his friends wronged Gods juſtice in cenſuring him for an hypocrite, becauſe of his afflictions, but could not ſee how he wronged Gods juſtice, in complaining of overmuch preſſure.

V. 11. *Shall not his excellency make you afraid? and his dread, fall upon you?*] Now he preſſeth them to ſee their errour, from the greatneſſe of Gods Majeſty, compared with their low condition and weakneſſe. If the matter it ſelf affect you not, let Gods excellencie do it, that may well affright ſuch ſorry creatures as you are.

Shall not] A prediction of a further revelation of Gods Majeſty, to their terrour and confuſion, if they repent not. Others read it, *Should not*; and then it is an intimation of their duty, ſhewing that there was Majeſty enough in God, to make them deal ſincerely, if they did well weigh his greatneſſe. Others, thus, *Doth not :* and ſo it ſhews the cauſe why they dealt ſo deceitfully, to wit, becauſe they did not caſt their eyes upon Gods greatneſſe, who would not endure to be thus deluded, though weak men might.

his excellency] His glorious Majeſty, whereby he is lifted above all men and Angels. So the word is uſed, Chap. 31. 23.

make you afraid] It ſignifies a great fear, or affrighting, as 2 Sam. 22. 5. Eſth. 7. 6. Iſa. 21. 4. Gods greatneſſe is inviſible, but if it were manifeſted to you, it would affright you.

and his dread fall upon you] The word פחד ſignifies a fear, ariſing from ſome outward danger. Therefore it is joyned with the pit, and the ſnare, as intending ſome outward terrible object, affrighting a man, Iſai. 24. 17. See more of this word, Chap. 3. 25. It is ſaid to fall upon a man, becauſe God doth, as it were from heaven, throw down great ſtones in his wrath to overwhelm men, Pſal. 11. 6. God is above, and his wrath falls upon us below, Rom. 1. 18. Rev. 11. 11. Pineda on the place, mentions a Spaniſh Proverb; The hill and the ſtones are Gods. Wherein God is compared to one that hath a Fort on a great hill, and ſtones enough to tumble down, to deſtroy all that oppoſe him. There is no reſiſting things that fall on us from above, nor no flying from them: whereas dangers that meet us in the face, are no higher then we, and may be reſiſted. Some read it, *When his dread ſhall fall upon you*; Then his Majeſty will affright you, though it do not now. So this particle is tranſlated, 1 Sam. 13. 1. Pſal. 139. 16. Others read the whole verſe thus, *Shall not this acceptation of him make you afraid, ſeeing his dread will fall upon you ?* For the word ſignifies to accept, as well as to lift up, and therefore may be tranſlated acceptation, as well as excellency. It is the ſame word that is uſed for accepting of perſons, ver. 8, 10. And then he puts them in mind, both of their ſin, and of the judgement, that ſhould fall upon them for it.

V. 12. *Your remembrances are like unto aſhes, your bodies, to bodies of clay*] In this verſe, he oppoſeth their weakneſſe to Gods greatneſſe, to affright them the more. Majeſty is terrible to all, but eſpecially to mean perſons.

Your remembrances] Thoſe things for the which you are ſo often remembred, and mentioned by the ſons of men, as your wealth, honour, ſtrength, &c. Your monuments that ye ſet up, and in which ye pride your ſelves. Or, your fame will go away and be clean forgotten: as the word is uſed, Prov. 10. 7.

are like unto] Heb. *are parables (or ſimilitudes) of*. That is, are very like to aſhes. The word משל ſignifies. 1. A Proverbe, Prov. 1. 1. 2. A ſimilitude, or likeneſſe, or Parable, Ezek. 16. 44. & 17. 2. So here.

aſhes] They are not compared to aſhes, to ſhew the vaniſhing of them, as aſhes are ſcattered with every wind, but to ſet out the baſeneſſe of their beſt endowments; they are in compariſon of Gods excellency, but as aſhes, that are trod under foot of man, as things of no value. And ſo it is fitly oppoſed to Gods excellency ſpoken of ver. 11. This word אפר is uſed in Scripture language. 1. To ſet out the frailty, and vileneſſe of our bodies, Gen. 18. 27. 2. Sorrow, 2 Sam. 13. 19. 3. Vaine labour, Iſa. 44. 20. Here it is uſed to the firſt end mentioned.

your bodies] The word ſignifies any thing, that is higher then other things joyned to it. As the higheſt place of the Altar, Ezek. 43. 13. the ey-brows, Levit. 14. 9. And it is put for the whole body of a man, becauſe it ſtands upright, and is higher then the bodies of beaſts. For *Bodies*, ſee on Chap. 15. 26. on *Boſſes*.

to] Are like to bodies of clay. The word of likeneſſe, is to be taken out of the beginning of the verſe.

bodies of clay] Like to ſuch images of men, as are made of clay or earth. They are of no value, how highly ſoever ye think of your ſelves. So the word is uſed, to ſet out a baſe matter, Chap. 4. 19. & 10. 9. Exod. 1. 14. Iſai. 64. 8. and it is fitly oppoſed to Gods excellency, ver. 11. For *Clay*, ſee on Chap. 4. 19.

V. 13. *Hold your peace,* let *me alone that I may ſpeak, and let come on me what will*] Job having ſet before his friends Gods Excellency, and their own baſeneſſe to humble them, now requires what he wiſhed for before, verſ. 5. that they would be ſilent.

Hold your peace] Do not interrupt me, but hear me quietly, as I have heard you. Heb. *be ſilent*: as 1 Sam. 7. 8. Pſal. 28. 1 Jer. 38. 27. For *Hold your peace*, ſee on Chap. 11. 3. and on v. 5. of this Chap.

let me alone] Heb. *from me*. There wants the word *ceaſe*, which is expreſſed, Chap. 7. 16. Ceaſe from me, in the Original: Let me alone, in the tranſlation. The meaning is, Let me ſpeak alone, till I have fully eaſed my mind, and have ſaid all I have to ſay for my ſelf. Seeing your words neither comfort me, nor profit me, nor are right in themſelves, let me ſpeak, and be ye ſilent awhile. It may be they began to take him off, as if he had ſpoken impertinently, and therefore he again preſſeth for audience.

that I may ſpeak] That I may declare my mind freely, and fully.

and let come on me] Heb. *let paſſe on me*. To wit, by way of puniſhment, as 2 King, 16. 3. 2 Sam. 12. 31. For *Paſſe*, ſee on Chap. 15. 19.

what will] I muſt ſpeak, whatever become of me: and what I do, I will do at mine own peril. I hope God will be more favourable to me, then ye are. But if God ſhould, for my ſpeaking, lay more troubles upon me, yet would I not ceaſe to maintain, that I am no wicked man. So 2 Sam. 18. 23. But howſoever let me run, ſaith Cuſhi; come what will, I will venter to deliver the meſſage to David.

V. 14. *Wherefore do I take my fleſh in my teeth, and put my life in my hand ?*] Having exhorted them to attention, he ſets out the greatneſſe of his grief, and maintains his innocency; ſometimes turning his ſpeech to them, and ſometime to God, as a man perplexed, or conceiving he had wrong from both.

Wherefore] What ſin have I committed ſo great, that I ſhould be thus ſeverely puniſhed? Some think it to be a challenge to his friends, to tell the cauſe of it, if they could. As our Saviour challenges the Phariſes, John 8. 46. Others, for a turning of his ſpeech from them to God, (as Jacob doth, Gen. 49. 18.) deſiring God to ſhew him, why he was ſo ſorely afflicted, and in his diſtemper, conceiving no juſt cauſe could be given.

do I] If God afflict none but ungodly men, as ye ſay, why am I then ſo heavily afflicted, that fear God ?

take my fleſh in my teeth] Why have I ſuch great pains put upon me, which are enough to make me not onely tear my garments, but alſo my very fleſh. Not that Job did ſo, or was thus cruel againſt himſelf, but alluding to the impatient geſtures of others, to ſet out the greatneſſe of his own miſeries. See Joel 2. 13. Rev. 16. 10. Chap. 18. 4. Or, he intimates, that his fleſh and skin was ſo worn, that he might eaſily tear them by bits; or ſo full of holes, by reaſon of ſores, as if he had bitten himſelf all over, Chap. 19. 20. The firſt interpretation is beſt, and moſt agreeable to Scripture language. For *Take*, ſee on Chap. 21. 3. on *Suffer*. For *Fleſh*, ſee on Chap. 14. 22. For *Teeth*, ſee on Chap. 16. 9.

and put my life in my hand] Why am I ſo ſorely afflicted, that I am every moment in danger of death, as if I had my life in my hand, ready to be taken away from me? A thing in the hand, may eaſily be let fall, or taken away: So Jobs extreme pains, might make him think himſelf neer death. So we ſay of a man in a great fear, His heart is at his mouth. For the phraſe, ſee Judg. 12. 3. 1 Sam. 19. 5. & 28. 21. Pſal. 119. 109. For *Life*, ſee on Chap. 14. 22. on *Soul*. And on Chap. 12. 10. For *Hand*, ſee on Chap. 36. 32. on *Clouds*.

V. 15. *Though he ſlay me, yet will I truſt in him : but I will maintaine mine own wayes before him*] As if he had ſaid, Ye go about to drive me to deſpair, becauſe of the great plagues that God hath laid upon me: but be it known to you, if God ſhould double his files, and lay greater afflictions upon me, yea, if he ſhould take away my life, yet would I, in the midſt of death, expect a better life from him, how hardly ſoever he dealt with me here. And yet on the other ſide, I would maintain my ſincerity, and that I have not deſerved more then other men, to be thus extraordinarily plagued. Here ye ſee plainly in Job, an extraordinary combat, between the ſpirit and the fleſh.

Though he ſlay me] He ſpeaks of God, mentioned, ver. 8. and ſpoken of in the verſes following. Though he bring judgement after judgement upon me, till he make an end of me, yet my confidence ſhall not fail. This argues a ſtrong faith in Job, notwithſtanding his impatient ſlips in his heavy trials. See the like, Pſal. 23. 4. Prov. 14. 32. For *Though*, ſee on Chap. 12. 14. on *Behold*.

yet will I truſt in him] I will not caſt off my confidence in God, while I have one minute to live. An heroical reſolution in a man in Jobs condition. Others read it thus, *Though he ſlay me, and I ſhould have no hope :* To wit, of living any longer, yet I would ſtand to my innocency to the death. But this takes away the demonſtration of Jobs faith.

but I will maintain] Or, *plead for*; as ver. 3, 6. Heb. *prove*, or, *argue*. For *Maintain*, ſee on Chap. 15. 3. on *Reaſon*.

mine own wayes] The courſe of my life, conſiſting of many actions, as ſo many ſteps, Chap. 8. 19 Pſal. 1. 1. & 119. 1. I would prove my life to be upright without hypocriſie. For *Way*, ſee on Chap. 17. 9.

before him] Heb. *to his face*, This phraſe argues confidence.

V. 16. *He alſo ſhall be my ſalvation; for an hypocrite ſhall not come before him*] In this verſe Job gives a double reaſon of his forementioned confidence in God. The one, from Gods readineſſe to help ſuch as are afflicted. The other, from the ſincerity of his own heart, and freeneſſe from hypocriſie.

He alſo ſhall be my ſalvation] Heb. *He himſelf alſo ſhall be to me for ſalvation.*] God himſelf, ſpoken of before, ver. 15. Salvation may be taken for temporal deliverance from his paines, and the unjuſt cenſures of his friends. But it is rather to be interpreted of eternal life, which would befall him after death, as ver. 15. and which no hypocrite ſhall enjoy; as followes in this verſe. Others read it, *That alſo ſhall be to me for ſalvation*. This truſting in God, in death, ſhall bring me to eternall life. Or, This maintaining my cauſe, ſhall further my deliverance out of theſe ſtraits. For *Alſo*, ſee on Chap. 16. 4. The word הוא ſometimes ſignifies the ſame, as Pſal. 102. 27.

for] This ſhews mine innocency, that I dare thus plead my cauſe before God himſelf, which no hypocrite dares do, though he can do it before men. Thus he anſwers to Eliphaz, and Bildad charging him with hypocriſie, Chap. 4. 6. & 8. 13.

an hypocrite] One that carries out his cauſe with a bold face before men, but knows that he is guilty, and that God knows it alſo, and therefore dares not refer the matter to God, who cannot be deceived. See on Chap. 8. 13.

ſhall not come before him] In heaven, as I hope to do: or, to plead his cauſe with confidence, as I am ready to do, before

Gods judgement ſeat. For *Come*, ſee on Chap. 15. 21.

V. 17. *Hear diligently my ſpeech, and my declaration with your eares*] He had called for audience once before, in verſ. 6. and diſſwaded them from interrupting him, verſ. 13. It ſeems the things he ſpake, were ſuch as his friend had no mind to hear, and did ſeem impatient and willing to interrupt him, and yet were things needful to be heard; both for his defence, and their informations; and therefore now again he calls for audience, and that more earneſtly then before, *Hear diligently*, &c. It may be conceived that they thought, that a man in ſuch miſery as he was, could not have ſo much confidence in God as he had expreſſed, ver. 15, 16. and therefore he calls on them, to mind his words.

Hear diligently] Heb. *Hearing hear*. The doubling the word increaſeth the ſignification: ſee on verſe 5. The Hebrew word שמע hath many ſenſes in Scripture. 1. It ſignifies to hear, as in hearing a report, Gen. 42. 2. Obad. ver. 1. 2. To underſtand, as Gen. 42. 23. for they that underſtand not what is ſpoken, get no more good by it, then they that do not hear it at all, 1 Cor. 14. 8, 9, 10, 11. 3. To mark what is ſaid, or to attend to it, Gen. 29. 33. 4. To grant what is aſked, Gen. 17. 20. 5. To believe a thing reported to be true, Exod. 6. 9. 6. To obey, Gen. 26. 5. Here it is taken in the third ſenſe for marking; for they did hear before, but did not mark Jobs words, that they might underſtand the meaning of them.

my ſpeech] My continued oration.

and my declaration] Either he means the declaration of his ſorrowes to move his friends to pity him, or elſe of the arguments he had to maintain his innocency, to keep them from condemning him.

with your ears] Heb. *in your ears*. That is, which I now purpoſe to ſpeak in your hearing. But it is better tranſlated, *with your ears*; for the ears are the ſenſe of hearing, and he would have them to imploy their ears altogether in hearing him at this time. So the particle ב is uſed, Exod. 21. 18. Job 7. 14. & 9. 30.

V. 18. *Behold now I have ordered my cauſe, I know that I ſhall be juſtified*] Here Job prepares for his tryall before God, which he begins, verſe 23. and holds on to the end of the fourteenth Chapter. In this preparation, he firſt ſets out his care to ſet his plea in order, and his confidence of prevailing, in this verſe. 2. His deſire of an enemy that would plead againſt him, and the neceſſity of his pleading, verſe 19. 3. His deſire of removall of hinderances, that ſo he might have a fair triall, verſ. 20, 21, 22. 4. An offer of the choice to God, whether he would reply or anſwer: or as the Lawyers ſpeak; whether he would be plaintiffe, or defendant: ſo confident was he of prevailing. In all this preparation, and likewiſe in the whole plea, to the end of the fourteenth Chapter, Job in his impatience, pleads againſt Gods harſh dealing with him; for all his ſpeech is directed to God, and nothing charged upon his friends.

Behold] See on Chap. 1. 12.

now] At preſent I have done it, and am ready to plead. Or, *I pray you*; do ye I beſeech you take notice of my readineſſe.

I have ordered] I have ſet all my arguments in order; as ſouldiers are ſet in battel array, to produce them orderly one after another: See on Chap 6. 4.

my cauſe] Heb. *my judgement*, ſee on Chap. 9. 32.

I know] I am ſure before hand, that I ſhall cleer my ſelf.

that I ſhall be juſtified] This word in Scripture ſometimes ſignifieth making juſt, as Dan. 12. 3. where it is tranſlated turning many to righteouſneſſe: ſometimes it ſignifies, declaring one to be juſt, and that either in a particular cauſe; as Pſal. 51. 4. Deut. 25. 1. or declaring the perſon to be juſt, and that either comparatively, in reſpect of others more wicked, as Ezek. 16. 51. or abſolutely, that he is truly juſt, Iſai. 53. 11. Job 25. 4. Here it may be taken either, that he ſhould prove himſelf (if he might be heard at large) juſt in this cauſe, or a man truly fearing God.

V. 19. *Who is he that will plead with me? for now if I hold my tongue, I ſhall give up the ghoſt*] He ſpeaks as one confident; who dare accuſe me? I defie all men that ſhall charge me with wickedneſſe. And withal, it declares an earneſt deſire of a preſent adverſary to plead with him, ſo earneſt was he to be cleared.

who is he] I would there were any ſuch, and that he would appear preſently to make good his charge, if he can.

that will plead with me?] See on ver. 3, 6.

for] This word uſhers in a reaſon, from the impatience of delay.

now] If it be not diſpatched preſently, I can ſtay no longer.

If I hold my tongue] See on ver. 5.

I ſhall give up the ghoſt] I ſhall die preſently. See on Chap. 3. 11. & 10. 18. & 11. 20. Either Job intends to ſhew the greatneſſe of his paſſion, that could no longer endure ſuch an aſperſion to lie upon him, but had provided ſuch ſtore of matter in his own defence, that his paſſion would make an end of him, if he could not vent it, as Chap. 7. 11. Or elſe to ſet out the greatneſſe of his pains which would quickly make an end of him, if they continued, and then he ſhould not be cleared before he died. It would be too late then to plead his cauſe. See the like, Chap. 16. 21, 22. The firſt ſenſe is the beſt.

V. 20. *Onely do not two things unto me; then will I not hide my ſelf from thee*] In this verſe he puts up a general Petition to God for a fair triall, and to that end deſires that two things might be removed, before he begins to plead for himſelf, which were likely to hinder him much in his plea, and which he names in the next verſe.

Onely do not two things unto me] I have no more to deſire but theſe two things. If they may be granted to me, I will go on in my plea; otherwiſe I muſt make a ſtop, as being out of hope of any fair triall. And here he begins to turn his ſpeech to God, to make way for his enſuing plea.

then will I not hide my ſelf from thee] Heb. *from thy face*. Two things make men hide themſelves when they ſhould plead their cauſe: The one is, their own guilt; and the other, their enemies power. The firſt, Job ſpeaks as if it did not move him at all. All that he feard was the laſt, leſt being in this miſerable condition, he ſhould be over-powred by God, and ſo daunted, that he could not follow his cauſe with any comfort. When he ſaith, he would not hide himſelf out of Gods ſight, he means, that he would come boldly into Gods preſence to plead his cauſe, whenſoever God ſhould call for him. So he ſpeaks, Chap. 9. 35. It is a Meioſis, as Chap. 12. 3. See there.

V. 21. *Withdraw thine hand far from me: and let not thy dread make me afraid*] Here Job ſpecifies the two things that lay ſo ſore upon his ſpirit, that he could not freely plead his cauſe; To wit, Gods afflicting hand, and Majeſtical apparition. And he prayes that theſe might be removed, that he might go on freely in pleading his cauſe. The ſame things he deſired before, Chap. 9. 34. See there for the ſenſe of this place. We ſhall here note the ſenſe of ſuch words, as differ. It is alſo worth the obſerving, That Elihu, Chap. 33. 6, 7. ſhewes that he underſtood Job thus, and therefore offered to plead for God with him, having neither power to afflict him, nor majeſty to affright him.

Withdraw far] Heb. *Remove far off*. In Chap. 9. 34. it is but *taking away*: here it is, *putting far away*. And it ſhews, that Job had been ſo ſorely handled, that he ſhould not be free from feare, though his pain ſhould be taken away, unleſſe he were aſſured, that they were ſo far removed, that they might not return, till he had quite done pleading his cauſe. The removal of his pains could not remove his fears, unleſſe they were removed far away, as the ſins of Gods people are, Pſal. 103. 12.

thine hand] The plague which thou haſt laid upon me. A metaphor with a trope of the cauſe for the effect. It is *his rod*, Chap. 9. 34. for men ſtrike ſometimes with their hands, and ſometimes with rods, when they make wounds. For the phraſe here, the *hand* for the *ſtroke*, or *plague*, ſee Exod. 9. 3. Judg. 2. 15. Ruth 1. 13. 1 Sam. 5. 6, 7, 11. Pſal. 81. 14. Lam. 2. 8. Act. 13. 11. The reſt of the verſe was interpreted on Chap. 9. 34. See there.

V. 22. *Then call thou, and I will anſwer: or let me ſpeak, and anſwer thou me.*] He now goes on to ſet out his fearleſneſſe of appearing before God upon the former terms, and his readineſſe to plead his cauſe, and preparedneſſe on both ſides to object or anſwer; elſe would he not have offered the choice to God.

Then] Heb. *And*. But this particle ו is often tranſlated *then*, as Gen. 28. 21. Chap. 1. 20. & 7. 14. when thou haſt granted me the two former requeſts, (mentioned verſ. 21.) then I am ready to plead for my ſelf. I have no other obſtacle to hinder me, for I know my cauſe is juſt.

call thou] This word is a moſt fruitful word, having a multitude of ſignifications in Scripture. The word in the Original is קרא. It ſignifies, 1. To cry, Iſa. 58. 1. 2. To proclaim, or publiſh a thing, Iſa. 40. 3, 6. 2 King. 23. 16, 17. 3. To exclaim, or cry out, Gen. 39. 15. 4. To read, Joſh. 8. 34. 5. To impoſe a name, Gen. 29. 32, 33, 34, 35. 6. To call one by his name, 1 Sam. 3. 4, 6. 7. To call upon or pray to God, Pſal, 50. 15. & 116. 4. 8. To call one to him, Hoſ. 11. 2. 9. To call men together, Exod. 12. 16. Joel 1. 14. 10. To invite to a feaſt, Eſth. 5. 12. 11. To call into judgement, or call to account, Gen. 3. 9. 1 King. 2. 36. 12. To meet with one, Gen. 46. 29. 13. To happen or come to paſſe unexpectedly, 2 Sam. 1. 6. & 20. 1. Here it is taken in the eleventh ſenſe, for calling into judgement, As if he had ſaid, Call thou me to account, and plead againſt me.

and I will anſwer] I will not onely anſwer to my name called, as men do in Courts of Juſtice, but alſo be the defendant, and give a particular anſwer to all things which thou objecteſt againſt me, and maintain, that I have given thee no ſuch cauſe to lay ſo heavy afflictions upon me, to make me an example of thine indignation in the eyes of the world.

or let me ſpeak] Heb. Or, *I will ſpeak*. That is, I will be the plaintiffe, and object all my pains and ſorrows laid ſo heavily upon me, to ſee what anſwer thou wilt give, why I am thus afflicted more then others.

and anſwer thou me] Do thou give anſwer to what I ſhall object. This appears by the beginning of Jobs charge in the next verſe, to be his meaning. And Mercer, a learned Commenter on the text, layes a great charge on Job in this place, that he was *Omnino ſemper immodicus, Altogether alwayes immoderate*; to wit, in defending himſelf, and charging God ſo highly in this and the next Chapter.

V. 23. *How many are mine iniquities and ſins? make me to know my tranſgreſſion, and my ſin.*] Becauſe God will not begin, Job will, and ſo he complains of Gods hard dealing with him, and deſires to know the cauſe of it. Do not condemn me unheard. Let me know the cauſe why I am thus tortured. Unparallel'd plagues ſhould proceed from unparallel'd ſins. And many plagues ſhould come from many ſins. Shew me therefore what and how many my ſins are, that require ſo many and great puniſhments. Yet I know none ſuch by my ſelf, neither can my friends convince me of ſuch. Let me know them, or let my plagues be taken away. This is the ſum of Jobs plea in this verſe.

How many] The word properly intimates enquiry after a great number, as Zech. 7. 3. Chap. 21. 17. Pſal. 78. 40. & 119. 84. As if Job had ſaid, My friends and the world judge me guilty of many ſins, becauſe of thy extraordinary dealing with me. Cleer the matter before me and them.

are mine iniquities] See on Chap. 7. 21.

and ſins] See on Chap. 5. 24. & 7. 20. & 10. 6.

make me to know] Shew me. See on Chap 10. 2.

my tranſgreſſion] See on Chap. 7. 21. It ſeems by the alteration of the number, that Job aimes at ſome great enormous ſin or rebellion. As if he had ſaid, If thou canſt not accuſe me of many great offences, then ſhew me that one grievous ſin, that hath provoked thee to lay ſuch load upon me.

and my ſin] See on chap. 5. 24. & 7. 20. & 10. 6. If not many ſins requiring ſuch an exemplary puniſhment, yet at leaſt produce one.

V. 24. *Wherefore hideſt thou thy face, and holdeſt me for thine enemy?*] Seeing therefore thou canſt not bring forth any hainous crimes againſt me, that I am guiltie of, for which I ſhould be ſo ſeverely puniſhed, why doſt thou like angry man turn thy face away from me, and handle me, as if thou didſt hate me? Chap. 7. 20. Thus he ſets out the ſeveritie of Gods diſpleaſure by degrees; firſt, in not ſhewing any countenance to him: ſecondly, in laying heavie load upon him.

Wherefore] Shew me the cauſe of this great alteration. Thou waſt wont to ſhine upon me, Chap. 29. 2, 3. Why doſt thou deale otherwiſe with me now? what ſo great cauſe have I given thee of ſo great a change?

hideſt thou thy face] God is ſaid to hide his face from his people, when he regards not their praier in their miſeries; like an angrie man, who by turning his face away, ſhews, that he neither pities, nor purpoſes to relieve. See Deut. 31. 17. Pſal. 10. 1. & 13. 1. & 69. 17. & 102. 2. Iſa. 54. 8. Mic. 3. 4. As on the other ſide, he is ſaid to turne his face to his ſervants, or ſhine upon them, when he delivers, or keeps them out of trouble, or bleſſes them extraordinarily. See Pſal. 31. 15, 16. & 67. 1. & 80. 3, 7. & 119. 135. Num. 6. 25, 26.

and holdeſt me] Heb. *thinkeſt me*; or, *accounteſt me* Gen. 31. 15.

for thine enemy] Woundeſt me, and plagueſt me, as if thou didſt eſteem me an enemie, and hadſt a purpoſe to torment, and to deſtroy me. See Chap. 16. 9. & 19. 11. & 33. 10. Lam. 2. 4, 5. God did not onely withdraw help from him in theſe his great trials, but alſo lay greater troubles on him daily.

V. 25. *Wilt thou break a leaſe driven to and fro? and wilt thou purſue the dry ſtubble?*] He ſets out his own weakneſſe, compared with Gods greatneſſe, by two ſimilitudes. The one, of the leaſe, and the wind; the other of the ſtubble and the fire. Intimating, that God would get no great glory to himſelfe, by afflicting ſo weak a creature as he was. No man would account it an honour to a ſtrong Champion, to overcome a weak bed-rid man.

Wilt thou] Doth it become thee ſo to do? Doſt thou think to get any honour by it? Surely thou wilt not. The affirmative queſtion makes the more vehement negation.

break] Or, *terrifie*. For the word ſignifies both: and thence comes a word, which ſignifies men in great power, Pſal. 37. 35. Such as by their greatneſſe terrifie and break others.

a leaf] It hath his name in Hebrew from aſcending, becauſe it comes up out of the tree, and grows upon high trees. A leaf is a ſlight thing. So was Job in this his weak condition.

driven to and fro] To wit, by the wind, which ſhakes it to and fro, when it is on the tree, quickly blows it off, and then gives it no reſting place.

and wilt thou purſue] Either it may be meant of blowing ſtubble away by the winde, as Pſal. 1. 4. or caſting it into the fire.

dry ſtubble] Stubble is light of it ſelf, but being dry, it is the eaſier blown away, or the quicklier burnt. So was Job as weak as a leaf on a tree, or ſtubble, in regard of his humane nature, and like a leafe blown up and down, or ſtubble caſt into the fire by reaſon of his afflictions. See the like ſimilitudes, Iſa. 42. 3. Two things are intended by theſe two ſimilitudes: Firſt, that God did ſet his great power againſt a weak man, which was no honour to him, as Job conceived. Secondly, that he did adde affliction to his affliction, which he thought to be ſome diſhonour to him, that having blown him off from the tree of his proſperity, like a leaf, and dried him like ſtubble with afflictions; yet he gave him no reſt, but blew him from one trouble to another, and threatens him with death, which might now as eaſily be inflicted on him, as a leaf of a tree be blown away, or as any ſtubble be caſt into the fire and burned.

V. 26. *For thou writeſt bitter things againſt me, and makeſt me to poſſeſſe the iniquities of my youth*] In this verſe, and the reſt to the end of the Chapter, Job goes on in a judiciary way, comparing himſelf to the party accuſed, and God to the Judge, who ranſacketh all his life, cauſeth all his faults to be written down, and ſevere puniſhments for them, pronounceth him guilty, paſſeth an heavie ſentence upon him, and ſees it executed without mercy.

For] He ſets down the reaſon why he thought that God did intend to ruine him, to wit, becauſe he did proceed ſo ſharply againſt him, as if he meant to make him anſwer for all the ſins of his life at once.

thou writeſt] Some take it to be underſtood of the Book of Gods Decrees: but that is from eternity, and Job ſpeaks here of Gods preſent proceedings againſt him, taking notice of all things objected againſt him, and determining now to execute a ſharp ſentence upon him, as ſure as Judges do their ſentences written down and pronounced againſt malefactors. This phraſe of writing, ſhews alſo the unalterableneſſe of the ſentence, as Joh. 19. 22. Pſal. 149. 9. Dan. 6. 8.

bitter things] Or, *bitterneſſes*. My good deeds are all forgotten, but my ſins are all written down, that thou maieſt produce them to condemn me; as follows in this verſe. Sin may be called bitterneſſe, as Deut. 29. 18, 19. Iſai. 5. 20. Jer. 2. 19. Act. 8. 23 Rom. 3. 14. Heb. 12. 15. Jam. 3. 11, 14. becauſe it is diſpleaſing to God, as bitter things are to us, and brings bitter and diſpleaſing things upon us. But here it is rather to be underſtood of puniſhments and afflictions; for his ſins are mentioned diſtinctly in the end of the verſe. And afflictions may be called bitter things, becauſe they make our lives bitter, Exod. 1. 14. For as bitter things are moſt diſpleaſing to the taſte, ſo are afflictions both to ſoule and body, Ruth 1. 20. Eſpecially ſharp afflictions may be meant here, ſuch as bring death with them; for bitterneſſe and death, often go together in Scripture, 2 King. 4. 39, 40. Bitter herbs in the pot threaten death, 1 Sam. 15. 32.

againſt me] To be executed upon me.

and makeſt me to poſſeſſe] *Or to inherit*. For poſſeſſions come moſt commonly by inheritance from parents. Thou laieſt on me the puniſhments of my former ſins, as if they came to me by inheritance, for thou makeſt them ſtick as faſt to me, as a poſſeſſion doth to the purchaſer. Thou bringeſt them to my remembrance on freſh, and laieſt them now to my charge, having concealed them for a long time in ſparing me hitherto, but now thou laieſt ſuch heavy load on me, as if thou hadſt watched a time to be revenged on me for all together.

the iniquities] For this word, See on Chap. 7. 21.

of my youth] It is not enough for thee to puniſh me for the ſins of my age, but thou proceedeſt againſt me alſo, for my youthful ſins long ſince out of ignorance committed, and not ſince renewed, and which I thought by thy kind dealing with me, had been long agone forgiven, and forgotten. So ſharply doſt thou deal with me, and take all advantages againſt me. The word in the Original is *youths*, in the plurall number; becauſe it contains not onely manly years, but alſo childhood, boyiſh time, youthful time, and all a mans dayes from his birth, till he come to a manly age. The word comes from נער, to ſhake out, Neh. 5. 13. for infants are as it were ſhaken out of the mothers womb into the world. And young men are ſet at liberty from maſters, and tutors, and left to themſelves, and then for want of experience they do many things amiſſe: and it may be Job had done ſo: See the like, Chap. 20. 11. Pſal. 25. 7.

V. 27. *Thou putteſt my feet alſo in the ſtocks, and lookeſt narrowly into all my paths; thou ſetteſt a print upon the heels of my feet*] Here begins the execution, which uſeth to follow the ſentence given, and it is a very ſtrict one.

thou putteſt my feet alſo in the ſtocks] An alluſion to an uſual kind of puniſhment, of putting men in the Stocks; either to ſhame them for ſome evil done, or to keep them ſafe for greater puniſhment: the latter ſeems to be meant here. as if he had ſaid, Thou keepeſt me in on every ſide with pain, as a priſoner in the Stocks; and art reſolved to keep me ſo, till thou haſt made an end of me. As appears, verſ. 28. See Chap. 33. 11. & 36. 8. Jer. 20. 2, 3. & 29. 26. Others read, *In the chaulk*. Thou noteſt all my ſins, as men do their foot-ſteps, that walk in chaulky, or clay ground, Chap. 14. 16. But the former interpretation ſuits beſt with the ſimilitude of a priſoner.

and lookeſt narrowly] Heb. *obſerveſt*. As men uſe to watch thoſe that are put into the Stocks, that they may not eſcape; ſo doſt thou take away from me all means of eſcaping theſe troubles. They will certainly conſume me: Others read; *It keeps in*: The Stocks keep in the priſoner, ſo that he hath no way of eſcaping; and ſo do theſe afflictions keep me faſt. For the word, See on Chap. 7. 12, 20. & 10. 14.

into all my pathes] Some underſtand it, of obſerving all his miſdemeanours; both before his troubles, and under them: That God enquired into them ſtrictly, to take advantage againſt him, and puniſh him the more. But it is rather meant of all wayes of eſcaping. If I ſhould think of any way of getting out of theſe troubles, thou findeſt it out alwayes, and preventeſt me, and ſo keepeſt me in ſtill, in the priſon of theſe afflictions. For the word, See on Chap. 6. 18, 19.

Thou ſetteſt a print] Or, *Engraveſt thy ſelfe*. Thou not onely doſt as it were ſet a watch on me, or ſtand aloofe off to obſerve me, but alſo followeſt me ſtep by ſtep; as hunters follow wild beaſts in the ſnow, by their foot-ſteps. Some take it, of obſerving all his ſinful actions. But it is rather meant of wayes of eſcaping. If I tread but one ſtep towards delivery, thou followeſt me cloſe to prevent me, as if thou didſt tread in every ſtep after me, and wouldeſt not be one ſtep behinde me, ſo that I cannot poſſibly eſcape. Others read, *It engraveth it ſelfe*; That is, as a narrow pair of ſtocks leaves the print of the wood upon the priſoners heel, ſo my afflictions leave ſad marks upon me. But the former is better.

upon the heeles of my feet] Heb. *upon the roots of my feet.* Which may better be underſtood of the ſoles of the feet, then of the heels, becauſe they are the loweſt part of the feet, as the roots are of the trees. And by a figure may be meant the footſteps, which the heels make. As in the laſt Note before.

V. 28. *And he as a rotten thing conſumeth, and as a garment that is moth-eaten*] Here is the concluſion of this ſimilitude, wherein Job hath proceeded by an elegant and paſſionate gradation, to ſet forth Gods harſh dealing with him, as he conceived. Firſt thou denieſt favour to me, hiding thy face from me. Then thou ſheweſt enmity againſt me, ver. 24. And that having no reſpect to my frail condition, but ſhewing thy great power in perſecuting me without mercy, ver. 25. And like an angry Judge reſolved to condemn, thou ranſackeſt all my life, and paſſeſt an heavie ſentence upon me for ſinnes long ſince committed, verſ. 26. Not ſo onely, but thou clappeſt me faſt in priſon, tyed up in the chains of afflictions, like a malefactour; and art become the Jaylour thy ſelf, to obſerve every ſtep I make, and to follow me cloſe, that I may be ſure not to eſcape, till thine anger have ſeized fully upon me, verſ. 27. And in this ſad condition do I ſtill lye, conſuming and mouldering away under thy heavie indignation, verſ. 28.

And he] Or, *It.* Some underſtand it of the leaf or ſtubble ſpoken of before, verſ 25. Some take it to be meant of the heel, or foot, hurt by the narrowneſſe of the hole in the ſtocks, verſ. 27. and ſo putrifying. Others read it, *This.* That is, This body of mine, as Chap. 19. 26. Job pointing to it, as it is like he did there, and Paul, 1 Cor. 15. 53, 54. They which read it, *He*, underſtand it of a man in ſuch a wretched condition, as is before deſcribed, yet with relation to Job himſelf, as Chap. 7. 1. & 14. 1.

as a rotten thing] Heb. *as rottenneſſe.* The abſtract for the concrete, to increaſe the ſignification. As the moſt rotten thing that is. Others read it, *As with rottenneſſe.* For the rot conſumeth the ſtrongeſt cattel, if once it ſeize upon them.

conſumeth] Heb. *waxeth old.* So the ſame word is tranſlated, Pſal. 102. 26. Now becauſe old age doth conſume ſtrength and beauty, and bring men to the grave, it ſignifies alſo to conſume. But *rottenneſſe* makes men old before their time, and ſorrow and affliction bring men into a conſumption, and kill them before old age come.

and as a garment] As a moth-eaten garment grows old, Pſal. 102. 26. and quickly wears quite away. For the word בגד, *a garment.* See Chap. 6. 15.

that is moth-eaten] That is food for moths, and devoured by them, as meat is by men. Hereby a ſecret and inſenſible conſumption, by great paines and ſorrowes is intended; as Pſal. 39. 11. See on Chap. 4. 19.

CHAP. XIV.

Verſ. 1. MAn that is born of a woman is of few dayes, and full of troubles.] Job takes occaſion from the concluſion of the former chapter, to ſpeak of mans miſery, with a ſpeciall relation to himſelf, and ſets it out by the original of it, in his birth, the progreſſe in a miſerable and ſhort life, the iſſue of it in his death.

Man] Adam. An earthly creature, born of one that was made of the earth at firſt. So much the word originally imports, and God objects to him after his fall, to humble him, Gen. 2. 7. & 3. 29. It was the proper name of the firſt man, Gen, 2. 20. but afterwards affixed to the nature, and communicated to all his poſterity. So was not Eve, the firſt Womans name communicated to women, becauſe ſhe her ſelfe, and ſo by the conſequence of all that came from her, came out of Adam.

that is born of a woman] Of a weak woman full of ſorrows in breeding and bearing, and bringing forth an iſſue like her ſelf, Gen. 3. 19. Thus man is often deſcribed in Scripture, Chap. 15. 14. & 25. 4. Matth. 11. 11. Luke 7. 28. And he is ſaid to be born of a woman, rather then of a man, becauſe the womans pains are great in bringing him forth, and he comes immediately out of her womb into the world: The word אשה, *woman*, is taken from איש, *a man*, becauſe the firſt woman had both her nature and her name from the man, Gen. 2. 23.

is of few dayes] Heb, *ſhort of dayes.* That is, of a ſhort life, Gen. 47. 9. Pſal 90. 5, 6, 9. & 102. 11. & 103. 15. & 144. 4. Jam. 4. 14. So *length of dayes*, imports a long life, Exod. 20. 12. Prov. 3. 2. 16. His dayes are ſhort in themſelves, ſhorter in regard of his troubles, which afford little comfort to him, and ſmall time worthy the name of life, and threaten death to him daily.

and full of trouble] Heb. *ſatisfied with commotion.* For the word *full*, ſee on Chap. 7. 4. & 10. 10. 15. For the other word, *trouble*, ſee the force of it, on Chap. 3. 17. & 9. 6. & 12. 6. It imports, that troubles, as they move the mind with paſſion, ſo they cauſe men oftentimes to remove from place to place for ſafety, Pſal. 105. 13. Heb. 11. 37; 38. The ſumme of this verſe is, that man leads but a ſhort and miſerable life here, eſpecially ſuch men as are in Jobs condition. See Chap. 7. 1, &c. Eccleſ. 2. 23.

V. 2. *He cometh forth like a flower, and is cut down; he flyeth alſo as a ſhadow, and continueth not.*] Here he ſets out the ſhortneſſe of mans life, by two elegant ſimilitudes frequently uſed in Scripture. The one taken from a flower, which is no ſooner ſeen grown, but it withereth: the other from a ſhadow, that never is of any long continuance. See Chap. 8. 9. Pſal. 102. 11. & 103. 15. & 144. 4. 1 Chr. 29. 15. Iſa. 40. 6. 1 Pet. 1. 24.

He cometh forth] Man cometh forth out of his mothers womb, as a flower out of the bowels of the earth, Chap. 3. 11. He comes forth into the light to be ſeen of men, that lay hid before, as a flower in the ſtaulk.

like a flower] He makes a fair ſhew in the world, when he is born, as a flower doth in the garden, when it is ſhot forth.

and] That is, as ſoon as he is born, he tends towards death, as a flower to decaying. See on Chap. 3. 11.

is cut down] Heb. *cut round*; or *circumciſed.* It is gathered or cropt with hand, or the leaves are beaten off quite round with the wind, or wither and fall away of themſelves in a little time. So man is ſubject to many dangers, that every day threaten his life, and if they diſpatch him not, will ſoon die of himſelf.

he flyeth alſo] The word imports haſte; as Jon. 1. 3. Nah. 3. 17. Iſa. 48. 20. Mans dayes go away as faſt as one that flyes for life. See on Chap. 9. 25.

as a ſhadow] Moſt ſwiftly; for nothing is more fleeting then a ſhadow. See on Chap. 8. 9.

and continueth not] Heb. *ſtandeth not.* To wit, in the ſame ſtate and condition. So the word is uſed, Eccl. 1. 4. The ſhadow is ſuddenly withdrawn from the ſight of man, either by ſome clouds interpoſing in the day, or by the night approaching and ſwallowing it up in darkneſſe. So mans life is either taken away by ſome unexpected perils, or ends when nature hath ſpent her ſtrength. It ſpends apace, and cannot tarry long.

V. 3. *And doſt thou open thine eyes upon ſuch an one, and bringeſt me into judgement with thee?*] Doth it become ſo great a God to oppoſe himſelf to ſo vile a creature, and to obſerve all his courſes to find matter againſt him, as if it were a great glory to thee, to trample under feet ſuch a worm as I am? See much to the ſame purpoſe on Chapter 7. 17, 18.

And doſt thou] Spoken with a kind of indignation and admiration, and therefore expreſſed by way of interrogation, to ſhew the vehemencie of Jobs diſturbed paſſion. Seeing man is ſo ſhort-lived and miſerable, wilt thou look upon ſo vile an object?

open thine eyes] Some underſtand it barely of Gods providence taking notice of ſo vile a creature; as opening the mouth or lips; is no more but ſpeaking, opening the eares, hearing: but it is rather to be interpreted of Gods opening his eyes in anger, to obſerve all Jobs faults, and to ſpye out ſome exquiſite way of puniſhment. See on Chap. 7. 8. Zech. 12. 4. To look on ſuch a wretch ſo much as to obſerve his faults, and puniſh him thus for them, is beneath thy care. As to open the hand, is to be bountifull; ſo to open the eye, is to obſerve mens faults ſtrictly with a purpoſe to puniſh them ſeverely. As on the contrary, he that intends not to puniſh a fault, ſhuts his eyes, that he may not ſee it.

upon ſuch an one] Heb. *upon this man.* Upon ſo ſhort-lived miſerable a creature.

and bringeſt me] Heb. *and makeſt me to come.* Now he ſhews, that though he ſpake of man in general, yet he had relation to his own condition, more miſerable at preſent then other mens.

into judgement] Deal with him *ſummo jure*, and moſt rigidly, Pſal. 143. 2. He had deſired before to plead with God, Chap. 13. 3. but with condition of removing his plague, and Gods terrour from him, Chap. 13. 20, 21. which not being done, he is afraid to come into judgement. For the word *judgement*, ſee on Chap. 8. 3. & 9. 32.

with thee] Me ſo frail and miſerable man, with thee ſo great and powerful a God. Here it appears that Job did not intend to plead with his friends before God, but with God himſelf, as one that had dealt too harſhly with him. See more to this purpoſe on Chap. 13. 3. The text may be read thus, without an interrogation; *Yet thou doſt open thine eys upon ſuch an one, and bring me into judgment with thee.* Though I be thus ſhort-lived and miſerable, and ſhould rather be pittied then afflicted, yet thou dealeſt extremely with me. So this particle ו is uſed, Pſal. 78. 56. Or thus, *And doſt open thine eyes for this, that thou ſhouldeſt bring me into judgement with thee?* As if this were the main thing that God looked at in his providence, to afflict poor Job. See the like phraſe, Exod. 13. 8. Amos 1. 3-6. And for ו *that*, ſee Numb. 8. 19. And for the future tranſlated *ſhould*, ſee Gen. 34. 31.

V. 4. *Who can bring a clean thing out of an unclean? not one*] Why wilt thou puniſh man ſo ſeverely for ſin, who is naturally corrupt, and cannot avoid ſin, being born in a ſinfull condition? And why am I ſingled out from among others, to endure ſuch exquiſite torments, who was no better by birth then they, nor am no worſe in life? To avoid ſuch a rigid judgement, he objects the common infirmity of nature. I ſhould rather be pitied, then thus ſharply puniſhed, becauſe I am naturally inclined to ſin.

Who can bring] Heb. *who will give.* For the future tranſlated *can*, ſee on Chap. 8. 11. The word נתן hath many ſignifications in Scripture. Firſt, for delivering a thing into ones hand, not to poſſeſſe, but to guide, as Gen. 39. 4, 22. 2. To put or place, as Gen. 1. 17. 3. To ſuffer, as Exod. 12. 23. 4. To make, as Ezek. 6. 14. 5. To ſet over, as Gen. 41. 41. 6. To teach, as Prov. 9. 9. 7. To account, as Gen. 42. 30. 8. To ſignifie wiſhing, as Numb. 11. 29. 9. To bring forth one thing out of another, as Pſal. 1. 3. and ſo here.

a clean thing] The word, literally, ſignifies bodily cleanneſſe,

freedom

Freedome from filth, ſcabs, leproſie, 2 King. 5. 10. Figuratively, yet more frequently, it imports a freedom from ſin, Pſal. 19. 9. & 51. 7. Here it may be meant, as a common proverb, As no man can bring a clean ſtream out of a dirty puddle, ſo can no man bring a man free from ſin into the world, ſo long as his parents are tainted with Originall ſin. This doctrine is held out in many Scriptures, Gen. 5. 3. Pſal. 51. 5. Joh. 3. 6. Rom. 5. 12. Eph. 2. 3.

out of an unclean] It literally ſignifies an unclean thing, or place, ſoiled with rubbiſh, or dead carcaſſes, as 2 King. 23. 10. and figuratively, though more commonly one that is polluted with ſin, which defiles the ſoul, Rev. 21. 27. See Gen. 34. 5. Lev. 18. 23, 24. So it is juſt contrary to the former word. And intimates, here, our Originall corruption, received from our parents. Mans ſeed is not unclean in it ſelf, as it was created, but became ſo by the fall, and ſo we are unclean, being born of it.

not one] No man on the face of the earth can do this. It is too great a work for any creature to undertake. See the like phraſe, Pſal. 14. 3. & 53. 3. Others read it, *Canſt not thou alone?* It may be the reaſon that moved them, might be, becauſe Chriſt was born clean of a ſinfull mother. But the former tranſlation will clear that well enough, No earthly father could have begotten him in ſuch a condition. He was ſo conceived in an extraordinary way, by the power of the Holy Ghoſt, Luke 1. 34, 35. It is not likely that Job, in this paſſionate fit, looked ſo far, but onely gave an anſwer to his own queſtion, ſignifying, that no meer man could bring forth a clean child, out of unclean ſeed.

V. 5. *Seeing his dayes are determined, the number of his moneths are with thee, thou haſt appointed his bounds, that he cannot paſſe*] Seeing thou haſt ſet him a ſhort time in the world, and when that time comes, he can live no longer, nor ever return into this world any more, it is very fitting he ſhould enjoy ſome time of refreſhing here, before he be taken out of the world.

Seeing] Heb. *If.* But it doth not ſignifie here an uncertain condition, as often elſewhere, but a certain poſition of a known truth, and a concluſion deduced from it, verſ. 6. So it is tranſlated *ſith*. Ezek. 35. 6. and the ſenſe requires it ſo to be underſtood, 2 King. 20. 19. Eſth. 6. 13.

his dayes are determined] See on Chap. 7. 1. & verſ. 1. of this Chapter; *his dayes*, verſ. 1, &c. Determined; to have a certain end, or to be cut off; as this word imports, Joel 3. 14.

the number] Rather, *and the number*. So this particle is added, Chap. 38. 40. The ſum of them is determined.

of his months] Of the months he is to live. It comes from a word that ſignifies to renew, and it is uſed for the new moon, at which the Jews began their months, and by a figure of the part for the whole month.

is with thee] Thou onely knoweſt it, or rather, thou haſt determined it. And ſo it agrees well with the beginning, and end of the verſe.

thou haſt appointed] Heb. *thou haſt made.* It may be read, and thou haſt appointed; as was noted before, for all theſe things hang together, and the inference follows in the next verſe.

his bounds] Heb. *his ſtatutes.* The bounds of his life, and thoſe far ſhorter, then men lived before the flood. Thou haſt ſet the beginning and end of his life, when it ſhall be. Theſe are the two bounds of mans abiding in this world, Chap. 7. 1.

that he cannot paſſe] Gods decrees, concerning the time of mans life, are ſo certain, that he cannot go beyond them, but muſt certainly die, when his time comes. As the Sea, for all her raging, cannot paſſe her bounds, Chap. 38. 8, &c. Prov. 8. 29. Pſal. 104. 9, The word of *paſſing*, agrees well with a bound, or ſtatute, Heb. 9. 27. Act. 17. 26. For ו *that*, ſee Chap. 23. 13. Paſſing, here, is put for going beyond, as Prov. 8. 29. Pſal. 104. 9, There is no paſſing over the bounds, which God hath ſet. Kings and Emperours muſt dye, when their appointed time comes.

V. 6. *Turn from him that he may reſt, till he ſhall accompliſh, as an hireling, his day*] Seeing his time of life here is by thee determined, and is not long neither, and will bring ſorrow enough with it, adde not more, by puniſhing him ſo ſharply for ſin, as thou doſt now. It is a ſmall thing to let him live without pains. Old age will come ſhortly, and make him deſire death.

Turn from him] Heb. *Look away from him.* For the word, ſee on on Chap. 7. 19. For the ſenſe, ſee on Chap. 7. 8. and on the 3. verſe of this Chapter. Look not ſo angerly on me to afflict me thus heavily, but turn thy angry countenance ſome other way. He ſpeaks to God, as verſe 5.

that he may reſt] Or, *ceaſe*, to wit, from his afflictions. Or *that it may ceaſe*, to wit, his plague and heavie affliction. See on Chap. 7. 16. & 10. 20. For ו *that*, ſee on ver. 3. Or, *and he will ceaſe.* Thou needs not trouble thy ſelf, thus to afflict him, he will dye ſhortly, and ceaſe from living any longer here. So the word is uſed, Deut. 15. 11. 1 Sam. 2. 5. Judg. 5. 6.

till he ſhall accompliſh] The word ſignifies, properly, to acquieſce and reſt in a thing, or deſire it, and the meaning may be, till he be weary of his life, as an hireling of his work, and be willing to dye. Yet becauſe the hireling deſires not the day, wherein he labours, but to have it ended, that he may reſt at night, it may well be meant, till he have accompliſhed his time here, and growing old, be weary of his life, and willing to dye. So the word is by ſome tranſlated, *accompliſhing Sabbaths*, Lev. 26. 34. 2 Chron. 36. 21.

as an hireling, his day] See on Chap. 7. 1, 2.

V. 7. *For there is hope of a tree, if it be cut down, that it will ſprout again, and that the tender branch thereof will not ceaſe*] Here Job begins to preſſe God to ſpare him by a new argument, not taken, as the former, from the ſhortneſſe of his life, and determined time of his death, but from the impoſſibity of returning hither, after his death, to enjoy any comfort here. See the like Chap. 7. 6, 7, 8. & 16. 22. Pſal. 39. 12, 13. And this Argument he illuſtrates, firſt, by a ſimilitude, ſhewing mans condition to be worſe then a tree, which may grow again in the ſame place, though it be cut down, but man once dead, appears no more in this world. Secondly, by a ſimilitude of waters, drying up, verſe 11.

For] A reaſon of the petition, verſe 6. Either I ſhall have comfort in this world, before I dye, or never here: therefore grant me reſt now.

there is hope] The word ſignifies ſomewhat remaining, that may make men expect a renovation. See on Chap. 5. 16. & 7. 6. & 11. 18.

of a tree] Men have ſome hope, when they cut down a tree by the ground, that it will grow again. Or, *to a tree.* Or, *a tree hath hope.* A metaphor taken from a man, to make the ſentence the more emphatical. See the like, Judg. 9. 8, &c. where ſpeech is attributed to trees, as hope is here. See Job 31. 38. For the word עץ, it ſignifies, 1. wood, Gen. 22. 6. 2. a tree, Gen. 2. 9. 3. a thing made of wood, Ezek. 37. 17. 4. a wooden idol, Jer. 2. 27. 5. a gallows, a thing to hang men on, Gen. 40. 19. 6. a veſſel of wood, Exod. 7. 19. 7. a ſtaff of a ſpear, 1 Sam. 17. 7. Here it is taken in the ſecond ſenſe, for a tree, as often elſewhere.

If it be cut down] Or, *though it be cut down.* So אם, is tranſlated, verſ. 8. though it be cut even by the ground.

that it will ſprout again] Heb. *that it will change*; to wit, its condition, and being cut off will put forth again. Or, it will change, or renew its ſtrength, Iſai. 40. 31. Thus the word is tranſlated *changeing*, verſ. 14. of this Chapter.

and that the tender branch thereof] See on Chap. 8. 16.

will not ceaſe] See on verſ. 6.

V. 8. *Though the root thereof wax old in the earth, and the ſtock thereof dye in the ground*] Some conceive, that this verſe ſets out another way of deſtroying trees, to wit, by of old age, though they be not cut down. But it is likely, that he goes on in the ſame ſimilitude, taken from the ſame tree, and aggravates the matter by other circumſtances. Suppoſe this tree being cut off by the ground, the root of it left in the earth be old, and ſo the more unlikely to ſhoot forth again, and the trunk of it cut off, lying upon the ground by it, give men occaſion to think, it will never put out more branches, yet water will revive it.

Though] See on verſ. 7.

the root thereof] So much of it as grows within the ground, 2 King. 19. 30. It literally ſignifies the root of an herb or tree, and metaphorically, ſuch as remain of a nation, to give hope of encreaſing it again, after a great deſtruction: as in the place cited. See on Chap. 5. 3.

wax old] He doth not ſay, *die*, for then there were no hope of it, but *wax old*, and ſo be like to decay utterly. Trees have a growing time like men, and a decaying one alſo, which may well be compared to old age.

in the earth] See on Chap. 9. 24. From the Hebrew word *Erets*, comes our English word *Earth.*

and the ſtock thereof] It is oppoſed to the root, and ſignifies the body of the tree above the ground, which divides it ſelf into branches, Iſai. 11. 1. & 40. 24. The ſtock that was cut off, verſ. 7.

die] As it muſt needs do, being cut off from the root. Trees are ſaid to be dead, when all the moiſture is clean gone out of them. So Pſal. 78. 47. He deſtroyed their vines: Heb. *He ſlew them.*

in the ground] Heb. *in the duſt.* It being cut off, and lying in the duſt, upon the top of the ground, dieth; yet the moiſtned earth, can put forth other branches out of the root remaining, as verſ. 9. The word עפר ſignifies; 1. the earth it ſelf; as it is tranſlated, Chap. 8. 10. 2. the duſt that lies upon the face of the earth, 2 Chron. 1. 9. Pſal. Pſal. 18. 42. 3. a mean rank, or condition of men, deſpiſed like the duſt that is trod under mens feet, Pſal. 113. 7. 4. an innumerable multitude, Pſal. 78. 27. 5. a dead man in the grave, Pſal. 30. 9. 6. it ſets out a low ſubmiſſion, as if the head were bowed down to the duſt, Pſal. 44. 25. 7. a dejection into a very miſerable condition, Iſai. 47. 1. 8. a ſign of ſorrow, Job 2. 12. Here it is taken in the ſecond ſenſe, as was before expounded.

V. 9. *Yet through the ſent of water it will bud, and bring forth boughes like a plant.* Though the ſtock be dead, and caſt away, and the root little better, yet water will revive it.

Yet] Or, *That.* There is hope, that notwithſtanding the cutting off, and dying of the ſtock, and the old age of the root, it will put out freſh boughes, and flouriſh again, as it did before. So this verſe is knit to the ſeventh verſe.

through the ſent] Heb. *from the ſmell:* An uſual thing in Scripture, to attribute ſenſe to ſenſeleſſe things; as ſmelling to the fire, Judg. 16. 9. for ſo it is in the Originall there, *when it ſmelleth the fire.* As man being refreſhed with the ſmell of ſweet flowers, is cheered in his ſpirits, ſo this decaying tree puts out freſh branches after moiſture received, as if it had felt ſome inward comfort.

of water] The Hebrew word מים hath many ſignifications, 1 It ſignifies water, as Gen.1.9. 2. The clouds, the receptacles of rain waters, Pſal.104.3. 3 It is put for the rain water that comes out of the Clouds, Pſal.77. 17. 4. For any kind of drink, as bread is put for any kind of food, Hoſ.2.5. 5. For a multitude, as there are many drops in the water, Pſal.79.3. 6. For troubles and afflictions, Iſai.43. 2. 7. For the ſeed of which men are conceived, Iſai.48.1. 8. For tears, Jer.9.1. Lam.1.16. Here it is taken in the firſt ſenſe, when this root of the tree, left in the ground, is watered, either by the moiſture of the earth, or by the overflowing of Rivers, or by the labour of men, or by the dew or rain from heaven, it will ſprout out afreſh. See on Chap.5. 10. & 11.16. & 12. 15.

it will bud] It will ſend out buds firſt, and branches afterwards.

and bring forth] Heb. *make*. The word עשה ſignifies, 1. To work, make, or do a thing, Gen. 1. 31. 2. To bring forth corn, or fruit, or buds, or branches, or the like, Gen. 41. 47. 3. To dreſſe or prepare, Ezek.46. 2. 4. To keep, or obſerve, Joſh.5. 10. 5. To get, or procure, Gen 31. 1. Deut.8. 17. Here it is taken in the ſecond ſenſe.

boughes] The word קציר ſignifies, 1. The time of harveſt, when the corn being ripe is cut down, Iſa.6. 3. 2. It is put for the corn, then to be cut down, Joel.3.13. 3. For war, wherein men are cut down by the ſword, as corn by the ſickle, Jer.51. 33. 4. For boughs, which trees put forth, as the earth puts out corn in harveſt, Iſai. 27. 11. Pſal. 80. 11. So here, When this root is watered, though it ſeemed dead before, it ſhall ſend forth abundance of boughs, as the earth doth corn in harveſt.

like a plant] As if it were new planted, or as a tree new planted, or as another plant; to wit, that was never cut down. It ſends out boughs ſo plentifully, that you can ſee no difference between it, and another tree that remained untouched. See the like addition, Chap. 8. 12.

V. 10. ***But man dieth and waſteth away; yea, man giveth up the ghoſt, and where is he?***] Here is the other part of the diſſimilitude expreſſed with a pathetical interrogation. A mans condition is worſe then a trees: It may be cut down to the ground, and grow again in the ſame place, and your eyes may ſee it. But man dying, is pluckt up by the roots, and carried clean out of the world, and who can tell what is become of him? There is not ſo much as any memorial of him left here, Chap.7. 8,9,10.

But] Heb. *And*; Yet it is often ſo tranſlated, and muſt be ſo here, becauſe it uſhers in an unlikeneſſe between a man and a tree. So this particle ו is uſed, Prov 5.4. & 8. 36. and whereſoever it is uſed to ſet out a diſſimilitude.

man] A name taken from ſtrength, as as Enoſh from infirmity, See on Chap: 3. 3. & 4. 17. & 10. 5.

dieth] Although he be never ſo ſtrong, yet he muſt die. Death ſpares none.

and] Some read it, *when*. So this particle ו is uſed, Pſal. 139. 16. 1 Sam. 13. 1. And they put his waſting away before his death, as the cauſe of it. But it is better read, *And*. It is to be underſtood, as a conſequent of his death, making him unable to appear any more; and ſo it agrees beſt with the end of the verſe.

waſteth away] Or, *is weakened*. So the word ſignifies, Iſa. 14. 12. Joel 3. 10. And the meaning is, that all his ſtrength being taken away by death, his weak body waſtes away, and conſumes in the grave. Or, *is cut off*. As ſome tranſlate it in Exod. 17. 13. Iſa. 14. 12. He is cut off worſe then a tree; for he growes no more. The word is tranſlated by our Interpreters, *diſcomfiting*, or *being overcome*, Exod.17. 13. & 32. 18. and it holds well with the ſcope here. For as men overcome, are carried away captives from their own land, never to return thither again, ſo are men overcome by death carried clean out of this world.

yea] So it is tranſlated, Chap. 21. 19. Some underſtand it thus; If man be killed by ſome violent death, he waſtes away; yea, though he ſhould die but a natural death, and gently give up the ghoſt, yet he appears no more here in the world. Others read it, *And*. They conceive that the two words, of dying, and giving up the ghoſt, knit together by this particle, ſignifie the ſame thing, and ſerve only to ſet out the copiouſneſſe of the tongue, and the certainty of his utter extirpation out of this world by death.

man] See on verſ. 1.

giveth up the ghoſt] See on Chap. 3. 11. & 10. 18.

and where is he?] He is not to be found any where among the living. See on Chap. 7. 8. & 3. 16.

V. 11. ***As the waters fail from the Sea, and the floud decayeth and drieth up***] Having before by a diſſimilitude ſet out mans hopeleſſeneſſe of returning into this world after death, and ſhewed his condition to be worſe then a trees cut down; now he goes on to ſet out mans nonappearance after death, by an elegant ſimilitude of the drying up of waters.

As] This word is not in the Original; and therefore ſome make this a diſſimilitude alſo, and read this verſe by way of interrogation. Do the waters fail from the ſea, or the floud decay and dry up? yet man lyeth down, and riſeth not, &c. Intimating, that man is in a worſe condition then the ſea and rivers, for they keep their place ſtill, and are to be ſeen, where they were; but men drop out of the earth one after another, and appear here no more. But the former interpretation by way of ſimilitude is better.

the waters] See on verſ. 9.

fail] Heb. *are gone*. See the word in this ſenſe, 1 Sam. 9. 7. Deut. 32. 36.

from the ſea] The word ים ſignifies, 1. Any great place of water, or lake; as Gen. 1;10 Numb.34.11. The ſea of Cinnareth is thought to be the lake of Gennezareth. 2. The ſea it ſelf, the greateſt receptacle of water. Either the Mediterranean, Joſh.23. 4. or the red ſea, Pſal. 114.3. 3. The Weſt, because the great ſea ſtood Weſtward from Jeruſalem, Gen.12.8. 4. The South, becauſe the Sea ſtood Southware from Jeruſalem, Pſal. 107.3. 5. For a great veſſel made to hold much water, 1 King 7. 23.

and the floud] A ſtream having ſtore of water in it, and running ſwiftly.

decayeth and dryeth up] Two words of one ſignification, to adde emphaſis to it, and ſet out a total drying up. See the like on verſe 10. 1 Pet. 1. 7. Some underſtand it thus; As the Sea or River receive not the ſame water back again, that is drawn out of them by vapours, or overflowes the earth, ſo man dying, returns no more into the world. But the truth of the ſimilitude thus explained, may be doubted of. Others thus; as a lake, or a river, having broken into another channel, returns no more into the former, but leaves it dry and deſolate; ſo man once dead, returns hither no more: this is better. But the beſt is to read it thus; *As when the waters from the ſea fail, the floud decayeth, and dryeth up.* So, &c. verſ. 12. And the ſenſe is, that as rivers coming from the ſea are quite dryed up, when the Sea waters fail, that feed them, and no water appears any more there: ſo when mans life is taken away, it returns no more, while this world laſts. See on verſ. 10. And ו is ſo uſed, Prov. 11. 10.

V. 12. *So man lieth down, and riſeth not; till the heavens be no more, they ſhall not awake, nor be raiſed out of their ſleep*] This verſe is a bridge, or a tranſition from one matter to another. In the beginning of the verſe, he applyes the former ſimilitude, to ſhew, that man being once dead, returns no more into this world to dwell here again among the ſons of men. In the end of the verſe, leſt any ſhould miſtake his words, and think him an Atheiſt, that denies the Reſurrection, he doth as it were recall himſelf, and grant a reſurrection at the end of the world: and like a man in an ague, followes that matter in a good temper, till, verſ. 16. looking to his preſent preſſures again, he falls into another hot fit of unruly paſſion, which laſts to the end of the Chapter.

ſo] Heb. *And*. But it is often rendred ſo; as Prov. 25. 20. 23, 25, 27.

men] See on Chap. 1. 1.

lieth down] Death is ſet out here by the ſimilitude of one lying down to ſleep: and the grave is as the bed. The word שכב ſignifies, 1. To lye down on the ground, Numb. 24. 9. 2. To lay himſelf down to ſleep, Deut.6.7. 3. To dye; for death is like to ſleep, Deut. 31. 16. 4. To be ſick; for ſuch lye in bed, Pſal. 41. 8. 5. To lye with a woman by way of carnal copulation, Gen. 26. 10. Here it is taken in the third ſenſe for dying.

and riſeth not] To wit, to live again in the earth among men. For Job did believe the reſurrection, and confeſſeth it in the words following; as alſo, Chap. 19. 27, &c. See on ver. 7, 10. The word קום in Scripture ſignifies, 1, To riſe, 1. King. 8. 54. 2. To come forth, or appear, Deut. 34. 10. 3. To ſtand, Joſh. 7. 12. 4. To prevail, Pſal. 1, 5. 5. To remain, Joſh. 2. 11. 6. To be firm or ſtable, Numb. 30. 5. 7. To ſtand ſtill, or be uſeleſſe, 1 Sam. 4. 15. His eyes were dim, Heb. ſtood ſtill Here it is taken in the firſt ſenſe with the former limitation of not riſing to live here.

till the heavens be no more] Theſe words are to be knit to the words following, They ſhall not awake till the heavens be no more. Some interpret it, never; to wit, by their own ſtrength, or to live here; becauſe the heavens remain for ever in their ſubſtance, though they ſhall be changed in their qualities at the end of the world. But in regard that Job in the words following, falls upon the point of the reſurrection, the words are rather to be underſtood thus, They ſhall not riſe till the general reſurrection, when theſe heavens ſhall be changed and renewed, Pſal. 102. 25, 26. Iſa. 65. 17. & 66. 22. 2 Pet. 3. 7, 10, 11. Rev. 21. 1. For the word, *Heavens*, ſee on Chap. 9. 8. & 11. 8. It may here be meant of the ſtarry, cloudy, and aiery heavens.

they ſhall not awake] He changeth the number here. Before he had ſaid, He riſeth not; now he ſaith, They ſhall not awake: leſt any ſhould think he had ſpoken of ſome particular man only. He therefore now ſpeaks it of all men. By awaking here, is meant riſing from the ſleep of death; as appears by the words following.

nor be raiſed] Leſt any one ſhould object, It is true, the dead cannot awake of themſelves; but God can raiſe them up again, when he will, as men in a ſleep may be waked by others, before they would awake of themſelves, he addes, that God will not raiſe them neither till the reſurrection.

out of their ſleep] From death to life. It is no unuſuall thing in Scripture, to compare death to ſleep. See on Chap. 3. 13. Sleep is put ſometime for the ſleep of nature, Gen. 28. 11. Sometime for the ſleep of ſin, Eph. 5. verſ. 14. Sometime for the ſleep of death, as Chap. 3. 13. and ſo here: and Dan. 12. 2.

V. 13. *O that thou wouldeſt hide me in the grave, that thou wouldeſt keep me ſecret, untill thy wrath be paſt, that thou wouldeſt* *appoint me a ſet time, and remember me.* Job now being fallen upon the conſideration of the reſurrection, wiſhes for death, that in the grave he might be free from his pains, and afterwards enjoy an happy reſurrection.

O that thou wouldeſt] For the Hebrew words, and their manner of wiſhing, ſee on Chap.6. 8.

hide me] He compares himſelf to a man purſued by his enemies; and deſires, that God would hide him from them; that is, that he would free him from his ſore pains, that followed him ſo cloſe, that he could by no means eſcape them.

in the grave] See on Chap 7. 9.

that thou wouldeſt keep me ſecret] The ſame thing deſired in other words. See on verſ. 11. It ſhews Jobs deſire to be earneſt: as if one running from an enemy ſhould ſay, Pray hide me, pray hide me: Be ſure to keep me ſafe.

untill thy wrath] The word אף ſignifies, 1. The face, 1 Sam.25. 23. 2. The noſe, which is the higheſt part of the face, Cant. 7. 4. 3. Anger, which is ſhewed by the high colour of the face, and thick breathing of the noſe. So it is taken here, for anger. See more on Chap.4.9. & 9. 5, 13.

be paſt] Heb. *turned back*; to wit, into Gentleneſſe, and kindneſſe; as Pſal. 6.4. or *turned away*; as Iſa.12. 1. that is, Be quite and clean gone, and taken away from me. The word שוב ſignifies, 1. To return to a place, from which one went away before, Gen. 18. 33. 2. To return from anger, or to be friends again, Jer.2. 35. 3. To repent, or return to God, from whom we have all naturally gone aſtray, Deut, 30. 2. 4. To do the ſame thing again, Gen.26. 18. Iſaac digged again. Heb. returned and digged. 5. To make to return, or bring back, Deut.30. 3. Here it is taken in the ſecond ſenſe. Till thou ceaſe to be angry with me. Till the reſurrection, when all thy wrath will be gone from me.

that thou wouldeſt appoint me.] Heb. *that thou wouldeſt put for me*, or, *ſet for me.* He knew that the time of his lying in the grave was determined from eternity, Verſe, 5. but his deſire is, that this appointed time might come quickly, that he might be at eaſe, and ſleep quietly in hope of a joyfull reſurrection. See the like wiſh, Pſal.39. 4.

a ſet time] Heb. *a ſtatute.* A certain time, when, and how long I ſhall lie in the grave.

and remember me] How God is ſaid to remember, ſee on Chap. 7. 7. & 10. 9. Here Job's meaning is, that God would raiſe him up again, for God ſeems to forget his people while he leaves them in trouble, in priſon, in the grave, Pſal.88. 5. and he is ſaid to remember them, when he delivers, or eaſes them, Gen. Gen. 8. 1. Exod. 2. 24. Others read it, *That thou wouldeſt appoint me a ſet time, when thou wilt remember me*; to wit, to raiſe me out of the grave. For ו when, ſee on verſ. 10.

V. 14. *If a man die, ſhall he live again? all the dayes if my appointed time will I wait, till my change come*] Job having now refreſhed his ſoul with a ſweet meditation of the reſurrection, ſtands admiring at that glorious work, and concludes from thence a willingneſſe to be diſſolved.

if] Or, *when*; as it is tranſlated, Gen. 38 9. Num.36. 4. For there is no doubt of mans dying at all.

a man] See on verſ. 10. & Chap.3.3.& 4.17.& 10. 5.

die] See on verſ.10.

ſhall he live again?] Some underſtand it as a flat denial, as affirmative queſtions uſually are interpreted in Scripture; and they give this ſenſe. Certainly he ſhall not live any more here; as ver, 10, 12. Elſe I would be patient till I die, hoping to be raiſed to a better ſtate here. But it is rather ſpoken by way of admiration. Hath God ſaid, he will raiſe up our bodies again? then I will willingly die in hope of a glorious reſurrection. See the like queſtion, Chap.15. 11. Gen.3.1. Hath God ſaid, &c. It is ſtrange he ſhould envie you the eating of ſo precious a fruit; and Gen, 17. 17. Shall a child be born, &c. It is very ſtrange, that a man and woman ſo old ſhould have a child: Our Divines take it to be a voyce of joy, and admiration; not of doubting, as Sara's was: and therefore ſhe is reproved, Gen. 18. 13. but Abraham is not blamed. So Chap.4.2. If we aſſay to commune with thee, wilt thou be grieved? It is ſtrange thou ſhouldeſt be troubled with the words of thy friends; yet we believe thou wilt. See on Chap.21. 17.

all the dayes] The word ימי ſignifies. 1. A naturall day of 24. hours, comprehending the night alſo, Eſth.4. 16. 2. An artificial day of 12. hours, oppoſed to the night, Eſth.4 16. 3. A great day, or a year of days, containing all days in it. Judg.17.10. 4. A certain time conſiſting of many days, Iſa.4.1. 5. A joyfull, or ſad time, Pſal.37.13. Iſa.13.22. Here it is taken in the fourth ſenſe, for the whole time of his life.

of my appointed time] See on Chap.7.1.

will I wait] Or, *expect*, Chap. 32. 16. I will gladly look for death every day, and be joyfull, if the time were come.

till my change] Till the time of my death, which is indeed a great change. A living body is changed into a dead carcaſe. Man goes out of this world to another. Prov.31. 8. appointed to deſtruction. Heb. children of change. Or, *Till my paſſing away*, Or, *departure.* For death is ſuch a change, that it carries a man clean out of the world, Eccl.1.4. Cant. 2. 11. 2 Tim. 4. 6. Others underſtand it of his reſurrection, which indeed is a great change: but how could Job wait for that in the grave?

come] For living actions attributed to dead things, ſee on Chapter 1. 19.

V. 15. *Thou ſhalt call, and I will anſwer thee: thou wilt have a deſire to the work of thine hands*] The ſame words, as here in the beginning of this verſe, that were in Chap. 13. 22. but to a far different purpoſe. For there Job in an impatient fit, deſires to plead with God, as appears by his following plea there. But here in a calm temper, he propoſeth his hope, to find mercy with God in the reſurrection, as appears by the end of the verſe.

thou ſhalt call] Thou ſhalt call me out of the grave, by the voyce of Chriſt, or the Archangels voyce at the end of the world, Joh.5.28,29. 1 Theſſ.4.16. For the various ſignifications of the word, ſee on Chap.13.22.

and I will anſwer thee] Or, *I ſhall anſwer thee.* Not that there is any readineſſe in dead bodies to come out of the grave, not that they ſhall be called every one by name, but they ſhall come up ſuddenly at Chriſts call, as a ſervant comes to his maſter at his call ſuddenly: and this is a reall anſwer. See the like of Hearing, Hoſ.2. 21,22.

thou wilt have a deſire] Thou wilt be very willing to ſee it again, after it hath lain ſo long in the grave, as a workman having been long abſent, is willing to ſee what he hath builded, or planted. Hence comes כסף, ſilver, which men are very deſirous to look upon.

to the work of thine hands] To me, who am made by thee. Though the work of thy hands ſeem to be blotted out in the grave; yet thou wilt ſhew, that thy love which moved thee to form me at the firſt, is not clean extinct, but ſhall appear in raiſing me up glorioully at laſt. See more on Chap. 10. ver. 3, 8.

V. 16. *For now thou numbreſt my ſteps; doſt thou not watch over my ſin?*] It will be well with me then, when I ſhall be raiſed up again; though now thou ſeemeſt to deal very hardly with me. Here Job begins another impatient fit, which holds him to the end of the Chapter.

for] Or, *but*; as it is tranſlated, Chap. 9. 9. 18. For here is an oppoſition of what went before, and not a confirmation of it.

now] As it goes with me now, it ſeems ſo, that thou takeſt all advantages to puniſh me.

thou numbreſt] Thou keepeſt an exact account of every ſin of mine, that thou mayeſt take occaſion to puniſh me for the ſame.

my ſteps] Every ſtep I fetch; that is, every ſin I commit. See Chap.31. 4. & 34.21. Pſal. 56.6. & 139. 2, 3, 4. Prov.5. 21.

doſt thou not watch over my ſin?] That thou mayeſt be ſure to number aright, and miſſe no one ſin; thou doſt watch all I do to take advantage againſt me. See Chap.7.12, 20. & 10. 14. & 13.27. And for the word, ſin, ſee Chap. 5.24. & 7. 20. & 10. 6.

V. 17. *My tranſgreſſion is ſealed up in a bag, and thou ſoweſt up mine iniquity,*] He goes on to deſcribe the ſharpneſſe of Gods proceedings againſt him, who doth not only watch what he doth amiſſe, and number all his errours, but alſo keep them all faſt in his mind, that none of them may be forgotten, and ſow them together, that he may puniſh him for all together.

my tranſgreſſion] See on Chap.7. 21.

is ſealed up] Shut up faſt, that no man may take it away, before I be puniſhed for it. See on Chap.9. 7.

in a bag] The word comes from צרר to bind, becauſe thoſe things which we would keep ſafe, and not loſe, we bind up in a bag, and then ſeal it for the greater ſafety.

and thou ſoweſt up mine iniquity] Thou wilt be ſure to make it faſt. We think tying a bag, and ſealing it, not to be ſufficient, when we would keep things very ſafe, and therefore we ſow up the bag, that nothing may fall out. Hereby is meant Gods exact care, not to forget any one ſin of Jobs, but to be ſure to keep all in mind, to puniſh him the more ſeverly. Or, *And thou ſoweſt it unto mine iniquity.* That is, Thou joyneſt my former tranſgreſſions, to my preſent, to be ſure to puniſh me for all. Or, Thou joyneſt my ſin to my puniſhment. So the word ſignifies, Iſai.56.6. Or, *Thou ſoweſt it over mine iniquity*, to wit, the bag for the word *ſowing*, ſee on Chap. 13.4. For the word *iniquity*, ſee on Chap.7. 21. As men ſow one piece of cloth to another, to make a compleat garment; ſo doſt thou call to mind all mine *iniquities*, at once to lay load on me, Chap.13. 26. Iſa.65. ver.6.7.

V. 18. *And ſurely the mountain falling cometh to nought and the rock is removed out of his place.*] In this verſe, by two ſimilitudes of the decay of mountains, and rocks, the higheſt and firmeſt things, he further ſets out mans mortality, and impoſſibility of returning into this world again. In the next by two others, by the decay of hard ſtones, and growing things. The application begins at the end of the next verſe.

and ſurely] See on Chap.1. 11.

the mountain falling] Falling away by little and little, by reaſon of ſome earth quake, or fiery mines under it, or the ſea undertaking it. See more on Chap.9. 5. Some read it, as the mountains falling, &c. ſo thou deſtroyeſt the hope of men, ver.10. Thus *as*, is added, ver.11.

cometh to nought] Heb. *fadeth.* It moulders and withers away like a leafe fallen off a tree, Pſal. 1. 3.

and the rock is removed out of his place] Either by old age decaying; as the word alſo ſignifieth, Pſal.6. 7. or by the means mentioned before. See on Chap.9. 5.

V. 10. *The waters wear the ſtones: thou waſheſt away the things* *which grow out of the duſt of the earth, and thou deſtroyeſt the hope of man,*] As in the former verſe he had ſhewed mans mortality, and irrecoverableneſſe into this world after death, by the decay of higheſt and firmeſt things, hills and rocks; ſo in this verſe, by the irreparable ruine of the hardeſt, and beſt-rooted things; as ſtones, and things growing out of the earth, which one would think, lay very ſafe, and had a ſure foundation for continuance.

the waters] It may be underſtood either of rain-water, or waters here below. For the various ſignifications of the word, ſee on verſ.9.

wear] By often falling upon them, or continual running over them they diminiſh them.

the ſtones] The word אבן is taken, 1. for ordinary ſtones, ſuch as lye on the ground, Chap.5.23. 2. a veſſel made of ſtone, Exod.7.19. 3. an Idol of ſtone, Jer.2.27. 4. a ſtone to weigh things by, for ſuch were the Jews weights, Prov.11.1. See the margin there. 5. a plummet, Zech.4.10 See the margin there. Here it is taken in the firſt ſenſe. Stones are hard and ſtrong, Chap.6.12. yet water will wear them away in time.

thou waſheſt away] Or, *overfloweſt*. He turns his ſpeech to God, to whom he attributes theſe devaſtations. So verſ.20. *Thou prevaileſt*, &c. See the like, Gen.49.18. To God he ſpake before, verſe 16,17. and ſo continues. Others read it, *The duſt of the earth overflowes the things which grow out of it*; That is, the ſand and rubbiſh which a floud brings, doth drown and kill things growing out of the earth. Others read it, *The drops thereof wear the duſt of the earth*; That is, they do in time not only wear away ſtones, but the earth it ſelf by little and little. The firſt reading is the beſt.

the things which grow] Heb. *which grow out of it*. It ſignifies ſuch things as naturally grow out of the earth without plowing or ſowing, or ariſe out of corn ſcattered the year before, Lev.25.5. 2 King.19.29. Iſa.37.30. one would think the earth ſhould preſerve its own brood, yet it cannot.

out of the duſt of the earth] Out of the earth it ſelf, which is nothing but duſt congealed, and crumbles to duſt. See on verſ.8. & Chap.9.24.

and] Or, *ſo*. See on ver,18. Here is the reddition of the ſimilitude. It is tranſlated, *ſo*, ver.12.

thou deſtroyeſt] Heb. *thou makeſt to periſh*. Though a man in proſperity think he ſhall abide ſo, yet thou doſt diſappoint him.

the hope] His hope of continuing longer in this world, or of ever returning into it again. Thou putteſt him quite out of hope by killing him. For the word, ſee on Chap,5.16. & 7.6. & 11.18.

of man] See on Chap.5.17. & 9.2.

V.20. *Thou prevaileſt for ever againſt him, and he paſſeth: thou changeſt his countenance, and ſendeſt him away.*] He goes on in the application of the former ſimilitude, and ſhews the manner how God diſappoints the hope of man, to wit, by ſending him out of the world by his mighty power.

Thou prevaileſt] Thou art ſtronger then he, and ſo prevaileſt againſt him by thy ſtrength, and overcomeſt him.

for ever] So that thou ſhutteſt him for ever out of this world by death. See on Chap.4.20.

againſt him] Againſt ſorry and weak man, mentioned ver.19. And what great victory is this for the mighty God to uſe his great power to overcome a weak man?

and he paſſeth] As a Souldier overcome in battel by a potent adverſary flyes away, and is ſeen no more there, ſo doth man out of the world, being overcome by God. It intimates a violent, or at leaſt an untimely death. The word הלך ſignifies, 1. Going about ſomething, though men walk not; as Chap.1.4. 2. Going on in a continued way, or walking, Gen.31.19. 3. The paſſage of Ships and other liveleſſe things; Pſal.104.26. 4 Paſſing out of the world, or dying, Gen.15.15. 5. Conſtancy in a condition, as walking childleſſe, Gen.15.2. 6. It imports a courſe of life good or bad, Pſal.1.1. & 119.1. Here it is taken in the fourth ſenſe, for paſſing out of the world by death, and that by a violent one alſo, as was noted before. See on Chap,10.21.

thou changeſt] Or, *changing*. For it will agree with the former words, *He paſſeth changing his countenance*. But it is better to attribute this change to God, to whom ſending him out of the world, is attributed in the end of the verſe. The word שנה ſignifies ſometimes to do the ſame thing, or double; as Gen.41.32. 2. To do another thing quite different from it, or to alter or change a thing; as Mal.3.6. So here.

his countenance] The word שנים ſignifies, 1. The countenance of a living creature, Iſa.25.8. 2. The outſide of a thing, which is viſible like the face of man, Chap.5.10. 3. The perſon, the face being a principall part of the body, and a chief ornament of the perſon, chap.13.10. 4. The credit or reputation, which is open and publick like the face, Chap.9.24. 5. The preſence, which is diſcerned by the face, Chap.1.12. 6. The demonſtration of anger or ſadneſſe, or chearfulneſſe, which uſe to appear in the face, Gen.31.2. 1 Sam.1.18. Chap.9.27. Here it is taken in the firſt ſenſe. Death takes away the beauty of man, and makes his countenance pale and wan.

and ſendeſt him away] This word שלח hath many and various ſignifications, 1. To ſend a meſſenger, Chap.1.4,5. 2. To put forth the hand, Gen.3.22. Chap.1.11. 3. To hold out the finger, or point to one, Iſa.58.9. 4. To pour out, Chap.5.10. 5. To ſpeak or ſend out words, Pſal.50.19. 6. To ſend away, Gen.3.23. 7. To ſend forth, Pſal.43.3. 8. To let the hair grow, and not to cut it, Ezek.44.20. Here it is uſed in the ſixt ſenſe. God by death ſends a man clean away out of this world into another.

V.21. *His ſons come to honour, and he knoweth it not; and they are brought low; but he perceiveth it not of them.*] In this verſe he proves, that man by death is clean caſt out of the world, becauſe he knows nothing of what is done here, no not that which concerns ſuch as once were moſt near and dear unto him.

His ſons] Or, *If his ſons*. If they be preferred, or brought low, he is ignorant of it. He ſpeaks of the dead mans ſons mentioned in the former verſe. The word בן ſignifies, 1. A ſon by nature, Prov.1.1. and nephew or ſons ſon, Gen.29.5. Laban is called the ſon of Nahor, but was his grandchild. 2. An adopted ſon, Exod.2.10. 3. A child, whether male, or female, Gen.3.16. 4. A ſcholler is called the ſon of the teacher, 2 King.2.3. 5. An Inhabitant is called a ſon, as if the place or city were his mother, Iſa.11.14. 6. A thing contained in another, as the child in the womb, Lam.3.13. 7. One belonging or deſtinated to any thing, Pſal.102.20. 8. The young ones of birds or beaſts are called ſons, Lev.1.14. 9. To ſet out time or age, Gen.17.1. *Abram was ninety years old*, Heb. *a ſon of ninety years*. Here it is taken in the firſt ſenſe, for his ſons and poſterity.

come to honour] Or, *are weighty*. Loaded with wealth, and honour, Iſa.66.5.

and he knoweth it not] The dead father can take no notice of it. So the word is uſed, Chap.5.10. & 9.21. Iſa.63.16. Eccl.2.19.

and they are brought low] Heb. *are ſmall*. yet not meant, that they are ſmall in number, but poor and contemptible, as appears by oppoſition to the former part of the verſe, and by the uſe of the word elſewhere, Chap.8.7. Pſal.119.141. Jer.30.19.

but he perceiveth it not of them] He is ſo clean eſtranged from all humane affairs, that he knows not what becomes of his own children, whether they be rich or poor, high or low. Some think it an anſwer to his friends words, Chap.5.25. that if he would repent, his poſterity ſhould proſper. Nay ſaith Job, that is no encouragement; for a dead man knows not what becomes of his poſterity, and therefore neither can receive comfort from their proſperity, nor ſorrow from their ruine.

V.22. *But his fleſh upon him ſhall have pain, and his ſoule within him ſhall mourn.*] The ſcope of this verſe is to ſhew, that dead men have no communion at all with thoſe that are alive, and that all bands of nature are ceaſed, when men are dead.

But] Or, *Onely*. If any man ask what he doth when he is dead, this is all that can be ſaid of him, that he takes no care for any left behind in the world.

His fleſh] The word בשר is taken; 1. for the ſoft part of mans body, oppoſed to bones, Gen.2.23. 2. for the whole body, oppoſed to the ſoul, Gen.2.24. 3. for any bodily living creature, Gen.7.16, 4. for the whole man, Deut.5.26. 5. for a kinſman according to the fleſh, Gen.37.27. 6. for a weak, or frail thing not to be leaned on, and therein like to fleſh without bones, Jer.17.5. Iſa.31.1,3. 7. for a thing ſoft and tractable, like fleſh, Ezek.36.26. 8 for the corruption of mans nature, Gen.6.3. 9. for the privie members, Gen.17.23. 10. for the skin, which is of a fleſhly ſubſtance, and covers the fleſh, Pſal.102.5. Here it is taken in the ſecond ſenſe, for it is oppoſed to the ſoul.

upon him] Or, *for it ſelfe*: Or, concerning it ſelf. It is ſaid to be upon him, becauſe it is the viſible part of man; as in the end of the verſe, the ſoul, which is the inviſible part, is ſaid to be within him,

ſhall have pain] The word כאב ſignifies; 1. Pain of body, Gen.34.25. 2. Grief of mind, which oftentimes ariſeth out of bodily pain, by reaſon of the ſympathy between ſoul and body, Prov.14.13. 3. The marring or ſpoyling of a thing, becauſe, both the things men grieve for, and grief it ſelf, mar the body, and corrupt it. The Tranſlators here take it in the firſt ſenſe: but the third agrees better with the nature of a dead body, which is capable of corruption, but not of paine.

and his ſoule] The word נפש ſignifies; 1. Breath, Chap.41.21. 2. Life, Gen.9.4,5. 3. The ſoul, without which there is neither life nor breath in the body, Gen.2.7. 4. a living body, which hath a ſoul in it, Gen.1.20,24. 5. a man, Exod.1.5. 6. mans body, Pſal.105.18. He was laid in iron, Heb. *His ſoul*. As in the margin there, yet it was the body of Joſeph onely, for his ſoul could not be laid in iron. 7. a dead carcaſſe, that had once a ſoul in it, Lev.19.28. & 22.4. For the dead, Heb. *for a ſoul*. 8. For the heart, mind, or deſire of a man, Exod,23.9. 9. for the perſon, as for God himſelf, Amos 6.8. Here it is taken in the third ſenſe, for the ſoul it ſelf, for it is oppoſed to the fleſh.

within him] It is the ſame word, that was uſed before, for, *upon him*, in this verſe: but the Tranſlators, having rightly obſerved the difference between ſoul and body, as was there noted, have fitly tranſlated it here, *within him*. So it is uſed, Chap.18.6. & 8.16.

ſhall mourn] The word imports lamentation inward in mind, or outwardly expreſſed, and ſometimes is attributed to ſenſleſſe things, as to the earth, Iſai.24.4. Jer.12.4. becauſe they are in an ill condition, and are uncomely, and ſtrangely altered in their colour, or ruined, as men that mourn. So if the ſoul be taken for the life here, it may be meant, that as the body is corrupted, ſo the life is loſt. Some underſtand it of the man alive, and render the ſenſe thus, He was troubled while he was alive with his own miſery, and grieved for his own troubles; but now he takes no notice of what befalls his poſterity. Others, underſtand it of the dead man, ſet out like one alive, and brought in complaining of, and mourning for his ſorrows; but no more intended by it, but that he is not affected with any good or evill that befalls others; yea, like an hard-hearted man, regards not his own poſterity. So living acts are attributed to dead men, Chap. 21. 33. & 3. 17, 18, 19. & 17. 13, 14. Iſa. 14. 9, 10. This latter ſenſe is very emphatical, and agrees beſt with the ſcope of Job in this place.

CHAP. XV.

Verſ. 1. THen anſwered Eliphaz the Temanite, and ſaid] For this verſe ſee on Chap. 4. 1. & 2. 11. & 6. 1. & 16. 1. The firſt conflict of Job with his three friends being ended, the ſecond begins here, and ends at the end of Chap. 21. No new matter is added, but they confirm what they had ſaid before, and charge Job openly. Eliphaz had dealt more cloſely before, in general terms only, accuſing Job to be wicked, becauſe none but wicked men were ſo puniſhed. Now he charges him more particularly, as appears in the very beginning of his ſpeech, verſ. 2, &c. His charge againſt Job is in the 16. firſt verſes of this Chapter; and at the 17. verſe, and ſo on to the end of the Chapter, he goes on with his old theme to prove, that not good men, but wicked men are ſcourged and deſtroyed by Gods horrible judgements. And it is to be obſerved, that both Eliphaz, and Jobs other two friends, in the ſecond conflict, angred peradventure, by ſome harſh words of Job, do only lay load upon him, as upon a wicked man, but afford him not one exhortation to repentance, or one comfortable promiſe, as formerly they had done, Chap. 5. 17. & 8. 20. & 11. 13. as if they utterly deſpaired of his ever returning unto God.

V. 2. *Should a wiſe man utter vain knowledge, and fill his belly with the Eaſt-wind?*] Eliphaz having heard all that Job had ſpoken, What, ſaith he, Doth it become him, who would ſeem to be ſo wiſe, and well adviſed, to utter words that are vain, and lighter then the wind it ſelf, as if they contained great wiſdom? Yea, like the Eaſt-wind, to blow hurtful words out of his ſwelling breaſt? What he ſpeaks here by a ſimilitude, he declares in plain terms in the next verſe, and comes to the particular charge at the fourth verſe.

Should] He ſpeaks like one in choler, in a chiding way. Art thou not aſhamed to talk thus? Doth it become thee? Certainly it doth not. Such patheticall queſtions are frequent in this Book, Chap. 4. 2. & 8. 2. & 11. 2, 3. They are the common beginnings of the ſpeeches of Jobs friends, and argue much choler and confidence.

a wiſe man] As thou thinkeſt thy ſelf to be. For it appears, that he meant Job, verſ. 4. though he would not ſpeak particularly to him at firſt. There he charges him home, and declares, what theſe vain words were.

utter] Heb. *anſwer*. See on Chap. 4. 1. & 6. 1.

vain knowledge] Heb. *knowledge of the wind*. The word רוח: ſignifies; 1. the wind, Chap. 1. 19. 2. vanity, a thing of no ſubſtance, but empty like the wind, Eccl. 5. 16. 3. ſome one corner or quarter of the earth, where the wind ſometimes blowes, 1 Chron. 9. 24. 4. the breath of a living creature, which is a kind of wind, Pſal. 135. 17. 5. a ſpirit, or angel, Chap. 4. 15. 6. the ſoul of man, Gen. 45. 27. 7. the life of a living creature, which cannot be without ſoul or breath, Chap. 10. 12. 8. the Holy Ghoſt, the third perſon in Trinity, Gen. 1. 2. 9. the gifts of the Holy Ghoſt, Joel 2. 28. Here it is taken in the ſecond ſenſe, for vain and empty knowledge, as the tranſlation ſhews. Such knowledge as is good for nothing, nor gives no ſatiſfaction, as ver. 3. Chap. 6. 26. & 7. 7. & 16. 3. Prov. 11. 29. Jer. 5. 13. So light account had they of Jobs words.

and fill] The Hebrew word מלא when it is ſpoken of a veſſel, or place, it ſignifies filling, Gen. 1. 28. & 42. 25. when it hath relation to a time or word, it ſignifies fulfilling, Gen. 29. 21, 27. 1 King. 2. 27. Here it is taken in the firſt ſenſe.

his belly] בטן ſignifies; 1. the belly it ſelf of a living creature, Chap. 1. 21. 2. the bowels or entrals that are in the belly, Numb. 5. 22. 3. the middle of any thing, whereby the upper and lower parts are joyned together, as in man by the belly, 1 King. 7. 20. Here it is taken in the firſt ſenſe in the ſimilitude; but in the application, hereby is meant the heart, or ſoul, filled with frothy knowledge, ver. 35. Chap. 20. 20. & 32. 19. Prov. 20. 27. For the ſoul receives things, and digeſts them, in point of knowledge, as the belly doth meats.

with the Eaſt-wind] The word comes from קדם: *before*; coming as it were from the face, or fore-part of heaven, from the ſun-riſing, not from the back-parts, or Weſt, where the Sun ſets, and leaves darkneſſe behind it. Hereby is meant deviſing falſe and dangerous things, to feed their own fancies, and utter to the hurt of others. For the Eaſt-wind is deſtructive to herbs and fruits, Hoſ. 12. 1. Gen. 41. 6.

V. 3. *Should he reaſon with unprofitable talk? or with ſpeeches wherewith he can do no good?*] In this verſe he endeavours to make good the former part of his charge, cloſely intimating, that Jobs words were empty like wind: and in the next verſe he plainly charges him with deſtructive words, like the Eaſt-wind, that ſo he might confirm the latter part of his charge, in the former verſe.

Should he] See on ver. 2.

reaſon] The word יכח ſignifies. 1. To reaſon a caſe by anſwers and replies, Chap. 6. 25. 2. To convince, confute or reprove ſuch as are in the wrong. Chap. 6. 26. 3. To correct or ſcourge one for ſin, Pſal. 6. 1. Here it is taken in the firſt ſenſe.

with unprofitable] Heb. *that profits not*. He chargeth Job with uſing weak arguments, unable to prove the thing in queſtion.

talk] Heb. Heb. *words*. The Hebrew word דבר is uſed, 1. For a word, Hoſ. 1. 1. 2. For a thing; for as it is expreſſed by words, ſo it expreſſeth a mans meaning, when it is done, 1 King. 17. 17. 1 Sam. 15. 13, 14. Here it is taken in the firſt ſenſe for words uſed by Job in diſputing with his friends: yet not for a bare word, but for ſentences. So the ten commandements are called ten words, Exod. 34. 28. See the margin there.

or with ſpeeches, wherewith he can do no good] Bring no profit, Not be able to prove his cauſe, or do any good to others, but rather ſeduce them. The ſame thing uttered in other words for the more aſſurance, and to expreſſe the greater vehemencie. See on Chap. 14. 10, 11.

V. 4. *Yea, thou caſteſt off fear, and reſtraineſt prayer before God*] Thou doſt by conſequence teach men to caſt off all religion, and worſhip of God, as a thing that cannot profit them, becauſe thou mainteineſt, that God deals as ill with good men, as with bad, Chap. 9. 22, 23. Jobs friends ſpeaking by turns, anſwer ſometimes to what Job ſaid to their fellows, as it came to their mind, as well as to what he ſaid to themſelves.

yea] Thou doſt not only ſpeak vainly, but alſo wickedly, which is worſe. Or, *How much more doſt thou caſt off fear?* How much more wickedly doſt thou, in giving other men grounds of impiety? This is far worſe, then ſpeaking vanity. See on Chap. 4. 19.

thou doſt caſt off] Both from thy ſelf, and others. Heb. *Thou makeſt void*. Beſides the perſon included in the verb, the pronoun is added in the Original to brand Job the more, as if he had ſaid; None but ſuch an one as thou, would have ſpoken ſo vilely. The word פור here uſed ſignifies, 1. To break a thing aſunder, or divide it, Pſal. 74. 13. 2. To make void, and of none effect, Numb. 30. 8. So here. Now they that caſt off the fear of God from themſelves, or others, do as much as lies in them, make it void, Pſal. 119. 126.

fear] The fear of God: As the word, for the word of God, Jam. 1. 21. 1 Pet. 2. 2. So the law and teſtimony, Iſa. 8. 20. For theſe are moſt excellent in their kind, and therefore men will with moſt reaſon gueſſe them to be intended, though Gods name be not added to them. יראה is taken, 1. for a fear of ſinning againſt God, Exod. 14. 31. 2. for a fear of reverence, Mal. 3. 16. 3. for the true Religion, 2 King. 17. 25. Job 1. 1. So it is taken here; as appears by the end of the verſe. Thou wilt make men not to care for ſerving God at all, ſeeing no good is to be gotten by it, Mal. 3. 14, 15. Thou wilt deſtroy all Religion.

and reſtraineſt] Diſcourageſt men from praying by thy ungodly words.

prayer] The word שיחה ſignifies, 1. meditation, Pſal. 104. 34. 2. a prayer or complaint, which proceeds out of meditation, Pſal. 102. in the title. Job 7. 13. So it is uſed here, and caſt in Jobs diſh as a great fault (as indeed it were, had it been true) that he hindred men from praying to God.

before God] See on Chap. 8. 3.

V. 5. *For thy mouth uttereth thine iniquity, and thou chuſeſt the tongue of the crafty*] I need not prove the former charge, that thou diſcourageſt men from the worſhip of God, for thy own words have ſufficiently diſcovered it.

For thy mouth] The word, פה 1. ſignifies that member which we call the mouth of the body, Pſal. 115. 5. 2. The ſpeech, or words that come out of the mouth, Gen. 41. 40. Thy word, Heb. thy mouth. 3. The round top of a well, or garment, or veſſel, which is like a mouth, Gen. 29. 2. 4. The edge of a ſword, which devours, or deſtroyes men, as the mouth doth meat, Gen. 34. 26. 5. The end or corner of a place, 2 King. 10. 21. 6. A part or portion, as the mouth is a part of the face, Deut. 21. 17. Here it is taken in the ſecond ſenſe, for the words that come out of Jobs mouth; as the tongue is alſo uſed in this verſe, and the lips in the next. For theſe are the inſtruments of ſpeaking; and if Job had ſaid nothing, his mouth had not accuſed him.

uttereth] Heb. *teacheth*. The word אלף ſignifies, 1. by ſpeech, to inſtruct others; as Chap. 33. 33. 2. to ſhew one ſomething, he ſaw not, or obſerved not before; as Exod. 15. 25. So here, thy ſpeech bewrays this evill purpoſe of thy heart. I gather it out of thine own words. I need no other witneſſes. Thine own mouth hath uttered it. See on ver. 4.

thine iniquity] See on Chap. 7. 21. Others read it thus; *For thine iniquity teacheth thy mouth*. Thou couldeſt not ſpeak ſo wickedly, if thou hadſt not a very rotten heart. But the former reading agrees beſt with the coherence of this verſe with the former; as alſo with the following verſe.

and thou chuſeſt] Or, *though thou chuſeſt*. Thou doſt not directly ſpeak againſt piety, but doſt cloſely undermine it by thy words. See on ver. 4. For ו *though*: ſee 2 Chr. 30. 19. The meaning is, Thou delighteſt to ſpeak craftily, rather then plainly.

the tongue] This word, לשון 1. ſignifies that member, which we call the tongue, Pſal. 12. 3. 2. the ſpeech or words; for the tongue is the chief inſtrument of ſpeaking, Prov. 25. 15. 3. the language of a nation different from others, Eſth. 1. 22. 4. A nation that uſe one tongue or language, Iſa. 66. 18. 5. Any thing long like a tongue: a wedge of gold, Joſh. 7. 21. 6. A bay of the ſea that runs out of it like a tongue, narrower to the landward, as the tip of the tongue, put out of the mouth. Joſh. 15. 5. Iſa. 11. 15. 7. A flame of fire, which is alſo like a tongue, narroweſt at top, Iſa. 5. 24. Here it is taken in the ſecond ſenſe for Jobs ſpeech, or words, as the mouth was before in this verſe.

of the crafty] See on Chap. 5. 12, 13.

V. 6. *Thine own mouth condemneth thee, and not I; yea, thine own lips teſtifie againſt thee.*] Thou mayeſt think that I deal too hardly with thee, in judging thee to be a wicked man, and an hinderer of piety; but I ſhall need no witneſſes to prove it for thy own words that have dropped from thee, have abundantly proved. See the like, Mat. 26. 65. Luke 19 22.

thine own mouth] See on ver. 5.

condemneth thee] Of impiety, and hinderance of Religion in others. See on chap 9. 20.

and not I] I ſhall not need to ſearch for witneſſes to condemn thee: thine own mouth will do it ſufficiently. Or I am not thy chief condemner, but thine own words are. See the like phraſe, Joh. 5. 45.

yea thine own lips] This word שפה 1. ſignifies the lips themſelves, Iſa. 6. 7. 2. a ſpeech or words, for the lips are inſtruments of ſpeaking, Prov. 12. 13. 3 a language of a people, Gen. 11. 1. 4. the ſhore of the ſea, Gen 22. 17. or brink of a river, as the lips to the mouth. Here it is taken for ſpeech, as the mouth and tongue were, ver. 5.

teſtifie againſt thee] If Job ſhould object, How can my mouth condemn me without witneſſes? he anſwers, Thou thy ſelf are both Witneſſe and Judge. Thine own tongue guided by the conſcience, will both accuſe and condemn thee. The word ענה ſignifies 1. to anſwer to ſomething ſpoken before, chap. 6. 1. 2. to begin a ſpeech, eſpecially upon occaſion of ſomething done before, Chap. 4 1. 3, to hear prayer; for he that anſwers it, queſtionleſſe heard it, 1 Sam. 7. 9. 4. to bear Witneſſe; for Witneſſes ordinarily anſwer to queſtions propounded by the Judge, Exod. 20. 16. So it is here taken, as the tranſlation ſhewes.

V. 7. *Art thou the firſt man that was born? or waſt thou made before the hills?*] Theſe words ſeem to take their riſe from Job's words, Chap. 11. 12. wherein he did tacitly intimate, that he thought himſelf wiſer then they, becauſe he was elder. This is with much choler objected to him here by Eliphaz; as if he had ſaid, Thou doſt arrogate wiſdom to thy ſelf; as if thou hadſt been the firſt man in the world, and by obſervation of all occurrences, ever ſince the creation, hadſt gotten ſingular wiſdom to thy ſelf; ſo that thou needeſt not to be taught by any other; but all others had need to learn of thee. Thus in an ironical way he goes on to deride Job in this verſe, and the next, and concludes the contrary, ver. 9, 10.

art thou the firſt man] For the *firſt*, ſee on chap. 8. 8. It is taken here for the firſt of all in time. For the word *man*, ſee on chap. 14. 1.

that was born] The word ילד ſignifies, 1. to be born; as chap. 14. 1. 2. to be brought forth, for that gives a being to things, as well as birth, Pſal. 90. 2. So here. For the firſt man could not be born, but created. *Or*, Heb. *And*; yet it is often tranſlated, *or*, as Exod. 21. 15. and ſo it may here; for it differs from the former, and expreſſeth ſomething more. For the hills were made before man.

waſt thou made] the word חולל properly imports the bringing forth of children with pain by the mother, Pſal. 51. 5. and thence comes to ſignifie any other bringing forth of a perſon, or thing, Prov. 8. 24, 25. So here

before the hills] A proverbial ſpeech, to ſet out antiquity, or rather eternity; for the hills were made at the beginning of the world, and in likelyhood appeared out of the Chaos before other parts of the earth; and he that was before the world, muſt be eternall. Hills being laſting creatures, are uſed to ſet out eternity. So much this phraſe imports, Prov. 8 25. Pſal. 90. 2. And ſo much is intimated in the next verſe. It is as much as if Eliphaz had ſaid, Doſt thou think that thou waſt before all men, and knoweſt more then any man, becauſe of thine age? or doſt thou think yet more highly of thy ſelf, that thou waſt from eternity, and knoweſt as much as God? Theſe are vain thoughts in thee. With the ſame argument God beats down the pride of Job, in the beginning of his ſpeech to him, Chap. 38 4, &c.

V. 8. *Haſt thou heard the ſecret of God? and doſt thou reſtrain wiſdom to thy ſelf?*] Here he doth more fully explain his meaning, that he intended not only to charge Job with a conceit, that he was wiſer then all men, but alſo that he knew Gods determinations from eternity.

Haſt thou heard] For the various ſignifications of this word, ſee on Chap. 13. 17.

the ſecret] Heb. *in the ſecret*. That is, haſt thou before the world was, been in Gods privie counſel, and heard what was ſecretly there determined? Jer. 23. 18, 22. One verb included in another. So Ruth 4. 1. *Turn aſide*, that is, turn back, and come hither. The word סוד ſignifies, 1. A thing kept ſecret, Amos 3. 7. 2. conſultation, which uſeth to be kept ſecret, leſt things agreed upon being made known, may be diſappointed, before they can be effected, Pſal. 55. 14. 3. An aſſembly, or councill of men met together ſecretly to conſult about matters of weight, Jer. 6. 11. Here it may be taken either in the firſt, or in the third ſenſe.

of God] See on Chap. 4. 9. & 11. 5.

and doſt thou reſtrain wiſdom to thy ſelf?] Doſt thou deny it to all others, and appropriate it to thy ſelf? One verb included in another. See before in this verſe, on the word *ſecret*. The like arrogancie Job had objected to them, Chap. 12. 2.

V. 9. *VVhat knoweſt thou, that we know not? what underſtandeſt thou, that is not in us?*] He proves that Job was not ſo full of knowledge, as he boaſted, nor was not of Gods privie counſell, for he knew no more then they. And ſo confutes Job with his own words, Chap. 12. 3. & 13. 2. For the meaning of this verſe, ſee the Notes on thoſe places; for the words differ little, and the ſenſe is the ſame.

V. 10. *VVith us are both the gray-headed, and very aged men, much elder then thy father.*] It is likely he hath reſpect to thoſe words of Job, Chap. 12. 12. *with the antient is wiſdom*. Thou needeſt not (ſaith Eliphaz) bid us mark thy words, as things unknown to us, and never heard of before, nor caſt youth in our faces to diſgrace us, as if all antiquity were on thy ſide; for we have received from our parents and teachers, who were elder and wiſer then thou, yea then thy father, things more excellent, and more hidden myſteries, then thou haſt told us, and therefore our knowledge is more ancient, and more gray-headed, then thine; and therefore by thine own argument, more ſure and certain.

with us are] Some think that he means, that himſelf and Bildad were ancienter then Jobs father, though Zophar might be younger then Job, as ſeems by Jobs anſwer to him, Chap. 12. 12. And they read it, *There is a gray-headed man among us*, (meaning himſelf) *and a very aged man*, (meaning Bildad) So runs the Chaldee Paraphraſe. But that is doubtfull, as appears by the notes there. And the Chaldee Paraphraſe makes Zophar elder then Jobs father. It may be meant ſimply. There are ancienter men then thy father now alive, and not in other Countries onely, but in ours, of whom we have learned what we ſpeak, and find them to be of our mind. And theſe ſhould know more then thou by thine own argument.

both the gray-headed, and very aged men] For theſe words, ſee the Notes on Chap. 12. 12. where both theſe words are expounded.

much elder then] Heb. *more in dayes then*. See on Chap. 8. 2.

thy father] The word אב in the original comes from אבה, to deſire, or to delight in a thing, becauſe moſt men deſire children, and parents take more pleaſure in them, then in all their poſſeſſions, Gen. 15. 2. & 30. 1. 1 Sam. 1. 8, 11. The word ſignifies, 1. An immediate father, Ruth 4. 17. 2. Anceſtours, Gen. 31. 3. 3. Rulers in a Common-Wealth or Family, 2 King. 5. 13. 4. Teachers, 2 King. 2. 12. 5. A reliever; for rulers and teachers, and relievers, take care of others, as parents do of children, Chap. 29. 16. 6. The firſt inventor of any thing, Gen. 4. 20. For children went not abroad then to learn, but were taught of their fathers, and continued ordinarily in the ſame trade, Gen. 47. 3. Here it is taken in the firſt ſenſe, for Jobs immediate father. For no doubt but Job had anceſtours as old as they.

V. 11. *Are the conſolations of God ſmall with thee? is there any ſecret thing with thee?*] Here Jobs friends go on in an ironicall way to deride and vilifie Job, as one that thought too highly of himſelf, and too meanly of them, and that in this verſe, and the two verſes following. He proves it by an effect of this pride, in the beginning of this verſe, contempt of divine conſolation. Which is ſet out by the cauſe of it, in the end of this verſe, and in the 12. verſe, to wit, blindneſſe of mind, and impotencie ariſing either out of too much confidence in himſelf, or too deep ſenſe of his miſeries. And this charge is made good from the effect of it, ver. 13. angry words uttered againſt God. The ſumme of the verſe is, as if Job ſhould have ſaid, Theſe comforts which we bring thee, as it were from God himſelf, they are too ſlender belike, and not for thy likeing: doubtleſſe there lyeth hidden in thee ſome greater and more profound wiſdome, then every man knoweth.

Are] It ſeems they are ſlighted by thee; but they ſhould not be ſo, and therefore we marvel at thy ſtrange carriage. See the like queſtion of admiration, and not of deniall, Chap. 14. 14. Look the Notes there.

the conſolations of God] Some underſtand it of thoſe comforts Job had had from God before in the time of his proſperity, as if Eliphaz went about to accuſe Job of forgetfulneſſe of Gods former proceedings with him, the remembrance whereof might have been a great comfort to him now in his troubles. But this was far from Eliphaz his ſcope, who endeavoured not to comfort Job, but to diſcourage him. It is rather to be underſtood of thoſe comfortable promiſes that Eliphaz, and his companions, had given to Job in their former diſpute with him, promiſing him from God much future proſperity, if he did repent. Others read it, *the conſolations of theſe men*. Meaning the two laſt that had ſpoken, and in modeſty ſaying nothing of himſelf. So he blames him for deſpiſing their counſels, and in a kind of arrogancy calls them, *The conſolations of God*. Men are eaſily in love with, and think highly of their own projects. For אל, *God*, ſee on Chap. 8. 3, 5.

ſmall with thee] Heb. *too little for thee*. Doſt thou ſlight them, as things beneath thee? Doſt thou expect greater promiſes from God to draw thee to repentance, then we have given thee? It ſeems thou doſt, becauſe thou art ſo ſlow in hearkening to us.

is there any ſecret thing with thee] Art thou by ſome ſecret revelation better acquainted with Gods mind then we? It ſeems thou thinkeſt ſo, and therefore deſpiſeſt our counſels. Eliphaz ſpeaks this with a kind of contempt. See the like ſpeech, 1 King. 22. 24. Others read it, *And the word gently ſpoken to thee*. So it is tranſlated, 1 Sam. 18. 5. But the former agrees beſt with the ſcope of the place. For the word דבר, *a thing*, ſee on verſ. 3. of this Chapter.

V. 12. *Why doth thine heart carry thee away? and what do thine eyes wink at?*] Tell me I pray thee what the reaſon is, that thou art thus ſtrangely tranſported and carried out of thy ſelf, beyond all bounds of reaſon and modeſty, to lift up thy ſelf againſt God, and mock us?

Why] So this word מה is tranſlated, Chap. 7. 21. But ordinarily it ſignifies *What*; as verſ. 9 of this Chapter.

Doth thine heart] The word לב is taken, 1. For that fleſhly member, which we call by that name, 2 Sam. 18. 14. 2. For the middle of any thing, becauſe the heart lyes in the middle of the body, Jon. 2. 3. 3. For the ſoul it ſelf, which brings life, and reſides firſt and laſt in the heart, 1 Sam. 26. 5. 4. For the thought of the heart, Chap. 1. 5. 2 King 5. 26. 5. For the affection, 2 King. 10. 15. 6. For knowledge or underſtanding, Prov. 15. 32. Here it is taken in the fourth ſenſe, for the thought of the heart.

carry thee away] לקח ſignifies, 1. To receive a thing given, Deut. 16. 19. 2. To take away a thing by violence, Chap. 9. 12. 2 Sam. 12. 30. 3. To take a thing bought, 2 Sam. 4. 6. 4. To receive inſtruction, or to learn, Chap. 22. 22. Prov. 1. 3. 5. To allure or take one with words, Prov. 6. 25. & 11. 30. Here it is taken in the ſecond ſenſe, for a violent tranſportation, or carrying a man out of himſelf.

and what] Or, *why*; as before in this verſe.

do thine eyes wink at] The Hebrew word here uſed, is not found elſewhere in Scripture. But the phraſe of winking with the eyes, is uſed to expreſſe a geſture of mocking, Pſal. 35. 19. Prov. 6. 13. & 10. 10. It may be that Job was forced by reaſon of his pain and ſores to wink in his own ſpeeches or his friends; and this they uncharitably interpret, as if he did it in contempt of God or them, as the words foregoing in this verſe, and the words following in the next verſe do import.

V. 13. *That thou turneſt thy ſpirit againſt God, and letteſt ſuch words go out of thy mouth?*] This verſe is an explanation of the former; for here he ſhews to what his heart did carry him away ſo violently, to wit, to ſpeak ſuch bitter words againſt God and his providence, as he had formerly uttered.

That] This particle hath many other ſignifications, but is thus tranſlated, 2 King 8. 13.

thou turneſt] The Hebrew word השיב in this conjugation ſignifies diverſly: 1. When it is ſpoken of a thing, it ſignifies reſtoring it to his place, or bringing it back again, Gen. 14. 16. 2. When of words, it ſignifies anſwering, or rendring of words back again, Gen. 37. 14. 3. When of good or evill, it is to repay, reward, or puniſh, Gen. 50. 15. 4. When of anger, it imports reſtraining of it, or reconciliation, Numb. 25. 11. 5. When of the face, it ſignifies rejecting, or denying his requeſt, 1 King. 2. 16. *Deny me not*. Heb. *turn not away my face*. See in the margine there. 6. When of the heart, it intends calling a thing to mind, or thinking of it, Iſa. 46. 8. 7. When of the ſoul, it ſignifies to bring it back out of ſin, or ſorrow, to convert, or comfort it, Pſal. 19. 7. Lam. 1. 16. 8. When of an action, it ſignifies turning out of a way we were in before, or come to ſome other; as a traveller turns his feet out of one path into another, Dan. 11. 18, 19. So here Job is taxed for leaving that patient and ſubmiſſive way he was in, Chap. 1. and going on in that bitter way of complaining againſt God and his proceedings, which he began, Chap. 3.

thy ſpirit] See on verſ. 2. Here it is taken for the ſoul. Thou ſpeakeſt as earneſtly againſt God, as if thy heart were clean turned againſt him.

againſt] Or, *to God*. Thou takeſt it off from men, as if thou hadſt nothing to ſay to them, but all againſt God. Yet אל is tranſlated *Againſt*, 2 Chron. 11. 4. And ſo it may well be here.

God] See on Chap. 8. 3 5.

and letteſt ſuch words] The word *ſuch*, is not in the Original, but well added, to expreſſe the ſenſe. For it is not a fault to ſpeak, but to ſpeak amiſſe. What manner of words theſe were, appears by Eliphaz his anſwer to them in the next verſe, to wit, impatient words, formerly uttered by Job againſt Gods proceedings with him. For *words*, ſee on verſ. 3.

go out] Heb. *makeſt to go out*. The like word ſometimes ſignifies a permiſſion in this conjugation, as Pſal. 119. 175. But Job did more then ſuffer ſuch words to go out of his mouth; for he willingly ſpake them. At leaſt is ſo charged by Eliphaz. For the word *go out*, יצא, It ſignifies, 1, Going out of one place to another, Gen. 8. 7. 2. It is uſed of the birth of living creatures, when they go out of them into the world, 2 King. 20. 18. 3. It is ſpoken of things growing out of the earth, Deut. 14. 22. 4. Of the riſing of the Sun, Gen. 19. 23. 5. Of ſpeech, which comes out of the mouth, and is ſpread and ſcattered abroad, Eſth. 1. 17. 6. Of ſome extaſie of the ſoul, when through admiration, grief, or fear, it is as it were gone out of it ſelf, Gen. 42. 28. 7. Of laying out in expences, 2 King. 12. 12. 8. Of going out armed for war, Gen. 14. 8. 9. Of eſcaping by lot, and ſo going out of danger, 1 Sam. 14. 41. Here it is uſed in the fift ſenſe, and Job is accuſed of ſpeaking evill words againſt God.

of thy mouth] See on verſ. 5. Here it is uſed for the mouth it ſelf, the inſtrument of ſpeaking.

V. 14. *What is man that he ſhould be clean? and he which is born of a woman, that he ſhould be righteous?*] Before he had reproved Job, now he falls to the work to prove that he had ſpoken vain words, as he had charged him, verſ. 3. He anſwers Jobs words of juſtification of himſelf, Chap. 13. 18, 19, 23. His proofs are taken from the corruption of mans nature, which might be true, though Job were not a wicked man. And Eliphaz ſhews himſelf an empty and troubleſom diſputer, becauſe he uſeth the ſame arguments here, verſe 14, 15, 16. that he did, Chap. 4. verſ. 17, 18, 19. The ſum of the verſe is, that Job being born in ſin as other men, cannot be innocent before God.

What is] Spoken with admiration, as in the like phraſe is uſed, Pſal. 8. 4. with what face canſt thou pronounce thy ſelf righteous, being born as ſinful as other men? No man is of that account with God, that he can clear himſelf, Chap. 14. 4. 1 King. 8. 46. 2 Chr. 6. 36. Pſal. 14. 3. Prov. 20. 9. 1 Joh. 1. 8.

man] See on Chap. 5. 17. & 9. 2.

that he ſhould be clean] See on Chap. 11. 4. to which place it is likely Eliphaz here alludes, See the like charged on him by Elihu, Chapter 33. 8, 9.

that is born of a woman] Chap. 14. 1.

that he ſhould be righteous] Or, *juſtified*; as Chap. 4. 17.

V. 15. *Behold he putteth no truſt in his Saints; yea the heavens are not clean in his ſight.*] Eliphaz proves by an argument from the greater to the leſſe, that Job cannot be clean before God, whoſe knowledge is ſo exact, that he can find obſcurity in the Saints and Angels, at leaſt in reſpect of his own brightneſſe and purity.

Behold] See on Chap. 1. 12.

he putteth no truſt] See on Chap. 4. 18.

in his Saints] In the *Saints* in heaven, or the holy Angels. See on Chap. 4. 18. See Matth. 18. 10. & 24. 36.

the heavens] See on Chap. 9. 8. & 11. 8. Some underſtand it of the viſible heavens. Others of the Angels that dwell in the higheſt heavens. And ſo it agrees well with the beginning of this verſe, and with Chap. 4. 18. So it is put for God himſelf, Dan. 4. 26. who is ſaid to be in heaven, Matth. 6. 9. to have his throne there, Iſa. 66. 1. to be the King of heaven, Dan. 4. 37.

are not clean] If it be underſtood of the viſible heavens, then the meaning is, they are not all alike clear and bright, but have in them ſtars, and ſome thicker parts or clouds, which are as ſo many ſpots in them. If, of the Angels of heaven, ſee how they are unclean, in the Notes on Chap. 4. 18.

in his ſight] Heb. *in his eyes*. So Prov. 1. 17. for the eye is the inſtrument of ſight. As if he had ſaid, Thou O Job, thinkeſt thy ſelf clean, becauſe men can find no fault with thee: but Gods eyes are clearer then mens. He can find out thy ſecret ſins. Others underſtand it, in compariſon of God. Which though it be true, yet the Phraſe in the originall will hardly bear it.

V. 16. *How much more abominable and filthy is man, which drinketh iniquity like water?*] The argument was in the former verſe taken from *Saints* and Angels. The concluſion is in this verſe brought down to men, who are in a far worſer condition.

How much more] Or, *How much leſſe*. According as it is knit to the former or latter part of the verſe. See the ſame on chap. 4. 19.

abominable] The word ſignifies a thing that men cannot endure to look upon, nor to have in their preſence, Exod. 8. 26. And that may well be ſet in oppoſition to the beautifull heavens, which though they be not clean in Gods ſight, verſ. 15. yet are delightfull to mens eyes. So is man abominable in Gods eyes, and like unto meat, which the ſtomack cannot endure, Chap. 33. 20.

filthy] Noiſome, ſtinking, like meat putrified for want of ſalt, diſpleaſing to the palate, and noſe. So are men in their natural condition filthy in Gods account, Pſal. 14. 3. and 53. 3.

is man] For the word, ſee on chap. 1. 1. It is like that he gives Job a privy nip here. Thou haſt been a man of great note, yet God ſhewes by theſe plagues laid upon thee, that thou art abominable in his ſight.

which drinketh iniquity like water] Who is naturally as greedy to commit ſin, as a thirſty man is to drink water. It ſeems Elihu underſtood this to be ſpoken of Job, and chargeth him with it in particular, Chap. 34. 7. Prov. 26. 6. A proverbial ſpeech to ſignifie plenty and abundance of ſin in man; who as he was born in ſin, ſo is as it were bred and brought up in it, For the word *Drinking*, ſee on chap. 6. 4. For the word *iniquity*, ſee on Chap. 13. 7. For the word *water*, ſee on chap. 14. 7.

V. 17. *I will ſhew thee, hear me, and that which I have ſeen, I will declare*] Eliphaz being now to begin a new matter, to wit, to prove, that God afflicts none, but wicked men ſo grievouſly, as he afflicted Job, he begins with a new preface, to get attention. And that in the 17, 18, and 19. verſes. And in ſome high terms, that Job might not contemn what he had to ſay, as a thing full of uncertainty. He tells him therefore, that he need not think ſcorn to be taught by him, for he would produce nothing, but what he had either ſeen with his own eyes, or received from wiſe men, and thoſe no ordinary ones neither, but ſuch as were very eminent for power, and Juſtice. And thus he ſeeks to raiſe in Job an expectation of no mean things, but of great matters from him, not received from contemptible men, but wiſe obſervations delivered by famous ones, who for their wiſdom had whole Provinces committed to their charge to be governed by them. So he boaſted before of his night viſion, Chap. 4. 12.

I will ſhew thee] I will ſet that before thee, and make it plain to thee, which yet thou knoweſt not. Now what it was, that he ſhould ſhew him, appears by the following diſcourſe. I will plainly demonſtrate to thee, that what I, and my fellows have ſaid before, that onely wicked men are thus ſharply handled, is true. This argument Eliphaz was upon before, Chap. 4. 7. and Bildad, Chap. 8. 13.

hear me] For the various ſignifications of the Hebrew word, and the right uſe of it here, ſee on Chap. 3. 17.

and that which I have ſeen] Which I have gathred in my time, by obſerving Gods judgements on ungodly men. And therefore what I ſhall ſpeak is a certain truth, and worthie of credit, as comming from an eye-witneſſe, 1 Joh. 1. 1.

I will declare] The word ſignifies ſometimes to number, as Gen. 15. 5. And this we alſo call *telling*, in Engliſh. But here it ſignifies, to tell a thing by declaring of it: as alſo Chap. 12. 8. Some read the latter end of the verſe thus, *For this have I ſeen, therefore I will declare it.* I may be confident, I hope, in declaring what I have ſeen with mine own eyes. This reading gives a greater emphaſis to Eliphaz his words. And for the confirmation of it we ſhall find, that the Hebrew particle, ו is tranſlated *for*, and doth not barely knit things together, but gives a reaſon of what went before, Chap. 11. 4. And it is alſo tranſlated *therefore*, and infers a thing out of a former ground, Lev. 18. 30.

V. 18. *Which wiſe men have told from their fathers, and have not hid it.*] The whole verſe may be tranſlated thus, *And which wiſe men have told, and have not hid, having received it from their fathers.* For ſo the words ſtand in the Original, and are more plain. What himſelf had obſerved, he further confirms by the teſtimony of wiſe men, and brings in their parents alſo for witneſſes of the truth of it. And leaſt Job ſhould ſlight his authority, he backs it with a ſecond argument, taken from the conſent and harmony of former ages. So he reaſoned, ver. 10. and Bildad goes the ſame way, Chap. 8. 8.

Which] Or, *which things.* I ſay nothing, but what was ſaid long ſince.

wiſe men] Men that had gotten much knowledge in Gods proceedings, by ſtudy and obſervation.

have told] Told me, or others, from whom I had it. It comes from a word that ſignifies before, or in preſence. They have ſpoken ſo plainly and fully, as if they had ſhewed us the things acted before our eyes.

from their fathers] For the various uſe of the word in Scripture, ſee on verſ. 10. It is here taken for anceſtors, from whom, by tradition, they had taken it, and communicated it to their children, Pſal. 78. 3, 4, 5, 6. Others underſtand it from the time of their fathers. This hath been the conſtant received truth. Both interpretations plead from antiquity.

and have not hid it] From their poſterity, but faithfully communicated it to them, as their fathers had done to them, that it might not periſh. For it is likely, that no Scripture was written in Jobs time, but God appeared in ſome eminent men, and revealed his Will to them, and they taught it faithfully to their poſterity. But now he hath written his mind fully in his Word, and therefore there is no need of traditions. This doubling the phraſe, in other words, is for the greater certainty of the truth of it, Joh. 3, 20. See on Chap. 14. 10, 11. The word כחד ſignifies to hide a thing, ſo as it may not be ſeen, or heard, or appear, 2 Sam. 18. 13. 2. To be cut off: for things cut off can appear no more, Exod. 9. 15. Here it is taken in the firſt ſenſe, for hiding. They revealed it, that it might not be loſt by ſilence.

V. 19. *Unto whom alone the earth was given, and no ſtranger paſſed among them*] Here he gives Job a ground to give credit to what he ſhould ſay, if not for his ſake, yet for thoſe worthy mens, from whom theſe excellent inſtructions came, being men, not driven up and down, as wicked and ungodly men are, by Gods judgements, but men ſetled quietly in their habitations, and living plentifuly, yea, coming to authority in their Country, and by Gods bleſſing, keeping out all enemies, and ſo being examples of the continued proſperity of godly men, which they held out in words, and therefore worthy to be believed.

Unto whom] Heb. *To them.* It may be underſtood, either of the wiſe men, mentioned in the former verſe, or of their fathers, or of both: and that laſt makes the argument the ſtronger, as flowing from conſent of judgement, and continued proſperity of thoſe men for divers generations.

alone] Heb. *by themſelves.* No others did dwell among them. They were a diſtinct people ſingularly bleſſed by God, Num. 23. 9.

the earth] See on Chap. 9. 24. Or, *the land*, to wit, that land wherein they lived.

was given] Given by God for an inheritance to them, and their poſterity to live in, and ſo they did for many generations. A great bleſſing of God. So the word is uſed, Gen. 17. 8. Or committed to them, for their wiſdom and juſtice, by the people to rule, and ſo the argument is the ſtronger. They were no mean men, but great Princes of great experience. Thus the word is uſed, Pſal. 2. 8, 9, 10. & 1 King. 11. 11. See on Chap. 9. 24. For the various ſignifications of the word נתן. See on Chap. 14. 4. on the word, *Bring.*

and no ſtranger] No man of another nation to moleſt them, or no man of another family to take away their authority.

paſſed] As an enemy in an hoſtile way to go up and down, in a warlike manner, to ſlay them or ſpoile their country, Nah. 1. 15. The Heb. word עבר ſignifies; 1. To paſſe through, as Gen. 15. 17. 2. To die. For as men by birth come into the world, ſo by death they paſſe out of it, Pſal. 37. 36. 3. To paſſe by, or forgive a fault, Mic. 7. 18. 4. To paſſe through a land to puniſh it, Amos 5. 17. 5. To paſſe beyond, or violate an oath or covenant, Joſh. 7. 11. 6. To paſſe over, or overcome one, Jer. 23. 9. Here it may be taken in the fourth ſenſe, for paſſing through the country to hurt it. No doubt they might paſſe through peaceably, and for traffick.

among them] Heb. *in the midſt of them.* The meaning is, either that the people, by Gods bleſſing lived ſo quietly, that no man moleſted them; or elſe, that the governours guided them ſo wiſely, that no enemie durſt meddle with them to take away their government, or oppreſſe their people.

V. 20. *The wicked man travelleth with pain all his dayes, and the number of years is hidden to the oppreſſor*] Now he ſhews what were thoſe wiſe ſentences, ſo much commended by him, which he received from thoſe famous men, and at what he principally aimed. He ſets out to the end of the Chapter, the curſe and deſtruction of wicked men, how that even in proſperity they live alwaies miſerably, expecting a change, and what they fear comes upon them, and then they deſpair having no hope of eſcaping, but it is far otherwiſe with godlie men. The ſame things he had ſpoken before, Chap. 4. & 5. but here he delivers them with great varietie of phraſes and figures which is very delightful. He ſets out the miſerie of ungodly men by their pains, in this verſe, their fears, ver. 21. 22. their wants, ver. 23. their troubles, verſe, 24. the cauſes of all theſe miſeries, ver. 25, 26, 37. and laſt of all, by their certain deſtruction, from ver. 28. to the end of the Chapter. All or moſt of theſe things, he conceives had befallen Job, becauſe he confeſſed ſuch things were come upon him, Chap. 17. 13, 14. & 3. 25, 26. which things are threatned by God, againſt ungodly men, Levit. 26. 36. Deut. 28. 65. and therefore Job muſt needs be a wicked man by his own conceſſions. As if Eliphaz had ſaid in this verſe, O Job, thou feeleſt that in thy ſelf, which I have told thee before, and now tell thee again, that a wicked man is moſt miſerable. There is not one day goeth over his head, in which he doth not marvellouſly torment himſelf in all that term of years, that God permitteth him to live here on earth.

the wicked man] See on Chap. 3. 17.

travelleth with pain] Fills himſelf with care, and ſorrows and pains, like a woman in travel; for ſo much the word imports, Pſal. 48. 6. Others read it, *Kills himſelf*, or *thruſts himſelf through.* Suitable to the Apoſtles expreſſion, 1 Tim. 6. verſ. 10.

all his dayes] As long as he lives. He will never give himſelf any reſt. For the word *Day* ſee on Chap. 14. 14.

and the number of years] The time how long he ſhall live upon the face of the earth. As the wicked mans life is full of pain, and trouble, ſo he knows not how ſoon his life may be taken away.

is hidden] Is kept ſo cloſe from him, that he can no more tell the day of his death, then men can ſee things that are hidden.

to the oppreſſor] Or, *To the mighty one.* It comes from a word that ſignifies to fear, and notes out ſuch men, as by reaſon of their power and cruelty, make others afraid of them. Others read the latter end of the verſe thus, *And in the number of years, which is hidden to the oppreſſour.* And then it is the ſame in ſenſe with the former, onely it is delivered in other words, for emphaſis ſake. It is certain, he ſhall have trouble all his life long. See on Chap. 14. 10, 11. Others read it thus, *And ſoon numbred years, are ſtored up for the Tyrant.* That is, God in his ſecret decree, hath appointed him but a ſhort time to live. The number of years then is the ſame the years of number, Chap. 16. 22. and men of number, Gen. 34. 30. That is, few, that may be quickly numbred. So may the dayes of tyrants, who are ſoon cut off for their cruelty.

V. 21. *A dreadful ſound is in his ear; in proſperity the deſtroyer ſhall come upon him*] In this verſe, he ſets out the unquiet condition of ungodly men; both in regard of inward fears, and alſo of outward dangers. The ſumme is, His eares ring alwayes with horrible, and fearful ſounds; and when he ſhall think himſelf to be in greateſt ſafety, even then ſhall the enemie come upon him, utterly to deſtroy him.

a dreadful ſound: Heb. *a ſound of fears, or terrours*] That is, a moſt terrible noiſe. He thinks he hears terrible voices, telling him (and that not untruly in the end) that the enemy, or danger is neer, which threatens ſudden deſtruction to him every moment. And he ſaith of terrours in the plurall number; that is of many terrours at once; or one coming after another, preſently without intermiſſion, and giving him no reſt at all. It is likely he alludes to thoſe ſad meſſages, that came ſo thick on Job in the end of the firſt Chapter. The name of a noiſe carries terrour with it, telling as it were, that danger is at hand, Jer. 4. 19. Nah. 3. 2. The word קול, ſignifies; 1. A noiſe, or ſound in general, though not articulate, as Exod. 9. 28. Ezek. 1. 24. 2. A voice of words, diſtinctly ſpoken, as Gen. 21. 12. Here it is taken in the firſt ſenſe, for ſome great noiſe, cauſing fear. The word פחד, ſignifies; 1. The act of fear, Pſal. 31. 11. 2. The perſon feared, Gen. 31. 53. 3. The thing, or evil feared, Prov. 3. 25. Here it is taken in the third ſenſe, for dangers, that make men afraid: ſo it is alſo taken, Prov. 1. 26, 27.

is in his eares] Or, *ſounds in his eares*; which is more elegant. The verb is underſtood in the Original. He means, that his fear makes him perpetually to think of dangers, as if the ſound of them were within his ears, ſo as it could never be gotten out. The word אזן *ear*, in the Original ſignifies; 1. The inſtrument of hearing, Levit. 8. 23.

2. The act of hearing, Deut. 31. 11. So here. He thinks he alwayes hears ſuch a noiſe.

in proſperity] Heb. *in peace.* So the word properly ſignifies; and becauſe peace brings proſperity, it is put for that alſo. He ſhall be deſtroyed, when he is at higheſt, Dan. 4. 30, 31.

the deſtroyer] If he have any time of quietneſſe granted him, yet then ſhall the deſtroyer come unexpectedly to overthrow him utterly, 1 Theſſ. 5. 3.

ſhall come upon him] The Hebrew word בוא ſignifies; 1. To come to a place, Gen. 43. 21. 2. When it is ſpoken of the Sun, it ſignifieth the ſetting of it, Gen. 28. 11. 3. When of a mans carriage to a woman, it is a modeſt expreſſion of lying with her, Pſal. 51. in the title. 4. When of dayes, it notes out old age, Gen. 24. 1. 5. When of words, it ſignifies the fulfilling of them, 1 Sam. 9. 6. 6. When of corn, it intimates the gathering of it, Hag. 1. 6. 7. When of a congregation or ſociety of men, it notes admiſſion into it, as a member to enjoy all the priviledges of it, Deut. 23. 3. 8. When of a covenant, it ſignifies making of a covenant, or accepting of it, Jer. 34. 10. 9. When with application to fathers, it ſignifies dying, Gen. 15. 15. 10. When of a thing without life, it notes the coming to paſſe of a thing, Chap. 1. 19. 11. When it is joyned with going out, it ſignifies adminiſtring an office in the Common-wealth, Church, or Family, Numb. 27. 17. Here it is taken in the firſt ſenſe, for coming into his habitation, with a purpoſe to deſtroy him.

V. 22. *He believeth not that he ſhall return out of darkneſſe, and he is waited for of the ſword*] If the wicked man fall into adverſity, he hath no hope at all to be delivered, but deſpaireth, looking for nothing but death, as if he ſaw a ſword alwaies hanging over his head. He is perſwaded his troubles will bring him to death. This alſo reflects upon Jobs ſpeeches, Chap. 10. 20, 21, 22.

He believeth not] The word האמין ſignifies; 1. to give credit to a thing, or believe it to be true, Pſal. 116. 10. 2. to put truſt in one, or confidence, as Chap. 4. 18. Here it is uſed in the firſt ſenſe.

that he ſhall return] Heb. *to return.* To wit, out of his miſery to his former proſperity. For the various ſignifications of the word, ſee on Chap. 14. 13.

out of darkneſſe] The word ſignifies darkneſſe literally, but here, as in other places, it is put for calamity, which takes away the light and delight of comforts.

and he is waited for] He is in danger of the ſword, as if it had underſtanding, and did watch for him continually, to have an opportunity to kill him. Thus he lives in continual fear. Or, *looked upon.* For thoſe things we wait for, we think often of, and look on them ſtedfaſtly, if they come in our ſight. They take our eyes off from other objects, Pſal. 37. 32. Or, *but that he is waited for:* He is alwaies in fear of death.

of the ſword] Or, *by the ſword.* As this particle is tranſlated, Jer. 33. 4. Or, *to be delivered to the ſword.* One verb included in another: waited for to the ſword: that is, waited for to be delivered to the ſword. See the like *v.* 8. The word חרב, 1. ſignifies the inſtrument of killing, the ſword, which deſtroyes many, Pſal. 89. 43. 2. for murder, which is often done by the ſword, Iſai. 65. 12. If it be tranſlated, Of the ſword, then it is taken in the firſt ſenſe: If, To the ſword, then in the ſecond. Some read the latter part thus, *But that he is waited for of the ſword*; that is, he is ſo far from believing that he ſhall eſcape, that he certainly perſwades himſelf that he ſhall be ſlain. For ו, But, ſee on Chap. 14. 10.

V. 23. *He wandereth abroad for bread, ſaying, Where is it? he knoweth that the day of darkneſſe is ready at his hand*] When God begins to afflict him, and take away his eſtate, he doth go abroad, to ſeek for things needful to preſerve his life, but he ſtands alwaies in fear of death.

He wandereth abroad] It may ſignifie fear. He goes ſwiftly from place to place, like a baniſhed man, and dares tarry no where, leaſt he ſhould be ſlain, Gen. 4. 14. Iſai. 16. 2. Prov. 27. 8. Or, it may ſignifie extream poverty. He that was rich before, now goes up and down like a begger to ſeek for food, Pſal. 37. 25. & 59. 15. & 109. 10.

for bread] The Hebrew word לחם ſignifies; 1. Food, in general, or meat, 1 King. 5. 9. 2. Bread, which is mans common and chief food, Gen. 25. 34. 3. Corn, of which bread is made, Gen. 41. 54. 4. For fruit of trees, which is food for living creatures, Jer. 11. 19. Here it is taken in the firſt ſenſe, for food: Yet it may be underſtood of the meaneſt food, ſought for by him, with great labour and travel. He would be glad of a piece of bread, that might but ſuſtain life, if he can get it, 1 Sam. 2. 5, 36.

ſaying, Where is it?) Or, *to ſeek where it is.* One verb included in another, as Iſai. 38. 14, 17, 21. He leaves no way untried, that ſo he may get ſome. This ſhews his great neceſſity.

he knoweth] He hath a certain perſwaſion of it in his heart. It is a great part of the puniſhment of wicked men, that their mind forebodes them evil. He perceives inevitable miſery coming upon him.

that the day of darkneſſe] For the word *day*, ſee on Chap. 14. 14. here it is put for the time. For *darkneſſe*, ſee on ver. 22. of this Chapter. Yet here it is not put for trouble, as there, but rather for death, which brings a man to the grave, the houſe of darkneſſe, Chap. 10. 21, 22. Eccl. 6. 4. & 11. 8. Pſal. 143. 3. He was already in trouble, as appears in the beginning of the verſe, that was upon him, and therefore could not be ready for him. But he perſwaded himſelf, that he ſhould never be rid of his trouble till he died, and thought that would quickly come to paſſe.

is ready at his hand] Very neer. As ſure, as if he were already deſtroyed. So he thinks that God, who hath already made him poor, will ſoon kill him. Death is imminent, he expects it every moment, Chap. 18. 12. The Hebrew word, יד: 1. Signifies that member of the body, ſo called, Jer. 2. 37. 2. Strength, or power, Deut. 32. 36. 3. Counſel, or advice, 2 Sam. 14. 19. 4. A ſtroak, or plague, Chap. 13. 21. 5. A place, Deut. 23. 12. 6. Power, or poſſeſſion, Chap. 2. 6. 7. Actions, which are uſually done with the hands, Pſal. 24. 4. 8. An inſtrument, as the hand is of many actions, Pſal. 17. 14. 9. Bounty, 1 King. 10. 13. for we give with the hand. 10. Labour, Levit. 25. 47. Here it may be taken in the fifth ſenſe, for a place, and ready at hand, is beſide him, or neer to him; as 1 Sam. 19. 3. 2 Sam. 14. 30. He is in great danger of death, Chap. 13. 14. He lives alwaies in fear of it, Deut. 28. 66.

V. 24. *Trouble and anguiſh ſhall make him afraid; they ſhall prevail againſt him, as a King ready to the battel*] He goeth on to deſcribe the miſery, that God will bring upon wicked men, when he takes them to task for their ſins.

Trouble] It comes from a word, that ſignifies to keep in, or ſtraiten a man, or to beſiege a city, ſo that men have not room enough to breath, or to get things neceſſary. It imports any great trouble or grief, whereby mans heart is ſtraitned, kept in and oppreſſed, ſo that he knows not how to get out of it.

and anguiſh] It is derived from a word, that ſignifies cleaving faſt to one, like a diſeaſe that cannot be parted from the body, that pains a man ſore. Both words argue the greatneſſe, and unavoidableneſſe of their miſery, Prov. 1. 27.

ſhall make him afraid] The troubles he feels, ſhall make him fear more and greater, coming on him.

they ſhall prevail againſt him] They ſhall not onely ſcare him, but alſo utterly overcome him. See on Chap. 14. 20.

as a king ready to the battel] As a King, having a great Army about him, ready to ſtorm a City, puts it into a great affright, and ſuddenly deſtroyes it, ſo ſhall their troubles do to them, Iſai. 29. 3. The word is taken from another word, that ſignifies a Ball, Iſai. 22. 18. For ſouldiers in a ſiege lie round about a City, that none may go in or out, to compel the place to yield to them.

V. 25. *For he ſtretcheth out his hand againſt God, and ſtrengtheneth himſelf againſt the Almighty*] Now he comes to ſet out the judgements, and puniſhments, wherewith God will afflict and deſtroy ungodly men, and ſets the cauſes of theſe judgements before, that all men might know that Gods vengeance on them was moſt juſt. And both the cauſes and judgements are ſet out with excellent metaphors and ſimilitudes. In this verſe and the next, there is as it were a pitcht battel betwixt the wicked man and God.

For] Some would have the cauſes of the troubles mentioned before, to be here ſet down, why the wicked man is in ſo much danger of troubles, ere they come; and deſpairs of help when they come on him, namely, oppoſing himſelf againſt God, who can deſtroy him in deſpight of all helpers, Chap. 9. 13. and from whoſe power no man can deliver him, Pſal. 50. 22. Hoſ. 5. 14. Others read it, *Becauſe.* And refer it to the words following, as the cauſe of Gods oppoſing him, verſ. 26. So כי, is tranſlated, Chap. 11. 16.

he ſtretcheth out] Or, *he hath ſtretched out.* For he ſpeaks of his former proud carriage in time of his proſperity, as ver. 27. not of his preſent carriage now in his adverſity, as verſ. 23. 24.

his hand] For this word, ſee on ver. 23. For the phraſe of ſtretching out the hand, ſee on Chap. 11. 13. yet the word is not uſed here for a geſture of prayer, as there; but for reſiſting or ſmiting, as an enemy ſtretches out his hand in battel to deſtroy his enemy; as Zeph. 1. 4. So would the wicked man deſtroy God, if he could. Or it may be taken for ſinning againſt God with a ſtretched out, or high hand, or with all his power, Lev. 26. 21. Num. 15. 30.

againſt God] See on Chap. 8. 3, 5.

and ſtrengtheneth himſelf] Like a ſtrong Warriour he bends all his ſtrength againſt God, whom no man can reſiſt, and who will overthrow all his enemies. It may be read, *And hath ſtrengthened himſelf*; to wit, before, in his proſperity.

againſt the Almighty] Who can do all things, is ſufficient for himſelf, needs no helps, nor weapons, nor forts, but is of himſelf invincible. See on Chap. 8. 3, 5.

V. 26. *He runneth upon him, even on his neck, upon the thick boſſes of his bucklers.*] Seeing they uſe all their ſtrength againſt God, God alſo will ſet upon them, like a furious enemy, that regards neither their ſtrength, nor armour, but runs fearleſly upon them, and throws them down to the ground.

He] Some interpret it of the wicked man, who in the former verſe was ſaid to ſtrengthen himſelf againſt God; and in this verſe they conceive, that his fearleſneſſe and impudence is ſet down, ſo that nothing can ſcare him from ſinning againſt God. But it is rather to be underſtood of Gods proceeding againſt the wicked man in judgement, as he did againſt him in ſin, verſ. 25. *He*, may have reference to either; for both are mentioned in the former verſe.

runneth upon him] A ſimilitude from a valiant Souldier, who ſtayes not till his enemy ſets on him, but runs apace, and ſets fiercely on him, as ſoon as he ſets eye upon him, 1 Sam. 17. 48. Dan. 8. 6.

even on his neck] He ſtands not afar off, but comes cloſe to him, and takes him about the neck to caſt him down; or ſtrangle him, Others read it, *with his neck*, That is, with a ſtretched out neck, to ſhew his forwardneſſe to fall upon him. So wooll is put for white wooll, Iſa. 1. 18. A yoke on the neck, ſignifies ſlavery, in Scripture phraſe, Gen. 27. 40. Falling on the neck, intimates love, Gen. 45. 14. Speaking with a ſtiffe neck, ſhews arrogancy, Pſal. 75. 5. Hardening the neck, ſets out impenitency, Jer. 19. 15. But running on the neck, here intimates a violent, and ſudden deſtruction of the wicked man.

upon the thick] His ſtrong armour, that by reaſon of the thickneſſe thereof, he thinks can keep out bullets and darts. The word is uſed ſometimes to ſet out a cloud, which is the thickeſt part of the sky, 1 King. 18. 44. Sometimes to ſet out the thick woods, Jer. 4. 29. Sometimes the clay, or thick earth; as 2 Chr. 4. 17.

boſſes] The word גב ſignifies a thing that is higher then the reſt. As 1. An houſe, or building higher then others, Ezek. 16. 24. 2. The back of beaſts, which uſeth to be higheſt, Pſal. 129. 3. 3. The eyebrows, that are above the eye, Lev. 14. 9. 4. The upper part of the wheel, 1 King. 7. 33. 5. For the body of man, which goes upright, and is higher then the beaſts, Job 13. 12. 6. For the boſſes and higheſt parts of a buckler, as here. Others read it, the backs, in the ſecond ſenſe, becauſe bucklers were wont to be made of the backs of beaſts doubled.

of his buckler] מגן comes from a word that ſignifies to protect, or defend. And ſignifies, Firſt, A buckler, or ſhield, wherewith the body is defended from wounds in battel, 2 Sam. 1. 21. Secondly, By a metaphor it ſignifies protection it ſelf from any dangers, Gen. 15. 1. 3. Kings and Rulers, who are the protectors of the people, Hoſ. 4. 18. Here it is taken in the ſecond ſenſe. And the meaning is, that though the wicked man have much wealth and ſtrength more then others, which he truſts to, as a Souldier to a thick buckler with high boſſes on it, yet God will ſet upon him, and rout him for all that. Others read it, *with the thick boſſes of his buckler*. God will ſend exquiſit and high judgements upon him.

V. 27. *Becauſe he covereth his face with his fatneſſe, and maketh collops of fat on his flanks*] Though he live plentifully and deliciouſly for a time, yet he ſhall come to poverty; as in the following verſes is expreſt. He ſeems tacitely to accuſe Job and his children, as pampering themſelves in their proſperity, and ſo bringing haſty ruine upon themſelves. Peradventure he alludes to Jobs children feaſting one another by turns, Chap. 1. 4.

Becauſe] Their glutting themſelves, is the cauſe of their enſuing ruine. Or, *Though*. Although he did live in a Palace, and faired daintily, yet he ſhall come to extreme poverty. So the word is uſed, Pſal. 44. 19.

he covereth] Not that his face is hidden, but it is all over fat, as a thing covered is hid all over. Nothing but fat can be ſeen in it. No part of it is leane.

his face] See on Chap. 14. 20. The face onely is named, becauſe that lies open to all mens view, when the fat of the body is covered with the apparel.

with his fatneſſe] The word literally ſignifies the fat part of the body of man or beaſt, as Deut, 32. 14. metaphorically it is put for the excellenteſt of any thing, as the fat of the land, that is the beſt fruits of the earth, Gen. 44. 18. Some underſtand this phraſe of covering his face with fatneſſe, literaly, of fatting himſelf up with the plentiful, and ſuperfluous uſe of Gods creatures given to him in abundance, Chap, 21. 23. Pſal. 17. 10. & 73. 7. Others underſtand it metaphorically of being proud of his proſperity; as Deut. 32. 15. Pſal. 78. 31. Jer. 46. 21.

and maketh] See on Chap. 14. 9.

collops of fat] So much that one may as it were take it up by handfuls.

on his flancks] As Lev. 3. 4. Or, *Loines*, as Pſal. 38. 7. To intimate a full delighting of himſelf in the creatures, and fatning himſelf in every part, like a fat oxe, or abundance of pride, by reaſon of abundance of wealth.

V. 28. *And he dwelleth in deſolate cities, and in houſes which no man inhabiteth, which are ready to become heaps.*] Some underſtand it of the continuance of his proſperity. He grew ſo rich, that he was able to build famous Palaces in places uninhabited before, or decayed. See on Chap. 3. 14. Others conceive it to be the beginning of the ſetting out of his poverty. He is glad now to dwell in deſert places, being driven out of his ſtately Palaces.

And] Or, *Yet*. So it is tranſlated, Pſal. 119. 109, 110. He hath been very rich, but now is come to extreme poverty.

he dwelleth] Maketh his conſtant abiding in ſuch places.

in deſolate] The word כחד 1. Signifies Hidden, as Pſal. 69. 5. 2. Cut off, or deſtroyed, or deſolate, Exod. 9. 15. For Cities deſtroyed by the enemy lie hid as it were, from mens ſight. Some underſtand it of places ruinated by his oppreſſion.

cities] עיר comes from a word, that in the Original ſignifies to awake or ſtir up, becauſe it is as it were awaked or ſtirred up out of the duſt, as a man out of ſleep. It is put, 1. For the city it ſelf, Gen. 19. 4. 2. For the inhabitants of it, Mic. 6. 9. Here it is taken in the firſt ſenſe.

and in houſes] בית comes from בנה, *to build*. Houſes grow not like trees, but muſt be made by mens labour. It is put, 1. For the habitations of men, Prov. 1. 13. 2. For the neſts of birds, which are their houſes or dwelling places, Pſal. 84. 3. 3. For the Houſhold, Family, Nation, or Poſterity, as the Houſe of Jacob, the Houſe of Judah, the Houſe of Iſrael. Here it is uſed in the firſt ſenſe, for their dwelling places.

which no man inhabiteth] Unfit for dwelling, and ready to fall down on mens heads.

which are ready to become heaps] Which are very ruinous, and within a little time will fall to the ground, and the ſtones thereof lie on heaps. Such as are not fit for a man to dwell in. The word גל, ſignifies. 1. An heap of ſtones, Gen. 31. 46. 2. An heap of water, or a wave, Pſal. 65. 7. 3. A Fountain, which hath abundance of water in it, as an heap hath plenty of ſtones, Cant. 4. 12. In this place it is taken in the firſt ſenſe, for an heap of ſtones. See on Chap. 8. 17.

V. 29. *He ſhall not be rich, neither ſhall his ſubſtance continue, neither ſhall he prolong the perfection thereof upon the earth.*] As his habitation is now become poor, and vile, ſo his condition ſhall abide. He may toyl and labour till his heart ake, but he ſhall never attain to his former proſperity again.

He ſhall not be rich] Some underſtand it thus; Though he build him famous houſes, yet he ſhall ſoon be put out of them, and loſe all his wealth. He ſhall not continue alwaies rich, though now he be ſo. But it is rather to be underſtood of not getting riches any more, and Gods blaſting all his labours to that end; for he is ſet out as a poor man already, ver. 23.

neither ſhall his ſubſtance] The word חיל, ſignifies. 1. Strength of body, as 2 Sam. 11. 16. 2. Virtue, which is the ſtrength of the mind, Prov. 31. 10. 3. An army or multitude of men, wherein the ſtrength of a Nation conſiſts; an hoſt, 1 Sam. 14. 48. 4. Riches, which are the rich mans fort and ſtrength, Iſa. 10. 14. 5. For the fruit of trees, which comes from the ſtrength, and is the riches of the trees, Joel 2. 22. 6. For a Palace, wherein conſiſts the ſtrength, and lies the wealth of Princes, Pſal. 122. 7. 7. For a wall, which is the ſtrength, and defence of a City above unwalled Villages, Nah. 3. 8. Here it is taken in the fourth ſenſe, for riches.

continue] For this word, ſee on Chap. 14. 12. Or, *Keep*. If he do get any riches again after his poverty by his painful labour, he ſhall not keep them long, God will ſoon make him poor again.

neither ſhall he prolong] Heb. *ſtretch out*. A metaphor from the hand or arm ſtretched out at length.

the perfection thereof] He ſhall not come to any great degree of riches. God will blaſt him before he get a large eſtate.

upon the earth] See on Chap. 9. 14.

V. 30. *He ſhall not depart out of darkneſſe, the flame ſhall dry up his branches, and by the breath of his mouth ſhall he go away.*] The trouble that now is upon him, he ſhall never get out of; but ſhall endure a perpetual night of affliction, till God take him away by a violent death.

He ſhall not depart] He would willingly remove out of this ſad condition, but can find no way of eſcaping.

out of darkneſſe] Darkneſſe of trouble. See on ver. 22. Or darkneſſe of death, ſee on ver. 23.

the flame] The flame of troubles, or diſeaſes, or pains, or enemies, all which burn like fire, Iſa. 43. 2. Jer. 48. 45. Lam. 2. 3.

ſhall dry up] Shall quite extinguiſh or deſtroy, as the fire doth the wood.

his branches] His children, yea his little ſucking ones, as the word may import. Or all his wealth, if he recover any again. A metaphor from a tree thunder-ſtruck, whoſe green branches are dried up and blaſted. Or from enemies, who burn all where they come, trees and all, Joel 1. 19. Zech. 11. 1. Eſay 29. 6.

and by the breath] See on Chap. 15. 2.

of his mouth] See on verſ. 5. of this Chapter. And, Chap. 4. 9.

ſhall he go away] Remove out of this world. He ſhall be ſlain by ſome judgement pronounced againſt him by God in his anger, and ſent upon him to make an end of him, as eaſily and as ſuddenly, as breath comes out of a mans mouth. Some underſtand it of Gods mouth, who was mentioned, verſ. 25. Others of the wicked mans own mouth. He ſhould by his words bring himſelf into capital danger, and ſo loſe his life. Or, He ſhould be ſo cholerick, and impatient in his trouble, that he ſhould ſend out his laſt breath ſuddenly in a paſſionate fit. He ſhall die ſuddenly without ſickneſſe or warning, Pſal. 146. 4. Iſa. 2. 22.

V. 31. *Let not him, that is deceived, truſt in vanity; for vanity ſhall be his recompence*] Eliphaz here begins the concluſion, of his eloquent ſpeech with a Proverbe, or famous ſentence, obliquely accuſing Job, of truſting too much to his former proſperity, and perſwading him to do ſo no more, if ever God ſhould reſtore him to proſperity again, ſeeing he had been deceived by it already. The miſery of ſuch deluded perſons, he ſets down plainly, verſ. 32. and by divers elegant metaphors in the verſes following, to the end of the Chapter.

Let not him that is deceived] The word תעה, literally ſignifies to erre, or go out of the right way; Metaphorically to ſin, or, go out of Gods way, as Pſal. 119. 176. And becauſe, men are often miſled by others, therefore it ſignifies alſo, to be deceived. It may be taken in general, here, for any wicked man; for they all erre, and are deceived: Or, it may be taken particularly for a man miſled by riches, and his own corruption; And then it is likely, he thought Job to be ſuch a one, that had abuſed his proſperity, and been miſled by it.

truſt] See on Chap. 4. 18.

in vanity] In riches, which are but vain, and cannot uphold him. They are but empty things, and fail in the time of need, Prov. 11. 4. Pſal. 119. 37.

for vanity] For he ſhall by experience find the vanity of them, being made poor.

ſhall be his recompence] Heb. *his exchange*. He ſhall change one vanity for another: The vanity of riches for poverty, which he ſhall ſee to be vain, and empty, when his hopes are all diſappointed, and he left helpleſſe.

V. 32. *It ſhall be accompliſhed before his time, and his branch ſhall not be green*] He goes on by ſimilitudes, to ſet out the ſad, and ſudden deſtruction of ungodly men. 1. From the ſimilitude of a tree, in general in this verſe. 2. Of a vine, and olive tree in particular, ver. 33. 3. Of a fire conſuming things ſuddenly, and irrecoverably, ver 34. 4. Of a woman with childe, or rather conceiving her ſelf to be ſo, and being deceived, verſ. 35.

It] The drying up of his branch; mentioned ver. 30. and repeated in this verſe; or vanity, or his recompence, or change, mentioned ver. 31.

ſhall be accompliſhed] The time ſhall quickly come, when he ſhall be deſtroyed. See on Chap. 15. 2. Or, *It ſhall be cut off*.

before his time] Heb. *in not his day*. He ſhall be taken away before he need to die by the courſe of nature. His wickedneſſe ſhall ſhorten his life, Eccl. 7. 17. Chap. 22. 16. Pſal. 55. 23. or his proſperity ſhall be gone before his life. His wealth ſhall not laſt till his death, as it often doth with other men. *His day*, is taken ſometimes for the day of his birth, as Chap. 3. 1. Sometimes for the day of mans death, 1 Sam. 26. 10. Pſal. 37. 13. Chap. 18. 20. So here.

and his branch] It comes from a word, that ſignifies to be bowed or crooked, for boughes either grow ſo naturally, or are bowed down by the weight of the fruit that growes on them. The word before, ver. 30. ſignified the leſſer boughes, like ſucking children: this may ſignifie the greater boughes laden and bowed down with fruit. As ſometimes wicked mens proſperity is interrupted, when they begin to thrive, ſo at other times when they are very rich.

ſhall not be green] That is, ſhall be dryed up. His life, or children, or riches, ſhall be ſuddenly taken away by ſome exemplary judgement; as the boughes of a tree blaſted before it be old.

V. 33. *He ſhall ſhake off his unripe grape, as the vine, and ſhall caſt off his flower, as the Olive.*] It ſeems that Vines and Olive trees were frequent in thoſe Countries, and had their buds and bloſſoms ſooner blown off then other trees in regard of their tenderneſſe. For ſuch it was fitteſt for Job to inſtance in. The ſcope is, That a wicked mans wealth and poſſeſſions ſhall be taken away before they come to their height, as fruit before it be ripe. And it is not improbable, that Eliphaz ſtrikes at the ſudden and violent taking away of Jobs children, and cattel, Chap. 1.

He] God, as ver. 30. See there. Or, The wicked man himſelf, as the trees drop their bloſſomes ſometimes, when there is no ſtorm, nor no man to pull them off. And then it hath reference to him that is deceived, ver. 31. Or, Imperſonally, *It ſhall be ſhaken off*. So the third perſon is often uſed. See on Chap. 3. 3.

ſhake off] Pull it off, or beat it off by violence. *Broughton* reads it, *ſnap off*. The meaning is, that as a violent ſtorm ſnaps off unripe figs, and bloſſomes of Olives, ſo ſhall God by ſome extraordinary judgement bring ungodly men to poverty. The word ſignifies to take away by violence, as theeves and robbers do, and as Jobs cattel were taken away before.

his unripe grape] The wicked mans wealth, which like an unripe grape is not yet come to perfection.

as a vine] Rather, *as of a vine*. For the Vine doth not ſhake off her grapes, but the wind or tempeſt doth it. So God deſtroyes wicked mens wealth. So *Broughton* reads it, *as the vines*, That is, God will as eaſily ſtrip ſuch of their riches, as he doth vines of their unripe grapes.

and ſhall caſt off] Or, *caſt away*, as Iſa. 2. 20. For it is rather ſpoken of God, then of the Olive tree it ſelf.

his flower] His wealth; as before. So Iſa. 18. 5.

as the olive] Or, *as the olives*. See on, *as the vine*, before in this verſe.

V. 34. *For the Congregation of hypocrites ſhall be deſolate, and fire ſhall conſume the tabernacles of bribery.*] Here is the ſecond ſimilitude, which ſets out the ſudden, violent and utter deſtruction of wicked men. As a fire ſeizing on an houſe or city, ſpares nothing, but devoures men, women, children, goods, houſes, and leaves places deſolate, that were inhabited before; ſo will God deal with ungodly men. He will bring them to extreme poverty, and leave them nothing at all. Thus had God dealt with Job, and therefore Eliphaz conceives him to be but an hypocrite.

For] They deſerve to be ruined, becauſe they are but hypocrites at the beſt, and very corrupt perſons taking bribes.

the congregation] Not one hypocrite alone, but the whole knot of them, that uſe to meet together, as Merchants on the Exchange, to plot, how they may oppreſſe the poor, and ruine others. Or, Not himſelf onely, but all his train alſo and family, children, and ſervants. Or, his riches and great eſtate which he hath gathered together.

of the hypocrites] Heb. *of the hypocrite*. That is, of every hypocrite. So verſ. 20. the wicked man. And ſo he ſpeaks of him, all along, in the ſingular number, intending, that no wicked man can eſcape Gods judgement, or looking upon Job in particular, with an evil eye, as on an hypocrite. For the word, ſee on Chap. 8. 13.

ſhall be deſolate] His companions, family, riches, though never ſo many, ſhall become like a deſolate wilderneſſe. He ſhall be left alone. So ſome read it; *The congregation of the hypocrite ſhall be as one deſolate*. For the adjective is maſculine, and agrees not with *congregation* in gender, in the Original. See on Chap. 3. 7. See alſo Chap. 30. 3. Iſai. 49. 21.

and fire] אש is taken from a word, that ſignifies to be ſtrong, for fire hath a great force, and will devour the ſtrongeſt places. It is uſed metaphorically oftentimes in Scripture, to expreſſe divers things, as firſt, trouble, affliction, ſickneſſe, pains, which devour mens ſtrength, or wealth, Pſal. 66. 12. Secondly, War, or enemies, making ſpoile in a country, as fire doth, where it prevailes, Jer. 48. 45. Thirdly, for a hot burning blaſting wind, which dries up paſtures, Joel 1. 20. Here it is taken in the firſt ſenſe. So *flame* is uſed, ver. 30.

ſhall conſume] Heb. *ſhall eat*. It ſhall feed on their tabernacles as greedily, as a hungry man doth on his meat to nouriſh him, and devour them quite. So Amos 1. 4. Nah. 3. 15. Joel 1. 19. Zech. 11. 1. Deut. 5. 25. 2 King 1. 12. Chap. 20. 26. So the ſword eats up and devoures, 2 Sam. 2. 26. The land devoures the inhabitants, Num. 13. 32.

the tabernacles] See Chap. 5. 24. & 11. 14.

of bribery] Of men that take bribes. The houſes where ſuch men dwell. The habitations of corrupt Judges, or Magiſtrates. So, tents or houſes of wickedneſſe, Pſal. 84. 10. that is, where wicked men dwell, as appears by the oppoſition to Gods houſe there. Or, houſes built by bribes received, to pervert juſtice. Heb. *tabernacles of a bribe*. He caſts it in Jobs teeth, that his ſtate was gotten by indirect means, and his houſe built by bribes: and conceives, that therefore thoſe judgements came on him, Chap. 1.

V. 35. *They conceive miſchief, and bring forth vanity, and their belly prepareth deceit*] The third ſimilitude, to ſet out the deſtruction of ungodly men, is in this verſe, taken from a woman with childe. The mind of the wicked man is compared to the belly of the woman: his hurtful thoughts are compared to conception, and the trouble he puts himſelf to, that he may bring his cruel plots to effect, is compared to child-bearing. Or, it may be, from a woman that thinks ſhe hath conceived, and is deceived, having either a timpany, or ſome falſe conception in her womb. She pleaſes her ſelf with the thoughts of a childe, but brings forth nothing but water, or ſome dead maſſe. So doth the hypocrite think he ſhall undo others, and enrich himſelf by his crafty plots, but they come to nothing.

They conceive] They imagine, or deviſe in their hearts.

miſchief] They ſtudy how to breed labour and ſorrow to others. For this monſtrous conception, ſee Pſal. 7. 14. Iſai. 59. 4.

and bring forth] His outward actions are like his conceptions, hurtful to others, or at leaſt, not profitable to himſelf.

vanity] Their plots come to nothing in the end. Or, *iniquity*. They undo others, and therefore muſt be undone themſelves, ver. 34.

and] Or, *though*. As it is tranſlated, Pſal. 78. 23. For the preparing doubtleſſe went before the bringing forth, and anſwers to the carrying of the children in the womb till the time of delivery. *Or, For their belly hath prepared deceit*. For what is in the belly, muſt come forth by birth. So ו is tranſlated *For*, Chap. 11. 4.

their belly prepareth] For the ſeveral ſignifications of the word, ſee on ver. 2. of this Chapter. But here it is taken figuratively for the inward part of man, or mind, which is in the middle of him, as the belly is in the midſt of the body. For the mind nouriſheth the thoughts, as the belly the child, till it be born, Prov. 22. 18. *within thee*. Heb. *in thy belly*, that is, in thy mind. And it imports the perpetual thinking of their plot, till it comes to action, as conceiving ſets out the firſt invention of it. This is called preparing in the belly, *that is*, fiting it for execution.

deceit] He plots how to deceive others, whom he cannot overcome by might.

CHAP. XVI.

Verſ. 1. THen *Job anſwered, and ſaid*] Eliphaz had been bitter to Job in this ſecond conflict, more then in the former, and given no comfort at all, as in the former; for there he perſwaded him to return to God, promiſing much happineſſe to him, if he did ſo; but here he ſpeaks of nothing, but of the deſtruction of wicked men; as if he thought Job irrecoverable. Job in his anſwer, in this Chapter and the next, ſets out his great griefe copiouſly; defends his innocency, accuſes his friends of inhumanity. He charges them with unkindneſſe, in repeating the ſame things again, and again, which he had anſwered before, and they ſtill reiterated to no purpoſe, but to grive him, as he conceives. Firſt, he ſhewes the vanity, and uncomfortableneſſe of their conſolations, to ver. 6. of this Chapter; and then falls upon the matter, to refute their falſe imputations fathered on him, by reaſon of his ſad afflictions; Job therefore contends more eagerly for his integrity, then formerly, and aſſerts it more plainly, and fully.

He firſt rejects their ſayings, and conſolations, as unprofitable, troubleſome, and reproachfull, in the three firſt verſes of this Chapter. Then by the contrary he ſhews, verſ. 4. and 5. that he would take a far other courſe with them, if they were in his caſe, and would be a far better comforter.

Then] See on Chap. 4. 1.

anſwered] The word ענה ſignifies. 1. To ſpeak, or, begin a ſpeech, Job 3. 2. 2. To cry out, or ſpeak aloud, Iſai. 13. 22. 3. To ſing; Pſal. 147. 7. 4. To ſpeak in witneſſe-bearing, Exod. 20. 16. 5. To hear what is ſaid, or regard it, Job 19. 7. 6. To give an anſwer to what is ſaid, Job 8. 1. 7. To grant what is deſired, which is a reall anſwer, Pſal. 18. 41. 8. To be afflicted, Pſal. 116. 10. Here it is taken in the ſixth ſenſe: for Job anſwers Eliphaz his former ſpeech.

and ſaid] See on Chap. 3. 2. The word אמר is uſed. 1. For uttering the thoughts of a mans mind by ſpeech, Chap. 3. 2. 2. For commanding or ſpeaking imperiouſly, Eſt. 1. 10. 3. For ſpeaking proverbially, Gen. 22. 14. 4. For thinking or ſpeaking in heart, Pſal. 39. 1. & 53. 1. Chap. 1. 5. See there. Here it is uſed in the firſt ſenſe, for Jobs expreſſing in words what he thought of Eliphaz his painted ſpeech.

V. 2. *I have heard many ſuch things: miſerable comforters are ye all*] As if Job ſhould have ſaid, Is it any new thing, which thou ſpeakeſt, or have I not heard theſe things very often? Is this which ye do even all the ſort of you, is this I ſay, to comfort your friend, or is it not rather to vex and grieve him to the very heart?

I have heard] For this word, ſee on Chap. 13. 17.

many ſuch things] Heb. *many things like theſe.* See Chap. 12. 3. & 13. 1, 2. I have heard many ſuch things as ye tell me, of the deſtruction of ungodly men, from others, and from you, who often inculcate the ſame things to trouble me. Theſe things are common, and known to all, which ye think to be ſuch hidden myſteries. Or I have had many ſuch reproaches caſt upon me by others, and often repeated by you in your vain diſcourſes. And therefore he calls them *miſerable comforters*, and wiſhes for an end of their ſpeeches. Here he ſets out the needleſneſſe of their many words. Others read it, *I have heard ſuch things often*, or, *many times.* And the words will bear it.

miſerable comforters] Heb. *comforters of miſery*, or *trouble*, Chap. 13. 4. It may be an anſwer to what Eliphaz accuſed Job of, Chap. 15. 11. namely of ſetting light Divine conſolations, which God gave by the mouthes of his friends. Nay, ſaith Job, ye are well conceited of your counſels, that they are comfortable, but I find no ſuch ſweetneſſe in them, but rather more trouble from them. Ye come to comfort me, but inſtead of lightning my burden, ye lay more load on me. Ye preſſe me down with urging me, that my miſeries ariſe from grievous ſins committed by me. Thus he ſhews their ſpeeches to be troubleſome, and retorts the ſame thing on Eliphaz and his other friends, which Eliphaz had cloſely laid on Jobs ſhoulders, Chap. 15. 35. where the ſame word עמל is uſed, and ſhews, that they were the deviſers of miſchief, and not he: and that thoſe things which they ſpake of the violent deſtruction of ungodly men, as they were not alwaies true, ſo they were not fit ſalves for his ſore, who being a godly man, had more need to be comforted by Gods promiſes in his trialls.

are ye all] No one of you better then another. Ye all conſpire together to grieve and vex me.

V. 3. *Shall vain words have an end? or what emboldneth thee, that thou anſwereſt?*] Bildad had objected this perſiſting in vain and empty words to Job, Chap. 8. 2. And Eliphaz in the beginning of his ſecond conflict with him, Chap. 15. 2, 3. Now he retorts it upon Eliphaz again, who laſt objected it to him.

Shall, &c.] Heb. *Shall there be an end to words of wind?* Thou ſhouldſt not ſpeak thus to me, or at leaſt quickly give over ſpeaking ſo, when I have ſhewed thy folly, and not reply upon me again. As if he had ſaid, When wilt thou Eliphaz make an end of ſuch childiſh ſpeeches? Or, I would to God thou wouldeſt at length make an end of ſuch ſenſeleſſe talk, for I am weary of hearing it.

vain words] Empty of ſolid reaſon, like the wind, that hath no ſolidity in it. Or proud arrogant words, that rage like the wind at Sea in a tempeſt, or make thee ſwell like a bladder blown up. He may allude to Eliphaz his high and contumelious ſpeeches, as well as empty. See for theſe words, and this phraſe, Chap. 6. 26. & 8. 2. & 15. 2, 3.

have an end] It comes from a word which ſignifies to cut off. He would have him make an end of babling to no purpoſe.

or what emboldneth thee] What ſubſtantial, and ſure grounds haſt thou, or ſolid reaſon to confirm what thou ſayſt? Sure none at all.

that thou anſwereſt?] That thou doſt perſiſt in anſwering, or anſwer again, having been confuted before; Or, that thou anſwereſt thus boldly, and confidently without any ground of reaſon. For the word *Anſwering*, ſee on ver. 1.

V. 4. *I alſo could ſpeak as ye do, if your ſoul were in my ſoules ſtead, I could heap up words againſt you, and ſhake my head at you*] In this verſe and the next, Job ſhews how different his carriage ſhould be from theirs, if they were in miſery, and he were to comfort them. He would deal more lovingly with them, but not out of want of wit, for he could ſpeak as curiouſly and furiouſly as they, as he ſhews in this verſe; but for want of will to diſcourage them, and willingneſſe to encourage them, as appears in the next verſe.

alſo] This particle גם, ſometimes imports a diſtribution, as 1 Sam. 28. 15. 2. A conjunction of things, Jer. 14. 18. 3. A compariſon of things in a way of likeneſſe or equality, Jer. 51. 49. 4. An augmentation or encreaſe of a thing, Exod. 4. 10. Here it is uſed in the third ſenſe, as if he had ſaid, I could ſcoffe as eloquently as ye do.

I] The pronoun is added in the Original for emphaſis ſake, which needed not elſe, becauſe the perſon is included in the verb I, whom ye now trample under foot, could do as much to you in your miſery.

could ſpeak] This ſhews, that his forbearing to reproach them in their miſeries, proceeded not out of want of wiſdome to ſpeak elegantly, but out of a good conſcience, and commiſeration of other mens miſeries, ver. 5. which yet they ſhewed not to him in his troubles.

if] The word לו, ſometimes ſignifies, Would to God, or Oh that, and imports wiſhing, as Iſa. 64. 1. So ſome would read it here. I would you were miſerable as I am, and I in proſperity as you are, ye ſhould then ſee, how I could play upon you, as ye do on me. But this agrees not with Jobs ſcope; who was not ſo malicious as to wiſh them in that condition, and profeſſeth in the next verſe, that he would comfort them if they were. 2. It ſignifies, Peradventure, or, it may be, as Gen. 50. 15. 3. It ſignifies, I pray thee, as Gen. 23. 13. 4. It ſignifies, If, as Ezek. 14. 15. Judg. 13. 23. And ſo here.

your ſoul were in my ſouls ſtead] For the various ſignifications of the word, ſee on Chap. 14. 22. Here it ſignifies the perſon, If ye were afflicted as I am, or in as much danger, as my life is, 1 King. 20. 39, 42. 2 King. 10. 24. Deut. 19. 21.

I could heap up words againſt you] Heb. *I could joyn againſt you in words.* I could ſpeak as much againſt you, as ye have done againſt me. It is an eaſie thing to finde plenty of words to grieve them that are miſerable.

and ſhake my head at you] Heb. *and ſhake againſt you with my head.* In deſpight and mockery, whereof that geſture is a ſigne. I could deride you in words, and deſpiſe you in geſtures, as ye do me, 2 King. 19. 21. Pſal. 22. 7. & 44. 14. Lam. 2. 15. Jer. 18. 16. Others read it interrogatively, *Would I ſpeak as you do, &c?* No, I would comfort you, ver. 5. It is evident that Job would not have done ſo as they did: but onely told them what he could do, to ſhew them their errour. He might upon as good grounds contemn and deride them, if they were in his caſe, as they do him now. Yet they would think it hard dealing, and ſo might he now. A good way to bring them to ſee their ſin in another, which, blinded with ſelf-love, they could not ſee in themſelves.

V. 5. *But I would ſtrengthen you with my mouth, and the moving of my lips ſhould aſſwage your grief.*] Though I could mock at your ſorrowes, yet I would not do it. But if time and occaſion were offered, I would perform the office of a comforter to you, much better then you do to me. I would labour to ſtrengthen you with comfortable words, and with gentle ſpeeches, to eaſe and aſſwage your grief.

But I would ſtrengthen you] In the former verſe he told them what he could do: here he tells them what he would do. I would be ſo far from diſcouraging you with my words, that I would labour to comfort you, and raiſe up your drooping ſpirits. A thing which men in miſerie have much need of, Iſa. 35. 4, 5. Pſal. 27. 14. Chap. 4. 4.

with my mouth] See on Chap. 15. 5.

and the moving of my lips] A periphraſis of ſpeaking, for men cannot ſpeak without the motion of the lips. For the word *Lips*, ſee on Chap. 15. 6.

ſhould aſſwage your grief] Heb. *ſhould forbid*, or, *reſtrain.* A metaphor, as ſome think, from thoſe that aſſwage mens pains by incantation. So would he allay their griefs by kind words. Others underſtand it of holding in unkind and uncomfortable words: for the words, *your grief*, are not in the Original. I would not give you ſo many ſnaps and girds, as ye have given me.

V. 6. *Though I ſpeak, my grief is not aſſwaged; and though I forbear, what am I eaſed?*] Job now acknowledges, that all thoſe things had befallen him, which Eliphaz had ſaid, did uſe to befall ungodly men, and inſtances in divers particular afflictions, from this verſe, to verſe 17. yet denies himſelf to be an ungodlie man, and proves his aſſertion by divers teſtimonies, from verſe 17. to the end of the Chapter. He begins this deſcription of his troubles, with the continual vexation his pain brought upon him, which moleſted him both when he ſpake, and when he held his peace. As if he had ſaid, If I ſpeak, my complaint doth no good, and if I ſit ſtill, and hear your diſcourſes, I receive no comfort, but more vexation. I know not which way to turn me for eaſe. For if I ſpeak, my torment will not thereby at all be leſſened; and if I hold my peace, how much ſhall my miſerie thereby be diminiſhed? Pſal. 32. 3, 4. Or, If I ſpeak to maintain mine innocencie, ye ſay my afflictions prove the contrarie. If I hold my tongue, ye think by my ſilence, I acknowledge my guiltineſſe, as having nothing to ſay for my ſelf.

Though] Heb. *If.* But it may fitly be tranſlated, *though*, as it is Chap. 9. 15.

I ſpeak] If I plead my cauſe, and defend my innocencie. So the word is uſed, Chap. 13. 3. Pſal. 51. 4. Or, If I complain of my pain.

my grief] By reaſon of my ſores, or of your ſore words. Or, *my pain.* For the word ſignifies both grief of mind, and pain of body.

is not aſwaged] See on verſ. 5. It doth not ceaſe, nay, it is not at all leſſened.

and though I forbear] To ſpeak, argue, or complain. Whether I give my ſorrow a vent, or keep it in, all is one, I finde no eaſe.

what am I eaſed] Heb. *what goeth from me?* What part of my grief goes away by ſpeaking, or ſilence? Not a dram, nay, not a ſcruple. My ſorrow will not be a whit the leſſe. For the word, ſee on Chap. 14. 20.

V. 7. *But now he hath made me weary: thou haſt made deſolate all my company*] In ſetting out his miſery here, he alludes to Eliphaz his words, Chap. 15. 34. as if he thought he ſtruck at him there in particular, in thoſe words, which he ſpeaks of hypocrites in generall. And it is as if he had ſaid, Whatſoever my eſtate be, and whatſoever I am able to alleadge for my ſelf, God hath wearied me with miſeries, and overwhelmed me with calamities: thou, I ſay, O God, haſt waſted and deſtroyed, both my ſelf, and all that I had. So that he now begins to ſet out his troubles, and amplifies them by figures and hyperboles, to move God, and his friends to pity him, and to ſhew, that he, ſuffering ſuch great miſeries, complains not without cauſe. And labouring between two extreams, whether he ſhould expreſſe, or ſuppreſſe his ſorrows, he enclines to the former, and now ſeeks ſome eaſe by complaining.

But] I am ſo far from being eaſed by ſpeech, or ſilence, that my pain encreaſeth.

now] God hath dealt more kindly with me formerly, but now he laies load on me.

he] God: Spoken to in the next words, and named, as the chief cauſe of his troubles, in the continuance of Jobs complaint, ver. 11. So the antecedent is named after the relative, Pſal. 87. 1, 2. And it argues a great indignation, as if all men knew the author of his troubles, though he did not name him. So paſſionate may Gods Saints be ſometimes in their grief. So God is underſtood, Or, the enemy, ver. 9. Or, *it*; that is, my grief, verſ. 6. Or, your harſh carriage, ver. 2. &c. But it is moſt likely he means it of God, and ſo ſets out the author of his ſorrows here, and the effects of it after.

hath made me weary] With thoſe manifold afflictions, preſſing me ſo ſore, ver. 6.

thou] Now he turns his ſpeech directly to God, and charges him with his miſeries: before he ſpake but obliquely of him to his friends: *He hath made me weary.* Now he ſaith directly, *Thou haſt made deſolate all my company.* This ſhews, that he meant God in the former part of the verſe, though he named him not. And it may be, he might look up, or point to heaven, when he ſaid, He hath wearied me, as Chap. 19. 26. where it is likely he pointed to his body, when he ſaid. Worms deſtroy this. So Chap. 13. 28. 1 Cor. 15. 53, 54. Thus men in grief, ſometimes complain to others of them, whom they conceive to wrong them, and ſometimes tell them of it to their faces.

haſt made deſolate] Laid waſte. Deprived me of all my people. See on Chap. 15. 34.

all my company] My family, children, attendants, as Chap. 15. 34. Thou haſt left me none of mine to comfort me in my miſery. A great addition to trouble. His wife was left, but for a vexation. Satan, by his commiſſion, might have taken her away, as well as his children, Chap. 1. 12. and doubtleſſe he would have done ſo, had he not kept her alive to vex Job.

V. 8. *And thou haſt filled me with wrinkles, which is a witneſſe againſt me: and my leanneſs riſing up in me, beareth witneſſe to my face*] He now ſets out the effects of his pain and grief, the wrinkles and leanneſſe, which appeared in his face, ſhewing that it is not with him, as Eliphaz ſaid it was with ungodly men, Chap. 15. 27. He had no fat, nor collops of fat on him. Job confeſſes that he neither could, nor would deny, that Gods hand was heavy upon him; for if he ſhould, the wrinkles in his face, would ſufficiently witneſſe it, and the leanneſſe which diſfigured all his body, would manifeſtly ſhew it.

And thou haſt filled me with wrinkles] Thou haſt ſo conſumed my fleſh with ſores and pains, that nothing is left but my ſkin, and that is contracted into wrinkles: the uſual fruit of great and long ſickneſſe. It is tranſlated, cutting off, Chap. 22. 16. But that ſuits not well with this place, for Job was yet alive.

which is a witneſſe againſt me] That my griefs are not feigned or counterfeit, nor my troubles ſmall, but very great, verſ. 6. Chap. 10. 17. for they have worne me away. Or, that thou art very angry with me, and doſt puniſh me as an ungodly man. By laying theſe ſad ſtrokes upon me, thou doſt confirm the evil opinion my friends have of me, who have urged theſe my heavy preſſures, as a teſtimony of thine indignation againſt me.

and my leanneſſe] The falling away of my fleſh, by continuance of my ſores and ſorrows.

riſing up] Taking riſe from my pains within. Or, like a witneſſe coming from his ſeat, and ſtanding up to give in evidence againſt me, Pſal. 35. 11. For he continues ſtill in his alluſion to a judiciary way. Or, *being in me.* So ariſing, is taken for being, Matth. 11. 11. Or, *ſtanding in me,* that is, abiding with me ſo long. For the uſe of the Hebrew word, ſee on Chap. 14. 12.

in me] In my body. Or, *againſt me.* To wit, to bear witneſſe againſt me, as follows in this verſe. So ב is uſed, Num. 23. 23.

beareth witneſſe] Depoſeth, as a witneſſe before a Judge. For the Original word, ſee on verſe 1. and Chap. 15. 6.

to my face] Openly againſt me. It goes not behinde my back to tell me ſo, Chap. 1. 11. My lean body, being like an anatomy, doth as a witneſſe produced againſt a man, and brought face to face to convince him, teſtifie that which my friends accuſe me of, that thou counteſt me a wicked man, becauſe thou ſetteſt me below the condition of ordinary men. Or, *In my face.* which being moſt conſpicuous to all men, ſhews forth my leanneſſe moſt of all. For the word, ſee on Chap. 14. 20. on the word countenance.

V. 9. *He teareth me in his wrath, who hateth me: he gnaſheth upon me with his teeth; mine enemy ſharpneth his eyes upon me.*] He ſets out God, as one angry with him, by divers effects of wrath, after the manner of men. An angry man tears his enemy with his hands, gnaſheth at him with his teeth, looks angerly upon him, makes all his parts ſhew all his diſpleaſure. So much hurt had God done to him, as ſuch a wrathful man would do to his enemy. He doth all this out of the ſenſe of the fleſh, prevailing againſt the ſpirit, and out of the greatneſſe of his grief. But when the ſpirit prevailes, Job is in another temper. Then God ſhall be his ſalvation, Chap. 13. 16. and his witneſſe againſt his ſcorning friends, verſ. 19, 20. of this Chapter. But now Job cannot ſatisfie himſelf, in expreſſing the greatneſſe of his grief, and of the plagues which God had laid upon him. So ſenſible are Gods children of his heavy diſpleaſure, when he afflicts them in an extraordinary manner. It lies ſo ſad upon their ſpirits, that no words will ſerve to vent their ſorrow.

He] Some underſtand it of Satan, who had a commiſſion to afflict Job. But it may be, that was more then Job knew. Others, of Eliphaz, who tare him with bitter words, as having ſpoken oftener againſt him, then the reſt, and moſt bitterly laſt of all, Chap. 15. Pſal. 35. 15, 16. Others, of ſome principal adverſary among thoſe, mentioned, ver. 20. and ſtiled the enemy here, as they conceive. Others, think Job ſpeaks like a man diſtracted, or one wounded in the dark, who cries out againſt his enemy out of ſenſe of pain, but knows not who it is. But ſure it is meant of God, whom Job often complains of, for laying theſe afflictions on him. As ver. 7. 8. and elſewhere.

teareth me] *Me*, is not in the Original, and it may well be omitted. God is compared to a Lion, that teares his prey to pieces, as ſoon as he laies hold on it, Hoſ. 5. 14. Pſal. 50. 22. Lam. 3. 10, 11. Pſal. 7. 3. Chap. 10. 16.

in his wrath] See on Chap. 4. 9. & 9. 5, 13. & 14. 13. Others read it, *His wrath teareth me:* becauſe there is no *in*, in the Original.

who hateth me] Heb. *and he hateth me.* His blows upon me are ſo heavy, that they may ſeem to come from inward hatred, Gen. 49. 23. & 50. 15. Chap. 33. 10. of this Book.

he gnaſheth upon me with his teeth] Or, *againſt me.* In deriſion, or contempt, or as a ſigne that he will deſtroy me, Pſal. 35. 16. Like a wilde beaſt, ready to devour a poor Lamb, and preparing the instruments of his deſtruction, ſharpning his teeth, &c. And by gnaſhing his teeth, threatning deſtruction, Pſal. 37. 12. The Hebrew word שן, 1. Signifies any tooth, Exod. 21. 24. 2. Ivory, or an Elephants tooth, 1 King 10. 18. 3. The crag of a rock, which is ſharp like a tooth, Chap. 39. 28. Here it is uſed in the firſt ſenſe.

mine enemy] God, who carries himſelf as an enemy to me, and puts me to ſtraits.

ſharpneth his eyes upon me] Maketh them to ſparkle for anger, like a glittering word, Pſal. 7. 12. Before he do pierce me through with his ſword, he doth it with his eye, and terrifies me, as a ſword new whetted, and drawn forth by an enemy.

V. 10. *They have gaped upon me with their mouth, they have ſmitten me upon the cheek reproachfully, they have gathered themſelves together againſt me.*] Job in the ſeven following verſes, reckons up divers fruits of Gods wrath kindled againſt him. As firſt of all, that his friends are permittedd to blaſt his reputation, by occaſion of his troubles, in this verſe. Hereupon he takes occaſion to repeat his troubles paſt, verſ. 11. 12. and preſent, verſ. 13, 14, 15, 16. Jobs complaint againſt his friends here is very bitter. As if he had ſaid, They have leaped upon me violently with open mouths, as if they would ſwallow me down at one morſel; and ſetting upon me, all at once, with mocks and revilings, have buffetted me, as it were, and thumped me about the face.

They] Wicked men, who were Gods inſtruments to diſgrace him. He ſpeaks in the third perſon, *They*, but he might have ſaid, *Ye.* For it is likely he meant his three friends, who had condemned him for a wicked man. He payes them in their own coin. They, under general terms, condemned him for an hypocrite, and *he*, under general terms, ſets them out for ſcoffers. And he ſpeaks in the plurall number, They, not He: becauſe he aimed not at Eliphaz alone, who ſpake laſt, but at the other two alſo, who ſpake before, and were bitter againſt him, as well as Eliphaz.

have gaped upon me with their mouth] As a wild beaſt opens his mouth wide to ſwallow down his prey, ſo have they ſought to deſtroy my good name by reproaches and ſlanders. The phraſe ſometimes imports a great deſire of taking the life away, as Pſal. 22. 12, 13. Sometimes, a ſtrong endeavour to blaſt a mans reputation, as Pſal. 35. 20, 21. Lam. 2. 15, 16. So it is taken here. See ver. 20. This fault he often chargeth his friends withal, to wit, a deſire to ruine his reputation: as Chap. 6. 27. & 12. 4. & 17. 2. & 19. 22. For the word, *mouth*, ſee on Chap. 15. 5.

they have ſmitten me on the cheek reproachfully] Smiting on the cheek, was a token of the greateſt diſgrace, not ſo much in regard of the greatneſſe of the blow, or wound, as of the dignity of that part of the body, which is ſmitten, to wit, the face, 2 Cor. 11. 20. Pſal. 3. 7. Mic. 5. 1. Lam. 3. 30. 1 King. 22. 24. His meaning is, My friends have diſgraced me as much with ſlanders, as if they had openly ſtruck me upon the face, Jer. 18. 18.

they have gathered themſelves together againſt me] Not onely ſeverally mocked me, but come together with a purpoſe to do it, Pſal. 35. 15. It is likely he aims at his three friends, who upheld one another in cenſuring him for a wicked man. Or, *They have filled themſelves upon me*; That is, They have glutted themſelves with my ſorrows, Exod. 15. 7. Or, They have filled themſelves with matter to plead againſt me. Or, *They come by full troops upon me.*

V. 11. *God hath delivered me to the ungodly, and turned me over into the hands of the wicked.*] Here it is manifeſt, that he chargeth God, as the author of his troubles, and it appears hence, that he meant him, ver. 7, 8.

God] See on Chap. 8. 3, 5.

hath delivered me] Heb. *hath ſhut me up.* See on Chap. 11. 10. & 12. 14. Here is one word included in another. He hath delivered me into the hands of wicked men, as Jaylors to ſhut me up in priſon. See on Chap. 15. 8. So Pſal. 68. 18. *Thou haſt received gifts for men*, that is, to give to men, as it is expounded, Eph. 4. 8. So alſo Prov. 25. 22. *Thou ſhalt heap coales of fire on his head.* Heb. *Thou ſhalt take coales of fire on his head*; that is, Thou ſhalt take them off from the hearth, and put them upon his head.

to the ungodly] The ſingular for the plurall. To ungodly men, as appears by the end of this verſe, and in the verſes following. He hath given me into the hands of Chaldeans and Sabeans to ſpoil me, Chap. 1.

and turned me over] Made me to fall into their hands.

into the hands] Given me into their power to ſtrip me of all I had. See on Chap. 1. 12. & 15. 23.

of the wicked] See on Chap. 3. 17.

V. 12. *I was at eaſe, but he hath broken me aſunder: he hath alſo taken me by the neck, and ſhaken me to pieces, and ſet me up for his mark.*] As if that were not enough, that God had given him into the hands of wicked men to ſpoil him, or they had not malice or power enough to hurt him, he chargeth God in this verſe for his greateſt enemy. As if he thought, that men could not have done him ſo much hurt, if God had not joyned with them. And it appears, Chap. 1. 16, 19. That the deſtruction of his ſheep, ſervants, and children, was by fire and wind from heaven, which no man could ſend, and therefore Job here attributes them to God.

I was at eaſe] He now exaggerates his preſent miſery by his former felicity. I was quiet, or in a plentiful eſtate; for outward plenty brings eaſe of body, and content of mind, Pſal. 30. 6. Jer. 49. 31. Zech. 7. 7. Pſal. 122. 6, 7. Chap. 29. 6. My ſorrow is ſo much the more, becauſe I am caſt out of a proſperous eſtate, into a miſerable one.

but he hath broken me aſunder] Some learned men conceive the word to ſignifie breaking of grapes or olives in the fat, to make wine or oyl. The weight of calamity had preſſed out the juyce of all their proſperity. Mr. *Broughton* expreſſeth the ſenſe well, reading it thus; *I was wealthy, but he hath undone me.* And we call undoing men, breaking them, to wit, in their eſtates.

he hath alſo taken me by the neck] Like a Wreſtler, who takes his enemy by the neck, and then flings him down, and wounds him. Heb. *he hath laid hold on my neck.* The word properly ſignifies the hinder part of the neck, oppoſite to the throat, which men lay hold on to pull their enemies down, Chap. 25. 26. Sometimes it is uſed figuratively, to ſet out an hard heart, as Iſai. 48. 4. Sometimes, turning the neck to the enemy, ſets out flight in War, Pſal. 18. 40. which is tranſlated turning the back, Exod. 23. 27. Here it is taken literally, as was ſaid before.

and ſhaken me to pieces] He ſets out his great pain, by very great and high expreſſions; of breaking aſunder, taking by the neck, ſhaking him to pieces, ſhooting at him, as at a mark. Heb. *he hath ſcattered me.* It ſignifies to break a thing into the leaſt pieces, and then throw them all abroad: like an earthen pot broken, whereof one piece flies one way, another, another way, ſo that it cannot be pieced together again. This argues an irrecoverable loſſe of health and wealth. For ſo Job thought, his miſeries were ſo great. See Pſal. 2. 9. Jer. 23. 29. *And ſet me up.* Heb. *And made me riſe.* For the word, ſee on Chap. 14. 22.

for his mark] To ſhoot all the arrowes of his judgements into me. Pſal. 38. 2. Job 6. 4. God ſhot at him as at a mark, when he took away his children and goods, Chap. 1. Chap. 7. 20. Lam. 3. 12. Heb. for a mark to him. The Heb. word is taken from a word, that ſignifies to obſerve, becauſe all men obſerve the mark carefully, that they may direct their arrowes aright to it. It ſignifies ſometimes a priſon, where men are carefully obſerved, and kept, that they may not eſcape, as Jer. 38. 28. But that ſignification will not fit here.

V. 13. *His archers compaſſe me round about, he cleaveth my reins aſunder, and doth not ſpare; he poureth out my gall upon the ground*] He goes on in the ſimilitude of ſhooting at a mark, or rather of war. God ſets wicked men, or rather ſores to afflict me who will not miſſe the mark, but hit home, and ſhoot the arrowes of affliction and pain into me up to the head. He ſhews the effects of theſe ſharp weapons, and by choice allegories makes it appear that he endures moſt grievous pains in his inward and moſt noble parts.

His] Gods inſtruments appointed by him to afflict me.

archers] The word comes from רבב which ſignifies both many and great. For in war there are many archers, and in the quiver many arrowes to ſhoot. And Jobs ſores as they were many and great, ſo they had made many and great wounds in him. So this word is uſed for archers, Jer. 50. 29. It appears that hereby are not meant his friends that mocked him, but his ſores (that like ſharp arrowes had made deep wounds in him) by that which follows in this verſe, and thoſe that enſue.

compaſſe me round about] As ſouldiers go round about an enemy to ſhoot their arrows into him on every ſide, that no part of him might eſcape unwounded. And indeed Job had many arrows ſhoot at him. He had many afflictions upon him. Heaven ſhot fire againſt him to deſtroy his cattel, the aire, wind to deſtroy his children, his wife and friends reproaches to trouble him, and God ſhot ſores into him, to put him to pain.

he cleaveth my reins aſunder] Every one of theſe archers doth it, or God who ſet them to work. The pain ſtrikes me to the heart. The arrowes do not pierce my ſkin onely or fleſh, but my inward parts alſo. He followeth me with moſt ſharp and bitter paines. The word כליות for reins in the Original comes from a word that ſignifies deſiring, becauſe the reins are the ſeat of the appetite or deſiring faculty. Sometimes it is taken literally for that fleſhly part of the body ſo called. As Lev. 3. 4. The two kidnyes, or reins. Sometimes figuratively for the inward thoughts or deſires. As Pſal. 7. 9. Sometimes metaphorically for graines of corne, which reſemble the faſhion of the reins, or kidnyes. As Deut. 32. 14. Here it is taken literally. As alſo, Lam. 3. 13.

and doth not ſpare] He ſhews no manner of compaſſion towards me, but goes on with all manner of extremity againſt me, and inflicts grevious wounds on me. Or, He addes wounds to wounds, and doth not ceaſe, Chap. 27. 22. Lam. 2. 2, 21.

He poureth out my gall upon the ground] He hath wounded me mortally as it were, like one ſhot into the gall, the bag whereof being broken kills the party, Chap. 20. 25. So Job made account his ſores would certainly kill him. It hath his name in the Original from bitterneſſe, for nothing in the body is more bitter then it. For the word ground, or earth, ſee on Chap. 9. 24.

V. 14. *He breaketh me with breach upon breach, he runneth upon me like a gyant*] He expounds here, what he meant by not ſparing: Inflicting many wounds without pity.

He breaketh me with breach upon breach] Heb. *upon the face of breach*: with continuall breaches one in the neck of another without any intermiſſion, Pſal. 19. 2. & 42. 7. Either he means his body brake out with freſh ſores daily, or alludes to the meſſengers of his loſſes coming faſt one after another, Chap. 1. 14. &c. From the time he began to afflict me till now he never left tormenting me, nor gave me any reſt.

he runneth upon me] Aſſoon as any occaſion is offered, he runs upon me preſently, as one greedy to deſtroy me, Chap. 15. 26. Or, *he runneth againſt me.* To wit, with a weapon in his hand to run me through.

like a gyant] Or, *like a ſtrong man.* He hath ruſhed upon me with all his ſtrength, and hath ſhewed the uttermoſt of his power againſt me, coming on me ſuddenly as a ſtrong warriour on a weak enemy to deſtroy him. It comes from a word that ſignifies to prevail, for ſtrong men or gyants uſe to prevail in war.

V. 15. *I have ſowed ſackcloth upon my ſkin, and defiled my horne in the duſt*] Job now hath relation to Eliphaz his words, Chap. 15. 25. ſhewing that in all theſe troubles he had not ſwelled againſt God, as he had hinted there, but that forgetting his former dignity and proſperity he had abaſed himſelf, and put on apparel ſuitable to his ſorrowful condition.

I have ſowed] Some interpret it thus, My affliction is ſo great, that I have not onely put on ſackcloth, but kept it on ſtill, as if it were ſowed or faſtned to my ſkin, as expecting continued troubles. I had once ſoft apparel, but now harſh, anſwerable to my condition. Others thus; The ſackcloth which I put on, when my great loſſes befel me, Chap. 1. now cleaves to my ſkin by reaſon of my ſores, as if it were ſowed to it.

ſackcloth] Some take it as an act of humiliation, for it was an uſual thing even for thoſe that were wealthy to put on ſackcloth in token of ſorrow, when Gods judgements were upon them, as 1 King. 21. 27. 2 King. 6. 30. Jon. 3. 5. Others think he did it out of extream poverty, as if he had no better clothes left to wear, and therefore was forced to wear courſe ſackcloth, ſuch as men carry corn in, Gen. 42. 25. Joſh. 9. 4. It was therefore very troubleſome to a man full of ſores, as Job now was, Iſa. 3. 24. Am. 8. 10.

upon my ſkin] He wore it next of all to his ſkin, and therefore it was the more troubleſome.

and defiled] Or, *wallowed.* The word ſignifies an action with contempt.

my horne] My ſtrength, power, and honour, and whatſoever is excellent for me. For the horne is moſt eminent in many ſtrong beaſts, and with it they defend themſelves, and aſſault their enemies. The word קרן ſignifies, 1. The horne of a beaſt. Dan. 8. 3. 2. A horne to ſound withall, Joſh. 6. 5. 3. A veſſell of horne to carry oile in to anoint Kings, 1 Sam. 16. 1. 4. An hill, which ſtands higher then the reſt of the ground, as a horne is higheſt in a beaſt, Iſa. 5. 1.

5. Strength, for the ſtrength of many beaſts is in their hornes, Pſal. 75. 10. 6. Kingly-power and authority, whereby the King is higher then others, 1 Sam. 2. 10. 7. The honour or outward ornament of a man repreſenting it, Pſal. 75. 4. 8. The corners of the altars made like hornes, Exod. 29. 12. 9. Brightneſſe or ſhining like horne, Hab. 3. 4. Here it is taken in the ſeventh ſenſe for the loſſe of his dignity, or polluting his fine apparel as Chap. 2. 8.

in the duſt] Pſal. 7. 5. For the word ſee on Chap. 14. 8. on the word Ground.

V. 16. *My face is foule with weeping, and on mine eye-lids is the ſhadow of death*] Neither did I thus abaſe my ſelf for a vain ſhew, as hypocrites do (howſoever thou O Eliphaz doſt moſt unworthily account me ſuch an one) ſeeing this my face is with tears continually trickling down my cheeks beſlubbered as it were with dirt: and my eye-lids falling down, and waxing dim do repreſent the very image of death being near at hand.

My face] See on Chap. 14. 20, upon the word Countenance.

is foule] Like a troubled water full of dirt, Iſa. 57. 20. Lam. 2. 11.

with weeping] Incredible and implacable griefs cauſe me to pour out abundance of tears, whereof not mine eyes onely, but my whole face is a witneſſe, which is all over fouled with them.

and on mine eye-lids] See on Job 3. 9.

is the ſhadow of death] See on Chap. 3. 5.

V. 17. *Not for any juſtice in mine hands: alſo my prayer is pure*] He had before ſought to move them to pity him for the abundance of his ſorrows; but now he addes another argument of pity, taken from his innocency. Or, He had before acknowledged, that he felt thoſe miſeries, which they ſaid, did uſe to fall on ungodly men: and now he labours to prove that he was no hypocrite, although God dealt thus ſharply with him. As if in other words he had ſaid, I have not deſerved to be thus made more miſerable then all other men, who have carryed my ſelf uprightly towards God and man. Neither is there any cauſe, why you ſhould inveigh againſt my former life. For theſe things are not befallen me for any injury I have done to any man; and as touching religion, I call upon God with a good conſcience.

not for] Heb. *for not*. A tranſpoſition of the words. So Iſa. 53. 9. in the Original, where it ſhould be tranſlated, not for any violence he had done. Mr. *Broughton* reads it here, *For no miſdoing of my hands*. Hereby Job intimates, that he was not able to comprehend the cauſe of this his grevious puniſhment, for he was not guilty of injuſtice towards men, nor of hypocriſie before God, Chap. 31. 13, 21, 38.

any injuſtice] Violent dealing, or other injuries done to men.

in mine hands] In mine actions. My hands have not handled any man violently, nor given him cauſe to complain of me. Injuſtice is attributed to the hands, becauſe men ſmite others with the hand, and with their hands take away their goods.

alſo my prayer is pure] I have worſhipped God aright. Thus he takes away what Eliphaz had charged him with, that he reſtraines prayers before God Chap. 15. 4. Mr. *Broughton* reads it, *But my wiſh is clean, ſaying*, Meaning his deſire expreſſed in the next verſe.

V. 18. *Oh earth cover not thou my blood, and let my cry have no place.*] Becauſe this was the great controverſie between him and his friends, about his integrity, he calls the creatures in this verſe, and God himſelf in the next to bear witneſſe of it with him. He wiſhes heavy things may light upon him, if he be guilty of thoſe things, whereof his friends accuſe him.

O earth] Seeing my friends will not hear, but condemn me unjuſtly, I wiſh the earth could hear. A vehement ſpeech of one, that in his diſtreſſe findes no help from men, yet wiſhes it, where it cannot be had. and ſpeaks to the earth, as if it were alive, and could teſtifie for him. Such exclamations to ſenſeleſſe things ſhew, that men fail in their duty, and therefore natures frame being as it were out of order in men, all creatures are after a ſort wronged in it, and had need to look about them. See the like, Deut. 32. 1. in the beginning of Moſes ſong; and Iſa. 1. 2. in the beginning of his prophecy. For the word Earth, ſee on Chap. 9. 24.

cover not thou my blood] Turning his ſpeech unto the earth, he deſires that if he be guilty of ſhedding any mans blood, or any injury to men, it would reveal it, and cry out againſt him, ſo that his prayers may never be heard. The word דם, blood is uſed, 1. For the blood of living creatures, Levit. 19. 26. 2. For things like blood in colour, Joel 2. 31. 3. For murder, or blood-ſhedding, becauſe the life is in the blood, and departs when the blood is ſhed. Iſa. 26. 21. Deut. 17. 8. Pſal. 5. 6. And ſo it is taken, not for Jobs own blood, but the blood of other men ſuppoſed by his friends to be ſhed by him. Which if it were true, he wiſhes it might be made known all the world over, that he might be puniſhed according to his deſerts. A manner of ſpeaking taken from murderers who uſe to cover all the tracts of blood ſhed by them, leſt they ſhould be diſcovered, Gen. 4. 10, 11. Iſa. 26. 21. Ezek. 24. 7.

and let my cry have no place] Let God deny to hear me when I call earneſtly upon him for help in my great neceſſities, Chap. 27. 9. Pſal. 66. 18. If I cry for mercy, let not God hear me, but puniſh me as a juſt Judge, Iſa. 1. 15.

V. 19. *Alſo now behold my witneſſe is in heaven, and my record is on high.*] He now calls God himſelf to witneſſe, and ſhews, that having ſo great teſtimony in his own conſcience of Gods knowledge of his integrity, he need not much regard the teſtimony of men. As if he had ſaid, I do not affirm my ſelf to be innocent of theſe great crimes ye lay to my charge upon my own word, for that were your I, and my No: neither do I look that the earth ſhould ſpeak for me, which I know it cannot, but God himſelf will bear witneſſe of the truth hereof. See the like, Joh. 5. 31, 32.

Alſo] See on verſ. 4. of this Chapter. Beſides men among whom I live, God alſo knows my integrity.

now] Even at this preſent time, when ye condemn me, God can clear me.

behold] See on Chap. 1. 12.

my witneſſe] God, who knows all my thoughts and ſecret actions, and can clear me of all thoſe evils, ye falſely impute unto me.

in heaven] See on Chap. 9. 8. & 11. 8. God is every where preſent, but moſt glorioully manifeſts his preſence in the higheſt heavens. There is his Court and Throne, Iſai. 66. 1. and thither are we taught to direct our prayers to him, Matth. 5. 9.

and my record] The ſame in ſenſe with the former word, witneſſe; onely the one is an Hebrew word, and the other a Syrian. The one uſed by Jacob, the other by Laban, Gen. 31. 47. It is doubled for more aſſurance. See on Chap. 14. 10, 11.

is on high] Heb. *is in the heights, or high places.* The ſame in ſenſe with heaven mentioned before, which is higher then any other place. See Chap. 25. 2. & 31. 2. Pſal. 148. 1. Matth. 21. 9. Luk. 2. 14. yet it is worth noting, that the Hebrews have another word, when they ſpeak of high places uſed to ſacrifice in, contrary to Gods word, במות. 1 King. 12. 31. And this word מרומים is uſed, when God or heaven is mentioned, as if God in very words would diſtinguiſh between true worſhip and falſe.

V. 20. *My friends ſcorn me, but mine eye poureth out teares unto God.*]

It appears by Jobs confident appeal unto God, that he was well aſſured of his integrity; elſe he durſt not have done it.

My friends] Seeing ye, who as friends ſhould comfort me, condemn me, I appeal to God who can clear me. The Original word comes from a word, that ſignifies to feed, becauſe friends often invite one another, and feed together, Pſal. 41. 9. He meant doubtleſſe theſe three friends that came to comfort him, and now uſe all their wit and eloquence to diſcourage him.

ſcorn me] Heb. *are my ſcorners*. My ſorrow is the more becauſe they are not ſtrangers, which deride me, but friends; having therefore no hope on earth, I put up my prayers to God to clear me. See the like complaint of David, Pſalm. 109. 4. & 55. 12. The word ליץ ſometimes ſignifies Embaſſadours, as 2 Chr. 32. 31. Sometimes Interpreters, as Job 33. 23. But here it ſignifies ſcorners. As alſo Pſal. 119. 51. Prov. 3. 34. & 19. 28.

but] Or, *therefore*. So it is tranſlated, Job 35. 16.

mine eye] I weep in my prayers. And the eye is mentioned, becauſe that is the inſtrument of weeping. See on Chap. 15. 15. on the word Sight.

poureth out tears] Diſtils them, or puts them forth abundantly. A metaphor from dropping rain, Pſal. 119. 28. Prov. 19. 13. I weep plentifully, as men uſe to do in praier to God in their extremity. Mine eye doth by tears cry out as it were to God, becauſe of the great injuries offered unto me by my friends. Or, Mine eye poures out tears, and I with much ſorrow pray to God. For one word included in another, ſee on Chap. 15. 8. & 16. 11.

unto God] That he may right me againſt your *falſe accuſations*. I pray to him with a heavie heart to that purpoſe. *Rain-drops* fall downward to the earth, but prayer-drops go upward to heaven to the throne of God. By God here he means Jeſus Chriſt, whom he deſires in the next verſe to put up his prayers unto God the Father. For the word, ſee on Chap. 4. 9. & 11. 5.

V. 21. *Oh that one might plead for a man with God as a man pleadeth for his neighbour.*] The words thus read carry the face of a diſcontented wiſh of Job deſiring to plead with God. But word for word they run thus. *And he will plead for a man with God, and the ſon of man for his friend.* That is, Chriſt, who is God and man will plead my cauſe with his father: he can prevail, becauſe he is God equall to the Father, he will undertake it, becauſe he will be man like to me. This interpretation agrees beſt with the coherence, and the words following. And accordingly we ſhall interpret the place.

and he] Chriſt Jeſus the Mediatour between God an man. See in the end of the former verſe.

will plead] I know he will plead for me, although you plead earneſtly againſt me. For the word Pleading, ſee on Chap. 15. 3.

for a man] See on Chap. 3. 3. & 4. 17. & 10. 5. & 15. 10.

with God] With God his Father. One perſon which is God the Son, with another perſon which is God the Father, the ſame God, though a different perſon in the Trinity. For as אלהים (though plurall) is uſed perſonally, Pſal. 45. verſ. 6. for God the Sonne, and verſ. 7. for God the Father, ſo אלוה the ſingular may be uſed here for God the Son, v. 20. and for God the Father, verſ. 21. For the word ſee on Chap. 4. 9. & 11. 5.

and the Son of man] Chriſt who will be in due time incarnate, and become man to ſave men. This is Chriſts title very frequent in the New Teſtament, Mat. 8. 20. & 10. 23. & 11. 19. & 12. 8. And it ſeems that Job knew this myſtery of the incarnation of Chriſt, Chap. 19. 25, 26, 27. where he ſpeaks of him both as God, and as a viſible Redeemer. For the word Son, ſee on Chap. 14. 21. For Man, ſee on Chap. 14. 1.

for his friend] For every one that believes in him. Theſe he calls his friends. Joh.15. 13,14,15. For the word Friend, ſee on verſ. 20.

V. 22. *VVhen a few yeares are come, then I ſhall go the way, whence I ſhall not return*] He being not guilty of a wicked life, ſhews, that he appeals to God not feignedly, but confidently, and with a ſincere heart, ſpeaking as one that were ready to dye, even from his heart, or really as he thinks. Or, Seeing he had but a while to live, he deſires he might be cleared before he die, that he might not remain in perpetual infamy, and his memory be odious to poſterity. This would be a great comfort to him, If God would pleaſe to reſtore him to eaſe and credit before his death, which could not be long expected, if God relieved him not.

when] Or, *For.* So it is uſed chap. 7. 13. I wiſh that God to whom I appeal would clear me quickly. Elſe it will be too late, when I ſhall be dead.

a few yeares] Heb. *years of number.* Numbred out and determined for me to live here on earth. Or rather a ſmall number of years, as it is tranſlated, which may quickly be numbred. For it is very likely that Job thought his troubles would ſoon make an end of him. So this phraſe is uſed, Gen.34. 30. Numb. 9. 20. Deut.4. 27. And on the contrary, very much corn laid up by thoſe, Gen.41. 49. is ſaid to be without number. See alſo on Job 15.20.

are come] Come to an end well-nigh, I muſt needs dye ſhortly.

then I ſhall] Or, *when I ſhall.* So it is tranſlated, 1 Sam. 13. 1.

goe] See on Chap. 14. 20. on the word Paſſeth.

the way] The courſe. A metaphor from travellers.

whence I ſhall not return] I ſhall dye, and not come back into this world any more. A periphraſis of death, the way of all the earth, Joſh.23.14. & 1 King.2.2. See chap.5. 9, 10. For the word שוב ſee on chap. 14.13. on the word Paſt.

CHAP. XVII.

Verſ. 1. MY *breath is corrupt, my dayes are extinct, the graves are ready for me.*] He goes on where he left at the end of the former chapter, and proceeds to ſhew, that he draws every day nearer to his end. As if he had ſaid, ſeeing my breath is paſſing out of my body, and I have now as it were finiſhed the courſe of my life, nothing remaineth, but that I be laid in the grave.

My breath] See on Chapter 15. 2. upon the word Eaſtwind.

is corrupt] It ſmells ſtrong and noiſomely arguing much corruption within me, chap. 19. 17. Or, *Is drawn painfully.* I breath, but with much difficulty.

My dayes] The time of my life: ſee on Chap. 15. 32. and on chap. 14. 14.

are extinct] They will ſoon be extinguiſhed. They are like a candle burning in the ſocket, and ready to go out. I am ready to dye. See the like ſimilitude, Prov. 13. 9. This natural moiſture as he thought, was well-nigh conſumed, and then death follows.

The graves are ready] I have nothing left but to think of my grave and buriall. The nearneſſe of his death is hereby intimated, as it was in other words, chap. 16. 12, See the like, Pſalm. 88. 3, 4. I can endure theſe pains no longer: I muſt needs dye ſhortly. And he ſaith graves in the plural number, becauſe every place did as it were proffer a grave to him, and threaten him with death in regard of his many pains. Or by the graves he means, ſome one grave or other would ſwallow him up ere long. As Jephtah was buried in the Cities of Gilead. That is, in ſome one of them, Judg. 12. 7. The Meſſias muſt ride on a colt of the Aſſes, that is, of ſome one aſſe, Zech. 9. 9. There is another word uſed in Scripture for the grave. See the difference, chap. 7. 9.

V. 2. *Are there not mockers with me? and doth not mine eye continue in their provocation?*] He now layes down another cauſe of the ſhortning of his dayes beſides his ſores and pains, which he had mentioned before, to wit, the ſcoffes and taunts of his friends, who came to comfort him, and yet derided him continually.

Are there not] Sure there are mockers with me. A negative queſtion ordinarily includes an affirmative anſwer. And it is more emphatical then a bare affirmation. As if he had ſaid, I challenge any man to deny, that there are mockers with me, ſo 2 Sam. 11. 3. Is not this Bathſheba? Sure it is. This mocking of Job by his friends was a great addition to his ſorrows, as appears by his complaint, chap. 16. 20. Heb. *If there be not mockers with me.* Underſtand, then let God puniſh me for ſpeaking falſely, ſee on chap. 1. 11. Yet it may be tranſlated interrogatively, as it here, Are there not mockers with me? ſo it is uſed, chap. 4. 17. & 36. 29.

mockers] Who mock at my innocency and ſcoffe at me, as at a wicked man, chap. 16. 20. & 21. 3. He means his three friends who diſputed with him, as appears by the places cited. And that they did not ſo much mock at his ſores, as at his words, which they thought to be abſurd and unreaſonable, and therefore he firſt tells them of their ſcoffing, and then anſwers their arguments.

with me] He doth not mean that they were in his company, and did mock at others, which yet is a grief to a good man to hear others derided: but that they mocked at him: ſo Pſal. 55. 18. There were many with me, that is, many did fight againſt me, as appears by coherence. And Pſal. 85. 4. Cauſe thine anger towards us to ceaſe. Heb. with us, that is, againſt us.

and doth not mine eye] See on chap. 15. 15. upon the word Sight. I am compelled to be a looker on, when I am mocked. It is not done behind my back, but before my face, which is the greater grief.

continue] Heb. *Lodge*, or *Tarry all night.* Men go abroad in the day, but lodge at home in the night. Either it may be underſtood, that they mocked both day and night and gave him no reſt at all, or elſe that their words were ſo bitter againſt him in the day, that he could not ſleep all night, but wept continually upon the thoughts thereof, chap. 16, 20. Pſal. 6. 6. And ſo they were as it were in his ſight, when he was in bed.

in their provocation] Not actively in provoking them, but paſſively in being provoked by their continued taunts. Provocation here ſignifies bitter ſpeeches, and provoking words. Pſal. 106. 7. They did ſo irritate him with their words, that he lay awake all night, and could not ſleep for thinking what to anſwer to them.

V. 3. *Lay down now, put me in a ſurety with thee. VVho is he that will ſtrike hands with me?*] An Apoſtrophe to God, as chap. 16. 7. not a ſpeech to *Eliphaz.* The words are ordinarily interpreted by way of a challenge to God, as if Job had required a ſurety to undertake for God, that he ſhould have ſatisfaction from him, if he were caſt in judgement. But they may be read thus, *Appoint I pray thee my ſurety with thee; who is he then, that will ſtrike upon my hand?* That is, appoint Chriſt, who is with thee in heaven, and hath undertaken to be my ſurety, appoint him I ſay, to plead my cauſe and to ſtand up for me, and then no man will dare to contend with me. And ſo it is ſutable to the notes on chap. 16. 21. and to Rom. 8. 33.

Lay down] Or, *Appoint*, as Exod. 1. 11. They did ſet over them task-maſters. That is, they appointed task-maſters to be over them, ſo it is uſed alſo, Exod. 21. 13. Appoint Chriſt to plead for me.

Now] Or, *I pray thee*, See on chap. 13. 18.

Put me in a ſurety] Or, *My ſurety.* So the ſame word is tranſlated a ſurety, Prov. 17. 18. And not putting in a ſurety. And then it depends upon the former words thus, *Appoint I pray thee my ſurety with thee.* Chriſt is called a ſurety, Heb. 7. 22. where the ſame word that is here, is uſed in the Syrian Teſtament.

with thee] Who is with thee in heaven ready to plead for me: ſee on chap. 16. 21.

who is he] I ſhall need fear no enemy, if Chriſt take my cauſe in hand.

that will ſtrike hands with me] Or, *that will ſtrike upon my hand.* It is ordinarily underſtood of ſtriking hands as a ſurety for God, that would paſſe his word, that Job ſhould have a fair triall with him, and ſatisfaction if it ſhould appear he was wronged. So is it uſed to expreſſe ſuretyſhip, Prov. 6. 1. & 17. 18. & 22. 26. But as men did ſtrike hands then in ſuretiſhip for mony, ſo it may be they did ſo in ſuretiſhip for trials, and appearance in judgement. And then the meaning is, Who dare contend with me in judgement, if Chriſt ſtand up for me?

V. 4. *For thou haſt hid their heart from underſtanding; therefore ſhal thou not exalt them.*] The cauſe why I do ſo confidently appeal to thee in Jeſus Chriſt is, that I know I thereby ſhall prevail againſt the accuſation of theſe my friends, whereby they have accuſed me as an hypocrite before thee, and that thou wilt puniſh theſe my friends for accuſing me falſely, out of groſſe ignorance. Theſe things are ſpoken by way of preocupation to prevent a ſuſpicion of too much boldneſſe in Job.

For thou haſt hid their heart from underſtanding] Thou haſt caſt ſuch a cloud before the heart of theſe my friends, who mock me thus, and pronounce me a wicked man, becauſe of my troubles, that they cannot rightly underſtand things. For if they were not blockiſh, and wanted common underſtanding, they would clear me themſelves. They would ſee, that good men are ſubject to heavie afflictions, as well as bad. Eccleſ. 9. 1. Here is an inverſion of the words, and the meaning is, Thou haſt hidden underſtanding from their heart. So Judg. 1. 8. They ſet the City on fire. Heb. They caſt the City into the fire; that is, they caſt fire into the City. So Pſal. 74. 7. They have caſt fire into thy Sanctuary. In the original it is, They have caſt thy Sanctuary into the fire, and ſo it might have been tranſlated here, *Thou haſt hid underſtanding from their heart.* And then the words had been more clear. For the word Heart, ſee on chap. 15. 12. *Therefore ſhalt thou not exalt them.* That is, thou ſhalt caſt them down. Meiotis. See on chap. 12. 3. Either thou ſhalt caſt them down from that high or full eſtate they are in now, or thou being a righteous Judge ſhalt paſſe ſentence for me againſt them, and ſo caſt them down in this cauſe. Pſal. 1. 5. This ſuits well with what follow verſ. 5. and with the event, chap. 42. 7.

V. 5. *He that ſpeaketh flattery to his friends, even the eyes of his childeren ſhall fail.*] Ye have all this while flattered God to condemn me, as if you could with fine words make the world believe, that ye ſtood up for God, as though his Juſtice could not be upheld in afflicting me ſo grievouſly unleſſe I were an hypocrite. But God will puniſh you and your poſterity for this your groſſe dealing. See the like charge upon them, chap. 13. 7. And this interpretation agrees well with the former verſe. God will ſurely pull you down becauſe you deal ſo corruptly in this buſineſſe. It ſuites alſo well with the words following. It is true, ſuch troubles are upon me, as ye ſpeak of; but not to prove me an hypocrite, as ye ſay, but for other good ends and purpoſes. Others take it thus, ye tell me of reſtauration to proſperity again upon repentance, chap. 5. 17. & 8. 5. & 11. 13. But ye do but flatter me. My miſeries ſhew, that I am paſt recovery. Others thus, If I ſhould flatter you I ſhould bring a curſe upon my poſterity. I muſt therefore tell you plainly of your bad dealing with me, chap. 32. 21, 22. the firſt is the beſt, as being moſt ſuitable to the context.

he that ſpeaketh] Heb. *Of him that ſpeaketh*. Or, *as for him that ſpeaketh*.

flattery] The word חלק in the original ſignifies 1. a part of any thing divided for portions to divers perſons. Pſal. 142. 5. 2. It ſignifies ſmoothneſſe of any thing, becauſe many things to be divided are firſt made ſmooth; Gen. 27. 16. 3. it ſignifies flattering, when mens words are ſmooth; Prov. 7. 21. Pſal. 55. 21. 4. becauſe ſmooth things are ſlippery, and men may quickly ſlide if they tread on them, it ſignifies ſlippery places; Pſal. 73. 18. Here it is taken in the third ſenſe for ſmooth words and flattering ſpeeches. For flattery ſee Prov. 2. 16. & 5. 3. & 7. 5. & 29. 5. Pſal. 5. 9. Iſa. 30. 10.

to his friends] See on chap. 16. 20.

Even the eyes] See on chap. 15. 15. on the word Sight.

of his children] See on Chapter 14. 21. upon the word Sonnes.

ſhall fail] God doth ſo hate flattery, that he will not only puniſh him for it, but his children alſo. Or, if the puniſhment of his flattery light not upon him, while he lives, it will be ſure to light on his children, when he is dead and gone. Se the like, 1 King. 11. 12. & 21. 29.

V. 6. *He hath made me alſo a by-word of the people, and aforetime I was as a tabret*] his friends might object and ſay, We neither flatter God, nor wrong you, If you be not wicked, why doth God then puniſh you ſo grievouſly? Job anſwers, firſt by confeſſing that which all men ſaw, and he could not deny, namely, that God had indeed laid heavie afflictions upon him, verſ. 6, 7. And then ſhews that it was for other ends then they dreamed of, and that godly men would make better uſe of his afflictions then they did. In this verſe he amplifies his miſeries, ſhewing that they were ſo great, that not onely theſe friends, but alſo all the people mocked him, even the baſeſt of them, as he ſpeaks, chap. 30. 1.

He hath made me alſo] Heb. *He hath ſet me*, or *placed me*. As the word is uſed, Gen. 30. 38. He doth look higher then the people, that ſcoffed at him, acknowledging that this contempt befell him by the will and counſell of God. As David did in a like caſe, 2 Sam. 16. 10. And ſo Job did before in this chapter, verſ. 4.

a by-word] Or, *a proverb*. To ſpeak proverbs againſt a man, or to make him a by-word argues him to be in the depth of miſery, Numb. 21. 27, 28. Deut. 28. 37. Pſal. 44. 13, 14. Job was a man ſcoffed at by all men, and generally accounted moſt miſerable. So we ſpeaking of a man very poor ſay, He is as poor as Job, or Lazarus. For the word, ſee on chap. 27. 1. upon the word Parable.

of the people] Not of ſome few men alone, but of the multitude. It comes from a word in the originall, that ſignifies, To cover. For a multitude of men met together do cover the face of the earth.

and aforetime] Or, *to mens faces*. That is, I was openly mocked and derided.

I was] Or, *I am*. If the former word be tranſlated, *openly*, then it will run beſt thus, *I am openly a Taber*. So Mr. *Broughton* reads it, and the words will bear it, for it is the future tenſe in the originall, which for want of a preſent tenſe in Hebrew is put more often for the preſent time, then for the time paſt. And it better ſuits with Jobs condition who ſets out his preſent miſeries, and amplifies them by the ſcoffes of the multitude.

as a Tabret] They not only ſpake Proverbs in deriſion of me, but alſo made ſongs of my miſeries to ſing abroad, and play withall upon the tabret, as men uſe to do in the calamities of famous men. And other men, that hear it, are pleaſed and laugh at my miſery, as at a muſical inſtrument, and ſongs to make them merry. It is a great grief to men in affliction, to ſee others laugh, leap, ſing, dance, make muſick of their ſorrows, Lam. 2. 15. Pſal. 69. 11, 12. The Hebrew word Tophet commonly is the name of the place, where they made their children paſſe through the fire to Molech, and becauſe they played on tabrets, and ſuch loud inſtruments then, that they might not hear the noiſe of their children, it was ſo called: ſee 2 King. 23. 10. Jer. 7. 31. But it cannot be ſo taken here. The whole verſe may be read thus, *He hath made me alſo a by-word of the people, whereas aforetime, I was as a tabret*. That is, I am now a ſcorn to them, who delighted in me in my proſperity. So he amplifies his miſery by calling to mind his former comfortable condition. This he doth largely, chap. 29. ſhewing his former proſperity: and chap. 30. his preſent calamity.

V. 7. *Mine eye alſo is dim by reaſon of ſorrow: and all my members are as a ſhadow*] He now ſets out his troubles, and ſorrows hyperbolically, as if they had made him a blind anatomie, and rather the ſhadow of a man, then a true man. Man in his proſperitie is but as a ſhadow, Pſal. 39. 5, 6. 1 Chron. 29. 15. much more in his miſerie.

mine eye alſo] See on Chapter 15. 15. upon the word, Sight.

is dim] The word כהה primarily ſignifies contracted or ſhrunk up. And it is applied ſometimes to the eye, the nerves whereof being ſhrunk up by ſickneſſe or old age, the ſight decayes, as chap. 16. 16. Pſal. 6. 7. Sometimes to wounds, which when they begin to heale, over-ſpread not as before, in the skin, but are contracted, and grow leſſe and leſſe, as Lev. 13. 6. Sometime to the mind, the ſpirits being contracted or leſſened by grief of heart, As Ezek. 21. 7.

by reaſon of ſorrow] See on chap. 6. 2.

and all my members] The word primarily ſignifies formations or things formed. It doth not ſend us back to our creation, but to our formation in the wombe to know our nature, as Pſal. 139. 16.

are as a ſhadow] All my bodily members are ſo extenuated, and conſumed, that they ſeem to make up rather a picture or ſhadow of a man, then a true body: for my fleſh and ſtrength is gone, and no member is able to do his office.

V. 8. *Upright men ſhall be aſtonied at this, and the innocent ſhall ſtirre up himſelf againſt the hypocrite*] In this verſe, and that which followes, Job comforts himſelf in hope that godly men will make a better uſe of his adverſity, then his friends had done. And that although at firſt they might be aſtoniſhed to ſee a man ſo upright to ſuffer ſuch heavie preſſures, yet they would not condemne him nor neglect their own duties to God, but hate hypocriſie and grow in piety.

upright men] See on chap. 1. 1.

ſhall be aſtonied] Others read it, *that the upright may wonder*. Others, *let the upright wonder*. The firſt way ſets out the events of Jobs troubles. The ſecond Gods intention in afflicting him. The third, the duty of good men beholding his afflictions. The firſt interpretation is the beſt. The word שמם ſignifies 1. when it is ſpoken of a thing, to be deſolate, as chap. 16. 7. Lam. 5. 18. 2. becauſe ſuch deſolations of houſes or countries make men wonder, it ſignifies to be aſtonied, whereby the mind is as it were laid waſte and deſolate alſo, as not being able to give an account of the cauſes of ſuch deſolations, as Iſa. 52. 14. So here, they ſhall wonder at Gods ſharp dealing with me, but yet not condemn me as ye do, for an hypocrite. And no wonder if they did admire at it, that could not look into Gods ſecret intentions in it. Neither is it any wonder that I, who feel all this, complain, when every juſt man wonders at Gods proceedings with me.

at this] That I being a godly man ſhould be ſo much afflicted by God, and derided by men. Pſal. 73. 13. Hab. 1. 2.

and the innocent] He that is like clear water free not from all ſin, but from hypocriſie and wickedneſſe of life. So the word is uſed chap. 4. 7. & 9. 23.

ſhall ſtirre up himſelf] Or, raiſe up himſelf, as chap. 14. 12. He was aſleep at firſt, but having better conſidered of the matter he will clear me, and joyn with me againſt mine enemies.

againſt the hypocrite] See on chap. 8. 13. & 15. 34. Though the juſt man may wonder, when ſuch ſorrows befall him, yet having me for an example he will not joyn with the hypocrite, who proſpers, but will keep the further off from his way, verſ. 9. Or, he will be very zealous to maitain his innocencie againſt the hypocrite, who falſely accuſeth him. Or, *Becauſe of the hypocrite*. Godly men not only are offended at their own miſeries, but alſo at the proſperitie of the wicked. But the former ſenſe is beſt. Others take it, as if Job had ſaid, I know that not only bad men, but alſo good men will wonder at me, and be offended at me for my miſeries, as if I were an hypocrite. But this agrees neither with the words foregoing, nor following.

V. 9. *The righteous alſo ſhall hold on his way, and he that hath clean hands ſhall be ſtronger and ſtronger*] Although a good man may be offended at my miſery, and the hypocrites proſperitie, yet not ſo as to caſt off all pietie, as if he meaſured Gods love by proſperitie, and his hatred by adverſitie, contrary to Eccl. 9. 1, 2. but rather he will ſo much the more conſtantlie go forward in vertue and godlineſſe.

the righteous alſo] He that truly fears God. The ſame with the innocent oppoſed to the hypocrite, verſ. 8.

ſhall hold on his way] That is, go on in it to the end. Or, *Hold it faſt*, and not go a ſtep out of it. Or, *Lay faſt hold on it*. So as he will not let it go. He will not give over the way of righteouſneſſe for all his miſeries, and deriſion, nor follow ill waies for all the hypocrites proſperitie. He ſhall be confirmed in pietie notwithſtanding this ſcandall: the word דרך or way ſignifies a diſtinct courſe from others, as the way from one town differs from the way to another. So in the literall ſenſe, Deut. 3. 1. and in the figurative it is put for a diſtinct courſe of life, be it good or bad. Pſal. 1. 6. Here it is taken for a courſe of pietie.

and he that hath clean hands] For the word Clean, ſee on chapter 11. 4. & 14. 4. For the word Hand, ſee on chap. 15. 23. The meaning is, he whoſe life is free from wicked waies, and ſinfull courſes. Pſal. 24. 4. Gen. 20. 5. for hands are put for actions in Scripture language.

ſhall be ſtronger and ſtronger] Heb. *ſhall adde ſtrength*. Iſa. 40. 29, 31. Pal. 84. 7. He will be the more godlie for his miſeries, and other mens deriding of him. Job ſhewes hereby, that he had not caſt off religion, and the feare of God, as Eliphaz had falſely accuſed him, Chap. 15. 4.

V. 10. *But as for you all, do you return, and come now: for I cannot find one wiſe man among you*] Some knit theſe words to the words foregoing, and make the coherence thus, ſeeing I have proved that good men are ſubject to great troubles as well as bad, yeeld ye to truth, and change your mind, and have a better opinion of me. Others join it to the words following, and make it to be a confutation of that hope of recovering his former eſtate, to which his friends perſwaded him, and becauſe he would not yeeld, confuted him obliquely for a wicked man, chap. 15. 22. to which he anſwers, ye are all mad men, that cannot ſee that nothing remains for a miſerable man in my condition to hope for, but a grave. And this argument he proſecutes even to the end of the Chapter. 1. he paints out with moſt elegant figures, his great and deplorable miſerie, verſ. 11, 12. and 2. ſhews that all hope of life was cut off from him, ſo that nothing was left him to think on but death.

but as for you all] Heb. *But ſurely all they*. One perſon for another, which is frequent in Scripture, eſpecially where men ſpeak with troubled ſpirits, and ſo are apt to miſtake perſons, or doubt whether they ſhould ſpeak of or to them, that are before them. The like phraſe is 1 King. 22. 28. Every one of you. Heb. Of them, ſo Mich. 1. 2.

do you return] Chap. 6. 29. For the various ſignifications of the Hebrew word, ſee on chap. 14. 13. Upon the word, Be paſt. Return from your falſe opinions, whereby ye condemn me for an hypocrite, becauſe of my ſufferings: and give me vain hopes of reſtitution in this world. Others take it for a challenge, as if Job ſeeing them buſtling as if they would confute him, ſhould bid them do it, if they can. But this agrees not with what follows. For Job goes not on to ſatisfie them, much leſſe tarries to ſee what they would ſay, but complains of his own miſerie.

come now] Come hearken to me, and learn of me. This interpretation ſuits well with the words following.

for] Heb. *and*. But it is often uſed to infer a reaſon of what went before, and is tranſlated, *For*, as chap. 11. 4. So here ye had need come to me to learn, for ye all want wiſdome.

I cannot finde] Or, *I ſhall not finde*. The future is tranſlated, can, chap. 8. 11. the word מצא ſignifies, 1. finding without ſeeking, or finding by accident, as we call it, as Iſa. 65. 1. So did Saul find Chriſt, Act. 9. 1. 2. finding by ſeeking or enquirie. Iſa. 55. 6. Here it is uſed in the ſecond ſenſe. Job had obſerved all their ſpeeches, but could not finde any true wiſdome in them.

one wiſe man among you] Ye think your ſelves wiſe and me fooliſh, but the wiſeſt of you all may learn of me, 1 Cor. 5. 6.

V. 11. *My dayes are paſt, my purpoſes are broken off, even the thoughts of my heart*] No marvel, if Job return unto his complaints, for his miſerie was ſo great, it would not permit him to diſpute the matter any longer, yet he ſets out his miſerie here but briefly in two verſes, having ſet it out more largely before in the ſixteenth Chapter.

My dayes] The time of my proſperitie, or the daies of my life. For the word, ſee on chap. 14. 14.

are paſt] See on chap. 14. 19. It is in vain for me to hope for proſperitie, thoſe daies are done with me, and the daies of my life alſo well-nigh at an end, chap. 7. 6. & 9. 25.

my purpoſes] My intentions of continuing in, or encreaſing my proſperitie: or of uſing means of living longer. The word for the moſt part is uſed for the purpoſes of evill, but it is not likely, that Job would ſo charge himſelf, where he goes about to clear himſelf againſt his friends.

are broken off] Or *plucked up*, as trees by the roots, they are clean deſtroyed, have no hope to effect them.

even the thoughts] Heb. *the poſſeſſions*. Thoſe thoughts wherewith my heart was poſſeſſed of the reſtauration of my proſperitie in regard of my integritie, are now clean cut off. I ſee death approaching, which will put a period to them all, Pſal. 146. 4. His ſorrows were ſo great, that although he did endeavour to keep ſome hopes of life and proſperitie in him, (as men naturally are willing to do even at the point of death) yet he could not nouriſh any ſuch imagination within him.

of my heart] See on chap. 15. 12.

V. 12. *They change the night into day: the light is ſhort becauſe of darkneſſe*] He ſhews the reaſon why he had no hope left of future proſperitie, becauſe he was worne with ſorrow and pain, which gave him little or no reſt day or night.

They] My thoughts which perpetually trouble me, or my pains, which lie upon me without intermiſſion, chap. 7. 3, 4, 13. or my friends which do ſo provoke me with bitter words, that I cannot ſleep, verſ. 2. And then he ſpeaks not to them, but rather complains to God of them ſpeaking in the third perſon, they change &c.

change] Heb. *put*. They keep me awake in the night, ſo that I cannot ſleep, and ſo make it as day unto me.

the night] It is given for man to reſt, but to me it is as a day of labour.

into day] See on chap. 14. 14.

The light] The Hebrew word אור ſignifies, 1. the viſible light, we behold with our eyes, and whereby we ſee all things elſe, Gen. 1. 3. 2. the ſun, the moſt lightſom body in the world, and the eye of it, Job 31. 26. 3. the morning when the light firſt appears, Neh. 8. 3. 4. deliverance out of adverſitie, or proſperitie or joy, Pſal. 97. 11. 5. favour or grace, Prov. 16. 15. Here it may be taken in the ſecond ſenſe for the ſun, which gives light in the day.

is ſhort] Heb. *neer*. If I have any eaſe or comfort in the day, it is long ere it comes, and the ſun ſoon goes down upon it, ſee chap. 20. 5. there the word is ſo uſed.

becauſe of darkneſſe) See on chap. 15. 22, 23. The night returning brings my pain again, and with the light of the day takes away all that little comfort the evening afforded me.

V. 13. *If I wait, the grave is mine houſe: I have made my bed in the darkneſſe*] In this verſe and the next he ſhews, that if he would force himſelf to hope for life and reſtitution, he could not do it. And doth as it were ſolemnly take his leave of his houſe and coſtlie furniture, which he had enjoyed, as one ready now to dwell in the duſt.

if] If there be any hope left in me, it is at the moſt but of quietneſſe after death in the grave. Or, *though*, ſo the word is uſed, chap. 9. 15. & 16. 6. If I ſhould have any hope of longer life, or renewed proſperitie, I ſhould be deceived. Both I and my hopes muſt be ſuddenly lodged in the grave.

I wait] Expect comfort promiſed by my friends upon my repentance, chap. 8. 6. & 11. 15, 16, 17.

the grave] See on chap. 7. 9. What can a dying man wait for but a grave? ſee on verſe 1.

is mine houſe] Where I may reſt, as men coming from their labours abroad may reſt at home. Or, where I muſt abide longer then I have done in this world. The grave is mans laſt houſe. He alludes to their words before, chap. 5. 24. This is the ſtately houſe ye promiſed me, it is nothing but a dark hole in the earth. For the Hebrew word, and various uſes of it, ſee on chap. 15. 28.

I have made my bed] I prepare for my death, as a man makes his bed againſt night, I look for no reſt here, in the grave I ſhall ſleep quietly after my wearie journie in this world, Iſa. 57. 2.

In the darkneſſe] See on chap. 15. 22, 23. My windowes will be ſhut up in the grave. There I may ſleep quietly in the dark. Chap. 10. 21, 22.

V. 14. *I have ſaid to corruption, Thou art my father, to the worm, Thou art my mother, and my ſiſter*] As in the former verſe he had taken his leave of his houſe, ſo here to ſhew how far he was from any hope of reſtitution, and what little account he made of all he had left in the world, he takes his leave of all his kindred, and as it were courts corruption, and the worms with terms of kindred, that they might be willing to receive him.

I have ſaid] Heb *cried*, or *called*. For the word ſee on chap. 13. 22. I am certain, that I ſhall ſhortly putrifie in the grave.

to corruption] Or, *to the pit*. Pſal. 88. 4, 5. & 16. 10. They that go into the grave uſe to putrifie there.

Thou art my father] I am a ſon of corruption, I muſt die, and moulder away. Or corruption will give me eaſe of my pain like a tender father. For the word Father, ſee on chap. 15. 10.

to the worm] Worms breed out of dead carcaſſes, and devour them, and therefore are fitly joined to corruption.

Thou art my mother] Of kin to me. I ſhall be vile like you. Corruption and worms, that do as it were keep houſe in the grave, will receive me as a ſon of death, and then I ſhall be as it were at home with my friends and kindred eaſed of all my pain, which now lies ſo ſore upon me. The Hebrew word אם is taken 1. for a natural mother, as Prov. 1. 8. 2. for the dam of a bruit beaſt or bird, as Deut. 22. 6. 3. for a chief citie, out of which ſpring villages, and are ſubject to it as to a mother, 2 Sam. 20. 19. 4. For the parting of a way, which like a mother brings forth ſeveral ways, as ſo many daughters, Ezek. 21. 21. Here it is taken in the firſt ſenſe for a naturall mother. yet with a metaphor. The worm would abide with him, as a mother with her children.

and my ſiſter] He mentions not brethren, becauſe ſiſters are more at home, more tender, and more attendant on their ſick brethren, then brethren are. Tamar is deſired by Amnon to tend on him in his ſickneſſe, and not Abſalon, 2 Sam. 13. 5, 6.

V. 15. *And where is now my hope? as for my hope, who ſhall ſee it?*] Why doſt thou then O Eliphaz delude me a wretched man, as it were already in the ſhadow of death, with hope of great proſperity, and account me a wicked man, becauſe I will not believe it? I may rather admire at your folly, who would lift me up, and feed me with a vain hope againſt the courſe of nature, and Gods diſpoſition of things: Ye ſhall ſoon ſee all thoſe hopes go with me into the grave.

And where is now my hope] Or, *And where then will my hope be?* It will be no where, when I ſhall be laid in the grave. The Hebrew is very emphatical, And where, where is my hope? I am ſure no body can tell where. Much like that trembling ſpeech of Iſaac, Gen. 27. 33. Who, where is he, &c. By hope here is meant the thing hoped for. How can I enjoy proſperity here after death? ſee on chap. 5. 16. & 7. 6. & 11. 18. & 14. 7.

as for my hope who ſhall ſee it?] Who ſhall ever ſee me in that flouriſhing eſtate, which you promiſe me? who ſhall ſee that hope fulfilled? Not I, nor any man elſe. Thus low was Job brought paſt the Cape of good hope in his own apprehenſion, yet God raiſed him again, Chap. 42.

V. 16. *They ſhall go down to the bars of the pit, when our reſt together*

ther is in the duſt.] Here Job concludes what ſhall become of himſelf and his hopes of proſperity. They muſt be lodged together in the duſt.

They] My hopes, verſ. 15. or My purpoſes and thoughts of proſperity. Verſ. 11. Thoſe things ye promiſe me, and my heart would be willing to hope for.

ſhall go down] Shall vaniſh clean away, as things buried in the ground, for his wealth could not go with him to the grave. Or, it may be ſpoken ironically. Belike you think I ſhall be rich in the grave, who promiſe ſo much to me, for I have no hope to be rich in this world.

to the bars] To the moſt inward parts, which uphold all the reſt. I ſhall be utterly ſtript of all proſperity, as if all my riches lay below me in the grave. The word is tranſlated Strength, chap. 18. 13. And bars are the ſtrength of a city, Deut. 3. 5. for they keep the gates faſt, that the enemies cannot enter. And then the ſenſe may be, Riches are as far from me, as if they were buried under ground deep, where I could not come at them. See the like expreſſion, though the Hebrew word differ, Jonas 2. 6.

of the pit] See on chap. 7. 9.

when] Heb. *If*. But it is alſo tranſlated *when*, and ſets out a time rather then a condition: ſee on chap. 14. 14. ſo it is tranſlated, Pſal. 63. 6.

our] This word is added to explain the place. When you and I ſhall be lodged together in the grave. Neither you nor I ſhall ever ſee me proſper in this world. We ſhall both be dead before that time. Or, when I and my hopes ſhall both be gone out of the world.

reſt] Or *deſcent*] When we ſhall go into the grave, or lye quietly in it.

together] One with another, Chapter 3. 17, 18, 19. & 30. 23, 24.

is in the duſt] Or, *ſhall be in the duſt*. Which is likely to be quickly. The latter end of the verſe may be thus read, *when I ſhall reſt alone in the duſt*. That is, when I being ſtript of all my poſſeſſion. ſhall lye ſolitary in the grave, chap. 1. 21. And that the word יחד is uſed for *Alone*, ſee on Ezr. 4. 3. It is ſo tranſlated. Againſt a man only, Job 34. 29.

CHAP. XVIII.

Verſ. 1. THen *anſwered Bildad the Shuhite and ſaid,*] In this ſecond conflict Bildad rather inveighs againſt Job in a ſharp and angry oration, then diſputes. He contends, that however Job go about to defend himſelf, yet it might appear by thoſe Judgments, which now lay on him, and which God did uſe to lay ſo heavily on none but ungodly men, that he and his fellowes did not accuſe Job without a cauſe. The parts of this Chapter are two. Firſt, a preface in the four firſt verſes. 2. A witty deſcription of the miſeries of wicked men both in life, in death, and after death. He doth no other thing then he did chap. 8. ſave only that he doth more lively ſet out, and paint to the quick the miſeries of ungodly men. But he doth not ſpeak any thing as before of the reward of good men, or perſwade Job to repentance, as if he threatned all theſe miſeries to Job as unavoydable. Yet he falls ſomewhat from his firſt principles, as beaten from them by Job, who had clearly evinced, that in this world good men ſometimes were puniſhed, and bad men preferred; and therefore he minces the matter and pleads, that if good men be afflicted for a time, yet they ſhall flouriſh afterwards in this world, and if bad men proſper a while, yet they ſhall certainly come to miſery here before they die. In the preface is ſet out, 1. the ſpeaker in this verſe. 2. the matter in the three verſes following.

Then] See on chap. 4. 1.

anſwered] See on chap. 3. 2. & 4. 1. & 16. 1.

Bildad the Shuhite] See on chap. 2. 11.

and ſaid] See on chap. 3. 2. & 4. 1. & 16. 1.

V. 2. *How long will it be, ere you make an end of words? mark, and afterwards we will ſpeak.*] In the matter of this preface, Bildad chargeth Job with three great faults. 1. Loquacity, and too much talking, more then befitted him, in this verſe. 2. Pride and arrogant contempt of others in the third verſe. 3. Fretfulneſſe and murmuring againſt God, in the fourth verſe.

How long will it be] It is true that Jobs ſpeeches were longer then theirs, in regard of his great preſſures, and their unjuſt cenſures. Yet he is not to be accounted tedious who in his juſt defence ſpeaks much to the purpoſe: They rather were guilty of this ſin, who ſpeak the ſame things ſo often, and repeat things anſwered by Job before, to vex him. See the like phraſe, chap. 8. 2.

ere you] He ſpeaks to Job in the plurall number. Some conceive the reaſon to be, becauſe he would include his fellows, Eliphaz and Zophar, as well as Job, accuſing them of making too long ſpeeches, and not underſtanding one another, whereby they kept him from ſpeaking, that thought he could better clear the matter. But he had no quarrell with his fellows, and he accounts them wronged by Job as well as himſelf, verſ. 3. Either therefore he includes Jobs friends who ſtood by, and by geſtures and cheerfull countenance might encourage him, as chap. 34. 2. or elſe the plurall number is put for the ſingular, which is not unuſuall in the Hebrew. As Mich. 1. 11. So he ſpeaks of himſelf in the plurall, in this verſe. And afterwards we will ſpeak.

make] Heb. *put*.

an end] Heb. *ends*. It ſeems that out of impatience Bildad cut off Jobs ſpeech before he was willing to make an end. See on chap. 8. 1.

of words] Such as theſe that are nothing but words. He thought Jobs words had no weight in them.

mark] He conceives that Job did not rightly underſtand him, and his fellows, and therefore had need to attend better to them, and not take upon him to teach them, as chap. 17. 10. he ſeemed to undertake.

and afterwards we will ſpeak] When thou art in a capacity to hear and learn, then I will beſtow ſome pains to teach thee.

V. 3. *Wherefore are we counted as beaſts, and reputed vile in your ſight?*] Thou O Job not only anſwereſt raſhly, and nothing to the purpoſe, but art grown ſo inſolent, that thou forgetteſt we are men, and makeſt no more account of us, then of the beaſts of the field. O my companions, had not we need to take notice of this injury, and to beat down Jobs arrogancy?

Wherefore] Shew us a reaſon of this thy bold aſſertion, and aſperſion of us.

are we] I and my fellows. If I would ſwallow mine own diſgrace, yet I muſt not theirs.

counted] By thee O Job, See on chap. 13. 24.

as beaſts] He alludes to Jobs ſpeeches, who had ſent them to the beaſts to learn, chap. 12. 7. And pronounced them void of underſtanding, chap. 17. 4. and of wiſdom, chap. 17. 10. What was this but to make them blockiſh and ſenſeleſſe like the beaſts? But Bildad ſhould rather have conſidered, what great pains lay on Job, and what provocations they had given him, and whether they had not carried themſelves ſo, that they deſerved ſuch language. Theſe thoughts would have taught him patience.

and reputed vile] Heb. *polluted*, or *unclean*, and therefore fit to be rejected. Why doſt thou O Job deſpiſe us as vile things, unfit to be looked upon by thy delicate eys? chap. 19. 15. Some think it to be an alluſion to unclean beaſts, which were not looked upon as fit for ſacrifices, nor allowed for food under the law. It rather may have reſpect to beaſts wallowing in the dirt; and growing filthy for want of wit to keep themſelves clean, and for their filthineſſe loathed by men. For the word ſee on chap. 14. 4.

in your ſight] Heb. *in your eyes*. For the phraſe ſee on chap. 15. 15. He means in Jobs judgement or account, as chap. 19. 15. & 32. 1. Prov. 3. 7. Iſa. 5. 21. Why he ſpeaks to Job in the plural number, ſee on verſ. 2.

V. 4. *He teareth himſelf in his anger: ſhall the earth be forſaken for thee? and ſhall the rock be removed out of his place?*] He accuſeth Job here as one not only inſolent over them, but injurious to God, and raging againſt him, as if he would have God to alter the whole courſe of nature to pleaſe him.

He teareth] Some would have it to be one perſon for another, and read it, O thou that teareſt thy ſelf. See the like alteration of the perſon, chap. 12. 4. & 16. 7. & 30. 19, 20. Obad. verſ. 3. But there is more elegancy in this change of the perſon. Bildad firſt looks upon his friends, and bids them take notice, how furiouſly Job carried himſelf. Do ye not ſee how he rages? Then he turns himſelf to Job, and looks him in the face, and directing his ſpeech to him goes on in the ſecond perſon, ſhall the earth be forſaken for thee? He compares Job to a furious beaſt, tearing himſelf as the beaſt doth his prey, whereby he intimates Jobs extream vexing himſelf in his anger, as if he would tear himſelf to pieces. He takes occaſion to charge him thus from Jobs words, chap. 13. 14. See on chap. 16. 9. The word is uſed Gen. 37. 33.

himſelf] Heb. *his ſoul*. For the word ſee on chap. 14. 22.

in his anger] See on chap. 14. 13.

ſhall the earth] See on chap. 9. 24.

be forſaken] of God. Should he give over governing it juſtly to pleaſe thee? Or ſhould it be forſaken of men? wouldſt thou have God to deſtroy all men on the earth to humour thee?

for thee] For thy ſake, that thou mayſt have content, and no man may be left upon earth to ſpeak againſt thee for thy wickedneſſe.

and ſhall the rock] Shall God change the order of his governing the world juſtly in puniſhing the wicked and proſpering the godly, which is as firm and conſtant, and unmoveable, as a rock? It may be alludes to Jobs ſpeech, chap. 14. 18. though Job uſe the ſimilitude of a rock there to another end.

be removed out of his place] And carried into another place. This is impoſſible. So it is for thee to clear thy ſelf, unleſſe thou accuſe God of injuſtice in his proceedings. Or it may be he accuſes Job of unreaſonableneſs, that could be content, that all the world might be put out of order, ſo he might enjoy his will.

V. 5. *Yea the light of the wicked ſhall be put out, and the ſpark of his fire ſhall not ſhine.*] Now Bildad having finiſhed his preface endeavours to make his cauſe good. and largely ſets out the deſtruction of ungodly men, 1. by ſimilitudes to verſ. 17. 2. in plain terms, from thence to the end of the chapter. The ſimilitudes are four. 1. from the light in verſ. 5, 6. 2. from hawking and hunting, verſ. 7, 8, 9, 10. 3. from forenſical proceeding, or military, verſ. 11, 12. 13, 14, 15. 4. from husbandry, verſ. 16. For the ſimilitude from light. Notwithſtanding thy proteſtations of thy innocency O Job, thou art wicked, for God puts out thy light, as he uſeth to do with ungodly men.

Yea] See on chap. 16. 9. on the word, Alſo. For the Hebrew word is the ſame. Here it may be uſed by way of augmentation, as if he had ſaid to Job, Thou feeleſt Gods hand heavie on thee, and thou freſt and fumeſt verſ. 4. but it will goe worſe with thee yet, for the light of the wicked, ſuch as thou art, ſhall be put out.

the light] For the word ſee on chap. 17. 12. By light here is meant whatſoever outwardly ſhines and ſeems glorious in the eyes of men, as wealth, honour, friends. For as light cheereth our ſpirits, directs us to work or walk, and makes us to be looked upon by others, ſo doth proſperity. So is Light uſed, chap. 22. 28. & 30. 26. & 38. 15. Pſal. 97. 11. Prov. 13. 9. Iſa. 59. 9. Eſth. 8. 16. Job 11. 17.

of the wicked] See on chap. 3. 17.

ſhall be put out[Though God ſuffer them to proſper for a time, yet he will bring them to miſery in the end. Their proſperity ſhall fail them, as a ſnuffe of candle goes out and leaves a ſtink behind it. Men did not ſo much admire them in their proſperity, but they ſhall as much contemn them in their adverſity. He uſeth many ſeverall words in this verſe, and the next to the ſame purpoſe, to ſhew that their proſperity ſhall ſuddenly and unexpectedly be taken away, ſo that no part of it ſhall appear any more, which will be a great wonder to the beholders, as if they ſhould ſee the Sun go down at noon.

and the ſpark] He doth not ſay the flame, but the ſpark, intimating a totall deſtruction of their proſperity, as a fire is quite out, when not ſo much as one ſpark appears. 2 Sam. 14. 7.

of his fire] The word אש is derived from a word that ſignifies to be ſtrong or mighty, for fire hath a great power to burne, heat and conſume. It ſignifies 1. literally the fire, that we uſe to warm us. Job 1. 16. 2. it is put for war, which devoures and ſets fire on all where it comes, Pſal. 78. 62, 63. 3. for a ſtrong burning wind that parcheth graſſe and corn, yea the very ſtubble, Joel 2. 5. 4. for trial of Gods people by afflictions, which tries them, as fire tries gold, Zech. 13. 9. Pſal. 66. 12. 5. for proſperity, which warms and comforts men like fire, and makes them ſhine before others. So in this place. For what he called light before, now he calls fire. *Of his fire.* That is, of every wicked mans. Before he ſpake of them in generall, in the plurall number, now in the ſingular, as if he pointed to every particular man, and intended to ſhew, that not one wicked mans proſperity ſhall continue.

ſhall not ſhine] Sparks do fly up quickly, but do not ſhine, they are ſoon extinguiſhed: ſo is the proſperity of the wicked. The word may alſo import an utter extinguiſhing of it, ſo that they ſhall never proſper again. No morning of proſperity ſhall come after the night of their adverſity. For the word ſometimes imports the breaking forth of the morning light, ſo the word is uſed. Iſa. 59. 9.

V. 6. *The light ſhall be darke, his tabernacle, and his candle ſhall be put out with him.*] Both he, himſelf, and all his houſe ſhall fall out of this light of comfort, into extreme darkneſſe of miſery, by reaſon that his light ſhall be ſuddainly turned into darkneſſe, and his beauty and brightneſſe in a moment ſhall be turned into deformity and miſery.

The light] See on verſ. 5.

ſhall be darke] Or, *darkened.* It ſhall be clean taken away, and darkneſſe come inſtead of it. For the word ſee on chap. 15. 21, 23.

in his tabernacle] There ſhall no proſperity at all be left in his family. He and all his ſhall come to ruine. The glory of his family ſhall be obſcured. For the word ſee on chap. 5. 14. & 11. 14.

and his candle] Or, *lamp.* His proſperity called light, and fire verſe 5. As the light of the Sun, ſo the light of a candle is uſed to ſet out proſperity, chap. 29. 3. 2 King. 8. 19. Pſal. 18. 28.

ſhall be put out with him] He ſhall loſe his proſperity and his life both together. For the word, *Put out* ſee on verſ. 5. Or, *His candle which is with him ſhall be put out:* ſo על is uſed, chap. 38. 32. See the like phraſe, 1 Cor. 15. 10. His proſperity ſhall ceaſe before he die. Or, *Above him.* For lights in Feaſts were wont to be ſet on high, that they might give the more light. Or, *His candle in it.* That is, in his Tabernacle. All his riches and goods in his houſe ſhall be taken away: ſo this particle is uſed for In, Pſal. 62. 8.

V. 7. *The ſteps of his ſtrength ſhall be ſtraightned, and his own counſell ſhall caſt him down.*] Now he proceeds to the ſecond diſſimilitude, wherein he compares ungodly men to wild beaſts and birds, for whom nets and ſnares are ſet every where, and moſt of all where they leaſt ſuſpect them, which makes them often run into ſnares unawares, neither can their ſtrength or ſwiftneſſe do them any good, when they are taken; He alſo ſets out the many ſeverall wayes that God hath to ruine ungodly men by the ſeverall devices, hunters and fowlers have to catch beaſts and birds, as by nets, ſnares, gins, traps. And as they ſcare birds and beaſts, and make them uſe their own legs and wings to bring them into ſnares, ſo doth God bring down wicked men by their own own counſels and actions. The ſumme of this verſe is to ſhew, that whereas before in his proſperity nothing was ſo difficult, but a wicked man durſt take it in hand, and make ſure account to bring it to paſſe by his ſtrength, now when want and penury is come upon him, his heart failes him, and he is brought into ſtraights, and whiles he ſeeks by policy to free himſelfe, he haſtens his own deſtruction.

The ſteps] The devices of his minde, or actions which he goes about, which are ſo many ſteps made to goe forward in a way: ſo it is interpreted in the end of the verſe.

of his ſtrength] Thoſe ſtrong ſteps of ſubtile counſels, and ſtate actions, which he made in his proſperity to accompliſh his ends. The Hebrew word און ſignifies, 1. ſtrength, as Gen. 39. 3. 2. riches which are often gotten by labour and ſtrength. We call it ſubſtance, Hoſ. 12. 8. 3. iniquity, for men often wrong, and ſpoyle others by the abuſe of their ſtrength, Job 21. 19. 4. vanity, for vaine is the ſtrength of man, Jer. 4. 14. 5. lamentation and ſorrow, Deut. 26. 14. for ſuch is mans ſtrength. Pſal. 90. 10. Here it is taken in the firſt ſenſe for ſuch ſteps, as ſtrong men uſe to take.

ſhall be ſtraightned] Strong ſteps make quick diſpatch, except they want room, and be hindred by the narrowneſſe of the way. The wicked man cannot carry all before him in his adverſity, as he did in his proſperity, he wants then counſell and courage to oppreſſe others or eſcape himſelf. He is like a bird or beaſt in a ſnare, he cannot go at liberty as before. The Hebrew word יצר ſignifies, 1. to be ſtraightned, as Prov. 4. 12. 2. to frame or faſhion a thing, which is often done by ſtraightning and preſſing down the matter, whereof it is made, Gen. 2. 7. 3. framing in the minde, or imagining, for thoughts are framed by the heart, as works by the hand, Jer. 18. 11. Here it is taken in the firſt ſenſe.

and his own counſell] His own devices and thoſe counſells which his own head gives him, ſhall ruine him, Prov. 1. 31. & 14. 14.

ſhall caſt him downe] Into thoſe miſeries into which he is falne. Or, *ſhall caſt him away.* That is, his former policies ſhall fail him, his wit is loſt within his wealth, and his brains with his ſubſtance.

V. 8. *For he is caſt into a net by his own feet, and he walketh upon a ſnare*] This verſe is an explication or rather an amplification of the former, and ſhewes by what means his ſteps were ſtraightned, in that not only he hath brought himſelf into a ſtraight place, but alſo is taken in a net there by his own fooliſhneſſe, ſo that he cannot get out.

For] Why is he in ſuch ſtraights? Becauſe he hath brought himſelf into them.

He is caſt] For the word ſee on chap. 14. 20. Here it ſignifies ſending forth or caſting away. He is like a beaſt hunted into a net.

into a net] The word רשת is taken, 1. literally for an engine to catch birds, or beaſts, or fiſhes, Hoſ. 5. 1. Prov. 1. 17. 2. For network, Exod. 27. 4. 3. for politick devices to intrap men, Pſal. 9. 15. 4. for a condition of miſery, out of which there is no getting, Pſal. 66. 11. So it is uſed here.

by his own feet] That is, being taken in it by his own feet. He is not only caſt into that irrecoverable miſery by Gods ſecret providence over-ruling all things, but of his own accord runs into it, though unwillingly. For one verb thus underſtood or included in another, ſee chap. 15. 8. & 16. 11. 1 Sam. 7. 2. Iſa. 38. 14, 17, 21. Heb. *in his own feet.* But the particle ב is oft uſed for an inſtrument, Pſal. 33. 6. ſo that here is both the chief cauſe or inflicter of his miſery included, and likewiſe the inſtrument, God and the wicked man himſelf. His feet here are taken for his wayes or courſes by a figure of the cauſe for the effect, and a metaphor. The meaning is, he ſhall by Gods juſt judgement bring himſelf into inextricable difficulties.

and he walketh] See on chap. 14. 20. on the word, Paſſeth. Here it ſignifies a being in continuall danger, as a beaſt, that hath all his way ſpread with nets to catch him, that if he eſcape one, is ſure to be taken in another.

upon a ſnare] Broughton reads it, *a platted gin.* And fitly, for it comes from a word, that ſignifies platting or wreathing things together, as ropes are twiſted, and boughes of trees grow one within another. So nets are made, and ſnares. Walking upon nets and ſnares, is like walking upon coals. A proverb to ſet out perpetuall danger.

V. 9 *The gin ſhall take him by the heel, and the robber ſhall prevail againſt him*] He ſhall not only be caſt into the net, but alſo be taken in it by the heel, and that ſo faſt, that there ſhall be no getting out no more then a weak man can get out of the hands of a thief, that is too ſtrong for him.

The gin ſhall take him] Lay faſt hold on him ſo that he cannot eſcape. Eccl. 9. 82. Cant. 3. 4.

by the heel] עקב comes from a word that ſignifies, to be crooked, and ſignifies, 1. the heel which is crooked about, Gen. 25. 26. 2. the end of a thing, for the heel is at the lower end of the body, Pſal. 119. 33. 3. the reward of an action, good or bad, Pſal. 19. 11. Here it is taken in the firſt ſenſe. Others read it, *He ſhall lay hold on the gin with his heel.* That is, he ſhall undoe himſelf bis own overſight.

and the robber] See on Chap. 5. 5. Yet here may be meant the hunter, that layes the ſnares to catch the wild beaſt.

ſhall prevaile] He ſhall be too ſtrong for him, and by his might ſhall overcome him. Here he ſhews what ſnares he meant. The wicked man had by fraud oppreſſed others, and God would give him over to robbers to be ſpoyled by them.

againſt him] He ſhall come againſt him violently, and ſet upon him like an enemy, and utterly deſtroy him. Or, *upon him.* Or, *over him.* He ſhall get a compleat victory over him, and take away all he hath gotten indirectly from others, Mat. 12. 29.

V. 10. *The ſnare is laid for him in the ground, and a trap for him in the way*] As hunters and fowlers ſometimes make ſnares of cords to catch birds or beaſts by the legs, and ſometimes make pit falls in the ground for them to fall into, ſo the wicked man where ever he walks, ſhall find ſnares and traps laid to catch him in every place.

the ſnare] Heb. *His rope*. To wit, wherewith he ſhall be taken. The word חבל ſignifies, 1. a rope or cord wherewith things are tyed, Eſth. 1. 6. 2. a ſnare, whereby beaſts or birds are taken, Pſal. 104. 4. 3. a meaſuring cord, or line whereby land is meaſured, Amos 7. 17. 4. a mans portion of land, that falls to him by ſuch meaſuring, or otherwiſe, Pſal. 16. 5, 6. 5. grief or paine, whereby men or women are taken and tyed up as it were with a cord, Iſa. 66. 7. 6. corruption or deſtruction, which binds men up like a cord, ſo that there is no getting out of it, Mich. 2. 10. 7. a company of men knit together as with a cord. 1 Sam. 10 5. Here it is taken in the ſecond ſenſe.

is laid for him] Heb. *hidden*. If the ſnare were to be ſeen the birds would avoid it. The meaning is, that God hath many ſecret wayes to bring down ungodly men. An alluſion to fowlers, who cover their ſnares, and pits with boughes or boards, leſt the bird ſhould ſee them and eſcape. Pſal. 194. 5.

in the ground] See on chap. 9. 24.

and a trap for him] Heb. *his trap*. That is, a trap laid to catch him. So the word imports, for it comes from a word that ſignifies to take towns and cities.

in the way] Or. *by the path*. For על, In, ſee on verſ. 6. Some think the Hebrew word here uſed ſignifies a path in woods where ſnares uſe to be layed to catch wild beaſts, that walk there. However it is the cuſtome of hunters and fowlers to lay ſnares in or near ways, where the beaſts or birds uſe to paſſe, as adders and ſerpents uſe to lie paths to ſting paſſengers, Gen. 49. 17. The wicked mans ways here are his actions and courſes of life, out of which occaſion is taken by others to undoe him.

V. 11. *Terrours ſhall make him afraid on every ſide, and ſhall drive him to his feet*] Now follows an elegant ſimilitude taken from guilty perſons in a ſtate, that are in danger of a publick triall for great offences. In ſuch a condition are wicked men, though in proſperity at preſent. And 1. he ſets out the terrours they feel in their life, verſ. 11, 12. 2. their horrible death, verſ. 13, 14. 3. the deſtruction of their houſes after their death, verſ. 1. 5. like traitours, who are clapt up in priſon, racked there, put to a ſhamefull and painfull death, and their houſes burnt or pulled down, and ſo to remain as a perpetuall brand of infamy to their family. In all this Bildad ſtrikes cloſely at Job as at a wicked man, who had before complained of his terrours and affrightments, chap. 7. 14. of his goods taken away, and houſe left deſolate, chap. 16. 7, 11. and of other like miſeries in many places. The ſum of the verſe is, that as the wicked man ſhall have many imminent threatning dangers abroad, ſo he muſt look for many terrours within, ſo that he ſhall not think himſelf any where ſafe, but ready to betake himſelf to flight, if he could tell which way to eſcape.

Terrours] Terrours of conſcience, or fears of mind ariſing from his preſent troubles, which have ſeized, and make him to fear greater miſchiefs.

ſhall make afraid] Chap. 15. 21. ſee there.

On every ſide] Heb. *round*. Out of every place he ſhall fear trouble, as if an army of fears were round about him. Jer. 6. 20. & 25. 3. & 46. 5. & 49. 29.

and ſhall drive him] Heb. *ſcatter him*.

to his feet] He ſhall think himſelf ſafe in no place, but betake himſelf to his legs to flye from place to place for ſafety. He ſhall not truſt to others to hide him, but uſe his own legs to get away.

V. 12. *His ſtrength ſhall be hunger-bitten, and deſtruction ſhall be ready at his ſide*] Before he had ſhewed what outward troubles and inward fears of mind ſhould lay hold on the wicked man, now he ſets down what he muſt feel in his body.

His ſtrength] See on verſ. 7.

ſhall be hunger-bitten] He that had abundance and fared daintily, and was ſtrong before, now God hath blown upon his eſtate ſhall be ſo poor, that his bodily ſtrength ſhall decay for want of food, chap. 15. 23. 1 Sam. 2. 5, 36.

and deſtruction] The word literally ſignifies a cloud, that darkens the sky, and ſuddenly diſſolves, and comes down in an unlooked for tempeſt. So ſhall ſudden deſtruction daunt, & ruin wicked men, Pro. 6. 26.

ſhall be ready] Some take it for ſtrong and ſtable, ſo prepared that he cannot prevent it. But it is better tranſlated *Ready*. That is, near at hand, as appears by the word following.

at his ſide] The word צלע ſignifies, 1. a rib of a man or woman. Gen. 2. 22. 2. becauſe mans rib is in his ſide, it ſignifies the ſide of any thing, or a place near it, 2 Sam. 16. 13. 3. it ſignifies the beams of an houſe, which joyn it together, as ribs do the body, 1 King. 7. 3. 4. it ſignifies a chamber ſet at the out-ſide of the houſe, as many were about the Temple, 1 King. 6. 8. Here it is taken in the ſecond ſenſe. And it intimates that his deſtruction is as near him, as one that ſtands cloſe by his ſide. See the like phraſe, Pſal. 91. 7. but there it ſignifies near in place, here neare in time. It will come ſuddenly.

V. 13. *It ſhall devour the ſtrength of his skin: even the firſt born of death ſhall devour his ſtrength*] From the ſufferings of the wicked man in his life he now goes on to ſhew the harſhneſſe of his death.

It] Deſtruction ſpoken of verſ. 12. ſhall conſume him. Or, the firſt born of death, as in the words following. And ſo the Dutch tranſlation reads it. The firſt born of death ſhall devour, &c. So the antecedent is taken out of the words following, as Pſal. 87. 1, 2.

ſhall devour] See on chap. 15. 34. on the word, Conſume.

the ſtrength] Heb. *the barres*. See on chap. 17. 16.

of the skin] Some by the barres or ſtrength of his skin underſtand the fleſh, which upholds his skin. Others the bones which uphold both fleſh and ſkin, and carry it. Others tranſlate it branches. And ſome of them underſtand it of the members that are under the ſkin, that ſhoot like branches. And ſome, of his children, which are as it were branches of his body. It is moſt like to be meant of the deſtruction of his fleſh or bones.

the firſt-born of death] The word בכור ſignifies, 1. the firſt-born, as Gen. 27. 32. 2. a prince, or ruler, becauſe the firſt-born of the family had the rule at firſt, Pſal. 89. 27. 3, one that is dear and precious to us, as a firſt-born ſon, Exod. 4 22. 3. one that is elder then another, becauſe the firſt-born is the eldeſt, Gen. 43. 33. Some underſtand by the firſt-born of death a violent death, which ſeizeth upon all a mans members, as in the death of a wild beaſt. For the firſt-born was the fathers ſtrength, Gen. 49. 3. ſo the firſt-born of the poor is the pooreſt, Iſai 14 30. So the firſt-born of death is a moſt terrible death, that carrieth away the principality from other kinds of deaths, as the firſt-born did from his brethren.

Shall devour his ſtrength] See before on this verſe for both theſe words.

V. 14. *His confidence ſhall be rooted out of his tabernacle, and it ſhall bring him to the King of terrours.*] In all this miſchief which befalls him, he ſhall not know whither to go for help, whatſoever in his houſe he truſted in; ſhall be taken away, and he ſhall find no way to eſcape a terrible death.

his confidence] See on chap. 8. 14. & 11. 20. Prov. 10. 28. All hope and means of re-eſtabliſhing him in his former eſtate ſhall be taken away, as health, ſtrength, wealth, and whatever elſe he truſted in in his proſperity. Or, he ſhall have nothing left with him, which may give him any aſſurance of continuance in his houſe.

Shall be rooted out] There ſhall nothing remain on which he may truſt: He can ſee no ſafe abiding in his dwelling.

of his tabernacle] See on chap. 5. 24. & 11. 14.

and it ſhall bring him] Heb. ſhall make him go. Or, *this ſhall bring him*. To wit, the failing of his confidence or deſpair, in that he ſees himſelf ſtript of all comforts, on which he leaned before. Or, *thou ſhalt bring him*. As if Bildad turned his ſpeech aſide to God; and leſt the wicked man in his height of proſperity ſhould think, that no man could pull him down, tells him that God would do it. Or impersonally, *He ſhall be brought*. See on chap. 42. 85.

to the King of terrours] To death, which is more terrible to fleſh and blood, then any thing elſe. To the greateſt of all terrours that might rule over all the reſt. As the firſt-born of death for the moſt terrible death, verſ. 13. For Terrours ſee on verſ. 11.

V. 15. *It ſhall dwell in his tabernacle, becauſe it is none of his: brimſtone ſhall be ſcattered upon his habitation*] He now comes to ſet out the ruine of his houſe, ſignifying, that God his wickedneſſe would not only deſtroy him, but his habitation alſo.

It] Terrour or deſpair ſpoken of verſ. 14. There ſhall be no hope, that any ſhall dwell in his houſe any more, except terrour and deſolation: for it ſhall be deſtroyed by Gods judgment, as follows in the text.

ſhall dwell] Conſtantly abide there.

in his tabernacle] See on chap. 5. 24. & 11. 14.

becauſe it is none of his] Heb. *Not his*. becauſe he got the money, with which he built it, by fraud and indirect means, therefore God will turn him out of dores, and let nothing but terrour dwell there. This is added emphatically by way of correction. Did I call it his tabernacle? Alas I was miſtaken; it is none of his, it was built with other mens goods. Others underſtand it thus. It is now no longer his, for death the King of terrours hath put him out of poſſeſſion.

brimſtone] An alluſion to the deſtruction of Sodom and Gomorrah, Gen. 19. and to the cuſtom of puniſhing men for treaſon, when not only the traitours themſelves are put to a cruell death, but alſo their houſes are deſtroyed for a note of infamy. Hereby is intended ſome exemplary judgement of God, that ſhould light upon the ungodly man, Deut. 29. 23. Iſa. 34. 9. He may allude alſo to the deſtruction of Jobs ſheep and ſhepheards by fire from heaven, chap. 1. 16. or to thunderbolts which ſwell like brimſtone.

ſhall be ſcattered] Spread abroad as ſeed is caſt upon the ground.

upon his habitation] Upon his dwelling houſe, and all that belongs to it.

V. 16. *His roots ſhall be dried up beneath, and above ſhall his branch be cut off*] This is the laſt ſimilitude where Bildad ſets out the deſtruction of ungodly men by a ſimilitude taken from countrey affaires. He had before compared a wicked man to a flouriſhing tree rooted faſt in the earth and ſpreading his branches abroad, Chapter 8. 16, 17. now by the ſame ſimilitude he ſets out his deſtruction. As a tree, when the root withers, decayes in the branches alſo, ſo ſhall this ungodly man be utterly deſtroyed both root and branch, Mar. 11. 20. Such ſimilitudes from trees are frequent in Scripture, Job 29. 19. Iſa. 5. 24. Amos 2. 9. The intent is to ſhew, that miſchief will befall the ungodly man to on every ſide, as a tree whoſe roots are withered and branches cut off, and it left dead and naked.

His roots] See on chap.5.3. & 14. 8. & 8.17.

ſhall be dryed up] Wither for want of moiſture.

beneath] Within the bowels of the earth.

and above] Above ground, or upon the top of the tree.

ſhall his branch] See on chap.14.9. on the word Boughes. Some underſtand his children by the branch, but then his parents muſt be the roots, which is not here intended. But by his roots may be meant all his ſecret wealth and ſtore, which is unknown to the world, as roots of trees lie unſeen in the ground, and by his branch may be meant his outward pompe, which is ſeen by all men as the branches of trees, and is upheld by his inward ſtore, as a tree by the roots. All muſt be loſt within dores and without.

be cut off] Taken away as branches cut off from trees. The word ſignifies circumciſing or cutting round. He that lops the branches cuts round, till the bough fall down. So will God cut off all the hold of ungodly men, and make them fall with their own weight, See on chap.14.2. on the word, cut down.

V.17. *His remembrance ſhall periſh from the earth, and he ſhall have no name in the ſtreet*] What he had before ſpoken allegorically of the deſtruction of ungodly men, now he ſets out in plain terms to the end of the Chapter, that Job might not miſunderſtand him. Alſo he doth particularly ſet out thoſe things which follow after the wicked mans death. The firſt whereof is ignominie, and contempt, ſet out in this verſe. After many perils and calamities in this world, and a miſerable death, his name ſhall be buried with him. And he that was ſo much magnified while he lived, ſhall not be ſpoken of unleſſe it be in diſgrace after his death, Pſal,49. 18,19. As a tree when root and branch is gone, is clean forgotten, and no man remembers where it grew, Pſal.109.13. Prov.10.7.

His remembrance] See on Job 13.12.

ſhall periſh] There ſhall be no remembrance of him. No man ſhall ſpeak of him. He ſhall quite fall out of the memories of men. So the day is ſaid to periſh, when it is not, chap.3.3. and expectation periſheth, when men have nothing to expect, Prov,10. 28.

from the earth] The men of the earth ſhall ſpeak of him no more: ſee on chap.9. 24.

and he ſhall have no name] Not ſo much as once be ſpoken of or named. Or, no credit of renown. So men of name in the Hebrew are men of renown, in the tranſlation, Gen.6.4. He ſhall have no honourable name left, whereby poſteritie ſhall remember him. His evill deeds, and Gods judgements on him have blotted it clean out.

in the ſtreet] Heb. *upon the face of the ſtreet*. For the word Face ſee on chap.14,20. For the word חוץ ſtreet, it ſignifies 1. without; or abroad, Lev. 18.9. 2. the ſtreets of a city, which are without the houſes, Jer.37.21. 3. countrey villages and fields which are out of the walled towns, and lye open to all commers and dangers, Prov. 1. 20. Gen. 19.16. Numb.35. 4. Men uſe to meet together in the ſtreets, and there to talk of all occurrences. But no man ſhall ever make mention of this wicked wretch there, who is faln out of the memory of all men living.

V.18. *He ſhall be driven from light into darkneſſe, and chaſed out of the world*] Now followes the revenge, that God, and men oppreſſed by this wicked wretch will take of him: they will never leave him, till they have rooted him clean out of the world.

He ſhall be driven] Heb. *they ſhall drive him*. It may be taken imperſonally, as chap.3.3. ſee there; yet it may be with reſpect to the perſons wronged by him. They ſhall finde a time to be revenged on him, and never leave him, till they have taken away his life. So the Dutch tranſlation reads it, men ſhall drive him.

from light into darkneſſe] Not literally from day to night, nor from proſperity to adverſity, not from joy to ſorrow, as the words ſometimes are taken, but from life to death, as appears by the words following. See on verſ.5. chap. 17. 12, 13. & 15. 22, 23. Iſa.8.22.

and chaſed] Heb. *and chaſe him*. As dogs follow the wild boar till they kill him, ſo ſuch as have been undone by him ſhall purſue him to death, Pſal,140. 11.

Out of the world] Not onely out of his country, but out of all the habitable world. He ſhall no more converſe with men here upon earth.

V.19. *He ſhall neither have ſon nor nephew among his people, nor any remaining in his dwellings,*] He goes on and ſhews the miſery of this ungodly man, in that not only himſelf ſhall be chaſed out of the world, but his poſterity alſo. He laboured to get riches for them, but none of them ſhall enjoy it. It is likely that he girds at Job, and obliquely, though not in direct terms, objects to him the loſſe of his children by Gods extraordinary judgement, chap. 1. 19. which Eliphaz alſo had objected to him, chap.5. 4. And Bildad himſelf more plainly. chap.8.4.

he ſhall neither have ſon nor nephew] None of his poſterity ſhall inherit his poſſeſſions. See Gen. 21.23. Iſa.14. 22. It may be he might have children or nephews, but they ſhould never enjoy what he had gotten, as Jer.22.36. ſo it follows in this verſe, They ſhall have no place among his people, nor have their fathers dwelling, as children uſe to have.

among his people] In his countrie or city.

nor any remaining[Either the meaning is that all his family and kindred ſhould be deſtroyed together with him, or elſe that they ſhould live in a poor faſhion, not in ſuch a ſtately houſe, and enjoying ſuch great means as he did. The word properly ſignifies one that is left in war, and not deſtroyed by the ſword. Such as were oppreſſed by him ſhall ſo hate him, that they ſhall ſeek to deſtroy him, and all his familie: ſee on verſ. 19. Jer.42.17. Lam.2.22.

in his dwellings] Heb. *in his abidings*. The word rather ſignifies a place wherein ſtrangers abide for a time, then houſes of mens own The wicked man thought he had got a ſure habitation for himſelf and his: but it was but as an Inne to him in his pilgrimage, and his poſterity ſhall never enjoy it.

V.20. *They that come after him, ſhall be aſtonied at his day, as they that went before were affrighted.*] The calamitie of that laſt day, when the wicked man ſhall die, ſhall be ſo terrible, that it ſhall be full of horrour and admiration, not only to thoſe that ſhall ſee it with their eys, but to thoſe alſo, that in after-times ſhall hear the relation of it.

They that come after him] Such as knew him not, but hear by others the relation of his fearful fall.

ſhall be aſtonied] See on chap. chap. 17. 8. It ſignifies ſuch an aſtoniſhment, as uſeth to poſſeſſe paſſers by, when ſome pleaſant place is laid utterly waſte, or when heaps of dead carkaſſes lie on the ground after a great battail. Jer. 19.3. 8. Lev. 26. 32. So terrible ſhall be the deſtruction of this wicked man, and his whole family, that even the ages that come after, when they hear of it, ſhall ſtand agaſt, as if they beheld the dirtie ruines of ſome once beautifull citie.

at his day] See on chap.14.14. Here is meant the day of the deſtruction of the ungodly man: or rather the deſtruction it ſelf falling out on that day, which ſhould be ſo great that it ſhould be as it were yearly obſerved by recapitulation of Gods hand upon this wicked wretch, and that from generation to generation. For the phraſe, ſee Obad. verſ.12. Pſal. 137. 5, 37. 13. Ezek.21. 25.

as] Heb. *and*, but it is often tranſlated *as*, and is a note of ſimilitude: ſo Job 34. 3.

they that went before] Who lived before theſe men, that onely heard of it. That is, ſuch as lived at the ſame time, when this wicked man was deſtroyed, and ſaw his terrible deſtruction.

were affrighted] Heb. *laid hold on horrour*. The word ſignifies ſuch a fright as makes a mans hair ſtand an end, Ezek. 27. 35. & 32. 10. Job 4.15. The meaning is by inverſion of the words, that horror hath taken hold on them. Iſai. 13.8. & 21. 3.

V.21. *Surely ſuch are the dwellings of the wicked, and this is the place of him, that knoweth not God.*] He concludes all with threatning a certain ruine and deſtruction of the habitation of every wicked man, and ſets down the cauſe of it, becauſe they have no acquaintance with God, and therefore can look for no protection from him.

Surely] This you may make account of: I will ſay no more, but leave you to obſerve whether it be ſo or no.

ſuch] Heb. *theſe*. Which is more emphaticall. As if he had ſet them out ſo plainly, that men might ſee them falling with their eyes.

are the dwellings] Thus God will deal with the dwellings of ungodly men. They think themſelves ſafe in their ſumptuous houſes, but they ſhall be deſtroyed. This ſhall be the end of that once flouriſhing Palace of the wicked man.

of the wicked] He ſtill ſpeaks in the ſingular number, as if he had a fling at Job, and would have him apply all this to himſelf.

and this is the place] This is the houſe. So a place is taken Exod. 18. 23. Job 8. 18. ye ſee what is become of his houſe. It is utterlie ruined. And ſo it anſwers fitlie to the beginning of the verſe, Or, This is the eſtate and condition of the ungodlie man.

of him that knoweth not God] A deſcription of a wicked man. One that hath no acquaintance with God, nor doth not worſhip him according to his will. Exod. 5. 2. Judg.2.10. Pſal.79 6. 2 Theſſ.1.8. Or, *Of him who doth not approve of God*. So the word is uſed, Pſal.1.6. But the former reading is the better, becauſe it anſwers beſt to the beginning of the verſe. And expounds what is meant by the wicked man whoſe habitation ſhould be utterly deſtroyed, namely ſuch an one, as had no acquaintance with God at all. For the word *God* ſee on Chap. 8. 3, 5. Thus ends Bildads ſecond furious charge againſt Job with as little ſucceſſe as his former, as will appear, when we have conſidered Jobs anſwer in the following chapter.

CHAP. XIX.

Verſ. 1. THen *Job anſwered and ſaid*] In this Chapter Job moves his friends to pitie him with ſuch paſſionate expreſſions as might move ſtonie hearts. He acknowledgeth, that not onely thoſe miſeries Bildad ſpake of, but alſo many others lay ſore upon him. And that they came not by chance, but by Gods appointment. Yet he ſhews, that he ſhould not therefore be accounted a wicked man, nor be ſo reproachfully dealt withall by his friends, but rather be pitied ſo much the more, by how much the greater his affliction was. And hoping to find but little comfort from his friends, he plainly declares, that although he looked for no reſtitution to proſperitie here, yet he expected a glorious reſurrection hereafter. The parts of the chapter are four. 1. A preface to verſe 4. 2. a Pathetical perſwaſion of his friends to commiſeration. From thence to ver.23. 3. a clear teſtimony of the reſurrection. From verſ. 23. to verſ. 28. 4. a perſwaſion of his friends to repentance. From thence to the end of the Chapter. In the preface note firſt the ſpeaker ſet out verſe 1, 2. a complaint of the harſhneſſe of his friends againſt him ſet out, 1. by the continuance of their vexations, verſ.2. 2. by the frequency of their calumniations, verſ.3.

Then] See on chap.4. 1. & 8. 1.

Job] See on chap.1.1.

anſwered and ſaid] See on chap. 16.1.

V. 2. *How long will ye vex my ſoul, and break me in pieces with words?*] Will ye never make an end of your cruell ſpeeches, whereby ye fill me with grief who am too full of it already? Is this to comfort the afflicted, to reſtore the broken-hearted, to lift up him that is caſt down? He payes Bildad in his own coyn, chap. 18. 2. Thou demandeſt of me, when I will make an end of anſwering, but I ſay to you again, when will you leave off thus miſerably to vex me, and with theſe your reproachfull ſpeeches to kill my heart?

How long] An interrogation with indignation. See the like, chap. 8. 2. & 18. 1.

will ye vex] Put me to trouble and grief, and labour to defend my ſelf. So much the word imports. He ſpeaks in the plurall number, becauſe the reſt had vexed him, as well as Bildad.

my ſoul] See on chap. 14. 22. The perſon may be meant here, How long will ye vex me? But with relation to the ſoul, as if he had ſaid, Ye ſee what a caſe my body is in, full of ſores. God hath ſpared my ſoul. But ye adde ſoul-afflictions to body-afflictions, and grieve my very ſoul in ſeeking to make me a wicked man, and putting me out of Gods protection; ſee the like Pſal. 3. 2. We ſay in our Engliſh expreſſion, when we would ſet out a great injury, He vexed me to the very ſoul.

and break me in pieces] Or, *cruſh me*. As the word is tranſlated, Job 4. 19. ye diminiſh the ſtrength and comfort of my ſoul.

with words] With your bitter and invective ſpeeches. Job could bear many loſſes, and among the reſt the loſſe of his deareſt children, chap. 1. 21, 22. but cannot bear bad language of ſo high a ſtrain, as to queſtion his integrity.

V. 3. *Theſe ten times have ye reproached me: you are not aſhamed that you make your ſelves ſtrange to me.*] The thing objected againſt them in this verſe is, their often ſhameleſſe reproaching of him.

Theſe ten times] That is, oftentimes, A certain number for an uncertain, as Gen.31. 7. Numb.14. 22. Levit.26.26. Nehem.4.12. Eccleſ.7. 19. Zech. 8. 23. Though they had yet made but five ſpeeches againſt him, yet in every one of thoſe they had often reproached him. If but one of you had but accuſed and reproached an innocent man, it had been an inhumane carriage. What is it then for you to reproach me often, and to continue ſtill in your calumnies againſt me?

have ye reproached me] Ye have diſgraced me, and ſpoken contumeliouſly of me, Ruth 2.15. Judg.18.7.

you are not aſhamed] Yet ye do not ſo much as bluſh, nor are not a whit aſhamed of all the wrong ye have done me. Others read it by way of interrogation, and that is more emphaticall, *Are ye not aſhamed, &c.* You ſhould be ſo, if you had any ſhame in you.

that you make your ſelves ſtrange to me] That ye deal harſhly with me, as with a ſtranger and foreiner, and not lovingly, as with a friend. Or, *that you harden your ſelves againſt me.* That ye deal impudently with me.

V. 4. *And be it indeed, that I have erred, mine errour remaineth with my ſelf*] Job doth not acknowledge, that he was puniſhed for any wickedneſſe, but if it were ſo, yet his friends ſhould not deal ſo harſhly with him, nor adde to his afflictions, but let him quietly bear the puniſhment, which God had laid upon him. Thus he comes to the ſecond part of the Chapter to perſwade his friends to commiſeration of his ſad condition. Firſt, he ſhews verſ. 4, 5. that they deal unequally with him, though he were worſe then he is. Secondly, he layes down at large, what heavie preſſures God had laid upon him, from verſ. 6. to verſ. 13. 3. How unkindly all his friends had dealt with him, from thence to verſ. 20. 4. How low he was brought, verſ. 20. 5. He intreats his friends to pity him, whom God ſo ſorely follows with his judgements.

And be it indeed] Heb. *and alſo ſurely.* Suppoſe I had erred, which yet I do not confeſſe.

that I have erred] That I had committed ſome great wicked act out of errour or infirmity. Or, that I had erred in my diſputations with you, and been too ſtiffe in maintaining mine own innocencie.

mine errour remaineth with my ſelf] Heb. *Lodgeth*, or *tarrieth all night*. Let my errour be what it will, I muſt ſuffer for it, and not you, and therefore ye need not be ſo harſh againſt me. Or, it may be I have erred, yet ye have not convinced me of errour. And therefore I muſt ſtill be of the ſame mind, till I ſee my errour.

V. 5. *If indeed ye will magnify your ſelves againſt me, and plead againſt me my reproach*] Though I had erred, yet it did not become you to inſult over me for my errour.

If indeed] If ye be reſolved to triumph thus over me, remember that God hath laid theſe afflictions on me, verſ.6. and puniſhed me ſorely for my errour. It may be that thought may make you alter your reſolution, and deal more kindly with me. But the word אם oftentimes notes out a queſtion, and then it may be tranſlated thus, *Will ye indeed magnifie your ſelves againſt me?* And ſo it may be knit to the former verſe, and the ſenſe be this, Suppoſe I have erred, and perſiſt in mine errour, as being not yet convicted of it, will ye be ſo ſevere againſt me, as to triumph perpetually over me? This particle is tranſlated interrogatively, chap. 17. 2. ſee there.

ye will magnifie your ſelves] Ye will ſet up your ſelves in your words, and pull down me, commend your ſelves, and diſcommend me. Set up your own tongues, and ſpeak big words againſt me. Pſal. 55. 12. & 38. 16. Jer.48. 16. 42. Or, *ye will magnifie it.* To wit, mine errour by making it greater then it is, to diſparage me.

againſt me] Who am low already, and may eaſily be trampled under foot.

and plead againſt me] Bring my wretched caſe againſt me for an argument to reproach me for a wicked man. ſee on chap. 15. 3. upon the word Reaſon.

my reproach] My errour, as ye conceive, verſ. 4. which ye think to be a reproach to me. Or, *to my reproach.* Caſt it in my teeth to my diſgrace, chap. 20. 3.

V. 6. *Know now that God hath overthrown me, and hath compaſſed me with his net*] Here Job begins to reckon up the manifold miſeries, which God had inflicted on him. And doth it partly in Bildads own words. He confeſſeth, that God had taken him in his nets, as Bildad had ſaid, he uſed to do wicked men. Chap. 18. 8, 9. As if he had ſaid, I deny not that which you ſay, and I would have you more and more to obſerve it, that I am overthrown by Gods own hand: but I would not have you to adde affliction to thoſe whom God hath afflicted, but to pity me the more.

know] Take ſpecial notice of it.

now] Or, *then*. See on chap. 17, 15.

that God] See on chap. 4.9. & 11. 5.

hath overthrowne me] Chap. 32. 13. Hath overthrowne my eſtate, and deprived me of all means. Or, hath overthrown my righteous cauſe in not ſuffering me to plead for my ſelf. The word properly ſignifies to bow down or make one crooked, Pſal. 38. 6. ſee on chap. 8 3.

and hath compaſſed me with his net] Heb. *and hath compaſſed his net about me.* Or, *and his net hath compaſſed me about.* He hath brought me into ſuch troubles, that I am like a bird or wild beaſt in a net, taken and tied ſo faſt, that I cannot poſſibly get out. A ſimilitude taken from fowlers and hunters. chap. 10.16. & 18.8. Lam.1.13. Ezek.12.13. Hoſ. 7. 12.

V. 7. *Behold I cry out of wrong, but I am not heard: I cry aloud, but there is no judgement.*] How miſerable a condition he was in being thus taken in Gods nets he further ſhews, becauſe as he could not help himſelf, ſo he cried in vain to others for relief, ſeeing neither God nor man would hearken to him to deliver him.

Behold] It is a remarkable thing, that I being thus unjuſtly afflicted ſhould cry for help and finde none. See on chap. 1. 12. Or, *If I cry out of wrong, I am not heard.* So הן may be tranſlated, chap. 9. 11, ſee notes there.

I cry out] This ſhews the vehemency of his afflictions, who in his miſeries did not call faintly upon God, but cried ſtrongly for help and deliverance.

of wrong] Or, *of violence.* That I am without cauſe thus heavily afflicted by God, and derided by men. See the like complaints, Jer. 20. 8. Hab. 1. 2.

but I am not heard] For this word, ſee on chap. 16. 1. on the word Anſwered. So Job means here, I am not anſwered. God pities me no more then a deaf man that cannot hear. He will not deliver me, Lam. 3. 8. Pſal. 22. 2.

I cry aloud] As men ready to periſh cry aloud for preſent help.

but there is no judgement] See on chap. 8. 3 & 9. 32. It is a juſt thing that I ſhould be delivered, yet I cannot obtain it. chap. 34. 5.

V. 8. *He hath fenced up my way, that I cannot paſſe, and he hath ſet darkneſſe in my paths*] Job having now mentioned his ſorrows falls upon a large repetition and enumeration of them being carried away as it were with a torrent of grief. And turns away his ſpeech from his friends to God, without naming him, as he had done, chap. 16. 7. he ſets out his remedileſſe condition, as he conceives it, by a ſimilitude taken from a traveller. Two things are moſt troubleſome in a journey, hedges, and darkneſſe. The latter hinders him from the ſight of his way: the former from walking in it. So had God dealt with him, that what way ſoever he went, he could not get out of his miſeries.

He] God mentioned verſ. 6. and cried unto for help, verſ. 6.

hath fenced up] See on chap. 3. 23. ſee the like, Lam. 3. 7 9. Hoſ. 2. 6. he hath caſt obſtacles in my way.

my way] My life which is ſo full of troubles. A metaphor from travellers.

that I cannot paſſe] I can finde no way, that can lead me out of my afflictions. For the word, ſee on chap. 15. 19.

and he hath ſet darkneſſe in my paths] He hath laid ſo great troubles on me, that all comfort is gone, and I can ſee no means of eſcaping. For the word Darkneſſe, ſee on chap. 15. 22, 23. for the word Path, ſee on Job. 18. 10. upon the word, Way.

V. 9. *He hath ſtript me of my glory, and taken the crown from my head*] The ſecond compariſon to ſet out the greatneſſe of his miſerie is taken from the habit of the body. As it were a heavie thing, if a man gorgeouſly apparelled, and having a ſtately crown on his head ſhould in an inſtant be deprived of all this: ſo is my condition, God hath ſtript me of all thoſe things, which made me excell others, and honourable in their eyes.

He hath ſtript me] He hath taken all my glorie away, as a beaſt hath all his skin flead off by the butcher, Lev. 1. 6. Mic. 3. 3. or as a man robbed, that hath all his clothes taken off, and is left naked, Lev. 6. 11. Gen. 37. 23.

of my glory] Heb. *my glory from upon me.* That is, my riches, authoritie, dignitie, glorious apparel, children, and all for which men reſpected me above others, Job 29. 7. 14, 20. & 30. 11. Hoſ. 9. 11. Gen. 31. 1. Pſal. 49. 16, 17. Iſa. 61. 6. & 66. 11. Garments are uſed to ſet out glory, Exod. 28. 2. Mat. 6. 29. And the putting off of ſtately apparel is uſed for a note of diſgrace, 2 Sam. 6. 20.

and taken] Heb. *and removed.* See on Chap. 12. 20.

the crown] That which was my greateſt ornament, as a crown is a Kings. He means the ſame things which he intended by glorie before in this verſ. Lam. 5. 16. Prov. 17. 6. & 14. 24. Pſal. 65. 11. the word ſignifies ſuch a crown as compaſſeth a mans head about, and doth as it were ſeparate him from other men, 1 Sam. 23. 26. Pſal. 8. 5. & 103. 4. & 142. 7.

from mine head] Heb. *of my head.* Which did adorne my head. Kings uſe to wear their crownes on their heads, as the moſt honourable member, and that they may be moſt conſpicuous. The word ראש ſignifies. 1. The head, which is the beginning or higheſt part of the body, Prov. 1. 9. 2. The higheſt part of any thing, which ſtands above the reſt, as the head above the other members, Gen. 28. 12. 3. A commander in war or peace, who is above the reſt, and guides them by reaſon, as the head doth the members, Numb. 14. 4. 4. The beginning of a thing, Judg. 7. 19. 5. The chief part of any thing, or moſt excellent, as the head is in the body, Exod. 30. 23. 6. The ſum of things, which is the head of number, Exod. 30. 12. Here it is taken in the firſt ſenſe for the head of the body.

V. 10. *He hath deſtroyed me on every ſide, and I am gone: and mine hope hath he removed like a tree.*] The third compariſon is taken from pulling houſes down, and rooting up trees in this verſe, of which there is no hope of building up, or growing any more. No not ſo much as is granted, Chap. 14. 8, 9. This Bildad foretold ſhould be the end of wicked men, Chap. 18. 6. &c. And this Job confeſſeth to have befallen him, though he do not confeſſe himſelf to be a wicked man.

He hath deſtroyed me] He hath pulled me down, as a man pulls down an houſe. So much the word imports, Lev. 14. 45. Judg. 8. 17. And it anſwers fitly to Jobs loſſes, which came one preſently after another like the pieces of an houſe tumbling down. See Chap. 1.

on every ſide] Heb. *round about.* As Chap. 18. 11. ſee there, as alſo on Chap. 16. 13. & 18. 11. As an enemy compaſſeth a rich city about and enters on all parts, and ſpoils all, ſo God had ſpoiled Job of all his goods, and as it were wounded him in all parts of his body..

and I am gone] He hath ſtript me of all and I am going out of the world, ſee on Chap. 14. 20. ye may count me as a dead man, I am as good as gone already.

and mine hope] To wit, of reſtauration to corporal health and proſperity, Chap. 17. 15. not of eternal life, for that remained firm in him, verſ. 25. & 13. 15 & 14. 14.

hath he removed] Heb. *made to go away.* Hence the removes of the children of Iſrael had their name, Numb. 33. 1, 2, 3.

like a tree] I have no more hope to recover my health and proſperity, then a tree pluckt up by the roots. This Bildad threatned alſo to the wicked man, Chap. 18. 16. For the word ſee on Chap. 14. 7.

V. 11. *He hath alſo kindled his wrath againſt me, and he counteth me unto him, as one of his enemies.*] The fourth compariſon is taken from the wars in this verſe and the next. Herein Job compares God to a powerful King, who being exceeding angry, prepares himſelf to be revenged of his adverſaries, and in his anger beſiegeth them, and puts them to great ſtraits.

He alſo hath kindled] Anger is compared to Fire, which being blown up, riſeth to a great flame, and doth much hurt.

his wrath] See on Chap. 4. 9. & 9. 5, 13. & 14. 13.

againſt me] He hath ſingled me out to exerciſe his wrath upon me, Chap. 7. 20.

and he counteth me unto him] He deals ſo ſharply with me, as if he accounted me an utter enemy, and had a full purpoſe to deſtroy me. Thus he uſeth to deal with his foes, ſee on Chap. 13. 24.

as one of his enemies] Heb. *as his enemies.* He makes no more account of me then he doth of his enemies: ſo the plurall is put for the ſingular, Judg. 12. 7. Zech. 9. 9. Pſal. 1. 3. See on Job 13. 24. & 16. 9. This is objected to Job by Elihu, Chap. 33. 10. He afflicts me as men uſe to afflict their enemies.

V. 12. *His troops come together, and raiſe up their way againſt me, and encamp round about my tabernacle.*] He goes on in ſouldiers terms, who when they purpoſe to beſiege a city, firſt call all their troops together to go againſt it, then caſt up a trench, and laſt of all begirt it round. So did God begirt him with afflictions. Becauſe he had mentioned Gods dealing with him as an enemy, now he makes mention of an army prepared againſt him. All the engines of the enemy are ſet on work at once againſt me, and have ſtript me of all my goods.

His troops] Abundance of afflictions like enemies threatning to ruine me. See on Chap. 16. 13. Troubles are Gods ſouldiers, and ſickneſſes fight under his Banner, and he ſends them ſometimes by troops, Matth. 8. 8, 9.

came] See on Chap. 15. 21.

together] My miſeries came like troops of enemies, and ſet upon me all at once to undoe me, Chap. 1. and my friends to undoe my good name, verſ. 2, 3. of this Chapter.

and raiſe up] As ſouldiers uſe to do, to raiſe the ground either to paſſe through dirty places upon cauſewayes, or to make trenches and fortifications againſt beſieged cities.

their way againſt me] See on Chap. 17. 9.

and encamp round about] Are as it were ſet down on every ſide of me, as ſouldiers about a beſieged city. I cannot look out of doors, but more troubles ſeize upon me.

my tabernacle] My dwelling. See on Chap. 5. 24.

V. 13. *He hath put my brethren far from me, and mine acquaintance are verily eſtranged from me.*] What, how great, and how many Jobs troubles were, he had ſhewed by choice metaphors, now he ſhews in plain terms how much diſcommodity, loſſe, ſhame, and contempt, attended his ſharp trials. Men in affliction look for comfort from their friends and kindred, but his friends forſook him, which often befalls Gods children in their afflictions, and is a great addition to their ſorrows. He ſhews, 1. How he was forſaken by his friends and kindred, verſe 13, 14. 2. By thoſe of his houſhold, verſe 15, 16, 17. 3. By his intimate and moſt familiar friends, verſe 19. 4. How low he was brought in his own body, verſ. 20.

He hath put far from me] Heb. *from about me.* He attributes this ſtrangeneſſe of friends to God. He had put them all out of his ſight, when he had moſt need of their preſence and comfort. Some were indeed with him, but better for him they had been abſent, for they were miſerable comforters, Chap. 16. 2.

my brethren] The word אח ſignifies. 1. A natural brother born of the ſame parents, Chap. 1. 18. 2. A kinſman, Gen. 13. 8. & 14. 14. 3. One of the ſame country, Gen. 19. 7. 4. One of the ſame office, 1 King. 20. 32, 33. Here it may be taken in the firſt ſenſe, for natural brethren, becauſe his kinſfolk are mentioned diſtinctly, ver. 14. And he might have brethren left, as well as kindred, though he had no children. See another ſenſe on Chap. 30. 29.

and mine acquaintance] Who would acknowledge me before, and take ſome care of me, and ſhew ſome reſpect of me. See the like complaint, Pſal. 31. 11. & 38. 11. & 69. 8. & 88. 8, 18.

are verily eſtranged from me] They take no more care of me then if they had never know me. Some read it, *Surely eſtranged.* It is too true, I find it to my ſorrow. Others, *Onely eſtranged.* They are onely as ſtrangers to leave me, not as friends to help me in my miſerie. Others, *Utterly eſtranged.* That is, they have clean forſaken me.

V. 14. *My kinsfolk have failed, and my familiar friends have forgotten me.*] So great was my miſerie, that not onely my kindred forſook me, but the moſt familiar friends I had in the world, which uſe to ſtick cloſer to us then our brethren, Prov. 18. 24.

My kinsfolk] The word קרוב firſt ſignifies neer, as Exod. 12. 4. 2. A neighbour that dwells by a man, Exod. 32. 27. 3. A kinſman who is neer in blood, Ruth 2. 20. Here it is put for kindred.

have failed] Heb. *have ceaſed*; to wit, to viſit or do any friendly office to me. We were joyned together in blood, but my calamitie hath divided us.

and my familiar friends] *Broughton* tranſlates it elegantly, They whom I favoured. I took notice of them in their miſery and did them good; they forſake me in mine: an ill requital. So the word is uſed for favouring, Pſal. 1. 6.

have forgotten me] Take no more care of me, then if they had forgotten that ever there was ſuch a man as Job in the world.

V. 15. *They that dwell in mine houſe, and my maids count me for a ſtranger: I am an aliant in their ſight*] Job having ſhewed what ill meaſure he had received abroad, now ſets down, what courſe entertainment he had at home.

They that dwell in my houſe] Heb. *They that ſojourn.* Some underſtand it of widows, and orphans, whom Job kept in his houſe: but it may better be underſtood of hirelings, which were as ſtrangers abiding in the family but for a time, whereas bought ſervants or ſlaves continued there all their dayes unleſſe their maſters ſet them at liberty, Exod. 21. 4, 6. Now that Job had ſuch hirelings in his houſe may well be conjectured by the multitude of imployments in ſo great an eſtate, and by his ſimilitude taken from thence, Chap. 7. 1, 2. For the word Houſe, ſee on Chap. 15. 28.

and my maids] They which daily tended on me in my health and proſperity, now neglect me in my ſickneſſe and adverſitie.

count me] See on Chap. 18. 3. They neglect me and look no more after me, then they would do after a meer ſtranger, to whom they never had any relation.

for a ſtranger] See on verſe 13.

I am an aliant] That is, I am as a ſtranger, no more regarded, then a traveller in a forain countrie. So the note of likeneſſe is omitted, Chap. 7. 7.

in their ſight] See on Chap. 15. 15.

V. 16. *I called my ſervant, and he gave me no anſwer: I entreated him with my mouth.*] He ſets out the impudencie of his laſting ſervants, which ſhould have been more kinde then hirelings, and ſhews how much they contemned their maſter, in that when their maſter was in ſore and great miſerie, and intreated their help, they denied it to him, which no man would have done to a ſtranger in ſuch a condition, but he that had no humanitie left him in.

I called] I called him to come to me to help me in my miſerie. For the word ſee on Chap. 13. 22.

my ſervant] Him that ſhould have attended on me without calling, and would have done it in my proſperitie.

and he gave me no anſwer] He was far from coming to me, or helping me, that would not vouchſafe his maſter an anſwer. For the word ſee on Chap. 16. 1.

I intreated him] I forgot that I was a maſter, or an equall. I came ſo low that I intreated him, as if he had been my ſuperior: yet he would neither hear nor help me. It may be read, *Though I intreated him*, as verſe 17. 27. He hath forgotten that he is a ſervant, and is far from obeying my commands, that will not hear my intreaties. Hereby it appears, that Job had his houſe ſtill and had ſervants in it to live upon what was left; though they would do no dutie to him.

with my mouth] With fair words. See on Chap. 15. 5. I did not ſend to them by others, but ſpake to them my ſelf, yet they would not hear.

V. 17. *My breath is ſtrange to my wife, though I entreated for the childrens ſake of mine own body.*] He goes on to ſet out in few words the inhumanitie of his wife, who neglecting the band of marriage, and her husbands prayers, could not endure her husbands breath, but left him helpleſſe in his miſerie. My very wife doth loath my breath, and cannot abide it, as being ſtrange and unpleaſant, yea even when I beſeech her by thoſe common pledges, our children, that God hath given us.

My breath] See on Chap. 15. 2. upon vain knowledge, or knowledge of the wind. It hath many ſignifications, but here it is taken for the breath, as alſo Eccleſ. 3. 19.

is ſtrange] See on verſe 13.

to my wife] My ſores and ulcers do ſo ſtink, that they make my very breath unſavory, which makes my wife neglect me, and keep far off from me, as if I were unknown to her. It is likely that he had inward corruption, as well as outward, which made his breath to ſtink.

though I intreated] Though I did not charge her as an husband, but intreat her as an inferiour. See on verſe 16.

for the childrens ſake] For the love that ſhe bare to our children, and ſhould for their ſake bear to me, who had as great an intereſt in them as herſelf. This ſhould have been a powerfull argument, but could not prevail with Jobs wife. Others reade it, *And I intreated the children.* Thinking that Job had ſome leſſer children left, or nephews that were not at the feaſt. But what help could theſe little ones bring him? neither are any ſuch mentioned in the end of the book. Some underſtand it of Jobs children by ſome concubines, but neither doth it appear, that Job had any ſuch, neither was it an argument to move Jobs wife to pity, but rather to anger or jealouſie. For the word children, ſee on Chap. 14. 21.

of mine own body] Heb. *of my belly*. See on Chap. 15. 2. Children lie in the mothers belly, yet are ſaid to come from the fathers belly alſo, Pſal. 132. 11. where it is alſo tranſlated body, as it is here. The Philoſophers give a natural reaſon of it, becauſe the ſeed whereof the childe is made comes firſt out of the fathers reins or kidnies.

V. 18. *Yea young children deſpiſed me, I aroſe, and they ſpake againſt me.*] Now he ſhews with grief of heart, that he is contemned of thoſe who honoured him before, to wit, of young ones; Chap. 30. 1. and this was a great addition to his miſery.

Yea] See on Chap. 18. 5.

young children] Such as by reaſon of their tender years ſhould reverence my age, yet they ſeeing how much I am contemned by others, deſpiſe me alſo. See the like, 2 King. 2. 23. ſo this word is uſed, Chap. 21. 11. Or, *ungodly men*, as it is tranſlated, Chap. 16. 11.

deſpiſed me] They abhorred me as a thing to be loathed, and would not come neer me.

I aroſe] To rebuke them for their ill carriage toward me, or to pacifie them, or to ſhew reſpect to them, or to go away from them. Or, aſſoone as I am up in the morning. Or, *I ſtood ſtill*, yet they went on to reproach me.

and they ſpake againſt me] Others read the end of the verſe thus, *when I aroſe then they ſpake againſt me.* They uſe reproaching and reviling words againſt me.

V. 19. *All my inward friends abhorred me: and they whom I loved, are turned againſt me*] Now follows that which was hardeſt of all to be brooked, and went neareſt to Job, to wit, that he was an abomination to his moſt intimate friends, and found them adverſaries, to whom he had ſhewed moſt love and affection. As if he had ſaid, all thoſe with whom before time I communicated my ſecrets, as with my deareſt friends, do now turn their face from me, neither do any deal more deſpightfully with me, then thoſe of whom I have beſt deſerved, and whom I have moſt truſted.

All] Not ſome alone, but every one. I have not one friend left, in whom I may confide.

my inward friends] Heb. *mortals of my counſel.* Thoſe men that are mortal like my ſelf, and therefore ſhould pity me in my miſery, and to whom I communicated my ſecret and weightieſt affaires in my proſperity, as men do to their beſt friends, leſt they ſhould be revealed. Theſe had great advantage againſt him, and might do him much harme. Of ſuch David complains, Pſal. 41. 9. & 55. 13, 14. For the word, Counſel, ſee on Chap. 15. 8. upon the word, Secret.

abhorred me] See on Chap. 15. 16. They would not come near me, but kept aloofe off from me. The word תעב ſignifies that which is diſpleaſing to all the ſenſes, which a man would neither ſee, hear, ſmell, taſte, nor touch, ſo much he doth deteſt it. Hateful to the ſight, from which a man turns his eyes away, Exod. 8. 26. To the hearing, ſo that men turn their eares away, Am. 5. 10. To the taſte, againſt which a man ſhuts his mouth, Pſal. 107. 18. To the ſmell, ſo that the noſe is ſtopt againſt it, Iſa. 1. 13. To the touching, ſo that the finger will not touch it, Lev. 11. 23, 24. Hereby Job ſhews that his beſt friends did utterly deteſt him, and forſake him in his miſeries, which was a very great addition to his ſorrowes.

and they whom I loved] Heb. *and this man whom I loved.* The ſingular for the plurall, as if he had pointed to his friends, and ſaid theſe who were moſt of my counſel and beſt beloved by me, are now every one of them become mine enemies. Or, it may be he ſtrikes at Bildad in particular, that ſpake laſt to him. All my friends abhor me, yea even this Bildad, whom I highly prized, that now ſpeakes ſo bitterly againſt me, he joynes with the reſt to condemn me unjuſtly. This is well joyned to the former, for thoſe whom men love, they uſe to make of their privy counſel.

are turned againſt me] Are become mine enemies, and ſet themſelves againſt me to do me hurt. It was a great grief to him for ſuch friends to faile him in his miſery, but greater for them to hurt him, and to change their love into hatred.

V. 20. *My bone cleaveth to my ſkin, and to my fleſh, and I am eſcaped with the ſkin of my teeth*] Job now concludes his diſcourſe of his harſh entertainment by others, with a deſcription of his own low condition to move his friends the more to compaſſion. He was forſaken by brethren, neighbours, kindred, ſuch as he had done good to, hirelings, maidſervants, menſervants, wife and all (for children he had none left) deſpiſed by children, and friends, and withal brought ſo low in his body, that he was become a meer anatomy having nothing left on him but ſkin and bones. A fit object for commiſeration.

My bone] That is, my bones. The ſingular, for the plurall, as Chap. 2. 5.

cleaveth to my ſkin] My fleſh being all gone, my bones and ſkin now grow together. This argues an extreme leanneſſe and conſumption of his fleſh. Others take the meaning to be, that his bones appeared through his ſkin, but that the words will hardly bear; ſee the like phraſe, Pſal. 102. 3. Lam. 4. 8.

and to my fleſh] Or, *as to my fleſh*. As it was wont to cleave to my fleſh, when I was well, ſo now that being conſumed, it cleaves to my ſkin. See on Chap. 18. 20. and for the word, Fleſh, on Chap. 14. 22.

and I am eſcaped] I am yet alive, but have ſcarce any whole ſkin left, but what is on my teeth. The reſt is all full of ſores. Some conceive that the devil left his mouth whole, that he might have liberty to curſe God, whereunto Satan aimed to bring him as before, by his loſſes, Chap. 1. 11. ſo now by his ſores, Chap. 2. 5.

with the ſkin of my teeth] Some underſtand it of his lips, which cover the teeth, as the ſkin doth the body. But it is likely his lips had ſores as well as other parts, Chap. 2. 7. and the Scripture uſeth not ſo to ſpeak of the lips. It is rather meant therefore of the ſkin that covers the gummes, the fleſh being worne away there alſo, and nothing but ſkin left on the roots of his teeth, and no ſores there within, as were all over his body without. For the word, Teeth, ſee on Chap. 16. 9.

V. 21. *Have pity upon me, have pity upon me, O ye my friends; for the hand of God hath touched me*] Here Job goes on from a lamentable deſcription of his troubles to a pathetical inſinuation to his friends that he expects, that they having weighed all the particulars, ſhould rather pity him, then ſo furiouſly proſecute him. This he preſſeth with a double argument, one in this verſe from thoſe great plagues, which God had laid upon him, which might ſuffice, and need not be aggravated by their unkindneſſe: the other from his low condition in the next verſe who had no fleſh left, and therefore had little need to be further perſecuted. All that he had ſpoken before was to move them to compaſſion, and now he moves them directly to it. Ye ſhall ſhew your ſelves moſt hard hearted creatures, if ſo lamentable a ſpectacle of one ſo afflicted and forſaken of his neareſt friends will not move you to pity, which might work upon an heart of flint.

Have pity upon me] Forbear to reproach me in this manner, and ſpeak comfortablly to me in my afflictions.

have pity upon me] The doubling of the word ſhews that Job had great need, and earneſt deſire of commiſeration. Others take it for a diminution. If ye will not relieve or help me in my miſery, at leaſt pity me. This is the leaſt courteſie a man can look for from his friends.

O ye my friends] Speaking ſo particularly to them ſhews his great deſire of comfort from them. Ye that once carried your ſelves as friends to me in my proſperity, now ſhew your ſelves not like thoſe falſe ones lately ſpoken of, but pity me in my adverſity. If others neglect me, ye ſhould not do ſo. For the word, Friends, ſee on Chap. 16. 20.

for the hand] An argument from Gods afflicting him to move men to pity him. Elſe they might ſin againſt God, Pſal. 69. 26. For the word, Hand, ſee on Chap. 15. 23. Here is meant Gods ſtriking hand, or his plague.

of God] The powerful God, who can lay on load: ſee on Chap. 4. 9. & 11. 5.

hath touched me] See on Chap. 1. 11.

V. 22. *Why do ye perſecute me as God, and are not ſatisfied with my fleſh?*] As the heavineſſe of Gods hand upon him, ſo the weakneſſe and low eſtate it brought upon his body ſhould have moved his friends to pity him.

Why] The queſtion addes Emphaſis to Jobs expoſtulation. What reaſon have ye to be thus ſevere againſt me? What cauſe have I given you to uſe me thus harſhly?

do ye perſecute me] Follow me ſo cloſely with reproaches to do me hurt.

as God] As if ye had as much power over me as God, and might lay what load ye would upon me. Or, why do you joyne with God in perſecuting me, and adde ſcornes to my ſores? Ye ſhould not do ſo, ſee on verſ. 21. For the word God, ſee on Chap. 8. verſ. 3, 5.

and are not ſatisfied] Are not filled. Think I have not hurt enough already, ſee on Chap. 7. 4. & 10. 15. on the word, Full.

with my fleſh] See on Chap. 14. 22. Ye are like wilde beaſts, which are not content to eat the fleſh, but break the bones of their prey. So ye are not content, that my fleſh is conſumed with ſores and pain, but ye adde ſorrows alſo to my mind to break it with your reproaches, Chap. 31. 31.

V. 23. *Oh that my words were now written, Oh that they were printed in a book!*] Job now goes on to another part of the Chapter, the confirmation of his integrity, wherein. 1. He ſubmits himſelf to mans judgement, verſ. 23, 24. 2. To God, verſ. 25, 26, 27. Bildad ſeems to reckon Job among thoſe that knew not God, Chap. 18. verſ. 21. Job therefore here profeſſeth his faith in God and Chriſt his Redeemer, and his expectation of a joyful reſurrection from him. In the firſt he firſt deſires to approve himſelf to the judgement of the preſent age, verſ. 23. ſecondly, of the age to come, verſ. 24. Do not think that I babble I know not what, but ſeeing ye have no care at all of comforting or relieving me, I wiſh for this one laſt ſolace, that thoſe words which I ſhall now ſpeak in your hearing, were recorded in ſome publick inſtrument to all eternity.

Oh that] Heb. *who will give that!* The form of a wiſh in Hebrew, ſee on Chap. 6. 8. & 11. 5.

my words] Which I now ſhall ſpeak concerning my integrity, and the reſurrection.

were now written] That ſome cunning ſcribe were preſent, that could take them now preſently, as I ſpeak them, and not loſe one of them. For the word, Now, ſee on chap. 17. 15.

Oh that they were printed] Or, *drawn out*. That is, written in great and capital letters, that every man might read them, Hab. 2. 2. for there was no printing in thoſe dayes. He wiſhes they were, not written onely in an ordinary way, but in a large and laſting hand, as lawes and publick records uſed to be written, Iſa. 30. 8.

in a book] Not in looſe paper onely, that may be loſt, but in a book where they might be kept together, as publick Records are ingroſſed in a book, Gen. 5. 1. Math. 1. 1. Eſth. 6. 1. And Kimchi in his preface to the ſmall prophets gives this as a reaſon, why they were all twelve bound together in a book, leſt by reaſon of the ſmalneſſe of them any one of them ſhould be loſt. Job would have none of his precious words to be loſt. Alſo he wiſhes them in a book that they might come to many mens knowledge, that could not hear him ſpeak them, nor perhaps might never hear of them by report.

V. 24. *That they were graven with an Iron pen, and lead, in the rock for ever*] To be written in a book is more then to be written, and to be graven in a rock is more then to be writen in a book. Hereby Job ſhews, that as he feared not the judgement of all then alive, ſo not of poſterity neither, who uſe to judge more freely and impartially of things, when fear and favour of the perſons is gone with them. As if he had ſaid, I could be content my words were written in a book, but I wiſh rather they had a more laſting monument. Moths and age can corrupt books. I would therefore have an iron pen and a leaden book that may ſtand out all the injury of time, and preſerve this teſtimony of the reſurrection, to the reſurrection. And this wiſh of Job God hath granted him, for his words are written in Gods book, which will laſt as long as rocks to the worlds end. Elſe had we never heard of this excellent teſtimony of the reſurrection.

That they were graven] Cut into ſome hard matter, as ſtone, braſſe, or lead, where they might laſt longer then things written. So monuments are graven on tombes for remembrance of great men that are dead.

with an Iron pen] It had need be an hard and ſharp inſtrument, that ſhall grave in ſtone, or lead, or braſſe. And that which is ſo written by ſuch an inſtrument on ſuch hard matter will laſt longer, then what is written by pens on paper, Jer. 17. 1. The word ברזל 1. Signifies the iron it ſelf, Deut. 8. 9. 2. An axe made of iron, 2 King. 6. 5. 3. An iron chaine, Pſal. 105. 18. 4. A thing hard or difficult, Deut. 28. 23, 48. Here it is taken in the firſt ſenſe.

and lead] Some read it, *or of lead*. But leaden pens are too ſoft to cut letters in ſtones, although they may ſerve to write in paper, yet is that writing alſo neither ſo viſible nor durable, as others. But lead here muſt be the matter of the writing, not the inſtrument. Some conceive that they uſed for preſervation of monuments to cut the letters in ſtone, and melt lead and put into each letter to make them the more viſible and durable. Others, That they did engrave the letters in plates of lead, as now they do in braſſe, and faſten them in ſtones, as now they do engrave ſtones. The Heb. word is taken from a word, that ſignifies duſt, becauſe lead is taken out of the duſt, and hath much duſt in it.

in the rock] The word צור ſignifies. 1. A rock or ſtone, as Pſal. 81. 16. 2. A ſharp ſtone, that will cut like a knife, Exod. 4. 25 3. A ſtrong caſtle or fort, for ſuch were often built upon rocks, Pſal. 61. 2. 4. Strength it ſelf, becauſe rocks are ſtrong, and ſtand out all ſtormes. Iſa. 26. 4. everlaſting ſtrength. Heb. a rock of ages. 5. God himſelf, who is ſtrength it ſelf, Deut. 32. 18. Here it is taken in the firſt ſenſe. Things written in rocks and ſtones are durable.

for ever] That they might laſt longer then one generation, even as long as the world laſts.

V. 25. *For I know that my redeemer liveth, and that he ſhall ſtand at the latter day upon the earth*] I have appealed to men preſent and to come: but if they ſhould all prove corrupt, and take your part againſt me, yet I know there is a general judgement to come in which I ſhall be cleared. He ſets out the doctrine of the Reſurrection largly. 1. By the excellent qualities of his Saviour and Judge, that he is living, and ſhall abide, when others are in the duſt, and ſhall be the Judge in the laſt and ſolmne judgement, in this verſ. 2. From the effects of death, which brings a man very low, and conſumes his skin, and pierces through his fleſh, yet Chriſt will raiſe him up again, verſ. 26. 3. From the effects of the Reſurrection, which will reſtore his own fleſh to him again, and thoſe eyes he now hath, to look on Chriſt at the laſt day; though for a time he lie in the grave, as one ſwallowed up by death, verſ. 27. The ſum of this verſe is, as if he had ſaid, Leſt haply ye imagine, that becauſe I have no hope of this life, that therefore I have none of the life to come neither, I tell you that I know that he by whom I ſhall be redeemed is immortal, who as he was before this duſt, as being the creatour of it, ſo ſhall he not be diſſolved with it, but remain after it is diſſolved, and brought to nothing. The Hebrew Writers and Mercer with them conceive it not to be meant of Chriſt, nor of the Reſurrection, but either of Jobs preſent condition, or of a certain expectation of proſperity in this world after all his troubles. Though Job might at preſent ſee God by the eyes of faith, yet that is not the ſight here ſpoken of, but a bodily ſight with the ſame eyes he now had, verſ. 27. which Job could not then do. And for a certain hope of proſperitie, it is clean contrary to all the tenour of Jobs ſpeech, Chap. 16. 22. & 17. 1, 11, 13, 14, 15, 16. He never dreamed in all his affliction of his following proſperitie. It was a great wonder both to himſelf and others to ſee it. Therefore it muſt needs be meant of the ſight of Chriſt in the Reſurrection, which was his greateſt comfort in his miſeries.

For] Heb. *And*. Yet that particle is in Scripture tranſlated *for*, and uſhers in a reaſon of what is ſaid before, ſee on Chap. 11. 4. & 17. 10. Job reaſons from his aſſuranec. I am ſure it is true, and therefore being of great weight it is worthy to be written down. Others read it, *How*, or *That*. As ſetting down the matter to be written, Jobs faith of the Reſurrection. So this particle is uſed, Chap. 6. 9.

I know] I am ſure of it upon good grounds. And the pronoun is added in the Original for emphaſis, however you may think me a wicked or an ignorant man, yet I know this great myſtery.

that my redeemer] An alluſion to the ceremonial Law, where the neareſt kinſman was to take the wife, and buy the land, Ruth 3. 9, 12, 13. with Ruth 4. 4, 5. Hereby is meant Chriſt our Redeemer, who is of our kindred by incarnation, and redeemes us by his paſſion. That Job knew this, ſee on Chap. 16. 20, 21. & 17. 3. This may more fitly be applied to Chriſt, then to God the Father (to whom the Jews apply it) for the Father never did redeeme perſons, nor inheritances in the Law, but the brother, or neareſt kinſman: and Chriſt is our brother by incarnation, and we are his brethren by adoption. We were Satans by nature, Chriſt hath redeemed us by the price of his own blood, and will deliver us from hell, and ſettle us in heaven the inheritance of Gods children, and therefore deſerves the name of a Redeemer. He calls him His Redeemer, a particle of love, and challenging a right in him, elſe no good would come to Job, though others were, if he were not redeemed by him. Such intereſt expreſſed by this particle My, ſee 1 King. 20. 32. Iſa. 49. 4.

liveth] That is, liveth for ever. You and I muſt die, but my comfort is, I have one to right me, who lives for ever. This is true of Chriſt as God. It was Gods common oath, Numb. 14. 28. Deut. 32. 40, And alſo as man after his reſurrection, Heb. 7. 25. Rev. 1. 18.

and that he ſhall ſtand] For the word, ſee on Chap. 14. 12. on the word, Riſeth, for it ſignifies both to riſe, and to ſtand. He believes that Chriſt as a conquerour ſhall ſtand, and keep the field when all his enemies ſhall be overcome, and ſhall raiſe his again out of the duſt to eternal glory. Or, ſhall remain for ever. Or, ſhall appear in glory to judge the quick and the dead. For appearing is a kind of riſing, as on Chap. 24. 12.

at the latter day] When he comes to judge the quick and the dead. Or, the laſt, when he hath overcome all his enemies, 1 Cor. 15. 25, 26. Rev. 1. 8, 11.

upon the earth] Heb. *upon the duſt*. For the word, ſee on Chap. 14. 8. Either it is to be underſtood metaphorically for conquering all his enemies, as before, or elſe the laſt judgement may be on the earth. Or, *over the earth*. To wit, in the aire. Others read it, *and this ſhall ſtand up at the laſt day upon the earth*. That is, this body of mine, ſee on verſ. 2. and Chap. 13. 28. As Chriſt will appear in glory at the end of the world, ſo he will raiſe me up to meet him. Or, *He will raiſe me up, &c.* ſo the word is uſed actively, Chap. 41. 10. Or, *He ſhall ſtand over the duſt*; that is, over my dead body turned to duſt to raiſe it, Gen. 3. 19.

V. 26. *And though after my skin wormes deſtroy this body, yet in my fleſh ſhall I ſee God*] Job now pointing to his body acknowledgeth, that it muſt come under the power of death, yet believes it ſhould be raiſed up to ſee Chriſt in the fleſh. As if he had ſaid, I, whom ye judge a wicked man, after that the wormes have pierced through this skin, and devoured this image of a body, rather than a body, even I ſhall be raiſed out of the grave again to behold God.

And though after my skin] After they have devoured my skin, and pierced through it to conſume my fleſh.

wormes deſtroy this body] Heb. *They deſtroy this.* That is, the wormes, who commonly deſtroy mens bodies in the grave. So they embalmed Joſeph. That is, ſuch as uſed to embalme men, Gen. 50. 26. And he ſaith, This, and would not name his body, becauſe it was ſo poor, that it was not worth the name of a body. See on verſe 25. and on Chap. 13. 28. Or, it may be read imperſonally, *This be deſtroyed*, ſee on Chap. 3. 3.

yet in my fleſh] Heb. *out of my fleſh.* For the eyes are the windows of the body, out of which men look. I ſhall have the ſame body I now have, and with it behold God. For the word Fleſh, ſee on Chap. 14. 22. Or, *with my fleſh.* That is, having this fleſh again. So מן is tranſlated, verſ. 22.

I ſhall ſee God] I ſhall ſee Chriſt, who is God, in his humane nature. For the word God, ſee on Chap. 4. 9. & 11. 5. The whole verſ. may be read thus, *And after I ſhall awake, though this body be deſtroyed, yet out of my fleſh ſhall I ſee God.* It is no new thing in Scripture to compare death to ſleep, and reſurrection to awaking, Dan. 12. 2. Epheſ. 5. 14. And being thus read it is a plainer and fuller confeſſion of the Reſurrection.

V. 27. *Whom I ſhall ſee for my ſelf, and mine eyes ſhall behold and not another; though my reins be conſumed within me*] Leſt any man ſhould think, becauſe of the difficulty of raiſing up the body, or the great alteration of qualities, and great glory added to it, that it ſhould be a new created body, and not the ſame, that Job now had, he affirms in very many words, that it ſhall be the ſame body reſtored. He expounds the end of the former verſe in the beginning of this, and the beginning of it in the end of this verſe. As if he had ſaid, I my ſelf ſhall ſee this God my Saviour, and with theſe mine eyes, and not being transformed into any thing elſe, ſhall behold him: albeit as now my ſtate is, whatſoever is remaining of this life within me, is ſpent even to my very bowels.

whom I ſhall ſee] See on the end of verſ. 26.

for my ſelf] For my own good, and to my ſingular comfort. Or, Not by a deputie, as follows in this verſ. but with mine own eyes, as follows immediately.

and mine eyes] A farther declaration of what was ſaid before from the inſtrument of ſeeing, which ſhews it to be a bodily ſight.

ſhall behold] I ſhall view Chriſt throughly in all his glorie, and forget all my forepaſt miſeries. The word ראה hath many ſignifications. 1. To ſee or obſerve a thing, Gen. 45. 12. 2. Metaphorically for the acts of the other ſenſes, as for ſmelling, Gen. 27. 27. for feeling, Iſai. 44. 16. Jer. 17. 8. for hearing, Exod. 20. 18. 3. To know, that is, to ſee with the eyes of the mind, Gen. 42. 1. 4. To have experience of a thing, Eccleſ. 1. 16. 5. To provide, Gen. 22. 8. 6. To ſet out prophetical viſions. Hence Prophets were called Seers, Iſa. 30. 10. Here it is taken in the firſt ſenſe for viewing Chriſt with the bodily eye.

and not another] Heb. *and not a ſtranger.* My own body ſhall be reſtored to me, and not a ſtrange body beſtowed on me, wherewith to ſee Chriſt, Iſa. 26. 19. 1 Cor. 15. 53. I ſhall not need to take it upon report from others, as it were at the ſecond hand, neither ſhall I be changed, as if I were a ſtranger from my ſelf, but I who now feel theſe ſore pains, ſhall ſee that happie ſight.

though my reins] See on Chap. 16. 13.

be conſumed] Here he intimates, that his pains were ſo very great, that they had pierced into his very bowels, and worn them alſo.

within me] Heb. *in my boſome.* Eccleſ. 7. 9. In ſecret, ſo as I feel it, though none of you can ſee it, and therefore pity me not. Yet I ſhall riſe again, though I be brought thus low. Or rather, though my body ſhall be altogether conſumed in the grave both within, and without, yet I ſhall riſe again. Others read the end of the verſe thus, *My reins are conſumed within me.* Leaving out *Though.* And they interpret it thus, I have a very great deſire, and I am almoſt conſumed with looking for that happie day, when I ſhall ſee Chriſt in the fleſh at the laſt day. For the ſeat of deſire is placed in the reins. See the like expreſſion, Job. 2 17. Pſal. 119. 81. 2 Sam. 13. 39. Pſal. 84. 2.

V. 28. *But ye ſhould ſay, Why perſecute we him? ſeeing the root of the matter is found in me.*] Here is the concluſion of this Chapter wherein Job 1. Shews how his friends ſhould have carried themſelves to him in his ſad condition, in this verſe. 2. He threatens judgement upon them from a juſt, and angry God, if they perſiſt to vex him, in the laſt verſ. Some make theſe words to depend on the laſt verſe to this purpoſe, ſeeing I am thus outwardly and inwardly conſumed, you ſhould pitie me, and not go on to reproach and perſecute me. And they ſhould read it, *Therefore ye ſhould ſay.* As כי is uſed, Pſal. 116. 10. But it may depend upon all their ſpeeches againſt him, and be a fit concluſion to perſwade them to uſe him better. As if Job had ſaid, Surely equity it ſelf, and true friendſhip ought rather to have withheld you from reviling and reproaching me in this manner. For if ye will diligently, and with judgement weigh, and conſider the whole matter, ye ſhall finde that I have true piety in me, though ye condemn me for an hypocrite. The words would be plainer, if they were inverted thus, *But ſeeing the root of the matter is in me, ye ſhould ſay, Why do we perſecute him?* So Jobs own words would be clearly diſtinguiſhed from thoſe he preſcribes to his friends, and the confuſion of perſons avoided.

But] So this particle is uſed, Chap. 9. 18.

ye ſhould ſay] So the future is tranſlated, Obad. verſ. 12. For the word ſee on Chap. 16. 1.

Why perſecute we him] Why do we revile a godly man ſo deeply afflicted by God already? ſee on verſ. 22.

ſeeing] He layes down a juſt cauſe why they ſhould not perſecute him, to wit, his piety. The word is ordinarily tranſlated *And.* But it is often tranſlated *Seeing*, as here. See Chap. 21. 22. & 28. 21.

the root] The foundation, that gives ſap to, and upholds all the reſt. See on Chap. 14. 8.

of the matter] Some underſtand it of true piety. Seeing I am a godly man, although I be thus extraordinarily afflicted, ye ſhould not therefore neglect the root of piety, that is in me, and cenſure me for my heavie afflictions which claſpe me about, as Ivie grows about a tree, and threaten to overgrow and kill me. Others read it thus, *of the word.* For דבר ſignifies the word, Joel 1. 1. and the thing ſpoken of, Eccleſ. 7. 8. Gods word and promiſe hath taken deep root in me by faith, neither have I renounced it for all my troubles. Therefore God will acquit me, and ye ought not to condemn me. Or, Thoſe words I would have written down verſ. 23. concerning my joyful reſurrection are written in my heart. Why ſhould ye then reject me for a wicked man? Or, I have a good cauſe, and maintain the right with good arguments, and the truth will be found on my ſide in the end (as indeed it was, Chap. 42. 7.) therefore ye ſhould not condemn me for a wicked men. See the like profeſſion of Job, Chap. 6. 29, 30.

is found] It is now in me in truth, and will be found ſo in the end, when the buſineſſe is throughly diſcuſſed. For the word ſee on Chap. 17. 10.

in me] It lies in me, as the root in the ground, though ye cannot ſee it. I am juſt like a tree blaſted in the branches, but ſound at root.

V. 29. *Be ye afraid of the ſword: for wrath bringeth the puniſhments of the ſword, that ye may know that there is a judgement.*] Job now tells his friends, that they who judge ſo raſhly of him, had need to fear the juſt judgement of God upon ſuch as adde afflictions to ſuch as are preſt down with it already. As if he had ſaid, I fear not that deſtruction, which thou O Bildad didſt threaten againſt thoſe that know not God, (Chap. 17. 20, 21.) Look to it, thou and thy fellows rather, leſt God ſtrike you with his ſword. Seek to prevent this heavie judgement of God before you feel it.

Be ye afraid] Heb. *Be ye afraid for your ſelves.* Threaten not me, but take heed to your ſelves, prevent your own danger. Thus Job ends his ſpeech, as Bildad did his, Chap. 18. 21. But ſpeaks not in general, and obliquely, as he did, but particularly, and home to his friends.

of the ſword] Of deſtruction by the ſword, or of Gods ſword of revenge, leſt ſome heavy judgement from him light upon you. A particular put for the general. Heb. *From the face of the ſword.* Or, *becauſe of the ſword.* It hangs over your head, take heed of it. The ſword is an inſtrument of executing maleſactours, and is uſed here for a violent death, which comes often by the ſword. It is uſed by an enemy or by a judge to inflict a cruel or juſt death, on a foe or maleſactour, Lev. 26. 6. Ezek. 38. 21. And the face of the ſword in the Original ſhews the judgement to be preſent or neer at hand as a man whoſe face is ſeen is nigh us. The Heb. word comes from a word, that ſignifies to lay waſte as the ſword doth whole countries in war.

for wrath bringeth] The wrath of God will certainly bring deſtruction upon you, if ye perſiſt in your evil way, 2 Chron. 28. 13. Or, your wrath againſt me will call for vengeance to be poured down on your own heads. The word comes from heat in the Original, and may well ſet out a fierce wrath.

the puniſhments of the ſword] Capital dangers, the puniſhments of ſin. See on Chap. 7. 21. Others read it, *For wrath is among the iniquities of the ſword.* That is, ſuch fierce anger, as ye have ſhewed againſt me is one of thoſe great ſins, that God uſeth to puniſh by a violent death, or that deſerve ſuch a death. This is often the end of mockers and perſecutours. Therefore fear it. Hereby Job ſhews much love to his friends, that was ſo carefull to prevent their ruine, that ſo much furthered his.

that ye may know] That ye may take notice of it, and acknowledge it before ye feel it, and ſo ſave your ſelves from it, Matth. 3. 7. Or, That ye may acknowledge it, when ye feel it.

that there is a judgement] That this world is not governed by chance, but by Gods juſt providence, Pſal. 58. 11. Or, That God the juſt Judge will certainly and ſeverely puniſh ſcoffers, mockers, and raſh cenſurers, Matth. 7. 1, 2. No doubt Jobs friends knew this well enough, but wiſe men are oftentimes ſo blinded with paſſion, that they foreſee not the evil event of their fooliſh counſels, till it be too late.

Job therefore like a faithful friend ſhews, that he is much moved with their danger in the midſt of his miſeries, and foretels them of it, that being forewarned, they might prevent it.

CHAP. XX.

THis Chapter contains Zophars ſecond and laſt charge againſt Job. Eliphaz and Bildad give a third charge afterwards. But Zophar forbears, either becauſe Job had ſatisfied him, Chap. 21, before his turn came to ſpeak again, or elſe becauſe he wanted matter, or elſe becauſe he ſaw Job ſo reſolute in his own defence, that he made account before-hand that he ſhould loſe his labour. Compare this Chap. with the 11. and ye ſhall find, that here is nothing new, except it be, that being with his fellows beaten from their firſt opinion, that wicked men could not thrive in the world, and that by the ſtrength of Jobs arguments, he doth, as they had done before, confeſſe they may thrive for a while, but come to a ſhameful ruine, and gives Job no hope of reſtauration, as he had done before, Chap. 11. He was nothing moved with Jobs miſeries, nor his entreaties, nor his ſolemn profeſſion of his faith, but takes occaſion from Jobs laſt words, Chap. 19. 29. full of love to him and his fellows, to fall more foul upon him then before. In this Chapter. 1. There is an inſinuating preface, ver. 1, 2, 3. 2. A large narration from verſe 4. to the laſt verſe. 3. A brief concluſion in the laſt verſe. In the preface ſee firſt the ſpeaker deſcribed, verſe 1. 2. His neceſſity of ſpeaking, as he conceived, verſe 2. 3. The cauſe of his ſpeech, and manner, how he would ſpeak, verſe 3.

Then] See on Chap. 4. 1. & 8. 1.

anſwered] See on Chap. 16. 1.

Zophar the Naamathite] See on Chap. 2. 11.

and ſaid] See on Chap. 16. 1.

V. 2. *Therefore do my thoughts cauſe me to anſwer, and for this I make haſt.*] He could no longer hear Job with patience, but his thoughts burning within him long for a vent. I had thought to have let thee go, and not have medled any more in this matter, but that thy contumelious words do compell me to take another courſe, and to give thee this ready anſwer.

Therefore] He intimates that this neceſſity of ſpeaking aroſe from Jobs laſt words, Thou bidſt us to be afraid of the ſword, and of Gods judgements, this ſpeech of thine urges and haſtens me to give an anſwer. I cannot with patience hear thee any longer, but muſt interrupt thee. Others refer it to the words following, Therefore my thoughts urge me to anſwer, becauſe I have been reproached by thee, verſ. 3.

do my thoughts] I do not ſpeak raſhly though I make haſte to anſwer, I have thought ſeriouſly of the matter, before I ſpeak. I have a multitude of arguments in my minde to oppreſſe thee withal, and I muſt utter them. See on Chap. 4. 13.

cauſe me to anſwer] See on Chap. 15. 13. Or, *anſwer me.* That is, prompt me, what I ſhould ſay to thee by way of anſwer.

and for this] The former cauſe makes me not onely to anſwer, but to do it quickly. It is ſo great a reproach, that I cannot bear it any longer. Others read it, *and becauſe.* That is, becauſe I am of a quick apprehenſion, and my nature urgeth me to a ſpeedy anſwer.

I make haſte] Heb. *my haſte is in me.* I am afraid, I ſhall forget many things ſpoken by thee, if I do not anſwer quickly.

V. 3. *I have heard the check of my reproach, and the ſpirit of my underſtanding cauſeth me to anſwer.*] Two things moved Zophar to anſwer at this time. The one, becauſe he conceived that Job had put a great diſgrace upon him not to be borne. The other, becauſe he thought himſelf wiſe enough to anſwer for himſelf, and to remove this aſperſion from him. As I have heard thy ſharp rebukes, ſo my knowledge will afford me ſufficient matter to make thee an anſwer.

I have heard] See on Chap. 13. 17.

the check of my reproach] Such a reproof, as tends to my diſgrace. He means in thoſe words of Job, Chap. 19. 29. which were ſpoken to his fellows, as well as to him, but he applies them to himſelf particularly. See on Chap. 19. 5. 1 Sam. 13. 13.

and the ſpirit] See on Chap. 15. 2. upon the word, Wind. He means his reaſonable ſoul here, though ſome underſtand it, as if he ſpake of the ſpirit of God.

of my underſtanding] Heb. *out of my underſtanding.* It makes me to ſpeak out of that underſtanding God hath given me, and not out of paſſion, as thou deſerveſt, I ſhould ſpeake to thee.

cauſeth me to anſwer] See on verſe 2. For the word ſee on Chap. 16. 1.

V 4. *Knoweſt thou not this of old, ſince man was placed upon the earth*] Now he comes to the narration of thoſe judgements, which ſhall fall on wicked men, and deſtroy their proſperity. This he propounds in this verſe and the next, amplifies from thence unto the laſt verſe and concludes all in the laſt verſe. In the propoſition he appeals to Jobs conſcience by way of interrogation in this verſe, and ſets down the thing to be proved in particular in the next verſe. He ſecretly taxes Job of groſs ignorance, or wilful oppoſition of the truth. Is it poſſible, O Job, that thou ſhouldſt be ignorant of this, which almoſt every man knows, and which is proved by the examples and experience of all ages, ſince men began to inhabit the earth? I cannot think thee ſo ignorant, but rather fear that thou diſputeſt againſt thy conſcience.

Knoweſt thou not] Certainly thou doſt or ſhouldeſt know it. The word *not* is not in the Original, but muſt be added to make up the ſenſe. As it ſhould be alſo, 1 Sam. 2. 27, 28. Did I not plainly appeare, and did I not chuſe him, &c?

this] Which I ſhall propound (in the next verſe) of the ſudden deſtruction of wicked men.

of old] That this was of old. It ſignifies long ſince, or a long time paſt, to wit, from the beginning of the world, as it is expounded in the words following. Sometimes it ſignifies long hence, or a long time hereafter, as Pſal. 132. 14.

ſince man] From the beginning of the world. Since it was firſt inhabited. This is no new thing, but hath been Gods conſtant proceeding from the beginning. And therefore it is a marvell, that ſo wiſe a man ſhould be ignorant of it. Or, *ſince Adam*, the firſt man of all.

was placed] Heb. *he did place man.* To wit God, who uſeth to place and ſeat men, where he pleaſeth in the world. It is tranſlated *placed*, Jer. 5. 22.

upon the earth] See on Chap. 9. 24.

V. 5. *That the triumphing of the wicked is ſhort, and the joy of the hypocrite but for a moment*] In this verſe is the hinge of the whole controverſie. Job had by force of argument driven them from one fort already, that God did not uſe to give proſperity to wicked men, now they flye to a ſecond, that if he do, yet it is but for a while, and he quickly ruins them.

That the triumphing] That the pompe of the wicked cannot be fetched from the times of antiquity, and that the joyes of hypocrites vaniſh away in a moment. The word ſignifies crying out for joy or ſinging, as men in great proſperity uſe to do.

of the wicked] See on Chap. 3. 17.

is ſhort] See on Chap. 17. 12. It is not long ſince it began. It is of no antiquity. Heb. *from neer.* So this phraſe is uſed for gods, that came newly up, Deut. 32. 17.

and the joy] Their proſperity, which makes them rejoyce and ſing.

of the hypocrite] See on Chap. 8. 13. This may be added, leſt Job ſhould ſay, I am no wicked man, I worſhip the true God, and then Bildad might reply, yet you may be an hypocrite, and ſo it ſeems you are, becauſe your proſperity ends in miſery, and Gods hand lies heavy upon you.

but for a moment] The beginning of the verſe ſets out the beginning of their proſperity: the end of it ſets out the end thereof. It is but a while ſince it began, and it will ſoon come to an end.

V. 6. *Though his excellency mount up to the heavens, and his head reach up to the clouds*] He now ſets out the ſudden ruine of ungodly men by divers elegant ſimilitudes of things that make a great ſhew, and ſuddenly decay. The firſt is taken from a tree exceeding high like that in Nebuchadnezzers dream, Dan. 4. 11. yet ſuddenly cut down. The flowriſhing whereof is ſet down in this verſe, and the periſhing of it in the next. Their height is ſo great in their proſperity, that they may ſeem to be lifted up into heaven, and with the crown of their head to touch the clouds, but their fall ſhall be great and ſudden, Pſal. 37. 35, 36. And all this is ſpoken to prove Job an hypocrite, becauſe he fell ſo low from ſo great an height.

Though] See on Chap. 9. 15. & 16. 6.

his excellency] Or. *height.* For look what men excell others in, therein have they outſtript others. Hence Kings and Princes are called נשיאים becauſe they are higher, and more excellent then others.

mount up] Heb. *aſcend.* The word עלה 1. ſignifies to go up, as Gen. 35. 1. 2. To excell others, Prov. 31. 29. 3. To ſhoot forth, as boughes and bloſſomes do in a tree, Gen. 40. 10. 4. To ſet out the coming forth of the light in the morning, Gen. 19. 15. 5. To vaniſh away, and appear no longer, Gen. 17. 22. 6. To come into ones mind, Jer. 7. 31. 7. To ſet out the ariſing of anger to ſhew it ſelf in a mans countenance, 2 Sam. 11 20. 8. For the male cattels leaping on the female, Gen. 31. 10. 9. To increaſe, 1 King. 22. 35. Here it may be uſed in the firſt or third ſenſe, for going up, or ſhooting forth.

To the heavens] That grow to the greateſt height. A parabolical ſpeech to ſet out an extraordinary height of a thing, Gen. 11. 4. Iſa. 14. 13, 14. Dan. 4. 11. 20. 22. Matth. 11. 23. For the word, ſee on Chap. 9. 8. & 11. 8.

and his head] See on Chap. 19. 9.

reach] Though he were as proſperous as a tree is high, whoſe top reaches up to the very clouds, beyond which no man can ſee.

to the clouds] Heb. *to the cloud.* Eliphaz had uſed this ſimilitude of a tree, Chap. 5. 3. to ſhew the ſpreading of wicked men like the roots of a tree: here Zophar goes on with it to ſet forth their abundant proſperity by the large, and high branches of the tree, which are more viſible then the roots.

V. 7. *Yet he ſhall periſh forever, like his own dung. they which have ſeen him, ſhall ſay, Where is he?*] The miſerable and deteſtable end of the hypocrite is ſet out here by the ſimilitude of mans excrements, which are caſt away, as things loathſome.

Yet he ſhall periſh] Notwithſtanding his former height, he ſhall be brought very low.

for ever] So as he ſhall never recover his proſperity more. It comes from a word, that ſignifies to overcome. Miſery ſhall overcome him, he ſhall be undone.

like his own dung] A fit ſimilitude taken from that, which every man underſtands. Nothing is more contemptible, then our excrements. We caſt them away with contempt and diſgrace, nor ever look after them more, but let them periſh. Some tranſlate it, *aſſoone as turned about*. But the former reading is better, 1 King. 14. 10. Zeph. 1. 17. 2 King. 9. 37. Hence idols are in diſgrace called in the Original, gods of dung, or ſtinking gods.

they which have ſeen him] They who admired at his proſperity before and took ſpeciall notice of it. For the word ſee on Chap. 19. 27. It is very likely that Zophar ſtrikes at Job with his own weapons, for he had foretold ſuch an end to come to himſelfe, Chap. 7. 8.

ſhall ſay] See on Chap. 16. 1. They ſhall not onely think ſo, but ſpeak of this great change to others with admiration, Pſal. 58. 11. Gen. 27. 33.

Where is he?] We wonder, what is become of him, that was lately ſo high above others: now he lies low enough, Iſa. 14. 16, 17.

V. 8. *He ſhall flye away as a dream, and ſhall not be found: yea he ſhall be chaſed away, as a viſion of the night*] Now he ſets out the vanity, and ſudden departure of wicked mens proſperity by the ſimilitude of a dreame; ſhewing it to be imaginary and fleeting.

He ſhall flye away] Like a bird. So the word ſignifies; and that is very ſwiftly.

as a dream] Some underſtand it of the dream it ſelf, which many times is as ſoone forgotten, as dreamed, and cannot be recalled by the dreamer, nor others. Such was Nebuchadnezzers firſt dream, Dan. 2. 5, 8, 10. But it is better to be underſtood of the thing dreamed of, for dreames many times do remain, after men are awake, as Nebuchadnezzers ſecond dream did with him, Dan. 4. 10. The pleaſure of a wicked mans proſperity ſhall paſſe away quickly, like the joy of a dream, when a man in his ſleep imagines he hath found a great treaſure, and takes much content therein, but aſſoone as he awakes, he is very ſad, becauſe he ſees no ſuch thing, but findes himſelf very poor. Pſal. 73. 19, 20. Iſa. 29. 7, 8.

and ſhall not be found] The wicked mans proſperity ſhall not be found. Or, the wicked man himſelf, that proſpered ſo. He ſhall periſh with his wealth, Act. 8. 20. Others read it, *which cannot be found*. Meaning the thing dreamed of; as before. Heb. *and they ſhall not finde it*. To wit, they that dreamed of wealth, ſhall not finde it when they awake. For the word, ſee on Chap. 17. 10.

yea, he ſhall be chaſed away] Driven away out of his ſtately habitation.

as a viſion of the night] That Epithete is added, becauſe ſome viſions were ſeen by day, Chap. 4. 13. A viſion is more then a dream. It is ſome viſible ſhape appearing to a man in his ſleep, which is not in every dream.

V. 9 *The eye alſo which ſaw him, ſhall ſee him no more, neither ſhall his place any more behold him*] His deſtruction ſhall be not onely ſudden, but alſo ſo great, that they who ſaw him to day, ſhall to morrow ſee him no where, neither ſhall the men of the place, where he lived, ever more ſet eyes on him. For the expoſition of this verſe, ſee on Chap. 7. 8, 10. where Job ſpeakes of as much himſelf, and Zophar here twits him with his own words, as if he would prove him an hypocrite out of his own confeſſion.

The eye alſo] He is ſo clean vaniſhed out of ſight, that the eyes of thoſe men, who looked on him before, ſhall never have any further ſight of him. The word is ſometimes taken for the inſtrument of ſeeing, as here, and Chap. 7. 8. ſometimes for the ſight it ſelf, as Chap. 15. 15. & 18. 3.

which ſaw him] In his flowriſhing eſtate, and proſperity. For the word ſee on Chap. 19. 27.

ſhall ſee him no more] Heb. *ſhall not adde*. To wit, to ſee him again.

neither ſhall his place any more behold him] He ſhall no more be ſeen nor found in his place by any inhabitant there. By the place may be meant the men of his houſe, city, or country. See on Chap. 18. 21. Others read it thus, *Neither ſhall the eye of his place any more behold him*. That is, the eye of the men of his place. And they repeat the word *Eye* out of the former part of the verſe, becauſe the word *place*, agrees not with the verb *behold*, in gender. Others thus, *Neither ſhall any eye behold him any more in his place*. Either at all, or in his former condition. As place ſeems to be taken Chap. 18. 21. All is to this end to ſhew the great alteration, that ſhall light on the hypocrite.

V. 10. *His children ſhall ſeek to pleaſe the poor, and his hands ſhall reſtore their goods*.] Now he goes on to ſet out the miſeries that fall upon the wicked man, when once his proſperity begins to decline, and firſt he mentions the unhappy condition of his children, which muſt needs be very low, when they ſhall be glad to humour the loweſt of the people. Yet this falls on them very juſtly, for their parents oppreſſed and ruined many families to inrich their children, and therefore it is juſt with God, that their poſterity ſhould be brought ſo low, that they ſhould for want be forced to fawn upon the poor. And they muſt be very poor, that are forced to flatter poor men.

His children] See on Chap. 14. 21. upon the word Sons.

ſhall ſeek to pleaſe] Either to keep them from moleſting them, and revenging themſelves on them for the cruelty of their fathers towards them, or elſe to ſupply their wants, who are now grown poorer then they whom their parents oppreſſed to make them rich. The latter is right, for if their parents reſtored all in their life time, what need further revenge on their poſterity? See the notes following on this verſe.

the poor] See on Chap. 5. 16. Others read it thus, *The poor ſhall oppreſſe his children*. He by his riches and might did oppreſſe others, and make them poor: but his children ſhall be brought ſo low that they ſhall be oppreſſed by the poor, who will take all away, and leave them nothing. How great a judgement it is for one poor man to oppreſſe another, ſee Prov. 28. 3.

and] Rather, *for*. For here is a reaſon given, why his children ſhould be ſo poor, that they ſhould be forced to pleaſe other poor men, namely becauſe the father before his death ſhould be forced to reſtore all his ill gotten goods, and ſo have nothing at all left to provide for them. And they being as moſt rich mens children, brought up idly in expectation of great means from their parents, know not how to live of themſelves.

his hands] Thoſe hands that took it away, muſt reſtore it again. For the word ſee on Chap. 15. 23.

ſhall reſtore] Heb. *make to return*. For the word ſee on Chap. 15. 13. He ſhall be compelled to make reſtitution by law, or force.

their goods] Heb. *his ſtrength*. That is, the goods, which he hath by his power unjuſtly taken away from others. For the word ſee on Chap. 18. 7. Or, *his iniquity*, that is, riches gotten by iniquity, Luk. 16. 9.

V. 11. *His bones are full of the ſin of his youth, which ſhall lie down with him in the duſt*.] Returning now to the wicked man himſelf he ſets out his ruine from the cauſe of it, the ſins of his youth. And illuſtrates it by a ſimilitude taken from a riotous young man, who by his debaucht courſes gets ſome foul diſeaſe, which firſt conſumes his fleſh, and afterward the marrow of his bones, and growing incureable leaves him not, till it bring him to his grave. So Gods judgements upon the wicked man for his former ſins conſume him, and bring him to duſt.

His bones] It hath his name from ſtrength in the Original, for the bones are the ſtrongeſt part of the body, yet ſin can pierce through the fleſh, and infect them alſo, and ſo the whole man conſumes, when not the tender fleſh onely, but alſo the harder bones waſte away. No light puniſhment ſhall fall on him, which may be felt outwardly onely, but ſo heavy an one, that ſhall pierce through and vex his moſt inward parts. So great afflictions are ſet out in Scripture by waſting the bones, Pſal. 32. 3. & 38. 3. & 102. 3.

are full] As he hath had abundance of ſin, ſo ſhall he have abundance of pains.

of the ſin of his youth.] Formerly and long ſince commited by him, God will call him to account for thoſe ſins he hath forgotten. Here Zophar payes Job again with the words of his own mouth, Chap. 13. 26. It comes from a word that ſignifies to lie hid, becauſe young men lie hid in the family, and put not themſelves forth to publick imployments in Church or Common-wealth. Or, *of his ſecret ſins*, So this word is tranſlated, Pſal. 90. 8. And it may well befit this place. He thought his luſts and oppreſſions ſo cloſely carried, that they would never come to light: but God brings them to light long after by his judgements upon him in his old age.

which ſhall lie down with him] His ſin ſhall as it were follow him to the grave, and there bring him to corruption, and cleave to his duſt, till his body be raiſed again to judgement. For the word ſee on Chap. 14. 12.

in the duſt] Heb. *on the duſt*. The duſt in the grave ſhall be like a bed, on which he ſhall lie. See on Chap. 14. 8. upon the word Ground.

V. 12. *Though wickedneſſe be ſweet in his mouth, though he hide it under his tongue*.] An elegant ſimilitude taken from gluttons, who devoure the meat they like, not conſidering whether it be wholeſom or unwholeſome, nor regarding any meaſure. And ſo ſometimes devoure poiſon in ſtead of meat, and ſometimes ſurfeit on wholeſome meats, which although they ſeem pleaſant to him at the firſt, yet afterwards prove his ruine. This ſimilitude he follows to the end of verſe 23. And interlines the allegory with the thing intended, ſpeaking in the ſame ſentence ſometimes of the one, and ſometimes of the other. Which conſideration helpes much to the underſtanding of the text. As in this verſe it is the meat, that is ſweet to the mouth, and hid under the tongue, but wickedneſſe is ſweet to the ſoul and affections, and hid there. It appears verſe 15. that this allegory is here intended to ſet out the oppreſſion of wicked men, whereby they impoveriſh others, and hurt themſelves in the end. Wealth is compared to pleaſing food deſireable for ſweetneſſe. Evil acts in getting, to a ſurfeit, or poiſon. Getting of it to digeſting of ſuch food, which yeelds much pleaſure. Gods puniſhments ſeizing on the oppreſſour in the end to a ſurfeit cauſing vomiting, and leaving emptineſſe, or poiſon burning in the bowels, and bringing death; as if a man were bitten by a viper, or ſome other venemous beaſt. The firſt ſin was by eating the forbidden fruit, which makes this ſimilitude the more pertinent. The pleaſure gotten by eating, and oppreſſing is ſet out ver. 12, 13. The hurt that follows is deſcribed to the end of ver. 23. The ſum of this verſe and the next is, that as a glutton likes the reliſh of his meat, and keeps it in his mouth as long as he can, that he may the more taſte the ſweetneſſe of it, before he let it down into his belly to nouriſh him: ſo the oppreſſour pleaſes himſelf with his manifold inventions how to oppreſſe others, and rowls them up and down in his minde before he execute them.

Though] See on Chap. 9. 15. & 16. 6.

wickedneſſe] רעה Is taken ſometimes for evil of ſin, Pſal. 51. 4. ſometimes for evil of trouble either falling on themſelves, Jer. 28. 8. or by them brought upon others, 1 Sam. 20. 13. Gen. 50. 17. Here it is taken for the miſchief intended to others by the oppreſſour.

be ſweet] Pleaſing like ſweet meat to the palate. Prov. 5. 3, 4.

in his mouth] There we taſte our meat. When it is gone down into the belly, it is paſt the palate and yeelds no more reliſh. For the word ſee on Chap. 15. 5. So ſin is ſweet to the ſoul in thinking of it, as Gods Word is to good men, Pſal. 119. 103.

though he hide it] Though he keep his purpoſe of oppreſſing others, as cloſe in his minde, as gluttons keep their meat under the tongue, that no man may perceive the pleaſure he takes in it. For the word ſee on Chap. 15. 18, 28.

under his tongue] See on Chap. 15. 5. Hereby may be meant pleaſant words, under which the oppreſſour hides his cruel purpoſes.

V. 13. *Though he ſpare it, and forſake it not, but keep it ſtill within his mouth.*] Though it be ſo ſweet to him, that he will by no means leave thinking of it, as a man keeps his meat from going down, while he taſtes any ſweetneſſe in it. The ſame thing mentioned in the former verſe, though ſet out in other words, to ſhew more fully the great delight oppreſſours take in plotting miſchief to others. His intent is to accuſe Job for an hypocrite, who made a fair ſhew of piety, and good will to others, but took pleaſure in plotting their ruine to inrich himſelf.

Though he ſpare it] Though he abſtain from letting it down into his ſtomach, and keep it in his mouth, that he may the longer taſte of the ſweetneſſe of it.

and forſake it not] Let it not for a time go down into his belly.

but] So this particle is tranſlated, Chap. 21. 1.

keeps it ſtill] The Heb. word carries a prohibition with it. He forbids it to go down, and keeps it as it were by force in his mouth.

within his mouth] Heb. *in the midſt of his palate.*

V. 14. *Yet his meat in his bowels is turned, it is the gall of aſpes within him*] He goes on in the ſimilitude, and ſhews, that as the glutton ſatisfied with the taſte of his ſweet meat, lets it down at length and then findes the inconveniences of it, ſo the oppreſſour at length executes his delightful plots, and periſheth by them. And firſt he ſets down his inward diſcontent in this verſe. 2. His loſſe of his riches ſo gotten in the 15. verſe. 3. His following ruine in the 16. verſe. As the gluttons food, when once it comes into his belly is as bitter, as it was pleaſing in his mouth: ſo ſhall the oppreſſours pleaſing plots prove very bitter to him in the end.

yet his meat] Heb. *his bread.* See on Chap. 15. 23.

in his bowels] In his belly. מעים 1. All the inward parts in Scripture phraſe come under the name of bowels, Jer. 4. 19. 2. It ſignifies the heart, the chiefeſt of the inward parts, Pſal. 40. 8. 3. The gravell that lies in the Sea, as the bowels within the body, Iſa. 48. 19. Here it is taken in the firſt ſenſe for the inward parts, whereof the belly is a part.

is turned] The nature of it is changed, and it is become bitter, and unwholeſome like the gall of Aſpes, as follows in this verſe.

it is the gall] It is as the gall; the note of likeneſſe is often left out to make the ſentence the more emphatical. See on Chap. 7. 7. He had ſweet thoughts in plotting, he ſhall have bitter ones, when he hath executed his cruel deviſes.

of aſpes] Whoſe gall it ſeems is very bitter.

within him] As the gluttons meat is very bitter in his belly, ſo the oppreſſours thoughts in his heart. So this phraſe is uſed, 1 King. 3. 28. Pſal. 94. 19. Heb. *in the middle of him.* The word קרב 1. Signifies the midſt of any thing, Exod. 8. 22. 2. The inwards which are in the midſt of living creatures, Lev. 1. 9. & 3. 3. 3. The thoughts which are within the heart, Pſal. 5. 9. & 49. 11. Here it is taken in the ſecond ſenſe, if ye underſtand it of the glutton, but in the third, if it be underſtood of the oppreſſour.

V. 15. *He hath ſwallowed down riches, and he ſhall vomit them up again: God ſhall caſt them out of his belly.*] As the gluttons meat either becauſe of the unwholſomeneſſe of it, or his taking too much of it, puts him to a great deal of paine, untill ſuch time, as he have violently caſt it up again: ſo the goods ill gotten by the oppreſſour ſhall lie ſo ſore upon his conſcience, that he ſhall never be quiet in minde, till he have made reſtitution. He ſhall never digeſt his goods, which he hath ill gotten and heaped up: but with extream paine and torment he ſhall caſt them up raw and indigeſted, God himſelf as it were pulling them violently out of his belly.

He hath ſwallowed down] A metaphor from wilde beaſts, who ſwallow down their prey, and ſo deſtroy it. So rich men ſwallow down other mens riches greedily, eaſily, ſuddenly, ſecretly, irrecoverably, ſo that no man can tell what is become of them, no more then of the leſſer fiſhes ſwallowed by the whale.

riches] Other mens wealth and eſtates gotten from them by fraud and oppreſſion, and converted wholly to his own uſe. For the word ſee on Chap. 15. 29. In all this he ſtrikes at Job, as if he had gotten his great riches unjuſtly, and loſt them again by the juſt judgement of God.

and he ſhall vomit them up again] His wealth ſhall not long tarry with him, like meat which the ſtomack cannot endure, but ſoon caſts it up again, Prov. 23. 8. He ſhall finde more trouble to be rid of his ill gotten wealth, then he found pleaſure in getting it. As a glutton vomiting up his morſels forgets the former ſweetneſſe of them.

God ſhall] It may be he would keep them, but God ſhall force him to reſtitution. For the word God, ſee on Chap. 8. 3, 5.

caſt them] Take all away from him, and leave him as poor as a man caſt out of his inheritance, that hath nothing left, whereon to live. So much the word imports, Joſh. 3. 10.

out of his belly] Out of his houſe where he thought he had laid them up as ſafe as the glutton thought he had done his meat in his belly. For the word ſee on Chap. 15. 2.

V. 16. *He ſhall ſuck the poiſon of aſpes: the vipers tongue ſhall ſlay him*] Here follows the lamentable end of the oppreſſour. He ſhall not onely loſe his wealth, but his life alſo by Gods moſt juſt and ſevere judgement.

He ſhall ſuck] He ſhall as ſurely be ſlain, as if he had ſucked in poiſon. It is likely that he alludes to the great earneſtneſſe of oppreſſours to get away other mens goods, as children ſuck eagerly, little thinking thoſe riches will poiſon him.

the poiſon] The word ראש ſignifies the head, and becauſe the poiſon of Aſpes is in their head, it alſo ſignifies poiſon.

of aſpes] Which is thought to be moſt mortal, and to bring a moſt quick and painful death to him that takes it.

the vipers tongue] Another kinde of poiſonous beaſt, whoſe poiſon ſeems to be in his tongue. For the word Tongue, ſee on Chap. 15. 5.

ſhall ſlay him] The word הרג ſignifies. 1. To take away the natural life of living creatures, Gen. 27. 41. 2. To deſtroy things that grow, Pſal. 78. 47. 3. To threaten death by the Prophets, which comes certainly to paſſe. As if the Prophets mouth were a ſword to kill men, Hoſ. 6. 5. Here it is taken in firſt ſenſe, to ſet out the fearfull end of oppreſſours.

V. 17. *He ſhall not ſee the rivers, the floods, the brooks of honey and butter.*] Though God give his bleſſing to others in abundance, yet the oppreſſour ſhall have no part thereof. If after his fall he labour to be rich again, yet God will croſſe him ſo as that he ſhall not obtain that plenty, which he may in his folly promiſe himſelf. The ſum is, he ſhall never more enjoy his former plenty.

He ſhall not ſee] For the ſignification of the word ſee on Chap. 19. 27. upon the word Behold. But when it hath the prepoſition after it, it ſignifies beholding a thing with delight, or rather injoying it, as Eccleſ. 2. 1. Pſal. 106. 5.

the rivers] Hereby is intended plenty of all good things flowing in like rivers and ſtreams, Iſai. 41. 18, 19. & 48, 18. Joh. 7. 38. It comes from a word that ſignifies to divide. For rivers are divided from the Sea, and divide themſelves into ſtreams, and divide Shires, Provinces, and Kingdomes.

the floods] The word carries with it plenty, and ſwiftneſſe, as floods bring plenty of water and run a pace.

the brooks] The word ſignifies valleys alſo, becauſe brooks are for the moſt part in valleys. Theſe three words are uſed to ſet out a great increaſe of worldly comforts with variety. Some read it, *The floods of the brooks.* That is, thoſe ſwelling waters that make the brooks ariſe and overflow.

of honey and butter] Theſe being two principall parts of nouriſhment in thoſe parts, Iſai. 7. 15 are uſed to ſet out plenty. And thereby is ſet out not onely abundance of ſuch things as are wrought without mans help, but alſo ſuch as are produced by mans labour. They are called rivers, floods, and brooks, becauſe the honey ſeemed to flow out of a fountaine when the Bees brought it forth in trees and holes of rockes without the help of man, as the rivers run. And the butter came from the milk, which flowes from the Cows, like ſtreams.

V. 18. *That which he laboured for, ſhall he reſtore, and ſhall not ſwallow it down: according to his ſubſtance ſhall the reſtitution be, and he ſhall not rejoyce therein*] Here in plaine words he ſpeaks what before he ſpake figuratively under the metaphor of vomiting, ver. 15.

That which he laboured for] That is, his goods gotten with much paines. Or, That which the poor man laboured for, and he by fraud and oppreſſion got away from him, Deut. 28. 33. Job 39. 11. Pſal. 78. 46. & 109. 11.

ſhall he reſtore] To the poor, that laboured for it, and from whom he took it. For the word ſee on verſe 10. and on Chap. 15. 13.

and ſhall not ſwallow it down] Here ſeems to be a contradiction to verſe 15. where it is ſaid he hath ſwallowed down riches. But the anſwer is, either he ſpeakes of his pains after his impoveriſhing, and before his violent death to get new riches, which he cannot ſwallow down as he did the former, but ſhall finde God croſſing him in all his labours, ſo that either he gets nothing, or hath no time to eat of it, it is ſo ſoone taken from him again: or elſe he means by ſwallowing down not poſſeſſion of his former riches, which he had already, but what he hath gotten formerly, ſhall not any longer nouriſh him, or do him any good, though he have it: For we ſwallow meat, not onely to make it ſure, but alſo to nouriſh us.

according to his ſubſtance ſhall the reſtitution be] Heb. *according to the ſubſtance of his exchange.* Some underſtand it thus. He ſhall fully reſtore all that he hath gotten from the poor, either by the ſentence of the Judge, or to quiet his owne conſcience, or the poor ſhall take it by violence from him. Others take the word of exchange for recompence, as it is uſed, Chap. 15.31. and interpret it thus, He ſhall be as poor as ever he was rich before.

and he ſhall not rejoyce therein] He ſhall have little pleaſure in his riches, when he ſees them all taken away again.

V. 19. *Becauſe he hath oppreſſed, and hath forſaken the poor; becauſe he hath violently taken away an houſe, which he builded not.*] He ſets down the cauſes of his ruine, to wit, his oppreſſing and forſaking the poor.

Becauſe he hath oppreſſed] What can be more juſt, then that he who hath undone others, ſhould be undone himſelf? The Heb. word ſignifies to ſmite, or ſhake, or cruſh.

and forſaken the poor] Or, *and left men poor.* When he had undone them, he left them in a poor condition, and took no pity of them, but turned them out of doors as follows. Others read it, *Therefore he ſhall leave them poor.* To wit, his own children, Pſal. 109. 10.

becauſe he hath violently taken away] He was ſo covetous and cruel, that he not onely took what he met withal, but invaded mens houſes, and by force took away their goods from them.

an houſe] See on Chap. 15. 28.

which he builded not] He hath taken the houſes of thoſe men whom he hath made poor, which he never paid for building of. Others take building for finiſhing or furniſhing. He took away poor mens houſes, but before he could make them fit for his own dwelling, God took him away. And then it would be read, *therefore he ſhall not build it.* The word בנה ſignifies. 1. To build a houſe, or a city, 1 King. 9. 10 2. To repair, or fortifie an houſe or city, 2 Chron. 16. 1. 3. To bring forth children, which do preſerve the houſe or family, Ruth 4. 11. 4. It is put for preſerving men, exalting them, or making them to proſper, Mal. 3. 15. They that work wickedneſſe, are ſet up. Heb. built up.

V. 20. *Surely he ſhall not feel quietneſſe in his belly, he ſhall not ſave of that which he deſired.*] He proceeds to ſhew how miſerable this oppreſſour ſhall be in the end, when he ſhall have no quietneſſe within him, nor content without him. And this he ſpeaks to afflict Job, who as he had loſt all, ſo Zophar conceives, he could have no quietneſſe within himſelf.

Surely] So this particle is tranſlated, Job 8. 6. yet here it may be, *Therefore.* See on Chap. 19. 28. Becauſe he hath ſpoiled the poor, therefore he ſhall find no quietneſſe in his own ſpirit.

he ſhall not feel] Heb. *know.* To wit, by experience, or find it in himſelf. So the word is uſed, Eccl. 8. 5.

quietneſſe] See on Chap. 16. 12.

in his belly] He continues ſtill in the former metaphor of a glutton, who takes in ſo much to pleaſe his appetite, that his belly grumbles, and is unquiet, till he caſt it up again. So a covetous man ſo over loads himſelf with other mens goods, that by Gods juſt judgement it breeds in him much grief of mind, and many pangs of conſcience. See on Chap. 15. 2.

he ſhall not ſave] Heb. *he ſhall not deliver.* Or, *ſnatch away,* The ſpoilers ſhall take away all from him, as he did from others, and he ſhall be able to ſave none of his goods.

of that which he deſired] Out of all his riches, and goods, which he ſo much delighted in, and deſired to keep, he ſhall not keep any one thing to comfort him in his extremity. So ב is uſed, Exod. 14. 28. Others read the whole verſe thus, *Becauſe he felt no quietneſſe in his belly, he ſhall not ſave of that which he deſired.* He would gladly have ſaved ſome of his goods, but becauſe he was ſo covetous, that his heart was never ſatisfied with wealth, he ſhall loſe all. So it ſets out both his ſin, and puniſhment. But the former reading is better, which ſets down his ſin, verſe 19. and his puniſhment here.

V. 21. *There ſhall none of his meat be left; therefore ſhall no man look for his goods*] As the glutton when he hath caſt up all again, hath no food left in his belly, ſo he ſhall be brought ſo low, that he ſhall not have any of his goods left, or a bit of bread to eat. And whereas other rich men have verie many friends and kindred gaping after their goods, he ſhall be ſo poor before his death, that no man ſhall regard him, that hath nothing to leave them.

There ſhall none of his meat be left] Heb. *There ſhall be no remainder of his meat.* He ſhall be deprived of all his riches, which he ſwallowed like meat, verſe 15. others underſtand it of his children or kindred, and read it thus, *There ſhall be no remainder for his meat,* that is, he ſhall have neither childe, nor kinſman, that ſhall inherit his riches, for he ſhall have none left for them to expect, as follows in the verſe. And thus the word for the moſt part, if not altogether, in Scripture is uſed for the remainder of men, not of other things, as verſ. 26. Chap. 18. 19. & 27. 15. For the remainder of other things they uſe not this word שריד, but נותר as Exod. 29. 34. Lev. 6. 16. & 7. 16.

therefore] Seeing no man is left, but his poſterity cut off, therefore there ſhall be none to look after his goods.

ſhall no man] None of his poſterity: or, *ſhall he not.* Seeing he hath nothing left, he ſhall have no hope at all of recovering his riches.

look for] Wait for or expect his goods after his death.

his goods] Heb. *his good,* or *goodneſſe.* But it is frequently uſed for riches, or goods, as Gen. 24. 10. Deut. 6. 11.

V. 22. *In the fulneſſe of his ſufficiency, he ſhall be in ſtraits: every hand of the wicked ſhall come upon him.*] The deſtruction of the oppreſſour is now further ſet out by his enemies. 1. Such as have been oppreſſed by him in this verſe. 2. God the juſt Judge, verſe 23. 3. War, and weapons, verſe 24, 25. 4. Darkneſſe and fire, ver. 26. 5. Heaven and earth, ver. 27. He amplifies the loſſe that ſhall come upon him in this verſe by the circumſtance of time. It ſhall come, when it is leaſt expected, and feared, when his proſperity is at the higheſt. He ſets it out by the former ſimilitude of the glutton, when he hath filled himſelf to his own content.

In the fulneſſe of his ſufficiency] When he hath fully enriched himſelf, ſo as might abundantly content him. Though a covetous man never think that he hath enough. When he hath ſcratched and ſcraped together, ſo much as might ſatisfie the moſt greedy, and covetous wretch, that liveth upon the earth, Luk. 12. 19. or when he thinks he hath enough to live happily. Or, when he hath glutted himſelf with all manner of dainties, Luk. 16. 19, 22, 23.

he ſhall be in ſtraits] He ſhall be brought ſuddenly to extrem neceſſity, and great wants. A wonderful change.

every hand] None ſhall keep away, but every one formerly oppreſſed by him ſhall lay hold on him to be revenged. For the word *hand,* ſee on Chap. 13. 21. & 15. 23. Or, *each hand.* They ſhall be ſo offended at him for impoveriſhing them, that they ſhall lay load upon him with both hands.

of the wicked] One wicked man ſhall ruine another. Or, *of him that is in miſery.* The poor ſhall ſet upon him for want of means, chap. 3. 20. Or, *of the labourer,* whoſe wages he detained. Or, *of him that was troubled by him* The fruit of whoſe labours he hath gotten away, ſhall come upon him, ſee on Chap. 15. 21.

V. 23. *When he is about to fill his belly, God ſhall caſt the fury of his wrath upon him, and ſhall raine it upon him, while he is eating.*] Now he ſets out Gods ſevere proceeding againſt the wicked oppreſſour, amplified alſo by the time which God chuſeth to afflict him.

When he is about to fill his belly] Or, *When he hath enough to fill his belly.* The meaning is, either that this judgement comes upon him, when he is pampering himſelf in his plenty, as verſe 22. or elſe if he have ſomewhat left to fill his belly afterwards, God poures his wrath upon him, as he is feeding on it. For the word Fill, ſee on Chap. 15. 2. For the word *belly,* ſee on Chap. 15. 2. This may be underſtood alſo of getting abundance of riches, ſee on verſe 15, 20, 21.

God] Who is mentioned verſ. 15. and who uſeth to rain down judgements in anger upon ungodly men, and who is often ſpoken of, and ſpoken to in this book.

ſhall caſt] Or, *ſend forth,* He will no longer keep in his judgements in the chains of his mercy, but let them forth to be revenged on this wicked oppreſſour. For the word, ſee on Chap. 14. 20.

the fury of his wrath] Not ordinary, but extraordinary judgements upon him, the ſad effects of his furious wrath. Heb. *the burning of his noſe or face.* As a man no longer hides his anger, when he ſhews it in his countenance. Theſe two words are often uſed together in Scripture to ſet out Gods ſevere wrath, Numb. 25. 4. 1 Sam. 28. 18. 2 Chron. 29. 10. For the word, *wrath,* ſee on Chap. 14. 13.

upon him] Upon the oppreſſour ſpoken of before.

and ſhall rain it upon him] Or, *make to rain upon him.* To wit, the heavens. For Gods judgements are as it were ſhowred down thence like rain, Pſal. 11. 6. Rom. 1. 18. An alluſion to the deſtruction of the old world, or of Sodom, Gen. 19. 24. upon which place Gods wrath came like a ſhower upon them that expected it not in a ſun-ſhining day, Gods judgements can no more be reſiſted, then rain from heaven falling upon our heads. The rain alſo ſets out plenty of judgements as there are of drops in the rain.

while he is eating] God will ſuddenly deſtroy him, while he is feeding himſelf, Numb. 11. 33. or getting abundance of riches, which is his food, verſe 15. Or, *into his fleſh.* That is, God will pour his wrath upon his body, or upon the fleſh which he eats, or wealth that he gets, ſo that neither ſhall do him any good at all. All this reflects upon Job, who had ſhowers of judgements like a violent ſtorme of rain falling upon himſelf, and his children in the firſt Chapter, and therefore is by Zophar condemned for an hypocrite.

V. 24. *He ſhall flee from the iron weapon, and the bow of ſteele ſhall ſtrike him through*] God is here compared to a great Warriour, who comes armed with a ſword and a bow to deſtroy the oppreſſour, who while he thinks to avoid the one, is ſlain by the other, as Ahab was, 1 King. 22. 30, 34. The meaning is, that while the wicked man ſeeks to avoid one danger, another unſeen, farther off, and more grievous falls upon him, and deſtroyes him. As it befals a ſouldier in the war, who thinking himſelf ſafe, while he can keep off his enemies ſword, is unexpectedly ſlaine with an arrow from a farre.

He ſhall flee] That is, if he flee from one perill, he ſhall certainly fall into another, Iſa. 24. 18. Jer. 48. 44. Am. 5. 19. And for the phraſe, ſee Mal. 1. 4. They ſhall build, but I will throw down. That is, If they do build, I will throw it down again. For the word, ſee on Chap. 14. 2.

from the iron weapon] The ſword, ſpear, or battel-axe wherewith men fight nigh at hand. For the word, iron, ſee on Chap. 19. 24.

and the bow] That is, the arrow ſhot out of the bow. For that is it, which pierceth, yet the bow is ſaid to do it, becauſe it ſends out the arrow, as the carpenter is ſaid to cut, though the axe do it immediately.

of ſteele] Of ſuch matter were their bowes made then, as the heads of our croſſe-bowes are now.

ſhall ſtrike him through] From a farre, and unexpected, whereas a ſword wounds nigh at hand, and may more eaſily be prevented. Or, *ſhall change him*, that is, ſhall kill him. Heb. *ſhall paſſe through him.* So the word is uſed, Iſa. 8. 8.

V. 25. *It is drawne, and cometh out of the body. yea the gliſtering ſword cometh out of his gall; terrours are upon him*] God is here compared to a valiant warriour, who having ſpent his arrowes upon his enemy comes nearer to him, and fights with his ſword, till he have thruſt him into the gall, and left him ſubject to the terrours of death. Zophar ſtill purſues Job with his own words, ſee Chapter 16. 13.

It is drawne] To wit, the arrow, that ſtrook him through, verſe 24. and then God finding him not ſlain, uſeth his ſword to deſtroy him. Or the ſword ſpoken of afterwards in this verſe. For the antecedent taken out of the words following, ſee on chap. 18. 13. Heb. *He drawes it.* And it is to be underſtood either impeiſonally as before. (See the like on chap. 3. 3.) or, God drawes it, verſe 23. to wit, his arrow, or ſword, Deut. 32. 41, 42. or lets the ſtring goe, that the arrow may flye out.

and cometh out] The word יצא 1. ſignifieth coming out of a place, as Gen. 4. 16. 2. being born of one, or coming out of his bowels, Gen. 15. 4. 3. coming out of the ground, as flowers and corn do, Job 14. 2. 4. the coming forth, or ariſing of the ſun, or ſtars, as Gen. 19. 23. 5. the publiſhing of any thing by word of mouth, Eſth. 1. 17. 6. the failing of the heart when it is ſo fearfull, that it is as it were gone out of the body, Gen. 42. 28. 7. laying out of money, 2 King. 12. 12. 8. going forth to war, Gen. 14. 8, 9. going out of danger, or eſcaping by lot, 1 Sam. 14. 41. Here it is taken in the firſt ſenſe.

of the body] גוה comes from a word, which ſignifies eminency, and is uſed 1. for pride, Jer. 13. 17. 2. for the back, which in beaſts is higher then other parts of the body, Prov. 10. 13. 3. by a figure of the part for the whole, for the whole body, Ezek. 1. 11. 4. for a dead carkaſe, Judg. 14. 8. 5. for the middle or inward part of a thing, Job 38. 5. From among men. Heb. out of the middle, to wit, of the city or place of their habitation. Here it is taken in the third ſenſe, as it is tranſlated. The arrow or ſword, that did pierce the oppreſſours body is drawn out of it. Others take it for drawing the arrow out of the quiver, or ſword out of the ſheath, which is as it were the body of it, Numb. 22. 23 31. Judg. 8. 10.

yea the gliſtering ſword] The word properly ſignifies lightning, yet here it is put for the bright blade of a ſword, which gliſters like lightening. So it is uſed, Deut. 32. 41, Nah. 3. 3. Hab. 3. 11. Ezek. 21. 10. but with addition of the word, ſword, or ſpear, which here is omitted.

cometh] See on chap. 14. 20. upon the word, Paſſeth.

out of his gall] This intimates a deadly wound, for when the gall is let out, it kills men. See on chap. 16. 13. others read it, *it cometh gliſtering out of his gall.* It being more terrible to the oppreſſour wounded to ſee the point of the arrow or blade of the ſword, not only gliſtering with its own brightneſſe, but alſo with the colour of his gall, which it hath pierced, and ſo prognoſticates preſent death to him.

terrours are upon him] The terrours of death, which now he ſees and feels approaching affright his ſoul, ſee chap. 18. 11. The Dutch tranſlation reads it thus. *Men ſhall draw out the ſword, it ſhall come forth with the life, and gliſtering with his gall, it ſhall come forth: there ſhall be ſhreeks or lamentations for him.* That is, he ſhall be ſuddenly taken away, and his ſhall be frighted, and weep for him.

V. 26. *All darkneſſe ſhall be hid in his ſecret places: a fire not blown ſhall conſume him; it ſhall go ill with him, that is left in his tabernacle.*] He ſtill payes Job with thoſe things, that befell him, for he had many calamities, which in Scripture phraſe are called darkneſſe, and ſome of his cattell were devoured by fire from heaven, and ſuch as were left of his family doubtleſſe were in a poor condition like himſelf, chap. 1. As if he had ſaid, where the oppreſſour thinks he may moſt ſafely hide himſelf, there ſhall he find no aſſurance, but all full of obſcurity and trouble. A flame of fire breaking out of its own accord without any mans blowing ſhall utterly deſtroy him, and they of his houſe ſhall not proſper after him.

All darkneſſe] All manner of trouble. The word כל as it ſignifies particulars, ſo ſometimes it imports only ſome of all kinds, as Proverb. 1. 13. For darkneſſe, ſee on chap. 15. 22, 23.

ſhall be hid] Troubles ſhall be like theeves that hide themſelves in places of advantage to robbe paſſengers. See on Chapter 18. 10.

in his ſecret places] Where he thinks to hide himſelf from the ſtorm of Gods anger. Others read it thus, *all darkneſſe is laid up for his hid treaſures.* That is, God or men have taken order, that he ſhall loſe his riches as well as his life, though he hide them never ſo ſecretly. So this word is taken, Pſal. 17. 14.

a fire] Some heavie judgement, which like fire ſhall deſtroy him. So fire is uſed to ſet out conſuming judgements. Amos 1. 4, 7, 10, 12, 14. See on chap. 15. 34.

Not blown] A judgement not invented by thoſe whom he hath wronged, no nor by any man elſe, but ſent immediately from God, like a fire ariſing of it ſelf, no man knowes how; and burning down an houſe. Calamities, the cauſes whereof are unknown, ſhall ſuddenly come upon him, and conſume him. Others underſtand it for a ſecret fire not blowne up to make any flame. And that agrees well with what went before. As fire not breaking out, burns all within, ſo a ſecret judgement ſhall conſume him and his treaſures in their ſecret places. Others underſtand it of a great fierce fire, that is broke out already, and needs no blowing. And then it ſets out ſome great and eminent judgement lighting ſuddenly on the oppreſſour, like a fire that ſets the houſe all in a flame before men perceive it. Others take it for unquenchable fire, that needs no blowing, nor cannot be blowne out, like that Matth. 3. 12. And then it ſets out ſuch a judgment, that cannot poſſibly be removed, but will certainly ruine him.

ſhall conſume him] Heb. *ſhall eat him up or devoure him.* See on chap. 15. 34.

it ſhall go ill] Such as are not deſtroyed with him, but abide in his houſe after him of his poſterity ſhall never thrive, but be alwayes croſſed by God for his ſins.

with him that is left] See on verſ. 21.

in his tabernacle] See on chap. 5. 24.

V. 27. *The heavens ſhall reveale his iniquity: and the earth ſhall ariſe up againſt him*] Becauſe Job before chap. 16. 17, 18. had called heaven and earth to bear witneſſe of his innocencie, here Zophar puts him in mind, though in general terms, as ſpeaking of another, that heaven and earth had borne witneſſe againſt him already, and been Gods inſtruments in taking away his children,, and cattell by winde, fire, Sabeans, &c. Chap. 1. As if all creatures high and low did conſpire to ruine him, and give men cauſe to believe, that Gods curſe was upon him and his for his ſins.

The heaven] See on chap. 9. 8. & 11. 8.

ſhall reveale] Shall diſcover his ſecret ſins by Gods open judgements upon him for the ſame coming from heaven.

his iniquity] See on chap. 7. 21.

and the earth] See on chap. 15. 19.

ſhall riſe up againſt him] See on chap. 14. 12.

V. 28. *The increaſe of his houſe ſhall depart, and his goods ſhall flow away in the day of his wrath.*] Some tie theſe words to the former thus: Heaven and earth ſhall bring judgements upon him, for the one ſhall not bring forth ſuch plenty of proviſion for his houſe as formerly, and the other ſhall rain down floods of waters to carry away that little crop, which he hath. Others underſtand it generally of the loſſe of his proviſions by theeves or any other way.

The increaſe] Such things as grow out of the earth, or on trees yearly. Some underſtand it of his children ſent into captivity. But the word is never ſo uſed.

of his houſe] Rather *for his houſe,* as **Broughton** reads it. For they were ſuch as the earth brought forth for the uſe of his houſhold. For the word, Houſe, ſee on chap. 15. 28.

ſhall depart] Either the Earth ſhall not bring them forth to him, or they ſhall be taken away by theeves, or burnt, or ſome way or other taken from him, ſee chap. 14. 20.

and his goods ſhall flow away] They ſhall be quickly ſcattered, as waters flow away. Or, they ſhall be carried away wholly, and violently, as with a flood. Others read it thus, *they ſhall flow away.* That is, the oppreſſours themſelves; as Pſal. 90. 5. Or, *there ſhall be floods.* Ye need not enquire how they ſhall depart, God will ſend floods to ſweep them clean away.

in the day of his wrath] At that time, when God ſhall manifeſt his wrath (verſ. 23.) againſt them by plaguing them, chap. 24. 1. Prov. 6. 34. & 11. 4. Iſa. 13. 13. Lam. 2. 21. Ezek. 22. 24. Zech. 1. 15. Rom. 2. 5, For the word, Day, ſee on chap. 14. 14. For Anger, See on chap 14. 13.

V. 29. *This is the portion of a wicked man from God, and the heritage appointed to him by God.*] Here is the concluſion of Zophars ſpeech, ſuitble to Bildads, chap. 18. 21. This and no other portion can a wicked man expect from God. Or, if he do expect any better inheritance, he will be deceived, for this is that which God hath God hath alloted to him. Every word hath an emphaſis. Men may count wicked men happy, but by Gods decree they are miſerable. They may divide the wealth and honours of the world between them for a time, but God hath provided a farre other portion for them, and that by way of inheritance never to be parted from them.

This] All theſe miſeries, and the great deſtruction, which I have ſpoken of.

is the portion] A metaphor taken from banquets, wherein every man had his portion of meat, and drink aſſigned to him, Gen. 43. 34. Or from dividing goods by lot, wherein every man had that part that befell him, Pſal. 16. 5. or by gift without lot. Gen. 25. 6. The meaning is the puniſhment he may as juſtly and ſurely look for, as a child doth for his portion. See chap. 27. 13. & 31. 2. Pſal. 11. 6. Iſa. 17. 14.

of a wicked] See on chap. 3. 17.

man] See on chap. 14. 1.

from God] The juſt Judge, who will give every man his right. It comes from a word that ſignifies power, for all power and ſtrength is from God. אלהים is uſed 1. for the true God, Gen. 1. 1. And it is the firſt name, that is given to him in the Scripture. 2. for idols and falſe Gods. As the picture of a man is called a man; ſo are they called Gods, becauſe they ſeem ſo to men, though they be utterly unworthy of that name, as having no divine power at all. Pſal. 96. 5. with Pſal. 115. 4. &c. Iſa, 37. 19. 3. for images of the true God, whom Jeroboam worſhipped in the calves, 1 King. 12. 28. and the Iſraelites in the wilderneſſe, Exod. 32. 5, 8. 4. for Angels, which are neareſt to God in glory and power, farre exceeding all earthly and bodily creatures in both. Pſal. 8. 5. 5. for great men, that come neareſt to God in ſtate, and power, eſpecially Magiſtrates and Judges. Pſal. 82. 1. 6. to ſet out the greatneſſe or excellency of any thing, though unreaſonable, wherein it exceeds other things of the ſame kind, and comes neareſt to God, Jon. 3. 3. Nineve was an exceeding great City, Heb. a great City of God. Here it is taken in the firſt ſenſe for the true God.

and the heritage] That which ſhall as ſurely befall him, as the inheritance to the heir, chap. 27. 13, & 31. 2.

appointed unto him] Heb. *of his decree.* Or, *ſentence.* To wit, that God hath paſſed upon him. Others take it for his own blaſphemous ſpeeches againſt God, which ſhall be puniſhed with heavie judgments. 1 Sam. 2. 3, 10. Jude ver. 15.

by God] God as a juſt Judge hath allotted to him, and as a powerfull God will execute it upon him. For the word ſee on chap. 8. 3. 5.

CHAP. XXI.

Verſe 1. BUt *Job anſwered and ſaid*] Now Job anſwers to Zophars laſt ſpeech, chap. 20. which was the laſt of his ſecond conflict with his friends. Note 1. the preface from verſe 1. to verſe 7. 2. The body of the anſwer from thence to the laſt verſe. 3. The concluſion in the laſt verſe. In the Preface 1. the ſpeaker is deſcribed verſe 1. 2. He uſeth a Gentle Preface to mollifie his former roughneſſe of ſpeech, that they might the more willingly hearken to him, and the better underſtand him, and not interrupt him, as Zophar had lately done. He perſwades them to hear him patiently. 1. From the end of their coming, which was to comfort him, and that they could not do, if they would not hear him lay open his griefs, verſe 2. 2. From the duty of one man to another, to hear him, before they cenſure him, verſe 3. 3. From Gods example, who heard his complaint quietly, and did not interrupt him, verſe 4. in the beginning of it. 4 From the trouble that would come to his ſpirit, if they ſhould deny him a vent for his ſorrows, in the end of verſe 4. 5. From the abundance of miſery, which they ſaw on him already, verſe 5. 6. From his own ſad apprehenſion of it, verſe 6.

But] So this particle is tranſlated, chap. 6. 1.

Job] See on chap. 1. 1.

anſwered and ſaid] See on chap. 16. 1.

V. 2. *Hear diligently my ſpeech, and let this be your conſolations.*] Ye pretend that ye came to comfort me. How will that appear, when ye will not with patience hear me utter my mind? This is the leaſt comfort I can expect from you.

Hear diligently] Heb. *Hearing hear.* The doubling of the word encreaſeth the ſignification, As Gen. 2. 17. In dying, thou ſhalt die. That is, thou ſhalt ſurely dye, as it is there tranſlated. For the word ſee on chap. 13. 17.

my ſpeech] Which now I am to ſpeak; and do not interrupt me, before I have done.

and let this be] Your patient and quiet hearing of me.

your conſolations] Inſtead of thoſe comforts you ſhould, and ſeem to be willing to give me in my miſeries. If I can have no more comfort from you, let me have audience. Or, *and this ſhall be your conſolations.* I ſhall take this as a great comfort from you, that you let me vent my ſorrows quietly in your hearing, which hitherto ye have exaſperated by your ſpeaking.

V. 3. *Suffer me that I may ſpeak, and after that I have ſpoken mock on.*] If ye will hear me quietly defend mine own cauſe, I ſhall endeavour to ſpeak ſuch things; as ſhall not be a fit object of mocking, but if ye think otherwiſe when ye have heard my arguments patiently, I will as patiently hear your ſcoffes.

Suffer me] The Hebrew word נשא hath many ſignifications. 1. To bear or bear with one, or ſuffer, or forbear, Gen. 13. 6. 2. to lift up or advance, Iſa. 5. 26. 3. to produce or bring forth by words, Exod. 20. 7. Not taking Gods name is not taking it into the mouth, or not ſpeaking of it. 4. to reckon or number, Numb. 31. 49. 5. to take or to receive, 2 Chron. 11. 21. 6. to regard or honour, 2 King. 3. 14. 7. to remit or pardon, Pſal. 32. 5. 8. to take away, conſume, or burn, 2 Sam. 5. 21. Here it is taken in the firſt ſenſe, for bearing with him, and letting him ſpeak quietly, though he ſhould utter ſomething, that might be burthenſome to them.

that I may ſpeak] That I may defend my cauſe, and anſwer your objections: ſee on chap. 13. 22.

and after that I have ſpoken] After I have ſaid all I can, or purpoſe to ſpeak in my juſtification.

mock on] Heb. Do thou mock on. Turning his ſpeech to Zophar (and his eye alſo, very likely) who had laſt ſpoken, and whoſe whole ſpeech he takes to be a great and continued mocking of him. And therefore he ſpeaks now to him in the ſingular number, whereas before he ſpake to them in the plurall number for audience. Neither doth he give him leave to mock at him, but rather intimates, that he had no colour to mock at him before, and conceives that he ſhould now ſo ſolidly defend his cauſe, that Zophar ſhould be aſhamed to mock him any more. As if he had ſaid, Then mock on, if thou canſt pick any hole in my ſpeech. When I have cleared my innocency, I ſhall not be troubled at thy taunts.

V. 4. *As for me, is my complaint to man? and if it were ſo, why ſhould not my ſpirit be troubled?*] It is in vain for me to complain to you, I being conſcious of mine own innocency will make complaint to God; for I ſee already, if I ſhould be tryed by my friends, it would go very hard with me, and my ſpirit would be ſore troubled, as well it might.

as for me] An emphatical expreſſion, ye may think I look no farther then men; but ye are deceived, I look up to God,

is my complaint] The declaration of my miſeries.

to man] See on chap. 14. 1. Or, *of man.* If I had no greater things to complain of then man could inflict, I had leſſe reaſon to complain ſo much, and yet I might have juſt cauſe of ſorrow then, but I have greater cauſe to complain, for Gods hand is heavie upon me. See the like chap. 6. 2, 3, 4. Pſal. 38. 1. 2.

and if it were ſo] If I had to do with man onely, I might juſtly be troubled, I ſee ſo much in your unkind dealing with mee.

why ſhould not] He ſpeaks very earneſtly, and makes them Judges. Can ye that condemn me of impatience, ſhew me any reaſons, why I ſhould not be troubled at ſuch great calamities, as are upon me? Yea though they were ſuch only as men could inflict upon me. Much more when much heavier things are inflicted upon me by God. Having ſuch extraordinary preſſures upon me, I may juſtly complain, and it is a very hard thing to keep a meaſure in complaining.

my ſpirit] See on chap. 15. 2.

be troubled] Heb. *be ſhortned.* For the ſpirit of man is contracted with grief, and enlarged with joy, Exod. 6. 9. Judg. 10. 16. & 16. 16.

V. 5. *Mark me, and be aſtoniſhed, and lay your hand upon your mouth.*] He accuſeth them of inhumanity, that paſſed by his fore afflictions, as light things, and perſwades them to look better upon him; and to ſhew that they have not put off all ſenſe of humanity, by pitying him, and ſpeaking no more againſt him, And that ſeeing him more miſerable then other men, they ſhould with patience and ſilence hearken to what he had to ſay for himſelf.

Mark me] Heb. *Look upon me.* Conſider my former upright life, and preſent miſerable ſtate. Ye will finde that never any godly man was ſo ſorely afflicted, and therefore pity me. Or, mark my words, which I ſhall now ſpeak for my ſelf, and they will convince you fully. For the word ſee chap. 5. 1. Turn you toward me, and view me well, and ye ſhall ſee, it is worſe with me then ye imagine.

and be aſtoniſhed] At the ſight of my great miſeries. Others read it, *and ye will be aſtoniſhed.* Ye will ſee cauſe enough to make you ſo, ſee on chap. 17. 8. His friends had ſeen him all this while, but they had not throughly conſidered of his miſeries, elſe they would have been aſtonied before now.

and lay your hand upon your mouth] Ye will ſee ſo much cauſe of pity and ſilence, that ye will be aſhamed to ſpeak any more ſo harſhly againſt me as ye have done, See chap. 40. 4. & 29. 9. Judg. 18. 19. Prov. 30. 32. Mich. 7. 16. ye will then be content to be ſilent, while I ſpeak to vent my ſorrows, and clear my ſelf. For the word, Hand, ſee on chap. 15. 23. For the word, Mouth, ſee on chap. 15. 5.

V. 6. *Even when I remember, I am afraid, and trembling taketh hold on my fleſh*] When I conſider my former proſperity from which I am fallen, and the greatneſſe of my miſery, whereunto I am fallen, and your hard-heartedneſſe toward me, together with the proſperous eſtate of many a wicked man in the mean while, I cannot chuſe but tremble.

Even when] So אם is tranſlated. Pſal. 63. 6.

I remember] When I ſeriouſly think of the things that have befaln me in ſuch an extraordinary way.

I am afraid] I am frighted as men are with troubles that come ſuddenly, and unexpectedly upon them. See on chap. 4. 5.

and trembling] As his minde was affrighted, ſo his body trembled. A great fear ſeized on him, that made his whole body ſhake.

taketh hold on] See on chap. 18. 20.

my fleſh] See on chap. 14. 22. Heb. *my fleſh hath taken hold on trembling.* See the like, chap. 18. 20. Look on the notes there.

V. 7. *Wherefore do the wicked live, become old, yea, are mighty in power?*] Job now goes from his admiration to his confutation of Zophars oration in the former chapter. And herein 1. he ſhews that wicked men do proſper in the world, from this verſe to verſe 17. 2. that yet oftentimes they meet with troubles; from thence to verſe 22. 3, that it comes from Gods unſearchable decree, that ſome wicked men live and die comfortably, others miſerably, from thence to verſe 27. 4. removing the queſtion from the generall to the particular, he ſhews his own condition to be not unlike to many wicked mens in regard of troubles from thence to verſe 32. 5. he anſwers what Zophar ſaid in the end of the former chapter, concerning the violent death of ungodly men, verſe 32, 33. 6. He concludes all with a declaration of the vanity of their conſolations, verſe 34. In the firſt part, 1. he ſets out the proſperity of the wicked, in their own flouriſhing eſtate. In this verſe, in the proſperity of their children, verſe 8. in the ſafety of their families, verſe 9. in the increaſe of their cattell, verſe 10. in plenty and thriving of their children, verſe 11. in their pleaſures and delights, verſe 12. in their wealthy life, and quiet death, verſe 13. 2. He ſets out their impiety, which follows their proſperity, verſe 14, 15. 3. He ſhews his own diſlike of their courſes notwithſtanding their proſperity, verſe 16. In this verſe he begins to overthrow Zophars aſſertion of the ſhort proſperity of wicked men in this world, and their ſudden downfall, chap.20.5,8. by the experience of all ages, and the teſtimonies of ſenſe and reaſon. As if he had ſaid, that which thou ſayeſt, O Zophar, of the ſhort proſperity, and ſudden deſtruction of wicked men is eaſily confuted by the experience of all ages. Do not we ſee that they live in health and ſtrength, and lengthen their dayes to the utmoſt courſe of nature, and live in plenty all their days? This cannot ſtand with thy aſſertion.

Wherefore] Some take it to be an expoſtulation with God about the proſperitie of wicked men, when he himſelf was in miſery, like that, Jer.12.1. Others that he would know a reaſon of Zophar, why the ungodly proſper ſo. But the truth is, it is an argument drawne from experience to confute Zophars poſition. How can it be ſo, when we daily ſee the contrary?

Do the wicked] See on chap.3.17.

live] To wit, in health, and ſtrength. And *Broughton* renders it, *are lively*. So 1 King.1.25. God ſave King Adonijah. Heb, Let King Adonijah live. To wit, in health and ſtrength, 1 Sam.25.6.

become old] Live long upon the earth. He doth not hereby intend to ſet out the infirmities of old age, as the word is uſed, Pſal. 6. 7. but the ſtrength of thoſe wicked men, that makes them outlive many others. As Dan. 7.9.

ye] Leſt any man ſhould think they might live long in health, and yet in a low and mean condition, he addes this as a greater matter, yea they live in an higher faſhion, then many better men. For the word, ſee on chap.16. 4. on the word, Alſo.

are mighty] Or, *prevaile*. Have more power then other men, and more ſtore.

in power] Or, *in wealth*. For theſe two ordinarily go together. See on chap.15.29. ſee Pſal.17.14. & 73.12. Jer.12.1. Hab.1.16

V.8. *Their ſeed is eſtabliſhed in their ſight with them, and their off-ſpring before their eyes*.] As Zophar had in the former chapter particularly in ſeverall branches laboured to ſhew, that the proſperity of the wicked is very ſhort, ſo Job here doth elegantly deſcribe the continuance of it in many particulars the better to convince Zophar of his errour. And he begins with their children, which next after their own health, and wealth are the greateſt comfort to them in the world. And it is likely, that he alſo hath relation to Eliphaz his words, chap.5. 25. and tells him that the comfort of a numerous and rich poſterity, which he promiſed to him upon repentance, is often beſtowed upon wicked men.

Their ſeed] Their children which come of their ſeed, Gen. 9. 9. Some take it here for their children only, and bring their childrens children under the word *off-ſping*. Others take it of the ſeed ſowne in their fields, and the other word *off-ſpring* of plentifull crops. But the former interpretation, of their poſterity, is better.

is eſtabliſhed] They ſhall not only proſper themſelves, and live long, but alſo their poſterity.

in their ſight] They ſhall ſee their children and childrens children thriving in the world, and living proſperouſly in their families. They ſhall behold this with great delight. Heb. *before their faces*. For the word, Face, ſee on chap. 14. 20. upon the word, Countenance.

With them] Living as long as they doe, and none of them, or few of them dying before them. Or, they proſper as much as themſelves.

and their off-ſpring] See on chap.5. 25. It may be either taken for poſterity in generall, or for childrens children.

before their eyes] In their ſight, as before. The thing is doubled for greater aſſurance. As chap,14, 19,11. For the word, eyes, ſee on chap.15.19. & 18 3.

V.9. *Their houſes are ſafe from fear, neither is the rod of God upon them*.] In this verſe is ſet out the great immunity of theſe wicked oppreſſours, that not they onely, but all theirs are free from thoſe afflictions that befall better men.

Their houſes] See on chap.15.2 8.

are ſafe] Heb. *are peace*. That is, in a moſt peaceable, and ſafe condition, 1 Sam.25.6. 2 Sam.20.9. Iſa.41.3. Job.5.24.

from fear] They are ſo quiet, that they fear not any harm to befall them from abroad to diſturb their quiet. Some read it, *their houſes have peace without fear*. Others, *in their houſes there is peace from fear*. Others, *their houſes are in peace without fear*. See on Chapter 15. 21.

neither is the rod] By Gods rod is meant affliction ſent from God. See on chap.9.34.

of God] See on chap.4.9. & 11.5.

upon them] Upon the oppreſſours themſelves. Or, upon their houſhold and family.

V.10. *Their Bull gendereth, and faileth not, their cow calveth and caſteth not her calfe*.] As they have comfort in themſelves, and their family, ſo likewiſe great increaſe in their cattell, which makes them to grow rich, and wealthy.

their bull] Heb. *His bull*. Every oppreſſours for the moſt part,

gendereth] Heb. *makes to paſſe*. To wit, his ſeed, of which the calfe is formed.

and faileth not] Heb. *and caſteth not away*. Loſeth not his ſeed at any time. Or, *and loſeth not*. That is, he is ſo luſty, that he never refuſeth the cowes. So the word is tranſlated, Levit. 16. 11. Ezek.16. 45.

their cow] It comes from a word, that ſignifies to be fruitfull, and it ſignifies a young cow. Such uſe to be moſt fruitfull.

calveth] Heb. *ſendeth forth*. And the word imports ſafety, and deliverance.

and caſteth not her calfe] Loſeth not her calfe. Never comes before her time, nor bringeth forth a dead calfe. A great increaſe muſt needs follow, where the bulls are never faint, nor the cowes never miſcarry, Gen.31.38. Exod.23. 26.

V. 11. *They ſend forth their little ones like a flock, and their children dance*.] As they have ſome children growne, and proſpering, verſe 8. ſo they have little ones ſtill coming on for their comfort at home, when their elder children are gone abroad.

They ſend forth] They beget many children. Or, they ſend them abroad into the ſtreets, or fields, that men may ſee their ſtore. Others take it of the cattell, the bull and cow ſpoken of, verſe 10. for the word ſee on chap. 14. 28.

their little ones] See on chap.19. 17. upon thoſe words children.

like a flock] Abundantly, ſo that they grow numerous like a flock of ſheep. Or, their greater cattell ſpoken of, verſe 10. multiply like ſheep, which is ſeldom ſeen, for the leſſer cattell increaſe moſt, Pſal. 107.41. ſheep bring forth more abundantly then greater cattell. Pſal.144.13. Ezek.36. 37,38.

and their children dance] Their little ones being brought up at home like flocks do cheerfully and merrily skip up and down. This is a great delight to parents.

V. 12. *They take the timbrel and harp; and rejoyce at the ſound of of the Organ*.] Some underſtand this verſe of the children, whom they bring up with great coſt to ſinging, playing on inſtruments, and dancing. Others of the parents themſelves rejoycing in their proſperitie, and ſolacing themſelves with all kind of muſick. Others of both, the children playing on muſical inſtruments, and the parents ſinging thereunto. Muſick is not here condemned, but their ſecuritie, who lived merrilie, and regarded not God, Amos 6. 5.

They take] The inſtrument into their hands to make muſick, Others read it, *They lift up*. To wit, their voice with the timbrell. They ſing in conſort with them that play. For the word ſee on verſe 3.

the timbrell] It is eſteemed to be a woodden inſtrument with parchment at both ends, to be beaten on with ſticks, much like our drums or tabers.

and harp] An inſtrument of wood hollow with ſtrings to be plaid upon.

and rejoyce] Take delight and pleaſure in that kind of muſick.

at the ſound] See on chap.15.21.

of the organ] An inſtrument with many pipes like that which we now call organs. It comes from a word that ſignifies love, ſport, delight. And it ſeems to be a very pleaſing inſtrument. Such men uſed on feaſt dayes for mirth, Pſal. 81. 2,3.

V. 13. *They ſpend their dayes in wealth, and in a moment go down to the grave*.] They live long in an uninterrupted proſperity to the very minute of their death. They have no loſſes in their life, nor long ſickneſſes to bring them to their end. For Job did not intend here to ſhew their puniſhment, but their pleaſures laſting all their life, as appears by the words before and after.

They ſpend] They finiſh or conſume all their dayes in pleaſure. Others read it, *They make their dayes old*. They live long in mirth.

their dayes] All the time of their life, ſee on chap.14. 14.

in wealth] Or, *in mirth*] Heb. *in good*. The Hebrew word טוב is uſed to expreſſe many things. 1. it ſignifies, that which is right and and juſt, 2 Sam.15.3. 2. that which is profitable, Deut.6. 11. & 30.5. 3. that which is pleaſing, 2 Sam.19. 27. & 35. 5. 4. that which is full or compleat, Gen.15.15. & 25. 8. 5. that which is joyfull or delightfull. As feſtivall times, 1 Sam.25.8. Here it is taken in the ſecond ſenſe for riches, or in the fifth for mirth.

and in a moment] They lye not ſick, nor in pain as others, but are ſoon gone: in the twinkling of an eye, 1 Cor.15.52. A moment is the leaſt diviſion of time. They dye very eaſily without that ſenſe of pain, which other men feel, Pſal.73.19.

they go down] For graves are in the earth, and thither mens dead bodies deſcend, which walked upon the earth alive. It is alſo a deſcent from life to death.

to the grave] See on chap.7.9.

V. 14. *Therefore they ſay unto God, Depart from us; for we deſire not the knowledge of thy ways*.] Now leſt any man ſhould think, that Job ſhould ſpeak of ſuch wicked men, as had ſome eminent parts in them, he ſhews plainly in this verſe and the next, that he ſpeaks of men moſt notoriouſly wicked againſt God, which nevertheleſſe lived in plenty and died eaſily. He ſets out their wickedneſſe, 1. by their rejecting Gods acquaintance in this verſe, 2. by diſgracing his ſervice in the next. For the firſt in this verſe, They were open contemners of Gods Majeſty, and did in effect bid him be gone, neither would they at any time ſuffer themſelves to be taught, and inſtructed by him.

Therefore] Becauſe they proſper ſo, they deſpiſe God. So this particle is tranſlated, Job 35. 16.

they ſay] It is likely, they would not be ſo groſſe, as to ſpeak thus in their mouths, but in their hearts and ways, living as if they deſired to have no acquaintance with God. Pſal. 14. 1. & 39. 1. For the word ſee on chap. 16. 1.

unto God] See on chap. 8. 3, 5.

Depart from us] If they be called upon at any time to know God; they utterly refuſe it and ſtop the mouths of their own conſciences, chap. 22. 17.

for] So this particle is tranſlated, chap. 17. 10.

we deſire not] We take no pleaſure in walking in thy ways, and therefore care not for the knowledge of them. They are accuſed of an affected ignorance, and deſpiſing of knowledge, when they might have it.

the knowledge of thy wayes] The underſtanding of thy precepts, and of thoſe things thou wouldſt have us to do. He doth not mean thoſe ways God walks in, but thoſe in which he would have us to walk. For the word way, ſee on chap. 17. 9.

V. 15. *What is the Almighty, that we ſhould ſerve him? and what profit ſhould we have, if we pray unto him?*] They think it a vain thing for them to trouble their heads with matters of Religion, and lay bands of ſtrictneſſe upon themſelves, who now live ſo much at liberty, and wallow in all worldly pleaſures in their ſinfull courſes. See the like expreſſions, Exod. 5. 2. Mal. 3. 14. chap. 35. 3.

what is] What is there in him, more then in others, that we ſhould addict our ſelves to his ſervice? We ſee nothing extraordinary in him deſerving ſo much reſpect. The like phraſe is found, chap. 7. 17. Pſal. 8. 4. Cant. 5. 9.

the Almighty] Some derive it from a word that ſignifies to deſtroy and lay all waſte, Iſa. 13. 6. Joel 1. 15. And they tranſlate it, The Almighty. Others from a word, that ſignifies ſufficiency. One who hath ſufficiency of all good things to give to others, Gen. 28. 3. And they would have it tranſlated, Allſufficient. Others from a word that ſignifies a Dug, as if God did as it were out of his breaſts nouriſh all creatures in the world, Gen. 49. 25.

that we ſhould ſerve him] The word עבר ſignifies 1. to worſhip God, Deut. 6. 13. 2. to ſerve men, Gen. 15. 13, 14. 3. to labour or work, Exod. 20. 9. 4. to till the ground, Gen. 4. 2. 5. to make one to ſerve, or ſerve our ſelves of him, Ezek. 34. 27. Here it is taken in the firſt ſenſe for worſhipping God.

and what profit ſhould we have] No benefit will come to us by praying to him.

if we pray unto him] Heb. *if we meet him.* To wit, with our prayers, Jer. 7. 16.

V. 16. *Loe their good is not in their hand; the counſell of the wicked is far from me.*] Here Job ſpeaks in his own perſon that before ſpake in the perſon of wicked men, and ſhewes his deteſtation of their impiety. As if he had ſaid, I cannot but admire at the fooliſh ſecurity of theſe men, who contemn God, as if they had no farther need of his help, but had their happineſſe in their own hand. But they are deceived. All is in Gods hand, who can take away their wealth, when he pleaſe. And therefore I will follow none of their wicked devices.

Loe] This uſeth to bring in ſome ſtrange thing beyond mens expectation. See on chap. 1. 12. Such would be the ſudden poverty of theſe ungodly men, when it came.

their good] Their wealth. They can keep it no longer then God gives leave. They may fall ſooner then they roſe. For the word ſee on verſe 13.

is not in their hand] It is not in their power to keep their great riches. For the word ſee on chap. 15. 23.

the counſell] I am ſo far from envying their proſperity, that I cannot approve of their courſe of life for all their wealth, chap. 22. 18. & 10. 3. & 18. 7. Pſal. 1. 1. In all theſe places counſell is put for a courſe of life, for wicked men as well as good, guide their lives by counſell good or bad.

of the wicked] See on chap. 3. 17.

is far from me] I could never approve of it. It was not far from him in place, but in affection: it was abominable to him.

V. 17. *How oft is the candle of the wicked put out? and how oft cometh their deſtruction upon them? God diſtributeth ſorrowes in his anger*] Some take theſe words, and all the reſt to the end of verſe 21. as a continued deſcription of the proſperity of wicked men, and read all the verſes by interrogation. Have ye ſeen wicked men or their children often puniſhed? It is very rare. But this croſſes the former verſe wherein he began to ſpeak of the ruine of ungodly men. And it croſſeth verſe 22. &c. wherein he ſhewes that God in his wiſdom lets one wicked man live proſperouſly all his days, and brings another to an untimely end. Theſe words therefore are rather ſpoken by way of admiration. See on chap. 14. 14. As we have ſeen many wicked men live in plenty, till they dye, ſo oftentimes God brings them to untimely ends, and lets them feel much want and ſorrow before they dye.

How oft] See on chap. 13. 23.

is the candle] Or, *lamp.* Some underſtand it of the riches of the oppreſſour, which ſhine for a time, but afterwards are taken away. Others of a violent death of the wicked man, when his life is taken away before it be finiſhed by the courſe of nature, as a candle is put out before it be done. This agrees beſt with the deſtruction following in this verſe.

of the wicked] See on chap. 3. 17.

put out] See on chap. 18. 5. & 6. 4.

and how oft cometh] For lively actions attributed to liveleſſe things, ſee on chap. 1. 19. And for the word ſee on chap. 15. 21.

their deſtruction upon them] See on chap. 18. 12.

God] This is not in the originall, but added to fill up the ſenſe, See on chap. 20. 23.

diſtributeth] He gives to the wicked man his portion of ſorrowes, as parents give their children their portion of goods. The meaning is, he puniſheth ungodly men according to their merits, chap. 20. 29.

ſorrowes] The word ſignifies ſuch ſorrowes, as women feel in their labour, which hold them like bands.

in his anger] See on chap. 4. 9. & 16. 9. & 14. 13.

V. 18. *They are as ſtubble before the wind, and as chaffe, that the ſtorm carrieth away.*] When God begins to deal with them in anger, they are no more able to ſtand before him, then chaffe before a violent wind. They are ſoon blown away out of their place.

They are as ſtubble] This ſimilitude is often uſed in Scripture to ſet out the ſudden deſtruction of ungodly men, chap. 27. 21. Pſal. 1. 4. Iſa. 17. 13. & 29. 5. Hoſ. 13. 3.

before] Heb. *at the face.* For the word, Face, ſee on chap. 14. 20. upon the word, Countenance.

of the wind] See on chap. 15. 2. upon the words, Vain knowledge.

and as chaffe] Which is lighter then ſtubble, and ſooner blowne away.

that the ſtorm] It comes from a word, that ſignifies to make an end of a thing. A wind may leave ſomething, but this ſweeps all away before it like a whirl-winde.

carrieth away] Heb. *ſtealeth away.* That is, taketh away ſuddenly, as a theef doth mens goods, leſt he ſhould be taken himſelf. So Chriſts coming to judgement is compared to the ſudden and unexpected coming of a thief in the night, 1 Theſ. 5. 2.

V. 19. *God layeth up his iniquity for his children: he rewardeth him, and he ſhall know it.*] In this verſe he ſhews that the puniſhment of the cruell oppreſſour ſhall be ſo ſharp, that his children ſhall feel the ſmart of it. And this was proportionable to his great oppreſſion, whereby he had undone other men and their poſterity.

God] See on chap. 4. 9. & 11. 5.

layeth up] In the treaſures of his juſtice to be produced in due time He deales with the children, as he did with the parents. He doth not preſently puniſh them, but watches a time, when they think their condition moſt proſperous, that he may the more terrifie them.

his iniquity] The puniſhment of his iniquity. Others read it, *his riches,* Or, *his ſtrength.* That is, his violence, who by his ſtrength got other mens riches. God will keep this his cruell dealing upon record to puniſh his children for it with temporall puniſhments, that the world may ſee, how much God hates oppreſſion. For the word, ſee on chap. 18. 7.

for his children] See on chap. 14. 21. Either he will puniſh both him and his children; or if he ſuffer him to go to his grave in peace, he will ruine his poſterity.

he rewardeth him] The word שלם properly ſignifies paying of a debt. God by his juſtice owes them puniſhment for their oppreſſion, and he will pay it. Sometimes it ſignifies to give a good reward for things well done, as Ruth 2. 12. 1 Sam. 24. 19. Sometimes an evill reward for evill deeds, verſe 31. of this chapter. Judg. 17. 2 Sam. 3. 39. Jer. 32. 18. Some underſtand it of the puniſhment of his ſons falling out in his days. Others, of his own deſtruction.

and he ſhall know it] Or, *ſo that he ſhall know it.* He ſhall feel Gods hand upon himſelf for his oppreſſion. Or, he ſhall take notice, that God hath plagued his children for it.

V. 20. *His eyes ſhall ſee his deſtruction, and he ſhall drink of the wrath of the Almighty.*] Leſt any man ſhould think, becauſe he had ſaid in the former verſe, that God layes up the iniquity of the wicked man for his children, that he ſhould eſcape himſelf, he addes, he ſhall ſee Gods judgements lighting upon himſelf to deſtruction. And ſets out that deſtruction by an elegant ſimilitude, wherein Gods wrath that ſhall light upon ungodly men is compared to a poyſoned cup, which deſtroyes them that drink it. See the like Pſal. 75. 8. Jer. 25. 15. Rev. 14. 10.

His eyes] See on chap. 20. 9.

ſhall ſee] He ſhall feel by experience Gods wrath in his deſtruction. The eye being the moſt noble ſenſe is put ſometimes for the other ſenſes. For the word, ſee on chap. 19. 27.

his deſtruction] The Hebrew word here uſed is found no where elſe in the old Teſtament. And therefore the ſenſe muſt be helped by the coherence. And what leſſe then deſtruction can be expected by him, that drinks of the wrath of the Almighty?

and he ſhall drink] He ſhall not taſte, but have plenty of it poured upon him and into him. Leſt any one ſhould think, he ſhould but look upon evill, and not feel it, he addes, he ſhall drink of it. For the word ſee on chap. 6. 4. & 15. 16.

of the wrath] It comes from a word, that ſignifies heat: For anger makes a mans paſſion boyle within his breaſt, and heats his blood, and burnes and conſumes others.

Of the Almighty] See on verſe 15.

V. 21. *For what pleaſure hath he in his houſe after him; when the number of his months is cut off in the midſt?*] A reaſon is here rendred why God puts off the puniſhment of ungodly men till after their death to lay it all upon their poſterity. Becauſe elſe they would live merrily all their dayes, and not regard what befell their poſterity, when they are gone out of the world, and have no knowledge or worldly things, chap 14.21. & 24.20.

For what pleaſure hath he] He hath not, nor can have any content or delight in things done after his death.

in his houſe] In his poſterity, who are left in his family. For the word, ſee on chap. 15.28.

after him] After his death. While he lives he may take much comfort in the ſafety and proſperity of his children: but when he is dead he can have no comfort therein, though his death ſhould enrich them, nor be grieved at their ruine, although his fall ſhould be the cauſe of it.

when the number of his months] That is, his months numbred by God. When God takes him out of the world at the time, that God hath ſet for that purpoſe. See on chap. 16.22. & 15.20. & 14.5.

is cut off in the midſt] To wit, from the reſt of the months, which he might have lived by the courſe of nature. A metaphor taken from weavers, who cut off the web from the threds remaining, Iſa. 38.12.

V. 22. *Shall any teach God knowledge? ſeeing he judgeth thoſe that are high.*] It might be objected, that it is not alwayes thus, neither doth God alwayes deal thus roughly with ungodly men, but ſometimes more mildly with them. Job anſwers, that God, whoſe wiſdom is far beyond ours, proceeds diverſly in his dealings with ungodly men. Some he permitteth to live long, and in abundance, and to die in in peace. Others he takes away with heavie and bitter judgement. Yet we that are low both in place and underſtanding, muſt not take upon us to cenſure Gods proceedings, who is high in both.

Shall any teach] Any man or Angell. Or, any ſuch as uſe to teach others. The nominative caſe included in the verb, as Gen. 50. 26. They embalmed Joſeph, that is, ſuch as uſed to embalme dead men, verſe 2. of that chapter. So here. Is there any ſo skilfull a teacher, that wil undertake to teach God? Men that diſallow of Gods proceedings, take upon them to be Gods teachers, Iſa. 40.13. & 45.9. Rom. 11.34. 1 Cor. 2.16.

God] See on chap. 8.3.5.

knowledge] Undertake to teach him, what to do, and how he ſhould govern the world.

ſeeing he judgeth] A Judge ſhould know what becomes him to do in all caſes. Ye diſparage Gods wiſdom by cenſuring his judiciary proceedings, who governs and judges all things.

thoſe that are high] We that are low muſt not cenſure God, who hath the higheſt authority, and judgeth thoſe that are higher then we, chap. 34.13, 17, 18, 19. Gen. 18.25. Rom. 3.5, 6. If he be fit to govern Angels, that dwell on high in heaven, much more to governe men here below, as he doth, verſe 23, &c. Eccleſ. 5.8.

V. 23. *One dieth in his full ſtrength, being wholly at eaſe and quiet.*] Now he comes to ſet out by examples Gods various dealings with ungodly men. So that it hath gone well with the one of them, and ill with the other, both in life and death. And yet both of them alike bad.

One] Heb. This man, as if he had pointed to ſome one eminent wicked man whoſe proſperous life, and quiet death their eyes had been witneſſes of. See the like expreſſion, chap. 13.28. & 19.26.

dieth] His proſperity continues without interruption, till he die. He never feels croſſes, nor loſſes, nor feebleneſſe all his life long.

in his full ſtrength] Heb. *in his very perfection.* Or, *in the ſtrength of his perfection.* In the higheſt degree of earthly felicity.

being wholly at eaſe] Proſperous in eſtate, and healthfull in his body, and peaceable in mind.

and quiet] See on chap. 16.12.

V. 24. *His breaſts are full of milke, and his bones are moiſtned with marrow.*] An allegoricall deſcription of the higheſt proſperity. He is like a fat cow, that gives ſtore of milk. He abounds in health and wealth, in goods of body and eſtate. He is fat, rich, and well liking. He hath ſtore of riches, and pleaſures.

his breaſts] Or, milk-pails. So it may either ſet out plenty of ſtrength or riches.

are full] Himſelf hath abundance of health and ſtrength, or his cowes give abundance of milk to fill the pails. For the word, ſee on chap. 15.2.

of milk] He is as healthfull or proſperous, as a cow, whoſe dugs are full of milk. Or literally, his cowes yeeld abundance of milk, and ſo enrich him.

and his bones] See on chap. 20.11.

are moiſtned] Heb. *watered.* There is an elegancy in the originall, *His bones is watered.* That is, every one of them. Not a bone wants moiſtneſſe.

with marrow] The word imports outward fatneſſe, as well as inward moiſtneſſe. For where the bones are full of marrow, there the fleſh growes fat. It may be underſtood of a thriving body, or eſtate, or both. In ſuch a flouriſhing condition many a wicked man continues, while he dies.

V. 25. *And another dieth in the bitterneſſe of his ſoul, and never eateth with pleaſure.*] As ſome wicked men live comfortably, and lye quietly, ſo ſome others dye full of ſorrow and heavineſſe, having never had any ſmack or taſte of the pleaſures and commodities of this life.

And another dieth] Heb. *and this.* As if he pointed to another wicked man, who lived and died in anguiſh, and miſery. See on verſe 23.

in the bitterneſſe of his ſoule] Heb. *with a bitter ſoule.* In a ſad condition of ſpirit, and full of ſorrow. Having been afflicted all his life, he dies with extraordinary pangs. Bitter things are diſpleaſing to the palat, ſo are ſorrows to the mind, chap. 3.20. 2 King. 4.27. For the word, *ſoule*, ſee on chap 14.22. & 7.11. & 10.1.

and never eateth with pleaſure] Or, *never enjoyeth any good.* He was ſo full of troubles, all his life long, that he could never make one quiet meal, or take any content in what he did eat. Or, *never eateth of good.* He affords not himſelf any part of any good thing he enjoyeth. So ב is taken, Prov. 13.16. For the word, Eateth, ſee on chap. 15. 34. upon the word, Conſume. For the word, Pleaſure, ſee on verſe 13. of this chapter upon the word, Wealth. The ſame words which are here uſed in the originall, are there uſed alſo.

V. 26. *They ſhall lie down alike in the duſt, and the wormes ſhall cover them.*] Though there be great unlikelineſſe, and inequality between theſe ungodly men in this life, yet death makes them equall. They lie both of them in the grave, and are clothed with worms, chap. 5.18, 19.

they ſhall lie down] See on chap. 14.12.

alike in the duſt] See on chap. 17.16. & 14.8. & 16.25, & 20.11. & 10.9. A periphraſis of the grave.

and the wormes] See on chap. 17.14.

ſhall cover them] It may be the one of them, who lived and died in plenty, had curious apparell, while he lived, but now in the grave the worms will crawle on him, and cover him, till they have eaten him up, Iſa. 14.11.

V. 27. *Behold I know your thoughts, and the devices, which ye wrongfully imagine againſt me.*] When Job had thus in generall confuted the opinion of his friends, of the unhappy life and death of wicked men, as if they alone, and alwayes were ſubject to ſuch calamities, he now particularly denies, what his friends did tacitly inferre thereupon againſt him, becauſe of his miſeries, and againſt his children becauſe of their violent death, verſe 27, 28. I know that out of your diſputes about Gods proceedings with ungodly men your aime is to conclude both me, and my children to be wicked men. But it will appear by my former anſwer, that you wrong us, and miſunderſtand Gods dealing with the ungodly, which is various, as I have ſhewed unto you.

Behold] What I ſay is a certain truth, and ſhews Gods wonderfull proceedings to be farre above mans reach. See on chap. 1.12.

I know your thoughts] He doth not mean, that he knew their thoughts certainly, and immediately, for that is Gods prerogative, but by their diſcourſe he could gueſſe at their intentions. So a wiſe man can do, Prov. 20.5.

and the devices] The originall מזמות word ſometimes ſignifies thoughts in generall, or purpoſes, as chap. 17.11. Sometimes evill thoughts and devices to hurt others. As Prov. 12.1. & 14.17. And ſometimes ſubtile thoughts, whereby men wiſely foreſee things to come, as Prov. 1.4. & 3.21. Here it is taken for evill devices to hurt Job.

which ye wrongfully imagine] Which ye conceive againſt me injuriouſly to take away my good name, and comfort, as theeves take away mens goods violently, and unjuſtly, Zeph. 3.4.

againſt me] Or, *concerning me.*

V. 28. *For ye ſay, where is the houſe of the prince? and where are the dwelling places of the wicked?*] Some take theſe words as ſpoken of wicked men in generall, as if Job had ſaid, Ye think ye have confuted my opinion ſufficiently in bidding me to ſhew, where are the habitations of former tyrants and ungodly men. And if I cannot, then ſurely God hath deſtroyed them by his judgements, and will do ſo with all other ungodly perſons. But it is rather to be underſtood more particularly of Job and his children, whom they deemed to be wicked men, becauſe of Gods judgements upon them. So in the former verſe, he chargeth them with miſchief imagined againſt himſelf.

For ye ſay] Or, *Becauſe ye ſay.* Or, *When ye ſay.* Or, *How ye ſay.* For the word אמר ſee on chap. 16.1. It is likely that Job intends, they thought ſo, and gathered it out of ſome former paſſages of theirs, for theſe very words are no where to be found before.

where is the houſe of the prince] Some underſtand of Jobs own houſe, and the words following of his childrens. Others of his eldeſt ſons houſe, which was blown down, chap. 1.18, 19. and the words following of the younger brethrens houſes. How ere it be, it cannot be underſtood of their materiall houſes, for none was deſtroyed, but the eldeſt brothers. But it muſt be meant of their family, and princely port, which was now gone. For the word בית an houſe, ſee chap. 15.28. For נדיב in the primary ſignification of it imports, a liberall or bountifull perſon. And ſecondarily becauſe princes ſhould be ſuch, it ſignifies a prince. So here.

and where are the dwelling places of the wicked] Heb. *the tent of the dwelling places of the wicked.* Their curious tents fit for many to inhabit. For אהל a tent, ſee on chap. 5.24. & 11.14. upon the word, Tabernacle: For, The wicked, ſee on chap. 3.17.

V. 29. *Have ye not asked them, that go by the way? and doe ye not know their tokens?*] Here Job begins to anſwer to the words attributed to his friends in the two former verſes, and confutes them by the teſtimony of paſſengers.

Have ye not asked] Sure ye ſhould have asked. They could have informed you. Or, *Cannot ye aske?* ye might eaſily be reſolved of the truth of what *I* have ſaid, if ye pleaſed but to ask.

them that go by the way] Such as in their travells have obſerved ſuch things, and ſeen the flouriſhing eſtate of many a wicked man, and are skilfull by their obſervations of Gods proceedings with ſuch. Or, every mean man, that goes by the way ſide ſuddenly taken up at all peradventure could inform you of this truth. And therefore it is a wonder, that ſuch wiſe men as you, ſhould be ignorant of it. For עבר ſee on chap. 14. 20. For דרך See on chap. 16. 22. & 17. 9. But here it is taken properly for a travellers way, and not figuratively, as in thoſe places.

and do ye not know their tokens] Some take it as a metaphor from travellers, who uſe to ſet up marks by the way to inform others, that they might not erre, where the way divided it ſelf into ſeverall parts. Others from the notes that travellers uſe to take in their journies of things remarkable. Some underſtand it of ſuch tokens, as travellers could give of the remainders of Jobs houſe, and his childrens. Others of thoſe examples they could give of rich wicked men, who lived and died in peace, as Job had affirmed, and his friends denied. They could name perſons, times, and places to confute you. So he overthrowes what Zophar had ſaid, Chap. 20. 7, 8, 9.

V. 30. *That the wicked is reſerved to the day of deſtruction; they ſhall be brought forth to the day of wrath.*] In this verſe, and ſo forward to the laſt, he tells what thoſe things were paſſengers uſed to obſerve and report to otherrs concerning the proſperous life, and quiet death of many ungodly men. To wit, that they are not puniſhed here according to their merits, but ſhall be in the world to come, Prov. 16. 4. yet the whole verſe may better be read thus. *That at the day of deſtruction the wicked is kept back, and they are carried out in the day of wrath.* This tranſlation ſuites well with the following verſe. And the ſenſe is, that wicked men of all others are leaſt ſubject to outward calamities, and that they are often ſpared, when the teſtimonies of Gods wrath are rife, and almoſt every where to be ſeen upon the earth.

That the wicked is reſerved] Or, *kept back*, That is, preſerved, and kept out of common calamities. So the word is uſed, 1 Sam. 25. 39. Or, *ſpared*. As 2 King. 5. 20.

To the day] Or, *in the day*. So this particle is uſed, Zech. 7. 3. for the word, ſee on chap. 14. 14.

of deſtruction] See on chap. 18. 12.

they ſhall be brought forth] Or, *carried out*. As it is uſed. verſ. 32. and chap. 20. 19.

to the day of wrath] Heb. *of wraths*. Or, *In the day of wrath*. As before: It may be in the plurall to ſignifie extreme wrath, that is heavie, ſuch as God in his ſevereſt wrath uſeth to pour upon men in generall, and manifeſt judgements. It comes from a word, that ſignifies to paſſe or go beyond ones bounds. Not that God in anger ever goes beyond his: but to ſignifie Gods fierce anger, ſuch as mans is, when he is tranſported beyond all bounds and limits of reaſon.

V. 31. *Who ſhall declare his way to his face? and who ſhall repay him, what he hath done?*] Neither is it any marvell that the wicked man eſcapes often, when others are afflicted. His riches and power are ſo great, that no man dare reprove him to his face for his ſins, or puniſh him for the injuries which he hath done. It may be, many have cauſe to grumble at him for private injuries, but they dare not out outwardly expreſſe it.

who ſhall] None dare tell him of his faults. All are afraid of him. None dare appear as a witneſſe againſt him in judgement, or ſit on the bench to condemn him. Here he contradicts what Zophar had ſaid, chap. 20. 27. the earth ſhall riſe up againſt him.

declare] Set his wicked life before him ſo plainly, that he might ſee his ungodlineſſe in their words, as in a glaſſe. So much the word imports, ſee on chap. 15. 18.

his way] His wicked courſe of life, ſee on chap. 16. 22. & 17. 9.

to his face] Many may mutter behind his back, but his countenance is ſo terrible, that no man dare come into his preſence to tell him his faults. See on chap. 14. 20. upon the word Countenance.

and who ſhall repay him] God lets him alone here in his wickedneſſe, and no man dare ſtirre him.

what he hath done] See on chap. 14. 9. upon the word Bring forth. Who dare puniſh him for his wicked actions: Others read it thus, *And he doth what he liſt, and who ſhall repay him?*

V. 32. *Yet ſhall he be brought to the grave, and ſhall remain in the tomb.*] This verſe may be better read thus, *Yea he is brought to the grave, and remaineth in the tomb.* Wherein ye ſay, if God ſpare a wicked man all his life long, yet he will be ſure to bring him to his end by ſome exemplary judgement, it is farre otherwiſe, for many a wicked man lives plentifully, dies quietly, and is buried honourably.

yet ſhall he be brought] He ſhall be carried forth in pomp to be buried in a ſtately faſhion, and not brought forth to the block or the gallows as he did deſerve. For the word ſee on verſe 30. and chap. 10. 19.

to the grave] Heb. *to the graves*. That is, to ſome one of the graves, ſee on chap. 7. 9. & 16. 1.

and ſhall remain] Heb. *ſhall watch*. That is, he ſhall abide as quietly in the grave, as a watch-man, that ſtands ſtill in his watch-tower, and looks about him, Others underſtand it thus, he ſhall regard nothing but his tomb. That is, he ſhall forget all things in the world, and feel no pain in his body. See on chap. 24. 22. Others thus, If he had ſenſe, he would watch over his tomb, leſt any man ſhould rob him of his quiet eſtate there. Others thus. Some other ſhall be ſet to watch over him, when he is dead, that no man offer any violence to his dead carkaſſe, ſo farre was he from a violent death. The firſt ſenſe is the plaineſt, and ſuits well with the verſe following.

in the tomb] Heb. *over the heap*. The word properly ſignifies a ſhock of corn, in which many ears are gathered together like ſtones in an heap, chap. 5. 26. So graves uſe to have a heap of earth laid on the top of them, much like to a ſhock of corn in the field, or an heap in a barn.

V. 33. *The clods of the valley ſhall be ſweet unto him, and every man ſhall draw after him, as there are innumerable before him.*] There is no difference between the ungodly man and others in regard of the body in life, death, after death, while it lies in the grave. He lives as plentifully, dies as honourably, ſleeps as quietly in his grave, as the beſt of men do, chap. 24. 24.

The clods] The mould that fills up the grave.

of the valley] Where graves are made for the moſt part. For the word ſee on chap. 20. 17.

ſhall be ſweet unto him] An action of a living man attributed to a dead; to ſhew how free the wicked is from all trouble in the grave. Even as free as a man that reſts quietly in his bed, and fears no ſtorms, In his life he felt trouble, now he feels none.

and every man ſhall draw after him] It is not peculiar to him alone to dye; others alſo muſt draw out their dayes toward the grave. Or, *he ſhall draw every man after him*] intimating that there is as great a neceſſity for other men to dye, as if the dead man were alive, and ſhould draw them with cords after him to the grave. Or imperſonally, *every man ſhall be drawn after him*. Not intimating by whom, as chap. 3. 3.

as there are innumerable before him] Heb. *and there is no number before him*] That is, of thoſe that went before him to the grave. Many go before him to the grave, and many follow him. Thus predeceſſours and ſucceſſours are ſet out, chap. 18, 20. Eccleſ. 4. 16.

V. 34. *How then comfort ye me in vain, ſeeing in your anſwers there remaineth falſhood?*] He concludes now that as he hath confuted their diſputations, ſo he may juſtly reject their conſolations For their diſputations were full of falſhood, and their conſolations ſuch as could no way aſſwage his grief, chap. 16. 2. They ſought to condemn him for a wicked man, becauſe of his afflictions, which was a falſe ground: and perſwaded him to repent of his ill led life, which was not the right way to comfort him.

How then] Seeing I have diſproved your tenets, why do ye ſtill proceed to deal thus with me?

comfort ye me] Do ye my friends ſeek to cheer me up in ſuch a falſe way?

in vain] With empty words, or without ſolid grounds. Afford me ſuch comfort, as will not ſtand, or abide, Or, why do ye diſcourage me inſtead of encouraging me?

ſeeing in your anſwers] In your diſcourſes by way of anſwer to my arguments.

there remaineth] As I have proved your arguments to be falſe, ſo ye have not taken off my objections againſt them: and therefore I muſt ſtill judge them to be ſo for ought you have ſaid to the contrary.

falſhood] There is no truth in what ye have ſaid. O, *Tranſgreſſion*. Ye have gone beyond the rule of truth, and equity. Or *Prevarication*. Ye have dealt doubly with God, and with me, Ye have undertaken to clear his juſtice, and have limited his authority, as if he might not proſper wicked men here, and puniſh them only in another world, caap. 13. 7. Ye have made me believe, ye came to comfort me, and ye have altogether diſcouraged me, Numb. 23. 11.

CHAP. XXII.

Verſe 1. *THen Eliphaz the Temanite anſwered and ſaid*] This is Eliphaz his third and laſt conflict with Job, wherein thoſe things which he indirectly charged him with before, now he chargeth home, and particularly upon him, and ſo ſhewes plainly that in all thoſe harſh ſpeeches againſt ungodly men before he aimed at Job himſelf, though he did not expreſſe ſo much before: yet being puzled with Jobs arguments, like a bad diſputant, he repeats what he had ſaid before in ſubſtance, chap. 4. & 5. & 15. yea his ſpirit is come for farre as to put Job in hope of proſperity upon repentance which he did not do, chap. 15. Eliphaz alwayes begins, either becauſe he was eſteemed wiſeſt, and ſo the reſt gave place to him: or elſe becauſe they would keep their turns as they did in the firſt conflict, and no man ſpeak twice together, that ſo every one might be heard in his courſe, or becauſe he was more ancient then the reſt, as ſeems to be intimated by his modeſt ſpeech, chap. 15. 10. Eliphaz not onely repeats his former grounds, and grows more bitter, as the reſt alſo did in their ſecond conflict with Job, but he only directly accuſeth Job of a wicked life, and rips it up in particulars, as appears ver. 5. of this chapter, &c. and by their double diſputes before, and

Bildads third, chap.25. The neareſt they came to him, was to ſtrike at him in generall in thoſe evills they threaten to wicked men, as chap.4. 8. &c. or by gathering ill concluſions out of his paſſionate ſpeeches now, which were nothing to his former life, as chap. 11. 4. &c. or by grating upon his children, as chap. 8. 4. But now Eliphaz falls directly upon himſelf, and reckons him among wicked men. In this ſpeech of his, 1. note a reprehenſion of Job to verſe 21. 2. an exhortation to repentance from thence to the end of the Chapter. In the reprehenſion, 1. he labours to cut off all hope of pleading with God from Job to verſ. 5. 2. he enumerates the groſſe ſins, which he ſuppoſed him guilty of, from thence to verſ.12. 3. he charges him with certain abſurdity gathered out of his former ſpeeches, from thence to verſe 15. 4. he indeavours to confute him out of his own argumens, chap. 21. 14, 15, and that from verſ. 15. of this Chapter, to verſe 21.

Then] See on chap.4.1.

Eliphaz the Temanite] See on chap.2.11.

anſwered and ſaid] See on chap.16.1.

V. 2. *Can a man be profitable unto God, as he that is wiſe may be profitable to himſelſe?*] What means this Job, that thou ſtandeſt ſo much upon thine own uprightneſſe; Thou wouldeſt have men to think, that God is greatly beholding to thee for thy integrity aud juſtice, ſo that he may ſeem to have done thee wrong in dealing thus hardly with thee. But thou art deceived, if thou ſuppoſe that God can reap any benefit or commodity at mans hand. Nay doubtleſſe, but if any man do well and wiſely, the good and profit redoundeth to himſelf.

Can] So the future is tranſlated, chap. 8. 11. and the meaning is, Certainly he canoot profit God, chap.35. 6,7,8. Pſal.16. 2,3. Luke 17. 10.

a man] Though he be never ſo ſtrong or ſtout, for ſo much the derivation of the Hebrew word imports, ſee on chap.14. 10.

be profitable] Adde any thing to God to make him better or happier. No man can do it, for God is perfectly holy and happy.

unto God] See on chap.8. 3,5.

as he that is wiſe] Or, *but he that is wiſe.* So the Particle כי is tranſlated chap.9.18. And then the ſenſe may be, Though a man can do no good to God by his good actions, yet it is not in vain to do good, for a wiſe man may much benefit himſelf by his diſcreet carriage Deut. 10,13. Prov.9.12. The word that here is tranſlated wiſe, ſometimes ſignifies proſperous, for good ſucceſſe uſeth to follow men of prudent carriage.

may be profitable unto himſelfe] See before on this verſe, for the word is the ſame, that was before. Others read the latter end of the verſe thus, *Or if it may be profitable doth his good ſucceſſe depend thereon?* But the former reading is better, as anſwering beſt to the ſcope of the place, and agreeing beſt with that which follows in the next verſe.

V. 3. *Is it any pleaſure to the Almighty, that thou art righteous? or is it gain to him, that thou makeſt thy wayes perfect?*] Can thy vertue and godlineſſe (if thou canſt prove thy ſelf a godly man, which ſure thou canſt not) do God any pleaſure? will it bring him any joy or delight which before he wanted? or will any gain thereby ariſe to the Almighty, who in himſelf and of himſelfe is moſt happy and perfect? Sure it cannot.

Is it any pleaſure] The word חפץ ſometimes imports liking of a thing, and taking content in it, Pſal. 16. 3. Sometimes it imports an addition of joy and comfort to one, that had none before, chap. 21. 21. So it is taken here. Thy righteouſneſſe cannot adde any joy to God. He wants none.

to the Almighty] See on chap.8. 3,5. & 15. 25.

that thou art righteous] See on chap.9. 20.

or is it gain to him] The word ſignifies profit or increaſe of wealth, ſuch as tradſemen get by labour, and merchants by travell. God can have no wealth added to him, who owes all already, Pſal.24. 1.

that thou makeſt perfect] That is, ſincere, and upright; for no mans wayes on earth are anſwerable to Gods Law, ſee on chapter. 1. 1.

thy wayes] See on chap.16.22. & 17.9.

V. 4. *Will he reprove thee for fear of thee? will he enter with thee into judgement?*] As thy righteouſneſſe cannot adde any good to him, ſo thy wickedneſſe cannot hurt him, that he ſhould contend with thee, and take thee away, as corrupt Judges do malefactors, leſt they ſhould accuſe them, or do them any harm. Others read it thus, *Would he reprove thee for thy religion? would he come into judgement with thee?* Here can come no good to God, if thou wert a righteous man, but thou art farre from it. God would not deal thus harſhly with thee, if thou didſt fear him. But thou haſt given him juſt cauſe to proceed ſo ſeverely with thee, becauſe thou hadſt led a moſt ungodly life, verſ. 5. Thus he removes the falſe cauſe and ſets down the true cauſe, as he conceives of Jobs afflictions. And this interpretation agrees well with the preceding and following ſentence, and the words will bear it.

will reprove thee] Really by laying ſuch ſore afflictions upon thee. So the word is uſed for reall rebukes or ſtroakes, Pſal.39. 11.

for fear of thee] As thou ſeemeſt to intimate, chap.7. 12. Or, *for thy religion.* See on chap.1.1. & 4.6. & 15. 4.

will he enter with thee] Heb. *come.* See on chap.15.21. Pſal.143.2.

into judgement] The Hebrew word משפט ſignifies 1. the Law by which judgement is to be given, and ſo Gods word, which is the ſupreme Law, Pſal.19.9. 2. the ſuit or caſe to be tryed in judgement, Numb. 27.5. 3. the ſentence paſt in judgement, 2 King. 25. 6. 4. the crime or cauſe of that ſenteuce, Jer.49.12. 5. the puniſhment inflicted by vertue of that ſentence, 2 King.20.40. 6. juſtice which ought to be in every ſentence, Pſal. 146. 7. 7. the inſtrument of executing the ſentence, or judgement, Ezek. 14. 21. 8. the judiciall Law of God, Mal. 4. 4. 9. wiſdome, and diſcretion, which are very needfull in judgement: Iſa.30.18. 10. moderation, which is very requiſite in judgement, Jer. 10. 24. 11. righteous promiſes, Pſal. 119. 1, 6. 12. the right, cuſtome, or manner of doing a thing, which requires judgement, Judg.13. 12. 13. the form or ſhew of a perſon, or thing, 2 King.1.7. 14. right or title to a thing. Deut. 18.3. 15. a pattern according to which a thing is to be made, Exod.26. 30. Here it is taken in the fift ſenſe for the puniſhment. God would not have puniſhed thee ſo ſeverely if thou hadſt been a godly man. And then it is ſame, which was expreſſed in other words in the beginning of the verſe, and ſhews Eliphaz his confidence, though he were in an errour, As if he had ſaid, I am ſure God would not have dealt thus with thee, if thou hadſt been pious.

V. 5. *Is not thy wickedneſſe great? and thine iniquities infinite?*] Here Eliphaz ſets out Jobs ſins in generall in this verſe, and in particular his deeds of cruelty and pride, verſe 6,7,8,9. and ſhewes that theſe are the cauſes of his miſerie, verſ. 6. 10,11. In this verſe Eliphaz ſeems to ſpeak to this purpoſe, What ſhould I need to uſe many words, O Job, to convince thee of the juſtneſſe of thy ſufferings, when as the very matter it ſelf ſheweth thy wickedneſſe to have been ſo great, as that thou didſt never ceaſe to commit ſin? Marvel not therefore at the greatneſs and durableneſs of thy afflictions, for it is but anſwerable to thy ſins, which have been great and endleſſe.

Is not] He cunningly takes it for granted, as if Job had confeſſed it. Thou canſt not deny but art convinced in thy ſoul, that thy wickedneſſe is very great, although thou ſetteſt a good face upon the matter before us.

thy wickedneſſe] See on chap. 20. 11.

great] The word ſometimes ſignifies much, but here it ſignifies great, for he accuſeth Job of great ſins in the verſes following. And the multitude of his ſinnes charged on him in the end of this verſe.

and thine iniquities] See on chap. 7. 21.

infinite] Heb. *There is no end of thine iniquities*] Whereby is not only intended, that he was guilty of many ſins, but alſo that he would have made no end of oppreſſing others, if God had not laid this heavie affliction upon him. For the word ſee on chap. 16.3.

V. 6. *For thou haſt taken a pledge from thy brother for nought, and ſtripped the naked of their cloathing.*] It ſeems in the fourth chapter that Eliphaz had a little better opinion of Job, then now he hath. For there conceives, that he made ſome ſhew of piety, though he might diſſemble: but here he makes him an open prophane wicked man. In this verſe he taxeth him with extreme cruelty both to kindred, and poor, whom men uſe moſt of all to pity. But he was ſo far from clothing them, that he took away their clothing from them.

For] Theſe particulars, which now I ſhall repeat, will prove thy ſins to be very great.

thou haſt taken a pledge from] Taken his goods to pawn, or apparell, as follows in this verſe, Exod.22. 26,27. Deut. 24. 6,10.

thy brother] ſee on chap, 19. 13.

for nought] See on chap. 1.9. Here lay the firſt fault. It was not a ſin to take a pledge, nor to take it of a brother, but to take it without a juſt cauſe, where nothing was due, or elſe the debt was paid, and yet the pawn detained.

and ſtripped the naked of their cloathing] Heb. *and ſtript off the clothing of the naked.* Spoyled them, taken all away from them, clothes and all, and left them like a beaſt without a skin. For ſo much the word imports. For בגד a garment ſee on chap.6. 15. upon the word Deceitfully. Thou haſt taken away the garments of poor men for debt, and left them naked. Thoſe that are now naked were made ſo by thee. Or, Thoſe that had but mean apparell, which could ſcarce cover their nakedneſſe, and ſo were naked in compariſon of others, thou haſt ſtript off that poor habit. So unmercifull and cruell waſt thou to the poor. So ſome interpret that place, Deut. 28.48. This is the ſecond ſin to take away the poor mans garment, and lay him open to cold and nakedneſſe.

V. 7. *Thou haſt not given water to the weary to drink, and thou haſt withholden bread from the hungry.*] Now followes the third ſin of cruelty, not affording to ſuch as needed it, the meaneſt drink or meat.

Thou haſt not given drinke] Thou couldeſt not afford the poore a draught of drink.

water] Thou wouldeſt not give ſo much as a cup of cold water, which was ready at hand, eaſie to be gotten, and of little coſt, or none at all, much leſſe a cup of wine. So chap.14.4. Not one, that is, not ſo much as one. For the word ſee on chap.14.9.

to the wearie] To him that being weary with labour or travel, was very thirſty, and ready to periſh for want of it, to whom it had been very acceptable, and not coſtly to thee, Prov.25.25. Iſa.21.14.

thou haſt withholden] Thou hadſt it to ſpare, but wouldſt not give it, ſee on chap.20.13. upon the word Keep.

bread] Thou wouldſt not part ſo much as with a bit of bread. For the word ſee on chap.15.23.

from the hungry] From him, that was ready to ſtarve for want of it, as men in a famine are wont to do. So much the word imports. And this argued extreme covetouſneſſe and cruelty to let men periſh for want of a little relief, Iſa.58.7.

V. 8. *But as for the mighty man, he had the earth, and the honourable man dwelt in it.*] Some interpret theſe words as an accuſation of pride in Job, who ſhould be meant to be this honourable man, who by his might had rooted out his poor neighbours, that he might have all to himſelfe. But rather Eliphaz accuſeth Job of groſſe partiality, who deſtroyed the poor every where, whom by his might he could oppreſſe, and ſpared none, but ſuch as he durſt not meddle withall for their might and greatneſſe. And this is the fourth fault here objected to Job. It agrees well with the foregoing and following words. And it argued crueltie alſo, for he would have deſtroyed the rich and great ones alſo, if he had durſt.

But] So this particle is tranſlated, chap.14. 10.

as for the mighty man] Heb. *the man of arme*. That is, a man of ſtrength or might, who is rich and able to defend himſelf againſt thee. So a man of lips is a man full of talk, chap. 11. 2. Riches are gotten by the arm by labouring or fighting, and by the ſtrength of the arme men oppreſſe others, and take away their goods, chap.35. 9. & 38. 15. For the word, Man, ſee on chap. 1. 1. The word זרוע Arme is taken, 1. for the member of the body, which we ſo call, Pſal.18. 34. 2. for ſtrength which is exerciſed by the arme, or wealth gotten thereby, Pſal. 37.17. So it is taken here.

he had the earth] Or, *he had the land*. Heb. *the earth* (or, *land*) was his. Thou didſt oppreſſe weak ones, and ſpare the ſtrong and wealthie. For the word, ſee on chap.9. 24. & 15.19.

and the honourable man] Heb. *eminent* or *accepted for countenance*. He that had ſtrength or wealth, or other outward endowments, Lev. 19. 15. 2 King, 3. 1. Iſa.3.3. & 9. 15. Deut. 16. 19. For the word נשא ſee on chap. 21.3. upon the word, Suffer. For Countenance, ſee on chap. 14. 20.

dwelt in it] Lived quietly there, not moleſted by thee, as meaner men were. The word ישב ſignifies, 1. to ſit down, as chap.2. 8. 13. 9. to abide, or remain, or endure, Pſal.102.12. 3. to dwell in a place, Gen.13.12. 4. to ſit in ſtate on a throne, 1 King. 1. 17. Here it is taken in the third ſenſe, as it is tranſlated. See Pſal. 37. 3.

V. 9. *Thou haſt ſent widowes away empty, and the armes of the fatherleſſe have been broken.*] Here are the two laſt ſinnes which are charged upon Job, unmercifulneſſe to widowes, and oppreſſion of orphans: two crying ſins, Exod. 22.22. Deut. 27. 11. Pſal. 94 6. Some underſtand this of denying juſtice to widowes, and oppreſſing the fatherleſſe in judgement. But it may better be underſtood of Jobs unmercifull and unkind carriage toward them in his own dealings with them, as the reſt of the crimes objected are.

Thou haſt ſent away] See on chap.14. 20.

widowes] Such as have loſt their husbands, who ſhould provide for them. It comes from a word that ſignifies to be dumbe, for widowes are ſad and ſilent.

empty] Without giving them any relief if they were poor, Or, becauſe they had no husbands to defend them, thou haſt taken away their goods, and turned them out of dores with nothing to maintain them, Ruth 1.21. Luke 1. 53. The word ריקם ſignifies, 1. emptie, as 1 Sam.6.3, 2. without a cauſe; Pſal. 25. 3. Here it is uſed in the firſt ſenſe, as the tranſlation ſhews.

and the armes[The ſtrength wherewith they defend themſelves, 2 Chron. 32. 8. thou haſt taken away all their meanes, and left them poor, becauſe their parents were gone, who ſhould defend them. See on verſ. 8,

of the fatherleſſe] Now by the widowes and fatherleſſe he may meane all miſerable and helpleſſe perſons, as well as thoſe that have loſt parents or husbands: ſo the word is uſed, chap.6.27. Lam. 5.3.

have been broken] By thee, thou haſt taken away all help from them. The verb ſingular with a noun plurall intimates the breaking of each arm, or both arms, and rendring them utterly helpleſſe. For the word ſee on chap. 19. 2.

V. 10. *Therefore ſnares are round about thee, and ſudden feare troubleth thee*] Now Eliphaz ſets out the miſeries, that he conceived would befall Job for thoſe ſins, which he had laid to his charge. And that by four ſimilitudes: two in this verſe, and two in the next. The firſt is taken from a beaſt, that hath ſnares laid for it on every ſide by the hunter, ſo that it can hardly eſcape. The ſecond from a man frighted with ſome terrible judgement ſuddenly and unexpectedly ſeizing on him, which he ſees no way to reſiſt, & third from a man in danger in the dark night, that knowes not which way to turn to avoid it, but may fall into a pit, or the enemies hand, while he flies for ſafetie. A fourth from a floud or deluge covering living creatures, and drowning them without diſtinction or mercie, Iſa. 24. 17, 18. Jer, 48. 43, 44. Lam.3. 47.

Therefore] Becauſe of theſe forementioned ſins.

ſnares] Troubles brought upon thee by the cunning devices of men, that lye in wait to deſtroy thee, or brought upon thee by Gods own hand. See on chap.18. 8, 9, 10. & 19.6.

are round about thee] So that that thou art in danger, which way ſoever thou turneſt thee, and no way likely to eſcape.

and ſudden fear] Some terrible object comming unexpected, and preſently overthrowing thee, Prov.3.25. For the word, Fear, ſee on chap.15. 21.

troubleth thee] See on chap.4.5. & 21.6.

V.11. *Or darkneſſe that thou canſt not ſee, and abundance of waters cover thee.*] The other two ſimilitudes to ſet out the depth of thoſe miſeries, which would befall Job for his ſins, as Eliphaz thought, are ſet down in this verſe.

or darkneſſe] Some great miſerie and trouble will ſeize upon thee, Iſa.8. 22. For the word, ſee on chap.15. 22, 23.

that thou canſt not ſee] So that thou canſt not diſcern any comfort at all, or way of eſcaping out of it. For the word, ſee on chap. 19. 27.

and abundance] The word properly ſignifies a multitude of troubles comming ſuddenly and furiouſly upon him, as waters in a floud, ſo that he could not eſcape.

of waters] Of troubles. So the word is uſed, Pſal.32.6. & 18. 16. & 66.12. & 69. 1. Iſa.43.2. For the word, ſee on chap.14. 9.

cover thee] All over, ſo that thou ſhalt be drowned in them, and utterly deſtroyed. Here is a gradation in this verſe and the former. It may be, a man may eſcape ſnares, and not be taken, troubled with ſudden fears, and not ruined, run away in the dark, and ſcape an enemy, but there is no way to eſcape a floud, when the waters ſuddenly overwhelm a man. So that it appears, that Eliphaz gives Job as a loſt man paſt all hope of recovery.

V. 12. *Is not God in the height of heaven? and behold the height of the ſtarres, how high they are,*] Here he begins to charge Job with abſurdities gathered out of ſome ſpeeches of his. Belike thou thinkeſt that God cannot take notice of thy ſins to puniſh them, becauſe he is ſo farre remote from the earth, and as it were ſo ſhut up in heaven that he cannot diſcern things done here below. And then the words are ſpoken by Eliphaz, but in the perſon of Job. And this interpretation agrees well with the two following verſes. Yet thay may be ſpoken by Eliphaz in his own perſon checking Job for not making the right uſe of Gods great Majeſty in heaven to be afraid of ſinning againſt him, but rather encouraging himſelf thereby to ſin, as if God were therefore ſo farre abſent, that he could not take notice of mens iniquities here to puniſh them. This he chargeth Job with in the next verſe.

Is not] Sure he is.

God] See on chap.4. 9. & 11.5.

in the height of heaven] In the higheſt heaven where the angels are, and above theſe viſible heavens, where the ſtarres are. See on chap.11.8. & 9. 8.

and behold] See on chap.19.27.

the height of the ſtarres] Thou ſeeſt how high they are; but God is much higher. Heb. *the head of the ſtarres*. God is above the higheſt of them. The head of a man is the higheſt part of his body. See on chap, 19.9. & 20.6.

how high they are] As being in the middle heaven the higheſt things that our eyes can reach, Obad verſe 4: yet God is higher, in the third and higheſt heaven.

V. 13. *And thou ſayeſt, How doth God know? can he judge through the dark cloud?*] He reproveth Job as if he denied Gods providence, and affirmed that God could not ſee things done here upon earth. Peradventure becauſe he had ſpoken ſo much before of Gods proſpering wicked men, Eliphaz thought that Job conceived that God did not ſee their wicked wayes, which if he did, he would not ſo proſper them.

And] Or, *Therefore*. Thou makeſt this wicked concluſion out of Gods high glory in heaven, to deny his providence on earth. So this particle is tranſlated, chap.35. 16.

thou ſayeſt] Thou thinkeſt ſo, as I gather out of thy confuſed ſpeeches of Gods providence, For the word, ſee on chap. 16.1.

How] How can it be that God ſhould know what is done here below? So מה is tranſlated, chap. 25. 4. Or, what. He knowes nothing at all of things done here below.

doth God] See on chap.3.5.

know] Perceive or take notice of things done here.

can he judge] Can he diſcerne things done on earth, that he may puniſh men for their ill deeds? Sure he cannot. Thus Eliphaz would make Job to ſpeak as Atheiſts doe, Pſal. 10. 12. & 73. 11. & 94. 7.

through the dark cloud] We cannot ſee through the clouds to diſcern Gods glory in heaven: how then can he ſee us through them, they are ſo dark?

V. 14. *Thick clouds are a covering to him, that he ſeeth not, and he walketh in the circuit of heaven.*] There are ſo many impediments of ſight between God and us, and ſuch dark clouds, that God cannot diſcern through them, what we do, or if he could, yet he will not, as having enough to do, and content enough in heaven above.

Thick clouds] Heb. *clouds*. Thick is added as included in the derivation of that name, which in the originall is taken from a word ſignifying thickneſſe. And indeed they are the thickeſt and darkeſt part of heaven by reaſon of the waters lodged in them.

are a covering to him] Heb. *an hiding place*. But it is well expreſſed by a cover. An hiding place keeps others from ſeeing us, a cover keep us from ſeeing other things. The meaning is the clouds hinder God from ſeeing mens ſins. A wicked ſpeech, and falſely fathered upon Job.

that he ſeeth not] See on chap. 19. 27.

and he walketh] He findes enough to do in heaven, and needs not meddle with earthly things below. Or, he hath ſo much pleaſure there, that he takes no care of us here. The word imports a conſtant imployment, Chap. 1.7. & 2. 2.

in the circuit] The word properly ſignifies a circle made to keep things within compaſſe, Iſa. 44. 13. So God made a circle for the earth, Iſa. 40. 22, and for the ſea to keep it within its bounds, Prov, 8. 27. So for the heaven here, which is conceived to be circular, and ſpherical. Some underſtand it of guiding the Angels in the higheſt heaven. Others of ordering the ſtars in the middle heaven. Others of a circle to keep God in, ſo that he can meddle with nothing below, as Atheiſts imagine.

of heaven] See on Chap. 9. 8. & 11. 8.

V. 15. *Haſt thou marked the old way, which wicked men have troden ?*] Some underſtand this verſe (wherein Eliphaz confutes that Atheiſtical opinion he had attributed to Job verſ. 13.) in general thus. If thou O Job hadſt but obſerved Gods conſtant dealing with the ungodly, thou wouldſt have perceived, that God did ever take notice of ungodly men, and deſtroyed them for their ſins. But it may better be underſtood of thoſe ungodly men that lived before the flood, and were deſtroyed in the flood for their wickedneſſe, verſ. 16. And ſo *Broughton* reads it, *Haſt thou marked the way of the old world ?* It was ſufficient to mention this Deluge being freſh in memory, whereby it appears that Job lived before the deliverance out of Egypt, becauſe he mentions the creation, and the flood, but not that deliverance, which had he known it, would have afforded him an excellent argument to prove that godly men might be in great affliction, as the Iſraelites were in Egypt, and his friends a plauſible argument, that God uſeth to deſtroy wicked men for their ſins, as he did the Egyptians in the red Sea. Eliphaz his argument from the Flood ſtands thus, God did then deſtroy all thoſe ungodly men of the old world for their wicked courſes. Therefore though he be in heaven, yet he takes notice of mens ſins here to puniſh them.

Haſt thou marked] See on Chap. 7. 12. 20. & 10. 14.

the old way] Heb. *the way of old*: that is, of the ungodly men before the Flood, how wickedly they lived. Haſt thou obſerved their courſe, and what became of them ? For the word Way, ſee on Chap. 16. 22. For the word עולם It comes from a word that ſignifies to hide, becauſe the ages paſt or to come are hidden from us. And 1. it ſignifies a time paſt, or of old, Iſa. 57. 11. Jer. 2. 20. & 28. 8. 2. A time to come, and laſting long, Numb. 10. 8. For ever there, is for a long time: for now thoſe trumpets there mentioned are of no uſe. 3. Eternity properly ſo called, without beginning or ending, Pſal. 41. 13. Here it is taken in the firſt ſenſe.

which wicked men] Heb. *mortals of iniquity*. For Mortals, ſee on Chap. 19. 19. For Iniquity, ſee on Chap. 15. 35.

have troden] Wherein they have conſtantly walked, and made paths to be ſeen by others by their often treading them.

V. 16. *Which were cut down out of time, whoſe foundation was overflowne with a flood.*] Having ſet down the ſins of the old world in the former verſe, now he ſets down their deſtruction.

Which were cut down] Or, *which grew full of wrinkles*. Either becauſe old age crept on them before they were aware; or elſe becauſe their bodies bring drowned in the flood the fleſh conſumed, and the skin wrinkled. The word is uſed onely here, and Chap. 16. 8.

out of time] Heb. *and not time*. That is, before their time. By the courſe of nature they might have lived longer, had not the flood drowned them, Pſal. 55. 23. & 102. 24. Eccl. 7. 17. Job 15. 32.

whoſe foundation] Whoſe life was ſoon gone: or whoſe wealth and proſperity upon which they built themſelves, and which made them carry themſelves ſo arrogantly, and ſeemed to be ſo firmly founded, as if it could never be removed: or the earth upon which they trod, which upheld them as a foundation. For upon all theſe was the flood poured, and they were overflown, or overthrown by it. Heb. *a flood was poured upon their foundation*.

was overflowne] All over-covered, ſo that they and all the beaſts and birds out of the Arke died, Gen. 7. 10, 20, 21.

with a flood] Heb. *a river*. All the World was like one great river having plenty of water, and running ſwiftly, and overflowing all.

V. 17. *Which ſaid unto God, Depart from us: and what can the Almighty do for them ?*] They were grown ſo wicked, that they caſt off all fear of God and true religion, and baniſhed God out of the world, and therefore deſerved to be deſtroyed by the flood.

Which ſaid unto God, Depart from us] Theſe are the ſame words, that Job had ſpoken of ungodly men, Chap. 21. 14. See the interpretation of them all there. Thus they think to cut Jobs throat with his own ſword, and confute him with his own words. But they bring them to a far other end. Job ſpake them as an effect of the proſperity of ungodly men in themſelves breeding ſecurity, and impiety in them. Eliphaz brings them here as a neceſſary cauſe, why God ſhould alwayes deſtroy ungodly men by ſome notable judgement, though they proſpered for a time.

and what can the Almighty do for them] Some interpret theſe words as ſpoken by Eliphaz, expreſſing the thoughts of the ungodly ones before the flood. And then the ſenſe is, they thought God could do no good for them, and therefore they would not ſerve him, but follow their own luſts. And the words had been plainer if thus tranſlated, *and asked, what the Almighty could do for them.* Others interpret theſe words as if Eliphaz did expreſſe his own thoughts concerning Gods juſtice in ſending the flood upon them, and read it thus, *and what ſhould the Almighty do unto them ?* This may agree with the words before. What ſhould he do with them that had caſt him off, but drown them with a flood ? But it agrees not well with the following words, yet he filled their houſes with good things. For then the ſenſe ſhould be, He might juſtly have deſtroied them, but he did not. Like Pſal. 78. 38. But this is not true here, for God did deſtroy them with a flood. Others take it as Eliphaz his aggravation of their ſin what cauſe had they to forſake God who never did them hurt, but had done them much good, as follows, verſ. 18. what cauſe had they to complain of God ? See the like, Iſa. 5. 4. Jer. 2. 31. Mic. 6. 3. And they read it thus, *and what had the Almighty done to them ?*

The firſt interpretation is the beſt, and the ſenſe this; They forſook God upon an opinion, that he could do them no good, yet they had received many good things from him. This anſwers well to Chap, 21. 15.

and what] See on verſ. 13.

can] See on Chap. 8. 11.

the Almighty] See on Chap. 8. 3. & 15. 25.

do for them] What good could he do for ſuch wicked men ? Or, *do unto them*. What evil ſhould he do to them ? No miſery was bad enough for them.

V. 18 *Yet he filled their houſes with good things: but the counſel of the wicked is farre from me.*] Eliphaz doth two things in this verſe, firſt he clears God againſt that falſe accuſation laid upon him by the wicked world before the flood, that he could do them no good, and ſhewes that they had no cauſe to ſay ſo, for he had done them much good. Secondly, he ſecretly taxeth Job of hypocriſie for affirming that he hated the wayes of wicked men, Chap. 21. 16. and yet continued in them, as he ſuppoſed, adding that himſelf might ſay ſo much better then Job, who had really forſaken their wicked wayes and courſes 2. and did foretel their deſtruction, whereas Job had flattered them with hope of continuance of their proſperity to their dying day.

Yet] So this particle is tranſlated, Pſal. 119. 109, 110.

he filled] God gave them abundance of worldly goods, Act. 14. 17. He ſtuffed their houſes up to the top with all manner of good things. Prov. 1. 13. He accuſeth them of great ingratitude, that contrary to the cuſtome of men would ſpeak ill of God, who had done them ſo much good. And it may be he caſts Jobs former proſperity and unthankfulneſſe, (as he conceived) in his teeth. For the word, ſee on Chap, 15. 2.

their houſes] Their dwelling places, for there men uſe to keep their ſtore about them. See on Chap. 15. 28.

with good things] Heb. *with good*, That is, with riches, houſholdſtuffe, food, and other neceſſaries, which are good, if well uſed. For the word ſee on Chap. 21. 13. upon the word Wealth.

but] So the word is tranſlated, Chap. 14. 10. Or, *therefore*. Far be it therefore from me, that I ſhould once harbour in my breaſt any one thought of theſe profane perſons, for whom God hath done ſo much, and yet they caſt him off.

the counſel of the wicked is far from me] Then was he a bleſſed man, Pſal. 1. 1. Theſe words Job had ſpoken after a long repetition of the proſperity of ungodly men, affirming that for all their wealth he abhorred their wayes. See the expoſition of all theſe words, Chap. 21. 16.

V. 19. *The righteous ſee it and are glad: and the innocent laugh them to ſcorn.*] Some interpret theſe words in general of the joy that good men have in all ages, when they ſee the ungodly of the world conſumed by the judgements of God. Others particularly of Noah and his ſons rejoycing when they ſaw the wicked of the old world drowned, and themſelves preſerved. And theſe latter read the words thus, *The righteous ſaw it and were glad; and the innocent laughed them to ſcorn.*

The righteous] See on Chap. 17. 9.

ſee it] See on Chap. 19. 27. upon the word Behold.

and are glad] See on Chap. 21. 12. upon the word Rejoyce. They are not glad of the deſtruction of men conſidered in it ſelf, but that God gets glory, and his people eaſe by their deſtruction, Pſal. 58. 10. & 107. 42. Others read it, *Let the righteous ſee it, and be glad.*

and the innocent] See on Chap. 17. 8.

laugh them to ſcorn] Derides their vain confidence, when he ſees their miſerable end. Others read it, *And let the innocent laugh them to ſcorn.*

V. 20. *Whereas our ſubſtance is not cut down; but the remnant of them the fire conſumeth.*] Theſe words are variouſly interpreted. Piſcator takes them to be ſpoken in the perſon of Noah, whom he takes to be the innocent man mentioned, verſe 19. and addes *Saying* in the beginning of this verſe. As if Noah coming out of the Arke ſhould ſay, God had preſerved him and his, and in his wrath deſtroyed the ungodly. Others take it to be ſpoken of Noah, but not in his perſon, and that Eliphaz reckons himſelf among them that eſcaped the flood, becauſe he counted himſelf godly as Noah was. Others conceive, that Eliphaz looked towards Sodom, and acknowledged Gods mercy in ſparing the Edomites, and not deſtroying them with fire and brimſtone as he had done the Sodomites. Others take it for a prophecy of the preſervation of the godly to the end of the world, and the deſtruction of ſinners then by fire. But it may better be interpreted of other preſervations of the godly, and deſtruction of the wicked in Eliphaz and Jobs time, and peradventure of the continuance of Eliphaz and his companions, family and goods, when Jobs children and goods were ſtrangely deſtroyed; and ſo it may well depend on the former words, and make way for them that follow, as if he had ſaid, Thou knoweſt well O Job, how God deſtroyed the ungodly of the old world with a flood, and yet ſpared Noahs family: and thou as well as we have ſeen many families of ungodly men deſtroyed, yea thine own, when ours and ſuch other godly mens are preſerved. Therefore now it is high time that thou quickly return to God by repentance leaſt he deſtroy thee, as he hath done thy children, verſ. 21.

Whereas] Or rather. *Though.* As it is tranſlated, Judg. 13. 16. Though we be ſpared, yet the ungodly are deſtroyed continually.

our ſubſtance] Our life, which makes us to ſubſiſt and ſtand up in the world. Or, *our eſtate* which upholds mens lives.

is not cut down] See on Chap. 4. 7. upon the word Cut off, and on Chap. 15. 28. upon the word Deſolate.

but] Or, *yet.* See on verſ. 18. of this Chapter.

the remnant of them] Of ſuch wicked men who are like thoſe ungodly ones who were drowned in the flood. God doth not onely deſtroy ungodly men, but their ſeed alſo. Thus the word is taken for poſterity, 2 Sam. 21. 2. Or, *their excellency*, ſee on Chap. 4. 21. And by their excellency may be meant their wealth, and honour, wherein they excelled others, and which made them more regarded then others.

the fire] For the various ſignifications of the word, ſee on Chap. 18. 5. Here it may be taken literally, for no doubt but Job and Eliphaz had ſeen many wicked men, and their goods deſtroyed by fire. And Job loſt ſome of his cattel by fire from heaven, which it is likely Eliphaz here aimed at. Or it may be underſtood of ſome conſuming judgement which God in his anger ſent upon wicked men, as Chap. 20. 26. Pſal. 78. 21.

conſumeth] Or, *hath conſumed.* For he ſpeaks of things already done. For the word ſee on Chap. 15. 34. on the word Conſume.

V. 21. *Acquaint now thy ſelfe with him, and be at peace: thereby good ſhall come unto thee.*] Eliphaz having endeavoured to terrifie Job from evil wayes by threatnings before, now he labours by promiſes to perſwade him to be reconciled to God by true repentance. And firſt he ſhewes him the way in this verſe, and the next, and ſecondly the benefits of the way. And that 1. In general, reſtitution of proſperity and comfort, verſ. 23. 2. In particular. 1. Outward wealth, verſe 24. 25. 2. Inward comfort, verſ. 26, 27, 28. 3. Meanes to do good to others, verſ. 29, 30. In this verſe he ſecretly intimates that Job had been eſtranged from God by a wicked life, and ſo had found little peace. And therefore perſwades him to alter his courſe, that it might go well with him.

Acquaint thy ſelfe] This word הסכן in this conjugation is uſed but twice beſides in the Scripture. In the one place, Pſal. 139. 3. it ſignifies knowledge of a thing. In the other, Numb. 22. 30. it ſignifies uſe and cuſtomable converſe with one. Here it may be a perſwaſion of Job to get more knowledge of God, or to walk more carefully in his wayes.

now] Now thou heareſt what miſchiefs have befallen ungodly men, for want of acquaintance with God. Or, *I pray thee*, ſpeaking gently to him to mollifie his former ſharpneſſe and make his counſel go down the better. So Phyſitians ſweeten bitter pils; ſee on Chap. 13. 18.

with him] To wit, with the Almighty, verſ. 23. So the antecedent is taken out of the following words, Pſal. 87. 1, 2. & 116. 1.

and be at peace] So ſhalt thou be at peace, ſee the like phraſe, Pſal. 37. 3. The meaning is, This is thy way to recover thy former proſperity, ſee on Chap 5. 24. & 9. 4. & 12. 6. Or, thou ſhalt be in a ſafe condition: ſo the word is uſed, Chap. 21. 9. Others take it for an exhortation to reconciliation to God. Reconcile thy ſelf to him.

thereby] Heb. *by them.* That is, by acquaintance with God, and reſtauration of thy peace and ſafety. Upon theſe will follow riches.

good] Proſperity, Riches. See on Chap. 21. 13. upon the word *Wealth.*

ſhall come unto thee] From God. He ſhall make thee proſper. For the word ſee on Chap. 15. 21.

V. 22. *Receive I pray thee, the law from his mouth, and lay up his words in thine heart.*] Job might object and ſay, How ſhall I know how to get and keep acquaintance with God? Eliphaz anſwers, By laying up Gods law in thy heart.

Receive] Learn it of him. The maſter gives, when he teacheth: the ſcholars receive, when they learn. See on Chap. 15. 12. on the word Carry away.

I pray thee] See on verſ. 21. of this Chapter, upon the word Now.

the law] Some underſtand it of Moſes Law, which they conceive, was then newly written. But it is more likely that Job lived before Moſes; ſee on verſ. 15. of this Chapter, and on Chap 1. 1. By the law therefore muſt be meant ſuch inſtructions in matter of faith and life, as God was pleaſed to communicate by revelation to the Patriarchs, and they by tradition to their children. It comes from a word that ſignifies to rain, or ſhoot, and metaphorically to teach. For good precepts are dropt in by little and little like rain, and faſtned in the heart, as an arrow ſhot into the fleſh. The word is ſometimes uſed for any inſtruction, though by man, but here for ſuch as comes from God originally.

from his mouth] As godly men have taught thee, and as it came originally from God. See on Chap. 15. 5.

and lay up] Heb. *put.* Not onely receive inſtruction from God, but keep it ſafe, as treaſure to be uſed upon all occaſions.

his words] Such as godly men have communicated to thee from God.

in thine heart] Pſal. 119. 11. Luk. 2. 19. 51. For the word ſee on Chap. 15. 12.

V. 23. *If thou return to the Almighty, thou ſhalt be built up, thou ſhalt put away iniquity farre from thy tabernacles.*] If thou being acquainted with God, and receiving, and keeping his law within thee ſhalt alſo return unto him by true repentance, thou ſhalt recover thy former proſperity: and if thou leave thy wicked wayes, thou ſhalt grow rich, verſ. 24.

If thou return] See on Chap. 15. 13. upon the word Turneſt. Here it is underſtood of repentance, which is a returning from ſin to God.

to the Almighty] See on Chap. 8. 3, 5.

thou ſhalt be built up] The ruins of thy former proſperity ſhall be repaired, and thy eſtate more wealthy and proſperous then it was. A metaphor from repairing or building houſes, Mal. 3. 15. Are ſet up. Heb. Built. Others underſtand it of having many children again, as the word is uſed, Gen. 16. 2. & 30. 3. Ruth. 4. 11. For the word ſee on Chap. 20. 19.

thou ſhalt put away far] Or, *if thou put away far, &c.* Then thou ſhalt get gold, verſ. 24. It is not enough to remove away iniquity, but it muſt be ſo far alienated from our affections, that we entertain no thought of returning to it, Chap. 11. 14.

iniquity] See on Chap. 13. 7. on the word Wickedly.

from thy tabernacles] See on Chap. 5. 24. & 11. 14.

V. 24. *Then ſhalt thou lay up gold as duſt, and the gold of Ophir, as the ſtones of the brooks.*] Thou haſt been a man much addicted to gold, and uſed much indirect means to get it, verſ. 6, 7. If thou wilt return to God, thou ſhalt have plenty of it, which thou mayeſt take comfort in, as coming from Gods bleſſing.

Then] When thou haſt repented of thy miſlead life, and reformed it. So this particle is tranſlated, Chapter 13. 12.

ſhalt thou lay up] Heb. *lay up*, without, ſhalt: the imperative for the future, as Pſal. 37. 3.

gold] Golden coin or riches. The word בצר ſignifies 1. A defence, ver. 25. 2. Gold, Chap. 36. 19. becauſe it is the worldly mans defence. So here.

as duſt] In abundance as the duſt of the earth. Or, *above the duſt*, that is, more then the duſt of the earth. An hyperbolical expreſſion of great wealth. So על is uſed Chap. 23. 2. Or, *upon the duſt.* As it is tranſlated, Pſal. 24. 2. Or, *beſide the duſt.* As Pſal. 1. 3. By or beſide the rivers of water. For the word Duſt, ſee on Chap. 14. 8.

and the gold of Ophir] That comes from Ophir, 1 King. 9. 27, 28. & 10. 11. & 22. 48. Thence uſed to come excellent gold, and therefore the word is put for choice gold here. For the word Gold ſet before it is not in the Original.

as the ſtones] Heb. *in the rock.*

of the brooks] Or, *of the valleys.* See on Chap. 20. 17. This is diverſly interpreted. Some render the ſenſe of it thus. Thou needeſt not build caſtles on hills to ſecure thy wealth: it ſhall be ſafe enough in the valleys, and low places. But this argues ſafety rather then plenty. Others thus, Thou ſhalt have ſuch plenty of gold, that thou mayeſt cover houſes and palaces with it, if thou wilt. But it is rather a preferring of Jobs future condition upon his repentance far above his former proſperity. Thou ſhalt have far more riches then ever thou hadſt, as much or more then the duſt of the ſtreets, and ſtones of the brooks or valleys, 2 Chron. 1. 15. & 9. 27.

V. 25. *Yea the Almighty ſhall be thy defence, and thou ſhalt have plenty of ſilver.*] As thou ſhalt attain to plenty of riches, ſo thou ſhalt keep them ſafe, for God will not take them away from thee any more, but he himſelf will defend thee, and encreaſe thy ſtore daily.

Yea] God who is better then all gold, will defend thee: This is a greater favour then to have ſtore of Gold. Thus this particle is uſed, Chap. 5. 19.

the Almighty] See on Chap. 8. 3, 5.

ſhall be thy defence] Heb. *defences.* That is, ſtrong defenſe, ſtronger then many Caſtles. See on verſ. 24. Or, *thy gold*, Thy beſt treaſure, in which thou ſhalt take moſt delight, as verſ. 26. His favour and bleſſing ſhall be better to thee, then all the treaſures of the world.

and thou ſhalt have plenty of ſilver] Heb. *ſilver of ſtrengths.* That is, ſtrong ſilver, which hath power to defend thee againſt all thine adverſaries. For money is the ſinews of war. The word for Silver comes from a word that ſignifies to deſire, becauſe all men deſire mony, and it can help them to all worldly comforts they do deſire. 1. כסף ſignifies ſilver in the oare, heap or wedge, as Hag. 2. 8. 2. When it is joyned with words of number, it ſignifies ſilver coin, or money made of ſilver, Gen. 23. 16. So here. For the word Plenty, or of ſtrength, ſome underſtand by it ſtore of money, becauſe the more a man hath, the ſtronger his eſtate is, and the more likely his continuance. But it may be underſtood of money ſimply without reſpect of ſtore, and ſo it anſwers well to the beginning of the verſe which ſpeaks of ſafety, whereas the former verſe ſpake of plenty.

V. 26. *For then ſhalt thou have thy delight in the Almighty, and ſhalt lift up thy face unto God.*] Eliphaz and his companions had before plyed Job with temporal promiſes; now he brings ſpiritual ones, which neither he, nor any of his fellows had done before. And this is the higheſt of ſpiritual favours to enjoy God.

For] A proof of that which went before. God who gives thee plenty of comfort in himſelf, will not deny thee the creature for thy content and delight.

then] There is in this particle both an elegancy, and an oppoſition. Then when thou haſt reformed thy wayes, and not till then. Then thou mayeſt make account to find that comfort in God, which thou never didſt find in him before and till then, it is in vain to think of it. Thus he ſets out the good that comes to men by godlineſſe, and puts all ungodly men out of hope to attain it.

ſhalt thou have thy delight] Heb. *ſhalt thou delight thy ſelfe.* Thou ſhalt not onely be ſuſtained by God, as others are, but find ſpecial delight, and ſingular pleaſure in him.

in the Almighty] See on Chap. 8. 3, 5.

and ſhalt lift up] See on Chap. 21. 3.

thy face] See on chap. 14. 20. upon the word Countenance. Thy countenance, which is now caſt down with grief, and fear, by reaſon of thy afflictions, thou ſhalt then lift up with boldneſſe, and comfort, even to God himſelf, chap. 11. 15.

unto God] See on Chap. 4. 9. & 11. 5.

V. 27. *Thou ſhalt make thy prayer unto him, and he ſhall hear thee, and thou ſhalt pay thy vowes.*] In this verſe and that which follows are ſet out the benefits, which the godly obtain of God by faithful prayer, to wit, audience, granting their deſires, eſtabliſhing their purpoſes, proſperity in their wayes.

Thou ſhalt make thy prayer unto him] The word ſignifies to pour out many words in prayer, and make many ſupplications. Yet God will hear them all.

and he ſhall hear thee] That is, when thou prayeſt then God will hear thee. See the like phraſe in the notes on chap. 14. 11. For the word Hear, ſee on chap. 13. 17.

and thou ſhalt pay thy vowes] God ſhall give thee thoſe favours or that freedom, which thou didſt ask of him, when thou madeſt vowes unto him in the time of thy diſtreſſe. So ſhalt thou have cauſe to pay thy vowes with cheerfulneſſe. His purpoſe is not here to call on Job to perform his vowes, when God ſhould proſper him, but to aſſure him that God would grant all his deſires upon his repentance. He mentions vowes, becauſe godly men uſed then to joyne vowes to their prayers, Gen. 28. 20. Pſal. 66. 13, 14.

V. 28. *Thou ſhalt alſo decree a thing, and it ſhall be eſtabliſhed unto thee; and the light ſhall ſhine upon thy wayes.*] God will not onely hear thy prayers, and give thee the things thou prayeſt for, but whatſoever elſe thou ſpeakeſt of, or purpoſeſt to go about, God will give it good ſucceſſe.

Thou ſhalt alſo decree] The Heb. word גזר ſignifies, 1. To cut a thing into two pieces. As 1 King. 3. 25. 2. To decide or determine a thing. To ſeparate it from another, and reſolve.

A thing] Which is to be done. As here. *a word,* or *a decree.* That is, any thing whatſoever thou determineſt to be done, ſhall be done.

and it ſhall be eſtabliſhed] See on chap. 14. 12. It ſhall be firm, or effected; for then are purpoſes and words eſtabliſhed, when they are brought to action, Iſa. 7. 7. & 8. 10. & 14. 24. 46. 10. Numb. 30. 4.

unto thee] Thou ſhalt but ſpeak the word and it ſhall come to paſſe. So ready is God to hear and help thee. Or, *For thee.* God will preſently effect it for thy good.

and the light] Good ſucceſſe ſhall attend upon all thy actions, which ſhall bring joy unto thee. Gods favour and bleſſing ſhall be upon all thy endeavours. See on Chap. 17. 12.

ſhall ſhine] God ſhall proſper thy endeavours as the Sun ſhining upon the earth ripens the fruits thereof. His bleſſing ſhall come forth upon thee like the morning Sun, ſee on Chap. 18. 5.

upon thy wayes] See on Chap. 17. 9. All thy actions ſhall proſper.

V. 29. *When men are caſt down, then thou ſhalt ſay, There is lifting up: and he ſhall ſave the humble perſon.*] In the concluſion of this Chapter Eliphaz aſſures Job, that if he repent, and leave off murmuring againſt God, he ſhall not onely be free of that dejected condition, in which now he was, but alſo be exalted when others are caſt down, and prevaile with God for mercy for others alſo.

When men are caſt down] When God ſhall throw down wicked and ungodly men. Or, *When they are caſt down.* That is, thy wayes, verſ. 28. Or, *Though thy wayes be caſt down.* Though now thou be in a low condition, yet thou ſhalt be very high. So כי is tranſlated, Pſal. 44. 19.

then] See on Chap. 4. 1.

thou ſhalt ſay] See on Chap. 16. 1. Thou ſhalt be confident of recovery, and exaltation. Or, thou ſhalt pray confidently to God for it, and make no doubt of being heard, and he ſhall anſwer thee accordingly, and deliver, and exalt thee.

there is a lifting up] Thou ſhalt confidently expect it in thy miſery. Or, thou ſhalt be delivered, and then mayeſt boldly ſay, thou art exalted. See other ſignifications of the word, Chap. 20. 25.

and he ſhall ſave] God ſpoken of verſ. 26, 27. He that will not regard the proud will ſave the humble, Jam. 4. 6. 1 Pet. 5. 5. He will deliver them out of their miſery and make them proſper.

the humble perſon] Heb. *him that is low of eyes.* It is likely he means Job himſelf who was now in a low condition. And miſery makes men aſhamed, and to look downward, whereas proſperity makes men take courage, and look upward. He aſſures Job, that upon his ſubmiſſion God would reſtore him to a great height of proſperity.

V. 30. *He ſhall deliver the iſland of the innocent: and it is delivered by the pureneſſe of thine hands.*] Moreover if thou cleanſe thy ſelf from iniquity, and walk uprightly, God will deliver thy neighbours amongſt whom thou liveſt, upon thy prayers from the dangers threatned againſt them for their ſins. So thou ſhalt not onely do good to thy ſelf, but to others alſo.

He ſhall deliver the iſland of the innocent] The man in a low condition upon repentance ſhall not onely eſcape out of miſery himſelf, but alſo by his prayer delivers all his neighbours. Or, *the innocent ſhall deliver the iſland.* The ſenſe is the ſame. Or, *he ſhall deliver him that is not innocent.* So good men by their prayers ſometimes turn away Gods judgements from the wicked and ungodly, Jer. 5. 1. Gen. 18. 32. Exod. 32. 11. 14. For the word, *Innocent,* ſee on Chap 17. 8.

and it is delivered] The Iſland, Or, *He.* That is, the innocent man.

by the purneſſe] It ſignifies an exact cleanneſſe, ſuch as is in gold purged from droſſe, or in garments cleanſed with ſope. Such is in a good man, that makes conſcience of avoiding all kinds of ſin.

of thine hands] Of thy works. God will reward thy good actions not onely with doing good to thee, but to others alſo for thy ſake. For the word Hands, ſee on Chap. 16. 17. For the change of the perſon, of thine hands, before he ſpake in the third perſon: ſee the like, Chap. 8. 20, 21. And it is likely Eliphaz did it of purpoſe here to make Job underſtand that he meant him, as it is very probable, that Bildad did there. Others underſtand it of lifting up the hands in prayer for others. Thou ſhalt deliver them by thy prayers holding up pure hands, 1 Tim. 2. 8. And then it anſwers well to the former verſes. And ſo Job by Gods own appointment did deliver his three friends from Gods anger conceived againſt them, chap. 42. 7, 8, 9.

CHAP. XXIII.

V. 1. *THen Job anſwered and ſaid,*] In this Chapter and the next Job anſwers Eliphaz his large Oration. In this Chapter he defends himſelf againſt Eliphaz, who had in the former Chapter charged him with many grievous offences. In the next he confutes his opinion of Gods certain ruining wicked men in this world. This Chapter (though many interpret it in favour of Job, as if he onely cited his friends to Gods judgement-ſeat out of confidence of relief there) is ſpent in charging God to deal too hardly with him, as appears all the Chapter over, where he never charges his friends with any thing, but charges God all along. 1. With laying upon him things that he could not ſufficiently complain of, verſ. 2. 2. In denying him audience, to verſ. 10. 3. In puniſhing him as he doth wicked men, though he knew him to be godly, and ſhould find him ſo in the end. From verſ. 10. to verſ. 13. 4. In being inexorable, and not leaving off to afflict him, verſ. 13, 14. Then he ſhews the greatneſſe of his fear, and the grounds of it in the three laſt verſes of the chapter.

Then] See on chap. 4. 1.

Job] See on chap. 1. 1.

anſwered and ſaid] See on chap. 16. 1.

V. 2. *Even to day is my complaint bitter: my ſtroak is heavier then my groaning*] As if Job had ſaid, Thou art deceived, O Eliphaz, if thou thinkeſt, that thy words can make me hold my peace. Thou dealeſt very unequally with me, who interpreteſt my complaints to be rebellion againſt God, as Bildad alſo objected rage unto me (chap. 18. 4.) ſeeing my plague is greater then can be expreſſed by any ſighs or words. Thou doſt rather hereby enforce me to ſhew how greatly my minde is troubled, and diſtracted: as alſo to renew thoſe my wonted complaints, which cannot any way be anſwerable to the greatneſſe, and grievouſneſſe of my miſery; neither do I complain ſo much, as I have cauſe; much leſſe am I to be blamed for exceſſe in my complainings.

Even] Notwithſtanding your words my ſorrows are not allaid. I have as much cauſe to complain now as ever. Or, Notwithſtanding my words, whereby I have ſhewed my juſt cauſe of complaining, yet ye count my juſt complaints rebellious againſt God to this very day. For the word ſee on chap. 16. 4.

to day] *At this very time.* For the word, ſee on chap. 14. 14. & 15. 23.

is my complaint] See on chap. 21. 4.

bitter] I complain of heavy afflictions, which are very bitter unto me: and no wonder then if I complain bitterly. It is bitter to me, that feel what I complain of, and to you, that cannot endure to hear it, nor will not pity me. See on chap. 13. 26. Or, *is rebellion.* That is, you account it ſo notwithſtanding my many proteſtations, and juſtifications, becauſe ye ſtill miſinterpret my words, and gather wrong concluſions out of them.

and my ſtroak] Heb. *my hand.* That is, the ſtroak which Gods hand hath given me, or the plague which he hath inflicted upon me. See on chap. 15. 23.

is heavier] More troublſome, for weighty things are troublſome to the body. See on Chap. 6. 3.

then] So this word ſignifies. See the notes on Chap. 22. 24. Ye think me very impatient, and that I complain more then I have cauſe; But ye are deceived. I have reaſon to complain yet more heavily. Or, *upon my*. The more I complain and ſigh, the more I am ſmitten.

my groaning] Or, *my ſighing*. Chap. 3. 24. He intimates how cruel his friends were to him, that would not allow him ſo much as to ſigh in his extream pain: but counted him rebellious againſt God for ſo doing.

V. 3. *O that I knew where I might finde him! that I might come even to his ſeat!*] He ſpeaks of God here after the manner of men. Judges appoint certain places, where to ſit in judgement to hear all cauſes, where all men, that are wronged may come and plead for themſelves and be righted, 1 Sam. 7. 16, 17. So Job here truſting to the equity of his cauſe deſires to appear before God, making no doubt but he could clear himſelf before Gods judgement-ſeat. And ſo he might againſt his friends, and the things they laid to his charge. But Jobs fault here is, that in his eagerneſſe to clear himſelf, he forgets to charge his friends, and reflects too much upon the Judge in his complaints, as denying him audience, and handling him too harſhly.

O that] Heb. *who will give*. The ordinary forme of wiſhing among the Hebrews intimating their own inability to accompliſh it, and great deſire of it, ſo that they would accept of it of any one that could give it. See on chap. 6. 8. & 11. 5.

I knew] That ſome one would acquaint me, where God is to be found.

where I might finde] See on Chap. 17. 10.

Him] God. He doubted not, but his friends knew well enough, whom he meant. See on chap. 20. 23.

that I might come] Or, *then would I come*. Or, *go*. As the word ſignifies, Jon. 1. 3. An argument of a much diſtempered ſpirit in a great affliction. I would ſpare for no labour, but go on to the remote parts of the world, that I might plead my cauſe with him, chap. 13. 3. & 31. 35. For the word ſee on chap. 15. 21.

even to his ſeat] It comes from a word, that ſignifies to prepare. I would not be afraid to go to his very throne, or ſeat of judgement prepared for him. Too bold a ſpeech for a mortal creature, and Job is reproved by God for it, chap. 38. 2. & 40. 2.

V. 4. *I would order my cauſe before him, and fill my mouth with arguments.*] In this verſe and the next Job ſets out the manner of proceeding in judgement. The plaintiff brings forth his bill, and the defendant his anſwer.

I would order] See on chap. 13. 18.

my cauſe] Heb. *the judgement*. See on chap. 22. 4.

before him] Heb. *to his face*. That is, in his preſence. I would ſhew what hard meaſure I endure. For the word, Face, ſee on chap. 14. 20. upon the word, Countenance.

and fill] I would have arguments enough to maintain that I am harſhly intreated. For the word, ſee on chap. 15. 2.

my mouth] See on chap. 15. 5.

with arguments] Whereby to prove, that I am wronged. Arguments on both ſides pleaded in judgement come under this word. See on chap. 13. 6. on the word, Reaſoning.

V. 5. *I would know the words, which he would anſwer me, and underſtand what he would ſay unto me.*] I deſire much to know what reaſon God would give, why he handleth me more ſharply then other men which yet I cannot imagine what it ſhould be.

I would know] Or, I ſhould know.

the words] Which he would produce.

which he would anſwer me] See on chap. 16. 1.

and underſtand] Or, conſider.

what he would ſay unto me] For the word, Say, ſee on chap. 16. 1.

V. 6. *Will he plead againſt me with his great power? No, but he would put ſtrength in me.*] I confeſſe if God ſhould uſe his almighty and invincible power againſt me, he would eaſily ruine me: but I am confident he will not ſo deal with me, but will bring forth his arguments againſt me, and let me plead with him in his court of Juſtice, and then I doubt not but to clear my ſelf.

Will he plead againſt me] Heb. *Will he plead with me*. For they that plead with men in law, plead againſt them. For the word Plead, ſee on chap. 13. 3, 6.

with his great power] With his Almighty power. For the word, Great, ſee on chap. 22. 5.

No, but he would put ſtrength in me] It may better be read thus, *no, but he would produce* arguments againſt me. He would proceed with me in a legal, not in a violent way. This beſt agrees with Jobs ſcope going on in a way of pleading. So ב is uſed for againſt, chap. 19. 19.

V. 7. *There the righteous might diſpute with him: ſo ſhould I be delivered for ever from my judge.*] He ſhews his great confidence of clearing himſelf, if he might but have a free trial before God.

There] In ſuch a judgement, wherein God doth not terrifie me with his power, as corrupt Judges often do innocent men, chap. 9. 34, 35. & 13. 21, 22.

the righteous might diſpute with him] Or, *I being righteous might diſpute with him*. Or, *I ſhould be found righteous, if I did diſpute with him*. He makes no queſtion of proving himſelf righteous before God, that is, not an hypocrite, not one that ſhould be ſo ſorely afflicted more then other men. For the word Righteous, or Upright, ſee on Chap. 1. 1. For the word Diſpute, or Plead, ſee on Chap. 15. 3.

ſo ſhould I be delivered] Pronounced innocent, that now am handled like one nocent, being ſubject to many plagues.

for ever] The word ſignifies victory, and ſometimes eternity, which gets the victory over all time. I ſhould never be queſtioned more by God, nor thus afflicted as a guilty perſon.

from my Judge] From Gods condemning ſentence. In the agony of his ſpirit he looks upon God in the beginning of the verſe, as his accuſer, in the end of it, as his Judge. See the like, Pſal. 143. 2.

V. 8. *Behold, I go forward, but he is not there; and backward, but I cannot perceive him.*] Job had a while intermitted his deſire, verſ. 3. of finding God to ſhew his confidence of ſpeeding well in that triall. Now he reſumes it, but withal ſhews, that his deſire is to no purpoſe, for God will not offer a trial, and he knows not where to find him. He may ſeek for him all the world over, Eaſt, Weſt, North, and South, and yet miſſe him. This is the ſum of this verſe and the next.

Behold] See on Chap. 1. 12. Or, *If*. See on Chap. 9. 11.

I go] For this word, ſee on Chap. 14. 20. on the word, Paſſeth.

forward] That is, Eaſtward. The World in it ſelf hath no forepart, nor backpart: but man is conſidered as ſetting his face to the riſing Sun, which is the eye of the World. And then Forward is Eaſtward, Backward is Weſtward, Left hand is Northward, Right hand is Southward. Some take it for Eaſtward in reſpect of the Holy land: but Job could not mean ſo, for it was not in requeſt in his time, and he was more eaſtward then it, Chap. 1. 3. and muſt look weſtward towards it, but eaſtward to the riſing Sun.

but he is not there] Job knew that God is in all the world, but his meaning is, he will not appear to me there, that I may reaſon my caſe with him. Heb. *and not he*. I finde him not there, but ſeek him in vain, and loſe my labour.

and backward] That is, Weſtward. When a mans face is to the riſing Sun, the Weſt is behinde him.

but I cannot perceive him] Heb. *underſtand him*. That is, I cannot ſo ſee him, or perceive him, that I may reaſon with him.

V. 9. *On the left hand, where he doth work, but I cannot behold him: he hideth himſelf on the right hand, that I cannot ſee him.*] It is true that God may be ſeen in his works in the Northerne parts of the world, which is more inhabited then the South. Becauſe more temperate, but I cannot find him there to reaſon with him: and I have leſſe hope to find him in the hot countries of the South, which are leſs inhabited, and Gods works leſſe ſeen in them. See more on Chap. 9. 9. on the chambers of the South.

on the left hand] Northward, See on verſ. 8.

where he doth work] More then in the ſoutherne part of the world, as before in this verſe.

but] See on Chap. 21. 1.

I cannot [See on Chap. 22. 2.

behold him] So as I may have conference with him.

he hideth himſelf] He works not ſo much in thoſe parts, as in other parts of the world. It were in vain for me to travel thither to ſeek him, for he will not be found of me there, but will as it were of purpoſe hide himſelf from me.

on the right hand] In the Southerne parts of the world. See on verſ. 8. The word ימין ſignifies 1. The right hand, as Jer. 22. 24. 2. Strength which as it is moſt ſeen in the uſe of the *hands, ſo* eſpecially in the right hand, which in moſt men is readieſt for uſe, Exod. 15. 6. 3. Swearing, covenanting; for the one is done by lifting up the hand to God, Gen. 14. 22. and the other by joyning hands together, Prov. 11. 21. Now becauſe men do this for the moſt part with the right hand, therefore that act is ſet out by that word, Pſal. 144. 8. 4. It ſignifies the right ſide, 2 Sam. 24. 5. 5. The ſoutherne part of the world, Cant. 4. 16. So here.

that] See on Chap. 13. 13. where this particle is ſo tranſlated.

I cannot] See on Chap. 22. 2.

ſee him] See on Chap. 19. 27. upon the word, Behold.

V. 10. *But he knoweth the way that I take, when he hath tryed me, I ſhall come forth as gold.*] God knows that I have carried my ſelf uprightly, and if I could get audience of him, I ſhould come clear from the bar as gold doth out of the fire.

But] So it is tranſlated, Chap. 9. 18. Though I knew not where to find God, yet he knows where to find me, and what my wayes have been.

he knoweth] He perfectly underſtands it, which no man doth.

the way] The courſe of life, See on Chap. 17. 9.

that I take] Heb. *that is with me*.

when he hath tryed me] Not by afflictions, for that he had abundantly done, but in a judiciary way. When he hath heard what I can ſay for my ſelf. This interpretation agrees with the ſcope of the whole Chapter.

I ſhall come forth] Now I lie under hard cenſures of men, and God ſeems to think hardly of me by laying ſuch a load of ſorrows on me. If I could but get a fair hearing, I ſhould come out of this obloquy. For the word, ſee on Chap. 20. 25.

as gold] No droſſe of an ill-led life will cleave to me. I ſhall be freed from all ſcandals objected to me, and gliſter like pure gold coming out of the fire. My good name ſhall be precious. I ſhall appear loyall to God ; and righteous to men.

V. 11. *My foot hath held his ſteps, his way have I kept and not declined.*] Eliphaz had in the former chapter, verſe 22, &c. given Job good counſell to acquaint himſelf with God and learn of him and obey him. Now in this verſe and the next, Job ſhewes that he had ſo done, and kept cloſe to Gods wayes and followed him foot by foot, and ſo carefully obeyed him, that he had not at any time turned away from his precepts : but made great account of his words.

My foot] I have walked in them, I have conſtantly followed his ſteps.

hath held] Or, *hath laid hold on.* It is the proper action of the hand to lay hold on, becauſe it ſignifies keeping a thing faſt, and not parting with it, it may be applyed to conſtant walking after God, chap. 17. 9, See on the notes there.

his ſteps] Some take it for thoſe that God hath appointed for man to walk in them. Others for the wayes that lead to God. But the word is not ſo uſed elſewhere, but ſignifies Gods own footſteps. I have imitated God, and followed him ſtep by ſtep in thoſe things which I ought to follow him.

his way] The way in which he hath appointed me to walk in. So it is taken, chap. 21. 14.

have I kept] Obſerved, and walked in it. For the word, ſee on chap. 7. 12, 20. & 10. 14.

and not declined] Not gone aſide to the right hand nor to the left, in exceſſe or defect, Joſh. 1. 7. Pſal. 18. 21. & 44. 17, 18.

V. 12. *Neither have I gone back from the commandement of his lips, I have eſteemed the words of his mouth more then my neceſſary food.*] Here Job ſhewes by theſe ſeverall branches the great care he had to keep Gods commandements and goes in a gradation. Firſt he choſe that way. 2. He kept to it, and went on in it. 3. He went not aſide out of it, verſ. 11. 4. He went not backward at any time. 5. He was more carefull to do Gods will, then to look after his bodily food. The ſumme of this verſe is; I have taken ſo great delight in thoſe ordinances, which our fore-fathers receiving from his mouth have delivered unto us, that laying them up in the treaſure-houſe of mine heart, I have preferred them before whatſoever was requiſite, and neceſſary for the maintenance and preſervation of this preſent life.

neither have I gone back] The word ſignifies a quite leaving or forſaking a thing. But Job by a Meioſis means that he had carefully obſerved all Gods precepts. As if he had ſaid ; They that ſee my ſad condition would judge that I had caſt off all piety. But it is not ſo. I have made conſcience of every good duty.

from the commandement of his lips] From thoſe precepts, which God hath made knowne to me, as men make theirs knowne by their words, which come out of their lips. For the word ſee on chap. 15. 6.

I have eſteemed] Heb. *I have hid or laid up.* Becauſe thoſe things we eſteem highly, as gold, ſilver, jewels, we hide, leſt any ſhould take them away from us. So did Job hide Gods word in his heart, that he might not loſe it. Or, as houſe-keepers lay up proviſion for their family to bring forth in time of need. Pſal. 119. 11. Prov. 2. 1. & 7. 1. Job kept Gods words in his memory.

the words of his mouth] The ſame in ſenſe with the commandement of his lips, which was expounded before in this verſe. For Mouth ſee on chap. 15. 5.

more then my neceſſary food] Or, *my appointed portion.* Men cannot want daily food, and therefore treaſure it up. *I* took more pains to lay up Gods Word in my heart, then men do to lay up in ſtore proviſion for the belly, Prov. 30. 8. & 31. 15. Gen. 47. 22.

V. 13. *But he is in one minde, and who can turn him ? and what his ſoule deſireth even that he doth.*] Job in this verſe and that which followes, ſhewes much humane infirmity, and is therefore afterwards juſtly blamed both by Elihu, and by God himſelf. As if he had ſaid, Although my conſcience tells me, that I am innocent from ſuch great offences, as uſe to bring ſuch heavie judgements upon men, yet God will not be moved from his reſolution of dealing rigorouſly with me.

But he is in one mind] He is reſolved to lay a load of afflictions upon me, and continues in his purpoſe.

and who can turn him] None can alter his reſolution by power or perſwaſion, chap. 9. 12, 13. & 11. 10. For the word ſee on chap. 15. 13. Some read it thus, *if he be againſt one, who can turn him* ? That is, God hath conceived an implacable anger againſt me, and will not leave afflicting me, till I dye.

and what his ſoule] That is, himſelf. Spoken of God after the manner of men. Lev. 16. 30. Iſa. 1. 14. For the word ſee on chap. 14. 22.

deſireth] Whatſoever pleaſeth him, or whatſoever he will have done. There is no diſſwading of him.

even that he doth] He will certainly have his will, and bring it to paſſe, Pſal. 115. 3. For the word ſee on chap. 14. 9.

V. 14. *For he performeth the thing that is appointed for me : and many ſuch things are with him.*] We ſee and feel by experience, that God will not be moved from what he intends to do : and therefore I have cauſe to expect many more ſuch afflictions from him, rather then any relaxation of theſe paines.

For] It will appeare in the end, that God will have his will, when he hath brought all the miſery upon me, with which he intendeth to afflict me. Or, *Surely*, As it is tranſlated, chap. 8. 6.

he performeth] No man can hinder him from performing the uttermoſt of his will upon me.

the thing thath is appointed for me] He will ſend all thoſe plagues on me that he hath reſolved to ſend, and will not ceaſe afflicting me till all be done. The ſame word was uſed for appointed or neceſſary food, verſ. 12.

and many ſuch things are with him] He hath not yet ſhewed all the evill he intendeth to me. He hath many more plagues yet to bring upon me. This cauſed the following fear in Job, as he confeſſeth in the next verſe.

V. 15. *Therefore am I troubled at his preſence : when I conſider, I am afraid of him.*] And this is it which doth trouble and amaze me greatly ſo often as I look upon Gods proceedings with me, and likewiſe conſider with my ſelf both the greatneſſe and alſo the long continuance of my miſeries, and ſee no likelyhood of an end. I have cauſe then to fear that God will goe on to uſe his great power to afflict me more and more till I die.

Therefore] I am not troubled with the conſcience of an ill-led life, as ye uncharitably conceive of me ; but frighted by Gods mighty power manifeſted in afflicting me more then others, I am troubled at my preſent calamities, and afraid of fiercer.

am I troubled] See on chap. 21. 6. I am ſo troubled that I would run away from it, if I could. For the word ſignifies haſte, as well as fear or trouble.

at his preſence] Heb. *at his face.* Or, *becauſe of him.* Or, *for fear of him.* For the word Face ſee on chap. 14. 20. upon the word Countenance.

when I conſider] When I weigh in my mind all Gods harſh dealing with me.

I am afraid of him] See on chap. 22. 10.

V. 16. *For God maketh my heart ſoft, and the Almighty troubleth me.*] For my heart faileth me, and I am ſo troubled with the many miſeries God hath laid upon me, and the uncertainty of the end of them, that I have no ſtrength left to bear them, 1 Sam. 28. 20.

For] Heb. *And.* But it is tranſlated, For, chap. 17. 10. And ſo it may here. Ye marvell that I am ſo dejected. Ye ſhould not wonder at it, for God hath caſt me down.

God] See on chap. 8. 3, 5.

maketh ſoft] Maketh me ſo afraid and dejected, that like ſoft wax I am not able to bear his heavie blowes of affliction, but if they continue they will break me to pieces. So that Job here doth not by a ſoft heart mean a penitent or patient one, but one worne with afflictions, and able to bear no more. It was broken with ſorrows. As verſ. 17. It may be he meant, that God had taken away ſtrength within, and yet laid on load without.

my heart] See on chap. 15. 12.

and the Almighty] See on chap. 8. 3. 5.

troubleth me] See on verſe 15. of this chapter.

V. 17. *Becauſe I was not cut off before the darkneſſe, neither hath he covered the darkneſſe from my face.*] Here he ſhewes the cauſe of his ſo grievous fear, becauſe there appeared no iſſue out of his troubles, which as he uſeth, he compares to darkneſſe. As if he had ſaid, I have juſt cauſe indeed to fear and tremble, becauſe God hath brought ſuch great troubles upon me, out of wkich I ſee no way of eſcaping.

Becauſe I was cut off] Deſtroyed by death, which is Gods executioner to cut off mens lives.

before] Heb. *From the face of.* So that theſe troubles might not have found me out, nor I ſeen or felt them, which I ſhould not have done, if God had killed me before. Others underſtand it thus, Becauſe theſe troubles have not yet made an end of me, but I muſt live to ſuffer more. And this he ſpeaks by way of wonder and admiration, that his poor carkaſſe could endure ſo much miſerie, and not ſink under it, See the like complaint, chap. 3. 20. & 10. 18.

the darkneſſe] The afflictions that now are upon me. I wiſh I had died, before they had come upon me. For Darkneſſe, ſee on chap. 15. 22, 23.

neither hath he covered] God hath not quite kept the darkneſſe of affliction from me as a thing couered, that *I* might not ſee evill or feel ſorrow. Heb. *and he hath, &c.* But the negative particle is to be taken out of the former part of the verſe, as it is Pſal. 1. 5. And ſo to be read as before. Some read it affirmatively, and underſtand a keeping of him from death, which would have ended all his ſorrows. As chap. 3. 23. & 6. 8. So death is called darkneſſe, chap. 14. 23. But the former interpretation is better.

the darkneſſe] Theſe great afflictions which are tedious to me, as a long dark night to a man that cannot ſleep. See before on this verſe.

from my face] From me, that I might not have felt theſe ſorrowes. For the word Face, ſee on chap. 14. 20. upon the word Countenance.

CHAP. XXIV.

Verſe 1. VV*Hy ſeeing times are not hidden from the Almighty do they that know him not, ſee his days?*] In this other part of Jobs anſwer in this chapter he pulls down the foundation, which his friends had laid, concluding him to be a wicked man, becauſe ſo many and great troubles fell on him, as befell none but ungodly men. The words ſhould rather be read thus, *Why are not times hidden from the Almighty ſeeing they that know him do not ſee his dayes?* It would make a man not well inſtructed in Gods providence think, that God takes no notice of things done here, nor regards them, ſeeing the beſt of his ſervants could never obſerve that he puniſhes many ungodly men according to their deeds in this world. So that either Job ſhewes what worldly men would conclude out of Gods indulgence to wicked men here; or elſe he ſpeakes in a paſſion or ſtrong temptation, as doubting for the preſent of Gods providence in puniſhing ſinners, though elſewhere, when he was in a better mood, freely and fully confeſſed by him. See the like paſſion in godly men upon the like occaſion, Pſal.73.2. &c. Jer.12.1. Hab.1.12. &c. And this ſuits well with that which follows, wherein he repeats innumerable groſſe wickedneſſes committed by ungodly men at which God winks, and puniſheth them not in this world.

why are not] It ſeems ſo, and ungodly men are ready to think ſo.

times] The wicked actions that ungodly men do in their times, as followes verſ. 12. &c.

hidden] Unknowne, as things hidde or covered are unſeene of us.

from the Almighty] *from God*. Or, *by the Almighty*. So that good men cannot ſee him execute judgements on the wicked, nor know not when he will, as followes in this verſe. For the word Almighty ſee on chap. 8. 3.5. For מן By, Jer. 10. 14.

ſeeing] So ו is tranſlated, chap. 19. 28.

they that know him] They that fear him, and are beſt acquainted with him.

doe not ſee] Cannot behold them. If it had been ſo generall a truth, as thou O Eliphaz doſt affirm, that God uſeth to puniſh ungodly men here in this world alwayes, I and other godly men ſhould have obſerved it before now.

his dayes] The puniſhments which he had laid on ungodly men for their ſins in the time appointed by him: chap. 20. 28. So the day wherein God powres out his wrath is called His day. Iſa. 2. 12. & 13. 6. Jer. 46. 10. Joel 2. 11. For the word Day ſee on chap. 14. 14.

V. 2. *Some remove the land-markes; they violently take away flocks, and feed thereon.*] Here Job begins to give a reaſon, why many may think that God doth not guide the world, and makes a large Catalogue of groſſe ſinners not puniſhed by him in this world: And firſt he gives inſtance in great oppreſſours to verſe 14. In this verſe he beginnes with theeves and robbers, and ſuch as remove land-marks. As if he ſhould ſay, What is it, that theſe men dare not do? For not regarding the land-marks, which are ſet for the dividing of one mans land from another, and in keeping whereof no ſmall part of the publique peace and tranquility conſiſteth, they encroach upon other mens grounds, and they feed on the heards of cattell, and flocks of ſheep, which they have alſo violently, and wrongfully taken from others.

Some remove] Some is not in the originall, but added to make the ſenſe plaine. Or, *They remove*. That is, the wicked ſpoken of verſe 6. So the antecedent followes the relative. Pſal. 87. 1, 2. They remove the bounds for their own advantage to get away their lands from other men. This is often condemned in ſcripture. Deut. 19. 14. & 27. 17. Prov. 22. 28. & 23. 10. Or, *Some touch*, For land-marks were counted ſacred, and it was eſteemed a fault ſo much as to touch them.

the land marks] Heb. The bounds. Theſe were ſet to determine all controverſies between neighbour and neighbour about the limits of their lands. And therefore men anciently durſt not touch them, much leſſe remove them.

they violently take away] See on chap. 20. 19.

flocks] Heb. *a flock*. It ſignfies an herd of ſheep and goats. It comes from a word that ſignifies to ſet in order. Cattell of the flock are kept in order, and not ſuffered to ſtray as other cattell do.

and feed thereon] Nouriſh themſelves and their families on other mens cattell. Or, *feed them*, that is, thoſe cattell they have taken from others, they do not make away privily as theeves uſe to do leſt they ſhould be apprehended, but feed them openly in their own ground, or in the lands taken away from the owners of thoſe cattell, or others, to ſhew that they are not aſhamed of what they have done, nor fear no puniſhment for it. The word רעה ſignifies 1. to feed others, men or beaſts. Gen. 29. 7. & 48. 15. 2. To feed men, or rule over them. Pſal. 78. 72. 3. To feed upon or eat up, as Jer. 22. 22. 4. To wander or remove from place to place, as ſheep go about for food, and flocks are removed from paſture to paſture: Numb. 14. 33. 5. To be a companion to another, for ſuch feed together like ſheep, Prov. 13 20. Here it may be taken in the firſt ſenſe, for feeding them, or in the third ſenſe to feed upon them.

V. 3. *They drive away the aſſe of the fatherleſſe, they take the widowes oxe for a pledge.*] Yea they are ſo much delighted with tyranny and oppreſſion, that they ſpare not the moſt miſerable and helpleſſe among men, but ſeek to ruine them.

they drive away] Take them from the owners for their own uſe.

the aſſe] The aſſes. The ſingular for the plurall, as Gen. 1. 20. Fowl for fowles. Or, the only aſſe of the fatherleſſe, who had no more. So the ſin is aggravated like Davids, 2 Sam. 12. 3. Or, one aſſe from each of thoſe fatherleſſe people. An aſſe was a great loſſe to one of them, who needed it much to fetch home proviſion.

of the fatherleſſe] So impudent and cruell were they, that they would not ſpare poor orphans. See on chap. 22. 9.

they take for a pledge] See on chap. 22. 6.

the oxe] Wherewith ſhe muſt till her ground, and being ſo neceſſary for her ought not to be kept from her for a pawne, Exod. 22. 26, 27. Deut. 24. 6. 10, 11, 12, 13, 17.

of the widow] See on chap. 22. 9.

V. 4. *They turn the needy out of the way: the poor of the earth hide themſelves together.*] Some underſtand this verſe of the pride of theſe wicked men, who cannot endure to ſee a poor man in the way with them, and make them afraid to come in their ſight. But the words foregoing and following require rather, that it ſhould be underſtood of their oppreſſion, which was ſo grievous, that the poor were forced to hide themſelves out of their way, leſt when they had taken their cattel, they ſhould take them alſo for ſlaves.

they turn] The fear of them makes the needy to go out of thoſe wayes they ſhould walk in.

the needy] It comes from a word that ſignifies to deſire, for poor mens wants make them alwayes deſirous of ſupply.

out of the way] See on chap. 17. 9. It is ſometimes taken for a courſe of life, but here it is taken literally for a way that men walk in about their neceſſary affaires. Yet the poor durſt not walk there for fear of the rich oppreſſours.

and the poor] The word ſignifies ſuch as are afflicted, and thereby impoveriſhed.

of the earth] Or, *of the land*. See on chap. 9. 24.

hide themſelves] They have been ſo roughly dealt withall by them, that they are afraid to appear in their preſence, Prov. 28 28.

together] Being all in one condition they may hide themſelves in one place to condole with one another. Or, *alike*. None hath more hope to eſcape the fury of theſe unmercifull men, then other, notwithſtanding any relations or other bands. So the word is tranſlated, chap. 21. 26.

V. 5. *Behold as wild aſſes in the deſert, go they forth to their work rising betimes for a prey: the wilderneſſe yeeldeth food for them, and for their children.*] He ſets out the cruelty of theſe oppreſſours, and the ſpoile they make in the world by the ſimilitude of the wild aſſe, a ſwift and untamable creature, as if he had ſaid, theſe are rather to be accounted wild and ſavage beaſts then men: not unlike to the wild aſſes, which keep in the wilderneſſe, early in the morning they go forth unto the ſpoile, as if this were the trade and occupation, whereby they muſt needs get their living. Fields and tillage they have none, but the wilderneſſe and deſert places, in which they practice this their pillage, are to them inſtead of great lands and poſſeſſions; out of which they gather no ſmall revenues, and furniſh themſelves and theirs with all neceſſary proviſions for life. So theſe oppreſſours live in this world as in a wilderneſſe, making a ſpoile of all they meet withall.

Behold] See on chap. 1. 12. Men may well look upon their cruelty with admiration.

as] This is not in the originall, and therefore is added in leſſer letters to make the words plainer. See the like chap. 7. 9.

wild aſſes] Theſe are they that do all the ſpoile: the tame ones are fed by men, and kept in order.

in the deſert] For that is the place of wild aſſes: tame ones are in paſtures among other cattell.

go they forth] Out of their thickets where they lay hid all night. For the word ſee on chap. 20. 25.

to their work] Wilde beaſts go not forth to work, but tame ones. Yet they go as conſtantly out to their prey every day as the tame ones do to their work. Heb. *in their work*. That is, to be employed in their work. One verb included in another, ſee on chapter 15. 8.

riſing betimes] As men that would thrive riſe early in the morning to follow their work, ſo do wild aſſes to get a prey. This ſets out the diligence of oppreſſours to watch all advantages to make a prey of others, chap. 7. 21.

for a prey] The word טרף ſignifies 1. a prey gotten by wilde beaſts or theeves, Pſal. 76. 4. 2. food, becauſe the beaſts food is their prey, which they get by violence. So it is tranſlated Meat, Mal. 3. 10: Here it is taken in the firſt ſenſe.

the wilderneſſe yeeldeth food] Though the wilderneſſe be very barren, yet the wild aſſe can pick out ſuſtenance there for him and his young ones. So oppreſſours can pick maintenance for them and theirs out of the throats of the poor. For the word Food, ſee on chap. 15. 23.

for them] Heb. *for him*. For every one of theſe aſſes. So violence yeelds maintenance to every oppreſſour.

and for their children] Or, *to him for his children*. To the aſſe for his young ones: to the oppreſſour for him and for his family, for the word is, *for the young men*. So the word is tranſlated, 1 Sam. 21. 5.

V. 6. *They reap every one his corn in the field: and they gather the vintage of the wicked.*] In the time of harveſt they reap down other mens corn and by force carry it away, and take their vintage away alſo, like ungodly men, as they are, and ſo deprive them of the benefit of all their coſts and labours paſt, and the hope of meat or drink in the winter following.

They reap] The oppreſſors ſpoken of before.

every one his corn] Every one the corn of another man laying ſome title to it, as if it were his. Or, it may be read, *his corne*; without every one. And then the ſenſe may be, the ſervants of the oppreſſour fetch meat for their maſter out of other mens fields. Or, *its corne*. That is, the fields, as follows. Some divide the Heb. word thus. בלי לו *They reap the corne that is not his*. Which is not their maſters. The word properly ſignifies provender for cattel. See on Chap. 6. 5. Heb. *mingled corne*, Or, *dredge*.

in the field] They ſtay not, till the owners have reaped it, but prevent them.

and they gather] They take it as boldly, as if it were their own.

the vintage] Heb. *the vineyard*. That is, the grapes, that grow there.

of the wicked] Of him whom they count wicked. Or, of him that is as bad as themſelves. They ſpare neither good nor bad: Others read it, *the wicked gather the vintage*. Ye need not marvel they deal ſo unjuſtly, as to gather other mens crops, for they are wicked, and make no conſcience of wronging any man. A verbe plurall after a noune ſingular is common in Heb.

V. 7. *They cauſe the naked to lodge without clothing, that they have no covering in the cold.*] Thoſe that come in their hands they not onely ſpoile of their cattel and crops, but alſo of their garments, and ſo lay them open to the pinching cold, that they can take no reſt.

they cauſe to lodge] They take away their garments, and ſo make them lie naked all night. This was an aggravation of their cruelty, for the nights were colder then the dayes, neither could they then work to keep them warm.

the naked] Such as they have made naked.

without clothing] Without bed-clothes, ſuch as men uſe to lay on them in the night. Theſe pawns men ought not to keep all night, Deut. 24. 13. But theſe unconſcionable men make no ſcruple of breaking Gods Commandements. It may be read, *They cauſe them to lodge naked; becauſe they have no clothing*. So, Him, in the Heb. is tranſlated, Them, verſe 5. And he means, that the poor, whom he had before ſpoiled of their cattel, now he ſpoiles of their clothes. And מבלי is tranſlated, Becauſe not, Lam. 1. 4. Exod. 14. 11. So verſe 8. of this chap. For want of a ſhelter, that is, becauſe they had no ſhelter.

that they have no covering] They have taken away all their clothes, ſo that nothing at all is left to cover them, and keep them warm.

in the cold] This is a ſecond aggravation. In the hot Summer nights they might better ſpare their bed-clothes, but in the cold Winter, beſides the trouble and pain, it might indanger their health and lives.

V. 8. *They are wet with the ſhowers of the mountains, and embrace the rock for want of a ſhelter.*] He goes on to ſhew the progreſſe of the malice of the oppreſſours and ſufferings of the oppreſſed, which having their cloths taken away, dare not go abroad about their buſineſſe, nor keep their houſes, leſt they ſhould be dragged to priſon by the oppreſſours, but go like conies or wilde beaſts to lodge in holes in the rocks, where the water falls on them ſo abundantly and violently from the mountains, that they are in danger of drowning, or catching their death by cold.

They are wet] Being driven out of their houſes they lie in holes, where they cannot lie dry for the rain.

with the ſhowers] With the abundance of water; that runs down the mountains after ſhowers of rain, and falls into their lurking places.

of the mountains] Which are over their heads.

and embrace the rock] Make much of it, and are glad they may be hidden there from their oppeſſours. See the like phraſe, Lam. 4. 5. They go into dark holes and are glad to lie on the cold ſtones inſtead of a warm bed.

for want of a ſhelter] Becauſe they know not where elſe to be ſafe.

V. 9. *They pluck the fatherleſſe from the breaſt, and take a pledge from the poor.*] Lo the former outrages committed abroad ſuffice them not, but they are as cruel within doors: where to the mothers great grief they violently ſnatch her infant from her breaſt, and ſtrip the poor of their raiment.

They pluck] Not the oppreſſed, verſ. 8. but the oppreſſours ſpoken of before. For the word, ſee on Chap. 20. 19.

the fatherleſſe] See on Chap. 22. 9. But here it is meant of ſucking children, whoſe fathers are newly dead, which is a double grief to the mother to loſe the husband, and have the child violently taken from her.

from the breaſt] From ſucking the breaſt, that the mother being a ſlave may go to her work. They allow her not time to give her child ſuck. Or make her wean it before it be fit, that ſhe may be freer for her ſlaviſh work. Or, they take it before it be weaned, to bring it up or ſell it for a ſlave. Others read it, *from the prey*, or *deſtruction*. They had gotten all his goods before, and left him nothing, and now they ſeize upon his perſon to make him a ſlave. Others, *out of miſchievouſneſſe*. They are ſo ſpightful, that they will not ſpare the fatherleſſe.

and take a pledge] See on verſ. 3. and Chap. 22. 6.

of the poor] See on verſ. 4. They take ſome neceſſary thing away which they cannot ſpare. See more on Chap. 22. 6. ſome read, *they take that which is on the poor for a pledge*. That is, they take away their raiment, verſ. 10. and leave them naked by day, as they had done by night before. And this argued more cruelty, and impudence then the former. For men might take notice of this, which knew not what they wanted in the night. Others thus, *they take the poor for a pledge*. As the widowes oxe before, verſ. 3. And this was the height of cruelty and impudency, not to be content with their cattel, and clothes, but to force them by hard labour (having ſeized on their perſons) to redeem themſelves.

V. 10. *They cauſe him to go naked without clothing, and they take away the ſheafe from the hungry.*] Some underſtand this verſe and the two verſes following of their progreſſe againſt thoſe, whom they had oppreſſed before. Others of detaining the wages of ſuch as they hired to do their work, and denying them neceſſary proviſions in time of their labour in the oppreſſours ſervice.

They cauſe him to go naked] Him whom they have oppreſſed before, they now oppreſſe more, and take away his cloths. Or, they make the hireling to go naked, in that they will not pay him his wages, that he may buy him cloths.

without clothing] The word was uſed for bed-cloths verſ. 7. here for wearing cloths in the day.

and they take away] See on Chap. 21. 3.

the ſheafe] That ſmall quantity of corne, which the poor man hath in his ground, or hath leaſed. This was great cruelty to oppreſſe the poor, 2 Sam. 12. 3.

from the hungry] From him that was ready to ſtarve. This was extream cruelty. See on Chap. 22. 7. Others read it thus, *And thoſe that carried their ſheaves they made to go away hungry*. That is, their labourers in harveſt. Either they deprived them of their food they ſhould then have had of them, contrary to Deut. 25. 4. Or, kept back their wages, ſo that they could not buy themſelves victuals; contrary to Levit. 19. 13. Jam. 5. 4. Or, it may be they ſhould have paid them in corne in exchange for their labour, for it is likely that money was ſcant in Jobs time. But this they did not, and ſo expoſed them and theirs to ſtarving.

V. 11. *Which make oyle within their walls, and tread their wine-preſſes, and ſuffer thirſt.*] Some interpret this verſe of poor men, who having but little oyl or wine to make, yet for fear of theſe oppreſſours dare not do it openly in the vineyard, but do it privately within their own walls, yet have it taken away by cruel oppreſſours, ſo that they cannot quench their thirſt with their own oyl or wine. Others underſtand it of the labourers, who made oyl and wine for theſe oppreſſours within their walls, yet might not taſte of it.

Which make oyle] This word is no where elſe uſed, and coming from a word, which ſignifies oyle is fitly tranſlated making oyle.

within their wals] Which oppreſſed men make oyle within their own wals for their own uſe, or within the wals of the oppreſſours for theirs. Or, *within their ranks*. That is, between the olive trees, that grow in ranks, between which the olives ordinarily were preſſed. Or, between the olives laid on heaps on each ſide to be caſt into the preſſe. Or, between the bounds ſet up in order to make a preſſe to preſſe the olives.

and tread their wine preſſes] To preſſe the wine out of the grapes, Iſa. 63. 3.

and ſuffer thirſt] If it be meant of the wine-preſſes of the oppreſſours, then the meaning is, that they would not ſuffer the poor labourers, that trod out their wine to drink of it, contrary to Deut. 25. 4. If of their own wine-preſſes, then the ſenſe is that the oppreſſours took all away, and would not let them drink of that ſmall ſtore of wine, they had left.

V. 12. *Men groane from out of the city, and the ſoule of the wounded cryeth out: yet God layeth not folly to them.*] Theſe cruel men not onely oppreſſe men in the country, where few can behold or relieve them, but alſo are grown ſo impudent, that openly in the midſt of Cities where many look on, and laws ſhould be in force moſt of all to reſtrain them, they do ſo grievouſly perſecute the inhabitants that they cry out of their pain to God for juſtice againſt them, yet he calls them not to account for their cruelty.

Men groane] That is, ſuch of the citizens, as are oppreſſed by them. For the word Men, ſee on Chap. 19. 19. For the groaning of the oppreſſed, ſee Exod. 2. 24. & 6. 5. Ezek. 30. 24.

from out of the city] Such as dwell in the city groan. Or, their complaints are heard out of the city, which they are forced to leave, and come to bewaile their miſerable eſtate in the countrey. Thus theſe oppreſſours wrong city and countrey. For the word, ſee on Chap. 15. 28.

and the ſoul] The perſon himſelf, for the ſoul cannot groan, yet it imports an earneſt and hearty groaning coming as it were from the ſoul, as if they were dying and giving up the ghoſt. See Ezek. 30. 24. For the word ſee on Chap. 14. 22.

of the wounded] The word ſignifies one deadly wounded, as it is tranſlated, Ezek. 30. 24. And ſuch ſend out heavy groanes. This ſets out the greatneſs of the oppreſſion.

cryeth out] This alſo ſhews the greatneſs of the oppreſſion, for men cry out aloud and earneſtly in great preſſures. See on Chap. 19. 7.

yet] So it is tranſlated, Pſal. 119. 110.

God] See on Chap. 4. 9. & 11. 5.

layeth not folly to them] See on chap. 1. 22. He doth not handle them as malefactours, nor call them to account for their fooliſh, and ſinful actions done againſt all reaſon and equity.

V. 13. *They are of thoſe that rebell againſt the light, they know not the wayes thereof, nor abide in the pathes thereof.*] Having before ſet out the open iniquities of oppreſſours, now he comes to ſet out the ſecret works of darkneſſe, and the horrible wickedneſſes, which ſome commit in ſecret unknown to the world, yet not hid from God, nor puniſhed by him.

They] Thoſe wicked opreſſours ſpoken of before beſides their violence known to the world, commit many horrible ſins in ſecret. Or beſides theſe open oppreſſours, there are ſome that commit horrible ſins in ſecret. God knows all this, but puniſhes neither.

They are of thoſe that rebell] That fight againſt the light, as rebels do againſt lawful authority.

againſt the light] Some underſtand it of ſpiritual light. They ſin againſt the light of nature and Scripture. But the words following enumerating the great ſinnes they commit in the night, ſhews plainly that it is meant of the light of the day, as is expreſſed plainly, verſe 14. And the ſenſe is, they cannot abide the day light, no more then rebels can lawful authority: and if it were in their power, they would pull the Sun out of heaven, that it might be alwayes night, that they might ſinne unſeen. For the word, ſee on Chap. 17. 12.

they know not] They do not acquaint themſelves with it. They are meer ſtrangers to it. They love not to walk in it.

the wayes thereof] The wayes of the light. They love to do their buſineſſe by night, and not by day, leſt their ſins ſhould be diſcovered, 1 Theſ. 5. 7. Eph. 5. 11, 12. Or, *his wayes*, That is, Gods wayes, who was mentioned, verſ. 12. They are unacquainted with Gods word the Rule of life. For the word, ſee Chap. 16. 22.

nor abide] Are not conſtant in them. If they ſtumble on a good action, they quickly give it over. For the word, ſee on Chap. 22. 8.

in the pathes thereof] Of the light. Or, *in his pathes*. That is, Gods; as before.

V. 14. *The murderer riſing with the light, killeth the poor and needy and in the night is as a thief.*] He ſets out the indefatigable ſtudy and diſcovery and obſervation of fit times by wicked men to ſpoil and rob others. In the day time they either bide in their habitations, or lie ſculking in woods and by-wayes, but early in the morning they ſet out to rob thoſe that go forth in the firſt light of the day to do their buſineſſe, and at night they watch ſuch as travel late, to make a booty of them.

The murderer] He that kills men without authority, contrary to the ſixth Commandement, where the ſame word is uſed in the Original

riſing] Out of his bed or hiding place. For the word, ſee on chap. 14. 12.

with the light] Heb. *at the light*. That is, as ſoon as the day-light appears, at day-break before it be too light to diſcover him, Mic. 2. 1. Pſal. 10. 8. As honeſt men riſe early to go about the works of their calling, ſo he to rob and kill. For the word, Day, ſee on Chap. 14. 14.

killeth] Thoſe that oppoſe him, or that he thinks can diſcover him.

the poor and needy] See on verſe 4.

and in the night] When the light is paſt, and the dark comes again, he goes to ſeek his prey, as the wilde beaſts do, Pſal. 104. 20, 21.

is as a thief] That is, is a very thief indeed. So *as* ſometimes in ſcripture language, ſets not out the ſimilitude, but the thing it ſelfe. They would be angry, if they were called theeves, but they are ſo indeed. See the like phraſe, Hoſ. 4. 4. & 5. 10. Joh. 1. 14.

V. 15. *The eye alſo of the adulterer waiteth for the twilight, ſaying, No eye ſhall ſee me, and diſguiſeth his face.*] As he had before ſet out the ſecret wayes of the murderer, ſo now of the adulterer, who never thinks himſelfe ſafe enough, but gets him a double cover, the one of the dark night, the other of a vizard, that he may not be diſcovered.

The eye] The adulterer himſelf uſeth his eye to that purpoſe. For the word, ſee on Chap. 20. 9.

alſo] He is as watchful of his opportunities as the murderer.

of the adulterer] Of him that deſires to defile his neighbours bed. It is the ſame word, which is uſed in the ſeventh Commandement.

waiteth for] Expecteth it, longeth till it come, or obſerves and takes notice of it as ſoon as it comes, that he may execute his filthy deſires. For the word, ſee on Chap. 7. 12. 20. & 10. 14.

for the twilight] Not in the morning, when the day comes on, but in the evening, when it begins to be dark, and the night coming on affords him a large time to ſatisfie his luſt, Prov. 7. 9, 10.

ſaying] In his heart; not with his mouth to himſelf, not to others, Pſal. 10. 11.

No eye ſhall ſee me] My adultery ſhall not be diſcovered, but be kept ſecret. See the like phraſe, Chap. 7. 8.

and diſguiſeth his face] Heb. *and he putteth his face in a ſecret place.* Hideth it with his cloak or with a vizard, that he may not be diſcovered. So whores were wont to hide their faces, Gen. 38. 14. For the word, Face, ſee on Chap. 14. 20. upon the word Countenance.

V. 16. *In the darke they dig through houſes, which they had marked for themſelves in the day time: they know not the light.*] From deſcribing the courſe of murderers, and adulterers he goes on to ſet out the extravagant courſes of theeves and robbers, who ſpare for no labour by day or night to enrich themſelves by the ſpoiles of others. Or, it may be underſtood of adulterers, as ſhall be ſhewed in the particulars.

in the darke] In the night: for either they dare not, or are aſhamed to do it in the day. For the word, ſee on Chap. 14. 22, 23.

they dig through] Heb. *he digs through.* The thief, or murderer, verſ. 14. Or, rather the adulterer, verſe 15. which is the immediate coherence.

houſes] To come at his prey, enemy, or ſtrumpet. For the word, ſee on Chap. 15. 28.

which they had marked for themſelves in the day time] The theeves or murderers go abroad in the day time to ſee, where are houſes likely to afford good booty, and eaſie to be broken up, or enemies eaſie to come at, and in the night they divide themſelves every one to the place deſigned for him in the day. Or, the adulterer and adultereſſe confer together in the day, and appoint ſome houſe to meet in at night, and the adulterer takes care for a ſecret paſſage. The digging through walls that are near for adultery, and ſecret paſſages unknown to the husband, are no new things, as appears by the ancient heathen Poets, who deſcribe ſuch privy meetings of ſuch lewd perſons for ſuch ſinful purpoſes.

they know not the light] They cannot abide it, but wiſh for night ſtill to execute their wicked deſignes, which if done in the day would either be prevented or diſcovered. See on verſe 13.

V. 17. *For the morning is unto them even as the ſhadow of death: if one know them, they are in the terrours of the ſhadow of death*] In this verſe, a reaſon is given why ſuch wicked perſons make haſt to diſpatch their unlawful deſigns in the night, becauſe they think they are quite undone, if the morning light diſcover them.

For the morning is unto them even as the ſhadow of death] Or, *For as ſoone as it is morning, the ſhadow of death comes upon them.*] If thoſe murderers or theeves come too late or tarry too long about their evil exploits, and the day-light appear before they have finiſhed them, then are they in a deadly feare, leſt they ſhould be diſcovered, and brought to condign puniſhment. Or, if the adulterer and adultereſſe lie too long in bed, they are in a ſad condition, fearing diſcovery and puniſhment. The morning is to ſuch malefactours horrible, and fearefull as a darke Grove to a Paſſenger, who feares death every ſtep he treads. Or, They think death approaching, as a man doth, whoſe ſight decayes. Or, as by the ſhadow is diſcerned the aproaching of the ſubſtance, ſo they think death at hand. For Morning, ſee on Chap. 7. 18. For the ſhadow of death, ſee on Chap. 3. 5.

if one know them] If any man ſpy them about their wicked enterprizes when the day peepes. Or, *If they can diſcerne one another*. As this phraſe is uſed, Ruth 3. 14. At break of day ſuch perſons are aſhamed to look upon one another, and afraid leaſt others ſhould take them in their wickedneſſe, and diſcover them.

they are in the terrours of the ſhadow of death] As full of feares as men who diſcerne death ſtanding before them to lay hold preſently on them. See on verſe 11.

V. 18. *He is ſwift as the waters, their portion is curſed in the earth; he beholdeth not the way of the vineyards.*] When he hath robbed, murdered, and committed adultery, till the earth be weary of him, then he turnes Pirat, and doth what miſchief he can at Sea or on great rivers.

He is ſwift] He gets him ſwift boats or ſhips to ſpoil ſuch as trade upon the waters.

as the waters] Heb. *upon the waters*: upon the Sea or Rivers. They that read it, *as the waters*, give this ſenſe, When he is like to be taken in his wickedneſſe in the morning, he flies away ſwiftly like water in the river to ſcape puniſhment. Others underſtand it of his flying by Sea. But it is beſt interpreted of piracy. For Water, ſee on Chap. 14. 9.

their portion is curſed in the earth] They have carried themſelves ſo ill on the Land, that they looke for no portion there, but all mens curſes, and therefore they will come there no more. Or, They dwell in deſolate places near the Sea, which are barren; as if they were curſed, that ſo they may be ready to rob on the waters upon all occaſions. So barren ground is curſed ground, Gen. 3. 17. fruitfull ground bleſſed, Gen. 27. 27. Others underſtand this and the words following of the deſtruction of wicked men by Gods judgements on them and their poſſeſſions. But then ſhould Job croſſe all he had ſaid before, and yeeld up the bucklers to his enemies, and ſay as they ſaid. It is more likely therefore, that he goes on to ſet out the proſperous life, and quiet death of men ſo bad, that all the World hates them. For the word Portion, ſee on Chap. 20. 29. For Curſed, ſee on Chap. 3. 1. For Earth, on Chap. 9. 24.

He beholdeth not the way of the Vineyards] He did heretofore live by husbandry and planting, but now he hath got an eaſier trade, and lookes after it no more. Or, *he turneth not, &c.* So the word is uſed, Pſal. 25. 16. Others interpret it of never enjoying a fruitfull land more, but living in poverty, which is contrary to the ſcope of the place, as was noted before. For the word Beholdeth, ſee on chap. 5. 1. upon the word Turn. For the word Way, on chap. 17.9. Others underſtand it of keeping himſelf in deſert places, and not walking in thoſe wayes, where men uſe to travell to their work, leſt he ſhould be taken.

V. 19. *Drought and heat conſume the ſnow and waters: ſo doth the grave those which have ſinned.*] As the ſnow waters are eaſily and quickly conſumed by drought and heat, ſo wicked men continue proſperouſly in their ſins all their life long, and then die a naturall death quickly and eaſily, and are not taken away violently by Gods judgements. See the like affirmed by Job, chap. 21. 13. 32. Pſal. 23. 4.

Drought] It properly ſignifies the drought of the ground, which ſpeedily drinks up the ſnow waters melted by the heat of the Sun.

and heat] Heat will melt ice, and much more ſnow.

conſume] Heb. *ſnatch away*; quickly take away, as theeves do other mens goods leſt they ſhould be taken.

the ſnow waters] The ſnow melted into water, which is eaſily diſſolved, and ſuddenly gone.

ſo doth the grave] See on chap. 7. 9.

thoſe which have ſinned] Groſſe ſinners die as eaſily as other men. The word ſignifies to erre and miſſe the mark. See on chap. 5. 24. But here it points at oppreſſours and great malefactors. The whole verſe may be read thus, *In the drought and heat they rob, and in the ſnow waters: they ſin to the grave.* That is, they rob in all weathers, ſummer and winter, and never give over till they die. The prepoſitions *in* and *to* are not in the originall, but ſuch are often omitted.

V. 20. *The womb ſhall forget him, the worm ſhall feed ſweetly on him, he ſhall be no more remembred, and wickedneſſe ſhall be broken as a tree.*] He goes on to deſcribe the eaſineſſe of the death of the wicked man, as ſhall be ſhewed in the interpretation of the ſeverall parts of the verſe.

The womb ſhall forget him] His mother that bare him, ſhall not be much afflicted at his death, becauſe he died ſo eaſily, free from the torments and violences that others endure, when they go out of the world. The word Womb in the originall comes from a word that ſignifies affection, for mothers affect their children tenderly whom they have borne in the womb. Prov. 31. 2. And they are much afflicted at their painfull death and would not forget it, but ſpeak often of it.

The worms ſhall feed ſweetly on him] See on chap. 17. 14. He ſhall no more feele the worm eating his carkaſſe then other men doe. See the like expreſſion of lying quietly in the grave, chapter 21. 33.

He ſhall be no more remembred] Had he died by ſome memorable judgement of God for his wickedneſſe, he would have been talked of long after, but dying a naturall and eaſie death, as others do, he is ſoon forgotten as well as they, verſe 24. Pſal. 31. 12.

and wickedneſſe] See on chap. 13. 7. upon the word Wickedly. But here by wickedneſſe is meant the wicked man, or oppreſſour ſpoken of before. As Pſal. 107. 42. So vanity for a vain man, chap. 35. 13.

ſhall be broken as a tree] The wicked oppreſſour ſhall die as eaſily as a rotten tree it broken down. Or, all his wickedneſſes ſhall as eaſilie be forgotten as the pieces of a rotten tree moulder away. For a Tree ſee on chap. 14. 7.

V. 21. *He evill entreateth the barren that beareth not: and doth not good to the widow.*] He looks back to other ungodly actions of this cruell oppreſſour before he died, and ſhews that after he had robbed the husband, and murdered him, he deales harſhly with his wife now left a widow, and ſometimes barren, and having neither husband, nor child to relieve her.

He evill entreateth] Heb. *He breaketh*: So the word is uſed, Jer. 11. 16. Pſal. 2. 9. Or, *He, feedeth upon*, Or, *deſtroyeth*. For the the word, ſee on verſ. 2.

the barren] Such were dejected enough of themſelves, barrenneſſe being eſteemed a curſe in thoſe times, yet this cruell man addes to her affliction, 2 Sam. 1. 5. 6.

that beareth not] That bringeth not forth children.

and doth not good] That is, doth much hurt. For he intends to ſet out the cruelty of oppreſſors to ſuch as have none to defend them. This manner of ſpeaking is uſuall in Scripture, as in the third Commandement, God will not hold him guiltleſſe, that taketh his name in vain, that is, he will hold him very guilty. See the like, Pſal. 51. 17.

to the widow] See on chap. 22. 9.

V. 22. *He draweth alſo the mighty with his power; he riſeth up, and no man is ſure of life.*] While the oppreſſour was alive, he went on from one degree of cruelty to another. And when he hath made a prey of the poor, and helpleſſe, then he ſets upon the rich and mighty, and never leaves proſecuting of them, till he have them in danger of their lives.

He draweth alſo] To wit, into his power and danger, as a Fowler drawes Fowles into the net. Pſal. 10. 9.

the mighty] The ſtrongeſt or richeſt of men are not able to ſtand out againſt him.

with his power] He is ſtronger and richer then they, and ſo prevailes againſt them.

he riſeth up] To oppreſſe others. When he ſets himſelf againſt them, he ruines them. So enemies in battell are ſaid to riſe up againſt men, Pſal. 18. 39. & 44. 5. For the word ſee on chapter 14. 12.

and no man is ſure of life] Heb. *and he is not ſure of life*. Though he be ſtrong, yet he is not able to ſtand up againſt the oppreſſour, who not onely takes his wealth away, but alſo endangers his life, Deut. 28. 66. For the word Sure ſee on chap. 15. 22. upon the word Believeth.

V. 23. *Though it be given him to be in ſafety whereon he reſteth, yet his eyes are upon their wayes.*] Job goes on to ſet out the proſperitie of theſe wicked men contrary to the opinion of his friends, ſhewing that although they got their goods ſo wickedly, and God was not ignorant of it, yet he gave them a plentifull ſetled eſtate till their death.

Though] this word as it is not in the Originall, ſo it may well be left out, and the words read thus, *It is given him to be in ſafety, whereon he reſteth, though his eyes are upon their wayes.*

it be given him] Or, *he gives it him*. That is, God, often underſtood in this book, whenſoever any thing is ſpoken belonging to him. God makes them thus to proſper, though they be extreme wicked. For the word ſee on chap. 14. 4. upon the word *Bring*.

to be in ſafety] God hath beſtowed upon them all things needfull for preſervation and maintenance plentifully.

wheron he reſteth] So that he feares no danger, but lives as he liſt.

yet his eyes are upon his wayes] Or, *though his eyes be upon their wayes*. That is, Although God ſees all their wickedneſſe, yet he makes them proſper. Or, *and his eyes are upon their wayes*. Gods eyes ſeem to be continually fixed upon them, ſo that he bleſſeth all their labours, and ſuffers them to want nothing. Ezr. 5. 5. Pſal. 34. 15. Deut. 11. 12. For the word Eyes ſee on chap. 15. 15. upon the word Sight. For the word Wayes ſee on chap. 17. 9.

V. 24. *They are exalted for a little while, but are gone and brought low, they are taken out of the way as all other, and cut off, as the tops of the ears of corn.*] Here Job ſhewes that he did not intend to ſpeak of any judgements of God, that cut off wicked men before their time, but to ſhew that both in life and death they fared like other men. Mans life is not long, yet all that time they lived they proſpered, and lived as long as others, and died in a full old age, and eaſily, as corn cut down when it is ripe.

They are exalted] They grow rich and are promoted to great honours.

for a little while] For that ſmall time they live upon the earth.

but are gone] Heb. *and are not*. To wit, here upon the face of the earth among men, chap. 3. 16. The beginning of the verſe may be read thus, *They are exalted, and within a little while they are not.* That is, they live in proſperity, and die eaſily without any long or lingring ſickneſſe.

and brought low] As low as death.

They are taken out of the way] Heb. *They are ſhut up*. To wit, in the grave.

as all other] They die and lie quietly in the grave, as other men do, chap. 3. 14. & 21. 33. Eccleſ. 2. 16.

and cut off] But he ſickle of a naturall death, ſee on chapter 14. 2.

as the tops] Heb. *as the head*. See on chap. 19. 9.

of the ears of corn] This was that hard word in the originall, that coſt the lives of many Ephraimites, they could not ſay Shibboleth. Judg. 12. 6. By the tops of the ears of corn may be meant the eares themſelves which grow on the top of the ſtraw. See the like phraſe, chap. 22. 12. about the height of the ſtars.

V. 25. *And if it be not ſo now, who will make me a lyer, and make my ſpeech nothing worth?*] In the concluſion Job by his earneſtneſſe ſhews his confidence in the equity of his cauſe, which he pleaded that it was ſo juſt and ſo fully laid open and proved by him, that no man could confute what he ſaid.

And if it be not ſo] If this be not a truth, which I have contended for, that ſuch as oppreſſe others, live proſperouſly, and die eaſily.

now who will make me a lier] If any one of you think he can confute me, let him come forth, and do it, Or, *where, who is he that will make me a lier?* See the words ſo uſed, chap. 9. 24. As if Job had looked round about him for an Antagoniſt. By making him a lier, he means diſproving what he had ſaid, and convincing him of untruth.

and make my ſpeech nothing worth] Heb. *and bring my ſpeech to nothing*. So the Dutch tranſlation reads it alſo. That is, ſhew that my reaſons are nothing worth, and do not prove that for which I brought them.

CHAP. XXV.

Verſe 1. THen *anſwered Bildad the Shuhite and ſaid*] Bildad is very brief in this laſt reply upon Job. Either he thought Job obſtinate, and would not ſpend many more words upon him; or elſe he was convinced that Job was in the right, and therefore gives no anſwer to his diſpute chap. 24. but only to his complaint againſt God, chap.23. and ſeeks to convince him by arguments taken from Gods Majeſty, and the heavenly creatures, as Eliphaz had done before, chap.4. 17. &c.

Then] See on chap.4. 1.

Bildad the Shuhite] See on chap.2. 11.

anſwered and ſaid] See on chap.16. 1.

V. 2. *Dominion and fear are with him, he maketh peace in his high places.*] As if he had ſaid, ſurely Job thou doſt forget Gods ſupreme authority and power, which might ſtrike awfull fear of him into all creatures, as it doth to the mighty Angels, whom together with the other heavenly bodies he rules ſo powerfully and peaceably, that they have neither cauſe nor will to complain of his proceedings. How dareſt thou then being a weak ſorry man call the great God to give an account to thee of his judgements? As he did, chap.23. 3, 4.

Dominion] The ſupreme authority over all things in heaven and earth. Heb. *To rule.* It is his due to rule, thine to be ſubject.

and fear] That is, Majeſty which may ſtrike a fear and terrour into others: for God fears none. For the word ſee on chap.15.21. upon, A dreadfull ſound.

are with him] With God who is often ſpoken of without naming in this book, the great things mentioned making manifeſt at firſt ſight, who is ſpoken of. He hath the higheſt authority, & majeſty anſwerable.

he maketh] See on chapter 14. 9. upon the word *Bringeth forth.*

peace] Concord or agreement. Or, proſperity and tranquility.

in his high places] In the heavens both viſible and inviſible, which are clearly his. Men can lay ſome title to the earth, but no colour of title to heaven. Some read this latter clauſe thus, *He worketh in peace in his high places,* No Angell in heaven dare complain of his proceedings, and how dareſt thou O Job call him to account? Others read the whole verſe thus; *The dominion and power which is with him, maketh peace in his high places.* He hath ſo much authority and majeſty, that no Angell in heaven among thoſe many millions dare queſtion him. And though there be thouſands of ſtarres, yet he keeps them all from claſhing one againſt another, and rules the whole heaven in peace and happineſſe. For the word ſee on chap.16.19.

V. 3. *Is there any number of his armies? and upon whom doth not his light ariſe?*] It is in vain for thee poor man to think of contending with God, who hath innumerable Armies ready to fight for him, if any man oppoſe him. Yea thou haſt cauſe to ſubmit to him, who gives light to thee, and to all living creatures.

Is there any number] They are innumerable.

of his armies] All creatures in heaven and earth are Gods ſouldiers, but here are intended more ſpecially the innumerable company of Angels, or rather ſtarres in heaven, as appears by what went before and followes after. Theſe are all ready to fight at Gods command, and for his honour, 2 King.19.35. Judg.5. 20.

and upon whom doth not his light ariſe] There is no living creature, that enjoyes the light of the Sun, but is beholding to God for it. For it is light given by him to the Sun. For Light ſee on chap.17. 12. For Ariſe ſee on chap.14 12.

V. 4. *How then can man be juſtified with God? or how can he be clean that is born of a woman?*] Not only Gods Majeſty, but alſo thine own impurity ſhould make thee afraid to deſire to pead with God. For he is juſt and pure, thou art ſinfull and impure, and that by thy very birth.

How then can] It is not poſſible. If thou wilt contend with God thou muſt needs go by the worſt, for he is alwayes in the right.

man] A miſerable creature whoſe ſins bring diſeaſes and death upon him. See on chap.5.17. & 9.2.

be juſtified] See on chap.4. 17. & 9. 20.

with God] Some underſtand it before God, if he referre himſelf to Gods judgment, he muſt needs pronounce him ſinful. Others, in compariſon of God. Though he may be excellent in compariſon of other men, yet he is very unjuſt in compariſon of God. But the whole ſcope ſhewes that Bildad meant, if he will contend with God, as if God had done him ſome wrong in afflicting him more then was fitting. This was Jobs motion, chap. 23. 3, 4. of which Bildad here ſhewes the inequality, and injuſtice, and unprofitableſſe. For the word, God, ſee on chap.8, 3, 5.

or how can he be clean that is born of a woman] See on chap, 14.4. & 15. 14. &c.

V. 5. *Behold even to the moon, and it ſhineth not; yea the ſtarres are not pure in his ſight.*] Thou thinkeſt the moon and ſtarres are glorious creatures: and ſo they are indeed. Yet if God ſhould contend with them, he would find ſpots and blemiſhes in them: ſo will he find ſins in thee worthy of theſe corrections, notwithſtanding thy vain confidence in thine own uprightneſſe.

Behold] See on chap.1. 12.

even to the moon] If thou conſider all the glorious things in the world beginning with earthly things, as gold, ſilver, jewels, and then look above theſe to the moon and ſtarres, thoſe heavenly lights, which are clearer then they, thou wilt find, that God can ſpie blemiſhes in them. He mentions the moon either becauſe that is the loweſt of thoſe heavenly lights, or elſe it may be this conference held while night, and Bildad might with his finger point up to the moon, when he could not ſee the ſun. So Piſcator conceives that David made the eighth Pſalm in the night, and therefore mentions not the ſun, Pſal.8. 3. So Elihu is conceived to ſpeak according to the preſent occaſion, chap.37.21. and Piſcator thinks Chriſt ſaw a vine in his paſſage from the houſe to the garden, and took occaſion from thence to uſe that ſimilitude, Joh.15.1. The word in the originall is conceived to come from a word, that ſignifies to cool or refreſh, becauſe the moon cools thoſe things in the night, which the ſun over-heats in the day. And for the ſame reaſon God is pleaſed to give an entercourſe of fair weather and foul, ſummer and winter.

and it ſhineth not] Though it ſhine clear to us, yet God can ſee darkneſſe in it.

yea the ſtarres] Thoſe glorious lights that are thought to be higher then the moon, and farther from the earth.

are not pure] Free from blemiſhes and ſpots. See on chap.14.4. & 15.14.

in his ſight] He diſcernes obſcurity in them, though we cannot, Heb. *in his eyes.* See on chap, 15.15.

V. 6. *How much leſſe man, that is a worm: and the ſon of man, which is a worm?*] In the concluſion Bildad layes man as low as he can, ſhewing that he is ſo far below the ſtarres, that he is as baſe as the wormes, which are the vileſt creatures, trod upon by men, yea he is a very worm.

How much leſſe] See on chap. 4. 19.

man] See on chap.5.17. & 9.2.

that is a worm] That is, a vile creature like a worm. So the word of ſimilitude, As, is left out, chap.7.7. See on chap. 17.14. The word properly ſignifies ſuch little wormes as breed in fleſh or cheeſe, or other food, Exod.16.24.

and the ſonne] This ſhewes that this baſeneſſe comes by our birth, and is common to all men. For the word, ſee on chapter 14.24.

of man] See on chap.14.1.

which is a worm] The word in the originall differs from the former, and ſignifies both great and ſmall worms. And it is doubled to aſſure us of mans baſeneſſe.

CHAP. XXVI.

Verſe 1. BUt *Job anſwered and ſaid,*] Job offended with Bildads ſpeech, as having ſaid nothing to the controverſie, ironically invades him, and whereas Bildad had ſpoken of Gods great power and wiſdom, he ſhewes that he could ſpeak more highly of God then Bildad had done, and therefore his ſpeech, as it was impertinent, ſo alſo needleſſe. His complaint againſt Bildad is in the four firſt verſes. His deſcription of Gods magnificencie in the reſt of the chapter.

But] Heb. *And.* It is uſed 1. as a word of connexion, as Prov. 2. 9. 2. as a word of oppoſition, Prov. 1. 25. 3. as a word of aſſimilation, Job 16.21. 4. as a word of augmentation, Job 30.9. 5. it gives a reaſon of a thing, Job.11. 4. 6. it inferres one thing from another Job 27. 12. And accordingly it is tranſlated, And, or But, or As, or Yea, or For, or Then. Here it is uſed in the ſecond ſenſe, for, But. And Job oppoſeth his anſwer to Bildads reply.

Job] See on chap.1. 1.

anſwered and ſaid] See on chap.16. 1.

V. 2. *How haſt thou helped him, that is without power? How ſaveſt thou the arm that hath no ſtrength?*] In this verſe and thoſe two that follow, there is an admiration of Bildads proceeding, but ironicall, and ſo the more emphaticall. Some underſtand it of God, as if Job had ſaid, O Bildad, how ſtoutly haſt thou ſtood up in defence of God, as if he were not able to defend himſelf? Thou haſt plaid the cunning advocate, where there was no need. Others interpret it as having relation to Job himſelf, as if he had ſaid, Thou art one of thoſe, that take upon you to comfort me in this my ſad condition, but ye have altogether diſcouraged me.

How] Thou haſt not well performed the task thou haſt taken in hand.

haſt thou helped] By pleading for God, or adviſing me. God appears never the more juſt, nor I am never the more comforted for any thing thou haſt ſaid.

him that is without power] Thou thinkeſt God is mightily beholding to thee for pleading for him: but he can defend himſelf without thy help. Or, thou thinkeſt I am much engaged to thee for upholding me in my weak condition by wholeſome counſell; but I ſee no ſuch thing.

How ſaveſt thou] What freedome or deliverance gets ſuch an one by thy words?

the arme] Him that is weak: for the ſtrength of man lies in his armes. Thou thinkeſt belike that God is weak and needs thy help to defend him. Or, though I be very weak, yet I have no help from thee at all. See on chap.22. 9.

that hath no ſtrength] Him that is unable to defend himſelfe.

V. 3. *How haſt thou counſelled him that hath no wiſdome? and how haſt thou plentifully declared the thing as it is?*] God hath wiſdome enough and needs not thy counſell, neither haſt thou ſpoken truly of the thing. Or, my ignorance is no whit informed by thy diſcourſe, neither haſt thou ſpoken truly of my condition.

How haſt thou counſelled] Thou ſpeakeſt as if thou wert of Gods privy counſell, and couldſt direct him how to guide the world. Or, thou haſt given me uncomfortable counſell in my ſad condition.

him that hath no wiſdome] Thou carrieſt thy ſelf in this caſe as if God had not wiſdome enough to guide the world without thy direction. Or, thou thinkeſt me a fool, and haſt given counſell alltogether unprofitable for me.

and how haſt thou plentifully declared] Thou thinkeſt that thou haſt ſo wiſely and plentifully handled the cauſe, that all muſt needs be of thy mind, but thou art deceived.

the thing as it is] The ſolid truth: the word ſignifies, 1. eſſence or being, or the ſubſtance of a thing. Or, that which is, as chap. 11, 6. & 30.22. From this תושיה comes the Greek word for eſſence ȣσία, 2, working or operation, which is an effect of eſſence. Things muſt be before they can work, and are to ſmall purpoſe, if they work not. So Iſa. 28.29. 3. wiſdome which is one of the moſt excellent things which are, or have a being, Prov. 2. 7. & 3. 21. Here it is taken in the firſt ſenſe, for that which is, as it is tranſlated, yet ſome take it in the third ſenſe, and read it thus, *and haſt declared wiſdome abundantly*. Thou thinkeſt thou haſt made a very wiſe oration, and couched much learning in few words: but it is not ſo. Others thus, *and how haſt thou made him to know wiſdome abundantly?* Which laſt reading is very anſwerable to the former part of the verſe, thou ſpeakeſt ſo highly, as if thou wert able to teach God abundance of wiſdome, how to govern the world.

V. 4. *To whom haſt thou uttered words? and whoſe ſpirit came from thee?*] Whom thinkeſt thou that thou haſt ſpoken to? If to God, he is wiſe enough, and needs not thy teaching: If to me, I know theſe things as well as thou thy ſelf, and thou mighteſt have ſpared thy paines. Thou conceiveſt O Bildad that thou haſt ſpoken high things revealed to thee in an extraordinary way by Gods ſpirit; but theſe are things commonly ſpoken of by other men, as well as by thee:

To whom haſt thou uttered words] Whom haſt thou gone about to inform? For, Uttered, ſee on chap. 15. 18. upon the word, Told.

and whoſe ſpirit] Or, *whoſe breath*. Chap. 32. 8.

came from thee] Or, *came out of the*. Doſt thou think that Gods ſpirit ſpake by thee, in an extraordinary manner? Surely no. For the word, ſee on chap. 20, 25. Others underſtand it thus, Whoſe ſad ſoule was recovered out of his dumps by thy ſpeeches? Others thus, Who received their ſouls from thee, that thou ſhouldeſt make thy ſelfe equall with God, as if thou couldſt inſtruct him? Thus God convinces Job of folly by ſetting his great works before him, chap. 38. Others read it thus, *whoſe ſpirit admired thee*. For the ſpirit goes as it were out of it ſelf after thoſe things it admires. Thou thinkeſt in the pride of thine heart, that men will admire at thy rare ſayings: but there is no ſuch cauſe.

V. 5. *Dead things are formed from under the waters, and the inhabitants thereof.*] Leſt any man ſhould think that Job did in his former ironicall ſpeech deride thoſe great things of God, which Bildad had ſpoken of the former chapter. And that Bildad might know, that Job underſtood theſe things as well as he, Job now makes a more majeſticall diſcourſe of Gods infinite power and knowledge then Bildad had done before. As if he had ſaid, thou haſt ſpoken of things viſible, but I will ſhew how Gods providence reaches to thoſe things, that no man can ſee how they are formed.

Dead things] Or, *Liveleſſe things*. It comes from רפא which ſignifies to heale or make ſtrong. And רפאים ſignifies 1. gyants, which are the ſtrongeſt men on earth, Deut. 2. 11. 2. Dead or liveleſſe things, which have no ſtrength at all, Pſal. 88. 10. So here, theſe dead things ſome take to be minerals and jewels and pearls, which are taken out of the bottomes of rivers or ſea-waters, or of mountains from under ſprings. Others for reeds, and ſome trees, which take root under the waters, and grow out of them. Others for the ſpawn of fiſhes, which bring forth great increaſe.

are formed] The word חולל ſignifies, 1. to bring forth children out of the womb, when they have their right form, chap. 39, 1. 2. becauſe children are brought forth with much pain and out-cryes both of the mother and child, it ſignifies to be in anguiſh, groan grievouſly or mourn, like a woman in travell, as Deut. 2. 29. Here it is taken in the firſt ſenſe. Such things are formed in the bottome of the waters or under them as in a womb, and by Gods providence brought forth to light, as children are.

from under the waters] Either in the earth in the bottome of the waters, or in the loweſt part of the waters. For Waters, ſee on chap. 14. 9.

and the inhabitants thereof] That is, and under the inhabitants thereof, which are the fiſhes. Or; *with the inhabitants thereof*, The fiſhes are ſtrangely formed by Gods power in the waters, which one would think ſhould ſcatter their ſpawn quite away, and not enliven it. Or, *which are the inhabitants thereof*, if it be meant of production of fiſhes from the ſpawn, or of dead bodies of men drowned, which may be called the inhabitants of the ſea. So ſome interpret this verſe. Or, *and under the neighbours thereof*. That is, under the mountaines near the ſea.

V. 6. *Hell is naked before him, and deſtruction hath no covering.*[Not onely things in the bottome of the earth and of the ſeas are uncovered before God, but alſo thoſe that are in hell, and as it were clean deſtroyed to us, are clearly diſcerned by him.

Hell] Or, *The grave*. Some underſtand it of the loweſt parts of the earth: but thoſe were ſpoken of in the laſt verſe. This may therefore reach as low as hell, for God knowes what is done there as well as in the grave. For the word, ſee on chap. 7. 9. upon the word Grave.

is naked] As plainly diſcerned by God, as a body by us, that hath no garment to cover it, Pſal. 139. 8. Prov. 15. 11. Heb. 4. 13.

before him] In his ſight. That is, in Gods ſight. The things ſpoken ſhew whom he meant, though he named him not, ſo that his friends could not chuſe but underſtand of whom he ſpake.

and deſtruction hath no covering] It is the cuſtome of the Scripture for greater aſſurance to repeat things in other words negatively, which it had before delivered affirmatively. So here. Hell is called deſtruction, becauſe it doth for ever ruine all thoſe that come into it. So the Devill is called Abaddon (the ſame word, that is here uſed) Rev. 9. 11. becauſe he brings all his followers to eternall deſtruction in hell fire. And that is naked, which hath no covering to keep it from the eyes of men. The ſumme is, God knowes all, that is done in hell, which is covered from our ſight, but not from Gods.

V. 7. *He ſtretcheth out the north over the empty place, and hangeth the earth upon nothing.*] Having ſhewed Gods great power and wiſdom by his working in and knowledge of thoſe things, that are clean hid from men, now he ſets it out further by his upholding the mighty frame of heaven and earth. Ye ſee the ſtarry heaven, yet ye ſee no ſolid body near it to uphold ſo great a fabrick. Ye ſee the weighty earth compaſſed round about by the heavens, yet ye ſee no pillars to uphold it. All this ſets out the mighty power and wiſdome of God.

He ſtretcheth out] So the word is tranſlated, Prov. 1. 24. Sometimes it ſignifieth declining or bowing down, as Pſal. 102. 11.

the north] That part of the heaven where the North pole is ſeen, under which Job lived, and the South part was thought then not inhabited. See on chap. 9. 9. by a figure of the part for the whole, inſtancing in that part which he ſaw he may meane the whole heavens.

over the empty place] Over the aire, which ſeemes to us empty, and is ſo in reſpect of any ſtrength is in it to bear up ſuch a frame.

and hangeth the earth upon nothing] The earth is upheld onely by Gods almighty power, having no foundation at all, but hanging like a ball in the midſt of the heavens, Pſal. 104. 5. Heb. 1. 3. Whereas man cannot ſpread a curtain without ſome ſolid thing to uphold it. For the word, Earth, ſee on chap. 9. 24.

V. 8. *He bindeth up the waters in his thick clouds, and the cloud is not rent under them.*] From the framing of heaven and earth, he proceeds to the courſe of Gods daily providence. And firſt ſets out his wiſdom and power in cauſing thin clouds vaniſhing like ſmoak by a ſtrange art to hold mighty flouds of waters, as appears by many deluges in the world after a few dayes rain. The water no doubt is thicker and heavier then the cloud, that holds it, yet the cloud is not cleft aſunder with the weight of it, but keeps it as it were a ſtrong man in a cobweb, till God pleaſe to give order for it to drop upon the earth by little and little to make it fruitfull.

He bindeth up] He keepeth the waters in clouds as in veſſels, ſo that they break not all through to overwhelm the earth. Therefore the clouds are compared to bottels, chap. 38. 37. The word ſignifies keeping them in by main ſtrength, as things tyed up in ſacks, or ſowed up, are kept from falling out.

the waters] The rain waters, or waters above the firmament, Gen. 1. 7. For the word, ſee on chap. 14. 9.

in his] The clouds are called Gods, 1. becauſe as he cauſeth the ſun to draw up moiſt vapours from the earth, ſo he turns them into rain water, and prepares the clouds to hold them. 2. Becauſe Gods incomprehenſibleneſſe in ſcripture is ſet out by dwelling in and covering himſelf with the clouds, which no man can ſee through, verſ. 9. Pſal. 18. 11. & 97. 2. 3. Becauſe his majeſty and ſtate is ſet out by riding on the clouds, as a King or Emperour on a ſtately horſe, Eſt. 6. 8. Iſa. 19. 1.

thick clouds] The word ſignifies any kind of clouds thick or thin It is derived from a word that ſignifies thickneſſe, becauſe the clouds are the thickeſt part of the air, yet farre thinner then the water which they hold. It ſhould rather have been tranſlated, *in his clouds*. As it is expounded in the end of the verſe by another Heb. word. For the thinner the cloud is, the more ſtrange is the thing. As 1. that waters ſhould be kept in, whoſe nature is to flow abroad. 2. that they ſhould not quite be reſtrained, but let down by degrees to water the earth. 3. that thin air ſhould hold water thicker then it ſelfe. 4. that the weight of the water or violence of the wind driving the clouds up and down ſhould not rend them, and let down all the waters in them to drown the earth, Gen. 7. 11. Theſe are all ſtrange things, and would be eſteemed miracles, and might ſerve to convince Atheiſts, if they were not ordinary.

and the cloud] Which upholds theſe waters.

is not rent] Or, *cleft* into two pieces, that all the water might run out.

under them] Under the waters by the weight of them, which is ſo great, that they might eaſilie break through a thinne cloud and drown the earth. Yet ordinarily God lets them out ſo as they do no harme, but good, although ſometimes in judgement he drowns men, and beaſts with them. And the wonderfull power and mercy of God is ſeen in keeping them in with clouds, as he doth the ſea with ſand, that the whole world, and all the creatures in it do not periſh in another floud, Jer.5.22.

V. 9. *He holdeth back the face of his throne, and ſpreadeth his cloud upon it.*] Here Gods incomprehenſibleneſſe is ſet out, as was hinted in the former verſe. He hath a glorious throne indeed in the higheſt heaven, but the clouds comming between keep us from the ſight of it.

He holdeth back] Heb. *He layeth hold on.* To wit, that he may hide it, as followes in the end of the verſe.

the face] The viſible demonſtration of it, as a man is known by his face. For the word, ſee on chap. 14. 20. upon the word, Countenance.

of his throne] The higheſt heaven, which is his throne, Iſa. 66. 1. It cannot be meant of the aire, though that ſometimes be called heaven, for the clouds cannot keep the ſight of that from us, a great part whereof is below the clouds. they doe indeed ſometimes keep the ſight of the ſtarry heaven from us, and of the higheſt heaven alwayes. Chriſt was covered with one from his Apoſtles ſight, when he went up to heaven, Act. 1. 9.

and ſpreadeth his cloud upon it] To cover it from the ſight of men upon earth. As the clouds keep us from ſeeing Gods throne in the higheſt heavens, ſo mans underſtanding is too ſhallow to comprehend Gods eſſence.

V. 10. *He hath compaſſed the waters with bounds, untill the day and night come to an end.*] As before he had ſhewed Gods power in ordering the heavens, ſo now in bounding the ſeas: and that both in regard of place and time, that they may not go beyond their limits to the end of the world.

He hath compaſſed] He hath as it were with a paire of compaſſes drawne a circle about the ſea, that it may not paſſe to hurt the earth. For the word, ſee on chap. 22. 14. upon the word Circuit.

the waters] Heb. *the face of the waters.* So the face of the earth is put for the earth, Gen. 1. 29. For the upper part of it lies open to view like a mans face. For the word, Waters, ſee on chap. 24 9.

with bounds] The word חק ſignifies 1. a decree or ſtatute, Mal. 4. 4. 2. the thing decreed, as a bound of place, chapter 38. 10. a decreed time, chapter 14, 13. appointed food, chapter 23. 12. Here it is taken for a bounding place to the ſea, or a bounding time, as followes in the verſe, within which as within a circled wall the ſea is kept faſt, chap. 38. 8, 10, 11. Pſal. 104. 9. Prov. 8. 29. Jer. 5. 22.

untill] This word doth not prove, as ſome would have it, that afterwards the ſea ſhall overflow the land again, but that it ſhall not before, what it ſhall do afterwards is not revealed to us. So the word is uſed, Pſal. 110. 1.

the day] Heb. light. ſee on chap. 24. 13. 16.

and night] Heb. *with darkneſſe.* As light is put for day, chapter 24. 13, 16.

come to an end] Heb. *untill the conſummation of light with darkneſſe.* That is, to the end of the world, which cannot ſtand without the viciſſitude of day and night, Geneſ. 8. 22. Jerem. 31. 35, 36.

V. 11. *The pillars of heaven tremble, and are aſtoniſhed at his reproof.*] So great is the power of Almighty God, that when he ſhewes any ſign of indignation, the ſtrong heavens, and thoſe things that ſeem to uphold them are likely to totter and fall down.

The pillars] Some underſtand hereby the heavens themſelves upheld by the ſtrength God hath put into them at firſt, as with pillars. As the pillar of a cloud, Exod. 14. 19. for the cloud it ſelf. Others underſtand it of the higheſt mountains, which ſeem by their height to uphold the very heavens.

of heaven] Of the ſtarry or airy heaven. See on chap. 9. 8. & 11. 8.

tremble] Shew their weakneſſe, as a man afraid ſhewes his by ſhaking. Or, the mountains ſhake in an earthquake, Exod. 19. 18. Pſal. 114 4.

and are aſtoniſhed] In danger of ſubverſion, as a man trembling at ſome great object of fear knowes not whither to go for help, but looks for preſent ruine.

at his reproof] As a ſlave chidden by a prince trembles, and is agaſt, ſo the pillars of heaven at the ſignes of Gods indignation. Such as underſtand it of the heavens themſelves interpret it of the thunder, whereby God ſeems to ſhew his anger to the heavens, and to make them as it were to tremble, 2 Sam. 22. 8, 9. Pſal. 18. 13, 14, 15. Pſal. 104. 7. For God by the thunder ſpeaks ſo loud, that ſtout men are terrified, Exod. 9. 28. Pſal. 29. 3, &c. they who underſtand it of the mountaines, interpret it of earthquaks which make them to ſhake, and ſometimes to moulder away, as if God were angry with them. Some put, untill, in the beginning of the verſe out of the former verſe, and interpret both of reſtraining the ſea, untill the world end, when both heavens, and mountains ſhall be ſtrangely altered, as if God were angry with them, 2 Pet. 3. 10, 12.

V. 12. *He divideth the ſea with his power, and by his underſtanding he ſmiteth through the proud.*] Gods great power and wiſdome is here further ſet out by raiſing ſtormes in the ſea, and quieting them again at his pleaſure, which is too great a work for any creature to do.

He divideth] Or, *He moveth.* Or, he cauſeth a ſtorme to come upon the ſea, wherein it ſeems to be divided by the wind, part of it flying up into the ayre from the reſt, and it lies as it were in ridges; the toppe of one wave farre from another, Iſa. 51. 15. Jer. 31. 35.

the ſea] See on chap. 14. 11.

with his power] God is ſo ſtrong that he can make the ſea tempeſtuous.

and by his underſtanding] As he is powerfull enough to raiſe ſtormes in the ſea, ſo he is wiſe enough to lay them again, Pſalm 107. 25. 29.

he ſmiteth through] Wounds them as it were, ſo that they are not able to riſe, Pſal. 18. 38. That is, he allayes the tempeſt, and makes the ſea as quiet as a man mortally wounded.

the proud] The proud ſea, for in a tempeſt it ſeems to be proud, and ſwells as if it would over-run all the world. Heb. *pride.* Some underſtand it of proud men, which is nothing at all to the coherence, which rather referres it to the ſwelling of the ſea, chap. 38. 11. Some underſtand the whole verſe of making tempeſts, and interpret the ſmiting through the waves to be the ſame with dividing the ſea before with the wind. Others conceive the dividing of the waters at firſt into ſeas and rivers to be here meant. Others underſtand it of dividing ſome arms of the ſea from the body of it by earthquakes, filling ſome channels with the fall of hills. Others think all is ſpoken of calming the ſea, and tranſlate quieting for dividing, as Jer. 31. 2. it is, cauſing to reſt. And ſo Jer. 50. 34. Others underſtand it of dividing the red ſea for the children of Iſrael to paſſe through it. And by the laſt word they underſtand Egypt or the Egyptians then and there drowned, as it is taken, Pſal. 87. 4. & 89. 10. Iſa. 51. 9. In the two laſt places dividing the ſea, and deſtroying the Egyptians are joyned together. Others by Rahab underſtand Pharaoh, for both he and the Egyptians proudly inſulted over Iſrael, as the ſea at laſt did over them: Pſal. 136. 13, 14, 15. This would ſtand well with the words, but that Job is conceived to be before that diviſion of the ſea. See on Chapter 22. 15. At leaſt if this were knowne to Job, it was likely to be by a relation of a thing new done before Moſes writ it.

V. 13. *By his ſpirit hee hath garniſhed the heavens; his hand hath formed the crooked ſerpent.*] And that I may knit up my ſpeech with the moſt excellent work among all others, this is he which hath adorned the heavens with ſuch wonderfull and unſpeakle beauty: and thoſe circles, which like winding ſerpents fetch a compaſſe round about the heavens, are framed with his own hands.

By his ſpirit] By the holy Ghoſt, who wrought in the creation, Gen. 1. 2. For the word, ſee on chap. 15. 2.

he hath garniſhed the heavens] He hath not only created them, but alſo adorned them beautifull to the eye. That is, he hath garniſhed them with ſtarres, as a palace is adorned with ſtately pictures. Others underſtand it of clearing the skie from dark clouds in ſunſhiny dayes, which is a beautifull ſight. Others of lightnings, and fiery meteors, which at ſome times give light in the aire. For Heavens, ſee on chap. 9. 8. & 11. 8.

his hand] His power hath made it. For the word ſee on chapter 15. 23.

hath framed] See on verſe 5. upon the word, Formed; yet here it differs a little, as having no relation to forming in a dark place, like the wombe, but onely implying the making of them by God as truly as children are formed by him in their mothers belly. Others read it wounded, as Iſa. 51 9. where Rahab alſo is mentioned as here verſe 12. by which they man Egypt, and by the ſerpent Pharaoh.

The crooked ſerpent] The ſeverall circles of heaven or orbes, which are involved one within another, as a ſerpent crooks or bowes himſelf, and lies round, in ſeverall circles one within another. Others interpret it of a conſtellation, or company of ſtarres called the dragon. Others of the whales or great ſea-fiſh, called ſea-dragons, Iſa. 27. 1. And they ſay that Job concludes his ſpeech with two great and wonderfull works of God in two extreams of the world, the ſtarres in heaven, and huge fiſh in the ſea. The Heb. is word for word, *the ſerpent the bar.* If it be taken for the circles of heaven, then they are like a ſerpent and bar in their roundneſſe, as before, and ſmoothneſſe, If of the conſtellation called the Dragon, the ſtarres there it is likely are like a ſerpent, or bar at full length. So alſo are the whales long. If of the fiery meteor called *Draco volans*, the flying dragon, as ſome would have it, that alſo is long like a Serpent and barre of a doore. Thus Job labours many wayes to ſet out Gods infinite wiſdom and power by higher expreſſions, then Bildad had done in the former chapter, and more largely.

V. 14. *Loe theſe are parts of his wayes, but how little a portion is heard of him? but the thunder of his power who can underſtand?*] Among Gods infinite and innumerable works theſe are to be reckoned. But theſe are but ſmall parts of them. For who is able to comprehend in his mind, much leſſe to unfold in words the number, greatneſſe,

neſſe, and admirableneſſe of them? So he acknowledges the great wiſdom, power and Majeſty of God, which ſhines forth abundantly in his glorious works, ſo as it might aſtoniſh the beholders. And withall implies his owne and other mens ſlender ability to apprehend them according to the worth of them.

Loe] Or, *Behold.* See on chap. 1. 12.

theſe are parts] Theſe works of God, which I have repeated are indeed parcels of Gods glorious works. Others interpret it *the ends.* That is, extremities of utmoſt parts of them, But there are much more glorious things to be ſpoken of God, if we could penetrate further into his works.

of his wayes] Gods wayes are taken ſometimes for thoſe ways whereby he drawes near to us in his word and works, Iſa. 55. 8. Sometimes for the wayes wherein he would have us come to him, Pſalm 119. 33. Here it is taken in the firſt ſenſe for Gods works, whereby he comes to us, or makes himſelfe known to us. Some underſtand it of tempeſts, which all ſee to be Gods ways, for men cannot bring them. So it anſwers to the thunder in the words following. So Gods coming is ſet out. Pſal, 18. 9. &c. And his way, Nah. 1. 3.

but how little] That which hath been ſpoken is but very little in compariſon of what might be ſaid, if we did fully underſtand, or were able fully to expreſſe Gods proceedings. chap. 4. 12.

a portion] Heb. *a word, or thing.* See on chap. 19. 28. upon the word Matter.

is heard] In that which I have ſpoken now. Or, In all mens diſcourſes. All that ever the wiſeſt men could ſpeak of Gods ways falls infinitely ſhort of the height of them.

of him] Of God. This word ſhews that the ſcope of Jobs ſpeech was not ſo much to make us underſtand Gods works, as to bring us to know God by them, and as it were to ſee him in them, as a builder in a ſtately houſe. For ב of, ſee on chap. 7. 11.

but the thunder of his power] Some underſtand it literally of the thunder, which wonderfully ſets out Gods power and frightens men. See on verſe 11. upon the word Reproof. See alſo chap. 37. 2. Others of Gods moſt glorious works, thundering in mens eares the great wiſdom and power of God all the world over, and that more loud then the thundering of the Captains in Warre, chapter 39. 25. Others of the ſetting out of the greatneſſe of Gods works in ſuch a glorious manner as becomes them. So men talk of thundering eloquence which amazeth the hearers, when great things are ſet out in high expreſſions. For the word Power ſee on chap 9. 4. upon the word Strength.

who can underſtand] No man can. It paſſes the capacity of the wiſeſt men in the world to underſtand all Gods wonderfull works. Thus Job purgeth himſelf from the ignorance of Gods wayes, and profane contempt of Gods works ſo often objected by his friends.

CHAP. XXVII.

Verſ. 1. MOreover *Job continued his parable and ſaid*] Job having anſwered Bildad now ſtayes a while expecting that Zophar ſhould take his courſe. But he either hopeleſſe of reclaiming Job, or confounded with his arguments, or having a better opinion of him by reaſon of his high expreſſions in ſetting out Gods infinite wiſdom and power, though farre ſhort of the things themſelves, ye far beyond what himſelf and his companions had ſpoken of that argument, held his peace, and gives up the bucklers. So do the reſt of his companions diſcouraged by him. For which Elihu was angry with them all, chap. 32. 1, 2. becauſe they condemned him without a cauſe, yet he fails not to ſhew Job his faults. When Job ſees that his friends were ſilent, he goes on the more confidently to maintain his cauſe.

Moreover] The word is And. Here it is tranſlated moreover, to put us in mind of ſome ſpace between this and Jobs anſwer to Bildad.

Job] See on chap. 1. 1.

continued] Heb. *added to lift up.* He ſpake again, and more freely and boldly then before, to maintain the truth and his own integrity, ſeeing no man oppoſed him, and his adverſaries were conquered. To Adde in Scripture language ſignifies to do the ſame thing again, and to do more in that kind then was done before. So to adde to ſinne is to ſin again, and to ſin more grievouſly. Judg. 3. 12. & 4. 1. & 10. 6. And for God to adde to appear to Samuel, is to appear again, and declare his mind more fully to him, 1 Sam. 3. 8. For lifting up of a parable it may be meant of bare ſpeaking or lifting up words into the mouth, as Aſcending into the heart is thinking, Jer, 7. 31. Or it may be ſpoken in regard of the voyce. Job being now more fearleſſe might ſpeak in a louder tone to expreſſe his confidence. Or, in regard of the matter, for he that ſpeaks in parables, or choice ſentences ſpeaks in an higher ſtile, then they that ſpeak in plain words. This phraſe of lifting up a parable is uſed, Numb. 23. 7. For the word נשא ſee on chap. 21. 3. upon the word Suffer.

His parable] It is derived from a word that ſignifies to rule. 1. Becauſe they rule in ſpeech, and illuſtrate our ſentences, as Rulers are eminent in a Nation, 2. Becauſe other ſpeeches are tried by them, as by Rulers and Judges. 3. Becauſe they come from Kings and eminent perſons, as Solomons Proverbs. 4. Becauſe they have a throne in all mens minds, and no man dares to contradict them. The word alſo from which it is derived ſignifies to be like. 1. Becauſe many parables are ſimilitudes and liken one thing to another. 2. Becauſe they are characters of good mens manners, and expreſſe them lively as the wax doth the ſeal ſtamped on it. By the word is meant, 1. Principles in Divinity commonly believed of all, and uſed in common ſpeech by them. Ezek. 18. 2. 2. Witty ſentences ſpoken by wiſe men of great note, as Prov. 1. 1. 3. Riddles or hard ſayings requirng labour for the underſtanding of them. Pſal. 49. 4. & 78. 2. 4. Similitudes, Ezek. 18. 2. Here it may be uſed in any or all of theſe ſenſes, for all are to be found in this Chapter and the next.

and ſaid] See on chap. 16. 1.

V. 2. *As God liveth, who hath taken away my judgement, and the Almighty, who hath vexed my ſoule.*] In this ſpeech of Job, 1. He clears his own innocency further, to verſe 11. of this Chapter. 2. He acknowledges that Gods judgements light on ungodly men ſometimes in this world, but not alwayes. This laſts to the end of the Chapter. 3. He ſets out Gods infinite wiſdom which goes beyond the wiſeſt projects of men, in the next chapter. In the clearing of his innocency, 1. He profeſſeth it to verſe 7. 2. He proves it by his juſt confidence, which he could not have, if he were an ungodly man, or an hypocrite. For the clearing of his own innocency, 1. He doth it by oath, and calling God to witneſſe that he ſpeaks nothing but the truth, verſe 2, 3, 4. 2. By the unjuſtneſſe of the act, if he ſhould pronounce himſelf wicked, whom he knew not to be ſo, verſe 5. 3. By ſelf-condemnation which would follow thereupon, verſ. 6. In his ſolemn oath, 1. He calls God to witneſſe, verſ. 2. 2. He profeſſeth his conſtancy in upholding his integrity to death, verſ. 3. 3. His uprightneſſe, verſ. 4. For the firſt, The ſumme of this verſe is, as if Job ſhould have ſaid, My friends I hear, what your opinion is of me, and *I* confeſſe, that Almighty God doth at this time ſo deal with me, oppreſſing this my languiſhing ſoul with ſuch extream miſery, that he ſeemeth to have debarred me from all right of defending, and maintaining mine own innocency againſt you.

As God liveth] The uſuall form of an Oath among the people of God. 1 Sam. 25. 34. 2 Sam. 2. 27. For God ſee on chap. 8. 3, 5. For the word Liveth ſee on chap. 19. 25. When we ſpeak of mens lives we mean at preſent, when we ſpeak of Gods life, we mean for ever. Jobs intention is to ſhew that as ſure as God is the living God for ever, ſo certainly he will not forſake his integrity, nor ſpeak falſly. He takes an oath here. 1. Becauſe he ſpeaks of a weighty matter. 2. Becauſe his arguments being ſpent, he had no refuge left but to appeal to God. 3. Becauſe elſe they might think he ſpake ambitiouſly rather then truly of himſelf in the following chapter. 4. That he might keep himſelf within compaſſe of truth ſpeaking upon his oath.

who hath taken away my judgement] If it be meant of the ſentence of judgement, then the ſenſe is, that God would not hear his cauſe, though often deſired to do it, nor clear him although hee were a godly man, and unjuſtly condemned by his friends. If it be meant of execution, then the ſenſe is, That God would not take away from him thoſe heavy judgements, which hee uſeth to lay upon ungodly men, and which his enemies uſed as arguments to prove him to be ſuch an one, and would not think any better of him, till they were removed. So hee accuſeth God to have no regard of his innocency. And this paſſionate ſpeech Elihu taxeth him withall, chap. 34. 5. For the word Judgement, ſee on chap. 22. 4. For Taking away ſee on chap. 12. 20. upon the word Removeth.

and the Almighty] And as ſure as the Almighty lives for ever. For the word ſee on chap. 8. 3. 5.

who hath vexed] Heb. *who hath made bitter.* Who hath laid great plagues upon me to the grief of my ſoul, which are as diſpleaſing to me, as bitter things to the palat, Ruth, 1. 20.

my ſoul] See on chap. 14. 22.

V. 3. *All the while my breath is in mee, and the ſpirit of God is in my noſtrils*] Now hee ſets out the time how long this Oath ſhould binde him, to wit, as long as he lived.

All the while] Heb. *That all the while.* That is, I ſwear, I will never alter my judgement of mine own integrity while I live. Or, *Surely all the while.* So כי is tranſlated, chap. 28. 1.

my breath is in me] So long as I live. An elegant deſcription of life, for as ſoon as man lives, he breathes, Gen. 2. 7. And when his breath fails, he dies, 1 King. 17. 17. Pſa. 146. 4. Iſa. 2. 22.

and the ſpirit] The breath which God hath given me, as appears by what went before, and what follows in this verſe. For the word ſee on chap. 15. 2. upon Vain knowledge.

of God] See on chap. 4. 9. & 11. 5.

is in my noſtrils] See on chap. 14. 13. upon the word Wrath. While my breath goes in and out of my noſtrils, I will maintain mine integrity.

V. 4. *My lips ſhall not ſpeak wickedneſſe, nor my tongue utter deceit*] How ill ſo ever ye judge of me, yet I will not ſpeak contrary to that which I have ſaid, and ſo do wickedly in betraying the truth, as ye have done, chap. 13. 7. I will not deny my integrity.

Me lips ſhall not] Heb. *If my lips ſhall.* The reddition is left out, Then let mee be counted a lyer, or, Let God puniſh me ſeverely for it. Another form of ſwearing, See on chap. 1. 11. So that here is a double Oath. The firſt in v. 2. The ſecond here. For the word ſee on chap. 15. 6.

ſpeak wickedneſſe] I will not confeſſe my ſelf to be a wicked and deceitfull man, as ye charge me, for then I ſhould ſpeak untruly. This interpretation ſuits well with the words before and after. For Wickedneſſe ſee on chap. 13. 7.

nor my tongue] See on chap. 15. 5.

utter] The word הגה ſignifies ſometimes to meditate, as Pſal. 1. 2. ſometimes to ſpeak, Pſal. 37. 30. ſometimes to ſigh and mourn like Doves, Iſa. 59. 11. For men ſhould meditate of what they intend to ſpeak, and ſpeak what they have thought on, and mournings come from ſad thoughts. Here it is taken in the ſecond ſenſe for ſpeaking and revealing the thoughts of our minds to others.

deceit] See on chap. 13. 7.

V. 5. *God forbid that I ſhould juſtifie you: till I dye, I will not remove my integrity from me.*] You condemn me as a wicked man, becauſe the hand of God is upon me. I cannot ſubſcribe to this opinion of yours. I will never confeſſe ſo long as I live, that God accounts me for a wicked man, notwithſtanding theſe heavy things inflicted upon me by him.

God forbid] Heb. Let it be a common or prophane thing unto me. Such things might not be touched, 1 Sam. 24. 6.

that] So אם is tranſlated, 1 Sam, 24. 6. Others make it a new oath, If I do juſtifie you, let God condemn me.

I ſhould juſtifie you] In this caſe, or think you are in the right when you condemn me. For Job had nothing againſt their perſons nor lives, but only againſt their carriage in this buſineſſe, and their raſh cenſuring of him. For the word ſee on chap. 4. 17. & 9. 20.

till I die] Till I breath out my laſt. So the word ſignifies, ſee on chap. 13. 19. Till, doth not here intimate that Job would do it after death, but only affirm, that he would never do it, while he lived. See the like. 2 Sam. 6. 23. Iſa. 22. 14.

I will not remove] See on chap. 12. 20.

my integrity from me] I will not confeſſe my ſelf guilty of thoſe crimes of which ye accuſe me.

V. 6. *My righteouſneſſe I hold faſt, and will not let it goe: my heart ſhall not reproach me ſo long as I live.*] As in the laſt verſe, he had ſhewed it to be a moſt unjuſt act, if he ſhould confeſſe himſelfe a wicked man contrary to his knowledge, ſo here he ſhews, that his conſcience would perpetually check him for it.

my righteouſneſſe] I will maintain that I have kept a good conſcience toward God and man. Or, I know my cauſe is righteous, and that I am in the right, and ye in the wrong. And to this I will ſtick.

I hold faſt] Heb. *I have held faſt.* Ye ſee that I have ſtood cloſe to it, and maintained it againſt you all, and put you to ſilence, ſo that none of you hath a word to ſay againſt it. For the word ſee on chap. 18. 9.

and will not let it go] As I have hitherto defended it againſt you, ſo I will againſt all others, that ſhall queſtion it. Heb. *I will not let it ceaſe.*

my heart] See on chap. 17. 11.

ſhall not reproach me] Shall not have occaſion to caſt it in my teeth to my diſgrace, that I have betrayed mine owne innocencie.

ſo long as I live.] Heb. *from my dayes.* My conſcience ſhall clear me from a wicked life led by me in time paſt. Or rather, it ſhall have no cauſe, nor give way to confeſſe me a wicked man, for time to come ſo long as I live.

V. 7. *Let mine enemy be as the wicked, and he that riſeth up againſt me, is the unrighteous.*] Ye conceive that I have ſpoken in the behalfe of the wicked, as though they ſhould alwayes ſcape unpuniſhed. But ye are deceived, and I am ſo confident, that howſoever wicked men may thrive in the world, and die in peace and plenty, that if I were diſpoſed to wiſh hurt and damage to mine enemies, I would not deſire any greater miſchief ſhould befall them, then befalls ungodly men after their proſperity. So much do I hate iniquity, though ye pleaſe to reckon me among wicked men.

Let mine enemy be as the wicked.] A popular manner of ſpeaking, wherein, when men expreſſe an abomination of a thing, they wiſh it to their enemies, taking it for granted, that the power of malice is ſo great, that no man can expreſſe it in the wiſh of any particular evill. See the like phraſe, 2 Sam. 18. 32. 1 Sam. 25. 26. Dan. 4. 19. There is no good ſo great, but men would wiſh it to their friends, nor no evill ſo great, but men would wiſh it to their enemies. For the word wicked, ſee on chap. 3. 17.

and he that riſeth up againſt me] The ſame thing doubled in other words to expreſs his earneſtneſſe. A periphraſis deſcribing an enemy by his hoſtile action, For the word ſee on chap. 14. 12.

as the unrighteous] Let him feel thoſe miſeries that unrighteous men ſhall one day feel.

V. 8. *For what is the hope of the hypocrite, though he hath gained, when God taketh away his ſoule?*] Ye conceive me to be an hypocrite. If it were ſo, though I might in health, and proſperity flatter my ſelfe, yet when God ſhall bring me to death, which I know not how ſoon it may be, I could not die with any comfort.

For] Or, *Surely.* As it is tranſlated, chap. 28. 1. For it gives no reaſon of the former verſe, but affords an argument to prove Job to be no hypocrite.

what is] He can have no hope at all, for he hath nothing to ground it upon.

the hope] How can he hope for any good in death, or what is the good he hopes for then? It may be in his height, he had ſome high thoughts, but his heart droops, when God warnes him before his Tribunall ſeat by death. Then he ſees that all his hopes are vain. But *I* have hope in death, chap. 13. 14, 15, 16. For the word ſee on chap. 5. 16. & 11. 18. & 14. 7.

of the hypocrite] See on chap. 8. 13.

though he hath gained] Though he be never ſo rich, yet all will fail him in death. Or, *when he hath been covetous.* All that he hath gotten by his covetous courſes, he muſt loſe, when he dies. Or, *that he ſhould bring it about.* That he ſhould be able to continue in his proſperity. He cannot be ſo mad as to think, that he can out-live death. For the word ſee on chap. 22. 3.

when God] See on chap. 4. 9. & 11. 5.

taketh away] Heb. *makes to wander.* To wit, his ſoul out of his body by death, either naturall or violent. All his gain will do him no good, when he dies. Matth. 16. 26. Luk. 12. 20.

his ſoule] See on chap. 14. 22.

V. 9. *Will God hear his cry when trouble cometh upon him?*] In this verſe and the next Job proves, that an hypocrite though never ſo rich can have no ſure hope in God in trouble or death. And that by three effects of hope. 1. It makes man confident, that God will hear his prayers in this verſe. 2. It affords him delight in God, when he wants it in the world. 3. It makes him with boldneſs in his loweſt eſtate conſtantly to ſeek to God for help, verſe 10. This an hypocrite cannot do.

will God] Surely he cannot think that God will hear him. For the word God, ſee on chap. 8. 3, 5.

heare] So hear it, that he grant, what he asketh, for otherwiſe there is no good to us in hearing the words of our prayers, for God hears them ſpeak, to whom he denies their requeſts. For the word ſee on chap. 13. 17.

his cry] His prayer. Yet it argues earneſtneſſe in prayer withall, for men cry aloud when they are in great diſtreſſe and need ſodaine help. God will not hear the earneſt prayer of the hypocrite in his miſery: but he will hear mine. chap. 12: 4. Therefore I am no hypocrite, whoſe prayers God will not hear, Pſal. 18. 41. & 109. 7. Prov. 1. 28. Iſa. 1. 15. Jer. 14. 12. Ezek. 8. 18. Mic. 3. 4. Joh. 9. 31.

when trouble] Not want, but anguiſh. Things that ſtraiten and vex him. This is more then want of good things; ſee on chap. 5. 19.

cometh upon him] See on chap. 15. 21. And for living actions attributed to dead things, ſee on chap. 1. 19.

V. 10. *Will he delight himſelf in the Almighty? will he always call upon God?*] A godly man can find matter of delight in God in time of adverſity, and call upon him for delivery with ſome confidence, having had experience of his favour before: but a wicked man, or an hypocrite cannot.

will he delight himſelf] Will he or can he find comfort in God, when the world affords him none? See on chap. 22. 26. Others interpret it of Gods hearing his prayers, and granting his requeſts, and ſo giving him matter of delight. Which agrees well with the words before and after.

in the Almighty] See on chap. 8. 3. 5.

will he alwayes] Heb. *in every time.* It may be he may formilly call on God in time of proſperity; but can he ſeriouſly do it in time of adverſity?

call upon] Pray to God. See on chap. 13. 22.

God] See on chap. 4. 9. & 11. 5.

V. 11. *I will teach you by the hand of God: that which is with the Almighty will I not conceale.*] Some interpreters knit theſe words to the former, and read them thus, *I teach you being under the hand of the Almighty, and what I am toward the Almighty, I do not conceal from you.* As if Job had ſaid, I have ſhewed, that an hypocrite dare not ſeek to God for help in trouble. I dare and do do it in this great affliction, therefore I am no hypocrite, and your ſentence againſt me is unjuſt, verſ. 12. But as the words are read, they are a preface to perſwade them to attend to what he had to ſay in the reſidue of this Chapter, and in the Chapter following, wherein he ſhews, that though he be no wicked man notwithſtanding his afflictions, yet God doth often cut off wicked men by temporall judgements, although not always, and that they ſhall periſh in the end. And that Gods various proceedings are above the reach of humane underſtanding.

I will teach you] See on chap. 6. 24. & 8. 10.

by the hand of God] By Gods help. Or rather, *of the hand of God.* Concerning Gods actions wherein ye are very ignorant, for ye meaſure them by a wrong rule. Ye conceive, that whom he proſpers he loves, and whom he grievouſly afflicts he hates. But ye are deceived, for he proſpers or afflicts good men or bad, as he pleaſe himſelf. For he hath mens proſperous eſtates, or croſſe in his own hand to diſpoſe of, as he pleaſeth. So ב is tranſlated of Exod. 12. 43, 44, 45. Pſal. 87. 3. For the word Hand, ſee on chap. 15. 23. For God ſee on chap. 8. 3. 5.

that which is with the Almighty] What courſe he uſeth to take. How he proſpers or afflicts, as he pleaſe himſelf, and is not tyed to any conſtant law or rule in his externall proceedings. For the Almighty ſee on chap. 8. 3. 5.

I will not conceale] The ſame thing repeated in other words for certainty; as chap. 14.10. 11. yet not without ſome emphaſis, I will not hide, but by all means make it known. A Meioſis, whereby more is intended, then is ſpoken. See the like on chap.17. 4. upon, Not exalt. And on chap. 15. 18. where ſee for the word alſo upon the word Hid.

V. 12. *Behold all ye your ſelves have ſeen it, why then are ye thus altogether vain?*] Whereas I ſaid that I would teach you Gods proceedings, I doubt not but ye know them well, or at leaſt ſhould do, ſeeing you brag ſo much of your obſervations. But I will call thoſe things to your remembrance, which it may be ye have forgotten that ye have ſeen God afflict good men as well as bad. And therefore your concluſion is moſt vain, that Gods love may be known by proſperity, or his hatred by adverſity, Eccleſ. 9. 1. yet I deny not, but that God doth many times lay heavy judgements upon the ungodly, as I will now ſhew, and make plain. Neither did I deny it before: but ſhewed it not to be Gods perpetual way of proceeding.

Behold] See on chap. 1.12.

all ye your ſelves] See on chap. 13. 4.

have ſeen it] Ye have ſeen examples of Gods various proceedings in the world.

why then] Heb. *and why is this*? To wit, that ye go againſt your own obſervation.

are ye thus altogether vain] Heb. *are ye vain in vanity*? Why do you make ſuch moſt vain concluſions, that have nothing to uphold them?

V. 13. *This is the portion of a wicked man with God, and the heritage of oppreſſors, which they ſhall receive of the Almighty.*] Some take theſe words to be a repetition of what his friends had ſaid before; but they are rather a conceſſion of the truth thereof ſo farre, that God doth ſometimes deſtroy ungodly men by outward judgements, and ruine their poſterity after them. Yet ſo as that this could make nothing againſt Job, who could depend upon God in theſe miſeries, which hypocrites could not do, verſ. 6. 8. The words are almoſt the ſame with thoſe of Zophar, chap. 20. 29. See the expoſition of them there. Only a word or two of thoſe words, which differ in the originall.

with God] Which God layes up by him to inflict upon ungodly men in time, as parents lay up portions for children. For God, ſee on chap. 8. 3. 5.

of oppreſſours] See on chap. 15.20.

which they ſhall receive] See on chap. 15. 12. upon, Carry thee away.

of the Almighty] See on chap. 8. 5.

V. 14. *If his children be multiplied, it is for the ſword: and his off-ſpring ſhall not be ſatisfied with bread.*] He ſhewes 1. that if the wicked rich man doth eſcape Gods judgements, while he lives, yet his poſterity meets with them, when he is gone, if not before, verſ. 15, 16, 17, 18. 2. that hee often meets with them in his life time, and eſpecially at his death, from thence to the end of the chapter. The judgement of God upon his children are 1. the ſword and famine, in this verſe, 2. hatred of men, ſo that the world ſhall be glad to be rid of them, verſ. 15. 3. loſſe of their parents wealth, verſ. 16, 17. loſſe of their parents habitation, verſ. 18.

if his children] The children of the rich wicked man, and oppreſſour, verſ. 13. For the word, ſee on chap. 14. 21. upon the word, Sons.

be multiplied] If he have many children, as wicked rich men often have.

it is for the ſword] God gives them over to be ſlain by the enemy in battels, or by ſome murderer, Hoſ. 9. 13. For the word, ſee on chap. 15. 22. & 19. 20.

and his off-ſpring] See on chap. 5. 25. & 21. 8.

ſhall not be ſatisfied] That is, ſhall be ſtarved for want of bread. If the ſword kill them not, the famine will. Meioſis, more meant then ſpoken, for men may not be ſatisfied with bread, and yet live. But death by famine is here intended. See the like manner of ſpeaking on chap. 14. 10, 11. & 15. 18. For the word, ſee on chap. 7. 4. & 10. 15. upon the word, Full.

with bread] With food. They ſhall not have enough to keep them alive. If men have bread enough, they can live, though they want other food. But if they cannot get that, they quickly periſh. For the word, ſee on chap. 15. 23.

V. 15. *Thoſe that remain of him ſhall be buried in death: and his widowes ſhall not weep.*] If it happen that any of his remain having eſcaped the ſword and famine, ſo that they die by no violent death, but are brought to the grave like other men, yet not one of their widows ſhall bewaile her husband, but ſhall rather be glad, that ſhe is thus rid of him, and delivered from him.

thoſe that remain of him] Thoſe of his children or nephews, which eſcape the two former judgements mentioned, verſe 14. For the word, ſee on chap. 20. 21.

ſhall be buried in death] That is, they ſhall be preſently and privately buried, without any funerall pomp, ſuch as uſually is conferred upon rich men, when they die. This beſt agreees with what follows in the verſe. They had carried themſelves ſo ill, that their widows would beſtow neither coſt nor tears at their funerals. Some underſtand it of the plague, which is a moſt deadly diſeaſe. But the former interpretation is better.

and his widowes) The widowes of every one of them. Others conceive, that each of them had many wives, as rich men then uſed to have, but none of them would weep for their husbands death. For the word, ſee on chap. 22. 9.

ſhall not weep] At their funeralls, or for their death, Pſal. 78. 64. Either they were not left to mourn for them, or rather, their husbands were ſo unkind to them, and hatefull to the publick, that they thought them not worthy of lamentation, but rather were glad they were rid of them. Meioſis; as verſ. 14. on the word Satisfied. If they that are neareſt to them, be glad they are gone out of the world, much more others. This is a judgement, to die without being lamented, Jer. 22. 18. Eccleſ. 12. 5.

V. 16. *Though he heap up ſilver, as the duſt, and prepare raiment as the clay.*] He ſets out in this verſe and the next the fruitleſſe labour of the ungodly man in heaping up abundance of riches by oppreſſing others to enrich his poſterity, which yet ſhall never enjoy it. But God will give it to better men.

Though] See on chap. 8. 4. & 11. 14.

he heap up] He get great quantity of it.

ſilver] See on chap. 22. 25.

as the duſt] A proverbiall ſpeech to ſet out abundance, as there is ſtore of duſt in an heap. For the word, ſee on chap. 14. 8. upon the word, Ground.

and prepare] Provide it by his labour and toyle, or unjuſt dealing.

raiment] Choice of apparell, whereby rich men expreſſe their pride.

as the clay] In abundance, as there is ſtore of clay. Or, though he have ſo much, that he make no more account of it, then of the dirt under his feet. For the word, ſee on on chap. 15. 12.

V. 17. *He may prepare it, but the juſt ſhall put it on, and the innocent ſhall divide the ſilver.*] I grant indeed he may get and provide theſe things, but neither he nor any of his ſhall enjoy them, but ſome other man of a more honeſt and upright converſation. His garment ſhall come into the juſt mans hands, who ſhall alſo have a great portion of his treaſure, Prov. 28. 8. Eccleſ. 2. 26.

He may prepare it] See on verſ. 16. **Broughton** reads it elegantly, *well may he prepare it*. God will ſuffer him to toyle to get it, but not to enjoy it.

but the juſt] The good man. He that is not ungodly. See on chap. 17. 9.

ſhall put it on] Shall wear it, and reap the benefit and comfort of it. Meioſis, See on chap. 14. 10, 11. and 15. 18.

and the innocent] See on chap. 17. 8.

ſhall divide] Shall have his portion of his treaſure, as if he were his child, though he be nothing at all of kinne to him. See on chap. 21. 17. upon the word Diſtributeth. And on chap. 20. 29. on the word, Portion.

the ſilver] See on chap. 22. 25.

V. 18. *He buildeth his houſe as a moth, and as a booth, that the keeper maketh*] As he ſhall loſe his treaſure, and apparell, ſo likewiſe his houſe ſhall ſuddenly come to utter ruine.

He ſhall build his houſe as a moth] As a moth prepares himſelfe a lodging in ſome ſtately garment thinking to abide there for ever, but either eates himſelfe out of houſe and home, or is bruſht out of it: ſo the oppreſſour builds him a ſtately palace, thinking to live in it all his dayes, and leave it to his poſterity after him, but either he works himſelf out of it, or is put out of it by others. *Deodate* reads it thus, He ſhall build, but *his houſe ſhall be as a moth.* Not having relation to the moths building her houſe, but to the ſudden deſtruction of the moth which is quickly cruſhed with a finger, Pſal. 39. 11. The ſame thing is ſet out by the ſimilitude of a ſpiders web, Job 8. 14. and by many other ſimilitudes, Pſal. 58. 7, 8, 9. Others read it thus, *He ſhall build his houſe as Arcturus.* So this word is tranſlated, chapter 9. 9. And their meaning is, that he ſhould build him a ſtately palace, as if he were in heaven among the ſtarres, but it ſhall quickly fall. For the word, Build, chap. 20. 19. For Houſe, ſee on chap. 15. 28.

and as a booth which the keeper maketh] He ſets out the ſudden and irrecoverable ruine or loſs of the oppreſſours houſe by another ſimilitude taken from a booth made by a watchman in the orchard or field, of a ſlight building to laſt for a while till the fruit which he watcheth be ripe, and then it drops down, when winter comes. Iſa. 1. 8. Lam. 2. 6. For the word, Keeper, ſee on chap. 7. 20. upon the word, Preſerver. For the word, Maketh, ſee on chap. 14. 6. upon the word, Bring forth.

V. 19. *The rich man ſhall lie down, but he ſhall not be gathered: he openeth his eyes, and he is not.*] The Tranſlators ſeem to underſtand it, of lying down in death, and their meaning to be, that when the rich man dies he ſhall not be buried; and that he dies ſuddenly in the opening of an eye, like the twinkling of an eye, 1 Cor. 15. 52. Others that interpret it of death, read the latter part of the verſe thus, *when a man opens his eyes, he ſhall not be.*

That is, when another man looks to find him alive, he ſhall find him dead and gone. As chap. 7. 8. 10. and 20. 9. Pſal. 37. 10. 36. Others that favour this interpretation read the whole verſe thus, *The rich man ſhall lie down, and it ſhall not be gathered, he openeth his eyes, and it is not.* That is, when he dies, his wealth ſpoken of verſ. 16. ſhall not be gathered to himſelf, he cannot carry it away with him, and if he could look for any comfort in it, he would be deceived. See the like ſpoken of a dead man, chap. 14. 21. 22. Or, it ſhall not be gathered to his children; if he could open his eyes, he would ſee them poor enough for all his riches. Others conceive theſe words to be meant of falling into poverty, altering onely the end of the verſe thus, *and there ſhall be none.* And thus they interpret it, He ſhall be ſo poor, that he ſhall lye in the ſtreets, and no man ſhall pity him ſo as to receive him into his houſe: but all men ſhall abhorre him for his former cruelty. Yea he ſhall look round about him in this extremity for help, but ſhall find none to relieve him. Others interpret the words of his lying down to ſleep, tranſlating them thus, *When the rich man lieth down, it is not taken away, when he openeth his eyes, it is not.* That is to ſay, when he goes to bed he hath all his wealth about him, but when he wakes it is all gone. Like that, Ruth 1. 21. His goods would unexpectedly be taken away by fire or theeves, or like evils before the morning.

The rich man ſhall lye down] For the world Lying down, ſee on chap. 14. 12.

but he ſhall not be gathered] To his fathers. He ſhall not have the honour of burial, 2 King. 22. 20. Jer. 8. 2. Or, *it ſhall not be taken away.* That is, his wealth. So this word is tranſlated, Gen. 30. 23. The reaſon of this double ſignification is, becauſe things gathered to ſome are taken away from others.

he openeth his eyes] If he could open his eyes after death; Or, lying in the ſtreets he looks about him for help. Or, when he wakes from his ſleep in the morning. For the word, Eyes, ſee on chap. 15. 15. upon the word, Sight.

and he is not] He is not alive. Dead men, who converſe not with others are accounted as having no being. Or, *it is not.* That is, his wealth. All is gone within the compaſſe of one ſhort night.

V. 20. *Terrours take hold on him as waters, a tempeſt ſtealeth him away in the night.*] Thoſe troubles which now follow, ſome conceive to befall the wicked man the father of the children mentioned, verſ. 14. in his life. Others, at his death. They are ſet out by ſimilitudes taken from a deluge of waters, or ſtorm of wind, verſ. 20. 21. Which come ſuddenly, prevaile irreſiſtibly, overturn all in their way. 2. He ſhewes the vanity of all wayes of eſcape plotted by this rich oppreſſour, verſ. 22. 3. His infamous departure, verſ. 23.

terrours] Fears of want, or of a violent death, as chap. 18. 11. 14. & 15. 21.

take hold on him] It is ſingular to note out, that every thing would terrifie him, or affright him. They take ſuch hold on him, that they will not let him go, but accompany him to his grave.

as waters] Abundantly, ſo that they overflow him, as waters falling from an high hill, or rain waters cauſing a deluge, and drowing townes. Sore afflictions are compared to waters, chap. 22. 11. Pſal. 32. 6. But here abundance of terrours is ſignified. As abundance of other things elſe where, Iſa. 11. 9. Pſal. 88. 17. Am. 5. 24.

a tempeſt] A ſudden great affliction. See on chap. 21. 18. upon the word, Storm.

ſtealeth him away] Carryeth him a way by violence, and unexpectedly, as theeves do ſtoln goods, chap. 1. 17. & 21. 18. Where ſee alſo for the word.

in the night] When other men are aſleep, and lie quietly in their beds, and when he cannot ſee any way of eſcaping, as he might in the day. God ſends many heavy judgements on his enemies in the dark night, that they may be the more terrible and unavoidable. As Exod. 12. 29. 2 King. 19. 35. Iſa. 15. 1. Dan. 5. 30.

V. 21. *The eaſt wind carryeth him away, and he departeth: and as a ſtorm, hurleth him out of his place*] The former verſe may fitly be a ſimilitude taken from a ſtorm at ſea, which makes the water rage: this from a whirlewind at land, which carryes all away before it.

the eaſt wind] Some violent affliction like the Eaſtwind, which blowes furiouſly, Ezek. 27. 26. Jon. 4. 8. Hoſ. 13. 15. For the word, ſee on chap. 15. 2.

carryeth him away] Into poverty, or captivity, or death, Hoſ. 1. 6. For the word ſee on chap. 21. 3. upon the word, Suffer.

and he departeth] Out of his preſent condition of health, wealth, or life. See on chap. 14. 20. upon the word, Paſſeth.

and as a ſtorm hurleth him] Takes him away like a whirlewind ſuddenly ſpite of his teeth.

out of his place] Out of his habitation, where he lived plentifully before, chap. 8. 18. For the word ſee on chap. 18. 21. & 20. 9.

V. 22. *For God ſhall caſt upon him, and not ſpare: he would fain flee out of his hand.*] The ſum of the verſe is, that when wicked men, that have oppreſſed others, find God laying heavy load upon them, they plot all wayes to eſcape his judgements, but in vain.

For] So it is tranſlated, chap. 18. 8. Or, *When.* As it is tranſlated, Zech. 12. 2.

God] This is added to ſupply the ſenſe, and therefore written in ſmaller letters to ſhew from whom theſe afflictions come. Others underſtand it of the ſtorm or Eaſt wind ſpoken of before, which will bring many miſeries upon him.

ſhall caſt upon him] He ſhall ſend afflictions upon him before mentioned, or ſuch like, as it were darts from heaven, which no man could do, chap. 20. 23.

and not ſpare] He in his cruel oppreſſions ſpared none, and now God will not ſpare him, but ſend one ſtorm of affliction after another, till he be deſtroyed, as he oppreſſed others, till he ruined them. Like for Like. See on chap. 16. 13.

hee would fain flee] He hath a great deſire and uſeth all means to eſcape the ſtorm, but cannot. Or, *he flees apace.* Heb. *in fleeing he flees.* He makes haſt to eſcape Gods hand, as men do that run apace from one place to another to eſcape an enemy, and ſtay in none, but are ſtill purſued, till they be taken and ſlain. He made others flee for fear of him before (ſee on chap. 24. 4.) now God makes him flee. For the word, ſee on Job 14. 2.

out of his hand] Or *becauſe of his hand.* He would eſcape the plague, that Gods hand inflicts upon him, if he could, but he is ſtill purſued by Gods hand, till he periſh. So the word is uſed, Exod. 9. 3. & 24. 11. For the word ſee on chap. 15. 23. others read it, *he flees clean away from his place.* To eſcape Gods judgements, if he might. He is driven out of houſe and home. So יד is tranſlated, Deut. 23. 12. Iſa. 56. 5.

V. 23. *Men ſhall clap their hand at him, and ſhall hiſſe him out of his place.*] And this is yet a great deal the more miſerable, that he being thus caſt down from his former happy and flouriſhing eſtate, all men ſhall be ſo far from taking pity of him, that on the contrary part they ſhall laugh and rejoyce at his downfall, hiſſing and clapping their hands at him.

Men ſhall] Every one that ſees his ruine ſhall do it. Heb. *He ſhall clap.* That is, hands ſhall be clapped at him, to wit, by all that ſee his downfall. Or, thoſe men that clap their hands ſhall clap them at him. See for both theſe wayes on chap. 3. 3. upon the word, It was ſaid. This argues great infamy and diſgrace. For no men are thus uſed by all ſorts of people, but ſuch as are odious to all (as wolves to the flock) and thought unfit to converſe with any man. Others read it, *God ſhall, &c.* That is, God ſhall ſhew himſelf glad of their ruine, as men do by clapping of hands. But the former being more literall, and arguing a publick diſgrace, is better. Others read, *It ſhall.* That is, the ſtorm or Eaſt wind ſpoken of before ſhall proſecute him, till it have driven him clean out of his place.

clap their hands] For joy that they are delivered from his oppreſſions, which they teſtifie by that outward geſture, Lam. 2. 15. Ezek. 25. 6.

at him] At the ungodly oppreſſour ſpoken of before. They ſhall be glad of his deſtruction.

and ſhall hiſſe him] In ſign of deteſtation of him for his former cruelties, 1 King 9. 8. Lam. 2. 15. Zeph. 2. 15. Jer. 25. 9. Mic. 6. 16.

out of his place] Out of his town, country, or city, where he dwels. Or out of the world. They ſhall never leave hiſſing at him, till they be quite rid of him. Others underſtand it of the hiſſers. They ſhall every man out of his place or ſeverall habitation, where he dwells, hiſſe at him. The former ſenſe argues a deadly, this a general deteſtation. The former agrees beſt with verſ. 20. &c. For the word, ſee on chap. 18. 21. & 20. 9.

CHAP. XXVIII.

Verſe 1. S*Urely, there is a veine for the ſilver, and a place for gold, where they fine it.*] Job having in the former chapter ſhewed, that God doth ſometimes in this world puniſh ungodly men to ſhew his juſtice, and terrifie others, now leſt his friends ſhould object, why doth he not do ſo alwayes, or why doth he afflict godly men as much, to make the world believe, that they are as bad? he ſets out Gods wonderfull wiſdom, which carries things far above the reach of the wiſeſt men. Herein, 1. he demonſtrates, what admirable things God had given men wiſedom to find out, to verſ. 12. 2. How that part of wiſedom, whereby a reaſon of Gods various dealing with men of one ſort, either good or bad, in proſpering or afflicting them ſhould be given, is too high for any creature to conceive or reveal, to verſ. 28. 3. that man therefore muſt not cenſure others to be good or bad according to their proſperity or afflictions, but rather labour to keep himſelf cloſe to the rule of Gods word, and to be content with what is there revealed to him, and to judge of others according to their lives not according to their outward eſtates. verſ. 28. For the firſt he lets paſſe worldly things abroad, which may be thought to argue no great wiſedom, becauſe they are obvious to every eye, and inſtances in corn and minerals, which are formed under the earth, and brought forth by that wiſedom God hath given to man. And 1. he ſets out the principall metals to be digged out of the earth, verſ. 1, 2. which are ſilver, and gold, verſ. 1. iron and braſſe, verſ. 2. And 2. hee ſhewes the hardneſſe of the work, verſ. 3. &c. to verſ. 12.

Surely] The word commonly ſignifies, For. But here being no reaſon given of what was ſpoken before, but a new matter handled, it is well tranſlated, Surely. So it is tranſlated chap. 8. 6.

there is a vein] Or, *a mine.* Heb. *a comming forth.* That is, either a place where it puts forth it ſelf into veins, or a way to bring it out of the earth. Mans wit can find a way to bring hidden things out of the earth, but not to know a reaſon of Gods judgements. He inſtances

ſtances in this mining buſineſſe rather then in Aſtronomy, or navigation, becauſe a mans eyes may guide him in theſe latter, but not in the former. He can ſee the ſtars at firſt to guide him in thoſe, but may dig long ere he ſee a gold or ſilver mine. Alſo it is harder to deal with earth, and rocks to dig up metals, then to look on ſtars, or ſail in ſeas.

for the ſilver] See on chap. 22. 25.

and a place] See on chap. 18. 21. & 20. 9.

for the gold] Which is of greater price then ſilver.

where they fine it] This tranſlation ſeems to look to the gold finers ſhop. But all Jobs diſcourſe ſpeaks of things under ground. Others read it, *from whence they fine it*. That is, from whence they take it to refine. One verbe included in another. See on chap. 15. 18. & 16. 11. & 18. 8. But it may beſt be read, *which they fine*. Intimating that gold and ſilver, which now gliſter ſo much, did not ſo at firſt, but were buried low in the earth, and there lay buryed in rubbiſh, till by the wiſdom given to man by God they were taken out from thence and refined.

V. 2. *Iron is taken out of the earth, and braſſe is molten out of the ſtone*] Having ſpoken before of the two nobler metals ſilver and gold, now he ſpeaks of the production of the two meaner, iron and braſſe.

Iron] See on chap. 19. 24.

is taken] See on chap. 15. 12. upon the word, Carry away.

out of the earth] Heb. *out of the duſt*. It is by miners digged out of the earth, as other metals are. See on chap. 14. 8. upon the word, Ground.

and braſſe] A metal finer then iron, yet not ſo fine as ſilver.

is molten] The droſſe in it muſt be got out by fire. Or, *which is molten*. It is taken out of the earth, and then refined by fire; as was ſaid of gold, verſ. 1.

out of the ſtone] That is, out of the oare, which is like a ſtone. For the word ſee on chap. 14. 19. It may be read, *and the ſtone which is melted into braſſe.*

V. 3. *He ſetteth an end to darkneſſe, and ſearcheth out all perfection: the ſtones of darkneſſe, and the ſhadow of death.*] The difficulty of the work requiring much art and labour, to bring forth theſe metals out of the earth, is ſet out in this verſe, and many verſes following. 1. The workmen muſt ſtrive with darkneſſe, in this verſe. 2. With Water, verſe 4. 3. With fire, verſ. 5. 4. With ſtones and duſt, verſ. 6. 5. With ſtrange and uncouth wayes in the earth, verſ. 7, 8. 6. With rocks and mountains, verſ. 9. 7. The fruit of his labour is ſet out, verſ. 10, 11. In this verſe is ſet out the art of man in digging holes in the earth, and bringing light into them to diſcern the metals for which he digs.

He ſetteth an end to darkneſſe] The earth being dark in the bowels of it, when the miners have digged deep, they bring lights down into it to find out thoſe metals, that elſe would lie hid there for ever. Others underſtand it not of the lights carried down by the workman, but of the metals brought forth to light. They lay in darkneſſe before: but now there is an end of that darkneſſe, and the workman brings them forth into the light to be ſeen by men, who elſe ſhould never have beheld them. Some underſtand this He to be God: but it appears by the oppoſition, ver. 12. that it is meant of the miner, who doth all theſe things, as ſhall be ſhewed in the notes. And it ſets out Gods glory the more, that the moſt curious Artiſt, that can do ſuch great matters, yet is not able to give an account of Gods judgements. For the word End, ſee on chap. 16. 3. For the word Darkneſſe, on chap. 15. 23.

and ſearcheth out all perfection] He never leaves digging and ſearching till he have found out the moſt excellent and perfect metals.

the ſtones of darkneſſe, and the ſhadow of death] Or, *and of the ſhadow of death*. That is, he reſts not till he find out not onely the metals ſpoken of before, but alſo pretious ſtones, which lie low in the earth hid in darkneſſe, where is nothing but a deadly ſhade. Places under the earth, are as it were conſecrated to darkneſſe, left to devour dead mens carkaſſes, and are pictures of Hell the Kingdom of darkneſſe. The darkneſſe there is ſo terrible, that it may fright men to death, and to ſome workmen the dark dampes under the earth have proved deadly. For the word Stones ſee on chap. 14. 19. For the Shadow of death, on chap. 3. 5. All intimates the hardneſſe of coming by them overcome by mans art, and induſtry.

V. 4. *The flood breaketh out from the inhabitant; even the waters forgotten of the foot: they are dried up, they are gone away from men*] When men are digging for metals, waters ariſe out of ſprings below in the ground, where there was no ſuſpition of them, as of the ſwelling of rivers on earth. Yet they come in ſo faſt as the workmen are forced to leave the place, till they have got the water out again. Theſe waters drown the mines, and hinder the work. Yet ſuch Art hath God given to man, and courage withall, that they leave not off the work, but empty the waters by Buckets, Pumps, Wheeles, and ſuch like devices, and then go on afreſh, till they have finiſhed their work.

The flood] See on chap. 20. 17.

breaketh out] The word ſignifies a violent breaking forth of the water ready to drown all the workmen. See on chap. 16. 14.

from the inhabitant] Some underſtand it of the channell where it ran before, but the water rather dwelt in it, then the channell in the water. Alſo Job ſpeaks of water under ground, where no channel appeares. Broughton reads it, *from the ſpring*. Perhaps hee brings גר from נגר looſing נ. From the place whence it flowes. Others read it, *ſo that there is no abider*. That is, there is no workman that dare abide there to go on with his work, till the water be drawn out. Thus this particle is uſed, verſ. 11. Jer. 48. 2. Ezek. 16. 41. And this ſeemeth to be the beſt ſenſe, and to agree beſt with the ſcope of the place.

even the waters] Theſe words are added, becauſe the adjective following is plurall. And ſo much is underſtood in the word Floud, which conſiſts of many waters.

forgotten of the foot] Never trod in by any man, as being under ground, and as far remote from the knowledge of men, as things clean forgotten by them. Broughton reads it, *unkenned of any foot.*

they are dried up] Heb. *they are drawn up*, or *diminiſhed*. To wit, by ſuch meanes, as the workmen uſe for that purpoſe.

they are gone away] Or, *they are removed*. By the Art, and labour of the workmen.

from men] From thoſe workmen. The pits are cleered, ſo that they may go to work again. Or, *by men*. That is, by the workmens paines. So מ is tranſlated, Jer. 10. 14. For the word Man ſee on chap. 5. 17. & 9. 2.

V. 5. *As for the earth, out of it cometh bread: and under it is turned up, as it were fire.*] Sometime it cometh to paſſe, that the upper part of the ground is fruitfull, and brings forth corn to feed men, yet underneath, where the workmen look not for it, may be brimſtone or coale mines, which may eaſily of it own accord, or by the ſtroakes of their iron inſtruments, or falling of their lights take fire, and hinder the miners work. Which yet they can quench or empty, and go on with their work. Broughton reads it thus. *A ground out of which groweth food, is underneath changed as fire.* It may be underſtood barely of digging up brimſtone or coals out of the earth, though not fired, nor hindering the workmen.

As for the earth] See on chap. 9. 24.

out of it cometh bread] Corn of which men make bread cometh out of the earth. Bread-corn as we call it; and as it is tranſlated, Iſa. 28. 28. For coming out ſee on chap. 20. 25. For Bread on chap. 15. 23.

and under it is turned up] Brimſtone or other fiery matter brought to light by the miners. Or, *and under it is changed*. There is other matter underneath, far different from corn. So the word is uſed, chap. 20. 14 Or, it takes fire underneath, as was hinted before.

as it were fire] Some underſtand it of gold, or pretious ſtones like fire in colour. Others of the lamps of the workmen, which makes the earth ſeem to be on fire. Others of brimſtone or coals, which have fire in them. Others of the firing of the mines, which ſometimes happens. For the word ſee on chap. 18. 5.

V. 6. *The ſtones of it are the place of ſaphires: and it hath duſt of gold.*] Some conceive that as water and fire were ſet out before as impediments of the miners labour, ſo ſtones and duſt here. If he will get Saphires, he muſt cut through ſtones for it, and if he will have gold, he muſt digge up great ſtore of rubbiſh, which may endanger to choake him. Others conceive that the goodneſſe of the ground is commended, which in ſtead of common ſtones brings forth Saphires, and other pretious ſtones, and gold in ſtead of duſt, and that in abundance, chap. 22. 24.

The ſtones of it] See on chap. 14. 19.

are the place] See on chap. 18. 21. & 20. 29.

of ſaphires] Of pretious ſtones. The Saphire an excellent ſtone is put for the reſt. This ſtone is mentioned, verſ. 16. Alſo Exod. 24. 10. & 28. 18. Cant. 5. 14. ſee on thoſe places.

and it hath duſt of Gold] Or, *oare of gold*. See for Duſt, on chap. 14. 8. upon the word Ground.

V. 7. *There is a path which no ſoul knoweth, and which the vultures eye hath not ſeen.*] The difficulty of this mining work is here ſet out by the inacceſſibleneſſe of the place to thoſe birds of prey, that flye high to ſeek food on the tops of rocks and mountaines, where men uſe not to come: and that in this verſe. And of wild beaſts which range through deſerts and woods for prey, where men dwell not, verſ. 8. Yet art leads men to theſe underground places to find gold, where no quick-ſighted bird nor beaſt can come.

There is a path] The way that leads down to the gold mines. This ſhews the uncertainty of the way, hardneſſe to effect the work, and labour of men to overcome both. For the word ſee on chap. 18. 10.

which no fowl] The word properly ſignifieth a ravening fowle, which ſearches all places for food, even the moſt inacceſſible, and which God hath furniſhed with moſt piercing eyes to ſpy out their prey afar off: yet can they not ſee metals under ground.

and which the Vultures eye hath not ſeen] The Vultures eye is uſed proverbially for a ſharp and quik ſight. Whether the word ſignifie a Vulture or no, is doubtfull, and therefore ſome render it a Kite, others a Pye. It is thought the Jewes themſelves now underſtand not aright thoſe ancient names of fowls. However, the ſenſe is, that this path to the mines is not ſeen by the moſt quick ſighted fowles. For the word eye, ſee on chap. 15. 15. upon the word Sight.

V. 8. *The lions whelps have not trodden it, nor the fierce lion paſſed by it.*] As in the former verſe he had ſhewed, that no birds of prey, ſo here, that no beaſts of prey can find out theſe hidden metals.

the lions whelps] Heb. *The ſons of the lion*. For Sons ſee on chap. 14. 21. Or, *The ſons or children of pride*, as it is tranſlated, chap. 41. 34.

But it ſeems by what followes to be meant here of proud beaſts, ſuch ſuch as young lions are.

have not troden it] Have not found out that way. They uſe not to travell under ground where theſe metals are, although they travell in many deſert and uncouth places.

nor the fierce lion] See on chap. 4. 10.

paſſed by it] He may go over it, but not come near it, ſo as to take notice of it.

V. 9. *He putteth forth his hand upon the rock, he overturneth the mountains by the roots.*] In theſe unknown wayes as before our miner met with water and fire to hinder his work, ſo here the hard rocks offer themſelves as bulwarks to defend the Gold and ſilver mines. A man would think that this ſhould diſcourage him. Alſo hils cover them, but he ſets upon rocks, and by undefatigable pains digs to the bottom of hils, and fetches out the oar from thence.

he putteth forth] He puts his hand forth to ſmite on the rocks, and to dig through them. For the word ſee on chap. 14. 20.

his hand] See on chap. 15. 25.

upon the rock] Or, *flint*. The word ſignifies the hardeſt kind of rocks. Nothing can diſcourage him. He can find out a way to work on hardeſt rocks.

he overturneth the mountains by the roots] Or rather, *he turneth it up at the roots of the mountains*. That is, he digs to the bottom of the mountains, if the vein go ſo deep, and fetcheth out gold and ſilver from thence. So the ſame word is tranſlated turning up, verſ. 5. By the root of the mountains here is meant the bottom of them, which lies low within the earth, as the root of a tree doth.

V. 10. *He cutteth out rivers among the rocks, and his eye ſeeth every precious thing.*] In this verſe and the next he ſets out the profit, which our miner gets by his great art, and labour. As he works in the rocks, ſtreams unlooked for break out, which he cunningly turns another way, and ſo gets the precious ſtones that are under them.

he cutteth out rivers] He cutteth the rocks, not the rivers. But by cutting the rocks he makes way for ſtore of water to paſſe like rivers. So we ſay, to grinde meal, that is, to grind corn, and turn it into meal. See the like on chap. 22. 6. on ſtripping the naked. Some underſtand it of bringing water from rivers through rocks to move his engines, or waſh his metals: but it is beſt to underſtand it of waters breaking out of thoſe rocks, in which he digs for gold, verſ. 9.

among the rocks] Where men would leaſt of all look for waters.

and his eye] See on chap. 15. 15. on the word, Sight.

ſeeth] He ſeeth, and obtaineth thoſe precious things, which no man ſaw before. For the word, ſee on chap. 19. 27. upon the word, Behold.

every precious thing] All rare minerals and metals of great price, and the choiceſt ſtones, whereof are made the fineſt Jewels. Prov. 1. 13.

V. 11. *He bindeth the flouds from overflowing, and the thing that is hid, bringeth he to light.*] As in the former verſe, he turneth away ſome ſtreams, that would have hindred his work, ſo here he hinders others from coming into his mines, and ſo he gets the precious things hidden in the earth.

He bindeth] Water cannot be bound, but the meaning is that he reſtraines it from coming into the mines, as a man bound cannot go whither he would.

the flouds] The waters under the ground, that would hinder him in his work, and deprive him of the fruit of it.

from overflowing] So that they may not overflow his pits. He keeps them back by dams, and other artificial devices. So מן is uſed to expreſſe a negation, verſ. 4. Heb. *from weeping*. For in thoſe under-ground waters, the ſpring ſends them out by drops for want of a free channel, they ſoke out of the earth, as tears drop from the eye, or water from a ſtill.

and] Having thus kept his mine clear he gets ſuch precious things, as lye hid there.

the thing that is hid] The metals, which before lay as it were buryed in the earth, and concealed from the ſight of men.

bringeth he to light] He bringeth it forth to be ſeen by the light of the Sun. For the word, Bringeth, ſee on chap. 14. 2. and 20. 25. upon the word, Commeth forth, or out. For the word, Light, ſee on chap. 24. 13. 16.

V. 12. *But where ſhall wiſedom be found? and where is the place of underſtanding?*] In the former verſe he had ſhewed how far mans wiſedom could reach, namely ſo far, that it could fetch out gold, ſilver, precious ſtones, out of the bowels of the earth, and make them as uſefull to man, as if the earth had brought them forth like corn. In this verſe he puts a period to humane wiſedom, and applyes all to his preſent purpoſe, ſhewing that mans wit, that is ſo pregnant in other things, is not able to find a reaſon of Gods proceedings in his various diſpenſations, proſpering ſome good and bad, and croſſing others of both ſorts. And therefore his friends had no reaſon to condemn him for a wicked man becauſe of his afflictions, unleſſe they would take upon them to be Gods; for to know Gods intent in his various dealings with men of the ſame condition, is too great a work for the wiſeſt man in the world.

But] So this particle is tranſlated, chap. 26. 1. As if he had ſaid, many very hidden things had mans wit found out, ſo that one would think nothing were too hard for him, yet he cannot find out the true reaſon of all Gods proceedings, 1. becauſe there is no place, in which man may find it, to verſ. 15. 2. he hath no price to buy it, to verſ. 20. 3. no power in any creature to attain it, to verſ. 23. 4. God only knows it, to verſ. 28.

where] Heb. *from whence*. Where is that vein out of which yee may dig this wiſedom? it is farther off, and harder to find, then minerals in the bottom of hils, or pearls in the bottom of the ſea.

ſhall wiſedom be found] Some read it, *that wiſedom*. That is, wiſedom to diſcern the reaſon of Gods proceedings with the ſons of men. Others, *wiſedom it ſelf*. For all mans wiſedom in ſearching the moſt ſecret corners of the earth is but folly in compariſon of Gods wiſe proceedings in his diſpenſations towards men. That wit which can reach the former, fals far ſhort of attaining the grounds of the latter. For the word, Found, ſee on chap. 17. 10.

and where is the place] See on chap. 18. 21. & 20. 21.

of underſtanding] Where this underſtanding of the grounds of Gods proceedings may be found.

V. 13. *Man knoweth not the price thereof, neither is it found in the land of the living.*] It is a vain thing for man to think he hath attained to it, for God only hath ſet it in order, and no man on earth can reach it.

Man] See on chap. 5. 17. & 9. 2.

knoweth not] Among all his rare inventions he cannot find out this.

the price thereof] It is invaluable. *Mercer*, by the price underſtands the place of it, for thoſe things which we know not whence they come, we can ſet no price upon, becauſe we know not the uſe, excellency, or value of them. The word is tranſlated, Order Exod. 40. 4. 23. And ſo it may here. God hath ſo diſpoſed it, that no man knows the order of his proceedings. And this agrees well with the verſe before, and after, which ſpeak of the hardneſſe of finding it out. But the price and value of it is diſtinctly handled, verſ. 15, &c.

neither is it found] See on chap. 17. 10.

in the land] See on chap. 9. 24. on the word, Earth.

of the living] Of ſuch as live here on earth, much leſſe among thoſe that lye dead in the grave. By the living is meant men living in the world, for no man would look for it among the beaſts. So Eve is called the mother of all living, Gen. 3. 20. yet was ſhe not the mother of beaſts. Thus the land of the living is taken, Pſal. 27. 13. & 116. 9. & 142. 5. Iſa. 38. 11. & 53. 8. Jer. 11. 19. The grave is the the land of the dead, or of forgetfulneſſe, Pſal. 88. 11. 12.

V. 14. *The depth ſaith, It is not in me: and the ſea ſaith, It is not with me.*] As he had ſhewed before, that this wiſedom is not to be found among men upon earth, ſo now he intimates unto us, that if a man could ſafely travell into the depths of ſea or land, and converſe with them or the creatures in them, if they could ſpeak they would, tell him, that his labour were loſt, if he ſought there to underſtand the cauſe and manner of Gods adminiſtrations.

The depth] The word ſignifies any deep gulf of earth or water, where men cannot find the bottom, Gen. 1. 2.

ſaith] If it could ſpeak it would ſay ſo. It is as ſure, as if it did tell the ſearcher, that he ſought in vain. For living actions attributed to liveleſſe creatures, ſee on chap. 1. 19. For the word, ſee on chap. 16. 1,

it is not in me] I cannot reſolve you of the reaſons of Gods doing

and the ſea ſaith] That bulk of waters diſtinct from rivers, commonly ſo called. See on chap. 14. 11. Some take it for the travellers by ſea, or fiſhes in the ſea, which can no more inform us in this point, then men upon earth.

it is not with me] Neither can I reſolve you.

V. 15. *It cannot be gotten for gold, neither ſhall ſilver be weighted for the price thereof.*] If any ſhould object, If this wiſedom cannot be found any where, yet it may be gotten for money. What cannot money do? The anſwer is ready. That this wiſedom is of ſo great price, that all the treaſures in the world cannot purchaſe it. This he doth illuſtrate by an enumeration of thoſe things which are of greateſt account in the world, yet not of ſufficient value for this purchaſe: as gold, ſilver, pretious ſtones, and jewels.

It cannot be gotten for gold] Heb. *Fine gold ſhall not be given for it*. Man may offer it, but it will not be taken, and therefore it is in vain to think of giving it. See the like Act. 8. 18, 19, 20. The meaning is, it cannot be bought, or gotten: for the pureſt gold in the world. For the word Gotten, ſee on chap. 14. 4. upon the word Bring. The word Gold in Heb. is only *ſhut up*: But it ſignifies gold here, becauſe ſilver follows, and it is commonly joined with gold in other places, as 1 King. 6. 20. 21. where it is tranſlated Pure gold, for men uſe to ſtore up the pureſt gold, and ſo it is meant here, that no gold though never ſo pure, can be compared with this wiſedom, Prov. 3. 15. & 8. 10. 19. & 16. 16.

nor ſilver] If gold cannot purchaſe it, much leſſe ſilver being of leſſer value. For the word ſee on chap. 22. 25.

be weighed] In the ballance. For they were wont in thoſe dayes to weigh their ſilver. See on chap. 6. 2.

for the price thereof] It cannot be gotten for any price.

V. 16. *It cannot be valued with the gold of Ophir, with the pretious Onyx, or the Saphire.*] It is of more value then all the wealth of the Indies. None of the things here named are worthy to be compared with it.

It cannot be valued] Heb. *laid on the ground*. As goods were wont, to be, when men lived by exchange, and are yet in ſome parts where they lay an heap of ſalt, againſt an heap of other things to bee changed for it, that buyer and ſeller may ſee they be of equall worth, Lam. 4. 2.

with the gold] Some take it for a chain of gold, or ſome other precious thing made of Gold. Others for choice gold. Broughton conceives it to be the name of gold in Ophir, and not an Heb. word.

of Ophir] See on chap. 22. 24.

with the precious Onyx] For the Onyx ſee on Exod. 28. 20. For precious, ſee on verſ. 10. of this chapter.

Or the Saphire] See on Exod. 28. 18.

V. 17. *The gold and the cryſtall cannot equall it, and the exchange of it ſhall not be for jewels of fine gold*] To ſhew the worth of this high wiſedom he goes on to inſtance in other precious things of great account in ſome countries, yet ſuch as cannot purchaſe this wiſedom.

The gold] Which is counted the chiefeſt of metals.

and the cryſtal] The word is no where uſed but here. It hath his name from purity and cleerneſſe, in the originall. Some therefore gueſſe it to be Cryſtall, others to be a Diamond. But in theſe names of metals and jewels, or at leaſt in many of them the Jewiſh writers are as much to ſeek, as in the names of many fowles, ſee on verſ. 7.

cannot equall it] Heb. *cannot be ſet in order againſt it*. See on verſ. 13. 16.

and the exchange of it] It will not be changed for theſe things. They would not be a ſufficient recompence or reſtitution for it. So the word is uſed, chap. 15. 31. & 20. 18.

ſhall not be for jewels of fine gold] Or, *veſſels of fine gold*] Of the moſt ſolid gold, which hath been moſt throughly purged by the fire, and ſo is become harder then other gold leſſe purified. Others take it to be the name of a place, whence pure gold came, as Ophir was: and they think this Phaz in the Originall to be the ſame with Uphaz, a place famous for gold, and mentioned Jer. 10. 9. Dan. 10. 5. Broughton tranſlates it Phez-gold, and would have it to come from Feſſe in Barbary. The names differ not much: and it is likely, that Jewiſh writers are to ſeek in theſe ſeverall names of gold, as well as of fowles and precious ſtones.

V. 18. *No mention ſhall be made of corall, or of pearls: for the price of wiſedom is above rubies.*] If wee ſhould ſpeak what might be ſaid of this wiſedom, if men underſtood it throughly, theſe precious things here mentioned ſhould not once be named, they are ſo vile in compariſon of it.

No mention ſhall be made] Theſe things though excellent in themſelves, yet deſerve never to be mentioned, but clean forgotten, when wee talk of this high wiſedome. For the word ſee on chap. 24. 20.

of Corall] Or, *Ramoth*. This and the following word are not well underſtood now. This word comes from a word, that ſignifies to bee high, and it may bee the Tranſlators render it Corall, becauſe that is ſaid to grow on rocks.

or of pearls] The word is uſed no where elſe, and therefore tranſlated pearls in generall.

for the price] It comes from a word, that ſignifies to draw out, as the price of a thing drawes it out from the ſhop or market to the buyer. Others read it a little wiſedom, becauſe they ſay the word ſignifies a little ſled, without wheeles, ſuch an one as huſbandmen draw their ſeed-corn in, which will not hold much. So ſome read Pſal. 126. 6. Bearing a draught of ſeed.

of wiſdom] See on verſ. 12.

is above rubies] A precious ſtone of a red colour, as appears, Lam. 4. 7.

V. 19. *The Topaz of Ethiopia ſhall not equall it, neither ſhall it be valued with pure gold.*] The Topaz a precious ſtone which men travell as farre as Ethiopia to fetch (and therefore muſt needs be of great price) and the gold that is ofteneſt purified (and therefore moſt pure) are not comparable to this wiſedom.

The Topaz] See on Exod. 28. 17.

of Ethiopia] So it is likely to be meant here, though Interpreters acknowledge another Cuſh neerer to the land of Canaan.

ſhall not equall it] See on ver. 13. 17.

neither ſhall it be valued] See on ver. 16.

with pure gold] With the pureſt gold, which is moſt free from droſſe. For Pure ſee on chap. 14. 4. For Gold, ſee on ver. 16. of this chapter.

V. 20. *Whence then cometh wiſedom? and where is the place of underſtanding?*] The queſtion is propounded in this verſe and reſolved. 1. Negatively, where it is not, v. 21. 22. 2. Affirmatively, where it is, ver. 23. For the queſtion in this verſe, it is as if he had ſaid, Be it therefore, that men, who are ſo painfull and diligent in ſeeking and ſearching after the things before rehearſed, be it I ſay, that they are deſirous, and that they apply their whole ſtudy, and labour to attain unto this wiſedom, yet whence will they fetch it? or in what place or countrey will they come to the knowledge of it? The verſe is the ſame with ver. 12. all ſave one word. See the interpretation there.

cometh] See on chap. 15. 21. & 1. 19.

V. 21. *Seeing it is hid from the eyes of all living, and kept cloſe from the fowles of the aire.*] It is hard to find the place of it, becauſe none now alive can find it, neither men, nor other creatures, in this verſe, nor thoſe that did live before, and are now dead, have attained to the full knowledge of it, verſe 22. As if Job had ſaid, If they look for it beneath among men, who can dig deepeſt, no man that liveth, hath ever ſeen it: if on high, no bird, that can fly higheſt, ever ſet eyes on it.

Seeing] It hath been ſhewed before, verſe 13. that no men could attain to it, nor birds attain to things eaſier to be had, verſe 7. where is it then to be found?

it is hid] It cannot be found out by any man, being beyond the reach of the quickeſt ſight, and ſo concealed, that none can attain it.

from the eyes] See on chap. 15. 15. upon the word Sight.

of all living] See on verſ. 13.

and kept cloſe] Another word of the ſame ſignification to ſhew, that it is ſo ſure hidden, that no man can poſſibly find it. So much may be ſeen on chap. 14. 10, 11.

from the fowles of the ayre] Heb. *of heaven*. See on chap. 9. 8. & 11. 8.

V. 22. *Deſtruction, and death ſay, We have heard the fame thereof with our ears.*] Laſtly, if we ſhall go down into the bowels of the earth or to hell, and there enquire for this wiſdom, and demand whether they can tell us any tidings of it, they will not deny that the fame and bruit of it, which ſoundeth in all places, hath alſo pierced thither: but farther information can they not give us.

Deſtruction] See on chap. 26. 6.

and death ſay] Either he means it of hell and the grave, attributing ſpeech to them, as to other like things, verſ. 14. Or elſe ſuch as did live on earth before, but now were in hell, and the grave.

We have heard the fame thereof with our ears] This argues a great fame of Gods wiſdom in his various dealings with the ſons of men. We have heard it, and heard the fame of it, and that with our ears. See the like, Pſal. 44. 1. Obad. 1. 1. But yet a bare fame without knowing the particular reaſons of Gods proceedings. For the word Heard, ſee on chap. 13. 17. For the word Fame. in Heb. it is an hearing. For things that are famous are every where talked of, and heard. For the word Ears, ſee on chap. 15. 21.

V. 23. *God underſtandeth the way thereof, and he knoweth the place thereof.* Some conceive theſe words to be the words of hell and death, as if they ſhould anſwer to him, that ſhould enquire of them concerning this wiſdome, that they had heard of it indeed, but God only had the perfect knowledge of it. But they may well be Jobs own words, as if he had ſaid to his friends, Doubtleſſe which way ſo ever men ſhall turn themſelves, be they never ſo witty and laborious, thed muſt needs confeſſe this (which if ye had throughly conſidered, ye would not ſo raſhly and unadviſedly becauſe of the greatneſſe of my miſery have condemned the whole courſe of my life] to wit, that God hath reſerved to himſelf the deep reaſons of his various proceedings with men. That God only knows this, he affirms in this verſe, and proves it from his powerfull providence 1. ſet out, verſ. 24. 2. enlarged by effects in ordering wind aad water, rain and thunder, verſ. 25, 26. 3. he concludes it more particularly, verſ. 27.

God] See on chap. 49. & 11. 5. He means, God alone knowes it, as appears by the oppoſition to what went before. None knows it but God.

underſtandeth] Perfectly knows.

the way thereof] Not the way how to attain to it, but the way of Gods wiſe acting and diſpoſing of the eſtates and conditions of men in the world. For Job went not about to teach his friends how to find out this myſtery, but blamed them, that they took upon them the knowledge of that which God only knew, and as if they had been of Gods privie counſell, condemned him for a wicked man, becauſe of his afflictions, whereas God ſometimes afflicts good men extraordinarily for reaſons known to himſelf only, and which mans wiſdom cannot reach. For the word ſee on chap. 17. 9.

and he knoweth the place thereof] Not where men may find it, but where is it. To wit, in himſelf only, where no creature can reach to the height of it. For the word, Place, ſee on chap. 18. 21. & 20. 26.

V. 24. *For he looketh to the ends of the earth, and ſeeth under the whole heaven.*] For God is not ſo narrow-ſighted, as men are; but though he be higher then the higheſt heavens, yet he not only knows all that is in heaven, but alſo all things on earth, yea thoſe things that are done in the remoteſt parts of the world, and fartheſt off from the view of men, or any where under the whole cope of heaven.

For he looketh] He knoweth them as well, as men do things, which they ſee with their eyes.

to the ends of the earth] There is nothing in the whole courſe of Nature, which he doth not underſtand, Prov. 15. 3. Zech. 4. 10. For the word, Ends, ſee on chap. 26. 14. upon the word, Parts. For the word, Earth, ſee on chap. 9. 24.

and ſeeth] See on chap. 19. 27. upon the word, Behold.

under the whole heaven] Whatſoever is or is done under the whole heaven. Or, *under all the heavens*. That is, under all the climates of heaven, or all the world over.

V. 25. *To make the weight for the wind, and he weigheth the waters by meaſure.*] Theſe words are rather to be underſtood of the works of Gods daily providence, then of the ſetling things at the firſt, becauſe he ſaith, God looks over all the world to do it. God keeps the winds and waters in order, ſo that they cannot encreaſe or be diminiſhed, as they will themſelves, but muſt blow and flow when and as he pleaſe, and no otherwiſe.

To make] See on chap. 14. 9. upon the word, Bring forth.

the weight] To keep the wind ſo in order, as if it were weighed, that it may blow juſt ſo much as God will, and no more: ſo long as he will, and no longer: where he will, and no where elſe.

for the wind] Which is very light, yet God can weigh it: For the word, ſee on chap. 15. 2. upon, Vain knowledge.

and he weigheth] Or, *ordereth*. He keepeth them ſo in order, as if they were weighed out.

the waters] Of the ſea and rivers, ſo that they keep within their channel, or overflow, as, when, and where he pleaſe. For the word, ſee on chap. 14. 9.

by meaſure] So that they keep a juſt decorum with his will. Or, *by weight*. For we do not uſe to weigh by meaſure.

V. 26. *When he made a decree for the rain, and a way for the lightning of the thunder.*] It appears that God by his providence looks over all the world alſo by ſending rain, and thunder, when, and where, as much, and as little as he pleaſe.

When he made] Or *when he maketh*. As on verſ. 25. For Job ſpeaks not of Gods works of creation, but of providence. For the word, ſee on chap. 14. 9. upon the word, Bring forth.

a decree] Or, *a ſtatute*. When he guides it as exactly, as if it were ordered by a ſtatute law: So that it rains no more, nor leſſe then hee will. He numbers the ſhowers, and drops of rain. Or, *a bound*. For the word ſee on chap. 26. 10.

for the rain] So that it ſhould rain upon one city, and not upon another. Am. 4. 7.

and a way] A certain courſe appointed by God, when, how long, how terribly it ſhould lighten and thunder. For the word, ſee on chap. 17. 9.

for the lightning] It comes from a word, that ſignifies to ſee, becauſe lightning is very bright and may be ſeen far, Mat. 24. 27. And alſo it is ſeen before the thunder be heard.

of the thunder] Heb. *of the voices*. The word ſignifies a ſound or voice in generall, but here it is put for the thunder, which is the loudeſt ſound of all, and therefore called the voice of God, Pſal. 29. 3. And it is called voices in the plurall number, becauſe for the moſt part many thunder claps come after one another. It is called the lightning of the thunder, becauſe it is cauſed by the thunder, as ſparkes by knocking flints together. The lightning indeed appears firſt, becauſe the ſight is quicker then the hearing, and the eye can ſee ſooner and farther then the ear can hear. Yet the thunder goes before it in nature and time, as the cauſe before the effect. Others read, *the lightning and the thunder*. Extending Gods providence immediately to both.

V. 27. *Then did he ſee it, and declare it, he prepared it, yea and ſearched it out.*] Or, *Then doth he ſee it, and number it, and prepare it, and ſearch it out*. For as it was obſerved before, Job ſpeaks not of the uſe of Gods wiſedom in the works of creation, but of providence. And this heap of words ſhewes how well known, familiar, intimate, and proper this wiſedom is to God: even as things are to men, which they have alwayes in their ſight, and count daily, and prepare, or order, and ſearch into to know the depth of them.

Then] In the courſe of his daily providence, when he orders wind, and water, rain, and thunder.

doth he ſee it] He hath it preſent with him, and imployes it in doing things above humane reaſon. And therefore no wonder that ye cannot tell the cauſe of my afflictions, who are to ſeek in theſe things. For the word, ſee on chap. 19. 27. upon the word, Behold.

and number it] He comprehends it, and poſſeſſeth it all, as may appear by theſe wiſe, and mighty actions of his, the reaſon whereof we cannot comprehend. So the word is tranſlated, chap. 14. 16.

and prepare it] He hath it as ready to uſe in thoſe daily wonderfull works of his providence, as men have arms or mony prepared and laid up for war.

and ſearch it out] He underſtands it, as perfectly, yea more perfectly, then men do thoſe things, into which they have throughly ſearched. And that this is the true meaning of the text, and that it is not to be interpreted of wiſedom which God makes known to men, but of that wiſedom, which he keeps unto himſelf containing the reaſons of his actions, which he would not have men to know, appears, by that which went before. For Job would never have blamed his friends for taking upon them to know Gods revealed will, which they ought to know. But he blames them for diving into Gods ſecrets, and preſuming to know the ſecret cauſes of his afflictions, which God had not revealed to them. It appears alſo by the oppoſition in the verſe following, whereas God doth in a manner forbid men to ſeek after the ſecret cauſes of his proceedings, and in all their wayes to follow the rule of his will revealed in his word.

V. 28. *And unto man he ſaid, Behold the fear of the Lord, that is wiſedom, and to depart from evill is underſtanding.*] Now Job accommodates what he had ſaid before to his preſent purpoſe, and anſwers a tacit objection. What is there no wiſdom then communicated to man by God? Doth God keep it all to himſelf? Not ſo, ſaith Job. But he hath forbidden man to enquire after the ſecret cauſes of the works of his providence towards all creatures, eſpecially towards men, and commanded him to ſeek after, and be content with, and count it wiſedom enough for him to know Gods revealed will, and to guide his life according to it. Thus Job concluded his ſpeech, as Solomon doth his Eccleſiaſtes, Eccl. 12. 13. and ſets out a wiſe man, as God ſets him out, chap. 1. 1. See like places, Deut. 4. 6. & 29. 29. Pſal. 111. 10. Prov. 1. 7. & 9. 10.

And] Or rather, *But*. As it is tranſlated to the ſame purpoſe, Deut. 29. 29. Let not man be diſcontented, that he knowes not the wayes of my ſecret providence; let him be content with that knowledge, which I am pleaſed to reveal to him.

unto man] Broughton reads it, to Adam, to wit, at the beginning: but we have ſhewed before, that Job ſpeaks not here of things done in the beginning, but in the courſe of Gods ordinary providence. For the word, ſee on chap. 14. 1.

He] God, ſpoken of in the former verſes. Job delivers not the golden ſentence in his own words, but in Gods, that his friends might the more be affected with it.

ſaid] In divers ages he revealed this to his ſervants.

behold] Take notice of it as of a thing of great excellency, and my ſpeciall will, that ye let my ſecret judgements alone, and ſtudy to live according to my law. For the word, ſee on chap. 1. 12.

the fear] See on chap. 15. 4. & 1. 1.

of the Lord] Of God, who is the foundation or pillar, that upholds all things, according to the derivation of the word in the originall: and therefore is worthy to be feared of all men.

that is wiſedom] That is the wiſedom that God requires of man, and wherewithall hee muſt bee content, and not dive into Gods ſecrets.

and to depart from evill] See on chap. 1. 1.

is underſtanding] It is the beſt and moſt fit underſtanding of man. If he can get but ſo much knowledge, as to learn to worſhip God aright, and depart from ſin, hee is an happy man. But here is more intended. So to depart from evill, that he do good, for both are required, and he that truly fears God, will be ſo wiſe, as to ſhew his care of both theſe duties, and not buſie himſelf to dive into Gods ſecrets.

CHAP. XXIX.

Verſ. 1. MOreover *Iob continued his parable and ſaid,*] Job having now the ſecond time made ſome intermiſſion in his ſpeech to ſee if his friends would give any anſwer, and finding them altogether ſilent, now goes on, and in this his laſt ſpeech fully ſets out his integrity, which he had but glanced at in his former diſcourſes, and excuſes his impatience by his great fall from ſo great proſperity to ſo great miſery without any groſſe wickedneſſe committed by him. And 1. he ſets out his former proſperity in this chap. 2. his preſent miſery, chap. 30. 3. his conſtant piety, chap. 31. For the words of this verſe they are all the ſame, that were in the beginning of his former ſpeech, chap. 27. 1. See the expoſition of them there.

V. 2. *O that I were as in moneths paſt, as in the dayes, when God preſerved me.*] In this verſe Job wiſheth for the recovery of his former proſperity, the greatneſſe whereof he ſets out in the following verſes to the end of the chapter.

O that I were] Heb. *Who will give me*. The Heb. form of wiſhing. See on chap. 6. 8. & 11. 5.

as in moneths paſt] As in the former time of my life, when I lived in proſperity, and greatneſſe. Mans time in ſcripture is ſometime meaſured by years, ſometime by moneths, and ſometimes by dayes. The word moneths in the originall comes from the moon, as it doth in Engliſh, becauſe moneths are meaſured by the courſe of the moon. The other word ſignifies either time paſt, which was before us, or that which is before us in place, or in our ſight. Here Job ſpeaks of his times of proſperity formerly.

as in the dayes] The ſame thing intended, which was meant by moneths before, and it ſhewes Jobs great deſire of his former proſperity by this reduplication of the thing, though in other words. For the word ſee on chap. 14. 14. & 15. 23.

when God] See on chap. 4. 9. & 11. 5.

preſerved me] Kept me from all evil, and all mine alſo. This the devil obſerved, chap. 1. 10. For the word, ſee on chap. 7. 12. 20. & 10. 14.

V. 3. *When his candle ſhined upon my head, and when by his light I walked through darkneſſe*] Gods preſervation of him, he ſets out, 1. by his bleſſing on his domeſticall affairs, to verſ. 7. 2. politicall, to the end of the chap. On his domeſticall affairs, 1. in generall, verſ. 3. 4. 2. in particular, verſ. 5. 6. In generall in this verſe by a ſimilitude. In the next verſe literally. The ſimilitude in this verſe is taken from Gods care of the world in generall. He proſpered me in all my affairs, and directed me, as he doth the world by the Sun in the day, and by the moon in the night. Others take it for an alluſion to the cloud and pillar of fire, that guided the Iſraelites in the wilderneſſe, the one by day, and the other by night. But it is doubtfull, whether Job knew that or no. He is thought to be more ancient. See on chap. 1. 1. & 22. 15.

When his candle] Or, *lampe*, Pſal. 132. 17. & 18. 28. By Gods candle he means his favour and bleſſing, which proſpered him in all he went about. For the word, ſee on chap. 18. 6.

ſhined] Gave me light and direction, how to proceed in all my affaires, and gave me good ſucceſſe. Others read it, *When he made his candle to ſhine.* That is, when God himſelf directed and proſpered me by his favour.

upon my head] Or, *over my head.* An alluſion to the Sun and Moon, which God hath placed above us to give us light. Or, as ſome think, to the carrying of a lamp or torch, which is lifted up, that they which follow may ſee the better. For the word, ſee on chap. 19 9.

and when by his light] By his favour and direction. Heb. *at his light.* That is, by the benefit of it. For the word, ſee on Chapter 18.5. Others read, *and when by the light of it.* That is, of Gods candle.

I walked] I went on in a conſtant courſe of proſperity. For the word ſee on chap. 14. 20. on the word Paſſeth.

through darkneſſe] Not through troubles, for Job had none in thoſe dayes, chap.1. 10. but through dangers on all ſides, into which other men fell, but he eſcaped them. Or, through doubtfull buſineſſes and difficult, which he could never have waded through by his own reaſon, and underſtanding. For the word, ſee on Chapter 15. 22, 23.

V. 4. *As I was in the dayes of my youth, when the ſecret of God was upon my Tabernacle.*) Here he particularly ſets out his former proſperity in regard of his domeſticall affaires in plain terms, I would I were, as I was in the prime and flower of my youth, when God did ſo friendly and familiarly intermeddle with mine affaires.

as I was in the dayes] That is, in the time. Here mans time is ſet out by dayes, as verſe 2. by moneths. For dayes ſee on Chapter 14.14.

of my youth] Some read it, *of my winter*, that is, that I were at reſt again from theſe paines, as a ſouldier in his winter quarters. Others, *of my Autumne:* that is, of my former proſperity, for in Autumne many fruits of trees and of the earth are ripe, and in their prime. Others, as in the tranſlation, *of my youth.* And ſome underſtand it, as I was in the prime, and ſtrength of my dayes. And others, of the youth or prime of his eſtate and proſperity. And this muſt needs be the ſenſe, how ere the word be brought to it, directly, or by conſequence. This agrees well with the words foregoing, and following, wherein it appears, that Job wiſhed for more then reſt and quietneſſe.

when the ſecret] When God in a familiar and ſecret manger guided me and my family, and made all my affaires to proſper. For the word ſee on chap. 15.8.

of God] See on chap. 4 9. & 11. 5.

was upon my tabernacle] See on chap. 5. 24. & 11. 14.

V. 5. *When the Almighty was yet with me, when my children were about me.*] Here begins the deſcription of Gods bleſſing in particular on Jobs family, 1. in regard of his children and ſervants, in this verſe; 2. of his wealth, verſ. 6. When God ſhewed himſelf conſtantly favourable to me, and gave me ſtore of children and ſervants to attend on me.

When the Almighty] See on chap. 8. 3. 5.

was yet] Continued conſtantly to bleſſe me, and had not given over to proſper me, and my family.

with me] To help me, and keep me from troubles. In ſuch a caſe Gods people think him preſent with them: but when he croſſeth them, then they look upon him as abſent by reaſon of the weakneſſe of their faith. Rom. 8. 31. Pſal. 10. 1.

when my children] Or, *when my ſervants.* Heb. *when my young men.* The word ſignifies either children, who live with their parents, while they are young, or ſervants, who for the moſt part are young alſo.

were about me] When I had abundance of children, and ſervants tending on me every one in his place ready to ſerve me. This was indeed a great temporall bleſſing, Pſal. 128. 3.

V. 6. *VVhen I waſhed my ſteps with butter, and the rocks poured me out rivers of oyle.*] An hyperbolical expreſſion of that ſtore of proviſions, which Job had. As if butter had flowed in ſtreams, and the rocks had poured out ſtore of oyle to him. See the like expreſſions, Deut. 32. 13. & 33. 24. Gen. 49. 11. Pſal. 81. 16. Job 20. 17. By theſe two is meant all manner of riches. He had ſuch ſtore of cattell, that he had abundance of milk and butter like rivers: and ſuch ſtore of Olive-trees, and other trees, that he had oyle, and other liquors made of fruits as plentifull, as if the rocks had poured it out to him in ſtreams.

when I waſhed] When I had ſuch plenty of butter, that if I would or needed, I could have uſed it as water to waſh my feet withall. Not that Job uſed to do ſo, for he was never ſo dainty, proud, nor prodigall. This he mentions, becauſe the riches of the ancients conſiſted moſt in cattell. Thence came *pecunia* money in Latine of *pecus* cattell. and money was ſtamped with a Lamb on it, and called קשיטה a Lamb. See Gen. 33. 19. in the Margin. Now butter was the beſt profit of cattell, and therefore Job ſets out his riches by the abundance he had of it.

My ſteps] Heb. *my goings*, That is, his feet the inſtruments of going. He had ſtore enough to have waſhed his feet; or in every place where he went, his cattell were ſo plentifull, that he might have waſhed every ſtep in butter.

with butter] Heb. *in butter.* Which increaſeth the ſignification. A little butter will ſerve to waſh ones feet withall, but much is needfull to waſh them in. For the word ſee on chap. 20. 17.

and the rock poured me out rivers of oyle] Olive trees grew in ſtony places in Syria and Arabia: and Job had ſuch plenty of oyle, as if every ſtone had afforded him oyle. It may be read, *and there was with me a rock melted into rivers of oyle.* See on Chapter 28. 2. The laſt word ſignifies both oyle and fatneſſe, for oyle is of a fatty nature.

V. 7. *VVhen I went out to the gate, through the city, when I prepared my ſeat in the ſtreet.*] In this verſe, and ſo forward to the end of the Chapter Job ſets out Gods bleſſing upon him in his politicall affaires. And 1. he ſhewes how much honour he had in his paſſage to the Judgement ſeat, verſe 7, 8. 2. What reſpect he had there, verſe 9, 10, 11. 3. The cauſe of it, verſe 12. &c. to verſe 18. 4. His confident perſwaſion of the continuance of his proſperity. verſe 18, 19, 20. 5. The grounds of it from thence to the end of the chapter. In the firſt part, 1. he ſhewes when and where this honour was done unto him: in his paſſage to the gate, in this verſe. 2. By whom, By young and old. verſe 8. For the firſt, It is as if Job had ſaid, As I was happy at home, ſo likewiſe abroad; I had much honour whenſoever *I* went along the ſtreets toward the publick place of Judicature, where I had a ſeat in the common place provided for me. So that *I* was not only happy in my ſtock in the fields abroad, (verſe 7.) but alſo I had great reſpect in the city.

VVhen I went out] Out of my houſe toward the Judgement Seat. For the word ſee on chap. 20. 25. upon the word, Cometh out.

to the gate] To the place of Judicature to ſit as a judge. See on chap. 5. 4. *Druſius* reads it, *when I went out of the gate.* Or, *from the gate.* To wit, to go home. I had done juſtice there, and the people honoured me all the way homeward. *Broughton* reeds it, *when I went out of door to the city.* That is, out of the door of my houſe about my buſineſſe. But שער ſignifies rather the gate of a city then the door of an houſe, as it is often uſed. Neh. 3. For, went out, ſee on chap. 20. 25. on the word, Cometh out.

through the city] It ſeems his houſe was within the City, and his paſſage from thence to the place of judgement, as it was ordinary, ſo obſervable.

when I prepared] When I had it made ready for me.

my ſeat] He means not an ordinary place, but a ſeat of Judgement, whereon he uſed to ſit to judge the cauſes of the city. Hereby it appears that Job was a publick Magiſtrate.

in the ſtreet] Near the gate of the City, in an open place, where all comers in, and goers out might ſee and hear.

V. 8. *The young men ſaw me, and hid themſelves: and the aged aroſe, and ſtood up.*] In this verſe he ſets out the great reverence that was ſhewed to him by all ſorts of perſons, although in a different way, according to their differing ages.

The young men] He means not thoſe of his family, as verſe 5. but ſuch as met him in the ſtreets.

ſaw me] Going toward the judgement ſeat. For the word ſee on chap. 19. 27. upon the word Behold.

and hid themſelves] Either for reverence of my perſon, or for fear I ſhould eſpy ſomething amiſſe in them.

and the aged] See on chap. 12. 12.

aroſe] In token of honour, and to ſhew reverence unto me. Lev. 19. 32. For the word ſee on chap. 14. 12.

and ſtood up] They would not ſit down again, till I was gone by, ſo much they did honour me.

V. 9. *The Princes refrained talking, and laid their hand on their mouth.*] The honour that Job had in his way to the Judgement ſeat was ſet out in the two former verſes, his honour there is ſet out verſe 9, 10, 11, And that 1. from the principall men called Princes, verſe 9. 2. From the middle ſort of the City called Nobles, verſe 10. 3. From the meaner ſort, as well as the higher, verſe 11. In this verſe he ſhews how the principall men of the City brake off their communication, as ſoon as he came in preſence, and voluntarily kept ſilence, till he had done ſpeaking.

The Princes] The chief of their companies or ſocieties in the cities, or they that had moſt authority in the city.

refrained talking] Heb. *reſtrained themſelves in words.* They would not ſpeak at all, while Job was ſpeaking, nor interrupt him, that they might hear all he had to ſay, out of reſpect to his wiſdom or dignity. And this was not done by mean men onely, but by perſonages of principall quality, ſo much reſpect had they to Job. See on Job 4. 2.

and laid their hand on their mouth] See on chap. 21. 5. The word for hand ſignifies the palm of the hand, not the finger or the fiſt. And it imports a full ſtopping of the mouth with the hand open, that no words may come out of it.

V. 10. *The Nobles held their peace, and their tongue cleaved to the roof of their mouth.*] The Nobles following the examples of the Princes were ſilent, while Job ſpake, and would by no means interrupt him. Such a generall reverence was given to Job by all that heard him, verſe 21, 22.

The Nobles] It comes from a word that ſignifies, Before, becauſe

Nobles are eyed and looked upon by all men. Here is meant the lower officers of the city, as by Princes are meant the higher in the former verſe.

held their peace] Heb. *The voice of the nobles was hid.* That is, ſuppreſt, not heard. They were aſhamed to ſpeak in my preſence, and hid their voice, as men aſhamed hide themſelves. For the word Voice, ſee on chap. 15. 21. upon the word Sound.

and their tongue cleaved to the roof of their mouth] That is, they were as ſtill as if they could not ſpeak. For if the tongue be not at liberty, it cannot utter words. So this phraſe is uſed to ſet out an extream ſilence, Pſal. 137. 6. Ezek. 3. 26. as it is uſed to ſet out extream thirſt. Lam. 4. 4. For the word Tongue, ſee on chap. 15. 5.

V. 11. *When the ear heard me, then it bleſſed me, and when the eye ſaw me, it gave witneſſe to me.*] All people were glad when I was on the bench to do juſtice. They that heard my ſentence praiſed me, and they that ſaw my juſt proceedings gave an ample teſtimony of my upright dealing.

When the ear] See on chap. 13. 17.

heard me] See on chap. 13. 17.

then it bleſſed me] It commended my juſt proceedingss and wiſhed me well. That is, the man that heard my ſentence, for the ear cannot bleſſe. See the like of the eyes, Luk. 10. 23. Not the eyes only, but the men were bleſſed, who ſaw thoſe things, Chriſt ſpake of there.

and when the eye] See on chap. 15. 15. upon the word Sight.

ſaw me] See on chap. 19. 27. upon the word Behold.

it gave witneſſe to me] The man that ſaw me (as before in this verſe, upon the Eare) either upon the bench, who though he could not come to hear me, yet was confident, I would do right: or ſuch as met me in the ſtreets did teſtifie as much of me.

V. 12. *Becauſe I delivered the poore, that cryed, and the fatherleſſe, and him that had none to help him.*] Now Job layes down the grounds of that great good opinion the people generally had of him, to wit, not for his wealth and greatneſſe, but his ſincere adminiſtration of juſtice, which was ſeen, 1. In relieving the poore, that were wronged; to verſ. 17. 2. In pulling down proud oppreſſours, verſ. 17. The firſt is ſet out in elegant words, with a particular deciphering of the needy perſons relieved by him. As 1. the afflicted and fatherleſſe, in this verſe. 2. Such as were ready to periſh, and widows, verſ. 13. 3. The cauſe of his ſo doing, verſ. 14. 4. His helping the blinde and lame, verſ. 15. 5. The poore, and that with a carefull enquiry into their cauſe, verſ. 16. that hee might right them, not for any gain, that could be looked for from them, but out of conſcience; all which teſtifies, that Job by many witneſſes might be cleered from the unjuſt imputations laid upon him by his friends.

Becauſe] For this reaſon others ſpake well of me. Or, *That.* They bare witneſſe, that I did carry my ſelf thus uprightly, and would do it ſtill, if they were called thereunto.

I delivered] I freed the poor from thoſe, who by their wealth and might would have oppreſſed them.

the poor] The word ſignifies a man afflicted or oppreſſed, I delivered him out of the hand of him, that would oppreſſe him, Pſal. 72. 12.

that cryed] Who being oppreſſed by an enemy too ſtrong for him, cryed unto me to do him juſtice. For the word ſee on chap. 19. 7.

and the fatherleſſe] See on chap. 22. 9.

and him] And any man that complained to me of wrong done him, who had none elſe that would adventure to right him. Or, *even him* That is, ſuch an one as not only had loſt his parents, but alſo had no friends in the world, that would take his part, Eccleſ. 4. 1.

that had none to help him] I did paſſe ſentence on his ſide according to right, when others would not, and ſtood to him, when none durſt be ſeen to aſſiſt him.

V. 13. *The bleſſing of him that was ready to periſh, came upon me: and I cauſed the widowes heart to ſing for joy.*] Whereas others were ſo farre from aſſiſting people ready to periſh for want of their help, that they rather inſulted over them ſo much the more, and were therefore hated by thoſe miſerable creatures, I took pity of them, and freed them from the danger of death approaching, and therefore had many good prayers, and well wiſhes from them.

The bleſſing] See on verſe 11.

of him that was ready to periſh] By their wants, and mens unmercifulneſſe. Prov. 31. 6. They muſt have periſhed, if I had not relieved them. It may be underſtood of ſuch as were unjuſtly accuſed of great crimes, which might endanger their whole eſtate or lives, and muſt needs periſh, if Job had not by a juſt ſentence relieved them againſt the will, and power of others. For the word ſee on chap. 4. 7.

came upon me] I relieved them, and carried my ſelf ſo, that they had juſt cauſe to commend me, and wiſh me well. Or, I was praiſed, and prayed for by them. Or, I had the benefit of their prayers, and God bleſſed me extraordinarily for relieving them. For the word ſee on chap. 15. 21.

and I cauſed the widowes heart to ſing for joy] I delivered her from her enemy, and relieved her in her neceſſity, and gave her great cauſe of hearty joy. For the Widow ſee on chapter 22. 9. Such are more ſad, as wanting husbands to aſſiſt, and comfort them. But Job gave them cauſe of joy. For Heart, ſee on chap. 17. 11. He ſets the widowes ſo free, and out of danger of their oppreſſours, that their hearts were ſo full of joy, that they could not keep it in, but it burſt out in ſinging.

V. 14. *I put on righteouſneſſe, and it clothed me: my judgement was as a robe and a Diademe*] Leſt any ſhould object, that Job was a popular man, and ſought the applauſe of the people by ſiding with the weakeſt, were their cauſe right or wrong, and ſo got credit by unlawfull means, now he layes down the fountain of thoſe good offices which he did to others, even to the pooreſt which was an high account, which he had of juſtice, and upright dealing. It may be other men thought it an honour to them to wear robes and Diadems, tokens of publick Magiſtracy: but he accounted doing of juſtice his greateſt ornament.

I put on] I covered me all over with it as with a garment. I favoured no unjuſt way. For the word ſee on chap. 8. 22.

righteouſneſſe] Juſtice and upright dealing in all my ſentences. For the word ſee on chap. 8. 3.

and it clothed me] It covered me all over; ſo that no man could ſee any injuſtice in me in any of my publick affairs. The ſame word in the originall with the former. Heb, *I put on righteouſneſſe, and it put on me.* I was never parted from it, nor it from me in all my ſentences of judgement.

my judgement] My juſt proceeding in judgement in carefull ſearching out the right, and faithfull pronouncing ſentence accordingly, ſee on chap 8. 3. & 22. 4.

was a robe] Or, *a coat.* It is tranſlated a mantle, chap. 1. 20. & 2. 12. which was an ordinary garment. And then Jobs meaning is, that his juſtice was publickly taken notice of by all, his righteous proceedings being as viſible as the coat on his back. They who tranſlate it Robe, mean that it was an ornament to him, as the robe was to the King or Prieſt. But that it is rather ſet out in the next word. This word comes from a root, that in the originall ſignifies to deale perfidiouſly, as alſo doth בגד a garment. *See* on chap. 6. 15. upon the word, Dealt deceitfully. So God by our garments puts us in mind of our falling from him. Before man fell, he needed no garments.

and a diadem] Not only a covering of the head, but an ornament to it, ſurrounding the temples, as the world imports. Such did Kings and Prieſts wear. His meaning is, that his juſt proceedings were a great honour to him.

V. 15. *I was eyes to the blinde, and feet was I to the lame.*] Having in the former verſe cleered himſelf from ambitious popularity, and ſhewed his integrity in judging cauſes, now he returns to ſhew how he was many wayes helpfull to ſuch as were oppreſſed.

I was] Hee did not take ſtate on him, and put off poore ſuiters to his ſervants for direction, but he himſelfe directed them.

eyes] He doth not ſay, an eye, but eyes, in the plurall, to intimate, that he gave them ſufficient, and full directions, how to manage their cauſes for the beſt advantage of their right. For the word ſee on chap. 15. 15. on the word Sight.

to the blind] To ſuch as knew not how to manage their own Law-buſineſſe; for ſuch he ſpeaks of here.

and feet was I to the lame.] If they wanted means or countenance to follow their juſt cauſe I ſupplyed it. So that no man wanted an advocate to direct him, or plead for him in Jobs Court in a juſt cauſe. He would do it himſelf.

V. 16. *I was a Father to the poor: and the cauſe, which I knew not, I ſearched out.*] In this verſe, he ſhews his great affection to the poor, and his great care they might have no wrong.

I was a Father to the poor] I was a Father carefull to protect them from all injuries. See the word of ſimilitude left out, chap. 7. 7. The word for father and for poor come both from one root in the Hebrew, אבה which ſignifies to wiſh well to, or deſire, for parents wiſh well to their children, and deſire their good, and poor men deſire to enjoy thoſe things they want. For the word Father, ſee on chap. 15. 10. For the word Poor ſee on chap. 24. 4. upon the word Needy.

and the cauſe] The matter of contention, eſpecially between rich men oppreſſing, and poor men oppreſſed.

which I knew not] This may be underſtood two wayes. Ei- that he was carefull to enquire into difficult cauſes, which he could not eaſily underſtand the right, that ſo he might paſſe a juſt ſentence: or that he was not only ready to receive cauſes that were brought to him, but alſo enquired abroad, what poor men were oppreſſed by thoſe that were mighty, who either were aſhamed or durſt not complain, and theſe he animated to proſecute their right, and helped them to it, who otherwiſe would have been undone. Others read it, *Of him whom I knew not.* Intimating that he was ready to right ſuch men, as he had no acquaintance withall, out of pure love to juſtice.

I ſought out] I endeavoured to know who were wronged, or how I might right them. Deut. 13. 14. Prov. 25. 2. & 29. 7.

V. 17. *And I brake the jawes of the wicked, and plucke the ſpoyle out of his teeth.*] Here hee ſhewes that though wicked men by their wealth and might ſought to to oppreſſe and ruine

other

others, like wilde beaſts taking the prey in their teeth ready to devoure it, yet hee did ſo keep them under, that they could not oppreſſe others, and forced them to make reſtitution to thoſe whom they had formerly oppreſſed.

And I brake the jaws of the wicked] Heb. the jaw teeth or the grinders. A phraſe often uſed in ſcripture to ſhew the cruelty of wicked oppreſſours diſappointed, Pſal. 3. 7. & 58. 6. For the word Wicked, ſee on chap. 13. 7. on the word, Wickedly.

And pluckt the ſpoile out of his teeth] I made him reſtore thoſe things he had wrongfully taken from others. There are but two wayes to keep wild beaſts from devouring, to break their jawes, or to take the prey out of their teeth, 1 Sam. 17. 35. Am. 3. 12. Iob did hinder ſome from wronging others, and made other wicked men to make reſtitution. The Hebrew word, for, Pluckt, is caſt. For the word, Spoile, ſee on chap. 24. 5. For the word, Teeth, ſee on chap. 16. 9.

V. 18. *Then I ſaid, I ſhall dye in my neſt, and ſhall multiply my dayes, as the ſand*] Iob having had ſo much authority, and proſperity, and ſo many good wiſhes from others by reaſon of his upright carriage, and the good he had done to them, perſwades himſelf, that he ſhould ſtill enjoy a comfortable life, and in the end find a quiet and comfortable death. Which he profeſſeth in this verſe. And ſets it out by the ſimilitude of a tree, verſ. 19. and of a bow, verſ. 20. But he now finds it far otherwiſe, and that troubles him.

Then] See on chap. 4. 1. It not only intimates the time, when Iob ſpake it, to wit, in his proſperity, but alſo the reaſon why. Becauſe of his upright carriage, and generall good opinion, that all men had of him. So this particle is uſed to infer a reaſon of what follows, chap. 21.34.

I ſaid] I thought ſo, I was fully perſwaded in my mind, that my condition would not alter. So the word is uſed, Pſal. 30. 6. & 39. 1. For the word it ſelf, ſee on chap. 16. 1.

I ſhall dye] Heb. *I ſhall breath out*. Or, *give up the Ghoſt*. That is, I ſhall not periſh for want, or be ſlain by enemies, but ſhall quietly in peace give up my ſpirit to God. So did Abraham, Gen. 25. 8. For the word, ſee on chap. 13.19.

in my neſt] In my houſe in a proſperous eſtate, among my children, in the midſt of my family, as a bird dies in his neſt through old age, and is not devoured before by the hawk or kites. As mans houſe is here called a neſt, ſo the birds neſt is called an houſe, Pſal. 84. 3.

and ſhall multiply] I ſhall live many years.

my dayes] The dayes of my life here on earth. For the word, ſee on chap. 14.14.

as the ſand] I ſhall live as many comfortable years; as there ſhall be ſands on the ſea ſhore. That is, I ſhall live long in a plentifull condition. An hyperbolicall expreſſion in ſcripture to ſet out a great multitude, Gen. 22.17.& 32.12.& 41.49.

V. 19. *My root was ſpread out by the waters, and the dew lay all night upon my branch.*] I conceived my proſperity would laſt, becauſe I found my ſelf like a tree watered from the earth below, and from the heaven above, and daily flouriſhing more, and more.

My root] For the ſimilitude from a root, and the word it ſelf, ſee on chap. 18. 16.

was ſpread out by the waters] Heb. *opened to the waters.*] A tree planted near a river ſide, where the water in time of drought may continually refreſh it, brings forth abundance of fruit, Pſal. 1. 3. Jer. 17. 7. ſo Iobs honour and riches encreaſed daily. The word פתח is uſed ſometimes for opening the mouth, or beginning to ſpeak, as chap. 1. ſometimes for opening a ſcabbard by pulling the ſword out of it, Pſal. 37. 14. 3. of opening ſacks by untying them, as Gen. 44. 11. 4. for the earth opening it ſelf to devour men, as Num. 16. 32. or to bring forth corne. Iſa. 45. 8. or for opening it by plowing, as Iſa. 28. 24. 5. for engraving on braſſe or ſtones, which is a kind of opening of them, Exod. 28. 9. 6. for budding or bloſſoming of trees, whereby they ſeem to open themſelves, Cant. 7. 12. 7. of opening a gate or door, as Iſa. 26. 2. Here it may be taken in the fourth ſenſe for the earth giving way to the water of the river to paſſe to the root of the tree to make it fruitfull. For the word, Waters, ſee on chap. 14. 9.

and the dew] As the water gives ſtrength to the root to enable the tree to bring forth much fruit, ſo the dew falling from heaven, and lying on the branches makes the fruit ſwell, and helps to ripen it, Hoſ. 14. 5. So Job by Gods bleſſing got ſtore of wealth, and enjoyed the comfort of it. The word in the originall hath his name from covering, becauſe the dew covers the branches of trees, and the earth alſo.

lay all night] The dew uſeth to ariſe in the night, and abide till the heat of the Sunne dry it up. Hereby is intended the continuance of Jobs proſperity in all his wayes.

upon my branch] Or, *upon my harveſt*. See on chap. 18.16.

V. 20. *My glory was freſh in me, and my bow was renewed in my hand.*] Some read the words thus, *My glory ſhall be freſh in me, and my bow ſhall be renewed in my hand.* And they take it for a confident perſwaſion, that Job had of the continuance of his proſperity, like that verſ. 18. But the former tranſlation is better, which makes it a reaſon of that confidence, verſ. 18. Becauſe not only his honour, and ſtrength did not decreaſe, but alſo increaſe daily: and therefore was likely to continue. So he goes on with the ſimilitude of the tree, which being watered from earth and heaven, continues green, and flouriſhing. As chap. 14. 7,8,9. Iſa. 40. 31.

My glory] The honour and reſpect which I have from others. It comes from a word that ſignifies to be heavy or weighty, for honour addes weight to mens perſons, and makes them of greater account then others. For the word, ſee on chap. 19. 9.

was freſh] Heb. *new*. I had every day more reſpect from men then other.

in me] Heb. *with me*. It was from others, not within himſelf.

and my bow] My ſtrength by acceſſe of a multitude of friends continually to uphold me, Gen. 49. 24. 1 Sam. 2. 4.

was renewed] Heb. *did change*. To wit, it ſelf, or its ſtrength. See on chap. 14. 7. As an archer in the wars, when his bow breaks, takes a new one, and goes on ſtoutly in the battell, ſo Jobs proſperous condition grew every day ſtronger then other.

in my hand] So that I could uſe it as a means to preſerve me from mine enemies, as an archer doth his bow in his hand. For the word, ſee on chap. 14. 23.

V. 21. *Unto me men gave ear, and waited, and kept ſilence at my counſell.*] Job goes on to the end of the chapter to ſhew the grounds of his perſwaſion of the continuance of his proſperity. Theſe are taken from that great reſpect, that men gave to his words, expreſſed in divers particulars. The ſumme of this verſe is, as if Job ſhould have ſaid. I did not without cauſe judge, that my proſperity would continue, becauſe whenſoever I ſpake, every one heard me with great attention: every one waited to ſee the iſſue of my ſpeech, and agreed to me, when I had ſpoken.

Unto me men gave ear] They kept ſilence, when I ſpake, and no man interrupted me but all hearkned to me, as conceiving great weight to be in all my words. See the verſ. 9, 10, 11. For the word, ſee on chap. 13. 17. upon the word, Hear.

and waited] Attended expecting what would be my reſolution in counſell or judgement, as if they had all depended upon my words.

and kept ſilence] Replyed not again, but conſented to what I ſaid. As followes verſ. 22.

at my counſell] As ſoon as they heard, what I had concluded, they were ſatisfied.

V. 22. *After my words they ſpake not again, and my ſpeech dropped upon them.*] As they hearkned to my ſpeech with patience, and waited to know my reſolution, and conſented to it, when they heard it, ſo no man was ſo bold as to reply, but all were pleaſed with my words, as hearbs and flowers with the dew of heaven.

after my words] After I had done ſpeaking.

they ſpake not again] Either becauſe they had a perſwaſion, that I ſpake oracles, or elſe, that I ſpake ſo fully, that nothing needed to be added to perſwade men to beleeve it, or ſo truly, that they had nothing to object againſt it. This word is uſed for not doing a thing again, 1 Sam. 26. 8. 2 Sam. 20. 10.

and my ſpeech dropped upon them] Or, *When*. Or, *thus my ſpeech dropped upon them*. He ſhewes the cauſe, why they were thus ſilent and attentive, becauſe his ſpeech was as pleaſing to them, as dew to the graſſe, Deut. 32. 2.

V. 23. *And they waited for me, as for the rain, and they opened their mouth wide, as for the latter rain.*] The content men took in my counſels and ſentences, was the cauſe, that they longed in doubtfull matters to hear my reſolution, as the dry earth or husbandman longs for rain.

And they waited for me] See on verſ. 21.

as for the rain] That is, for the former rain, when men have ſowed their grounds, which they long for to bring up their ſeed, Pſal. 72. 6. It is oppoſed to the latter rain in this verſ. See Joel, 2. 23.

and they opened their mouth wide] Not to ſpeak, for they kept ſilence to hear Job: but as the earth chaps, and for drought opens as it were the mouth of it wide, that the rain may fully ſatisfie it, ſo were they as deſirous to hear Iobs reſolution of their doubts, Pſal. 63. 1. & 65. 9,10.& 119.131. Prov. 30. 16. Or, as men, that open their mouths wide to fill them with deſireable food, Pſal. 81. 10. For the word, Mouth, ſee on chap. 15. 5.

as for the latter rain] Some take it for the rain before the harveſt to make the corn ſwell. Others for the rain after harveſt to bring up graſſe again for the cattell, which dryes away in the heat of harveſt, Deut. 11. 14. Jer. 5. 24. Iam. 5. 7. Prov. 26. 1. Zech. 10. 1.

V. 24. *If I laughed on them, they believed it not, and the light of my countenance they caſt not down.*] It often comes to paſſe, that when men in authority carry themſelves familiarly with their inferiours, they are contemned, but it was not ſo with me, but if it happened that in my pleaſure I uttered any thing merrily, and ſomewhat more freely then I was accuſtomed, yet no man thereat took offence, neither needed I therefore to caſt down my countenance, as if I had forgot my ſelf.

If I laughed on them] The word שחק in ſcripture language, ſignifies, 1. ſlighting a perſon or thing, chap. 39. 7. 2. it is put for ſmiling upon one in good will as men doe at feaſts upon one another, Eccl. 10. 9. 3. for jeſting or being in ſport, Prov. 29. 9. 4. for deriding or laughing to ſcorn, Pſal. 2. 4. Here it is taken in the third ſenſe for jeſting with them, for Job did not uſe to ſlight or deride men.

they beleeved it not] My countenance, and carriage was ſo grave at other times, that when I ſmiled on them, or jeſted with them, they could not beleeve, that I was in jeſt, but thought ſome ſerious matter was hid under my ſmiling countenance, and cheerfull words: or they would not beleeve that I would be ſo familiar with them, and were overjoyed at it, Luk. 24. 41. See on Job 39. 14. For the word, ſee on chap. 15. 22.

and the light of my countenance they caſt not down] They did not ſhew any diſlike of my cheerfulneſſe, as not becoming my place and gravity. Or, *yet the light of my countenance they caſt not down.* That is, they did not contemne me becauſe of this familiar carriage, which often breeds contempt of ſuperiours in inferiours. Though they thought there was more in it then jeſt, yet they durſt not think I diſſembled, or wronged my place by light carriage: ſo great an opinion had they of my wiſdome and goodneſſe, that they durſt not cenſure mee, though they underſtood not the reaſon of my actions. So ו is tranſlated, Pſal. 119. 110. For the word, Light, ſee on chap. 18. 5. For, Countenance, chap. 14. 20.

caſt not down] In Heb. is, *made not to fall.* They made me not hang down my countenance for ſhame or grief, Gen. 4. 5. For men aſhamed or grieved let their countenance fall, whereas men pleaſed or cheared lift up their heads, Pſal. 3. 3.

V. 25. *I choſe out their way, and ſat chief, and dwelt as a king in the army, as one that comforteth the mourners.*] Here he concludes with ſhewing what great reſpect he had from all ſorts of men being accounted as an Emperour among them, and yet that he uſed this authority to the good of the people, and ſo was both feared, and loved of them. As if he had ſaid, If there were any weighty buſineſſe in hand, I taught them what way and courſe was beſt for them to take, ſitting among them in the chiefeſt, and moſt honourable place, as a king in the midſt of his army: and look what counſell, and advice ſo ever I gave them, it was as acceptable unto them, as the ſpeech of him, that comforteth thoſe, who are in any diſtreſſe and miſery.

I choſe out their way] I directed them how to bring their lawfull affairs to paſſe. For, Wayes, ſee on chap. 16. 22.

and ſat chief] And had the uppermoſt place, and chief command in all their weighty actions. For the word Sat, ſee on chap. 22. 8. on the word, Dwelt. For, Chief, ſee on chap. 19. 9. upon the word, Head. Some read the beginning of the verſe thus.

If I choſe their way, I ſat chief] That is, whenſoever I went to them, they ſet me above all others, and ſhewed greateſt ſignes of reverence to me.

and dwelt as a King in the army] I was as much feared and honoured, as if a king had come among them with a great army, though I came without any force: This ſhewes the reverent account they had of Job, and that conſtantly, and continually.

as one that comforteth the mourners] Though I was thus reverenced by them, yet they loved me alſo as men in trouble love thoſe, that come to viſit them. An alluſion to the charitable manner of thoſe countryes, where they uſed to come to comfort their friends in heavineſſe, chap. 2. 11. & 42. 11. or to a king, who ſpeaks comfortably to his ſouldiers after a loſſe in batteil, or ought elſe that may grieve them: and therefore is worthily beloved of them, 2 Sam. 19. 7. For, mourning, ſee on chap. 14. 22.

CHAP. XXX.

Verſ. 1. BUt now they that are younger then I, *have me in deriſion, whoſe fathers I have diſdained to have ſet with the dogs of my flock.*] As in the former chapter Iob had ſhewed the great height to which he had attained in his proſperity, ſo here he pathetically ſets out the extream miſery to which he was now brought, which doubtleſſe was ſo much the heavier to him, as a fall from an hill hurts a man more then lying on the ground. Hee ſets out this depth of his miſery, 1. by the verball injuries he received from others, to verſ. 10. 2. by reall ones, to verſ. 16. 3. by deſcribing his own grief and pain by reaſon of his ſores, to verſ. 19. 4. By Gods rough handling of him, to verſ. 25. 5. He concludes all with a lamentation of his undeſerved miſery, as he conceives, and that to the end of the chapter. For the 1. he aggravates the ſorrow conceived at their ſcorne and ſcoffes by the vileneſſe of the perſons. A generous ſpirit cannot endure to be ſcoffed at by any, but leaſt of all by baſe perſons. The ſumme of this verſe is, as if Iob had ſaid, Such an one was I within theſe few dayes as I have told you. But good God, how are all things changed with me, and what a great and ſudden alteration hath followed? For loe I am become a laughing ſtock to thoſe, who in years come very farre behind me, and whoſe fathers I would not have once vouchſafed to have in the ſame eſtimation, that I had my dogs, which were ſet to keep my flocks.

But] So it is tranſlated, chap. 26. 1. And very fitly here, for in the whole chap, he oppoſeth his preſent miſery to his former proſperity.

now] This he could not utter without much grief of heart, and dejection of ſpirit finding ſo great an alteration in his condition.

they that are younger then I] Heb. *they that are ſmaller of dayes then I.* That is, who have not lived ſo long as I. No doubt it was a great grief to Job that had been honoured ſo much by the ancient, now to be contemned by his youngers, eſpecially himſelf in likelihood being grown in years. It is not likely that Job meant any of his three friends, that now reaſoned with him, as ſome learned interpreters conceive, for doubtleſſe Job had not ſo mean an opinion of any of their pedigree as to think their parents worthy to be ſet below his dogs. It is more likely that theſe affronts were offered by others, either before his friends came to comfort him, or while they ſate ſtill by him, chap. 2. 13. Or it may be theſe ſeverall conferences might be on ſeverall dayes, and theſe ſcoffes by others might come between. The word צעיר ſometimes ſignifies ſmall in condition, low or vile, as chap. 14. 21. ſometimes in number, that is few; ſo here, Fewer of dayes. Sometimes alone without mention of dayes it ſignifies younger, as Gen. 19. 31. & 48. 14. As on the contrary great is put for old, Job. 32. 9. And tranſlated, eldeſt, 1 Sam. 17. 28. For, Dayes, ſee on chap. 14. 14. & 15. 23.

have me in deriſion] See on chap. 29. 24. upon the word, Laughed.

I would have diſdained to have ſet with the dogs of my flock] Whoſe fathers lived ſo poorly, that my dogs that kept my ſheep fared better, and therefore I might well have a very low account of them. This ſuites well with their hard fare, verſ. 3. 4. It was the harder for Job, who had lived ſo plentifully to ſuffer ſuch ſcorne from perſons of ſo beggerly a breed. Job did not deſpiſe any for their poverty, but ſhewes their very low condition, that now derided him. To take the words ſeverally. Contemning or diſdaining here may be taken for counting them utterly unfit for the meaneſt office in Iobs many imployments. For Fathers, ſee on chap. 15. 10.

to have ſet with the dogs] To have truſted as my dogs that kept my flocks from the wolves. Or to hade made my dog keepers, or feeders of my dogs, which was a very mean office.

of my flock] The word properly ſignifies a flock of ſheep or goats, not of greater cattel, which they were more unworthy to be truſted withall as being of greater price. See on chap. 21. 11.

V. 2. *Yea, whereto might the ſtrength of their hands profit me, in whom old age was periſhed?*] Leſt any man ſhould think Iob proud, or that out of an inhumane contempt he had ſlighted or loathed their fathers, here he gives a reaſon of it, their very old age, which made them more fit to bee releeved, then imployed by him.

Yea] See on chap. 16. 4. upon the word, Alſo.

whereto might the ſtrength of their hand profit me] Some underſtand theſe words of thoſe young ones that derided Job, and interpret the words thus, They were young indeed, and ſtrong and luſty, but ſo idle, that I could have gotten no good by imploying them, but rather loſſe. Others underſtand them of their fathers mentioned before, who were now ſo old, that they had no ſtrength to do Iob any ſervice, if he ſhould imploy them. For the word, Hand, ſee on chap. 15. 23.

in whom old age was periſhed] Some underſtand this alſo of the young men. They were ſo idle and beggerly, that they could not live to old age. Others of the fathers, that they got no experience in their life, but were fooles in their old age. Or, rather they lived ſo long till they were children again, and had neither ſtrength nor wit to do me any ſervice. They had loſt the ſtrength of young men, and the wiſdom of old men.

V. 3. *For want and famine they were ſolitary: fleeing into the wilderneſſe in former time deſolate and waſte.*] The baſeneſſe of thoſe men is ſet out in this verſe and the next, by their flying from the company of other men to dwell in wilderneſſes, and by their poor food.

For want] They had no proviſions neceſſary for their bodies, but wanted all things.

and famine] Want of food: not ariſing out of ſcarcity, but out of their own idleneſſe, or Gods judgement upon them, in a time, when Iob and others had enough.

They were ſolitary] Not without children, as the word is uſed, Iſa. 49. 21. But flying the company of men being aſhamed to live among them for want of apparell and other neceſſaries, leſt they ſhould be derided. This agrees with what followes, and argues extream poverty. For the word, ſee on chap. 15. 34. Or, they were dark as the night, as the word ſeemes to import, chap. 3. 7.

fleeing into the wilderneſſe] Seeking waſt places to dwell in as hated of all men, verſ. 5. and counted unworthy to live among them. Or, of their own accord for ſhame or fear avoiding the ſight of other men. The word ſignifies a dry place, where no man would dwell for want of water, that could dwell elſewhere. Broughton tranſlates it, *The unwatery land.* So it is expounded, Pſal. 63. 1.

in former time] Heb. *yeſternight*. As it is tranſlated, Gen. 19. 34. or yeſterday, as 2 King.9.26. That is, lately. If they be rich, or in any better condition now, it is not long ſince they were thus beggerly, or ſince the places were laid waſte.

deſolate] Having no inhabitants there, and fitter for beaſts to dwell in, then for men, chap.38.26.

and waſte] Like a land utterly ruined by the enemy that hath no proviſion left in it, Zeph. 1. 15. This word, and the former come both from one root in the originall, and ſignifie an utter devaſtation.

V.4. *Who cut up mallowes by the buſhes, and juniper roots for their meat.*] As in the former verſe he had ſet out their beggerly condition by their habitation, ſo here by their miſerable life feeding on bitter and unſavory, yea and unwholeſome meats, which no man would eat, if he were not ready to ſtarve for hunger.

who cut up] To wit, to eat, and for their daily food, as follows in the verſe. For the word, ſee on chap.8.12.

mallowes] Salt herbs of an unſavory taſte growing in ſalt places and barren, chap.39.6. Jer.17 6. for it comes from a word, that ſignifies ſalt in the originall. A food, that poor people were forced to eat having not means to provide better.

by the buſhes] Or, *by the ſhrubs*. It ſeems they uſe to grow in ſuch deſert places.

and juniper roots] For Root, ſee on chap. 5. 3. & 14. 8. Rithmah, Numb.33. 18. had its name from רתם a juniper. It ſeemes many grew there. So we read of the city of palme-trees, Deuteron. 34. 3.

for their meat] They were forced to make meat of hard roots of juniper in thoſe deſart places. Othes read it, *to warm them*. As the ſame word is uſed, Iſa.47.14. And it is manifeſt that coales of juniper give a great heat, Pſal.120.4. But what need they ſuch firing living in woods, and having plenty of the trees themſelves to burn? For the word, ſee on chap. 15. 23; upon the word, Bread.

V. 5. *They were driven forth from among men, (they cryed after them, as after a thief.)* Here is laid down the reaſon, why theſe people fled into the wilderneſſe. Either they were baniſhed for their miſdeeds, or aſhamed to tarry there becauſe of the generall clamour of men againſt them.

They were driven forth from among men] Heb. *From the midſt*. To wit, of the city or of men gathered together in it. They could not abide there with any ſafety. They were beggerly or unfaithfull, unfit to live among other men, that were laborious. See on verſ. 4. For the word, ſee on chap.20. 25. upon the word, Body.

they cryed after them, as after a thief] Thieves are hatefull to all men, and houted and ſhouted at in all places. So were theſe baſe people: which made him fly from the company of men.

V. 6. *To dwell in the cliſts of the vallies, in caves of the earth, and of the rocks.*] He had before ſet out their courſe fare, now in this and the next he ſets out their courſe lodging, and ſorry abiding or dwelling, proportionable to their fare.

To dwell] This depends upon the beginning of the former verſe. They were drawn out from the company of men, and ſo forced to dwell in ſolitary places.

in the cliſts of the vallies] Or, *of the rivers*. They durſt not abide in townes or cities, but ſought out cities to hide themſelves in, which either were made by earthquakes, or by inundation of water in rocks, or low vallies. The word *cliſt*, comes from a word that ſignifies, to break. See on chap.13.25. And it may import holes made by flouds or winds, or their own labour in digging. For the word, Vallies, ſee on chap.20.17. on the word, Rivers.

in caves of the earth] Heb. *in holes of duſt*. As if they had been made by digging. So חורים is tranſlated holes, Iſa. 42. 22. And net-works, Iſa.19.9. becauſe they are full of holes, And baskets made like net-work, Gen.40.16. And dung or excrements, which go out of the draught, 2 King. 18.27. For the word, Earth, or Duſt, ſee on chap.14.8. on the word, Ground.

and of the rocks] Some rocks are hollow, and might afford ſhelter for ſuch miſerable creatures, chap. 24. 8.

V. 7. *Among the buſhes they brayed, under the nettles they were gathered together.*] Here he ſhewes what great wants, and inconveniences theſe contemptible people endured here in their cold lodgings.

among the buſhes] See on verſ.4.

they brayed] They made a noyſe like a wild aſſe for hunger, cold, or other inconveniencies: for the wild aſſe doth not bray when he is full, and nothing troubles him, Chapter 6. 5. & 24. 12.

under the nettles they were gathered together] They were all in the ſame miſerable condition, and had no better place to meet in, then where nettles, and ſtinking weeds grew. So the word is uſed for Abiding, 1 Sam.26.19. Or, They were all joyned to the nettles ſeeking ſhelter there. So it is Putting in, 1 Sam. 2. 36. Others read it, They were ſcabbed or ſtung. To wit, with nettles, which made them roar ſo; in the beginning of the verſe.

V. 8. *They were children of fools, yea children of baſe men, they were viler then the earth.*] They come of contemptible parents, men of no note for any knowledge or goodneſſe, but more abject, then the very earth upon which they tread.

They were children] See on chap. 14.21.

of fooles] Of men that had no underſtanding in them. Hence Naball had his name. 1 Sam. 25. 25.

yea] See on chap.19.4. on the word Alſo.

children of baſe men] Heb. *of men without name*. That is, of obſcure and mean men; for ſuch mens names uſe not to be taken notice of, whereas names of men famous for high birth and parts are noted while they they live, and chronicled, when they die. So Gen.6.4. men of name in the originall, are called men of renown in the tranſlation.

they were viler then the earth] The earth is low in place, and vile in mens account, trodden upon by the foot of every beaſt. This ſhews what a baſe account men had formerly of thoſe that now ſtand up to deride Job. For the earth ſee on chap.9. 24. Others read it, *They were ſmitten out of the earth*. That is, beaten out of it, and and driven out of the land by violence, ſee on verſe 5.

V. 9. *And now I am their ſong, yea I am their by-word*] How vile they were that derided him, Job had ſhewed at large in the former verſes; now he ſhewes how baſely they uſed him. If they make themſelves merry by art, they make ſongs of my miſeries; if they talk pleaſantly, they make ſport of them. A thing too common in the world for mean men to make ſport of great mens ruine.

And now] In this time of my miſery. They durſt not carry themſelves ſo to me in my proſperity.

I am their ſong] I am the matter of their ſong. They make themſelves muſick with my miſeries. See the like complaint. Pſal.69. 12. Lam.3.14. 63. Ezek.33. 32. The word properly ſignifies playing on a ſtringed inſtrument. It ſeems to vex Job the more in his miſery, they not only made ſongs of him, but alſo plaid them upon inſtruments.

yea I am their by-word] Heb. *I am to them for a word*. That is, I am commonly in their mouths; they talk of little elſe, but of my fall. They ſpeak of it with diſgrace, and make of me a contemptuous proverb, chap. 17. 6.

V. 10. *They abhorre me, they flee far from me, and ſpare not to ſpit in my face.*] He now complains that he was unto theſe mockers, as a loathſome thing, which they could not endure to look upon, but thought worthy of the greateſt contempt and deſpite.

They abhorre me] See on chap.5. 16. & 19. 19.

They flee far from me] They will not come nigh me, my ſores are ſo loathſome. See on chap.21.16.

and ſpare not to ſpit in my face] Heb. *and withhold not ſpittle from my face*. This was a ſign of the greateſt diſgrace that could be put upon a man, Numb.12.14. Iſa. 50. 6. Deut. 25. 9. Some think it is meant figuratively, that they did greatly contemn Job. But why might not theſe ſcoffers actually ſpit in Jobs face, as well as the Jews in Chriſts? Mat. 26. 67. This muſt needs be very bitter to Job, that he who was wont to be honoured by Princes, ſhould now be contemned by beggers. For Face ſee on chap. 14.20. upon the word Countenance.

V. 11. *Becauſe he hath looſed my cord, and afflicted me, they have alſo let looſe the bridle before me.*] Job here looks higher then at thoſe who deſpiſe him, and ſets down the cauſe why theſe young beggerly perſons contemned him, to wit, Gods afflicting him, and ſo taking away that awe, and reverence they had of him before. Which they perceiving, take a licentious boldneſſe to diſgrace him in the vileſt manner, and run riot, and are carried againſt him without all reaſon, God having looſed the bands of his authority over them.

becauſe he hath looſed my cord] Becauſe God hath done it. God is often underſtood in this Book of Job, taking it for granted, that his friends knew whom he meant, ſo verſe 19. By looſing the cord, is meant, taking away that reverence they formerly had to him, which bound them to reſpect him. See on chap.12.18. Others underſtand of taking away his riches, whereby he kept others in awe; and could ſhoot arrowes of diſpleaſure againſt them, if they offended him, chap.29. verſe 20. But now his ſtring was looſed, and though they abuſed him, he could not ſhoot at them. For the word Looſed, ſee on chap.12.18. and on chap.29. 19. on the word Spread.

and afflicted me] He ſhews how God had made him contemptible, to wit, by laying more afflictions on him, then on other men, by reaſon whereof they thought, God hated him, and they might contemn him. For the various ſignifications of the word ſee on chapter 16. 1.

they have alſo] Or, *therefore they have*. For the cauſe of their contempt is here let down. So the particle is tranſlated, chap.35. 16. They, that is, thoſe, who ſcoffed at Job.

let looſe] Or, *caſt out*. To wit, the bridle out of their mouths. For the word ſee on chap. 14.20. upon the word Sendeſt him away.

the bridle] That authority whereby I kept them in awe, as an horſe is kept in by a bridle, Pſal.32. 9. Others underſtand it of the bridle of their mouths or tongues, as Pſal. 39. 1. & 141. 3. So that they now durſt ſpeak any evill of me, or to me, who before being kept in by my authority, as with a bridle durſt not do it.

before me] Heb. *from my face*. They did deride me to my face, ſo that I could not ſee any authority I had over them, or any reſpect they had to me. For the word Face ſee on chap. 14. 20. upon the word Countenance.

V. 12. *Upon my right hand riſe the youth, they puſh away my feet,* *and they raiſe up againſt me the wayes of their deſtruction.*] The reins being now let looſe he ſhewes how theſe people carried themſelves toward him. Thoſe youths that hid themſelves before, and could not endure the gravitie of my countenance, now come boldly into my preſence, offer violence to me, and lay ſiege to me as enemies to a Citie.

Upon my right hand] Where I uſed to have moſt ſtrength. They ſee, that I have no ſtrength in me left to reſiſt them, and therefore inſult over me. For the word ſee on chap. 23. 9.

riſe] Up againſt me to ſcoffe at me, and abuſe me. For the word ſee on chap. 14. 12.

the youth] Heb. *the bloſſome*. Children in youth are like bloſſomes in the trees. Hence alſo the young birds in the neſt have their name in the originall. He intimates that not only young men did abuſe him, as verſe 1. but alſo boyes. *Broughton* fitly calls them Springgalls.

they puſh away my feet] As wreſtlers uſe to trip up mens heels to lay them on the ground, ſo they ſeek to ruine me. Or, It may be meant literally of affronts offered to his ſore and weak body. For the word ſee of chap. 14. 20. upon Sendeſt him away.

and they raiſe up againſt me the wayes of their deſtruction] As enemies that beſiege a City, raiſe banks and heaps before it, that they may ſcale the walls and enter to deſtroy it, ſo do they ſeek all means of my diſgrace, and ruine, ſee on chap. 19. 12. For deſtruction, ſee on chap. 18. 12. *Broughton* reads the end of the verſe thus, *and they caſt upon me the cauſes of their woe*. That is, they do me abundance of miſchief, or, They think and ſay that all their miſeries were brought upon them by my means, and now they will be revenged on me.

V. 13. *They marre my path, they ſet forward my calamity, they have no helper.*] Here he ſhewes how they did altogether hinder him of all ways of comforts and eſcaping, and proſpered in all their evill courſes againſt him, being ſtrong enough of themſelves to do him miſchief.

They marre my path] They diſturb all ways and courſes that I can think of either to get any comfort or delivery. They have cut off all way of ſuccour from me. I know not what to ſpeak, nor what to do with any freedom. For Path, ſee on chap. 18. 10. upon the Word Way.

they ſet forward my calamity] I am miſerable enough in regard of my loſſes and ſores: but they make me more miſerable by their taunts, and unkind uſage of me. Or, All their plots againſt me prevail to increaſe my miſerie, whereas none of mine can prevail to eaſe me. Or, They count it profitable to them to vexe me, ſo great is their malice againſt me.

they have no helper] They are grown ſo immodeſt, that though no man of any faſhion give them countenance, yet they vex me. Or, Such as have none to help them in their wants, yet ſcoffe at me in my miſerie, Or, they need no man to egge them on to abuſe me, they are forward enough to do it of themſelves.

V. 14. *They came upon me as a wide breaking in of waters: in the deſolation they rolled themſelves upon me.*] Some conceive that Job goes on with the ſimilitude of an Army beſieging a City, who when they have made a great breach go in, in abundance, and lay all deſolate. Others take it for a ſimilitude taken from the Sea, or ſome great river, which having found a breach in the banks over-runs the country, and dronws all that comes in the way.

The came upon me] They ſet upon me all together with great violence.

as a wide breaking in of waters] As the water when it hath made a great breach runs in a maine, ſo as no man can ſtop it. Hence Pharez had his name in the originall, Gen. 38. 29.

in the deſolatitn] Heb. *under the deſolation*. Or, *inſtead of deſolation*. God having broken the banks of my health, and eſtate, they take occaſion thereby to abuſe me, and to ruine me. See verſ. 3.

they rolled themſelves upon me] They took full liberty to abuſe me and ſpoyle me as they pleaſed. And I had no more power to reſiſt them, then men have to reſiſt a floud, or an Armie breaking in upon them. A man that rolls himſelf over the graſſe, preſſeth it all down. So did they labour wholly to ſuppreſſe Job. Gen. 43. 18. Pſal. 37. 5. in the margin.

V. 15. *Terrours are turned upon me: they purſue my ſoul as the wind, and my welfare paſſeth away as a cloud.*] The frights and terrours that thoſe adverſaries brought upon him, and the ruine of his former proſperitie he ſets out by two ſimilitudes. The one from a violent wind, that blowes down all before it; the other from a cloud that vaniſheth quite away, and affords no rain at all to refreſh the earth.

Terrours are turned upon me] Heb. *is turned*, That is, every kind of terrour is come upon men. I want nothing to affright me; for heaven and earth ſeemed to conſpire againſt him to ruine him, chap. 1. & 15. 21. & 18. 11. 14.

they purſue] They follow me cloſely with all eagerneſſe, as perſecutors do good men, and give me no reſt.

my ſoule] Heb. *my principall one*. Or, *my princeſſe*. Becauſe the ſoul is the principall part of man, and rules all the parts and members of the body, and is more eminent then the body, as Princes are more eminent then common men. So the maſculine is tranſlated a Prince, chap. 21. 28. Others read it *my nobility*, or, *my honour*, or *my bounty*. For all theſe the word will bear. And they mean, that they had deprived him of his credit and wealth, and all means of exerciſing bountie to others as formerly, chap. 29.

as the wind] Some underſtand it of the ſuddenneſſe of Jobs miſery coming on him, as the winds blow ſwiftly. But is better underſtood of the violent and irreſiſtible manner of Jobs troubles ſeizing upon him, as the wind blowes down all that is in the way. For the word Wind, ſee on chap. 15. 2. upon the word Vain knowledge. Terrours made his ſoul unfit to do her office, and endangered his life by reaſon of thoſe terrible things which befell him.

and my welfare] My health, wealth, and ſafetie.

paſſeth away] Is clean gone. See on chap. 15. 19.

as a cloud] Not as ſwiftly as a cloud, as ſome would have it, but totally as a cloud vaniſhing quite away, and affording no rain at all. Job was exalted in wealth and honour, but no more footſteps of it appearing now, then of a cloud that is vaniſhed, chap. 7. 9. Hoſ. 6. 4. & 13. 3.

V. 16. *And now my ſoul is poured out upon me, the dayes of affliction have taken hold upon me.*] In this verſe, Job ſets out the troubles of his mind. In the 17. verſe, the pain of his body, and in the 18. the defiling of his garments. As his mind was troubled in the day time, ſo his body was pained in the night ſeaſon, and his clothes made filthie and troubleſome to him. He might have better born the reproaches of others, if his own ſoul and body had not been troubled, but this addition made his burden exceeding heavie.

And now] See on verſe 1.

my ſoul] Some underſtand it of the ſoul it ſelf: but that was yet in his body. It is therefore better interpreted of the courage and ſtrength of his ſoul, which was much weakened by his afflictions. For the word, ſee on chap. 14. 22.

is poured out] The word in Scripture ſometimes imports plenty, as Joel 2. 28. But here it imports emptying, for when the wine is poured out, the veſſell is emptie. So when mans courage, and ſtrength is gone, he hath an emptie ſoul. Pſal. 42. 4. His ſoul did as it were melt away for grief.

upon me] Or, *within me*. That is, within my body. Men cannot ſee how much I am weakened by my troubles, and other mens ſcoffes: but I feel it. So it is tranſlated, In me. Pſal. 42. 5.

the dayes] See on chap. 14. 14.

of affliction] Of trouble or calamitie.

have taken hold upon me] Whatſoever ſtrength was left within me, is decayed, and gone out of my ſoul, ſo that nothing is left within me to ſuſtain me in my troubles. And withall, affliction hath laid ſo faſt hold on me, and continued ſo many daies, to keep me under, that I can by no means get rid of it.

V. 17. *My bones are pierced in me in the night ſeaſon, and my ſinews take no reſt.*] Not only my ſoul is troubled within me, but alſo my body is ſo full of pain, that in the night time, when other miſerable men take reſt, and all creatures are wont to be at quiet, then the marrow of my bones rageth through intollerable pains, as if one had pierced them through with a dart, and my heart is ſo overheated with grief, that my pulſes beat all night long ſo ſtrongly, that they keep me from all reſt.

my bones] So great is my trouble, that it not only hath ſeized upon all my fleſh, but alſo entred within my bones. Theſe uphold the weight of the body, and are the firmeſt part of it. Every one of them is pierced. For in the originall it is a noun plurall with a verb ſingular. For the word ſee on chap. 20. 11.

are pierced] This phraſe in Scripture language intimates a great grief, and ſuch a pain as penetrates through the moſt inward and ſolid parts of the body. His pain pierced his fleſh, and went into the very bones. Some read it, *he hath pierced my bones*. Meaning God, who had laid this ſore affliction upon him, and is oftner mentioned in this book, then named. Others thus, *the night pierceth my bones*. I feel more pain in the night, then in the day, as moſt ſick people do.

in me] Heb. *from above me*. As attributing all his pains to God, who had afflicted him from heaven. Or, *from within me*. By reaſon of thoſe ſores and parts I feel in my body.

in the night ſeaſon] He aggravates his ſorrowes from the circumſtances of time, intimating that he had no reſt at all day nor night, as chap. 7. 3. 14. & 17. 12.

and my ſinewes] Or, my pulſes.

take no reſt] Heb. *lie not down*. Or, *ſleep not*, That is to ſay, my pulſes, which uſe to move more ſlowly in the night time, when the heat is drawn into the internall parts, now by reaſon of inflammation beat as faſt in the day, and will not let me ſleep. For the word, ſee on chap. 14. 12.

V. 18 *By the great force of my diſeaſe is my garment changed: it bindeth me about as the collar of my coat*] He that before wore gorgeous apparell as an Enſign of Magiſtracie, now hath ſo much filth, and corruption running out of his ſores, that it foules and pollutes all his garments, and makes them noiſome to others, and hurtfull to himſelf.

By the great force of my diſeaſe] My diſeaſe is ſo ſtrong, and hath ſo far prevailed againſt me, that it hath ſpoiled my apparell. Others underſtand it of Gods great force, for thoſe words, Of my diſeaſe, are not in the originall. But the firſt reading is beſt, becauſe the immediate cauſe of polluting his garments, was the filth that ran from his ſores. For Great ſee on chap. 22. 25.

It

is my garment changed] The colour of it is changed, and it is made filthie. My garment hath as it were put on another garment. Others underſtand it not of change of the colour of his garment, but of often putting on other clothes, as they that have running ſores, uſe to do. But the former ſenſe is better, for it is not likely that Job had either ſuch ſtore of clothes, or good attendance.

it bindeth me about] It compaſſeth me round about, and ſticks cloſe unto me. Others read it, He bindeth me about, that is, God compaſſeth me about with ſores.

as the collar of my coat] It wrings me as an uneaſie collar of a coat wrings a mans neck. They uſed in thoſe dayes to wear coats open onely at top and bottom. And ſuch an one full of and ſtiffe with filthy matter muſt needs hurt him, that puts it on, or pulls it off. *Broughton* reads it elegantly, *as the edge of my coat it girds me.* For Collar, ſee on chap. 15. 5. on the word, Mouth.

V. 19. *He hath caſt me into the mire, and I am become like duſt and aſhes.*] I lie wallowing and tumbling in this moſt loathſome dirt: and being covered all over with the ſcales, and ſcrapings, that fall from my ſcabs, I am become more like unto the unprofitable duſt and aſhes then unto a man.

He hath caſt me into the mire] He hath cauſed mee to bee polluted all over by my ſores. Or, he hath put the greateſt diſgrace upon me that can be. For what greater diſgrace, then to throw a man into the kennell? For the word Caſt, ſee on Chap. 6. 24. & 8. 10. For Mire ſee on Chap. 13. 12, upon the word Clay.

and I am become like duſt and aſhes] Foul with the filth of my ſores, or contemptible like duſt and aſhes, which every foot treads on. By theſe two words, Abraham ſets out his own vileneſſe. Gen. 18. 27. For Duſt ſee on chap. 14. 8. on the word Ground.

V. 20. *I cry unto thee, and thou doſt not heare me: I ſtand up, and thou regardeſt me not.*] Here Job expreſſeth that, which troubled him more then his ſores or contempt, to wit, that God would not heare his prayers, nor look with favour upon his perſon.

I cry] I pray earneſtly, as a man ready to be drowned, cries aloud for help. For the word ſee on chap. 19. 7.

unto thee] To thee O God, to whom men uſe to pray in their adverſity. Before he ſpake of God to his friends, now he ſpeaks to God before them.

and thou doſt not hear me.] Or, *but thou doſt not hear me.* For hee oppoſeth his ſpeech to Gods ſilence. So that particle is tranſlated, verſe 1. Hearing is here put for anſwering, ſee on chap. 16. 1. upon the word, Anſwered. See the like complaint, Pſal. 22. 2.

I ſtand up] To pray unto thee. For ſtanding was an uſuall geſture in prayer. Jer. 15. 1. This argues conſtancie in prayer, as the former word did vehemencie: and waiting upon God for an anſwer.

and thou regardeſt me not] Thou wilt not give a comfortable anſwer, or ſhew any countenance to me. Others read it, *and thou markeſt me.* Thou doſt as it were mark me out, not to help me, but to puniſh me more grievouſlie, as if thou didſt delight in my miſerie. This ſuits well with the words following, as the former with the words foregoing.

V. 21. *Thou art become cruell to me: with thy ſtrong hand thou oppoſeſt thy ſelf againſt me.*] Job here in his impatience ſpeaks irreverently of God, accuſing him, that contrary to his nature, and former courſe of gentle proceeding with him in his proſperity, now he was grown ſo harſh to him, as that he thought no miſery too great for him, that his hand could lay upon him.

thou art become] Hebr. *thou art changed*, or, *turned*, as Iſa. 63. 10.

cruell to me] See the like like complaint, Pſal. 77. 9. Jerem. 30. 14.

with thy ſtrong hand thou oppoſeſt thy ſelf againſt me] Thou doſt like a capitall enemy practiſe all thy might upon me to afflict me. Heb. *with the ſtrength of thy hand.* For Hand, ſee on chap. 15. 23. Thus Job often complains of God, as of an enemy. As chap. 13. 24. & 16. 9.

V. 22. *Thou lifteſt me up to the wind: thou cauſeſt me to ride upon it, and diſſolveſt my ſubſtance.*] Some underſtand this verſe thus, Thou giveſt affliction ſuch power over me, that like a wind it may take me up, and blow me clean away; others thus, Thou didſt lift me up in my former proſperitie, and madeſt me to ride on proſperouſly for a long time, and at length didſt ruine all my wealth. Which way ſoever it be, it is ſet out as an effect of that cruelty, wherewith he charged God in the former verſe.

Thou lifteſt me up] See on Chapter 21. 3. upon the word, Suffer.

to the wind] See on chap. 15. 2. upon the words, Vain knowledge. Thou doſt ſo hurry me with one affliction after another, that I can find no reſt.

thou cauſeſt me to ride upon it] Thou doſt as it were lock me into the ſaddle. Thou giveſt the wind ſuch power over me, that I cannot get off the wings of it, till it break my neck: as in the next verſe. And chap. 27. 20, 21.

and diſſolveſt my ſubſtance] Thou cauſeſt my body to melt away like wax, by the heat of my affliction. For the word, Subſtance, ſee on chap. 26. 3. upon the words, The thing as it is. Some read it, *and diſſolveſt my wiſdom.* Thou bringeſt me to my wits end, like a mariner in a grievous ſtorm, ſo that I ſee no way to eſcape, Pſal. 107. 27.

V. 23. *For I know that thou wilt bring me to death, and to the houſe appointed for all living.*] I ſee now and perceive by thy rough dealing, that thou art reſolved to bring me to the grave: and no wonder (though I come to it in a ſadder way, then many others) for it is that which all muſt come to in the end one way or another.

For] Here he ſhewes what iſſue he looks for from theſe calamities. It appears by thy giving me over to this tempeſt of afflictions, and giving me no eaſe, that thou purpoſeſt by them to end my life, for no man can long endure ſuch a condition and live. Some read it *Surely*, and ſo make it the beginning of a new ſentence having no dependance on the former words, but uſhering in what follows. So כי is tranſlated, chap. 28. 1.

I know] I am fully ſo perſwaded, See on chap. 19. 25.

that thou wilt bring me] Heb. *that thou wilt make me return.* To duſt, from whence man was taken at the firſt, Geneſ. 3. 19. Or, *that thou wilt turne me.* Thou wilt convert this fleſh into duſt, Pſal. 90. 3. Thou wilt put me into a liveleſſe condition.

to death] To a bodily death by theſe afflictions.

and to the houſe] See on chap. 15. 28.

appointed] By God, for a place for all men to meet in, when they die, and to abide in, as in a houſe, till the reſurrection, chap. 17. 13. That commonly is the grave. The Hebrew word is מועד is uſed 1. for a ſet time to do any buſineſſe, as for the ſolemn feſtivall times in the old Teſtament, Lam. 1. 4. 2. for a place appointed for a publick or common meeting. Iſa. 14. 13. 3. for the act of meeting in ſuch an appointed place, Exod. 33. 7. Here it is taken in the ſecond ſenſe for a place of meeting.

for all living] For all men, which are the beſt living creatures on earth. For he ſpeaks not here of beaſts, Heb. 9. 27. See on chap. 28. 13.

V. 24. *Howbeit he will not ſtretch out his hand to the grave though they cry in his deſtruction.*] The interpreters ſeem to underſtand theſe words as if Job did thus comfort himſelf, Although I thus complain, now God is deſtroying me by theſe ſore afflictions, and make no queſtion, but that by them he will end my dayes, yet this comfort I have, that my ſorrow will end with my life, for God uſeth not to afflict dead bodies in the grave. Others give this ſenſe of the words, though I cry never ſo much to him, yet he will not ſtretch out his hand to keep me from the grave, but will certainly deſtroy me. Both theſe interpretations make the words depend on the fomer. But *Broughton* carries them on to the following words to ſet out Jobs compaſſion to others in miſery, that others might now pity him. He reads the words thus. *And prayed I not when plague was ſent? when hurt came to any, thereupon cryed I not.*

Howbeit he will not ſtretch out his hand] For Stretching, ſee on chap. 14. 20. upon the word, Sendeſt him away: for Hand, ſee on chap. 15. 23.

to the grave] Heb. *to the heap.* For graves uſe to be covered with an heap of earth, that it may be known where people are buried. By the grave is underſtood the perſons in the grave. God afflicts living bodies, but not dead, chap. 3. 12, 13.

though they cry] Though ſick and dying men cry out for pain. For the word, ſee on chap. 19. 7.

in his deſtruction] When God deſtroyes them. Such as die with great pain, complain not in the grave. Some read the end of the verſe thus, *is the any cry in his deſtruction?* Do men complain of any pain in the grave, after that God hath taken away their lives? never any yet did.

V. 25. *Did not I weep for him that was in trouble? was not my ſoul grieved for the poor?*] Here begins the ſad concluſion of this chapter, wherein Job ſhewes, 1. what pity he ſhewed to men in miſerie; in this verſe, 2. that though he might hope therefore to eſcape trouble, yet he was deceived, verſe 26. 3. the ſad effects of this unexpected calamity: to the end of the chapter. In this verſe Job ſeems to complain in this wiſe. If I had been hard-hearted to others their miſeries, it had been no wonder, that neither God nor man pity me now in mine. But God knowes that I expreſſed my compaſſion to otherrs by weeping for them, that ſuffered hard things, and that without hypocriſie, for I inwardly lamented the wants of other men.

Did not I weep] Certainly I did. Or in manner of an oath, If I did not do ſo, let God puniſh me. See on chap. 1. 11.

for him that was in trouble] Heb. *for him that was hard of day.* That ſaw many troubleſome daies. Such affections of ſympathizing with others in their miſery becomes good men, Pſal. 35. 13, 14. Rom. 12. 15.

was not my ſoul] I was heartily grieved for them, and did not diſſemble in my tears. For the word ſee on chap. 14. 22.

grieved for the poor] Though I were rich, others wants went to my heart, yet no man pities me now. For Poor ſee on chap. 24. 4. on the word, Needy.

V. 26. *When I looked for good, then evill came unto me: and* *when I wayted for light, there came darkneſſe.*] Having carried my ſelfe ſo tenderly towards men in miſeries, I expected according to Gods uſuall proceedings to have enjoyed happy, and ſun-ſhiny dayes: but evill and cloudy ones have overtaken me.

VVhen I looked for] When I hoped for, and expected good days.

good] See on chap.21.13. upon the word, Wealth.

then evill came unto me] He means no evill of ſin, but of ſorrow and trouble. For, came, ſee on chap.1.19.

and when I waited for light] When I attended for the continuance of my comfortable condition. For, Light, ſee on chap. 24. 13.16. & 18.5.

then came darkneſſe] Then contrary to my expectation came abundance of trouble upon me.

V.27. *My bowells boyled, and reſted not: the dayes of affliction prevented me.*] *My bowels being inflamed do make a great noyſe:* and this moſt bitter time ſtole upon me ſuddenly, before I had ſo much as once thought of it.

My bowels] It ſignifies the inward parts, for as he was clad all over with ſores without, ſo was he all on fire within. For the word, ſee on chap.20.14.

boyled] Workt up, and grew hot within me like a ſeething pot over a great fire. So ſtrong was his diſeaſe upon him.

and reſted not] Heb. *and were not ſilent*. For trouble and pain is compared to a noyſe; and freedome from it, and allaying of it to ſilence, Pſal.107.29 Jon.1. 11,12.

the dayes of affliction] Times of trouble. For, Dayes, ſee on chap.14.1.

prevented me] Came ſuddenly and unexpectedly upon me. I thought my proſperity would have continued ſtill, but it proved far otherwiſe. Others read it, *met me*. That is, came upon me unawares, and took me unprovided. So the word is tranſlated, Deut. 23. 4. Neh.13.2.

V.28. *I went mourning without the ſun: I ſtood up, and I cryed in the congregation.*] I ſhewed forth all manner of ſignes of a man in a ſad and mournfull condition, my ſkinne is become black, yet not through the heat of the ſun: yea of ſuch force is this my affliction, that it driveth me even openly in the great meetings, and aſſemblies of the people, when any ſuch come about me, to utter ſorrowfull voyces not intelligible. This my pain forced from me.

I went] I continued in ſuch a poſture, as a man goes on in a journey. For the word ſee on chap. 14. 20. on the word, Periſheth.

mourning] Some underſtand it of inward ſorrow of heart, others of outward expreſſions of ſorrow in black apparell. See on chap. 5.11. Pſal.35.13. & 38.6. & 42.9. & 43.2.

without the ſun] Some read it, *out of the ſun*. I was ſo ſad, that I took no pleaſure to walk where the Sun ſhined, but ſought dark melancholy places, in which I might hide my ſelf & vent my ſorrows. Others take בלא חמה for בחמה לא. As chap.16,17, לא חמס על for לא על חמם *not for the ſun*. Or, *not by the ſun*. My great ſorrows came not from an externall, but from an internall principle. I was not ſun-burnt, but heart-burnt by reaſon of my loſſes, ſores, and ſtrong pains. The ſun hath three names in Hebrew, חמה here to ſet out the heat of it, Pſal.19.6. 2. חרס to intimate the drought, which the ſun-ſhine brings upon the earth. 3. שמש To ſhew that it is the publick ſervant of God and of the world, as ſetting out Gods glory in the brightneſſe of it, and giving light to the world.

I ſtood up] It may be he could not ſit, or lye down for pain. Or, He had ſudden fits of pain coming on him, that made him riſe up and roar. The word ſignifies both riſing up and ſtanding. See on chap.14.12.

and I cryed in the congregation] It is not likely that Job came into the congregation in publick in this ſad condition, as formerly, becauſe he had not that reſpect, nor ability of body, which he had before. But it is very likely that many came to ſee Job thus ſtrangely altered, and that he thought it did not become a man of his gravity, who had ſpoken ſo temperately in the publick congregation now to roar out before ſo many, but to bite in his grief, till they were gone: yet ſo great was his pain, that he could not abſtain from ſcreeking out in their preſence. For the word Cryed, ſee on chapter 19.7.

V.29. *I am a brother to dragons, and a companion to owles.*] Some make this verſe an expoſition of the beginning of former. Job ſought ſolitary and ſhady places to be alone, and deſired to ſhunne company, that he might mourn in ſecret, as dragons and owles do in deſert places. Others make it an expoſition of the latter part of that verſe. As dragons and owles make an hideous and not intelligible noiſe, when any thing troubles them, ſo did Job cry out more like a beaſt, then a man in this his pain and miſery, as if it were ſo great, that it were inexpreſſible in words. See the like ſimilitudes, Pſal.102.6.7. Iſa.38.14. Mich.1.8.

I am a brother] I am like them. I ſit alone, as they do, and howle as they do. So this word is uſed to ſet out a likeneſſe, Gen.49.5. Prov.18.9. For the word, ſee on chap.19.13.

to dragons] For the word, ſee on chap.7.12. upon the word, Whale.

and a companion] I do as they do, Prov.13.20. & 28.7.24.

to owles] Heb. *to the daughters of the owle*. Some underſtand it of young owles, that make a great noiſe, when the old ones are gone from them. But it may well be underſtood of owles in generall, as the ſons of men are put for men, and the daughters of Zion for the inhabitants thereof. Some read it, *oſtriges*.

V.30. *My ſkinne is black upon me, and my bones are burnt with heat.*] His forementioned paine, and ſorrowfull complaints had ſo wrought upon him, that not onely his skin was deformed without, but alſo his bones dried up within for want of moiſture.

My skin is black upon me] So ſtrong is my pain, and my ſores ſend out ſo much filth, that my skin gathers together in black ſwellings, Pſal.119.83. Lam.4.8. & 5.10.

and my bones are burnt with heat] They are withered, and all moiſture gone out of them, as out of things burnt with the fire, Pſal.32.3,4. & 102.3. Ezek.24.10. For, Bones, ſee on chap.20.11.

V.31. *My harp alſo is turned to mourning, and my organ into the voyce of them that weep.*] Here is the moſt ſad concluſion of the whole chapter, wherein Job ſets out that great change of his eſtate, from high proſperity to deep miſery by a neglect or contrary uſe of thoſe muſicall inſtruments, which formerly he uſed to expreſſe or increaſe his joy, but now were either neglected, or uſed to play ſad and dolefull tunes to ſtirre up or increaſe ſorrow. So that now he minded nothing but heavineſſe. It is not likely that Job did uſe any muſick now, but rather give it quite over to ſpend his time in ſorrow. As the Jewes did in Babylon. Pſal.137.2.

My harp alſo] See on chap.21.12.

is turned to mourning] Heb. *is for mourning*. Whereas before I uſed to ſolace my ſelf with playing on the harp, now I weep altogether. The word ſignifies ſadneſſe of heart for ſome loſſe or croſſe ſhewed forth by the countenance, apparell, voyce or tears.

and my organ] See on chap.21.12.

into the voyce] See on chap. 15.21. upon the word Sound.

of them that weep] My mirth is turned all into lamentation, ſuch as is made by them that weep for dead friends, or under ſome great judgement, Judg.2.4,5.

CHAP. XXXI.

Verſe 1. I *Made a covenant with mine eyes, why then ſhould I think upon a maid?*] In this chap. Job ſets out the uprightneſſe of his former life in the time of his proſperity, that he might convince his adverſaries, that theſe extraordinary troubles came not upon him for extraordinary ſinnes, as they ſaid, and that he might draw them off from ſpeaking harſhly to him, and move them to pity him for time to come. He inſtances in many particular duties of Gods lawes which he was carefull to perform. He ſets them not down in the ſame order they are written in the Law, but according as they came to his mind, or he had had occaſion to practiſe them. Thus he ſhewes himſelf to be ſuch a man as he is deſcribed, chap.1.1. Fearing God and eſchewing evill. And 1. he cleares himſelf from fornication, in the four firſt verſes, 2. from injuſtice in trading, to verſe 9. 3. from adultery, to verſe 13. 4. from ill dealing with his ſervants, to verſe 16. 5. from unmercifulneſſe to the poor, to verſe 21. 6. from wronging orphans, to verſe 24. 7. from truſting in riches, to verſe 26. 8. from idolatry, to verſe 29. 9. from deſire of revenge, to verſe 32. 10. from denying relief to ſtrangers, verſe 32. 11. from hiding his ſinnes, verſe 33. 12. from juſtly provoking others, to verſe 38. 13. from detaining other mens lands, or hirelings wages, to the end of the Chapter. Moſt of theſe things were objected to him by his friends; ſo that here he wipes off all the dirt they caſt upon him in all their diſcourſes. For the firſt part. 1. He profeſſeth his care to avoid occaſions of fornication in this verſe. 2. He ſets down the reaſons of this his care and reſolution. 1. loſſe of good he expected from God, verſe 2. 2. Fear of puniſhment, verſe 3. 3. Gods omniſcience who would ſoon take him tripping, verſe 4. For the firſt in this verſe wherein he ſhewes the great care he had to keep himſelf from fornication by reſolving to keep his eyes and heart in order from looking ſo upon beautifull virgins, that his heart ſhould run after them.

I made a covenant] Heb. *I cut a covenant*. For it was a faſhion in making covenants to cut a calf or ſome other beaſt in pieces, and to walk between the pieces; intimating, that they deſired God ſo to deſtroy them, that ſhould break the covenant, Jer.34.18. Job did reſolve with himſelf, as firmly, as if he had entered into covenant with his eyes, that they ſhould not let in any object of uncleane thoughts into his heart. The word in the originall for Covenant comes from a word that ſignifies to chuſe, becauſe men chuſe the parties whom, and the conditions whereupon they enter into Covenant.

with mine eyes] All the ſenſes may afford matter of danger to the ſoul in the caſe of uncleanneſſe, but eſpecially the eyes beholding beautie, till the ſoul be ſet on fire with it, Math.5.28. 2 Pet.2.14. Therefore Job charms them eſpecially.

why then] Why ſhould I break this covenant? what good ſhould I get by it? Sure nothing but loſſe. As verſe 2. &c. It is tranſlated, *And why*, chap.7.21. Or, *How then*. How is it lawfull for me to break this covenant?

ſhould I think] Entertain wanton and laſcivious thoughts, conſidering of her beauty, till my heart luſt after her, Mat. 5. 28.

upon a maid] A virgin. Not that he gave liberty to his thoughts to luſt after married wives, for that he diſclaims alſo, uerſe 9. but he thus ſpeaks, becauſe maidens in their youth are moſt beautifull, and therefore the minds of wanton men are carried moſt after them, and as women grow in years, ſo their beauty deaves. And ſure if Job were ſo carefull to ſhut Virgins out of his mind, much more to exclude wives.

V. 2. *For what portion of God is there from above? and what inheritance of the Almighty from on high?*] Some underſtand theſe words, as if Job ſhould have ſaid thus, I did forbear all uncleanneſſe, and yet ye ſee that God hath laid as heavie judgements upon me, as if I were an adulterer. Others thus, by way of queſtion, What could I have looked for from God, if I had been a fornicator? And they pick the anſwer out of the next verſe. Nothing but deſtruction and ſtrange puniſhment. And theſe take the words, Portion, and Inheritance, catachreſtically for evill befalling him, as it is uſed chap. 20. 29. whereas ordinarily they ſignify good things that befall us. But the right is, What good could I have expected from God, if I had been ſuch a perſon? Nay might I not rather have expected much evill from him? verſe 3.

For] This particle ordinarily ſignifies *And*. But here it infers a reaſon, and therefore is well tranſlated, For, as alſo chap. 11. 4. As if Job had ſaid, I conſidered with my ſelf, that I could never look for any good from God here or hereafter, if I ſhould have luſted after virgins.

what portion] None at all, that good is. For Portion, ſee on chapter 20. 29.

of God] See on chap. 4. 9. & 11. 5.

is there from above] From God, whoſe throne is on high in heaven: as followes in this verſe. Others might think all well, if they could eſcape the eyes of men? but Job takes notice of Gods majeſty, whoſe eye was always upon him, and this kept him from ſin.

and what inheritance] See on chap. 20. 29.

of the Almighty] See on chap. 8. 3. 5.

from on high] From God in heaven, as before in this verſe. See chap. 16. 19.

V. 3. *Is not deſtruction to the wicked? and a ſtrange puniſhment to the workers of iniquity?*] Not only the hopeleſneſſe of good, but alſo the certein expectation of ſtrange puniſhments kept Job from wayes of wantonneſſe.

is not deſtruction] See on chap. 18. 12.

to the wicked] To all ungodlymen, but eſpeciallyto unclean perſons.

and a ſtrange puniſhment] Such as God doth uot uſually inflict. Iſa. 28. 21. Or as men uſe to inflict upon thoſe whom they count ſtrangers, Obad v. 12. Or, ſuch as they were not uſed to, nor did not expect, and therefore it would be ſtrange to them, when it came. Every way it imports extraordinary puniſhments to be inflicted upon fornicators by God. Others read it, *and alination*. To wit, from God; he counts them ſtrangers, and bears no good affection to them. Or, from their country and habitation. They ſhall be baniſhed.

to the workers) To thoſe that make a trade of ſin.

of iniquity] Of any ſin, but eſpecially of wantonneſſe. For the word, ſee on chap. 15. 35. upon the word Vanity.

V. 4. *Doth not he ſee my wayes, and count all my ſteps?*] This verſe agrees well with what went before. Wicked adulterers think themſelves ſafe in their dark places, where no man can ſee their abominations. But Job took notice of Gods all-ſeeing eye, and therefore durſt no where commit any ſuch folly.

doth not he ſee] Sure he doth. Or, *would he not ſee?* If I were ſuch an one, would not God take of it, and puniſh me ſeverely for it? Doubtleſs he would. For the word *See*, ſee on chap. 19. 27. upon the word, Behold.

my ways] For the word, ſee on chap. 16. 22. & 17. 9. For God ſeeing our ways, ſee 2 Chro 16. 9. Job 34. 21. Pro 5. 21. & 15. 3. Jer. 32. 19.

and count all my ſteps] See on chap. 14 16.

V. 5. *If I have walked with vanity, or if my foot hath haſted to deceit*] This v. the tranſlators joyn to that which follows, and it ſeems to be a contradiction. For if Job did walk deceitfully, how couldGod find his integrity? For the ſalving whereof ſome joyn, this ver to the former, and read it thus, *would not he ſee my ways, and count all my my ſteps if I had walked with vanity, or if my foot had haſted to deceit?* That is, I did not ſo walk, becauſe I knew God would take notice of it and puniſh me for it. Others make it an abſolute ſentencewithout dependence on what goes before, or follows: but they conteive it to be defective, and ſupply it thus, *If I have walked with vanity &c.* then let God puniſh me for it. An uſual form of imprecation. See on ch. 1. 11. Others make it both abſolute & perfect, but read it by way of queſtion, *Have I walked with vanity, or hath my foot haſted to deceit?* That is, ſurely I have not done ſo. Aud this is tbe beſt reading.

If I have walked] Or rather have I walked? So אם is tranſlated by way of queſtion chap 6. 30. & 8. 3. & 17. 2. & 27. 11. & 30. 25. Walking argues a courſe of life. For the word ſee on chad. 14. 20. on the word, Paſſeth.

with vanity] That is, vainly, unprofitably, ſo as I have not been profitable to others. See on chap 15. 31.

or if my hope] If I have gone up and down to deceive men.

hath haſted] As walking intimates practice, and conſtancy, ſo haſting argues delight and ſwiftneſs in deceiving.

to deceit) To defraud men of their goods, and peſſeſſions. It appears that he ſpeaks of getting other mens means fraudulently, by the reddition, verſe 8. wherein he wiſhes the loſs of his own, if he had wronged others, See on chap 15. 35.

V. 6. *Let me be weighed in an even ballance, that God may know mine integrity*] Let the integrity of my life before, and my heavie ſorrows now be weighed in an equall ballance, and I doubt not but my ſorrows will be found heavier then my miſcarriages, and God will pronounce me a godly man, and free me from theſe ſufferings.

Let me be weighed] Heb. *Let him weigh me*. To wit, God, as followes in this verſe. A metaphor from Merchants, that uſed then to weigh their monies, to ſee that they had their full weight, Jer. 32. 10. And Job doubts not, but his integrity will hold weight in Gods ballance, See on chap. 6. 2.

in an even ballance] Heb. *in ballances of juſtice*. That is, juſt ones So that my integrity may be laid in the one ballance, and my ſufferings in the other, and the beame may be kept even. See on chap 6. 2. Juſt ballances are required, Lev. 19. 36. Prov 16. 11. unjuſt blamed, Prov. 11. 1. & 20. 23. Hoſ 12. 7. Mic. 6. 11 Am. 8. 5. See on Chap 8 3 for juſtice.

that God may know] That he may make it appear to you, who think me an hypocrite, that I am none; and that by taking away theſe plagues, which make you judge ſo hardly of me. Then ye would perceive that God takes notice of my integrity Or, *and God ſhall know*. I am confident then, that God will right me. For God, ſee on Chap. 4 9. & 11. 5. For know, ſee on Chap. 19. 25.

mine integrity] Mine upright dealing with all men, for he ſpeaks here of commerce with others in matters of gain, as was obſerved on verſe 5. See on Chap 27. 5.

V. 7. *If my ſtep hath turned out of the way, and mine heart walked after mine eyes, and if any blot hath cleaved to my hands*] Job in this verſe intimates unto us what conſcience he made of upright dealing with all men, inſomuch as he would not take one ſtep out of the way of juſtice, for any object of gain, though never ſo great, which his eyes preſented to him; neither would he ſuffer any ill-gotten goods like dirt to cleave to his hands to defile them.

If my ſtep hath turned out of the way] If at any time I have gone out of the juſt way of trading to get gain unrighteouſly; For, way, ſee on chap. 17. 9.

And mine heart walked after mine eyes.] If I did covet other mens goods when I ſaw them, *Joſh.* 7. 21. *Job* ſpeaks not here of looking after beauty for wantonneſſe, for that he had ſpoken of verſe 1. and doth again verſe 9. But of looking on mens goods to covet them, which is called the luſt of the eyes, 1 *Joh.* 2. 26. For heart ſee on chap. 15. 12. For walking ſee on chap. 14. 20. on the word, paſſeth. For eyes ſee on chap. 15. 15. on the word, ſight.

And if any blot] Any thing belonging to another man taken away unjuſtly from him, which were a ſin, and ſo a blemiſh to me before God. See chap. 11. 15. Or, *And if any thing*] To wit, which is none of mine, but unlawfully gotten. *Hath cleaved to my hands*] If I have kept ſuch unlawfull goods from the right owners, and ſo ſtand ſtill polluted in Gods ſight. For Hand ſee on Chapter 29. 9.

V. 8. *Then let me ſow, and let another eat, yea let my off-ſpring be rooted out.*

A fit recompence for ſuch a wickedneſs. If I have unjuſtly taken away other mens goods, then let God give my goods to another, and deſtroy all the fruit of my labours.

Then let me ſow, and let another eat] Let that curſe fall upon me, which God in his Law threatens to ungodly men, that other men enjoy the fruit of my labours, *Lev.* 26. 16. *Deut.* 28. 30. *&c.* For Eat ſee on chap. 21. 25.

Yea let my off-ſpring be rooted out] Some underſtand it of *Jobs* children, as chap. 31. 8. & 27. 14. But that agrees not with *Jobs* preſent condition, who had no children left, nor hope of having, for he ſtill expected death. Others therefore interpret it of trees, which he had planted before, and might yet be left, though his childrens houſes were blown down, and ſo the end of the verſe ſuits well with the beginning, and the word rooted out will be literally taken for plucking quite up all that he had planted with ſo much paines.

V. 9. *If mine heart have been deceived by a woman, or if I have laid wait at my neighbours doore.*]

As *Job* had before cleared himſelfe from fornication and covetouſneſs, ſo now he cleares himſelfe from adultery. 1. Denying that he was guilty of it, in this verſe. 2. Wiſhing like meaſure to himſelfe, if he were guilty, virſe 10. 3. Shewing what deterred him from it, feare of humane puniſhment, verſe 11. of divine, verſe 12. In this verſe he ſhewes, 1. That he kept a ſure guard over his heart, ſo that the beauty of his neighbours wife could not pierca it. 2. That he did not as adulterers uſe to do, watch for a fit opportnnity to obtain his deſire of his neighbours wife.

If my heart have been deceived by a woman] If I have ſo gazed on my neighbours wife, that I have been enamoured of her, and ſo my heart hath been beguiled of chaſtity, *Prov* 7. 7. 21. *&c.* For heart ſee on chap. 15 12. *Deceived* or *Allured*. For

Strumpets deceive by allurement, Prov. 7. 13, 14.

By a woman] By her perſwaſions: Or, *Concerning a woman.* That is, in way of adultery by luſtfull thoughts ariſing out of mine own heart. So על is uſed for concerning, Eccl. 1. 13. By a woman here is meant the wife of another man, for he had ſpoken of Virgins, verſe 1. and his own wife could not deceive him in this kind. For the word ſee on chap. 2. 9. & 14. 1.

Or if I have laid wait at my neighbours door] If I have watched when his wife came to the door, that I might allure her to folly, or when her husband goes forth, that I might be let in to abuſe his wife. See ſuch waitings of adulterers, chap. 24. 15, 16. He had not in a ſecret place watched for an occaſion to ſpoyle a neighbours wife of her chaſtity. So much the word imports, Pſal. 10. 8, 9. Proverbs 1. 11.

V. 10. *Then let my wife grind unto another; and let others bow down upon her.*]

A ſore imprecation, yet ſuch an one as ſhewes, how God oftentimes puniſheth men for adultery, by giving over their wives to be ſtrumpets. Let my wife, as I have juſtly deſerved, be ſubject to the luſt of another man. Thus God puniſhed Davids adultery, 2 Sam. 12. 11.

Then let my wife] For the word ſee on chap. 2. 9. *Grinde unto another.*] A clean expreſſion of an unclean act, with alluſion to the two mill-ſtones one covering the other, as ſome conceive. So Lam. 5. 13. where our Tranſlation reads it, *They took the young men to grinde.*] The vulgar reads it, *They did unchaſtly abuſe the young men.*] This ſenſe agrees beſt with the words before and after; yet ſome interpret it of ſlavery: Let my wife be a ſlave to another man, and be imployed in the meaneſt act of ſlavery, grinde his corn for him in his mill, Exod. 11. 5. Mat. 24. 41. Judg. 16. 21. Lam. 5. 13.

and let others bow down upon her] Another modeſt expreſſion of the unclean act of adultery. So the Scripture often doth in things not fit to be named. As covering the feet for ſending forth the excrements, Judg. 3. 24. And going in to a woman for the act of adultery, Pſal. 51. in the Title, and many others. Teaching us to think of groſſe ſinfull acts, as of things that ſhould not be named, Eph. 5. 3. 12. much leſſe done.

V. 11. *For this is an heinous crime; yea it is an iniquity to be puniſhed by the Judges.*]

He ſets out one cauſe in this verſe, that kept him from adultery. He was loath to come to publick ſhame. And he conſidered that this was a grievous ſinne, fit to be openly puniſhed by the civill Magiſtrate.

For this is] Or, *For this were.* It would have been a foul fault in me, if I ſhould have done it.

an heinous crime] The word ſignifies a plotted ſin, ſuch an one as naturall corruption doth not ordinarily ſuggeſt, but men muſt beat their wits to invent, and execute it. And ſuch ſins carry much miſchief with them. It is uſed in Scripture to expreſſe horrible ſins, as inceſt, Levit. 18. 17. & 20. 14. Proſtitution of ones children to whoredome, Levit. 19. 29. Killing of the Levites Concubine by filthineſſe, Judg. 20. 6.

yea it is an iniquity] See on Chap. 7. 21.

to be puniſhed by the Judges] To wit, to take notice of, and puniſh; for adultery is puniſhed with ſhame among the heathen, and with death by Gods Law, Gen. 38. 24. Lev. 20. 10. Deut. 22. 22. This word is tranſlated Judge, Exod. 21. 22. Some ſins there are, that mens lawes take no notice of, but adultery is a ſin, that wrongs husbands ſo much, and the publick that it deſerves puniſhment of men.

V. 12. *For it is a fire that conſumeth to deſtruction, and would root out all mine increaſe*] Magiſtrates are oftentimes very favourable in matters of adultery, but when they faile, God will by his ſecret Judgement like fire conſume adulterers, and all they have.

For it is a fire] Or, *For it would be a fire.* As the end of the verſe is tranſlated, I forbare adultery, for I knew, if men did not puniſh me, God would deſtroy me for it. Here may be ſome alluſion towards burning luſts, Rom. 1. 27. Or toward the deſtruction of Sodom for their burning luſts; Gen. 1. 19. Or to the firſt puniſhment of whoredome, Gen. 38. 24. Or to that lake of fire, into which all adulterers ſhall be caſt at laſt, Rev. 21. 8. However Gods wrath againſt adulterers is compared to devouring fire, which burns men, cattell, houſes, corn, trees, and leaves the adulterer nothing, Prov. 6. 27. See on chap. 15. 34. & 20. 26.

that conſumeth] That devoureth all he hath, as a man doth his meat. See on chap. 21. 25. upon the word, Eat.

to deſtruction] To the deſtruction of the adulterer in this world, by ſome great judgement. This agrees beſt with the words following, yet ſome interpret it of Hell.

and would root out] See on verſe 8.

all mine increaſe] All my corn, and fruits.

V. 13. *If I did deſpiſe the cauſe of my Man-ſervant, or of my Maid-ſervant, when they contended with me*]

He proceeds to ſhew, that as he dealt faithfully with others abroad, ſo he did not like ungodly Maſters, domineer over his poor ſervants at home; but laying aſide the perſon and ſtate of a Maſter for a time, he heard all their complaints with patience, and did them right. *If I did deſpiſe*; or *if I had deſpiſed.* And ſo it may well be knit to the verſe following, *what then ſhall I do, &c.* Whereas others make it an oath, with the imprecation underſtood, as Chap. 1. 11. If I have oppreſſed my ſervants, let God plague me for it. The word deſpiſe, ſignifies an utter abhorring a perſon, or thing, ſo that one would not come near it, as Chap. 19. 18. But Job here by a Meioſis intends, that he was ſo farre from abhorring them, that he heard them favourably, and did them right.

The cauſe] Heb. *the judgement.* See on chap. 22. 4.

of my Man ſervant] Of any man-ſervant of mine. It is commonly tranſlated ſervant, but here man-ſervant, becauſe of the oppoſition to the maid-ſervants in the following words.

or of my Maid-ſervant] Heb. *And.* But put for *or*, as Exod. 21. 15. 17. Job was ſo farre from deſpiſing both, that he would deſpiſe neither, no not them of the weaker ſex, which were leaſt able to right themſelves.

when they contended with me.] Some underſtand this of ſuits between him and his ſervants before other Judges. Job durſt referre his cauſe between him and his ſervants to any man. But it is not likely that Job being ſo godly and juſt would not, or could not ſatisfie his ſervants himſelf. Others underſtand it of contentions between ſervant and ſervant brought before him to judge. But it is moſt likely to be meant of complaints from diſcontented ſervants, as if he did not order things aright in his family, which complaints he heard with patience, which many maſters would not, and ſtop their mouthes with juſt anſwers, which many other maſters could not. See on Chap. 13. 3. 6. & 23. 6.

V. 14. *What then ſhall I do, when God riſeth up? And when he viſiteth what ſhall I anſwer him?*] Leſt any man ſhould attribute Jobs kind dealing with his ſervants to humane affection, and the facility of his nature, and not to piety, he mentions two excellent motives that ſtirred him up to be ſo courteous to his ſervants: The one from Gods Judgement in this verſe, wherein there is no reſpect of perſons: And ſervants having the ſame common maſter, may be heard before God as well as maſters. Col. 4. 1. The other in the next verſe from the common condition of birth both in maſters and ſervants, verſe 15. He intimates in this verſe that the feare of God did keep him from abuſing his authority to the injury of the meaneſt ſervant.

What then ſhall I do?] Or, *what then ſhould I do?* To wit, if I had been guilty in this kind, I ſhould not then have known which way to turn my ſelf, when GOD ſhould call me to account. It is likely this was not Jobs thought now only, when he ſpake theſe words, but was in his heart long before, and kept him from oppreſſing his ſervants. For the word ſee on Chap. 14. 9. upon the word, *bring forth.*

when God] See on Chap. 8. 3. 5.

riſeth up] When God being as it were awaked with the complaints of my ſervants againſt me, ſhall riſe up as it were, that is, ſet himſelf to revenge the injuries done to my ſervants. Pſal. 68. 1. Zech. 2. 13. Others underſtand it of the day of Judgement. For the word ſee on Chap. 14. 12.

and when he riſeth] When he ſhall enquire into my carriage towards my ſervants, See on Chap. 5. 24. 7. 18.

what ſhall I anſwer him?] I ſhall be no way able to defend my ſelf. My guilt would ſtop my mouth. For the word ſee on Chap. 16. 1.

V. 15. *Did not he that made me in the wombe, make him? and did not one faſhion us in the wombe?*] I durſt not oppreſſe my ſervant, becauſe though our outward condition in the world differ, yet I conſidered, that he by nature was as good as I, being made in a womans wombe of the like ſubſtance of ſoul and body, wrought in the ſame manner, and by the ſame God.

Did not he] God, mentioned verſe 14.

that made me] It is not ſpoken of our firſt creation, but of our ſeveral formation in the wombes of our mothers, as appeares by the words. For the word ſee on Chap. 14. 9. upon the word, Bring forth.

in the wombe] For the word ſee on Chap. 15. 2.

make him] See before in this verſe, for the word is the ſame in the originall, as well as in the tranſlation. See the ſame thing affirmed of our common formation by God, Chap. 34. 19. Prov. 14. 31. & 17. 5. Mal. 2. 10.

and did not one] The ſame God.

faſhion] Heb. *apt*, or *fit us.* Set all the faculties of the ſoule, and members of the body together in a comely, and profitable proportion. See on Chap. 8. 8.

us] Me, my men, and my maids.

in the womb] For the word ſee on chap. 24. 20. Some read the end of the verſe thus; *Did he not faſhion us in one wombe?* To which interpretation it is hard to give a good ſenſe, and therefore the former is better.

V. 16. *If I have withheld the poor from their deſire, or have cauſed the eyes of the widdow to faile*] From hence to verſe 21. is ſet out his ſingular care to relieve the poor. 1. In not fruſtrating their deſires in this verſe. 2. In feeding them, verſe 17, 18. 3. In cloathing them, verſe 19, 20. The ſumme of this verſe is, That he had not diſappointed the needy of their deſire, nor ſuffered the poor widdows to look for ſomewhat at his hand, even till their eyes aked, and yet go without it.

If I have withheld] If I have denied them thoſe things which in their need they did deſire of me. For the word ſee on chap. 22. 7. and on chap. 20. 13. on the word, Keep.

the poor] See on Chap. 5. 16.

from their deſire] From the thing deſired by them. So Faith is put for the doctrine believed, Jude verſ. 3. and hope for the thing hoped for. Col. 1. 5. Now the thing the poor deſire is, how to be relieved by the counſell, wealth, power, and patronage of rich and great men. Job did not object enmitie, or multitude, or importunitie, or ungratefulneſſe of the poor, but readilie condeſcended to their requeſts. He did not deny to ſatisfie their deſire in thoſe things, that need made them to crave. For the word ſee on Chap. 22. 3.

or have cauſed the eyes of the widdow to faile] If I have made them to wait long, and conſume their eyes in expectation of ſome good from me in vain. Or, till they were weary with looking, and then let them go without it. Conſuming of the eyes, in Scripture language ſignifies earneſt expectation of a thing with eyes fixed on him, that ſhould grant, till one be quite out of hope. Pſal. 69. 3. & 119. 82. 123. Jer. 14. 6. Lam. 4. 17. Yet there may be a Meioſis. He was ſo farre from fruſtrating their deſires, that he ſoon relieved them, when he was once acquainted with their wants. So Pſal. 51. 17. Not deſpiſing, is highly eſteeming. For cauſing to faile, ſee on Job 9. 22. Where it is tranſlated, Deſtroying. For eyes, ſee on Chap. 15. 15. on the word, Sight. For the widdow, ſee on Chap. 22. 9. God often commends widdows to our charitable conſideration, becauſe being deſtitute of husbands they are expoſed to many injuries, and if any thing amiſſe befall them, they beare it more heavily then others, bewailing their condition, and the loſſe of their husbands, under whom they lived ſafely before. Every light wrong puts them in minde of their former comfort, and renewes their griefe. Job therefore was extraordinary carefull to comfort and relieve ſuch, when he knew their griefes and wants.

V. 17. *Or have eaten my morſell my ſelf alone, and the Fatherleſſe hath not eaten thereof.*] In this verſe he ſets out his charity in feeding the poor, negatively: In the next affirmatively. The ſumme of this verſe is, that he had not according to the manner of covetous and churliſh perſons eaten his meat alone without giving part thereof to the hungry orphans.

Or] See on verſe 13.

have eaten] See on Chap. 21. 25.

my morſell] My food. For men cannot eat their bread or meat whole, but by pieces.

my ſelf alone] Without giving part to the poor.

and the fatherleſſe] See on Chap. 22. 9.

hath not eaten thereof] See on Chap. 21. 25.

V. 18. (*For from my youth he was brought up with me as with a Father, and I have guided her from my mothers wombe*)] In this verſe he proves what he had ſaid in the former words, that the fatherleſſe and the widdow fared the better for him, and with him. For hee was ſo tender of them, that he fed them at his table, and guided them in their affaires as if they had been his own children.

For] See on Chap. 19. 25.

from my youth] Since I came to look into the world, and beganne to be verſed in worldly affaires. For the word ſee on Chap. 13. 26.

he] *The fatherleſſe*, that was poor, ſpoken of verſe 17.

was brought up with me] I bred him, that had no father to do it.

as with a father] As tenderly as fathers uſe to breed their children. Chap. 29. 16. For the word ſee on Chap. 15. 10.

and I have guided] Helped with counſell, and all things needfull, as guides direct in the right way.

her] The widdow, ſpoken of verſe 16. Others underſtand it of ſhee-orphans, which are for the moſt part more helpleſſe then boyes.

from my mothers wombe] An hyberbolical expreſſion, varying from the former in the beginning of the verſe, intimating, that Job had ſuch an in-bred deſire of doing good to the poor, that it ſhewed it ſelf betimes, as if it had come into the world with him, and waited onely for a fitting time to expreſſe it ſelf in action. For wombe ſee on Chapter 15. 2. For Mother, ſee on Chapter 17. 14.

V. 19. *If I have ſeen any periſh for want of clothing, or any poor without covering*] In this verſe, and the next is ſet out Jobs care of clothing the poor, who was ready upon the very ſight of their nakedneſſe to furniſh them with apparell.

If I have ſeen] See on Chapter 19. 27. upon the word, Behold.

any periſh] Any one ready to dye for cold and nakedneſſe, whom I did not readily relieve. See on Chapter 4. 7. & 29. 13.

for want of clothing] Heb. *Becauſe he had no clothing.* Was deſtitute of apparell, See on Chap. 24. 7. 10.

or any poore] See on Chap. 24. 4.

without covering] Without apparell to hide his nakedneſſe, and ſhelter him from the ſhowers of heaven. See on Chapter 24. 7. Some read it, *and have not given clothing to the poore*, Though he had none before, yet I beſtowed it on him.

V. 20. *If his loynes have not bleſſed me, and if he were not warmed with the fleece of my ſheep*] Job did not ſtand and look on, and pity them only, but out of his own ſtore provided warm apparell for them, as themſelves have thankfully acknowledged.

If his loynes have not bleſſed me] Some take it to be an attribution of ſpeech to ſpeechleſſe things, intimating, what his loynes ſhould have done, if they could have ſpoken. Others, for a verball acknowledgement of the poore, who thanked him becauſe their loines were clothed, and warmed by him. Others, for a ſtrong and hearty prayer to God to requite Jobs kindneſſe; for a great part of mans mans ſtrength is in his loynes; as the ſtrength of Behemoth is, chap. 40. 16. For Bleſſing, ſee Deut. 24. 13. 2 Sam. 8. 10.

and if he were not warmed with the fleece of my ſheep] This expreſſeth the cauſe why the poor bleſſed Job. They felt cold till he clothed them, now they joy that they are freed from it. Iſa. 44. 16. The fleece is put for woollen garments made of the fleece of Jobs ſheep, which kept the poor warm.

V. 21. *If I have lift up my hand againſt the fatherleſſe, when I ſaw my help in the gate.*] Here Job cleares himſelf from wronging Orphans and ſuch as were helpleſſe, which yet he might have done without danger or blame, having by reaſon of his authority and reſpect from others, riches, power, and friends, all men ready to aſſiſt him, and no man daring to oppoſe or cenſure him.

If I have lift up my hand againſt the fatherleſſe] To kill him, or ſtrike him, or ſet my ſelf againſt him in judgement, to bring him to ſome unjuſt loſſe, or undeſerved puniſhment, as the words following ſeem to import, Iſa. 10. 32. Zech. 2. 9. 1 Kings 13. 4. Others underſtand it of threatning men, or denying them juſtice when they came to demand it. For hand, ſee on chap. 15. 23. For fatherleſſe, ſee on chap. 22. 9.

when I ſaw my help in the gate] When I knew I had enough in the Publick place of Judicature, which was exerciſed in the gates, Ruth 4. 1. to aſſiſt me in unjuſtly ruining others. For See look on Chap. 19. 27. on the word, Behold.

V. 22. *Then let mine arme fall from my ſhoulder blade, and mine armes be broken from the bone.*] This imprecation may well be referred to all the former paſſages, from the the 13. verſe, but it anſwers very proportionably to the laſt in the former verſe, He wiſheth a puniſhment anſwerable to the ſin mentioned, that if his arm have lifted up his hand to do violence to the poor, it may never more be uſefull to him. See the like, Pſal. 137. 5, 6. Where forgetting Jeruſalem, is to be puniſhed with forgetting skill in Muſick, and not mentioning of her, with never ſpeaking more. Job by this imprecation ſeeks to clear himſelf from thoſe falſe imputations of cruelty to the poor, which Eliphaz had faſtened on him, Chap. 22. 6, 7.

Then let mine arme] Or rather, my ſhoulder, as it is tranſlated 1 Chron. 15. 15.

fall from my ſhoulder blade] Let the fleſh of my ſhoulder rot, and fall off from the ſhoulder bone. This anſwers well to what follows in this verſe.

and mine arme] See on chap. 22. 8.

be broken] From the word שבר comes our Engliſh word breaking to ſhivers.

from the bone] Or, *from the channell-bone.* The word קנה ſignifies, 1. A Reed. 2 Kings 18. 21. 2. A ſweet ſpice called Calamus. Exod. 30. 23. 3 A ſpeare, which is long like a reed. Pſal. 68. 30. 4. A ſtalk of corn, for the ſame reaſon, Gen. 41. 5. 5. A long bone in the arme for length ſomewhat like a reed reaching from the ſhoulder to the elbow, or rather to the hand, for then it is longer, and more like a reed, and hath a joynt in the way, as canes have. And it doth more fully ſet out Jobs meaning here, who wiſhes the whole ſhoulder and arm to rot, if he had been cruell to the poor. 6. An artificiall or meaſuring reed, which had a certain length and breadth. Ezek. 40. 5, 6. 7. A Balance, the beame whereof is long and narrow like a reed. Iſa. 46. 6. 8. A branch of a Candleſtick, for the ſame reaſon. Exod. 25. 32. Here it is taken in the fift ſence, for the bone in the arme, and the ſence is as before, let the fleſh of my arme rot, and fall from the bone. A grievous thing to ſee, for a man to have a ſhoulder bone, and the bones of his arme whole without any fleſh on them.

V. 23. *For deſtruction from God was a terrour to me, and by reaſon of his highneſſe I could not endure.*] Two reaſons are ſet down why Job did abſtain from hurting the poor and fatherleſſe. The one was a feare of puniſhment from God: The other was an awfull reverence of Gods Majeſty.

For] See on chap. 19. 25.

deſtruction] I was afraid, that God would ſend ſuch a judgement upon me, as I mentioned in the former verſe, renting my fleſh from my bones, which would prove my deſtruction. Iſa. 13. 6. Joel 1. 15. For the word ſee on chap. 18. 12.

from God] Such an heavie deſtruction as God uſeth to ſend on oppreſſours. For the word ſee on Chap. 8. 3. 5.

was a terrour to me] Though I needed not to fear men, who could have many to aſſiſt me, if I had a mind to wrong others, verſe 21. Yet I was always afraid of Gods judgements. For the word, ſee on chap. 15. 21, on the word, Dreadfull.

and by reaſon of his highneſſe] By reaſon of his great Majeſty, Others read it, *by reaſon of his weight*; or, *the weight of it*, That is, the weight of Gods anger, or of the deſtruction mentioned before. The reaſon of the different tranſlation is, becauſe the verb from whence this word comes, ſignifies both to lift up, and to bear a burden. See on chap. 21. 33. on the word, ſuffer.

I could not endure] Heb. *I could not.* If God ſhould ſet upon me in an hoſtile way, for forſaking or oppreſſing thoſe that were in miſery, I could not have endured the puniſhment he might juſtly have inflicted upon me. Others read it, *I could not ſtand.* I were not able to endure his preſence, nor uphold my own ſafety. Others thus, *I could not prevaile.* He would be too hard for me and utterly overthrow me.

V. 24. *If I have made gold my hope, or have ſaid to the fine gold, Thou art my confidence.*] In this verſe, and the next, Job frees himſelfe from covetouſneſſe, and ſhewes how innocent he was of it, by removing from him two effects of it. 1. Confidence in riches, in this verſe. And 2. Placing his joy and delight in them, in the next verſe.

If I made gold my hope] If I have not truſted in God alone, but have made an Idoll of my riches, and truſted in them. So covetouſneſs is called Idolatry, Col. 3. 5. Gold the chiefeſt of mettalls, and coin, is put here for all riches.

or have ſaid] See on Chap. 16. 1.

to the fine gold] See on Chap. 28. 16.

Thou art my confidence] See on Chap. 8. 13, 14. & 11. 20.

V. 25. *If I rejoyced, becauſe my wealth was great, and becauſe mine hand had gotten much*] If I have after the manner of thoſe, who wholly bend their minds to heap up riches, leaped for joy to ſee my ſubſtance increaſed, and have thought them to have been gotten both by mine own induſtry, and for my ſelf alone.

If I rejoyced] In a carnall way, ſetting all my contentment in temporall riches, and uſing them only for my own delight and pleaſure, Luke 12. 19. & 16. 19. Jam. 5. 5.

becauſe my wealth was great] Becauſe I grew very rich. For wealth ſee on Chap. 15. 29. For great ſee on Chap. 22. 5.

and becauſe mine hand had gotten much] This is the language of ungodly men, attributing their wealth to their own induſtry, not to Gods bleſſing, as Job doth, Chap. 1. 21. Job was not overjoyed becauſe he had gotten much wealth by his labour, or otherwiſe, Deut. 8. 17, 18. Iſa. 10. 10. For Hand ſee on Chap. 15. 23. *Gotten.* Heb. found. For finde ſee on Chap. 17. 10. *Much.* Rather very much, for the word ſignifies more then great. See on Chap. 8. 2. upon the word, Strong.

V. 26. *If I beheld the Sunne when it ſhined, or the Moon walking in brightneſſe.*] In this verſe, and thoſe two that follow, the holy man expreſſeth his deteſtation of idolatry. And that 1. by avoiding the occaſion of it, in this verſe. 2. The cauſes and ſignes of it, in the next. 3. He ſets down the reaſon of his carefull avoiding of it, verſe 28. Some underſtand it of covetouſneſſe, that Job was carefull not to be corrupted by the Sun-ſhine of proſperity, or deceitfulneſſe of riches: But the more received interpretation is the former.

If I beheld] If I ſtood to gaze upon it, as men do attentively look upon things in which they do delight. For the word, ſee on Chapter 19. 27.

the Sun] Heb. *the Light.* Which though it may be attributed to any ſtarre, yet moſt properly to the Sun, the Fountain of Light, which gives light to the ſtarres. And the rather is it ſo to be underſtood, becauſe it is ſet before, and oppoſed to the Moon; and it is alſo called a great Light, Pſal. 136. 7, And the greater Light, Gen. 1. 16. For the word ſee on Chap. 17. 12.

when it ſhined] When it appeared in his full glory, and was moſt like to take up my thoughts.

or the Moon] See on Chap. 25. 5.

walking] Moving and keeping on her conſtant courſe. For the word ſee on Chap. 14. 20. on the word, Paſſeth.

in brightneſſe] Heb. *Bright*, or *Precious.* For light is a precious thing; and ſo is the Moon in our account, when it ſhines bright, and when it is at the full, and moſt adorned with light from the Sun, then She walkes in her ſtate and glory: And then ſhe looks moſt beautifull, like ſhining gold or ſilver. For the word ſee on Chap. 28. 10. And the ſame word is applyed to the light, Zech. 14. 6. Piſcator joyns this verſe with the next thus; *If when I beheld the Sun when is ſhined, or the Moon when it went clear, my heart hath been ſecretly enticed, ſo that my hand hath kiſſed my mouth.* It is likely he did it, becauſe he could ſee no fault in looking upon the brightneſſe of the Sun and Moon. No more is there any fault in rejoycing when wealth increaſeth, verſe 25. But to rejoyce in it, ſo as wicked men do, who place their greateſt happineſſe in it, is a great fault. So here to look upon the Sun and Moon, as having a divine power in them, as the heathen did, is queſtionleſſe a great ſin. This is thought to be the ancienteſt Idolatry in the World. The Heathen not knowing God, and ſeeing ſo great light, comfort, influence, on theſe lower bodies, in the Sun and Moon, did gaze upon them as upon Gods, and worſhip them accordingly, as if there were no higher light. But Job kept himſelf clear from this Idolatry, Deut. 17. 3. Jer. 43. 13. 2 King. 21. 3. & 23. 4, 5. 11. Ezek. 8. 16.

V. 27. *And my heart hath been ſecretly enticed, or my mouth hath kiſſed my hand*] If I have been deceived ſo much as privily in my heart, much leſſe openly conſented unto Idolaters, and after the manner of their ſuperſtitious cuſtome, by moving, and putting my hand to my mouth, yielded any worſhip unto thoſe heavenly bodies.

And] Or, *Or*, As this particle is uſed, Exod. 21. 15, 17.

my heart] See on Chap. 15. 12.

hath been enticed] If by the ſight of the great beauty and brightneſſe of them I have been drawne to attribute a divine power to them in my heart. For the word ſee on verſe 9. on the word, Deceived.

ſecretly] Heb. *in ſecret.* If I have thought ſo in my ſoul, though not expreſſed it by word or geſture, ſo as any man might take notice of it. For the word ſee on Chap. 22. 14. upon the word, Covering: And on Chap. 24. 15. on the word, Diſguiſeth.

or my mouth hath kiſſed my hand] As I have not committed this Idolatry inwardly by cogitation, ſo neither outwardly by adoration. Whereof putting the hand to the mouth ſeems to be a ſign in thoſe dayes. So kiſſing the Sonne, Pſal. 2. 12, is a ſigne of giving divine honour to him. Kiſſing the Calves was the like, Hoſ. 13. 2. So alſo kiſſing Baal, 1 King. 19. 18. Becauſe they could not reach the Sunne and Moon, the heathen uſed, when they ſaw them ſhine bright, and as it were ſhew themſelves in their glory, to lift up their hands to them, and then put them to their mouthes, by this ſigne adoring them as Gods. If the things they worſhipped were nigh them, they kiſſed them. If out of reach, they put their hands to their mouthes, as acknowleding they had their breath and life from them. In the Hebrew it is, *if my hand hath kiſſed my mouth.* That is, if I put my hand to my mouth. For Hand ſee on Chap. 15. 23. For mouth ſee on Chap 15. 5.

V. 28. *This alſo were an iniquity to be puniſhed by the Judge, for I ſhould have denied the God that is above.*] Moſt men think idolatry to be a light ſin, eſpecially growing, and being confirmed by length of time, multitude of Idolaters, ſhew of profit, and other ſpecious reaſons. But Job counted this a moſt heinous ſin, as by which he ſhould have denied God, and deſerved moſt horrible and fearfull puniſhments.

This] This kind of Idolatry.

alſo] As well as fornication, adultery, cruelty to the poor, mentioned before. For the word ſee Chap. 16. 4.

were an iniquity] See on Chap. 7. 21.

to be puniſhed by the Judge] See on verſe 11.

for I ſhould have denied] By giving divine honour to the Sun and Moon, I ſhould have denied it to belong unto God.

the God] See on Chap. 8. 3. 5.

that is above] That is above the Earth, and is in Heaven. Or rather, that is above the Sun and Moon, and gives light to them, and life or vigour to all the creatures.

V. 29. *If I rejoyced at the deſtruction of him that hated me, or lift up my ſelf, when evill found him.*] In this verſe, and the two next, he cleares himſelf from malice and deſire of revenge. Either entertained within, in this verſe; or ſhewed forth in words, verſe 30. though he had grievous provocations, verſe 31.

If I rejoyced] If I took contentment at the ruine of mine adverſary, and fed my thoughts with his fall. Some men that are not ſo bad as to work miſchief to their enemies, yet entertain thoughts of joy when they hear they are ruined by others. Job did not ſo much, Prov. 24. 17, 18.

at the deſtruction of him that hated me] At the overthrow of mine enemy.

or lift up my ſelf] Some take it to be the ſame with the former. I have not lifted up my ſpirit to joy. But it is rather a further degree of malice: I have not in the pride of my ſpirit inſulted over my ruined enemy. *Broughton* renders it, *If I have beſtirred me.* And that elegantly, and ſutably to the Originall. I would not ſuffer my cholar to awake upon occaſion of his ruine to inſult over him.

when evill found him] When he fell into trouble and calamity. An uſuall phraſe in Scripture. So the ſame word ſhould be tranſlated, Deut. 31. 17. Pſal. 116. 3. And it may be underſtood barely of lighting upon him, as Deut. 19. 5. Or intimates a kind of purſuit of ſin to bring wicked men to puniſhment, as Chap. 3. 22. Like evills hunting the wicked man to deſtruction, Pſal. 140. 11. By evill is meant evill not of ſin, but of puniſhment, as Amos 3. 6. Find ſee on Chap. 17. 10.

V. 30. *Neither have I ſuffered my mouth to ſin by wiſhing a curſe to his ſoule.*] Much leſſe would I wiſh his ruine, or deſtruction my ſelf, who durſt not rejoyce in it when it was wrought by others without my procuring.

Neither have I ſuffered] The word in the Originall is *given*, that is, given way to, or ſuffered. So it is often uſed, as Chap. 9. 18. Pſal. 16. 10. Gen. 20. 6. His naturall corruption might preſſe him to pray againſt his enemy, but it could not prevaile with him. For the word ſee on Chap. 14. 4. upon the word, Bring.

my mouth] I have not ſpoken ſinfull words. Sometimes the mouth is put for the words, as Chap. 15. 4. Sometimes the tongue, Pſal. 72. 2. Sometimes the palat, as it is here in the Originall: For all theſe are inſtruments of ſpeaking.

to ſin] See on Chap. 5. 24.

by wiſhing a curſe to his ſoule] Heb. *by asking his life by a curſe.* That is, by praying God to lay his curſe upon him, which might take away his life. For ſoule ſee on Chap. 14. 22.

V. 31. *If the men of my Tabernacle ſaid not, O that we had of his fleſh! we cannot be ſatisfied*] Some underſtand this verſe of the deſire of Jobs ſervants to eat of the fleſh of Jobs cattell ſtill, and live alwayes with him who provided ſo plentifully for them. But this is nothing to the coherence. Others underſtand it of a deſire of revenge in Jobs ſervants, who, becauſe he puts them to ſo much trouble in entertaining ſtrangers, and gave their meat to them, and made them ſtay for more, wiſhed they might eat Jobs own fleſh, and ſo be rid of that tedious ſervice. But there is no likelihood, that Job, who was ſo kind to ſtrangers, was ſo unkind to his own ſervants. But the beſt way is to referre the word, His, to Jobs enemy mentioned verſe 29, 30. As if Job had ſaid, yet I proteſt, that I wanted not ſetters on even among my own houſhold-ſervants, who ſtill perſwaded me to requite thoſe injuries which I received, with moſt bitter revenge: nay, their minds were ſo incenſed, that they cryed out, that they ſhould never be ſatisfied on them, no not though they had eaten them up quick. Thus Davids men ſtirre him to revenge againſt Saul, 1 Sam. 24. 4. So doth Abiſhai, 1 Sam.26.8. 2 Sam.16. 9. This Interpretation ſuits well with the coherence, and ſets off Jobs patience the more, that would not be provoked to be revenged on his adverſary, no not by them of his own houſhold.

If the men] Heb. *mortals.* See on Chap. 19.19.

of my tabernacle] Servants, men and women, that dwelt with me, for then they dwelt in Tabernacles, as now in houſes. Or if Job and other great men had houſes (for elſe it is not likely that the fall of a Tent could kill Jobs children, Chap.1. 19. And it ſeems he had a Princely houſe, Chap, 21. 28,) They were ſtill called Tabernacles, becauſe men firſt dwelt in ſuch before they had art to build houſes, and the meaner ſort (very likely) dwelt in ſuch at that time. For the word, Tabernacle, ſee on Chap. 5. 24. & 11. 14.

ſaid not] See on Chap. 16.1.

Oh that we had of his fleſh] For this kind of wiſhing ſee on Chap.6.8. & 11.5. For Fleſh, ſee on Chap. 14.22.

we cannot be ſatisfied] Without his death, or ſwallowing him quick. Pſal.123.4. Job 19. 22.

V. 32. *The ſtranger did not lodge in the ſtreet, but I opened my doors to the travailer*] This verſe ſets out Jobs great hoſpitality, who kept open houſe for all paſſengers, and ſtood at his door to obſerve who paſſed by, to invite them to his houſe. There were not Innes then to entertain ſtrangers, as there are few now in the Eaſterne countries: And therefore ſtrangers muſt have layen out of doors, expoſed to winde and weather, if ſome good men did not entertain them. This Job uſed to do like Abraham, Gen. 18. Lot, Gen. 19. and the good old man of Gibeah, Judg.19.19,20. This duty is commended, Rom.12.13. Heb.13. 2. 1 Pet.4.9.

The ſtranger] He that dwelt not there but travailed from home and was deſtitute of lodging and other neceſſaries.

did not lodge] Did not abide without in the night; for I entertained him in my own houſe; as followes in this verſe.

in the ſtreet] Out of doores, which would have been very troubleſome, Gen.19. 2, 3. For the word ſee on Chap. 18. 17.

but I opened my doors] I cauſed them to ſtand open, that ſtrangers might come if they pleaſed, or *I* might the better ſee them to invite them. For opening, ſee on Chap. 29. 19. upon the word, Spread out.

to the travailer] Ready for him to enter in at, without knocking or opening. So ready was Job to entertain ſtrangers. Or *to the way.* The door of his houſe was made, and ſet open toward the high way, where moſt travailers come.

V. 33. *If I covered my tranſgreſſion as Adam; by hiding mine iniquity in my boſome*] Leſt his friends ſhould object, you have highly commended your ſelf for many vertues, but have you no faults? Yes, ſaith Job, but *I* have not, as men uſually do, laboured to conceal them, but freely acknowledged them to God, and heartily craved pardon for them.

If I covered] Or, *have I covered?*] Sure I have not. See on verſ. 5. *I* have not covered my ſinne, by concealing, denying, excuſing, extenuating, or any other way, but acknowledged it with ſorrow of heart.

my tranſgreſſion] See on Chap. 7. 21.

as Adam] Who did what he could to hide his ſinne from God. Gen. 3. 7, 8, 12. Others read it, *after the manner of men.* For men in their naturall eſtate do what they can to hide their ſins, *Hoſ* 6.7. The reaſon of the difference is, becauſe in the Hebrew tongue Adam is the proper name of the firſt man and is alſo a common name to all men.

by hiding] Heb. *to hide*: For things are therefore covered, that they may be hidden, and not ſeen.

mine iniquity] See on Chap. 7. 21.

in my boſome] Kept it cloſe, as things hidden in the boſome: *Broughton* reads it of *Self-love.* Piſcator, *becauſe I loved it.* As if Job ſhould aſſigne two cauſes, that might have moved him to conceal his ſinne, if he had not feared God. 1. The uſual cuſtome of naturall men. 2. Love of ſinne.

V. 34. *Did I feare a great multitude, or did the contempt of families terrifie me, that I kept ſilence, and went out of the door?*] Some knit this verſe to the former, as if Job had ſaid, *I* did acknowledge my fault, when *I* did wrong, and did not conceale it for feare the multitude ſhould riſe up againſt me, and the baſeſt perſons ſhould deride me. This could not make me keep ſilence, nor hide my head for ſhame. Others read it thus, *Though I could have terrified a great multitude, yet the moſt contemptible of the family terrified me, ſo that I kept ſilence and went out of door.* And their meaning is, Though in my proſperity *I* could by my great power have kept many in awe, yet *I* durſt not wrong the meaneſt perſon in any family; nor would not ſpeak unjuſtly againſt any man, nor go out of door to hurt him.

Did I fear?] Or, *Though I could have terrified.* As before. Or, *broken,* as it is tranſlated Chap. 3. 25.

a great multitude] A great company of men, that ſhould have ſet themſelves againſt me. For Great, ſee on Chap. 22. 5.

or did the contempt of families] The baſeſt perſon that is moſt contemned in any family. For Contempt ſee on Chap. 12. 5. 21. *Or yet did the contempt of families.* As before.

terrifie me] Though there were nothing in them to make me afraid to uſe my power to oppreſſe them, yet becauſe *I* feared God, *I* durſt not do it.

that I kept ſilence] *I* durſt not ſpeak againſt them to wrong them.

and went not out of the door] *I* would not ſet one foot over the threſhold to do the meaneſt man wrong. For went out, ſee on Chap. 20. 25. on cometh out.

V. 35. *O that one would hear me! behold my deſire is, that the Almighty would anſwer me, and that mine adverſary had written a book*] Job having propounded ſo many teſtimonies of his innocency with imprecation of ſo many evills to himſelf, if he had not ſpoken truth, now in this verſe deſires a faire triall: and in the two next verſes ſhewes how he would carry himſelf in it. *In* this verſe he deſires 1. an equall Judge. Secondly that God would give a reaſon, why he dealt ſo harſhly with him. 3. that any one of his friends who had pleaded vehemently againſt him, would write down all their charge. And doubts not, but he ſhould come off well. verſe 36, 37.

O that one would hear me.] O that any indifferent perſon had the hearing of the cauſe between God and me, and my friends and me. Others underſtand it of God, and read it, *O that he would hear me.*] That is, the Almighty; as follows. So the Antecedent is gathered out of the words following, chap. 16. 9. & 18. 13. For ſuch manner of wiſhing ſee on chapter 6. 8. & 11. 5. For Heare ſee on chapter 13. 17.

behold] See on chap. 1. 12.

my deſire is] *I* am ſo aſſured of clearing my ſelf, that *I* deſire nothing more, then to come to triall, whereof guilty men are afraid; others read it, *my ſigne is*] Meaning the mark or ſcope, that *I* aime at, which comes all to one.

that the Amighty] See on chap.8.3. 5. *would anſwer me*] He meaneth not, that God would anſwer his prayers, but anſwer him in his cauſe, as chap. 9. 32. & 13. 22, 23. For the word, ſee on chapter 16. 1.

and that mine adverſary] Heb. *the man of my contention.* That is, He that contends with me, be it one of my friends here, or any other. For man, ſee on chap. 1. 1. For contention, ſee on chap. 29. 16. *Had written a book*] Had ſet down his charge againſt me in writing, as the cuſtome was then, and is ſtill in law ſuits. See on chapter 19. 23.

V. 36. *Surely I would take it on my ſhoulder, and bind it as a crown to me*] Here he ſhewes how he would carry himſelf in the judgment. 1. He would pick matter of commendation out of his enemies accuſation by confuting his falſhoods, as being ſure he could not object any groſſe wickedneſſe truly againſt him. And that he doth in this verſe. 2. That he might be ſure to be cleared he would lay open all the courſe of his life before the Judge, even ſuch paſſages, as his adverſary knew not. And that he doth in verſe 37.

Surely I would] Heb. *If I did not,* as in many verſes before.

take it] or *Beare it.* See on Chapter 21. 3. upon the word ſuffer.

upon my ſhoulder] Not as a burthen, but as an honour, as a ſtandard-bearer carrieth an enſigne that all men ſee it. *Iſa.*5.26. & 13.2.

and bind it as a crowne to me] Account it as a great honour, as a crown is to a King, becauſe *I* ſhall have occaſion thereby fully to clear my ſelf. The word is crownes. That is, a glorious crown with many golden circles and jewels in it. For crown ſee on Chapter 19. 9.

V. 37. *I would declare unto him the number of my ſteps, as a prince would I go near unto him.*] That mine enemy may know, that *I* am not aſhamed to ſhew my face in ſuch a triall, I am ready to give an account of all my life paſt. Neither will I ſtay, till I am cited thither by my adverſary, but will come boldly of my own accord. A great teſtimony of innocency in Job to come uncalled, when guilty perſons warned are loth to appear.

I would declare] I would ſet before him, make a free and a full confeſſion. See on chap. 15. 18. upon the word, Told.

unto him] To mine adverſary. I would help him make up his book, and tell him many ſecret paſſages of my life, which he knowes not. Or, To the judge when my adverſary can ſay no more againſt me, I will recite all the courſe of my life before the Judge to ſee what he can pick againſt me, either way argues great confidence of innocency.

the number of my ſteps] All my words and deeds one by one, as far as I can remember, to ſee, at which he can take advantage.

as a Prince] I would come before him with an heroical ſpirit, and an undaunted courage, as a Prince that comes to judge rather then to be judged. An argument that he was not guilty of any wicked way. See on chap. 29. 10. on the word, Nobles.

would I go near unto him] I would not keep aloofe off from the judgement ſeat, as one guilty, but come near to it in confidence as expecting abſolution.

V. 38. *If my land cry againſt me, or that the furrows likewiſe thereof complain*] Job having heretofore cleared himſelf from many faults objected by his friends, now proceeds to purge himſelf of thoſe faults that concern his own poſſeſſions, and 1. Of unjuſt getting of his land, in this verſe. 2. Of unrighteous gain of it in the next verſe. 3. He addes a ſutable imprecation verſe 40. 4. The writer addes his teſtimony of the concluſion of Jobs words, verſe 40. alſo.

If my land] The land, which I now poſſeſs.

cry againſt me] An elegant attribution of a cry to a dead thing, to ſhew the ſinne to be ſo great, that dead things would complain of it, if they had tongues, though the men oppreſſed dare not. See the like Gen. 4. 10. Job 16. 18. The ſinne here condemned is taking away another mans land unjuſtly by fraud or force: and the land is brought in, as complaining, that it is by violence kept from the right owner, and crying to God for a juſt revenge on the uſurping poſſeſſour of it. See the like Hab. 2. 11,12. If the earth may complain of ſinne wrought upon it, much more of violence offered to it ſelfe in detaining it from the right owner.

or that the furrows thereof] That are made in it by the plow, chap. 39. 10. Pſal. 65. 10. Hoſ. 10. 4.

likewiſe] or *Together* with the reſt of the land.

complain] Heb. *weep*. If they complain, that an uſurper makes furrows in the ground, who hath no power over it, as Gods people do, Pſal. 129. 3. others interpret this verſe of detaining the labourers wages, and make the next an expoſition of it.

V. 39. *If I have eaten the fruits thereof without money, or have cauſed the owners thereof to loſe their life.*] Some underſtand this verſe as the former of taking away of the land, ſo all the fruits and benefits of it without ſatisfaction to the right owner. Others of depriving the labourers of their wages, ſo that they periſhed for want of food, while he went away with all the profit of the land without ſatisfying them for tilling it.

If I have eaten] See on chap. 21. 25.

the fruits thereof] Heb. *the ſtrength thereof*. That is ſuch fruits, as the naturall force of the earth put forth. Gen. 4. 12.

without money] Heb. *without ſilver*. For that was the ordinary coine. Gold was more rare even in Solomons time. 1 Kings 10. 21. Some underſtand it of denying the former owners the price of the ground. Others of denying the labourers their wages. For ſilver ſee on chap. 22. 25.

or have cauſed the owners thereof to loſe their life.] Heb. *or have cauſed the ſoule of the owners thereof to expire*, or *breath out*, or *grieve*. For all theſe the word ſignifies in the originall. If I have wronged the former owners, or preſent labourers in it, ſo as that for want of their due from me they have periſhed. Though the land was his, yet the labourers had a right to be paid for their works out of the fruits of it, and were as it were owners in part. Jer. 22. 13. Mal. 3. 5. Jam. 5. 4. For life ſee on chap. 14. 22. upon the word ſoule.

V. 40. *Let thiſtles grow inſtead of wheat, and cockle inſtead of barley. The words of Job are ended.*] He concludes with an imprecation, which may be applyed to many verſes before; but it is very ſuitable to the laſt. For what is more juſt then that he who by defrauding others expects great croppes of corne, ſhould reape thiſtles and cockle.

let thiſtles grow] Heb. *come forth*. For that word ſee on chap. 20. 25. He meaneth, in his own ground, elſe it had been no puniſhment to him at all.

inſtead of wheat] The worſt crop inſtead of the beſt kinde of corne.

and cockle] A ſtinking weed, as the originall of the word in the Hebrew intimates.

inſtead of barley] It hath its name in the originall from a verb that ſignifies to fright one, ſo as his haire ſtand an end for fear. So the ſpikes of the barly ſtand bolt upright.

the words of Job are ended] Here is an end of Jobs words ſpoken in conference with his friends. For he ſpake afterwards to God, though not much. chap. 40. 3. & 42. 1. And theſe words are fitly added by the writer, becauſe Job had largely ſpoken without interruption, and had ſaid all he had to ſay in his own defence, and ſeeing none of his friends replied here, he makes an end of the conference. For words ſee on chap. 19. 28. on the word, Matter. For Job ſee on chap. 1. 1.

CHAP. XXXII.

Verſe 1. SO *theſe three men ceaſed to anſwer Job, becauſe he was righteous in his own eyes.*] The diſputation between Job and his friends being now ended, the judgement of it followes. Firſt by Elihu in 6. chapters, and that in four ſeverall ſpeeches. The firſt in Chap. 32. and 33. The ſecond, in chap. 34. The third in chap. 35. The fourth in chap. 36, 37. Secondly by God, who doth more fully convince both Job, and his friends. In this chapter he turns his ſpeech to Jobs friends: in the next to Job himſelf. In this chapter is firſt an hiſtoricall tranſition from the former diſputation to Elihus, ſpeech. To verſe 6. Secondly Elihus, preface to Jobs friends, to make them attentive to his following oration. To the end of the chapter. In the former is laid down firſt the cauſe why Jobs friends left ſpeaking. verſe 1, 2. why Elihu did ſpeak. And that firſt his anger againſt Job, verſe 2. 2. Againſt his friends. And that firſt for condemning Job, whom they could not convince, verſe 3. For giving over ſpeaking before they had convinced him. verſe 4, 5. Elihu ſpake more uprightly, and wiſely in this cauſe, then Jobs three friends had done, which appears 1. In that he ſtopt Jobs mouth ſo that though he gave him liberty three or four times to ſpeak, yet he had nothing to ſay for himſelf. 2. In that God blames him not at all, as he doth Jobs other friends. For the words. *So.* Heb. *And.* But thus it is tranſlated alſo Chap. 2. 13.

theſe three men] Eliphaz, Bildad, and Zophar, Job had ſtopped all their mouthes, ſo that they had no more to ſay againſt him. For the word men ſee on chap. 5. 17. & 9. 2.

ceaſed] They were very hot, and diſputed eagerly before, as worldly men follow their buſineſſe in the week dayes: but now they were as quiet, as men are on a Sabbath. From this word the Sabbath hath his name in the originall. They would have no more to do with Job, but leave him to abound in his owne ſenſe, who would not be admoniſhed by his friends.

to anſwer] Heb. *From anſwering*. See on chap. 16. 1.

Job] See on chap. 1. 1.

becauſe] They ſaw their arguments could doe no good on him, and deſpaired of making him ſee his ſinne, and therefore ceaſed: As they ſpake unfitly before, ſo they gave over now, before they had convinced Job of his evill opinion of Gods proceedings with him.

he was righteous in his own eyes] Although they conceived they had ſaid enough to prove him to be a wicked man, yet he ſtill thought himſelf to be in a good condition. They therefore having no further proof againſt his ſolemn proteſtations, leave him to himſelf; as a man deſperate. He ſeemed confident that his friends had not confuted him, and that God uſed him too ſeverely, as an enemy. For the phraſe ſee on chap. 18. 3.

V. 2. *Then was kindled the wrath of Elihu the ſonne of Barachel the Buzite, of the kindred, of* Ram: *againſt Job was his wrath kindled, becauſe he juſtified himſelf rather then God*] Elihus, anger was kindled, becauſe both Job and his friends had offended againſt the right order of diſputing in this weighty buſineſſe. For whereas Job ſhould have only defended his own integrity againſt his friends, he in paſſion flew out oftentimes to ſpeak unadviſedly of Gods proceeding with him, as if it were too harſh. And his friends condemned him for a wicked man becauſe of his extraordinary troubles, although they were not able to prove him to be ſo.

then was kindled the wrath] Anger is compared unto fire, which is blown up by outward diſpleaſing occaſions, as bellows. For wrath ſee on chap. 4. 9. & 9. 5. 13, & 14. 13.

of Elihu] The name ſignifies, My God is Jehovah, or My God is the ſame, Pſal. 102. 27. It intimates to us, that his parents, who gave him this name were worſhippers of the true God.

the ſonne] See on chap. 14. 21.

of Barachel] This name ſignifies one whom God hath bleſſed.

the Buzite] Coming from Buz. The name of ſome one of his predeceſſours, or an inhabitant of the City of Buz, which being joyned with Dedan and Tema. Jer. 25. 23. ſeems to be a city of Idumea.

of the kindred] Or, *of the family*. That is, of the poſterity of Ram in a direct line, for the ſcripture uſeth to mention mens parents in this caſe, not their kindred in a collaterall line, unleſſe they be famous, or ſomething be ſpoken that concerns them: neither of which is here.

of Ram] This cannot be that Ram, that came of Pharez. Ruth. 4. 19. for it is likely he was not ſo ancient as Job. Or if he were, he would not leave the Iſraelites to live among the Edomites. Nor that Aram mentioned, Gen. 22. 21. For then could not Elihu be a Buzite, but muſt needs come of Kemuel the brother of Buz. Nor is it likely to be Abraham, as the Chalde paraphraſe tranſlates it, who (they ſay, but without book) was firſt called Ram, high. Secondly Abram an high father. Thirdly Abraham a father of a great multitude. But it is likely to be the name of ſome great man well known in thoſe countries then, though not mentioned elſewhere in Scripture. And Elihus, pedigree is more fully ſet out, then Jobs or his three friends, partly to gain more full credit to the ſtory, but principally becauſe he was a young man not ſo well known, as Job and his friends, and therefore had need to get credit from his anceſtours.

againſt Job] See on Chap. 1. 1.

was his wrath kindled] See before on this verſe.

becauſe he juſtified] He thought himſelf juſt, or pronounced himſelf juſt in his plea. See on chap. 4. 17. & 9. 20.

himſelf] Heb. *His ſoul*. See on chap. 14. 22.

rather then God] Elihu was not angry, that Job juſtified himſelf againſt his friends, but that he did it againſt God in maintaining his own innocency, too much complaining of Gods dealing too harſhly with him, and deſiring to plead with God, as if he did rather afflict him with his power, then in a courſe of juſtice. Job had not directly ſaid ſo much againſt God, but Elihu gathers it out of the former paſſages, See the like charge, Chapter 34. 5, 6.

6, 17. & 35. 2. For God ſee on Chapter 4. 9. & 11. 5.

V. 3 *Alſo againſt his three friends was his wrath kindled, becauſe they had found no anſwer, and yet had condemned Job*] Elihu's anger againſt Jobs friends ariſeth from this ground, that like wilfull men they did without reaſon condemn Job for an ungodly man, becauſe of his great afflictions, but could not prove any ſuch thing againſt him out of the whole courſe of his life.

alſo againſt his three friends] Againſt Jobs three friends. See on verſe 1. For friends ſee on chap. 16. 10.

was his wrath kindled] Elihu's wrath. See on verſe 2.

becauſe they had found no anſwer] Becauſe they could not anſwer his reaſons; and failed in maintaining Gods cauſe againſt Job, as wel, as their owne. For found ſee on chap. 17, 10. & 31. 29.

and yet had condemned Job] Though they could not convince him, yet they did condemne him for a wicked man. So much the word ſignifies. See on chapter 9. 20. & 15. 6. For Job ſee on chap. 1. 1.

V. 4. *Now Elihu had waited, till Job had ſpoken, becauſe they were elder then he*] The reaſon why Elihu forbare to ſpeak ſo long is ſet down in this verſe, becauſe of his youth. The reaſon why he ſpeaks now, is ſet down in the next verſe becauſe his elders would ſpeak no more in the cauſe. So Elihu's modeſty is commended, who held his peace, as long as Job or any of his friends had any thing to ſay: yet ſpeaks at length, and that not out of any proud perſwaſion of his own learning and knowledge, but compelled to ſpeak by neceſſity.

now Elihu] See on verſe 2.

had waited till Job had ſpoken] Heb. *Had expected Job in words.* Had kept ſilence, till Job had ſpoken, and ſome ſpace of time after, to ſee, if Job or his friends would ſpeak any more. Piſcator reads it, *had with Job expected their word,* Job had made an end, chap. 31. 40. and waited to ſee what his friends would reply. So did Elihu alſo. *Broughton* reads it thus, *waited to ſpeak to Job.* Seeing how ill his friends managed the cauſe he had a great deſire to ſpeak, but out of reverence to their years forbare, till they had quite done. For Job ſee on chapter 1. 1. For words ſee on chap. 19. 28. upon the word Matter.

becauſe they were elder then he] Heb. *Becauſe they were elder for dayes then he.* Both Job, and his three friends were ancienter then Elihu, and therefore he kept ſilence, as long as he had any hope that either of them would ſpeak. For Elder ſee on chap. 12. 10. on the word, Aged. For dayes ſee on chap. 14.

V. 5. *When Elihu ſaw that there was no anſwer in the mouth of theſe three men, then his wrath was kindled*] When he perceived that theſe ancient men had nothing more to anſwer Job, nor to defend God, but were as men deſtitute of any arguments to convince Job, he was greatly offended with them.

When Elihu] See on verſe 2.

ſaw that there was no anſwer] Perceived by their long ſitting ſtill, after Job had made an end, that they either would not, or could not ſay any more in the buſineſſe. For Saw ſee on chap. 19. 27. upon the word, Behold.

in the mouth] See on chap. 15. 5.

of thoſe three men] See on verſe 1.

then his wrath was kindled] At that time and for that cauſe. See on verſe 2.

V. 6. *And Elihu the ſonne of Barachel the Buzite anſwered, and ſaid, I am young, and ye are very old, wherefore I was afraid, and durſt not ſhew you mine opinion*] Here begins Elihus preface to Jobs three friends which laſts to the end of the chapter. Wherein ye have 1 The entrance to verſe. 15. 2 the ſcope to verſe 17. 3 the further proceeding of it to the end of the chapter. In the firſt part note 1. The cauſe of his former ſilence. verſe. 6, 7. & 2. the reaſon of his ſpeaking now. verſe 8 &c. to verſe 15. The cauſe of his forbearing before was 1. His youth verſe 6. 2. Their age. verſe 7. For the firſt. Such was his modeſty, that he was aſhamed to utter his mind in the preſence of thoſe, who were ſo much ancienter then himſelf, leſt they ſhould eſpy his ignorance.

And Elihu the ſonne of Barachel the Buzite] See on verſe 2.

anſwered and ſaid See on chap. 16. 1.

I am young] Heb. *I am few of dayes.* See on chap. 30. 1.

and ye are very old] See on chap. 15. 10.

wherefore I was afraid] He thought his thoughts to be unworthy to be propounded in an aſſembly of ſuch grave men, who as they were farre elder; ſo he conceived them to be farre wiſer then himſelf. I hid my ſpeech as ſerpents hid themſelves, when men approach. So this word is uſed for a ſerpent, Mich. 7. 17. Deut. 32. 25.

and durſt not] Heb. *and feared.*

to ſhew you] See on chap. 15. 17.

mine opinion] What I think of the matter you have diſputed of with Job all this while: For he ſpeaks not yet to Job but to his friends, as appears verſe 12. Chap. 33. 1.

V. 7. *I ſaid, dayes ſhould ſpeak, and multitude of years ſhould teach wiſdome*] I was in hope truly, that ye would have brought forth ſomething worthy of theſe your yeares, and that I ſhould have received from your mouth wiſdom, which you had learned of old age it ſelf. But I ſaw at length, that I was deceived.

I ſaid] In my heart. I thought ſo. See on Chap. 16. 1. A common proverb ranne in his mind, that wiſdome uſed to attend old age.

dayes] That is, many dayes. Not young men, that have lived but awhile, but old men, who have lived long as it followes, ſuch as have lived many years, ſuch can beſt teach. Chap. 8. 9. For Dayes, ſee on Chap. 14. 14. & 15. 23.

ſhould ſpeak] Old men ſhould ſpeak to purpoſe. Or, *Let dayes ſpeake.* I will not interrupt theſe old men, but hear them quietly, that I may learn of them.

and multitude of years] Such men as were very old, as ye are, verſe 6.

ſhould teach wiſdome] Should inſtruct younger men, ſuch as I am. I thought wiſdome was entailed upon old age. Heb. *Should make known wiſdom.* For wiſdome, ſee on Chap. 28. 12.

V. 8. *But there is a ſpirit in man, and the inſpiration of the Almighty giveth them underſtanding*] Now he proceeds to ſhew the cauſe of his ſpeaking. As firſt, Gods giving wiſdome to young men ſometimes, verſe 8. 2. Denying it ſometimes to old men, verſe 9. 3. The fruſtrating of his expectation by them, from verſe 10. to verſe 15. The ſcope of this verſe is, that true wiſdome is not gotten with years, but given by Gods ſpirit. Not that wiſdome is not ordinarily increaſed with yeares (for old men are freeer from paſſions, learn much by uſe and experience, and by continuance in ſtudy adde daily to their knowledge) but to ſhew that knowledge is not ſo tied to age, but that Gods ſpirit gives that meaſure of it to a young man ſometimes, that he gives not to an old man.

but there is a ſpirit] See on Chapter 15. 2. upon, Vaine-knowledge.

in man] See on Chap. 5. 17. & 9. 2.

and the inſpiration] It is Gods work to inſpire wiſdome into man. His own ſtudy cannot get it.

of the Almighty] See on Chap. 8. 3. 5.

giveth them underſtanding] Heb. *Maketh them to underſtand.* Others read the whole verſe thus, *Surely the ſpirit, that is in man, and the inſpiration of the Almighty.*

maketh them to underſtand] That is, Gods ſpirit inſpiring man giveth him underſtanding. Others thus, *Surely there is a ſpirit in man; but the inſpiration of the almighty maketh them to underſtand.* This laſt is the beſt, and the meaning is, that though Arts and Tongues be good helps to knowledge, and man have a reaſonable ſoul in him, that can reaſon of things to and fro, yet he cannot attain true wiſdome, unleſſe Gods ſpirit enlighten him. Chap. 38. 36. Prov. 1. 6. Eccl. 2. 26. Dan. 1. 17. 2. 21.

V. 9. *Great men are not alwayes wiſe: neither do the aged underſtand judgement*] He doth not object doting to old men, but ſhews, that age is not the cauſe of wiſdom, neither is it the old mens priviledge to be wiſe onely, but ſometimes young men may be wiſe as well as they: Or old age doth not of its own nature bring wiſdome with it.

great men] Men in authority, Officers, as it is tranſlated, Eſth. 1. 8. But here it ſhould rather be men of many years, oppoſed to young men, or men of few years or days, as verſe 8, and Chapter 30. 1. And that agrees well with the end of this verſe, where they are called Aged.

are not alwayes wiſe] *Alwayes,* is not in the originall, but is added by the Interpreters to expreſſe the ſenſe of the text the better; for ſome old men are wiſe, though all be not.

neither doe the aged] See on Chap. 12. 12.

underſtand judgement] Know alwayes what is right. For judgement, ſee on Chap. 22. 4. *Broughton* reads the verſe thus, *Men of not great time may be wiſe; as the old underſtand the right.* But the former ſeems more ſutable to what went before. verſe 6, 7.

V. 10. *Therefore I ſaid hearken to me, I alſo will ſhew my opinion*] In this verſe ye have Elihu's full reſolution to ſpeak. 1. Becauſe he had waited as long as any of them had any thing to ſay, and therefore now might ſpeak without immodeſty, though he were younger then they, verſe 11. 2. Becauſe they had not done the work they undertook to convince Job, and therefore might well give way to another to do it, verſe 12. 3. He ſhewes the reaſon why they could not do it, to wit, leſt they ſhould be proud, verſe 13. 4. He promiſeth a new way of convincing Job, verſe 14. The ſumme of this verſe is; I think fit to entreat you all, and eſpecially thee O Job, to heare me patiently. For I think it needfull to deliver my opinion, ſeeing ye have ſpoken nothing to the purpoſe all this while, nor as becomes men of your years, and experience to ſpeak.

Therefore I ſaid] See on chap. 16. 1.

hearken to me] Heb. *Hear thou me.* Thou O Job: or every one of you his friends. So God ſpeaks in the ſingular number in every Commandment, though he ſpake to thouſands, that every one might apply it to himſelf in particular, Exod. 20. 3, 4, *&c.* Elihu would have every one of them to hearken to him, as if he had ſpoken to him only. For the word ſee on chap. 13. 17.

I alſo will ſhew mine opinion] See on verſe 6.

V. 11. *Behold I waited for your words; I gave eare to your reaſons, whileſt you ſearched out what to ſay*] Here is an anſwer to an objection. There is no need that you ſhould ſpeak, when ſo many wiſe men have abundantly anſwered all that Job hath objected: And he might be ſatisfied with what they have ſaid, unleſſe he were obſtinate in his opinion. Elihu anſwers, that he had carefully weighed all they had ſaid for themſelves, and for Gods glory, and againſt Job, and found that a further anſwer was needfull; for they had not given ſatisfaction in the former controverſie. It is as if Elihu had ſaid, Surely ye cannot rightly any way charge me with misbehaviour for dealing with you in this ſort, foraſmuch as I never went about to interrupt you in your talke; Nay, I did not onely liſten to your words, but I did alſo moſt diligenrly conſider what they might import, ſtill looking when ſomething ſhould come from you, wherewith Jobs words might ſoundly have been anſwered.

Behold] See on Chap. 1. 12.

I waited for your words] He turnes his ſpeech again to Jobs friends: I ſtaied to ſee what anſwer you would give to Jobs laſt ſpeech. For Words, ſea on Chap. 19. 28. on the word Matter.

I gave eare] I hearkened diligently.

to your reaſons] Heb. *to your underſtandings.* To the arguments you brought, to ſee whether they were ſound or no: I ſought to underſtand not onely what you ſaid, but alſo what you meant.

whilſt you ſearched out] This ſhewes, that they had kept ſilence a great while, before Elihu ſpake: He gave them much time to ſtudy for new matter.

what to ſay] What further arguments you might uſe againſt Job. Heb. *Words.*

V. 12. *Yea I attended unto you; and behold there was none of you that convinced Job, or that anſwered his words*] But I ſee, I was deceived in my expectation: For when I had weighed all things which ye brought, I found nothing to be ſpoken of you ſufficient to prove Job to be an ungodly man, as you charge him, neither have ye well anſwered his arguments to the contrary, nor convinced him of his unbeſeeming ſpeeches of Gods carriage toward him.

Yea I attended unto you] I throughly weighed your words, as if I had looked into you.

and behold] See on Chap. 1. 12.

there was none of you] Every one of you might think himſelfe able to confute Job, but the beſt of you could not do it.

that convinced Job] That ſpake againſt him to purpoſe, ſo as that he might find no juſt anſwer for himſelf. For convince, ſee on Chap. 15. 3. on the word reaſon. For Job ſee on Chap. 1. 1.

or that anſwered his words] That gave a ſatisfactory anſwer to his reaſons brought to cleer himſelf. He could not deny, but they anſwered largely; but he counts anſwers to no purpoſe, to be no anſwers. For anſwer, ſee on Chap. 16. 1.

V. 13. *Leſt ye ſhould ſay, we have found out wiſdom: God thruſteth him down, not man*] This I ſay, leſt you ſhould flatter your ſelves, as if you had ſufficiently convinced Job and he remained obſtinate, ſo that none but God can put him out of his good conceit of himſelf, and therefore we leave him to God to convince him. Or, leſt you ſhould think, that you have now hit the naile on the head, and brought an unanſwerable argument to prove Job an ungodly man, becauſe his afflictions are ſuch as no mortal man could inflict upon him, and therefore God, who is moſt juſt, and cannot be deceived, hath in afflicting him thus heavily paſſed ſentence on our ſide, that he is a wicked man. This argument ſeems to be taken out of Jobs own confeſſion, Chap. 19. 5, 6.

leſt ye ſhould ſay] For Say, ſee on Chap. 16. 1.

we have found out] See on Chap. 17. 10.

wiſdom] See on Chap. 28. 12.

God] See on Chap. 8. 3, 5.

thruſteth him down] Drives him from one affliction to another, as the winde doth the leafe.

and not man] See on Chap. 1. 1.

V. 14. *Now he hath not directed his word againſt me; neither will I anſwer him with your ſpeeches*] In theſe words Elihu ſeekes to get Jobs good will, that he might the more willingly attend to what he had to ſay. He intimates therefore to Jobs friends, that he would not deale with him as they had done, neither in the manner, nor matter of his ſpeeches. Would not be ſo harſh in words againſt him, as they were: For Job had not ſpoken any thing to provoke him, as they conceived he had done againſt them: Neither would he bring ſuch weak reaſons as they had done againſt Job; for that would do no good; but he would bring milder words, and better arguments; and ſo it ſeems he did; for he ſtopt Jobs mouth, and prepared him to ſubmit to Gods following diſcourſe.

Now he hath not directed] Not ſet his words in order, as ſouldiers in battel array to fight againſt me. Heb. *ordered.* See on Chap. 13. 18.

his words againſt me] Or, *his words to me.* He hath not diſputed againſt me, but againſt you; yet ſeeing ye cannot anſwer him, I will endeavour to do it.

neither will I anſwer him] See on Chap. 15. 13. & 20. 10. on the words, Turneſt, and Reſtore. Here it is put for returning words, that is, anſwering.

with your ſpeeches] With your arguments, or rather with other as weak as they. I will bring ſtronger arguments againſt him, and come better prepared for the combat. It is true, that Elihu had better arguments, yet ſometimes he uſed ſuch as they did, but in milder words, and to better purpoſe; not to prove Job a wicked man, but to ſhew that he had carried himſelf irreverently in his ſpeeches toward God.

V. 15. *They were amazed, they anſwered no more, they left off ſpeaking*] Theſe words are not the Writers, but Elihu's own, turning away his ſpeech from Jobs three friends to the auditors (whereof there might be ſome ſtore at ſo great a diſpute) that he might gird them the more for their ignorance.

They were amazed] They were ſo confounded with Jobs arguments, that though Elihu had rubbed them up, and ſtayed awhile, to ſee what they would do, yet durſt they not enter into the liſts with Job any more. They were ſo amazed, that they were even broken in their underſtanding, as it were, and utterly unfit to diſpute with Job any more.

they anſwered no more] They were as mute as fiſhes. See on Ch. 16. 1.

they left off ſpeaking] Heb. *They removed ſpeeches from themſelves.* That is, ſpeech was removed from them. They were as ſilent as if they had loſt their natural faculty of ſpeaking. See the like phraſe Chap. 3. 3. It was ſaid, Heb. one ſaid.

V. 16. *When* I *had waited* (*for they ſpake not, but ſtood ſtill and anſwered no more*)] This verſe, and the former may both be read in the preſent Tenſe, *They are amazed, they anſwer no more, they leave off ſpeaking. Seeing* I *have waited, but they have not ſpoken, but ſtood ſtill, and anſwered no more,* I *will anſwer, &c.* So the preter Tenſe is put for the preſent, Pſal. 1. 1. And ו is tranſlated, Seeing, Chap. 28. 21. כי But Chap, 23. 6. Ye ſee that they will not be provoked to ſpeak, therefore I will.

When I *had waited*] For the anſwer of Jobs three friends to his laſt ſpeech.

for they ſpake not] See on Chap. 13. 22. They deceived my expectation, I could get no words from them.

but ſtood ſtill] Their tongue ſtood ſtill: They ſpake never a word.

and anſwered no more] See on Chap. 16. 1. He uſeth many words to the ſame purpoſe to ſhew their great ſilence, which he much marvelled at.

V. 17. *I ſaid I will anſwer alſo my part, I alſo will ſhew mine opinion*] Here is Elihu's progreſſe in his ſpeech after ſome ſilence. In which ye have, 1. His reſolution to ſpeak again in this verſe. 2. His ability, verſe 18. 3. His inſtigation, verſe 19, 20. 4. His caution in ſpeaking, verſe 21, 22. The ſumme of this verſe is, that Elihu conceives it was now come to his turne to ſpeak, and neceſſity called him to it, ſeeing all the reſt held their peace.

I ſaid] This is not in the Original, and may better be left out, as was ſhewed in ths various reading of the former verſe.

I will anſwer alſo] See on Chap. 16. 1.

my part] I will take a turne, and ſupply what was wanting in your anſwers. See on Chap. 20. 29.

I alſo will ſhew mine opinion] See on verſe 6.

V. 18. *For I am full of matter, the ſpirit within me conſtraineth me*] Though your ſtore be done, yet I come well prepared. I have ſuch ſtore of ſolid and convincing arguments, that though I would never ſo faigne contain my ſelf, my ſpirit will not ſuffer me.

For I am full] I have abundance, I am like a woman with childe: I cannot keep it in.

of matter] Heb. *of words.* Of good arguments to convince Job, which ye cannot do.

the ſpirit] It may be underſtood of Gods Spirit, or his own. For ſpirit, ſee on Chap. 15. 2. upon Vaine knowledge.

within me] Heb. *of my belly.* By the belly is meant the internal parts, where the ſoul hath his manſion, Prov. 20. 27, 30. & 22. 18. Hab. 3. 16. Joh. 7. 38. See more on Chap. 15. 2.

conſtraineth me] The thoughts of my heart are like winde in my belly. They do ſo pinch me, that I cannot keep them in. They want roome, and preſſe to come out, Pſal. 39. 3. Jer. 20. 9.

V. 19. *Behold my belly is as wine, which hath no vent, it is ready to burſt like new bottles*] In this verſe he ſets out the trouble that he had to keep in his thoughts. They were too many to be encloſed in ſo little room as his breaſt. In the next he ſhews the way of eaſing himſelf. His trouble he ſets out in this verſe by a ſimilitude from wine ſhut up in new bottles, which if it finde not a way out, will make a way. He elegantly compares words ſhut up in the minde deſirous to utter them, to wine, the ſoul to bottles, ſilence to the ſtopple, which keeps in the wine, the grief of the minde hereupon to the breaking of the bottles, ſpeech to the opening of them, by taking away the ſtopple of ſilence. The ſumme is, he ſhould be much troubled if he might not have free licenſe to vent his minde fully in this buſineſſe.

Behold] See on Chap. 1. 12.

my belly] See on Chap. 15. 2.

is as wine] As new wine, which being not througly purged, cannot be ſhut up in bottles without danger of breaking, Mat. 9. 17.

which hath no vent] Heb. *which is not opened.* Therefore ſome read it, *my belly is as a bottle of wine, which is not opened*: Fetching the word bottle out of the end of the verſe: Others make it two ſimilitudes: one in the beginning of the verſe, taken from great veſſels of new wine, ſtopt up before they have done working, which makes the veſſels break: The other in the end of the verſe, from bottles that are ſtopt too cloſe, which are burſt by the force of the wine ſhut up in them, and ſeeking to break priſon. Elihu's intent, by one, or both ſimilitudes, was to ſhew what a trouble it was to him to refraine from ſpeaking. For the word ſee on Chap. 29. 19. upon the word, Spread out.

it is ready to burſt] Heb. *it will be cleft aſunder.* See on Chap. 26. 8. on the word, Rent. He ſhewes the peril of not ſpeaking. It would make his minde as uſeleſſe as a broken bottle. Or, he ſets out the neceſſity of ſpeaking by fulneſſe of thoughts working in his minde, which will break out, do he what he can.

like new bottles] Though new bottles be ſtronger then old to keep in wine, yet the wine may be ſo ſtrong that it may break them. So Elihu's deſire of ſpeaking was ſo great, that though he ſhonld do all he could to keep in his words, yet they would burſt out. Piſcator conceives by new bottles to be meant bottles of new wine, becauſe elſe it ſeems to croſſe our Saviours ſpeech, Matth. 9. 17. Who makes old bottles more ſubject to be broken by the wine, and new ones to hold ſtrongeſt. As ſome in the beginning of the verſe take wine for bottles, ſo in the end bottles may be taken for bottles of new wine.

V. 20. *I will ſpeak that I may be refreſhed: I will open my lips, and anſwer*] Therefore will I ſpeak, that I may take breath, and that I may at length freely pour out that I have ſo long time conceived and concealed in my breaſt.

I will ſpeak] See on Chap. 13. 22.

that I may be refreſhed] Heb. *that I may breath.* That I may not be ſo ſtraitned as before (in verſe 18, 19.) but may have more ſpace to put forth my thoughts, and enlarge my ſelf.

I will open my lips] I will begin to ſpeak. For as a man cannot ſpeak ordinarily without opening his lips, ſo a dumb man may open his lips, that cannot ſpeak at all. And they that can, may open their lips for other ends, as to eat, drink, or breath. For open, ſee on Chap. 29. 19. on the words, ſpread out. For lips, ſee on Chap. 15. 6.

and anſwer] Anſwer Job better then ye have done. Or ſpeak my minde; for ſo the word is uſed for ſpeaking firſt, and tranſlated ſo, Chap. 3. 2. See more on Chap. 16. 1.

V. 21. *Let me not I pray you accept any mans perſon, neither let me give flattering titles unto man*] In this verſe he ſets down the manner how he purpoſeth to carry himſelf in his enſuing diſcourſe, and gives the reaſon of his warineſſe in the next verſe. Elihu deſires in this verſe, that they would not be offended, if without regarding any mans favour or authority, ſo as to prejudice the truth, he ſpeak his mind freely, and forbeare pleaſing titles, and flattering proems.

Let me not] Do not expect it of me, nor be offended if I do not. Or *I will not.* So אל is uſed, Pſal. 121. 3, 4.

I pray you] Or, now, as that particle is tranſlated, Chap. 5. 1.

accept any mans perſon] Heb. *accept the face of man.* I will not regard any man in this diſpute out of favour, but deal fairly according to the truth of the cauſe. Many judge amiſſe, becauſe they look on mens faces, or have reſpect to kindred, friendſhip, might, more then to the right, I will not ſo do. I will neither look upon you as opponents, nor upon Job as an anſwerer, but indifferently upon the thing in queſtion, and determine alſo accordingly. This fault of accepting perſons Job had taxed his friends for, Chap. 13. 7. Elihu will not offend him in that kind, nor his friends neither. For the phraſe, ſee on Chap. 13. 8. For accepting, ſee on Chap. 21. 3. upon the word, ſuffer. For perſon, or face, ſee on Chap. 14. 20. on the word countenance. For man, ſee on Chap. 1. 1.

neither let me give flattering titles] The word is uſed onely here, and in the next verſe, and Iſa. 44. 5. & 45. 4. and there it ſignifies no more then to name. Neither can it be as Mercer, and others, to uſe hidden titles, intimating that he would not talke at rovers, as they did, telling Job that wicked men were confounded by God, but not calling him ſo; but would directly accuſe him, for this is contrary to Elihu's ſcope, who deſired to juſtifie Job, and to the uſe of the word in Iſaiah, where no ſuch thing is intended. But ſeeing the word is plainly uſed in an ill ſenſe here, as appears verſe 22. it muſt needs be taken for giviug flattering titles as *Semper Auguſtus* to the German Emperours. He would not flatter Job nor them with high titles, though they were ancienter then he, but would carry the buſineſſe by meer ſtrength of argument, not by oratorical and rhetorical inſinuations.

unto man] See on Chap. 14. 1.

V. 22. *For I know not to give flattering tittles, in ſo doing my maker would ſoone take me away*] Here he gives two reaſons why he would not flatter. The one, becauſe he had not been ſo bred, but in a plaine down-right way, not uſing to flatter great men. The other, becauſe he feared God would inflict ſome great judgement upon him, if he ſhould ſo do. I know not how to go about ſuch an unuſual work; and if I had a will to go about it, I ſhould look upon God, as on one having ſome great judgement ready to deſtroy me.

For I know not] I am not acquainted with ſuch courſes, Or, I allow not of ſuch wayes: As this word is uſed, Pſal. 1. 6.

to give flattering titles] See on verſe 21. where the ſame word is uſed. Heb. *I know not how I ſhould give flattering titles.*

in ſo doing] This is not in the Original, but well added, to ſhew the true meaning of the Text.

my Maker] He that created me. Or, he that formed me in the womb. See on Chap. 10. 8. And on Chap. 14. 9. upon the word, Bringeth forth.

ſhould take me away] From among men by ſome violent death, Pſal. 28. 3. Job 27. 21. For the word, ſee on Chap. 21. 3. upon the word, Suffer.

CHAP. XXXIII.

Verſ. 1. W*Herefore Job I pray thee, hear my ſpeeches, and hearken to all my words*] Now Elihu turns his ſpeech from Jobs friends unto Job himſelf and falls cloſe to his work. In the 33, 34, and 35. Chapters, he repeates divers of Jobs ſpeeches, and anſwers them. In the 36. and 37. Chapters, he confutes thoſe complaints which Job had raſhly poured out againſt God. And ſometimes he calls upon Job to anſwer for himſelf, that he might not ſay, he had no liberty to clear himſelf. In this Chapter, there is. 1. His Preface to Job, to perſwade him to attend, and to be willing to be convinced, and that unto verſe 8. 2. The confutation of ſome of Jobs ſpeeches, to v. 31. 3. The concluſion, to the end of the Chapter. In the Preface. 1. He calls upon Job for audience, verſe 1, 2. 2. He uſeth arguments to perſwade him, and that 1. From the matter he had to ſpeak, verſe 3, 4. 2. From the manner of pleading, verſe 5, 6, 7. In his invitation. 1. He exhorts Job to hear him, verſe 1. 2. He ſhews his willingneſſe to informe him, verſe 2. In this verſe he intimates thus much, that though Jobs friends were much to blame in condemning him, yet he had rather ſpend time in ſetting Job right, then in quarrelling with them, and therefore principally deſires audience of him whom it moſt concerned.

Wherefore] Heb. *And truly.*

Job] See on Chap. 1. 1.

I pray thee] He turns his ſpeech to Job, and ſpeakes by way of intreaty, wiſhing him not to think hardly of him becauſe his friends dealt ſo hardly with him, nor to deſpiſe him becauſe of his youth, but to give good eare to him.

hear] See on Chap. 13. 17.

my ſpeeches] Which I ſhall utter for thy good.

and hearken] Give eare to them: ſo much the word imports in the Original.

to all] I will be very careful of my words, not to ſpeak one word but what ſhall be profitable unto thee; and therefore I would have thee attend ſo diligently, that not one of my words be loſt.

my words] See on Chap. 19. 28. upon the word, Matter.

V. 2. *Behold now I have opened my mouth, my tongue hath ſpoken in my mouth*] I have begun to ſpeak (in the former Chapter) and I am willing to proceed; be careful therefore to attend.

Behold] See on Chap. 1. 12.

now] See on Chap. 32. 21. on, I pray you,

I have opened] See on Chap. 32. 20. & 29. 19. upon the word, ſpread out.

my mouth] See on Chap. 15. 5.

my tongue] See on Chap. 15. 5.

hath ſpoken] See on Chap. 13. 22.

in my mouth] Heb. *in my palat.* A figure of the part for the whole. Or, *with my palat*; for both tongue and palat are inſtruments of ſpeaking. So ב is traſlated, with Chap. 16. 10.

V. 3. *My words ſhall be of the uprightneſſe of my heart, and my lips ſhall utter knowledge clearly*] He perſwades Job to hear him. 1. Becauſe of his upright dealing with him, in this verſe. And 2. Becauſe of the ſame nature. He was a man like to Job, verſe 4. In this verſe he diſſwades Job from being angry, if he ſhould ſpeak ſome things that might diſpleaſe him; for if Job as a man might erre, another man might ſee to ſet him right better then himſelf, we all favour our ſelves too much. Job had found his friends too harſh, and Elihu might well fear that therefore he would not hear him patiently, but might fear that he would deal ſo with him alſo. He aſſures him therefore, that he would not be like his other friends, but would deal very candidly with him.

My words] Which I ſhall now utter to ſhew thy errour. O! Job.

ſhall be of the uprightneſſe of my heart] Rather, *ſhall be out of*; or, *according to the uprightneſſe of my heart.* I will ſpeak as I think. A ſecret reproof to Jobs friends, who, as Elihu conceives, ſpake worſe of him then they could think in their hearts. However Elihu did not intend to make the uprightneſſe of his heart the ſubject of his ſpeech, as the tranſlation ſeems to carry it (ſee the like phraſe, Pſal. 45. 1.) but to intimate to Job that he would not diſſemble with him. Heb. *My words ſhall be the uprightneſſe of my heart.* That is, I will ſpeak moſt uprightly. Or, *ſhall utter the uprightneſſe of my heart.* So the beginning of the verſe is ſupplied out of the end, Pſal. 70. 1. For heart, ſee on Chap. 15. 12.

and my lips] See on Chap. 15. 6.

ſhall utter knowledge] Heb. *ſhall ſpeak knowledge.* I will ſpeak what I know to be true.

clearly] I will as it were fan or ſcoure my words from all chaffe and droſſe, Zeph. 3. 9. Iſa. 49. 2. He would not ſpeak falſe or deceitful words. See on Chap. 22. 30. on the word, Pureneſſe.

V. 4. *The ſpirit of God hath made me, and and the breath of the Almighty hath given me life*] Some knit this verſe to the former, and make this to be the ſenſe of it. Thou mayſt hearken to me, though I be younger then thou art, for I am a man as well as thou, and have a ſoul and body as thou haſt, and therefore as well know what is right. Others knit it to the verſes following, as if Elihu had ſaid, I am not God, to terrifie thee, but a man altogether like thy ſelfe, and therefore thou mayſt boldly reaſon with me, and haſt a fair oppertunity to clear thy ſelf, if thou canſt.

The ſpirit] See on chap. 15. 2, upon vaine knowledge.

of God] See on chap. 8. 3, 5.

hath made me] See on chap. 14. 9. upon the word, Bringeth forth.

and the breath] An alluſion to Gen. 2. 7. To mans creation at firſt, where the body came by formation, and the ſoul by inſpiration. So do both alſo in the wombe. The one is made, the other inſpired by Gods Spirit.

of the Almighty] See on chap. 8. 3, 5.

hath given me life] By breathing a living ſoul into me, chap. 10. 9, 12.

V. 5. *If thou canſt anſwer me, ſet thy words in order before me ſtand up*] Now he perſwades Job to audience from the manner of his ſpeaking, wherein. 1. He gives him leave to ſpeak freely for himſelf, in this v. 2. He gives him a ground of free ſpech, in that he ſpeaks not to God, but to a man like himſelf, v. 6. 3. He ſhewes the effect of this ground, he neither can, nor will terrifie or trouble him, as God might if he ſhould reaſon with him, v. 7. The ſum of this is, as if Elihu ſhould have ſaid, I intend not to take advantage of thine afflictions to inſult over thee as thy friends have done; but give thee free leave, when I have ſpoken to uſe all thy ſtrength to anſwer for thy ſelf.

If thou canſt anſwer me] I purpoſe to uſe undeniable arguments, yet if thou thinkeſt thou canſt overthrow them, come into the liſts. Others read it with a comma between, thus, *If thou canſt, do thou anſwer me.* I give thee free leave to do it, and to give anſwer to every one of my arguments, I will hear, as well as ſpeak, v. 32. For Anſwer, ſee on chap. 20. 10. & 15. 13. on the words, Reſtore, Turneſt.

ſet thy words in order before me] Muſter up thy anſwers like ſo many ſouldiers to oppoſe me. A metaphor from military affairs, wherein ſouldiers are ſet in rankes to reſiſt the enemy ſetting upon them. See on chap. 32. 14. & 13. 18.

ſtand up] Broughton reads it, *Stand to it*; Deodat, *preſent thy ſelfe to the combat.* Heb. *Set thy ſelfe.* Or, *Settle thy ſelf.* He continuing in his military metaphor. Either he meanes that Job ſhould like a ſouldier take his ground to ſhew his readineſſe to defend himſelf, or ſtand his ground and not give way to his arguments againſt him, if he be able to confute them. Thus valiant ſouldiers chuſe and maintaine their ground.

V. 6. *Behold I am according to thy wiſh in Gods ſtead, I alſo am formed out of the clay*] I have heard thee wiſh, O Job, that thou mighteſt diſpute with God, provided, that he would not daunt thee with his Majeſty. Lo, thon haſt thy wiſh; I that am a man every way like thy ſelf, will plead Gods cauſe againſt thee. Set then upon the work.

Behold] See on chap. 1. 12.

I am according to thy wiſh] Heb. *I am according to thy mouth.* Thou didſt wiſh for a free and equall handling of thy cauſe, now thou maiſt have it. chap. 9. 34, 35. & 13. 18. & 31. 35. & 23. 3, 4. For mouth, ſee on chap. 15. 2. This agrees well with Jobs deſire in the places quoted. Others read it thus, *I am as thou* Heb. *According to thy meaſure.* So this word is uſed onely to ſet out a likeneſſe of two things. Numb. 6. 21. & 7. 5. And this anſwers well to the words following of an equall formation.

in Gods ſtead.] Heb. *For God,* as chap. 13. 7. I will be his deputy, and plead his cauſe for him, and ſhew, how thou haſt wronged him. Thou ſhalt not need ſo earneſtly to ſeek him to diſpute with him, I will undertake the buſineſſe for him. Others read it, *I am Gods,* or, *I belong to God, as thou doſt,* For I alſo am made by him; as follows. For God, ſee on chap. 8. 3, 5.

I alſo] See on chap. 16. 4.

Am formed] Heb. *Am cut out.* An alluſion to the potters, who when they purpoſe to make an earthen veſſel, cut out a lumpe of clay to make it oft: So did God form Adams body, Gen. 2. 7. To which Elihu now alludes, inſtancing rather in Jobs and his joint Original, then ſeveral framing in the womb. For conjunction works ſtronger on mens affections, then diviſion. Neither was Elihu ſo formed in the womb, but in Adam his firſt parent, as Job alſo was.

out of the clay] See on chap. 13. 12.

V. 7. *Behold, my terrour ſhall not make thee afraid, neither ſhall my hand be heavy upon thee*] I cannot fright thee with my glory, nor lay ſuch diſeaſes upon thee, as God can, and therefore thou needeſt not be afraid to reaſon freely with me. Theſe were the two things that Job deſired of God, chap. 9. 34. & 13. 21. And Elihu grants both, ſo that now Job was much to blame, if he could not cleare himſelf upon his own termes. He hath now a man, as he was, to reaſon the caſe with him, as he did deſire, chap. 9. 32. And therefore muſt make his cauſe good, or be without excuſe. Thus Elihu like a cunning diſputant takes advantage of all Jobs words.

behold] See on chap 1. 12.

my terrour ſhall not make thee afraid.] See on chap. 9. 34. & 13. 21.

neither ſhall my hand] See on chap. 13. 21.

be heavy upon thee] Lay load on thee, or puniſh thee ſorely, as God hath now done, and thou feareſt he will do more, though thou unjuſtly conceiveſt he hath no cauſe ſo to do. See the phraſe, Pſal. 32. 4.

V. 8. *Surely thou haſt ſpoken in mine hearing, and I have heard the voice of thy words, ſaying*] Here begins Elihus charge againſt Job, wherein having finiſhed his preface, he begins to confute thoſe things, which he did diſlike in Jobs former ſpeeches. The charge is laid down, in general in this v. In particular, v. 9. 10, 11. The anſwer holds to the end of the Chapter: and conſiſts of two heads. 1. That God is not tied to give an account of his actions, v. 12, 13. 2. That though his actions may be diſpleaſing to fleſh and blood; yet he makes men underſtand by the iſſue, that if they ſtoope to his proceedings, all is for their good. The ſum of this v. is, as if he had ſaid, I meddle not with thoſe things, which thou haſt ſpoken well, not with thy life, I deny not, but thy afflictions are heavie. I confeſſe, thou haſt ſpoken many things very truly, and wiſely concerning God. But yet I muſt needs taxe thee for ſome things indiſcretely ſpoken, and ſuch as thou canſt not deny; I will not charge thee with odious conſequences to take advantage againſt thee, but with ſuch things, as I have heard with mine own eares.

Surely] The thing is unqueſtionable. Deny thou caſt not. See if thou canſt defend it.

thou haſt ſpoken] See on Chap. 16. 1.

in mine hearing] Heb. *In mine eares.* See on Chap. 15. 21. on the word, Eares.

and I have heard] See on Chap. 13. 17.

the voice] See on Chap. 15. 21. on the word, Sound.

of thy words] Of things indiſcreetly ſpoken by thee, whereof now I muſt charge thee.

ſaying] This is added to uſher in the following accuſations.

V. 9. *I am cleane without tranſgreſſion; I am innocent, neither is there iniquity in me*] Three things are here laid to Jobs charge by Elihu. 1. That he ſhould deny himſelf to be ſinful, in this v. 2. That he accuſed God of picking quarrels with him, v. 10. 3. Of afflicting him over-heavily, v. 11. True it is, that Job in his eager maintaining his innocency, and fence of his paines caſt out ſuch raſh ſpeeches againſt God, and was therefore worthy to be blamed, yet did he many times recollect himſelf, & ſpeak meanly of himſelf, and reverently of God, acknowledging his own ſin, and Gods juſtice. The accuſation in this v. ſeems to be gathered out of theſe places, Chap. 10. 7. & 16. 17. & 23. 10, 11. & 27. 5.

I am cleane without tranſgreſſion] Elihu underſtands Job, as if he did not acknowledge himſelf guilty of any ſin. For tranſgreſſion, ſee on Chap. 7. 21.

I am innocent] It comes from a word, that ſignifies to protect: thence alſo comes another word, that ſignifies an haven, as if Job had ſaid, I am ſafe, my innocency will be a protection and haven to me. The Rabbins uſe the word for kembing, as if he had ſaid, I am as neat, as a man that hath kem'd his head, and had not an haire amiſſe.

neither is there iniquity in me] See on Chap. 7. 21.

V. 10. *Behold, he findeth occaſions againſt me, he counteth me for his enemy*] This accuſation is picked out of Chap. 9. 17. & 13. 24, & 14. 17. & 16. 9. & 19. 11.

Behold] See on Chap. 1. 12.

he findeth] See on Chap. 17. 10. God findeth.

occaſions] Picks out ſomewhat to quarrel againſt my actions. Or, *Breaches.* That is, occaſions to break off his favour from me, and to deſtroy me. So the word is uſed, Numb. 14. 34.

againſt me] To accuſe me, as giving cauſe of mine own deſtruction.

he counteth me for his enemy] Theſe words are expounded on Chap. 13. 24. & 19. 11.

V. 11. *He putteth my feet in the ſtocks; he marketh all my paths*] Here Elihu quotes Jobs very words, Chap. 13. 27. where all theſe words were expounded. Let the Reader ſee there. And the latter part alſo is charged upon God by Job, Chap. 14. 16.

V. 12. *Behold, in this thou art not juſt: I will anſwer thee that God is greater then man*] Elihu's firſt anſwer is contained in this v. and the next. The ground is this, to wit, Gods greatneſſe. The concluſion from hence v. 13. An impoſſibility for any creature to bring God to an account for his actions. The ſum of this v. is, as if he had ſaid, I will not call in queſtion thy life or converſation. I believe thou haſt carried thy ſelf well formerly toward God and man, as thou haſt profeſſed, and many can bear witneſſe. But I muſt needs blame thee for thy late irreverent expreſſions againſt God, as if thou hadſt forgotten the diſtance between God and thee: Jobs friends had touched upon this ſtring before, of Gods greatneſſe: but it was to a different end. Their ſcope was to prove Job to be a wicked man, becauſe the great God had ſo greatly afflicted him. But Elihu's intent is, to ſhew Job his errour in that he had in unſavory expreſſions through infirmity and out of the greatneſſe of his paine carried himſelf irreverently toward God, which he had need to repent of, though he were a godly man. They ſought to bring Job to diſpaire; Elihu endeavours to bring him to repentance, which God effects afterwards.

Behold] See on Chap. 1. 12.

in this] That thou braggeſt of thine own innocency, complaineſt of Gods dealing too hardly with thee, and deſireſt to contend with him in judgement about it.

thou art not juſt] Thou haſt offended, and canſt not be juſtified. See on Chap. 9. 20.

I will anſwer thee] See on Chap. 16. 1.

that God is greater then man] Or, *that God is more then man.*

More in Majeſty and Power, in Wiſdome and Juſtice. And therefore thou haſt much forgotten thy ſelfe, and haſt not carried thy ſelf ſo humbly and reverently toward him as thou oughteſt, but overboldly, in ſeeking to contend with him, as if thou wert his equall. For God, ſee on Chap. 4. 9. & 11. 5. For greater, on Chap. 32. 9 For man, on Chap. 5. 17. & 9. 2.

V. 13. *Why doſt thou ſtrive againſt him? for he giveth not account of any of his matters*] What preſumption is this, that thou dareſt plead with God, who is Supream over all, and neither uſeth, nor is bound to give a reaſon to any man of his actions, as an inferiour.

Why doſt thou ſtrive] Contend with him in judgement, or plead with him. See on Chap. 13. 6. on the word, Pleadings.

againſt him] Againſt God. Which is alſo underſtood in verſe 10. See there.

for] Thou haſt no reaſon ſo to do, but deſireſt it in vaine, for God will not be brought to a reckoning, Or, *that*. Why doſt thou ſo often complain, that God will not give thee a reaſon why he layes ſo many afflictions upon thee. As Chap. 10. 2. & 13. 23, 24. & 19. 7. & 23. 4, 5.

he giveth not account] Heb. *he anſwereth not*. If thou demand a reaſon, he is not tied to give it. For anſwering, ſee on Chap. 16. 1.

of any of his matters] Heb. *of all his matters*. But it is well tranſlated, any, as alſo, Pſal. 147. 20. For though God pleaſe ſometimes to condiſcend ſo low, as to give a reaſon of ſome of his actions, yet it ſets out his Majeſty more to ſay, that he is not tied to give account of any one of them. For matters, ſee on chap. 19. 28.

V. 14. *For God ſpeaketh once, yea twice, yet man perceiveth it not*] Though God be not tied to give an account of his actions, nor will not admit man to contend with him in judgement, yet doth he ſometimes finde out gracious wayes, or meanes, to acquaint man with his will, who yet is ſo ſenſeleſſe, that he apprehends not what God aimes at in his proceedings with him. So that if thou O Job underſtandſt it not, the cauſe is not Gods ſilence, but thy dulneſſe. Here begins Elihu's ſecond anſwer to Jobs former ſpeeches, which is ſet downe. 1. In general in this verſe. 2. In particular, from verſe 15. to verſe 29. 3. He ſummes up altogether, ver. 29. 30.

For] Rather, *When*. As it is tranſlated, Chap. 7 13. So it makes way for *Then*, in ver. 16. And here is no reaſon given, as this Tranſlation ſeems to intimate, nor no oppoſition to what went before, as they think, who tranſlate it, *But*.

God] See on Chap. 8, 3, 5.

ſpeaketh] Maketh his minde known, as men do theirs by words. See on Chap. 13. 22.

once] To ſome men, but once: to others, oftner.

yea twice] A certain number for an uncertain, as appears by ver. 29. See the like phraſe, Pſal. 62. 11.

Yet man perceiveth it not] He is ſo dull by nature, that he cannot perceive Gods meaning. Others read it thus, *or twice, if a man perceive it not*. Or. *To him that perceives it not*. If a man regards not Gods ſpeech at firſt, he will ſpeak again to him, till he do take notice of it, verſe 16. 1 Sam. 3. 4, 6, 8, 10.

V. 15. *In a dream, in a viſion of the night, when deep ſleep falleth upon men, in ſlumbrings upon the bed*] Now he ſets out the ſeveral wayes God uſed to make his will known to his people by, before the Scriptures were written. 1. By dreams and viſions, to verſe 19. 2. By ſickneſſes and diſeaſes, to ver. 23. 3. By Prophets, to verſe 29. In the firſt part, 1. The way of Gods revealing himſelf is ſet down in this verſe. 2. The benefit of it, from ver. 16 to v. 19. In this verſe he informes them that which Eliphaz had done before, Chap. 4. 12, 13. That God did uſe to teach men by dreams, and night viſions.

in a dream] God hath taught men, not onely things that concerne the publick, but alſo ſuch things as make for their own ſouls, in dreams, Gen. 41. 1, 28. & 20. 6.

it a viſion of the night, when deep ſleep falleth upon men] See all theſe words expounded on Chap 4. 13. Some read it, *in a dream of a viſion of the night*. And that is beſt, for in dreames in the night men often ſee viſions in their ſleep, ſeldome when they lie awake. Neither doth the ſpeaker intend two wayes of revelation here, but one.

in ſlumberings upon the bed] Some make this all one with the former, and conceive that the word ſignifies any kind of ſleep. Others, that it ſignifies onely a light kind of ſleep, which we call ſlumbering, and ſo it is commonly tranſlated. And they make the ſenſe to be this; that God doth not onely make his will known to men when they are ſound on ſleep, but alſo when they are between ſleeping and waking.

V. 16. *Then he openeth the eares of men, and ſealeth their inſtruction*] Now follow three fruits of Gods ſpeaking to men in viſions. 1. Inſtruction in this verſe. 2. Humiliation, verſe 17. 3. Salvation, verſe 18. For the firſt. Gods word being not then written, when he pleaſed to make men to know his will, he would not loſe his labour, but made them ready to hearken to it, and ready to retaine it. Others underſtand it of threatning them with afflictions, for neglecting him in dreames. But the former ſenſe runs ſmoother with the words aforegoing and following.

Then] When God hath ſpoken to a man in a dreame verſe 14, 15.

he openeth the eares of men] Hereby is ſignified making men to heare; for when mens eares are ſtopt, they cannot heare till the obſtacle be removed. God will make them to regard what he ſaith, both with their eares, and heart. The ſame phraſe is uſed, Chap. 36. 10, 15. Heb. *He revealeth, or uncovereth*. That men may hear the better. For eares, ſee on Chap. 15. 21. For men, ſee on Chap. 5. 17. & 9. 2.

and ſealeth their inſtruction] Leaveth ſuch an impreſſion upon their ſpirits, by this extraordinary way of revealing himſelf to them, that they never forget it all their life after, Deut. 32. 34.

V. 17. *That he may withdraw man from his purpoſe, and hide pride from man*] God, by making himſelfe known to man by dreames and viſions, brings him to repentance, and keeps him from pride.

That he may withdraw man from his purpoſe] That he may keep him from doing miſchief to others, as he did intend. So God withdrew Abimelech, Gen. 20. 6. And Laban, Gen. 31. 24, 29. Or that he may draw him away from his former ſinful courſes by repentance. For withdraw, ſee on Chap. 12. 20. on the word, Removeth. For man, ſee on Chap. 14. 1. From, is added out of the end of the verſe, to make up the ſenſe. *His purpoſe*. Heb. *His work*. See on Chap. 14. 15. By work, is meant evil work, as by a wife, a good wife, Prov. 18. 22. By wool, white wool, Iſa. 1. 18.

and hide pride from man] And drive all pride out of him; that which is not, is as it were hid, for no man can ſee it, Chap. 3. 10. Or, take away all occaſions of pride from him, by revealing to him his own vileneſſe. For pride, ſee on Chap. 20. 25. on the word, Body. For man, ſee on Chap. 14. 10. It may be Elihu might think that Job had bragged too much of his good deeds and honours, chap. 29. & 31. And therefore he puts him in minde of humbling himſelf.

V. 18. *He keepeth back his ſoule from the pit, and his life from periſhing by the ſword*] God, by his former admonition of him in dreames, gives him wiſdom to prevent deſtruction, that was ready to lay hold on him.

He keepeth back] Or, *That he may keep back*. And then it runs parallel with the former verſe. He preſerves it, as men preſerve choiſe things from loſſe, or hurt, Gen. 22. 12, 16.

his ſoul] That is, the man himſelf: Or rather, his body. See on chap. 14. 22.

from the pit] From the grave. It comes from a word that ſignifies corruption, for in the grave mens carkaſſes putrifie, and moulder away. The ſame word is uſed, verſe 24. It intimates death and deſtruction; for beſide, that none but dead men are put in the grave; if a living man be caſt into a pit where he cannot get out, he will die for want of food. Some go further, and think it ſets out the manner of death. He will deliver him from the plots of enemies, who do as it were make pit-falls for him, as men do to catch birds and beaſts: And ſo they oppoſe it to the end of the verſe; intimating, that God will deliver him, both from plots of enemies, and from open hoſtility. See on chap. 7. 9.

and his life] This ſhewes what was meant by the ſoul before.

from periſhing by the ſword] Heb. *from paſſing through*, or, *by the ſword*: Or, *from paſſing over into the ſword*. From deſtruction by war; God will not give him over into the power of the ſword no more then of ſecret plots, or he ſhall not be deſtroyed by the ſword no more then by diſeaſes, not by Gods hand nor mans. Ch. 36. 12. So we read of paſſing through the fire, not for eſcaping it, but for being burned by it, 2 Kin. 16. 3. Through the brick-kilne, 2 Sam. 12. 31. For men by ſword or fire paſſe out of this world to another. For paſſing through, ſee on Chap. 15. 19. For the word, ſword, ſome tranſlate it, dart; for as a ſword is taken out of the ſheath, and thruſt into the body, ſo a dart is caſt forth to kill men. Their ſenſe is, that he ſhall paſſe through a company of darters, or pikemen, as a deere through a company of Archers, when every one ſhoots an arrow at it, and no man can hit it; ſo ſhall he eſcape all dangers.

V. 19. *He is chaſtened alſo with paine upon his bed, and the multitude of his bones with ſtrong paine*] He comes now to the ſecond meanes, by which God made his will known to men before the Scriptures were written; intimating, that ſuch as will not be taught by viſions, ſhall be informed by ſickneſſe, which ſickneſſe is ſet out by the effects of it. 1. Pain, verſe 19. 2. Loſſe of appetite, verſe 20. 3. Conſumption of fleſh, verſe 21. 4. Danger of death, verſe 22. All theſe (ſave that we finde not, that he kept his bed) Job had now experience of.

He is chaſtened] The word ſignifies both verbally to reprove, and actually to correct; for when God corrects a man for ſin, laying ſore diſeaſes upon him, he doth, as it were from heaven, chide him for his fault. See on Chap. 15. 3. on the word, Reaſon.

alſo] This is another way, whereby God makes men to know their ſins, and his will.

with paine] Ariſing from his diſeaſe which God inflicts on him. The word ſignifies both the diſeaſe of body, and the grief of minde ariſing thereupon.

upon his bed] Not with an ordinary diſeaſe, or paine, but ſuch an one as makes him keep his bed, Pſal. 41. 3.

and the multitude of his bones with ſtrong paine] All his bones, which are many, are full of great paine by reaſon of the ſtrength of his diſeaſe. So the ſame phraſe is tranſlated, Chap. 4. 14. Others read it, *though the multitude of his bones be ſtrong*, yet his paine is ſo great, that he cannot bear it. Others thus, *and the contention of his bones is ſtrong:* That is, the paine which God contending with him for his ſin, inflicts upon him, Pſal. 38. 3, 6. For multitude, ſee on Chap. 12. 5. on the word, great. For bones, ſee on Chap. 20. 11.

V. 20. *So that his life abhorreth bread, and his ſoul dainty meat*] Loathing of meat follows ſickneſſe, and conſuming of the ſubſtance of the body follows that, verſe 21. and danger of life enſues, verſe 22. See the like, Pſal. 107. 18. All diſeaſes weaken the appetite, but ſome are ſo ſharp that they take it cleane away, ſo that no meat pleaſes, though never ſo delicate; nay nothing is ſo much diſpleaſing as meat, they cannot endure the ſight of it.

So that his life]. His life is ſo full of paine that he cannot eate.

abhorreth] As filth, which mans nature cannot endure. The word is no where elſe read, and this ſignification the Hebrew Doctors put upon it.

bread] See on Chap. 15. 23.

and his ſoul]. See on Chap. 14. 22.

dainty meats] Heb. *meat of deſire*. That is, ſuch as men uſe to deſire for the pleaſant taſte of it, and ſuch as himſelf would have been glad of in his health. See the like phraſe, Dan. 10. 3. 2 Chron. 32. 27. Pſal. 107. 30. Amos 5. 11.

V. 21. *His fleſh is conſumed away that it cannot be ſeen, and his bones that were not ſeen, ſtick out*] All his limbs being brought low, and made leane by reaſon of his diſeaſe, ſtand ſtaring out in ſuch a ſort, that except his bones, there is no one thing to be ſeen in him that repreſenteth the ſhape of a man, nothing but leanneſſe and deformity appears, he is become an Anatomy.

His fleſh] It was full, fat, and beautiful before, but now nothing remains but skin and bone; the fleſh is all gone, no footſteps remaine to ſhew what it was. For fleſh, ſee on Chap. 14. 22.

is conſumed away] Is quite gone, ſo that nothing is left but skin and bones, Pſal. 102. 5.

that it cannot be ſeen] It is not there to be ſeen, no man can perceive it.

and his bones] See on Chap. 20. 11.

that were not ſeen] That could not be diſcerned before, becauſe they were all covered over with fleſh and fat, now the fleſh being gone, they ſtick out. For the word, ſee on Chap. 16. 27. on the word, Behold.

ſtick out] Are not kept in by the fleſh as formerly. Some read it, *are diminiſhed*. Gods hand is ſo heavy upon him, that not onely it conſumes his fleſh, but alſo grindes his bones to powder. Pſal. 31. 10. & 102. 3. & 51. 8.

V. 22. *Yea his ſoul draweth neer unto the grave, and his life to the deſtroyer*] The failing of his appetite maketh his fleſh to conſume, and his life to be in danger.

Yea his ſoul] See on Chap. 14. 22.

draweth neer] Is in great danger of death. As appears by his wonderful recovery, ver. 26.

unto the grave] See on verſe 18. on the word pit.

and his life] Which is the ground of all comfort. Life it ſelfe is departing from him.

to the deſtroyers] Heb. to thoſe that kill men. Which may be underſtood either of enemies, or diſeaſes.

V. 23. *If there be a meſſenger with him, an interpreter, one among a thouſand to ſhew unto man his uprightneſſe.*] This is the third way, whereby God uſed to make his will known to men in thoſe dayes. Some he taught by dreames, others by ſickneſſe, others by men more skilfull than themſelves, others take all theſe meanes to have reſpect to one man. Firſt God acquaints him with his will by a dreame. If he will not take notice thereby, he inflicts ſickneſſe on him, to make him look about what is amiſſe in him, for which God ſhould correct him. If that worke not on him, he ſends another choice man to informe him. In this third way of revealing himſelfe to men, Firſt, he lets out mans taking notice of it, from ver. 23. to ver. 27. 2. Gods taking notice of mans repentance, ver. 27, 28. In the firſt ye have. 1. The ſucceſſe of the interpreters meſſage, in this verſe. 2. The benefits which come thereby. From ver. 24. to ver. 27.

If there be a meſſenger] A man ſent of God to make known his will. Some underſtand it of an Angel from heaven, but that is not likely, that God ſent ſuch ordinarily. Either he ſent ſome Prophet, or ſome Teacher, which are called Meſſengers, and Angels. Malac. 3. 1. Rev. 1. 20.

with him] With the ſick man to tell him why God afflicts him. Or, with any other man. For ſo the antecedent is pickt out of the words following Pſal. 87. 1, 2. & 116. 1.

an interpreter] As a Prophet, or a Miniſter, is Gods Meſſenger, becauſe ſent by him; So he is an Interpreter, becauſe he is ſent to declare to man what God would have him to do. Or, to the ſick man why God afflicts him. For the word, ſee on Chap. 16. 20.

one among a thouſand] A rare man for gifts and parts pickt out of a thouſand men. See the like phraſe, Eccl. 7. 28. He ſeemes to intimate, that himſelf is ſuch an one, and therefore Job may do well to hearken to him.

to ſhew] To make plainly known unto him. See on Chap. 15. 18. upon the word, Told.

unto man] See on Chap. 14. 1.

his uprightneſſe] Gods upright dealing with him, that he doth not afflict him without juſt cauſe, and therefore he ought to repent. Or, mans uprightneſſe. That is, what is his duty to God, and how he ought to walk uprightly with him.

V. 24. *Then he is gracious unto him, and ſaith; Deliver him from going down to the pit, I have found a ranſome*] The benefits of the good ſucceſs of the interpreters meſſage follow. Which are 1. Preſervation of his life, in this verſe, 2. Reſtauration of his health and ſtrength, verſe 25. 3. Reſtitution of the ſenſe of Gods favour, verſe 26. How deſperate ſoever the ſick mans, or any other mans caſe be, yet God will find a way to ſave his life, when his Meſſenger hath brought him to repentance.

Then] When he hath hearkened to the voice of Gods Meſſenger, and given glory to God.

he is gracious unto him] God will ſhew him mercy. By healing him, and being reconciled to him, as verſ. 25. 26.

and ſaith] To that meſſenger. He gives him commiſſion upon the mans penitency to promiſe him recovery. Or, God doth make known ſome way to him, that he will deliver him. For the word, ſee on Chap. 16. 1.

Deliver him] Acquaint him with my will. Tell him that I will deliver him. Or, he ſhall be as certainly delivered, as if God had ſent one from heaven to tell him ſo. So works of Gods grace are ſometimes attributed to his Miniſters, and inſtruments, Obad. ver. 21, 1 Cor. 9. 22. 1 Tim. 4. 16. Jam. 5. 20.

from going down] See on Chap. 21. 13.

to the grave] See on verſe 18. on the word, Pit.

I have found] I have received, and accepted. For the word, ſee on Chap. 17. 10.

a ranſome] Or, *an attonment*. He hath humbled himſelf and I am as well ſatisfied, as if he had paid a great ranſome, Or, I have received ſatisfaction by Chriſt for him. That Job had ſome knowledge of this, appears in the notes on Chap. 16. 21. & 17. 3. & 19. 25. The word ſignifies literally, to plaiſter over a thing, *to cover it*. So doth a ranſome cover ſin, Pſal. 32. 1.

V. 25. *His fleſh ſhall be freſher then a childs: he ſhall returne to the dayes of his youth*] Immediately after God hath thus ſpoken, even the very rotten fleſh of that miſerable creature ſhall appear tender and ſmooth, like unto the fleſh of a young childe, ſo that a man would think him to be reſtored again unto the freſh flower of his youth.

His fleſh] His body. See on Chap. 14. 22.

ſhall be freſher then a childs] It was conſumed, verſe 21. But now it is returned, and full, and ſoft, and tender, full of moiſture like a childs. Heb. *then childhood*, 2 King. 5. 14. Or, *then in his childhood*. He ſhall not onely be as ſtrong and luſty, as in his childhood, but more lively then ever he was. For the word, ſee on Chap. 13. 26.

He ſhall returne to the dayes of his youth] He ſhall not onely recover his health, and ſtrength, but as it were grow young again, Pſal. 103. 5. For returne, ſee on Chap. 14. 13. on the word, paſt. For dayes, ſee on Chap. 14. 14. & 15. 23. For youth, ſee on Chap. 20. 11.

V. 26. *He ſhall pray unto God, and he will be favourable unto him, and he ſhall ſee his face with joy; for he will render unto man his righteouſneſſe*] He had before ſet down one meanes of the ſick or ſinful mans recovery: the meſſengers information; now he ſets down another, which is his own ſupplication, without which another mans information can do no good. When he ſees his errour, even before he be recovered, or in another conflict he may pray boldly to God, and God being reconciled to him will hear him.

He] The ſick man, or the man whom God inſtructs by his meſſenger. Some underſtand it of the meſſenger praying for him, but that agrees not ſo well with what follows.

ſhall pray] See on Chap. 22. 27.

unto God] See on Chap. 5. 17. & 11. 5.

and he will be favourable unto him] God will be pleaſed with him, and look cheerfully on him in his conſcience, as a man doth on his friend, when he is reconciled.

and he ſhall ſee his face with joy] When a man is offended he looks angerly, but when he is pleaſed he looks cheerfully. So he ſhall ſee God to look cheerfully on him, when he hath humbled himſelfe before him. Numb. 6. 25. Pſal. 67. 1, & 10. 1. Or, *God will make him to ſee his face with joy*. The words will bear either. For See, look on Chap. 19. 27. on the word Behold. The word Joy ſignifies joyfull acclamation, ſuch as men uſe after benefits received. Such ſhould this man have cauſe to expreſſe, when God looks cheerfully on him again. For Face ſee on Chap. 14. 20. on the word, Countenance.

for he will render unto man his righteouſneſſe] As he dealt with him before, as if he were an ungodly man, laying heavie plagues upon him, ſo he will deal with him now kindly, in taking away thoſe plagues, and proſper him, as he uſed to do to righteous men, eſpecially in thoſe dayes. He will deale with him according to his preſent righteouſneſſe, and not according to his former wickedneſſe. Or, he will give him the reward of his righteouſneſs. So ſin is taken often for the puniſhment of ſin. For Render, ſee on Chap. 15. 13. on the word, Turneſt. And on Chap. 20. 10. on the word, Reſtore. For Man, ſee on Chap. 5. 17. & 9. 2.

V. 27. *He looketh upon men, and if any ſay I have ſinned, and perverted that which was right, and it profited me not*]Now followes Gods taking notice of mans repentance in this verſe, and the next; wherein ye have, 1. The notice it ſelf in this verſe. 2. The effect of it, verſe 28. This may be a fourth way whereby God brings man to repentance, beſides dreams, ſickneſſe, meſſengers, to wit, to move mens hearts to a voluntary confeſſion of their ſins by his ſpirit, without the former helps.

He] Some underſtand it of the ſick man recovered, and confeſſing he was juſtly puniſhed. And they read it, *He looketh upon other men, and ſaith.* Others underſtand it of the Interpreter. But it is beſt underſtood of God taking notice of mans humiliation, and delivering him out of his troubles.

looketh upon] Conſidereth and obſerveth mens wayes.

upon men] See on Chap. 5. 17. & 9. 2.

and if any ſay] See on Chap. 16. 1.

I have ſinned] This is the confeſſion of the penitent ſinner. See the like, 2 Sam. 12. 13. For the word ſee on Chap. 7. 20.

and perverted] For the ſenſe of this word, ſee on Chap. 7. 21. on the word, Iniquity, which comes from this root.

that which was right] I have left the right way, to go in crooked wayes. For the word, ſee on Chap. 1. 1. upon the word, Upright.

and it profited me not] So this word is uſed, Eſt. 3. 8. & 5. 13. It agrees with Rom. 6. 21. And there may be more intended. It was the cauſe of my former ſickneſſe, or trouble, and ſo was very hurtfull and prejudiciall to me.

V. 28. *He will deliver his ſoul from going into the pit, and his life ſhall ſee the light*] Here is the benefit of true repentance, when man humbles himſelf unfeignedly before God, he brings him out of trouble, and prolongs his life.

The words run in the third perſon, as Elihu's words expreſſing the hope of the penitent ſinner, while Gods hand is yet upon him. But they may be read in the firſt perſon, as the words of the penitent ſinner praiſing God for his deliverance, thus. *He hath delivered my ſoul from going into the pit, and my life ſees the light.* See the like, Iſa. 38. 17.

He will deliver] The word ſignifies deliverance out of ſlavery, danger, trouble, or captivity.

his ſoule], See on Chap. 14. 22. Himſelf is meant here, for the ſoul goes not into the grave.

from going into] Heb. *From going through.* See on verſe 18. and on Chap. 15. 19.

the pit] See for this word alſo on verſe 18.

and his life] See for this alſo on verſe 18.

ſhall ſee] See on Chap. 19. 27. on the word, Behold.

the light] He ſhall recover of his ſickneſſe, or eſcape his danger, and live longer to behold the light of the Sun. A periphraſis of life, verſe 30. Chap. 3. 20. Or of proſperity, which is often in Scripture compared to light, which is full of comfort, as trouble is of ſorrow, which diſcomforts men. For the word, ſee on Chap. 17. 12.

V. 29. *Loe all theſe things God worketh oftentimes with man*] In this verſe and that which followes, is ſummed up what was ſpoken of Gods wayes of diſcovering himſelf to man before. Note, 1. The manner, in this verſe. 2. The end, verſe 30.

Loe] See on Chap. 1. 12. on the word, Behold; for it is the ſame in the originall.

all theſe things] God uſeth all theſe wayes of acquainting men with his will.

worketh], He bringeth them ſtrangely to paſſe.

God] See on Chap. 8. 3. 5.

oftentimes] Heb. *twice, thrice.* Some take it to be meant of Gods three ſeverall wayes of dealing with men mentioned before. But it is rather a certain number for an uncertain (which is frequent in Scripture) intimating, that God doth often ſpeak to men by each of theſe wayes, if they do not quickly regard him. If one dreame, or affliction, or meſſenger move not a man, he ſends more, ſo that no man could excuſe himſelf by ignorance of Gods proceedings, no not Job himſelf. And therefore he had beſt now to hearken to Elihu Gods meſſenger, leſt God ſend greater afflictions on him.

with man] With one and the ſame man, if he repent not upon the firſt admonition. For the word, ſee on Chap. 14. 10. & 22. 2.

V. 30. *To bring back his ſoule from the pit, to be enlightened with the light of the living*] It is likely that Elihu ſpake theſe words, as to bring Job to repent of his raſh ſpeeches againſt God; ſo to put him in hope thereupon of proſperity again.

To bring back his ſoule from the pit] He was as it were buried alive before in his ſickneſſe or troubles, and of no account among men (Pſal. 88. 5.) now God in reſtoring him again, doth as it were bring him out of the grave again. Some underſtand it of reſurrection to eternall life. But that is not ſo likely, for the whole diſpute is about the troubles of the wicked, and proſperity of the godly. For bringing back, ſee on Chap. 15. 13. on the word, Turneſt, and on Chap. 20. 10. on the word, Reſtore. For Soule, ſee on Chap. 14. 22. For the Pit, ſee on verſe 18. of this Chap. It may be read, *To turn away his ſoule from the pit.* That is, to keep him from death. So this word is uſed, Mal. 2. 6.

to be enlightened] That he may ſee it. Where to walk.

with the light of the living] Pſal. 56. 13. In the light the living is to enjoy this life; and children are ſaid to ſee the light, when they come out of the womb, and begin viſibly to live in the world. Others take it of proſperity. See on verſe 28. For light, ſee on Chap. 17. 12.

V. 31. *Mark well, O Job, hearken unto me, hold thy peace, and I will ſpeake*] Here is the concluſion of Elihu's oration. Wherein, 1. He exhorts him to attention, in this verſe. 2. He gives him fair leave to reply, verſe 32. 3 He intimates his deſire to proceed, if Job had nothing to reply, verſe 33 Leſt Job ſhould ſay, he was not ſatisfied, Elihu intimates, that he hath more to ſay of this argument, and permits him to reply, or elſe requires audience. So he makes way for his next ſpeech.

Mark well] Give good heed unto my words.

O Job] See on Chap. 1. 1.

hearken unto me] See on chap. 13. 17. on the word hear.

hold thy peace]Do not interrupt me, but anſwer when I have done.

and I will ſpeak] Then I will declare my opinion further in this cauſe,

V. 32. *If thou haſt any thing to ſay, anſwer me, ſpeak: for I deſire to juſtifie thee*] When I have done ſpeaking, if there be any thing thou canſt except againſt, ſpeak boldly, and without fear; for I deſire nothing more then to hear ſuch fair anſwers and weighty reaſons from thee, that I might juſtly clear thee. Thus he ſhews, that although he could not approve of all that Job had ſaid, yet he was more enclined to clear, than to condemn him, and therefore kinder then his other friends, and more worthy to be heard.

If thou haſt any thing to ſay] Heb. *If thou haſt words.* If thou haſt words to defend thy ſelf, or that make for thee, or for thy cauſe, bring them forth. For words, ſee on Chap. 15. 3.

anſwer me] See on Chap. 15. 13. on the word, Turneth, and on Chap. 20. 10. on the word, Reſtore.

ſpeak] I am not afraid to hear, what thou canſt object againſt what I ſay. Speak freely, and defend thy ſelf.

for I deſire to juſtifie thee] What I have ſpoken, is not out of hatred, but love. My deſire is to ſee the buſineſſe ſo carried, that I may pronounce thee juſt.

V. 33. *If not, hearken unto me; hold thy peace, and I ſhall teach thee wiſdome*] If thou haſt no more to ſay, then hearken to me; neither ſhall thy ſilence and quiet attention repent thee, when thou ſhalt perceive, what wiſdom thou haſt learned by hearkening to me.

If not] If thou haſt no words to anſwer to what I have objected againſt thee.

hearken unto me] See on Chap. 13. 17. on the word, Hear.

hold thy peace] See on verſe 31.

and I ſhall teach thee wiſdom] I ſhall acquaint thee with Gods wiſe proceedings, which thou ſeemeſt hitherto to be ignorant of.

CHAP. XXXIV.

Verſe 1. FUrthermore Elihu anſwered, and ſaid] It is likely that Elihu had now held his peace awhile, to ſee, if Job would give any anſwer, as he had given him leave to do. But ſeeing Job anſwered nothing at all, as ſuppoſing himſelf in part convinced, and wonne, it may be by Elihu's milder dealing with him then his friends had done, he goes on in his ſpeech, in hope to do more good on him. In this ſecond oration of Elihu note, 1. The preface, from verſe 1. to verſe 5. 2. The charge againſt Job, from verſe 5. to verſe 10. 3. The proſecution of it, to verſe 36. 4. The concluſion to the end. In the preface note, 1. A tranſition from Elihu's laſt diſcourſe to this, verſe 1. 2. A petition to Jobs friends for audience, verſe 2, 3. 3. A deſire of a judicious proceeding, verſe 4.

Furthermore] Heb. *And.*

Elihu] See on Chap. 32. 2.

anſwered] Some conceive it not well tranſlated, because Job had not replyed on him, and therefore Elihu could not anſwer him, but it may well be rendered ſo, for it appears by what followes, that Elihu receiving no anſwer from Job, goes on to anſwer other things out of Jobs former ſpeeches. For the word ſee on Chap. 16. 1.

and ſaid] See on Chap. 16. 1.

V. 2. *Hear my words, O ye wiſe men, and give ear unto me ye that have knowledge,*] Here is Elihu's petition to Jobs friends for audience. He had granted it to them before, and now he deſires the like of them. His deſire is ſet down in this verſe. The reaſon of it, the knowledge of the truth ariſing from thence, verſe 3.

Hear] See on chap. 13. 17.

my words] Which I ſhall further ſpeak in this cauſe.

O ye wiſe men] Some think he ſpeaks to all that were preſent, deſiring that as they had heard Job with patience, ſo they would hear his anſwer, But if many hearers were preſent, it is not likely

Elih

Elihu could call them all wiſe men. But it is moſt probable, that he means Jobs three friends that diſputed before, excluding Job, whom he accuſes before them, verſe 5. He bids them hearken to him, intimating, that though they could not convince Job, yet he would, and themſelves ſhould be Judges. He was angry with them before, but now he gives them good words, to get audience. Or, the words may be taken ironically; Ye thought your ſelves wiſe enough to convince Job; but could not do it, and ſhould have been better able than I by your age and years; now ye have ſhewed your own folly and inability, hearken unto me. See on Chap. 17. 10.

And give ear] See on Chap. 33. 1.

unto me] Do not deſpiſe my words for my youth. 1 Tim. 4. 12.

ye that have knowledge] Ye that are men of experience.

V. 3. *For the ear trieth words, as the mouth taſteth meat*] Therefore I expect audience from you, becauſe God hath given you ears, whoſe office is to convey words to the ſoul, that it may judge of the truth or falſhood of them. You will be ſure to uſe your palates, to try the taſte of your meat, before ye let it down, why not your ears as well for the uſe which God hath appointed them? They are not given you only to hear the ſound of words, but alſo to help you to the right underſtanding of them. Job ſpake to the ſame purpoſe, and uſed the ſame words, Chap. 12. 11. See for the expoſition of them there. Onely ye may obſerve, that ו which is tranſlated *And*, might have been tranſlated *As*, as well as here. So it is rendred, Chap. 5. 7. And often in the book of the Proverbs. And the word trying is a metaphor taken from the Goldſmith, who tries his Gold and Silver by the fire, Something like this verſe is to be found alſo, Job 6. 30. See there.

V. 4. *Let us chuſe to us judgement; let us know among our ſelves, what is good*] Here is Elihu's ſecond requeſt to Jobs friends, to wit, a deſire of a judicious proceeding in the cauſe. As if he had ſaid, It was Jobs wiſh, that he might have ſome man, with whom he might try the matter in judgement. Go to then, let us take his offer, and having debated the matter to and fro according to equity and juſtice, let us prove and ſee what right it ſelf will afford.

Let us chuſe to us judgement] Let us lay aſide all animoſities and prejudice, and try out the right in thoſe things, which ſhall come in controverſies before us. For judgement, ſee on Chap. 22. 4.

let us know among our ſelves what is good] Let us by mutuall diſcourſe help one another to know whether Jobs opinion or mine be better. For Good, ſee on Chap. 21. 13. upon the word wealth.

V. 5. *For Job hath ſaid, I am righteous; and God hath taken away my judgement*] The charge againſt Job follows, which is double. The firſt, in verſe 5, 6. The ſecond in verſe 7, 8, 9. In the firſt, are four accuſations, two in this verſe, and two in the next. In this verſe, that he maintained his own righteouſneſs, and accuſed God of unrighteouſneſſe.

For] We had need to weigh the matter well, becauſe Job hath ſpoken dangerous ſpeeches.

Job] See on Chap. 1. 1.

hath ſaid] See on Chap. 16. 1. Where he ſpake theſe words ſhall be required in the particulars.

I am righteous] Job had not ſaid ſo in thoſe words, but his manifold proclaiming of his own righteouſneſſe made Elihu to think that he meant ſo. To this purpoſe ſpeaks Job. chap. 13. 18. & 13. 10. & 27. 6. & 31. 1, &c.

and] Or, *But* as it is tranſlated, chap. 3. 1.

God hath taken away my judgement] Theſe words Job had ſpoken indeed. Chap. 27. 2. See the interpretation of them there. The Commentators for the moſt part conceive that Elihu miſconſtrues Jobs words, as if he had denied himſelf to be a ſinner; but by Elihu's anſwer he ſeems rather to underſtand aright, what Job had indiſcreetly uttered in ſeverall paſſions, and paſſages, that God had handled him like an ungodly man, and would not let him clear himſelf.

V. 6. *Should I lie againſt my right? my wound is incurable without tranſgreſſion.*] In this verſe is the third branch of this firſt accuſation, a further maintainance of his own right; and the fourth a further charging of God with unrighteouſneſs.

Should I lie againſt my right] Should I being innocent, or a godly man, confeſs my ſelf to be a wicked man, and ſo betray my right? I will never do it. Job had not ſaid ſo in theſe words, but had ſpoken to this purpoſe, Chap. 27. 4, 5, 6, Which place it is like Elihu intends here. For the word Lie, ſee on chap. 24. 25. For Right, ſee on Chap. 22. 4. on the word Judgement.

my wound is incurable without tranſgreſſion] Neither are theſe words found together any where in Scripture, but ſeem to be gathered together out of ſeverall places. The former part of them out of Chap. 6. 4. & 16. 13. The latter, out of Chap. 9. 17. & 16. 17. For Wound, which in Hebrew is Arrow, ſee on Chap. 6. 4. The wound made in me by Gods arrow is incurable. Pſal. 38. 2, 3. Deut. 32. 23. Jer. 15. 18. For Tranſgreſſion, ſee on Chap. 7. 21.

V. 7. *What man is like Job, who drinketh up ſcorning like water?*] Now follows Elihu's ſecond charge againſt Job. He makes way to it by vilifying Jobs perſon, verſe 7, 8. Propounds it verſe 9. He diſgraces him, 1. From his practice in this verſe. 2. From his aſſociates, verſe 8. He ſpeaks out of admiration, and indignation, to make Jobs friends the more out of love with him. As if he had ſaid, I wonder that Job is not aſhamed to ſhew himſelf more impudent then any man, in ſcoffing againſt God and men, and giving them juſt occaſion by his falſe and blaſphemous ſpeeches to load him with ſcornes. The one he doth, the other he beareth, as willingly and plentifully as a thirſty man drinks up water.

What man] No man is ſo impudent. An high expreſſion of indignation. For Man, ſee on Chap. 14. 10. & 22. 2.

is like] Durſt ſpeak ſo ſtrangely as he hath done? Hath any of you heard the like?

Job] See on Chap. 1. 1.

who drinketh up ſcorning like water?] Who leaves no ſcorns againſt God, unuttered, nor refuſes to bear any from men juſtly provoked againſt him for his evill ſpeeches; as a thirſty man drinks up all the water before him, and never thinks he hath enough. For the words ſee on Chap. 15. 16. Others read the whole verſe thus, *What man like Job would drink up ſcorning like water?* That is, what man of Jobs parts and wiſdom would do it? It may be fooles may. But the Athnah on the word Job in the originall, ſhews the firſt reading to be beſt. Drinking up ſcorning, is like drinking damage Prov. 26. 6. Drinking wine of violence. Prov. 4. 17. And drinking it like water argues plenty and abundance, as chap. 3. 24.

V. 8. *Which goeth in company with the workers of iniquity, and walketh with wicked men*] Elihu's intent here was not to charge Job with keeping bad company in his proſperity, but with thinking hardly of God in adverſity, as ungodly men uſe to do, when they are plagued for their ſinfull courſes.

Which goeth in company] Keepeth the ſame way as it were with them, and delights in ſpeaking evill of God, as if he were one joyned in a league with them, That is, he thinks as they do, Chap. 21. 14. & 22. 17. Mal. 3. 14. That it is in vain to ſerve God, as appears by the charge in the next verſe, *with the workers of iniquity.* See on Chap. 16. 3. & 15. 35. upon the word, vanity. Yet here it is better tranſlated iniquity, for the charge is the heavier, and it is more ſuitable to the end of the verſe.

and walketh] See on Chap. 14. 20. on the word, Paſſeth.

with wicked men] Heb. *with men of wickedneſſe.* That is, the worſer ſort of them that make a trade of ſin. For men, ſee on chap. 5. 17. & 9. 2.

V. 9. *For he hath ſaid, it profiteth a man nothing that he ſhould delight himſelf with God*] Here it is a freſh charge upon Job, that he had affirmed that he was never the better for his former delight in the ſervice of God, but as roughly handled as if he had been a moſt ungodly man.

For he] Job.

hath ſaid] For the word, ſee on chap. 16. 1. Job had not ſaid thoſe words any where, but ſuch as might eaſily bear ſuch a ſenſe, without a very favourable conſtruction. And the rather, becauſe they came from a diſcontented ſpirit. Elihu now accuſeth him of diſcouraging men from the ſervice of God, and gathers it out of Jobs ſpeeches, Chap. 9. 22. & 21. 7, 8. & 30. 26. Wherein he had affirmed that God deſtroyed good men as well as bad, and proſpered evill men, and afflicted him. From whence Elihu collects, that he thought it an unprofitable thing to ſerve God.

it profiteth a man nothing] He gets nothing at all by it, and therefore as good not do it. For a man, ſee on Chap. 14. 10. & 22. 2.

that he ſhould delight himſelf with God] That he ſhould take pleaſure in worſhipping God, and walking with him. For God, ſee on Chap. 5. 17. & 11. 5.

V. 70. *Therefore hearken unto me ye men of underſtanding: far be it from God, that he ſhould do wicdkedneſſe, and from the Almighty, that he ſhould commit iniquity*] Now begins Elihu's confutation of thoſe evill opinions which he had faſtned on Job before. Wherein 1. Elihu ſpeaks to Jobs friends, to verſe 16. 2. To Iob himſelf directly, to verſe 34. 3. To his friends again, verſe 35, 35. In the firſt part, he diſproves Iobs opinion that God had done him wrong, regarded not thoſe that ſerved him, more then others. 1. By an argument taken from Gods juſtice, verſe 10, 11, 12. 2. From his authority and power, verſe 13, 14, 15. From Gods juſtice. 1. From the inconſiſtencie of injuſtice with Gods nature, in this verſe. 2. With his actions, verſe 11. 3. With his will, verſe 12. So that though in regard of his power he could, yet certainly he will not wrong Job, nor any man elſe, but will regard his ſervants more then others. The ſumme of this verſe is, as if Elihu had ſaid, ye who are men of diſcretion and wiſdom, hearken unto me while I confute Iobs wicked opinion. God forbid that any of us ſhould think ſo ill of God, as that he who is indeed Almighty, and in whom no good thing is wanting, ſhould abuſe his might and power, to do any thing unjuſt, or unbeſeeming him.

Therefore hearken unto me] Seeing Iob hath uttered ſuch ſtrange things againſt God, give audience to me with quietneſſe, that ſpeak for God. Thus Elihu, like a cunning Oratour in a weighty cauſe, often ſtirres up others to attention. For the word hearken, ſee on Chap. 13. 17. on the word hear.

ye men of underſtanding] Heb. *ye men of heart.* The Philoſophers ſay, that men laugh with the ſpleen, are angry with the gall, love with the liver, are wiſe with the heart, brag with the lungs. See on Chap. 11. 12. And for men, ſee on Chap. 5. 17. & 9. 2. For heart, on Chap. 15. 12.

far be it] See on Chap.27.5.

from God] See on Chap.8. 3, 5.

that he ſhould do wickedneſſe] Chap.8.3. & 36.23. Deut. 32.4. Pſal 92.15. Rom 9.14.

and from the Almighty] See on Chap. 8. 3, 5.

that he ſhould commit iniquity] That he ſhould deny juſtice to any, or puniſh any without a cauſe, or deal alike with good men and bad For iniquity, ſee on Chap. 13. 7. on the word, wickedly.

V. 11. *For the work of a man ſhall he render unto him, and cauſe every man to find according to his wayes*] For God is ſo far from dealing unjuſtly, or doing any man wrong, that he rewardeth every man accordng to his work. As they ſow, ſo they ſhall reap.

For the work] Or, *For according to the work*, as in the end of the verſe. Elſe the work muſt be put for the reward of the work, as Rev.14.13.

of a man] See on Chap.14.1.

ſhall be render unto him] He ſhall reward him according to the nature of his work, be it good or bad. And who then can ſay, that God deales unjuſtly with him? Pſal.62.12.Prov.24.12. Jer.32.19. Ezek.33 20. Matth.16.27. Rom.2. 6, 2 Cor. 5. 10. 1 Pet. 1. 17. Rev.22,12. The word intimates a full, or compleat reward.

and cauſe every man to find] The ſame thing is repeated in divers words for the certainty of it. He cauſeth it to befall to every man. For man, ſee on Chap. 1. 1.

according to his wayes] According to the courſe of his life, and not according to ſome one particular action.

V. 12. *Yea ſurely God will not do wickedly, neither will the Almighty pervert judgement*] But take this for an undoubted truth, that God is ſo exact in giving every man his due, that he will never turn aſide from that way in all his dealings with men, neither ſhall any man have any juſt cauſe to complain of him, how hardly ſoever he deal with him.

Yea ſurely] There is no queſtion to be made of it. He that ſhall deny this truth, he deſerves not to be diſputed withall. And this truth confeſſed, will quickly end the buſineſs in queſtion.

God] See on chap.8.3.

will not do wickedly] Will not do unjuſtly. Or, *will not condemn.* To wit, a good man, that is, not to be condemned So Exod. 34. 7. *God will by no means clear.* To wit, the guilty, that ought not to be cleared.

neither will the Almighty pervert judgement] All theſe words are expounded on Chap.8. 3. See there.

V. 13. *Who hath given him a charge over the earth? or who hath diſpoſed the whole world?*] Here begins Elihu's ſecond argument, to prove, that God would not do Job nor any other man wrong; taken from his ſoveraigne authority over all men, which is ſet out, 1. By the ſupremacy and abſoluteneſſe of it in this World, in this verſe. 2 By the irreſiſtableneſſe of it, verſe 14. 15. The ſumme of this verſe is, that God cannot deale unjuſtly with any, becauſe he is abſolute, and may do what he will with the creatures; neither is there any above him, who gave him this charge over men, and may call him to account for not dealing well in his office. Therefore either God muſt be juſt, or all the world will be in a confuſion without redreſſe.

VVho hath given him a charge over the earth?] Who hath committed the earth, and the inhabitants of it to God, to be ordered by him, or who hath commanded him to take care thereof? Surely no body. It is his right by Creation, and there being none above him, none can expoſtulate with him about injuſtice. See the like phraſe, Chap.36.23. 2 Chron. 36. 23. Ezr. 1. 2. Heb. *VVho hath laid the charge of the earth upon him.* For Earth, ſee on Chapter 9. 24.

who hath diſpoſed the whole world] Heb. *all of it.* Or, *who hath placed him over the whole world?* Who hath laid the charge of the whole world upon him? Repeating upon him out of the former part of the verſe. For World, ſee on Chap.18 18.

V. 14. *If he ſet his heart upon man, if he gather unto him his ſpirit, and his breath*] There is no power in any man to reſiſt God. Every man had his life from him, and he can do no man wrong in taking it away again. And therefore Job hath no juſt cauſe to complain of God for afflicting, who may kill him how and when he pleaſe, without rendring any reaſon to him.

If he ſet his heart upon man] If he have a purpoſe to deſtroy him. See on Chap. 7. 17. For heart, ſee on Chap. 15. 12. Heb. *upon him.* That is, upon man, as appears by verſe 11. & 15.

if he gather unto himſelf] God gives life and breath unto a man, and when he takes it away again, he is ſaid to gather it to himſelfe. The meaning is, when he takes away his life, Pſal. 104. 29. Eccl. 12.7. See the like phraſe, Pſal.26.9. For the word, gather, ſee on Chap. 27 19.

his ſpirit] If he take away his ſoul out of his body. For the word, ſee on Chap.15 2. upon vain knowledge.

and his breath] See on Chap.33.4. Others read the whole verſe thus. *If he ſet his heart againſt man, he will gather unto himſelf his ſpirit and his breath.* That is, if God ſhould ſet himſelf to enquire into the faults of any mans life, or reſolve to proceed againſt him as an enemy, he would ſoon make an end of him the ſtouteſt man could not reſiſt him. Others underſtand it of ſetting Gods heart upon himſelf. If he ſhould not be mercifull to man, but look only at his own glory, he might ſoon deſtroy all mankind.

V. 15. *All fleſh ſhall periſh together, and man ſhall turn again unto duſt*] When God takes away the ſoul and breath, then all men without exception muſt needs die, and the ſoul-leſſe body fall to the earth out of which it was taken, Gen. 3.19. Eccl. 12. 7.

All fleſh] Every man. As Gen.6. 13. Iſa 40.6.

ſhall periſh] Heb. *Sſhall breath out*, or, *give up the Ghoſt.* See on Chap. 13.19.

together] Without exception. None would eſcape. See on Chap.24.4.

and man] Man taken out of the earth: ſo much the word imports. See on Chap.14.1.

ſhall turn again] Shall return to his firſt originall. See on Chap. 14.13. on the word, Paſt.

unto duſt] See on Chap.14.8. and the word, Ground.

V. 16. *If now thou haſt underſtanding, hear this: hearken to the voyce of my words*] Now Elihu turns his ſpeech from Jobs friends to Job himſelf, and comes cloſer to him to grapple with him, from hence to verſe 34. And 1. He calls anew for audience in this verſe. 2. He proceeds to new arguments, verſe 17, &c. to verſe 34. The ſumme of this verſe is, as if he had ſaid. Now O Job I come nearer to thee. If therefore thou haſt any wit or right underſtanding left in thee, hearken and give ear unto thoſe things, which thou ſhalt hear me ſpeak.

If now thou haſt underſtanding] See on Chap. 28. 28.

hear this] Some underſtand it of what he had ſaid before, as if he conceived, he had ſaid enough, to convince Job. But it is more likely to be a preface to new matter. For the word, ſee on Chap.13.17.

hearken to the voyce of my words] See on Chap.33.8. And for, hearken, on Chap.33.1.

V. 17. *Shall even he that hateth right govern, and wilt thou condemn him, that is moſt juſt?*] Elihu now ſeeks. 1. To convince Job of injury done to God, from this verſe to verſe 31. 2. He teacheth him how to carry himſelf better from verſe 31. to verſe 34. In the firſt part. 1. He argues from Gods juſt government, in this verſe and verſe 18. 2. From the effects of it, from verſe 19. to verſe 31 In theſe two verſes. 1. He propounds Gods government in this verſe. 2. He illuſtrates it by princes rule, verſe 18. In this verſe 1. He ſhewes the unfitneſſe of injuſtice in a ruler. 2. He aſſerts the contrary in God. As if he had ſaid, Tell me I pray thee, doſt thou think him worthy of the name of a ruler or judge, who deteſteth juſtice; by which all lawfull authority is maintained? And what wickedneſſe, yea what madneſſe is it, that thou ſhouldeſt dare to charge him with any unjuſt, or wrongfull dealing, who only is moſt juſt and moſt mighty?

Shall] Certainly he ſhall not, or ſhould not.

even he] Such an one of all others were moſt unfit to rule.

that hateth] That is ſo far from doing right, that he cannot abide it ſhould be done.

right] See on Chap.22.4. on the word, judgement.

govern] Is ſuch an one fit to rule others? If God were ſo unjuſt, as thou accuſeſt him to be, he were not fit to govern the world, Gen.18.25. Rom 3.5. The word ſignifies to bind. Chap. 5.18. And by a metaphor to rule, or lay commands on others to binde them. So it is uſed, Iſa.3.7. Of this binding power of rulers ſee on Chap 12.18.

and wilt thou condemn him] See on verſe 12. on the words, Do wickedly.

that is moſt juſt] Or, *That is ſtrong and juſt.* And therefore ſhould by no means be condemned. For Moſt, ſee on Chap. 8. 2. on the word ſtrong And on Chap.31,25 on the word, Much.

V. 18. *Is it fit to ſay to a King, Thou art wicked? and to Princes, ye are ungodly.*] Kings and Princes expect ſuch great reſpect from their ſubjects, that no man ſhould dare to cenſure them, though they deal unjuſtly with them. How much more unfit is it then to taxe God of injuſtice (as thon O Job haſt done) who is greater then they, and alwayes proceeds juſtly.

Is it fit?] This is not in the originall, but added by the interpreters to make up the ſence. How unfit it is, appears by Gods law to the contrary. Exod.22. 28.

to ſay] See on Chap.16 1.

to a King] To one, that hath the higheſt power over others.

thou art wicked] Heb. Belial. A name given to the devill in the new Teſtament. 2 Cor.6,15. Some derive it from a word that ſignifies, without yoke; others, without profit. It ſignifies a very wicked man, that will be ruled by no law, nor is good for nothing. Some read it thus, *who ſaith to a King thou art wicked.* And make it depend thus on the former words. Wilt thou condemn him of injuſtice, that is ſo juſt, that he ſpares not to tell Kings and Princes of their wickedneſſe?

and to Princes] Inferiour rulers under Kings, or of lower ranke See on Chap.21.28.

Ye are ungodly] See on Chap. 3. 17.

V. 19. *How much leſſe to him, that accepteth not the perſon of Princes, nor regardeth the rich more then the poor? For they all are the work of his hands.*] He now ſhewes Gods juſtice by the effects of it from this verſe, and to verſe 31, And that 1, Upon Princes in this verſe,

verſe. 2. Upon whole nations from verſe 20. to verſe 23. 3. Upon ſtrong and and ſtout men to verſe 26. 4. He ſets out Gods ends in ſuch proceedings, to verſe 31. The ſumme of this verſe is, if it be not fit to ſay ſo to an earthly King, who may deſerve ſuch language by his injuſtice, how much leſſe to an heavenly King, who as he is the maker of all, ſo need he not nor doth he prefer great ones before meaner men in judgement?

How much leſſe to him] Theſe words are added to fill up the ſenſe.

that accepteth not the perſons] See on Chap. 13. 8. & 32 21. This fault is common with men, and condemned often in Scripture, and God every where vindicated from this unjuſt courſe. As Deut. 10. 17. & 2 Chron. 19. 7. Act. 10. 34. Gal. 2. 6. Eph. 6 9. Col. 3. 25. 1 Pet. 1. 17.

of Princes] See on Chap. 29. 9.

nor regardeth] Heb. *Acknowledgeth not*, to wit, neither in judgement, nor in way of favour preferring the rich before the poor.

the rich] Or, *the great man*, or *the bountifull man*, as it is rendered. Iſa. 32. 5. It comes from a word that ſignifies to cry aloud, as ſome learned men think, or to ſave, as others, becauſe poor men are forced to cry to the rich for relief, and deliverance. Chap. 29. 12.

more then the poor] See on Chap. 5. 16.

for they all are the works of his hands] He hath no reaſon to fear nor favour great or ſmall, for he made them all. Chap. 31. 15. Prov. 22 2. The great man muſt not look to fare the better with God for his greatneſſe; nor need the mean man fear, that he ſhall fare the worſe for his meanneſſe. For the words, ſee on Chapter 14, 15.

V. 20. *In a moment ſhall they die, and the people ſhall be troubled at midnight, and paſſe away: and the mighty ſhall be taken away without hand*] In this verſe is ſet out Gods judgement upon a nation, and the equity of it, in the two verſes following. This verſe ſets out the ſudden time, and ſtrange manner of the deſtruction of the people. The time, ſudden in a moment; unexpected at midnight. The manner various, by death, trouble, paſſing away, taking away ſtrangely. As if Elihu had ſaid, we ſee wonderfull, ſudden, and generall alterations, not onely in one man or family, but in whole towns and Cities, ſometimes one people, ſometimes another falling to decay even in a moment, and being driven out of their own country utterly to periſh: yea and the mightieſt Princes, without any humane violence offered unto them, to be cut off, and to come to nothing.

In a moment ſhall they die] They ſhall die ſuddenly, and that both great and mean ones, not only particular perſons, but whole nations alſo, when God will, who doth what he will, and no man can hinder him. Gen. 19. 23, 24. For a moment ſee on Chap. 21 13.

and the people of a town ſhall be troubled at midnight] All the people of a town or City, notwithſtanding their combination, when they are in a deep ſleep in the midſt of the night, and ſecure not fearing nor ſuſpecting any harm ſhall come into trouble: and ſhake as leaves in a great wind. Chap. 27. 20. See there Exod. 12. 29. & 2 King. 19. 35.

and paſſe away] Be carried captive out of their own country into another. Or paſſe away into the grave. Or periſh, as Pſal. 37. 36. Mat. 5. 18. Jam. 1. 10. For the word ſee on Chap. 14. 20.

and the mighty] Great men that oppreſſe others. Chap. 24. 22.

ſhall be taken away] Heb. *They ſhall take away*. See the like, the perſonal uſed imperſonally. Chap. 3. 3. Luke 12. 20. For taking away ſee on Chap. 12. 20. on the word, Removeth.

without hand] By ſome great judgement of God without the help of man, in a miraculous manner. For hand, ſee on Chap. 15. 23. For the phraſe, Dan. 2. 34. 45.

V. 21. *For his eyes are upon the wayes of man, and he ſeeth all his goings*] The equity of this judgement appears, in that God knowing all their ways moſt exactly, as in this verſe and ſo as he cannot be deceived, verſe 22, no doubt ſees a juſt cauſe to inflict ſuch an heavie judgement on them.

For his eyes] The eyes of God, who was ſpoken of before. Gods providence obſerves all things, Though he have no eyes, yet he knowes more then we ſee. For the word Eyes, ſee on chap. 15. 15. on the word Sight.

are upon the wayes of man] He obſerves mens actions, as we do what we ſee. 2 Chron 16. 9. Job 31. 4. Prov. 5. 21. & 15. 3. Jer. 16. 17. & 32. 19. For wayes, ſee on chap. 17. 9. For Man on Chap. 1. 1.

and he ſeeth] The ſame thing repeated in other words for certainty. For the word, ſee on chap. 19. 27. on the word, Behold.

all his goings] All that he doth. See on chap. 18. 7. on the word, Steps.

V. 22. *There is no darkneſſe, nor ſhadow of death, where the workers of iniquity may hide themſelves.*] Wicked men after they have ſinned, will like Adam leave no corner unſearched to hide themſelves for ſhame and fear; but all in vain; for there is no darkneſs, not the moſt deadly, that can hinder God from beholding them, to bring them out to judgement, no not the grave it ſelfe. Much leſs then can they find any place ſo ſecret to ſin in, where God cannot ſee them in the act of evill.

There is no darkneſſe, nor ſhadow of death.] See on chap. 3, 5. & 10. 21. & 28. 3. & 12. 22. & 26. 6.

where the workers of iniquity] See on verſe 8.

may hide themſelves] May be ſafe from God finding out, as Malefactours hid are from mens. Pſal. 139. 12. Amos 9. 2, 3. Heb. 4. 13.

V. 23. *For he will not lay upon man more than right; that he ſhould enter into judgement with God.*] Now he proceeds to the effects of Gods juſtice upon ſome particular great men. And firſt he takes away the exception that the party afflicted might take against Gods proceeding with him in this verſe. 2. He layes down the judgement it ſelf. verſe 24. 3. The juſt ground of it, verſe 25. The ſumme of this verſe is. O! Job thou thinkeſt thou haſt juſt cauſe to contend with God for afflicting thee ſo heavily, but thou art deceived; for God never gives any man juſt cauſe to commence a ſuit againſt him.

For he will not lay upon any man more than right] God will not afflict any man above his deſert (or above his ſtrength to beare, as others interpret it) that ſo man might have juſt cauſe to conplain of him, Ezr. 9. 13. Or, *God will not let man* (or, *man muſt not*) *ſet his heart any more*, to wit, to contend with God in judgement, as thou, O Job, haſt often deſired to do. as Chap. 13. 3. & 23. 3, 4. Therefore leave off theſe bold deſires; for God will bear them no longer at thy hands, chap. 4. 17, 18, 19. For Man, ſee on chap. 1. 1.

that he ſhould enter] Heb. *go on into judgement with God.* That he ſhould deſervedly draw God to anſwer for afflicting him more then he hath deſerved. For entring into judgement, ſee on chap. 22. 4. For Enter. ſea on chap. 14. 20. 20. on the word, Paſſeth. For אל with ſee on Gen. 49. 29. For God ſee on chap. 8. 3, 5.

V. 24. *He ſhall break in pieces mighty men without number, and ſet others in their ſtead*] God need not regard how ſtrong ungodly men be, nor how many, for he can eaſily ruine them, and preferre others.

he ſhall break in pieces] Like a Potters veſſel. Pſal. 2. 9. Jerem. 15 12.

mighty men] Or, *many men.* See on Chap. 8. 2. upon the word Strong.

without number] He will give iunumerable examples of his great power, in deſtroying the greateſt ungodly perſons. Heb. *without ſearching out.* So that no man is able to tell the number of them. Others underſtand it of the incomprehenſibleneſs of the way of Gods doing, ſo that man ſees it done. but knowes not how it is done, or why Others that God needs not enquire into the matter, as Judges do, for he knows cauſe enough to ruine them. Others take it for without end, ſo that their ruine is endleſs. The firſt is the beſt, becauſe this phraſe is often joyned with number, as chap. 5. 9. & 9 10. & 36 26.

and ſet] Heb. Make to ſtand. Raiſe them up to the ſame height, and make them abide in it.

others] Men of low degree and rank.

in their ſtead] In their room, or place, or dignity. Pſal. 113. 7, 8. Dan. 2. 21.

V. 25. *Therefore he knoweth their works and he overturneth them in the night, ſo that they are deſtroyed*] God takes notice of their ungodly actions, that he may have juſt occaſion to deſtroy them.

therefore he knoweth] Some underſtand it of Gods making other men to take notice of their ſins by his great judgements on them. But the word rather ſignifies taking notice of a thing, as chap. 21. 29 & 24. 13. Theſe great men thought before, that God took no notice of their wayes, but now they may ſee he doth when he deſtroyes them moſt juſtly for their wicked works.

their works] Their ſinfull actions, for which he overthrowes them.

and he overturneth them in the night] That is, ſuddenly, and unexpectedly. See on verſe 20. Others read it, *And he turneth into night.* That is, he turneth their proſperity into adverſity. Others, *and he turneth the night*, to wit, into day he takes away the dark covers of their ſins, and makes them known to all men. See on verſe 22. Others, *And when the night is turned*, then they are deſtroyed. That is, they periſh as ſoon and as eaſily as the day gives place to the night.

ſo that they are deſtroyed] Heb. *cruſhed.* As it is tranſlated chapter 4. 19.

V. 26. *He ſtriketh them as wicked men in the open ſight of others.*] Now he comes to Gods ends in theſe proceedings againſt ungodly men. 1. For the terrour of others, in this verſe 2. To puniſh them for their impiety, verſe 27. 3. For their cruelty, verſe 28. 4. To give reſt to others, verſe 29. 5. To keep the people from further ſnares, verſe 30. The ſenſe of this verſe is, that God handles wicked men as their ſins deſerve; and that not privily, but openly making them a ſpectacle to the whole world.

he ſtriketh them] The word imports ſuch a grievous ſtroak, as that men ſhall admire it, and clap their hands at it in deteſtation. Chap 27. 23.

as wicked men] Or, *for wicked men.* So as he uſeth to ſmite ungodly men, ſuch as they are That is, he brings ſome eminent judgement upon them. For the word, ſee on chap 3 17.

In the open ſight of others. Heb. *In the place of beholders* Openly in the ſight of their terrour, and the comfort of others. Exod. 14. 30.

Se

So executions were wont to be done, and are ſtill in publick places, where all may ſee, that others may tremble, and acknowledge the acts of juſtice. Others underſtand it of that delight, which others ſhould take in the deſtruction of theſe ungodly men; as the words may be taken, Obad ver. 12 For Place, ſee on Chap. 18. 21. & 20 9. For Beholding, ſee on Chap. 19. 27.

V, 27. *Becauſe they have turned back from him, and would not conſider any of his wayes*] Here is one cauſe of Gods ruining them, to wit, their groſſe and affected ignorance and impiety, When men turn their backs to Gods lawes, and their faces to their own luſts, then they grow extreamly wicked.

Becauſe] *That for ſo*. That is, for that they were ſo wicked. So *For not*, for *Not* for Chap. 16. 17. See there.

they turned back] Or, departed See on chap. 1. 1.

from him] Heb *from after him*. That is, from following after him. They would not be guided by Gods word, as they ſhould have been.

and would not conſider any of his wayes] They had no deſire at all to know thoſe good wayes in which God commanded them to walk. See on chap. 21. 14. See the like Pſal. 28. 5. Iſa. 5. 12.

V. 28. *So that they cauſe the cry of the poor to come unto him, and he heareth the cry of the afflicted*] They are ſo extream wicked, that they not only neglect Gods worſhip, but alſo do ſo grievouſly oppreſſe the poor, that they cry unto God for vengeance, which he accordingly executes on theſe ungodly ones. Exod. 2. 23, 24. & 3. 7. 9.

ſo that they] the ungudly men ſpoken of verſe 27.

cauſe the cry of the poor to come] By their violent dealings force them to cry out. For Cry, ſee on chap 27 9. For Poor, on chap. 5. 16.

unto him] Unto God, who is ſpoken of in the former verſes. Or, *upon him*. That God may execute upon every oppreſſour the vengeance due to him, for which the oppreſſed cry unto God.

and he heareth] See on chap. 13. 17.

the cry] See before in this verſe.

of the afflicted] See on chap. 22. 6 & 24. 9.

V. 29. *When he giveth quietneſſ, who then can make trouble? and when he hideth his face, who then can behold him? whether it be done againſt a nation, or againſt a man onely?*] It appears that God rejects not the cry of the poor, becauſe he gives them reſt, and ſuch reſt, as no man can diſturb. As on the contrary, if he ſend trouble, no man can find comfort, no not whole nations any more than one particular man.

When he giveth quietneſſe] Heb. *VVhen he maketh quiet*. When he ſets men that were oppreſſed before, in ſuch a condition, that they may be free from fear or ſadneſs.

who then can make trouble] Who can diſeaſe thoſe to whom God gives eaſe, or who can move them out of their quiet eſtate? Iſa. 14. 3, 4. & 32. 15. So this word הרשיע is uſed, 1 Sam. 14 47. and tranſlated vexing. Sometimes it is tranſlated condemning, as ver. 17. of this chapter. Sometimes doing wickedly, as ver. 12. All theſe ſignifications depend one on another. Becauſe men do wickedly, therefore the Judges condemn them; and becauſe they condemn them, therefore the executioners puniſh them It muſt be troubling here, becauſe it is oppoſed to quieting, not to clearing, or wel-doing.

and when he hideth his face] when in his anger, he doth as it were turn his face away from a man, or nation, and leaves them in their miſeries refuſing to help them, or to deliver them. Pſal. 10. 1. & 13. 1 See on Chap. 13. 24.

who then can behold him] who can look upon him, as on a friend ſmiling on him, or look for help from him? Pſal. 34. 5. others underſtand it of the man in trouble. No man will look kindly on him, on whom God frowns. And that by way of oppoſition anſwers well to the beginning of the verſe.

whether it be done againſt a nation] God is not like man, who cannot ſometimes execute juſtice becauſe of the multitude of offenders. He can as eaſily puniſh a whole nation, as a particular man. verſe 20. Chap. 12. 23. or, *for a nation*. So this particle is uſed, Gen. 37. 8 Pſal. 32. 6. and in this Chap. verſe 36.

againſt a man] See on Chap. 14. 1.

onely] So this word יחד may be tranſlated. Ezra 4. 3. Pſal. 33. 15. And ſo it muſt here in regard of the oppoſition of one man to a whole nation. Yet commonly it is tranſlated together, as Chap. 24. 4. See more on Chap. 21. 26 on the word, Alike.

V. 30. *That the hypocrite reigne not leſt the people be enſnared*]. Leſt any man ſhould think, that God may pull down the people and common men of no great power, but hardly Kings and great ones this is added to ſhew, that God ſometimes pulls them down alſo for the eaſe of the people, over whom they have tyrannized.

That the hypocrite] or, *the profane man*. See on Chap. 8. 13.

reigne not] Reign no longer: for he ſpeaks not of keeping them from the crown, but of taking it away from ſuch.

leſt the people be enſnared] Not by their bad life and example as ſome would have it, but leſt the people by their tyrannous courſes loſe their liberties. Or *becauſe of the ſnares of the people*. That is, God revengeth the peoples wrongs, and pulls Kings down for oppreſſing ſubjects. The word Snares properly ſignifies ſuch as hunters lay, or fowlers to catch beaſts, or birds. So have tyrants crafty inventions to undoe the people.

V. 31. *Surely it is meet to be ſaid unto God I have borne chaſtiſment, I will not offend any more*] Elihu having as he conceived, convinced Job of injury done to God, now gives him counſell how to carry himſelf more humbly toward him for time to come. verſe 31, 32. And 1. To acknowledge his errour to God in this verſe. 2. To ſeek for further information from God. verſe 32. 3. To confeſs the raſhneſs of his judgement in Gods proceedings. verſe 33. The ſumme of this verſe is, as if Elihu had ſaid to Job. Thou ſhouldeſt not in this manner have ſtrived with God, or accuſed him of unjuſt dealing with thee (as v. 5.) but rather ſhouldſt have ſaid, thou haſt afflicted me, and I take it patiently, and not ſo onely, but will amend by thy corrections, and not corrupt my wayes, as formerly I have done. Piſcator reads it thus, *Hath Job ſaid to God I have borne.* As if he had ſaid, ye all are witneſſes, that Job hath not humbled himſelfe under Gods correcting hand, but rather accuſed God of injuſtice. Deodate, *Surely thou ſhouldeſt addreſſe thy ſelf unto God, who ſaith, I pardon*, I *will not deſtyoy*. Saying, as verſe 32.

Surely] So this particle is tranſlated. Chap. 8. 6. And fitly here, becauſe it renders no reaſon of what went before.

it is meet] Theſe words are fitly added to make up the ſenſe.

to be ſaid] See on chap. 16 1.

unto God] See on chap. 8. 3. 5.

I have borne chaſtiſement] Chaſtiſement is added for perſpicuity. For bearing ſee on chap. 21. 3. on the word, Suffer. I conſider thou art juſt, and will therefore patiently endure whatſoever thou layeſt upon me, not murmure againſt thee.

I will not offend any more] Heb. *I will not corrupt*, to wit, my wayes by doing evill.

V. 23. *That which I ſee not, teach thou me; if I have done iniquity, I will do no more*] He teacheth Job, what he ſhould further ſay to God, to wit, that he ſhould pray for a diſcovery of his ſecret ſins, and promiſe amendment.

That which I ſee not] Heb. *Beſide that which I ſee*. I ſee many ſins in me, but ſome there are which I cannot ſee. Lord diſcover them alſo to me, that I may be humbled for them. Seeing is here taken for knowing.

teach thou me] See on chap 6 24. & 8. 10. Thou knoweſt them all, make me to know them alſo.

If I have done iniquity] See on verſe 8.

I will do no more] Heb. *I will not adde*. I will give over my former wicked wayes.

V. 33. *Should it be according to thy mind? he will recompence it whether thou refuſe or whether thou chooſe, and not I, therefore ſpeak what thou knoweſt*] This verſe may be read many other wayes, as thus, *ſhould he reward it according to thy mind? though thou haſt deſpiſed the one, and choſen the other, yet will not I; therefore ſpeak what thou knoweſt*. That is, why ſhould God reward ſin, as thou wouldeſt have him do it? though thou haſt refuſed to ſubmit to Gods mercy, and calleſt for juſtice, yet I dare not do ſo: If thou know better teach me. Or thus, *Should it come from thee, how he ſhould recompence it, when thou haſt refuſed his correction? but thou ſhalt chooſe, and not I: therefore ſpeak what thou knoweſt*. Shouldſt thou that haſt ſinned, and refuſeſt to be corrected, teach God how he ſhould correct thee? Thou mayeſt think ſo, but I do not. Shew me better if thou canſt. Or thus. *Should that come from thee, which he will puniſh? I ſpeak it, becauſe thou haſt refuſed Gods correction, becauſe thou haſt choſen that which I would not; now ſpeak what thou knoweſt*. Why ſhouldeſt thou ſpeak againſt Gods proceedings, to bring further trouble upon thee? My deſire of eaſing thee is the cauſe why I ſpeak thus. I ſhould never have accuſed God, as thou haſt done, if I had been ſo handled by him. But if thou haſt any thing to except againſt what I ſay, ſpeak freely. The like leave he had given him, Chap. 33 5. Or thus; *Did ſuch a ſpeech come from thee? he will recompence it, that thou haſt rejected him; but thou chooſeſt this way, and not I: now ſpeak what thou knoweſt*. I never heard thee ſpeak ſo humbly as I have taught thee (ver. 31, 32. Surely God will puniſh thee; becauſe thou haſt ſpoken proudly againſt his proceedings with thee. But this is nothing to me, who like not of ſuch courſes. If thou canſt defend thy ſelf, ſo do. The reaſon of ſo many various interpretations, is the conciſeneſſe of the Hebrew tongue, which leaves many words to be added by the Interpreters, who not knowing the manner of ſpeech in thoſe remoter times, muſt needs differ in their Tranſlations. The ſenſe of the words, as they ſtand in our Tranſlations, ſhall now be ſhewed in the particulars.

Should it be?] Should Gods correction be?

according to thy minde] Heb. *from with thee*. As thou wouldeſt have it. See the like phraſe, Hoſ. 8. 4. *He will recompence it, whether thou refuſe, or whether thou chooſe, and not I.* He will puniſh thee for thy ſins, whether thou be willing, or unwilling. It is not my doing, but his, and therefore thou muſt not be angry with me for ſaying ſo.

therefore] So this particle is tranſlated, Chap. 35. 16.

ſpeak what thou knoweſt] Say what thou canſt for thy ſelf, yet it will be to little purpoſe, God will have his will.

V. 34. *Let men of underſtanding tell me, and let a wiſe man hearken unto me*] Here Elihu turns his ſpeech to Jobs friends again, deſiring their conſent to what he ſaid, not doubting but they would give it, becauſe he was confident that he ſaid right, and they were wiſe enough to apprehend it. He ſpeaks as one perſwaded that all wiſe men will be of his mind, and therefore Job muſt be fooliſh, if he yield not to him. The thing wherein he ſuppoſes all wiſe men will agree with him, is expreſſed verſe 35. That Job had ſpoken fooliſhly.

Let men of underſtanding] Heb. *of heart*. See on verſe 10. And on Chap. 9.4. & 11. 12. Or, *men of underſtanding will*. I am confident wiſe men men will ſay as I do.

tell me] Or, *ſay with me*. That is, ſay as I do. So this particle ל is uſed for, with, Gen. 46. 26. Exod. 34. 12. Numb. 18. 11.

and let a wiſe man] Let every wiſe man think ſo. Or, *and a wiſe man will*. All that have underſtanding will be of the ſame mind with me.

hearken unto me] Broughton reads, it, *and the wiſe perſon that hears me*. For the word, *hearken*] See on Chap. 13. 17. on the word, heare.

V. 35. *Job hath ſpoken without knowledge, and his words were without wiſdom*] Here he ſhewes wherein he expected the conſent of all wiſe men, that had heard Jobs ſpeeches, and his anſwers, and that he doubts not but that they will confeſſe that he hath done that which Jobs three friends could not, to wit, that he had convinced Job of fooliſh ſpeeches uttered againſt God. See the like charge, Chap. 35. 16.

Job Or, *That Job*. For that particle is often underſtood, as verſe 36. For Job, ſee on Chap. 1. 1.

hath ſpoken without knowledge] Heb. *not in knowledge*. That is, fooliſhly.

and his words were without wiſdom] Heb. *not in wiſdom*. That is, unwiſely. He hath uttered many things unwiſely concerning God in his former ſpeeches, as I have proved.

V. 36. *My deſire is, that Job may be tried unto the end, becauſe of his anſwers for wicked men*] In this verſe and the next is, the concluſion of the Chapter, and of this ſpeech of Elihu. His deſire is ſet down in this verſe. The reaſons in the laſt verſe. It is likely he thought that Job was not yet fully ſatisfied, he deſires therefore that he may be further tryed, eſpecially about thoſe anſwers which he gave concerning, or like unto wicked men in the point of Gods providence. Others conceive that Elihu ſaw ſome diſcontented ſignes in Jobs countenance, and therefore deſires God to continue afflicting of him, till he ſubmit, and ſpeak better of God. But it is not likely that Elihu would wiſh the continuance of Jobs ſorrows, who ſtill declared his deſire, that Job might clear himſelf, and be eaſed.

My deſire is] So this word is uſed, Chap. 9. 26. *The ſwift ſhips*, Heb. *The ſhips of deſire*. From אבה with the affix ה being loſt according to the cuſtome of the language, is made אבי. Others read it, *My Father let Job be tried*. But that title was not then ſo ordinarily given to God by particular men. Neither doth he deſire triall from God by afflicting Job, but by men by diſputing with him.

that Job] See on Chap. 1. 1.

may be tried] That his anſwers about ungodly men may be further ſcanned. So the word is uſed for ſearching out the true ſenſe of words ver. 3. and Chap. 12. 11. See there.

unto the end] Throughly, or to the utmoſt. Or, *unto victory* Till he be overcome, and forced to confeſſe his folly. Let him ſpeak as much as he can, that we may anſwer him fully, and ſo ſtop the mouthes of all wicked men, that ſpeak as he doth, to Gods diſhonour.

becauſe of] Or, *concerning*. For his intent is to call Job to further account for his former ſpeeches. So this word is uſed, Chap. 36. 33.

his anſwers] Thoſe anſwers which he gave to his friends before. It comes from a word that ſignifies to return, for anſwers are returned to former objections or arguments.

for wicked men] In defence of them, to encourage them in their ſins, by blazing out their proſperity. Or, *in the buſineſſe of wicked men*. Which he hath given in that point. So this particle is uſed for of, or concerning, chap. 26. 14. Pſal. 90. 13. Or, *among wicked men*. Such anſwers as he agrees in with wicked men. This was by Elihu charged on Job, verſe 8. ſee there. So is this word uſed, 1 King. 9. 7. Heb. *men of wickedneſſe*. For men, ſee on Chap. 5. 17. & 9. 2. For wickedneſſe, ſee on chap. 16. 3. & 15. 35. on the word, vanity.

V. 37. *For he addeth rebellion unto his ſin, he clappeth his hands amongſt us, and multiplyeth his words againſt God*] Three cauſes are here given why Job ſhould be throughly ſifted. 1. His great impatience in himſelf. 2. His proud inſulting over men. 3. His high words againſt God.

For he addeth rebellion unto his ſinne He ſinned more lightly, and out of ignorance before, but now he growes moſt impatient and outragious. Or, *For elſe he will adde*. If he be not convinced, he will grow worſe and worſe. Or, as the Dutch hath it. *For ſhould he adde rebellion to his ſinne, he would clap*, &c. Should he grow worſe, as it is likely he will, if he be not throughly dealt withall, it is likely he will triumph more over us, and inſult more againſt God. No ground will hold him.

rebellion] Sinning with an high hand. See on Chap. 7. 21.

unto his ſinne] To his former ſinnes of errour, as that word primarily ſignifies, though uſed ſometimes more largely. See on chap. 7. 20 & 14. 16.

he clappeth his hands amongſt us] He would inſult over us if we ſhould thus leave him, as if he had been too hard for us all in diſputing. See on chap. 27. 23.

and multiplyeth his words againſt God] He would ſpeak more, or greater words againſt God than ever yet he did. For the word may ſignifie either. See on Chap. 32. 9. & 33. 12. The particle ל is tranſlated againſt Chap 8. 4. For God, ſee on Chap. 8. 3. 5.

CHAP. XXXV.

Verſe 1. *Elihu ſpake moreover and ſaid*) This is the third and ſhorteſt oration of Elihu. 1. In this verſe is the writers Preface. 2. A confutation 1. of one ſpeech of Jobs, from verſe 2. to verſe 9. 2. Of another, from verſe 10. to verſe 14. 3. Of a third, verſe 14. to the end.

Moreover] Heb. *and*. When Elihu had ceaſed a while, and expected what Job would anſwer to his former ſpeech and perceived that he did not offer to ſpeak, he begins to charge him afreſh.

Elihu] See on chap. 32. 2.

ſpake and ſaid] See on Chap. 16. 1.

V. 2. *Thinkeſt thou this to be right, that thou ſayedſt, my righteouſneſſe is more then Gods?*] The charge is firſt produced, verſe 2, 3. 2. Anſwered from verſe 4. to verſe 9. In the producing of it, 1. It is laid down, verſe 2. 2. Proved, verſe 3.

Thinkeſt thou this to be right?] Canſt thou in thine own conſcience think thou haſt ſaid well in this? Sure thou canſt not. For right, ſee on chap. 22. 4. on the word, judgement.

my righteouſneſſe is more then Gods] This Job had not directly ſaid, but he gathers it by conſequence out of other words of Job, which he cites, verſe 3. By his righteouſneſſe he means the righteouſneſſe of his cauſe, not of his perſon, which he durſt not compare with Gods; and it was too much to compare with God in his cauſe too. Elihu gathers, that he did ſo, becauſe he had ſo often commended his own righteouſneſs, and complained of Gods hard dealing with him, and therefore by conſequence he preferred the juſtice of his cauſe before Gods. Heb. *My righteouſneſſe is before Gods*] For God ſee on chap. 8. 3. 5.

V. 3. *For thou ſayeaſt, what advantage will it be unto thee, and what profit ſhall I have, if I be cleanſed from my ſinne?*] Thou haſt declared, that thou art of that opinion, that there is no good to be gotten by leaving ſinfull courſes.

for thou ſayeaſt] Job had not ſaid ſo in direct termes, but he gathered it out of divers ſpeeches, of his, as Chap. 9. 22. & 10. 15. Wherein he puts no difference between good men and courſes, and bad men and courſes. Upon which it followed, that no good was to be gotten by leaving ill wayes. And upon that it followed, that Job was more righteous than God, verſe 2. Becauſe he ſtudied to pleaſe God, as became a good man to do, and God inſtead of rewarding him, as he did other good men, afflicted him, as he uſed to do to wicked men. For Saying, look on Chap. 16. 1.

what advantage will it be to thee] He brings in Job asking himſelf, what good he could get by piety? As if he had ſaid, No good was to be gotten by it. See on Chap. 34. 9.

and what profit ſhall I have] See on chap. 21. 15.

If I be cleanſed from my ſin] Theſe words, if I be cleanſed, are not in the originall, but neceſſary to be added. Elſe Job ſhould ask, what good he ſhould get by his ſins; which were a ſtrange queſtion for him to ask, and nothing at all to the preſent diſpute. Others read, *what profit ſhall I have by it, more then by my ſin?* That is, what good can I get by well-doing more then by ill-doing? For ſin ſee on chap. 34. 37.

V. 4. *I will anſwer thee, and thy companions with thee*] Here begins the anſwer to the wicked opinion object to Job, ver. 3. Wherein is, firſt, a promiſe of an anſwer in this verſe. 2. The anſwer it ſelf, from ver. 5. to ver. 9. In this verſe he ſignifies to Job, that he had matter enough to anſwer him, & all his partners in ſuch abſurdities.

I will anſwer thee] In thoſe queſtions, which thou haſt propounded. For to thoſe only he anſwers, and not to the charge, verſe 2. of Jobs being more righteous than God in his own opinion, becauſe that leaned upon no other ground, but theſe queſtions, verſe 3. So that to overthrow theſe was to overthrow the whole foundation. Heb. *I will return thee words*. For anſwer, ſee on chap. 15. 13. on the word, Turneſt, and on chap. 20. 10. on the word, Reſtore.

and thy companions with thee] Some underſtand it of his three friends., who had diſputed with him, & having ſaid little to this particular, had as it were betrayed the cauſe, and by their ſilence might ſeem to conſent to Job, and think as he did. But this ſeems not right; for Eliphaz had ſpoken to the ſame purpoſe, chap. 22. 2, 3 that Elihu doth here in the verſes following. Others underſtand it of ſome other preſent, who by geſtures or otherwiſe, declared themſelves to be of Jobs opinion, and encouraged him in it. See on chap. 18. 2. Elihu would ſtop two gaps with one buſh, and not only anſwer Job, but the reſt alſo, if they had any thing to object. But it may be underſtood of all others that were of Jobs opinion though abſent. If theſe were preſent, Elihu is confident, he would anſwer them all in this particular. Such are counted Jobs companions, becauſe they were of his opinion See on chap 34. 8. 36. For companions, ſee on chap. 16. 20. on the word Friends.

V. 5. *Look unto the heavens and ſee, and behold the cloudes, which are higher than thou*] In this anſwer, Elihu firſt ſhews, that God could get no good by Jobs righteouſneſs, nor hurt by his ſins, ver. 5, 6, 7. 2. That himſelf might, ver. 8. In the firſt, he 1. proves it by a compariſon between Job and the heavens in this v. 2. By applying

ing it, verſe *6,7*. The ſumme of this verſe is, that there is a great difference between the heavens and Job, ſo that his power cannot help, nor hurt them.Much leſſe God, who is above the higheſt heavens, chap.22. 12.

look unto the heavens and ſee] He wiſhes him to conſider the diſtance between God, and him, by the diſtance between heaven and him, which is great, yet not ſo great. For Heavens, ſee on Chap.9.8. & 11.8. For See, look on Chap.19. 27. on the word, Behold. Two words of one ſignification are uſed to ſhew, that he required an earneſt obſervation. Others conceive, that by the firſt is meant obſerving of the truth of the thing, and by the other, looking on it with admiration, which agrees well with Iſa. 42. 18. Look that ye may ſee, underſtand the thing, that ye may admire. However, theſe two words are often joyned in Scripture, as 1 Sam. 17. 42. 2 King.3.14. Pſal.22.17. Lam.1.12.

and behold the clouds] Some take this to be the ſame in other words. Others by the heaven mean the cloudy heaven; for that it is viſible, and tranſlate this laſt part, *Behold the thin heavens*, that is, the ſtarry heavens, which is alſo viſible, and higher than the other, And this anſwers wel to the original of the word, which comes from a word that ſignifies to beat or wear a thing till it be thin.

Which are higher than thou] Or, *that they are*, or, *how they are*, &c. Conſider that they are high above thee, and too high for thee to reach, to do good, or hurt to them, much more God, and therefore you cannot help him with your piety, nor hurt him with your impiety, as you think you may, and therefore expect immunity from troubles.

V. 6. *If thou ſinneſt, what doeſt thou againſt him, or if thy tranſgreſſions be multiplyed, what doeſt thou unto him?*] It may be thou haſt ſome conceit, that thou canſt do ſome hurt to God by thy ſins, but thou art wonderfully deceived; for if thou heap ſin upon ſin, he is never the worſe, and therefore need not to fear to puniſh thee for thy ſins.

If thou ſinneſt] See on chap.7.20.

what doeſt thou againſt him?] Or, *what workeſt thou againſt him?* Thou mayeſt toyle thy ſelf, but thou canſt do no hurt to him; he is far above thy reach.

or if thy tranſgreſſions] See on chap.7. 21.

be multiplyed] Be many, or, great. See on chap 32. 9.

What doſt thou unto him?] Wherein canſt thou do him any harm? For Doing, ſee on chap. 14 9. upon the word, Bring forth.

V. 7. *If thou be righteous, what giveſt thou him? or what receiveth he of thine hand?*] Thou thinkeſt God is much beholding to thee for thy righteouſneſſe, but what good comes to him by it? As thou canſt not take any thing from him, nor hurt him by thy wickedneſſe, ſo thou canſt not adde any thing to him nor help him by thy goodneſſe.

If thou be righteous,] If thou do righteous actions; for it is oppoſed to ſinful actions, verſe *6*.

what giveſt thou him?] What doeſt thou beſtow on him, that may be beneficiall to him? For it is oppoſed to doing againſt him, or hurting him, ver.*6*. See on chap. 14. 4. upon the word, Bring.

or what receiveth he?] What good or benefit receives he from thee? Surely none at all. Chap. 22. 3. Pſal. *16*. 2. Rom. 11. 35. See on Chap.13.15. on the word, Carry away.

of thine hand] Of thee, or of that which is in thy power to give, which he hath not, and may be helpfull to him. Sure, nothing at all can his wide hand that feedeth all living creatures receive from thy ſcanty hand, that cannot make food for thy ſelf, Pſal. 50. 9. *&c.* He names the hand, becauſe it is the inſtrument of giving. For the word, ſee on Chap 15.23.

V. 8. *Thy wickedneſſe may hurt a man, as thou art, and thy righteouſneſſe may profit the ſon of man*] Seeing thou canſt not hurt God by thy wickedneſſe, nor help him by thy goodneſſe, it muſt needs follow, that the one may hurt, the other help thy ſelf, and ſuch as thou art, or elſe there would be no difference indeed between well and ill doing in regard of ſucceſſe.

Thy wickedneſſe] See on Chap.34. 20. He meanes wicked actions.

my hurt] This is added out of the former verſes to make up the ſenſe: as alſo, May profit, is added for the ſame end.

a man] See on Chap.1.

as thou art] That is thy ſelf, or ſome other man like thee, but cannot reach ſo high as God.

and thy righteouſneſſe] Thy righteous deeds.

May profit the ſon of man] That is a man. See on Chap.16. 21. upon the word, Man.

V. 9. *By reaſon of the multitude of oppreſſions they make the oppreſſed to cry: they cry out by reaſon of the arme of the mighty*] Here begins the confutation of a ſecond ſpeech of Job, which is found, Chap. 24. 12. And 1. He acknowledgth the truth of the thing in this verſe. 2. He cleares God from unrighteouſneſſe in not hearing the prayers of theſe oppreſſed ones, laying the fault upon themſelves. 1. Becauſe they were unthankfull to God. 1. For former deliverances. verſe 10. 2. For gifts given to them more then to other creatures. verſe 11. 2. Becauſe of the evill that is in them, as 1. pride, wherewith they are charged. verſe 12. 2. Vanity. verſe 13. This verſe runs, as if Elihu ſhould have ſaid. It is true O Job that thou ſayeſt, that God ſuffers many men to be unjuſtly oppreſſed by others, and rights them not, as ſoon as they complain. But the fault is in themſelves, as I ſhall ſhew by and by.

By reaſon of the multitude] Or *of the magnitude*. For great oppreſſions make men cry out as well as many, and the word ſignifies both. See on chap.32.9. Others read, *Out of the multitude of the oppreſſed, whom they make to cry, &c. yet none ſaith*, verſe 10. No marvell if God hear them not: he hath delivered them before, and they regarded it not to praiſe him for it.

of oppreſſions] Or *of the oppreſſed*, them they make to cry.

they make the oppreſſed to cry] They lay ſuch heavie load upon them, that they being not able to bear it, cry to God to right them. *They*, that is the oppreſſours, the nominative included in the verb, as Gen.50. *26*. They embalmed Joſeph, that is, the embalmers did it. Or, it may be read imperſonally, *The oppreſſed were made to cry*. See the like on Chap 33.

they cry out] See on Chap. 19.7. & 29 12.

by reaſon of the arme] Becauſe of the ſtrength of great men uſed to oppreſſe them, as armed men beat others with a ſtrong arm. For the word ſee on Chap.22. 8.

of the mighty] Of great men, that can do much wrong to others. See on Chap,32.9.

V. 10. *But none ſaith, where is God my maker, who giveth ſongs in the night*] He now ſets out the cauſes, why theſe oppreſsed ones were not delivered. They were ready more to complain of wrong-done by men, then to praiſe God for good done to them, and there fore God would not hear them. It may be alſo a cloſe blow upon Iob, as if he had not been thankfull to God in his proſperity, and therefore God would not hear him in his adverſity.

But] Heb. *And*. Yet it is often ſo tranſlated to ſet out an oppoſition; as Chap. 30 1.

none] No one of theſe oppreſsed ones. Some take it of the oppreſſors, but that ſuits not well with the coherence Heb. *And he ſaith not.*

where is God] Some take it to be the voyce of one praying for help. But it is rather a voyce of praiſe None looks up to God in a way of thankfulneſs for former benefits. For God, ſee on chap. 9. 17. & 11. 5.

my maker] Heb. My makers. Alluding to the Trinity of perſons, or ſpeaking of God in the plurall number by way of honour. See the like Iſa. 54 5. This title was given to God, Chap. 32. 22. For the word ſee on Chap. 10.8. & 14. 9. upon the word, Bringeth forth. God may be called our maker, as our creatour. Gen. 1. *26*, 27. or as our raiſer to honour, as he is ſaid to make Moſes and Aaron. 1 Sam.12.*6*. that is, to advance them, as it is there tranſlated.

who giveth] See on chap 14. 4. upon the word. Bring.

ſongs] Matter of ſongs. Cauſe to praiſe him.

in the night] Gives cauſe in the night to praiſe him the day following for preſerving us aud ours in our ſleep, when we could not ſo much as think of ovr ſafety, or, who gives us much comfort in the night putting into us many comfortable thoughts of his favour to us, that we may praiſe him, when we cannot ſleep. Others interpret it of the ſtars ſhining in the night, and giving the beholders cauſe to praiſe God, Pſal. 19. 1,2. others of the melody of the birds, as the nightingale, which may ſtirre us up to praiſe God. Others of comforting us in, or delivering us out of the night of our afflictions. But the two firſt are moſt naturall. Pſal. 42. 8. 149. 5.

V. 11. *Who teacheth us more then the beaſts of the earth, and maketh us wiſer then the fowles of heaven*] God giveth us reaſonable ſoules, which are capable of wiſdome, and which he hath not given to beaſts nor birds. Now thoſe that conſider not well of theſe favours to praiſe him for them, he ſuffers to be oppreſſed by ungodly men, and delivers them not, though they cry to him. Which yet he would do were they thankfull for former mercies.

who teacheth us] Who gives us a mind capable of all arts, and ſciences. and preſerves men before all other creatures.

more than the beaſts of the earth] Either wild or tame, though ſometimes the word he uſed for wild beaſts. They are called beaſts of the earth in oppoſition to fowles of the ayre. Thoſe go on earth, theſe flye in the ayre. For Beaſts ſee on Chap.18.3. For Earth, on Chap.14. 8.

and maketh us wiſer] Giveth us more underſtanding.

than the fowles of heaven] They may have ſome natural fore-caſt, but want reaſon which God giveth to man. See on chap. 9. 8. & 11. 8.

V. 12. *There they cry (but none giveth anſwer) becauſe of the pride of evill men*] The parentheſis were better left out, that the latter end might depend upon Gods not giving anſwer, not upon their crying. And the ſence is, not that they cryed out for the pride of the oppreſſours, for this is a part of Elihu's anſwer, not out of Jobs objection verſe 1. 9. but the oppreſsed were ſo proud, that though they complained of their oppreſsours, yet would they not humbly pray to God for deliverance, as they ought in their preſent miſeries, nor praiſe him heartily as they ſhould, for former deliverances. verſe 10. Therefore their complaint is ſaid to be vain or empty, which would not be ſo, if they ſought aright to God.

There] In that condition, when they are afflicted verſe 9.

they cry] They pray to God for deliverance. See on chap. 19. 7.

but none giveth anſwer] Heb. *But he anſwereth not.* To wit God, to whom they cry, doth not deliver them. Chap. 27. 9. Prov. 1. 28. & 15. 29. Iſa 1 15. Jer. 11. 11. Joh. 9. 31. For But, ſee on Chap. 30. 1. For anſwering ſee on chap. 16. 1.

becauſe of the pride of evill men] Becauſe they bee proud, though they be poor, and do not humble themſelves before God, as they ſhould. So the firſt word is tranſlated becauſe Heb. *From the face*) Gen. 36. 7. Exod. 9. 11.

V. 13. *Surely God will not hear vanity, neither will the Almighty regard it*) Here another reaſon is rendered, why God will not relieve theſe oppreſsed ones, not only for their pride verſe 12. but alſo for the emptineſs of their prayers. They pray not heartily.

Surely] A note of aſseveration. There is no queſtion to be made of it. So this word is uſed Gen. 26. 9. & 29. 14.

God] See on chap. 8. 3. 5.

will not hear] Will not regard their prayers, or grant their requeſts. See on chap. 13. 17.

vanity] Vain men, when they pray. So chap. 24. 20. wickedneſs is put for wicked men. And iniquity is ſo uſed Pſal. 107. 42. For the word ſee on chap. 15. 31. And that God heareth not ſuch prayers, ſee chap. 27. 9. Prov. 1. 28, 29. Iſa. 1. 13. 15. Jer. 11. 11,

neither will the almighty] See on chap. 8. 3. 5.

regard it] Look upon vain men with a gracious eye, or Regard that which their oppreſsours do to them to deliver them upon their prayers.

V. 14. *Although thou ſayeſt, thou ſhalt not ſee him, yet judgement is before him, therefore truſt thou in him*] Here begins a confutation of a third ſpeech of Jobs taken out of chap. 23. verſe 9. where he complaines, that he could not come to the ſight of God to reaſon the caſe with him. And Elihu 1. anſwers the objection in this verſe ſhewing, that though God would not come to an account, when Job calls him, yet he might be confident, he would do him right however he judged of him. 2. He ſhewes the reaſon, why God afflicted him ſo heavily, becauſe he truſted not in him. verſe 15. 3. That for the not taking notice hereof God would not hear him to eaſe his pain, verſe 16. This verſe is variouſly read; Deodate thus, *How much leſſe will he hear thee who ſayeſt that thou regardeſt him not? Judge thy ſelf before him and then attend*] That is, If God will not hear vain men, much leſs will he hear thee, who haſt profeſsed that thou wilt not humble thy ſelf before him, but wilt maintain thine innocencie againſt him? See therefore thine errour, humble thy ſelf before God, and wait on him for deliverance. Piſcator thus, *In this alſo haſt thou ſinned, that thou ſayedſt, thou ſhalt not ſee him. Judge thy ſelf before him, and look for him.*] That is, I charge thee now with another evill ſpeech, that thou haſt ſaid in effect, that God will never appear to do thee right. Condemn thy ſelf for this evill ſpeech, and then thou mayeſt with comfort look for relief from him.

Although thou ſayeſt] See on chap. 16. 1.

thou ſhalt not ſee him] So as to try thy cauſe with him.

yet judgement is before him] He will certainly do right in his own time. See on chap. 19. 29.

therefore truſt thou in him] Wait for him, as a woman in travaile waits for delivery.

V. 15. *But now, becauſe it is not ſo, he hath viſited in his anger, yet he knoweth it not in great extremity*] This Is the truth of Jobs condition (ſaith Elihu) he doth not put his truſt in God, but often complains he hath no further hope of good from him, therefore God proceeds in anger againſt him juſtly, and he is ſo obſtinate in defending his own righteouſneſs, that he will not acknowledge Gods juſtice, nor ſubmit to him, though he be in great extremity. As if he would be broken before he would bow. Beza reads it thus, *But know now that his anger hath viſited thee but a little* (Heb. *nothing*) *neither hath he made any great inquiſition.*] But Job, &c. That is, take notice, that God hath dealt far better with Job then Job with him, God hath not puniſhed him, as he deſerves, yet he complains of too much ſeverity in Gods proceedings, who hath not enquired into the multitude of his ſins, elſe would he have puniſhed him much more. Job is too well uſed to complain thus of God. The ſame thing is objected to Job, Chap. 11. 6.

But now] See on chap. 30. 1.

becauſe it is not ſo] This hath relation to the end of the laſt verſe, becauſe Job hath not humbled himſelf before God, nor truſted in him for deliverance.

he hath viſited] God hath viſited Job, and continues ſtill to afflict him heavily. See on chap. 5. 24. & 7. 18.

in his anger] See on chap. 4. 9. & 9. 5. 13. & 14. 13.

yet he knoweth it not] Yet Job takes no notice of it.

in great extremity] Heb. *In great abundance.* To wit, of afflictions.

V. 16. *Therefore doth Job open his mouth in vain; he multiplyeth words without knowledge*] It appears by that which I have ſaid, that Job hath hitherto ſpoken to little purpoſe, and that his words are ſuch, that argue no ſound knowledge in him; he hath unjuſtly lift up his innocency above Gods.

therefore] So this word is tranſlated, chap. 11. 6.

doth Job] See on Chap. 1. 1. Or, *ſhall Job.* I have ſolidly confuted him, that it is in vain for him to reply. He ſhall but ſhew his own ignorance.

open his mouth] A periphraſis of ſpeaking, becauſe for that end moſt commonly we open our mouthes. For Mouth, ſee on chap. 15. 5.

in vain] See on chap. 27. 12.

he multiplyeth words] for multiplying, ſee on chap. 8. 2. on the words, Strong.

without knowledge] See on chap. 34. 35.

CHAP. XXXVI.

Verſe 1. E*lihu alſo proceeded, and ſaid*] Elihu's laſt ſpeech takes up this Chapter and the next, wherein having confuted divers particular ſpeeches of Job in the former Chapters, now he ſeeks to allay his complaints, with ſetting out Gods juſtice, mercy, and omnipotency, which Job ſeemed to obſcure by his bitter complaining of Gods harſh proceeding with him, that ſo he might bring Job to ſubmit to God, that he might be ſet free from his pain and trouble. In this laſt oration of his, there is, firſt a Preface to it, to ver. 5 of this Chapter. 2. The body of it, to ver 23 of the 37. Chapter. 3. The concluſion of it, in the two laſt verſes of Chap. 37.

Elihu] See on chap. 32. 2.

alſo proceeded] Heb. *Added,* to wit, to his former ſpeeches he added this laſt. For the word ſee on ch 27. 1, on the word continued.

and ſaid] See on chap. 16. 1.

V. 2. *Suffer me a little, and I will ſhew thee, that I have yet to ſpeak on Gods behalfe*] The former verſe contained the writers preface, this, with the two next, Elihu's. And herein he labours to draw Job to attention. 1. Becauſe he would ſpeak for God, in this verſe. 2. From God, verſe 3. 3. He would ſpeak nothing but truth, verſe 4. Either Job offered to interrupt him, or ſhewed ſome ſigne of non-ſatisfaction, which makes Elihu ask further leave to ſpeak, and promiſe to give further ſatisfaction, if he might have quiet audience.

Suffering me a little] Give me a little more time to ſpeak my mind of this ſubject.

and I will ſhew thee] See on chap. 15. 17.

that I have yet to ſpeak on Gods behalf] Heb. *That there are yet words for God.* That I have yet many reaſons more to clear Gods upright dealing. For ל ſee on Chapter 13. 7. & 16. 21. For God, ſee on chap 5. 17. & 11. 5.

V. 3. *I will fetch my knowledge from afarre, and will aſcribe righteouſneſs to my maker*] My argument ſhall be drawn from thoſe things which are not near to us, but farre diſtant, by which the praiſe of juſtice, due to God our Maker, may be aſcribed and given unto him. Such things as God hath from the beginning ſhewed to us, do moſt ſet out his glory.

I will fetch] See on Chap. 21. 3. on the word, Suffer.

my knowledge] That which I know, and ſhall utter.

from afarre] From God himſelf. Chap 32. 8. 18. Or, from Gods firſt works, which lively ſet out Gods juſtice, and his other attributes. From thoſe generalls I will come to thy particular caſe.

and will aſcribe] Heb. *Give.* See on chap. 14. 4. on the word Bring.

righteouſneſſe] I will acknowledge, publiſh, and maintain, that God is moſt juſt. I will give him his due, the praiſe of his own juſtice,

to my Maker] To him that framed me curiouſly in the womb.

V. 4. *For truly my words ſhall not be falſe; he that is perfect in knowledge, is with thee.*] Aſſure thy ſelf that I will utter nothing but what is undoubtedly true, and that thou haſt one to diſcourſe with thee, who rightly underſtands the whole matter.

For truly my words ſhall not be falſe] That is, they ſhall be moſt true, Build upon it.

he that is perfect in knowlege is with thee] He ſpeaks of himſelf in the third perſon, for modeſty ſake. As if he had ſaid, I would have thee to know, that I throughly underſtand this buſineſſe, and therefore will ſpeak nothing but the truth in it. Others underſtand it of God. Thou haſt need to hearken diligently, for thou haſt to do with God, who ſpeaks to thee by me.

V. 5. *Behold, God is mighty, and deſpiſeth not any, he is mighty in ſtrength and wiſdom*] Here begins the body or ſubſtance of the ſpeech, wherein note a deſcription of Gods wiſe, powerfull, and juſt proceedings. 1. In things politicall to verſe 26. 2. In things naturall, to verſe 23. of the next Chapter. Both parts begin with an Ecce, Behold, as treating of notable matters. In the firſt part, 1. he layes down Gods excellency in this verſe. 2. Proves it to ver. 16. 3. Applyes it to Job in particular, to verſe 26. It is wonderfull to conſider what power there is in God, yet it is accompanied with ſo much juſtice, that he will not contemn the meaneſt man, although he have wiſdom anſwerable to his ſtrength to bear him out againſt all the world.

Behold] See on Chap. 1. 12.

God] See on Chap 8. 3. 5.

is mighty] See on Chap. 8. 2. on the word, ſtrong.

and deſpiſeth not any] Or, *yet deſpiſeth not any.* So that particle is rendred. Pſal. 119. 109, 110. Job had accuſed God before, that he regarded not mens wrongs, nor would right them when they complained, Chap. 19. 7. & 23. 13. & 30. 21. But God doth not deſpiſe any man to deny to do him right for the lowneſſe of his condition, which Job had charged him withall, Chap. 10. 3. He doth not deſpiſe any man without a cauſe, as the verſes following declare.

he is mighty] See before in this verſe.

in ſtrength and wiſdome] Heb. *heart*. Chap 9. 4. & 12. 13, 16. & 37. 23. Or, *in ſtrength of heart*] That is, in wiſdom, he is full of it. For heart, ſee on chap. 34. 10. and on chap. 9. 4. & 11. 12.

V. 6. *He preſerveth not the life of the wicked, but giveth right to the poor*] What he had ſaid before of Gods excellent ſtrength and wiſdom, that he now proves by many particular paſſages of Gods providence, both toward good men and bad, one enterweaved within another.

He preſerveth not the life of the wicked] Heb. *He maketh not* (or, *ſuffereth not*) *the wicked to live*. He doth not withdraw them from the hand of juſtice, yea oftentimes he ſlayes them himſelf; he favours not the enterpriſes of wicked men, but doth juſtice to ſuch as are afflicted: he hates the works of wicked men, and at length deſtroyes their perſons. Contrary to what Job had ſaid, chap. 21. See Pſal. 55. 23. & 104. 35. So this word is taken not for making alive, but for keeping alive, Gen. 6. 19. Exod. 1. 17. And for wicked, ſee on chap. 3. 17.

but giveth right to the poor] Or, *afflicted*. As he deſtroyes wicked men that do wrong; ſo he upholds ſuch as are wronged. For but, ſee on chap. 30. 1. For giving, ſee on chap. 14. 4 on the word, bring. For right, ſee on chap. 22. 4, on the word, judgement. For poor, ſee on chap. 29. 12.

V. 7. *He withdraweth not his eyes from the righteous, but with Kings are they on the Throne, yea he doth eſtabliſh them for ever, and they are exalted*] Though the righteous be never ſo poor, yet are they ſtill the objects of Gods ſpecial providence: he not onely delivers them from oppreſſors, but ſometimes alſo prefers them to Royal dignity, and eſtabliſheth them in it to their dying day againſt all oppoſitions, when he hath once ſetled them in it.

He withdraweth not his eyes from the righteous] His eyes are alwayes upon them, how low ſoever their condition be, he never failes them, Pſal. 33. 18. & 34. 15. For eyes, ſee on chap. 15. 15. on the word, ſight

but with Kings are they in the Throne] God raiſes up good men that are poor to ſit with Kings, Pſal. 113. 7, 8. 1 Sam. 2. 8.

yea he doth eſtabliſh them for ever] He doth not onely ſet them up, but alſo ſettle them in their Thrones. For ever, is put for a long time in Scripture language, Pſal. 132. 14. See for the word on chap. 34. 36. upon the word, End.

and they are exalted] Or, *when they are on high*. When they are once raiſed, he ſuffers them to come down no more, but upholds them in their high ſtate as long as they live. So ו is tranſlated when, Pſal. 139. 16.

V. 8. *And if they be bound in fetters, and be holden in cords of affliction*] But if it ſo come to paſſe, that ſome of theſe righteous perſons, or ſuch as ſeem ſo, for ſome of theſe periſh, verſe 12. thus preferred fall into ſin, and are hampered with their tranſgreſſions, as with chaines and fetters, then God uſeth meanes of recovering them, as verſe 9. &c.

And] Or, *Or*. So it is rendred, Exod. 21. 15, 17. Or, *But*, as chap. 30. 1.

if they] If thoſe righteous perſons advanced, abuſe their honour, God will make them to know it. For it is oppoſed to hypocrites, verſe 13. Some underſtand it of evil men. Others of all ſorts of men: but the firſt agrees beſt with the words foregoing and following.

be bound in fetters] Kept in and ſtraitned by their ſins. Or, it may be underſtood literally, if they be carried from a Throne to a priſon for their ſins, and change golden chaines into iron fetters, verſe 13. chap. 13. 27. Pſal. 107. 10.

and be holden] Heb. *caught*. Be taken, as a bird, or beaſt in a net, or ſnare, ſo as they cannot get themſelves out.

in cords of affliction] Or, *poverty*. In trouble, or want, afflicting them, and ſtraitning them, as cords do the body. For cords, ſee on Chap. 18. 10. on the word, ſnare.

V. 9. *Then he ſheweth them their work, and their tranſgreſſions, that they have exceeded*] Though God ſuffer them to be bound in chaines, yet he doth not utterly reject them, but rather opens the eyes of their minde, that they may throughly conſider what they have done, and to ſee that they have done amiſſe, and may repent, and amend for time to come. So that the end of theſe inſtructions is not their deſtruction, but correction.

Then] Heb. *And*. Yet well tranſlated *Then* here, as alſo chap. 13. 22.

he ſhewed them] Sets their work before them, and makes them to ſee it. So much the words import. They were blind before, now correction, or the work of Gods ſpirit upon it in their ſoules, clears their ſpiritual eye-ſight. See on chap. 15. 18. upon the word, told.

their work] The quality of their workes, that they are evil, and diſpleaſing to God. For they knew what they had done before, but did not conſider that they had done ill, till Gods rods were upon them. Now he ſhewes them what ſins of theirs were the cauſe of this affliction, as the words following in this verſe do declare.

and their tranſgreſſions] See on chap. 7. 21.

that they have exceeded] That they have been many and great, ſo as juſtly to provoke God thus to ſcourge them.

V. 10. *He openeth alſo their ears to diſcipline: and commandeth that they return from iniquity*] As God by his Spirit inwardly, and by afflictions outwardly, ſometimes opens mens eyes to ſee their own ſins; ſo ſometimes he opens their ears, that they may hearken to the words of ſuch Miniſters as he ſends to them in their ſorrows, whoſe words before in their proſperity they regarded not, Chap. 33. 23.

He openeth alſo their eare to diſcipline] See on Chap. 33. 16. where all theſe words are. The eare ſtopt cannot hear till it be unſtopt, nor the eare of the minde, till cleared by God.

and commandeth] See on Chap. 16. 1. on the word, ſaid.

that they return] See on Chap. 14. 13. on the word, paſt.

from iniquity] See on Chap. 15. 35. & 16. 3. on the word, vanity.

V. 11. *If they obey and ſerve him, they ſhall ſpend their dayes in proſperity, and their years in pleaſures*] If men thus taught of God by and in their afflictions hearken to him, and ſerve him better upon recovery, they ſhall paſſe the reſt of their life in abundance of all good things, and ſhall end their dayes with joy. Here is an hint for Job to repent of his unkinde ſpeeches againſt God, and then to expect a laſting proſperity, and herein Elihu was no falſe Prophet. For (though not upon his) yet upon Gods ſpeech Job did humble himſelf, Chap. 40. 4, 5. & 42. 3, 6. and had a laſting proſperity, Chap. 42. 10. &c.

If they obey] See on Chap. 13. 17. on the word hear.

and ſerve him] See on Chap. 21. 15.

they ſhall ſpend] Heb. *they ſhall finiſh*. The word כלה ſignifies. 1. To compleat or finiſh a work according to a mans deſire, Gen. 2. 2. 2. To make an end of a thing to the deſtruction of it, Pſal. 90. 9. 3. To deſire or expect a thing, as all expect complement and perfection. To long for a thing, 2 Sam. 23. 15. Here it is taken in the firſt ſenſe for ſpending and ending mens dayes happily.

their dayes] See on Chap. 14. 14.

in proſperity] See on Chap. 21. 13. on the word, wealth.

and their years] They ſhall enjoy proſperity a long time, not onely for dayes, which may be many, and yet end in a year: but for many years.

in pleaſures] They ſhall have abundance of pleaſure all their life long. From this word Naomi had her name, Ruth 1. 20.

V. 12. *But if they obey not, they ſhall periſh by the ſword, and they ſhall die without knowledge*] But if they will not hearken unto God, in their affliction, when he declares the cauſe of it to them that they may amend, then they ſhall die a violent death, becauſe they would not be taught how to prevent it.

But] See on Chap. 30. 1.

if they] Thoſe righteous men ſpoken of before; verſe 7. For ſuch may loſe their lives for diſobedience, if they amend not, when God viſits them for ſin, 1 Cor. 11. 30. or ſuch as ſeem ſo, who may be taken away by the ſword and ſent to hell.

obey not] See on Chap. 13. 17. on the word, Hear.

they ſhall periſh by the ſword] See on Chap. 33. 18. Heb. *They ſhall paſſe away by the ſword.*

and they ſhall die] See on Chap. 13. 19.

without knowledge] Heb. *Becauſe they were without knowledge*. Becauſe they would not be wiſe, and take notice wherefore God afflicted them, though he gave them ſecret hints of it, therefore God gave them over to the ſword.

V. 13. *But the hypocrites in heart heap up wrath, they cry not, when he bindeth them*] But men that ſin not out of humane frailty, but out of a miſchievous mind and moſt impure affections of heart, they take no warning, neither do they ſeek to God for helpe, but by continuance in ſin make God more angry with them ſtill, till he do conſume them.

But] See on Chap. 30. 1. Or, yet, as is tranſlated, Pſal. 119. 109, 110. Though they ſee ſome good men repent, when God corrects them, and others cut off for not returning to God, yet they amend not by Gods ſtroak.

the hypocrites] Or, *profane men*. See on chap. 8. 13.

in heart] See on chap. 15. 12.

heap up wrath] Heb. *Put wrath*. Adde more to that which was before. Provoke God daily more and more, Rom. 2. 5. 2 Chron. 28. 13, 22. For wrath, ſee on chap. 4. 9. & 9. 5, 13. & 14. 13.

they cry not] They pray not to God for help, and deliverance. This may be an hint to Job to try, whether he be an hypocrite or no, who did complain of God in his trials, but did not humbly pray to him to deliver him, or, They are ſuddenly deſtroyed, and have no time to pray for deliverance. For the word, ſee on chap. 19. 7.

when he bindeth them] When he correcteth them. See on verſe 8.

V. 14. *They die in youth, and their life is among the uncleane*] God deales with them, as with thoſe curſed young men, who having ſpent their youth in all filthineſſe, and uncleanneſſe came to an untimely end by loathſome diſeaſes procured by their luſts.

They die in youth] They are taken away by Gods hand before they be old, chap. 15. 32. & 22. 16. & 33. 22. Pſal. 55. 23. Heb. *Their ſoul dieth*. That is, themſelves, or their life is taken away. For ſoul, ſee on chap. 14. 22. For youth, ſee on chap. 20. 11.

and their life is among the uncleane] They lie among filthy perſons in the grave. See life attributed to dead men, chap. 14. 22. or *Their life ſhall be taken away among the Sodomites*; that is, They ſhall be deſtroyed by ſome extraordinary judgement, as the Sodomites were. The word doth not ſo much look at Sodome as at the converſation of the inhabitants, they were ready to execute all filthineſſe even the confuſion of ſexes, So were theſe young men, and ſo much the word imports. So this word is uſed, Deut. 23. 17.

V. 15. *He delivereth the poor in his affliction, and openeth their eares in oppreſſion*] But God deales otherwiſe with godly men, for he frees them, out of their troubles, when he hath by private monitions of his ſpirit brought them to humble their ſoules before him.

He delivereth] God doth, who is ſpoken of verſe 11. The word חלץ ſignifies to pull off a thing, as the ſhoe, Deut. 25. 9, 2. To deliver out of trouble, Pſal. 6. 4. 3. To draw out of a multitude, or to chuſe men to be armed for ſouldiers. Numb. 31. 3. 4. To fatten, for ſo are beaſts fatted, that go in choice paſtures, and are choſen before others, Iſa. 58. 11. Here it is taken in the ſecond ſence, for delivery out of trouble.

the poor] Or, *the afflicted.* See on chap. 29. 12.

in his affliction] Or, *In his poverty.*

and openeth their eares] Or, *when he hath opened their eares.* When he hath taught them to make a good uſe of their afflictions. for ו When ſee Pſal, 139. 16. For the other words, ſee on chap. 33. 16.

in oppreſſion] When they are oppreſſed by others. and cry to him for help.

V. 16. *Even ſo would he have remove thee out of the ſtrait into a broad place, where there is no ſtraitneſſe, and that which ſhould be ſet on the table, ſhould be full of fatneſſe*] Now he comes to apply to Job in particular, what he had ſaid in general, and that from hence to verſe 26. wherein he tells Job. 1. What might have been, if he had carried himſelf well in his affliction, in this v. 2. What is on him, becauſe he did not, v. 17. 3. What will be, if he repent not, to v. 26. In this v. he tells Job, that if he had made a good uſe of his afflictions, God would both have delivered and proſpered him: and this he ſets out by two ſimilitudes, one taken from a man that dwels in a large ground, where he hath liberty enough; and the other from a man that keeps a plentiful table full of all manner of delicates. Liberty and wealth ſhould have attended on Job, if he had carried himſelf wiſely in his troubles.

Even ſo] As he uſeth to deal with ſuch as are truly humbled under his rod, ſo would he have dealt with thee.

would he have removed thee] He would have delivered thee, v. 10. 11. The word ſignifies to perſwade. Now becauſe thoſe that are perſwaded by others, are removed from their former purpoſes, therefore it alſo ſignifies to remove. As 2 Chron. 18. 31.

out of the ſtrait] Out of thy troubles, which have encloſed thee like a priſoner in a narrow roome, where thou canſt ſcarce ſtir or breath. Heb. out of the mouth of the ſtrait. A ſimilitude from a wild beaſt, that hath a lambe in its mouth, or a pit that gapes as it were, to devour ſuch as fall into it. Hereby is intimated deliverance from ſome great trouble or danger. For Mouth, ſee on chap. 15. 5.

into a broad place] Into much liberty, Pſal. 18. 19.

where there is no ſtraitneſſe] Into an exceeding large place. He would have given thee abundance of liberty.

and that which ſhould be ſet on thy table] The diſhes of meat appointed for thy food. Or *the reſt of thy table.* Thou ſhouldeſt quietly have enjoyed a plentiful table, Pſal. 23 5. The word שלחן ſignifies. 1. The Table it ſelf, Exod, 25. 23. 2. A table furniſhed with meat, Pſal. 78. 19. 3. An altar, Ezek. 41. 22. Here it is taken in the firſt ſence.

ſhould be full of fatneſſe] Thou ſhouldeſt have the fatteſt meats, and daintieſt delicates on thy table. Others underſtand this v. of Gods former dealing with Job, and read it, *Even ſo hath he removed thee.* And, *That which was on thy table, was full of fatneſſe.* Thou haſt had experience O Job of what I have ſaid, in thy former proſperity. But it doth not appear, that Job was in poverty or ſtrait before, and therefore the former interpretation is better.

V. 17. *But thou haſt fulfilled the judgement of the wicked: judgement and juſtice take hold on thee*] But thou haſt taken a quite contrary courſe, thou haſt ſo behaved thy ſelf in reaſoning with God that it is too manifeſt, how guilty and worthy thou art of that judgement which God is wont to lay upon heynous offenders. And ſo it came to paſſe, as thou thy ſelf ſeeſt that that judgement, which he moſt juſtly hath given upon thee doth ſtill ſtand, and remaine unmoveable.

But] So this particle is tranſlated, chap. 30. 1.

thou haſt fulfilled the judgement of the wicked] Thou haſt carried thy ſelf like a wicked man in charging God to deal unjuſtly with thee in afflicting thee ſo heavily, and ſo haſt confirmed them in their proud carriages againſt God. See on chap. 34. 8. others underſtand it of Jobs ill carriage in his proſperity, either in the courſe of his life, or in favouring wicked men in judicature. But Elihu never charges Job with any thing but miſchartiages under Gods hand in his affliction. For fulfilling, ſee on chap. 15. 2. on the word Fill. For wicked, ſee on chap. 3. 17.

judgement and juſtice take hold on thee] Therefore God hath juſt cauſe to paſſe a ſentence of proceeding ſtill in anger againſt thee: and his ſentence ſo takes hold of thee, that thou canſt not get out of thy miſery. Theſe are joyned together, Pſal. 9. 4. where it is interpreted cauſe and right. Some by juſtice underſtand the faire proſecution of the cauſe in the trial of it, and by judgement the pronouncing a faithful ſentence. Or, *Judgement and juſtice ſhould uphold thee.* But that agrees not well with the coherence. For juſtice, ſee on Chap. 22. 4. on the word judgement. For taking hold, תמך is tranſlated holding, Am. 1. 5. 8. Sometimes it ſignifies upholding, as Pſal. 63. 8. But the firſt ſignification ſuites beſt with this place.

V. 18. *Becauſe there is wrath, beware leſt he take thee away with his ſtroak, then a great ranſome cannot deliver thee*] Here Elihu counſels Job, what to do for time to come. 1. Not to provoke God further, to v. 21. 2. To take heed of iniquity, to v. 24. 3. To give honour to God, to v. 26. In the firſt part, firſt he exhorts him, v. 18. 2. Removes impediments of hearkning, as hope of ranſome to free him, v. 18, 19. or force, v. 19. or hiding, v. 20. I perceive that God is angry with thee by the continuance of thy Plagues. Beware thou offend him not further by thy obſtinacy, leſt he make an end of thee. Aſſure thy ſelf, if thou hadſt never ſo much to give, it would not be accepted to ſave thy life.

becauſe there is wrath] Becauſe it appears by Gods heavie hand on thee, that he is very angry with thee. For wrath, ſee on Chap. 19. 29.

beware] This word is not in the Original, but well added by the tranſlators to make up the ſence. As alſo Iſa. 36. 18.

leſt he take thee away] Leſt God deſtroy thee, and ſo take thee cleane out of this world. For the word, ſee on v. 16. on the word, Removed.

with his ſtroak] See on Chap. 34. 26.

then] So this particle is tranſlated, Chap. 25. 1. when thou haſt provoked God ſo far, that he reſolves to deſtroy thee, it will be in vaine to think of any ranſome. Therefore prevent it before hand by repentance.

a great ranſome] All that thou canſt have to give, if thou hadſt all the word, Pſal. 49. 7, 8, 9. For great, ſee on Chap. 22. 5. For Ranſome, ſee on Chap. 33. 24.

cannot deliver thee] Heb. *Turne thee aſide.* To wit, from death and deſtruction.

V. 19. *Will he eſteeme thy riches? no not gold, nor all the forces of ſtrength*] Doſt thou think that if thou couldſt recover as much wealth, as thou hadſt before, or wert full of gold, or hadſt an army of ſtrong men to aſſiſt thee, that God would be hired or forced to releaſe thee from deſtruction? No certainly, thou ſhouldeſt then but feed thy ſelf with vaine thoughts.

will he eſteem thy riches?] He will make no account at all of wealth, that cannot free thee, Prov. 10. 2. & 11. 4. For Eſteem, ſee on Chap. 28. 17. on the word, Equal. For Riches, ſee on Chap. 34. 19. on the word, Rich. Others read it, *Will he regard thy crying?* That is, thy prayer in thy adverſity. So the word is uſed, Chap. 30. 24.

no not gold] This agrees well with the words before. Or, *no not any defence.* Which agrees well with the words following. For the word, ſee on Chap. 22. 24, 25. Others read it, *No not in affliction.*

nor all the forces of ſtrength] Not any force or ſtrength, though the greateſt in the world, can deliver thee if God purpoſe to deſtroy thee.

V. 20. *Deſire not the night, when people are cut off in their place*] As neither riches nor ſtrength can ſhelter thee from Gods ſtroak, ſo wit cannot prevent it. Think not to finde any hiding place to ſecure thee: Gods ſtroak lights on evil doers in the darkeſt night, Pſal. 139. 12.

Deſire not the night] Some underſtand it of deſiring the night for reſt, which Job had done. Job 7. 13. Others of the night of death, which he had deſired, Chap. 7. 15. But it is rather to be underſtood of the darkneſſe of the night, wherein he might think to hide himſelf from Gods ſtroak; but all in vaine. For deſire, ſee on Chap. 7. 2.

when people are cut off in their place] Thou canſt not be ſafe in the darkeſt night, for God hath deſtroyed nations in the dark, as the Egyptians in the red ſea, and Sennacheribs army. Chap. 27. 20. and 34. 20. *Are cut off in their place.* Heb. *Aſcend under them.* See the like phraſe, Chap. 5. 26. Pſal. 102. 24. As the light of a candle, when it is ready to go out, flyes up and then vaniſhes away. Or, as the corne is firſt taken up by the hand of the reaper, and then cut off, and laid flat on the ground. One Verbe included in another, as Pſal. 68. 18. Received gifts for men, to wit, to give to them, as it is expounded, Eph. 4. 8. So here, They go up, that they may be caſt down lower, Pſal. 102. 10.

V. 21. *Take heed, regard not iniquity; for this haſt thou choſen, rather than affliction*] Here is Elihu's ſecond exhortation to Job to take heed of ſpeaking unjuſtly of God in regard of his troubles, in this verſe, which he backs with reaſons from Gods power, and wiſdome, ver. 22. and from his authority, and juſtice, ver. 23. The ſumme of this verſe is, as if he had ſaid, Now I warne thee to take heed of ſpeaking unequally of Gods wayes any more. I ſee I had need to give thee ſuch an admonition; for thou art readier ſo to do, then patiently to bear what God hath laid on thee.

Take heed] Be very wary for time to come, *regard not*] Turne not thy face to it in way of approbation, as men do to things they like. For the word, ſee on Chap. 5. 1. & 21. 5.

iniquity] See on Chap. 15. 35. & 16. 3. on the word, Vanity. By Iniquity here he means Jobs unjuſt ſpeeches againſt Gods proceedings with him.

for this haſt thou choſen] To wit, iniquity, and raſh cenſuring of Gods wayes, as appears by thy former ſpeeches. See on Chap. 34. 33.

rather than affliction] Thou hadſt rather accuſe God of afflicting thee unjuſtly, than bear thy affliction patiently. Others read it thus. *For, for this cauſe haſt thou choſen any thing rather than affliction.* Becauſe thy heart diſlikes Gods dealing with thee, thou hadſt rather ſay any evil of him then be afflicted juſtly by him. Others thus, *for this thou haſt choſen becauſe of thine affliction.* Thou art ſo tranſported with the ſence of thy paines, that thou careſt not what thou ſayſt of God.

V. 22. *Behold God exalteth by his power; who teacheth like him?*] Look well at God, and thou ſhalt ſee, that though many in the world give many monuments of their power and wiſdome, yet none comes near to God in working or informing.

Behold] See on Chap. 1. 12.

God] See on Chap. 8. 3, 5.

exalteth] Himſelf, by his ſeat in heaven, or his great works on earth. Or, he exalteth the afflicted by delivering them, or the poor by preferring them, Pſal. 9. 13. & 18. 48.

by his power] By his great and infinite ſtrength, whereby he can do what none elſe can.

who teacheth like him?] No man, can teach ſo wiſely as God, and therefore none can direct him how to act better then he doth. Therefore thou oughteſt not to finde fault with his dealings with thee. Iſa. 40. 13. Rom. 11. 34. 1 Cor. 2. 18. Or, no man teaches in ſo ſtrange a way as God doth. He can teach thee wiſdom, by theſe ſore afflictions. For Teaching, ſee on Chap. 6. 24. & 8. 10.

V. 23. *Who hath enjoyned him his way? Or, who can ſay, thou haſt wrought iniquity?*] Who hath ſhewed God how he ought to governe the world? No man had any ſuch power over him to preſcribe him his way. And though he be moſt free, yet never any man could charge him with one unjuſt act. Therefore thou, O Job, doſt moſt raſhly and arrogantly complain of his proceedings againſt thee, as if thou couldſt teach him to governe better, or hadſt taken him tripping in his dealings, and got ſome great advantage againſt him.

Who hath enjoyned him his way] Who hath preſcribed to him what he ſhould do? For enjoyning, ſee on Chap. 34. 13. on the words, Giving him a charge. For Way, ſee on Chap. 17. 9.

or who can ſay] See on Chap. 16. 1.

thou haſt wrought iniquity] Who can charge God with any unrighteous actions? Chap. 8. 3. & 34. 10. Deut. 32. 4. 2 Chron. 19. 7. Rom. 9. 14. For Iniquity, ſee on Chap. 16. 3. & 15. 35. on the words, vaine, and vanity.

V. 24. *Remember that thou magnifie his worke, which men behold*] This is Elihu's third exhortation to Job, to give glory to God, rather than to ſtand upon his own innocency. Which is ſet down in this verſe, and a reaſon given of it in the next. The ſumme of this verſe is, that Job give God the glory of afflicting him, which other men ſtand and gaze at, as wonderfull. Others underſtand it of the works of creation, which agrees with the following part of the Chapter.

Remember] Think ſeriouſly of it, which now thou ſeemeſt by thy ill carriage to have forgotten.

that] So this particle is tranſlated, ver. 10.

thou magnifie] Set it out at large, and, ſpeak highly of it.

his work] His ſtrange correcting thee; or his work of Creation.

which men behold] Other men dare not judge or cenſure God for afflicting thee ſo heavily, as thou doſt, but look at it with admiration. Others underſtand it of Gods workes in the sky, as the meteors, which are admired by men. Some read it, *whereof men ſing.* For which they praiſe God. For Man, ſee on Chap. 5. 17. & 9. 2.

V. 25. *Every man may ſee it, man may behold it a farre off*] Though thou wilt not, yet all other men take notice of Gods ſpecial hand upon thee, although they be not able to ſee the reaſon of it exactly, as being above their reach. Some underſtand it of the Meteors, which all men behold though they do not throughly conceive of Gods ſecret manner of forming them in the clouds.

Every man] Every man of underſtanding. For fooliſh men take no notice of Gods proceedings, Pſal. 92. 6, 7. For the word Man, ſee on Chap. 14. 1.

may ſee it] Take notice of it eaſily.

man] See on Chap. 5. 17. & 9. 2.

may behold it] See on Chap. 35. 5. on the word, Look.

a far off] Imperfectly diſcerne it, not fully ſee it, as things very high, or far remote, are ſeen but in part, as it were through a glaſs, and not ſo plainly as things that are nearer to us.

V. 26. *Behold God is great, and we know him not, neither can the number of his years be ſearched out*] Now Elihu begins to ſet out God in his government of the world in regard of natural things, to ver. 23. of the next Chapter. And firſt he ſets out the greatneſſe and eternity of God in this verſe. 2. He proves it by the Meteors, and ſeaſons afterwards. Seeing that we know Gods works but in part, ver. 25. certainly we cannot know God himſelf fully, neither is there any brain of man that can reach his greatneſſe, or any Arithmetick that can number his years.

Behold] See on ver. 5.

God] See on Chap. 8. 3, 5.

is great] In Power, Glory, and Majeſty.

and we know him not] So great, that we are not able fully to comprehend him, either in his eſſence or works.

neither can the number of his years be ſearched out] Spoken after the manner of men, to ſet out Gods eternity; for he was before there were any years. He were a very old man that could live ſo many years, that the skilfulleſt Arithmetician in the world could not reckon them. Gods continuance is beyond all count, Pſal. 102. 24, 27.

V. 27. *For he maketh ſmall the drops of water, they pour down raine according to the vapour thereof*] The reſt of Elihu's ſpeech is ſpent in deſcribing the Meteors and changes of the aire, as raine, thunder, ſnow, &c. ſo interweaved one with another, that they cannot well be divided. God ſhewes his great power daily, by dividing the drops of water in the cloud, ſo that the raine being thus diſſolved, poureth down upon the earth according to the proportion, and greatneſſe of the vapour, whereof it is made.

For he maketh ſmall the drops of water] He lets them not fall down like a flood, leſt they ſhould drown the earth, but doth as it were divide them in the cloud, and make them little. Others read it, *He draweth up.* To wit, vapours from below by the heat of the Sun, which being diſſolved in the cloud, fall down again in raine. Others thus, *He withdraweth the drops of raine.* He cauſeth it not to raine for a time, and when he pleaſeth it raines again; as in the end of the ver. For water, ſee on Chap. 14. 9.

they pour down raine according to the vapour thereof] As the vapours drawn up from below are greater or leſſer, ſo there is more or leſſe raine. He purifies the vapours, and ſo diſtils them in raine. See on Chap. 28. 1. upon the word, Fine. For vapour, ſee on Chap. 18. 12. on the word, Deſtruction.

V. 28. *Which the clouds do drop and diſtil upon man abundantly*] Though there be much water in the clouds, yet God orders it ſo, that it falls down by drops, yet in ſuch plenty, that it waters many countries, where abundance of men dwell.

Which] Which raine. Or, *From whence.* Out of which vapours.

the clouds] The receptacles of the raine. See on Chap. 9. 8. & 11. 8. on the word Heaven.

do drop] Send down on the earth by ſmall drops one after another.

and diſtil] The ſame thing in other words.

upon man] See on Chap. 14. 1.

abundantly] In great plenty. Or, *upon many men.* For the raine falls at times all the world over, and waters many mens grounds.

29. *Alſo can any underſtand the ſpreading of the clouds, or the noiſe of his Tabernacle?*] Moreover, is there any one who knoweth how far the Lightnings will ſpread themſelves in the clouds, as verſe 30. or that knows the nature of thoſe ratling thunder claps, which come forth of the clouds, wherein God ſits in ſecret, and unſeen, as in a Tabernacle, creating many ſtrange Meteors, to ſend down upon the earth?

Alſo can any underſtand the ſpreading of the clouds?] Can the wiſeſt man in the world tell how far the clouds will ſpread, or on what places of the world they will pour down raine? As verſe 27, 28.

or the noiſe of his Tabernacle] Some underſtand this of the noiſe the windes make in the aire. Others of the Thunder-claps, Pſal. 104. 7. Gods Tabernacle, is ſaid to be in the clouds, Pſal. 18. 11. & 104. 3.

V. 30. *Behold he ſpreadeth his light upon it, and covereth the bottome of the Sea*] It is a wonderful thing to conſider, how God ſpreads the Lightning over the darke clouds, and makes them look bright like fire, yea which is more ſtrange, he makes the lightnings dart ſo abundantly through the waters of the ſea, that they do as it were cover all the bottome of it.

Behold] See on Chap. 1. 12.

he ſpreadeth his light] He ſcatters it all abroad, as a cloth is ſpread. For Light, ſee on Chap. 17. 12.

upon it] Upon the cloud mentioned, ver. 29. *or upon him*, that is, upon man, as ver. 28.

and covereth the bottome of the ſea] Heb. *The roots of the ſea.* He not onely makes the lightning cover the earth, but alſo pierce deep into the ſeas. For Root, ſee on Chap. 5. 3. & 14. 8. For the Sea, ſee on Chap. 14. 11.

V. 31. *For by them judgeth he the people, he giveth meat in abundance*] Here he ſets out the infinite wiſdom of God, who by the ſame means can work good to his, and hurt to his enemies; he can make raine, lightning, thunder, beneficial, or hurtful, as he pleaſes, by drowning the fruits of the earth by a flood, or cheriſhing them by moderate raine, and blaſting trees by thunder, or clearing the aire without hurting any thing, Chap. 37. 13.

For by them] By raine, lightning, and thunder, *judgeth he the people*] He puniſheth them by drowning and blaſting ſome people, or their corne and cattel.

he giveth meat in abundance] By watering the earth in other places,and at other times,ſo that it brings forth abundance of corn. For giving, ſee on chap. 14. 4. on the word, bring. For abundance, ſee on chap. 8. 2, on the word, ſtrong.

V. 32. *With clouds he covereth light, and commandeth it not to ſhine by the cloud that commeth betwixt*] In this verſe is a preparation for raine, when God raiſes up clouds to darken the light of the Sun.

with clouds] The word כף ſignifies a crooked or hollow thing, and is uſed. 1. For the hand, as chap. 16, 17. 2. For an hollow veſſel, ſpoone, or platter, Jer. 52. 18, 19. 3. The hollow place, or middle of a ſling, 1 Sam. 25. 29. 4. The hollow place of the thigh, Gen. 32. 25. 5. A cloud, which is an hollow thing, chap. 26. 9. So here 1 Kings 18. 44. For clouds firſt appear ſmall like a mans hand ſhut, and then ſpread out like the palm of a mans hand

he covereth the light] Hideth the Sun from our eyes, and ſo ſends dark and rainy dayes. It may be read thus, *he covereth the light over the clouds*. That is, he ſpreads it over them, as verſe 30. And when he will he takes away the light again, as in the end of this verſe. And this ſuits well with the former verſe, and ſhewes faire and foule weather to be at Gods will, to ſend when he pleaſes. For light, ſee on chap. 17. 12.

and commandeth it not to ſhine] Not to ſhine is added to make up the ſenſe. Heb. *and commandeth it* Or, *layes a command upon it*. But it is obſerved, that this word with the prepoſition על (as here) in Scripture language ſignifies moſt commonly to forbid, or command not to do a thing, Gen. 2. 16. & 28. 6. 1 King. 2. 43.

by the cloud that cometh betwixt] To wit, to darken it. The cloud is added to make the ſenſe plaine. Others read, *and commandeth it*, (or *gives it a command*) *concerning the ſhowre that is coming*, as verſe 33.

V. 33. *The noiſe thereof ſheweth concerning it, the cattel alſo concerning the vapour*] The thunder gives warning that raine is comming, and cattel that flee to ſhelter, when the vapour aſcends. For of a tempeſt coming he ſpeaks, verſe 27. 28, &c.

The noiſe thereof ſheweth concerning it] The Thunder. which is called the noiſe of the cloud, becauſe it ariſeth from the renting of the cloud. Or, *his noiſe*. That is, Gods, who makes it to thunder. This beares witneſſe that a tempeſt is coming, and gives warning to living creatures to keep out of the way. For ſhewing, ſee on chap. 15. 18. on the word, told.

the cattel alſo] Hogs, and ſheep, and oxen, that go to hide themſelves when they perceive a tempeſt coming. This was an ordinary thing in that Country, where were ſtore of cattel, Chap. 1. 3.

concerning the vapour] Heb. *concerning that which goeth up*. Thoſe cattel are much more quick-ſented than men, and can perceive the vapours going up to cauſe raine, before men can ſee or feel them. For aſcending, ſee on chap. 20. 6. Others read it thus; *He declareth his will to it. whether it ſhould fall upon the cattel, or on ſome plant that aſcendeth.* He directs the ſtorme to the deſtruction of cattel, or of corne and trees, which he will. As Exod. 9. 25.

CHAP. XXXVII.

Verſe 1. A*T this alſo my heart trembleth, and is moved out of his place*] It ſeems that while Elihu was ſpeaking of the thunder, God to confirme what he had ſaid, cauſed it to thunder, that Job might be the more affected with what he ſaid,and prepared with reverence to receive what God ſhould ſay in the Chapters following. That there was a ſtorme, appears chap. 38. 1. And the Law was delivered with lightning and thunder, Exod. 19. 16. This inexpected coming of the thunder might well affright Elihu, as it did, in this verſe. That it did then thunder, appears in verſe 2.

At this alſo] Or, *Even at this*. For it doth not appear that he trembled at any thing before, till this inexpected thunder came. Others underſtand, At this which I ſhall ſay, for I intend yet to ſpeak more glorioully of Gods great works. Or, *Therefore*, as it is tranſlated, Gen. 2. 24.

my heart trembleth] I am heartily afraid. For heart ſee on chap. 15. 12. The thunder hath made great ones tremble, who denied that there was a God.

and is moved out of his place] Leaps up and down as it uſeth to do in a great fright. Or, is ready to leap out of my body, as the Ship was ſaid to be broken, Jon. 1. 4. And the net, Luke 5. 6. when they were but like to break. For place, ſee on chap. 18. 21. & 20. 9.

V. 2. *Heare attentively the noiſe of his voice, and the ſound that goeth out of his mouth*] Now he ſets down what it was that made him afraid, the terrible crack of thunder then preſent, and exhorts others to regard it, that they may reverence God in his power as well as he.

Heare attentively] Heb. *Hear in hearing*. There needed no great attention, for thunder ſpeaks loud, and will be heard, but he would have them heare with the eares of the minde, and carefully to obſerve Gods great power, that ſpake ſo terribly as no man could. For the word, ſee on chap. 13. 17.

the noiſe] The word Originally ſignifies an angry noiſe which makes others to tremble, as the roaring of the Lion doth the beaſts, Am. 3. 8. Pſal. 29. 3. It is Gods frighting which is heard in the thunder, it terrifies the ſtouteſt hearts. It makes ſo horrible a noiſe, that it is heard far and near.

of his voice] Of Gods thunder, wherein he ſo ſpeakes, that his people may take notice of his power, Pſal. 29. 4. & 81. 7. And thereby he awakens mens dulneſs, that they conſider of his workes. For the word, ſee on chap. 15. 21. on the word, ſound.

and the ſound] The rumbling as it were, or inward noiſe of the thunder within the clouds, as doves mourn inwardly. See on chap. 27. 4. on the word, utter.

that goeth out] See on chap. 20. 25. on the word, commeth out.

of his mouth] Out of Gods mouth. For he makes himſelf known by the thunder, as men do by their words which come out of their mouths.

V. 3. *He directeth it under the whole Heaven, and his Lightning unto the ends of the Earth*] He makes the noiſe of the thunder to ring in the aire all abroad, as he directeth it to any place under the whole heaven, and the lightning extends it ſelfe even to the moſt remote parts of the earth.

He directeth it] Or, *maketh it to go right forward*. He guides it, and makes it to be heard where he pleaſes. It is not meant of the lightning nor thunder-bolt (though God guide them alſo) but of the noiſe, or thunder it ſelf, ſpoken of verſe 2.

under the whole Heaven] Whereſoever it is heard on earth, God directs it thither. Or, he makes it to be heard far and wide. See on chap. 28. 24.

and his Lightning] Heb. *his light*. Hereby it appears that the former part of the verſe was meant of the noiſe of the thunder, and not of the lightning here diſtinguiſhed from it. For light, ſee on chap. 17. 12.

unto the ends] Heb. *the wings*. A metaphor either from birds that ſpread their wings wide when they fly, or from the ſkirts of garments, which are at the ends of them, for the word ſignifies both. כנף is uſed. 1. For a wing, as Gen. 1. 21. 2. The utmoſt part of any thing. As 1. Of a garment, Num. 15. 38. 2. For the ſailes of a ſhip, which are ſpread like wings, and make ſhips as it were fly, Iſa. 18. 1. 3. For the wings of an Army, Iſa. 8. 8. 4 For the fartheſt parts of the earth, Iſa. 11. 12. 5. For the ſpringing of the morning light, Mal 4. 2. 6. For the ſwiftneſſe of the winde, which ſeems to fly, it is ſo quick, and carries ſhips away apace, Pſal. 18. 10. Here it is taken in the fourth borrowed ſenſe for the corners of the earth, as alſo Job 38. 13.

of the Earth] Of the World. See on chap. 15. 19.

V. 4. *After it a voice roareth, he thundereth with the voice of his excellency, and he will not ſtay them when his voice is heard*] The thunder-crack is before the lightning in nature, but we ſee the lightning firſt, which God ſends as a fore-runner,or warning piece, when he meanes to ſpeak in thunder. Now the lightning is firſt ſeen, becauſe the light paſſeth through the aire ſwifter than the noiſe, and enlightens it in an inſtant, whereas the noiſe goes by degrees. Thus God ſends his light as an harbinger to his excellent and high voice. He delayes not to ſend out ſuch flames when he intends to thunder, or to ſend the thunder-cracks when it lightneth.

After it] After the lightning, v 3.

A voice] See on chap. 15. 21. on the word Sound: and in this chap. v. 2.

roareth] The thunder makes an hideous noiſe far above the roaring of a lion, which the word originally ſignifies.

he thundereth] See on chap. 26. 14.

with the voice] See before on v. 2.

of his excellency] Of this height. The word גאון ſometimes ſignifies pride, as chap. 35. 12. becauſe proud men think themſelves higher than others. But God is indeed higher than all, and ſpeaks accordingly in the thunder.

and he will not ſtay them, when his voice is heard] After the thunder he preſently ſends raine and haile, ſpoken of in the end of the former Chapter. Others underſtand it of the lightnings, and read thus, *He will not have it to be behind, when his voice is to be heard*. The word ſtay, comes from a word which ſignifies the heele. The way to ſtay one, is to take him by the heele, Gen. 25. 26. For כי when, ſee on chap. 7. 13. *His voice*, Gods. See before in this v. *Is heard*. See on chap. 13. 17.

V. 5. *God thundereth marvellouſly with his voice, great things doth he, which we cannot comprehend*] A tranſition from the thunder to other wonderful works of God, as if he had ſaid, It cannot be denied that this voice of God is very wonderful: but other things no leſſe admirable are done by God above the reach of our ſhallow capacity, as the bringing ſnow, v. 6. &c.

God] See on chap. 8 3, 5.

thundereth] See on chap. 26. 14.

marvellouſly] So as no creature can make ſuch a noiſe. Others read it, *God thunders out marvellous things with his voice*. And refer it to thoſe ſtrange things,which are wrought by the thunders,as melting the mony without hurting the purſe,breaking the ſword within the ſcabbard, exhauſting the wine within the barrel, breaking the bones within the fleſh, which are things above our reach. For Marvellous, ſee on chap. 5. 9.

with his voice] See on chap. 15. 21. on the word, Sound.

great things doth he] See on chap 5. 9.

which we cannot comprehend] Above our reach and capacity, chap. 36. 26. on the word, Know. Or, *which we take no notice of.* But paſſe them by careleſſely, as if they were not worthy of our obſervation.

V. 6. *For he ſaith to the ſnow, Be thou on earth; likewiſe to the ſmall raine, and to the great raine of his ſtrength*] For he it is, that no ſooner ſpeakes the word, but the ſnow covers the earth like wool: and at his command both gentle ſhowers, and tempeſtuous ſtorms come upon the earth.

For] This word giving a reaſon of what went before, ſhewes plainly, that the marvellous things ſpoken of, v. 5. were the effects of the thunder, but new meteors ſuch as follow.

he ſaith] He commands the ſnow to come, and it comes, Gen. 1. 3. For the word, ſee on chap. 16. 1.

to the ſnow] Snow and raine, and all the meteors are at Gods command, Pſal. 147. 15, 16.

be thou] Not onely come, but abide till I call thee back.

on the earth] See on chap. 15. 19.

likewiſe to the ſmall raine, and to the great raine of his ſtrength] Heb. *And to the ſhower of raine, and to the ſhower of rains of his ſtrength.* That is to the gentle raine dropping out of the clouds, and to the violent ſtormes that fall as evidences of Gods great ſtrength. Others read it thus, *Or to ſhowers of raine: then ſhowers of much raine come.*

V. 7. *He ſealeth up the hand of every man; that all men may know his work*] Now he ſhews what befalls men in this v. and beaſts in the next, when great ſnow, or raine falls upon the earth. Their work is hindered, that they ſitting at home may have time ſeriouſly to conſider of Gods great work abroad.

He ſealeth up] He hinders them from working, while the ſnow or raine laſts, and makes them keep within doors, as if they were ſhut up in their houſes under Gods ſeale, as Noah was in the Arke, Gen. 7. 16. For the word there uſed for ſhutting up come סגריר raine, Prov 27. 15. becauſe it ſhuts men up in their houſes, and hinders them from working in the fields. For ſealing, ſee on chap. 9. 7.

The hand] The labour. He hinders them from working, Exod. 9. 19. For the word, ſee on chap. 15. 23.

of every man] Of every man that hath worke to do abroad in the fields, for within doors men men may worke. For Man, ſee on chap. 14. 1.

that all men] For man, ſee on chap. 5. 17. & 9. 2.

may know] May take notice, that God hath ſequeſtred them from their field labours.

his work] That the ſnow and raine that ſhut them in, came from God. Others read it, *That every man may know his workmen.* That maſters of families may have time to call their ſervants to account. A frigid interpretation, and nothing to the ſetting out of Gods glory by ſo wonderful a work, which is the ſcope of this place.

V. 8. *Then the beaſts go into dens and remaine in their places.* So great is the force of a tempeſt, that not onely it drives men home, but even wilde beaſts to their dens, which uſe to prey in the night notwithſtanding the darkneſſe, if the weather be calme, Pſal. 104. 20, 21.

Then] When the raine and ſnow falls verſe, 6.

the beaſts] It is true of all beaſts, but eſpecially of wild beaſts, which muſt yeeld notwithſtanding their great ſtrength. They have their name from life or livelines in the Ooiginal.

go] See on chap. 15. 21. on the word, Come.

into dens] Into the dark places to ſhelter them from the ſtorme, where they uſe to lie in ambuſh to catch their prey. For ſo much the word ſignifies in the Original, chap. 38. 40

and remaine] Abide there till the ſtorme be over. The word ſignifies dwelling alſo, for men uſe to abide where they dwell.

in their places] Heb. *In their dwellings.* That is, in their holes.

V. 9. *Out of the South cometh the whirlewinde and cold out of the North*] Now he paſſeth on from ſnow and raine to whirlewindes, froſt, and ice. At Gods command ſometimes the South winde gathers clouds together, whereof comes a tempeſt, and ſometimes the North winde comes and ſcatters them, and ſo brings cold weather, though faire, verſe 22.

out of the South] Heb. *Out of the chamber.* See on chap. 9. 9. Others underſtand it out of a ſecret place, as Job 23. 9. Pſal. 135. 7. But the South is beſt, becauſe it brings tempeſt, and it is here oppoſed to the North, which brings fair cold weather.

cometh] See on chap. 15. 21.

the whirlewinde] See on chap. 21. 18. on the word; ſtorme.

and cold out of the North] Heb. *out of the ſcattering windes.* which are the Northerne windes which diſpel the clouds, and purifie the aire, and therefore are called by ſome learned men the broomes of heaven. Then followes faire cold weather, when the skie is cleared.

V. 10. *By the breath of God, froſt is given, and the breadth of the waters is ſtraitned*] When God pleaſe, a cold blaſt comes forth which bringeth froſt, whereby the waters, that ran at large before, are as it were ſhut up into a narrow priſon by the ice, which like the priſon walls encloſeth them.

By the breath of God] By a cold winde coming from God, as if he did breath it out of his mouth, Pſal. 18. 15. For the froſt comes from the exceſſe of cold windes, and therefore it is moſt rife in Northerne Countries, in ſo much that the ſea is frozen in thoſe parts. For God, ſee on chap. 8. 3, 5.

froſt is given] Heb. *He giveth froſt.* But it may be tranſlated paſſively. See the like on chap. 3. 3. That which here is tranſlated froſt, is divers times in this booke tranſlated ice. It comes from a word, that ſignifies to make bald, for it covers the graſſe which is as it were the haire of the ground, and makes it ſmooth like a bald head. For giving, ſee on chap. 14. 4. on the word, Bring.

and the breadth of the waters is ſtraitned] The waters are kept in from overflowing by the ice. Or, They are congealed into ice. And therefore ice is defined by ſome to be much water in a little roome, chap. 38. 30. For Breadth and ſtraitned, ſee on chap. 36. 16. For water, ſee on chap. 14. 9.

V. 11. *Alſo by watering he wearieth the thick clouds; he ſcattereth his bright cloud.*] As God ſometimes ſends froſt and ice, ſo at other times he ſends ſo much raine to water the earth, that the clouds are as it were weary with powring it down. He alſo drives away thoſe clouds of light, which were in the firmament before, as if he meant to ſend nothing but raine.

Alſo] God varieth his actions. Sometimes he ſends faire weather, ver. 9. and ſometimes foule, as in this verſe.

by watering] By watering the earth. By powring down continual ſhowres to that end. Or, by driving them to and fro to water divers parts of the earth, and then diſſolving them quite into raine.

he wearieth the thick cloud] Though the cloud be thick, and full of raine, yet he makes it ſpend all its ſtore, and ſo makes it weary, as a man is at night, that hath ſpent all his ſtrength in labouring all the day.

he ſcattereth his bright cloud] The cloud which was covered over with lightning before, chap. 36. 30. is now quite ſpent and diſperſed, and appears not at all. *His bright cloud.* Heb. *The cloud of his light.* For Light, ſee on chap. 17. 12. Others read it. *And his light ſcattereth the cloud.* That is, the Sun diſperſeth them.

V. 12. *And it is turned round about by his counſels, that they may do whatſoever he commandeth them upon the face of the world in all the earth*] Thus you ſee that God turnes the clouds up and down as he pleaſeth by his wiſdom, that they may accompliſh his ends, and that not in ſome places alone, but all the world over.

and it] The cloud ſpoken of before in the former verſe.

is turned round about] Sometimes clouds are raiſed, ſometimes ſcattered, ſometimes driven as in a circle, or forward and backward from one place to another, ſometimes bright, and ſometimes dark.

by his counſels] The word in the Original is derived from the ropes of the ſhip, in managing of which for the beſt advantage of the ſhip, conſiſts the Sea mans skill. So God orders all theſe Meteors ſeverally for his own ends by his infinite wiſdom.

that they may do] That the clouds and other Meteors before mentioned may effect what God would have them to do.

whatſoever he commands them] A metaphor intimating, that the clouds and meteors are as ready to do what God requires, as a good ſervant is to do what his maſter commands. See the like, Levit. 25. 21.

upon the face of the world] Publickly in all the habitable world, whereſoever any men dwell. For the word, Face, ſee on chap. 14. 20. on the word, Countenance. For World, ſee on chap. 18. 18.

in the earth] See on chap. 15. 19.

V. 13. *He cauſeth it to come, whether for correction, or for his land, or for mercy*] Here he ſets out the end of Gods various diſpoſing of the clouds, and producing ſo many ſeveral Meteors out of them, to wit, either to correct men for their ſins by floods or lightnings, or to make the earth fruitful by ſending plenty of raine in due ſeaſon, or to coole men by gentle ſhowers in extremity of heat.

he cauſeth it to come] Heb. *He cauſeth it to finde.* He maketh it to finde a way to ſend out ſhowers or other meteors, for the ends appointed by God.

whether for correction] To chaſtiſe men for their ſins. Heb. *for a rod,* chap. 9. 34. For parents uſe to correct their children with rods; ſo doth God the world with floods and lightnings, chap. 36. 31. Exod. 9. 18, 23. 1 Sam. 12. 18, 19. Ezr. 10. 9. Others read it, *for a Tribe.* For ſome particular family. As parents uſed a rod for correction, ſo the chief of every family carried a rod or ſcepter in his hand, as a ſigne of authority. From thence the name came to be put for the whole Tribe, Numb. 17. 2. And ſo God cauſes it to rain on one place and not on another, Am. 4. 7.

or for his land] To make his land fruitful. That is, all parts of the world, where men dwell; for all is Gods, Pſal. 24. 1. Others reſtraine it to the land where Gods people dwell. Hoſ. 9. 3. Others take it for the wilderneſſe, which God onely lookes after, and men do not husband. God makes the raine to fall there, that the wilde beaſts may have food. So the ſea is ſaid to be

Gods, Pſal. 95. 5. chap. 38. 26, 27. Pſal. 65. 12. & 104. 16. For land, ſee on chap 15. 19 on the word, Earth.

or for mercy] Or for other good uſes beſides fructifying the earth, as to purge the aire with lighening, to coole the earth with ſhowres in ſummer, &c. Others underſtand the former clauſe of watering the earth in an ordinary way, to produce an ordinary crop, and this of an extraordinary fruitfulneſſe. Others underſtand it of that mercy ſpoken of before, verſe, 7. That men may by the ſight of theſe extraordinary workes of God be brought to repentance, and eſcape deſtruction. The word ſometimes ſignifies reproach, but moſt commonly mercy, and that ſignification beſt fits here.

V. 14. *Hearken unto this O Job : ſtand ſtill, and conſider the wondrous workes of God*] Either Elihu conceives Job attended not, or that he was ready to interrupt him before he had done ; and therefore he calls upon him by name for attention, that laying aſide all diſquieting thoughts, he would hearken to him, diſcourſing of the mighty workes of God, that ſo he might not conteſt with God any longer, becauſe of his miſery, but might humble himſelfe before the mighty God, as he ought.

Hearken] See on chap. 33. 1.

to this] To this diſcourſe of Gods various proceedings without blaming him. To that which I ſhall ſay further of it, if thou have been negligent before.

O Job] See on chap. 1. 1.

ſtand ſtill] Hear quietly, and do not reply till I have done. So this word is uſed, chap. 32. 16.

and conſider the wondrous workes of God] Lay aſide thy paſſion occaſioned by the greatneſſe of thy paines, and weigh well the ſtrangneſſe of Gods actions, which I have ſpoken of, and ſhall ſpeak of further, that thou mayeſt ſtoope unto him for the good of thy ſoul. For wonderous workes ſee on chap. 5. 9. on the word, Marvellous. For God, ſee on chap. 8. 3, 5.

V. 15. *Doſt thou know when God diſpoſed them, and cauſed the light of his cloud to ſhine ?*] Canſt thou tell, when God is working in the clouds, or how he prepares them within to ſend forth Lightning and Thunder ? See on chap 36. 29.

Doſt thou know] God may be preparing for fair weather or foule weather in the clouds, and thou be quite ignorant of it.

when God] See on chap. 5. 17. & 11. 5.

diſpoſeth them] When he ſecretly orders the clouds for the ends aboveſaid, v. 11, 12. and that unſeen of men. Or his wonderful works, v. 14, 16.

and cauſed the light of his cloud to ſhine] Or, *That he may cauſe, &c.* That he may bring lightning and thunder, verſe 3. 11. chap. 36. 30. Others underſtand it of the Raine-bow, a ſigne of faire weather after raine. Others of the Sun-ſhine ſcattering the dark clouds. Theſe things neither Job nor any creature can foretell, much leſſe Gods ſtrange proceedings with the ſons of men, and therefore Job muſt not cenſure God, though he be in miſery. For light, ſee on chap. 17. 12.

V. 16. *Doſt thou know the ballancings of the clouds, the wondrous workes of him who is perfect in knowledge ?*] When God lifts up the vapours to the clouds, or keeps them there in an equall diſtance from the earth, as if he weighed them, or meanes to ſend them down again in raine, doth he make thee acquainted with his purpoſe ? Some underſtand it of Gods equall ballancing the clouds at firſt, ſo that they continue ſtill in their place, and fall not down to drown the earth. But this agrees not well with the reſt about the daily producing of new meteors.

Doſt thou know] See on v. 15.

the ballancings of the clouds] How God makes them bigger or leſſer, higher or lower, according as he meanes to uſe them for the good or hurt of the creatures, and that ſo exactly, as if he weighed them with a ballance in every change.

the wonderous workes] See on chap. 5. 9. on the word, marvellous

of him which is perfect in knowledge] Of God, v. 14. See alſo on chap. 36. 4. 1 Sam. 2. 3.

V. 17. *How thy garments are warme, when he quieteth the earth by the South winde*] Now he brings Job neerer home, to convince him the more of ignorance in the reaſons of Gods actions. Canſt thou tell before hand when, or the reaſon why after ſtormes brought in by the South winde verſe 9. the ſun ſhould grow ſo hot that thou art ſcarce able to endure thy cloathes upon thy back ? For in thoſe hot Countries cloathes though light, were very burdenſome.

How] Doſt thou know throughly how it comes to paſſe, or when this change of weather will be ? If not, how canſt thou tell greater things ?

thy garments] See on chap. 6. 15. on the word, deceitfully.

are warme] Or, *are hot*. For ſo the word originally ſignifies.

when he quieteth the earth] Then God takes away the ſtorme from it, and ſends heat. Or, imperſonally, when the earth is quieted. For earth, ſee on chap. 5. 19.

by the South winde] Which brings heat, Luke 12. 55. As the North doth cold, verſe 9. Or, *from the South.* That is, from the Sun ſhining in the South, for there is no mention of winde in the Original, and that the ſunne is hotteſt when it comes into the South, and that ſuddenly after a great ſtorme, which made mens garments wet and cold before, is the more ſtrange. The word hath its Original from an high habitation, for the Sun is higheſt when it is in the South.

V. 18. *Haſt thou with him ſpread out the skie, which is ſtrong, and as a molten looking-glaſſe*] When the aire is darkned with clouds, and rent to pieces as it were with thunder, chap. 26. 9, 11. Canſt thou do as God often doth, make it ſtrong againe, and clear like a glaſſe that hath paſſed through the fire ? The ſumme of Elihu's argument in this matter of the meteors is this. If God call not man in other things, which he daily doth, as a counſellour or judge of his actions, nor cannot juſtly be required by any man to do ſo, nor may any man preſume againſt his ordering the meteors and ſeaſons, which yet concern the great good or hurt of many thouſands, it is a very equal thing, that a particular man ſhould not expect of God a reaſon of his particular dealing with him, but patiently ſubmit unto him, not queſtioning his juſtice at all though he never ſo grievouſly afflict him.

Haſt thou with him] Or, *Doſt thou with him.* For he ſpeakes of a thing often done, after every ſtorme, not of ſpreading the skie at firſt. See the reaſon on verſe 16. Thou canſt not do that which God often doth, nor art not helpful to him in that work, and therefore knoweſt not the reaſon of that ſettlement.

ſpread out the skie] Make it all cleare and faire after a ſtorme, as if it were covered over with a cleane cloth. For skie, ſee on chap. 9. 8. & 11. 8 on the word, Heaven.

which is ſtrong] Though it be but a ſlight ſubſtance, yet none can alter the face of it but God.

and as a molten looking-glaſſe] That is, very cleare : For he ſpeakes of a faire skie after a ſtorme, and is not in the Original, and therefore it may be read, which is ſtrong as a molten looking-glaſs. If thoſe were made of mettals melted, as ſome conceive, then no doubt they were very ſtrong.

V. 19. *Teach us what we ſhall ſay unto him, for we cannot order our ſpeech by reaſon of darkneſſe*] If thou wouldſt have us to plead thy cauſe, bring out ſome of thoſe many arguments thou didſt brag of (Chap. 23. 4.) For we are ſo ignorant, that we can finde nothing for thee to ſay againſt God. A ſharp irony.

Teach us] Heb. *Make us to know.*

what we ſhall ſay] In thy defence, or if we were in the like caſe, and had ſuch a deſire to plead with God, as thou haſt expreſt, chap. 13. 3. & 23. 3. & 31. 35. For the word, ſee on chap. 16. 1.

unto him] Unto God mentioned, verſe 18.

for we cannot] So the future is tranſlated, chap. 11. 7,

order our ſpeech] *Our ſpeech*, is added by the Tranſlators to make up the ſenſe. See it fully expreſt, chap. 32. 14. For order, ſee on chap. 13. 18.

by reaſon of darkneſſe] Becauſe of the darkneſſe of our underſtandings, which makes us unable to dive into the reaſons of Gods actions. חשך Darkneſſe is ſometimes put for trouble, as chap. 15. 22. Sometimes for death, as chap. 15. 23. Sometimes for ignorance, as Iſa. 9. 2. So here he glanceth at Jobs preſumption, that would controule Gods workes.

V. 20. *Shall it be told him that I ſpeak ? if a man ſpeake, ſurely he ſhall be ſwallowed up*] It was the cuſtome of thoſe times, very likely and is ſo ſtill, that ſuites were entred in a book, and then dayes appointed for the hearing of them, as it is now in matters of law. The words may better be rendred thus ; *Shall it be recorded unto him that I will ſpeake ? would any man ſpeake when he ſhall be ſwallowed up ?* As if he had ſaid : Thinkeſt thou that I will enter into the liſts with God to maintaine thy cauſe againſt him ? Sure no man but a mad man, would ſpeak in a cauſe wherein he knows before hand he muſt needs be undone.

Shall it be told him] Shall God be made acquainted with my purpoſe, or bad ſpeeches of his proceedings like thine, or ſhall it be regiſtred for God to take notice of it. Such bookes of accuſation are mentioned, chap. 19. 23. & 31. 35.

that I ſpeak] That I will take thy cauſe in hand, and plead it againſt him. Others, that I will ſpeak ſo raſhly of his dealings as thou haſt done.

if a man ſpeake] Or, *would any man ſpeak.* To wit, in thy behalfe, or as thou haſt done. So אם is uſed by way of queſtion, chap. 17. 2. For man, ſee on chap. 1. 1. For ſpeak, ſee on chap. 16. 1. on the word, ſaid.

ſurely he ſhall be ſwallowed up] Or, *when he ſhall be ſwallowed up.* When he knows before hand that God would overthrow him by his power and majeſty. For כי ſurely, ſee on chap. 34. 31. For כי when, on chap. 7. 13. For ſwallowing, ſee on chap. 20. 15.

V. 21. *And now men ſee not the bright light which is in the clouds, but the winde paſſeth, and cleanſeth them*] Some underſtand the words thus. Thou ſeeſt O Job the Sun ſhining brightly, ſo that thou art not able to look upon it now the winde hath cleanſed the clouds ; how thinkeſt thou then that thou canſt behold Gods majeſty ? But it rather ſeems to be a preparation for the whirlewinde coming, in which God intended to ſpeak, chap. 38. 2. God had made way by lightning and thunder before, verſe 2. Now he darkens the aire again, ſo that they could not ſee the Sun. An argument of Gods coming to ſpeake in anger. And the words may be read thus at the end of the ver. *But when the wind paſſeth, and cleanſeth them, then faire weather will come, &c.* verſe 22.

And now] At this inſtant ſee a ſudden change of the face of the sky.

men ſee not the bright light which is in the clouds] The clouds have ſhut in the light of the Sun, ſo that men cannot behold it. For ſeeing, ſee on chap. 19. 27. on the word, behold. For light, ſee on chap. 31. 26. For clouds, ſee on chap 9. 8. & 11. 8. on the word, heaven.

but] Or, *but when*. It is tranſlated, *and when*, 1 Sam. 13. 1. For but, ſee on chap. 30. 1.

the winde] See on chap. 15. 2. upon *vaine knowledge*.

paſſeth] See on chap. 15. 19.

and cleanſeth them] When the winde hath ſcattered the dark clouds, then it will be fair again.

V. 22. *Fair weather cometh out of the North: with God is terrible majeſty*] When God pleaſeth to darken the aire, and afterthat to make it clear again by ſending northerne winds to purge it, then he ſhewes that he is both terrible and glorious, worthy both to be feared, and to be praiſed.

Faire weather] Heb. *Gold*. Shining and bright things in Scripture are compared to gold. As oyle, Zech. 4. 12. So here the bright beams of the Sun.

cometh] Or, *will come*. For it may be then it was cloudy. See on v. 21.

out of the North] By meanes of the northern winds clearing the aire, verſe 9. Prov. 25. 23. It hath his name from hiding, becauſe in the remote parts of the North the Sun is not ſeen ſome part of the year.

with God] Or, *in God*. So it is tranſlated, Pſal. 42. 5, 6. Exod. 29. 3. For God, ſee on chap. 5. 17. & 11. 5.

is terrible majeſty] He is to be feared and honoured. The word Majeſty may come from ידה to confeſſe. It argues ſome ſpecial greatneſſe, that makes men acknowledge and confeſſe it. Others read it in way of a doxology, *unto God be reverend Majeſty*. Let his glory be acknowledged in theſe meteors, and ſtrange changes in the aire.

V. 23. *Touching the Almighty we cannot finde him out; he is excellent in power, and in judgement, and in plenty of juſtice: he will not afflict*] This verſe and the laſt contain the concluſion of Elihu's ſpeech. The doctrinal part concerning Gods incomprehenſibleneſs, greatneſſe, and juſtice, is in this verſe. The practical part of reverence due to him therefore is in the next verſe. The ſum of this verſe is, that though God be above mans reach in his eſſence, and infinite in power, yet he never abuſeth his power to the wronging of any man. A fit concluſion for ſo ſerious a diſcourſe.

touching the Almighty] See on chap. 8. 3, 5.

we cannot finde him out] See on chap. 11. 7. We cannot comprehend the infiniteneſſe of his eſſence, nor approach to the brightneſs of his glory, nor pierce into the ſecrets of his providence.

he is excellent] Very great, chap. 36. 26. It comes from a word that ſignifies to encreaſe. Men that encreaſe in wealth grow very rich: God is greater than they in power, though he grow not, for he alwayes was ſo.

in power] In ſtrength and ability to do what he pleaſe, chap. 9. 4. & 12. 13, 16. & 36. 5.

and in judgement] See on chap. 22. 4.

and in plenty] See on chap. 22. 5. on the word, Great.

of juſtice] Of upright dealing toward all.

he will not afflict] Not willingly, but when he is as it were forced by mens ill carriage, Lam. 3. 33. or without juſt cauſe. Others read the end of the verſe thus, *He will not afflict him in judgement and plenty of juſtice*. That is, he will not uſe ſuch extremity, as he might without violation of juſtice in afflicting men. Others thus, *He will not oppreſſe judgement and plenty of juſtice*. That is, he will not pervert it, for that is a kinde of oppreſſion of it. Others thus, *He will not* (or, *need not*) *anſwer*. He being ſo juſt, that he will by no means abuſe his power, there is no reaſon why any ſhould call him to account for his actions, neither will he give any anſwer, if they do. For the word, ſee on chap. 16. 1. on the word, Anſwered.

V. 24. *Men do therefore fear him: he reſpecteth not any that are wiſe of heart*] In regard of Gods great power, and juſtice, it is fit, that men ſhould have a reverent account of his actions, and the rather becauſe he regardeth not the cenſure of thoſe that think themſelves wiſe enough to controule him in his actions.

men] See on chap. 5. 17. & 9. 2.

do] Or, *ſhould*. So the future is tranſlated, chap. 34. 6. Wiſe men do fear God: All men ſhould do it.

therefore] Becauſe of his infinite power and juſtice.

fear him] Reverence God, and have an high account of all his actions, and not raſhly diſpute againſt them, though they know not the cauſes of them. See on chap. 1. 1. & 15. 4.

he reſpecteth not] He regards not. See on chap. 19. 27. on the word, Behold.

any that are wiſe of heart] That think themſelves able to convince him of unwiſe and unjuſt dealing. Others read it, *But he ſeeth not all wiſe in heart*. Men ſhould be ſo wiſe, as not to diſpute againſt any of his proceedings. But he knows all are not ſo. A ſecret nip for Job, who had deſired often to reaſon with God about the cauſe of his afflictions. Others read it thus, *No men, though never ſo wiſe in heart can ſee him*. He is inviſible, and incomprehenſible. For the phraſe, ſee on chap. 9. 4. For Heart, on chap. 15. 12.

CHAP. XXXVIII.

Verſe 1. THen *the Lord anſwered Job out of the whirlewinde, and ſaid*] That though Job had rightly maintained, that he was not puniſhed as an hypocrite, nor was worſe than his accuſers, yet ſome impatient ſpeeches eſcaped from him, which needed correction. As Elihu had in part ſhewed before, ſo God doth it now more fully; and that in two Orations, to each of which is adjoyned Jobs ſubmiſſion. The firſt from hence to verſe, 6. of the 40. Chap. The ſecond, to ver. 7. of the 42. Chap. In the firſt note, 1. Gods long Oration, Chap. 38. & 39. 2. His call for an anſwer, Chap. 40. 1, 2. 3. Jobs ſhort and ſubmiſſive anſwer, Chap. 40. 3, 4, 5. In Gods long ſpeech obſerve, Firſt, the Preface, in this Chap. ver. 1, 2, 3. 2. The ſpeech it ſelf to the end of Chap. 39. In the Preface note, firſt a tranſition of the Pen-man, ver. 1. 2. Gods objurgation of Job for his boldneſſe, verſe 2. 3. His permiſſion of him nevertheleſſe to ſpeak for himſelf, ver. 3. Job had often deſired Gods judgement in the cauſe. So had Jobs friends, Chap. 11. 5. They were all weary with diſputing, and God now comes beyond all their expectation, and determines the buſineſſe. He had now long enough ſuffered his ſervant Job to be hurried by Satan and his inſtruments. He now raiſeth a ſtorm, and out of it ſpeaks to Job as followeth, verſe 2. &c. It is worth obſerving, how much Gods ſpeech goes beyond Elihu's for matter and manner.

then] When the reſt had done diſputing. So this particle is tranſlated, chap. 20. 1.

the LORD] *Jehovah* in Heb. He that is, was, and is to come; for it hath a touch of all three tenſes in it. And it comes from Being; for God hath his being in himſelf, and gives being to al creatures.

anſwered] To Jobs former complaints, and ſtopt his mouth, which his three friends could not do. For the word, ſee on chap. 16. 1.

Job] Not his friends, nor Elihu; for Job was the perſon tried, and chiefly concerned in the buſineſſe. For Job, ſee on chap. 1. 1.

out of the whirlewinde] Which was raiſed before, together with lightning and thunder, chap. 37. 2, 21. To make way for Gods ſpeaking in ſtate, yet hiding his glory, and to make Job and his friends the more attentive. Thus God did uſe in former times to ſpeak to his ſervants, Deut. 4. 12. 1 King. 19. 11. &c. Ezek. 1. 4. &c. Nah. 1. 3. Heb. 12. 18.

and ſaid] See on chap. 16. 1.

V. 2. *Who is this, that darkneth counſel by words without knowledge*] Here is a check to Job, and likewiſe an implication of what God intended to prove againſt him, to wit, that he had ſpoken ignorantly concerning Gods afflicting of him, and by his complaints of injuſtice had obſcured or caſt a cloud upon Gods righteous dealing, to make the world believe that God had done him wrong.

who is this] Which of you is it? As if God had expected that Job being guilty ſhould take it to himſelf. Or, as if God had pointed to Job. Or, what manner of man is this, that dares thus to obſcure Gods counſels? chap. 42. 3.

that darkneth counſel] That caſts a black colour on the ſoveraigne brightneſſe of the juſtice, and wiſdome of my providence, accuſing my judgements of folly and injuſtice. Who by ſearching out the counſel of his own corrupt reaſon makes it the more obſcure, and declares his own folly, Rom. 1. 22.

by words without knowledge] See on chap. 35. 16.

V. 3. *Gird up now thy loines like a man; for I will demand of thee, and anſwer thou me*] The ſame challenge is made to Job, chap. 40. 7. Job had put God to his choice, chap. 13. 22. And now God cuſeth the replying part, and puts Job to anſwer for himſelf. As if he had ſaid, if thou wilt needs diſpute with me, prepare thy ſelfe like a man to battel. As he girds his loines, ſo do thou bring forth thy beſt reaſons for thy ſelf. See what thou canſt anſwer to what I ſhall demand, If thou canſt not, ſee thine own folly in accuſing, and challenging me to this weighty diſpute.

Gird up now thy loynes] Their garments being looſe in thoſe hot Countries, as appears by the phraſe of covering the feet, Judg. 3. 24. They did uſe to gird their clothes to them, that they might not be troublſome, when they did eat, Exod. 12. 11. or went to labour or travel, 1 King. 18. 46. or to fight, 1 King 20. 11. So here by way of metaphor, prepare thy ſelfe for this tongue combate, ſo well as thou canſt. See the like phraſe alſo, Prov. 31. 17. Jer. 1. 17.

like a man] Like a valiant man that meanes to grapple with his adverſary. Thou haſt bragged much, now ſee what thou canſt do. For a man ſee on chap. 14. 10. & 22. 2.

for] I meane to ſettle to the worke: thou haſt a ſtrong adverſary therefore, beſtir thy ſelf. For I for ſee on chap. 17. 10.

I will demand of thee] Thou thinkeſt thy ſelfe wiſe enough to cenſure my proceedings. I will convince thee of ignorance by certain queſtions. Anſwer them if thou canſt.

and anſwer thou me] Heb. *And make thou me to know.* Thou thinkeſt thy ſelfe a very underſtanding man, ſee if thou canſt either tell me, or teach me the right in what I ſhall aske.

V. 4. *Where waſt thou, when I laid the foundations of the earth? declare, if thou haſt underſtanding*] To convince Job of ignorance he begins with the Creation of the World, enterlining many things which cannot well admit of a diviſion, but muſt be handled in order, as they ſtand. He loads Job with many deep queſtions, the leaſt whereof he could not anſwer. The ſum of this v. is, Thou art but of yeſterday, I am from eternity. Thou waſt taken out of the earth, and therefore couldſt have no being when I made the earth. Much leſſe couldſt thou be my councellour or companion in the work. And ſhall I need thy counſel in governing of the world, that needed it not in making it? See thy errour and repent.

Where waſt thou] Thou that takeſt ſo much upon thee now, hadſt no being, when I did that great work, chap. 15. 7.

when I laid the foundations of the earth] A metaphor from builders; who when they go about ſome great fabrick firſt lay a deep, and ſtrong foundation that the building may continue. So God though he founded the earth on the center, a thing of nothing, yet laid it ſo faſt, it cannot be moved; or by the foundations of the earth, may be meant the body of the earth, which lies loweſt, and like a ſtrong foundation upholds as it were the other elements, and the heavens. For the phraſe ſee Pſal. 102. 25. & 104. 5. Prov. 8. 29. For the earth, ſee on chap. 15. 19.

declare] See on chap. 15. 18 on the word, Told.

if thou haſt underſtanding] Heb. *If thou knoweſt underſtanding.* Dan. 2. 21. 1 Chron. 12. 32. & 2 Chron. 2, 12. Iſa. 29. 24.

V. 5. *Who hath laid the meaſures thereof, if thou knoweſt? or who hath ſtretched the line upon it*] Having ſpoken of the Creation of the earth in general in the former verſe: He now goes on in the manner of building, to ſet out the greatneſſe of this work, too great for Job or for any creatures braine or hands. Firſt the Builder cuſeth a ground to build on fit for what he intends to do. Then he meaſures it by a line, that the building may be proportionable. After that the foundation is laid, and then the walls are raiſed, and the building is firm. So did God firmely make and ſettle the earth, verſe 5, 6.

who hath laid] Wiſely diſpoſed, as a builder doth a plot of ground, in which he means to build. Who choſe a fit place for the earth, and left roome for the other elements fit for each of them? None but I did it: none but I could do it.

the meaſures thereof] Who hath proportioned the length, breadth, height, depth, thickneſſe of it?

if thou knoweſt] Tell if thou canſt, who did it. For כי if, ſee chap. 21. 15. Others read it, (*For thou knoweſt.*) Thou takeſt upon thee to cenſure my actions, as if thou kneweſt all things, better than I. A tart irony, as v. 21. So כי is tranſlated For. Pſal. 135. 4.

or who hath ſtretched the line upon it] Who proportioned it into levels, hills, dales, as by a line? Zech. 1. 16. & 2. 1. For ſtretched, ſee on chap. 26. 7. There is mentioned in the Prophets a line for building, as before: and a line for deſtroying, as Iſa. 34. 11. The firſt is here meant.

V. 6. *Whereupon are the foundations thereof faſtned? or who laid the corner ſtone thereof*] Upon what props did I ſet ſuch an infinite weight, and by whoſe aid did I as it were lay an high corner ſtone to uphold, and keep together ſo great a building.

whereupon are the foundations thereof faſtned] Heb. *The ſockets thereof made to ſinke*] For foundations are laid in the ground, and the beams on them joyned with ſockets. All this is to ſhew the firmneſſe and unmoveableneſſe of the work. See Pſal. 104. 5.

or who laid the corner ſtone thereof] Who made the parts to keep ſo cloſe together, and to keep up one another? It is in vaine to enquire here, what is the foundation of the earth and the corner ſtone; for all is metaphorical to ſhew the firmneſſe of the work, as buildings laſt, that have good foundations, and corner ſtones. For laid, ſee on chap. 6. 24. & 8. 10. For ſtone, ſee on chap. 14. 19.

V. 7. *When the morning ſtars ſang together, and all the ſonnes of God ſhouted for joy*] Some joyne theſe words immediately to the former, and underſtand it all of the Angels, whom they conceive to be made the firſt day, and being as it were the ſtars of heaven for brightneſſe, to praiſe God at the laying of the foundation of the earth that day, like the ſhoutings at laying the head-ſtone of the Temple, Zech. 4. 7. Ezr. 3. 10, 11. Others joyne it to v. 4.

where waſt thou when the morning ſtars, &c.] And theſe ſuppoſe the ſtars and Angels both made the fourth day, and the ſtars to praiſe God materially, as the heavens do, Pſal. 19. 1. And the Angels vocally, as muſitians ſing or play upon inſtruments. And that at the firſt upon that ſtrange ſight of the Creation of the ſtars, and of themſelves.

when the morning ſtars] The ſtars new created, Pſal. 148. 3. or rather the Angels created in the firſt morning of the world, that they might behold the creation of all other creatures, though they had no hand in it, and firſt praiſe God for it, before man was made. Thus it muſt be underſtood, for elſe ſtars and Angels praiſe God ſtill. So Angels are compared to ſtars for brightneſſe, Rev. 1. 20. And are called Angels of light, 2 Cor. 11. 14. And they are called morning ſtars becauſe they were the firſt living creatures made in the morning of the world. Chriſt is alſo called the morning ſtar, Rev. 22. 16. For Morning, ſee on chap. 7. 18.

ſang together] At the ſame time in a harmony. Or, together with the laying the foundation of the earth, or with the creation of the ſtars or Angels, or *Sang alone.* When there were yet no other creatures to praiſe God, man being yet not made. So this word is tranſlated *onely*, chap. 34. 29. And ſhould be, *alone* not *together*, as it is Ezr. 4. 3.

and all the ſons of God] All the Angels, for there were no other ſonnes of God then, See on chap. 1. 6.

ſhouted for joy] See chap. 33. 26 Ezr. 3. 11.

V. 8. *Or who ſhut up the Sea with dooers, when it brake forth, as if it had iſſued out of the wombe*] God goes on to ſet out his mighty power in bounding the Sea. It did at firſt overflow the earth being the higher element, till God was pleaſed to prepare as it were a great houſe to encloſe it, and doors to ſhut it in, that there might be a dry land for men and beaſts to inhabit. This none could do but God.

Or] So it is tranſlated, chap. 15. 7.

who] This is added out of verſe 5. to make up the ſenſe.

ſhut up] Kept the Sea within certain bounds, that it might not drown men and beaſts, chap. 7. 12. & 26. 10. Pſal. 104. 9. & 33. 7. Gen. 1. 9 Prov. 8. 29.

the Sea] That huge heape of waters, into which all the rivers run. See on chap. 14. 11. Eccl. 1. 7.

with doors] With banks and downes, and ſometime with the weake ſands. The hollow places of the earth, wherein it is lodged, are as it were the houſe of the Sea. The borders are like doors.

when it brake forth] Out of the Earth at firſt, and then overran it all. Moſes makes no mention of the Creation of the Sea, yet it ſeems it was brought forth out of the earth, becauſe the fountains of it are mentioned, v. 16. Gen. 7. 11. Prov. 3. 20. The word ſignifies a breaking forth with a kind of force or violence.

as if it had iſſued out of the wombe] Some underſtand it of coming out of the wombe of Gods providence; but it is moſt likely it came out of the wombe of the earth, as before a metaphor taken from child-bearing. And after that God ſhut it within certain bounds, as v. 10, 11. For Iſſuing out, ſee on chap. 20. 25. on the word, Cometh out. For wombe, ſee on chap. 24. 20.

V. 9. *When I made the cloud the garment thereof, and thick darkneſſe a ſwadling-band for it*] The Lord goes on in the metaphor. When the childe is borne, garments and ſwadling-bands are provided for it to compaſſe it about and cover it; ſo hath God girt it, and covered the Sea with clouds and darkneſſe. As though the ſea were but a little babe in the hands of God to order it, as he liſt, which yet the greateſt Potentates cannot curbe.

when I made the clouds the garments thereof] Underſtand, where waſt thou then? out of v. 4. To wit, when I having ſeparated the Sea from the earth did firſt make the clouds to cover it as garments do the childe, that comes naked into the world. See for Garment, on chap. 24. 7, 10. on cloathing, and covering.

and thick darkneſſe a ſwadling-band for it] Some underſtand it of the clouds, as before, but it may well be underſtood of fogs and miſts, which ariſe often upon the ſea, and are between the clouds and the ſea, as the ſwadling bands between the upper garment and the childe.

V. 10. *And brake up for it my decreed place, and ſet barrs and doors*] Becauſe the clouds and fogs could not keep the ſea from running over the earth, God hath therefore impriſoned it in thoſe hollow places, which he determined to hold the waters of the ſea, and hath ſhut it in there, as it were with ſtrong doors, and added bars to them to make them ſure, See on v. 8.

And brake up] Where waſt thou when I brake it up? The word שבר ſignifies. 1. To cleave or break any bodily ſubſtance, Jer. 19. 10. 2. To breake the heart with grief making it as unprofitable, as a broken ſtick, Pſal. 69. 20. 3. To pull down the pride or violence of wicked men by taking away the upholders or inſtruments of it, Pſal. 3. 7. 4. To ſatisfie hunger or thirſt whereby the rage of them is broken. Pſal. 104, 11. So we call it breaking our faſt, when we firſt eat in a morning. 5. To buy corne, Gen. 41. 57. 6. To ſell corne, Gen. 41. 56. 7. To make war to ceaſe, Hoſ. 2. 18. Here it is taken in the firſt ſenſe, for Gods making hollow places in the earth to hold the waters of the ſea.

for it] For the ſea.

my decreed place] See on chap. 26. 10. on the word, Bounds. Others read it, *And eſtabliſhed my decree upon it.* But שבר ſignifies breaking rather than eſtabliſhing.

and ſet bars and doors] Made ſtrong banks about it, and other bounds to keep it within compaſſe.

V. 11. *And ſaid, Hitherto ſhalt thou come, but no further, and here ſhall thy proud waves be ſtayed*] When I had ſhut the ſea within its bounds, then I laid a command on it to keep within thoſe limits, and not to ſuffer the greateſt waves to go beyond them.

And ſaid] And commanded. See on chap. 16. 1.

Hitherto ſhalt thou come] Thou maiſt come as far as the appointed ſhore. For come, ſee on chap. 15. 21.

but] So it is tranſlated, chap. 30. 1.

no further] Heb. *Thou ſhalt not adde.* To wit, to go beyond thy bounds, or to cover the earth any more, Pſal.124. 9.

and here ſhall thy proud waves be ſtayed] Heb. *and here it ſhall ſet it ſelf againſt the pride of thy waves.* That is, the ſhoare which I have ſet for a bound ſhall oppoſe and keep in thy ſtrongeſt wave, Pſal. 89. 9. For wave, ſee on Chaptar 15. 28. on the word, heaps.

V. 12. *Haſt thou commanded the morning ſince thy dayes? and cauſed the day-ſpring to know his place*] God now ſets out his own power, and Jobs weakneſſe, by the production of the morning light. Doth the day-light obey thee, and the Sun ariſe at ſuch times and places as thou doſt appoint? Were not theſe things ſet in order long before thou waſt borne?

Haſt thou commanded] Haſt thou ſo commanded, that it came at thy command? As when God ſaid, Let there be light there was light, Gen. 1. 3. So this word is uſed, Lev. 25. 21. Pſal.133. 3. & 68. 28. Iſa 45. 12. For what God commands muſt ſtand, Pſal. 33 9. & 148 5.

the morning] The morning light, which ſhewes men what lay in darkneſſe before. For the word, ſee on chap. 7.18.

ſince thy dayes] Since thou wert born Were there not mornings before thou waſt borne? or didſt thou ever once in all thy dayes command the light to come out of darkneſſe? For dayes, ſee on Chap,14. 14.

and cauſed the day-ſpring to know his plate?] Made it to know when and where it ſhould break forth. The word day-ſpring comes from blackneſſe, for it is not clear light at firſt.

V. 13. *That it might take hold of the ends of the Earth, that the wicked might be ſhaken out of it*] He ſets forth here a double benefit of the morning light. Firſt that it ſuddenly ſpreads it ſelf over the earth, and turns darkneſſe into light. Secondly, that it puts wicked men to flight, as theeves, adulterers, murderers, who ſin in the dark, and fly as ſoon as morning light appears.

That it might take hold of the ends of the earth] Not only give light in ſome places, but every where, taking poſſeſſion as it were of the whole world, whereſoever the light of the Sun comes. *Ends*, Heb. *wings*, Chap.37.3. For Earth ſee on Chap.15.19.

that the wicked might be ſhaken out of it] Some underſtand it of their hiding themſelves ſo cloſe in the day-light for fear of being diſcovered, that none of them dare act thoſe wickedneſſes in the light, which they do boldly in the dark. Herein they are like wild beaſts, ravening in the night, and lurking in the day, Pſal. 104.20.22. See Chap 24. 13. 17. John 3 20. Others underſtand it of apprehending malefactors in the morning for ſinnes done in the night, and bringing them ſuddenly to judgment, by ſentence whereof they are either driven out of the land by baniſhment, or out of the Earth by death. For judgement in the morning, ſee Ruth 3. 14. with 4. 1. Pſal. 101. 8. Jer.21. 12. Exod. 18. 13.

V. 14. *It is turned as clay to the ſeale, and they ſtand as a garment*] In this verſe is an expoſition of the former part of the former verſe. In the next verſe, of the latter. The light ſuddenly running over the world, ſets a new ſtamp upon the earth, the Sun-beams ſhining upon it as lace upon a garment, and the flowers and graſſe that cover the earth, and were covered themſelves in the night, now in the morning diſcovering themſelves, as pictures do on the clay when the ſtamp of the ſeale is ſet upon it. So there is a double metaphor to ſet out the renewed face of the earth every morning. The one from the clay altered by the ſeal: The other from men putting on new attire in the morning, and appearing glorious, that lay obſcure in the night.

It] The Earth appears beautifull, that was hidden in the dark before.

is turned] It hath as it were got a new form; Or, *is renewed*, to the ſame ſhape it had the day before.

as the clay to the ſeale] As if it had a new ſtamp put upon it by the Sun-beams, as the clay hath by the impreſſion of the ſeal. For clay, ſee on Chap.13.12.

they ſtand as a garment] The beautifull things that grow on the earth, are like a ſtately garment, or ornament on a man, Matth.9. 28.29.

V. 15. *And from the wicked their light is withholden, and the high arme ſhall be broken*] Here is an expoſition of the ſecond part of verſe 13. A ſecond effect of light is, that wicked men are judged, condemned, and executed, and ſo their pride, oppreſſion, and other deeds of darkneſſe ceaſe.

And from the wicked their light is withholden] The coming of the day-light, as it brings malefactors to judgement, ſo it deprives them of the light of worldly happineſſe, as honours, riches, pleaſures, yea and life it ſelf, which are in Scripture phraſe ſet out by the name of light, Chap.18, 5,6, For wicked, ſee on Chap.3.17.

and the high arm ſhall be broken] As they ſhall loſe all their comfort; ſo alſo ſhall they be deprived of all their ſtrength, wherein they prided themſelves, and wherewith they oppreſſed others. It is called an high arm, becauſe the arm uſeth to be lifted up to ſtrike, Pſal.10. 15. & 37 17. Ezek.30 22.
For arm, ſee on chap.22.8. on the word, mighty.

V. 16. *Haſt thou entred into the ſprings of the Sea? or haſt thou walked in the ſearch of the depth*] He ſhewes that it is not poſſible for Job to attain to the depth of Gods counſels, that cannot comprehend the depth of the ſea, ver. 16. 17. nor the breadth of the earth, verſe 18. nor the height of heaven, verſe 19, 20, 21. God had ſpoken of the creation of the ſea before, verſe 8. Now he ſpeaks of the depth of it, which was far above Jobs reach, as the making of it at firſt.

Haſt thou entred into the ſprings of the Sea?] Haſt thou ever been at the bottome of the ſea to ſee how the waters there abundantly come out of the earth? ſee on verſe 8. *Entred*, Heb. *come.* For ſpring, ſee on chap. 28. 11. on the word, overflowing. It ſignifies weeping. Springs pour out water, as eyes do tears. One word in the Originall ſignifies an eye, and a ſpring. For ſea ſee on chapter 14. 11.

or haſt thou walked in the ſearch of the depth?] Haſt thou gone up and down in the bottome of the ſea, and obſerved thoſe ſecret parts there, which no man can by any ſearch find out. Or, *or haſt thou walked in the depth by ſearch?* Haſt thou found any unknown way to the bottome of the *Sea* by curious enquiry? The depth is expounded by the ſea, chap.28.14.

V. 17. *Have the gates of death been opened unto thee, or haſt thou ſeen the doores of the ſhadow of death?*] Are thoſe deadly and dark places in the bottome of the ſea, or in the bowels of the Earth; made known to thee, where dead men lye rotting.

Have the gates of death been opened unto thee] Doſt thou ſee how dean men deſcend to their reſting place, or what they endure there? For gates of death, ſee Pſal.9.13. & 107.18.

been opened unto thee] Heb. *revealed.* No man living can ſee thoſe ſecrets.

or haſt thou ſeen the doores of the ſhadow of death?] The ſame thing in other words. Haſt thou ſeen thoſe dark and diſmall places where dead men lye, which were enough to ſtrike thee dead alſo with terrour and fear. For ſeen, look on Chap.19.27. on the word, behold. For ſhadow of death, ſee on Chap.3.5. & 10.21.

V. 18. *Haſt thou perceived the breadth of the earth? declare, if thou knoweſt it all*] Though the earth be better known to man than the depth of the ſea, yet no man ever ſaw it all. There are ſo many wilderneſſes and bogs in it, that as no man can paſſe through them all, ſo Methuſelahs life would not ſerve to do it. In vaine therefore ſhould Job think to apprehend the inviſible reaſons of Gods proceedings, that could not give an account of all viſible things in the world.

Haſt thou perceived the breadth of the earth?] Haſt thou travailed all the world over, and ſeen what is in every corner of the earth? The word breadth containes alſo the length, and circumference of the earth, ſee on Chap.36.16. The breadth of a thing is the largeneſſe of it in Scripture language oppoſed to ſtraitneſſe and narrowneſs, as Deut.19.8. Ezek. 41. 7. And threfore it is the breadths in Heb. in the plurall number including the length and circumference. For Earth, ſee on chap.15.19.

declare, if thou knoweſt it all] If thou canſt tell what is in all parts of the world: Or as others, if thou canſt reſolve all that I have asked thee, ſpeak out, that it may apear thou canſt do it. For declare, ſee on Chap.15.18. on the word, told.

V. 19. *Where is the way where light dwelleth, and as for darkneſſe where is the place thereof*] Tell if thou canſt where the Sun lodgeth, and the light of the day when the Sun goes down, or what becomes of the darkneſs when the Sun ariſeth.

Where is the way] What way leads to the lodging of the light? A poeticall expreſſion, as if the Sun-ſetting retired himſelf to his chamber, as we do at night. Pſal. 19. 5.

where light dwelleth] Where it abideth when it is not ſeen abroad. For men are ſuppoſed to be at home, when they are not employed without doores. For light, ſee on Chapter 17. 12. & 25. 3.

and as for darkneſſe] Which comes by the abſence of the Sun.

where is the place thereof] Whither goes it when it goes from home? A metaphor from men, who when they goe from one place, goe to another. Not that darkneſs doth ſo remove. But the plain meaning of it is, Thou canſt not tell what is become of it.

V. 20. *That thou ſhouldeſt take it to the bound thereof, and that thou ſhouldeſt know the paths to the houſe thereof*] Art thou able to direct the light or darkneſs to the place where it ſhould abide, till ſuch time as it is to come forth again.

That thou ſhouldſt take it to the bound thereof] Or, *at the bound thereof.* That thou like a guide ſhouldſt take it by the hand as it were, and lead it to the place of abode. One verb included in another. See on chap. 15. 8. & 16. 11. & 18. 8. Others underſtand it of bringing it to the longeſt day of the year, and then to the ſhorteſt, which are as bounds of light and darkneſſe. For take, ſee on Chap.15.12. on the word, carry away.

and that thou ſhouldſt know the paths to the houſe thereof] That thou ſhouldſt ſo perfectly underſtand all the paths thereof, that thou canſt guide it to its reſting place. By houſe here, is meant place, as verſe 19. For the word, ſee on chap.15. 28.

V. 21. *Knoweſt thou it becauſe thou waſt then born, or becauſe the number of thy dayes is great*] Thou waſt not ſo much as born when I ſet a diſtinction between day and night, between light and darkneſs. Thy dayes are not of ſo long continuance. How then canſt thou know certainly what was done before thou waſt born.

Knoweſt thou it] Doſt thou perfectly underſtand what I have demanded of thee, ſo that thou canſt give me a full anſwer.

becauſe thou waſt then born] Hadſt thou any being then, if not, how couldeſt thou know it.

or becauſe the number of thy dayes is great] Thou muſt be a very old man if thou have lived ever ſince the beginning of the world. For day, ſee on chap. 14. 1. For great, ſee on chap. 22. 5. Others read the whole verſe ironically thus: *Thou knoweſt it, for thou waſt then born, and for that the number of thy years is great.* Others thus; *Didſt thou know that thou ſhouldſt be born at ſuch a time, and that the number of thy years ſhould be great.* But the firſt reading is beſt, and moſt agreeable to the coherence.

V. 22. *Haſt thou entred into the treaſures of the ſnow, or haſt thou ſeen the treaſures of the haile*] God now proceeds to the meteors, and begins with ſnow and haile. As if he had ſaid, thou O Job haſt often ſeen it ſnow and haile, and it may be haſt wondred at the ſtore of it, and whence it ſhould come; but thou waſt never above in the clouds, where I lay it up, as men do treaſures in great abundance to bring forth when they mean to uſe them.

Haſt thou entred] See on verſe 16.

into the treaſures] Or, *into the ſtore-houſes* For God uſeth ſnow and haile as weapons rather than treaſure, verſe 23. God hath alſo treaſuries for the winds, out of which he brings them when he pleaſes, Pſal, 135. 7.

of the ſnow] See on Chap. 37, 6.

or haſt thou ſeen[See on Chap. 19 27. on the word, behold.

the treaſures] See before in this verſe.

of the haile] Which alſo falls abundantly, as out of a treaſury.

V. 23. *Which I have reſerved againſt the time of trouble against the day of battell and war*] Here God ſets out his armory to us, wherein are ſuch weapons as no man can produce, to deſtroy his enemies, namely, ſnow and haile, as Exod. 9. 24. Joſh. 10 11. Iſa. 30. 30. With theſe and ſuch like meteors God judgeth the people, Chap. 36. 31. And ſealeth up the hand of every man, Chapter 37. 7.

Which] Some reſtrain it to the haile, becauſe no mention is made of hurt done by ſnow in Scripture. Yet experience ſhewes that men and beaſts have been buried in a great ſnow, and drowned in floods at the thaw.

I have reſerved] Laid up in the clouds my magazine and arcinall.

againſt the time of trouble] Againſt the time when I intend to bring trouble upon the ſonnes of men for their ſin. Or, *againſt the time of the enemy.* For the word ſignifies both, and battell and war follow in this verſe.

againſt the day] See on chap. 14. 1.

of battell] The word properly ſignifies a war near at hand, wherein the enemies approach, one to another, but may be uſed for any war.

and warre] When God layes judgements on his enemies, he is ſaid to have war with them. Exod. 17. 16. Iſa. 27. 4.

V. 24. *By what way is the light parted which ſcattereth the Eaſt-wind upon the earth?*] It may be underſtood either of parting the light from the clouds, in ſending forth lightnings, which often come from the Eaſt, Matth. 24. 27. and raiſe an Eaſt-wind by troubling the aire, as light is uſed, Chap 36. 30. & 37. 3. and this agrees well with the next verſe. Or, of parting the light from the darkneſs, when the Sun riſing brings light, 2 Sam. 23. 4. and it may be ſhines in one place, and not in another, and raiſeth the Eaſt-wind; which often follows the riſing Sunne. Job could not tell, how either of theſe wonderfull works could be done.

By what way] See on verſe 19.

is the light] See on Chap. 17. 12. & 37. 15.

parted] From the clouds or darkneſſe, as before.

which ſcattereth the Eaſt wind upon the earth] As the thunder coming from the Eaſt may raiſe an Eaſt wind, ſo alſo the riſing Sun. For the Sun is called *Ventorum pater*, the Father of the Windes, and the Eaſt wind is *Subſolanus*, as being under the command of the Sunne, Others read it, *And which way the Eaſt wind ſcattereth it ſelf upon the earth*] That is, which way it will be ſcattered, or in what country it will blow. Or, *ſcattereth the clouds which are over the earth.* As chap. 37. 11. For earth ſee on chap, 15. 19.

V. 25. *Who hath divided a water courſe for the overflowing of waters? or a way for the lightning or thunder?*] Who ſends the rain down upon the earth in abundance, and that in ſeverall places as he pleaſe himſelf, as if he had made leaden pipes in the clouds? Or who hath rent the clouds that the lightning and thunder may come forth?

Who] Not thou ſurely, nor any elſe beſide my ſelf.

hath divided] Or, *derived.* For the Hebrew word for a River comes from this root. And thence alſo comes Pelagus the ſea, out of which the rivers are divided.

a water courſe] A place to convey the rain from heaven to earth where God will, Chap. 28. 26. So here verſe 26, It comes from a word that ſignifies to aſcend, or to be on high, for ſuch places uſe to begin on high, and carry water to lower grounds. Such are the windows of heaven, Gen. 7. 11.

for the overflowing of waters] Of the waters above, that abundance of rain may fall. For he ſpeaks not of floods on earth to deſtroy, but of plentifull and ſeaſonable rain to nouriſh the fruits of the earth, as appears, verſe 27.

or a way for the lightning of thunder] See on Chap. 28, 26. where all theſe words are found.

V. 26. *To cauſe it to rain on the earth, where no man is; on the wilderneſſe, wherein there is no man?* Gods providence extends it ſelf to places not inhabited. He ſends rain to ſuch places where no men are to water the earth, or eat of the fruits of it, to ſhew it to be his work alone, and that he feeds all living creatures, as verſe 27. Pſal. 104. 27. & 145. 15.

To cauſe it to rain on the earth] To make way for ſhowers to water the earth. For Earth, ſee on Chap. 15. 19.

where no man is] Where there are no towns, nor Cities of habitation. That is, on deſerts, as follows. For Man, ſee on Chapter 1. 1.

on the wilderneſſe] Pſal. 107. 35. Though he mean on all deſert places in the world, yet God may allude to the wilderneſſe of Arabia, not farre from Job. See on Chap. 1. 19.

wherein there is no man] It is repeated again, to ſhew the certainty of it, and that God gives rain even to the moſt deſert places. For Man, ſee on Chap. 14. 1.

V. 27. *To ſatisfy the deſolate and waſte ground, and to cauſe the bud of the tender herb to ſpring forth*] That the ſtore of rain falling upon the wilderneſſe, which otherwiſe would be dryed up, may make it bring forth herbs and plants to feed the wild beaſts, for which no man takes care, to ſhew Gods abundant ſtore of proviſion for all living creatures,

to ſatiſfy] To water it abundantly, ſo as if it had ſence, it may ſay, it had enough, and may bring forth enough to ſatisfy the wild beaſts there.

the deſolate and waſte ground] Broughton elegantly, *The waſte and vaſt ground.* For the words ſee on Chap. 30. 3.

And to cauſe the bud of the tender herb to ſpring forth] That is, to bring out of the earth green herbs for food of the beaſts.

V. 28. *Hath the rain a father, or who hath begotten the drops of the dew?*] The rain comes not into the world as children do, who are formed out of the ſubſtance of their parents, or as herbs and plants out of ſeeds, but is formed by me onely, and at my pleaſure. It falls when and where I will.

Hath the rain a father?] Is there any in the world, that can bring forth rain when the earth needs it? Surely no. For Father, ſee on Chap. 15. 10.

or who hath begotten the drops of the dew?] It is not in the power of any creature to produce them. Some read it, *who hath conceived,* as a mother doth children; but the word being maſculine will not bear it. And it is uſed for begetting, 1 Chron. 4. 2. The word drops hath its name from roundneſſe in the originall. For dew ſee on Chap. 29. 19.

V. 29. *Out of whoſe wombe came the Ice? and the hoary froſt of heaven who hath engendered it?*] An elegant ſimilitude or metaphor from thoſe that beget others, or bear them in their bodies for a time. The Ice is not like an infant conceived in the womb, or begotten, but being congealed falls on the earth by Gods only appointment.

Out of whoſe womb came the Ice] Or, *out of whoſe belly,* It may be taken either from the Father or from the Mother. For though it be ordinarily ſpoken of the mother, yet it is ſpoken of David, Pſal. 132. 11. Of the fruit of thy body. Heb. Of thy belly. The meaning is, The ice, and alſo the froſt, as follows, comes not by ordinary generation, but by Gods great power working without the means of men. For Wombe, ſee on Chap. 15. 2. on the word, Belly. For Came, ſee on Chap. 20. 25. on the word, Cometh out. For Froſt, ſee on chap. 37. 10.

and the hoary froſt of heaven who hath gendered it?] The hoary froſt hath its name from covering or dawbing over, becauſe it is a faſt covering of the earth, Pſal. 147. 16. By Heaven is meant the aire or clouds out of which comes the matter that cauſeth the froſt. For Heaven, ſee on chap. 9. 8. & 11. 8. The word Gendering may be Begetting, as Pſal. 2. 7. See on the former verſe.

V. 30. *The waters are hid as with a ſtone, and the face of the deep is frozen*] Such is the force of the froſt, that it brings ice, which covers the rivers all over, yea and the deep ſea in many parts, and that with a cover as hard as ſtone, and of a great thickneſſe, ſo that loaden carts may go on it, and men make tents on it, as if it were changed into firm land, nay into hard rocks. Strabo in his ſecond book writes of the entrance of the Lake Meotis, that a Captain of Mithridates overcame the enemy in a pitcht battell upon the ice in the Winter, and in a ſea battell in the ſommer with ſhips.

The waters are hid] They appear not, they look as if they had loſt their nature. They hide themſelves, as if they were aſhamed to be ſeen. For water ſee on chap. 14. 9.

as with a ſtone] Heb. *As a ſtone.* They are as hard as a ſtone, and as it were paved over with it. For the words, ſee on Chapter 14. 19.

and the face] The uppermoſt part of the water which is in ſight, as the face of man is, For Face ſee on Chap. 14. 20. on the word Countenance.

of the deep] Of the Sea. See on verſe 16. So in Greenland, and ſometimes nearer home the Sea is frozen, *is frozen*] Heb. *Taken*. The water is as it were taken captive and put into a priſon. See on chap.36.8.

V. 31. *Canſt thou bind the ſweet influences of the Pleiades, or looſe the bands of Orion ?*] He paſſeth on from the Meteors to the ſtars. And ſets out the four quarters of the year by four kind of Stars. The Summer and Autumne in the next. The ſumme of this verſe is, art thou able to keep off the pleaſantneſſe of the Spring, when the Pleiades rule, or the bitter ſtorms of Winter, which Orion then brings forth. No queſtion but the ſtarres have a great force in the variety of weather and ſeaſons. See for theſe Starres on chapter 9. 9.

Canſt thou binde] Canſt thou hinder them from their kindly operation in their ſeaſon ? A man bound cannot do that which he can being at liberty. The word קשר ſignifies, 1. to bind one thing to another, as Prov. 3. 3. Jer. 51. 63. 2. To bind men together in a league or conſpiracy, as Gen. 44. 30. 2 King. 21. 23. Here it is taken in the firſt ſenſe, for binding them ſo as they cannot ſtirre.

the ſweet influences] Heb. *The delights*. That is, the green herbs, flowers, and other delicacies that the Spring brings forth. From this root the garden of Eden had her name.

of the Pleiades] See on chap. 9. 9. Or, *the ſeven Starres*. Amos 5 8.

or looſe] Or ſet at liberty in winter thoſe bitter ſtormes, that Orion brings, whereby mens work is hindered, and the earth bound up with froſt and ice, chap. 37. 6, 7. For the word ſee on chapter 12. 18.

the bands] It hath its name from drawing. Canſt thou untye thoſe bands, wherewith Orion drawes foule weather after him?

of Orion] See on Chap. 9. 9.

V. 32. *Canſt thou bring forth Mazzaroth in his ſeaſon ? or canſt thou guide Arcturus with his ſonnes ?*] Or canſt thou bring forth thoſe ſtarres that bring in the Summer, or lead thoſe along that uſher in the harveſt ?

Canſt thou bring forth] Cauſe them to appear, as men do that are brought out of their lodgings, or fruits out of the earth ?

Mazzaroth] Or, *the twelve ſignes*, So ſome take it. But others take it for the Southern Starres, which are called the chambers of the South. Chap. 9. 9 Others for Northern ſtars, as the word in the Maſculine gender is uſed, Chap. 37. 9. But this muſt be left to Aſtronomers to determine.

or canſt thou guide] Heb. Guide them, direct them which way they ſhould go.

Arcturus] See on Chap. 9. 9.

with his ſonnes] With the leſſer ſtars of that conſtellation ſtanding about him as ſons at a fathers table. Pſal. 128. 3. For Sons ſee on chap. 14. 21.

V. 33. *Knoweſt thou the ordinances of heaven ? canſt thou ſet the dominion thereof in the earth ?*] God having before ſpoken of ſome particular ſtars, now comes to ſpeak of the whole courſe of heaven, and the influence thereof in things here below. Are the heavenly bodies guided and their motion by thy wiſdom ? or haſt thou given them power to work upon inferiour bodies ? Theſe things exceed thy wit and ſtrength.

Knoweſt thou the ordinances of heaven ?] Doſt thou know the various motions of the heavenly bodies, which they keep conſtantly, as if they walked by a rule ? Jer. 31. 35. For Ordinances ſee on chap. 26 10. on the word, Bounds. For heaven, ſee on chapter 9. 8. & 11. 8.

canſt thou ſet the dominion thereof in the earth ?] Canſt thou give power to the ſtars to rule day and night, and cauſe diverſity of weather, and of ſeaſons, to which things below muſt ſubmit ? Gen. 1. 16. 8. For earth, ſee on chap. 15. 19.

V. 34. *Canſt thou lift up thy voyce to the clouds, that abundance of waters may cover thee ?*] haſt thou that power over the clouds, that they will hear as ſoon as thou commandeſt, and poure down plenty of, waters, or rain to cover thy fields, and make them fruitfull.

Canſt thou lift up] Canſt thou ſpeak ſo loud that the clouds which are ſo high above thee may hear thee ?

thy voyce] *Thy commanding voyce*. So it is tranſlated, Numb. 9. 23. For Voyce ſee on chap. 15. 21. upon the word, Sound.

to the clouds] Heb. to the cloud. As if he would command ſome particular cloud to give rain when and where he ſhould pleaſe.

that abundance of waters may cover thee] See on chap. 22. 11. Where all theſe words are uſed, though by waters there be meant troubles.

V. 35. *Canſt thou ſend lightnings that they may go, and ſay unto thee, Hear we are ?*] Art thou the great Emperour of heaven and earth, at whoſe command the thunder and lightnings as ſo many ſouldiers are ready to go where, and do what thou biddeſt them ?

Canſt thou ſend] Send them about thy buſineſs, as thy ſervants out of the clouds. See on Chap. 14. 20. on the word, Sendeſt him away.

lightnings] That is too hard a work for any creature to do.

that they may go] Whither thou ſendeſt them, or commandeſt them to go. For Go, ſee on chap. 14. 20. on the word Paſſeth.

and ſay unto thee] For Say ſee on chap. 16. 1.

Here we are] Heb. *Behold us*. We are at thy command, ready to do whatſoever thou ſhalt bid us. Gen. 22. 1. Or to go whereſoever thou ſhalt ſend us. Iſa. 6. 8. Others underſtand it of their return to give an account of their meſſage, as if they ſhould ſay, we have done thy will. But lightnings go forth, and return not; and therefore the former interpretation is more naturall.

V. 36. *Who hath put wiſdom in the inward parts ? or who hath given underſtanding to the heart ?*] Theſe things are marvellous which I have ſpoken of, and although man have not wiſdome enough to invent, or work ſuch things, yet he hath knowledge to underſtand, ſo much as is revealed of them. Neither hath he that knowledge of himſelf, but from me.

Who hath given wiſdom in the inward parts] Who hath beſtowed that reaſonable faculty upon man, and placed it in his ſoul, whereby he is able to conceive the truth about theſe ſtrange works of God, and to find out many ſecrets of nature. None could do it, but I alone. The inward parts (as the word is tranſlated here, and Pſal. 51. 6.) is tranſlated reines, which by ſome is conceived to be the ſeat of wiſdom, It comes from a word that ſignifies to plaiſter over or hide a thing, as the reines or kidneys are covered with fat. But the ſoule, the true ſeat of wiſdome muſt be meant here, yet as exerciſing its wiſdom in the reins and heart, and inward parts, by regulating the affections, and wiſe meditations of outward thing, preſented by the ſenſes.

or who hath given underſtanding to the heart ?] None but God, Chap. 32. 8. Eccl. 2. 26. The ſame thing expreſſed in other words, For Given, ſee on chap. 14. 4. on the word, Bring. The word Heart is read only in this place, and is therefore the harder to be interpreted. It ſeems to be derived from a word that ſignifies a picture; for in mans mind are the repreſentations of things. Others tranſlate it, *to the Cock*; who gave skill to that creature to diſtinguiſh the houres of the night ? The firſt is beſt, for God hath given moſt knowledge to man.

V. 37. *Who can number the clouds in wiſdom ? or who can ſtay the bottels of heaven*] Beſides the difference of the clouds, there is a great number of them, which will paſſe any mans capacity to reckon up, He may as well number the waves of the Sea, or ſtars of heaven, Gen. 15. 5 Neither can any man hinder the rain from overflowing the earth, when God pleaſeth to ſend it.

Who can number the clouds in wiſdom] Or, *by his wiſdom*, Who hath ſo much underſtanding, as to be able to tell how many clouds there be in heaven. So the word is uſed, Pſal. 22. 17. or *who can declare the clouds, &c.* Who can tell the nature of them throughly, or the ſeverall uſes of them. So this word is uſed Pſal. 2. 7. or *who can make the clouds like a Saphire*. Who can make the sky bright, and clear after raine ? For the Saphire hath his name from hence in the originall. For Number ſee on Chap. 14. 16. For clouds ſee on Chap. 35. 5.

or who can ſtay the bottles of heaven] Heb. *Who can cauſe to lie down ?* Who can hinder the clouds from powring down rain. The clouds are compared to bottles, which hold the rain, till God pleaſe to poure it down on the earth; when men poure out the water they hold up the bottles : when they intend not to powre it out, they ſet them down. For lying down ſee on chap. 14. 12. Some read, *The ſhowres of heaven*. For it comes from a word, that ſignifies to fall, others, *the conſent*, or *harmony of heaven*, becauſe the word ſometimes ſignifies a muſicall inſtrument. The Chaldee Paraphraſt reads, *The clouds which are like bottles*. They hold the rainwater, as bottles hold wine. For heaven ſee on Chapter 9. 8. & 11. 8.

V. 38. *When the duſt groweth into hardneſſe, and the clods cleave faſt together*] Who is the cauſe of drought, when there is want of rain, when the earth growes hard like a molten pillar or bell, and the clods cleave one to another, and run together, ſo as that they leave clefts in the earth ? No creature can bring the earth to this dry and hard condition.

when the duſt] See on Chap. 14. 8. on the word, *Ground*.

Groweth into hardneſſe] Heb. *Is powred into hardneſſe* When it is as hard as mettall powred out into a bell or pillar. So this word is uſed for an hard piece. Chap. 37. 18.

and the clods] See on chap. 21. 33.

cleave faſt together] Run one to another for lack of moiſture, as it were for ſuccour,

V. 39. *Wilt thou hunt the prey for the Lion ? or fill the appetite of the young lion*] God having ſhewed his great power in the Elements and Meteors, now ſets it out in the living creatures. Therefore ſome begin the next Chapter here, becauſe it is the beginning of a new matter. The creatures he ſpeaks of are the beaſts of the earth, the birds of the aire, and fiſh of the Sea. He chuſeth out thirteen in all, in which Gods great power is wonderfully ſeen. 1. The lion, verſe 39, 40. 2. The raven, 41. 3. The wild goat, Chap. 39. 1. 4. The hind, verſe 1, alſo, 5. The wild aſſe, Chap. 39. 5. 6. The unicorne, verſe 9. 7. The peacock, ver. 10. 8. The oſtrich, ver. 11, 9. The horſe, ver. 19. 10. The hauke, ver. 26. 11: The eagle, ver. 27. 12. The Elephant, Chap. 40. 15. 13. The Whale, Chap. 41. 1. God ſhewes his power in theſe, partly in his proviſion for them, which men take no care for, nor can effect; and partly in the extraordinary ſtrength, or other qualities, which he hath beſtowed upon them, in ſome whereof they go beyond men.

wilt thou hunt the prey for the lion] VVilt thou undertake to provide food for thoſe devouring creatures in the wilderneſſe? This is too great a work for thee: it muſt be my work. Pſal. 104. 21. He mentions hunting the prey, becauſe lions live on other beaſts taken by hunting, By the lion here is meant the old lion, that either cannot go out of his den to hunt for food, but expects it to be brought to him, or lies in ſome thicket, till by Gods providence ſome beaſt comes within his reach. As ver.40. This appears to be the meaning becauſe it is oppoſed to young lions in this verſe And they are ſaid to be ſuch lions as want ſtrength to hunt for themſelves in the next verſe. And the young ravens are mentioned v.41. which cannot provide for themſelves. And thus the word is tranſlated old lion, Nah. 2.11. It is more for Gods honour to provide for lions that are either too old, or too young to provide for themſelves, than for ſuch as are ſtrong enough to ſeek their own food.

or fill the appetite of the young lion] God ſtirres up the middle ſort of lions which are ſtrong to provide food not for themſelves only, but alſo for ſuch as by reaſon of age or youngneſſe, cannot provide for themſelves. This is too great a work for man. He uſeth the word of filling becauſe though a little may ſerve the old lions, whoſe ſtomack decayes with age, yet yong lions have a ſtrong appetite, and God gives them as much as they deſire. *The appetite.* Heb. *the life.* The word חיה is uſed ſo Chap. 33. 8. &24.22. where it is joyned to the ſoule, which is ſometimes tranſlated will or deſire, as Pſal.27.12. Pſal.107.9. And appetite (as here) Prov. 23. 2. And greedy. Iſa.56.11. Some tranſlate it, *The troop or company* For all the lions whelps, which are many. Canſt thou feed them all? So the word is tranſlated. Pſal. 68.30. The laſt word is uſed for young lions, Nah.2.12 oppoſed to old. It ſignifies one ſo young that he dare not go far from his den, but lies in it, as in an ark, or covered place. So the originall word imports.

V. 40. *VVhen they crouch in their dens, and abide in the covert to lie in wait*] When they either lie reſting in their dens for want of ſtrength or hid in ſome thickets, till a prey come in their way.

VVhen they couch] Lie down for eaſe, or weakneſſe.

in their dens] Which are as it were their houſes, chap 37.8.

and] It may may be read. *Or,* For neither is in the originall; and then the former part of the verſe may be of the young lions, that have not yet gone out of their dens to hunt for prey: And the latter part of the old lions which have not ſtrength enough to follow the prey, but lie hid in ſome thicket, till it fall in their way.

abide[Run not abroad, but lie ſtill there.

in the covert] In ſome other thicket, which is, not their den, for beaſts uſe not to come by lions dens to be taken. The word ſignifies a Tabernacle to abide in for a time, not an houſe to dwell in. It is oppoſed to their dens or houſes mentioned in the beginning of the verſe.

to lie in wait] To lie in ambuſh as it were to prey upon ſome beaſt, that goes by that way. See on chap.37.8. on the word, Dens

V 41. *VVho provideth for the raven his food? when his young ones cry unto God, they wander for lack of meat*] VVho takes care to feed ravens? Yea who takes care to feed the young ones, whoſe cry none hears but God, in their neſts? And when they begin to fly, and are forſaken of the old ones, none gives them food but God,

who] None can do it but I. Mat.6.26.

provideth] Not onely creates food for birds, but makes it ready at hand, and as it were layes it in their way.

for the raven] For the old raven, that hath young ones. How ſhould it feed the young that could not feed it ſelf without Gods proviſion.

VVhen] VVho then provides food for the young ravens, when the old one being gone abroad to ſeek it, they cry for hunger in the neſt? God gives food to the old ones for themſelves, and their young.

his young ones] Heb. *His children.* As is tranſtated chap. 1.11.

cry] Make a great noiſe for hunger, as if they cried for relief. See on chap.19.7.

to God] Pſal 147. 9. They are ſaid to cry unto God, becauſe men oftentimes hear them not: and if they hear them, yet regard them not; But God takes notice of it, as if they directed their voyce to him, and ſupplies their want. For God ſee on Chap.8,3 5

they wander] The old ones leave the neſt, and flie up and down to get food for themſelves and their young ones: but cannot get it, unleſſe God give it. Or, *And when they wander* So *And* is added in the former verſe and *when* underſtood in the latter part of it, out of the former. And then the ſenſe is, that when the young ones begin to flie, and leave the neſt, or are driven out of it by the old ones, they could not live, if God did not provide food for them.

for lack of meat] Heb. *becauſe there is no meat.* When they find none in the neſt nor the old ones will no longer feed them, they flie abroad to ſeek for food, and God gives it them.

CHAP. XXXIX.

Verſe 1. *KNoweſt thou the time, when the wild goats of the rock bring forth? or canſt thou marke, when the hinds do calve*] In the beginning of this Chapter, is ſet out Gods great care of ſuch cattell, as are remote from men, and bring forth their young with great difficulty, yet ſafely through Gods providence without mans help. He demands of Job, if he know 1. The time. 2. How long they go with young, before they be delivered ver. 2. 3. The manner of their bringing forth ver. 3. 4. How ſoon their yonug ones grow ſtrong and leave them, ver. 4. The ſumme of this verſe is. Art thou acquainted with the time, when the wild goats or hinds bring forth, young, that thou mighteſt help them in their difficult, and dangerous bringing them forth.

Knoweſt thou the time] Theſe wild creatures bring forth their young in rocks inacceſſible, and therefore men that cannot come there, cannot help them being ignorant of the time; God onely aſſiſts them.

when the wild goats] They have their name from aſcending in the originall, becauſe they uſe to be in high rocks for ſafety 1 Sam. 24. 2. Pſal.104. 18. Others derive it from a word that figifies profit, but by the contrary, becauſe there is much danger in hunting them.

bring forth] VVhich they uſe to do with great difficulty, as alſo the hinds do.

or canſt thou mark] Canſt thou obſerve that time to know it certainly? Doſt thou keep their reckoning? As we uſe to ſpeak of women with child. For the word, ſee on Chap. 7. 20. on the word, Preſerver.

when the hinds] That theſe bring forth their young very hardly, is collected out of Pſal. 29. 9. Where among other hard things effected by thunder, as breaking ſtrongeſt trees, and ſhaking the greateſt hills, this is reckoned for one, Making the hinds to calve.

Do calve] The word it ſelf carries a great deal of pain with it, for it ſignifies to bring forth with grief.

V. 2. *Canſt thou number the moneths that they fulfill, or knoweſt thou the time when they bring forth*] Doſt thou know exactly how many moneths thoſe wild creatures go with young before they be delivered? If not, becauſe thou converſeſt not with them, nor knoweſt not the time when they come together, how ſhouldeſt thou know either how long they go with their burden, or when they will lay it down?

Canſt thou number] The number was not ſo great but might eaſily be reckoned; but the meaning is, that men certainly know not how many moneths they bear their young within them, though ſome writers conceive it to be about eight moneths. For the word, ſee on Chap. 14.16.

the moneths] See on chap.29. 2.

that they fulfill] That muſt be compleat from the time they are with young, till they muſt lay down their burden.

or knoweſt thou the time when they bring forth] Or, *that thou ſhouldeſt know the time, &c.* If thou neither knoweſt when they came together, nor how long they go with young, how ſhouldeſt thou know the time of their delivery? For the words, ſee on verſe 1. where all theſe words are found.

V 3. *They bow themſelves, they bring forth their young ones, they caſt out their ſorrows*] A deſcription of the travaile of theſe wild beaſts. They bow themſelves of their own accord, aud bring forth without the help of any Midwife, and preſently all their ſorrow leaveth them.

They bow themſelves] Or, *How*, or, *when they bow themſelves* Doſt thou know the manner how, or the time when they bow themſelves, that they may with the more eaſe bring forth their young?

they bring forth] They are as it were cleft aſunder with the greatneſſe of their pain, becauſe of the naturall ſtraightneſſe of the paſſage. So this word is tranſlated Cleaving. Chap.16.13.

their young ones] See on Chap 38.41.

they caſt out their ſorrows] They make grievous exclamations in the time of travell. Or, they violently caſt out their young ones, the cauſe of their ſorrows, and then their pangs ceaſe. For Caſt out, ſee on chap 14.20. on the words Sendeſt him away. The word for Sorrow ſignifies ſuch great pangs, as like cords gird them ſorely in time of travaile.

V. 4. *Their young ones are in good liking, they grow up with corn: They go forth, and return not unto them*] Although the young ones be brought forth with ſo much pain and ſtraitneſſe, that one would think they ſhould be very weak, yet they are ſtrong, neither do they long trouble their dams, but ſoon leave them to feed, and fat themſelves in the corn fields.

Their young ones] Heb. *Their ſons.* See on Chap.14. 21.

are in good liking] They are ſlick and fat. Or, *are recovered.* So this word is tranſlated Iſa. 38. 16. They ſoon recover from the weakneſſe vvhich came upon them by their painfull entrance into the vvorld.

They grow up] The word ſignifies to grow much, or great. They are quickly grown great and ſtrong.

With corn They ſoon leave ſucking their dams, and are well fed with corn. Some read, *in the field,* or, *by the field* That is, by that which growes in the field. Hence ſome collect. that they uſe to be born about Harveſt time, when corn is in the fields.

They go forth] To ſeek for food for themſelves. For the word, ſee on Chap.20. 25.

and return not unto them] They come not back to their dams to ſuck, becauſe they finde food enough in the fields. This ſhews they live by Gods providence, For return, ſee on Chap. 14. 13. on the vvord, paſt.

V. 5. *Who hath ſent out the wild aſſe free? or who hath looſed the bands of the wild aſſe?*] Who hath made the wild aſſe ſo ſtout, that he will not be caught nor tamed, nor be brought in ſubjection to do any work for man, as not only other creatures, but other aſſes do.

Who hath ſent out] All creatures are as it were bound with bands to do thoſe ſervices God requires. But he hath as it were manumiſed or ſet free ſome from all ſervice of men, as the wild aſſe among the reſt, For the word, ſee on chap. 14.20.

the wild aſſe] That will not come near men, nor be employed by them. From this word in the Hebrew comes *Fere*, wild beaſts, for they are as wild as any.

free] From men, ſo that he is not in their power. For the word, ſee on chap. 3.19,

or who hath looſed the bands of the wild aſſe?] Not that the wild aſſe was ever bound, but is kept from thoſe bands which other cattell are ſubject to, to be employed by man for the ſaddle, the cart, or the plow, from all which the wild aſſe is as free as if he had thoſe bands taken off, which lay upon all creatures at firſt to ſerve man. For looſeth, ſee on Chap. 12,18.

V. 6. *Whoſe houſe I have made the wilderneſſe, and the barren Land his dwellings*] To whom I have given a large dwelling in the wilderneſſe, far from the ſight of men, where he is well content to be at liberty with very mean food, rather than to live among men, and fare better.

Whoſe houſe] The place where he abides; as men do in their houſes. For the word, ſee on Chap. 15.28.

I have made] I have appointed, or ſet out for him.

the wilderneſſe] A ſolitary place where men live not, yet though it be not ſo fruitfull as other places, it affords food for theſe wild creatures, Job 24. 5. Jer. 2. 24. It is likely he alludes to the wilderneſſe of Arabia not far off, Chap. 1. 19. wherein were wild aſſes ſwifter than horſes, as Xenophon reports in the third book of Cyrus his expedition. The wilderneſſe and Arabia have both of them their names from the ſame root in Hebrew. Others read it, *the plain*, as if it were oppoſed to wild goats, that live on hills and rocks, verſe 1. But the former reading is better, wild places agree beſt with wild beaſts.

and the barren land] Heb. *the ſalt place*. As barren as if it had been ſown with ſalt, Judg. 9. 45. Pſal. 107. 34. Jer. 17. 6.

V. 7. *He ſcorneth the multitude of the City, neither regardeth he the crying of the driver*] He lives in places remote from the noiſe and tumults in cities, and where he is not called upon to go to work, as tame beaſts are by the drivers.

He ſcorneth] Heb. *He laugheth at*. He is as free from it as one that ſtands by, and laughs to ſee others in a rage, or cattell ſcared with the noyſe and cry of drivers (ſo laughing is uſed for ſlighting, chap. 5. 22. Pſal, 2. 4.) And if the drivers ſhould offer to urge him to work, as they do tame beaſts, he would ſcorn it, and ſhew them a light paire of heels, and be gone. See the great difference between the wild Aſſe & tame. One very quick, the other very dull, & obſerve Gods power in putting ſo great difference between creatnres of the ſame kind. Some Commentators conceive this to be a reaſon why God inſtances in this creature. For the word ſee onch. 29. 24.

the multitude] He feares not a great many. He can by his ſwiftneſſe eſcape them all. Or, *The noyſe*. If a whole City ſhould ſeek to ſcare him, to bring him to work like other beaſts, he would not regard it. So it is tranſlated Noiſe. Am. 5. 23.

of the city] Of the Citizens, The place for the perſons, as it is uſed, Prov. 11. 10. He is not afraid of a whole City.

neither regardeth he] Heb. *Heareth*. He will not be brought to labour by any cry or noiſe of any. For the word ſee on chap. 13. 17. on the word, Hear.

the crying] Or Noiſe, as Chap. 36. 29. which they make to drive the beaſts to labour.

of the driver] Heb. *of the exactour*. Such were the Task-maſters of Egypt, who urged the Iſraelites to their labour. Exod. 5. 6. So do the drivers call on the beaſts to haſten them in their work. But ſuch the wild Aſſe had none to trouble him. See on Chap. 3. 18. where it is tranſlated oppreſſour. Such men uſe importunate cries to urge poor men to hard labours.

V. 8. *The range of the mountains is his paſture, and he ſearcheth after every green thing*] That which he finds by diligent ſearch; and ranging up and down the mountains is his food: he looks not that men ſhould bring him hay in Winter, as they do tame beaſts, but finds green graſſe all the year long, and variety on the hills. And it is a marvellous thing, that this wild Aſſe being no ramping beaſt, that lives on fleſh, as Lions and Wolves do, can find graſſe to live on in the deſerts, and eſcape the rage of thoſe ravenous creatures, and not be devoured by them.

the range] Some underſtand it of the choiceſt things, that grow in the mountains. Other of things that grow in unknown places that none can find out but himſelf. It comes from a word that ſignifies to ſearch, and intimates that he ranges up and down the hills, aud feeds on what he likes.

of the mountains] There are many mountains in deſerts, as well as low grounds. It may be the wild Aſſe keeps there for fear of Lions, and other beaſts of prey, leſt while he ſeeks food below, he be devoured himſelf.

is his paſture] Affords him food, as the paſtures do the tame beaſts.

and he ſearcheth after every green thing] He ſeeks for green herbs, and graſſe to eat, and lives altogether upon it.

V. 9. *Will the unicorn be willing to ſerve thee, or abide by thy crib*] As before the freedome of the wild aſſe was ſet out in oppoſition to to the ſervice of the tame aſſe, ſo here the liberty of the unicorn in oppoſition to the ſervile nature of the oxe. God here brings in man as it were hiring the unicorn to ſerve him about the ground, as the oxe doth, which he can by no means bring him to, becauſe he will not be tamed. Yet God provides for him, and man may ſee his ſin in the refuſall of ſervice by theſe great creatures, that have ſtrength enough to do it, and were ſubject to him before the fall. The ſervice he propounds is, 1. Set down in generall in this verſe. 2. in particular verſe 10, 11, 12. And that 1. In ſowing the ground ver. 10, 11. 2. In bringing home the crop ver. 12.

Will the unicorn] This muſt be a wild beaſt that will not be tamed, nor brought to ſerve man. Many conceive there is no ſuch creature, as an unicorn, that hath but one horn, and that growing in the midſt of his forehead, becauſe it appears not certainly, that ever any man ſaw ſuch a creature. Alſo this creature hath more horns than one, Deut. 33. 17. where the horns of an unicorn are mentioned in the original, though it be unicorns in the tranſlation. Some would have it to be the Rhinoceros here meant, which is an enemy to the Elephant. But that hath a trunk or ſnout rather than an horn, or, if an horn on the ſnout, but a ſmall one. And the naturaliſts write, that it may be tamed; and therefore it is not likely to be the beaſt here meant. It is more like to be the wild bull, for oxen are joyned to this beaſt elſewhere. Deut. 33. 17. Pſal. 29. 6. Iſa. 34. 6. Such creatures alſo are ſtrong, and have great horns. And very likely there were ſome ſuch in thoſe parts, as untameable, as wild aſſes. And this is the more probable, becauſe the wild aſſe was before oppoſed to the tame: and ſo here the wild bull may be to the tame oxe. It hath his name from a word, that ſignifies height, for it is an high creature in reſpect of many other wild beaſts, and the horns are long.

Be willing to ſerve thee] Can he be tamed, that he may readily go to cart, and plow as tame oxen will.

or abide by the crib] When he hath done thy drudgry all day, will he come to thy yard at night to eat what thou haſt provided for him, and lie there all night to be at thy ſervice next day again, So the word ſignifies to lodge all night. See on chap. 29. 19.

V. 10. *Canſt thou bind the unicorn with his band in the furrow? or will he harrow the vallies after thee.*]

Haſt thou power to bind him as thou doſt thy oxen, with his bands to draw the plow before thee to make way for the ſeed, or to follow thee with the harrow to lay the ground even, and cover it?

Canſt thou bind the unicorn] The word ſometimes ſignifies binding men together in a conſpiracy, as 1 Sam. 22. 8. but ordinarily ſignifies the binding of one thing to another, as of cattell with cords to keep them from being unruly, and tie them to their labour. So here. For the word ſee on chap. 38. 31. For the unicorn ſee on verſe 9.

with his band] The word ſignifies a twiſted thick rope able to hold the ſtrongeſt beaſt. & it is called his band, becauſe it is uſed to bind him.

in the furrow] Or, *For the furrow*. Or, *To the furrow*. That is, to plow, and make furrows. And the cattell are bound; that they may go right, as they are guided by the driver, to make ſtrait furrows. So, ב is uſed chap. 24. 5. They go forth to their work. For the word ſee on chap. 31. 38.

or will he harrow] Will he do any kind of husbandry work for thee? Harrowing is to break the clods, that the corn may be cheriſhed in the earth, and come forth the more eaſily. Iſa. 28. 24. Hoſ. 10. 11.

the vallies] The furrows, as before, though ſome conceive the ridges between the furrows to be meant here, which lie as vallies between them, yet vallies may here be meant properly, for they are moſt commonly uſed for corn, and hills for paſture, becauſe more difficult to plow. It hath its name in the originall from deepneſſe, becauſe it lies lower than the mountains.

after thee] Though thou go before to guide him, yet he will not follow. The plow-man puts the horſe before, the harrower leads him after.

V. 11. *Wilt thou truſt him becauſe his ſtrength is great? Or wilt thou leave thy labour to him*] Wilt thou be confident, that he will do thy work, as the tame oxe, becauſe he is as ſtrong, or ſtronger rather? or wilt thou leave that which thou haſt ſo long laboured for to be brought home by him? Sure thou dareſt not confide in him.

wilt thou truſt him] To plow and harrow thy ground, as verſe 10. or to bring home thy crop, as verſe 12.

becauſe his ſtrength is great] Much ſtrength is required for plow and cart. Therefore the ſtrongeſt men and beaſts are imployed in that labour. He hath ſtrength enough to do it, but will not. For Great ſee on chap. 22. 5.

or wilt thou leave thy labour to him] Men uſe to leave things to be done with ſuch as they truſt, but he will faile thee if thou think to imploy him in bringing home thy harveſt, So labour is put for that which is got by labour chap. 20. 18. Pſal. 128. 2.

V. 12. *Wilt thou believe him. that he will bring home thy ſeed, and gather it into thy barn*] God brought in [verſe 9.) Job as hiring the unicorn to do his country work. Now he tells him, that if that beaſt could, and ſhould ſay, he would undertake it, yet Job had no reaſon to believe him, that he would bring home the crop that comes of his ſeed into the barne, no more than he would plow or harrow.

Some underſtand the former part of carrying the ſeed into the field, but that is but a ſmall labour, and it ſeems to be expounded in the end of the verſe of carrying it home. Others underſtand it of plowing and harrowing the field ſo, as that the ſeed may yeeld ſuch plenty that the barn be filled, which is done by the labour of the oxe, but cannot by the unicorne, who hath neither will, nor skill to do it.

wilt thou believe him] See on Chap. 15.22.

that he will bring forth] See on Chap. 15 13. on the word Turneſt, and on Chap. 20.10. on the word Reſtore,

thy ſeed] זרע is taken 1. For the ſeed of trees and herbs, and corn, Gen. 1. 29. 2. ſeed of living creatures. Gen. 38.9. 3. Poſterity, which comes, of mans ſeed. Pſal. 22. 23. 4. For ripe corn, that comes of the ſeed corn. Hag. 2.19. So here, for it is ready to be brought home, and carried into the barne. And ſo was labour put for that which comes of labour, verſe 11.

and gather it] That is, when it is gathered out of the field, carry it into their barn And one verb included in anorher. See on Chap. 18. 8. For the word ſee on chap. 27.19.

into thy barn] Or gather the corn in, which uſe to lye in thy barn: for ſo the ſame word tranſlated Floore, Deut. 1.5.14. is uſed for the corne.

V. 13. *Gaveſt thou the goodly wings unto the peacocks? or wings and feathers unto the Oſtrich*] God now ſets out his excellency in the adorning and providing for ſome ſtately birds, although very fooliſh. Two are named in this verſe, and the latter largely ſpoken of in the following verſes.

gaveſt thou] Theſe words are not in the original, but added to make up the ſenſe: which are expreſſed in the like caſe, verſe 19.

the goodly] The word ſignifies rejoycing or delighting in a thing, as Chap 20.18. Prov. 7.18. The peacock takes great pleaſure in his feathers.

wings] Or *Feathers*. For the beauty of a peacock is in his taile, which hath feathers in it, as well as the wing. For the word ſee on Chap. 37.3. on the word ends.

unto the Peacocks] It hath the name in Hebrew from the great noyſe it makes, which may be heard afar off.

or wings] It comes from a word, that ſignifies ſtrong? and ſuch are the wings of oſtriches.

and feathers] It hath his name from flying, for they are inſtruments thereof. Some make a diſtinct bird of it, and take it for the the oſtrich, but it is commonly uſed for the feathers of a bird Ezek. 17.3.7.

unto the oſtrich] This word is elſewhere tranſlated the ſtorke, which ſhewes pitty to the aged parents, according to the derivation of the word in the Hebrew, but here it is taken for the oſtrich by the contrary, for ſhe ſhews no pitty to her young. verſe 16. It cannot be the Stork here, for it hath no ſuch beautifull feathers, as the Peacock, nor doth not ſo carry it ſelf to the young ones, as is deſcribed in the verſes following: neither doth it lay egges on the ground. but in neſts in high trees, Pſal. 104. 17.

V. 14. *Which leaveth her egges in the earth, and warmeth them in the duſt*] The blockiſhneſſe and unnaturalneſſe of the Oſtrich is now ſet out in this, and ſome verſes following, that whereas other birds carefully lay their egges in neſts out of danger, and ſit on them to hatch them, ſhe clean contrary covers them in the ſand, and flyes away, leaving them to the hot ſun to hatch them. This ſets out Gods providence in bringing them forth in this ſo ſtrange a manner, which none elſe could do.

VVhich leaveth] Takes no further care of them after ſhe hath laid them.

her egges] Out of which ſhe might expect young ones,

in the earth] See on chap. 15. 19.

and warmeth them] Leaveth them for the ſon, and hot ſand to warm, that they may bring forth young ones, which is no unuſuall thing in very hot countries.

in the duſt] See on Chap. 14.8. on the word, Ground.

V. 15. *And forgetteth that the foot may cruſh them, or that the wild beaſt may break them*] The Naturaliſts give other reaſons why ſhe leaves her egges thus, to wit, leſt ſhe ſhould break them with weight, and becauſe ſhe cannot hatch them well for want of feathers on her belly, but God tells the true cauſe, her unnaturalneſſe and blockiſhneſſe. Men make her wiſe and provident, but God ſets her out as fooliſh and careleſſe, that conſiders not how eaſily they may be utterly ſpoyled by the foot of any beaſt paſſing that way.

and forgetteth] That is, when ſhe leaves them there, ſhe doth not conſider the danger of it. She carries her ſelf, as one that had forgot it, For ſhe cannot in property of ſpeech be ſaid to forget what ſhe never knew.

that the foot] That the foot of ſome beaſt; as follows, for men ſeldom came that way, unleſſe on horſeback to hunt wild beaſts.

may cruſh them] May break them, before they be ready to bring forth young. Heb. *May cruſh it*. That is, each egge. See the like, chap. 38.20. 33.

or that the wild beaſt] Heb. *The beaſt of the field*. That lives not about houſes, as tame beaſts do, but in the deſert. For Beaſt ſee on Chap. 37.8.

May break them] Heb. *May threſh them*. That is, break them all to pieces.

V. 16. *She is hardened againſt her young ones, as though they were not hers: her labour is in vain without fear*] Contrary to the nature of other fowles ſhe hath a hard heart, that can ſo leave her egges, as if ſhe had no relation to the young ones that ſhould come out of them: and had laboured to no purpoſe in laying them, that feares not any hurt that may befall them, nor takes any care for the hatching of them.

ſhe is hardened] Others read it, *God hath hardned her*. Becauſe the word is the Maſculine gender, and ſignifies actively, Iſa. 63 17, And *God* is expreſſed in the like caſe in the verſe following.

againſt her young ones] Againſt her egges, out of which ſhe might look for young ones. So ſeed is put for the corn that comes out of it, verſe 12. Heb. *Her children*. See on chap. 14 21.

as though they were not hers] Heb. *For that they were not hers*. She counts them none of hers, &therefore is hard hearted toward them.

her labour] Her pains in laying the egges

is in vain] Empty, and to no purpoſe. No good comes of it. As good no egs, as no hope of young, for ought ſhe knowes.

without fear] Becauſe ſhe hath no care what becomes of her egs, ſhe fears no evill that might come to them. For the word ſee on Chap. 15 21. on the word, Dreadfull.

V. 17. *Becauſe God hath deprived her of wiſdome, neither hath he imparted to her underſtanding*] God who hath given ſome ſmall knowledge to other birds and beaſts, at leaſt ſo much as might teach them how to take care of their egs, and young ones, hath not given her ſo much knowledge. And no wonder then if ſhe be ſo unnaturall.

becauſe] Here is the reaſon of her careleſneſſe ſet down; becauſe God hath not communicated that wiſe care to her. The creature can have no more good than God pleaſeth to beſtow on it.

God] See on Chap. 5. 17. & 11. 5.

hath deprived her of wiſdom] Heb. *hath made her to forget wiſdom*. That is, hath not given it to her. Now that a man hath not, he receives not, doth no more good by or with it, than if he had forgotten it. So forgetfulneſſe is uſed, Chap. 8 13.

neither hath he imparted to her underſtanding] He hath not given her any the leaſt part of that forecaſt that is in other fowles. For the word imparted, ſee on chap. 27. 17. on the word Divide.

V. 18. *VVhat time ſhe lifteth up her ſelf on high, ſhe ſcorneth the horſe and his rider*] Here is an anſwer to a ſecret objection. If the Oſtrich which is ſo heavie of body, be ſo dull of wit, then it may eaſily be taken. No, ſaith God, I have provided for that alſo. As ſoon as ſhe ſees the hunter coming, ſhe lifts up her ſelf, and though ſhe cannot fly up very high, yet partly with fluttering her wings, which are like ſayls driven with the wind, and partly with the help of her feet ſhe runs ſo faſt, that the ſwifteſt horſe cannot overtake her. The Naturaliſts write of her, that when ſhe thus ſtretches out her ſelf in her flight, ſhe is higher than horſe and rider both, and runs ſo faſt, that the ſwifteſt horſes give over purſuing her; for ſhe is as ſwift as a bird that flies And that the Arabians uſe to try their horſes ſwiftneſſe by overtaking them. See Ælian and Oppian, and Xenophon in Cyrus his expedition, 1. Book, in Arabia.

what thing] Some knit theſe words to what went before. As ſoon as ſhe hath hid her egs in the ſand, ſhe haſts away. But the time is rather intimated in the words following, to wit, when ſhe is purſued by the hunter on horſe-back.

ſhe lifteth up her ſelf on high] She lifts up her neck on high, that ſhe may run the ſwifter.

ſhe ſcorneth the horſe and his rider] She ſlights the hunter, and deludes him, and will not be taken by him, notwithſtanding the ſwiftneſſe of his horſe. For Scorning ſee on verſe 7.

V. 19 *Haſt thou given the horſe ſtrength? haſt thou clothed his neck with thunder?*] God having before ſhewed how the horſe was ſlighted by a fooliſh bird, takes occaſion from thence to ſhew wherein this creature excells the Oſtrich, to wit, in his ſtrength and courage, which is ſo uſefull to man in time of war. As if he had ſaid to Job; Thou ſeeſt the horſe is a ſtrong beaſt, but how came he by his great ſtrength, and that terrible power of neighing, that doth as it were cloath his neck, and terrifie the enemies in war? Sure thou didſt not give it him. He muſt needs have it from me.

haſt thou given] For this word ſee on ch. 14.4 on the word Bring.

the horſe ſtrength] The horſe is a very ſtrong creature, and very uſefull in war. See on chap. 26.14 on the word, Power.

haſt thou clothed his neck with thunder?] Haſt thou given him ſuch a ſtrength in his neck, that he can neigh till his eyes ſparkle, as if he did both thunder and lighten. So men are ſaid to be clothed with honour and ſhame, which yet do not cover their bodies. Others underſtand it of his mane which is an ornament of his neck, and a flagge, as it were of arrogance. Or, it may be taken of indignation, when ſhaking his mane he goes furiouſly into the battell. For it comes from a word, that ſignifies to be moved with indignation, as well as to thunder. See on Chap. 26. 14,

V. 20. *Canſt thou make him afraid, as a graſhopper? The glory of his noſtrills is terrible*] Canſt thou with noiſe make him afraid, and cauſe him to fly from thee like a graſhopper. Nay he will make ſuch a noiſe with his noſtrills, that he will rather terrifie thee.

Canſt thou make him afraid] Or, *quake*, as Broughton reads it, others read, *Canſt thou make him to move*. The horſe is an heavie body, yet runs into the battel as nimbly, as a graſhopper leaps. But that is not by any ſtrength from thee' The former is better, becauſe the originall word carries fear with it.

as a graſhopper] Make him ſo afraid, that he ſhall run away as nimbly as a graſhopper. It hath his name from a word of multitude, for graſhoppers go in troopes to devoure the fruits of the earth. They are part of Gods great army, Joel 2. 25. where the ſame word is tranſlated, *Locuſt*.

the glory of his noſtrills is terrible] His ſnorting and ſneezing makes men afraid. For glory ſee on ch. 37. 22. on the word Majeſty. Heb. *Terrours*. That is, very terrible. For the word ſee on chap. 9. 34. & 13. 21. on the words, Fear and Dread.

V. 21. *He paweth in the valley. and rejoyceth in his ſtrength: he goeth on to meet the armed men*] When the Army comes into the valley to fight, ſeeſt thou not, how the wanton horſe cannot ſtand ſtill, but is making holes in the ground with his feet. Judg. 5. 22. And is ſo proud of his ſtrength, that the rider can hardly keep him in till the enemy come, but he will run forth to meet him, and is no whit afraid of his terible weapons?

He paweth] Heb. *They digge*. That is, his feet digge. It may be read, *When they digge in the valley he rejoyceth, &c.* That is, when the Army go to entrench themſelves, as if they durſt not fight, his courage failes not, The horſe would faign be in the battell. The word חפר ſignifies, 1. To digge, as Chap. 11. 18. 2. To ſeek by digging, for to that end men dig, that they may ſeek for mines, or ſome good thing. Chap. 3. 21. 3. To be aſhamed, becauſe when men finde not what they dig and and ſeek for, they are aſhamed. Iſa. 1. 29. Here it is taken in the firſt ſenſe.

in the vally] For there battels uſe to be ſought, eſpecially of horſemen, that cannot ſo well fight on hills. For the word ſee on ver. 10.

and rejoyceth in his ſtrength] Is ſo confident of his ſtrength, that he cheerfully goes on to the battell. Pſal 19. 5.

he goeth on to meet the armed men] Heb. *The armour*. He is ſo ſtout, that without fear he runs upon the pikes. For Goeth on, ſee on chap. 14. 2. on the word, Cometh forth. Or it may be meant of comming out of the trenches, when men dare not. As before in this verſe The laſt word נשק ſignifies, firſt, Battell, as Pſal. 140. 7. 2. Armour. 1 King, 10. 25. But here it muſt be armes rather than armour. Offenſive weapons, as Pikes and Spheares, which gall the horſes rather than defenſive, which are to preſerve men from wounds, as ſhields and bucklers.

V: 22. *He mocketh at feare. and is not affrighted, neither turneth he back from the ſword*] He counts that a ſport and play whereof others are afraid. He is not daunted at the noyſe of armes, or trumpets: neither is he afraid of the glittering ſword.

He mocketh] He is as little afraid, as men are of thoſe things at which they laugh. See on verſe 7. on the word, Scorneth.

as fear] At thoſe terrible things that men are afraid of. See on Ch. 19. 21. on the word, Dreadfull. Here is meant ſuch things as fright men in battell.

and is not affrighted] Neither noiſe, nor enemies abate ought of his courage.

neither turneth he back] As fearfull cowards uſe to doe, that they may flye from danger. For the word ſee on Chap. 14. 13. on the word, Paſt.

from the ſword] Heb. *From the face of the ſword*. Or, *Becauſe of the ſword*. That is, for fear of the ſword. For the word ſee on ch. 27. 14.

V. 23. *The quiver ratleth againſt him, the glittering ſpeare and the ſhield*] Though arrowes. ſpeares and darts rattle about his eares, yet he is not afraid.

The quiver ratleth againſt him] The arrowes out of the quiver being ſent with great force, come ſinging as it were againſt him: for the ſtring drawne home cauſeth a great noiſe, and we uſe to ſay, when the arrow comes with great force, it ſings. Others read, *The quiver ratleth over him*] That is. the arrowes in the riders quiver that rides on him might ſcare him with their noiſe. Horſemen then uſed arrowes as well as footmen, for they had no guns.

the glittering ſpear] The brightneſſe whereof, as well as the ſharpneſſe, might make him afraid. Heb. *The flaming ſpeare*. For it ſhines like a flame. Gen. 3. 24.

and the ſhield] Rather the javelin, or ſome ſuch offenſive weapon, that might puſh the horſes, or be flung at them: for horſes need not fear ſhields. It is tranſlated a ſpear. Chap, 41. 29. Joſh. 8. 18 and joyned to offenſive weapons here.

V. 24. *He ſwalloweth the ground with fierceneſſe, and rage: neither believeth he that it is the ſonnd of the trumpet*] He runs ſo ſwiftly and fiercely, as if he would not only overcome men, but deſtroy even the whole earth: and whereas the enemies think to ſcare him with the ſound of their trumpets, he regards it as little, as men do things they do not believe to be true.

He ſwalloweth the ground] Some underſtand it of digging holes in the ground, as verſe 21. But it is rather to be underſtood of his ſwift courſe, whereby he runs over the ground as faſt, as if he did ſwallow it up at a draught. For ground ſee on Chap. 15. 19.

with fierceneſſe and rage] Or, with commotion and unquietneſs. As 2 Sam 22. 8. Pſal. 77. 18. Iſa. 13. 13. & 14. 16 Joel 2. 10.

neither believeth he, that it is the ſound of the trumpet] Some underſtand it, He is ſo glad to hear it out of his deſire to the battell that he cannot believe it for joy. Luke 24. 41. So far is he from any fear of the battell. Others read, *Neither ſtands he ſtill, when the voyce of the trumpet is heard*. That is, he can hardly be kept back by the rider, when the ſigne is given to begin the battell. For the word, Believeth ſee on Chap. 15. 22. The trumpet was of old, as now it is, ſounded in the beginning of the battell, as a ſign when to give the onſet. Numb. 10. 9. & Chron. 13. 12.

V. 25. *He ſaith among the trumpets, Ha, Ha; and he ſmelleth the battell afar off, the thunder of the captains, and the ſhouting*] He rejoyceth when by the loud ſound of the trumpets, and the noyſe of the captains to encourage the ſouldiers, and their ſhouting, he perceiveth the approaching battel, as if he cried out for joy, and triumph.

He ſaith among the trumpets, Ha, Ha;] He is as joyfull as men that ſhew their joy by ſuch expreſſions. And is ready to ſhew it in his kind by neighing. Some read it, *in the ſufficiency of the trumpet*. That is. when it blows ſo loud, and clear, that all may take notice of a call to the battell, ha, ha. A note of rejoycing, as Pſal. 34 21. 25. & 42. 15.

and he ſmelleth the battell afar off] He knowes, when he hears the trumpets that the battell is at hand. By ſmelling is meant perceiving. So ſmelling is tranſlated touching, that is, perceiving the force of fire. Judg. 16. 19. See more on Job 14. 5. On the word, Sent. Afar off is long before ſometimes as. Iſa. 22. 11. & 2 King. 19. 25.

the thunder of the captains, and the ſhouting] The great noyſe the captains make to encourage their ſouldiers to fight, and the acclamation of the ſouldiers in token of forwardneſſe. Theſe alſo are tokens to the horſe of the approaching battell. For thunder ſee on chap. 25. 14. For ſhouting ſee on ch. 33. 26. on the word; Joy.

V. 26. *Doth the hauke flye by thy wiſdom, and ſtretch her wings toward the South*] God now inſtances in certain birds of prey, ſhews his power and providence in the ſwiftneſſe of their flight, and have a naturall forecaſt given them for their good, which no man could beſtow upon them. The ſomme of this verſe is, could thy underſtanding reach ſo far, as to make wings for the hauke to flye withall, or to teach her how to uſe them, or direct her courſe. Southward toward the warm Sun to cheriſh her new feathers, when ſhe hath caſt her old, or againſt winter to leave colder countries to flie to warmer?

Doth the hauke flye by thy wiſdome[Doſt thou teach her how to flye? Others read it. *Doth the hauke get her feathers by thy wiſdom?* To wit, at firſt, or when ſhe hath caſt them. See on verſe 13. on the word wings.

and ſtretch her wings toward the South.] That is, Doſt thou direct her to flye that way? For wings ſee on chap. 37. 3. on the word Ends. The ſouth in the originall is taken from a word that ſignifies the right hand, becauſe when a man turns his face to the riſing ſun, the South is on his right hand. See on chap. 9. 9.

V. 27. *Doth the Eagle mount up at thy command, and make her neſt on high*] The Lord here begins to ſet out his powerfull providence in guiding the Eagle, which is accounted the Prince of foules, as the lion of wild beaſts. And that 1. in the height of her flight in this verſe. 2. of her neſt in this verſe and the next. 3. in her quick ſight to diſcern her prey afar off. verſe 29. 4. in ſmelling out dead carkaſes afar off, that ſhe and her young ones may feed on them. She flies higher than other birds, that ſhe may the better be undiſcerned, and with greaterforce ruſh down upon her prey. She builds her neſt on high for the ſafety of her young ones. Job never taught her theſe things.

doth the Eagle] Some take it for the Vulture, becauſe they conceive, ſome things here ſpoken fit not the Eagle.

mount up] Fly right up, till ſhe be quite out of ſight.

at thy command] Heb. *At thy mouth*. See on chap. 33. 6. & 15. 5.

and make her neſt on high] On the top of high rocks in places inacceſſible. v. 28. Jer. 49. 16. Obad. v 4. It may be read, *And that ſhe make her neſt on high*. Is it at thy command that ſhe doth ſo?

V. 28. *She dwelleth, and abideth on the rock, upon the crag of the rock, and the ſtrong place*] As the Eagle can fly up to the higheſt rocks, ſo there ſhe picks out a dwelling and lodging, and makes her neſt in the clefts on the very craggy tops of the rocks, which are to her, and hers, as an invincible caſtle made by nature, not by art.

ſhe dwelleth and abideth on the rock] There ſhe remaines day and night, unleſſe ſome time, ſhe fly abroad for her pleaſure, or to get food for her ſelf, or her young. The word abiding is tarrying all night. See chap. 29. 19.

upon the crag of the rock. Heb. *upon the tooth of the rock*. For crags of rocks are like great teeth in faſhion, and ſharpneſſe. For the word ſee on chap. 16. 9. on the word, Teeth.

and the ſtrong place] It is derived from a word, that ſignifies to hunt, becauſe men that are hunted like wild beaſts, fly to ſuch ſtrong places for refuge. And ſuch places ſeeks the Eagle for the ſafeguard of her ſelf, and her young.

V. 29. *From thence ſhe ſeeketh the prey, and her eyes behold afar off*] In this verſe he ſets out the quick ſight, and nimble induſtry of the Eagle to provide food for her ſelf and hers. She ſpies it afar off, and quickly ſeizeth on it.

From thence] From the very top of the rocks, where her neſt is.

ſhe ſeeketh] Heb. *She diggeth*. See on verſe 21. Men ſeek by digging, and the Eagle by flying.

the prey] Heb. *Meat*. For her ſelf, and hers.

and] Or, *which*, For ſhe ſees it firſt, and then ſeeks it. And neither word being in the originall, the one may be added, as well as the other.

her eyes] See on Chap.15.15. on the word Sight.

behold a afar off] Heb. *That which is afar off*. This notes the curious ſight of the Eagle, that can at a great diſtance diſcern her prey.

V. 30. *Her young ones alſo ſuck up blood: and where the ſlain are, there is ſhe*] Whereas other birds drink water, the young Eagles do not, but eat the fleſh of men, and beaſts newly killed, and ſuck their blood. The carkaſes are brought to them by the old ones, which can ſmell dead corps afar off, yea as ſome naturaliſts report, before the battell be fought; Nrither can any carcaſe be any where, but they ſoon reſort to it, to get food for themſeves. and theirs.

Her young ones alſo] Not ſhe alone but her young ones alſo live on fleſh and bloud. It comes from a word that ſignifies to put forth. and ſuch young ones are meant, as are putting forth feathers, and cannot yet fly to ſhift for themſelves.

ſuck up blood] They ſuck it out of the dead carkaſes till they leave none. For blood ſee on Chap 16.18.

and where] Heb. *And in the place in which.*

the ſlain are] Such as are killed by men, eſpecially in battell; where ſtore of dead corps lye neglected, and unburied. See on ch. 24. 12. on the word wounded: for the ſame word ſignifies both.

there is ſhe] Thither preſently flies the old Eagle to provide for her, and hers. See how our Saviour applies this Matth. 24. 28. Luke 17. 37.

CHAP. XL.

Verſe 1. M*Moreever the Lord anſwered Job and ſaid*] When the Lord had ſtaid a while, that Job might have ſpace to anſwer, if he would, God ſeeing that he held his peace ſpake again, and calls upon him for an anſwer.

Moreover] Heb. *And.*

the Lord] See on Chap.38.1.

anſwered] See on Chap.16.1.

Job] See on Chap.1.1.

and ſaid] See Chap.16.1.

V. 2. *Shall he that contendeth with the Almighty inſtruct him? he that reproveth God let him anſwer it*] Doſt thou think thy ſelf able to teach God, how to guide the world, that thou ſtandeſt out againſt him thus to cenſure his actions? Is it not more fit, that thou ſhouldeſt be called to account thy ſelf for blaming God?

ſhall he that contendeth] To wit, in judgement. Not that will fight with God, but that will plead againſt Gods proceedings. See on Chap.13.6. on the word. Pleadings.

with the Almighty] See on Chap.8. 3. 5.

inſtruct him] Teach him to guide the world better, or do greater things than I have told thee. Others read, *Is it wiſdom to contend with the Almighty?* Others thus, *ſhould he be inſtructed that contends with the Almighty?* He deſerves not to be reaſoned with, but cenſured.

he that reproveth] See on Chap. 15. 3. on the word, Reaſon.

God] See on Chap.5.17. & 15.1.

let him anſwer it] Let him anſwer for ſo doing. Or, Let him anſwer any one of thoſe things which I have ſaid before if he can. He intimates to Job, that he ſhould either anſwer, or yeild the cauſe. For the word ſee on Chap. 16. 1.

V. 3. *Then Job anſwered the Lord and ſaid*] Job being now convinced by ſo many arguments, and ſo plainly called upon by God for an anſwer, humbly confeſſeth his fault.

Then] See on Chap.38. 1.

Job] See on Chap. 1, 1.

anſwered] See on Chap.16.1.

the Lord] See on Chap.38. 1. 1.

and ſaid] See on Chap.16. 1.

V. 4. *Behold I am vile, what ſhall I anſwer thee? I will lay my hand upon my mouth*] Job now ſhews his repentance, and deſires pardon for his exerciſes, acknowledges his own meanneſſe, and that he is ſo overcome by arguments, that he hath nothing more to ſay againſt God, or for himſelf, and therefore reſolves to be for ever ſilent in that argument. Yet ſeeing he doth not make ſo full an acknowledgement of his ſin, and repentance as was fit, God ſets on him again, verſe 6. and brings him to it, Chap 42.1.

Behold] See on Chap.1.12.

I am vile] I am light and have no ſubſtance or weight in me; and therefore am worthy to be contemned. So much the word in the originall imports.

what ſhall I anſwer thee] Thou haſt ſhewed thy greatneſſe, and goodneſſe by ſo many demonſtrations, that I have nothing to oppoſe. For the word ſee on Chap. 20, 10, & 15. 13. on the words, Reſtore, Turneſt.

I will lay mine hand upon my mouth] See on Chap, 21. 5. where all theſe words are handled.

V. 5. *Once have I ſpoken, but I will not anſwer. yet twice, but I will proceed no further*]. My ſin already is too great, that I have divers times ſpoken preſumptuouſly againſt Gods proceedings, but I will ſo order my ſelf for time to come, that I will offend in that kind no more.

once have I ſpoken, yea twice] See on Chap.33.14.

but I will not anſwer] I will not defend what I have unadviſedly ſaid. For the word ſee on Chap, 16. 1.

but I will proceed no further] Heb. *I will not adde.* I will not only not defend what I ſaid before, but alſo not ſay ſo any more.

V. 6. *Then anſwered the Lord unto Job out of the whirle-wind, and ſaid*] Here begins a new ſpeech of Gods to Job. The reaſon of it ſee on verſe 4. of this Chapter. In which note, 1. A preface ſet before Gods ſpeech in this verſe. 2. A challenge, verſe 7. 3. A reproof, from verſe 8. to verſe 15. 4. Proofs of Gods greatneſſe, from the greateſt living creature in the ſea, from verſe 15. to the end of this Chapter, and in the land, Chap.41. All theſe words were expounded on Chap 38.1. See there.

V. 7. *Gird up thy loynes now like a man. I will demand of thee, and declare thou unto me*] This verſe was all expounded on chap. 38. 3. The words are all there. So that this is a ſecond challenge to Job, & ſhews, that God hath not yet received full ſatisfaction from him.

V. 8. *Wilt thou diſannull my judgement? wilt thou condemn me, that thou mayeſt be righteous?*] It is not enough, that thou defendeſt thine own innocency, but that thou muſt do it by accuſing me of injuſtice. Either I have wronged thee by afflicting thee without a juſt cauſe, or thou haſt wronged me by accuſing me, that I have done ſo. One of theſe muſt needs be granted, for there is no mean between them. Now therefore lay aſide thy paſſions, and judg in thine own conſcience whether it be more likely that I have wronged thee, or thou me.

Wilt thou alſo] Wilt thou not onely clear thy ſelf, but alſo wrong me.

diſannull] Make it voyd. For an unjuſt ſentence is in law and equity no ſentence, neither ought it to be executed, Pſal. 51 4. Rom. 3 4.

my judgement] See on Chap.22. 4.

wilt thou condemn me, that thou mayeſt be righteous?] Wilt thou accuſe me of injuſtice in afflicting thee, that thy cauſe may be eſteemed juſt? For the woord, ſee on Chap 9.20.

V. 9. *Haſt thou an arm like God? or canſt thou thunder with a voyce like him?*] Or if thou ſhouldeſt confeſſe, that thou canſt not deale with me by right, doſt thou think thou canſt do it by the might of thine arme, or terrour of thy voyce. In both theſe thou muſt fall far ſhort of me.

Haſt thou] Heb. *Or haſt thou?* If thou thinkeſt thou canſt not prevaile one way, haſt thou any hope to prevail another? So ו is tranſlated. Or, Exod.21. 15 17. Some read, *And if thou have an arme*, &c. *Then deck thy ſelfe.* verſe 10. Shew what power thou haſt. But the firſt reading is more emphatical and moving.

an arme] See on Chap. 22.8. on the word, Mighty.

like God] See on Chap 8. 3.5.

or canſt thou thunder with a voyce like him?] That the thunder is Gods voyce ſee on Chap.37.2.5. And for the words, ſee there alſo.

V. 10. *Deck thy ſelf now with majeſty and excellency, and array thy ſelf with glory and beauty*] If thou haſt ſuch a power, and thundering voyce as God, then cloath thy ſelf with ſtate, ſuch as becomes God, and mount up, and ſpeak out of a whirle-wind, as I do, that we may be on equall terms, and try out the matter in controverſie between us.

Deck thy ſelf now] As Kings on high dayes put on their Crowns and Robes to ſhew their ſtate, ſo do thou, appear as glorious as thou canſt. From this word in the originall comes another that ſignifies ornaments. Thus God decks himſelf, Pſal.93. 1. & 96. 6. & 104. 1. 2. Job 29.14.

with majeſty] Such ſtate, as proud men uſe to ſet out themſelves withall. For the word ſignifies Pride alſo.

and excellency] The word ſignifies height and pride, which often go together. Set out thy ſelf in the beſt manner, as men highly advanced uſe to do.

and array thy ſelf] Be covered all over with it as with a garment, let no ragge of infamy be ſeen upon thee. See on Chap. 39. 19. on the word, Clothed.

with glory] See on chap. 37. 22. on the word, Majeſty.

and beauty] So many words are uſed to the ſame purpoſe to ſet out the greatneſſe of that ſtate that he had need of, that would contend with God, that Job might the more be humbled, who was already brought ſo low.

V. 11. *Caſt abroad the rage of thy wrath, and behold every one that is proud, and abaſe him*] Let the enemies that are proud and lift up themſelves againſt thee, ſee what thou canſt do in the height of thine anger, that with a look only thou canſt in a moment abate their pride, and abaſe their pomp and greatneſſe. This muſt needs humble Job much, that was ſo much contemned by others, and could not help himſelf.

Caſt abroad] Scatter the effects of thine anger in thunder, lightning, and whirle-windes, as I do.

the rage] Heb. *The rages.* Shew what thou canſt do in thine utmoſt anger. For the word ſee on Chap.21.30. on the word, Wrath.

of thy wrath] See on Chap. 4. 9. & 9.5.13. & 14.13.

and behold] Look angerly upon him. See on Chap.19.27.

every one] Or, any one, be he as great as may be. See on ch.8. 12.

that is proud] See on verſe 10. on the word, Majeſty.

and abaſe him] Lay him as low as a valley, that looks as high as a mountain. That is the force of the Heb. word.

V. 12.

V. 11. *Look on every one that is proud, and bring him low, and tread down the wicked in their place*] The ſame thing in effect with the former ver. to affect Job the more. Onely it is enlarged by the overthrow not of proud men onely, but of all ungodly men alſo. A work worthy of God, and too great for Job to do.

Look on every one that is proud] See on the former ver.

and bring him low] Caſt him down from his greatneſſe.

V. 12. *and tread down*] Not onely lay him low, but alſo tread upon him, which is a great diſgrace, Joſh. 10. 24.

the wicked] See on chap. 3. 17. Bring down all troubl ſome perſons and oppreſſours.

in their place] Heb. *under them.* Bring them very low.

V. 13. *Hide them in the duſt together, and bind their faces in ſecret*] All that rebel againſt thee, and all the ungodly of the earth, kill them, and bury them in the ground, that they may appear no more in this world to trouble thee or others.

Hide them] Lay them in the grave where they may not be ſeen.

in the duſt] In the bowels of the earth bury them, Pſal. 22. 15.

together] Not at one time, or in one place, but alike, or in the ſame condition, that one may appear no more than another, chap. 3. 18.

and bind their faces in ſecret] Some take it to be a metaphor taken from men condemned to die, whoſe faces were covered, to ſhew that they were not worthy to ſee the light. See on chap. 9. 24. Eſth. 7. 8. But it is rather taken from dead men, whoſe faces uſe to be bound up and covered. Make them to lie, as priſoners and obſcure perſons in the grave, Prov. 10. 6. Joh. 11. 44. & 20. 7. For face, ſee on chap. 14. 20. on the word, Countenance.

V. 14. *Then will I alſo confeſſe unto thee, that thine own right hand can ſave thee*] If thou canſt do all theſe things, then I will acknowledge, that thou art ſtrong enough to uphold thy ſelfe, and haſt ſome colour to contend with me. But if thou canſt not do them (as thou knoweſt thou canſt not) then ſubmit thy ſelfe to me, and be content, that I ſhould deale with thee, as I think fit.

then] When thou haſt done all things mentioned, v. 9. &c.

alſo] As thou doſt the one ſo I will acknowledge the other. See on chap. 16. 4. *Confeſſe unto thee.* Or, *Give praiſe unto thee.*

that thine own right hand] See on chap. 23. 9.

can ſave thee] Can keep thee out of all danger.

V. 15. *Behold now Behemoth, which I made with thee, he eateth graſſe as an oxe*] That, thou maiſt learne hereafter to meaſure thy ſelfe by the length of thine own foot, and to keep thy ſelfe within thy bounds, behold I ſet before thee two great beaſts, the one on earth, the other in the ſea, both my creatures that thou mayeſt know by thy diſability to deale with them, that thou art utterly unable to contend with me. The former is ſpoken of in this chap. the latter in the next.

Behold now] God ſtirs up Job to conſider well of this huge beaſt, as if he had ſaid, if thou doſt not yet underſtand how weak a man thou art, and how unfit to grapple with me, ſee how thou canſt deale with this great beaſt. For Behold, ſee on chap. 1. 12.

Behemoth] In Heb. Beaſts. It is plurall, as ſome conceive, to ſhew that it is ſo great, that it is, as it were, compounded of many beaſts, or in ſtrength is equall to many. Others ſet the ſingular before it, and read, *The beaſt of beaſts.* That is, the principal beaſt; as wiſdomes, Prov. 9. 1. That is, the wiſdome of wiſdomes, or chief wiſdome. Like that title of the Canticles, The ſong of ſongs, that is, the moſt excellent ſong. To find out this beaſt what it is, this may be taken for a ground, that God having ſhewed his power in divers ordinary creatures before, now would ſumme up all in two of the greateſt, which are the Elephant, and the Whale. The Elephant is an high beaſt, and being but one, may ſtand for many to ſet out Gods power, &c. It is the greateſt beaſt on earth. He is called, the chief of Gods wayes, v. 19. Some would have it underſtood of beaſts in general, but that cannot be. 1. Becauſe he ſpake of particular beaſts and birds before. 2. Becauſe the Leviathan is a particular fiſh ſpoken of in the next chapter. 3. Becauſe here is a particular deſcription of this beaſt, many parts whereof will not agree with many other beaſts. It being then a particular beaſt, it is moſt likely to be the Elephant. 1. Becauſe, that is the greateſt beaſt. 2. Becauſe all the parts of the following deſcription agree well with it. And becauſe the Elephant is not named any where in Scripture, therefore he gives unto him the common name of Beaſts by way of excellency, as Chriſt is called the Sonne of man. This great beaſt is deſcribed; 1. By his making and preſerving cauſe in this v. 2. By his parts, as his loines, and navel, v. 16. 3. By his taile and ſtones, v. 17. 4. By his bones, v. 18. 5. By the power God hath over him, v. 19. 6. By the place of his feeding, v. 20. 7. Of his abiding, v. 21, 22. 8. By his huge ſwallow, v. 23. 9. By his fearfulneſſe of being taken, v. 24. For the word, ſee on chap. 18. 3.

which I made with thee] Though he be ſo great, yet he is my creature, as well as thou. Or, I made him the ſame day with man. Or, to live with man on earth, not with fiſhes in the Sea, as the Leviathan doth. Or, to excell other creatures, as thou doſt. For the Elephant is ſaid to come neareſt to man in his ſenſes. So God is ſaid to advance (Heb. to make) Moſes and Aaron, that is to make them more excellent than others, 1 Sam. 12. 6. Others, whom I have made to ſerve thee. For Elephants are uſed in war: But it is a great queſtion, whether ſo anciently men knew how to tame them more, than how to take Whales. And God to convince Job inſtances for the moſt part in creatures not tamed. For the word, ſee on chap. 14. 9. upon the word, Bring-forth.

he eateth graſſe like an oxe] Though he be ſo huge a beaſt, yet is he not ravenous. He feeds not upon other cattel, as Lions and Wolves do, but on graſſe, as do the oxen, that labour for man. If he ſhould feed on fleſh, ſo great a beaſt muſt needs deſtroy a multitude of leſſer. For eateth, ſee on chap. 21. 25.

V. 16. *Lo now his ſtrength is in his loines, and his force is in the navell of his belly*] He now begins to ſet out the great ſtrength of the Elephant in this v. in his loines and in his navell, which as they are greater, ſo ſtronger than in other creatures.

Lo now] As in the former ver. he had called on Job to view this great beaſt in general, ſo he repeats the note of admiration here to draw him down to the conſideration of the particulars, wherein the great ſtrength of this great beaſt conſiſts: For Lo, ſee on chap. 1. 12. on the word, Behold.

his ſtrength is in his loines] Theſe are counted the ſeat of ſtrength in living creatures, and therefore are girded up, when men go to war or labour, Pſal. 69. 23. Nah. 2. 1. Eph. 6. 14 Prov. 31. 17.

and his force is in the navell of his belly] The navell is the center of the body, where the principal chanells of the veines and arteries meet, and from whence they paſſe into ſeveral parts of the body, and therefore it is eſteemed another ſeat of ſtrength. Heb. *Navels,* in the plural number; it may be becauſe of the ſeveral folds of it, or parts that meet there. For the word Belly, ſee on chap. 15. 2.

V. 17. *He moveth his taile like a cedar: the ſinews of his ſtones are wrapt together*] Some underſtand this of the Elephants moving of his taile which way he will. Others of his yard, when he goes to generation, becauſe mention is made of his ſtones afterwards. But neither of theſe are like a Cedar, but are obſerved by the naturaliſts to be leſſer, than anſwers to the proportion of ſo great a beaſt. Beza reads it thus. *He moveth his prominent part, which is as the cedar, the ſinews of the terrible thereof are wrapped together.* That is, though his ſnout be very great, yet he turneth it about hither and thither, as he pleaſe: which is wholly compact of ſinews, wrapped, and as it were twiſted together, able to terrifie any man, ſeem he never ſo ſtout and couragious.

He moveth] He turneth it, which way he pleaſe: for the Original word hath ſomething of will and pleaſure in it. Or, *He ſetteth up.* He makes it to ſtand ſtraight or upright.

his taile] It being ſmall, it is more likely to be meant of his ſnout, which is like a taile, and the taile ſometimes is uſed for the end of a thing, as Iſa. 7. 4. Neither is it likely ſo great a member, and uſeful as the trunke would be omitted, and ſo ſmall an one, and unprofitable, as the taile mentioned.

like a cedar] As the Cedar is moved and ſhaken with the wind. Or, which is as a Cedar, great and high. The word ארז ſignifies. 1. A Cedar tree, 1 King. 4. 33. 2. Boords of Cedar, 1 King. 6. 18. 3. Great men, which are higher than others, as Cedars are taller than other trees, Zeph. 11. 2. Here it is taken in the firſt ſenſe.

the ſinews of his ſtones are wrapt together] They hang not down as in other creatures, but are hidden in, or carried cloſe to the belly by nerves and ſinews. As the taile, or yard, or ſnout, is compared to the cedar, ſo the ſinews are compared to branches platted one within another. For ſinews, ſee on chap. 10. 11. The word for ſtones is not ſo uſed elſewhere, but for Feares, and may be tranſlated, *his terrible ſinews.*

V. 18. *His bones are as ſtrong pieces of braſſe, his bones are like bars of iron*] He further ſets out the ſtrength of this beaſt by the ſolidneſſe of his bones, which are harder than the bones of other creatures, and therefore compared to the hardeſt braſſe and iron. Some think it to be an intimation, that he cannot bow like other creatures.

his bones] See on chap. 20. 11.

are as ſtrong pieces] Or, *as conduit pipes of braſſe.* See on chap. 6. 12.

his bones] A different word in the Original, yet the thing is the ſame. His bones I ſay, are harder than braſſe, they are like iron. Some to make a difference underſtand by one word the hollow ones like braſſe pipes, and by the other, the ſolid ones like iron bars. Others make it a diſtinction between greater bones, and leſſer. Others between higher and lower, thoſe in the body, and thoſe in the legs. Others between the teeth and other bones in the body.

are like bars of iron] Very ſtrong, and very hard. The word Bar in the Original may come from a word, that ſignifies to caſt, or throw. Thoſe iron bars, which men fling to ſhew their ſtrength, are hard and heavie. So are the Elephants bones. For Iron, ſee on chap. 28. 2.

V. 19. *He is the chiefe of the wayes of God: he that made him, can make his ſword to approach unto him*] This creature is the greateſt and ſtrongeſt of all the beaſts on earth, that God made, and accordingly God hath armed him with an excellent ſword, to wit, his trunke, wherewith he defends himſelfe, and deſtroyes his enemies.

He is the chiefe] Some underſtand it of a beginning in time, as the word is uſed, Gen. 10. 10. They conceive that God made the Elephant before any other beaſt. But that being uncertain, it may better be taken for the firſt in dignity, that is, the chiefe, for the

Elephant excells other beaſts in ſtrength, bigneſſe, and docibleneſſe. So the word is uſed, 1 Sam. 15. 15, 21.

of the wayes of God] Of the workes of the Lord, or of the creatures which he hath made. For God, ſee on chap. 8. 3, 5.

he that made him, can make his ſword to approach unto him] Some underſtand it thus, None can kill him but God. But there are ways now found to kill Elephants. Others thus, None dare fight with him: but ſuch as do kill them do it by ſlight and cunning. Others thus, God hath appointed the Rhinoceros to be his ſword, which uſeth to ſmite the Elephant in the belly, and ſo to kill him. But it may be read thus, *He that made him, made his ſword to be near him.* That is, God hath given him a trunk ready at hand to fight for himſelfe, which is as a ſword to him. For made ſee on chap. 14. 9. on the word, Bring forth. For Sword, ſee on chap. 27. 14.

V. 20. *Surely the mountains bring him forth food; where all the beaſts of the field play*] Two things are ſet out in this verſe. The one, that though the Elephant be a great beaſt, and need much food, yet God makes the mountains to afford him plenty without mans help. The other is, that he is ſo milde of nature, that he lets the leſſer beaſts ſport by him, and yet devoures them not, as Lyons and Wolves do. He hath a ſword, yet God curbs him, that he uſeth it not to deſtroy other beaſts.

Surely] So this particle is tranſlated, chap. 28. 1. The Interpreters tranſlate it ſo, becauſe it gives no reaſon of what went before. Yet it may be read with reference to what followes, *Becauſe the moutains bring him forth food, therefore all the beaſts of the field play there.* So it yeelds a reaſon of the ſecurity of the beaſts, becauſe God hath provided the Elephant other food. So ו is tranſlated Therefore, chap. 35. 16. Or, *Surely the mountains bring forth food, though all the beaſts of the field play there.* And then it is a proof of Gods abundant proviſion there in thoſe deſert places, to ſatisfie the huge Elephant, and a multitude of other beaſts.

the monntains bring him forth food] See the like proviſion for the wilde Aſſe, chap 39 8. and for other beaſts, Pſal. 104. 14. & 147. 8. For Bring forth, ſee on chap. 21. 3. on the word, Suffer. *Him.* For him to eat. *Food;* That which grows naturally out of the earth, as graſſe and ſuch like.

where] Heb. *and there.*

all] Or, *Any.* Any beaſt may ſport by him, he hurts none. So this word is tranſlated, chap. 8. 12.

the beaſts] Heb. *Every beaſt.* Yet the Verbe following is plurall, to ſhew, that any beaſt, though never ſo ſmall, may be ſecure there. For the word, ſee on chap. 37. 8.

of the field] The wilde beaſts. So it is rendred, chap. 39. 15.

play] Not onely feed quietly without danger, but abide there with delight, not withſtanding the great ſtrength of the Elephant. For the word, ſee on chap. 29. 24. on the word, Laughed.

V. 21. *He lieth under the ſhady trees, in the covert of the reed and fens*] Though the Elephant feed on the mountains, yet being an hot creature, and living in hot Southerly Countries, he often comes down into the vallies near rivers, where are great trees, reeds, and fens to ſhelter him from the ſcorching beames of the ſun, and water plenty to waſh, and coole him in, and drink his fill.

he lieth] Or rather, *Sleepeth.* For the Elephant uſeth not to lie down, becauſe he knoweth not how to get up again, but leanes againſt a great tree when he ſleeps, as the Naturaliſts write. For the word, ſee on chap. 30. 17. on the words, *Take no reſt.*

under the ſhady trees] Where the ſun may not annoy him.

in the covert of the reed and fens] In cloſe places, and moiſt. For Covert, ſee on chap. 22. 14. on the word, Coverings; and on chap. 24. 15. on the word, Diſguiſeth. For Reed, ſee on chap. 31. 22. on the word, Bone.

V. 22. *The ſhady trees cover him with their ſhadow, the willows of the brooke compaſſe him about*] It ſeems there are great trees in thoſe parts, that may ſerve to be a ſhadow to ſo great a creature as an Elephant.

the ſhady trees] See on ver. 21.

cover him with their ſhadow] Heb. *With his ſhadow.* That is, Each tree can ſhade an Elephant, they are ſo great. Or, *which are his ſhadow.*

the willows of the brooke] That grow by the rivers ſide, Pſal. 1. 3. The word ſignifies vallies alſo. See on chap. 30. 6.

compaſſe him about] As the high trees hide him over head from the heat of the ſun, ſo the willowes compaſſe him about underneath to ſhelter him from the winde and cold.

V. 23. *Behold he drinketh up a river, and haſteth not; he truſteth that he can draw up Jordan into his mouth*] An hyperbolical ſpeech, to expreſſe the greatneſſe of the Elephants draught proportionable to his bigneſſe. He drinks as greedily when he comes to the water, as if he would ſwallow up the whole river. Yet he drinks when he will, and as much as he will, and fears not that any ſhould diſturb him, as the dogs do that drink in Nilus, and haſt away leſt a Crocodile ſhould hurt him. And though Jordan be a very great river, yet he is ſo dry and ſo great, that he conceives that he could, and enters in as boldly as if he would, drink it up at a draught.

Behold] See on chap. 1. 12.

he drinketh up a river] He drinks very much at a time. Heb. *He oppreſſeth,* or, *robbeth a river.* He takes away the water of the river violently by drinking, as theeves take mens goods away by ſtealing.

and haſteth not] Drinkes much but takes his own leiſure. Fears not any diſturbance. The word ſignifies to haſt away for fear. Others read, *He hindereth the river that it haſteth not.* His body is ſo bigge, that it ſtops the courſe of the ſtreame.

he truſteth] He thinkes he can do it, becauſe he is ſo great and ſtrong.

that he can draw up Jordan into his mouth] That he can ſwallow the whole river at one draught. He can take it by force or violence. For Draw up, ſee on chap. 38. 8. on the word Brake forth. Jordan was a great river not far off, & well known in thoſe parts, ſo called, as ſome conceive, becauſe it came out of the tribe of Dan. And others conceive that here is an alluſion to the Dead ſea, into which Jordan falls, yet it ſwells not. For mouth, ſee on chap. 15. 5.

V. 24. *He taketh it with his eyes; his noſe pierceth through ſnares*] He looks upon the river as if he would drink it all up, and puts in his trunke ſo violently, that he breakes through ſnares ſet for him in the water. Others read thus, *Will any take him in his ſight? or bore his noſe with a gin?* Intimating that none dareth to come to take him openly by force, or to lead him away by the noſe. This agrees well with what is ſpoken of the Leviathan, chap. 41. 1, 2.

he taketh it] See on chap. 15. 12. on the word, Carry-away.

with his eyes] See on chap. 15. 15. on the word, Sight.

his noſe] See on chap. 4. 9. & 9. 5, 13. & 14. 13. on the words, Noſtrils, Anger, Wrath.

pierceth through ſnares] Eſcapeth them. For the word, Snares, ſee on chap. 34. 30. on the word, Enſnared.

CHAP. XLI.

Ver. 1. C*Anſt thou draw out Leviathan with an hooke? or his tongue with a cord, which thou letteſt down?*] The Lord paſſeth now from the land to the ſea, and ſets out his power in the great Leviathan, which is far greater than the Elephant. This is ordinarily conceived to be the Whale; but reverend Beza oppoſeth it, and would have it to be the Crocodile. 1. Becauſe ſome things ſpoken in the deſcription of this fiſh agree not to the Whale. The contrary will appear in the application of particulars. 2. That Whales were unknown in Idumæa, as being far off in the wide ſea, and never coming into the Arabian Gulf. To which it is eaſie to anſwer, that good Authours report that great Whales have been ſeen in the Arabian gulf, and that the parts neer did daily uſe divers parts of the Whale. Neither was the Mediterranean ſea far off, where Whales were. And many things are heard of, that are never ſeen in ſome parts of the world. It may be Elephants were not ordinary in Idumæa neither, yet God inſtances in them. Now that it ſhould be the Whale, and not the Crocodile, appears. 1. Becauſe as God did inſtance in the greateſt beaſt, to ſhew his power, ſo it is ſuitable to inſtance in the greateſt fiſh. 2. Becauſe this fiſh is in the ſea, and not in the river Nilus, v. 31, 32, 33. But the the Crocodile is in the river, and in the day time often on the land. 3. The Whale reſiſts men, and cannot be tamed, ver. 25. But the Crocodile flies, and yeelds to be trode on. 4. This fiſh can lie on ſharp ſtones, v. 30. But the Crocodile cannot. 5. This fiſh hath a tongue, v. 1. The Crocodile hath none. See Coccelus on this ver. God ſpeaks of the Leviathan here, as of a little fiſh, that might be taken with an hooke, or plaid withal by his power, though he be terrible to men. The ſum of this verſe is, That thou O Job mayſt ſee thy preſumption in pleading with me; look upon the Whale, and ſee if thou be able to deale with it by force. If not, how canſt thou contend with me, that made that great creature, and can deſtroy it when I will?

Canſt thou draw out Leviathan with a hooke?] Smaller fiſhes may be taken with an hooke, but the Whale will breake all hookes. It is tranſlated by way of interrogation, though there Be no interrogative ſign in the Heb. For we finde the next ver. interrogative. And it is not true otherwiſe; for the Whale cannot be taken with an hooke. For the future Engliſhed, *Can.* See chap. 8. 11. *Draw out.* Of the ſea, as leſſer fiſhes are by an Angle drawn out of the River. *Leviathan.* The Whale, as before. It hath his name from addition. Either becauſe of the greatneſſe of the members, or becauſe greater than any other living creature. See for this word, on chap. 3. 8. on, Their mourning.

or his tongue] Rather, *Or by his tongue.* Canſt thou make thy hook lay hold upon his tongue, and ſo draw him to land? For it is not meant of drawing his tongue out of his mouth. For the word, ſee on chap. 15. 5. By is added, Iſa. 51. 19.

with a cord] That is, with an hook hanging on a cord, which ſometimes laies hold on the noſe, ſometimes on the tongue, and ſometimes on other parts of the fiſh. The Whales tongue being ſo great, an hook might quickly lay hold on it, yet not draw out the Whale. For the word, ſee on chap. 18. 10. on the word, Snare.

which thou letteſt down] Into the waters to catch fiſh. Heb. *which thou drowneſt.*

V. 2. *Canſt thou put an hooke into his noſe? or bore his jaw through with a thorne?*] Some take this verſe to be an expoſition of the former, and to intend the taking of the fiſh. But it may rather be an alluſion to the cuſtome of Fiſhermen, who when they have taken fiſhes with an angle, uſe to hang them on a twig or bulruſh, and ſo carry them away. So could not Job do with a Whale, if he had taken him.

Canſt thou put an hook into his noſe] Either to take him, or to carry him home when thou haſt taken him. The Hebrew word for an hook אגמון 1. ſignifies a pond, or ſtanding water, Pſal. 114. 8. 2. A bulruſh, becauſe they grow by ponds, Iſa. 58. 5. So it may be here, for it is not unlikely they had ſtrong bulruſhes which might ſerve to carry fiſh, home on. Others take it metaphorically for an hook to take fiſh, which is crooked like a bulruſh bowing down. For noſe, ſee on chap. 4. 9. & 9. 5, 13. & 14. 13. on the words, noſtrils, anger, wrath.

or bore his jaw through with a thorne] Make an hole in it to put a twig of thorne through to carry it home being taken. Others underſtand it of fiſhing with a thorne, or an hook ſharp like a thorn.

V. 3. *Will he make many ſupplications unto thee? Will he ſpeak ſoft words unto thee*] Will he like a priſoner taken in war, intreat thee not to hurt or kill him, or pray thee to ſet him at liberty, or ſpeak gentle words to thee, as Balaams aſſe did to him, Numb. 22. 30. No, his ſtomack is too great he will reſiſt to death.

Will he make many ſupplications unto thee] Will he often and earneſtly intreat thee to ſpare him, as the Gibeonites did Joſhua, Joſh. 9. 9. &c. Spoken of beaſts after the manner of men. See the like, chap. 39 18.

Will he ſpeak ſoft words unto thee] Will he flatter, or humour thee that he may get looſe again. For ſpeak, ſee on chap. 13. 22.

V. 4. *Will he make a covenant with thee? wilt thou take him for a ſervant for ever*] If by gentle words he cannot get looſe from thee, will he ever be brought to ſubmit to thee as a ſlave, to ſerve thee all his life long? His ſtomack is too great to ſtoop ſo low.

Will he make a covenant with thee] Heb. *Will he cut a covenant with thee?* For the ſenſe of theſe words, ſee on chap. 31. 1.

wilt thou take him for a ſervant for ever] Haſt thou power to keep him in perpetual ſubjection, or make him do thy drudgery ſo long as he lives? Or, *That thou ſhouldſt take him for a ſervant for ever.* His life is his ever, he hath no being after death. For take, ſee on chap. 15. 12. on the word, carry away. The word, forever, comes from a word that ſignifies to be hidden. For whether it be taken for eternity, or for a long time, no man knows when it will end.

V. 5. *Wilt thou play with him as with a bird? or wilt thou binde him for thy maidens*] If thou canſt not bring down his ſtubborn heart to do thy work, canſt thou make ſport with him as a little bird? Or, canſt thou tie him with a ſtring for thy little girles to play withal, as thou doſt young birds? So great a fiſh is not ſo tractable.

Wilt thou play with him as with a bird] He means playing with him not as with a companion, but as making him an object of their ſport, as the Philiſtines did Sampſon, Judg 16. 25. For play, ſee on chap. 29. 24. on the word, laughed. The word for bird, ſignifies any ſmall bird, but more eſpecially a ſparrow, which is moſt converſant with men, and fitteſt to make ſport withal. So it is tranſlated, Pſal. 84. 3.

or wilt thou binde him for thy maidens] Wilt thou tie him in a ſtring that thy maid-ſervants may make ſport with him for themſelves, or for thy little daughters, who take great delight in little birds ſo tied, that they may not eſcape till they be ſatisfied. *And* for *or*, ſee Exod. 21. 15, 17. For binde, ſee on chap. 38. 31.

V. 6. *Shall thy companions make a banquet of him, ſhall they part him among the merchants*] Fiſhermen uſe to go out in companies, eſpecially for taking greater fiſhes. But it ſeems the taking of the Whale, which now is very perillous, was not then known. For neither could the fiſhermen make a feaſt with the whale among themſelves, nor ſell him to the Merchants, as now, to divide among them for their profit, as they did with other fiſhes, becauſe they knew not how to catch or kill them.

Shall thy companions] Thoſe that joyne together to take the whale.

make a banquet of him] Or, *for him*, Can they catch him, that they may feed on him, or make merry becauſe they have taken him? One verb included in another, ſee on chap. 15. 8. & 16 11. & 18. 8. The word for making a banquet ſignifies alſo to dig, as chap. 6. 27. But that ſignification fits not here.

* *ſhall they part him*] Shall they ſell him to divers Merchants that they may divide him among themſelves?

among the Merchants] The ſame word ſignifies Canaanites alſo. It ſeems they were great Merchants, and well might they be ſo, living near the mediterranean Sea. Neither could their little land maintain ſo many hundred thouſands without the help of the Sea.

V. 7. *Canſt thou fill his skin with barbed irons, or his head with fiſh ſpeares*] Canſt thou find any way to take the whale? If not by an angle, canſt thou pierce him with ſharp irons, or take him with an Eel-ſpeare? It ſeems they knew not any way then to take the whale.

Canſt thou fill] It muſt be many iron darts caſt upon him that muſt kill him, he muſt be pierced in many places.

his skin] It ſeems that is ſo hard, that iron will ſcarce pierce it.

with barbed irons] Heb. *with thornes.* That is, with iron darts ſharp like thornes.

or his head] It is not one fiſh-ſpeare can do it, it muſt be many, more than thou canſt come to ſtrike into his head. For the word, ſee on chap. 19. 9.

with fiſh-hooks] An inſtrument wherewith they ſmite fiſh in the water, to catch, or kill them, like our Eel-ſpears.

V. 8. *Lay thine hand upon him, remember the battel, do no more*] If when thou canſt not take him by ſlight, or any of the former wayes whereby fiſh are taken, thou wilt adventure to do it by force, thou wilt ſoone be weary of that combate, and glad to ſhift for thy ſelfe by flight, and not dare to adventure on him any more. Others underſtand it of laying hold on him when he is ſleeping near ſome rock, yet he cannot ſo be taken, v. 9. Neither dare any awake him, verſe 10.

Lay thine hand upon him] Uſe violence to take him. For hand, ſee on chap. 29. 9.

remember the battel] Thou wilt have cauſe to think all thy life long what fierce encounter thou haſt had, and how hardly thou haſt eſcaped.

do no more] Thou wilt have no maw to meddle with him any more.

V. 9. *Behold the hope of him is in vaine, ſhall not one be caſt down even at the ſight of him?*] If none of theſe means can take him, then there is no hope of it, for if a man do but look at ſuch a terrible creature, it is enough to make him faint, and fall flat on his face for feare.

Behold] See on chap. 1. 12.

the hope of him] The expectation of him that would take the whale. In ordinary ſpeech it ſhould have been thy hope, for he ſpake to Job before. But the perſon is changed, to, ſhew, that not onely Job, but no man elſe, though much ſtronger than he, could take the whale.

is in vaine] Heb. *is lying.* It will deceive him if he make account to take this great fiſh. For the word, ſee on chap. 24. 25.

ſhall not one be caſt down even at the ſight of him] How little hope a man may have to take him his terrible countenance ſhewes, which will make him give over for very fear. Others read it thus, *will he be caſt down even at the ſight of him?* It may be thou thinkeſt that though thou canſt take him none of the former wayes, yet he will lie down for fear as ſoon as he ſees thee, and then thou mayſt do with him what thou wilt, but thou art much deceived. Others thus, *if his hope be in vaine, will he be caſt down even at the ſight of him?* That is, if the whale be ſo wearied that he have no hope to eſcape, yet he will never yield, but ſtand it out to the death. For even, ſee on chap. 18. 5. on the word, yea. For not omitted in a queſtion, ſee on chap. 20. 4.

V. 10. *None is ſo fierce that dare ſtirre him up, who then is able to ſtand before me?*] In this verſe God fitly applies to the preſent diſputation, what he had ſaid before of this great fiſh. Ye would wonder to ſee the ſtouteſt of men dare to awake the whale when he is aſleep, or provoke him to fight with him when he is awake. How then canſt thou O Job, or any man elſe contend with me, who gave him that great ſtrength, and have much more ſtrength my ſelf.

None is ſo fierce] Or, *bold.* Heb. *cruell.* For cruelty makes men fierce.

that dare ſtir him up] Heb. *That he ſhould dare to ſtir him up.* He will ſoon forget his fierceneſſe, and be daunted at the ſight of ſo great an adverſary, if he provoke the whale to fight with him. This is the battel mentioned, verſe 8. The particle כי ordinarily ſignifies for, or becauſe, but ſometimes that, as here, and chap. 36. 10, 24. For ſtir up, ſee on chap. 31. 29.

who then is able to ſtand before me?] If I will ruine any man, how can he help it, that cannot ſtand before a whale? Heb. *and who is he that can ſtand before me?* So ו is tranſlated then, and infers a concluſion upon a former reaſon, 2 King. 18. 24. For ſtand, ſee on chap. 33. 5. on the word, ſet in order.

V. 11. *Who hath prevented me that I ſhould repay him? Whatſoever is under the whole Heaven is mine*] Some include the latter part of the former verſe, and all this verſe, in a parentheſis, becauſe at the 12. verſe God goes on again to ſpeak of the Leviathan. The ſenſe is, who did me a good turne firſt that I ſhould be forced to require it? Yea I am ſo far from receiving courteſies, that I have given being, and all things they have to all creatures in the world, and therefore may diſpoſe of them as I will, and who can then have any colour to plead againſt me that I do him wrong?

Who hath prevented me] Who did me a good office before I did him any? Or who hath directed me how to governe the world, Rom. 11. 34, 35. *I* can do no man wrong, becauſe *I* am obliged to none, but all are engaged to me for all they have. For prevented, ſee on chap. 30. 27. For repay, ſee on chap. 34. 11. on the word, render.

Whatſoever is under the whole Heaven is mine] The Aire, Sea, and Earth, and all that is in them belongs to God, ſo doth the Heaven alſo: But he mentions things below, becauſe he had to do with one on earth. See Exod. 19. 5. Deut. 10. 14. Pſal. 24. 1. & 50. 12 1 Cor. 10. 26, 28. For Heaven, ſee on chap. 9. 8. & 11. 8.

V. 12. *I will not conceale his parts, nor his power, nor his comely proportion*] A tranſition from the general deſcription of him to the particulars of his members in the following verſes, which contain as it were a picture of this terrible beaſt. That thou O Job mayſt know what little hope there is to overcome this great fiſh, and mayſt ſee my great power in making ſo huge a creature, I will give thee a ſpecial character of him.

I will not conceale] I will ſpeak largly of it. A Meioſis. See the like, chap. 14. 11. & 15. 18.

his parts] His ſeveral and large members, wherein his ſtrength conſiſts. The word ſignifies boughs of trees, and ſo members, which are to the body, as boughs to the tree. It ſignifies alſo door-bars, which are made of boughs of trees. See more on chap. 18. 12. on the word, ſtrength.

nor his power] Heb. *The matter*, or, *The word of his power.* I will ſpeak of his great ſtrength, as well as of his great members, for great members without ſtrength are but burdens to the body. The word ſtrength is plurall in the Original, either to ſet out the greatneſs of his ſtrength, or to intimate that he is ſtrong in every member.

nor his comely proportion] Heb. *nor the grace of his diſpoſition.* That is, the lovely proportion of his parts, that are not ſome great, ſome little, but all ſutable on to another. Others underſtand it of his muſtering of his members in battel array, when men come to take him; for the word ſignifies ſometimes ſetting an Army of ſouldiers in battel array, that they may be ready for to fight. But the former interpretation agrees better with the particular deſcription following.

V. 13. *Who can diſcover the face of his garment, or who can come to him with his double bridle?*] No man dares approach to this terrible fiſh as to an horſe in the ſtable, to take off his cloth, and bring a bridle to put into his mouth, that he might ride on him. No man can draw him out of the ſea, which is as a garment to cover him. Others underſtand it of flaying off the skin of the whale when he is taken, but that agrees not well with the following, verſe.

Who can diſcover the face of his garment?] Who can take that off from him that is ſeen as a garment about him, and hides a great part of him? That is the ſea. Who can take that ſhelter from him? For face, ſee on chap. 15. 15. on the word, ſight.

or who can come to him with his double bridle] Or, *within.* Who dare come nigh him to bring him forth to any ſervice? For come, ſee on chap. 14. 14.

V. 14. *Who can open the doors of his face? His teeth are terrible round about*] He goes on with the ſimilitude of an horſe. If any man durſt come near him, yet his jawes being like two great doors, and armed with huge teeth within, he would be afraid to open them to put in a bridle. All this ſhewes how dangerous it is for a man to meddle with a whale. It is objected that whales have no teeth, therefore the whale cannot be meant here. It is anſwered. 1. That they have long things in their months like rods, with a kind of hair in the end, wherewith they feed on the froth of the ſea. 2. That there are divers kinds of whales, ſome whereof have huge and terrible teeth, as good Authors affirme. See Pineda on the place.

Who can open the doors of his face?] Who can force him to gape that he may bridle him? For open, ſee on chap. 12. 18. on the word, looſeth. For face, ſee on chap. 15. 15. on the word, ſight.

His teeth are terrible round about] They are all ſo large round about his mouth, that they make men afraid to look on them. For teeth, ſee on chap. 16. 9 For terrible, Heb. terrour, ſee on chap. 9 34 & 13. 21. on the words, feare, and dread.

V. 15. *His ſcales are his pride, ſhut up together as with a cloſe ſeale*] In this verſe is ſet out the hardneſſe of his ſcales, they are like ſo many braſſe bucklers, and the cloſeneſſe of them, that nothing may come between to hurt him; which is ſet out by the ſimilitude of a thing cloſe ſealed up. It is objected that whales have no ſcales. It is anſwered. 1. That ſome kinds have great and thick ones like ſhields. See Cocceius on the Text. 2. That it may be read otherwiſe. *His height is the ſtrength of ſhields ſhut up with a cloſe ſeale.* That is, his back is covered with a thick skin, no more to be pierced than a ſhield. And if there be any diviſions in it like ſcales, they are ſo cloſe as if they were ſealed together.

His ſcales] The word is never ſo tranſlated elſewhere. It is tranſlated ſtrong pieces, chap. 40. 18. And ſuch lumpes or flakes of fleſh the whale may have with a thick covering. See v. 23. Heb. *His ſtrong pieces of ſhields.* For ſhields, ſee on chap. 15. 26. on the word, Bucklers.

are his pride] He is ſo proud of them, that he thinks none can pierce through them to hurt him. Or, *His height.* That is, his honour. The word ſignifies both.

ſhut up together] His ſcales are ſhut up together. Or the whale himſelſe is ſafe, like one ſhut up.

as with a cloſe ſeale] As things faſt ſealed up, that cannot be parted. Heb. *A ſtraight ſeal.*.

V. 16. *One is ſo near to another, that no aire can come between them*] Theſe ſcales or flakes are ſo cloſe joyned, and in ſo good order, that the ſearching wind that finds out all crannies, cannot enter between them, much leſſe any weapon to hurt the whale.

One is ſo near to another] Heb. *One comes ſo near to one.* That is each to other.

that no aire can come between them] For aire ſee on, chap. 15. 2. on vaine knowledge. For come, ſee on chap. 14. 14.

V. 17. *They are joyned one to another, they ſtick together that they cannot be ſundred*] As no wind can come between theſe ſcales or flakes, ſo no force can ſeparate them. Either they knew not then the late way of taking whales by wounding them in ſome tender parts, or elſe their whales had harder ſcales or skins than ours.

they are joyned one to another] Heb. *A man to his brother.* A common ſcripture phraſe in things that have no life nor ſexe, as well as in thoſe that have. The ſame phraſe is, Exod. 25. 20. For a man, ſee on chap. 1. 1. For brother, ſee on chap. 19. 13.

they ſtick together] Like captives taken in war, and fettered one to another. So much the word imports.

that they cannot be ſundred] No force or art can make a ſeparation between them.

V. 18. *By his neeſings a light doth ſhine, and his eyes are like the eyelids of the morning*] His neeſing doth cauſe much water to fly up into the aire, which ſhining clear, looks as if the Sun were riſing out of the Sea, and his eyes are very bright and ſhinning, and that afar off in regard of their greatneſſe, as the morning light quickly ſpreads it ſelfe over the earth.

by his neeſings a light doth ſhine] Like the light of the Sun. See on chap. 17. 12. & 31 26.

and his eyes] See on chap. 15. 15. on the word, Sight.

are like the eyelids of the morning] See on chap. 3. 9. on Dawning of the day. The words are the ſame in the Original. The morning light coming ſuddenly affects men more than the noone light, which is far greater, but comes by degrees. This ſets out the great brightneſſe of the eyes of the whale.

V. 19. *Out of his mouth go burning lampes, and ſparkes of fire leape out*] Here God goes on to ſet out the great heat that is within this great fiſh, as in a great kitchen, to digeſt his meat, breaking forth as it were in firebrands, and fiery flames, and ſparkles caſt forth in abundance by him as if he ſpit fire, v. 19. 20, 21. Theſe things and many others agree not with the Crocodile which Beza would have to be meant here.

out of his mouth] See on chap. 15. 5.

go] See on chap. 14. 20. on the word, Paſſeth.

burning lampes] See on chap. 12. 5.

and ſparkes of fire leape out] For fire, ſee on chap. 15. 34. & 20. 26. They leape out, or ſend themſelves out, as it were out of a priſon. See on chap. 19. 20. on, Eſcaped.

V. 20. *Out of his noſtrills goeth ſmoke, as out of a ſeething pot or caldron*] He ſets out the great heat coming from the whale by another ſimilitude taken from the ſmoke, that aſcends out of ſome huge pot, or caldron, when it boiles.

out of his noſtrills goeth ſmoke] Smoke is an uſual companion of fire. How hot then is this fiſh within, when one chimney will not ſerve to vent the heat of it? It ſends fire out of the mouth, and ſmoke ont of the noſe. For goeth, ſee on chap. 14. 2. on, cometh forth. The word עשן Smoke is uſed. 1. Literally for a darke vapour ariſing from heat, Gen. 15. 17. 2. To ſet out a great, and devouring fire, Iſa. 34. 10. For fire brings ſmoke. 3. A dark cloud like ſmoke, Iſa. 4. 5. 4. A vaine, empty, weake, helpleſſe thing like ſmoke, Pſal. 68. 2. 5. To ſet out trouble, for ſmoke is very troubleſome to the eyes, Iſa. 14. 31.

as out of a ſeething pot] Heb. *As out of a pot blown.* For blowing makes the pot boile quickly, and fiercely, Jer. 1. 13. See on chap. 20. 26. where it is tranſlated Blown.

or a caldron] It is ſuppoſed to be a great brazen kettle in which dying ſtuff to colour cloath was boil'd. This word אגמון Every where in Scripture, ſave here, ſignifies a ruſh, or a bulruſh which grows by ponds. And אגם which is near it in letters, ſignifies a pond. Some take this for a pond, that ſometimes ſends out vapours like ſmoke. Others for a great caldron like a pond, which when it boiles doth the like. So a great veſſel uſed in the Temple is called a ſea, 2 Chron. 4. 2. See on v. 2. on the word Hooke.

V. 21. *His breath kindleth coales, and a flame goeth out of his mouth*] Here the whale is compared to a great winde, or a paire of ſmiths bellows, that blowing the coales raiſeth a mighty flame. No ſuch thing in the Crocodile.

His breath] Heb. *His ſoul.* See on chap. 14. 22. The ſoul is the cauſe of breath, and when it leaves the body, the breath failes.

kindleth coales] Or, *Would kindle coales.* It is ſo hot, that it might do it, for there are no coales in the ſea to kindle. The word ſignifies ſometimes a live, or burning coale, and ſometimes a dead one not kindled, as here. See Prov. 6. 28. Iſa. 44. 19. 2 Sam. 22. 9. Pſal. 18. 8.

and a flame goeth out of his mouth] A bright beame like o flame of fire. For goeth out, ſee on chap. 14. 2. on the word cometh forth. For Mouth, ſee on chap. 15. 5.

V. 22. *In his neck remaineth ſtrength, and ſorrow is turned into joy before him*] His head and other parts are ſtrongly joyned together by his neck, and thoſe ſwelling waves, or ſtormes, that affright paſſengers are a pleaſure to him.

In his neck] *In* the conjunction of the head to the members as ſome would have it, that conceive, no fiſhes have necks; others think that Whales, and Dolphins, and great Fiſhes, that breath have necks, and ſtrong ones too, which cannot eaſily be broken, like the necks of other living creatures, yet this proves not the Crocodile to be here meant, for it hath no more neck, than a whale. The ſtrength of his neck is ſet out in this verſe, of his fleſh, verſe 23. of his heart, verſe 24.

remaineth ſtrength] Heb *Lodgeth*, or, *abideth all night.* His ſtrength makes him cheerful, and feareleſſe, as appears by the oppoſition in the end of the verſe.

and ſorrow is turned into joy before him. Heb. *And ſorrow rejoyceth* *before him*] Some underſtand it of the unweariableneſs of the Whale. Though he be in the ſea in all ſtormes and tempeſts, yet he is never out of heart, nor fearfull, nor grieved with any thing, that can befall him. Others underſtand it of his frightning all that come in his way, and putting them to grief: and read thus, *And before him danceth fear*. He makes ſuch a combuſtion in the ſea by ſtirring the waters before him, that none dare come near him.

V. 23. *The flakes of his fleſh are joyned together, they are firme in themſelves, they cannot be moved*] There is ſo firm a conjunction of all the parts of his body, and the fleſh ſo hard, that he is like a moulten pillar, no part whereof can be taken from another.

The flakes] Heb *The fallings*, All is faſt and hard about him, even thoſe parts that hang looſe in other fiſhes. Or, the refuſe, or vileſt parts, as the word is tranſlated, Amos 8 6. Some take it for flakes of fleſh diſtinguiſhed by veines like branches of oke or aſh.

of his fleſh] There is a kind of fleſh in fiſh, diſtinct from the bones. Lev. 11. 11. & 1 Cor. 15. 39. For fleſh ſee on chap. 14. 22.

are joyned together] Cleave faſt one to another. See ver. 17.

they are firm in themſelves] Every one is firm, and ſo is their knitting together. Or, *He is firm in himſelf*. That is the whole Whale is ſo. The word in the original is, Moulten. Bell-mettall, while it is caſting is ſoft and looſe, but when it is caſt, is is hard and firm,

they cannot be moved] One part cannot be taken from another. Or, *He cannot be moved*. The Whale is ſo ſtrong, that no man can make him give place, unleſſe he will himſelf.

V. 24. *His heart is as firm as a ſtone, yea as hard as a piece of the neither milſtone*] Neither is his heart any thing inferiour to the might of his body, but, as ſtrong, as any rock, and as, hard and unmoveable to abide all brunts, as the neither milſtone.

His heart] See on chap. 15. 12.

is as firme] As hard. See on ver. 23.

as a ſtone] See on chap. 14. 19.

yea] If any ſtone be harder than others, the Whales heart is as hard or firm as it. So this particle is tranſlated chap. 14. 10.

as hard] See on ver. 23.

as a piece of the neither milſtone] The neither milſtone is the hardeſt, becauſe the whole weight lies upon it.

V. 25. *When he raiſeth up himſelf, the mighty are afraid: by reaſon of breakings they purifie themſelves*] having ſet out the terrour of this great fiſh before, by the ſtrength of his members, now he ſets it out by his carriage. When he lifts up himſelf like ſome moving mountain in the waters, he ſtrikes ſuch terrour into the ſtouteſt men, whether marriners, or paſſengers, that by reaſon of the huge waves which he raiſeth before him, they thinking death at hand, and that they ſhall either be devoured by him, or drowned in the ſea, prepare themſelves for death by confeſſing their ſins, and craving pardon for them

When he raiſeth up himſelf] When the Whale begins to move on the top of the waters, Broughton reads it, *At his ſtatelineſſe*. For the word ſee on chap. 21. 3. on the word, Suffer.

the mighty are afraid] Not timerous people, or mean men only, but the ſtrongeſt and greateſt are ſtruck into a great fright. For Afraid ſee on ch. 19. 29. It ſignifies ſuch a fear, as ſtrangers have in a forrain country where they are expoſed to many dangers, and have no ſuccour. For the word ſignifies to be a pilgrim, and to fear.

by reaſon of breaking] By reaſon of the waves, which are as cleavings of of the Sea raiſed by rhe Whales motion. Broughton reads *of ſhivering*.

they purifie themſelves] They cry to God as dying men do for mercy, and pardon of ſins. So Jonas marriners did in a tempeſt, John 1. 5. others underſtand it of a bodily looſeneſſe brought on them for fear. Others of wandring up and down like men diſtracted that know not what they do. Pſal. 107, 27, 28.

V. 26. *The ſword of him that layeth at him, cannot hold; the ſpear, the dart, nor the habergeon*] Here it ſeems alſo, that the way of taking the Whale was not then known. Which is ſhewed by the unprofitableneſſe of ſome ſeveral weapons, that might be uſed to this end, in this verſe &c. to verſe 30. If any man dare be ſo bold as to come near him to ſmite him with a ſword, it it is to no purpoſe; for it will break before it can wound the Whale. And if he be afraid to come near him, and caſt ſpears, darts, or javelins at him afar off, neither will they pierce or wound him,

The ſword] See on chap. 27. 14.

of him that layeth at him] That ſtriketh at him to wound or kill him.

cannot hold] Heb. *will not ſtand*, or, *abide*, or . *riſe*. It will be broken, and not be taken off whole as it was before. See on chap. 14. 12. on the word, Riſeth.

the ſpear] It comes from a word that ſignifies to pitch a tent, becauſe they were weapons uſed in war, and as ſome write, pitched round about their tents inſtead of a trench, for defence. However it is an offenſive weapon. See on chap. 39. 33.

the dart] A weapon uſed afar off to caſt at the enemy. Some would have it to be a ſling; but that is mentioned verſe 28. Others joyn it to the former, and read, The ſpear that goeth forth.

nor the habergeon] Or, *Breaſt-plate*. As his offenſive weapons will not hurt the Whale, ſo his defenſive ones will not ſafeguard him. Yet it may well be an offenſive weapon, as a javelin, for ſuch are mentioned before and after it,

V. 27. *He eſteemeth Iron as ſtraw, and Braſſe as rotten wood*] He makes as little account of, and is as little hurt with weapons of iron or braſs, as if one caſt a ſtraw, or a piece of rotten wood at him.

he eſteemeth] He ſlights it, and fears no hurt from it, as if he had reaſon, and knew it could not wound him.

iron] See on chap. 28. 2.

as ſtraw] Heb, *For ſtraw*. An hurtleſſe thing.

and braſſe] See on Chap. 6. 12.

as rotten wood] Heb. *For rotten wood* For Wood ſee on chap. 14. 7. on the word, Tree. For Rotten on Chap. 13 28.

V. 28. *The arrow cannot make him flee: ſling ſtones are turned with him into ſtubble*] Before guns were invented, arrows, and ſlings were much in uſe, and went together in the battel. But the Whale feared neither of both, no more than if men had flung ſtubble at him.

the arrow] Heb. *The ſon of the bow*] Arrows are ſhot out of bows, as children come out of their parents. They are called ſons of the quiver. Lam. 3. 13.

cannot make him flee] He is not ſo afraid as to run away from it.

ſling ſtones] Such as are flung out of a ſling- For Stones ſee on Chap. 14. 19.

are turned with him into ſtubble] He blowes them away, as one would blow ſtuble away,

Darts are counted as ſtubble; he laugheth at the ſhaking of a ſpear] He addes here other warlike weapons, peradventure unknown to us, to ſhew, that then they could not take the Whale with any weapons.

V. 26. *Darts*] A dart was mentioned before, as alſo a ſpear, ver. 26. But as they were other words in the originall, ſo very likely they were other weapons unknown to us, and therefore want names in our language,

are counted] See on ver. 27. on the word, Eſteemeth.

as ſtubble] See on ver. 28.

he laugheth at the ſhaking of a ſpear] If one ſhould ſhake a ſpear at him to ſcare him, he would regard it no more, than we do things, we laugh at. See on chap. 29 22. on the word, Mocketh.

the ſhaking] Se on chap. 39. 24, on the word, Fierceneſſe,

of a ſpear] See on chap. 39. 23. on the word, Shield.

V 30. *Sharp ſtones are under him: he ſpreadeth ſharp pointed things upon the mire*] His skin is ſo hard, that he can reſt himſelfe on the ſharp tops of rocks in the ſea, and not hurt himſelf no more than if he lay on the ſoft mire.

ſharp ſtones are under him] Heb. *Sharp pieces of the potſherd*. That is things as ſharp, and pricking as the pieces of a broken potſherd, yet he feels them not,

He ſpreadeth ſharp pointed things upon the mire] The Whale is here compared to ſome hardy man ſcorning to lie ſoft on the mire, but laying as it were ſharp ſtones upon it, to ſhew what he can enduro without hurt. The word חרוץ in the original for ſharp pointed things ſignifies, 1. Deciſion. Joel 3. 14. 2. A thing broken. Lev. 22. 22, 3. Gold, Prov. 3 14. 4. An harrow 2 Sam. 12. 31. 5. A wall, or breach, or ditch. Dan. 9 25. 6. A ſharp piercing thing like an harrow, as here others underſtand it of ſtones and darts caſt at him to kill him, which are ſo far from hurting him, that he lies down upon them, as on ſoft mire, without any hurt, and ſo ſhews all their weapons and labour to be in vain.

V 31. *He maketh the deep to boyl like a pot: he maketh the ſea like a pot of ointment*] And what is all this to the Crocodile who comes not in the ſea, or what fiſh can do all this, but an huge Whale? The Lord now ſets out the great ſtrength of this fiſh by the ſtirring of the ſea from top to botttom by his wallowing in it, as if it were too narrow for him, and by caſting up the waters in abundance, and making ſuch a foam, as an Apothecary doth when he boyles his ointments.

He maketh the the deeps to boyle like a pot] As the water in the pot ſet over the fire riſeth up ſo doth the ſea by the bluſtring of the Whale. By the deep is meant the ſea, which is the deepeſt of all waters. Chap. 28. 14. Exod. 15. 5. For Boyle, ſe on chap. 36. 27.

he makeeth the ſea like a pot of ointment] As the Apothecary putting many ſpices in the pot, raiſes a great ſcumme on the top of the water, ſo doth the Whale in the Sea. For See, ſea on chap. 14. 11.

V 32. *He maketh a path to ſhine after him; one would think the deep to be hoary*] As he troubleth the ſea before him, ſo he leaves a bright path behind him, that men may ſee where he went. He makes it ſo white, that it looks like an old mans head, whoſe haire is turned all white. How powerful is this creature, that raiſes ſuch ſtirs before and behind him in the great Sea?

He maketh a path to ſhine after him] By ſwimming in the ſea, and violent moving of the waters, he leaves a white foam behind him, like a path wherein men walk. So do ſhips alſo, and much more Whales, which are far bigger. For Path ſee on chap. 18. 10. on the word, Way.

one would think the deep to be hoary] It ſeems this path is very wide according to the greatneſſe of the Whale, and therefore God ſpeaks as if the whole ſea were made white by him. For Thinking ſee on verſe 27. on the word, Eſteemeth. So a man would think that ſees the Whale paſt. Some read it, *he thinke*. The Whale turning about, and looking behind him, thinks he hath made all the ſea white. So verſe 27. He eſteemeth,

the deep] The ſea. See on verſe 31.

to be hoary] To be all white,and looking old, that looked green and youthfull before, as if the ſea were ſo ſcared, that the colour were ſuddenly altered.

V. 33. *Upon earth there is not his like, who is made without fear*] Here is the concluſion of all concerning the VVhale in this verſe and the next. In this verſe God ſets out the VVhale, and prefers him before other creatures for greatneſſe and ſtrength. And not only before all the fiſhes in the ſea,where he hath command vvithout controverſie; but alſo before all beaſts on earth the ſtouteſt of vvhich are more fearfull, and eaſier to be ſubdued,than he.

upon earth] Heb. *upon the duſt*. See on chap. 14 8. on the vvord, Ground.

There is not his like] Heb. *There is no compariſon of him.*

who is made without fear] Or, *VVho behave themſelves without fear*. There is not any one creature on earth ſo fearleſſe. He fears none, and all are afraid of him. For Made ſee on chap. 14. 9. on the vvord bring forth. Broughton reads it thus, *His like are not upon the land which do deal without fear.* No creature carries it ſelf ſo ſtately, or ſtoutly, as the VVhale. Cocceius thus, *his dominion is not over the earth, who is made without fear*, That is, God hath ſhut the VVhale into the Sea, Chap 7.12. For had he ſet him on the land, and given him members like the wild beaſts, he would have deſtroyed all living creatures.

V, 34. *He beholdeth all high things: he is a King over all the children of pride*] He doth with a kind of contempt look down upon the talleſt and greateſt creatures, as far below him. And no marvel, for as he is greater, ſo is he prouder than the proudeſt of them.

he beholdeth] He ſeeth it as it were far below him,he deſpiſeth it, and contemneth it,and looks upon it without fear. For looking on one with contempt,ſee Canticles, 1.6. For the word ſe on ch. 19. 12.

all high things] Or, Any high thing be it never ſo high. The word is tranſlated Excellency. chap, 40. 10. The meaning is, The higheſt and talleſt of the living creatures.

He is a king over all the children of pride] He exceeds the proudeſt creatures in greatneſſe and ſtrength, and carries himſelf as ſtately, as if they were all at his command. For children of pride ſee on ch. 28 8 though there it be meant of the young lions,which are proud creatures, Here it is meant over all the wild creatures, which are proud,and inſult over the tame ones, which are weaker than they. Cocceius reads it thus,*He that beholdeth all high things, is king over all the children of pride.* Though the Whale be the greateſt creature.yet ſome are ſo proud, they will not ſtoop to him, but he muſt ſtoop toGod,and ſo muſt thou O Job.And this Job doth in the beginning of the next chap.

CHAP. XLII.

Verſe 1. T*Hen Job anſwered the Lord and*] This chapter contains the concluſion of the whole buſineſs wherein is ſet down, 1.Jobs repentance to the ſeventh ver. 2. Gods ſentence upon his three friends to the tenth v. 3. Jobs reſtauration to the end of the Chapter.For the 1. This is a more full profeſſion of repentance than that in the beginning of chap. 40. See there on ver.4. Note 1. The writers preface. v.1. 2.Jobs confeſſion of Gods great power and wiſdom.v.2. 3.a confeſſion of his own raſh ſpeeches concerning Gods proceedings. v 3. 4. His deſire to be further inſtructed by God v.4. 5. A thankfull acknowledgement of Gods further revealing himſelf to him. v. 5. 6.A manifeſtation of his repentance, and ſubmiſſion by outward ſignes, v.6.

Then] VVhen God had ſo powerfully manifeſted his majeſty to Job in the manner, and matter of his ſpeech, then Job yields. For the particle ו ſee it ſo tranſlated, Chap.16.1.

Job] See on Chap.1.1.

anſwered] See on Chap.16. 1.

the Lord] See on Chap.38.1.

and ſaid] See on Chap.16 1.

V. 2. *I know that thou canſt do every thing, and that no thought can be withholden from thee*] I do now acknowledg,that there is nothing, which thou art not able to do,and that as thy counſels are wiſe and juſt,ſo thou wanteſt not power to bring to paſſe, whatſoever thou haſt decreed. A thing that no man can do,for the greateſt, and wiſeſt, are often croſſed in their deſignes. A ſhort confeſſion, but accepted of God,who looks not for many words, but for much faith.

I know] Job knew this before, but his troubles had ſo diſtracted him, that for want of conſideration he ſpake ſometimes as if he thought otherwiſe, but now being better inſtructed by God, he acknowledged his errrour ingenuouſly and freely.

that thou canſt do every thing] That thou art Almighty and canſt do whatever thou wilt, or haſt determined.

and that no thought can be withholden from thee] Or, *And that no thought of thine can be hindred*. That is, that thou canſt not be hindred from doing any thing,that thou intendeſt to do. Gen. 18. 14 Jer. 32.27. Luke 1.37. Others underſtand it of Jobs thoughts, as if he had confeſſed, that God knew all the hard thoughts he had of Gods proceeding with him. But what need that confeſſion, when Job had ſpoken ſo plainly in that point, that all his friends knew his meaning?

V, 3. *Who is he, that hideth counſell without knowledge? therefore have I uttered that I underſtood not, things too wonderfull for me, which I knew not*] Here it appears that Job marked Gods words well, Chap 38. 2. and was affected with them, For he confeſſeth, that God had met with him in thoſe words; for he had by unskilfull ſpeeches caſt a cloud upon Gods proceedings with him, and had ſpoken more than was fitting in things far above his capacity.

Who is he] Or, *what manner of man is this?* As if he ſtroke at Job in particular,

that hideth counſell without knowledge] See on chap.38. 2. where all theſe words are. Only for *Darkneth* there, it is, Hideth, here, which is all one in ſence, for things in the dark can no more be ſeen, than things hidden.

therefore have I uttered, that I underſtood not] I confeſſe I am the man that have done ſo by paſſing my verdict on things in which I was not verſed. Such unwiſe ſpeeches came from him chap. 19. 6,7. and elſewhere Broughton reads, *Therefore I tell, that I had not underſtanding*. That is, I confeſſe now, that I ſpake unwiſely then, For uttered ſee on Chap. 15. 18. on the word, Told.

things too wonderfull for me, which I knew not] I took upon me to ſpeak of things far above my reach, and therefore no wonder if I ſpeak unadviſedy, and fooliſhly. Pſal. 40.5.& 141. 1. 139.6. The whole verſe may more plainly be read thus. *Thou haſt ſaid, who is he that hideth counſell without knowledge? therefore I confeſſe, that I have uttered, &c.* That is, thou haſt acquainted me with mine errour, which I ſaw not before. See the like addition, Pſal. 27. 8.

V. 4. *Hear, I beſeech thee, and I will ſpeak, I will demand of thee, and declare thou unto me*] He ſuſpects, there is more yet amiſſe in him, and deſires to be further informed by God in thoſe things, that are too high for him. I have formerly deſired to contend with thee Chap. 13. 22. and thou haſt juſtly caſt it in my teeth, chap. 38.3. Ch.40.2. as if I thought I could teach thee: but now I ſubmit and deſire to be inſtructed by thee. For Hear ſee on Ch. 13 17.

I beſeech thee] Now Job ſpeaks ſubmiſſively unto God, as becomes him,

and I will ſpeak] I will ſeek reſolution of thee in what I am ignorant of, as followes in the verſe. For the word,ſee on chap. 13.22.

I *will demand of thee*] I will not diſpute with thee, but deſire to be inſtructed by thee.

and declare thou unto me] Heb. *make me to know.*

V. 5. *I have heard of thee by the hearing of the ear, but now mine eye ſeeth thee*] I have been religiouſly bred in the knowledge of God, and heard many things of thy infinite wiſdom and power by tradition from my Anceſtors, but never had that honour to ſee a viſible demonſtration of thy preſence in a cloudy tempeſt, and to hear thee ſpeaking to me immediately till now. Thus God ſometimes did appear, and ſpeak to ſome eminent men in ſome weighty buſineſſe in the old Teſtament, that they might be confirmed, and teach others. Gen. 31, 10. Num. 12.8. & 14.14. 1 King. 22.19. Job 38.1. & 41 6.

I have heard of thee by the hearing of the ear] I have heard others ſpeak highly of thee, For heard, ſee on chap. 13.17. For ear, ſee on chap. 13.17. alſo.

but now mine eye ſeeth thee] Job could not ſee Gods eſſence, which is inviſible, but ſaw ſome cloud, out of which God ſpake to him, which was an extraordinary favour.For eye ſee on ch 15.15. on the word, ſight. For ſeeth, ſee ch. 19.27. on the word, behold.

V, 6. *Wherefore I abhorre my ſelf, and repent in duſt and aſhes*] This familiar and powerful revelation of thy ſelf, and of thy will toward me, makes me not only to diſlike my former impatient carriage, but even to loath my ſelf, and to repent heartily that ever I ſhould ſo ſin againſt thee, and for the demonſtration hereof, I will throw my ſelf down in duſt and aſhes remembring that I am no better by nature, and therefore have very much forgotten my ſelf in ſpeaking ſo indiſcreetly of my God.

Wherefore] Becauſe thou haſt ſo gracioosly manifeſted thy ſelf to me and ſhewed me mine errour. Here ends the Hebtew metre,which begun at the 1. v. of ch.3.The reſt is in proſe. So the hiſtorical part is in proſe, the conferences in verſe, and very likely ſo compoſed by the writer, rather than ſo ſpoken ſuddenly by the parties.

I abhorre my ſelf] See on chap.7.16. on the word loath.

and repent] The word נחם ſignifies ſometimes to grieve for a mans ſins here, and ſometimes to take comfort, as Ezek. 32. 31. For comfort alwayes follows true repentance.

in duſt and aſhes] Throwing my ſelf down upon the ground. Jer. 6. 26. & 25. 34. 2 Sam. 12. 16. Or ſitting on the ground in duſt or aſhes. chap. 2.8. Iſa. 58 4. Jon. 3. 6. Or caſting duſt and aſhes on his head. chap. 2. 12. Theſe things were in thoſe dayes ſignes of great ſorrow and hearty repentance. For duſt ſee on chap. 14 8. on the word, ground For aſhes, ſee on chap. 2.8.& 13. 12.

V. 7. *And it was ſo, that after the Lord had ſpoken theſe words unto Job, the Lord ſaid to Eliphaz the Temanite, my wrath is kindled againſt thee, and againſt thy two friends, for ye have not ſpoken of me the thing that is right, as my ſervant Job hath*] Here begins the ſecond part of the Chapter. Wherein is firſt Gods accuſation of Jobs three friends in this ver. 2.The way of reconciliation preſcribed by God, v.8. 3.Practiſed by them. v 9. Elihu is not here blamed, for he did not condemn Job for an hypocrite or wicked man, as they did; neither meddles with his former life, but only checked him for ſtanding too much upon his own innocency, & by reaſon of his pain caſting ſome aſperſions upon Gods dealing with him in his paſſion,& ſo made way for Gods ſpeech.Yet God commends not him neither, for he did not always make a right conſtruction of Jobs words. Now

God paſſeth ſentence on Jobs ſide, that (although he had ſpoken fooliſhly ſometimes in his paſsion, for which God had formerly reproved him) yet he was in the right for the ſubſtance of the diſputation, and his friends in the wrong; and therefore God was well pleaſed with him, but angry with them.

And it was ſo] It came ſo to paſſe.

that after the Lord had ſpoken theſe words unto Iob] It is likely that Iobs friends ſtaid to hear both Elihu's ſpeech, and Gods, and that preſently after God had done, and Iob had ſubmitted, he paſſeth this ſentence on them for Iobs greater comfort. For the Lord, ſee on chap. 38. 1. For ſpoken, ſee on ch. 13 22. For words, ſee on chap. 19. 28, on the word, matter. For Iob ſee on chap. 1. 1.

The Lord ſaid to Eliphaz the Temanite] God directs his ſpeech to him, as to the chief, who took upon him firſt to ſpeak to Iob, chap. 2. 11. & 4. 1. For the Lord, ſee on chap. 38. 1. For ſaid, ſee on chap. 16. 1. For Eliphaz the Temanite, ſee on chap. 2. 11.

my wrath is kindled againſt thee] I am very angry with thee. See on chap. 32. 2

and againſt thy two friends] Bildad and Zophar, chap. 2. 11. who were indeed Eliphaz his friends, rather than Iobs, for they joyned with him in condemning Iob. For friend, ſee on chap. 16. 29.

for ye have not ſpoken of me the thing that is right, as my ſervant Iob hath] Ye have not ſpoken ſo truly of my proceedings as he hath done; for ye have maintained, that my ſevere judgements lighted only upon ungodly men, which had been enough to make Iob deſpair, and did drive him to many paſsionate ſpeeches. But he recovered himſelf, and maintained ſtoutly againſt you, that I did ſometimes afflict mine own ſervants heavily to try their graces, as now I have done to him at Satans inſtigation. And therefore he ſhall now find comfort, for he hath done me right, and overcome Satan, and you, whom he hath uſed as inſtruments to diſcourage him For ſpoken, ſee on ch 13. 22. Of me, that is, concerning me, and my proceedings: So אל is uſed for, *of*, Gen 20. 2. Others read, *To me.* Ye would have me to judge between you and Job, and ſo have directed your ſpeeches to me, chap. 11. 5. I pronounce that ye have not maintained the truth in this controverſie. The word נכון for right ſignifies ſometimes eſtabliſhed, as ch. 21. 8. Sometimes ready at hand, as ch. 15. 23. Sometimes right, as here. Job is called Gods ſervant, a great honour, and it may be an hint to them, that they in their wrath had ſerved Satan againſt God and Job, Eph. 4. 27. For Job, ſee on chap. 1. 1. Some underſtand it thus. Job hath ſpoken unadviſedly of me, ye have ſpoken worſe; but he hath confeſſed his fault, ye have not done ſo. But it is not likely that God would object this unto him, for he had ſhewed Job his errours, but not them.

V. 8. *Therefore take unto you now ſeven bullocks, and ſeven rams, and go to my ſervant Iob, and offer up for your ſelves a burnt offering, and my ſervant Iob ſhall pray for you, for him will I accept, leſt I deal with you after your folly, in that ye have not ſpoken of me the thing which is right, like my ſervant Iob*] Now God in mercy ſhews unto them the way of reconciliation. Two things God requires of them. Firſt, that as they had greatly ſinned, ſo they ſhould provide a great ſacrifice. Secondly, that they ſhould bring it to Job, whom God makes the Prieſt to offer, and pray for them. The Lord withall intimates that he will then be reconciled to them, and threatens that if they do not ſo, he will puniſh them for their fooliſh carriage in diſparaging him in their former conference.

Therefore] becauſe ye have provoked me to anger by your ſins.

take unto you now ſeven bullocks, and ſeven rams] A great ſacrifice to put them in mind of the greatneſſe of their ſin. Some conceive that each of them was to offer ſo many, and that had been a very great ſacrifice. But that appears not in the Text. For take, ſee on ch. 15. 12. on the word, carry away. Seven bullocks. Seven was a number much uſed, both in ſacrifices and other things. ch. 2. 13. Numb. 23. 1. 1 Chron. 15. 26. Neither was there any greater ſacrifice ordinarily offered, nor ſo great enjoyned in the Law for the greateſt ſin, or perſon, whether ye look at the number, or greatneſſe of the cattell. It is likely alſo that they were rich, for God did accept of meaner ſacrifices from poorer men. And ſeven rams. *Rams* according to the tranſlation. Strength in the originall.

and go to my ſervant Iob] God was pleaſed to ſend them to Job. 1. Becauſe they had wronged him, and therefore muſt reconcile themſelves to him, before they offer a ſacrifice to God, Mat. 5. 24. So carefull is God of the credit of his ſervants, that he will not be reconciled where they are wronged, till they be righted. God would have them by this means to acknowledge Job for a good man, whom they had condemned for an hypocrite, and ſo intreat him to ſpeak for them, whom they had lately uſed ſo ſcornfully. So we read in the book of Martyrs, in Cranmer's life that King Hen. 8. would not be reconciled to Sir John Goſtwick for accuſing the Archbiſhop falſely, till he came to ſpeak for him. Thus God tries their modeſty and ſubmiſsion. 2. Becauſe God would have them to know that Job was reconciled to them as well as he For go, ſee on ch. 14, 20 on the word, paſſeth. For ſervant, ſee on verſe 7. For Job, ſee on chap. 1. 1.

and offer up for your ſelves a burnt offering] Let Job do it for you, do ye bring it to him, and he ſhall offer it to me for your good. For the Iſaraelites did not offer their own ſacrifices, but the Prieſt. Thus God honours Iob, makes him a Prieſt to offer ſacrifice for them, and three times in this verſe calls him his ſervant. For the words, ſee on chap. 1. 5. There was afterwards ſome difference between ſin-offerings and burnt-offerings, but very likely that was not known in Iobs time.

and my ſervant Iob ſhall pray for you] He ſhall not only offer up your ſacrifice, but he ſhall alſo by prayer obtain pardon of your ſins committed againſt me and him. See the like of Abraham, Gen. 20. 7. For ſervant ſee on v. 7. For Iob, on Chap. 1. 1.

for him will I accept] I am ſo offended at you, that I will neither receive offering nor prayer from you, but I will take both from him in your behalf, ſo much do I accept of his perſon and faithfull ſervice. The word tranſlated *for*, commonly ſignifies *but*, yet here the ſenſe requires the former, becauſe it gives a reaſon of what went before. So this word is rendred, Prov 23. 18. For *him will I accept* Heb. *his face will I accept.* See on chap. 32. 21. Though the phraſe be there uſed in a bad ſenſe, and here in a good. As alſo Gen. 19. 21.

leſt I deal with you after your folly] Or, *leſt I do that which may be a diſgrace unto you.* For deale, ſee on chap. 14 9. on the word, bring forth. Folly is put for the puniſhment of folly, as ſin oftentimes for the puniſhment of ſin, 1 King. 13. 34.

in that ye have not ſpoken of me the thing which is right, like my ſervant Job] See on v. 7. where all theſe words are which are repeated here, to ſhew that God was very angry with them.

V. 9. *So Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite went, and did according as the Lord commanded them: the Lord alſo accepted Job*] Here they are all three named, leſt any ſhould miſtake, and think Elihu to be one of them with whom God was angry. And as theſe three ſhewed their ready obedience in doing what was required, and Job his readineſſe to be reconciled, ſo God ſhewed his infinite mercy in forgiving ſo ſpeedily.

So Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite] See on chap. 2. 11.

went] See on chap. 14. 20. on the word, paſſeth.

and did] See on chap. 14. 9. on the word, bring forth.

according as the Lord commanded] v. 8. They brought their ſacrifices to Job, and intreated him to pray for them. For the Lord, ſee on chap. 38. 1. For commanded, ſee on chap. 13. 22. on the word, ſpeak.

The Lord alſo accepted Iob] See on v. 8. Heb. *the face of Job.*

V. 10, *And the Lord turned the captivity of Iob when he prayed for his friends: alſo the Lord gave Iob twice as much as he had before*] Here begins the laſt part of this Chapter, and book, the reſtauration of Job after all his miſery, which is ſet out 1. In generall, in this verſe. 2. In particular, to the end of the chapter. And that 1. In the acceſſe, and gifts of his friends, v. 11. 2. In wealth. v. 12. 3. In children, v. 13, 14, 15. 4 In long life, and numerous poſterity, v. 16. 5. In a comfortable death. v. 17. The intreaty that Job had made for his friends that dealt ſo hardly with him, God took in ſo good part, that he turned all his ſorrrowes wherewith Satan had as it were held him captive into joy, and gave him twice ſo much as he had taken from him,

And the Lord turned the captivity of Job] Some underſtand it of reſtoring thoſe riches to him which were taken from him before. But it is rather to be underſtood of taking away Satans commiſſion, who by Gods permiſſion held Job hitherto as a priſoner, and bound him with bands of poverty, and ſores, which now God frees him from; but whether immediately, or by degrees, is not recorded. Thus Job ſpeaks of himſelf as of a priſoner. chap. 13. 27, And David, Pſal. 69. 33. See the like phraſe, chap. 36. 8. For the Lord, ſee on chap. 38. 1. For turned, ſee on chap. 14. 13. on the word paſt. Captivity muſt be interpreted as before, for Job was never led away into captivity. For Job, ſee on chap. 1, 1,

when he prayed for his friends] Some underſtand this of the act of his prayer. While he was praying for them, God either by fire from heaven to devoure the ſacrifice, or by ſudden healing his ſores, or ſending all his friends to him in that inſtant, ſhewed that he liked ſo well of his charity, that he was fully reconciled both to him and his friends. Others read, *when he had prayed.* Intimating, that after the end of his prayer God did either preſently, or by degrees give him health and riches again. For prayed, ſee on v. 8. The Hebrew word for friends is ſingular, and may intimate, that Job prayed for each of them ſeverally. For the word, ſee on chap. 16. 20.

alſo the Lord gave Job twice as much as he had before] God not only reſtored, but doubled Jobs riches, as appears by comparing chap. 1. 3. with ver. 12 of this chap. Onely his children were not doubled, as is manifeſt by comparing ch. 1. 2. with v. 13. of this ch. And it appears that God intended the doubling of his wealth by the particulars mentioned v. 11, 12. And he gave him as many children as before; and twice ſo much wealth to enjoy while he lived, and leave his children when he died. Heb. *Added all that had been to Job unto the double.* For the Lord, ſee on chap. 38. 1. For Job, on chap. 1. 1.

V. 11 *Then came there unto him all his brethren, and all his ſiſters, and all they that had been of his acquaintance before, and did eat bread with him in his houſe, and they bemoaned him, and comforted him over all the evill that the Lord had brought upon him; and every man alſo gave him a piece of money, and every one an ear-ring of gold*] This verſe contains the beginning of the reſtauration of Jobs comfort, honour, and wealth, by the acceſſe and gifts of his friends.

Then] After God had accepted Job, and he had prayed for his friends. So this particle is uſed, Ch. 16. 1. Others read it, for, as giving a reaſon of his future proſperity from the gifts of his friends. So it is rendred Chap. 11 4. Others read, therefore. as making it an inference from what went before. Theſe friends came not at him in his miſery; but when God made him proſper again, then they would own him. So it is rendred, Chap. 35. 16.

came there unto him] To viſit him. It is likely that God changed their minds to come to Job for his comfort.

all his brethren, and all his ſiſters] All his kindred male and female. For brethren, ſee on chap. 19. 13.

and all they that had been of his acquaintance before] All his neighbours and friends that converſed familiarly with him before his afflictions, but then left him, as he complains bitterly, chap. 19. 13. &c. Heb. *all that knew him.*

and did eat bread with him] Feaſted with him. So this phraſe is uſed Gen. 31. 54. For eat, ſee on ch. 21. 25. For bread ſee on ch. 15. 23.

in his houſe] For Jobs houſe was not blown down; nor his goods within doors hurt. For houſe ſee on chap. 15. 28.

and they bemoaned him, and comforted him over all the evill] For all theſe words, ſee on chap 2. 11.

that the Lord had brought upon him] So Job acknowledges, chap 1. 21. Neither could Satan do any thing to him without commiſſion from God, chap 1 12. & 2. 6 For the Lord, ſee on chap. 38. 1.

every man alſo gave him a piece of money] This they did as a pledge of their renewed friendſhip, and toward the recovery of his loſſes Heb. *A man.* That is every man. For gave, ſee on ch. 14 4. on the word, bring. Some conceive they gave him each of them a lamb to ſtock him again. But it appears to be a piece of mony (peradventure with a lamb ſtamped on it) by the uſe of the ſame vvord, Gen. 33. 19. Joſh 24. 32. So Angels are called vvith us from the ſtamp of the coine. And that vvas a greater gift than a lamb, and more ſuitable to the golden ear-ring. So Steven interprets Moſes, Act. 7. 16.

and every one an ear-ring of gold] In vvay of congratulation of his recovery out of his malady. This gift is conceived to be a gold-ring with ſome jewels hanging on it worn in the ear, or noſe, or hanging down from the forehead.

V. 12. *So the Lord bleſſed the latter end of Job more than his beginning, for he had fourteen thouſand ſheep, and ſix thouſand camels, and a thouſand yoke of oxen, and a thouſand ſhee-aſſes*] God not onely gave plenty of cattell to Job, but twice ſo many as he had before. See on ver. 10. Thus Bildad proves a true prophet, chap. 8 7.

So the Lord] See on chap. 38. 1.

bleſſed] By making his cattell wonderfully to increaſe.

the latter end of Job more than his beginning] See on chap. 8. 7. And for Job, ſee on chap. 1. 1.

for] The words following prove the former to be true by a particular enumeration of his cattell. Thus this particle is tranſlated, chap. 11. 4.

he had fourteen thouſand ſheep, and ſix thouſand camels, and a thouſand yoke of oxen, and a thouſand ſhe-aſſes] For theſe words, ſee on verſe 10. and on chap. 1. 3.

V. 13. *He had alſo ſeven ſons, and three daughters*] Had Job had no children to have left this great eſtate unto, his comfort had been the leſſe, Gen. 15. 2. And children are a greater bleſsing than cattell. Therefore God gave Job many children after his reſtauration, to ſhew that he was fully reconciled to him, and to comfort him for the loſſe of his former children, It is not mentioned by what wife he had them but it is likely by the ſame, becauſe neither her death, nor any other wife of his is mentioned. For the words, ſee on ver 10. and on chap. 1. 2. There they are put before his eſtate, here after it, for no doubt God gave his riches before he could have ſo many children.

V. 14. *And he called the name of the firſt, Iemima, and the name of the ſecond, Kezia, and the name of the third, Kerenhappuch*] The names of Jobs daughters are ſet down in this verſe, their beauty, and inheritance in the next. Their names are ſet down 1. To ſhew the truth of the hiſtory. 2. To take occaſion to commend their beauty. 3. Becauſe their names are loſt in marriage, whereas the names of ſons remain. Hence the male זכל hath his name from remembrance in the original. The females נשים from forgetfulneſſe. Theſe names impoſed by Job, may have relation to the beauty of his daughters; which being one of the excellencies of nature, and ſome part of Gods image, and a thing much looked upon in women, and accounted the portion of maids, he thought fit to ſet out their names. The firſt had her name from the day to ſhew the brightneſſe of her beauty. The ſecond from a moſt precions and ſweet ſmelling ſpice, to ſhew, what great account would be made of her comelineſſe. The third from the horn, wherein proud perſons uſed to put their colouring ſtuffe to make them beautiful, intimating that ſhe was more beautiful by nature, than they by all their art. Theſe names alſo may have relation to Jobs former miſery, and preſent delivery to nouriſh thankfulneſſe in him. The name of the firſt may be oppoſed to his former darkneſſe, or trouble (now taken away) of which he complains chap. 19. 8. The ſecond oppoſed to his former corruption, and ſtench of his wounds (now healed) of which he complains ch. 7. 5. The third oppoſed to his former weeping and flurried countenance (now made clean and fair) of which he complains, ch 16 16. Thus Godly men uſed to put themſelves in mind of their miſeries, and Gods mercies by the names of their children. So did Lamech, Gen. 5. 29. And Joſeph. Gen. 41. 51, 52.

And he] Job gave the names. This was done ſometimes by the father, as Gen. 5. 5. 29. Sometimes by the mother, as Gen. 29, 32, 33. & 1 Sam. 1. 20.

called the name] Impoſed that name upon her. For called ſee on chap. 14. 15.

of the firſt] Heb. *Of the one*]. For the firſt is the one, and onely one till there come a ſecond.

Iemima] See before in this verſe for the ſignification of it.

and the name of the ſecond Keziah] See alſo before.

and the name of the third Keren happuch] The horn of beauty.. See before. The word horn ſets out abundance or excellency. See on ch. 16. 15. The other word is tranſlated ſometimes painting, and ſometimes gliſtering, and fair colours. See 2 King. 9. 30. Jer. 4. 30. & 1 Chron: 29 2. Iſa 54 11. All theſe places point at rare beauty.

V. 15. *And in all the land there were no women found ſo fair as the daughters of Iob: & their father gave them inheritance among their brethren*] Here is an expoſition of what went before, Thoſe names were not given to Jobs daughters without a cauſe, becauſe there were none in all the country to be compared with them in beauty, and comelineſſe. Here is alſo an addition of an unuſuall favour, and a great token of their fathers love, that he equalled them to his ſons in portions.

and in all the land] Not in all the Earth, but in all that Country, where they dwelt. chap. 1. 1 For the word ſee on chap, 15. 19. on the word Earth.

were no women found] The verb is ſingular joyned with a noun plurall, to ſhew, that not one woman was ſo beautiful, as any one of Iobs daughters in all that country. For women ſee on verſe 14. Broughton reads. *No woman-kind.* Found for Being, ſee Mal. 2. 6. 2 Chron. 19. 3. For Finding ſee on chap. 17. 10.

ſo fair] So beautiful and comely.

as the daughters] See on chap. 1. 2.

of Iob] See on chap 1. 1.

and their father] See on chap. 15. 10. Job is here intended, though not named.

Gave them inheritance among their brethren] This was a great favour, and unuſuall, arguing much love in Job, and done to that end that he might the better prefer them in marriage, or, as others think, to keep them from marrying Idolaters, having a ſufficient meanes to live plentifully of themſelves. The verb *found* is maſculine: ſo are the affixes in the originall, for Job counted them as his ſons in the diviſion of his eſtate. The like is obſerved in Gods building houſes for the Egyptian midwives. Exod. 1. 21. For gave ſee on chap. 14. 4. on the word bring.

among their brethren] Heb. *In the midſt of their brethren*. This not only ſets out the place but alſo an equall portion. For Brethren ſee on chap. 19 13.

V. 16. *After this lived Iob an hundred and forty years, and ſaw his ſons, and his ſons ſons, even four generations*] The length of Jobs life which alſo was a bleſſing that he might the longer enjoy the comfort of his goods and children is ſet out in this v. both in the number of his yeares of proſperity after his miſery, and in ſeeing a great poſterity. The Jews conceived that he lived twice ſo long after his troubles as before, & ſo ſhould be aged 70 years, when his troubles began, becauſe God doubled what he had before. A weak argument: for why ſhould his years be doubled more than his children? It is likely he was in the ſtrength of his years, for he had had 10. children? And the trial was the greater; that thoſe years, which brought comfort to others, ſhould bring ſo much trouble upon him. That God might heap all manner of bleſsings upon his victorious champion, he lived after this conflict, and triall an hundred, and forty years, and that in continual health, and proſperity, in ſo much, that he ſaw his cdildrens children unto a fourth generation.

and after this] So it is in the original. Some conceive that Jobs whole life is ſet down here: but that is againſt the letter of the text, which mentions only the time of his life after his reſtauration, to ſhew Gods great mercy, who gave him ſo long time of comfort afterwards. But how long Job lived in all is uncertain, becauſe the ſcripture mentions not his age, when his troubles began.

lived Iob] He continued here in this world.

an hundred and forty years] A large time of proſperity after his miſery. For Job ſee on chap. 1. 1.

and ſaw] This was a great delight to him in his old age. For the word ſee on chap. 19 27. on, Behold.

his ſons, and his ſons ſons] He had a ſucceſsion of young ones coming out of himſelf to take pleaſure in all that long time of his life. For Sonnes ſee on chap. 14 21.

even four generations] Something more, than Joſeph ſaw, for he lived to ſee but the third generation. Gen. 5. 23.

V. 17. *So Iob died being old, and full of dayes*] An happy concluſion of a godly life. So thus it is tranſlated ver. 12.

Iob] See on chap. 1. 1.

died] See on chap, 3. 11.

being old] See on chap. 12. 20. on the word, Aged.

and full of days] Heb. *Satisfied with days.* He lived to a very old age, till he was weary of the world, and willing to go to heaven See the like of Abraham Gen. 25. 8. whom Job very likely did equal in age, if not exceed. And it is likely, that he lived about Iſaac's length of years, of whom as much is ſaid, Gen. 26. 35. 22. Herein Eliphaz was a true prophet, ch. 5. 26. For Ful ſee on ch. 14 1. See there alſo for days.

A PRE-

A PREFACE

CONCERNING

The Argument, Uſe, and Diviſion, of the Book of PSALMES.

THis Book, (*ſo cited by Chriſt himſelf,* Luke 20. 42. *and by Peter,* Acts 1. 20. *which as it confirmes the antiquity of this inſcription ſo to prevent ſcrupulouſneſſe in titles and quotations,* Luke 24. 44. *We find it,* in the Pſalms, *barely ; not,* the book of Pſalms, *as before :*) *hath of ancient times, both by Jews and Chriſtians, been ſubdivided into five Books ; The firſt ; ending at the* 41. *Pſalm : the ſecond at the* 72. *The third, at the* 89. *The fourth, at the* 106. *The fifth comprehending the reſt unto the end. The reaſon of this ſubdiviſion is by moſt given, the concluding words in thoſe laſt Pſalmes :* amen, amen, *in the three firſt books : a ſingle* amen *in the fourth : and an* hallelujah *at the laſt. Other reaſons are given too, but not any very probable or ſatisfactory. See more upon Pſalm* 41. 72. *laſt words. However, this diviſion being ancient, ſhould not be unknown to them that read ancient bookes. Other diviſions according to the order of reading or ſinging, called* (καθισματ) cathiſmata, *&c. which according to different Churches and Rites, have been various, we here omit. Of the diviſion of the Book into* 150. *Pſalms, ſee upon Pſalm firſt.*

The Book of Pſalms *: according to the Original, properly,* of praiſes *: ſo ſtyled from the greater part, which contain the praiſes of God, in ſeveral reſpects, and upon ſeveral occaſions. Penitential Pſalms alſo, which contain confeſſions of ſins, may truly, according to the Scripture phraſe, be called* praiſes, *becauſe when we freely and ingenuouſly confeſſe our ſins, we are ſaid* to glorifie God, Ioſh. 7. 19. Apoc. 16. 9. *&c.* The book of prayers, *Pſal.* 72. *laſt verſe : See there: and a little after (here) of the uſe of theſe Pſalms.* Pſalms *that contain praiſes, are properly called* Hymnes. *And again,* Pſalms *are ſuch hymnes properly, as are fitted for ſome muſical inſtrument. However, in common uſe, what Pſalms are found in other books of Scripture beſides this, we commonly call* hymnes, *and ſo diſtinguiſh them from thoſe herein comprehended.*

The Author of this book (the immediate and ſecondary we mean, beſides the original and general of all true Scripture, the Holy Ghoſt : See of the Pſalms particularly, Mar. 12. 36. Act. 1. 16. & 4. 25.) *though named in ſome other places of Scripture,* Dauid ; *as* Luke 20. 42. *and elſewhere ; is not here in the title of the book expreſſed. The truth is, they are not all Davids Pſalms, ſome having been made before, and ſome long after him ; as ſhall be ſhewed in due place. Neither is that to be truſted to, as a general rule, that thoſe onely are Davids, that bear his name in the title or beginning, ſince (beſides other reaſons) we find ſome in other places of Scripture directly aſcribed to David, which have not his name prefixed ; as* Pſal. 2. Act. 4. 25. *However, to make good this title and inſcription, it is enough that the greater part were made by David, and others by him (as is generally believed) collected into one, and appointed or fitted for publick uſe.*

Of the excellency of this book, by a divine hand, nay by the immediate hand of God himſelf, as we may ſay, ſo wonderfully contrived and fitted for all mens occaſions, whether in adverſity, or proſperity of what degree or condition ſoever they be (a thing ſo known, and acknowledged by all, that have made any trial) we ſhall not need to ſpeak : But never was greater injury done to any book of Scripture, than hath been done to this, by one Bonaventure, *who ſubſtituting the word* Mary, *or* Lady, *inſtead of* Lord, *or* God, *in moſt places, with ſome other alterations, (in ſome more, in ſome leſſe) hath made them all appliable, or rather hath actually applied and transferred them to the* Virgin Mary. *As for example, he makes the firſt Pſalm to begin,* Bleſſed is the man that loves your name, ô Virgin Mary ; your grace ſhall comfort him. *The ſeventh,* O glorious Lady, I have put my truſt in you : I beſeech you deliver my ſoul from the hands of mine enemies. Caſſander, *a moderate Papiſt, ſpeakes of it with much indignation ;* Quid, quod totum Pſalterium ſublato ubique Domini nomine, in nomen Dominæ commutatum legitur? *Nevertheleſſe the book is in credit among the vulgar ; and that it might be of more vulgar uſe, is tranſlated into vulgar tongues. What hath been here cited, is taken out of the French tranſlation, printed at Paris,* 1607. *The Original Latin is extant in* Kemnitius *his* Examen.

The uſe of the Pſalms (common and practical) is twofold : Either for a daily exercerſe of devotion, and divine worſhip whether private or publick ; (therefore alſo called Prayers, *as before noted :) or for particular occaſions and occurrences, whether private or publick, according to the ſubject and argument of every Pſalm.*

For the firſt ; that the Pſalms (not to ſpeak of holy ſongs and hymnes, long before David *uſed upon extraordinary occaſions, as we find recorded in the Scriptures ;) as they were partly compoſed, and partly collected and put together by* David *to that end ; ſo were ever ſince* Davids *time uſed as part of Gods publick ſervice among the Iewes, is not queſtioned by any. And that this uſe of them did continue among Chriſtians ſince the firſt Plantation of Chriſtianity in the world, may appear by the moſt ancient records and monuments of thoſe times, that remain unto this day. As for private devotion, though we will not condemn the uſe of other late books and helps, knowing what variety there is of ſpiritual, as well as ſenſual palats and appetites : yet we muſt be allowed, both for profit and delight, to give the preeminency to this Divine Book far above and beyond whatſoever, that hath been ſince, or ſhall ever be invented and diviſed by human wit. And as we give the preeminence to the Pſalms ; ſo after the Pſalms to thoſe Books of private Devotions, above all others, that are grounded upon the Pſalms eſpecially, and go along with them, or take them along ; as I have ſeen ſome. Now for this uſe, whether publick or private, the reading of the Pſalms in order, as commonly digeſted, by certain portions, as 'tis moſt ordinary ; ſo, except there be extraordinary occaſion, it is moſt profitable.*

The ſecond uſe, we ſaid, was upon eſpecial occaſions and occurrences, ſuch as this life doth afford many, both publick and private, according to the particular ſubject and argument of every Pſalm. Now becauſe ſuch occaſions, as we ſaid but now, are very frequent, and that all men are not ſo well verſed in the Pſalms ; or, though well verſed, have not that judgement, as to diſcern of themſelves what Pſalm is fit and proper for every particular occaſion, wherein neverthleſſe the chief uſe of the Pſalms doth mainly conſiſt : many diviſions have been by divers, both ancient and late, and divers Tables ſet out to that purpoſe, repreſenting the Pſalms digeſted according to their ſeveral ſubjects and arguments. The moſt ancient Table now extant in that kind is that of Athanaſius, *an ancient Greek Father ; and though divers have been ſet out by others ſince him, yet I know not any that have been more copious and accurate in that kind than he, as may appear to them that ſhall peruſe him. But of all thoſe Tables in general, it muſt be conſidered ; Firſt, that difference of tranſlations, as it muſt needs breed diverſity of Expoſitions, ſo ſome diverſity of applications too, to particular occaſions. Neither is this diverſity obſervable in ancient tranſlations onely, compared with modern ; but even in, and among later tranſlations alſo. So, for example, in ſome Tables of that kind, that have been ſet out by ſome learned men, we are ſent to the* 41. *Pſalm, to learn that we ſhould not judge raſhly and uncharitably of the juſt and righteous, when he falleth into troubles and adverſities. There indeed, ac-*

cording to the tranſlation and expoſition which we embrace in theſe Notes, we ſhall find a notable leſſon to that purpoſe, as may be ſeen there: but according to ſome other both tranſlations and and expoſitions (Bleſſed is he that conſidereth the poor, *&c.* *which ſeems to import relief and ſuccour onely:*) *little or nothing to that purpoſe. Secondly, it muſt be conſidered, that the Argument of many Pſalms, is mixt and various, ſo that the ſame Pſalm may be reduced to ſeveral titles, according to its ſeveral parts, as* Petitory, Deprecatory, Imprecatory, Euchariſtical, *& the like: So that it is no wonder if all Tables do not agree in their indications. For theſe reaſons, and becauſe that according to variety of tempers, phantaſies, and capacities, ſome men are more taken with ſome, than others, it were better for every man that is able, with diligent reading and digeſting of the ſaid Pſalms, there being ſtore to fit all, to make ſuch a Table for his own particular uſe, to which he may have recourſe upon occaſion, and not be deceived of his expectation, as haply he may ſometimes, if he truſt to common Tables. However, for the help and direction of them that are not ſo able of themſelves, we have here ſet down ſome few generals of moſt common uſe, to which divers Pſalms may be referred. They that deſire a larger direction may have recourſe to* Athanaſius, *in his Epiſtle* ad Marcellinũ, περὶ τῆς Ἑρμηνείας, *&c. where they ſhall find a double Table, very copious & accurate both, and both tending to one effect. The firſt begins,* Οἱ μὲν ἐν διηγήμασι λεγόμενοι, *&c. The ſecond,* Αὐτοῖνυν μακαρίοις τινα δίκας, *&c. The ſame have been tranſlated not into Latin only, & often ſo printed but in engliſh alſo, if I be not miſtaken.*

As for imprecatory Pſalms, which are many, how to be read, and applyed, ſee upon Pſal. 35. 4. Let them be confounded, *&c. and upon Pſal.* 143. 3. For the enemy hath perſecuted my ſoul, *&c.*

The ſeven, ſo commonly called penitential Pſalms: The 6. O Lord rebuke me not, *&c.* 32. Bleſſed is he, *&c.* 38. O Lord rebuke me not, *&c.* 51. Have mercy upon me O God, *&c.* 102. Hear my prayer O Lord, *&c.* 130. Out of the depths, *&c.* 143. Hear my prayer, O Lord, *&c.*

To theſe, may be added, for remiſſion of ſins, increaſe of Grace, and deliverance from ſickneſſe, and other preſſing calamities; the 25. Unto thee, O Lord, *&c.* 39. I ſaid I will take heed, *&c.* 88. O Lord God of my ſalvation, *&c.* 90. Lord thou haſt been our dwelling place, *&c. and divers others; as particularly, the* 22. My God, my God, *&c. though principally intended of Chriſt.*

For the Church, in extremity of miſery and deſolation: the 44. We have heard with our eares, *&c.* 74. O God, why haſt thou caſt us off, *&c.* 79. O God the Heathen, *&c.* 80. Give ear, O ſhepherd of Iſrael, *&c.* 83. Keep not thou ſilence, *&c.* 89. I will ſing of the mercies of the Lord, *&c.* 102. Hear my prayer, O Lord, *&c.* 137. By the Rivers of Babylon, *&c.*

Of zeal for Gods houſe, and publick aſſemblies, &c, the 26. Iudge, me O Lord, *&c.* 27. The Lord is my light, *&c.* 42. As the Hart panteth, *&c.* 43. Iudge me, O God, *&c.* 65. Praiſe waiteth, *&c.* 84. How amiable, *&c. to which ſome of the former, Of the Church, &c. as* 102. Hear my prayer, O Lord, *&c. may be added.*

For the ſuprem, the 20. The Lord hear thee, *&c.* 21. The King ſhall joy, *&c.* 91. Hear my cry, O God, *&c.* 63. O God, thou art my God, *&c. and in time of great diſtreſs and adverſity.* 89. I will ſing of the mercies of the Lord, *&c.*

To praiſe God for his goodneſſe, and his wonderful works in general, with reference to man in moſt particulars: the 8. O Lord our God, &c. 19. The Heavens declare, &c. 29. Give unto the Lord, &c. 65. Praiſe waiteth for thee, &c. 104. Bleſſe the Lord, O my ſoul, &c. 107. O give thanks unto the Lord, &c. 111. Praiſe ye the Lord, &c. 136. O give thanks unto the Lord, &c. 139. O Lord thou haſt ſearched me, &c. 145. I will extoll thee my God, &c. 146. Praiſe ye the Lord, &c. 147. Praiſe ye the Lord, for it is good, &c.

Concerning Chriſt, theſe eſpecially; the 2. Why do the Heathen rage, &c. 22. My God, my God, &c. 40. I waited patiently, &c. 45. My heart is inditing, &c. 72. Give the King thy judgements, &c. 110. The Lord ſaid unto my Lord, &c.

To praiſe God for deliverances; as from ſickneſſe, or any outward evil and calamity; as alſo for remiſſion of ſins, and ſpiritual afflictions; the 30. I will extoll thee, O Lord, &c. 31. In thee O Lord, do I put my truſt, &c. 32. Bleſſed is he whoſe tranſgreſſion, &c. 34. I will bleſſe the Lord at all times, &c. 103. Bleſs the Lord, O my ſoul, &c. 116. I love the Lord, &c. 118. O give thanks unto the Lord, *&c.*

Againſt offence, becauſe of the proſperity of the wicked, the 37. Fret not thy ſelf, *&c.* 49. Hear this all ye people, (*where ſee the Annotations*) *&c.* 73. Truly God is good to Iſrael, *&c.* 92. It is a good thing, *&c.*

For more particular applications, we muſt refer the Reader to the Annotations themſelves, where the argument of ſeveral Pſalms, where any doubt or obſcurity did appear, is ſhewed.

PSAL. I.

P*Salm firſt*] That this diſtribution or diviſion of Pſalms into firſt, ſecond, &c. is ancient, nay authentick, may appear by Act. 13. 33. *as it is alſo written in the ſecond Pſalm*: though ſome queſtion be made by the moſt learned (whereof ſee in Beza upon the place) of the right reading of that place. However, that the whole Book is, and hath been of old divided into 150. Pſalms, the learned, both Jewes and others, do agree; but of the diviſion of every particular Pſalm, to make up this number, there is not like agreement. The firſt and ſecond Pſalms are by moſt Ancients reckoned but for one, to wit, the firſt: who alſo in that place of the Act, 13. 33. had it in their copies, *in the firſt*; not as it is now, *in the ſecond Pſalm.* Some of the learned Rabbins alſo would have it ſo, and give ſome reaſons why theſe two (as we reckon them) ſhould be but one pſalm. Again, the ninth pſalm with us, in the Greek and vulgar Latine make two, the ninth and the tenth: So that from that place, to pſalm 147. (where we agree againe) their account exceeds ours conſtantly by one. Other differences there be in ſome other pſalms of leſſe moment. As therefore we hold it ſafeſt and ſureſt to follow our ordinary diviſion; ſo we need not preſſe it upon others too rigidly, or to build upon it as canonical, ſince ſo much can be ſaid on the other ſide. See more upon pſalm 96. at the beginning.

This *firſt* pſalm, according to our diviſion, is by divers of the Ancients rather taken as a Preface or Introduction to the whole Book, than as one barely; to wit, the firſt of the number: by which (whether pſalm, or Preface) the happineſſe of man, what it is, and wherein it conſiſteth, is declared. Indeed it hath alwayes been accounted the part of a prudent wiſe man, before he betake himſelf to any ſerious work, to conſider firſt of the general end, and what reference it hath unto it, that accordingly he may beſtow his pains more or leſs, as he ſees it more neerly and immediatly, or otherwiſe, to tend unto the end. Now the main and general end of all men, is happineſſe, or *bleſſedneſſe*. And therefore the wiſeſt and moſt renowned of all ancient Philoſophers, his two beſt pieces, (both for uſe and accurateneſs) his *Ethicks* and his *Politicks*, he begins with this very conſideration of the end, laying this for a foundation, That all men deſire to be happy. Now that is it that we are here taught by this firſt pſalme, what is true (though not according to ordinary judgements perchance) and real happineſſe, and what is not: a way to this happineſs being alſo ſhewed and propoſed to them that ſhall make a right uſe of this Book. See more upon pſal. 10 v. 4. *will not ſeek after God.*

Verſ. 1. B*Leſſed*] The Original is plural; which neverthleſs, according to the propriety of the word, may be joyned (& ſo rendred) with either plural or ſingular. But whether a ſubſtantive, or adjective, is controverted. Moſt take it for a ſubſtantive, as if it were *bleſſedneſſes*: whereupon ſome infer the *multiplicity*; Others, the *perfection* of that happineſs here intended. But this being the common uſe of the word, there can be no great ſolidity in this conceit.

the man] האיש Some obſerve the emphaſis of the article, as ſet of purpoſe, in oppoſition to common human judgement; as if he ſaid, *Bleſſed* is, not whom the world doth ordinarily bleſſe, and count happy; but truly bleſſed he, &c. The word may alſo (as often) be rendred, *quilibet*, whoever; *Bleſſed is he, whatever he be,* (whatever others think and judge) *who*, &c.

walketh not in the counſel, &c.] Moſt obſerve a gradation in theſe ſeveral words; 1. *To walk, to ſtand, to ſit*: 2. *Counſel, way, ſeat*: 3. *Ungodly, ſinners, ſcornful.* The beginning of godlineſſe, ſay they, is to company with the ungodly, to keep correſpondency, and to communicate counſels with [illegible] cannot be, but their example will infect in ſome meaſure, and caſt us into ſome inconveniences, though againſt our wills and purpoſes. But to *ſtand*, argues ſome purpoſe and reſolution: as, to *ſet*, the extremity of wickedneſſe, when we make a practice of it without any remorſe, or reluctancy. So, *counſel*, we may take of intention; *way*, of action; but *ſeat*, of profeſſion; wherein is the height of wickedneſs, when that we have done wickedly, we dare boaſt of; and are ready, yea deſirous (as maſters of *the chair*) to teach others. So far the moſt, and moſt ſober; as *Calvin*, and ſome others: but at the third and laſt gradation ſome ſtick, becauſe they find no gradation in רשעים (here tranſlated, *ungodly*:] and חטאים (*ſinners*;) though they acknowledge themſelves well ſatisfied about the laſt word, לצים (*ſcorners*) that by it, profeſt Atheiſts, that make a mock of godlineſſe, and deride the Scriptures, (the very worſt of ſinners) are underſtood. But ſince all the reſt agree ſo well, a probable gradation between theſe two words alſo that are ſtuck at, may without much difficulty be found and ſhewed, as it is here by ſome others. Somewhat to this purpoſe, ſee upon Prov. 12. 12. *The wicked deſireth the net of evil men*, &c. And theſe gradations admit of ſeveral interpretations, as may be ſeen in variety of Interpreters: the moſt literal and probable, have been ſet down. Neverthcleſſe, if any like better of their opinion, who think all theſe words promiſcuouſly to be heaped and put together, the more emphatically and fully to expreſſe the care and duty of a godly man, in avoiding the company, as much as he can; but eſpecially, the example of wicked and profane men; all wickedneſs, for the moſt part, proceeding from bad examples, and imitation: this, alſo without any alteration of the main ſcope, may be allowed. See more upon v. 4. *The ungodly are not ſo*; and Pſal. 95.6. *Let us worſhip.* And of the danger of evil company in general, upon Pſal. 26 4. *I have not ſet*, &c.

V. 2. *in the law of the Lord*] To the wicked and ungodly, he doth oppoſe, not the godly and religious ſimply; but thoſe, whoſe godlineſſe is grounded upon the *law*, or Word of God. Many are very religious (or rather ſuperſtitious) in their own way, or led by others whom they have addicted themſelves unto: but thoſe onely truely religious, whoſe religion is well grounded. See 2 Tim. 3. 15, 16, 17.

meditate day and night] Many do receive the Word of God in general, but take no thought or care to underſtand it. (*they have a zeal of God, but not according to knowledge*, Rom. 10. 2.) Others, receive it with joy, but their joy continueth not: as in the parable of the ſeed, Mat. 13. To *meditate* here, is to take care that we may underſtand: *day and night*, importeth conſtancy and perſeverance. By *meditating* alſo may be underſtood an endeavour to digeſt; that is, to reduce into practice; without which bare knowledge profiteth not. Now, this deſcription of bleſſedneſſe in theſe two verſes, how it doth agree with that, Pſal. 32. 1, 2. and St. Pauls inference or obſervation upon it, Rom. 4. 6, 7, 8. ſee more upon that Pſalm.

V. 3. *And he ſhall be like a tree*] The happineſſe and proſperity of the godly is here ſet forth by a ſimilitude: which although according to the meaſure of knowledge in thoſe dayes, and the promiſes of the Law, (ſubject nevertheleſſe to many limitations, as we ſhall have occaſion to ſhew afterwards,) may admit of a literal interpretation alſo; that is, may be underſtood of temporal proſperity, according to that of the Apoſtle, *That godlineſſe is profitable unto all things, having the promiſes both of this life and of that which is to come*, 1 Tim. 4. 8. Yet is not this the happineſſe or proſperity principally here intended; but that which is permanent and eternal. To which alſo, not reaſon only, but the very words, if well pondered and examined, do lead us. For what is the greateſt proſperity that this world doth afford, or the longeſt life of man, or what account to be made of it, but, according to the Scripture, as of *graſſe, and the flower of the field*, Eſa. 40 6. *which in the morning flouriſheth and groweth up; in the evening is cut down and withereth*, Pſal. 90. 6. See alſo Pſal. 103. 15, 16. And what account David himſelf made of it, appeareth Pſal. 39. 5, 6. & Pſal. 62. 9. which even they, who becauſe they had no certain knowledge of any better after this, had moſt reaſon to make the moſt of this preſent world, and the goods of it, have freely acknowledged and expreſſed in many pithy ſentences and ſpeeches, comparing all human felicity to a ſhadow, to a dream, to a bubble, &c. So noted and incurrent into the eyes of all wiſe men hath this truth ever been. This ſenſe therefore, as principally intended, and moſt proper to the place, we ſhall henceforth inſiſt upon, in the following words.

a tree] See Jer. 17. 8. & Ezek. 47 12. where it is apparent, that the *fruit* and *waters* ſpoken of, cannot be underſtood of others, but ſpiritual and celeſtial. Some very learned Interpreters would have the tree here ſpoken of, particularly to be the palm tree, named Pſal. 92. 12. *The righteous ſhall flouriſh like a palm tree*; becauſe divers things are written of the palm tree, which ſeem to agree well to this deſcription; as that it is alwayes green, beareth alwayes, &c. So they gather from Pliny. But I doubt they will ſcarce make that good; that it growes and thriveth beſt by rivers. The Author of the Geoponicks (as I remember) ſaith it groweth in none but dry ſalt grounds: I know not how truly Pliny ſaith in light and ſandy, which muſt often be watered. But whereas they quote Pliny for the perpetuity of the fruit he ſpeakes it not of the tree, but of the *frutex*, which he diſtinguiſhes from the tree; *non in arborem ſed in fruticem*; the manner of growing whereof is alſo different from the growing of the tree. It is not neceſſary therefore that we ſhould underſtand it of any certain tree really extant in the world, no more than in the paſſage of Ezekiel, before quoted. Such a tree may be conceived, and from things meerly conceiveable, ſimilitudes are often taken.

planted] Not growing of it ſelf. *Every plant which my Heavenly father hath not planted, ſhall be rooted up*, Mat. 15. 13.

rivers of water] Thoſe waters that iſſue out of the Sanctuary, Ezek. 47. 12. of which Chriſt ſpeaketh, Joh. 4. 14. *the water that I ſhall give him, ſhall be in him a well of water, ſpringing into everlaſting life.*

his fruit in due ſeaſon] *Every branch in me that beareth not fruit he taketh away*, Joh. 15. 2.

ſhall proſper] *All things work together for good to them that love God*, Rom. 28. and *in all theſe*, (tribulations, diſtreſſe, perſecution, &c.) *we are more than conquerours*, ver. 37.

V. 4. *The ungodly are not ſo*] Here by the word *ungodly*, muſt be underſtood the *ſinners* and *ſcorners* alſo, mentioned in the firſt verſe: whence ſome would infer, that there alſo by thoſe three different words, the ſame muſt be underſtood, becauſe all are comprehended here under one. But that is not neceſſary: for it is ordinary enough, as to other Authors, ſo to the Scriptures, to uſe one and the ſame word, (ſometimes in one and the ſame verſe,) in different ſenſes. So, the Hebrew word לחם Pſal. 104. 14. is taken, and ſo tranſlated, for *food*; a general word: and in the very next verſe, tranſlated *bread*, as bread is taken in its proper ſenſe. So the word νόμος, *Law*, Rom. 8. 1, 2. &c. is taken in different ſenſes: ſometimes more generally, and ſometimes more particularly. However, I am not againſt it, (as was ſaid there,) that the ſame men by thoſe three ſeveral words in the firſt verſe, (if any like it better ſo) ſhould be underſtood. See alſo upon Pſal. 26. 4. *I have not ſate with vaine perſons.*

like the chaff] They have no hope after this life, which for the tranſitorineſſe and unſtability of it, may well be reſembled unto chaff, (as unto a *ſhadow*, Eccl. 8. 13. *a hand breadth*, and *nothing*, Pſal. 39. 15) which is driven by the wind. *The world paſſeth away, and the luſt thereof; but he that doeth the will of God abideth for ever*, 1 Joh. 2. 17. *The wicked is driven away in his wickedneſſe; but the righteous hath hope in his death*, Prov. 14. 32.

V. 5. *not ſtand*] They ſhall not be acquitted: ſentence ſhall be pronounced againſt them. *Watch ye therefore, and pray alwayes, that ye may be counted worthy to eſcape all thoſe things that ſhall come to paſſe, and to ſtand before the Son of man*, Luke 21. 36. See alſo, Epheſ. 6. 13.

in judgement] *For God ſhall bring every work into judgement, with every ſecret thing*, Eccl. 12. laſt words.

ſinners in the congeregation of the right] *There ſhall be weeping and gnaſhing of teeth, when ye ſhall ſee Abraham and Iſaac, and Jacob, and all the Prophets in the Kingdom of God, and you your ſelves thruſt out*, Luke 13. 28.

V. 6 *knoweth the way of the righteous*] *Preſerveth the way of his Saints*, Prov. 2. 8. *He knoweth the way that I take; when he hath tried me, I ſhall come forth as gold*, Job 23. 10.

the way of the ungodly ſhall periſh] *There is a way which ſeemeth right unto a man; but the end thereof are the wayes of death*, Prov. 14 12. and, *when thou awakeſt*, (ſee there) *thou ſhalt deſpiſe their image*, Pſal. 73. 20.

PSAL. II.

Verſe 1. WHy do the Heathen] Throughout the Pſalm, David is ſet out as a type of Chriſt. Whatſoever is here ſpoken of David, though it was fulfilled in him more immediately, yet by the principal aim and inſtitution of the Holy Ghoſt, it belongs to Chriſt (as ſhall appear) more eſſentially and properly. The Apoſtles therefore apply theſe words to Chriſt immediately, Act. 4, 25, 26. As alſo verſe 7. of this Pſalm: ſee there.

rage] Or, *tumultuouſly aſſemble.*

imagin] Heb. *meditate.*

a vain thing] That is not grounded on reaſon, or can produce any good effect.

V. 2. *The Kings of the earth*] It was propheſied of Chriſts Kingdom by Eſay 49. 33. *And Kings ſhall be thy nurſing fathers, and their Queens thy nurſing mothers: they ſhall bow down to thee with their face towards the earth, and licke up the duſt of thy feet, and thou ſhalt know that I am the Lord.* This was fulfilled in the miraculous converſion of ſo many Gentile Kings and Emperours to the Chriſtian faith, whereof we read in Eccleſiaſtical Hiſtory. However, this hapned not preſently but after many bloody perſecutions; many plots and projects contrived with all poſſible human ſubtilty, for the deſtruction of Chriſtians. As for David the type, what oppoſitions and difficulties he met with, both before and ſince he was come to his Crown, the Hiſtory of Samuel doth ſhew. But nothing there that can make the application of theſe words ſo proper to him, as to Chriſt.

V. 3. *Let us break their bands aſunder*] By *bands* and *cords*, total ſubjection and ſtrict obedience, ſuch as theirs muſt be that are truly converted unto Chriſt, muſt be underſtood. Much like unto this is that expreſſion, Ezek. 38. 4. *I will put hooks into thy chawes.* Many Kings and Kingdoms, ſince their firſt converſion and ſubmiſſion to the Goſpel of Chriſt, have ſince apoſtatized, and ſhaken off the yoke; and more (according to the predictions of Chriſt and his Apoſtles) may yet: but ſhall (all Kingdoms and Nations) in due time return to their obedience, notwithſtanding all oppoſition, and ſmall appearance of it to humane judgements.

V. 4. *that ſitteth in the heavens*] God, emphatically, in oppoſition to *Kings of the earth*, before, verſe 2.

ſhall laugh] Prov. 1. 16. Pſal. 37. 13. & 59 8.

V. 5. *Then ſhall he ſpeak unto them in his wrath*] Gods plagues will declare, that in reſiſting David and Chriſt, men fought againſt God.

in his wrath] See upon Pſal. 90. 11. *Even according to thy fear, ſo is thy wrath.*

vex] Or, *trouble.*

V. 6. *Yet have I ſet my King*] Or, *Even I.* It is in vaine for you to ſeek to pull him down, whom I have ſet up.

ſet] Heb. *anointed.*

upon my holly hill of Zion] Heb. *upon Zion, the hill of my holineſs,* Pſal. 15. 1.

my holly hill of Zion] Spoken of with ſo much reſpect and love, by God himſelf, Pſal. 78. & 132. a type of the Church; to which belongs that promiſe of Chriſt, Matth. 16. 18. *That the gates of hell ſhall not prevaile againſt it.* See more upon Pſal. 68. 16. *Yea the Lord will dwell in it for ever.*

V. 7. *I will declare the decree*] In the Hebrew אל־חוק, which word hath troubled interpreters, and is differently tranſlated, whereof variety of interpretations of the whole paſſage have iſſued. But I hope we ſhall ſo clear it, as no further doubt ſhall need to be made. This word then חק in the Scripture, beſides ſome other uſes is many times uſed to expreſs that law and order, which God hath ſet to natural things; thoſe particularly, that are generally accounted moſt immutable: as to the Sea, that it ſhall not overflow the earth, Jer. 5. 25. to Sun and Moon, that they ſhall give their light, Jer. 31. 35, 36. to the viciſſitude of night and day, Jer. 33. 25. In all which places (as elſewhere alſo, Pſ. 148. 6. &c.) the word חק is uſed; tranſlated ſometimes *decree*; and ſometimes *ordinance.* And this to be the force and ſcope of the word in this place alſo, may further appear by Jer. 33. v. 20, 21. and v. 25, 26. where the Prophet ſpeaking of this very thing, the promiſes of God unto David, he doth not onely uſe the word חק (or another equivalent ברית, tranſlated *covenant*) but alſo ſets out the immutability of theſe promiſes, *that decree*, by likning it to thoſe immutable ordinances of night and day, &c. *Thus ſaith the Lord, if you can break my Covenant of the day, and my Covenant of the night, and that there ſhould not be day and night in their ſeaſon: Then may alſo my Covenant be broken with David my ſervant,* &c. and in the 25. verſ. —— *and if I have not appointed the ordinance of heaven and earth,* &c. By all which may clearly appear, that חק here doth imply an immutable decree, in effect as irrevocable (ſo much to be collected out of the propriety of the word) as thoſe things are, that are moſt irrevocable in the courſe of nature.

thou art my Son] Of David, the type, as Pſal. 89. 26, 27. *He ſhall cry unto me, Thou art my father,* &c. But of Chriſt, to whom it more properly belongs, and to whom it is applyed, Act. 13. 33. Heb. 1. 5. & 5. 5. whether it is ſpoken of his divine nature, as he is the Son of God from all eternity; or as God and man, either conceived at ſuch a time, as ſome; or publikely *declared* by a voice from heaven to be the Son of God, at his Baptiſme; as others: Or laſtly, conſtituted King after his reſurrection; is not agreed among Interpreters. Thoſe that underſtand it of his Divine and eternal Generation, obſerve the propriety of the word, *this day*, which they ſay, notes the perpetuity of the act without any variation, or viciſſitude of time. But not to ſpend time needleſly in refuting of others, it is certain from what hath bin obſerved before of the propriety of the word חק, that this Generation (whatever it be otherwiſe) muſt be a thing promiſed, and (when this was written) of future and expected accompliſhment; not therefore that eternal Generation of the Son of God: Nor *This day*, the immoveable (as ſome expreſs it here) point of eternity. We follow them therefore, who interpret this generation of the manifeſtation, and publick demonſtration of Chriſt his Deity, by his Reſurrection; upon which (as here alſo followeth) preſently followed his inauguration, or ſolemn admiſſion, into the rule and government of the world, as God and man: whereof himſelf ſpeaketh, Matth. 28. 18. *All power is given unto me in heaven and in earth.* And thus was the Pſalmiſt interpreted by Saint Paul himſelf, Act. 13. 32, 33. *And we declare unto you glad tidings, how that the promiſe which was made unto the Fathers, God hath fulfilled the ſame unto us their children, in that he hath raiſed up Jeſus again, as it is alſo written in the ſecond Pſalm: Thou art my Son: this day have I begotten thee.* This paſſage indeed is eluded by ſome, who by reaſon of the ambiguity of the Original word ἀναστήσας, not ſo proper to the Reſurrection, but that it may be otherwiſe interpreted alſo (as for example, Act. 3. 22.) would have this *raiſed up*, to be taken in a more general ſenſe, as if it had been, hath conſtituted and appointed: or, hath ſtirred up. But as there was no need at this diviſe, ſince that the word ἀναστῆναι is more uſually taken in the New Teſtament of the reſurrection: ſo if they had thought of another paſſage of the ſame Paul, which doth not admit of this evaſion, they had certainly forborn. And that is, Rom. 1. 3, 4. where the words are, *Concerning his ſon Jeſus Chriſt, our Lord, which was made of the ſeed of David according to the fleſh; And declared to be the ſon of God with power, according to the Spirit of holineſſe, by the reſurrection from the dead.* If any ſtick at this expreſſion, *I have begotten*, for, I have declared, or manifeſted thee to be begotten: let them conſider of thoſe, *Immundabit & mundabit ſacerdos*, Lev. 13. *he ſhall* (if we may ſo ſpeak) *unclean and clean*, as it is in the Hebrew, often repeated in that Chapter; for he ſhall pronounce clean or unclean, as it is there rendred: and Jer. 1. 10. *to root*, and *to pull down*, &c. for to propheſie of rooting, and pulling down, &c.

this day] At a certain and appointed time; the better and more emphatically to ſet out the certainty of the promiſe. Or, *this day*, particularly to be underſtood of the day of Chriſts reſurrection; as thoſe words alſo, Pſal. 118. 24. *This is the day which the Lord hath made, we will rejoyce and be glad in it*; according to ſome there, both old and latter.

V. 8. *Ask of me*] The better to ſet out the love of God to his Son, according to that voice from heaven, Matth. 3. 17. *This is my beloved Son, in whom I am well pleaſed.* It was a faſhion in former days among great Princes, when they would ſhew their great affection, or extraordinary good liking, to bid the parties ask what they would, promiſing they ſhould have their deſire. Beſides what examples common Hiſtories do afford, ſee Eſther 5. & 7. & Matth. 14. 6, 7. To this cuſtom is here alluded. Such alluſions are frequent in the Scripture. Some take the words literally and ſimply, and refer to this, that prayer of Chriſt, recorded Joh. 17. 5. *And now, O Father, gloriſie thou me with thine own ſelf, with the glory which I had with thee before the world was.* It doth not ſeem to me ſo probable.

and the uttermoſt parts of the earth for thy poſſeſſion] Not onely the Jewes, but the Gentiles alſo.

V. 9. *Thou ſhalt break them with a rod of iron*] Revel. 2. 27. & 19. 15. The word in the Original Hebrew, here tranſlated *to break*, may alſo come from [illegible] *root*, which ſignifies *to feed*; as feeding doth include all duties of a paſtoral charge; to lead, to rule, &c. Whence it is, that the Septuagint here tranſlate it ποιμανεῖς: whom the Author of the Apocalypſe doth follow, 2. 27. and 19. 15.

like a potters veſſel] So as they can never be reſtored, Iſai. 30. 14. Dan. 2. 44.

V. 10. *Be wiſe now therefore, O ye Kings*] He exhorteth all Rulers to repent in time, and leave conſpiring againſt him, or Chriſt.

V. 12. *Kiſſe the Son*] In token of homage, according to the cuſtome of thoſe dayes and places. So Gen. 41. 40. *Thou ſhalt be over my houſe, and according unto thy word ſhall all my people be ruled.* It is in the Original, ישק: *ſhall all my people kiſſe*; (*oſculabitur*,) as ſome interpreters there. The Septuagint with the Chaldee Paraphraſe, tranſlate the words, *Take hold of inſtruction*: wherein they may be thought, as in divers other places, to have had more reſpect to the ſenſe and matter of the words, as they did underſtand them; than to the words themſelves. But I rather believe that they had a reſpect unto the words, as well as to the matter. For נשק Ezek. 3. 13. ſignifieth, *to touch*: as it is well rendred there; which is as far from the proper ſignification of the word, (*to kiſſe*:) as δράξασθαι, or *to take hold* is from *touching*. Then בר without any alteration of the conſonants, may ſignifie *purity*, (a principal effect of good inſtruction, or diſcipline) as well as *filius*, a ſon. Beſides, παιδεία, (*inſtruction, or diſcipline*:) in Greek, cometh from παῖς, *a ſon*, becauſe unto ſuch properly diſcipline doth belong. In this word therefore παιδεία (*ſonſhip*, as it were:) they had a reſpect doubtleſſe to the Original word, which ſignifieth *a ſon*. St. Jerom by *Kiſſing*, here, underſtands *adoration*, becauſe it was the cuſtom in old time, as appeareth by many ancients, and by Job 31. 27. to kiſſe the hand, when they adored: as the very Latin word *adorare*, (according to the common opinion, and etymology) doth import. His tranſlation therefore of the words is: *Adorate purè*, or, *adorate filium*: of which he treateth in divers places. Some of the Rabbins alſo, (as *Aben Ezra* for one) are for this tranſlation; *adorate filium*: and acknowledge this whole Pſalm to belong to the promiſed Meſſias.

and ye periſh from the way] When the wicked ſhall ſay, *Peace and reſt*, ſeeming yet to be but in the mid-way of their purpoſes, then ſhall deſtruction ſuddenly come, 1 Theſſ. 5. 3.

bleſſed are all they that put their truſt in him] Prov. 16. 20. Iſai. 30. 18. Jer. 17. 7. Rom. 9. 33. and 10. 11. 1 Pet. 2. 6.

PSAL. III.

Title.

When he fled from Abſolom his ſon] 2 Sam. 15. 14.

Verſe 1. *HOw are they increaſed that trouble me?*] This was a token of his ſtable Faith, that for all his troubles he had his recourſe to God.

V. 2. *Selah*] There be variety of opinions, whereof many have been collected of old by old Jerom, concerning the uſe and true ſignification of this word. Theirs to me (and they are the learnedeſt of theſe later times) ſeems beſt grounded, who make it a bare muſical note, whether for raſing of the voice, repetition, or the like. The vulgar opinion is, that it pointeth at ſome extraordinary thing, which requireth elevation of mind, or more than ordinary attention. Indeed it is hard to ſay of any place of Scripture, where leaſt words ſometimes afford great myſteries, that it is not extraordinary, or needs not elevation of mind. But if a man ſhould peruſe all thoſe places (ſome 70. in the Book of Pſalms; and ſome two or three in the Prophet Habakkuk:) where this word is found, he would be put to it perchance, to give a reaſon, why ſuch places as theſe, *and ſeek after* *leaſing*, Pſal. 4. 2. *and remaine in the wilderneſſe*, Pſal. 55. 7. *that would ſwallow me up*; and, *they are fallen themſelves*, Pſal. 57. 3, 6. *I proved thee at the waters of Meribah*, Pſal. 81. 7. *they have holpen the children of Lot*, 83. 8. and the like, ſhould require more peculiar elevation of mind, then a thouſand other places of the ſame Pſalms, apparently more myſterious, or ſententious. That we be not therefore forced to deviſe myſteries, where there is no need, and to impoſe our own conceits upon the Scripture, I think ſafeſt to let it paſſe where we meet it, as either a muſical note, as was ſaid before; or unknown word, as many believe.

V. 3. *for*] Or, *about*.

V. 5. *I laid me down and ſlept: I awaked*] Though the words, of themſelves, ſimply taken, afford a good ſenſe, as Prov. 3. 24. Job 11. 18. yet that ſenſe will be more full, if it be obſerved, that it was a proverbial ſpeech among the Hebrewes, to ſet out great confidence and ſecurity. As for example, Mark 4. 27. (which not underſtood there, hath troubled ſome Interpreters;) *So is the Kingdome of God, as if a man ſhould caſt ſeed into the ground; and ſhould ſleep, and riſe night and day, and the ſeed ſhould ſpring and grow up, he knoweth not how. Sleep and riſe night and day*; that is, trouble himſelfe no more about it; take no further thought, but reſt himſelfe with all confidence and ſecurity.

V. 6. *I will not be afraid of ten thouſands of people*] Pſal. 27. 3. When he conſidered the truth of Gods promiſe, and tryed the ſame, his Faith increaſed marvelouſly.

V. 7. *upon the cheek bone*] Thou haſt laid reproach upon them, Job 16. 10. and weakned their power, Pſal. 58. 6.

thou haſt broken the teeth of the ungodly] Thou haſt taken away all means of hurting me from them.

V. 8. *Salvation belongeth unto the Lord*] Iſa. 43. 11. Hoſ. 13. 4. Be the dangers never ſo great, or many, yet God hath ever means to deliver his; and he is the onely author of ſafty, Pſal. 60. 11. Prov. 21. 31.

PSAL. IV.

Title.

To the chief muſician] Or, *overſeer.* Among them that were appointed to ſing the Pſalmes, and to play on the inſtruments, one was appointed chief, to ſet the tune, and to begin, who had the charge, becauſe he was moſt excellent, 1 Chron. 15. 21. & 23. 4.

Neginoth] That is, on hand-inſtruments, which were played on with the hand onely, Iſa. 38. 20. Hab. 3. 19. as harps and cymbals.

Verſ. 1. H*Ear*] Heb. *Anſwer.*

O my God of righteouſneſſe] Or, *O my righteous God*, as Pſal. 59. 10, 17. Thou that art both moſt righteous, and the defender of my righteous cauſe, Pſal. 26. 1. and 35. 1.

when I was in diſtreſſe] Both in mind and body.

have mercy upon me] Or, *be gracious unto me.*

my prayer] Complaint made to thee, as to my Judge; for ſo the word ſignifies, Pſal. 17. 1, 2.

V. 2. *my glory into ſhame*] Whether this Pſalm were made by David when he was perſecuted by Saul, or by his own ſon Abſolom, is uncertain; but when under perſecution, all agree: and that by *my glory* here, he underſtands his Kingdome: as if he had ſaid, How long will ye thus continually plot and project, how you may either keep me out, or defeat and diſappoint me of that honour and dignity which I have boaſted of, and rejoyced in, as caſt upon me by Gods immediate providence; and ſecured unto me by Divine Promiſes and Revelations; to make me appear to the world as an uſurper, or impoſtor?

love vanity, and ſeek after leaſing] All your endeavours againſt God and me, are but in vain: though for a while ye prevail; yet in the end, the fruit of all your plots, and daily machinations, will be but wind, and a lye: a mere abortive of your own phanſies, that ſhall never come to paſſe really.

V. 3. *the Lord hath ſet apart*] Marvellouſly ſeparated, by ſome ſigne of diſtinction and excellency, Exod. 8. 22. & 9. 4. & 11. 7. & 33. 16. Pſal. 17. 7.

that is godly] A King that walketh piouſly in his vocation; not like Saul.

V. 4. *Stand in awe, and ſin not*] Before, David ſpake to is enemies; Now, (as ſome of the moſt learned here,) to his friends, that were extremly ſcandalized, and confounded in themſelves, at his ſufferings; and that God ſhould ſuffer the wicked to prevaile ſo much againſt his own cauſe. As if he ſaid; Let not your indignation and juſt reſentment of theſe confuſions proceed to a wicked murmuring againſt God, or raſh forſaking of his truth; but conſider of it wiſely, in your moſt retired ſober thoughts. The word רגזו tranſlated here (*contremiſcite*) *ſtand in awe*, doth alſo ſignifie, *commoveri irâ*, to be angry: and by the Septuagint, (who did often affect to keep to the propriety of words according to the Etymology; the words ὀργὴ, *et* ὀργίζω, in all probability proceeding from the Hebrew רגז:) is here rendred ὀργίζεσθε, *be angry*. Whoſe Tranſlation is followed by St. Paul, Epheſ. 4. 26. *Be angry and ſin not; let not the Sun go down upon your wrath*. Either of thoſe ſignifications, *ſtand in awe*, or *be angry*, may do well enough in this place; but this latter (preferred alſo by *Mollerus*,) will fit better.

V. 5. *Offer the ſacrifices of righteouſneſſe*] If you cannot (in this time of confuſion, and being driven from Jeruſalem and the Temple) offer legal ſacrifices, and want the comfort of that ſolemne ſervice; ye may (in any place, and at all times) offer the ſacrifice of a godly righteous life, and put your truſt in the Lord, which is above all legal ſacrifices. *The ſacrifice of God is a broken ſpirit: a broken and a contrite heart, O God, thou wilt not deſpiſe*. Pſal. 51. 17. & 50. 8, &c. *I will not reprove thee for thy ſacrifices or thy burnt-offerings*, &c. *Offer unto God thankeſgiving, and pay thy vowes unto the moſt High. And call upon me in the day of trouble; I will deliver thee, and thou ſhalt glorifie me*. See alſo upon Pſal. 51. 19. *Then ſhalt thou be pleaſed.*

V. 6. *Who will ſhew us any good?*] The multitude ſeek worldly wealth, but David ſetteth his felicity in Gods favour.

Who will ſhew us any good] *We looked for peace, and there is no good: and for the time of healing, and behold trouble*, Jer. 14. 19.

lift thou up the light of thy countenance upon us] Num. 6. 26. Make us feel the full effect of thy Favour, as the Sun ſcatters his beams at noon.

the light of thy countenance] *For they gat not the land in poſſeſſion by their own ſword, neither did their own arm ſave them; but thy right hand and thine arm, and the light of thy countenance, becauſe thou haſt a favour unto them*, Pſal. 44. 3. See alſo Pſal. 80. 3, 7, 19. *Turn us again, O God*, &c.

V. 7. *Thou haſt put gladneſſe*, &c.] He praiſes God, that in the midſt of theſe temporal troubles and afflictions which God had laid upon him, ſo great, and ſo laſting, that many of his ſide were ready to ſink; yet God had affoarded unto his ſoul ſuch ſpiritual joyes and comforts, as he valued more then the greateſt joyes of this world; ſuch as uſeth to be among the generality of men in time of harveſt and vintage. Whence it is, that *the joy of harveſt*, was among the Hebrewes proverbially uſed for a great extraordinary joy, Eſt. 9. 3. & 16. 10.

V. 8. *I will both lay me down in peace, and ſleep*] Pſal. 3. 5.

for] Or, *though*, as Gen. 8. 21. Joſh. 17. 18.

thou Lord onely makeſt me dwell in ſafety] God alone gives him ſafety, Deut. 32. 12. Or, God keeps him ſafe when he is alone, and helpleſſe, that his foes may not hurt him, Num. 23. 9. Pſal. 3. 8. & 40. 17. 1 Sam. 30. 6.

PSAL. V.

Title.

Nehiloth] Upon wind-inſtruments, that have hollowneſſe in them to blow into.

Verſ. 1. C*Onſider my meditation*] That is, my vehement prayer, and ſecret complaint and ſighings, proceeding from meditation.

V. 3. *My voice ſhalt thou hear in the morning*] See upon Pſal. 30. 5. *Weeping may endure*, &c. See alſo Pſal. 130. 6.

in the morning] I will pray betimes, and will not ceaſe till I be heard, Pſal. 88. 13. Hab. 2. 1.

will I direct my prayer] Heb. *ſet in order*; to wit, my petitions, or words, Job 32. 14.

will look up] Pſal. 123. 1, 2. Heb. *look out*; to wit, like a watchman.

V. 4. *that hath pleaſure in wickedneſſe*] Seing that God by nature hateth wickedneſſe, he muſt needs puniſh the wicked, and ſave the godly.

neither ſhall evil dwell with thee] Heb. *ſojourn*, or be harboured as a gueſt, much leſſe dwell conſtantly, Pſal. 84. 10.

evil] Or, *the evil man.*

V. 5. *The fooliſh ſhall not*, &c.] The Hebrew word הוללים doth more properly ſignifie *mad-men*, as it is here tranſlated by moſt Interpreters; roarers, royſterers, riotous perſons. The ſame root (in another conjugation) ſignifies to laud and praiſe: and is often uſed of them, who were appointed ſolemnly to praiſe God in his Church. Now, in outward appearance, there is ſometimes ſome affinity of carriage between thoſe that are ſo *mad*, through exceſſe of worldly mirth, and joviality, as they call it; and thoſe that praiſe God, aloud, with intention of mind and voice. David therefore by this word here, excluding ſuch from the preſence and houſe of God, (mentioned in the 7. verſe,) ſeemeth to allude to thoſe ſolemn, or any other devout praiſers of God, who had a right to his houſe and preſence.

in thy ſight] Heb. *before thine eyes.*

V. 6. *the bloody and deceitful man*] Pſal. 55. 23. Heb. *the man of bloods and deceit.*

and deceitful man] Secret ſinners; for bloody men are open, deceitful ones work privily.

V. 7. *I will come into thy houſe*] In the deepeſt of his tentation, he putteth his confidence in God.

in thy fear] Or, *in the fear of thee*, as Eſay 53. 11.

toward thy holy Temple] When they had not acceſſe to the Temple, as in time of perſecution, exile, &c. yet were they, where ever they were, to turn themſelves towards it, when they made their prayers, 1 King. 8. 48. Dan. 6. 10. But if this Pſalme, according to the title, and common opinion, were Davids; theſe words can have no relation to that cuſtome, at leaſt, as grounded upon thoſe places before quoted; becauſe the Temple (properly ſo called) was not yet built: and by the *Temple*, muſt here be underſtood the Tabernacle. But if by *Temple*, we underſtand here the inmoſt and holieſt part of the Tabernacle, into which none had acceſſe but the High Prieſt; then even they that were within the Tabernacle, might be ſaid to pray *toward*, as it is here. So alſo, Pſal. 28. 2. *toward thy holy Oracle.* See alſo upon Pſal. 138. v. 2. *towards thy Holy temple.*

V. 8. *Lead me*] Leading, is for the directing of the journey, Pſa. 25. 5. & 143. 8, 10. Prov. 3. 6. Making plain the way, is for the eaſier walking, Eſay 40. 3, 4.

becauſe of mine enemies] Becauſe thou art juſt, therefore lead me out of danger, for many watch to hurt me.

mine enemies] Heb. *thoſe which obſerve me.*

ſtraight] Or, *eaven*, as Eſay 26. 7, 10.

V. 9. *no faithfulneſſe in their mouth*] Nothing that one may truſt to; no ſtedfaſtneſſe.

faithfulneſſe] Or, *ſtedfaſtneſſe.*

in their mouth] Heb. *in his mouth*; that is, *in the mouth of any of them.*

very wickedneſſe] Heb. *wickedneſſes.*

their throat is an open ſepulchre] Rom. 3. 13. Deſires to ſwallow men like the grave, Prov. 27. 20. & 30. 16.

open ſepulchre] Jer. 5. 16.

V. 10. *Deſtroy thou them*] Or, *make them guilty.*

by their own counſels] Or, *from their counſels.* Let their own devices overthrow them.

in] Or, *for.*

tranſgreſſions] Or, *defections.*

they have rebelled againſt thee] Deſtroy them not for my ſake, but for thy ſake.

V. 11. *But let all thoſe that put their truſt in thee, rejoyce*] Thy favour towards me ſhall confirm the Faith of others.

thou defendeſt them] Heb. *thou covereſt over*, or *protecteſt them.*

V. 12. *compaſſe him*] Heb. *crown him.*

as with a ſhield] So that he ſhall be ſafe from all dangers.

PSAL. VI.

Title.

Neginoth] Pſal. 4. *tit.*

upon Sheminith] Or *upon the eighth.* Upon an inſtrument with eight ſtrings; or, in a baſe-tune, 1 Chron. 25. 21.

Verſ. 1. O *Lord, rebuke me not in thine anger*] Pſal. 38. 1. Jer. 10. 24. Though I deſerve deſtruction, yet let thy mercy pity my frailty.

V. 2. *my bones are vexed*] For my whole ſtrength is abated.

V. 3. *but thou O Lord, how long?*] I have been long ſick, but thou deferreſt to heal me.

V. 4. *deliver my ſoul*] My life from death, which is nigh, verſe 5.

V. 5. *For in Death, &c.*] See Iſa. 38. 18, 19. & Pſal. 30. 9. & 115. 17, 18. and elſewhere. All which places muſt not be underſtood as though it were intended by ſuch expreſſions poſitively to determine any thing concerning the eſtate of the dead, (a thing in thoſe infant dayes of the Church not ſo fully revealed, nor ordinarily talked of) but onely, the better to ſet out the duty of the living. Now God himſelfe having revealed unto men, that the moſt acceptable ſervice (far above the Legal and Ceremonial) they could do unto him, was to call upon him in time of trouble; and after deliverance, to glorifie him: as is more fully expreſſed, Pſal. 50. from verſ. 8. to 16. thoſe holy men, being in danger of death through ſickneſſe or otherwiſe, could not pitch upon any other conſideration, upon which they might preſſe their recovery, or deliverance, with God, with more boldneſſe or confidence, then this of Gods glory, ſo much intereſſed (as by his own gracious declaration they were aſſured) in the thanks and praiſes of the living. This therefore they inſiſt upon, and preſſe it home; profeſſing alſo at the ſame time, that it is the main end, and ſcope of their lives, to glorifie God. See more upon Pſalme 88. 10. *Wilt thou ſhew*, &c.

V. 6. *all the night*] Or, *every night.*

V. 7. *Mine eye is conſumed becauſe of grief*] It is eaten out with grief, as with a moth, becauſe my foes inſult over me.

V. 8. *Depart from me all ye workers of iniquity*] Matth. 7. 23. & 25. 41. Luke 13. 27. God ſendeth comfort and boldneſſe in affliction, that we may triumph over our enemies. See upon Pſal. 22. 22. *I will declare.*

V. 10. *Let all mine enemies be aſhamed*] When the wicked think the godly ſhall periſh, God delivereth them ſuddenly, and deſtroyeth their enemies: ſo they loſe their hope, and are confounded, Job 6. 20. Jer. 48. 1, 20.

PSAL. VII.

Title.

Shiggaion] The meaning of this word is very uncertain. Some would have it an inſtrument of muſick: Others, a certain tune; or beginning of Song, or certain kind of verſe. They that have written moſt of it, profeſſe themſelves moſt irreſolved, and think it not very material, or neceſſary to be known what ever it be. Which may be ſaid, and indeed is ſaid by the moſt learned, of all theſe Titles of Pſalms (that have any obſcurity) in general, as belonging all to that either Muſick, or Poetry, then in uſe; now, altogether unknown.

Cuſh the Benjamite] Moſt Interpreters by *Cuſh*, think Saul, who was the ſon of *Kiſh*, a Benjamite, 1 Sam. 9. 1, &c. to be intended. This reaſon of changing the name, ſome think was in reverence to his ſacred perſon and function, Job 34. 18. Others, the better to ſet out his obſtinate impenitency, and hardneſſe of heart. For *Cuſh* properly ſignifieth an Ethiopian, or Blackmore; according to that of Jer. 13. 23. *Can the Ethiopian change his skin? or the Leopard his ſpots? then may ye alſo do good, that are accuſtomed to do evil.* Certain it is, that ſuch ſecret alluſions, or diſguiſes of proper names have been obſerved by the learned in divers places of Scripture. See Junius upon 2 King. 23. 13. and others there. Neverthele ſſe, their opinion that would have this *Cuſh* rather to have been ſome of Sauls officers or courtiers, who had calumniated David, and incenſed Saul againſt him, as though he had plotted ſecretly to take his life away; if any like better of it, the tenour of the Pſal. will agree well enough with it. But then it will be better to tranſlate this דברי here in the title, *the words*, as it is already in the Text; then, *the buſineſſe*, as in the margin.

Verſ. 2. L*Eſt he tear my ſoul like a lyon*] He deſireth God to deliver him from the rage of cruel Saul, his principal adverſary.

none to deliver] Heb. *not a deliverer.*

V. 3. *if I have done this*] Wherewith Cuſh chargeth me, to wit, if I have ſought to ſlay Saul, and ſeduce the people.

if there be iniquity in my hands] That is, in me. But he names hands, becauſe they are the inſtruments of murder.

V. 4. *If I have rewarded evil unto him that was at peace with me*] If I reverenced not Saul as Gods anointed, and preſerved his life, 1 Sam. 26. 8, 9.

V. 5. *and lay mine honour in the duſt*] Let me not onely die, but be diſhonoured for ever.

duſt] Job 16. 15.

V. 6. *lift up thy ſelf*] Set thy ſelf on thy Judgement-ſeat. Tribunals were high, 1 King. 10. 19.

rage] Or, *outrages.*

to the judgement that thou haſt commanded] David ſeems here to challenge that *jus regni* (as Vatablus here, and ſome others) which God had promiſed unto him. Now we read of a *jus regni*, 1 Sam. 8. 9, 10, &c. and Chap. 10. 25, where indeed we find the very ſame word משפט, as is here; though there tranſlated *manner*; here *judgement*. But of that *jus* there, how to be interpreted, there is much controverſie; and it ſeemeth to have more particular reference unto Saul. The *jus regni* challenged here by David was his right and title to the Crown, by Gods promiſe, and Samuels anointing of him by Gods command, in greater confirmation. The words alſo may be taken more generally; That God would do him right, and execute Juſtice, in his behalf; which God himſelf hath commanded to be executed among men.

ſo ſhall the congregation of the people compaſs thee about] Then ſhall all men flock unto thee, and glorifie thee; then ſhall religion and piety be in credit among men, when they ſee thy juſt Judgements. For *the Lord is known* (among the generality of men eſpecially) *by the judgement which he executeth*, Pſal. 9. 16. See alſo, Pſal. 58. 10, 11. & 64. 9, 10.

for their ſakes] Not onely for mine, but for thy Churches ſake alſo, declare thy power.

for their ſakes therefore return thou on high] As before, verſe 6. *Lift up thy ſelf*, &c. that is, Betake thy ſelf to thy throne, and high tribunal of Juſtice, from whence by this prevailing of wickedneſſe among men, thou ſeemeſt to have been abſent of late. That this word *high*, hath relation to adminiſtration of Juſtice among the Hebrewes, appears alſo by Eccl. 5. 8. *If thou ſeeſt the oppreſſion of the poor, and violent perverting of Judgement and Juſtice in a Province, marvel not at the matter; for he that is higher then the higheſt, regardeth; and there be higher then they*; that is, Though men do not, whom God hath truſted, yet there is a ſuperiour Judge, that in due time will do Juſtice, and render unto every one according to his works. Let it not therefore ſeem ſtrange unto thee, if, among thoſe inferiour Judges, injuſtice and extortion do prevail for a while.

V. 8. *me*] Or, *for me*; as Pſal. 43. 1.

according to my righteouſneſſe] Pſal. 18. 20. As touching my behaviour towards Saul, and mine enemies.

V. 9. *Oh let the wickedneſſe of the wicked come to an end*] Whereby they ſeek to undo me, and other good men.

for the righteous God tryeth the hearts and reins] 1 Sam. 16. 7. 1 Chr. 28. 9. Pſal. 139. 1. Jer. 11. 20. & 17. 10. & 20. 12.

the righteous God trieth] As gold is tried in the fire, Iſa. 48. 10. Pſal. 66. 10. Job 23. 10.

the hearts and reins] The thoughts and affections. God knows my innocency, and my accuſers hypocriſie.

V. 10. *my defence is of God*] Heb. *my Buckler* is *upon God*, or *with God.*

V. 11. *God judgeth the righteous*] Or, *God is a righteous Judge*, or, *God judgeth for the righteous.*

God is angry] See upon Pſal. 90. 11. *even according to thy fear.*

every day] He doth continually call the wicked to repentance by ſome judgement or other.

V. 12. *If he turne not*] The wicked man, ver. 9. or, mine enemy, ver. 4, 13.

he will whet his ſword] God will plague him.

whet his ſword] Deut. 32. 41, 42.

V. 14. *Behold, he travelleth with iniquity*, &c.] Job. 15.35. Iſa. 59. 4. Jam. 1. 15.

V. 15. *He made a pit and digged it*] Heb. *he hath digged a pit.*

and is fallen into the ditch which he made] Pſal. 9. 15. & 10. 2. Prov. 5. 22. Eſth. 7. 10.

V. 16. *his violent dealing ſhall come down upon his own pate*] From heaven ſhal he be puniſhed by God for his cruelty, Rom. 1. 18.

V. 17. *according to his righteouſneſſe*] In keeping faithfully his promiſe with me, and rewarding mine enemy according to his violence againſt me.

PSAL. VIII.

Title.

Gittith] Some inſtrument that came from Gath, or, that was uſed by the ſons of Obed-edom the Gittite, 2 Sam. 6. 10. The word *Gittern*, or *Guittern* might come from thence. However becauſe *Gath* ſignifies alſo a wine-preſſe, it is not unlikely that this and other like Pſalmes that ſet out the goodneſſe and providence of God towards man in this kind, were, in time of harveſt and vintage, publickly ſung.

Verſ. 1. WHo *haſt ſet thy glory above the heavens*] Thy throne, the ſign of thy glorious Majeſty.

above the heavens] Pſal. 113. 4. & 148. 13.

V. 2. *Out of the mouth of babes and ſucklings*] The common opinion is, that David doth here ſet out the wonderful providence of God toward Infants, in their birth and ſuſtentation; and particularly, in providing ſuch convenient food for them, as milk, and conveying it to them ſo fitly, and fitting them by ſecret inſtincts and diſpoſitions of nature for it, and the like: Which things, indeed, if well and rationally conſidered, are very wonderful, and afford matter of high contemplation to a Naturaliſt; as may be ſeen by them that have written of thoſe particulars, Philoſophers, and others. See upon Pſal. 22. 9. *that took me out of the womb.* See alſo, Pſal. 139. 13, 14, &c. & Pſal. 22. 9, 10. Pſal. 71. 5, 6. Nevertheleſs, this being no common ſubject for every ordinary mans ſpeculation or obſervation; nor of it ſelf ſo far above and beyond the ordinary courſe of Natures wonders in natural things; thoſe eſpecially, that belong unto the nature and ſtructure of man in general, whether his body or ſoul be conſidered: That David would pitch upon this one particular of Infants, as the moſt eminent and conſpicuous of Gods wonderful works, to ſtop the mouths of blaſphemous atheiſts, doth not ſeem to be very probable. The heathens I am ſure (whoſe teſtimony in this caſe is very conſiderable) in their writings upon this ſubject, unanimouſly acknowledge the ſight and contemplation of the Heavens, Sun and Moon, &c. ſo open and obvious unto every ordinary man, that hath any thing of common ſenſe and reaſon in him, to be the thing, if not the onely, yet the chief and principal, that hath compelled the moſt obſtinate and obdurate to an acknowledgement of a Deity. And ſo David himſelf, Pſal. 19. *The Heavens declare the glory of God*, &c. and Pſal. 89. 5. *The heavens ſhall praiſe*; and 97. 6. *The heavens declare.* That therefore which I ſhall propoſe to the further conſideration of the learned, is, whether theſe words, *babes and ſucklings* here, might not be taken proverbially, for things that have no voice, or cannot ſpeak; it being ſo proper to, and obſervable in Infants, that they do not ſpeak, that from that very thing they have their names in the Latine tongue; *infans*, properly ſignifying one that cannot ſpeak; and *infantia*, diſability to ſpeak. And is not this the very thing that David doth in that other Pſalm of the ſame ſubject as this, more plainly, in words; but with the ſame acuteneſs of ſence, inſiſt upon, That the heavens, though they have no *ſpeech*, nor *language*, nor *voice*, (for all thoſe words are there, ver. 3. as ſhall be ſhewed there) yet they have power enough to ſpeak and preach their Maker all the world over? Neither can it be any material objection againſt this interpretation, that Chriſt doth apply theſe words to children, that were very children, not figuratively ſo, Mat. 21. 16. For beſides that there be examples, divers; of more remote applications in the New Teſtament: is apparent, that the propriety of words may not be preſſed in this particular, ſince that Chriſt there applieth them to children (though ſuch otherwiſe as might be called *infants* well enough; as the word even by profane Authors is uſed ſometimes) that actualy did ſpeak: whereas here, ſuch as cannot ſpeak, (wherein is the chiefeſt emphaſis, or *dinoſis*, as they call it) are properly intended. Yet was Chriſt his application of the words very proper and natural, according to the proper nature of ſuch applications; which ſometimes are but bare alluſions, as it were; and yet ſuch alluſions, as out of all queſtion, were even from the beginning ſo fore-caſt and appointed, as it were by the Holy Ghoſt.

ordained] Heb. *founded.*

the avenger] Of all enemies, thoſe that purſue after vengeance, uſe to be the fierceſt and moſt diligent. Here it is taken for a deſperate atheiſt; one that is very buſie and active to oppugn Gods providence: that greedily catcheth at all opportunities to blaſpheme. So alſo, Pſal. 44. 16. *For the voice of him that reproacheth*, &c.

V. 3. *the heavens*, &c.] there be two faces or aſpects of heaven, that are uſual and ordinary; the one by day, the other by night. By day, that which is moſt conſpicuous, is the Sun: (for what elſe we ſee, is rather clouds, and aire, then heaven) here therefore included in the word *heaven.* By night, the Moon and the Stars are ſeen, mentioned by themſelves. This I take to be ſufficient and ſatisfactory, ſo that we ſhall not need to mention multiplicity of reaſons that have been deviſed by Interpreters, why the Sun, the moſt glorious of all, is here left out among the works of God, which I conceive to be but their miſtake. If they had ſaid, why not named, they had ſaid ſomething.

the work of thy fingers] A curious divine work. A metaphor from them that make tapeſtry.

the moon and the ſtars] Theſe were Davids night-meditations, for he mentioneth not the ſun. So ſome: but ſee before.

V. 4. *What is man*, &c.] That is, thou that art the Maker of ſuch glorious creatures, ſo pure, ſo bright, ſo beautiful; how canſt thou ſtoop ſo low, as to take care of man, ſo vile, ſo frail, ſo wretched, in compariſon? Or, which is more; What was man unto thee; or what in himſelf, that thou ſhouldſt create and provide for his uſe, ſuch glorious creatures? Not for his uſe onely, to enjoy hereafter, when transferred thither after death; (which ſome would have chiefly intended) but for his uſe now living; for the contentment of his contemplation, and for the benefits which he receiveth from them: not light onely, but the ſeaſons of the year, and the fruits of the earth, which without the heavenly influences could produce nothing. And ſo much ſome of the heathen have acknowledged, and from thence well inferred both the goodneſſe of God, and the worthineſſe of man, above other creatures. Theſe, and the following words are interpreted of Chriſt, by the Apoſtle, Heb. 2. 6. &c. and 1 Cor. 15. 27. Eph. 1. 22. From hence as it may well be inferred that Chriſt, indeed is the principal aim in the intention of the Holy Ghoſt, who dictated it unto David; ſo nothing hinders, but that David might have a more immediate and obvious aim, to ſet out, (as we ſaid before) the goodneſſe and providence of God to mankind. And though 'tis true, that man ſince his rebellion againſt Him, of whom he had received it, hath loſt much of that ſoveraignty upon the creatures inſiſted upon in the following verſes; yet that it holdeth to this day in a great meaſure, is evidently true, and acknowledged by ancient Heathens, ***Tullie, Plutarch***, and others; who from thence fetch excelent arguments for a providence.

What is man that thou art mindful of him? and the ſon of man, &c.] Job 7. 17. Pſal. 144. 3. Heb. 2. 6.

that thou viſiteſt him?] That thou mindeſt him more then other creatures.

V. 5. *Then then the Angels*] In the Hebrew, צלהים; *then the Gods* properly; or, *then God*, βραχὺ τι παρὰ θεῦ; as ſome ancient Greek Verſions had it. However, אלהים is often taken for Angels; as Pſal. 97. 7. *worſhip him all ye gods*; that is, Angels; and elſewhere. And ſo is the place expounded in the Epiſtle to the Hebrewes.

V. 6. *thou haſt put all things under his feet*] 1 Cor. 15. verſe. 27.

V. 7. *all ſheep and oxen*] Heb. *flocks and oxen all of them.*

PSAL IX.

Title.

Upon Muth-labben] Heb. על-מות לבן, It may be tranſlated (not as it is now; but as it may be pointed) *Upon the death of Laben*: So the Chaldee Paraphraſe indeed: על-מות *ſuper morte.* But then, who this *Laben* ſhould be, is not agreed. Some would have Goliah underſtood: others, ſome principal man under Saul. Many again, (of all moſt improbable) his own ſon Abſolom. There be ſome very Learned men, who by a metatheſis, or tranſpoſition of letters; in proper Names, more properly called *annagrammatiſmus*; (of which kind there be divers examples in Scripture; as of tranſpoſitions in general, פלר for לפר : אלסינים for אלנוסים, &c. and in proper names, יעבץ for יעצב ; 1 Chron. 4. 9. *Jehojachin*, for *Jechonias*, or *Jechonias* for *Jehojachin*, I know not which: 2 King. 24. & 25.) read this *Laben*, the radicals being the ſame in both, *Nabal.* Some tell us of *Laben*, that was a Singer; mentioned, they ſay, 1 Chron. 15. and ſo *gnalmuth*, or *galmuth*, might be taken for an inſtrument. But I finde no ſuch name there; except they mean *Ben*, mentioned there, verſe 18. and would have לבן here to be tranſlated *for Ben.* When all hath been ſaid that can be ſaid, the concluſion muſt be the ſame as before; That theſe Titles are very uncertain things, if not altogether unknown in theſe dayes.

Verſ. 1. W*Ith my whole heart*] God is not rightly praiſed, except the whole heart go along in our praiers.

all thy marvellous works] Hidden works, that paſſe mans reaſon, and ſo make him marvel, Pſal. 136. 4.

V. 2. *and rejoyce in thee*] Thy favour ſhall be the ſubject of my joy, verſe 14.

thou moſt High] Pſal. 83. 18.

V. 3. *When*] Or, *Becauſe.*

are] Or, *were.*

turned back] Becauſe thou haſt made my foes flee before me.

they ſhall fall and periſh] Or, *they fell and periſhed.*

V. 4. *Thou haſt maintained my right*] Heb. *thou haſt made my judgement.* Howſoever the enemy ſeem for a time to prevail, yet God preſerveth the juſt, Pſal. 4. 1.

right] Heb. *in righteouſneſſe.*

V. 5. *Thou haſt rebuked the heathen*] Job 20. 28. And, by rebuking them, made them to flee.

Thou haſt deſtroyed the wicked] The captain of them; for he ſpeaks but of one.

thou haſt put out their name for ever and ever] Wiped out. It ſignifies an utter deſtruction, Deut. 9. 14. and 29. 20. Pſal. 109.13.

V. 6. *O thou enemy,* &c. Moſt take theſe words as a Sarcaſme, (or cloſe deriſion) as if David intended to upbraid them of their bloody thoughts and threats: O enemies, your intended and ſo much threatned deſolations have taken effect; Cities are deſtroyed, and their memory periſhed: So you boaſted and threatned indeed; and had done it perchance, but that there is a juſt God in heaven, whom your rage could not reach, &c. Others make this to be a continued proſecution of the former verſe, expreſſing the vengeance of God upon his enemies: and tranſlate the firſt words; (making האיב not a Vocative, but a Genitive) *The deſolations, or devaſtations of the enemy are come to an end,* &c. This indeed doth cohere better with the former; but not ſo well with the latter verſe. It may be that David did not aim here at any particular enemy, but onely intended to ſet out the terrous of War, and the ſtrange iſſues and effects of it; when both the guilty and the innocent are involved in one ruine, as though all were committed and permitted to the power of the ſword, and no ſuperiour power to over-rule: which breeds great confuſions among men, and great murmurings. To this David, in the next verſe, with much confidence, grounded upon his own experience, &c. doth oppoſe, That notwithſtanding theſe confuſions, there is a God in heaven, ſtill; a righteous God, who though for a while, for ſecret cauſes, &c. he give away, and ſuffers the triumphing of the wicked; yet will in due time, ſooner or later, in this world or that which is to come, &c. Upon this follows this inference, That men therefore at ſuch times, ſhould not ſo extreamly be diſmayed, but lift up their hearts to God, with aſſured confidence, and wait patiently. So Iſa. 51. 12, 13. *I, even I, am he that comforteth you; Who art thou, that thou ſhouldeſt be afraid of a man, &c? and haſt feard continually every day, becauſe of the fury of the oppreſſour, as if he were ready to deſtroy: And where is the fury of the oppreſſour?* Which words do very much illuſtrate theſe, and confirm this interpretation of them. See alſo upon Pſal. 62. 11. *God hath ſpoken* &c. at the end there.

V. 8. *he ſhall judge the world in righteouſneſſe*] Pſal. 96. 13. and 98. 9.

in uprightneſſe] Heb. *in uprightneſſes.* That is, moſt upright.

V. 9. *The Lord alſo will be a refuge for the oppreſſed*] Pſal. 37. 39. & 46. 1. & 91. 2.

a refuge] Heb. *an high place.*

a refuge for the oppreſſed] Our miſeries are means to cauſe us to feel Gods preſent care over us.

V. 10. *that know thy Name*] As God is ſaid to know them *by name,* Exod. 33. 12. &c. whom by ſpecial favours, and evidences of his love and care he takes notice of: So they are ſaid to know the *Name of God*; who beſides the general knowledge, and acknowledgement of a Deity, have a more particular knowledge (grounded upon his word, and their own careful obſervation. See Pſal. 107. laſt verſe; and Pſal. 28. 5. Eph. 5. 12. &c.) of his Nature, and Attributes: as Mercy, Juſtice, &c. See Exod. 34. 5, 6. Pſal. 91. 14, &c. Sometimes by *Name,* barely, (and ſo in the writing of the Rabines uſually) God is underſtood; as Levit. 24. 16. twice השם *the Name*; there rendred, *the Name of the Lord*: by ſome others, *the Name,* onely. So Pſal. 75. 1. *for that thy Name is near, thy wondrous works declare.* More of Gods Name, ſee alſo upon Pſal. 68. 4. *by his Name J A H,* and Pſal. 54. 1. *by thy Name.*

haſt not forſaken them that ſeek thee] 2 Cor. 1. 10. 2 Tim. 4. 17, 18. See upon Pſal. 27. 8.

V. 12. *When he maketh inquiſition for blood*] Gen. 9. 5.

When he maketh inquiſition for blood, he remembreth them] Though God revenge not ſuddenly the wrong done to his, yet he ſuffereth not the wicked to go alwayes unpuniſhed.

blood] Heb. *bloods:* That is, blood-ſhed or murder, Pſal. 10.12.

them] Or, *it.*

humble] Or, *afflicted.*

V. 13. *thou that lifteſt me up*] Or, *lifting me up.* To wit now.

from the gates of death] From preſent and moſt certain death, Gen. 4. 7. Judg. 5. 8.

V. 14. *in the gates of the daughter of Zion*] In the open aſſembly of the Church. Gates of Zion are oppoſed to gates of death, v. 13.

V. 15. *The heathen are ſunk down in the pit that they made*] Pſal. 7. 16. & 57. 6. For God overthroweth the wicked in their enterpriſes.

V. 16. *by the judgements which he executeth*] *The Lord of Hoſts ſhall be exalted in judgement:* Iſa. 4. 16. But, *when ſentence againſt an evil work is not executed ſpeedily. the heart of the ſons of men is fully ſet in them to do evil.* Nothing more worketh upon the generality of men, to make them acknowledge a providence, then a ſight of his juſt judgements: and hardly will they believe a God or a providence, longer then they ſee them. See Prov. 1. 32. Job 19. laſt verſe.

Higgaion Selah] *Higgaion,* taken ordinarily, from, הגה, is as much as *meditatio*; ſo uſed (in *conſtruction,* as they call it) Pſal. 19.15. But here what it ſignifies, or to what purpoſe, I know no man that can tell me certainly: The Greek and vulgar Latine leave it quite out, as no part of the Text; wich I think is the ſafeſt way, except we knew more of it. Of *Selah,* ſee before, Pſal. 3.

V. 17. *into hell*] Some by *hell* underſtand here, *ſepulchre*; and ſo tranſlate it. Others, the place of torments. For otherwiſe, ſay they, what man is he, good or bad, that can eſcape the grave? As for the Hebrew word שאול (whereof ſo much hath been written) it is certain it ſignifies both. But beſides theſe two ſignifications, שאול (as ᾅδης in Greek) doth alſo ſometimes import a bare non-entitie, or annihilation; as Iſa. 5. 14. *Therefore hell hath enlarged her ſelf, and opened her mouth without meaſure: and their glory, and their multitude and their pompe, and he that rejoyceth ſhall deſcend into it.* So here alſo ſome expound it, *redigentur in nihilum:* they ſhall be reduced into nothing: not that they ſhall be annihilated in every deed by death; (which is the errour of many Jewiſh Interpreters, who teach, that the wicked and ungodly ſhall altogether be extinct, nor ever riſe again: contrary to Chriſts direct Doctrine, Joh. 5. 28, 29. and the Apoſtles, 2 Cor. 5. 10.) but becauſe this word ſerveth well, more fully to ſet out the vanity of worldly men; both of their lives, and of their actions.

that forget God] Who think not on God, nor his judgements on oppreſſours, and ſo go on to wrong the poor, verſe 18. Pſalm 50. 22. and theſe ſhall be deſtroyed.

V. 18. *for ever*] Though God ſeem to neglect his for a time, yet he will not do it alwayes, verſe 12.

V. 20. *to be but men*] Which they may learn by thy judgements inflicted on them.

PSAL. X.

Verſ. 1. W*Hy ſtandeſt thou ſo far off O Lord*] God, eſſentially is in all places equally, *intra omnia, ſed non incluſus,* &c. that is, within all things, but not included: without all, but no excluded: whole and entire in the whole; and in every part of the whole: as the School-men ſpeak, and the Scriptures (David himſelfe) teach, Pſal. 139. and elſewhere. However, He is frequently ſaid, to be, or to dwell, where his glory is moſt viſible, as in the Heavens; or in his Church, or whereſoever he doth in an extraordinary manner manifeſt himſelf by any effects of his Power or Grace. Now becauſe nothing is more proper and natural (if we may ſo ſpeake) unto God, then to be juſt and righteous: where (for juſt, alwayes: but hidden cauſes often:) where I ſay, he doth ſuſpend the execution of his juſt judgements, and ſuffers iniquity to prevaile and to proſper; He is there, by a kind of *anthropopathia,* ſaid to abſent himſelfe, or to hide his eyes: as being of *purer eyes* (Hab. 1. 13.) *then to behold iniquity,* and ſuffer it. And ſure enough it is, that he never doth, abſolutely and totally: but for a while onely; (for what is long to him, to whom a thouſand yeares are but as one day, or a watch in the night? Pſal. 90. 4. though to us it is otherwiſe, who by reaſon of our ſhort continuance, think ten or twenty yeares a great matter:) for the further manifeſtation both of his juſtice and of his mercy in after-times; either in this world, or that which is to come; to which moſt promiſes in the Scripture, if rightly underſtood, have reference.

This whole Pſalm, with divers others of the ſame argument, may ſerve for an ample confutation of their errour, who make the worldly ſucceſſes of great undertakers, without any further enquiry, an argument of the goodneſſe of their cauſe; as alſo for their conſolation, and confirmation, who ſuffer, though it be much and long, (Pſal. 74. 9.) for a good cauſe. See alſo upon Pſal. 37. 1. *Fret not thy ſelf,* &c. and Prov. 1. 32. *For the turning away of the ſimple,* &c.

Why hideſt thou thy ſelfe in time of trouble] Heb. *Why hideſt thou in time of trouble:* which I conceive would better have been ſupplied by a Noune ſubſtantive, *thy face,* or *thine eyes,* then by this reciprocal Pronoune, *thy ſelf.* So is God in the Scripture very commonly ſaid in full expreſſion, *to hide his face*; as Deut. 31. 18. Ezek. 39. 23. Micah 3. 4. and elſewhere frequently. And ſo Eſ. 57. 17. *I hid me and was wroth*: there too there being no *me* in the Text, I conceive it would according to the uſual phraſe of Scripture, more warrantablly be ſupplied, *my face*: I do not remember this *me*, of Gods *hiding*, expreſſed in all the Scripture : included in the reciprocal verb, I finde it in one place : Eſa. 45. 15. *Verily thou art a God that hideſt thy ſelf, O God of Iſrael the Saviour.* But the *hiding* there intended, is not the ſame as is here ſpoken of, of God his not affording himſelf to the reliefe of his people in time of trouble and perſecution ; but of his wayes and counſels, both in his general adminiſtrations, and particular judgements, for the moſt part, impenetrable, and incomprehenſible to mortal man : as we are taught, Rom. 11. 33, 34. Pſal. 77. laſt verſe, and elſewhere. And this to be the meaning of the Prophet in this place, beſides other reaſons may appear by ver. 9, 10. of the Ch. *Wo unto him that ſtriveth*, &c. *Saturnus*, one of the ancienteſt Heathen gods, had his name from thence : from *Sater*, I meane, *to hide* ; as all learned men agree. And why not from this very kind of *hiding*, here ſpoken of by the Prophet ; as well as divers other particulars of their Mythology from other Scriptures, of which no queſtion is made ? Heathen Mythologiſts, I know, tell us of another kinde of *hiding*, belonging to this ſuppoſed Deity ; as their manner is, when long time and prevailing ſuperſtitions, had obliterated originall truths. There is good uſe to be made of ſuch obſervations : neither do I remember to have met with it elſewhere. But to the Pſalmiſt here : Though I know no great difference, as to the ſence, whether we tranſlate, *Why hideſt thou thy ſelf*, or, *thy face :* yet becauſe this is the uſual phraſe of the Scripture ; and that ſmalleſt differences in Scripture, ſometimes, may afford obſervations of no ſmall weight ; I therefore take notice of it here. Beſides in this particular place ; for God to *hide himſelfe in time of trouble*, might ſound at firſt hearing, (to vulgar eares) as an imputation of ſome feare in God for himſelfe : but *to hide his face*, or, *eyes*, (as ſome Rabbins here ſupply) though that too might be miſtaken ; yet not ſo eaſily, as I conceive.

V. 2. *The wicked in his pride doth perſecute*] Heb. *in the pride of the wicked he doth perſecute.*

let them be taken in the devices that they imagined] Pſal. 7. 16. & 9. 16. Prov. 5. 22. Let their devices not hurt us, but work their own ruine.

V. 3. *For the wicked boaſteth*] Inſulteth, triumpheth. *Why boaſteſt thou thy ſelf in miſchief, thou mighty man ?* Pſal. 52. 1. *Whoſe glory is in their ſhame*, Phil. 3. 19. Or, boaſteth of Gods favour, becauſe of his ſucceſſe, Joh. 16. 2. *whoſoever killeth you, will think that he doth God ſervice.* See upon Pſal. 21. 2. *his hearts deſire.*

and bleſſeth the covetous] Rather, as in the margine there, *the covetous bleſſeth himſelf ; he abhorreth the Lord.* See Deut. 29. 19. *that he bleſſeth himſelfe in his heart*, &c. and Deut. 8. 11, 12, &c.

Some tranſlate the whole verſe, which the words will bear too. *He praiſeth the wicked for the deſire of his heart, and bleſſeth the covetous, who abhorreth* (or deſpiſeth) *the Lord.*

V. 4. *will not ſeek after God*] In the Hebrew, there is no more queſtion, *will not ſeek*, or, *enquire.* Now becauſe *to ſeeke God*, or *after God*, is an uſual Scripture phraſe, by which all duties of Religion are often comprehended, as Pſal. 9. 10. *Thou haſt not forſaken them that ſeek thee* and elſewhere very frequently : why may not *after God*, here alſo, though not expreſſed, be ſupplied in the tranſlation ? I ſee no great reaſon but it may. Yet ſome Interpreters of beſt account, are much againſt it, and call it (ſomewhat too rigidly by their favour) a depravation of the ſence. For, ſay they, by this general word, *will not ſeek*, or conſider ; David doth here point at the original cauſe of all wickedneſſe and impiety ; which is, want of due conſideration. And that is very true ; For if men (as would well become rational creatures to do) would take time, and make it a buſineſſe, (which is indeed the buſineſſe of their lives) well and ſeriouſly to conſider with themſelves ; firſt in general, what is the end of man, as endowed with a rational and immortal ſoul : and then of particular actions, how they conduce more or leſſe, or how contrary to that end : what is true, real, ſolid happineſſe ; what is deceitful, and imaginary : this, and the like, often and ſeriouſly thought upon, muſt of neceſſity bring a man to a deſire of ſeeking after God, and to a purſute of the means, a conſciencious life, and the like. See more upon Pſal. 1. upon the inſcription of it, *Pſalme firſt.* However, though this general ſence may do better here ; the limited, by addition of thoſe words, *after God* ; warranted by ſo many other places, ought not in my judgement, to be called *a depravation.* But may not the fooliſh *Seekers* of our time, of whom the Scripture ſpeaketh : *ever learning and never able to come to the knowledge of the truth*, 2 Tim. 3. 7. *toſſed to and fro and carried about with every wind of doctrine :* (Epheſ. 4. 14.) whoſe labour is, by oppoſing approved and long ſetled truths, to overthrow all truth : may they not take ſome advantage of this general ſence ? They may certainly, as well as they can pervert all other Scriptures ; their chiefe ſtudy : and as eaſily may they be anſwered, if any anſwer will ſerve men of ſuch perverſe judgements and affections.

God is not in all his thoughts] Or, *all his thoughts* are, There is no God.

thoughts] Pſal. 14. 1. & 53. 1.

V. 5. *he puffeth at them*] He ſcorns them, as if he could blow them all away with his breath.

V. 6. *I ſhall not be moved*] The evil ſhall not touch me, Iſa. 28. 15. or it may be read, *who was never in adverſity* : That is, Why ſhould I feare danger, that never was in any ? Pſal. 73. 5.

never] Heb. *unto generation and generation.*

V. 7. *His mouth is full of curſing*] Rom. 3. 14.

deceit] Heb. *deceits.*

under his tongue is miſchiefe and vanity] His words tend to the hurt of others.

Some, by the *tongue* here, would have us to underſtand the *heart* ; becauſe, ſay they, *the heart* is under the tongue. That the tongue is ſo taken ſometimes, I grant ; but I do not approve of the reaſon. However, *under his tongue*, for, *in his tongue* (that is, whatever he ſpeaketh) is the more probable interpretation in this place.

vanity] Or, *iniquity.*

V. 8. *He ſetteth in the lurking places of the villages.*] Some of the Rabbins by חצרים here turned *villages*, underſtand *atria*, that is, open Courts, publick Halls, and the like. The word of it ſelfe doth include both ſences we know : and ſome Interpreters, beſides Rabbins, like well of this latter, as if David aimed here, by this word, not at petty theeves, who rob in obſcure places ; but at the grand ones, who in open Courts, and publick places of Commerce, by perverting juſtice, by horrible, though tollerated, and allowed extortions and exactions, and the like, do the ſame as the petty theeves, with as bad a conſcience ; but with more credit and allowance. And here ſome inveigh very much againſt Merchants, as men uſually very guilty of this kinde of theft. For my part, I do not think ſo ill of that profeſſion, but that even amongſt them, I believe may be found men of great integrity, and generoſity ; nor ſo well of any other, that is a *quaeſtuoſa profeſſio*, (that is, whoſe chiefe end is gaine and profit :) but that it will afford examples of ſuch theeves good ſtore. But how ſhall *lurking places* agree with open Courts and common-Halls ? It may be anſwered, I know that the Original word may be tranſlated (as it is by divers) *in ambuſhes*, as well as *lurking places* : and ambuſhes may be laid in publick places, there is no queſtion : but then it followes immediately, במסתרים (*in latebris*) *in ſecret places*, which is directly oppoſite to publick. Somewhat might be ſaid to that too : but when all is done, I muſt profeſſe, that I conceive *villages*, as it is here, the more warrantable tranſlation of the two.

are privily] Heb. *hide themſelves.*

V. 9. *He lieth in waite ſecretly, as a Lyon in his den*] He ſheweth that the wicked have many meanes to hide their cruelty, and therefore ought the more to be feared.

ſecretly] Heb. *in the ſecret places.*

V. 10. *He croucheth*] Heb. *he breaketh himſelf.*

that the poor may fall by his ſtrong ones] Great men, if good and juſt, and truly generous, are a great ſupport to the poor : and ſo it is commonly in a well governed eſtate : But if otherwiſe, if of themſelves wicked and ungodly, and the times licentious and tyrannical, no wonder if they prove great oppreſſours. The Hebrew word חלכאים, here tranſlated *the poor*, is by moſt Interpreters ſuppoſed to be a compound of two, and to ſignifie *the company*, or *congregation of the poor* (or, *lowly.*) It is found in the Scripture no where, but in this place : except it be the plurall of חלכה which is here in the 10. and 14. verſes of this Pſalme ; and no where elſe to be found.

by his ſtrong ones] Rather, *into his ſtrong* ; to wit, teeth, or pawes. For he continueth the ſame metaphor of a Lyon couching and lying in wait. See Job 38. 39, 40.

V. 11. *God hath forgotten*] He hath forgotten the poor, therefore I may oppreſſe them, verſe 1.

he hideth his face] Pſal. 89. 7.

V. 12. *Ariſe, O Lord*] Pſal. 82. 8. Ariſe to help the afflicted ; let the oppreſſours, that ſay, Thou regardeſt not the poor, verſe 11. ſee that they are deceived.

forget not the humble] Pſal. 9. 12.

humble] Or, *afflicted.*

V. 13. *Wherefore doth the wicked contemn God ?*] Pſal. 74. 10. Therefore thou muſt needs puniſh this their blaſphemy.

Thou wilt not require it] To wit, miſchiefe and oppreſſion, verſe 14.

V. 14. *the poor committeth himſelf unto thee*] Leaveth himſelfe or his cauſe to thy fidelity, Gen. 39. 6. Iſa. 10. 3.

committeth] Heb. *leaveth.*

V. 15. *Break thou the arm of the wicked*] Job 38. 15. Pſal 37. 17. That is, all the inſtruments of his cruelty.

ſeek out his wickedneſſe till thou find none] Or, then *ſhalt thou ſeek out his wickedneſſe*, and *find none.* They are incorrigible, therefore rid the world of them and their ſins at once, Ezek. 23. 48.

till thou find none] Make diligent ſearch ; let not any of his ſins paſſe unpuniſhed, Or, ſo break him, that he have no more power to do wickedly.

V. 16. *The Lord is King for ever and ever*] Pſal. 29. 10. & 145. 13. & 146. 10. Jer. 10. 10. Lam. 5. 19.

the heathen are periſhed out of his land] Such as live like heathen in Canaan, Ezek. 16. 3. or, God having driven out the Canaanites, Pſal. 44. 2. hath given a ſure token that he will not alwayes beare with ill men.

V. 17. *thou wilt prepare their heart*] To prayer, that they may know both how, and what to pray for. See Rom. 8. 26. Jam. 4. 3.

Of ordinary ſpeech, Prov. 16. 1. *The preparation of the heart is in man*, &c. that is, Man may propoſe to himſelfe what (upon occaſion) he means to ſay; but God will guide his tongue. He muſt truſt God for that. See Pſal. 141. 3.

V. 18. *To judge the fatherleſſe*] God helpeth, when mans help

prepare] Or, *eſtabliſh.*

faileth, Eſay 59. 16.

the man of the earth] man, that is, meer clay; duſt and aſhes. So Eſay 51. 12. *I, even I am he, that comforteth you; who art thou, that thou ſhouldeſt be afraid of a man that ſhall die, and the ſon of man which ſhall be made as graſſe?* By *man of the earth*, alſo, may be underſtood proud inſolent men; whom the Grecians alſo call γηγενεῖς and πηλογενεῖς. See alſo Jam. 3. 15. *This wiſdome*, &c.

that the man of the earth may no more oppreſſe] Or, *that man may no more daunt him out of the earth.*

oppreſſe] Or, *terrifie.*

PSAL. XI.

Verſ. 1. I*N the Lord put I my truſt*, &c.] As if he had ſaid; God hath paſſed his promiſe to me; and my truſt is fixed: Why do you ſet your hearts ſo violently to chaſe and purſue me, (*as a Patridge in the Mountains*, as himſelfe ſpeaks to Saul, 1 Sam. 26. 19.) as though you would fruſtrate the purpoſe of God?

how ſay ye to my ſoul] 1 Sam. 26. 19. *for they have driven me out this day from abiding in the inheritance of the Lord, ſaying, Go ſerve other Gods.* Not that they ſaid ſo in very deed; but the more emphatically to ſet out their wickedneſſe and cruelty, repreſenting the conſequent of their act, as the original aim and purpoſe of their hearts.

flee] A plural in the Hebrew, *flee ye:* as to David and his company.

V. 2. *privily ſhoot*] Heb. *in darkneſſe*; or, *in the darkneſſe:* meaning (as moſt Interpreters) that there was no place ſo private, or ſo dark, left to him, that was free from the perſecution of his enemies.

V. 3. *If the foundations be deſtroyed*] Heb. השתות, here rendered *foundations*, is by ſome Interpreters both here, and Iſa. 19. 10. *And they ſhall be broken*, &c. tranſlated *retia*, or, *nets*. According to which tranſlation ſome make the ſenſe of the verſe to be: *Certè retia deſtructa ſunt: juſtus quid operatus eſt?* (ſo Vatablus) that is, *Their nets indeed are broken and deſtroyed; but what hath the juſt done to bring this to paſſe?* As if David intended by theſe words to give the glory of his deliverance, not unto any humane power, or policy; but to God onely, and his immediate working. But that this word שתות doth alſo ſignifie *retia*, is not a thing agreed upon, and generally granted: and being chiefly grounded upon that place of Eſay, it will appear upon further examination, but a weak ground. That it ſignifies *foundations*, is not denied, or doubted by any. Now, *foundations*, taken metaphorically, may be applied to many things: which hath bred great diverſity of interpretations. Moſt think by *foundations*, the Laws, execution of juſtice, &c. upon which Common-weales are chiefly founded, to be meant. Some take *foundations* here, and Pſal. 82. 5. to be meant of the ſame; and refer to that place, for the meaning of this. But the words, though the ſame in our tranſlation, are different in the Original; and even of the meaning of the word there, there is ſome controverſie alſo, as we ſhall ſee there. The right meaning here, I take to be this; That there is a time of ſuch general confuſion, when the very foundations which kept up other ſtructures, are overthrown: and then no wonder, if the righteous alſo have his ſhare of ſufferings. So God himſelfe once anſwered Baruch, by his Prophet Jeremy, Jer. 45. 4, 5. *Behold, that which I have built, I will breake down; and that which I have planted, I will pluck up*, &c. See alſo Pſal. 32. 6. Now at ſuch times when weak men begin to ſtagger, or to murmure, it is the part of a well grounded godly man, to comfort himſelfe, in this confidence, that God is in heaven, nevertheleſſe, and doth ſee and conſider, &c. as David here in the next verſes. See before upon Pſal. 9. 6. *O thou enemy*, &c.

V. 4. *The Lord is in his holy Temple*] Hab. 2. 20. The Lord is ſtill where he was, and therefore I will look up to him for juſtice, who can and will right me, when men will not.

his holy Temple] By *Temple*, here, moſt underſtand *Heaven*: which indeed is Gods moſt proper Temple, whereof Temples or Churches made with the hands of men are but figures and types. Neither doth the Original word היכל: though frequently uſed of the Temple; properly ſignifie *a Temple*, but *a Palace*: as it is here rendered by ſome. Much like unto this, is that expreſſion Pſal. 102. 19. *For he hath looked down from the height of his Sanctuary: from heaven did the Lord behold the earth:* here alſo by *Sanctuary*, heaven is underſtood.

his eye-lids] That is, *his eyes*, according to the Hebrew phraſe: and the repetition of the ſame thing in other words; (*The Lord is in his holy Temple, the Lords Throne is in Heaven: his eyes behold, his eye-lids try*, &c.) very well ſets out Davids confidence, and earneſtneſſe, being then in great affliction, and in the bitterneſſe of his ſufferings; (when men of a temporary faith, and weakely grounded in their principles, are wont to give off;) oppoſing their reiterated maximes, to ſuch inferences as wicked men, and weak judgements (when they ſee the afflictions and oppreſſions of the righteous, and the ſucceſſe of the proud and ungodly: whether openly ſo (proud and ungodly) as ſometimes: or covertly, under the pretence of zeale and piety; which is very ordinary; and of the two, the more dangerous:) would make. See alſo upon Pſal. 33. 13. *The Lord looketh* and 38. 9. *Lord all my delight*. v. 5.

The Lord tryeth the right; but the wicked] See Jam. 1. 12. *Bleſſed is the man*, &c. and Hebr. 12. 6, 7, 8. *For whom the Lord loveth*, &c.

his ſoul hateth] He hates a wicked man with all his heart. An emphatical expreſſion, very ſeaſonable then, when a good cauſe doth ſuffer, and moſt men are ready to judge, (as heathens were wont of them that oppreſſed the Jewes:) that they are moſt in Gods favour, and by conſequence, moſt godly, who have moſt occaſion to boaſt of their ſucceſſes and *hearts deſire* (Pſal. 10. 3.) in this World.

V. 6. *rain ſnares*] Ezek. 38. 22.

fire and brimſtone] As in the deſtruction of Sodome, Gen. 19. 24.

an horrible tempeſt] Or, *a burning tempeſt*. All expreſſions of terrible judgements and calamities which by Gods ſpecial order and appointment ſhall befal thoſe wicked ungodly men (though great pretenders of godlineſſe perchance) who did, or do ſo much boaſt of their flouriſhing condition, and great ſucceſſes in this world. Now becauſe it doth often fall out that men that have been great oppreſſours of the Church, and of Gods people, enjoy their peace and proſperity to the laſt, and die quietly, as to the world; upon their beds: it is very probable that David by theſe expreſſions intended eſpecially the judgements of God upon them that are ſuch, in another world: of which though the Old Teſtament ſpeakes but ſparingly, and obſcurely; (whereof ſee upon Pſal. 37. 1. *Fret not thy ſelfe*, &c.) according to the condition of thoſe times: yet in the New, we read plentifully; ſo that all execution of juſtice and judgemeet ſeems almoſt to be referred to that time: to that at leſt, if not as the onely, yet the proper time. See 2 Theſſ. 1. v. 5, 6, 7, 8, 9. *Which is a manifeſt token of the righteous judgement of God*, &c. Nay from this very thing, (beſides the revelation of Scripture) many learned men have inferred the neceſſity of a future judgement, becauſe we ſee things fall out oftentimes, ſo contrary to what we apprehend of Gods juſtice, in this world. We may the ſooner be induced to believe that David by theſe words intended eternal paines and torments, becauſe hell in the New Teſtament is not onely ſet out by *fire*; abſolutely: but by *fire and brimſtone*, in St. Johns Apocalypſe, more then once: the original of which expreſſion in St. John, though it be truely derived from that particular *fire and brimſtone*, which was the deſtruction of Sodome and Gomorrah; as in Geneſis we read at large, Gen. Ch. 19. and is further confirmed by our Saviour, Luk. 17. 29. yet it is poſſible that it was not without ſome alluſion to this very place of David, and other like, if other like be. See alſo upon Pſal. 68. 3. *But let the righteous.*

this ſhall be the portion of their cup] Which they ſhall drink, even to the dregs, Ezek. 23. 34. Pſal. 75. 8.

V. 7. *For the righteous Lord loveth righteouſneſſe*] Heb. *righteouſneſſes*: That is, all manner of righteouſneſſe, to puniſh the evil, and preſerve the good. Or, *righteouſneſſes*, that is, righteous men: the abſtract, for the concret; as *ſcelera* for *ſceleſti*, and the like.

his countenance doth behold the upright] The Rabbins do mention three ſeveral interpretations of theſe words: all good and Orthodoxe, and all agreeable enough to the Original words. The firſt is that we have here. But here it muſt be noted, that in the Original it is in the plural, *their countenances do behold*: not *his countenance*, &c. Whence ſome would inferre the myſtery of the Trinity to be here intended: and whereas it is objected that the *affixe* מו is ſometimes ſingular; Genebard ſaith no, but onely where that myſtery is intended. But that is manifeſtly falſe. *Mercerus* upon Job doth obſerve many places, where it is uſed for a ſingular. As for the plurality of the verbe in the Original, (יחזו *videbunt*) that maketh nothing to this purpoſe, becauſe it depends of the *Nominative* plurall, פנים *facies*, for *face*; or *countenance*, according to the Hebrew Idiotiſme. However, if we follow this firſt interpretation, it is free for us, if we will make a myſtery of it, to make a plurall of this affixe; ſince it may be either plurall, or ſingular. Now for the ſence of the words according to this firſt tranſlation; we need not go far: the *countenance* of God is propoſed unto us, as the ſumme and perfection of hapineſſe: *There be many that ſay: who will ſhew us any good? Lord lift thou up the light of thy countenance upon us.* Pſal. 4. 6. But ſecondly, if we tranſlate, (as we may very well, without doing any violence to the words) *The upright* (*rectitudo*, for *rectitudine præditi*: examples of ſuch defective expreſſions in the Scripture there be many:) *ſhall ſee thy face*: then have we here a cleer expreſſion of the happineſſe of Gods Saints in heaven, which doth conſiſt in the *beatifical viſion*, as it is called by the School-men: according to that of David, Pſal. 17. laſt verſe. *As for me* (having ſpoken before of worldly mens happineſſe:) *I will behold thy face in righteouſneſſe: I ſhall be ſatisfied when I awake with thy likeneſſe*; and that in the Goſpel ſpoken to Chriſt by one of his Diſciples: *Lord ſhew us the Father, and it ſufficeth us.* I like of this here the better, becauſe it will confirme the interpretation of the former verſes, *fire and brimſtone*, &c. of which we have ſpoken there: it being ſo much the more probable that by thoſe expreſſions the eternal paines of hell are intended; if it be granted that by this here, eternal bleſſedneſſe is ſet out, and propoſed: of which no queſtion can be made, if this tranſlation of the words, againſt which I know nothing very material, that can be objected, be allowed of. But becauſe I think it the part of a faithful Interpreter to unfold and purſue the riches of Gods word, where it may be done without affected and groundleſſe ſubtilty: I muſt not conceal from the Reader a third interpretation of the words, not leſſe warrantable, for ought I can ſee, then either of the former, and affording a doctrine full of comfort, and of great uſe, in time of great confuſions. It is this: *Their faces* (of the juſt and righteous:) *ſhall ſee him righteous*, or, *that he is righteous*. The Providence of God, which in this world is an object of our faith; it ſhall be hereafter, of our eyes: we ſhall then know, and diſcerne clearely, (and in that, no ſmall portion of our happineſſe:) which we do here but imperfectly; (witneſſe, David, Jeremy, Habakuk, and ſo many other of the godly that have ſtumbled at this block, even ready to fall, as themſelves have acknowledged:) that God is juſt and righteous in all his wayes: and that all things, even that ſeeming proſperity of the wicked, which now we can ſo hardly brook, was but a myſtery of Gods wiſdome, to bring about with more admiration the true bleſſedneſſe of thoſe that put their truſt in God, and have patience unto the end, &c. Very pregnant are the words of Malachi to this purpoſe: *Ye have ſaid, it is vaine to ſerve God: and what profit is it*, &c. *And now we call the proud happy: yea they that worke wickedneſſe, are ſet up: yea they that tempt God, are even delivered.* Mal. 3. 14, 15. then follows verſe 17. &c. *In the day when I make up my jewels*, &c. *Then ſhall ye* (both good and bad: all men ſhall) *return and diſcern between the righteous and the wicked: between him that ſerveth God, and him that ſerveth him not.* So Ezekiel: *and you ſhall know that I have not done without cauſe all that I have done in it, ſaith the Lord*, Ezek. 14. laſt verſe.

PSAL. XII.

Title.

upon Sheminith] Or, *upon the eighth.* See notes on the title of Pſal. *6.*

Verſ. 1. HElp] Or, *Save.* Nothing doth ſo much afflict pious ſouls; no publick nor private calamity goes to their heart ſo much, as when they ſee impiety and profaneſſe to prevail, and to bear ſway: men that formerly made a ſhew of godlineſſe and piety, to be carried with the ſtreame, and to draw others by their examples, that are not throughly well grounded: in a word, the kingdome of Satan, (Epicuriſme, Libertiniſme, Sacriledge, and the like:) to prevail and flouriſh; Gods Power, and Soveraignty, to be eclipſed; whereby a way is made to publick and profeſſed Atheiſme; as often, through juſt judgement, it doth happen, where God had been long diſhonoured by formal and hypocritical religion.

for the godly man ceaſeth] Mic. 7. 2. Which dares defend the truth, and ſhew mercy to the oppreſſed. חסיד in the Original: a very remarkable word: of which ſee upon Pſalme 86. verſe 2. *for I am holy.*

V. 2. *with flattering lips*] He meaneth the flatterers of the Court, which hurt him more with their tongues then with their weapons, Pſal. 5. 9. Or, as ſome of the beſt of Commentators here, *Potius David in genere deplorat mores ſuæ ætatis*, &c. It is more likely that David doth here deplore in general the corrupted lives and manners of the moſt of his dayes, their baſe and fraudulent dealing towards one another, oppreſſion of the poor, and the like.

with a double heart do they ſpeak] Heb. *an heart and an heart*, 1 Chron. 12. 33. that is, a deceitful heart; as *a ſtone and a ſtone*, ſignifies deceitful weights, Deut. 25. 13, 14.

V. 3. *proud things*] Heb. *great things*, Dan. 7. 8.

V. 4. *With our tongue will we prevail*] We are able to perſwade to whatſoever we take in hand.

our lips are our own] We have skill, power and liberty to ſpeak.

are our own] Heb. *are with us.*

who is lord over us?] Who ſhall appoint us what we ſhall ſay?

V. 5. *For the oppreſſion of the poor*] God is moved with the complaints of the poor, and ſets them at liberty for his promiſe ſake.

ſaith the Lord] He makes God himſelfe; by an ordinary figure of Rhetorick, to ſpeak: which of its ſelfe is very elegant and emphatical: and ſerves here very well to ſet out the certainty of the matter, here averred, and which David would have all men, though there were little appearance of it to the eye of many, very confident of; that God would in due time do juſtice, and bring down the power and pride of theſe lofty ones.

from him that puffeth at him] Or, *that would inſnare him*; as is in the margine. The Hebrew words יפיח לו may alſo, with no leſſe advantage to the ſence, be tranſlated (as indeed they are by more then one) *He will* [*freely*] *ſpeak unto him*; or, *He will puffe at him*; that is, the godly, before oppreſſed by the mighty, will now dare to ſpeak freely, &c.

V. 6. *The words of the Lord are pure words*] Having ſpoken before of the treachery of men, and breach of faith; and of his confidence in God, grounded upon the Word of God: he now falls (by way of briefe interpoſition) upon the commendation of Gods Word, the ſincerity whereof, certainly believed, as it much addeth to our confidence; ſo it condemneth the more, the infidelity of men, before ſpoken of.

pure words] without droſſe of falſhood ſticking to them, or mingled with it.

as ſilver tryed] Some think that the furnace here intended, is the furnace of afflictions and tribulations, by which as the faithful are tryed; ſo by thoſe comforts they then receive from the Word of God, they try and prove the truth and excellency of it, more ſenſibly, then at any other time, or by any other way. The Grecians alſo uſe the ſame ſimilitude, to expreſſe the trial of a friend in time of adverſity, ſaying; **Κρίνει φίλους ὁ καιρὸς, ὡς χρυσὸν τὸ πῦρ.** and **Χρυσὸν μὲν οἶδεν ἐξελέγχεσθαι πυρί. Ἡ δ' ἐν φίλοις εὔνοια καιρῷ κρίνεται.** In the ſimilitude of pure ſilver, beſides the worth, &c. (in which reſpect the ſimilitude of gold is elſewhere uſed, Pſal. 19. 10. & 119. 127.) the pure whiteneſſe doth alſo well fit to ſet out the purity of Gods word. Campenſis, in his ſo much commended Paraphraſe, expreſſes it; *Verba & promiſſiones Domini candidiſſima ſunt*, &c.

as ſilver tryed in a furnace of earth] 2 Sam. 23. 31. Pſal. 18. 30. & 119. 140. Prov. 30. 5.

purified ſeven times] That is, many times, 1 Sam. 2. 5. Prov. 24. 16. & 26. 25.

V. 7. *Thou ſhalt keep them*] Meaning the poor and needy, ſpoken of, ver, 5.

them] Heb. *him*; that is, *every one of them.*

V. 8. *when the vileſt men are exalted*] Vile men in authority, ſet up wicked men, and pull down good men, Prov. 28. 12, 28. & 29. 2.

vileſt men] Heb. זלות, *vilitates.* The abſtract for the concrete, as often.

PSAL. XIII.

Title.

Chief Muſician] Or, *overſeer.*

Verſ. 1. H*Ow long wilt thou forget me, O Lord, for ever?*] Or, *How long, O Lord? wilt thou forget me for ever?* Pſal. 6. 3. Or, *How long, O Lord, wilt thou forget me? for ever?*

for ever] The expreſſion is very pathetical. There can be no greater aggravation of miſery, then that it ſhould be both grievous, and laſting. *We ſee not our ſignes, there is no more any Prophet, neither is there among us any that knoweth how long*, Pſal. 74. 9. A ſad buſineſſe, when it is come to that. But this, *how long*: this, *ever*; faith will tell us, though it ſhould be as long as we live, is but a very little time; yea a very moment of time; no wayes conſiderable to eternity. So doth Eccleſiaſtes oppoſe faith, to ſenſe. *Though a ſinner do prolong his dayes*, (as to the eyes and thoughts of men, that look no further then this world:) *Yet he ſhall not prolong*, &c. Eccleſ. 8. 12, 13. and the Prophet Habakuk, 2. 3, 4. upon another occaſion, yet to the ſame purpoſe, grounding upon the inconſiderableneſſe, (if well conſidered:) of that which we commonly call *long*: *For the viſion, — though it tarry — it will not tarry. — but the juſt ſhall live by faith*, And ſo David himſelf, in other places, which we ſhall meet with, and take notice of, as we go a long.

wilt thou hide thy face] This is contrary to *the light of Gods countenance* ſhining on his, Pſal. 4. 6.

V. 2. *How long ſhall I take counſel in my ſoul*] Heb. *counſels*: that is, change my purpoſe often, by reaſon of new troubles, as a ſick man doth his place. Or, think daily of new wayes of eſcaping.

V. 3. *lighten mine eyes*] As when the body is much exhauſted through ſickneſſe, or otherwiſe; it appeareth moſt in the eyes, which are as it were a glaſſe through which we may look into the inward temper and diſpoſition of the whole: So if the body be revived, and receive comfort; it will ſooneſt appear by the quickneſſe and chearfulneſſe of the ſight. See 1 Sam. 14. 29. Jonathan, Sauls ſon, after he had refreſhed his *faint and wearied* body with the taſte of a little honey; *See I pray you*, ſaith he, *how mine eyes have been enlightned, becauſe I taſted a little of this honey.* When therefore David doth here pray, that God would *lighten his eyes*, he prayes for his whole body, that God would raiſe it from that pining condition into which perpetual grief and danger had brought it; and by conſequence he prayes, that God would deliver him from thoſe croſſes and perſecutions, which had been the occaſion of his griefe. See Pſalme 38. 10. *My heart panteth, my ſtrength faileth me: as for the light of mine eyes, it alſo is gone from me.* But in a ſence much different from this, the word of God is ſaid, *to enlighten the eyes*, Pſal. 19. 8. which is to be underſtood of the eyes of the minde, or underſtanding, as it is expreſſed, Epheſ. 1. 18 verſe.

V. 4. *I have prevailed againſt him*] Which might turn to Gods diſhonour, if he did not defend his.

moved] Or, *troubled*, Pſal. 10. *6.*

V. 5. *But I have truſted*] Mine enemies could not draw me from truſting in thee, though they endeavoured it with all their might.

have truſted] Or, *do truſt.*

in thy mercy] The mercy of God is the cauſe of our deliverances, Pſal. 6 4.

ſhall] Or, *doth.*

V. 6. *becauſe he hath dealt bountifully with me*] Becauſe of benefits paſt, I will depend on him for others to come, Pſal. 9. 10.

dealt bountifully with me] Pſal. 116. 7. & 142. 7.

PSAL. XIV.

This Pſalm, with very little variation, we have again Pſal. 53. whereof more there.

Verſ. 1. THe *fool*] That is, the wicked as appeares by what follows; and ſo *folly*, for wickedneſſe, in the Scripture, often. Ariſtotle teacheth in his Ethicks, that a man may be imprudent, or ſimple, (that is in effect, a fool;) as to the maine end of his life, (which is the general end of all men, true happineſſe:) who is very wiſe, or rather, as the ſame doth well diſtinguiſh there, very prudent to ſome particular (worldly) ends: and on the other ſide, ſome very wiſe, as to the maine; who to particular ends and buſineſſes, are very ſimple and meer idiots. *Ethic. Nichom. lib. 6. cap. 5. et. 7.* To which purpoſe is that of the Prophet Jeremy alſo; *For my people is fooliſh, they have not known me; they are ſottiſh children, and they have none underſtanding: they are wiſe to do evil, but to do good, they have no knowledge*, Jer. 4. 22.

fool hath ſaid in his heart] Pſal. 10. 4. & 53. 1. Philoſophers diſtinguiſh between the λόγον ἐνδιάθετον, and the λόγον προφορικὸν of man: his inward, and his outward ſpeech.

There is no God] He ſheweth, that the cauſe of all wickedneſſe is infidelity; that is, either an abſolute denying of a God: which ſcarce any man, or heathen ever did: and if any did, they were, even by heathens themſelves (as we call them: but more religious in many things, then many profeſſed Chriſtians:) ſeverely puniſhed in former times: or infidelity, (from whence we terme infidels) may be taken, and is commonly, for a denying of Gods providence, and his care of particular men, and that he is a rewarder of the juſt, and unjuſt. Such an infidel, or atheiſt was Epicurus: and it is much to be feared that many ſuch are to be found among ordinary men, who may be known by their looſe and riotous lives, and open contempt of godlineſſe: but among many alſo, who make great ſhew of holineſſe, and have the name of God very frequent in their mouths, but for worldly ends, that they may have the praiſe of men; or the better to bring their politick ambitious deſignes to paſſe; there being no better and ſurer inſtrument, for the moſt part, for the atchievement of worldly ends, then hypocriſie, and palliated ſanctity. Such were the Phariſees of old among the Jews, Math. 23. 14. and thoſe whom the Apoſtle ſpeaks of, 2 Tim. 3 5,6. Now of ſuch Atheiſts or Infidels in general that deny, that is, believe not in their hearts, a providence, &c. the Pſalmiſt hath ſpoken already, Pſalme 10. where he deſcribeth them more particularly, verſe 4. 11, 13. and it is very probable that he intended no other here. For to deny the providence and juſtice of God, is in effect to deny the being of a God: and if there be any difference, this is the worſt and moſt dangerous (the denying of a providence, either general, or particular:) atheiſme. But how could David ſee their hearts, or judge of their thoughts? no otherwiſe, (not to ſpeak of him here as a Prophet, which would be impertinent) then by their deeds, and actions. However, he ſpeakes not here of any particular man; but in general delivereth this doctrine, that whoever they be that do ſuch and ſuch things; whatever they ſay, or profeſſe of themſelves; yet in very deed, they are no better then arrant atheiſts.

they are corrupt] There is nothing but diſorder and wickedneſſe among them.

V. 2. *The Lord looked down from heaven upon the children of men*] Pſal. 102. 19. and 33. 13. *The Lord looked.* See there.

if there were any] By theſe and the following words, are chiefly intended by David natural men, not inlightened by his Word, nor ſanctified by his Spirit: which becauſe the greater part, by far; in thoſe dayes, eſpecially: he ſets out in general termes, as ſpeaking of all. Except we take the *children of men* properly here, (as ſome do) oppoſed to *the children of God*, Gen. 4. 26. & 6. 2. However, theſe words of the Pſalmiſt ſeem to be applyed by St. Paul to mankind in general: and in ſome ſenſe, it may be true even of the beſt, that their beſt actions are not without ſome mixture; nor ſo exactly good, as to abide a trial of Gods ſtrict judgement. See Job 4. 18, 19. & 15. 14, 15. Some would have David to mean this of his perſecutors onely; which is contray to the whole tenour of the words.

V. 3. *They are all gone aſide*] God found all out of the way, Rom. 3. 12.

filthy] Heb. *ſtinking.*

there is none that doth good, no not one] Rom. 3. 10. See upon verſe 2. *If there were any.* And upon Pſal. 53. 1. *that doth good.*

V. 4. *who eat up my people as they eat bread*] Λαοβόροι, an uſual epithete of unjuſt, tyrannical Judges, and Governours. See Mic. 3. 3. However, as is here obſerved by ſome, there being no note of ſimilitude in the Hebrew, theſe words, *they eat bread*, may be joyned alſo with thoſe that follow, *and call not upon the Lord*: as an expreſſion of their ſecurity; as Jer. 22. 15. *did not thy father eat, and drinke*, &c. that is, did not he live ſecurely: or, enjoy peace and proſperity? as ſome there. See alſo before, upon Pſal. 3. 5. So, *to eat bread*, of a feaſt, or banqnet, Exod. 18. 12. Then the next words would well follow upon theſe, the better to ſet out their great unthankfulneſſe and infidelity; ſince that this plenty of food and proviſion, which God doth daily afford us, (with all other neceſſaries to life;) ſhould be a cleer evidence (even to natural men; according to St. Pauls doctrine, Act. 14. 17. *Neverthbeleſſe he left not himſelfe without witneſſe*, &c.) of the goodneſſe of God; and a daily provocation to us, to praiſe and glorifie him (that is, *to call upon him*) for thoſe things we receive from him.

call not upon the Lord] Iſai. 64. 7.

V. 5. *There they were in great fear*] Their deſtruction ſhall come upon them ſuddenly, in their greateſt ſecurity, (*where no fear was*, as Pſal. 53.) and to their great amazement: Eſay 13. 8. *And they ſhall be afraid*, &c. The words alſo might be taken of the godly; as an expoſtulation or check for their too great amazement in time of trouble and confuſion, as though no God were in heaven, &c. See before upon Pſal. 3. 6. and the paſſage of Eſay there.

were they in great fear] Heb. *they feared a fear.* See more upon Pſal. 53. 5. *where no fear was.*

for God is in the generation of the righteous] Becauſe their conſcience tells them, that God loves the godly, whom they oppreſſe. Or, rather, the Pſalmiſt himſelfe ſheweth the ground of his confidence, why it muſt needs be, that wicked men ſhall in time be deſtroyed, and the godly delivered; becauſe God is, where godlineſſe is: he is with, and among a righteous *generation*, or nation, and people. *O my Lord*, ſaith Gideon to the Angel that appeared unto him, *if the Lord be with us, why then is all this befallen us?* Judg. 6. 13. The Iſraelites went upon the ſame ground, that *none evil could befal them*, becauſe *God was among them*: Micah 3. 11. but they miſtooke in the maine, for which they and their confidence is rebuked by the Prophet. For though God was *among them*, in ſome reſpect, as in their temple, and becauſe he did own them ſtill, as his peculiar people, and the like: yet they had driven him from that poſſeſſion of their hearts, (by which he might moſt truly and effectualy be ſaid to be among them,) by their corrupt lives, and abominable ſins; as is there more particularly declared unto them by the ſaid Prophet. Now for Chriſtians, (ſince the perfect light and revelation of eternal life, and rewards, as is ſhewed more at large upon Pſalme 37. *Fret not thy ſelfe*, &c. the caſe is not altogether the ſame. We cannot abſolutely ground, either privately or publickly, upon temporal deliverances, becauſe we know, and have juſt ground to confide, that *God is with us*, and *among us*. It is enough for us to know, and firmly to belive, that nothing ſhall, or can *ſeparate us from the love of God*: no *ſword, famine, nakedneſſe*, &c. that is, no kind of death, or calamity, though never ſo terrible to fleſh and blood: and that *all things worke together for good, to them that love God*: as the Apoſtle teacheth at large, Rom. 8. 28, 35, 36. &c. The ſame may be ſaid of the godly of thoſe times under the Law, ſometimes; as doth appear by many examples: eſpecially in the caſe of particular men, who might ſuffer ſometimes, though juſt and righteous themſelves, with the ungodly. And ſometimes alone, for particular ends, and trials, as Job did.

V. 6. *You have ſhamed the counſel of the poor*] By mocking them for truſting in God, Pſal. 22. 8.

V. 7. *O that the ſalvation of Iſrael were come*] Heb. *Who will give*, &c.

out of Zion] Some think though the occaſion of this Pſalm was in the time of Davids perſecutions under Saul, before he was poſſeſt of the Kingdom, and had ſettled the Ark of God (which he long before purpoſed and intended) in Zion: yet he might write this afterwards, when King, &c. Others make him pray to God for the ſpeedy accompliſhment of what, by Divine inſpiration, he intended; to wit, when he ſhould be eſtabliſhed in his Kingdom, to remove the Ark, and to ſettle it in that place. *Out of Zion*, then, becauſe of the Ark of God, and propitiatory there placed: to which (that is, to God, there reſident and preſident;) ſupplications were made, and deliverances commonly ſaid to come from thence: as Pſalme 20. 3. *Send thee help from the Sanctuary, and ſtrengthen thee out of Sion.* See alſo upon Pſal. 63. 2. *To ſee thy power*, &c. Or, Or, *out of Sion*, with reference to Chriſt, the expected Redeemer and Deliverer, the laſt refuge of the faithful Jewes in their greateſt diſtreſſes and calamities, (as to us Chriſtians, the coming of Chriſt unto judgement:) *the conſolation of Iſrael*: Luke 1. 25. who was promiſed, and expected out of Sion, Pſ. 10. 2. *The Lord ſhall ſend*, &c. becauſe at Sion, and Jeruſalem began the preaching of the Goſpel; according to that of Eſay 2. 3. *for out of Sion ſhall go forth the Law: and the word of the Lord from Jeruſalem.*

when the Lord bringeth back the captivity of his people] He compares their miſery to a captivity; for the people were not captives in Davids time; as Job 42. 10.

PSAL. XV.

Verſ. 1. WHo *ſhall abide in thy Tabernacle?*] Pſ. 24. 3, &c.

abide] Heb. *ſojourn.*

who ſhall dwell in thy holy hill?] The *Tabernacle* before, and the *holy hill*, here, (that is, mount *Sion*; or mount *Moriah* :) types and figures of heaven. For otherwiſe we know, that theſe places, were not places of habitation : eſpecially for ſo many, as either among the Jews, or in any other nation (Act. 10.34, 35. *Of a truth I perceive.* &c. *But in every nation*, &c.) were ſo qualified, as to pretend juſtly to theſe priviledges. It further appeareth by the laſt words : *He that doth theſe things, ſhall never be moved* : which cannot be made good, but of an *everlaſting habitation* : (Lu. 16.9.) ſuch as we know this preſent world doth not afford unto any. However, to love *Gods houſes*, built with the hands of men, with relation unto God, as they are *Gods houſes*; places of Gods worſhip ; appropriated to that uſe ; and to be converſant in them, (ſo long as God is, and may be ſerved in them, as he ſhould be:) with zeal and affection ; is a very good ſign ; and he that is a hearty Chriſtian will think it no ſmall happineſs in this world, to have the priviledge of ſuch a *houſe*, unto which he may freely repaire, and wherein he may perform his duties and devotions. I believe David did know what it was to worſhip God *in ſpirit and truth*; as well, as moſt in our dayes : and that he was not deficient in that kind of worſhip, we may gueſs by that intereſt he had in God (*a man according to his own heart*: 1 Sam. 13. 14. and elſewhere :) and by theſe very Pſalms of his, ſo high and ſublime in their kind, that they are able to carry a mans ſoul to heaven, whileſt he reads them, and to bring him to the ſight of Him, that cannot be ſeen with mortal eye ; if he reade with an innocent heart, and with competent zeal. Yet David as ſpiritual as he was, how heartily he did affect Gods material houſe, and ſolemne ſtanding ſervice, may ſufficiently appear by his own expreſſions, ſo frequent in theſe his Pſalms: whereof ſomewhat hath been ſaid upon Pſal. 27. v.8. *ſeek ye my face*, &c. They that have a more particular relation to Gods houſe, or houſes, all true lawfully ordained miniſters, they have reaſon to applaud their happineſs, for that neerer acceſs they have unto God, by their place, then other men ; and that intereſt they have, by their place, to his houſe, above other men. If they be of Davids ſpirit, they will: *For a day in thy Court, is better then a thouſand*, ſaith he. *I had rather be a door-keeper in the houſe*, &c. Pſal. 84.10. But they muſt be ſuch too, in their lives and converſations (beſides other qualifications more proper to that calling:) as he deſcribes here : elſe, their judgement will be ſo much the heavier, that having been ſo much honoured by God, they have ſo much diſhonoured Him. For the literal interpretation of theſe words, (which we willingly allow of, though not as chief and principal in this place:) we have Pſ. 84. 1. *How amiable are thy tabernacles*, &c. and v. 4. *Bleſſed are they that dwell in thy houſe*, &c. where the literal meaning is moſt proper, and ſo principal. And ſo Pſ. 27.4. *That I may dwell in the houſe of the Lord.* See alſo upon Pſal. 43. 30. *Send out thy light.*

holy hill ?] Heb. *hill of holineſs.*

V. 2. *He that walketh uprightly*] The Heb. word(תם or תמים) properly imports ſimplicity and ſincerity of heart, which commends all our actions unto God, and without which our beſt actions before God, (ſuch as are outwardly & materially good, and of themſelves very commendable; but not done with reference unto God, and his glory; nor out of any true love of goodneſs theſe, but for ſome other end,) become greateſt ſins; hypocriſie being ſo great a ſin; as that all ſins are ſometimes comprehended under that name.

in] Or, *with.*

V. 3. *taketh*] Or, *receiveth*, or *endureth.*

V. 4. *In whoſe eyes a vile perſon is contemned*] It is out of all queſtion, that the original words do afford that ſenſe alſo that was in the former Engliſh tranſlation : *He that ſetteth not by himſelf, but is lowly in his own eyes* : which ſenſe is not rejected by any, as not agreeable to the Hebrew; but becauſe they conceive the other, (which we have here) to be more agreeable to the context. For, ſay they, moſt things here ſet down, have reference to mutual converſation; and therefore more likely that David intended here alſo ſomewhat to that purpoſe. Beſides, ſome ad the oppoſition between the two members of this verſ. *a vile perſon contemned, but honoureth them*, &c. I am not againſt this ſenſe, which moſt do follow ; though for the other, we have the authority of the Caldee Paraphraſt, of great antiquity, which is ſomewhat : nay and ſome Rabbins too, of very good account. But for the reaſons that are oppoſed, they are but plauſible, at the moſt, not convincing; of the firſt, which by moſt is inſiſted upon, we ſhall have occaſion to ſpeak in the next Note, and ſhall examine of what force it is. But grant it plauſible ; may not this be as plauſible, that David intending here the deſcription of a perfect honeſt man that is in the right way to heaven ; as he deſcribes him by his moral performances, without which, it is certain that there is no way to heaven : and that all pretence to godlineſs without that, is but meer deluſion and hypocriſie: ſo alſo that he ſhould ad ſomewhat of a juſt and godly mans apprehenſion of his own inſufficiency, to perform or fulfil the law: upon apprehenſion whereof he muſt, laying aſide his own righteouſneſs, caſt himſelfe of neceſſity upon Gods mercy, and ſeek for ſome other way of ſalvation, then what he can find from his own performances ? This would be very well expreſſed by theſe words ſo rendred ; *that ſetteth not by himſelf, but is lowly*, &c. and would very well agree with Chriſts judgement concerning the proud and high-conceited Phariſee, (ſet out unto us as a very innocent moral man, and very charitable; &, but for his pride, blamleſs:) and the humble Publican, whoſe very profeſſion, a publican, was accounted a practiſe and profeſſion of ſinning, Luk. 18.9. &c. And as for the *oppoſition* of the members, objected againſt this ſenſe : I account them a very weake objection. For why is not the oppoſition as good, and as apparent, if we ſay, A man, who though he think of himſelfe, and his own parts and performances very meanly ; that is very apt to judge the beſt of others, and doth highly honour all them that make profeſſion of godlineſs, and live accordingly ? However my meaning is not ſo to commend this ſenſe, that I would paſs by the other, which I think very good and warrantable too : as was ſaid before.

In whoſe eyes a vile perſon is contemned] This muſt be underſtood with certain limitations. Firſt it muſt be a *vile perſon* indeed; not in our own private judgement ; nor upon a judgement grounded upon particular quarrels and intereſts ; (for moſt are very prone to fly in the face of them, whom they ſuppoſe to have done them wrong, though it may be a wrong judgement in them to think ſo; and that the caſe, by men indifferent, is otherwiſe apprehended:)but generally ſo accounted, by all, or moſt honeſt men, that make profeſſion of godlineſs. Secondly, we muſt diſtinguiſh between private men, and Magiſtrates. *Fateor quidem ſi dominentur improbi, non ita ſpernendos eſſe, quin illis pareamus*, &c. *I muſt confeſſe, if wicked men be in power, we may not ſo far contemn them, but that we muſt yield obedience unto them ſo far*, &c. they are the words of one upon this place, whoſe zeal was not alwayes tempered with ſo much diſcretion and moderation, as himſelf, in ſome of his Prefaces and Epiſtles, doth acknowledge and bemoane ; as might be wiſhed : however, for his zeal, and much other worth, by men of zeal and moderation worthily honoured : but very unhappy in many of his Diſciples and Abettors, whoſe ignorant rigidneſs, in the moſt, and contempt of all antiquity, hath been the occaſion of many troubles both in Church, and Common-wealth. But this, *obiter* only. If we muſt obey bad men in authority, in all lawful commands ; much leſs are we allowed to revile them. Job 34.18. *Is it fit to ſay to a King*, &c. and Exod. 22. 27. confirmed by St. Paul, Act. 23.4, 5. However ſo far a *vile* man (wicked, impious, ſacrilegious, &c.) though in authority may and muſt be *contemned* by us, that what reſpect we give him, muſt be in ſubmiſſion and obedience to God; not out of any admiration, or high eſteem we have of his greatneſs, wealth, honour, power: which things we muſt look upon with a generous ſcorn, and contempt: nor think them happy for this their exaltation, and glory, be it more or leſs: but rather (within our ſelves, at leſt) pity them, as men accurſed (in their condition) in the eyes of God: (Pſal. 92.7. *When the wicked ſpring as the graſſe*, &c.) and pray to God to keep us and our friends from ſuch places, ſuch preferment, ſuch proſperity; and to bleſs the condition of an honeſt beggar, before theirs. As for others that are no Magiſtrates, and are known to have proſpered by wickedneſs, it were not amiſs if ſuch were publickly ſcorned by all men, *ne ſe magnum aliquid adeptos putent, qui huc felicitate perveniunt, ut rideantur* : that they may have no occaſion to applaud themſelves, but to repent, when they ſee what is the fruit (even in this world) of their unrighteous courſes; rather to be an obiect of ſcorn, then of envie.

he that ſweareth to his own hurt, &c.] *He that ſweareth to his neighbour, and diſappointeth him not* : was our old tranſlation, embraced not only by all, or moſt ancients, and by all Moderne Interpreters and Commentators of the Roman party: (as many, at leaſt, as I have ſeen:) but ſo well liked of by moſt of our ſide, that were it not for the Hebrew points, which are conceived to croſs it, they ſhew a good inclination to prefer it, before that we have here. Indeed there is reaſon for it : the ſame as was alledged before, for that ſence, *In whoſe eyes a vile perſon is contemned* : becauſe moſt paſſages in this deſcription, or character of a moral honeſt man ; are conceived to relate to mutual converſation. I confeſſe, that is ſome reaſon; but not of ſuch force, that except we can anſwer what is objected againſt it, I would think my ſelf bound to give it the firſt place. The objection is, that הרע ſo pointed as we find it in our Hebrew Bibles, ſignifieth *malum*, not *proximum.* The one to be read *harangs*, the other, *hareangh.* Calvins words are obſervable: *Optimè quadraret Græca verſio ; niſi puncta obſtarent : quibus tametſi nunquam caruerunt Hebræi, credible tamen eſt, non ſemper ſcribendo fuiſſe ab illis expreſſa. It is not likely*, ſaith he, *though points have alwayes been, yet that they were always written.* Any man may ſee, what he aims at, when he doth ſay ſo. Yet he dares not but embrace the other verſion. Another tells us plainly, (a man of great exactneſſe, for the text, and particular words, as any hath written upon the Bible:) that though it be not ſo uſually, yet he knows no reaſon to the contrary, but that *rang* both here, and in ſome other places of Scripture, may be taken for *reangh*, the difference being ſo ſmall. It cannot be denied, but that there be examples, good ſtore, of far greater anomalies and permutations of words, in the Scriptures : which have been collected by learned men, and are obvious enough to men acquainted with theſe ſtudies. However, ſince that ſenſe is good too, and very warrantable, that is made of the words, without this ſhift; there's no reaſon that we ſhould impoſe it upon any man againſt his will ; this that we have ſpoken of, I mean, generally ſo well approved of, but not ſo well agreeing with the common uſe and notion of the word, רע : at leaſt, ſo pointed. We ſhall therefore take that ſenſe into conſideration too, and another too, beſides that, though not ordinarily taken notice of ; after we have ſaid ſomewhat more of this we are now upon. Of which all that we have more to ſay, is concerning the word *reangh*, in this and the former verſes, commonly tranſlated *proximus*, or *neighbour*; that we take heed of the miſtake of the Phariſees, who by *neighbour*, in the Scripture, (as where we are commanded to love our *neighbour*, and the like;)underſtood them that lived neer, and whom we daily converſe with : whereas by the idiotiſm, and propriety of the Hebrew tongue, רע or הרע (in both places, at leaſt :) is no more then ἕτερος, or *alter* : any man (friend, or foe; known, or unknown :) that comes in our way, and whom, for the preſent, we have to do with. And ſo the Apoſtle Paul, what he found in the Hebrew, *Thou ſhalt love thy neighbour :* he very well exppreſſeth in the Greek, ἀγαπήσεις τὸν ἕτερον. Ὁ γὰρ ἀγαπῶν τὸν ἕτερον, ſaith he : *For he that loveth another, hath fulfilled the Law,* Rom. 13. 8. Neither is this proper to the Hebrew word onely : for both the Grecians uſe their ὁ πέλας ; and the Latins, their *ſocius,* much after the ſame manner ; as might appear by divers examples, if need were. However, it doth not follow from this, but that we may owe ſome duties to a neighbour, which we do not to a ſtranger : as again, ſuch a caſe there may be, where we ought to preferre a poor ſtranger, before a neighbour. But theſe Notes are not for the examination of ſuch caſes.

he that ſweareth to his own hurt, and changeth not.] Moſt Jewes expound this, *to his own hurt,* of penances, by vowes impoſed upon our ſelves, whether upon our own bodies, purſes, goods, or any thing that belongs unto us. In this ſence, the word *evil* perchance, would be more proper then *hurt.* The Grecians alſo call ſuch penances, ſuch eſpecially, that are inflicted upon the body, κακώσεις, and κακουχίας. As this ſence is not to be excluded,ſince we know that this very thing was taken into conſideration by the Law of God ; ſo I grant that I ſee no reaſon to make it the proper ſence of the words. It is ordinary for men to make bargaines, and to paſs their words,and to confirm them by oath,and afterwards to repent. Or to promiſe of their one accord, and to bind themſelves by oaths,and afterwards to be ſorry. It were well,if Chriſtians,ordinary Chriſtians were as ſtrict,and conſcientious in keeping their oaths, as ordinary heathens,Romans eſpecially, have been. But a hundred evaſions have been found out by Chriſtians,that were never thought of by heathens; or if uſed by ſome,yet condemned by moſt : yea and ſeveral puniſhed in ſome places. As for forced oaths,or unlawful oaths,it affords many ſpeculations,and limitations,which we are not here to determine of.I find a third tranſlation and interpretation of the words : *that ſweareth to do evil* (*to another,* to be ſupplied) *but doth not recompence it* : or, *fulfil it.* This ſence is not very probable, and therefore leſs will ſerve of it. It is true,it is the part of an honeſt man, if he have made any ſuch vow, or oath, not to keep it ; but to repent of his raſhneſs,and perjury. For though there may be more hurt in the execution,then in the perjury ; yet the unlawfulneſs of the execution, doth not acquit him of the guilt of perjury before God. A godly man that makes conſcience of idle words, will not eaſily inſnare himſelf with ſuch raſh oaths : and therefore though ſuch a thing may happen perchance,yet it is very unlikely that David in this his deſcription, among other particulars of daily occurrence, would inſiſt in a caſe ſo extraordinary as this.

and changeth not] He that will not hinder his Neighbour,though he hinder himſelf, v. 4.

V. 5. *He that putteth not out his mony to uſury*] There is no obſcurity in the words, but about the thing, uſury ; many queſtions are raiſed, which to diſcuſſe, or determine, would require more room, then ſuch *Annotations* can afford. The common diſtinction of *biting,* and more moderate uſury, hath no ground at all in Scripture; neither is the bare Etymology of the word,a ſufficient ground to build ſuch a diſtinction upon. For certain it is, that the Jewes were forbidden all manner of uſury, without any ſuch difference among themſelves. But to one that was a ſtranger, they might put money to uſe ; that was permitted. What from hence may be gathered, or whether any thing at all, to make it lawful among Chriſtians, thoſe that have written of this controverſie at large, may be conſulted. See, among others, learned *Grotius* upon Luke 6. 35. μηδὲν ἀπελπίζοντες.

taketh reward againſt the innocent] Exod. 23. 7, 8. Deut. 16. 19.

he that doth theſe things] For, *not the hearer,but the doer of the Law ſhall be juſtified* Rom. 2. 13. and, *Happy are ye*; not, *if ye know theſe things* : but *if ye do them,* Joh.13.17. A doctrine much to be preſſed, becauſe many *deceived,* 1 Cor. 7. 9, 10. and Gal. 6. 7. through ignorance of it.

ſhall never be moved] Out of an happy eſtate, into which he is entred already,Pſal.55.22.Prov.10.30.& 12.3. This may go for the literal meaning of the words,not altogether to be rejected, becauſe even to us Chriſtians (though to be underſtood with many limitations and reſtrictions,) the Apoſtle ſaith : That *godlineſs is profitable unto all things,having promiſe of the life that now is,and of that which is to come :* 1 Tim.4.8.and that this literal ſence and meaning ſeemeth alſo to be further confirmed by the Prophet Eſay, *He that walketh righteouſly and ſpeaketh uprightly, he that deſpiſeth the gain of oppreſſion,*&c. *He ſhall dwell on high* : *his place of defence ſhall be the munition of rocks,*&c. Eſay 33. 15, 16. However, we muſt ſtill remember,that it is the proper ſtile of the Law,under the types and figures of things material and temporal, to propoſe unto us, that are now come to the full light of the Goſpel,and to the knowledge of thoſe myſteries concerning the Kingdom of heaven,which were not known in former times ; to us, I ſay, Chriſtians,things ſpiritual and eternal. And more particularly, that the *mount* and *tabernacle* here ſpoken of, are to be underſtood myſtically,as to the chief intention of the Pſalmiſt ; as hath been ſaid upon the firſt verſe.

PSAL. XVI.

Title.

Michtam] Some render, *A golden Pſalm,* which the words would beare, and the mater of this Pſalme being very ſublime, as treating of the reſurrection of Chriſt, &c. would be not improbable, were there not other Pſalms ſo inſcribed, of which (eminently above the reſt) no ſuch thing can be ſaid. Others therefore take it for an inſtrument of Muſick : Others for a certain Tune. *Eugubinus* upon them Pſalmes hath divers other conjectures and expoſitions : but not any, that he can fixe upon. Nothing more certain, then that it is uncertain what to make of it. See upon former Pſalmes 7, &c.

Verſ. 1. IN *thee do I put my truſt*] The Pſalmiſt doth often preſſe this, and repeate it in his greateſt extremities, ſometimes with much variety of words, and ſometimes repetition of the ſame ; that he had great confidence in God. *I will ſay of the Lord, He is my refuge and my fortreſſe;my God,in him will I truſt,*Pſ.91.2.And this, not without cauſe, but upon a ſure confidence, grounded upon good experience,that God did delight in nothing more,then that a man ſhould put his truſt in him,Pſal.50.14,15. *Offer,*&c. *And call upon me,* &c. and Pſal. 147. 10.11. *He delighteth not,* &c. *The Lord taketh pleaſure,*&c. St. *Chryſoſtome,* upon the tenth Pſalm 8. verſe, maintaineth, that even ſinners, yea great ſinners, if they put confidence in God,are able to do much : and become ἀχείρωτοι, that is, to others inconquerable. It may ſeem ſtrange,and ſomewhat contrary to ſome places of Scripture : himſelf acknowledgeth it θαυμαστὸν : *a ſtrang thing* : yet I believe he ſpake it upon good experience, Acts 14.9. it is recorded of a certain creeple : *The ſame heard* Paul *ſpeak : who ſtedfaſtly beholding him, and perceiving that he had faith to be healed* &c. For want of which *faith,*or confidence,we read that Chriſt himſelf *did not* (nay *could* not, Mar.6.6.) do *many mighty works* in his own countrey, Math. 13. laſt verſe. We might enlarge our ſelves upon this ſubject,if Davids words required it. All we ſhall adde is that if Chriſtians every where did well underſtand the nature of God in this one point, and particular ; there would not be ſuch ſuing to Saints, and to the bleſſed Virgin (ever to be remembred with all honour and reſpect ;) as is in many places, God himſelfe, in Chriſt, would oftner be called upon, and oftner thought upon, then he is.

V. 2. *My goodneſſe extendeth not to thee*] As Job 22. 2. & 35.7. Nor my goods, Pſal.50.9.&c. and this ſeems the moſt genuine ſenſe of the words : though ſome (men of eminent worth otherwiſe) upon this ground, that becauſe ſome parts of this Pſalm do certainly belong unto Chriſt, as applied to him by the Apoſtles, therefore all muſt : upon this ground, they have deviſed this ſenſe : *my good not* ; that is, my ſufferings and afflictions, my croſſe and paſſion, עליך, *is for thee,and from thee* : that is,ſay they, not occaſioned by any ſin, or proper tranſgreſſion of mine ; but to ſatisfie thy Juſtice,&c. But as I conceive their ground to be but weak, (as may appear by divers other Pſalms, and particular Chapters of Prophets, where this rule doth not hold) ſo this interpretation as violent.

V. 3. *But to the Saints*] My goodneſſe, as they that concur with me in the ſame affection of zeal for thy glory : that think it greateſt happineſſe, to ſee piety and religion promoted, &c. and my goods, as they that have a peculiar intereſt in them.

and excellent] Excellency is often aſcribed to God, and to thoſe things that belong to him more neerly. *His Name alone is excellent,* Pſal. 148. 14. and, *the excellency of Jacob,* in the Prophets often ; and Pſal. 47. 4. *His excellency is over Iſrael,* Pſal 68. 34. As if he ſaid here ; My goodneſſe is nothing to the Holy One, and Excellent of Heaven ; but to the Saints and excellent upon earth ; whoſe neerer relation unto God, and imitation of his holineſſe, &c. gives them right (among men) to theſe titles.

V. 4. *their ſorrowes*] עצבות in the Original : and עצבים from the ſame radix, being taken for Idols ; as Jer. 22. 28. &c. ſome think the former alſo ſhould have that meaning in this place. However,if we like better of that more proper ſignification, *ſorrows* ; yet ſince Idols are here ſpoken of, certain it is, that the Pſalmiſt doth thereby allude to the etymology of the word עצבים taken for Idols, coming from a *radix* that ſignifies *dolore afficere,* to occaſion grief, or pain. Now Superſtition and Idolatry may be ſaid to occaſion ſorrow and grief,and trouble of minde,in many reſpects ; which is ſhewed at large by Plutarch in his Treatiſe Περὶ δεισιδαιμονίας, and ſome others of the Ancients, that have written againſt Superſtition.

haſten after another] Or, *give gifts to another.*

their drink-offerings of blood will I not offer] He would neither do as they did, nor honour them ſo much as to name them.

names into my lips] Exod. 23. 13. Joſh. 23. 7.

V. 5. *The Lord is the portion of mine inheritance*] Deut. 32. 9. Lam. 3. 24. Inheritances were divided, and drink likewiſe in banquets, of old : each had his part. Let others chooſe worldly comforts, God is my portion.

of mine inheritance] Heb. *of my part.*

thou maintaineſt my lot] Thou not onely giveſt it me at firſt, but alſo preſerveſt me in it againſt my foes.

V. 6. *The lines are fallen unto me in pleaſant places*] That is, my inheritance.The land was divided of old by lines,Iſa.34.17.Pſal.78. 55. The word might have been tranſlated *portion* here, as well as Joſh. 17. 5, 9. & 19. 9. and elſewhere. *A portion is fallen to me,* &c. It is the ſame word in the Original.

V. 7. *my reines alſo inſtruct me in the night ſeaſons*] Job 33. 15. Night after night; for the word is, *nights,* In which time thou doeſt, by ſecret inſpirations, inſtruct me, Pſal 51. 6. Or, my inward thoughts or affections direct me to praiſe God. It is certain, that according to the Scripture phraſe, or rather, Hebrew dialect, and idiotiſme, the *reins* are often put for the heart: or at leaſt, the ſame adſcribed to the one, as is to the other. So God as he is ſaid to ſearch the heart, ſo the *reines,* often: and ſo *joy,* as to the heart, Prov. 23. 15. *my heart ſhall rejoyce:* ſo to the *reines* in the next verſe, *yea my reines ſhall rejoyce;* is aſcribed. To ſeeke a naturall reaſon, (which ſome do here) I think is not ſo neceſſary, as I think it impertinent, in any body, to require it. For common words and expreſſions, in all languages, generally, (and every language hath its proper cuſtome) go more by uſe and cuſtome, then by any reaſon grounded upon nature. *Purgatis auribus,* and *emunctâ nare* doth very well in the Latine, to expreſſe quickneſſe of ſenſe and apprehenſion: in ſome other language it would be meere nonſenſe. So, *pectus ſapiens;* and *expectorare ſapientiam;* and the like. However, it is common to all languages, to ſet out wiſdome, and counſel, by profundity, and ſecrecy, to which purpoſe the *reines* fit very well; beſides what may be ſaid of their reſemblance to the heart it ſelfe, obſerved by *Hippocrates,* and further explained by *Anatomiſts.* See alſo upon Pſal. 38. 7. *For my loynes,* &c. Now becauſe the motions of Gods Spirit, are ſecret and inviſible; and the fitteſt time for them, when we are freeſt from other objects, and moſt retired to our ſelves; which is chiefly in the night, upon our beds: therefore moſt Interpreters, by this *inſtruction of the reines* here mentioned, underſtand, divine inſpiration, ſanctified thoughts, ſecret inſtincts, and the like; which may receive ſome confirmation from Pſal. 51. verſe 6. *Behold thou deſireſt truth in the inwardparts; and in the hidden part thou haſt made me to know wiſdome.* Anatomiſts teach, that the kidneyes have two membranes; an inward, very thin, without any fat, or veines: and an outward, which is very thick of fat: inſomuch, that in groſſe bodies, the kidneyes are as it were hidden, and appear not eaſily. And therefore ſay ſome of them, *to ſearch the reines,* in Scripture, is as much as, to ſeek out, and to bring to light, things that are hidden, and abſtruſe. Their confidence makes me take notice of it: but if we were to diſcourſe it, ſomewhat elſe might be found, not leſſe probable and ſatisfactory, I believe; but whether more true, I know not.

V. 8. *I have ſet the Lord,* &c.] Act. 2. 25. Heb. *equally ſet.* I have looked on him without irregular affections and paſſions.

before me] In my heart, by Faith; in obedience, as my mark; in ſincerity, as my Judge; in hope, as my Rewarder and Reward.

he is at my right hand] To uphold and defend me.

right hand] Pſal. 73. 23. & 110. 5. & 121. 5.

V. 9. *Therefore my heart is glad*] *Even in laughter the heart is ſorrowful, ſometimes:* witneſſe the Wiſe man, Prov. 14. 13. That is true joy, that comes from the heart; and communicates it ſelfe to other parts; as to the tongue particularly: by which it workes, (except it be kept in of purpoſe) and ſhewes it ſelfe abroad. *For out of the abundance of the heart, the mouth ſpeaketh,* Matth. 12. 34.

my glory rejoyceth] Meaning his tongue, Pſal. 30. 12. & 57. 8. Act. 2. 26. Gen. 49. 6. according to ſome tranſlations. For mans tongue is the inſtrument of glorifying God, and mans glory above the beaſts, that have tongues and ſpeak not.

my fleſh alſo ſhall reſt in hope] In hope of reſurrection, when it is in the grave, ver. 10.

reſt in hope] Heb. *dwell confidently.*

V. 10. *For thou wilt not leave my ſoul in hell, neither,* &c. Act. 2. 31. & 13. 35.

For thou wilt not leave] This is meant of Chriſt, who raiſed himſelfe, having not ſeen corruption, and will raiſe all his to glory.

my ſoul in hell] Or, *me in the grave,* Pſal. 3. 2. & 11. 1. as Lev. 22. 4. or rather, *my body in the grave.* So it ſuits beſt with that which followes, and with Peters proof of Chriſts reſurrection, Act. 2. 27, 31. *ſoul,* for *dead body,* Lev. 21. 1. Num. 6. 6. the other word is put for *the grave,* Gen. 37. 35.

V. 11. *In thy preſence is fulneſſe of joy*] Rather, Thou wilt ſhew me *fulneſſe of joy with thy countenance;* for ſo it is interpreted, Act. 2. 28. Except we ſhould follow their tranſlation, who there alſo tranſlate the Greek, μετὰ τοῦ προσώπου σου: *in tui conſpectu;* that is, *in thy preſence;* as Beza doth: and this tranſlation fits better to the purpoſe of the Apoſtle there, ſpeaking of the reſurrection.

joy] Heb. *joyes.*

at thy right hand, &c.] Or, *by thy right hand* thou wilt ſhew me *pleaſures for evermore,* Act. 2. 33. If ſo be that the Apoſtle there did intend theſe words of the Pſalmiſt, which is not likely: neither was that their proper place, if he had intended them, but ver. 28. It is more likely that Chriſt did allude to theſe words of the Pſalmiſt, Mat. 25. 33, 34. where by the *right hand of God,* is plainly meant, *eternal life.* So expreſſed in the 46. verſe.

PSAL. XVII.

Verſ. 1. HEar the right] My plea for my righteous cauſe.

the right] Heb. *juſtice.*

attend unto my cry] Men pray earneſtly, and cry out, in great troubles.

not out of feigned lips] Heb. *without lips of deciet.* The deceitfulneſſe of the heart, is often adſcribed unto the *lips,* becauſe the lips and tongue are the uſual inſtruments of deceit. So the Iſraelites, in their adverſity, they ſought unto God, with diligence and earneſtneſſe, Pſal. 78. 34. *When he ſlew them,* &c. but it followes there; *Neverthele ſſe, they did flatter him with their mouth; and they lyed unto him with their tongues. For their heart was not right with him: neither were they ſtedfaſt in his Covenant,* 36, 37. It ſhould be our firſt care, before we put up our prayers unto God, to take ſome time, to examine our hearts, and conſciences, whether all be right there; and ſo may we pray with confidence.

V. 2. *Let my ſentence come forth from thy preſence*] Make it known that I have a juſt cauſe.

V. 3. *in the night*] When none but thou couldſt ſee me, and my ſoul free from buſineſſe, was in its own poſture.

thou haſt tryed me] Strictly examined me, as gold is tryed by fire.

ſhalt finde nothing: I am purpoſed that my mouth ſhall not tranſgreſſe] Or, *haſt found nothing: I did purpoſe that my mouth ſhould not tranſgreſſe.*

I am purpoſed that my mouth ſhall not tranſgreſſe. 4. Concerning, &c.] The words in the Original Hebrew, if taken by themſelves, are all plain enough, but the conſtruction and connexion of them is very intricate and obſcure. Some of the moſt accurate, tranſlate the former words: *Quod cogito, non tranſgredietur os meum.* Or, *quod cogitavi, non tranſivit os meum;* which they expound to this purpoſe, as if he profeſſed, that he was no hypocrite or diſſembler; but that what his heart conceived, his mouth uttered, and no other. Though we cannot finde fault with this tranſlation of the words, neither with the ſence, or ſentence (if conſidered in it ſelf) that they gather out of it; yet how to gather that ſence from thoſe words, I do not well ſee. The ſame tranſlation leaving out the *quod,* which they adde to the Text, to make that ſence they would have, will afford this ſence alſo, which we have here approved of by ſome of the beſt: and I ſhould think Pſal. 39. 1. *I ſaid I will take heed to my wayes, that I ſin not with my tongue: I will keep,* &c. if nothing elſe ſhould put it quite out of doubt. There is more difficulty in the next words, how to connect them either with that before, or that which follows. But muſt follow this ſence, as if he intended to profeſſe his innocency in matter both of words, and workes. Concerning words, thus; I am purpoſed, &c. as it is in the former verſe. Concerning matter of works, and life, (that is, in his expreſſion; *Concerning the works of men*) *By the word of thy lips,* &c. that is, ſay they, being guided and directed by thy word, I have kept my ſelf, &c. Pſal. 52. if well conſidered, may much confirm this expoſition, where proud words, and violent works (here ſtyled, *the paths of the deſtroyer*) are interchangeably ſet out, and condemned. Yea, Pſal. 140. 11. *a man of tongue,* and *the violent* (איש לשון and איש חמס) are put together in one verſe. Such a one the Greeks in one word expreſſe, μεγαλήγορον. If this will ſatisfie, it is well. But becauſe divers are not ſatisfied with it; neither indeed doth the coherence ſo cleerly appear, which breeds new conjectures, and expoſitions; I ſhall further adde; Firſt, that theſe former words, *Quod cogito, non tranſgredietur os meum:* may very well, from Pſal. 39. 1, 2. be rendred: *what I think;* (or, *What thoughts ſoever ariſe in me; yet*) *I will not offend with my tongue:* I will be ſilent. Then ſecondly, that thoſe words immediately following, which here begin a new verſe, to wit, *Concerning the works of men,* may as well, if not in verſe, yet in ſentence be joyned to the former: as if he ſaid, What I think; or, What is in my heart, concerning the works of men, ſhall not paſſe my mouth; that is, Though I ſee the proſperity of the wicked, and what many godly ſuffer in this world, and thereupon my heart within me is moved often with indignation; yet I will take heed that I offend not with my tongue; no man ſhall hear me murmure againſt God, or queſtion his providence therefore. Then, *By the word of thy lips,* &c. that is; Neither ſhall I be tempted (being better inſtructed by the Word of God) by the ſucceſſe of the wicked and violent, to follow their example. Beſt Interpreters agree, that the proſperity of the wicked is here ſpoken of by David: which is alſo confirmed by Pſal. 73. which treats wholly of that ſubject, where we finde ſome of theſe expreſſions, as ver. 2. *My feet were almoſt gone; my feet were well nigh ſlipt;* as here, verſe following, *Hold up my goings in thy pathes, that my footſteps ſlip not.* And as here, *I am purpoſed, that my mouth ſhall not offend:* So there, verſe 15. *If I ſay, I will ſpeak thus; behold I ſhould offend,* &c. Neither is it a bold thing to queſtion the truth or fitneſſe of thoſe diviſions into Chapters and verſes, which is done by divers upon occaſion, and may be done by any without offence, ſince that it is not authentick, but of later (as all men agree) inſtitution or invention.

V. 5. *Hold up my goings*] I obſerved thy word as my circle, that I might walk uprightly by keeping within it.

Hold up my goings in thy paths, that my footſteeps ſlip not] Heb. *To uphold my goings in thy paths, that my footſteps might not ſlip.*

ſlip not] Heb. *be not moved.*

V. 6. *for thou wilt hear me*] Becauſe thou uſeſt to hear me, I believe thou wilt hear me now, Pſal. 116. 2.

V. 7. *Shew thy marvelous loving kindneſſe*] Pſal. 31. 21.

kindneſſe] Heb. *kindneſſes.*

that ſaveſt by thy right hand, &c.] Or, *that ſaveſt them which truſt in thee from thoſe that riſe up againſt thy right hand*; that is, againſt thy power; to fruſtrate thy counſel.

V. 8. *Keep me as the apple of the eye*] As men are careful to keep their ſight, Deut. 32. 10. Zech. 2. 8.

hide me under the ſhadow of thy wings] As a hen doth her chickens from the kite, or other ravenous creatures, Mat. 23. 37. Pſal. 91. 1, 2.

V. 9. *that oppreſſe me*] Heb. *that waſte me.*

from my deadly enemies] Cruel enemies, that cannot be ſatisfied, but with my death, pſal. 35. 4.

my deadly enemies] Heb. *my enemies againſt the ſoul.* Or, *who compaſſe me about for my life.*

V. 10. *in their own fat*] their proſperity makes my miſery the more, Job 15. 27. pſal. 73. 7. & 119. 70.

proudly] 1 Sam, 2. 3. pſal. 31. 18.

V. 12. *Like as a lion that is greedy of his prey*] Heb. *the likeneſſe of him* (that is, *of every one of them*) is *as a lion that deſireth to ravin.*

lurking] Heb. *ſitting.*

V. 13. *diſappoint him*] Heb. *prevent his face.*

which is thy ſword.] Or, *by thy ſword.*

V. 14. *From men which are thy hand*] Or, *from men* by *thine hand.* See upon pſal. 80.

whoſe belly thou filleſt with thy hid treaſure] That is, with food and other worldly comforts that come out of the earth, in theſe wicked men abound ſometimes, when good men want them, pſal. 73. 7.

they are full of children] Or, their *children are full.*

V. 15. *As for me, I will behold thy face in righteouſneſſe*] I will not live wickedly, as they do, but righteouſly, and then I ſhall enjoy thy favour here, and heaven hereafter, Matth. 5. 8. 1 Cor. 13. 12. Some think by all this, are onely meant thoſe inward joyes and comforts, ariſing from a ſenſe of Gods favour, and certain confidence of his love, proper to the godly in their greateſt croſſes and afflictions; theſe to be meant by *the face of God* here; and by his *likeneſſe.* But if they reſtrain thoſe joyes, to preſent ſenſe and feeling onely, and make not things future, and hoped for, to be their chief object; David having yielded in the former verſe ſo fully the comforts of this *world* to worldly men; I do not ſee where the ſtrength of the antitheſis (*As for me,* &c) doth lie, if he alſo looked no further. It is true, theſe ſpiritual joyes are incomparably greater, and ſweeter then any temporal can be; but as the earneſt, or firſt fruits of that which we expect to be perfected in heaven, in the perfect injoyment of God, *face to face,* &c. So the Apoſtle teſtifies of Moſes, that he deſpiſed the treaſures of Egypt, &c. *becauſe he had a regard to the recompence of the reward,* Heb. 11. 26. And might not David as well? Beſides this, the words themſelves, of themſelves, ſeem to import as much: and it was not perchance without ſome alluſion to them, that in the New Teſtament, to *ſee God,* Heb. 12. 14. and to *ſee the face of God,* Revel. 22. 4. is taken for eternal life. As for the word תמונה tranſlated, *likeneſs*: Saint John might perchance allude to it, 1 Epiſt. 3. 2. *We know that when he ſhall appear, we ſhall be like him.* This expreſſion: *the likeneſſe of God,* we find alſo Numb. 12. 8. where Moſes is ſaid to have ſeen the ſimilitude, or *likeneſſe* (it is the ſame word, as is here) *of God*; by which moſt underſtand, *the glory*: and ſo is the word tranſlated there by the Septuagint; as here alſo, δόξα in both places: and becauſe we find the tranſlation of the Septuagint often retained in the New Teſtament, it is poſſible there might be ſome alluſion to this place, where the Kingdom of heaven, or eternal life, is expreſſed by this word, either δόξα alone, or, δόξα θεῦ; as Rom. 5. 2, & 8. 18. and elſewhere. From all which, I conclude that David, in theſe words, had a further aim, then this world, and things preſent; whether ſpiritual, or temporal.

when I awake] Out of trouble, or when I am raiſed from death, Iſa. 26. 19.

with thy likeneſſe] With being like thee here: or, with the viſible ſign of thy glory in heaven, 1 Joh. 3. 2.

PSAL. XVIII.

Title.

ſervant of the Lord] Pſal. 36. 1.

this ſong in the day that the Lord delivered him from the hand of all his enemies, &c.] 2 Sam. 22.

from the hand Saul] Eſpecially of Saul, his greateſt enemy, Mark 16. 7.

This ἐπινίκιον, or pſalm of victory, we finde inferred in the Hiſtory of the Kings 2 Sam. 22. but not without ſome, though to the ſubſtance of the Pſalm not very material, yet obſervable variations and differences of words: which how they hapned, is not ſo eaſie to reſolve, as they are conſpicuous. The chiefeſt are, ſome additions and omiſſions; if we may ſo call, what is more in the one, then we finde in the other: an addition, where it is found: an omiſſion, where it is not. Which nevertheleſſe muſt be underſtood with ſobriety, not as though there were any thing in either, abſolutely and ſimply, either abounding or wanting; but onely comparatively. Beſides the firſt verſe here, which is not in Samuel, ſuch differences of ſmall additions, or omiſſions may be obſerved in the ſecond verſe, compared with 1 Sam. 21. 3. and in the 13. compared with the 14. of that Chapter in Samuel; and again in the 14. compared with the 15. and in the 35. compared with 26. Now the cauſe of theſe differences; though not any can be given perchance of which we can be confident, yet it is probable, that they were found in Copies written with Davids own hands; or that they were ſo fitted, (either by David himſelfe, or with his approbation,) to different inſtruments of muſick, or different parts, in concords. As for differences in ſingle words, thoſe that proceed from a bare metatheſis, or tranſpoſition of letters, as עברו, and בערו in the 12. verſe, compared with 13. in Samuel; and תתפתל in the 26. compared with the 27. in Samuel; and the like, if any other be of that nature: as alſo thoſe, where the difference is of one letter onely, as ידא, and ירא in the 10. verſe, compared with the 11. in Samuel: and one or two more, of the like nature: in all theſe, Interpreters needed not for one ſuch letters difference, or tranſpoſition, to have made a difference of ſence, or interpretation, ſince that in divers other places of Scripture, ſuch tranſpoſitions, and changes of ſingle letters in ſome words are found, which nevertheleſſe are taken for the ſame, and make no difference at all in the tranſlation. The *Maſorah* of the Hebrews will afford ſtore of examples in this kind, to them that are acquainted with it.

Verſ. 1. I *Will love thee*] Heb. ארחמך that is, intimately, as a mother loves her childe that comes out of her womb.

V. 2. *The Lord is my Rock,* &c.] He uſeth this diverſity of names, to ſhew the greatneſſe of his confidence in God, a great ground of his deliverance. See upon Pſal. 16. 1. *In thee do I put my truſt.* As alſo to declare, that he aſcribed his deliverance unto God onely.

my ſtrength] Heb. *my rock.*

V. 3. *I will call*] Or, *I called.*

who is worthy to be praiſed] For delivering me frow all my enemies, Pſal. 50. 15.

ſhall I be ſaved] Or, *I was ſaved.*

V. 4. *The ſorrowes of death compaſſed me*] Pſal. 116. 3. The better to ſet out the greatneſſe of his deliverance, he doth amplifie by Rhetorical metaphors the greatneſſe of his danger, and diſtreſſe. When the danger is once over, many men are apt to forget what they have eſcaped, whereby the vigour of their thankfulneſſe is much abated. See Pſal. 22. 22. *I will declare,* &c.

ungodly men] Heb. *Belial.*

V. 5. *ſorrowes*] Or, *cords.*

hell] Or, *the grave.*

the ſnares of death prevented me] Deadly ſnares, or engines ſet for my death, Eccleſ. 9. 12. Prov. 13. 14. and 14. 27.

V. 7. *Then the earth ſhook and trembled*] This and what follows to the 15. verſe, (*incluſivè,* as we uſe to ſpeak,) is not to be taken as a ſimple or hiſtorical relation of what happened, but as a *Poetical* deſcription of Gods preſence and (in his powerful help and aſſiſtance,) concurrence, in Davids conqueſts. The Scripture, even where no Poetry otherwiſe is ſuſpected, is full of ſuch *Poetical,* or to ſpeak more properly, ſublime deſcriptions and expreſſions, far above the ſtrain of the moſt ſublime either Poets, or Orators. So the Prophets ſpeak often of Chriſt, the Son of God, his coming into the world: a high ſubject indeed, and well deſerving higheſt expreſſions; though in the manner of the execution to outward appearance, a very myſtery of humiliation. So upon divers other occaſions. This not underſtood by the Jewes, hath been a great occaſion (and ſo of divers others, beſides them,) of their infidelity.

V. 8. *out of his*] Heb. *by his.*

V. 9. *He bowed the heavens alſo and came down*] Pſal. 144. 5.

wings of the winde] Pſal. 104. 3.

V. 13. *The Lord alſo thundred in the Heavens,* &c.] What is here ſpoken of, of thunder, and lightnings, &c. in this and the next verſe; and of hailſtones in the former, whereby great Armies have been overthrown, and the victory by heaven caſt upon the weaker party, hath really happened more then once. Beſides what we read Joſh. 10. to that purpoſe, Eccleſiaſtical Hiſtories tell us of the very like that happened under ſeveral Emperours; and of a certain Romane Legion from thence (becauſe at their prayers obtained) called κεραυνοβόλος. However, we do not read of any ſuch thing that hapned in Davids Wars, or time; and therefore, as was ſaid before upon the former verſe, conceive this to be rather a poetical expreſſion, and acknowledgement of Gods help and favour to David, as though he had been viſibly ſeen; with alluſion alſo to what had happened in former times, as Joſh. 10. and elſewhere. So is Iſa. 29. 6. alſo by the moſt, as allegorically ſpoken: but by ſome, taken literally.

the Higheſt gave his voice] Thundred, lightened, and hailed, Job 37. 2, 4. Pſal. 29. 3.

V. 14. *he ſent out his arrowes*] His lightnings.

V. 16. *he drew me out of many waters*] Out of ſundry and great dangers.

many waters] Or, *great waters.*

V. 17. *From my ſtrong enemy*] To wit, Saul.

they were too ſtrong for me] Therefore God ſent me ſuccour.

V. 18. *but the Lord was my ſtay*] My ſtaffe, to keep me from falling.

V. 19. *large place*] Pſal. 118. 5.

becauſe he delighted in me.] *He delighteth not*, &c. *The Lord taketh pleaſure in them that feare him ; in thoſe that hope in his mercy*, Pſal. 147. 10, 11.

V. 20. *The Lord rewarded me according to my righteouſneſſe*, &c.] Some would have David by this, and all that followes to the 25. and 26. verſes, to have no further aim or meaning: then to aſſert the juſtneſſe of his cauſe againſt Saul, and others, that had oppoſed him. And I make no queſtion but his words have a more ſpecial reference to his carriage in that buſineſſe. But nevertheleſſe, they are more general, then to be reſtrained to that onely. Yet we muſt not think, that he intended by theſe words to juſtifie himſelfe before God abſolutely, as in ſtrictneſſe of Law, blameleſſe and innocent, which himſelfe (Pſal. 143. 2. *And enter not into judgement with thy ſervant*, &c. Pſal. 130. 3. *If thou Lord ſhouldſt mark iniquity*, &c. and elſewhere often) doth openly, and clearly diſclaim ; but onely to profeſſe a general deſire and indeavour to ſerve God, and to keep his Commandements : which, if true and ſincere, will in any man beget a religious (ſo far as man is capable) and innocent life. Such a life and reſolution, out of Gods bounty and goodneſſe, having promiſes of Gods favour and protection, David might well lay claim to it, (a good evidence of his faith and truſt in God,) and deſire God to reward him *accordingly*, though not *for* the merits of the works themſelves ; which is another thing.

V. 22. *I did not put away his ſtatutes from me*] No danger could keep him from obeying God.

V. 23. *before*] Heb. *with.*

from mine iniquity] From following my corrupt affections, to the ſin I was moſt enclined unto.

V. 24. *in his eye-ſight*] Heb. *before his eyes.*

V. 25. *With the merciful thou wilt ſhew thy ſelfe merciful*] He ſpeaketh of God, according to our capacity, who ſheweth mercy to his, and puniſheth the wicked, Levit. 26. 21, 24, 27, 28.

V. 26. *thou ſhalt ſhew thy ſelfe froward*] There is an ἀντανάκλασις, as they call it, in this, and the former words : that is, when the ſame word is repeated in a ſentence, but in a different ſence ; as *periiſem, niſi periiſem* ; and the like. Frowardneſſe in man, or ſpoken of man, is a vice oppoſed to truth and ſincerity. It may import alſo, ſtubborneſſe and perverſneſſe. Spoken of God, it imports no more, then that God will meet with them that are ſuch in their own way, and make them reap the fruits of their own doings. Much to the ſame purpoſe as that of Job, *He taketh the wiſe in their own craftineſſe : and the counſel of the froward is carried headlong*, Job 5. 13. However, the words in the Original Hebrew, are different in this place : yet is the tranſlation by the ſame word, ſufficiently warranted, both by what goes before, and by what we find elſewhere in the ſame kinde ; as Levit. 26. 27, 28. *If you will not for all this hearken unto me, but walke contrary unto me : Then will I walk contrary unto you alſo*, So in the Engliſh there : but moſt tranſlate it, *Si vos perverſè ; (vel, temerè) ego viciſſim perverſè, (vel, temerè) contra vos.* So Prov. 3. 34. *he ſcorneth the ſcorners*, &c. and Deut. 32. 5. both words עקש & פתל (written there, *in forma reduplicativa*, פתלתל) are uſed, and put together for one thing. Theſe words 1 Sam. 22. 27. are tranſlated, *and with the froward, thou wilt ſhew thy ſelfe unſavory.* So in the Text : in the margin, *wreſtle.* But there is no reaſon at all for this difference. For it is the ſame word in the Hebrew : here, full, תתפתל : there, contracted, תתפל : ſo of purpoſe contracted ; (as is well obſerved by ſome of the Rabbins) for the ſound of the ear, that it might agree with the former (by which the *oratio* is made *multo concinnior*, as the Maſters of the Rhetorick ſpeak) תתבר and תתמם.

V. 27. *but wilt bring down high looks*] When their ſin is come to the full meaſure, Gen, 15. 16.

high looks] Iſai. 2. 11. & 5. 15.

V. 28. *light my candle*] Thou art he that doſt reſtore me from adverſity to proſperity : that turneſt my mourning, and my heavineſſe into joy. Thus is the word *candle*, or *lamp*, often taken metaphorically in the Scriptures : *The light of the righteous rejoyceth, but the lamp of the wicked ſhall be put out*, Prov. 13. 9. and elſewhere often. See Job 29. 2, 3, 4. It may be underſtood of ſpiritual illumination alſo ; as, *The word is a lamp unto my feet*, Pſal. 119. 105. but not ſo properly in this place.

V. 29. *For by thee I have run thorow a troop*] He attributeth it to God, that he both gat the victory in the field, and alſo deſtroyed the Cities of his enemies.

run] Or, *broken.*

V. 30. *the word of the Lord is tryed*] Pſal. 12. 6. & 119. 140. Prov. 30. 5. Be the dangers never ſo many or great, yet Gods promiſe muſt take effect.

tryed] Or, *refined.*

V. 31. *For who is God, ſave the Lord ?*] Deut. 32. 39. 1 Sam. 2. 2. Pſal. 86. 8. Iſa. 45. 5.

V. 32. *girdeth me with ſtrength*] Pſal. 93. 1.

and maketh my way perfect] Takes away all lets, and gives me victory in my wars.

V. 33. *like hindes feet*] He made me ſpeedily to take the forts of the enemies, Deut. 32. 13. & 33. 29.

upon my high places] It is commonly expounded of the ſtrong holds and caſtles of the enemies, built on high, as the faſhion was ; which David calls his, becauſe (as ſome would have it) he had a right unto them ; and was warranted by God for what he did : but rather, as others, his, becauſe he had taken them, otherwiſe thought impregnable. *Mine*, therefore emphatically. Or, *my high places*, ſuch high places or thoſe particular holds, as David had to do with : as we ſay, *mine enemy*, &c. But when I conſider, Hab. 3. 19. & 1 Sam. 9. 13. I rather incline to believe, that *my high places*, or, *his high places*, were words proverbially uſed, importing, whatever it be that we moſt truſt too, and wherein we think our ſelves moſt ſecure. So *murus aheneus*, in Latine, much to that purpoſe. So Eſay 33. 15, 16. *He that walketh righteouſly*, &c. *He ſhall dwell on high : his place of defence ſhall be the munition of rocks*, &c. Hence alſo, Pſal. 20. v. 2. *the Name of Jacob defend thee* : in the Text : for which the margin more literally, *Set thee on a high place.*

V. 34. *He teacheth my hand to war*] Pſal. 144. 1.

ſo that a bow of ſteel is broken by mine arms] Which is ſtronger then iron, Job 20. 24.

V. 35. *Thou haſt alſo given me the ſhield of thy ſalvation*] To defend me from dangers.

thy gentleneſſe hath made me great] Or, *with thy meekneſſe thou haſt multiplied me.* He attributeth the beginning, continuance, and increaſe of his good ſucceſſe to Gods favour.

V. 36. *Thou haſt enlarged my ſteps*] God gives me free room to walk, by removing my enemies, ſo that I need not tremble to make my feet ſlide under.

my feet] Heb. *mine ancles.*

V. 39. *ſubdued*] Heb. *cauſed to bow.*

V. 42. *They cryed —— even unto the Lord*] A great aggravation of their wickedneſſe, that God ſhould not hear them, when they cryed unto him in their extremity. The Pſalmiſt would have us to think otherwiſe of God, and therefore doth ſo often inculcate it, Pſal. 107. 6, 13, 19, 28. and which is more ſtrange, he ſpeaks there, not of them onely that called upon the true God, known unto the Iſraelites onely ; but of others alſo, who, in their diſtreſſes, called unto ſuch as they knew. But of that ſee more there. See Prov. 15. 29. Pſal. 34. 17, 18. and 145. 18.

V. 43. *thou haſt made me the head of the heathen*] Which dwell round about me.

a people whom I have not known ſhall ſerve me] Although this and what followeth, verſe 44, 45. in ſome ſence, if underſtood of ſeveral neighbouring nations, (not taken in the largeſt ſence) ſubdued by David, 2 Sam. 8. and made tributary, as is intimated in the laſt verſe of the Chapter, may belong unto David too : Yet it is very probable, that his pen was ſo directed by the Holy Ghoſt, that the ſame might have a more proper application to, and accompliſhment in Chriſt, who was of the ſeed of David, and whoſe type David was. Concerning Chriſt indeed, there be many propheſies to this purpoſe, of the gathering of the Gentiles unto him, and of his univerſal dominion. The Prophets are full of ſuch. The laſt verſes of this Pſalm, the Apoſtle Saint Paul doth expound of Chriſt, Rom. 15. 9.

V. 44. *Aſſoon as they hear of me*] Not ſo eaſily appliable unto David, though we read ſomewhat in the Hiſtory that may be drawn to it ; but to Chriſt moſt properly, and emphatically, if the words be *verbatim* tranſlated, (as in the margine) *At the hearing of the ear* ; that is, by the preaching of the Goſpel.

the ſtrangers ſhall ſubmit themſelves unto] Or, *lie.* Signifying ſubjection conſtrained, and not voluntary, as ſome would have it. But if thoſe ſeveral places where the word is found in this ſence, as Deut. 33. 29. Pſal 66. 3. and Pſal. 81. 15. be well conſidered of, it will appear, that it ſignifies ſubjection in general, whether forced, or voluntary : but more properly, ſuch a degree of ſubjection, as is very low and ſervile ; the reaſon of this *metonymia* (as they call it) being, not a ſuppoſed reluctancy : or as others would have it, contrariety of the minde and outward profeſſion ; but a ſuppoſed inclination in them, that are ſo low and ſervile, to lye, or flatter ; which includes lying. So in Latine *vernilitas*, is taken for baſe flattery, from *verna*, a bondſlave, or ſervant : *adulatio* from δοῦλος, a ſervant ; and many like in all languages. See more upon Pſal. 66. 3. *ſubmit.*

the ſtrangers] Heb. *the ſons of the ſtranger.*

V. 45. *The ſtrangers ſhall fade away*] Fear ſhall cauſe them to come forth of their ſecret holes, to ſeek favour of me the Conquerour.

V. 47. *avengeth me*] Heb. *giveth avengements for me.*

ſubdueth] Or, *deſtroyeth.*

V. 48. *above*] Or, *from*, Pſal. 69. 1.

from the violent man] That is, Saul, who of malice perſecuted him.

violent man] Heb. *man of violence.*

V. 49. *Therefore will I give thanks unto thee*] This prophecy appertaineth to the Kingdom of Chriſt, and vocation of the Gentiles, as Rom. 15. 9. See before upon ver. 43. *a people.* &c.

give thanks] Or, *confeſſe.*

V. 50. *and to his ſeed forevermore*] This did not properly appertain to Solomon, but to Jeſus Chriſt.

PSAL. XIX.

Verſ. 1. THe *Heavens* &c.] The intention of the Pſalmiſt in this Pſalm is, to praiſe God for thoſe means, whether ordinary, or extraordinary; natural, or ſupernatural, by which men come to the knowledge of God; or to ſpeak more properly, to the acknowledgement of a Deity. Thoſe meanes are, the natural, and common to all men, the conſideration of Gods works, and among them, of the Heavens; and in them, of the Sun, as moſt eminent and conſpicuous: of which kind of meanes in general, the Apoſtle alſo ſpeaketh, Rom. 1. 20. and Heb. 11. 3. and the Pſalmiſt before in the 8. Pſalm. The ſupernatural, not common at that time, but of a ſpecial grace and favour, indulged unto the ſeed of Abraham, the Nation of the Hebrews; the Word of God, here called, *the Law*. And it is obſervable, that one word is uſed in the Scripture to expreſſe the courſe of nature (as we ſpeak commonly) as well in heaven as ſublunary things; and the precepts or ordinances of the Law; which word is חק: of which, as it had particular reference unto David, ſee before, upon Pſal. 2. 7, *I will declare*, &c. Beſides places there quoted, Job 38. 33. *Knoweſt thou the ordinances of heaven*, חקות שמים, The Latines alſo, when they ſpeak of the courſe of Nature, uſe often, (as the Grecians, νόμος) the word *Lex*; and more particularly, of the courſe and revolutions of Sun and Moon, and other particulars of heaven, *Qui lege moveri Sidera*, &c.

V. 2. *Day unto day uttereth ſpeech, and night*, &c.] The viciſſitude, or continual ſucceſſion of night and day, ſo conſtant, and ſo beneficial, and neceſſary, (there being no leſſe neceſſity of the night in its kind, then of the day) is a very conſiderable effect of the Suns courſe, or converſion: the due conſideration whereof might well incite a natural man to praiſe the Author of ſo great a work, and benefit. And ſo it did, this in particular, among other things of that nature. *Tum viciſſitudines dierum atque noctium*, &c. and *Quem vero aſtrorum ordines; quem dierum noctiumque viciſſitudines*, &c. So Tully in his *Tuſculans*; and in his *De Legibus*: not to mention others.

V. 3. *There is no ſpeech nor language, where their voice is not heard*] Heb. אין אמר ואין דברים בלי נשמע קולם To keep then to the words of the Original preciſely, it would be, *No ſpeech; and no* (or, *nor*) *words: their voice is not heard*. Or, (becauſe the particle בלי may be tranſlated either *non*, or, *ſine*,) *without* (*theſe* to be underſtood) *their voice is heard*; as here in our Engliſh margin. The former, *non auditur vox eorum*, is embraced by Bucer. The onely objection againſt it is, that the Pſalmiſt would commit a great tautology, repeating the ſame thing three times. Well, if that be all, it might eaſily be anſwered. But becauſe I like of the latter well enough, it ſhall not need. It is that (this latter I mean) which Junius and Tremellius in their Tranſlation; and ſince them, learned Grotius, in his late Notes, commend unto us; the moſt genuine, and every way moſt probable, as I conceive. The meaning then will be, that although the heavens cannot ſpeak (properly) nor uſe any language, yet their voyce is heard. *Their voice*; as Exod. 4. 8. *And it ſhall come to paſſe, if they will not believe thee, neither hearken to the voice of the firſt ſign; that they will believe the voice of the latter ſign.* Neither is the expreſſion leſſe emphatical, then that of our Saviours; *if theſe ſhould hold their peace, the ſtones would immediately cry out*. Luke 19. 40. or that of the Apoſtles, *being dead, yet ſpeaketh* Heb. 11. 4. or this, that τὰ ἀόρατα τοῦ Θεοῦ, *the inviſible things of God* (that is, the inviſible God) καθορᾶται, *are ſeen*, or *made viſible*. by his workes, Rom. 1. 20. A thing that might very well be inſiſted upon, and preſſed by iteration of words, (without any fear tautology) to tell men, whom God hath endowed with ſpeech and language, to that very end, to glorifie him; of thoſe things that have neither ſpeech nor language in them, and yet ceaſe not to glorifie God, and to declare his power and greatneſſe, yea and goodneſſe, all the world over. This conceit (what ever others may think of it) pleaſed David ſo well, it ſeems, that not content with ordinary expreſſion, he thought good to vary it by apt metaphors of *babes and ſucklings*, as we underſtand him, Pſal. 8. 2. whereof ſee more there. Theſe two places compared do much illuſtrate one another, and the right underſtanding of this, confirms much what had been ſaid upon the other.

V. 4. *Their line is gone out*] Some by *line*, underſtand their curious frame and ſtructure, made as it were, *ad amuſſim* by line and rule, Zach. 1. 16. *and a line ſhall be ſtretched over Jeruſalem*; but rather Job 38. 5. *Who hath laid the meaſures thereof, if thou knoweſt? or who hath ſtretched the line upon it?* being ſpoken of the Creation. But that which immediately followeth, *and their words*, which according to the Scripture ſtile, ſeemes to be a further explication or proſecution of what went before, makes their interpretation more probable, who by קו (as Iſa. 28. 10. *precept upon precept, line upon line*) underſtand a line, or verſe (as anciently they called it) of writing: and ſo the Pſalmiſt makes the heavens to write, as well to ſpeak: to have a pen, as well as a tongue. *Liber naturæ*, and *liber cœli*, hath been uſed by divers, to this purpoſe. And in very deed, the heavens (as is well obſerved by ſome here) are more like unto a book, which we may read, looking upon it with our eyes; then to a preacher, who calls for our eares. The word was by the Septuagint rendred in Greek Φθόγγος, as if it had been קולם, or for ſome other reaſon. However, the difference is not great, and to the maine purpoſe, it comes all to one. The Apoſtle therefore, Rom. 10. 18. quoting this place of the Pſalmiſt, contents himſelfe with the Septuagint Tranſlation of the word, as writing to them, to whom it was beſt known, and ordinary. But to what purpoſe theſe words of the Pſalmiſt are there quoted by St. Paul, and how by him applied, will more concern us to know, becauſe ſome miſtaking the Apoſtles aim there, have alſo been led to a miſunderſtanding of this Pſalm (ſo far as the Sun and the effects of it are ſpoken of) as though all were to be underſtood allegorically, and no other thing had been intended by the Pſalmiſt. Moſt think that the Apoſtle applies theſe words to the ſound, or preaching of the Goſpel; which indeed was even then gone very far; but hardly ſo far, as well to bear this application. But to let that paſſe, if the ſcope of the Apoſtle in that Chapter, be well weighed, the coherence of the words, his ſeveral objections, and anſwers, and cloſe inferences, all well obſerved, (a thing otherwiſe not ſo obvious and eaſie to every body, becauſe of the conciſeneſs of his ſpeech in this whole Chapter) it will appear, that the Apoſtle had no other aim by this allegation, then to prove that God of old had revealed himſelfe to other Nations, (though not in the ſame manner, or degree) as well as to the Jewes: and therefore that they had no reaſon to be now ſo extremly ſcandalized, or offended, that the Goſpel of Chriſt ſhould be preached unto them alſo. For further proof, let Calvin be read, both here upon this Pſalm; and in his Commentaries upon that Epiſtle: whoſe reaſons are inanſwerable: approved alſo (though *tacito nomine*) by Vatablus upon this Pſalme.

in them hath he ſet] In the heavens before ſpoken of, ver. 1. *The heavens*, &c. what followeth of day and night, is no interruption of the firſt ſubject, becauſe he mentions them onely as effects of the Suns revolution. How the Sun is ſaid to have a *tabernacle*, who is in perpetual motion (except a man ſhould underſtand it of the Zodiack, which I do not think was Davids meaning) ſee upon the fifth verſe, *out of his chamber*.

V. 5. *Which as a Bridegroom*] Marriages among the Hebrews were performed with extraordinary publick rejoycings, and great ſolemnities; as may be gathered from the parable of the ten Virgins, Mat. 25. and what by way of compariſon is written of the *children of the bridegroom*, Mat. 9. 15. and Joh. 3. 29. See alſo Iſa. 61. 10. and 62. 5. Among other rites and ſolemnities then in uſe, one was it ſeemes, and is yet after a ſort, (as Buxtorf. in his *Synagoga Jud.* tells us) that a fair Tent, or Canopy, was pitched abroad in the open air, (whether field, or garden) where the Bride and Bridegroom did meet; and there the Bride being delivered to the Bridegroom; upon their comming forth (not without the long expectation of them that were without) being ſet out with all the pomp and bravery that could be deviſed, there was wonderous joy and exultation. So doth the Sun when he riſeth in a morning, after the darkneſſe of the night appear to us; very glorious to our eyes, and very welcome to moſt; whence proceeded that acclamation, uſed afterwards proverbially among the ancient Grecians, ἔξεχε φίλ᾽ ἥλιε: *Exorere Chare Sol.*

out of his chamber] Heb. מחפתו. Some render it, *de umbraculo ſuo*; in reference to that cuſtome we have ſpoken of, of a Tent, or Canopy pitcht, &c. The word, of it ſelf, may ſignifie any covering, that is for a ſhelter, in general. But of a Brides chamber (or tent) as here of a Bridegroomes, it is properly uſed Joel 2. 16. and therefore by moſt is here rendred by *Thalamus*. Now this of the Sun here, is not ſpoken according to Aſtronomical exactneſſe, no more then many other things in Scripture: but according to outward appearance, and vulgar judgements. Though therefore the motion or converſion of it (if Aſtronomically conſidered) be equal and conſtant: yet to us, when he firſt appears, he ſeemes then firſt to riſe and come abroad, which preſuppoſeth a reſting place; if not a new birth, as ſome heretofore were of opinion.

as a ſtrong man to run a race] The antient Grecians, we know, had their λαμπαδοδρομίας, which were publick exerciſes, and matches in running, performed among them with great ſolemnity. Now the cuſtome was, that they that did run, bare a burning torch in their hand, from whence came the Greek word λαμπαδοδρομία; and the Latine Proverb, *lampada tradere*. If any ſuch cuſtome were among the Hebrews; (for the Grecians might have it from them) or in caſe this cuſtome of the Grecians were but known to the Hebrews, as well as it was to the Latines, though not in uſe among them; there were no queſtion to be made, but that theſe words did allude unto it. But we have no certainty of either, and therefore can conclude nothing. The Romanes way of running (publickly and with ſolemnity) was moſt upon chariots, called *bigæ*, or *quadrigæ*: and they were ſaid abſolutely *currere*, to run, though carried. To which of theſe kinds of running, with the legs, or upon horſes and chariots, as the Sun is ordinarily repreſented upon a chariot) David here doth allude, I know not: the alluſion will be proper enough to either kind.

V. 7. *The Law of the Lord*, &c.] What here followeth in commendation of the Law, might all, or the greateſt part, be interpreted with ſome reference or alluſion to the Sun ſpoken of before; and its proprieties: as when he ſayes of it, that it is pure, that it inlightens, that it cauſeth joy, &c. But I do not find that any Interpreters go about it, and I will rather imitate their ſobriety, then be an example unto any of too much ſubtilty. Of the coherence in generall, ſee before upon verſe firſt.

But beſides, what is there ſaid of it, which I account chiefeſt, having St. Paul himſelf for our warrant, as is ſhewed upon the fourth verſe; there is other coherence to be found, very plauſible, and well inſiſted upon by ſome of the learndeſt Expoſitors. As firſt: Having commended the Sun, and ſet out his glory: which, upon this very ground of its glorious appearance to the eyes of men, had been turned by moſt men into an object of Idolatry, and was worſhipped for a God: yea by not a few, as the only God: leſt he might ſeem to ſay any thing that might unadviſedly be drawn that way, either as allowing, or excuſing that practiſe: he immediatly, and abruply (as to the words, and obvious conſtruction) falls into commendation of the Law of God, by which, as all Idolatry is ſtrictly and frequently forbidden; call this particularly the worſhipping of the Sun, and Moon, and Stars; grounded upon contemplation of their glorious luſter and beauty: as in theſe words of Moſes, in Deuter. *And leſt thou lift up thine eyes into heaven, and when thou ſeeſt the Sun, and the Moon, and the Stars, even all the hoſt of heaven, ſhouldſt be driven to worſhip them, and ſerve them*, &c. Deut. 4. 19. where alſo it is obſervable that a little before this caution concerning the Sun, &c. Moſes had remembered them of Gods mercy and parcicular favour towards them in giving them the Law; *Statutes and judgements*: as it is there; verſe fourteenth. Beſides, there may be ground of cohetance in this, that as the Sun is the light of our eyes, and the chief comfort of our naturall lives, &c. we might gather from this oppoſition, or paralell of praiſes, that what the Sun is to the body, the Law and word of God is to the ſoul; the only true light and life of it, without which it is in darkneſſe, and deſtitute of life.

law] Or, *doctrine.*

is perfect] Though the creatures cannot ſerve to lead us to God, yet his word can, Pſal. 29. 9. & 119. 96.

converting] or, *reſtoring.*

V. 8. *pure*] Pſal. 12. 6.

enlightening the eyes] See upon Pſalm 13. 3. *lighten mine eyes.*

V. 9. *the judgement of the Lord are true*] Pſal. 111. 7.

true] Heb. *truth.* So that all mans inventions and intentions are lies.

righteous altogether] Every one, without exception, and in all things, Pſal. 119. 128.

V. 10. *More to be deſired are they then gold*] Except Gods word be eſteemed above all worldly things, it is contemned.

yea, then much fine gold] Pſal. 119. 72. 127. Prov. 8. 19.

ſweeter alſo then hony] Pſal. 119. 103.

and the hony comb] Heb. *the dropping of the hony combs.*. That which cometh forth without preſſing, and is counted the ſweeteſt and pureſt honey.

V. 11. *great reward*] For God accepteth our endeavour, though it be far unperfect.

reward] Mat. 5. 12. Gen. 15. 1. Heb. 10. 35.

V. 12. *Who can underſtand his errors*, &c] So much in commendation of the Law, that it is juſt, pure, perfect, (perfect in it ſelf, and requiring perfection from thoſe under it;) and the like; without any reflection at all upon his own infirmities, might argue ſome kind of preſumption, in David. He therefore now in the concluſion, makes his confeſſion to God, and at the ſame time craves his gracious aſſiſtance againſt ſins of ignorance, in the 12. and ſins of wilfulneſſe, or preſumption, in the 13. verſe: intimating alſo thereby the diſability of the Law, how pure and perfect ſoever in it ſelf, to bring man (in this ſtate of natural corruption) to happineſſe; and the neceſſity of another Covenant; to wit, the Covenant of grace, in Jeſus Chriſt: implicitely here included, or aymed at.

Who can underſtand his errours?] Then there is no reward of duty, but of grace, Rom. 4. 4. for where ſin is, there death is the reward, Rom. 6. 23. This interrogation hath the force of an affirmation. *Who can?* no man; not the moſt perfect and innocent. So St. Paul of himſelf, 1 Cor. 4. 4. *I know nothing by my ſelf, yet am I not hereby juſtified.* And though all ſins in generall are ſometimes called *errors*, Hebr. 9. 7. and elſewhere: yet here, that ſins of ignorance are particularly intended, appears by the oppoſition, v. 13. *from preſumptuous ſins.* See Numb. 15. 27. *through ignorance*, &c. and v. 30. *preſumptuouſly*, &c. which place it is very likely that the Pſalmiſt had in his thoughts.

V. 13. *Keep back thy ſervant*] Heb. *draw.* For we are naturally prone to great ſins.

from preſumptuous ſins] Which are done purpoſely, without fear of puniſhment, with an high hand, Num. 15. 30.

let them not] Or, *that they may not.*

dominion over me] Pſal. 119. 133. Rom. 6. 12, 14.

The great tranſgreſſion,] Great, in compariſon of leſſer ſins, of weakneſſe and infirmity; of which, Pſal. 130. 3. *If thou Lord, ſhouldſt mark iniquities; O Lord, who ſhall ſtand?* And again, *Great tranſgreſſion* becauſe of the puniſhment, (alluding to Numb. 15. as is ſaid before) which was, abſolutely *to be cut of*; whereas ſins of ignorance might be expiated by certain offerings.

V. 14. *and the meditation of my heart*] That I may obey thee in thought, word, and deed.

my ſtrength] Heb. *my rock.*

PSAL. XX.

Title.

Of David] Compoſed by David himſelf, as a Prophet, for a publick form of prayer, to be uſed by the people for himſelf, their King. Hence it is, that he ſpeaks of himſelf in the third perſon. The particular occaſion, upon which, as is by moſt conceived, this pſalm was firſt penned, was Davids war againſt the Ammonites, and Syrians; of which we read 2 Sam. 10. & 1 Chron. 19. This conjecture is chiefly grounded on the 7. verſe, *Some thruſt in charets. and ſome in horſes*: becauſe particular mention is made in the Hiſtory (if both places be looked upon and compared) of great number of charets and horſemen, taken and ſlain in that War. As for that ſeeming contradiction, that is obſerved by moſt in that relation, in the number of the charets and horſemen: we will not meddle with it here, as not ſo neceſſary to this place.

Verſ. 1. T*He name of the God*] That is, the God. See upon Pſal. 9. 10, *that know thy Name.*

of the God of Iacob] As pſal. 46. 7. 11. & 81. 1, 4. and elſewhere. In which places either *Iacob* is put for Iſrael; and ſo *the God of Iacob*, is as much as of the Iſraelites: or, *Iacob* particularly, as, *the God of Abraham, and the fear of Iſaac*, Gen. 31. 42. But a more particular, and not improbable reaſon is given by ſome of this compellation of God in this place, by the name of *the God of Iacob*, becauſe they are Jacobs very words that are uſed here in the beginning, Gen. [illegible]. 3.

defend th[illegible] Heb. *ſet thee on an high place.* Set thee in an high place, ſafe from thine adverſaries. See upon Pſal. 18. 33. *upon my high places.*

V. 2. *thee help*] Heb. *thy help.*

ſtrengthen thee] Heb. *ſupport thee.*

ſtrengthen thee out of Zion] For the battel, that thou mayeſt overcome thy foes. See Pſal. 13. 7. *out of Zion.*

V. 3. *Remember*] Part of the meat-offering was to be burnt on the altar for a memorial, Lev. 2. 2. that God might remember to do good to the offerer.

all thy offerings] David before he went to War, offered ſacrifices.

accept] Heb. *turn to aſhes.* or, *make fat.*

accept thy burnt ſacrifice] Burn to aſhes by fire from heaven, as an extraordinary token of acceptation, Lev. 9. 24. Judg. 6. 21. 1 King. 18. 38. 1 Chron. 21. 26. 2 Chron. 7. 1. But it is not likely, that David would require of God ſuch an extraordinary ſign, which being done without ſome ſpecial warrant from God himſelf, is a kind of tempting of God: neither is it likely, if any ſuch thing had happened, but that it would have been recorded in the Hiſtory. Although therefore the word properly ſignifie *to turn into aſhes*; (or, *to make fat*) yet becauſe that miraculous *turning into aſhes*, or conſuming of the ſacrifices by a fire from heaven, was a certain token of Gods acceptation; by an ordinary trope of the effect for the cauſe, it may ſignifie no more here, then, *to accept*, in general; as it is well rendred in the Text.

This commemoration of Davids ſacrifices, is not to this end, as though the oblation of ſuch things was of it ſelf pleaſing unto God, or meritorious with him: as the idolatrous heathens did beleeve of their Gods, (though reprooved for it by divers of their own Philoſophers:) and therefore made bold in their addreſſes unto them by prayer and ſupplication, to put them in mind of their coſt and charges in their oblations, whereof we have an example in the very firſt of Homer his Iliads, in Chryſes, Apollo's Prieſt, his prayer to Apollo: God himſelf doth often profeſſe to the contrary: as particularly, Pſal. 50. 8, 9, 10. &c. *I will not reprove thee*, &c. the drift and ſcope of this commemoration here is but this, to ſet out David his piety and feare of God, by thoſe outward ſolemne performances, appointed then by the Law of God, and in reference to his commandement and inſtitution, not to be omitted, but performed with all reverence and devotion. And becauſe they did pray at the ſame time, Davids prayers which he made are alſo included in the mention of theſe ſacrifices, as if he had ſaid, *Remember thy prayers*, &c.

V. 5. *We will rejoyce in thy ſalvation*] Safety and deliverance granted to the King, in whoſe weal our felicity ſtandeth.

we will ſet up our banners] In token of victory.

V. 6. *Now know I, that the Lord ſaveth his anointed*] Moſt Interpreters take theſe words as ſpoken by way of thankſgiving, after the victory obtained. If ſo, then was not this pſalm made at one time, nor theſe two parts ſo fitly joyned into one. More likely therefore, that they are words of a more then ordinary confidence only, as though they had already obtained what they prayed for: which kind of confidence, if well grounded, is often times very available, to the obtaining of requeſts: and there be examples of it elſewhere. But that theſe words were uſed by or intended for the prieſt alone, when he offered, as ſome here are of opinion, I know not upon what ground it can be ſaid.

from his holy heaven] Heb. *from the heaven of his holineſſe.*

with the ſaving ſtrength of his right hand] Heb. *by the ſtrength of the ſalvation of his right hand.*

V. 8. *They are brought down*] The words; according to the Hebrew idiotiſme often uſing preterits for futures, and futures for preterits, (as upon this very place Vatablus,) may alſo be tranſlated, *They ſhall be brought down and fall; but we ſhall riſe and ſtand upright.* However, preterits of purpoſe here might be uſed for futures, to ſhew their confidence; whereof ſee upon the ſixt verſe.

V. 9. *Save Lord, let the King hear us*] All acknowledge, the Hebrew words might as well be tranſlated; *Save Lord the King, hear us when we call*: but that there is a diſtinction in the Hebrew Text, after *Save Lord.* It is true, there is a diſtinction of a colon, which they call *athnach*; but if occaſion were, we could ſhew that no Interpreters ſo preciſely bind themſelves to theſe diſtinctions, but that ſometimes, if occaſion be, they can diſpenſe with themſelves. But we will not except againſt this tranſlation, ſince there is no need.

Let the King hear us] Moſt underſtand, God, or the Meſſias. Calvin would have David himſelf (as any other King in the like caſe, that repreſents the Perſon of God) to be meant. To which purpoſe he quotes Lam. 4. 23. & Mic. 2. 13. to which may be added, 1 Sam. 8. 20.

PSAL. XXI.

Title.

A Pſalm of David.] There is no queſtion to be made of it, though ſome upon weak grounds, would have it otherwiſe, but that David himſelf was the author. The reaſon why he ſpeaks of himſelf in the third perſon is, becauſe it was intended by him for a form of a ſolemn thankſgiving, as the form of a prayer, to be uſed publick by the people; in which caſe the third perſon would fit better then the firſt.

Verſ. 1. SHall he rejoyce] The future is here put for the preſent, not excluding preſent joy, but the better to ſet out the greatneſſe of the benefit; the memory whereof was to continue long, and with the memory, the joy: with the joy, the praiſe. Though preſent joyes be ſtronger, perchance; yet in our remembrance, is our chiefeſt thankfulneſſe; and to remember, in the Scripture, is as much ſometimes, as to be thankful.

V. 2. *his hearts deſire*] *The wicked boaſteth of his hearts deſire,*] Pſal. 10. 3. It is a judgement to him, that he hath his will, that ſo encouraged by ſucceſſe, he may proceed in his iniquity, untill he be ripe for utter deſtruction. But God, whom he favours, he takes care of them, and prepares their hearts, that they ſhould not deſire any thing hurtfull to themſelves, or diſpleaſing to him. Or if he ſuffer them, (as in his infinite wiſdom he knows beſt, how to order all things for the beſt, according to every mans particular caſe, temper, and diſpoſition,) yet he grants it not unto them. A man that ſhall carefully obſerve it, ſhall in the courſe of his life find occaſion enough to thank God, as well for thoſe things that God hath not, as for thoſe that he hath granted. See alſo upon Pſal. 57. 2. *performeth all things.*

V. 3. *a crown of pure gold on his head*] Some think this to have a particular reference to the ſtory. 2 Sam. 12. 30. *And he took their Kings crown from off his head, (the weight whereof was a talent of gold, with the precious ſtones) and it was ſet on Davids head.* &c. But it is not likely that David, a King, would value ſo much the worth of that particular crown, ſo literally taken, though precious otherwiſe, as to make ſuch ſolemn mention of it in this his publick thankſgiving. As therefore a crown (in ordinary uſe) is taken metaphorically for a Kingdom; ſo muſt *a crown of pure gold*, be here taken metaphorically, for a choyce Kingdom: ſuch as was the Kingdom of Iſrael, not onely in reſpect of the land and people, and divers other prerogatives; but alſo as it comprehended divers leſſe Kingdomes, yet of good credit in thoſe times; as we read more at large in the hiſtory of the Iſraelites firſt conqueſts, and of after times.

V. 4. *He asked life of thee*] I conceive (which is the opinion of ſome others alſo, though not ſo fully ſet out and explained by any I know) that there is an antitheſis, not in the words of this verſe only, but between this and the former verſe alſo: by which antitheſis the goodneſſe of God, and the humility of David is more fully and movingly ſet out unto us, and expreſſed. Life, though the chiefeſt of temporall bleſſings in ſome reſpect, (as in point of price and valuation; for what would not a man give, or forgo, for life?) yet as it is the foundation of all others, alwayes to be preſuppoſed before any other can be asked or granted, (for what can any man enjoy in this world, if he have not life?) ſo it is the meaneſt and loweſt of all others. This antitheſis is uſed by God himſelf, in that anſwer he made to Baruch, by the mouth of Jeremy, Jer. 45. 4, 5. *Behold that which I have built, I will break down,* &c. *And ſeekeſt thou great things for thy ſelf? ſeek them not; for behold I will bring evill upon all fleſh, ſaith the Lord: but thy life will I give unto thee for a prey in all places whither thou goeſt.* Whereas therefore David in the midſt of his many dangers and adverſities, though he found God very gracious unto him, and might preſume upon his favour as much as any; yet in great humility deſired of God no more then bare life, as we ſay; that God would but let him live, &c, God in his great mercy, and favour towards him, did not only grant unto him that which he deſired, the meaneſt of requeſts, life; but with it, the higheſt of temporal bleſſings, a crown, a Kingdom; and that too, not an ordinary Crown, or Kingdom; but *a crown of pure gold*; of which words more hath been ſaid upon the former verſe.

length of dayes for ever and ever] Though the Hebrew words עולם ועד here tranſlated *for ever and ever*, do not ſo preciſely import abſolute eternity, but that they may, and are uſed to expreſſe the long continuance of ſeverall things in their kind; and ſo might here alſo be underſtood of a life ſtretched out beyond ordinary computation; yet becauſe we neither find that the period of Davids life was ſo over-long above what is ordinary: nor that he had any direct promiſe from God by any revelation, or otherwiſe, that he ſhould live ſo long as he did; it is more probable that this is to be underſtood of his living, or ſurviving in his poſterity, by a continued ſucceſſion of Kings and Princes that came out of his loynes, to divers ages after himſelf. Plato, that ſo much admired Philoſopher among the Heathens, ſaith, that marriage is a remedy againſt mortality; as not accounting them altogether dead, that ſurvived in their poſterity. Since him, others have ſaid it; yea and before him too. For Ocellus Lucanus, a Pythagorean Philoſopher of very great antiquity, hath in effect the ſame. And this is it, according to beſt Interpreters, that Chriſt himſelf aimed at, Luk. 21. 35, 36. where he gives the reaſon, why the bleſſed, or as it is there, thoſe that *are accounted worthy of that world, and of the reſurrection of the dead, neither marry, nor are given in marriage*; becauſe they cannot *dye any more*; as if he have ſaid, that being now immortal, they ſtand in no further need of that help, or antidote againſt mortality. However, becauſe even that life that David lived in his Royal poſterity, to the laſt that ſate upon his Throne, was not of ſo long continuance, as will ſo well ſtand with ſo ſolemn a promiſe and propheſie, and becauſe it is certain, that other like promiſes made unto David, of his poſterities enduring as long as Sun and Moon, Pſal. 89. 29, &c. and the like, muſt of neceſſity be underſtood of Chriſt (the Son of David) his ſpiritual Kingdome, truly and properly, both univerſal and eternal: I like well, that this alſo ſhould more eſpecially be referred unto Chriſt, either his eternal Kingdome, or eternal life, by his reſurrection from the dead: according to that of the Apoſtles, *Chriſt being raiſed from death, dyeth no more,* &c. Rom. 6. 9. and, *ever liveth,* Heb. 7. 25. We may alſo very literally (which is the moſt generally received interpretation) underſtand it of the aſſurance David had from God of his ſalvation and eternal life; as in all probability he had. See alſo Pſal. 61. 6, 7. *Thou wilt prolong,* &c.

V. 6. *Thou haſt made him moſt bleſſed for ever*] Heb. *bleſſings.* That is, moſt bleſſed in himſelf; and an inſtrument of bleſſing others, Gen. 12. 2. Ezek. 34. 26. Pſal. 72. 17.

made him moſt bleſſed] Heb. *ſet him* to be *bleſſings.*

made him exceeding glad] Heb. *gladded him with joy.*

V. 8. *Thine hand ſhall find out all thine enemies*] Thine hand, O King: for they had named him, ver. 7. and his enemies they mention, verſe 11. and Gods aſſiſting him to deſtroy them, ver. 9.

V. 9. *them*] Or, *for them.*

the Lord ſhall ſwallow them up in his wrath] This teacheth us patiently to endure the croſſe, till God deſtroy the adverſaries: whom he conſumeth as fuel in an oven, Mal. 4. 1. Eſay 26. 11.

V. 11. *For they intended evill againſt thee*] Thy adverſaries intended to deſtroy thee, O King. See notes on ver. 8.

which they are not able to perform] Heb. *He is not.* That is, their leader, who brought them to deſtroy David.

V. 12. *ſhalt thou make them turn their back*] Or, *thou ſhalt ſet them as a butt.*

back] Heb. *ſhoulder.*

make ready thine arrows upon thy ſtrings] Pſal. 7. 12, 13.

V. 13. *in thine own ſtrength*] Shew thy power in upholding King and State, that we may praiſe thee.

PSAL. XXII.

Title.

Aijeleth Shahar] There is not any Title that admits of more variety of Interpretations and conjectures; nor of more uncertainty, in all that variety. Bucer and Mollerus will afford moſt of them; whom it were an eaſie thing to Engliſh, if to as much purpoſe, as the labour would be eaſie. But when all is done, I ſhall only ſet down variety of phanſies; nothing that I can pitch upon with any probability. If any thing; this ſeems to be moſt probable, that this was the beginning of ſome known ſong or canticle in thoſe days, to the tune of which this alſo was appointed to be ſung.

Though moſt Pſalmes, (in ſome parts and paſſages, at leaſt,) have reference, more or leſſe, and are applyable to Chriſt; yet this difference is obſervable, that whereas the moſt, literally belong unto David, or ſome other; and allegorically, or metaphorically to Chriſt: ſome there be, (in part at leaſt, as we ſaid before,) that are literally applyable to Chriſt; to him more, than to any other. Of which kind, this is; as may appear by the 8, 16, & 17. verſes; beſides all in the end, from the 26. verſe; which all men confeſs, more properly and literally to belong unto Chriſt and his Kingdome, then to David, or any of his poſterity, beſides Chriſt. It will be therefore our task in ſuch, to take notice eſpecially of the main, and moſt proper ſcope: that is, to conſider them, as principally intended of Chriſt.

Verſ. 1. MY *God, my God, why haſt thou forſaken me?*] Theſe words were uttered by Chriſt upon the Croſs, and though not the very laſt, yet among the laſt that he ſpake there, before he gave up the Ghoſt. They are very conſiderable words, in divers reſpects; as ſhall appear afterwards: though I allow not of that reaſon that is given by ſome, who think the Evangeliſts, S. Matthew, and St. Mark, to have recorded them, not tranſlated only, in that tongue they wrote in, to wit, the Greek; as is uſual with them upon other like occaſions; but in the very language and ſyllabes they were uttered in by Chriſt; that is, the Syriack; a dialect of the Hebrew, then in common uſe among the Jews; of purpoſe, as they think, that we might take the more notice of them. Whereas the true reaſon is, becauſe if theſe very words that Chriſt uſed, had not been recorded; none, but very skilful in the Hebrew, or Syriack, could have underſtood the ground of that bitter mock and deriſion of ſome then ſpectators, who becauſe Chriſt had ſaid *Eli, Eli*, (or, according to the Syriack pronuntiation, *Eloi, Eloi*;) that is in Engliſh, *My God, my God*: hence took occaſion to mock, (or rather indeed, to ſlander him; for it would have been a very odious thing in thoſe dayes, to hear a dying man call upon any other then God:) as though he had called upon, or for Elias, Matth. 27. 47. But now to come to the ſenſe of the words; they are words at which divers have been not a little ſcandalized, as either arguing ſome kind of deſpair, or at leaſt much impatience: whence it is, that divers gloſſes and conſtructions have been deviſed, to turn the ſcope and ſenſe of them another way, then in ordinary conſtruction they ſeem to run. Some have been bold to ſay, that what Chriſt ſpake, was but fainedly, not out of any real ſenſe, or meaning: not to expreſſe his own thoughts, but the better to conform himſelf to the common opinion. But this is too abſurd, as to need any confutation. If there were any appearance of evil in theſe words, as it ſeems they conceive, that are ſo much offended at them; they might have conſidered, that we are to forbear, not only that which is evil in it ſelf, but even that (where no indiſpenſable duty doth bind, nor conſideration of a greater good doth preponderate; neither of which can be ſaid of theſe words, by them that are offended at them;) which hath the appearance of evil. But this conceit is not ſo abſurd, but theirs (though not more true, perchance;) may be accounted as witty, who would have Chriſt to have repeated this whole Pſalm, hanging upon the Croſs, or a good part of it, and ſo to have uttered theſe words (which only are mentioned by the Evangeliſts, they ſay, becauſe they are the firſt of the Pſalm, as is uſual in quotations;) no otherwiſe then by way of repetition or meditation. I would not ſay, what ſome do, that it is not likely Chriſt would repeat ſo long a Pſalm, at the Croſs: I have read of divers Martyrs that have repeated the whole *Te Deum* at the ſtake, or going to it; which is not much leſs in length. But the words of the Evangeliſts, if looked upon, are a ſufficient confutation of this opinion; who ſay not, (neither of them that record them;) that Chriſt ſpake, or repeated; but, *cryed with a loud voyce*. Many of the antients have ſaid, that Chriſt ſpake theſe words, not in his own perſon, properly, but in the perſon of whole mankind. Which indeed is true enough, in ſome ſenſe; but in that ſenſe they mean, to free Chriſt in uttering of them, from all trouble of mind, or ſenſe of grief, or fear, I cannot allow of it. They might as well ſay, becauſe he ſuffered not for himſelf, but for mankind, therefore he felt no pain. Yet this is more tolerable by far, then to ſay, that the Deity of Chriſt, did withdraw it ſelf at that time, ſo that there was a real ſeparation; and from that ſeparation, this confuſion of the humanity left to it ſelf. By theſe, and divers other expoſitions that we wil paſſe by, doth appear what men have thought of the literal ſenſe of theſe words, which they have been ſo ſolicitous to avoyd. But now let us ſee what is ſaid, or can be ſaid to take away the offence, and yet to preſerve the literal ſenſe. That Chriſt, as man, (though God and man ſtill, but the Divine nature by a ſpecial providence and diſpenſation withdrawing or ſuſpending its influence for a while;) did ſuffer partly in his body, and partly in his ſoul, (but more in his ſoul, then body) more then can either be expreſſed by man, or imagined, I do not ſee how any reaſonable man can queſtion, that reads the ſtory of his paſſion, from his bloody ſweat, unto the end; and conſiders Chriſt his own expreſſions; recorded unto us to that very end, that we might know how much he hath ſuffered for us. I will not ſay, that there was a neceſſity he ſhould ſuffer ſo much, juſt ſo much, both in body and ſoul, to make his ſufferings available to our redemption, both of our bodies, and of our ſoules. This I dare not ſay, becauſe I have no warrant for it in Scripture; and bare humane ratiocination in theſe things, is meere folly and madneſs: It is enough for me to know, that God had appointed it ſo, and in humility to adore beyond what I can underſtand. But that Chriſt did actually ſuffer very much, even beyond what can be conceived: I believe, as I believe the Scriptures. If then his ſufferings were extraordinary; why ſhould not his expreſſions be ſo, by which we might underſtand (ſo far as can be conceived by man) the greatneſs of his pangs and agonies? In this caſe, ſuch words as theſe, *My God, my God*, &c. were words of ſenſe, not infidelity. Neither are ſuch expreſſions inconſiſtent with a perfect ſecurity of Gods love and favour, at the ſame time. There may be a contradiction in the language of ſenſe, and that of faith, if in themſelves conſidered; but no ſuch inconſiſtence in the nature of the things, from which that variety doth flow, but that they may meet in one. Doth not Eccleſiaſtes in the ſame clauſe, and with the ſame breath ſay, *Though a ſinner do evil, and his dayes be prolonged; yet I know he ſhall not prolong his dayes*, Eccl. 8. 12. and the Prophet Habakkuk, of his viſion, *though it tary, it will not tary*? (Hab. 2. 3.) And even Plato, a heathen Philoſopher, among them that were led by ſenſe and reaſon only, of greateſt account, in one of his Dialogues called Phædon, towards the end of it, tell us that at the ſame time a man may believe, and not believe? And why not a man in ſuch an extremity expoſtulate with God that he hath forſaken him; though his heart and faith tell him at the ſame time, that God hath not, will not, forſake him? And indeed, if we mark it, (it is obſerved by moſt Interpreters) the very words imply as much, and interpret themſelves. For at the ſame time that he ſaith, God *hath forſaken him*, which his ſenſe, and the violence of his pangs expreſſed from him; he calls him his God, (*My God, my God*:) an argument of his faith: to which agrees well that of David in another place, *But I truſted in thee, O Lord: I ſaid, thou art my God*, Pſal. 31. 14. And if this be not ſatisfactory, conſider we the words, firſt as ſpoken by David; and there we finde in the ſame Pſalme, (verſe 24.) *For he hath not deſpiſed, nor abhorred the affliction of the afflicted, neither hath he hid his face from him, but when he cried unto him he heard.* Again, conſider them (which is our chiefeſt buſineſs here) as ſpoken by Chriſt, (though it may be ſuppoſed, that he ſpake them in no other ſenſe then David did:) and you ſhall hear him ſoon after, (as in Saint Luke we finde) ſaying, *Father, into thine hands I commend my ſpirit*, Luk. 23. 46. Why then ſhould any offence be taken at the words? But becauſe Chriſt was no ordinary man, and that to bear any pain or griefe; without any ſigne of commotion, hath been thought by many to belong to perfect magnanimity, and height of ſpirit; beſides what hath already been ſaid, that what Chriſt did ſuffer, was quite of another kind, ſo far above the meaſure of ordinary ſufferings, as himſelf was above ordinary men; we further briefly ſay, that Chriſt was pleaſed to yield to ſenſe (or feeling:) ſo far, 1. That he might ſhew himſelf a perfect true man; (a thing not eaſily believed, as appeares by the multitude of hereſies about his nature, that ſprang up ſoon after the firſt plantation of the Chriſtian faith,) there being no greater evidence, to ordinary judgment, at leaſt, of his perfect humanity, then his being ſubject to the common infirmities of man, ſin only excepted. 2. For our ſakes, to keep us from utter fainting, and deſpair in our greateſt trialls, combats, and afflictions, whether ſpiritual, or corporal, when God ſeems to forget us, withdrawing the comforts of his grace, and the benefit of his help, as ſometimes he doth, even from the beſt, and his beſt beloved for a while; that then remembring what Chriſt himſelf, ſo neer and dear unto him, was put to, we might have comfort. And although this of Chriſts ſufferings were an extraordinary caſe, not liable to the rules of ordinary humane ratiocination; yet for them that think a Stoical *apathie*, or unpaſſionatneſs, to be the greateſt evidence, or character of true magnanimity, I ſhall commend unto them the diſputes of two famous Philoſophers, recorded by Aulus Gellius, a known ancient Writer, in the 19. book of his *Noctes Atticæ*, (ſo called) cap. 1. & 12. There be that tranſlate theſe words, למה עזבתני not, *quare dereliquiſti: Why haſt thou forſaken me?* but, *quouſque deſeres me: how long wilt thou forſake me?* which the Hebrew will bear well enough. And perchance this, though neither can juſtly, would leſſe offend, becauſe, *Why haſt thou?* ſounds more like an abſolute deſertion: *how long?* hath, or may ſeem to have in it an intimation of a confidence, that it will be but for a time.

from helping me] Heb. *from my ſalvation.*

from the words of my roarings] Being tormented with extreme anguiſh, Pſal. 32. 3.

V. 2. *am not ſilent*] Heb. there is *no ſilence to me.*

V. 3. *But thou art holy*] Some think that by theſe words Gods eternity and immutability, is here oppoſed to mans ſhort continuance, and perpetual mutability, which makes his condition, if well weighed, ſo inconſiderable, (take it at the beſt) in this world. Which opinion is not without ſome ground; for ſo we finde it, Pſal. 90. and elſewhere. However, their opinion likes me better, who by *holy*, here underſtand gracious, and propitious: in which ſenſe we know the Latin word *Pius*, is often aſcribed to God, by Ancient Chriſtian Writers. The ground of this ſignification might be, from the place where the Ark, and propiatory, or *Mercy ſeat*, (the covering of the Ark) ſtood, which was called *the holy of holies*. This being the place from whence God gave anſwers, and towards which men turned themſelves, that made their prayers to God, he was commonly ſaid to inhabit there, and to hear the prayers of men, and grant their requeſt from thence.

O thou that inhabiteſt the praiſes of Iſrael] Some render it, *But thou continueſt holy, the praiſes,* (or, *O thou that art the praiſes*) *of Iſrael.* But, following the moſt approved tranſlation, *O thou that inhabiteſt the praiſes of Iſrael*: that is, thou that dwelleſt in the place, (the Temple, in generall; or more particularly, the Ark:) where all the people of Iſrael are perpetually putting up their petitions unto thee, according to their ſeverall wants and neceſſities; and praiſing thee for thy mercy towards them, in granting them their requeſts; according to that, Pſal. 50. 14, 15. *Offer unto God thankſgiving, and pay thy vowes unto the moſt High: And call upon me in the day of trouble and thou ſhalt praiſe me,* as in the former Engliſh; or, *glorifie me,* as in the laſt tranſlation. By this the Pſalmiſt doth very pathetically exaggerate his own pitifull condition, that whereas God was ſo eaſie to be found by others; and ſo ready to grant them their requeſts, for which praiſes were daily, by all manner of people, returned unto him: he onele and his prayers, were excluded from the benefit of his preſence; he onely, not regarded: as more plainly follows in the next verſes.

V. *Our fathers truſted in thee*] He doth modeſtly inſinuat, that God was in ſome manner bound to hear, becauſe there was the ſame reaſon for him, now; as there was heretofore for his forefathers. They *truſted*, they *cryed*, ſo doth he. And he inſiſteth upon this as a preſſing argument: or motive: making alſo profeſſion of his faith and conſtancy, that although he did not in his own particular (as yet at leſt) find it ſo: yet he did not for all that, (which ſome weaker profeſſors in that caſe would be apt enough to do) doubt of the truth of thoſe deliverances in former times. Gideon might ſeem to aime at ſome ſuch thing, *and where be all his miracles which our fathers told us of, ſaying, Did not the Lord,* &c. Jud. 6. 13. I beleeve he means no otherwiſe then as David here, though his words are not ſo full. Now as David by mentioning, with reiteration, what God had done in former times, profeſſeth his faith and conſtancy; ſo, rather then he will ſeeme to charge God with any partiality, or inconſtancy; he ſeemeth (obſcurely though; for his words may have another ayme too, by ſetting the deſpicableneſſe of his preſent condition among men, the more powerfully to provoke Gods compaſſion to his releaſe, as Jerem. 30. 17. *For I will reſtore health, becauſe they called thee an outcaſt,* &c.) to anſwer for God, in the 4. verſe, *But I am a worm,* &c. intimating thereby, that he had not the ſame reaſon, to expect that God ſhould do for him, as he had done for them, becauſe of the inconſiderableneſſe of his perſon, in compariſon of them, &c.

V. 5. *and were not confounded*] Heb. *aſhamed*; to wit, as men fruſtrated of their hope, Rom. 5. 5. & 9. 33. but tryumphed over all calamities.

V. 6. *But I am a worm*] A deſpicable creature trampled under foot, Job. 25. 6. Eſay 41. 14. Thus Chriſt alſo was abaſed for us, which ſhews Gods infinite love to us. See more upon verſe 4. *Our fathers,* &c.

V. 7. *All they that ſee me, laugh me to ſcorn*] Matth. 27. 39.

ſhoot] Heb. *open*.

they ſhake the head] In ſign of ſcorn, Job. 16. 4. 2 King. 19. 21.

V. 8. *He truſted on the Lord,* &c.] Mat. 27. 43.

He truſted on the Lord] Heb. *He rolled* himſelf *on the Lord*; as Pſal. 37. 5. See upon Pſal. 114. 7. *Tremble thou earth.*

let him deliver him, ſeeing he delighteth in him] See before Pſal. 18. 19. *he delivered me, becauſe he delighted in me.* The Hebrew word חפץ ſignifies *to will*; and alſo, *to delight*, or, *take pleaſure* in a thing. The Septuagint deſirous (as in many other places) to keep to the Hebrew as cloſe as they could, rendered it by the Greek θέλειν, intending thereby doubtleſſe the ſame ſenſe, to delight, or take pleaſure; though the Greek word of it ſelf, according to the propriety of the Greek tongue, ſignifieth, *to will*, onely. It is well known that there are infinite Greek words, uſed by the Greek tranſlatours, in another ſenſe, or notion, then that which is proper unto them: which as they are uſed by them, are commonly called *helleniſticall* words. Now the Evangeliſts we know, uſed for the moſt part, the tranſlation of the Septuagint, as that which was then commonly received among the Jews; and which they were ſo uſed unto, that their Greek often hath more of the Hebraiſme, then it hath of the Greek, that was accounted true Greek in thoſe dayes. Theſe things conſidered Mat. 27. 43. where this paſſage of the Pſalmiſt is uſed, εἰ θέλει αὐτὸν, ſhould not have been tranſlated, *if he will have him,* which doth much obſcure both the ſenſe, in it ſelf, and the reference the words have unto this place: but, as it is here, *ſeeing he delighted in him,* or, as it is in the margin, *if he delight in him.*

V. 9. *But thou art he*] This alternation of expreſſions, ſome tending as it were to deſpair; others to hope and confidence, often uſed in this pſalme; doth ſet out very lively the Pſalmiſt his conflict (and in him, every godly mans in the like caſe) between ſenſe and faith: and makes the whole Pſalme, by this mixture of ſeverall paſſions and affections, the more patheticall, and poeticall too.

that took me out of the womb, &c.] It is generally believed, that Davids aim here is, to comfort and incourage himſelf by remembring the wonderfull power and providence of God toward infants, even whileſt they are ſhut up in the womb; and afterwards, in bringing them forth into the world; in their nurſing, and preſervation, whileſt ſo tender and helpleſſe of themſelves: in all which it cannot be denied, but the power and providence of God doth ſingularly appear in divers particulars, as any man in ſome meaſure, if he be not very ſtupid, may underſtand; and is acknowledged by moſt accurate Anatomiſts and Phyſitians, as well heathens, as others. The very opening and ſhutting again of the body, when the child is to be born, and to come forth into the world, is a thing ſo incomprehenſible to Naturaliſts, that they acknowledge (ſome of them at leaſt) the immediate hand and power of God in it; becauſe they ſee not by what power of nature (though that alſo be the power of God, the author of nature,) it is brought to paſſe. And there be many queſtions propoſed about it, which no man can reſolve, or ſcarce any doth take upon himſelf to reſolve, as to give any ſatisfaction. Neverthele ſſe, this being in general a providence, not extending to men, or mankind onely, (though more particularly belonging to them, becauſe they onely are capable by nature to underſtand it, and to praiſe God for it:) but even to brutes, (more or leſſe,) of all ſorts; it ſeems to me more probable, that David had a more particular aim in theſe words; as either to remember ſome particular providence of God, towards him, even in the womb yet; or ſince that, in his infancy; in ſome extraordinary deliverance, or the like; as it hath hapned, and doth daily unto many: or that he intended to ſay, (which he might have good reaſon to believe, and muſt needs, if he did believe it, breed great confidence,) that God *even from the womb had ſeparated him*, that is, among many others, by a particular, or ſpecial providence, had called him out, and deſigned him to ſome particular work, or miniſtery, and therefore had, and would have, in reference to that end and firſt election, a more particular care of him, and every thing that hapned unto him. It is acknowledged by the learned, that theſe words *from the womb*, were commonly uſed among the Hebrews proverbially, and hyperbolically; that is, by way of ſtronger expreſſion; as Pſal. 58. 3, 4. *eſtranged from the womb*, and Iſai. 48. 8. *called a tranſgreſſor from the womb*: and ſo of a man called by God to ſome extraordinary work, or otherwiſe eminent above the common condition of men, it was ſaid, *That God had ſeparated him from the womb*; as the Apoſtle ſpeaketh of himſelf, Gal. 1. 14. Thus David might ſpeak of himſelf: but if the words be referred to Chriſt, to whom we have already ſaid, that this Pſalm doth more properly belong, we need not go to metaphors, and figures for application; the bare letter and hiſtory will go far beyond the hyperbole (if any there be in it) of this expreſſion. I need not inſiſt upon particulars, becauſe none, I hope, reads this, to whom the hiſtory of Chriſt is not known. It ſhall ſerve in generall to ſay, that from his firſt conception, to the laſt hour and moment of his converſation among men, nothing did happen unto him, but either was altogether miraculous, or apparently carried by a ſpeciall Divine providence and diſpenſation. There be propheſies to that purpoſe too, many, beſides the relations of the Evangeliſts: but it need no further proof.

Thou didſt make me hope] *Hope* is ſometimes taken for life, in the Scripture, as Job 14. 19. *thou deſtroyeſt the hope of man.* Or, the words may be taken (and ſo by moſt expounded) figuratively, as Job 38. laſt verſe, (not Pſal. 147. 9. to which moſt referre, for there is nothing there in the Originall text, of the Ravens, but what is literally true: to wit, that they *cry*.) *Who provideth for the ravens food, when his young ones cry unto God*: and Pſal. 104. 21. of young lions, that *they ſeek their meat from God*; and verſe 27. that they *wait upon God.* The words may alſo be tranſlated, (as is here in our Engliſh margine) *thou didſt keep me in ſafety*, or, *ſecurity.* So Prov. 10. 9. הולך בתום יולך בטח (there is a ſweet alluſion in the Original words, which is loſt in the tranſlation, *He that walketh uprightly, walketh ſurely*; or, *ſecurely*; that is, ſhall be ſafe.

didſt make me hope] Or, *keptſt me in ſafety.*

V. 11. *Be not far from me*] See upon Pſal. 10. 1. *Why ſtandeſt thou ſo far off, O Lord?*

for there is none to help] Unleſſe thou help me.

none to help] Heb. *not a helper*.

V. 12. *ſtrong Bulls of Baſhan*] *The breed of Baſhan*, Deut. 32. 14. of fat beaſts, or cattel; becauſe of the fertility of the place, very fit for paſture, Num. 32. 1, &c. He meaneth that his enemies were ſo fat, proud, and cruel, that they were rather beaſts then men, Pſal. 17. 10.

V. 13. *They gaped upon me with their mouths*] Not in ſcorn, as elſewhere, but to devour me.

gaped upon me with their mouthes] Heb. *opened their mouthes againſt me.*

V. 14. *I am poured out like water*] All my bodily ſtrength is gone.

out of joynt] Or, *ſundred.*

my heart is like wax] My heart is faint, Job 23. 16.

V. 15. *my tongue cleaveth to my jawes*] For thirſt, Lam. 4. 4. Joh. 19. 28.

thou haſt brought me into the duſt of death] I am without all hope of life.

V. 16. *they pierced my hands and my feet*] Much ado there is about theſe words, as between Jewes and Chriſtians; in general; ſo between Chriſtians among themſelves Papiſts and Proteſtants. That the ground of the quarrel (of no great conſequence indeed) on both ſides may be underſtood, thus it is, כרו *caru* in Hebrew, ſignifies, *foderunt, they have pierced*: כארי *caari, ſicut leo*; *as a lyon*; the כ in the firſt, being a radical letter; in the ſecond, a ſervil prefixe; as Hebrew Grammarians are wont to ſpeak. Now our Hebrew Bibles, all that ever were printed, (one or two editions, as I take it, excepted) bear, not כרו *foderunt*, which is our Tranſlation, and is of all Chriſtians, generally; but כארי *ſicut Leo.* This therefore the Jewes lay to our charge, as a corruption of the Bible. But we anſwer, that though all Hebrew Copies, of late ages, have it ſo indeed, as it is commonly printed: yet ſome ancient Copies, as by their own teſtimony is proved, had it כארו (with a Vau) not כארי (with a Jod,) as it is now. כרו and כארו is all one in ſenſe; all the difference is but of one vacant *Aleph*, which in many places of Scripture beſides this, is added to words, without any alteration of ſenſe at all; as the Jewes themſelves, muſt, and do acknowledge. So that if there be any wilful corruption, it muſt lie upon their ſcore, and not ours, who tranſlate according to the reading of the moſt ancient Copies; followed alſo, and expreſſed by the Greek Tranſlation, called the Septuagint; a Tranſlation of great credit and antiquity: as uſed and received among the Jewes before Chriſts time. They render it ὤρυξαν; that is, *foderunt, they have pierced.* Of this the Papiſts (ſome of them, not all: *Genebrard* upon this place, ſaith plainly, *Nec tamen propterea locum corruptum dixerim, ſed variæ eſſe lectionis*; that is, Yet I would not ſay, that the place is corrupted, but of different reading onely) take hold againſt us Proteſtants, to prove that the Hebrew Text hath been corrupted. To them we anſwer; Firſt, that there is no direct corruption of the Text, as long as the true reading may, by good authority of ancient Copies, and the teſtimony of the Jewes themſelves, and their Maſorithes, whoſe great work and task hath been, to preſerve the integrity of it, be aſſerted and vindicated. Secondly, neither doth it appear, that any ſuch corruption was ever intended by the Jews, in general; or that the alteration that hath hapned, did at firſt proceed from any ſuch intention or purpoſe, either of Jew, or any other. Some Learned men have thought that the aſcititious (or א *Aleph*) might be the occaſion; at which, as they conceive, ſome ignorant ſcribe (becauſe not ordinary) ſtumbling, and not knowing what to make of the word, to make ſome ſenſe, changed ignorantly (thinking it ſhould have been ſo) the final ו (or *Vau*) into a final י (or *Jod*:) and ſo the errour from one Copy to another, as uſually in ſuch caſes, was propagated. This, as it is here propoſed, is probable enough; but all things well conſidered that is ſaid concerning this matter, by either Jewes or others, (all which to ſet down here at large, I doubt would be too tedious and impertinent) well weighed and conſidered, I think their opinion not leſſe, if not more probable, who think that כארי, as the Jewes, and our ordinary Bibles read it, to be the true and genuine reading; but not in the ſence that the Jewes of thoſe dayes would have it: but כארי for כרו or כארו; ſo that the ſence ſhall be the ſame ſtill, (*foderunt, they have pierced*) Though the writing be ſomewhat different. Now that there ſhould be a *Jod* at the end; inſtead of a *Vau*, it is an anomalie indeed, but not without example. So נשאי for נשאו, Ezra 10. laſt verſe, and elſewhere in many places, which ſome have gathered together. But however we read the word, of the ſence there can be no queſtion at all, is out of Jewiſh writings of beſt account in this kinde, as I have already ſaid, eaſily to be proved and aſſerted. So that here we have a clear teſtimony for the croſſe of Chriſt, which the more offenſive it hath alwayes been, both to Jewes and Gentiles, (as indeed what can be more repugnant to ſence, then a crucified God; the moſt vile and ignominious of all puniſhments?) the more we ought to make of ſuch teſtimonies; the beſt (though not onely) and ſureſt evidence, [as Saint Peter tells us, 2 Pet. 1. 19.) of our Chriſtian faith. Piercing of hands and feet, was one of the chiefeſt circumſtances of crucifixion. Now to David, the words can have no application, but metaphorical: and ſo too, we ſhall be put to it, to ſhew how. I know not any Expoſiter that doth. But thus it may be perchance: *Fodere*, may be put, (in this metaphorical ſence) for *pungere*; in Latine it is often, I am ſure. Now, the hands and feet being, (according to the cuſtome of thoſe times and places, where moſt went barefooted) the naked places of the bodies, moſt expoſed to the injuries of thorns and bryars; *to pierce ones hands and feet*, might be a proverbial kinde of ſpeech, taken from the ſimilitude of thorns, and other like annoyances of thoſe bare parts, to expreſſe any other ſmart and ſticking vexation, whether of body or minde.

V. 17. *I may tell all my bones*] Becauſe of leanneſſe.

they look and ſtare upon me] They behold my pain with pleaſure, Pſal. 35. 21.

V. 18. *They part my garments*] Luke 23. 34. Joh. 19. 24. Of David it muſt be underſtood metaphorically, as if he ſaid, They divide my goods, whether lands or others; moveable, or immoveable, among themſelves. They make a prey of all I have. The Latines alſo ſay, *ſpoliare*; whereas *ſpolium*, properly and originally, ſignifieth *a garment.*

V. 20. *my darling*] Heb. *my onely one.* That is, deareſt to me, for I have but one ſoul, Pſal. 35. 17.

from the power] Heb. *from the hand*, Dan. 6. 27.

V. 21. *Save me from the lions mouth*] 2 Tim. 4. 17. Chriſt is delivered with a more mighty deliverance, by overcoming death, then if he had not taſted death at all.

for thou haſt heard me from the hornes of the unicornes] In the Hebrew, ומקרני רסים עניתני by all, that I have ſeen, but this one Engliſh, tranſlated, *and from the hornes of the unicorne hear me*, or *anſwer me*: by ſome, *hearing me*; and *thou haſt anſwered me.* But the firſt is moſt ordinary: Which to make good firſt, the Hebrew preterit עניתני by a double *enalage*, as they call it, muſt be put for the future; and then the future for an imparative; which is not ordinary. I think therefore, that this tranſlation here ought to be preferred, as more literal, according to the words; (for as for the *ve*, or *u*. in the beginning, commonly rendred *and*, to be taken for the illative, or cauſal, *for*, is ordinary enough) ſo to the ſence, not inferiour. So David himſelfe elſewhere, *The Lord that delivered me out of the paw of the Lyon, and out of the paw of the Bear, he will deliver me out of the hands of this Phyliſtine*, 1 Sam. 17. 37. So alſo, Pſal. 56. 13. *For thou haſt delivered my ſoul*, &c. and what is there noted. And Pſal. 63. 6, 7. *When I remember upon my bed*, &c. And Pſal. 85. 1, 2, 3, &c. It is the ſame argument, and it fits here very well in this Pſalm, where David, as hath been ſaid, interchangeably complaineth, and comforteth himſelfe, as preſent ſence on the one ſide, and a lively faith, on the other, did prompt him. As for the *Unicorne* here mentioned in the tranſlation, certain it is that the Hebrew word ראם is the name of a wild beaſt, approaching to the nature of a Rhinoceros; but different from it, as moſt conceive; deſcribed, Job 39. 9. &c. But what creature it ſhould be, is not certainly known. Mention indeed is made by Pliny, and ſome other ancients of *Monoceros*, (that is, Unicorn) which is commonly taken for the ראם, not here onely, but often mentioned in Scripture. And yet whether there be any ſuch creature indeed, as that which we commonly call the *Unicorn*, with that ſhape, and thoſe properties, as are commonly aſcribed unto it, is much doubted, and by not a few, both travellers and others, decried. The Unicorns horne alſo, ſo much in eſteem, is by many thought a meer miſtake, or impoſture. It may ſuffice us to know, leaving the further ſearch of this to Naturaliſts, that ראם, undoubtedly is the name, (by what name ſoever it be, or may be called in Engliſh, or Latine) of a wild beaſt, very fierce and furious, and of great ſtrength; an apt emblem of unjuſt, violent, tyrannical men or Princes.

V. 22. *I will declare thy Name unto my brethren*] Heb. 2. 12. Here at this verſe begins the ſecond part of the Pſalme, all that followes afterwards to the end of the Pſalme, containing matter of thanks and praiſes for deliverances. Now, if as is generally believed, David made this Pſalme in the time of his diſtreſſe, then it muſt be conceived that he wrote this part by a propheticall Spirit foreſeeing the iſſue, which we know he doth in ſome other Pſalmes. However, the opinion of others is not leſſe probable, that this Pſalme was compoſed by David after his deliverance. It is true, he doth ſet out his condition, which makes the greateſt part of the Pſalme, ſo amply and ſo pathetically, that a man would not think he could write ſo, that was now out of all ſenſe of danger, or paine: and in preſent poſſeſſion and enjoyment of a bleſſed eſtate. But this might be done of him purpoſely, as for ſome other cauſes, ſo particularly, to ſtir himſelfe up to a more vigorous annd full apprehenſion of Gods mercy, in delivering of him from ſuch and ſuch woes, that gave him occaſion thus and thus to bemoane himſelfe. However, ſuppoſing that the writing of this Pſalme, were after David was delivered, and at eaſe; yet it is to be believed, that what he relateth here of his thoughts, or words, is truely and punctually related as his very thoughts and words, in the time of his ſufferance. And it were well, if thoſe that have had any experience of woes and ſorrows, did often in time of their eaſe and proſperity, call to minde, what their thoughts, and purpoſes were, when in affliction. It was the judgement of a learned Heathen, that men needed no other teaching, or Philoſophy (that is his word) then affliction, ſickneſſe, and the like: but ſo, *Si tales eſſe ſani perſeveramus, quales nos futuros profitemur infirmi*, that is; if we practice when we are in health, and proſperity, what we do purpoſe and reſolve, when we are in miſery. See upon Pſal. 18. 4. *The ſorrowes*, &c.

V. 23. *Yea that fear the Lord, praiſe him*] He exhorteth the Church by his example to praiſe God.

V. 24. *nor abhorred the affliction of the afflicted*] The poor afflicted are comforted by the example of David, and Chriſt.

he cryed unto him] Heb. 5. 7.

V. 25. *My praiſe ſhall be of thee in the great congregation*] Rather, *from thee*: Though now I be afflicted, yet thou wilt give me cauſe to praiſe thee openly, by a famous deliverance. But ſee upon verſe 22. *I will declare.*

of thee] Or, *from thee.*

the great congregation] Pſal. 35. 18.

I will pay my vows before them that fear him] Pſal. 116. 14, 18. Which were ſacrifices of thankſgiving, which they offered by Gods commandement, when they were delivered out of any great danger, Pſal. 66. 13, 14. & 116. 18. Iſa. 19. 21.

V. 26. *The meek ſhall eat and be ſatisfied*] Moſt tranſlate it, *the poor ſhall eat*, &c. The Hebrew word will bear either. It was the faſhion in thoſe dayes, (not among the Jewes onely, but Gentiles alſo) that when they did ſacrifice, they did feaſt alſo: (from whence aroſe that controverſie in the Apoſtles time, ſo largely handled and agitated by St. Paul in his Epiſtle to the Corinthians, about things offered to Idols: hence alſo it is, that this word *feaſt*, which properly ſignifieth a holy day, a day of oblations, and other religious Ceremonies; came to ſignifie a ſolemnity of eating together:) and the greater was the ſacrifice, and the number of beaſts offered, as upon occaſion on any vow, victory, or the like; the greater was alſo the ſolemnity of feaſting and eating. Now becauſe David in the former verſe ſpeaks of vowes to be payed; it is generally conceived by all Interpreters, (as many as inſiſt upon the literal ſenſe: for ſome paſſe it by, and take no notice of it at all;) I have ſeen, not any excepted, that David doth here promiſe great relief to the poor, to be bid by him, and plentifully fed at his ſolmne offerings. And this being the literal ſenſe, it is by the ſame Interpreters myſtically and ſpiritually expounded of the calling of the poor and contemptible (for ſuch were they, for the moſt part, that were firſt called) by the preaching of the Goſpel; and particularly, of the Sacramentall receiving of the bleſſed body and blood of our Lord and Saviour, by which our ſoules (if received with Faith, and other due conditions and circumſtances) are feaſted and nouriſhed unto eternall life. This interpretation, (the literal I mean, of the poor to be fed and feaſted) though I do not, were it but for the number and authority of them that follow it, altogether reject; yet it doth not ſeem to me very probable, that David in ſuch a Pſalm would make ſo ſolemne a commemoration under ſuch general termes, of a thing not to laſt above one day: or if two perchance, yet the utmoſt that can be made of it, is but one good meal, or two. And then granting that this, even this relieving of the poor for one good meal or two, were a thing ſo conſiderable, (as in very deed, the feeding and relieving of the poor, and the like deeds of charity, in general, we acknowledge to be a maine point of Religion, Luk. 11. 41. Jam. 1. laſt verſe, *Pure Religion*, &c.) as to be ſo ſolemnly mentioned; yet how comes the rich alſo to be ſpoken of, as follows in the 29. verſe, *All they that be fat upon earth*, &c. is it likely that David would make ſuch a matter of it, and in ſuch general termes? But if not this; what then ſhall the literal (for of the ſpiritual, there will be no controverſie) ſenſe be? Here I would have remembred what was ſaid at the beginning of this Pſalm, that there be divers paſſages, which literally cannot be expounded of David, but figuratively onely; but of Chriſt, literally. The moſt plauſible and literal application to David that I can phanſie, is, that piety and godlineſſe (as in a good meaſure it was:) ſhall be eſtabliſhed in his dayes; and with piety, plenty, and ſecurity: all his Kingdom over. By *eating*, and being *ſatisfied*, an eaſie life, may be underſtood; as by eating and drinking, Jer. 22. 15. whereof ſee before, upon Pſal. 14. 4. *who eat my people*, &c. *To eat and rejoyce*, (where, by *eating*, that drinking alſo is comprehended, appears by the context;) was a command of the Law, and an expreſſion of great temporal happineſſe, Deut, 14. 26. and elſewhere. Which makes the Pſalmiſt to inſiſt upon it the longer; That the *poor*, (or, *meek*) *ſhall eat*; here in this verſe: and the rich, (or, *thoſe ſhall be fat*;) *ſhall eat*; but with a limitation in both places, (elſe it might ſeem to reliſh of Epicuriſme;) that ſo eating, *they ſhall praiſe the Lord*; in this: *they ſhall worſhip*, in the 29. verſe; that is in general, that both rich and poor, great and ſmall, ſhall live at eaſe, and want nothing: as it is, Pſal. 24. 10. *The young Lyons* (to which *the meek* are here oppoſed) *do lack, and ſuffer hunger; but they that ſeek the Lord, ſhall not want any good thing.* This I conceive to be the ſenſe of the words, in reference to David. To Chriſt and the Goſpel by him preached the application is eaſie. Of the generality of men, of all ſorts, profeſſions, and conditions, (here included by rich and poor, and they that go down to the duſt, &c. of which more there,) to be called by him, the Prophets are full, to which agree the relations, and teſtimonies of fact, in the Goſpel. Of the poor particularly, becauſe twice here mentioned, in this, and the 29. verſe; the words of the Prophet Eſay are very conſiderable, and fit to be compared with theſe, Eſay 55. 1, 2. *Ho, every one that thirſteth, come ye to the waters, and he that hath no money: come ye, buy and eat; yea come buy wine and milke without money and without price.* 2. *Wherefore do ye ſpend money for that which is not bread? and your labour for that which ſatisfieth not? hearken diligently unto me, and eat ye that which is good, and let your ſoul delight its ſelfe in fatneſſe.* Of the rich, ſee a notable Propheſie, Eſay 49. 23. *And Kings ſhall be thy nurſing fathers, and their Queens*, &c. Of the firſt Diſciples of Chriſt, in general, (not without ſome reference to this very place, perchance;) it is recorded, Act. 2. 46, 47. that *they did eat their meat with gladneſſe and ſingleneſſe of heart; praiſing God, and having favour with all the people.* Now if we will go higher, and expound the words, (which ſome of our moſt approved Interpreters pitch upon as the onely ſenſe;) of that ſublime Sacrament of Chriſt his bleſſed body and blood, by that worthy participation whereof man (whether rich or poor: the rich having no prerogative above the poor in this ineſtimable benefit;) is elevated to the higheſt degree of honour and glory, that ever was enjoyed by mortal man in this world: the words will bear it very well, and no other ſenſe can fit the place better. Nevertheleſſe, the words may alſo be taken more generally of all ſpiritual gifts and graces; in the Goſpel alſo, Joh, 6. figured unto us, by *eating the fleſh, and drinking the blood, of the Son of man*, verſe 53. &c. Of which, the words of the Prophet Eſay 25. 6. are by moſt underſtood, *And in this Mountain ſhall the Lord of hoſts make unto all people a feaſt of fat things*, &c.

V. 27. *All the ends of the world ſhall remember and turn unto the Lord*] Pſal. 2. 8. & 72. 11. & 86. 9.

V. 29. *All they that be fat upon earth, ſhall eat and worſhip*] That is, rich men, Deut. 31. 20. See before upon verſe 26. *The meeke*, &c.

all they that go down to the duſt ſhall bow before him, and none can keep alive his own ſoul.] The moſt literal tranſlation of the laſt words, which ſeem to be moſt obſcure, is, *& qui animam ſuam non vivificat*; (or, *vivificavit*,) that is, *and he that quickeneth not*, (or, *hath not quickened*) *his own ſoul*: and that moſt followed interpretation both of theſe words, and thoſe before, *that go down to the duſt*; is, to underſtand by this deſcription, poor wretched people, ſuch as (whether for want of neceſſary nouriſhment, or through any other griefe and miſery;) are not able to hold out, or to keep life any longer, but are at the very point of death: ſaid alſo proverbially, *to go down to the duſt*; or, *to ſit in the duſt*, Pſal. 113. 7. &c. And though there will be no great inconvenience in it, if we make the Pſalmiſt to ſay the ſame thing twice, becauſe we had the ſame already in 26. verſe according to moſt tranſlations, as was there ſaid: yet it may be ſo much the better perchance, if we keep the Engliſh there as we find it, (ſo Junius hath it too:) *the meek*; that ſo what was there delivered in general, (for by *the meek*, all that have the knowledge and fear of God, are included:) may here more particularly be expreſſed, both rich and poor; be they never ſo rich, or ſo poor. This is the common interpretation, which I cannot except againſt. Yet becauſe it is an obſcure paſſage, (as to thoſe laſt words I mean:) I will not paſſe by (ſome others I do, becauſe too violent:) two other expoſitions, neither of them much improbable, or inconſiſtent with either words, or ſcope. By *them that go down to the duſt*, that *have not kept their ſouls alive*, ſome underſtand plainly and literally, thoſe that be dead: and conceive that the ſame is here meant, as is (with ſome alluſion to this very place, ſome think;) expreſſed by the Apoſtle; in theſe words; That *at the Name of Jeſus every Knee ſhould bow, of things in Heaven, and things in Earth, and things under the Earth*, and by the Author of the Apocalypſe, in theſe; *And every creature which is in Heaven, and on the Earth, and under the Earth, &c.* Rev. 5. 13. The ſecond is, *qui animam ſuam in vita non conſervaverit*: (ſo are the words tranſlated by Junius, and in him it is that I finde this other expoſition:) that is, *Qui ultro flagrans ſtudio gloriæ Dei, abjecerit vitam ſuam, &c.* He that out of an honeſt zeal to Gods glory ſhall caſt away (or neglect) his own life, and renounce unto himſelfe for his ſervice: the beſt argument or evidence of a free voluntary people.

bow before him] Phil. 2. 10.

and none can keep] Or, *and he that cannot keep*: or, *though he cannot keep.*

V. 30. *A ſeed ſhall ſerve him*] That we might not think, that all that hath been ſaid, ſhould be the happineſſe of one age onely; by theſe words and thoſe that follow, a perpetuity as in thoſe things which from age to age by generation are propagated, is promiſed unto the Church. Some tranſlate it, *Semen eorum*: *their ſeed*; which comes all to one.

it ſhall be accounted unto the Lord for a generation] The Hebrew דור ſignifieth either age, or generation; which diverſity of ſignification hath produced a different tranſlation. For ſome render it, *accerſebitur Domino in quaque ætate*, that is, *It ſhall be accounted the Lords in every age.* But it makes no variety of ſenſe, as to the main ſcope, the perpetuity of the Church.

V. 31. *and ſhall declare his righteouſneſſe*] That is, his goodneſſe and mercy; as the word is often taken both in the old and new Teſtament: whence it is that as the צדקה *righteouſneſſe*, or *juſtice* properly, is often tranſlated by the Septuagint ἔλεος and ἐλεημοσύνη: (that alms, charity, mercy:) ſo is the word חסד *mercy*, properly, as often rendred, by them δικαιοσύνη. So Matth. 1. 19 of Joſeph, δίκαιος ὢν might better be rendred, *being a merciful man*: or becauſe he was a merciful good man.

For as a *juſt* man, beleeving her as he did, he might and ought by the law, have dealt with her otherwiſe. See alſo upon Pſal. 71. 2. *righteouſneſſe*. However, if we take *righteouſneſſe* here (as ſome do) for the righteouſneſſe of God, whereby we are juſtified before him; or for that meaſure of righteouſneſſe and ſanctification, wherewith, by the operation of Gods Spirit, we are endowed in this life, wholly to be aſcribed unto him, as his gift and grace: ſo we ſhall not need that former interpretation, but keep the word in its more proper and uſual notion.

unto a people that ſhall be born] That ſhall be to poſterity, that is; and after-ages. And here the means of the Churches perpetuity, or of perpetuating the Church of God in this world, are ſet down, and commended unto us; (as is by ſome well obſerved) that is, diligent preaching, and all other good means, whereby the manifold goodneſſe and mercy of God may publikely be declared, and carefully tranſmitted to poſterity. Or, *that ſhall be born*, that is, that ſhall by the means of preaching be converted and regenerated. See Pſal. 87. 4, 5, 6.

that he hath done this] The glory of it muſt be given to God only: and he hath done it, with great might and power: no mean, or ordinary thing; but full of miraculous events and providences.

PSAL. XXIII.

Verſ. 1. MY *ſhepherd*] Eſay 40. 11. Jer. 23. 4. Ezek. 34. 23. Joh. 10. 11. 1 Pet. 2. 25.

I ſhall not want] He hath care over me, and miniſtreth unto me all neceſſary things, Phil. 4. 19.

V. 2. *He maketh me to lye down in green paſtures*] Like a good ſhepherd he gives me reſt, food, guidance, and drink.

green paſtures] Heb. *paſtures of tender graſſe.*

ſtill waters] Heb. *waters of quietneſſe.* Still waters, beſt and ſafeſt for cattel.

V. 3. *He reſtoreth my ſoul*] He heals me, as a ſhepherd doth the ſick ſheep, that elſe would dye.

he leadeth me in the paths of righteouſneſſe for his Names ſake] מעגלי־צרק *Semitæ juſtitiæ*, *properly paths of righteouſneſſe*, is by moſt Interpreters of our ſide taken here, for *ſtraight wayes*: that is, ſmooth, and even: not rugged, or crooked, or mountainous, as they further explain it. I am not againſt it: yet I wiſh that they that are ſo eager for it, (as ſome are) had produced ſome other parallel place of Scripture, to confirm this interpretation. For my part, I do not remember, or find, upon ſeeking, any ſuch place elſewhere, where thoſe two words ſo are joyned: nor any, where the word צרק is ſo uſed, for *plain*, or *ſmooth.* Yet I do not deny but it may be ſo taken: and the rather, becauſe I find Joel 11.23. מורה לצרקה that is, (taking the word מורה here for *rain*: which alſo, and more frequently, ſignifieth a *teacher*: as Eſ. 30. 11. 20. *And though the Lord give you*, &c. twice, in that one verſe. and Job 36. 22. *Behold, God exalteth*, &c. and except, it be in this place of Joel, where it is twice; but controverted in one of the places: and Pſal. 84.6. *Who paſſing through*, &c. where it is alſo queſtioned by ſome: is not found in that other ſenſe for *raine*, any where:) *rain of righteonſneſs*, or, *rain according to righteouſneſſe*, that is, *moderat raine*: according to moſt accurate Expoſitors, though ſome to uphold the authority of the Vulgar Latin, are againſt it, and prefer that other ſenſe, *a teacher of righteouſneſſe.* As therefore in Joel, a *rain of righteouſneſſe*, &c. So I confeſſe that here *paths of righteouſneſſe*, may be taken, (as to the words) for good, plain paths. See alſo upon Pſal. 51. 19. *ſacrifices of righteouſneſſe.* But why there ſhould be any *abſurdity* conceited (as ſome are bold to cenſure) in that other ſenſe and tranſlation, embraſed by ſome others, I ſee not ſufficient reaſon. The queſtion is not, whether this whole Pſalme may be interpreted myſtically, and applied to Chriſt, the great Shepherd of ſouls, &c. whereof I think there is no queſtion at all to be made; ſince it is generally granted, that all or moſt Pſalmes, beſides the literall or hiſtoricall ſenſe, may after a more ſublime way, either wholly, or in part, be applied to Chriſt, *the end of the Law*, Rom. 10. 4. not of the Prophets and Pſalmes only, but almoſt of all that is written, and conteined in the Old Teſtament. And ſince we find Chriſt by himſelf and his Apoſtles, ſo often ſet out unto us as a *ſhepherd*; it were very ſtrange, that any man ſhould queſtion the myſticall or allegoricall application of theſe words, and expreſſions, unto him. The queſtion is, whether in theſe particular words the word צרק may be tranſlated in its proper ſignification, juſtice, or, *righteouſneſſe*: and this to be taken for the proper and literall ſenſe of the words. *He reſtoreth*, (or, *converteth*, or *bringeth back*, as others;) *my ſoul, he leadeth me in paths of right.* this to be underſtood ſpiritually, of the guydance of Gods Spirit. as, or much to that purpoſe, Pſalm. 119. laſt verſe: *I have gone aſtray like a loſt ſheep; ſeek thy ſervant*, &c. For why ſhould it be unlikely, that having ſpoken of temporall and momentany bleſſings, ſuch as belong to this life; he ſhould proceed to the chiefeſt, thoſe of the ſoul, the fruit whereof is eternall? This, we know, is done elſewhere frequently. But it is objected, neither is there any other objection againſt it, that I know of; that it cannot be here, becauſe he doth even after this, go on in the ſame metaphore of an ordinary ſhepherd, as at the beginning: *thy rod and thy ſtaffe*, &c. I do not conceive this ſo great an objection, as it is apprehended by the Party that objects it: and beſides what examples common Authors might afford, I finde this rule ſet down by very learned Commentators, and well skilled in the Idiotiſmes of the Scripture: that *Solet ſape Scriptura non ſemper eandem ſervare metaphoram, ſed paululum ab eâ divertere ac mox redire*: (Ribera in Joel c. v. p. 47.) whereof this example among others is given; Ezek. 16. 13. *and thou didſt proſper into a Kingdom*: literally and properly to be underſtood of the Jewiſh Common-wealth; which, both before and afterwards in the ſame Chapter, in the verſes immediately following, is ſpoken of figuratively under the type of a woman. According then to this ſenſe, and tranſlation: *he leadeth me in the paths of righteouſneſſe*: that is, he taketh care of me, to frame me to all goodneſſe and vertue, whereby my perſon may be acceptable unto him, and I ſecured of a better life, an eternal inheritance hereafter in heaven, after I have run out my courſe upon earth, According to that of the Apoſtle: *Neverthe leſſe the foundation of God ſtandeth ſure, having this ſeale; the Lord knoweth them that are his: And let every one that nameth the name of Chriſt, depart from iniquity.*

of righteouſneſſe] Juſtice, or, *righteouſneſs*, is often taken in the Scriptures in a large ſence, and comprehends all manner of goodneſſe: and not in the Scriptures onely, but in the writings of ancient Philoſophes alſo. I ſhall ſet down ſome of their words, that Chriſtians may bluſh, if their righteouſneſſe (for according to the opinion a man holdeth, ſo is his practice commonly:) come ſhort of the righteouſneſſe of heathens, that were led by natural reaſon onely. It is defined by one of them: *Animi affectio ſuum cuique tribuens*: &c. that is, *A certain temper*, or *diſpoſition of the mind, affording to every man what is his own, and ſtudious of the preſervation of humane ſociety by bounty* (to his power) *and equitableneſſe*: *From which cannot be ſeparated*, (his own words:) *pietas, bonitas, liberalitas, benignitas, comitas.* And the ſame Author, in another Book, maintaineth, and partly proveth, that no man can truely and conſtantly be juſt, or good; *qui mortem, qui dolorem*, &c. that is, who feareth either death, or pain, or baniſhment. or poverty: or who doth prize life, wealth, honour, and the like, more then right, or a good conſcience? A further confirmation of this interpretation of the word *righteouſneſſe* in this place, we may fetch from Pſal. 5. 8. *Lead me O Lord, in thy righteouſneſſe*, &c, and Prov. 8. 20. *I lead in the way of righteouſneſſe*, &c. Let the phraſes be compared, and there will appear great affinity, if not identity.

V 4. *thorow the valley of the ſhadow of death*] Though he were in danger of death, as the ſheep that wandereth in the dark valley without his ſhepherd. Yea, and though he ſhould be in the very middeſt of greateſt evils, and calamities that can befall a man. For ſo the ſhadow of death is taken in Scripture; as Pſal. 44. 19. *Though thou haſt ſore broken us in the place of Dragons, and covered us with the ſhadow of death.* And Pſal. 107. verſe 10. and 14. *Such as ſit in darkneſſe*, &c. Neither is it the intent of the Pſalmiſt by theſe words to ſet out his confidence, as though he believed that no evil ſhould, or could happen unto him: but no ſuch evil, as ſhould take him from his confidence in his God: What that? that Gods *judgements are right*; that *in very faithfulneſſe*: Pſal. 119. 75. for *his good*: verſe 71. 61. and Rom. 8. 28. He doth afflict him: in a word, from that confidence, wherein St. Paul, that ſuffered ſo much for Chriſt, who daily did encounter with ſo many terrours, ſet out at large by himſelſe in divers places of his Epiſtles, as no man ever did with more; doth ſo rejoyce and glory in; and which he propoſeth unto all true Chriſtians, as matter of higheſt comfort; *Who ſhall ſeparate us from the love of Chriſt* &c? Rom. 8. verſe 35, 36. &c. unto the end. See more upon Pſalme 14. 5. *For God is in the generation*, &c.

I will fear no evil] Pſal. 3. 6. and 118. 6. What *feare* a godly man is liable unto, how different from an ungodly feare, &c. See upon Pſal. 46. 2. *We will not feare though the earth be removed.* And upon Pſal. 91. 5. *Thou ſhalt not be afraid neither for the terrour* &c.

thy rod and thy ſtaffe they comfort me] God protects me, and ſeeks me, and brings me ſafe home like a good ſhepherd.

V. 5. *Thou prepareſt a table before me*] Albeit his enemies ſought to deſtroy him, yet God dealeth moſt liberally with him, in fight, and ſpight of his enemies, to his joy, and their griefe, Pſal. 112. 10. This alſo may ſpiritually and myſtically be interpreted, according to that of Chriſt to his Diſciples: *And I appoint unto you a Kingdom, as my Father hath appointed unto me: That ye may eat and drink at my table in my Kingdom*, &c. Luk. 23. 29, 30.

thou anointeſt my head with oyle] It was the manner at great Feaſts, to anoynt the gueſts with oyl, Amos 6. 6. Luke 7. 46.

anoynteſt] Heb. *makeſt fat.*

V. 6. *I will dwell in the houſe of the Lord for ever*] He ſetteth not his felicity in the pleaſures of this world, but in the fear, and ſervice of God. It may alſo be underſtood of heaven, eſpecially if by *length of dayes*, as it is in the Original, we underſtand, not a long time, properly, as moſt Interpreters; but eternity, as ſome do: and as the word doth import ſometimes. So Pſal. 21. 4. *He asked*, &c. *even length of dayes for ever and ever.* And Pſal. 93. 5. *Thy teſtimonies are very ſure: holineſſe becometh thine houſe, O Lord, to length of dayes*: ſo in the Original; well expreſſed, in the Engliſh there, *for ever.* See upon Pſal, 15. 1. *Who ſhall abide in thy Tabernacle?*

PSAL.

PSAL. XXIV.

Verſ. 1. E*Arth is the Lords*] Deut. 10. 14. Job 41. 11. Pſal. 50. 12. 1 Cor. 10. 26, 28.

and the fulneſſe thereof] Before he ſpeaks of the Church and people of God particularly, which he doth afterwards, he firſt begins with the generality of Gods ſoveraignty over all the world, and over all men, as Creator of all : to let us know ; Firſt, that although the Church of God hath a particular relation unto him, to be called his people, &c. yet God is the God of all men, and hath a care of all. Secondly, that although God, by right of Creation, Adminiſtration, Suſtentation, &c. be the God of all men in general : yet there is a ſelect people, (called the Church) who have a more particular right to, and intereſt in his love, favour, and protection ; whom he deſcribes by certain marks and proprieties, external and viſible : And becauſe therein the happineſſe of man chiefly conſiſteth to be of this number, that thus belong unto God more particularly ; he therefore invites in the end all people and nations of the World joyfully to receive and entertain him, (by ſeeking to him, as verſe 6. and conforming themſelves to his Doctrine, in their life and converſation; which preſuppoſeth a right knowledge of him) that ſo they may be partakers of the ſame happineſſe. Some make the coherence of the words to be ; that being to ſpeak of the Church of God, then included in Iſrael, the better to ſet out the mercy of God, in chuſing to himſelfe a peculiar people and nation, to own it for his after a ſpecial manner : He firſt begins with the generality of all mens relation unto God, as a Creator, and in that reſpect, the God of all, equally ; and then upon mention of Sion, (called here, *the hill of the Lord*) leſt all Jewes ſhould think themſelves as Jewes, meerly, true members of the Church, (as indeed many did ;) he ſets down ſome marks and tokens whereby a true Iſraelite might be known, and diſcovered from one that is ſo by name and outward profeſſion onely. And then for the latter verſes, how thoſe alſo are by ſome made to cohere, differently from what was ſhewed before, we ſhall ſee there. Moreover, theſe firſt words contain a tacit propheſie concerning the future calling of the Gentiles, and generality of the Church, to conſiſt of all people and nations of the World ; upon this ground, that God is the God and Creator of all men, as well as of the Jews and Iſraelites. The Apoſtle, 1 Cor. 10. 25, 28. citeth theſe words to confirm his doctrine there, that we ought not to be ſcrupulous about meats, becauſe, if all Gods, (as made by him) then all theirs alſo, (for their uſe, &c.) that belong unto God ; or, whoſe God is ; as ſome there : or rather; becauſe none bad or evil in themſelves, as created all by God, and all owned by him, for his. But I think it more likely that the Apoſtle in citing thoſe words had reſpect unto Pſal. 50. 12. where we have the ſame words again. The context there hath more affinity with Saint Pauls his ſcope in that place, then the context here.

V. 2. *For he hath founded it upon the ſeas*] Job 38. 5, 6, &c. Pſal, 104. 5, 6. &c. 136. 6.

upon] Or, *beſides*, Pſal. 1. 3. Iſa. 32. 20. *Beſides the ſeas*, yet ſo as it is not overflown by them.

upon the ſeas] The Water, in the order of the Elements, and by its nature, as at firſt created, is above the Earth, and ſhould cover the earth, but that by the power and providence of Almighty God, to the end that the earth might become habitable, it was driven down lower then the earth : then that part of the earth, at leaſt, which was uſeful and neceſſary to man : which may in a general ſence be termed *the earth* abſolutely. It is very likely that the Pſalmiſt doth allude to, and Rhetorically ſet out this peculiar ordinance and providence of God for man : wherein as much as in any thing, his great and ſoveraigne power over all things doth appeare. *Founded* therefore, not with regard to the nature of the Element of water, or firſt order of God in the creation : but *founded*, as it doth now appear to our eyes : elegantly and rhetorically to ſet out the power of God. It is the greateſt care of humane architects, to lay their foundations upon things very firme and ſteady ; as rocks, and the like ; eſpecially the foundations of great and bulky ſtructures : but behold, here is an architect that hath founded ſuch a Structure as the whole Earth, upon the waters, and yet it ſtandeth. See upon Pſal. 103. 3. *Who laieth the beames*, &c. And yet who knoweth what may be in and about the Center of the Earth ? We read in the Scripture, Gen. 1. 6, 7. Pſal. 148. 4. of waters in or above the Heavens, where though by *Heavens*, ordinary Expoſitors underſtand the Aire, the lower Region of it ; yet there be very learned men that are not ſatisfied with that interpretation ; and chooſe rather to acknowledge their ignorance, then abſolutely to determine where they ſee juſt cauſe of further conſideration.

upon] Or, *beſides*.

V. 3. *Who ſhall aſcend into the hill of the Lord*] Pſal. 15. 1. See there.

V. 4. *He that hath clean hands, and a pure heart*] Iſai. 33. 15, 16. and Rom. 12. 14. *Follow peace with all men, and holineſſe, without which no man ſhall ſee the Lord. Clean hands*, not by external ablution ; which being done, not for outward cleanlineſſe, or bare legal ceremony ; but with an opinion of holineſſe and ſanctity, was reproved by our Saviour ; Marke 7. 2. *And when they ſaw ſome of his Diſciples*, &c. to verſe 24. *And from thence*, &c. *Clean hands*, and *a pure heart* : that is, innocent actions, that proceed from a ſincere heart, actions that are both materially and formally good and godly : without any fraud, diſſimulation, and hypocriſie. Again, *clean hands*; and *a pure heart* : that is, innocent, not onely from doing, but even from thinking, intending, projecting, contriving, or wiſhing any thing that is evil. *Let the wicked man forſake his way, and the unrighteous man* (or, *man of iniquity* ; that is, *wicked*, as before :) *his thoughts*, Eſay 55. 7. This the very Heathen by the light of nature, could teach : *Nam ſcelus intra ſe tacitum qui cogitat ullum, Facti crimen habet.* No wonder then if our Saviour require it of Chriſtians : *Ye have heard that it was ſaid*, &c. *But I ſay unto you, that whoſoever looketh on a woman*, &c.

He that hath clean hands] Heb. *the clean of hands.*

who hath not lift up his ſoul unto vanity] That hath not his affections ſet upon wealth, honour, pleaſures, Jer. 22. 27. But about the right interpretation or tranſlation of the Original word, there's no ſmall controverſie among the Rabbins, or Jewiſh Doctors. The reading of moſt Hebrew Copies is not נפשו *his ſoul* ; but נפשי *my ſoul.* This being the moſt received reading of the two, hence the Rabbins infer, that it is God himſelfe that ſpeaketh ; and would have *ſwearing* by God, or *by the ſoul of God* to be intended. The verb נשא will fit well enough for that purpoſe, we grant. And Jerem. 51. 14 Amos 6. 6. we read of Gods *ſwearing by his* (own) *ſoul.* Yet we do not finde that it was a cuſtome among the Jewes, ſo to ſwear, *by the life*, or *ſoul* of God ; which this interpretation preſuppoſeth. But of ſwearing neverthelеſſe, though not by Gods, yet by a mans own ſoul, according to the other reading, *his ſoul* ; the words may be taken, and are indeed, by moſt accurate Interpreters : who make the following words, *nor ſworne deceitfuly*, but an *Epexegeſis*, or further interpretation, and confirmation of theſe. This, becauſe it pleaſeth men of ſuch worth and judgement ; and is warrantable by the Original words, I cannot but like. However, this that we had before being no leſſe warrantable, need not be rejected. And certain it is, that there is nothing that more provokes a man often to ſwear, then to ſet his affection upon worldly things.

thy face, O Jacob] There is no more in the Hebrew then bare *Jacob*, without any *O*, which either ſhould not be added, or with it ſomewhat elſe to make the ſenſe perfect ; as in the margin, *O God of Jacob.* But by others, it is otherwiſe ſupplied ; as, *the generation of Jacob* ; by ſome : by others, *that ſeek thy face in Jacob.* There be that leave *Jacob* alone in the Text ; and read by it ſelfe, *Jacob* ; as if he had ſaid, Who are (thoſe that *ſeek thy face*, &c ? as before) the onely true poſterity of *Jacob* ; or, true Iſraelites. See the like, Pſal. 68. 26. *from the fountain of Iſrael* ; or as in the margin there, *ye that are of the fountain*, &c.

V. 7. *Lift up your heads, O ye gates*] It was the faſhion in ancient times, when they would ſolemnize the entrance of any Prince, or other, that had well deſerved of the publick, or by way of flattery perchance, and more out of fear then good will ; to breake down the wals, and pull off the gates of the City : partly, that the party in his triumphant Chariot, with all his train, might have the more free entrance ; and partly, as profeſſing by that ceremony, that their City needed no wals nor gates, as long as it had ſuch a Guardian and Protectour within it. It is likely that David by theſe words, doth allude to ſome ſuch cuſtom.

ye everlaſting doors] Heb. פתחי עולם ſome tranſlate it, *Portæ ſeculi* ; or, *mundi* : that is, *you doors* ; or *gates of the World* : as if he directed his ſpeech to all the Nations of the World ; to the great ones, Princes and Potentates of the World, eſpecially : all whom (according to this tranſlation) the Pſalmiſt doth invite, readily, and chearfully to embrace the truth of God, and ſo to become members of his Church. Of this ſomewhat hath been ſaid before, at the beginning. But the more generally (and more warrantably) followed tranſlation, is that we have here ; according to which, the more literal ſenſe is ſuppoſed to be this : David in great zeal intended a magnificent Houſe to the God of Iſrael, and made preparations for it. He did not build it himſelfe we know ; but yet he knew that his ſon after him ſhould, and therein according to his zeal much rejoycing and chearing himſelfe with the very thought of it, he ſung this triumphant and gratulatory Ode. He cals them (the doors of this intended Holy Houſe ;) *everlaſting* : partly in reference to Gods promiſe, expreſſed Pſal. 132. 14. of his eternal abode there ; (of which ſee more upon Pſal. 68. 16.) and partly in oppoſition to the former Tabernacle, now upon the building of this Temple, to ceaſe ; and to the condition of the Ark, which in former times had been removed from place to place, till it was ſettled in this Houſe, from whence it never ſtirred afterwards, till the deſtruction of the Temple it ſelfe. Some conceive this to have been ſung by David, when the Ark was brought in by him to the place that he had prepared for it ; as Pſal. 47. and 68. where ſee more. In a more myſtical ſenſe, by theſe *gates* and *doors* here are underſtood the ſouls of the faithful ; or of men in general, which are here exhorted to prepare themſelves for the due entertainment of Chriſt, and his Goſpel : to which not much unlike is that of the Prophet, Iſa. 40. 3. applyed to Chriſt coming in the fleſh, whereof the Ark was a type, Luke 3. 4, 5. *The voice of one crying in the wilderneſſe, Prepare ye the way of the Lord, make his paths ſtraight.*

ſtraight. Every valley ſhall be filled, and every mountain and hill ſhall be brought low, &c. And again, in a myſtical too, but different ſence, the words by others, are applyed unto Chriſt, as directed to him after his reſurrection, and glorious conqueſt of hell and the grave; now ready to aſcend into Heaven: by *gates*, underſtanding the gates of Heaven.

PSAL. XXV.

Verſ. 1. U*Nto thee, O Lord*] This Pſalmiſt ſheweth in the beginning, that he doth not put his truſt in any worldly thing, but ſeeks to God alone for deliverance.

I lift up my ſoul] Deut. 24. 15. Pſal. 86. 4.

V. 2. *I truſt in thee*] Pſal. 22. 5. & 31. 1. & 34. 8. Eſay 28. 16. Rom. 10. 11. For deliverance from mine enemies, See upon Pſal. 16. 1. *In thee do I put my truſt.*

let me not be aſhamed] By miſſing that I hope for. It may be he meanes the Kingdom promiſed.

let not mine enemies triumph over me] When they have overcome me, 2 Chr. 20. 27.

V. 3. *which tranſgreſſe without cauſe*] Who deal ill with me of malice, not any way provoked by me.

V. 4. *Shew me thy wayes*] Pſal. 27. 11. & 86. 11. & 119. Of holineſſe, which lead to heaven, as a way leads to the journeys end.

V. 5. *Lead me*] Heb. *Make me to walk*, Prov. 4. 11.

all the day] Conſtantly againſt all temptations.

V. 6. *thy tender mercies*] Pſal. 103. 17. & 106. 1. & 107. 1. Jer. 33. 11. Heb. *thy bowels.*

for they have been ever of old] Thou haſt helpt thine from the beginning of the world, therefore forſake not me.

V. 7. *Remember not the ſins of my youth*] He confeſſeth that God raiſed him up enemies in his age for the ſins of his youth, Job 13. 26. & 20. 11. Jer. 3. 25. David prayes God to take away thoſe ſins, that his foes may not hurt him.

tranſgreſſions] Or, *defections.*

V. 8. *Therefore will he teach ſinners in the way*] Thoſe that erre he ſhewes them how to return into the way by repentance.

V. 9 *guide*] Heb. *make to walk.*

in judgement] In the right way they ought to walk in; as followes in this verſe, and ver. 12. Pſal. 5. 8.

V. 10. *mercy and truth*] All good we have comes from Gods mercy, and conſtancy in keeping his word, Pſal. 40. 11. & 100. 5. Gen. 24. 27. The words may bear this ſence alſo, that to ſuch as apply themſelves to the practice of godlineſſe, and keeping of Gods Commandements, the goodneſſe, mercy, and truth of God in all his wayes is made known, upon which the love of God (the very life of true religion and godlineſſe) is chiefly grounded. I ſay upon a full apprehenſion, and approved experience of Gods goodneſſe, mercy, and truth. *With the merciful thou wilt ſhew thy ſelfe* (ἐμφανίσω: a word uſed by Chriſt upon this occaſion, Joh. 14. 21.) *merciful*, &c. *and with the froward, thou wilt ſhew thy ſelfe froward*, Pſal. 18. 25, 26. I think the words will bear this too, as well as that other more obvious ſence, and more proper to the place, of which we have ſpoken there: (Pſal. 18. 24, 25.) But ſee more upon verſe 14. *The ſecret of the Lord.*

V. 11. *For thy Names ſake*] That thy Name may be praiſed.

for it is great] And therefore needs much mercy for forgiveneſs, Pſal. 51. 1, 2.

V. 12. *What man is he that feareth the Lord?*] If there be any ſuch man, God will guide him.

V. 13. *His ſoul ſhall dwell at eaſe*, &c.] He ſhall proſper. See upon Pſal. 37. 1. *Fret not thy ſelfe.*

ſhall dwell at eaſe] Heb. *ſhall lodge in goodneſſe.*

V. 14. *The ſecret of the Lord*] This phraſe, *the ſecret of the Lord*, is not alwayes uſed in one ſence; for when Job 29. 4. ſaith, that *the ſecret of God was upon his Tabernacle*, he meaneth it of his ſecret favour, and providence towards him in things temporal, bleſſing the works of his hands and whatſoever belonged to him; whereby many inſenſibly thrive in this world, as to the admiration of others, ſo beyond their own expectation; yea, and knowledge too: Of which the Wiſe man hath this obſervation, *There is that ſcattereth, and yet increaſeth; and there is that withholdeth more then is meet, but it tendeth to poverty*, Prov. 11. 24. See alſo Prov. 3. 32, 33. *For the froward, &c.* This cannot be the meaning here. Some underſtand by it, a particular aſſurance of Gods favour, whereby happineſſe is ſecured to us, both preſent and future. But this doth not ſeeme ſo well to agree with the ſcope of the words, neither here, nor elſewhere, where this expreſſion is uſed. Beſides, it is a doctrine ſubject to many reſtrictions and limitations, without which, many are deceived by it, or rather deceive themſelves. Others therefore underſtand by it, the doctrine of God, as particularly, before Chriſt, the Law; a ſecret, not unto all Nations of the world onely, beſides the Jewes; but even among the Jewes, though commonly profeſſed, yet hidden, but to the godly, who earneſtly applied themſelves to the ſearch and ſtudy of it: which made David elſewhere to pray; *Open thou mine eyes, that I may behold wondrous things out of thy Law:* Pſal. 119. 18. and ſo highly to prize the knowledge of it, as he doth in that Pſalme, and elſewhere often. Before Chriſt, then, the Law, ſince Chriſt, the Goſpel; of which Chriſt ſaid unto his Diſciples, *Unto you it is given to know the myſteries of the Kingdom of heaven, but unto them it is not given*, Matth. 13. 11. And Joh. 7. 17. *If any man will do his will, he ſhall know of the doctrine, &c.* And the Apoſtle, that *if any man love God, the ſame* (ἔγνωσται: *edoctus fuit*, Beza;) *is taught by him*: 1 Cor. 8. 3. All this granted as pertinent and probable, yet I conceive by *the ſecret of the Lord*, (both here, and Prov. 3. 32. if we take verſes 31, 32. together, and begin a new Paragraph at 33. as it is in our Engliſh Bibles: otherwiſe, joyning verſes 32. and 33. then *ſecret* here, as we have ſaid before:) more particularly to be underſtood of a certain knowledge and acknowledgement of Gods providence, and manifold diſpenſations not obvious to carnal, yea many times contrary to humane judgement, which they, who in all humility fear God, and heartily deſire and endeavour in all things to ſubmit unto him, by long obſervation, and Gods ſpecial favour, in time attain unto. Of which the Pſalmiſt elſewhere ſpeaketh. *Whoſo is wiſe, and will obſerve theſe things, &c.* Pſal. 107. laſt verſe; and the Prophet Jerem. 9. 23, 24. *Let not the wiſe man glory in his wiſdom, &c. But let him that glorieth, glory in this, that he underſtandeth and knoweth me, &c.* As alſo the Prophet Hoſ. laſt Chapter, laſt verſe, (not to mention others) in theſe words, *Who is wiſe, and he ſhall underſtand theſe things; prudent, and he ſhall know them; for the wayes of the Lord are right, and the juſt ſhall walk in them: but the tranſgreſſours ſhall fall therein.*

and he will ſhew them his covenant] Or, *and his covenant to make them know it.*

V. 15. *Mine eyes are ever towards the Lord*] Pſal. 123. 1.

pluck] Heb. *bring forth.*

V. 17. *The troubles of my heart are enlarged*] My griefe is encreaſed, becauſe of mine enemies cruelty.

V. 19. *for they are many*] The greater and more cruel his foes were, the more he needed Gods help.

cruel hatred] Heb. *hatred of violence.*

V. 21. *Let integrity and uprightneſſe preſerve me*] Foraſmuch as I have behaved my ſelfe uprightly towards mine enemies, let them know that thou art the defender of my juſt cauſe.

THIS Pſalme (which I put here at the end, of purpoſe, as a thing not very pertinent to the matter of the Pſalme, nor for every ones reading:) is one of thoſe, which we may call Alphabetical Pſalms, becauſe both for the number, and order, (but in different kinds) they follow the Hebrew Alphabet, which doth conſiſt of 22. letters. Of this kinde be, beſides this, the 34. Pſalme, which beginneth, *I will bleſſe the Lord at all times, &c.* the 37. *Fret not thy ſelfe becauſe of evil doers, &c.* the 111. *I will praiſe the Lord with my whole heart, &c.* and 112. *Bleſſed is the man, &c.* For, *Praiſe ye the Lord*, in this and the foregoing 111. Pſalme, is rather the title, then the beginning of the Pſalme; and ſhould rather be put over, (as it is by many:) then at the beginning. The 119. *Bleſſed are the undefiled in the way, &c.* And laſtly, the 145. which beginneth, *I will extol thee my God O King, &c.* All theſe, as I ſaid, be Alphabetical, but not exactly all, nor after one kinde. In this, the firſt in this kinde, every verſe (with ſome exception, of which more, by and by;) doth begin with a letter, according to the order of letters in the Alphabet, *Aleph*, *Beth*, *Gimel*, &c. So in the 34. and the 145. Pſalmes: but, as I ſaid, with ſome exceptions, and diverſities, in every one of theſe. For in this, there be three letters, or verſes, (according to the order of the Alphabet) deficient; *Beth*, *Vau*, and *Kuph*: and inſtead of theſe, three redundant, *Beth*, *Peh*, (whereof one is at the end,) and *Reſh*, being all double. It is true indeed, that the ſecond word of the ſecond *Aleph*, begins with a *Beth*; and the third word of the verſe *He*, (or, fifth verſe,) begins with a *Vau*; which is obſerved by ſome, as though thoſe letters there ſhould ſupply the want of two of the 3. verſes that are wanting. But there is little likelihood in that conceit; eſpecially, ſince we finde nothing, in the ſame kinde, to ſupply the defect of the *Kuph*. And yet I ſhould like of this better, then of their conceit, (too bold to be admitted) who would have the verſes ſo divided, that that *Beth* and that *Vau* which we have ſpoken of, the one the ſecond; the other the third; (as now divided:) might be the firſt words of the verſes: and would have a word (קום) added to the 18. verſe, to make it begin with a *Kuph*. And then for the *Peh* at the end, they make that to be part of the foregoing verſe. But ſuppoſing this would do here, yet we ſhall ſtill be to ſeek in other Pſalmes, of the ſame kinde, where the like anomalies, or deficiences are to be found. For not to ſpeake of the 34. where at the end we finde a ſupernumerary *Peh*, (or verſe beginning with the letter *Peh*:) as it is here: in the 145. Pſalme, of the very ſame kind of Alphabetical diſpoſition as this, there is a *Nun* wanting, which cannot be ſupplied but by ſupplying a whole verſe, (by the vulgar Greek and Latine indeed, out of the 17. verſe of the ſame, with alteration of one word or two, I know not how rightly ſupplied:) which would be of dangerous conſequence. Though there be, even of our ſide, ſome, (Mollerus for one by name) who make no great matter of it, and plainly deliver their opinion, that they believe one verſe, *librariorum incuriâ*, by the negligence of the Scribes, to be wanting. But the Rabbines there, ſome of them, make a great myſtery of it, as though David in his meditations had ſeen that dreadful נפלה afterwards expreſſed by the Prophet Eſay, Chap. 24. 20. and had, of purpoſe, paſſed it over, to haſten to the contrary and more comfortable סומך, which there begins the 14. verſe. But of theſe conceits, or what may more ſafely be anſwered, more ſhall be ſaid, when we have done with the reſt, already mentioned, which we called Alphabetical Pſalmes. The next therefore is, the 37. Pſalme, differing from the former in this, that every letter, beſides the Alphabetical, hath one verſe more belonging to it, not tyed to any letter, but free for any, as in other Pſalmes. So indeed we finde it in the greateſt part of it, by far; ſo that *à majore parte*, we call it Alphabetical. But otherwiſe it hath many anomalies, and exorbitances. For beſides that ſome letters (as the *Daleth*, and the *Caph*:) have but one verſe, there is no *Gnajin* to be found: no, nor *Peh* neither; not in its due place, at leaſt: but after the *Tſade*, there is a *Peh* indeed: but that, not Alphabetical, as I conceive, but meerly caſual, and belonging to the *Tſade*. Except we ſhall allow of their conjecture, which I confeſſe, all things well conſidered, is not altogether to be rejected, who would have a new verſe to begin at thoſe words of the 28. verſe, (as now divided) לעולם נשמרו, and עולם read for לעולם, ſo that we may have a *Gnajin* to begin with. But this laſt of the *Lamed* to be put away, they might well have ſpared, and would, I believe, if they had conſidered, that this ſervile *Lamed* can be no hinderance, but that the verſe may be thought to begin with a *Gnajin*; no more then the *Vau* before the *Thau*, (ותשועת) at the end of the Pſalm: at which haply ſome might ſtumble; but they need not; for in this caſe, it is not conſiderable: and if not the *Vau*, then neither the *Lamed* before the *Gnajin*. But to go on in the general veiw of theſe Alphabetical Pſalmes: The two next, the 111. and the 112. are both in their Alphabetical way contrary to this laſt. For whereas the 37. as we have ſaid, hath two verſes belonging to one letter: theſe two, have two letters belonging to each verſe. Neither is there any conſiderable anomalie in either of them; ſo that we ſhall need to ſay no more of them. The laſt is the 119. Pſalme, which conſiſts of 22. octonaries, each letter of the Alphabet in order making 8. verſes, all which 8. begin with one letter: and though this be a very long Pſalme, yet I do not finde any thing amiſſe, or out of order, in this neither. Now to conclude concerning theſe defects, or anomilies in general; although I am not of opinion, that if it were granted that *incuriâ librariorum* (as Mollerus ſpake before) ſome have hapned, much can be concluded from thence againſt the integrity of the Hebrew Text, which doth not conſiſt in ſuch petty things, neither would Beza have made ſo bold with the new Teſtament, if he had thought ſo: yet conſidering the number of them, and variety, I do rather joyn with them that believe ſuch defects, or anomilies, (or however to be called) to have proceeded from the author himſelfe, who did not think himſelfe bound to ſuch niceties, but followed the intention of his minde, wholly bent upon the matter, where the words did not offer themſelves; there being no other reaſon to be given of this Alphabetical diſpoſition, or invention, but to help the memory; a thing not ſo conſiderable, as to make a buſineſſe of it.

PSAL. XXVI.

Verſ. 1. J*Udge me*] Or, *Judge for me*, Deut. 32. 36.

O Lord] He fleeth to God to be Judge of his juſt cauſe, ſeeing there is no equity among men.

I have walked in mine integrity] See upon Pſal. 18. 20. *The Lord rewarded me*; &c.

therefore] Or, *that.*

V. 2. *Examine me*] Pſal. 7. 9.

try my reines and my heart] See Notes on Pſal. 7. 9.

V. 3. *For thy loving kindneſſe is before mine eyes*]. He ſheweth what ſtaid him that he did not recompence evil for evil. Or, becauſe thy loving kindneſſe is before mine eyes, therefore have I walked in thy truth; that is, in the way of thy Commandements, therefore have I applied my ſelf faithfully to perform, what thou haſt commanded. Yea though I meet with many diſcouragements, many croſſes, oppoſitions, and perſecutions for thy ſake, Yet *becauſe thy loving kindneſs*, &c. So of Moſes the Apoſtle, that he *refuſed to be called the ſon of Pharaohs daughter: Chuſing rather, to ſuffer affliction*, &c. *Eſteeming the reproach of Chriſt* &c. Why? becauſe *he had reſpect unto the recompence of the reward.* And 1 Tim. 4. 9, 10. *This is a faithful ſaying*, &c. *For therefore we both labour and ſuffer reproach, becauſe we truſt in the living God*, &c. and 1 Cor. 15. laſt verſe, after a long diſputation and aſſertion of the reſurrection of the dead, *Therefore my beloved brethren, be ye ſtedfaſt, immovable*, &c. *for as much as ye know that your labour is not in vain in the Lord.* The Scripture is full of ſuch places. That doctrine therefore that paſſeth ordinarily for very plauſible, that we ought not to ſerve God for hope of reward: and that ſo to do is but mercenary, not ingenuous and acceptable ſervice; whether it be as true and conſonant to the word of God, as it is commonly delivered and received, I make a queſtion. I am ſure that I find Chriſt himſelf propoſed unto us as an example, who *for the joy that was ſet before him endured the croſſe deſpiſed the ſhame, & is ſet down at the right hand of the throne of God.* Hebr. 12. 2. I know of the ἀντὶ, *for*, how to be expounded, there is variety of opinions. But the doctrine however to be ſound, may further be aſſerted by St. Paul, who ſticks not to conclude and ſay, That *if there be no reſurrection of the dead*, it is beſt for us, to *eat and drink*, (that is, as I take it, and all men underſtand it, to take our pleaſures of the world, whileſt we may) *for to morrow we dye*, 1 Cor. 15. 32. See more upon Pſal. 130. 4. *But there is forgiveneſſe with thee, that thou mayeſt be feared.*

V. 4. *I have not ſate with vain perſons*] Pſal. 1. 1. See the Notes there, by comparing of which paſſages, (the firſt verſe there, with 4, and 5. here) both *verbes*, to *ſit*, to *go*, &c. and ſubſtantives, *ungodly, ſinners, ſcornfull* there; with the *verbes* and *ſubſtantives*, here: and their order: it may probally be inferred, that the Pſalmiſt had no direct aim to any formall *gradation*, but put the words together, as they offered themſelves, having no other intention, then to make full and ſolemn profeſſion (as of great conſequence, to godlineſſe and piety:) that he did avoid the company of wicked ungodly men, as much as he could poſſibly. I know that a man affecting oſtentation of wit and ſubtilty, might find ſomewhat even here, in the order, variety, repetition of the words, whereupon to ground ſome notable (in his own judgement) obſervation. For my part, I will not attempt it; not becauſe I deſpaire of finding ſomewhat that might pleaſe ſuch palats; but becauſe it is againſt my judgement; if not conſcience. Yet there is no great hurt (ſince many are much taken with them:) in ſuch obſervations, ſo that they be not much preſſed; nor concluſions of conſequence in controverted matters, raiſed from them. But now to the matter of the words; the avoiding of evil company: Out of all queſtion it is that wherein great part of that circumſpect walking, required of all Chriſtians, and without which, we can have little ground of aſſurance, that we are not going in *the broad way* of eternal deſtruction: great part, I ſay, of our circumſpect walking in the world, doth conſiſt. For good men, are more apt (ſuch is the corruption of nature) to be corrupted by evil company, (according to that of the Apoſtles; or rather of an ancient Comick Poet, cited and comfirmed by the Apoſtle, that *evil communications corrupt good manners*: 1 Cor. 15. 33. than evil men to be benefited by good and godly company. It is incredible, but to them that obſerve it with care; what power evill examples in dayly converſation have, to inſinuat themſelves ſecretly and inſenſibly, (wherein is greateſt danger) ſo that even the beſt, and beſt rooted in godlineſſe, have occaſion enough to feare, and to be aware. However, we muſt make difference of evil communications; evil in the very communication it ſelf: and communication, or communications with evill men. For ſome bad men, though bad in their private and more ſecret communication, and converſation, yet out of ſome civill reſpect, or otherwiſe, are inoffenſive in their ordinary converſation. Others, as they are in their lives, and ordinary practiſe; ſo in all companies, (except they be reſtrained by ſome feare) offenſive and ſcandalous: as by frequent ſwearing, curſing, ranck diſcourſe, and the like. We ſhould not upon any termes (if we can avoid it) endure the company of men, though it be with no danger to our ſelves, ſcandalous in their communication, and ordinary talke: except we may take the liberty to reproove them, and that it may probably do them good: ſo far at leaſt, as to ſhew our diſlike and juſt offence. Elſe, men become guilty (though innocent our ſelves) of that diſhonour that is done unto God, by ſuch evil communication. Beſides, we muſt diſtinguiſh between men, ſuſpected, but not convicted; and ſtill having *a form of godlineſſe*; and, open profane, ſcandalous offendors. According to the Apoſtles rule, and direction (though it be not altogether the ſame caſe now; becauſe we have no profeſt heathens, or atheiſts among us: not publickly allowed of, at leſt; I wiſh I could ſay, nor tolerated) 1 Cor. 5. *I wrote unto you in an Epiſtle*, &c. 9, 10. to the end of the chapter: we ſhould, as to matter of ſcandall, moſt avoid or endeavour to avoid their company being ſcandalous in their lives, who are neereſt unto us: as of the ſame houſe, or pariſh, and the like. Others, that we have no relation to, if we light upon them by chance, as our occaſions do lead us, we need not be ſo ſcrupulous. But this of avoiding the neareſt, &c. muſt be underſtood, where we are not obliged by any duty: for we may not caſt off obedience, and naturall obligations, in the performance of which the very life of godlineſſe is intereſſed, under colour of religion. So much of evil company here upon this place, where we find it by ſuch variation of words inculcated and inſiſted upon, may ſerve for divers other places, where it is again, whether more largely, or breefly ſpoken of.

diſſemblers] Heb. *cloſe*, or, *deceitful.*

V. 5. *ſit with the wicked*] Jer. 15. 17.

V. 6. *I will waſh mine hands in innocency*] Pſal. 73. 13. They did uſe to waſh their hands in token of innocency, Deut. 21. 6, 7. Mat. 27. 24. He may withall ſeem to allude to the prieſts waſhing before they went to the altar, 2 Chron. 4. 6. Exod. 30. 18, 19.

ſo will I compaſſe thine altar] With ſacrifices and oblations, as the Rabbines expound it: confirmed by the Vulgar tranſlation of the 6. verſe of the next Pſalm; *Circuivi. & immolavi*, &c. but that the Hebrew words there afford not that ſenſe. Others, *I will compaſſe*; that is, cauſe to be compaſſed with the company of ſingers and Quire-men. It was not lawful for ordinary men to come nigh to the Altar: they ſtood at a diſtance: which ſome think is all that is here intended by the word *compaſſing*. See upon Pſal. 97. 7.

of all them that are about him. His meaning by this expreſſion in general is, that he will be very ſtudious and diligent in the publick worſhip of God; and all duties belonging thereunto. But it may be David more particularly might intend by theſe words to profeſſe his charity towards his enemies, whom, though much wronged and cruelly perſecuted by them, yet he did not deſire to requite, nor had any evil deſign againſt. Which might ſeem rather Evangelical, then Legal innocency, or perfection: (at leaſt, if that collection of the Phariſees were true, *Thou ſhalt love the neighbour, and hate thine enemy*, Matth. 5. 43. But it was not. The Law (not to inſiſt in other particulars, not a few;) was directly againſt it; *Thou ſhalt not avenge, nor bear any grudge againſt the children of thy people; but thou ſhalt love thy neighbour as thy ſelf: I am the Lord*, Lev. 19. 18. And when Eſay (or God rather by his Prophet) ſaid, which comes neereſt to Davids words, *When you ſpread forth your hands, I will hide mine eyes from you; yea when ye make many prayers, I will not hear: your hands are full of blood*, Eſay 1. 15. it is not to be conceived, that by *hands full of blood*, he meant their hands onely, that ſhed innocent blood; but theirs alſo, who thirſted after the blood of thoſe that had done them wrong, and were ſet upon revenge. It was not therefore altogether an Evangelical counſel, or conſtitution, (as ſome would have it) which our Saviour Matth. 5. 23, 24. (which haply might have ſome reference to theſe very words of David, we are now upon) enjoyneth; *Therefore if thou bring thy gift to the Altar, and there remembreſt that thy brother hath ought againſt thee, Leave there thy gift before the Altar, and go thy way: firſt be reconciled to thy brother, and then come and offer thy gift.* Which I take to be rather a confirmation, or further declaration and vindication of the Law againſt the falſe gloſſes and collections of the Scribes and Phariſees; then a new conſtitution. Of private revenge, ſee more upon Pſal. 35. 4. *Let them be confounded*, &c.

V. 8. *where thine honour dwelleth*] Heb. *of the tabernacle of thy honour.*

V. 9. *Gather not*] Or, *Take not away.*

Gather not my ſoul with ſinners] Deſtroy me not in the overthrow of the wicked, Eſay 57. 1. 1 Sam. 15. 6. Gen. 18. 23.

bloody men]. Heb. *men of blood.*

Vr 10. *in whoſe hands is miſchief*] Whoſe cruel hands do execute the malicious devices of their hearts.

full of bribes] Heb. *filled with.* And by conſequence, of injuſtice, Deut. 16. 19. Eſay 33. 15.

V. 12. *My foot*] Or, when *my foot.*

in an eaven place] When God ſhall ſet me free from ſlippery places in ſafety, I will praiſe him openly; that is, when I am ſet free from enemies, and ſettled in peace, Pſal. 119. 8.

PSAL. XXVII.

Verſ. 1. THe *Lord is my light*] Mic. 7. 8. Who delivers me from darkneſſe of afflictions, Pſal. 18. 28.

my ſalvation] Becauſe he was aſſured of good ſucceſſe in all his dangers, and that his ſalvation was laid up in God, he feared not the tyranny of his enemies.

the Lord is the ſtrength of my life] Pſal. 118. 6.

ſtrength of my life] He that keeps me alive in deſpight of all my enemies.

V. 2. *and my foes*] Heb. *my foes to me.* To ſhew, that they did malice him in particular.

came upon me] Heb. *approached againſt me.*

to eat up my fleſh] As a Lyon that comes to devour a ſheep, Pſal. 7. 2. & 14. 4.

V. 3. *Though an hoſt ſhould encampe againſt me*] Pſal. 3. 6.

in this will I be confident] That God will free me, and deſtroy my enemies. verſe 1, 2.

V. 4. *that I may dwell in the houſe of the Lord*] He deſires more to enjoy Gods Ordinances, then wife, children, or goods, Pſal. 23. 6. & 84. 10. See upon Pſal. 15. 1. *Who ſhall abide*: and upon ver. 8. of this Pſalm, *Seek ye my face*, &c. of Davids wonderful love and affection to Gods houſe. It might have done there well: but becauſe I find it here, upon this verſe, I will give it place here. I find a queſtion here propoſed by a very learned man, and very zealous againſt all Superſtition, and Popiſh ceremonies. It is wiſhed by many, he had uſed more moderation ſometimes, to have ſeriouſly conſidered, which may truly be ſo deemed, (becauſe idle and ſuperſtitious:) and which not, becauſe both ancient, and uſeful. The queſtion is: *Videndum nunc an ſimiliter affecti*, &c. *We are now to conſider*, ſaith he, *whether Chriſtians ought now to be ſo affected towards Churches and Ceremonies, as David was*, His reſolution of the queſtion is: *Etſi autem fateor longè nos à patribus differre*, &c. That is, *Although I confeſſe that the caſe now is farre different of what, it was in the time of the Fathers*, (that is, in Davids time:) *Yet becauſe even now God doth not keep together his people without ſome external order, and doth yet bring men unto him by earthly rudiments; I deny not our Churches that Beauty, which ſhould raviſh, or draw to it ſelfe, the wiſhes and affections of godly people. For the Word of God, the Sacraments, publick Prayers*, (all theſe performed and adminiſtered in Churches) *and other like helps, may not, without impious contempt of God, be deſpiſed, who there* (in thoſe ordinances, &c.) *as it were in a glaſſe, or a picture*, (*imagine*: it may be he meant, more generally, ſome external forme, or ſhape, or figure:) *doth exhibit himſelf unto us.*

behold the beauty of the Lord] Pſal, 62. 2. God is beautiful and pleaſant to his Saints in his Temple, Pſal. 68. 24, 25. & 96. 9. & 110. 3.

the beauty] Or, *the delight.*

to enquire in his Temple] The ſervants of God ſeek to know Gods will in Gods houſe: from his word there read and preached, or interpreted, by Gods lawful Miniſters: who if they miſlead, wo be unto them! It is very poſſible they may; I confeſſe: eſpecially if they be ignorant, (for even ſuch, in beſt times, by wicked practices, and unconſcionable Prelats are put in ſometimes:) or if parties in a faction, and the like. However if ſuch, lawfully ordained and put in, miſlead, they that are miſled, may have ſomewhat to plead for themſelves: *The Scribes and Phariſees ſit in Moſes ſeat. All therefore whatſoever they bid you obſerve*: &c. Matth. 23. 2, 3. Nevertheleſſe, godly people muſt not ſo farre truſt to their Mininiſters, but that, they that are of abilities, muſt embrace all good opportunities further to ſatisfie themſelves, when occaſion is; as thoſe *noble* Beroeans did: who are commended for it, Acts 17. 11.

V. 5. *For in the time of trouble he ſhall hide me in his pavillion*] If I might live in Gods Church, he would defend me, and I ſhould praiſe him.

ſhall] Or, *would.*

hide me in his pavillion] Pſal. 31. 20. & 91. 3, 4.

ſhall] Or, *would.*

ſhall] Or, *would.*

V. 6. *now ſhall*] Or, *then ſhould.*

therefore will] Or, *then would.*

ſacrifices of joy] Heb. *of ſhouting*, Numb. 10. 10.

will ſing] Or, *would ſing*, yea, *I would.*

V. 8. *ſeek ye my face, my heart ſaid unto thee*] In the Original, word for word, thus; *To thee my heart ſaid, Seek ye my face; Thy face, Lord will I ſeek.* Which words, as all agree, are ſomewhat defective; that is, ſomewhat muſt be ſupplied to make the ſenſe perfect: and beſides, they are, not miſplaced, we may not ſay; (for ſuch trajections to beſt authors are ordinary enough; and we have examples of them in divers other places of Scripture) but, not placed in due order of ordinary conſtruction: Through this defect, and diſplacing together, great liberty is left to Interpreters; and tranſlated they are by divers, diverſly: yet ſo, that this variety of tranſlations, (the vulgar Greek and Latine, who read them otherwiſe then we do, excepted) comes all to one purpoſe in point of ſenſe, or ſentence: neither is there any (to my beſt judgement) that either ſupplies, or places the words better, then this our Engliſh here. So that more need not to be ſaid of the words. And as for the ſenſe, it ſeems plain enough; ſo plain indeed, (in my judgement) that the very plainneſſe makes me ſuſpect, that there is ſomewhat more in it, then hath been yet obſerved by any that I have ſeen; *Thou ſaidſt, Seek ye my face; my heart ſaid unto thee, Thy face Lord will I ſeek.* That is, As thou haſt commanded, that we ſhould ſeek thy face, ſo I do. That is the ſumme of what is ſaid. But where commanded? Or, why this command of God, ſo expreſly, by a kind of *Proſopopaia*, more then any other, in that kind elſewhere, here ſet down? I would ſay at leaſt, which would put ſome more life, or emphaſis in the words; that this command of ſeeking God, being more particularly, by God, laid upon the heart of man, (as may appear, Deut. 4. 19. to which ſome refer us; *But if from thence thou ſhalt ſeek the Lord thy God, thou ſhalt finde him, if thou ſeek him with all thy heart, and with all thy ſoul*:) David in great confidence of his hearty performance, doth here appeal to God, himſelfe the ſearcher of the hearts, remembring him (to ſpeak the more movingly) of his own words, and immediately anſwering, as his own heart ſuggeſted unto him. But this would have been more plain, I muſt confeſſe, if the heart had been mentioned here in the command, as well as it is in the anſwer. And beſides, if *my face*, had been in the command, Deut. 4. 19. (the onely place we finde, that David could allude unto) ſo directly expreſſed, as it is here in this ſuppoſed repetition, or citation. That therefore which I do more incline unto, is this. It is a common obſervation, that in beſt Writers, ſometimes one and the ſelf-ſame word, not in the ſame Book onely, but even within the compaſſe of one or two verſes, or ſo, is uſed in a different ſence. So the word מורה Job 2. 23. Be *glad then ye children of Sion*, &c. twice repeated, by the Chaldee paraphraſe, and moſt Rabbines, as likewiſe by our Engliſh margin there, (to which many other tranſlations agree) is taken in the firſt place for a *Teacher*; in the ſecond, for *Rain.* In the New Teſtament it is very frequent, according to beſt Interpreters, who commonly call it (where one word, or phraſe doth occurre in two different ſenſes) an ἀντανάκλασις, or πλοκή. Now to applly this to our preſent occaſion: There never was man (I think) either Prince or other, that ever ſhewed more zeal to Gods outward worſhip and ſervice (as eſtabliſhed in thoſe dayes) then David did. Of his inward affection, there is no queſtion to be made; elſe his outward carriage and profeſſion would but little have availed with God: but that is not to our purpoſe here. Although therefore a man, (even in thoſe dayes) that had the knowledge of the true God, might be religious, and ſerve God out of Judea, as we know by Jobs example,and divers others ſince; yet was it Davids delight, and his earneſt deſire, yea, his chiefeſt happineſſe in this world, and the greateſt comfort of his life, to be neer where the Ark of God was, the place of his reſidence among men, in thoſe dayes; where the Tabernacle, or Altars were, where daily ſacrifices were offered, and other religious ſervices, by Prieſts and Levites performed, and divers feaſts and ſolemnities kept and obſerved. Beſides what we have here in this Pſalme to that purpoſe, read, Pſal. 65, 4. but eſpecially, Pſal. 84. *How amiable are thy Tabernacles, O Lord of Hoſts? My ſoul longeth*, &c. And Pſal. 42. *As the Hart panteth after the water brooks*, &c. And beſides his own teſtimony in the Pſalmes, we may learn as much from divers paſſages of the Hiſtory of his life. When the Ark was brought unto Sion, to be placed in that Tabernacle which he had prepared for it; how was he then tranſported with joy, even to the ſcorn and contempt of his own wife, 2 Sam. 6. 20, 21. &c. And in one of his flights from Saul, how bitterly doth he expoſtulate his caſe with Saul? *If the Lord have ſtirred thee up againſt me let him accept an offering: but if they be the children of men, curſed be they before the Lord: for they have driven me out this day from abiding in the inheritance of the Lord; ſaying, Go ſerve other gods*, 1 Sam. 26. 19. Now *to ſeek the face of God*,may be underſtood two wayes. More generally taken, it comprehends whatſoever is of the ſubſtance of true Religion: So we had it before,*This is the generation of them that ſeek him, that ſeek thy face, O God of Jacob*, Pſal.24.6. And Hoſ.5.15. *I will go and return to my place, till they acknowledge their offence, and ſeek my face: in their affliction they will ſeek me early*. In this general ſence, *to ſeek the face of God*, is no more, then what is more uſually ſaid; *to ſeek God*; as Iſa. 45. 19. *I ſaid not unto the ſeed of Jacob, Seek ye me in vain: I the Lord ſpeak righteouſneſſe, I declare things that are right*. A very common Scripture phraſe it is, as cannot be unknown to them that are verſed in it. In a more ſtrict ſence, by *the face of God*, is meant the Ark of God, the place of his reſidence, and where (by ſome outward ſigns and evidences) he was wont, upon occaſion, to make himſelf viſible. So Pſal. 42. 2. *My ſoul thirſteth for God, for the living God: when ſhall I come and ſee the face of God?* or, *appear before the face of God*. So Moller,Bucer,Calvin,tranſlate the words; (not as we there, who leave out the word *face*, in many places, indeed, ſufficiently enough included in the word *before*; but in this place, a word of great pregnancy and importance,and therefore not to have been omitted) and ſo expound them directly, as intended by David, of the Ark and Sanctuary. See alſo Vatablus upon that verſe, and upon the ſixth verſe of the ſame Pſalm; where he tacitly retracts his own tranſlation, (*apparebo coram Domino*; unadviſedly followed by ours) and makes it, *Quando veniam & apparebo ante faciem Domini?* It is well obſerved by one upon that place, (a very exact obſerver of Scripture words and phraſes) that what 1 Chron. 13. 10. is, *before God*; in 2 Sam. 6. 7. is, *with the Ark of God*. My opinion therefore is, that David at this time, when he wrote this, being deprived of this ineſtimabe benefit (as he valued it) of Gods preſence in his Sanctuary; (as it was with him when he wrote Pſalme 42. and divers others) in the ardency of his zeale, preſſing God with all motives and arguments that he could frame or think of, that God would reſtore him to that happineſſe, he ſo wanted and longed for; among others, he preſſeth God with his own words, in joyning all men (in that ſence we have ſhewed) *to ſeek his face*; that is, to inform themſelves diligently concerning his will; to apply themſelves to his ſervice; to truſt in him, to depend of him, &c. a precept (in this general ſence) in all places, and at all times, equally binding: but David, as though he could not ſerve God as he ſhould,whileſt excluded from this neerer approach; (as his words ſeem to imply, 1 Sam.26. 19. which have already been ſpoken of) and by conſequence, not perform what he required: He therefore retorts upon him(as it were)his own words, and preſſes him for performance on his ſide. So the words (and that without any violence,or far fetcht conſtruction) become very pregnant, and emphatical; which otherwiſe ſeem but flat and dilute. According to this interpretation, the words would rather be thus ſupplied; *Thou haſt ſaid*, (it is thine own word and ſpeech) *Seek ye my face: my heart ſaith unto thee*, (it is the deſire of my ſoul; thy command is become my requeſt) *Thy face, Lord, will I ſeek*.

V. 9. *put not thy ſervant away in anger*] As angry maſters uſe to do,for every ſlight offence.

V. 10. *When my father and my mother forſake me*] He magnifieth Gods love towards his, which far paſſeth the moſt tender love of parents towards their children, Iſai. 49. 15. The ground of ſuch emphatical expreſſions, of truſt and confidence in God, ſee upon Pſal. 16. 1. *for in thee do I put my truſt*. The words might have been tranſlated, *Though my father*, &c. as well as *When my father*,&c. but that is not very material; neither can any man infer from this, that David was forſaken, or that he was afraid when he ſo wrote, that he ſhould be forſaken by his parents. For this is but a ſuppoſition; and ſuch a ſuppoſition, as is not grounded upon any probability of the thing; but onely ſerving to ſet out more emphatically Davids confidence in Gods love, and the greatneſs withal of that love in God,ſo far tranſcending all humane love. As when the Apoſtle ſaith; *Though an Angel from heaven*: Gal. 1. 8. nay we ought rather to infer (if we muſt one of the two) that David did not think it poſſible; at leaſt, that he had no ſuſpicion at all that *his father and mother* would forſake him: and therefore doth uſe this ſimilitude, the better to ſet out the greatneſſe of his confidence. Some Hebrew Interpreters expound the words of David *his father and mother*,their natural deaths; as if he intended to ſay; that God would be inſtead of a father and a mother unto him.Indeed we find God ſtyled elſewhere, *a Father of the fatherleſs*: as Pſal. 68. 5. and *a helper of the fatherleſs*, Pſal.10.14. but this is not ſo proper to this place, and takes off a great deal of the emphaſis.

will take me] Heb. *will gather me*. As Iſai. 40. 11.

V. 11. *Teach me thy way*] Pſal. 25. 4. & 86. 11. & 119. Such a courſe of life, as may pleaſe thee, Pſal. 25. 9.

and lead me in a plain path]. That I may not ſtumble, or do any thing that my watchful foes may lay hold on to hurt me, Pſal. 26. 12. Iſai, 63. 13.

a plain path] Heb. *a way of plainneſſe*.

mine enemies] Heb. *thoſe which obſerve me*.

V. 13. *the goodneſſe of the Lord*] To enjoy the good things God hath promiſed me, before I die, Iſa. 38. 11. Pſal. 116. 9.

V. 14. *Wait on the Lord*] Pſal. 31. 24. Iſai. 25. 9. Hab. 2. 3. He exhorteth himſelfe to depend on the Lord, ſeeing he never faileth to help his, according to his promiſe, Pſal. 62. 1, 5.

PSAL. XXVIII.

Verſ. 1. TO *me*] Heb. *from me*.

leſt if thou be ſilent to me]. Pſal. 83. 1. It is noted here by ſome Expoſiters, that in *ſilence*, forbearance of acting, or helping, is ſometimes included. See Judg. 18. 9. *and are ye ſilent?* (*ſtill*, there in the Engliſh) and 1 King. 22. 3. *Know ye that Ramoth*, &c. and ſo elſewhere. But this granted, I think it might have been obſerved withal, as not improbable, that David might here, by this expreſſion, allude to the name of the Oracle, by him particularly mentioned in the very next verſe; *When I lift up my hands towards thy holy Oracle*: or, *the Oracle of thy Sanctuary*. It was called דביר, (which is the word here:) as if you ſhould ſay, *The place of ſpeaking*: from the verb דבר which ſignifieth, *to ſpeak*. As for Gods being *ſilent*, when we call again and again: it is either becauſe our prayers are not acceptable unto him, which may proceed from divers occaſions; as 1 Sam. 8. 18. *And ye ſhall cry out*, &c. and James 4. 3. *Ye ask and receive not*, &c. Or becauſe he hath a further aime for our good, and his glory: as, to make us examples of patience unto others; and the like. And whatſoever fleſh and blood; that is, natural ſenſe and judgement, ſuggeſt unto us, that God is μακροθυμεῖν, *long*, very *long* ſometimes, before he heare us, and execute juſtice: yet the Scripture ſaith poſitively, he will do it, ἐν τάχει, *ſpeedily*, Luke 18. 7, 8. becauſe many yeares are but as a moment of time,to eternity: which therefore ſhould alwayes,in our ſharpeſt extremities,or longeſt trials;to prevent the aſſaults of impatience upon our faith and confidence;be in our thoughts,and before our eyes.

I become like them that go down into the pit] Pſal. 143. 7. He counteth himſelfe as a dead man, till God ſhew his Favour toward him, and grant him his petition.

V. 2. *toward thy holy Oracle*] Or, *towards the Oracle of thy Sanctuary*. For in that place was the Ark, and there God promiſed to ſhew the tokens of his Favour, and thence he gave anſwers to his people, Num. 7. 89. & 27. 21. 1 King. 6. 5. & 8. 38. See before upon Pſal. 5. 7. *towards thy holy Temple*.

V. 3. *Draw me not away with the wicked*] Pſal. 26. 9. Draw me not away by a violent death from worldly comforts, as wicked men die, but give me a quiet and willing death, as thou uſeſt to do to good men, 1 Sam. 25. 29. Pſal. 52. 5. and 125. 5.

which ſpeak peace to their neighbours] Pſal. 12. 2. Jer. 9. 8.

V. 4. *Give them according to their deeds*] 2 Tim. 4. 14. Revel. 18. 6. He thus prayeth in reſpect of Gods glory, and not for his own cauſe, being aſſured that God would puniſh the perſecutours of his Church. See more upon Pſal. 35. 4.

V. 5. *Becauſe they regard not the works of the Lord*, &c.] As the words have particular reference unto David his caſe,ſo, *the works of the Lord*, and *the operations of his hands*, muſt be underſtood of Gods counſel and purpoſe, to bring David to the Crown; manifeſted and brought about by many notable events, and particular providences and diſpenſations; as may appear by the ſtory: which they that took no notice of at all, ſhewed themſelves (the proper temper, for the moſt part, of profane men and Epicures) very ſupine and negligent in things of high moment: they that did, and did not therein acknowledge the hand of God, ſhewed themſelves very obſtinate, and inflexible; which kind of men are properly ſaid, θεομαχεῖν, to fight againſt God; as oppoſing to the manifeſtation of his Will, and cleare demonſtrations of his Divine diſpenſation, the counſels of humane wit and policy. To this purpoſe we read of Moſes, Act. 7. 25. *For he ſuppoſed his brethren would have underſtood, how that God by his hand would deliver them, but they underſtood not*. In a more general ſence, they are ſaid, (as Eſay 5. 12.) *not to regard the work of the Lord, nor to conſider the operations of his hands*: who being taken up with other cares, as the ambitious and covetous; or excluding all care from themſelves, and therein placing greateſt happineſſe; neither of what happens to themſelves, in the courſe of their lives; nor what happens unto others, either publickly, or privately thereby to underſtand the wayes of God, and of his providence, make any obſervation at all; Who neither in adverſity, nor proſperity, go beyond nature and common chance: ſo they live, and ſo they die. They alſo more particularly may be charged with thoſe words, who are altogether for the preſent, and judge of men generally as good or bad, in favour, or out of favour with God, from their preſent condition, and what happens unto them in this World. Whereas it is a myſtery of providence, to husband our ſalvation by contraries; and to let them have their wills in this World moſt, that have leaſt of Gods Favour. The Pſalmiſt ſpeaks of it, as of a great myſtery, *O Lord, how great are thy works! and thy thoughts are very deep. A bruitiſh man knoweth not, neither doth a foole underſtand this: When the wicked ſpring as the graſſe, and when all the workers of iniquity flouriſh; it is, that they ſhall be deſtroyed for ever*, Pſal. 92. 4, 6, 7. And again, *They that ſow in tears, ſhall reap in joy. He that goeth forth and weepeth, bearing precious ſeed; ſhall doubtleſſe come again with rejoycing, bringing his ſheaves with him*, Pſal. 126. 5, 6. But of Gods judgements alſo, which by a ſudden alteration oft fall upon the wicked, even in this world, to the great aſtoniſhment and confuſion of the beholders on the one ſide, and as great comfort and edification of others on the other ſide, the words may likewiſe be underſtood. For theſe alſo, thoſe viſible palpable temporal Judgements are called the *work of God*, So Pſal. 64. 9. *And all men ſhall fear, and declare the work of God; for they ſhall wiſely conſider of his doing.* And ſo Prov. 21. 12. *The righteous man wiſely conſidereth the houſe of the wicked: but* (or, *for*) *God overthroweth the wicked for their wickedneſſe.* See alſo Pſal. 66. 5. *Come and ſee.*

he ſhall deſtroy them] They ſhall be utterly deſtroyed, Mal. 1. 4. A metaphor from a houſe ruined for ever.

V. 6. *Bleſſed be the Lord*] Becauſe he felt the aſſurance of Gods help in his heart, his mouth was opened to ſing his praiſes, Pſal. 13. 6. See before upon Pſal. 22. 22. *I will declare.*

V. 8. *their ſtrength*] Or, *his ſtrength*. The ſtrength of his people, verſe 9.

ſaving ſtrength of his anointed] Heb. *ſtrength of ſalvations.*

V. 9. *bleſſe thine inheritance*] Gods people are as dear to him, as our inheritance is to us.

feed] Or, *rule.*

PSAL. XXIX.

Verſ. 1. *Give unto the Lord*] Pſal. 96. 7, 8.

O ye mighty] Heb. *ye ſons of the mighty.* He exhorteth the proud tyrants to humble themſelves under Gods hand, and not to have ſuch an opinion of their own power and greatneſſe, as moſt men in high places have. This expoſition I like very well, and ſomewhat the better, for that we read of ſo many great Princes, both good and bad, but bad and cruel eſpecially that have been very fearful of thunder, the ſubject of this pſalme: as *Auguſtus, Caligula*, and divers others. But it will be objected; How then doth David invite ſuch *to worſhip God in the beauty of holineſſe*: (that is, in his Temple, his Sanctuary, at Jeruſalem:) as in the next verſe? Yea very well, if we take the words as an invitation not ſo much to ſolemne ſervice in his Temple; as to the knowledge and acknowledgement of the God of that Temple, and of his divine Service, there performed: to which Temple and ſervice ſuch Kings and Princes as had knowledge of the God of his Iſrael, were wont to ſend great preſents every year, and performed ſome duties by their deputies, in acknowledgement of his Soveraingty. However, the greater part of Interpreters, by, *ſons of the mighty*, underſtand, ſome, the Iſraelites in general, ſo ſtiled becauſe of Abraham, Iſaak, and Jacob: men of famous memory, to poſterity; of great power in their lives, and of great credit with God, both living, and dead: others, the Angels, as Pſal. 89. 76. *For who in the heavens*, &c. *who among the ſonnes of the mighty*, &c. and ſome, the *Stars* of Heaven, as Job 38. 7, *When the morning Stars ſang together, and all the ſonnes of God* (בני אלהים there, חני אלים here, in the Pſamiſt: which may be underſtod of the ſame, becauſe אל is often uſed for God:) *ſhouted for joy*. All things well weighed, it is not eaſie to determine, which interpretation is moſt genuine. If Angels, (according to the Chaldee paraphraſe, and divers others) be ſpoken unto; by the *beauty of holineſſe*, (which is not ſo uſual) we muſt underſtand the heavens. But to the general ſcope of the Pſalmiſt, to ſet out the power and majeſty of God, and to aſſert his providence, (whereof ſee upon the third verſe, *The voice of the Lord*:) any of theſe expoſitions may ſerve well enough.

V. 2. *Give unto the Lord the glory due unto his name*] 1 Cha. 16. 29.

the glory due unto his name] Heb. *the honour of his name.*

in the beauty of holineſs] Or, *in his glorious Sanctuary*, Pſal. 96. 9. See upon Pſal. 110. 3. *in the beauty of holineſſe.*

V. 3. *The voice of the Lord*] It was one of Epicurus his arguments againſt a God, and a providence ordering and diſpoſing all things both in Heaven and Earth; that many things, which commonly are aſcribed unto God, (as particularly thunder and lightning,) proceeded from natural cauſes. Hereupon his concluſion was, (as it was iudeed the main end of all his Philoſophy, which in theſe Atheiſtical times is by ſome much endeavoured to be revived, though never was any thing, in the judgement of ancient wiſe Heathens, more fooliſh and ſenſeleſſe:) that all fear of God, and all Religion, was a groundleſſe thing; *Cætera quæ fieri in terris, cæloque tuentur Mortales, pavidis cum pendent mentibus ſæpe Efficiunt animos humiles formidine Divum*, &c. So doth Lucretius the Poet, (a great abetter of Epicurus his doctrine) preface to his long diſcourſe of the cauſe of thunder and lightning: and repeats it often, and therefore men ſhould not fear, becauſe it is an effect of nature. Which is, in very deed, a very ſenſeleſſe argument. For why may not the ſame things be aſcribed unto God, as ſupreme; and yet acknowledged, to have more immediate and ſecondary (but ſubordinate unto the ſupreme) cauſes? And if, God as we teach, and the more ſober heathens believed, be the Author of nature; why leſſe powerful, or leſſe to be feared, in natural cauſes, or events, then in thoſe things, that he bringeth to paſſe by a more immediate power? Although therefore if we ſhould take time to conſider well of all particulars, there might ſomewhat be found perchance in the effects of thunder and lightning, that would poſe a wiſer man then Epicurus, or any that have written for him, to ſhew a natural reaſon for;) though I do not hence conclude, that there is no natural cauſe, becauſe not underſtood:) but however, granting that it is a work of nature, and that the cauſe is not hidden; yet neverthleſſe it doth not follow, but that thunder after a more ſublime way of contemplation, (by Anaxagoras, an ancient Philoſopher, of good account; and by Plato after him, much commended:) without any reſpect to the natural and ſecondary cauſes, may be aſcribed to God abſolutely, and ſtyled, *The voice of the Lord*, or, *of God*: as it is here; *The noiſe of his voice, and the ſound that goeth out of his mouth*, Job 37. 2. *The voice of the Almighty God, when he ſpeaketh*, Eſay 10. 5. There is no queſtion, but that Thunder and Lightning, though in that order and courſe of nature, (or ſeries and connexion of natural cauſes the one depending of the other) by Him at firſt eſtabliſhed, it hath its place and time; was nevertheleſſe among other ends, to this end intended and appointed by God, to repreſſe the inſolencies of ſome, and to awaken the conſciences of others, (of all, I do not ſay: God hath his end in that too,) whom the conſideration of his other works, and daily providence, cannot move to the feare, or acknowledgement of a Superiour Power and Deity. A very fit expreſſion therefore it is of the Thunder, to call it *the voice of God*: and it were not amiſſe, (ſuch is the dulneſſe of moſt) if all natural things, had the Name of God (ſome ſuch way as the name of God is added by the Hebrews to all great things, as, *a tree of God, a City of God*, &c. that is, *a great tree, a great City*, &c. and ſo in the New Teſtament, *ἀστεῖος τῷ θεῷ, exceeding fair*, Act. 7. 20.) inſcribed, it being the chief end of all natural things, to put us in minde of God. The Grecians alſo for ſome ſuch reaſon, called all extraordinary great tempeſts, *Διοσημίας*. And the ancient Romans were wont to ſay; *Deus tonat, Deus fulgurat*, &c. for which afterwards (as now it uſeth) by an *ellipſis*, as they call it, of the Nominative, for more brevity was ſaid, *tonat*, (for, *Deus tonat.*) *fulgurat*, &c. Yet the Hebrews have a more proper word too, for Thunder: whence *Boanerges*, in the New Teſtament (according to the Greek pronunciation, for B*enerehem*,) is interpreted, *The ſons of Thunder*. Mark 3. 17. As for that other argument of Epicurus, (which whether he borrowed of the ſtage, or the ſtage from him, I know not: but an argument, it ſeems, among the profane atheiſtical rabble, of old, in great requeſt;) *Quod ſi Jupiter, atque alii fulgentia divi Terrifico quatiunt ſonitu cæleſtia templa, Et jaciunt ignes, quo ducit quemque voluptas: Cur quibus incautum ſcelus averſabile cumque eſt, Non faciunt*, &c. that is, in effect, that if the gods had any thing to do with the Thunder, &c. they ſhould make uſe of it againſt ſacrilegious perjured perſons, and the like; and their habitations; and not ſuffer either any good and godly men to be ſtruck, or their own Tempels to be battered or inflamed by it: this is no more then what the Scripture, in another caſe, teacheth; to wit, that *the ſword devoureth one as well as another*, (and in Uriahs caſe it ſo fell out indeed:) 2 Sam. 11. 25. which if we were to treat here of providence at large, we could ſhew, no wayes repugnant to providence, but very ſuitable to that Order by God at firſt, ſince the fall of men, eſtabliſhed in the world; by which all things in this kinde, muſt and ought to be tryed: and nothing deemed contrary to providence, that is not contrary to that firſt Order. But enough hath been ſaid, to ſerve for this place; and more we may have occaſion to ſay hereafter. See upon Pſal. 37.

many waters] Or. *great waters.*

V. 4. *powerful*] Heb. *in power.*

full of majeſty] Heb. *in majeſty.*

V. 5. *The voyce of the Lord*] The thunder-bolt breaketh the moſt tall and ſtrong trees, and ſhall men think their power to be able to reſiſt God?

V. 6. *Sirion like a young unicorn*] Deut. 3. 9. Called alſo *Hermon.* He means, the trees that grew on thoſe hills, for thunder moves not hills, but an earth-quake. So ver. 8, 9. the wilderneſs, for, the beaſts there.

V. 7. *divideth*] Heb. *cutteth out.*

divideth the flames of fire] It cauſeth the lightnings to ſhoot, and glide.

V. 8. *of Kadeſh*] In places moſt deſolate, where God ſeems not to be preſent, ſuch as Kadeſh was, Num. 13. 26.

V. 9. *maketh the hindes to calve*] The thunder makes the hindes to calve ſuddenly for fear, though at other times they do it with difficulty. See notes on Job 39. 1.

to calve] Or, *to be in pain.*

diſcovereth the forreſts] Maketh the trees bare of leaves, or pierceth the moſt ſecret places, or makes the beaſts flee into their dens, and ſo the wood is bare of them, or, without them.

in his Temple doth every one ſpeak of his glory] The words of themſelves, are plain enough: but the coherence is not ſo plain. David in the beginning of the Pſalme, doth exhort all men to glorifie God, in general: and particularly, to glorifie him *in the beauty of Holineſſe*, (or, *in the glorious ſanctuary*; as the margin there:) that is, in his Sanctuary. Now in the concluſion he remembers the Temple again; (ſee upon Pſal. 5. 7.) whereby he may be thought to invite all men to become Jews, or Proſelytes. Some conceive that this Pſalme was appointed by David to be ſung in the Church, (Temple, or Tabernacle) in time of great Tempeſts and Thunders; which is not unlikely. The Letanies uſed of old in Chriſtian Churches, had ſuch a beginning. But in reference to the words immediately before, part of this very verſe; *and diſcovereth the foreſts,*) the Temple having ſome relation to the foreſt, (as built, in part, out of it, Pſal. 74. 5.) it may be thought that David having ſaid that God glorifies himſelf by the terrible effects (among others) of the thunder among the trees of the Foreſt; he preſently adds, that God is glorified in his Temple, by the voices of men: as deprecating that former way of glorification, upon it. He might alſo allude to the loud inſtruments of Muſick, (imitating,) in ſome manner, the voice of the thunder) uſed in the Temple to praiſe God with, mentioned by David in many other places.

doth every one ſpeak] Or, *every whit of it uttereth*, &c.

V. 10. *The Lord ſitteth upon the flood*] To moderate the rage of the tempeſts and waters, that they deſtroy not all. Others think that he alludes to the flood in Noahs time.

the Lord ſitteth King for ever] Pſal. 10. 16.

PSAL. XXX.

Title.

A Pſalm and ſong] Where the muſical inſtruments went before the voice, *a Pſalm and Song*, (as it is here) in the inſcription: where the voices of men went before the Inſtruments, then *a ſong and Pſalme.* This is the deviſe of ſome Rabbins upon this title. But other Rabbins plainly confeſſe they know no ground of this aſſertion, or which ſhould be the cauſe of this difference. Indeed this obſervation concerning the different placing of the words, ſeemes to be a meere querck. But that the adding of the word *ſong*, (שיר) whether before or after, to the uſuall word *Pſalm*, may imply ſomewhat of mens voyces more then was uſuall and ordinary, is not improbable. And here it might well be ſaid that שיר is added of purpoſe (*A Pſalm: a canticle*) to intimat, that this Pſalme was made upon an extraordinary occaſion of publick joy. which ſeemeth to be the moſt proper uſe and ſignification of the word שיר according to that of the Prophet: *And I will turn the feaſts into mourning, and all your ſongs* (השיליכם) *into lamentation*, Amos 8. 10. and before in the ſame chapter, verſe 3. *And the ſongs* (שירות) *of the Temple* (ſo I write it, *Temple*, not *Temples*, becauſe I find it ſo in the originall Hebrew: all Engliſh Bibles of the laſt tranſlation, as many as I have ſeen, upon what ground I know not, exhibit it, *Temples*) *ſhall howl*: that is, ſhall be turned into howling. But becauſe this will not hold alwayes, though it would here very well, I dare not much rely upon it. The ſafeſt will be, with thoſe Rabbins to acknowledge our ignorance.

at the dedication of the houſe of David] Either when he firſt dwelt in it, Deut. 20. 5. or, after Abſalom had polluted it, which is more probable, more properly therefore a *purification*, then *dedication*: but that that purification of it, was a kind of new *dedication.*

verſ. 1. T*Hou haſt lifted me up*] Drawn me out of afflictions, as out of a pit.

for thou haſt lifted] This thankfull return of praiſes unto God, for deliverances, and other benefits received, how acceptable unto Him; himſelf, by the Pſalmiſt, profeſſeth: *Offer unto God*, &c. *And call upon me in the day of trouble: I will deliver thee, and thou ſhalt glorifie mee*, Pſal. 50. 14. 15. And the Pſalmiſt elſewhere earneſtly calls upon all men for it: *O that men would prayſe the Lord for his goodneſſe, and for his wonderfull works unto the children of men*, Pſal. 107. v. 8. 15. 21. 31. It is his principall aime in all that Pſalme, and therefore he often repeates it. So this *for* here of the Pſalmiſt, muſt be underſtood, as a declaration of the ground, and ſubject of his preſent thanks, and *exaltation*, or *extolling* of God: not as a generall ground, as if we were not bound to praiſe and extoll him, but when he doth us good: or rather, (for when is it, that he doth not: ſince we *live, move, and have our being in Him*: Acts 17. 28. and injoy dayly the benefite of his light, and the like) plyeth us with extraordinary occaſions. All men, the very worſt and atheiſticall of men, are mooved (by meer inſtincts of nature) to lift up their hearts, and hands, (though they acquit themſelves of it but very ſuperficially, or ſuperſtitiouſly) for preſent mercies, and ſucceſſes. But in time of diſtreſſe and diſcouragement, to continue zealous (upon our former principles; and not in baſe complyance, for our advantage) in Gods ſervice; to *bleſſe God* for all, as well unpleaſing, as pleaſing; is the very touchſtone of rooted and well-grounded religion, whereby God is moſt glorified.

haſt not made my foes to rejoyce over me] Thou haſt not given me into their hands, for then they would have triumphed over me: and in triumphing over me, would alſo reproach thee, as ſaying, *where is now thy God?* and, *He truſted in God*, &c. to the great prejudice of my righteous cauſe, and great ſcandall of the godly. Though the inſulting of an inſolent enemy may go to the heart of a good and godly man, ſuch a one as David was; and ſo very lawfull for us (even for our own ſakes,) to pray, that God will not give them cauſe; yet that which in theſe caſes we are bound moſt tenderly to prevent, is, the diſhonour that is done to God, and the prevailing of impiety thereby.

V. 3. *from the grave*] Meaning, that he eſcaped death moſt narrowly.

V. 4. *O ye Saints of his*] חסידיו The word ſignifieth them that ſhew mercy liberally unto others. See more upon Pſal. 86. 2. *for I am holy.*

at the remembrance] Or, *to the memorial.*

at the remembrance of his holineſſe] Before his tabernacle.

V. 5. *For his anger endureth but a moment*] Heb. *there is but a moment in his anger.* His corrections laſt but a while, but his favour laſts all our life long, Eſay 54. 7, 8. But how doth David ſay here, that Gods *anger endureth but a moment?* which may ſeem ſo contrary both to what he teſtifieth of himſelf in divers places, (as where he ſaith, *I am afflicted and ready to dye from my youth up*, &c. Pſal. 88. 15, 16. and elſewhere, that *his terrours have been upon him all his life time*, or to that purpoſe: and in the very next Pſalm, that *his life is ſpent with greef, and his years with ſighing*, Pſal. 31. 10.) and what both he, and other ſacred authors do write of the generality of men, and of Gods people in particular, *For all our dayes are paſſed away in thy wrath; we ſpend our years as a tale that is told*: Moſes in his *Song*, Pſalm 90. 9, 10. &c. as Job, and others, to the ſame purpoſe? It may be ſaid, that David ſpake this rhetorically, the better to ſet out the greatneſſe of his joy. For ſo our Saviour compareth the ſorrowes and afflictions of godly people in this world, to a womans travell in child-birth. *A woman when ſhe is in travell, hath ſorrow, becauſe her hour* (or time of ſuffering) *is come: but aſſoon as ſhe is delivered of the child, ſhe remembreth no more the anguiſh, for joy that a man is born into the world*, Joh. 16. 20. 24. What is it to *forget*, but to think ſo little of it, whether for length of time, or preſent ſenſe of greef, as if it were nothing in compariſon? So Jacobs ſeven yeares ſervice ſeemed but *as a few dayes* unto him, ſaith the Scripture, *for the love that he had unto her*, Gen. 29. 20. David therefore might ſpeak it not rhetorically only, but really, according to preſent ſenſe and judgement, through exceſſe of joy. And it ſhewes withall the gentleneſſe, humilitie, and ingenuity of his diſpoſition, prone to make the moſt of Gods favours, and to judge of his ſevereſt chaſtiſements with moderation: contrary to the courſe of profeſſed Atheiſts, and Atheiſticall men, who carefully obſerve and ſet out with advantage whatſoever can with any colour be objected againſt all providence, (whence is that wicked and maligne judgement of *Tacitus* in a place, that the gods regard not the piety, or integrity of men, to reward it; but take good notice of their wickedneſſe, to puniſh it) but paſſe by ſo many obvious arguments, and evidences of it. If we might underſtand David of inward ſpiritual comforts, ſuch as God by his holy preſence doth afford oftentimes, (for alwayes he doth not) to his people in their greateſt troubles and extremities, (of which ſee Eſa. 57. 15. 16. &c. *For thus ſaith the High and lofty one*, &c.) there would be leſſe difficulty in the words, becauſe it is not likely that David, ſo godly a man as he was in his life and converſation, and ſo deare unto God, (though not without experience of ſome ſpiritual deſertions, (as to preſent ſenſe) as when he made Pſal. 51. *Have mercy upon me, O Lord*, &c. where he ſo earneſtly prayeth for his reſtitution:) yet not likely, I ſay, that he was in his life time either long, or often out of ſenſe and fruition of Gods love: which he could not but priſe above all worldly comforts and proſperities. But however, if this was not his chiefeſt aime, and moſt immediat ſenſe, yet certainly in delivering this generall ſentence, he could not but have a reſpect, not only to thoſe ſpiritual joyes and comforts of a pious ſoul, even in this world, which we have ſpoken of: but alſo to thoſe future, and eternal, whereof he ſpeaketh Pſal. 17. 15. *As for me, I will behold thy face*, &c. and Pſal. 49. 17. *But God will redeem my ſoul*, &c. To which alſo the Apoſtle doth referre us for comfort in affliction, in words that have much reſemblance to theſe of Davids, and may help well to give light unto them. *For our light affliction*, ſaith he, *which is but for a* *moment*, (ſo David here, *but a moment* :) *worketh for us a farre more exceeding and eternal weight of glory.* To which purpoſe, to confirme this ſenſe of the words, the words of our Saviour, of which we have already ſpoken, are very pertinent. For that joy, which he promiſeth there unto his diſciples, which ſhould make them (ſo great and ſo powerful it would be) to forget all former ſorrowes, though it began after his reſurrection, yet it was not to be fulfilled here, but in Heaven : and even that joy which they enjoyed here, what was it, a great part of it, but an anticipation, through faith and hope, of that heavenly ? as St. Peter teacheth at large, *Bleſſed be the God and Father*, &c. *VVherein ye greatly rejoyce, though now for a ſeaſon if need be, ye are in heavineſs through manifold temptations.* 1 Pet. 1. 3, 4, 5, 6.

weeping may endure for a night, but joy cometh in the morning] Joy is aſcribed to the morning, as adverſity to the night; becauſe the morning is, as it were, the reviving time after the death of ſleep: and becauſe it brings the light again (the emblem of joy) after darkneſſe. So the Poet; *Spes igitur ſupereſt*, &c. *Hoc utinam nitidi Solis praenuncius ortus Afferat, admiſſo Lucifer albus equo.* It may be alſo; becauſe the morning is the chief time of prayer; as Pſal. 5. 3. *My voyce ſhalt thou hear in the morning, O Lord; in the morning will I direct my prayer unto thee, and wil look up.* So alſo Pſal. 46. 5. & 143. 8.

for a night] Heb. *in the evening.*

joy] Heb. *ſinging.*

V. 6. *And in my proſperity*, I *ſaid*] I put too much confidence in my quiet eſtate.

V. 7. *thou haſt made my mountain to ſtand ſtrong*] I thought thou hadſt eſtabliſhed me in Zion moſt ſurely.

made my mountain to ſtand ſtrong] Heb. *ſettled ſtrength for my mountain.*

hide thy face] Pſal. 104. 29.

and I was troubled] After that thou hadſt withdrawn thy help, I felt miſery.

V. 9. *What profit it there in my bloud*] What honour will come to thee, O God, if I dye a violent death ?

ſhall the duſt praiſe thee] Pſal. 6. 5. & 88. 11. & 115. 17. Eſay 38. 18, 19. See upon Pſal. 6. 5. *For in death.*

ſhall it declare thy truth] The truth of thy promiſes, if they fail me.

V. 12. *my glory*] That is, *my tongue*, or, my *ſoul.* See notes on Pſal. 16. 9.

PSAL. XXXI.

Verſ. 1. *IN thee, O Lord, do I put my truſt*] Pſal. 22. 5. & 71. 1. Eſay 49. 23.

deliver me in thy righteouſneſs] For then God declareth himſelf juſt, when he preſerveth his, according as he hath promiſed. See the Apoſtle too : *For God is not unrighteous to forget your worke :* That is, his promiſe made to ſuch as ſhould *worke*, &c. For otherwiſe, when we have done our beſt, we are taught to ſay that *we are but unprofitable ſervants :* Luk. 17. 20. *For by grace ye are ſaved*. &c. *Not of workes, leſt any man ſhould boaſt.* Epheſ. 2. 8, 9. But this *righteouſneſs* of God muſt not be confined to this preſent world : 2 Theſſal. 1. 5, 6, 7, 8. *Which is a manifeſt token of the righteous judgment of God*, &c. We might alſo, take *righteouſneſs* here, for *mercie* : as the word is often uſed in Scripture : both in the Old, and New Teſtament. In different reſpects, the ſame act may be an act of *mercy*, and of *juſtice*. *If we confeſs our ſins, he is faithful and juſt to forgive us our ſins.* To *forgive*, is an act of *mercy* : but to *forgive*, as it hath relation to Gods promiſe, and Chriſts ſatisfaction, an act of *juſtice*.

V. 2. *be thou my ſtrong rock*] Though David made uſe of rocks in diſtreſſe, yet he truſted not in them, but in God, Pſal. 18. 2, 31.

my ſtrong rock] Heb. *to me for a rock of ſtrength.*

defence] Heb. *defences.*

V. 4. *that they have laid privily for me*] Preſerve me from the crafty counſels, and ſubtil practices of mine enemies.

V. 5. *Into thine hand I commit my ſpirit*] God is the *Creator* both of body, and ſoul, or ſpirit : yet in a more particular manner of the *ſoul*, or *ſpirit* : *Then ſhall the duſt* (or body) *return to the earth, as it was : and the ſpirit unto God, that gave it.* Eccleſ. 12. 7. therefore ſtiled, *the father of ſpirits* : Hebr. 12. 9. We may therefore commit and commend our bodies unto God, who taketh care of them too : but our *ſoules*, or *ſpirits*, eſpecially : They are Gods chiefeſt care, and ſhould be ours upon all accaſions : *Wherefore let them that ſuffer, commit the keepinp of their ſoules, as a faithful Creator.* 1 Pet. 4. 9. but eſpecially then, when at the point of death, ready to give up our ghoſt : according to Chriſts example : Luke 23. 46.

V. 6. *but I truſt in the Lord*] Not in lying vanities, that is, Idols, Jon. 2. 8.

V. 7. *thou haſt known my ſoul in adverſitiee*] Taken notice of it, and care for it, Pſal. 1. 6. as a true friend. Theſe words may have relation to ſundry deliverances afforded by God unto David, from which David might inferre by the iſſue, that God did think of him, when he was in trouble, becauſe he delivered him; and ſo by remembring what he had found before, might have better ground to hope wel now; and his thankful acknowledgment of *it*, might be ſome motive to God to haſten to his preſent deliverance : O, relation to theſe inward comforts, by which God did uphold him in his miſeries : or may be an expreſſion of Davids confidence in God (an argument of greateſt faith and generoſity; anſwerable to that of Job : *though he ſlay me, yet will I truſt in him.* Job. 13. 15.) in his greateſt extremities, when God (as to preſent ſenſe and ſight :) might ſeen utterly to have forgotten, and forſaken him, as when he ſaid : *But I am poor and needy : yet the Lord thinketh upon me* : Pſal. 40. 17. See alſo upon Pſal. 70. 5. *make haſte unto me.*

V. 8. *thou haſt ſet my feet in a large room*] Largeneſſe ſignifieth comfort, and freedom from difficulties, as ſtraitneſſe doth ſorrow and trouble, Pſal. 4. 1. &. 18. 19. and 119. 33.

V. 9. *Mine eye is conſumed with grief*] Pſal. 6. 7. Meaning, that his ſorrow and torment had continued a great while.

V. 10. *my bones are conſumed*] Pſal. 32. 3. & 102. 3.

V. 11. *I was a reproach among all mine enemies*] as if I had been ſmitten of God with ſome great judgment, Eſay 53. 4. 1 Cor. 4. 9, 13. Pſal. 41. 8.

eſpecially among my] Heb. *moſt of all to my.*

eſpecially among my neighbours] John 19. 13. Pſal. 38. 11. & 88. 8, 18. Mine enemies had drawn all men to their parts againſt me, even my chief friends.

a fear to mine acquaintance] They were afraid to ſhew me any token of friendſhip.

fled from me] Pſal. 38. 11. Matth. 26. 56.

V. 12. *as a dead man out of mind*] Pſal. 88. 4, 5. Heb. *out of heart* : For things we love not are quickly forgotten.

like a broken veſſel] Like an earthen veſſel broken, that cannot be mended, and is not regarded.

a broken veſſel] Heb. *a veſſel that periſheth.* or, *periſhing*; that is, very apt to be broken, both by its conſtitution, being very brittle; and for the little account, that men make ordinarily of ſuch ware. A proverbial ſpeech : *Vas teſtaceum* : For a thing of little worth, and eaſily deſtroyed. *The precious ſonnes of Zion, comparable to fine gold, how are they eſteemed as earthen pitchers, the worke of the hands of the Potter.* Lament 4. 2. I doubt therefore whether *Vas perditum*, as divers : or, *a broken veſſel*, as we have it here, be ſo right to the ſenſe of the original words; which rather import, *a veſſel eaſy to be broken.* St. Paul (to whom ſome referre, for illuſtration :) his σκεύη κατηρτισμένα εἰς ἀπώλειαν, or, *veſſels fitted to deſtruction*, is upon another conſiderotion : to wit, of the different uſe : ſome, *to honour*; others, to *diſhonour* : but, of *the ſame lumpe of clay*, both : and the ſame *Potters* : whereas, *potters veſſels*; or, *earthen veſſels*, here in general, from the matter, (brittle earth) is proverbial, for baſe, and contemptible.

V. 13. *fear was on every ſide*] Jer. 6. 25. & 20. 4.

V. 14. *But I truſted in thee*] Job. 13. 15, 16.

Thou art my God] I had this teſtimony of conſcience, that thou wouldſt defend mine innocency.

V. 15. *My times are in thy hand*] Whatſoever changes come, thou governeſt them by thy providence : and no trouble can befal me before thy appointed time, Joh. 6. 30.

V. 16. *Make thy face to ſhine upon thy ſervant*] Pſal. 4. 6. Num. 6. 25.

V. 17. *Let me not be aſhamed*] Pſal. 25. 3.

let them be ſilent in the grave] Or, *let them be cut off for the grave.* Let death deſtroy them, that they may hurt no more.

V. 18. *grievous things*] Heb. *a hard thing.*

V. 19. *O how great is thy goodneſs*] Eſay 64. 4. 1 Cor. 2. 9.

which thou haſt laid up for them that fear thee] As men lay up treaſures ſafe, ſo doth God lay up good things for his children, though they do not alwayes enjoy them here, 2 Tim. 4 8. Some interpret this *laying up*, as implying, that thoſe good things are not alwayes to be ſeen, and diſcerned by vulgar worldly men, who often by the troubles and croſſes they ſee good and righteous men to undergo in this world, deem them to be out of Gods favour; wretched and miſerable altogether, but *laid up* though, to be diſpenſed and revealed in due time : 1 Cor. 2. 9. *Eye hath not ſeen, nor eare heard*, &c. This was the caſe of the elder ſonne, in the Parable: Lu. 15. 25. 26. &c. who never offended his Father, and had reaſon to expect a greater ſhare in his favour : yet himſelf thought otherwiſe, and was much troubled, when he ſaw how much his younger Brother (in outward ſhew :) was made of. The Fathers anſwer then, tends to this, that his reward is *laid up* : he may be ſure of it, may he but have patience : with which anſwer, he was ſatisfied. See more upon the next words.

before the ſons of men] That their innocency may appear by thy miraculous deliverance of them. Some think that Davids words here, of what God *hath laid up*, &c. by adding of theſe, *before the children of men*, are ſo farre reſtrained to this life, that without violence they cannot be extended to eternal rewards. But I think that addition needed not be ſo farre ſtretched : it is enough if it be granted, as the literal meaning of the words, (according to the condition of thoſe times, and meaſure of light:) is of things temporal and viſible. But his principal aime, (as I take it) was to ſet out the *fulnes* and *certainty* of the reward, which godly men might expect at the hands of God : to which end, this clauſe, or addition, *before the ſons of men*, is very proper and emphatical. No ſlight, imaginary, momentary buſineſs : but ſuch as all men ſhall take good notice of, not therefore, againſt the principal aime, to expound the words of eternal bleſſedneſs, which alone can ſatisfie, and theſe very words, (though I preſſe it not:) *before the ſons of men*, may be expounded of that other world too : according to our Saviours expreſſion : Luke 13. 28. *When ye ſhall ſee Abraham.* &c. See alſo upon the former words.

V. 20. *ſhalt hide them*] Pſal. 27. 5.

in the ſecret of thy preſence] A place where they ſhall have thy comfort, and be ſafe from their foes. An alluſion to Kings cloſets, which are ſacred and inviolable in mens account, Pſal. 9. 1 & 27. 5.

V. 21. *ſhewed me his marvellous kindneſſe*] Pſal 17. 7.

in a ſtrong City] Meaning, there was no city ſo ſtrong to preſerve him, as the defence of Gods favour.

ſtrong city] Or, *fenced city.*

V. 22. *For I ſaid in my haſte, I am cut off from before thine eyes.*] 1 Sam. 23. 26. we read, *And David made haſte to get away for fear of Saul.* The word in the Original, for *made haſte*, is נחפז : the very word (there, a verb; here, a Noun ſubſtantive,) that we have here : בחפזי *in trepidatione*, (vel *feſtinatione*) *mea*; *in my haſte.* So that it is very probable, as by divers is obſerved, that David his words here have reference unto that time and occaſion. But the word at large, *in præcipitatione mea*; for, in the haſte and ſuddenneſſe of my thoughts, occaſioned by the greatneſſe of my preſent danger, (as it was with him at that time, and at other times, more then once) I do not conceive that Davids purpoſe in theſe words, was ſo much to confeſſe his ſin, for which (as ſome would have it:) he derſerved, by reaſon of his diffidence, or want of Faith, utterly to be rejected by God, and forſaken : as to exaggerate or amplifie the goodneſs of God towards him, who when he was in ſuch extremity of danger, as in the eyes of man he could expect nothing but utter ruine; and in the greateſt confuſions of his ſoul; looked upon his diſtreſſe, heard his cryes, and beyond all probability, delivered him. What, though God had paſſed his promiſe unto him, which he knew, as to God, or on Gods part, could not fail : yet ſince moſt promiſes of God, in this kind, are conditional, (ſee 1 Sam. 2. 30. *Wherefore the Lord God of Iſrael ſaith, I ſaid indeed*, &c. and Ezek. 33. 13. *When I ſhall ſay to the righteous, that he ſhall ſurely live.* &c.) why might not he in his humility miſtruſt ſometimes, that he had made himſelf unworthy and uncapable? So 2 Sam. 15. 25, 26. the ſame David, when perſecuted by his ſon Abſolom, and forſaken by moſt of his people; *Carry back the Ark of God into the City*, ſaid he; *If I ſhall find favour in the Lord, he will bring me again, and ſhew me both it and his habitation. But if he thus ſay; I have no delight in thee : Behold, here am I, let him do to me, as ſeemeth good unto him.* I do not read that David offended God with this humility; neither do I believe that he did. And perchance it was more ſeaſonable, and more pleaſing to God, then ſecure confidence would have been. And yet it doth not follow, but that he had good hopes, even whiles he thus expreſſed his diffidence. Neither would the ſame Apoſtle, I think, have exhorted us to *work out our ſalvation with fear and trembling*, Phil. 2. 12. and yet *to hold faſt our confidence unto the end*, Heb. 3. 6. & 14. if fear and confidence (in ſome degree) had been altogether inconſiſtent. But without any ſuch deliberate conſideration, take the words (if he uttered any ſuch : for, I *ſaid*, here, may as well, according to the Hebrew idiotiſme, be expounded of his bare thoughts) as ſuddenly, and not without ſome paſſion, uttered by David in his extremity; yet even ſo, and in ſuch a caſe, they may be excuſable words. See before, upon Pſal. 22. 1. *My God, my God, why haſt thou forſaken me*? I do not know that St. Paul intended the acknowledgment of any great ſin, when he ſaith of himſelf, 2 Cor. 1. 8, 9. that *he deſpaired even of life*, and had *the ſentence of death in himſelf* : though St. Paul otherwiſe at that very time might have ground enough to believe, yea and to be ſure too, that God had a further uſe of him, and therefore though his danger in appearance were never ſo great, yet that he ſhould eſcape it. See alſo Pſal. 77. 7, &c.

I am cut off from before thine eyes] Eſay 38. 11, 12. Lam. 3. 54.

V. 23. *love the Lord, all ye his ſaints*] Pſal. 34. 9.

V. 24. *Be of good courage*] Pſal. 27. 14. Be conſtant in your vocation, and God will confirm you with heavenly ſtrength.

PSAL. XXXII.

Title.

A Pſalm of David, Maſchil] Or, a Pſalm *of David giving inſtruction.*

Maſchil] Heb. *inſtructer*, Verſ. 8. To give inſtruction out of his own experience, concerning remiſſion of ſins, and a godly life, verſe 1, 8, 9. This is the common interpretation. But becauſe this is a common Title to many other Pſalmes, where this interpretation (the doctrine of this Pſalm being of extraordinary conſequence, and very needful to all that aſpire to true happineſſe,) will not fit ſo well as it doth here; it is therefore the opinion of ſome others, which may be as probable, though not ſo commonly received, that this word *Maſchil*, is the name of ſome peculiar harmony, to which this Pſalm was fitted; or of ſome Muſicall inſtrument.

Verſ. 1. B*Leſſed is he whoſe tranſgreſſion is forgiven*, &c.] Theſe two firſt verſes are cited by the Apoſtle, Rom. 4. 7, 8. and it is upon a ſpecial occaſion, to comfirm a doctrine of great conſequence, by him delivered, to wit, that a man is not juſtified by works, but by Faith. *Even as David alſo*, ſaith he, *deſcribeth the bleſſedneſſe of the man, unto whom God imputeth righteouſneſs without works; ſaying, Bleſſed are they whoſe iniquities are forgiven, and whoſe ſins are covered. Bleſſed is that man to whom the Lord will not impute ſin.* But might it not have been replyed, that David as he doth here deſcribe the bleſſedneſſe of man, unto whom God imputeth righteouſneſſe without works; ſo elſewhere the ſame David deſcribeth the bleſſedneſſe of the man, that *walketh not in the counſel of the ungodly*, Pſal. 1. 1. &c. and, *That is undefiled in the way; who walks in the Law of the Lord*, Pſal. 119. 1. where alſo this *Bleſſed*, as here in the words alledged by St. Paul, is twice repeated to the ſame purpoſe, *Bleſſed are they that keep his teſtimonies*, &c. and what is all this, but to deſcribe the bleſſedneſſe, according to St. Pauls inference, of him that worketh? It will be ſaid, perchance, that Davids purpoſe was to deſcribe, as in thoſe words alledged by St. Paul, Evangelical, ſo in theſe, Legal bleſſedneſſe : herein differing, becauſe the one grounded upon Faith; and the other, upon Works. But this though we allow of it, in due place; yet that David by thoſe words intended the deſcription of different bleſſedneſſes, we cannot allow. Our reaſon is, becauſe this difference of words may be obſerved in St. Paul alſo, whoſe aim certainly was not to eſtabliſh divers, ſometimes Legal, and ſometimes Evangelical, but one, and the ſame bleſſedneſſe. What can be more plain, then what is at large, and with much vigour of expreſſion delivered by him upon this ſubject, Rom. 2. 6, 7. &c. That, *God will render to every man according to his deeds : To them who by patient continuance in well doing, ſeek for glory, and honour, and immortality, eternal life : But unto them that are contentious, and do not obey the truth, but obey unrighteouſneſſe, indignation and wrath, tribulation and anguiſh*, &c. as followes there, verſ. 9. and 10. Store of other places there is, to the ſame purpoſe, which I forbear, becauſe obvious enough. Hence we conclude, that it was not St. Pauls purpoſe abſolutely to deny, that bleſſedneſſe came by good works alſo, which both David and himſelf elſewhere ſo clearly teach : but his aim here being to ſhew the formal cauſe of bleſſedneſſe; from this bleſſedneſſe; or, to ſpeak more properly, from this conſideration of bleſſedneſſe, he excludes works; faith and works being in this caſe oppoſite, which otherwiſe, in point of bleſſedneſſe abſolutely conſidered, are inſeparable. And becauſe as David deſcribes bleſſedneſs by righteouſneſſe, and holineſſe of life; ſo alſo, by mere imputation of righteouſneſſe; upon which might plauſibly be grounded this diſtinction of the formal, or efficient; and the inſtrumental cauſe of bleſſedneſſe : he makes uſe of that paſſage which was to his preſent purpoſe, leaving it to his reader, by comparing of differing places, to diſtinguiſh, as we have done, and ſo to reconcile both (both David, and himſelf) unto themſelves. We might alſo diſtinguiſh of works, which may be conſidered either as our own, that is, iſſuing from the power of our free wills, ſuch as is left us ſince Adams fall; to which certainly no bleſſedneſſe doth belong : or, as the works of grace, and the effects of our ſpiritual regeneration : which properly be Gods works, becauſe wrought in us, ſo far as good, by his Spirit; rather then ours : and in this ſenſe the Apoſtle might well ſay, and that too, well according to Davids mind; that bleſſedneſs comes *by faith, without works* : as he there ſpeaketh. To this purpoſe he explains himſelf, Eph. 2. 8, 9, 10. *For by grace are ye ſaved through faith*, &c. in which words he both excludes works, and yet ſaith, that *we are created unto good works, in Chriſt Jeſus.* Some Learned men are of opinion, that this Pſalme was made of purpoſe, to be uſed as a *formula* of a general confeſſion of ſins, on the ſolemn day of Expiation, appointed Levit. 16. a day of great and publick humiliation, as we read there. That it might fit well, upon ſuch a day, and perchance was uſed afterwards, I will eaſily grant : but can hardly believe, by the tenor of the Pſalm it ſelf, that at firſt it was made for a publick occaſion. And the Jewes tell us of other formes of prayer, which were uſed on that day. Some of them may be ſeen in *Fagius.*

V. 2. *in whoſe ſpirit there is no guile*] Who hath dealt ſincerely with God in the confeſſion of his ſins, Prov. 28. 13.

no guile] John 1. 47.

V. 3. *When I kept ſilence, my bones waxed old*] While I hid my ſin, I roared through pangs of conſcience, verſe 5. Pſalme 22. 1.

V. 4. *drought*] Heb. *droughts.*

V. 5. *I ſaid, I will confeſſe my tranſgreſſions unto the Lord*] Prov. 28. 13. Eſay 65. 24. 1 Joh. 1. 9. Theſe words ſeem to import a very ſpeedy deliverance, or quick return from God, upon Davids humiliation, and ſincere repentance : *I acknowledged my ſin : I ſaid, I will confeſſe*, &c. as if he meant to ſay, that he no ſooner had made his confeſſion to God, and humbled himſelf, &c. but he ſomed the benefit of his humiliation : ἅμ᾽ ἔπος, ἅμ᾽ ἔργον, (*Si-*

mul dictum, ſimul & factum :) as the Grecians were wont to ſay. And ſo indeed it doth often happen unto others too : God ſometimes is pleaſed to heare, and to grant, aſſoon as we have faith and zeale to call. So ſometimes ; but it is not ſo alwayes : neither muſt we expect it, See upon Pſal. 38. 13. *For I will declare my iniquity.*

V. 6. *For this ſhall every one that is godly, pray unto thee*] Becauſe thou haſt pardoned my ſins, upon my acknowledgement.

pray unto thee in a time when thou maiſt be found] Some render it, *tempore ſupplicationis*; and expound it, *de ſolennibus & precandi horis*, of ſolemn ſtanding prayers, both in the Morning and Evening. Whereof, ſee more in Bucer, and others. So of Cornelius in the Acts, it is noted particularly, that at the *ninth hour* of the day, that is, at the hour of publike Evening ſervice. (ſee Act. 3. 1.) an Angel of God appeared unto him : And ſo of divers others we ſhall find it, that at thoſe ſolemn times eſpecially, God hath been pleaſed to diſpenſe his favours unto many. But however we expound it, or apply it ; yet certain, it is that in the original, the word is more general לעת מצא, *tempore inveniendi*; that is, *in a time of finding*, or, *when thou maiſt be found*, as we have it here.

ſurely in the floods of great waters] By *waters*, great tribulations and calamities are often ſet out in the Scripture. So Pſal. 69. 2. *I am come into deep waters, where the floods overflow me.* And again, verſ. 14. 15. *Let not the water-flood overflow me*, &c. and Pſal. 42. 7. *Deepe c. after d.* The meaning, according to moſt Expoſiters ſhould be, that in time of greateſt danger, and moſt threatning deſtruction, whether publike or private, no evill ſhall reach them, that flye unto God by devout prayer for ſuccour. See Pſal. 91. 2, 3, 4. &c. But the Hebrew word, רק here tranſlated, *ſurely*, is properly *adverſativa*, as they call it, *particula*; importing ſome excluſion, or exception, extenuation, or limitation of, or from what hath been ſaid before. And ſo here it is rendered by πλὴν, by the Septuagint ; and accordingly, the words are expounded by ſome (which in very deed is a probable expoſition) to this purpoſe ; That there is a time, (expreſſed here by *floods of great waters*) when God will not be found ; in oppoſition to that which went before, (in the ſame verſe) *in a time when thou maiſt be found.* The ſame words afford this ſenſe, as naturally, as that which is more commonly followed : all the difference, is, in the different application of the relatives, *they*; that is, *the floods*, according to the ordinary expoſition : but *every one that prayes*, according to this : *ſhall not come nigh unto him* : *to the godly that prayes*, that is, as commonly expounded : or, *to him*; that is, to God ; as others, whom we now take into our conſideration. Neither is the expoſition, as we have already ſaid, leſſe plauſible or warrantable, then the tranſlation is. For that there is a time when God will not hear, though men cry, we are often told in the Scripture. See 1 Sam. 8. 18. Iſai 59. 2. and 55. 6. Jer. 11. 14. not to mention other places. And if the word *godly* be preſſed ; though that need not : for the ſenſe will be perfect enough, if no more be made of the words then thus: That as David in his diſtreſſe, whether temporal or ſpiritual, betook himſelf to prayer, and was heard ; ſo may every godly man in the like caſe, encouraged by Davids example and experience, hope to ſpeed ; but provided, they come in due time : for *for in the floods of great waters*, when haply extremity of diſtreſs, (or what ever elſe it be) may drive the moſt ſlack and obdurate, even againſt their wils, to that duty ; then will praying be to no purpoſe ; God (at ſuch a time, and upon ſuch an occaſion merely) will not be found. They that embrace this interpretation, by *floods of great waters*, (a proverbial ſpeech, as all agree) think the day of judgement, whether general or particular ; and more particularly, the hour of death, or the laſt and worſt dayes of our lives, (of which Eccleſiaſtes, *Remember now thy Creator in the dayes of thy youth, while the evil dayes come not, nor the years draw nigh, when thou ſhalt ſay, I have no pleaſure in them*, Eccl. 12. 1.) to be meant : or any ſuch article of our lives, when a concurrence of ſeveral croſſes and calamities (incidental to any) ſhall make us moſt uncapable of ſerious and hearty repentance. But however, granting that the word *godly*, muſt here alſo be ſupplyed and underſtood ; there may be a time found for them alſo; I mean a time, when God (in this ſenſe, at leaſt, in point of deliverance from temporal affliction) will not, even by the godly, be found. Of which ſee upon Pſal. 11. 3. *If the foundations be deſtroyed, what ſhall the righteous do?*

they ſhall not come nigh unto him] The waters of great dangers ſhall not hurt him, Iſai. 43. 2.

V. 7. *Thou art my hiding place*] Pſal. 9. 9. & 119. 114.

V. 8. *I will inſtruct thee*] David promiſeth to make others partakers of his knowledge, and that he will diligently look, and take care to direct them in the way of ſalvation. See v. 1. Pſal. 51. 13.

I will guide thee with my eye] Heb. I *will counſell* thee, *mine eye* ſhall be *upon thee.*

V. 9. *Be ye not as the horſe, or as the mule*] The one noted for his laſciviouſneſs, and ſtubbornneſs, the other, for his ſtupor and dulneſs : or in generall, be not as Brutes. The horſe and mule, known beaſts among men, and of common uſe ; and therefore, ſay Interpreters, rather named then any other. But here is an objection; the Jewes were forbidden by the Law, to couple together creatures of different kind, Levit. 19. 19. *Thou ſhalt not let thy cattel gender with a divers kind.* How then came mules of themſelves, and among themſelves, as Naturaliſts and experience teach, ſterile ; to to be known, or uſed among them ? For that they were uſed, appeares, 1 Kings 2. 33. where we read of Davids *own mule.* It is anſwered, out of Ariſtotle, and Plinie, that there was a kind of mules in Syria, neer Paleſtina, and ſometime including Paleſtina alſo,) which contrary to the nature of ordinary mules were fertile. But this is doubted by ſome, who think it was but in ſhew ; or that if any ſuch thing hapned, it hapned rather as a prodigie, then by courſe of nature. But if the Jewiſh Gloſſe upon the law, be true, and warrantable, and will agree with nature, it might be anſwered otherwiſe too : For they teach, that *beaſts that are bred of divers kinds, if their damms be of one kind, it is lawful to let them gender together. As a mule*, ſay they, *whoſe damme is an aſſe, it is lawfull to let him gender with a ſhee mule, if her damme be an aſſe.* So that though the firſt invention, or contrivance of this kind of creatures (if I may ſo ſpeak ; for it is conceived they never were created :) noted in the Scripture, Gen. 36. 24. were unlawfull ; yet the propagation of them (if any ſuch be) in this kind, would be lawfull.

leaſt they come neer unto thee] To kick, or to bite, that is. But the words, as is acknowledged, might as well be tranſlated, *Whoſe mouth except it be held with bitt and bridle, they will not come nigh unto thee*, That is, thou ſhalt not have the ruling of them, they will not be ſubject unto thee. Some think בל קרב אליך is put here for בל קרב עליך (as indeed על and אל are often put one for another :) and becauſe קרב, a noun ſubſtantive, is taken for *pugna, prælium*; they would have the verb alſo to bear that ſignification, and tranſlate it, *leſt they fight, or reſiſt.* But the ſenſe will be all one ſtill, and therefore we ſhall leave it free to the Reader, to follow what tranſlation he likes beſt.

V. 10. *Many ſorrowes ſhall be to the wicked*] Yea, and to the righteous too, Pſal. 34. 19. but of divers effects, and to different ends : See more there.

V. 11. *Be glad in the Lord*] Pſal. 64. 10. Becauſe God doth compaſſe his with mercy, verſ. 10.

PSAL. XXXIII.

Verſ. 1. PRaiſe is comely] The word noteth a fair and comely grace, for which a thing is to be liked and deſired, Pſal. 93. 5. & 147. 1.

for the upright] Praiſe ſounds not well in the mouth of an hypocrite, Pſal. 50. 16. Or, there is nothing that better becomes a godly man, then to ſet forth the praiſes of God, the Creator of all things, preſerver, life, and vigor : to ſeek all occaſions of it, at home, and abroad ; for particular, and for publick mercies : temporall, and ſpirituall.

V. 4. *the word of the Lord is right*] Pſal. 19. 7, 8.

V. 5. *The earth is full of the goodneſſe of the Lord*] Pſal. 119. 64. He is bountifull to good men and bad, Matth. 5. 45. 1 Tim. 4. 10. yea, to the beaſts, Pſal. 36. 6. and therefore all things in the world are called upon, to praiſe the Lord for his goodneſs ; or *mercy* : as the word is there tranſlated ; (Pſal. 136. 1, 2, 3, &c. throughout the whole Pſalme) being the very ſame (חסד) as is here : here alſo tranſlated, *miſericordia*, or, *mercy*, by ſome.

goodneſſe] or, *mercy.*

V. 6. *By the word of the Lord were the heavens made*] Gen. 1. 6, 7. The Pſalmiſt in divers hymnes of this argument, wherein he doth endeavour to ſet forth the praiſes of God, he falls upon the conſideration of nature, and of the creature, as the moſt generally convincing argument againſt Atheiſts, who by reaſon of ſuch confuſions as appear often in worldly matters, and affaires, between man and man, denying Gods providence in the adminiſtration of the world : yea ſome, that he had created the world : ſome, the very being of a God. But though Providence may be obſerved ſome times, by ſuch events in the world, as may ſeem contrary to humane reaſon, yea and to principles of faith, if men be not well grounded and experienced in the wayes of God ; yet ſtill we have the light of heaven and earth ; and in them the variety of ſo many objects both to delight and amaze our eyes, that wee need not other evidence, if not extreme dull and ſtupid, to ſecure us, what diſorders ſoever we ſee among men upon earth, that there is a God in heaven, by whoſe infinit power, wiſdome, and goodneſs, all theſe things were ſo made and conſtituted, both for the inſtruction, and neceſſary uſe of man. Upon this foundation, we may afterwards more eaſily (the weaker ſort of men I ſpeake of) and by degrees admit other points of our beliefe, which are lyable, (to weak judgements) to more objections. See Rom. 1. 10. *For the inviſible things*, &c. and Acts 14. 17. *Nevertheleſs, he left not himſelf without witneſs*, &c. See alſo Pſal. 74. 16. *The day is thine, &c.*

V. 7. *He gathereth the waters of the ſea together*] He layes up the waters in deep places, that they may not drown the earth, Gen. 1. 9. Job. 26. 10. & 38. 8, 16. Prov. 8. 28, 29. See before upon Pſal. 24. 2. *upon the Seas.*

he layeth up the depth in ſtore-houſes] Or, *he layeth them up in the ſtore-houſes of the deeps.*

V. 8. *Let all the earth fear the Lord*) Great reaſon, which even common ſenſe will prompt, that all people and nations ſhould not only praiſe, and glorifie; but alſo fear, and worſhip him, whoſe eternal power, wiſdome, Majeſty, and goodneſs doth ſo clearly appear by his workes, both in themſelves conſidered, and with reference to mankind. *Hear now this O fooliſh people*, &c. *Fear ye not me, ſaith the Lord*, &c. Jerem. 5. 21, 22.

V. 9. *he ſpake, and it was done*] Pſal. 148. 5, 6. See upon Pſal. 68. 28. *Thy God hath commanded*, &c.

V. 10. *The Lord bringeth the counſel of the heathen to nought*] Eſay 19. 3. No counſel can prevail againſt God, but he defeateth it, and it ſhall have an evil ſucceſſe.

bringeth, &c. Heb. *maketh fruſtrate.*

V. 11. *The counſel of the Lord ſtandeth for ever*] Prov. 19. 21. Eſay 46. 10. Shall take effect, whatſoever men plot to the contrary, Eſay 14. 24, 27. See Acts, 5. 38. 39. *for if this counſel be of men*, &c. *But if it be of God*, &c. where alſo they are termed θεομάχοι, *Gods rebels*, or *open enemies*, who endeavour by humane policy, or power, to fruſtrate his known counſel. But to know what is Gods *counſel*, Gods revealed word muſt be our direction: in all ſuch caſes, at leaſt, and cauſes, that can be determined by it. In ſome extraordinary caſes, that have no known rule, nor reducible to ſuch, we may adſcribe ſomewhat to humane wiſdome, and to external proofes, and evidences; ſo ſtill care be taken, that nothing be admitted againſt Gods revealed will. In this caſe, they that pretend to new lights, and new directions (contrary to what is revealed in the word:) by private inſpirations, are no better than profeſts Atheiſts, that openly ſet themſelves againſt God, and his ſacred word.

to all generations] Heb. *to generation and generation.*

V. 12. *Bleſſed is the Nation whoſe God is the Lord*] Pſal. 65. 4. & 144. 15. He ſheweth that all our felicity ſtandeth in this, That God is our God by covenant, Gen. 17. 5. Exod. 19. 5.

V. 13. *The Lord looketh from heaven*] And 2 Chron. 16. 9. *For the eyes of the Lord run to and fro throughout the whole earth*, &c. From theſe and other like places may their error be reprooved, who as though God himſelf tooke no notice of the actions of men, of particular men at leſt, would have Angels, or ſome ſuch inferior powers to diſcharge that office, and to be as it were Gods informers in worldly buſineſſes. Ancient heathens, both Philoſophers, and others (Plautus at large, in one of his Prologues:) have written much to that purpoſe: And this alſo, or much to this purpoſe, to have been the opinion of the ancients long before Chriſt, both Jewes and others, Mercerus upon Job. 33. 23. *If there be a meſſenger with him*, &c. would have us to believe: nay that it is the doctrine of the Scripture it ſelf. I would do him no wrong: neither to him, nor any other, by miſtaking or mis-relating: but not to him eſpecially, to whoſe great labours upon the Scriptures, to make them more plaine and intelligible unto us, we are ſo much beholding. His words are: *Solet Deus Angelorum miniſterio ad hanc rem uti, qui hominem preces & negotia ad ſe referant & perferant.* That God doth uſe frequently the miniſtery of Angels, to carry his meſſage unto men, and for executioners of his will, in general, is ſure enough by Scripture evidence: but that he uſeth generally, (as his words ſeem to import) the miniſtery of Angels to conveigh unto himſelf their prayers, and to make report of their actions, I think is not agreable to the Scriptures. Somewhat perchance may be drawn from ſome one place or two, to ſhew that it is done ſometimes: but that it is Gods ordinary practice (if we may ſo ſpeake) and ſettled courſe to do ſo, is contrary, as I conceive, to the tenor of the Scriptures: and particularly, very contrary to Davids opinion, as may appear by ſo many paſſages in theſe his Pſalmes. But I will not inſiſt longer upon it here. It may much abate of our zeal to God by immediat addreſſes, (wherein a godly mans comfort doth mainly conſiſt:) and diſpoſe us to ſuperſtition, (in ſeeking to Saints and Angels, if we be not fully perſwaded, that God doth immediately both hear and ſee. See alſo upon Pſal. 38. 9. *Lord all my deſire*, &c.

V. 15. *He faſhioneth their hearts alike*] He that made all their hearts, knowes all their wicked enterpriſes. Pſal. 94. 9, 10, 11. See more there.

V. 16. *There is no King ſaved by the multitude of an hoſt*] The intention of the Pſalmiſt is not to deny, but that the iſſues of warres prove often according to ſecondary meanes and cauſes: which common experience doth approve, and upon which, human providence grounding, ſeemeth rather to be allowed, than reproved by our Saviour, Luke, 14. 31. Or *what King going to make warre*, &c. We know that David himſelf, when occaſion was, made preparations for warre, as other Kings are wont in the like caſe; and made uſe of ſecondary meanes, according to the rules of human prudence: which if he had not; (without a ſpecial warrant and commiſſion from God, to that purpoſe; whereof we have divers examples in Scripture:) his confidence world have proved rather a tempting of God, than a godly confidence. All he intends is but this, that no ſecondary meanes; no multitude of men, or horſes, and the like, can do any thing, where God hath otherwiſe determined it: and therefore that though meanes be uſed, and had, as good as may be; yet it is God, that muſt be truſted and thought upon for the iſſue: and in caſe meanes cannot be had, ſuch as our preſent caſe may ſeem to require, and there be a neceſſity of fighting; then we ſhould, (but without preſumption) truſt to God, and the goodneſs of our cauſe; to God, I ſay, who can ſave with few, as well as with many: as well without, (if he pleaſe) as with meanes. It is the manner of the Scriptures, to utter many things abſolutely, for the greater *emphaſis*; which muſt be underſtood comparatively, or conditionaly; as for example, *For I deſired mercy, and not ſacrifice*, that is more then ſacrifice; as in the next words is expreſſed, *and the knowledge of God, more then burnt offrings.* Hoſ. 6. 6. *If any man came unto me, and hateth not his Father and Mother*, &c. Luke 14. 26. that is: *He that loveth Father or Mother more then me*, &c. Math. 10. 37. See alſo upon Pſal. 38. 4. *mine iniquities*, &c.

V. 17. *An horſe is a vain thing for ſafety*] Prov. 21. 31.

V. 18. *the eye of the Lord is upon them that fear him*] Job. 36. 7. Pſal. 34. 15. 1 Pet. 3. 12. God ſheweth that toward his of his mercy, which man by no means is able to compaſſe.

them that fear him] Pſal. 147. 11.

V. 19. *keep them alive in famine*] Job. 5. 20. Pſal. 37. 19. See there upon verſe 25. *I have been young*, &c.

V. 20. *Our ſoul waiteth for the Lord*] Pſal. 62. 1, 5. & 130. 6. Thus he ſpeaks in the name of the whole Church, which depends only upon Gods providence.

PSAL. XXXIV.

Title.

Abimelech] Or, *Achiſh*, 1 Sam. 21. 11. His name was Achiſh; but it ſeems Abimelech was a common name to thoſe kings, as Pharaoh was to the kings of Egypt.

This is one of the Alphabetical Pſalms, of which ſee upon Pſalm 25. the firſt of that kind.

Verſ. 1. *At all times*] See, 2 Theſſ. 1. 3. and 2. 13, πάντοτε, *alwayes*; or, *at all times*, and ſo of prayer: *Pray without ceaſing*: 1 Theſſ. 5. 17. not that we ſhould do nothing, but pray: but *alwayes*; or, or *at all times*, when it ſhould be done: when the performance of it is ſenſonable, and the omiſſion, or intermiſſion of it, an effect of our want of zeale, or thankfulneſs.

V. 2. *the humble ſhall hear thereof*] They that are beaten down with the experience of their own evils. Or, *the meeke*: as the ſame word (ענוים) may as truely be tranſlated: intending thereby, *the faithful.* Meekeneſs how inſeparable from true piety, ſee, Luke, 18. 2. &c. *Jeſus called a little child*, &c. and, Lam. 13, 14. &c. to the end, *Where is a wiſe man, and endued with knowledg among you*, &c. They are called, *poore in ſpirit*: Math. 5. 3. *Bleſſed are the poore in ſpirit, for theirs is the kingdom of God.* and thoſe there, called *Meeke*, (verſe, 5. *Bleſſed are the meeke, for they ſhall inherite the earth*:) are meant, the gentle, & peaceable (in their ordinary converſation: not violent, or contentions: ſuch as are deſcribed v. 12. 13, 14. of this Pſalm: *What man is he*, &c. Such, (though they be not very Religious otherwiſe; but much more, if Religious:) have a particular promiſe of earthly bleſſings.

be glad] That God hath preſerved me for the kingdom.

V. 4. *and delivered me from all my fears*] Which I conceived, for the dangers wherein I was among the Philiſtines, Heb. 5. 7.

V. 5. *They looked*] Or, *They ſhall look, and ſhall be enlightened, and their faces ſhall not be aſhamed*: So moſt, and it is very uſual, in the Hebrew, as all know, to put Preterits for Futures.

They looked unto him] God: They ſhall dare to lift up their eyes unto God, being now revived and encouraged by his gracious dealing with me, Pſal. 40. 12. *innumerable evils have compaſſed me—I am not able to look up.* Or, they ſhall look unto him, that is, David Fimſelf, ſpeaking of himſelf in the third perſon: as elſewhere, ſomtimes. *Aſpicient eum. They ſhall ſee him*; how God hath dealt with him. So Pſal. 107. 42. The *righteous ſhall ſee it, and rejoyce.* See on the next verſe, Iſa. 60. 5.

were lightened] The proper ſignification of the word (נהרו) is, *They ſhall flow together.* So Iſa. 2. 2. and 60. 5. *They ſhall ſee, and flow together* &c. And becauſe they that flow together, uſe to make haſt, ſome render, *feſtinabunt, accelerabunt*: but what need? The ſenſe here followed, *were lightened*, is taken from the Chaldaick uſe of the word. The ſenſe is good, ſo too: but we need it not here, ſince the more proper will do us well, and is embraced by moſt.

V. 6. *This poor man cryed*] Theſe are the words of the humble raiſing themſelves up by the conſideration of Gods favour ſhewed to David.

V. 7. *The angel of the Lord encampeth round about them that fear him*] It is well obſerved here by ſome, that it is an idiotiſme of the Hebrew tongue (though the like may be obſerved in other tongues too, ſomtimes:) to put ſingulars for plurals: as *tree*, for *trees*: Pſal. 105. 33. *brake the trees* (Hebr. *tree*:) *of their coaſt.* So, *frog*; *caterpiller, locuſt*, Pſal. 78. 45, 46. for *frogs*, &c. and Pſal. 8. 8. *the ſoul of the aire, and the fiſh of the Sea.* Here therefore, becauſe *encamping* in ordinary conſtruction, doth preſuppoſe a multitude; it is very likely that by *Angel*, an hoaſt of Angels is intended. We have it in the plural, Pſal. 99. 11. *For he ſhall give his Angels charge over thee*, &c. Though Gods power be ſufficient to govern us, yet, for mans infirmity, he appointeth his Angels to watch over us, as ſouldiers encamped about us, Pſal. 91. 11. Heb. 1. 14.

V. 8. *O taſte*] Make trial of his bounty, by ſeeking to him for relief, *O taſte and ſee that the Lord is good*] 1 Pet. 2. 3.

bleſſed is the man that truſteth in him] Pſal. 2. 12.

V. 9. *O ear the Lord*] Worſhip him according to his will, with reverence and awful dread, Heb. 12. 28.

O fear the Lord ye his Saints] Pſal. 31. 23.

there is no want to them that fear him] So Chriſt: *Seek ye firſt the Kingdom of God, & his righteouſneſs, & all theſe things ſhal be added unto you.* Math. 6. 33. For *Godlineſs is profitable unto all things*, &c. 1 Tim. 4. 8. All which how to be underſtood. See upon Pſ. 37. 1. *Fret not thy ſelf.*

V. 10. *The young Lyons do lack*] The Godly that truſt to God, even the poor and needy, may promiſe themſelves more content (which is accounted great riches:) in their eſtate, what ever it be, then great men, that truſt in their wealth. For *not by bread only*, &c. Deut. 8. 3. & Math. 4. 4. And, *The ſleep of a labouring man*, &c. Eccleſ. 5. 12.

V. 11. *Come ye children*] Which acknowledg me for a ſpiritual father and teacher, Prov. 1. 8. & 10. 15.

I will teach you the fear of the Lord] Their whole duty to God, v. 9. Eccl. 12. 13.

V. 12. *What man is he that deſireth life*] 1 Pet. 3. 10. Seeing all men naturally deſire life and felicity, but of the right meanes, to true ſolid happineſs, is the queſtion. It is that, that hath exerciſed wiſe men and Philoſophers in all ages. But they could never agree in their opinions; ſome maintaining one thing, and ſome another. It is the word of God alone that can reſolve the queſtion. See more upon Pſal. 1. upon the inſcription of it, *Pſalm firſt.*

ſee] Or, *enjoy*, Jer. 17. 8.

V. 14. *Depart from evil*] Pſal. 37. 27. Iſai. 1. 16, 17.

and purſue it] Take as much pains to do well, as hunters do to catch the prey, Heb. 12. 14.

V. 15. *The eyes of the Lord are upon the righteous*] Job. 36. 7. Pſal. 33. 18. 1 Pet. 3. 12.

V. 16. *The face of the Lord is againſt them that do evil*] His open anger, Levit. 17. 10. Jer. 44. 11.

to cut off the remembrance of them from the earth] Gods anger not only deſtroyes the wicked, but alſo aboliſheth their name for ever, Pſal. 37. 35, 36. Prov. 10. 7.

V. 17. *The righteous cry, and the Lord heareth*] Spoken of, v. 15. And if the ſixteenth verſe had a parentheſis about it, it might be read, *they cry:* or, *the broken-hearted cry*, verſ. 18. for ſo the antecedent is taken out of the verſe following, Pſal. 87. 1, 2.

and the Lord heareth] See upon Pſal. 38. 18. *For I will declare*, and Pſal. 41. 1. *The Lord will deliver him.*

V. 18. *unto them that are of a broken heart*] Pſal. 51. 17. Iſai. 57. 15. Heb. *to the broken of heart.*

that are of a broken heart] When they ſeem to be ſwallowed up with afflictions, then God is at hand to deliver them.

ſuch as be of a contrite ſpirit] Heb. *contrite of ſpirit.*

V. 19. *Many are the afflictions of the righteous*] And of the wicked too, Pſal. 32. 10. The difference is; God ſends them to the righteous, and them he takes more ſpecial care of, as either cures, or preſervatives from ſpititual evils, which would occaſion far greater miſchief. For ſuch is the nature of man; ſo frail, ſo fickle and mutable, even in the beſt, that without this continual diſcipline, or exerciſing, by outward croſſes, and ſometimes inward temptations and trials, it is apt to degenerate, and to do worſe. See Heb. 12. 6, 7, 8, &c. And it makes alſo to the purpoſe, that ancient Grecians called intemperate, incontinent men; ἀκολάστους; as if a man ſhould ſay, undiſciplined, or unchaſtiſed men, as the word is expounded by Ariſtotle in his Ethicks. David himſelf found it ſo, and ingenuouſly doth acknowledg it, Pſal. 119. 67. *Before I was afflicted*, &c. and verſ. 71. *It is good for me that I have been afflicted*, &c. Therefore Saint James would have us to *rejoyce when we fall into many temptations*, or trials, Jam. 1. 2. which nevertheleſſe we ought, (as taught by Chriſt) to pray againſt, becauſe as we muſt not confide in our own ſtrength, ſo neither preſume (which were to tempt God) upon the help of God. Pride and ſecurity, are the worſt of evils. So that the *joy* required and enjoyned, muſt be rather when it is paſt and over, then in the time of ſuffering, Heb. 12. 11. though, even then, not without ſome ſpiritual joy and comfort, Iſai. 57. 15. As for the wicked, or ungodly, it is otherwiſe; becauſe they have no ſuch opinion of God, nor are acquainted with the myſteries of his divine diſpenſations, their afflictions prove right afflictions, and either make them, through impatience, to murmur and repine: or if through a kinde of natural ſtoutneſſe and fortitude, they bear them patiently, they are apt to grow proud thereupon, and ſelf-conceited: a worſe diſeaſe then the afflictions themſelves. But however they be born, either more or leſſe patiently, (for we know of ſome heathens, that have boaſted, and made ſhew of joy in their miſery:) without reference to the end, eternal happineſs in another world; and the good uſe that is to be made of them to that end; it is not the conceit of man, that can change the nature of the thing,

V. 20. *He keepeth all his bones*] And, as Chriſt ſaith, all the hairs of his head, Luk. 11. 6, 7.

bones] Joh. 19. 36.

V. 21. *Evil ſhall ſlay the wicked*] Evil of puniſhment ſhall deſtroy wicked men, though not good men, verſ. 20. or they ſhal periſh for their ſins, Pſal. 94. 23. & 145. 20.

ſhall be deſolate] Or, *ſhall be guilty.*

V. 22. *the Lord redeemeth the ſoul of his ſervants*] When they ſeem to be overcome with great dangers, then God delivereth them.

and none of them that truſt in him, ſhall be deſolate] Or, *ſhall be guilty*; as verſe before, in the margin. Elſewhere it is, and more commonly ſo; *ſhall not be aſhamed*: as Pſal. 25. 2. and Eſay 49. 23. Sometimes, *to be aſhamed and confounded*, are put together, as Pſal. 35. 26. and 40. 14. I note this variety, becauſe Eſay 28. 16. where we have it, *He that believeth, ſhall not make haſte*: Some would have יבוש (*ſhall be aſhamed*) as Eſay 49. 23. to be the true reading, and not יחיש, as there tranſlated Which ſeemeth the more plauſible, becauſe of the affinity of the Original words, being both, as equal in number of letters; ſo, almoſt, of one ſound. But by comparing ſeveral places, as we have done, it appeareth, that the ſame ſenſe, or ſentence, (as to the main ſubſtance) is ſometimes ſet out in the Scripture with ſome variety; and that bare affinity of words, is no ſufficient ground, to make us ſuſpect a place. For though it may be ſaid of Eſay 49. 23. and 28. 17. that there is great affinity in the Original words; yet the ſame cannot be ſaid of this, and other like places, where there is no ſuch affinity of words, though no leſſe variation of ſenſe.

PSAL. XXXV.

Verſ. 1. P*Lead my cauſe*] Pſal. 43. 1. & 119. 154. Lam. 3. 58. He deſireth God to undertake his cauſe, againſt them that did perſecute him, & to plead it with the ſword, as 1 Sam. 25. 38, 39.

V. 2. *Take hold of ſhield*] Albeit God can with his breath deſtroy all our enemies, yet the holy Ghoſt attributeth unto him theſe outward weapons, to aſſure us of his preſent power.

V. 3. *ſay unto my ſoul*] Aſſure me that thou wilt deliver me out of theſe troubles.

V. 4. *Let them be confounded and put to ſhame that ſeek after my ſoul*]. From this verſe, divers Imprecations follow; and there be divers Pſalms of the ſame argument, where David not content with ordinary termes, as, *let them be confounded*, &c. which with a little help of a charitable conſtruction might paſſe: but with exquiſite formes and ſpeeches, (the like whereof are to be found in profane writings alſo) doth devote his enemies to the utmoſt of miſery that his phanſie could reach. Of all theſe in general, ſomewhat ſhall now be ſaid; once here for all. Whether private revenge were forbidden by the law or not, divers have been the conceits and apprehenſions of men about it. But firſt of all, to cleer the terms that we are to uſe: by private revenge we do not underſtand a legal proſecution of ones right, againſt unjuſt uſurpation, or oppreſſion; which indeed ſeems, even this alſo, to be forbidden to Chriſtians; but ſeems onely, as by Learned Expoſitors is ſufficiently cleared: by private revenge, we underſtand an alienation of minde, or bearing of malice, watching any oppertunity to do miſchiefe by way of requital; upon ſuppoſition, whether true. or imaginary, of an injury done to us. That private revenge in this ſenſe, and ſuch a malicious vindicative mind, was forbidden by the law, though, of old, otherwiſe interpreted by the Jewes, hath already been ſaid and ſhewed, upon Pſalm 26. 6. *ſo will I compaſſe thine altar.* Which may be further confirmed by that of Job, where he profeſſeth his innocency from ſins of an high nature, as idolatry, &c. *If I rejoyced*, ſaith he, *at the deſtruction of him that hated me, or lift up my ſoule when evil found him*, Job 31. 29. See upon Plal. 41. 10. *that I may requite them.* Not to ſpeak of Prov. 22. 22. and other places there to that purpoſe, becauſe written, or at leaſt collected, ſince *David.* Neither is the law of God, contrary to the law of Nature herein, if rightly conſidered. The way that ſome ancient Philoſophers have gone, to prove that revenge was againſt Nature, is by ſhewing that it is againſt the common good; which they hold every man, as he is a rational ſociable man, is naturally bound to prefer before his own. But this is of an higher contemplation. In a more plain way, among chriſtians, at leaſt, as I conceive, the ſame may be done. For granting that every man, by nature, is to love himſelf beſt, and to prefer his own good, before any others: (wherein religion & reaſon agree well enough, if in the word *love* there be no miſtake; that is, that we take not love of the body, and of this preſent world, for love of the ſoul, and of eternity) and that abſolutely, or generally; it is lawful, as it hath alwayes been held a dictate of nature, *Vim vi repellere*; and by conſequence, to requite evil for evil, leſt by bearing one injury, we expoſe our ſelves to a ſecond: yet this muſt be granted alſo, and it neceſſarily followes upon that firſt principle, That *E duobus malis minimum*: of two evils nature doth prompt to make choice of the leaſt. Upon this very principle of nature, the Epicureans (as may be ſeen in *Dio. Laertius*, and others) who pretended nature in all things, taught that we ſhould forbear many pleaſures, to which nature doth lead; not as pleaſures, but as the cauſe of greater evils. Hereupon it will follow, that as many as believe, that there is a reward of good to them that keep the Commandements of God, either in this, or after this life, of far more valuable conſideration, then the pleaſure, or profit of revenge can be; as alſo a reward of evil to them that do not, much more to be feared, then any evil, or inconveniency that can come to us, by neglect of revenge, and forgiving of injuries: it will, I ſay, upon theſe grounds of nature neceſſarily follow, that ſuch as love their own good, by nature; and as rational creatures (which is the proper nature of man, by which he differeth from bruits; reaſon) know, that they are not onely to provide for the preſent, but for the future alſo, and accordingly to make their choice, as they ſee cauſe: that ſuch, I ſay, upon grounds of reaſon and nature, muſt and will rather neglect and paſſe by injuries done to them, by men, then to incur the wrath of God, who hath (in the New Teſtament, we are ſure) ſo ſtrictly forbidden and inhibited all private revenge, and bearing of malice, upon no leſſe penalty, then the loſſe of eternal life. But how then comes David, a man of God, nay, *according to Gods own heart*, 1 Sam. 13. 14. and of his own temper and diſpoſition, as may be gathered by divers circumſtances, meek and mild; ſo freely to indulge to paſſion (a man would think) even to dreadful curſes and imprecations? It is commonly ſaid; that what he uttereth in this kind, was uttered by him rather as a Prophet, and Gods Miniſter, then as a party, and out of any private paſſion. Again, that David had not a reſpect to himſelf ſo much, if at all, as to the glory of God: the puniſhment of the wicked much conducing to the promoting of religion, and repreſſing of wickedneſſe and vice among men. That David uttered many of theſe imprecations as a Prophet, immediately moved by God, without any reſpect to himſelf, but with a reſpect to God, and his glory, I verily believe it. Certainly, many of thoſe imprecations, with ſome alteration of the tenſes, (which in the Hebrew tongue is ordinary enough) for the Optative, or Imperative, being put in the Future; of imprecations would become meer propheſies. And ſo we find ſome ſome of them expreſſed, as Pſal. 21. 8, 9. *Thine hand ſhall find out*, &c. *Thou ſhalt make them as a fiery oven*, &c. But whether all, without any mixture of any humane paſſion, or any reſpect to himſelfe at all, (as is commonly affirmed) I cannot ſo eaſily be perſwaded. This I obſerve, that David, in moſt of thoſe imprecations, pitches upon one kind of men, of all men in the world, both to God and men, moſt hateful: rather Devils, indeed, then men; for whom whether it be lawful, or no, to pray, I almoſt make a queſtion: not that I think their ſin to be the ſin againſt the Holy Ghoſt; but of all ſins, the moſt inhumane, and againſt common nature, and which by God himſelf (as ſhall appear) uſeth to be reſented and puniſhed in a peculiar manner. It is the ſin of uncompaſſionate, or irrelenting cruelty, when men taking the advantage of others miſery, purſue vengeance to the utmoſt, and ſtill the lower their enemy is, and the more uncapable to reſiſt, the more their rage and malice increaſeth againſt him. This is much; but there is a degree beyond this, when a man doth this to another, not out of any revenge, or provoked by any wrong or injury, either reall, or imaginary: but of pure cruelty, and pleaſure that he takes in doing miſchief, and to ſee others in miſery. And yet beyond this too, there is a degree, when a man doth this, not to his enemy; nor to them, who have done him no wrong; but to his *quondam* friend, yea and benefactor. But let us hear David himſelf, how he deſcribes them. In the 99. Pſalme, after dreadful imprecations, as any be in the whole Book, *Becauſe*, ſaith he, *that he remembred not to ſhew mercy, but perſecuted the poor and needy man; that he might even ſlay the broken in heart.* So Pſal. 69. 23. *Let their eyes be darkned*, &c. 24. *Pour out thine indignation upon them*, &c. *Let their habitation be deſolate*, &c. *For they perſecute him whom thou haſt ſmitten; and they talke to the grief of thoſe whom thou haſt wounded*, verſe 26. See alſo upon Pſal 55. 19. *becauſe they have no changes.* And is it not ſo here in this Pſalm we are now upon? ver. 12, &c. *They rewarded me evil for good, to the ſpoiling of my ſoul. But as for me*, &c. *But in mine adverſity they rejoyced, and gathered themſelves together*, &c. A man would wonder, that the nature of man ſhould be capable of ſuch ſavagneſſe: Though if Poets may be credited, they are but the baſeſt of wilde beaſts neither, that are of that nature. *Corpora magnanimo ſatis eſt proſtraſſe leoni*, &c. *At lupus, & turpes inſtant morientibus urſi: Et quæcunque minor nobilitate fera eſt.* And again, *Nec mala te reddunt mitem, placidumque jacenti Noſtra quibus poſſunt illachrimare feræ?* But the experience of all ages is above all reaſoning. But let us ſee what God himſelf doth think of ſuch, and what account, He whoſe judgement muſt be our rule and warrant, would have us to make of them. I will paſs by divers paſſages of the Prophets where dreadful judgements are denounced againſt ſeveral nations for this one thing, (though not in that only ſinful, it is likely) becauſe they inſulted without mercy, at the fall and ruine of their enemies. There be divers in that kind. I will ground my obſervation upon wiſe Solomon his words and obſervation to this purpoſe, which well deſerves to be conſidered of. He gives counſel how a wiſe man ſhould carry himſelf, when his enemy is brought low, if not quite loſt, by the hand of God. *Rejoyce not*, ſaith he, *when thine enemy falleth, and let not thine heart be glad when he ſtumbleth. Leſt the Lord ſee it, and it diſpleaſe him, and he turn away his wrath from him*, Prov. 24. 17, 18. In which words, the oppoſite term, *in te*, (*from him, upon thee*) muſt of neceſſity be ſupplied, as it is well ſupplied by ſome Tranſlators in the very Text; (as Junius for one) and by ſome Rabbins, in their Annotations upon the place. It muſt be ſo, except a man can think, that Solomons intention was, to give counſel, how to prevent, leſt by our meanes the wrath of God againſt our enemies ſhould be allayed: which to think, were as abſurd, as it is uncharitable. See alſo upon Prov. 25. 21, 22. *If thine enemy be hungry*, &c. where we ſhall ſhew how much ſome are miſtaken in the ſenſe of thoſe words. Now if Solomon were in the right, and miſtook not in his judgement of Gods nature, let any body judge what a ſin this muſt be in the eyes of God, this inſulting, this rejoycing, at the calamity of the diſtreſſed and afflicted, which alone can make an innocent of a ſinner, and ſinner of an innocent; by making him an object of compaſſion, who before was an object of wrath; and him an object of wrath, who before, but for this unmerciful inſulting, was of favour? I know not whence they had it, but this I know, that ancient wiſe heathens had the very ſame apprehenſions of Gods nature, in this particular, as wiſe Solomon here expreſſes: and that they ſpeak of it in the very ſame termes almoſt, as Solomon doth. Since therefore, both by the teſtimony of Solomon, and by the common apprehenſion of men, none are more ſubject to the curſe of God, none more deteſtable to him, then ſuch kind of men; there is leſſe offence to be taken at theſe curſes of David againſt ſuch; and the more likely it is, (beſides what we are bound to believe of it, upon another conſideration) that the glory of God was his aim, in curſing thoſe, that he knew to God, of all men, the moſt accurſed: and in the puniſhment of whom, God he knew would be moſt glorified. But that he uttered theſe curſes without any paſſion at all, (taking paſſion in the better ſenſe, as an effect of nature, from which no natural man is altogether exempt) is more then I think my ſelfe bound to believe. Ancient Greek Philoſophers tell us of a certain πάθος, which they call Ἡρωϊκὸν πάθος: the proper paſſion of Heroes, or Heroick men. It is, as they deſcribe it, an illimited or unbounded liberty of language, in point of reproof and reprehenſion, not tied to circumſtances either of time, or of place. And this they make the priviledge of Heroick men, becauſe of their tranſcendent virtue above other men. Certainly, had David as a meer man, (not inſpired I mean) uſed theſe imprecations, yet we were bound to believe, that a man of ſuch extraordinary parts, and otherwiſe ſo meek and ſo charitable, had good reaſon for what he did; though we have no warrant at all, either from Reaſon, or Scripture, to imitate him therein, or to take the ſame liberty. How theſe imprecations ſhould be read and underſtood by godly people in their daily devotions, ſee upon Pſal. 143. 3. *For the enemy hath perſecuted my ſoul*, &c.

that ſeek after my ſoul,] Let them that ſeek my life miſſe their mark, and ſo be aſhamed.

V. 5. *Let them be as chaff before the wind*] Job 21. 18. Pſal. 1. 4. Iſa. 29. 5. Hoſ. 13. 3. Smite them with the Spirit of giddineſſe, that their enterpriſes may be fooliſh, and they receive juſt reward.

V. 6. *dark and ſlippery*] Heb. *darkneſſe and ſlipperineſſe*; that is, *very ſlippery.*

V. 7. *without cauſe*] Shewing, that we may not call God to be a revenger, but onely for his glory, and when our cauſe is juſt, Pſal. 7. 4. & 96. 4.

their net] A metaphor from fowlers and hunters, who uſe nets and pits to get the prey, Pſal. 9. 15.

V. 8. *at unawares*] Heb. which *he knoweth not of.* When he promiſeth to himſelf peace, 1. Theſſ. 5. 3.

into that very deſtruction let him fall] Which he prepared againſt the children of God, and me in particular. It is likely this *he* was Saul.

V. 10. *All my bones ſhall ſay*] He attributeth his deliverance onely to God, praiſing him therefore both in ſoul and body.

V. 11. *Falſe witneſſes*] Heb. *witneſſes of wrong.*

Falſe witneſſes did riſe up] They did bear falſe witneſſe againſt me, and ſought to entrap me with queſtions, and that in things concerning my life, 1 King. 21. 13. Mat. 26. 59.

they laid to my charge] Heb. *they asked me.*

V. 12. *ſpoiling*] Heb. *depriving.*

V. 13. *humbled*] Or, *afflicted.*

my prayer returned into mine own boſome] I prayed heartily for them; and though they got no good by it, yet I did, Mat. 10. 13. Luke 10. 6.

V. 14. *behaved my ſelfe*] Heb. *walked*,

as though he had been my friend or brother] Heb. *as a friend, as a brother to me.*

V. 15. *But in mine adverſity they rejoyced*] When they ſaw me ready to ſlip, and as one that halted for infirmity, Pſal. 38. 16.

adverſity] Heb. *halting.*

they did tear me, and ceaſed not] With their railing words, Pſal. 57. 4. & 120. 3, 4.

V. 16. *With hypocritical mockers in feaſts*] In the Hebrew, word for word, *Cum hypocriticis (or, impiis) ſubſannatoribus panis ſubcineritii.* מעוג indeed, is properly a kind of bread, baked under aſhes: in the Vulgar Latine, *Panis ſubcineritius*: and by the *LXX.* rendred, ἐγκρυφίας; as if you ſaid, *hidden bread.* More generally it is taken for any kind of cake; and thence, for dainties: and becauſe dainties uſe to be provided in feaſts, here rendred, *feaſts*: which is ſomewhat far, as to the word; but to the ſenſe, not amiſſe. For all, or moſt, agree, that idle jeſters and ſcoffers, (whether of the baſer, or better ſort of people, for of them too, there be too many that are not aſhamed of their baſe practice:) ſuch as are moſt converſant in feaſts, to make mirth, &c. are intended. Yet there be, that would have מעוג to ſignifie, idle, or merry talk, alſo. But ſtill, to one purpoſe; whether ſo, or ſo; ſo that we may be the more indifferent. There is an alluſion in the words alſo, which makes them the more pleaſantly (whence alſo we may probably conjecture that they were uſed proverbially :) to run in the Original, מעוג לעג but in the tranſlation, not obſerveable.

gnaſhed upon me with their teeth] Pſal. 37. 12.

V. 17. *how long wilt thou look on*] Hab. 1. 13.

my darling] Heb. *my onely one*, Pſal. 22. 20.

V. 18. *I will give thee thanks in the great congregation*] Pſal. 40. 9, 10. & 111. 1. & 22. 25.

much] Heb. *ſtrong*.

V. 19. *wrongfully*] Heb. *falſly*.

neither let them wink with the eye] In token of contempt and mocking, Prov. 6. 13. & 10. 10.

V. 20. *deceitful matters*] Heb. *words of deceits*; that is, *moſt deceitful*.

V. 21. *opened their mouth*] Job 16. 10. Eſay 57. 4.

Aha, aha, &c.] Pſal. 40. 15. & 70. 3.

our eye hath ſeen it] They rejoyced as though they had their deſire in Davids deſtruction, Pſal. 54. 7. & 59. 10.

V. 22. *keep not ſilence*] Sit not ſtill, but prepare thy ſelfe to right me.

V. 23. *awake to my judgement*] As if Gods connivence had given this liberty to his foes to wrong him.

V. 24. *according to thy righteouſneſſe*] It belongs to Gods juſtice to give to the oppreſſors affliction and torment, aud to the oppreſſed, aid and relief. See upon Pſal. 31. 1. *Deliver me in thy righteouſneſſe.*

V. 25. *Ah*] Heb. *Ah, ah, our ſoul.*

Ah, ſo we would have it] We have our deſire, he is deſtroyed.

We have ſwallowed him up] As a wilde beaſt devours his prey : we have altogether ſwallowed him.

V. 26. *Let them be aſhamed and brought to confuſion together*] Pſal. 40. 15.

brought to confuſion together] That is, at once, were they never ſo many or mighty.

let them be clothed with ſhame] Covered all over with it, ſo that nothing may appear at any time, but their ſhame, Pſal. 109. 29. & 132. 18. Job 8. 22.

V. 27. *Let them ſhout for joy*] Give them cauſe to rejoyce for my deliverance.

my righteous cauſe] Heb. *my righteouſneſſe*. That at leaſt favour my right, if they be not able to help me.

which hath pleaſure in the proſperity of his ſervant] Of me : and will delight in their proſperity, if they ſerve him faithfully. And never afflicteth them, but in kindneſſe, and for their good : *I know O Lord, that thy judgements are right ; and that thou in faithfulneſſe haſt afflicted me. Let I pray thee, thy merciful kindneſſe*, &c. Pſal. 119. 75, 76. which is the children of God their great priviledge, that God will chaſtiſe them, if it be requiſit, Heb. 12. 5, 6. it being much better for them (and to be accounted trueſt *proſperity*:) to ſuffer here, be it more, or leſſe ; that they may be ſaved eternally. *For our light affliction which is but for a moment*, &c. 2 Cor. 4. 17.

PSAL. XXXVI.

Title.

the ſervant of the Lord] In governing the Kingdome under God, and according to his Will, Pſal. 18. *tit.*

Verſ. 1. T*He tranſgreſſion of the wicked ſaith, within my heart*] The order of the words in the Original Hebrew, is ſomewhat perplexd, and intricate ; which makes Interpreters to vary much in their tranſlations, though they agree well enough about the main ſcope. There be that expound it thus ; Tranſgreſſion, (or cuſtom of ſinning, or, inbred corruption :) *ſaith to the wicked* ; that is, prompts and perſwades him, (*within my heart* ; that is, in my conſcience it is ſo : I verily believe it ;) to put away all fear of God from before his eyes. Certain it is, that a looſe licentious life, breeds in a man, though better perſwaded before, ſooner or later, atheiſtical opinions ; nothing more : as a religious life diſpoſes and prepares a man, as much as any thing to embrace the truth of God. But the more received expoſition is, (whether, as here we read it, *The tranſgreſſion of the wicked, ſaith*, &c. or, as ſome, *Tranſgreſſion ſaith of the wicked*, &c.) That as the tree may be known by the fruit ; ſo an atheiſt, by his life and converſation. *Within my heart*, ſaith David ; that is, as before, I verily believe it. Or, perchance he oppoſeth the ſecret thoughts and ſuggeſtions of his heart, to open and confident aſſeveration. For many things we may believe, upon good grounds, and probabilities ; which yet to ſpeak openly and publickly, were both undiſcreet, and uncharitable. There is no queſtion, but according to the phraſe and doctrine of the Scriptures, all men that live irreligiouſly, may be called and accounted infidels and atheiſts : but a legal formal atheiſt is another thing. Many things ſhould be conſidered and known, before we take upon us, openly and peremptorily, to charge any man of atheiſme.

no fear of God before his eyes] Rom. 3. 18.

V. 2. *For he flattereth himſelfe*] Or, *Yet he flattereth himſelfe.* Or, *For it flattereth him in.*

he flattereth himſelfe in his own eyes] But he himſelfe knoweth that he doth but diſſemble with God, as flatterers do with men, and ſoothes up himſelfe therein, Heb. 3. 13.

untill his iniquity be found to be hateful] Heb. *to find his iniquity to hate.*

V. 3. *he hath left off to be wiſe*] Ceaſing from good, he thinks of nothing but doing evil.

to be wiſe, and to do good] Or, *to be wiſe to do good*, Jer. 4. 22.

V. 4. *He deviſeth miſchiefe*] By deſcribing at large the nature of wicked men, he admoniſheth the godly to beware of thoſe vices.

miſchief] Or, *vanity.*

upon his bed] He employes his time of reſt and freedom from buſineſſe, to deviſe wicked acts to execute next day.

bed] Mic. 2. 1, 2.

he abhorreth not evil] Omits no evil, but embraceth all occaſions of ſinning.

not good] Or, *very evil*, 1 Sam. 2. 24. Prov. 24. 23.

V. 5. *Thy mercy, O Lord, is in the heavens*] Having ſpoken of the wickedneſſe, both in matter of life and opinion, of men ; he falls into a conſideration of the goodneſſe and mercy of God ; who notwithſtanding ſuch daily provocations of the profane, perjured, ſacrilegious, and the like, ſuffers them nevertheleſſe to live, and enjoy the bleſſings of this World ; *Making his Sun to riſe upon the unjuſt, as well as upon the juſt*, &c. as we read in the Goſpel. But from Gods goodneſſe and mercy, in general, in the 5, 6, & 7. verſes, he proceeds to his more particular goodneſſe and mercy to them wards, whom he hath inlightned with his word, and called to be members of his Church. See before, upon Pſal. 24. *The earth is the Lords*, &c.

V. 6. *Thy righteouſneſſe is like the great mountains*] For eminency and ſtableneſſe.

the great mountains] Heb. *the mountains of God*, Job 1. 16.

thy judgements are a great deep] Into which the wicked, that die without repentance, ſink irrecoverably ; and in the conſideration of the cauſes whereof the wiſdome of the wiſeſt of men is oftentimes poſed and confounded. See more upon Pſal. 77. 19. *thy footſteps are not known.*

thou preſerveſt man and beaſt] Gen. 8. 1.

V. 7. *excellent*] *precious.*

under the ſhadow of thy wings] Flee to thee for ſuccour, as chickens under the hens wings in danger, Pſal. 17. 8.

V. 8. *They ſhall be abundantly ſatisfied with the fatneſſe of thy houſe*] Onely Gods children have enough of all things, both concerning this life, and the life to come, Pſal. 17. 15. 1 Tim. 4. 8. Phil. 11. 12, 18.

abundantly ſatisfied] Heb. *watered.*

ſatisfied with the fatneſſe of thy houſe] Pſal. 65. 4.

of the river of thy pleaſures] Prepared for thy Family.

V. 10. *continue*] Heb. *draw out at length.*

unto them that know thee] He ſheweth who are Gods children ; to wit, they that know him, and lead their lives uprightly.

V. 11. *Let not the foot of pride come againſt me*] Let not the proud advance himſelfe againſt me, neither the power of the wicked drive me away.

V. 12. *There are the workers of iniquity fallen*] Wicked men have fallen while they ſought to deſtroy good men, and ſo, I hope, ſhall theſe.

There are the workers of iniquity fallen : they are caſt down, and ſhall not be able to riſe] Or, *There have the workers of iniquity fallen; they* have been *caſt down, and have not been able to riſe.*

PSAL. XXXVII.

Verſ. 1. F*Ret not thy ſelfe becauſe of evil doers*, &c.] The argument of this Pſalme, is a beaten argument ; a vindication of Gods providence concerning the proſperity of the wicked, and the afflictions of the godly in this world. It is an argument that hath been handled by many Philoſophers of old ; by Seneca, a Latine Philoſopher, *Cur bonis male ſit*, &c. among the reſt, to the utmoſt of what could be ſaid by a heathen, ſingularly well : and ſince that, by many Chriſtians. There is not any ſubject indeed, of either more conſequence, or profundity : and could all ſcruples and doubts be well reſolved, to the ſatisfaction of common capacities, as well as of others ; it would make a great alteration in the world, and lives of men ; vice would not be ſo predominant, and virtue more in requeſt. Yet among Chriſtians, throughly and really poſſeſt with the principles of faith, as of the immortality of the ſoul, a reſurrection of the body, a day of judgement, and the like ; the matter is of no difficult reſolution : if any ſo principled, are much ſcandalized, it is not ſo much becauſe they cannot be ſatisfied, as becauſe they will not take the pains, or allow themſelves time to conſider of it ſeriouſly. Many alſo cannot be ſatisfied, not through any defect, either of information, or underſtanding, but of a godly mind and life. Lewdneſſe and profanneſſe, when once they poſſeſſe the heart, they either put out the light of the underſtanding, or at leaſt hinder the fruit and operation of it. But we are not here to treat of providence in general, but onely to conſider what David ſaith of it, what againſt it, and what for it. He handles the point in another whole Pſalme, beſides this : the 73. *Truly God is good to Iſrael*, &c. if that Pſalme be Davids, as I think it is, though by ſome aſcribed unto Aſaph, becauſe of his name there before it. And again, but more obſcurely, in the 49. Pſalm, *Hear this all ye people*, &c. and more briefly, Pſalm 90. 5, 6, 7. *O Lord how great are thy works*, &c. Divers Chapters in Job are of this ſubject; as 24. 27. and ſome others: it is one of the chiefeſt ſubjects of that Book. In Jeremy alſo, and Habakkuk; the 12. of the one, and the firſt Chapter of the other, there is ſomewhat. All whom I mention the more willingly, becauſe they go much one way, both of expoſtulation and anſwer. The main of the anſwer is, which we therefore are the more particularly to weigh and examine, firſt; that though the proſperity of the wicked be great, yet their overthrow is as ſuddain and terrible: and more generally, that their proſperity is but a ſeeming proſperity; not really and truely what it ſeemeth. Why ſo? Becauſe their life is but a blaſt, their pleaſures ſoon over and forgotten: for their very brevity, not conſiderable. But is it not ſo with the temporal proſperity of the religious and godly too? Is not their time, generally, as ſhort; and their pleaſures, or worldly goods, as paſſing and tranſitory? If thoſe very places, where they ſpeak of the proſperity of the wicked, particularly, do not tell us ſo; yet there be other places of Scripture, many, that do; as fully, and in as expreſſe terms, as where they ſpeak of thoſe before; whereof ſee before upon Pſal. 1. 3. *And he ſhall be*, &c. Here, in few words, the matter might have been anſwered and cleared: that the righteous and religious, how they fare in this life, is not to them conſiderable, becauſe they do not expect their reward in this life: their happineſs therefore, not to be meaſured, by what they enjoy in this world. *And what is a man profited if he ſhall gain the whole world, and yet looſe his ſoul?* Matth. 16. 26. What need more; to men that are rational, and know how to put a difference between a moment of time, and eternity? Surely Plato the heathen Philoſopher had it not from Chriſt, and much leſſe Chriſt, though many ages after, from Plato: Yet reaſon and common ſenſe prompted this notion unto Plato; and his very expreſſion comes very neer to that of Chriſts; Ἄλλα μέντοι ἔγωγε τῆς σῆς ψυχῆς οὐδ᾽ ἂν τὴν πάντων Ἑλλήνων καὶ Βαρβάρων, &c. He ſpeaks unto noble Alcibiades, and ſaith, *I am confident thou wouldſt not for all Greece and all Barbary*, (that is in their language, *for all the whole world*,) *exchange thy ſoul*, or, *think them a ſufficient recompence for thy ſoul*. And as for thoſe words of Chriſt, wherewith he begins this ſentence, τί γὰρ ὠφελεῖται ἄνθρωπος; *What is a man profited*; Plato hath them alſo upon this very occaſion, in the ſixth, as I remember, of his Politicks; οὐδὲν ἡμῖν ὄφελος, &c. And why ſhould we wonder that Plato, ſo learned and judicious a Philoſopher, ſhould ſay it; when Homer, a Poet, ſaith no leſſe? but that in him ψυχῆς muſt be tranſlated *life*, and not *ſoul*. Ὀυ γάρ ἐμοὶ ψυχῆς ἀντάξιον, &c. Iliad. 10. Though there be, who even in Chriſt his words would have ψυχὴ to be tranſlated *life*, not *ſoul*. Which if it were granted, yet they themſelves ſhew well, that by good and neceſſary collection, the ſame ſenſe may be made of it. For if a ſhort temporary life be worth ſo much, how much more eternal life? But I cannot be of their opinion; were it but for Chriſt his words, much to the ſame effect, Matth. 10. 28. *Fear not them which kill the body, but are not able to kill the ſoul: but rather*, &c. where I think what by *ſoul* is to be underſtood, no queſtion at all can be made. If then this, or any thing equivalent (as there is choice enough in the new Teſtament) to this, had been anſwered, an Infidel, or a Jew perchance (not a Chriſtian) might have required farther ſatisfaction, concerning the immortality of the ſoul, &c. but this granted; of Gods providence, in reference to ungodly mens worldly proſperity, there would have been no further queſtion. But that time was not yet come, The Church was yet in its infancy; and the full revelation of the myſteries of Heaven and eternity, was reſerved for another time. This was a myſtery of Gods diſpenſation: and by what degrees that light was diſpenſed by God unto his people, Learned men have enquired, and ſhewed that Daniel was the firſt, who clearly ſpake of the reſurrection; and that as the ſufferings, and perſecutions of the Church under Antiochus, and others, increaſed; ſo did that light ſpread more and more, and the Kingdom of Heaven every day more talked of among the Jews, then before. Therefore is Chriſt ſaid, *to have brought life and immortality to light through the Goſpel*, 2 Tim. 1. 10. and Matth. 11. 11. that *he that is leaſt in the Kingdom of Heaven, is greater then John the Baptiſt*. Not but that of old, long before that time, there was ſomewhat intimated in the Law and Prophets; and talked of among the godly Jews to that purpoſe; but not any thing clearly, nor with any certainty: of the wicked eſpecially, that they alſo ſhould riſe again, and give an account of their lives, and accordingly be rewarded; this was a thing not known then, but the contrary rather believed; as at this day among the Jews. However, that ſuch a one as David, ſo godly, and ſo beloved, had a far greater knowledge of theſe things, then ordinary Jewes; and in ſome reſpect, then ordinary Chriſtians, perchance; I make no queſtion. But what he knew or believed, is one thing; and what he thought fit for common knowledge, another. However ſome places there be, that ſeem to me, though there be that do not apprehend them ſo, very cleer; as Pſal. 17. 14, 15. *From men which are thy hand, O Lord; from men of the world, which have their portion in this life, and whoſe belly thou doſt fill*, &c. *As for me, I will behold thy face in righteouſneſs: I ſhall be ſatisfied when I awake with thy likeneſſe*. See more there. And again Pſal. 49. 6. *They that truſt in their wealth, and boaſt themſelves in the multitude of their riches*, &c. 12. *Like ſheep they are laid in the grave, death ſhall feed on them*, &c. 17. *But God will redeem my ſoul from the power of the grave, for he ſhall receive me*. Theſe places ſeem to me very full and ſatisfactory, in this point, of vindicating of Gods providence againſt all Objections. But there be other places, I muſt confeſſe, in number more, by far, not in the Pſalmes onely, but in Job, and elſewhere; where the queſtion is otherwiſe reſolved, and the goods and bleſſings of this life abſolutely annexed and aſſerted to godlineſſe; to which, as I conceive, eſpecially, the Apoſtle (whoſe main work elſewhere, is to prepare true Chriſtians for croſſes and tribulations in this world) alluding, ſaith this, *Godlineſſe hath the promiſes, both of this life, and of that which is to come*, 1 Tim. 4. 8. Now the reſolution or deciſion of the queſtion upon that ground of temporal happineſs annexed to godlineſs, without any expreſs mention of another life, is that which perplexes the matter more, (in ſight) then if nothing had been ſaid at all. I will eaſily grant, there might be ſome difference between the times under the Law; and thoſe, ſince the Goſpel, and that improvement of knowledge, which hath been by Chriſt: that the goods of this world, wealth, long life, &c. were then diſpenſed with more equality, to the juſt and unjuſt, according to the merits of either. But that there were any times, when thoſe things, that either in this, and the 112. Pſalm, or in Job, Chap. 20, 21. and 27. are pronounced at large concerning the condition of the juſt and unjuſt upon earth (yea though we allow a poetical or rhetorical amplification) had a literal fulfilling, there is neither authority of any Scripture Hiſtory, nor records of ancient times that are come to our hands, nor any experience of our times, that can induce us to believe. That it ſo falls out ſometimes, we grant, and know; but ſo often to the contrary too, as how to make a general rule of it, or to ground a ſatisfactory anſwer to this objection againſt providence, upon it; we do not ſee how it can be done. Of ſome of theſe general aſſeverations that may ſeem moſt ſtrange, we ſhall particularly conſider of, as they ſhall offer themſelvs to us. In the mean time, what in general to ſay more of them, I know not but this: God having paſſed his promiſe, (as in the Law often) that it ſhould be well with them that feared him, and kept his Commandenents: and denounced heavie judgements againſt them that ſhould not; which, according to the ſtile and condition of thoſe dayes, though literally by the moſt (and often ſo approved by the event) underſtood, had a further reach and meaning: thoſe holy men that wrote ſince of the ſame ſubject, being fully perſwaded (and moved to by the Holy Ghoſt) of the truth of Gods promiſes, that it ſhould be well with the godly, &c. and either not fully underſtanding themſelves, or having no warrant from God to declare unto others the particulars, wherein the happineſſe of the one, or unhappineſs of the other, chiefly conſiſted: they thought good to ſet out both the one and the other, in the ordinary formes and expreſſions, (according to the vulgar apprehenſions of thoſe times) with much confidence (as themſelves were fully perſwaded) reiterated aſſeverations and amplifications, to work upon others the more powerfully, whom it ſo much concerned to be fully perſwaded of this Truth, that the godly ſhall be bleſſed, and do well; and evil ſhould be the portion of the unrighteous and profane. Such a conflict between full perſwaſion, (grounded upon Gods Word) on the one ſide, and common experience on the other, we may ſee in the very expreſſions of Eccleſiaſtes, where he ſaith, *Though a ſinner do evil an hundred times, and his dayes be prolonged; yet ſurely I know that it will be well with them that fear God; which fear before him. But it ſhall not be well with the wicked, neither ſhall he prolong his dayes, which are as a ſhadow, becauſe he feareth not before God*, Eccleſ. 7. 12, 13. It was a ſtrange device of Plato's (a man once in requeſt among heathens, as much as ever man was, both he, and his ſayings) and for the ſublimity of it, not unworthy to be related in this place; who after a long diſpute, to prove that there is more bleſſedneſs in the practice of righteouſneſs and virtue, then any could be in the contrary: comes at laſt to this concluſion, That whether it were ſo or no, yet he would not have it lawful (yea liable to a great penalty) for any man, Poet or other, to ſay or write, that there was more pleaſure to be found in wickedneſs, then in virtue: and that all men of authority, Lawmakers, and others, ſhould be bound, upon all occaſions, to avouch it for a truth, that good men were happy men, and wicked men unhappy: adding, That if it were ever lawful, or laudible, for a man upon any occaſion to lye (which elſewhere he ſhewes and maintains, that it is not:) it was upon this occaſion. And whereas it is there objected, that well men might write, or ſpeak ſo; but it could not be ſo eaſie to perſwade: he takes upon him to maintaine, that if the matter were carried as it might be, it was feacible enough to perſwade men, that it is ſo indeed. And in very deed, his reaſons and allegations to that purpoſe, are very pregnant and pertinent: and Ariſtotle, one of his diſciples, that wrote ſince him, ſeems to confirme it, ſpeaking in a place of the power that Lawmakers have, to perſwade men even what they would themſelves, though of it ſelfe never ſo falſe or prodigious. In which words, it is very likely, that he had ſome reſpect to this his maſters diſpute. All this you ſhall finde in the ſecond book of his Lawes; beſides what he hath elſewhere to that purpoſe. I do not alledge this (God forbid)

bid) to make any application of it: I have ſaid before, and I am fully perſwaded, that neither David, nor any others I have named, ever wrote concerning this matter, but what they verily believed, and were aſſured of. I mention it to this purpoſe onely, to ſhew, that although all that have been written either by David or others, upon this ſubject, will not (as I apprehend it, at leaſt) hold, in the literal and obvious ſence: yet ſuch expreſſions might do good, nevertheleſſe to this end, that they whoſe thoughts cannot eaſily aſcend above, and beyond this preſent life, might believe this truth (a truth of ſo much conſequence, and ſuch neceſſity by all men to be believed) as they are able to apprehend it; though they apprehend it not to the fulneſſe, or exactneſſe of truth. And ſo much of this matter in general, ſhall ſerve. What elſe we ſhall ſay of it, ſhall be, as particulars ſhall offer themſelves.

V. 2. *For they ſhall ſoon be cut down like the graſſe*] Theſe words may be taken either of the ſudden fall and deſtruction of the wicked, in their greateſt height and proſperity; as Pſal. 73. 18, 19. or more generally, of the inſtability, and tranſitorineſſe of all humane felicity, compared to *graſſe*, as here, Eſay 40. 6. and Pſal. 90. 6. See before upon Pſal. 1. 3. *And he ſhall be*, &c. But if ſo, then how is the matter anſwered, if both of the juſt and unjuſt mans proſperity the ſame thing may be ſaid, and both come to one end? Of this we have ſpoken before upon the former verſe: to this purpoſe; that ſuch anſwers are grounded upon a difference implyed, though for certain reaſons there mentiond, not expreſſed: which is, that whereas the wicked hath this world onely to truſt to; the happineſſe of the righteous is to laſt for ever. But how for ever? That is, ſucceſſively, continued in their poſterity. So indeed we find it expreſt in ſome places, as in this very Pſalme ver. 28. *For the Lord loveth judgement, and forſaketh not his Saints; they are preſerved for ever*: (what is meant by this *for ever*, appears by the oppoſite member) *but the ſeed of the wicked ſhall be cut off*; and it doth ſo fall out ſometimes. But eternal life is the thing (as hath been ſaid) that muſt make the words generally true; which though not expreſſed, often, (how, and where hath been ſhewed) yet even in this Pſalme is obſcurely intimated. For by theſe words ſo often repeated, *to dwell in the land*; *to inherit the land*, or, *the earth*, ver. 3, 9, 11, 22, 29, 34. yea *for evermore*, ver. 18, 27. is properly and literally intended not every land, but the land of Canaan, which was a type of the Kingdom of heaven. Whence it is, that in the New Teſtament we are ſaid *to inherit eternal life*, or, the *Kingdom of Heaven*; as alſo, *to enter* it; words borrowed from the uſual expreſſions of the Old Teſtament, concerning the land of Canaan. See more upon the 36. verſe.

V. 3. *Truſt in the Lord*] To truſt in God, and do according to his Will, are ſure tokens that his providence will never fail us.

ſo ſhalt thou dwell in the Land] The Original Hebr. goes by Imperatives, *dwell in the land*, &c. Whereupon ſome would have it to be meant, Deſert not thine own ſtation. Keep thy place, &c. But I take it to be a promiſe, (and ſo the future more proper) rather then a command. It is often repeated. See upon the former verſe.

and verily thou ſhalt be fed] In the Heb. ורעה אמונה properly, *and feed truth* (as ſome render it) or, *be fed with truth.* Study to improve thy faith and confidence in God: Strengthen thy ſelfe with faith, or truth; as the Chaldee Paraphraſt expreſſeth it. So Jer. 3. 15. *And I will give you Paſtours according to mine heart, which ſhall feed you with knowledge and underſtanding.* The words will bear this alſo; and the ſence is good. But that which we have here in our Engliſh, I conceive (as moſt others) more proper to the place. Some render it, *proventuque fideliter reſpondente frueris*; that is, *and thou ſhalt have a good increaſe*: to wit, of thy ſeed, and labour, whatever it be. Whatſoever thou doſt put thine hand unto, ſhall proſper. This too, the words (if any like it better) will bear well enough.

V. 4. *and he ſhall give thee the deſires of thine heart.*] See before upon Pſal. 21. 2. *his hearts deſire.*

V. 5. *Commit thy way unto the Lord*] Heb. *roll thy way upon the Lord*, Pſal. 55. 22. Prov. 16. 3. Mat. 6. 25. 1 Pet. 5. 7. Be not led by thine own wiſdom, but obey God, and he will finiſh his work in thee.

V. 6. *as the light*] As the hope of the day-light cauſeth us not to be offended with the darkneſſe of the night: ſo ought we patiently to truſt that God will clear our cauſe, and reſtore us to our right.

the noon-day] Job 11. 17.

V. 7. *Reſt in the Lord*] Heb. *Be ſilent to the Lord*, Exod. 14. 13, 14. 2 Chr. 20. 17.

who proſpereth in his way] When God ſuffereth the wicked to proſper, it ſeemeth to the fleſh that he favoureth their doings, Job 21. 7. &c. Pſal. 50. 21.

V. 8. *fret not thy ſelfe in any wiſe to do evil*] In the Hebr. אל תתחר אך להרע *Ne ſuccenſeas* (or, *movearis*) *veruntamen ad malefaciendum.* Others, *ſaltem ad malefaciendum.* Others, *utiq; ad peccandum.* ὥστε πονηρεύεσθαι: as the Septuagint. From whence this double ſenſe doth ariſe. Firſt, Be not angry (or fret not) in any wiſe to do evil. Anger is the cauſe of many evils; and he that gives way to anger, is not maſter of himſelf, and his actions. Therefore is anger abſolutely forbidden; *Let all anger be put away*, Eph. 4. 31. *For the wrath of man* (ὀργὴ ἀνδρὸς; it is the ſame word in the Original) *worketh not the righteouſneſſe of God.* But on the other ſide, Moderate anger upon a juſt occaſion, is not thought unlawful. Altogether to be without paſſions, ſome think as much againſt Reaſon, as Nature. Seaſonable paſſion may be the occaſion of good; as well as unſeaſonable, of evil. Where no paſſion is, zeal (for the moſt part) is but cold. *But when he had looked round about on them with anger*: it is ſpoken of Chriſt, Mar. 3. 5. The Apoſtle therefore Epheſ. 4. 26. reſolving this negative here, into an affirmative, expreſſeth it; *Be angry, and ſin not.* He might have this place in his minde alſo. However, the words he takes from Pſal. 4. 4. *Stand in awe*, &c. as hath been ſhewed there.

V. 9. *For all evil doers ſhall be cut off*] Pſal. 55. 23.

V. 10. *For yet a little while and the wicked ſhall not be*] He correcteth the impatience of our nature, which cannot abide till the fulneſſe of Gods time come.

V. 11. *But the meek ſhall inherit the earth*) Mat. 5. 5.

V. 12. *The wicked plotteth againſt the juſt*] The godly are aſſured that the power and craft of the wicked ſhall not prevail againſt them, but fall on their necks, and therefore ought patiently to abide Gods time, and in the mean while bewail their ſins, and offer up their tears as a ſacrifice of their obedience.

plotteth] Or, *practiſeth.*

gnaſheth upon him with his teeth] Pſal. 35. 16.

V. 13. *The Lord ſhall laugh at him*] Pſal. 2. 4.

V. 14. *ſuch as be of upright converſation*] Heb. *the upright of way.*

V. 15. *Their ſword ſhall enter into their own heart*] Their plots ſhall hurt themſelves, and not others, whom they ſought to hurt.

V. 16. *A little that a righteous man hath*] This is the way that many ancient Philoſophers have gone, and after them ſome ancient Fathers, in vindication of the Divine Providence, ſhewing with much wit, and eloquence, that happineſſe doth not conſiſt in abundance, nor greatneſſe; or any thing elſe that ordinary men moſt gaze upon with greateſt admiration, or hunt after, with equal thirſt and greedineſſe; but in moderation, and a contented mind: which a mean fortune, as they argue and prove at large, is more likely to afford, then a great. So that in very deed, he is not rich properly, that hath riches; nor he happy, that hath the outwards of happineſſe; but he both rich and happy, truely and really, that enjoyes himſelf, in what condition ſoever, with competent comfort and a thankful heart. See Prov. 15. 16. & 16. 8. and again, 10. 22. & Eccleſ. 5. 19. & 6. 2. But all this granted as true, and pertinent; yet becauſe it is certain, that there be many rich wicked men, that enjoy their means, even to the laſt, not a few, with contentment enough; and many, good and godly, oppreſſed with poverty, and other evils, who though in their greateſt extremities, they ſubmit in heart and will to God, yet are, otherwiſe, very ſenſible of their wants, and miſeries; it will not therefore ſerve for an abſolute, or general anſwer, to meet with all objections, in this point of providence.

V. 17. *For the arms of the wicked ſhall be broken*] Pſal. 10. 15. All their ſtrength to do hurt withal, Ezek. 30. 24.

the Lord upholdeth the righteous] Though they be weak.

V. 18. *The Lord knoweth the dayes of the upright*] God knoweth what dangers hang over his, and by what meanes to deliver them. See ver. 23, &c.

V. 19. *They ſhall be ſatisfied*] For God will give them contented minds, and that which ſhall be neceſſary, Pſal. 33. 19.

V. 20. *as the fat of lambs*] They ſhall vaniſh away ſuddenly and eternally; for they are fed for the day of ſlaughter. In the Hebrew כיקר כרים, which by ſome is tranſlated, *velut precioſum camporum*: which alſo is followed by ſome Rabbines. It is ſure enough, that the word כרים, as it ſignifies *agnos*, (rams or lambs;) ſo alſo, fields and paſtures. So *precioſum camporum*, or, *the preciousneſſe of the fields*, would be the flower of the field; (to which the life of man is elſewhere compared:) precious for the beauty, though not for the uſe. Some think that, יקר, by a *metathesis*, may be taken for ירק; and then it would be plainly, *the graſſe of the field.* Some of the Rabbines expounded it of the morning light, which ſoon paſſeth away. But our tranſlation is the moſt received, and as warrantable as any. In the expreſſion, there is a tacite alluſion to the ſacrifices of the Law: in which, by expreſſe Law, Lev. 3. (often repeated in that Chapter,) the fat of beaſts offered was to be burned upon the Altar, and ſo to conſume in ſmoke.

V. 21. *borrowed*] Deut. 28. 44.

but the righteous ſheweth mercy] God ſo furniſheth him with his bleſſings, that he is able to help others, Pſal. 112. 5.

giveth] Pſal. 112. 9. And, *It is more bleſſed to give, then to receive*, (which was one of our Saviours apophthegmes,) Acts 20. 35.

V. 22. *ſuch as be bleſſed of him*] Of the Lord, verſe 20.

V. 23. *The ſteps of a good man are ordered by the Lord*] The ſteps of *ſuch* a man; that is, of a man bleſſed of God, ver. 22. God proſpereth the faithful, who walk in his way with an upright conſcience, Jer. 10. 23.

ordered] Or, *eſtabliſhed.*

V. 24. *Though he fall, he ſhall not utterly be caſt down*] Prov. 24. 16. 2 Cor. 4. 9. When God doth exerciſe his faith with divers tentations, Prov. 24. 16.

upholdeth him with his hand] Or, *upholdeth his hand.*

V. 25. *I have been young, and now am old*, &c.] The words are very expreſſe and emphatical; and out of doubt, literally intended, as they ſound: though there be, who becauſe they could not phanſie the literal, have deviſed a ſpiritual ſenſe, who would have this *bread* here mentioned, to be meant of ſpiritual, not material bread, or food: and others would make it an hyperbolical ſpeech. But neither the tenour of the words, being ſo expreſſe, as I have ſaid, will bear the one; nor the *ratio contextûs*, or general ſcope and drift of the words, the other. David therefore ſpake this; according to his own experience; and if other mens experience doth not agree with his, in this particular, it is no wonder. Which is a way of reconciling many different, yea contrary ſpeeches and aſſertions, to truth; becauſe as the experience of men in divers things, is divers, ſo their opinions; and as their opinions, ſo their words. *Varia circa hæc opinio, ex ingenio cujuſque vel caſu*: ſaith Pliny very well in a place, ſpeaking of a much controverted matter. In this very point of providence, of the happineſſe or unhapineſſe of the righteous, &c. in this world, men of good judgement and experience, ſpeak very differently, differently deciding the matter according to their own experience, which according to variety of times and places (beſides other circumſtances) may vary very much. But in general, to make the obſervation as general as it can be made; it muſt in the firſt place be obſerved, that all ſuch, either ſpeeches, or promiſes, muſt alwayes be underſtood with an exception of times of general calamities, and inundations, as it were: for then (in point of ſuffering) all men, both juſt and unjuſt, even innocent children, as others, are (for the moſt part) equally involved. See before upon Pſal. 11. 3. *If the foundations be deſtroyed.* &c. Secondly, *by his ſeed*, may be underſtood they onely, that follow the ſteps of their fathers, in treading paths of holineſſe and piety. If they degenerate, that may alter the caſe. Thirdly, by צריק (tranſlated here, *the juſt*,) may properly be underſtood the merciful, and charitable; as the word is ſometimes taken: whence it is, that צרקה is ordinarily taken among the Jewes, for almes. Now, though he deſerve not the title of *a righteous* man in general, that is unmerciful; yet there be degrees of goodneſſe and mercy, in point of almes and relieving of the poor. And of a more peculiar promiſe made to the merciful, ſee Prov. 19. 17. & Pſal. 41. 1, &c. according to ſome tranſlations.

V. 26. *ever*] Heb. *all the day.*

his ſeed is bleſſed] Though the juſt man be liberal in his life, yet God bleſſeth his poſterity, that they want not. This David ſpeaks, of that which himſelfe had obſerved.

V. 27. *Depart from evil*] Pſal. 34. 14.

V. 28. *they are preſerved for ever*] See before, upon verſe ſecond, *For they ſhall ſoon be cut down*, &c.

V. 29. *inherit the land*] Prov. 2. 21.

dwell therein for ever] He ſhall not be driven out of it till he die.

V. 30. *The mouth of the righteous ſpeaketh wiſdome*] Matth. 12. 35.

V. 31. *The Law of God is in his heart*] Pſal. 40. 8.

ſteps] Or, *goings.*

V. 33. *condemn him*] Or, *ſuffer him to be condemned*, Pſal. 109. 31.

V. 34. *keep his way*] Pſal. 18. 21.

ſee it] Pſal. 91. 8.

V. 35. *a green bay-tree*] In the margin, *a green tree, that groweth in his own ſoil*: which agreeth better with the propriety of the Hebrew word אזרח, *indigena*, properly. And it ſtands with reaſon, that a tree ſo growing, ſhould be more flouriſhing, and laſting, then thoſe that grow in a ground that is not natural to them. Some would have a bay-tree particularly meant; and ſome, a cedar.

V. 36. *Yet he paſſed away, and lo he was not*] The tranſitorineſs and vaniſhing condition of wicked proſpering men, as here by David, and elſewhere; ſo by Job (by them that ſpeak there in Job I mean) is largely preſſed and inſiſted upon, Job 20. and elſewhere. Now this tranſitorineſſe being, for the moſt part, as true of the proſperity of the juſt, as of the unjuſt, why here more particularly applied to theſe, ſee before upon the firſt and ſecond verſes. Here alſo, in further confirmation of the ſame, it may be obſerved, that the very word here uſed, *to paſſe away*, is the word both by St. Paul, and St. John, uſed to ſet out the vanity of all worldly pomp and glory, in general. A very proper word indeed it is to that purpoſe, as any that can be thought of. St. Pauls words, 1 Cor. 7. 31. are, *For the faſhion of this world paſſeth away.* Where the word σχῆμα, or *faſhion*, is to the ſame purpoſe, a very pregnant and emphatical word, as by Greek Interpreters is excellently well ſhewed. St. Johns words, are not leſſe emphatical, 1 Joh. 2. 15, 16, 17. *Love not the world*, &c, *For all that is in the world*, &c. *And the world paſſeth away, and the luſt thereof*: it follows, *But he that doth the will of God, abideth for ever.* Where we have that *antitheſis*, which (upon the firſt and ſecond verſes) we have ſpoken of, of the different condition of the juſt from the unjuſt, in point of worldly proſperity, (which by David and other Writers of the Old Teſtament is ſometimes altogether omitted; ſometimes obſcurely pointed at, as by *dwelling in the land for ever*, verſe 29. of this Pſalm: or the like,) cleerly expreſſed. See alſo upon Pſal. 73. 20. *When thou awakeſt*, &c.

V. 37. *Marke the perfect man*] He exhorteth the faithful to mark diligently the examples of Gods mercies, and alſo of his judgments, and aſſures them they ſhall not loſe their labour.

V. 38. *end of the wicked ſhall be cut off*] The Hebrew word אחרית, ſignifies *poſterity* likewiſe; but that ſignification is not ſo proper here, becauſe it is more likely that as it is in the former verſe, ſo here alſo it muſt be taken. But there, (*the end of that man is peace*,) it would be very improper to take it ſo; no reaſon therefore that we ſhould ſeek a new interpretation here, which the ſenſe requireth not; and would make the coherence worſe. The ſame word אחרית, ſignifies alſo reward, as Prov. 23. 18. *For ſurely there is an end, and thine expectation ſhall not be cut off.* So there in the Text; but in the margin, *reward*: as by others alſo it is expounded. And ſo τέλος in the New Teſtament is taken ſometimes. This I note the rather, not that the difference it ſelfe, whether *end*, or *reward*, is much conſiderable; but the better to compare theſe words of David, with a parallel place of St. Pauls; taking the next verſe alſo, (part of it; *But the ſalvation of the righteous is from the Lord*;) as part: The words of St. Paul are theſe; *For the wages of ſin, is death*: (here, *the end of the wicked ſhall be cut off*:) *But the gift of God is eternal life, through Jeſus Chriſt our Lord.* See alſo upon Pſal. 55. 23. *bloody and deceitful men.*

V. 39. *But the ſalvation of the righteous is of the Lord*] He ſheweth, that the patient hope of the godly is never in vain, but in the end, hath good ſucceſſe, though for a time God prove them with ſundry tentations.

PSAL. XXXVIII.

Title.

to bring to remembrance] Pſal. 70. 1. To put himſelfe and others in minde of Gods chaſtiſement on him for his ſin, that the fruit of it might continue by frequent remembrance. So ſome learned men here, who though they pleaſe themſelves in it, and would not by no meanes that להזכיר here ſhould be the beginning of ſome known Song, as elſewhere in divers other titles other words, according to common opinion, which themſelves are not againſt: Yet I know no ground they have for it, but their own conceit: to which if we may indulge here, why may not others upon other titles? which moſt of beſt Interpreters diſlike: as before hath been ſaid, more then once, upon divers titles. But they that ſend us to 1 Chron. 16. 4. Exod. 30. 10. as, beſides that accurat Engliſh Examiner of words, and Scripture phraſes; I finde learned *Diod.* doth, (but that his quotations are miſprinted in the late Folio edition, and would trouble a man that had no other help:) they may well be thought to ſpeak to the purpoſe, and upon good ground, as I conceive. For firſt in that firſt place, 1 Chron. 16. 4. *And he appointed certain of the Levites to miniſter before the Arke of the Lord, and to record* (ולהזכיר) *and to thank, and to praiſe the Lord God of Iſrael*: there we have the very word, that is here; engliſhed (and ſo it might have done here well: or this that is here, there: for the help and benefit of them, that cannot have recourſe to the Original Text:) *to record.* Whereby it doth appear that, as to *thank* and *praiſe*; ſo to *record*, was a particular Head, for which (as in all probability the words ſeem to import,) certain Songs, Pſalmes, Hymnes, or Prayers, were appointed. If any ſuch; why not thoſe, (but two in all, in the whole book; this, and pſal. 70. *Make haſt O God*, &c.) that bear that title? I do not ſay, thoſe onely; ſince we finde but two: but thoſe, certainly, that have that inſcription. But this granted, that this title hath reference to that place; yet it may further be doubted, what is the effect and purpoſe of the words, *to record*; or, *to bring to remembrance.* We are told it is a phraſe taken from ſacrifices, wherein there were certain offerings named *of memorial.* So indeed, Exod. 30. 10. Levit. 2. 2. and 9. and elſewhere. This is likely: But then here again we meet with new doubts, why thoſe offerings were called, *a memorial.* Some ſay, becauſe it called into Gods remembrance (ſpeaking this by allowance, according to men) his covenant, to accept the ſervice of faith, which his people offer to him by Chriſt. Much more is ſaid to the ſame purpoſe, grounded upon allegorical interpretations, of the *oyle* and *frank-incenſe*, mentioned Levit. 2. 2. But not much to be collected from thence, that can be very pertinent here. The words of the Angel to Cornelius, Acts 10. 4. may be as much, or more perchance, to our purpoſe: *Thy prayers and thine almes are come up for a memorial before God.* There alſo interpreters agree, that alluſion is made to thoſe offerings: To ſay, that this is the title of a pſalme compoſed by David to put God in minde, that he may help him, &c. as ſome do hence: I conceive this to be too general. There is no queſtion but there is ſomewhat in it more then ſo. It is an expreſſion of ſome great confidence, certainly; or of ſome preſſing motive, in great extremity; but upon what eſpecially grounded, is not eaſie to determine. By comparing divers Scripture places and phraſes, eſpecially pſal. 20. 3. *Remember all thy offerings, and accept thy burnt ſacrifice*: (יזכר there too, from the ſame זכר to *remember*:) I think it very probable, that David by this word and title, in this his extremity (which is conceived to have been ſome great ſickneſſe,) doth put God in minde of his conſtant zeale to his ſervice, and more particularly of ſome things done by him in relation to it, which he was confident God had taken ſpecial notice of. Somewhat to this purpoſe we have in Hezekiah his prayer (and that too, upon occaſion of ſickneſſe, and danger of immenent death) *Remember now, O Lord, I beſeech thee, how I have walked before thee in truth, and with a prefect heart, and have done that which is good in thy ſight*, Eſay 38. 3. *Lord remember David, and all his afflictions: How he ſware unto the Lord*, &c. Pſal. 132. 1, 2, 3, 4, 5. that too, very pertinent, as I conceive, to this purpoſe. See more there.

Verſ. 1. R*Ebuke me not in thy wrath*] He deſireth not to be exempted from Gods rod, but that he would ſo moderate his hand, that he might be able to bear it, Pſal. 6. 1. Jer 10. 24. Of Gods *wrath*, how to be underſtood, ſee upon Pſal. 90. 11. *Even according to thy feare, ſo is thy wrath.*

V. 2. *thine arrowes ſtick faſt in me*] The diſeaſes thou haſt inflicted upon me, Job 6. 4.

V. 3. *reſt*] Heb. *peace* or, *health*.

becauſe of my ſin] Here David goes the right way to obtain his deſire, and to make his prayers availeable, when he reflects upon himſelfe, aſcribing the cauſe of his miſery, to his ſins. Job 33. 23. *If there be a meſſenger with him*, &c. and verſe 27. *if any ſay, I have ſinned*, &c. We may be ſure, that God afflicts no man, but for ſin; though there may be other concurrent cauſes for particular afflictions, as Gods Glory, or the like; and ſometimes, ſome bleſſing intended to the patient himſelfe, as the conſequent (as it doth fall out ſometimes: *Periſſem, niſi periiſſem*, &c.) of that affliction; or the avoiding of ſome greater evil. When therefore our Saviour ſaith of the blind man, ſo borne; that neither for his, nor his parents ſins (John 9. 3.) that had hapned unto him: it muſt be underſtood comparatively, not unto him, rather, to others, becauſe of his, (he could not be guilty of any, but original ſin; common unto all:) or his parents ſins greater then others: but that God, &c. as elſewhere in the caſe of them upon whom the Tower in Siloe fell, &c. our Saviour doth expound himſelfe, Luke 13. 1, 2, &c.

V. 4. *mine iniquities are gone over mine head*] They flow over my head like waters ready to drown me, Pſal. 42. 7.

V. 5. *becauſe of my fooliſhneſſe*] It is ordinary to the Scripture, to comprehend any ſin under the name of *folly*. See upon Pal. 14. 1. *The fool hath ſaid in his heart*, &c. More particularly, ſuch as bring diſeaſes upon themſelves through their exceſſes and tranſgreſſions, may be called *fooles*; (*Fooles becauſe of their tranſgreſſion, and becauſe of their iniquity, are afflicted. Their ſoul abhorreth all manner of meat*, &c. Pſal. 107. 17, 18.) becauſe diſeaſes are properly the rod of the Lord, and, *the rod for the fooles back*, ſeemes to have been a proverb among the Jewes, Prov. 26. 3. & 10. 13.

V. 6. *troubled*] Heb. *wryed*.

go mourning all the day long] Job 30. 28. Pſal. 35. 14. and 42. 9.

V. 7. *For my loynes are filled with a loathſome diſeaſe*] The Original word נקלה might as well (as by divers other Interpreters,) have been tranſlated, *with ſcorching*, or *vehement heat*, (*ardore*:) thoſe parts being ſubject to divers inflammations, and ſharpe paines, as *Nephritis*, and the like: and ſo the impertinency of ſome Expoſitors (and more Readers, perchance) might have been prevented, which would have David here to complain of ſome diſeaſe, (*quod verecundè non poſſit nominari*:) which cannot modeſtly be named: more immodeſt they that can entertaine any ſuch ſuſpicion, upon ſo light a cauſe. Whether any outward corporal diſeaſe, (whatever it was,) was the occaſion of this Pſalme, as moſt ſuſpect, and divers words in this, and other verſes of it ſeem to import; I will not take upon me abſolutely to determine. I am the more inclineable to believe it, becauſe of the Title. See there. However, it muſt be confeſſed, that there be no words in the whole Pſalme, but may admit of a metaphorical interpretation, warrantable by other places of Scripture, where the miſerable condition of a ſinner is ſet out by corporal diſeaſes: as particularly, Eſay 1. 5, 6. *The whole head is ſick: and the whole heart faint. From the ſole of the foot, ---but wounds and bruiſes, and putrifying ſores*, &c. But whatever we judge of the reſt, ſome whereof (as before is ſaid) ſeeme very literally to import a corporal diſeaſe: this particular verſe may very well admit a metaphorical ſenſe: and to that purpoſe the Greek tranſlation (αἱ ψόαι μου ἐπλήσθησαν ἐμπαιγμάτων) *my loynes are filled with illuſions*, or *contempt*: ſince that too, the Original will bear, would not perchance be much amiſſe. A very like metaphorical expreſſion to this (if we like to make a metaphor of it) we have Lament. 3. 13, 14. *He hath cauſed the arrowes of his quiver to enter into my reines. I was a deriſion to all my people*, &c.

V. 8. *I have roared by reaſon of the diſquietneſſe of my heart*] This example warneth us never to deſpair, be the torment never ſo great, but alwayes to cry unto God with ſure truſt, for deliverance, Pſal. 32. 3.

V. 9. *Lord all my deſire is before thee. and my groaning is not hid from thee*] A great argument of a well-grounded faith, and a ſpecial comfort in affliction, to be confident, whileſt we groan uuder miſery, and have done ſo a long time; yet ſtill to be confident, that God doth behold and ſee: takes notice of our ſufferings, our patience, our teares, our ſighs: in a word, is preſent with us, as a witneſſe, and ſpectator; when as a helper, and deliverer, he ſeemeth furtheſt off. It doth adde much courage and valour to a Souldier, that is not a very raskal; even to put him upon extraordinary enterpriſes, and to endure more then can reaſonably be expected; if his General or Captain be preſent, and takes notice of what he doth. Now from this, and other like places (ſee alſo upon Pſal. 33. 13. *The Lord looketh*) we may conclude, when David, as frequently, doth expoſtulate with God, why he is abſent; ſtandeth farre; hideth himſelfe, and the like; how he is to be underſtood: There is no queſtion, but he believed, when he ſo ſpake; as he did here: but here ſpeaketh ſimply and poſitively, as he believed; there, by a double figure, (ἀνθρωποπάθεια, and a *metalepſis*:) as common uſe, and language ſuggeſted. It is not poſſible that men (eſpecially, in any paſſion, or affliction) ſhould ſpeak unto God, or of God, but in the language of men: and God doth allow of it: for Himſelfe (by a divine condeſcenſion) uſeth ſo to ſpeak unto men: yet ſuch expreſſions have been the occaſion of many groſſe miſtakes.

V. 10. *My heart panteth*] Heb. *runneth about*, or, *is toſſed to and fro*: meaning, that he was deſtitute of all help and counſel.

it alſo is gone from me] In the Hebrew it is הם, not הוא: *they alſo are not with me*; or, *are gone from me*: as the words are tranſlated by others; meaning his eyes; which, he ſaith, were not with him, becauſe he had loſt the uſe of them. The ſenſe is the ſame.

is gone from me] Heb. *is not with me.*

V. 11. *ſore.*] Heb. *ſtroke.*

my kinſmen] Or, *my neighbours.*

my kinſmen ſtand afar off] Partly for fear, and partly for pride, they denyed all duty and friendſhip, pſal. 31. 11.

V. 12. *lay ſnares for me*] To trouble me further, who was ſick already.

V. 13. *But I, as a deaf man, heard not*] For I can have no audience before men; and therefore patiently wait for the help of God, pſal. 39. 9. 2 Sam. 16. 9, 10.

V. 15. *For in thee, O Lord, do I hope*] He ſheweth a reaſon of his ſilence, becauſe he expected help from God.

in thee, O Lord, do I hope] Or, *thee do I wait for.*

here] Or, *anſwer.*

V. 16. *For I ſaid, Hear me, leſt otherwiſe they ſhould rejoyce over me*] David uſeth here a very preſſing motive, as may be gathered from Proverbs 24. 17, 18. of which, ſee before upon pſal. 35. 4. *Let them be confounded*, &c. Much like to this, is that expreſſion, in Gods own perſon, Deut. 32. 27. *Were it not that I feared the wrath of the enemy, leſt their adverſaries ſhould behave themſelves ſtrangly*; that is, ſhould be inſolent, ſhould inſult, and magnifie themſelves; as the Chaldee there, and pſal. 40. 8. or unmercifully rejoyce without any ſenſe of humanity, forgetting what relation all men have to one another by nature.

when my foot ſlippeth, they magnifie themſelves againſt me] That is, if they ſee that thou ſuccour me not in time, they will mock and triumph, as though thou hadſt forſaken me.

V. 17. *For I am ready to halt*] I am without hope to recover my ſtrength. See pſal. 35. 15. and Jerem. 20. 10. *All my familiars*, &c.

to halt] Heb. *for halting.*

V. 18. *For I will declare mine iniquity*] Prov. 28. 13. *He that covereth his ſins ſhall not proſper; but whoſo confeſſeth and forſaketh them, ſhall have mercy.* But ſome Interpreters would not have *iniquity*, and *ſin*, taken here properly, as pſal. 32. 5. *I acknowledged*, &c. but, as often elſewhere, for the puniſhment of ſin and iniquity: as intending to ſay, that whileſt he freely bemoaned himſelfe, and ſadly deplored his lamentable condition, ſhewing himſelfe thereby throughly ſenſible of Gods heavy wrath & indignation againſt him; (a thing which all men upon ſuch occaſions are not alwayes very prone to do; ſome rather, through height of ſpirit, affecting to conceal part of their ſufferings, as wel as they can; then to abaſe themſelves, as they interpret it, to ſuch low complaints, and acknowledgements:) his enemies, &c. This ſenſe may be allowed of, I grant: yet I rather prefer the former, as more literal, and not leſſe proper to the coherence. But whereas it is here rendred in the future; I would have it (with moſt Interpreters) in the preſent, or preterit: *I declare*; and, *I am ſorry*: (or, *I have declared*, &c.) the words ſo taken affording a doctrine very conſiderable and uſeful: to wit, that a man, a godly man, ſuch a one as David was, may confeſſe, and be ſorry for his ſins, and do whatſoever elſe doth belong to true repentance, and yet for all that finde no eaſe or amendment; (as to the particular grief:) either not at all, whileſt he liveth; which probably, might be St. Pauls own caſe, 2 Cor. 12. 8, 9. *For this thing I ſought the Lord thrice*, &c. but is certainly, and hath been at all times, the caſe of many truly godly and religious: or not preſently; ſome being put off longer, for months, or years perchance; ſome, not ſo long, yet not ſo ſoon delivered, as from the ſincerity of their repentance and converſion unto God, (if not well prepared and practiced in this point:) they might expect, and promiſe themſelves: which ſeemeth to have been Davids caſe here. He had found it otherwiſe, at other times: as when he ſaid, *I acknowledged my ſin*, &c. pſal. 32. 5. but now the caſe was altered. And yet, all for the beſt, doubtleſſe: as David himſelf might finde and acknowledge afterwards. Where therefore God ſaith, *Call upon me in the day of trouble, I will deliver thee*, &c. pſal. 50. 15. it muſt be underſtood with due limitation, except God have a further ſpecial end in our ſufferings,

rings beſides our chaſtiſement: which nevertheleſſe is not without a reſpect to ſome particular good to accrue to our ſelves thereby; for which it is our duty, as ſubmiſſive children, to truſt God as a Father, though we diſcern not, at preſent, wherein, or how.

V. 19. *But mine enemies are lively*] In my greateſt weakneſs they were ſtrongeſt.

are lively] Heb. *being living, are ſtrong.*

they that hate me wrongfully are multiplyed] Pſal. 64. 4.

V. 20. *render evill for good*] Pſal.35. 12. & 109. 5.

becauſe I follow the thing that good is] 1 Joh.3.12. He had rather have the hatred of all the world for his piety, then fail in any part of his duty to God-ward. And again, *becauſe I follow the thing that good is*: not to commend, but to comfort himſelf, in his ſufferings, becauſe he ſuffered for a good cauſe, and for God. For it otherwiſe, he had had no reaſon to complain. *For what glory is it, if when ye be buffeted for your faults, ye take it patiently? But if when ye do well*, &c. 1 Pet. 2. 20.

V. 22. *to help*] Heb. *for my help.*

O Lord my ſalvation] Which uſeſt to deliver me, and I look to be delivered by thee now.

PSAL. XXXIX.

Title.

Jeduthun] 1 Chr. 25. 1.

Verſe 1. *I Said I will take heed to my wayes*] This Pſalme, if in things equally ſacred and divine, compariſon may be made without offence, well deſerveth to have place among the chiefeſt and choiceſt of the whole book, as containing inſtruction of ſpeciall uſe, and comprehending in few words, but very pithily and loftily too, the chiefeſt motives unto godlineſſe, and that which being well pondered, and underſtood, may ſuffice unto any man, without any further perſwaſion, or exhortation; to bring him to Heaven. It is therefore very ſtrange to me, that ſome Expoſitors (of beſt account) ſhould ſo miſtake the drift of the Pſalmiſt, as if his intention had been to make confeſſion unto God of his ſin, a ſin of impatience, and ovet-bold expoſtulation with God; and that ſo punctually and particulaly, that his very words which he had uſed unadviſedly, might ſtand upon record to all ages. A thing not very probable, I think; eſpecially being many; except they had told us to what uſe, or end. But the ground of their miſtake, as doth appear, is this: David, as he profeſſeth at the beginning of the Pſalme, had propoſed to himſelf to take heed, that he might not offend with his tongue. But not being able to hold, burſt out at laſt, & ſpake, as himſelf relateth. Upon which they infer, that what himſelf makes himſelf to have ſpoken, muſt needs be ſuch, as ſhould not have been ſpoken: and thereupon they ſeek out interpretations, of his words, to fit their purpoſe, which have no ground at all of any truth, or probability; as may eaſily appear by comparing them (an eaſie taske) with other like places of Scripture. A very great miſtake, as I hope we ſhall make clear; whether more reproachfull to David himſelf, or prejudiciall to the Reader, who by their falſe gloſſes is bereaved of the fruit of his doctrine; I know not: What the aime of the Pſalmiſt was in this Pſalm, will more certainly appear, if we compare it with Pſalme 49. *Hear this all ye people.* That too, a moſt heavenly Pſalm, and of ſpeciall uſe: as of one ſubject, ſo of one method, both. Firſt they begin with a pretty large Preface, to make the matter more ſolemn aud conſiderable: as the manner of all Orientall writers upon extraordinary ſubjects and occaſions, hath been, and is to this day. Then, they ſet out moſt emphatically and pithily, the vanity of all worldly things, the brevity of this our mortal life: ſo ſhort, ſo brittle, ſo ſoon forgotten, that no wiſe man, be he never ſo rich, or ſo great, can promiſe himſelf any ſolid happineſſe in this world. Upon this concluſion, that this preſent life is nothing but meer wretchedneſs and vanity; the uſe, or inference in both Pſalmes is the ſame, that they that would be happy, muſt look further then this world, and truſt to God for future good, which may have the truth and reality, of *good*, or *happineſſe*; all mens ayme, and deſire. But this is more fully expreſſed in the 49. Pſalm, *But God will redeem my ſoul from the power of the grave, for he ſhall receive me: Selah:* (ſee there the note) than it is here, (and yet here, plainly enough, according to the condition of thoſe times, and meaſure of light; whereof ſee upon Pſal.37.1. *Fret not thy ſelf:*) *And now Lord, what wait I for? my hope is in thee:* verſe 7. See there. See alſo upon the laſt words, *before I go hence and be no more.* When therfore the Pſalmiſt ſaith here in the Preface, that he purpoſed to take heed, that he might *not ſin with his tongue*, &c. It tends but to this, (in this place:) to make his Reader the more attentive, and to raiſe an expectation of what he was to ſay. For if he that had made a vow of ſilence, as it were, accounting it great wiſdom (as it hath always bin by wiſe men) that he could hold his peace, even when he might have ſpoken ſeaſonably perchance; yet even then exerciſed himſelf, as a man voyd of all ambition, and oſtentation of wit, ſelf-conceit, and the like; to hold his peace; in great humility ſuſpecting himſelf, leſt he might offend: if nevertheleſs after long ſilence, and command of himſelf, he was forced by a violent inward flame (that is, by divine inſtinct, and inſpiration:) to open his mouth, and publickly to vent his thoughts: ſurely we may well expect, that it is no ordinary petty thing, that he will ſpeak: but ſomewhat that may both argue his wiſdom, and be of ſome conſequence to the hearer. Much to this purpoſe, but much longer, is the Preface of Elihu, in Job, Chapter 32.6,7.&c. *And Elihu the ſon of Barakel the Buzite anſwered and ſaid; I am young, and ye are very old; wherefore I was afraid*, &c. and verſe 18.19. *For I am full of matter, the ſpirit within me conſtraineth me: behold my belly is as wine, which hath no vent, it is ready to burſt*, &c. After his Preface our Pſalmiſt his firſt words are: *Lord make me to know mine end, and the meaſure of my dayes, what it is: that I may know how frail I am:* verſe 4. Are theſe words of impatient murmuring againſt God, as ſome make them? Why more theſe, then ſo many in the Scripture, as plaine and peremptory to that end? But what then is the drift? what is it, that the Pſalmiſt doth aim at, by theſe words? If the context of the words do not; (which I think it doth:) ſufficiently import, we may learn from Moſes Song, Pſ.90. where Moſes having in very high terms inſiſted upon the vanity of man; he proceedeth in the 12. verſe, in theſe words: *So teach us to number our dayes, that we may apply our hearts unto wiſdome.* And this is the way ſo much commended and inſiſted upon by ancient Philoſophers and Wiſe men, in their diſputations and commentations of mans *ſummum bonum*; or, true happineſſe, wherein it conſiſteth: ſhewing very well, and with much evidence of reaſon, as well as eloquence, that it cannot be, that it ſhould be found in the injoyment of worldly goods: but in this, groſly miſtaking, moſt of them; that inſtead of going to God for it, in his beatifical Viſion in another World: they place it in the ſoul of man, (*terminativè*:) and in the natural conſtitution of it; endowed with ſuch and ſuch qualities; making a very god of it: which to make good, ſo much hath been written by ſo many men of excellent parts, with ſo much eloquence, and ſubtilty, as indeed cannot be read without admiration of their parts; and yet to very little purpoſe, as to finding of any thing, that can really ſatisfie the ſoul of man, in the purſuite of ſolid happineſſe.

I will keep my mouth with a bridle] As a beaſt is muzzled. Corruption muſt be kept in by violence, Jam. 1. 26.

keep my mouth with a bridle] Heb. *Keep the bridle to my mouth.*

my mouth with a bridle] Heb. *a bridle*, or *muzzle for my mouth.*

V. 2. *I was dumb with ſilence*] Though he thought to have kept ſilence in the preſence of the wicked, yet his ſorrow cauſed him to change his minde.

I held my peace even from good] Some think he might mean, that in great humility he did forbear in his affliction, to ſpeak to his own juſtification, by telling ſome of his good deeds, or the like. But if it were humility in him, to forbear the mention of ſuch, in his ſufferings; it would relliſh of too much arrogancy, now to tell God, or men, of this his forbearing. Except this *good*, have reference to his enemies onely, againſt whom he might juſtifie himſelfe, as unjuſtly, and unthankfully too, perchance, perſecuted by them; though at the ſame time he might accuſe himſelf before God. But the moſt approved ſenſe is, that he did altogether forbear to ſpeak, if that which was *good*, much more that which was bad, and offenſive. Such an expreſſion we have (which will much cleer this) Gen. 31. 29. *Take thou heed that thou ſpeak not to Jacob either good or evil.* It is apparent enough from the context, that there was no intention to forbid Eſau to uſe his brother kindly, either by words or deeds; but onely, that he ſhould not meddle with him to hurt him. So Numb. 23. 25. *And Balach ſaid unto Balaam, Neither curſe them at all*, (which yet, as appears by the context, he did extremly deſire, and earneſtly endeavour) *nor bleſſe them at all.* The obſervation of ſuch idiotiſmes, or peculiar expreſſions, doth often bring great light to obſcure places, at which many are not a little puzzled.

ſtirred] Heb. *troubled.*

V. 4. *How frail I am*] Or, *what time I have here.* See before upon verſe 1. *I ſaid I will.*

V. 5. *Behold thou haſt made my dayes as a hand breadth*] See upon Pſal. 1. 3. *And he ſhall be*, &c.

an hands breadth] Heb. *hand breadths.*

mine age is nothing before thee] Pſal. 90. 4.

at his beſt ſtate] Heb. *ſettled.*

vanity] Pſal. 62. 9. & 144. 4.

V. 6. *a vain ſhew*] Heb. *an image.* See upon Pſal.73. 20. *when thou awakeſt thou ſhalt deſpiſe their image*, and 73. 36. *Yet he paſſed away*, &c.

and knoweth not who ſhall gather them] Whether his children or ſtrangers; and this troubles him, Eccl. 2. 18, 19.

V. 7. *And now, Lord, what wait I for? my hope*] A hope, of immortality, certainly: or *full of immortality*, as the Author of Wiſdome ſpeaketh, 3. 4. See upon Pſal. 73. 1, 2. See Eph. 2. 12. *having no hope*, of immortality; that is: as appears, 1 Theſ. 4. 13. *that ye ſorrow not, even as others whch have no hope.* See alſo ver. 12. *for I am a ſtranger with thee*, &c. compared with Heb. 11.13, 14, 15, 16. *Theſe all died in faith, and confeſſed that they were ſtrangers and pilgrims on the earth. For they that ſay ſuch things*, &c. See alſo upon Prov. 10. 28, *The hope of the righteous.*

V. 8. *make me not the reproach of the fooliſh*] Of the wicked, in general, ſee upon Pſal. 31. 5. & 14. 1. but here (fooliſh) more particularly, ſuch, who by what happens unto men in this world, judge of mens merits, and Gods love, or anger, towards them. Of whom the Pſalmiſt elſewhere, *A brutiſh man knoweth not, neither doth a foole underſtand this: When the wicked ſpring as the graſſe*, &c.

V. 9. *I was*

V. 9. *I was dumb*] I do not conceive that theſe words have relation to thoſe in the Preface, *I was dumb with ſilence*, &c. for ſo, beſides other reaſons from the matter it ſelf, he ſhould contradict himſelf: for how *dumb* here again, after he had ſaid, that he *did ſpeak*, &c. I know it may be interpreted of a renewed reſolution of ſilence, and ſubmiſſion, upon better thoughts, &c. but I have ſaid enough already upon the firſt verſe, in oppoſition to the main ground of this interpretation. Theſe words therefore muſt be referred to thoſe in the ſeventh verſe. *And now Lord what wait I for? my hope is in thee:* as a conſequent of that hope. For what more available, to make a man to bear any worldly croſs or affliction patiently, then to have hope in God, after this life? *For which cauſe we faint not*; ſaith the Apoſtle: why? *For our light affliction, which is but for a moment, &c. While we look not at the things which are ſeen*, &c. 2 Cor. 4. 16, 17, 18. Should not we take all things patiently at his hands in this world (*becauſe thou didſt it*,] in this momentarie life; from whom we expect ſo much good, ſuch laſting joyes in another world?

was] Or, *am*.

opened] Or, *open*.

V. 10. *blow*] Heb. *conflict*.

V. 11. *Thou makeſt*] Though thy open plagues light not upon him, yet thy ſecret curſe continually fretteth them.

his beauty to conſume away] Heb. *that which is to be deſired in him to melt away*. The word ſignifieth, all that is deſirable in him, as health, force, ſtrength, beauty.

like a moth] Suddenly, os a moth is cruſhed, Job 4. 19. or, inſenſibly, as a moth devours a garment, Job 13. 28. Hoſ. 5. 12.

ſurely every man is vanity] Though in a natural courſe man diſcerns not himſelf to be vanity, yet when Gods anger lays hold on him, it appears what he is. He alludes to the names of Adam and Abel; as alſo, Pſal. 144. 4.

V. 12. *for I am a ſtranger*] Lev. 25. 23. 1 Chr. 29. 15. Pſal 119. 19. Heb. 11. 13. 1 Pet. 2. 11. I have but a while to ſtay, and flee to thy protection, therefore ſpare me, Pſal. 102. 23, 24. and 119. 84. See before on v. 7. *And now Lord*, &c.

as all my fathers were] Protect me, as thou haſt done my fathers, being ſtrangers as I am, Gen. 47. 9.

V. 13. *before I go hence*] He ſhews that he ſhould die quickly, unleſs God gave him eaſe.

and be no more] Some body may be ſcandalized at this expreſſion, as an intimation of utter aboliſhment. God forbid. The original word, very elegant, (ואינני that is, *verbatim, & non ego.*) might have born a more favourable tranſlation, *and be no more ſeen*, or *found*; to wit, among men. So of Enoch, Gen. 5. 24. *And Enoch walked with God, and he was not*: (Heb. ואיננו *& non ille*: οὐχ εὑρίσκετο: *was not found*: Heb. 11. 5.) *for God took him*. I hope it is cleer enough, that a man may be ſaid, *not to be*, or *to be no more*, according to this tranſlation, that yet hath a better being elſewhere. The ſame phraſe is uſed by *Daniel*, concerning the *Meſſias*: but we need no more proof.

PSAL. XL.

Verſe 1. I *Waited patiently*] Heb. *In waiting I waited*. Though God deferred his help, yet he patiently abode, till he was heard, Pſal 37, 7. See alſo upon Pſal. 70. 1. *make haſte to help*.

V. 2. *out of an horrible pit*] He hath delivered me from moſt great dangers. The word ſignifies, a dungeon, which eccho's and reſounds with dreadful noiſes.

and horrible pit] Heb. *a pit of noiſe*.

miry clay] Pſal. 69. 2. Jer. 38. 6. Zech. 9. 11.

V. 3. *a new ſong*] That is, a ſpecial occaſion to praiſe him: for Gods benefits are ſo many occaſions for us to praiſe his Name.

V. 4. *and reſpecteth not the proud*] To follow their example; which he muſt needs do, that truſteth not onely in the LORD.

V. 5. *Many, O Lord my God, are thy wounderful works*] The coherence of theſe words, with the following verſes, is generally conceived to be this; Firſt David inſiſteth upon ſome particular mercy and deliverance, (the ſubject and occaſion this Pſalm) of which being very ſenſible, he proceedeth to a more general conſideration of Gods infinite goodneſs and mercy towards mankind with great admiration, which he doth here ſet out by way of exclamation, and being deſirous to approve to God his thankful heart to the utmoſt of his power, he falls into a conſideration of that worſhip and ſervice, which he conceives would be to God moſt acceptable: not oblations and ſacrifices, which moſt Jews of thoſe times, as well hypocrites, as others, upon ſuch extraordinary occaſions, were ready enough to offer; but ſincere and abſolute obedience, &c. This as I do not reject, but rather commend to others as probable and warrantable enough: So I conceive another reaſon may be given of the coherence, though not ſo obvious, yet perchance not leſs pertinent: which is thus; David being to ſay, (as he doth in the following verſes) there was a way to ſerve God without the oblations and ſacrifices appointed by the Law, by yielding (ſo far as corrupt nature is capable) perfect obedience to the moral Law; that is, in effect, by holineſs of life and converſation; upon which followes, that in all Nations they that feared God, and did that which is right and juſt before God, to the utmoſt of their power (or, as S. Peter *that work righteouſneſs*) *are accepted with him*, Act. 10. 35. a ſecret of Gods diſpenſation not ſo fully revealed in thoſe days; nor among ordinary Jews very readily entertained, when it was afterwards more fully divulged by the Goſpel; David, therefore as a Prophet, partly; and partly as one, who for his extraordinary piety, and degree of favour, and acceptation with God, was made privy to the counſel and waies of God far above other men; before he deliver this doctrine, with admiration he begins with a contemplation of Gods wiſdom and goodneſs in ordering the means of mens ſalvation: like as in the 50 Pſalm alſo, being to treat of the ſame matter, he begins with a veey ſolemn preface, ſutable to the nature of the thing. See the application of theſe words of David, made by the Apoſtle, Heb. 10. 5, 6, 7. &c. Yet for the words that are here uſed, thoſe Pſal. 139, 17, 18. *how precious, alſo, are thy thoughts unto me, O God*, &c. though ſpoken upon another occaſion (but that too, Gods power and providence towards men, but in another kind) come neereſt nnto them.

they cannot be reckoned up in order unto thee] Or, *none can order them unto thee*.

V. 6. *mine ears haſt thou opened*] It paſſeth for currant among all Expoſitors of our times, both of this and the former age, that David by theſe words, doth allude to the law concerning ſervants Exod. 21. 6. *and his maſter ſhall bore his ear through with an awl, and he ſhall ſerve him for ever*. One onely (but of the moſt conſiderable) I find, who calls it *coactam argutiam*. True it is, that the law ſpeaketh but of one ear to be bored; and here we have the plural, *ears*. Whence we may well infer, to which the very context doth alſo lead, that David had a further aim and meaning, of Gods fitting him for hearing, (ſince by hearing, eſpecially comes believing, &c. Rom. 10. 14, 17.) by opening, not one of the two, but both his ears: to which purpoſe is that in Job alſo, *Then he openeth*, (or *revealeth*, or *uncovereth*) *the ears of men, and ſealeth their inſtruction*, Job 33. 16. yet ſince obedience and conformity to the will of God (*I delight to thy will, O my God*, &c.) is not alſo, only; but immediately ſpoken of and mentioned; it doth not follow but that he might, and is very probable that he did allude to that Law and Cuſtome alſo. Beſides that rite of *boring* there expreſſed, I would have thoſe words alſo conſidered. *And if that ſervant ſhall plainly ſay. I love my maſter, &c.* to which the word *delight* here might have ſome reference. And as for that obſervation of *ear* in the ſingular, in the Law; and of *ears*, plural, or dual rather here; we might perchance retort upon the author of it his own words of *coacta argutia*, ſince that we had before out of Job in the dual, is afterwards repeated in the ſingular, chap. 36. 10. *He openeth alſo their ear to diſcipline*; and ver. 15. of the ſame chapter, *He delivereth the poor in his affliction, and openeth their ear* (Heb. אזנם as in the tenth verſe; though here tranſlated, or at leaſt printed, *ears*) *in oppreſſion*. Theſe words of the Pſalmiſt are cited by the Apoſtle in his Epiſtle to the Heb. 10. 5. but there tranſlated, *a body thou haſt prepared* (or, *fitted*) *me*. Whence and how came this difference, is a great queſtion. Some of great account have thought it probable, that this alteration was made by the Greek Tranſlators (whoſe Tranſlation, becauſe commonly then received, is often followed by the Apoſtles, and Evangeliſts, though varying from the Hebrew) of purpoſe, that the Gentiles, at whoſe requeſt it was firſt undertaken, unacquainted with this cuſtome of boring the ear of ſervants, might not be offended. And becauſe it was the faſhion of the ſaid Gentiles, to print ſome marks upon the bodies of their ſlaves; they think the word of *body* was put inſtead of *ear*, to fit the expreſſion better to their cuſtom. But if offence were the thing that was feared, I do not ſee that this alteration could much help the matter, but rather make it worſe; ſince that I do not read that ſuch prints were wont to be made, but upon the bodies of rogues and fugitives, by way of ignominy and puniſhment; and not as *fitting*, or *preparing* the body for ſervice. But we need not trouble our ſelves much abont this alteration. For firſt (as the moſt learned of late have well obſerved) it came not from the Septuagint, it being a thing certain by the teſtimony of ſome antients, and the vulgar Latine, (expreſſed out of the Greek, as all know) to this day, that ancient Greek Copies of the Pſalms had it *ὦτια, ears*, (as in the Hebrew) and not *σῶμα, a body*. And there be that ſay as much (ſome that have written upon the Epiſtle to the Hebrewes) of that paſſage of the Apoſtles, that in ſome antient Copies it is found to this day *ὦτια*, and not *σῶμα*. But however, it is moſt probable to me, as to others of late, that this alteration was made by the Apoſtle himſelf; neither is it any alteration of ſenſe, but onely the expreſſion made a little more general, and eaſier to be apprehended by them that ſhould not be acquainted with that particular of the Law, of boring the ear of Servants. The Hebrewes, of one that was called (or at leaſt, thought ſo) by God to ſome extraordinary duty, or action, were wont to ſay, (as before hath been ſaid) that he was, ſo and ſo, (as *ſeparated*, in Saint Paul, of himſelf) *from the womb*. See before upon Pſalm 22. 9. *that took me out of the womb*. It may be this alteration might have ſome reference to that ordinary ſpeech. But it may be more conſiderable to us, aud of more neceſſity for the right underſtanding of this Pſalme, to conſider of the words the Apoſtle uſeth, in citing this paſſage; *Wherefore when he cometh into the world, he* *ſaith*; *Sacrifice and offering thou wouldſt not, but a body, &c. When he cometh into the world,* that is, when David repreſents (by the figure called *Proſopopeia*) the Son of God, as now come into the world; and ſo the Apoſtle expreſſes himſelf elſewhere, where to the ſame purpoſe he ſaith; *And again, when he bringeth in the firſt born into the world, he ſaith*; &c. Heb. 1. 6. So that the Apoſtle takes theſe words, and thoſe that follow, as many as are cited by him, to be ſpoken, and intended by David, not of himſelf, but of Chriſt. So ſome argue from thoſe words of the Apoſtles. Of Chriſt indeed, eſpecially; ſo much we would willingly grant: but that David himſelf ſhould altogether be excluded, will not follow, by any neceſſary conſequence from thoſe words of the Apoſtles. But they preſs us further, That the words themſelves will not bear it, becauſe David could not ſay (they think) as of himſelf, and in his own perſon, *Burnt-offering and ſin-offering haſt thou not required.* For, ſay they, God had commanded them, and David, living under the Law, was obliged as much as any. But if this be all, the matter may be anſwered; and is indeed, by Mollerus upon this place, and others; though it ſeems their anſwers were not thought ſatisfactory. But what then (for it would be too long, to enter upon the queſtion of legal ſacrifices, and their end, and to anſwer all objections) will they make of Jer. 7. 22? *For I ſpake not unto your fathers, nor commanded them in the day that I brought them out of the Land of Egypt, concerning burnt-offerings or ſacrifices: But this thing commanded I them, ſaying, Obey my voice,* &c. and of Hoſea, *For I deſired mercy, and not ſacrifice,* Hoſ. 6. 6. But we need go no further for an anſwer, then this very place of *Hoſea.* For it follows: *and the knowledge of God, more than burnt-offerings*: ſo that in one, and the ſame verſe, what in the firſt member is expreſſed by an abſolute negative, is in the ſecond, comparatively only rejected, to let us know how to interpret and underſtand the former alſo. And not only there it is ſo, but alſo Pro. 21. 3. *To do juſtice and judgement, is more acceptable to the Lord than ſacrifice.* And ſo (to inſtance in another example of the ſame nature) Luke 14. 26. *If any man come to me, and hate not his father, and mother, and wife, and children, and brethren and ſiſters, yea and his own life alſo, he cannot be my diſciple.* It might well ſeem ſtrange, that he that elſewhere ſo ſtrictly injoineth to love our enemies, ſhould now bind us to hate them, whom nature it ſelf teacheth not Chriſtians onely, but even godleſs heathens, to love and to reverence. But Mat. 10. 37. clears the buſineſs where that expreſſion is: *He that loveth father or mother more then me, is not worthy of me*; *and he that loveth ſon or daughter more then me, is not worthy of me.* So here then; *thou didſt not deſire*; *thou haſt not required*; that is, comparatively: true obedience and ſpiritual worſhip, is that only worſhip which God for it ſelf, and abſolutely, requires or regards: Not any oblations, or ſacrifices, nor any thing at all, meerly external, in compariſon of that. The objection therefore is not unanſwerable but that David alſo (well underſtood) might ſpeak the words. It would trouble a man more to apply this Pſalm, (if wholly intended of him, as ſome have thought) unto Chriſt, by reaſon of theſe words in v. 12. *For innumerable evils have compaſſed me about, mine iniquities have taken hold upon me,* &c. But that alſo may receive a commodious interpretation, ſince עונותי may be tranſlated, *pœna mea,* or *ærumna*; as well as *iniquitates*; (as learned men, upon that of the Hebrews, have obſerved) and that there is no neceſſity at all if one part of a Pſalm be intended of Chriſt, that all the reſt, or the whole Pſalm ſhould. See more upon Pſalm 69, 5. *O God thou knoweſt,* &c.

V. 7. *Then ſaid I, Lo I come: in the volume of the book it is written of me.*] There is not ſo much queſtion of the meaning of the former verſe, as there is of this; and not without reaſon; the words of this being of themſelves, much obſcurer. It would be a long work to gather all that hath been ſaid; which nevertheleſs, upon ſuch an extraordinary occaſion, we ſhould the more willingly do, were it not that at the laſt, as we verily believe, the right meaning hath been found; which to make plain here, and confirm, we conceive will be more to purpoſe, then to confute what hath been ſaid by others. Yet of that too, ſomewhat; that the Reader may the better be ſatisfied. This, well tranſlated here, (and ſo by all others, upon this place) *in the volume of the book*; is by the *LXX.* rendred, ἐν κεφαλίδι βιβλίου: (by the vulgar Latine, *in capite Libri*:) which tranſlation being retained by the Apoſtle, Heb. 10. 7. it hath much obſcured the place, putting men to a ſearch, what particular place or chap. in the beginning of the Bible, was intended, where Chriſt was mentioned to this purpoſe, here inſiſted upon by the Pſalmiſt. Divers have been thought of, but not any found, generally ſatisfactory. But tranſlating the Hebrew words במגלת ספר, *in the volume of the book* (which is their proper ſignification) and taking this *volume of the book*, (ſo called from the old faſhion of foulding books into ſcrols or rols, both among Jews and other nations) κατ᾽ ἐξοχὴν, for the Bible, or Old Teſtament at large, (ſo much of it, as was then extant) there ſhall we find indeed, in many places, ſerious exhortations and injunctions to all men in general, pretending to piety and religion, for conforming to the Will of God, and keeping of his commandments: but for any that concern either Chriſt, or David particularly, to which thoſe words may probably relate, we are yet to ſeek. It is true that Chriſt indeed is the chief object both of the Law and the Prophets; and that his paſſion in this book of Pſalms, and in the Prophets, is ſpoken of, to which this obedience may be referred. But of his obedience or ſufferings, I know nothing in the Law, but typically; and what is in the reſt, to this purpoſe, is of a later date. And then for David, what ſhall be ſaid of him? Somewhat is ſaid, I know, to this purpoſe; That although the precepts of the Law be general, yet every godly man hath a particular intereſt in them, and may appropriate them to himſelf: which in ſome ſenſe I know may be ſaid; but how to be applied to theſe words of the Pſalmiſt, ſo expreſs and ſo emphatical in the deſignation of a particular perſon, (*in the volume of the book it is written of me,* &c.) I do not ſee. The firſt therefore, that began to ſee the right, (if we fail not in our judgement our ſelves) are thoſe, who by this *volume of the book*, underſtand a ſcroll or catalogue, wherein ſouldiers names were regiſtred: *Porro libri nomine Legem intelligi,* &c. [That by the *volume of the book*, the Law of God, which preſcribes to all men how to live godlily, (or, which is the rule of godlineſs unto all men,) ſhould be underſtood, I do not think abſurd. But nevertheleſs I take this to be the more genuine expoſition, that David ſhould profeſs himſelf *in eorum catalogo cenſeri*, to be of their number, enrolled by name, who yield obedience unto God:] So judicious Calvin upon the Epiſtle to the Hebrews. Now this once granted, that by מגלת ספר there is no neceſſity the Scripture ſhould be underſtood, the words of themſelves being general, which may as well be tranſlated, *in a volume of a book*, as, *in the volume of the book*: and that by ספר any writings, evidences, bills, Court-rolls, &c. may be underſtood, as Deut. 24. 1, and in divers other places; as no man makes any queſtion, then I ſee nothing why this ſhould not be thought the moſt literal and convenient interpretation, that David ſhould make here a ſolemn proteſtation of his purpoſed abſolute obedience unto God, as one that were legally bound and obliged, by a written and regiſtred covenant, or engagement. *In inſtrumento (inquit) inter nos facto ſcriptum eſt, me facturum quicquid vis. Sic gladiatores auctorationem faciebant uri, ſcindi, ferro necari.* More to that purpoſe, in confirmation of this interpretation, you may finde in learned Grotius his Annotations both upon the Epiſtle to the Hebrews, and upon the Pſalms. Neither is it unuſual to the Scripture, by mention of a *book*, to intimate the certainty and irrevocableneſs of things; as alſo to deliver things with more ſolemnity. Beſides Gods Book, Exod. 32. 32, 33. called the *book of the living,* Pſal. 69. 28. and the like: ſee Job 19. 23, &c. Pſal. 139. 16. Neither will this interpretation of the words make the Apoſtles citation of them, or application leſs pertinent; if David (as his type) be underſtood to ſpeak in Chriſts perſon. So the words may be aſcribed to Chriſt, as well as to David; which is all can be made of that quotation, and is ordinary.

V. 8. *within my heart*] Heb. *in the midſt of my bowels.*

my heart] Pſal. 37. 31. Jer. 31. 33.

V. 9. *in the great congregation*] In the Church aſſembled in the Sanctuary.

V. 10. *I have not hid thy righteouſneſs within my heart*] What is meant by theſe words, is fully declared by thoſe that follow here: and thoſe before, *I have preached righteouſneſs,* &c. all, in effect, to this purpoſe; That he hath not been ſlack and remiſs in the execution of his charge: neither hath he been afraid to tell men the truth with all convenient liberty. So S. Paul in his farewel ſpeech to thoſe of Epheſus: *For I have not ſhunned to declare unto you all the counſel of God,* Act. 20. 27. The expreſſion may ſeem contrary, though there be no contrariety of ſenſe, to Pſal. 119. 11. *Thy word have I hid in mine heart*; to what purpoſe, appears by the words following, *that I might not ſin againſt thee.* As publick men, in relation to other mens ſalvation, we muſt not hide the word: as private men, in relation to our own, we muſt. Or to ſpeak yet more diſtinctly and properly; In the firſt expreſſion, *to hide,* is to conceal; that muſt not be: it is a fault in any man. In the ſecond, *to hide,* is to cheriſh; often to think of, and ruminate upon: that which Latine Philoſophers ſay, *in interiorem animi partem,* or, *ima præcordia admittere*: which muſt be done by all men, who make any uſe of the word of God, to their own ſalvation. Both expreſſions, proper in their kinde we ſee: ſo that ſometimes there may be both in the words and actions of men, an appearance of contrariety, where both the ſenſe and purpoſe is the ſame.

V. 11. *loving kindneſs and thy truth continually preſerve me*] Pſal. 57. 3. & 61. 8.

V. 12. *mine iniquities have taken hold upon me*] That is, the puniſhment of mine iniquities, Gen. 4. 13. Pſal. 31. 10. ſin lays hold on us, when it brings us to puniſhment, Num. 32. 23. Job 8. 4.

not able to look up] Pſal. 38. 4.

my heart faileth me] As touching the judgement of the fleſh, I was utterly deſtitute of all counſel, yet faith inwardly moved my heart to pray, Pſal. 73. 26.

faileth] Heb. *forſaketh.*

V. 13. *Be pleaſed, O Lord*] See upon Pſal. 70. firſt verſe.

V. 14. *Let them be aſhamed*] He deſireth that Gods mercy may contend for him againſt the rage of his enemies.

Let them be aſhamed and confounded together, that ſeek after my ſoul] Pſal. 35. 4, 26. & 70. 3, 4.

V. 15. *Let them be deſolate*] Let the ſame ſhame and confuſion light upon them, which they intended to have brought upon me.

that ſay unto me, Aha, aha,] The wicked mock Gods children in their afflictions.

Aha, aha] pſal.35.21, 25.

V. 16. *The Lord be magnified*] The faithful delight in praiſing God for his benefits.

V. 17. *But I am poor and needy, yet the Lord*] See upon Pſal. 31. 7. *Thou haſt known my ſoul in adverſitie.*

PSAL. XLI.

Verſ. 1. B*Leſſed is he that conſidereth the poor*] This Tranſlation is defective משכיל is not ſimply, *that conſidereth*; but *that wiſely conſidereth*: *qui prudenter judicat*: as Mollerus, Calvin, and others, here: and this very Tranſlation, Pſal. 64. 9. *And all men ſhall fear, and ſhall declare the works of God; for they ſhall wiſely conſider* (השכילו *prudenter conſiderabunt, vel, expendent:* as ſome there] *of his doing.* Neither is it, *that conſidereth the poor*; but, אל־דל *ſuper egeno: concerning the poor*; that is, (according to beſt Expoſitors) that judgeth not raſhly of his caſe, that he is poor and afflicted, becauſe wicked and hated of God. This (the ſufferings and calamities of good and godly men in this world) is a myſtery of Gods providence, which they that do not underſtand, are much ſcandalized at, and either conclude that there is no God, or they not godly, that are afflicted. But wiſe men make very good uſe of it. For knowing even by ſenſe, (by the ſight of his works) that there is a God; and if a God, in common ſenſe and reaſon, that he muſt be a juſt and a good God: (all which even by ordinary heathens and Philoſophers hath been acknowledged) hence their faith of a future Judgement, and another world after this, is further confirmed, becauſe they ſee not, that in this world, either bad or good fare according to their deſerts, and according to the dictates of ordinary juſtice and providence. See *Pſal. 92. 6. A bruiſh man knoweth not*, and Pſal. 11. 6. *an horrible tempeſt.* See alſo upon Pſalm 28. 5. *Becauſe they regard not, &c.*

the poor] Or, *the weak*, or *ſick*.

the Lord will deliver him] Not *him, that conſidereth* (though of him too, it is true enough, That he that judgeth of others in their miſeries charitably, may expect charitable judgement both at the hands of God and men, Mat. 7, 1.) but *him*, that is, *the poor*, and afflicted. So beſt Interpreters. So that Davids aim in theſe words is to comfort the afflicted (whether himſelf, or any other) and to profeſſe his faith and confidence in that particular, of Gods merciful dealing towards them that ſuffer, in crowning their ſufferings with a joyful and glorious iſſue. And beſides, it is a good motive to others, to induce them to judge charitably, that God, in due time, will raiſe and reſtore them, whom for a while he hath caſt down. Which nevertheleſs is to be underſtood of Gods ordinary providence, and manner of dealing (in thoſe times eſpecially) for the moſt part: not to extend to extraordinary caſes and examples, when God for hidden reaſons, prolongs the afflictions of the afflicted, even to the laſt; providing them a proportionable reward after this life. In this caſe, Gods deliverance muſt be underſtood of that, more then ordinary, patience, (of all worldly bleſſings, in the judgement of many antient Philoſophers, the beſt and choiceſt) and thoſe ſpiritual comforts, which God doth vouchſafe to them that are ſo tryed and put to it, to be examples of patience unto others. See before upon pſal 37. 1,2, &c. See alſo upon pſal. 28. 5. and pſal. 38. 18. *For I will declare.*

in time of trouble] Heb. *in the day of evil.*

V. 2. *thou wilt not deliver*] Or, *do not thou deliver.*

V. 3. *thou wilt make all his bed in his ſickneſs*] Thou giveſt him eaſe, as they do to ſick men that make their beds.

make] Heb. *turn.*

V. 2. *I have ſinned againſt thee*] I do with grief acknowledge that I have offended thee.

V. 5. *Mine enemies ſpeak evil of me*] That is, curſe me, and cannot have their cruel hate quenched, but with my ſhameful death.

V. 6. *And if he come to ſee me*] Any one of my Enemies, v. 5. or ſome principal one.

he ſpeaketh vanity] For, pretending to comfort me, he conſpireth my death in his heart, and braggeth thereof.

to it ſelf] None need teach him to deviſe how to deſtroy me.

V. 7. *my hurt*] Heb. *evil to me.*

V. 8. *An evil diſeaſe*] Heb. *a thing of Belial.*

An evil diſeaſe ſay they cleaveth faſt unto him] The enemies thought, by his ſharp puniſhment, that God was become his mortal enemy, for ſome great ſin committed. Act. 28. 4.

V. 9. *Yea, mine own familiar friend*] Not mine enemies only, but my neereſt friend conſpired againſt me. See more upon Pſa. 35. 4. *Let them be confounded and put to ſhame:* towards the end of what is there noted.

mine own familiar friend] Heb. *the man of my peace.*

which did eat of my bread] He means ſome of his own Court; (many good Princes, beſides David, have met with ſuch:) perhaps Achitophel, Pſal. 55. 13. Chriſt applies it to Judas, Joh. 13. verſe 18.

hath lift up his heel againſt me] Like a wilde horſe, to kick at me, or trample me under foot.

V. 10. *That I may requite them*] This open profeſſion of *David*, of his intended revenge, hath troubled Interpreters, both Jews and Chriſtians. Jewiſh interpreters; though for the moſt part they allow of revenge, nay think it a vertue; yet they are troubled how to reconcile theſe words with thoſe Pſal. 7. 4. *If I have rewarded evil*, &c. They have deviſed many waies of reconciliation, avoiding the literal ſenſe; nay gathering a quite contrary, *that I may requite them*: that is, ſay they: that I may render unto them good for evil: which indeed may be deemed a good and godly mans way of revenge: commended unto us, nay commanded by Chriſt and his Apoſtles; and even by ſome antient heathens much approved. I find, that ſome very learned Chriſtian Expoſitors profeſs themſelves very willing to embrace this ſenſe: yet ſo, as a man may ſee by their very words, that it is rather their good will, than their judgement: or if it be, then (to ſay nothing of their willingneſs, againſt their own light, if it ſhould be ſo: which of the two may be the worſt, and more derogatory to the Scriptures) I muſt profeſs againſt it. The tenour of the words is againſt it, beſides what may be objected from other like places in the Pſalmes; and the conſent of all other Interpeters. Neither is it a hard thing to reconcile *David* to himſelf. For he might be the ſame man, and yet not alwaies deal, at all times, and with all ſorts of enemies, and upon all kinds of offences and provocations, in the ſame kind. The obſervation of circumſtances is a main point of juſtice, neither is our juſtice only to be guided by it, but our mercy alſo: elſe, mercy may prove rigor ſometimes, as well as rigor (a thing obſerved, and amply declared by antient philoſophers) mercy. But what if *David* were not the ſame man neither, in point of execution; and yet ſtill the ſame in his own mind, and merciful inclination? that is; a private man before, wholly to be guided, as rigor, or mercie ſhould prevail, by private intereſts, and conſiderations: and now, a publick man, a magiſtrate, a King, *a miniſter of God, a revenger to execute wrath upon him that doth evil*: Rom. 13. 4. So that neither Jews nor Chriſtians, need to take offence at theſe words, if we ſay that *David* ſpeaketh here as a King not as a private man. But it is added, that he ſpeaketh alſo as a Prophet, by a particular warrant from God himſelf. But after all this, it muſt be added, that though private revenge was even by the Old Law declared againſt, (whereof ſee upon *Pſalm 26. 6. So I will compaſs*, &c. and Pſal. 35. 4. *Let them be confounded*, &c. to which may be added, *Deut. 32. 35. To me belongeth vengeance*, &c. as expounded and applyed by St. *Paul*, *Rom.* 12. 19. and Heb. 10. 30.) and forbidden: Yet not ſo clearly and generally forbidden, as to us Chriſtians, by Chriſt our Lawgiver. As we have no reaſon therefore to expect ſuch preciſeneſs of words in this caſe, from them that lived under the Law; ſo neither can we draw any conſequents from their examples, if ſuch offer themſelves unto us, that can juſtifie us, or excuſe us, againſt the cleer dictates and deciſions of the Goſpel, without doing great injury to the Name, whereby we are called, and for which, if we rightly underſtand the worth of it, nothing ſhould be hard, or grievous unto us.

V. 10. *By this I know that thou favoureſt me*] Pſal. 86. 17. *ſhew me a token*, &c.

By this I know that thou favoureſt me, becauſe mine enemy] This had need as much caution, as the words before, now laſt ſpoken of: or rather more. We muſt take heed therefore that we take them not as abſolutely delivered, and make a general doctrine of them, which are intended here by *David* in reference to his particular caſe at that time: and not without reſpect perchance (as ſome chief Interpreters are of opinion:) to ſome particular promiſe, which God had made unto him, upon the accompliſhment whereof, after long and anxious expectation, he might well infer, that now he knew that God in very deed, according to his promiſe, did favour him, &c. For otherwiſe we know, that it was once Chriſts own caſe, to be delivered into the hands of his enemies, and to hear the revilings and reproaches of profane people, *He truſted in God: let him deliver him, if he delighteth* (ſo ought the words to have been rendred: ſee on Pſal. 22. 8) *in him*: Matth. 27. 43. from whence, (laying the myſtery of our redemption by Chriſts death aſide, ſince that, as he ſuffered for our *juſtication*, ſo for our example too:) we learn that it may be the caſe of the moſt religious, whether Prince or Prelate in the world, to fall into the hands of his enemies, and by them to be entreated at their pleaſure, even unto all extremity either of pain, or of ignominy. Now on the other ſide, if any ſhall make this an argument of Gods favor, To prevail againſt an enemy, and to be ſucceſsful in enterpriſes; without any further conſideration either of the cauſe, or of the perſons, and their condition; and this upon warrant of theſe words of *David*: let them remember where they be, who by *David* elſewhere are ſaid, *To boaſt of their hearts deſire*, Pſal. 10. 3. not to inſiſt (becauſe obvious enough) upon other like expreſſions and teſtimonies either of *Davids*, or any others of equal authority. But of ſucceſſes in war particularly, ſee *Habakkuk* his expoſtulation with God, *Hab.* 1. 13, 14, &c.

V. 12. *Thou upholdeſt me in mine integrity*] Either in proſperity of life, or in the true fear of God againſt all temptations.

and ſetteſt me before thy face for ever] Shewing me evident ſigns of thy fatherly providence.

V. 13. *Amen, and amen*] Here ends the firſt book of the Pſalms. Of which diviſion ſee before, upon the firſt Pſalm. Some take no notice of it. Others do, who prefix (as Junius, Bucer, &c.) a new title before the nexr Pſalm, *Secundus liber*, &c. and ſo after the 72. *Tertius liber*, &c. The word, *Amen*, at the end of prayers, (as of bleſſings and curſes, Num. 5. 22. and elſewhere) implies a concurrence of wiſhes and affections; and is alſo an expreſſion of a confidence, that it ſhall come to paſs ccordingly. Twice repeated, as here, it makes the ſpeech more pathetical. But at the beginning of ſentences, as Mat. 24. 47. and elſewhere, it ſtands for an aſſeveration, and is as much as, *verily, verily*.

PSAL. XLII.

Title.

Maſchil, for the ſons of Korah] Or, a Pſalm *giving inſtruction, of the ſons*, &c.

for the ſons of, Korah] To be ſung by them in after-times.

Verſ. 1. *AS the heart panteth after the water-brooks*] By theſe ſimilitudes of thirſt and panting, he ſheweth his fervent deſire to ſerve God in his temple, Pſal. 119. 131.

panteth] Heb. *brayeth.*

V. 2. *thirſteth for God*] pſal. 63. 1, 2. & 84. 2.

for the living God] Hereby he is diſtinguiſhed from Idols, pſal. 135. 15, 16, 17. 1 Theſ. 1. 9. *and how ye turned* &c. But God is not ſtiled *living*, or *the living God*, in oppoſition to *idols* onely; but alſo in oppoſition to all creatures of the world, as being the *fountain of life*, unto all, Pſal. 36. 9. in whom whatſoever is, *doth live, move, and hath its being*, Acts 17. 28. Again, God is ſo ſtyled, in oppoſition to mortal man particularly, whoſe life, both in regard of the brevity, Pſal. 39. 5. *Behold*, &c. 90. 5, 6, &c. and uncertainty, Luke 12. 20. *this night thy ſoul*, &c. is altogether inconſiderable, Iſ. 2. 29. *ceaſe ye from man*, &c. Pſal. 146. 3, 4, 5. *put not your truſt*, &c.

when ſhall I come and appear before God] See upon pſal. 27. 8. *Seek ye my face*, &c. where theſe words are expounded; and this tranſlation of them ſhewed not to be right.

V. 3. *My tears have been my meat*] I could not eat my meat for weeping, Pſal. 102. 9. Or rather, ſorrow and grief of heart (ſet out by tears) have ſo poſſeſt me, that they have taken from me all appetite to meat: ſo that through the continuance of the one, and the forbearance of the other, I may be thought to live by grief and ſorrow, as others do by meat and drink, Pſal. 8. 5. *Thou feedeſt them*, &c.

Where is thy God?] He hath quite forſaken thee.

V. 4. *for I had gone with the multitude*] It would be plainer, *for I did go*, or, *was wont to go.* He remembers his former happineſs, when he had the benefit of religious aſſemblies, and of Gods preſence in his Church or Sanctuary: which how much he valued ſee, as before, upon Pſalm 27, 8. by comparing thoſe bleſſed times with his preſent condition, being then either by Saul, or his ſon Abſolom, driven away, and far out of ſight of the Sanctuary, &c. he bemoans himſelf. *I pour out my ſoul in me*, ſaith he. Which ſome refer to that which follows of his happineſs in former times: as if he intended to ſay, that his joy in thoſe ſacred aſſemblies and ſolemnities, was wont to be ſo tranſcendent, as that through exceſs he was almoſt beſides himſelf: as in great extremities of either joy or ſorrow doth happen ſometimes. Either of the two, joy or ſorrow, if tranſcendent, may produce the ſame effects. But it is more probable, that he expreſſeth his preſent exceſſive grief by thoſe words. So Job 30. 16. *But now my ſoul is powred out upon me; the dayes of affliction have taken hold upon me.* See alſo Pſalm 22. 14.

that kept holy-day] They kept feaſts when they went to ſacrifice, Exod. 23. 14. Deut. 16. 14, 15. Iſai. 30. 29.

V. 5. *caſt down*] Heb. *bowed down.*

hope thou in God] Though he ſuſtained grievous aſſaults of the fleſh to caſt him into deſpair, yet his faith, grounded on Gods accuſtomed mercies, getteth the victory.

I ſhall yet praiſe him] Though my ſtate be low, yet God will give me cauſe to praiſe him by raiſing me.

praiſe him] Or, *give thanks.*

for the help of his countenance] Or, *his preſence* is *ſalvation.*

V. 6. *therefore*] Becauſe I find no help in my ſelf nor others.

from the land of Jordan] Theſe words admit of a different, yea contrary ſenſe. *From the land.* ſay ſome; that is, *concerning*; as it was in the old Engliſh Tranſlation. As if he deſired to be reſtored to his Country, mentioning ſome particular places of it, *Iordan*, and the mount *Hermon*; and *the little hill*, (as it is here in the margin) that is, Sion; little in point of greatneſs, if compared to others: but in eſteem, becauſe of the place and ſituation, (and afterwards of the Temple, there ſeated) in Jeruſalem, greater to him, than the greateſt. In which reſpect alſo it is ſaid in Iſai. *That the mountain of the Lords houſe ſhall be eſtabliſhed in the top of the mountains, and ſhall be exalted above the hills, Iſa. 2. 2.* As for *hill Miſſar*, there is none ſuch elſewhere mentioned, or known to the Jews. Thus ſome, and not improbably. But others, more in number, would have David to mention theſe places, as places of his baniſhment: *from*, as it is here; and not *concerning*: and by *the little hill*, they underſtand the lower parts of mount Hermon: or think that he ſpeaks it in ſcorn of that mountain; which though much greater, yet he made little reckoning of, in compariſon of thoſe neer, and about Jeruſalem. *Quod mihi coactum videtur*, ſaith one; (and ſo it ſeems to me) though he alſo go the common way.

V. 7. *Deep calleth unto deep*] Afflictions come ſo thick upon me, that I felt my ſelf as it were, overwhelmed, as with a ſtorm at Sea, Pſal. 88. 7.

Or, afflictions follow ſo cloſe the one upon the neck of the other, that they might ſeem to invite one another; as is commonly obſerved of the waves of the *Sea*, and elegantly expreſſed by one of the *Latine* Poets; *Sed ut unda pellitur unda, Urgeturque eadem veniens, urgetque priorem.* Which doth much illuſtrate the metaphor here uſed by the *Pſalmiſt.*

at the noiſe of the water ſpouts] By *water ſpouts*, or *cataracts*, he underſtands the clouds, from which (at ſuch times) the water falleth upon the earth with great violence and precipitancy: as it uſeth to run from great water ſpouts and ſluces, where the current of it ſelf, is ſtrong; and the fall, great. By *noyſe*, the cracks of thunder are intended, which break forth out of the clouds, and are followed uſually with fierce and mighty ſhoures. Now whether by *deep*, in the words before, he intends theſe ſhowres and ſtorms from the clouds; Or the billowes and rowlings of the ſea in great tempeſts, is not eaſie to determine. The word תהום *abyſſus*, is more proper of the *Sea*, and ſuch ſecret receptacles of water, as are conceived to be under the earth. The other ſenſe ſeems the more proper to the coherence. But to the main matter; either, is indifferent: the one as proper as the other. If by *deep*, we underſtand great thunder ſhowres, there will be (which will make the whole the more acute and elegant) ſome reference between *calleth*, and *noyſe*; thoſe ſhowres that conſecutively (as it often falls falls out) follow one another after every thunder clap, being as it were called for by the noiſe of the thunder.

V. 8. *Yet the Lord will command his loving kindneſs in the day-time*] He aſſureth himſelf of Gods help in time to come.

command his loving kindneſs] Pſal. 44. 4.

and in the night his ſong ſhall be with me] God will give me cauſe to praiſe him in the night, Job. 35. 10. Iſai. 30. 29.

my prayer unto the God of my life] That ſaves my life miraculouſly.

V. 10. *As with a ſword in my bones*] That is, I am moſt grievouſly tormented. There is ſome difference of reading in the Originall, as is acknowledged: ברצח in ſome Copes; in others כרצח; The one hath a *nota inſtrumentalis* prefixed; and the other, a note of ſimilitude. But the ſenſe is one: The Engliſh here hath expreſſed both; which I think better then to leave both out, as ſome do.

with a ſword in my bones, mine enemies reproach me] Pſal. 35. 15.

ſword] Or, *killing.*

V. 11 *Why art thou caſt down, O my ſoul*] This repetition doth declare, that David did not overcome at once; to teach us to be conſtant, foraſmuch as God will certainly deliver his.

the health of my countenance, and my God] In Hebrew ואלהי ישועת פני. But becauſe in the fifth verſe, it is, ישועת פניו with a *Vau* more at the end; which produceth a different ſenſe, *the health of his countenance*, (ſo it ſhould be, and perchance ſo it is, in more correct Engliſh copies, not as I find it in my Copies, *help for health*: for it is the ſame word in the original, both in the 5. and 11. verſes; as alſo in the fifth verſe of the next Pſalme: except it was altered of purpoſe, becauſe *the health of his countenance*, being ſpoken of God, did not ſound ſo well; though even in that conſideration, I ſhould have thought, *the ſalvation of his countenance*, might have done better: But I am the more ſuſpitious, becauſe I find that in the eleventh verſe alſo, ſome Copies printed A.D. 1625. have it, *who is the help of my countenance, and my God*;) there; *the health of my countenance*, here, and verſe 5. of the next Pſalm, where the ſame words are repeated: This difference hath made ſome expoſitors of beſt credit to ſuſpect ſomewhat; *Neſcitur autem an deſit in hoc loco litera, quæ tertiam perſonam conſtituit*; ſaith Calvin upon this verſe. But certainly if any ſuch thing may he ſuſpected, (ſee upon Pſal. 25. in the end, concerning Alphabeticall Pſalms, Mollerus his opinion there, &c.) It is much more probable, that the fifth verſe hath ſuffered, and ſhould be mended by the eleventh of this; and the fifth of the next Pſalm; then that theſe two ſhould be corrected by that one. And thus it may be, without any addition of any letter: Whereas the ſixth verſe begins, (as now divided) אלהי, allow that word to the end of the former verſe; and the ו there at the end of פניו to be prefixed before אלהי: it will be, as in thoſe two other verſes, (this here, and that other of the next Pſalm;) ישועת פני ואלהי, that is, *the health of my countenance, and my God.* So ſhall all the verſes be reconciled to one another, as in probability (being but an *intercalary* verſe, as they call them, thrice repeated) they were made. Though this by the way; that it is not without example, that an *intercalarie* verſe ſhould be repeated with ſome alteration of ſome words. So we ſhall find it Pſa. 107. where theſe words, *Then they cryed unto the Lord in their trouble, and he delivered them out of their diſtreſſes*: being often repeated, (verſes 6, 13, 19, 28.) are not alwaies repeated in the very ſame words, though indeed without any alteration of ſenſe. However, that which makes the matter more probable here is, becauſe both in the Septuagint, and Vulgar Latine, thoſe three verſes agree, (*σωτήριον τȣ̃ προσώπȣ μȣ, καὶ ὁ θεός μȣ : ſalutare vultûs mei, & Deus meus* :) and that the reconciliation offers it ſelf in ſo ready and plauſible a way.

PSAL. XLIII.

Verſ. 1. *Judge me*] Or, *Judge for me*, pſal.28.1. or, *Deliver me*, 1 Sam. 8. 20. or *Defend*, pſal. 82. 3.

Judge me, O God] He deſireth God to undertake his cauſe againſt the enemies, but chiefly, that he would reſtore him to his tabernacle.

againſt an ungodly nation] That is, the cruel company of mine enemies.

ungodly] Or, *unmerciful*.

from the deceitful and unjuſt man] Heb. *from a man of deceit and iniquity*.

V. 3. *O ſend out thy light*] When God (as often, though for juſt and good alwaies; yet hidden and unſearchable cauſes and ends, he doth :) doth ſuffer wicked men to prevail in a bad cauſe, than the light of his providence and care of men, by which moſt are led to the acknowledgement of God (for *God is known by the judgements which he executeth* Pſal. 9. 16.) and the *truth* of his promiſes either general, to the godly in general; or particular, to ſome upon particular occaſions, is, as it were, ecclipſed : both which are reſtored, or renewed again; when God doth return to his ordinary courſe, and way of adminiſtration. And *David* doth here inveſt Gods cauſe with his particular intereſt, not as a pious man only, more ſolicitous for God, than himſelf; but alſo to make his prayer the more conſiderable. This, or to this purpoſe, will be the ſenſe of the words, if we take (which the coherence doth here require) the words following *holy hill*, and *tabernacles*, &c. literally and materially. So alſo upon Pſal. 58. 11. *So that a man ſhall ſay*. If we follow the ſpiritual ſenſe, which he that inſpired *David* for the benefit and inſtruction of others after *David*, might aym at, though himſelf at that time, extended his thoughts no further than to the literal, and to his preſent occaſion; according to that the ſenſe will be, that no man can come to the Church of God, to be a lively member of it, in this world : Nor hereafter be admitted to that ſight and fruition of God, wherein eternal happineſs conſiſteth; except both his underſtanding be enlightned, and his heart ſanctified and purified by the ſpirit of God. See alſo upon Pſal. 15. 11. *who ſhall abide*, and Pſal. 23. 3. *in paths of righteouſneſs*.

V. 4. *Then will I go unto the altar of God*] Eſay 38. 22. He promiſeth to offer a ſolemn ſacrifice of thankſgiving, in token of his great deliverance.

my exceeding joy] Heb. *the gladneſs of my joy*.

V. 5. *Why art thou caſt down, O my ſoul*] Pſal.42.5,11. See notes on pſal. 42. 11.

PSAL. XLIV.

Verſ. 1. *We have heard with our ears*] This Pſalm ſeemeth to have been made by ſome excellent prophet for the uſe of the people, when the Church was in extream miſery, either at their return from Babylon, or under Antiochus, or in ſuch like afflictions.

V. 2. *How thou didſt drive out the Heathen*] That is the Canaanites.

plantedſt them] pſal. 80. 8. To wit, our fathers.

afflict the people and caſt them out.] the Hebrew Word ותשלחם is otherwiſe tranſlated by moſt; *thou didſt cauſe them to propagate*, or, *to ſpread*. And this agrees better with the other words, to make the *antitheſis* perfect in both members; *Thou didſt drive out the heathen with thy hand*; *and planteſt them*; (the Iſraelites, that is; or, *our fathers* :) *thou didſt afflict the people*; (or rather as others, *contriviſti populos - thou didſt bruiſe the nations*) *and cauſe theſe to propagate*.

V. 3. *For*] Or, *That*, or *How*.

got not the land in poſſeſſion by their own ſword] Deut. 8. 17.

by their own ſword] They fought valiantly at Gods command, yet God did help miraculouſly, verſe *6*.

light of thy countenance] pſal.4.6. & 89. 15.

becauſe thou hadſt a favour unto them]. Gods free mercy and love is the onely fountain of good to us, Deut. 4. 37.

V. 4. *Thou art my King*] Becauſe thou art our King, therefore deliver thy people from their miſery.

command deliverances for Jacob] Deut.28.8. pſal. 42.8.

V. 5. *Through thee will we puſh down our enemies*] Puſhing and treading under, ſignifie ſubduing, Deut.23.17. 1 King.22.11. Dan. 8.4. 2 Chr. 22.7.

V. 6. *truſt in thy bow*] pſal. 20. 7.

V. 8. *boaſt*] Or, *glory*, as pſal. 56. 4.

V. 9. *But thou haſt caſt off*, &c.] Hitherto the mercies of God, and his goodneſs to his people, have been ſet out and acknowledged. And this but as a preface or introduction to a freer expoſtulation, which now follows to the end of the Pſalm. This *holy* method of expoſtulating with God, upon grounds of his former love and favour, (upon which a tacite inference, that God will not utterly caſt them off, to whom he hath been ſo good and gracious, is to be preſuppoſed) you may obſerve elſwhere alſo; as Pſal.89. where, to verſe 38. Gods love and gracious promiſes to David, his people and poſterity, are largely ſet out : then follows, as here, a large expoſtulation concerning their preſent eſtate, contrary to thoſe former favours and promiſes. Thus godly people ſtirre up themſelves in their extremities, to hope againſt hope : and beſides, it becomes them well, in ſuch caſes, not ſo abruptly to begin with complaints, which might ſavour of murmuring; but after ſuch inſinuative expreſſions, as might ſhew their intereſt in God, and Gods in them.

V. 11. *Like ſheep appointed for meat*] Heb. *as ſheep of meat*.

V. 12. *Thou ſelleſt thy people for nought*] As ſlaves, which are ſold for a low price, neither lookeſt thou for him that offereth moſt, but takeſt the firſt chapman.

for nought] Heb. *without riches*.

V. 13. *Thou makeſt us a reproach to our neighbours*] Pſal.79. 4.

V. 14. *Thou makeſt us a by-word among the heathen*] Jer. 24. 9. Deut. 28. 37.

V. 15. *My confuſion is continually before me*] I dare not lift up my head for ſhame.

V. 16. *and avenger*] Meaning the proud and cruel tyrant, Pſal.8.2. See there : It might be alſo, that this term might be given to a common oppreſſor of Gods people, as *Gods hand*, (Pſal.17. 14.) to puniſh them for their ſins, and to execute his juſt judgments upon them. This title might be given to ſuch a one, thereby the better to make publick acknowledgement (a neceſſary circumſtance of our humiliation before God in ſuch caſes) of Gods juſtice, and their deſerved puniſhment. *O Lord thou haſt ordained them for judgement*, &c. Hab.1.12.

V. 17. *All this is come upon us, yet have we not forgot*] What is here ſpoken, in this and ſome following verſes, muſt not be underſtood as intended for a juſtification of themſelves by a general profeſſion of their innocency; which whether more falſe and ridiculous to imagine (as being ſpoken of the generality of the people, which certainly, when at beſt, were not without faults that might deſerve judgements;) or whether more impious (as implying a charging of God with injuſtice) I know not. That which they intended by the words, is, to juſtifie themſelves from the heinous ſin of Idolatry : profeſſing, that notwithſtanding God might ſeem in a manner to have forſaken them, having delivered them into the hands of Idolaters, from whom they ſuffered all manner of perſecution; yet they had not forſaken him in that kinde, as to prove Idolaters, but rather ſubmitted to all manner of torments and cruel deaths, then to be drawn unto it. And this is it, which both by Joſephus the Jewiſh Hiſtorian, by S. Jerome, and divers others, is obſerved, (being indeed well worth our obſervation) that the Jews, ſince the return from the Babyloniſh Captivity, never ſince relapſed (to which before that they had been ſo obnoxious) to Idolatry. It doth alſo appear by the New Teſtament, that they were not guilty of any ſuch thing in thoſe dayes; for neither is it charged upon them by Chriſt, or his Apoſtles, any where. It is very likely that this Pſalm hath reference to thoſe times and things related in the Macchabees, where much is recorded of the ſufferings of the Jews for their Religion. It ſeemeth then, that a Nation may be guilty before God, and deſerve dreadful judgements, yea deſtruction, for other crimes then Idolatry : a thing which many in theſe dayes would little think, who if they can acquit themſelves of Superſtition and Idolatry, or that which they call Superſtition and Idolatry (which ſometimes is more in their imagination, to which they are extremely addicted, then where they would have it thought, by lamentable, but groundleſs outcries) make themſelves ſure enough of Gods favour, though guilty of many foul vices, as Pride, Perjury, Covetouſneſs, (which is *Idolatry*, Col.3. 5. that is, as bad before God, as Idolatry it ſelf; nay, and very near to Idolatry in its nature, Job 31.24,25,&c.) Extortion, Uncleanneſs, Malice, and the like : beſides *Sacriledge*, which alone doth counterpoiſe (in point of abomination before God) groſſeſt Idolatry, Rom.2.22.

V. 18. *ſteps*] Or, *goings*.

V. 19. *in the place of dragons*] Into deſolate places, Eſay 34.13. & 35.7. Or, of *whales*, that is, as into the bottom of the Sea, where we may be ſunk or devoured, Jon.2.3. See the power of faith, which can be overcome by no perils.

dragons] Or, whales, as Gen.1.21. Pſal.73.13.

V. 21. *Shall not God ſearch this out* ?) They take God to witneſs, to make their proteſtation of their innocency in this kinde, the more ſolemn and conſiderable. And ſo we may ſafely, without fear of taking Gods holy Name in vain, when it is in a matter of conſequence, and that we may do it with a clear conſcience : which doth preſuppoſe a ſerious examination of our own hearts, which otherwiſe are apt enough to deceive us, or the Devil, rather, them, if great care be not taken. But in point of Idolatry, this appealing to God, *the ſearcher of the hearts*, is the more ſeaſonable, becauſe we reade in the Law of a twofold Idolatry, publick and apparent, ſet down, with the puniſhment of it, Deut.13.12,13,14 &

&c. *If thou hear ſay in one of thy cities*, &c. and private, or ſecret Idolatry, lyable not to the Law (as long as ſecret) but to thoſe ſolemn curſes, (that is, to the immediate judgment of God) pronounced upon Mount Ebal, Deut. 27. 15. *Curſed be the man that maketh any graven or molten image*, &c. *and putteth it in a ſecret place*, &c. See alſo 2 Kings 17. 9. *And the children of Iſrael did ſecretly thoſe things that were not right*, &c. But how ſecretly, ſince it is ſaid th t :, that *they ſet them up images and groves in every high hill*, &c. It is likely, that they began with *ſecret* Idolatry, coloured with many plauſible pretences, before they proceeded unto publick. But this by the way onely, ſo farre as may concern us here. But the words of Ezekiel are very pertinent, which ſhall here be ſet down, for further confirmation of the ſeaſonableneſſe of this interpoſing of God as a witneſſe, in this ſolemn proteſtation againſt Idolatry: *Then ſaid he unto me, Son of man, haſt thou ſeen what the ancients of the houſe of Iſrael do in the dark, every man in the chambers of his imagery? For they ſay, The Lord ſeeth us not, the Lord hath forſaken the earth*, Ezek. 8. 12. It is not for nothing then, that they not onely call to God for witneſſe here, but profeſs alſo to believe, that he *knoweth the ſecrets of the hearts.*

V. 22. *Yea, for thy ſake are we killed all the day long*] Rom. 8. 36.

for thy ſake are we killed] The faithful make this their comfort, That the wicked puniſh them not for their ſins, but for Gods cauſe, Mat. 5 10. 1Pet.4.14.

V.23. *Awake, why ſleepeſt thou O Lord?*] Pſal. 7. 6. & 35. 23. & 59. 4. & 78. 65. There is no hope of recovery, except thou put to thine hand, and raiſe us up.

V. 24. *Wherefore hideſt thou thy face?*] Pſal. 10. 1.

V. 25 *ſoul is bowed down to the duſt*] Pſal. 119. 25.

V. 26 *for our help*] Heb. *a help for us.*

for thy mercies ſake] Which are the onely ſufficient means to deliver ſoul and body from all kind of ſlavery and miſery.

PSAL. XLV.

Title.

Shoſhannim] An inſtrument of ſix ſtrings; as ſome would have it: as others, the beginning of ſome known ſong. The word properly ſignifieth *lillies*, or *roſes*: which might have ſome reference to the argument of this Pſalm, as ſome are of opinion. But concerning theſe Titles, all is uncertain, as often hath been ſaid. See upon former Pſalms, 7, &c.

Maſchil] Or, *of inſtruction.*

A ſong of loves] Of the love betwixt Solomon and Pharaohs daughter, typifying the love of Chriſt and the Church; or, of the beloved ones, kings daughters attending on the bride, ver. 9. In the Hebrew it is שיר ידידות and becauſe Solomon was called *Jedidiah*, as we read 2 Sam. 12. 25. ſome Rabbines, and others, have thought that Solomon might be intended by this word. This is certain, that many ſuch alluſions, with ſome little alteration in the proper names, are to be found in the Scripture. See before upon Pſal. 7. upon thoſe words of the Title there, *Cuſh the Benjamite*; and upon the Title of the 9. Pſalm. But whatever we think of that word in the Title, a greater queſtion is made concerning the argument of the Pſalm it ſelf; which ſome are ſo far from yielding that it was compoſed upon Solomons marriage, and immediately applyable to him, (though chiefly intended of Chriſt, as all Chriſtians maintain) that they think it great impiety for any man to think ſo. The *Genevenſes* by name are charged by Genebrard: *Impii, ut Genevenſes, de Solomone hunc Pſalmum exponunt*, ſaith he. Now his reaſons why it cannot be ſo; the firſt is, becauſe the ſons of *Chore*, the authors of this Pſalm, as he takes for granted, did propheſie in the time of Moſes, many ages before Solomon. And though Prophets, yet that God would have Solomon an object of their propheſie, rather then David, or any other, I confeſs is not very likely, except we had more aſſurance of it. But what can Genebrard ſay to us, why we ſhould believe, that theſe *ſons of Corah* here mentioned, lived in Moſes his time; whom all others conceive to have been of their poſterity in Davids, and ſince Davids time? S. Jerome by name, makes them to have been keepers of the doors, and ſeveral porches of the Tabernacle in Davids time. But this is a meer fancy of Genebrards, onely to ſerve his preſent purpoſe. 2 That the expreſſions of this Pſalm are more ſublime, then to belong unto any terreſtrial King: neither is this a ſufficient argument, ſince it is acknowledged, that Chriſt is chiefly intended, and that there be other Pſalms where as high things are ſpoken of David, immediately; though belonging to Chriſt more properly. A third argument, is, that the Apoſtles apply it to Chriſt. So they do divers other things, which nevertheleſs were literally ſpoken of others, as all grant. Their application of things to Chriſt, doth not take away the literal ſenſe. That it is againſt the ſenſe or opinion of all Chriſtians; (his fourth argument:) how falſe that is, I will appeal to Lorinus, who though he name not Genebrard, yet he names others that have ſaid as much as he, and confutes them by divers oppoſite authorities, beſides his own. Laſtly, he alledgeth the Rabbines; but that alſo not truly: or elſe S. Jerome was not in the right, who is cited by the ſame Lorinns to the contrary: though I will eaſily yield, that all Rabbines are not of one opinion about it; as neither in many other things, belonging to the Pſalms. Taking it therefore for granted, that Solomon was the immediate object, and that this Pſalm was intended to him as an *Epithalamium*, or Marriage-ſong; I think their interpretation very probable, and almoſt unqueſtionable, who tranſlating the words according to the moſt grammatical conſtruction, *carmen dilectarum*, (for it is a feminine) underſtand thereby certain choice virgins (according to the cuſtome of thoſe times) appointed to compaſs about, or accompany the bride; and to ſing this Pſalm, properly called *the beloved*, or, *the friends*, as they that waited on the bridegroom, were properly called, οἱ φίλοι τȣ͂ νυμφίȣ: *the friends of the bridegroom*, Joh. 3. 29. though it be there in the ſingular, ὁ φίλος, *the friend*; becauſe S. John Baptiſt ſpeaks of himſelf, in particular: but under that one, more may be comprehended. And Mat. 9. 15. the ſame are called in the plural, οἱ υἱοὶ τȣ͂ νυμφῶνος, *the children of the bridechamber*: of which ſee more there in Learned Grotius his Annotations. Thus much of the type. Now how fitly Chriſt, and his relation to his Church, were repreſented unto us under this type of a bridegroom, &c. ſee more upon Canticles.

Verſ. 1. IS *enditing*] Heb. *boileth, or bubbleth up.*

V. 2. *Thou art fairer then the children of men*] Solomons beauty and eloquence to win favour with his people, and his power to overcome his enemies, is here deſcribed.

grace is poured into thy lips] Power to ſpeak learnedly, and elegantly, Eſay 50. 4.

V. 4. *ride proſperouſly*] *proſper thou, ride thou.*

becauſe of truth] He alludeth to them that ride in chariots, in their triumphs; ſhewing, that the quiet ſtate of a kingdom, ſtandeth in truth, meekneſs, and juſtice, not in worldly pomp and vanity.

V. 6. *Thy throne, O God*] Heb. אלהים: a title often aſcribed to Judges and Magiſtrates, as all grant: but ſome, both here, and upon Heb. 1. 8. where theſe words are quoted, and applied to Chriſt, obſerved, that although אלהים *(God, or Gods)* be ſometimes aſcribed to men, or Angels, yet never to any one under God, ſingly, or perſonally; but to more then one, always. But I doubt whether the obſervation be ſolid: For Judg. 13. verſ. 22. it is directly, (as appears by the foregoing verſe) aſcribed to one ſingle Angel: and if to one ſingle Angel, then as well to a ſingle man, eſpecially ſuch a one as Solomon was accounted, though perchance no other examples occurre of it elſewhere.

Thy throne, O God, is for ever and ever] Heb. 1. 8. Under this figure of this kingdom of juſtice, is ſet forth the everlaſting kingdom of Chriſt. See more upon the 16 verſe, *whom thou mayeſt make princes, &c.*

V. 7. *thy God hath anointed thee*] Eſay 61, 1. Hath eſtabliſhed thy kindom, as the figure of Chriſts, wherein is peace and joy.

above his fellows] Heb. 1. 9. & Joh. 3. 34. *For God giveth not the Spirit by meaſure unto him*: which may ſeem to be ſpoken with reference to the Pſalmiſt, expreſſed in plainer words.

V. 8. *ſmell of myrrhe, and aloes, and caſſia*] That the word *aloes*, came from the Hebrew word in the Text, there is no queſtion; and therefore we are right enough for the word: but what is the right *aloes*, here intended, is not ſo eaſily reſolved. However, ſomewhat odoriferous, all agree; which is more then we can ſay of the next word, which by ſome is tranſlated *plicas*, or *angulos*; the *folds*, or *corners*: A Learned Rabbine I know, is the author of that interpretation; but beſides his authority, I ſee not much for it, neither is it followed by many. A chief reaſon that moved him thereunto, it ſeems, is, the defect of an *and*, in the original, to joyn the word with the former. But that hath ſufficiently been anſwered, and examples produced of the like conſtruction. But yet what *caſſia* properly is, is not certainly known. Till we know more certainly, we may take it for a kinde of Cinamon, as moſt do.

ivory palaces] Either edifices, 1 Kings 22. 39. Cant. 7. 4. or ivory coffers, and wardrobes, whence thoſe garments were taken, and where kept.

whereby they have made thee glad] By the gift of thoſe precious things mentioned; as ſome expound it. But rather, *out of which*; or, *from which* (*prodeunti ſcilicet*; upon thy coming abroad, and ſolemn appearance; as Pſal. 19. 5. *Which as a bridegroom coming out of his chamber*: See more there) *they* (or thoſe that came to meet thee) *have* (by their applauſe and manifold congratulations) *made thee glad.* Some tranſlate it, *more then theirs, that make thee glad*; that is, as they expound it; thy garments are more odoriferous, then theirs, that make thee glad: that is, thy fellows; as verſe 7. The word מני in the Original, will bear it, even this too, well enough, which ſignifies *præ*, as well as *de*, or *ex*: but I do not like that ſenſe ſo well. Others, again, becauſe *Minni* is the name of a Province, Jerem. 51. 27. which divers underſtand to be *Armeniam minorem*; they make a proper name of it here too. So Jerome, and the Chalde Paraphraſe, which the *Pſalterium Nebienſe* doth exhibit: *à palatiis quæ conſtruentur dentibus elephantorum de Armenia*; are his words, as there interpreted. But after all this; why not, *whereby*: that is, by which odoriferous ſmells, and perfumes, or ointments: which have a natural power, both to revive, and to increaſe the ſpirits of man, as Phyſicians teach? whereof among others, ſee Marſ. Ficinus, *de Sanit. l.2. c* 18. *De nutrimento ſpiritûs, & conſervatione vitæ per odores*, out of Galen and others. And what can be more plain, or pertinent, then Prov.27.7. *Ointment and perfume rejoyce the heart?* This as I conceive to be the moſt literal; ſo I ſhould ſay, the onely true ſenſe, but that I have no authority for it, but mine own. I leave it therefore to the Reader, to judge. But there be, and thoſe of the moſt approved, as Diodat by name, that expound all this of Chriſt, and make that the literal, (though the expreſſion be metaphoritcal) and immediate meaning, taking no notice of any other, in reference to Solomon, and his marriage. So here, by *garment*, &c. they interpret, the gifts of the Holy Ghoſt, which ſpread forth a moſt ſweet odour of grace and power; and *out of the ivory palace*, that is, ſay they, from heaven, which is Chriſts royal habitation; *make thee glad*, namely, with everlaſting and heavenly joy, Heb.12.2. But for my part, as I believe that Chriſt was the chief aim of the Pſalm, in general, to ſet out by it, the glory of his kingdom, and the happineſs of the Church under him, and the near relation of Chriſt to the Church, and of the Church to Chriſt: yet my opinion is, (and I ſee moſt others of ours, moſt in requeſt, go that way, who though they apply it to Chriſt alſo, ſome one way, ſome another, yet ground upon a literal ſenſe with reference to Solomon;) that all particulars are not ſo well applyable to Chriſt, except we take much liberty: as for example, the particulars of this verſe: at leaſt, that they are not ſo properly applyable to Chriſt, as to Solomon. Now if we go to allegories, and remote applications, there is great liberty left to every mans fancy, and it will be very hard to pitch upon any thing, that every body will think to be proper and ſolid. As for example, others interpret theſe *garments*, of *the garments of ſalvation*, and *the robe of righteouſneſs*, Eſay 61.10. wherewith Chriſt doth clothe his Church. And the fragrancy or ſweet ſmell of thoſe garments they make to be the Evangelical Doctrine concerning juſtification and remiſſion of ſins in Chriſt. And then by theſe *ivory palates*, ſome underſtand, not heaven, but beautiful and magnificent Churches, erected to the honour and glory of Chriſt. Thus every man may indulge to his fancies, and not exceed, perchance, the liberty of allegorical Expoſitions: but much beyond the compaſs, as I conceive, and purpoſe, of ſuch Notes as theſe.

V.13. *The Kings daughter is all glorious within*] Of the myſtical ſenſe, or application, either to the Church in general, oftentimes in the ſight of God and his Angels; both in its living Saints, by their holy converſation; and in its dying Martyrs, by their patient deaths and ſufferings in ſeveral kindes. *Moſt glorious*, when moſt oppreſſed and trampled upon by men: Or to every particular member of it, whoſe beauty and excellency is not external, but internal, in the ſeveral endowments and qualifications of the ſoul, both natural and divine, or infuſed. Of this myſtical ſenſe and application, I ſay, there is no queſtion. It is very common and ordinary, in all Writers, both ancient and late. But becauſe I make this but the ſecondary ſenſe, not immediately intended by the Prophet (whoever he was) and holy Penman, though chief in the intention of the Holy Ghoſt; we muſt inquire into the literal, of which there is more queſtion among Interpreters. *Within*, that is, not to be ſeen, whileſt the Bride, is yet kept cloſe, and expected abroad, by the company, with great earneſtneſs, (a good part of the ſolemnity, according to the cuſtom of thoſe times among the Hebrews. See upon Pſal.19.5. *Which is as a bridegroom*;) until the prefixed time of her ſolemn coming forth and appearance. So ſome. Others, by *within*, underſtand the ſight and preſence of the Bridegroom; in their inmoſt rooms and palaces, into which none have admittance, but the Bride alone: wherein conſiſts her chiefeſt glory and happineſs. Others again; *within*, ſay they; that is, not according to the faſhion of vain-glorious people, who if they make a good ſhew abroad, care not how meanly they are attired at home: but ſhe, both without, and *within*, and more *within*, then without, is ſuch and ſuch. I bring divers Expoſitors, becauſe I would be ſure not to want a literal ſenſe; which ſome becauſe they cannot readily finde, betake themſelves to the myſtical and allegorical, as the onely. But that which I like beſt, is yet behinde. How ordinary is it, even among prophane Poets and Authors, to compare mental perfections, with external beauty; and to preferre thoſe, as of themſelves more conſiderable, and more laſting? *Forma bonum fragile eſt*, (one of them) *quantumq; accedit*, &c. *Jam molire animum, qui duret*, &c. So this ſacred Poet, though he ſet out the external glory of this Bride, with all imaginable magnificence; yet her chiefeſt glory and beauty he doth adſcribe unto her ſoul, her better part; which comes neareſt to the myſtical, and is as proper to the literal ſenſe.

V. 16. *In ſtead of thy father, ſhall be thy children*] It is generally conceived, that theſe words are directed unto *Solomon* himſelf, not to his Bride, becauſe of the Maſculine *affixes*, or pronouns, in the Original: and the ſenſe to be this, that his poſterity ſhall not degenerate, but equal their fathers, in wiſdom, prudence, piety, and all true nobility. Indeed if the words be directed to Solomon, I know not what elſe to make of them. But becauſe it is not without example, that a Maſculine ſhould be put for a Feminine; as upon this very place is well obſerved by ſome; it were better, perchance, to take them as directed to the ſame, to whom the former from v.10. (moſt of them) are directed, or, at leaſt, belonging; to wit, the Bride. So the meaning would be, which I conceive would fit the place much better, to perſwade her not to take too much to heart, (which many women in this caſe of marriage are apt to do, and ſometimes it is the cauſe of much trouble to them and theirs) that ſhe is brought away from her kindred and parents, Father, Mother, &c. and that all theſe ſhe muſt now forſake; becauſe in ſtead of theſe, ſhe ſhall have children, of whom ſhe may expect as much and more comfort, then from any parents.

whom thou maiſt make Princes in all the earth] This indeed cannot be applyed unto Solomon, but as ſpoken very hyperbolically. Not but that it is lawful enough for Poets and Orators, eſpecially in ſuch an argument as this, to uſe ſuch figures: (though indeed the hyperbole was not ſo much in the firſt penning, ſince ſo much, of ſo glorious a King as Solomon was, and coming to the Crown with ſo much expectation, by way of good omen, might be ſaid well enough: we know of Kings within memory, who by marriages have had children Princes in divers parts of the earth: not in the firſt penning therefore I ſay, ſo much, as in the application of it to the event) but conſidering our Poet here, as a Prophet inſpired by God; to whom things future, were preſent; and then looking into the ſtory, how it fared with Solomons poſterity; ſo indeed we may ſay, that of Solomon it is very hard to make good the words, without the liberty of a very large hyperbole. But to Chriſt, the application is very proper and obvious: who by the preaching of his miniſters, having converted Nations and Kingdoms to his obedience, may, in that reſpect, be ſaid to have made them, and with them, thoſe that have been converted by them, Princes in all the earth. For unto all true Chriſtians, an eternal kingdom we know, is appointed and prepared by Chriſt in Heaven. So divers; of the ancients eſpecially. But in another reſpect too, and more literal, as I conceive, the words are appliable. For as many Kings and Princes, as either at the firſt were converted, or ſince that, have profeſſed Chriſtianity; as literally, they were Princes, truly and really, ſo as truly and really, though ſpiritually, Chriſt his off-ſpring. Even the ſame both *Kings* and *Queens*, who in regard of their temporals, are called *Nurſing-fathers* and *nurſing-mothers* of the Church, Eſay 49.23. *And kings ſhall be thy nurſing-fathers*, &c. are ſpiritually the Churches, and Chriſts children. As of theſe, ſo we may ſay of thoſe words in the firſt verſe, *Thy throne, O God, is for ever and ever*, &c. that they belong unto Chriſt more immediately and properly then unto Solomon. But ſee more there.

PSAL. XLVI.

Title.

for] Or, *of*.

Alamoth] It may be a Pſalm for the virgins to ſing at Solomons wedding; ſee Pſal.45.1. and verſe 9. of this Pſalm: or, on the virginals, inſtruments which virgins plaid on: or, to be ſung to the treble tune, 1 Chron.15.20. which is ſhrill like a virgins voice.

Verſ.1. *A Very preſent help in trouble*] Heb. *an help in troubles found much.*

in trouble] In all manner of troubles, God ſheweth his ſpeedy mercy and power in defending his.

V. 2. *will we not fear, though the earth be removed*] There is a provident fear, of which the Wiſe man ſpeaketh, Prov.14.16. *A wiſe man feareth*, &c. which elſewhere he expreſſeth, *A prudent man foreſeeth*, &c. Prov.22.3. And there is a natural fear, as the fear of death, and of ſudden chances, by fire, water, and the like; which things may be terrible to the beſt, and moſt reſolute, without any diſparagement, either to their courage, or to their faith. Religion doth not deſtroy nature, or take away ſenſe; which it doth, if it take away all fear in ſuch caſes. And therefore Ariſtotle, the moſt rational of meer natural men whoſe writings are come to our hands, his reſolution upon the caſe, is, that whoever doth not fear μήτε σεισμὸν, μήτε τὰ κύματα; neither earthquake, nor ſudden inundations; (or perils upon the water) is either mad, or ſenſleſs, *Ethic. Nic.*3.7. I make no queſtion, but St. Paul was afraid in that tempeſt upon the Sea, deſcribed, Act.24. which (beſides other circumſtances) may be gathered from the words of the Angel to him, *Paul, fear not*, ver.24. But then there is a godleſs and comfortleſs fear; when there is no hope, either of preſent deliverance, nor of future good to enſue: no ſenſe of any truſt, or confidence in his Mercy, whoſe praiſe and promiſe is, in times of greateſt danger, not utterly to forſake them, and to leave them comfortleſs, that put their truſt in him. Of this kinde of fear, thoſe words of the Pſalmiſt muſt be underſtood, not of natural fear. He that ſaid, *Si fractus illabatur orbis, impavidum ferient ruinæ*: ſpake finely, but ſpake onely, and no more. But whether all this, of *the earth being removed*, &c. be to be underſtood literally; or whether by all this, nothing elſe but troubles and commotions of Eſtates, wars, and the effects of wars; great armies, &c. metaphorically be meant: See more upon the 4. verſe.

not fear] What the Pſalmiſt here, by, *not fearing*; the Prophet Habakkuk doth expreſs by *rejoyting*: intending one thing both, that they would not ſo fear, but that they ſhould be ſenſible of ſome comfort. Hab.3.17,&c. *Though the figtree,* &c. So the Apoſtle forbids us *to ſorrow for them that are dead,* &c. 1 Theſſ. 4. 13.

the midſt of the ſea] Heb. *the heart of the ſea*.

V.3. *Though the waters thereof roar*] Matth 7.25. Pſal.93 3,4. Jer.5.22. Though afflictions be never ſo violent, yet Gods people look for help from God.

V.4 *There is a river, the ſtreams whereof ſhall make glad the city of God*] To the frights and fears, and confuſions of worldly men, in time of trouble and publick dangers,implyed,though not expreſſed in the former verſes, he now oppoſeth the peace and ſecurity of the Church and people of God; becauſe God is with them,*in the midſt* of them,&c. And ſo far the coherence is plain: but how this *river* comes in, whether as oppoſed to the roaring billows of the ſea, before ſpoken of; or, as any means of this peace and ſecurity, of either City, or men, inſiſted upon afterwards, is not ſo eaſily known. Neither will it ſerve to make good the coherence, that it be oppoſed to the ſea, barely; (as a ſtill river, and a roarong ſea) except it be oppoſed to it, in reference to this point of fear, and no fear, the chief ſubject of the words. Although, ſay they, all be never ſo full of rage and tumult abroad, and that Nations and Kingdoms be laid waſte; yet ſhall the City of God, in the mean time, injoy her peace and tranquillity, contenting it ſelf with her little ſtreams. But it doth not yet appear where the *antitheſis* doth lye, or to what purpoſe this *river* is mentioned. But then it is further ſaid, that great rivers are a great ſafeguard and protection to Towns, and that the Prophet Eſay doth upbraid the Jews of their infidelity, Eſay 8.6. for that they deſpiſed their own rivers, as unſafe and uſeleſs, becauſe of their ſmallneſs; and commended ſuch as Nilus and Euphrates, which for their greatneſs and ſwiftneſs could keep out an enemy, and ſecure Towns. This indeed makes the *antitheſis* clear: but it is a great deal, to be ſupplyed and preſuppoſed; and more indeed, then I can well gather out of that paſſage of Eſay, *For as much as this people refuſeth the waters of Shiloah, that go ſoftly, and rejoyce in Rezin and Remaliahs ſon: Now therefore behold,* &c. Here I finde (as beſt Interpreters there) a ſmall army, (or contemptible means in fight) compared to *ſoft waters*; and a great potent army, to an overflowing torrent, &c. but nothing to that purpoſe, as is alledged. It is ordinary among all men, to compare great armies to great inundations; and by an oppoſite metaphor, (which otherwiſe would be obſcure, becauſe not ſo ordinary) a leſs army, or ſtrength, is here compared to a little river. If therefore we interpret the Pſalmiſt here, from that paſſage of Eſay, (which may be, whether the author of this Pſalm wrote before Eſay, or Eſay before him, which is uncertain) then taking the former words not literally, but as an allegorical expreſſion of great ſtirs, and great armies in the world, the reaſon of the *antitheſis* will require, that by a *river,* (oppoſed to the *ſea,* &c.) ſmall means, and ſmall forces (in compariſon, and in appearance) ſhould be underſtood. But this upon a ſuppoſition,that the Pſalmiſt muſt be interpreted by Eſay; which is the more likely, becauſe *wars* are directly mentioned afterwards, and God, in relation to it, as is probable, ſtyled, *The Lord of Hoſts,* ver.7 & 11. But again; there may be a further *antitheſis* in this, that whereas the neighbourhood of the ſea, or of great waters, may be the overthrow of great mountains; mount Sion, (the type of the Church) the further it ſtood from any ſuch, the more it might be conceived out of danger. Now applying theſe things to the Church of God in general, as moſt Interpreters do, who hence infer, (and inſiſt at large upon it, ſome of them) that notwithſtanding the troubles and commotions of Kingdoms and Eſtates, the Church, by the power and providence of God, may enjoy her peace and tranquillity; this muſt be underſtood with due limitation. For otherwiſe, the ſaying of an Ancient is true, that, *Non Reſpublica in Eccleſia, ſed Eccleſia in Republica*; that is, That the Common-wealth is not in the Church, but the Church in the Common-wealth: and as part of it, it is like enough as to enjoy the peace; ſo to partake of the troubles and diſtempers of it.Which is one reaſon why the Church, in what ſtate ſoever collected, is injoyned to pray for the peace and proſperity of that State; *For kings, and for all that are in authority; that we may lead a quiet and a peaceable life, in all godlineſs and honeſty,* 1 Tim 2 2. as is well obſerved, and preſſed by the ſame ancient Author. However, it is true too, and obſerved by many,that by a ſecret power and providence of God, the Church of God, though it ſuffer for the preſent, as part; yet in proceſſe of time, it often gains and increaſes by the troubles and commotions of States and Kingdoms. This God, who can bring light out of darkneſs, can do: but it is not the way that he hath appointed for the preſervation of his Church; and we muſt pray againſt temptations, though ſometimes uſed by God, as means of our ſalvation.

V.5. *God is in the midſt of her*] The ground of their confidence. *Yet will they lean upon the Lord, and ſay, Is not the Lord among us? None evil can come upon us,* Mic.3.11.

and that rightly early] Heb. *When the morning appeareth.* Speedily in time of trouble. With alluſion perchance to that proverbial ſpeech among the Hebrews; *Weeping may endure for a night, but joy cometh in the morning,* Pſal 30,5. See there.

V.6. *The heathen raged, the kingdoms were moved*] Pſal.2.1.

he uttered his voice] God miraculouſly delivers his ſometimes, 2 Sam.22.7.

V.7. *The Lord of Hoſts is with us*] They are aſſured, that God can and will defend his Church from all dangers and enemies.

our refuge] Heb. *an high place for us.*

V.8,9. *what deſolations,* &c. *He maketh war to ceaſe*] Eſay 45.7. *I form the light, and create darkneſs; I make peace, and create evil: I the Lord do all theſe things,* See alſo Amos 3.6. *Shall a trumpet,* &c.

deſolations] Or, *wonders.*

V.9. *he breaketh the bowe*] Pſal.76 3.

V.10. *Be ſtill, and know that I am God*] Moſt Interpreters underſtand it as ſpoken by God to the enemies of his Church: though ſome confeſs, that it may be as well an exhortation to the faithful. And indeed I rather take it ſo; and it fits better to all that hath gone before, by which we are taught to truſt to God, though the means, in outward appearance, be never ſo deſpicable: and alſo to that which follows; ſpoken of, not, to *the heathen,* among which God ſaith, he will *be exalted*; that is, (as I conceive) by ſome great and miraculous deliverance that he will vouchſafe unto his people, in their extremity, when all viſible means ſhall fail, that his immediate hand and power may be the better ſeen and acknowledged. So Eſay 33.9,10. *The earth mourneth,* &c. *Now will I riſe, ſaith the Lord: now will I be exalted,* &c. and Joh.11.40. *Said I not to thee, that if thou wouldſt believe, thou ſhouldſt ſee the glory of God?* that is, a miracle: becauſe at ſuch times, the glory is more immediately given unto God, then when he worketh by ordinary means. *Be ſtill*; ſo Eſay 30 15. *For thus ſaith the Lord God, the Holy One of Iſrael; In returning* (Hebrew בשובה, by ſome tranſlated, *in quiete*; *in reſt*: as from ישב, not שוב:) *and reſt ſhall be ſaved: in quietneſs and in confidence ſhall be your ſtrength: and ye would not.* And in the 7. verſe there, *Their ſtrength is to ſit ſtill.* And laſtly, the word here in the Text, הרפו, is the ſame we have Pſal.37.8. הרף מאף *Ceaſe from anger*: which is ſpoken to the godly, exhorted there, (as here perchance) not to take too much to heart, nor be moved to impatience, when they ſee the ſucceſſe and proſperity of the wicked; and contrary events to befal the juſt and righteous. So alſo Pſal.76.8. & Pſal.4.4.

PSAL. XLVII.

Title.

for] Or, *of.*

Verſ. 1. O *Clap your hands*] In token of joy, Pſal.98.8. Eſay 55.12.

V.2. *The Lord moſt high is terrible*] Here is figured Chriſt, unto whom all his ſhould give willing obedience, and who will ſhew himſelf terrible to the wicked.

a great King over all the earth] Mal.1. 14.

V.3. *He ſhall ſubdue the people under us*] Chriſt ſhall bring all the enemies of the Church into ſubjection to her, Revel. 3. 4.

V.4. *He ſhall chooſe our inheritance for us*] He ſhall bring us to heaven where Jacob is.

V.5. *God is gone up with a ſhout*] That is, the Ark of God: as the Rabbines, and moſt other Interpreters, are of opinion; and that this Pſalm was penned upon occaſion of ſome ſuch ſolemnity, as bringing in and ſettling it in ſome certain place. Then was God ſaid to *ariſe,* when the Ark was carried; as we learn, Num.10.35. Pſal.68.1. And then, of *ſhouts and trumpets*; we reade 2 Sam.6.15. *So David and all the houſe of Iſrael brought up the Ark of the Lord with ſhouting, and with the ſound of the trumpet.* Spiritually and myſtically, Chriſt his glorious aſcenſion into Heaven, is hereby intended and foretold: for which we have good authority from the Apoſtle, who Epheſ.4.8. applyes to the ſame the words of the Pſalmiſt, 68.18. *Thou haſt aſcended on high,* &c. which literally were intended and ſpoken concerning the Ark. See more there.

V.7. *Sing ye praiſes with underſtanding*] He requireth, that underſtanding be joyned with ſinging, leſt the name of God be profaned with vain crying, 1 Cor.14.15.

with underſtanding] Or, every one *that hath underſtanding.*

V.9. *The princes of the people are gathered together, even the people of the God of Abraham*] Or, *the voluntary of the people are gathered* unto *the people of the God of Abraham.*

even the people of the God of Abraham] All the ſpiritual ſeed of Abraham ſhall come to worſhip God, and ſeek protection from him.

the ſhields of the earth belong unto God] God alone is able to protect the world, Pſal.5.12. & 18.35.

PSAL. XLVIII.

Title.

A ſong, and Pſalm] Where the voice went before the muſical in-inſtruments; as ſome are of opinion. See upon the Title of Pſal.30.

for] Or, *of*.

Verſ. 1. I*N the city of our God*] Albeit, God ſhew his wonders through all the world, yet he will be chiefly praiſed in his Church.

V. 2. *Beautiful for ſituation*] יפה נוף, which ſome render, *pulcher ſurculo*. And becauſe נוף the verb and *radix*, ſignifies *ſtillavit, ſuffivit*, &c, or I know not for what other reaſon, but it hath been affirmed by ſome, that נוף is properly that branch which drops *balſam*; and hereupon applications have been made by many to the doctrine of the Goſpel, But I do not finde any good ground for that interpretation. The more received and warrantable, is, *tractus, clima*, as here.

The joy of the whole earth is Mount Sion] *The whole earth*, might be taken here for *the whole land*; as Exod.10.15. and Mat.27.45. though ſome there out of ancient Records of Aſtrologers are of opinion, that that darkneſs extended further then Judea. But however, of Exod.10.15. there is no queſtion: and ſo it might be here too. Neither indeed do I finde, that either Judea or Jeruſalem were in ſuch eſteem among the Gentiles. But we may take the words as prophetically ſpoken, becauſe ſalvation was to come from thence to the Gentiles.

is Mount Sion, on the ſide of the North, the City of the great King.] Theſe words I finde variouſly printed in the Engliſh Copies. Some, after *Mount Sion*, have a *colon*; and ſome a *ſemicolon*: others, a *comma* onely, How it was intended by the Tranſlators, I know not. Moſt Interpreters joyn, *on the ſide of the North*, to *Mount Sion*: upon a ſuppoſition, that Mount Sion ſtood Northward of Jeruſalem; grounding upon the words in Eſay, 14. 13. *I will ſit alſo upon the Mount of the Congregation in the ſides of the North.* But this is much oppoſed by ſome others, who would have theſe words, *on the ſide of the North*, to belong to the words following, *the City*, &c. They bring Joſephus, and ſome others to prove, that Mount Sion ſtood in the South, and had Jeruſalem Northward: and that the chiefeſt parts of the City, were to the North. Others again, who maintain the ſame concerning the ſituation of both, yet take theſe words, *Mount Sion, on the ſide of the North*, together; becauſe though Sion it ſelf were Southward, as they maintain, yet it had Jeruſalem, (the chiefeſt parts of it) on the North. *On the North* then, not abſolutely, in regard of it ſelf; but with reference to Jeruſalem. The further diſcuſſion of this I leave to Geographers; no point of conſequence depends upon it: and the difference, as I apprehend it, is of no difficult conciliation; rather verbal, then real.

the City of the great King] *The City of our God*, ver.1. or, *the City of God*, Pſal.64.4. and ſo Chriſts words, Matth.5.35. *the City of the great King*, (which probably had reference to theſe of the Pſalmiſt) are expounded by very learned men. *The great King*, being referred to men, was the proper Title or Epithet of the Kings of Perſia.

V. 3. *for a refuge*] Except God were the defence thereof, neither ſituation nor munition could prevail.

V. 4. *the kings were aſſembled*] Pſal.46.6. They conſpired and went againſt Gods people, and were ſo terrified by God, that they haſtily returned, ver.5.6,7.

they paſſed by together] Or, *and paſſed away preſently*.

V. 5. *They ſaw it, and ſo they marvelled*] Or, *They ſaw the foundation, they marvelled*.

ſo they marvelled] At the beauty of it, ver.2. or ſaw it too ſtrong for them to overcome, ver.12,13.

they were troubled] Terrified by God, ver.6,7. ſuddenly, and inevitably, as a womans travel, Eſay 13.8.

V. 7. *Thou breakeſt the ſhips*] Thou haſt violently deſtroyed, or driven away our foes, as ſhips at ſea, with a tempeſt.

of Tarſhiſh] That is, of Cilicia, or of the ſea, called Mediterraneum, or Mid-land ſea.

V. 8. *As we have heard, ſo have we ſeen*] To wit, of our fathers, Pſal.44.1. ſo have we ſeen in this deliverance, that God will defend this City; or, as thou haſt promiſed, ſo thou haſt done.

V. 9. *We have thought of thy loving kindneſs*] To give thee praiſe for this great deſliverance.

V. 10. *According to thy name*] In all places where thy name ſhall be heard of, men ſhall praiſe thee, when they hear of thy marvellous works.

V. 11. *Let Mount Zion rejoyce*] Let Jeruſalem and the Cities of Judah rejoyce, for the juſt judgement upon the enemies, ver.5,6.

V. 12. *Walk about Zion*] View, if any one tower, or bulwark be hurt by the enemy, and praiſe God that none is damnified.

V. 13. *Mark ye well her bulwarks*] Heb. *ſet your heart to her bulwarks*.

conſider] Or, *raiſe up*.

that ye may tell it to the generation following] How God hath kept them all untoucht of the enemy.

V. 14. *For this God is our God for ever and ever*] Who hath kept us and our towers, and driven away our enemies.

PSAL. XLIX.

Title.

for] Or, *of*.

Verſ. 2. L*Ow and high, rich and poor together*] Pſal.62.9.

V. 4. *I will incline mine mine ear to a parable*] I will deliver that which with much ſtudy and diligent attention I have got, or attained unto. No trivial ordinary matter, which every man of himſelf is capable of; but ſuch as I have received from the learned profeſſors of piety, or the Author of Wiſdom himſelf. A *parable* in the Scripture, and חידה too, (here tranſlated *a dark ſaying*) is taken ſometimes for a ſententious ſpeech, or excellent doctrine; though otherwiſe neither very obſcure, nor parabolical: as Pſal.78.2. *I will open my mouth in a parable*, &c. the ſubject of that Pſalm being nothing but an hiſtorical (but Poetically ſet out) commemoration of Gods mercies to his people, In ſeveral kindes; and their frequent unthankfulneſs. And ſuch is the doctrine of this Pſalm, which very well deſerves the ſolemnity of this extraordinary prefacing: a doctrine of as much comfort and conſequence to men, as any can be: delivered here more plainly, then in any other part of Scripture, till Chriſts time, Daniel excepted. The ſum is this; That we ſhould not be troubled at the proſperity of the wicked and ungodly, ſince that this world, with all its delights, are things ſo tranſitory: God having provided better things for them that live in his fear, in another world. That this doctrine was not ſo common, in thoſe days; and why, hath been ſhewed upon the 37. Pſalm: ſo that in that reſpect, though otherwiſe plainly enough delivered here, it might be ſtyled *a parable*, or *enigma*. See more there.

V. 5. *when the iniquity of my heels ſhall compaſs me about*] There be no leſs then 17. or 18. ſeveral (as is pretended) interpretations of theſe words; ſo many collected by Lorinus: beſides what more may be gathered by others: ſo many, but moſt of them ſo forced and impertinent, or coincident with others, as even to recite them, I conceive would be but loſs of time and labour. The chiefeſt, and almoſt onely conſiderable, are but two. Theſe will be well worth our conſideration, becauſe it is a point of high conſequence. Firſt then there be, (as moſt Ancients) who by *heel*, underſtand the laſt of a mans life, or the day of death, to this purpoſe; Why ſhould I commit any thing, that I ſhould ned to fear, when that dreadful day ſhall come, when ſentence, in private firſt, and in publick, afterwards, muſt be paſſed upon me. The principal cauſe of fearing, is, if it ſhould ſo fall out, that at the end and cloſe of my life I ſhould be compaſſed about with ſins; ſuch eſpecially, through which, to get wealth to my ſelf, I made no conſcience to oppreſs others. But ſince it is in my power, through Gods grace, to prevent it; or in caſe I have ſinned, through his mercy, to repent in time, and obtain pardon; why ſhould I fear ſo much? Death indeed I cannot avoid; all men are born to it: but that which onely ſhould make dreadful unto men, I may avoid. So, the words would be tranſlated; *Why ſhould I fear in the evil day, that the iniquity of my heels will compaſſe me about?* For the tranſlation, there is no queſtion of it to be made, but that it may be right enough, as to the Hebrew words: but to make this ſenſe of it, much muſt be ſupplyed, and yet it will hardly do. Much leſſe do I conceive what convenient ſenſe and coherence can be made, if following the tranſlation, by, *the iniquity of my heels*, i. e ſins of my life, or the puniſhment due unto my ſins, as ſome others would have, be underſtood. The ſecond interpretation therefore, which I reckon conſiderable, is, to take עון *iniquity*, for wicked men; the abſtract for the concrete: which is uſual enough; to this effect; Why ſhould I fear, &c. when wicked unjuſt men (encouraged by their ſucceſſe and worldly proſperity;) purſue me cloſe, on every ſide? Either I fear, and be diſmayed; or any other godly man, that puts his truſt in God? Why not rather conſider, that thus and thus is the caſe of the wicked; and his worldly proſperity accordingly to be valued: Whereas *God will redeem my ſoul*, &c. ver.15. See there They are ſaid in ſome Languages, *to purſue to the heels*, that purſue very cloſely, and with great animoſity. And ſo Pſal.56 7. המה עקבי ישמרו: *they obſerve my heels*: it is the ſame word there, as is here: and is tranſlated, *calcanea mea obſervant*, by ſome of beſt account.

V. 8. *the redemption of their ſoul is precious*] That is, of their life, Exod.21.30.

it ceaſeth for ever] It is ſo great a price, that it can never be paid by any, Job 36.18,19. Deut.23.22. Zech.11.12.

V. 9. *not ſee corruption*] Pſal.89.48.

V. 10. *wiſe men dye*] Eccleſ.2.16. Death makes no difference between perſons, it ſpares none.

leave their wealth to others] That is, not to their children, but to ſtrangers, ver.11. yet the wicked profit not by theſe examples.

V. 11. *Their*] Or, Yet *their*.

to all generations] Heb. *to generation and generation*.

V. 12. *man being in honour, abideth not*] That is, mankinde, or men in general; who being endowed with the gift of reaſon, above other creatures, and honoured by God, to have dominion over them, are nevertheleſs ſubject unto death, as well as they.

abideth not] בל ילין: properly, *non pernoctabit*, or, *pernoctavit*. Which ſome take to be ſpoken of Adam particularly, *Adam being in honour*, &c. and hence infer, that he fell the firſt day, he was created: the laſt hour of the day. But this is too high, to be ſpoken with any confidence, upon no other ground. The common and moſt warrantable interpretation is, of man in general, who *abides not*: that is, hath no permanent eſtate in this world. His time is ſhort; and of that ſhort time no part is ſtable, but ſubject to all manner of chances and mutabilities: in which reſpect, this whole world is ſaid, even while it laſteth, *to paſſe away*, 1 Joh. 2.17. in oppoſition to that reality of being, which properly belongs unto God onely; and after him in an inferiour degree, to immortal eſſences. See before upon Pſal. 37.36. *Yet he paſſed away, and lo he was not.*

V. 13. *yet their poſterity approve their ſayings*] They commend their fathers fooliſh courſes, and continue in them, Rom. 1.31. Pſal. 10.3.

approve their ſayings] Heb. *delight in their mouth.*

V. 14. *Like ſheep they are laid in the grave*] As ſheep are gathered into the fold, ſo ſhall men be brought to the grave.

death ſhall feed on them] That is, conſume their bodies, as we do meat.

the upright ſhall have dominion over them in the morning] That is, The righteous will ſoon have the better of them, whileſt theſe remain in the power of death and the grave; and the righteous are exalted, being delivered from both, and received into heaven; as is more clearly expreſſed in the next verſe. *In the morning*, as before, Pſal. 46.5. *God ſhall help her, and that right early.* See there. Some think the reſurrection is intended by this word, which in divers reſpects may be likened unto the morning. *Wherefore he ſaith, Awake thou that ſleepeſt, and ariſe from the dead, and Chriſt ſhall give thee light*, Eph. 5.14.

in the grave from their dwelling] That is, their form, or beauty, ſhall conſume in the grave, being thither transferred from their dwellings: or, being forced from their ſtately houſes and palaces, to betake themſelves to the obſcurity of a grave. The Hebrew word מזבול here tranſlated, (the firſt letter of it being taken for a prepoſition) *from their dwelling*; may alſo be taken for *habitaculum*, alone; which hath produced that other Tranſlation in the margine, *the grave being an habitation unto them*, or, *to every one of them*. Either of theſe may fit well enough.

V. 15. *But God will redeem my ſoul*, &c. If *Selah* be a note (as many think; of which, ſee upon Pſa. 3.) of exaltation, or elevation of minde, I know not any place in the whole book, that better deſerves it, or more requires it. Here is a clear teſtimony for the immortality of the ſoul, and for a better life after this: without which aſſurance, we might ſay with the Apoſtle, *Let us eat and drink, for to morrow we muſt die*, 1 Cor. 15.32. Why this doctrine was not ſo fully revealed in thoſe days, hath been ſaid upon Pſal. 37. to which we muſt often refer, that we be not forced to repeat the ſame thing often. However, divers paſſages there be, even in the Pſalms, out of which the ſame may be proved: but not any ſo clear, but that they may be, and are by the generality of Interpreters, that profeſs to be moſt literal, and *eo nomine* are of beſt account, if not eluded, (for it is not their purpoſe, I ſuppoſe) yet I know not how turned another way, ſo that little can be made of them, to convince a gainſayer. Even that Pſal. 17.15. *As for me, I will behold thy face*, &c. though the words ſeem to me as direct, as any need to be, by reaſon of the *antitheſis* there, as well as here; (of which ſee more there) yet there be, that have not that apprehenſion of them that we have. But, God be thanked that we finde not any ſuch oppoſition here: all men ſeem to be very well ſatiſfied, that theſe words muſt be underſtood of eternal life. Indeed the *antitheſis* here is ſo plain between thoſe whom death hath power over, (power over ſo far, as to end all their happineſs) and thoſe whom it hath not, who therefore comfort themſelves in that hope, and oppoſe it to all that wicked and ungodly men can boaſt of in this world: ſo plain, I ſay, that either we muſt ſay there be no words, by which this hope of eternal life can be expreſſed, or grant that it is here: Yet will I not preſs them ſo far, as to binde any man to believe, that the reſurrection of the body was hereby intended. It is the opinion of many; and it is not improbable: but I will content my ſelf with that which cannot be denied, That eternal life and happineſs is here oppoſed to the worldly proſperity of faithleſs wicked men.

from the power of the grave] Heb. *from the hand of the grave.*

grave] Or, *Hell.*

for he ſhall receive me] So it is in the Hebrew, by the future, *he ſhall*, &c. but becauſe it is ordinary with them by a Future to underſtand a Preſent, ſome tranſlate the words, *quia ſuſcepit me*; that is, ſay they, becauſe he hath favoured me; or, taken a liking to me: and this to be the ground of his alledged hope, and confidence, Gods voluntary grace and favour. The doctrine is good: but it may do as well, to keep to the Future, *for he ſhall receive me*; as a further explication or proſecution of this excellent doctrine; to this effect, That whenſoever his fatal hour ſhall come, that body and ſoul muſt part, God will receive his Spirit, Act. 7.15. *Lord Jeſus receive my ſpirit.* See alſo Pſ. 73.24. *and afterwards receive me to glory.*

V. 17. *For when he dieth, he ſhall carry nothing away*] Job 27.19.

V. 18. *whiles he lived*] Heb. *in his life.*

and men will praiſe thee] Flatterers praiſe them that live in delights and pleaſures.

V. 19. *He ſhall go*] Heb. The ſoul *ſhall go.*

He ſhall go to the generation of his fathers] And not paſs the term appointed for life, Job 14.5.

they ſhall never ſee light] Both they and their fathers ſhall go out of this world, & return no more unto it, Pſ. 56.13. Job 33.28,30.

V. 20. *and underſtandeth not*] This verſe agreeth with ver. 12. but that there it is, בל ילין with a *Lamed*: *non pernoctabit: abideth not*; and here, ולא יבין with a *Beth*: which difference is ſo ſmall, that ſome have ſuſpected, that it was at firſt alike in both places, and that the alteration hath been ſince. There might be more ground for this ſuſpicion, were all the difference in thoſe two letters onely, which indeed alone make all the difference of ſenſe; but there is a further and greater difference in the writing; בל in the 12. verſe; ולא in this: by which it appears, that that other difference did not happen by any chance. It is likely therefore, as is well obſerved by ſome, that the Pſalmiſt in the 12. verſe having abaſed the condition of man in general very low, not excluding any; that he doth of purpoſe now mitigate that harſher expreſſion, exempting thoſe, who make uſe of that reaſon and underſtanding, wherewith God hath endowed them, to improve themſelves in their better part, above the condition of brutes.

is like the beaſts that periſh] Before, in the twelfth verſe, *to be like the beaſts that periſh*, was, to be ſubject to mortality, as well as they: which is the condition of all men, both good and bad. Now that he hath diſtinguiſht, and ſpeaks of the wicked onely, *to be like the beaſts that periſh*, muſt be, to die without hope of any further good or happineſs; which is the caſe of all brutes. Or, like brutes in their life, in that they take care onely for the preſent, to fare well, and to paſs the time merrily, not conſidering what will become of their ſouls; as creatures, that had no ſouls, but what periſh with the body. But in very deed, the Pſalmiſt in this Pſalm, may ſeem to ſet out the caſe of the wicked in point of death, as no ways different from that of brutes: *Like ſheep they are laid in the grave*, &c. ver. 14. & 19. *He ſhall go to the generation of his fathers, he ſhall never ſee light*: Not that he believed ſo himſelf; but becauſe it was the common opinion then, there being no impiety in it, until the contrary was certainly and publickly revealed. See more upon Pſa. 37.1,2. *Fret not thy ſelf*, &c. and Pſal. 73.32. *I was as a beaſt before thee.*

PSAL. L.

Title.

Of Aſaph] Or, *for Aſaph.* Who was either the author, as being a Prophet, and the author of ſome Pſalms, or ſpiritual ſongs, as we learn, 2 Chron. 29.30. or a chief ſinger, to whom it was committed, 1 Chron. 16.5,7.

Verſ. 1. *THe mighty God*] Heb. *God of gods.* He that ruleth over angels and kings, and all that is called God.

called the earth from the riſing of the ſun] To plead againſt his diſſembling people, before heaven and earth.

V. 2. *the perfection of beauty*] Becauſe God had choſen it to have his Name there called upon, and alſo his image ſhined there in the doctrine of the law, Pſal. 29.2. & 110.3,4.

God hath ſhined] Shewed himſelf glorious, like the ſhining ſun.

Out of Sion, the perfection of beauty] Since it hath been thought fit, that the Turkiſh (ſo called, though written in Arabick) Alcoran, a book as full of blaſphemies, in matter of Religion, as it is of ſenſleſs abſurdities, in point of humane reaſon, ſhould be communicated unto the people, in the vulgar Engliſh tongue; it will not be thought amiſs to take notice that of all the Scriptures either of the Old, or New Teſtament, there being two places eſpecially, that Mahometans take hold of, and are wont to object unto Chriſtians; this is one of them. I have lately ſeen a Letter from one of that Sect, to a Chriſtian in Rome, as I remember, (the Letter is printed) where thoſe two places are much preſſed and inſiſted upon, They quote the words of this verſe thus: *God hath ſhewed out of Sion Gelilan Mahmudan*; that is, *a glorious*, or *renowned Crown.* By which *crown*, they would have a Kingdom; and by *renowned*, (*Mahmudan*, in Arabick) Mahomet, (more properly written, *Mahammed*) becauſe of the affinity, or rather identity of letters, to be meant. But granting that in ſome Arabick Tranſlation of the Pſalms (which yet ſome very learned and well-verſed in theſe languages and books, having ſeen many beſides them that are printed, profeſs they have not yet met with) it were ſo found; yet what is that to the purpoſe, except in the Original Hebrew it were ſo too? where we find neither letters, nor ſenſe to that purpoſe. The words, which they preſs in the Hebrew are, מכלל־יפי In the firſt indeed, *Miclal*, for the letters, (but that is not it will ſerve their turn) there is affinity enough: but in the ſecond, (*jophi*) none at all. And yet were it ſo in very deed, even in the Original Text; what were this, to juſtifie all their impoſtures and forgeries; not to be refuted, nor maintained by caſual alluſions and affinities of bare words and letters, but by evidences of truth, reaſon, and hiſtory ?

V. 3. *a fire ſhall devour before him*] As when God gave his law in Mount Sinai, he appeared terrible with thunder, and tempeſt: ſo will he appear terrible to take account for the violating thereof.

V. 4. *He ſhall call to the heavens from above*] As witneſſes againſt the wicked of his people, Deut.31.28. & 32.1. Iſa.1.2.

V. 5. *Gather my ſaints together unto me*] God in reſpect of his Elect calleth the whole body, holy, ſaints, and his people.

that have made a covenant with me by ſacrifice] Sacrifices were ſeals of the covenant, between God and his people.

V. 6. *God is judge himſelf*] Pſal.75.7.

V. 8. *I will not reprove thee for thy ſacrifices*] Ye have wearied me with your ſacrifices, Iſa.1.11,14. Mic 6.6,7. Act.4.4,5. ſo that I cannot blame you for want of outward ceremonies, but of moral ſervice.

or thy burnt-offerings to have been continually before me] It ſhould have been, either *not to have been continually before me*; that, *not*, being to be ſupplied here out of the firſt, *I will not reprove thee*, &c. according to the idiotiſm of the Hebrew, acknowledged and obſerved here by ſome of the moſt skilful in that language: or without any ſupplement at all, but to the ſame purpoſe, placing a *colon* after ſacrifices: *thy burnt-offerings have been continually before me.* Either of theſe, makes the ſenſe clear, and keeps to the propriety of the words. As for the matter it ſelf, the reproving or ſlighting of ſacrifices, and oppoſing to them. or ſubſtituting in ſtead of them, ſpiritual ſervice (the chief ſubject and aim of the whole Pſalm) See before upon Pſal.40.6. *Mine ears haſt thou opened.*

V. 10. *For every beaſt of the forreſt is mine*] If he did delight in ſacrifices, yet had he no need of mans help thereunto.

upon a thouſand hills] Heb. *upon the hills of a thouſand* owners.

V. 11. *mine*] Heb *with me.*

V. 12. *for the world is mine, and the fulneſſe thereof*] Exod.19.5. Deut.10.14. Job 41.11. Pſal.24.1. 1 Cor.10.26,28. See before upon Pſal.24.1. *and the fulneſſe thereof*: in the end there.

V. 13. *Will I eat the fleſh of bulls*] Though mans life for the infirmity thereof hath need of food, yet God, whoſe life quickneth all the world, hath no need of ſuch means.

V. 14. *pay thy vows unto the moſt High*] Shew thy ſelf mindeful of Gods benefits, by thankſgiving, and obedience promiſed in Sinai, Pſal. 116. 13, 14. See more upon Pſal. 5. 5. *For in death*, &c.

V. 15. *call upon me in the day of trouble*] Job 22. 27. See upon Pſal.38.18. *For I will declare mine iniquity.*

V. 16. *What haſt thou to do to declare my ſtatutes*] Why doſt thou feign to be of my people, and talkeſt of my covenant, ſeeing thou art but an hypocrite ?

V. 17. *Seeing thou hateſt inſtruction*] Rom.2,21,22. How to live according to my word.

and caſteſt my words behinde thee] Yet he was ſaid before, to *declare his ſtatutes*, &c. They are therefore ſaid *to caſt the words*, or, the word of God, *behinde them*: who though they ſhew much affection to it, and love to talk of it, and will go many miles, perchance, to hear one Sermon; yet apply it not to their hearts, (which is the true uſe of it) to amend their lives by it, but pleaſe themſelves in their own conceits, as though they were the onely Elect People of God; and upon that confidence freely cenſure and condemn others, whether good or bad, (not ſparing them that are of neareſt relation, *brothers*, &c. verſe 20. *Thou ſitteſt*, &c.) becauſe they make not ſo much outward ſhew, or refuſe to joyn with them in their affected ways; though they ſhew the power of godlineſs in their lives and converſations, much more then themſelves. So Ezek.33. 30, 31, &c. *Alſo thou Son of man*, &c. *And lo, thou art unto them as a very lovely ſong, of one that hath a pleaſant voice, and can play well on an inſtrument: for they hear thy words, but they do them not.* If therefore we admit not the word of God into our hearts, (which will appear by our lives) though we go never ſo far to pleaſe our ears with it, we may truly be ſaid to hate and reject it, becauſe we make not that uſe of it, for which it is intended.

V. 18. *When*] Or, Seeing *when.*

when thou ſaweſt a thief, &c.] Though the Pſalmiſt inſiſt upon certain crimes, as *Theft*, and *Adultery*, in this; perfidiouſneſs and fraudulency, in the next; and laſtly, uncharitableneſs in judgements, and malicious detraction, in the 20. verſe; as ſigns and evidences of hypocritical hearing, or preaching: Yet we muſt not ſo underſtand him, as though thoſe particulars did all belong unto all that are ſuch. He inſiſts in theſe, *exempli cauſa*; as we ſay: in ſome for all, or ſome others, (whether more, or fewer to be found in one man) that are of the ſame nature. That therefore we muſt gather from his words, is; that we may know ſuch by their deeds and actions, whether theft, adultery, murther, falſe dealing, cheating, drunkenneſs, lying, ſwearing, and the like; ſo contrary to God, and all godlineſs, declared unto us by the word of God, that they that pretend to godlineſs and the word of God, and yet do ſuch things, muſt needs be thought, either wilfully, to make a mock of that which they pretend to love and honour; or to be extreamly blinded and deluded by the Devil, that they ſhould not ſee, what of it ſelf is ſo plain to be ſeen and underſtood: but this eſpecially, of open *theft* and *adultery*, mentioned in this verſe. For as for diſhoneſty, and falſe dealing in a cunning way, under pretences of love, and the like; and uncharitableneſs in cenſures and judgements; and malicious detraction: in the following verſes; theſe things are very ordinarily to be found in all, or moſt of them, that are great pretenders, (but hypocritically) to the word of God. Hitherto in the explication of theſe verſes, from ver.16. *But unto the wicked*, &c. I have followed Expoſitors of beſt account; (as Calvin for one) who make hypocrites, ſuch as make great ſhew of piety by external performances, (as all kinde of ceremonies in general;) but eſpecially by their zeal to *Prædicationem Verbi*, (that is, Sermons,) to be the men aimed at. Indeed if hypocrites in general, the words will infer, that ſuch eſpecially are intended, that make a great brag of Gods word, and ſhew much zeal that way. But when I well conſider the original words, I cannot abſolutely conclude, whether hypocrites, that make a ſhew of godlineſs, or openly profane men, are intended. Such I mean, who though they knew themſelves and their lives to be bad, neither did much hide it, or were much aſhamed of it; yet hoped well for all that, as Jews born, Abrahams children, and upon that account, having right to the Covenant of Grace; *heirs of the Promiſes*, viſible members of the Church, and the like. See Jer.chap. 7. 1,2,3. to ver.17. It is likely there be among Chriſtians too, too many, who though they indulge themſelves all manner of liberty, and make little or no conſcience of their ways; yet flatter themſelves that they are Chriſtians, and love the Church, and hope to finde mercy: which if they do, (without repentance and amendment) the word of God muſt be falſe, Mat.7.22,23. & 1 Cor.6. 9, 10. *Be not deceived*, &c. often repeated (in the ſame, or the like words) in other places. If we follow this ſenſe, *to declare my ſtatutes*, will be, to boaſt of my law, (by a ſpecial favour delivered unto the Jews onely, the ſeed of Abraham, not made common to all nations) and gladly to talk of any Covenant, as the Circumciſion, &c. as though that could profit thee any thing, as long as, &c. This in the Apoſtles expreſſion, (which is very elegant and proper,) is ἐπαναπαύεσθαι τῷ νόμῳ, *to reſt in the law*, Rom.2.17. that whole paſſage of the Apoſtle, from v.17. to 23. containing a full explication of the words of the Pſalmiſt, taken in this ſenſe.

haſt been partaker with adulterers] Heb. *thy portion* was *with adulterers.*

V. 19. *Thou giveſt*] Heb. *Thou ſendeſt*; or. *And giveſt.*

thy tongue frameth deceit] Pſal.10.7. Job 27.4.

V. 20. *Thou*] Or, *And.*

Thou ſitteſt and ſpeakeſt againſt thy brother] See upon ver.17. *and caſteſt my words*; ver. 18. *When thou ſaweſt.*

thou] Or, *and.*

V. 21. *and ſet them in order before thine eyes*] I will write all thy wicked deeds in a roll, and make thee to reade, and acknowledge them, whether thou wilt or no.

V. 23. *that ordereth his converſation aright*] Heb. *that diſpoſeth* his *way*: As God hath appointed. So Pſal.66.18. *If I regard iniquity in my heart, the Lord will not hear me.* Joh 9.31. *Now we know that God heareth not ſinners*, &c.

will I ſhew the ſalvation of God] Pſal.91.16. That is, declare my ſelf to be his Saviour.

PSAL. LI.

Title.

when Nathan the Prophet came unto him] 2 Sam. 12. 1. and 11.2. To reprove him, becauſe he had committed ſo horrible ſins, and lain in the ſame ſo long without repentance.

Verſ. 1. *ACcording to the multitude*] He is very earneſt, as knowing, that the act of forgiving of ſins, is an act of greateſt mercy, yea and power. It was more to ſay, (to ſay it, *authoritative*; that is, by warrant of ones proper power and authority, and not by way of delegation, and declaration onely, as Gods Miniſters; though that too be a great power:) *Son, thy ſins be forgiven thee*; then to ſay, *Ariſe, take up thy bed, and walk*, Matth. 9. 5, 6. With that zeal therefore that we would pray (and greater, if it be poſſible) for deliverance from temporal afflictions and extremities of higheſt nature: we ſhould pray for forgivenneſs of ſins, of great ſins eſpecially; as a thing both of greater conſequence, to us; and of greater difficulty, in it ſelf, but that, to God all things are equally poſſible. But few are ſo ſenſible of their ſins, as they are of any worldly croſs; and accordingly they carry themſelves in their prayers and devotions. They have good ground to hope well of themſelves, that finde it otherwiſe in themſelves.

V. 2. *Waſh me thorowly from mine iniquity*] My ſins ſtick ſo faſt to me, that I have need of ſome ſingular kinde of waſhing. He alludes to the legal waſhings. He would not onely be forgiven for what is paſſed, but ſo throughly cleanſed, and ſo purified in his Soule, that he might not relapſe either unto the ſame, or any other ſins, of what kinde ſoever; to wound his conſcience before God, and to incurre his juſt wrath and judgements again. He alludes to the legal waſhings. Then may be an intimation alſo of the greatneſſe of his ſin in the word *throughly*; as needing more then ordinary waſhing.

V. 3. *For I acknowledge my tranſgreſsions*] Upon this acknowledgement, which includes a promiſe and ſerious purpoſe of amendment, he grounds his plea for mercy: becauſe *He that covereth his ſins, ſhall not proſper, but whoſo confeſſeth and forſaketh them, ſhall have mercy*, Prov. 28. 13. And ſo 1 Joh. 1. 9. *If we confeſſe our ſins, he is faithful and juſt to forgive us our ſins, and to cleanſe us from all unrighteouſneſſe.*

V. 4. *Againſt thee, thee onely have I ſinned*] Some interpret theſe words, as ſpoken by David by way of aggravation, or exaggeration of his faults; as if he intended to ſay, That it was not the judgements of the world that he ſtood upon, whether accuſing, or excuſing; but that which troubled him, was, that he had ſo grievouſly offended God; ſo good a God, whoſe juſt indignation he had incurred; and ſo juſt a God, whoſe righteous judgement, though all men ſhould acquit him, he knew he could not avoid. Others more ſimply, that he ſpeaks as a King, who though he were not, as a King, lyable to the puniſhment of the Law, yet he was accountable to God: ſo moſt ancients, and ſome modern. Others again there be, who alſo follow the ſimple meaning, but to another ſenſe; *Againſt thee onely have I ſinned*: becauſe I have uſed great ſecrecy in the fault, that it might not be known unto men; both in the matter of adultery, and in that of the murther; as appears by the Hiſtory. Whence it is that Nathan tells him from God, *For thou didſt it ſecretly; but I will do this before all Iſrael, and before the Sun*, 2 Sam. 12. 12. Nevertheleſs, it appears even by that which follows there, ver, 14. *Howbeit, becauſe by this deed, thou haſt given great occaſion to the enemies of God to blaſpheme*, &c. that the matter was come abroad; and withall, (which I would have well obſerved, becauſe it may lead us perchance to the right meaning, as much as any thing that hath been ſaid) how much God (if we may ſo ſpeak) did ſuffer in theſe foul acts of his ſervant David. Why might not then David, out of a zeal to God and his glory meerly, without any regard to himſelf, ſay, That nothing grieved him ſo much, neither matter of ſhame and reproach from men; nor matter of puniſhment upon himſelf from God; as that his ſin did ſo much redound upon God; or in Nathans (or Gods) own words, that he had given *ſo great occaſion to the enemies of God to blaſpheme.* This would do very well, I think, if it will as well agree with that which follows; whereof we ſhall conſider when we come to it. But in the mean time, taking it for granted, that Davids purpoſe was (which this very repetition of words, *Againſt thee, thee onely*, &c. doth argue) to aggravate his ſin: by which I do not underſtand hyperbolically to amplifie; but truly and feelingly to ſet out the hainouſneſs of it: this therefore grounding upon as granted, in further purſuance of the ſenſe, I would have the words of old Eli well-conſidered of, 1 Sam. 2. 24, 25. *Nay my ſons*, ſaid he, *for it is no good report that I hear: ye make the Lords people to tranſgreſſe. If one man ſin againſt another, the Jugde ſhall judge him: but if a man ſin againſt the Lord, who ſhall intreat for him?* His meaning was not, that their ſin, abſolutely and preciſely, was to God onely; for it was publick, and could not but offend many in divers reſpects; but to God, or againſt God, more immediately. Now Davids ſin was againſt God more immediately; firſt, as he was a King: I will not diſpute about matter of right, how far above, or under the Law, as Kings, &c. which I know would be ſubject to much oppoſition: but *de facto*, as we ſay; that ſo, a King may do much, which others cannot, or dare not; I think will eaſily be granted. Proud Jezabel knew what ſhe ſaid, when ſhe upbraided her husband for his tenderneſſe about Naboths vineyard, *Doſt thou now govern the kingdom of Iſrael?* 1 King. 21. 7. Again, David hoped to carry the matter ſo cloſely, that it ſhould not have been known. It appears that he did endeavoor, what he could, to conceal it. Now in either of theſe two caſes, when the fear, or knowledge of man is removed, and that a man thinks himſelf ſecure, as to the world; for a man then freely to indulge himſelf a liberty of ſinning, is a high provocation, and to make a practice of it, would argue a deſperate caſe. Nothing can be more contrary to either true conſcience, or true generoſity. Laſtly, as it was a ſin againſt God more properly, whilſt it was concealed; ſo when it came to be publick, it proved a ſin againſt God too, as properly, though in another reſpect. For David, being ſuch a one as he was, ſo approved by God, and of ſuch exemplary piety abroad; piety and religion muſt needs ſuffer very much in this his ſo foul and ſo notorious a fact. *Te make the Lords people to tranſgreſſe*, was that Eli chiefly objected to his ſons: and that *occaſion was given to the enemies of God to blaſpheme*, was part of Nathans charge (as we ſaw before) unto David. In all theſe reſpects then, David might well ſay, *Againſt thee, thee onely*, &c.

that thou mighteſt be juſtified, &c. and be clear when thou judgeſt] There be, who making a parentheſis of the former verſe, (*For I acknowledge*, &c.) and the former part of this, (*Againſt thee, thee onely——in thy ſight*:) joyn theſe words, *that thou mighteſt*, &c. with the firſt and ſecond verſes; as though he intended to put God in minde of his goodneſſe, and of his gracious promiſes made to himſelf; that God would be as good as his word, &c. But beſides what may be objected from the words themſelves, the laſt of this verſe. (*and be clear when thou judgeſt*:) it is apparent by S. Pauls inference upon them, or citation of them, Rom. 3. 4. that that cannot be the meaning. Though it might be ſaid, that S. Paul cited them by way of alluſion onely, in which caſe he might take the more liberty; which is not without example, perchance. But in very deed, Davids meaning, was S. Pauls meaning; and it will fit the context here, as well as there. That which both intended, is, to give all the glory unto God; which is beſt done, by man, when man freely acknowledgeth his own wretchedneſſe and ſinfulneſſe; and pronounceth at the ſame time, perfect truth and goodneſſe to belong unto God onely. Hence it is, that ſinners are properly ſaid *to glorifie God*, when they freely and fully confeſſe their ſins; as is ſhewed before in the beginning of theſe Notes, upon that part of the Title; *Of Pſalms.* The very Heathens would ſay upon this occaſion of mans infirmity, that it was the priviledge or prerogative (Θεὸς ἂν μόνος τοῦτο ἔχοι τὸ γέρας, in Plato; *Let God alone have that ho our*;) of God, to be without faults. This I conceive more probable and proper to the place, then that David (as ſome would have it) by thoſe words ſhould intend to ſay, that what puniſhment ſoever God ſhall inflict upon him, or howſoever he ſhall deal with him (whether he ſink or ſwim) yet he would have God acquitted; ſo that neither his truth (in matter of promiſes) nor his juſtice (in his retributions) ſhould upon this occaſion be, by any to be queſtioned, I think this is more about. But if any like it better, I am not againſt it. There is a difference in the words too, that may make S. Pauls quotation to differ from the Pſalmiſt, obſerved by moſt upon this Pſalm. *And be clear when thou judgeſt*; ſaith the Pſalmiſt, *and be clear*, (or *mighteſt overcome*: that makes no great difference,) *when thou art judged*; S. Paul. David, actively: Paul, paſſively. The matter may eaſily be reconciled. For at the ſame time that God doth *judge*, (or execute judgement upon any) he may alſo be ſaid *to be judged*; whilſt men paſſe their cenſures either as applauding, or diſliking his judgements. And then may he be ſaid *to overcome, when judged*; when men acknowledge the juſtice of his judgements. Beſides, it is well obſerved by ſome here, and proved by divers examples, that S. Paul by a ſpecial idiotiſm, (though in this particular paſſage he follow the Septuagint,) uſeth in his citations to turn many active verbs, into paſſives. But after all this, it may be ſaid, that this difference of the verbs, is rather a miſapprehenſion of Interpreters, then any real difference. For the word S. Paul uſeth is κρίνεσθαι; (καὶ νικήσῃς ἐν τῷ κρίνεσθαί σε:) which word may be taken actively, as well as paſſively: and ſo indeed rendred here by Beza; *& vincas, quando tu judicas.*

V. 5. *I was ſhapen in iniquity*] He here brings all his actual tranſgreſſions to the fountain of them, original corruption, Rom. 7. 8, &c. By this phraſe, *in ſin*, expreſſing that ſins poſſeſſing the whole man, Joh. 9. 34. Act. 8. 23. Eph. 2. 1. are as waters wherein a man is overwhelmed.

conceive me] Heb. warm me.

V. 6. *Thou ſhalt make me to know wiſdom*] Moſt Interpreters, with the vulgar Latine, expreſſe it by the preterit; *thou haſt manifeſted*, or *made known unto me*, as if this too, were ſpoken by way of aggravation againſt himſelf, who after ſuch meaſure of knowledge and wiſdom, vouchſafed unto him by God, ſhould nevertheleſſe pollute himſelf with ſuch groſſe ſins. A great and juſt aggravation indeed: according to that of our Saviours, Joh. 9. 41. *If ye were blinde, ye ſhould have no ſin*, &c. Nevertheleſs, the Future, (as it is in the Hebrew,) may do as well: and doth agree with the former part of the verſe, rather better. Then is there *truth in the inward parts*, when the holineſſe of our lives, doth anſwer to the light of our underſtanding: neither can that properly be called true knowledge, or ſound wiſdom, which hath not that operation. So 1 Joh. 2. 4. *He that ſaith I know him, and keepeth not his commandments, is a lyar, and the truth is not in him.* Davids words therefore include an acknowledgement of his ſin, by which the light of his underſtanding was darkned; and may be reſolved (as they are by ſome) into a prayer, that God would reſtore unto him that wiſdom, which by the prevalency of vice he had in a great meaſure forfeited; or at leaſt, eclipſed.

V. 7. *Purge me with hyſſope, and I ſhall be clean*] Not that David had any opinion of any external thing, as much availble to the purging of his ſoul: he knew well enough, that neither the power of hyſſope, nor any water, could reach to thoſe *inward hidden parts*, (the ſeat of all true wiſdom and piety,) by him mentioned in the verſe before; but becauſe hyſſope and water were appointed by the Law of God in all, or moſt ſolemn purifications and expiations, as a ſign and ſeal of inward cleanſing, (of which ſee Exod. 12 Lev. 14. Num. 19.) by the power and mercy of God: the Pſalmiſt by theſe phraſes expreſſes his faith in God, that though he be through ſin become never ſo foul and filthy; yet God is able ſpeedily (if he pleaſe) to reſtore him to his former purity and innocency. See alſo upon Pſal. 16. 17. *My reins alſo.*

and I ſhall be clean] Or, *that I may be clean.*

and I ſhall be whiter] Or, *that I may be whiter.* As Mal. 1. 9. *that he will be gracious unto him.* Heb. *and he will be gracious.*

V. 8. *Make me to hear joy and gladneſs*] He meaneth Gods comfortable mercies towards repentant ſinners.

the bones which thou haſt broken] By the bones he underſtandeth all ſtrength of ſoul and body, which by care and mourning is conſumed

V. 10. *Create in me a clean heart*] He confeſſeth that when Gods ſpirit is cold in us, to have it again revived, is as a new creation.

a right ſpirit] Or, *a conſtant ſpirit.*

V. 12. *Caſt me not away from thy preſence*] This was an effect of Gods utmoſt anger, Gen. 4. 16. 2 Kings 24, 20. Jer. 7. 15. and 52. 3.

V. 11. *Reſtore unto me the joy of thy ſalvation* :] It is a good ſign, if we fall into any great ſin, that we are ſenſible of our condition. There is good hope of them that are, though their ſin be great. As their caſe on the other ſide, is deſperate, who dare ſin with ſecurity, and think it a teſtimony of their faith, that they miſtruſt not themſelves for it. But here is a queſtion raiſed ; handled at large by ſome upon this Pſalm : Nathan the Prophet, had been with David, before this, and declared unto him from God, that his ſin was pardoned : or, *that God had put away his ſin*, 2 Sam. 12. 13. Why then did he make any further queſtion ? This, as is conceived, might argue ſome kind of infidelity in him. It is anſwered, that it is poſſible Nathan came to him about it, more then once, and did not ſo fully abſolve him at his firſt, though the Scripture make mention but of one coming, and for brevity, comprehend and contract all in one. And beſides, that it is not againſt the nature of Faith, to be ſolicitous, even after abſolution : and that ſuch expreſſions of a deep ſenſe and remorſe, do well become a ſinner after reconciliation, as well as before ; it being the propriety of an ingenuous heart in this caſe, the more he finds and feels God gracious and merciful unto him ; the more to be affected with the remembrance of his ſins, and paſt provocations. But beſides all this, by Nathans words that are recorded, it doth not appear that Gods pardon, delivered at that time, did extend to another world. *The Lord hath put away thy ſin, thou ſhalt not dy* ; ſaid Nathan. That the pardon was a general pardon, extending to the ſoul, as well as to the body, I make no queſtion ; yet if the declaration of it were not more expreſs and particular, David might well pray for further aſſurance, before he could think himſelf ſecure.

uphold me with thy free ſpirit] The Hebrew may be tranſlated, either *ſpiritu ſpontaneo* ; *with a free ſpirit* : meaning, that God would give him grace freely and willingly in all things to ſubmit unto his will : as the word נדיבה is uſed, Exod. 35. 21, &c. Or as here, *thy free ſpirit* ; that is, the Spirit of adoption, Rom. 8 15, 16. and *where the ſpirit of the Lord is, there is liberty*, 2 Cor. 3. 17. Some interpret it, *ſpiritu liberali* ; *id eſt, liberaliter in me effuſo, with a free ſpirit*, that is, ſay they, a Spirit (or gifts of the Spirit) freely powred upon me. This alſo, the words will bear : but I like either of the former better.

V. 13. *thy waies*] He promiſeth to endeavour, that others by his example may turn to God.

V. 14. *Deliver me from blood guiltineſs*] From the murder of Uriah, and others, that were ſlain with him, 1 Sam. 11. 17.

blood] Heb. *bloods.*

V. 15. *open thou thy lips*] by giving me occaſion to praiſe thee, when thou ſhalt forgive my ſins.

V. 16. *For thou deſireſt not ſacrifice*] See before upon Pſal. 40. 6. *mine ears haſt thou opened*, &c. But ſome learned men think that David hath another meaning in theſe words ; to wit, That if God had appointed any ſacrifice in his Law, as he had done for many other things, ſo for expiation of either murder, or adultery, he would have given it him ; but ſince he had ordained none, ſave only a broken ſpirit and a contrite heart, he hoped God would not deſpiſe it, but accept that alone for a ſacrifice in this caſe, without which, ſacrifice, in no caſe, is accepted. So a learned Author of our own, in a late Treatiſe inſcribed, *The reverence of Gods Houſe* : which whether he had out of Grotius, I know not : but I find that it is Grotius his opinion upon this place ; by whom alſo we are referred for further proof, to his Book, *De ſatisfactione, capite de ſacrificiis expiatoriis.*

elſe would I give it] Or, *that I ſhould give it.*

V. 17. *The ſacrifices of God are a broken ſpirit*] Eſay 57. 15. and 66. 2. Pſal. 34. 18. A heart wounded for ſin, and ſeeking to God for mercy in faith.

V. 18. *Do good in thy good pleaſure unto Zion*] He prayeth for the whole Church, becauſe through his ſin it was in danger of Gods Judgement.

in] Or, *for.*

build thou the walls of Jeruſalem.] That is, with beſt Expoſitors, taking the words proverbially, or metaphorically ; protect. defend, and maintain. So the Hebrews uſe the word *building.* Whether therefore the walls of Jeruſalem were up, or down, perfect, or imperfect, (which ſome would infer upon theſe words,) he might ſo ſpeak.

V. 19. *with the ſacrifices of righteouſneſs*] By *ſacrifices of righteouſneſs*, I underſtand here, with beſt interpreters, legal ſacrifices, he had before declared, what ſacrifices they were that God chiefly required and delighted in v. 15. *Lord open thou*, &c. He had ſpoken very peremptorily, *For thou deſireſt not ſacrifice*, &c. as elſewhere upon the ſame occaſion, whereof ſee upon *Pſal.* 40. 6. *Mine ears*, &c. Now he doth as it were recall, or rather expound himſelf : *So wilt thou be pleaſed*, &c. as if he ſaid ; care being firſt taken for thoſe things that are chief, and without which all oblations and ſacrifices are rather offenſive, then pleaſing ; to wit, hearts ſorrow for our ſins, and a ſerious purpoſe of amendment ; truſt in God, &c. (which things he had largely inſiſted upon in the former verſes ;) So may I, or any other in my caſe hope, that other ſacrifices, ſuch as God himſelf, for a time, had preſcribed and appointed, may be ſeaſonable and acceptable. *Theſe ought ye to have done*, &c. Matt. 23: 23. As for that phraſe, *Sacrifices of righteouſneſs*, ſee upon Pſal. 23. 3. *He leadeth me.* But Pſalm 4. 6. we had *ſacrifices of righteouſneſs*, in antoher ſenſe, as is there noted which is no wonder. It is a common obſervation among Interpreters. that the ſame words, and phraſes, are ſometimes taken in very different ſenſes : yea ſometimes in one and the ſame chapter ; as elſewhere hath been ſaid and ſhewed by ſome example. However, even there, this ſenſe is followed by ſome ; as if David directed his ſpeech to ſuch of the people, as yet ſtood in oppoſition to him : inviting them to ſubmit, that ſo they might, under him, and his government, have part in the Legal ſervice. But I ſtill like better of the other ſenſe, in that place. See then upon verſe 4. and 5.

PSAL. LII.

Title.

when Doeg the Edomoite came and told Saul] 1 Sam. 22. 9.

Verſe 1. O *Mighty man !*] O Doeg, which makeſt uſe of that power thou haſt under Saul, not to do good, but to do miſchief ; contrary to God, whoſe conſtant goodneſs, even towards ſinners, (in many things) ſhould be our example ; and the neerer we come to him in power, ſo ſhould we in goodneſs alſo ; who daily maketh his Sun to ariſe upon the good, and the evil ; whoſe long forbearance inviteth all men, even greateſt offenders, unto repentance ; *O thou mighty man* ; how ill doth wickedneſſe and crueltie become ſo great a place ? And again, *the goodneſs of God*, &c. though thou doeſt encourage thy ſelf, that *the Lord ſhall not ſee, neither ſhall the God of Jacob regard* ; Pſal. 94. 7. becauſe God, for ſecret reaſons. hath ſuffered ſome of thy bloody deſigns to take effect ; yet for all this I ſhall not ceaſe to truſt in the Lord, and his goodneſs, *God hath not forgotten to be gratious*, &c. yea this very cruelty of thine, *thou mighty man*, ſhall commend the goodneſs of God unto me ; and make me the more earneſtly to caſt my himſelf upon him : *Surely the wrath of man ſhall praiſe thee*, Pſal. 76, 10

V. 2. *Thy tongue deviſeth miſchiefs*] Pſal. 50. 19 Thy malice moveth thee by crafty flatteries and lyes, to accuſe and deſtroy the innocents.

raſour] Pſal. 57. 4. & 59. 7. & 64 3.

working deceitfully] Heb, *O worker of deceit.*

V. 3. *Thou loveſt evil more then good*] That is, *rather then good.* For he loved not good at all. So after, *lying rather then to ſpeak righteouſneſs,*

V. 4. *Thou loveſt all devouring words*] Thou ſpeakeſt as if thou wouldſt devour : and his words did devour the prieſts, and their city, 1 Sam. 22. 18.

O thou deceitful tongue] Or, and *the deceitful tongue.*

V. 5. *God ſhall likewiſe deſtroy thee for ever*] Though God forbear for a time. yet at length he will recompence thy falſhood.

deſtroy thee] Heb. *beat thee down,*

and root thee out of the land of the living] Albeit thou ſeem to be never ſo ſure ſettled.

V. 6. *The righteous alſo ſhall ſee*] For the eyes of the wicked are ſhut up at Gods judgements.

and fear] with joyful reverence, ſeeing he taketh their part againſt the wicked, Pſal, 58. 10.

V. 7. *Lo, this is the man*] Or, *this is the mighty man*, as ſome have it here. For though it be not altogether the ſame word (גֶּבֶר here : גִּבּוֹר there) that we had before, verſe 1. yet both are from one root, which ſignifieth *to be ſtrong and mighty* : ſo that it is very probable that the ſame thing is intended in both places ; and it makes the ſpeech more emphatical : *Lo this is the man (the mighty man)* how great and mighty, in his own conceit, and in the eyes of the world ; but very lately ; how wretched and miſerable ? now ; how much lower ? that is the loweſt, now ; that was, a little before, ſo high, and ſo terrible ?

truſted in the abundance of his riches] Pſalm 49 6.

wickedneſs] Or, *ſubſtance.*

V. 8. *But I am like a green olive tree*] I ſhall live proſperouſly among Gods ſervants, when he is deſtroyed

I truſt in the mercy of God for ever and ever] Pſal. 5. 7.

V. 9. *Becauſe thou haſt done it*] ſome would have it expreſſed by the future (according to the Hebrew idiotiſm; of Preterits for Futures, and Futures for Preterits, promiſcuouſly: or *more prophetico*: expreſſing for more certainty things to come, as already paſſed.) *becauſe thou wilt do it*. &c. but there is no need of it. For it is more probable that David, ſeeing what had happened to ſo many others in his cauſe, and for his ſake, through *Doegs* malicious information, and *Sauls* cruelty: reflecteth here upon himſelf, and praiſeth God (though very ſenſible of what others had ſuffered) for his own deliverance, ſo much the more to be regarded, and eſteemed, becauſe ſo many had ſuffered for it.

PSAL. LIII.

Title.

Mahalath] Pſalm 88. *tit*. A winde inſtrument. See notes on Pſal. 5. *tit*.

Verſe 1. THe *fool hath ſaid in his heart*] Pſal. 10. 4. & 14. 1, &c. This Pſalm agreeth with Pſalm 14. as Pſalm 57. (part of it, from v. 7.) with Pſal. 108. to verſe 6. and Pſal. 60. from verſe 5. *That thy beloved*, to the end; with 108. from ver. 6. To the end, and Pſalm 70. with Pſal. 40. from verſe 13. Of ſome petty differences of ſome words and letters, how they might happen, ſee what is ſaid upon Pſal. 18. *I will love thee*, &c. compared with 2 Sam. 22. The greateſt difference here, is in v. 5. compared with 5. & 6. of Pſalm 14. It is likely that it paſſed twice through Davids hands, upon ſeveral occaſions; and that he fitted it to the occaſion, as he thought beſt himſelf.

There is no God] Whereas no regard is had of honeſty, or diſhoneſty, of virtue, nor of vice, there the Prophet pronounceth, that the people have no God.

there is none that doth good] Rom. 3. 10.

V. 2. *That did underſtand, that did ſeek God*] Whereby he ſheweth that all knowledge is unprofitable, that brings us not to ſeek God. See upon Pſal. 27. 8. *Seek you my face*, &c.

V. 3. *no not one*] See upon Pſal. 14. 2. *if there were any*. To which may be added, Eccleſ. 7. 20. *For there is not a juſt man upon earth, that doth good and ſinneth not*. That is, no man, no juſt man, in common reputation, ſo conſtant in goodneſs, but is ſometimes exorbitant: or no action of man, how juſt and good ſoever, ſo entirely good, but if ſtrictly examined, may be found defective, in ſome circumſtance: and therefore no man upon earth abſolutely juſt before God.

V. 4. *Have the workers of iniquity no knowledge?*] David pronounceth Gods vengeance againſt cruel Governours, who having charge to defend and preſerve Gods people, do moſt cruelly devour them.

V. 5. *were they in great fear*] Heb. *they feared a fear*.

where no fear was] God put a ſpirit of fear in them, when no man ſought to hurt them, Lev. 26. 17, 36. Deut. 28. 65. Job 15. 21. Prov. 28. 1. So Saul was afraid of David. But becauſe it is well obſerved by ſome learned Interpreters, that this doth not ſeem ſo well to agree with the ſcope of the Pſalmiſt; to wit, to denounce unto ſuch wicked offenders, meer panick fears, accompanied with no real hurt: I think therefore that *Aben Ezra* (a learned Rabbin) his interpretation deſerveth well to be taken into conſideration, who makes the meaning of the words (there being no more in the Hebrew then thus: *They ſhall fear with a fear*: or, *greatly be afraid*: (*no fear is*, or *was*.] to be this: they ſhall be taken with ſuch a fear, to which never was the like before, that is, as great as may be: by *fear*, underſtanding the objects themſelves; great evils, and unuſual plagues; ſuch a fear and fright, as is deſcribed *Rev.* 6 15, 16, 17. and elſewhere: The ſaid *Aben ezra* brings a place of Eſay for confirmation of this interpretation, where he conceives that ſuch a word, as *ſimilis*, or *par*, muſt alſo be ſupplyed. But that place is doubtful; and otherwiſe interpreted by others, However, it is ſure enough that the ſcriptures afford ſtore of examples, where ſometimes the adjective, ſometimes the ſubſtantive, and ſometimes the verb is to be ſupplyed, to make the ſenſe perfect This tranſlation and interpretation of the words is followed by ſome of the beſt of late interpreters. However, without any ſuch ſupplement, we need not fly to thoſe panick fears, to make ſenſe of the words: *where no fear is*: that is, where they can ſee no juſt ground of fear, but in their greateſt ſecurity: (as hath been ſaid upon Pſal. 14. 5 already:) which is no ſmall aggravation of their calamity, that it ſhall be ſudden, without any foregoing ſuſpition, or apprehenſion of it in them: which could they have foreſeen, they might perchance, if not have prevented, totally; by ſeaſonable repentance: yet have leſned in ſome meaſure, by ſome kind of preparation againſt it, and ſuch means, as worldly wiſdome doth prompt and afford in that caſe.

God hath ſcattered the bones] Be the enemies power never ſo great or the danger ſo fearful, yet God delivereth his in due time.

againſt thee] Thee, O Iſrael, verſe 6. So His, Pſal. 87. 1. hath relation to the Lotd, ver. 2.

V. 6. *O that the ſalvation*] Heb. *who will give ſalvations*, &c.

PSAL.

PSAL. LIV.

Title.

Neginoth] See Notes on Pſal. 4. *tit*.

when the Ziphims came and ſaid to Saul, Doth not David hide himſelf with us?] 1 Sam. 23. 19. & 26. 1.

Verſe 1. BY *thy name*] Pſal. 118. 10, 11, 12. *All nations*, &c. It is very frequent in the ſcriptures to put the *name* of God, for his power, and ſometimes for God himſelf.

For his power, becauſe when men (the faithful eſpecially) call upon him, by his Name; that is, as he ought to be called upon; then is the proper time: for God to ſhew his power. And that he doth ſo, commonly; the Pſalmiſt declareth at large, Pſalm 107. thoroughout the whole Pſalm: but eſpecially in theſe words, *Then they cried unto the* Lord, &c. verſe 6 13 19. 28, And ſometimes, I ſaid for God himſelf, or elſewhere is obſerved. See upon Pſal. 9. 10, *that know thy Name*. One reaſon, among others, may be, becauſe all the knowledge we have of God, may be called a knowledge of his Name, rather then of his Nature.

V. 3. *ſtrangers are riſen up againſt me*] He called the *Ziphims*, *ſtrangers*; an odious word among the Hebrews, as who ſhould ſay, *heathens, infidels*. Who yet were Jewes, of the tribe of Juda; ſoe called from the name of the Cisie, (ſome ſay there were two of that name) which they inhabited, as the city might have its name from ſome, either mountain, or deſert called *Ziphi*. But why called here *Strangers* by David? ſome think becauſe they had apoſtatized from the true faith, and were become Idolaters. Such indeed might very well be ſo called; and as certain it is that the Jewes or Iſraelites in general, did often deſerve that title by their frequent apoſtaſies into Idolatrous worſhip: which are recorded in the hiſtory of the Bible. But of thoſe *Ziphims* we find no ſuch thing particularly noted or recorded, which certainly would not have been omitted (at this time eſpecially of Davids flight, and converſation among them) had there been any ſuch thing. Their opinion therefore is moſt probable, who by *ſtrangers*, underſtand inhumane, cruel, perfidious, as bad as any profeſt heathens and idolaters, as the Apoſtle 1 Tim. 5. 8. *worſe than an infidel*. So, *ſtrange children*, Pſalm 144. 7. And Pſalm 58. *The wicked are eſtranged from the womb*; ſo alſo Pſalm 59 5. and 8. by *the heathen*, are intended men of barbarous and heatheniſh condition, whether Jewes or aliens by birth But *Deut.* 32. 27. *leſt their adverſaries ſhould behave themſelves ſtrangely*; there, (though ſome there too, take it as here:) yet it doth appear by the context, that by that phraſe are intended; who for want of either ingenuity, or due conſideration, take no notice, or miſtake in the true cauſe, by arrogating that to themſelves, which ſhould have been aſcribed unto God:- as of the *Aſſyrian* particularly, *Eſa.* 10. 5, 6, *&c. Howbeit, he meaneth not ſo*, &c.

oppreſſours ſeek after my ſoul] Saul and his Army, which like cruel beaſts could not be ſatisfied but by his death.

they have not ſet God before them] Pſalm 10 4.

V. 4. *The Lord is with them that uphold my ſoul*] God is one of them that defend me, Pſalm 118. 7.

with] Heb *among*.

V. 5. *He ſhall reward evil unto mine enemies*] Or, *He ſhall turn the evil upon mine enemy*. To wit, which he deviſed againſt me.

mine enemies] Hebr. *thoſe that obſerve me*. As Pſalm 56. 6. & 59. 1.

cut them off in thy truth] According to thy faithful promiſe.

V. 6. *I will freely ſacrifice unto thee*] Or, *I will ſacrifice with a freewill offering unto thee*, Lev. 7. 16 Pſalm 119. 108.

V 7. *mine eye hath ſeen his deſire upon mine enemies*] We may lawfully rejoice in Gods judgements on the wicked, if our affection be pure. ſee more upon Pſalm 35. 4. *Let them be confounded*, &c. and upon Pſalm 41. verſe 10, & 11, *that I may requite them*, &c.

PSAL. LV.

Title.

Neginoth] See notes on Pſalm 4. *tit*.

Verſe 1. HIde *not thy ſelf from my ſupplication*] There be that make a difference here between *prayer*, and *ſupplication*, as if David by *prayer* required juſtice againſt his enemies; and by *ſupplication*; favour at the hands of God. It is true that the Hebrew word תפלתי here tranſlated *prayer*, cometh from a *radix*, that ſignifieth both *to judge*. and *to pray*: the reaſon whereof may be (if reaſon muſt be given for words, which indeed if in any language, may beſt be done in the Hebrew tongue) becauſe in former times both among the Jewes, and Gentiles (all, or moſt) it belonged unto the ſame, both to judge, and to pray, the ſame, whether firſt born or others; being for the moſt part, Princes (or governours) whoe alſo were Prieſts. Another reaſon may be, becauſe as all other ſerious things, ſo judgement eſpecially, which properly belongs to God onely, ſhould begin by prayer; which I believe, we ſhal find, if we ſhould make a buſineſs of it, to have been obſerved even among heathens. This for the verb which as we ſaid, doth ſignifie both; but as for the ſubſtantive תפלה, I do not find, by any uſe of it (by which words ought to be examined) in the Scripture, that it hath any reference unto juſtice or judgement. By Pſalm 143, verſe 1. *Hear my prayer, O Lord,* &c. it ſhould rather be otherwiſe. For having ſaid, *Hear my prayer, O Lord, give ear to my ſupplications; in thy faithfulneſs anſwer me, and in thy righteouſneſs*; he preſently adds, *And enter not into judgement with thy ſervant, for in thy ſight, &c.* This very book of Pſalms, is inſcribed, and ſo was the Houſe of God, by the ſame word: the one, in the original, *The book of prayers*: the other, *The houſe of prayer.* Eſay 56. 7. Neither, as I conceive, with any reference to either juſtice, or enemies; but to Gods mercy; though it may ſo fall out, that Gods juſtice, and the injuſtice of enemies may be the ſubject of ſome prayers. But there is ſtore of other places, where the ſaid word is uſed, which might be produced againſt this obſervation, if need were, We therefore with all, or moſt interpreters, take *prayer* and *ſupplication* here for the ſame thing; variety of words being uſed, to make the ſpeech, (as uſually) more earneſt and emphatical. As for *ſupplications, prayers, interceſſions*, 1 Tim. 2. 1. Whether, and how to be diſtinguiſhed, we meddle not with it here, becauſe we will not ſo far digreſs.

V. 2. *I mourn in my complaint, and make a noiſe*] The Heb. word ואהימה (from whence comes the Latine *rudo*:) here tranſlated *I mourn*, implies a very loud crying: by ſome expreſſed, *ululo*: which though according to the proper temper and breeding of ſome men, may ſeem not well to become ſuch a man, of that rank, and valour, as David was: in all things of this nature that belong to outward behaviour, we muſt diſtinguiſh of both times and nations; ſome things in that kind being very tolerable, nay commendable in ſome countries, in men, as well as women, (as of dauncing, particularly, is well obſerved by an antient Latin Hiſtorian) which in others would be judged either baſe, or uncivil. *Achilles* is deſcribed in *Homer* wallowing himſelf in aſhes, pulling his heires, and weeping bitterly for the death of his friend, which perchance ſome other man, not pretending in the leaſt degree, to *Achilles* his valour and courage in other things, would not think he could do without ſhaming himſelf for ever, and incurring the reproach of a very poor ſpirit. Yet ſure enough it is, that although conſtancy and reſolution well become any man; yet ſometimes great paſſions are incidental to men that are very magnanimous.

V. 3. *Becauſe of the voice of the enemy*] For the threatnings of my adverſaries.

they caſt iniquity upon me] They have defamed me as a wicked perſon: or, they have imagined my deſtruction.

and in wrath they hate me,] They furiouſly perſecute me, or proſecute their hatred againſt me. A man may *hate*, or be *an adverſary*, as the Hebrew word might alſo be tranſlated; (and is Pſal. 38. 20,) and yet not be furious.

V. 4. *my heart is ſore pained within me*] Like a woman in travail: for ſo the word ſignifies.

V. 5. *horrour hath overwhelmed me*] There was no part of him, that was not aſtoniſhed with extreme fear.

overwhelmed me] Heb, *covered me.*

V. 6. *O that I had wings like a dove*, &c.] Whether Doves, as Plinie doth avouch, of all birds be of quickeſt flight or no, I know not; neither do I think it ſo probable, that *David* had reſpect unto that: it is enough that they are; birds ordinarily known; and as commonly known to fly very ſwiftly. It is obſerved to be a melancholick bird too, and its ordinary tune, or tone, wherein it is heard, hath ſomewhat mournful in it: Eſay 38. 14. and 59. 11. *I did mourn as a dove, &c.* and this was enough to make David (in that caſe he was in) to think of a dove ſooner than of any other bird. But I find that others beſides *David* have uſed the ſimilitude of a dove, to expreſs a quick flight: φύγεν ἠΰτε πέλεια, &c. *Hom. il.* φ'.

V. 7. *wilderneſs*] Rev. 12. 14.

V. 8. *from the windy ſtorm*] From the fury and violence of my enemies.

V. 9. *Deſtroy, O Lord*] Hebr. *ſwallow.* He alludes to the deſtruction of Dathan and Abiram, Num. 16. 30, 33. as appears, verſe 15.

divide their tongues] That is, (as *words*, are often taken for *deeds*) divide and confound their counſels; that ſo divided, and contrary the one to the other, they may not prevail in their wickedneſs; or wicked deſigns. Haply, this phraſe and manner of ſpeech might have its beginning from what hapned at the building of the Tower of Babel.

V. 10. *miſchief alſo and ſorrow are in the midſt of it*] all laws and good orders are broken, and onely vice and diſſolution reigneth.

V. 11. *Wickedneſs is in the midſt thereof*] Heb. *wickedneſſes*: that is, abundance of wickedneſs.

V. 12. *it was not an enemy*] If mine open enemy had ſought mine hurt, I could have born it more patiently, and have prevented it more eaſily, Pſal. 41. 9.

V. 13. *a man, mine equal, my guide, and mine acquaintance*] Hebr. *a man according to my rank.*

mine equal] One raiſed by me as high as my ſelf, well nigh; my counſellor, my friend, and companion in piety.

V. 14. *We took ſweet counſel*] Heb. *who ſweetned counſel.*

V. 15. *Let death ſeize upon them*] Of theſe and the like imprecations, ſee, upon Pſal. 35. 4. *Let them be confounded*, &c.

Let them go down quick into hell] See notes on ver. 9.

hell] Or, *the grave.*

V. 17. *Evening and Morning, and at noon will I pray*] Dan, 6. 10.

and cryed aloud] See notes on ver. 2.

V. 18. *for there were many with me*] Or, *for with many they were* fighting *with me*; or *againſt me*, Pſal. 94. 16.

V. 19. *Becauſe they have no changes, therefore they fear not God*] Or, *with whom* alſo there be *no changes, yet they fear not God.* If *changes* be referred to their temporal eſtates and welfare; as Job 10. 17. (it is the ſame word there, as here חליפות) *changes and war are againſt me*: then, according to the firſt Tranſlation, *becauſe*, &c. a reaſon is given of their perſeverance in wickedneſs, and contempt of God, to wit, their conſtant and un-interrupted worldly proſperity. See Deut. 8. 12, 13, &c. *Leſt when thou haſt eaten and art full, &c.* Therefore David elſewhere praiſeth God, that he had known adverſity, *It is good for me that I have been afflicted*, &c. Pſalm 119. 71. and 67. *Before I was afflicted*, &c. and the Apoſtle Heb. 12. 8. inferreth, that they that are left *without chaſtiſement, are baſtards, and not ſons.* Or, according to the ſecond, *with whom* ——— *yet*, &c. it is a great aggravation of their impenitency, that notwithſtanding ſo much goodneſs vouchſafed unto them, they ſhould continue ſo unthankful, as to requite ſo ill; or ſo ſtupid and unſenſible, as not to acknowledge the author. But if *changes* be referred, as by many, to the ſoul; then the meaning is, that through long uſe and continuance of ſinning, they are through Gods juſt judgement, become altogether obdurate and inflexible: and therefore no wonder, if nothing work upon them to their converſion. *Can the Ethiopian change his skin, or the Leopard his ſpots? then may ye alſo do good, that are accuſtomed to do evil*, Jer. 13. 23. But this *changes*, might alſo have another meaning. The Grecians uſe to ſay, στρεπταὶ φρένες ἐσθλῶν, that the minds, or hearts, of good men are changeable: their meaning is, that good men are merciful. *Quò quiſque eſt major, magis eſt placabilis ira: Et faciles motus mens generoſa capit*: as the Latine Poet expreſſes it. He may therefore ſay, that they ſhew by their cruel unmercifulneſs, that they have no fear, or ſenſe of God at all. Elſe they would fear him, whoſe mercy themſelves ſtood in ſo much need of; and conſider that they, whom they ſo fiercely perſecute, are his creatures, as well as they.

V. 20. He *hath put forth his hands*] I did not provoke him, but was at peace with him, yet he made war againſt me.

He hath broken] Heb. *he hath profaned.*

V. 22. *Caſt thy burden upon the Lord*] Pſa. 37. 5. Mat. 6. 25. Luke 12. 22. 1 Pet. 5. 7.

burden] Or, *gift.*

he ſhall never ſuffer the righteous to be moved] To come to a miſerable condition, Pſa. 15. 5. See upon Pſalm 37.

V. 23. *bloody and deceitful men*] Heb. *men of bloods and deceit.*

bloody and deceitful men ſhall not live out half their days] They ſhall dye in the flower of their age, who by the courſe of nature might live twice ſo long, Job 15. 32, 33. Prov. 10. 27. Pſal. 37 38. As by wickedneſs, ſo by folly, and careleſneſs, a man may haſten his death; and dy before his time: in which caſe nevertheleſs, in juſtification of their own, or other mens willfull folly, or careleſneſs, many will be apt to ſay, that his or their time was come: which is fooliſh and impious.

bloody and deceitful men] We may take the words ſeverally for, neither *bloody*, nor *deceitful* men: untimely deaths being denounced unto both elſewhere, as to the bloody, notoriouſly, in divers places, ſo to the fraudulent and deceitful; Pſal. 34 12. 13. *What man is he*, &c. and elſewhere. Nevertheleſs, it is more likely that both words are here intended of one, who is both perfidious, (a great aggravation of cruelty) and cruel, as may be gathered from verſe 21. *The words of his mouth*, &c. See alſo Pſal. 140 11. *an evil ſpeakers*, &c.

ſhall not live out half their dayes] Heb. *ſhall not half their days.* See, as before, upon Pſal. 37.

PSAL. LVI.

Title.

Jonath-elim-rechokim] The dumb dove in far Countreys: That is, himſelf, who being chaſed by the fury of his enemies into a ſtrange countrey, he was a dumb dove: or, of the ſoul oppreſſed by a troup of Forreiners. See more upon pſal. 58. 1. *O Congregation.*

Michtam of David] Or, *a golden* pſalm *of David.*

Philiſtines took him in Gath] 1 Sam, 21. 11.

Verſe 1. *MAn would ſwallow me up*] The fierceneſs of our enemies is an inducement to God to haſten our deliverance,

rance, and to appear for us; when we can plead nothing elſe for our ſelves. God is an enemy to all violence, and it is one of his titles, to be the defender of thoſe, that have no other defence. *All my bones ſhall ſay, Lord who is like unto thee, who delivereſt the poor from him, &c.* Pſal. 35. 10. Yea, though our cauſe be good, and God himſelf hath given us the beſt of our enemy, yet to take the utmoſt of what we might by way of juſt revenge or reſentment; is not good for us; as neither to triumph over much, *Rejoice not when thine enemy falleth*, &c. Prov. 24. 17, 18. See there.

V. 2. *O thou moſt High*] Having mentioned *oppreſſion* in the verſe below, we may well conceive, that by this expreſſion here, *O thou moſt high*, he doth put God in mind of his juſtice: for which ſee upon Pſalm 7. 7. *for their ſakes return thou on high.* To which may be added, Pſalm 92. 8. *But thou Lord art moſt high for evermore*: ſpeaking there of the preſent proſperity of the wicked, and Gods future judgements, verſe 7. and 9. See Job 31. 23. *For deſtruction from God was a terrour unto me, and by reaſon of his Highneſs I could not endure.* Other places of Scripture might be added, which without this obſervation may be thought obſcure. The want of it here hath made ſome to deviſe another tranſlation: *from on high*, inſtead of, *O thou moſt high*, and they are put to it, to make ſenſe of it.

Mine enemies] Heb. *mine obſervers.*

V. 4. *In God I will praiſe his word*] Some conceive the order of the words to be ſomewhat inverted; as if he intended, *I will praiſe God for his word*: See upon pſal. 138. 2. *for thou haſt magnified*, &c. But I conceive them in that order we have them here, more pregnant and emphatical, repeated alſo in the ſame order, verſe 10. *In God*, &c. *in God* therefore, I take it here as intended in oppoſion to viſible hopes, or preſent appearance, as in Hab. 3. 17, 18, 19. *Although the figtree ſhall not bloſſome, &c. yet in the Lord* (which is the order of the Hebrew words, and would have done better in the Engliſh too, if I be not miſtaken) *will I rejoice, I will joy in the God of my ſalvation. The Lord*, &c There is much affinity between theſe two places, if well conſidered and compared. *In God*, then I ſay, *I will*, &c. that is, although my caſe and preſent condition on every ſide ſeemeth moſt deſperate, nor any one thing doth appear whereon I can ground any hope of future amendment: yet *in God I will praiſe*, or *glory*: for the original word ſignifieth both; *glory in his word*, or *praiſe his word*: that is, praiſe him for his promiſes made unto me for my eſtabliſhment, protection, &c. whereof though there be little appearance at preſent; yet *praiſe him* nevertheleſs in full confidence, that what he hath promiſed, ſhal in due time (an argument of a great and vigorous faith, to God moſt acceptable) be accompliſhed. Beſides, in this very word, *word*, being ſpoken of God, therein an intimation of power; yea of omnipotency: very ſeaſonable to be remembred in time of ſuch extremity; where nothing but a miracle (as it were) can ſave us. *By the word of the Lord, &c. For he ſpake*, &c. Pſalm 33. 6. 9. And the Centurion in the Goſpel to Chriſt, *ſpeak the word onely, and my ſervant ſhall be healed*: Matth. 8. 8. And again pſalm 107, 20 *He ſent his word, and healed them*, and pſalm 147. 18. *He ſendeth out his word*, &c.

praiſe his word] Or, *glory*, becauſe *of his word*, Rom. 5. 2.

I will not fear what fleſh can do unto me] pſalm 118. 6. Hebr. 13 6.

V. 6 *They gather themſelves together*) Many lay plots how to bring me to the grave.

mark my ſteps when they wait for my ſoul] Job 13. 27.

V. 7. *ſhall*] Or, *ought.*

ſhall they eſcape by iniquity?] It may be read thus. *It is in vain to ſpare them.* To wit, becauſe they are paſt mending, Iſa. 26. 10. Or thus, *Their ſafety is iniquity*: That is, they trouble others, that they may eſcape themſelves from the puniſhment of their ſins: Or, it is not fit they ſhould eſcape by their wicked courſes.

V. 8. *put thou my tears into thy bottle*] This expreſſion is uſed, the better to ſecure us; (which to a man in great miſery is a great comfort) that God doth take notice, very particular notice of all that we ſuffer: that every faithful ſigh and tear, (in a juſt cauſe, and in humble ſubmiſſion to him:) is regiſtred in his memory, to whom all things paſt and future, alwaies preſent: nay dear and precious unto him, every ſuch ſigh and tear, as thoſe things are unto men commonly, which are carefully kept and preſerved in bottles. But the Hebrew word נאד is properly *uter* (as moſt tranſlate) or a leather pot, or bottle, fit to receive liquid things. And ſome obſerve an alluſion in the words, נוד *wandring*, and נאד *a bottle*; which though they be different in writing, yet are the ſame (*Nod*) in pronounciation: the Scripture being full of ſuch alluſions, which (among other things) makes the original Context incomparably ſweeter to the reader, than any tranſlation can be. As for Davids *wandrings* here mentioned, we know by the Hiſtory that they were many, and troubleſome. Some have reckoned them (you may ſee them in *Genebrard*) unto twelve: to equall them with *Hercules* his labours, as I conceive. The Septuagint, not altogether improperly, have expreſſed *my wanderings*, by τὴν ζωήν μου, as if David had intended, that his life was but a perpetual wandring: or more generally, that every mans life, a godly mans eſpecially, is rather a pilgrimage, than a ſtation, or ſettled abode. And becauſe I have mentioned the Septuagint, and given occaſion perchance to my reader to turn to them; leſt he find himſef puzzled, (which he may very well except he be well verſed in them, and acquainted in their way:) I will help him out before I paſs to other matter. They tranſlate: Ὁ θεὸς τὴν ζωήν μου ἐξήγγειλά σοι: ἔθου, &c. Ὁ θεὸς, is taken from the end of the former verſe. For מפרתה they did read מפרתי or מפרתיו in the firſt perſon: and for נאד in the words immediately following, it is very likely that they read נגדך ἐνώπιόν σου, But enough of them. There is very good uſe to be made of them many times: but it requires more than ordinary labour and judgement to find out the ground of all their miſtakes, or differences.

V. 10. *praiſe his word*] ſee verſe 4.

V. 12. *Thy vows are upon me*] I ſhall be bound to pay my vows of thankſgiving, as I promiſed, when I ſhall receive what I prayed for, as the bond lies heavy upon an honeſt debtor, till he have paid it.

V. 13. *wilt not thou deliver my feet from falling?*] As thou haſt delivered me before; ſo I doubt not but thou wilt now, 2 Cor. 1. 10. See before upon pſalm 22. v. 21. *For thou haſt heard me*, &c.

that I may walk before God] As mindful of his great mercies, and giving him thanks for the ſame.

in the light of the living?] That is, in this life, and light of the Sun, Job 33. 30.

PSAL. LVII.

Title.

Al-taſchith] Or, *deſtroy not.* It ſhews the ſubject of the pſalm, A deprecation of perdition. Others there be, who think theſe words have reference to thoſe, 1 Samuel 26 9. *Deſtroy him not*, being Davids words to Abiſhai, forbidding him to kill Saul. The ſame word is there, as is here. Others again, that this was a common title, belonging to certain prayers made to be uſed in danger of Death. But ſeeing there be divers other pſalms that have this title beſides this, (as pſalm 58. 59. 75.) and all other things well weighed; that which can be ſaid of it with moſt probability, that it was the beginning of ſome known ſong, at the tune of which this was to be ſung. If this be not, we muſt ſay, as we have already ſaid more then once concerning theſe Titles in general, that they are altogether unknown, which is the confeſſion of the moſt learned both Jews and others; ſo that it is but labour loſt, to recite variety of opinions upon every one. See upon pſalm 7. and others following.

when he fled from Saul in the cave] 1 Sam. 24. 1.

Verſe 1. U*Ntill theſe calamities be overpaſt*] He compareth the afflictions which God layeth upon his children to a ſtorm that cometh and goeth, Iſa. 26. 20. Tacitly encouraging himſelf thereby, as a traveller upon the way, that it is not a thing to be wondered at, (which therefore thoſe that are wiſe, uſe to provide againſt before they ſet out) nor like to laſt very long. There is ſome anomoly in the original words: *præteriet ærumna, vel calamitates*: a nown plural joined to a verb ſingular: the reaſon whereof may be perchance, to intimate, that though his calamities were many, and of different kinds; yet they came ſo thick one upon another, that they might ſeem but one, diffuſed into many branches. *Deep calleth unto deep*, &c. pſalm 42. 7 ſee there. and ſo it is with ſuddain ſhowres too, which oftentimes come one after another, divers in a little compaſs of time.

untill their calm] In the word *refuge*, there is an intimation of hiding, as appeareth more plainly by that paſſage of Eſay, but now quoted, ſuch a *refuge* David would need no longer than the ſtorm or calamitie did laſt But of Gods protection in generall we ſtand in need, as well in proſperity as adverſitie: and it is the part of a wiſe man, in proſperity, to think of adverſity. However. this *untill*, doth not alwaies ſo limit, but that the thing ſpoken of, may extend much longer, yea and perchance to eternity, as amounting to an *alwaie.*, or *never*: as Matth. 1 25. *And knew he not, till ſhe had*, &c. there be many examples of it in the ſcripture.

V. 2, *performeth all things for me*] pſal. 138. 8. It is the ſame word there, as is here: which doth confirm this interpretation of it, doubtful of it ſelf otherwiſe, and by divers interpreters diverſly tranſlated. It is a glorious title, and fit for Almighty God, to be a performer: men, beſides that they are all mutable in their wills, and many, perfidious; they can (abſolutely) warrant nothing either to themſelves or others, becauſe of the uncertainty of their times. pſalm 146. 3, 4, 5. aud James 4. 13, 14. *Goe to*, &c.

performeth all things] There is no more in the original time, but onely *performeth*: If we ſupply, *all things*, it muſt be underſtood, either *all things* that he hath promiſed unto me, hitherto: not likely therefore now to fail me: Or, *all things*, as diſclayming all confidence in himſelf, and ſecondary means, (ſee upon pſalm 33. 16. *There is no King ſaved*, &c.) bu aſcribing all unto God, and his bleſſing. God alſo *performeth all things* for us, when he doth fit us for all things that happen unto us, and for all conditions, though never ſo different: Phil. 4. 12, 13. *I know both how to be abaſed, &c. I can do all things through Chriſt*, &c. Laſtly, *all things*, that is, all things that I have deſired,and have been an humble and earneſt ſutor for: of which ſee upon Pſa. 21. 2. *his hearts deſire.*

V. 3. *He ſhall ſend from heaven*] He would rather deliver me by miracle; than let me be overcome, Pſalm 18. 16. Judg. 5. 20

From the reproach of him that would ſwallow me up] Or, *he reproacheth him that would ſwallow me up.*

V. 4. *whoſe teeth are ſpears*] He meaneth their calumnies, and falſe reports, whereby they went about to take away his life, pſal. 35. 15, 16. & 55. 21. & 59. 7. and prov. 25. 18. *A man that beareth.*

V. 5. *Be thou exalted*] Deliver me, that it may be known how great thou art.

V. 6. *They have prepared a net for my ſteps*] Pſalm 7. 16. and 9. 15.

my ſoul is bowed down] Some by *ſoul*, here, underſtand *bodie*: which we know is ordinary enough. But I do not believe that David ſpeaks this in reference to his body, to be literally taken, as though very fear forced him to contract his bodie; or that he bowed himſelf, to avoid their ambuſhes:as ſome here, more than one. I underſtand him rather of his heart and ſpirits, much dejected with continual woes and perſecutions, as Pſalm 107. 12. *He brought down their hearts with labour*, &c. and what more grievous than a dejected heart, and drooping ſpirits? For, *A mans ſpirit will bear his infirmity, but a wounded ſpirit, &c.* Prov. 8. 14. according to the common interpretation. No wonder therefore, if *none to help, &c.* (but God Almighty) if once their ſpirits, or *hearts be quite faln down*,as in the words but a little before: So alſo,and in the ſame ſenſe, Pſalm 145. 14. *The Lord upholdeth all that fall, and raiſeth up all thoſe that be bowed down*, and Pſalm 146. verſe 8. *The Lord openeth------ The Lord raiſeth*, &c. See there.

V. 7. *My heart is fixed*] That is, wholly bent to give thee praiſe for my deliverance. Compare with Pſalm 108. 1, 2. &c. and ſee the like Pſalm 53. 1. &c. See there.

fixed] or, *prepared.*

V. 8 *Awake up my Glory*] That is, my tongue. See notes on pſalm 16. 9.

V. 10. *For thy mercy is great unto the Heavens*] Pſalm 36. 5. and 108. 4. As it were impertinent to ſeek a difference (though different of themſelves) between the *heavens*, and *the clouds*; both being uſed here, to expreſſe infinit height; and that infinit height,to ſet out the greatneſs of Gods mercy and truth: So I think there is no need that we ſhould diſtinguiſh neither here, nor Pſalm 36. 5. where the ſame words are, between *mercy*, and *truth*, but take them both for one thing: I mean, the *truth* ſhould be taken for the ſame as *mercy*: as *ἀλήθεια* in Greek is ſometimes put for juſtice; and *verus* in Latine, for *æquum*, which comes ſomewhat neer to *mercy*. But Pſalm 85. 10. *mercy and truth are met together*: there muſt of neceſſity be ſome difference, to make ſenſe of the words. The difference which moſt Expoſitors pitch upon generally, is, that *mercy* immediately proceeds from Gods goodneſs and compaſſion: *truth* is the performance of a promiſed mercy: mercy, in its original; but juſtice, or faithfulneſs, in the performance. So here, in this verſe, and ſo elſewhere they are commonly diſtinguiſhed; and here indeed, as in diverſe other places, it may do very well: if we like beſt to diſtinguiſh them: which, as I ſaid before, is not abſolutely needful. But Pſalm 85. 10. before mentioned, where we muſt admit (to make ſenſe) of a difference, yet how the word truth ſhould there be taken, great queſtion is made by Expoſitors, and not eaſie by any man to be reſolved. See more there.

PSAL. LVIII.

Title.

Al-taſchith] Or, *deſtroy not, a golden* Pſalm *of David*. See notes on pſalm 57. tit.

Verſe 1. O *Congregation*?] In the Hebrew, אלם about which word, in this place, there is great controverſie, and when all is done, little certainty. The proper and uſuall ſignification of the word, as it comes from a root that either ſignifies to binde ſheaves, or to be mute, (which is a kind of binding of the tongue) ſo it would imply ſome either collection, or ſilence. Both which ſenſes are followed by ſome Interpreters: ſome tranſlating, *Are ye mute indeed? Do ye ſpeak Juſtice?* Or, *Of a truth, do ye ſpeak dumb Juſtice?* That is, ſay they, Do ye boaſt of Juſtice, when in very deed, Juſtice is dumb, and openeth not her mouth: or, is tongue-tied Others, as it is here, *Do yee indeed ——— O Congregation.* The firſt ſenſe is not thought to fit here ſo well: and therefore the ſecond, *O Congregation*, is by moſt preferred. But a great exception may be, that the word is found no where elſe in this ſenſe: except we ſhould follow Aben Ezra, who finds it in the Title of the ſix and fiftieth Pſalm, interpreting thoſe words there על יונת אלם, which by others are generally tranſlated, *De columba obmuteſcentiæ*, That is, *of the ſilent*, or, *dumb dove*: *De oppreſſione manipuli: Of the oppreſſion of the Congregation*: that is, ſaith he, Whereby the juſt and upright is oppreſſed by the wicked Congregation. But he is followed by none, I know of. Neither of theſe interpretations therefore, of which the one is more proper to the word, the other thought more proper to the place, can go for better, than bare conjectures. And it makes the matter ſo much the more uncertain, that by the Septuagint, whom Saint Jerome, and ſome others follow, the word is taken for a meer adverb, or, *expletiva particula*, as ſome call it (ἆρα is their word) Εἰ ἀληθῶς ἄρα δικαιοσύνην λαλεῖτε *Si verè utique juſtitiam loquimini*: as the vulgar Latine expreſſes it, *Do ye in very deed ſpeak righteouſneſs?* Out of all this, what to conclude upon, that may be certain and ſatisfactory, is not eaſie, but what I conceive very probable, though not yet thought upon by any, that I know, is this: That the Scripture hath many ſecret alluſions of words, in ſeveral kinds, ſome, with ſome little alteration of the words, and ſome, mental onely, is a thing certain. See ſomewhat to this purpoſe, upon the titles of Pſalm 7. & 9. Many examples might be produced, ſome whereof have already been obſerved by others, and ſome not yet obſerved, were this a place fit for it. See upon pſal. 106. 15. *but ſent leanneſs*, &c. and verſe 28. *the ſacrifice of the dead.* Briefly thus, then: Great men and Judges of the earth, are often ſtiled in the Scripture אלים ſometimes tranſlated *Gods*, and ſometimes, *mighty*. אלהים (which comes very neer) pſalm 82. 1. where we have both; both אלים (but in the ſingular there, though tranſlated plural) and אלוהים: *God ſtandeth in the congregation of the mighty; he judgeth among the gods.* Moſt probable therefore it is that the ſame word (אלים) was here intended alſo; but of purpoſe ſo varied, by leaving out the *Jod* onely, cloſely to intimate their incapacity, or ill carriage in their places (and therefore not worthy the name) in generall: but particularly, their ſilence, or tongue-tiedneſſe (if we may ſo ſpeak) through fear of Saul, (as is likely, and is often obſerved by Interpreters) in his cauſe, againſt their own conſciences. An alluſion not much unlike to this, we have Deuteronomy chap. 32. verſe 15. where *Iſrael*, by a feigned name alluded to that of *Iſrael*, is called *Jeſhurun*: from ישר *rectitudo*, (as moſt conceive) but certainly, not without a ſecret alluſion to שור, (an Oxe) to which, for their unrulineſſe and wantonneſſe they are there compared: *But Jeſhurun waxed fat and kicked*, as the Text hath it there. Neither is it material (which by ſome is objected) that the word is found in other places too where there is not the like ground for this alluſion: ſince here, where it is firſt found and uſed, there is, apparently: which is enough.

V. 2. *You weigh the violence of your hands in the earth*] Ye ſeem to proceed by Law, againſt men, weighing their Deeds and Rewards; but indeed ye weigh out wrong for right. Under colour of Law and Juſtice (the embleme whereof Weights are) you oppreſſe men publiquely: implyed in theſe words, *in the earth*, as they are expounded by ſome.

V. 3. *The wicked are eſtranged from the womb*] An hyperbolicall expreſſion of inveterate and incorrigible wickedneſſe; as if it were born with them: For *Natura non mutatur*; they ſay commonly; nature is not eaſily changed. So Joh. chapter 9. verſe 34. *Thou waſt altogether born in ſinnes*: where ſee learned Grotius; and before, upon Pſalm 22. verſe 9. *that took me out of the womb.* See alſo upon Pſalm 54. 3. *Strangers, &c.*

eſtranged] Eph 4 18.

from the womb] Iſai. 48. 8.

aſſoon as they be born] Heb. *from the belly.*

Ver. 4 *Like the poiſon*] Hebrew, *according to the likeneſſe.*

they are like the deaf adder] They will hear nothing that may inform them in the right.

adder] or, *aſp.*

ſtoppeth her ear] Acts 7. 57.

V. 5. *To the voice of Charmers, charming never ſo wiſely*] This muſt be taken but as proverbially ſpoken (as is moſt likely, that there was ſome common ſpeech among the Hebrewes, then in uſe to that purpoſe. See alſo, Eccleſiaſtes, the tenth chapter, and the eleventh verſe, Jeremy chap. 8. verſe 17.) by David, and not with any purpoſe to maintain, either the truth of the thing in matter of fact; or the lawfullneſſe of it, in relation to God and his Law. For firſt, as concerning the firſt, whether there be any ſuch charmes effectuall? Expoſitors indeed upon this place tell us of ſome, that have ſaid or written of ſuch deaf adders, which by a naturall inſtinct and providence, uſe to lay one ear cloſe to the ground, and ſtop the other with their tails, becauſe they ſhould not hear the voice of the charmer: they name Jerom, Auguſtus Caſſiodor: (I had rather they had named ſome Naturaliſts) but how many things in this kind are commonly ſaid, and by many believed, which upon further ſearch are, and have been found falſe is ſufficiently known. Plinie in his Natural Hiſtory (a man otherwiſe much cenſured for his too great credulity) ſaith of charms in general, *maxima quæſtionis, & ſemper incertæ eſt, valeántne aliquid verba & incantamenta carminum.* And elſewhere more particularly of theſe kind of charms; *Varia circa hæc opinio, ex ingenio cujuſque, vel caſu, mulceri alloquiis feras, quippe ubi etiam ſerpentes extrahi cantu, cogique in pœnam, verum falſúmve ſit, vita non decreverit* Plin. lib. 8. c. 16. By occaſion of which words it will not be amiſs to obſerve, that the Hebrews alſo conſtitute a double charming; the one of greater beaſts, which they call *The great*, another of creeping things, ſerpents, ſcorpions, &c. which they call *The leſs charming*; as is obſerved by Buxtorfe, out of the Talmudiſts. But however Pliny makes the matter very doubtful; they that have ſeen maſtive dogs, of the fierceſt of that kind, ſuch as Tanners keep, when ready to fly and faſten, ſuddenly with a little piping, in a very plain way, without any art, (that can be obſerved or diſcerned) firſt ſtiled and tamed; and then ſoon after laid aſleep: not to ſpeak of what hath been done by the ſame man upon fierce Bulls, in the view of many: they I ſay, that have ſeen this, as many in Suſſex have done, and can bear witneſs, if need be; will not make any great queſtion, but that ſuch an art there is, or at leſt ſuch a practiſe; and that the thing is feaſible: but by what art or power, either natural, or magical, is another queſtion, I am confident, by what ever I could hear or learn of him in Suſſex, but now ſpoken of. that he is not ſuſpected by any that know him, to uſe any unlawful means. Neither indeed is it probable, all things conſidered. But, ſuch charming they ſay, is forbidden in the law, and therefore magical. It is true indeed, the word is there in the Law, Deut. 18. 11. *Or a Charmer*, &c. it is the ſame word (חבר) as is here alſo; but what is meant by that word, is not there expreſt: nor whether the prohibition doth extend to all kind of words or actions in that kind that may be comprehended under that general word. For ſo we may ſay of the word לחש too, which is here alſo, tranſlated here *charmer*, but elſewhere, *a whiſperer*, Pſal 41. 7. (it is in the verb there) and, *an eloquent Orator*, or *skilfull of ſpeech* Eſay 3. 3. But it is not our aim to make a buſineſs of it here, neither is there any need: all we would infer, is but this, that Davids mentioning of them in this place, is no argument for the truth of the thing, in point of Hiſtory and reality of fact: ſince many things are ſpoken in the Scripture according to common opinion onely, or grounded upon ſome vulgar ſpeech; much leſs for the lawfulneſs of it. So in the Latine tongue, for example, no man makes any ſcruple to uſe *Sirenum voces*; and *Cygnea cantio*, and the like, Proverbially; though he believed not the reality of either ſuch Sirens in nature, or of ſuch ſinging of the Swans before their death.

V. 6. *Break their teeth*] Take away all occaſions and means, whereby they hurt, Pſal. 3. 7.

V. 7. *Let them melt away as waters*] The ſame ſimilitude or much to that purpoſe, taken from *water*, we had before, Pſa. 22. 14. *I am powred out*; to which we may adde 2 Sam. 14. 14. *For we muſt needs dye*, &c. Of imprecations in general, ſee upon Pſa. 35. 4. *Let them be confounded.*

bendeth his bow to ſhoot his arrows] Pſ. 64. 3. of the wicked there alſo; which we the rather take notice of, becauſe ſome (with the vulgar Latine: at leſt, as interpreted by moſt:) think it may as well be referred unto God; *when he*; to wit, God: mentioned in the former verſe: *when he bendeth——let them be even cut off.* The Hebrew will bear it, we confeſs: but comparing this with that other place, it is more probable that here alſo this *bending* ſhould be intended of the wicked. The former words alſo, *which are continued*; will bear another tranſlation: *and paſs away*: or *come to nothing*, to wit, the wicked: but this we have here; doth as well, or rather better, and the ſenſe, however comes to one.

V. 8. *the untimely birth of a woman*] In the Hebrew, אשת נפל which ſome of the learned Hebrews put together in one, נפלאשת, which they interpret *talpam*, a Mole. But if that be their chiefeſt reaſon, becauſe תנשמת, Levit. 10. 30. by ſome there tranſlated *a mole*, is by the Thargum rendred אשותות, there is little reaſon they ſhould be followed by others in it, ſince that (beſides other conſiderations) what the ſaid תנשמת is put there for, (Levit. 11. verſe 18. & 30. of a different ſignification in thoſe two verſes of that one Chapter, being the name of a bird, in the 18. and of a reptile, or creeping thing in the 30. as appears by the Context, and all interpreters agree) is not agreed upon. It is tranſlated by ſome *talpa*, by others *glis*, and by ſome, *ſalamandra*. This Rabbinical conceit I had not ſo much as mentioned, had not ſome of the moſt ſober and approved Expoſiters, thought it worthy to be taken into conſideration: Job 3. 16. *Or as an hidden untimely birth, I had not been, as infants which never ſaw light*: may ſerve, if need be, for a further confirmation of the tranſlation here followed. See alſo Eccleſ. 6. 3, 5.

V. 9. *Before your pots can feel the thorns*] Of the drift and ſcope of the words in general, that the ſuddaineſs of wicked mens deſtruction, often inſiſted upon, not by David onely in other pſalms, but by Job, and others, upon this argument, is here ſet out by a ſimilitude; of this, there is no queſtion at all. So much the context of it ſelf will inforce, and all interpreters apprehend it ſo. But what is the ſimilitude, and of the meaning, and right ordering of particular words, there is not like conſent, as may appear by variety of tranſlations, ſome of them ſo unlike to one another, as a man would hardly take them for tranſlations of the ſame verſe. From the word סירות סיר in the Feminine plural, as it is here, is the chiefeſt difference: which as it ſignifies *pots*, (and ſo indeed moſt uſually in the Feminine) ſo *thorns* alſo; in which notion the Maſculine is more uſual. Which conſideration eſpecially, hath moved ſome of the moſt approved, to render the words as they are here expreſt, *Before your pots can feel the thorns*, or rather according to the propriety of the Hebrew word, (for *thorns* is a more general word) *can feel the brambles*; that is, the fire of brambles. In further confirmation, we are referred to Eccleſ. 7. 6. where ſuch a fire is alſo proverbially mentioned, *For as the crackling* (or, *ſound*) *of thorns under a pot.* I do not deny but this may be to the purpoſe: yet it is to be obſerved withal, that the word there for *thorns*, is not the ſame as is here, but סירים but the words are כי כקול הסירים תחת הסיר: Pſal 118 12. *they are quenched as the fire of thorns*: that is, a fire that burns with great noiſe, and is very fierce for the preſent, but is ſoon out. The word there for thorns, is קוץ. But to go on, and ſee what we can make of the reſt, according to this tranſlation of the firſt words, *Before your pots can feel the brambles*, (or fire of brambles, which uſeth to be quick, but of little continuance) *he ſhall take them away as with a whirl-wind*; ſo far Interpreters agree; (thoſe, I mean that agree in סירות here to be tranſlated *ollæ*, or *pots*) but not in that which follows, which indeed is obſcure: כמו־חי כמו חרון *both living, and in his wrath*: (or, *as living, as wrath*) is the Engliſh here, not much clearer than the Hebrew is. The word חי *living*, properly, is ſometimes uſed of raw fleſh: as 1 Sam. 2. 15. And becauſe raw fleſh and pots have ſome affinity, many interpreters follow that ſignification here, and make this ſenſe of the words, That as raw fleſh is ſnatcht out of the pot, or, fleſh ſnatcht out of the pot being yet raw, before the heat of that light bramble fire be come to it ſo God, &c. With this bare ſimilitude, the greater part content themſelves. But ſome go further, and would have the plots and machinations of wicked men againſt the righteous, underſtood by this fire of brambles, (the ſharpeſt of thorns) and by *the raw fleſh*, the righteous that are perſecuted by them, to be meant by the power and providence of God towards them, often reſcued out of the hands of their enemies, and the very jaws of hell, before any hurt came to them. And to help this, they think this חי (*living*) may be referred to the *bramble*; *He ſhall take it away, as it were quick and living*, to wit, *the bramble*, by which they underſtand the violent perſecutors of the Godly. Certainly, they are moſt put to it, that are moſt accurate upon this place, to make that ſence which they like beſt, to agree with the words. They come off cleareſt, in my judgement, as to the ſenſe, and keep to the words too, not worſe than thoſe we have heard hitherto, who taking this חי (*living*) of the perſecutors of Gods people, (a third interpretation) render the whole verſe thus, *Priuſquam caldaria veſtra* (*vel lebetes*) *ſentiant rhamnum; ſic vos quaſi viventes abſorbebit ira*, (*Dei*) *quaſi turbine*: that is, *before your pots can feel the bramble, ſo ſhall the wrath* (*of God*) *ſwallow you up as quick*; (*or, yet living*) *as it were with a whirl-wind.* Were there not a double כמו, or, *particula ſimilitudinis* in the Hebrew (כמו־חי כמו־חרון) I ſhould make little queſtion, but that we might reſt here, and ſpare our labour of ſeeking further. But the omiſſion of this repeated כמו, wherein ſome *emphaſis* ſeems to ly, which is loſt by the loſs of one of them, and by diſordering the words before which they are prefixed; makes me to ſuſpect all the reſt. To paſſe therefore from theſe to that other ranck of Interpreters; not much inferiour to theſe, either for their number, or authority; who tranſlate the controverted סירות *thorns*, to this effect; Before that young ſprings of thorns can grow to a perfect bramble; God, &c. changing but the terms of the ſimilitude *thorns*, or *pots*, &c. In all the reſt, their expoſitions agree with the former; ſome content themſelves with the bare ſimilitude, to expreſs the ſuddeneſs of Gods vengeance; and ſome by theſe young *thorns*, underſtand beſides, the troubles and ſufferings of the godly, by the perſecution of wicked men; this, and what elſe was ſaid before of the former, which we ſhall not need to repeat. In very deed, it hath proved a thorny place to Interpreters; and they that read them diligently, will find as much intricacy in their expoſitions, as they have found in the Text. As for the double כמו wherein, as I have ſaid, I am moſt unſatisfied, Junius, of all the reſt, gives me beſt content; he expreſſes them both, and keeps the *emphaſis*: but then he much differeth from all the reſt, in the reſt of the words. I will not undertake that he only is in the right: but I think I ſhould do him, and the Reader wrong, If I ſhould not take notice of his verſion too, which is this: *Quum nondum ſentientur ſpinæ veſtræ, ſpina cynosbati: tam redivivam, quàm aduſtam procellet quamque.* that is, *Before your thorns can be felt*; *even* *your bramble thorns*: (moſt ſharp and offenſive, ſaith he, in his Notes there: that is, before you can do much hurt) *he will drive away,* (or *bruiſe in pieces*) *every one of them as with a ſtorm*; *both that which is quick, and that which is dry.* For, ſaith he in his notes, *vernante cynosbato,* &c. when the bramble doth ſpring, ſome of the thorns are quick and alive; and ſome withered and dryed up. For concluſion, I would have the Reader to conſider, that it is but a proverbial ſpeech, (which kind, in all languages, is of moſt difficult inveſtigation) not any matter of doctrine, about which all this controverſie is; ſo that if he be not fully ſatisfied, it need not trouble him much, as it doth not me, who profeſſe I am not.

V. 10. *The righteous ſhall rejoice*] With a pure affection.

he ſhall waſh his feet in the blood of the wicked] An hyperbolical, and emphaticall expreſſion of a great and glorious victory, as pſalm 68. 23. borrowed from the language (if not an uſage too) of triumphant Conquerours. In ordinary language we ſay, *to trample over one*, that is, to uſe with ſcorn and contempt. The ſtyle of the pſalmes being altogether poetical, ſuch expreſſions become it the better. Of deſire of revenge, and paſſionate imprecations, ſee before upon Pſalm 35 *Let them be confounded*, &c. and Pſalm 41. 10. *that I may requite them.*

V. 11. *Verily there is a reward for the righteous*) It is alwaies the part and property of one that is truly religious and godly, to referre all things to Gods glory, eſpecially: to make that upon all occaſions the chief object of his ſorrowing, or rejoicing. As therefore when wicked men proſper in their wicked deſigns againſt Gods people, and his truth; it is the courſe of the world to judge by the event, and either juſtifie the wicked, and his cauſe, as favoured and approved by God; or to queſtion the providence of God, and to doubt whether he take any notice; or regard what is done by men, whether good or bad: which greiveth and afflicteth pious ſouls, far more than their own perſonal ſufferings: So on the other ſide, when God doth execute juſt judgements, by which ordinary men, that have no other ground for their religion, but their ſenſes, and preſent ſight, are wont to judge of God, and his providence; (pſalm 9. 16. *God is known*, &c.) becauſe Gods truth, and his worſhip is then and thereby much advanced; the ſame truly pious, and devoted to God, receive greateſt comfort from ſuch alterations, ſuffers more as it hath reference to God, and his cauſe; than to their own particular intereſt, though much, otherwiſe concerned. See alſo upon pſalm 43. 3. *O ſend out light.*

a reward for the] Heb. *fruit of the*, &c.

PSAL. LIX.

Title.

Al-taſchith, Michtam of David] *Deſtroy not, a golden* pſalm *of David*, Pſalm 58, *tit.*

when Saul ſent, and they watched the houſe to kill him] 1 Samuel 19. 11.

Verſe 1. D*Eliver me from mine enemies*] It is the common courſe of all men, that pretend to any piety, or knowledge of God, to pray unto God againſt their enemies, if they have any: but it muſt be the care of all truly and ſolidly religious, to conſider well firſt, what enemies they pray againſt: whether ſuch as Davids enemies; who violently perſecuted him. without any juſt provocation; yea though he ſought for peace; and did his utmoſt to win them by his gentleneſs, and the like; as himſelf witneſſeth in divers places: and here particularly, as verſes the ſecond, third, and fourth. So may we hope our prayers may be available; at leſt not unacceptable. But if we make men our foes, by any proud, inſolent, or unjuſt actions; or if upon apprehenſion of juſt provocation, we think to bear our ſelves upon Gods protection, or aſſiſtance, before our ſelves have uſed all fair and charitable means (which God himſelf requireth at our hands) of reconciliation; we may ſooner expect to make God our enemy by our prayers; than that he will grant us our requeſts upon ſo weak and ungodly grounds.

defend me from them that riſe up againſt me] Heb. *ſet me on high.* That is, ſet me where my foes cannot reach me, Pſal.101.47. *yet ſetteth he the Prince on high.*

V. 3. *not for my tranſgreſſion*] For I am innocent to themwards, and have not offended them, pſal. 7. 4. & 35.7,

V. 4. *Awake to help me*] God ſeems to ſleep when good men are oppreſſed, pſalm 35. 23.

to help me] Heb. *to meet me.*

behold] Conſider in what danger I am.

V. 5. *awake to viſite all the heathen*] Saul and his watchmen that carry themſelves cruelly againſt me like heathen men, or, ſome heathen might be amongſt them, ver. 8. and upon Pſalm 54. 4. *ſtrangers.*

be not merciful to any wicked tranſgreſſours] Seeing it appertaineth to God to puniſh the wicked, he deſireth God to execute his vengeance on the malicious perſecutors of his Church. It is not their ſouls that he praies againſt, or their converſion; but their temporal welfare, and further proſpering in their wicked courſes. See alſo upon Pſal.69. 28. *out of the book of the living.*

V. 6. *They return at the evening*] They go to hunt me out, like Beagles.

they make a noiſe like a dog] Out of a deſire to devour me, v. 14, 15. and Pſal. 22. 16.

and goe round about the City] Watching me, that I may not eſcape.

V. 7. *they belch out with their mouth*] Speak often of murdering me.

ſwords are in their lips] Pſalm 57. ver. 4. *whoſe teeth.* See there.

who (ſay they) doth hear?] Pſal.10.11. and 13. and 94 7. Or it may be underſtood of men: as truſting (his enemies) to the darkneſs of the time, (verſe before, *at evening*) and to their own ſubtilty, that they ſhould not be found, or convicted: or to their power, and the licentiouſneſſe of the times, that no body durſt queſtion them for what they did. For then alſo may we be ſaid not to *hear* or *ſee*, when we take no notice.

V. 8 *But thou, O Lord, ſhalt laugh at them*] Thou not only ſeeſt, but wilt make their plots vain, that they may be derided.

laugh at them] Pſalm 2. 4,

V. 9. *Becauſe of his ſtrength will I wait upon thee*] Becauſe Sauls power is great, therefore I will truſt in thee, that art ſtronger. This is the beſt ſenſe that can be made of thoſe words, though divers others have been deviſed by Expoſitors, all which to relate, having no better opinion of them than I have, I think would not be worth the labour. Thoſe that think the incorruption of the Bible, which we maintain againſt the Papiſts, (though there be among them not a few, that agree with us in this particular) to conſiſt in the maintaing of every title and letter that is found in the printed or written Copies of theſe dayes; they both involve themſelves needleſly into many difficulties, out of which to get out, they muſt truſt more to their wit, than to any ſolidity of reaſon; and expoſe the Scriptures to more oppoſition, that I ſay not danger, then they are aware of. There be good Proteſtants, we know, that have been of another mind; if ſo be that Beza was a good Proteſtant; who though he wrote in Geneva yet I do not hear that he was ever queſtioned by any authority, for his many conjectures and emendations of the text of the New Teſtament which by many have been obſerved, and by ſome collected. Neither was Calvin ſo ſcrupulous. See before upon Pſalm 42. 11. *the help of my countenance, and my God* And well we may refer unto that place, ſince that juſt ſuch a buſineſs we have here, as was there obſerved, for all the world. This verſe is repeated again in the laſt of this pſalm; where we have it עזי with a *Jod*; *my ſtrength*; not עזו with a *Vau*. Whereupon Mollerus; *Mihi non dubium eſt quin incuria librariorum pro* י *ſubrepſerit* ו *et* עזו *ſcribi pro* עזי *quod* σφάλμα, &c. He would have this place corrected by that: and for the ſame reaſon it is more than probable, that thoſe words, *The God of my mercy*, wherewith the following verſe (as here divided) doth begin, ſhould belong unto this. But this we need not preſſe, ſeeing that either way, whether the words be here at the end, or begin there will be good and perfect. Which cannot be ſaid of עזי and עזו, as appears by the divers fancies of Expoſitors. Neither is Mollerus alone of this opinion. For it comes all to one, whether we ſay עזו muſt be corrected עזי: or that עזו is put for עזי, and muſt be tranſlated, *My ſtrength*, or *O my ſtrength*, as in the laſt verſe, which divers do. and ſo both the Chaldee Paraphraſe, and the Septuagint have it too. But in the very next verſe, in thoſe words we have already ſpoken of, thus alſo it is written in the Text חסדו, *his mercy*, but in the margin, and pointed חסדי, and therefore tranſlated by all, *my mercy*. Now if any ſhall upon this ground further inſiſt, that whereas in this verſe it is אשמרה, tranſlated here, *I will wait*: it is in the laſt verſe אזמרה, *I will ſing*: (the difference being but of one letter there neither, in the original) and ſhould therefore be here likewiſe; I deny the conſequence. There is no ſuch reaſon there to induce us. The ſenſe is good and perfect, as it is: all antient tranſlations obſerve the difference: φυλάξω, here; ψαλῶ, there in the Septuagint, &c. and beſides there be divers examples of ſuch differences in other repeated verſes, where no colour is of ſuſpition, but that they were ſo made of purpoſe by the Author. So here, the ſenſe by this alteration, is not only good and warrantable; but very pregnant, and emphatical. For having firſt ſaid that he would *wait*; he doth now ſweetly alluding by this change of one letter to his own word, proceed and ſay that *he will ſing*: which is a further degree of confidence, as if he had already reapt the fruit of his waiting, and his buſineſs now, were to give thanks. Many ſuch alluſions there be in the ſcripture, in every part of it.

my defence] Heb. *my high place.*

V. 10. *The God of my mercy*] Or, *my merciful God.*

The God of my mercy ſhall prevent me] God will deliver me before I pray to him, or before I expect deliverance.

ſee my deſire upon my enemies] Pſalm 54. 7.

mine enemies] Heb. *mine obſervers.*

V. 11. *Slay them not*] altogether but by little and little, that the people ſeeing oftentimes their judgments, may be mindful of thee.

ſcatter them by thy power] Make them vagabonds and baſe people.

V. 12. *the ſin of their mouth*] Prov. 12. 13.

let them be taken even in their pride] That in their miſery and ſhame they may be as glaſſes and examples of Gods vengeance.

V. 13. *Conſume them in wrath, conſume them,* &c.] There is a double ſeeming repugnancy or inconſiſtency in the words; the one in reference to the former words; the other, to thoſe that follow. For ver. 11. he ſaid, *Slay them not* : and now he ſeems to pray the contrary, And then after he hath prayed, that God would *conſume them that they may not be* ; he preſently addeth, *and let them know that God,* &c. To this I firſt anſwer, that in things that are uttered with ſome paſſion (though not immoderate, but anſwered to the indignity of the thing: ſuch as we allow to holy men in Gods cauſe: whereof ſee more upon Pſalm. 35. 4. *Let them be confounded*: in the end there) and vehemency of indignation, it is againſt reaſon to require that exactneſs of order and coherence, that is proper and neceſſary to other ſpeech. Where the thoughts are diſcompoſed, (as in all paſſions; more or leſs) the ſpeech may be. But ſecondly, the ſpeech, in ſuch caſes, uſeth to be ſhort and abrupt. Many things muſt be ſupplied; which done, they may appear good coherence in the thoughts, though not ſeen in the expreſſions. So here, firſt he prayes that God would not ſuddenly *ſlay* or deſtroy them, but *bring them down*; that is, that they may have no more power to do miſchief, than may ſerve to keep the people of God in a conſtant watchfulneſs, leſt too much ſecurity do them more hurt, than the perſecution of enemies. But again, if they be ſuch (as by their preſent rage and cruelty a man might ſuſpect) as cannot bow ; nor be kept within certain bounds: then rather than the people of God ſhould be at this paſſe, that God will quite break and conſume them. Which nevertheleſs is not to be ſuppoſed to be done ſo ſuddenly , or ſo generally , that either they that periſh, ſhould not have ſo much time before they dye , as to know what they have done: or that none at all ſhould be left of that number, who by ſeeing what fearful ends ſuch and ſuch, and ſo many of their party have made, might *know*, and be forced to acknowledge, &c. So that all things well conſidered, there will not appear ſo much repugnancy, as ſome fancie. Yet beſides this, it is certain that the *them* in theſe words, *let them know* , may as well be underſtood of other men, as of thoſe before ſpoken of: it being very ordinary to the Hebrew tongue, and to the Scripture thus abruptly to paſs from perſons to perſons, as by many i obſerved. So, *let them know*, will be, *let men know*, as Pſalm 83. 16. *that they may ſeek thy Name.* Laſtly, ſome conceive, that theſe words here of *conſuming*, and *not being*; have reference onely to their power and greatneſs; and not to their lives. This alſo may be: but I ſhould rather ſay, as before.

them] Or, *men*, pſal. 83. 18.

V. 14. *And at evening let them return*] He mocks them, and ſets down their puniſhment in the words their ſin was ſet out by, verſe *6*. Before, they did run about for malice; now let them do it for hunger.

V. 15. *for meat*] Heb. *to eat*.

and grudge if they be not ſatisfied] Or, *if they be not ſatisfyed, then they will ſtay all night*.

V. 16 *in the morning*] In the time when they thought to have killed me, 1 Sam. 19. 11.

V. 17 *O my ſtrength*] confeſſing himſelf to be void of all ſtrength he attributeth the whole to God.

the God of my mercy] See verſe 10.

PSAL. LX.

Title.

Shuſhan eduth] That is, as the words may be Interpreted , *The lillie,* (or *roſe*) *of teſtimony*, or *of beauty*. *Shuſhan* might be the name of ſome inſtrument of ſix ſtrings, (in Greek called *Hexachordon*) as the propriety of the word in the Original doth import. See before upon pſa. 45. Title. But the moſt probable conjecture is that *Shuſhan eduth*, here as alſo pſa 80 in the title, was the beginning of ſome known ſong. But there is no certainty, as often hath been ſaid.

Michtam] Or, *a golden* Pſalm.

to teach] To have it learnt by the Levites, as ſome have expounded it. But becauſe as much might be ſaid of every pſalm, which have not this inſcribed; ſome therefore, followed herein by the moſt, and beſt of Interpreters, expound it, as if it related to the doctrine, or pointed to the uſe of this pſalm, the end whereof might be; by the commemoration of ſo many victories, and this in particular granted unto David by God, *to teach*, and convince the moſt obſtinate and refractory, that Gods purpoſe was to eſtabliſh him in the realm, and that he had not in vain, or falſly boaſted of Gods promiſes, I wonder ſo wide a conjecture ſhould pleaſe any beſides the firſt author. And why might it not be the end of divers other pſalms beſides this, that have no ſuch inſcription, if that be a ſufficient argument; as is objected againſt the firſt Expoſition? For my part, I will not undertake that the ſame may not be ſaid of ſome other pſalms, as well as this, though not inſcribed as this: neither do I conceive that, from the omiſſion in other pſalms, to be a ſufficient argument, as might be proved by divers inſtances: but that the purpoſe of this, *to teach*, here, is to tell us that the pſalm was intended not for the Church, or Temple only but for more publick uſe, & for continuation; and to that end, to be learnt by certain companies and orders, beſides the ordinary Levites end Quiremen; this I think by comparing with other like places, where the ſame words are found, may be made apparent enough. So 2 Sam. 1. 17. *And David lamented with this lamentation over Saul and over Jonathan his ſon.* 18. *Alſo he bad them teach the children of Judah*, &c. which words ſhould not, as in the Engliſh copies we find them, be included in a parentheſis, as though they had no relation to the former; which would be a great inconſequence of ſenſe, and ſtory; and very improper in this place: the meaning being this that David out of his zeal to Jonathan, to the end, that both his memory, that had been ſo dear unto him, and the teſtimonies of his good reſpect & affection to him might continue the longer, he took order that this lamentation of his death, ſo poetically by him deplored, might be taught to children and others that were taught the uſe of the bow; and might among other ceremonies be uſed in all publick and ſolemn occaſions of military exerciſes. There be the ſame words in the original, as are here : ויאמר ללמד &c. So Deut. 31. 19. *Now therefore write ye this ſong for you, and teach it the children of Iſrael* &c. there again the ſame ללמד as here; ſee olſo 2 Chr. 35. 25. *And Jeremiah lamented for Joſiah*, &c.

twelve thouſand] 2 Sam. 8. 13. 1 Chr. 18. 12. But thoſe places tell us of 18000. for which we have 12000. Moreover, what is here aſſcribed unto Joab, 1 Chr. 18. 12. ſeems to be aſcribed unto Abiſhai; and thoſe that are there, as here called Edomites, 2 Sam. 8. 13. are called *Syrians*. Such ſeeming contradictons are frequent enough to be found in the moſt accurate records of antient times, whether Greek or Latine: and are often, though at firſt ſight diametrically contrary, happily compoſed to the good ſatisfaction of all rational and judicious, by the due obſerving and weighing of ſeveral circumſtances. Of ſeveral circumſtances, I ſay, to matters of this nature, incidental in ſuch number and variety, as it is no wonder, if they that are not very circumſpect and exact, do often vary in their relations; and ſometime ſay but the ſame thing when they ſeem moſt to differ. Now becauſe we have not the Hiſtories of theſe wars of David at large, ſo that all circumſtances almoſt are to us unknown, it is not eaſie, neither ſhould it ſeem matter of wonder to any, if theſe ſeeming contrarieties in ſacred Hiſtories cannot ſo eaſily be compoſed or reconciled. However, that which upon theſe is ſaid by moſt interpreters, may be probable enough, Firſt, for the number, that ſo many as 12000. might be ſlain in pitcht battel; the reſt (that is, *6*000 more) afterwards in the purſuit. Or that the *6*000 were ſlain before by Joab alone in another place; and the 12000 when Joab and Abiſhai had joined; or by Abiſhai alone, but ſubordinate to Joab his brother as Vice-general in a pitcht battel. Some have made this difference greater by 4000. *Quod autem in ſacra Hiſtoria viginti duo millia numerantur*; ſaith one in his commentary upon the pſalms: a man ſo well verſed in the text, and ſo diligent, as it is a wonder how he ſhould ſo miſtake. Perhaps he had written *duo de viginti*. Which ſome ignorantly took for *viginti duo* : and ſo cauſed it to be printed, becauſe they thought it would be plainer. I had rather it were anothers miſtake, then his, if his own words; *circiter dimidium numerum*, a little after, be not againſt it. But if his, it is but a miſtake of memory, which may eaſily be pardoned; becauſe of the authority of the man, I take notice of it. It may puzzle ſome body perchance, as though he had found it ſo in the Scripture indeed. And then that the ſame victory ſhould be aſcribed unto *Abiſhai*, as the immediate inſtrument; and to Joab, as chief miniſter under David (unto whom for the ſame reaſon it is alſo aſcribed, 2 Sam. 1. 13.) is no wonder. Laſtly, that the Edomites and Syrians ſhould be confounded in this Hiſtory, is no ſtrange thing, ſince that they were joined together againſt David, as may be gathered from the very words of this inſctiption, where he is ſaid to have fought *with Aram Naharaim, and with Aram Zoba*, that is, with the Aramites, or Syrians: thoſe being parts of Syria, as Syria is taken in the largeſt notion. See alſo 2 Sam. 8. 3. 1 Chron. 18. 3.

Verſe 1. T*Hou haſt caſt us off*] Pſal. 44. 9.

thou haſt ſcattered us] When they were not able to reſiſt their enemies, the people fled hither and thither, for they could not be ſafe in their own houſes.

ſcattered] Heb. *broken*.

V. 2. *earth*] or, *land*.

thou haſt broken it] as if it were cleft with an Earthquake.

V. 3. *Thou haſt ſhewed thy people hard things*] That is, Thou haſt made us to feel: as pſal. 4. 6. *Who will ſhew us any good?* So 2 Tim. 4. 14. πολλὰ μοι κακὰ ἐνεδείξατο : *oſtendit*, properly; there tranſlated, *did me much evil.* See alſo Pſalm 71. 20. *Thou which haſt ſhewed.*

to drink the wine of aſtoniſhment] Or, *trembling* ; called *the cup of trembling*; Eſay 51. 17, &c. It is the ſame word, as is here. A continual trembling, not in the act onely, but habitual; is the effect oftentimes of long practiſed drunkenneſs. *Inde pallor* , ſaith Seneca; *& membrorum vino madentium tremor*, &c. and afterwards

wards of habitual, *Inde incerti labantium pedes, & ſemper qualis in ipſa ebrietate titubatio.* He means therefore, that their evils had continued long.

V. 14. *A banner to them that fear thee*] But in affording ſuccour, and giving me victory over the enemies, thou haſt dealt favourably with us, Pſal.20.5. & 74.4. Eſay 49.22.

becauſe of the truth] Not for our merits, but to ſhew the truth of thy promiſe.

V. 5. *That thy beloved may be delivered*] Compare with Pſal. 108.6, &c. and of differences, if any, ſee upon Pſal. 53.1. *The fool*, &c.

V. 6. *God hath ſpoken in his holineſſe*] Or, *Sanctuary*; by which Heaven alſo, ſometimes ſo called, may be underſtood. Now David here makes open profeſſion of his confidence in Gods Word and Promiſe, that he ſhould be King over all Iſrael; and to that end, he mentioneth ſome places which as yet ſtood out, or had longeſt ſtood out againſt him; either as a greater argument of his faith and confidence, if as yet in oppoſition to him; or as a more particular acknowledgement of Gods performance, if already come in and ſubjected. This underſtood before, makes that which follows, which otherwiſe hath a ſhew of obſcurity, plain enough, but that ſome proper expreſsions are uſed, which to them that are ſtrangers to them, may well ſeem ſtrange.

I will divide Schechem, and mete out] That is, ſhall ſurely and intirely poſſeſs. Diviſion and diſtribution unto others, either by way of gift and reward, as unto ſouldiers; or by way of elocation, as to Tenants, preſuppoſeth entire poſſeſsion. Schechem was a city belonging to the tribe of Ephraim; as Succoth to the Tribe of Gad.

V. 7. *Ephraim alſo is the ſtrength of mine head, Judah is my Lawgiver*] In both theſe, he alludes to former propheſies concerning theſe two Tribes. It is ordinary in the Scripture, and ſo often in this book of Pſalms, by *horns* or *horn*, to underſtand *ſtrength*. Now of Ephraim and Manaſſes together, under the name of Joſeph, becauſe they came from him; Moſes had propheſied, Deut. 33.17. *His glory is like the firſtling of a bullock, and his horns are like the horns of unicorns: with them he ſhall puſh the people together, to the ends of the earth. and they are the ten thouſands of Ephraim*, &c. And of Judah, Jacob, Gen.49.10. *The ſcepter ſhall not depart from Judah, nor a Law-giver from between his feet*, &c.

V. 8. *Moab is my waſh-pot*] Under the metaphor of this *veſſel of diſhonour*, as the Apoſtle ſpeaketh, is intimated the ſervile and abject condition of the conquered Moabites under David. If we take it of an earthen veſſel, the meaning may be, that he will break and bruiſe them in pieces (as indeed he did, notably) like a potters veſſel, Pſal.2.9. And ſo the Chaldee Paraphraſt expreſſes it, Pſal.18.9. But in this place, he turns it quite to another purpoſe, as though David intended it of a veſſel filled with the blood of the ſlain, wherein he would waſh his feet. See before upon Pſal.58. 10. *he ſhall waſh his feet in the blood of the wicked.* I like it not, I confeſs; nor their conceit, (which comes almoſt to the ſame effect, though they name not their author) that the whole countrey through the number of the ſlain ſhould be as a great pan, or boul full of blood; that this ſhould be the *waſh-pot* here intended. If the Reader like it better, he may.

over Edom will I caſt my ſhoe] That is, I will trample Edom under my feet, as ſome expound it. Or, I will beat with my ſhoe, and throw it at her. The expreſſion may ſeem courſe and homely, where uſe hath not made it familiar. But ſuch there be in all languages, which no man wonders at, when they are uſed to them. The Latines alſo did uſe to ſay, *ſculponeis os batuere*, which among them was thought very contumelious and ſervile: *Soleâ objurgabere rubrâ*, in one of the Satyrick Poets. The Romans had their *vis feſtucaria*, in tryals for poſſeſſions; and *exfeſtucare*, is a great word, and of great inportance, (which would ſeem to be but a *ſtraw* buſineſs, by the propriety of the word) in the Gothiſh Laws, or German Code. Some, very learned, keep the vulgar Latine here, *In Idumæam extendam calceamentum meum*: and expound it, *Idumæo extendam calceum meum*, &c. I will reach my ſhoe to Edom, that he may pull it off, which is commonly done by the baſeſt of ſervants, and belongs to their charge. So in the New Teſtament, *to bear his ſhoes after him*, and, *to unlooſe his ſhoe latchet*, &c. Matth,3.11, &c. where ſee Grotius his Annotations.

Philiſtia, triumph thou becauſe of him] Spoken either ironically: Thou that haſt taken a pride to inſult and triumph againſt me; now being conquered and ſubdued, triumph as much as thou wilt, &c. Or ſeriouſly and ſoberly; Yield me due obedience, and acknowledge me thy King by ſuch acclamations of joy and fidelity, as are ordinary among faithful ſubjects. In the 108.9. it is, *Over Philiſtia will I triumph*: which come all to one; and of ſuch differences in repeated, either Pſalms, or verſes, we have ſpoken before, more then once.

V. 9. *into the ſtrong city*] He was aſſured that God would give him the ſtrong Cities of his enemies, wherein they thought themſelves ſure.

ſtrong city] Heb. *city of ſtrength*

V. 10. *hadſt caſt us off?*] Pſal.44.9. & 108.11.

V. 11. *vain is the help of man*] Pſal,128.8,9. & 146.3.

help] Heb. *ſalvation.*

V. 12. *valiantly*] Num.24.18.

PSAL. LXI.

Title.

Neginah] See Notes on Pſal.4. *title.*

Verſ.2. *FRom the end of the earth*] Or, *land*, as the word is ſometimes tranſlated. From the place of my baniſhment, being remote.

that is higher then I] Judea being a very mountainous and rocky countrey, it was ordinary for the people, in times of great and publick diſtreſs, to betake themſelves to Rocks, for ſhelter and privacy. So 1 Sam.13.6. *When the men of Iſrael ſaw*, &c. God alſo for that and ſome other reaſons, is called *a Rock*, in the Scripture: as Pſal.18.2.31,46. Deut.32.4,15,18,31. and many other places. David therefore by theſe words doth implicitly diſclaim confidence in ſuch Rocks, as ordinary men, in ſuch extremity of diſtreſs, would gladly repair unto me. Though his caſe did need a Rock, as much as any mans; yet he would not have it ſuch a Rock, which he might climb or reach: (for if he might, why not another man; his enemy: and how then he unacceſſible, or ſafe?) but ſuch a one, as neither he, nor any mortal man, could reach; and where he might reckon himſelf out of all danger. Such a Rock he would have, and in this his extremity, ſo eagerly purſued, ſo deſtitute of help, he wanted.

V. 3. *For thou haſt been a ſhelter for me*] He urgeth God with his former experience, and Gods conſtancy, 1 Sam.17.37.

V. 4. *I will abide in thy tabernacle for ever*] That is, Though I be now far from both, yet time will come when I ſhall be reſtored both to my Palace, and thy Sanctuary, near it; there conſtantly to reſide, where my greateſt joy and comfort is; (thy Tabernacle, or Sanctuary) of which ſee before upon Pſal.27.4,8. *Seek ye my face*, &c.

truſt] Or, *make my refuge.*

V. 5. *For thou, O God, haſt heard*] There is nothing that doth more ſtrengthen our faith, then the remembrance of Gods ſuccour in times paſt.

my vowes] Delivered me, that I might perform my vowes, verſe 8.

V. 6. *Thou wilt prolong the Kings life*] Heb. *thou ſhalt adde dayes to the dayes of the King.* This chiefly is to be referred to Chriſt, who lives for ever, and is Davids Son. See before upon Pſal.21. 4. *He asked*, &c.

as many generations] Heb. *as generation and generation.*

V. 7. *O prepare mercy*] For the ſtability of my Kingdom ſtandeth in thy mercy and truth, Pſal.25.10. & 85.10. Prov.20.28.

PSAL. LXII.

Verſ. 1. *TRuly*] Or, *Onely.* Though Satan tempted him to murmure againſt God, yet he bridled his affections, and reſting upon Gods promiſe, beareth his croſſe patiently, Pſal.73.1.

waiteth] Heb. *is ſilent.*

V. 2. *He onely is my rock*] It appeareth by the oft repetition of this word, that the Prophet abode manifold tentations; but by reſting on God, and by patience, he overcame them all.

defence] Heb. *high place.*

V. 3. *againſt a man?*] He meaning himſelf, being the man whom God had appointed to be King, Pſal.4.3.

a bowing wall ſhall ye be[Eſay 30.13.

as a tottering fence] Though ye ſeem to be in honour, yet God will ſuddenly deſtroy you.

V. 4. *They onely conſult to caſt him down*] It is the ſcope of all their conſultations.

from his excellency] From his high dignity, the Throne, or Kingdom; if then King. Or if, as moſt conceive, but a Courtier yet, and ſervant under Saul; then *from his excellency*, that is, from that degree of favour at Court, and that eminency of credit and reputation abroad; which through Gods ſpecial favour he enjoys. So 1 Sam.18.30. *ſo that his name was much ſet by*; or, *precious.* To which the vulgar Latine here might have ſome reference; *Verumtamen precium meum cogitaverunt repellere*: though the Latine there, be, *& celebre factum eſt nomen ejus nimis*: and not *precioſum.*

they bleſſe with their mouth, but they curſe inwardly] Pſal.28.3. & 58.21.

inwardly] Heb. *in their inward parts.*

V. 5. *wait thou onely upon God*] David was greatly moved with theſe troubles, therefore he ſtirreth up himſelf to truſt in God.

V. 7. *and my glory*] Theſe vehement and often repetitions were neceſſary, to ſtrengthen his Faith againſt the horrible aſſaults of Satan.

V. 8. *pour out your heart before him*]. 1 Sam.1.15. Lam.2.19. He admoniſheth us of our wicked nature, who rather hide our ſorrows, and bite on the bridle, then utter our grief to God, to obtain remedy, 1 Sam.1.15.

V. 9. *They are altogether lighter than vanity*] If all men were weighed together in one ballance, they would be lighter than vanity, Eſay 40.15,17.

altogether] Or, *alike*.

V. 10. *become not vain in robbery*] Some would have David to ſpeak here to his ſouldiers, to the ſame purpoſe as S. John Baptiſt, to ſouldiers, Luke 3.14. Indeed, as the words run in this tranſlation, and if we look no further, it is very probable. But if we obſerve the context, the drift of the Pſalmiſt being to ſet out the vanity of man, even when in greateſt luſtre and glory, and the power of God; or rather by making a right eſtimation of man, even of the greateſt, to adſcribe all power unto God onely; v. 9. and 11. why he ſhould in the verſe between, direct, or rather divert his ſpeech to his ſouldiers, I can ſee no probable reaſon; and as little, why to ſuch in general as make a profeſſion, (be they ſouldiers or others) of *oppreſsion and robbery*. Except a man can think, that by men of *high degree*, v.9. to whom he oppoſeth (v. 11.) the *power* of Almighty God; we can think, I ſay, that he ſhould intend eſpecially (for ſo the context will require; if we allow of any coherence) ſuch as truſt in *oppreſsion and robbery*; the baſeſt of men, and moſt contemptible, if we take the word *robbery*, literally, of common thieves and robbers. But the words will admit of different interpretation, that is ſure enough. Some tranſlate: *Ne fidatis calumniæ & rapinæ; & ne evaneſcatis*. So Vatullus. Some: *Ne confidatis in oppreſsione, & prædâ: ne evaneſcatis*: So Calvin. Others again, *Ne confidatis in rapinis, & in prædâ ne evaneſcatis*. I omit others. This laſt I like beſt: that is, *Truſt not in rapines* (or *oppreſsion*:) *become not vain in matter of booty*, or *prey*. My opinion is, that David by theſe words intended, not ordinary ſouldiers, either of his, or of Sauls army, ſuch as S. Stephen ſpake to, as before was alledged; much leſs common thieves and robbers: but greateſt warriours and conquerors, to whom, as moſt properly (among men) honour and glory (the conſequents of power) doe belong; ſo do we finde, that their glory (nay all glory, the greateſt that can be among men) is ſometimes ſet out by theſe or the like terms, of ſpoils, and booty, and prey. *Thou art more glorious and excellent, than the mountains of prey*: Pſal.76.4. See the Notes there. And ſo we believe, that the word *robbery* ſhould be taken, Philip.2.6. being ſpoken of Chriſt, that being in the *form of God, he thought it not robbery to be equal with God*: that is, he made it not a matter of brag and triumph: *but*, &c. for ſo the coherence will be much better: as hath been ſhewed more at large in another work.

ſet not your heart upon them] Pſal.24.4. Jer.9.23. Ezek.28 5. By joying over-much, or truſting in them.

V. 11. *God hath ſpoken once, twice have I heard this*, &c.] Heb. *God hath ſpoken one, two have I heard this*: that is, *one time*; *two times*. Or, which comes all to one, *one thing, two things*: but rather as before: and ſo elſwhere, *one*, for, *once*, &c. The ſenſe is, That both by the word and expreſs teſtimony of God himſelf, and the acknowledgement of men, (it being a common ſpeech in all wiſe mens mouthes) it is moſt ſure and certain; and undenyable, unqueſtionable truth, That all power, and ſtrength, (let men take never ſo much upon themſelves, and domineer for a while, who in very truth are no better than *vanity*, &c. ver.9) and dominion, doth properly belong unto God alone. Such confeſſions and acknowledgements of Gods power, that God is all in all, &c. the writings of ancient wiſe Heathens of all kinde, afford plentifully, if a man would collect them. And as for the Word or Law of God, beſides the generality of it, which tends to that end, to teach man to put his confidence in God, and to depend of him in all things; there be divers particular places, more expreſs to that purpoſe, to which theſe words of the Pſalmiſt might have reference. The Vulgar Latine hath it; *Semel locutus eſt Deus: duo hæc audivi*; that is, *God hath once ſpoken*; *theſe two things have I heard*: which ſome late interpreters of high merit and credit, both wittily (if they be the firſt authors of it) and probably expound (taking both the verſes; this, and the 12. following, together; *Alſo unto thee, O Lord, belongeth mercy*, &c. to this purpoſe: God hath once ſpoken in Sinai, or from Mount Sinai, (when he delivered the Ten Commandments) and from what he then ſpake, I have learned theſe two things; 1. That God is moſt powerful, to avenge himſelf of his enemies: and 2. moſt merciful, to requite them that ſerve him, and put their truſt in him. *For I the Lord am a jealous God*, &c. *And ſhewing mercy*, &c. Exod 20.5,6. This is plauſible; yet if any man like better to underſtand it of Gods Word in general, confirmed unto David by many Prophets and propheſies, I am not againſt it. As for the words and manner of expreſsion here uſed, that in Job comes neareſt; *Once have I ſpoken, but I will not anſwer: yea twice, but I will proceed no further*, Job 40.5. This power of God the Pſalmiſt doth here the more emphatically ſet out, becauſe it was the onely comfort and ſupport he had in all his adverſities and greateſt extremities, that though for a while it might ſeem otherwiſe, whileſt the wicked and ungodly had the better of it, &c. Yet he knew there was a juſt and righteous God in Heaven, who in due time would reward all men according to their deeds. See before upon Pſal. 9.6, *O thou enemy*, &c.

power] Or, *ſtrength*.

V. 12. *for thou rendereſt to every man according to his work*] Job 34.11. Prov 24.12. Jer.32.19. Ezek.7.27. Matth.16.27. Rom.2 6. 2 Cor.5.10. Eph.6 8. Col.3.25. 1 Pet.1.17. Rev.22,12. For the wicked feel thy power, and the godly thy mercy.

PSAL. LXIII.

Title.

when he was in the wilderneſs of Judah] 1 Sam 22.5.

Verſ. 1. MY *ſoul thirſteth for thee*] Pſal.42.2.

my fleſh longeth] Pſal.84.2.

thirſty] Heb. *weary*.

thirſty land] Though he was both hungry, and in great diſtreſſe, yet he made God his ſufficiency, and above all meat and drink.

where no water is] Heb. *without water*.

V. 2. *To ſee thy power*] In this miſery I long more for the pleaſures of the ſanctuary, than for bodily relief. See before upon Pſa. 27.8. *Seek ye my face*, &c.

ſee thy power and thy glory] It is well obſerved by ſome here, that David by theſe words doth allude (if not intend it, directly) unto the Ark, ſo ſtyled, *his glory*, 1 Sam.4.21. *his ſtrength*, 1 Chron. 16.11. Pſal.132.8. his *ſtrength* and his *glory*, Pſal.78.61. That was the place (*the Ark*) of Gods Preſence and Wiſdom, among men, and from whence (whileſt it ſtood) he was conceived to grant requeſts eſpecially; ſee upon Pſal,14.7. *out of Sion*.

V. 3. *thy loving kindneſſe is better than life*] Pſal 30 5.

V. 4. *Thus will I bleſſe thee*] When I am reſtored to the ſanctuary, I will praiſe thee as long as I live.

V. 5. *marrow*] Heb. *fatneſſe*.

and fatneſſe] The remembrance of thy favour is more ſweet unto me, than all the pleaſures and dainties of the world, Pſal.4.7.

V. 6. *When*] Heb. *If*, Amos 7.2.

V. 7. *Becauſe thou haſt been my help*] See upon Pſal.22.21. *For thou haſt heard me from the horns of the Unicorn*.

V. 8. *My ſoul followeth*] Heb. *cleaveth*; Sticks ſo cloſe to thee in piety and confidence, that no trouble can remove me.

V. 9. *ſhall go into the lower parts of the earth*] They ſhall be ſlain, and made fit for burial, though they ſhall not have the honour to be buried, but be left on the earth for foxes to devour, ver. 10. In the Hebrew, the words (here tranſlated, *the lower parts of the earth*) are, תחתיות הארץ, by which ſome underſtand *hell*, or eternal death. But it appeareth by comparing with the like, Ezek 31. 14. & 18. (ארץ תחתית there; in both places: tranſlated, *the nether parts of the earth*: all the difference being that the word is ſingular here in Ezekiel: and plural, in David) that the grave onely (not a formal grave, but any place or part of the earth, that receiveth the carkaſſes of the dead, and ſlain) is meant; that is, with relation to the body, and not to the ſoul. *For they are delivered unto death, to the nether parts of the earth*, &c. And ſo Pſalm 86.13. משאול תחתיה, there tranſlated, *the loweſt hell*, or, *grave*; is meant, preſent, certain death: and by death, any great extremity of affliction metaphorically intimated. However, theſe words, תחתיות הארץ are uſed in another ſenſe, Pſa. 139.15. the *Womb* there by *the loweſt parts of the earth* being intended. Which ſenſe nevertheleſs, hath relation unto this former, and is grounded upon it, becauſe the womb is to the body therein incloſed, as it were a grave: as by many it hath been ſtyled. And to this ſignification, or notice of the words the Apoſtle is thought by ſome to allude, Epheſ 4.9. ſpeaking there of Chriſt his Incarnation; though the more received Interpretation is, that by *the earth*, the world in general (as it is ſometimes) to be underſtood: and ſo Chriſt ſaid to have deſcended *into the lower parts of the earth*, when he came into the world, as Man.

V. 10. *They ſhall fall by the ſword*] Heb. *they ſhall make him run out* like water *by the hands of the ſword*.

V. 11. *every one that ſweareth by him*] That worſhippeth God aright, Eſay 65 16. Jer 4 1,2. Deut 6.12,13. See more upon the next words, *the mouth of them*, &c.

ſhall glory] Hebrew יתהלל that is, ſhall have occaſion to glory, and for the occaſion of their glorying, to praiſe and glorifie God. He means, all things ſhall go well with them, according to their hearts deſire.

the mouth of them that ſpeak lies] As ſwearing, ſuch as is here underſtood, deliberate and conſcientious ſwearing, upon weighty occaſions, to bear witneſs to the truth, &c. is taken for the whole worſhip of God, becauſe it preſuppoſeth a belief, firſt, of a God; and ſecondly, of a God that is privy to all the actions and intentions of men; which two things are the very foundation of all Religion: ſo, *to ſpeak lies*, here oppoſed to *ſwearing*, may as properly imply abſolute ungodlineſſe and infidelity, becauſe it is to be oppoſed, that he that makes a practice of lying, which is a ſin more immediately againſt God, becauſe in his ſight onely; hath ſaid in his heart, that there is no God: and upon this ground, as he makes no conſcience to tell an untruth with all ſecurity; ſo he may as freely indulge himſelf a liberty of ſinning in any other kinde, when he ſees his opportunity.

the mouth of them that ſpeak lies, ſhall be ſtopped] That is, They who did lately boaſt of their hearts deſire, ſhall now be ſilent, being full of ſhame and confuſion, now that all things are fallen to them to the contrary. In brief, his meaning is, that there ſhall be an alteration, and that the proſperity of the wicked ſhall not continue for ever.

PSAL. LXIV.

Verſ. 1. *HEar my voice*] Prayer may be either mental, as that of Moſes, Exod. 14.15. *Wherefore cryeſt thou?* according to the Expoſition of all, or moſt ancient Fathers: or vocal, ſuch as this of Davids, probably; if we take the word *voice*, properly. But that need not. For *the voice of prayer*, may be taken for *prayer*, barely: as the voice of words, for words; as Deut.1.34. *And the Lord heard the voice of their words*, &c. Yet it is poſsible there may be ſomewhat more than ordinary in that word both here in Davids words, and in that place out of Deuteronomy: intimating that in both, there was ſomewhat very penetrative, and likely to move Gods, whether anger, (as in Deuteronomy) or compaſsion, as in Davids words. So the blood of Abel is ſaid to have *a voice*, Geneſ.4.10. *the voice of thy brothers blood.* Which I note the rather, becauſe the Hebrew word, here tranſlated *prayer*, hath alſo the ſignification of *meditation*: ſo that the words may as truly be tranſlated, *in my meditation*: and *voice* ſo taken, as we have ſhewed, may as properly belong to *meditation*, as to loud prayer. He might alſo ſay, the *voice of my meditation*, to intimate, that thoughts and meditations of the heart are as eaſily heard by God, as words are by men that are uttered with a loud voice.

from fear of the enemy] That I may not fear the enemy.

V. 2. *from the ſecret counſel*] That is, from their ſecret malice.

from the inſurrection] To wit, their outward violence.

V. 3. *Who whet their tongue*] Pſal.11.2.

bend their bowes] Pſal.58.7. See there.

even bitter words] Falſe reports and ſlanders.

V. 4. *ſhoot in ſecret at the perfect*] Pſal.11.2.

and fear not] Without any fear of God, or reverence of man.

V. 5. *They encourage themſelves in an evil matter*] The more that the wicked ſee Gods children in miſery, the more bold and impudent are they in oppreſsing them: a great aggravation of their wickedneſs and cruelty. See upon Prov. 24.17. *Rejoyce not*, &c. If there be danger in too much rejoycing at the fall of a wicked enemy; what may they expect at the hands of God one day, who the more they proſper in their unjuſt oppreſsion; the more doth their rage and malice againſt the oppreſſed, increaſe?

matter] Or, *ſpeech.*

commune of laying ſnares privily] Prov.1.11.

laying ſnares] Heb. *to hide ſnares*.

who ſhall ſee them] See upon Pſal.59.7. *For who, ſay they, doth hear?*

V. 6. *They ſearch out iniquities*] This is ambiguouſly tranſlated. For God is ſaid properly to ſearch out iniquities, when he ſeverely puniſhes, and calls a man to an account for old unrepented ſins and iniquities; as Job 10.6. *Thou inquireſt after mine iniquity, and ſearcheſt after my ſin.* The meaning here is, They deviſe, by long ſearch and ſtudy, miſchievous things: they plot miſchief. It might have been therefore more clearly tranſlated, *They ſearch out evils*: or, *They ſearch for iniquities.*

they accompliſh a diligent ſearch] Or, *we are conſumed by that which they have thorowly ſearched.* The word here tranſlated in the text, *They accompliſh*, is תמנו which being found in three or four places beſides this, (as Numb.17.13. Lam.3.22. and elſewhere) is always tranſlated in the firſt perſon plural, *we conſume*, or, *are conſumed.* The word indeed is of an irregular form; which made ſome Rabbines to take the liberty to make a third perſon plural of it in this place. But ſince we finde it no where elſe ſo, it is ſafeſt to keep to that which we finde. Neither will the ſenſe be worſe ſo; as it is expreſſed in the margine. But Learned Grotius, very acutely, thus orders and ſupplies the whole verſe, with that which immediately follows; *Inveſtigârunt illi iniquitates*, &c. That is, *They have ſought out iniquities*; (that is, ſaith he, ways how to annoy us) *We had been conſumed. But the moſt perfect ſearch of all*, (is Gods; as he would have it ſupplyed, in reference to the next verſe) *which* (reacheth, to wit) *to the inmoſt part of man, and to the very bottom of the heart. Therefore God hath ſhooted at them with an arrow; ſuddenly were they wounded.*

a diligent ſearch] Heb. *a ſearch ſearched.*

both the inward thoughts of every one of them, and the heart is deep) There is no way ſo ſecret and ſo ſubtile to do hurt, which they invented not for his deſtruction.

V. 7. *ſhall they be wounded*] Heb. *their wound ſhall be.*

V. 8. *So ſhall they make their own tongue to fall upon themſelves*] That is, Thoſe miſchiefs which their hearts had deviſed, and their tongues with great inſolency and confidence had uttered and threatned againſt others. Or, as Pſal.52.2. *Their tongue deviſeth miſchiefs: like a ſharp raſor, working deceitfully.* And Prov.12.13. *The wicked is ſnared by the tranſgreſsion of his lips*, &c. It is ordinary with the Scripture, to aſcribe unto the lips, mouth, or tongue; thoſe things that belong unto the heart properly, becauſe of their near dependency.

all that ſee them ſhall flee away] יתנודדו which implies, that in their flight they ſhall wander through their aſtoniſhment and grief of minde. It muſt therefore be underſtood of the wicked, their favourers and abetters. So that here is a double aggravation of their miſery, from the aſtoniſhment of their friends, and their own forlorn condition at that time, when thoſe, who before did encourage and countenance, ſhall not be in caſe to relieve them, nor ſo much as abide with them, to comfort and to condole.

V. 9. *and ſhall declare the work of God*] See before upon Pſal. 28.4. *Becauſe they regard not the works of the Lord*, &c.

for they ſhall wiſely conſider] See before upon Pſal.41.1. *Bleſſed is he that conſidereth the poor.* To which adde Mal.3.18. *Then ſhall ye return and diſcern between the righteous and the wicked; between him that ſerveth God, and him that ſerveth him not.*

V. 10. *The righteous ſhall be glad in the Lord*] Pſal.32.11. To ſee Gods heavy judgements againſt them, and how he hath caught them in their own ſnares.

and ſhall truſt in him] When they ſhall conſider that he will be favourable to them, as he was to his ſervant David.

PSAL. LXV.

Title.

A Pſalm and Song] See the Notes on the title of Pſal.30.

Verſ. 1. *PRaiſe waiteth for thee, O God, in Sion*] Hebr. לך דומיה, *is ſilent unto thee*: or more properly, *ſilentium tibi: is ſilence unto thee.* For it is properly a Noun ſubſtantive; and according to the propriety of the word, ſome expound it, The ſilence of others, (in other parts of the world, where thou art not known) is in Sion thy praiſe; that is, Thou art daily praiſed and glorified in thy Church by the godly, for thy manifold mercies, both ſpiritual and temporal, which others take no notice of, and bury in an unthankful ſilence, or oblivion. Others, *Tibi ſilentium laus eſt*; that is, ſay they, Thy praiſes are ſo many, ſo incomprehenſible, ſo inexpreſsible, that ſilence (or ſilent admiration) doth become us, and them, better than words. Or, as ſome others, *ἀναντίῤῥητος, ἀναντιφώνητος*, that is, which no man can ſpeak againſt thee, or deny; not to be contradicted by any, and conſequently by all men acknowledged. See upon, *God hath ſpoken once, twice have I heard this*, &c. Pſal.62.11. Laſtly, *Tibi ſilentium, laus: id eſt, ſileant alia omnia, ubi de te laudando agitur: Favete linguis.* So the learned Grotius; *That is*, ſaith he, *Let all other things be ſilent, when thou art to be praiſed. Let all men hold their peace, and be attentive.* The words of the Prophet Habakkuk come very near; *The Lord is in his holy Temple: let all the earth keep ſilence before him*, Hab.2.20. Theſe indeed keep beſt to the propriety of the word; but they go ſomewhat far for the ſenſe. Others therefore taking דומיה for דומה; that is, for a preſent particle, tranſlate *πρέπει, convenit; belongs unto thee*: or as it is here, *quieſcit, exſpectat, manet; waiteth.* And ſo we had before already, Pſal.62,1. *Truly my ſoul waiteth upon God*: it is the ſame word as is here. Now for the argument of the Pſalm, it is conceived by many, that it was intended for a form of publick thankſgiving, for a gracious welcom plenty, after a long dearth and famine; ſuch as we reade of 2 Sam.21.1. & 14.

V. 2. *unto thee ſhall all fleſh come*] This is not literally meant of that coming, or gathering of the Gentiles unto God, by the preaching of the Goſpel: (though myſtically applyable to that too) but of the prayers and addreſſes to God, of all men of all Nations, in their extraordinary needs and neceſſities; it being the propriety of preſſing dangers and extremities, (as by many hath been obſerved) to bring them to a thought of God, who otherwiſe are moſt godleſs and profane. See Pſal 107. where this is ſet out at large, and proved, or illuſtrated by many inſtances. Neither muſt the words be preciſely taken of that right, either Legal, by certain rites, oblations and ſacrifices; (as then:) or Evangelical, in Chriſt onely, (Eph 3.12. & Joh.14.6. *No man cometh unto the Father, but by me*) but of a more general coming to God, when men in their diſtreſſes, having an apprehenſion of a Deity, both merciful and powerful, apply themſelves to it, ſuch a way as they think beſt and moſt acceptable, for help and relief. So Saint Paul, who elſewhere ſets out all the Gentiles as *godleſs*, becauſe they had not the knowledge of the true God; in a more general ſenſe, witneſſeth of the Athenians, (the greateſt idolaters of the world) that they did, though *ignorantly*, (alluding to their Inſcription, *To the unknown God*) worſhip that God when he preached unto them, Acts 17.23.

V. 3. *Iniquities*] Heb. *words*, or, *matters of iniquities.*

Iniquities prevail againſt me, &c.] Rather, if the argument of the Pſalm be not miſtaken (of which ſee before) in the preterit, *Iniquities had prevailed*, &c. and, *thou doſt purge*, or, *haſt purged*, as Junius and ſome others. Except we ſhould make the argument to be more general, that the Pſalmiſt purpoſing to ſet out the goodneſs of God towards mankinde in general, in affording them the fruits of the earth ſo plentifully, he doth firſt begin with his more ſpecial love and favour to his Church, where having made himſelf known more particularly by his word, he hath ordained the means of eternal ſalvation, by forgiveneſs of ſins, &c. the choiceſt and chiefeſt of Gods bleſſings. See before upon Pſal.24. 1. *The earth is the Lords*, &c.

V. 4. *thou chaſtiſeſt*] Pſal.36.8.

ſatisfied with the goodneſſe of thy houſe] Pſal.160.5.

V. 5. *By terrible things in righteouſneſſe wilt thou anſwer us*] By *terrible things* here, (נוראות in the Original) moſt Interpreters underſtand great and gracious deliverances of the Church, wherein the power and goodneſs of God, in its extreme perils and dangers, is moſt conſpicuous. But how this agreeth with that which follows, *who art the confidence of all the ends of the earth*, &c. doth not appear. Except we ſhould ſay with ſome, that therefore, *the ends of the earth*, &c. that is, of all men in general, becauſe ſuch great and miraculous deliverances which God affords unto his Church at ſuch times, and upon ſuch occaſions, are a means to bring others to the knowledge of God, and of the increaſe of the Church all the world over. But this (though elſewhere, Pſal.67.2. *That thy way may be known*, &c.) we have ſomewhat to this purpoſe) is here rather witty, than probable: eſpecially, when there is no need at all of going ſo far. By *terrible things* then *in righteouſneſſe*, (taking *righteouſneſſe* here for mercy and goodneſſe, as often already hath been obſerved, and is here again noted by Interpreters) we underſtand that *goodneſſe* of God, in general, and thoſe *wonderful* works of his, extending to all, as is there ſhewed; and for which the Pſalmiſt doth ſo earneſtly exhort all men of the world to praiſe and glorifie God, Pſal.107. *O that men would praiſe the Lord for his goodneſſe, and for his wonderful works to the children of men*, ver.8,15,21,31. נוראות and נפלאות are words of great affinity, and ſometimes put together; as Pſal. 106.22. *Wondrous works in the land of Ham; and terrible things by the Red-ſea.* This will be the beſt and moſt natural coherence certainly. And *ſalvation*, of temporal deliverances, is ordinary enough. But if it be ſaid, as it is by others, that at theſe words, *O God of our ſalvation*: the Pſalmiſt ends what he intended to ſay of Gods goodneſſe to his Church in particular; and ſo paſſeth to the conſideration, or commemoration of his general goodneſſe towards all; I think this alſo may be ſaid with probability enough; and therefore I leave it to the choice of the Reader. But if ſo, if not a new verſe, yet a full point might have done well; *Thou art the confidence*, &c.

and of them that are afar off upon the Sea] Some ſupply the words, *& inſularum maris diſtantium*; that is, *and of the Iſlands of the Sea, that are afar off.* Junius without any ſupplement, *fiducia omnium extremitatum terræ & maris longinquarum*; that is, *Thou art the hope of all the ends, both of the Land and Sea, afar off.* According to this tranſlation, *and of them*, &c. the words might be interpreted by Pſal.107.23,24, &c. *They that go down to the Sea in ſhips*, &c. *Theſe ſee the works of the Lord, and his wonders in the deep.* But it may do well, if both be underſtood; both they that are upon the ſeas; which may fit the literal meaning better perchance; and the Iſles of the ſea, or Inhabitants of far Iſlands, which is more ſuitable to the myſtical ſenſe, of the converſion of Iſles to the Chriſtian faith: according to that of Eſay; *He ſhall not fail nor be diſcouraged; till he have ſet judgement in the earth; and the Iſles ſhall wait for his Law*, Eſay 42.4.

V. 6. *girded with power*] Pſal.93.1.

V. 7. *Which ſtilleth the noiſe of the Seas*] Pſal.107 29. *He maketh the ſtorms*, &c. and of Chriſt, Matth.8.26. Of the conſideration of Nature, and of Gods Power and Providence over all created things; to what end often inſiſted upon by David, ſee upon Pſal 33.6. *By the word of the Lord*, &c.

the tumult of the people] Eſay 17.12,13. *Wo to the multitude of many people*, &c.

V.8. *thou makeſt the out-goings of the morning and evening to rejoyce*] This expreſſion, according to the ſubject, being altogether Poetical, the ſenſe is the more obſcure; and of divers different Expoſitions, it is hard to reſolve which is the trueſt, becauſe all, within compaſs of the liberty of a Poetical expreſſion; and of many, not any, that we can deem proper, or literal. Some would have him to ſay by theſe words, that God by his univerſal goodneſs gives the wholeworld occaſion of rejoycing, even from Eaſt to Weſt; that is, from one end of the world to the other: to which purpoſe he ſaith elſewhere, that the whole earth is full of his goodneſs. Others, by *the out-goings of the morning*, underſtand men going with the morning light to labour, according to their ſeveral imployments: and by the *out-goings of the evening*, wilde beaſts, that wait for the darkneſs, and then come abroad for prey: Which they, very probably, ground upon the words of the Pſalmiſt, Pſal. 104 20,21,&c. *Thou makeſt darkneſs, and it was night; wherein all the beaſt of the earth do creep forth: The young Lyons*, &c. *The Sun ariſeth*, &c. *Man goeth forth unto his work, and to his labour until the evening.* Here plainly we have *the out-goings*, both *of morning*, and *evening*. Theſe I take to be the chiefeſt Expoſitions. If neither of theſe ſatisfie, I doubt Junius his interpretation will leſs; yet for the authority of the man, I will not omit it. He tranſlates the whole verſe thus; *Qui facis ut canant exortus matutinos & veſpertinos incolæ extremitatum reverentes à ſignis tuis.* It were not eaſie to ſay what he meant by this tranſlation, did not he explain it in his Notes: and yet not eaſie neither, to apply the Note to the tranſlation; *Qui totos dies à principio ad finem conſumis in docendis hominibus laudem tuam*; So he explains it: let the Reader judge. After all theſe, there is yet another interpretation, not leſs probable than any; which expounds theſe *out-goings*, of the viciſſitude of day and night, and that admirable equipage of Sun and Moon with other Stars, that belongs unto them: wherein Gods great power and providence to men is ſeen as much as in any thing: as if he would ſay, Thou giveſt men occaſion to praiſe and glorifie thee, when they ſee theſe admirable works of thine, and finde the benefit and comfort of both; both of day and night. Which is made the more probable, by comparing with Jeremy 31.35. *Thus ſaith the Lord, which giveth the Sun for a light by day, and the ordinances of the Moon and of the Stars for a light by night: which divideth the Sea, when the waves thereof roar*, (*qui diſrumpit mare, & fremunt fluctus ejus*, Junius) *the Lord of hoſts is his Name.* Here we ſee the Sea alſo is mentioned, as in the former verſe: which, as we ſaid, makes the matter ſo much the more probable. But why might not, which would make the expreſſion more poetical, and yet the ſenſe more literal, the Morning, and the Evening themſelves, be ſaid to rejoyce? Of the morning, or morning Sun, either of his *out-going*, or *rejoycing*, there would be little queſtion, ſeeing we have both Pſal.19.5. *which is as a bridegroom coming out of his chamber; and rejoyceth as a ſtrong man to run a race. His going forth*, &c. But then of the Evening, how ſhall that be ſaid to *go out?* Yes, very well, according to Poets, who uſe to deſcribe the coming of the Evening, as a thing that had no dependance from the going down of the Sun: but had its proper *out-going*, as well as the Morning. *Cùm veſper fuſco roſcidus exit equo*, Ovid for one, as I take it. But laſtly, what hinders but that the words might be tranſlated, *Thou makeſt the out-goings of the Morning, and the Evening* (*veſperam*, not *veſpera*) *to rejoyce.* After all this, we may not omit a paſſage of the Prophet Micah, where this expreſſion is uſed concerning Chriſt; ſomewhat may be made of it in confirmation of ſome of the interpretations that have been inſiſted upon. His words are: *But thou, Bethlehem Ephrata, though thou be little among the many thouſands of Judah, yet out of thee ſhall he come forth unto me, that is to be ruler in Iſrael, whoſe goings forth* (it is the ſame word in the Original, as is here,) *have been from of old, from everlaſtings*, (or, *the dayes of evermore.*)

to rejoyce] Or, *to ſing.*

V. 9. *Thou viſiteſt the earth*] To wit, with rain.

watereſt it] Or, *after thou hadſt made it to deſire* rain.

with the river of God which is full of water] Moſt Interpreters would have theſe words to be intended of the Holy Land particularly, and think that alluſion is made to Deut.11. 10,11. where the promiſed Land is ſaid to be watered, not as Egypt, with multiplicity of rivers, whether natural, or artificial; which in Hebrew are properly called פלגים, which is the word here alſo uſed; but *with the rain of heaven*; that here therefore the rain of heaven is called *a river*, becauſe it ſupplies the uſe of a river; but, *the river of God*, as immediately coming from Heaven, and of a different origine from ordinary rivers. Some again apply the words, to the river Jordan, or Siloe. But I ſee no neceſſity of reſtraining the words to the Holy Land. The rain may be called *the river of God*, with alluſion to ordinary rivers, without any particular reference to thoſe of Egypt, or to that place that ſpeaks of them. The coherence as I conceive, will be much better ſo. The Pſalmiſt therefore doth here ſet out the benefit of the rain, which is as it were the great river of God, full of water, and ſufficient to water all the earth.

thou prepareſt them corn, when thou haſt ſo provided for it] The meaning is, that when God by rain and otherwiſe, hath fitted, or *prepared* (which is the word of the Original) the earth, then is the earth in caſe to bring forth corn for the uſe of men. That this is the meaning, is not doubted by any: and the Apoſtle ſaith in effect as much, 1 Cor 3.6. *I have planted, Apollo watered, but God gave the increaſe:* and Chap.15.of thd ſame Epiſtle, verſes 36,36. *And that which thou ſoweſt*, &c. but if the words were tranſlated, as they may as well, *It* (that is, the earth,) *prepareth them corn, when* (or, *becauſe*) *thou haſt ſo prepared it*: they would run with more acuteneſs and concinnity, and leſs ſavour of tautologie. The third perſon Future Feminine, and the ſecond Maſculine in the Hebrew, are all one. So תשלג is doubtfully tranſlated, by ſome in the third, by others in the ſecond Perſon, Pſal.68.14. See there, upon, *it was white as ſnow in Salmon.*

V. 10. *Thou watereſt the ridges thereof abundantly*] By this deſcription he ſheweth, that all the order of nature is a teſtimony of Gods love towards us, who cauſeth all creatures to ſerve our neceſſity.

thou ſettleſt the furrows thereof] Or, *thou cauſeſt rain to deſcend* into *the furrows thereof.*

" *thou makeſt it ſoft*] Heb. *thou diſſolveſt it.*

V. 11. *the year with thy goodneſs*] Heb. *the year of thy goodneſs.*

thy paths drop fatneſs] The clouds, where thy chariots go, Pſal 104. 3.

V. 12. *upon the paſtures of the wilderneſs*] That there may be food for beaſts, *the little hills rejoyce*] Are filled with graſſe, and have cauſe to rejoyce, if they could; and give cauſe to man to praiſe God with heart and tongue, Pſal.147.8.

rejoyce] Heb. *are girded with joy.*

PSAL. LXVI.

Title.

A Song or Pſalm] See the Notes on the title of Pſal.48.

Verſ. 1. *ALl ye lands*] Heb. *all the earth*. He propheſieth that all nations ſhall come to the knowledge of God, who then was onely known in Judea.

V. 3. *ſubmit*] Or, *yield feigned obedience*, Pſal.18.44. Heb. *lye. The ſtrangers ſhall ſubmit.* See there. To which may be added, Zeph.3.13. *The remnant of Iſrael ſhall not do iniquity, nor ſpeak lyes: Neither ſhall a deceitful tongue be found in their mouthes: for they ſhall feed, and lie down, and none ſhall make them afraid.* Here plainly, *ſpeaking of lyes*, and *a deceitful* (or *flattering*: See Pſal. 12.2 where they are joyned: as elſewhere) *tongue*; oppoſed to perfect, or ſecure liberty. The ground of which oppoſition, ſome of the beſt Expoſitors not underſtanding, would have this *for lie*,&c. either to ſtand for nothing; or give ſuch reaſons of the coherence, as have not much probability. See alſo Eſay 57.11. *And of whom haſt thou been afraid, or feared, that thou haſt lyed*, &c. To *lye* therefore, I ſay, in ſuch places, doth import ſuch low ſubmiſſion properly, as doth often, through fear, put men upon a neceſſity (to ſave themſelves) to tell a lye: or not to dare to ſpeak the truth freely: ſo, properly; but ſometimes, *ſubmiſſion* in general, whether through fear, or otherwiſe. Such *Metonomies* are very frequent in all Languages; and the not underſtanding of them breeds great obſcurity ſometimes, where the matter otherwiſe of it ſelf is plain enough. So *to kiſſe*, Pſalm 2.12. for to ſubmit: as is there noted. And a *deceitful tongue*, or *hand*, in the Proverbs, often; for an *idle tongue*, or *hand*: as all Interpreters agree: and ſo tranſlated too, commonly; not, *deceitful*, (as the word original, properly) but *idle*, Proverbs 10.4. and 12.27. and again, 19.15. upon this ground, becauſe idleneſſe is oftentimes the occaſion of guile and deceitfulneſſe: from whence nevertheleſſe we may not abſolutely conclude, that every one that is deceitful, is idle; or every one that is idle, deceitful: it is not without example, I hope, that a man ſhould be idle, and ſlothful in his buſineſſe; and yet upright and honeſt in his dealing,: no more than before (for it is the ſame reaſon:) that every one that is ſaid in this kinde *to lye*, that is, to ſubmit; ſhould be underſtood fainedly to ſubmit, through fear.

V. 5, *Come and ſee the works of God*] Pſal.46.8. *Come behold*, &c. Men are apt enough to talk, and enquire by way of curioſity, of all ſtrange chances and alterations that happen among them: but to conſider of them wiſely, as the operations of Gods hand, that God may be glorified, and themſelves upon a ſtrict and unpartiall ſearch of what is amiſſe in themſelves amended: (the beſt and ſafeſt uſe that we can make of Gods judgements upon others: Luke 13. 3. *but except ye repent*, &c.) is not the care of many: but though not of many, muſt be of all, that are truly godly. See upon Pſalm 28. 5. *Becauſe they regard not*, &c. towards the end.

he is terrible] All fear of God, is grounded chiefly upon this his mercy, or his terror. There is great need of both, according to the ſeveral tempers and diſpoſitions of men, to maintain Religion among men: David therefore doth often inculcate both: Atheiſts, as carefully and peremptorily deny both. Of both theſe, and upon what grounds denyed by Atheiſts and Epicures, ſee upon Pſalm 90. 11. *even according to thy fear*, &c. and Pſalm 130. 4. *For there is forgiveneſſe* (in ſome Trnaſlations, *mercies*:) *with thee, that thou mayeſt bee feared.*

toward the children of men] His providence is wonderful in maintaining their ſtate, Pſal.111.2,3.

V. 6. *He turned the ſea into dry land*] By giving a paſſage thorow the red-ſea, he finiſhed our deliverance out of Egypt,; and by making a way thorow Jordan, he have us an entrance into Canaan, Exod.14.21. Joſh.3.14.

V. 7. *his eyes behold the nations*] Pſal.11.4. *His eye-lids*, &c. and 33.13. *The Lord looketh.* See there.

V. 9. *Which holdeth our ſoul in life*] He ſignifieth a ſpecial benefit of God, in delivering them from dangers mentioned in the verſes following.

holdeth] Heb. *putteth.*

V. 10. *ſilver is tryed*] Eſay 48.10. Job 23.10.

V. 11. *Thou broughteſt us into the net*] Gods people may be brought into troubles, made ſubject unto tyrants, (whether one, or many at once:) and enter into manifold dangers, as beaſts are taken, loaden, rid on.

V. 12. *Thou haſt cauſed men to ride over our heads*] That is, Thou haſt ſet men over our heads, or over us, who by their cruel and inſolent government, did as it were ride our bodies. See Eſay 51.23. *which have ſaid to thy ſoul, Bow down*, &c.

wealthy] Heb. *moiſt.*

V. 13. *I will go into thy houſe*] Though trueſt thankfulneſs; nay, that onely truly, which is from the heart, and brings forth fruits of holineſſe and righteouſneſſe in our lives and converſations: Yet formal ſolemne thanks, as going to Gods Houſe, and the like, muſt not be omitted. We muſt approve our thankfulneſſe not unto God onely, (though unto him eſpecially) but unto men alſo, that God may be glorified, and others edified by our example. This hath been the practiſe of all the godly in all ages, as well Chriſtians, as Jews. See alſo upon Pſal.100.4. *Enter into his gates.*

V. 14. *uttered*] Heb. *opened.*

V. 15. *fatlings*] Heb. *marrow.*

V. 16. *Come and hear, all ye that fear God*] It is not enough to have received Gods benefits, and to be mindeful thereof, but alſo we are bound to make others profit thereby and praiſe God, Pſal. 40. 9,10.

V. 17. *and he was extolled with my tongue*] Heb. *under my tongue*: by which ſome underſtand the heart, as if he meant, that being confident God would hear his cry, he began to meditate and frame within himſelf the praiſes of God, by way of thankſgiving. Others ſupplying *ſermonibus*, tranſlate it, *& fui elatus pro ſermonibus linguæ meæ*; that is, *and I was exalted* (that is, delivered;) *according to the words of my tongue.* This I ſhould like better, if the word in the Original רומם, (properly, *exaltatus eſt*, in the third perſon: except we make a Participle of it,) will bear it. But *extolled with my tongue*, is more generally received; and in my judgement; to be preferred. There is no ſuch incongruity in the matter, if words be ſaid to proceed from under the tongue, that are framed with the manifold reflexions and complications of the tongue. And ſo *poiſon*, elſewhere, is ſaid to be *under* the tongue, which is thought to proceed from the tongue it ſelf. Now God is very truly and really exalted by us, when we call upon him in time of diſtreſſe. This is the greateſt honour (if we may ſo ſpeak) that we can do unto him: (Pſal. 50. 15. *And call upon me in the day of trouble*, &c.) which they that bereave him of, calling upon Saints or Angels in ſuch caſes, have much to anſwer for.

V. 18. *If I regard iniquity in mine heart*] If I delight in wickedneſſe, God will not hear me, Joh,9.31. *Now we know*, &c. and Pſal.50. laſt words.

PSAL. LXVII.

Title.

Neginoth] See Notes on the Title of Pſal.4.

A Pſalm or Song] See Notes on the Title of Pſal.30.

Verſ. 1. *CAuſe his face to ſhine upon us*] Pſal. 4. 6. *the light of thy countenance.* See more there. All theſe forms and expreſſions (which may be added) being taken from that forme of ſolemne bleſſing preſcribed by God himſelfe, Numbers 6. 24, 25, 26. *The Lord bleſſe thee, and keep thee*, &c. That forme being of Gods own deviſing, (as we may ſay) holy men did not think they could pleaſe God better, than in uſing his own words, borrowed from that forme, ſo farre as was agreeable to their occaſions; it being intended onely for a form of bleſſing: as of all prayers, we have great reaſon to think *the Lords Prayer*, as we commonly call it, to be the moſt acceptable Prayer unto God, that we can uſe: and though we may uſe others to that; as our ſeverall occaſions may require; yet to think better of any other of our own deviſing, than of that: or ſo to be in love of our own formes, whether ſet, or ſudden, as to omit that in our devotions, whether publick, or private; cannot be leſſe than blaſphemy, and ſacriledge, in a high degree. And then to ſay, that it was not intended by Chriſt for a forme of Prayer, to be uſed *verbatim*, as it is ſet down; but I know not for what; is ſo ridiculous, and contradictory to the Text it ſelf, and to the practiſe of all Chriſtians of ancienteſt times; that we may as well allow of Papiſts to ſay, That when Chriſt injoyned, *Drink ye all of this*: he meant the Prieſts onely, and take it for a ſufficient excuſe of their abominable ſacriledge, in bereaving the people of the Cup, in the adminiſtration of the Sacrament. But to return to that form preſcribed Numb. 6. 24, &c. moſt of the phraſes there, tend to this, (well worthy our obſervation) to teach us, that the happineſſe of man doth conſiſt in being admitted to the Preſence of God, and his Beatifical Viſion; the fruits whereof reaping even in this life, (where we ſee but as through a glaſſe) Temporall bleſſings, and Spirituall; what may wee expect, when wee ſhall bee admitted to behold Him *face to face?*

upon us] Heb. *with us.*

V. 2. *That thy way may be known upon earth*] That the Gentiles may be converted unto God, Tit.2.11. Luke 2.32. See before upon Pſal 65.5. *By terrible things*, &c. and upon Pſal 94.15. *But judgement ſhall return unto righteouſneſs*, &c.

V. 4. *O let the nations be glad*] By theſe oft repetitions he ſheweth, that the people can never rejoyce ſufficiently, and give thanks for the great benefits that they ſhall receive under the Kingdom of Chriſt.

righteouſly] Pſal.96.13.

and govern the nations upon earth] Heb. *lead gently*, as a ſhepherd leads his ſheep.

govern] Heb. *lead.*

V. 6. *Then ſhall the earth yield her increaſe*] This Pſalm, as is generally granted, containing a prophecy concerning Chriſt, and his Kingdom, and the happineſs of men under it; there is no queſtion but the bleſſings here ſpoken of, though ſet out under the type of things Temporal, according to the manner of the Prophets, and the condition of thoſe times, are to be underſtood ſpiritually, chiefly. For we would not altogether exclude the literal ſenſe, becauſe the Apoſtle ſaith, that *Godlineſs hath the promiſes*, &c. but ſpiritually, chiefly. The *increaſe of the earth* is alſo mentioned by Ezek. (34.27.) and Zachar. (8 12.) upon this occaſion. Now by the *earth*, ſome underſtand ſpiritually, the hearts and mindes of men, cultivated by the knowledge of Chriſt, and his Goſpel, and by the ſpirit of regeneration, to bring forth fruits plentifully, Luke 8. 8, 15. 2 Cor.9.8. Hebr.6 7,8. Their interpretation therefore is not altogether improbable, who underſtand thoſe words, Pſal.85.11. *Truth ſhall ſpring out of the earth.* To the ſame effect as theſe here of the *increaſe of the earth:* as if he had ſaid, The earth ſhall be fruitful in yielding true increaſe. *Truth* indeed, taken in the ordinary ſenſe, and other graces with it, to be intended, ſpiritually, there too: but the type, to be the ſame.

V. 7. *all the ends of the earth ſhall fear him*] When they feel his great benefits, both ſpiritual and corporal toward them, then they ſhall ſerve God aright.

PSAL. LXVIII.

Title.

A Pſalm or Song] See Notes on the title of Pſal.30.

Verſ. 1. LEt *God ariſe, let his enemies be ſcattered: let them alſo*, &c.] Num.10.35. See before upon Pſalm 47.5. *God is gone up with a ſhout.* Moſt Interpreters agree, that the occaſion of this Pſalm, was that ſolemn fetching of the Ark to Jeruſalem, and placing of it in the Tabernacle David had prepared for it: whereof we reade, 2 Sam.6.12, &c. Some, becauſe many things here have reference, or at leaſt, are applyable to the coming out of Egypt, and what then happened, they make that to be the argument. But I do not conceive that, to be a ſufficient reaſon. For the coming out of Egypt, was a ſubject to the Jews of a very large capacity in that kinde, and which upon all occaſions, of publick praiſes and thankſgivings eſpecially, might come in very well. Beſides, the Ark, we know, was not onely a conſequent of their egreſs, in regard of the time: but in all their progreſs, their conſtant *palladium* and ſecurity; ſo that in that reſpect, their coming out of Egypt was no heterogeneous or impertinent, but very fit and proper ſubject, upon ſuch an occaſion. As for them that would have no other literal meaning throughout the whole Pſalm, than Chriſt, becauſe applyable to him; or, as they urge, applyed to him by the Apoſtle; though that be true of a good part of it, yet we deny the neceſsity of the conſequence. See before upon Pſal.40.6. *Mine ears haſt thou opened*; and Pſal.45. upon the title of it.

before him] Heb. *from his face.*

V. 3. *But let the righteous be glad*] All thoſe particulars concerning the wicked and ungodly from the beginning of the Pſalm, (as theſe alſo, that concern the righteous in this verſe) might have been tranſlated in the form of prophetical denunciations as well, as in the form of imprecations: which though frequent in the Pſalms, (of which ſee upon Pſal.34.4. *Let them be confounded*, &c.) yet the more frequent, the leſſe need there is of multiplying them without cauſe. It is true, that Numb. 10. 35, 36. from whence part of the words are taken, the precatory, or imprecatory form is moſt proper. However, it doth not follow, but that here, the original words being indifferent to either, it may be otherwiſe. So Vatablus, Junius, Calvin: *diſpergentur: fugient; peribunt: lætabuntur*: or to that purpoſe: not, *diſpergantur, fugiant*, &c. However, I except not againſt this Tranſlation, as faulty; but onely ſhew the difference. I rather follow this ſenſe, becauſe it will fit the day of Judgement better, if the words be read by way of abſolute affirmation, (*they ſhall be ſcattered*, &c.) than by way of bare imprecation. Truly that is the time, the onely time, of which we can poſitively ſay, That *Surgente Domino*: when God ſhall ariſe (to judgement:) that then *at his preſence* all the wicked and ungodly ſhall *be confounded*, and *periſh*: and the *righteous* on the other ſide, ſhall *rejoyce; yea, exceedingly rejoyce.* Gods judgements, in this world, we ſee not oftentimes: and thoſe that we ſee, ſo doubtful and obſcure ſometimes, becauſe we ſee not the hearts of men, as God doth; and cannot ſo peremptorily determine, who are wicked, or godly, before God, and who not; that it is not alwayes very ſafe for us to judge. Were it otherwiſe, that God did alwayes judge and reward in this world, there would be no need of faith, or hope: or at leaſt, faith and hope would be of another value, than we are made to believe: not of things future, and inviſible; but of things preſent and ſeen. So that the very foundation of our Religion, would be altered: there would be more Religion, and fear of God in the world, queſtionleſſe, (had God appointed it ſo from the beginning) than there is; but it would have been guilty of another nature, and upon other grounds. See alſo upon Pſal.11.6. *Fire and brimſtone.* And upon Proverbs 1. 32. *For the turning away of the ſimple.*

let the righteous be glad] Pſal.32.11.

be glad] Eſay 65.14.

exceedingly rejoyce] Heb. *rejoyce with gladneſſe.*

V. 4. *extoll him*] So divers others too, as Vatablus, Junius, Bucer, and Calvin: but not ſo well, as I conceive, as they, not fewer in number, nor of leſſe Authority, that tranſlate, ὁδοποιήσατε, with the Septuagint; that is, *prepare the way*, or *make ready*: or, *raiſe the way*, or, *make an high way*: which agrees better with the propriety of the word סלו in the Original; and makes the words the more applyable to Chriſt, according to that of Eſay 40. 3. *The voice of him that crieth in the wilderneſſe, Prepare ye the way of the Lord: make ſtraight in the deſert a high way for our God*: and Malach.3.1. *Behold I will ſend my meſſenger, and he ſhall prepare the way before me*: applyed to John the Baptiſt, Chriſt his fore-runner and harbinger, by Zacharias his Father, Luke 1.76. yea, by Chriſt himſelf, Luke 7.27.

that rideth upon the heavens] So Vatablus, and Calvin, *in nubibus; vel in cœlis*: and Aben Ezra confirms it from verſe 33. *To him that rideth upon the heavens of heavens*; the Chald. *qui ſedet ſuper ſolium gloriæ*, as Genebrard expreſſes it: Junius, *qui inſidet amœnitatibus.* Others, *in deſertis, in the deſerts*: which ſignification is as proper to the word as any other, and though it be not Eſayes word, (במדבר is his word) yet may the ſenſe very probably, (as upon the former word hath already been obſerved) be thought the ſame in both places, Eſay 40.3. *The voice of him that cryeth in the wilderneſſe*, &c. The Septuagint alſo render it, ἐπὶ δυσμῶν: which although by the old Latine it be tranſlated *ſuper occaſum*; according to the more proper and uſual notion of the Greek word δυσμὸς: yet by comparing with divers other places, of their Tranſlation, it may appear that by δυσμὸς, they intend ſometimes *the deſert*: as by ſome here is well obſerved. And if there be any weight in Aben Ezra's obſervation from the 33 verſe; for the former opinion and interpretation, as much may be ſaid for this from thoſe words of the ſeventh verſe, *when thou didſt march through the wilderneſſe.* According to this interpretation, *that rideth*, (the Ark being meant, as generally throughout the Pſalm: which was alſo called *God*: whereof ſee more upon Pſal.27.8. *Seek ye my face*, &c.) is as much as, that is carried: and by *deſerts*, we muſt literally underſtand, either ſome deſerts, or deſert places, properly ſo called, through which the Ark had formerly, or was now to paſs: or more generally, any rough unequal wayes, for the honour and reverence of him that was to paſſe through, (as for a great Prince, upon ſome ſolemn occaſion, either of triumph, or the like, uſeth ſometimes) now to be levelled and made plain. And to that purpoſe are theſe words of Eſay alſo, which ſome bring to explain theſe: *Every valley ſhall be exalted, and every mountain and hill ſhall be made low: and the crooked ſhall be made ſtraight, and the rough places plain*, Eſay 40.4. Now for the myſtical and ſpiritual meaning, as the words are applyed to Chriſt, coming in the fleſh, and to the operation of his Word and Spirit upon the ſouls of men, &c. though by ſome inſiſted upon here alſo; as among the reſt, by Diodat, (whoſe Notes having relation to his Tranſlation, different from ours here, ſhould not have been exhibited without it, neither here, nor any where elſe, where different; as too often it is in the late Engliſh Tranſlations; to the great puzzling of any diligent rational Reader) yet I do not conceive it ſo proper and neceſſary, in theſe Annotations. Indeed, where the ſpiritual meaning proves to be (as ſometimes; of which upon Pſalm 22. and elſewhere) the moſt proper and immediate; that is, literal; the caſe is otherwiſe: but that is not our caſe here.

by his Name JAH] Though to ſpeak properly, there is but one God, that is the true God; yet becauſe there be many that are called and accounted Gods, beſides the true; as the Apoſtle tells us in a place: The Pſalmiſt here would not have us to praiſe God in general onely, but more particularly, the true God; the God of Iſrael: (*That all people of the earth may know thy Name, and fear thee as doth thy people Iſrael*, 2 Chron. 6. 33,) known and diſtinct from other imaginary gods, by his Name *JAH.* Wherein I do not conceive that the Pſalmiſt had a reſpect ſo much to the derivation of the word, wherein is an intimation of true Being, or Exiſtence, proper unto God onely, in oppoſition to whatſoever elſe is ſaid to have a being, whether men or Angels; whoſe being is but an imperfect and improper being, if compared to Gods: and again, proper unto the true God, in oppoſition to idols, and imaginary gods: all which, though moſt true, yet is not ſo obvious to ordinary capacities: not ſo much to the derivation, I ſay, as to the common uſe and notion of the word *JAH*, as it was uſed both by Jews and Gentiles. For even among the Gentiles, the God of Iſrael was known anciently by that Name: but that they pronounced it *JAO*, in ſtead of *JAH*. So Diod. Siculus, an ancient Greek Hiſtorian, (one of the beſt and moſt accurate, but that we have but little of him remaining) doth clearly teſtifie, and he calls him *Moſes his God*; or, the God of Moſes. And beſides him, Macrobius, an ancient Latine Author, though ſome ages after Chriſt, yet a man wholly addicted to the old Gentiliſm, and very well verſed in ancient Mythology, or Theology; he records an ancient Oracle, conſiſting of five Greek verſes, concerning the Name *JAO*, or as there written in Greek, ΙΑΩ. And moreover he bears witneſs, that one Cornelius Labeo, an ancient Roman, did write a Book concerning that Oracle, inſcribed, *De Oraculo Apollinis Clarii*. Now this Name *JAH* being but an abreviation of *JEHOVAH*, and the ſame in effect; that there is in it ſomewhat extraordinary, may appear by Gods own words, Exod. 16.2,3. *by the Name of El Shaddai* (or, *God Almighty*) *was I known unto them; but by my Name JEHOVAH was I not known unto them*: and by Eſay 42.8. *I am JEHOVAH; that is my Name; and my glory will I not give to another, neither my praiſe to graven images.* But what that is, and what is the genuine meaning of thoſe places, would be a long queſtion: for which I muſt refer the Reader to the learned Expoſitors there. But another queſtion will be, not impertinent to this place, whether the ancient Romans, when they transferred this Name *JAH*, or *JEHOVAH*, to their *Jovis*, or *Jove*, may be ſaid to have communicated it to their Idols. Not to make a long buſineſſe of it which would not be very pertinent here: I ſay briefly, that for the manner of the worſhip, they may be ſaid to have made an Idol of their Jupiter indeed; but for their opinions, that which they ſay of him, the more ſober of them, eſpecially in their prayers and ſupplications, is, for the moſt part, very agreeable to what the Scripture ſaith. Whence it is, that the Apoſtle, Act. 17.23. makes no ſcruple to apply a paſſage of an ancient Heathen Poet, concerning *Jove*, (Διὸς was the word in the Poet) as they did call him, to the true God, *JEHOVAH*.

V. 5. *A father of the fatherleſs*] Pſal. 10.14,18.

in his habitation] Some underſtand the Sanctuary, as Pſal. 26.8. *Lord I have loved the habitation of thy houſe*, &c. but in relation to former times, it may, as probably, be taken of Heaven.

V. 6. *God ſetteth the ſolitary in families*] He giveth children to them that be childleſſe, and encreaſeth their families, 1 Sam 22.5.

in familes] Heb. *in a houſe.*

in a dry land] Which is barren of Gods bleſſings, which before they had abuſed, Pſal. 107.41.

V. 7. *O God, when thou wenteſt forth before thy people*] This and the next verſe are taken out of Deborahs ſong, Judg 5.4,5. but fitted by David, with ſome little alteration, for his purpoſe. All tends, in a Poetical ſtrain and ſtyle, to ſet out the glory and Majeſty of God, which although in himſelf, at all times equally great and glorious, yet to man he doth appear then moſt, when he doth ſome great work among them; as was the deliverance of the Iſraelites out of Egypt. Now becauſe no man can comprehend the greatneſſe of God, eſſentially, and naturally; (this very word of nature, being but improperly ſpoken of God:) and that even what the wiſer ſort of men can apprehend of God, is above the reach of the vulgar; he is therefore, more ſutably to vulgar capacities, metaphorically, and allegorically ſet out, under types of things incurrent to the ſenſes, and which are moſt apt to move the phanſie.

V. 9. *Thou, O God, didſt ſend a plentiful rain*] Becauſe we do not finde that theſe words have reference to any particular time, their tranſlation therefore is to be preferred, (for to either the words in the Original are indifferent) who render it by the preſent, *Thou, O God, doſt ſend*, &c. *whereby thou doſt confirm*, &c. *when it is weary*: which may be underſtood of every years rain. And in very deed, this of the rain was a thing ſo conſiderable to that Countrey, that as it was promiſed as a ſpecial bleſſing, Deut. 11,13,14,15. *And it ſhall come to paſſe*, &c. ſo it is remembred by ſome of the Prophets, as a ſpecial motive to thankſulneſs; and an aggravation of their unthankfulneſs, that did not make that uſe of it; as Jer. 5.24. *Neither ſay they in their heart, Let us now ſeek the Lord*, &c.

ſend] Heb. *ſhake out.*

confirm] Heb. *confirm it.*

inheritance] Deut. 11.11,12.

V. 10. *Thy Congregation hath dwelt therein*] The Hebrew word חיה ſignifies alſo beaſts, whether wilde or tame. Some therefore here tranſlate it, *Pecus tuum*; by which neverthelеſſe, they underſtand men, the Iſraelites: which is in effect the ſame as here, *Thy Congregation.* But others render it, *Oves*, or *Armenta*; and expound it of cattel, both ſheep and other; it being one of the chief commendations of the land of Canaan, that it abounded with cattel. But the following verb, importing *dwelling*, is more proper of a Congregation of men, as the word is often uſed; than of ſheep, or any other cattel. Somewhat to this purpoſe, but more general, we have Pſal. 107,36,37. *He turneth the wilderneſſe into a ſtanding water; and dry grounds into water-ſprings: And there he maketh the hungry to dwell, that they may prepare a city for habitation.*

of thy goodneſſe] God bleſſed the land of Canaan, becauſe he had choſen that place for his Church: or, in reference to the foregoing paſſages, it may be underſtood of Gods goodneſs in providing for them, and refreſhing them in the wilderneſs.

V. 11. *The Lord gave the word, great was the company of thoſe that publiſhed it*] The ſenſe of theſe words, though not ſo obvious at firſt ſight, at leaſt as here tranſlated; yet is certain enough, and which is not ordinary in obſcure places, among Expoſitors, generally agreed upon. It muſt be firſt conceived, that bleſſings and mercies of ſeveral kindes, ſome paſt, and ſome preſent, are here remembred. Having therefore ſpoken of Gods bleſſings upon the land it ſelf, he paſſeth to the remembrance and commemoration of ſome notable victories and deliverances. Some think that David in theſe words had a reſpect to his own times, and thoſe many victories he had obtained upon his enemies by Gods ſpecial favour: which is like enough. But however, the words are ſo general, that they may relate to former times alſo: neither is any order of time obſerved in this ſong, but ſeveral things promiſcuouſly ſet down, as fit matter for ſuch a ſolemn and general thankſgiving, being digeſted and put together, with more regard to the Verſe and Poeme, than Hiſtory. Matters of great importance, that are atchieved abroad, are often ſet out and perſonated in the Scripture, under the *Proſopopœia* of poſts and meſſengers; which is very poetical, and of great force to affect the ſenſe with a conceit, partly of the ſuddenneſs of the thing; and partly of the ſuſpenſe expectation of men. Whether it be upon a diſmal or joyful occaſion, we haue examples of it in both kindes. *One poſt ſhal run to meet another, and one meſſenger to meet another, to tell the king of Babylon, that his city is taken at one end*, Jer. 51.31. This was a ſad occaſion: but of a joyful, Eſay 52.7. *How beautiful upon the mountains are the feet of him that bringeth good tidings, that publiſheth peace*, &c. Our Pſalmiſt ſaith, *The Lord gave the word*; that is, he gave the occaſion; it was his doing: good reaſon therefore he ſhould have the praiſe of it. As if he would have ſaid, which is to the ſame purpoſe, but more fully expreſſed. *This is the Lords doing, it is marvellous in our eyes. This is the day the Lord hath made; we will rejoyce and be glad in it.*

company] Heb. *army.*

great was the company of thoſe that publiſhed it] All Interpreters I have ſeen, but one excepted, take this *company*, of maids and women entertaining theſe good news with ſongs and melody; as the faſhion was in thoſe dayes rather to make uſe of women to that purpoſe, than of men. For which we are referred to Exod. 15.20. Judg. 11.34. 1 Sam. 18.6. To which ſome add, Jud. 5.11. To this alſo might thoſe words in Eſayes meſſage have reference. *The virgin, the daughter of Zion hath deſpiſed thee*, &c. Eſa. 37.21. That which hath moved them to think of women here (for as the words run in Engliſh, men might be underſtood as well; neither can it be well otherwiſe, except the word *women* or *maids*, had been added to the Text) *is* becauſe the word in the Original Heb. מבשרות is a Feminine. But on the other ſide it is objected, that the Scripture no where calleth ſuch, מבשרות, *Publiſhers of good tidings.* For ſo indeed the word might have been expreſt, as the Greek renders it, ταῖς εὐαγγελιζομέναις: (in the Dative there, becauſe of Δώσει, to which it is joined) that is, *publiſhers or meſſengers of good tidings*, and ſo the word is tranſlated in that forequoted paſſage of Eſay, *How beautiful upon the mountains are the feet of him* מבשר *that bringeth good tidings*: and מבשר טוב *that bringeth good tidings of good*: in the ſame place, and if ſo here too, I think it had not been amiſs. The ſenſe had been the plainer. Neither is it without example, that a word Feminine ſhould be put for a Maſculine. So קהלת commonly tranſlated *Eccleſiaſtes*, or, *The preacher*, is a Feminine too; though it be intended of a man, as appears, Eccl. 1.1. *The words of the Preacher, the ſon of David, King of Jeruſalem*, and divers other places, where it is joined with a maſculine. Beſides, the Septuagint took it for a Maſculine, τοῖς εὐαγγελιζομένοις: as before: and ſo the Chaldee Parphraſe, (though quite to another purpoſe) in Genebrard, *Deus dedit verba Legis populo ſuo, miniſterio Moſis & Aaronis, qui primi nuntiaverunt verbum Dei exercitui magno Iſraelis*; that is, (for that expoſition, though much different from the common, is not altogether impertinent) *God gave the words of his Law to the people, by the miniſtery of Moſes and Aaron, who firſt publiſhed the word of God to the great Congregation of Iſrael.* This I confeſs, though I find but one to join with me, I think moſt likely, that the words ſhould be intended of men rather publiſhers, poſts and meſſengers, or the like, as upon the former words hath been ſhewed; than of the women-ſingers. Yet I am not againſt the common interpretation; neither is the difference of moment, as to the ſenſe and ſcope of the words: and in the myſtical ſenſe, which ſome make their chief buſineſs here, I would rather ſay with ſome, that therefore women are here mentioned, becauſe in very deed the beſt news that ever were brought and publiſhed unto the world (to wit, the news of Chriſt his reſurrection, of which ours depends) were firſt brought by women; which was not without a myſtery, as learned Expoſitors tell you: then as others, that therfore the feminine gender is uſed, not that women ſhould preach, ſay they, (a good and neceſſary caveat) but to ſhew the weakneſs of the means (fiſhermen, and the like) that God for the greater manifeſtation of his power in thoſe dayes of Miracles, was pleaſed to uſe in this great work.

V. 12. *did flee apace*] Heb. *did flee, did flee.*

ſhe that tarried at home] The prey was ſo great, that not onely the ſouldiers, but women alſo had part thereof.

V. 13. *among the pots*] Though God ſuffer his Church for a time to lie in darkneſs, like a black ſcullion among the pots, yet he will reſtore it, and make it moſt ſhining and bright.

V. 14. *in it,*] Or, *for her, ſhe was.*

in it] In the land of Canaan, where his Church was called his inheritance, ver.9. or in the wilderneſs, Num.21.24,35. Pſal. 135,10,11.

it was white as ſnow in Salmon] Heb. תשלג בצלמון which becauſe of the ambiguity of the verb תשלג either a ſecond Maſculine, or a third perſon Future Feminine, may differently be tranſlated. Some therefore render it, *dealbabas eam*; *thou didſt make her white*: Others, as it is here. But it comes all to one. Mount Salmon, they ſay, is alwayes covered with ſnow, which is the caſe of many high hills. Alwayes white then. Now whiteneſs, among all men, for divers reſpects, is an embleme of proſperity, and purity. The meaning then will be, That although the land, inheritance, or people, before ſpoken of, had been clouded and darkned with perſecution, and other ſundry calamities; yet now it was again recovered through thoſe manifold and miraculous defeats of their enemies to an eſtate of joyful peace and tranquility. And becauſe צלמון *Salmon*, in the Hebrew, doth alſo ſignifie *darkneſs*, which indeed is the proper ſignification, if it be not taken for a proper Name; Some, with more acuteneſs of ſenſe, and no leſs probability, tranſlate, *albeſces in caligine*; that is, *In darkneſs, thou ſhalt be white,* or *ſhine*. *Salmon* taken for a proper Name, was the Name of a hill, near Sichem, in the heart of the Country. Whence there be, who would not have any ſimilitude here in the words, but *Salmon*, by a *Synecdoche* of part for the whole, to be mentioned here, for the whole land: as if he intended onely, That there ſhall be great joy throughout the whole land. Theſe different Interpretations, and Expoſitions, I mention the rather, becauſe there is no great certainty of Mount *Salmons* conſtant whiteneſs through ſnow, upon which the firſt is grounded. I finde no mention of any ſuch elſwhere. The Mount it ſelf is mentioned, Judg.9.47,48. but of the height of it, or of ſnow that uſeth to lie upon it, nothing there,

V. 15. *The hill of God is as the hill of Baſhan*] How Zion, a little ſterile, could abſolutely be compared to Baſhan, a great high mountain, and yet not ſo great or high, as fertile, as all that countrey thereabouts, famous unto a proverb, for fertility (whereof ſee upon Pſal.22.12. *bulls of Baſhan*,&c.) I do not ſee. I rather follow them therefore, that make Zion here to be oppoſed to Baſhan; the ſmalneſs and ſterility of the one, to the greatneſs and ſterility of the other: but yet Mount Zion in another reſpect, compared and equalled; to wit, for its ſpiritual uſe and prerogative; becauſe of Gods preſence there in his Sanctuary: that is, in effect, ſpiritual bleſſings and benefits, ſet out by temporal. See upon Pſal. 4.7. *Thou haſt put gladneſs in my heart*, &c.

V. 16. *Why leap ye, ye high hills?*] Why boaſt you of your ſtrength and beauty, againſt this mountain of God?

hill which God deſireth to dwell in] Pſal.87.1,2. & 132.23.

yea the Lord will dwell in it for ever] *For ever*, is ordinarily taken in the Scripture, for a long time. God dwelled in Zion; there ſtood his Temple (the onely true Temple of God in all the world) a long time. But that Temple was a type of the Church; of which, and to which Chriſt hath ſaid, *Lo I am with you alwayes, even unto the end of the world*, Matth.28. laſt verſe, which muſt be underſtood of the Catholick or Univerſal Church, againſt which, *the gates of hell* (as is promiſed, Matth.16.17.) *ſhall not prevail.* For of particular Churches, what they are ſubject to, former ages have ſeen in Aſia and Africa; and we ſee at this day to our grief.

V. 17. *twenty thouſand*] Dan.7.10.

even thouſands] Or, even *many thouſands.*

V. 18. *Thou haſt aſcended on high*] Some take theſe words as an acclamation of the people to David, paſsing by in triumph upon a lofty Chariot, as the manner was of triumphant Conquerors, among the Romans. And they think the Romans might have it from the Hebrews. But there is not much probability that it ſhould be ſo. And David, or who ever elſe is meant, might poetically be repreſented as triumphing, in alluſion to the cuſtoms of other Nations, although there was never any ſuch triumph really, or any ſuch cuſtom among the Jews. But the greater number make them to be Davids own words to God, piouſly and thankfully aſcribing his victories, and the victory of former ages, unto him. And then indeed according to the Scripture phraſe, may God be ſaid to be exalted, or *to aſcend on high*, when he doth execute judgement upon his enemies, and bleſſeth his people with temporal ſucceſſes. See before upon Pſal.7.7. *for their ſakes therefore return thou on high.* Some would have this *aſcending of God*, to be meant of his paſsing from Egypt, a low Countrey, to Mount Sinai, and thence to Sion, I do not conceive this ſo likely.

thou haſt led captivity captive] Heb. *thou haſt captived a captivity*: Which is an ordinary Hebraiſm, uſed in divers places; for thou haſt taken many captives.

thou haſt received gifts for men] That is, Thou haſt enriched thy people with the ſpoils of their enemies, and haſt made them tributary unto them. That is the literal meaning. Of the myſtical, as the words are applyed to Chriſt by the Apoſtle,Eph.4.8. See the Commentators.

haſt received] Or, *having received*, gaveſt.

for men] Heb. *in the man*, or, *to men.*

yea for the rebellions alſo] Literally, referred to Davids victories, or any other victories of the Jews in former ages, the meaning muſt be, that not ordinary enemies onely, which ſoon yielded themſelves; but even the moſt averſe and rebellious, have been ſubdued, and led in triumph, and made part (many of them) of Gods people. But the myſtical meaning, of Chriſt, his Conqueſt, and the Gentiles coming in, by the preaching of his Miniſters, Apoſtles, and others, is more proper, and in a manner, more literal here; and in all this verſe: as it is applyed by the Apoſtle, Eph. 4.8. wherefore that is here *received*, we finde *given*; *and gave gifts unto men*: which may ſeem different. But certain it is, as may be proved by many examples, that the word לקח ſignifies often to give,as well as to receive; that is,when a thing is received, or taken (which is the proper ſignification of the word) to be given. And ſo in Engliſh, amongſt many, *take me*, for give me. Which confirms their interpretation, who make God himſelf to be ſpoken to, not David, or any other; of which ſee upon the former words, *Thou haſt aſcended on high*. For though the word לקח may bear both interpretations, both of *giving*, and *receiving*: yet that of *giving* would not fit here, if the words were intended of any other, than God himſelf.

V. 20. *He that is our God, is the God of our ſalvation*] Or, *God is to us a God of ſalvation.*

ſalvation] Heb. *ſalvations*; That is, all manner of ſalvations, or manifold deliverances.

unto God the Lord belong the iſſues from death] In moſt extreme dangers God hath infinite wayes to deliver his.

V. 22. *from Baſhan*] As he delivered his Church once from Og of Baſhan and other tyrants, and from the dangers of the red-ſea, ſo will he ſtill do, as often as neceſsity requireth.

V. 23. *dipped*] Or, *red.*

in the ſame] That is,in the blood of a great ſlaughter,where dogs ſhall lap blood: not unlike that, Pſal.58.10. See more there.

V. 24. *thy goings*] It is like he means, when David carried the Ark into the Sanctuary; or, among his people, when he marched thorow the wilderneſs before them, ver.7.

in] Or, *into.*

V. 25. *among them were the damoſels*] Heb. בתוך, properly, *in medio*, that is, *in the midſt*; which is ambiguous, whether he mean that the ſingers, &c. were in the midſt, or among the damoſels; as Junius underſtands it, who expreſſes it, *inter puellas*,&c. or that the damoſels (ſupplying the word *were*, as here) were *in the midſt*, or, *among the ſingers*, &c. However, becauſe where we reade of damoſels, maids and women upon ſuch ſolemn occaſions playing with timbrels, &c. (as for example, 1 Sam. 18.6,7. Judg.11.34. no mention is there made of any other ſingers and Muſicians;) we either conceive, that there was ſomewhat extraordinary in this ſolemnity here deſcribed, the bringing of the Ark to Jeruſalem, of which we have ſpoken upon the firſt verſe; or that the women were the moſt conſiderable part, and therefore, though ſome ſingers and others might be mixed among them, onely mentioned in thoſe places.

V. 26. *from the fountain of Iſrael*] Or, ye that are *of the fountain of Iſrael.* Ye numerous iſſue coming from Jacob, as waters out of a fountain, Gen.35.11. Eſay 48.1. Heb.11.12. See before upon Pſal.24.6. *thy face, O Jacob.*

V. 27. *little Benjamin*] Benjamin is called *little*, becauſe he was the yongeſt ſon of Jacob,& his tribe was almoſt deſtroyed,Judg.20.

their ruler] Who was ſome chief ruler of the tribe.

the Princes of Judah and their counſel] The word in the Original רגמתם, here tranſlated *their counſel*, and in the margine, *their company*, becauſe no where elſe to be found in the Scripture, is ſomewhat obſcure, and by divers differently tranſlated. The greater part take it to ſignifie *a company*, becauſe it comes of a root that ſignifies *lapidibus obruere*, that is, to ſtone to death; which is done commonly by caſting multitude of ſtones. And becauſe אבן properly ſignifying *a ſtone*, ſeems to be taken for a Ruler in thoſe words, *the ſhepherd, the ſtone of Iſrael*, Gen 49.24. ſome conceive that רגמה, may bear that ſignification too. So ſome phanſie, However, that is not it, that made Septuagint, and after them, the vulgar Latine, to render it *duces eorum*, that is, their captains, or leaders: for that was upon another conſideration: either becauſe they took רגם for רקם, as it ſeems S. Jerome did; who tranſlates it, *in purpura ſua*; in their purple: or, which is more likely; to be the very ſame, as ארגמן, which in very deed ſignifies *purple*: and ſo Genebrard renders it, *Principes Juda, purpurati eorum*, &c. But it would trouble a man more to give a ſatiſfactory reaſon, why theſe 4. Tribes, and no others are mentioned;

whereas no man makes any queſtion, but that all the Tribes performed their part, and had an equal intereſt in this ſolemnity. I think they ſpeak beſt to the purpoſe, that bid us not to be over curious. It is not poſſible, where the ſtory is ſo compendious, to give an account of all circumſtances; without the perfect knowledge whereof, many places muſt of neceſſi y, in ſuch alluſions upon the by, be obſcure, and unknown. It may be the heads of thoſe Tribes were imployed in the managing of that buſineſs, more than others. Some muſt; all could not. But this is but a gueſſe, and many other things may be gueſſed with as much eaſe, and probability. What is ſaid that may ſeem to have ſome ground is; That thoſe tribes, ſome of them, ſtood out againſt David longeſt, and therefore of purpoſe mentioned, that we might know he was now in full and quiet poſſeſſion. And moreover, that two of theſe Tribes, Benjamin and Juda, were neereſt of all to Jeruſalem; Zabulum and Naphtali the furtheſt off: that therefore by naming theſe; all the reſt are comprehended. Now for the myſtical ſenſe, how the words are applyable to the Apoſtles; the antients, who moſt inſiſt upon it, if any thing can be ſaid to that purpoſe, very ſatisfactory, will beſt ſatisfie. For of late Interpreters, ſome I ſee, that follow moſt the myſtical ſenſe, are glad here to ſtick to the literal, and paſſe the other over in ſilence.

V. 28. *Thy God hath commanded thy ſtrength*] So Deut. 28. 8. and elſewhere, God is ſaid to *command the bleſſing*: Pſalm 42. 8. *command his loving kindneſs*; Pſalm 42. 4. *to command deliverances*, Pſal 71.3. *to give commandment to ſave*, and the like. The expreſſion is very proper, becauſe Gods Word, is his deed. He need but to ſpeak, and the matter, whatever it be, is done. So Pſal. 33. 9. *For he ſpake, and it was done: he commanded, and it ſtood faſt.* Longinus, a heathen, but one of the moſt judicious maſters of Rhetorick that ever was, admired the ſublimity of this expreſſion in Moſes: and had Epicurus, that arch Atheiſt, well underſtood this, he would have forborn his ridiculous objections, (one of his chiefeſt grounds for denying of a Providence) concerning Gods perpetual toyl and inquietude in the Creation, and adminiſtration of the world. But the Centurion in the Goſpel, he underſtood it, (for which he was commended and admired by Chriſt) when he ſaid to Chriſt, *Lord, I am not worthy that thou ſhouldſt come under my roof, but ſpeak the word only, and my ſervant ſhall be healed. For I am a man under authority*, &c. Matth. 8. 8, 9.

V. 29. *Becauſe of thy Temple at Jeruſalem*] This is differently tranſlated. Moſt Interpreters join theſe words, in their explications, though parted in the Text, as here, with the former words and verſe; *Strengthen, O Lord, &c. Out of thy Temple* (*è templo tuo*, or as others, *à templo tuo*) *at Jeruſalem*: which the Original will bear very well. מהיכל may be tranſlated *è*, or; *propter*, *out of*, or, *becauſe of*. So Pſalm 20. 2. *Send thee help from the Sanctuary, and ſtrengthen thee out of Sion.* As God was ſaid to dwell there (whereof hath been ſpoken before) ſo alſo hear prayers and to ſend help from thence. And ſo God himſelf ſpeaks ſometimes. And ſome that tranſlate *propter*, or *becauſe of*, as it is here; yet join the words with the former neverthelesſe, as if he prayed, That God would be gracions and merciful unto them, for his Churches ſake. But on the other ſide, becauſe it was an ordinary cuſtome among all Nations, where any Temple, for the holineſſe of it, and for the credit of the Deity to which it was conſecrated, was of renown, thither to bring aud ſend many preſents; which was done by great men and Princes eſpecially: and of gifts and preſents ſent from forrein Princes to the Temple at Jeruſalem, we read in the ſecond of Maccabees, Chap. 3. 2. particularly, and elſewhere: beſides what we find in Eſay 18. 7. *In that time ſhall the preſent be brought unto the Lord*, &c. according to ſome: for theſe reaſons, it may do as well, that the words be referred to that which follows; *Becauſe of thy Temple at Jeruſalem ſhall Kings*, &c. Either ſenſe is warrantable enough: The Reader may take his Choice,

V. 30. *Rebuke the company of ſpear-men, the multitude of the bulls*, &c.] The continuation of ſo many metaphors, (eſpecially if the firſt words be tranſlated word for word, *the beaſt of the reeds*, as in the margine) hath made the verſe to ſound rather like an *Enigma*, than ordinary language: the laſt words excepted, which contain as it were the ſolution, or explication of the riddle. So that all the obſcurity is rather in the dreſſe, than in the matter and ſubſtance it ſelf: neither is there any diſagreement among Interpreters about the meaning, but what the ambiguity of one word, as we ſhall ſee when we come to it, hath made. But that which I moſt wonder at, is, that none of the Interpreters, as many as I have ſeen, take any notice at all of the coherence with the former words and verſe: which I conceive very conſiderable. Thus therefore it is, as I take it; David, as himſelf declareth, 1 Chron. 22. 7, &c. had purpoſe to have built a Houſe unto God. God would not have it ſo; *But the word of the Lord* (ſo David himſelf as his own words are recorded in that place) *came to me, ſaying, Thou haſt ſhed blood abundantly, and haſt made great wars: thou ſhalt not build an Houſe unto my Name, becauſe thou haſt ſhed much blood upon the earth in my ſight: behold, a ſon ſhall be born unto thee, who ſhall be a man of reſt, and I will give him reſt from all his enemies round about*, &c. David therefore having in the verſe before mentioned the *Temple*, (whether by it he underſtand, by a *prolepſis* or anticipation, that very Temple that was to be built after him, as ſome; or that Tabernacle, which himſelf had built for the Ark; will not be much material: though it be more likely, becauſe he propheſies of things future in the verſe following, which hath reference to this, that in this alſo he intended the future Temple;) having therefore, as I ſaid, in the verſe before, mentioned the Temple, and his thoughts being ſet upon it, with that earneſtneſs that became his zeal, (whereof ſee upon Pſalm 27. 8. *Seek ye my face*, &c.) and knowing that the houſe he intended unto God, muſt be the fruits of a quiet Eſtate and ſettled peace he turns his ſpeech, as was moſt proper and likely, in a ſerious deteſtation of war; which certainly though he were a great Warrior, and a valiant man, yet as a good and religious man, he never did affect: but in his zeal to Gods Houſe, knovving what he did, he muſt of neceſſity ſo much the more deteſt and abhor. Now we come to particular words; By *the beaſt of the reeds*, moſt underſtand men armed with ſpears or arrowes: either of whith, either ſpears or arrowes, the reeds of thoſe Countreys will make. In Latine we know, that *arundo*, (a reed) is commonly taken for an arrow. Yet there be, who think by the *beaſt of the reeds*, voluptuous, proud, inſolent men, may be underſtood; ſuch as live in fertile ſoils, and in great plenty of all things. That *reeds* grow, and are an argument of fertile ſoyls, they refer us to Eſay 35 7. *in the habitation of dragons, where each lay, ſhall be graſs with reeds and ruſhes.* But the more commonly received interpretation agrees beſt with that which followes. By *bulls*, (which followes) are underſtood the leaders and chief Commanders; by *calves*, the ordinary Souldiers and followers. In the next words there is more difficulty, which therefore we will take by themſelves.

till every one ſubmit himſelf with pieces of ſilver.] Hebrew מתרפס ברצי כסף, by ſome tranſlated, *calcantem in fruſtis argenti*; that is, *treading* (or, *walking*) *in peices of ſilver*: as belonging to *company*, before. And by this, they underſtand men proudly arrayed, with *ſilver* in their ſhoes, or other cloths: which, then, or in thoſe daies, though afterwards, as many other things of that nature common and ordinary, might be an argument of great pride and exceſs. Or, as ſome others, *which lye in plates of ſilver*; which they underſtand of beds and ſeelings; for which they refer us to Eſth. 1. 6. and Job 22 24. But this doth not ſo well here, and the expreſſion is without example. Yet againſt them that make this מתרפס an accuſative, and tranſlate it, *ſubmittentem te*, or *fingentem fabricare*, as ſome do, Calvins objection is pertinent, that he need not pray againſt them, if they had already ſubmitted: or mention them as already ſubjected, and yet pray againſt them. But as moſt Rabbins ſupply the words, *dum ſupplicet quiſque*; that is, as we have it here, *until every one ſubmit himſelf*, ſo, that objection is prevented, and the ſenſe that is made of it is very proper and pertinent: *To ſubmit them ſelves with pieces of ſilver*, that is, to pay tribute, or to ſeek peace by preſents. See Pſalm 72. 15. *to him ſhall be given of the gold of Sheba*, &c.

ſcatter thou] Or, *he ſcattereth.*

V 31. *out of Egypt*] He propheſieth that the Gentiles ſhall come to the true knowledge and worſhip of God, Iſa. 19. 21 *Zeph.* 3. 10.

Ethiopia ſhall ſoon ſtretch out her hands unto God] It may be underſtood; as Pſal 44. 20. (*or ſtretched out our hands to a ſtrange god*) of the ſpreading of hands in prayer, as the cuſtome was then, not among the Jews only, but in all, or moſt places of the world. And by the tranſlation a man might think it were the ſame word in the Original, here, and Pſalm 44. 20. but it is not ſo. For there the word is פרש, more commonly tranſlated, *to ſpread forth*; as 1 Kin. 80. 22, 38. and Eſay 1. 15. *when ye ſpread forth your hands, I will hide mine eyes: when ye make many prayers*, &c. and here it is, if we tranſlate word for word, *Ethiopia ſhall make her hands to run to God.* However, though the expreſſion be not, the meaning may be the ſame, Or, *to ſtretch out*, by offering of gifts and preſents; by way of ſubjection and ſubmiſſion; as moſt expound it. But it comes all to one. This of Ethiopia was alſo propheſied by Eſay, Eſay 18. 7. *In that time ſhall the preſent be brought*, &c. See the Italian notes there. But others, whom the Engliſh tranſlation ſeems to follow, by tranſlating *of a people*; not *by a people*, which alter the caſe; underſtand there preſents of the ſpoils of the Ethiopians; as Junius, and others. However certain it is, that Ethiopia, according to this unqueſtionable propheſie, was one of the firſt Kingdomes that was converted to the Chriſtian Faith; the occaſion and means whereof, vve read of Act. 8. 27, 28, &c.

V. 33. *he doth ſend out his voice*] By his terrible thunders, he vvill make himſelf knovvn to be the God of all the World, pſa. 29. 3, &c. Exod. 20 18. Job 32. 2, &c.

ſend] Heb. *give.*

V. 34. *his Excellency is over Iſrael*] Gods glory is ſeen moſt in his Church and in heavens pſal. 29 9.

clouds] Or, *heavens.* Or he may underſtand the thunder, before ſpoken of, the proper place whereof is in the clouds.

V. 35. *thou art terrible*] In ſhevving fearful judgements upon thine Enemies.

out of thy holy places] In the Tabernacle and in heaven, both

ma-mentioned, verſe 34. Pſalm 14. 7. Or, as others, *out of thy Sanctuaries*, (מקדשיך) becauſe the Tabernacle, as the Temple afterwards, had ſeveral diviſions. And ſo ſome underſtand, *let them bring me unto thy holy Hill, and to thy Tabernacles*, Pſ. 43. 3. משכנותיך is the word there: *dwelling places*, properly.

PSAL. LXIX.

Title.

Shoſhannim] See notes on the title of Pſal 45.

Verſe 1. F*Or the waters are come in unto my ſoul*] David was in danger of death, as one ready to be drowned; See upon Pſalm 32. 6, ſurely in the floods, and pſalm 42. 7. *deep after deep.*

V. 2. *deep mire*] Heb. *the mire of depth.*

where there is no ſtanding] No firmity or ſtableneſs to ſettle my feet, Pſal. 40. 2.

deep waters] Heb. *depth of waters.*

V. 3. *mine eyes fail*] Though his ſenſes failed him, yet his faith was conſtant, and encouraged him ſtill to pray, Pſal. 119. 82, 123.

V. 4 *hate me without a cauſe*] John 15. 25.

without a cauſe] Condemning me guiltleſſe, Pſalm 7. 4. and 35. 19.

which I took not away] Though I would not find fault without cauſe, much leſs condemn, yet I wiſh (which is as little as I can ſay) that our Engliſh tranſlators here had kept more ſtrictly to the propriety of the Hebrew word, which ſignifieth to *robb*, properly: or to take away by force and violence, as prey and booty, and ſo I find it, not in the antient Greek only, ἃ οὐχ ἥρπαζον, but in moſt Latine tranſlations, whether Old, or late: *quod* (or, *quæ*) *non rapui*: ſee Vetullius, Junius, Calvin, Bucerus: and others I believe. Not that I would make a myſtery of it, as ſome do, who apply this very word to Chriſt, who though *he thought it no robbery, to be equal with God*, Phil. 2. 6. yet was by the Iewes hated, perſecuted, and delivered into the hands of infidels, for this crime eſpecially, and chiefly, becauſe he *made himſelf equall with God*, Iohn 5. 18. *Therefore the Jews ſought the more to kill him* &c. and 19. 7. *We have a Law*, &c. Not but that even this may very well, as the words of St. Paul are commonly expounded, be allowed of too, ſince that all Expoſitors apply the words to Chriſt in general, who though he had committed no ſin, &c. but becauſe I am of another opinion my ſelf concerning the meaning of theſe words whereof ſomewhat occaſionally hath been ſaid upon Pſalm ver. 62. 10. *become not vain in robbery*: not for that reaſon. Therefore, I ſay, or at leſt, not for that onely: but alſo becauſe in my judgement, it doth obſcure the coherence, with the former words; and obſcure too the literal immediate ſenſe of theſe very words; upon which, as I conceivethe coherence doth depend. The words before, in the Original Hebrew, and in moſt other tranſlations, I have ſeen, run thus: *they that would deſtroy me are mighty*: (in the Hebrew words there is an alluſion, and that is one reaſon too, why they ſhould not have been parted) *being mine enemies without cauſe*, or *wrongfully*: *that which I had not robbed*: (or *taken and carryed away by force*) *then did I reſtore.* Now I conceive it very probable, that the Pſalmiſt having ſaid that they were his enemies without cauſe, he intended what followeth as a reaſon or further explication of what he had ſaid; to this purpoſe: that although they had uſed him as *a robber* indeed, forcing him to reſtore, that is, ſeiſing upon all that he had violently, pretending, &c. Yet certain he was that he had done no ſuch thing, as ſhould deſerve ſuch uſage. In antient times when men lived in greateſt ſimplicity, in tents more, than in Towns; and their wealth conſiſted in cattel eſpecially: all differences almoſt, and controverſies that did ariſe between men, and produced ſtrifes, and force of arms, were about beaſts, pretended to have been unjuſtly ſeized, and driven away. From thoſe times ſundry expreſſions were derived, frequently uſed in after ages, when the world was much altered. As for example, the Grecians in Homers time, and long after him, to ſay, that they had done a man no wrong, nor given him juſt provocation, uſed to ſay, that they had never driven away either ox, or aſs of his. So we find it 1 Sam. 12. 3. too, *Whoſe oxe have I taken*, &c. but that divers others expreſſions, ſavouring of later times, that thoſe formerly ſpoken of, are there added but the Greek expreſſion, literally firſt, and then afterwards proverbially, uſed in later times, goes no further than *Oxen* and *Aſſes*. To *reſtore* therefore what *he had not robbed*, is uſed by David here, as a common ſpeech of theſe times, both to expreſs his own innocency in general; in further confirmation of what he ſaid, that they were *his enemies wrongfully*, or *without cauſe*:) and what violence and injuſtice he ſuffered from others, whether in his perſon, goods, or otherwiſe.

V. 5. *O God, that knoweſt my fooliſhneſs, and my ſins, &c.*] Some Antients have been much tronbled at theſe words, and deviſed ways of Interpretations, how to make them applyable to Chriſt: grounding upon this. That becauſe they knew certainly by the application Chriſt his Diſciples and Apoſtles made of them, ſome words of the Pſalm belonged unto Chriſt: therefore all muſt likewiſe. The neceſſity of which conſequence, as we have already ſaid upon the like occaſion, (whereof ſee upon Pſalm 40. 6. *mine ears haſt thou opened*; in the end there) I do not underſtand. If that were ſo, than it muſt be conſidered, whether it be not the ſame reaſon for chapters in the Prophets, as is here for particular pſalms; if Chriſt be ſpoken of in a part, that he muſt be the ſubject of the vvhole: and then it vvould much concern us to knovv both of Chapters and Pſalms, vvhether they be alvvaies rightly divided; the diviſion of the one, as novv divided, being in compariſon, but of late invention; and that of the others, not alwaies very certain; of which ſomewhat hath been ſaid upon the Title of the firſt pſalm, upon thoſe words, *Pſalm firſt.* But however as for theſe words we are now upon, they might have ſpared their trouble, and we our care, for a further anſwer, if the words be but rightly underſtood. For certainly, his purpoſe here was not to accuſe, but to juſtifie himſelf, as he doth often (whereof ſee upon Pſalm 18. 20. *The Lord rewarded me according to my righteouſneſs*, &c) againſt his enemies; to which end, to make his proteſtation the more ſolemn and ſerious, he doth appeal to God, the ſearcher of hearts, for his witneſs So beſt Interpreters here, Calvin; Mollerus, Junius, and others. And the very coherence beſides might induce us to believe it ſo. For though David had his ſins, there is no queſtion, and he freely acknowledge it himſelf elſewhere, more than once; yet this was no very proper place for this acknowledgement, ſo abrupt and ſo ſhort, without any apparant coherence or dependence on that which either goes before or followeth. So then, *Thou knoweſt my fooliſhneſs*, &c. that is, Thou knoweſt whether I be guilty of any ſuch thing, or no, &c. Of the word *fooliſhneſſe*, and *fool*, how taken in Scripture, ſee before upon Pſalm 14. *The fool* &c.

ſins] Heb. *guiltineſs.*]

V. 6. *for my ſake*] Let not the enemies hard uſage of me, be an occaſion that the faithfull fall from thee, or faint, Eph. 3. 13.

V. 9. *For the zeal of thy houſe hath eaten me up*] How zealous for Gods houſe, literally, David was, ſee before upon Pſalm 27. 8. *When thou ſaidſt, ſeek ye my face*, &c. and how literally theſe words were applyed by Chriſt his Diſciples, ſee John 2. 17. *And his diſciples remembred*, &c. and why therefore we ſhould avoid the literall ſenſe, except our zeal be contrary to Davids, and yet we would gladly pretend to Davids holineſſe, and piety; I ſee no reoſon.

and the reproaches of them that reproached me, are fallen upon me] Rom. 15. 3. Pſalm 89. 50.

V. 10. *When I wept*] When my zeal moved me to lament, and pray for their ſalvation, pſalm 35. 13.

that was to my reproach] Heb. *reproaches*, that is, to my greateſt reproach, as if I could not have done a worſe act.

V. 11. *I became a proverb to them*] The more he ſought to win them to God, the more they were againſt him.

V. 12. *They that ſit in the gate*] Men of authority condemned me, (Deuter. 25. ver. 7.) and vile perſons derided me, Job 30. 9.

I was the ſong of the Drunkards] Job 30. 9. Heb. *ſongs*, that is, a continual object of their Songs, upon all occaſions of meeting.

drunkards] Heb. *drinkers of ſtrong drink.*

V. 13. *in an acceptable time*] He hoped that this was the time that God hath appointed for his deliverance, 2 Cor. 6. 2. Pſal. 32. 6. Iſa. 49. 8 & 55. 6.

V. 14 *out of the deep waters*] He ſheweth a lively faith, in that he yet dependeth upon God for his deliverance, although he were in exceeding great danger, and ſeemed paſt hope of recovery, verſe 2.

V. 15. *let not the pit ſhut her mouth upon me*] So that I cannot get out.

V. 17. *And hide not thy face from thy ſervant*] Pſalm 27. 9. Not that he feared that God would not hear him, but that care made him think that God deferred long.

hear me ſpeedily]Heb. *make haſt to hear me.*

V. 19. *mine adverſaries are all before thee*]Thou ſeeſt how I am beſet with mine adverſaries, pſal. 3. 1. & 118. 11 12.

V. 20. *I looked for ſome to take pity*] He ſheweth that it is in vain to put our truſt in men, in our great neceſſities, but that our comfort onely dependeth upon God, for man rather encreaſeth our ſorrows than diminiſheth them, Pſal 142. 4. Iob 16. 2.

to take pity]Heb *to lament* with me.

V. 21. *They gave me alſo gall for my meat, and in my thirſt they gave me vinegar to drink*] That is, my affliction through their perſecution, was ſo great, that I had no comfort of my life; no part of it free from bitterneſs: my meat taſted as gall to me, and my drink was as vinegar. That it was a common proverb among the Hebrews (as indeed in other languages there be that come neer to it) *to feed one with gall*, &c. appears by the Prophet Jeremy, who uſeth it with little alteration (for *gall* and *wormwood* have great affinity, and ſometimes joined together in the Scripture; *vinegar* and *water of gall*, though in themſelves much different, yet in the proverb they have the ſame uſe;) more than once. *Therefore, thus ſaith the Lord, &c. Behold, I will feed them, even this people, with wormwood, and give them water of gall to drink*, Jer. 9. 15 & 23. 15. Now this which the Pſalmiſt, proverbially, and metaphorically, ſpeaks of himſelf; in Chriſt it was verified literally, Matt. 27. 34. the like whereof ſee pſal. 22, 18. *They part my garments among them*, &c.

V. 22. *which ſhould have been for their welfare, but it became a trap*] Although the Apoſtles in quoting the Scriptures of the old Teſtament did not alwaies think themſelves bound to the preciſe letter of the original Hebrew, and therefore make uſe often of that vulgar Greek tranſlation, called the Septuagint, then in uſe; and ſometimes go from that too, and yet vary from the Hebrew; ſo that their quotations are no rule, or law, to tranſlators, abſolutely; yet where their tranſlation doth agree well enough, or as well as any other, with the Hebrew, I think it ſhould then be preferred before any other. Which is our caſe here, as I take it, concerning the tranſlation of theſe words. The word שלומים, we grant, may ſignifie *welfare*; (or, as it is rendred by others, *pacifica*) and, according to that ſignification, the whole paſſage probably be ſupplyed, as it is here, *and that which ſhould have been*, &c. But ſince it is certain that the Apoſtle, Rom. 11. 9. citing theſe words, though he cite them not word for word, but with ſome addition, and inverſion of the order, no waies material to the ſenſe: but certain that he expreſſes this שלומים, by the Greek word *ἀνταπόδομα*, which ſignifieth (as there tranſlated) *recompence*; and as certain, that that ſenſe is as proper to the word, and will fit this place as well as any other, I think it ſhould have been preferred. But now if we follow that notion or ſenſe of the word, there may be a further queſtion concerning the ſupplement, or explication of the whole paſſage. Some would have them thus ſupplyed: *and for a full recompence of that which they have done to me*, (expreſſed in the foregoing verſe, *They gave me alſo gall*, &c.) *let their table be a trap unto them*. To this purpoſe I find them ſupplyed by more than one; and it may do well ſo; I am not againſt it. Yet ſeeing that the Hebrew שלם, as the Greek *ἀνταποδοῦναι*, are taken *tam in bonam, quàm malam partem*, that is, to recompence either good, or evil; and ſo *ἀνταπόδομα* accordingly: there may be another ſenſe too; as proper and probable, if not more, Luke 14. 12. *When thou makeſt a dinner or ſupper*, ſaith our Saviour, *call not thy friends, nor thy brethren, neither thy kinſmen, nor thy rich neighbours, leſt they alſo bid thee again*, καὶ γένηταί σοι ἀνταπόδομα, *and a recompence be made to thee*. In the 14 ver. the word is repeated again twice, (*ἀνταποδοῦναι ἀνταποδοθήσεται*) to the ſame purpoſe. Why then ſhould we not keep that ſignification here alſo, ſince it will fit the place ſo well? Let their table become a ſnare before them; *and for a recompence* (of their invitation and entertainment) *let them find* (or, *have*) *a trap*.

V. 23. *Let their eyes be darkned*] A proverbial expreſſion of great affliction and miſery; as Lam. 5. 17. *For this, our heart is faint; for theſe things, our eyes are dimm*. See alſo upon Pſal. 146. 8. *The Lord openeth*. As for this and other like imprecations either here following, or in any other Pſalm, ſee upon Pſalm 35. 4. *Let them be confounded and put to ſhame*, &c. and pſa. 41. 10. *that I may requite them*.

V. 25. *Let their habitations be deſolate*] Acts 1. 20. Give them no poſterity; or, baniſh them out of their fathers houſes.

their habitation] Heb. *their palace*.

let none dwell] Heb. *let there not be a dweller*.

V. 26. *to*] Or, *of*.

thoſe whom thou haſt wounded] Heb. *thy wounded*.

V. 27. *Adde iniquity to their iniquity*] Give them over to a reprobate ſenſe, as a puniſhment to their ſin, that ſo they may go on in evill till they periſh, Rom. 1. 24. 1 Theſſ. 2. 16. 2 Theſſ. 2. 11, 12.

iniquity] Or, *puniſhment of iniquity*.

V. 28. *out of the Book of the living*] Though theſe expreſſions in this, and the precedent verſe, being taken ſpiritually, or myſtically, import no leſs than eternal damnation; yet as generally uſed and underſtood among the Jews in thoſe daies, when eternal life was a myſtery as yet but very ſparingly diſpenſed (for which reaſon Chriſt is ſaid *to have brought life and immortality to light*, 2 Tim. 1. 2. of which ſee more upon Pſal. 37. 1. *Fret not thy ſelf*, &c. in the ſecond colume) they import no more, than abſolute, or total deſtruction, in a moſt exemplary manner, in this preſent world: See alſo upon Pſalm 59. 5. *be not merciful*:

the book of the living] Phil. 4, 3. Rev. 3. 5.

written with the righteous] Luke 10. 20. Heb. 12. 23.

V. 31. *better than an Oxe*] There is no ſacrifice which God more eſteemeth, than thankſgiving for his benefits, Pſalm 50. 23.

V. 32. *humble*] Or, *meek*.

V. 33. *deſpiſeth not his priſoners*] His ſervants that ſuffer for his cauſe, Eph 3. 1. or, all his that are afflicted: for affliction is Gods priſon, pſal. 142. 7.

V. 34. *moveth*] Heb. *creepeth*.

V. 36. *The ſeed alſo of his ſervants ſhall inherit it*] Under the temporal promiſes of the Land of Canaan, he comprehendeth the promiſes of Life everlaſting to the faithful and their poſterity, pſa. 102. 28. See more upon pſalm 37. 2. *For they ſhall ſoon be cut down*, &c.

PSAL. LXX.

Title.

to bring to remembrance] See notes on the title of Pſalm 38.

Verſe 1. *Make haſte*] This pſalm agreeth with pſalm 40. from verſe 13. to the end of it. Of ſuch other Pſalms, twice to be found in this book, and of ſmall differences to be found upon comparing; ſee upon Pſalm 53. ver. 1. *The fool hath ſaid*. As for this Pſalm, the moſt conſiderable difference is in the laſt verſe, *But I am poor*, &c. of which ſee there. In all the reſt, there is no difference to be obſerved, but that ſome words (none very material) of pſalm 40. are here left out. As for example, in this firſt verſe, the very firſt word, רצה *be pleaſed*, Pſa. 40. 13. *Be pleaſed, O Lord, to deliver me*: for which we find here in our Engliſh *make haſte*, ſupplyed from the words next following. But it being apparent that this Pſalm is the ſame with Pſalm 40. from verſe 13. if any thing at all be to be ſupplyed, to make the ſenſe perfect: (which it may be, needs not: the order of the word in the Original Hebr. is: *O God, to deliver me; to help me, O Lord, make haſt*: which moſt interpreters, without any further ſupplement, content themſelves with:) but however I ſay, If any thing be ſupplyed, I ſhould think nothing more proper, or warrantable, than what we find Pſalm 40. 13. which verſe there doth anſwer to this. However this here, more warrantable, than either Greek, or Vulgar latin, where ſomewhat elſe is ſupplyed, taken from neither place: but not ſo, as to make any conſiderable diverſitie of ſenſe: much leſs than what is here ſupplyed. Which nevertheleſs was to be noted, becauſe in matter of text, there is no diverſity ſo inconſiderable in in it ſelf, but may be conſiderable to ſome reſpects and purpoſes.

make haſte to help] A godly man in extremity of diſtreſſe may call upon God earneſtly *to make haſte* to his deliverance; there is no hurt in that: nay God is well pleaſed with our earneſtneſſe, and ſometimes we reap the fruits of it (for abſolutely and generally it is never without fruit) preſent help and deliverance, according to our own deſire, and the intention of our prayers. But provided ſtill, that in our earneſtneſs, there be a reſolution of patience, and ſubmiſſion to God; with a certain belief and aſſurance, that Gods time, be it ſooner, or later, is, and will be our beſt time, though preſent ſenſe, (becauſe no affliction, or, *chaſtning for the preſent ſeemeth to be joyous*, Heb. 12. 11.) and weak fleſh ſuggeſt the contrary. So may we reconcile this of David here, with that of the Prophet Eſay, *He that believeth, ſhall not make haſte*, 28. 16. which though ſome by a kind of *metalepſis*, or *metonymie*, tranſlate otherwiſe, *ſhall not be forlorn*, or *ſhall not go aſtray*: yet I am (with beſt Interpreters) For the literal both tranſlation and interpretation of the words: *ſhall not make haſte*, that is, ſhall notwithſtanding any earneſtneſſe of prayers, with patience wait Gods time and leiſure: as David himſelf elſewhere profeſſeth of himſelf, (that we may reconcile *David* with himſelf alſo) that he *waited patiently*: Pſalm 40. 1. As for the Apoſtles (whether St. Paul, Rom 9. 32. or St Peter, 1 Pet. 2. 6.) quotation of theſe words, *He* (or, *whoſoever*) *believeth in him, ſhall not be confounded* or *aſhamed*: in caſe the difference were greater than it is; yet the ſenſe fitting his preſent purpoſe, and being warranted by divers other places of Scripture, it is not to be wondered at, if he followed the Greek tranſlation of the Septuagint, being moſt currant among the laws of thoſe daies: and indeed the only Scripture divers of them, which underſtand not the Hebrew tongue, living in forain Countreys, read and underſtood. But I do not conceive the difference to be ſo great as to conclude with ſome very learned men, that the ſaid Seventy read יביש for יחיש (who alſo would have that to be the true reading) there being ſo much affinitie in the nature of the things, between *making haſte*, and *being aſhamed*, or *confounded*, as that the putting of the one for the other, doth not, of neceſſity, import a difference of ſenſe: eſpecially as the words may be uſed in ſome language though they be not ſo in all, ἀσχημοσύνη (to which εὐσχημοσύνη is oppoſed) is uſed by the Grecians for impatience, frequently (ἀσχημονεῖν, εὐσχημονεῖν, &c. likewiſe) though the word properly import no more than *undecent behaviour*. See alſo upon Pſalm 34. laſt ver. *that truſt in him*: &c. But to return to the ſenſe of the words of the Prophet, which we ſaid we intended to reconcile with thoſe of Davids, that we are now upon: which may be thought needleſſe, and impertinent, if the words (as ſome would have it) were intended by the Prophet in another ſenſe; I will produce a very warrantable (both for his antiquity, and learning) Interpreter of the Prophets words, to wit, the Author of the book commonly called *Eccleſiaſticus*; *My ſon*, ſaith he, *if thou come to ſerve the Lord*, &c. *Set thy heart aright, and conſtantly endure, and make not haſte* (καὶ μὴ σπεύσῃς ἐν καιρῷ ἐπαγωγῆς) *in time of trouble*. Either he had, as probably, the Prophet in his thoughts; or it was (from the Prophet, originally, perchance) become a common ſpeech among the faithful; *Not to make haſte in time of trouble*: Which alſo doth well vindicate the true reading of the Hebrew Text we have, from that ſuſpition, we have ſpoken of.

O God, to deliver me] Pſalm 40, 13, &c.

to help me] Heb. *to my help.*

V. 2. *Let them be aſhamed,* &c.] Pſal.35. 4 & 71. 13. He wiſheth that his enemies, who laid plots to take away his life, might be diſappointed and ſhamed.

V. 3. *For a reward of their ſhame*] He calls *their ſhame,* that which they had brought upon himſelf: *theirs*, becauſe they had been the cauſe of it to him. Hereby we are taught not to mock at others in their miſery, leſt the ſame fall on our own necks, Prov. 24. 17, 18.

V. 4. *Let all thoſe that ſeek thee, rejoice*] Let thoſe that worſhip thee aright, ſee my deliverance, and be glad of it, and praiſe thee for it.

V. 5. *make haſte unto me, O God*] Pſalm 40. 17. (which otherwiſe from verſe 13. agreeth with this, as is noted upon the firſt verſe) we had it, *But I am poor and needie: yet the Lord thinketh upon me: thou art my help, and my deliverance,* &c. by comparing of which places may further appear, (beſides what hath already been ſaid to that purpoſe upon verſe firſt, *make haſte to help*) that David when he ſo earneſtly deſired God *to make haſte,* was confident neverthelesſe, that even then, whileſt God did put him off, and deferred the accompliſhment of what he ſo earneſtly prayed for; God, I ſay, did think of him; and took good notice both of his prayers, and what he did ſuffer; upon which confidence he might well ground, that God would put off his deliverance no longer, than might be for his own good: which perſwaſion cannot but breed great inward comfort in the midſt of greateſt extremities, and diſpoſe a man *to wait patiently*: Pſal. 40. 1. and to argue againſt himſelf, and preſent ſenſe, that though the time ſeem long, yet it will not be long, Hab. 2. 3. *though it tary,* &c. So let a man be never ſo earneſt in his prayers, yet it may truly be ſaid, *to be ſtill,* Pſal. 4. 4. and *to poſſeſs his ſoul in patience,* Luke 21. verſe 19. See alſo upon Pſalm 31. ver. 7. *thou haſt known my ſoul.*

PSAL. LXXI.

Verſe 1. IN *thee, O Lord, do I put my truſt*] Pſal. 31. 1. See upon Pſalm 16. 1. *In thee do I put my truſt,* He prayeth to God with full aſſurance of faith, that he will deliver him from his adverſaries.

be put to confuſion] See upon Pſalm 34. laſt verſe. *That truſt in him.*

V. 2. *Deliver me in thy righteouſneſs*] Keeping thy promiſe to me, and therein approving thy ſelf juſt and righteous. So ſome here, and elſewhere very often, as often almoſt, as David doth appeal by way of humble ſupplication to Gods *righteouſneſs*; or doth applaud himſelf, and praiſe him, for his experiential knowledge of it upon particular occaſions. Now, though Gods *Truth* be one of his moſt glorious and eſſential attributes, wherein keeping of promiſe is included, and ſometimes particularly ſpecified: and again though it be granted, that we may ſometimes, David might at leaſt, put God in mind of his promiſe, and call upon him, with humility for performance: yet that David would tell God of his *righteouſneſs* ſo often in this ſenſe, that is, of his ingagement and obligation, with a tacit intimation, or inference, that had not God, or ſhould not God deal thus and thus with him, he were not righteous; ſo often to tell him of it, as common interpreters make him; I do not know whether it did ſtand with Davids modeſty and civility ſo well: and much leſſe, with his diſcretion and ſafety. For though we may be ſure that God will keep his promiſe to us: yet all Gods promiſes (as his threats) being conditional, as we are taught very particularly, Ezek. 33. 13. *When I ſhall ſay to the righteous, that he ſhall ſurely live,* &c. who can ſo far preſume upon his own performances, as to dare (except it be done ſparingly, and with much humility) to challenge God, as bound in juſtice? But I will leave men to their liberties, where the coherence will bear it. I am ſure it will not in all places. As for example, beſides the very place the ſubject of this obſervation; and ver. 15, 16, 19, 24. following; pſalm 51. 14. *and my tongue ſhall ſing aloud of thy righteouſneſs*: (it was beſides Davids purpoſe there, to put God in mind of his promiſes) and Pſalm 143. 1, 2. *and in thy righteouſneſs. But enter not into judgement,* &c. We conclude therefore, that ſince *righteouſneſs,* or rather the Hebrew word, tranſlated *righteouſneſs*, doth often ſignifie goodneſs, equity, yea mercy, pure mercy: I know no reaſon why David, when he doth aſcribe *righteouſneſs* unto God ſo often, ſhould not rather be underſtood in this general ſenſe, more applyable to all men, and by conſequence more comfortable; than with reference to particular promiſes. That the Hebrew word, which properly ſignifieth *juſtice,* or *righteouſneſs,* is taken not for goodneſs and equity only, as in ſome other languages, words anſwerable to that; but for *mercy* alſo, in the preciſeſt ſenſe; ſee upon Pſalm 22. 31. *and ſhall declare his right.* For further proof whereof may be added, that Matth. 6. 1. *Take heed that you do not your almes.* where ſome, or moſt later copies have it ἐλεημοσύνην: antient both copies and tranſlations had δικαιοσύνην; which by Beza, and other chief Commentators is approved, as the genuine reading.

Be thou my ſtrong habitation] So Vatablus too; and others, *in robuſtum habitaculum*: which might be doubtful, whether he read it מעון or מעוז: *habitationis*, or, *fortitudinis*: becauſe the bare word *rock*, or *rupes*, may imply *ſtrength*, without any further expreſſion. But when he gives us his tranſlation *ad verbum rupem fortitudinis*; and not *rupem habitationis*; he makes it clear, that he read מעון and not מעוז: which nevertheleſs (this latter I mean) is the reading in this place of all the printed Hebrew Bibles I have ſeen. And ſo Calvin too, in the very Text, *rupim fortitudinis,* and not according to the original *habitationis*: by Junius, and ſome others, of our ſide, well expreſſed: and by Genebrard the Papiſt aſſerted: not without ſome reprehenſion of thoſe he calls *recentiores*, for preferring that other reading. A man might ſuſpect that their eyes, the difference being ſo ſmall, might deceive them; and the rather, becauſe they give us no reaſon. But the matter is this. Pſalm 31. at the beginning, we have three verſes, that agree with the three firſt of this Pſalm, almoſt word for word. Now there it is מעוז *fortitudinis*, in all copies; and not מעון, and becauſe it is there ſo, and that the verſes ſeem to be the ſame, and that all the difference in the original words is but the drawing out of one letter a little more, or leſs: (an eaſie miſtake, if men be not very wary) it is therefore conceived, that, here alſo the ſame word ſhould be. For my part, although I make no great matter, which of the two we read where the difference is ſo little, either in the writing, or ſenſe it ſelf (in this place, at leaſt:) yet I ſhall neither join with them, that keep to the proper; or at leaſt, more generally received reading. Neither is that a warrantable ground, that becauſe thoſe three verſes are almoſt the ſame, therfore they muſt agree in every word; for that we know they do not; there be, even here other differences beſides this, which no man doth queſtion. But of this argument in general, See more upon Pſalm 59. 9. *Becauſe of his ſtrength*: towards the end of the Note, *Now if any ſhall upon this ground,* &c. and Pſalm 34. laſt v. *that truſt in him.* As for the Engliſh here, though the words be doubtful in the Text, yet in the margin they agree plainly vvith the original. *Be thou to me for a rock of habitation.*

whereunto I may continually reſort] Yet Pſal.61.2. his words vvere *lead me to the rock that is higher than I*; vvhich may ſeem contrary to vvhat is here deſired. But hovvever the vvords may ſeem to differ, yet vvell underſtood, they vvill come to one ſenſe. *A rock* there, *higher than mans reach*, vvas a good Periphraſis of God, in oppoſition to ordinary rocks, and ſenſes: ſo here, *a rock unto which I may continually reſort*. not for the eaſineſs of acceſs ſo much; (though that be ſomevvhat) as for the ſafety and ſecurity of it; as if he had ſaid: ſuch a rock, ſo invincible, ſo inacceſſible, as that I may need no other, at any time (as many times they that are eagerly purſued, are fain to fly from one fort, to another:) but at all times, and againſt all kinds of dangers, and enemies, find it a ſecure ſafeguard and protection, and vvhat rock can that be, but God himſelf? See there upon that Pſalm, Pſalm 91. 2. more of rock in generall.

thou haſt given commandment] Or, *give commandment.*

thou haſt given commandment to ſave me] Pſal. 6. 28. *Thy God hath commanded,* &c. See there. But it is the opinion, I ſee of many Expoſitors, that by this and the like expreſſions, Angels are intended. That God indeed doth very commonly uſe the Miniſtery of Angels to accompliſh his purpoſes towards men, whether to puniſh, or to ſave, or whatſoever elſe it be, that he will have done; beſides frequent examples throughout the whole Scriptures: we have the cleer aſſertion of the Apoſtle, or rather of the Pſalmiſt; avouched and confirmed by the Apoſtle, Heb. 1. v, 7, and 14. Neverthe-leſſe, In ſuch expreſſions as theſe, where Angels are not expreſſed I think with beſt (if not moſt) Expoſitors, that it is more proper, and warrantable to underſtand the words, as is there (upon Pſalm 68 28) ſhewed, and explained. Of Angels in generall and their miniſtery, ſee more upon Pſalm 33. 13. *The Lord looketh from Heaven.* Pſal. 6. 28. Thou haſt infinite meanes, and all creatures are at thy commandment, therefore ſhew ſome ſign that I ſhall be delivered. See more there.

V. 4. *out of the hand of the wicked*] He meaneth ſome principal adverſary.

V. 5. *thou art my truſt from my youth*] He ſtrengtheneth his faith by the experience of Gods benefits, who did not onely preſerve him in his mothers belly, but took him thence, and ever ſince hath preſerved him.

V. 6. *from the womb*] Pſal. 22. 9, 10. Eſay 46. 3. David doth often inſiſt upon this particular of Gods tender care and providence over infants, wherein not his goodneſs, onely; but his Divine Power, to the great admiration of moſt underſtanding Naturaliſts, doth abundantly manifeſt it ſelf. And though it be a general Providence, wherein all Mankinde (yea and brute beaſts, in ſome degree, for mans ſake:) have an equal intereſt; yet the commonneſſe of it doth not take away our obligation of particular thanks and acknowledgements: and Davids thankfull remembrance in this kinde, doth condemne their unthankfulneſſe, that never praiſe God for general benefits, for which God doth expect to be glorified as much as for particular, if not more. However, theſe words may have another interpretation too. See upon Pſal. 22. 9. *that took me out of the womb.*

V. 7. *I am a wonder unto many*] All the world wondereth at me, becauſe of my miſeries; as well they in authority, as the common people: yet being aſſured of thy favour, I remain ſtedfaſt.

V. 9. *in*] Or, *to*

in the time of old age] Thou that didſt help me in my youth, when I was full of ſtrength, help me till I be old: or, now I am old and weak, help me ſo much the more.

V. 10. *againſt*] Or, *of*

lay wait for] Heb. *watch*, or *obſerve*.

V. 11. *God hath forſaken him*] Thus the wicked both blaſpheme God, and triumph againſt his Saints, as though he had forſaken them, if he ſuffer them to fall into their hands.

V. 12. *O my God*] In calling him his God, he putteth back the falſe reports of the adverſaries, that ſaid, *God hath forſaken him*, Pſalm 22. 1.

make haſte for my help] Pſal. 70. 1.

V. 13 *confounded and conſumed that are adverſaries to my ſoul*] Pſalm 35. 4, 26.

V. 15. *for*] Or, *though*, as Pſalm 4. 8.

for I know not the numbers thereof] Becauſe thy benefits toward me are innumerable, I cannot but continually meditate and rehearſe them. Pſalm 40 5. *Many, O Lord, my God*, &c. But the original Hebrew word, here tranſlated *numbers*, doth alſo ſignifie *learning*, as for example, Iſa 29. 12. *And the book is declared to him that is not learned*: Heb. *to him that knowes not a book*, or *letters*, or *numbers*: And though it be a *ſingular* here, and a *Plural* in David: nay a Plural of another form; yet there being many examples of like irregularities, they may be accounted one and the ſame word nevertheleſs. It is generally conceived, that both the antient Greek and Latine aimed at this ſenſe in their tranſlation of theſe words; the one, οὐκ ἔγνων γραμματείας: the other expreſſing them, *Non novi literaturam*: as underſtanding David to this purpoſe: That he was not a Schollar, nor yet ambitious of much learning: his only buſineſſe, which he propoſed to himſelf, in ſtead of all learning, being this, to praiſe God, and to ſet forth, or magnifie his *power*, his *righteouſneſs*, &c. Calvin is very angry with this tranſlation, and tells us that Anabaptiſts, and Enthuſiaſts (he calls them *fancies*, men of diſtempered brains) have made advantage of it, to cry down all good learning, and to inveigh againſt the uſe of liberal ſciences. And well may he call this uſe, or ſenſe of the words Anabaptiſtical, or more truly, Diabolicall, from that ſpirit that works in men of that profeſſion, to the undermining, of all true religion; and promoting of atheiſm (if once they become abſolute maſters, as at Munſter in Germany, and other places) or at the beſt of Turkiſm, which barely ſtands upon theſe two pillars, force of arms and baniſhment of human literature. But I do not conceive the tranſlation it ſelf deſerves ſo rigid a cenſure, or can juſtly be charged to have been the ground, upon a rational account of ſuch phrenſies. For what if David had ſaid that he had no other learning; or deſired no other, or greater than to be able to praiſe God? Muſt we make that conſtruction of it, that therefore he deſpiſed learning: or rather this, that the only end he propoſed unto himſelf of all learning, and of all ſciences, to what degree of perfection ſoever he ſhould attain in them, whether greater, or leſs, whether himſelf, or any body elſe that depended of him; was, and ever ſhould be, to glorifie God; That as he accounted it perfection of learning to do this as it ſhould be done (towards which as there is no kind of good learning, but may help: ſo none ſo great, but may be thought, inſufficient: 2 Cor. 2. 16.) ſo all learning without this uſe, though never ſo great, or ſo compleat otherwiſe, but ignorance. Sure I am, that ſome heathens (as we commonly call them) very learned themſelves, and great favorers of learning in others, have ſaid little leſs. Not to inſiſt upon inferior authors, as Seneca, and others, that lived ſince Chriſt began to be preached and known in the world: *Divine* Plato (not unworthily ſo ſtiled by all ages) in divers places reduces all human wiſdom, and knowledge to the knowledge of God, and godlineſs. Among others, in his *Theætetus* he (peremptorily) maintaineth that whatſoever can be commendable in man be it wiſdom, knowledge, prudency, eloquence, yea courage, fortitude, and the like is comprehended in the true knowledge of a juſt God: and that without this knowledge, no vertue is vertue; no commendation, ſolid and true. Περὶ τούτου γάρ ἡ ὡς ἀληθῶς δεινότης ἀνδρὸς, καὶ οὐδένεια τε καὶ ἀνανδρία, ἡ μὲν γὰρ τούτου γνῶσις (where ſome Latine Interpreters do *Plato* wrong, tranſlating *horum*, for *hujus*: as clearly appeareth by the context) σοφία, &c. It is the opinion of moſt antient Fathers and other Chriſtian writers, that *Plato* was acquainted with the writings of Moſes, and the Prophets. Whether it be ſo or no, I ſhall not here diſpute. But it cannot be denyed, but that in that paſſage, and others like unto it, he may ſeem to have imitated the prophet Jer. *Thus ſaith the Lord let not the wiſe man glory in his wiſdom* &c. Jer. 9. 23, 24. I ſaid I would, not mention later heathen authors, yet upon this ſubject I cannot altogether omit to make mention of one, both for his high degree having been a great Emperor in his time; and for the many paſſages he hath to this, purpoſe, (in learning alſo not inferiour to any of the wiſeſt of philoſophers that had been before him:) very conſiderable. But I ſhall content my ſelf here with one of his ſhorteſt paſſages of this ſubject. Τί ἀρκεῖ, ſaith he in a place: *What will, or may ſatisfie? what but to worſhip and praiſe the Gods*: (that was the phraſe in thoſe daies, though he often uſeth the ſingular alſo:) *and to do good unto men*? Anton. Beop v. 27. Now if heathens though learned, and favorers of learning, could ſpeak ſo, without offence: why ſhould not we conſtrue David as favourably? Neither did St. Paul certainly, where he profeſſed of himſelf, that he would from henceforth know nothing, *but Chriſt and him crucified*, 1 Cor. 2. 2. intend by this (or ſo underſtood by any ſober man) a renunciation to learning either humane (whereof he had made ſo good uſe for the propagation of the Goſpel, as appeareth by his Epiſtle, and what is recorded of him in Scripture Hiſtory:) or other: but this, that what learning he had, power, facility, or ability in a kind, ſhould all be imployed and improved to that end and uſe, to advance the knowledge of Chriſt crucified. I think ſuch an argument ſhould not be paſſed over ſlightly; and Calvins earneſtneſſe hath made me the more earneſt. But now I muſt acquaint the reader with my ſuſpition, being grounded, as I conceive, upon no little probability. I doubt very much, whether the Greek Interpreters, or Latin either, intended any ſuch ſenſe, as is commonly apprehended. For I would know firſt what kind of word γραμματείας is, or by whom ever uſed, (if at all uſed) for learning, or literature? That which may be ſaid for it, as I conceive, how it ſhould come to ſignifie learning, is this. סופר a Scribe, is in Scripture Greek γραμματεὺς. Now becauſe theſe Scribes are generally conceived, to have been very exact (by their profeſſion at leſt) in the knowledge of the Law; it may be, that this word γραμματεία was formed with reference to γραμματεὺς, to expreſſe ſuch learning properly, as might belong to a Scribe, or learned interpreter of the Law. However, Suidas, a man well acquainted with old Greek words, whether ſacred, or profane, underſtood it far otherwiſe, interpreting it, ἐξαριθμήσει; and gives a ſenſe of the words, quite different. It may be read in him, if any be ſo curious: for it is very remote from that which is commonly received for true. But beſides this; that reading γραμματείας is uncertain in ſome copies, it is πραγματείας, and accordingly in ſome Latine Copies, *Negotiationes* Somewhat more might be ſaid of that too: but I have ſaid enough, for this place.

numbers thereof] Pſal. 40. 5.

V. 16. *I will go in the ſtrength of the Lord*] I will remain ſtedfaſt, being upholden by the power of God.

V. 17. *thou haſt taught me from my youth*] By inſtruction and experience.

V. 18. *Now alſo*] He deſireth, that as he hath begun, ſo he would continue his benefits, that his liberality may have perfect praiſe.

when I am old] Heb. *unto old age, and gray haires*. And by conſequence, in more danger and need of help, ver. 9.

old] Verſe 9.

untill I have ſhewed thy ſtrength unto this generation] Deliver me now, that I may praiſe thee for this deliverance; both in word and writing.

thy ſtrength] Heb. *thine arm*.

V. 19. *Thy righteouſneſs alſo*] The juſt performance of thy promiſe, v. 2.

O God] His faith breaketh thorow all tentations, and by this exclamation, he praiſeth the power of God.

O God, who is like unto thee?] Pſal. 89. 6, 8.

V. 20. *ſhewed me*] Heb *made us to ſee*: That is, to endure, as Pſal. 34. 12. & 89. 49. & 27. 4. See upon Pſal 60. 3. *Thou haſt ſhewed.*

and ſore troubles] As he confeſſeth, that God is the only author of his deliverance: ſo he acknowledgeth, that theſe evils were ſent unto him by Gods providence.

V. 22. *With the Pſaltery*] Hebr. *with the Inſtrument of pſaltery.*

even thy truth, O my God] He confeſſeth, that his long tarriance would be well recompenſed, when God ſhould perform his promiſe.

V. 23. *my ſoul which thou haſt redeemed*] For there is no true praiſing of God, except it come from the heart.

V. 24. *My tongue alſo ſhall talk of thy righteouſneſſe*] The Pſalmiſt doth inſiſt upon the ſame thing, with variety of words, which ſheweth the fullneſſe of his heart: Matth. 12. 34. and though God do not regard the prayſe of the *lips* or *tongue*, or rather hate it, where there is not a concurrence of the heart; or *ſoul*: yet naturally there is ſuch dependance between theſe, that where the tongue is ſilent; it is to be feared, that the heart is ſteril. They therefore (great talkers eſpecially) that ſeldom ſpeak of God, or of things tending to godlineſſe, in their ordinary talk have great reaſon to ſuſpect themſelves, that the fear of God, and the ſpirit of godlineſſe, doth not abide in them: though they may flatter and deceive themſelves by goodly pretences; as that God knows their hearts; and that they hate hypocrites, which make a fair ſhew outwardly, becauſe they would be thought religious, and the like.

PSAL. LXXII.

Title.

A Pſalm for Solomon] *Of*, *for*, or, *concerning Solomon*: all theſe waies the Hebrew לשלמה may be expreſſed; and accordingly opinions do vary; concerning both the author and the argument of the Pſalm. Firſt for the author; there be that aſcribe it to Solomon, grounding eſpecially upon the inſcription, becauſe as in the inſcription of many other Pſalms, לדוד is interpreted *Davidis*; (*of David*) ſo they think it ſhould be here. But that rather ſhews, that notwithſtanding the inſcription be לשלמה which by the article ſhould rather be a Dative, than a Genitive; it may be Solomons neverthe leſſe, if there be other good grounds for it; then that it muſt be his, or probably is his, if nothing elſe induce to that belief. That Solomon himſelf would ſo ſpeak of himſelf, as this Pſalmiſt ſpeaks of him; or that God would make him the inſtrument of his own praiſes, in ſuch an hyperbolicall ſtile, is not very likely. So that the ſubject and tenor of the Pſalm, is rather an argument againſt that opinion, than for it. There is one Pſalm more, and but one, as I remember, ſo inſcribed; and that is the 127. Pſalm. That Pſalm for the ſubject of it, as it might be Solomons, ſo any bodies elſe: Davids, as probably, as any other, that hath not his name prefixt. And it may be it was compoſed by him, upon occaſion of Solomons birth, as a thankfull acknowledgement of Gods bleſſing. By the ſubject of it, it ſhould be ſome *Genethliacum*, or congratulatory pſalm for a new born child, whoever were the author. Neither then from that inſcription there, can any argument be drawn, to prove Solomon the author of this. Why David rather, ſomewhat may be gathered perchance from the inſctiption, in the beſt copies of the Greek tranſlation, which we finde to be this; Εἰς Σαλομων ψαλμὸς τῶ Δαυίδ: that is, *A pſalm of David concerning Solomon*: but more from that which is at the end of this Pſalm, v. 20. *The prayers of David the ſon of Jeſſe are ended.* So much for the author, or inſtrument rather, and penman: for of the principal author, the ſpirit of God, there is no queſtion; and ſo long, we need take the leſs care. But the ſecond *quære*, concerning the ſubject, is a matter of more, if not difficulty, yet conſequence to the right expoſition of the whole Pſalm. That Chriſt is the main, is a thing generally agreed upon among all Chriſtians: but whether the onely, is the queſtion. There be that make it a matter of great impiety, to think that any part of it belongs unto Solomon. Genebrard is of that opinion; but not he only. Even among them that we account beſt. Interpreters, ſome by their way of interpretation; may ſeem to have thought little leſſe. Although therefore ſomewhat hath been ſaid already to this pnrpoſe upon the 45. Pſal. partly upon the Title, and partly upon ſeveral verſes of that Pſalm, which both for the ſubject, and for the ſublimitie of the ſtile, anſwerable to the matter, hath great affinity with this: Yet becauſe I find ſo much oppoſition here, ſomewhat here alſo ſhall be added. The main objection is, that moſt things in this Pſalm are too high, to belong to Solomon, or any mortall man. They put together whatſoever is of that nature, which indeed makes the greateſt part of the Pſalm; and then ask, whether this were literally true of Solomon. But they are much miſtaken in their ground, as I conceive. For firſt, not to ſpeak of the like figurative ſpeeches in other parts of Scripture, as the Prophets, and others, which are many, againſt which the ſame may be objected, we ſay here, that the ſtyle being poetical, and the ſubject extraordinary, the inaugation, or welcoming of a King to his throne by auſpicious acclamations, ample hyperboles might the better become it. How ordinary it is for Poets, even the moſt ſober, and Orators, upon ſuch an occaſion to be hyperbolical, who knows not? Or ſhould we ſay, that Virgil, that ſo much admired Poet by all antients, the greateſt wit of his age, (the beſt age for wits as ever the world knew) that he did not intend his Ecloge, *Sicelides Muſa.* &c. truly and really to be a *Genethliacum carmen*, upon the birth of a Noble Roman, much inferiour to a King, becauſe moſt of it fits the Son of God much better, and in divers of his expreſſions, agrees with the predictions of the Prophets, concerning the future happy ſtate of the world under the Meſſias? That his pen in very deed, was, by a ſecret providence; ſo directed to ſuch expreſſions, (whether he had them out of the Sibyle verſes, or no) that ſhould fit Chriſt ſo well, and none properly and literally, but him, that ſo Chriſt his birth-day (for he wrote much about that time) might by the greateſt of wits among them, who gloried in nothing ſo much as wit, be celebrated; hath been I know the opinion of very learned and judicious men, to whom I eaſily ſubſcribe. Neither was this providence without a good effect; thoſe very verſes, as in all probability, and therefore much preſſed by ſome antients, having much contributed to the converſion of many, to Chriſt. It is no good argument therefore againſt the literal ſenſe of this Pſalm, that becauſe the Holy Ghoſt had the mannaging of the whole buſineſſe, therefore all muſt literally be true of Solomon; ſince that the Holy Ghoſt had a double intention in it, and as it was intended for a *carmen Genethliacum*, it was ſufficient that it fitted then when it was written, according to the nature of the thing, and the preſent occaſion; and was not to be fitted to the event of things in future ages; which would have altered the nature of the thing, and of a *Genethliacum*, have made it a bare propheſie. But beſides, was there not ground for theſe hyberbolicall expreſſions from Gods own words and expreſſions concerning Solomon? *I will be his father, and he ſhall be my ſon, &c. And thine houſe and thy kingdom ſhall be eſtabliſhed for ever* 2 Sam.7.14. &c. To ſay, that here alſo Chriſt was immediately and only intended, were very ſtrange. I know the Apoſtle doth apply ſome of theſe words, as well he might, ſince Solomon was his type, to Chriſt, Heb. 1. 5. But that is no argument to me, that therefore Solomon was not immediately intended. And certainly thoſe words there, *If he commit iniquity*, &c. cannot well be applyed to Chriſt. But that in very deed, both here and there, Solomon was the immediate object of the words, may be here made good, by good and irrefragable authority; by the application that is made of all there, and of many, yea, moſt things here, to David and his poſterity, Pſa.89. by the Holy Ghoſt, the right author, as here, ſo there. For there of neceſſity David, and his poſterity, muſt literally be intended; or elſe there were no ground for the enſuing expoſtulation, *But thou haſt caſt off*, &c. Except there alſo men will take the liberty to turn all into allegories, to the deſtruction of the letter, and make the ſufferings of Chriſt his Church, to be the immediate object of thoſe complaints. But that no ſober rational man will do, or be perſwaded unto by others, in theſe daies. If ſome of the antients have done it, it may the better born with in them. It was the way then in requeſt, when the literal ſenſe, for want of that knowledge of tongues, which hath been ſince in the world, was more myſtical and hidden, than that we properly call myſtical, to expound all things allegorically. In the laſt place, for another reſpect too, I ſay it is no good conſequence to argue from the event, againſt the literial ſenſe. God had once paſſed his promiſe to Elys forefathers, that the Prieſthood ſhould continue in their family *for ever*; that is, as long as the Temple it ſelf; and for ſo long as that Hierarchy was to continue. It fell out otherwiſe. How hapned that? God himſelf will tell us; *I ſaid indeed that thy houſe, and the houſe of thy father ſhould walk before me for ever. But now the Lord ſaith; Be it far from me. For they that honour me, I will honour*, &c. 1 Sam. 2. 30. See alſo Ezek. 33. 13. *When I ſhall ſay to the righteous, that he ſhall ſurely live*, &c. And was not this Solomons caſe? What could be done more by any man, to fruſtrate the promiſes of God, than was done by Solomon? That he repented, and found mercy in his own perſon, I will eaſily believe, though not obliged by any direct Scriptures that I know of: but if he did repent, it was after he had done enough and more than enough, to bring the curſe of God upon all his poſterity. David himſelf, notwithſtanding Gods promiſes ſo often reiterated, and ſo abſolutely paſſed unto him, propoſed them in his laſt words to his ſon Solomon conditionally; *And keep the charge of the Lord thy God to walk in his waies,* —— *that thou maieſt proſper in all thou doſt,* —— *That the Lord may continue his word which he ſpake concerning me, ſaying, If thy children take heed to their waies, to walk before me in truth*, &c. 1 Kin.4.3,4 And ſo Pſal 132.12. *If thy children*, &c. All theſe things well conſidered, the literal ſenſe I hope will not be denyed us; which needs not much other illuſtration, than the juſtifying of the hyberboles of it: which hath been our chiefeſt aim and buſineſſe hitherto. And as for the myſtical ſenſe, as the words are applyable to Chriſt, there is nothing of which any man can make any queſtion: what of Solomon immediately and literally, but hyperbolically, was intended; it is exactly applyable to Chriſt, without any hyperbole; and in that reſpect more literally and truly, than to Solomon; but in a ſpiritual ſenſe though, moſt of it; though that too, not without ſome literal and hiſtorical accompliſhment, as may appear by particulars.

Verſe 1. *Give the King thy judgements*] Endue the King with the ſpirit of wiſdom and juſtice, that he reign not, as do worldly Tyrants.

unto the kings ſon] To wit, to his poſterity.

V. 3. *the mountains ſhall bring peace to the people*] Even the places moſt barren ſhall be enriched with thy bleſſings v.16. compriſed under the name of peace: or, the mountains, that is, great men, as Zach. 4.7. ſhall procure proſperity to the ſtate by righteous judgment. Of Solomons daies, the Scripture noteth expreſly, that all his time, *Judah and Iſrael dwelt ſafely*, (or *confidently*) *every man under his vine, and under his fig-tree, from Dan to Barſheba*: that is, all his kindom over, 1 King,4.25. Of Chriſt, firſt ſpiritually, the peace of conſcience, the moſt valuable peace, muſt be underſtood: the proper fruit of his Goſpel: *For the kingdom of God, is not meat and drink, but righteouſneſs and peace, and joy of the Holy Ghoſt*, Ro.14.17. Secondly, literally; when Chriſt was born, there was peace, an extraordinary peace, all the world over almoſt, under Auguſtus, a peaceable juſt Prince. The Romans then Governors and Maſters of greateſt part of the world, took ſuch notice of it, that they ſhut the doors of their Temple Janus: a ceremony that was not uſed, but when they had a general peace: and hapned not in all their time, above twice or thrice at moſt: *Sic ubique cuncta atque continua totius generi aut pax fuit, aut pactio: auſuſque tandem Cæſar Auguſtus—Janum Geninum cludare, &c.* ſaith the abridger of the Roman Hiſtory, L. Florus, *l.*4. *c.*12. They that note an alluſion in the word שלום (*Shalom*) Peace, to the name of *Solomon*: ſhould if right in this, have taken notice of another in the word יושיע (verſe following) *Joſhiah* (*he ſhall ſave*) to the name *Jeſus*. I think there is as much ground for the one, as for the other: the one belonging to the literal, and the other to the myſtical ſenſe: though as Chriſt is our Peace-maker, and the true Melchiſedeck, King of Salem, ſo the firſt alluſion might belong to him alſo.

by righteouſneſs] Or, *in a juſt and full meaſure.* So the word *righteouſneſs* is uſed ſometimes: as for example, Joel 2 23. *for he hath given you the former rain moderately*: in the Hebrew, as there in the margin is noted, *according to righteouſneſſes.*

V. 4. *He ſhall judge the poor of the people*] He ſheweth wherefore the Sword is committed to Kings: to wit, to defend the innocent, and ſuppreſs the wicked.

He ſhal judge the poor of the people, &c. and break in pieces the oppreſſor] this is again repeated, and more largely proſecuted, v. 12, 13, 14. which indeed is the higheſt commendation, and trueſt character of a noble mind, of neereſt relation and reſemblance to God himſelf, to whom the ſame propriety is often both in the Scriptures, and in the writings of profane Authors (as we call them) aſcribed. Whence it is, that Virgil, that Maſter-Poet, when he extols his Romans (by that general name aiming at his Prince Auguſtus particularly) to the height of humane perfection and magnanimity, after particular enumeration, by way of preamble (to make his ſpeech the more ſolemn and conſiderable) of divers trades and profeſſions, and faculties, wherein he willingly grants the Romans to be inferiour to ſome other nations; he concludes his ſpeech with theſe excellent verſes, *Tu regere imperio populos Romane memento: He tibi erunt artes; pacique imponere morem,* PARCERE *ſubjectis* (which many Princes have made their motto; and happy it were, that all would make it their practice) *& debellare ſuperbos.*

the] Or *for the*, Pſal. 26.1. & 82. 3.

V. 5. *They ſhall fear thee as long as the ſun and moon endure*] Whether *thee*, O God, named in the firſt v. or *thee*, O King, by an apoſtrophe, ſo called in Rhetorick, is ambiguous: but either way it will do well. They ſhall fear thee, O God: true Religion will be the fruit of a ſettled peace, and juſt government: firſt the fruit, then the ſecurity; for theſe two have great dependance one upon another. The fear of God is taken for the whole worſhip; that is ordinary. Again, they ſhall fear thee, O King; that is, they ſhall worſhip and reverence: Thy *Name ſhall endure for ever, as long as the ſun*, &c. as it is in the 17. verſe.

V. 6. *He ſhall come down like rain upon the mowen graſs*] As this is true in all godly Kings, ſo it is chiefly verified in Chriſt, who with his heavenly dew maketh his Church ever to flouriſh.

like rain upon the mowen graſs] This ſimilitude, with little alteration, is often uſed in the Scripture, upon ſeverall occaſions, as Deu. 32. 2. *My doctrine ſhall drop as the rain*; &c. & Job 29. 22, 23. *and my ſpeech dropped upon them, and they waited for me, as for the rain*, &c. *The Kings wrath is as the roaring of a lion; but his favour is as dew upon the graſs*, Pro. 19. 12. and elſewhere: but upon this very occaſion of Gods bleſſing upon David and his poſterity, 2 Sam. 23. 4. *And he ſhal be as the light of the morning when the ſun riſeth, even a morning without clouds: as the tender graſs ſpringing, out of the earth by clear ſhining after rain.* The word in the Original גז here tranſlated *mowen graſs*, doth alſo ſignifie *a fleece of wool* (properly, *a ſhorn fleece*) which ſome take to be the proper ſignification here, in alluſion (as they conceive) to Gideons fleece, Jud. 6. 37, &c. So the Septuagint, *καταβήσεται ὡς ὑετὸς ἐπὶ πόκον*: *in vellus*, in the vulgar Latin. This interpretation is embraced by moſt of the antients, and finely proſecuted by Chryſoſtom in relation to Gideons fleece, upon this place. Since the word will bear it, as well as that other ſenſe, good reaſon we ſhould take notice of it too. But yet I conceive the other to be the more proper ſignification here; as more agreeable to that which follows, *as ſhowrs that water the earth.* Genebr. alſo, though otherwiſe prone enough to juſtifie the vulgar Latin, be the miſtakes of it never ſo groſs and palpable; yet here he makes no ſcruple to tell us, what he thinks beſt.

V. 7. *ſo long as the moon endureth*] Heb. *till* there be *no moon.* He mentions here the moon only; as v. 17. the Sun only: having joined both in v. 5. As his fancie led him, and would fit the v. beſt: and it were but a fancy to make a further myſtery of it. *Till there be no moon*; that is, to the worlds end; or *for ever*, as elſewhere

V. 8. *He ſhall have dominion alſo from Sea to Sea; and from the river*, &c.] Moſt Interpreters by theſe words, would have the bounds of Judea, and the Iſraëlites Kingdome according to Exod. 23. 31. Numbers 34. 3. &c. expreſſed: that is, from the Sea of Sodome, or the Red Sea, to the Mediterranean Sea (by ſome called *mare Syriacum*) Eaſt and Weſt; and from *the River*, (that is, the River Euphrates, for the greatneſſe and famouſneſſe, abſolutely called, *the River*) to the great Deſert, North and South. And this they conceive was accompliſhed in *Solomon*, of whom the ſtory teſtiſtifieth in theſe words: *And Solomon reighed over all Kingdomes from the river, unto the land of the Philiſtines; and unto the border of Egypt, they brought preſents and ſerved Solomon all the daies of his life*, 1 Kin 4, 24. and again, v. 24. of the ſame chapter, *For he had dominion over all the region of this ſide*, &c. For my part, as I believe, that the words had immediate relation to *Solomons* perſon; ſo to thoſe quoted places too of the Law concerning the bounds of the Jewiſh Kingdom, that they have ſome reference, I will eaſily grant: eſpecially to Exod. 23. 31. which words come neereſt to theſe. Yet when I conſider that the words muſt have reference to Chriſt too, as all the Pſalm hath; nay that they are directly ſo applyed, and repeated of Chriſt, without any alteration at all: (*And I will cut off the chariot*, &c. *and he ſhall ſpeak peace unto the heathen, and his dominion ſhall be from Sea even to ſea; and from the river, even to the ends of the earth*, Zach 9. 10.) whoſe dominion (ſpiritual) to confine within theſe narrow bounds, would not be ſo proper, nor ſo agreeable, either to the predictions of other prophets, or to the event it ſelf: And again, that the words, Exo. 23. 31. are not ſo like, but that ſome conſiderable difference may be obſerved: it being there, *from the red ſea, even unto the ſea of the Philiſtines, and from the deſert unto the river*; and here more abſolutely, *from ſea to Sea*, &c. upon theſe grounds I conceive it more probable, that an univerſal dominion over all the world is here comprehended and promiſed. And it may be, *from ſea to ſea*, is meant, from South to North (for ים is ſometimes taken from the South; as Pſalm 107. 3.) and from *the River* (Euphrates, which was Eaſt of Judea; though according to the opinion of ſome, we expounded it before, from the *River to the deſert*, to be, North and South) *to the ends of the earth* (or as the Septuagint, *ἕως περάτων τῆς οἰκουμένης*: in the vulgar Latin, *uſque ad terminos orbis terarum*) is meant, Eaſt and Weſt. Now if it be oppoſed, that this was never true of *Solomon*; we anſwer as before, upon the title; firſt, that the expreſſion, as is uſuall in theſe caſes, is hyperbolical: ſecondly, that the queſtion is not properly, what *Solomon* did actually enjoy, but what either by God might be promiſed conditionally; (neither did the Iſraelitiſh Kingdome ever extend ſo far, as thoſe bounds aſſigned to it by God, in the Law, *propter deſidiam ac peccata*; as St. Jerom in a place) or by the Poet, or poeticall author (the immediate we mean) might be wiſhed unto him without treſpaſſing againſt the Laws of that *decorum*, or beſeemingneſſe, (alwaies grounding upon ſome apparent poſſibility, if not probability) to which all Poets and Orators are equally bound.

V. 9. *his enemies ſhall lick the duſt*] Bow to the ground in ſign of reverence, Iſa. 49. 23.

V. 10. *The Kings of Tarſhiſh*] Of Cilicia, and of all other countries beyond the Sea, which he meaneth by the Iſles, Pſal. 48.

ſhall bring preſents] Pſal. 68. 29, &c.

the Kings of Sheba and Seba] *Seba* and *Sheba*, the one, the ſon; the other, the nephew of *Cuſh*, the ſon of Cham, Gen. 10. 6, 7. From theſe, ond their poſterity, theſe places had their denomination; but what places are intended by theſe two names, is not agreed upon among Expoſitors. Some refer both to ſome regions of Arabia. Others underſtand Arabia and Ethiopia, which I think more likely: ſome parts, at leaſt. Now concerning *Solomon*, of the Queen of *Shebe*, what ſhe did in reverence and admiration of his wiſdom and high renown, we read particularly, 1 King. 10. chap. There alſo, v. 15. of the Kings of Arabia it is recorded, in theſe words, *Beſides that he had of the merchant men—and of all the Kings of Arabia* &c.

V. 11. *Yea all Kings ſhall fall down before him; all nations ſhall ſerve him.*] An hyperbolicall and poeticall amplification: of which kind hath been ſpoken already ſufficiently. Neither need the words be preſſed too rigidly. By *all Kings*, may be underſtood *many*, which were either abſolute ſubjects, or tributary. To which purpoſe we read, 1 Kin. 4, 21. *And Solomon reigned over all kingdoms, &c. they brought preſents and ſerved Solomon all the daies of his life.* Beſides, this *falling down*, may be underſtood more generally too, of extraordinary reſpects done unto him by ſundry Kings and Princes, voluntarily; by their Legates and Ambaſſadors: as one ſpeaks of the Romans under Auguſtus; *Illi quoque reliqui, qui immunes imperii erant, ſentiebant tamen magnitudinem, & reverebantur.* *All nations ſhall ſerve him*: many did, over whom he had either abſolute power and dominion; or conditional: by tributes, &c. of others, he did ſerve himſelf, by trade and commerce, tranſporting their wares and commodities by ſhips and otherwiſe, into his own Kingdom for his uſe: a great argument of a happy reign, and flouriſhing Kingdome. Now of Chriſt (of whom, as before we ſaid, chiefly intended) all this hath been verified without an hyperbole: yet not of him neither, ſo abſolutely and preciſely, without ſome figure; but ſuch as is ſo ordinary, as that it may ſeem rather proper language, than figurative. *All Kings*, that is, ſome Kings of all Nations: and *all nations ſhall ſerve him*; which hath already been fulfilled, of moſt; and we expect ſhall be verified of all in Gods appointed time, before the end of the world. By what we have already ſeen, we may eaſily believe that which is to be.

V. 12. *For he ſhall deliver the needy when he cryeth*] Job 29. 12.

For he ſhall deliver the needy &c.] See before upon v. 4. *He ſhall judge the poor of the people.* Now this might ſeem (as in very deed it is objected by ſome) not to agree ſo well with that complaint of the people, concerning Solomon, 1 Kings 12.4. *Thy father hath made our yoke grievous* : but that is there accorded, not as a complaint of the people only: which whether it proceeded from too much happineſs under Solomon (for that will do it. as well as the other; ſuch is the nature of man) or from any real ſuffering. is left doubtful. In the Hiſtory I am ſure we find ample teſtimony concerning their great happineſs under him: and among other things, this particularly, which comprehends a great deal; *That of the children of Iſrael Solomon did make no bondmen*, 1 Kin. 9. 22. But of their ſufferings by him, nothing do I find. It may be that in this alſo Solomon was a type of Chriſt, who though he ſay of himſelf, that *his yoke is eaſie and his burden light*, Matthew chap. 11. verſe 30. yet there be many that think far otherwiſe of it: elſe wickedneſſe would not abound ſo much among Chriſtians.

V. 14. *He ſhall redeem their ſoul from deceit and violence*] Fraud and violence, the two noted Engines of all miſchief, the effects whereof none commonly feel more, than they that are beſt able to bear it, the poor and needy. It is the caſe of many great and flouriſhing kingdoms: where the better ſort are moſt at eaſe, the poorer people are moſt oppreſſed. *Go to now ye rich men*, &c. *Behold the hire of the labourers*, &c. *Ye have condemned and killed the juſt*, &c. Lam. 5. 1. 4, 6. As it is therefore the commendation of a good King, not to oppreſſe, himſelf: ſo of a King both good and wiſe, to prevent the oppreſſion of others. The Hebrew word תוך, is by the Septuagint, becauſe of the affinity of the ſound. (as in many other words) tranſlated τόκος; which ſignifies *uſe*; and the Old Latine out of the Greek, expreſſes it, *Ex uſuris & iniquitate redimet animas eorum*: that is, *he ſhall redeem their ſouls from uſury and oppreſſion*: for ſo is *iniquitas*, here to be taken. It is likely they thought the word τόκος, had its beginning from the Hebrew תוך: which is not impoſſible, though from τίκτω be the more obvious derivation. And certainly there is a great deal of reaſon to think that איש תככים, Prov. 27. 13. doth ſignifie *an uſurer*: of which ſee more there. Howver ſince fraud, and cruelty, and oppreſſion are ſo incidental, and almoſt inſeparable from that kind of life, the expreſſion cannot be much amiſs: and what a work the antient Romans had in their time, to deliver their poor from the cruelty and tyranny of the *fœneratores*, their Hiſtories will ſhew.

precious ſhall their blood be in his ſight] He will ſee that none of his ſubjects, not the meaneſt of them, ſhall loſe his life by any wrong judgement at home: nor will he be prodigall of their blood, (as Kings and States many times are: a thing much to be lamented) in ſervices abroad, not for the good, or ſafety (though commonly pretended) of the Commonwealth, but only to ſerve his own ambitious and covetous ends, or to revenge private quarrels. See alſo upon Pſalm 116. 15. *precious in the ſight.*

V. 15. *ſhall be given*] Heb. one *ſhall give.*

of the gold of Sheba] God will proſper his life, and alſo cauſe people to bring rich preſents to him.

V. 16. *There ſhall be an handful of corn*] If a little corn be ſowen in the moſt barren places, it ſhall grow ſo plentifully, that it ſhall ſhake, as the trees of Lebanon do, with the wind.

the fruit thereof ſhall ſhake like Lebanon] Under ſuch a king ſhall be exceeding great plenty. both of fruit, and alſo of the increaſe of mankind, Jer. 31. 27.

V, 17. *his name ſhall endure for ever*] By a continual ſucceſſion of children, for ſo the Hebrew word ſignifies.

ſhall endure] Heb *ſhall be.*

his name ſhal be continued as long as the ſun] Heb. *ſhall be as a ſon to continue his fathers name for ever.*

and men ſhal be bleſſed in him] They ſhall count themſelves happy in ſuch a king, and expect all comforts from him, Prov. 31. 28. fulfilled chiefly in Chriſt, Gen. 12. 3.

V. 18. *who onely doth wondrous things*] Pſal. 136. 4. He confeſſeth That except God miraculouſly preſerve his people, neither the king, nor the kingdome can continue.

V. 20. *The prayers of David the ſonne of Jeſſe are ended*] This was his laſt prayer that he made for Solomon, a little before his death: or, the laſt of thoſe Pſalmes that David ſet in order before his death, for the uſe of the Church. The reſt were gathered together by others, as ſome of Solomons Proverbs were Proverbs 25. 1. ſo 2 Samuel 23. 1. *Now theſe be the laſt words of David*: not the laſt words that ever he ſpake, (for he both ſpake and did many things after that,) but the laſt that he ſpake as a Prophet, to his ſon Solomon, as learned men expound it there: and ſome make thoſe words there, an appendix as it were of this Pſalm here. From theſe words moſt collect that David was the author of the Pſalm: as it is very probable, if we take this note as referring, not to the foregoing Pſalmes in generall; whereof this is the 72. in number, and (according to that ſubdiviſion we have ſpoken of upon the firſt Pſalm, in the beginning: and upon the 41. in the end) ends the ſecond book of Pſalms: but to this particular Pſalm, and therefore taken into the body of it, as part of it. Yet there be, who think David might utter the matter of it upon his death bed, by way of ſolemn benediction, in imitation of Jacob, Gen 49. and Moſes, Deut. 32. 33 David, in proſe, and Solomon afterwards put it into verſe: and therefore both their names put to it, the one at the end, the other at the beginning. But if as others, the note refer to the whole collection of the foregoing pſalmes, (he called *prayers*, by a *ſynechdoche partis pro toto*, as they call it) the argument will not be of ſo much force. Some Rabbins have made this ſenſe of the words, *Conſummata ſunt preces David*, that is, ſay they: This is the ſum of Davids wiſhes, in the accompliſhment whereof he ſhall have his hearts deſire. I mention it, not for the probability, but becauſe ſome of the antient Expoſitors have ſomewhat to that purpoſe too.

PSAL. LXXIII.

Title.

A Pſalm of Aſaph] Or *A Pſalm for Aſaph.*
of Aſaph] See notes on Pſalm 50. *tit.*

Verſe 1. *TRuly God is good to Iſrael; even to ſuch as are of a clean heart.*] This abrupt beginning by an אך, which is *adverſativa particula*, as they call them, and properly ſignifies *veruntamen*, or *but*; by ſome tranſlated here, *atqui*: and this ſudden determination of the buſineſſe, before any further arguing, may well ſeem ſomewhat ſtrange: and puts Interpreters upon this conceit, that the Pſalmiſt had been in a long conflict within himſelf, arguing the caſe to and fro, faith on the one ſide, and the Devil on the other, doing their parts by turns; and at laſt, faith by the help of God having prevailed, he breaks out of very joy, into this exclamative, or acclamative aſſeveration, *Truly God*, &c. As for the conflict, that is true enough: the author profeſſes it afterwards, but that he was newly out of it, when he wrote this, and therefore thus abruptly begins, &c. it is but a ſuppoſition, which may paſſe for probable, until ſomewhat more certain be found out: Whether this will be thought ſo, that I am now to ſay, I know not: but it hath more ground, I am ſure, than a bare ſuppoſition. The antients, thoſe that were very religious, were wont to ſpeak of God, and thoſe things that belong unto God, not with reverence only, but with ſome fear and terror alſo, leſt through ignorance and incapability they ſhould utter any thing, that might offend God either in the expreſſion, or matter. This Plato often profeſſeth of himſelf; as in his Dialogue called *Cratylus*, in that one Dialogue more than once. But to leave them: The Prophet Jeremy upon this very ſubject, out of a holy zeal to Gods glory moved with indignation to ſee the proſperity of the wicked, and purpoſing to expoſtulate the matter with God himſelf, he makes his way by a previous acknowledgement of Gods righteouſneſſe, *Righteous art thou, O God, when I plead with thee, yet let me talk with thee of thy judgements*, Jer. 12. 1, &c. So the Prophet Habbakuk too, *Art thou not from everlaſting, O Lord, my God, mine Holy One?* &c. *Thou art of purer eyes than to behold evil, and canſt not look on iniquities*: having ſaid ſo much by way of neceſſary premunition, he goes on boldly; *wherefore lookeſt thou upon them that deal treacherouſly, and holdeſt thy tongue when the wicked devoureth the man that is more righteous than he? and maketh men*, &c. See alſo on Pſalm 89. 5. *the heavens*, &c. I conceive that here likewiſe the Pſalmiſt being to treat of the ſame ſubject, and having propoſed unto himſelf this method, firſt to make his objections, before he came to his concluſion and anſwers; yet before he begin that bold and expoſtulative diſcourſe he thought it neceſſary to premit this pacificatory and mitigative proteſtion, אך *Atqui*: *However, Truly*, &c. as if he had ſaid, Whatever I ſhall ſay by way of argument that may ſeem contrary, I firſt profeſſe and proteſt, this to be my faith and firm belief, that God is juſt and good, and will deal accordingly with them that fear and ſerve him with purity of heart &c. I have ſaid, what I ground upon: but it may ſerve for further illuſtration to adde, that an antient Heathen Author, who, though he lived ſince Chriſt, had not the happineſſe to know Chriſt: but one of the moſt rational Heathens otherwiſe that ever was, and highly commended and admired even by Chriſtians for his good life: (he was one of the Roman Emperours) having in few words, and with a great deal of modeſty argued the caſe, why the Gods, (ſo he ſpeaks, according to the wonted ſtyle of heathens though it appears by other places of his Book what he thought of the thing) had not made good and godly men immortal, he concludes, *but now becauſe it is not ſo (if ſo be that it be not ſo indeed) be therefore confident, that it was not fit it ſhould be ſo. For thou ſeeſt thy ſelf, that now ſeeking after this matter, how freely thou doſt argue and conteſt with God. But were not the Gods, both juſt and good in the higheſt degree, thou durſt not thus reaſon with them.* So he. As for the proſperity of the wicked, and the ſufferings of the godly in this world, and all that belongs to that queſtion, as it is here reſolved by David, and the like; ſee upon Pſal. 37. which is not the ſame argument as this; *Fret not thy ſelf*, &c.

of a clean heart] Heb. *clean of heart.*

V. 2. *My feet were almoſt gone*] By murmuring againſt God, or, doubting of his providence, and liking too well the ſtate of the wicked, ver.13,&c.

V. 3. *For I was envious at the fooliſh: when I ſaw the proſperity of the wicked*] Job 21.7. Pſal.37.1. Jer.12.1.

V. 4. *There are no bands in their death*] The wicked in this life live in pleaſure, and are not drawn to untimely death, by violent diſeaſes, or other chances, like priſoners,but live out their time,and dye their natural deaths.

in] Or, *to.*

their ſtrength] Heb. אולם, for אילם, (a *Vau* for a *Jod*) as ſome chief Rabbines, followed by our Engliſh here, and moſt Interpreters. Others, according to the proper ſignification of the word, if the *Mem* be radical, (*aula, atrium, veſtibulum,*) tranſlate *palatium*; and ſupplying a כ *ſimilitudinis*, often omitted, make the ſenſe to be; They are as firm, and healthy, as a ſtrong Palace. But others without any ſuch ſupplement, *their palaces are firm and ſtrong*; that is, ſay they, they dwell in ſtately houſes and palaces. And why might not אולם be taken for the body it ſelf, which by S. Paul, (and ſo by divers others) is called σκῆνος, *a tabernacle*, 2 Cor 5.1, &c. which though in oppoſition to the ſoul, to them that know the worth of it, it be more like a cottage, or priſon, as the Pythagoreans and Platonicks were wont to call it) than a palace: yet of ſuch as are here deſcribed, whoſe happineſs conſiſte in the welfare of their bodies; their body may well be ſtyled their palace: and the Epithet בריא, which properly (as in the margine here) ſignifies *fat*, will better agree with this ſubſtantive, than any other; and ſo the meaning will be, that *their bodies are fat and luſty.* The body is reſembled unto a houſe in Eccleſiaſtes alſo, Chapter 12. ver.3. I think there is as much probability in this both ſenſe and verſion, as in any of the former: but the conſequence of the difference is not great: let the Reader pleaſe himſelf.

V. 5. *in trouble as other men*] Heb. *in the trouble of* other *men.*

like] Heb. *with.*

V. 6. *Therefore*] They glory in their pride, as ſome do in their chains, and in cruelty, as ſome do in rich apparel.

V. 7. *they have more than heart could wiſh*] Heb. *they paſſe the thoughts of the heart.*

V. 8. *they ſpeak loftily*] Heb. ממרום by ſome tranſlated (as well it may) *de Excelſo*; that is, *concerning the High God*: meaning, againſt him: for the ſpeech of ſuch concerning God, muſt be againſt: either profane, or blaſphemous. But I rather approve of the former verſion, here expreſſed in our Engliſh; which is followed by moſt, and ſeems more proper to the words. It is ordinary to ſet out of the pride of men by their great words, and high looks. Or, *they ſpeak loftily*, as if they thought themſelves above all other men, and would be ſo accounted of by others.

V. 9. *They ſet their mouth againſt the heavens*] They blaſpheme God, not fearing his power; and rail upon men, as inferiours.

V. 10. *Therefore his people*] Not onely wicked men do evil, but alſo the people of God oftentimes fall back, ſeeing the proſperous eſtate of the wicked, and are overwhelmed with ſorrows, thinking that God conſidereth not aright the ſtate of the godly.

return hither] To ſay, as followeth, ver.11, &c.

waters of a full cup are wrung out to them] Or, *when waters of a full cup are wrung out to them*; that is, when they ſee wicked men proſper by oppreſſing others.

V. 11. *And they ſay*] Thus the fleſh moveth even the godly to diſpute with God touching their poor eſtate, and the proſperity of the wicked.

V. 13. *waſhed my hands in innocency*] Pſal.26.6.

V. 14. *chaſtened*] Heb. *my chaſtiſement* was.

V. 15. *If I ſay, I will ſpeak thus*] If I give place to this wicked thought, I ſhall wrong godly men, and condemn them for hypocrites becauſe they are under affliction. Some like better of this verſion, which indeed is moſt literal: *Ecce generatio filiorum tuorum: tranſgreſſus ſum*: that is, *Behold, the generation of thy children; I have tranſgreſſed.* As if he ſaid; Should I ſay ſo, Behold, thou haſt a Church nevertheleſs: a number of children in the world, who notwithſtanding theſe temporal croſſes and afflictions, and the proſperity of the wicked continue in thy ſervice faithfully: the conſideration of theſe doth condemn me: בגדתי *I have ſinned*: I acknowledge and confeſs the iniquity and impiety of ſuch thoughts. I do not ſee but this may do as well; and I am ſure it likes ſome of the beſt; though oppoſed by ſome others. See Pſalm 47.17,18. *All this is come upon us*, &c. And Heb. Chap. 11. the whole Chapter: Chap.12.1. the inference there upon the former Chapter, *Wherefore ſeeing we alſo are compaſſed about*, &c. It will much confirm this interpretation. Beſides theſe, there be other interpretations of theſe words too, divers; but not any ſo probable as either of theſe; which therefore we paſs by.

V. 16. *it was too painful for me*] Heb. *it was labour in mine eyes.*

V. 17. *until I went into the Sanctuary of God*] Until I entred into thy School, and learned by thy Word and holy Spirit, that thou intereſt things wiſely and juſtly, reſerving judgement for them.

V. 18. *thou calledſt them down into deſtructions*] Heb. *deſtructions.* That is, a very great deſtruction.

V. 19. *they are utterly conſumed with terrors*] By thy fearful judgement.

V. 20. *As a dream when one awaketh*] Of all theſe words, expreſsing the ſuddenneſſe of the deſtruction of the wicked, and the ſhortneſſe of their proſperity; and of the ſufficiency, or inſufficiency of this anſwer, ſee, as before, upon Pſalm 37. ver. 1. & 2.

when thou awakeſt, thou ſhalt deſpiſe their image] Heb. בעיר *in ſuſcitando*: that is, *in waking*; without expreſsion of the perſon: which hath bred variety of interpretations; three, at the leaſt; of which, which is to be preferred, becauſe all warrantable by the Original words, affording a good ſenſe, and avouched by good Authors, is not eaſie to determine. Firſt, *in awaking*; that is, (as here in the Engliſh) *when thou awakeſt*: When thou ſheweſt thy power, hidden for a time, as a man awaking doth; Pſal.78. 65. *Then the Lord awaked, as one out of ſleep*: and Pſal.7.6. *awake for me to judgement*: and 35.20. *awake to my judgement.* Again, *in waking*, that is, when thou awakeſt them, ſay ſome, that they may ſee that they have been all this while but in a dream: that all their greatneſſe, and ſuppoſed felicity was but imaginary. It is no ſmall aggravation of their miſery, that themſelves, before they dye, ſhall know that they have been deluded all this while, when they thought themſelves moſt happy; which muſt needs end in great pangs and agonies of ſoul. Or laſtly, *in waking*, that is, when thou awakeſt us, and ſhalt remove the cloud from before our eyes, that we may clearly ſee and diſcern the vanity of all worldly things: How quickly this life paſſeth away, and every thing with it; how inconſiderable at the beſt; and by conſequence, how ſottiſh we are; or, as himſelf ſpeaketh afterwards, how *fooliſh and ignorant*, yea, *brutiſh*, that make ſuch a matter of wicked mens worldly proſperity. This knowledge, though of it ſelf incurrent enough into the eyes of men that have their eyes open: yet how apt we are, either to be lulled aſleep by our own, or to be dazled by the temporal welfare and proſperity of others, ſo that we need Gods continual help and aſſiſtance to keep us awake, that is, in a right judgement; appears by the Pſalmiſt, who elſewhere expreſly call upon God for it. So Pſal.39.4. *Lord make me to know mine end, and the meaſure of my dayes, what it is, that I may know how frail I am.* Though he make particular application of it to himſelf, yet he means it not of himſelf particularly, as though he deſired to know how long he ſhould live; but of all men in general, as appears by the 6. verſe, *Surely every man walketh in a vain ſhew*; or, according to the propriety of the words, here retained by moſt Interpreters, *Every man paſſeth away in a figure*; or, *image*: צלם is the word there; and it is the word here too: *thou ſhalt deſpiſe their image*: צלמם תבזה. So again Pſalm 90.12. *So teach us to number our dayes*, &c. Of all theſe, being all warrantable, as I have ſaid, the Reader may chooſe which interpretation he beſt likes. The firſt is moſt followed, and as I conceive, if there be any difference, moſt probable. There be both among the Rabbines, and Chriſtians, that have expounded this *awaking*, of the reſurrection of the dead, and day of judgement. And ſo the Chaldee Paraphraſe, *In die judicii magni evigilabunt è domo ſepulchri, in irâ imaginem eorum deſpicies.* Somewhat we have to that purpoſe, Pſal.49.14. *The upright ſhall have dominion over them in the morning, and their beauty*, &c. by ſome there expreſſed, *& figura eorum*: that is, *their form*, or *figure.* But the word is not the ſame in the Original: and being it is not the proper ſenſe here, as the moſt and chiefeſt agree, we ſhall not need to take further notice of it.

thou ſhalt deſpiſe their image] *In awakning*, thou, by theſe judgements, ſhalt ſpoil and deſtroy all their pomp, and goodly ſhew. Or, if *in awaking*, be referred to men; thou ſhalt deſpiſe; that is, thou ſhalt then ſhew them, and make them underſtand, by opening the eyes of the one, and awaking the conſciences of the other, how vain and deſpicable a thing in very truth, all that pageant of worldly pomp and pride, and life it ſelf, is. An Image is a thing to look upon; good for little elſe; and valuable for the outward appearance onely: though it be done to the life, and may deceive the eye perchance, yet it can have no reality of life. So is all worldly greatneſs and magnificence; which makes a ſhew, and paſſeth away: well therefore, not here onely, but by ancient Grecians expreſſed by the word εἴδωλον, an idol, or *image.*

V. 22. *I was as a beaſt before thee*] A proper expreſsion. For man, though he conſiſt of a ſoul which is of an immortal nature, as the wiſeſt Heathens have alwayes taught and acknowledged: yet whileſt he looks no further than this life, and confines his thoughts to that which is preſent and viſible, he makes himſelf a very beaſt; the chiefeſt and almoſt onely conſiderable difference between man and beaſt, being this, that the one when it dieth, periſheth altogether; the other, not; but ſurvives in his better part. And this may be the meaning of Eccleſiaſtes alſo, in thoſe words of his, which ſeem to ſay the contrary, as many underſtand them; *I ſaid in my heart concerning the ſtate of the ſons of men,*

men, that God might manifeſt them, and that they might ſee that they themſelves are beaſts; for that which befalleth the ſons of men, befalleth beaſts. &c. Eccl. 3.18,19. that is, as I underſtand him, that God would *awaken* them, (as we have it here) and make it appear unto them, that whileſt they place all their happineſs in this world, and think that when they die, all dies or expires with them; that is in effect, as he doth further aggravate, (and that, uſing their own known words perchance, that lived in that belief, as moſt in thoſe dayes: whereof ſee before upon Pſal. 37.1,2. and elſewhere) that *that which befalleth the ſons of men*, (in point of death, that is,) *befalleth beaſts; even one thing*, &c. that whileſt they ſo believe and live accordingly, themſelves become *beaſts* indeed. For why ſhould he deſire God to manifeſt that unto man, if that were it he intended, that their ſouls were mortal: which the generality of men have alwayes been apt enough to believe, of themſelves; and can ſo hardly be perſwaded to the contrary, even ſince the contrary hath ſo clearly been revealed, and manifeſted; as it hath been ſince Chriſt his appearance in the world? He himſelf, (Eccleſiaſtes I mean) explains himſelf afterwards, ver. 21. when he ſaith, *Who knoweth the ſpirit of man that goeth upward; and the ſpirit of beaſt that goeth downward to the earth*: by which words he puts a clear difference between the ſpirit of man, and that of beaſts; but that this difference, as he profeſſeth, doth not by any clear evidence, and demonſtration, appear unto men: and therefore wiſhes that God would manifeſt it. For which cauſe alſo Chriſt is ſaid, as upon the ſaid 37. Pſalm is obſerved, *to have brought life and immortality to light*, 2 Tim. 1,10. I am glad I am not the firſt, or onely, that have thought of this interpretation of this paſſage of Eccleſiaſtes: for it is a very conſiderable paſſage; and theſe words of the Pſalmiſt (which I do not finde obſerved by any) give great light unto it. More ſhall be ſaid of it upon the place. And to this purpoſe may thoſe words alſo of the Pſalmiſt, 49.21. *Man that is in honour, and underſtandeth not, is like the beaſts that periſh*; be underſtood. See more there.

thee] In thy account, O God.

V. 23. *I am continually with thee*] By faith I was aſſured, that thy providence did watch alwayes over me, to preſerve me, Pſal. 63.8. Or, in my greateſt troubles and aſſlictions, Thou wert preſent with me, by the inward comforts of thy Holy Spirit: far more valuable, than any worldly joyes, as the beſt evidence and ſecurity of thy fatherly love to me, and an aſſurance of my future happineſs with thee, in a better world. So Luke 15.31. when the good ſon, by reaſon of that extraordinary acception there expreſſed, *the fatted calf*, &c. thought himſelf leſs reſpected by his father, than his riotous brother; and bitterly teſtified his indignation for it, to his father: *Lo theſe many years do I ſerve thee*, &c. (which is juſt our caſe here, when we grieve & fret at the proſperity of the wicked, and think our ſelves neglected) the good fathers anſwer was; *Son, thou art ever* (here, *continually*) *with me*: upon which follows a conſequence: *all that I have is thine*. As if he had ſaid: By this thy being ſtill with me, though thou finde it not for the preſent, and my diſcipline hitherto relliſh more of ſeverity, than fond indulgence; yet thou mayſt be ſure, and reſt upon it with all ſecurity, that I intend better things unto thee, than *a fatted calf*, or any thing elſe, that hath been done to thy brother, or upon his occaſion, in his way of a temporary merriment and rejoycing.

V. 24. *and afterward receive me to glory*] See upon Pſal. 49 15. *for he ſhall receive me*: by comparing of which paſſage with this the expreſſion, both, and coherence of matter (in oppoſition to worldly proſperity) being the ſame in both; it may appear, that this glory was chiefly intended of eternal glory; which is more than will be granted by them that make a Præterit of this Future, and turn it, *cum gloria accepiſti me*; or with the vulgar Latine, *cum gloria ſuſcepiſti me*: which ſome interpret as if David, or Aſaph for him, had ſpoken of Gods exalting him to the throne of Iſrael. But keeping the Future tenſe, which we finde in the Original (though often, we confeſs, where the ſenſe requireth it, uſed for the Præſent) in its proper ſignification, according to moſt Interpreters; yet whether we muſt take in temporal honour and glory, as part of the meaning, is a further queſtion. I would not deny it, becauſe I ſee moſt Interpreters would have it ſo: yet I cannot ſee ſufficient reaſon to induce me to believe it. The whole context and tenor of the words in this and the following verſes, ſeems to me to look another way: to wit, to oppoſe preſent ſpiritual joys & comforts and certain hope of eternal life, to temporal tranſitory goods and bleſſings: the proper goods and bleſſings of the wicked, as the matter ſeems here to be determined; not becauſe they onely have them (God forbid we ſhould think ſo) but becauſe they have theſe onely to truſt to, and look for no other. The Chaldee Paraphraſt follows this ſenſe: *In conſilio tuo deduce me, in mundo iſto*, &c. that is, *Thou ſhalt guide me with thy counſel in this life; and this life ended, wilt receive me to that glory, which thou haſt promiſed me.*

V. 25. *Whom have I in heaven but thee?*] He ſought neither help nor comfort of any, ſave of God onely.

V. 26. *ſtrength*] Heb. *rock*.

my portion for ever] He teacheth us to deny our ſelves, & to have God our whole ſufficiency, & only contentment, Pſ. 16.5 & 119.57.

V. 27. *For lo, they that are far from thee, ſhall periſh*] No man, be he never ſo godleſs, is abſolutely Ἔρημος τοῦ Θεοῦ; or, *void of God*: as ancient Philoſophers ſpeak: For, *in him we live, move, and have our being*, Act. 17.28. It is ſpoken of all men in general. Yet Plato the Philoſopher, of an inſolent proud man, ſaith expreſly, that he is Ἔρημος τοῦ Θεοῦ, *void of God*; that is, that God is far from his thoughts, and he as far from Gods favour. They that are thus *far* from God, though they have part of the goods of this world, ſhall never be admitted to that preſence of God, wherein *is fulneſs of joy*, Pſal. 16.11. from which to be excluded, is *to periſh* everlaſtingly: *Depart from me, ye curſed*, &c. Mat. 25.21.

thou haſt deſtroyed all them] הצמתה a Præterit, which according to the Hebrew idiotiſm may be tranſlated, either by a Preſent *ſuccides, thou doſt cut off*, or, *deſtroy*, (as by ſome [illegible]) or by a Future, *thou ſhalt deſtroy*: which I think would be more proper here.

that go a whoring from thee] That is, forſake thee, [illegible] a diſloyal wife doth her husband.

V. 28. *But it is good for me to draw neer to God*] Though all the world ſhrink from God, yet he promiſeth to truſt in him, and to magnifie his work, Joſh 24.15.

PSAL. LXXIV.

Title.

Maſchil of Aſaph] Or, A Pſalm *for Aſaph to give inſtruction*, Pſal. 32. *Tit.*

of Aſaph] There is no certainty, neither concerning the author of this Pſalm, nor concerning the time, when it was compoſed. Firſt for the author; it is not improbable that Aſaph, who lived in Davids time, a Prophet, and the author of ſome ſacred hymns, as is recorded, 2 Chron. 29.30. was the author of ſome of thoſe Pſalms in this Book of Pſalms, that have this name prefixed: but the occaſion of this, having been, as appears by it, ſome notable profanation and devaſtation of the Temple, ſuch as hapned many ages after in the time of the Babyloniſh Captivity; and ſince that, once or twice; this Aſaph, that lived in Davids time, could not be the author of it. That he ſhould write prophetically ſo long before, is the opinion of ſome, I know; but grounded upon very little probability, as I conceive. They that ſhall reade it, and well conſider of all particulars, will hardly believe that it is a prophetical ſtyle. Others therefore, and thoſe of eminent learning, have rather choſen to refer it to what we read 1 Sam. 4. of the taking of the Ark by the Philiſtines. It is likely that ſo judicious a man could have ſaid more to make this opinion more plauſible, than it doth appear to me: but it is little, that he hath ſaid; of which ſee more upon ver. *6.* and *hammers*) and leſs do I finde in the Hiſtory, to which he doth refer us, to perſwade me. I ſhould ſooner believe what ſome others have conceited, that either it was another of that Name, who lived in thoſe dayes, when theſe things hapned; or that the author, however called, delivered it to ſome of Aſaphs poſterity, to be tuned and publiſhed; and ſo came to have that name prefixed. But all this is very uncertain: neither doth it very much concern. It will not conduce to the right underſtanding of the Pſalm, to know the time, and particular occaſion; but, that too, hath its difficulties. For if we refer it to Antiochus as Junius, and Bucer are of opinion; he indeed did much profane the Temple, by idolatrous ſacrifices, and by erecting his idols in the Sanctuary; but that he made ſuch havock of theſe magnificent ſtructures, according to the expreſſions of the Pſalmiſt, importing little leſs than an abſolute deſtruction, we reade not; and certainly, he did not. It is anſwered by ſome, firſt that theſe expreſſions may be intended not of the Temple, but of divers religious houſes, called Synagogues, erected in divers places of the land, for religious meetings: of which frequent mention is made in the New Teſtament. I will eaſily grant, that Synagogues by ſome of thoſe expreſſions might be meant particularly, or comprehended in the generality of the word מועד: which though it be uſed of the Tabernacle particularly that ſtood in Moſes his time, and of Solomons Temple afterwards: yet becauſe it properly ſignifies a meeting; and then, as ἐκκλησία in Greek, *a place of meeting*; it may fitly be uſed of a *Synagogue* alſo, which is a Greek word almoſt of the ſame ſignification, as if we ſaid, *a gathering together*; that being the proper uſe of Synagogues, where people did meet, to pray, and to reade, and to expound, and exhort; but not to ſacrifice, or to perform any other religious ſervices appointed by the Law, proper to the people onely. So מועד may probably be rendred ver. 8. *They have burnt all the Synagogues of God in the land*; as it is there in the Engliſh: though ſome, even there, chooſe rather to tranſlate *Tabernacle*; by which they underſtand no other than the Temple, expreſſed ſo plurally, (as elſwhere it is, and hath been noted before) becauſe of the ſeveral rooms and diviſions of it. But to leave that as a thing either way not improbable; yet that by קדש in the third verſe, where *perpetual deſolations* are mentioned: or by מקדש, or משכן in the ſeventh, *they have caſt fire into thy Sanctuary, they have defiled* (by caſting it down) *the dwelling place of thy Name to the ground*; Synagogues ſhould be intended, is altogether unlikely. Neither do thoſe expreſſions, verſe *5.* and *6.* ſo well agree to Synagogues (of the magnificence, or coſtly building of which we reade not elſwhere) as to the Temple. Secondly therefore it is anſwered, that the Author, or Pſalmiſt, though the particular occaſion were Antiochus his preſent perſecution and profanation; yet upon that occaſion might deſcribe former ſufferings of the Temple by the Chaldeans under Nebuchadnezzar; which, if a man conſider not onely how much time had paſſed between; but alſo that they were different Temples, that which was deſtroyed by the Chaldeans, and that which was profaned afterwards by Antiochus; and apply to this the tenor of the words all along, he will think no wayes credible. Theſe things conſidered, there is more probability that that abſolute demolition and deſtruction of Solomons magnificent Temple by the Chaldeans ſhould be deplored: neither is there any conſiderable objection againſt it, but this, that whereas Ezekiel, Jeremy, Daniel, (all noted Prophets) lived and propheſied in thoſe times; it is ſaid in the 9. verſe, *We ſee not our ſignes, there is no more any Prophet*, &c. But if it be conſidered how long thoſe deſolations laſted before the return of the Iſraelites out of Babylon; and the rebuilding of the Temple; it will eaſily be granted that thoſe few named Prophets, did not ſo conſtantly propheſie, but that there might be a long time of intermiſſion: neither could their propheſying, when they did propheſie, ſupply the defect of thoſe conſtant and ordinary Prophets (the word Prophet being of a very large notion and uſe) and ſacred Miniſters, which ſhould have adminiſtred comfort to the people, and taught them out of the Law, in their ſeveral habitations: which they ſtood ſo much in need of in this their general calamity. This we take to be the moſt probable opinion: but we will not impoſe it upon any others, wherein we acknowledge our ſelves not yet fully ſatisfied.

Verſ. 1. W*Hy haſt thou caſt us off for ever?*] The Church of God being oppreſſed, prayeth to God, by whoſe hand this yoke was laid upon them for their ſins in the Babylonian captivity, when the Temple was burnt, ver.7.

V. 2. *the rod of thine inheritance*] Which inheritance, thou haſt meaſured out for thy ſelf, as with a line or rod.

rod] Or, *tribe*.

V. 3. *Lift up thy feet to perpetual deſolations*] The words in the Original, according to the beſt Interpreters (ſome embracing the one; others, the other) will afford a double ſenſe; either, *Lift up thy feet*, (*ſtrokes*, or *hammers*; any of theſe the Hebrew פעמים will yield,) *to perpetual deſolations*; that is, ſay ſome, to requite thine enemies and ours, with eternal or final deſtruction. Or, according to others, *Lift up thy feet*; (that is, make haſte, to come and ſee,) *to perpetual deſolations*; that is, thoſe final and irreparable (by humane power) deſtructions and deſolations of theſe ſacred Habitations, which the fury of our mercileſs enemies hath wrought. This I take to be the more probable of the two. We often, according to the Scripture phraſe, deſire God *to Look upon*, when we deſire him to be merciful, to our aſſiſtance: and king Ezekia, though he knew God was not ignorant what Sennacherib king of Aſſyria, had written to him; yet *he went up to the Houſe of the Lord*, ſaith the Text, *and ſpread it before the Lord*, 2 King.19. 14. The Letter was not more in the ſight of God by it, than it was before; but Exekias made his faith and confidence in God by that act, the more to appear to the world, which prevailed much with God.

V. 4. *Thine enemies roar in the midſt of thy Congregation*] Cry out, as conquerors.

for ſignes] In ſign of victory over us and our Religion.

V. 5. *A man was famous, according as he had lifted up*] The words here may ſeem to imitate the nature of the thing that is ſpoken of. סבך here tranſlated *thick*; properly ſignifieth *perplexity*: as it is here word for word expreſſed by ſome. Intricacy is intended, that is certain, whether in wood, or work: and there is much intricacy in the words, which makes Interpreters much to differ in their Expoſitions. Some ſubtile Grammarian would have made much of it, had he found the like in Homer, or Virgil. But we will not be ſo curious. If we can but make plain ſenſe of this *perplexity*, it will ſerve our turn. Not therefore to take notice of every leſs difference, which would perplex the Reader perchance, more than ſatisfie; the main is, whether the founders, or confounders, the builders or deſtroyers of the Temple, are intended by theſe words. The *but*, which the next verſe begins with, being properly *adverſativa particula*, hath moved many to conceive an *antithesis* between the two verſes: which to make good, there being no doubt at all of the meaning of the next verſe, they have pitched, in this, where the obſcurity hath left a liberty for variety of conjectures, upon this ſenſe: He that (heretofore) in the perplexity of wood, or, in the thick wood (did cut down trees) with his ax, (for, or towards the building of the Temple; muſt be underſtood) was known (as famous; or, in as much reputation) as if he had offered unto the High (God) or, as if he had offered ſacrifices: or; offered (to God) on high; that is, in heaven.) This is the ſenſe followed and proſecuted by the chiefeſt Rabbines: by whom we are among other things, referred to Zach.4.7. where indeed we finde ſomewhat that may ſeem not altogether impertinent: *and he ſhall bring forth the head-ſtone thereof with ſhoutings, crying, Grace, grace unto it*. Others thinking this to be too far fetcht, make this to be the ſenſe; *A man* (among thoſe mercileſs enemies) *was famous, according as he did lift up his ax*, (or, *for lifting up of his ax*) as if he had lifted it *upon the thick trees*; that is, He that carried himſelf in this buſineſs with moſt barbarouſneſs and cruelty, that had no more regard either to the holineſs of the place, or the curioſity of the work, than if he had been at work in the wood, felling down trees, or any thing elſe promiſcuouſly: he had moſt credit, and was moſt applauded among them. Or, as ſome others, *according as he did lift up his ax upon the wrought and carved work* (or, *infolded graven work*) of the Temple. This I ſhould eaſily grant to be the moſt likely ſenſe that can be made of the words, if we could tell what to do with that *But*, of the next verſe. In the Hebrew it is ועתה, which properly ſignifies *And now*: which is by ſome thus made to cohere with the former words: This cruel barbarous enemy, after this utter deſtruction (what by fire, what with axes and hammers,) of the Temple, hath not yet done: his fury is not yet aſſwaged: but even *now*, he rakes into the ruines and rubbiſh of thoſe glorious ſtructures; and whatever he can finde, that is not yet wholly aboliſhed, or defaced, he doth exerciſe his rage upon it: He is careful, that nothing ſhould be preſerved as a monument of that quondam ſo glorious, and ſo magnificent fabrick; the very ruines whereof, but for this their inſatiable rage and malice, could not but have been precious. So Junius, and ſome others.

V. 6. *But now they break down the carved work*] Hebrew ואת פתוחיה. This is the reading in the Text: in the margine ועתה, long ago by S. Jerome tranſlated, *Et nunc*, *And now*. Which I note the rather, becauſe, ſince that, ſome have made bold to tamper with the Hebrew, to bring it to the Vulgar Latine: herein much different from the Hebrew. So alſo פתוחיה, by the ſame Jerome tranſlated *cœlaturas ejus*, according to the proper ſignification of it; ſome would have to ſignifie here, *januas ejus*; (the gates or doors,) but why I know not; except it be becauſe of its affinity with פתח, which comes from the ſame radix, and ſignifies *janua*, a door. This difference is the more conſiderable, becauſe ſhould we grant *janua* to be the right meaning of the word, there would be ground for an argument, that the ſufferings of the Temple, by Antiochus, ſhould be the ſubject (of which, ſee more upon the *title*) of the Pſalm, foraſmuch as the gates of the Temple, though not any other part of it, at that time, were burnt by the ſaid Antiochus: as we reade in the Hiſtory of the Maccabees, 1 Mac.4 38.

and hammers] Heb. וכילפות *Vox Philiſtina*, (ſaith a learned man here) *ad notandum tempus*. His meaning is, that this word being as he deems it, of the Philiſtine tongue, by others called, *lingua Palaſtina*, was here uſed of purpoſe, for an indication of the time; that is, that by that word it might be known in after ages when thoſe things were done, and by whom, which are ſpoken of in this Pſalm, Now his opinion is, of which hath been ſpoken already upon the *title* of the Pſalm, that that taking of the Ark by the Philiſtines, related 1 Sam.4. and what happened upon it, was it that gave occaſion to all theſe complaints. The title, I believe, and name of Aſaph there prefixt, was his chiefeſt ground: of which ſee more there. As for this word, I know no ground at al he had, to ſay it was a Philiſtine word. except he firſt take it for granted, (which is the main controverſie, and will not, I think, be eaſily granted by any, except his bare Authority perſwade them) that the Philiſtines, not Chaldeans, or Grecians, or Romans, are they that are here ſpoken of. Rabbi Solomon makes the word to be an Arabick word, wherein he is followed by many. Junius makes it a Syriack word, both this and the former כשיל, and hath the ſame obſervation upon them, in confirmation of his own opinion, that therefore Syriack words, and not Hebrew, are uſed, *ad evidentiorem temporis quo hæc geſta ſunt deſignationem*. It ſeems neither of them are elſewhere to be found in the Scripture: which makes them to be ſuſpected for ſtrange words. But that, as I conceive, is but a weak argument. For there be many other of that kinde, not occurrent above once in the whole Bible, which nevertheleſs are acknowledged to be Hebrew. And how can it be otherwiſe, but that as in all other writings, of no greater bulk eſpecially, ſome words are found, but once uſed, by ſome one Author; which nevertheleſs in ſome other, are more frequent: ſo it ſhould be in the Bible too; which, were there any other ancient Authors written in the Hebrew tongue now extant beſides the Bible, we might haply finde to be the caſe of theſe two words. Neither is it any argument that they are not Hebrew words, becauſe now found in the Arabick, or Syriack: which two Languages, as all men know, are but Dialects of the Hebrew, and have preſerved to us many Hebrew words, as by all learned in thoſe tongues is acknowledged, which otherwiſe might altogether have periſhed. There is not any thing in the ſound or pronunciation of either of theſe, as in divers other ſtrange words that are found in the Scripture, which ſhould give us occaſion to ſuſpect them: and it is ſome argument that they ſhould be Hebrew rather, becauſe from them, as ſome learned Etymologiſts have judged, ſome Greek words, (as many others, yea moſt, that are old Greek words, out of the Hebrew, in general,) have been formed: as out of the laſt and moſt ſuſpected, particularly, κολάπτω; and ſome others. This may be anſwered concerning the Syriack or Arabick. But for the Philiſtine, of which nothing now remains, why either of theſe words ſhould be attributed to that Language, I know no ground at all. It is but a bare conceit, and needs no further anſwer, than a bare denyal. Some learned men are of opinion,that it was a mixt language out of the Hebrew and Egyptian: which they would ground upon S. Jeromes words, concerning the Canaanitiſh Tongue. It is called in the Scripture, *the ſpeech of Aſhdod*, Nehem. 13,24. but that doth not concern us here.

V. 7. *They have caſt fire into thy Sanctuary*] Heb. *they have ſent thy Sanctuary into the fire*, 2 Kings 25.9.

V. 8. *They ſaid in their hearts*] They were ſo cruel, that they purpoſed to deſtroy Gods people, and to ſuppreſſe all Religion.

deſtroy] Heb. *break*.

in the land] For there were ſynagogues in other places beſides Jeruſalem, to pray in, and reade the Law, and inſtruct the people, Luke 4.15. and 7.5. Acts 15.21. See more upon the *Title*.

V. 9. *We ſee not our ſignes*] Miracles, as ſignes of deliverance.

There is no more any Prophet] For Ezekiel propheſied but to the fourteenth year after the deſtruction of Jeruſalem, Ezek. 40 1. and it is likely Jeremiah was dead before: or, it is ſpoken in the perſon of thoſe who knew not of any Prophets then being, though there might be ſome, 1 King.19.10. See more upon the *Title*.

neither is there among us any that knoweth how long] They lament that they have no Prophet among them, to ſhew them how long their miſeries ſhould endure, and when they might expect deliverance.

V. 12. *in the midſt of the earth*] Meaning, in the ſight of all the world.

V. 13. *Thou didſt divide the ſea*] Exod.14.21.

divide] Heb. *break*.

of the dragons] The Captains of Pharaohs Army, Exod. 15. 4.

dragons] Or, *whales*, as Pſal.44.19.

V. 14. *the heads of the leviathan*] The great power of Pharaoh.

to the people inhabiting the wilderneſſe] To the wilde beaſts and fowls in the deſert, who fed on their carkaſſes, being caſt on ſhore, Ezek.38.20. Pſal.79.2. So ants and conies are called people, Prov. 30.25,26.

V. 15. *Thou didſt cleave the fountain and the flood*] Exod.17.5. Num.20.11.

thou dryedſt up the mighty rivers] Joſh.3.13.

mighty rivers] Heb. *rivers of ſtrength*.

V. 16. *The day is thine*] Seeing that God, by his providence, governeth and diſpoſeth all things, he prayeth, that he would take ſpecial care for his children. See alſo upon Pſal.33.6. *By the word of the Lord*.

Thou haſt prepared the light and the ſun] It is likely that the Pſalmiſt doth here allude to the ſtory of the Creation, where we firſt reade of the *light* by it ſelf, Gen. ver.3. and afterwards of the ſun, v.14,&c. where though *light* was made eſſential to the ſun; and the chiefeſt light (material light) of the world, reduced into that body: yet ſtill *light*, in general, (which is in divers natural things, beſides the ſun) is a different thing from the ſun it ſelf, and the ſun, not from light onely conſiderable, but for other properties different from *light*, though (as in the ſun) inſeparable from it. The vulgar Latine expreſſes it, *auroram*: which certainly came from the Hebrew word here in the Text: but it is more probable, that it was intended to expreſs the Greek φαῦσιν, which ſignifieth the ſame: and for the ſenſe, it might be underſtood of that *light* ſeen both mornings and evenings, when the ſun it ſelf (from which it proceeds) is not ſeen. The Rabbins, with the Chaldee Paraphraſt, by *light* here underſtand the *Moon*; and they give this reaſon, becauſe, ſay they, it is the idiotiſm of the Holy Tongue, to call the worſt, or more ignoble of the ſame kinde, by the word of the *genus*: whereof they give an example, ver.2. of this Pſalm, *thy hand, and thy right hand*; that is, as they interpret it, both hands. But if they have no better ground for their obſervation, I ſhould not much regard it. For in thoſe words, *thy hand, and* (or, *even*; as the *ve* may import as well) *thy right hand*; it is much more probable that one and the ſame hand ſhould be intended; and ſo the ſpeech is more emphatical: *thy hand*, even *thy right hand*: a hand of power and terror, ſuch as our preſent condition doth require. The *right hand of God*, ſo uſed proverbially, ſee upon Pſal.80.17. *Let thy hand*,&c. Neither is it to be wondred, if the *Moon* be not here expreſly or particularly mentioned: of which ſee upon Pſal.72. ver.7. *So long as the moon and*. If that which was ſet down at the firſt, doth not ſatisfie; I think we may probably conclude, that by *the light and the ſun*, may be meant no more, than barely, *the light of the ſun*, by a figure uſed in all languages, called by Grammarians, ἓν διὰ δυοῖν: that is, when one thing is expreſſed by two, ſeverally, as Gen.3.15,16. *I will greatly multiply thy ſorrow and thy conception*; that is, the labour, or ſorrow of thy conception: and *of the hope and reſurrection of the dead*: (that is, of the hope of the return of the dead) Acts 3.6. *Paterâ libamus & auro*: a noted example; and a thouſand ſuch in Greek and Latine Authors.

and the ſun] Or, *that is, the ſun*.

V. 17. *Thou haſt ſet all the borders of the earth*] By dividing ſea and land, Act.17.26.

thou haſt made ſummer and winter] Gen.8.22.

made] Heb. *made them*.

V. 19. *of thy turtle-dove*] He meaneth the Church of God, Cant. 2. 14. and 5.2. and 6.9. which is expoſed as a prey to the wicked.

V. 20. *Have reſpect unto the Covenant*] Either that with Abraham, Pſal.105.8,9,&c. *He hath remembred his Covenant for ever*, &c. *which he made with Abraham, and his oath with Iſaac*, &c. Or that with David, 2 Sam.7.16. *And thine houſe, and thy Kingdom ſhall be eſtabliſhed for ever before thee*, &c. and 23.5. *He hath made with me an everlaſting Covenant*, &c. See alſo Pſal.89.34. *My Covenant will I not break*, &c. Some refer us to Zach.9.11. where the Covenant in Chriſts blood, common to all Nations, is mentioned: which cannot be proper here. Others, with more likelyhood, to the Covenant with Noah, Gen.6.13,&c. as if he would ſay, that the earth was in danger of another flood, if God did not prevent it, becauſe of this wonderful prevailing of wickedneſſe and cruelty in all parts of it.

for the dark places of the earth are full of the habitations of cruelty] That is, all places where thy Word ſhineth not, are full of tyranny and ambition. Or, more literally and probably, that the land, through theſe deſolations and devaſtations that the enemy had made, now altogether dark, (that is, wilde and deſert-like) was become an habitation of thieves and murtherers: full of robberies, and all other violence.

V. 21. *O let not the oppreſſed return aſhamed*] Deny not their ſuit, leſt they be aſhamed; but deliver them, that they may praiſe thee.

V. 22. *plead thine own cauſe*] He ſheweth, that God cannot ſuffer his Church to be oppreſſed, except he loſe his own right.

increaſeth] Heb. *aſcendeth*.

PSAL. LXXV.

Title.

Altaſchith] Or, *Deſtroy not*. See Notes on the *Title* of Pſal.57.

A Pſalm or Song] See Notes on the Title of Pſal.30.

of Aſaph] Or, *for Aſaph*: for it ſeemeth that David made it, verſ. 3. See upon Pſal.50.the title.

Verſe 1. *For that thy Name is near*] See upon Pſal 9.10. *that know thy Name*.

thy wondrous works declare] Gods great works for his, ſhew that he is near to them.

V. 2. *When I ſhall receive*] Or, *when I ſhall take a ſet time*.

the Congregation] the whole Kingdom of Iſrael; for it ſeems then he had Judah onely ſubject unto him. Or, when I ſhall have conquered Jeruſalem, the place appointed for publick meetings.

I will judge uprightly] Heb. *uprightneſſes*; that is, moſt uprightly.

V 3. *The earth and all the inhabitants thereof are diſſolved*] The Land is divided into factions; but I will heal them by juſt government.

earth] Or, *land*.

V. 4. *Lift not up the horn*] Zach. 1.21. Againſt me, whom God hath appointed to rule over you.

V. 5. *ſpeak not with a ſtiff neck*] Submit your necks to the yoke of my government.

V. 6. *For promotion cometh neither from the Eaſt*] For God hath ſet up me for a King, and will deſtroy them that oppoſe my kingdome.

nor from the ſouth] Heb. *from the wilderneſſe*; and ſo contains both north and ſouth: for there was a wilderneſſe on both ſides of Canaan. So Junius, and ſome others, of this place: thereby endeavoring to prevent their curioſity, who if either *ſouth*, as it is here in the Text, and in divers other Tranſlations: or *north*, as in others, (Vatablus,&c.) were particularly expreſſed, and one of the two, as by conſequent it muſt, left out: to prevent their curioſity, I ſay, who would be ready to ask why in this ſpecification of the parts or quarters of the world three being named, the fourth onely ſhould be omitted: and if of purpoſe omitted, why *promotion* ſhould not be thought by the Pſalmiſt as well to come from the *north*, or *ſouth*, (one of them being left out, according to moſt Tranſlations) as from either *eaſt*, or *weſt*, &c. Now the matter is anſwered, or rather the queſtion prevented, if the *deſert*, or *wilderneſſe* here doth comprehend both. But this by ſome of the chief, for learning and judgement, is propoſed but very tenderly; rather as the opinion of others,than their own: becauſe indeed without example,and of it ſelf not ſo probable. For though we read of a wilderneſs, 1 Kin.19.15.which ſtood on the north; yet is not that called *the wilderneſs*,abſobutely, as that which ſtood on the *ſouth*, is often: but expreſſed by its proper name, *the wilderneſs of Damaſcus*. And upon ſuch an occaſion as this; in a matter of ſuch moment, and ſo ſolemnly delivered, as this is ; it is not very probable, that David would contract himſelf by ſuch an ambiguous expreſſion, when he might almoſt as ſhortly, but much more emphatically have ſaid : *Nor from the North, or South.* But beſides ; *promotion*, implying wealth and honour ; and *a wilderneſſe*, a place of penury and miſery ; (*They wandred in the wilderneſſe*, &c. *Hungry*, and *thirſty*. &c. pſal. 107. 4, 5.) being in themſelves ſo repugnant, though it be ſaid, that by a *metonomy*, or what other figure, by *wilderneſſe*, not *a wilderneſſe* properly ; but either *North*, or *South*, or both are intended ; yet ſtill there is ſome kind of incongruity, or impropriety in the buſineſſe, that ſuch a word ſhould be uſed upon ſuch an occaſion, rather than either *North*, or *South*, or both. For the vulgar indeed (*Quia neque ab Oriente, neque ab Occidente, neque a deſertis montibus, quoniam Deus*, &c.) where no *promotion* is mentioned, but help, or aſſiſtance, or deliverance to be ſupplied: why *deſert mountains* ſhould be mentioned, ſome kind of reaſon is given by them that are ſet to maintain that Tranſlation, be it never ſo falſe, or rediculous ; becauſe, ſay they, people that come from barren deſert places, are commonly (as uſing to live upon the rapine, becauſe their own country will not maintain them) more fierce, and warlike, than thoſe that live in better countries. This hath ſome ſhew of reaſon: but will not help us, who follow (and upon better grounds, I hope, though the Chaldee too go much that way :) a different, both ſenſe, and tranſlation. For my part, though for the ſenſe in general, I differ not from the reſt : yet for the ground of the expreſſion, (not leſſe conſiderable than the ſenſe it ſelfe in this place :) I am of a far different opinion ; which though I find nowhere elſe , yet I conceive grounded upon ſo much probability, as that I ſhall not be afraid to propoſe it. I ſay then firſt of all, that there be many ſecret alluſions in the Scripture, in later books eſpecially, to the books of Moſes, the moſt ancient, and moſt known of all the Scripture; which if not obſerved (as I believe they are not alwayes) muſt needs breed great obſcurity. We obſerved one upon the former pſalm verſe 16. *Thou haſte prepared* : but that as probably onely, as is there ſhewed. But pſal 19. 12. 13. *Who can underſtand*, &c. and, *Keep back thy ſervant.* — *So ſhall I be innocent*, &c. There is no queſtion but that the Pſalmiſt in all that paſſage doth allude to Numb. 15. 27. 30. which is ſo apparent, that moſt Expoſitors upon the place do refer thither in general : though when they come to the handling of particular words, as to tell us, why *preſumptuous ſins*, called *the great tranſgreſſion*, &c. they ſeem to have forgotten their quotation : and ſeek for reaſons and interpretations elſewhere, which that place onely, if it be granted that David doth allude unto it, doth afford. Now as concerning this place we are now upon, my opinion is, that the Pſalmiſt doth allude by theſe words (if he do not uſe ſome common and proverbial ſpeech among the Jews, grounded at firſt upon that Story : which I think as probable :) to the Story of Balak and Balaam, as recorded, Numb. ch 23. and ch. 24. Here firſt we have three places expreſſed from whence *promotion* ſhould come. So there Balaam, expecting great *promotion* from Balak, in caſe he could pleaſe him by his propheſies, Numb. 22. 17, 37. and 24. 11. did three ſeveral times ; 24. 10. and in three ſeveral places: (Ch. 23. 3, 14. and Ch. 24. 1.) apply himſelf, turning himſelf to ſeveral quarters of the World, to curſe Iſrael. Whether he turned himſelf Eaſt, and Weſt, the two firſt times, is not expreſſed in the Scripture : but onely that he ſtood upon a *high place*, the firſt time, Ch. 23. 3. Upon *the top* of Mount *Piſga* the ſecond time, verſe 14. the ſituation of which places though we know, (as may be eaſily known of Mount *Piſga* :) yet that will not help us, except it were expreſſed withall, how his face was turned. But that he ſtood Eaſt and Weſt, may moſt probably be inferred by common tradition among the Jews, becauſe it is directly ſaid of the laſt or third place , that he did *ſet his face towards the wilderneſſe*, (the very ſame word in the Original, המדבר which is here uſed by the Pſalmiſt, though the Hebrews want not variety of words to expreſſe *a wilderneſſe* :) Ch. 24. firſt verſe. And that very *phraſe of ſetting his face towards*, hath an intimation of ſome requeſt, or expectation of accompliſhment, to come from that place, towards which the face is turned, and words of prayers, or wiſhes directed. See upon pſal 5. 7. *towards thy holy Temple.* And whereas it is ſaid of Hezekiah 2 King. 20. 2. that *he turned his face to*, or *towards* (for it is the ſame word אל in the Original :) *the wall* : the Chaldee Paraphraſt, as I remember (for I have not the book at this time :) doth refer it to that cuſtom. That Balaams chief aim in removing from place to place, if by any means he could be inſpired to his mind, was his own profit and *promotion*, beſides what is thence to be learned, in the Hiſtory: we have further confirmation from 2 Pet. 2. 15. *the wages of unrighteouſneſſe* ; and Jud. the 11. verſe, *for reward* ; beſides Nehem 13. 2. *hired Balaam*, &c. Now when Balaam had tried ſo many places, and ſo many (as often as he changed place) ſeveral quarters and proſpects of the skies, to ſatisfie his ambition, highly inflamed by King Balak his goodly promiſes : what was the iſſue ? The Story tells us : *And Balaks anger was kindled againſt Balaam*, &c. *and ſaid, Therefore now fly thou to thy place: I thought to promote thee unto great honour: but I ſee the LORD hath kept thee back from honour*, Numb. 24. 10, 11. And was there not ground enough, think we, from all theſe particulars of this Story, to infer, and to make a proverb, or common ſpeech (from ſo remarkable, ſo memorable a Hiſtory) of it ; *That promotion cometh neither from the Eaſt, nor from the Weſt, nor from the wilderneſs* : *But God is the judge : he putteth down one, and ſetteth up another.* If this be not plaine, I know not what is : neither do I know of any one objection that can be made againſt it. Yet I have taken the more pains to make it plain, becauſe the ſilence of ſo many learned men that have written upon the Pſalms, might make a man ſuſpect, what otherwiſe would be undoubtable. I confeſſe I have them not all that have written upon the Pſalms : not ſo many by far, as I had when theſe Annotations were firſt printed. Yet I have the chiefeſt and generally beſt accounted of, now in ſight : and in them I am ſure I find no ſuch thing ſo much as mentioned. But if to be found any where elſe, I ſhall be ſo much the gladder, that the truth (the onely thing we ſhould all aim at) may have ſo much more confirmation. Now if this be a right interpretation, which we have all this while laboured about ; then it doth clearly follow, that either *North*, as ſome, or *South*, as our Engliſh here, in the Text; with divers others : inſtead of *deſert*, as in the margin, or *wilderneſſe* ; (which I like better of, becauſe it is the word uſed Numb. 24. firſt verſe :) is a bad, that I ſay not falſe, tranſlation, and doth much obſcure the reference to the Story, without which no good and ſatisfactory reaſon (as before ſaid and ſhewed) can be given, why the Pſalmiſt ſhould uſe ſuch a kind of ſpeech. As for the matter of theſe words, it is more fully (more emphatically it cannot be) expreſſed 1 Chr. 29. 11, 12. by the ſame David, (if David were the Author, as is moſt probable, though *Aſaphs* name be to it :) *Thine O Lord, is the greatneſs, and the power, and the glory*, &c. *Both riches and honour come of thee*, — *to make great, and to give ſtrength unto all.* Which nevertheleſſe is not ſo generally, and abſolutely to be taken, but that it is liable to divers exceptions, and reſtrictions. The *Mammon of unrighteouſneſs*, would not have ſo many ſervants, if he had not wherewith to reward them : nor ſo many wicked men, come to higheſt places of power and preferment, did they not act by ſome other power, than the power and Spirit of God. And though we do not believe, nay we know to be moſt falſe, what the Devil did once arrogate to himſelf, that all the Kingdoms of the world are at his diſpoſing, Luk. 4. 5, 6. Yet it is not probable that by Chriſt himſelfe he would have been ſtiled the *Prince of this world*, Joh. 12. 31. &c. or by his Apoſtle, *The god* : 2 Cor. 4. 4. had not he great power given him in the things of this preſent world. It is enough for us to be certain, that he can do nothing, no, not in the meaneſt things, or againſt the meaneſt men of the world, without Gods permiſſion, who doth reſtrain, and confine his power as Himſelfe pleaſeth, and makes his own purpoſes to ſtand, and his promiſes to take effect againſt all oppoſition of either men or devils, with as much (yea greater incomparably) facility, as the greateſt and moſt abſolute Monarch of the world can cruſh the meaneſt of his ſubjects. St. *Chryſoſtome* doth often affirm, that wicked men have not their wealth from God : which rightly underſtood, is true enough : nor repugnant to this place. But I muſt end this Note.

V. 7. *God is the Judge*] Pſal. 50. 6.

he putteth down one, and ſetteth up another] 1 Sam. 2. 7. Pſal. 113. 7.

V. 8. *For in the hand of the Lord there is a cup*, &c.] *A cup* alone, is an ordinary ſimilitude, for ordinary troubles and afflictions, Math. 20. 22, 23. *Ye ſhall drink of my cup*, &c. to which purpoſe the ancient Latins were wont to ſay, *Ex eodem poculo bibere* ; as is found in ſome of them. But a cup of *red wine*, as we have it here : or, *of wrath and fury* ; as by others it is expreſſed : (as Jer. 25. 15. Revel. 14. 10.) imports, uſually, extraordinary judgements of God upon ſome great provocation. How here intended, beſt Interpreters are divided. Some apprehend an antitheſis in the words, (in this our Engliſh obſerved) *but the dregs thereof*, &c. whereupon they make this ſenſe : That God, the ſupreme moderator, hath appointed troubles, more or leſſe and afflictions to all men, both good and bad ; in this world : but that he dealeth them in a certain meaſure and proportion : that is, to his people, out of his fatherly care over them, afflictions ſo moderated and limited, that they ſhall not be overcome by them, but overcome them to their own further good, and to his glory : (this to be intended by the firſt part of the ſimilitude ; *it is full of mixture* . *and he poureth out of the ſame*) but, to the wicked and godleſſe , ſorrowes and vexations without ſtint or meaſure ; terrible judgements ; ending in deſpair and utter deſtruction : this to be intended, *by the dregs of his cup* . or *wine* : *wrung out and drunk* ; *by all the wicked of the earth.* The ſenſe is plauſible. But if we compare with other like places, where this ſimilitude is uſed, there will appear no ſuch difference ; but that all promiſcuouſly, whether they be Gods people, (in outward profeſſion at leaſt) or others, are ſaid to drink of the ſame cup, and mixture : not as is here conceived, the one to drink the wine ; and the other, the dregs. So Iſai. 51. 17. *Awake, awake, ſtand up, O Jeruſalem, which haſt drunk at the hand of the Lord the cup of his fury* ; *thou haſt drunk the dregs of the cup of trembling, and wrung them out.* So Ezek. 23. 32. *Thou ſhalt drink of thy ſiſters cup, deep and large*, &c. (it is ſpoken to Judah) *the cup of aſtoniſhment and deſolation*, &c. *Thou ſhalt even drink it, and ſuck it out* : the word is מצית : the ſame as is here tranſlated, *to wring out.* (ימצו ישתו *ſhall wring them out, and drink them*) See alſo Jerem. 25. 15, 16, 17. &c. and Revel. 14. 10. So that this mention of dregs here, if interpreted by theſe places, is rather, by way of aggravation, to ſet out the greatneſſe of either Gods anger, or judgement, than by way of antitheſis, as is conceived. And ſo indeed is this place expounded by very good Interpreters; as Calvin for one. Neither is there any neceſſity of turning this אך by a *veruntamen*, or *but*: it may as well be tranſlated, *utique*, (*certainly*, *truly*,) as here it is by divers; and of neceſſity muſt be ſo ſometimes, where a *but* would ſpoile the ſenſe. As for example, Pſ. 39. 6. *Surely every man walketh*, &c. there be two אך there; both tranſlated, *utique*, or *ſurely*. See more of the like upon Pſal. 73. 1. *Truly God*, &c. Neverthelesſe, becauſe the former interpretation is approved by the greater number, and is of it ſelf, as to the Original words very warrantable, I am not againſt it, if any ſhall like it better. The πιθοπλασία of the ancient Heathens, of Gods dealing good and evil out of one, as Heſiod; or two ſeveral veſſels unto men, as Homer, had ſome reſemblance to this: and perchance might have its firſt beginning from ſome ſuch expreſſion.

it is full of mixture] Some make a myſtery of this *mixture*, as though it were intended by this word, That though the godly be not exempted from troubles and croſſes, yet they have them tempered by God, with proportionable comforts; and ſo moderated, that they do not exceed the meaſure of their ability to bear them. A good doctrine, but very weakly grounded upon this word. For ceartainly they are in the right, who by *mixture*, underſtand liquor mixed; that is, fitted and prepared; and now ready for drinking. Who knows not that the Greek κεράννυσθαι, and the Latin *miſcere*, are very commonly ſo taken; the reaſon being, (as many have well obſerved) becauſe the ancients were not wont to drink wine, nor think it fit to be drunk, (Hot wines, and in hot countries eſpecially) before it were mixed and tempered with water? And ſo we find the word κεράννυσθαι uſed Revel. 14. 10. *The ſame ſhall drink of the wine of the wrath of God which is poured out without mixture*: τοῦ κεκερασμένου ἀκράτου. The words, if tranſlated word for word, would imply a contradiction; *mixed without mixture*: but, the meaning is, as it is well expreſſed by the Engliſh, *poured out*: and that *without mixture*, there, is but an interpretation of what is here termed, *red wine*: and ſo indeed it is here too in the tranſlation of the Septuagint. (ποτήριον ἐν χειρὶ κυρίου οἴνου ἀκράτου) So that here too, would be the ſame contradiction, if this *mixture* were taken in the proper ſignification. They therefore that have cenſured this interpretation, *a dilute* interpretation, may recal their jeſt, and acknowledge their errour.

V. 10. *All the horns of the wicked alſo will I cut off*] I will in my reign pull down bad men, and ſet up good.

cut off] Jer. 48. 25.

PSAL. LXXVI.

Title.

Neginoth] See the Notes on the Title of Pſal. 4.

A Song or Pſalm] See the Notes on the Title of Pſal. 30.

of Aſaph] Or, *for Aſaph*.

Verſ. 1. *IN Judah is God known*] By this word, and by the deſtruction of their adverſaries This Pſalm is of the ſame ſubject, as Pſal. 46. *God is our refuge and ſtrength*, &c. and perchance written upon the ſame occaſion. Some notable victory, doubtleſſe; whether over the Ammonites, as ſome think, or any other. Both Pſalms compared together, will illuſtrate one another.

V. 2. *In Salem alſo is his Tabernacle*] Which afterward was called Jeruſalem.

V. 4. *then the mountains of prey*] Kingdoms full of extortion and rapine, compared to mountains full of ravening beaſts; or to mountains where robbers uſe to ſhelter themſelves, and lie in wait for prey, Amos 4. 1. Or, *more glorious than the mountains of prey*, is a proverbial expreſion and amplification of greateſt glory and exultation. For ſo the words are uſed to that purpoſe, in ſome other places of Scripture: *They joy before thee, according to the joy in harveſt, and as men rejoyce, when they divide the ſpoile*, Iſai. 9. 3. & 53. 12. *Therefore will I divide him a portion with the great, and he ſhall divide the ſpoil with the ſtrong*. See alſo upon 62. 10. *Truſt not in oppreſſion*, &c.

V. 5. *they have ſlept their ſleep*] Their laſt ſleep, or ſleep of death; as in the next verſe. And ſome, not improbably, conceive, that this might have reference to that great and miraculous defeat of the Aſſyrians by night, related 2 King. 19. 35. which hapned in King Ezekiah his time. If ſo, then we know both the time and particular occaſion of the Pſalm: neither is there any thing in the whole Pſalm, but may very well ſtand with that conjecture. This of their ſleep, repeated again in the next verſe, makes it very probable.

and none of the men of might have found their hands] Some think is meant, that God took away their courage, and that their wonted ſtrength failed them in the battel. But if it were meant of the Aſſyrians, as we have mentioned upon the former words, there was no fight at all. And beſides, having told us of their laſt ſleep in the words immediately before theſe, it is not ſo likely that he ſhould in the ſame verſe, touch upon their faint and heartleſſe carriage in fight. More likely therefore, that theſe words have relation to the ſaid ſleep. A man that is in a ſound ſleep, may upon the working of his phantaſie, ſtrive and endeavour much, as either to riſe, or to run, or perhaps to defend himſelf; but he finds neither legs nor hands, till he be awaked. Virgil the Poet, upon a like occaſion, ſpeaking of one, (a mighty and invincible man otherwiſe) whom he faineth in his encounter with Eneas, ſuddenly to have been bereaſt of his wonted power and ſtrength by the gods, in favour to the ſaid *him* Eneas, hath the very ſame ſimilitude, of a man ſtriving in his ſleep to no purpoſe: *Ac velut in ſomnis oculos ubi languida preſſit Nocte quies, nequicquam avidos extendere curſus Velle videmur, & in mediis conatibus agri Succidimus: non lingua valet, non corpore nota Sufficiunt vires: nec vox, nec verba ſequuntur: Sic Turno* (*quacunque viam virtute petivit*) *Succeſſum Dea dira negat*, &c. No man can wiſh for a better comment upon theſe words of the Pſalmiſt. But I will not do the Poet ſo much wrong, as to go about to Engliſh him, neither in proſe, or verſe.

V. *who may ſtand in thy ſight*] God, with a look, is able to deſtroy all the power and activity of the enemies, were they never ſo many or mighty.

V. 8. *from heaven*] Thou haſt delivered us by thy power, manifeſted as from heaven, Pſal. 57. 3.

V. 9. *to judgement*] To revenge the wrongs done to thy Church, and to deliver it.

V. 10. *Surely the wrath of man ſhall praiſe thee*] The rage of thy foes, and ours, will turn to thy praiſe, who being overcome, thy people ſhall praiſe thee for their deliverance. And the more cruel they, the greater our deliverance, and our thanks accordingly: Or, as ſome others, the enemies themſelves confounded and convicted, ſhall acknowledge that it is thy doing, and ſhall be humbled before thee.

the remainder of wrath ſhalt thou reſtrain] Either they that remain and ſurvive of the people, 2 King. 19. 30. *And the remnant that is eſcaped of the houſe of Judah*, &c, Or, thou ſhalt prevent the further attempts of our enraged enemies. Thou wilt ſuffer them to do no more in their fury, than may turn to thy glory.

reſtrain] Heb. *gird*. That is, keep it within compaſſe, as with a girdle,

V. 11. *Vow, and pay unto the Lord your God*] Pſal. 56. 6. Eccl. 5. 6, 7.

let all that be round about him bring preſents] To wit, the Levites, that dwell about the Tabernacle: or, the people among whom God doth dwell. See upon Pſal. 89. 7. *of all that are about him*,

unto] Heb. *to fear*.

V. 12. *He ſhall cut off the ſpirit of Princes*] Heb. יבצר by ſome tranſlated *vindemiabit*, that is, *he will gather as grapes*. As men gather grapes, ſo ſhall he eaſily and ſuddenly take away their lives, and diſappoint their enterpriſes. The metaphor ſheweth, That the deſtruction of the mightieſt, with God, is but as the nipping of a bunch of grapes with men.

PSAL LXXVII.

Title.

to Jeduthum] Pſal. 39 tit.

of Aſaph] Or, *for Aſaph*.

Verſ. 1. *I Cryed unto God with my voice*] The Prophet teacheth us by his example to flee unto God for help in our neceſsities.

V. 2. *my ſore*] Heb. *my hand*. If taken properly, he means, My hand was ſtretched out in prayer; or, bedewed with my tears.

ran] Or, *was ſtretched out*.

refuſed to be comforted] Jer. 31. 15.

V. 3. *and was troubled*] This may be referred to the immediate words (his *remembring* of God: by which moſt underſtand praying: (either as an *adjunct*, or a *conſequent*. If as an *adjunct*; then, importing the commotion and agitation of his ſoul in his meditation, or prayer: which often happens in fervent prayers, upon earneſt occaſions. Such a prayer was that of Hanna, 1 Sam. 1. 10. &c. and that of Chriſt, Hebr. 5. 7. *with ſtrong crying and tears*, &c. and ſome naturally expreſſe more paſsion in their prayers, than others, who nevertheleſſe may pray as earneſtly, and effectually; as on the other ſide, we ſhould not raſhly condemn others for their earneſtneſs, except it be very manifeſt by their lives, or ſome other convincing circumſtance, that they are hypocrites. If we take the word as a conſequent of the former action, then the meaning is, that his very prayer or meditation, to which in his anguiſh and extremity; he did betake himſelf for comfort, added to his grief, rather than eaſed it. A thing very remarkable, and incidental, as to David, then; ſo to the beſt of men, at all times, So it pleaſeth God ſometimes, to deal with them that are moſt dear unto him. He doth withdraw himſelf, as to preſent ſenſe (though moſt preſent ſometimes, when he ſeemeth fartheſt of:) and will not be found in a good while; and all for our good, in due time, if we have patience to the end; and ſubmit to his wayes and wiſdom, though to us incomprehenſible. We muſt not give over praying for all that, except it be for a while, in caſe our preſent trouble be ready to overcome us: eſpecially, if there be any diſtemper of body concurring at the ſame time. He might alſo ſay that he was *troubled*, when he *remembred* God; meaning, that when he thought upon former times, how good and gracious then; how different now (in appearance) it *troubled* him very much: as having juſt occaſion to fear, that God had quite caſt him, or them off; then which nothing could be more diſmal and terrible. The Greek here εὐφράνθην: and after them the Latins, *delectatus ſum*: a quite contrary ſenſe, for which though there might be ſome ground from the uſe of the word in ſome other place, yet it ſeemeth here contrary to the coherence.

V. 4. *Thou holdeſt mine eyes waking*] God laid ſo many ſorrows on him, that he could not ſleep.

I am ſo troubled that I cannot ſpeak] As one that is aſtonied with ſome ſore blow received.

V. 5. *I have conſidered the dayes of old*] Pſal. 143. 5.

V. 6. *my ſong in the night*] Of thankſgiving, which I was accuſtomed to ſing in my proſperity.

I commune with mine own heart] Pſal. 4. 4.

my ſpirit made diligent ſearch] For the cauſes of this great change, and the means to recover my former happy eſtate.

V. 7. *Will the Lord caſt off for ever?*] Pſal. 13. 1.

V. 8. *for evermore*] Heb. *to generation and generation.*

V. 10. *I ſaid this is my infirmity*] See upon the next words, *I will remember.*

I will remember the years of the right hand of the moſt High.] The ambiguity of the word שנות which may be tranſlated either *years*, as it is here; or *mutationes*; that is, *changes*, as by divers; hath occaſioned much variety both of Tranſlations, and Expoſitions. If, *years*, the moſt probable ſenſe will be (which he further proſecutes in the following verſes) that to his preſent infirmity, and doubts, he hath oppoſed the conſideration of former times, when God did uſe his *right hand*; that is, did ſhew his wonderful power either in particular deliverances afforded to himſelf in his neceſſity; or publick, to his people in general in their extremities, when oppreſſed by their enemies, and the like. So Pſal. 74. after a long complaint of their preſent condition, ver. 12. 13. &c. he remembers, and relates what God had formerly done for them; *For God is my King*, &c. *Thou didſt divide the ſea*, &c. and ſo in many places beſides. But if, *changes*, then this: *This is my infirmity; it is a change of the right hand of the moſt High*; as if he ſaid; Why ſhould this change of the right hand of God towards me, this alteration of my former eſtate and condition, from good to bad, ſo much trouble me, or ſeem ſo ſtrange? As I have received good, why not evil alſo from the ſame hand? *Shall we receive good at the hand of God*, &c. Job 2. 10. and ſince we are born to adverſity, as well as proſperity (Eccl. 7. 14.) and, *If thou faint in the day of adverſity, thy ſtrength is ſmall*, Prov, 24. 10. well mayſt thou then acknowledge thine *infirmity*. There be ſundry other interpretations, to be found in Expoſitours, beſides theſe, according to both Tranſlations, either *years*, or *changes*: but theſe, the moſt approved, and in my judgement, the onely probable. Some; for, *this is my infirmity*, tranſlate, *infirmari me iſtud?* or, *ſhould I be ſick for this?* but it comes all to one. Some again, *Et cogitavi, mors mea eſt.* Or, *Et dixi, Occidere meum:* as if he intended to ſay, that in his ſudden thoughts; in the extremity of his ſufferings, he gave himſelf over for a dead man: *he deſpaired even of life:* (2 Cor. 1. 8.) *tunc recordatus ſum*, &c. Then did he call to minde. It is Vatablus his tranſlation and interpretation; which for his ſake I take notice of. So it would be the ſame as Pſal. 31. 22. *I ſaid in my haſte, I am cut off*, &c. See there, and Pſal. 116. 11. *I ſaid in my haſte*, &c.

V. 11. *I will remember thy wonders of old*] Pſal. 44. verſe 1.

V. 13. *Thy way, O God, is in the ſanctuary*] Thy manner of proceeding is to be learned in thy word; which is taught in the ſanctuary, pſal. 73. 17.

V. 14. *among the people*] The Engliſh is ambiguous, more through defect of the Engliſh tongue, than any fault of the Tranſlators. In the Original Hebrew, and ſo in other tongues. it is a plural, diſtinct and different from the ſingular, ἐν τοῖς λαοῖς, *in populis*, *among* ſeveral *people*, or nations, from whom, through whom, and to whom thou didſt bring thy people.

V. 15. *thine arm redeemed thy people*] Exod. *6. 6.*

V. 16. *The waters ſaw thee, O God*] When God brought his people thorow the red Sea, the waters fled away like a man frighted, pſal. 114. 3, 5.

V. 17. *The clouds poured out water*] Heb. *The clouds were poured forth with water.* It rained, thundred, and lightned, when God delivered his people, Exod. 14. 24. pſal. *68.* 7, 8, 9. 1 Cor. 10. 1, 2.

thine arrowes alſo went abroad] pſal. *68.* 33.

V. 18. *The voice of thy thunder was in the heaven*] pſal. 18. 13, 14.

V. 19. *Thy path in the great waters*] That is, in deep waters.

thy foot-ſteps are not known] Or, as by ſome expreſſed, *were not known.* For when thou hadſt brought over thy people, the water returned to her courſe: and the enemies that thought to have followed them, could not paſſe thorow, Exod. 14. 28, 29. Hence it appears that this parting of the ſea, was not from any natural cauſe, or accident, but wrought by God of purpoſe, that his people might paſſe thorow the ſea. Again, *thy foot-ſteps are not known*; in a more general ſenſe, (as the words are underſtood and applied by many ancients) of the wayes of God in general, both towards his Church, and in his general adminiſtration of the world, and of every mans ſalvation; *thy wayes are incomprehenſible*: many times contrary to mans judgement and expectation. *How unſearchable are his judgements, and his wayes paſt finding out. For who hath known the mind of the Lord, or who hath been his Counſellour?* Rom. 11. 33, 34. Of Gods works in general, Job 26. 14 *Lo, theſe are parts of his ways; but how little a portion is heard of him? but the thunder of his power who can underſtand?* And ſo, *Thy way is in the ſea*, &c. ſhould be by way of ſimilitude; according to Prov. 30. 18, 19. *There be three things which are too wonderful for me*, &c. *The way of an eagle in the air*, ——— *the way of a ſhip in the midſt of the ſea*, &c. Again, *Thy way is in the ſea*, &c. may be underſtood of Gods wonders in the ſea, according to Pſal. 107. 23, 24. &c. *They that go down into the ſea in ſhips, that do buſineſſe in great waters; Theſe ſee the works of the Lord, and his wonders in the deep*, &c.

PSAL. LXXVIII.

Title.

Maſchil of Aſaph] Or, A Pſalm, *for Aſaph to give inſtruction.*

Verſe 1. O *My people*] The Prophet, under the name of a Teacher, calleth the people his, and the doctrine his, as Paul calleth the Goſpel his, whereof he was but the preacher, Rom. 2. 16. & 16. 25.

to my law] That is, my doctrine.

V. 2. *I will open my mouth in a parable*] Pſal. 49. 4. See more there. Theſe words of the Pſalmiſt, with ſome alteration, are cited by the Evangeliſt, upon occaſion of Chriſt his ſpeaking to the people in parables: not with reference to the meaning of the pſalmiſt in theſe words; (for ſo the application might ſeem violent, and impertinent) but to the words themſelves, and to that ſenſe which of themſelves they are very capable of; yea and more proper to them, according to their more ordinary uſe and notion. See upon pſal. 49. 4. The words indeed might ſeem to import more, *That it might be fulfilled which was ſpoken by the Prophet, ſaying, I will open my mouth in parables*, &c. Mat. 13. 35. but it is an ordinary *formula*, uſed by the Evangeliſts as well in alluſive and indirect, as in more direct and proper applications; as Expoſitors will tell you there. Hence it is, that whereas the Pſalmiſt ſaith here, *I will utter dark ſayings of old*: the Evangeliſts, the better to fit the words to his purpoſe, makes it, *I will utter things which have been kept ſecret from the foundation of the world.* This alluſion to have proceeded immediately from the Evangeliſt himſelf, appears by the Septuagint here, whoſe Tranſlation is, φθέγξομαι προβλήματα ἀπ᾽ ἀρχῆς: not παραβολαῖς, as in the Evangeliſt.

I will utter] Plentifully, as a ſpring ſends out water.

dark ſayings] Sharp ones, (according to the propriety of the Original word) that require wit to underſtand and expound them.

of old] Of things that have been done long ſince.

V. 3. *heard and known*] Pſal, 44. 1.

V. 5. *a teſtimony in Jacob*] Pſal. 147. 19, 20. By the teſtimony and law, he meaneth either the whole written word or law, which they were commanded to teach their children, Deut. *6* 1, 2, 3 &c. Or, more particularly, the things afterwards rehearſed in this pſalm; for the perpetual remembrance whereof unto all poſterity, they had a particular charge, Deut. 4. 9, 10. *Onely take heed to thy ſelf*, &c. which ſeemeth moſt probable.

our fathers have told us] Which were the people of God, pſal. 44 1.

that they ſhould make them known to their children] Deut. 4. 9. & 6. 7.

V. 6. *That the generation to come might know them*] There is not any thing more binding either in point of religion or of civil laws, and cuſtoms, than traditions received from fathers, and fore-fathers. Therefore ſuch care is taken here and elſewhere, for due information of poſterity.

V. 7. *That they might ſet their hope in God*] Thoſe many miracles that God had wrought in former times, he did them not for thoſe times onely, but for after-ages, alſo that the memory of them being faithfully tranſmitted to poſterity, the power of God might be known by them: who though he think it not fit to do ſuch wonders at all times. nor all times fit for miracles; yet is he ſtill the ſame God, as able and powerful as before; which is ground enough for our faith.

V. 8. *And might not be as their fathers*] Though children are commonly very apt of themſelves to follow their fathers examples; yet when ſuch examples come to them with the commemoration of ſuch and ſuch events and judgements as have enſued upon ſuch and ſuch examples: and thoſe judgements recorded by the ſame hand, from which they have the examples: then ſuch examples, ſo recorded and tranſmitted, are no inducements for imitation to any one, that is not extremely deſperate; but ſtand for warnings, and are commonly very profitable and availeable to that purpoſe.

that ſet not their heart] Heb. that *prepared not their heart.*

their heart aright] Verſe 37.

V. 9. *The children of Ephraim*] Firſt, they fled before Jephta, Judg. 12. 4, *6.* Secondly, before the Philiſtines, 1 Sam. 4. 10. which ſeems the rather, becauſe after mentioned in this pſalm, v. 57, 61, 67. or; before Abijah, 2 Chr. 13. 17. See alſo, 1 Chr. 7. 21, 22. *And Zabud his ſon*, &c. to which ſome of the beſt Interpreters think theſe words to refer eſpecially: and ſo the Rabbins too, Kimki, and ſome others. Others, by the *children of Ephraim*, underſtand the Iſraelites in general ſo called by reaſon of the preeminency of that Tribe; and particularly of Jeroboam, an Ephraimite, the head of that diviſion and defection of the ten tribes, which they conceive is here intended. If ſo; the pſalm cannot be Davids. But it doth not ſeem to me probable, that this ſhould be here mentioned, before ſo many things of ancienter times, that follow after: and that which followes in the next verſe, *They kept not the covenant of God*, &c. cannot be reſtrained to either Ephraimites, or Iſraelites (as divided from Judah) alone, but belongs unto the Jewes in general. Some therefore very judicious, think that *the tribe of Ephraim*, partly for the ſuper eminent valour of it above other Tribes at that time, and partly becauſe the *Ark of God*, was then among the Ephraimites; that is, in Shilo, a Town of Ephraim; and carried with it, as it were the intereſt of the whole Tribes, (as appeared afterwards, when removed to Judah, that Tribe became the head Tribe :) for theſe reaſons, I ſay, that one Tribe might be intended for the whole commonalty of the Jewes in general.

carrying bowes] Heb, *throwing forth*, or, *ſhooting* with *bowes*; as Jer. 4. 29.

V. 12. *in the field of Zoan*] A place of note in Egypt, Iſa. 19. 13. Ezek. 30. 14.

V. 13. *He divided the ſea*] Exod. 14. 21.

V. 14. *In the day-time alſo he let them with a cloud, and all the night with a light of fire*] Exod. 13. 21. & 14. 24.

V. 15. *He clave the rocks in the wilderneſſe, and gave them drink as out of the great depths*] Exod. 17. 6. Num. 20. 11. Pſal. 105. 41. 1 Cor. 10. 4.

V. 16. *to run down like rivers*] So that they drank of the water all the while they were in the wilderneſſe, for it followed them in the Deſert, Deut. 9. 21. Pſal. 105. 41. 1 Cor. 10 4.

V. 17. *And they ſinned yet more againſt him*] Their wickedneſſe could not be overcome by Gods benefits, which were great and many, Iſa. 5. 4.

provoking the moſt High in the wilderneſſe] Pſal. 95. 8.

V. 18. *by asking meat for their luſt*] To require more than is convenient, to ſatisfie wanton luſt, and to doubt of Gods power, if we have it not, is to tempt God.

V. 19. *Yea, they ſpake againſt God*] Num. 11 4.

Can God furniſh a table in the wilderneſſe?] Thus when we give place to ſin, we are moved to doubt of Gods power, unleſſe he will always be ready to ſerve our luſts.

furniſh] Heb, *order*.

V. 20. *Behold, he ſmote the rock, that the waters guſhed out, and the ſtreams overflowed*] Exod. 17. 6. Num. 20 11.

V. 22. *and truſted not in his ſalvation*] That is, in his fatherly providence, whereby he careth for his, and provideth ſufficiently for them.

V. 23. *Though he had commanded the clouds*] So that they had that which was convenient, but their luſt made them to covet more.

V. 24. *And had rained down manna upon them to eat, and had given them of the corn of heaven*] Exod. 16. 14. Joh 6. 31.

V. 25. *Man did eat angels food*] Or, *every one did eat the bread of the mighty*. Such as angels might eat, if they uſed food. Excellent food. So the tongue of angels is put for an excellent tongue, 1 Cor. 13. 1. Or, *food that came from the habitations of Angels* (Heaven) as the Chaldee Paraphraſe expreſſeth it; and before, called, *the corn of heaven*, v. 25. Or, prepared and ſent to them by the miniſtery of Angels; whom God doth uſe in moſt things that belong unto men, either good, or bad; though they be not always mentioned.

V. 26. *He cauſed an eaſt wind to blow*] God uſed the winds to teach them, that all creatures were at his command, and that no diſtance of place could let his working.

to blow] Heb. *to go*.

V. 27. *feathered fowls*] Heb. *fowl of wing*.

V. 28. *in the midſt*] Of the places where they uſed to encamp, or, in a place near the camp: for it follows, *round about their habitations*; not in the midſt of them.

of their camp] Heb. *his camp*: That is, the camp of Jacob, mentioned, verſe 21.

V. 30. *from their luſt*] From the meat they deſired; or from deſiring more.

while their meat was yet in their mouthes] Num. 11. 33.

V. 31. *ſlew the fatteſt of them*] Though others were not ſpared yet chiefly they ſuffered, who were moſt puffed up, and were chiefeſt among them.

ſmote down] Heb. *made to bow*.

choſen men] Or, *young men*.

V. 32. *they ſinned ſtill*] Thus ſin by continuance maketh men inſenſible, ſo that no plagues will mend them, 2 Chron 28. 22.

V. 33. *in vanity*] In fruitleſſe journeys in the wilderneſſe, ſo that they could not come to Cannan; Num. 14. 29.

V. 34. *When he ſlew them*] Such was their hypocriſie, that they ſought unto God for fear of puniſhment, though in their heart they loved him not, Hoſ. 5. 15.

V. 37. *For their heart was not right with him*] Whatſoever cometh not from the pure fountain of the heart, is hypocriſie.

V. 38. *forgave their iniquity*] Becauſe he would ever have ſome remnant of a Church to praiſe his Name on earth, he ſuffered not their ſins to overcome his mercy.

V. 39. *For he remembred that they were but fleſh*] *Behold, he putteth no truſt in his Saints; yea the heavens are not clean in his ſight. How much more abominable*, &c. Job 15. 14, 15, 16. This conſideration of mans frail nature prevailed with God, Gen. 8. 21. *I will not again curſe the ground any more, for mans ſake: for the imagination of mans heart is evil from his youth*. Or, *fleſh*, an object of compaſſion; by its natural conſtitution ſubject to much miſery, and of little continuance.

a wind that paſſeth away, and cometh not again] *O ſpare me that I may recover ſtrength, before I go hence, and be no more*, Pſal. 39. 13. See alſo Job 7. 7. *O remember that my life is wind*, &c. Of the ſoul, and the immortality of it, not mentioned at all in ſuch expreſſions, ſee upon pſal. 5. 5. *For in death*, &c. and upon pſal. 37. 1, 2.

V. 40. *provoke him*] Or, *rebel againſt him*.

V. 41. *turned back and tempted God*] Or, *tempted God again*.

limited the holy One of Iſrael] By appointing what he ſhould do, or including his power within their capacity.

V. 42. *They remembred not his hand*] The forgetfulneſſe of Gods benefits, is the root of rebellion, and of all vice.

from the enemy] Or, *from affliction*.

V. 43. *wrought*] Heb. *ſet*.

V. 44. *And had turned their rivers into blood*] Exod 7. 20.

V. 45. *He ſent divers ſorts of flies among them, which devoured them*] Exod. 8. 24.

He ſent divers ſorts of flies] This word ſignifieth, a confuſed mixture of flies, and venemous worms. Some take it for all ſorts of ſerpents: ſome, for all wilde beaſts.

frogs, which deſtroyed them] Exod. 8. 6.

V. 46. *He gave alſo their increaſe unto the caterpillar*] Exod. 10. 13. He repeateth not here all the miracles that God did in Egypt, but ſome which might be ſufficient to convince the people of ingratitude.

V. 47. *He deſtroyed their vines with hail, and their ſycomore-trees with froſt*] Exod. 9. 23.

deſtroyed] Heb. *killed*.

froſt] Or, *great hail-ſtones*.

V. 48. *He gave up*] Heb. *He ſhut up*.

hot thunder-bolts] Or, *lightnings*.

V. 49. *He caſt upon them the fierceneſſe of his anger, wrath and indignation*] Some, becauſe of the ten plagues of Egypt, they finde but ſeven here mentioned, think the reſt, three in number, to wit, that of the *lice*, which in that order Moſes relates them was the third, Exod. 8. 16. &c. that of *boiles and blaines* the ſixth, Exod. 9. 8. &c. and laſtly, that of the *darkneſſe in all the land*, the ninth, Exod. 10. 21. &c, might be comprehended by theſe many general words here heaped together. But then we ſhall be as much troubled to give a reaſon why the reſt, (the greater number, ſeven of ten) being particularly mentioned and expreſſed, theſe three ſhould be thus put together, and that in ſuch general terms, as may comprehend any of the reſt, or all of them, as well as theſe. And then ſecondly, if three plagues were intended, juſt ſo many; why the words exceed that number; being four at leaſt: *fierceneſſe of anger, wrath, indignation*, and *trouble*: which hath moved the author of this conceit, contrary to what himſelf had before ſet down, of three onely omitted, or not expreſſed particularly, here to find four; to wit, the fift alſo, *the murrain of cattel*: of which there, indeed, ſome make a doubt, whether particular mention be made of it, or no: as may appear by the different tranſlation of thoſe words, (for there it muſt be, or nowhere) of the fiftieth verſe; *but gave their life over to the peſtilence*; in the text; *but gave their beaſts to the murrain*, in the margin. Then again, ſuppoſing we could ſatisfie concerning the number; another queſtion by ſome other may haply be raiſed about the order, why the Pſalmiſt doth not obſerve the ſame order that Moſes doth: that being the ſecond here, which in Moſes is the fourth; and that third here, which in him is ſecond; and that fourth here, which in Moſes makes the eight; that fift, which in Moſes, the ſeventh: and laſtly, that fift here, which there the ſixt. Our beſt anſwer therefore will be, if any ſtick at the omiſſion of either three, or four, of the ten, to deſire an anſwer from them, whether it was not free for the Pſalmiſt to mention as many, or as few, as he thought fit himſelf, without any further regard than to his own phanſie, and his pen, or verſe? Or if he had not mentioned any at all, whether he could have been juſtly charged of any omiſſion? If that cannot be ſhewed, as I believe it cannot; then is it againſt reaſon, to require a reaſon why all not expreſſed, as well as ſome. And ſo we ſhall conclude, that theſe words (the words of this verſe) be general words, which relate to all the plagues in general, and not to any particularly. See alſo upon pſal. 105. 28. *He ſent darkneſſe*, &c.

by ſending evil Angels among them] Some plainly underſtand *Devils*, whom God doth uſe ſometimes as inſtruments, in ſuch caſes, as by the hiſtory of Job, and many examples in the New Teſtament doth appear. Others, good Angels, called evil Angels, whileſt under God, miniſters of evil, or executioners of Gods juſt Judgements. There be examples of both good and evil, uſed by God in theſe caſes. But that thoſe were *evil angels* that were uſed by God in that buſineſſe, here mentioned, ſome think is intimated by Moſes, in the word משחית *the deſtroyer*, Exod. 12. 23. But that can be no argument, ſince the Angel whom God uſed about the three dayes peſtilence, deſcribed, 2 Sam. 24. in the ſame Chapter and verſe is ſtiled משחית *the deſtroyer*; and yet *the Angel of the Lord*: which is not likely to be meant of *Satan*: who indeed had been by his tempting of David, (as we read, 1 Chron. 21. 1.) the occaſion of that plague; but not the inſtrument, under that name at leaſt of the puniſhment. Rabbi M. Ben. Maimon, the moſt ſober and learned of all that profeſſion, in his excellent Treatiſe, called, *More*

Nenochim, l. 2. c. 6. diſputes at large, that whatſover is operative under God, as the elements, and all natural faculties, and the like, are called *Angels* in the Scriptures: neither doth he ſeem to acknowledge (his proper errour, oppoſed therein by other Rabbins) any other *evil angles*, but figuratively. So, *fire, hail, famine* and *death* Eccl. 39. 28, 29. are termed *ſpirits, created by God for vengeance*; and in the New Teſtament too, the word is ſometimes, if I be not miſtaken, uſed in that notion. So that nothing hinders, but that *evil angels* here alſo, may be interpreted, dreadful plagues and judgements inflicted by Gods immediate power.

V. 50. *He made away*] Heb. *He weighed a path.*

their life over to the peſtilence] Or, *their beaſts to the murrain*, Exod. 9. 3. See upon ver. 49.

V. 51. *And ſmote all the firſt-born in Egypt*, Exod. 12. 29.

the chief of their ſtrength] The firſt-born are ſo called, Gen. 49. 3.

of Ham] That is, Egypt: for it is called Mizraim, of Mizraim that was the ſon of Ham.

like ſheep] Pſal. 77. 20.

V. 53. *ſo that they feared not*] They had no occaſion to fear, for God deſtroyed their enemies; yet they did fear ſometimes out of unbelief.

overwhelmed their enemies] Exod. 14. 27. & 15. 10.

overwhelmed] Heb. *covered.*

V. 54. *He brought them to the border of his Sanctuary*] Or, *holineſſe*; that is, to the holy land: ſo called in divers reſpects, but eſpecially, becauſe of his Sanctuary, the place of his reſidence: to which he makes all the land to be but as bounds and limits, becauſe of the eminency of that place, the holineſſe whereof did as it were ſpread to all other parts of the land, as if the whole had been a Sanctuary, and conſecrated ground. It is therefore to the honour of the whole land, as well as of the Sanctuary, that he calleth it, *the holy border*, or, *border of his Sanctuary.*

which his right hand had purchaſed] Not got by them by their own power and ſtrength; as Pſal. 44. 3. *For they gat not the land in poſſeſſion by their own ſword ——— but thy right hand, &c.*

V. 55. *divided them an inheritance by line*] Joſh. 13. 7.

V. 57. *dealt unfaithfully*] Nothing more diſpleaſeth God in children, than when they continue in that wickedneſſe, which their fathers had begun.

deceitful] Or, *ſlack*, or *warping*. The ſimilitude, it ſeems, was commonly uſed by way of proverb. So Hoſ. 7. 16. *They return, but not to the moſt High: they are like a deceitful bow.* As on the other ſide, *to truſt to his bow*, Pſal. 44. 6. and elſewhere. And, *a bow that will not turn back*, uſed alſo proverbially, 2 Sam. 1. 22. The reaſon of which expreſſions archers are beſt able to give an account of.

V. 58. *For they provoked him to anger*] Deut. 32. 21. By ſerving God otherwiſe than he had appointed.

V. 60. *So that he forſook the tabernacle of Shiloh*] 1 Sam. 4. 11. For their ingratitude he ſuffered the Philiſtines to take the Ark which was the ſign of his preſence from among them, and never brought it back to Shiloh again, Jer. 7. 12, 14.

V. 61. *delivered his ſtrength*] See upon Pſal. 63. 2. *to ſee thy power and thy glory.*

V. 62. *Was wroth with his inheritance*] His people, that were as dear to him, as our inheritance is to us.

V. 63. *The fire conſumed their young men*] They were ſuddenly deſtroyed, 1 Sam 4. 10.

their maidens were not given to marriage] They had no marriage ſongs; that is, they were not married, Jer. 25. 10. Revelations 18. 23.

given] Heb. *praiſed.*

V. 64. *their widowes made no lamentation*] They were ſo overwhelmed with grief, that they died themſelves, and could not lament for their husbandss, 1 Sam 4. 19. &c.

V. 65. *Like a mighty man that ſhouteth by reaſon of wine*] Or, *after wine*: as others. Now by ſuch ſimilitudes the Scripture hath a reſpect unto the nature of man, there being nothing uſually, that affects the phanſie more, among the vulgar, than the repreſentation of ſuch mighty men, and Gyants; as appears by the many fables, with much applauſe, received among ſuch, in all nations, concerning both the perſons and actions, and habitations of Gyants, and gyant-like men. For the ſame reaſon the *Sun* alſo, Pſal. 19. 5. is repreſented to *a ſtrong man* (or gyant) *that runs a race.* See more upon Pſal. 110. 6. *He ſhall fill the places*, &c.

V. 66. *He ſmote his enemies*] With diſeaſes, 1 Sam. 5. 6. was a reproach to them, 1 Sam. 6. 4.

V. 67. *He refuſed the tabernacle of Joſeph*] That is, Shiloh, a town in the tribe of Ephraim, the ſon of Joſeph: where the Ark had abided a long time, till it was taken by the Philiſtines: but after that, God would not have it to return thither any more, but after many migrations, 1 Sam. 6. 12. &c. it was brought by David to Jeruſalem, and placed in the tabernacle which he had prepared for it.

V. 69. *He built his ſanctuary like high places*] In ſome Bibles that I have ſeen, and uſed, it is printed very abſurdly, *like high places*, inſtead of, *like high palaces*; Or, as ſome others, *like high caſtles.* Whereupon ſome conceive that the ſtability and perpetuity of the Church is here intimated. The Hebrew word רמים doth comprehend both. And indeed Solomons Temple was like a Palace, for largeneſſe and magnificence: and Herods Temple, as it ſtood in Chriſt his time of his converſation among men, it was not only like a palace, but like a caſtle too, compaſſed about with towers and all manner of fortifications, as appears by the ſtory of Veſpaſians ſiege.

Which he hath eſtabliſhed] See before upon Pſal. 68. 16. *yea the Lord will dwell in it for ever.*

eſtabliſhed] Heb. *founded.*

V. 70. *He choſe David alſo his ſervant*] 1 Sam. 16. 11. 2 Sam. 7. 8.

V. 71. *From following*] Heb. *From after.*

to feed Jacob his people, and Iſrael his inheritance] 2 Sam. 5. 2. 1 Chron. 11. 2.

V. 72. *and guided them by the skilfulneſſe of his hands*] The Original word תבונות properly ſignifieth *Prudence*: or if we will, with divers good Interpreters, preciſely keep to the Hebrew, becauſe it is a plural, *Prudentias*; that is, *prudentia*; which plural is by ſome roſolved into a kind of *ſuperlative, ſumma prudentia*: that is, exquiſit, or, ſingular prudence. But *prudentia*, ſingular, or plural, is the word in moſt other tranſlations that I have ſeen. The Greek σύνεσις, expreſſed by the Latin *intelligentia*, may alſo import φρόνησις, *prudence.* But becauſe Prudence doth not properly belong to the hands, our Interpreters, it ſeems thought *Skilfulneſſe* (which the Hebrew doth alſo ſignifie) more proper to this place. But I am of another mind, I muſt confeſſe, and like *prudence* here much better. For if I be not miſtaken, the intention of the Pſalmiſt here, was to charactariſe a good King, by two excellent properties, which indeed comprehend almoſt all that can be ſaid to the commendation of an abſolute Prince. The firſt is, goodneſſe; not counterfeit, or aſcititious; but natural and ſincere: ἀφέλεια, in Greek, which comprehends juſtice, clemency, and many other vertues. But *goodneſſe* though alwayes commendable of it ſelf, whatever it be; yet *goodneſſe* without valour in a King, is but a lame commendation, and may probably make (there be examples enough to be found) an unfortunate both King and people. I conceive that *valour* is included in the word *hand*; the uſual emblime of action and power. But again, becauſe valour, without prudence and diſcretion, doth more hurt oftentimes, than good; as valour is added to goodneſſe, ſo prudence to valour: but not as a diſtinct vertue from it, becauſe in very deed (as Philoſophers alſo teach) valour, without diſcretion, doth not deſerve the name of valour, and may more properly be called raſhneſſe, madneſſe, deſperatneſſe, or any thing, than valour. And we know that David is ſet out in the Scriptures, not as a good and pious Prince onely, but alſo valiant: a mighty valiant man, and a man of war, 1 Sam. 16. 18. By thoſe two properties alſo doth Homer, the Poet of Poets, charactariſe a good King βασιλῆϊ τ' ἀγαθῷ κρατερῷ τ' αἰχμητῇ; which hath been accounted in after ages a compleat Elogium of moſt exemplary Princes. However if this ſeem to reliſh of too much ſubtilty, which I profeſſe I deſire to avoid in ſuch a work as this; I ſhall content my ſelf with moſt Interpreters, by *prudence of hands*, to underſtand, prudent, diſcreet adminiſtration, and diſcreet carriage of all manner of buſineſſes. For indeed, where ſuch prudence is; valour, or at leaſt, the effects of valour; either perſonal, or by Miniſters and Officers well choſen, (that is, with judgement and diſcretion;) cannot be wanting.

PSAL. LXXIX.

Title.

Of Aſaph] Or, *for Aſaph.*

Verſe 1. *THe heathen are come into thine inheritance*] The people cry unto God againſt the barbarous tyranny of the Babylonians; who ſpoyled Gods inheritance, polluted his Temple, deſtroyed his religion, and murdered his people.

thy holy temple have they defiled] Pſal. 74. 7.

V. 2. *The dead bodies of thy ſervant*] The Prophet ſheweth, to what extremities God ſuffereth ſometime his Church to fall, to exerciſe their faith, before he ſet to his hand to deliver them.

fowles of the heaven] Pſal. 74. 14.

V. 3. *there was none to bury them*] Their friends and kinsfolk durſt not bury them, for fear of the enemies: or, there were ſo many ſlain, that the living ſufficed not to bury the dead.

V. 4. *We are become a reproach to our neighbours*] Pſalm 44. 14.

a reproach to our neighbours] Whereof ſome came of Abraham, but were degenerate: and others were open enemies to thy religion; but they both laughed at our miſeries.

V. 5. *How long Lord?*] Pſal. 89. 46.

ſhall thy jealouſie burn like fire?] Wilt thou utterly conſume us for our ſins, before thou takeſt us to mercy?

V. 6. *Pour out thy wrath upon the heathen that have not known thee*] Of imprecations in general, ſee before upon Pſalm 35. 4. *Let them be confounded*, &c. However, there be, of the moſt judicious, who think this imprecation (in form) may be reſolved into a modeſt expoſtulation, as if he had ſaid, or intended to ſay; Lord, how can it ſtand with thy goodneſſe and juſtice, to lay ſo much upon us, who are thy peculiar people, who both know and worſhip thee; and to be ſo indulgent to thoſe, that are meer ſtrangers?

thoſe *that know thee not*, nor *call upon thee?* But whether we take them as an imprecation, or expoſtulation, certain it is that the aggravation is not properly (as it might ſeem at firſt) in that *they knew not God*; (which in ſome caſes would be an extenuation rather, according that of our Saviours, *Jeſus ſaid unto them, if ye were blind, ye ſhould have no ſin*, &c. Joh. 9. 41. And, *That ſervant which knew his Lords will*, &c. *But he that knew not* &c. Luke 47. 48.) but in that which followes, (the fruit and effects of that ignorance, perchance, though the ſame be done ſometimes by them alſo, that profeſſe they know God.) in the next verſe, *For they have devoured Jacob, and laid waſte his dwelling place.* Theſe two verſes (*6.* & *7.*) are uſed by the Prophet Jeremy alſo, but with ſome little alteration and addition, as will appear, if compared, Jer. 10. 25.

V. 7. *For they have devoured Jacob*] Heb. אכל, *voravit*, in the ſingular: *He hath devoured*; that is, *unuſquiſque eorum.*; every one of them; as ſome of the Rabbines there. Or elſe it may be that a *Vau* is wanting, which is ſupplyed by Jeremy, Jer. 10. 25. (See upon the former verſe,) where the word is twice repeated, and both times in the plurall.

V. 8. *O remember not againſt us former iniquities*] Eſay 64. 9. Which we and our fathers have committed.

former iniquities] Or, *the iniquities of them that were before us.*

let thy tender mercies ſpeedily prevent us] And ſtay not till we be overwhelmed with our troubles.

V. 9. *O God of our ſalvation*] Seeing we have none other Saviour, neither can we help our ſelves, and alſo by our deliverance, thy name ſhall be praiſed, Therefore, O Lord, help us.

names ſake] Joſh. 7. 9.

V. 10 *Where is their God?*] Pſal. 42. 10. & 115. 2.

revenging] Heb. *vengeance.*

revenging the blood of thy ſervants which is ſhed] Pſal. 58. 10.

V. 11. *Let the ſighing of the priſoner come before thee*] Who though in reſpect of God they were juſtly puniſhed for their ſins, yet in conſideration of their cauſe were unjuſtly vexed.

thy power] Heb. *thine arm.*

preſerve thou thoſe that are appointed to dye] Heb. *reſerve the children of death,*

thoſe that are appointed to dye] Which were captives among their enemies and could look for nothing but death, Pſal. 44. 22. He preſſeth this upon God, as a thing moſt beſeeming his infinite both power and mercy, to help then, when there is leaſt hope: Becauſe, mans extremity, is Gods opportunity. It is mentioned as the proper work of God, Pſal. 102. 20. *To hear the groaning of the priſoner; to looſe thoſe that are appointed to death.* And it is the propriety of all that are good, and generous among me, to intimate God therein, ſo far as their power doth extend, *If thou forbear to deliver them that are drawn unto death, and thoſe that are ready to be ſlain, If thou ſayeſt*, &c. Prov. 24. 11, 12.

V. 12. *And render unto our neighbours ſeven fold*] To wit, to our unmercifull neighbours, who in our calamity, when we expected pitty and compaſſion, did cruelly inſult over us, and upbraided us, as other heathens did, of our vain confidence in our God: and made our temporall ſufferings, an argument of our falſe worſhip. Of this, and of deſire of revenge in generall, ſee, as before, upon Pſalme 35. 4. *Let them be confounded*, &c. *Into their boſome*, as Eſay 65. 6, 7.

V. 13. *ſheep of thy paſture*] Pſal. 95. 7. & 100. 3.

we will ſhew forth thy praiſe to all generations] Heb. *we will number.* That is, record the particular benefits, for which thou art to be praiſed. We ought to deſire no benefit of God, but on this condition, To praiſe his Name, Eſay 43. 21.

to all generations] Heb. *to generation and generation.*

PSAL. LXXX.

Title.

Shoſhannim] See Notes on Pſal. 60. *tit.*

Eduth] A conteſtation: wherein the Pſalmiſt earneſtly intreateth God for freedom out of thoſe miſeries, which by his deſertion had befallen him.

of Aſaph] Or, *for Aſaph.*

Verſe 1. T*Hou that leadeſt Joſeph like a flock*] By *Joſeph*, moſt underſtand the Tribe of Ephraim, the ſon of Joſeph; which was the head of the ten Tribes, ſeparated from Judah: ſo that the calamities of the ten Tribes apart by the Chaldeans, are conceived to be the ſubject of this Pſalm. So Amos 6. 1. &c. Judah is reproved, becauſe not ſenſible of the afflictions *of Joſeph*, ver. *6.* that is, of the ten Tribes, carried into captivity about 150. years before the taking of Ieruſalem, by the ſame Chaldeans. Others, becauſe mention is made of the Ark, (*between the Cherubims*) where *God* was ſaid *to dwell* (of which ſee *Exod.* 25. 22. *And there I will meet thee*, &c) aud that the ten Tribes were departed from the worſhip of the true God, that was ſaid to dwell there, and worſhipped Idols, and by conſequence had no intereſt either in the Ark, or in the God of the Ark; they therefore conceive that the ten Tribes cannot here be meant particularly; but by *Ioſeph*, they underſtand all the Tribes in generall, as Pſalm next, verſe 5. *This be ordained in Joſeph for a teſtimony*, &c. But the objection is in very deed of little conſequence. For if the Pſalmiſt may be allowed to addreſſe himſelf to the true God, for them that had forſaken him; why not as well to the God dwelling in the Ark, or among the Cherubins of the Ark; being an ordinary *periphraſis*, or expreſſion of the true God in the Scripture? beſides, as is well anſwered by ſome, though the generality of the ten Tribes had forſaken God; yet many there were of that diviſion, who not only had forſaken them locally, 2 Chr. 11. 16, 17. but alſo remaining among them, worſhipped the true God in their hearts; nor did conform to the outward Idolatrous worſhip of the reſt, 1 King. 19. 18. *Yet I have left me ſeven thouſand in Iſrael*, &c. A greater objection may be, as I conceive, though no notice be taken of it, from the next words, as we ſhall ſee there.

V. 2. *Before Ephraim, and Benjamin, and Manaſſeh, ſtirre up thy ſtrength*] Why theſe Tribes ſhould be joyned, and why theſe only mentioned is a queſtion; and whether all the Tribes in generall; (of which ſee what hath been already ſaid upon the firſt verſe) and Pſal. 68. 27. *the Princes of Judah*) or the ten only, be intended. They that would have all the Tribes included, ſay, that it is uſuall in the Scripture, by naming of ſome, to underſtand all, that the Tribe of Ephraim and Manaſſe, before the Kingdomes were ſetled in the Tribe of Judah, were the chiefeſt Tribes, being Joſephs poſterity: that theſe three Tribes, when all the Iſraelites, divided into four equall parts, encamped about the Ark, made one part, Numb. 2. 17, 18, &c. and with reference to that ancient relation, though long after, might probably be named together. And beſides that Benjamin had a particular relation to the Tribe of Ephraim and Manaſſe, becauſe Benjamin and Joſeph were not only brethren, as all the reſt of the Patriarchs; all ſons of Jacob: but alſo ὁμομήτριοι, as St. Baſil here calls them, ſons of one mother. This, upon a ſuppoſition that the twelve Tribes in general are the ſubject of theſe complaints But that by ſome others, men of great judgement and learning, will not be granted: that all ſhould be intended, and yet neither Judah, the very chief (in thoſe dayes) of all the Tribes; nor the Temple, or City, far more conſiderable to the Jews in all their joyes or ſorrows, than life, or any thing elſe, ſhould be mentioned. But they that object ſo ſtrongly, and in my judgement plauſibly enough, againſt the former, take no notice at all, (which I much wonder at) of one ſtrong objection that may be made againſt their opinion. For if the ten Tribes onely, or the Iſraelites, as then called, were here concerned; how comes Benjamin to be named; which was a diſtinct Tribe from the Iſraelites. and adhered unto Juda, when that unhappy diviſion, by the revolt of ten Tribes, happened? In anſwer to this, all that I can think of (ſince I find nothing by others either objected. or anſwered about it,) that hath probability, is this; That haply the words both of this and the former verſe, were ſome ancient form of prayer uſed of old, when they were all one body, either upon the marching of the Ark, or ſome occaſion of imminent danger; but an ancient publick *formula*, whatever the occaſion were; and as an ancient form, (which in prayer is ordinary, wherein many have been very ſcrupulous to alter any thing, either words, or matter, though ſometimes for the beſt;) here uſed and retained, though alteration of times have now much altered the caſe. So Pſal. 68. 1. *Ariſe, O God*, &c. was an ancient form, as is noted there: and ſo again, Pſal. 132. 8, 9, 10. *Ariſe, O Lord*, &c. *Let thy Prieſts*, &c. *For thy ſervant*, &c as appears by 2 Chr. *6.* 41, 42. As for the conjunction of theſe three Tribes, in general, this alſo beſides their encamping together, is obſerved, that they, or the remnants of them, dwelled together in Jeruſalem with Judah, after the captivity; as is recorded 1 Chron. 9. 3.

V. 3. *Turn us*] Or, *Return us.* To wit, out of captivity.

V. 4 *How long wilt thou be angry againſt the power of thy people?*] The fathfull fear Gods anger, when they perceive that their prayers are not forthwith heard.

wilt thou be angry] Heb. *wilt thou ſmoake.*

V. 5. *Thou feedeſt them with the bread of tears*] 1 King. 22. 27. Pſal. 102. 9 Eſay 30. 20. See upon Pſal. 42. 3. *My tears.*

V. 6. *Thou makeſt us a ſtrife unto our neighbours*] Our neighbours have a continuall ſtrife and war againſt us.

V. 7. *Turn us again*] See verſe 3.

V. 8. *Thou haſt brought a vine out of Egypt*] See Eſay 5. 1. &c. *Now will I ſing to my well-beloved*, &c. *For the vineyard of the Lord of hoſts is the houſe of Iſrael*, &c. And Jer. 2. 21. *Yet I had planted thee a noble vine*, &c. Seeing that of thy mercy thou haſt made us a moſt dear poſſeſſion to thee, and we thorow our ſins are laid open for wild beaſts to devour us, declare again thy love, and finiſh thy work that thou haſt begun. Pſal. 44. 2.

caſt out the heathen] Pſol 44. 3.

V. 10. *The goodly cedars*] Heb. *the cedars of God.*

V. 11. *and her branches unto the river*] To wit, Euphrates, as Pſal. 72. 8. *He ſhall have dominion*, &c.

V. 12. *broken down her hedges*] Pſal. 89. 40. Eſay. 5. 5.

V. 13. *The boar*] Or, That *the boar.*

The boar out of the wood doth waſte it] That is, as well they that hate our religion, as they that hate our perſons. Or more probably, if any ſuch interpretation be allowed, that is, that in this allegory of *wild beaſts*, the *boar out of the wood*, and *the wild beaſts of the field*, muſt be interpreted of different parts; which is not neceſſary:

ceſſary: but if any ſuch; more probale, that by the *wild boare*, as ſome interpreters here, the tyrants themſelves or Great ones, that were chief actors in this ſad tragedy, and ſet others on the work: and by the *wild beaſt of the field*; or, (as ſome Rabbines conceive, that the word חיה doth properly import,) the *reptilia*, that is, *crawling beaſts*, or *vermines*, the common ſouldiers, and other inferiour people, ſhould be underſtood. But, as was intimated before, it may very well be, and it is the more received opinion, that by both thoſe particulars in the allegory, one and the ſame thing is literally intended; to wit, very barbarous and cruell enemies.

V. 14. *look down from heaven*] They gave not place to tentation, knowing, That albeit there were no hope on earth, yet God was able to ſuccour them from heaven, Eſay 63. 15.

V. 15. *And the vineyard which thy right hand hath planted*] There be two words in this verſe, כנה, (here tranſlated *vineyard*.) and בן (here, *branch*,) about which there is great controverſie. As for the firſt, it is no where extant but in this place; the Rabbines can tell us nothing of it, of certainty, and all that either by them, or any other, is ſaid of it, is either grounded upon the etymology; as it is conceived to be a derivative of כון, which ſignifieth *aptare*, *firmare*, *diſponere*, &c. or upon the context here, being thus joyned with the verb נטע, which ſignifies *to plant*. Upon the the firſt ground, ſome tranſlate it, a *baſe*, or *prop*, or *ſtey*: ſuch as are uſed about vines, to bear the branches, and ſometimes the body: and upon the ſecond, others, *a vine*; as here: or, *a plant*. But there be, who think that כ is here inſtead of ג: and thereupon render *hortam*, that is, *a garden*. Some think it to be an Egyptian word: but I ſee little ground for it, except all words, but once to be found in the Scripture, and muſt be concluded to be ſtrange words. However, if Egyptian, yet ſo it would, as they interpret it, ſignifie *a plant*. So that all this variety comes to one effect, and makes no conſiderable difference of ſenſe. As for the other word בן, I know not why there ſhould be any difference about it. It is true, the ordinary ſignification of it is, *a ſon*: but it is as undoubtedly true, that it ſignifies ſometimes *a bough*, or *branch*, as Gen. 49. 22. twice in one verſe; *Joſeph is a fruitfull bough*. &c. beſides בנות the feminine of it, properly *daughters*, there alſo tranſlated *branches*: which ſignification being very proper and natural here, why any ſhould rather chooſe the former; becauſe more ordinary, and thereupon tell us, that Chriſt is meant; or, as ſome others, that Solomon; I ſee no cauſe.

that thou madeſt ſtrong for thy ſelfe] So that, without thy leave, no power can prevaile againſt it; and which as a young bud, thou raiſeſt up again, as out of the burnt aſhes.

V. 16. *they periſh at the rebuke of thy countenance*] When thou in thine anger delivereſt it over to the ſword of the enemies, Pſal. 39. 11.

V. 17. *Let thy hand be upon the man of thy right hand*] By *the man of thy right hand*, moſt underſtand, the man of thy love, as *Benjamin* (properly, *a ſon of the right hand*) was to Jacob. And by *hand*, underſtanding power and protection, is as uſuall. See upon Pſal. 74. 16. *thou haſt prepared*:) they make this to to be the meaning; Protect and defend *the man of thy right hand*; that is, ſay ſome, that *vine* that *branch*, which hath been ſo dear unto thee; upon which thou haſt beſtowed ſo much coſt; taking the word *man*. not, as properly, *perſonal*; but as they call it *reall*, referring to the particular thing, ſpoken of before, whether man, or whatever elſe it be. To this purpoſe they bring, *the man of hunger*, for a hungry: and *a man of chiding*, for the object of chiding; *a man of war*, for a warrier, and the like. Wherein nevertheleſſe there is a manifeſt difference: becauſe *man* in theſe phraſes, though not principally intended to ſignifie a perſon; yet it refers to a particular man, not any thing elſe; and therefore may be called *perſonall*: whereas here it is (as they expound) otherwiſe; referring immediately to *a vine*, and in that vine, metaphorically, to a whole Nation. Others therefore by *the man*, underſtand the King of the Iſraelites, whoever he was that had right to that kingdom, in thoſe calamitous times. But they are put to it, to give a reaſon, why the Pſalmiſt ſhould pray, not onely for an Idolatrous wicked King, but for an uſurper, whoſe predeceſſours had impiouſly revolted from their lawfull King, the King of Judah. So that after they have ſaid as much as they can to that purpoſe, they come about again, and would rather have the whole Church underſtood. And by the *ſon of man*, the more ordinary ſort of people, that none might be excluded from the benefit of theſe prayers. Others finding but little probability in this expoſition, would have the Meſſias intended, either in both places; or at leaſt, Chriſt in the firſt, *the man of Gods right hand*; and the Church in the laſt, by *the ſon of man*. The Chaldee Paraphraſt referreth it either to David perſonally, which is not ſo likely; or to ſome, whether Meſſias or other, that had intereſt in the promiſes, made by God unto David. For he tranſlates, as Genebrard expreſſes him, *Sit manus tua ſuper virum, cui juraſti in manu dextra tua*: that is, *Let thy hand be upon the man to whom thou haſt ſworn by thy right hand*. Wherein I make no queſtion, but he had a reſpect to Pſal. 89. 35. *Once have I ſworne by my holineſſe, that I will not lye unto David*, and Pſal. 132. 11. *That hath ſworne in truth unto David*, &c. I am ſo far of his mind, though in this expoſition of *the man of thy right hand*, I will bind no man to follow him, ſince the firſt may ſtand as probably; yet ſo far of his mind, as peremptorily to conclude, that if the Pſalmiſt his intention was that way, as to recommend any unto God by theſe words the ſureſt way of expoſition muſt be grounded upon theſe words concerning David in the ſame Pſalm, *I have laid help upon one that is mighty*, &c. *I have found David my ſervant*, &c. *With whom my hand ſhall be eſtabliſhed; mine arm alſo ſhall ſtregthen him*: verſe 19, 20, 21. So that both *the man of thy right hand*, and *the ſon of man*, be underſtood of ſome one, not divers, but the ſame, whether man or people, that were conceived to have intereſt in theſe expreſſions and promiſes, uttered of and to David at firſt, perſonally And ſince David was ſo much concerned (as all men are in theirs) in his poſterity, and that Gods promiſes to him were moſt concerning his iſſue, and the ſtability, and perpetuity of his people and kingdom after him, the Pſalmiſt might very well, in deſiring God, in that ſenſe, to ſtrengthen David; (as ſurviving in his poſterity, though deceaſed himſelf perſonally, many ages before) intend any, whether king or people, that had relation unto David, either of people or progeny: and ſo David the immediate object of the words, and yet in him, either the ten Tribes, or all the twelve in generall. Had it not been for theſe words, which gave me ſo much light, to which I was happily guided by the Chaſdee Paraphraſe, I muſt confeſſe I have found ſo little ſatisfaction otherwiſe from any Expoſitors; that I ſhould have been bold to have ventured upon another expoſition, quite different from any of theſe; but not leſſe literall, or proper to the words, as I conceive Wicked men, we know, whom God doth imploy to execute his juſt jdugements, are called *the ſword*, and *the hand of God*; as Pſal. 17. 13, 14. *From wicked men, which are thy ſword: From men which are thy hand, O Lord, from men of the world*, &c. And how God doth uſe to ſtrengthen ſuch, Iſaiah declares at large, *Therefore their habitations were of ſmall power: they were diſmayed and confounded*, &c. 37. 27. And the Prophet Habakkuk ſaith, that God hath *ordained and eſtabliſhed* (or *ſtrengthned* as the word may import) ſuch, *for correction* 1. 12. And as for Gods *right hand*, though commonly mentioned againſt the wicked in the defence of Gods people; yet is that alſo ſometimes turned (and ſo mentioned) againſt Gods own people too; as Lam. 2. 3, 4 *He hath drawn back his right hand from before the enemies*, &c *He hath bent his bow, he ſtood with his right hand as an adverſary*, &c. So that inſtead of a prayer, I ſhould have made an imprecation of theſe words But I rather adhere to the former interpretation, as more agreeable to the ſenſe of other Expoſitors: but eſpecially to the 15. verſe, where ſome of theſe words are uſed, and would not probably (though ſometimes by a figure called *antanaclaſis*, it be ſo:) be repeated here ſo ſoon after, but to the ſame purpoſe. Some further confirmation we have alſo from Eſay his words: *Fear thou not, for I am with thee*: (the words are directed to the Church in general, not to any particular man) *be not diſmayed, for I am thy God. I will ſtrengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteouſneſſe*, 14. 20. I muſt not omit, that ſome have thought Zerobabel might be the particular man (if any particular) intended by theſe words: which if we could grant the twelve Tribes in general, to be the ſubject of theſe complaints, (which we cannot well, as we ſaid before) we ſhould not altogether diſlike. There he ſome things in the Prophets, as Haggai, and Zechariah, ſpoken of him, that would fit very well to this purpoſe But I have ſaid onough.

V. 19 *Turn us again, O Lord God of Hoſts cauſe thy face to ſhine upon us*, &c.] See verſe 3. We had this verſe before, but with ſome alteration verſe 3. & 7. ſo that although it be the ſame in ſubſtance, and ſo repeated in this Pſalm three times in all; yet there is ſome diverſity to be obſerved in every verſe; as thus: ver. 3. *O God* only: ver. 7. *O God of Hoſts*. And here, (laſt verſe) *O Lord God of Hoſts*. Of which obſervation I would not make any great myſtery, but that this addition of words makes the ſpeeech ſomewhat more rhetoricall and patheticall. *O God*: *O God of Hoſtes*: *O Lord God of Hoſtes*. But beſides this, there is other uſe to be made of ſuch obſervations; of which ſee upon Pſal. 34. laſt verſe, *that truſt in his ſtrength* And for thoſe words, *cauſe thy face to ſhine*: ſee upon Pſal. 67. 1. *Cauſe his face to ſhine*.

PSAL. LXXXI.

Title.

Gittith] See the Notes on the *title* of Pſal. 8.

of Aſaph] Or, *for Aſaph*.

Verſe 1. *Sing aloud unto God*] It ſeemeth that this Pſalme was appointed for ſolemne feaſts and aſſemblies of the people, to whom theſe ceremonies at ſuch times were uſuall.

V. 3. *in the new moon*] This they did alſo in other feaſts, Numb. 10 10.

V. 4. *For this was a ſtatute for Iſrael*] Levit. 23. 24.

V. 5. *This he ordained in Joſeph for a teſtimony*] Joſeph is put for all Iſrael, becauſe he had the double portion, which was one part of the birth-right. 1 Chron 5 1, 2. So is Judah ſometimes, becauſe he had the government, which was the other part, Gen. 49. 10.

when] Or, *becauſe*.

when he went out thorow the land of Egypt] Or, *when he went* *out of the land of Egypt* or *from the land of Egypt*; as the Septuagint renders it: taking על for מעל, which is not without example. The Law was given we know concerning the Paſſover, at their going out of Egypt properly; and the laws concerning other feaſts in the wilderneſſe, in their way from Egypt to the Land of Canaan. Some retain the propriety of the word על and refer the words to God, *As he went out* (as elſewhere he is ſaid, *to go out before his people) againſt the land of Egypt*. So Junius, and ſome others. But I conceive the former more probable.

thorow] Or, *againſt*.

where I heard a language that I underſtood not] *A people of a ſtrange ſpeech, and a hard language, whoſe words thou canſt not underſtand*, according to Ezekiels expreſſion. 2. 6 none of the leaſt grievances of travellers in forreign countries: mentioned alſo by the Prophet Jeremy, as a judgement: *Lo I will bring a nation upon you from far,——a nation whoſe language thou knoweſt not, neither underſtandeſt what they ſay*, Jer. 5. 15. Were it not for thoſe places, I ſhould think the better of their interpretation, who make this to be the meaning: I heard a ſtrang language; a language (or *a lip*, according to the propriety of the Hebrew word:) that had not been heard before among men: to wit, the language, or the voyce of God. The mention of this ſo great and ſo unuſuall favour, and honour done to the Iſraelites, would have been very proper in this place, where divers others, very great, but not ſo extraordinary and miraculous, are mentioned. Moſes where he rehearſeth divers particulars of that nature, wherein God had magnified himſelf, and manifeſted his love towards the Iſraelites, ſpeaketh of it, as of the higheſt, and gives it the firſt place, with anſwerable ſublimity of words. *For aske now of the days that are paſt &c. Did ever people hear the voyce of God, ſpeaking out of the midſt of the fire, as thou haſt heard, and live?* Deut 4. 32, 33. and again in the 36. verſe, *Out of heaven he made them to hear his voyce, &c.*

V. 6 *ſhoulder from the burthen*] Iſai 9. 4. & 10. 27.

were delivered] Heb. *paſſed away*.

from the pots] Pſal. 68. 13. *Though ye have lyen among the pots, &c.* If they were never able to give ſufficient thanks to God for this deliverance from their corporall bondage, how much more are we indebted to him for our ſpirituall deliverance from the tyranny of Satan and ſin!

V. 7. *calledſt in trouble, and I delivered thee*] Pſal. 50. 15.

in the ſecret place of thunder] By a ſtrange and wonderfull manner, out of the clouds whence thunder came, Exod. 14. 19, 20. & 19. 16. Or, as ſome others, in the ſecret place of thunder, that is, out of *the black cloud*, from whence God ſpeaking, a ratling noyſe was heard, as it were of a thunder: So Joh. 12. 28, 29. when a voyce came from heaven to Chriſt, *the people that ſtood by and heard it, ſaid it thundered.* Other interpretations there be of theſe words, but not any that can ſatisfie, beſides theſe.

proved thee at the waters of Meribah] Exod. 17. 5. He oppoſeth their extream ingratitude and infidelity, to Gods great goodneſſe towards them, which ſets it out the more: accordiug to that of the Apoſtle, *But God commendeth his love towards us, &c.* Rom. 5. 8. Some tranſlate *uſque ad aquas:* that is, *unto*, (or, *untill*) *the waters of Meribah:* as if he ſaid; after I had proved thee, and born with many provocations, even to the waters of Meribah, and by that time knew thee ſufficiently, yet from thoſe *waters*, (Exod. 17. &c.) thou didſt advance to mount Horeb, where, paſſing by all former provocations, for which thou didſt deſerve to have been rejected, I gave thee the Law; immediately mentioned in the following verſes.

Meribah] Or, *ſtrife*.

V. 8. *Hear, O my people*] He coudemneth all people that are not attentive to heare Gods voyce, and to give obedience to the ſame.

V, 9. *There ſhall no ſtrange God*] Or, *let no ſtrange god*.

neither ſhalt thou worſhip] Or, *neither worſhip*.

V. 10 *open thy mouth wide, and I will fill it*] Enlarge thy deſire never ſo much, and it ſhall be ſatisfied, Pſal. 37. 4. Eph. 3. 20.

V. 12. *So I gave them up to their own hearts luſt*] Acts 14. 16.

unto their own hearts luſt] Or, *to the hardneſſe of their hearts*, or, *imagination*.

V. 13. *O that my people had hearkened unto me*] God ſheweth, that the obedience of his people is as pleaſing to him, as things wiſhed for to men, Deut. 5. 29. Iſai. 48. 18. See before upon the *title* of Pſalm 72. of Gods conditionall promiſes, out of Exek. 33 13, &c.

V. 14. *and turned my hand againſt their adverſaries*] If they had obeyed me. ver. 12.

V. 15. *haters of the Lord ſhould have ſubmitted themſeves unto him*] Pſal. 37. 20. Rom. 1 30.

ſubmitted themſelves] Or, *yielded feigned obedience*, Heb. *lyed*. Pſal. 14 44. See more there.

but their time ſhould have endured for ever] If the Iſraelites had not broken covenant with God, he would have given them perpetuall felicity. So Mat. 23. 37. *O Ieruſalem, Ieruſalem, thou that killeſt, &c. how often would I have gathered*, &c. *and ye would not?*

V. 6. *with the fineſt of the wheat*] Heb. *with the fat of wheat*. That is, with moſt fine wheat, and abundance of honey.

PSAL. LXXXII.

Title.

of Aſaph] Or, *for Aſaph*.

Verſe 1. *God ſtandeth in the congregation of the mighty*] The Prophet ſheweth, that God, who is preſent among Judges, obſerveth whether they do their duty or no, that he may reward or puniſh them.

mighty] Or, *God*; that is, his own Congregation: The noun is repeated inſtead of the pronoun; as Numb. 10. 29 Luke 3. 19. and elſewhere. Or, *the Congregation of God*; that is, of lawfull Magiſtrates, which God ownes as his ordinance, &c. Rom. 13. 1, 2.

he judgeth] Or, *he ſhould judge*.

he judgeth among the gods] That is, *Iudges*; or Magiſtrates: as Exod. 22. 8, 9, &c. The reaſon of it, ſee Joh, 10. 34, 35. *Is it not written in your Law*, &c. They ought to judge according to his law, that the ſentence might be Gods, and not theirs: but they did not ſo, ver. 2. &c. 2 Chron 19. 6.

gods] *Exod.* 22 9.

V. 2. *How long will ye judge unjuſtly*] For theeves and murtherers find favour in judgement, when the cauſe of the poor and godly cannot be heard.

accept the perſons of the wicked] Deut 1. 17.

V. 3. *Defend*] Heb. *Iudge*, Pſal. 43. 1.

do juſtice to the] Heb. *juſtifie the*.

and needy] Not only when he crieth for help, but whenſoever ye know that his cauſe requireth ayd and ſupport.

V. 4. *Deliver the poor and needy*] Prov. 24. 11.

V. 5. *all the foundations of the earth are out of courſe*] Some, by *foundations*, &c. underſtand the corrupt Judges or Princes before ſpoken of; which is not ſo likely, becauſe having ſaid ſo much of them before, his expreſſion, by thoſe words, if meant of them, would rather fall, than riſe. Others would have the Laws, and adminiſtration of Juſtice, upon which Common-Weals are chiefly founded. to be intended. But that theſe are elſewhere ſo called, we do not find: and beſides, he would ſo but ſay the ſame thing as before. For if the Judges be corrupt and wicked, it will of neceſſity follow, that judgements be perverted. I therefore take the words as proverbially uſed, to imply an univerſall confuſion of the State, ariſing eſpecially from their impiety, and perfidious dealing, that ſhould have been the chief pillars of it. The Grecians alſo uſed to ſay, τὰ ἄνω κάτω, to the ſame purpoſe: whence was his ieſt, ſhall I ſay, or propheſie, (for I find it recorded as a propheſie; and it fell out indeed, as he expected,) who when he dyed, would be buried upon his belly, becauſe he expected that all things ſhould ſhortly be turned up-ſide down, and then he ſhould lye right.

earth] Or, *land*.

out of courſe] Heb. *moved*.

V. 6. *I have ſaid, Ye are gods*] Joh. 10. 34.

V. 7. *But ye ſhall dye like men, and fall like one of the Princes*] This tranſlation is old enough, it is confeſſed; and that is all that can be ſaid for it, or that could move any man to imbrace it. For otherwiſe, the very context, and reaſon of ſenſe would move a man to ſuſpect that it is not right, and that ſomewhat elſe was intended. For what a thing were this, to tell Judges or Magiſtrates, that although they are ſtyled *Gods*, yet they ſhall dye *like Princes*, or *like one of the Princes*; who alſo (all Princes) are Magiſtrates, and ſomewhat more than ordinary Magiſtrates. According to the Hebrew, word for word, it is: *and as one Princes ye ſhall fall:* Which ſome to make a little plainer, tranſlate, *Et ſicut quilibet*; or, *velut unus, (ex vulgo, ſcil.) ô principes, cadetis*; that is, *and ye Princes, ſhall dye as one*; or, *any one:* that is, as any ordinary men, even the meaneſt, who among the reſt of men make but a number, as it were; neither are otherwiſe taken notice of. It is an elegant and emphatical expreſſion. Neither did we appeal to common ſenſe without cauſe, ſince even in the writings of ancient heathens, we find divers expreſſions to that purpoſe. *Ut enim cæterorum hominum*, (there is our אחד here; or, *one*,) *ita principum, illorum etiam qui ſibi Dii videntur, ævum omne & breve, & fragile eſt*; So one of them ſpeaking before, and to a great Emperour, I know not, whether all Chriſtian Princes would be well pleaſed to be told ſo much; or they who by their place ſhould tell them of it, uſe to diſcharge their duties ſo faithfully: Theſe Heathens may ſhame them one day, if they do not. But who would expect ſuch a leſſon from an ordinary Comick? yet his words (his words I ſay: I go no further;) ſavour of ſo much piety, if well applyed; and are ſo conſonant to the Scripture, and ſo much to our purpoſe, that I cannot omit them, though from ſuch a one: *Unus tibi hic dum propitius ſit Iupiter, Tu iſtos minutos Deos flocci-feceris*; ſaith one there, calling himſelf *Iupiter*, becauſe he was maſter of the houſe, in oppoſiton to the reſt of the ſame houſe, under his governvent. The other anſwers, *Nugæ ſunt iſta magnæ: quaſi tu neſcias Repente ut emoriantur humani Ioves.*

V. 8. *for thou ſhalt inherit all Nations*] All the earth is thine, by as true a right as inheritance, therefore let not evill Judges oppreſſe thy people.

ſhalt] Or, *doeſt*.

PSAL. LXXXIII.

Title.

A ſong or Pſalm] Pſal.48. *tit.* This Pſalm ſeemeth to be compoſed as a form of prayer, when the Church was in great danger by reaſon of her enemies perhaps in Jehoſaphats time, 2 Chron.20.1.

of Aſaph] Or, *for Aſaph.*

Verſe 1. K*Eep not thou ſilence , O God*] Pſalm 28, 1. & 35. 22.

V. 2. *thine enemies make a tumult*] He calleth them Gods enemies, which are enemies to his Church.

hate thee] Pſal.81.15.

V. 3. *againſt thy hidden ones*] Gods Saints are his ſecret ones; for he hideth them in the ſecret of his Tabernacle, and preſerveth them from all dangers, Pſal 31.20.

V. 4. *let us cut them off from being a Nation*] They were not content to take the Church as priſoner, but ſought utterly to deſtroy it, Jer. 11. 19

V. 5. *conſent*] Heb. *heart.*

againſt thee] Acts 9. 4. They thought to have ſubverted thy counſell, wherein the perpetuity of the Church was eſtabliſhed, Pſal.2. 1.

V. 6. *The Tabernacles of Edom*] Alluding to the manner of them that dwelt in tents, 2 Sam.20.1.

V. 7. *Gebal*] The Inhabitants of *Gebala*, (or *Gebana*, as Pliny, and ſome other ancients call it, a city of Phœnicia, near to Sidon: mentioned Ezek.27 9. where the pride and greatneſſe of Tyre is ſet out; *The ancients of Gebal, and the wiſe men thereof were in thee thy calkers:* and the Inhabitants of it, from thence denominate *Giblins*, or *Giblites* mentioned 1 King 5.18. *And Solomons builders, and Hirams builders did hew them, and the Giblites*; as in the margin there, according to beſt tranſlations: not as it is in the Text, *and the ſtone-ſquarers* which is expreſſed out of the Chalde Paraphraſe. But that it is a proper name, appears beſides by Joſh.13 5. *And the land of the Giblites*, &c. All other Names here occurring, verſe 6, 7, 8. are known names; often mentioned in the Scriptures.

V. 8. *they have holpen the children of Lot*] That is, the Moabites and Ammonites; who it ſeems were chiefeſt in his confederacy. Whence ſome of the chiefeſt Expoſitors infer very probably, that this Pſalm was compoſed in Jehoſaphat, King of Judah, his time: in whoſe reign, as we read, 2 Chron.20. the children of Moab and Ammon, with divers others, in great number, invaded the land. The ſtory is there at large It ſtands with much probability; though ſome, (upon what good grounds I know not) be of a different opinion.

they have holpen the children of Lot] Heb. *They have been an arm to the children of Lot.*

V. 9 *as unto the Midianites*] By theſe examples they were confirmed that God would not ſuffer his people to be utterly deſtroyed

Midianites] Judg.7.22.

Siſera] Jud.4 15 24.

V. 10. *as dung for the earth*] Troden under feet as mire, 2 King 9.37. Zeph. 1. 17.

V. 11, *their nobles*] Or, *them*, and or even *their nobles.*

Oreb] Judg 7.25.

Zebah] Judg.8.21.

V. 12. *Let us take to our ſelves the houſes of God in poſſeſſion*] It appears their ſpleen was againſt God: they aym at his houſes, both his ſynagogues, and the houſes of his people among whom he dwelt.

V. 13. *O my God, make them like a wheel*] The Hebrew word גלגל doth ſometimes ſignifie *a wheel*, in the proper ſignification; as alſo, *a globe*, or *ſphere.* Moſt interpreters are for that ſignification here, and think it muſt be underſtood of a wheel, globe, or rowling thing, in a ſteep place. But that need not. For the bare turning of *a wheel*, as it uſed in a cart, or chariot, may very aptly expreſſe the miſerable condition of a reſtleſſe ſpirit: and the Grecians to that very purpoſe uſe their *ῥόμβος*, proverbially, which ſignifies properly a top, ſuch as boyes by ſcourging make turn round: But comparing with Iſa. 17.13. where the ſenſe of this verſe is more fully, with addition of ſome words, none omitted that are here expreſſed; it will eaſily appear that the word here is not intended by the Pſalmiſt for a proper, but metaphorical wheel; ſuch a one as the whirlwind doth raiſe into the ayr out of the duſt of the ground. His words are; *They ſhall flee afar off, and ſhall be chaſed as the chaffe of the mountains before the wind, and like a rolling thing* (ſo is the Hebrew כגלגל there tranſlated: but by ſome others, better, *velut pulvis rotatus*; that is, *as duſt whirled about.*) *before the whirlwind.* The ſame word is uſed by the ſame Prophet in another place, Eſay 5. 28. uſed there in the proper notion of *a wheel*; but with relation to the metaphorical: *their horſes hoofes*, ſaith he, *ſhall be counted like flint, and their wheeles like a whirlwind.*

as the ſtubble before the wind] Utterly diſperſe them, as chaffe is blown away with the wind.

V. 14. *as the flame ſetteth the mountaines on fire*] Perhaps he meanes the trees on the mountains, which ſometimes are fired with lightning. See Notes on Pſal. 29. 6.

V. 16. *that they may*] Or, *that men may*, as ver. 18.

that they may ſeek thy Name] That others, ſeeing thy judgements on them, may be converted: for he wiſheth the deſtruction of theſe enemies, ver.10,17. See more upon Pſal. 59. 13. *Conſume them in wrath*, &c.

V. 18. *that thou whoſe name alone is JEHOVAH*] See of it upon Pſalm 68.4. *by his Name JAH.*

PSAL. LXXXIV.

Title.

Gittith] See the title of Pſal 8,

A Pſalm for the ſons of Korah] See the title of Pſal.48.

for] Or, *of.*

Verſe 1. H*Ow amiable are thy tabernacles?*] The Pſalmiſt complaineth, that he cannot have acceſſe to the Church of God, to make profeſſion of his faith, and to profit in Religion.

V. 2. *longeth*] Pſal. 42, 1,2. Of David his wonderful zeal and ardent longing for the Houſe of God, and religious duties there performed, ſee upon Pſal.27.8. *Seek ye my face* &c.

for the Courts of the Lord] Wherein the Tabernacle was placed.

V. 3 *Yea the ſparrow hath found an houſe, &c.*] According as we reſolve concerning the ſubject and occaſion of the whole Pſalm; ſo muſt we, differently, concerning the ſcope and meaning of theſe particular words. All Expoſitors ſeem to agree upon it unanimouſly, that David wrote it in ſome one of his flights and perſecutions, whether by Saul, or Abſalom, when he had not free acceſſe to either Ark or Tabernacle; and was deprived of the benefit of holy aſſemblies and ſolemnities: after which, how earneſtly he was wont to long, we have elſewhere ſhewed, as upon the 2. verſe hath already been noted. See the reference there. Upon this ſuppoſition, concerning the whole, this will be the meaning here: David in his wonted zeal doth bemoan himſelf, and in a poetical ſtrain (as fond and paſſionate lovers are wont to catch at any ſuch occaſion) doth expoſtulate and complain, that his condition ſhould be worſe than that of Birds, who had leſſe to do with the houſe of God than he, and yet had free acceſſe unto it, who was denied him. This is the common Expoſition, and may ſtill be, for me; I find no ſuch inconveniency in it, that ſhould make me to oppoſe this general conſent. Yet mine opinion is ſomewhat different; to wit, that not Davids abſence, but their diſtance, who lived in the remote parts of the land, and were wont, according to the Law, *Exod.*23. 17. thrice every year (beſides what they might do of their own accord) through ſome deſerts and wilderneſſes, and many other difficulties, in many companies together, to repair to the ſet-feaſts and ſolemnities in Jeruſalem; that theſe, I ſay, are the proper ſubject of this Pſalm, or Song: written (as I conceive) in their behalf, to be uſed or ſung by them upon the way, for their comfort and encouragement. That moſt part of the Pſalm tends to that purpoſe, or at leaſt, fits very well, may appear by the moſt approved Expoſitions of greateſt part of it: why all ſhould not, I ſee no reaſon at all to the contrary. Now upon this ſuppoſition, I ſhould ſay, that theſe Birds are mentioned, as examples of ſtudious and ſedulous creatures, which to compaſſe their ends, that is, to provide themſelves of a convenient place, both of reſt and ſafety to themſelves and their young ones, ſpare no labour, but ſeek far and near, till they have ſped, whether in private or publick houſes; as particularly, the Temple it ſelf; that the conſideration of theſe might ſerve for a poetical (for that muſt ſtill be taken into conſideration) encouragement, unto theſe weary Travellers, to put them in mind, that ſince all their welfare, both ſpiritual and temporal, and all their ſecurity, depended on their relation to that honſe, and their intereſt in and to thoſe ſolemnities, they ſhould not think much of their paines. If any objection can be againſt this Expoſition, it muſt be from the words, ver,9,10. where David ſeems to pray for himſelf: of which more ſhall be ſaid rhere. But a greater objection againſt the common opinion we ſhall find in the 7. verſe. However, I do not peremptorily determine: I do but propoſe, as a thing that may be further conſidered of. There be other doubts concerning this verſe, which we are now to take into conſideration.

where ſhe may lay her young, even thine altars, O Lord] No man can well imagine how birds ſhould neſt in the very altars, if either the ſtructure, or the daily uſe of them, and frequency of people about them be conſidered. But *thine altars* ſome interpret; *near thine altars*; and ſuppoſe there might be trees near. It is not a very likely ſuppoſition; nor much to the purpoſe, if it were ſo. Except thoſe trees were ſo near, (which we know was not) that they ſhould be accounted as part of the altars themſelves; which would be preciſely underſtood here, according to the expreſſion, to preſerve the emphaſis of the words. Others therefore by *altars* here, underſtand the Temple it ſelf: which would do very well, if it could be couſirmed by any pertinent examples, where the word *altar* is ſo uſed. For thongh iu point of worſhip, *altar* and *Temple*, might be uſed promiſcuouſly, yet in a thing that is proper to the Temple, that *altar* ſhould be put for *temple*, is much more unlikely. Beſides, if the Rabbins teſtimony, as in this caſe it ſhould, be conſiderable, they preciſely deny that any Birds were ſufferd to come into the Temple: neither could, if ſuffered (which perchance would have bin difficult to hinder) neſt cauſe of the evenneſſe of the roof. They tell us of *high places*, and altars there, every where, which they would have the altars here mentioned. But theſe to be the object of Davids longing, or of his expreſsion, in reference to thoſe that came from afar off to worſhip at Jeruſalem, were too abſurd to imagine. The way that hath been found by ſome, and is followed by moſt, to clear all this, is by a different connexion, or ſyntaxis of the words, leaving out the ſupplement *even*, and taking that which followes', *thine altars*, *O Lord of hoſts*, &c. as an abrupt and pathetical exclamation; as if he had ſaid: O for thine altars, O my God: where, and when ſhall I be ſo happy? thine altars, thine altars, &c. Or, making that of the Birds to come in by way of parentheſis, to joyn the latter part of the verſe with the ſecond, *My ſoul longeth*, &c. which is the way that ſome of the Rabbines alſo do follow. The difference is in the coherence of the words: the ſenſe is the ſame, either of theſe two laſt wayes. And ſince we have ſo much authority for this clear way, as the conſent of ſo many Interpreters, not above one, that I can find, and he but faintly, diſſenting; I know no reaſon, why we ſhould rather embrace that which is more dark, and inextricable.

Bleſſed are they that dwell in thy Houſe] See upon Pſalm 15. 1. *Who ſhall abide in thy Tabernacle*, and Pſal. 23. 6. *I will dwell*, &c.

V. 5. *Bleſſed is the man whoſe ſtrength is in thee*] That is, who will not be diſmayed from a good purpoſe, and neceſſary duties, by apparent difficulties, but puts his truſt in thee; whoſe confidence is in thine, not his own ſtrength. Or, according to Junius, Happy thoſe, who are inabled by thee, to undergo theſe wayes (or this journey) according to their own hearts deſire.

in whoſe heart are the wayes of them] I know not what this (*of them*) doth make here: it doth very much obſcure the truth, and hardly affords any ſenſe at all. The old tranſlation, *in whoſe heart are thy wayes*, was much better. In the Hebrew it is, word for word, *in whoſe heart are the wayes*; or, properly, *the high wayes* [מסלות) which lead into thy houſe, that is; ſpoken of, and to travellers; as all, or the far greater part at leaſt, of Interpreters, do grant. His meaning is, They that heartily deſire to come to thy houſe to worſhip thee at the ſet time, though they dwell far off. The words will afford this ſenſe alſo, *Viæ ſunt ſtratæ in medio eorum*; as ſome very learned would have them tranſlated; that is, ſay they, There be convenient high-wayes to lead them from their ſeveral habitations to Jeruſalem. But I do not conceive it ſo proper to the place.

V. 6. *of Baca*] That is, *of mulbery trees*, which was a dry place, ſo that they which paſſed thorow muſt dig pits for water: ſignifying, That no lets can hinder them that are fully bent to come to Gods houſe, neither doth God uſe to faile them. It may be the place mentioned, 2 Sam. 5. 23, 24. It is ſaid that the nature of the mulbery tree is, to delight in hot and dry places. See more upon the next words.

the rain alſo filleth the pools] Unto theſe godly pilgrims in their need and want of water, (one of the greateſt miſeries that can befall poor travellers, in hot countries eſpecially) he propoſeth a double ſuccour; the one from their own induſtry, by digging wells: of which in the former member, *Who paſſing through the valley*, &c. the other, (in caſe the firſt fail, becauſe ſprings are not every where to be found) from God immediately, filling their pools or ciſterns, prepared for that purpoſe, with a plentiful rain. This is the moſt literal ſenſe, as I conceive; and moſt received. Yet is not their interpretation, becauſe it ſavours of more acuteneſſe, as long as the words will bear that too, (but firſt it muſt be known, that the word ברכות by moſt in this place, tranſlated *pools*; doth oftner ſignifie, *bleſſings*) altogether to be rejected, who thus tranſlate: *Qui tranſeuntes per vallem mori, fontem conſtituunt eum, quos etiam benedictionum operit pluvia*: which is by them (for out of the tranſlation it ſelf hardly would any man gather any ſuch thing) further explained to this effect: Who though they paſſe throught dry ſandy places, yet comfort themſelves with the remembrance of that divine Fountain, to which they are going; yea though *a rain of bleſſings*, (that is, plentiful rain;) and ſtormy ſhowers overtake, and cover them; yet through thick and thin, through fair and foul, they go on cheerfully to their God. This, though very different from the former interpretation, as to this particular verſe; yet to the general ſcope, both come to one effect, But they that have tranſlated מורה (here *rain a doctor*, or teacher, (which is ſometimes the ſignification of it) they go ſo far from the general drift and ſcope, as that I think it needleſſe to trouble the reader with their miſtakes.

filleth] Heb. *covereth*.

V. 7 *from ſtrength to ſtrength*] Or. *from company to company*. They are never weary, but increaſe in ſtrength and courage, till they come to Gods houſe.

every one of them in Zion appeareth before God] Some, becauſe of the ambiguity of the word אל which is either a prepoſition, importing *apud, ad*: or a noun ſubſtantive, ſignifying *God*: accordiug to this latter ſignification, tranſlate; *videbitur Deus Deorum in Sion*: but agree in their expoſition with the former, in the generall meaning; to wit, That theſe godly travellers ſhall at laſt reap the benefit of their long trouble, in that they ſhall all ſee God; or appear before God. An excellent type of our perpetual, and, moſt, troubleſome pilgrimage in this world to be rewarded after with the beatifical viſion of God, in a better world. But here is a great queſtion; and they are much put to it, that would have David to have written this Pſalm, when perſecuted by either Saul, or his own Son Abſolom, to give a ſatisfactory anſwer, how Zion comes here to be named. For all Sauls time, the Ark was not there; Zion was then no more, then every ordinary hill. The perſecution by his Son, was ſo ſoon ended, that it ſtands with little probability that David ſhould ſo complain for that time of abſence; making no mention at all (which is well obſerved by ſome) in all this Pſalm, (which in other Pſalms, when he complains of his abſence forced by the violence of perſecution, he doth: as Pſal. 42. & 63.) of any ſuffering in any other kind at that time. when (upon that ſuppoſition) in ſo much danger of loſing both crown and life at one time. This hath made ſome very judicious Expoſitors to forſake the common opinion, of Davids writing of this in exile, and time of perſecution: and to think his abſence, (that alſo forced, in ſome ſenſe; and much againſt his will) in the proſecution of his wars, when himſelf was preſent in perſon, to be the more probable both time and occaſion of it. This I ſhould far ſooner believe, than what is commonly believed by others about it, But what I think moſt probable, I have already delivered upon the third verſe, *yea the ſparrow*, &c.

V. 9, *and look upon the face of thine anointed*] That a King, either David, or ſome other, is intended by that expreſsion, is the opinion of moſt; and to me too, ſeems moſt likely, Though there be different interpretations too, if I would make uſe of them againſt my own judgement. The Chaldee Paraphraſt underſtands it of the Meſsias, that was expected; and ſo moſt Rabbins after him. Now that theſe holy travellers ſhould be appointed in their way, and ſolemn form of praying, to remember their King, I think no man will think ſtrange. But then it follows in the next verſe, *For a day, in thy courts*, &c. *I had rather be a door-keeper*, &c. which being added as a reaſon of the former prayer, will not make good coherence, except we conceive the prayer, *and look upon the face*, &c, to be uttered by David for himſelf in his own perſon. For therefore he prayes that God would be gracious unto him, and ſpeedily deliver him from this baniſhment, and the ſad conſequence of it, his abſence from Gods houſe; becauſe ſuch an opinion he hath of it, that, &c. If therefore David ſpake this of himſelf, and in his own perſon, this may ſeem inconſiſtent with our apprehenſions concerning the ſubject of the Pſalm, declared before upon the third verſe. I did foreſee this before, as I mention it here; and yet did not think it a ſufficient ground to make me change my opinion. Firſt, becauſe I do not think it altogether impoſsible, that David, though he intended it eſpecially for the uſe of others, yet in penning of the Pſalm, might inſert ſomewhat in his own perſon. And as for the conſequence, it may be very good, without any relation to any ſuch forced abſence, if David pray that God will *look upon his face*, or bleſſe him, becauſe of his extraordinary love and affection (beſt known unto God himſelf) to his houſe and ſervice, It may be all Kings that have loved the houſe of God, as David did, have not ſped ſo well as David, in point of temporal rewards. All times are not alike. There is ſomewhat elſe that God hath in ſtore for them that love him, beſides temporal rewards, or elſe David himſelf, I believe, did miſſe of that, which he chiefly expected. However, that conſequence will be made good by David himſelfe, the beſt Interpreter of himſelf, Pſal. 132. 1, 2 &c, *Lord remember David, and all his afflictions: How he ſware unto the Lord, and vowed unto the mighty God of Jacob, Surely I willl not come*, &c. *untill I find out a place for the Lord; an habitation for the mighty God of Jacob*. Laſtly, it is not abſolutely neceſſary, that his *For*, &c of the tenth verſe, ſhould refer to the prayer for David: it may cohere with ſome of the former verſes, and that of David (as elſewhere divers like) inſerted by a parentheſis, Neither need I be very ſolicitous to anſwer all objections, ſince I leave it free to the reader, to follow what himſelf ſhall like beſt.

V. 10. *better than a thouſand*] He wiſheth to be but one day in Gods Church, rather than a thouſand among worldlings; and to be a perpetual ſervant in Gods houſe, as Exod. 21. 6. though in the meaneſt place, than to dwell at liberty among the wicked.

thouſand] Or, *thouſands elſewhere*.

I had rad rather be a doore-keepor] Heb. *I would chuſe rather to ſit at the threſhold*.

V. 11, *a ſon and ſhield*] The giver of all good to his, and protector of them againſt all evill.

ſhield] Gen. 15. 1. Pſal. 119. 114.

the Lord will give grace and glory] Favour with him and honour before others.

no good thing will he withhold] But will from time to time increaſe his bleſsings towards his more and more.

no good thing will he withhold from them that walk uprightly] Pſal. 34. 9, 10.

V. 12. *bleſſed is the man that truſteth in thee*] Pſal. 2. 12.

PSAL. LXXXV.

Title.

for] Or, *of*.

Verſe 1. T*Hou haſt been favourable unto thy land* They confeſſe, that Gods free mercy was the cauſe of all their deliverances, becauſe he loved the land. He ſpeaketh this of deliverances in former times, as appears by the 5. v. To what purpoſe, ſee ver. 5.

verſe 5. and upon Pſal. 22. 21. *For thou haſt heard me from the horns of the unicorn.*

favourable] Heb. *well pleaſed.*

V. 2. *Thou haſt forgiven the iniquity of thy people*] Pſal. 32. 1.

thou haſt covered all their ſin] Thou haſt buried them, that they may not come into judgement.

V. 3. *thou haſt turned thy ſelf from the fierceneſſe of thine anger*] Or, *thou haſt turned thy anger from waxing hot.*

from the fierceneſſe of thine anger] Not onely in withdrawing thy rod, but alſo in forgiving our ſins.

V. 5. *Wilt thou be angry with us forever?*] As in times paſt they had felt Gods mercy in their deliverance, ſo now, being oppreſſed with the long continuance of evills, they pray unto God, That according to his nature, he would be mercifull unto them.

V. 7. *grant us thy ſalvation*] He confeſſeth that our deliverance cometh onely from Gods mercy, Pſal. 6. 4.

V. 8. *He will ſpeak peace unto his people*] He will ſend all proſperity to his Church, when he hath ſufficiently corrected them: alſo by his puniſhments the faitfull ſhall learn to beware that they return not to like offences.

but let them not] Or, *that they may not.*

V. 10. *Mercy and truth are met together*] Since it is certain, as appears by the fift, and following verſes, that the people and Church were then afflicted, when this Pſalm was written, the Future (*Mercy and truth ſhall meet; righteouſneſſe and peace ſhall kiſſe*) would have been more proper, as it is expreſſed in moſt other Tranſlations, than the Preterit. Now this here, and all that followes, are expreſſions of happy times, and ſetled happineſſe, as founded upon righteouſneſſe and mercy, by which Kingdomes are eſtabliſhed; and without which no peace and proſperity can be of long continuance. Some underſtand the *mercy*, and *truth* of God; which may be too: for they have near relation one to another. They muſt come down from heaven, before they be found among men; and the entertaining of thoſe on earth, ſecures the paſſage, and keeps heaven open.

Mercy and truth] I have already ſet down what I think moſt probable. But becauſe it is an obſcure place, as may appear by the variety of expoſitions to give the better context to the Reader; I ſhall mention ſome other interpretations. Of *truth*, joyned with *mercy*, and ſpoken of God, how to be underſtood; ſee upon Pſalm 57. ver. 10. *For thy mercy is great*, &c. *Truth*, ſo taken here, of God, &c as it may imply the performance and accompliſhment of any promiſe made by God to his people, in general; ſo more particularly, the performance of that which for the conſequence and excellency, we may call the accompliſhment of all promiſes; (and ſo expected by the faithfull Jews, and then eſpecially moſt thought upon by them, when in great trouble and calamitie;) to wit, the comming of the promiſed Meſsiah, or Deliverer. This ſenſe is followed by ſome of good credit and authority, There be, who referre the words to Chriſt and his Goſpel; but in another ſenſe making *mercy*, aud *truth*; *righteouſneſſe*, and *peace*: to anſwer one another, *antithecally*, as they call it. They would have *truth*, to relate to *mercy*; if the *truth*, that is faith, (for ſo the word ſignifieth too:) of man, or in man, as ſome: as either, *truth*; that is, integrity of life, &c, to anſwer to *mercy* in God: as the cauſe, and the effect, (but in ſeverall reſpects as we take *truth* for, either *faith*, or integrity:) inſeparable. And ſo *peace* in man, to anſwer to the *juſtice* in God: not to be underſtood of his ordinary juſtice, but of that *juſtice of God*, by which we are juſtified. This interpretation, I believe, came from *Junius*, in his Notes upon the Bible; but is largely proſecuted by *Genebrard*, the Papiſt; who quotes Rabbines for it: though Chriſt I believe he might have quoted ſome body elſe, more pertinently and truly. *Calvin* quotes St. *Auguſtine* much to the ſame purpoſe: and is well pleaſed with the matter it ſelf, as very ſound and uſefull, but not to ſerve here, as the proper meaning: which is my opinion too. However, I have named them; that the Reader, if he think fit, may have recourſe unto them.

V. 11. *Truth ſhall ſpring out of the earth, and righteouſneſſe ſhall look down from heaven*] Here is ground enough for any man to exerciſe his wit, to deviſe differences between *truth*, and *righteouſneſſe*, as here oppoſed; and why the one ſhould be ſaid *to ſpring out of the earth*, and the other aſsigned to heaven; *truth* for *faith*, in men, *upon earth: juſtice*, as before explained, by which we are juſtified, (called by St. *Paul, the juſtice of God,*) *in heaven*, or *from heaven*, &c. Many ſuch ſpeculations may ariſe from theſe word, if a man ſhall preciſely ſtick to the letters and ſyllables. But take them, as with ſome of the beſt Interpreters I think they ſhould be taken, proverbially; then the meaning is, that heaven and earth ſhall be full of both, both of truth and righteouſneſſe; an emphatical expreſsion of great abundance.

V. 12. *land ſhall yield her increaſe*] Pſal. 67. 7.

V. 13. *Righteouſneſſe ſhall go before him*] When peace ſhall be reſtored to the land, and with it piety and godlineſſe ſhall flouriſh, then ſhall righteouſneſſe go before God; that is, men ſhall walk before God in righteouſneſſe; according to that of old Zacharias in the Goſpel; *That we being delivered out of the hands of our enemies, might ſerve him without fear, in holineſſe and rigteouſneſſe before him* (which is here, *Righteouſneſſe ſhall go before him*) *all the dayes of our life*, Luke 1. 74 75. All which, in this and the former, from the tenth verſe, though immediately intended, and ſo hyperbolically expreſſed, of temporall deliverances, and happy dayes to enſue upon it; had a more literal fulfilling in Chriſt, according to the predictions of many Prophets to the ſame purpoſe. See Pſal. 45. & 72.

PSAL. LXXXVI.

Title.

A prayer of David] Or, *a prayer*, being a Pſalm *of David.*

Verſe 1. BOw *down thine ear*] David in perſecution thus prayed, leaving the ſame to the Church, as a monument, how to ſeek redreſſe againſt their miſeries.

V. 2 *for I am holy*] Heb. חסיד a word of great pregnancy, and of different notions. When it is attributed to it, God imports a tenderneſs of affection in God, towards all his creatures in generall; but eſpecially toward them that have more particular relation unto him, by mutual covenants and engagements, whether general, or particular, of faithful obedience, and religious worſhip, on the one ſide; of love, favour and protection, on the other. Such a general covenant was the Law, which extended to all the Jewes: and the covenant with Abraham, in which all the Jewes, or Iſraelites had equall intereſt. Of a more particular covenant, though we might find divers other examples yet ſhall not need to ſeek further then David himſelf, that of all others in that kind, being the moſt expreſſe, and moſt conſiderable. So, God חסיד (alwayes actively) that is, mercifull and gracious; and man חסיד, ſometimes actively, that is, meek loving, charitable towards men, as affecting conformity with God, to the utmoſt of humane ability; and pious, religious, holy towards God, in all religious duties and actions: and ſometimes paſsively, in the bare conſideration of his nearer relation, and more particular intereſt in Gods favour; as if you ſhould ſay, Gods favoured or beloved Saint, or ſervant. Which title and priviledge, although many others, as many as either were within the general, or had nearer relation to God, by ſome more particular covenant or promiſe, might challenge; yet that it did in a more excellent way belong unto David, may appear by thoſe expreſsions, חסי דוד, *the ſure mercies of David*, 2 Chr. 6. 42. חסדי דוד הנאמנים, *the ſure mercies of David*, Iſai. 55. 3. The Greek Septuagint expreſſe it by ὅσιος, very fitly, as the word (though ſometimes oppoſed to Ἱερὸς) is often uſed; and in regard (which they have often reſpect unto) to its origine, coming from the Hebrew, the termination onely, (as is uſual, being changed. The Syriack alſo leaves out the ד or *Daleth*, ſaying חסי for חסיד. Now to make application of what hath been ſaid to this place, though the word ſignifie *manſuetus*, and *miſericors*; that is *meek* and *mercifull*, as ſome have tranſlated it: yet I do not think that the proper ſignification, neither here, nor Pſalm 16. 10. *neither ſuffer thy Holy One to ſee corruption.* We have the ſame expreſsion, Deut. 33. 8. *And of Levi he ſaid Let thy Thummim and thy Urim be with thy holy one*, &c. where no man wil ſay, that the tribe of Levi is called *Gods holy one*, becauſe of their *meekneſſe*, or *mercy*, of which we read nothing elſewheſe; but of their zeal in Gods cauſe, Exod. 32. 25, 26, &c. for which they became afterwards Gods peculiar, by a particular covenant; and God was ſaid of them more particularly, to be *their portion*, or *inheritance*, as Deut. 10. 10. 9. and elſewhere often. Here then alſo, *pius*, as ſome; or *pius ſervus*; that is, *thy religious*; but, more properly, *thy devoted*, or, *dovoted ſervant* is certainly more proper and true. *Nam is ſum, quem benignitate proſequeris*; that is, *For I am one, whom thou doſt particularly favour:* Junius his tranſlation, expreſſeth well the meaning too, but more like a paraphraſe than a tranſlation. To this agreeth our Engliſh margin, *holy*; or, *on whom thou favoureſt.* He doth explain himſelf in part, in the next words, when he calls God, his God; and himſelf his *ſervant, that puts his truſt in him.* And ſo again in the fourth verſe, he calls himſelf his *ſervant*,

V. 3. *for I cry unto thee daily*] Which ſhewes how earneſtly he longed for deliverance.

daily] Heb. *all the day.*

V. 4. *unto thee, O Lord. do I lift up my ſoul*] Pſal. 25. 1.

V. 5. *For thou, Lord, art good, and ready to forgive*] Joel 2. 13.

V. 6. *attend to the voyce of my ſupplications*] By crying and calling continually, he ſheweth that we ought not to be weary, though God grant not forthwith our requeſt, but that we muſt earneſtly and often call upon him, verſe 7.

V. 8. *Among the gods there is none like unto thee, O Lord,*] Among them that are worſhipped for gods in ſeveral nations, that knew not the true God. But though there be that are called gods, whether in heaven or in earth, (as there be many) yet to us, and in truth, there is but one God; as the Apoſtle teacheth, 1 Cor. 8. 5 6. and ſo ſaith the Pſalmiſt here too, *thou art God alone*, verſe 10. What is here negatively, and, in effect, poſitively ſet down by our Pſalmiſt, the ſame, by Moſes, is expreſſed by way of interrogation; *Who is like unto thee, O Lord, among the gods? Exod.* 15. 11. it is in the Hebrew, מי במכה כאלם יהוה; from the firſt letters of which four words, (מ.כ.ב.י. *M. C. B. J.*) being their Motto in their Enſignes, or Colours, came the Name and Title of thoſe famous Worthies, who fought the Lords battels, (as appears by the Hiſtory that bears that name) with ſo much valour, and equall ſucceſſe.

neither are there any works like unto thy works] Deut.3. 24.

like unto thy works] He condemneth all Idols,foraſmuch as they can do no great works to declare that they are gods, Iſai.41.23.

V. 10. *thou art God alone*] Deut.6.4. & 32.39. Iſai. 37. 16. & 44 6. Mark.12 29. 1 Cor.8.4. Epheſ. 4. 6.

V. 11. *Teach me thy way*] He confeſſeth himſelf ignorant, till God hath taught him, and his heart variable and ſeparated from God, till God joyn it to him, and confirm it in his obedience.

Teach me thy way, O Lord, I will walk in thy truth] Pſal. 25. 3. & 119. 33.

V. 13. *from the loweſt hill*] That is, from moſt great danger of death, out of which none but onely the mighty hand of God could deliver him.

hell] Or, *grave*.

V. 14. *violent*] Heb. *terrible*.

have ſought after my ſoul] He ſheweth, that there can be no moderation nor equity where proud tyrants reign; and that the lack of Gods fear is a priviledge to all vice and cruelty.

have not ſet thee before them] Pſal.54.3.

V 15. *But thou, O Lord, art a God full of compaſſion*] Deut. 34. 6. Numb.14.18. Pſal.103 8 & 139 4. & 145. 8.

V. 16. *ſervant, and ſave the ſon of thine hand-maid*] Pſalm 116. 16.

ſave the ſon of thine hand-maid] He boaſteth not of his own virtues, but confeſſeth that God of his free goodneſſe hath ever been mercifull unto him, and given him power againſt his enemies, as to one of his own houſhold.

V. 17. *Shew me a token*] Deliver me, in that manner, that it may evidently appear that I am ſingularly beloved of thee.

for good] That my enemies may not dare to meddle with me any more, but I may be ſafe ever after, Pſal. 41. 10,11.

PSAL. LXXXVII.

Title.

A Pſalm or Song] See Notes on the title of Pſal. 30.

for] Or, *of*.

Verſe 1. H*Is foundation is in the holy mountain*] The Chaldee paraphraſe and other Rabbins make theſe words to part of the Title, not of the Pſalme; to this effect; *A Pſalm*, &c. *whoſe foundation* (or, *argument*) *is concerning the holy mountains*. To this they are induced, firſt, becauſe there is no other antecedent, (in ſight, or expreſſed) to which this relative *His* ſhould be referred But this מזמור, or *Pſalm*. And in caſe a man would ſay, Jeruſalem is to be underſtood, they anſwer, that the affix pronoun in יסודתו is maſculine, not Feminine. But as for a relative to be without an antecedent; or a Maſculine affix, to relate to a collective Feminine ſuch as Church or City is; there be many examples of both in the Scripture. Beſides *His*, may refer to God as well: *His foundation*, &c. that is, his dwelling place, (Ark and Temple, ſo ordinarily ſtyled) is now firm and conſtant, founded upon two holy hills, Zion and mount Moriah: whereas his dwelling place, in former days, was in a moveable Tabernacle. However, though ſome explode it, as an idle conceit, I do not ſee what inconvenience comes of it, if we ſhould grant thoſe words to be part of the Title, The Argument of the Pſalm (a glorious argument; briefly, but very emphatically ſet out in this ſhort Pſalm,) is, the future amplitude of the Church, and the converſion of all Nations, (whereof many are named) to the Chriſtian faith,

V. 3. *Glorious things are ſpoken of thee*] Though thy glorious eſtate do not yet appear, yet thou ſhalt be famous in after-times.

V. 4. *I will make mention of Rabab*] That is, Egypt as Pſal.89. 10. *Thou haſt broken Rabab in pieces:* ſo called in the Scripture, (for it was no common name) enigmatically, from her *ſtrength*, and thereupon *pride*, and haughtineſſe: which is the proper ſignification of the word. This is the common opinion: but ſome very learned in the languages, have found out, that one part of Egypt was anciently called *rib*, which they would have to be the ſame as *rahab* here; one part, (as is ordinary enough) ſtanding for the whole. But beſides, that this is but a plauſible conjecture, of which there is no great certainty, as grounded upon a ſingle teſtimony; if a man ſhall well conſider of Job 26.12 *He divideth the ſea with his power, and by his underſtanding he ſmiteth rahab*, (which is by moſt tranſlated, *the ſwelling of waters*; and by ſome, *pelagus*, that is, the main Sea,) and compare with this of Job, that paſſage, Pſal.89. 9.10. *Thou ruleſt the raging of the ſea*, &c. *Thou haſt broken Rahab in pieces as one that is ſlain*, &c. in which by *Rahab*, moſt Interpreters underſtand Egypt: he will, I ſay, if I be not miſtaken, think it more probable, that this appellation of Egypt by that name, was grounded upon that place of Job: (for Job is generally ſuppoſed to have been written by, or before Moſes,) or if not upon that very place, yet upon that uſe and notion of the word, (then vulgar and ordinary among the Hebrews) which it hath in that place: For how fitly might that mighty hoaſt of the Egyptians, which was overthrown by God in the red Sea, be reſembled to thoſe mounting billows of the raging Sea, there called רהב, *rahab*, which God is ſaid there to break; yea *to ſmite:* (that is, to quell,) a word, of it ſelf, more proper to an hoaſt, than to the Sea? Or, if it be certain, that a part of Egypt was called *Rib*, I ſhall eaſily grant, that the Hebrews by terming the whole land *Rahab*, alluded to that proper Name of that part: but ſo, as their chiefeſt aym was to the proper ſignification of *rahab*, for *pride*, &c. in their own language.

to them that know me] Yea, *inter ſcientes me*: or, *inter cognitores meos*; that is, *among them that know me*; as moſt others expreſſe. That is, The time ſhall come, when Egyptians and Babylonians, &c. now, people that know not God, (Pſal.79. 7,) ſhall be reckoned among them that know me; and when it ſhall be ſaid of the people of thoſe Countries, now ſtrangers and aliens to the God and Common Wealth of Iſrael, that they were born (by ſpirituall regeneration) in Zion.

Ethiopia] Heb. *Cuſh*.

V. 6. *The Lord ſhall count, when he writeth up the people*] When he takes a ſurvey of his people: and makes his Cenſe book, wherein all that belong to him, and owned by him, are regiſtred; called, *the writing of the houſe of Iſrael*, Ezek.13.9.

that this man was born there] He ſhall enter into his book, all thoſe Nations, as true Iſraelites, born in Zion. The expreſſion hath ſome affinity with that of Eſay, *One ſhall ſay, I am the Lords, and another ſhall call himſelf by the name of Jacob: and another ſhall ſubſcribe with his hand unto the Lord, and ſirname himſelf by the name of Iſrael*, Eſay.44.5.

V. 7. *As well the ſingers, as the players on inſtruments:*] The words are ſomewhat differently tranſlated by ſome; but of the drift and ſcope of the words, that by them, the greatneſſe and univerſality of ſpirituall rejoycing that ſhall be in thoſe dayes, is ſet out, there is little, or no difference. Some tranſlate, *ſicut precantor ita chorus*.

all my ſtrings are in thee] That this is ſpoken by the Pſalmiſt in his own perſon, as profeſſing that he will contribute all his abilities to the celebration of this publick joy, and the praiſes of this new Jeruſalem, is the opinion of many Expoſitors. Others make them to be Gods own words to his Church, under the type of waters abundantly flowing, promiſing plenty of all ſpirituall gifts and graces. We have the ſame metaphor, Joh. 7. 38. *out of his belly ſhall flow rivers of living water:* by Eſay called, *the Wells of ſalvation*, Eſay 12.3.

PSAL. LXXXVIII.

Title.

A ſong or Pſalm] See Notes on the title of Pſal. 30.

for] Or, *of*.

Mahalath Leamath] On a winde-inſtrument, to ſing by courſes, as *Exod* 15 21. *Ezra* 3.11. See Notes on the title of *Pſal* 5. Or, of the diſeaſe afflicting.

Maſchil of Haman the Ezrahite] Or, a Pſalm *of Heman the Ezrahite, giving inſtruction*.

Heman the Ezrahite] See 1 King.4 31.

Verſe 1. I *Have cryed day and night*] It is a queſtion, whether with a loud voyce, or in his heart, onely. For to *cry*, in Scripture, often is as much as to pray: as, *The righteous crieth*, &c. Pſal.34. 17. and *He ſhall cry unto me*, 89 26, But indeed the word there in the original Text, is different from that here: there קרא here צעק: however, Exod 14.15. where no prayer, no words at all are mentioned, yet, *why cryeſt thou*, &c. which by the ancients is generally underſtood of mentall ſpeech, or invocation. However, as the condition of the Pſalmiſt was at this time, it is more likely, that he expreſſed himſelf loudly: which is more natural to exceſſive grief, (ſuch as is here ſet out) and indeed more helpfull. For by free ſpeech in ſuch a caſe, the heart ready to break, is oftentimes eaſed. But either way, we may certainly inferre, that *crying* doth import earneſtneſſe, and intention, if not of the voyce, yet of the heart which is the very life of prayer, and without which no prayer can be very acceptable, or ſucceſſefull. The Prophet tells God here of this his *crying*, or earneſt praying, upon good ground, as knowing that God is very apt to hear, according to his own profeſſion and promiſe (though it be underſtood with ſome limitations:) Pſal 50.15. *And call upon me in the day of trouble*, &c.

V. 2. *Let my prayer come before thee*] It is *Calvins* opinion, that this Pſalm was intended by the ſacred Compoſer, for a form of *Prayer*, for them eſpecially, who through the extremity of their miſery, and want of all comforts, did apprehend themſelves utterly forſaken, to keep them from deſperation. It is indeed an excellent pattern for that purpoſe, when we ſhall conſider both the diſmalneſſe of the complaints in every particular, as here ſet out; beyond which it is not eaſie to conceive it can be ſaid: and the worthineſſe of the Authour, a Prophet, and a man of ſuch excellent wiſdom in his life time, that his name ſtands upon record in Holy Writ for it: 1 King.4.31. Indeed I am of opinion as ſuch a form, with due conſideration of circumſtances in ſuch a caſe, may do much more good, than the crude and extemporary conceptions of ſome, whoſe chiefeſt work is, to magnifie their own gifts, and to inveigh againſt all ſet formes.

before thee] In the former verſe, *I have cryed day and night before thee*; where may be underſtood two wayes: either as an expreſſion of his faith and confidence; whereof ſee upon Pſalm 38. 9. *Lord all my deſire*, &c. or, that he did not complain unto men ſo much, (as many in ſuch caſes are apt, more unto men,than unto God) but that he addreſſed himſelf immediately to God,in whom onely he truſted for deliverance. And now he prayes that his *prayer* may come *before God*: not that he doubted but God did hear him,as well *praying*, as *crying* : (whether we take them both for one,or no :) but ſee *before him*,now, as to be effectual and availeable according to the purpoſe of it,and that it might appear by his timely aid and ſuccour,unto others, as well as unto himſelf,that he had heard him. The obſervation of ſuch ſeeming contradictions is very profitable throughout the whole *ſcripture*.

V. 3. *full of troubles*] Pſal. 123. 3.

V. 5. *Free among the dead*] No more regarded then a man dead and buried, Pſal. 31. 12. As if he ſaid, a free Citizen of death and the grave ; having nothing more to do with the living.

whom thou remembereſt no more] As to this preſent world, when they are once gone out of it ; and their life, and with it, thy providence over them in matters belonging to life, is at an end. Many things are ſpoken by holy men, by way of aggravation of their preſent eaſe and miſery, according to common ſenſe, and vulgar expreſſions, which may not be taken,as ſpoken poſitively, or dogmatically. See upon Pſal. *6. 5. For in death*, &c. and Pſal. 22. 1. *My God, my God, why haſt thou forſaken me.*

from thy hand] Rather, *by thy hand*, becauſe he ſpeaks of men ſlaine.

V. 7. *with all thy waves*] The ſtorms of thy wrath have overwhelmed me, Pſal. 42. 7.

waves] Pſal, 42. 7.

V. 8. *Mine acquaintaince*] He attributeth the loſſe and diſpleaſure of his friends to Gods providence, whereby he partly puniſheth, and partly tryeth his.

far from me] Job 19. 13. Pſal. 31. 11. & 142. 4.

an abomination unto them] Heb. *abominations* : that is, moſt abominable.

I am ſhut up] I ſee none end of my ſorrowes. I am compaſſed with evils on all ſids, both within, and without, that I know not which way to turn : like unto one that is a cloſe priſoner.

V. 9. *Mine eye mourneth*] Mine eyes and face declare my ſorrowes.

V. 10. *Wilt thou ſhew wonders to the dead ?*] The Pſalmiſt takes it for granted, that as it is proper unto God to do *wonders* (among which of all kind ſtrange deliverances in greateſt extremities,none of the leſt :) ſo it is very fit, that God ſhould be praiſed and glorified for thoſe *wonders* that he doth. So that in effect all that he aims at by theſe three verſes, is but this,to ſay, that God, if he make not haſte to his ſuccour, before it be too late,he will bereave himſelf of no ſmall ſtore of thanks and praiſes in ſuffering him to periſh who was ſo fully purpoſed to magnifie him to the utmoſt of his ability for his deliverance. But this muſt be ſuppoſed to be ſpoken of God, and to God,by that ordinary ἀνθρωποπάθια,without which men, as long as men, can ſcarce ſpeak, or be ſpoken unto ; and therefore ordinarily uſed by God himſelf, when he ſpeaketh unto men And again, ſpoken not doctrinaly, but pathetically ; with reference to this preſent world,and that little knowledge,that was among men, in thoſe dayes, of the things of the world to come. See upon Pſal. *6.5. For in death*,&c. I cannot be therefore of their opinion,though men otherwiſe of great account and authority, whoſe cenſure upon this place is, that it is *vox parum conſiderata* ; and that *excuſari non poteſt exceſſus* : and the like : I ſee no reaſon for ſuch rigour, except *My God, my God*,&c. Pſal. 22. 2. be *vox inconſiderata* too: which I hope they will not ſay. Even now, that the myſteries of the Kingdom of heaven are ſo fully revealed and *life and immortality come to light*, as the Apoſtle ſpeaketh, 2 Tim. 1. 10. Yet are we allowed by God, without offence to godly men, to pray for life earneſtly (though ſtill with ſubmiſſion) at all times ; but eſpecially if in preſent danger and ſight of death : which in ſtrict judgement might be conſtrued as an argument of our infidelity : as though we believed not that it is far better for us to be with Chriſt in Heaven , than to converſe among ſinners, and ſubject our ſelves unto ſinne, upon earth ; or loved the company of men, friends, parents and the like ; better than that of God, Angels, Saints, &c. To conclude, men at the beſt, muſt be conſidered as men : but men, in paſſions, with a double regard : firſt, as men, that have the natural affections of men : and ſecondly, as men diſturbed in their ſenſes, that have not the perfect and natural uſe of their reaſon,whileſt in extremity ; which at other times might be expected.

V. 12. *in the land of forgetfulneſſe ?*] In the grave, where men forget all that was done here, Job 14. 21. and they that are alive forget them that are dead, Job 24. 20.

V. 13. *in the morning ſhall my prayer prevent thee*] Pſalm 5. 3.

V. 15. *from my youth up*] I am ever in great dangers and ſorrowes, as though my life ſhould be cut off every moment.

V. 17. *daily*] Or, *all the day*.

V. 18. *Lover and friend haſt thou put far from me*] Pſalme 38. 11.

mine acquaintance into darkneſſe] None will appear to my reliefe : they hide themſelves from me. Or, their appearance, which ſhould be to my comfort, ſome enlightning to me, if they did the part of friends ; proves rather an encreaſe of my *darkneſſe* ; or an aggravation of my miſery. Or, as ſome others, *through my darkneſſe*, or, *by reaſon of my darkneſſe*, (that is, preſent miſeries and adverſities) they abſent themſelves, &c. according to that of the Poet, *Tempora ſi fuerint nubila, ſolus eris.*

PSAL. LXXXIX.

Title.

Maſchil of Ethan the Ezrathite] Or, a Pſalm *for Ethan the Ezrahite, to give inſtruction.*

Ethan] It ſeems to be that Ethan mentioned, 1 King. 4. 31. who living to ſee the Kingdom divided in Rehoboams time, compoſed this Pſalm. Others think it was one of that name that lived in the captivity of Babylon.

the Ezrahite] Of Zera, 1 Chron. 2. 6.

Verſe 1. I *Will ſing of the mercies of the Lord*] Though the horrible confuſion of things might cauſe them to deſpair of Gods favour, yet the manifold examples of his mercies cauſed them to truſt in God, though, to mans judgement, they ſaw none occaſion.

to all generations] Heb. *to generation and generation.*

V. 2. *For I have ſaid*] As he that aſſuredly believed it in heart.

Mercy ſhall be built up for ever] Abide firm, like a ſtrong building ; not be moveable, like tents.

thy faithfulneſſe ſhalt thou eſtabliſh in the very heavens] Thy promiſe will be performed, as ſure as the heavens abide : or, thou haſt ſhewed the unchangeabelneſs of thy truth, in ſettling the heavens.

heavens] Pſal. 119. 89.

V. 3. *I have made a Covenant with my choſen*] The Prophet ſheweth what was the promiſe of God whereon he grounded his faith.

ſworn unto David my ſervant] 2 Sam. 7. 11. &c.

V. 4. *Thy ſeed will I eſtabliſh for ever*] Verſe 29, 36. This is performed in Chriſt the Son of David.

to all generations] Heb. *to generation and generation.*

V. 5. *the heavens ſhall praiſe thy wonders*] The Pſalmiſt having already verſes 3, 4. *I have made a covenant with my choſen*,&c. made an entrance into the matter and ſubject of this Pſalm, (Gods promiſes unto David, and his poſterity: and a particular and pathetical deſcription of the lamentable condition of the Kingdom, at that time, contrary, as was apprehended by them that ſuffered, to thoſe promiſes :) he preſently breaks off from that argument, and falls upon a general conſideration and acknowledgement of Gods power, or omnipotency rather from this here, to verſe 19. *Then thou ſpakeſt*, &c. He might be thought to digreſſe unſeaſonably : but in very deed, it is not done by him, but for a particular reaſon, and with a reſpect to his intended matter. For purpoſing in the proſecution of that argument ſomewhat freely to expoſtulate with God, he is here at the firſt entrance,as it were,poſſeſſed with a ſacred fear and horror; and before he dares to proceed any further, he doth interpoſe this proteſtation of his faith and belief,of God: as of his power,and irreſiſtible might: ſo of his infinite both Juſtice and Mercy : that in caſe his paſſion,or compaſſion ſhould extort from him any expreſſion that might offend either God or godly men ; he might appeaſe to this his forgoing proteſtation,and his words,if any dubiouſly,or dangerouſly uttered,might be tried and rectified by it. This was the method of Gods Saints, and holy Prophets in former times : as hath already been obſerved upon Pſal. 73. v. 1. *Truly God is good to Iſrael*, &c.

the heavens ſhall praiſe] Moſt expoſitors by *heavens* here, underſtand *the Angels*: which I wonder at. For though there is no queſtion but it is the Angels and Archangels work in Heaven, to praiſe God whom they look upon with continual admiration,wherein alſo their happineſs doth chiefly conſiſt : yea and to praiſe God for his love and care of men ; his wonderful providences and myſtical diſpenſations towards his Church in general,and towards particular men,for their ſalvation,and the like: Yet ſince that by the *heavens*, we may underſtand (as is acknowledged) the very Fabrick of the heavens literally,as Pſal. 19. 1 *The heavens declare the glory of God, and the firmament*, &c. and that beſides the authority of that preſident, this interpretation will better agree with the coherence, as will appear upon examination : I cannot but prefer it before the other Certainly though all Gods creatures in general do their parts in their kind,to ſet forth the power and wiſdom of their Creator: none ſo mean and contemptible, but if rationally and philoſophically conſider'd,will afford a good argument to aſſert it againſt atheiſts and epicures : yet the *heavens* above all others,have ever been held and acknowledged by heathens themſelves,moſt effectual to that purpoſe. See alſo upon Pſ. 8. 2. *Out of the mouth of babes*, &c.

in the Congregation of the Saints] Thoſe who by *heavens* in this verſe underſtand *Angels*,are ſomewhat put to it here,(though ſome take no notice of it) what to make of this,*Congregation of Saints*. For if by *Congregation of Saints* we underſtand *Angels*, then the Pſalmiſt doth ſay,that *Angels*,in *the congregation of angels*,&c. which is not ſo likely. If *the Church*,as elſewhere, how do the Angels (properly taken) praiſe God in the Church,or *congregation* of men? Some therefore would have it tranſlated, *In the Congregation* (or. Church:) *the Saints*, (that is, godly people) *thy faithfulneſs*: to wit, do praiſe : to be ſupplied from the former words. Or, *thy faithfulneſs alſo in the*

Congregation of the Saints : to wit, ſhall be praiſed : which comes to the ſame purpoſe. But for further confirmation of that interpretation we better like,as is there ſhewed ; we have Pſalm 29. 2. *Give unto the Lord the glory due unto his Name: worſhip the Lord in the beauty of holineſs*. Where,by *beauty of holineſs*,the Church, or Sanctuary is underſtood,as is elſewhere ſhewed. And again verſe 9. of the ſame Pſalm, *The voice of the Lord, — and in his Temple doth every one ſpeak of his glory*. But eſpecially Pſal 97. 6. *The heavens declare his righteouſneſs,and all people ſee his glory*. See the Note there.

V. 6. *who, among the ſons of the mighty, can be likened unto the Lord ?*] That is, the angels: or, the great princes of the world, Pſal. 29. 1 See upon Pſal. 86. 8. *Among the Gods* &c.

V. 7. *God is greatly to be feared in the aſſembly of the Saints*] What is here to be underſtood by *the aſſembly* (or, *congregation*) *of Saints*, ſee upon ver. 5. *in the congregation*, what is here,*greatly to be feared*, others expreſſe,(neerer to the Original word) *very terrible* : which doth not ſo well agree with the doctrine and practice of ſome, that pretend to much holineſs, who think they cannot be too familiar with God,and like themſelves the better for it,that they dare ſpeak to him without any premeditation(nay cenſure and condemn them that dare not :) even whatſoever offers it ſelf to them ; as a man, when he is idle, would to his mate, that had as little to do as he. And thus the Devil makes them believe is to *worſhip God in ſpirit and truth* ; becauſe it is without ceremonies. But it is to be feared that God,however now patient at ſuch affronts,will one dayappear *terrible* to them that have made ſo bold with him. And that they may not flatter themſelves, as though this belonged to them that live under the Law onely ; let them read Hebr. 12. 28, 29. *Wherefore we receiving a Kingdom*, &c.

of all them that are about him] So before, of men there plainly, not angels, (as moſt Expoſitors would have it here :) *Let all that be round about him, bring preſents to him that ought to be feared.* See alſo upon Pſal. 26. 6. *So will I compaſſe thine altar.*

V. 8. *who is a ſtrong Lord like unto thee ? or to thy faithfulneſſe round about thee?*] I ſee no colour for this tranſlation,*or to thy faithfulneſs round about thee* ; neither do I finde it any where elſe but here I ſhould ſuſpect the printing,but that I find it ſo in all Bibles. The ſenſe, both of it ſelf more obvious and with all tranſlations I have ſeen, agree upon is this : *O Lord God of hoſts, who is a ſtrong Lord like unto thee ? and thy faithfulneſſe is round about thee.* Junius elegantly, *circumveſtit te :* as Pſal. 104. 1. *thou art clothed with honour and majeſty,*

like unto thee] Pſal. 35. 10.

V. 9. *Thou ruleſt the raging of the ſea*] We doubt not of thy power, for thou haſt ſhewed it in ruling the ſea in the greateſt tempeſt,and pulling down the proud enemies of the Church, Pſal 93. 3, 4.

raging of the ſea] Pſal. 65. 7.

V. 10. *Rahab*] Or, *Egypt*. See before upon Pſal. 87. 4. *I will make mention of Rahab.*

with thy ſtrong arm] Heb. *with the arm of thy ſtrength.*

V. 11. *The heavens are thine, the earth alſo is thine*] Gen. 1. 1. Pſal. 24. 1. & 50. 12.

V. 12. *Tabor and Hermon ſhall rejoyce in thy Name*] Tabor ſtands weſtward from Jeruſalem, and Hermon eaſtward : ſo that all places, eaſt, weſt, north and ſouth, have cauſe to rejoyce in Gods power, which makes them fruitful.

V. 13. *a mighty arm*] Heb. *an arm with might.*

V. 14. *Juſtice and judgement are the habitation of thy throne*] Pſal. 97. 2. For hereby he judgeth the world, and ſheweth himſelf a merciful Father and faithful protectour unto his.

habitation] Or, *eſtabliſhment.*

V. 15. *the joyful ſound*] Of the trumpet,calling them to the ſolemn aſſemblies, Num. 10. 6. Some refer it to Num. 23. 21. *The Lord his God is with him,and the ſhout of a King is among them* ; where ſee Expoſitors. Others more generally, *jubilatio* : and expound it of ſpiritual joy in God, and holy raptures.

in the light of thy countenance] The tokens of thy favour ſeen in the Sanctuary.

V. 16. *In thy Name ſhall they rejoyce*] As thou art made known to them in thy publick ordinances.

V. 17. *of their ſtrength*] They have all their ſtrength from thee.

our horn ſhall be exalted] Pſal. 75. 10.

V. 18. *For the Lord is our defence ; and the holy One of Iſrael is our King*] Or, *For our ſtrength was of the Lord,and our King of the holy One of Iſrael*. That is, thou gaveſt us david a ſtrong King in thoſe dayes, ver. 19. &c.

V. 19. *Then thou ſpakeſt to thy holy One*] Here the Pſalmiſt doth return to his intended ſubject, after a pretty long digreſſion, from verſe 5. *And the Heavens*, &c. of which digreſſion, and the occaſion of it, ſee upon that verſe.

Then thou ſpakeſt] *Then* : in Heber. אז which ſometimes is uſed of a time long before : yea ſometimes, of eternity, as Pſal. 93. 2. *Thy throne is eſtabliſhed of old.* Heb. *from them* : and elſewhere. Some therefore here alſo tranſlate, *Olim* ; that is, *long ago* : or,*time was when :* or to that effect. Or, *then* if we keep it, may denote a certain time ; to wit, In thoſe dayes when Samuel lived, &c.

thy holy One] Moſt underſtand Samuel, 1 Sam 16. Others Nathan, 2 Sam. 7. 4, 5. Some Rabbins with addition onely of the laſt letter of the Alphabet, make a plural of it: which is the reading of the Greek tranſlation alſo ; and in very deed, thoſe things that follow, ſeem to refer to both places,whereof the one contains Samuels maſſage from God,or *viſion* concerning David : and the other, Nathans. As for example : *I have laid hope upon one that is mighty*, &c. in this very verſe : I know moſt Expoſitors would have this to be ſpoken by anticipation : *that is mighty* ; for, *one that I will make mighty*. We confeſſe that what might ſoever was in David, was of Gods eſpecial favour, who had deſtinated him to ſuch a place. But neverthleſſe I think it very probable that the Pſalmiſt here doth allude to 1 Sam. 16. 18. *I have ſeen a ſon of Jeſſe --- a mighty valiant man, and a man of war*, &c. As for 2 Sam. 7. it is apparent that many verſes together,with little alteration,be taken out of it. Moſt probable therefore that the Pſalmiſt had reſpect to both thoſe Chapters and Prophets.

out of the people] One of mean parentage : or the choyceſt man, for parts, among all the people, 1 Sam. 10. 24.

V. 20. *I have found David my ſervant*] 1 Sam. 16. 12.

V. 22. *The enemy ſhall not exact*] He ſhall not be tributary (the great reproach and plague of Kingdomes) to his enemies abroad : nor infeſted with the inſolencies and inſurrections of rebellious wicked people, at home. This ſenſe I think here probable : though I know *the ſon of wickedneſſe* elſewhere uſed of external enemies alſo. If any like better of it here too, then both members (which by way of rhetorical amplification, or further confirmation, is very uſual in Scripture) will come to one ſenſe. But neither is it unuſual, (as elſewhere hath been ſhewed) that the ſame phraſe, ſome times in one and the ſame Chapter ; yea ſometimes, verſe ; ſhould be uſed in different ſenſes.

V. 23. *I will beat down his foes before his face*] Though there ſhall be evermore enemies againſt Gods Kingdom, yet he promiſeth to overcome them.

V. 24 *my mercy ſhall be with him*] I will mercifully performe my promiſes to him, notwithſtanding his defects and defaults.

in my Name ſhall his horn be exalted] His power,glory,and eſtate.

horne be exalted] Verſe 17.

V. 25. *I will ſet his hand alſo in the Sea*] He ſhall enjoy the lands round about him by conqueſt. See before upon Pſal. 72. 8. *He ſhall have dominion alſo from ſea to ſea*, &c.

V. 26. *Thou art my Father*] His excellent dignity ſhall appear herein, That he ſhall be named the ſon of God, and the firſt-born, wherein he is a figure of Chriſt.

V. 29. *His ſeed alſo will I make to endure for ever*] Verſe 4, 36. Though for the ſins of the people the whole ſtate of this Kingdom decayed, yet God reſerved ſtill a root, till he had accompliſhed this promiſe in Chriſt. See 2 Sam. 7. 14. *I will be his father, and he ſhall be my ſon*, &c. The ſame is here repeated, but with ſome Poetical amplifications. See alſo upon Pſal. 72. *title*, &c. of the application of theſe words to Chriſt, and how they belong to Solomon.

V. 30. *and walk not in my judgements*] Gods law is divided into judgements, ſtatutes, and commadements ; that is, judicial, ceremonial, and moral laws, Mal. 4. 4.

V. 31. *break my ſtatutes*] Heb. *profane my ſtatutes.*

V. 32. *viſite their tranſgreſſion with the rod*] 2 Sam. 7. 14.

V. 33. *Neverthleſſe my loving kindneſſe will I not utterly take from him*] Though the faithful anſwer not in all points to their profeſſion, yet God will not break his Covenant with them.

will I not utterly take from him] Heb. *I will not make void from him.*

to fail] Heb. *to lye.*

V. 34. *My Covenant will I not break*] If they profane my ſtatutes, ver. 31. yet I will not profane my Covenant.

nor alter the thing that is gone out of my lips] For God in promiſing, hath reſpect to his mercy, and not to mans power in performing, Mal. 3. 6. Jam. 1. 17.

V. 35. *that I will not lye*] Heb. *if I lye.*

V. 36. *His ſeed ſhall endure for ever, and his throne as the ſun before me*] Verſe 4, 29. 2 Sam. 7. 16. Luke 1. 33. John 12 34.

as the ſun before me] Perpetual and glorious.

V. 37. *as a faithful witneſſe in heaven*] That is, as the Moon, which though it be ſometimes in the waine, and in the eclipſe, yet remains a true witneſſe of Gods Covenant, Jer. 33. 20. Some by *faithful witneſſe*, would have the rain-bow to be meant ; of which ſee Gen. 9. 13. &c. But ſince Sun and Moon are often mentioned in this Covenant of God with David, and no expreſſe mention of the rain-bow any where upon this occaſion, it is not ſo likely it ſhould be here intended.

V. 39. *Thou haſt made void the covenant of thy ſervant*] Becauſe of the horrible confuſion of things, the Prophet complaineth to God, as though he ſaw not the performance of his promiſe.

thou haſt profaned his crown] By this, he meaneth the horrible diſſipation and renting of the Kingdom by Jeroboam : unleſſe it were another Ethan. See Notes on the Title.

V. 40. *Thou haſt broken down all his hedges*] Pſal. 80. 12. Eſay 5. 5. Thou haſt made his Kingdom like a field without hedges,expoſed to ſpoil.

V. 42. *thou haſt made all his enemies to rejoyce*] By giving them victory over him.

V. 44. *glory*] Heb. *brightneſſe.*

V. 45. *The dayes of his youth haſt thou ſhortned*] It is very ordinary among Hiſtorians and other Writers, to compare the different eſtates of a Kingdom, to a mans age, divided and diſtinguiſhed by ſo many ſtages, or periods, as childhood, youth, manhood, and the like. Florus among the reſt, but imitating others before him. *Si quis ergo populum Romanum, quaſi hominem conſideret, totamque ejus etatem percenſet*, &c. The meaning therefore is, that Davids Kingdom, before it had attained to its maturity: or rather whileſt it was in its vigor, was cropt, and began to decay.

V. 46. *How long, Lord*] How long, Lord, wilt thou hide thy ſelf? for ever?

How long, Lord wilt thou hide thy ſelf for ever? ſhall thy wrath burn like fire?] Pſal. 79. 5.

V. 47. *Remember how ſhort my time is*] The ſame Author, againſt whoſe cenſure we excepted upon Pſal. 88. 10. *Wilt thou ſhew wonders to the dead*: (a place very like unto this:) meets us here again with the ſame cenſure in ſubſtance of matter, though in different words. And he goes, here too, upon the ſame ground, becauſe ſuch complaints ſeem not to proceed from one that believed the immortality of the ſoul, and another world after this. What I have ſaid there in defence, may ſerve here. Neither is that objection much more conſiderable, as I conceive, that the Pſalmiſt ſeemeth to preſcribe God a time, becauſe he preſſeth ſo earneſtly for a ſpeedy deliverance. Of ſuch earneſtneſſe, ſee upon Pſalm 70. 1. *Make haſte to helpe me*: and verſe 5. *Make haſte unto me, O God.* But there is more in theſe words, to be excepted againſt (though it is not, that I finde,) and in my judgement, not ſo eaſily to be anſwered. For doth not the Pſalmiſt ſeem plainly to charge God, that *he hath made all men* (*or created*, as it is in the Original,) *vaine*? that is, in effect miſerable. Indeed the vanity of man in this kind, even of the greateſt and wealthieſt of men, is ſo conſpicuous, that wiſeſt heathens have not onely acknowledged it, and by reaſons, and ſeveral inſtances at large demonſtrated it: but alſo profeſſed themſelves not a little poſed at it, how it ſhould come to paſſe, that he for whom all other things ſeem to have been made, and through the advantage of reaſon, of neereſt affinity to God; ſhould of all creatures, if all things well conſidered, be the moſt wretched and miſerable. No wonder, that they ſhould wonder, who knew nothing (or if any thing, but very obſcurely) either of Adams ſinne, or Gods curſe upon it. But how ſhall we excuſe any man, that hath known the Story of the creation, for ſo ſpeaking; not of God onely; but even to God himſelfe? The Story indeed of mans creation doth not tell us plainly, that Adam was created immortal: neither is any man bound preciſely ſo to believe. By his natural conſtitution, being fleſh and blood, he was capable of death: his body compounded of ſeveral elements, was liable to diſſolution, or reſolution of theſe elements, into their firſt condition: but by eating of the tree of life, planted in Paradiſe for that purpoſe, and by a particular providence of God, he ſhould have lived in a conſtant temper of all humours, not liable to any decay, or defects of nature: and after a period of time appointed by God, from a terreſtial and temporary Paradiſe, tranſlated without death, into an eternal and heavenly. This had been his; and this the happineſſe of all that had come from him, had he continued in his innocency. But of Adams eſtate in Paradiſe, and what was intended by God about him, and his poſterity, if they had not lapſed, there be many queſtions among the Learned: we bind no man to believe any thing, in the buſineſſe, more than is cleerly revealed by the word of God. This is clear and undoubtable, that *death entred into the world by ſin*, Rom. 5. 12. and 6. 23. and with death, all other miſery, ſorrow, ſickneſſe, penury, ſtrife, and the like. They were no leſſe than anathematized by the ancient Church, whoever maintained that Adam ſhould have died, although he had not ſinned. *Quicunque dicit Adam primum hominum, mortalem factum*, &c. Gennardius *De Eccleſ. Dogmat.* cap. 33. out of ſeveral Councils. Neither did man onely become ſubject to *vanity* through ſin, but all creatures alſo (ſublunary) for the ſin of man, Rom. 8. 20, 21. What then ſhall we ſay, for the Pſalmiſt here? That this is ſpoken by him through *paſſionum vehementiâ*: and *doloris intemperie*: and *vitioſo exceſſu*: as ſome here, though upon another occaſion? Or if that be too ruff, and raſh, concerning ſuch holy men, and ſuch as we conceive to have been inſpired: may we ſay then, that God, in ſome ſenſe, though remote, and improper; may be ſaid to have created man to vanity, becauſe he created him mutable, and left him to the liberty of his own will; liable to the temptation of the Devil, who indeed was the immediate inſtrumental cauſe of all the evil that hath hapned unto man. This God, it is true, might have prevented, had he been pleaſed, and had it been beſt ſo; many wayes: which becauſe he did not, according to the rules and maximes of men (to which nevertheleſſe we know God is not tied: neither is it the ſame reaſon:) he may be ſaid in ſome ſenſe, to have been the cauſe: by them eſpecially, who groaning under the burden of ſome great calamity, ſpeak it rather to exaggerate their own preſent miſery, as thinking they have juſt cauſe to wiſh they had never been borne, or created; in general: than to conteſt with God, poſitively and dogmatically, that they were created ſo and ſo; or to charge Him with any kind of unjuſtice, or want of goodneſſe for it.

wherefore haſt thou made all men vain?] Or, *to what vanity thou haſt made all men.*

V. 48. *ſee death*] Heb. 11. 5. Or, *ſuffer death. Die.*

V. 49. *ſwareſt unto David in thy truth?*] 2 Sam. 7. 15.

V. 50. *how I do bear in my boſome the reproach of all the mighty people*] Which I take exceedingly to heart, Pſal 69. 9.

V. 51. *Wherewith thine enemies have reproached*] So he calleth them that perſecute the Church.

the footſteps of thine anointed] They not onely ruine his Kingdom, but alſo revile his actions. Others with the Chaldee paraphraſe, and divers of the Rabbines, by *footſteps*, underſtand the coming, or manifeſtation of the expected Meſſias; as if he meant, that whereas they had long talked among themſelves of a promiſed Deliverer, (as Luke 1. 71. & 74. in Zecharias his hymne,) their enemies now upbraided them, that in this their great neceſsity, no ſuch appeared.

V. 52. *Bleſſed be the Lord for evermore*] The voyce of faith and joy, in expectation of deliverance. We muſt bleſſe God as well in our adverſities, as proſperities; as Job did, *The Lord gave, and the Lord hath taken away; bleſſed be the name of the Lord*, 1. 21.

PSAL. XC.

Title.

A prayer of Moſes] Or, *a prayer*, being a Pſalm of *Moſes.*

the man of God] Deut. 33. 1. Thus the Scripture uſeth to call the Prophets.

Verſe 1. T*Hou haſt been our dwelling place*] Thou haſt been as an houſe and defence unto us in all our troubles and travells now theſe four hundred years.

in all generations] Heb. *in generation and generation.*

V. 2. *from everlaſting to everlaſting*] Or, *from eternity to eternity*

V. 3. *thou turneſt man to deſtruction*] Moſes, by lamenting the frailty and ſhortneſſe of mans life, moveth God to pity.

Return, ye children of men] To your Original, Gen. 3. 19. Eccl. 12. 7. or, by way of irony, *Live again if you can.*

V. 4 *For a thouſand years in thy ſight*] That is, in regard of eternity: or, compared to eternity: For that is it that the Pſalmiſt aimes at, to ſet out the ſhortneſſe and inconſiderablneſſe of mans life, even the longeſt life of man, by comparing it with the infiniteneſſe of eternity. Which is the way that many ancient Philoſophers, of both languages, have gone; being in very deed the moſt ſolid and effectual to that end, that can be uſed or imagined. This well underſtood, makes the coherence of the Pſalmiſt his words plain; which otherwiſe doth not appeare. For further illuſtration thereof, I ſhall put ſome of their words here. *If thou ſhalt look back*, (ſaith one of them) *behold what an infinite Chaos of time doth preſent it ſelf unto thee; and as infinite a Chaos, if thou ſhalt look forward. In that which is ſo infinite, what difference can there be, between him which liveth but three dayes, and him which liveth three ages?* (or, *three times three ages*: Τί διαφέρει ὁ τριήμερος τοῦ τριγερηνίου) *Minorem portionem ætas noſtra quàm partem puncti habet, ſi tempori comparetur omni*: (that is, to eternity) *Quid ergo intereſt id extendere, cujus quantumcunque fuerit incrementum, non multùm aberit à nihilo?* So another.

For a thouſand years in the ſight are but as yeſterday] 2. Pet. 3. 8. Though man think his life long, which is indeed moſt ſhort, yea, though it were a thouſand years, yet in Gods ſight it is as nothing, Pſal. 39 5. and as the watch, that laſteth but three hours, Mark 13. 35.

when it is paſt] Or, *when he hath paſſed* them, He addeth this, becauſe men think of the ſhortneſſe of their time when it is paſt, rather than when it is paſsing.

V. 5. *as with a flood*] Beſides the general neceſsity of dying, thou ſendeſt floods of particular judgements that ſuddenly take men away. So it was with the Iſraelites in the wilderneſſe, verſe 7. &c. Iſai 8. 7, 8. Or, *as a flood that goes ſwiftly away, and returns not again.*

graſſe which groweth up] Pſal. 103. 15. Iſai. 40. 6. See upon Pſal. 92. 7. *When the wicked.*

groweth up] Or, *is changed.*

V. 7. *For we are conſumed by thine anger*] Thou calleſt us by thy rods, to conſider the ſhortneſſe of our lives, and for our ſinnes thou abridgeſt our dayes.

V. 8. *Thou haſt ſet our iniquities before thee*] As a Judge that goes according to evidence, Pſal. 50. 21.

our ſecret ſins in the light of thy countenance] Not known to our ſelves: or, ſins of our youth.

V. 9. *paſſed away*] Heb. *turned away.*

we ſpent our years as a tale that is told] Our dayes are not onely miſerable, but alſo ſhort; for our ſinnes provoke thee to cut us off.

as a tale that is told] Or, *as a meditation.*

V. 10. *The dayes of our years are threeſcore years and ten*] Heb. As for *the dayes of our years, in them* are *ſeventy years.* Meaning, according to the common ſtate of life.

and if by reaſon of ſtrength they be fourſcore years, yet is their ſtrength labour] Or, *or by reaſon of ſtrength fourſcore*; *but the pride (or the prime) of them is but labour.*

if by reaſon of ſtrength they be fourſcore years] Heb. *ſtrengths*: that is, extraordinary ſtrength.

yet is their ſtrength labour and ſorrow] Heb. *pride*: that is, their ſtrength, pleaſure, beauty, or whatſoever men are proud of in the beſt of their dayes. Or, *the prime of their dayes.*

we flee away] Flee away ſpeedily, like a bird.

V. 11 *even according to thy fear, ſo is thy wrath*] There be many expoſitions of theſe words: ſo many, as a man may gueſſe thereby, that as yet none hath been found very ſatisfactory. By ſome that are moſt exact, I finde theſe three, among many, accounted chiefe. Some therefore tranſlate firſt, *Who knoweth*, &c. *& ſecundum timorem tui, iram tuam?* that is, ſay they, Who is ſo ſenſible of thy wrath, as to fear thee as thou oughteſt to be feared? Secondly, *according to thy fear, ſo is thy wrath*: that is, ſay ſome, They feel the effects of thy wrath moſt, that moſt fear and ſerve thee. For judgement beginneth at the houſe of God, 1 Pet. 4. 17. and, *whom God loveth, he chaſtiſeth*, Heb. 12. 6. Thirdly, others, They onely are ſenſible of thy wrath, (to obſerve it, that is, and to make a right uſe of it) who religiouſly fear thee. Others, either they take no notice of it; aſcribing all their croſſes to chance, or deſtiny: the Stars and Conſtellations, &c. Or, haply, if they do, it is to fret and murmur; or to curſe and blaſpheme: but not to humble themſelves and ſubmit. Theſe I find reckoned as the chiefeſt. And if any can content himſelf with any of theſe, I am not againſt it. I could object ſomewhat againſt every one: but inſtead of that, I will briefly ſet down what I my ſelf think is the true meaning. Wicked men in all ages, (and that ſuch have been of old among the Hebrews, we know by their ſects) that have laboured to promote Athieſm, perſwading men that either there is no God at all; or if a God, yet ſuch a one, as doth not intermeddle with the affairs of men; among other ſpecious arguments that they have uſed to that purpoſe, this (as may appear by the writings of ancient Philoſophers, Epicureans and others) hath been one of the chiefeſt, that God being a ſimple Spirit, is not liable to any paſſions, or affections; and therefore cannot be angry. Upon this they inferred, that the fear of God was a groundleſſe thing: a meer bug-bear, to keep fools or children in awe. I could ſhew what uſe ſome reputed Chriſtians have made, and make to this day of this argument, to overthrow ſome fundamentals of our Chriſtian faith. But I will not digreſſe ſo far. Onely, becauſe we would not have ſuch an argument go without any anſwer at all, I will make uſe of the words of an ancient Heathen (whether his meaning were as right as his words, I will not enquire; it doth not ſo much concern us) upon this very occaſion: in anſwer to an objection that was made concerning perjury, that ſince it was certainly known (that is the objection) that the gods could not be angry, men need not, eſpecially upon ſuch an extraordinary occaſion, as to ſave a life or ſo, ſtand ſo much upon breach of an oath; *Quod affirmatè*, ſaith he, *quaſi Deo præſente promiſeris, id tenendum eſt. Jam enim non ad iram Deorum, qua nulla eſt; ſed ad juſtitiam, & ad fidem pertinet.* So ſay we, God properly cannot be angry; we grant; but he is juſt and true. Either we muſt not ſpeak of God at all, or we muſt ſpeak of him in termes taken from the ſimilitude of man. The wrath of man, what, and how it uſeth to work, we know: *The wrath*, (or *fear*; he uſeth both words) *of a King*, (ſaith Solomon,) *is as the roaring of a Lion. Whoſo provoketh him to anger, ſinneth againſt his own ſoul*, Prov. 19. 12. & 20. 2. When therefore we aſcribe *wrath*, or *fury* unto God, we intend by theſe words, the certainty of Divine Judgements, which in his juſtice he doth inflict upon ſinners. Severe execution among men, uſeth to proceed from great wrath, and eager revenge; the judgements of God, infinitely more dreadful, that they may be underſtood to be what they are, (though that will not ſerve neither, to make us underſtand them, as indeed they are) we uſe the ſame termes. Though the ſpeech be not proper of it ſelf, yet it is moſt true, as it is intended. As if we call a crafty man, a Fox; and an innocent harmleſſe man, a Lamb: (which are ſimilitudes taken from the nature of beaſts) if both the one and the other, be ſo and ſo indeed; we ſpeak truly, though not properly. The Pſalmiſt therefore when he ſaith, that *according to his fear, ſo is the wrath of God*: his meaning is, as I apprehend him, in oppoſition to them who maintained, that God need not be feared, *quia nec poteſt iraſci, nec nocere*; (as the forementioned heathen author ſpeaks) that is, in the Prophet Zephaniah his expreſſion. That *the Lord will do no good, neither will he do any evil*, Zeph. 1. 12. his meaning, I ſay is, That the fear of God is no vain thing: that he hath dreadful judgements in ſtore, againſt them that fear him not, nor dread his judgements. Thus I underſtand him; and I am ſure this Interpretation is as literal, as any other: but let others judge. See alſo upon Pſal. 66. 5. *he is terrible.*

V. 12. *So teach us to number our days, that we may apply our hearts to wiſdom*, &c.] To wiſdom, that is, to piety and godlineſs. A man may *number his days*, that is, often conſider of the ſhortneſs and incertainty of his life, and yet make a quite contrary uſe of it. There is not a more ordinary motive (in the writings of ancient heathens, I am ſure,) to worldly mirth and jovialty, than this, becauſe our life is ſhort, *Let us eat and drink, for to morrow we ſhall die*, 1 Cor. 15. 32. But that this is not the wiſdom here intended, may appear by comparing with Eccleſiaſtes, 7. 2, 3, 4. *It is better to go to the houſe of mourning, than to go to the houſe of feaſting*, &c. *Sorrow is better than laughter*, &c. *The heart of the wiſe is in the houſe of mourning; but the heart of fooles is in the houſe of mirth.*

apply our hearts] Heb. *cauſe to come.*

V. 13. *Return, O Lord, how long?*] How long wilt thou be angry with thy people?

let it repent thee concerning thy ſervants] Ceaſe to afflict us, as a man repenting alters his courſe, Deut. 32. 36.

V. 15. *wherein thou haſt afflicted us*] In Egypt, and in the wilderneſſe.

ſeen] Or, *felt*, Pſal. 89. 48.

V. 16. *Let thy work appear unto thy ſervants*] Thy mercy, which is thy chiefeſt work.

and thy glory unto their children] Seeing Gods promiſes appertained as well to their poſterity as to them, Moſes prayeth for their children.

V. 17. *let the beauty of the Lord our God be upon us*] Meaning, that it was obſcured, when he ceaſed to do good to his Church.

PSAL. XCI.

Verſe 1. IN *the ſecret place of the moſt High*] He that maketh God his defence and truſt, ſhall perceive his protection to be a moſt ſure ſafeguard, Pſal. 5. 12.

ſecret place] Pſal. 32. 7.

abide] Heb. *lodge.*

V. 2. *I will ſay of the Lord*] He prayeth to the Lord, out of confidence of the aforeſaid protection.

V. 3. *Surely he ſhall deliver thee*] Or, *For he will deliver thee.*

he ſhall deliver thee] Having practiced in the ſecond verſe what he taught in the firſt, now he teacheth others to do the like, Pſal. 32. 8. & 34. 11.

from the ſnare of the fowler] Pſal. 124. 7. God will deliver thee from ſecret and open dangers.

V. 4. *with his feathers*] As fowles hover over their young with their wings, Deut. 32. 11. & 17. 8.

his truth ſhall be thy ſhield and buckler] That is, his faithful keeping of his promiſe to help thee in thy neceſſity.

V. 5. *Thou ſhalt not be afraid for the terrour by night*, &c.] By theſe ſeveral expreſſions, verſe 5, 6, 7. &c. is onely intended, emphatically to ſet out the power of God, and the ſecurity of the godly man, reſting upon this, that though his dangers be never ſo great, or his caſe, in appearance, never ſo deſperate, yet God is able, if he ſee it convenient, for his glory, and the good of the ſufferer, to deliver him: ſo *that all things ſhall work together for good, to them that love God*, Rom. 8. 28. So that *in all theſe things we are more than conquerours*, ver. 37. Not that we are always actually delivered, out of every particular danger, or grievance there mentioned, (*tribulation, diſtreſſe, perſecution, famine, nakedneſſe, ſword,*) verſe 35. as appears by verſ. 36. *For thy ſake are we killed all the day long*, &c. but becauſe all will turn (ſuch is our confidence in God) to our greater good; and the more we ſuffer, the greater ſhall our reward and our glory be. Much like to this of the Pſalmiſt, and to the ſame purpoſe is the expreſſion of Eſay. *When thou paſſeſt through the waters, I will be with thee; and through the rivers, they ſhall not overflow thee: When thou walkeſt through the fire, thou ſhalt not be burnt; neither ſhall the flame kindle upon thee*, Eſay 43. 2. So alſo Habakkuk, 3. 17, 18. *Although the figtree ſhall not bloſſome*, &c. and Job 5. 19, 20. &c. And therefore here is no ground, if the words be rightly underſtood, for any man abſolutely to preſume, or conclude, that he ſhall actually be delivered out of any particular danger: much leſſe upon ſuch a preſumption, wilfully to run into dangers. If ſuch figures, the ornament of all language; ſuch rhetorical, emphatical amplifications be allowed to humane Writers, and well enough underſtood in ordinary language; why not to holy Writers as well, who had to do with men, as well as others; whoſe end alſo was, to uſe ſuch expreſſions, as might affect and move? That humane Writers have ſaid as much of the ſecurity of good and godly men, I ſhall need to go no further than Horace his Ode, *Integer vitæ ſceleriſque purus*, &c. Moſt dangerous then, and erroneous is the inference of ſome men, yea of ſome Expoſitors, here upon theſe words of the Pſalmiſt, that no godly man can ſuffer by the plague, or peſtilence: nor is old Lactantius his aſſertion much ſounder, *Non poteſt ergo fieri, quin hominem juſtum inter diſcrimina tempeſtatum*, &c. that no juſt man can periſh by war, or by tempeſt; *Inſtit.* l. 5. c. 18. Moſt Interpreters conclude here, that the godly are preſerved in times of publick calamities; which, in a right ſenſe may be true: but withal they ſhould have added, that all godly men are not exempted, at ſuch times; to prevent raſh judgements. See more upon Pſal. 107. 6. *And he delivered them*, &c.

V. 8. *Onely with thine eyes ſhalt thou behold*] Thou ſhalt be but a looker on, not a feeler of thoſe miſeries.

V. 11. *he ſhall give his Angels charge over thee*] See upon Pſal. 34.7. *The Angel of the Lord.* Theſe words were applied to Chriſt by the Devil, when he tempted him, Matth.4.6. And well he might do it. For if they belong to all the faithful in general; (as Interpreters agree) much more eminently to the Head and Patron of the faithful; *the author and finiſher of our faith*, Heb. 12.2. But it is obſerved by ſome Interpreters, that the Devil left out of purpoſe part of the verſe, which was not to his purpoſe; *to keep thee in thy wayes*; that is, ſay they, in the works of thy calling. So that if a man imploy himſelf out of his calling, though religious otherwiſe, then is he not within the compaſs of theſe promiſes.

V. 13. *adder*] Or, *aſp.*

the young lion and the dragon ſhalt thou trample under feet] Thou ſhalt not onely be preſerved from all evil, but alſo overcome it, and triumph over it, Rom.16.20.

V. 14. *Becauſe he hath ſet his love upon me*] To aſſure the faithful of Gods protection, he bringeth in God to confirm the ſame.

I will ſet him on high] Above all dangers, or fear of them, Pſal.61.2.

V. 15. *Call upon me*] Pſal.50.15.

V. 16. *With long life will I ſatisfie him*] And not cut him off among others, ver.7. But all this muſt be underſtood conditionally, if God ſee it fitting; for a good man may die by plague or war, 2 Chron.35 23.

long life] Heb. *length of days.*

PSAL. XCII.

Title.

A Pſalm or Song] See Notes on the title of Pſal.30.

for the ſabbath day] To be ſung on the ſabbath; and it teacheth us, That the right uſe of the ſabbath ſtandeth in praiſing God, and meditation on his works, and not in ceaſing from work onely, ver.4.

Verſ. 1. G*Ood thing to give thanks unto the Lord, and to ſing praiſes*] Pſal. 147.1.

V. 2. *in the morning*] For Gods mercy, and fidelity in his promiſes, toward his, binde them to praiſe him continually both day and night, Pſal.55 17 and 119.62,164.

every night] Heb. *in the nights.*

V. 3. *upon the harp with a ſolemn ſound*] Or, *upon the ſolemn ſound with the harp.*

a ſolemn ſound] Heb. *Higgaion.*

V. 4. *haſt made me glad through thy work*] He ſheweth, that on the ſabbath we ſhould meditate on Gods works.

V. 5. *O Lord, how great are thy works*] See upon Pſal.28.5. *Becauſe they regard not the works of the Lord*, &c. and upon Pſal. 41.1. *Bleſſed is he that wiſely conſidereth concerning the poor*, &c.

thoughts are very deep] Pſal.40.5. Rom.11.33.

V. 6. *A brutiſh man knoweth not*] See upon Pſal. 73. 22. *I was as a beaſt before thee*; and Pſal.41.1. *Bleſſed is he that conſidereth*, &c.

V. 7. *When the wicked ſpring as the graſſe*] Pſal. 37. 2. The temporal proſperity of any man in general, be he good or bad, is often in the Scripture compared to flouriſhing graſſe: as particularly, Pſal.90.5,6. *in the morning, they are like graſſe*, &c. and elſewhere. Neverthleſſe it is here, and elſewhere more particularly objected to the ungodly, becauſe all their happineſſe ends with their life: it is this preſent world only that they truſt to: in very truth therefore, moſt wretched they, whoſe happineſſe (not to ſpeak of what they muſt ſuffer after death) is ſo fickle and tranſitory. As for them who look for a better after this, how long they enjoy this mortal life, or what ſhare they have of temporal goods whileſt they live, and for how long; is not, in very truth, (but that men naturally deſire to live: and ſo account it a bleſſing, as natural men, to live and proſper, for a while, if it may be:) nor can be much material unto them.

it is that they ſhall be deſtroyed] *Since it is a righteous thing with God to recompence tribulation*, &c. 2 Theſſ.1. 6,7,8,9. and, *Remember that thou in thy life time receivedſt thy good things*, &c. Luke 16. 25. See alſo Wiſd.5. 4,5,6.&c. *then fools accounted his life madneſſe*, &c.

V. 8. *But thou, O Lord, art moſt high*] See upon Pſal.7.7. *for their ſakes therefore return thou on high.*

V. 10. *But my horn ſhalt thou exalt*] Thou wilt ſtrengthen me with all power, and bleſſe me with all felicity.

horn ſhalt thou exalt] Pſal 75.10.

V. 11. *Mine eye alſo ſhall ſee my deſire on mine enemies*] Pſal.54. 7. and 112.8.

V. 12. *The righteous ſhall flouriſh like the palm tree*] Hoſ 14.5. Though the faithful ſeem to wither, and be cut down by the wicked; yet they ſhall grow again, and flouriſh in the Church of God, as the Cedars do in Mount Lebanon.

V. 13. *Thoſe that be planted in the houſe of the Lord, ſhall flouriſh in the court of our God*] Rather, as moſt other Interpreters, *Being planted in the houſe of the Lord, they ſhall flouriſh in the courts of our God*; which is much plainer. For *the houſe of the Lord*, and, *the courts of God*, are but the ſame thing. The Temple of Jeruſalem, and the Ark of it, were a type of Chriſt: who ſaith of himſelf, *I am the vine, ye are the branches; he that abideth in me, and I in him, the ſame bringeth forth much fruit; for without me ye can do nothing*, Joh.15.5.

V. 14. *They ſhall ſtill bring forth fruit in old age*] See upon next words.

flouriſhing] Heb. *green.*

V. 15. *To ſhew that the Lord is upright*] Although this duty, to ſet forth the praiſes of God, his juſtice, his mercy, and the like: and to ſtand in defence of him, to the utmoſt of what ability we have, againſt all atheiſtical gainſayers and ſcoffers, be a duty that lieth upon the young, as well as old: yet the performance of it doth become old men beſt, becauſe of their authority, and long experience in worldly affairs: in which reſpect they may be accounted more able and vigorous (*fat and flouriſhing*, in the Pſalmiſts metaphorical expreſſion) than young men.

unrighteouſneſſe in him] Rom.9.14.

PSAL. XCIII.

Verſe 1. T*He Lord reigneth*] Pſal.96.10. and 97 1. and 99. 1. As God by his power and wiſdom hath made, and governeth the world: ſo muſt they be our defence againſt all enemies and dangers.

clothed with majeſty] Pſal.104.1.

wherewith he hath girded himſelf] Ready with his Almighty Power to do his work, Eſay 8.9. Luke 12.35. That is, to defend his Church.

V. 2. *Thy throne is eſtabliſhed*] Whereon thou ſitteſt, and governeſt the world.

of old] Heb. *from then*, Eſay 48.5. That is, from the time that the world was founded.

V. 3. *The floods have lifted up, O Lord*] Pſal.65.7.

V. 4. *The Lord on high is mightier than the noiſe of many waters*] He meaneth, that Gods power appeareth in ruling the furious waters: or, that Gods power is greater than the power of the Sea. Some think that by theſe expreſsions, troubles and commotions of eſtates, in general: or more particularly, perſecutions of the Church, are figuratively intended. It is likely the Pſalmiſt might have a reſpect unto both, the great power and providencs of Almighty God, manifeſtly appearing in both.

V. 5. *Thy teſtimonies are very ſure*] Beſides Gods power and wiſdom, in creating, and governing; his great mercy alſo appeareth, in that he hath given his people his word and covenant.

holineſſe becometh thine houſe, O Lord, for ever] Either *holineſſe*, paſsively; that is, inviolableneſſe, ſtability, perpetuity, grounded upon the ſureneſſe, and faithfulneſſe of Gods teſtimonies, by which ſome underſtand promiſes; or, holineſſe, actively; that is, all manner of reverence in outward performances and duties; but eſpecially, a holy life and converſation becometh them that profeſſe themſelves to be ſervants to ſo great and glorious a Majeſty.

for ever] Heb. *to length of dayes.*

PSAL. XCIV.

Verſe 1. G*Od to whom vengeance*] Heb. *God of revenges.*

to whom vengeance belongeth] Deut.32.35. Nah.1. 2. Whoſe office it is to take vengeance on the wicked.

ſhew thy] Heb. *ſhine forth*, Pſal.50.2. & 80.1.

ſhew thy ſelf) Shew by effect, that thou art judge of the world, to puniſh the wicked.

V. 2. *Lift up thy ſelf; thou Judge of the earth*] Pſal.7.6,7. See more there.

V. 3 *how long ſhall the wicked triumph?*] That is, brag of their cruelty and oppreſsion; or, eſteem themſelves above others.

V. 4. *ſpeak hard things*] Pſal.31.18.

V. 5. *They break in pieces thy people*] Seeing the Church was then ſo ſore oppreſſed, it ought not to ſeem ſtrange unto us, if we ſee it ſo now; and therefore we muſt call to God, to take our cauſe in hand.

V. 7. *Yet they ſay, The Lord ſhall not ſee; neither ſhall the God of Jacob regard it*] Pſal.10.11,13.

Yet they ſay] He ſheweth, that they are deſperate in malice, foraſmuch as they feared not God, but gave themſelves wholly to do wickedly.

V. 8. *ye brutiſh among the people*] That is, moſt brutiſh of all the people, Pſal.92.6.

V, 9 *He that planted the ear, ſhall he not hear?*] Exod.4.11 Prov.20.12. He ſheweth, that it is impoſsible but God ſhould hear, ſee, and underſtand their wickedneſſe.

V. 10. *He that chaſtiſeth the heathen, ſhall not he correct?*] If God puniſh the very heathen for their ſins, it is meer folly for any of Gods people, to think that God will ſpare them. For *judgement beginneth at the houſe of God*, 1 Pet.4.17. Many ſatisfie themſelves with this expoſition; which nevertheleſſe, if well conſidered, is quite beſides the drift and purpoſe: this, whatever it be, being oppoſed (as appeareth by the context) to the confidence and ſecurity of the wicked, Epicures, and Atheiſts, who becauſe they did not believe any God, or that God did intermeddle with the affairs of this world, made no conſcience at all, how they oppreſſed the godly and religious. The words therefore, which will be as proper to the Original, as this here, being tranſlated, *He that teacheth* (or inſtructeth) *the heathen*, (Heb. גוים *the nations*; that is, all the world, or all mankinde) *ſhall not he reaſon*, or *argue*? That is, He that inſpired underſtanding to all men in general, according to that in Job; *But there is a ſpirit in man; and the inſpiration of the Almighty giveth them underſtanding*, 32.8. Nay, *He that teacheth us* (Heb. מלפנו as children are taught in Schools, from their firſt rudiments, by little and little; as the word importeth properly) *more than the beaſts of the earth, and makes us wiſer than the fowls of heaven*, 35.11. That is, in effect, He that hath made us rational creatures; that hath endowed us, and all the men of the world, with an intellectual faculty; ſhall he not conſider, and underſtand? Or, ſhall he be leſs rational, than we? The argument, to prove, againſt Atheiſts and Epicures, that there muſt needs be an original rational ſubſtance, which is as a principle of reaſon to others, or from which that reaſon, which is in other creatures, is derived; that is, in effect a God infinitely wiſe, &c. though vulgarly propoſed, is very ſolid, and philoſophical, as may appear by the more large diſputations of ancient Philoſophers to that purpoſe. But it will be better underſtood, if we produce ſome of their words; "As that which in me is earth-"ly (ſaith one of them) I have from ſome common earth; and "that which is moiſt from ſome other element is imparted: as my "breath and life hath its proper fountain; and that likewiſe which "is dry and fiery in me: (for there is nothing which doth not pro-"ceed from ſomething: as alſo there is nothing, that can be re-"duced into meer nothing) So alſo οὕτω καὶ τὸ νοερὸν ἥκει ποθὲν) "muſt there be ſome firſt beginning, (or, fountain) from whence "proceeded my underſtanding; (or, that which is rational in me.

V. 11. *The Lord knoweth the thoughts of man*] 1 Cor 3.20 an anſwer to the queſtion in the former verſe; yea, the Lord knoweth mens vain thoughts.

V. 12. *whom thou chaſteneſt*] God hath care over his, and chaſtiſeth them for their welfare, that they ſhould not periſh for ever with the wicked, 1 Cor.11.32. Heb.12.5,10.

V. 15. *But judgement ſhall return unto righteouſneſſe*] God will reſtore a right government, that the good may be rewarded, and bad men puniſhed, and then the godly ſhall follow him cheerfully.

ſhall follow it] Heb. ſhall be *after it*.

V. 16. *Who will riſe up for me againſt the evil doers?*] None will.

V. 17. *Unleſſe the Lord had been my help*] He complaineth of them which would not help him to reſiſt the enemies; yet was aſſured that Gods help would not fail,

almoſt] Or. *quickly*.

my ſoul had almoſt dwelt in ſilence] That is, in the grave, and ſo it might have been tranſlated, which would have been plainer; as alſo, Pſal.115.17. *The dead praiſe not the Lord, neither any that go down into ſilence.* So the Latines commonly call the dead *ſilentes*; as, *Qui jura ſilentibus illic Reddit:* where to tranſlate *the ſilent*, in ſtead of *the dead*, would be very improper.

V. 18. *My foot ſlippeth*] Pſal.38.16. When I thought there was no way but death.

V. 19. *In the multitude of my thoughts*] In my trouble and diſtreſs, I ever found preſent comfort and help from thee.

V. 20. *Shall the throne of iniquity have fellowſhip with thee*] Wilt thou favour, and bear out theſe tyrants that abuſe their power to open oppreſſion? It may alſo (as by ſome it is) be underſtood of wicked Judges, the word כסא ſignifying *a Tribunal*, as well as *a Throne*.

by a law] Pſal.58.2. Eſay 10.1.

V. 21. *gather themſelves together againſt the ſoul of the righteous*] Pſal.1 2.

V. 23. *and ſhall cut them off in their own wickedneſſe*] Pſal.55.23. It is a great token of Gods judgement, when the purpoſe of the wicked is broken; but a greater, when they periſh by their own malicious plots.

PSAL. XCV.

Verſe 1. O *Come let us ſing unto the Lord*] It appears to be Davids Pſalm, Heb.4.7.

V. 2, *come before his preſence*] Heb. *prevent his face*.

with thankſgiving] He ſheweth, that Gods ſervice ſtandeth not in dead ceremonies, but chiefly in the ſacrifice of praiſe and thankſgiving, 34.12.

V. 3. *above all gods*] Pſal.86.8. & 96.4. Even the angels, (who in reſpect of men, are thought as gods, Pſal.8.5.) are nothing in his ſight: much leſs the Idols, which mans brain inventeth, Pſal.96.5.

V. 4. *In his*] Heb. *In whoſe*.

the ſtrength of the hills is his alſo] Or, *the heights of the hills* are *his.* All things, even the moſt ſecret, and powerful, are governed by his providence.

V. 5. *The ſea is his*] Heb. *whoſe the ſea* is.

and] Or, *for*.

V. 6. *let us worſhip and bow down and kneel*] Some learned Rabbines are of opinion, that David here by thoſe three words, *to worſhip, bow down*, and *kneel*, doth expreſs three ſeveral geſtures and poſtures of body, uſed then in adoration, and prayer. The firſt (here tranſlated, *let us worſhip*: but more properly by others, to this ſenſe, *proſternamur*) a caſting of the whole body upon the ground, with ſtretched legs, and feet level to the face: the ſecond, a low bowing of the whole body: the third, kneeling. It is certain, that all theſe poſtures were uſed among the Jews, in their worſhip: whereof examples are frequent in all parts of it. The firſt of theſe, which may ſeem ſtrangeſt, now that men are grown much colder in their devotions, and gladly take hold (*quo jure, qua injuria*; as elſewhere is ſhewed) of Chriſts words, concerning ſpiritual worſhip, to favour their bodies: as it was very common among devout Jews, uſed by Chriſt himſelf, (Mat.26.36. *and fell on his face*: and Mar.4.35. *and fell on the ground*:) ſo was it in great uſe among ancient Chriſtians, as to any that are verſed in their writings, muſt needs appear. But though this be true concerning theſe words and rites, in general; yet whether here true, to the intention of the Pſalmiſt, may be doubted. For had he aimed at thoſe three ſeveral poſtures, a man would think, according to the rules of Rhetorick, that he ſhould rather have begun with *kneeling* or *incurvation*, as the beſt of the three; and ſo have proceeded to *proſtration*, the loweſt, and moſt abject kinde of adoration. Except we ſhall make an inverted kinde (and ſuch there be to be found ſometimes) of *climax* of it: not unlike Pſal.1. *walketh not: ſtandeth not: ſitteth not*: *not ſitting*, or *ſtanding*, being a leſs commendation, (in the intention of the Pſalmiſt, according to moſt Expoſitors) than *not walking*. But I will bind no man to this interpretation. For as certain it is, that the firſt word is often uſed for *worſhip* or *adoration*, in general; which as it was variouſly performed with either kneeling, bowing, or falling; ſo is that word, and the Greek προσκυνεῖν, (which doth anſwer it) joyned with any one of thoſe three. However, though the Pſalmiſt do not mention all poſtures, yet by thoſe two that he mentions, he may comprehend any other kinde, and ſo be underſtood by us (with moſt expoſitors) as intending all kinde of adoration, mental, corporal: all kinde, and by all ſorts of expreſſions uſed among men: as who is the object, (to wit, God: *the Lord our maker*) the onely object of all true adoration; due unto him from all men, all creatures of the world. So Mark, *with all thy heart, and with all thy ſoul*, &c. words are multiplied upon the ſame occaſion, to let us know, that we ow much more, than all that we can perform (do we what in us lieth) can come unto.

V. 7. *the people of his paſture*] Pſal.100.3.

and the ſheep of his hand] That is, the flock whom he governeth with his own hand, Pſal.77.20. & 100.3. and therefore ought to hearken to his voice.

to day if ye will hear his voice] Heb.3.7. & 4.7.

V. 8. *Harden not your heart*] By the contemning of Gods Word.

as in the provocation, and as in the day of temptation in the wilderneſſe] Exod.17.2,7. Num.14.22, &c.

provocation] Heb. *contention*.

V. 9. *tempted me, proved me, and ſaw my work*] 1 Cor.10.9. Pſ.78.40.

V. 10. *It is a people that do erre*, &c.] Num.14.23.

that do erre in their heart] They were without judgment & reaſon.

V. 11. *that they ſhould not enter into my reſt*] Heb. *if they enter into my reſt*. That is, into the land of Canaan, where he promiſed they ſhould finde reſt, which the Apoſtle ſhews to be a type of our eternal reſt to come, Heb.4.8,9.

PSAL. XCVI.

Verſe 1. O *Sing unto the Lord a new ſong*] This whole Pſalm, and part of the 105. from ver.1. to ver.15. incluſively; (*Saying, Touch not mine anointed, and do my Prophets no harm*) with ſome ſmall alterations, and ſome, either contractions, (for it may be either, according as we ſhall ſuppoſe this or that to have been the firſt and original Copy) or additions, are alſo to be found (this from v.23. to v.33. incluſively; and that part of the 105. Pſalm, from v. 9 to v.22. incluſively) 1 Chr.16. Of ſuch differences in general, ſee upon Pſa.18. *I will love thee*, &c. and Pſa.53. *The fool hath ſaid in his heart*, &c. But in collating of theſe two Pſalms with that Chapter, there be two things more to be obſerved. The firſt is, that what in Chronicles is exhibited as one ſingle Pſalm; in this Book it makes two, (if we may call two, one whole, and part of another) and theſe two, at that diſtance one of another, that no ſuſpition can be of any ſuch coherence, either of words or matter, as we finde in ſome other Pſalms, that follow one another: as for example, between the 105. & 106. Beſides, that which is firſt here, is laſt there; and that which is laſt here, is there firſt. It is not impoſſible, that David himſelf might afterwards divide, and contrive into a new form, what himſelf had firſt joyned, or joyn afterwards, what he had firſt divided. Neither would it be a difficult matter to finde out a coherence of ſenſe, if we make but one Pſalm of it. However, as it doth not appear by the Chronicles, that what is there put together, in order of context, was intended for different Pſalms : So neither is it certain,that it was intended but for one. We reade there,indeed, in our Engliſh Tranſlation, *That on that day David delivered firſt this Pſalm to thank the Lord*, &c. *this Pſalm*; as of one : but that being but the ſupplement of the Tranſlator,it may as well be ſupplyed. *theſe Pſalms*, as *this Pſalm* : as indeed it is by ſome, who finde three ſeveral Pſalms in that Chapter : the firſt, from v.8. to 23. the ſecond from 23. to 34. the third from 34. to 37. ending in thoſe words, *Amen, and praiſe the Lord*. So that the matter being uncertain, we may ſpare our labour of further reaſoning about it. However, this ſeems to be clear by the text (a ſecond thing to be obſerved) that this Pſalm, or Pſalms, (whether two or three, or but one there, which here makes one,and part of another) were of the firſt, if not the very firſt,that ever David publiſhed. And then what reaſon can we give, why ſo many ſhould go before, which certainly were of a later date? But whether the Pſalms were digeſted by any other certain obſervations, is not certain : Certain it is,that the order of time(which is conſiderable in theargument of divers pſalms) was not obſerved. See alſo upon Pſal 1. and Pſal.72. laſt words. I ſaid, it ſeemed clear by the Text : I muſt adde, as it is ordinarily tranſlated. But I finde a different tranſlation of thoſe words. Not to mention the vulgar Latine, which turns it quite another way : learned Grotius tranſlates the whole verſe thus: *Hoc autem inprimis eo tempore David conſtituit,ut per Aſaph & collegas ejus laudaretur Deus*; that is, *And David at that time took eſpecial care, that God might be praiſed by Aſaph, and his collegue.* Whoſe opinion alſo is, that David having made theſe Pſalms before, as they are here repreſented in the book of Pſalms, did ſo joyn and put them together afterwards, upon that occaſion of the Ark. This Pſalm then, which few Interpreters take notice of, hath a double relation. For as it ſtands here alone,by it ſelf, it is a meer propheſie of the converſion of the Gentiles to the faith, who therefore are here called upon to praiſe God for it; but as it is repreſented in the Chronicles as part of a longer Pſalm, or joyned with others, whether one, or more, it had a further and more immediate uſe, being then ſung at and upon the bringing in of the Ark by David into Jeruſalem.

V. 4 *For the Lord is great*] Seeing he will reveal his greatneſs to all Nations, contrary to their own expectation, they ought all to worſhip him, contrary to their own imaginations, and onely as he hath appointed.

to be praiſed] Pſal.18 3.

above all gods] Pſal.95.3.

V. 5. *For all the gods of the nations are idols*, Jer.10.11.

but the Lord made the heavens] Then the Idols, or whatſoever made not the heavens, are not God.

V. 6. *Honour and majeſty are before him*] God cannot be known but by the tokens of his honour and majeſty, which are ſeen principally in his Sanctuary.

V. 7. *Give unto the Lord, O ye kindreds of the people, give unto the Lord glory and ſtrength*] Pſal.29.1,2.

give unto the Lord glory and ſtrength] As by experience ye ſee that it is onely due to him.

V. 8. *due unto his name*] Heb. *of his name.*

bring an offering] By preſenting your ſelves before God, declare, that ye worſhip him onely, pſal.68 29. Iſa.16.1,

V. 9. *in the beauty of holineſſe*] Or, *in the glorious Sanctuary*. See upon Pſal.110.3. *The beauty of holineſſe.*

V. 10. *Say among the heathen*] He propheſieth, that the Gentiles ſhall be partakers, with the Jews, of Gods promiſe, Rom. 15. 9, &c.

the Lord reigneth] Pſal.93.1.1. & 97.1.

righteouſly] Heb. *in righteouſneſſes.*

Say among the heathen, that the Lord reigneth] 1 Chr.16. there is a tranſpoſition of theſe words; which follow there, in this order, *Let the heavens be glad, and let the earth rejoyce; and let men ſay among the nations, The Lord reigneth. Let the ſea roar*, &c. It is very likely that it was made by David himſelf. See before.

that the Lord reigneth] Much ado there hath been about this place; and ſome men, to this day, make great boaſt of it; thinking thereby to prove and evince againſt all gainſayers, the corruption of the Original Hebrew. Certain it is, that divers Ancients of great antiquity; as Juſtin Martyr, Tertullian, Cyprian, and ſome others, found it in their Tranſlations, Κύριος ἐβασίλευσεν ἀπὸ ξύλου: *Dominus regnavit à ligno*; that is, *The Lord hath reigned by his croſſe*: who therefore ſuſpected, that the enemies of Chriſts croſs, the Jews, had purpoſely, by omiſſion of theſe words, which made againſt them, played the plagiaries. But the greater number of Ancients that have been ſince, neither found in their Copies, neither object in their Comments any ſuch thing unto them: neither is it in either Greek or Latine Copies of theſe dayes. How therefore this hapned,learned men have divers conjectures; which I do not think pertinent to this place. It ſhall ſuffice, for further clearing of the Hebrew Text,to obſerve, that 1 Chr.16. where this whole Pſalm,as hath been ſaid before, ſtands upon record, v.30,31. no ſuch thing is to be found I ſhall only add,what ſeems to me very probable concerning that gloſs,or inſertion,into the Text; and hath not yet been ſaid by any that I know of; that thoſe words, v.12,13. *then ſhall all the tree* עצים which is the word of the gloſs, and ſignifieth *a croſs* alſo) *of the wood rejoyce: Before the Lord*; might be the occaſion of it.

V. 11. *Let the heavens rejoyce, and let the earth be glad*] Pſ.·8.7.

V. 12. *then ſhall all the trees of the earth rejoyce*] If the inſenſible creatures ſhall have cauſe to rejoyce, when God appeareth,then much more we.

PSAL. XCVII.

Verſ. 1. THe *Lord reigneth*] He ſheweth, that where God reigneth, there is all felicity and ſpiritual joy. See alſo upon ver.7. *worſhip him*, &c.

let the multitude of Iſles be glad thereof] For the Goſpel ſhall not onely be preached in Judea, but thorow all countreys, yea, all Iſlands alſo.

multitude of Iſles] Heb. *many*, or *great iſles*, or *countreys.*

V. 2. *Clouds and darkneſs are round about him*] He is thus deſcribed, to keep his enemies in fear, who contemn God.

righteouſneſſe and judgement are the habitation of his throne] Pſal. 89. 14.

habitation] Or, *eſtabliſhment.*

V. 3. *A fire goeth before him, and burneth up his enemies round about*] Pſal.52.3.

V. 4. *the earth ſaw and trembled*] Pſ.18.7. & 77.18. & 104.32.

V. 6. *The heavens declare his righteouſneſſe, and all the people ſee his glory*] Some by *heavens*, here, underſtand the *Angels*: as if he intended,that the *Angels* in heaven, and men, (or *people*) in earth, ſhall all concur to glorifie God. Or, *The heavens*, &c. that is, Gods juſt judgements, which by an extraordinary power he doth execute upon the wicked from heaven, as it were: they declare, and make his righteouſneſs to be acknowledged upon earth, and all men to glorifie him. Or, both heaven and earth ſhall be witneſſes of his juſtice, and righteous judgements. So pſal.50 4. *He ſhall call to the heavens from above, &c. And the heavens ſhall declare his righteouſneſs; for God himſelf is Judge.* See the notes there. There may be another interpretation alſo, which I think in reference to that which immediately follows, *Confounded be all they that ſerve graven images*, &c. would be very proper to this place. It is this; That the Heavens,Sun and Moon,and all that goodly Fabrck,plead the cauſe of God, againſt Atheiſts and Idolaters; that his glory (eſpecially conſiſting in the acknowledgement of his infiniteneſſe and omnipotency; and in being the onely object of our adoration and devotions) may be ſeen, or is there expoſed, and ſet out to the ſight of all that are not wilfully blinde; or through ſome juſt judgement of God altogether bereaved of their right wits. See more upon pſal.19.1. *The heavens declare the glory of God*, &c. and v.3. *There is no ſpeech nor language*, &c. See alſo pſal 89.5. *And the heavens ſhall praiſe*, &c.

V. 7. *Confounded be all they that ſerve graven images*] Exod.20.4. Lev.26.1. Deut.5 8. He ſignifieth, that Gods judgements are in a readineſs to deſtroy idolaters.

worſhip him all ye gods] Heb. אלהים which pſal.8.15. is tranſlated *Angels*: *Thou haſt made him little lower than the Angels*; which, if grounded upon the Apoſtles authority, who allows of it, Heb.2. 7. I know no reaſon why the ſame authority ſhould not be followed here alſo, ſince the ſame Apoſtle, Heb.1.6. hath it, *And let all the Angels of God worſhip him*: wherein he is generally ſuppoſed to have intended theſe words of the Pſalmiſt. There is in the words an alluſive oppoſition (well obſerved by ſome) between אלילים *idols*; and אלהים *angels*. That this whole pſalm is principally intended of Chriſt his ſpiritual Kingdom and Dominion, appears by the Apoſtles words, *And again when he bringeth in the firſt begotten into the world, he ſaith, And let all the Angels of God*,&c *when he bringeth*; that is, as before upon pſal 40.6. *mine ears haſt thou opened*: hath already been intimated: when the Pſalmiſt deſcribes the ſon of God his coming into the world; where he ſpakes and propheſies of it. There is nothing indeed in the whole Pſalm, but is very applyable that way: no part almoſt of the Pſalms, but is. However, I do not conceive that this can neceſſarily be inferred (as ſome argue) from theſe firſt words *The Lord reigneth*; as though it could not be meant of God, the Father, whoſe Kingdom, they ſay, was from everlaſting, and did not then begin. For according to the Scripture phraſe, God is there ſaid *to reign*, when the Juſtice of his adminiſtration (often clouded by the proſperity of the wicked in this world; whereof ſee upon pſal.37. and pſal.73, &c. at which times atheiſm doth uſe to abound) by juſt judgements executed upon the wicked, and profane, and ſacrilegious,is made conſpicuous unto men. And beſides,what would they make of pſal.99.ver.1? *The Lord reigneth——he ſitteth between the Cherubins*, &c. Beſides the propriety of that expreſſion, *that ſitteth between the Cherubins*, it clearly appears by the whole context, that God the Father, the onely then known to the Iſraelites, was intended.

V 8. *The daughters of Judah rejoyced*] The villages of Judah, which are as it were the daughters of Jeruſalem, the mother City, ſhall rejoyce at the converſion of the Gentiles.

becauſe of thy judgements, O Lord] Whereby thou deſtroyeſt thine enemies, and enlargeſt thy Church.

V. 9. *above all gods*] pſal.95.3.

V. 10. *Ye that love the Lord, hate evil*] He requireth two things of his children: the one, that they deteſt vice: the other, that they put their truſt in God for their deliverance.

hate evil] Pſal 34 14 Amos 5.15 Rom 12.9.

V. 11. *Light is ſown for the righteous*] Pſal.111.4, The joy of the righteous is laid up for them, and will come forth with increaſe, though it appear not at the firſt.

and gladneſſe for the upright in heart] Pſal.64 10.

V. 10. *Rejoyce in the Lord, ye righteous*] Pſal.33.1.

at the remembrance] Or, *to the memorial.*

PSAL. XCVIII.

Verſ.1. O *Sing unto the Lord a new ſong, for he hath done marvellous things*] Pſal.96.1. Iſa.42.10.

a new ſong] That is, ſome ſong newly made, in token of thankfulneſs for their wonderful deliverance, Pſal.96.1.

his holy arm hath gotten him the victory] He preſerveth his Church miraculouſly, Iſa.59.16. & 63 5.

V. 2. *The Lord hath made known his ſalvation*] Iſa 52.10. For the deliverance of his Church.

his righteouſneſſe hath he openly ſhewed] Moſt Expoſitors underſtand this *righteouſneſs* of Evangelical righteouſneſs, through faith in Chriſts merits, &c. upon this ground, becauſe the ſubject of the whole Pſalm (as generally conceived) is to ſet out the happineſs and glory of Chriſts Kingdom, and the converſion of the Nations unto him. Neither is it to be queſtioned, but that it was intended to that uſe by the holy Ghoſt, by way of myſtical application and interpretation. Which though to us Chriſtians moſt conſiderable now, yet ought we not to neglect the immediate, literal, hiſtorical ſenſe: of which, (beſides that it is the ground of the myſtical, and even ſo to be ſought into, that we may know what we ground upon, and how far we may go, to keep our ſelves within bounds;) good uſe is to be made upon ſeveral occaſions, by good and warrantable conſequences, and applications. We ſay therefore, that ſome notable victory, or deliverance, having been the immediate occaſion; by the word *righteouſneſs*, we muſt here underſtand, literally, goodneſs and mercy: of which ſignification, ſee upon Pſal 71.2. *Deliver me in thy righteouſneſs*. And though it be granted, that Prophets ſometimes ſpeak of things future, by the Præterit, thereby the better to expreſs their own confidence, (and to breed it in others) of a certain accompliſhment: Yet here the immediate cauſe of theſe Præterits, *The Lord hath made known, hath ſhewed,* &c. is becauſe they related immediately to ſomewhat, which in very deed, was already paſſed and done. Now if any man ſhall ask, what that ſhould be, (literally taken) that God ſhould be ſaid, *openly to have ſhewed in the ſight of the heathen*. as in this verſe: or, *to have been ſeen by all the ends of the earth*, as in the next? firſt we anſwer, that we muſt allow ſacred Poets and Orators Rhetorical amplifications, as well as others; if we allow them to be Poets and Orators: and ſo if it were ſome notable victory, or deliverance, ſuch as we reade of many in ſacred records, the fame whereof could not at leaſt, but ſpread to all neighbour Nations and Kingdoms on all ſides; ſo much as is here, might well be ſaid of it, Iſa. 39.1, &c. and 2 Kings 20 12, &c. we reade of Embaſſadors ſent of purpoſe by the King of Babylon, *to inquire of the wonder that was done in the land*: as is particularly expreſſed 2 Chron. 32.31. and that many ſuch things hapned, upon ſeveral occaſions, no man can doubt, though no mention be made of it in writings of their time, now remaining. See alſo upon Pſal.138.4. *All the Kings of the earth.* But beſides, there might be a particular providence of God in it, that the Pſalmiſt ſhould light upon ſuch expreſſions, as might ſerve his purpoſe, figuratively, by way of rhetorical amplification: and be applyable to Chriſt and his Kingdom, literally: taking literal here, not for the immediate ſenſe, in the intention of the Pſalmiſt: but for that which is moſt proper, and Grammatical to the words, oppoſed to Rhetorical.

openly ſhewed] Or, *revealed.*

V. 3. *He hath remembred his mercy*] God was moved by no other means to gather his Church of the Jews and Gentiles, but becauſe he would perform his merciful promiſe.

V. 6. *With trumpets and ſound of cornet*] By this repetition, and earneſt exhortation to give praiſes with inſtruments, and by ſtirring up the dumb creatures, he ſignifieth, that the world is never able to praiſe God ſufficiently for their ſpiritual and corporal deliverances.

V. 7. *ſea roar, and the fulneſſe thereof*] Pſal.96 11.

V. 9. *for he cometh to judge the earth*] Pſal.96.13.

PSAL. XCIX.

Verſ.1. L*Et the people tremble*] When God delivereth his Church, all the enemies ſhall have cauſe to tremble.

between the cherubims, let the earth be moved] Exod.25.22. Pſal. 80. 1.

be moved] Heb. *ſtagger.*

V. 2. *The Lord is great in Zion*] Which is the ſeat of his univerſal monarchy, Eſay 2.2, &c.

V. 3. *Let them praiſe thy great and terrible Name*] Though the wicked rage againſt God, yet the godly muſt praiſe his Name, and mighty power.

for it is holy] Or, *which is holy.*

V. 4. *The kings ſtrength alſo loveth judgement*] Or, And, the *kings ſtrength*, who *loveth judgement*. This King, meaning God, the King of his Church; (ſo called alſo Pſalm 98.6. *make a joyful noyſe before the Lord, the King*) doth mix his power with juſtice, contrary to the cuſtom of tyrants, Job 36.5

thou doſt eſtabliſh equity] Heb. *equities*. That is, the moſt equal courſes.

V. 5. *worſhip at his footſtool*] That is, before his Ark, 1 Chron. 28.2. where he promiſed to hear, when they worſhipped him; as now he promiſeth his ſpiritual preſence, whereſoever his Church is aſſembled.

he is holy] Or, *it is holy.*

V. 6. *Moſes and Aaron among his prieſts*] Moſes is reckoned among the Prieſts; for he did the Prieſtly office, in conſecrating Aaron and his ſons. As alſo in his continual interceding for the people; which ſome conceive to be the principal aym here: which alſo ſeems by the following words to be confirmed. However, the word כהן, doth alſo ſigniſie a principal officer or miniſter; as ſome would have it here alſo tranſlated.

V. 8. *though thou tookeſt vengeance of their inventions*] He heard their prayers, notwithſtanding their infirmities; and corrected them for their ſins, though they prayed unto him, Num.20.12. Or, thou didſt forgive the people upon Moſes prayer, though thou didſt deſtroy ſome of them for their ſins, Exod.28.34,35. & 32.32. Num. 14.20.22 He might alſo allude to Gods own expreſſions concerning himſelf, Exod.20. 5,6. *viſiting the iniquity*, &c. *and ſhewing mercy*, &c. as alſo Exod.34.6,7.

PSAL. C.

Title.

praiſe] Or, *thankſgiving*] Pſal.145 1.

Verſe 1. M*Ake a joyful noiſe unto the Lord*] He propheſieth that Gods benefit in calling the Gentiles, ſhall be ſo great, that they ſhall have wonderful occaſion to praiſe his mercy, and rejoyce, Pſal.95.1.

all ye lands] Heb. *all the earth.*

V. 3. *it is he that hath made us*] I know no reaſon, though ſome principal Expoſitors would not have it, but that the words may be underſtood *de communi creatione*; that is, of temporal life and being, as well as of ſpiritual. This indeed is of more conſequence: but that as neceſſary to be known, and the more neceſſary perchance to be inſiſted upon; becauſe ſecondary cauſes are more viſible, and many through ignorance, apt enough to adſcribe to bare nature, what they ſee daily by natural means to be done, and effected; and without ſuch, never done. The Pſalmiſt elſewhere doth very exactly inſiſt upon it, Pſal.139.13,14,15, &c. and hath choyce ſpeculations about it. See alſo Pſal.119.73. *Thy hands*, &c. But again, the words might be intended of the Jews, Gods peculiar people; which God did chooſe and ſelect from all other Nations, to be his peculiar, not to any peculiar worth of things, nor by any ſuch co-operation of theirs, as that they could adſcribe any part of it to themſelves; to which purpoſe, ſome tranſlate: *ipſe effecit nos, (non autem nos ipſos) populum ſuum*, &c. making a *Parentheſis* of thoſe words, *and not we our ſelves.*

and not we our ſelves] Or, *and his we* are. This difference of ſenſe, or expreſſion (though both to the main matter may come to one) the one affirmative, and the other negative; proceedeth from a different reading of but one letter, in a word that conſiſts but of two: which according to different reading, may be either a Pronoun, *illi*: or a Negative, *non*. It is not worth the while to contend about ſuch petty differences: and they do the Scripture great wrong, that would have the integrity and incorruption of it to conſiſt in ſuch niceties.

his people, and the ſheep of his paſture] Pſal.95 7.

V. 4. *Enter into his gates with thankſgiving*] Though David doth here expreſs himſelf in words proper to the ſervice then in uſe, yet ſo much from the words we may gather abſolutely, (as Expoſitors of beſt account well obſerve) that our thankſgiving to God upon extraordinary occaſions, ſhould alwayes be accompanied with ſome outward ſolemnity. See alſo upon Pſal.66.13. *I will go into thy houſe.*

V. 5. *his mercy is everlaſting*] He declareth, that we ought never to be weary in praiſing God, ſeeing his mercies toward us laſt for ever, Pſal.136.1, &c.

to all generations] Heb. *to generation and generation.*

PSAL. CI.

Verſ. 1. I *Will ſing of mercy*] Of thy mercy to me, and juſtice, when thou deſtroyeſt mine adverſaries, and ſetteſt me on the throne.

V. 2. *O when wilt thou come unto me?*] When wilt thou give me the Kingdom promiſed?

I will walk within my houſe with a perfect heart] Till then I will guide mine own houſe well, and afterwards the Kingdom.

V. 3. *I will ſet no wicked thing before mine eyes*] Either to deſire, it, or endeavour to accompliſh it.

wicked thing] Heb. *thing of Belial.*

I hate the work] He ſheweth, that Magiſtrates do not their duty except they be enemies to all vice, Pſal. 97. 10.

of them that turn aſide] From the law of God, pſalm 125.5.

V. 4. *I will not know a wicked perſon*] I will not take notice of them: I will ſhew them no grace nor favour pſalm 1. 6. Matthew 7. 23.

V. 5. *Whoſo privily ſlandereth his neighbour, him will I cut off*] In promiſing to puniſh thoſe vices, which are moſt pernicious in them that are about Kings, he declareth by conſequence, that he will puniſh all vice.

an high look, and a proud heart, will not I ſuffer] Prov 6. 17, 18

V. 6. *Mine eyes ſhall be upon the faithful of the land*] He ſheweth what is the true uſe of the ſword, To puniſh the wicked, and to maintain the good Rom. 13. 4.

in a perfect way] Or, *perfect in the way.*

V. 7. *ſhall not tarry in my ſight*] Heb. *ſhall not be eſtabliſhed.*

V. 8. *I will early deſtroy all the wicked of the Land*] Heb. *at mornings.* For then was judgement executed, Jer. 21.12. Meaning, every morning; or elſe, *moſt early*: That is, immediately after the act, leſt it grow to further inconvenience.

PSAL. CII.

Title.

of] Or, *for.*

of the afflicted] Whereby is ſignified, that albeit we be in never ſo great miſeries, yet there is ever place left for prayer, Pſalm 130. 1. Jon.2,1.

Verſe 1. LEt *my cry come unto thee*] He declareth, that in our prayer we muſt ever feel the want of that which we deſire.

V. 2. *Hide not thy face from me in the day when I am in trouble, encline thine ear unto me*] Pſal. 27. 9.

V. 3. *For my daies are conſumed like ſmoak*] Theſe exceſſive kinds of ſpeech ſhew how much the affliction of the Church ought to wound the hearts of the godly.

like ſmoke] Or, as ſome read, *into ſmoke.*

and my bones are burnt as an hearth] Job 30. 30. Pſal.32. 3.

V. 4. *ſo*] Or, *becauſe*, or, *while.*

ſo that I forget to eat my bread] My ſorrows were ſo great that I paſſed not for mine ordinary food.

V. 5. *my bones cleave to my skin*] Job 19. 20. Lam 4.8.

skin] Or, *fleſh.*

V. 6. *I am like a Pellican of the wilderneſs*] Ever mourning and ſolitary, caſting out fearful cries, Eſay 34. 11. & Zeph. 2. 14. in both which places, though it be the ſame word, and certainly intended for the ſame thing, it is tranſlated *bittern*: but Lev. 11. 18. *pellican*, as it is here. It is generally conceived, (which is grounded upon the etymology of the word, קאה *Vomere*, that is, to *vomit up*) that it is the name of a bird in Latine called *platea*, or *platalea*, (Engliſhed by ſome *a ſhovelard*,) which as Tully, and out of him Pliny, teſtifie, uſeth to ſwallow down ſhell fiſh as oyſters, and the like; and keeping them in his ſtomach, till they oppen, caſts them up again, and ſo eats them.

an owl of the deſert] Job 30. 29.

V. 7. *I watch*] My ſorrows will not ſuffer me to ſleep, Pſalm 77. 4.

as a ſparrow alone] That hath loſt his Mate: ſo are good men ſolitary, being out of the Church.

V. 8. *they are mad againſt me, are ſworn againſt me*] They have conſpired againſt me by a joint oath. Or, as others, *per me jurant*, that is, *ſwear by me.* That is my name is a curſe unto them: threatned and denounced as the utmoſt of temporall judgements, Lev. 11. So alſo Eſay 64. 15. *And ye ſhall leave your name for a curſe.* Heb. לשבועה *for an oath*, properly. Or, *they ſwear by me*; that is, I am the object of all their oaths and imprecations; ſuch is their rage and malice againſt me. But that former both tranſlation and expoſition, grounded upon thoſe places of Leviticus, and Eſay, is the moſt approved, and, as I conceive, moſt warrantable.

V. 9. *I have eaten aſhes like bread*] Sitting in the aſhes, he could not but eat ſome with his meat, See upon pſal. 42. 3. *My tears.*

mingled my drink with weeping] Pſal.80. 5. Heb. *drinks.* Noting a continual act.

V. 10. *Becauſe of thine indignation*] He ſheweth, that his afflictions did not ſo much move him, as Gods diſpleaſure.

thou haſt lifted me up and caſt me down] As in wreſtling, one takes the other up to give him the greater fall: ſo affliction after proſperity is the more dreadful, Pſalm 73. 18.

V. 11. *My daies are like a ſhadow that declineth*] Eſay 40. 6. Jam. 1. 10.

like a ſhadow that declineth] Rather, is ſtretched out, as Exod. 6. 6. for ſhadows at evening are longeſt, and then ſuddenly vaniſh Jer. 6. 4.

V. 12. *thou, O Lord, ſhalt endure for ever*] Lam. 5. 19. Howſoever we be frail, yet thy promiſe is ſure, and the remembrance thereof ſhall confirm thy people in all adverſities.

thy remembrance unto all generations] Pſalm 135. 13.

V. 13. *ſhalt*] Or, *wilt.*

yea, the ſet-time is come] That is, the ſeventy years appointed, Jer. 29. 10, 12. or, ſome ſuch time appointed for their deliverance Rev. 2 10. & 3. 10.

V. 14. *in her ſtones*] The more that the Church is in miſery and deſolation, the more do the faithful love and pitty it.

V. 17. *the prayer of the deſtitute*] The Hebrew word ערער, here rendred *deſtitute*, is thought to ſignifie properly *myricam, tamarisk*; by ſome miſtaken, as Herbaliſts obſerve, for ἐρείκη, *heath.* So indeed the Hebrew word is tranſlated in Engliſh, Jer. 17 6. *For he ſhall be like the heath in the deſert.* And it is likely they intended *myrica.* Yet I cannot abſolutely ſay, it is a miſtake: the word *tamarisk*, would not do ſo well there; except we underſtand it of ſome wild tamarisk, much like unto heath (for ſome tamarisk growes to a great bigneſs) to which the deſcription of *humilis* and *tenuis*, that is, low and ſlender, (as in Virgil, *Non omnes arbuſta juvant, humileſque myrica*:) may be proper. But however low and ſlender, yet they certainly are miſtaken, that make it here, *herbam humilem & abjectam*; as ſome do: *Plantam*, they might have ſaid. They alſo, that confound it with juniper: as ſome others. All this is avoided by tranſlating *nudatiſſimus*, as ſome, or as others, *humilis*, (*deſtitute* here) which certainly is the intention (if not propriety, or proper ſignification) of the word here, and agrees very well with the etymology of it: from ערה, *nudare*, that is, *to uncover.* Some fetching it from a different root, (to wit, עור) have tranſlated it, *vociferantis*; others, *excitantis ſe*; that is, *of him that cryeth*: and, *of him that ſtirreth up himſelf*: but becauſe not followed, we ſhall not need further to inſiſt upon either.

V. 18. *This ſhall be written for the generation to come, and the people which ſhall be created*] Tat is, the fame of this (ſo notable and wounderful) deliverance ſhall be tranſmitted to poſterity by writing; and thoſe that are not yet born, ſhall talk of it, and praiſe thee for it in after ages. Or, if he meant, that the Gentiles, who ſhall ſee it, or read of it, ſhall be converted; then, by *the people which ſhall be created*, is meant, new born and regenerated; as pſa. 31. laſt verſe, *They ſhall come and ſhall declare his righteouſneſſe, unto a people that ſhall be born, that he hath done this.* Or, by *the people which ſhall be created*, may be meant the ſame people, who being as it were dead and buried in the miſeries of a long captivity ſhall, when reſtored again, appear as newly created, or raiſed by a miracle out of the grave.

V. 19 *For*] Or, *When.*

looked down] See upon Pſalm 33. 13. *The Lord looketh.*

V. 20. *thoſe that are appointed to death*] Heb *the children of death* Pſalm 79. 11. Who now in their baniſhment could look for nothing but death.

V. 21. *To declare*] Or, *that they may delare.*

V. 22. *When the people are gathered together*] He ſheweth, that Gods Name is more praiſed, then, when religion flouriſheth, and the Church increaſeth, which is chiefly accompliſhed in the New Teſtament.

V. 23 *weakned*] Heb. *afflicted.*

V. 25 *Of old thou haſt laid the foundations*, &c.] Whereas heaven and earth are often mentioned (and in that reſpect, in oppoſition to mans life, and all that belongs unto it, ſaid *to continue for ever,*) to ſet out the ſtability and immutability of things; they are here, in compariſon of God, the better to ſet out his abſolute eternity and immutability, mentioned as things mutable, and tranſitory. And the ſetting out of Gods eternity and immutability, tends to this, that ſince God in his own nature is thus and thus, it cannot be that they whom he loveth, and who love him, and put their truſt in him, ſhould be ſo periſhable and tranſitory as to be no more after this mortal life is ended. And ſo St. John in his firſt Epiſtle, 2. 17. *The world paſſeth away and the luſt thereof; but he that doth the will of God, abideth for ever.*

as a veſture ſhalt thou change them] The Septuagint have it here, ἑλίξεις, *thou ſhalt fold them*: and ſo that paſſage is quoted Heb. 1. 12. whereby the manner of the change is more particularly expreſſed; to wit, by way of folding. And to this agrees the Prophets expreſſion, Eſay 34. 4. *And all the hoſte of heaven ſhall be diſſolved, and the heavens ſhall be rolled together as a ſcrol*: Or perchance it is but a ſimilitude, or bare alluſion; becauſe when a book, (as antiently books were wont, thence called *volumes*) or a ſcroll of parchment is foulded up, nothing of it (no letters, or words, the eſſential parts) is ſeen. It is as it were paſſed away. St. Peter ſpeaking of the ſame, ſaith no more; but that the heavens *ſhall be diſſolved*, 2 Pet. 3. 12.

V. 26. *periſh, but thou ſhalt endure*] Eſay 51. 6.

endure] Heb. *ſtand.*

V. 27. *ſame, and thy years ſhall have no end*] Mal. 3. 6. Heb. 13. 8.

V. 28. *The children of thy ſervants ſhall continue*] This is the literal (as I may call it) immortality, propoſed in the Law to them that fear God, their ſurving in their poſterity, of which ſee upon Pſalm 21. 4. *length of daies for ever and ever.* By it, and under the type of the Land of promiſe, (whereof ſee upon Pſalm 37. 2. *For they ſhall ſoon be cut down*, &c.) was figured that immortal life, and eternity of the godly, in Heaven, more fully revealed and brought to light by the Goſpel of Chriſt: Of which ſee before upon pſalm 37. 1. *Fret not thy ſelf*, &c.

ſhall continue, and their ſeed ſhall be eſtabliſhed before thee] Pſal. 69. 36 Joel 3.20.

continue] Heb. *dwell.*

PSAL. CIII.

Verſe 1. *BLeſſe the Lord, O my Soul*] He awaketh his ſoul to praiſe God, ſhewing that both underſtanding and affections, minde and heart, are too little to ſet forth his praiſe.

V. 2. *all*] Or, *any of.*

V. 3. *Who forgiveth all thine iniquities*] Remiſſion of ſins is the chief of all benefits, Pſalm 32. 1, 2.

who healeth all thy diſeaſes] Cureth thy bodily diſeaſes.

V. 4. *Who redeemeth thy life*] Freeth thee out of deadly dangers.

deſtruction] Or, *the pit*, as Pſal. 30. 3. & 107. 20.

crowneth] Or, *encompaſſeth*, as Pſal. 5. 10. & 32. 10.

V. 5. ſatisfyeth thy mouth with good things] Pſalm 36. 8. and 146. 7.

ſo that thy youth is renewed like the Eagles] As the Eagle is renewed in ſtrength by ſucking blood when ſhe cannot feed, as ſome ſay, or, by caſting the feathers, as others ſay: ſo God miraculouſly giveth ſtrength to his people, above all mans expectation: or, he makes thee vigorous, as in thy youth, and active like an Eagle, Eſay 40. 31.

V. *6. The Lord executeth righteouſneſſe*] Heb. *righteouſneſſes, and judgements*: That is, all ſorts of them, or the greateſt.

judgement for all that are oppreſſed] Pſalm 146. 7.

V. 7. *he made known his waies*] That we ſhould walk in: or that he walketh in, that is, his proceedings.

unto Moſes] As to his chief Niniſter, and next to his people, Pſalm 147. 19.

V. 8. *The Lord is merciful and gracious, ſlow to anger, and plenteous in mercy*] Exod. 34. 6, 7. Num, 14. 18. Deut. 5. 10. Neh. 9. 17. Pſal 86 15. Jer. 32. 18.

plenteous in mercy] Heb. *great in mercy.*

V. *9. He will not alwaies chide*] God ſheweth firſt his ſevere judgement, but ſo ſoon as the ſinner is humbled, he receiveth him to mercy.

V. 10. *He hath not dealt with us after our ſins*] We have proved by continual experience, that his mercy hath ever prevailed againſt our offences.

nor rewarded us according to our iniquities] Ezra 9 13.

V. 11. *as the heaven is high*] Heb. *according to the height of the heaven.*

V. 13. *as a father with his children*] Mal. 3. 17.

V. 14 *duſt*] Gen. 3. 19.

V. 15. *As for man, his dayes are as graſs*] He declareth that man hath nothing in himſelf to move God to mercy, but only the confeſſion of his infirmity and miſery.

graſs] Pſal. 90. 5. and 102. 11. Eſay 40. *6.* See upon Pſal. 92. 7. *when the wicked.*

V. 16. *it is gone*] Heb. *it is not.*

the place thereof ſhall know it no more So the Scripture uſeth to expreſſe a total abolition of a thing out of its place, Job 7. 10. & 20. 9.

V. 17. *But the mercy of the Lord,*&c.] See upon Pſalm 49. 15. *But God will redeem my ſoul,* &c. and 1 John 2. 16, 17. *For all that is in the world, &c. but he that doth,* &c.

and his righteouſneſſe unto childrens children] See upon pſal. 102. 28. *The children of thy ſervants,* &c.

V. 18. *To ſuch as keep his Covenant, and to thoſe that remember his commandments to do them*] Deut. 7. 9.

To] Or, *of.*

To ſuch as keep his Covenant] That fear him, and obey his word.

V. 20. *Yea his angels*] Pſal. 148. 2. In that that we, who naturally are ſlow to praiſe God, exhort the angels, which willingly do it, we ſtir up our ſelves to conſider our duty, and to awake out of our ſluggiſhneſſe.

that excell in ſtrength] Heb. *mighty in ſtrength.*

V. 21. *miniſters of his that do his pleaſure*] Heb. 1. 14.

V. 22. *Bleſſe the Lord, all his works*] This Pſalm begins, and ends with the praiſes of God.

PSAL. CIV.

Verſe 1. *THou art clothed with honour*] Pſalm 93. verſe 1. The Prophet ſheweth that we need not enter into the heavens to ſeek God, foraſmuch as all the order of nature, with the propriety and placing of the elements, are moſt lively mirrours to ſee his Majeſty in: For God when he made the world, came forth of his palace, as clothed in royall robes, as verſe 2.

V. 2, *as with a garment*] As a king in the day of his coronation, puts on gorgeous apparel: ſo did God ſhew himſelf glorious in the light, newly made in the creation of the world.

ſtretcheſt out the heavens like a curtain] Iſa. 45. 12.

V. 3. *Who layeth the beams of his chambers in the waters*] Some by theſe *waters* underſtand the clouds, according to ver. 13. *He watereth the hills from his chambers.* Others, the heavens, of a watry nature: or heavenly places, where waters, according to the expreſſion of Scripture, Pſal. 148. 4 and Gen. 1. (according to the expoſition of ſome) *6.* are ſaid to be. Others make this to be the ſcope of the words, to oppoſe the power and omnipotency of God, to the skill and art of men. For men, or mortal architects in building, it is their main care to provide ſufficient maſſie ſupporters for their beams to reſt upon; on which eſpecially depends the firmneſs and ſtability of the whole Fabrick: but this omnipotent Architect can make the very waters to be as pillars to his edifice. To this may tend that expreſſion alſo, Pſa. 24. 2 concerning the earth; *For he hath founded it upon the Seas, and eſtabliſhed it upon the floods.* See there.

who walketh upon the wings of the wind] Moveth as ſwiftly, as if he did fly, Pſal. 18. 10. Iſa. 19. 1.

V. 4. *Who maketh his angels ſpirits*] This is interpreted of the angels, Heb. 1. 7.

his angels ſpirits] Or, *the winds his meſſengers, and the flaming fire his miniſters.*

V. 5. *Who laid the foundations of the earth*] Heb. *he hath founded the earth upon her baſes.*

that it ſhould not be removed for ever] That is that it ſhould continue according to its firſt laws and orders, which were ſet unto it by God, when firſt created.

V. 6. *Thou coveredſt it with the deep as with a garment*] The waters covered the earth at firſt, till God made them retire, that the dry land might appear, Gen. 1. 2. See upon Pſal. 24. 2. *upon the Seas,* ſo they did alſo cover the earth in the flood, Geneſis 7. 19.

V. 7. *at the voice of thy thunder*] That is, at thy voice, as terrible to the creatures (in point of performance and obedience to thy commands) as the noiſe of thunder uſeth to be among men: or the voice of God, ſpeaking with thunders and lightnings, as once he did to the Iſraelites, would be unto men.

V. 8. *They*] Or, But *they.*

They go up by the mountains; they go down by the vallies] Or, *The mountains aſcend, the valleys deſcend*: Or, *They were gone up the mountains.*

V. 9. *ſet a bound that they may not paſs over*] Jer. 5 22.

V. 10. *He ſendeth*] Heb. *Who ſendeth.*

run] Heb *walk.*

among] Or, *between.*

V. 11. *They give drink to every beaſt of the field*] If God provide for the very beaſts, much more will he extend his provident care, to man, Mat. *6.* 26, 30. & 10. 29, 31.

quench] Heb. *break.*

V. 12. *By them ſhall the fouls of heaven have their habitation*] *By them,* to wit, ſprings and rivers, where birds are very frequent, if any trees be neer. This is excellently well expreſſed by the beſt of Latin Poets, ſpeaking of the river Tyberis: *Variæ circumque, ſupraque Aſſuetæ ripis volucres, & fluminis alveo, Æthera mulcebant cantu, lucoque volabant.*

ſhall the] Or, *have the,* &c.

ſing] Heb *give a voice.*

V. 13. *He watereth the hills from his chambers*] from the clouds verſe 3.

V. 14. *graſs to grow for the cattel*] Pſal. 147. 8.

for the ſervice of man] He ſheweth Gods ſpecial care of man, who doth not only provide neceſſary things for him, as hearbs, and other meats, but alſo things to rejoice, and comfort him, as wine and oyl, or ointments.

food] Heb. *bread,* Job 28 5.

V. 15. *wine that maketh glad the heart of man*] Jud. 9. 13. Pro. 31. *6,* 7.

oyl to make his face to ſhine] Heb. *to make* his *face to ſhine with oyl,* or, *more than oyl.* The uſe of oyl was very frequent (and is yet in ſome countries) in antient times, both internal and external: inſomuch, that next to bread and wine, nothing was thought more beneficial, or neceſſary to the preſervation of health. This *ſhining,* here ſpoken of, may either be underſtood literally, of the ſhining of the face by anointing, which how uſuall it was, may appear by our Saviours advice, Matth. *6.* 17. where he bids them that faſt, leſt they ſhould be known unto others by the ſadneſs of their countenance, to anoint their heads, and waſh their face: Or, which I rather believe, of the effects of oyl in general, by the both internal and external uſe of it; whereby the health and vigor of the body, (here underſtood by *ſhining*) among them that uſe it, is ordinarily much improved. Plin. lib. 14. cap. 22. ſpeaking of both wine and oyl, ſaith, *Duo ſunt liquores corporibus humanis gratiſſimi, intus vini, foris olei, arborum è genere ambo præcipui, ſed olei neceſſarius.* Of the two, he makes oyl the more neceſſary.

V. 16. *The trees of the Lord are full of ſap*] Such as men did not plant, but the Lord: as follows, ſee Num. 24. *6.* or, goodly great trees, Pſalm 36. 6

are full of ſap] Or, *ſaturati,* as in the vulgar Latin, that is, *filled,* or *ſatisfyed,* to wit, with the rain, before mentioned.

V. 17. as for the ſtork, the fir-trees are her houſe] The ſtork hath her name in Hebrew from *kindneſſe*, becauſe ſhe feeds her parents when they are old, A good example for children to imitate.

V. 18. and the rocks for the conies] The Hebrew word ; שפנים both here, and Prov. 30. 26. rendred in Engliſh, *conies*, is more probably thought by others, to ſignifie *Erinaceum*, a Hedge-hog ; or ſome ſuch kind, deſcribed by St. Jerom, (Epiſt. 135 *ad Sun. & Fret.*) to have the ſhape, partly of a Mouſe, and partly of a Bear : and therefore called in thoſe parts, ἀρκτόμυς : who alſo teſtifies, that Judea doth abound with ſuch, and that their habitation is in rocks. That it ſhould not be *the cony*, may hence alſo very probably be inferred, becauſe the hare and the conie are reputed but one *genus*, though a different *ſpecies* ; ſo that both are thought to be comprehended under the general word of ארנבת, Lev. 11. 6. where verſe 5. the שפן is alſo mentioned by its ſelf, as a different kind.

V. 19. He appointed the moon for ſeaſons] Or, appointed times : By which words ſome think ſolemn feaſts, and ſet daies for publick meetings, whether Civil or Eccleſiaſtical, all which were guided and directed (for the time) by the courſe of the Moon, to be intended. But the meaning may be more general, the ſame word here tranſlated *ſeaſons*, being alſo uſed Gen. 1. 14. and the reaſon why the moon is rather mentioned here for that uſe than the ſun, may be, becauſe moſt nations, in thoſe daies, uſed to reckon the year by the Moon (which were therefore called, *anni lunares*) rather than by the Sun.

the Sun knoweth his going down] מבואו which may comprehend his whole courſe from his riſing to his ſetting : as alſo his ſeveral circuits, diurnal with other ſpheres ; or annual, by his own proper motion. In all theſe he is ſo exact and regular, that men who cannot tell of themſelves, where they themſelves ſhall be the next day, (can make *Ephemerides* of the Suns courſe for thouſand of years (if the world laſt ſo long) and tell preciſely at what point of heaven, or degree of height he ſhall be every day : and what Ecclipes ſhall happen every year. To this purpoſe alſo is Jobs (the Book, I mean, ſo called) expreſſion ; *Haſt thou commanded the morning ſince thy daies ; and cauſed the day ſpring to know his place ?* Job 38. 12.

V. 20. Thou makeſt darkneſſe] By cauſing the Sun to ſet, ver. 19. Iſa. 45. 7.

All the beaſts of the Foreſt do creep forth] Heb. *all the beaſts therof do trample on the foreſt.*

V. 21. roar] Or, *which roar*, As verſe 26. 28.

and ſeek] Or, *even to ſeek.*

and ſeek their meat from God] God who hath given them a natural voice to cry for food, anſwers it, and provides for them, Job 38. 39, 41. Joel 1. 20.

V. 22. The] Or, *when the.*

V. 23. Man goeth forth to his work] To wit, when the day ſpringeth : for the light is as it were a ſhield to defend man, againſt the tyranny and fierceneſſe of wild beaſts.

V. 24. how manifold are thy works] He confeſſeth that no tongue is able to expreſſe Gods works, no mind to comprehend them, Pſal. 8. 1.

V. 26. that Leviathan, whom thou haſt made to play therein] Whether any particular kinde, as the whale (of which there be many differences) be intended by that word ; or whether it be a common name for all great fiſhes, of which ſome ſeas afford great variety, is not eaſie to determine. In Job 41. we have a large deſcription of *Leviathan* ; by which one particular kinde ſeems to be intended, intitled verſe 31. *King over all the children of Pride* : (or as the Hebrew, בני שחץ doth import, *over all beaſts* . but according to the uſe of the word in the Arabick tongue, here obſerved by ſome, *over all water beaſts*) but what that one kind is, to which that deſcription doth agree, is not ſo eaſily found. Some think the fiſh of the Indian ſeas, called *Muſar* ; others, ſome kind of ſea-Crocodile, which they ſay are ſo called in ſome parts of the world to be deſcribed. Certain it is, that the greateſt of Sea-fiſhes, both here, and in Job, however called or to be called in Engliſh, are intended : among which there be of that immenſe bigneſs, as to relate particulars, though from men of credit, who profeſſe, ſome of them, to have been eye-witneſſes, would ſound more like a fable among ordinary men, than a truth. Metaphorically, great tyrants, ſuch as Pharaoh king of Egypt, Pſal. 74. 14. and others, Iſa. 27. 1. are ſo called.

made] Heb. *formed.*

V. 27. Theſe wait all upon thee] Pſa. 145. 15. God is a moſt nouriſhing father, who provideth for all creatures their daily food : and they muſt tarry till he will give it, verſe 28.

V. 28. thou] Or, *when* thou. So verſe 29. 30.

V. 29. Thou hideſt thy face, they are troubled] As by thy preſence all things have life : ſo if thou withdraw thy bleſſings they all periſh.

return to their duſt] Pſalm 146. 4. Gen. 3. 19. Eccleſ. 12. 7. Job 34. 14, 15.

V. 30. Thou ſendeth forth] As the death of creatures ſheweth, that they are nothing of themſelves : ſo their generation declareth that we receive all things of our Creator.

thy ſpirit] Thy quickning power, or the breath which thou giveſt them.

thou reneweſt the face of the earth] By producing new creatures continually, Pſal. 33. 6. Eccleſ. 1. 4. or, underſtand it of the creatures renewed in the ſpring of the year.

V. 31. ſhall endure] Heb. *ſhall be.*

V. 32. He looketh on the earth. and it trembleth] *Who if he look, &c. it trembleth.*

and they ſmoke] Exod. 19. 18. Pſalm 144. 5. Gods ſevere countenance maketh the earth to tremble, and burneth the mountains.

V. 33. as long as I live] Pſa. 63. 4. & 146. 2.

V. 35. Let the ſinners be conſumed out of the earth] Who infect the world, and hinder Gods joy in his creatures, as much as in them lies, by abuſing them.

PSAL. CV.

Verſe 1. O *Give thanks*, &c.] Theſe firſt 15. verſes we have alſo, 1 Chr. 16. of which ſee more upon Pſal 96 *O ſing unto the Lord a new ſong*, &c.

make known his deeds among the people] Foraſmuch as the Iſraelites were taken out of the world to be Gods people, the Prophet willeth them to ſhew others what God had done for them.

V. 2. Sing unto him] He would have them to praiſe God, with voice, inſtruments, and heart.

V. 4. and his ſtrength] By Gods ſtrength and face, he meaneth the ark, where God declareth his power, and preſence, Pſal. 63. 2. & 78. 61. See before upon Pſal 27, 8, *When thou ſaidſt, ſeek ye my face*, &c.

V. 5. Remember his marvellous works] Which he hath wrought in the deliverance of his people.

the judgements of his mouth] That is, his ordinances, and laws, Mal. 4. 4. or, his judgements which he threatned to bring on the Egyptians, Gen. 15. 14. Exod. 3. 20.

V. 6. his choſen] Heb. *his choſen ones.*

V. 7. his judgements are in all the earth] Iſaiah 26. 9 His judgements on the Egyptians are ſpoken of all the world over ; Exodus 9. 16.

V. 8. He hath remembred his covenant for ever] 1 Chron. 16. 15. *Be ye mindful alwaies of his covenant* : God may remember, and often doth, when man hath forgotten : but never forgets when man remembers.

which he commanded] His promiſe, which he will have as firm as his command Pſalm 133. 3. & 42. 8. & 44. 4.

V. 9. Which covenant he made with Abraham] Gen. 17. 2. & 22. 16, &c. & 26. 3. & 28. 13. & 35. 11. Luke 1. 73. Heb. 6. 13. The promiſe which God made to Abraham, to be his God, and the God of his ſeed after him. he renewed it, and repeated it again to Iſaac and Jacob.

V. 11. unto thee will I give the land of Canaan] Geneſis 13. 15. & 15. 18. He ſheweth, that they ſhould not enjoy the land of Canaan by any other means, but by reaſon of Gods covenant made with their fathers.

the lot] Heb. *the cord*, Deut. 32. 9.

the lot of your inheritance] Heb. *line*, or, *cord* : For ſo were inheritances divided by line, Pſalm 16. 6.

V. 12. a few men in number] Geneſis 34. 30. Deuteronomy 7. 7.

ſtrangers in it] Hebrews 11, 9.

V. 14. He ſuffered no man to do them wrong] He kept them from wronging the Patriarchs, that had power to do it, Geneſis 35. 5.

he reproved kings for their ſakes] That is, the kings of Egypt, and Gerar, Geneſis 12. 17. & 20. 3.

V. 15. Touch not] Touch them not, ſo as to hurt them.

mine anointed] Thoſe whom I have ſanctified to be my people.

do my prophets no harm] Meaning the old fathers, to whom *God* ſhewed himſelf plainly, and who were ſetters forth of his word, *Geneſis* 20. 7.

V. 16. he called for a famine] That is, effectually brought it, 2 Kings 8. 1.

he brake the whole ſtaff of bread] Lev. 26. 26. Ezek 4. 16. Iſa. 3. 1. By ſending ſcarcity, as in the beginning of the verſe.

V. 17. he ſent a man before them] Gen. 45. 5.

even Joſeph who was ſold for a ſervant] Gen. 37. 28.

V. 18. Whoſe feet they hurt with fetters] Gen. 39. 20.

he was laid in iron] Heb. *his ſoul came into iron.*

V. 19. Until the time that his word came] The word of God to Pharoah in a dream, which is ſaid to try Joſeph, becauſe none elſe could interpret it : and then was Joſeph delivered : or Gods decree and promiſe made to Joſeph in a dream, Gen. 37. 6.

tried him] Or, which *tried him.*

V. 20. The King ſent and looſed him] Gen. 41. 14.

even the Ruler of the people] Heb. *of the peoples*. A mighty king that had a multitude of ſubjects

V. 21. He made him lord of his houſe, and ruler of all his ſubſtance] Gen 41. 40.

ſubſtance] Heb *poſſeſſion.*

V. 22. To bind his princes at his pleaſure] To govern them, and keep them in aw, Pſal 149. 8. Gen. 14. 4.

V. 23. *Iſrael alſo came into Egypt*] Gen. 46. 6.

V. 25. *He turned their heart to hate his people*] I ſhall, for this once ſeek no further, but content my ſelf with *Diodati*, the Geneva Miniſter (a man both for his piety and learning of great fame and reputation) his words and annotation upon this place, as I find it in the laſt Engliſh tranſlation, of the year 1648. His words are theſe; He ſuffered envy, falſe fears, and other evil affections to induce the Egyptians to hate the people as much, as before they had loved and favoured them. Now the evil work is attributed to God, not becauſe he is author of it, which were as abominable to think, as it is impoſſible to be; but becauſe he not reſtraining the malice of man, and ſuffering the Devil to tempt him with ſtrong objects, occaſions, and provocations, it muſt needs produce its proper effects, the event whereof God voluntarily ſuffered for ſome good end, though he reprove and condemn the wickedneſſe and perverſneſſe of it.

V. 26. *He ſent Moſes his ſervant, and Aaron whom he had choſen*] Exod. 3. 10.

V. 27. *They ſhewed his ſigns among them and wonders in the land of Ham*] Exod. 7. 9. Pſal. 78. 44. &c.

his ſigns] Heb. *words of his ſigns.*

V. 28. *He ſent darkneſs, and made it dark*] Exod. 10. 22. Here he begins to commemorate the plagues of Egypt: but neither doth he commemorate all (for of ten, two are omitted) nor in that order that Moſes ſet them down; to wit, as every one hapned, conſequtively. For here he begins at the ninth. Of this, or the very like, ſee before upon Pſalm 78. 49. *He caſt upon them the fierceneſs of his anger, &c.*

and they rebelled not againſt his word] That is, his word was fulfilled, as Pſa. 49. 14 They put them in the grave: that is, they were put in the grave: or, his ſigns rebelled not: or, Moſes and Aaron rebelled not; that is, they did Gods meſſage, though with the peril of their lives.

V. 29. *He turned their waters into blood, and ſlew their fiſh*] Exod. 7. 20.

V. 30. *Their Land brought forth Frogs in abundance*] Exod. 8. 6.

in the chambers of their Kings] Of the king and his princes, Iſa. 19. 2. Exod. 8. 3.

V. 31. *He ſpake, and there came divers ſorts of flies, and lice in all their coaſts*] Exod. 8. 17, 24.

He ſpake, and there came divers ſorts of flies] So that this vermine came not by chance, but as God had appointed, and his Prophet Moſes foretold.

V. 32. *He gave them hail for rain*] Exod. 9. 23. It was ſtrange to ſee rain in Egypt, much more, it wat fearful to ſee hail, and moſt of all hail mingled with fire.

He gave them hail for rain] Heb. *He gave their rain hail.*

flaming fire] Heb. *fire of flames*: that is, full of flames.

V. 34. *He ſpake, and the Locuſts came*] Exodus 10. 4. He ſheweth that all creatures are armed againſt man, when God is his enemy; as at his commandment the Graſhoppers deſtroyed the Land.

V. 36. *He ſmote alſo all the firſt-born in their Land*] Exodus 12. 29.

chief of all their ſtrength] Gen. 49. 3. Pſalm 78. 51.

V. 37. *He brought them forth alſo with ſilver and Gold*] Exod 12. verſe 15.

there was not one feeble perſon among their tribes] none of them were ſick or weak.

V. 38. *Egypt was glad when they departed*] Ex 12. 33. for Gods plagues cauſed them rather to part with the Iſraelites, than with their lives.

V. 39. *He ſpread a cloud for a covering*] Exod 13. 21. It ſeems it was a large cloud, that could cover all the hoſt from the heat of Sun.

V. 40. *The people asked, and he brought Quails*] Exodus 16. 12. &c. Not for neceſſity, but for ſatisfying of their luſt, Pſalm 78. 18.

V. 41. *He opened the Rock, and the waters guſhed out*] Exo. 17. 6. Num. 20. 11. 1 Cor. 10. 4.

like a River] See notes on Pſalm 78. 16.

V. 43. *with joy*] When the Egyptians lamented, and were deſtroyed, Pſalm 106. 12.

gladneſs] Heb. *ſinging.*

V. 44 *And gave them the lands of the heathen*] Deut. 6. 10, 11. Joſh. 3. 17.

they inherited the labour of the people] the houſes which they built and vineyards which the heathen planted.

V. 45. *That they might obſerve his ſtatutes*] Gods benefits are given us, that we may ſerve him the more faithfully.

PSAL. CVI.

Ver. 2. PRiſe *ye the Lord*] Heb. *Hallelujah.* The Prophet exhorteth the people to praiſe God for his benefits paſt, that thereby their minds may be ſtrengthned againſt all preſent troubles and deſpair.

give thanks unto the Lord, &c.] Pſa, 107. 1. & 118. 1. & 136. 1.

V. 3. *Bleſſed are they that keep judgement*] He ſheweth that it is not enough to praiſe God with mouth, except heart and life be anſwerable to Gods word.

V. 4. *Remember me, O Lord, with the favour that thou beareſt unto thy people*] Gen. 8. 1. Pſal. 119. 132.

with the favour that thou beareſt unto thy people] Let the good-will thou haſte born to thy people heretofore, extend it ſelf unto me.

V. 6. *We have ſinned with our Fathers*] Daniel 9. verſe 5. By earneſt confeſſion as well of their own as of their Fathers ſins, they ſhew, that though were utterly unworthy of Gods mercies, yet they had hope, that God, according to his promiſe, would pitty them.

V. 7. *But provoked him at the Sea, even at the Red-ſea*] Exod. 14. 11, 12.

even at the Red-ſea] Or, and *in the Red-ſea*; that is, not onely before, but when they were entred into the Sea: For the Egyptians followed them ſtill.

V. 8. *Nevertheleſſe, he ſaved them for his names ſake*] Though they were wicked, yet GOD changed the order of nature to ſave them, for to perform his promiſe, and ſhew forth his glory.

V. 9. *led them thorow the depths, as thorow the wilderneſſe,*] Between the two heaps of water that were deep, Exod. 15. 5.

V. 10. *Of him that hated them*] Of Pharaoh.

V. 11. *And the waters covered their enemies*] *Exodus* 14. 27. & 15. 5.

V. 12. *then believed they his words*] *Exod.* 14. 31. & 15. 1. *Pſal.* 105. 43. The wonderful works of God cauſed them to believe him for a time, and to praiſe him.

V. 13. *They ſoon forgat*] Heb. *they made haſte, they forgat.*

they ſoon forgat his works] *Exod.* 15. 24. & 17. 2.

they waited not for his counſel] They would prevent his wiſdome and providence.

V. 14. *But luſted exceedingly in the wilderneſſe*] Numb. 11. 4. 1 Cor. 10. 6.

luſted exceedingly] Heb. *luſted a luſt.*

V. 15. *And he gave them their requeſt*] Num. 11. 31.

but ſent leanneſſe into their ſoul] The abundance that God gave them profited them not, but made them pine away, becauſe God curſed it, Hag, 1. 6. So ſome Expoſitors. But others with more probability, underſtand it of the plague, that immediately followed; as is more fully expreſſed. Pſal. 78. 30, 31. *but while the meat was yet in their mouth,* &c. It is very likely that the Pſalmiſt intended the ſame thing in both places, though the expreſſions be ſomewhat different. Leanneſſe often times is a conſequent (in nature) of gluttony. Now becauſe this plague was a conſequent, but in another reſpect, of their gluttony, it is therefore wittily and figuratively termed, *leanneſſe.* Another reaſon is given by ſome learned Interpreters, why the Prophet rather uſeth the word רזון *leanneſſe*; then מכה *plague,* (Moſes his word, Num. 11. 33.) becauſe, as they conceive, he would thereby allude to רצון, *good will,* or *pleaſure,* as if he intimated that by the רצון (or *raſon,*) that is, *pleaſure,* or ſatisfaction of their mind, they purchaſed to themſelves רזון (*raſon*) even a deadly *leanneſſe*, that conſumed many of them: a fit recompence for their extravagant luſt. Many ſuch tacite alluſions there be in the Scriptures, the obſervation whereof doth much conduce to the underſtanding of the matter it ſelf.

V. 16. *They envyed Moſes alſo in the camp*] Num. 16. 1, &c.

Aaron the ſaint of the Lord] Whom God ſet apart, as holy, for the Prieſthood.

V 17. *The earth opened. and ſwallowed up Dathan,* &c.] Numb. 16. 31. Deut. 11. 6.

and ſwallowed up Dathan] By the greatneſs of the puniſhment the hainouſneſs of the offence may be concluded: for they that riſe againſt Gods miniſters, rebel againſt him.

and covered the company of Abiram] He means Korah, and his aſſociates that were joined with them in rebellion.

V. 18. *And a fire was kindled in their company*] Numbers 16. 35, 49.

V. 19. *They made a calf in Horeb*] Exod. 32. 4.

V. 20. *Thus they changed their glory into the ſimilitude of an ox that eateth graſſe*] Jerem. 2. ver. 11. Rom. 1. ver. 23. He ſheweth that all Idolaters renounce God to be their glory, when inſtead of him, they worſhip any creature, much more wood, ſtone, metal, or calves, Rom. 1. 23, 25. or other baſe things, Ezek. 8. ver. 10.

V. 23. *Therefore he ſaid that he would deſtroy them*] Exodus 32. 10.

had not Moſes his choſen ſtood] If Moſes, by his interceſſion had not prevailed with God to pardon their rebellions.

in the breach] Verſe 29. A ſimilitude from a breach in the wall of a City, wherein one ſtands, to keep out the enemies by force. It ſhewes the great force of prayer to divert Gods judgements, Ezek. 13. 5. and 22. 30. whence the plague is ſaid to break in, verſe 29.

V. 24. *the pleaſant land*] Heb. *a land of deſire.* That is, Canaan, which was, as it were, an earneſt-penny of the heavenly inheritance.

the

they believed not his word] Heb. 3. 19. That he would bring them into Canaan.

V.25. But murmured in their tents] Num. 14. 2.

V.26. he lifted up his hand againſt them] Gen. 14. 22. That is, he ſware, Ezek.20.15,23.Pſal.95.11. Sometimes alſo it ſignifieth to puniſh.

to overthrow them in the wilderneſſe] Num. 14. 28.

V.27. To overthrow] Heb. *to make them fall.*

V.28. They joined themſelves alſo unto Baal-Peor] Num. 25. 3. Which was the Idol of the Moabites.

and ate the ſacrifices of the dead] Sacrifices offered to the dead Idols, Pſal 115. 5. which neither have, nor ever had any reality of being. This Interpretation paſſeth for currant among Expoſitors ſcarce any, that I know of excepted. Yet is it not ſatisfactory to all men. For ſome (no profeſſed Expoſitors, but occaſionally treating of theſe words in learning not inferiour to any, make this to be the ſenſe; They did eat, or partake of thoſe funeral banquets, which among divers Idolatrous Nations (as the Grecians and Romans) were uſed by way of Solemn Parentation (whether in honour, or for any other reſpect) to the dead. And theſe they make to have been the proper ſacrifices belonging to the worſhip of that particular Idol. *Baal-phegor* perchance might be the man himſelf, or the name of a man, once Prince or King among the Moabites, whoſe memory might among other idolatrous rites, be worſhipped in and by theſe Solemn Feaſts. This Interpretation may the better be thought of, if it be conſidered, firſt that Idols are not any where elſe in the Scripture ſo called, as by the common Interpretation of the word *dead*, this ſhould be here; and ſecondly, that this belonging to all idols in general, to be *dead* in this ſenſe, it is not ſo likey,, comparing the words with the hiſtory in Moſes, and the words there, this ſhould be the meaning here, but rather ſomewhat that was more particular unto that particular idol. But the aggravation in the words of the Pſalmiſt, which makes his expreſſion much more emphatical, is alſo very conſiderable. For there was not, according to the Law, in Lev.11. and Num 19. any pollution or abomination (ritual and external) greater than that wdich was contracted (whether by any contaction, or cohabitation) from the dead. So that without reſpect to the Idolatry of it, *to eat of the ſacrifices of the dead,* muſt needs ſound among the Jews, as a matter of great horrour and deteſtation. This aggravation will not hold according to that common interpretation, if *the dead* be taken here figuratively, for them that have no real being. It is alſo very poſſible, that the Pſalmiſt might allude to the very name of *Baal Peor.* or *peger* in Hebrew doth ſignifie a dead corpſe. I know *Peor,* is written with a ע not a ג in the Original. But the affinity may appear, in that many words written in the Hebrew with a *Ain*, are expreſſed in Greek with a *Gamma*, as *Gomorra*, *Gaza*, &c. and in alluſions we muſt not look for identity, but affinity. Many ſuch there be in the Scripture (as all men grant) in proper names eſpecially, both in pronunciation and writing more remote than this. I ſhall not now make inquiſition into the right meaning of thoſe words, either Tobie 4.17. *Pour out thy bread on the burial of the juſt, but give nothing to the wicked*: Or Eccleſ. 30: 18. *Delicates poured upon a mouth ſhut up, as meſſes of meat ſet upon a grave*; becauſe they are but Apocrypha: Yet I mention them, becauſe the conſideration of their words may prove ſome confirmation to that Interpretation we here embrace,

V.29. *Thus they provoked him to anger with their inventions*] Signifying, that whatſoever man inventeth of himſelf to ſerve God by, is deteſtable, and provoketh his angor.

inventions] Heb. *practiſes.*

and] Or, *ſo that.* So v. 32. 33.

break in upon them] verſe 23.

V. 30. *Then ſtood up Phinehas,&c.*] Num. 25.7 When all others neglected Gods glory, he in his zeal killed the adulterers, and ſo prevented Gods wrath.

V.31. for righteouſneſs] God counted it a righteous act, though men might think it a fruit of raſh zeal.

V. 32. They angred him alſo at the waters of ſtrife] Num. 20. 13.

ſo that it went ill with Moſes for their ſakes] Numb. 20. 12. Deut. 3. 26. If ſo notable a Prophet of God eſcaped not puniſhment, though others provoked him to ſin; how much more ſhall they be ſubject to Gods judgement, which cauſe Gods children to ſin?

V 33. So that he ſpake unadviſedly with his lips] Hebrew ויבטא here tranſlated, *he ſpake unadviſedly*; is by others barely expreſt, *& protulit*; or, *& locutus eſt*, that is, *and he ſpake*, or *uttered*, &c. So indeed the word may ſometimes be uſed, to import bare ſpeaking: but properly it ſignifies to ſpeak, or utter any thing raſhly or idlely. Hence is the word βαττολογέω, and βαττολογία: in Engliſh, *battologie*, or, *vain repetitions*, as the word is tranſlated Mat 6.7. forbidden there by our Savior, in praying, as heatheniſh: though ſtill affected by ſome Chiſtians, as a great gift. A profitable gift indeed it is to ſome that make a trade of it, Matth. 23.14. *Wo unto you Scribes*, &c. But to the Pſalmiſt: The words here laid to Moſes his charge, are conceived to be thoſe, Num.20. 10. *Hear now ye rebels, muſt we fetch you water out of this rock?* That Moſes indeed did, or ſaid ſomewhat there, that diſpleaſed God, appears clearly by verſe 12. *And the Lord ſpake unto Moſes*; &c. But that thoſe were the words that offended, is but a conjecture, of which, though grounded upon ſome probability, there is no certainty. Some therefore to avoid this doubt, refer the words here to God himſelf, tranſlating, *So that he ſpake it*, or *pronounced it*, (to wit, their puniſhment, for their infidelity, Num.20.12.) *with his lips.* As for the word before המרו, *they provoked*: we know it is an ordinary word, when God is intended, or plainly ſpoken of; as for example verſe 43. following, *Many times—but they provoked him* (ימרו) *with their counſels*, &c. and it makes the matter more probable, becauſe upon this very occaſion the word (whether מרה or מרר: for they are commonly confounded, and ſome make but one of them:) Num 20. 24. is ſpoken of God, as the ſubject. or object: על אשר מריתם, *becauſe ye rebelled*; as our Engliſh there: but the Septuagint, διότι παραξύνατέ με; that is, *becauſe ye provoked me.* I do not find fault with the Engliſh there: but I ſay, it is the ſame word; which ſignifies *to rebel*, and *to provoke*: which, having there plainly God for its object, it is the more likely, that the ſame may here alſo be intended. So by *Spirit*, the Spirit of God may be underſtood, as Epheſ. 4. 30. *And grieve not the holy Spirit of God*, &c. But for all this, I leave it free to the Reader, to pleaſe himſelf. There is more authority for the one; but, as I conceive, not leſs probability for the other.

V.34. concerning whom the Lord commanded them] Deut. 7.2.

V.35. But were mingled among the heathen] Jud.1.21. By mariage, and ſo they were drawn to Idolatry.

V.36. and they ſerved their idols] They have their name in Hebrew from ſorrow, becauſe they bring much grief to their worſhippers, pſalm 16. 4.

which were a ſnare unto them] *Exod.* 23. 33. To bring them to deſtruction, as ſnares do birds.

V.37. they ſacrificed their ſons and their daughters unto devils] He ſheweth the great force of Idolatry, which can win us to things abhorring to nature, when Gods Word cannot obtain the ſmalleſt things of us.

devils] 1 Cor. 10. 20.

V.38. idols of Canaan] 2 Kings 16 3.

V.39. and went a whoring with their own inventions] Then true chaſtity is, to cleave wholly and onely unto God, Num.15.29.Lev. 17. 7.

inventions] Or, *practiſes.*

V.41. And] Or, *ſo that*, as verſe 29.

V.43. Many times did he deliver them] Judg 2. 16. The prophet ſheweth, that neither by menaces nor promiſes we can come to God, except we be altogether newly reformed, and that his mercy hide our wickedneſſe.

brought low] Or, *impoveriſhed*, or *weakned.*

V.45. he remembred for them his covenant] Deuter. 30. 3. Two things made God relieve them, his covenant, ond his mercy.

and repented according to the multitude of his mercies] Not that God is changeable in himſelf, but that then he ſeemeth to us to repent, when he taketh away his puniſhment, and forgiveth us.

V.46. He made them alſo to be pityed of all thoſe that carried them captives] Heb. *and he gave them for pities*: that is, he made them finde abundance of pitty, Jer. 15. 11.

V.47. gather us from among the heathen] Bring us from among the heathen to Jeruſalem, to praiſe thee.

PSAL. CVII.

The drift and purpoſe of this Pſalm is, to aſſert the providence of God towards men, againſt all, either abſolute atheiſts, who deny the being of God; or Epicures, who deny, that God takes any care at all of men, to do them either hurt or good. Now the Divine providence being two waies, eſpecially, conſiderable; either in that order (both for the conſtancy, and beautifulneſſe of it, equally admirable) which he hath ſet to nature, in things meerly natural, which we may call his Creating providence, or in thoſe things, which in the nature of chances and accidents, becauſe both various and uncertain (whether to many together, or to every particular man) happen in the world; which we may call his executive, or adminiſtrative providence: as the firſt kinde was ſet out before, in a pſalm by it ſelf, to wit, the 104 pſalm; which for the loftineſs, and other ornaments of it, hath ever been accounted an exquiſite piece: ſo is the ſecond, with much elegancy and ſublimity, in this preſent Pſalm. Yet all particulars of Gods providence in that kinde, are not here handled, but ſome only, wherein it is moſt eminent, as in ſaving men in adverſity, and ſuccouring them in their manifold neceſſities and extremities, to which this mortal life is expoſed: there being no title among men more glorious, or which commends Religion unto men more, than of a Saviour and Deliver. That all people and nations of the word in general, not any one particular Nation, are intended by the Pſalmiſt, as the object of that goodneſſe of God which he doth here celebrate and ſet out, if the tenour of the words and context it ſelf doth not ſufficiently (which I think it ſhould) evince; I muſt appeal to the authority of beſt Expoſitors: I do not know any, not of any note at leaſt, that makes any queſtion of it. If any would reſtrain theſe things to the JewiſhNation, they muſt do violence to many particular expreſſions; but much more wrong to the general ſcope of the Pſalm. And it may very well be, that the Pſalmiſt might have another aim too, beſides what hath been ſhewed hitherto, againſt Atheiſts and Epicures. It is the opinion of the Jews at this day, as by ſome of their gloſſes upon Deut. 4. 19. may appear that the providence of God, is their peculiar; and that God hath left all other Nations beſides themſelves, to the government of the Stars, and inferiour powers, or Angels. It is not improbable, that ſome ſuch opinion might be in thoſe antient times too, among ſome of them. Snch an infatuation there is among many Chriſtians too, who upon a fond perſwaſion, that themſelves are the only children of God, look upon other men, as things that God had nothing to do with: not as creatures, at leaſt, within compaſs of his either love or care: which they wholly, (and, upon that ground, would all worldly goods alſo, their chiefeſt aim:) ingroſſe to themſelves. This Pſalm is an ample confutation of both; whereby Gods goodneſſe and mercy to all, in all places of the world, whether Jews or Gentiles, when they call upon him with heart and affection in their perils and neceſſities, is vindicated and aſſerted. See alſo upon Pſalm 71. 5. *thou art my truſt*, and Pſalm 117. 1. *O praiſe the Lord all ye nations.* Some objections againſt the doctrine of this Pſalm we ſhall meet with, upon ſome of the following verſes.

Verſ 1. O *Give thanks unto the Lord*] Pſal. 106. 1 & 118. 1. & 136, 1. This notable ſentence was in the beginning among the Jews, as ſome are of opinion, uſed as the *verſus intercatalaris* (the foot, or tenor of the ſong) of many ſacred hymns being the part of the oppoſite Quire, at certain pauſes and intervals, whileſt they were ſinging.

V. 2. *Let the redeemed of the Lord ſay ſo*] That is, whom Gods providence hath delivered from the preſent death, not any chance or fortune.

redeemed] Or *reſcued.*

V. 3. *from the ſouth*] Heb. *from the Sea.* That is from the red Sea, which ſtood ſouthward from the land of Canaan: elſewhere from the Sea, is from the weſt, becauſe the Mediterranean Sea ſtood Weſtward.

V. 4. *They*] Or, *Who.*

they] Or, *and.*

V. 5. *Hungry and thirſty*] He ſheweth that there is no affliction ſo grievous, out of the which God cannot deliver: and alſo exhorteth them that are delivered, to be mindful of ſo great a benefit.

thirſty] Judg. 15. 18.

V. 6 *Then they cryed unto the Lord*] Even they, who, when at eaſe, and out of danger, little think of God, and make a mock of religion, yet even theſe oftentimes, when in miſery, by a certain inſtinct of nature, they become religious, and earneſtly call upon God: whereby it appears that there is ſome natural ſenſe of Religion in the greateſt Infidels, and enemies of Religion. So learned and judicious Calvin here, who hath much more to that purpoſe. But there may be an objection. For if, as we have ſaid, this extend to all people and nations promiſcuouſly; that is, to mankind in general, *How ſhall they call on him*, may ſome body ſay, *in whom they have not believed? or how ſhall they believe in him, of whom they have not heard?* &c. (in the Apoſtles words, Rom. 10. 14) I anſwer, that this is not to be underſtood of formal praying, according to the preſcript of Gods-Word in all circumſtances; but of ſuch, as nature in ſuch extremities doth ſuggeſt; and ſuch as God out of his tender mercy and compaſſion towards his poor creatures, is ſometimes pleaſed to accept of in ſuch caſes. And what wonder is it, if the Ravens in their need, are ſaid to have their cries, which God is ſaid to hear, (Pſal. 147. 9. Job 38. 41.) that men, though not otherwiſe inſtructed, or prepared, ſhould finde cries at ſuch times, which ſhould move God, their maker, to compaſſion? Well, but it is not the true God that they cry unto, (ſuch as know him not, I mean) but ſome falſe god, or Idol, as either Jupiter, or Mercury, or Neptune, or Caſtor and Pollux; (the once proper gods of Mariners, among the ancient Heathens,) or the like: and how ſhould the true God hear them? I anſwer; theſe be acts of extraordinary mercy. If we allow Princes a power to diſpence with the ſtrictneſſe of Laws to ſave a life; with much more reaſon may we allow it unto God. *They cryed unto the Lord*, (or, *they cry unto the Lord*; for in theſe preterits, a continual act is included; as Interpreters note;) ſaith the Pſalmiſt: though they miſcall him, yet *unto the Lord*; becauſe under the notion of a true God. Their piety is ſincere, though it be erroneus. So once St. Paul told the Idolatrous Athenians, it was the true God, whom he preached, that they worſhipped, though *UNKNOWN, and ignorantly.* He was willing to make the beſt, at that time, ſpeaking to themſelves about their devotions, the eaſier to win them: he could have told them as truly, but upon another conſideration, that what they worſhipped, were Devils, and not God; as he doth elſewhere, 1 Cor. 10. 20. but of purpoſe there, aggravating the matter, to deter others. There was ſome ground for both, as well for the former, as for their latter judgement. According to the firſt, it is, that the Pſalmiſt ſaith here, of all men in general, that *they cry unto the* Lord (אל יהוה) *in their diſtreſs.*

and he delivered (or, *delivereth*) *them out of their diſtreſſes:*] That is as many as are delivered, it is by God, that they are delivered. He is the author of all ſalvation; both temporall and eternal, unto all men. Why all are not delivered, that call upon him at ſuch a time, is not for us to give a reaſon. Sure we are, if all were, at all times, it would much alter the whole frame and conſtitution of the world; and by degrees we may come to ask, why God hath not made all men immortal. For none would dye, if alwaies heard when they cry. It is the ſame reaſon of the ſick, as of others, verſe 17, 18. &c. I think it ſafer to ſay ſo, than to reſolve the queſtion, as ſome do, That they are the wicked only, that ſo periſh; whom God will have examples of his judgements, and juſt ſeverity; as the others, whom he ſaveth, though wicked too, of his mery: I dare not think that all that miſcarry either by land, or by water, are impious. I rather believe, that many both juſt and pious, undergo ſometimes, in the ſame ſhip, or otherwiſe, the ſame fortune with them that are not, There be ſecrets of providence; which though we underſtand not, yet we muſt not deny. Chriſt would not have us to judge them, uppn whom the Tower of Siloe fell; or them whoſe blood Pilate mingled with ſacrifices, greater ſinners than other men, Luke 13. 1, 2, &c. God forbid we ſhould condemn any for any temporal calamity. One reaſon why ſometimes ſome good and godly miſcarry as well as others, may be, that they that are ſo, ſhould not be too bold and ſecure; which might prove very prejudicial to them in other reſpects; and that when they are delivered, they may be the more heartily thankful, which is for their good, ann Gods glory. See alſo upon Pſal 91. 5. *Thou ſhalt not be afraid.* &c.

V. 7. *of habitation*] Or, *inhabited.*

V. 8. *Oh that men would praiſe*] Or, *Let them praiſe*, as verſe 22.

V. 9. For] Or, *Becauſe.*

V. 10. *affliction and iron*] Job 36. 8.

V. 11. *Becauſe they rebelled againſt the words of God*] No affliction happens unto any, but for their ſins, and very juſtly, at the hands of God: though comparatively, in regard of other greater ſinners, many may be ſaid to ſuffer innocently.

V. 12. *Therefore he brought down their heart*] Or, *whoſe heart he had brought down.*

they fell down, and there was none] Or, *who fell ſo down, that there was none.*

V. 13. *Then*] Or, *When.*

Then they cryed unto the Lord] He ſheweth, that one cauſe why God doth puniſh us extremely is, becauſe we will be brought unto him by no other means, ver. 6. Hoſ 5. 15.

and] Or, *then*]

V. 15. *Oh that men would praiſe*] Or, *let them praiſe.*

V. 16 *For*] Or, *becauſe.*

he hath broken the gates of braſs] when there ſeems to mans judgment no recovery, but all things are brought to deſpair, then God chiefly ſhews his mighty power; as in opening *priſon-doors*, and ſhaking off fetters, Acts 12 6, 7.

V. 17. *Fools, becauſe of their tranſgreſſion*] They that have no fear of God, by ſharp rods are brought to call upon him, and to find mercy, Prov. 26. 3. Lam. 1. 8.

becauſe] Or, who *becauſe.*

and becauſe of their iniquities] Heb. *becauſe of the way of their tranſgreſſion*: that is from their ſinful courſe of life.

are afflicted] Heb. *do afflict themſelves*: that is, do bring afflictions upon themſelves by their ſins.

V. 18. *Their ſoul*] Or, *Whoſe ſoul.*

their ſoul abhorreth all manner of meat] Job 33. 20.

and they] Or, *ſo that they*, as Pſal. 106. 32.

V. 19. *Then*] Or, *As when.*

ſaveth] Or, *ſaved.*

V. 20. *He ſent his word and healed them*] Moſt of theſe expreſſions are taken out of Job 33. 20, 21, 22. &c. and elſewhere. His *word*, here may have reference to thoſe there, verſe 23. *If there be a meſſenger with him, &c.* and chap. 36. 9. 10, 11. *Then he ſheweth them their work, &c.* Or, *he ſent his word*, that is, his command. God need but ſpeak the word, whether for health, or ſickneſſe, and the thing is done. So the Centurion in the Goſpel to Chriſt, *Speak but the word onely, and my ſervant ſhall be healed* Matth. 8. 8.

from their deſtructions] Meaning, their diſeaſes, which had wellnigh deſtroyed them.

deſtructions] Or, *pits*; that is, graves, Ezek. 19. 4, 8. Pſalm 103. 4.

V. 21. *Oh that men would praiſe*] Or, Let *them praiſe.*

V. 22. *The ſacrifices of thankſgiving*] Praiſe and confeſſion of Gods benefits, are the true Sacrifices of the Godly, Pſalm 50. 14. 23. and 116. Hebrews 13. 15.

tejoycing] Heb. *ſinging.*

V. 23. *They goe dowe to the Sea in ſhips*] He ſheweth, by Gods dealings with Sea men, what care God hath over men: for in that, that he delivereth them from the great dangers of the Sea, he delivereth them, as it were, from a thouſand deaths.

that go down] Either from the mid-land, higher hilly countrey, (as that of Judea was) to the Sea ſide, where the land is lower: or, from the ſhore (raiſed by many works, in many places) down to the Sea; there lower; though generally, higher than the land.

V. 24. *ſee*] Or, *who ſee,*

V. *For*] Or, *How.*

raiſeth] Heb. *maketh to ſtand.*

which lifteth] Or, *ſo that it lifteth.*

V. 26. *They*] Or, And *they.*

they goe down again to the depths] That is, very deep.

their ſoul is melted becauſe of trouble] Their fear and danger is ſo great. Some take it for vomitting, Pſalm 22. 14. & 119. 28. Nah. 2. 10.

V. 27. *are at their wits end*] Heb. *all their wiſdome is ſwallowed up.* When their art and means faile them, they are compelled to confeſſe, that only Gods providence doth preſerve them.

V. 28. *Then*] Or, *When.*

and] Or, *then,*

V. 29. *He*] Or, *And.*

maketh] Heb. *ſetleth.*

V. 30. *Then*] Or, *And.*

becauſe they be quiet] Though before every drop ſeemed to fight one againſt another, yet at his commandment they are as ſtill, as though they were frozen, Matth. 8. 26.

ſo he bringeth them] Or, *and he hath brought them.*

V. 31. *Oh that men would praiſe*] Or, *Let them praiſe.*

V. 32. *Let them exalt him alſo in the Congregation of the people*] God ought to be praiſed and magniſied in his Church, not onely for ſpeciall mercies proper to ſome people and Nations; but alſo for his general goodneſſe and mercy towards all mankind, wherein no ſmall portion of his glory, among men, doth conſiſt.

V. 33. *He turneth rivers into a wilderneſſe*] Jer. 9. 12, 13. *Who is the wiſe man, that may underſtand this,* &c. and 12. 4. *How long ſhall the land mourn, and the herbs of every field wither, for the wickedneſſe of them that dwell therein?*

water-ſprings] Heb. *goings out of the waters.*

V. 34. *barrenneſſe*] Heb. *ſaltneſſe.*

V. 35. *He turneth the wilderneſſe into a ſtanding water*] Eſay 41. 18. Pſalm. 114. 8,

V. 36. *that they may prepare*] Or, *ſo that they prepare.*

V. 37. *which may yeild*] Or, *which yeeld.*

which may yeild fruits of increaſe] Continual increaſe, and yearly.

V. 38. *multiplyed greatly*] Exod. 1. 7.

and ſuffereth not their cattel to decreaſe] But maketh them to increaſe greatly.

V. 39. *Again they are miniſhed*] As God by his providence doth exalt men, ſo doth he alſo humble them by afflictions, to make them know themſelves.

V. 40, *He poureth contempt upon Princes*] Job 12. 21. For their wickedneſſe and tyranny, he cauſeth their people and ſubjects to contemn them.

wilderneſſe] Or, *void place.*

V. 41. *Yet ſetteth he the poor on high from affliction*] 1 Sam. 2. 8. Pſalm. 113. 7, 8.

from] Or, *after.*

and maketh him families like a flock] By giving him many children, which devide themſelves into ſeverall families.

V. 24. *The righteous ſhall ſee it, and rejoyce*] Job 22. 19. Good men ſhall rejoyce to ſee Gods judgements on the wicked, pſal. 58. 10, See upon Prov. 24. 17. *Rejoyce not,* &c.

all iniquity ſhall ſtop her mouth] Job 5. 16. That is, all wicked men.

V. 43. *Whoſo is wiſe, and will obſerve theſe things*] Jer. 9. 12. 13. *Who is the wiſe man, that may underſtand this, and who is he, to whom the mouth of the Lord hath ſpoken, that he may declare it, for what the land periſheth,* &c. See before upon Pſal. 25. 14. *The ſecret of the Lord,* &c, and Pſal. 28. 5. *Becauſe they regard not,* &c. And Hoſ. 14. 9. *Whoſo is wiſe, and he ſhall underſtand,* &c.

and will obſerve] Or, *to obſerve.*

PSAL. CVIII.

Title.

A ſong or pſalm] See notes on the Title of pſal. 48.

Verſe 1. O *God*] The five firſt verſes of this pſalm are the ſame with the end of the fifty and ſeventh pſalm: and the eight laſt are the ſame with the end of the 60. pſalm, See the Notes there.

my heart is fixed] This earneſt affection declareth, that he is both ſincere and ſerious in Gods ſervice.

V. 4. *clouds,* Or, *skies,.*

V. 6. *That thy beloved may be delivered*] Pſal. 60. 5.

PSAL. CIX.

Verſe 1. H*Old not thy peace*] Pſal. 83. 1.

O God of my praiſe] Who art the ſubject of my praiſe, and giveſt me cauſe daily to praiſe thee for the benefits and deliverances.

V. 2. *mouth of the deceitfull*] Heb. *mouth of deceit.*

are opened] Heb. *have opened* themſelves.

V. 3 *fought againſt me without a cauſe*] Pſal. 35. 7.

V. 4. *but I give my ſelf unto prayer*] To declare that I had none other refuge but thee.

V. 5 *rewarded me evill for good*] Pſal. 35. 12.

V. 6. *Set thou a wicked man over him*] He meaneth either Doeg, or Saul, or ſome other familiar friend that did betray him. As concerning thoſe imprecations that follow, ſee upon Pſalm 35. 4 *Let them be confounded and put to ſhame.*

ſatan] Or, *an adverſary.*

V 7. *be condemned*] Heb. *go out guilty,* or, *wicked,*

let his prayer become ſin] Let no ſuit of his prevail for him, but rather hurt him.

V. 8. *let another take his office*] Acts 1. 20.

office] Or, *charge.*

V. 9. *fatherleſſe*] Exod. 22. 24.

V. 10. *let them ſeek their bread alſo out of their deſolate places*] Out of their houſes deſtroyed.

V. 11. *Let the extortioner catch all that he hath*] Let the extortioner, with cunning tricks, wipe him of all that he hath gotten with much labour.

catch all that he hath] Job 18. 9.

V. 13 *Let his poſterity be cut off*] Job 18. 19.

V. 14. *Let the iniquity of his fathers be remembred with the Lord*] Thus puniſhed the Lord, to the third and fourth generation, the wickedneſſe of the parent, to their wicked children, Exod. 20. 5.

V. 16. *Becauſe that he remembred not to ſhew mercy*] He ſheweth, that God accuſtometh to plague them after a ſtrange ſort, that ſhew themſelves cruel towards others.

V. 17. *As he loved curſing, ſo let it come unto him*] Thus God puniſheth ſin in kind: thoſe that curſe others, ſhall be curſed of God.

V. 18. *into his bowels*] Heb. *within him.*

V. 20. *From the Lord*] For being deſtitute of mans help, he fully truſted in the Lord, hoping that he would deliver him.

V. 21. *for thy Names ſake*] Pſal. 106. 8. As thou art named mercifully, gratious, and long ſuffering, ſo ſhew thy ſelf in effect.

V. 23. *When it declineth*] See Notes on pſal, 102. 11.

as the locuſt] Meaning, that he hath no ſtay nor aſſurance in this world.

V. 24. *My fleſh faileth of fatneſſe*] There is an elegant alluſion between the two members of this verſe, the number of words being equal in both members, and each word in the one, beginning with the ſame letter, as the oppoſite word doth in the other member: which makes the whole verſe to run with much concinnity. And beſides, there is ſome elegancy in the different uſe of the Propoſition מן, which in the firſt member is poſitively and properly: in the ſecond, privitavely, or negatively (if we may ſo ſpeak) cauſal: in the firſt, *through*: in the ſecond, *for want of.* Now this *leanneſſe* that David complains of here, came not for want of neceſſary food; though he might be in want ſometimes in his flights, for a while, but not to make him lean: nor from wilfull faſting; though that alſo he did uſe ſometimes, as elſewhere he profeſſeth; but through perpetuall cares, and vexations; according to that of Solomon his ſon; *A merry heart doth good like a medicine; but a broken ſpirit dryeth the bones,* Prov. 18. 22.

V. 25. *ſhaked their heads*] Pſal, 22, 7.

V. 26. *O ſave me according to thy mercy*] The more he was contemned of men, the more earneſt he was in prayer to God.

V. 27. *that this is thy hand*] That it is thy work to deliver me, and to confound them.

V. 28. *Let them curſe, but bleſſe thou*] Let them gain nothing by curſing me.

V. 30. *with my mouth*] Not onely in confeſſing his goodneſſe ſecretly in my ſelf, but alſo in declaring it before all the Congregation.

V. 31. *from thoſe that condemn his ſoul*] Heb. *from the Iudges of his ſoul.* Hereby he ſheweth, that he had not to do with them that were of little power, but with Judges and Princes of the world.

PSAL. CX.

Title.

of David] Heb. לדוד, which may be tranſlated either *for*, as in thoſe Pſalms that have *Aſaph* his name prefixed; or *of*, as in many Pſalms before, whereof there is no queſtion, but that they are Davids. Neither is it here only in theſe Titles; but very freqnent upon other occaſions in the Scripture, to prefix this particle, or article, of it ſelf more proper to the Dative, before the Genetive: as for example, Jer. 47. 6. *O thou ſword of the Lord*; Heb. חרב ליהוה, and ſo elſewhere, frequently. Here it is the more conſidrrable, becauſe of the conſequence of the Pſalm to us Chriſtians; and the oppoſition of the Jews, who would not have it to be Davids, but ſome bodies elſe, what it affords againſt them, and for us, the better to elude. Our Saviour, Matth. 22. 43. quotes it as Davids Pſalm, which is authority enough for us to believe it is ſo: but againſt the Jews, it may further be obſerved, that it was the common opinion in thoſe dayes among the Jews, that it was Davids, as may be gathered by Chriſts words, (who ſpeaks it as a thing known and granted) and by the ſilent apppobation of his adverſaries there, the Scribes and Phariſes, and other Jews.

Verſe 1. THe *Lord ſaid unto my Lord*] That David himſelf, propheſying concerning the future Meſſias, as he was inſpired by the holy Ghoſt, ſpeaks this, we have Chriſts authority, Matth. 22 44. and the conſent of ancienter Jews and Rabbins. But later Rabbins have bethought themſelves how to evade it. Some therefore would have this ſpoken to Abraham, after his conqueſt of the kings, Gen. 14. by his ſervant Eliezer. Others, to Ezekiah king Judah, I know not upon what ground. But the greater part, make theſe words to be the peoples words unto David congratulating him his ſettling of the Ark upon mount Zion and his own (after his many victories) eſtabliſhment in the throne. But if this were granted unto them, yet have they got but little, except they can tel us, how David, or any other king of the Jewes, could be ſtyled *a Prieſt*, yea an eternal Prieſt, *after the order of Melchiſedec* as follows here in the 4 v. To ſay that the word, כוהן may be tráſlated *Prince*, as well as *Prieſt*, though we deny not that it is ſo ſometimes, yet it would be here apparently impertinent, and ridiculous, ſince we read nothing of Melchiſedek, extraordinary, as a king, who was but a very petty king in compariſon of David: (*king of Salem*, a town of no great account, in thoſe dayes) but of his Prieſthood, we do; as being a Prieſt of the moſt high God; and that as Prieſt, he bleſſed Abraham, in whom others were to be bleſſed; and that Abraham gave him tythes of all, Gen. 14. and Heb. 7.

V. 2 *The rod of thy ſtrength*] Or, *Sceptrum potentiæ tuæ*: that is, *The ſcepter of thy power*, or, *Thy powerfull ſcepter.* A ſpirituall ſcepter, yet powerfull, notwithſtanding the oppoſition of the great ones of the world, by fire and ſword, and other violent means; and of the wiſe ones of the world, Philoſophers, and others; all theſe notwithſtanding, powerfull to the converſion of the world unto the Chriſtian faith. Of this power of Chriſts ſcepter, the Apoſtle ſpeaketh magnificently, 2 Cor. 10. 4, 5. *For the weapens of our warfare are not carnall, but mighty through God*, &c. And Epheſ. 6. 12. *For we wreſtle not againſt fleſh and blood, but againſt principalities, againſt powers*, &c.

out of Zion] *For out of Zion ſhall go forth the Law, and the word of the Lord from Ieruſalem*, Iſaiah 2, 3. And thence it ſhall ſtretch thorow all the world: and this power chiefly ſtandeth in the preaching of the word. Zion alſo was mentioned, Pſal. 2. 6. *Yet have I ſet my king upon my holy hill of Zion*, which Pſalm, by the Jewiſh Expoſitors, is generally acknowledged to be written concerning the Meſſias. And if that; there is as much reaſon for this, though they grant it not.

Rule thou in the midſt of their enemies] See upon Pſal. 2. (both Pſalms being of one ſubject) npon verſe 2. *The kings of the earth*: and verſe 3. *Let us break*: and verſe 7. *Thou art my ſon*: and other paſſages of that Pſalm 72.

V. 3. *Thy people ſhall be willing*] By thy word thy people ſhall be aſſembled unto thy Church, whoſe encreaſe ſhall be ſo abundent and wonderful, as the drops of the dew falling from the womb of the morning.

in the beauty of holineſſe] An ordinary periphraſis of the Church, or Sanctuary. See before, Pſal. 29. 2. *Worſhip the Lord in the beauty of holineſſe*: and Pſal. 96 6. *in the beauty of holineſſe*, or, *in the glorious Sanctuary*;; as it is there in the margin. So 2 Chron. 20. 21. of Jehoſhaphat, *He appointed ſingers unto the Lord, that ſhould praiſe the beauty of holineſſe.* It might as well be tranſlated (this of Chron. I mean) ſupplying the *in*, from other like places; *in the beauty of holineſſe.* The comparing of theſe, and other like places, confutes them (though men of great judgement and learning) that would have the words tranſlated, *pulcherrimè præparatus*: that is, *moſt gallantly furniſhed*: or, *compleatly armed.* See upon the next words,

from the womb of the morning: thou haſt the dew of thy youth] Theſe words are very variouſly both tranſlated and expounded. The chief ground of the difference is, partly from the accent in the word משחר; (morning) which uſually diſtinguiſhes between the members of one ſentence, or verſe; but ſometimes is obſerved to ſtand for ſome other uſe, and not for diſtinction: and partly from the miſtake of divers ancients, taking the מ in משחר for a prepoſition; ond laſtly from the ambiguity of the word ילדות by ſome tranſlated *juventus*; or, *juventa*: by others: *nativitas*, or, *generatio.* Here in our Engliſh, as alſo by Junius, the accent is obſerved, as a diſtiction: But by moſt others, and thoſe very learned and accurate, the words; *from the womb of the morning*, are joyned with thoſe that follow; to this effect; *ex utero auroræ* (or, as ſome others, but not ſo well, *ab utero, ab aurora*) *tibi ros generationis*, or, *juventutis tuæ*: that is, *from the womb of the morning is the dew of thy youth*, or, *nativity.* Now for the ſenſe of the words, moſt ancients have thought that the eternall generation of Chriſt, the Son of God; and ſome, both ancient and later Expoſitors, that his humane, or miraculous *Incarnation* in the womb of the bleſſed Virgin, was intended: and there be words indeed, ſome, that will fit wel enough to either. Neverthleſſe the moſt and moſt approved of later Expoſitors, upon a more accurate ſearch into the words, have judged, that not Chriſt himſelf was here ſpoken of; but the multitude of people that ſhould be converted unto Chriſt, upon the firſt preaching of the Goſpel: very fitly compared to the morning dew; or more poetically, to the dew of the womb of the morning: both to expreſſe the multitude, who ſhould, as it were, over-ſpread the earth; as the dew doth uſe to cover it; and the manner of their heavenly generation, by the immediate operation of Gods Holy Spirit. Some think that Micha did allude to theſe words of the Pſalmiſt, where he ſaith; *And the remnant of Iacob ſhall be in the midſt of many people: as dew, as the ſhowers upon the graſſe that tarrieth not for man, nor waiteth for the ſons of men*, Mic. 5. 7. As for the word, ילדות if according to ſome, it be tranſlated *adoleſcentia, juventus*, or, *pueritia*: then the reaſon of it according to ſome learned Expoſitors, will be, becauſe all that come to Chriſt, muſt (in harmleſſe ſimplicity) become like little children. Or if that ſeem too ſubtile, as I doubt it may; then, *juventus*, or, *pueritia*, may according to others, meerly be for *ſoboles*, that is, *a new brood*; which in effect comes to the ſame as *generatio*, or, *nativitas*; as the word is expounded by them that follow that interpretation. Other interpretations there be, which I think not needfull here to relate. Learned Grotius tranſlates the whole verſe thus, *Populus tuus promptiſſimus erit in die prælii pulcherrimè preparatus: Ros (id eſt, unde proles tibi naſcetur) erit ut ros ab utero auroræ.* It agrees, as to this latter part, with that that hath already been ſet down, and commended as the moſt accurate.

from the womb of the morning: thou haſt] Or, *more than the womb of the morning: thou ſhalt have*, &c, Or, *more than the morning.*

V. 4. *Thou art a prieſt for ever. after the order of Melchiſedec*] Heb. 5. 6. and 7. 17. See before upon the title. What is here tranſlated, *according to the order*, is in the Originall Hebrew, על־דברתי by ſome (which is moſt literal) tranſlated, *according to my word.* And becauſe the Apoſtle, Heb. 5. 6, 10. and elſewhere expreſſes it, in Greeks κατὰ τὴν τάξιν Μελχισεδέκ; Some think he had it in his Copie, (or the Septuagint at leaſt, whom he followeth) על־דברת without a *Jod*: But there is no need of that; ſince it is certain that ſuch a *Jod*, doth ſometimes abound at the end: They call it *Jod paragogicum.* Now of Melchiſedec, who he was, and of all things belonging to him, much hath been written by divers learned men, both Expoſitors of the Scriptures, and others. But as yet *ſub judice lis eſt*: neither is it a thing, I think, to be decided by the wit of man. Not here I am ſure to be handled; and therefore I forbear.

V. 6. *he ſhall fill the places with the dead bodies; he ſhall wound the heads over many countries*] This is objected to us by the Jews, as an argument, that our Chriſt cannot be the ſcope and ſubject of this Pſalm, becauſe, ſay they, he was no Warrior. We anſwer, that theſe be figurative and poetical expreſſions, whereby no more is intended, than that he ſhal have a glorious conqueſt, and that no power of the earth ſhall be able to withſtand him. There is not any thing among men, ordinarily, that is entertained with ſo great an opinion of honour and glory, and ſtireth up the phanſie more powerfully, then the fame of warlike archivements, great fights, conqueſts and victories, and ſpoils, and the like. Such hath been the eſtimation of thoſe things, that all terms of honour, almoſt, came from thence: and the very name of virtue, (ἀρετὴ) among the Grecians, derives its pedegree from Mars: and κακία, now uſed for naughtineſſe, or vice in general, properly ſignifies cowardlineſſe. The Scripture therefore ſpeaking to men, and condeſcending to vulgar apprehenſions, when it would ſet out the glory of any thing, it borrows terms and expreſſions from that which is moſt glorious among men: *Gird thy ſword upon thy thigh, O moſt Mighty*, &c. and, *Thou art more glorious than the mountains of prey*, &c. and, *Therefore will I divide him a portion with the great, and he ſhall divide the ſpoil with the ſtrong.* &c. The Scripture is full of ſuch expreſſions. God himſelf is often ſet out as a Warriour. The objection is very impertinent. See alſo upon Pſal.78.65. *Like a mighty man*, &c.

many] Or, *great.*

V. 7. *He ſhall drink of the brook in the way*] He ſhall, in the eager purſuit of his enemies, drink haſtily of the water next at hand; and being thereby refreſhed, purſue his enemies to full victory. Some underſtand it of Chriſts bitter cup in his paſſion, and glorious reſurrection.

therefore ſhall he lift up the head] He ſhall trinmph after his victories: or, he ſhall lift up the head of Chriſt.

PSAL. CXI.

This is one of the Alphabetical Pſalms, of which ſee upon Pſalm 25 *Unto thee, O Lord*, &c. at the end of the Pſalm.

Verſe 1. *PRaiſe ye the Lord*] Heb. *Hallelujah.*

I will praiſe the Lord] See Pſal. 25.1. The Prophet declareth that he will praiſe God both privately and openly, and that from the heart, as he that conſecrateth himſelf wholy and onely unto God.

V, 2 *great*] He ſheweth that Gods works are a ſufficient cauſe wherefore we ſhould praiſe him, but chiefly, his benefits towards his Church.

ſought out of all them that have pleaſure therein] The more ſweetneſſe Gods children find in his works, the further they dive into them.

V. 3. *honourable and glorious*] Heb. *honour and glory.*

V. 4. *He hath made his wonderfull works to be remembred*] Heb. *He hath made a remembrance of his wonderful works.*

gracious and full of compaſſion] Pſal. 86. 5.& 103. 8.

V. 5. *He hath given meat unto them that fear him*] God hath given to his people all that was neceſſary for them, and will do ſo ſtill. Thus the word is taken, Prov.30.8.31.15.Mal. 3. 10. Some underſtand it of feeding the people without labour, in the wilderneſſe, as God gives prey to the beaſts, Matth.6.27. Pſal.104.21. & 147. 9.

meat] Heb. *prey.*

he will ever be mindfull of his covenant] He looks not at their ſins, but at his own promiſe.

V. 7 *The works of his hands are verity;*] As God promiſed to take care of his Church; ſo, in effect. doth he declare himſelf juſt and true in the goverment of the ſame.

all his commandments are ſure] It is like he means his promiſes, which are commands to his creatures to provide for his people. See verſe 9. Pſal. 105. 8.

V. 8. *ſtand faſt*] Heb. *are ſtabliſhed.*

V. 10. *The fear of the Lord is the beginning of wiſdome*] Job 28. 28. Prov. 1. 7. and 9. 10. The Hebrew word is ראשית, (not תחלת,) which ſome tranſlate (as it may well) *caput ſumma*: not *the beginning*, but *ſumme*, or *perfection*, *Ἀρχὴ σοφίας*, as *ἀρχὴ γλυκυσμάτων*, and other like expreſſions in Eccleſiaſticus. Both ſenſes may ſtand. For there be degrees as of wiſdome, ſo of the fear of God. There is no degree of that fear ſo low, but is a ſtep to wiſdome; nor any true perfection of wiſdom, (attainable by man,) but is reducible to the fear of God. Both degrees are included, Deut. 4. 6. *Keep therefore and do them*, (*ſtatutes and judgments*; in the verſe before,) *for this is your wiſdome, and your underſtanding*, &c.

a good underſtanding] Or, *good ſucceſſe.*

that do his commandments] Heb. *that do them.*

his praiſe endureth for ever] The praiſe of God, or, of him that keeps Gods commandments.

PSAL. CXII.

Verſe 1. *PRaiſe ye the Lord*] Heb *Hallelujah.*

Bleſſed is the man that feareth the Lord] See pſal. 25. 1. He meaneth, with that reverend fear which is in the children of God, which cauſeth them to delight wonderfully in the Word of God. See more upon Pſal. 32. 1. *Bleſſed is he whoſe tranſgreſſion*, &c.

feareth the Lord] Pſal. 128. 1.

V. 2. *His ſeed ſhall be mighty upon earth*, &c] Of this and other temporall bleſſings here annexed to godlineſſe, ſee upon pſal. 37.1. *Fret not thy ſelf*, &c.

V. 3. *Wealth and riches ſhall be in his houſe*] The godly ſhal have abundance and contentment, becauſe their heart is ſatisfyed in God onely.

his righteouſneſſe endureth for ever] That is, the fruit of his righteouſneſſe in heaven: or, continue to poſterity.

V. 4. *Unto the upright there ariſeth light in the darkneſſe*] Pſal. 97. 11. Righteous men ſhall have comfort in adverſity, for they comfort others, verſe 5. Pſal. 97. 11.

V. 5. *ſheweth favour, and lendeth*] Pſal. 37.6. Or, *is ſhewing favour, and lending*; to wit, frequently.

and lendeth] He ſheweth what is the fruit of mercy, To lend freely, and not for gain, and ſo to meaſure his doings, that he may be able to help where need requireth, and not to beſtow all on himſelf, pſal. 37. 26. Luke 6. 34. 35.

diſcretion] Heb. *judgement.*

V. 6. *in everlaſting remembrance*] He ſhall be praiſed for his good deeds long after his death, Prov. 10.7.

V. 7. *He ſhall not be afraid of evil tydings*] Prov. 1 33.

V. 9. *He hath diſperſed*] 2 Cor. 9.9. The godly pinch not niggardly, but diſtribute liberally, as the neceſſity of the poor requireth. and as his power is able: yet he gets by it; for the reward of his bounty abides for ever.

righteouſneſſe endureth for ever] verſe 3.

his horn ſhall be exalted for eveer] His power and proſperous eſtate, Pſal. 75. 10.

V. 10. *The wicked ſhall ſee it, and be grieved, he ſhall gnaſh with his teeth*] So it falls out ſometimes, even in this world: but of that other, and far more conſiderable world, to which, in a more general and abſolute ſenſe, all theſe promiſes and threatnings (as upon Pſal. 31. is ſhewed) muſt be referred; our Saviour directly; *There ſhall be weeping and gnaſhing of teeth, when ye ſhall ſee Abraham, and Iſaac, and Jacob, and all the Prophets in the Kingdom of God, and you your ſelves thruſt out*, Luke 13.28.

gnaſh with his teeth] pſal. 37.12.

and melt away] pſal. 58. 8. The bleſſings of God upon his children, ſhall cauſe the wicked to dye for envy.

the deſire of the wicked ſhall periſh] Prov. 10. 28.

PSAL. CXIII.

Verſe 1. *PRaiſe ye the Lord*] Heb *Hallelujah.*

praiſe the name of the Lord] By this often repetition he ſtirreth up our cold dulneſſe to praiſe God, ſeeing his works are ſo wonderfull.

V. 2. *Bleſſed be the Name of the Lord*] Dan. 2. 20.

V. 3. *From the riſing of the ſun unto the going down of the ſame*] Mal. 1. 11. Eſay 59. 19.

V. 4 *The Lord is high above all nations*] If Gods glory ſhine thorow all the world, and therefore he ought to be praiſed of all men, what great condemnation were it to his people, among whom chiefly it ſhineth, If they ſhould not earneſtly extoll his Name?

his glory above the heavens] Pſal. 8 1.

V. 5. *Who is like unto the Lord our God*] Pſal. 89. 6.

dwelleth] Heb. *exalteth himſelf to dwell.*

V. 6. *Who humbleth himſelf to behold the things that are in heaven*] God, out of his high ſeat of glory, vouchſafeth to provide for all creatures heavenly and earthly, Pſal. 138.6.

V. 7. *He raiſeth up the poor out of the duſt*] 1 Sam. 2. 8. Pſalm 107. 41.

and lifteth the needy out of the dunghill] He preferreth the poor to higher honour, and giving the barren children, ſheweth that God worketh in his Church not only by ordinary means, but alſo by extraordinary.

V. 9. *to keep houſe*] Heb. *to dwell in an houſe.*

PSAL. CXIV.

Veſe 1. *WHen Iſrael went out of Egypt*] Exod 13. 4.

people of ſtrange language] Pſal. 81. 5.

V. 2. *Judah was his ſanctuary*] A people ſanctified to himſelf, Exod. 19. 5, 6.

dominion] Heb. *dominions.*

V. 3 *The Sea ſaw it, and fled*] Exod. 14.21.

Jordan was driven back] Joſh. 3.13.

V. 4. *The mountains ſkipped like rams*] Seeing that theſe dead creatures felt Gods power, and after a ſort ſaw it, much more his people ought to conſider it, and gloriſie him for the ſame.

lambs) Heb. *ſons of the ſheep*

V. 7. *Tremble thou earth at the preſence of the Lord*] Some queſtion is made about the original word חולי whether an Infinitive (and if ſo, whether the *Jod* be vacant or no:) or whether an Imperative, as here rendred. Bnt ſince the word it ſelf as we find it here, hath all the properties of a regular Imperative feminin, (as it ſhould; joyned with *earth*:) we may ſurely enough, eſpecially with the conſent of moſt Interpreters, take it for an Imperative. But though it be of an Imperative ſenſe in the original, yet whether to be tranſlated by an Imperative, is another queſtion. Some very exact in all punctilios and idiotiſmes of the original Text, obſerve well, that the Imperative, in the Hebrew, is ſometimes put for the preteret: as particularly Pſalm 22. 9. *He truſted* (or *rolled himſelf upon*:) *on the Lord*: it is in the Hebrew, directly, *role thou*: or, *truſt thou*: (as by Pſalm 37. 5. where the ſame word, and forme is, apparent:) in the Imperative, which being impertinent, Expoſitors (for want of this obſervation, whereof there be more examples in Scripture) have been troubled what to make of it. We may therefore as well, if we will, tranſlate here, *The earth trembled*, or, *Tremble thou earth*: and it may fit the coherence ſomewhat better, perchance; the whole Pſalm relating to things paſſed. *When Iſrael went out of Egypt*, &c. verſe 1. &c.

V. 8. *which*

V. 8. *Which turned the rock into a ſtanding water*] Exod. 17. 6. Num. 20. 11. Pſal. 107. 35.

PSAL. CXV.

Verſe 1. NOt *untous, O Lord*] Becauſe God promiſed to deliver them, not for their ſakes, but for his Name. Iſaiah 48. 11. Ezek. 36. 32. therefore they ground their praier upon this promiſe.

but unto thy name give glory] Honour thy ſelfe, by delivering us from our enemies.

V. 2. *Where is now their God?*] Pſal. 42. 10. and 79. 10. When the wicked ſee that God accompliſheth not his promiſe as they imagine, they ſcoff at his people, ſaying, Theſe men were wont to boaſt of Gods help, but now he hath failed them, Deut, 32. 37, 38.

V. 3. *But our God is in the heavens*[Pſal. 135. 6. They are deceived, for our God is in heaven.

whatſoever he pleaſed] No impudiments can let the work, but he uſeth even the impediments to ſerve his will.

V. 4 *Their idols are ſilver,* &c.] Pſal. 135. 15. Seeing that neither the matter nor the form can commend the beſt of their idols, it followeth, that there is nothing why they ſhould be eſteemed.

V. 7. *They have hands, but they handle not*] He ſheweth what great vanity it is to ask help of them, which not onely have no help in them, but alſo lack ſence and reaſon.

V. 8. *are like unto them*] As much without ſenſe as blocks and ſtones.

V. 9. *He is their help and their ſhield*] The help of thoſe *that truſt in him*; as Pſal, 48. 11, 12. *For the Lord God is a Sun and ſhield—— bleſſed is the man that truſteth in him.* Or, by a permutation of perſons, ordinary in the Hebrew tongue, *our help, and our ſhield,* as Pſal. 33. 20.

V. 10. *O houſe of Aaron*] For they were appointed by God as inſtructors and teachers of faith and religion for others to follow, Mal. 2. 7..

V. 11. *Te that fear the Lord, truſt in the Lord*] Interpreters give a reaſon, why after the *houſe of Iſrael,* (whereby the generality of the people is intended,) and *the houſe of Aaron,* (all Preiſts and Levites, divided from the reſt, not onely by reaſon of their office; but alſo, becauſe they only had no inheritance of land among the Iſraelites, and ſubſiſted by a peculiar right) mentioned, he ſhould adde, *ye that fear the Lord,* as a peculiar and diſtinct order: becauſe, ſay they, among both Prieſts and people there were many hypocrites; who though outwardly ſo; yet really, or, *inwardly,* (as the Apoſtle ſpeaketh) were not either prieſts or Iſraelites. But this interpretation, though by many approved of, ſeems not ſeaſonable in this palce; the Pſalmiſt directing his ſpeech by way of exhortation to all that went under that name, among whom, thoſe that were hypocrites; that is, that lived not according to their profeſſion, might be as fit an object of his exhortation, as any others. Nay, it might more probably be objected, that the exhortation was not very needfull, if one were intended, but thoſe who did already, truly and cordially fear God; which may very well be thought to include ſome truſt in God. I think therefore that the interpretation of the ancients (many times laid aſide, when thoſe that are not comparable to them are taken in their room) is much to be preferred, who take theſe words, *Te that fear the Lord*; not in a common uſe and notion; but as a title, or denomination, by uſe, among the Jews, appropriated to a peculiar ſort of people, who lived among the Jews, being that no Jews born, nor yet circumciſed; or abſolute proſelytes: but yet part of the Jews, in generall; becauſe they lived among them, and worſhipped the ſame God, with them, and were obliged to many performnnces, though not to all that the natural Jews, or abſolute proſelytes were. We have it here again, verſe 13. *He will bleſſe them,* &c. and Pſal. 118. 2, 3. 4. Such alſo, under the ſame title of φοβέμενοι τὸν θεὸν, are mentioned, Acts 10. 2 and 13. 16. and under the title of εὐλαβεῖς, Acts 2.

V. 12. *he will bleſſe us*] That is, he will continue his graces toward his people, be they of what degree or condition ſoever, Pſalm 128 1.

V. 13. *and*] Heb, *with.*

V. 15. *which made heaven and earth*] And therefore doth ſtill govern and continue all things therein, Jer. 10. 11.

V. 16. *the heavens are the* Lords] To be the ſeat of his glory, Eſay 66. 1.

the Lords] Or, *for the* Lord.

to the children of men] To uſe; but he hath kept the right over it to himſelf.

V. 17. *dead praiſe not the* Lord] Pſal. 6. 5. and 30. 9. and 88. 11. Eſay 38. 18. See the Note upon Pſal. 6. 5.

neither any that go down into ſilence] Though the dead ſet forth Gods glory in heaven, yet they praiſe him not here in the Congregation, Pſal. 6. 5.

V. 18. *But we will bleſſe the* Lord] Dan. 2. 20. When we are delivered and preſerved alive.

PSAL. CXVI.

Verſe 1. I *Love the* Lord] He granteth that no pleaſure is ſo great, as to feel Gods help in our neceſſity, and that nothing ſtirreth up our love to him more.

I love the Lord *becauſe he*] Heb. *I love becauſe the* Lord.

I love the Lord *becauſe he hath heard*] Or, *I am ſatiſſied; ſince that the* Lord *hath heard.*

V. 2. *as long as I live*] Heb. *in my dayes.* So oft as I ſhall be in diſtreſſe.

V. 3. *The ſorrows of death compaſſed me*] pſal. 18 5. 6.

gat hold upon me] Heb. *found me.*

V. 5. *and righteous*] So juſt, that he will deliver them that are unjuſtly oppreſſed.

V. 6. *I was brought low, and he helped me*] I was deſtitute of humane help and counſel.

V. 7. *Return unto thy reſt, O my ſoul*] pſal. 42. 11. & 43. 5. Return to the compoſed eſtate, and be no more diſquieted, now God hath freed thee.

V. 9. *I will walk before the* Lord] Or, *I ſhall walk*; that is, the Lord will deliver me; I ſhall not dye in this danger.

land] Heb. *lands.*

V. 10. *I beleeved, therefore have I ſpoken*] 2 Cor. 4. 13. Though my affliction was great, yet my faith made me pray to God for deliverance.

V. 11. *my haſte*] Pſal. 31. 22.

All men are lyars] Rom. 3. 4. Samuel and all, who promiſed me the Kingdom, that am like to dye before I can attain to it, 1 Sam. 27. 1. Some make this to be the ſenſe; *I ſaid in my* (Hebr. חפזי) *trembling,* (or, *conſternation*) *All men are lyars*; that is, There is no truſt to man, or to humane help: but to God there is, which muſt be ſupplyed, as in ſpeech oftentimes, the oppoſitive member is,) who can help, when all other help doth fail. I will not therefore deſpair.

V. 13. *I will take the cup of ſalvation*] Such a cup as the Iſraelites uſed to take when they came to offer ſacrifice, and to give thanks for their deliverance.; to which cuſtome ſome refer that which we read of our Saviour, Luke 22. 17. *And he took the cup,* &c. as alſo the ſacramental cup, which afterwards was inſtituted by our Saviour, in liew of that former rite, Luke 22. 20. and is by the Apoſtle called *the cup of bleſſing.* 1 Cor. 10. 16. and the whole Sacrament was afterwards called Εὐχαριστία, that is, *A thanksgiving*; or, *An action of thanks.*

ſalvation] Heb. *ſalvations.*

V. 15. *Precious in the ſight of the* Lord] See Notes on pſalm 72. 14. and npon pſal 41. 11. *By this I know.*

V. 16. *the ſon of thy hand-maid*] pſal. 86. 16.

V. 18. *I will pay my vows unto the* Lord] Beſides the ſecrifice of thankſgiving enjoyned, Levit. 7. 12. I will ſacrifice thoſe things which I vowed, in my adverſity, to offer, when I ſhould be delivered.

PSAL. CXVII.

Verſe 1. O *Praiſe the* Lord, *all ye nations, praiſe him, all ye people*] Rom. 15. 11. We ſhould not make any queſtion of the myſtical ſenſe, or application to Chriſt, and the Gentiles, though we had not St. Pauls authoritie for it, (Rom. 15. 11.) it being ſo naturall, and obvious; at leaſt, to any that are read in the Prophets, where ſo often foretell this converſion of the Gentiles unto Chriſt, by the preaching of the Goſpel, and ſpeak of it ſo gloriouſly, as an argument of joy unto all Nations. However, though Expoſiters content themſelves with this, yet it hath already been ſaid upon divers other Pſalms, I know no reaſon why we ſhould paſſe by; or if not obvious, neglect the inquiſition of a more literall and immediate ſenſe. But indeed, obvious enough here, as I conceive. For though God did in great mercy adopt to himſelf the Jews (for a ſeaſon) as a peculiar people; and ſtile himſelf their God in a more peculiar manner: yet did he never ſo forſake other nations, or withdraw his kindneſſe from them, as that they ſhould not have occaſions both ordinary, and extraordinary, to glorifie him for his goodneſſe and mercie. Beſides ſundry paſſages in other Pſalms: we have one entire Pſalm (one of the moſt ſubline for the ſtyle of it, in the whole book:) written to that purpoſe: the ſubject wereof is often repeated, *O that men would praiſe the Lord for his goodneſſe, and for his wonderfull works to the children of men.* Pſal. 107. verſes, 8. 15. 21. 31. See there upon the argument of the Pſalm, and upon verſe 6. *Then they cried,* &c. and, *and he delivered,* &c. If therefore then, even when true religion was the priviledge of one nation, and God in ſome manner appropriated unto it: yet even then holy Prophets, inſpired by the holy Ghoſt, did well upon all men, and all nations to praiſe God: (not rhetorically neither, or hyperbolically, as when dumb creatutes are called upon to praiſe God: as is well obſerved by Calvin, though upon another occaſion, but ſimply and literally:) to praiſe God, I ſay, to acknowledge *his goodneſs and* his *wonderful works*; as Pſalm 107. or as it is here, his *merciful kindneſs, and his truth*: (ver. 2) how great and miſerable is their blindneſs, and ſottiſh infatuation; who in theſe daies, (ever ſince Chriſt) of publick grace and mercies (we ſpeak not here of ſaving grace and mercy, not outwardly and publickly diſcernable :) wherein all nations have equal intereſt; would ingroſs God wholly to themſelves, and as they conceive his mercy and goodneſs to be their peculiar ; ſo neither would they have God to accept of the prayers or praiſes of any others, but ſuch as come from themſelves ? All the hereſies of the world put together, cannot amount to more impiety : and yet is the ſottiſhneſs and ridiculouſneſs of the opinion, greater, than the impiety.

V. 2. *and the truth of the Lord*] Interpreters in their myſtical Expoſitions, as they diſtinguiſh between *people*, (by which they underſtand the Jews particularly) and *nations* ; that is, the Gentiles ; in the former verſe : ſo here, *merciful kindneſs*, they would have to belong to the *nations* ; becauſe, ſay they, God was not obliged to them by any promiſe : and *truth*, to the Jews But even they that do not diſtinguiſh between *people* and *nations*, in the former ; (for all do not, I confeſſe :) yet here between *mercy*, (or *merciful kindneſs* :) and *truth* they do. We have ſpoken of the difference elſewhere, upon Pſalm 57.10. *For thy mercy is great* : and there alſo ſhewed how they might be taken for one and the ſame thing. Which ſenſe, I think ; would do well here too : although we may ſay, if need be, that God had bound himſelf to the Gentiles by his Prophets, as well as to the Jews, for a future Redeemer : and ſo his *truth*, even ſo diſtinctly taken, might belong unto them too, according to the myſtical ſenſe : neither do we want promiſes of another nature, made by God to mankinde in general ; for performance whereof, they might be called upon to praiſe him, to make good that other ſenſe, which we have ſpoken of : although, as I ſaid before, there is no need of that diſtinction here.

people] Heb. *peoples*.

PSAL. CXVIII.

Verſ. 1. O *Give thanks unto the Lord*, &c.] 1 Chron 16.8 Pſal. 106.1. & 107.1. & 136.1. Becauſe God, by creating David King, ſhewed his mercy towards his afflicted Church, the Prophet doth not onely himſelf thank God, but exhorteth all the people to do the ſame.

V. 3. *Let the houſe of Aaron now ſay*] See Notes on Pſalm. 115. verſe 10.

V. 5. *in diſtreſs*] Heb. *out of diſtreſs*. The more troubles oppreſs us, the more inſtant ought we to be in prayer.

in diſtreſs the Lord anſwered me] Pſal.120.1.

in a large place] Pſal.18,20.

V. 6. *The Lord is on my ſide, I will not fear*] Pſa.56.4.11 Heb.13.6.

on my ſide] Heb. *for me*.

what can man do unto me ?] He doubted not but God would maintain him againſt all enemies, becauſe he had placed him in the kingdom, pſal.27.1,2.

V. 7. *with them that help me*] Pſal.54.4.

V. 8 *than to put confidence in man*] He ſheweth, that he had truſted in vain, if he had put his confidence in man, to have been preferred to the kingdom : but, putting his truſt in God, he obtained it.

V. 9. *It is better to truſt in the Lord, than to put confidence in princes*] pſal.146.2.

V. 10. *All nations compaſſed me about*] That is, all round about : as Philiſtines, Amalekites, Ammonites, Moabites, &c. whom David at ſeveral times had to do with.

will I] Or, *I did*, as pſal.119.23.

deſtroy them] Heb. *cut them off*. Or, *I did deſtroy them*.

V. 11. *will*] Or, *did*.

V, 12. *bees*] Deut.1 44.

they are quenched as the fire of thorns] See upon Pſal.58 9. *Before your pots can feel the thorns*. The Hebrew word דעכו, here (as by moſt others) tranſlated, *they are quenched* ; is by ſome thought to have a contrary ſignification alſo : and both by the Greek Interpreters, and by the Chaldee Paraphraſt, is expreſſed, *they did burn*. But either of the two may ſerve here : the ſenſe of the words will be the ſame.

deſtroy] Heb. *cut down*.

V. 13 *Thou haſt thruſt ſore at me*] He noteth Saul, his chief enemy.

V. 14. *The Lord is my ſtrength and ſong*] Exodus. 15. 2. Eſay 12. verſe 2.

and ſong] In that he was delivered, it came not of himſelf, nor of the power of man, but onely of Gods favour, therefore he will praiſe him chearfully, Pſal.69 30.

V. 15. *The voice of rejoycing*] He meaneth, that other good men ſhould have cauſe of joy and thankfulneſs, as well as he, becauſe, by raiſing him God had reſtored the Church to quietneſs.

V. 16. *The right hand of the Lord is exalted*] So that they that are far and near may ſee his mighty power.

V. 17. *I ſhall not die*] My enemies plots could not kill me.

V. 18. *The Lord hath chaſtened me ſore*] God correcteth with moderation, to amendment, not to deſtruction, Jer.10.24. & chap.30 verſe 11.

V. 19. *Open to me the gates of righteouſneſs*] Pſal.24.7,9.

the gates of righteouſneſs] He willeth that the doors of the tabernacle ſhould be opened by the Prieſts or Levites, whoſe office it was, 1 Sam.3.15. that he might enter to praiſe God.

V. 20. *into which the righteous ſhall enter*] So Eſay 26.2. The unclean might not enter, 2 Chron.23.19. A type of forbidding wicked men acceſs to Gods houſe.

V. 0. *The ſtone which the builders refuſed*] Though Sauls counſellours, and Iſhboſheths great men refuſed to accept of me for their King, yet God hath given me the Kingdom. So the Prieſts, Scribes and Phariſees, appointed to be builders, refuſed Chriſt, but God advanced him.

The ſtone which the builders refuſed, is become the head ſtone of the corner] Mat.21.42. Mark 12.13. Luke 20 17. Acts 4 11. 1 Pet. 2. 4.

V. 23. *This is the Lords doing*] Heb. *This is from the Lord*.

V. 24. *This is the day which the Lord hath made*] Wherein God hath chiefly ſhewed his mercy, by making me king, and delivering his Church. So the day of publiſhing Chriſts Kingdom was a choice day. The words may alſo have a more particular application to the day of Chriſts reſurrection, by which, as the Apoſtle ſpeaketh and teacheth, eſpecially, he was *declared to be the Son of God with power, according to the Spirit of holineſs*, Rom.1.4. See more upon Pſal.2.7. *Thou art my Son* : and, *this day*.

we will rejoyce] Or, *let us rejoyce*.

V. 25. *Save now ; I beſeech thee*] The joyful acclamations which the people uſed, when David came to the tabernacle to give thanks to God for the Kingdom received. They prayed God to ſave their King and them : ſo they do for Chriſt, Mat.21.9,15. Mar.11.9. Luke 19. ver. 38.

we have bleſſed you out of the houſe of the Lord] We the Prieſts appointed to bleſs the people publikly, Num.6.23. Deut.10.8. 1 Chron.33.23.

V. 27. *God is the Lord, which*] Or, *The Lord is that God, which*.

which hath ſhewed us light] That is, proſperity under the Kingdom of David, and Chriſt, Pſal,97.10. So on the other ſide, darkneſs is taken for affliction, oft in Scripture.

the ſacrifice] Heb. *The feſtival* ; That is, the beaſt, killed in the feſtical.

even unto the horns of the altar] Till ye come to the horns of the altar, Lev.4.7. That is, bring it thither to be killed. Others more literally interpret it of the binding of the beaſt, that was to be offered, to the horns of the altar. It is very likely, that thoſe horns of the altar, particularly mentioned, Exod 27.2. were intended for that uſe ; though it be not there expreſſed.

PSAL. CXIX.

This is one of the Alphabetical Pſalms, of which, ſee upon Pſal. 25. at the end The chief end of this Pſalm, as by the matter, length, and ſtyle doth appear, ſeems to have been to diſingage the thoughts and affections of men that have a ſenſe of piety, from all worldly objects, and to ſettle them upon the ſtudy, love, and eſtimation of piety and godlineſs : to which end, the frequent reading of it, where there is a diſpoſition to goodneſs, doth marvellouſly conduce, as alſo to keep the ſoul in a conſtant plight of humble, meek, and harmleſs ſimplicity : the certain effect, and neceſſary conſequent of true mortification, and ſanctification. It is penned with great plainneſs and ſimplicity of ſtyle, ſuitable to the matter, and fitted for all capacities. The ſame things are often inculcated ; and the ſame words repeated. Yea there be ſome words, ten in number, all which almoſt ſignifie the ſame thing, ſo often repeated, that in the whole Pſalm, (as hath been obſerved by ſome) conſiſting of 176 verſes in all, there is but one verſe, where ſome of them, one, or more, are not found. The words are theſe ; תורה חוקים מצוה פקודים עדות משפטים אמרה דבר צדק דרך that is, *Law, ſtatutes, precepts, commandments, teſtimonies, judgements, word, righteouſneſs, way*. The number will not hold in the Engliſh, becauſe two of the Hebrew words, דבר and אמרה, are rendred by one in Engliſh, to wit, *word* However, we may make up the number, adding *ordinances*, as the word משפטים (commonly, *judgements*) is ſometimes tranſlated ; as verſ. 91. This of theſe ten Hebrew words, and of their freqnent repetition throughout the whole Pſalm, but one verſe, (the 122) excepted, I finde in two, Bucerus and Vatablus : and they had it from ſome of the Rabbines. For both *Kimki*, and *Ben Ezra*, have ſome ſuch thing : though they ſpeak but of eight words ; and make a further myſtery of it, becauſe the whole Pſalm is compoſed, or digeſted by Octonaries. But it is never good to take things upon truſt, where a man may uſe his own eyes. For I doubt there may be more verſes found beſides the 122, where none of thoſe either eight or ten words are uſed. As for example, verſ. 90. לדור ודור אמונתך כוננת ארץ ותעמד I would not have any unadviſedly to aſcribe this, (as poſſible ſome might) to any variation of the Originall Copies, which is but meer overſight of their eyes. Now if any be offended with theſe frequent repetitions, I would have them to conſider, that they were but according to the firſt intention of the author, the better to expreſs his zeal to the Word of God, and therefore fall not within compaſs of tautologies: and that there is as much art in repeating the ſame words, ſo often, with ſo much variation of ſenſe; as in finding diverſity both of matter and words.

Verſ. 1 *Bleſſed are the undefiled in the way, who walk in the law of the Lord*] See Pſal.128.1.

the undefiled] Here they are not called bleſſed, which think themſelves wiſe in their own judgement, nor which imagine to themſelves a certain kinde of holineſs, but they whoſe converſation is without hypocriſie, Ezek.28.15.

undefiled] Or, *perfect*, or, *ſincere*.

in the way] A good life is a good way, that leads to heaven.

V. 2. *that keep his teſtimonies*] Gods law teſtifies of his will, which elſe were unknown to us.

V. 3. *They alſo do no iniquity*] They live not in a ſinful courſe of life: Sin is not their trade, as it is wicked mens, 1 Joh.3.9.

do no] Or, that *do, or commit*.

walk] Or, that *walk*.

V. 5. *O that my wayes were directed*] David acknowledgeth his imperfection, deſiring God to reform it, that his life may be conformable to Gods word.

V. 6. *Then ſhall I not be aſhamed. when I have reſpect to all thy commandments*] Shame, the fruit and effect of ſin: Temporal, or in this world: *what fruit had ye then in theſe things, whereof ye are now aſhamed*, Rom.6.21. Eternal; *And many of them that ſlept in the duſt of the earth, ſhall awake; ſome to everlaſting life, and ſome to ſhame, and everlaſting contempt*, Dan.12.2.

V. 7. *thy righteous judgements*] Heb. *judgements of thy righteouſneſs*. That is, thy precepts; which contain perfect righteouſneſs.

V. 8. *O forſake me not utterly*] He refuſeth not to be tried by tentations; but he feareth, leſt he faint, if God ſuccour not his infirmity in time, but leave him wholly to himſelf.

V. 9. *Wherewith ſhall a young man cleanſe his way*] Becauſe youth is moſt given to licentiouſneſs, he chiefly warneth them to frame their lives betimes to Gods word, Eccleſ.11.9. & 12.1.

V. 11. *Thy word have I hid in mine heart*] If Gods word be hid in our hearts, we ſhall be more able to reſiſt the aſſaults of Satan; which, therefore he deſired carefully to treaſure up, Pſal.37.31. Luke 2.90.51. See alſo upon Pſal.40.10. *I have not hid thy righteouſneſs within my heart.*

V. 14. *I have rejoyced in the way of thy teſtimonies*] The prophet doth not boaſt of his vertues, but ſetteth forth an example for others to follow Gods word, and leave worldly vanities.

in] Or, *for*.

V. 17. *that I may live*] He ſheweth, that we ought not to deſire to live, but to ſerve God: and that we cannot ſerve him aright, except he take away our natural ignorance by the light of his ſpirit, that we may underſtand the ſpiritual meaning of his word.

and keep] Or, *to keep*.

V. 18. *Open*] Heb. *Reveal*.

V. 19. *I am a ſtranger in the earth, hide not thy commandments from me*] Gen.47.9. 1 Chron.29.15. Pſal.39.12. Heb.11.13.

I am a ſtranger in the earth] Seeing mans life in this world, is but a paſſage to heaven, what ſhould become of him, who knows not the way by nature, if Gods word did not guide him thither?

V. 20. *My ſoul breaketh for the longing that it hath unto thy judgements at all times*] Pſal.42.1. & 63.1. & 84.1.

V. 21. *Thou haſt rebuked the proud that are curſed*] In all ages thou haſt plagued all ſuch, which maliciouſly and contemptuouſly depart from thy truth. There is ſome difference among Interpreters about the ordering of the words. Thoſe that obſerve the accent, agree with our Engliſh here. Thoſe that do not, (in number as many, if not more) order them thus; *Thou haſt rebuked* (or, *deſtroyed*) *the proud: curſed are they, which do erre from thy commandments.* This I take to be the more plauſible conſtruction: and the accent, we know, is often not regarded. However, the difference is of no great moment.

V. 22. *Remove from me*] Or, *Roll from upon me*.

V. 23. *Princes alſo did ſit and ſpeak againſt me*] ver. 46. When the powers of the world gave falſe ſentence againſt me, thy word was a guide and a counſellour, to teach me what to do, and to comfort me.

V. 24. *Thy teſtimonies alſo are my delight*] Heb. *delights*. That is, they did greatly delight me.

my counſellours] Heb. *men of my counſel*.

V. 25. *My ſoul cleaveth unto thy duſt*] That is, I am like one overcome in battel, mortally wounded, and tumbling in the duſt, or one in danger to dye, and turn to duſt, Pſal.44.25. & 22.15. and without thy word I cannot live.

V. 26. *I have declared my wayes*] I have laid open my buſineſs, and dangers to thee in great difficulties, as to my chief friend, and thou haſt adviſed me ever for my good.

teach me thy ſtatutes] Pſal.25.4. & 27.11. & 86.11.

V. 28. *My ſoul melteth for heavineſs*] Pſal.107.26.

melteth] Heb. *droppeth*.

according unto thy word] That is, thy promiſe. If God did not maintain us by his word, our life would drop away like water, Pſal.22.14.

V. 29. *Remove from me the way of lying*] Keep me out of thoſe falſe wayes, that corrupt nature teacheth, and let thy law guide me in the true way to happineſs. To this *way of lying*, that is, falſe doctrine, and erroneous opinions concerning God and his worſhip, is preſently oppoſed (ver.30) *the way of truth*: of which ſee there.

V. 30. *I have choſen the way of truth*] *The way of truth*, as 2 Pet.2.2. *And many ſhall follow their pernicious wayes, by reaſon of whom the way of truth ſhall be evil ſpoken of*: That is, true religion. To this דרך אמונה (or, *way of truth*) is contrary דרך שקר in the foregoing verſe; which might have been (as ארח שקר is afterwards verſ.104.) more properly tranſlated *the falſe way*, (that is, erroneous, heretical opinions) then *the way of lying*: as if he intended falſhood in matter of ſpeech, or actions; which certainly is not the meaning. Neither is there any contrariety (as ſome may phancy) in Davids words, when he prayes to God to remove from him, or to preſerve him from falſe opinions; and preſently profeſſeth, that he hath choſen *the way of truth*. For firſt, in caſe that he were already in the right way; (as is likely; nay, certain) yet, ſo was once his ſon Solomon, who nevertheleſs became afterwards a great Idolater. And the Apoſtle ſaith, *Let him that thinketh he ſtandeth, take heed leſt he fall*, 1 Cor. 10.12. But ſecondly, when he ſaith, *he hath choſen the way of truth*, he ſaith no more, but that it is his earneſt deſire, and firm reſolution to adhere to the truth, ſo ſoon as God ſhall reveal it unto him. But then there is an outward, and an inward revelation; both neceſſary, David had both in a great meaſure; yet ſtill prayeth for both; neither is any ſo perfect in this kinde, but may ſay with him in the Goſpel, *Lord I believe; help thou mine unbelief*.

V. 32. *when thou ſhalt enlarge my heart*] By this he ſheweth, that we can neither chuſe good, cleave to Gods word, nor run forward in his way, except he make our hearts large to receive his grace, and willing to obey, by freeing from ſtraits, filling us with joy and comfort, Eſay 60.5. Pſal.4.1.

V. 33. *Teach me, O Lord, the way of thy ſtatutes*] He ſheweth, that he cannot follow on to the end, except God teach him ofttimes, and lead him forward.

V. 34. *with my whole heart*] Not onely in outward converſation, but alſo with inward affection.

V. 36. *And not to covetouſneſs*] He prayeth ſpecially againſt this evil affection, as being the root of all evil, 1 Tim.6.10. and withdrawing men from the love of God and goodneſs, Matth.6.24. 1 Joh.2.15.

V. 37. *Turn away*] Heb. *Make to paſs*.

Turn away mine eyes] Becauſe they are the chiefeſt inlets of ſinful objects, Job 31.1. Eſay 33.15. 2 Sam.11.2.

from beholding vanity] Worldly things, that have no ſubſtance in them, nor are but ſhadows, Prov.23.5.

V. 39. *for thy judgements are good*] Let me not ſuffer reproach for obeying thy word, which is good. Or, Let not thy Word and thy Truth (which I fear more than any thing elſe, that can happen to me) ſuffer reproach in my ſufferings, as though I had boaſted falſly; or thou couldſt not perform. So alſo *verſe* 22. & ver.41,42,43.

V. 40. *quicken me in thy righteouſneſs*] Reſtore life and ſtrength to me, according to thy faithful promiſe, verſe 37.

V. 41. *Let thy mercies come alſo unto me*] He ſheweth, that Gods mercy and love, is the firſt cauſe of our deliverances.

V. 42. *So ſhall I have wherewith to anſwer him that reproacheth me*] Or, *So ſhall I anſwer him that reproacheth me in a thing, or in ought.* When thy promiſe is effected, I can ſtop the mouth of my ſcoffing adverſaries, Pſal.107.42.

V. 43. *take not the word of truth utterly out of my mouth*] Make me not aſhamed to ſpeak of thy promiſes any more, by not performing thoſe thou haſt made to me already.

V. 45. *And I will walk at liberty*] I ſhall be free from all diſtreſs of ſoul and body, ver.32.

at liberty] Heb. *at large*.

V. 46. *before kings*] He ſheweth, that the children of God ought not to be daunted from giving teſtimony to Gods truth, by any power or fear of Princes, Dan.3.13,16. Matth.10.18,19. verſe 23.

V. 48. *My hands alſo will I lift up unto thy commandments*] I will addreſs my ſelf unto the doing of thy will, as a workman doth to his work.

V. 49. *Remember the word unto thy ſervant*] Though he feel Gods hand ſtill to lye upon him, yet he reſteth on his promiſe, and comforteth himſelf therein.

V. 51. *The proud have had me greatly in deriſion*] Meaning, the wicked, which contemn Gods word, and tread his religion under foot.

V. 52. *I remembred thy judgements of old*] That is, the examples, whereby thou declareſt thy ſelf to be Judge of the world.

V. 53. *Horrour hath taken hold upon me*] A vehement zeal for thy glory, and indignation againſt the wicked: or, dread of perſecution from them.

becauſe of the] Heb. *from the.*

V. 54. *in the houſe of my pilgrimage*] In all the places where I have been baniſhed: or, in the courſe of my life, which is but a ſorrowful pilgrimage, Gen. 47. 9.

pilgrimage] Heb. *pilgrimages.*

V. 55. *in the night*] Even when others ſleep, Pſal. 63. 6.

V. 56. *This I had*] This comfort in affliƈtions from thee, day and night, ver. 54. 55.

V. 57. *Thou art my portion, O Lord*] Pſal. 16. 5. & 142. 5. It may be read, *O Lord, I have ſaid, my portion is to keep thy word:* that is, I am perſwaded that to keep thy law is an heritage, and great gain for me, Joh. 4. 34.

my portion, O Lord] Or, *O Lord, my portion,* verſe 126.

V. 58. *favour*] Heb. *face.*

V. 59. *I thought on my wayes*] He called himſelfe to account for his former courſes, and amended what he found amiſſe in them, Lam. 3. 40.

V. 61. *bands*] Or, *companie,* 1 Sam. 10. 10. No calamity, no perſecution, hath hitherto ſo far wrought upon me, as to make me to forſake thy truth, or to go againſt my conſcience, in any thing. So alſo verſe 87.

V. 62. *becauſe of thy righteous judgements*] Gods word is a great benefit, and he is worthy of great praiſe for giving it to us: or, he promiſes to praiſe God night and day for his judgements executed upon his enemies, according to his word.

thy righteous judgements] Heb. *thy judgements of righteouſneſſe.*

V. 63. *I am a companion of all them that fear thee*] Not onely by mutual conſent, but alſo by aid and ſuccour, Pſal. 16. 3. to any godly, be they never ſo mean.

V. 64. *The earth, O Lord, is full of thy mercy*] As thou giveſt to every creature good things according to the nature of it, ſo give my ſoul ſpititual knowledge.

V. 65. *Thou haſt dealt well with thy ſervant*] Having proved by experience, that God was true in his promiſe he deſireth that he would encreaſe in him knowledge and judgement.

V. 67. *Before I was afflicted, I went aſtray*] Jer. 31. 18, 19. The uſe of Gods rods, is to bring us home to God, verſe 71. Heb. 12. 10, 11.

V. 70. *Their heart is as fat as greaſe*] Their heart is indurate and hardned, puffed up with proſperity, and vain eſtimation of themſelves, Pſal. 17. 10. Iſai. 6. 10.

V. 71. *It is good for me that I have been afflicted*] He confeſſeth, that before he was chaſtned, he was rebellious, as man by nature is, verſe 67. See before upon Pſalm 34. 9. *Many are the afflictions of the righteous,* &c.

V. 72. *The law of thy mouth is better unto me than thouſands of gold and ſilver,*] Pſal. 19. 10. Prov. 8. 11.

V. 73. *Thy hands have made, and faſhioned me*] Job. 10. 8.

Thy hands have made me] Becauſe I am thy creature, teach me to ſerve thee, who art my Maker, Pſal. 95. 6. and 100. 2, 3. & 138. 8.

V. 74. *They that fear thee, will be glad when they ſee me*] When God ſheweth his grace toward any, he teſtifieth to others, That he faileth not them that truſt in him, and ſo makes them glad alſo.

V. 75. *right*] Heb. *righteouſneſſe.*

that thou in faithfulneſſe haſt afflicted me] That thou haſt ſhewed thy faithfulneſſe, even in correƈting me, thy correƈtion making for my good, Heb. 12. 10. 1 Pet. 4. 19.

thou in faithfulneſſe] Or, it is *faithfulneſſe* that *thou.*

V. 76. *for my comfort*] Heb. *to comfort me.*

V. 77. *that I may live*] That I may be freed from theſe affliƈtions, for men in adverſity are like dead men.

thy law is my delight] See Notes on verſe 24.

delight] Heb. *delights,* as verſe 92.

V. 79. *turn unto me*] Be comforted by my example, and joyn with me, verſe 74.

thoſe that have known thy teſtimonies] He ſheweth that the true fear of God is not without the knowledge of his word.

V. 80. *that I be not aſhamed*] Which I ſhould be, if I did not keep thy ſtatutes, verſe 6. 31.

V. 81. *My ſoul fainteth for thy ſalvation*] Though my ſtrength fail me, yet my ſoul groaneth and ſigheth, reſting ſtill in thy word.

V. 82. *Mine eyes fail for thy word*] Pſal. 69. 3.

V. 83. *like a bottle in the ſmoak*] Like as a skin bottle or bladder that is ſhrivelled in the ſmoake.

V. 84. *How many are the dayes of thy ſervant?*] How long wilt thou affliƈt thy ſervant? Pſal. 89. 47.

V. 85. *The proud have digged pits for me, which are not after thy law*] This is ſpoken by a figure (whereof there be many examples in beſt Writers.) called λιτότης; or, λεπτότης: which is, when we ſpeak of a thing, which of it ſelf is horrid, and which we would have thought ſo, in terms of extenuation. as if we ſay of a man, or any particular faƈt, that it is not very commendable, when we intend, that it is moſt abominable. So is the word *illaudatus* uſed in Virgil. He might alſo perchance (as there be many ſecret alluſions in the Scripture) allude to the Law concerning *digging of pits,* Exod. 21. 33, 34. as aggravating their wickedneſſe from thence, that the Law of God having provided for the ſecurity of beaſts, by taking order for the covering of neceſſay pits and wells, their wickedneſſe muſt needs be moſt excrable, that digged ſecret pits of purpoſe for men to fall into them. Or he might allude to שיחה *meditatio*: which differs in nothing from שיחה that ſignifies *a pit,* but in a little prick over one of the letters: as if he would ſay; Whiles thy Law was my שיחה *ſicha,* or *meditation:* (verſe 97. and 99) they buſied themſelves in digging *ſhichoth,* or *pits* for me. Examples of ſuch ſecret alluſions we have had divers already. See upon Pſal. 106. verſe 15. and 28. The Greek and Latine tranſlate the word *fabulationes,* which may be thought ſomewhat to this purpoſe: and queſtionleſs *ſicha,* or, *ſichoth* is the word that they had in their Copies; or at leaſt in their thoughts, when they tranſlated *fabulatio,* or ἀδολεσχία: but as to the ſenſe of the whole member, they had another aim, as appeareth by the whole context of their tranſlation: which is; *Narraverunt mihi iniqui fabulationes: ſed non ut Lex tua.* Διηγήσαντό μοι παράνομοι ἀδολεσχίας, &c.

The proud have digged pits for me] They have not onely oppreſſed me violently, but alſo craftily conſpired againſt me, Pſalm 35. 7.

V. 86. *faithful*] Heb. *faithfulneſſe.*

help thou me] He deſireth the true God to help him againſt falſe-dealing perſecutours.

V. 87. *upon earth*] The uttermoſt that they could do, could not make me forſake thy law.

V. 88. *Quicken me after thy loving kindneſſe*] Suffer me to live: or, raiſe me out of theſe troubles. See Notes on verſe 40. 77.

V. 89. *For ever, O Lord, thy word is ſettled in heaven*] Becauſe none ſhould eſteem Gods word, according to the changes of things in this world, he ſheweth, that it abideth in heaven, and ſo abideth immutable: or, the permanency of it, is ſeen in the continuance of the heavens: ſo of the earth, verſe 90. and ſo verſe 91. *They continue,* that is, heaven and earth, *for they are thy ſervants.*

V. 90. *unto all generations*] Heb. *to generation and generation.*

abideth] Heb. *ſtandeth.*

V. 91. *They continue this day*] Seeing the earth and all creatures remain in that eſtate, wherein thou haſt created them, much more thy truth remaineth conſtant and unchangeable.

V. 92. *my delights*] See Notes on ver. 24.

V. 93. *with them thou haſt quickned me*] See Notes on ver. 77. 88.

V. 94. *I am thine, ſave me*] He proveth by the effeƈt, that he is Gods childe, becauſe he ſeeketh to underſtand his will, that he may do it.

V. 96. *I have ſeen an end of all perfection*] There is nothing ſo perfeƈt on earth, but it hath an end: onely Gods word laſteth for ever, Iſai. 40. 8. So Matth. 24. 35. *Heaven and earth ſhall paſſe away; but my words ſhall not paſſe away.*

V. 97. *it is my meditation all the day*] Our daily meditating of Gods law, is a ſure token that we love it, Pſal. 1. 2.

V. 98. *Thou through thy commandements haſt made me*] Or, *Each of thy commandements hath made me.*

they are ever with me] Heb. *it is ever with me.*

V. 99. *I have more underſtanding than all my teachers*] Whoſoever doth ſubmit himſelf onely to Gods word, ſhall not onely be ſafe againſt the praƈtices of his enemies, but alſo learn more wiſdom, than they that profeſſe it, and are men of experience, 2 Tim. 3. See alſo upon Pſal. 107. 43. *Whoſo is wiſe,* &c. and 111. 10. *The fear of the Lord is the beginning of wiſdom,* &c.

V. 100. *I underſtand more than the ancients*] Job 32. 8.

V. 102. *for thou haſt taught me*] God doth acquaint us with his will, that we may do it, Pſal. 86. 11.

V. 103. *How ſweet are thy words unto my taſte*] Pſal. 19. 10.

taſte] Heb. *palate.*

V. 104. *therefore I hate every falſe way*] ver. 128.

V. 105. *Thy word is a lamp unto my feet*] Of our ſelves we are but darkeneſſe, and cannot ſee, except we be enlightened with Gods word.

lamp] Or, *candle,* Prov. 6. 23.

V. 106. *I have ſworn*] Neh. 10. 29. By ſolemn oath and promiſe, he ſtirred up himſelf to embrace Gods word.

and I will perform] It doth appear by many former verſes, how little David (or whoever was the author) did aſcribe to his own ſtrength; ſo that this, *I will perform* muſt be underſtood of his preſent ſettled reſolution, and confidence of Gods aſſiſtance for the future. But neither then muſt this performance be underſtood of perfeƈt legal obedience, not liable to any lapſes, or infirmities: but of ſuch as God in mercy doth accept, where there is a real will and endeavour. See Rom. Chap. 7. and upon Pſal. 18. 20. *The Lord rewarded me according to my righteouſneſſe.*

V. 107. *quicken me*] See Notes on ver. 77, 88.

V. 108. *the free-will-offerings of my mouth*] Give me cauſe by delivering me, to praiſe thee, and offer what I have freely vowed, Pſal. 116. 17, 18. & 54. 6.

V. 109. *in my hand*] I am continually in danger of my life. A thing in the hand, is eaſily taken away. See the like phraſe, Judg. 12. 3. 1 Sam. 19. 5. & 28. 21. Job 13. 14.

V. 110. *have laid a ſnare for me*] Pſal. 140. 5. & 141. 9.

V. 111. *as an heritage for ever*] Deut. 33. 4. I eſteemed no worldly thing ſo, but made thy word mine inheritance.

V. 112. *to perform*] Heb. *to do.*

V. 113. *I hate vain thoughts*] Whoſoever will embrace Gods Words aright, muſt abhor all phantaſies and imaginations of himſelf and others, in Gods ſervice, and the way to heaven.

V. 114. *my hiding place*] Pſal. 32. 7.

and my ſhield] Pſal. 18. 2.

V. 115. *Depart from me, ye evil doers*] Matth. 7. 23. pſal. 6. 8. And hinder me not in keeping Gods law.

V. 116. *let me not be aſhamed of my hope*] Which I ſhall be, if I have not the thing hoped for, Rom. 5. 5.

V. 117. *Hold thou me up*] He deſireth Gods continual aſſiſtance, leſt he ſhould faint in this race, which he had begun.

V. 118. *their deceit it is falſhood*] The crafty practices of them who contemn thy law, ſhall be brought to nought. They ſhall be caught in their own craft: *Atque ſeſe cùm fruſtantur, fruſtari alios ſtolidi exiſtimant*: as one of the ancient Comicks expreſſes it.

V. 119. *putteſt away*] Heb. *cauſeſt to ceaſe.*

like droſſe] Ezek. 22. 18, 22. which infect thy people, as droſs doth the metal.

droſſe] Heb. *droſſes,* That is, the vileſt droſſe.

V. 120. *My fleſh trembleth for fear of thee*] Thy judgements do not onely teach me obedience, but alſo cauſe me to fear, conſidering mine own weakneſſe, Hab. 3. 16.

V. 122. *Be ſurety for thy ſervant for good*] Put thy ſelf between mine enemies and me, as if thou wert my pledge.

V. 123. *Mine eyes fail for thy ſalvation*] ver. 82.

the word of thy righteouſneſſe] Or, *thy righteous word,* as ver. 62.

V. 124. *Deal with thy ſervant according unto thy mercy*] He boaſteth not of his ſervice to God, but deſireth that as he made him by his grace, ſo he would coutinue his favour toward him.

V. 126. *It is time for thee*] The Prophet ſheweth, that when the wicked have brought all things to confuſion, and Gods word to utter contempt, then it is Gods time to help and ſend remedy.

to work] To perform thy promiſe to me leſt *I* be deſtroyed by my foes, who will be kept in by no laws any longer, no not by the law of God.

V. 127. *Therefore I love thy commandments above gold, yea, above fine gold*] Pſal. 19. 10. Prov. 8. 11.

Therefore I love thy commandments] Seeing they diſcourage men, ſo that few dare ſerve thee, *I* do it the more diligently leſt thy ſervice ſhould fall to the ground.

V. 128. *I hate every falſe way*] ver. 181, 104. That is, whatſoever diſſenteth from the purity of thy word.

V. 129. *Thy teſtimonies are wonderful*] Containing high and ſecret myſteries, ſo that I am moved with admiration, and reverence of them.

V. 130. *The entrance of thy words giveth light*] The ſimple idiots, that ſubmit themſelves to God, have their eyes opened, and their minds illuminated, ſo ſoon as they begin to read Gods word, Pſal. 19. 7, 8.

V. 131. *and panted*] My zeal toward thy word was ſo great. A metaphor from thoſe that run after a thing they earneſtly deſire, till they be out of breath: or, from thirſty creatures, pſal. 42. 1.

V. 132. *Look thou upon me,* &c.] Pſal. 106. 4.

as thou uſeſt to do unto thoſe that love thy name] Heb. *according to the cuſtom towards thoſe,* &c.

V. 133. *let not any iniquity have dominion over me*] Pſal. 19. 13.

V. 135 *to ſhine upon thy ſervant*] Pſalm 4. 6

V. 136. *Rivers of waters run down mine eyes*] He ſheweth what ought to be the zeal of Gods children, when they ſee his word contemned.

V. 137. *upright are thy Judgements*] It becomes thoſe that confeſſe God to be righteous to acknowledge his laws to be ſo alſo, and to live according to them.

V. 138. *righteous*] Heb. *righteouſneſſe.*

faithful] Heb. *faithfulneſſe.*

V. 139. *My zeal hath conſumed me*] Pſalm 69. 9. John 2. 17.

conſumed me] Heb. *cut me off.*

V. 140. *Thy word is very pure*] Gold had need to be fined, but thy word is perfection it ſelf, pſal. 12. 6.

pure] Heb. *tryed,* or, *refined.*

V. 141. *I am ſmall and deſpiſed*] This David, though no ordinary man, might ſay of himſelf, in his humility: eſpecially when in perſecution, and diſtreſſe; as pſal. 22. 6. *But I am a worm, and no man: a reproach of men, and deſpiſed of the people.* But the author of the pſalm, according to moſt Interpreters, being uncertain, we cannot certainly tell in what reſpect, eſpecially, he might uſe theſe words.

yet do I not forget thy precepts] This is the true trial, to ſtick to Gods law in adverſity.

V. 143. *taken hold on me*] Heb. *found me.*

V. 144. *and I ſhall live*] So that the life of man, without the knowledge of God, is death.

V. 145. *I cryed with my whole heart*] He ſheweth that all his affections and whole heart were bent to Godward, for to have help in his dangers.

V. 146. *and I ſhall keep*] Or, *that I may keep.*

V. 148. *Mine eyes prevent the night watches*] He was more earneſt in the ſtudy of Gods word, than they that keep the watch were in their charge, pſal. 130. 6.

V. 149. *judgement*] Or, *cuſtom,* ver. 132.

V. 150. *that follow after miſchief*] That earneſtly ſeek to undo me.

V. 152. *Concerning thy Teſtimonies I have known of old, that thou haſt founded them for ever*] Among men, ſaith Ariſtotle, τὰ δίκαια κινούμενα, that is juſt at one time, which at another is unjuſt; and on the contrary: which makes many men think, that nothing in nature is juſt or right, but by opinion onely. But among the gods, ſaith he, perchance it is not ſo. It is a great comfort to godly men, in times of general confuſion, when wickedneſſe is eſtabliſhed by Law, and all things turned up-ſide down to know, that there is a juſt God in heaven, who will in due time judge and reward, not according unto the opinions af the times, but according to the reality of things, revealed unto men in his holy word.

Concerning] Or, *Out of.*

V. 154. *Plead my cauſe, and deliver me*] Pſam. 35. 1. and 43. 1.

according to thy word] For without Gods promiſe, there is no hope of deliverance.

V. 156. *Great*] Or, *Many.*

judgements] Or, *cuſtomes.*

V. 158. *and was grieved*] See Notes on ver. 136.

V. 159. *Conſider how I love thy precepts*] Our love of Gods law, is a good argument to move God to deliver us.

V. 160. *Thy word is true from the beginning*] Heb. *The beginning of thy word is true.* Since thou firſt promiſedſt, even to the end, all thy ſayings are true.

V. 161. *Princes have perſecuted me without a cauſe*] The threatnings and perſecutions of Princes could not cauſe me to ſhrink from confeſſing thee, whom I more fear than men, ver. 23, 42. or, they ſought to kill me, but I durſt not hurt them when I could, becauſe I feared thy law, as 1 Sam. 24. 6.

V. 164. *Seven times a day do I praiſe thee*] That is, often and ſundry times, Prov. 24. 16. & 26. 25.

V. 165. *Great peace have they that love thy law*] God takes care for their good, that take care to do him ſervice according to his law.

nothing ſhall offend them] Heb. *they ſhall have no ſtumbling block.* This muſt be underſtood of ſuch *offending,* or ſtumbling, as ends in a total and final defection, or apoſtaſie. For he ſaith before, *Trouble and anguiſh,* &c. ver. 143. and *I beheld the tranſgreſſors, and was grieved,* &c. ver. 158. And St. Paul of himſelf, *Who is weak, and I am not weak? who is offended, and I burn not?* 2 Cor. 11. 29.

V. 166. *Lord, I have hoped for thy ſalvation*] Gen. 49. 18.

and do thy commandments] They that make no conſcience of obeying God, cannot hope for deliverance from him.

V. 168. *for all my wayes are before thee*] Job 34. 21. I had no reſpect of men, ſo as to offend thee, but ſet thee alwayes before mine eyes, as the judge of my doings, and therefore ſtudied to pleaſe thee.

V. 169. *Let my cry come near before thee*] My earneſt prayer.

according to thy word] As thou haſt promiſed to be a teacher unto all them that depend upon thee.

V. 170. *Let my ſupplication come before thee*] My prayer for favour.

V. 171. *My lips ſhall utter praiſe*] ver. 7. This word ſignifieth, to pour forth continually, like a fountain, Pſal. 78. 2.

when thou haſt taught me thy ſtatutes] All his prayer and deſire is to profit in the word of God.

V. 173. *for I have choſen thy precepts*] Joſh. 24. 22. Prov. 1. 29. To follow it of mine own accord: or, among all other things, for my chief good and treaſure, wherewith I am ſatisfied.

V. 174. *I have longed for thy ſalvation, O Lord*] ver. 166.

delights] Heb. *delights.*

V. 175. *let thy judgements help me*] That is, thy provident care over me, and wherewith thou wilt judge mine enemies.

V. 176. *I have gone aſtray like a loſt ſheep*] Eſay 53. 6. *All we like ſheep,* &c. Thou therefore that art the good ſhepherd, Luk. 15. 4. ſeek me, and bring me home into the Church, which is thy fold. Of the manifold errors and deviations of men in point of life; and purſuite of happineſs, much hath been written by ancient Philoſophers, whereby it appears that they were not unſenſible, or ignorant of the miſerable condition of man, naturally, without a guide; though they knew not the cauſe of it, (Adams fall:) and much leſſe, the remedy, by Chriſt. *Errare, atque viam palantes quærere vitæ*; is the buſineſſe of all, or moſt men in the world, (even of many that think very well of their preſent condition:) according to one of their Poets. See alſo upon Pſal. 23. 3. *in paths of righteouſneſſe.*

PSAL. CXX.

Title.

A ſong of degrees] Of lifting up: for they did lift up their voices ſometimes in ſinging, 2 Chron. 20. 19. or, of excellencies, 1 Chron. 17, 17. or, to be ſung on the ſteps of the temple; (which ſome of the Rabbines ſay were fifteen in number; between the *atrium Iſraelis,* or the mens Court, and the womens:

according to the number of Pſalms here following, that bear that inſcription,) on high dayes: or, at their ſeveral ſtations, as they returned from Babylon.

Verſe 1. I*N my diſtreſſe I cryed unto the Lord*] Pſal. 118. 5. Albeit, the children of God ought to rejoyce, when they are in extremity; yet it is a great grief to the fleſh, to hear evil for well doing.

V. 3. *What ſhall be given unto thee ? or, what ſhall be done unto thee, thou falſe tongue ?*] Or, *What ſhall* the deceitful tongue *give unto thee ?* or, *what ſhall it profit thee ?* He aſſured himſelf, that God would turn their craft to their own deſtruction.

done] Heb. *added.*

V. 4. *Sharp arrows of the mighty, with coals of juniper*] Or, It is as *the ſharp arrows of the mighty* man *with coals of juniper,* pſal 64.3.

Sharp arrows of the mighty] God will ſend on them piercing ſorrows, pſal. 45. 6. Deut. 32. 23. Ezek. 5. 16. pſal. 140. 10.

coals of juniper] Heb. *of junipers.* That is, of many junipers, which will laſt.

V. 5. *in Meſech*] Theſe were people of Arabia, which came from Japhet, Gen. 10. 2.

of Kedar] Of Iſhmaels poſterity, Gen. 25. 13. which uſed to live in tents, and remove from place to place, for the paſture of the cattel, Cant. 1. 5.

That I ſojourn in Meſech, that I dwell] Not thoſe very people, among whom he never was, but people like them for cruelty. This is the tranſlation of all, or moſt later Interpreters: and of the Chaldee Paraphraſt alſo. But ancient Greek Interpreters, not the Septuagint onely, but others alſo, with the vulgar Latin, take this *Meſech* here, not for a proper name, but for a noune ſubſtantive, properly ſignifying *length,* or *protraction*: and here, as they conceive, importing *length of time,* or long continuance: Οἴ μοι ὅτι ἡ παροικία μου ἐμακρύνθη: (that is, *Wo is me, that my ſojourning in a ſtrange land is prolonged:*) So the L X X. and other two Greek tranſlations, to the ſame effect. A late learned man, who hath taken great paines about Scripture Geography, doth endeavour to aſſert this verſion of the L X X. in this place, as true and genuine, againſt the Chaldees, and other later ones: and in my judgement, he hath done it, if not undoubtedly, yet very plauſibly. I will not find others againſt ſo many tranſlators, of fame and credit: I my ſelf ſhall take the liberty, to embrace what I think moſt probable. One of his reaſons is; *Meſech,* when taken for a proper name in Scripture, as in Moſes, and Ezekiel, often; it is always, (this one controverted place excepted) joyned with *Tubal.* It is in Ezekiel, at leaſt five times: and always ſo joyned. In Eſdras alſo it is found ſo joyned. Now here being joyned with Kedar (a ſecond argument) it is more improbable it ſhould be a proper name, becauſe Kedar all grant to be a country of Arabia: whereas *Meſech* is by moſt (and among others by Diodati, upon the place,) taken for *Moſcovia*: a Region very far diſtant from Arabia. More to this purpoſe the Reader may find in the ſaid Author, if he pleaſe.

for peace] Or, *a man of peace.*

PSAL CXXI.

Verſe 1. I *Will lift up mine eyes unto the hills, from whence cometh my help*] I am ſorry to find ſome Expoſitors, men otherwiſe of no ſmall account, ſo ready to find fault, where there is ſo little reaſon. We have met with them already once or twice upon that ſtraine: *vox inconſiderata,* and the like. Here again they except againſt theſe words, as uttered in a fit of impatience, or infidelity: which though they confeſſe it did not laſt long, but was preſently checkt by the Pſalmiſt himſelf in the next verſe: yet I conceive they do him a great deal of wrong, in impoſing their own fancies, upon his words, and expreſsions: which I conceive not onely blameleſſe, but very emphatical, in a quite contrary ſenſe. They ſpend many words upon this argument, to make their imaginary charge good: but I will not ſpend many, to relate them. It ſhall ſuffice me, to have given the Reader warning, and the Prophet need no other vindication, than to have his words made ſo cleer, (which we hope we ſhall) that there ſhall be no ground left for any ſuſpicion. Judea is (was I am ſure, and is ſtill, I think) a very mountanous Country. The whole land is called *a hill,* for that reaſon, Exod. 15. 17. according to beſt Interpreters. Now becauſe men, multitudes of men, upon high mountains, may be ſeen far off; they that did expect the help of men, or armies, coming to their releaſe, when their condition did require ſpeed, it is likely they did often lift up their eyes towards the mountains, round about. Certain it is, that upon this ſituation of the Country, and common uſe of men, in expectation: many ſpeeches are grounded in the Scriptures; in the Prophets eſpecially. As for example: *How beautiful upon the mountains are the feet of him that bringeth good tydings, that publiſheth peace, —— that ſaith unto Sion, thy God reigneth,* Eſ. 52. 7 ? The Pſalmiſt therefore here, alluding to this common ſpeech and uſe, moſt ſweetly and elegantly declareth that he alſo will *lift up his eyes*: but to mountains, from which he certainly knows, that ſalvation will come to him. Had he ſaid no more then ſo; yet I do not conceive that his meaning would have been very doubtful, or obſcure: not more doubtful, or obſcure, than where he ſaith: *Lead me to the rock, that is higher than I,* Pſal. 61. 2. alluding there too, very ſweetly and wittily, to the ſituation of the Country, and cuſtom of men, in times of publick diſtreſſe, as is there noted. But then when in the very next verſe he doth ſo plainly expreſſe himſelf: *My help cometh from the Lord,* &c. I do admire how he ſhould be ſo miſtaken by any man. I will ſpare their words; but I could ſay no leſſe, without doing the holy Pſalmiſt, (not to go higher,) wrong. In effect, therefore, the Pſalmiſt doth diſclaim all expectation of help from any other hill, than heaven: (which ſometimes alſo is called *a hill*; as is here obſerved by ſome:) the moſt proper object as well of our eyes, as of our hearts: for which alſo man, by Gods providence (*Os homini ſublime dedit, cælumque tueri juſſit,* &c.) is fitted in his bodily ſtructure.

unto the hills] Some are of opinion that Mount *Sion* and *Moriah,* upon which the Sanctuary ſtood (upon one of them, at leaſt; but ſuppoſed to ſtand upon both, becauſe of the neerneſs:) might be intended by the Pſalmiſt. And true it is, that *help,* and *ſalvation,* (or to that effect) is ſaid ſometimes to *come* from the Sanctuary, where God was pleaſed in thoſe dayes to manifeſt himſelf, and to afford the effects of his preſence, to humble ſupplicants, after a more peculiar manner: and not to come from the Sanctuary onely, but from thoſe hills alſo. See before upon Pſal. 14. 7. *Out of Zion*: and Pſal. 5. 7. *towards thy holy Temple.* We will not therefore reject this, if any like it: but prefer, in our own judgement, the former interpretation: as more proper to the place, and more emphatical. Either of theſe interpretations will ſerve to ſave us from that different but violent, interpretation in the margin: *Shall I lift up mine eyes to the hills ? whence ſhould my help come ?* There will be no need of this ſhift: though of the two, I ſhould think that more tolerable, than to aſperſe the Pſalmiſt, and to lay the blame of our miſtakes upon him wrongfully.

V. 2. *My help cometh from the Lord*] Pſal. 124. 8.

which made heaven and earth] He ſecretly accuſeth mans ingratitude, who doth not depend upon Gods power.

V. 3. *he that keepeth thee will not ſlumber*] He ſheweth, that Gods providence watcheth not onely over his Church in general, but alſo over every member thereof in particular.

V. 4. *ſhall neither ſlumber nor ſleep*] He will neglect no occaſion of thy preſervation, Pſal. 127. 1. Eſay 27. 3.

V. 5. *thy ſhade upon thy right hand*] Eſay 25. 4.

V. 6. *The ſun ſhall not ſmite thee by day*] Neither heat nor cold, nor, any diſcommodity ſhall be able to annoy thee, Pſalm 91. 5. See more there.

V. 7. *The Lord ſhall preſerve thee from all evil*] The Lord ſhall keep thee from danger both abroad, and at home, Deut. 28. 6.

PSAL. CXXII.

Verſe 1. I *Was glad*] He rejoyceth, that God had brought the Ark to a place, where it ſhould remain. Or it may be, this pſalm may be of the ſame argument as pſalm 84. *How amiable,* &c. See more there upon verſe 3. *Yea the ſparrow,* &c.

V. 2. *Our feet ſhall ſtand*] Whereas they were wont to wander to and fro, as the Ark removed.

V. 3. *that is compact together*] By the artificial joyning and beauty of the houſes, is ſignified the concord and love that is between the Citizens.

V. 4. *the tribes go up*] All the tribes do reſort thither, and pray there.

unto the teſtimony of Iſrael] To the Ark, the ſign of Gods preſence, and in which were the two Tables, containing Gods teſtimony, how he would be ſerved, and from whence God declared his preſence by Oracle, Exod. 25. 21, 22.

V. 5. *are ſet*] Heb. *do ſit.*

the thrones of the houſe of David] In whoſe houſe God placed the throne of juſtice, and made it a figure of Chriſts Kingdom.

V. 7. *Peace be within thy walls*] The favour of God give thee peace, and keep thee from all wars, Pſal. 147. 14.

V. 8. *For my brethren and companions ſakes*] Not onely for mine own ſake, but for all the faithful, whom I account as my brethren, Pſal. 119. 63.

PSAL. CXXIII.

Verſe 1. L*Iſt I up mine eyes, O thou that dwelleſt in the heavens*] Pſal. 121. 1. Pſal. 15. 3.

V. 2. *untill that he have mercy upon us*] Until he deliver us out of this miſery. This argues conſtancy in prayer, Luke 18. 1, 7.

V. 3. *we are exceedingly filled with contempt*] Pſal. 88. 3. When the faithful are ſo full, that they can no more endure the oppreſſions and ſcornings of the wicked, then with hungry deſires they cry for help, not ceaſing till they obtaine it; 2 Chron. 20. 12.

PSAL. CXXIV.

Verſe 1. I*F it had not been the Lord*] He ſheweth, That God was ready to help at need, and that there was none other way to be delivered, but onely by his power.

V. 3. *Then they had ſwallowed us up quick*] So unable were we to reſiſt. A metaphor taken from ravenous beaſts, who ſo ſpeedily, and greedily devour their prey, that it ſeems to go quick down their throats, as Jonah did with the Whale, Jonah, 1. 17.

V. 4. *Then the waters had overwhelmed us*] Pſal. 69. 2. he uſeth moſt proper ſimilitudes of ſwallowing and drowning, to expreſſe the great danger that the Church had been in, and out of which God miraculouſly had delivered them.

V. 7. *Our ſoul is eſcaped as a bird out of the ſnare of the fowlers*] Pſal. 91. 3.

as a bird out of the ſnare] For the wicked did not onley furiouſly rage againſt the faithfull, but craftily imagined to deſtroy them.

PSAL. CXXV.

Verſe 1. W*Hich cannot be removed*] Though the world be ſubject to mutations, yet the people of God ſhall ſtand ſure, and be defended by Gods providence.

V. 3. *the rod of the wicked ſhall not reſt upon the lot of the righteous*] Though God ſuffer his to be under the croſſe, (*the rod,* or *ſcepter of the wicked,* or tyrannical men,) for a while; yet this croſſe ſhall not ſo reſt upon them, that it ſhould drive them from hope, and cauſe them to betake themſelves to evil courſes, Prov. 30. 9.

the wicked] Heb. *wickedneſſe.*

V. 5. *As for ſuch*] He foretelleth the great proſperity of the Church, when God ſhall have purged it from evil doers.

as turn aſide unto their crooked wayes] Thoſe that fall away from God, ſhall have their portion with thoſe that never were with him, Pſal. 73. 27.

peace ſhall be upon Iſrael] Pſal. 128. 6. Gal. 6. 16.

PSAL. CXXVI.

Verſe 1. T*Urned again the captivity of Zion*] Heb. *returne the returning of Zion.*

like them that dream] Their deliverance was as a thing incredible, and therefore ſeemed rather a dream, than a thing in truth performed, Act. 12 9.

V. 2. *Then was our mouth filled with laughter*] He ſheweth, how the godly ought to rejoyce, when God gathereth his Church, or delivereth it.

then ſaid they among the heathen] The very heathen could not but take notice of Gods handy work in our kingdom: and if the Infidels confeſſe Gods wonderful work, the faithful can never ſhew themſelves ſufficiently thankful.

hath done great things for them] Heb. *hath magnified to do with them.*

V. 4. *Turn again our captivity, O God*] He doth not, as a man might think, contradict himſelfe. For their return from that Captivity, as appears Ezra and Nehemiah, was a long work, and much oppoſed. Well he might therefore at the ſame time give thanks for that which was ſo happily begun, and pray for the accompliſhment.

as the ſtreams in the South] It is as poſſible for thee to bring back the reſt of the captives from Babylon, as to cauſe ſtreames to break out in dry places, where the Sun ſcorches in the South, Judg. 1, 15. or, it ſhall be as comfortable to us, as rivers of water in dry places.

V. 5. *They that ſow in tears, ſhall reap in joy*] The matter of this excellent ſentence in a more general ſenſe, to wit, that in the courſe of nature, one contrary begets another, *mel generat fel,* &c. pleaſure, ſorrow; and ſorrow pleaſure; hath been the object of many ancient Philoſophers ſpeculation, and hath alſo ſententiouſly been expreſſed by ſome of them: but by none ſo pithily and emphatically, as by our Pſalmiſt here. I ſhall onely mention two here; neither of them Philoſophers, but Latine Writers both: Pliny, the elder, or Uncle; and Pliny; the nephew, or younger. The firſt, thus; *Quæ magna gaudia, niſi ex malis? quæ mala immenſa, niſi ex ingentibus gaudiis?* I give him the precedence, becauſe of his age: but the latter comes more fully to our purpoſe; and his words are very notable indeed: had he intended a paraphraſe upon the Pſalmiſt, he could not have ſpoken better; *Habet has vices conditio mortalium, ut adverſa ex ſecundis; ex adverſis, ſecunda naſcantur. Occultat utrorumque ſemina Deus, & plerumque bonorum malorúmque cauſæ ſub diverſâ ſpecie latent.* He makes it a great myſtery, not of nature, as ſome others before him, upon this ſubject; (though they might mean the ſame thing too, by that word,) but of Gods providence, plainly. See alſo upon Pſal. 28. 5. *Becauſe they regard not the works of the Lord,* &c.

ſhall reap] Or, *let them reap.*

joy] Or, *ſinging.*

V. 6. *bearing precious ſeed*] That is, ſeed which was ſcarce and dear: Or, *precious,* becauſe of the effects of it, being the ſeed of immortality, as the words may more generally, or in the myſtical ſenſe import. But whether *precious* be the meaning of the Hebrew word, is not agreed, among Interpreters. So the word indeed is expounded Job 28. 18. *for the price of wiſdom is above Rubies.* It is Kimki's expoſition there. But others tranſlate, *acquiſitio ſapientiæ,* that is, *the purchaſing of wiſdom*; which is as probable a tranſlation. Others therefore from Amos 9. 13. משך הזרע, *he that ſoweth* (or, *draweth forth*; as in the margine (*ſeed*: makes this משך to be a proper word to expreſſe the manner of caſting, or ſcattering ſeed corn, by a kind of drawing, or orderly ſtretching of the arm, which is not done without ſome art. So that according to them, the words ſhould be tranſlated, *portans tractum ſeminis*; that is, *Bearing draw-ſeed*; or, *ſeed to be ſowen.* Others again there be, who would have the word to ſignifie (as it is here in the margin) a *ſeed basket.* Somewhat may be ſaid for every one of theſe different interpretations; but *tractus ſeminis,* as in Amos, is in my judgement, the moſt warrantable. The beſt is, none of them are much amiſſe to the main ſenſe and purpoſe. They that tranſlate in Job *acquiſitio ſapientiæ,* tranſlate here, *acquiſitum ſemen*; which alſo may be allowed: though it doth not follow of neceſſity, that if משך ſignifie *acquiſitio* there, it muſt here, *acquiſitum.* The word, as moſt others, may in different conſtructions, or upon different occaſions, have different ſignifications which cannot be ſaid of that place of Amos; becauſe there it is ſpoken of ſeed, as here; and therefore likely to have but one ſignification in both places.

ſhall doubtleſs come] Or, *let him come.*

doubtleſs come] Heb. *coming come.*

PSAL. CXXVII.

Title.

for Solomon] Or, *of Solomon,* Pſal. 72.

Verſe 1. E*Xcept the Lord build the houſe*] It may be taken, for building the houſe, or encreaſing the family, Exod. 1. 21.

that build it] Heb. that are *builders of it in it*: or, *they labour in vain about it, that build it.*

except the Lord keep the city] The publick eſtate of the common-wealth.

V. 2. *It is vain for you to riſe up early*] Which watch and ward: or, which labour hard for your living.

to eat the bread of ſorrows] Gotten by hard labour and care, Gen. 3. 19.

ſo he giveth] Or, *he doth rightly give.*

he giveth] Your care cannot bring you true reſt, but Gods bleſſing will, Prov. 10. 22.

his beloved ſleep] It may be an alluſion to Solomons name, Jedidiah, 2 Sam. 12. 25.

V. 3. *Lo, children are an heritage of the Lord*] Gen. 33. 5. and 48. 4. Joſh. 24. 3, 4. Begotten while their parents are young, and which may live to comfort them in their old age. See the contrary, Gen. 44. 20.

V. 5. *hath his quiver full of them*] Heb. *hath filled his quiver with them.*

they ſhall not be aſhamed] Their children will be ready to plead for them, and to right them, when they are wronged by others: or, their enemies cannot ſhame them, with objecting to them the want of children, which in thoſe dayes was a reproach, both to man and woman, becauſe ſome curſe was thought to lie upon thoſe that had none. So Luke 1. 25. Elizabeth ſpeaks of her ſelf, having been ſteril to that time, and now with childe; *Thus hath the Lord dealt with me in the dayes wherein he looked on me, to take away my reproach among men.*

ſhall ſpeak with] Or, *ſhall ſubdue,* as Pſal. 18. 47. or, *deſtroy.*

in the gate] The wonted places of publick appearance in thoſe dayes, it being the place for Courts of juſtice, and trials at law, which brought great reſort of people.

PSAL. CXXVIII.

Verſe 1. W*Alketh in his wayes*] Pſal. 119. 1.

in his wayes] God approveth not our life, except it be reformed according to his word, Pſal. 119. 9.

V. 2. *For thou ſhalt eat the labour of thine hands*] Iſai. 3. 10. The world eſteemeth them happy, which live in wealth and idleneſſe; but the Holy Ghoſt approveth them beſt, that live of the profit of their labours.

V. 3. *thy children like olive-plants*] Becauſe Gods favour appeareth in none outward thing, more than in increaſe of children, he promiſeth to enrich the faithful with this gift.

V. 5. *out of Zion*] With ſuch bleſſings, as he granted from Sion, the place of his ſpecial reſidence.

thou ſhalt ſee the good] See it with delight, and have a part in it, Pſal. 27. 4.

of Jeruſalem] The bleſſing on their own families, is not comfortable to good men, except the Church be bleſſed alſo, 2 Sam. 11. 11.

and peace upon Iſrael] Gal. 6. 16.

PSAL CXXIX.

Verſe 1. M*Any*] Or, *Much.*

may Iſrael now ſay] The Church now afflicted, ought to remember, how her condition hath ever been ſuch from the beginning, to be moleſted moſt grievouſly by the wicked: yet in time it hath ever been delivered, Pſalm 34. 19.

V. 2. *from my youth*] From the very firſt time, that I began to be a people diſtinguiſhed from others; Jer.2.2.

V. 3. *The plowers plowed upon my back.*] The extreme cruelty of the enemies was ſuch, That their bodies might ſeem to be furrowed throughout with ſtripes, their oppreſſions were ſo grievous.

V. 4 *The Lord is righteous*] Becauſe God is righteous, he cannot but plaugue his adverſaries, and deliver his, by diſſipating the plots of the wicked, 2 Theſ.16. 7. 2 Pet. 2. 9.

V. 5. *Let them all be confounded*] When they ſee their crafty plots diſappointed.

turned back] By God.

that hate Zion] That is, the people of God.

V. 6. *as the graſſe upon the houſe tops*] He wiſheth, That the enemies of God, and of his people, who lift themſelves moſt high, may be ſuddenly conſumed with the heat of Gods wrath, Pſal.37. 2. & 73. 19.

V. 8. *Neither do they which go by, ſay*] That is, the wicked ſhall periſh as that graſſe; that, to which no man wiſheth a bleſſing.

The bleſſing of the Lord be opon you] Ruth 2.4.

PSAL. CXXX.

Verſe 1. *OUt of the depths*] Being in great diſtreſſe and ſorrow, he ſpeaketh as one in the depth of ſome mighty waters overwhelming him, Pſal. 42. 7. and 69. 1, 2. 14. Jon 2.5.

V. 3. *If thou, Lord, ſhouldeſt mark iniquities*] So as to deal with man in extremity of juſtice for his ſin: Pſal.123.2.

who ſhall ſtand] He declareth that no man can be juſt before God, without forgiveneſſe of ſins, Pſalm 32.1. Rom. 3.23,24.

V. 4. *But there is forgiveneſſe with thee, that thou mayeſt be feared*] The ordinary conſequent, or effect of forgiveneſſe is, the removing of thoſe, whether judgements or chaſtiſements that we have incurred through ſin. And this was Davids caſe here, as appears by his words, verſe 1. *Out of the depths*; to wit, of miſery, croſſes and calamities; as beſt Interpreters there: as alſo by thoſe, verſe 7. *and with him is plenteous redemption*: which are intended of deliverances from temporal calamity: His aym therefore, in ſaying that there is *forgiveneſſe with God*, is mainly to the conſequent of his *forgiveneſſe*, or remiſſion of ſins; to wit, deliverance, or help in adverſity. He addes therefore, *that thou mayeſt be feared*: that is, in effect, *ut colaris*; that thou mayeſt be worſhipped: for *feare* here, as in many other places of Scripture, is taken for the whole worſhip of God: which is well obſerved by ſome Expoſitors here. And as the Pſalmiſt ſaith here, that God *forgives* (that is, helps, and delivers) and therefore is *feared*; ſo elſewhere, that becauſe he is feared, (or worſhipped) therefore he delivers. To which purpoſe are thoſe words; *Like as a father pitieth his children*; *ſo the Lord pitieth them that fear him*, Pſalm 103. 13. It is a main ground of Gods worſhip, to believe that God is merciful and gracious; that is both able, and willing to help men, (but thoſe that fear him eſpecially) in miſery and affliction. When therefore Epicurus maintained that God was to be feared, or worſhipped, *propter excellentiam naturæ*, though he did not at all intereſſe himſelf in humane affaires, neither to do good or hurt unto any; yet to be feared, for the excellency of his Nature: wiſe Heathens well inferred upon it, that this was but a meer pretence of his, becauſe he would not be thought to aboliſh all religion among men; but that in effect, he did abſolutely deny a God; or at leaſt, that God was to be feared, or worſhipped by men. *Epicurus verò ex animis hominum extraxit radicitùs religionem, cùm Diis immortalibus & opem & gratiam ſuſtulit*: ſaith one of them, (Cic. *De Nat.D.*) who handles at large; and concludes, *Si maximè talis eſt Deus, ut nullâ gratiâ, nullâ hominum charitate teneatur; valeat. Quid enim dicam propitius ſit, ſi propitius eſſe poteſt nemini.* For what have I to do, ſaith he, with a God that cannot be propitious? It is the very word, here uſed by beſt Latine Interpreters, *Quia apud te eſt propitiatio, ut timearis.* And this, *ut timearis*, being expounded more generally, *ut colaris*, as I ſaid before it is; it is the very thing that that authour doth there poſitively maintain. Thus is the coherence, as I conceive, made very plain, which hath not a little troubled Expoſitors, and yet ſtill left; that way that they go commonly, in my judgement at leaſt, very obſcure. See more upon Pſal. 26. 3. *For thy loving kindneſſe.*

V. 5. *I wait for the Lord, my ſoul doth wait; and in his word do I hope*] Iſai.8.17. & 30.18.

in his word do I hope] Which doth aſſure me of Gods mercy, and of the pardon of my ſins.

V. 6. *more than they that watch for the morning*] More than thoſe, that watching abroad in dangerous times, and tedious weather, look frequently after the peep of day, Iſai 21. 12. Pſal. 119. 147, 148.

I ſay, more than they that watch for the morning] Or, *which watch unto the morning.*

V. 7. *for with the Lord there is mercy*] Pſal. 86. 5. When I ſhall be aſſured of Gods mercy, the reſt of Gods people may expect it, as I do.

V. 28. *from all his iniquities*] He ſhall forgive him his ſins, and ſo deliver him from the puniſhment, temporall adverſity. So Pſal.103. 3,4. *Who forgiveth all thine iniquities---who redeemeth thy life from deſtruction, &c.*

PSAL. CXXXI.

Verſe 1. *MY heart is not haughty*] He ſetteth forth his humility, as an example to rulers and governours.

exerciſe] Heb. *walk.*

or in things too high for me] Which paſſed the meaſure of his apprehenſion, or limits of his vocation.

high] Heb. *wonderfull.*

V. 2. *Surely I have behaved*] The form of an oath. See Pſal. 95. 11.

my ſelf] Heb. *my ſoul.*

as a child that is weaned of his mother] He was void of ambition and malicious deſires; which children, ſo young, are not ſubject unto, Matth. 18. 1,3 1 Cor. 14. 20.

V. 3. *from henceforth*] Heb. *from now.*

PSAL. CXXXII.

Verſe 1. *LOrd remember David*] Who was the authour of this Pſalm, whether David, or Solomon, is not certainly known. But either David, or Solomon, is generally agreed upon. But being the Book beareth the name of David, and that no other Name is here prefixed to this particular Pſalm; I think it is more warrantable, if no material objection can be made againſt it, to adſcribe it unto David himſelf. It is true he ſpeaketh in the third perſon, all the way: but a reaſon is given of that, becauſe he intended it, for a ſet form of prayer and ſupplication upon a ſpeciall occaſion; to be uſed either by his ſon and ſucceſſour Solomon; as ſome believe: or by the whole aſſembly, as others: the like whereof we had before, Pſal.20. & 21. where David for the ſame reaſon (as there obſerved) ſpeaketh in the third perſon: *Remember thy burnt offerings*, &c. As for this form of commending ones ſelfe to God, by the word *Remember*: we have the like Nehem. 13. 14. 22.29 31 Neither is it improbable, that Nehemiah therein did imitate David: wherein we have a further confirmation alſo, that David was the authour. See more concerning this word and form, upon the Title of Pſal.38. *to remember.*

Remember David and all his afflictions] Of all things that David now did in his life time, among all his good acts, which made him ſo gracious both with God and men; and got him the reputation of an incomparable Prince upon Holy Records: there was not any thing wherein he either pleaſed himſelf more, or had more confidence in towards God; than in thoſe things that he did for God immediately; that is, for his Ark: his Temple, and the ſervice of his Temple, to ſee that ſetled and eſtabliſhed in his dayes: or at leaſt to provide for the ſetling and eſtabliſhing of it in his ſonnes reign. Yet ſtrange it is to ſee, that notwithſtanding his zeal, his piety, and the ſincerity of his heart; how much he was put to it, and partly put of, and diſappointed in thoſe his godly deſignes. For the Ark, when he firſt attempted it, he was deferred by unexpected events, and durſt not proceed any further: and in the mean time, God knoweth what inward confuſion, and perplexity of ſpirit his ſoule did ſuſteine: Three moneths he then continued in that caſe, which is very long, for ſuch a condition. Afterwards, when he purpoſed to build a Temple to God, (for which who would have thought any man fitter than David? a Prince of ſuch eſteem with God, and ſo zealous for God, as we may boldly ſay, no Prince ever was more) yet even then was his perſonal performance in that great and glorious work, (though his purpoſe and deſire was) not accepted of. We would not inferre from hence, that David was leſſe dear unto God, much leſſe, leſſe religious, than commonly apprehended to have been: God forbid, that we ſhould inferre from this, that if good and godly Princes (as Hiſtories will tell us of many) be diſappointed of their purpoſes, and ſome of them ſeem to miſcarry, even to the loſſe of their lives and Kingdomes, when they laboured and took great pains to ſettle religion, and to advance Gods worſhip in a Kingdome; we ſhould not wonder at it, and either murmure againſt God and his juſtice, becauſe we cannot penetrate into the depth of his Counſels: or have a leſſe opinion of the worth and piety of thoſe Princes, becauſe they had no better ſucceſſe in their pious enterpriſes. David it ſeems, what from reaſon, what from divine revelation, was ſufficiently ſecured, that God did accept of his pious endeavours, though he was not pleaſed to give them accompliſhment, in his life time and though to thoſe that took effect; he added much trouble and *affliction*, For not only here, but Pſalm 38. & 70. when he was in great extremity, he made bold with God, to entitle thoſe two Pſalmes, (whereof ſee upon Pſal.38.) להזכיר *for remembrance*: as if all motives that he could poſſibly think of, to draw Gods help and aſſiſtance, had been included in that one word, whereby he did put him in mind of his zeal for his Church, and ſervice.

V. 2. *How he*] Or, *Who.*

mighty God of Jacob] Gen 49. 24.

V. 3. *Surely*, &c.] Heb. *If I ſhall come.* The form of an oath: Let me periſh if I do it, Pſal.95.15. & 131. 2.

I will not come] This ſeems very ſtrange and unlikely (to be taken in ordinary conſtruction) that David ſhould ſo peremptorily vow, nay *ſwear*, that he would not come into his houſe, nor go to bed, &c. untill he had done that; which could neither be done in one day, in caſe he had had good warrant for the doing of it; neither had any certainty, that it ſhould be done and accompliſhed (as who can be, of any thing future ?) whileſt he lived. Junius therefore very plauſibly, expounds David not of his ordinary houſe, or bed: but of a ſtately new houſe, the building whereof he conceives intimated, 2 Sam. 5. 9. and 1 Chron. 15. 1. the uſe whereof David might well forbear for a ſeaſon; or if it had ſo fallen out, altogether abſtain from it, rather than to break his oath. I ſaid it was plauſible: but ſome objections may be made againſt it; neither do I find him followed in it by other Interpreters. Some conceive that the words may be ſomewhat hyberbolical, and that by *ſwearing* here, is only intended an earneſt deſire, and fixed reſolution: and again, *If I come into my houſe*, &c. that is, to reſt and enjoy my ſelf with a contented mind: if I make it not my care, and my buſineſſe; and think of it night and day, &c. In very deed, a man may go very farre in his expreſsions, in that kind, and deliver ſome things abſolutely, which neverthelеſſe are preſuppoſed to be underſtood upon ſome general conditions, or ſuppoſitions, upon the failing of which, the obligation of performance may be thought voyd. But in bargains or covenants between man and man, we are more preciſely tyed to words, there is a reaſon for it. But this may ſerve here, as to Davids words.

into the tabernacle] Kings houſes are but tabernacles, no abiding-places, Heb. 13. 14.

of my houſe] He meanes, of his new houſe, 2 Sam. 5. 9. 1 Chr. 15. 1. he would neither dwell nor ſleep in it, till the ark were in his reſting place; that is, he would never do ſo quietly, till that were done.

V. 5. *Untill I find out a place for the Lord*] That is, the ark, which was a ſign of Gods preſence, Num. 10 35, 36.

an habitation for the mighty God of Jacob] Heb. *habitations*; that is, a ſtately habitation of divers rooms, ver. 7.

V. 6. *we heard of it at Ephratah*] The Ark was firſt placed in Shiloh, in the Tribe of Ephraim: which Tribe, ſome Rabbins conceive to be here intended by this word *Ephratah*. But it is but a conjecture, which hath little ground. For *Ephratah* may be the name of a City, otherwiſe called *Bethlehem*: the reaſon of both names being from the fertility of the place. The meaning, according to beſt Interpreters, is rather this; We inhabitants of Bethlehem, or Ephratah, we have heard of it; the fame of this ſolemn bringing of the Ark (whereof ſee before upon Pſal 47. & 68,) is come to us alſo: *it was found in Kiriath-jearim*, &c. See upon the next words,

in the fields of the wood] Or rather, *in Kiriath-jearim*; the name of the place where the Ark was, when it was brought to Jeruſalem by David, 1 Sam. 6. 21. & 7. 1, 2. *Kiriath-jearim*, properly ſignifies a Town or City, ſituated near woods: and ſuch a one was this, that was ſo called. The ſenſe had been much plainer ſo: but ſome would have Jeruſalem underſtood by this expreſsion; which is not ſo likely.

V. 7. *we will worſhip at his footſtool*] Meaning, before his ark.

worſhip at his footſtool] Pſal. 99. 5.

V. 8. *Ariſe, O Lord, into thy reſt*] Numb. 10. 35. 1 Chr. 6. 41. Pſal. 68. 1. See there.

into thy reſt] Jeruſalem; becauſe that afterward his ark ſhould remove to no other place.

the ark of thy ſtrength] Whence thou ſheweſt thy ſtrength, in hearing the prayer of thy ſervants, and relieving them. See upon Pſal. 63. 2. *To ſee thy power and thy ſtrength*.

V. 9. *Let thy Prieſts be clothed with righteouſneſſe*] Let the effect of thy grace ſo appear, both in the Prieſts, and in the people, that it, as evidently, be ſeen on them, and grace them, as a comely garment doth him that weareth it, Job 29. 14. Eſay 61. 10.

V. 10. *For thy ſervant Davids ſake*] verſe 1. 1 King. 8. 25. Pſal. 89. 20, &c. Eſay 37. 35. Thy covenant made to him, made good alſo thoſe in the temporal eſtate to other of his ſeed, ſo far forth as they kept the covenant.

V. 11. *Of the fruit of thy body will I ſet upon thy throne*] 2 Sam. 7. 12: 1 King. 8. 25. 2 Chron 6. 16. Luke 1. 69. Acts 2. 30.

thy body] Heb. *thy belly*, or *womb*, as Prov. 31. 2.

V. 12. *for evermore*] Becauſe this cannot be accompliſhed, but in Chriſt, Acts 2. 30. it followeth, that the promiſe was ſpiritual. But ſee more upon Pſal. 72. *Give the King thy judgements*, &c. upon the title there; about the end.

V. 13. *deſired it for his habitation*] Pſal. 68. 16.

V. 14. *This is my reſt for ever*] See upon Pſal. 68. 16. *Yea the Lord will dwell in it for ever.*

for I have deſired it] Meaning, for his own ſake, and not for any outward excellency in the place it ſelf.

V. 15. *abundantly*] Or, *ſurely*,

I will ſatisfie her poor with bread] God will provide for the meaneſt in his Church.

V. 16. *I will alſo cloath her Prieſts with ſalvation*] That is, with my protection, whereby they ſhall be ſafe.

V. 17. *There will I make the horn of David to bud*] Luke 1. 69. Though his force and glory for a time, ſeemed to be broken; yet God promiſeth to reſtore them to him, and ſettle them.

lamp] Or, *candle*. By this word, in Scripture ſtyle, is underſtood often, a ſucceſſor, or child; as in Davids caſe particularly, 1 King 11. 36. *that David my ſervant may have a light* (or, *candle*) *alway before him in Jeruſalem*, and 15. 4. *Neverthelеſſe, for Davids ſake did the Lord his God give him a lamp* (or *candle*) *in Jeruſalem, to ſet up his ſon after him*, &c.

V. 18. *His enemies will I cloath with ſhame*] I will cloath the one with ſhame, as the other with honour, verſe 6. that is, put them to open and publick ſhame, Pſal 109. 29.

PSAL. CXXXII:

Verſe 1. HOw *good*] How profitable and pleaſant.

for brethren to dwell together in unity] Of the ſame faith or family, Heb. 13. 1. Gen 13. 8.

together] *even together*.

V. 2. *like the precious*] He ſheweth, by theſe ſimilitudes, the commodity of brotherly love.

oyntment upon the head] He alludes to the fragrant oyntment, Exod. 30. 23. & 40. 13.

that went down to the ſkirts of his garments] Or rather, *upon the collar*, Exod. 28 32. & 39. 23. for it is not likely, that ſo much precious oyle ſhould be poured on him, as ſhould ſhould run down to the bottom of his robe.

V. 3. *As the dew of Hermon*] The dew that fell upon thoſe mountaines, made them or the lands adjoyning fruitfull: ſo doth concord bring plenty.

for there the Lord commanded the bleſſing] Where there is ſuch an agreement.

commanded the bleſſing] Pſal. 42. 8. & 44. 4. & 71. 3. See upon Pſalm 68 28. *Thy God hath commanded thy ſtrength*, &c.

and life for evermore] That is, conſtant happineſſe, perpetuated in, and by a bleſſed poſterity.

PSAL. LXXXIV.

Verſe 1. ALl *ye ſervants of the Lord*] Who are they, to whom the Pſalmiſt doth here addreſſe himſelf, with this title of *ſervants of the Lord*, I find three ſeverall opinions. Some think the Levites only, becauſe of them particularly, which we do not of others, we read that they had charge of the Temple by night, as well as by day: 1 Chron. 9. 33. Others, take no notice of this; but becauſe they conceive the laſt verſe, *The Lord that made*, &c. to contain a ſet form of bleſsing, and that it belonged only to the Prieſts to bleſſe the people, Numb 6. 23. therefore they would have the Prieſts only intended: though afterwards they take in the Levites too; as if they alſo, but upon what ground they tell us not, had had a commiſsion to bleſſe. For certainly, Numb. 6. 23. by *Aaron and his ſonnes*, the Prieſts only can be intended: as is further confirmed, Deut. 21. 5. *And the Prieſts,——For them the Lord thy God hath choſen——To bleſſe*, &c. For as for Deut. 10. 8. where *to miniſter*, and *to bleſſe*, is promiſcuouſly adſcribed to the *tribe of Levi* in general as in ſuch expreſsions is ordinary: it muſt according to beſt Expoſitors be underſtood diſtinctly: *to miniſter and to bleſſe*; that is, *the Levites to miniſter*: and the Prieſts, *to bleſſe*: both *Prieſts* and *Levites*, (ſo properly called) being of one and the ſame tribe, *the tribe of Levi*, which neverthеleſſe is not without ſome difficulty, or ambiguity, at leaſt; becauſe to *miniſter* was common to the Prieſts and Levites; as by many places of the Law doth appear. But we will not inſiſt ſo long upon this particular, as to anſwer all objections. The more common, and probable opinion is, that it belonged unto the Prieſts only to bleſſe the people. But that this laſt verſe ſhould be ſo taken, for a form of bleſsing, there is no neceſsity of that. The words may be taken, as ſome Expoſitors would have them, as from the Pſalmiſt to the *ſervants of the Lord*, (whoever intended) bleſsing them in great good will for their diligence and aſsiduity in praiſing God; whether of themſelves, as is moſt likely; though he ſeem to exhort them to it; (which may be rather an approbation: according to that of the Poet, *Qui monet ut facias, quod jam facis ipſe*, &c.) or whether upon his exhortation; for their ſpeedy performance and execution. But laſtly, there be alſo, who think that by *ſervants of the Lord*, are meant here, not only Prieſts and Levites, but other devout people, who in great zeal and devotion to Gods ſervice, commended in Anna, a Propheteſſe widow, Luke 2. 36, 37. were wont to be converſant in the Temple both nights and dayes, in faſting and praying, and other religious duties. All that I find objected againſt this, is that laſt verſe, if it be a ſet *formula* of bleſsing: but that being very doubtfull, and as likely not to be, (as hath been ſaid) the objection cannot be very ſtrong. There is none of thoſe opinions, but hath its probability; ſo that the Reader, for ought I know, may be left free to his choyce; which hath made me to ſet them down all three.

which by night] Heb. *in the night*: The day is not here mentioned: not but that it is intended, as well as the night; (as elſewhere upon this occaſion, expreſſed often:) but becauſe it is ſuppoſed that the night being the more unuſual time, if in the *night*, much more in the day: when all men, that do not make a practiſe of atheiſme and Epicuriſme, are wont to praiſe God, ſome part of it; morning and evening, at leaſt.

ſtand in the houſe of the Lord] It is well obſerved by ſome here, that *to ſtand* in the Scripture, is ſometimes for to wait, miniſter, or ſerve, Nahum. 12.44. *For the Prieſts and the Levites that ſtood:* ſee in the Hebrew as the margin tells you: for which in the Text it ſelf; *that waited.* This is ſome reaſon, why *Prieſts and Levites* ſhould be underſtood in the former words, rather than others: but no concluding reaſon, becauſe *to ſtand*, in that ſenſe, is a general word, uſed of Poets, as well as of Prieſts and Levites, but indeed moſt proper unto them, where the Houſe of the Lord is particularly ſpoken of. Yet it may be too, that the word might be uſed of purpoſe here, of them that were not ſuch, to ſhew, that which they did, was in imitation of thoſe, whom God did own mine particularly, above other men; for that extraordinary ſervice which they were bound unto, above other men: in imitation of them, that God might own them alſo, after a more particular manner, (as out of all queſtion he doth ſuch) for their zeal to Him, and his Service.

V. 2. *Lift up your hands in the Sanctuary*) There is neither *in*, nor *to*, in the Original, but ſeeing that one of the two muſt of neceſſity be ſupplyed, there is more probability for the *to*, as I conceive, (and ſo find it in moſt interpretations) than for this *in.* See before upon Pſal. 5. 7 *towards thy holy Temple.* But then by the *Holy*, (as in the originall: or, *holineſſe*:) we muſt underſtand *Holy* κατ᾽ ἐξοχήν: that is, The Holy of Holies: or the *Holy Ark:* where God was ſuppoſed to reſide, and from whence he was ſaid to hear prayers: as hath been obſerved before more than once.

V. 3. *The Lord*] The Levites anſwer to the former exhortation, and their prayer for the people in their night-watches: ſuitable to the Prieſts bleſſing, Numb. 6. 24. See upon the former verſes

that made heaven and earth] And therefore hath all power, Bleſſe thee with his Fatherly love, declared in Zion, Pſal. 128. 5.

PSAL. CXXXV.

Verſe 2. Ye *that ſtand in the houſe of the Lord*] Ye Prieſts that ſerve God in the Temple, and ye Levites that do it without in the Courts. Other, think the people to be meant by them, that ſtand in the Courts, Pſal. 134. 1, 2. Luke 1 10. See upon Pſal. 134. 1. *All ye ſervants: and, ſtand in the houſe.*

V. 4. *For the Lord hath choſen Jacob*] That is, hath freely loved the poſterity of Abraham, 1 Cor. 8. 5.

choſen Jacob unto himſelfe] Deuteron. 4. 37. & 7. 6, 7 & 10. 15. & 26 18.

V. 5. *our Lord is above all gods*] Above all that are called gods by reſemblance of dignity. or falſe opinion of men.

above all gods] Pſal. 95. 3. & 97 9.

V. 6. *Whatſoever the Lord pleaſed, that did he in heaven and in earth*] Pſal. 155. 3

that did he in heaven and in earth] He joyneth Gods power with his Will; that we ſhould not ſeparate them: and hereby he willeth Gods people to depend on his power, which he confirmeth by effects of it.

V. 7. *He cauſeth the vapours to aſcend from the ends of the earth*, Jer. 10 13.

he maketh lightings for the rain] To make way for the rain, or, to ſhew that rain is coming.

V. 8. *Who ſmote the firſt born of Egypt*] Exod. 12. 29.

both of man and beaſt] Heb. *from man unto beaſt*

V. 10. *Who ſmote great nations, and ſlew mighty Kings*] Numb 21. 24. 25, 26. 34, 35.

V, 12 *And gave their land for an heritage*] Joſh 12 7. 7. he ſheweth what good the godly receive by Gods power, whereby he deſtroyeth their enemies, and provideth for them.

V. 13 *thy memorial, O Lord, throughout all generations*] Pſal. 102 12. Exod. 3 15.

throughout all generations] Heb. *to generation and generation.*

V. 14. *For the Lord will judge his people*] Deut. 32. 36 Pſal. 26. 1. He ſhall avenge them of their enemies, Pſal. 43. 1.

he will repent himſelf concerning his ſervants] He will take away the plagues he layes on them.

V, 15. *The idols of the heathen are ſilver and gold*] Pſal. 115. 4, 5, 6, 7, 8, 9, 10, 11. He warneth his people to take heed they leave not him, to ſerve Idols, that can neither hear nor help them.

PSAL. CXXXVI.

Verſe 1. O *Give thanks unto the Lord for he is good, &c.*] 106. 1. & 107. 1. & 118. 1.

for his mercy endureth for ever] Though we are to praiſe God in, and for all his attributes, as power, his juſtice, wiſdom, and the like: yet this repetition throughout the whole Pſalm ſheweth, that God is chiefly praiſed for his mercy and goodneſſe, (whereof ſee upon Pſalm 130. 4. *For there is forgiveneſſe with thee, &c.*) whether general, to all mankind; (of which ſee upon Pſal. 71. 6. *from the womb*, and upon Pſal. 107. in the argument of the Pſalm, and upon Pſal. 117. 1. *O praiſe the Lord.*] or particular, to his Church; wherein the riches of his mercy doth moſt eminently appear.

for his mercy endureth]. This to have been a common conſtant form, as well for ordinary daily praiſes in divine ſervice, as for extraordinary occaſions, may appear by 1 Chron. 16. 71. 2 Chron. 7. 6. Jerem 23. 11. and 2 Chron chap. 5. 3. chap. 7. 3. Ezra 3. 11. and other places of Scripture.

V. 2. *God of gods*] Deut 10. 17.

V, 9. *To him that by wiſdom made the heavens*] Gen. 1. 1. Prov 3. 19.

V 5. *To him that ſtretched out the earth above the waters*] Gen. 1. 9. Jer. 10. 12. See upon Pſal. 24. 2. *upon the ſeas.*

V. 7. *To him that made great lights*] Gen. 1. 14.

V. 8. *to rule by day*] Heb. *for the rulings by day.*

V 10 *To him that ſmote Egypt in their firſt-born*] Exod. 12. 29.

V. 11. *And brought out Iſrael from among them*] Exod. 13 17. Gods mercifnl providence for the good of man, appeareth in all his creatures; but chiefly, in delivering his Church out of the hand of their enemies.

V. 12. *With a ſtrong hand*] Exod. 6 6.

with a ſtretched out arm] A ſimilitude taken from ſouldiers, who ſtretch out their arm to uſe their full might and beſt ſtrength in exerciſe of arms.

V. 13. *To him which divided the red Sea into parts* Exod. 14. 21, 22.

V 15. *But overthrew Pharaoh and his hoſt in the red ſea*] Exod. 14 28

overthrew] Heb. *ſhaked off.*

V. 16. *To him that led his people through the wilderneſſe*] Exod. 15. 22.

thorow the wilderneſſe] Where, for the ſpace of forty years, he ſhewed infinite and moſt ſtrange wonders.

V 18. *And ſlew famous Kings*] Deut. 29 7. Pſal. 135. 10, 11. Declaring thereby, That no power nor authority was ſo dear unto him, as the love of his Church.

V. 19. *Sihon king of the Amorites*] Numb. 21. 23.

V 20. *And Og the King of Baſhan*] Num. 21 33.

V 21. *And gave their land for an heritage*] Joſh 12. 7.

V. 25. *Who remembred us in our low eſtate*] In our greateſt affliction and ſlavery, when we looked for nothing leſſe, than to have had any ſuccour, Pſal. 113. 7.

V 5, *Who giveth food to all fleſh*] Pſal. 104. 27. & 144. 15 & 147. 9. Seeing that God provideth even for beaſts, much more hath he care over his Matth 6. 26.

V 6. *O give thanks unto the God of heaven*] Becauſe all ages have had moſt plain teſtimonies of Gods benefits.

PSAL. CXXXVII.

Verſe 1. T*Here we ſate down*] That is, we abode a long time and albeit that the country was pleaſant, yet could we not ſtay our tears, nor turn us from the true ſervice of God: or, ſate down as men oppreſſed with grief, Ezra 9. 3. Lam. 3. 28.

remembred Zion] Pſal. 42. 4, 6 & 102. 14. Lam. 1. 7.

V. 2. *in the midſt thereof*] To wit, of that country.

V. 3. *required of us a ſong*] The Babilonians ſpake thus in mocking us, as though, by our ſilence, we ſhould ſignifiy, that we hoped no more in God

a ſong] Heb. *the words of a ſong*]

waſted us] Heb. *laid us on heaps*; as Pſal. 79 1. *they laid Jeruſalem in heaps.* The Hebrew is תוללים, about which word there hath been among the Rabbines much controverſie. Some would have it to be a noun ſubſtantive, as from תלה, (that is, from תלל, put for תלה) which ſignifies *to hang up*: which word is uſed before, verſe 2. *We hanged our harps, &c.* So by, *ſuſpenſionibus noſtris*, ſhould be intended the inſtruments of Muſick, that hanged up: that they required them to ſing, and to play on their inſtruments. But moſt Chriſtian Interpreters are agreed upon it, that it is a participle rather, or *nomen participale*, from תלל, to *lay in heaps*; as we have it here in the Engliſh: which is much more agreeable to the Original Context There be alſo, who think that תלל may be here a Chaldaick word for the Hebrew שלל, it being very ordinary to that Dialect, to change the Hebrew ש into a ת. And becauſe the Chaldeans were they, that had been the authors of this miſchief, therefore they think a Chaldee word (ſee ſomewhat to this purpoſe, upon Pſal. 74 6. upon thoſe words, *and hammers*,) was uſed of purpoſe. But if this be granted, we have ſtill the ſame ſenſe; putting but *ſpoylers*, inſtead of *waſters.*

V. 4. *ſtrange land*] Heb. *land of a ſtranger.*

V. 5. *If I forget thee. O Jeruſalem*] Albeit the faithfull are touched with their particular griefs, yet the common ſorrow of the Church is moſt grievous unto them, and is ſuch, as they cannot but remember and lament.

V. 6 *above my chief joy*] The decay of Gods Religion in their countrey was ſo grievous, that no joy could make them glad, except it were reſtored; and then they would rejoyce as much as now they grieved.

my chief joy] Heb. *the head of my joy.*

V. 7. *the children of Edom*] Obad. 10. &c. According as, Ezek. 25. 13. Jer. 49. 7. is propheſied: and Obad. ver. 10. ſheweth, that the Edomites conſpired with the Babylonians againſt the Jewes.

in the day of Jeruſalem] When thou didſt viſit Jeruſalem, Ezek. 7. 12. Eſay. 13. 13.

Raſe it] Heb. *make bare.*

V. 8. *deſtroyed*

V. 8. *deſtroyed*] Heb, *waſted.*

that rewardeth thee, as thou haſt ſerved us] Heb. *that recompenſeth unto thee thy deed which thou didſt to us.*

V. 9. *Happy ſhall he be that taketh*] He alludeth to the propheſie, Eſay 13.16. promiſing good ſucceſſe to Cyrus and Darius, whom, though ambition moved to fight againſt Babylon, yet God uſed, as his rods, to puniſh his enemies, for their cruelty to his people.

daſheth thy little ones againſt the ſtones Eſay 13. 16.

the ſtones] Heb. *the rock.*

PSAL. LXXXVIII.

Verſe 1. BEfore *the gods*] Either Angels, which the Jews of old and ancient Chriſtians did believe to be preſent at religious aſſemblies; which alſo ſeemeth, according to learned Expoſitors, to have been St. Pauls opinion: 1 Cor.11. 10. *For this cauſe ought the woman*, &c. or King, (called Gods, Pſal.82. 6. and 96. 4.) according to Pſal 119. 46. *I will ſpeak of thy teſtimony*,&c. See alſo on ver.4. *All the Kings of the earth*, &c.

V. 2. *towards thy holy temple*] Pſal.28. 2. 1 King.8. 29,30. Joh 2. 4. Both the temple, and ceremonial ſervice, by Chriſts coming were aboliſhed: and now none need to look toward the temple; but worſhip God in ſpirit and truth, in every place, Joh. 4. 21. 1 Tim.2. 8. However,it doth not hence follow, but that certain places are to be appropriated to God for divine ſervice, (which we commonly call *Churches:*)and that all reverence is due to ſuch places, by all truly devout and religious: according to St. Pauls doctrine. 1 Cor.11.22. *Have ye not houſes* ——*or deſpiſe ye the Church of God:* as beſt Interpreters,not ancient only, all, or moſt of them; but modern alſo(ſome of the moſt learned, and of beſt account,generally:) do underſtand the word, *Church*, in that place. See alſo upon Pſal 69. 9. *For the zeale of thy houſe*, &c.

for thou haſt magnified thy word above all thy Name.] The conſtruction of the words in the Original is ſomewhat ambiguous עַל־כָּל־שִׁמְךָ, may be tranſlated, either,*thy name above all things*, as by divers; or, *above all thy Name*, as here, and by ſome others: (That is ſay they;Thou haſt made thyſelf more known by thy Word, than by any other way.) Then, according to the firſt, the laſt word אִמְרָתֶךָ, is either an ablative, *verbo tuo*;that is,*by thy word*; (*thou haſt magnified thy Name above all things by thy Word:*] or joyned to *Name*, by appoſition, *thy Name*, *thy Word*; that is, *thy Name, and thy Word.* David Kimki, makes a kind of *hyſteron proteteron* of it, making this to be the right order, as to the ſenſe; *thou haſt magnified thy Name*(*ſuper omne verbum tuum*) *above*; or, *in every word of thine.* Junius, *cum toto nomine tuo verbum tuum.* Which of all theſe is righteſt, is not eaſily decided: but *thy Name above all things, by the word*; that is ,by this gracious performance of what thou haſt promiſed;ſeems the moſt literall Interpretation: and having ſaid but now, that *the Name* of God ſhould be the object of his *praiſes*; it is not ſo likely, that he would preſently upon it *magnifie* any thing elſe, *above his Name.*

V. 3. *and ſtrengthenedſt me with ſtrength in my ſoul*] Thou didſt ſtrengthen me againſt all mine enemies, inward and outward.

V. 4. *All the Kings of the earth ſhall praiſe thee*] The kings themſelves ſhall praiſe thee,when they ſhall know thee fully,as thou haſt revealed thy ſelf in thy word to us. Or as others more probably, divers kings of ſundry nations, that have been acquainted through neighbourhood, or otherwiſe, with the affaires of this common weale,where thou ſhalt hear that by thy ſpecial appointment, long before declared; and by the concurrence of many miraculous events, of a ſhepherd (2.Sam.7,8. and Pſal.78. 70, 71.) I am become a King, they ſhall glorifie thee. So much may be implied, 1 Chron.14. 17. *And the fame of David went out into all lands*, &c. See alſo upon Pſal 98. 2. *His righteouſneſſe*, &c. To this alſo may verſe 1. *before the Gods*,&c. be referred.

V. 5. *they ſhall ſing in the wayes of the Lord*] They ſhall ſing when they ſhall be converted. Or rather,*They ſhall ſing of the ways:* as ſome tranſlate: but even thoſe that do not agree upon the ſame interpretation: to wit, they ſhall talk of theſe things, that have happened unto me, with acknowledgement and admiration of Gods power and providence in it. See opon the former verſe.

V. 6. *Though the Lord be high, yet he hath reſpect unto the lowly*] Iſai. 37. 15.

afar off] God though, he dwell on high, yet is near to the lowly; but keeps aloof off from the proud, Prov. 3. 34. Jam. 4. 6. 1 Pet.5.5.

V. 8. *The Lord will perfect that which concerneth me*] Pſalm 57.2. Phil.1.6. Though mine enemies rage never ſo much, yet the Lord which hath begun his work in me, will continue his favour to the end.

forſake not the works of thine own hands] Job 10.8.

PSAL. CXXXIX.

Verſe 1. SEarched *me*] Pſal.17.12. 3.Je,r.12.3.

V. 2. *Thou knoweſt my down-ſitting*] He confeſſeth, that neither our actions, thoughts, nor any part of our life can be hid from God.

thou underſtandeſt my thought afar off] Long before I conceive it.

V. 3. *Thou compaſſeſt my path*] So that they are evidently known to thee.

compaſſeſt] Or, *winnoweſt.*

V. 4. *there is not a word in my tongue*] Thou knoweſt my meaning before I ſpeak: or, my ſecreteſt wiſperings.

V. 5. *and laid thine hand upon me*] Job 41. 8. Thou keepeſt me within the compaſſe of thy knowlege, like a man that will not let his ſervant go out of his ſight. Or, if this *beſetting*, &c. be a ſimilitude from the manner of huntſmen, when they are in purſuit of ſome wild beaſt; as ſome not improbably think; then this, *and laid thine hand upon me*, muſt be underſtood in reference to the ſame ſimilitude, as Job 41. 8. *Lay thine hand upon him*, &c.

V. 7. *Whither ſhall I go from thy Spirit?*] From thy power and knowledge?

V. 8. *If I aſcend up into heaven, thou art there*, &c.] Amos. 9 2, 3, 4.

V. 9. *If I take the wings of the morning*] He meaneth the Sunbeams, which ſuddenly flye to the earth: or, wings that could flye as ſwift as they ſhoot out, and take flight never ſo early.

V. 10. *Even there ſhall thy hand*] They power doth ſo faſt hold me, that I can eſcape by no means from thee.

lead me] He ſheweth,that Gods providence over us is not a bare knowledge, but an effectuall conducting and diſpoſing of us.

V. 11. *even the night ſhall be light about me*] Though darkneſſe be an hinderance to mans ſight, yet it ſerveth thine eyes as well as the light.

V. 12. *the darkneſſe hideth not from thee*] Job 26. 6. Heb. 4. 13.

hideth not] Heb *darkeneth not.*

the darkneſſe and the light are both alike]; Heb. *as is the darkneſſe, ſo is the light.*

V. 13. *For thou haſt poſſeſſed*] Thou haſt made me in all parts, and therefore muſt needs know me.

my reins] My affections, and moſt inward motions.

thou haſt covered me in my mothers womb] With fleſh and skin, Job 10. 11.

V. 14. *for I am fearfully and wonderfully made*] Conſidering thy wonderfull work in forming me, I cannot but praiſe thee, and fear thy mighty power. See before upon Pſal 8.2. *Out of the mouth of babes*, &c. and Pſal.22.9. *that took me out of the womb.*

right] Heb. *greatly.*

V. 13. *ſubſtance*] Or *ſtrength*, or *body.*

and curiouſly wrought] Like a piece of needle-work: for ſo the word ſignifies.

in the loweſt parts of the earth] That is in my mothers womb, here below on earth. Eph 4.9. or, as ſecretly, as things formed in the bowels of the earth, Job 28 1,2,&c. Which doth not only commend the wonderful art of the workman, who can do his work without help of light; which ſome conceive to be the principal aym: but alſo ſets out the incomprehenſibleneſſe of it to humane underſtanding. For ſo the Grecians, of things very abſtruſe, and out of the reach of mans wit and capacity, uſe to ſay proverbially, τὰ νέρθεν γῆς, that is, *things under the earth*; or, *the deep things of the earth*; as it is uſed by Anton. in the ſecond book of his *Meditations.* See alſo upon Pſal.63.9. *the lower parts of the earth.*

V. 16. *and in thy book all my members were written*] An alluſion to curious workmen, that work after a model ſet before them.

all my members] Heb. *all of them.*

which in continuance were faſhioned] Or, what *dayes they ſhould be faſhioned.*

when as yet there were none of them] Seeing that thou didſt know me before I was compoſed of either fleſh or bone, much more now muſt thou know me, when thou haſt faſhioned me.

V. 17. *How precious alſo are thy thoughts unto me*] Pſal. 40. 5. How ought I to eſteem in my thoughts the excellent declaration of thy wiſdom in the creation of man? or, how incomprehenſible are thy counſels? Rom.11. 33. Job 25. 26. 14.

thy thoughts] Or, *thoughts of thee.*

V. 18. *I am ſtill with thee*] Every morning when I awake, I ſee new occaſions to meditate of thy wiſdom and to praiſe thee. Or, when I have ſpent the whole day (day after day) in the conſideration of theſe things, the next morning I am where I was; I am but at the beginning ſtil: the more I think of it, the more wonderful it appears to me. As that ancient Phyloſopher, who being asked what God was; firſt asked one day to think of it: then two, then four, &c. becauſe the more he thought of God, the more he underſtood him (as himſelf anſwered) incomprehenſible.

V. 19. *Surely*] Heb. *if*, Pſal.131.2.

Surely thou wilt ſlay the wicked. O God] It ſeems, that which had put David at this time to this ſolemn profeſſion, and ample declaration of his full perſwaſion of God being the ſearcher of the hearts of men, as he that is the maker of men, &c. was ſome horrid imputation, which he took much to heart, from ſome one or other of his bitter adverſaries, as though he had been in very deed, notwithſtanding all his fair profeſſions and pretences of zeal and piety, a wicked, bloody man. We know. Shimei did once object it unto him, *Come out, come out thou bloody man, and thou man of Belial:*

The Lord hath returned upon thee all the blood of the houſe of Saul,&c. 2 Sam. 16. 7,8. and it is more than likely that he met with many ſuch,as by his many complaints and earneſt provocations to God in divers of his Pſalmes,may be collected. Having therefore hitherto declared his faith at large, concerning Gods Omniſcience, &c. he now appeals to his juſtice, and before God, makes profeſſion of his innocency.

V. 20. *and thine enemies take thy Name in vain*] The words may alſo (as they are by ſome) be tranſlted,*and thine enemies lift up* (themſelves,or, their heads:) *in vain.*Or,as by others,*they vainly extoll thine enemies* The reader may take his choyce: the words will afford it, and other paralel places will be found, what ſenſe ſoever of theſe he pitches upon, to make it probable.

therefore] Or, *then.*

V. 21. *Do not I hate them, O Lord, that hate thee?*] His zeal of Gods glory wrought in him a fiery indignation, and utter deteſtation of all ſuch as oppoſed it, regarding not ſo much his own particular, as Gods intereſt, Pſal. 69.9. & 119. 158, 2 Chron. 19. 2. Prov. 29. 27.

V. 23. *Search me O God, and know my heart*] Verſe 1. Pſal. 26. 2.

V. 24. *ſee if there be any wicked way in me*] Pſal 7.4.

any wicked way in me] Any courſe of ſin that is grievous to God or man.

wicked way] Heb. *way of pain*, or *grief.*

lead me in the way everlaſting] Heb. בדרך עולם by moſt tranſlated, *in via ſeculi*; or, *per viam ſeculi*, that is, ſay they, to the end of my life. Others,*in via antiqua*: that is, *in the old way*: as Jer. 6. 16. נתבות עולם is tranſlated, *the old way. The old way*, that is, the good and religious way; to which ſome would have דרך עוצב in the beginning of the verſe; which may be alſo turned, *the way of grief*,or *pain*, (as in the margin) by which they underſtand idolatry,oppoſed. But though the words may be drawn to this,[for עצבים is taken for idols ſometimes) yet it doth not ſeem ſo proper to this place. Bucer agrees with our Engliſh and Junius,*vitâ perpetuâ.*See upon Pſ. 24. 7 *ye everlaſting doors.*

PSAL. CXL.

Verſe 1, FRom the violent man] Which perſecuteth me of meer malice, and without cauſe.

violent man] Heb. *man of violences*: that is, moſt violent.

V. 2. *Which imagine miſchiefs in their heart*] They ſtudy how to bring the greateſt miſchief on me; that is, to kill me.

war] Heb. *wars*: that is, frequent ones

V. 3. *adders poyſon is under their lips*] Pſal. 58. 4. Rom. 3. 13. He ſheweth how craftily wicked men proceed by calumnies, when they want power to do hurt.

V. 4 *Keep me, O Lord, from the hands of the wicked*] God is the refuge of the godly, when they are oppoſed by worldlings,

from the violent man] See Notes on ver. 1.

V. 5. *ſnare for me*] Pſal. 35,7. & 57.6. & 141. 1.9.

V. 7. *thou haſt covered my head in the day of battel*] He calleth to God with lively faith, being aſſured of his mercies, becauſe he had before-time proved, that God helped him ever in his dangers, covering his head as with an helmet, or ſhield, Pſal. 71. 4.

V. 8. *further not his wicked device*] For wicked men cannot accompliſh their plots, unleſſe God give them ſtrength.

leſt they exalt themſelves] Or, *let them not be exalted.*

V. 9. *As for the head of thoſe that compaſſe me about*] Pſ. 17. 16. Pro. 12. 13. & 18. 7 He deſireth that God would make their own words their bane, Pſal. 64. 8. or, let them periſh by thoſe courſes that themſelves plot and combine in: or,let their own imprecations fall on them, Pſal. 109. 17. The words may be tranſlated alſo, which is followed by ſome of the beſt Interpreters: *The head of him* (by which ſome underſtand Doeg: others, Saul:) *that compaſſeth me about, let the miſchief* (or, *perverſity*) *of his own lips cover him.* See upon the next words.

let the miſchief of their own lips] Life and death are often adſcribed in the Scripture to the tongue: or, which is equivalent to the mouth or lips. And not without cauſe. Fer either a man ſpeaketh what his heart doth prompt unto him; as all men naturally ſhould: Matth. 12. 34. *out of the abundance of the heart*, &c. Or if he be a diſſembler, that is, one whoſe heart and tongue go not together; a crafty cunning man; it is a great chance but ſome time or other he vvill be caught in his double dealing, and reaſon the fruits of his falſe heart,or tongue. Much more might be ſaid of the tongue,of which ſo much is in the Scripture: but more cannot, than is by t. James, chap. 3. 11. 1,2,&c. to ver. 13. See alſo Pſal. 17. 3. Prov. 22. 13. & 18. 20, 21.

V. 10. *Let burning coales fall upon them*] If a man read theſe two verſes (9 & 10.) together, and conſider diligently; he may(though contrrary to the current of Expoſitors,as may appear by vvhat hath been noted upon verſe tenth:) he may, I ſay, have juſt occaſion to ſuſpect, eſpecially if he take Prov. 25. 21,22. *For thou ſhalt heap coales of fire apon his head*, &c. into his conſideration; that the meaning of the words ſhould rather be this: *As for thoſe that compaſſe me about*, &c. *Let burning coales fall upon their heads*, &c. And though as I ſaid before, the current of Expoſitors go another way: yet ſome very judicious; or more plainly, Calvin upon the place, propoſeth an interpretation that cometh very near to this, but that he miſſeth of the place in the Proverbs, which if he had thought of, it is likely, he would have been much more confident. But then if we ground upon that place (as I think we muſt, if we think to carry it againſt ſo many: , for this interpretation here; it muſt be granted, that as the words here, are an imprecation; ſo there alſo: which here,though the coherence of matter,beſides the tenor of the words themſelves; doth evince them to be ſo: yet there, ſeemeth very contrary to the purpoſe of the wiſe authour, whom we would not willingly believe to be the authour of any ſuch inſtruction, that reliſheth of any malice: much more contrary to the purpoſe and profeſſion of Evangelical Paul, who, though he borrow the words from Solomon, yet delivers the matter of them as his own, Rom. 12. 20. See what is there noted at large in vindication of both, upon Prov. 25. 21,22. neither do we know any thing now, that ſhould move us to change our opinion there delivered concerning the right meaning of thoſe words, except it ſhould be this one paſſage of the Pſalmiſt: which yet being ſo doubtfull of it ſelf; and ſo indifferently expounded by all, or moſt Expoſitors; I know not of what validity it may be apprehended by others, againſt the pregnancy (as I conceive) of ſo much reaſon that may ſway us for a different ſenſe in Solomon, and St. Paul. And yet were it certain aud ſure, that both the Pſalmiſt, and his ſon aimed at one and the ſame proverbial expreſſion; yet is it not without example, that one and the ſame expreſſion of words; yea one and the ſame proverb, without any variation of words, may be uſed in a different ſenſe, and to a different end. Of words and phraſes, being the ſame, uſe in a different, yea contrary ſenſe, in Scripture, and elſewhere, I could give many examples: and ſome have been given in theſe Notes, upon occaſion: Of Proverbs, or proverbiall ſpeeches, if my memory ſerve me not at this time, I doubt not but with a little help either of books, or better memory, there may be found good ſtore. And this I ſhould rather pitch upon, than to believe that either Solomon, or St. Paul could intend the words in a precept of charity; ſo (to ordinary conſtruction, and their authority laid aſide) uncharitably. But now I have dealt ſo freely with the Reader (for indeed I would not conceale any truth, whether it make for, or againſt any opinion of mine:) I ſhall now deale as freely and truly with him, in profeſſing that this interpretation of the words of the Pſalmiſt, though at firſt, upon comparing with Solomons words, very plauſible; yet upon further conſideration, appeareſt otherwiſe unto me. I did mention Calvin before, that he had an Expoſition that came very near. It is this: *Recidat moleſtia, quam ſceleratis ſermonibus mihi intentant, in capita ipſorum*: Here Calvin doth not tell us, what ſhall become of the word *operiat*, which is ſet out by him; and inſtead of it *Recidat* put in his *place.* But I ſuppoſe he intended it (though for brevity ſake, he did not ſo fully explain himſelf) thus: Let the miſchief, which they intended unto me by their wicked tongues, cover their own heads. which is in effect; *Recidat moleſtia*: &c. The evill which they intended unto me, let it fall upon their own heads. It is plauſible enough of it ſelf, as he propoſeth it: but much more probabble, in my judgement, if he had obſerved, (which I wonder he doth not) that there is in the words, ſo ordered and conſtrued, an alluſion to verſe 7. *thou haſt covered my head in the day of battell.* Many ſuch ſecret alluſions of words there be in the Scripture (of another kind, ſee before upon Pſal. 75. 6. *nor from the South*:) of which we have treated elſewhere largely. If this therefore be right, as it ſeemeth unto me, very plauſible; *Let burning coales fall upon them*, in the next verſe, muſt be conſtrued by it ſelf; and ſo the expreſſion here apparently different from Solomons. Moſt Expoſitors are of opinion, that the Pſalmiſt doth here allude to that fire that came from heaven, to the deſtruction of Sodom and Gomorrah: as the moſt dreadfull imprecation he could think of: which is very likely. Of imprecations in generall, in this Book of Pſalmes. See before upon Pſal. 35. ver. 4. *Let them be confounded.* Of Solomons words and meaning, ſee there: Prov. 25. 21,22.

let them be caſt into the fire] Heb. *let him caſt*: to vvit, God: and let all manner of miſchief befall them, and ſo overwhelm them, that they may never recover again.

V. 11. *an evill ſpeaker*] Heb. *a man of tongue.*

an evill ſpeaker be eſtabliſhed in the earth: evill ſhall hunt the violent man to overthrow him] Or, *an evill ſpeaker, a wicked man of violence be eſtabliſhed in the earth: let him be hunted to* his *overthrow.* See upon Pſal. 55. 23 *bloody and deceitfull men.*

evill ſhall hunt the violent man to overthrow him] Gods plagues ſhall ſo from place to place purſue him; as he ſhall have no vvay to eſcape, Jer. 16. 16.

overthrow] Heb. *to deſtructions*: that is, to certain deſtruction.

V. 13. *the upright ſhall dwell in thy preſence*] That is, ſhall be defended and preſerved by thy fatherly providence and care, as one of thy family.

PSAL. CXLI.

Verſe 1. I *Cry unto thee*] He ſheweth, that there is no other refuge in our neceſſities, but only to flye unto God for comfort of ſoul or body.

2. *ſet forth*] Heb. *directed.*

the lifting up of my hands as the evening ſacrifice] Pſal. 134. 2. He deſireth to have his prayers as acceptable to God, as the incenſe and ſacrifices were in the Sanctuary, Pſal. 69. 31. Mal. 1. 11. Rev. 8. 4.

V. 3. *keep the door of my lips*] He deſireth God to keep his mouth from ſpeaking unadviſedly; for of himſelf he could not do it, Pſal. 39. 1.

V. 4. *let me not eat of their dainties*] Let not their proſperity allure me to be wicked, as they are, Pſal. 37. 1. & 73. 15.

V. 5. *Let the righteous ſmite me, it ſhall be a kindneſſe, and let him reprove me, it ſhall be an excellent oil, which ſhall not break my head*] Or, *Let the righteous ſmite me kindly, and reprove me*; *let not* their *precious oil break my head,* &c.

and let him reprove me] He could well endure all reproofs, that came from a loving heart, Prov. 9. 8. & 19. 25. & 25. 12.

an excellent oil] Heb *oil of head,* Eccleſ. 9. 8. He compareth a faithful and friendly reproof, to ſuch an ointment as they uſed to anoint their heads withal.

it ſhall not break my head] Oyl cannot properly be ſaid, as oyl, to break the head. But oyl being here metaphorically taken for words of reproof, which may be ſaid, (though figuratively too) *to break the head,* or *ſoul,* as Job 19. 2. *How long will ye vex my ſoul, and break me in pieces with words?* what belongs to words properly, is here transferred to oyl. Some tranſlate, (which the Original will bear too) *Let it never ceaſe from my head*: that is, let me never want it.

for yet my prayer ſhall be in their calamities] So far ſhall their reproofs be from offending, that I will requite them with my beſt prayers, when they moſt need them; that is, in their calamities, when the malicious, uncharitable, if they bear any ſmall grudg, are moſt apt to inſult. Some more emphatically, but to the ſame purpoſe; *Quò magis faciet,* &c. that is, *The more they do it, the more I ſhall think my ſelf bound to pray for them.*

V. 6 *they ſhall hear my words*] When the great men that now perſecute me ſhall be overthrown, as ſtumbling in ſtony wayes, then they, or the people which followed them in perſecuting me, ſhall repent, and hearken willingly to Gods word, Iſai, 28. 19.

V. 7. *Our bones are ſcattered at the graves mouth*] Either he meanes the bones of ſuch as died for his cauſe, or elſe that they were ready to be ſcattered at the graves mouth, ſo that it were a miracle for them to eſcape death, 2 Cor. 1. 9.

V. 8. *mine eyes are unto thee, O God*] 2 Chron. 20. 12.

leave not my ſoul deſtitute] Heb. *make not my ſoul bare.*

V. 10. *Let the wicked fall into their own nets*] Heb. *into his nets*: that is, to Gods nets, whereby he catcheth the wicked in their own malice: or, every one into his own net, as Pſal. 7. 15. & 9. 15. & 35. 8.

whileſt that I withal eſcape] Let their fall be my deliverance.

withal] Or, *alone.* See Job 29. Ezra 4. 3.

eſcape] Heb. *paſſe over.*

PSAL. CXLII.

Title.

Maſchil of David] Or, A Pſalm *of David giving inſtruction.*

when he was in the cave] 1 Sam. 24. 3.

Verſe 1. I] This Pſalm appears to be made after the deliverance here mentioned. See the like, Jon. 2. 1.

cryed] Davids patience and inſtant prayer unto God condemneth their wicked rage; who, in their troubles, either deſpair, and murmure againſt God, or elſe ſeek to others rather than to God, to have redreſſe in their miſeries.

did I make my ſupplication] The word, *prayer,* in the Original, ſignifies a demanding of juſtice againſt his foes: *crying,* ſignifies earneſtneſſe: making *ſupplication,* ſhews, that he ſought for favour from God: *complaint,* or meditation, argues a preconſideration of what he prayed for: *ſhewing,* intends a laying open of his troubles orderly in fit words.

V. 3. *then thou kneweſt my path*] Thou kneweſt which way I ſhould eſcape, when I knew no means of delivery: or, thou didſt approve the way that I was in, and tookeſt care of me, Pſal. 1. 6.

V. 4. *I looked on my right hand, and beheld*] Or, *look on the right hand, and ſee.*

refuge failed me] I had no place in the world to flee to.

failed me] Heb. *periſhed from me.*

no man cared for my ſoul] Heb. *no man ſought after my ſoul.*

V. 5. *Thou*] The words following, to the end, were ſpoken in the cave.

my refuge] Though all means failed him, yet he knew that God would never forſake him, Pſal. 32. 7. & 46. 1.

my portion in the land of the living] Pſal. 16. 5. & 73. 26. and 119. 57. Lam. 3. 24.

V. 7. *Bring my ſoul out of priſon*] For he was on all ſides beſet with his enemies, as though he had been in a moſt ſtrait priſon.

the righteous ſhall compaſſe me about] Either to hear me ſpeak of my wonderful deliverance, that they may rejoyce and praiſe God with me, or elſe to ſet the crown on my head.

for] Or, *when.*

PSAL. CXLIII.

Verſe 1. H*Ear my prayer, O Lord, give eare to my ſupplication*] Of a ſuppoſed difference between *prayer* and *ſupplication,* ſee upon Pſalm 55. 1. *Hide not thy ſelf from my ſupplication*: where theſe very words are cited. Of the word *righteouſneſſe,* how to be underſtood in this and other like places, ſee upon Pſal. 71. 2. *Deliver me in thy righteouſneſe.* Of *faithfulneſſe,* or *truth,* (for it is but one word in the Original Hebrew, but ſometimes written full, and ſometimes abbreviated by leaving out one of the radical letters:) See upon Pſal. 57. 10. *For thy mercy is great.* But becauſe the word is ſo frequent in this book, ſomewhat more ſhall be ſaid here alſo. *Faithfulneſſe,* they ſay, is adſcribed unto God, for keeping of promiſes. It is ſo, often. But then we muſt know, that the promiſes of God, for which he is ſo termed (*faithful*) are either particular promiſes, made unto particular men, as Abraham, David, and the like: or general promiſes, to a whole nation; or, rather, to all men in general: as for example; That he will be the protector of them that feare him; and put their truſt in hin: that upon true repentance and amendment of life, he will pardon iniquities: that he will be the avenger of the poor, and fatherleſſe, that are oppreſſed by might: for theſe, and the like, *faithfulneſſe* is adſcribed unto God by the Pſalmiſt, as often as for keeping his word, to him (ſo often inculcated by Expoſitors.) particularly. Again, *faithfulneſſe* may be adſcribed unto God; not ſo much in reference to any expreſſe promiſe, as upon a preſumption grounded upon his nature, and former experience. So becauſe the creation of man, endowed with ſuch and ſuch faculties, is an argument of Gods goodneſſe; it may be preſumed of God, as he is a *faithful Creator,* that he will not have the death or deſtruction of any man; (Ezek. 33. 11.) that he will have a care of them eſpecially, who having ſpent their lives, in his ſervice, commit *the keeping of their ſoules* (1 Pet. 4. 19.) unto Him at their departure; who both as he is *a Creatour,* knows, how to value them, and how to keep them, and as he is *faithful,* will not diſappoint them. that have truſted Him, with what was deareſt unto themſelves. But all I aimed at here, is but to ſhew, that *faithfulneſſe* is adſcribed to God in divers reſpects, and not to be confined to particular promiſes.

into judgement with thy ſervant] Job 14. 3. He acknowledgeth a juſt hand of God in thoſe things that had befallen him, though by the unjuſt hands of his enemies; and intreateth him not to deal rigorouſly with him, as in juſtice he might.

in thy ſight ſhall no man living be juſtified] Exod. 34. 7. Rom. 3. 20. Gal. 2. 16.

V. 3. *For the enemy hath perſecuted my ſoul*] There is no queſtion, but that David, immediately and literally intended it of ſome one, or more of his mortal and viſible enemies, that either by open violence, or by ſecret plots and machinations, did endeavour to bereave him of his life: or by detraction perchance, and falſe imputations, of his good name, to good and godly men as dear, as life it ſelf. But in the myſtical, or anogogical ſenſe, this enemy (or enemies) may be underſtood of the Devil, properly called *Satan,* that is, *an adverſary,* (as Pſal. 109. 6. *and let Satan ſtand at his right hand*) as not onely being the grand and Original enemy to mankind; but alſo, as he, who in very truth is the author, abetter, and fomentor of all ungodly ſtrifes and contentions among men; and by outward and inward temptations and provocations, (where God for ſecret cauſes, doth not reſtrain him) the occaſion of all ſlaughter, and unjuſt blood-ſhedding Joh. 8. 40. & 44 So that whoever beareth but malice in his heart, (See alſo 1 Joh. 3. 15. *Whoever hateth his brother,* &c.) may truly be ſaid, in ſome degree, to be poſſeſt. Whoſoever therefore rightly underſtandeth theſe things, whatever he readeth in this whole Book, (by way of imprecation eſpecially) of enemies and adverſaries, according to the expoſition and application of the ancients, he may very profitably, whether he have any enemies in this world or no, underſtand it of his ſpiritual enemies, which he is ſure he hath: and no leſſe ſure, in caſe he have other enemies too, whether more or fewer, ſo far as they deal by malice and unjuſt violence, that it is the Devil that ſets them on work, and leads them to theſe unjuſt and uncharitable courſes. I know there be many things in theſe imprecations, not appliable, properly to ſpirits, but to mortal men onely, that are fleſh and blood: yet nothing hinders, but that he that readeth them, may think of the Devil, and in ſome convenient ſenſe apply all to him, as the cauſe of all evil, both ſpiritual and temporal.

hath ſmitten my life] I muſt needs be ſlain, if thou relieve me not.

to dwell in darkneſſe] I am forced to live in dark caves, like graves.

that have been long dead] He acknoweledgeth that God is his onely true Phyſitian that can heal him; for he can raiſe up men long ſince dead.

V. 4, *ſpirit overwhelmed within me*] Pſal. 142. 3.

my heart within me is deſolate] So that he was upheld onely by Gods power, on which he relyed, Pſal. 73. 26.

V. 5. *Ire-*

V, 5. *I remember the dayes of old*] To wit, thy great benefits of old, and the manifold examples of thy favour toward thine: or, I comfort my ſelf with the remembrance of thy favours to me in times paſt, and take them for a pawn of comfort in time to come, becauſe thou art the ſame, Pſal, 77 5, 11.

all thy works] Heb. *every work of thine*, or, *all thy practice.*

V. 6 *my ſoul thirſteth after thee*] Pſal 42. 1, 2. & 63. 1. & 84. 2.

as a thirſty land] I earneſtly deſire to be with God in the Sanctuary, as the dry ground deſires rain, Pſal. 42. 1, 2, & 63. 1.

V. 7. *Hear me ſpeedily*] Heb. *Make haſte, anſwer me.*

leſt I be like, &c.] Or, *for I am become like*, &c.

V. 8. *in the morning*] In the morning, that is, ſpeedily, and in due time, Pſal. 101. 8. See upon Pſal, 30. 5. *weeping may endure for a night*; &c.

cauſe me to know the way] Direct me which way I may eſcape this danger, leſt I periſh in it, Pſal 28. 1. & 5. 8.

V. 9. *I flee unto thee to hide me*] Heb. *hide me with thee.* I hid my ſelf under the ſhadow of thy wings, that I might be defended by thy power, Pſal. 91. 1. & 32. 7.

V. 10. *Teach me*] He confeſſeth, that both the knowledge of, and obedience to Gods will in us, cometh from the Spirit of God, who teacheth us by his Word, giveth underſtanding by his Spirit, and frameth our hearts by his grace to obey him.

to do thy will] That is, juſtly, and aright: for, ſo ſoon as we decline from Gods will, we fall into errour.

thy Spirit is good, lead] Or, *let thy good Spirit lead.*

into the land of uprightneſſe] Or, *in* (or *on*) *an even ground*, as Iſai 26. 7. 10.

V. 11 *Quicken me*] Keep me alive, and free me from this deadly danger.

Quicken me, O Lord, for thy name ſake] Pſal. 119 25, 37, 88, 107.

for thy Names ſake]. That thy Name may be honoured, thy juſtice ſhewed on perſecutors, thy mercy to me thy ſervant.

V. 12. *of thy mercy cut off thine enemies*] Which ſhall be a ſign of thy fatherly care of me.

I am thy ſervant] Pſal 116. 16.

PSAL. CXLIV.

Verſe 1. M*Y ſtrength*] Heb. *My rock.*

which teacheth my hands to war, &c.] 2 Sam. 22. 35. Who, of a poor ſhepherd, hath made me a valiant warriour, and mighty conquerour.

to war] Heb. *to the war*, &c.

V. 2. *My goodneſſe*] Or, *My mercy.* From whom alone I look for kindneſſe and protection.

My goodneſſe and my fortreſſe, my high tower and my deliverer, &c.] 2 Sam. 22. 2, 3 40.

my deliverer] Heb. *my deliverer for me:* for the Prophet cannot ſatisfie himſelf with any words.

who ſubdueth my people under me] He confeſſeth, that neither by his own authority, power nor policy, his kingdom was kept quiet, but by the ſecret favour of God.

V. 3. *Lord, what is man, that thou takeſt knowledge of him? or the ſon of man*, &c.] Job 7. 17. Pſal 8. 4 Heb 2. 6.

that thou takeſt knowledge of him?] To give unto God juſt praiſe, is, To confeſſe our ſelves to be unworthy of ſo excellent benefits, and that he beſtoweth them upon us of his free mercy.

V. 4. *Man is like to vanity*] Job 14. 2. Pſal. 39. 3.

V. 5. *Bow thy heavens, O Lord*, &c.] Pſal. 18. 9. Iſai. 64. 1. Shew thy ſelf preſent on earth, by deſtroying my greateſt enemies, who are like mountains, in compariſon of other men.

V. 6. *Caſt forth lightning and ſcatter them*] Pſal. 18. 13, 14. Deliver me by heavenly meanes, for earthly means fail me.

V. 7. *Send thy hand*] Heb. *hands.* He was in ſuch danger, that he thought he needed both hands, that is, all Gods power, to help him.

from above] From heaven.

out of great waters] Pſal. 69. 12, 14.

from the hand of ſtrange children] Deliver me from the tumults of ſtrangers, that profeſſe peace to me: or, of my own people, that carry themſelves cruelly toward me, like ſtrangers. See upon Pſal. 54 3. *ſtrangers:* &c.

V. 8. *And their right hand is a right hand of falſhood*] Pſal. 26. 10. For though they ſhake hands, yet they keep not promiſe.

V. 9. *I will ſing a new ſong unto thee*] A rare and excellent ſong, as thy great benefits deſerve; or, a new triumphant ſong after victory, framed eſpecially upon this occaſion; the argument whereof is ſet down, ver. 10.

a new ſong unto thee, O God] Pſal. 40. 3. & 98. 1.

V. 10. *It is he that giveth*] Or, *Who giveſt.*

ſalvation] Or. *victory.*

delivereth] Or, *delivereſt.*

David his ſervant] Though ſtrange kings be called Gods ſervants, as Cyrus, Eſay 45 1. foraſmuch as he uſeth them to execute his judgements; yet David, and they that rule godly, are properly ſo called, becauſe they ſerve not their own affections, but ſet forth Gods glory.

V. 11. *Rid me, and deliver me from the hand of ſtrange children*] verſe 7, 8.

V. 12. *That our ſons may be as plants*] He deſireth God to continue his benefits toward his people, that there may be a hopefull poſterity after them.

that our daughters may be as corner ſtones poliſhed] Ancient artificers were wont to carve their pillars (in palaces and ſumptuous edifices, eſpecially,) which did bear the main building into the form of grave matrons and virgins. Such were thoſe that were called *Caryatides*, whom Vitruvius and others, ſpeak of, and deſcribe: though the reaſon of that particular name (if the common interpretation be true,) be much later than Davids time. But they had other names too, which might be ancienter. It is very likely that David doth here allude to ſome ſuch cuſtome.

poliſhed] Heb. *cut.*

V. 13. *That our garners may be full*] That we may have corn not only to eat plentifully, but alſo to lay up abundantly.

all manner of ſtore] Heb. *from kind to kind.*

V. 14. *That our oxen may be ſtrong to labour*] That our cattel may be very ſerviceable to us.

ſtrong to labour] Heb. *able to bear burdens*; or, *loaden* with fleſh.

V. 15. *Happy is that people that is in ſuch a caſe*] Pſal 33. 12. & 65. 4. If they be bleſſed that enjoy outward proſperity, much more happy are they that are in Gods favour.

PSAL. CXLV.

Title.

praiſe] See the Title of Pſalm 25.

This is the laſt of the Alphabetical Pſalms; of which, ſee before upon Pſal. 25 at the end.

Verſe 1. I *Will extoll thee*] Pſal. 100. 1. He ſheweth what ſacrifices are pleaſant and acceptable unto God, even praiſe and thankſgiving: and ſeeng that God ſtill continueth his benefits towards us, we ought never to be weary of praiſing him for the ſame.

V. 3. *Great is the Lord*] Hereby he declareth, that all power is ſubject unto God; and that no worldly promotion ought to obſcure Gods glory.

and his greatneſſe is unſearchable] Heb. *and of his greatneſſe there is no ſearch.*

V. 4. *One generation ſhall praiſe thy works to another*] Eſay 38. 19: Pſal. 78. 4.

to another] Foraſmuch as the end of mans creation, and of his preſervation, in this life, is to praiſe God, therefore he requireth, that not onely we our ſelves do this, but cauſe all others to do the ſame.

V. 5. *works.*] Heb. *things*, or, *words.*

V. 6. *of thy terrible acts*] Of thy terrible judgements againſt the wicked.

declare thy] Heb. *declare it.*

V. 7. *They ſhall abundantly utter*] As water runs out of a Fountain, Jer. 6. 7.

the memory of thy great goodneſſe] Thy great bleſſings, which ought to be remembred.

V. 8. *The Lord is gracious, and full of compaſſion*) Exod. 34. 6, 7. Num. 14. 18. Pſal. 86 5. 15. & 103. 8.

and full of compaſſion] He deſcribeth after what ſort God ſheweth himſelf to all his creatures, though our ſins have provoked his vengeance againſt all: he ſhewes himſelf mercifull, not onely in pardoning the ſins of his children, but alſo in doing good to wicked men, albeit they feel not the ſweet comfort of Gods benefits.

of great mercy] Heb. *great in mercy.*

V. 9. *over*] Or, *toward.*

V. 11 *They ſhall ſpeak of the glory of thy kingdom*] The praiſe of thy glory appeareth in all thy creatures: and though the wicked would obſcure the ſame by their ſilence, yet the faithful are ever ſpeaking of it.

V. 12. *his mighty acts*] Gods ſervants ſpeak of his great acts, that others may take notice of them.

V. 13 *an everlaſting Kingdom*] Heb. *a kingdom of all ages* 1 Tim. 1 17.

V. 14. *The Lord upholdeth*] All that are upheld from falling, are upheld by God: but ſome fall, and never riſe.

all that fall] Who, being in miſery and affliction, would faint and periſh, if God did not uphold them, and therefore they ought to reverence him that reigneth in heaven, and ſuffer themſelves to be governed by him.

raiſeth up all thoſe that be bowed down] Pſal. 146. 8.

all thoſe that be bowed down] Ready to fall under the burden of their miſeries. See upon Pſal. 146. 8.

V. 15. *The eyes of all wait upon thee*] To wit, as well of man as of beaſt.

wait upon thee] Or, *look unto thee.*

thou giveſt them their meat in due ſeaſon] Pſal. 104. 17.

V. 17. *The Lord is righteous in all his wayes*] He praiſeth God, not only for his beneficence to all his creatures, but alſo for his juſtice in all his proceedings.

holy] Or, *mercifull* or, *bountifull.*

V. 18. *The Lord is nigh unto all them that call upon him*] Not in eſſence only, but in affection: he is ready to grant their requeſts, Eſay 55. 6.

in truth] In ſincerity of heart, as all the faithfull do, without hypocriſie.

V. 19. *He will fulfill the deſire of them that fear him*] For they ask, or wiſh for nothing, but according to his Will, 1 Joh. 5. 14.

V. 21. *let all fleſh bleſſe his holy Name for ever and ever*] Let all men praiſe him. So Pſal. 65. 2.

PSAL. CXLVI.

Verſe 1. P*Raiſe ye the Lord*] Heb. *Hallelujah.*

Praiſe the Lord, O my ſoul] Pſal. 103. 1.

O my ſoul] He ſtirreth up himſelf, and all his affections to praiſe God.

V. 2. *While I live, will I praiſe the Lord*] Pſal. 104. 33.

V. 3. *Put not your truſt in Princes, nor in the ſon of man, in whom there is no help*] Pſal. 118 8,9. See alſo upon Pſal. 82. 7. *But ye ſhall die like men*, &c.

Put not your truſt in Princes] That God may have all praiſe. Here he forbiddeth all vain confidence, ſhewing that by nature we are more inclined to put our truſt in creatures, than in God the Creatour.

help] Or, *ſalvation*; or, *becauſe he cannot help himſelf.*

V: 4 *he returneth to his earth*] Of which he was made, Gen. 2. 7. & 3. 19.

his thoughts periſh] As their excellent devices, and vain opinions, whereby they flattered themſelves, and imagined wicked enterpriſes againſt others.

V. 5. *Happy is he that hath the God of Jacob for his help*] Jer. 17. 7.

whoſe hope is in the Lord his God] Pſal. 144. 15.

in] Heb. *on.*

V. 6. *Which made heaven and earth, the ſea, and all that therin is*] Gen. 1. 1.

Which made heaven and earth] He encourageth the godly to truſt only in the Lord, both, for that his power is able to deliver them from all dangers, and becauſe for his promiſe ſake, his will is moſt ready to do it,

V. 7. *Which executeth judgement for the oppreſſed, which giveth food to the hungry*] Pſal. 103 6.

for the oppreſſed] Whoſe faith and patience for a while he tryeth, but at length he puniſheth the adverſaries, that he may be known to be the Judge of the world.

the Lord looſeth the priſoners] Pſal. 68. 6. & 107. 10.

V. 8. *The Lord openeth the eyes of the blind, the Lord raiſeth*, &c.] Though it be moſt true, literally taken, that God *openeth the eyes of the blind*, &c. yet it is more agreeable to the context, that the words be taken metaphorically, of gracious unexpected deliverances from extreme miſery, as long impriſonment, hard bondage, and the like; as *priſoners*, and *captives*, elſewhere. See alſo upon Pſal. 57. 6. *my ſoule*, and 145. 14. and 69. 23. *Let their eyes be darkened.*

the Lord raiſeth them that are bowed dow] Pſal. 145. 14.

the Lord loveth the righteous] Though he viſit them by affliction, hunger, impriſonment, and ſuch like tryals; yet his fatherly love and pity never faileth them, yea; rather to his, theſe are ſigns of his love, Heb. 12. 6.

V. 9. *The Lord preſerveth the ſtrangers*] Meaning, all them that are deſtitute of all worldly means, and ſuccour, as being in a ſtrange place, where none knowes, or regards them.

the fatherleſſe and widow] Deut. 10. 18. Pſal, 68. 5.

the way of the wicked he turneth upſide down] Pſal 1. 6.

V. 10. *The Lord ſhall reign for ever*] Exod. 15. 18. He aſſured the Church, that God reigneth for ever, for the preſervation of the ſame.

PSAL. CXLVII.

Verſe 1. I*T is good to ſing praiſes unto our God*] Pſal. 92. 2.

for it is pleaſant] he ſheweth wherein we ought to exerciſe our ſelves continually, and to take delight, to wit, in praiſing God, for that is pleaſing to him.

and praiſe is comely] Pſal. 33. 1.

V. 2. *The Lord doth build up Jeruſalem*] Becauſe the Lord is the founder of the Church, it cannot be deſtroyed though the members thereof be diſperſed, and ſeem as it were, for a time, to be caſt off.

he gathereth together the out caſts of Iſrael] Deut. 20. 3.

V. 3. *He healeth the broken in heart*] With affection, or with ſorrow for ſin.

wounds] Heb. *griefs.*

V. 4. *He telleth the number of the ſtars*] Though it ſeem to man incredible, that God ſhould aſſemble his Church, being ſo diſperſed, yet nothing can be too hard for him, that can number, and name all the ſtars. The ſtars, according to the Scripture phraſe, are accounted as as the ſand of the Sea, innumerable. Which ſome think to be ſpoken only according to common opinion: as many other things are there. Ancient Aſtronomers indeed are ſaid to have reduced them to a certain number, according to their ſeverall magnitudes: they tell us of a thouſand and ſome odd hundreds; in all. But this muſt be underſtood of thoſe that could clearly be diſcerned. For many others have been obſerved ſince; and of late, by Galileus to a very great number. It may ſtand therefore for undoubted truth, that they are to man, innumerable: and ſo doth Ariſtotle too, poſitively maintain. Calling of them by their names, imports a perfect knowledge of them; or, as ſome others, the diſtingniſhing of every one of them to certain places, and functions,

he calleth them by their names] Iſai. 40. 26.

V. 5. *his underſtanding is infinite*] Heb. *of his underſtanding there is no number*, Iſa. 40. 28. Rom. 11. 33.

V, 6. *he caſteth the wicked down to the ground*] For the more high that the wicked climb, the greater is their fall in the end, Pſal. 73. 18, 19.

V. 7. *Sing unto the Lord*] Heb. *Anſwer:* That is, ſing by turns, Exod. 15. 21. and 32. 18. Or, anſwer Gods goodneſſe by thankfulneſſe and obedience.

V. 8. *Who covereth the heaven with clouds*] He ſheweth, by the examples of Gods mighty power, goodneſſe, and wiſdom, that we can never want moſt juſt occaſion to praiſe God.

who prepareth rain for the earth, who maketh graſſe to grow upon the mountains] Pſal. 104. 13, 14.

V. 9. *He giveth the beaſt his food, and to the young ravens which cry*] Job 38. 41. Pſal. 104. 27, 28.

to the young ravens which cry] For their crying is, as it were a confeſſion of their need, which cannot be relieved without God: then if God ſhew himſelf mindful of the contemptible fowles, can he ſuffer them to die with famine, whom he hath aſſured of life everlaſting? Job 38. 41. Matth. 6. 26.

which cry] Or, *when they cry.*

V, 10 *he taketh no pleaſure in the legs of a man*] God is thus bountiful to the creatures, not for any worth in them, but for his love to his people.

V. 11. *in them that fear him, in thoſe that hope in his mercy*] Pſal. 33. 18.

V. 12. *hope in his mercy*] Heb. *wait for his mercy.*

V. 13. *he hath ſtrengthned the barres of thy gates*] He doth not only furniſh his Church with all things neceſſary, but preſerveth alſo the ſame, and maketh it ſtrong againſt outward force.

V. 14. *He maketh peace in thy borders*] Heb. *who maketh thy border peace.*

fineſt of the wheat] Heb. *fat of wheat*, Deut. 32. 14. Pſal. 81. 16.

V. 15, *He ſendeth forth his commandment*] His ſecret working in all creatures, is as a commandment to keep them in order, and to give them motion and force.

his word runneth very ſwiftly] For, immediately, and without reſiſting, all things obey him. See upon Pſal. 107. 20. *He ſent his word.*

V. 16. *He giveth ſnow like wooll: he ſcattereth the hoar froſt like aſhes*] He compareth ſnow to wooll, and hoar froſt to aſhes; not only becauſe of ſome outward reſemblance in colour, ſhape, &c. but alſo becauſe of the like effects, it being the propriety of ſnow, as Naturaliſts obſerve, to warm the earth; and of hoar froſt, to burn, even to aſhes, ſometimes; as they ſay. This effect of the hoar froſt ſome aſcribe to the coldneſſe of it; it being the propriety of intenſive cold to burn; ȣ̓ διὰ τὸ θερμὸν, ἀλλὰ διὰ τὸ συνάγειν, ἢ ἀντιπεριστῆναι τὸ θερμὸν: not as having properly any burning quality in it ſelf, but by an antiperiſtaſis, &c. But that is denied by others; for then, ſay they, the ſnow ſhould burn plants, and buds too, becauſe it is colder than hoar froſt. Their reſolution therefore of that matter is, that the cauſe is not known; and to be accounted no leſſe than miraculous. There is an apparent alluſion in the original words, between כפור, כאפר, and יפזר.

V. 19. *He ſheweth*] As before he called Gods ſecret working in all his creatures, his word, ſo here he meaneth the will of God revealed in the Scripures, given to his Church, as a moſt precious treaſure.

his word unto Jacob, his ſtatutes and his judgements unto Iſrael] Mal. 4. 4.

his word unto Jacob] Heb. *his words.* That is, the ten words, or commandments. He gave them the law moral, ceremonial, judicial, Mal. 4. 4.

V, 20. *they have not known them*] The cauſe of this difference is, Gods free mercy to his Church, which hath therefore great cauſe to praiſe him, Rom. 3. 1.

PSAL. CXLVIII.

Verſe 1. P*Raiſe ye the Lord*] Heb. *Hallelujah.*

from the heavens] Rev. 5. 13. Ye heavenly creatures praiſe God in the heavens.

V. 2. *all his angels*] Pſal. 103. 20, 21. Becauſe they are members of the ſame Church, he ſetteth them before our eyes, which are moſt willing hereunto, and by their prompt obedience, teach us to do our duty.

V. 3. *ſun and moon*] In that Gods glory ſhineth in theſe inſenſible creatures, this their beauty, and orderly motion, is a continual praiſing of God, Pſal. 19. 1, 2, &c.

ſtars of light] Job 38. 7.

V. 4. *ye heavens of heavens*] Ye higheſt heavens, 1 King. 8. 27 called the third heaven, 2 Cor. 12. 2. where the Saints and Angels are. The skie where the ſtars are, is the ſecond heaven: the ayr, is the firſt, where the fowles flye.

ye waters] that is, the rain-waters lodged in the clouds, Gen 1. 7. Job 26. 8.

above the heavens] Above the lower region of the air. See alſo upon Pſal. 104. 3 *Who laieth the beams of his chambers*, &c. And upon Pſal. 24 2. *upon the ſeas.*

V. 5. *for he commanded, and they were created*] Gen. 1. 3, 6. Pſal. 33. 9.

V. 6 *a decree which ſhall not paſſe*] Pſal. 119. 91. Job 38. 33. Jer. 31. 35, 36. & 33. 25.

V. 7. *ye dragons*] Rather Whales, for they live in the deeps, Gen. 1. 21.

V. 8. *ſtormy wind fulfilling his word*] Which come not by chance, or fortune, but by Gods appointment, Pſal. 147. 15, 16.

V. *Mountains and all hills*] Great and little hills, fruitful and unfruitful trees, wilde beaſts and tame, worms and birds.

V. 10. *flying fowls*] Heb. *birds of wing.*

V. 11. *Kings of the Earth* For the greater gifts that any hath received, and the more high one is preferred, the more bound is he to praiſe God for the ſame: but neither high nor low, condition or degree, can be exempted from this duty.

V. 13. *for his name alone is excellent*] His name onely is excellent of it ſelf: creatures have no more excellency than he communicateth to them.

excellent] Heb. *exalted.*

his glory is above the earth and heaven] And therefore is worthy to be praiſed by Kings and Angels.

V. 14. *He alſo exalteth the horn of his people*] The dignity, power, and glory of his Church, Pſal. 75. 10.

the praiſe of all his ſaints] Or, he is *the praiſe of all his ſaints*, Luke 2. 32. Or, which is.

even of the children of Iſrael] By reaſon of his covenant made with Abraham, Iſaac, and Jacob.

PSAL. CXLIX.

Verſe 1. P*Raiſe ye the Lord*] Heb. *Hallelujah.*

a new ſong] Pſal. 33. 3. For his great and manifold benefits daily renewed on his Church, Lam. 3. 23.

V. 2. *him*] Heb. *them*, as Eccleſ. 12. 1. Eſay 54. 5.

that made him] He gives two reaſons why they ſhould praiſe God with a new ſong. Firſt, becauſe he made them. Secondly, becauſe he made them his people. In Hebrew it is, *In his makers*: to ſhew the Trinity of perſons, Eſay 54. 5. Job 35. 10.

V. 3. *in the dance*] Or, *with the pipe.*

V. 4. *For the Lord taketh pleaſure in his people*] Pſal. 35. 27.

he will beautifie the meek with ſalvation] Not onely free them from their enemies, but alſo make them glorious before the world.

V. 5. *let them ſing aloud upon their beds*] They ſhould enjoy continual reſt and liberty to praiſe God, and ſhall uſe their liberty both night and day, to that end, Pſal. 63. 6. Job 35. 10. Eccl 12 1.

V. 6. *in their mouth*] Heb. *in their throat*; That is, they ſhould ſing aloud of Gods famous acts.

a two-edged ſword in their hand] Either he means God would give them temporal victories, or the ſpiritual ſword, Heb. 4. 12. to rule men withal, Rev. 1. 16.

V. 7. *To execute vengeance upon the heathen*] This is chiefly accompliſhed in the Kingdom of Chriſt, when Gods people, for juſt cauſes, execute Gods judgements againſt his enemies: and it giveth no liberty to any to revenge their private injuries.

V. 8. *To bind their Kings with chains*] To what time this is to be referred, whether paſt (under the Law:) or preſent, (under the Goſpel) or future, at the day of judgement, is a great queſtion among Expoſitors. Our Engliſh Tranſlators by their quotations in the margin; the Italian Notes, and divers others, underſtand it of the Canaanitiſh Kings, which were diſcomfited and put to death by Gods people; by Gods eſpecial appointment, Deut. 7. 1. &c. called therefore *the judgement written*: verſe following. This is the moſt literal interpretation. Yet others not leſſe probable, take the words of the conqueſt of Nations and Kingdoms by preaching, which though of it ſelf contrary to all violence and effuſion of blood, (& therein contrary to Mahometiſm:) is nevertheleſs for the greater glory of it among men, ſet out unto us ſometimes in military terms, as 2 Cor. 10. 4, 5, 6. *For the weapons of our warfare*, &c. and elſewhere. Of the ſubmiſſion of Kings, ſee Eſ. 49. 23. and Pſal. 2. and mention of *chains*, Eſay 45. 14. *The labour of Egypt, and merchandiſe of Ethiopia,* ——— *they ſhall come after thee, in chains ſhall they come over*, &c. Which mention of *chains*, both here in the Pſalmiſt, and in the Prophet, in the words quoted, tend onely to this, the better to ſet out the magnificence of the victory, and enſuing triumph of the Church. So captive Kings were led in triumph among the Romans, *catenis onerati*: bound with divers chains. All which things, by all ſober Chriſtians are underſtood ſpiritually. It is pure Mahometiſme, to dreame of any other ſenſe, according to the letter; the ſpiritual ſenſe, in ſuch allegorical expreſſions, being the immediate and literal. But thirdly, there be, who refer all this to the day of judgement. Neither is it without ſome ground. They bring many places of the Scripture to that purpoſe. That which I take moſt notice of, is Enochs propheſie, quoted by St. Jude; *Behold, the Lord cometh with ten thouſand of his Saints, To execute judgement upon all*, &c. And this propheſie they would have to be here called by the Pſalmiſt, *the judgement written.* And here alſo beſides the word *judgement*, (though they obſerve it not:) we have the *Saints* mentioned, (*This honour have all his Saints*, v. 9.) as in Enochs propheſie, *with ten thouſand of his Saints.* What others may think of it, I know not. I ſee nothing in this expoſition, but is plauſible enough. But the Reader ſhall have my good will, to make his choice.

the judgemet written] Hereby God bindeth the hands and minds of all his, to enterpriſe no further than he appointeth in his written word. See Calvin here, with ſome others. A good *item* for thoſe, who in imitation of the Turkiſh *Derviſii*, or I know not whom; when they intend things, for which they have no warrant from any written Law either of God, or man; pretend inſpirations.

this honour have all his Saints] Pſal. 148. 14.

PSAL. CL.

Verſe 1. P*Raiſe ye the Lord*] Heb. *Hallelujah.*

in his ſanctuary] Or, *for his ſanctuary*; That is, for revealing himſelf in his ordinances. So verſe 2. In his mighty acts: That is, for them.

in the firmament of his power] For his wonderful power appeareth in the firmament, which in Hebrew is called, *a ſtretching out*, or, *ſpreading abroad.* And therein the mighty work of God ſhineth.

V. 2. *excellent greatneſſe*] Or, *greatneſſe of greatneſſe*, or *abundance of greatneſſe.*

V. 3. *with the ſound of the trumpet*] He exhorteth them, that they might praiſe God the better, to ſtir up their joy with muſical inſtruments. And if muſical inſtruments, as is granted; had that power then; how have they changed their nature ſince?

trumpet] Or, *cornet.*

V. 4. *dance*] Or, *pipe.*

V. 5. *loud*] Heb. *of report*, Eſay 53. 1.

high] Heb. *ſhouting.*

V. 6. *Let every thing that hath breath, praiſe the Lord*] That is, every man, Deut. 20. 16. Joſh 11. 11. So ſometimes fleſh is put for man. He ſheweth, that all men have cauſe to praiſe God. Let us therefore, never ceaſe praiſing him here, till we be taken from hence, into his heavenly Kingdom, which he hath prepared for his; to ſing of his praiſe for ever. *Amen*, and *Amen.*

thing] Heb. *breath.*

Praiſe ye the Lord] Eph. 5. 19. Col. 3. 16.

A PREFACE

CONCERNING

The Argument of this Book, and the uſe of PROVERBS in general.

A*S the Author of this Book is eaſily known by his Name, ſo famous and frequent upon Holy Records,* SOLOMON; *and by other Titles and Attributes, as* Son of David, *and* King of Iſrael, *at the beginning: ſo may the Argument of it as eaſily, by the inſcription it bears, of* PROVERBS: *a word not unknown unto any that underſtands common Engliſh: of both which neverthelesſe, (both of the Author, and Inſcription) ſomewhat more ſhall be ſaid afterwards in due place: In the mean time it will be worth our labour to look into the Origine,* and to ſhew the right uſe of Proverbs, in general: which to do, as it ought to be done, will put as upon a conſideration of differences of times, and ages of the world; and of different tempers and judgements of men; as alſo of different kinds, or degrees of Wiſdom, according to variety of times: the knowledge and conſideration of which things will very much conduce, as to a right apprehenſion concerning the uſe; ſo, to a right Judgement concerning the valuation and eſtimation of this particular Book.

We will not go ſo far as Adam, and the originals of mankind; of which times there hath been, and is yet great controverſie among the learned, whether men were then wiſeſt, and afterwards degenerated, as mankind increaſed: or whether that was mans infant-time in point of knowledge and worldly wiſdom, which in after-ages by degrees came to ripeneſſe of underſtanding: It would be beſides our purpoſe here; and elſewhere we have handled it at large. Without any ſuch reflexion to Primitive times we ſay, that the ſame Country and Kingdom, according to diverſity of events and alterations in matter of government; of peace, or wars; of liberty, or ſubjection; may have, in ſeveral ages, ſeveral ebbings and flowings in matter of humane Knowledge, and Wiſdom, and differ from it ſelf, as in outward ſhape and cuſtomes; ſo, in matter of wit, judgement, and capacity, (depending moſt from different education) and ſo in its wayes, and degrees of wiſdome, and underſtanding.

There was a time among the Grecians, (in whom we inſtance rather than other Nations, becauſe better furniſhed of ancient Records concerning them, than concerning other Nations;) a time, I ſay, when all wiſdom (as is obſerved ſomewhere by Ariſtole) conſiſted in parables and ſentences: and to be the author of a wiſe ſaying, was enough to purchaſe a man in the world both admiration and authority. A Sentence, and an Oracle were then thought to have great affinity, and ordinarily entertained with almoſt equal honour and reverence. Either none but thoſe that were of high rank and place, took upon themſelves (of which more upon Chapter 1. verſe 1.) to ſpeak ſentences: or if any others did, they were reputed worthy of greateſt honours. Some ſentences were conſecrated in temples, and attributed to the gods, becauſe they were thought to ſurpaſſe the wiſdom of mortal men. So was that famous Γνῶθι σεαυτὸν Noſce teipſum: or, Know thy ſelfe; of which ſo much hath been written by the ancients. Others were ingraven upon ſtatues, or pillars of ſtone, erected of purpoſe, and ſet in high-wayes, that travellers, as they paſſed by, might at the ſame time, both learn, and admire. Such were thoſe called Ἑρμαῖ, mentioned by Plato in one of his Dialogues, erected by Hipparchus: whereof one had this ſaying, Στεῖχε δίκαια φρονῶν; that is, Think of righteouſneſſe as thou goeſt along; or, Practice righteouſneſſe in thy life and converſation. Another, Μὴ φίλον ἐξαπάτα, that is, Deceive not thy friend. And it is obſerveable, that ſuch an opinion this Hipparchus had of thoſe his ſentences, that to every one of them, as ancient Painters and Statuaries to ſome of their choiceſt pieces were wont, he did adde his Name; Μνῆμα τόδ' Ἱππάρχου, Μὴ φίλον, &c. Which was not done by him onely, but by ſome others in the ſame kind: as by Phocylides, who lived much about that time; not the author of that Ποίημα Νουθετικὸν, now extant under that name: a very choice Piece otherwiſe, we confeſſe; but not of that antiquity: but another Phocylides, of whome there remains but little; to wit, ſome few ſententious Diſticks, here and there, ſcattered in ancient Authors; who alſo bear witneſſe of him, that to every ſuch Diſtick his manner was to prefixe his name, in theſe words, Καὶ τόδε Φωκυλίδου: This alſo is Phocylides his verſe, or, ſentence. By which doth appear the ſimplicity of that age, compared with later times. Syneſius, a very reſponſable Author, citeth Ariſtotle, (but not to be found, I doubt, in what now remaineth of Ariſtotle:) as, ſaying, that Proverbs, were ἐγκαταλείμματα: that is to ſay, the relicks, or remains, of that ancient wiſdom and philoſophy, which through publick broiles and confuſions of nations and kingdomes, (ſuch as we have ſeen; and I pray God, we do not ſee the ſame fruits:) was periſhed. However, if that paſſage of Ariſtotle be not now extant; yet by many that are, it doth appear how much he doth aſcribed to ancient Proverbs. Himſelf had made a collection of old Proverbs and ſentences, as Diog. Laertius in his life, doth report. In the ſecond book of his Rhetoricks, he treateth of them largly: and in the firſt book, where he treateth of teſtimonies and evidences, he gives Proverbs the next place after Oracles. But that which is much more wonderful is, the power and efficacy ſuch ſentences and parables (for they were often joyned) had, to perſwade men; as either to reclaim them from ſome vicious courſe, or purpoſe; or to allay paſſions of either anger or ſorrow, or the like; whereof there be divers examples in ancient Hiſtories: inſomuch as ſome maintained, (of which ſubject Seneca hath written one Epiſtle, or two,) that no other kind of Philoſophy was needful, (as particularly, no Exhortations, which we call now, Sermons;) to perſwade men to goodneſſe, but this kind, which they had known to be ſo ſucceſſeful and available in former times. But now was the caſe much altered, in Seneca's time, and long before; mundo jam ad ſummam ſolertiam perducto; as he ſpeaks ſomewhere: when moral Philoſophy, through continual uſe and exerciſe, was become ſo popular, that every fool, or varlet, (yea every carnifex, as is ſaid in the Comick) could utter in ordinary talk more ſentences, than formerly the wiſeſt Philoſophers, or States-men in their moſt ſerious Diſcourſes. A man would have thought the world, in point of life and morality, through this improvement of knowledge, ſhould much have amended. But it proved quite contrary. For thoſe ſentences, which once, when rare, and of difficult acceſſe, as it were, were entertained as Oracles, and accordingly wrought upon the ſoules and mindes of men; were now become a meer complement of language, and a delight of the ear onely; without any influence at all on the heart; ſo that the very name of ἀρεταλόγος, or ſentence-ſpeaker, became the name of a jugler, or impoſter. Antiqua ſapientia nihil aliud quam facienda & vitanda præcepit. Et tunc longè meliores erant. Poſtquam docti prodierunt, boni deſunt, ſaith, Seneca.

From all that hath been ſaid, hitherto; concerning theſe Proverbs of Solomon (not to ſpeak of them as Canonical Scripture, which is a common conſideration; but according to humane judgement,) I would inferre particularly, Firſt, that to value them to their worth, we muſt not conſider them by what we ſee in theſe dayes, when learning (ſo far as to talk, and make a ſhew) is become more common than ſilver was in Solomons dayes, (1 King. 10. 21, 27.) when every pedler can make a Preacher; and many beardleſſe boyes out of ſhops, and from the plough, with little reading, and a great deal of confidence can find words enough (which ſome call the Spirit) to lead whole multitudes. Certainly, had Solomon himſelf lived in theſe dayes, he would have been thought in the judgement of many men but a very ordinary man, in compariſon of ſome of theſe inſpired tradeſmen, and confident youths. Secondly, that ſome things are delivered with that ſimplicity of words, and ſtile, as did well agree with the conſtitution of thoſe times, to which they have more particular relation, both to pleaſe and to profit: though not ſo well perchance, with that over-ripeneſſe of wit, and ſubtilty, that moſt men are born with in this age. But laſtly, that if men could withdraw themſelves a little from that φιληκοΐα, that immoderate hunting after the pleaſure of the ear, (of all other ſenſes, the moſt inſatiable: the proper temper, ſhall I ſay, or diſtemper of all learned ages;) and betake themſelves to more ſober retired reading, with anſwerable ſerious meditation, (as neceſſary, as the very reading it ſelfe;) they may finde the power *and efficacy of theſe Proverbs and Sentences, (ever of thoſe which at firſt hearing, promiſe but little ;) as much as others have done in former ages, to the amendment of their lives, and freeing of their ſouls from the bondage of many unreaſonable luſts and paſſions : than which, in very deed, no greater bondage or ſlavery is in the world.*

Some things beſides whoever ſhall read theſe Proverbs, had need to know before hand. Firſt, concerning coherence of matter and words, that they muſt not look for it ; though it is very good ſometimes, and apparent enough for divers verſes together ; yet it is not to be expected, as a thing not endeavoured by the Author. Neither indeed was it the faſhion in thoſe dayes, to write ſuch things otherwiſe than looſely and promiſcuouſly. It may appear, as by ſome others, ſo by Theognis, *one of the Ancienteſt* Gnomologues, *or ſentence-writers now extant, who alſo lived not many ages after* Solomon, *and in many things doth agree with him, as may appear to them that ſhall diligently compare them together. Yet of the firſt 9. Chapters, for the moſt part, the ſubject is but one ; to wit, the commendation of wiſdom. And becauſe there is not any thing that doth more ſtrongly or dangerouſly either withhold, or withdraw from the ſtudy of wiſdom, than bad company ; but eſpecially, the company of women : having ſaid ſomething in the firſt Chapter of the company of bad men ; he doth often inſiſt upon that of women, as the moſt dangerous of the two, (ſo he found it himſelf ;) and doth very lively and Poetically ſet out their allurements, and the fearful end of thoſe that are deluded by them, and fall into their nets. The laſt Chapter containeth (for the moſt part) the character of a vertuous woman, and a good wife. In all the reſt, there is but little coherence of matter, except (as I ſaid before) here and there of ſome few verſes, that hang together.*

Secondly, that ſome things, yea many, are often repeated. And this will bring us to a further conſideration of the Author. That Solomon *is the Author of this* Book of Proverbs *in generall, is generally acknowledged : but the Author, as* David *of the Pſalmes, not becauſe all made by him ; but becauſe either the maker of a good part ; or collector and approver of the reſt. It is not to be doubted but that many of theſe Proverbs and Sentences, were known and uſed long before* Solomom : *ſo wiſe and underſtanding a Nation could not be without many pithy common ſayings and ſentences, which are accounted the beſt evidence of every Nations wiſdome ; and though it might have many more than* Solomon *(guided by the Spirit of God) did think fit to Canonize, by admitting them into his Collection ; yet that he would admit of none, is not a thing likely. Of them that were collected by others, as* Solomons, *but long ſince his death, from Chapter 25. to 30. and then of thoſe that bear* Agurs *Name, Chapter 30. and* Lemuels ; *Chapter 31. ſee upon thoſe ſeverall Chapters. If not all* Solomons, *then but partly his, and partly collected by him, and partly by others, at ſeverall times : no wonder, if divers things with little or no alteration, be often repeated. However,* Solomon *might have ſome end in it, in repeating ſome things of purpoſe. VVe ſhall finde repetitions in that kind in the writings of ſome ancients.* Sed quia nimis indociles quidam, tardique ſunt, admonendi videntur ſæpius ; *ſaith one of them.* Dicentibus ; Quouſque eadem ? Reſponde : Ego debeo dicere ; Quouſque eadem peccabitis ? Remedia ante vultis, quam vitia deſinere ? Ego verò magis dicam ; & quia recuſatis, perſeverabo. *So another.*

A third thing very neceſſary to be obſerved, is, That there be few moral maximes or ſentences, of ſuch catholick and univerſal truth, (which is the priviledge of Mathematical Theoremes) as to hold alwayes : or that the contrary ſhould never be true. The reaſon whereof is well ſhewed by Ariſtotle in his Ethicks. If you will have it in the words of an ancient Grammarian, that hath written upon Virgil : Sententiæ non ſemper generales ſunt, ſed interdum pro negotiorum qualitate formantur. *As for example ;* Differ, habent parvæ commoda magna moræ. *A little delay may prove a great advantage ; ſaith one.* Semper nocuit differre paratis : *Delayes are alwayes dangerous ; ſaith another. Both may be true, as the matter may be ſtated by different circumſtances of time, place, and the like. So our Saviour in the Goſpel ;* He that is not with me, is againſt me ; *in one place,* Matth. 12. 30. *And,* He that is not againſt us, is for us, *in another,* Luke 9. 50. *And* Solomon *himſelf, in the ſame place,* Anſwer not a fool according to his folly : *And,* Anſwer a fool according to his folly, *Prov. 26. 4, 5.*

As for the word Proverbs, *of the ſeveral uſes and notions of it, and how here to be underſtood, ſee upon the firſt verſe of the firſt Chapter.*

1 Kings 4. 32. *we find amongſt other things recorded of* Solomon, *as an effect of his extraordinary Divine wiſdom,* (verſe 29.) *that he ſpake 3000. Proverbs, (not four thouſand, as I find in ſome Engliſh Bibles, printed at* London, 1620. *) part of which, ſo many as the Holy Ghoſt thought fit for Canonical Scripture, are contained in this Book of Proverbs, and Eccleſiaſtes ; and ſome perhaps in the Canticles. It is not unlikely, that many of the reſt are to be found in* Eccleſiaſticus : *which by ſome ancients is attributed to* Solomon, *not onely becauſe written in imitation, as one of the Prologues there doth acknowledge ; but alſo becauſe partly taken out of this Book of Proverbs, as may appear by the* Paralel *collected and exhibited by* Cornelius a Lapide *in his* Prolegomena *upon this Book : and partly (as in all likelihood) out of the remainder of thoſe 3000. before ſpoken of. This* Eccleſiaſticus, *or Author of the Book we commonly call* Eccleſiaſticus, *which was written in Hebrew ; and afterwards tranſlated into Greek ; lived ſome 500. years after* Solomon, *and ſome 250. before Chriſt, in the dayes of* Ptolemeus Philadelphus ; *by whoſe procurement the Hebrew Bible was firſt tranſlated into Greek, by thoſe we commonly call the* Septuagint : *and it is thought by ſome learned men, that the Author of the Book (one* Jeſus Sirach : *) was one of theſe Septuagint Interpreters. The reading of Eccleſiaſticus, and diligent comparing of paralel places, will give light to many obſcure places of the Proverbs ; which hath made me the more willingly to take notice of the Book.*

It hath been the opinion of ſome, as appeareth by the Queſtiones Hebraicæ, *aſcribed commonly to Saint* Jerome, *that all thoſe 3000. before mentioned Proverbs, were comprehended in this Book of Proverbs. The words out of the ſaid Book (whoever be the Author of it) to this purpoſe cited by* Cornelius a Lapide, *are ;* In Proverbiis verſus nongenti quindecim continentur : in quibus etiam continentur tria mille parabolæ.

The Ancients indeed were wont to divide all Books into verſes, and by the number of verſes to eſtimate their bulk and bigneſſe ; of which much hath been written by latter Criticks. But how 3000. parables can be contained in 915. verſes, (taking verſes for lines, as they did ;) I cannot imagine ; but rather believe there is an errour in the Copy. But if not in the Copy ; yet, however, an errour in the man, certainly, if ever any did ſo believe, or write.

CHAP.

CHAP. I.

T*He Proverbs*] Hebr. משלים or, in conſtruction, as here, משלי. The word is derived from a verb, that hath two ſignifications; both which may have relation to Proverbs, or Sentences. The firſt ſignification is, *dominatus eſt*; *dominum exercuit*: that is, *he hath been Lord*, *ruler*; or *governour*. Hence *Sentences* might be denominated, as among the Grecians, *ἀξιώματα: κυρίαι δόξαι*, and the like: thereby to ſet out the worth and dignity of moral Sentences and Apophthegms, tending to inſtruction, and direction, in matter of life and manners: as among all other ſubjects deſerving the preeminence; ſo alſo among all men, to paſſe with authority, and without control. This is the common opinion; which I am not againſt. But it may be as probable, that *Sentences* were at firſt ſo called, from the ranck and place of the authors themſelves. For in ancient times (whereof ſomewhat hath been ſaid in the Preface:) they were for the moſt part Governours, or ſuch at leaſt, as were thought fit to govern, whoſe ſayings were received for Sentences. Whence it is, as I conceive, that *Sentences*, in general; or more particularly, choice Sentences, are called נגידים Chap. 8. 6. that is, *Princes*; properly; and 22. 20. שלישים *magnates: tribuni*; that is, *Great men*, or *Chief Officers*: as we ſhall ſay there. See alſo upon Chap. 16. 10. *A Divine Sentence is in the lips of the King*, &c. And Quintilian, an ancient Maſter of Rhetorick, one of the moſt judicious that ever wrote; where he treats of Sentences, ſaith well: *Magis enim decet eos in quibus eſt auctoritas, ut rei pondus etiam perſona confirmet. Quis enim ferat, puerum, aut adoleſcentulum, aut etiam ignobilem*, &c. that is, *It becomes them beſt* (to uſe Sentences:) *that are men in or of authority, that the dignity of the perſon alſo may adde ſome further weight to the matter. For who would endure a child, or a youth, or ſome obſcure mean fellow, to pronounce ſentences in his ordinary talk, and to take upon him the authority of an Inſtructer, or Teacher?* The Grecians alſo called *Sentences*, *γνώμας*, *quod ſimiles ſunt conſiliis*, (I think he meant *ſcitis*: for ſo is the word *γνώμη* uſed:) *aut decretis*: as the ſame Quintilian. Certain it is, that anciently many were the authors of Sentences, who alſo were of Laws: *Hi non in foro, nec in conſultorum atrio, ſed in Pythagoræ tacito illo ſanctoque receſſu, didicerunt jura, quæ florenti tunc Sicilia, & per Italiam Græciæ ponerent*; ſaith Seneca, ſpeaking of ſome ancient Law-makers. The ſecond ſignification of the verb משל (but in another conjugation:) is *Similis factus eſt*: and (in *Hiphil*, as they call it;) *comparavit, aſſimilavit*: that is, *He was made like*; *He did liken*, or *compare*. Hence ſome conceive that the proper ſignification of משל or *maſhal*, is, *ſimilitudo, parabola*: a ſimilitude, or parable. And becauſe moſt Parables end in Proverbs, or Proverbial Sentences, and admonitions; therefore, ſay they, the word came to be uſed for Proverbs, and Sentences: firſt, for ſuch as were expreſſed figuratively: then, afterwards more generally, for all manner of ſentences, or moral precepts, though (for the language) never ſo plain and direct. But I will not further enquire into the reaſons: certain it is, that both here and elſewhere in Scripture, the word *maſhal* is ſo taken: not for a Proverb, properly ſo called, which implyes a common ſpeech, ſententious, with ſomewhat extraordinary (according to the propriety of every Language, ſome affecting rimes; ſome, alluſions; and others, ſome other thing) in the expreſſion; but alſo any moral precept, inſtruction, or obſervation; ſuch as are many in this book, which beareth the title of *Proverbs*. However, it doth not follow, that becauſe of the Inſcription, every thing in the book, ſhould be *Proverbs*: ſince it is ordinary enough to make inſcriptions *a majore parte*. The firſt nine Chapters are by many accounted rather as an Introduction to the whole book, than as part of the Proverbs. Indeed they do not contain many Proverbs, but the praiſes and commendation of wiſdom, in general: that is the ſubject; whereof ſee what hath allready been ſaid in the Preface And upon Chap. 10. ver. 1. *The Proverbs*, &c. From the tenth Chapter to the end, there is little elſe but Proverbs and Sentences. Again, there be, who think theſe firſt nine Chapters to be here exhibited as they came from Solomon, himſelf, without any alteration of either matter or method: but thoſe that follow, to be collections: of which more ſhall be ſaid in due place. Others, with more probability, that the ſix firſt verſes of this Chapter, are not Solomons, but added by way of Preface or Argument by them that made this collection, and ſet it out abroad. This, as of it ſelf it is not improbable, becauſe the like we know hath been done to many Books; yet if there be no further ground, as I know none, for it, it might as well have been ſpared, there being as much and more probability for the contrary. For that Solomon himſelf ſhould perfix his name and titles himſelf, is very ſuitable to the cuſtome of thoſe ancient times. There be few books, of any great antiquity, whether in verſe or proſe, but begin with the Authors name, his country, and pedigree, and other like circumſtances; and this by the Author himſelf, as all men agree. It is commonly interpreted by them that are well verſed in ancient books as a mark of great antiquity; if it be genuine, and not ſuppoſitious, or counterfeit. But now for concluſion of all we have more to ſay upon this *Title*, before we leave it, the conſideration of titles being a principal thing in all expoſitions: We may reduce the ſeveral uſes and ſignifications of this word משל (as it relateth unto *Proverbs*:) to the ſeveral properties and conditions belonging to a Proverb. Which though they be not found but in few Proverbs, all: yet all belong unto Proverbs, in general; as appears by them that have written of the nature and conſtitution of a Proverb; which alſo might be ſhewed, (as by them it is, who profeſſedly treat about it;) by divers examples. A Proverb then we ſay, is an ancient ſpeech (the more it hath of antiquity, the more of luſter and authority:) commonly uſed (that too, addeth to the authority: and the Greek *παροιμία*, for *a Proverb*, imports properly, *a common way*, ſpeech, or admonition: from which ſome fetch the Latine word, *adagium*, too:) which for the moſt part, hath ſomewhat of acutneſſe, obſcurity, or *concinnity* in it, more than other ſpeeches; whoſe end is, inſtruction, or information, in point of life and converſation Now we ſhall find, that what hath ſome of theſe qualifications and conditions; yea though but one of them, if notably and eminently, is in the Scripture called, משל a *Proverb*. So, for example: *Wickedneſſe proceedeth from the wicked*: מרשעים יצא רשע: 1 Sam. 24. 13. a very plain ſpeech, which might ſeeme the interpretation of a Proverb: (as, *Can the Ethiopian change his skin, or the Leopard his ſpots?* Jer. 13. 23. *The tree is known by his fruit. Men gather not figs of thornes, nor grapes of a bramble-buſh*, Luke 6. 44. or the like:) rather than a proverb it ſelf. But yet a proverb, and ſo called there, becauſe an ancient common ſpeech: *As ſaith the Proverb of the ancients*, *Wickedneſſe proceedeth*, &c. Again, Ezek. 24. 3. [*Son of man*:] *Utter a parable unto the rebellious houſe* (in the Hebrew, משל *a Proverb*; and more full and emphatical there, than can well be expreſſed in another tongue: משל אל בית המרי משל as if you ſhould ſay: *Parable a parable*: or, *proverb a proverb*: that is, proverbially ſet out, &c.) *and ſay unto them*; *Thus ſaith the Lord God*; *ſet on a pot*: *ſet it on*: *and alſo pour water into it*: 4. *Gather the pieces*, &c. unto the 12. verſe. There is nothing in all this, that is properly proverbial, as the word is more commonly uſed: but as it is a *ſimilitude*, darkly and obſcurely ſet out; that intitles it to this appellation of a proverb. Whence alſo it is, that משל a proverb: and חידה *a riddle*, in the like caſe, Ezek. 17. 2. (חוד חידה ומשל משל very emphatically here too, in both words:) are joyned together. Again, Pſalme 78. 1, 2. *Give eare, O my people*, &c. *I will open my mouth in a parable: I will utter dark ſayings of old*. In the whole Pſalme there is not any thing properly proverbial, or ſententious: no, nor very obſcure, and allegorical: but a plaine hiſtorical narration, or commemoration of things that had paſſed in old times, between God, and their fore-fathers, in Egypt and elſewhere, ſince their coming out of Egypt, where the power, and conſtant goodneſſe of God towards them; and their as conſtant unthankfulneſſe, and manifold provocations, are manifeſted and declared. Why then *a proverb*, or *a parable*? or, why *riddles*? For ſo the Original word (חידות) which in our Engliſh is rendred *dark ſayings*, doth properly import. Firſt, becauſe of the argument: ancient things, very old, and very ſtrange: and in that partaking of the nature, as of *proverbs*, ſo of *riddles*. But eſpecially, משכיל לאסף that is, *A Pſalme of*, or *for Aſaph*, *to give inſtruction*. Inſtruction and warning, by ſuch examples, ſo emphatically, not in ordinary language; but poetically ſet out, of thoſe things that had hapned in old times, and by an extraordinary power or hand, to their fore-fathers, by reaſon of their ſtubbornneſſe and many rebellions, being the maine (to glorifie God, another; but that the moſt immediate:) end; therefore called a *parable*, or *proverb*: and, a *riddle*. Laſtly, particular men, or a whole people is made a *proverb*: (a *proverb*, and a *byword*; שנינה *an acute*, or *witty* ſaying, properly: they are ſo put together, Deuter. 28. 37. and elſewhere:) when their names are become the object of common *talke*, (and wit too: for ſome men are moſt ready to ſhew their wit, upon ſuch an occaſion of other mens calamities: which nevertheleſſe argues as little true wit, or wiſdome, as it doth charity:) for a warning to poſterity. We have ſhewed the extent of the Hebrew word, as it is uſed in the Scripture. Now what a *Proverb* is properly in its own nature; and how to be diſtinguiſhed from a *parable*, or *ſentence*: or *apophthegme*: how from an *apologue*: *a riddle*, &c. becauſe I think it not ſo neceſſary here, and would put us to much arguing, to determine it: I muſt referre the Reader that deſires to be ſatisfied, to them that have written of that ſubject, of purpoſe: but to Ariſtotle eſpecially, where before quoted; in whom much good matter to this purpoſe will be found.

As more ſhort, ſo more pertinent it may be, to take notice, that as the Hebrew קשל is uſed in the Scripture of divers ſpeeches that are not *Proverbs* in the common ſenſe and uſe of the word: ſo the Greek word γρίφος: *griphus*: (properly, *a riddle*:) is ſometimes taken more generally, for any queſtion, or probleme, though it have nothing in it, either of wit, or obſcurity. See in the tenth Book of Athenæus, by Clearchus &c. as by the learned that have taken paines upon that Author, is well obſerved.

The Proverbs of Solomon] Hebr. משלי שלמה I am not very prone of my ſelfe, to adſcribe much unto derivations, or alluſions, in, or of proper Names. Yet we finde many in the Scriptures, both of New, and Old Teſtament. But ot the Old eſpecially. No proper Name there almoſt, (at leaſt, of any note:) but hath its alluſion, or myſtery. *Abraham*: *Iſaac*: *Jacob*, &c. who knowes it not? Why then may not we obſerve, (though I finde it not obſerved:) that משל *maſhal*, a *Proverb*: and שלמה *Solomon*: by tranſpoſition (wherein conſiſts all *anagrammatiſme*:) onely of one letter, is but one word? And there be many ſuch tranſpoſitions of letters in the Scripture, not in alluſions, and etymologies onely; but even in the ſame word, bearing the ſame ſignification, to be found. So that if we make a verbal of קשל the verbe; the ſame word may ſtand for *Solomon*, and for a *ſpeaker of Proverbs*. But I ſhall not further inſiſt upon this.

V. 2. *To know wiſdom and inſtruction, to perceive the words of underſtanding*] Solomon by theſe, and many other words, heaped in the 3, 4. 5. and ſixt following verſes, tells his Reader what the end is of this Book, and what benefit he may reap by reading of it. The world is, and hath been of old, (though never more than now) full of Writers, and as full of Readers: but variety, or curioſity being the onely end of moſt, the world were better without them. An ancient Grammarian in Aulus Gellius, when ſome profeſſed Philoſophers came to him, being a man of great account in his profeſſion, to be reſolved about ſome curioſities in matter of language, brake out into a great paſſion; *Ego Grammaticus, vitæ atque morum diſciplinas quæro*: *vos philoſophi*, &c. I that am a profeſſed Grammarian, now in mine old age, am wholly ſet upon thoſe Arts and Studies by which my life and manners may be benefited: and you profeſſed Philoſophers, (*mera eſtis mortuaria Gloſſaria*:) are wholly turned into dead and rotten Gloſſaries (or curioſities about words and phraſes, from which no benefit can accrue, either to you, or to any body elſe, in point of life or action) it made him wiſh, that rather all men had been borne dumb, than that there ſhould be ſo much ado about words. As therefore the conſideration of the end, before hand, in all actions and undertakings, do extremly become a rational wiſe man; ſo, if ſeriouſly thought upon, is there no end much conſiderable, that hath not reference to this end, here ſpoken of, *To know wiſdom*, &c. that is, to the improvement of man in his better part, in matter of life and action. And this was the way that the ancients did uſe to teach wiſdom; as before in the Preface hath been obſerved, by Proverbs, and Parables, and Sentences; ſuch as this Book doth contain. Which way in thoſe ancient times was found ſo effectual, that ſome in later ages, did not onely prefer it before any other way, but would admit of no other, as expedient. Concerning which, Seneca hath two Epiſtles, wherein the matter is argued on both ſides very largely, and learnedly. But here a queſtion, not impertinently, as I conceive, may be moved; whether the Law and the Commandements, comprehended in the five Books of Moſes, were not ſufficient to that end, without theſe Proverbs of Solomon. For that that was the end of the Law alſo, appears by many paſſages: as by Deut. 4. 5, 6. *Behold I have taught you Statutes and Judgements*, &c. *Keep therefore and do them*; *for this is your wiſdom and your underſtanding in the ſight of the nations, which ſhall heat all theſe ſtatutes, and ſay*; *Surely this great nation is a wiſe and underſtanding people. For what nation*, &c. To this, our anſwer is; Firſt, that the end of the Law, was, to inſtruct men in thoſe things, that did more immediately belong to the ſervice of God; as alſo in matters of right and wrong, which come within the compaſſe of Laws and publick adminiſtration of juſtice. Other precepts of morality and good manners, were rather ſet out in types, partly; and partly, in examples of the Law, than in expreſſe terms, moſt of them. However, the effect of moſt of them might be deducted out of the Law, by them that were very well verſed in it, and applyed themſelves earneſtly to the ſtudy of it: and many queſtionleſſe of theſe very Proverbs, here commended unto us by Solomon, as tending to this end, *to wiſdom and inſtruction*, &c. were then extant and in uſe among the Hebrews, being tranſmitted from fathers to children, by them that were wiſe themſelves, and careful of their childrens education. Thus was the Law, with thoſe other helps that God had provided for them, very ſufficient to make them wiſe and perfect, that carefully ſought after wiſdom, according to that degree of knowledge and perfection, which God, in his heavenly wiſdom, had allotted to that infant-age of the Church. Afterwards, when God was pleaſed that morall wiſdome ſhould be more popular and common, he raiſed Solomon to that end and purpoſe, who not onely collected into one, what former ages afforded in that kind; but himſelf, being endowed by God with extraordinary wiſdom, added many particular inſtructions of his own, as he was inſpired by God. Theſe words therefore, *To know wiſdom*, &c. muſt not be taken in oppoſition to the Law, as of a different way here propoſed: but upon a ſuppoſition of thoſe means, the Law, the Pſalms or whatever elſe God had already provided unto that end. See more upon ver. 4. *To give ſubtilty*, &c, and ver. 8. *My ſon*, &c.

To know wiſdom and inſtruction, to perceive the words of underſtanding. 3. *To receive the inſtruction of wiſdom*, &c.] Here be many words put together in theſe, and ſome following verſes, ſome of which in common uſe, are equivalent; (otherwiſe called *ſynonima's*) and others, that are of very neer ſignification. Neverthelеſſe, it were no hard thing to deviſe ſome difference, might we but take the liberty to look into the diviſions of ſubtile Philoſophers, concerning the manifold habits and faculties of the ſoul; as either into Ariſtotle, concerning the differences of thoſe five habits, as he reckons them, of the ſoul, τέχνη, ἐπιστήμη, φρόνησις, σοφία, νοῦς: or unto others of the differences between νοῦς, λόγος, λογισμὸς, διάνοια: and the like: no hard thing, I ſay; could we but as eaſily perſwade our ſelves, that Solomon writing theſe things for common uſe, and even where he invites common people to him, could think it fit and ſeaſonable, to tye himſelf to ſuch philoſophical niceties in his expreſſions; which though they may have ſome ground in nature, yet are ſo remote from common apprehenſions, that but very few are capable of them. To let therefore all curious diſtinctions paſſe, as rather the conceits of Interpreters, than any part of Solomons, or the Holy Ghoſts meaning; that which we conceive moſt probable, is, that by ſo many words, perfect or true wiſdom is intended, which preſuppoſeth a competency of light in the underſtanding, (as the foundation;) concerning things divine and humane; and a conformity of the will and affections to that light. Variety of words doth the better ſet out the excellency of this wiſdom; and ſerves alſo to make the deeper impreſſion in the mind of the Reader. Yet for all this we deny not, but that according to the propriety of the words, חכמה may referre to ſpeculative knowledge and ſciences, more particularly: בינה to practical abilities, which we call prudence and diſcretion; as מוסר doth import diſcipline properly, that is, ſuch improvements of knowledge and manners, as comes by inſtitution, and good education.

of wiſdom] We may note, that the word חכמה in Scripture, is a very general word, and comprehends all kind of wiſdom: as the word σοφία, in Greek Authors. Sometimes, it doth import mechanick craft and wiſdom: which though of an inferior degree, yet is from God too, as we are taught, Exod. 28. 3. 31. 3. and Eſay 8. 23 24. unto the end. Sometimes, worldly wiſdome, whether practicall, which we call policy, prudeuce: or ſpeculative, as the knowledge of things natural, &c. as 1 Kings 4. 30. And laſtly, heavenly ſanctifying wiſdome: as Deuteron. 4. 6. See Job 28. 28. and Pſalm 111. laſt verſe: of which ſee more on the ſeventh verſe of this Chapter. All theſe kinds as they are all from God, ſo they may all concurre and meet in ſome one man One and the ſame man may excell in mechanick craft; whether by practice, and actual operation: or by ſhewing his ready phancy, quick apprehenſion, and ſound judgement in all ſuch things: and may be very prudent and cautelous in worldly things; both at home, and abroad: and beſides all this, a very godly man too. But though this be not impoſſible, yet it doth not often ſo fall out: except a man (as ſome are) be naturally, wiſe and politick. But they that attain to worldly wiſdom by long uſe and practice, and diligent obſervation; (which is the more ordinary way) they are ſuch commonly as make it their onely end, and buſineſſe, in this world: who propoſe to themſelves worldly ends, and atchivements, as chiefeſt happineſſe. Whereas, they that have a right apprehenſion of the vanity of this world, and all worldly felicity; and can make a difference between things momentaneous, and eternal; and have a faith anſwerable to their judgement, by which things future appear unto them with equal certainty as things preſent: it is not very likely, or very poſsible (excepting, as before:) that ſuch men ſhould be very worldly-wiſe and prudent: not becauſe they are incapable; but becauſe being ſo intent upon the proſecution of heaven, (that precious pearl:) they cannot afford unto ſuch things which they have no better opinion of, ſo much time and tendence, as they require: it being very difficult, if not impoſsible, even in this ſenſe. to ſerve two maſters, God and the world: to apply himſelf effectually to the purſuance of worldly deſignes and advancements; and to the purchaſe of heaven and eternity. Ariſtotle makes it, among others the property of a μεγαλόψυχος, or truely magnanimous man, never to be ſeen very earneſt or eager about any thing: and particularly never to ſpeak, or to walk haſtily: becauſe, ſaith he, this world doth not afford any thing, that he doth ſo much value, as to put himſelf out of his ordinary pace, or to raiſe his voice for it. For what ſhould he think much conſiderable in the world, to whom life it ſelf is not a conſiderable thing? So he. How much more doth a true Chriſtian, whom thoughts of eternity have once throughly poſſeſt, think the ſtudy and earneſt purſuit of theſe things beneath him? Yet true it is neverthelеſſe, (as we ſhall clear afterwards) though a man doth not ſet his heart upon the world, or make it his ſtudy to be worldly wiſe; yet (ſome natural towardlineſſe that way preſuppoſed) he may much advantage himſelf even ſo (in worldly wiſdom, I mean) by the diligent reading of the word of God; and eſpecially, by being well verſed in this book of Proverbs.

V. 4. *To give ſubtilty to the ſimple, to the young man knowledge and diſcretion*] David ſaith the ſame of the Law of God, before this Book of Proverbs was extant, Pſal. 19. 7. *The Law of the Lord is perfect, converting the ſoul: The teſtimony of the Lord is ſure, making wiſe the ſimple.* See alſo Pſal. 119. 98, 99, 100. *Thou through thy commandements haſt made me wiſer*, &c. whereby that is confirmed which we ſaid before, that theſe commendations we have here of the Proverbs, and thoſe effects that are aſcribed unto them, do preſuppoſe, or include a knowledged of the Law likewiſe.

ſubtilty] The Original word ערמה here tranſlated *ſubtilty*, is ſometimes taken in a good, and ſometimes in a bad ſenſe. There be divers examples of both ſignifications in the Scripture. Though it be deſired, and much commended, I hear by them that muſt have *præmanſum cibum*; and would not willingly be put to the labour of turning more Bookes than one (for that they cannot, through ignorance, were too groſſe to ſuſpect.) yet I cannot perſwade my ſelf that it is fit to be done, or indeed, profitabe to any, to tranſcribe, upon every word whole Concordances and Dictionaries. So a man may be long enough, and yet take no very great paines. My obſervation upon the word is: That whereas there is nothing more natural unto man (as Philoſophers obſerve, and we partly know by the ſad Story of Adam's fall:) than the deſire of knowledge: and among the men of the world, (that is, the greater part,) no kind of knowledge more valued, or deſired, than craft and ſubtilty: therefore wiſe Solomon doth here moſt wiſely multiply words, as *ſubtilty*, *knowledge*, *diſcretion*, *learning*: and before, *wiſdome*, *inſtruction*, *underſtanding*, and the like, the more powerfully to draw and to perſwade, if poſſible, all kind of men, to the love and purſuite of heavenly wiſdome: being very confident himſelfe, (and would have all men to believe, as by this accumulation of words he doth intimate:) that heavenly wiſdome, is the wiſdome of wiſdomes: and heavenly knowledge (that is godlineſſe, or the fear of God) the knowledge of knowledges: to which therefore all titles, attributes, and expreſſions of wiſdome and knowledge, as *ſubtilty prudence*, *diſcretion*, and the like, in requeſt among men; do properly belong. Which may be the comfort of every true Chriſtian, that knoweth God in Chriſt, ſincerely, and experimentaly; that though perchance he knoweth little elſe, yet he knoweth as much as will make him eternally happy; in compariſon of which all other knowledge is inconſiderable and of little worth. See alſo upon Chap. 8. 12 *prudence.* But this, not to undervalue any kind of humane knowledge, or learning, which may be uſefull unto men; than which nothing, (no worldly thing) is, or ſhould be more honorable among men: much leſſe that part of human knowledge, which doth very much conduce to the better underſtanding of the word of God, upon which true faith is grounded; confuting and confounding of errors and hereſies, falſely pretending to the ſaid word: without which help of humane knowledge and learning, there would be great confuſion in the world; atheiſme and ſuperſtition greatly prevaile: nor yet to conclude from theſe words, that all kind of knowledge muſt be had from the Scriptures, all learning thence to be derived; which ſome blind zealots, and enthuſiaſts would have: to none of theſe ends; God forbid: but to give heavenly knowledge her due; and the better to underſtand, why here expreſſed by ſo many words. See alſo upon Chap. 2. verſe 9. *and judgement.*

to the ſimple] By *ſimple*, the fooliſh and ignorant, ſuch as want knowledge, and inſtruction, are commonly underſtood, as by the annotation upon the beginning of the verſe may be gathered. But the word will beare another interpretation alſo, which may be as proper to the place, as the former: *Simplicity*, is ſometimes taken for integrity, and ſincerity of actions oppoſed to fraud and hypocriſie. Without this *ſimplicity*; or at leaſt, except a man apply himſelfe to it; he can reape little benefit by reading. A corrupt life, and a corrupt judgement, go commonly together. See more upon Pſalm 51. ver. 16. *But unto the wicked, God ſaith* But more likely (if here to be taken in a good ſenſe:) that by *ſimplicity* is meant tractableneſſe, and lowlineſſe of mind, oppoſed to pride and haughtineſſe of ſpirit; which maketh men to have a high conceit of their own abilities, and to deſpiſe others. Such kind of ſimplicity is commended by Chriſt, and required in them, that aſpire to have Faith and Chriſtianity: Matth. 18. 2, 3. *And Jeſus called a little childe*; and by Saint Peter, 1 Pet. 2. 3. *As new borne babes.* Pride and ſelfe-conceit, are the very bane of Religion. Let a man be never ſo well qualified otherwiſe; yet if proud, and highly conceited of himſelfe, he is as farre (in the eyes of God, whatever he be in his own, or the eyes of other men:) from true Religion and Chriſtianity, as the moſt vicious of men. It is to be hoped, that God in his infinite mercy, may pitty them, in time that know themſelves (being throughly ſenſible of their own defects and miſery:) an object of pitty and compaſſion: To which tends the parable of the proud Phariſee, and humble Publican, Luke 18. 10. &c. But God *reſiſteth the proude*: Jam. 4. 6. and 1 Pet. 5. 5. (See here upon Chap. 3. ver. 34.) as them, of all men, who moſt particularly and eminently uſurpe upon him, whileſt they aſcribe to themſelves any thing, wherein they can find matter of glorifying. For glory belongs unto God onely: and he will *not give his glory unto another*, Iſa. 42. 8. Of this ſenſe of the word *ſimple*, and of interpretation grounded upon it, ſee more upon the next words.

to the young man] The word נער though more commonly it ſignifie a *youth*, or *young man*: and becauſe young men are moſt fit for ſervice, *a ſervant* alſo: yet ſome make it moſt proper to a childe in the womb, ripe and ready to be *ſhaken off*; that is, to be borne: and ſo they would have it taken, Jud. 13. 7. That it is taken for a new borne babe, Exod. 2. 6. is without all doubt. Now according as we interpret the word *ſimple*, either for *ignorant*, or for *innocent and meek*: (whereof ſo in the precedent annotation:) ſo muſt נער here be tranſlated, either, *young man*, or, *babe*: (or, *little childe.*) Why ignorant, and young, ſhould be put together, and both called upon to learne: needs no further explication. See alſo upon Chap. 10. verſe 1. *The Proverbs of Solomon.* Neither is much more difficult to conceive, why innocent or meek; and babes, or little children, ſhould go together. See the former quotations, Matth. 18. 2, 3. &c. to which may be added, Pſalm 131. 1. 2. *Lord my heart is not haughty*, &c. *Surely— as a child that is weaned*, &c.

V. 5. *A wiſe man will hear, and will increaſe learning*] Becauſe *the young*, and *the ſimple* were particularly mentioned in the foregoing verſe; to whom alſo the word of *inſtruction*, in the former, might be thought to have more particular relation; leſt any ſhould think the uſe of this Book to belong unto ſuch onely, he preſently addes concerning thoſe that have already attained to the reputation of wiſe men; that ſuch alſo, though in compariſon of others, wiſe already, in ſome degree, may by this Book improve themſelves, and increaſe their learning. In which words we have alſo a pregnant character, or κριτήριον of one that is truly wiſe; which is, that ſuch a one being moſt ſenſible of his own wants, (which is the caſe of them that are moſt perfect in this world) will deſpiſe no means, no oppertunity to improve himſelfe. Whereas a foole, (that is, one that thinks himſelf wiſe) becauſe he thinks he knows all things better than any man can tell him; as he is not ſollicitous to ſeek the means of himſelf, ſo if good counſel be given him by others, he hath not the patience to hear; or if he muſt hear, yet it goes no further than his eares, and doth not enter into his heart, becauſe of his frowardneſſe and ſelfe-conceit. It is the propriety of a wiſe man, abſolutely to deſpiſe no man, though never ſo mean, or ſimple otherwiſe; becauſe there is no man ſo ſimple, but may ſpeak to the purpoſe ſometimes; according to that ancient ſaying, *Sepe etiam eſt olitor valde opportuna locutus.* And that great Oracle of Nature, Hippocrates, whoſe ſentences, after Solomons, for worth and excellency, may challenge the next place; his advice in a place is, *Μὴ ὀκνέειν κὶ παρὰ ἰδιωτέων ἱςορέειν*: that is, *That we ſhould not ſcruple, or be ſlack to learn, even from them that are counted idiots.* See alſo upon Chap. 11. 12. *deſpiſeth his neighbour.*

ſhall attaine unto wiſe counſels] Or, *poſſeſſe wiſe counſels* according to the Original word, which ſignifieth both. By *wiſe counſel*, I underſtand ability to give good advice upon urgent occaſions aud neceſſities, whether private, or publick; but publick eſpecially. A very high commendation, which belongs unto few men, who have been famous in their generations for it, and have been admired alſo by poſterity. Such were the *counſels* of Achitophel; whereof 2 Sam. 16. 23. we read, that *the counſel of Achitophel which he counſelled, in thoſe days, was as if a man had inquired of the Oracle of God:* though he found in the end the truth of that which is obſerved by Solomon in this Book, *That there is no wiſdome, nor underſtanding, nor counſel againſt the Lord*: Chap. 21. 30. which if he had well underſtood before, he would not have been ſo impatient when his *good counſel* was rejected, as to hang himſelfe for it: 2 Sam. 17. verſe 12. and 23. But he juſtly ſuffered for his pride. Such alſo is the counſel of the poore man, ſpoken of Eccleſ. 9. 13. &c. by which the City was delivered; though he was not regarded for that, becauſe *poor*: as it falls out ſometimes in the world, that they that have done moſt conſiderable ſervice, are leaſt regarded: and others reap the benefit of their labour, or wiſdome. But though it may ſo fall out ſometimes; yet generally, no men are more honoured, either living, or dead, than they that are able to give good counſel: In Homer, Agamemnon the King being engaged in a troubleſome war, wiſheth that he had but ten ſuch counſellors as Neſtor, and makes no queſtion but he ſhould bring things to an end quickly. Upon which the greek Commentators have ſeveral obſervations of the excellency of good counſel. This I conceive to be the moſt plauſible, and trueſt ſenſe (though I have not found it in others) of the words; grounded, in part, upon the propriety of the Hebr. word תחבולות which comes from חובל *a pilot*: and doth moſt properly and immediately import (*artem nauticam, & ſolertiam illam, quâ gubernator in nave regendâ utitur* ſaith Mercer:) that skil and dexterity which belongeth to a good Pilot. And what that is, who knows not? And accordingly, the LXX. here tradſlate it *κυβέρνησιν*, and the vulgar Latin, *gubernanda*. The Chaldee Paraphraſe alſo, I ſhould ſay, if the Latin tranſlation of it were altogether to be truſted where we find it *gubernaculum*. But the truth is, the Chaldee word imports no more than *ſolertiam*, or *prudentiam*: or at the moſt, *prudentem gubernationem*, in general: which I think cannot be well rendred by *gubernaculum*. But this as a caveat by the way only. I wonder therefore, that Mercer. (who is followed by moſt Interpreters) ſhould make theſe words to cohere with the next verſ. in ſenſe: *and a man of underſtanding ſhall attain to wiſe counſels, to underſtand a Proverb*, &c. which is very contrary to this expoſition, which we embrace, and have hitherto inſiſted upon. For ſo, *wiſe counſels* are confined to that intellectual wiſdom and underſtanding; (more properly called, wit and ſubtilty;) which is neceſſary to the underſtanding of Proverbs, and Riddles: which we rather interpret of politick wiſdom and prudence. (See Ch. 11. 14. *where no counſel is*, &c. It is the ſame word there; which doth much confirm our interpretation of it here.) That which hath moved them to it, as I conceive, becauſe they do not ſee, what this infinitive *to underſtand*, &c. can otherwiſe depend upon. As for the former infinitives, *To know wiſdom*, &c. they make them to depend of the firſt verſe: *The Proverbs of Solomon*, &c. *To know wiſdom*, &c. that is: The uſe and end whereof is, to teach wiſdom, &c. But here, the coherence ſeems to be interrupted by the fifth verſe, *A wiſe man*, &c. which therefore they fetch from theſe words. But beſides that generally, and in this book of Proverbs peculiarly in which all things are ſo looſe, to argue from the coherence, is no very good argument: it may be anſwered, that there is no inconvenience at all, if we fetch the coherence, though ſomewhat interrupted by the fifth verſe, from the firſt, according to the tenor and conſtruction of the former verſes: which kind of interruptions are frequent enough in other books; and may be helped, if need be, by a parenthaſis. The Arabick tranſlation turns all thoſe infinitives into imperatives. Indeed, in the Greek, it is very uſual, in this way of precepts, to uſe infinitives for imparatives. But that it is ſo in the Hebrew too, eſpecially when the infinitive is turned into a gerund, is more than I can avouch.

V. 6. *To underſtand a Proverb, and the interpretation*] Of the coherence, ſee upon the former words. The ſolution of riddles, and dark ſayings, though ſometimes rather an effect of wit, in general, than a neceſſary conſequent of true wiſdom, is here mentioned among other particulars, becauſe it was a thing in ancient times, not among the Jews only, as appears by divers Scripture ſtories; but among the Grecians and all Oriental people, much practiced, and in great requeſt, as is teſtified by divers ancient Authors. This is further explained, and ſet out by the Author of Eccleſiaſticus, (of whom, ſee what is ſaid in the Preface) in theſe words; *But he that giveth his mind to the law of the moſt High, and is occupied in the meditation thereof, will ſeek out the wiſdom of all the ancients*, &c. Chap. 39. 1, 2, 3.

V. 7. *The fear of the Lord, is the beginning of knowledg*] See the places quoted in the margin of the Bible, Job 28 28. & pſal. 111. 10. & Ch. 9. 10. & the Annot. upon Pſ. 111 10. *The fear of the Lord.* And upon Pſal. 130. 4. *that thou mayſt be feared.* Except then this foundation of *the fear of the Lord*, (or piety and religion) be had, all other wiſdom, is but folly; yea more dangerous and pernicious in the conſequent, than meer folly and ſimplicity. Ancient heathen Philoſophers diſpute at large, that *non eſt virtus cui non conſtat ratio.* Let a man be never ſo liberal, juſt, or temperat, in his actions; if he be ſo rather by an inſtinct of nature, propriety of bodily *temperamentum*? or by the power of good education, habituated into cuſtom; than upon any ground of reaſon, and judgement, they will not allow him truely to be liberal, juſt or temperate. Nay Plato goes ſo far, that if a man doth perform ſuch things, ſuch actions of juſtice, &c. upon grounds of reaſon, as he doth think, and believe: yet except his judgement be ſo well grounded and ſetled, that he be out of all danger of a relapſe, that is, of contrary impreſſions, (a thing often ſeen, in the changes and revolutions of ſtates and times, according to which the minds and opinions of light ungrounded men are apt to turne, and ſtill to be confident that they are in the right:) upon any occaſion; he will not allow him truly to be juſt, or any thing elſe that pretends to ſolid vertue. It cannot be denyed but Epicurus himſelf was the Author of as many excellent ſayings and ſentences, as moſt Philoſophers before him, or ſince; nay and lived too, in ſome degree accordingly: though not as ſome would make us believe, who whileſt they endeavour to make a Saint of him (a thing not much to be wondered in ſuch an Age of Saints, ſuch as they are:) take the liberty to live like right Epicures themſelves: but lived, I ſay, in ſome degree, according to his own precepts and ſentences. But this, not in reference to God, or to another world, (or immortality of the Soul:) both which, (though not ſo openly, the one, as the other:) he denyed; but in reference to the pleaſure to be reaped, of a quiet calme life; pleaſure being the thing which he propoſed to himſelf, as his onely felicity. If therefore neither fine ſayings and ſentences: nor ſome outward performances, ſuitable to thoſe ſayings, could (even in the judgement of heathens) make Epicurus to be well thought of; but contrariwiſe, his name and his memory was, generally, in horror and deteſtation among them, becauſe of his principles: how much leſſe is the ſhew and outward practice of any vertue, and the poſſeſſion of any knowledge, that is not grounded upon religion, and *the feare of the Lord*, to be regarded in any that profeſſe Chriſtianity? See alſo upon Chap. 3. 3. *mercy and truth.* But let us not miſtake in words. Religion, and *the fear of the Lord*, with moſt men at this day, is taken for opinion, phanſie, confidence, zealous words; yea certain tones, faces, geſtures, and the like. Let a man be never ſo religious in his life and converſation, and ſound in his faith, that hath not theſe markes; he is none of the godly. God keep ſober men from ſuch deluſions.

the beginning] Although רשית here is expounded by divers, as Pſalm 111. 10. *The fear of the Lord*, &c. to which we have already referred: to wit, for excellency and perfection: yet becauſe Solomon afterwards, Chap. 9. verſe 10. doth ſeeme to expound himſelfe, uſing there the word תחלה which properly ſignifies *beginning*, and is not found in that other ſenſe, as רשית is; therefore it is more plauſible to keep to it, here alſo. But whereas ſome Expoſitors make a doubt concerning this *feare* of the Lord; whether to be underſtood of *filial*, or *ſervil* fear: I ſhould rather queſtion the warrantableneſſe of that diſtinction, (though ancient enough, I know:) if we might be ſo long, as to diſcuſſe it, and ſearch it to the bottome. We have done it elſewhere; and here; if by *the feare of the Lord* we underſtand Religion, and the worſhip of God in general; (as Pſalm 130. 4. *But there is forgiveneſſe with thee*, &c. which I think is moſt proper to this place: See the Annotations there;) there is no great need of it.

but fooles deſpiſe] The Original word אויל doth not onely ſignifie *a foole*, ſimply; but a ſtubborne, ſtrong-headed, ſelf-conceited, incorrigible foole: as by comparing of places may eaſily appear. Now if with the LXX. we may tranſlate it here, *ἀσεβεῖς*: that is, *ungodly men*: then the ſenſe (and coherence) will be: The fear of the Lord, (that is, godlineſſe and religion:) is true wiſdom: and if godlineſſe be true wiſdom indeed it muſt needs follow that they that reject or deſpiſe the one, reject and deſpiſe the other alſo: that is in effect, That all ungodly men, that will not ſubmit to *the fear of God*, are fooles. So, this latter member, is both a conſequent, and a confirmation of the former: both tending to one end, to ſet out the excellency of the fear of God, or religion. There be many in the world are not afraid, or aſhamed, to be accounted irreligious: there be, that glory in it; and think the better of themſelves for it. They cry themſelves up, and are cryed up by others, for the wits of the times: when farre better wits without this marke, of being atheiſtical, are not in compariſon, regarded. But there be not many in the world, that can ſo well brook, to be thought unwiſe: much leſſe fooles: and thereupon Solomon grounds his exhortation to piety, by avering, that the fear of God, is in very deed, true wit, and wiſdom; and that they that deſpiſe, or reproach piety and godlineſſe, do at the ſame time proclame themſelves egregious fooles. But taking, מוסר, for diſcipline and chaſtiſement, which ſeems to be moſt proper to this place: then the coherence will be this. The fear of the Lord, ſaith Solomon, is wiſdom: a great commendation, and very taking, ſince all men generally are ambitious of wiſdom. But there is ſomewhat that goes along with it, with this fear of the Lord, beſides wiſdom; and without which, wiſdome cannot be got. And what is that? *My ſon*, ſaith Jeſus the ſonne of Sirach, (and he too, a very wiſe man, and ſuppoſed to be Solomon himſelf by many) *if thou come to feare the Lord, prepare thy ſoul for temptation. Set thy heart aright, and conſtantly endure*, &c. But this is it, that fooles cannot endure. It makes them hate Religion, when they are told of ſuffering. So that by theſe words Solomon ſeemes to give a reaſon, why more men do not apply themſelves to godlineſſe; even becauſe they cannot endure the inſtruction, or chaſtiſment of wiſdom. For ſo the words may import, by a a figure common enough in the Bible: *wiſdom and inſtruction* i. e. the inſtruction, or chaſtiſment of wiſdom. *μαθήματα*: *παθήματα*. *Inſtruction* and caſtigation, muſt go together: ſuch is the order of God; and Chriſt himſelf, though the Son of God; his natural Son; yet was he not exempted from this Law ἔμαθεν ἀφ᾽ ὧν ἔπαθεν Hebr. 5. 8. *he learned ---- by thoſe things that he ſuffered.* And who would not, except he be a very foole or an infidel, ſuffer for a while, in this, ſo ſhort and tranſitory; that he may be happy eternally, in another world?

V. 8. *My ſon, hear the inſtruction of thy father, and forſake not the law of thy mother*] Theſe words may be underſtood, either of that obedience in general, which all children owe to parents; which after the fear of God, is the next duty; (both duties being comprehended by one word, *Pietas*, by the Latines) and is the firſt command in the ſecond Table of the Decalogue: or they may have more particular reference to Deut. 4. 9. & 6. 7. and other like places, where parents are ſtrictly enjoyned to teach the Law, of God to their children, with all poſſible care and diligence. According to the firſt interpretation, the obligation of children to parents, is general: they owe reſpect and reverence to their parents, whether good, or bad; and in worldly civil things, whether at home, or abroad, that are not againſt the Law of God, perfect obedience: but according to the ſecond interpretation, that properly relates to Gods worſhip, and religious duties; ſo the obedience of children, or this command concerning their obedience unto parents, muſt be underſtood with a limitation, or reſtriction: it preſuppoſeth their obedience to the Law of God, concerning the education of their children: from which if the parents ſwarve, or apoſtatize, children are not bound to obey them. Moſt Interpreters, interpret *father* and *mother* here, allegorically, or metaphorically: ſome underſtanding by it, God; ſome, God and the Church: others, Solomon himſelf. This they were put to, becauſe they could not find any literal ſenſe, which they could like, or maintain. But how likely it is, that Solomon, in theſe popular admonitions and exhortations, directed to the ſimple, as well as others, would expreſſe himſelf ſo obſcurely, or ambiguouſly, let the underſtanding Reader judge. I ſee no reaſon at all why any man ſhould queſtion the literal meaning here, more than in Saint Pauls words; *children, obey your parents in all things*, Col. 3 20. All precepts in this kind, being to be underſtood with certain limitations, which no man almoſt is ignorant of; but not allegorically to be fruſtrated and avoided He may alſo call the Law of God, *the inſtruction*; or, (as Chap. 6 20.) *the commandement of his father; and the law of his mother*; to endeare it unto him the more, and the more ſtrongly to oblige him to the obſervation and profeſſion of it, becauſe in matter of laws and religion, men ordinarily do moſt willingly imbrace whatſoever is πατροπαράδοτον, as the Grecians are wont to expreſſe it; that is, that which they have received from their parents: the laws and religion of their fathers, and fore-fathers How ſuperſtitious and pertinatious men have been in that kind in all Ages, though that which they received from their fathers, were never ſo abſurd and falſe, ancient Sories, both Eccleſiaſtical and others, will teach. A great ingagement therefore it is to them that receive the truth from their fathers and mothers, never to apoſtatize from it, for any temporal loſſe, or advantage.

the inſtruction of thy father] St. Paul obſerveth it, that *Honour thy father and thy mother* &c. is *the firſt commandement with a promiſe*, Epheſ. 6. 2. We may here obſerve, that after the commendation of piety, which Solomon doth begin with; that is, our duty to God: the next thing he doth inſiſt upon, is the duty of children towards their parents, as moſt immediately flowing from the former and the very foundation of all other moral duties. In ſo much, that the very word εὐσέβεια, and *pietas*, is ſometimes appropriated to this one duty. And herein the ſayings of ancient wiſe heathens, and the dictats of Scripture, do agree It is furthermore obſervable, that the ſecond part alſo of this Book of Proverbs doth ſo begin; to wit, at the tenth Chapter, where again the ſame inſcription, as at the beginning, *The Proverbs of Solomon*, is prefixed; that even there, I ſay, the very firſt precept, or ſentence, is, concerning the duty of children: *A wiſe ſon maketh a glad father*, &c. So ancient *Gnomologues*, who as they are of greateſt antiquity, ſo they agree moſt with the Scriptures: Πρῶτα θεὸν τίμα: μετέπειτα δὲ σεῖο γονῆας. So did once Phocilides begin: though ſince, ſome other verſes have been ſet before, Pythagora's, his verſes, alſo Ἀθανάτους μὲν πρῶτα θεοὺς, &c. then preſently: Τοὺς τε γονεῖς τίμα. So Proſe writers too: as may appear by Iſocrates his *Paraneſis*. Plutarch hath a moſt excellent paſſage to this purpoſe, by which the power of reaſon grounded upon that remnant of natural light in man, ſince Adams fall, and the conſent of it (reaſon I mean, and natural light:) with revelation and religion, may appear. All men, ſaith he, in all places, that are ſober and rational, unanimouſly, do ſpeak and ſing, (alluding to Poets:) that both nature, and the Lawes of men, grounded upon nature, (or, that are not contrary to nature:) after the worſhip of God, give the firſt and chiefeſt place to parents: and that the moſt acceptable ſervice that men can do unto God, is a continued courſe of reſpect, and ſervice, daily renewed and increaſed, performed by children unto parents. See more, upon Chap. 10. 2. *maketh a glad father*: out of Plutarch. Laſtly, we may obſerve that not in the Decalogue onely, *Honour thy father*, &c. is the firſt of the ſecond table; but alſo in that ſolemn repetition and confirmation of the moral, or natural law, pronounced on Mount Ebal, with curſes againſt the tranſgreſſors; the ſame precept, (though expreſſed there in other termes:) hath the ſame rank: *Curſed is he that ſetteth light by his father, or his mother*, Deut. 27. 16.

V. 9. *an ornament of grace unto thy head, and chains about thy neck*] This is expreſſed popularly; not that the Scripture doth, or would have us to aſcribe much to theſe outward dreſſings and ornaments, which are proper to the body; (whereof ſee 1 Tim. 2. 9, 10. *In like manner alſo, that women adorn themſelves*, &c. and 1 Pet. 3. 3. *Whoſe adorning let it not be that outward adorning*, &c. whom neverthleſſe I do not underſtand, as though they did abſolutely forbid all ſuch ornaments, but onely preſcribe and commend what thoſe ornaments are, which thoſe that are religious and wiſe, ſhould chiefely deſire, and endeavour) but the better to ſet out the inward beauty and excellency of piety and vertue, in termes and expreſſions, moſt ſuitable (becauſe ordinary) to vulgar capacities.

V. 10. *My ſon, if ſinners entiſe thee, conſent not*] Nothing can happen more pernicious to one, who through want of years, or otherwiſe, is not yet ſettled in the wayes of godlineſſe and piety, than bad company. *Be not deceived: evil communications corrupt good manners*, 1 Cor. 15. 33. Saint Paul had it out of an ancient Greek Comick, then extant, called Menander: whereby it appears, what reckoning he made of thoſe ancient Sentences and ſayings of wiſe Heathens. One of them, ancienter than Menander by many years, delivers it with much confidence, that wickedneſſe (among men) doth chiefely ſpring from this root, even from evil examples and company. And therefore in ſome ancient Common-weales, not onely lewd and riotous men were ſeverely puniſhed themſelves; but alſo Lawes made for the puniſhment of them that frequented their company. Charondus his Law περὶ κακομιλίας was famous to that effect. O Chriſtianity! I may ſay: O Reformation! Chriſt ſaith, *except our righteouſneſſe exceed the righteouſneſſe of Scribes and Phariſees, we cannot enter into the kingdom of heaven*, Math. 5. 20. What then if it come ſhort of the righteouſneſſe of Heathens? But this is not a place to preach: though juſt indignation, in theſe licentious times, may extort ſome words. Of the danger of evill company, ſee on Pſalm 1. 1. *walketh not in the counſel*, and the references there.

V. 11. *If they ſay, Come with us; let us lay wait for blood*, &c.] He doth here, and in the following 12, 13, 14. verſes, by a figure called *mimiſis* or, *proſopopeia*, repreſent them ſpeaking, and uſing their incitements, or rather inchantments, to pervert a young man from the right way, and to draw him into their nets: not that we ſhould think that they uſe theſe very words, (neither indeed do they uſe one kind of bait alwayes, but can fit it to ſeveral tempers and diſpoſitions, and other circumſtances of place and time, and the like) but that from theſe words in general, we ſhould underſtand with what boldneſſe and impudency, ſuch uſe to inſinuate themſelves, under pretence of love, and plauſible hopes and atchievements: when nothing but hell and deſtruction, both of body and ſoul, is in all their wayes. Neither are the words, here uſed, ſo to be taken, as words of intiſement properly, but rather as words of aggravation: as when he makes them ſay, *Let us lay wait for blood; Let us lurk privily for the innocent without a cauſe*, &c. his meaning is not that they uſe thoſe, or any like: they are too ſubtile and cunning, to ſet out ſo plainly the horror of their wickedneſſe and villany: this were not to entice, but deter: not that his meaning therefore; but this, that when they uſe other language, which doth extenuate the wickedneſſe of their practice, (as what is ſo abominable, but may cunningly be extenuated, and made, if not plauſible, yet tolerable, or excuſable?) they muſt (by them that are wiſe and rational) be underſtood as though they plainly ſaid, *Let us wait for blood: let us lurk privily for the innocent without cauſe*, &c. But of all bad examples and illaudible courſes, to which a young man may be drawn, why Solomon ſhould pitch upon, and begin with this of bloody theeves and robbers; which may be thought the utmoſt of wickedneſſe: a thing not ſo incidental, neither to any ingenuous nature nor education, as ſome other vices are: why then with this? if it be asked; I muſt confeſſe I find nothing at all about it in any Commentator: but that which ſeems to me moſt probable, is, either that Solomon had a more particular aim and reſpect to his own times herein, when it may be thought that this practice was more uſual and ordinary, even among the better ſort in the world: or that he intended here, at the very firſt, to ſet before the eyes of young men, the danger and horror of a licentious life, not regulated by the fear of God, and the dictates of a tender conſcience: which though it begin not ordinarily with ſuch extremities, as are here expreſſed; yet very commonly it proceeds in time to ſuch, and ends in them, or the like: ſo that whoever, in his younger years, takes a liberty to lye, to ſwear, to pilfer, or to drink, or to frequent lewd company, whether of men or women: any of theſe, or the like; he may juſtly ſuſpect himſelf, that in time, he may prove an arrant cut-throat rogue, ſuch as is here deſcribed by Solomon.

let us lay wait for blood] Jer. 5. 26. He ſpeaketh not onely of the ſhedding of blood with the hand, but alſo of all crafty practices, which tend to the detriment of our neighbours life, or livelihood, Pſal. 10. 8. & 17. 12. And it is obſervable, that the very word דם which ordinarily ſignifies *blood*; doth alſo in the Chaldee as ordinarily ſignifie *money*: even as βίος in the Greek tongue, both *life*, and *livelihood*. And Cato, that wiſe Romon, being asked what it was, *fœnerari*: that is, *to give money to uſe*; anſwered: *what is it to kill*, or, *to murder?* But there be many wayes beſides that, invented to ſuck the blood of the poor: the fallacy is, in the difference of words and termes onely. *Fures privatorum furtorum, in nervo atque in compedibus ætatem agunt: fures publici, in auro atque purpurâ*: ſaid the ſame Cato.

for the innocent without cauſe] Whoſe words, and how to be underſtood, ſee the Annotation upon the firſt part of the verſe. They that wonld have theſe words intended by Solomon, for the very words uſed by the enticers, are put to many ſhifts, to find ſomewhat that may be plauſible. Some deviſe one thing ſome another: but I find nothing in all their deviſes and inventions, that beareth (with me) the leaſt colour of probability. Can any man be ſo barbarouſly wicked, as to propoſe to himſelf the ſhedding of innocent blood; as it is the blood of an *innocent?* Or it himſelf by long uſe, hath attained to that degree *of immanity*; would he be ſuch a tool, as to uſe theſe words, as an allurement to them, that are yet raw in ſuch practiſes? And not to content himſelf neither to ſay *innocent*, but to inſiſt upon it, as if no other motive more plauſible and popular, could be found; by adding, *without cauſe*? O but, ſay ſome *innocent* and *without cauſe*: that is, we will fall upon ſuch, that never did us any wrong, either in word or deed, and have no occaſion at all to ſuſpect us; and ſo ſhall we have the better opportunity to accompliſh our deſires. Their innocney, ſhall be our ſecnrity. I do not deny, but ſuch thoughts murtherers may have: but that they would expreſſe themſelves, or Solomon their thoughts in ſuch words; who can believe? Others therefore, they would have this *without cauſe*, to be ſpoken by theſe enticers, in reference to the event: *without cauſe*, that is ſay they, what we do, we will do it ſo warily, and cunningly, that we need not fear any ill conſequent: though death, ordinarily, (a publick death) be the reward of murther: blood for blood: yet we ſhall provide for our ſecurity well enough. Juſtice ſhall have no hold of us. The effect of juſtice ſhall be fruſtrated in us. Or if that will not do, becauſe it takes away only the offence of the words *without cauſe*: that is, in effect, of the repetition: and leaves the *innocent*, the original, as it were, ſtill lyable to the ſame cenſure: then, ſay ſome others, (more plauſibly, I confeſſe, if the words would bear it:) *innocent without cauſe*: that is: thoſe men, that truſt to their piety and innocency: that think themſelves very ſafe, under the protection of God, whom they pretend to worſhip: but *without cauſe*: it is but a vain confidence. For God (if any God at all) doth not take notice of ſuch things: it being by daily experience, clearly evident to all men, that the good as ſoon as the bad; the juſt, as the un juſt, are expoſed to all manner of miſhaps. Folly therefore it is, to ſtick at theſe things. This indeed layes well open the very root and foundation of all lewd practiſes. See Pſalm 10. 11; 13. and Mal. 3. 16. *Ye have ſaid, it is vain to ſerve God: and what profit is it?* &c. and elſewhere; ſo many places alſo, *Wiſdom* 2. 13. and following verſes. And I think probable enough, that ſuch inticers do uſually begin there, to poſſeſſe their novices, with ſuch principles. For till that be done, they cannot go on in their villanies without ſome reluctancie, and remorſe of couſcience. And for the words; Davids expreſſion may ſeem to come ſomewhat near: *Verily I have cleanſed my heart in vain, and waſhed my hands in innocencie.* Pſal. 73. 13. To *waſh his hands in innocencie in vain*, is no more than *to be innocent in vain*, And that the word חנם here tranſlated *without cauſe*, may alſo ſignifie, *in vain*, is not denied. However, let us make the beſt of it, that can be made: it is but a forced ſenſe, in this place; the other, as more literal, in it ſelf; ſo more natural to the coherence. For all the words, ver. 11, 12. manifeſtly tend rather to aggravation, ſuch as would become a Judge, or a reprover; than to extenuation, ſuch as is ordinary to men of that profeſſion whereby they endeavour to delude both themſelves and others. We therefore ſtick to our firſt interpretation It is very ordinary to the Scripture, to ſet out wicked men and ſinners by words as by them, immediately and perſonally uttered: but rather, indeed, containing, or importing the effect either of their bare thoughts, or of other words ſpoken by them; in common conſtruction, very different; but in reality of truth, that is; in conſequence of matter, or event; and in Gods interpretation, the very ſame. It is a figure of ſpeech common enough upon other occaſions too. So David, *But if they be the children of men curſed be they before the Lord, for they have driven me out this day, ——ſaying, Go, ſerve other Gods.* 1 Sam. 26. 19. His meaning was not, that his enemies had ever uſed any ſuch words; but that ſuch was, or might probably be, the effect of their perſecution: ſo that if he ſhould become an idolater in a ſtrange land; the guilt of it ſhould partly lye upon them. We have been the longer, becauſe the vindication of the right ſenſe in this place, may give light to, and ſerve for many other paſſages, of this book.

V. 12, *Let us ſwallow them up alive*] Without any ſign of blood, as if they had died a natural death: or, ſo as no man ſhall know what is become of them. Thus they provide for their own ſafety. So they, that would have theſe words to be the very words of theſe perſonated inticers. But more probable, that they are Solomons, the author, his words, taken from the effect, or event of their doings, and therefore not without cauſe adſcribed unto them; tending to aggravation of their cruelty; thereby the more effectually to deter from their ſociety, and fellowſhip. Of all kinds of death, there is none (naturally) more dreaded, than to be ſwallowed up quick, or alive, either by terrible monſters, as Jonas was: or, by the earth it ſelf, ſuddenly gaping, and cloſing again, as Corah and his fellowes.

as the grave] The Hebrew being the very ſame, as Numb. 16 30: &c. is uſed in the hiſtory of Corah, &c. if the Engliſh word *grave*, will not fit there; as indeed indeed it will not: I wiſh we had had ſome other word here too, which might have fitted both places: it being very probable, that in the expreſſion here, there is ſome alluſion to that which is there recorded The Engliſh word there, is *pit*: and that cannot be here (no more than *grave*, there,) becauſe by it, the next Hebrew word, בור *fovea*: is rendred. The trnth is, we have no proper Engliſh word for שאול in this ſenſe, the Greek have, ἅδυς: and the Latins, *infernus*. *Hell* indeed we have, for a place of torments: but for a place common to all that are dead, and gone out of this viſible world, without any reference (as ἅδυς, and *infernus*, often:) to pain, or pleaſure; I know none. I can ſay therefore, that *hell* is no proper word, in this place: but where to find a more proper, I know not. As for the word שאול ſo much, by ſo many learned, and unlearned, even unto books, and volumes of no ſmall bulk, hath been written of it; as that I rather expect thanks, that I can paſſe it over ſo quietly; eſpecially, when there is no need: than reproof, as though I had been willing to ſpare my paines, to the prejudice of my reader. I take no notice of chap. 30 16. becauſe I do not conceive, that there is any alluſion here, to the unſatiableneſſe of the grave, there mentioned. I note it, becauſe ſome others have thought otherwiſe.

V. 14. *let us all have one purſe*] He ſheweth whereby the wicked are allured to joyn together. Every one hopes to have part of the ſpoyle of the innocent.

V. 15. *My ſonne, walk not thou in the way with them*] Chapter 4. 14.

from their path] That is, have nothing at all to do with them, Pſal. 1. 1.

V. 16. *For their feet run to evill, and make haſte to ſhed blood*] Iſai. 59. Rom. 3. 15.

V. 17. *Surely in vain the net is ſpread in the ſight of any bird*] About the ſenſe of this, and the following verſes, to verſe 20. and their coherence, there is no ſmall controverſie among Interpreters; among whom (them that have written at large, I mean:) a man ſhall ſooner looſe himſelf in the variety of Expoſitions; than find what to ſtick too, in that variety. If we will content our ſelves with this tranſlation we have here, and the interpretation which is grounded upon it, it hath as good authority as any other; ſome principal Rabbins, and Mercerus (the beſt of all Expoſitors) his approbation. According to them, this is the ſenſe of the words: As the net is ſpread in vain; though not in vain, in regard of him that ſpread it, who when the bird is caught, hath his end in it; but in vain, in regard of the bird, which might have taken warning by this ſpreading of the net, as (indeed ſome do, and avoyd it; according to that of the Poet: *Quaque nimis patent retia, vitat avis*:) that ſome evill was intended; but doth not, for the moſt part being allured by the bait, which it is greedy of. So theſe, (notwithſtanding the examples of ſo many that have periſhed by theſe unjuſt courſes, and ſo many gibbets, and gallows, which are ſet up every where, as nets before the birds, to warn them:) being compelled through their own covetouſneſſe, & deſire of prey; they ruſh on to deſtruction as if they had *laid wait for their own blood, and lurked for their own lives*. This is their expoſition; which *Gornelius à Lapide* alſo after divers others mentioned, though he term it *profundiorem & involutiorem*, that is, the moſt remote (in ſight) and moſt intricate of all; yet he preferreth before all the reſt, as moſt agreeable to the Greek and Hebrew. For my part, to ſpeak my mind freely, but for the authority of thoſe I have named, it gives me very little content: remote it is, I am ſure, and intricate as *Cornel. à Lap.* judges of it, and may agree with the Greek better than any other: but that it doth ſo with the Hebrew too, I will not eaſily grant. The Hebrew words, without any violence or ſupplement, may be thus alſo tranſlated: *Surely without cauſe the net is ſpread within the ſight of any bird: Yet men lay wait for their blood, and lurk privily for their lives*: Or, rather, *So they lay wait for their blood, &c.* According to this tranſlation, this, with reference to the former verſes, will be the ſenſe: As men ordinarily (for ſometimes it may be otherwiſe, perchance; when the net is ſpread to catch and deſtroy birds that do hurt: but that is not ordinary; whence is that of the Comick, *Non rete accipitri tenditur neque milvio, Qui male faciunt nobis. illis qui nil faciunt tenditur: Quia enim in illis fructus eſt; in illis opera luditur*:) without any provocation, or injury, ſeek to catch birds, that they may eat them: ſo theſe wicked ones ſpoken of before, lay in wait for the blood of innocent men, that have done them no wrong at all, for meer gain and lucre ſake. This tranſlation being ſo agreeable to the Original; and the Interpretation ſo proper and literal without any ſupplement, whereas in the former (that we have here the word *own*,) is twice to be ſupplyed, to bring it to that ſenſe they would have: what ſhould make it leſſe plauſible, (though not without all authority: for ſome Rabbines, mentioned by Mercer, be for it:) or probable, I know not; except this were it; becauſe it was thought ſomewhat improper, and perchance ridiculous, that laying in wait for blood, or to ſpeak more expreſſely, that the murthering of innocent men, ſhould be compared to catching and killing of birds; which ſeems rather to extenuate the matter, than to aggravate it; yea in ſome manner, to juſtifie it; which no man can think could be Solomons meaning. But if this were it, indeed; there was a great miſtake, and miſappprehenſion of Solomon his aim. For certainly the words, if rightly underſtood, will afford as great an aggravation, as any that is, or can be uſed, upon that occaſion. For what can be ſaid, or conceived more horrid of the moſt Cyclopæan men, as Poets call them, than that they ſhould kill men as freely, and with that indifferency, as others kill birds, not out of any malice, or revenge; but for food, which no man thinks unlawfull (except it be a Pythagorean) or makes any conſcience of? And ſo may Pſal. 14. 4. *As they eat bread*; be underſtood: that is, they make no more of it, than they do, or any man uſually doth, to eat a piece of bread. What Solomon doth here expreſſe under the ſimilitude of birds, is by the Prophet Habakkuk expreſſed by *fiſhes*; in thoſe bitter words of his expoſtulation with God, in point of providence: *and holdeſt thy tongue*, (ſaith he) *when the wicked devoureth the man that is more righteous than he. And makeſt men as the fiſhes of the Sea, as the creeping things that have no ruler over them: They take up all of them with the angle; they catch them in their net*, &c. Hab. 1. 13, 14, 15. There is another interpretation, which I make leſſe recckoning of, than of the two former; yet for the number of Expoſitors that follow it, not inconſiderable. They refer this, *in vain*, to the plots and ambuſhes of theſe ruffians; to this effect: As men ſpread the nets before the birds in vain, becauſe the birds what by ſome natural ſagacity, what by former experience, know well enough how to avoyd it, and to fruſtrate the expectation of the fowler: So theſe wicked men, though they hunt after the blood of the innocent never ſo greedily, and lay their ambuſhes never ſo cunningly: yet their labour ſhall be in vain, and their hopes fruſtrated; becauſe God himſelf will deliver the innocent and the righteous out of their ſnare, and make the miſchief which they plotted againſt others, to fall upon their own heads, ſo they. There be places of Scripture enow I confeſſe, to confirm the ſenſe of this latter part, as Pſal 9.16. & 57.6, 9, &c. that God will deliver the righteous, &c. but how probably it may be ſaid or ſuppoſed to be ſaid by Solomon, that the net (in this ſenſe they would have) either before birds, or men; (in a general ſenſe:) is ſpread in vain: and how this will cohere and agree with the 19. verſe, concerning men; and with chap. 7.23. *as a bird haſted to the ſnare*, &c. let the reader conſider. I ſaid before, they are many, that follow this ſenſe; which is all I have to ſay for it. There is yet another interpretation of theſe words, which for the acuteneſſe of it, not altogether groundleſſe. (for elſe I ſhould not think it worthy of that title) I cannot paſſe by without ſome notice. It is Salazars; who, to give him his due, hath done very well upon the Proverbs, and is the largeſt that I have ſeen; but that he takes too much liberty, and is extravagant ſometimes. Firſt, he obſerves, and ſhewes by divers examples, that unjuſt gain is often expreſſed or ſet out by Solomon, by ſimilitudes taken from birds, and fowling: but the moſt conſiderable place to that purpoſe, is Chap. 23. 4 5. *Labour not to be rich*, &c. *for riches certainly make themſelves wings, and flee away as an Eagle towards heaven.* Now the Hebrew here (as the margin hath already told us) is, *Surely in vain the net is ſpread, in the eyes of every thing that hath a wing.* By *every thing that hath a wing*, he would have *riches*, (of which before, verſe 13. *We ſhall find all precious ſubſtance; we ſhall fill our houſes with ſpoyle:*) to be underſtood. Two arguments, ſaith he, Solomon doth uſe to deter men from this wicked courſe of life; the firſt is, becauſe they ſhall miſſe of that booty, which they propoſe and promiſe themſelves, as their end; they ſhall either miſſe of it altogether, or not long enjoy it, becauſe it *hath wings*, and will not long abide with them. Then ſecondly, whileſt they ſo greedily ſeek after prey, not ſparing innocent bloud, that they may compaſſe their deſires, they at the ſame time *lay wait for their own blood*: their miſchief will fall upon their own heads. *His own iniquities ſhall take the wicked himſelf, and he ſhall be laden with the cords of his ſin*, Prov. 5.22.

in vain] Or, *without cauſe*, ver. 11. chap. 3.30.

in the ſight of any bird] Heb. *in the eyes of every thing that hath a wing.*

V. 19. *which taketh away the life of the owners thereof* Heb. את־נפש בעליו נקח which words may either according to the firſt and laſt interpretation which we have ſpoken of upon the former words, be tranſlated, as here, *which taketh away*, &c, to which agrees in part, Prov. 15.27, *He that is greedy of gain, troubleth his own houſe; but he that hateth gifts, ſhall live.* Or, according to the ſecond, which we conceive to be the moſt literal; *who taketh away*, &c. relating to the perſon of the covetous, *every one that is greedy of gain, who*, &c. Prov. 5.22. See the former Annot. at the end.

V. 20. *Wiſdom*] Heb. *wiſdoms*; that is, *excellent wiſdom.* Or, *wiſdomes*, that is, all kind of wiſdome: which may have reference alſo (as Mercer is of opinion) to the ſeverall wayes of propoſing wiſdom in ſeverall ages, and places. 'Η πολυποίκιλος σοφία τοῦ Θεοῦ, *multiformis Dei ſapientia*, Eph. 3. 10. that is, *the manifold wiſdom of God.* See alſo, Heb. 1.1.

wiſdom crieth without, ſhe uttereth her voyce in the ſtreets. 21. *ſhe crieth in the chief place of concourſe*, &c. See Chap. 8. 1 2, 3, &c. Some think, becauſe anciently Proverbs and Sentences were wont to be ſung in the ſtreets, (they might have added, and to be propoſed in writing too, upon pillars, &c. whereof ſee in the preface) and market places, that theſe words might have reference to that cuſtome. It is very poſſible they might, to that alſo; but chiefly and principally, to the publick Schooles and Synagogues of the Jewes, where the Law of God was daily taught, and expounded, both to young and old; as many as either were ſtudious of it themſelves, or took care of their childrens education. But if we take the words more generally, as extending to all men, and nations, in general; then firſt we ſay with that acute, and of all others, the moſt ſcholaſtical and philoſophical Rabbin. *Levi Ben. Gherſom: This divine wiſdom*, ſaith he, *calls upon all mortal men with a loud voyce, whileſt it infuſeth it ſelf into their ſoules, prompting them by certain natural inſtincts, motions, and propenſions, to goodneſſe and vertue, and to ſhun the contrary.* Theſe be thoſe natural ὁρμαὶ, or ἀφορμαὶ; or ἀρχαὶ, as Ariſtotle calleth them, which all ancient Philoſophers have acknowledged, concluding thereupon, that all vicious wicked men are damnable, (I mean it not of eternal damnation, which many of them were ignorant of) becauſe of the neglect of theſe firſt motions and invitations of nature. Ariſtotle treats of it at large in his *Ethicks*, *l.* 3. *cap* 5. and maintains, that though it be not in the power of many wicked men, when gone very far in wickedneſſe, and habitual ſinners, to reclaim and reform themſelves; yet for all that, that they are inexcuſable and worthy of puniſhment. *As one* (ſaith he, among other things to that purpoſe) *that doth caſt a ſtone, after he hath caſt it, the ſtone is no more in his power; but he might have choſen whether he ſhould caſt it, or no:* ἡ γαρ ἀρχὴ ἐπ' αὐτῷ, *for the beginning*, or *original power* (of caſting, or not caſting) *was in him:* 'Ουτω δὲ ϗ τῷ ἀδίκῳ καὶ τῳ ἀκολάςῳ, ἐξ ἀρχῆς, μὲν, ἐξῆν τοιέτοις μὴ γενέϑαι· διὸ ἑκόντες εἰσί, γενομένοις δὲ, ἐυκέτι ἔξεςι μὴ ἔιναι; that is, *So of unjuſt and intemperate; it was in their power at the beginning, not to be ſuch; and therefore they are wilfully ſuch; but now that they are become ſuch, it is no more in their power to be otherwiſe.* Another, in Moral Philoſophy, not inferiour to Ariſtotle; but in point of life, farre above him; but a Heathen too; expreſſes it thus: It is upon occaſion of errour and ignorance that he ſpeaks it; *For nature* (ſaith he) *had furniſhed him at firſt with certain inſtincts, notions, and opportunities, by the help whereof he might have attained to the knowledge of truth: which having neglected, hence it is, that he is now not able to diſcern that which is falſe, from that which is true.* *Ant. Med.* 9. B. n. 1. Again the ſame Rabbi Levi, (as I find him quoted by Cornelius a Lapide; for in the Copy I have, I find it not; but it ſhould be he by the matter, and ſomewhat he hath to that purpoſe upon the 23. verſe, and elſewhere) *Hæc omnia, inquit, eo ſpectant*, &c. that is, *All theſe words of Solomon tend to this, that the divine wiſdome doth moſt evidently and miraculouſly manifeſt it ſelf by the works of Creation, wherein his incredible wiſdom, if they apply themſelves to take notice of it, is incurrent into the eyes of all men.* Which is in effect no more than what is affirmed by St. Paul himſelf, when he ſaith; *For the inviſible things of Him, from the Creation of the world, are clearly ſeen, (being underſtood by the things that are made, even his eternal power and Godhead; ſo that they are without excuſe*, Rom. 1. 20. See alſo upon Pſal. 19. 1, &c. *The Heavens declare the glory of God*, &c. and *Wiſdom of Solomon*, (as is commonly called; and like enough it is, that ſome part of it, as before was ſaid of Eccleſiaſticus, in the preface, might be Solomons) Chap. 13. 1, 2, &c. and Expoſitors upon John 1. 9. *That was the true light, which lighteth every man that cometh into the world.* But now if it be asked, (and I wonder it is not, that I can find, at leaſt, by any Expoſitor) how all this can be reconciled with what, with ſo much rhetorick and eloquence (hardly to be matched) is delivered in the 28. Chapter of Job, from the beginning of the Chapter, to the end of it; *Surely there is a vein for the ſilver, and a place for gold*, &c. *But where ſhall wiſdom be found? and where is the place of underſtanding? Man knoweth not the price thereof; neither is it found in the hand of the living. The depth ſaith, it is not in me*, &c. ——*Whence then cometh wiſdom, and where is the place of underſtanding? Seeing it is hid from the eyes of all living.* &c. To this may be anſwered: Firſt, if we take wiſdom there, as in this place of Solomon, of ſuch wiſdom, as is requiſite to lead a man to the knowledge of God, and to embrace vertue, that the Book of Job, (as moſt are of opinion,) was written before the Law was written. That Job was a ſtranger, (an Arabe, or Idumean) no Iſraelite, and might complain the more, for want of thoſe helps and prerogatives which God had afforded to his choſen people. But the moſt certain anſwer is, that that *wiſdom* Job ſpeaks of, is not the ſame, here intended and deſcribed by Solomon. By *wiſdom* there, Job intended eſpecially the wiſdom of God in his works, and the ordering of his viſible Creatures: ſo far manifeſt and viſible to all men, that men may by the conſideration of the creatures, underſtand the power and wiſdom of the Creator to be infinite: but otherwiſe, to the wiſeſt of men ſo unſearchable, that there is not the leaſt creature of the world, but is able to poſe (in the exact and Philoſophical conſideration of the nature and proprieties of it,) the ableſt Philoſopher that ever was. That he intended this *wiſdom* eſpecially, may be gathered, in part, by verſes 23, 24, &c, *God underſtandeth the way thereof*, &c. but eſpecially by the laſt verſe, and concluſion of the whole Chapter; *And unto man he ſaid, Behold, the feare of the Lord, that is wiſdom: and to depart from evill, is underſtanding*: by which words, compared with the former from the beginning of the Chapter, it doth appear, that having treated hitherto of the Divine Wiſdom, known unto God onely, to man incomprehenſibble; he doth now paſſe to, and conclude with that wiſdome which mortal man is capable of, by God himſelfe commended unto mankind: *And unto man he ſaid, Behold the fear of the Lord*, &c. See alſo upon Jer. 9. 23, 24. *Thus ſaith the Lord, Let not the wiſe man glory in his wiſdom*, &c.

in the opening of the gates] See upon Pſal. 127. laſt verſe, *They ſhall not be aſhamed, but they ſhall ſpeak with the enemies in the gate.*

V. 22. *ye ſimple ones*] Wiſdom reproveth three kinds of men: ſimple ones, which erre of ignorance; mockers, that ſcoffe at knowledge: fools that hate inſtruction.

V. 24. *Becauſe I have called, and ye refuſed, I have ſtretched out my hand, and no man regarded*] Iſa. 65. 12. & 66. 4. Jer. 7. 13. Ezek. 3. 18.

I have ſtretched out my hand] A geſture of ſuch as made proclamation, to get attention, Iſa. 65. 2. Acts 21. 40. of thoſe alſo, that would have one to come unto them, and again of thoſe, that offer themſelves to help one in great danger and diſtreſſe. In all theſe ſenſes it will well agree to the preſent occaſion. None are in greater danger and diſtreſſe; and want preſent ſuccour and relief more, than ſtubborn fools, and infidels.

V. 26. *I alſo will laugh at your calamity*] This is ſpoken according to our capacity, ſignifying, That the wicked, which mock and jeſt at Gods word, ſhall have the juſt reward of their mocking, being requited in the ſame kind.

V. 27. *When your fear cometh*] That is, your deſtruction, which you feared, Chap. 10. 24.

V. 28. *Then ſhall they call upon me, but I will not anſwer; they ſhall ſeek me early, but they ſhall not find me.*] Job 27. 9. Iſa. 1. 15. Jer. 1, 11. & 14. 12. Mic. 3. 4.

but they ſhall not find me] Becauſe they ſought not with ſincere affection to God, but for eaſe only of their own grief.

V. 30. *They would none of my counſell*] Pſal. 81. 11, 12.

V. 31. *Therefore ſhall they eat of the fruit of their own way, and be filled with their own devices*] Chap. 14 14.

of the fruit of their own way] They ſhall feel what commodity their wicked life ſhall give them.

V. 32. *For the turning away of the ſimple ſhall ſlay them*] Hebrew כי משובת פתים here in the Text, *For the turning away of the ſimple*; may be tranſlated alſo, (as in the margin,) *For the eaſe of the ſimple*. According to the firſt, *the turning away of the ſimple*, that is, their refuſing to hearken to *the call* of wiſdom, and *her counſell*, (*Turn you at my reproof*, &c. verſe 23. *Becauſe I have called, and ye refuſed*, &c. verſe 24. *But ye have ſet at nought all my counſel*, &c. verſe 25.) *and the proſperity of fools*, (that is, of wicked men; whereof ſee upon Pſal. 14. 1. *The fool hath ſaid in his heart*, &c.) ſhall be the cauſe of their utter deſtruction, whileſt they looking no further than to the preſent, and finding that they do well in their wickedneſſe, and enjoy themſelves with comfort; either their judgement is perverted concerning themſelves and their action, ſo that they ſee not what all the world beſides doth ſee, and judge of them: or if they know themſelves to be wicked, yet their heart is hardened through ſucceſſe, and either feare nothing, perſwading themſelves that there is no God, or that he doth not ſee and regard; or deſperately conclude with themſelves, that it is better for them; however, to enjoy preſent certain comforts, than to bereave themſelves of them, for uncertain, whether hopes, or fears. Demoſthenes, the ancient Orator, hath an excellent ſaying to this purpoſe; Τὸ γὰρ εὖ πράττειν παρὰ τὴν ἀξίαν, ſaith he, ἀφορμὴ τοῦ κακῶς φρονεῖν τοῖς ἀνοήτοις γίνεται; that is, *For a man to proſper in the world above his deſert, is very apt to beget ſtrange opinions, and to pervert the mind of thoſe who otherwiſe are not very wiſe of themſelves.* If inſtead of *turning away of the ſimple*, we like better to tranſlate, *the eaſe of the ſimple*; the ſenſe, as to the whole ſentence, will come to one; only the two cauſes before aſſigned of the finall and utter deſtruction of men, their averſeneſſe from good counſel, and their proſpering in their wicked courſes, will be now reduced into one, their *eaſe and proſperity*: the other, though not expreſſed here, may eaſily be ſupplyed and preſuppoſed, from the former verſes, as hath already been ſhewed. Some Rabbines, as we are told here by Mercer, (who alſo calls it *egregium ſenſum*:) would have this affix pronoun, *them*, not reciprocally taken of the ſame; but as intended of others; to this effect: That that which makes wickedneſſe to prevail in the world, is, the proſperity of ſome known impious, ungodly men: upon whom whilſt others caſt their eyes, and take notice, that notwithſtanding their impiety, they thrive; nay, thrive and proſper (many of them, in ſight:) by their impiety; they are encouraged to follow their examples, hoping to ſpeed no worſe, than ſuch and ſuch, whom they have before their eyes. This indeed is the more certain and general cauſe of the two. For there be many wicked men, that do not proſper in their wickedneſſe; and yet wicked ſtill: ſo that their own proſperity cannot be ſaid to be the cauſe. But there would be but little, or no wickedneſſe at all in the world were it not for the proſperity of ſome, in all places, and at all times, ſome; but ſometimes, in great number: and then doth wickedneſſe proportionably increaſe in the world:) whoſe wickedneſſe, unworthineſſe, impiety, lewdneſſe, hypocriſie, and the like, is as known and viſible, as their proſperity is. And this is it that Solomon himſelf elewhere doth avouch it to be the cauſe of all evill, in theſe words; *Becauſe ſentence againſt an evill work is not executed ſpeedily*, (that is, becauſe wicked men, traytors, extortioners, oppreſſors of the poor, murtherers, Epicures, and the like, are not rewarded by God in this preſent world, (or preſently) that all men may take notice of Gods juſtice and juſt judgemements; but contrarily, proſper often, and become great by their wickedneſſe, (*therefore the heart of the ſons of men is fully ſet in them to do evill*. Eccl. 8. 11. This excellent ſentente of Solomon, is excellently well expreſſed, (yet I will not ſay, that he ever read him) by an ancient Greek Poet, of greateſt antiquity, once ſo famous for his Sentences, that his very name *Priuſquam Theognis naſceretur*,) became a proverb. In a place where he maintains that riches well gotten, are ſtable; ill gotten, though for a while enjoyed, ſooner or later, will at laſt turn to our ruine; he hath theſe words; Ἀλλὰ τὸ δ' ἀνθρώπων ἀπατᾷ νόον· οὐ γὰρ ἐπ' αὐταῖς Γίγνονται (ſome Editions have it, Γίνονται: others, Τίνονται, but all to one purpoſe,] μάκαρες πρήγματος ἀμπλακίης. that is, *But this is it, that commonly deceiveth men, becauſe the Gods do not alwayes appear* (or, *ſhew themſelves*) *as ſoon as any wickedneſſe is committed.* After this, he goes on; Sometimes, ſaith he, the ſame man (though long after) bears the puniſhement: ſometimes his children; and ſometimes death prevents the execution, that neither he, nor his children, ſuffer for it. Thus is the matter anſwered by a heathen: how it is by Eccleſiaſtes, or Solomon, appears by the 12. and 13. following verſes, which ſhould not have been divided from the former by a *Paragraphe*, as though new matter there began, as in moſt Engliſh Bibles I have ſeen, it is;) *Though a ſinner do evil an hundred times, and his days be prolonged*, &c. of which words, as alſo concerning this argument, of the wickeds worldly proſperity, in general, ſee what hath been noted upon Pſal. 37. 1. *Fret not thy ſelf becauſe of evill doers*, &c. See alſo Malachi 3. 13, 14, &c. *Your words have been ſtout againſt me, ſaith the Lord*, &c. *Ye have ſaid, It is in vain to ſerve the Lord*, &c. *And now we call the proud happy*, &c. to the end of that Chapter.

V. 33. *ſhall dwell ſafely*] Pſal. 25. 12, 13. *what man is he that feareth the Lord*: &c. and Pſal. 34. 12, 13, 14. *what man is he that deſireth life*; &c. confirmed by St. Peter: 1 Per. 3. 10, 11. Objections, and anſwers concerning this matter; ſee the Annotations there, and the references.

and ſhall be quiet from fear of evill] See the Notes upon Pſal. 91. *He that dwelleth in the ſecret place of the moſt High*, &c. and Pſal. 107. 6. *and he delivered them out of their diſtreſſes*, &c.

CHAP. II.

Verſe 1. MY *ſon, if thou wilt receive my words, and hide my commandments with thee*] Chap 7. 1.

hide my commandments with thee] That is, keep them in thine heart, as treaſure. *Keep them in the midſt of thine heart*, Chap. 4. 21. See more upon Pſal. 40. 10. *I have not hid thy righteouſneſſe within my heart*; which might ſeem contrary, but it is not, as is there ſhewed.

V. 2. *apply thine heart to underſtanding*] If thou give thy ſelf ſeriouſly to ſeek the true knowledge of God without hypocriſie.

V. 3. *if thou cryeſt after knowledge*] It is not enough to be willing to learn wiſdom, but we muſt pray earneſtly to God for it, and ſpare for no coſt or labour, whereby it may be obtained.

lifteſt up thy voyce] Heb. *giveſt thy voyce.*

V. 4. *If thou ſeekeſt her as ſilver, and ſearcheſt for her, as for hid treaſures*] Matth. 13. 44.

V. 5. *Then ſhalt thou underſtand the fear of the Lord*] He had ſaid before, chap. 1. ver. 7. that *The fear of Lord is the beginning of wiſdom*: now, he makes wiſdom and underſtanding, to bring in religion and the *knowledge of God*; which is in effect to tell and teach that theſe two are inſeparable, or if you will, that true wiſdom, and *true knowledge*, are but one thing in reality of nature, though diſtinguiſhed by names. And this is a very high point, and of greateſt conſequence: and therefore not to be wondred, if he inſiſt upon it with variety of expreſſions. For what man is he, if not much degenerated into a brute through continued lewdneſſe and wickedneſſe; that doth not deſire wiſdom, and knowledge, in general? *The Jews require a ſign*, ſaith St Paul: *and the Greeks*: what *Greeks*? the gentiles he meaneth: all the nations of the world, in generall; more, or leſſe: all men, of all nations of the world *ſeek after* (ſomethat that they call and account) *wiſdom*. 1 Cor. 1. 22. We have touched upon it before, and it is acknowledged by writers of all ages and profeſſions, that it is natural unto man to deſire knowledge. If therefore men could be perſwaded that all true knowledg is in the *fear of the Lord*: that all other knowledge, without the fear of the Lord, is meer vanity and folly: it would be a very ſtrong motive to induce men (rational men,) to the purſuit of piety and religion: and to bring them unto a good opinion of it. Whence the Devill, on the other ſide, labours what he can, to poſſeſſe all men with this opinion, that religion turns wiſe men into fools, and idiots. But that ſuch as either Solomon, or David, or others, eminent for their piety, and nearer relations unto God; ſhould ſo ſpeak of Godlineſſe and religion; is not ſo much to be wondred: but what ſhould prompt ancient Philoſophers of greateſt antiquity, as Pythagoras and Plato, and ſome others to deliver and maintain the ſame, almoſt in the ſame words? 'Θ μὲν γὰρ τοῦτο γνῶσις, ſaith Plato, σοφία καὶ ἀρετὴ ἀληθινή· ἄγνοια, ἀμαθία, καὶ κακία: *The knowledge of God, is true wiſdom, and vertue*: (or rather, *prow-eſſe*: which is the original ſignification of the word.) *The not knowing of him is ignorance; and baſeneſſe.* In another place he maintains, that Divinity is the only true liberal ſcience: all other art and profeſsion, vulgar and mechanick: his meaning is, vile and inconſiderable in compariſon. Many ſuch paſſages there be in ancient authours, by which it doth appear, that the *true wiſdome*, ſpoken of in the former chapter, was not, at no time, confined to one nation: according to the Annotations there, upon verſe 20. *Wiſdom cryeth without*, &c.

and find the knowledge of God] How then ſaith Chriſt: *I thank thee O Father, that thou haſt hid theſe things from the wiſe and prudent*; *and haſt revealed them unto babes.* Matth. 11. 11? It will be anſwered, that there is a double wiſdome, as practical, (of which Jer. 4. 22. *they are wiſe to do evill, but to do good they have no knowledge*) ſo ſpeculative: to wit, a worldly, and a heavenly wiſdome. *From the wiſe and prudent* therefore; not abſolutely, but according to the world; or, *according to the fleſh*: as the Apoſtle ſpeaketh, and diſtinguiſheth, 1 Cor: 1. 26. *Brethren, ye ſee their calling, how not many wiſe men after the fleſh, not many noble*, &c. A good anſwer, I grant: but not ſo full and ſatisfactory, as it may be made; For what ſhall we ſay of ſpeculative humane knowledge, and learning? Is there no uſe of it; no advantage, to the attaining of heavenly wiſdome? yea, very great certainly. There is no queſtion but the conſideration of nature, and moral Philoſophy, eſpecially, have brought many unto Chriſt; have been the more viſible meanes, I mean of their converſion; as by ancient learned Fathers, hath been more fully diſputed and demonſtrated: who alſo make the Platonick Phyloſophy particularly, to have been a kind of preparaton to the Goſpel. But here we muſt again diſtinguiſh. There is no kind of humane literature but may further unto piety and godlineſſe, two things being preſuppoſed. Firſt, that it have ſome relation unto God, as the authour, or the end; or both. wherein men may obſerve great variety among ancient Phyloſophers and wiſe men. Some, ſo frame their tenets, and whole body of doctrine, what unto moral, or natural; that they altogether either by ſilence, or direct aſſertion, excluded God, and his worſhip. Others again, though they had no knowledge of the true God, and his worſhip by revelation, no knowledge of the Scriptures; yet by the advantage of their natural light were guided to referre all unto God, and to divine worſhip: they will acknowledge him the authour of all goodneſſe, happineſſe, and vertue: and conſequently thought themſelves obliged to worſhip and ſerve him. The ſecond thing is, humility: I do not mean that humility, that Chriſtians teach: propoſed unto us by Chriſt as the crowne of vertue, but ſuch humility I mean, as wiſe heathens at all times acknowledged, and commended for a vertue, and a principal help to the acquiſition of truth: otherwiſe by them termed, modeſty: which makes a man ſenſible of his own defects and ignorance; and willing to embrace any meanes offered unto him to benefit himſelf in the purſuit of truth: oppoſed unto that vice, or kind of pride (for it is not pride in generall) which they moſt properly call δοκησισοφία: or, *ſelf-conceitedneſſe.* This was Socrates (ſo famous and venerable in all ages among heathens: as never was any man before, or after him:) his buſineſſe, and all his Phyloſophie tended unto this, to teach men that they knew nothing, as they ought to know; and they leaſt, that moſt took upon themſelves. As for himſelf, all he could brag of, was; that he knew himſelf to know nothing. Moreover, that all right knowledge, muſt be expected from God. Indeed, humane knowledge of it ſelfe, is very apt *to puffe up*; as the Apoſtle ſpeaketh, 1 Cor. 8. 7. and when a man is once *puffed up*, he becomes incapable, as to reality of wiſdom, of any further proficiencie. In ſuch a caſe, an idiot, a plain ruſtick, hath the advantage of him. otherwiſe, as I have ſaid, knowledge, and learning of it ſelf; is a very great advantage.

V. 6. *For the Lord giveth wiſdom: out of his mouth cometh knowledge and underſtanding*] 1 King 3. 9. Jam. 1. 5: This was a very controverted point among the wiſe heathens, and divers learned treatiſes and books (whereof ſome yet extant) have been written about it. The Platoniſts affirmed, that vertue and wiſdom, were the gift of God: the ſtoicks denied it, whence is that horrid blaſphemy of Seneca and ſome others of that profeſsion, that a wiſe man excelled God himſelf, becauſe God was good & wiſe by neceſſity of nature; man, by free election. See more upon the former words.

V. 7. *He layeth up ſound wiſdome for the righteous*] Hebr. תושיה here tranſlated *ſound wiſdom*, properly ſignifies *eſſentiam, ſubſtantiam*, (οὐσίας in Greek) that is, *ſubſtance, eſſence*, or vvhatſoever hath reality of true being. Mercerus tranſlates it here *eſſentiam*; Junius, *quicquid revera eſt*; that is, *whatſoever hath reality of being.* Another equivalent vvord to this (as by ſome Rabbins is vvell obſerved here) vvhich, alſo comes from the ſame *radix* is יש, vvhich vvord vve have, Chap. 8. 21. to the ſame purpoſe. as תושיה is here. *That I may cauſe thoſe that love me. to inherit* (יש) *ſubſtance: & I will fill their treaſures.* The word is there tranſlated by Mercer, *eſſe perpetuum*; that is, *an everlaſting being*: by Junius, *id quod eſt*; *that which is*: expounded by him in his Notes, *quod nunquam eſſe deſinit*; *that never endeth.* Much might here be ſaid out of Plato and other ancient Philoſophers, concerning the nature and proprieties of true being: who bring many arguments to ſhew, that nothing that is material and viſible; nothing that is temporary, hath a reality of being, or exiſtance, properly, but an appearance onely; or, at the moſt, an improper, imperfect equivocal (as Logicians are wont to ſpeak) being, of another kind; and quite different from true being: to which purpoſe, Seneca, *Quacunque videmus ac tangimus*; and preſently after, *Omnia iſta quæ ſenſibus ſerviunt, quæ nos accendunt & irritant, negat Plato ex iis eſſe, quæ verè ſint.* Some Greek Fathers alſo (as well as Phyloſophers) are very copious upon this ſubject, ſhewing, that no worldly things have that ὕπαρξιν, that implyes reality of life or being: St. Chryſoſtom, among others, hath beſtowed much of his eloquence upon it. How well all this doth agree with the Scriptures, which call GOD, *JEHOVAH*, as if you ſhould ſay, *HE THAT IS*, and of all others, make that his chiefeſt Name and Title; might eaſily be ſhewed, and confirmed by many reaſons and authorities, if need were. But becauſe it is a high point, which all men are not ſo capable of, we ſhall content our ſelves with ſome plain paſſages, which may, in part ſuffice us, to ground that interpretation of thoſe words of Solomon upon, which we ſhall commend unto the Reader. Firſt, St. Paul ſaith *We look not at the things which are ſeen, but at the things which are not ſeen: for the things which are ſeen, are temporal*; (πρόσκαιρα; *temporary*; *but for a time*, properly) *but the things which are not ſeen, are eternal.* Secondly, the ſame Apoſtle (it is the opinion of many ancients, that he is the authour of that Epiſtle, though it is much oppoſed by ſome others) in his Epiſtle to the Hebrews, chap, 10 34. doth moſt elegantly oppoſe τὰ ὑπάρχοντα, (as commonly but moſt improperly even in the judgement of divers ancient Heathens, called) that is; *worldly goods, wealth*, or *ſubſtance*; to that ὕπαρξις, (ſo he calls it; which is the very word of Solomon, יש or, תושיה interpreted in Greek) or, *ſubſtance* which is permanent and eternal. *For ye had compaſſion of me in my bands*, ſaith he; *and took joyfully the ſpoyling of your goods*, (τὴν ἁρπαγὴν τῶν ὑπαρχόντων) *knowing in your ſelves, that ye have in heaven* (κρείττονα ὕπαρξιν ἐν οὐρανοῖς) *a better and enduring ſubſtance.* Then laſtly, Solomon himſelf, of riches and worldly goods, ſaith directly, that *they are not*, Chap. 23. 5. *Wilt thou ſet thine eyes upon that which is not? for riches*, &c. juſt as the ancient Greek Phyloſophers, and others, ſpeak of them when they ſtyle them, ἀνύπαρκτα; *things that are not.* All theſe things, put together, I conclude, that by תושיה in this place, and by יש in that other, Solomon doth intend ſomewhat permanent and eternal, that may truly be ſaid, to have reality of exiſtence, in oppoſition to tranſitore worldly goods. And what ſhould that be, but eternal life? Moſt Rabbins, I know, by theſe words, underſtand the law, which is in effect, as much, as *ſound wiſdom*; becauſe ſound wiſdom, is an effect of the knowledge of the Law: but that ſenſe is not ſo proper here, neither to the place, nor to the word, taken in its propriety, neither is there want of Rabbins, that have embraced this ſenſe; which I prefer before others. The author of *Zohar*, (a book of great credit among the Jews: and of as great antiquity, if they may be believed; for which I will not paſſe my word) hath theſe words: *What is* יש? *That world which is to come, which ſhall never end* And certain it is, that accordingly, the word is uſed by ſome ancient Rabbins, *pro futuro ſeculo*; that is, *for eternal life.* But it is not their authority that I truſt to, or would have my Reader to ground upon: If there be not reaſon enough for this interpretation beſides, I ſhall not preſſe him to imbrace it. But ſuch paſſages as ſpeak, though but obſcurely, of eternal life and rewards, I would make, much of, becauſe it is a ſubject in thoſe days, among the Jews, but ſparingly ſpoken of: whereof, ſee upon Pſal. 49. & 37. Some further confirmation of this interpretation, the LXX. alſo do afford, who render the word here by σωτηρίαν: *ſalvation.* It is thought by ſome that they read it, not תושיה as we have it; but תשועה from ישע *ſalvavit*, &c which though plauſible, at firſt hearing; yet well conſidered, may prove more plauſible than true. For who knowes not, that the LXX. do often expreſſe the ſenſe, which they apprehended to be chiefly intended; though it be much further ſometimes from the very letter of the original, than σωτηρία, is from תושיה ſo that I think we need not go to תשועה for it; though it be granted that it is more proper to it, than to the former: yea, and granted too, that there be many examples of ſuch whether miſtakes, or varieties, in the Greek tranſlation, that now goes under that name. See alſo concerning the verb צפן here uſed, in the next Note, Neverthleſſe, if any man like better, by תושיה here, to underſtand *ſound wiſdom*, becauſe that is conceived the moſt ordinary ſignification, that will beſt agree with moſt places; and that moſt Expoſitors are for it here too; I am not againſt it. More concerning the word תושיה, and its different ſignifications, ſee upon Chap. 18. 1. *Through deſire*, &c.

He layeth up ſound wiſdom for the righteous] יצפן. *He layeth up*; or *hideth*. I will not preſſe either, as an argument for what hath been ſaid before of תושיה: I know the expreſſion may be proper enough concerning worldy goods, or things (whether wiſdom or wealth) that are enjoyed in this world: yet it may be ſome confirmation to my interpretation of that word in this place, that it is as proper, if not more, of things inviſible and eternal; and ſo uſed by David, Pſal. 31. 19. *O how great is thy goodneſſe, which thou haſt laid up for them that fear thee!* and by St. Paul, more than once; as where he ſaith, *for the hope which is laid up for you,* Col 1. 5. and, *there is laid up for me a crown of righteouſneſſe,* 2. Tim. 4. 8.

he is a buckler to them that walk uprightly] That under his protection they may *overcome,* (Rev. 2. 7. &c. or *be faithful unto death,* and ſo receive *a crown of life,* Revel. 2. 10. and 3. 11. But becauſe the verbe ſubſtantive (as commonly called) *he is,* is not in the originall; *buckler* is by ſome referred by appoſition, as Grammarians ſpeak, to תושיה by which if we underſtand *ſound wiſdome,* or *doctrine,* the caſe is cleere. See verſe 11. *Diſcretion ſhall preſerve thee,* &c. See alſo Chap. 1. verſe 24. to the end. And ſo the Apoſtle. *Above all taking the ſhield of faith, wherewith ye ſhal be able to quench all the fierie darts of the wicked.* Epheſ. 6. 16. But if *eternall life;* as we have argued it there; how is eternal life a buckler? I anſwer, this conſtruction is but the conjecture of ſome, which we were not bound to take notice of; much leſſe to embrace it; which ſcarce any man doth. However, if we were bound to it, or any man like it better, than that which is more generally received; it will be no very difficult thing. Firſt, Gen. 15. 1. *I am thy ſhield, and thy exceeding great reward,* ſaith God to Abraham, I will not queſtion the ſenſe, of *ſhield,* there I only obſerve that *ſhield,* and *reward* are joyned together, as *buckler,* and *eternitie,* or *eternal ſalvation* (*an exceeding great reward,* indeed, and what is, to ſpeak properly, but eternitie? καθ' ὑπερβολὴν εἰς ὑπερβολὴν 2 Cor. 4. 17.) here. But then, Epheſ. 6. 17 the *helmet of ſalvation,* we have the words of the Apoſtle. And if we may ſay the *helmet,* why not as properly, the *buckler* of ſalvation, or eternitie; and in very deed, the hope of ſalvation, or eternal life, is a great buckler, in time of diſtreſs, when all other helps do fail. *Therefore we faint not,* ſaith the Apoſtle, 2 Cor. 4. 16, and Chriſt himſelf, (our example, *the author and finiſher of our faith:* (*for the joy that was ſet before him, endured the croſſe,* &c. Heb. 12. 2.

that walk uprightly] A godly life is the beſt means, as to obtain, ſo to preſerve a ſound faith; of which depends eternal life. *If any man will doe his will, he ſhall know of the doctrine,* &c, John 7. 17. And, *He that keepeth the Law of the Lord, getteth underſtanding thereof,* Eccleſ. 21. 11. That it preſerves alſo, St. Paul witneſſeth; *Holding faith and a good conſcience, which ſome having put away* (a good conſcience) κατὰ τὴν πίστιν ἐναυάγησαν, *have made ſhipwrack of their faith;* or, *concerning their faith,* 1 Tim 1. 19. Thus in reference to, and purſuance of that interpretation of the word תושיה (of which upon the former words) may theſe words be interpreted. But if any had rather underſtand this, *buckler,* here, of protection from temporal evils, I am not againſt it; neither will it be ſtrange; that promiſes belonging to this life, and that which is to come, ſhould be put in one verſe, or comprehended (as we deny not both יש and תושיה may bear likewiſe) in the ſame words.

V. 8. *He keepeth*] Heb. *To keep* and accordingly as we tranſlate *to keep,* or *he keepeth* (both which the Hebrew will bear:) the ſenſe will be different. *If, to keep;* then it belongs unto *his ſaints,* and the meaning will be, that God doth ſo protect and preſerve the godly; or thoſe that are his, and ſo effectually guide them by his holy ſpirit, that they are able *to keep the paths of judgement*: that is, the right way, both in matter of action, and beliefe. An obvious ſenſe, often occuring in all parts of Scripture. But if, *he keepeth:* (which the coherence with the next words doth ſeem to require:) then it muſt be referred unto God himſelf; and the ſenſe will be, that God by protecting the godly, doth manifeſt his juſtice unto men. For *God is known by the judgement which he executeth:* Pſal. 9. 16. So there; and Pſal. 7. 7. *returne thou on high.* But this protection of God, with what limitations to be underſtood, ſee upon Chap. 1. 33. *ſhall dwell ſafely;* and the referrences there.

and preſerveth the way of his Saints] חסידיו in the Original; of which ſee upon Pſal, 86. 2. *For I am holy,* &c. The word in this ſenſe, is taken for *mercy,* not paſſive, but active, as Mercer notes here; who tranſlates it *miſericordes; the mercifull.* Thoſe therefore that delight in crueltiy ſhould not, of all men, take that title upon themſelves, as thoſe murtherers in St. Auguſtines time, (otherwiſe called *circumcelliones*) did. *Optatus Milevit,* in his third book againſt the Donatiſts, deſcribes them alſo, and their actions. However, both ſignifications of the word (active, and paſſive) may doe well enough in this place. See the reference.

V. 9. *Then ſhalt thou underſtand righteouſneſſe and judgement, and equity; yea, every good path*] Chap. 1. 3. The ſame word צדק in the original is there traſlated *juſtice,* here *righteouſneſſe.* I doe not apprehend any great difference between *juſtice* and *righteouſneſſe:* to me, it is all one, which of the two is uſed. But men ſometimes, that affect ſubtility, find great myſteries in theſe differences, or varieties, for which there is no ground at all in the original: which might be prevented, if the ſame word were kept, when there is no need of variety.

Then ſhalt thou underſtand righteouſneſſe] As wiſdom will teach us how to carry our ſelves well towards God, verſe 5. So likewiſe towards man, in this verſe: For holy hearts are beſt fitted to underſtand holy things, Pſal. 25. 12. John 7. 17.

and judgement] If we refer this to practical wiſdom, particularly, which we call prudence: and other words here uſed, to different qualifications and abilities, as ſome doe; whereof hath been ſpoken before, upon Chap. 1. 2. 4. &c. where it is ſhewed that there is no neceſſity of diſtinguiſhing them, and for what reaſon, ſo multiplyed: yet I ſay, if we make a difference, it muſt be noted, that *wiſdom* being a very generall thing, which comprehendeth many *ſpecies* of different natures; Solomons intention is not, that whoſoever applyeth himſelf to godlineſſe, or *the fear of God,* (that is, true wiſdom:) ſhal be made partaker of all gifts, and graces belonging to wiſdom in generall: which is ſeldom, if ever, ſeene in one and the ſame man: but rather, to ſet out the excellencie of wiſdom in general: by theſe ſeverall gifts and graces, which thoſe that apply themſelves to it, reape; ſome one (beſides the maine, ſalvation:) ſome another: ſome more, ſome leſſe, even as it ſeemeth beſt unto God, for every mans particular good, with a reſpect to the whole, or to the general: as it is at large proſecuted and diſputed by St. Paul: 1 Cor. 12. Chapter, and to the Epheſ. Chap. 4. *There are diverſities of gifts,* ſaith he, *but the ſame ſpirit.* Where, *by ſpirit,* is intended by him, what is here comprehended by Solomon, under the notion of *wiſdom.*

V. 10. *When wiſdom entreth into thine heart*] This is very proper and emphaticaal. For a man may talk of wiſdom; yea and be able to diſcourſe of it, of the nature and proprieties; largely and learnedly and to write of it too, with commendation; as we know there be that preach, very plauſibly, who are or have been known very lewd, (the more the pittie ſuch ſhould be ſufferd) in their lives and converſations: and the reaſon is, becauſe they have it well in their tongues, and in their braines what they have of it; but nothing in their hearts. And ſo long as that is not affected, our wiſdom may doe good unto others perchance, and ſometimes, more hurt, than good: but as to our ſelves, there is nothing done yet: nay our caſe is more lamentable and dangerous, than if we had no knowledge at all. So ancient philoſophers ſpeak too: Sen. Conſol. ad Helu. c. 16. *talia ſunt diſciplinarum omnium fundamenta. Nunc ad illas revertere, tutum te præſtabunt illa—— ſi bonâ fide animum tuum intraverint,* &c. and ſo others frequently.

knowledge pleaſant] Pſal. 19. 10. and Pſal. 119. 183. There is a ſuperficial light pleaſure, and rejoycing of heart, which many find at the very firſt entrance into knowledge: which as it comes ſuddainly, ſo is apt to vaniſh as ſuddainly. Of which Chirſt ſpeaketh in the parable of the ſower. *They on the rock are they, which when they heare, receive the word with joy: and thoſe have noe roote, which for a time beleeve and in time of temptation fall away.* Luke 8. 13. But the pleaſure that ariſeth from ſound knowledge, as it is not ſo eaſily found, ſo is it of a more ſolid nature; and though ſubject to many interruptions, yet not utterly failable, whileſt knowledge laſteth: and is a king of firſt fruits, or imperfect talk of thoſe future joyes in heaven, when we ſhall have attained to fulneſſe of knowledge (when imperfect knowledge, ſuch as we are capable of in this world, *ſhall vaniſh away.* 1 Cor. 13. 8.) in the ſight of God.

V. 11. *Diſcretion ſhall preſerve thee*] It ſhall teach thee how to govern thy ſelf, and to keep thee from ſinfull wayes, and dangers thereupon enſuing.

V. 13. *Who leave the paths of uprightneſſe*] The right wayes preſcribed in Gods word, which is the onely light, they leave to follow their own phantaſies.

the wayes of darkneſſe] John 3. 19, 20. Ep. 5. 11.

V. 14. *and delight in the frowardneſſe of the wicked*] Perverſly wicked, walking croſs to God and good men, Levit. 26. 21. Pſal. 18. 27.

V. 15. *Whoſe wayes are crooked, and they froward in their paths*] Or, *and they crooked in their paths.* So Merc. *Quorum viæ perverſæ ſunt, & perverſi ſunt in viis ſuis.* I confeſſe the Hebrew words for *perverſe* in the firſt member, and *froward,* (or, *perverſe:*) in the ſecond, are different words, but, of one and the ſame ſignification, according to the expoſition of the learned Jews. Now the 13. 14. and 15. verſe (which is this) ſeeme to tend moſt to one thing, to ſet out a perverſe man: or rather, the crookedneſſe and perverſitie of a wicked man, that hath not the fear of God in his heart, nor maketh any conſcience; who hath no rule to walk by, but his own luſts and deſires. Solomon ſets out divers words & expreſſions; the *crookedneſſe* of their wayes, that are ſuch: a thing much inſiſted upon by ancient philoſophers alſo: vvho alſo expreſſe it vvith much varieties, and divers ſimilitndes: vvherein (as in many other things) the good agreement of the Authors vvho are moſt copious upon it. Seneca: *Maximum judicium eſt malæ mentis, fluctuatio, & inter ſimulationem virtutum, amoremque vitiorum, aſſidua jactatio.* And in another place: *Quid porro, nonne nunc quoque (etiamſi parum ſentiatis) turbo quidam animos veſtros rotat, & involvit fugientes petenteſque eadem; & nunc in ſublimo allevatos; nunc in infima alliſos rapit?* beſides many other places of the ſame author, to the ſame purpoſe. But there is ſomewhat in Solomons words, vvhich in a prophane author vvhether Poet, or Orator vvould have been looked upon perchance as a piece of great vvit and much commended. For vvhileſt in this verſe he deſcribeth (he doth endeavour to ſet out, I vvould ſay ſhould I ſpeak of a common author) the perverſneſs and crookedneſſe of wicked men, he hath made his ſpeech or words ſomewhat like unto them, through a notable incongruitie; joyning a feminin (עקשים & ארחותיהם) and a maſculin together. I knovv vvhat is ſaid by ſome, to reconcile the vvords to Grammer: but vvith ſuch libertie, that a man may ſay there is no ſuch thing at all as incongruitie in any vvriter, or ſpeaker. Novv, that Solomon made it ſo of purpoſe, to imitate them whom he ſpeakes of (a thing done by divers authors,) I will not undertake: that it was an overſight, or a miſtake in him, I hope no man (though ſome ſuch, yea greater, if greater can be, have been obſerved, by learned men, in beſt authors) can be ſo abſurd as to imagin. I thought I was bound to obſerve it: let the reader make what uſe of it he thinks beſt, with ſobrietie.

V. 16. *To deliver thee*] As deſcretion will diliver us from evill men, verſe 12. ſo likewiſe from evil women, in this verſe.

from the ſtrange women] That is not thy wife, nor thou mayeſt not meddle with. So ſtrange fire, Numb. 3. 4. And *no ſtranger* (to wit, none that is not a Levite,) to meddle with the Tabernacle; Num. 1. 51 And, *from the ſtranger*, (as followeth here) that is, who is as bad as one of a ſtrange nation, whom God had forbidden them to touch: 1 Kings 11. 12 Or it may be, that ſuch as proſtituted themſelves publickly among the Jews, being for the moſt part ſtrangers indeed; that is, of another countrey, by birth, and other relations (we have the ſtorie of one, named Corbi, a Midianiſh woman, Num. 25.) from thence afterwards, in proceſſe of time, any publick whore, or ſtrumpet in generall, whether a Jew, or a ſtranger, might be ſo called. So תוכרה in Hebrew, ſignifieth both an *hoſteſſe*, and a whore, though ſome fetch it, according to difference of ſignifications: from different primitives: yet it is but one word: and originally, as I conceive, ſignified, *an hoſteſſe*. And the Engliſh *harlot*, every body knows, was once the name of a woman a proper name, originally. See alſo upon Chap. 7. 20. *He hath taken a bag of money*. Now, what is here, as alſo Chap. 5. and elſewhere, concerning an adulterous woman, as by Rabbi Solomon expounded of idolatry, ſuperſtition, hereſie, falſe opinions, and the like, by which a man is ſeduced from the true knowledge and worſhip of God. Other Rabbins, as Ben Gerſon upon this place, and Rabbi Ben Maimon the moſt famous, (and not without cauſe) of all Rabbins, in his excellent *More Nevochim*; apply to the materiall part of man, that is, to the body, and ſenſes: or to the phantaſie, or Imaginative faculty, by which (for they all come to one) the Mind, or underſtanding faculty, which by God was appointed to rule and to govern, (therefore called by the Greek Philoſophers, τὸ ἡγεμονικὸν, that is, *vis*, or, *facultas imperatrix*:) is by ſecret intiſements in moſt men undermined, and enthralled: which in very deed (being ſo weakned by Adams fall) is the originall cauſe of all miſchief, and wickedneſſe in all men. To this ancient Philoſophers alſo agree, who though they knew not of Adams fall, nor whence, originally, proceeded the weakneſſe of reaſon, (his better part) in man, ſo apt to be ſeduced, and to yeild it ſelf to the ſenſes; yet they generally aſcribed the ground of all diſorder to the material part, which they called ὕλην: and ſpake of the baits and allurements of it, much to the ſame purpoſe, as Solomon doth here in the perſon of a woman. This is alſo very excellently well proſecuted by an ancient Holy man and Martyr, called *Maximus Monachus*, in his Divine Meditations, which he inſcribed, Κεφάλαια. Now to ſay with ſome, that Solomon in all this, had no further aim, than to diſſwade from fornication and adultery, taken literally and properly; truly I think were to do him ſome wrong. It cannot be that ſo wiſe a man, ſo well acquainted with ancient Parables and allegories, in ſo many reiterated expreſſions ſhould have no thought at all of a thing (to a Philoſophical contemplative man,) ſo obvious; & in very deed in an allegorical way, of all allegories I ever met with, moſt proper and natural. Yet that this was his primary aim or intention, conſidering to whom and for whoſe uſe he wrote theſe Proverbs, I would not ſay: nor make it the literall immediate ſenſe, as ſome do. As for that objection in Rabby Sol. that this were no great commendation of the law of God, if it did onely deliver from fornication and adultery; we anſwer; Firſt, that it doth not follow from the words here, or any other, where the ſame matter is ſpoken of. Why is this here more particularly mentioned, and inſiſted upon, hath already been ſhewed in the Preface. Beſides, that fornication and adultery, (eſpecially by *a ſtrange woman*, we underſtand properly, one that is of another country) might, by conſequent, and ſo literally, inclnde Idolatry, and hereſie, we eaſily grant: as it fell out in Solomon himſelf, who by *ſtrange women* (*his wives and concubines*:) was drawn to idolatry in his old age, 1 Kings 11. 4. &c. No wonder therefore if Solomon inſiſt upon it often both for the fowlneſſe of the crime, in it ſelf, altogether incomparable with true divine wiſdom; and for the conſequence of it, in theſe conſiderations: In this Introduction eſpecially, (theſe firſt eight or nine Chapters as we have ſaid before:) which was more particularly intended for them, who by reaſon of their youth were but ſtrangers to the buſineſſe of the world, and were yet to chuſe their way, (that of pleaſure, or that of virtue:) as their own Good Genius, and Gods ſpirit ſhould direct them. See alſo upon Chap. 9, 11, 13, *A fooliſh woman* &c.

even from the ſtranger which flattereth with her words] Chap. 5. 3. & 7. 5.

V. 17. *the guide of her youth*] That is, her huſband, who married her in her youth, whoſe office is to guide her, and to whom ſhe ought to be ſubject, 1 Pet. 3. 7. The Hebrew word אלוף doth properly ſignifie a Captain of thouſand men: whereupon ſome have grounded a conceit, that may paſſe perchance for a jeſt, or a peice of wit; but muſt not be ſeriouſly entertained by any ſober man; to wit, that a young womans huſband was called אלוף becauſe it was as hard a buſineſs for a man to rule a young woman, as to rule a thouſand men, or ſouldiers. But that jeſt will be ſpoiled, if the truth be known, which is fit to be known however, to prevent the like conceits to which many are given, and often times deduce great matters from them, affecting to build upon ſand rather, than upon firme ground. Firſt then we ſay, that though אלוף be moſt properly χιλίαρχος (a captain of 1000) and ſo rendred by the Lxx. in many places: yet more generally, it alſo ſignifies a *captain* abſolutely, any captain, or guide without any referrence to 1000. ἡγεμόνα: as by the Lxx. is expreſſed. I will not waſte time in examples of either, which are very obvious. But ſecondly, we ſay that the ſame word, from the ſame root, but in another ſignifitation, ſignifieth a friend, an intimate friend: from אלף *copulare*, to joyne together, which ſignification though it have loſt in the Hebrew tongue, (as it hath hapned to many, or moſt Hebrew words, for want of ſtore of books written in the Hebrew tongue when it was purely ſpoken:) yet it ſtill retaineth it in the Arabick (a dialact of the Hebrew:) as by ſome learned men hath been ſhewed, So that even here in this place, the Hebrew word might have been tranſlated *friend*, as well as *guide*, and more truly, perchance, as chap. 16. 28. & chap. 17. 9. we find it not in the Chaldee paraphraſe only, and Greek verſion: (obſerved long ago by Mercer:) but in others alſo, exhibited in that ineſtimable and unparallel'd Bible, ſet out by Dr. Walton, in London: yea in our Engliſh bible too *cheif friends*, in the firſt place: *very friends*, in the ſecond And were this a fit place, I think I could argue it unto probabilitie, that the very word φίλος in Greek, came from the Hebrew. Now, *the friend of her youth*, is very emphatical, becauſe, naturally, thoſe friends are deareſt one to another, who have been ſuch in their youths. *Veterrimæ quæque amicitiæ*; (*ut ea vina quæ vetuſtatem ferunt*) *debent eſſe ſuaviſſimæ*, ſaith Cicero.

the covenant of her God] The promiſe made in marriage, whereof God is both the author, and witneſſe, Mal. 2. 14. and Ezek. 16. 60 Jer. 2. 2. by way of alluſion.

V. 18. *her houſe encline th unto death*] The courſes uſed in her houſe, bring men to untimely ends. Chap. 7. 27.

unto the dead] Heb. רפאים as Pſal. 88. 10. The word ſignifieth properly *looſned*: as in faintneſſe: or *diſſolved*. And ſo the Gecians alſo, by Κεκμηκότες, (properly), *faint*, or *weary*;) ſometimes, underſtand *the dead*. See alſo upon 21. 16. 16. *ſhall remain*.

V. 19. *None that go unto her, return again*] Thoſe that are ſo entangled ſeldom get free again, Eccleſ. 7 26.

V. 20. *That thou mayſt walk in the way of good men*] Chap. 13. 20. Diſcretion will keep thee from evil men verſe. 12, and evil women, verſe 16 that thou mayeſt walk in good wayes, in this verſe. Or if this coherence ſeem too remote, (though if we make a parentheſis of the 13. 14. & 15. verſes: and another, of the 17 18. 19. which I think muſt be, it will not appear ſo:) we muſt (with ſome other) ſupply the ſenſe with ſome ſuch thing: [*Take good notice of what I have ſaid*;] or, [*To this end I tell it thee*;] *that thou mayeſt walk*, &c. See alſo upon Chap. 1. 5. 6. *ſhal attain unto wiſe counſels. To underſtand*, &c. The Arabick tranſlation of this verſe may ſeem very ſtrange; being to this effect; *For if they had walked* (or, *gone*,) *in ſtraight paths, truly they had found*, (or, *they would have thought*) *the wayes of righteouſneſſe ſmooth*: (or, *plaine*.) But we may ceaſe to wonder, if we take notice, that this is not made of the Hebrew Text; but out of the tranſlation of the Septuagint, as we commonly call them: whoſe words are, Εἰ γὰρ ἐπορεύοντο τρίβους ἀγαθὰς, εὕροσαν ἂν τρίβους δικαιοσύνης λείας. So before, verſe 17 where we have it out of the Hebrew, *which forſaketh the guide of her youth* &c. the Greek there is, Υἱὲ μή σε καταλάβῃ κακὴ βουλή. ἡ ἀπολείπουσα διδασκαλίαν νεότητος, καὶ διαθήκην θείαν ἐπιλελησμένη: that is, *My ſon, let not evil counſel take hold of thee*, or, *ſurpriſe thee*:) *which forſaketh the doctrine* (*or teaching*) *of youth and forgetteth the divine covenant*, And juſt ſo the Arabick, but that in ſteed of νεότητος, (which nothing could be made of:) read it, as I conceive νεότος, or, νεαρότητος, for νοήσεως ſuppoſing perchance, that from νοερὸς, a ſubſtantive in jus, (as from πιθανὸς, πιθανότης, &c.) might be formed. However, we may not infer upon this, that therefore the Arabick (in this book of Proverbs) is altogether out of the Greek: except we ſhall ſay the authors of it have taken a great libertie even upon the Septuagint themſelves: as may preſently appear by the 22 verſe of the firſt Chapter, *Abominanda res eſt*, &c. compared with the Greek, Ὅσον ἂν χρόνον &c. I ſhall forbear ſuch obſervations hencefotth, which I do not conceive ſo neceſſary for theſe Annotations However this warning here I thought would not be amiſſe for their ſakes that are ſo happy as to have the uſe of the ſaid Bible, and know how to uſe it.

V. 21. *For the upright ſhal dwel in the land, and the perfect ſhal remain in it* &c.] See upon pſ 37. 2 *For they ſhal ſoon be cut down* &c, and more generally concerning temporal rewards and promiſes, upon the firſt verſe of that Pſalm, *Fret not thy ſelf becauſe of evil doers*, &c.

the upright ſhal dwel in the land] They ſhall proſper in the world, when wicked men, eſpecially adulterers, waſt their eſtate, and come to nothing, Ch. 6, 26. So it did often fall out in thoſe dayes and doth yet: but ſee the referrences upon the former words.

the perfect ſhall remain in it] Heb. *ſhall be left in it*: To wit, when wicked men come to untimely end.

V. 22. *But the wicked ſhalbe cut off from the earth, and the tranſgreſſors ſhall be rooted out of it*] Job 18. 17. Pſal. 104. 35. See the references upon verſe 21.

rooted out] Or, *pluckt up*.

CHAP. III.

Verſe. 1. F*Orget not my law*] Forget not to do it, for God accounts thoſe that do not his law, forgetters of it.

but let thine heart keep my commandments] Deuter. 8. 1. and 30. 16.

V. 2. *length of dayes*] Long life is the bleſſing of God, which he giveth to his ſo far forth, as it is expedient for them, Pſalm. 91. 116. See the references upon Chap. 2. 21.

long life] Heb. *yeers of life.*

and peace ſhall they add to thee] Pſal. 119. 165.

V. 3. *Let not mercy and truth forſake thee*] Deale mercifully and truly with all men. So we finde theſe two joyned together in divers places of Scripture, as Hoſea. 4. 1. *becauſe there is no truth, nor mercy, nor knowledge of God in the land*; and in this book of Proverbs, as Chapter 20. 28. *Mercy and truth preſerve the King.* Some men may be naturally compaſſionate; not out of conſcience, or reſpect to God; but out of ſome natural tenderneſſe: who therefore in their dealings with men, ſtick not at any thing that is for their advantage, be it juſt, or unjuſt. Others again, make great boaſt of juſtice, and ſeeme to be very ſtrict and punctuall in their dealings: but their fault is, that they are all juſtice, without any tenderneſſe or compaſſion, be the caſe or cauſe never ſo favourable, in the eyes of other men. They pleaſe themſelves in their rigour and inexorableneſs, as though that were an argument to them of their juſtice, whereas, in ſuch caſes, the old ſaying proves commonly true: *Summum jus, ſumma injuria*, that is, *juſtice without mercy*, (in due time and place) *is greateſt injuſtice.* It is not therefore without great cauſe that theſe are ſo often joyned together, *mercy and truth*; which if we ſeparate in our practiſe, we may be mercifull, or juſt and true, in our own conceits, or in the opinion of ſome: but in very truth, and in the eyes of God, we are neither. For ſince that God hath ſo joyned them, there is the ſame obligation for both: ſo that either of them, without the other, is not, nor can be in obedience to God, (it is but meer deluſion to think ſo:) but out of ſome other cauſe. There be who by theſe words would have the whole duty of man comprehended, referring *mercy*, unto men; that is, to our dealings with men: and *truth* unto God: that is, to thoſe duties, that have more immediat reference unto God; as faith, and a good conſcience towards God. Indeed, a man may be both mercifull and true, (or juſt,) in outward appearance, to get this praiſe of men; or for ſome other worldly end; hypocritically, not ſincerely; or perchance, out of a good nature (in ſome degree) and by the advantage of good education, more really and ſincerely, yet not truly, and acceptably before God; except it be for Gods ſake, principally, and in obedience to his commandements. See more to this purpoſe upon Chapter. 1. 7. *The feare of the Lord*, &c. This ſenſe is good, but not ſo proper here, as the former, in my judgement. But there is yet a far different ſenſe made of the words, by ſome chief expoſiters, as Mercerus, and others. They refer both theſe, *mercy and truth*, unto God, not as the object, but as the author, or fountain of both. And ſo indeed we finde them, ſo joyned, ſpoken of God. So in the Pſalms often; and elſewhere. So in this book too: *Do they not erre, that deviſe evill? but mercy and truth ſhall be to them that deviſe good*, Chapter. 14. 22. And in what ſenſe adſcribed unto God, ſee upon Pſalm. 85. 7. and elſewhere. Then the words (if we follow this ſenſe) muſt be tranſlated: *Mercy and truth ſhall not forſake thee. Bind them*, &c. But neither is the ſenſe ſo proper to the coherence; nor ſo naturall to the *particula*, אל, which rather implieth an Imperative. Wee ſhall therefore forbeare to ſay more

bind them about thy neck] Exodus 13. 9. Deuteronomie. 6. 6. 7. 8. Chapter. 2. 9. Keep thoſe vertues as moſt precious jewels.

upon the table of thine heart] Have them ever in remembrance. It was the cuſtome of many nations, to engrave laws, and other publique acts of conſequence upon tables of braſſe, or ſtone, to make them more authentick, and more laſting, and inviolable. *Nec verba minantia* (that is, laws,) *fixo Ære ligabantur*, ſaith the Poet. In alluſion to this coſtome muſt be underſtood the words of Jeremiah. *The ſin of Juda is written with a pen of Iron, and with the point of a Diamond: it is graven upon the table of their heart*, &c. Jeremiah. 17. 1. See alſo 2 Corinthians 3. 3. and Job, 19. 23. 24. See alſo upon Chapter. 2. 10. *When wiſdom entreth into thine heart.*

V. 4. *So ſhalt thou finde favour, and good underſtanding in the ſight of God and man*] In the Hebrew an Imperative: *So finde thou favour*, &c. Soe Geneſis 42. 18. *This doe and live*: that is, and ye ſhall live. And Chapter 4. 4. Keep my Commandements, and live. It is ordinarie in the Hebrew; and in other tongues too, uſuall enough.

So ſhalt thou find favour] With God eſpecially; that being the chiefe thing; yea the only neceſſary thing: *My grace is ſufficient for thee*: 2 Corinthians 10. 9. yet, often, with men alſo: as of Chriſt, Luke 2. 54. And more generally, in this book, Chapter 6. 7. *When mans wayes pleaſe the Lord, he maketh even his enemies to be at peace with himſelf*, And ſome obſerve here the propriety of the vebe, *to finde*, upon which they inferre, that as a thing is properly found (εὕρημα in the Greeke) that was not ſought, or expected; ſo the *grace* of God, and his gifts, are altogether free, without any precedent meritorious acts of ours. The doctrine is good; but if it had no better ground, I would not obliege any man to beleeve it. It may ſeeme, to put us in minde, not to ground our faith upon.

good underſtanding] Or, *good ſucceſſe.* The Hebrew verbe, שכל not in different conjugations only, but even in the ſame, doth ſignifie to be wiſe: to be endowed with good underſtanding; and, to proſper, or to have ſucceſſe. And there is great reaſon for this communication of ſignifications, becauſe of the neer dependency in the things themſelves. That *good underſtanding*, (that is, prudence, and diſcretion:) doth often beget good ſucceſſe, no man makes any queſtion; and that want of underſtanding, is the overthrow of many publique and private eſtates. But on the other ſide, that good ſucceſſe, which ſometimes by a ſtronger power is caſt upon weake, yea, wicked attempts, doth intitle raſhneſſe and folly, yea mere madneſſe ſometimes, to wiſdom and prudence in the opinion of the world, is the obſervation of many ancient Hiſtorians, and other approved judicious Writers. Among other, Demoſthenes, hath this obſervation: Αἱ γὰρ εὐπραξίαι δειναὶ συγκρύψαι καὶ συσκιάσαι τὰς ἁμαρτίας τῶν ἀνθρώπων, &c. that is, *Proſperity and good ſucceſſe, is of great force to hide and ſhadow the faults of men: but if once they begin to trip, then all ſuch things are diſcovered and come to open light.* So that one word may very wel ſignifie both, and they muſt be men of ſolid judgements, that can diſcern between good ſucceſſe, by chance, and real underunderſtanding and prudence: and upright honeſt men too, that they be not carried with the current, and ſuffer their judgements (as moſt men, when wicked men rule:) to be overſwayed, and, in time, blinded by their affections. And in this place particularly; *good ſucceſſe* may do very well, ſince all men know, that not only Gods favour, really is the cauſe of good ſucceſſe, for the moſt part: but even the opinion of it, though grounded upon error, or deluſion, doth often not a little prevail to that effect.

in the ſight of God and man] Some referre theſe words to *favour*; becauſe often ſo joyned in Scripture: and then bring in *good underſtanding*, after. I confeſſe there be examples of ſuch *trajections*; (as they call them) in Scripture; ſome that may be thought as harſh as this. But then we muſt ſay withall, that neceſſity of admitting ſuch *trajections* in ſuch places, doth appear more, than it doth here. All men that are wiſe, or endowed with a good underſtanding, are not known to be ſo, or generally accounted ſo. The credit of wiſdome, in the world, is a thing that goes as much by favour, and good luck, as any thing that I know. See what hath been ſaid of *good ſucceſſe*, upon the former words. Beſides, envie and malice doe often blaſt the credit of men of great abilitie; and there be artificers in the world; to cry up them for able and honeſt, that are moſt unworthy of any ſuch commendation: even thoſe ſometimes, who if they had their due, a halter, and gibbet, would be their reward. *Ille crucem ſceleris pretium tulit; hic, diadema* Gods favour may alter the caſe, and bring men, (thoſe that fear, and ſerve him, cordially, when it is for their good) into credit: ſometimes, it is an effect of Gods great favour, that they are not (though beſt dreſerving) more regarded by men.

V. 5. *Truſt in the Lord with all thine heart*] This *with all thine heart*, is of great force here; and very emphaticall. Firſt, becauſe it is a principall dutie of religion, and God is ſaid *to take pleaſure* in them, that truſt to him, or *hope in his mercy*, Pſal. 147. 11. to endeare this duty unto us. Secondly, *with all thine heart*, doth import an earneſt ſtriving, to the utmoſt of our powers, againſt all impediments, and temptations to the contrarie, and ſuggeſtions of of the fleſh, or ſenſe. Such was Jobs truſt; and ſuch his reſolution, when he ſaid, *though he ſlay me, yet wil I truſt in him*, Job 13. 15. Such Davids, when he ſaid, that he *would not fear, though the earth ſhould be removed*, &c. Pſal. 46. and ſuch the Prophet Habakuk's, when he ſaid, *Though the fig-tree ſhall not bloſſom, neither ſhall fruit be in the vines*, &c, Yet he *would rejoyce in the Lord; he would joy in the God of his ſalvation.* Hab. laſt verſes. Theſe things may be thought impoſſible, by them that know not experimentally, what it is to truſt, *with all their hearts*. Even in worldly things, a good heart, and a good reſolution, will goe a great way: even to amazement ſometimes. How much more in God and for God: if a man be well grounded and prepared. See Rom. 8. 31. to the end of the Chapter.

lean not unto thine underſtanding] A ſeaſonable caveat, and admonition, leſt that having before ſet out the praiſe of wiſdom, and underſtanding, as effects of *the fear of God*; fooliſh men, upon a perſwaſion of godlineſſe and religion, ſhould adſcribe to their own wit and prudence, and grow preſumptuous, as they grow (or perſwade themſelves they do:) religious. Neither is it enough for us to truſt in God (not in our ſelves:) for the meanes; that is, that in caſe things fall out as we wiſhed and endeavoured, to give him the thanks: but alſo, for the event, whether ſo, or ſo: that in caſe it prove contrary to our deſires and endeavours, yet to beleeve that God is wiſer than we, and doth order all events for the beſt, though we cannot penetrate into the depth of his counſels.

V. 6. *In all thy wayes acknowledg him, and he ſhall direct thy paths*] 1 Chron. 28 9.

In all thy wayes acknowledg him] Uſe Gods counſel in all thy actions, and do nothing contrary to his will.

V. 7. *Be not wiſe in thine own eyes*] Rom. 12. 16. See before upon Chap 2. 5. *and finde the knowledge of God.*

fear the Lord, and depart from evil] Chap. 16. 6. Job 1, 1.

V. 8. *It ſhall be health to thy navel*] Some think, becauſe Infants, whileſt in the womb, receive all their nouriſhment, from which depends the health and groweth of the whole body, through the *navel*, which afterwards becomes, if not altogether uſeleſſe, yet not ſo conſiderable, as to be reckoned a principal part: that therefore the *navel* is here uſed allegorically, or metaphorically, of Infants, through ſpirituall regeneration, in the womb of the Church: but this ſeems to me too remote. I rather agree with them, who think that the whole body is comprehended under theſe two, the *navel*, and the *bones*, the ſofter parts, under the one, and the harder and more ſolid, under the other. The navel is as it were the Knot, in apparence at leaſt, which hangs or faſtens all the belly, the ſeat of the ſofteſt parts: and ſo is called by ſome, *ligamentum inteſtinorum.* It is likely, that it was a common ſpeech among the Hebrews; as alſo that of the *bones*, which we find alſo Job 21. 24. ſpeaking of a man in full ſtrength and vigour of body, *His breaſts are full of milk*, (ſome tranſlate *mulctralia*; his milk-bowels, or veſſels: but it is a figurative expreſſion, to expreſſe vigour of body, though not ſo proper to men) *and his bones are moiſtened with marrow.* It is poſſible alſo, that there might be ſome alluſion, in the expreſſion, to arches in building; where one ſtone, that which is in the middle, called alſo ſometimes, *umbilicus*, ſeems to bind the whole arch. *Unus lapis fecit fornicem: ille qui latera inclinata cuneavit, & interventu ſuo vinxit.* Whence it is, that Author of the book *De mundo*, (intitled to Ariſtotle) how fitly, I know not; but very elegantly, compareth God to theſe *umbilical ſtones*, as by whom the whole world, all parts of it, are ſuſtained and preſerved. The ſame ancient Latin Author, whoſe words I had but now, ſpeaks of it in another place; *Democritus inveniſſe dicitur fornicem, ut lapidum curvatura Paulatim inclinatorum medio ſaxo alligaretur.* But he denies it, and maintaineth that long before Democritus ſuch building was in faſhion. Hower, among the Hebrews, (who might learn it of the Egyptians) though not among the Grecians, or Romans, it might be of far greater antiquity. So the *navel*, or *umblicus*, being juſt in the midſt of the body, (as is noted by Phyſicians) it may appear as a Knot, or binding of the whole body.

health] Heb. *medicine.*

marrow] Heb. *watering*, or, *moyſtening*, Job 21. 24.

V. 9. *Honour the Lord with thy ſubſtance, and with the firſt fruits of all thine increaſe*] Exod. 23. 19. & 34. 26. Deut. 26. 2. &c. Mal. 3. 10, &c. Luke 14. 13.

Honour the Lord with thy ſubſtance] That is done many wayes. By deeds of charitie eſpecially. *He that oppreſſeth the poor, reproacheth his maker, but he that honoureth him, hath mercy on the poor.* Prov. 14. 31. To build Churches unto God, was once thought a very good way too: and that Centurion in the Goſpel, was thought *worthy* of Chriſts favour, becauſe he had built the Jews a ſynagogue. Now, according to the religion of the times, to pul down Churches, is to *honour* God: and if Souldiers had not been more mercifull in the execution, than ſome miniſters (who notwithſtanding like well, that God ſhould ſtill be *honoured* with payment of tythes:) have been in crying them down, and profaning them, ſo far as in them lay; (for which alſo ſome have been rewarded) it may be by this we ſhould have had but few ſtanding. God preſerve them that yet have eſcaped.

and with the firſt fruits of all thine increaſe] As was commanded in the law: and by this they acknowledged, that God was the giver of all things, and that they were ready to beſtow all at his commandment.

V. 10. *So ſhall thy barns be filled with plenty*] Deut. 28. 8.

thy preſſes ſhall burſt out with new wine] To pay or give what God appoints, is not the way to impoveriſh men, but to enrich them. The Hebrews have a very elegant proverb to this purpoſe; חעשר בשביל שתעשר, that is, *Pay thy tythes, that thou mayſt be rich.* The ſame word in the Hebrew, (the different placing of one title prick over one of the letters, makes all the difference:) ſignifies *to pay tythes*, and, *to grow rich:* which gave occaſion of the proverb. Now theſe promiſes of temporall rewards, though they have many times a very literall accompliſhment, and many men have been, and are repaid with great advantage, for their good deeds, even in this life: yet it is not the part of a chriſtian to fixe his heart upon temporal rewards, or promiſes; but to prepare himſelf to beare the croſſe, and to think it higheſt honour and happineſſe, (in this world,) thereby to be made conformable unto Chriſt. See more of temporall promiſes, upon Pſal. 37. 1. *Fret not thy ſelf.*

V. 11. *My ſon, deſpiſe not thou the chaſtening of the Lord: neither be weary of his correction*] Job 5. 17. Heb. 12. 5 Revel 3 19.

deſpiſe not the chaſtening of the Lord] Do not ſet light by Gods rods, but make good uſe of them: neither be too much caſt down under them, for they come for thy good. Though this ſeem but harſh doctrine unto fleſh and blood; yet we find that natural reaſon prompted it to divers ancients, who had it not from either Job, or Solomon; or any other of divine authoritie, ſince them. Seneca, after many ancienter: *Hos itaque Deus quos probat, quos amat:* (theſe two words the very ſame almoſt, that are uſed by the Apoſtle, ἀγαπᾷ, and παραδέχεται:) *indurat, recognoſcit, exarcet: eos autem quibus indulgere videtur, quibus parcere; molles venturis malis ſeruat.* And elſewhere he uſeth the ſame ſimilitude of a father: *Patrium habet Deus adverſus bonos viros animum*, &c.

V. 12. *even as a father the ſon, in whom he delighteth*] Deut. 8. 5. The Apoſtle, Heb. 12. 6. quoting this paſſage out of Proverbs, as appears by the context, inſtead of theſe words, *even as a father the ſon in whom he delighteth*: he hath it, *and ſcourgeth every ſon whom he receiveth*; according to the Tranſlation of the Septuagint, then commonly received among the Jews. The originall Hebrew וכאב as it may be differently pointed, without any alteration of the letters, will afford either: ether; *even* (or, *and*) *as a father*: or, *and ſcourgeth.* The difference, as to the matter, is of no moment; and therefore the Apoſtle was not ſcrupulous. Neither ſhould we, where there is no greater occaſion; and there would be leſſe diviſions and diſſentions among brethren.

V. 13. *and the man that getteth underſtanding*] Heb. *draweth it out*: To wit, out of the Well of Gods Word. The Hebrew word, doth alſo ſignify, *ſcaturire*; to boyle or ſpring up, as a fountain doth: which ſenſe of it is here followed by ſome Rabbins. I like it the better, becauſe of the words of our Saviour, John 4, 14. *But water that I ſhall give him, ſhall be in him a well of water ſpringing up into everlaſting life.*

the man that getteth underſtanding Heb. *the man* that *draweth out underſtanding.*

V. 14. *For the marchandiſe of it is better than the merchandiſe of ſilver, and the gain thereof than fine gold*] Job 28. 15. &c. Pſal. 19. 10. Chap. 8. 11, 19. & 16. 16. Or, according to Mercer, *and* [better] *than the gain of fine gold.* The prepoſition which is ſet before *gold*, in the order of the words; he thinks doth belong unto *gaine*, in the conſtruction. There be examples of ſuch, whether anomalies, or elegancies we confeſſe: but the ſenſe is good either way. Nay, the ſence is the ſame, in effect, ſo that there needs no further diſpute about it.

For the merchandiſe of it is better than the merchandiſe of ſilver] The gain that men get by uſing it, as merchants do by traffick.

V. 15. *She is more precious than rubies*] Learned men are not agreed about the proper ſignification of פנינים Some tranſlate it, *margaritas*, perles ſome, carbuncles, or rubies, others coral, but the moſt common, and ſureſt (as I conceive untill we know more certainly:) expreſſion is, *precious ſtones.*

V. 16. *Length of dayes is in her right hand*] He compareth wiſdome to a Queen, that holds long life in one hand, and wealth and honour in the other, to give plentifully to her ſervants. The ancients had a way of reckoning (whether years, or any thing elſe) by the fingers and hands. They began with the left hand; and when they were come to an hundred, then they paſſed to the right hand: whence is that expreſſion of one of the Poets, ſpeaking of one that was very old; *atque ſuos jam dextrâ computat annos*; that is, *he reconeth his years with his right hand*. Some think that Solomon in theſe words might allude to that cuſtome; which is not impoſſible: for it ſeems to have been very generall; and many ancients both Fathers and others, ſpeak of it, or allude unto it. But more probably that he doth allude to what hapned unto himſelf in a viſion, dreaming, 1 Kings 3. 5. &c. where we find the ſame particulars, as are here expreſſed: and which is moſt obſerveable, *riches and glory*, (*honour*, there, in our Engliſh, which is the ſame thing: yea and that ſame word in the original כבוד) put together, as it were in one hand, verſe 13. and *length of dayes*, by it ſelf, as the principall and moſt conſiderable, and as it were in the right hand: verſe 14 and *wiſdom*, the gorund and foundation of all, verſe 12. So that there is no queſtion to be made of the alluſion. As for the thing it ſelf that is here affirmed, ſee the references upon Chap. 2. 21. &c. and upon verſe 18. *a tree of life*, of this Chapter.

V. 17 *Her wayes are wayes of pleaſantneſſe*] The man that walks wiſely, ſhall enjoy true pleaſure, and felicity. And this, not hereafter only, in the world to come, (which muſt be our chiefeſt end, and aym, to which this is but a paſſage,) but in this life, alſo, in a good meaſure. *For the kingdom of God is not meat and drink, but righteouſneſſe and peace, and joy of the Holy Ghoſt*, Rom. 14. 17. Neither is this contrary to what is elſewhere delivered by the ſame Apoſtle, that *all that will live godly in Chriſt Jeſus* (*in whom are hid all the treaſures of wiſdom*, Col 2. 3.) *ſhall ſuffer perſecutions*. 2. Tim. 3. 12. or that *through much tribulation we muſt enter into the kingdom of God*, Acts 14. 22. ſince that ſpirituall joyes, and temporal adverſities are no wayes incomparable: and even where there is no preſent ſenſe of joy at all, yet the aſſurance we have of future joyes in another world, is a kind of anticipation of joy, though not yet ſenſibly enjoyed. Again, the heathens themſelves, though in their praiſes of wiſdom and vertue, they come not much ſhort of Solomon: yet they could ſay, (and their writings are full of ſuch cautions, and admonitions) that *Radices amaræ*, &c. that the roots, (or beginnings and firſt application) *of wiſdome, were bitter; but the fruits ſweet and pleaſant*. See alſo Eccleſiaſticus 2. 1. 2, 3. &c. *My ſon, if thou come to ſerve the Lord, prepare thy ſelf for temptation*, &c.

V. 18. *She is a tree of life*] Which bringeth forth ſuch fruit, that they that eat thereof have life. He alludeth to the tree of life in Paradiſe, Gen. 2. 9. Rev. 2. 7. Now when we read of life, length of dayes, and the like, in this book; though we exclude not the more literall and obvious ſenſe which nevertheleſſe more peculiarly belonged unto the Jews; as hath often already been obſerved, yet it becomes us that are Chriſtians, to remember what true life is, as we are taught by Chriſt and his Apoſtles, and as true Chriſtians, to ſet our minds upon that, which is the *hope of our calling* Epheſ. 1. 18. and *the end of our life*, 1 Pet. 1. 9. in which all other promiſes, which were but as types and figures of this are fully comprehended, exhibited, and fulfilled. See the referrences upon verſe 16.

a tree of life] Not elſewhere, mentioned in the Old Teſtament but in Geneſis, and in this book. And it ſeemeth by comparing of places (in four ſeveral places he doth uſe the words) that it was a Proverb in Solomons time applyable to any thing, that is much deſired, and longed for, and brings great joy and comfort when it coms whether it have any relation to *life* (in the proper ſenſe,) or no. So Chap. 13. 12. *Hope deferred*, &c. *but when the deſire cometh, it is a tree of life*. Chap. 4. 15. *A wholſome tongue, is a tree of life*. So is ζωὴ ἐκ νεκρῶν: *life from the dead*: uſed proverbially, by the Apoſtle, according to beſt interpreters, Beza, and others: Rom. 11. 15. *For if the caſting away of them be the reconciling of the world: what ſhall the receiving of them be, but life from the dead?* And ſo ἀναβίωσις: and *vita altera*, in profane authors.

to them that lay hold upon her, happy is every one that retaineth her] The Hebrew words, here tranſlated *lay hold*, and *retaineth*; are vere emphatical, as by Mercer is well obſerved: importing the firſt, *a earneſt, and watchful catching at at thing*: the other, a *firme and faſt holding* of what is caught. As to the firſt, the words of our Saviour may give ſome light, that *the kingdom of heaven ſuffereth violence*, (or, *is taken by force*: as the margin there:) *and the violent take it by force*. Matth. 11. 12. as alſo the words of the Apoſtle, *lay hold on eternal life*. 1 Tim. 6. 12. ſo the latter; *happy is every one*, &c. the words of the ſame Apoſtle; *Wherefore, he that thinketh he ſtandeth, let him take heed leſt he fall*. 1 Cor. 10. 12. and Apocal. 2. 25. *hold faſt till I come*: may ſeeme to have more particular referrence. Certainly, ſecuritie and preſumption is the loſs of many, if not moſt that think themſelves good Chriſtians. Little do moſt men think, neither are they willing to beleeve, that it is a matter of great care, diligence, ſollicitude, continuall watchfulneſſe, and circumſpection, to get eternal life.

happy is every one that retaineth her] Chap. 8. 34.

V. 19. *The Lord by wiſdom hath founded the earth*] Pſ. 24. 2. Solomon having ſpoken ſo much in commendation of wiſdom, and attributed unto it ſuch marvellous effects, as he hath done; and all this, of humane wiſdom; or rather, divine, but ſuch as is imparted unto man, by God; he proceeds now into admiration of divine wiſdom, as it is in God himſelfe, and ſheweth the wonderful effects of it, to the end, partly, that vve might the ſooner be dravvn to the love and eſteem of ſo heavenly a thing; and partly, that vve might the better underſtand the truth of vvhat he had delivered before, that all vvit and vviſdom in man, doth proceed from God, and is his gift; and therefore to be expected from him onely. This I conceive is the beſt and plaineſt coherence. We may alſo underſtand Chriſt, the ſon of God: λογον ἐν ὑποςατον: the ſubſtantial, and conſubſtantia word of God, yea the *power and wiſdom of God*: 1 Cor. 1. 24. *in whom all the treaſures of wiſdome and knowledge are hid*. Col. 2. 3. Him, I ſay, to be aymed at, and myſtically ſet out by theſe words. *For by him were all things created*, &c Col. 1. 16. and John 1. 1. &c But this, rather as the myſticall, than literall meaning, other reaſons are given of the coherence; but ſuch as I judge either too remote or impertinent.

eſtabliſhed, Or, *prepared*.

V, 20. *By his knowledge the depths are broken up*] Thoſe deep places, into which the waters were driven at the beginning, Gen. 1. 9. So ſome others, have other interpretations, But the moſt probable of all, is, to underſtand it of fountains and ſprings, which rivers are made of, without which the earth would not be habitable, and therefore mentioned here as a great effect of Gods wiſdome, and prudence towards mankind. Now concerning fountains and ſprings, there be divers queſtions in philoſophie; the reſolution whereof would very much ſet out the power and wiſdom of God in contriveing things ſo uſefully, and yet ſo hiddenly, that the wiſdom of man is poſed in the conſideration of the cauſes. Beſides philoſophers, Plutarch, as I remember, hath ſome conſiderations upon the cauſe of fountains and ſprings, in the life of Paulus Æmylius.

My ſon, let not them depart] Here Solomon returns to the commendation of humane wiſdom, (ſuch as man in this world is capable of, I mean, as was ſaid before:) and much to the ſame purpoſe, as bebefore. See therefore what hath been ſaid of repetitions in this kind, in the Preface. Now for a Nominative to this verbe, ſome fetch it from the foregoing verſes, 19. 20. *wiſdome, underſtanding, knowledge*. Others, (by a tranſitiens, or tranſpoſition) from the following words, in this verſe, *ſound wiſdome, and diſcretion*. This laſt would be more probable, were it not againſt the laws of right Syntaxes that to ſubſtantives, feminin; an adjective maſculin ſhould be joyned. But there be examples of that in other places of Scripture; ſo that the reader may pleaſe himſelf.

ſound wiſdom] תושיה ſee upon Chap 2. 7. *ſound wiſdome*.

V. 22. *So ſhall they be lift unto thy ſoul*] Without wiſdom then, the ſoul lacks life, and the body wants ornament.

V. 23. *Then ſhalt thou walk in thy way ſafely, and thy foot ſhall not ſtumble*] Pſal. 37. 24. & 91. 11, 12. ſee there.

Then ſhalt thou walk in thy way ſafely] Thou ſhalt proſperouſly effect all thy buſineſſe in the day, and after it is done, thou ſhalt ſleep quietly in the night.

V. 24. *when thou lieſt down*] Pſalm 3. 5. 6.

25. *Be not afraid*] Or, *Thou ſhalt not be afraid*, v. 24 Pſal. 121. 3.

neither of the deſolation of the wicked] For when God deſtroyeth the wicked, he wil ſave his, as he did Lot in Sodom. or, *the deſolation of the wicked*, actively; that is, the miſchief and deſtruction, which the wicked doth plot & project againſt thee. See (as before) on Pſal. 91. 5. &c.

when it cometh] Or, *that it ſhould come*, To wit, upon thee.

V. 27 *them to whom it is due*] Heb. *the owners thereof*. And who are thoſe think we? Even the poor and needie, who by the law of God, have right to part of what we have; if we have to ſpare: that is, if we have more, than is needful for our preſent ſuſtentation, and our childrens. So the Greek tranſlation here, (ἐνδεῶν:) and beſt expoſitors. And hence it is, (ſay ſome) that *almes* are called by the Rabbins, ארקה that is, properly *juſtia*.

V. 28. *Go, and come again*] Pay thy debts upon demand, if thou be able, end defer not payment.

and to morrow I wil give, when thou haſt it by thee] Lev. 19. 13. Deut. 24. 15.

V. 29, *Deviſe not evil*] Or, *practice no evil*.

ſeeing] Or, *when*.

ſeeing he dwelleth ſecurely by thee] Seeing he fears no ill from thee and thefore cannot prevent it.

V. 30. *Strive not with a man without a cauſe*] Out of pride, or covetouſneſſe.

if he have done thee no harm] The Hebrew words ſeem to import literally (and ſo Pagninus in his interlinearie tranſlation:) *ſi non retribuit tibi malum*. But it is a great miſtake, not in him only, but in divers Lexicogographers, even Buxtorfius, (a man otherwiſe of extraordinary deſerts, in this kind of learning) for one. For the word גמל doth not only ſignifie *retribuere* &c. but as often almoſt, doe a man a kindneſſe or unkindneſſe, without any provocation. The vulgar tranſlation therefore is here deſervedly commended, which expreſſeth it: *cùm ipſe tibi nihil mali fecerit*: which our Engliſh doth follow. But we muſt not here follow the inference and interpretation of ſome Rabbins, who becauſe of this addition, *if he have done thee no harm*, teach, that therefore if a man *have done us harm*, we may hate and perſecute him with fools. &c. as once their forefathers did, upon the command, *Thou ſhalt love thy neighbour*; that therefore it was lawfull *to hate an enemie*; for which they were reproved by Chriſt, Matth. 5. 43. which is anſwer enough, to ſatisfie any Chriſtian, that it ought not to be ſo. But neither would we ſay any thing,to favour Anabaptiſts,or any other, who ſhal hold it unlawfull,to ſue for our right,unjuſtly detained from us;in Courts of juſtice: ſo it be without malice, hatred, or too great animoſitie : but in the ſpirit of meekneſſe, with a readineſſe to ſurceaſe,(though with ſome loſſe) upon any offer of accommodation otherwiſe.

V. 31. *Envy thou not the oppreſſour*] Pſal. 37. 1. Deſire not to be like unto him in oppreſſion,that thou mayeſt be as rich as he.

the orpreſſour] Heb. *a man of violence*.

V.32. *but his ſecret is with the righteous*] Pſal.25.14.That is;his covenant,and fatherly affection, which is hid, and ſecret from the world, Or, *the ſecret of the Lord*, that is, that תושיה ſpoken of before,Chap.2.7.*He layeth up ſound wiſdom*, &c. that is, eternal life: of which ſee more there. יצפן, *He layeth up*, or *hideth*, there : and סודו, *his ſecret*, here. But of the different acception of theſe words in generall, and in this place, *the ſecret of the Lord*, ſee more upon Pſal.25. 14.*The ſecret of the Lord is with them that fear him*. &c.

V. 33.*The curſe of the Lord is in the houſe of the wicked*]Mal.2. 2.

V. 34. *Surely he ſcorneth the ſcorners*] Jam 4.6. 1 Pet.5 5.He wil ſhew by his plagues, that their ſcorns ſhall turn to their own deſtruction,as Chap.1.26.See more upon Pſal.18.26. *thou ſhalt ſhew thy ſelf froward* And upon Chap.1. 4 *the ſimple*.

Surely] Heb. *If*.

but] Or, *yet*.

he giveth grace unto the lowly] He makes them to find favour with men,as Exod 3.21. & 11.3.& 12.36. This ſaying of Solomon : *He ſcorneth the ſcorner, but he giveth grace unto the lowly*, is by the Septuagint (ſo called) turned into the Greek : Κύριος ὑπερηφάνοις ἀντιτάσσεται ταπεινοῖς δὲ δίδωσι χάριν, and ſo quoted by Saint James, and Saint Peter, according to the reference above. Now every man will ſay, at firſt hearing, that the ſenſe is well enough expreſt, ſince that the *ſcorners*, and the *proud*, both,in their nature; and according to ſcripture, (as hath been obſerved by Expoſitors) come all to one But I do not find the unexpreſſible elegancie and pregnancie of this tranſlation taken notice of, which I wonder at. Obſerve then, that the authors of it taking it for granted, that by לצים *proud* men were intended by Solomon,ſuch as the Greek call ὑπερήφανοι (wherein I think they were right enough) becauſe they could not make a verbe of it,as from לצים in the Hebrew, יליץ in liew of that, they uſed ἀντιτάσσεται, which doth ſignifie *ex adverſo aciem inſtruere*; as if we ſaid, to *counter encamp*; or, *to ſtand in battel aray in direct oppoſition*, which doth imply,that as they do, ſo doth God, as they deal with him, ſo he with them, and that is in effect, (but, intimated onely, not expreſſed) that as proud men behave themſelvs proudly towards God,ſo God (according to that, *with the froward, thou wilt ſhew thy ſelf froward* : Pſal.18 26.) towards them. But the Greek is more emphatical, implying withall that the proud,(agreeable to ſome other places of Scripture) do as it were levy war againſt God himſelf ; a great aggravation of their ſin.

unto the lowly] Hebr. עניים (not, ענוים) that is, *unto the poor*; not unto the lowly. But becauſe it is moſt proper unto the poor and needy, to be humble and lowly: (I ſay, moſt proper it becomes them beſt : though it often fals out otherwiſe : there be proud beggers in the world : and generally, none more proud,than they that have been beggers, if once they came to be ſome-body: we ſee at this day :)therefore we find the words more promiſcuouſly uſed in Scripture, (in ſundry places,) of poor and lowly. But the Rabbins note, that though the word be written with a י here; yet it muſt be read with a ו (or, *Vau*.) ſo that they make it rather a miſtake of a letter, in the writing; than a communitie of ſignification. The reader may chuſe which he wil.See more upon Ch. 11.2. *with the lowly is wiſdom*.

V.35.*but ſhame*]See upon Pſ.119.6.*Then ſhal I not be aſhamed*, &c.

ſhall be the promotion of fools]Heb. *exalteth the fools*.And this I take to be the beſt tranſlation, *exalteth*, that is,proclaimeth,divulgeth, and makes them known, as things that are lifted up, are more in ſight. There is no great difference of ſenſe I confeſſe : but ſo ſhall we make this to agree with Chap. 14.29. where the ſame expreſſion is in the Hebrew , *but he that is haſty of ſpirit,exalteth folly* : that is, doth commit many things, by which his folly comes, to be known and talked of,both far and neer.

CHAP. IV.

Verſe 1. *THe inſtruction of a father*] Of me, who take on me the perſon of a father,and love all you young men,as if ye were mine own children.See upon Chap.18..*My ſon*,&c.

V. 2. *good doctrine*] The Hebrew word comes from *receiving*, to ſhew, that we are ignorant of our ſelves; and are bound to receive good inſtruction, when it is offered by others.

forſake you not my law]My precepts,which are not onely doctrinal inſtructions,but alſo rules of life appointed by God,as a divine law.

V 3,*For I was my fathers ſon*] My father taught me,& I hearkened to him: ſo I teach you,and expect that you ſhould hearken unto me.

tender and onely beloved in the ſight of my mother] 1 Chron. 29.1.

onely beloved in the ſight of my mother] Beloved, is well added, to ſhew her ſingular affection to Solomon, as if ſhe had had no more children; yet had ſhe three more, 1 Chron. 3.5.

In the ſight] Hebr. לפני. But over againſt it in the Margine, there is a different reading; לבני, *to the ſons*, or, *children*: or, as ſome would tranſlate *among the children*. But Mercerus ſhews well here, that they do wrong to the Bible, that imbrace that reading; ſince the Maſorithes themſelves that obſerve it, paſs their cenſures upon it, that it is falſe, or ſpurious.

V.4. *He taught me alſo, and ſaid unto me, Let thine heart retain my words : keep my commandments and live*] 1 Chron. 28.9. In this Chapter be many repetitions,of which (generally,) and the cauſe of them in this book, ſee in the Preface to the book.

He taught me alſo and ſaid unto me] How far Solomon doth here repreſent his Father David ſpeaking; or, (to the plainer,) how far the words of David,which are here ſet down by Solomon, (for that ſome are, there is no queſtion made,) do extend, is a queſtion not eaſie to be determined by any argument from the Text it ſelf. Some think that Davids words go no further than this very verſe,and that in the next, *Get wiſdom, get underſtanding*,&c,it is Solomon himſelf that ſpeaks. Others, that David ſpeaks, till verſe 7. *Wiſdome is the principall thing*, &c. Others again , till 10. *Hear, O my ſon*, &c. I cannot give any reaſon why any of theſe opinions may not be true, or equally probable : but if any go further,the further they go, the more improbable to me their opinion will be. For if ſome of theſe Chapters, one or more, had been penned by David, it is likely they would have had Davids name prefixed in another manner. But that Solomen did learn many of theſe Sentences throughout the Book,from his father David as I make no queſtion, ſo is it as little to the purpoſe here.

V. 6. *love her,and ſhe ſhall keep thee*] Seneca wil give great light: *Hæc ſi perſuaſeris tibi,et virtutem adamaveris* (*amare enim parum eſt*) *quicquid illa contigerit,id tibi,qualecunque aliis videbitur,fauſtum felixque erit: & torqueri,ſi modo jacueris torquente ſecurior,& ægrotare,ſi non maledixeris fortunæ,ſi non ceſſeris morbo; Omnia denique ---- in bonum abibunt*; &c. And could they ſo ſpeak, that had no certaintie of the immortality of the ſoul; no aſſurance of any better condition after this life; and Chriſtians complain if they ſuffer in this world; or think that God is not in heaven, or regardeth not, if innocent men are afflicted.

V. 5. *Get wiſdom*] In the fifth and ſixth verſes,he requirs that we ſhould purchaſe wiſdom,lay it up in the memory,as in a ſtore-houſe, not go aſide from it on either hand,but obey it conſtantly, out of love. See alſo Chap.3.14.

V. 7 *Wiſdom is the principall thing*] Heb. רשית חכמה,where no *regimen* is;(I mean no alteration of points or letters, to betoken a *regimen* : the firſt word not being capable of any ſuch alteration :) and therefore they that would have it tranſlated, *Principium ſapientiæ*, or *the beginning of wiſdom*; and not *principium*, or *præcipuum ſapientia*, that is, *wiſdom is the firſt*, or *principle thing* : as if the one were more according to the Hebrew, than the other, are certainly miſtaken. The Hebrew will bear either : and Mercerus hath both; *Initio ſapientiæ*; and, *principium ſapientia* : but prefereth this latter, which we have here alſo in our Engliſh. And the coherence ſo, is both good and plain : that ſince wiſdom is the thing, wherein our *ſummum bonum*, or chief happineſſe doth conſiſt, that therefore among other ends and purpoſes, which evey man in the courſe of his life doth propoſe unto himſelf,we ſhould make this the chiefeſt, (which to attain,we ſhould think no pains, no coſt Matth. 13.43. *and ſelleth all that he hath*. &c. too great) to get wiſdom.

V.8. *Exalt her,and ſhe ſhal promote thee*]Have her in high account, and then ſhalt thou proſper. Wordlings do contrary, they make low account of wiſdom,and ſeek it at laſt,or not at all. The words will bear this ſenſe alſo: *Tread her wayes diligently; and ſhe ſhal*,&c. and it is followed by ſome.But the other ſenſe agrees better with the following words,according to that 1 Sam. 2. 30. *Them that honour me,I will honour*,&c.

Exalt her and ſhe ſhall promote thee] *For them that honour me I will honour: and they that deſpiſe me ſhall be lightly eſteemed*, 1 Sam.2.30.

V. 9. *an ornament of grace*] Chap.1.9. Some learned men think, that St. James his words, *But he giveth more grace*, Jam.4.6. are taken from this place. Indeed לוית may ſignifie *augmentum*, or *additamentum*:and ſo the vulgar Latin, *Dabit capiti tuo augmentum gratiæ* : but not ſo tranſlated here by the Septuagint; but by στέφανος : *a crowne*,or *garland* : both here,and Chap 1.9. vvhere it ſeemeth to agree better,than *augmentum*,and, if there; it is likely,that the ſame vvas intended here too : ſo that I ſee no great likelyhood, that it ſhould be ſo, as Heinſius vvould have it. Yet if it be granted,there vvill be no great inconvenience:and it cannot be denied, that there be examples of more remote alluſions.

a crown of glory ſhall ſhe deliver to thee] Or, *ſhe ſhall compaſſe thee with a crowne of glory*, Not, *a corruptible crown*, (though that too, ſometimes) 1 Cor.9 25.vvhich becauſe *corruptible*, and intermingled vvith many thorns,many vviſe men have thought not vvorthy the taking up : but *a crown that fadeth not away*, 1 Pet.5.4.ſee more of temporal revvards and promiſes upon Pſ. 37.1.*Fret not thy ſelf*,&c.

V.11.*I have taught thee in the way of wiſedome*] Solomon declareth vvhat care his father had to bring him up in the true fear of God:for this was Davids proteſtation,vvhich Solomon now repeats.

I have led thee in right pathes] Heb. *made thee to goe*, that is, aſſiſted thee by calling upon thee.

V. 12. *thy ſteps ſhall not be ſtraitned*] Thou ſhalt walk at liberty without offence.

V. 13. *Take faſt hold of inſtruction*] See before upon Chap.3.15. *to them that lay hold upon her*. Now, to take *faſt hold*, we cannot; no bodie can; except we proceed from grace grace: from vertue to vertue. There is no ſtanding ſtill: either to advance, or go back we muſt. Ancient Philoſophers could tell us that; whoſe writings are ful of exhortations, to the purpoſe. *ublabemur, niſi ire & niti perſeveraberimus, Si quicquam ex ſtudio et fideli intentione* (that is, couragious earneſtneſſe:) *laxaverimus, retrò eundum eſt. Nemo profectum ibi invenit, ubi reliquerat* ſaith Seneca.

and when thou runneſt thou ſhalt not ſtumble] Pſal 91.11.12. See there the Annotations on verſe 5. &c.

V. 14. *Enter not into the path of the wicked, and go not in the way of evil men. 15. Avoid it, paſſe not by it: turne from it, and paſſe away.*] Of the danger of evill companie, and the ſeaſonableneſſe of ſuch warnings, ſee before upon Chap.1. 10. *My ſon, if ſinners entice thee*: and the referrences there. Now, here by ſo many words in the 15. verſe, for one thing: being all of one ſignification; as may ſeem to make a notorious tautologie, or battologie: though indeed it is otherwiſe. For the accumulating of ſo many words of one ſignification, upon ſuch an occaſion, is very emphatical. Solomon by this reiterated language, (which is naturall in ſuch caſes) would have us to underſtand the eminencie, and imminencie both of the danger that young men are in, through ill companie. As if paſſiing by in the ſtreets, we ſhould deſcrie fire breaking out of a houſe, which had not been taken notice of: or, upon the high wayes, we ſhould obſerve ſome ignorant traveller, in a ful carrier, to ſome terrible precipice: no body would wonder to hear us often repeat the ſame words; as fire, fier: a precipice, a precipice: take heed, look to your ſelf: and the like. So is this unuſual repition of words here of purpoſe, to make us the more ſenſible of that, which though it be ſo true, as nothing can be more; yet is ſo little beleeved, that more young men laugh at it, when they are told of it; than are perſwaded, that there is any danger in it. And when, in what age, or what place of the world; did men, whether heathens, or chriſtians (ſo called) generally, men and women, indulge to themſelves more libertie in this kind; than they do, now, in theſe times, which we are taught to call (ſo little we make of mocking God:) bleſſed and happy times? and times of reformation? ſuch earneſtneſſe of language we may obſerve in Theognis, (that ancient Gnomologue, who comes neereſt to Solomon, of any that I know now extant) where he adviſes his friend to avoid bad company, (which I think he repeats in little leſſe than a dozen places:) and to applie himſelf to good. There he hath ſeveral words together: *ſtick to them, drink with them, eat with them, ſit with them, and pleaſe them: for their power is great*, ſaith he, what? To frame thee (by their example) to goodneſſe; as follows there.

and go not in the way of evil men] Come not into it at all, or if by force of temptation thou be brought into it, go not forward in it, but get out of it quickly.

V. 15. *by it*] Heb. *through it*.

V. 16. *For they ſleep not except they have done miſchief*] Meaning, that to do evil, is more proper and natural to the wicked, than to ſleep, eat, or drink, Pſal. 36.4.

unleſſe they cauſe them to fall] Either *to fall*, (in their eſtates, or perſons) by their violence or violent hands: or *to fall* (in their ſouls, and reſolutions,) by their temptations, which is as acceptable a prey unto them, (ſuch is their wickedneſſe, Rom. 1. 32. *Who knowing the judgement of God*, &c.) as the getting of much ſubſtance. And thus are they alſo very lively repreſented by an ancient Comic upon the very ſame occaſion of diſſwaſion, from them, and their company. Solomons words may receive ſome light by the collation: which I think is the beſt uſe we can make of ſuch authors: and I profeſſe that in many places of Scripture, both of the Old, and New Teſtament, where beſt Commentators left me very doubtfull, I have received much ſatisfaction from ſuch collations: as Beza doth profeſſe ſomewhere, that he was beholding to Anacreon, (a very wanton Poet otherwiſe:) for the right ſenſe of a place of Scripture, Plautus is the man that I mean: who in one of his Comedies, makes a father ſpeak to his ſon in this manner: ---*Nolo ego cum improbis te viris, Gnate mi, neque in via neque in foro ullum ſermonem exequi*, (Here we have the ſubſtance of the 14 and 15. verſes) *Novi ego hoc ſeculum moribus quibus ſit; malus bonum malum eſſe vult, ut ſit ſui ſimilis*. (Juſt to Solomon here, if we interpret this, *to fall*, of thoſe whom they entice: which is as natural an interpretation as any other, not omitted by Mercer:) then he proceeds to a deſcription of their violence: ---*turbent, miſcent mores, mali, rapax, Avarus, invidus (avidus furti) ſacrum, profanum, publicum, privatum habent. Hiulca gens.* ------*quod manu non queunt Tangere, tantum fas habent quo manus abſtiniant. Cætera, rape, trahe, fuge, late* &c. How excellently well is their unquiet life, broken ſleep, and continuall endeavour to doe miſchief, which expoſes them to perpetual flights, and dangers in thoſe words, *Cætera, rape, trahe*, &c.) their haſte, their greedineſſe, their fear, their flight, in few words, ſet out, and acted.

V. 17. *For they eat the bred of wickedneſſe*] Chap. 9.17. & 20.17. Some refer this *for*, to their unquiet ſleep, ſpoken of in the verſe before: as a reaſon in part of it. As if he ſaid: No wonder if they cannot ſleep quietly, who live by meer rapine, and know themſelves in danger in all places, of being taken, and ſeized, as enemies to the peace and quietneſſe of other men.

the wine of violence] Heb. *violences*, That is; gotten by wicked means, and moſt cruel oppreſſion, Amos 2. 8.

V. 18. *unto the perfect day*] Pſalm. 37.6. Signifiing, that the godly encreaſe daily in honour, till they come to perfection. Or rather, that their minds being enlightned by the Spirit of wiſdom in this life, they ſhall proceed from grace to grace, from vertue to vertue in this world, until they be come to the end of their race, and be admitted to the preſence of God; by participation of whoſe glory they ſhall ſhine themſelves, as the Sun doth in the firmament to our eyes. *And many of them that ſlept in the duſt of the earth ſhall awake* &c: *And they that be wiſe, ſhall ſhine as the brightneſſe of the firmament, and they that turne many to righteouſneſſe as the ſtarres for ever and ever* Dan 12.2.3.

The way of the wicked is as darkeneſſe] Eſay 59 9. Jer. 23. 12. ſome read it in the Hebrew, באפילה *in darkneſſe* ſo; not, כאפילה (with a *caph*:) *as darkneſſe*, as we have it. It may ſeem plauſible; but there is no need. For beſides that, there is כ *veritatis*, (as Hebrew Grammarians ſpeak) as wel as *Similitudinis*, and ſo either way; (with a *beth*, or *caph*; it comes all to one: it is more agreeable to the firſt member of the verſe, *as the ſhining l.*) with a *caph*, than with a *beth*. Now, although it is very true, literally (and that, therefore the literall and immediat ſenſe) that wicked men live in darkneſſe, in referrence to their lives and converſations, and to their actions and purpoſes: (and I wiſh it might be ſaid of the wicked only and that of the Latin Poet, were not generally true: *O miſeras hominum mentes O pectora cæca! Qualibus in tenebris vitæ quantiſque periclis Degitur hoc vni quodcunque eſt!*) yet miſtically the words may as truly be referred to eternal death, ſo frequently ſet out in Scripture by *darkneſſe*, as every man knoweth: as, eternal life, by *light*. See alſo upon Chap.3.18. *She is a tree of life*.

they know not at what they ſtumble] Like men in the dark they can foreſee no dangers, much leſſe prevent them, Eſay 59. 10. Joh. 11. 10 Joh. 2 11.

V, 21. *Let them not depart from their eyes*] Chap 3.3.21. Or, *Let them not make* them *to depart*: That is, let not the wicked (mentioned, verſe 19.) make thee neglect obedience to God.

in the midſt of thine heart] See Chap. 2. verſe 1. *hide my commandements*. So Seneca, *aperto pectore haurire*, upon the like occaſion.

V 22. *and health to all their fleſh*] That is, they ſhal have health of body: under the which, all other bleſſings of this life, promiſed in the law, are contained. See Chap. 3.8.

health] Heb. *medicine*.

V. 23. *Keep thy heart with all diligence*] As men keep the heart moſt of all from wounding, becauſe the wound of it is mortal; ſo muſt they, in ſpiritual affairs, look principally to their thoughts, and afterwards to their tongues, eyes and feet. See alſo Jer. 17. 9. *The heart is deceitful above all things*, &c.

with all diligence] Heb. *above all keeping*.

out of it are the iſſues of life] Thence comes life naturall, ſpiritual and eternal. *For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, falſe witneſſe, blaſphemies*, Matth. 15.19. and, *A good man out of the good treaſure of his heart, bringeth forth good things; and an evil man*, &c. Matth. 12.35. and therefore the Apoſtle would not have us to judge any man, (which muſt be underſtood of private judgement, and cenſures; and when the fact is not notoriouſly bad and ſcandalous,) but to leave all judgement to God, who only doth ſee the hearts of men, 1 Cor. 4. 5. *Therefore judge nothing before the time*, &c,

V. 24. *a froward mouth, and perverſe lips*] Heb. *frowardneſſe of mouth, and perverſneſſe of lips* Pſal. 34.12.13.14.

V. 25. *Let thine eyes look right on*] Look to thy way, like a traveller, and look not aſide: weigh thy actions beforehand by Gods Word: keep the mean, and avoid both extremes.

V. 26. *Let all thy wayes be eſtabliſhed*] Or, *all thy wayes ſhal be ordered aright*.

V. 27. *Turn not to the right hand nor to the left*] Deut. 5.32. Joſh. 1.7.

CHAP. V.

Ver. 2. D*iſcretion*] Heb. *diſcretions*: that is, all manner of diſcretion.

that thy lips may keep knowledg] That thou mayeſt not only be wiſe thy ſelf, but alſo able to teach others wiſdom, Mal. 2. 7,

V. 3 *For the lips*] I warn thee to harken to my words, leſt thou be deceived by the words of the adultreſſe.

a ſtrange woman,] See Notes on Chap. 2. 16.

For the lips of ſtrange women, &c.] Chap. 2. 16 & 6.24.

mouth] Heb. *palate*.

ſmother than oyl] By oyl and honey, he meaneth flattering and crafty enticements, Pſal. 55. 21.

V. 4. *her end is bitter as wormwood*] That which will come upon thee, if thou meddle with the adultreſſe. So Plautus (as by ſome hath been obſerved upon the place(*in melle ſunt linguæ ſita veſtræ orationes Lacteque; corda, felle ſunt ſita, atque acerbo aceto: E linguis dicta dulcia datis, corde, amarè facitis amantes*, &c.

and is bitter[2 Sam. 2. 26.

ſharp as a two edged ſword] *A two edged ſword*, applied proverbially to any thing that is very penetrative, whether to hurt, or to do good. Hence, as here in a bad ſenſe; ſo elſewhere, the word of God is likened μαχαίρα διστόμω (which is the word here too, in the Greek:) to *a two-edged ſword*. Heb. 4. 12. and Chriſt himſelf myſtically ſet out with *a ſharp two edged ſword, coming out of his* *mouth*: Proverbs 1. 16. any 2 12. to expreſſe his irreſiſtible power: to which purpoſe alſo a ſword is attributed unto God Deut.32. and Pſal.7.12.

V. 5. *Her feet go down to death*] Chap. 7. 27. All her doings lead to deſtruction.

her ſteps take hold on hell] By *hell* here, vve may ſafely enough underſtand *hell* as in common uſe, for a place of torments. Though *fools make a ſcoff at ſin*, Chap. 14.9. and have deviſed (men and women that are are given to this ſin:) many plauſible terms, (among themſelves:) whereby to colour and extenuat their baſeneſſe and villanie; yet they will find one day, that God is not ſo eaſily *mocked*, (Gal.6 7.) as they are eaſily deluded by the devil. However, what שאול was more commonly among the Hebrews; and ἄδης among the Greeks, hath already been ſaid upon Chap. 1. 12. *as the grave* So that as we have here firſt *death*; and then שאול all in one verſe, according to the phraſe and language of thoſe dayes, both among the Jews and heathens; without any tautologie though intended of the ſame thing: ſo ſhould I ſay (did not I fear to ingage my ſelf into an endleſſe controverſie; or at leaſt, not to be ended without many words:) that in the Apoſtles Creed (ſo it hath been callifed of old:) *he deſcended into hell*; was no otherwiſe intended. And indeed there might be another reaſon for it beſides the common; becauſe Chriſt, by ſome hereticks, was affirmed not to have died really. But this by the way onely: I leave every man free.

V. 6. *Leſt thou ſhouldeſt ponder the path of life, her wayes are moveable*, &c.] The words as Mercerus well obſerveth, are ſomewhat obſcure and admit of different interpretations. Some tranſlate, *Semitam vitæ forſitan ſi ponderes*, &c. to this effect, *If thou beeſt about to conſider of the right way*; the way that leads to preſent happines in this world, and to eternal life, hereafter? take heed of ſuch; avoid them with all poſſible care, ſince nothing can be more contrary to ſuch a purpoſe, or deliberation, than the wayes and company of ſuch lewd inſinuating women. Whether thou be already in the way, or upon a deliberation concerning the right way, take heed of ſuch: their company, if thou be right, will pervert thee: if yet to reſolve, and in the act of further deliberation (as moſt that are young yet) and inquiſition, they will blind thy judgement: thou ſhalt not be able to judge aright, of what is beſt and expedient: what leads to true happineſſe; what to certain miſery and deſtruction. It is the ſaying of Ariſtole in his Politicks, that οἱ ἐν πάθει ὄντες, *they that are prepoſſeſſed with any paſſion*, (wheher it be paſſion of love, or fear, or any other) *cannot deſcern the truth*. Ariſtotle teacheth in his Ethicks at large, that as men are habituated in their lives and converſations, ſo are their judgements inclined and ſwaied, concerning that which is morally good or bad: and that τοῖς πολλοῖς ἡ ἀπάτη διὰ τὴν ἡδονὴν ἔοικε γίνεσθαι: moſt men are corrupted in their judgement through pleaſure and ſenſuality; which they might have prevented, had they not run out into lewd courſes. Others would have this to be the ſenſe; That if a man be once habituated, and inured to lewd courſes, though afterwards, when he begins to find the inconvenience of it, he would fain get out, yet it is not in his power; *veſtigia nulla retorſum*: as one of the Latin Poets hath it; *None that go unto her, returne again: neither take they hold on the paths of life*: Chap. 2. 19. The conſideration whereof ſhould be of great force. to make men weary, if not altogether ſtupid, or of themſelves, very deſperate. Others again, becauſe the Hebrew verbs (תוע and תפלס) (according to the proprietie of that tongue) may be tranſlated either by the ſecond maſculin ſingular, or by the third feminin ſingular alſo; they refer this to the adultereſſe, and tranſlate: *Per ſemitam vitæ non ambulat: vagantur ejus orbitæ, ne ſciat*. Certainly, though it be the profeſſion of ſuch creatures, to intice and cheat others; yet themſelves were firſt cheated by the devil, before they could reſolve to proſtitute themſelves to ſo much infamie, (beſides the danger of eternal death, which few of that deſperate crew, think of) before God and men. Other Expoſitions there be, but reducible to theſe, as to the main: Yet I doe not find in any, that which I ſhould of my ſelf pitch upon, as moſt literal and probable. It is obſerved by ſome others too, but by Comicks eſpecially, who of all others ſhould be beſt acquainted with their cuſtoms and diſpoſitions: that as there is nothing more effectual to diſ-ingage the mind of thoſe that cleave unto ſuch as are here ſpoken of, than to ſee them (their manners and their conditions) in their own natural ſhape and colour, without any diſguiſe: and to know their own unaffected carriage and behaviour at home, when they are alone among themſelves: ſo there is nothing, that ſuch more avoid, than to be ſo ſeen and known. *It* made one of the Comedy, out of his good wil to his good friend and maſter, to applaud himſelf extremly, that he had found out a way, (*——quomodo adoleſcentulus Meretricum ingenia & mores poſſit noſcere, Maturè ut cum norit perpetuo oderit*) how he might make them known to him, by times, making no queſtion at all, but if once known, he would ever after abhor them: and after a pretty large deſcription of their domeſtick naſtineſſe and gluttony, ſo contrary to what they appear abroad; he concludes, (*Noſſe hæc omnia, ſalus eſt adoleſcentulis*:) That to know theſe things in time is happineſſe, and as it were deliverance from death to young men. I conceive therefore; that Solomons purpoſe in this verſe was no other, than to ſet out the cunning of ſuch creatures, who knowing well enough, that nothing can be more prejudicall to them then to be known, do what can be done by art to prevent it. It is a very hard, if not impoſſible thing, to diſcerne wel thoſe things, though we have them before our eyes, which are in perpetual motion: variety of ſhapes and objects, hinders the intention of the mind, and keeps the eyes of the body from faſtning upon any thing. Therefore ſaith Solomon, to expreſſe how ſhe avoids to be known, that *her waies are moveable*: which may alſo import frequent change of places (which the Hebrew נוע will bear very well, which alſo ſignifies to wander up and down) and habitations, a thing often practiſed by them that would not be known. And this ſhe doth, ſaith Solomon, *leſt thou ſhouldeſt ponder the path of life*: that is, leſt by loathing of her perſon through ſome caſuall diſtaſte firſt, thou ſhouldeſt come by degrees to a right apprehenſion of thy caſe, and ſo ſave thy ſelf before it be too late.

Leſt thou ſhouldeſt ponder] There is much weight in that word. It is not bare *pondering* that can do good alone, except after follow conſent, or aſſent and reſolution. But by pondering, he comprehends theſe alſo, as ſuppoſing that no man can be ſo mad or ſenſleſſe, (the deſire of happineſſe being naturall unto all men) as that after he hath ſeriouſly, again and again conſidered (which is underſtood by *pondering*: a thing not to be done, but with care and diligence) of his caſe and of the end and conſequent of theſe courſes he is in, that he ſhould continue in them to his apparent deſtruction, both of body and ſoul; both temporal and eternal. The word λογίζομαι is uſed in the New Teſtament, to the ſame purpoſe, which properly ſignifies, *putare, to caſt accounts*: a very proper and ſignificant word too, as any can be. It is the word uſed by St. Paul, Rom.8. 18. ſpeaking of the ſufferings of the godly in this world, compared with eternal rewards: λογίζομαι γάρ; *For I reckon*, &c. Certainly, want of this ſober, ſerious conſideration and ratiocination, (the proper work of a rational creature) is the greateſt cauſe of moſt mens predition.

V. 7. *O ye children*] O Solomon, and the reſt of my ſons: for they are Davids words. See Notes on Chap 4. 4. 11.

V. 8. *come not nigh the door of her houſe*] As from an houſe infected with the plague: come not nigh the door.

V. 9. *Leſt thou give thine honour unto others, and thy years to the cruel*] By *honour*, he may underſtand his wealth and good name: by *others*, the ſtrumpets themſelves; ſo ſtiled in ſcorn, in oppoſition to a lawfull wife, which by Gods conſtitution and ordinance, is *one fleſh* with her huſband, Matth 19.4.5. Or, her children and kindred. By *the cruel* ſome would have the huſband of this adultereſſe intended, of whom Chap.6.35.36. it is ſaid, that *jealouſie is the rage of a man. that he will not ſpare in the day of vengeance*, &c. that is, in effect (compared with verſe 32. before, that *he that committeth adultery with a woman, deſtroyeth his own ſoul*; &c, (that he will ſlay the adulterer without mercy: him therefore by the *cruel* here to be underſtood, which is not improbable. Yet there will be more emphaſis in the word, if it be underſtood of the adultereſſe her ſelf, it being the propriety of ſuch creatures, as they are deſcribed ordinarily by the Comicks, as to put off all ſenſe of honeſty, ſo of humanity. No high-way cut-throats can be more cruel than ſuch, when they find their time. Terence is noted to have done that which no man ever before him did: that is, to have repreſented ſome of that profeſſion, doing ſome acts of ingenuity. But it was the Poets ingenuity, it is thought, to ſet them out ſo, rather, than that any did really deſerve it. But beſides, there is a manifeſt alluſion in the vvords, betvven אחרים, (*alieni*) *others*, and אכזרי, (*crudelis*) *the cruel*. Such alluſions are very frequent in Scripture. There is alſo ſomevvhat obſerveable betvven the vvords of this, and the next verſe, vvhich I leave to them that read the Book in the Originall language.

thine honour] There be many interpretations of this vvord, upon this place: but, *wealth, credit, and reputation*; as hath been ſaid, moſt proper to the common uſe of the vvord, and beſt agreeing here. Yet if unto theſe any think fit to adde, *vigor, ſtrength of body*, which addeth no ſmall honour to the body, and fits a man for honourable actions, I am not againſt it. And here ſomevvhat might be ſaid in vindication of that forme of vvords, (in that excellent Formularie) in the rites of marriage: *with my body I thee worſhip*. There vvas great reaſon for it in thoſe dayes, vvhen (as once by the lavv of God, and by the lavv of nations, or civil lavv): concubins vvere lavvful, and had *jus thori*: but could challenge no honour, or vvorſhip, vvhich vvas due to the *wiſe* only. This very word, *worſhip*, is in the ancient Jevviſh forme, vvhich is exhibited by Buxtorfius, and the vvord there, פלח is alſo uſed of Gods vvorſhip, as our Engliſh vvord is. But this by the vvay onely, becauſe many men are ſo apt to cavill at that, vvhich they doe not underſtand.

V. 10. *thy wealth*] Heb. *thy ſtrength*

and thy labours be in the houſe of a ſtranger] Leſt ſhe, her huſband and her children ſpend thoſe goods vvhich thou haſt gotten vvith hard labour.

V. 11. *And thou mourn at the laſt*] Roar, like a Lion: as if he vvere going to hell; he hath more horrour novv, than joy before.

when thy fleſh and thy body are conſumed] By ſome foul diſeaſe, vvhich follovvs looſe perſons in that kinde, Job. 20. 11. Some vvould make a difference here betvv[e]n *fleſh* and body. But it hath no ground: though indeed, *fleſh* properly taken, is not the ſame as the *body* which comprehends many things beſides fleſh: (or muſcles; to ſpeak anatomically; and according to Hippocrates:) as bones, ſinews, marrow, &c. and as true it is, that there is no part of the body, which was not to be corrupted and conſumed by diſeaſes proceeding from intemperancy, in this kind. And again, we may with the LXX. and ſome other tranſlations, by a figure called ἓν διὰ δυοῖν: (whereof there be many examples in Scripture:) take *thy fleſh and thy body*, for, *the fleſh of thy body.* But I think it more pathetical, and emphatical, if we take *fleſh* and *body*, (as uſually; in the Scripture) for the ſame: it being a precept of rhetorick, to inſiſt with variety of words, upon a thing, which is effectual to our end, and is of it ſelf plauſible. And what more effectual, to reclaim a man (that is not quite given over to a reprobate mind,) from theſe vicious courſes; than the conſideration of thoſe both painfull, and loathſome diſeaſes, that uſe to accompany them! And what more plauſible, than to perſwade men to love their own fleſh (which the Apoſtle ſaith, no man ever hated) and to make much of their bodies? which, in a wrong ſenſe, and to the prejudice of their ſoules, (that better part) moſt men are too prone unto, of their own accord.

V. 12. *How have I*] How brutiſh was I to do ſo, Pſal. 73. 22. Now he ſeeth his errour, though late firſt.

hated inſtruction] He ſheweth the true cauſe of continuing in adultery, to be hatred of inſtruction, although no adulterer in his health will confeſſe ſo much.

V. 14 I was almoſt in all evill] Whether of the *evill of guilt*, or, *of puniſhment*; or whether of both, (as moſt probable to me:) Expoſitors agree not. I take the words to be ſpoken of one, that never went to the utmoſt, in theſe infamous practiſes; nor long continued in that abominable ſin: who therefore now, as he doth acknowledge his folly, that he went ſo farre; yet with all the mercy of God, that he went no further; and was taken off, before his caſe was altogether deſperate; and his diſeaſe incurable. But ſee upon the next words,

in the midſt of the congregation] I was made a publick ſpectacle of miſery for all men to gaze at, and almoſt utterly ruined. Or, (as an aggravation of his wickedneſſe) ſo deſperate and *ſo* inſenſible of infamy was I, that I did not care who knew it; who ſaw it: I gloried (as now is the faſhion; and many think themſelves the better gentlemen for it) in my lewdneſſe: ſo others. The firſt, is moſt agreeable to the ſenſe we have inſiſted upon, upon the former part. But either of theſe, is probable enough. And becauſe קהל ועדה here tranſlated, *the congregation and aſſembly*: and by others, as by the vulgar Latin, *Eccleſia & Synagoga*: are alſo ſometimes uſed, or applyed to any ordinary company of men; yea of bad men alſo, as Pſal. 26. 5. *the congregation of evill doers.* (Hebr. קהל מרעים) and Pſal. 126. 18. *a fire was kindled in their company*: (of Dathan and Abiram: Hebr. בעדתם and ſo in the verſe before, עדת אבירם *the company of Abiram*:) there be who interpret theſe words of the company of evill men, as if he intended to aſribe all the evill he did (as it often, nay commonly falls out; whereof ſee more in the Preface, and upon verſe 10. of the firſt Chapter:) to bad fellowſhip and company.

V. 15. *Drink waters out of thine own ciſtern, and running waters*, &c.] Of the meaning of particular words, in this, and the two next verſes, there is no doubt made: but of the ſenſe and meaning of the whole paſſage, there is. Some by *ciſterns*, &c. underſtand lands, and poſſeſſions, or worldly goods in generall; as if the aim of the words were to perſwade them that have means, to live of, and upon their own; and not onely contentedly to enjoy what God hath beſtowed upon them, but to endeavour that others alſo (the poor eſpecially) may be the better for what they have: ſo to uſe their means, and not to waſte them prodigally, and riotouſly with, and upon lewd company, whether of men, or women. So St. Baſil, or to this purpoſe, of old; and Junius, among the later, do interpret this paſſage. But becauſe women are ſpoken of immediately before, and preſently after two, ſo that the wole Chapter may probably be thought to be of one argument: to wit, to contain a ſerious dehortation from the company of lewd women, and to that end, firſt to ſet down the danger and miſery of ſuch a life; and then, the remedy, or antidote; to wit, lawfull mariage: there being nothing *heterogeneous*, or improper (this one controverted paſſage excepted) to that argument in the whole Chapter: this hath moved the greater number of Expoſitors, rather to interpret this paſſage alſo to the ſame purpoſe making the ſaid preſcribed remedy, an antidote againſt fornication and adultery, (to wit, lawfull marriage:) here to begin. Which is very plauſile in oppoſition to that former interpretation: though in that alſo there is ſomewhat to the general ſcope and purpoſe of the whole Chapter, to wit, againſt riotouſneſſe and lewd company; but nothing ſo direct and pertinent, as this ſecond interpretation ſeems to be. Neither can any doubt be made of the propriety, or probability of thoſe metaphors, *waters*, and *ciſtern*, and *well*, &c. ſo interpreted, which we have elſewhere alſo, to this, or the like purpoſe; where no queſtion can be made of the ſenſe: as Chap. 9. 17. *Stollen waters are ſweet* &c. and 23. 27. *For a whore is a deep ditch*, &c. and Eccleſiaſticus, (of which, what reference it may have to theſe Proverbs, ſee before in the Preface) 26. 12. *Shee will open her mouth ——and drink of every water neer her*, &c, Not to queſtion therefore, the propriety or pertinency of the allegory, to this place; that which I ſtick at, is, how to make theſe three verſes in the proſecution of the ſaid allegory, or allegorical expoſition, to hang together, which I confeſſe is more than I can well do my ſelf, or can ſay, that I have yet met in any other, what I thought ſatisfactory. *Drink waters out of thine own ciſtern*, &c. that is, ſay they, Get a wife of thine own, and delight in her, to extinguiſh the fire of luſt in a cleer well, and not in dirty puddles, which ſtrumpets are. *Let thy fountains be diſperſed abroad, and rivers of waters in the ſtreets*; that is, ſay they, from thee and thy wife, as pure fountains, let a numerous iſſue of well nurtured children ſpring or flow; which may runne, or ſpread in the ſtreets abroad, as ſo many clear riverets, to water and comfort by marriages and otherwiſe, the whole neighbourhood; and to be an ornament to thy ſelf. Children, indeed, as they are the chief fruit of marriage; ſo in oppoſition to adulterous beds too, is the mention of them very proper; becauſe neither ſo natural (and there is a natural cauſe for it:) to ſuch; to ſuch I mean, as make a trade of their proſtitution; nor any part (ordinarily) of their intention, in their unlawful copulations. The ſenſe therefore that they make of the words is good; but the expreſſion ſeems to me rather enigmaticall, than allegorical: and though there is apparent reaſon why Solomon ſhould expreſſe thoſe things rather allegorically, than otherwiſe; yet why ſo obſcurely, and enigmaticall, I cannot imagine. Neither is it the obſcurity onely, that I ſtick at, but the ambiguity. For what he ſaith in the ſecond verſe, in a more obvious conſtruction, may ſeem to croſſe the firſt; but eſpecially the third, Let *them be onely thine own, and not ſtrangers with thee*, to croſſe the ſecond: *Let them be onely thine own*, &c. that is, ſay they, let thoſe *rivers of waters* iſſuing from thoſe *fountains*; (that is, from thy lawfull wives: it being then lawful, or allowed to one man to have more wives than one) that iſſue, thoſe children, be thine only, and undoubtedly; as they may be, if thou meddle with no woman, but ſuch as is thine own: whereas, if unlawfully begotten, thou mayeſt have the name, but the true father will be uncertain, and others may challenge an intereſt in them, to thy ſhame and reproach: and ſome of them proving ſuppoſitions, ſtrangers ſhall carry away part of thy wealth and ſubſtance. This is good matter, if it can be made of theſe words: which, in ordinary conſtruction, ſeem rather to contradict what was before delivered. And hence it is, that ſome of old apprehending a manifeſt contradiction in the words, to reconcile them, did ſupply a negative in the ſecond verſe, *Let not thy fountains be diſperſed abroad*, &c. So the Roman edition of the Septuagint; and ſo Aquila his tranſlation, which is alſo followed by ancient Origen, and by Clemens Alexandrinus; as is obſerved by Cornelius à Lapide, upon this place. Others, but to the ſame effect, have found a way (becauſe they find it not in the Heb.) to ſupply this negative, reading the word by way of interrogation: *ſhould thy fountains be diſperſed abroad, and rivers of waters in the ſtreets?* There is no violence offered to the Text by this; and the coherence is much better by it. But it doth not give content: for I find it not followed by many. Theſe conſiderations as they make me to have the better opinion of the firſt interpretation; ſo they give me the liberty to caſt about and ſearch, whether any thing elſe may be found as probable for the ſenſe, as what hath been ſaid, and not lyable to the ſame exceptions; that is, not involved with ſuch obſcurity, or ambiguity of expreſſion. I cannot ſay that I have found what I would: but what I have thought of, I ſhall here impart to the reader. Why might not all this paſſage be taken literally, as well as allegorically? That this expreſſion, for a man *to drink of his own well*, or *ciſtern*: (for both come to one, and the difference in the words is but little in the original:) is an expreſſion of temporal peace and happineſs, may appear by 2 King. 18 31. *eat ye every man of his own vine, and every one of his figtree, and drink ye every one the waters of his own ciſtern*; repeated Iſa 36. 16. And what a conſiderable thing a well or a fountain, was in ancient times, as by many other evidences, ſo particularly may appear by the word *frater, brother*: which originally came from the Hebrew באר: but more immediately) as all learned Linguiſts acknowledge) from the Greek φρέαρ, (φρέατηρ, φράτηρ) which ſignifies *a well*; as if community of the ſame well, or fountain (*pagani* came thence alſo, and divers other words:) had been the greateſt bond of union among men. At ſuch times therefore ſuch advice could not be thought impertinent: That every man that was a houſe-keeper, and maſter of a conſiderable family ſhould be carefull to provide himſelf of a conveniency of water, both for his own uſe, and to pleaſure his poor neighbours: which no man, (to prevent ſtriſes and contentions, which often did ariſe about wells, and common waters) might challenge an intereſt in, but himſelf. That this doth very naturally ariſe from the words, I think there will be no queſtion; & many ſuch precepts, or admonitions there be in this Book, Mercerus doth often obſerve, that are meerly Oeconomical: which they that do not obſerve, and would be wiſer than Solomon, turn into impertinent allegories. All the objection will be, vvhich vvas againſt the firſt interpretation, vvhy Solomon ſhould interpoſe this here, vvhich is of a different argument from the reſt of the chap. This would be ſomevvhat, if there vvere not more to be objected againſt the common interpretation. We may therefore anſvver, that this is no more than vvhat is done throughout the vvhole book, there being ſcarce any chap ſome one or tvvo at the moſt excepted, where promiſcuouſnes of matter, through the vvhole chap. or ſome heterogeneous inſertions, where the Chapter runs moſt upon ſome one ſubject, may not be obſerved. Beſides, theſe Proverbs, as moſt are of opinion, being for the moſt part but collections, it is impoſſible that the common name of *well* or *fountain*, though literal, in the one; and allegorical in the other, might occaſion this conjunction of different precepts or inſtructions. And ſince the allegory or ſimilitude is grounded upon ſome reſemblance in the nature of the things, (which is particularly inſiſted upon and ſhewed by ſome Expoſitors: but more diſcreetly, and of purpoſe; as they profeſſe themſelves, paſſed over by others: *Plura dici poſſent phyſica & medica de analogiâ ciſternæ & putei cum fœminâ: ſed parco caſtis auribus*, &c. ſaith one:) it was not altogether improper, or inconſequent, from precepts concerning literal wells and waters; to paſſe, to allegorical; and to put both in one Chapter. Nay, though it be granted that what Solomon in this place, was chiefly, or only (if you will) to commend chaſtity; yet to make his words more gracefull and rhetoricall, he might uſe ſuch an entrance, or *Proœmium* as this, taken from the happineſſe (according to thoſe days) of being ſole maſter of one good fountain, from which plenty of water did iſſue, and ſpread it ſelf abroad into many branches: ſuch a fountain, unto which no other could claim any right, or title unto: and ſo paſſe very plauſibly and naturally, as it were, (there being ſo much affinity in nature) to the commendation of chaſtity. There be divers things of the ſame nature, in ch, 30. ſee there upon ver 15. *The horſe leech*. And upon chap. 6. ver. 16. *Theſe ſix things*, &c. But this I do but propoſe, in caſe it ſhould fall out with any other, as it hath done with me, concerning this paſſage, not to be ſatisfied with the common interpretation. If any can ſatisfie themſelves with it, I ſhall adviſe them to ſeek no further.

V. 16. *Let thy fountains be diſperſed abroad*] Although, according to that interpretation of the former verſe, which we have propoſed; theſe words may be interpreted to ſignifie plenty of waters, that iſſue out of one fountain; which plenty being a great bleſſing, (eſpecially in a hot country: to which purpoſe, beſides many other places of Scripture, I think Numb. 24. 7. *and his ſeed ſhall be in many waters*; will bear a good ſenſe:) muſt needs make the benefit and propriety of a good fountain the more conſiderable: yet even in this ſenſe, they ſeem to me not in the matter only, but in their very form and tenor, to have ſo much appearance of repugnancie to the former, and following verſe; that I can hardly perſwade my ſelf that Solomon would ſpeak ſo obſcurely. Neither ſhould I think it any great crime, or wrong done to the Scripture, if I ſhould joyn with them, that think (whereof upon the former words) that a לא or an אל is wanting. But to avoyd offence, I will rather ſay, that if the words be read with an interrogation, (as was ſhewed there) they would be more currant, ſo; & the ſenſe, not worſe. And there may be a good reaſon for it. For though in point of charity, to pleaſure poor neighbours; it be commendable; and, if not community, yet communication generally plauſible: yet in matter of wells and fountains (a thing ſo conſiderable in thoſe days) community and communication (beſides other inconveniences perchance:) might probably breed preſcription; and preſcription, quarrels and contentions; and in ſome caſes violence & oppreſſion. But I ſaid before, if any can ſatisfie himſelf with the common interpretation, I do not deſire to put him out of conceit with it.

V. 18. *Let thy fountain be bleſſed*] That is, love thy wife. The proper bleſſing of marriage is children; which they that transfer their love from the proper fountain, and ſettle it elſewhere, do not regard, or propoſe to themſelves. I take the aim of the words to be the ſame, as 1 Cor. 7. 3. *Let the husband*, &c.

rejoyce with the wife of thy youth] Which thou didſt marry in thy youth, and ſo mayeſt have lawful children by her to rejoyce in, ch 2. 17. Mal. 2. 14. See alſo upon ch. 2. 17. *the guide of thy youth*.

V 19. *Let her be as the loving hinde*] Heb. *as the hinde of loves*: that is, as the moſt beloved or amiable hinde. So, *a man of reproofs*: that is, oft reproved, chap 29. 1. Now becauſe it hath been the faſhion of ſome, at all times (and then was of more, perchance, in thoſe countries:) to bring up ſuch creatures by the hand, which being ſo brought up, they become very dear ſometimes (as in Nathans parable 2 Sam. 12. 3. we read of an *Ewe-lamb*, brought up by a poor man, which lay in his boſome. &c.) to them that have brought them up; It is the opinion of ſome, that Solomon doth here allude to ſuch. Others, that he alludes to their nature, being of themſelves both in their innocent carriage, and feature, very lovely unto others to look upon; and very loving among themſelves. I think he might have a reſpect unto both.

let her breſts ſatisfie thee] Heb. *make thee drunk*. Let them give thee abundance of content.

ſatisfie thee] Heb. *water thee*.

at all times] Not by fits, as men take content in ſtrumpets.

be thou raviſht alwayes with her love] Heb. *erre thou alwayes in her love*. As the hart wanders up and down when he miſſeth his beſt beloved hinde. It requires abundance of affection from the husband to the wife.

V. 20. *And why wilt thou*] Seeing there is ſo many inconveniences in adultery, and conveniences in marriage, Why ſhouldeſt thou be taken ſo with the adultereſſe.

a ſtrange woman] See Notes on chap. 2. 16.

V. 21. *For*, Or, *Seeing that*.

For the ways of man] If the former reaſons will not draw thee from adultery, yet let the conſideration of Gods judgements do it. It is the argument that prevailed with Job, and kept him in awe, as he profeſſeth of himſelf, Job 31. 1, 2, 3, 4. There is no queſtion, but it would with moſt men, that believe it really, that the wayes of men are before God, and that there will be a time of reckoning. But this faith is not in every man that is called a chriſtian.

before the eyes of the Lord] Though men ſee not thy adultery, yet God doth, and will puniſh thee for it, Heb. 13. 4.

For the wayes of man are before the eyes of the Lord. Job 31. 4. & 34. 21. Chap. 15. 3. Jer. 16. 17. & 32. 19. Heb. 4. 13.

V. 22. *His own iniquities ſhall take the wicked himſelf*] Having ſpoken of Gods judgements, and privity, in the former verſes, as the chief thing, that ſhould keep men in awe, if all men have faith to believe it; or prudence to conſider of it in time: he proceeds unto that which is more preſent and viſible: and that is, the puniſhment which (beſides the torments of an evill conſcience common unto all ſins; which by heathens themſelves, upon good obſervation and experience, are ſet out as a very hell.) attends every ſin, ariſing from the ſin it ſelf: as for example, drunkenneſſe; ſuch and ſuch diſeaſes; untimely deaths; &c. and moſt particularly, adultery. Beſides bodily diſeaſes innumerable, and a generall conſumption of the *fleſh and body*, as we had it before in the eleventh verſe: an adulterer doth expoſe himſelf to many dangers. See chap. 6. 30. *Men do not deſpiſe*, &c. And Horace, moſt appoſitly and fully: *Audire eſt operæ pretium, procedere rectè Qui mæchis non vultis, ut omni parte laborent. ——Hic ſe præcipitem tecto dedit: ille flagellis Ad mortem cæſus: fugiens hic decidit acrem prædonis in turbam: dedit hic pro corpore nummos*: &c.

with the cords of his ſins] Chap. 29. 6.

ſins] Heb. *ſin*.

V. 23 *He ſhall die without inſtruction*] Heb. *becauſe there is no inſtruction*. Or, *becauſe of no correction*: Or as Mercer: *ſine correctione: without correction*. If *becauſe of no correction*, the reaſon is given of his loſſe and deſtruction; becauſe he was never *diſciplined* by his parents, in his youth: nor viſited and chaſtiſed by God in his riper yeares: but was ſuffered to go on without any control. See Heb. 12. 5, 6, 7. Or if diſciplined, and chaſtiſed: yet his perverſeneſſe was ſuch, that he profited not by fatherly chaſtiſements: as it doth often fall out. *Why ſhould you be ſtricken any more? you will revolt more and more*. Eſ. 1. 5. and Jer. 2. 30. *In vain have I ſmitten your children, they received not inſtruction*; and elſewhere. The Greeks have a very proper word to this purpoſe. They call an intemperate riotous man, *ἀκόλαστος*: that is properly, an *indiſciplined* man: an *unchaſtiſed*; or, one that *was never puniſhed*: whether, never, actually, *de facto*, as we ſay: or, never, *effectually*, to his amendment.

he ſhall go aſtray] That is, he ſhall miſcarry: A very proper word. For all men naturally, ſeek one and the ſame thing: all, propoſe to themſelves the ſame end, generally: to wit, happineſſe, But in the right way to happineſſe: and what it is, that leads a man to reall, not conceited happineſſe: or, if you will, what true and reall happineſſe is, and wherein it conſiſteth; there is all the difference: and in the miſtake of this, is miſcarrying of no leſſe than life. Therefore all ſins, are ſometimes called in Scripture errors, or, ignorance: *ἀγνοήματα*: Heb 9. 7. & the Greek word for ſin, *ἁμαρτία*, or *ἁμάρτημα*, doth properly ſignifie, an erring from the ſcope: or, a ſhooting beſides the mark. The Septuagint expreſſe it by the præterit, ϗ ἀπώλετο δὶ ἀφροσύνην: *and is periſhed through his folly*; or, *want of wit*, and *adviſedneſſe*: which is not amiſſe. See more upon chap. 14. 6. *The wiſdom of the prudent*. Now if any ſhall think thereby to excuſe themſelves, becauſe what hapneth through errour, ſeems excuſable: let him ſee upon chap. 1. 20. *Wiſdom cryeth without* &c. out of Ariſtotle, &c. This *going aſtray*, if expreſſed by the the preterit, (as is ordinary, to put preterits for futures and *vice verſâ*:) might alſo be referred unto the cauſe of the miſcarrying (or unfortunate death:) of the wicked: to wit, their unſetledneſſe, in their judgements & reſoluoins; and continual *wandring* according to the propriety of the Hebr. word:) in their courſes, and actions: of which ſomewhat hath been ſaid out of Seneca: upon chap. . 15. *whoſe wayes are crooked* and much more might be added out of the ſame authour, if need were. See alſo upon chap. 21. 16. *The man that wandreth out of the way of underſtanding*.

CHAP. VI.

Verſe 1. *SUrety for thy friend, if thou haſt ſtricken thy hand*, &c. Chap. 17. 18 & 20. 16. & 22. 26. Of the different tranſlation of the words of this verſe, ſee upon verſe 3. *into the hand of thy friend*. As for the matter here handled from this ver. to ver. 6. to wit, ſuretiſhip: ſome obſerve a coherence of matter or ſenſe between this, and that which was laſt ſpoken of, in the former chapter: to wit, riot, adultery, and whoredome: of which having ſaid among other things, that by it the wealth and ſubſtance of a man is exhauſted, verſe 10. &c. from that he now paſſeth to ſuretiſhip, is the likelyeſt after whoring, and the like, (whereof again verſe 26. of this Chapter. *For by means of a whoriſh woman, a man is brought to a piece of bread*,) to overthrow a man in his temporal eſtate. And as in the former chap. ver. 10. *ſtrangers* were mentioned; ſo here again. But ſince that in the greateſt part of the Book no ſuch coherence of matter is obſerved, and that there is no need of it here, more than elſewhere, I think with Mercerus, that the obſervation is rather curious, than neceſſary. As for the thing it ſelf, *Suretiſhip*, both here, and in divers other places of this book; as Chap. 20. 16. *Take his garment*, &c. much ſpoken againſt; Solomons intention herein was not to deter men from doing offices of friendſhip to their friends: ſuch as either giving, (all manner of liberality, and eſpecially to poor, being much commended in this book:) or lending, according to ability; commended by David, Pſalm 37. & 112. and no where ſpoken againſt by Solomon: but onely to warn men againſt the danger, and abuſe of pretended friendſhip: of which nature this kind of ſuretiſhip, which Solomon ſpeaketh againſt, ſeems to be; when a man is importuned, or ſollicited by his friend, (if he may be called or accounted a friend, who to eaſe himſelf, will put his friend upon ſuch inconveniences;) to engage himſelf for him, beyond what he is able, either at preſent, out of his own ſtore; or to bear hereafter, if he be put to it, as in common providence muſt alwayes be preſuppoſed, that he may probably: which at the beſt, (be the intentions on both ſides never ſo ſincere) is bad enough; and is beſides ſubject to much jugling and impoſture, whereby many plain honeſt men are undone by cunning foxes, under colour of friendſhip. Neither is Solomon the onely that hath been of that mind. It was one of the three famous precepts, or cautions, aſcribed unto the Gods, and graven upon the doors of Apollo's Temple at Delphos: and it ſeems that before Homer, (except he were the firſt authour of it: it is in his IX. Odyſſe,) there was a Proverb among the Grecians to that purpoſe, importing, that ſuretiſhip was the character of baſeneſſe and wretchedneſſe; whereas to give, or to lend, no man doubts, are rather of nobleneſſe and generoſity.

for thy freind] Or, *to thy neighbour*, as verſe 3.

if thou haſt ſtricken thy hand] Joyned hands with a ſtranger, as a ſurety, to pay thy friends debts, if he do not.

with a ſtranger] A man to whom thou oweſt nothing, nor knoweſt how he will uſe thee, if thou fall into his hands. Some think that here, by this word *ſtranger*, is particularly intended an *uſerer*, who muſt be *a ſtranger* indeed, taken in the propriety of the word; that is, ſome one of another Nation; no Jew, or Iſraelite; to whom all kind of uſury (among themſelves) was forbidden, Deut. 23. 19, 20. but *a ſtranger* might be an uſurer among them: as they alſo were allowed to lend upon uſe to them that were ſtrangers. But there being no mention made of any *uſe* here, but of lending and ſuretiſhip onely; there is no neceſſity, nor much probability, that an *uſurer* ſhould be intended. It may do as well, that *ſtranger* be here oppoſed to friend and acquaintance, as we ſaid before. See alſo upon Chap. 2. 16. *from the ſtrange woman.*

V. 2. *Thou art*] Or, And *art*.

Thou art ſnared] He forbiddeth us not to become ſureties for our friends according to the rule of charity; but wills, That we conſider for whom, to whom, and upon what terms we do it; ſo that the creditour may not be defrauded, nor our ſelves damnified.

with the words of thy mouth] Many think words bring no hurt, if they part with no preſent money; but Solomon tells us, Our promiſes do enſnare us.

thou art] Or, and *art*.

V. 3. *when*] Or, *ſeeing*.

into the hand of thy friend] Hebrew, בכף־רעך. Which words are differently expounded. Some, as Mercerus for one, think that the ſame is intended, as was before in the firſt verſe, called a *ſtranger*. For, ſaith Mercerus, it is ordinary in the Hebrew tongue, to indite any man *a friend*, whom we have to do with, (and ſo in ordinary Engliſh too) whether before known, or unknown. See alſo upon chap. 11. 15. *He that is ſurety for a ſtranger*. And ſo is the word *neighbour*, I am ſure, not by the Hebrews only, but ancient Grecians alſo uſed. And the reaſon, ſaith Mercer, why he was called *a ſtranger* before, might be to diſtinguiſh him (the creditour) from *the friend*, (for whom the money is borrowed, and the debt contracted) there alſo mentioned. But others by *friend*, underſtand a creditor indeed, but not the ſame as was before called *a ſtranger*; but one, who is a friend and acquaintance, properly. For they conceive, that two ſorts of creditors are here ſpoken of by Solomon; *a friend, and a ſtranger*. And to that end, ſome tranſlate in the firſt verſe, אם־ערבת לרעך, *if thou be ſurety to thy friend*, not, *for thy friend*, as we have it there. There is no queſtion but the words may be ſo tranſlated; nay, no queſtion, but that according to the more ordinary uſe of the *particular*, or *prefixe* ל, that is the more literall tranſlation of the two. Now, ſay they, what Solomon adviſeth here, ſhould be done by the ſurety, if the creditor be *a friend*; that he ſhould loſe no time, but ſpeedily humble himſelf, intreat, get mediators, other friends, &c. much more neceſſity is there, that the ſame ſhould be done, if the creditour be a ſtranger; whom no conſideration of friendſhip, or acquaintance doth oblige to uſe him kindly, or mercifully: and therefore *à minore ad majus*; under the name of *friend*, the *ſtranger* alſo is included in this advice. I like either of theſe better, than their interpretation, who by *friend*, would have the party, for whom this ſurety is in trouble, underſtood: as if he intended to ſay; Since it is ſo, that thou haſt convented, or contracted with thy friend, to become his ſurety, &c.

and make ſure thy friend] Or, *ſo ſhalt thou prevail with thy friend*.] The Hebrew word רהב is not elſewhere found in Scripture in the Conjugation *Kal*, (as they term it) but in this place; and Ezr. 3. 5. where it is tranſlated, *to behave himſelf proudly. The child ſhall behave himſelf proudly againſt the ancient*, &c. But in *Hiphil*; Cant. 6. 5. there, *to overcome*; as here: and Pſal. 138. 3 *to ſtrengthen*: as ſome would have it, have alſo, *confirmare*; or, *roborare: robora amicum tuum*: but not ſo well I think. To *overcome*; certainly, fits but in this place; and it muſt be underſtood, of an overcoming by *importunity*; ſuch as Luk. 11. 8. is emphatically called ἀναίδεια: which otherwiſe doth more properly ſignifie *impudencie*.

Thy friend] Some would have *thy friends*, in the plurall; and ſay it is ſo in the Heb. But they are miſtaken. There is a *jod* in the Hebrew indeed; but not as a ſign of the plurall there; but a *jod paragogicum*; or, *exuberant*, as beſt Expoſitors agree. Now the meaning to ſome, is; That if we be not able to pay, nor can find no favour with the creditour, we ſhould be importunate with our friends to free us from him with all ſpeed, as beaſts or fowls, purſued, flye for their lives, verſ. 5. But others, with more probability, make this friend here, to be no other than he that was ſpoken of before, ver. 1. that is, either the *creditor* himſelf, from whom the danger is; or the *debtor*, for whom thou art engaged. I conceive but one & the ſame man to be intended. But the advice is good, that we ſhould deal with both in time, what by humility, towards the creditor, as, Mat. 18. 26. & 29. *fell down*, &c. (and indeed the word רפס here following, may very properly be turned, *proſtrate thy ſelfe*:) what by importunity, toward him, for whom we are in danger.

V. 4. *Give not ſleep to thine eys, nor ſlumber to thine eye-lids*] Pſ. 132. 4.

V. 6. *Go to the ant, thou ſluggard*] Moſt obſerve a coherence and think it materiall; which is, that having in the former words and paſſages given counſel to him that is bound, to beſtirre himſelf to get himſelf free with all poſſible ſpeed; he further encourages him (that he might not pretend diſability,) by the example of the induſtrious and provident ant; ſo that this, *Go to the ant*, &c. is more particularly ſpoken to him, ſpoken of in the former verſes; but yet ſo neverthe leſſe, that it was intended alſo as a general invitation and exhortation, (whereof all ſtand in need,) to all men, to be induſtrious and provident.

conſider her wayes and be wiſe] Concerning the ant, her induſtry, providence, and *wiſdom*, (which Solomon would have us to learn from her,) there be many things written by divers, which, becauſe I neither dare abſolutely reject, as falſe, there being many things in this kind, to many others incredible, of the truth and certainty whereof I make no queſtion: nor yet can upon my certain knowledge and experience, avouch my ſelf for true; I ſhall therefore, though here exhorted by Solomon, *to conſider her ways*, forbear particularly to inſiſt upon. A certain Biſhop, a learned man, of Italy, profeſſeth to have ſeen a kind of little Town (in length, four foot; and one foot broad;) erected by ants under a rafter, that lay on the ground, out of the way. He deſcribes it very particularly, and their converſation in it; and ſpeaks of it with marvellous confidence: and ſome others affirm to have ſeen the like elſewhere. But not to go beyond what all men know and acknowledge of them; here alſo, and again, Chap. 30. 25. avouched by Solomon himſelf; it will be worth our conſideration, by what power the ants do this, and how they come by this providence, and this *wiſdom*, which Solomon doth here commend unto us. For there be ſome, not ancient heathen Phylolophers onely, but even profeſſed Chriſtians, who grounding upon this, (not this paſſage, or teſtimony; but upon the thing it ſelf here ſpoken of and confirmed by Solomon,) and other like inſtances, and experiments, have maintained, that dumb creatures were endowed with reaſon (yea and ſpeech too, ſome have ſaid,) as well as men: and others have further argued hence, that the ſoules of men and beaſts, were of one nature, and eſſence; both the one, and the other, (as ſome have maintained) equally immortal; or, (as ſome others) equally mortal. But I will not digreſſe ſo far; neither, I hope, are they many among us, that need confutation. Divers have written of it; yet not any that I ſhould commend to the Reader more, than Origin; in that incomparable piece of his (which is extant in Greek, and but meanly tranſlated in Latin) againſt Celſus the Phyloſopher. All that I think neceſſary to ſay about it here, I ſhall contract into theſe few Poſitions. Firſt, that Solomons ſending men to the ant to learn *wiſdom*, is no argument (though ſome would make one of it) that therefore they are naturally endowed with more wiſdom, than men are. The argument is *à minore ad majus*; rather to ſhame us, than to aver any thing poſitively concerning them. If they, that want reaſon, can for their own preſervation, by meer inſtincts of nature, do ſome acts of reaſon; how much more unexcuſable are we, who by God and nature are endowed with reaſon, of purpoſe, to provide for the future: to forecaſt, & to foreſee, both for thoſe things that belong to the body; as for thoſe that belong unto the ſoul: if we make not uſe of it to that end? So Chriſt bids us *to conſider* (it is the ſame word) *the ravens*, Luk. 12. 24. and *to conſider the Lillies of the field*, ver. 27. and ſo may we in ſome caſes appeal to very fools & children; not that we would have them thought wiſe; but that they that are, or ſhould be, may be aſhamed, if in any thing they come ſhort of the wiſdom of ſuch. Secondly, we ſay, that ſuch acts in brutes proceed not from reaſon, properly, or any ratiocinative facultie;but are inſtincts of nature,imprinted in the phanſie: and that what we call their providence, is not theirs, properly to ſpeak, but his providence,who is their Creator, and of Nature whoſe power and providence, when we ſee ſuch things in dumb creatures, we ſhould as Origin well obſerves, ſo much the more admire, who can produce ſome effects of reaſon and wiſdom, even from them, that are not rational, nor by nature, capable of any wiſdom. So that *wiſdom* in them, is not wiſdom, properly, and truly; but analogically onely. It may be that may be it, that is intended, Chap.30.24. *There be four things that are little upon the earth, but they are exceeding wiſe*; ſo there tranſlated: but in the Hebrew it is, *ſapientia, effecta ſapientia*; that is, as in the margin there, *wiſe, made wiſe*. For therein is the difference: All men are naturally endowed with the faculty; that is, all men are capable of wiſdom,by nature: but none become actually wiſe, but by ſtudy, and practice, and experience: whereas brutes; what wiſdom they have, it is born with them: (we ſpeak of ſuch inſtincts, or acts of wiſdom, in beaſts, as are above the ordinary nature or capacity of beaſts: ſuch as are there ſpoken of by Solomon: the providence of the ants, for one particularly,ver. 25.*The ants are a people not ſtrong*, &c.) *they are wiſe, made wiſe*, that is, their wiſdom is meerly natural, or a pure inſtinct of nature in them, no act or effect of reaſon, or ratiocination. So I think the words may be underſtood. But to return where vve began: vve ſay laſtly, from this and other like places of Scripture,we may learn, that the ſtudy and knowledge of nature, (if vvell uſed) is very profitable, and doth not a little conduce to piety, and true wiſdom: not therefore to be neglected, as by moſt, through idleneſſe, and want of induſtry, it is; not to be condemned, as by ſome ſupercilious ignorant men, who think it makes atheiſts rather, than promotes piety; which the abuſe of it indeed as of the Scriptures, and all other good things) may do, but not the right uſe, ſuch as we commend and wiſh. Having done with the ant, before we proceed to the other matter, I ſhall onely warne the Reader,that in ſome Editions of the Septuagints, or Greek tranſlations, after this of the ant, there followes immediately another like exhortation taken from the example of the Bee; *Go to the Bee*,&c. There is not any ſuſpition at all, that ever it was in the Original Hebrew: neither do any Expoſitors, that I have ſeen, (not *Cornelius à Lapide*; or *Salazer*,) propoſe it as authentick, but as an addition of the ſaid Greek Tranſlators meerly; who have many other ſuch, in other places; as is generally acknowledged. The onely reaſon that moveth me ſo far to take notice of it, as to warn the Reader of it, is, becauſe moſt ancient Greek, and ſome Latin Fathers alſo, becauſe they found it in that ancient Tranſlation (at leaſt in ſome copies of it) which to them for want of the Hebrew, was in ſome manner authentick, they take notice of it as part of Proverbs; whoſe allegations might trouble a man, that ſhould not know it before, and put him to an endleſſe labour of ſeeking, or breed in him ſome ſuſpition of a defect

V.7. *which having no guide*]The ant,that hath none to go before her to ſhew her how to do it,nor none to overſee whether ſhe do it or no,nor no ruler to puniſh her for idlenes,yet labours:much more ſhould men,that have thoſe motives ſhe hath not,Chap.30.25,27.

overſeer] Hebr. שטר of which word, if you deſire further ſatisfaction, ſee *Fulleri Miſcell. Lib.* 3. *c* 19. As to this place, there is nothing that requireth much illuſtration.

V. 8. *Provideth her meat in the ſummer*] When the weather is fair, the way ſmooth, and food to be had, ſhe provides againſt winter: ſo ſhould we againſt ſickneſſe and old age.

V. 9. *How long wilt thou ſleep*, &c.] Chap.24 33. He chides the ſluggard for being ſo long ſlothfull.

V. 10. *Yet a little ſleep*] The ſluggard anſwers, that he had need of more *ſleeps and ſlumber*: for ſlugards never have ſleep enough, but ever ſeek new occaſions. This is the moſt received, and, to me, moſt probable ſenſe. Yet the words will bear another ſenſe, followed by Mercer, and others: which is: *Sleep little*, (by way of precept or exhortation:) *ſlumber little*,&c. Or, *A little ſleep, a little ſlumber; a little folding of the hands: to lye down*: (or, *ſleep*) *Leſt that thy poverty*, &c. as followeth in the next verſe. The ſenſe comes all to one: but there is more emphaſis in the former interpretation. Some obſerve a gradation in the words: Firſt, *ſleeping*, then *ſlumbering*: and (which uſeſt to be the laſt uſually before a man, a laſie man, doth riſe:) Thirdly, *follding of the hands*, and all this, *to ſleep*: but better in the Hebrew, לשכב *to lye down*, properly: which may be equivalent to, *before thou doſt riſe*: or if they be words of the ſluggard himſelf: then; *before I riſe*.

ſleep] Heb. *ſleeps*.

ſlumber] Heb *ſlumbers*.

V. 11. *So ſhall thy poverty come*,&c.] Chap.13.4.& 20.4.As if God ſhould reply, Sleep on; but thou ſhalt be poor enough at length.

as one that travelleth] Suddenly, and unlooked for, verſe 15.

thy want as an armed man]So as it cannot be reſiſted,Lu.11.21,22.

V. 12. *A naughty perſon,a wicked man*,&c.] In this and the two next verſes is ſet down the character, or deſcription of a naughty man, or, *a man of Belial*, (of the uſes,and compoſition, or etymology of which words. I doubt not but there hath been enough ſaid in former Annotations, being ſo frequent in Scripture) as it is in the original Hebrew. Moſt of the marks or evidences here expreſſed, are taken from the outward carriage: which therefore muſt not be taken as infallible, or neceſſary;as if none were of that ſtamp inwardly,but thoſe in whom theſe outward ſignes are found; or aga,in all ſuch in whom they are found; but,as all ſuch deſcriptions muſt be underſtood, ὡς ἐπὶ τὸ πολὺ, that it is ſo for the moſt part; and that theſe in whom thoſe outward ſigns or evidences do concur, are to be ſuſpected, till better known. Such a deſcription, from outward ſigns I mean, of a naughty man, we have in Martial; *Crine ruber,niger ore*, &c. *Rem magnam praſtas Zoile, ſi bonus es*. Some obſerve a coherence of matter between the former paſſage, and this: becauſe it commonly ſo falls out,that idleneſſe and ſluggiſhneſſe, breeds lewdneſſe and wickedneſſe: which is true enough; but that Solomon, in this connexion of paſſages, aimed at it, I will not warrant.

walketh with a froward mouth] Some by *a froward mouth*, here, underſtand one whoſe mouth or words, in his ordinary talk, and converſation, is divers from his heart: which in very deed,is a very eſſentiall mark of wickedneſſe: contrary to that ingenuons, and ſo much commended ſimplicity in them that are really good and upright. Others,ſaucy bold impudent language; ſpoken of before, ch 4.24.which,as commonly,doth iſſue,from a perverſe evill mind.

V. 13. *He winketh with his eyes*] To *wink* often, Chap. 10. 10. ſeems to be a mark of folly; *He that winketh with his eyes, cauſeth ſorrow: but* (rather, *and*; as Mercer there, and others) *a prating fool ſhall fall*; or, *ſhall be beaten*: (*Punietur*; Mercer) and accordingly,Phylo Judæus, *Stultorum palpebra oberrant, quorum nec oculi quidem quieſcere poſſunt pra ſtultitiâ*; as cited here by Salazar. But it is as often, and ſo here, a mark of an evill mind, and of a dangerous man; as is more fully expreſſed by Eccleſiaſticus, Chap. 27. 22.23. *He that winketh with the eyes, worketh evill, and he that knoweth him, will depart from him. When thou art preſent he will ſpeak ſweetly*, &c. But we muſt diſtinguiſh between a natural kind of winking, which may preed from weakneſſe of eyes,or ſome ſuch inward bodily cauſe: (Pliny makes frequent winking, to be a ſign of timerouſneſſe; *Pleriſq; naturale eſt ut nictare oculis non ceſſent,quos pavidiores eſſe accepimus*, lib. 11. 37.and hath no dependency from the heart or mind;and that which is occaſioned by the motions and ſuggeſtions of the mind, and inward thoughts. Certainly, when that there is much winking in a company,there is juſt cauſe to ſuſpect it not right: and at the beſt,if there be no wickedneſſe in the mind, yet there is incivility in the carriage; eſpecially if it be in company as good, or better than our ſelvess. But now it muſt be remembred, which was ſaid but very now, that theſe outward ſignes are probable, (a thing often inculcated by Ariſtotle in his Ethicks) not neceſſary. To ſpeak roughly, and to be full of geſticulations in company, are of themſelves bad ſignes, and to be avoyded; yet it is poſſible, that both may be ſometimes, where the heart is well affected. And on the contrary,none more dangerous and pernicious often, than thoſe that are moſt ſilent, or moſt ſmooth both in tongue and carriage, when in company. So that Cato (that Cato, who is taught to children, but of whom old men, and learned men may learn, without any diſparagement,) his advice is not amiſſe, when he ſaith, *Demiſſos animo, ac tacitos vitare memento*; *Quâ flumen placidum eſt, forſan latet altius unda*.

he ſpeaketh with the feet, he teacheth with his fingers, &c.] Iſidore doth bring a paſſage out of old Ennius, which doth very lively repreſent the many geſticulations, and buſie deportment of a miſchievous lewd woman in company; fit to be compared with this; *Quaſi in choro pila ludens*, &c. *Alium tenet, alii adnutat, alibi manus eſt occupata, alii pervellit pedem, alii dat annulum ſpectandum*, &c. Cornelius à Lapide, hath the whole paſſage.

V. 14 *Frowardneſſe*] Heb. *Frowardneſſes*.

he deviſeth miſchief continually] Beſides abundance of corruption in his heart,) Heb. *frowardneſſes*) he addes more by deviſing miſchief ſtill, even in the night, when workmen ſleep, Chap. 3. 16. Mic.2.1. Hoſ.7.6.

he ſoweth diſcord] As there is an extraordinary reward propoſed unto them that make *peace*, Jam.3 18.and elſewhere;ſo there is not a more divelliſh practice in the world,than the ſowing of diſcord, and the love of ſtriſe and contention. *But unto them that are contentious*, Rom.2.8. under which word all manner of wickedneſſe is comprehended, as appeareth by the oppoſite member. The wiſe man therefore, among other effects of wickedneſſe,reckons this particularly, that it cauſeth diſcord: a thing not prejudicial to particular men only. but to humane ſocieties in general, therefore of all things to be ſhunned and deteſted by all men,that have not abjured humanity,and common nature. See more upon the 16.verſe.

ſoweth] Heb. *caſteth forth*.

diſcord] Heb. *diſcords*.

V. 15. *broken without remedy*] Jer.19.11.

without remedy] A mockers miſery will abide on him,

V. 16 *Theſe ſix things doth the Lord hate; yea, ſeven*, &c.] This whole paſſage to verſe 20, ſeems to be but a rhetorical amplification, or emphatical proſecution of that which was delivered before ver. 14. to wit,that it is a moſt wicked thing, or the part of a very wicked man,to ſow diſcord.Thus to ſet it out the more emphatically, and that it might make the greater impreſſion, he reckons divers other things,which are commonly known to be very wicked, and in great deteſtation with God and man; after all which, he reckons that, as the laſt, or worſt of all: as if that were the utmoſt of wickedneſſe, beyond which nothing could go. Hereupon Expoſiters take great pains to ſhew why, and wherein ſowing of diſcords, or whiſpering, or a ſlandering tongue (for all come to one) ſhould be accounted the very worſt of ſins, and to God moſt abominable. There is no queſtion, but a great deal may eaſily enough be found to that purpoſe; for it is a moſt grievous ſin, and the cauſe of greateſt miſchiefs in the world. See Eccleſiaſticus, Chap. 28. 13. *Curſe the whiſperer*, &c. and St. James ſpeakes of the tongue with much bitterneſſe, as the occaſion of evils, Chap. 3. it is the ſubject almoſt of all that Chapter. However, I do not conceive that this was it that Solomon aimed at, nor that his words ſhould be taken and preſſed ſo preciſely, as if he intended poſitively to maintain, that ſowing of diſcord was a greater ſin, than any other here mentioned. I take it rather, to be a rhetorical (as I ſaid before) amplification, or aggravation; whereof there might be the more neceſsity, becauſe many that offend in that kind, by whiſpering, carrying of tales; (ſome, to ingratiate themſelves; others, out of an evil cuſtom, and a pleaſure they take in prating) and the like, do not apprehend what a ſin they commit, nor to what judgements, becauſe out of the reach of humane laws and cenſures, they expoſe themſelves and their families. Neither is it much material whether we tranſlate, *ſeptem, ſeven*; and ſo make all the vices, here recorded, equally hateful and abominable: or, *ſeptimum, the ſeventh*, [taking *numerum cardinalem pro ordinali*; as, *una ſabbathorum*, for, *prima ſabbathorum*, and the like) and ſo make the ſix firſt reckoned ſins, an object of Gods hatred, ſimply; but the laſt, or ſeventh, of his abomination, which is more: whereupon is tacitly implyed, that therefore it is the greater ſin, becauſe an object of greater hatred: either way, as I conceive, is not much material, becauſe the end of either expreſsion, is onely to make us ſenſible, that *whiſpering*, &c is no ſmall ſin, as many think; but of hainous conſequence, and by God himſelf extremly deteſted. It ſeems this way of amplification, by *ſix*, and *ſeven*, as it is here, was ordinary among the Hebrews, as appears by Job 5. 19. *He ſhall deliver thee in ſix troubles, yea, in ſeven*, &c. See alſo Hoſ. 6. 2. and Mich. 5. 5. and Amos 1. 3, 6. &c.

unto him] Heb. *of his ſoul.*

V. 17. *A proud look*] Heb. *Haughty eyes.* It is obſerved by moſt, that as in the former paſſage, the *naughty* man is deſcribed by ſeveral members; ſo here alſo in this enumeration of ſeveral vices, they are moſt of them, reckoned by the members of the body, beginning from the higheſt parts, and ſo downwards in order; which doth the more confirm the relation (which hath been ſpoken of) of this paſſage to the former.

V. 18. *An heart that deviſeth wicked imaginations: feet that be ſwift in runing to miſchief*] Solomon by theſe words ſeemeth to ſet out two ſorts of men, (though it is poſsible that one and the ſame man may have both qualities:) which are often ſeen in the world. Some men are great plotters; very able and cunning to deviſe wayes, whatſoever their own luſt, or their neceſsity doth caſt them upon: either, to compaſſe, what is deſired: or to avoid, what is feared. But very cowards though in mater of action and execution; and no men, at their hands or weapons. Others, dull and heavy to find, or invent; but quick and ſtout, to execute. Now, in point of wickedneſſe, and miſchief; which of the two be the worſt, I know not: but the plotter, (as before we concluded of *counſels*, upon Chap. 1. 5. *ſhall attain*, &c.) the more dangerous and pernicious of the two, certainly: both, *abominable unto God*, as we are here taught.

in running to miſchief] By *miſchief*, here, ſeems chiefely to be intended *ſhedding of blood*: as may be gathered by Chap. 1. ver 16. *For their feet run to evil, and make haſte to ſhed blood*; and by Eſay 59 7 (where both members of this verſe are contained; and will ſerve for further illuſtration:) *Their feet run to evil, and they make haſte to ſhed innocent blood: their thoughts are thoughts of iniquity; waſting and deſtruction are in their paths.* Blood, indeed (the ſhedding of blood) is the moſt crying ſin; at leaſt, in point of nature: which may be termed rightly κατ' ἐξοχὴν, ἄγος: *piaculum, miſchief*: and it is obſervable, that nature (or rather God, the Author of nature:) hath imprinted the horror of it unto the ſoul of man ſo deeply, that in ancienteſt times of the world, (neerer to the beginning of time, by ſome thouſands of years;) if a man were known to have committed murder, all men, (without any other lawes, or ſolemn excommunications, but the law, and voice of nature,) did ſhun his company, and thought themſelves polluted, if by any chance they had come neer him: ſo that for the moſt part, they that were guilty of it, proved miſerable fugitives and vagabonds (as Cain, by ſentence pronounced by Gods own mouth:) all their life time. And ſuch was the horror of the fact, among them commonly, that ſtrange expiations and penances, almoſt as bad as death it ſelf, were dviſed, and undergone by many, who thought they could never do enough, to reconcile themſelves to God and the world. Of which, if you pleaſe, you may read more, in him, whoſe deſerts will make him live, (though lately, to the great grief of all that love learning, corporally dead:) as long as learning, (ſo truly called; not that which ſome late ſophiſters, broachers of new doctrines, and anabaptiſts, would cry up for learning:) doth live in any part of the world: even learned Mr. Selden, in his 111 Book *de Synedriis*: his laſt work, and left imperfect, becauſe of his death. But now, who they be, that are guilty of this horrible and deteſtable ſin, of ſhedding of human blood, would be a diſquiſition well worthy to be taken into conſideration, by any Chriſtian, that aſpireth unto heaven: a reall I mean not imaginary, ſuch as many (I doubt) that are called, and call themſelves *Saints* upon earth, are likely to inherit. But I may not digreſſe ſo far. Learned Grotius hath handled the matter very well, in his Commentaries upon the Goſpels.

V. 19. *ſpeaketh lyes*] Chap. 19 5.

diſcord] Heb. *diſcords.*

V. 20. *My ſon, keep thy fathers commandement, and forſake not the law of thy mother*] Chap. 1. 8. See there.

V. 21. *neck*] See Chap. 2. 9.

V. 22. *it ſhall lead thee*] The commandement mentioned, ver. 20. That is, in effect, the Law of God; as is ſhewed upon Chap. 1. 8. *My ſon, Hear the inſtruction of thy father*, &c. and appears alſo by the words following, *For the Commandement is a lamp*, &c. compared with Pſal. 19. 8. &c. See upon the next verſe.

keep thee] Or, *watch over thee.*

it ſhall talke with thee] Direct thee what is to be done all day, as maſters in the morning appoint their ſervants what to do the day following.

V. 23. *For the commandement is a lamp; and the law is a light*] Pſal. 19. 8. & 119. 105.

the commandement is a lamp] The commandement of thy father, and the law of thy mother, interpreted as before, may guide thee, as a candle by night, and the light by day; and their reproofs are means to ſave you.

and the law is light] The order of the words in the Hebrew is: *A lamp is the commandement, and the law is light*: which in the Original runs very ſmoothly, and ſeems to imply a reciprocation of *light*, and *law*; *law*, and *light*. Now there is a double law, natural, and revealed: both theſe are *lights*, and ſo ſtiled in the Scripture. The natural law is, λόγος, reaſon: and Chriſt, λόγος, is ſaid to be *the true light, that inlightneth every one that cometh into the world*: which by Calvin and Beza, is interpreted of the natural light of reaſon, common to all men. However, I take Solomon here to ſpeak of the law of God revealed; as David Pſal. 19. 7. &c. where alſo we may obſerve the reaſon of the coherence, between the firſt and ſecond part of that Pſalm; from this place: the the former ſetting out the praiſes of *light*, in general; and the later, the praiſes of the *law* of God; as being that to the ſoul of man, what the light of the Sun is to the body.

lamp] Or, *candle.*

V. 24. *To keep thee*] Chap 2. 16. & 5. 3. & 7. 5. The verſe before may be included in a parentheſis, and this verſe depends on the end of the two and twentieth.

from the evil woman] Some men, very skilful in Scripture phraſe, and generally much approved for their labours in that kind, are of opinion, that here, and Pſalm 15. 4. (where according to our late tranſlation, we read it in the Engliſh, *who ſweareth to his own hurt*: but according to the former, *who ſweareth to his neighbour*;) the Hebrew word רע or *rangh*, may be taken for רע or *reangh*; that is, *a neighbour.* So the ſenſe would be: *To keep thee from* [thy] *neighbours wife.* And ſo indeed in this very Chapter verſe 29 we find it: *So he that goes in to his neighbours wife*: whereas I do not remember that ſhe is called *evil* elſewhere in this Book. However, this is not to make here ſin the leſſe, if ſhe be not called *evil* here. There is enough ſaid of her beſides, to make us know her. Nay, I think, *thy neighbours wife*, (that is, as hath been often ſaid already: *another mans wife*: (or, *any one, that is not thine*:) abſolutely ſpoken, is more effectual to the aggravation of the crime. I would not be thought to ſeek jeſts (I abhor it) in a ſacred ſubject. I do believe ſeriouſly, there be men in the world, that think fornication and adultery no great ſin, ſo it be among the *godly*; that is, ſuch as they account ſo, by their outward garbe, and manner of ſpeech: men and women of their tribe and profeſſion. To prevent ſuch diſtinctions, which the Devil may ſuggeſt, of an *evil woman*, which they will ſay perchance, is a common whore, that admits of all men; and a *godly ſiſter*, as they call them: *thy neighbour*, or, *another mans wife*; (or, any *other*, that is not thine:) I ſaid, is more abſolute and convincing. But becauſe there be ſo many other places of Scripture, in this very Book, to convince their madneſſe, that are ſo captivated to the ſpirit of error and deluſion; we need not fly to this for an argument to make this interpretation of the word, more plauſible. Either of the two, may do very well.

of the tongue of a ſtrange woman] Or, *of the ſtrange tongue.*

V. 25. *Luſt not*] Or, *That thou luſt not.*

Luſt not after her beauty in thine heart] Matth. 5. 28.

neither let her take thee with her eye-lids] Take heed of her fair looks as well as of her ſweet words; for if ſhe catch thee with her eyes, when ſhe hath brought thee to extreme poverty ſhe will take away thy life alſo.

V. 26. *For*] Or *When.*

piece of bread] 2 Sam. 2. 36.

and] Or, *then.*

the adultereſſe] Heb. *the woman of a man*; or *a mans wife.*

the adultereſſe will hunt] Heb. *the wiſe* of another *man* : that is, a whore. Or, *A woman* given to *men.*

for the precious life] Which ſhould be precious to thee, Mat. 16. 26. Or, *after precious ſouls* ; that is, propereſt perſons, and well qualified : well deſcended, well bred, wealthy, &c. There be alſo, who by *precious ſouls*, here ; would have the *ſoul*, properly taken, to be meant, And this may be a good ſenſe, if we take thoſe creatures to be as the Devils bait, or inſtruments, by which he catcheth ſouls. For he it is, that hunts after *ſouls*, properly ; though it may be adſcribed unto them alſo, whom he ſets on work, to compaſſe his ends. However, I think this ſomewhat remote : and I rather believe, that by *precious life*, is underſtood, not *life* onely, which though it be conſumed and corrupted by ſuch actions, yet is not the thing properly, that whores and ſtrumpets, *hunt after* ; but *livelihood*, or ſubſtance ; which is ſometimes called *blood*, and *life* : as hath been noted upon Chap. 1. 11. *Let us hunt after blood.* This greedineſſe, unſatiableneſſe, yea unmercifulneſſe and cruelty of ſuch women, towards thoſe that deal with them, is excellently well ſet out by ancient Comicks : who repreſent them as very harpyes, or cormorants, in point of prey. See, if you pleaſe, but Plautus in his *Truculenta*, where Aſtaphius ſpeaketh alone. You cannot have a better Comment upon theſe words. And therefore were Comicks anciently ſaid, *to teach* ; and they, among other titles, called *teachers*, becauſe of the good they did, by ſuch lively repreſentations, to reclaime many young ignorants, from their idle courſes. There be words in that Comedie which I have named, that make to my purpoſe very much. One laieth to their charge there, that by them young men did *perire*, periſh : intending, that they were the deſtruction of men. Now becauſe the word is more proper to deſtruction of the perſon, or life it ſelf ; than of ſubſtance : one of the company doth anſwer : *Dicis contumeliam. Nemo hominum hic perire ſolet apud nos : res perdunt ſuas : uti perdiderunt Res ; abire hinc ſi volunt, uti jus, licet.* The meaning of which words is, (for they are to my purpoſe :) that it is a ſlander, to ſay, that men did periſh there : No, their goods and their ſubſtance did indeed ; but for their perſons, when they had ſpent all, they might go whether they would : they would not hinder their liberty. So there. But withal it muſt be known, that in thoſe days, though at all times, the frequent uſe did conſume the body, and ſhorten life ; yet thoſe horrid diſeaſes, that will make a more ſpeedy end, and are of a more penetractive quality, were not known or heard of. More unexcuſable are they therefore, who notwithſtanding ſuch viſible deſtruction to their lives, livelihood, and very ſouls, (as Chriſt and his Apoſtles ſo plainly teach :) cannot be reclaimed. *Precious life*, we may interpret, whatſoever he doth peſſeſſe ; even that which is moſt precious ; goods, lands, and houſes : for even they are not ſpared, oftentimes ; but all goes, to maintain this wicked trade. Or, *precious life*, may be, any man his livelihood, or ſubſtance, be it more or leſſe ; which is *precious* unto wiſe men ; and none but mad men, or infatuated, would bring themſelves to beggery ; that is, to be a ſcorn unto all men ; for ſuch momentany pleaſures, more fit for brutes, than men.

V. 27. *Can a man take fire in his boſom*] A very fit ſimilitude, becauſe a wiſe, or woman is according to the Hebrew idiotiſme, ſaid to be *taken into the boſom*, when entertained for carnal copulation. See Gen. 16. 5. Sarai ſpeakes unto Abrahrm : *I have given my maid into thy boſom.* And Deut. 13 6. *the wiſe of thy boſom.* Beſides, there may be ſome intimation of dangerous *inſinuation*, when the word *boſom*, is applied unto lewd women. For then, and *thereby* chiefely, they have the opportunity to do miſchief : that is, to obtain what they will : and man then in worſe capacity to make uſe of his wit, and reaſon, againſt them, if he have any.

V. 28. *Can one go upon hot coales*] A man cannot uſe familiarity with ſuch, or dalliance, but it will turne to his ruine, Judg. 16.

V. 29. *So he that goeth in to his neighbours wiſe*] Moſt ancient Fathers take theſe words not of adultery committed ; but of outward familiar converſation by way of ordinary friendſhip and acquaintance, with another mans wife : as if Solomon here, and in the former verſes, addreſſed his ſpeech to them, who (as doubtleſs many do) frequent and love the company of ſome women, not out of any evil intention or purpoſe, either to corrupt, or to be corrupted, in that kind : but out of meer idleneſſe, curioſity, want of better employments, or happily, ſome reſpect (at leaſt, as they phanſie to themſelves) to their good and (for ſo is that good word in ordinary language proſtituted and prophaned) vertuous parts. If we ſhall ſo interperet this *goeth in*, here ; then the ſenſe of the former words muſt be, that as *a man cannot take fire into his boſom*, nor go upon hot coales, but he ſhall be burnt : ſo it is as impoſſible that a man (ſuch a one eſpecially, as Solomon ſpeaks to young and luſty, &c.) ſhould long converſe (by way of company-keeping, muſt be underſtood,) with a woman, (eſpecially, if wanton, and beautiful ; and cunning withal,) but the fire of love will kindle in him at laſt, ſo that by degrees he ſhall be drawn to that which at firſt he would not have thought. This is the more probable, becauſe it is very ordinary for all Writers, Poets eſpecially, to compare beautiful women to fire : as he in that Comick, *Accede ad ignem hunc*, &c. and divers others. However, I conceive that there is not leſſe ground for the former interpretation; from the context, and otherwiſe.

V. 30. *Men do not deſpiſe a thief*, &c.] Some would have this to be the ſenſe : *Men do not deſpiſe a thief* : to wit, to let him eſcape unpuniſhed ; though he be driven to it by ſome kinde of neceſſity, againſt his will. And if not a thief ; how much leſſe an adulterer ? But the authors of this interpretation contrary to the current of interpreters, might have done well, to have ſhewed, that the Original word בוז is ever taken for contempt in this kind ; which, I take, is more than they could. The more ſafe therefore and more received interpretation is, that Solomon doth here aggravate the crime of adultery above ordinary theft. The compariſon is very proper, adultery it ſelf being a kind of theft, and ſo called ordinarily by Latines and Grecians (*furtum, furtivæ nuptiæ.* γαμοκλόπος, &c.) but as a theft of a higher nature ; ſo, ſubject (among the Hebrews at leaſt) to much more danger and ignominy, than ordinary ſtealing. In moſt places, it was death : among the Athenians, though not death, yet was the puniſhment of it very ſhamful and ignominious, (τιλμὸς, ῥαφανίδωσις, &c.) deſcribed by the Scholiaſt upon Ariſtophanes. But though theft was not properly puniſhed by reproach ; yet it was a reproach doubtleſſe, and a great reproach too, to be convicted of it. This therefore muſt not be underſtood abſolutely, but comparatively onely ; as if a man ſaid ; a thief is an honeſt man, to you ; or the like. Beſides, it doth much qualifie the caſe (in point of reproach at leaſt :) where apparent neceſſity, to ſave ones life, is the ground. Solomons mind is very well expreſſed (and it may be ſome confirmation to this interpretaion we follow :) by an ancient Poet, (though not ſo ancient as the title pretends,) commonly called Phocylides, in theſe words : Ὅστις ἔχων ἀδικῆ, κακὸς ἀνὴρ, ἀλλ' ὑπ' ἀνάγκης, Οὐκ ἐρέω τὸ τέλος βουλὴν δ' εὔθυνε ἑκάστου.

Men do not deſpiſe] The Civil law doth diſtinguiſh between *Fures, latrones*, and *graſſatores* : in their guilt, and in their puniſhment. *Fur*, properly, is a petty *thief*, that ſteales by advantage of the night, or privacy ; not by any force, but ſlight and cunning : ſheds no blood nor doth any other harme. *Latro*, is one, who whether in the night or day, ſets upon men by force, and firſt bereaves them of their lives, and then of their goods : as the faſhion is of moſt high-way, robbers, beyond the Seas. *Graſſator*, otherwiſe called *Abigeius*, is one ; or to ſpeak more properly, *graſſatores*, (or *abigei* : For they go alwayes by companies :) are they, that ſet upon men by force, whether in their houſes or upon the wayes : but openly, and without any intention to kill. Booty, is their aim, and that they live by. Now when Solomon ſaith *that men do not deſpiſe a thief*, it would be moſt proper to underſtand it of the *graſſatores*, (for *latrones*, they are to be looked upon rather as *homicides*, than *theeves* :) who indeed are more properly *feared*, than *deſpiſed* : neither is their puniſhment by the Civil law ſo great, as of abſolute theeves. But becauſe of that which follows, of reſtitution, if he be taken; it muſt needs be taken of ordinary theeves, that deal by ſlight, not of them that deal by open force. We ſay then, that Solomons words may aim at the ſame thing, that is delivered by our Saviour, where ſpeaking of the unjuſt ſteward, who ſeeing that he ſhould be turned out of his place, and conſidering with himſelf, that he was not brought up either to beg or to dig ; found a way, how he might ſubſiſt, when out of his place. An *unjuſt* way it is true, and therefore called the *unjuſt ſteward* : he ſhamfully and unconſcionably cozened his maſter by it : but what is conſcience to a man, that hath no further aim than this life ? who knows of no immortality of the ſoul : no day of judgement : in a word, whoſe *ſummum bonum*, or principal end is, in the goods of this preſent world ? Therefore, ſaith Chriſt, his Lord commended him. Why ? Becauſe he did not ſit down, like a fool; bemoaning his condition, and expecting that men ſhould pitty him : but as a wiſe man, according to his principles (wherein conſiſts chiefeſt wiſdom, as Ariſtotle ſheweth, in all our deliberations, to have a reſpect to our principles :) he did ſtoutely beſtirre himſelfe, loſt no time ; and by the help of his wits, found a vvay to live out of miſery. So may vve, upon this vvarrant conclude of a thief, that hath no principle to oblige him to conſcience ; or to think, that it vvere better for a man to ſtarve, (according to St. Pauls doctrine, Rom. 8. 35. —*ſhall tribulation*, &c.) or to ſuffer any kind of miſery in this vvorld ; than to incur the vvrath of God by an evil life : that ſuch a one, as a meer natural man, is more to be commended, than he vvho through vvant of vvit or ſpirit, can make no ſhift for his living. And all this tends but to aggravate the more the folly and vvant of vvit of any, that vvaſtes himſelf, body and goods upon harlots. The one, being hardly put to it by unavoidable neceſſity, finds a vvay (though not vvithout danger, becauſe of the lavv :) to ſubſiſt : the other, having plenty of both, a vigourous body, and competency of vvealth, for vvhich he can never be too thankful unto God ; ſuffers himſelf to be ſtript of both, and becomes a prey to a levvd vvoman, vvho her ſelf, (in her ovvn thoughts :) judges him a fool, vvhileſt he dotes upon her conceited beauty, at that rate. Who therefore of the tvvo deſerves to be more *deſpiſed* ? This therefore doth not properly tend, to compare the hainouſneſs, or greiveouſneſſe of the ſins, in point of lavv either divine, or human : but onely in point of vvit, and vvorldly vviſdom, vvhich more or leſſe deſpicable. And Cicero doth vvell teach us to diſtinguiſh betvveen *contemnere*, (to deſpiſe :) and *malè exiſtimare*, (to have an ill opinion.) *Non enim* (homines) *omnes eos contemnunt*, *de quibus malè exiſtimeat. Nam quos improbos, maledicos, fraudulentos putant, & ad faciendam injuriam inſtructos; eos haud contemnunt quidem, ſed de iis malè exiſtimant. Contemnuntur ii, qui nec ſibi nec alteri proſunt; in quibus nullus labor, nulla induſtria, nulla cura eſt.* Which is very pertinent to Solomons words.

V. 31. *But if he be found, he ſhall reſtore ſevenfold*] Of a *ſevenfold* reſtoration, we read not any where in the Law: but of double, and fourfold in ſome caſes; and in others fivefold: Exod. 22. 1, 4. &c. As therefore *ſeven* is often taken for many; ſo *ſevenfold* here, for manifold: by which word, all thoſe different reſtitutions appointed by the law, are comprehended. So moſt. Some by *ſevenfold*, underſtand *ſepties*, or ſeventimes: (as Pſal. 12. 6. *purified ſeventimes*, שבעתים the word here:) that is, ſay they, as often as he is convicted, though it be ſeventimes, or oftener; yet ſtill he can be but put to reſtitution: his life is not in danger. *Sevenfold* may alſo be taken, for plentiful: reſtitution with good advantage, ſuch as is preſcribed by the law. Neither is their ſubtilty altogether to be ſleighted, who joyning Exod. 22. the firſt and fourth verſes, there together; that is, *five*, and *two*, there appointed for reſtitution, in ſeveral caſes, would make up this *ſevenfold* of Solomons words.

V. 32. *underſtanding*] Heb. *heart*.

all the ſubſtance of his houſe] That is the worſt that can happen to him; and that is, in caſe he be very poor, and that all that he hath, will but ſerve to make reſtitution according to law, whether twofold, or ſevenfold, Exod. 22. 1, 4.

deſtroyeth his own ſoul] Life, and livelihood. See before upon Chap. 5. v. 4, 5. *her ſteps take hold on hell.*

V. 33. *A wound and diſhonour ſhall he get*] That is, death, appointed by the law, or be ſlain by the ſtrumpets husband. See ver. 34. or, a wound in his fame, which ſhall never be done away.

V. 34. *therefore he will not ſpare in the day of vengeance*] He ſheweth, that a man commonly ſeeketh his death that hath abuſed his wife; and ſo concludeth, That the husband will accept of no ranſom, to ſave the adulterer.

V. 35. *He will not regard any ranſom*] Heb. *He will not accept the face of any ranſom.*

CHAP. VII.

Verſe 2. K*Eep my commandements, and live*] Chap. 4. 4.

and my law as the apple of thine eye] By this diverſity of words, he meaneth, That nothing ought to be ſo dear unto us, as the Word of God; nor we look on any thing more, nor mind any thing ſo much.

apple of thine eye] Pſal. 17. 8.

eye] Heb *eyes.*

V. 3. *Binde them upon thy fingers, write them upon the table of thine heart*] Deut. 6. 8. & 11. 18. Chap. 3. 3.

V. 4. *kinſwoman*] Heb. *kinſman.*

V. 5. *That they may keep thee from the ſtrange woman*] Chap. 5. 3. & 2. 16.

V. 6. *For at the window of my houſe I looked*] I ſpeak not without reaſon, for I have ſeen the folly of thoſe that have ſuffered themſelves to be abuſed by harlots, Some make a queſtion, whether Solomon doth relate thoſe things ſimply, and hiſtorically, or whether *parabolically*: ſo they call it: but *figuratively*, I think they would ſay. For here is nothing of a parable, or ſimilitude, but a lively repreſentation of the thing it ſelf, which Solomon hath ſo often inſiſted upon; the ſubtilty of harlots, to intice a young man, and to draw him into their nets: the diſſimulation of the one, and the ſimplicity of the other; with the ſad conſequent of it, Such repreſentations of things, which bring them (if artificial indeed; or rather, very natural and lively:) to the very ſight; are called by rhetoricians, ἐνάργιαι: *evidentia*: whereof Quintilian hath divers choice examples out of Virgil, and Cicero. Some begin: *videre videbar*: as if we ſaid, *Methinks I ſaw*, &c. which I think is all intended here by Solomon, when he ſaith, *I looked out of a window*, &c. But Theognis, (often named, becauſe of the ſame ſubject as this Book is, and very ancient:) upon the like occaſion, in the repreſentation of a prodigal, and a *miſer*; he is as peremptory in his expreſſions, as Solomon: Ἐν τριόδῳ δ' ἕστηκα: *I ſtood*, ſaith he, *in a place, where three wayes meet*, &c. and then tells you what he ſaw.

V. 7. *the youths*] Heb. *the ſons.*

V. 9. *in the evening*] Heb. *in the evening of the day.*

in the black and dark night] He ſheweth, that there was almoſt none ſo impudent, but they were afraid to be ſeen; and alſo their own conſciences did accuſe them which cauſed them to ſeek the night, to cover their filthineſſe, Job 24. 15. 1 Theſſ. 5. 7.

in the dark and black night] Not ſo dark, literally, but that he could ſee him through the window, verſ. 6, 7. but he doth inſiſt the more upon it, the more effectually to ſet out to our apprehenſions, the horror of the thing: all ſins, of that kind eſpecially, being rightly deemed *works of darkneſſe*, (though committed in the light: and thoſe as rightly ſaid to *walk in darkneſſe*, (1 Joh. 1. 16. *If we ſay that we have fellowſhip with him*, &c.) that commit them, or make a practice of them, though the Sun be a witneſſe to their lewdneſſe,

with the attire of an harlot] Whether a profeſſed harlot, one that all men might at firſt ſight know to be ſuch, (as in ſome Countries they are bound to a certain attire, of purpoſe to diſtinguiſh them,) or ſo attired (which may be ſaid of many, who perchance, intend no further hurt, though by their attire they give juſt occaſion of ſuſpition,) as might become an harlot better, than an honeſt vertuous woman, may be doubted. That ſhe was (the woman here deſcribed) a very harlot by her deeds and actions, is no queſtion: but whether a profeſſed one, ſuch a one as made a trade of it, not ſo much for her luſt, as for her living; a common publick harlot: that which follows afterwards, ver. 19, 20. concerning her husband, though not doubted by any Expoſitors that I can finde, makes it to me doubtful. My opinion is, (ſince I finde nothing about it in others) that ſhe was, if any ſuch really, as ſome think; but if not really, yet that this deſcription is intended of a common publick harlot: and that what ſhe ſaith of her husband, as though ſhe had one; or he that ſhe had, were a ſtranger to her lewdneſſe; it is to be underſtood, as cunningly and politickly ſpoken by her, the more ſtrongly and powerfully to incenſe and ingage the young fool, it being the manner of ſuch (as Horace, and divers others obſerve) rather to deſire to commit wickedneſſe with one that hath the reputation of an honeſt woman, than with a common profeſſed ſtrumpet. Somewhat ſhe her ſelf hath to that purpoſe, afterwards, *Stollen waters are ſweet, and bread eaten in ſecret, is pleaſant*, Chap. 9 17.

V. 10 *ſubtill*] Heb. *reſerved*, if נצורה here from נצר, *cuſtodivit*, &c. But if as Mercer, and moſt others, from צור, *obſeſſit*, &c. then *cincta corde*, that is, *compaſſed about with heart*, or *ſubtilty*. And becauſe the word נצר is ſuppoſed by moſt, ſometimes alſo to ſignifie, *to waſte, to make deſolate*: ſome think that *waſted* that is, *bereaved*, or *void of heart*, may do well in this place, as before v. 7. of the young man, we had it: *void of underſtanding.* And certainly that ſenſe may fit ſuch a woman very well: yea though ſhe be granted (as moſt of that way:) ſubtile and crafty too. For there be none commonly, more unwiſe and fooliſh, as to the main end, to which all true wiſdom, or folly is referred; (as we obſerved before out of Ariſtotle:) than thoſe that are moſt ſubtile and crafty in their ordinary dealings and converſation; to bring ſome particular ends to paſſe, which they make their whole ſtudy. And to go no further than this very life, and this preſent world: How miſerable is the end commonly, of ſuch creatures? and how baſe and deſpicable, in the eyes of all men; how much abhorred and deteſted by them that have any ſenſe of ingenuity, or generoſity, are their courſes? Beſides daily affronts and ſcorn from them by whom they live; and in many places, legal puniſhments. We ſay therefore, the ſenſe is good: but whether their ſuppoſition be true, is that which I more queſtion. Two places are quoted for this ſenſe, Eſ. 1. 8. *urbs devaſtata*: or, *deſolata*. Indeed, the vulgar Latine hath it there, *civitas quæ vaſtatur*: but moſt other tranſlations, with the Chaldee paraphraſe; *obſeſſa*: or to that effect. So that we can build but little upon this place. The ſecond place, is out of the ſame Prophet, Eſ. 65. 4. where tranſlations are very divers: ſome *ſpeluncis*: ſome *delubris*: the Chaldee, *cadaveribus mortuorum*: Jun. *cuſtodita*: our Engliſh, *monuments*. I find none, but Aben Ezra quoted for that ſenſe. So that this ſignification of the word having no better ground; it will be much ſafer to ſtick to the known, and unqueſtionable. See alſo upon verſe 11. *lowd and ſtubborne.*

V. 11. *She is loud and ſtubborn*] He ſets down ſome proprieties of an harlot, which agree very well with thoſe deſcriptions we find of them in ancient Comicks; as that ſhe is clamorous, impudent, unruly, never at home, and the like: ſome of which proprieties are repeated again, Chap. 9 13. but ſome there alſo, which may ſeem contrary: as that ſhe is *ſimple and knoweth nothing*: contrary to what he ſaith here, in the verſe before, that ſhe is *ſubtile of heart*. We might anſwer in general, as before, that all ſuch marks and deſcriptions of manners muſt alwayes be read with a reſervation, ὡς ἐπὶ τὸ πολὺ; that is, *for the moſt part*: which ſuppoſeth, that the contrary may be true ſometimes. See alſo upon verſe 10. *ſubtile.* But whether the ſame be intended there alſo, as is here ſpoken of, and deſcribed, is a great queſtion: of which, ſee more there.

V. 12. *Now ſhe is without*, &c.] He inſiſteth the more upon this, becauſe in thoſe times and countries, it was not the faſhion for honeſt women to be much abroad, nor without great occaſion: as by ancient Writers, Menander, and divers others, doth appear; And St. Paul, it ſeems, would have it the faſhion, every where; who among other things, requireth in vertuous and godly women, that they ſhould be οἰκουροὶ, *Keepers at home*, Tit. 2. 5.

V. 13. *and kiſſed him*] It was very ordinary among men (in thoſe dayes: among the Romans eſpecially:) to kiſſe one another (being friends) when they met in the way. Martial maketh mention of it, often in his Epigrams: yea and complains of it, becauſe it was a great hinderance to men that went about their buſineſſe, to be ſo often interrupted in the ſtreets. Onely in the extremity of Winter they forbare: or at leaſt, they were thought uncivil, (as by the ſame Martial doth appear) that did not then forbear. But that the ſame was done by and towards women too, that they kiſſed, and were kiſſed in the ſtreets; I mean civil women of honeſt reputation: I do not remember neither among the Romans, nor elſewhere. So then I take this for a certain ſign, that this here ſpoken of was a publick whore.

with an impudent face ſaid] Heb. *ſhe ſtrengthened her face, and ſaid.*

V. 14. *I have peace-offerings with me*] Heb. *peace-offerings* are *upon me*. Some Interpreters would have theſe *peace-offerings*, here mentioned to have reference to the young man, as though ſhe intended to ſay, that ſhe had made a vow to God concerning him, either for his good health, or her meeting with him, or both: and ſhould now acknowledge, and congratulate her ſelf, that ſhe hath obtained her wiſh; or to that effect. But certainly they are miſtaken, that think ſo. In ancient times, when ſacrifices were in uſe, both among the Jewes, and elſewhere, almoſt all the world over, they ſeldom did make any feaſt, (not ſober houſe-keepers, at leaſt) but when they did ſacrifice: whence it is, that as the word *feaſt* with us, which properly doth ſignifie *a holy day*, is taken for an invitation, and merry meeting; ſo *ſacrifices* in the Scripture is ſometimes (as Prov. 17. 1.) taken for *good chear*. Hence are thoſe expreſſions in Comicks, *Rem divinam facio*; uſed as a preface to an invitation: and, *Sacrificant: dant inde partem majorem mihi*, &c. and the like. Now ſacrifices, among the Hebrews, were of ſeveral kinds. For in ſome, (as in Holocauſts) nothing at all was reſerved; but all conſumed to ſmoak and aſhes. In others, the Prieſt had all the fleſh that was left: it was his due by the Law. In ſome others again, (of which kind were thoſe, that were called *peace-offerings*, properly: of which we read, Levit. 7. and elſewhere,) the greateſt part went to the offerer himſelf, who was at the charge of the ſacrifice: and thoſe were the ſacrifices that cauſed invitations and good chear. Here therefore, I have *peace-offerings with me*, is, in effect, I have good proviſion at home: this day I make a feaſt, &c.

this day have I payed my vows] Which declareth that harlots outwardly will ſeem holy and religious, both becauſe they may the better deceive others, and alſo flatter themſelves; thinking, by obſerving of ceremonies and offerings, to make ſatisfaction for their ſins. Which is the religion of many in theſe dayes, who think if they hear ſo many Sermons in one weeke, they need no other convoy to heaven, though otherwiſe very vicious; as malicious, covetous, fraudulent, railers, whoremongers, drunkards, and the like: and ſome miniſters are well enough content they ſhould think ſo, who therefore make that a ſpecial mark of the godly; (and will not allow that title to far honeſter men:) becauſe they reape no ſmall profit by it.

V. 15. *to meet thee*] As if her affection were, to him onely, which was ready for the firſt comer.

V. 18. *our fill of love*] *be drunken with loves*, Chap. 5. 19.

untill the morning] Which ſhews her unſatiable luſt.

V. 20 *He hath taken a bag of money*] There is no fear of my husbands ſudden return; for he hath taken money with him to ſupply the charge of a long journey. See before upon ver. 10. *with the attire of an harlot*. Certainly, if this woman had a husband really, and feared he ſhould know what ſhe did, ſhe was (which nevertheleſſe is moſt agreeable to the deſcription here made of her,) no common profeſſed harlot: it being one of the proprieties of ſuch, to be unmarried; or if married, yet to have the conſent and approbation of their husbands, in what they profeſſe. Now if according to the deſcription in the former verſes, a common harlot; and that what ſhe pretends here of a husband, be but a meer pretence, as we ſhew there; it muſt be underſtood likewiſe, that ſhe was a *ſtranger*, of another nation, and not a daughter of Iſrael: it being againſt the Law, Deut. 23. 17. that any ſuch ſhould be allowed to make profeſſion of that imfamous life. However, it muſt be added withal, that the word Deut. 23. 17. is קרשה, which whether it be the ſame as זונה here, in theſe Proverbs, and in the next verſe there, there is ſome queſtion: and in caſe the words (as is moſt probable) be the ſame; yet from 1 King. 3. 16. and other places of Scripture, but eſpectally in this Book of Proverbs, it may as probably be conceived, that notwithſtanding that law, Deut. 23. 17. by a kind of connivency, divers that were Iſraelitiſh women born, were permitted: but ſeparated though from the reſt, not onely by the common imputation of *prophaneneſſe*, but alſo by legal excommunications: ſo that they were either *ſtrangers*, really, and by birth; or held as *ſtrangers*, in the common eſtimation of men.

with him] Heb. *in his hand.*

the day appointed] Or, *the new moon*. We find the ſame word, Pſal. 81. 4. and not any where elſe in the Scripture. There tranſlated, *the time appointed*; in our Engliſh, as here; *the day appointed*: but there alſo, by ſome, *New-moon*. The common opinion is, that it comes from כסס which ſignifies, *to reckon, to caſt up*: to *ſumme up*: and ſo the noune of it, to ſignifie an appointed time, or ſeaſon. But they that would have it to ſignifie *New-moon*, they fetch it from כפה to cover, becauſe ſay they, the Moon is then covered by the Sun. But there is yet another interpretation of the word, as it may be ſuppoſed to deſcend from that *radix*, and that is, *the feaſt of tabernacles*: more commonly called פכוה, from פכך *to cover*, becauſe of the covering of boothes and tabernacles, wherein it was celebrated. This laſt interpretation may fit perchance, Pſal. 81. 4. but *New-moon*, much better here: and better too I am of opinion, than *appointed day*. For *new-moons*, were great Feſtivities; as appeareth by the words of David, 1 Sam. 20. 5. and if a man had occaſion to travel, yet it is likely he would endeavour to be at home againſt ſuch a Feſtivity. And divers Heathens in imitation of the Jewes, that lived among them; obſerved thoſe days, and forbare ordinary employments, as may appear by Horace, where the *New-moon* feſtivity, is called, *triaſima ſabbatha.*

V. 21. *With her much fair ſpeech ſhe cauſeth him to yeild*] Fair words prevail more to draw men to looſneſſe, than wanton geſtures, Chap. 5. 3.

with the flattering of her lips ſhe forced him] When once they begin to yeild, they go on, as it were by force.

V. 22. *He goeth after her ſtraightway*] If he had taken time to conſider of the ſin, and puniſhment, he might have eſcaped.

ſtraightway] Heb. *ſuddenly*.

as an oxe goeth to the ſlaughter] Which, thinking he goeth to the paſture, goeth to the ſhambles

or as a fool to the correction of the ſtocks] VVho goeth cheerfully, not knowing that he ſhall be puniſhed. Or he may meane more generally, that the place whither this young man (though merrily and cheerfully, through his ignorance and folly,) is going, is in very deed no other, than as a place of ſlaughter to the oxe; or publick ſtocks, to one that is condemned to them: who probably (if he be not very deſperate and ſhamleſſe) goes but heavily to them, to become a publick ſpectacle, &c. and ſo would this young man go to a harlots houſe, as heavily, and more, did he rightly know whither he goeth.

as a fool to the correction of the ſtocks] Heb. *as the ſtocks* are *for the correction of the fool.* Or, *and* [to] *the ſtocks*, [which are] *for the correction of the fool.* This is the order of the words, in the Hebrew, which is ſomewhat intricat: and though our Engliſh doth expreſſe the ſenſe very well; yet that Engliſh, cannot, Grammatically, be made of the words; becauſe קופר being *in regimine*, as Mercer well obſerveth againſt Aben-Ezra; קופר אויר *correction of a fool*; or, *the fool*; muſt go together, and cannot be parted in the ſenſe. Therefore Buxtorfius hath another interpretation of the words: *Et ſicut* [vir] *compedis ad eruditionem ſtultorum.* It is very ordinary in the Hebrew, to leave out one of the ſubſtantives, whereof the ſaid Buxtorfius hath collected ſundry examples in his Grammer, and reduced them to certain rules. But this very Book of Proverbs will afford us enough, for our turn in this place. Chap. 17. 4. *falſitas*; for, *vir falſitatis: a lyar.* Chap. 10. 18. *lying lips*; for, a man of lying lips: as we ſhall ſee there. Chap. 14. 1. *fooliſhneſſe*, or *folly*: that is, a fooliſh woman. So here, *velut compes*: that is, *vir compedis*, or *compeditus*: and that is, (as I conceive; for I cannot make ſenſe of it otherwiſe: though he doth not expreſſe himſelf ſo cleerly:) *compedibus implicandus*, which doth imply; *as a man goeth to the ſtocks*, [which are] *the correction* [or puniſhment] *of fooles*: Or, *as a man that is to be put in the ſtocks, to the correction of fools.*

V. 23. *Till a dart ſtrike thorow his liver*] He ſhews the blockiſhneſſe of the young man, who never thinks of his danger, till he have undone himſelf.

ſtrike thorow his liver] Job 28. 24, 25.

ſnare] Chap. 1. 17. Eccleſ. 9 12.

V. 24. *Hearken unto me now therefore*] Being warned by this terrible example, harken rather to my wholeſom words, than to the alluring ones of harlots,

V. 26. *For ſhe hath caſt down many wounded*] That is, ſhe hath wounded many: Or, many have been caſt down, by thoſe wounds they received from her.

yea, many ſtrong men have been ſlain by her] Heb. *and all that are ſlain by her are ſtrong men.* Or, *and they many; all that are ſlain by her.* And they that are ſlain by her are many. So Junius, and ſome others. And it is well obſerved by ſome, that the Hebrew word, doth not onley ſignifie *ſtrong*: but *many*, alſo. So Num. 31. 1. and Pſal. 35. 18. according to moſt tranſlations.

many ſtrong men have been ſlain by her] Many ſtout men have been overcome by harlots; yea, the moſt of them that ſhe deſtroyes are ſtout men; ſo that the ſtrength of a man is oft overcome by the ſleight of a woman: none hath been ſo ſtrong, but, being careleſs, they have been overcome by luſt, Jud. 16.

V. 27 *Her houſe is the way to hell*] Chap. 2. 18. & 5. 5. Heb. *the wayes to hell are in her houſe*; that is, there are many wayes to hell in the harlots houſe.

way] Heb. *wayes.*

CHAP. VIII.

Verſe 1. *Doth not wiſdom*] This whole Chapter containeth nothing elſe, but the praiſes of wiſdom; humane and create, to verſe 22. *By me*, &c. Divine and uncreate, to verſe 32. *Now therefore hearken unto me*, &c. where beginneth, for concluſion, an exhortation unto men, to embrace ſo uſeful and heavenly a thing: VViſdom her ſelf, by a *proſopopaia*, under the perſon of a woman, being made to commend her ſelf: which though among men be not allowable (Chap. 27. 2. *Let another man*, &c.) becauſe we have nothing that we have *not received*, 1 Cor. 4. 7.

and becauſe the moſt perfect, in ſtrict judgement, are but *as improfitable ſervants* : Luke 17.10.in God, it is quite another thing; of whatſoever we can ſay by way of praiſe, is rather his nature, than what we call praiſe among men : and of whom we can ſay nothing properly, that may bring us unto ſome conceit of his nature, but but by way of praiſe and admiration. Beſides, that the benefit of divine praiſes, doth not redound unto God; but unto men, who by thoſe praiſe come to the knowledge and love of God; wherein is their felicitie. Some Expoſitors would have Chriſt to be the onely ſubject; but they give no reaſon at all, but that they think it not convenient, that theſe two ſhould be confounded, and repreſented under one perſon. But when they come to expound the firſt part of the Chapter, to verſe 22.they ſwallow far greater inconveniences, and improbabilities, to apply all to Chriſt's perſon: and whatſoever they bring: to prove that Chriſt muſt be underſtood, is taken from, or hath reference to that which follows, from verſe 22. *By me*, &c. which we alſo interpret of Chriſt. So that all in effect they do ſay, is, they do not think it probable, that Solomon would joyn divine ſubſtantial wiſdom, with that which is communicated unto men. Neither indeed doth he. For he ſpeaks of them in order, by themſelves. And why not of both, in one Chapter; and under one wiſdom; ſince all human wiſdom, even that of artificers and tradeſmen, is, in the word of God, adſcribed unto God? See before upon Chap. 1.ver.2.*to know wiſdom*.&c. the ſecond annotation: and Chap, 3.19.*The Lord by wiſdom*, &c.

Doth not wiſdom cry, and underſtanding,&c.] Solomon declareth, that man is cauſe of his own perdition; and that he can pretend no ignorance, foraſmuch as God calleth to all men aloud by his miniſters in his Church, to walk in the wayes of piety. See more upon Chap.1.20.*wiſdom cryeth without*,&c.

V. 2. *in the top of high places*] In the higheſt places, where ſhe may beſt be heard. Teachers were wont to be placed higher than their auditors, Neh.8.4.Act. 22,3.

by the way] Where men commonly paſs by, that ſhe may be heard of all men. Thus wiſdom ſpeaks openly, in the light not caring who hear her; whereas, the harlot ſpeaks in darkneſſe, and corners, Chap. 7.9,12.

V. 3. *She crieth*] Heb. *They cry*, Chap.1.20.

She crieth at the gates] Where the people reſorted for juſtice, and which they paſſed thorow for commerce, Ruth 4 1.Pſal.127.5. Jer.17.19.

gates] Heb. *hand*, or *ſide of the gates*,

entry] Heb. *mouth*.

at the coming in at the doores] Where they muſt needs go in, and out upon all occaſions.

V. 4. *O men*] That is, great men, and mean, as Pſal.49.2. Wiſdom cries to all ſorts,

V.6. *I wil ſpeak of excellent things*] Heb. *princes* : that is, words that do as much excell others, as Princes do the people : or, words that all men ought to be guided by, as by Princes. So we call the ſentences of Judges in times paſt, *ruling caſes*. Or, [words] *of Princes* : (according to Buxtorfius in his *Theſ. Grammo*.) that is, words that beſt become Princes, both as teachers, (becauſe of their authoritie:) and learners; becauſe moſt neceſſary unto them, who are to be examples unto others, See more in the Preface, concerning Proverbs in generall : and upon Chap. 1. 1. *Proverbs* : and the references there.

excellent things] Chap, 22.20.See there.

V. 7. *my mouth ſhall ſpeak truth*] There is nothing but truth in wiſdoms ſpeech; whereas, in the beſt mens ſayings there may be errours, as water mixt with wine, and droſſe with gold, Pſalm.12.6. & 19. 10.

mouth] Heb. *palate*. chap.5.3.

wickedneſſe is an abomination to my lips] I will ſet out the abomination of wickedneſſe by my lips. I will deſcribe it, and expoſe it to the view of all men, that it ſhall be abhorred by all, that will read and conſider. So moſt, or to the purpoſe. But becauſe wickedneſſe is often adſcribed to the tongue, or lips in Scripture; partly becauſe, *out of the abundance of the heart the mouth ſpeaketh*, uſually, and partly, becauſe, from words, men uſually proceed to actions; (ſo Pſal.52.2,3,4. *thy tongue deviſeth miſchief*, &c. and Pſal. 140. 11. *an evil ſpeaker, a wicked man*, &c, according to the margin there, and Prov. 12. 13. 14. *The wicked is ſnared*, &c.) we may extend the words to actions alſo; as a proteſtation of perfect integritie and innocencie.

an abomination to my lips] Hebrew , *the abomination of my lips*.

V. 8. *froward*] Heb. *wreathed*.

V. *They are all plain*] Heb. *right before him*; that is, obvious, and eaſie to be found. We may not infer from hence, that the Scripture is plain, and eaſie to be underſtood by all that will read it. The contrarie is well known to them that have taken paines in a right way, that is (humilitie and conſtant praying, and a godly life, alwayes preſuppoſed:) by the help of good literature and knowledge in the tongues: (not by indulging to groundleſſe phanſies, and enthuſiaſmes,) to underſtand it. But this, That thoſe things that are abſolutely neceſſary to ſalvation, in point of faith; but eſpecially, to direct us to a godly life, (the beſt means to a ſound and ſaving faith :) are obvious enough to be underſtood, if men will read with diligence, and humilitie; and ſtudy a good conſcience (without which no knowledge is profitable) at the ſame time. The words alſo may be tranſlated : *They are all ſtraight, to him that underſtandeth*, as ſome would have them. And the ſenſe is good, ſo too : and more agreeable to the ſecond member. All men are not ſatisfied concerning the juſtice and equitie of all that they read in the Scripture. It hath made many; ſome, profeſſed; ſome, concealed athieſts. Our Saviour ſaith in a place, If any man *will doe his will*, he ſhould underſtand his doctrine, John 7. 17.) that is one condition : a man muſt ſtudy puritie of heart, and integritie of life, that will be a proficient in the knowledge of Scriptures: and Solomon ſaith here, he muſt be מבין *one that underſtandeth*: that is who doth heartily deſire knowledge, and underſtanding, and doth apply himſelf to the means, with conſtancie and ſedulitie. The *deed* ſometimes in Scripture, is put for the *endeavour*, ſo Geneſ. 37. 21. *and he delivered them out of their hands*, that is, he did his beſt to do it, and did think he ſhould. And Exod.8 18, *the Magicians did ſo*, that is, they did endeavour it, but *could not*, as followeth there.

to them that find knowledge] that is, that endeavour to find it, that are ſtudious of it, and apply themſelves to the means. See the former Annotations : and before, Chapter 2. 3. 4. *If thou crieſt after knowledge*, &c. *If thou ſeekeſt after ſilver*, &c.

V. 10. *and not ſilver*] That is, rather than ſilver, Hoſ.6.6.

V. 11. *For wiſdom is better than rubies*] Job 28. 15. Pſal. 19. 10. Chap.3. 15.& 16.16.

V. 12. *I wiſdom dwell with prudence*] Heb. *ſubtiltie*. See upon Chap. 1.4. *ſubtiltie*. And here we may adde, that it is ordinarie in ordinarie language; whether ſpoken ; or written ; when we are very earneſt upon the commendation of a thing, to give it the names and titles of thoſe things, (if there be any analogy, or ground in nature :) that we know to be in requeſt with them to whom we addreſs our ſpeech. So we may call good water, (when, and where it may be drunk ſafely; and there be in ſome places of the world, men and women of qualitie, we know, that drink no other, all their life:) wine, as if one ſhould ſay : this is my wine, my claret, and my ſack: and of any wholſome ordinary meat, here I have my partriges, and my feaſants : which every man would eaſily underſtand. So here, when Solomon doth adſcribe *wit*, and *ſubtilty* to true wiſdom, that is, to pietie and religion; he hath a reſpect unto the generality of men, who affect wit and ſubtilty (whence is that of the Poet : *Aurum et opes et rura frequens donabit amicus. Qui velit ingenio cedere rarus erit*, aboue all things. Such an expreſſion hath Arcianus (who of all philoſophers, greeke or Latin, both in language and doctrine, comes neareſt to Chriſtians ſimplicity;) upon Epictatus, lib 2. c. 2. περὶ ἀπραξίας : Τοῦτό σοι προοίμιον : τοῦτο διήγησις : τοῦτο πίστις : τοῦτο νίκη : τοῦτο ἐπίλογος. So the Apoſtle that *Godlineſſe with content, is great gaine*, 1 Tim. 6. 6 not intending *gaine*, as ordinarily taken, but that there is more happineſſe in godlineſſe, accompanied (as alwaies it is) with a contented mind, than in great wealth. In the ſame ſenſe we may ſay that all wit, and craft, and ſubtiltie yea wiſedome and eloquence: and all generally that is commendable and much deſired among men, is included in religion and godlineſſe, from which eternal bliſſe and happineſſe doth deſcend. And yet, in all this come ſhort of the ſtoicks, (whoſe philoſophy had much Chriſtianitie in it, though long before Chriſt, in great eſteem and ſplendor :) who maintaned of their *wiſe man*, that he was the only, not rich and valiant only; but faire and beautifull man of the world.

witty] Or, *ſkilful*.

V. 13. *The fear of the Lord is to hate evil* He then that doth not hate evil, feareth not the Lord, Chap. 16. 6. Gen. 20. 11. Job 1. 1. Pſal. 97. 10. This verſe doth ſomewhat interrupt the context; neither doth it properly contain, or concerne the praiſes of wiſdom, what ſome Rabbins have deviſed, to bring it to that, may be read in Mercerus: but it gives me little content. But ſince we have many ſuch interruptions, in this booke. I know not why we ſhould much ſtand upon it here. It may be thought that Solomon having ſpoken ſomewhat in commendarion of wiſedome, in the phraſe and language of the world; adſcribing to it *ſubtilty*, (which is often taken in a bad ſenſe)and the *knowledge of witty inventions*: which is an ambiguous word too as well as the former : he might think it ſeaſonable immediatly to inſert this of *the fear of the Lord*, &c. to prevent any either abuſe of his words; or miſtake of his intention. But this is not very materiall.

pride and arrogancie, and the evil way] Here be two words in the Hebrew, (גאוה and גאון) which are but one word, both in ſenſe and ſound, as if this word *pride* we ſhould make, *pridneſſe*, and *prideſhip*. Neither can it be ſaid, that it was for want of other words, whereby to expreſs pride and arrogancie. More true therefore, that it is an idiotiſme and elegancie of the Hebrew tongues, thus ſometimes by repeating the ſame word, to intimate and include all particulars, all diviſions, I mean, and differences of the ſame kind. So for example, Eſay 3 1. *For behold the Lord doth take away from Jeruſalem, the ſtay and ſtaffe* : in the Hebrew it is but one word with a little variation of the termination only. But then, what by that repetition of the ſame word is intended ; is immedially after declared, in this, and the following verſes ; by enumeration of particulars; *the whole ſtay of bread, and the whole ſtay of water. The mightie man,* &c Now we know there be divers kinds of pride; internal, external, ſpiritual worldly: Some are proud even in their humilitie, becauſe they are not proud. It is a large ſubject. All kind of pride is very abominable to God. See more upon Chap. 3. 34. *He ſcorneth the ſcorner*,&c.

V. 14. *Counſel is mine, and ſound wiſedome*] Hebr תושיה *ſound wiſedome*, here in oppoſition to *humane wiſedome*, which oftentimes proves *folly*, not in point of ſalvation onely, but in regard of the world, and worldly buſineſſes. In ſo much that ſome have doubted, whether there be any ſuch thing as worldly wiſedome, and prudence, really; becauſe they ſee it ſo often diſappointed and contrary events to follow. Of the Hebrew word, ſee upon Chap. 2. 7. *ſound wiſedome for the right.*

I have ſtrength] I have power to bring my counſels to effect, or, I give both policy and power.

V. 15. *By me Kings reign*] Rulers cannot rule juſtly, nor eſtabliſh their authoritie without wiſedome: for from Chriſt they have their power, and wiſdom to uſe it aright. See more upon Chap. 10. 11, 16. *A divine ſentence*, &c. Or, if Chriſt, the Eternal and uncreated Wiſdom, as afterward, be here properly intended; it agreeth with Coloſ. 1. 16. *For by him all things were created*, &c. and Rom. 13. 1. *There is no power but of God.*

and nobles] Heb. נדיבים: that is, according to the proprietie of the word, *voluntarii, ſpontanei.* And becauſe nothing better beſeems a Prince or great man, than to be *free*, and to do all things *freely*: Princes, and governours alſo are ſo called. Both ſignifications are very uſual and obvious in Scripture. Princes and Governours, I ſay, whether good, or bad: free, or exactours, without (as in many words it falls out:) any reſpect to the etymology. See Pſal. 83. 11. *make their Nobles*, &c. However, I cannot like ſo well of the Greek, that expreſſeth it here by τύραννοι, though I know that even by later Authours, the word is ſome times taken in the better ſence, & that it is true of *Tyrants*, as well as of Kings, (though in a different reſpect:) that they are made, not vicious, or tyrannical, but great and proſperous, not in favour to them, but in juſt indignation, and for a puniſhment, to others: by God, the ſupreme Ruler, and diſpoſer of all things.

V. 17. *thoſe that ſeek me early ſhall find me*] That is, they that ſeek me in my word diligently, with a deſire to profit by it, as ſtudents do, that riſe betimes to get knowledge.

V. 18. *Riches and honour are with me*] Chap. 3. 16. See there *durable riches and righteouſneſs.*] By theſe words Solomon doth ſeem clearly enough to interpret himſelf, what he principally, (if not onely) intended by theſe words before, *Riches and Honour*, &c. For who is ſuch a ſtranger in the things of the world, that knows not that worldly wealth and riches are the moſt uncertain and unconſtant things of the world? Who hath not ſaid it, and obſerved it, that hath any occaſion to ſpeak of riches? And who better, more pregnantly, and elegantly, than wiſe Solomon? witneſs thoſe words of his. Chap. 23. 4. 5. *Labour not to be rich, ceaſe from thine own wiſdome*: (for that indeed is the chief wiſedome of the world, and according to which men among worldlings are ſtiled wiſe:) *Wilt thou ſet thine eyes upon that which is not? For riches certainly*, &c. So that if Solomon had ſaid no more than *durable riches*, we might have underſtood him: But adding *righteouſneſs*, we are the more confirmed in this ſence. For *the riches and juſtice*, (which ſome would have tranſlated, *riches of juſtice*; as if there were a *regimen* in the words; but as I conceive not ſo rightly:) I take to be oppoſed to that which is called by Chriſt, (and I believe was ſo commonly) *The Mammon of unrighteouſneſs*, and *the unrighteous Mammon*: (that is, deceitful, tranſitory, inconſtant:) Luk 16 9. 11. which words, they that underſtand of ill gotten wealth and riches; beſides that, it is very inconvenient and improbable, that Chriſt ſhould bid us to be liberal or charitable out of il gotten goods, without mention of any ſatisfaction to be made; may be refuted by the oppoſite member; in the 11. verſe, *if you have not been faithful in the unrighteous Mammon, who will commit to your truſt the true riches?* as in the 10 verſe ἐλάχιστον, *that which is leaſt*, (to wit, worldly wealth, ſo inconſtant, and ſo periſhable:) to that which is *much*, or eternal. I like of Beza's tranſlation here very well, who renders it, *Mammonâ fallac*, and I wiſh the Engliſh (ſince there is ſo much ground for it) had been ſo too: *deceitfull Mammon*, in ſtead of *unrighteous Mammon*, or *Mammon of unrighteouſneſs.* See alſo upon Chapter 11. 18. *a deceitfull worke and ſure reward.* I will not ſay that ἡ ἀπάτη τοῦ πλούτου, *the deceitfulneſs of riches*, Mat. 4. 19. muſt be ſo underſtood, neither is it the ſame word in the Greek; though it may bear that ſence too in that place. Beſides, that juſtice, (whether by it we underſtand *godlineſs*, or general uprightneſs or *juſtice* preciſely, as the crown or foundation of the other vertues, it matters not here) hath a more peculiar relation to eternal life in the Scripture phraſe, may appear by that ſpeech, *the reſurrection of the juſt*, Luke 14. 13. for which John 5. 29. we have *the reſurrection of life*; that is, to eternal life; as by the oppoſite *reſurrection of damnation* doth appear. Now though we do not ſo well approve that a *regimen* ſhould be made of the word here, in point of Grammatical conſtruction, as we ſaid before; yet the ſence by the figure called ἓν διὰ δυοῖν, (whereof many examples be in Scripture, as, *thy ſorrow and thy conception*; Gen. 3. 16. for the ſorrows or pains of this conception, &c.) the ſence I ſay, may be all one: *riches and righteouſneſs*: for riches of righteouſneſs. Though this too is more than needs: ſince *righteouſneſs* alone, without any ſuch, whether Grammatical or figurative conſtruction after *durable riches*, may well ſtand for a further expreſſion of eternal life. We may obſerve beſides, that in the following verſes; *juſtice* is not joyned with *ſilver or gold*, but in ſome manner oppoſed unto them; ſo that Solomon having as it were by way of condeſcenſion to the weaknes of man, begun with promiſe of ſilver and gold; he doth now ſeem to recal or rather to interpret himſelf; propoſing unto us juſtice (that is, eternal life) as ſo much better, and which doth virtually comprehend in it ſelf whatſoever can be deſired. See alſo v. 21. *to inherit ſubſtance*, and the reference there.

V. 19. *My fruit is better than gold, yea, than fine gold*] Chap. 3. 14.

V. 20. *lead*] Or, *walk*: or *make to walk.*

in the midſt of the paths of judgement] For there can be no true juſtice or judgement, which is not directed by this wiſdom

V. 21. *to inherit ſubſtance*] Heb. להנחיל יש. See before upon Chap. 2. 7. *He layeth up ſound wiſdom for the righteous*, &c. I think *true being*, (as the word is expounded by moſt here) would have been a truer and more plain tranſlation. It is true that ſubſtance as it is interpreted by Platoniſts, who deny (as we ſaid in the reference,) that any thing had reality, of being, that was not eternal; or at leaſt, that was corruptible and temporary, may do as well. But otherwiſe, the word is ambiguous in ordinary Engliſh, and as I conceive, apt to be miſtaken by the vulgar.

and I will fil] Or, *and fill.*

V. 22. *The Lord poſſeſſed me in the beginning of his way*] Much ado there hath been of old about theſe words, as unto them that are not altogether unacquainted with Eccleſiaſtical Hiſtories and Hereſies, cannot be unknown. For what is here in the Hebrew קנני, well rendred *poſſeſſed me*: was by the Septuagint tranſlated ἔκτισέ με that is, *created me*: which the Arrians, who denied the Eternal Deity of Chriſt, took hold of, and made great boſt of this authority: and the Fathers, moſt of them for want of knowledge of the Hebrew tongue, were much put to it to anſwer them: yet many anſwers were deviſed; but among them all, not many very ſolid and ſatisfactory. Since the Hebrew Text hath been better underſtood, moſt men have been of opinion, that the Greek Tranſlation was right enough at firſt; but ſince that, either of purpoſe, or caſually by reaſon of the affinitie of the words, depraved: that is, that whereas they had rendred it, ἔκτησέ με (with an η from κτάω *poſſideo*:) that is, *poſſeſſed me*: it had been made afterward, ἔκτισέ με (with an ι from κτίζω: (that is, *created me.* Certain it is, that Aquila, and ſome other later Greek Interpreters had rendred it by ἐκτήσατό με, which is the ſame, but more uſual, as ἔκτησέ με. This though it be, at firſt hearing, very probable, and by moſt received; yet upon further ſearch it will appear, as I conceive not true. For firſt, the authour of Eccleſiaſticus, who lived about that time when the Septuagint did, and often, (as was obſerved in the Preface) expreſſeth Solomon, he hath the word κτίζειν often; and varied by ſeveral tenſes, Eccleſiaſticus 24. 89. (ὁ κτίσης ἁπάντων καὶ ὁ κτίσας με —— πρὸ τοῦ αἰῶνος ἀπ᾽ ἀρχῆς ἔκτισέ με:) and though the book be now extant in Greek only, yet it was firſt (as all acknowledge) written in Hebrew: ſo that no queſtion at all can be made but that he intended, and ſo underſtood by Solomon, *created*; and not *poſſeſſed.* To him agrees the Chalde Paraphraſe, where Solomon is expreſſed: אלהא בראני בריש בריתיה, &c. And not here only, but alſo Gen 14. 19. and 22. where the word קנה is found, of God; both the ſaid Chalde Paraphraſe, and the Septuagint Interpreters, uſe the ſame words; the one, their ברא and the other, their κτίζειν. No queſtion therefore can be made, but they intended *created*: but whether rightly is another thing. For my part I could be content to believe, and I think I ſee ground enough for it, that the Hebrew word קנה had anciently both ſignifications to *poſſeſſe* and *to create*: (and ſo it may be in the fore-quoted place, Gen. 14. 19. 22. *Poſſeſſor of heaven and earth, Creator of heaven and earth.* with the LXX. and Chalde would not be much amiſs: and though I make no queſtion at all, but *to poſſeſſe*, is the more proper ſignification in this place, yet if it were granted that the word might be *created* alſo, I think we ſhould grant no more, but what might conveniently enough be interpreted according to St. Pauls expreſſion of Chriſt, Coloſſ. 1. 15. *the Image of the living God, the firſt-born*, (πρωτότοκος πάσης κτίσεως) *of every creature.* Neither is the word ברא ſo proper to things that are made, or produced of nothing; but that ſometimes (as *procreare*, in Latine:) it is uſed of generation alſo; as Pſal 102 18 *And the people ſhall be created*, or *born*: according to the moſt Interpreters.

poſſeſſed me,] A very proper word to expreſs the eternal generation of Chriſt the ſon of God. Of a temporal, but myſtical generation it is uſed, Deut. 32 6 where Moſes ſpeaks to the Iſraelites: *Is not he* (God) *thy father*; קניך *poſſeſſor tuus*; as Junius his margent there; our Engliſh; *that hath bought thee*: ſo it may be too: but *poſſeſſor* is as literal and proper to the word; not improper to the place, and coherence; which is: *Hath he not made thee, and eſtabliſhed thee?*

in the beginning of his wayes;] That is, of creation: then poſſeſſed by him, and therefore before any creation: that is, in effect eternal, juſt. So S. John, *In the beginning was the Word, and the Word was with*

God(here *poſſeſſed*:)*and the word was God*, &c πρωτότοκος πάσης κτίσεως *the firſt-born of every creature.* Col. 1 15. and ἀρχὴ κτίσεως τοῦ θεοῦ, *the begining of the creation of God*: (that is, of all that was created by God,) Apoc. 3.14. And here indeed as we noted before, begins another perſon to ſpeak;or if you will the ſame perſon; but in different relations: and ſo to verſ 32.where beginneth the exhortation grounded upon theſe ſeveral reſpective prayſes of wiſdom: ſee at the beginning of the Chap.upon v. 1. *Doth not wiſdom*.

in the beginning of his wayes: before his works of old]The Hebrews, becauſe(as is here obſerved by Mercer,) they have no proper word to expres Eternity,(for עולם is properly,*ſæculum*:קדם *antiquity*; and ſo of the reſt:) they are wont to ſet it out by expreſsions of times and things before the Creation: which though improper of it ſelf,yet is moſt ſuitable!(Eternity being a thing incomprehenſible to man) to mens apprehenſions and capacities. See upon verſ.25. concerning the mountains.

of old] Pſal. 93.2. Heb *from then*: that is, before his works were made in the Creation.

V. 23. *I was ſet up from everlaſting*] Heb. נסכתי which may alſo be tranſlated, *I was anointed*: and is the ſame word (there actively; here paſsively:) uſed of Chriſt,Pſal.2.6. *Yet have I ſet my King*, &c.Chriſt was anointed King over the Church by Gods Decree,before the world was

V. 24. *I was brought forth*] He was begotten by the Father from Eternity.

V. 25. *Before the mountains were ſetled*] Some tranſlate *merſi eſſent*,or *immerſi*:that is, *were ſunk*: with reference to the waters, which are ſuppoſed lower than the earth: to expreſs a deep foundation, which ſuch a vaſt bulk (as if it were a building: as mountains are,need to ſtand firm: Others, *fixi eſſent*; *were fixed*; that is, in effect,*ſetled*.Such an expreſſion of Gods Eternity we have Pſal. 90.2. *Before the mountains were brought forth, or that thou hadſt formed the earth and the world: even from everlaſting to everlaſting thou art God.* So that the Arrians had no cauſe from ſuch expreſsions as theſe, fitted to the capacity of man, to argue againſt the eternity of Chriſt, the Son of God. See before upon the 22. verſ.

V. 26. *fields*] Or, *open places.*

nor the higheſt place of the duſt of the world] Heb. *the beginng of the duſts of the world*: that is, before the matter of the earth was made, וראש עפרות תבל which may alſo be tranſlated, *& caput pulverum terræ*: *id eſt,potiorem partem*: as Mercer expreſſeth it: that is, *the head*,or *principal parts of the earth*.

V. 27. *When he prepared the heavens*] Chriſt was with the Father in the creation of the world, when he made the heavens, girded in the Sea,ſet the clouds faſt above,and the fountains beneath.

a compaſs] Or, *a circle.*

V. 29. *When he gave to the ſea his Decree*] Gen. 2. 9,10. Job 38. 10,11.Pſalm104. 9. The Decree of the Sea,to keep it alwayes in its bounds.

V. 30. *as one brought up with him*] As a child with the father. *Brought up by him*, I think would have been more proper to that ſignification of the original word, (*alumnus*, in Latine) which moſt imbrace in this place. *Brought up with him*, ſhould rather (if I miſtake not in the propriety of the Engliſh phraſe) be ὁμοτρόφιμος; than *alumnus*, Rabbi Solomon indeed doth uſe that expreſsion in the Expoſition of the word, (the original word I mean; אמון) *educata cum eo*; but Mercerus doth intepprer him, *apud illum*: and אצלו I believe will bear *by him* (or as the Chalde) *in latere ejus*; as well as *with him*. But there be divers other Expoſitions of the word,followed by ſeveral Commentators. And this very interpretation of it by *alumnus*, is ambiguous; becauſe *alumnus* is both active and paſsive: either *educatur*, or *educans*: which is Junius his word and expreſsion in this place. See his notes there upon it; which is the ſence of many beſides him. Next unto him, the moſt received is *artifex*: which both the Septuagint, and the vulgar Latine;with ſome other of the Eaſtern tranſlations(the Chalde is for *alumnus*: (ſeem to aim at; ſo it would be in Engliſh *I was coworker with him*: or more literally *I was a worker* (or *at work*:) *by him*; or *with him*.) And this doth very well agree with the expreſsions of the Evangeliſt; (S. John ch.1. 3.) and of Saint Paul, Coloſſ. 1. 16.*&c.* And ſome that have taken the pains to examine the places,where the prepoſition אצל is uſed in Scripture (above ſixty in all) obſerve upon it, the diſtinct perſonalitie of this *Wiſdom* from the *Father*: becauſe never uſed in the ſcriptures, but of different ſubjects, and *ſuppoſition*.

I was dayly his delight]Heb. *delights*: that is, his greateſt delight: for even when the world was in making,God the Father took more pleaſure in his Son,than in his works.Agreeable to this,is that voice that came down from heaven concerning Chriſt when he was baptized,*This is my wel beloved Son,in whom I am wel pleaſed*:Matt.3.17.

rejoycing] Or, *ſporting.* So verſ. 31.

rejoycing alwayes before him] Heb. *ſporting greatly*, as little ones do before their parents. Or, rejoyceth with him in the works of the Creation. So the Pſalmiſt of God the Father, Pſal. 104. 31. *The Lord ſhall rejoyce in his works.*

V. 31. *Rejoycing in the habitable part of his earth*] Heb. *ſporting greatly*: ſo that the work of creation was no pain or labour, but a pleaſure to the Son of God.

my delights were with the ſons of men] Though he delighted in all the creatures, yet moſt of all in men; and came afterwards to dwell among them, John 1. 14. And if his wonderful love to the ſons of men; Himſelf ſpeaketh, John 15.13. *Greater love hath no man than this,that he lay down his life for his friends.* And here ends this excellent Character of Chriſt, as God,the Eternal Sonne of God the Father, the Saviour and Redeemer of men. Chriſtians, (ſincere Chriſtians) ſhould make much of ſuch paſſages,ſince that Chriſt to this day continueth, *a ſtumbling block unto the Jews, and unto the Greeks* (Heathens Mahometans, *&c.* the far greater part of the world) *fooliſhneſs*: Yea, and too many Chriſtians too, as Socinians, and others. I wiſh that even among them that are ſound enough in this point,there were not many that have found another way,of their own deviſing, without any ground of Scripture, to expoſe Chriſtianity to more contempt and ſcorn, and obloquy, than the greateſt myſteries of it,grounded upon aſſured revelation, could ever bring it to among infidels. They that ſhall reade Popiſh commentatours upon this Chapter:will eaſily underſtand what I mean. though I cannot without ſome horror,yet that the Reader may the better know how to value ſound Doctrine, grounded upon the Word of God; I will here give him ſome account of their extravagancies, that I ſay not blaſphemies: deteſted by none more, I verily believe than by the bleſſed virgin her ſelf, whom they would ſeem to honour. *Beata Virgo*, (ſaith Corn. à Lap.) *fuit eſtque idea Sapientiæ: myſticè Dominus creavit & procedit Virgine, utpote Chriſti matrem,quaſi principium vivum, i.e.operum ſuorum,*&c *Beata virgo ab æterno prædeſtinata fuit, ut eſſet principium, i.e. prima princeps, & Domina omnium operum Dei: ut eſſet idea Sanctitatis*, This may ſeem ſomewhat: but is litle or nothing in compariſon of what Salazar hath done, and yet he I know, not the firſt authour neither. He diſputeth it,and concludes it abſolutely, that *omnia bona temporalia & ſpiritualia* are in the power, and diſpoſing of the bleſſed Virgin: and that we may obtain *velociorem ſalutem*,(more quick and ſpeedier ſalvation or deliverance:)*per matrem quam per Filium*. And that the whole Trinity, Father,Sonne,and Holy Ghoſt, have paſſed in Heaven an abſolute Decree, *ne quid unquam gratiæ, & auxilii ab ipſis in homines proficiſceretur, quod Virginis Oratio non impetraret*: That is, (for I would have all men to take notice,) *that no grace, favour, or aſſiſtance, ſhould iſſue from them to any*, (a man or woman) *that were not obtained* (or *granted*,) *at the entreaty of the Virgin*. So he, and much more he hath there to the ſame purpoſe; ſo that I believe they that ſhall peruſe him, himſelf, will not find that I have done him any wrong. See alſo what hath been noted of Bonaventure's Pſalter, in the *Preface* upon the Pſalms.

V. 32. *Now therefore hearken unto me*] Seeing I am Eternal, and ſo dear unto God, and count you as my children, hearken to my counſel, and ye ſhall be happy.

bleſſed are they that keep my wayes] Pſalm 119. 1, 2. and 128. 2. Luke 11.28.

V. 34. *Bleſſed is the man that heareth me*] Chap.3.13.18.

waiting dayly at my gates]. No pains is too much to get wiſedome.

watching at the poſts of my doors] Men muſt take inſtruction when God offers it; and like ſcholars attend their maſters hours, verſ 17.

obtain] Heb. *bring forth.*

V. 35.*Shall obtain favour of the Lord*]Chap.3.4.*So ſhalt thou find favour*; &c. See there. Or, thou ſhalt obtain thy deſire whatſoever it is, of the Lord, Pſalm 145. 19. *He will fulfil the deſire*, &c. and John 9. 13.*Now we know*, &c. See upon Pſam 21. 2.*his hearts deſire.*

V. 36. *all they that hate me love death.*] Very emphatical.Hence we may learn, when it is in our power to prevent a miſchief; if we do not, we may be charged (before God) as the cauſe of it,and to have deſired it. Of life and death, how to be underſtood here. See upon Chap. 3. 19. *Shee is a tree of life*

CHAP. IX.

Verſ. 1. WIſdom] Heb. *wiſdoms.* See upon Chap. 1. 20.

Wiſdom hath builded] That is, Chriſt the ſupreme Wiſedom, Chap. 8. 1. Or rather wiſdom in general, oppoſed unto folly: a heavenly thing, even ſoe, as heathens themſelves ſpeak of it, that knew nothing of Chriſt, either as God, or man. See alſo upon 13.v. *A fooliſh woman.*

her houſe] He hath prepared him a Church. Or if wiſdom in general be underſtood, the building of an houſe, and hewing of pillars,may ſerve to ſet out the firmneſs and ſtability, yea, and the glory of true wiſdom, in its own nature; though it doth not allwayes fall out to wiſe men, in this world, according to their wiſedome, obſerved by Solomon, Eccleſ. 9. verſ. *I returned, and ſaw under the Sun, that the race is not unto the ſwift*, &c.

ſeven pillars] Many chief ſtayes and principal parts of his Church, as were the Patriarchs, Prophets, Apoſtles, Paſtors, and Doctors. Some Rabbins by theſe ſeven Pillars, underſtand the ſeven liberall Arts. Others, the ſeven gifts of the Holy Ghoſt, Eſay 11. 2. Others, the ſeven firſt dayes of the Creation of the world. Many ſuch allegories may be deviſed; which may have ſome ground of application. But the moſt literal interpretation,is, to take *ſeven*, here, as is ordinary in the Scripture, *pro numero perfectionis*, for a perfect number : ſo that by ſeven pillars, be underſtood many pillars ; ſo many, both for number and variety, as might be ſufficient both to uphold, and to adorn the building.

V. 2. *her beaſts*] Heb. *her killing*.

ſhe hath mingled her wine] Heb. *mingled it:or poured it out*.So they did, in thoſe hot countreys, mix their wine with water, to allay the heat of it. So doth Chriſt fit his heavenly inſtruction for our earthly capacity.

ſhe hath alſo furniſhed her table] He compareth wiſdom to a great queen,who keeps open-houſe for all comers. So doth the King of heaven,Matth.22.2. This is oppoſed to the harlots feaſt, Chapter, 7. 14.

V. 3. *She hath ſent forth*] Salvation wrought by Chriſt will not profit us, except it be publiſhed to us.

her maidens] The incorrupt teachers and Miniſters of Chriſt, who are his ſervants, 2 Cor. 4. 2. Or more generally and literally, we may underſtand all them, whom God raiſed in ſeveral ages,and nations of the world, to teach righteouſneſs, and to reclaim men, whether by ſpeaking, or by writing from their vitious courſes. To this end tended all morall Philoſophy among the heathen, as appeareth by divers of their writings yet extant, from which, even Chriſtians,may reap great benefit.

the higheſt places,]Heb.*the wings of the high places*.See before upon Chap.2.20.24. *in the chief place of concourſe*.

V. 4. *Whoſo is ſimple*] He that knoweth his own ignorance, and is void of malice. See more upon Chapter 1. 4. *to the ſimple*.

in hither] Or *aſide*, as ver.15,16.

V. 5. *eat of my bread*] By meat and drink, is meant the Word of God, and the miniſtration of the Sacraments, whereby God nouriſheth his ſervants in his houſe, which is, the Church, John 6. 27. Or more generally, and probably, by *bread* here, we may underſtand any varietie of fiſh or fleſh, that may probably be ſuppoſed in a ſumptuous feaſt, and plentiful entertainment. So Geneſis 31.54. *Then Jacob killed beaſts*. (So our Engliſh margine there, which I think is more right than the Engliſh of the Text, in that place ; as Junius his Notes will tell you :) *upon the mount, and called his brethren to eat bread, and they did eat bread*, &c. and ſo elſewhere,frequently.

mingled] Or, *poured out*, as ver. 2.

V. 6. *Forſake the fooliſh*] Leave the company of ignorant and wicked men : or leave your fooliſh and ſinful wayes. So Prov.1.22. See upon Pſalm 14.1. *The fool hath ſaid* &c.

V. 7.*He that reproveth a ſcorner*] The 7. 8, 9, 10. verſes may be read included in a Parentheſis ; for in the 11. verſe, is a reaſon given of the Exhortation given in the fifth and ſixth verſes.

getteth himſelf a blot] For the wicked will condemne the reprover, and labour to defame him, Matthew 7.6.

V. 8. *Reprove not a ſcorner*] Meaning them which are incorrigible, which Chriſt calleth dogs and ſwine : or, he ſpeaketh in compariſon ; Rather rebuke a wiſe man, than a fool: not that ſcorners ſhould not be rebuked ſimply, or of none ; but adviſedly and diſcreetly, conſidering their malice, and the ſmall hope of doing them good. So Chapter 23. 9. *Speake not in the ears of a foole, for he will deſpiſe the wiſedome of thy words*. See alſo Chap.26.4.5. *Anſwer not a fool*, &c.

Reprove not a ſcorner, leſt he hate thee] We may underſtand this as ſpoken according to the rules of humane wiſedome, and by way of Divine condeſcenſion rather, as many things of the Law : (whereof, ſee Matthew 5. from verſe 21. *Ye have heard*, &c. to the end,) than abſolute approbation, or command. Though even among Chriſtians, who are tied to much more ſtrictneſs, we deny not but good uſe may be made of this admonition. For though charity doth oblige us, where we think we may doe good : yet upon this general warrant of charity, without any other obligation ; to take upon us to reprove all men promiſcuouſly, is rather a breach of charity, and common peace ; than a fulfilling of it. If therefore by our indiſcreet boldneſs (which commonly is an effect of pride) we incurre hatered, and expoſe our ſelves to dangers and perſecutions, we may thanke our ſelves : and it is to be feared, that we doe it rather to pleaſe our own humour (as naturally perchance, rigid and cenſorious :) though we pretend zeal, than to ſerve God. But if we have a particular calling, or commiſſion from God, to reprove, as either Magiſtrates, Maſters, Parents, Miniſters, and Preachers eſpecially ; then the caſe is altered ; and we muſt be ſo far from fearing hatred in the diſcharge of our duties, that we have more reaſon to fear, that we doe not diſcharge our duties as we ought to do, if we be not hated ; either hated, generally ; or at leaſt by ſome. Then muſt we remember the words of Chriſt; *Ye ſhall be hated of all men* : Matthew 10. 22. and *Bleſſed are you, when men ſhall hate you*: Luke 6. 22.

V. 10. *The fear of the Lord.is the beginning of wiſedome*] Job 28. 28. Pſal.111.10.Chap. 1.7. They then that fear not God, have not one ſpark of true and ſaving knowledge. See more upon chapter 1. 7.

and the knowledge of the holy is underſtanding :] A very plauſible ſence,and agreeable to ſome former expreſſions, if it can be made out of the original words : which we ſhall examine by and by. In the mean time for the ſence and matter of the words, beſides the former reference upon chap. 1.7. *The fear of the Lord* : ſo upon chap.2. 5. *Then ſhalt thou underſtand*. And becauſe, I find the words ſo pregnant and pertinent to the place ; to what you have there out of Plato ; adde this divine paſſage of one of the Roman Emperors, (inferiour unto none whether Emperor or other that we have heard of, but Solomon, for wiſedome :) out of the 5. book of his *Meditations : Why ſhould imprudent-unlearned ſouls* [mere worldly wiſe men, he meaneth : great Artiſts, great politicians, and the like :] *trouble that which is learned and knowing*, [or, underſtanding ?] *And which is the* [truly] *learned and knowing* [or, *underſtanding* ψυχὴ ἔντεχνος καὶ ἐπιστήμων, are his words:] *ſoul ? She that underſtandeth the beginning and the end* : [or, *him that is the beginning and the end :*] *and hath true knowledge of that Rational Eſſence, that paſſeth through all things ſubſiſting* [Greek τὸν διὰ τῆς οὐσίας διήκοντα λόγον .] *and through all ages, diſpoſing and diſpenſing (as it were) this univerſe by certain periods of time*. What doth he ſay by all theſe words, but what is ſaid by Solomon here ; and by Job and David in the references ? but by the Prophet Jeremy, chap.9.23 24. *Thus ſaith the Lord, Let not the wiſe man*, &c. more emphatically, than by any other. Yet this wiſe Roman had it not out of Job, or David, or any other inſpired Author,but from very ancient Philoſophers (as we have ſhewed elſewhere :) who had no other light to guide them unto it, than the light of nature. This would be conſidered by the Atheiſts of our times, as many of them as pretend to learning : as alſo by thoſe (great promoters of Atheiſme and Mahomatiſme :) who cry down humane learning as improfitable, or contrary to true godlineſs. But now to the Original words : ודעת קדשים בינה. All the queſtion is about the word קדשים which may either be taken *Neutraliter*, for *holy things*, as it is found in many places: or *maſculine*, for *holy men*: and in that ſenſe common enough : ſo that according to the firſt ſenſe of the word, the tranſlation would be : *and the knowledge of holy things* : (that is, of things that belong to Piety and godlyneſs :) according to the ſecond, *The knowledge of holy men* ; that is, that knowledge which holy men do profeſs, and that maketh men holy) *is underſtanding*. Neither of theſe is to be rejected ; and moſt Interpreters are for one of the two. But according to our Engliſh here, the word קדשום is not onely taken *maſculine*, but alſo κατ' ἐξοχήν, or *per excellentiam*,for the *Holy of Holyes*, or *the Holy One* ; abſolutely even God himſelf. Indeed we know that God is often ſtyled,*The Holy one of Iſrael*, (or *Jacob*,) and *the Holy One* : abſolutely, yea, Eſa. 57. 15. *Holy is his Name*. But the Original word here is not *Holy* in the ſingular, but *Holyes* in the plural : ſo that to make this traſlation good, it muſt be further ſuppoſed, that as אלהים and אדונים being plurals, (by an idiotiſme or civility rather of the Hebrew language ; which divers others have imitated therein : for to make a myſtery of it as ſome do ; I ſee but little ground of reaſon for it, and it doth give the Iewes great advantage againſt us :) are ſpoken of one God:ſo in this קדשים in this place,though plural yet to be underſtood and expreſſed ſingularly.But for an example of the like I know none,(Ch.30.3. of this book excepted : where the words in effect, being the ſame, we can conclude nothing from them to help us here :) in any other place of Scripture ; and if there be none ; (for I have not books by me at this time to determine it abſolutely :) then may we ſay of this Plural in this ſence and place, that it is a ſingular in more reſpects than one.All that I can find towards it is, that קדשים is joyned with אלהים, and both conſtrued ſingularly, Joſh. 24. 19. and that Hoſ. 11. laſt verſe, where the Text renders it *and is faithfull with the Saints* : the margin hath it, *with the moſt holy*, (which if allowed) doth agree with our Engliſh here ; but that in ſtead of *holy*, which is a Poſitive ; the plural is there expreſſed by a ſuperlative ſingular *moſt holy*. The Greek tranſlation of theſe words,that goeth under the name of the Septuagint, in the Roman edition, is double ; καὶ βουλὴ ἁγίων σύνεσις and τὸ γνῶναι νόμον, διανοίας ἐστὶν ἀγαθῆς which to reduce into one, a γὰρ hath been added ſince τὸ γὰρ γνῶναι, &c. as in divers other places we find, ſome times,two;ſome times three, ſeveral tranſlations, hudled and confounded into one. As for the latter of the two,καὶ τὸ γνῶναι νόμον, we might make a very perfect and elegant tranſlation of it, if we might take νόμον in a Philoſophical ſenſe, for God himſelf ; as is obſerved by Cicero, out of ſome ancient Greek Philoſophers, in his books of Philoſophy. But I do not believe that. Theſe Septuagint (whoever they were) were ſuch Philoſophers ; and I fancy not groundleſs ſubtleties.

V. 11. *For by me thy dayes ſhall be multiplied*] Chap. 10. 27. See upon Chap.3.18 *She is a tree of life*.

V. 12. *thou ſhalt be wiſe for thy ſelf*] I ſpeak not for my profit, but for thine : if thou hearken to me, the good will be thine ; and if thou ſcoff at my inſtruction,the hurt will be thine own, Job 35, 6, 7. Gal. 6. 5. The Grecians have an excellent ſaying to this purpoſe : Μισῶ σοφιστὴν ὅστις οὐχ αὑτῷ σοφός : That is, *I hate that wiſe man, that is not wiſe unto* ; (Or, for ;) *himſelfe*.

V. 13. *A fooliſh woman is clamorous*: *ſhe is ſimple*,&c.] See before,

Chap

Ch.7.11. *She is loud and ſtubborn*, &c. But whether the ſame, (as was there intimated) be intended here and there, is a great queſtion. Moſt and beſt Interpreters; (as Mercer, and others) becauſe this woman here is oppoſed to wiſdom, before deſcribed and ſet out at large in this very Chapter; ſome of wiſdoms words being alſo aſcribed to this woman, as verſe 16. *who ſo is ſimple*, &c. compared with verſe 4. before: and further moved perchance, becauſe the deſcription, Chap.7. doth not altogether agree, as is there ſhewed: for theſe, and what other reaſons, I know not; but their opinion is, that the ſame are not intended; and that what is ſpoken of the woman here, muſt be underſtood allegorically, making this (the allegory) to be the literal and immediate meaning of the words, Of all theſe paſſages and deſcriptions concerning harlots and adultereſſes in general, it was ſaid before, upon Chap.2. 16 *from the ſtrange woman*, &c. that they might very well bear an allegoricall ſenſe and application; and that it is very likely, that Solomon himſelf had a further aim, than the literall and immediate. Now there, as alſo Chap.5.3. &c. Mercerus is altogether for the literal ſenſe; *Literæ ſenſus maxime placet* (upon Chap.1.16.) and, *Nos aliis relinquamus allegorias*, &c. (upon Chap.5.3.) and Chap.7.11. no queſtion at all is made of the literall ſenſe: all the queſtion is, whether that deſcription be a hiſtory, (ſo far he is from ſuſpecting it an allegory) or a parable. Yet now the ſame Mercer is ſo much for the allegorical ſenſe, here, by this woman, underſtanding hereſie, falſe doctrine, and whatſoever oppoſeth it ſelf to ſound wiſdom, and the true Church and faith of Chriſt; that rather than the literal ſenſe ſhould be followed, he is content thoſe former paſſages alſo ſhould be taken allegorically of the ſame, ſo that the literal ſenſe be not utterly excluded. I would not conceal any thing from the Reader, where I think there is a liberty left, without any wrong to the Scriptures, that he may freely make his choice. As for mine own opinion, I rather encline to beleeve that Solomon did intend it of an harlot, accordingto the literal ſenſe; as in former chapters, yet ſo, that we exclude not the allegoricall ſenſe, which I think as proper and true, as the other, though not ſo immediate and literal. See more upon Chap. 2.16. *from the ſtrange woman*. As for that ſeeming contradiction in the deſcriptions, *ſubtil of heart*, Chap.7.10. and *fooliſh*, &c. here: how one and the ſame, in different reſpects, maybe both, both *ſubtil*, and yet *fooliſh*, &c. ſee before upon Ch. 7. 10. *ſubtil*: and upon Pſal. 14 1. *The fool hath ſaid in his heart*, &c. We may alſo with no leſſe probability ſay that *folly* in generall, (including all kind of ſin: whereof ſee upon Pſal.14.1. *The fool*, &c.) is here repreſented by Solomon under the type of a woman, and oppoſed unto *wiſdom*: ſo that two contrarie parties are here brought upon the ſtage to act their parts, and to ſpeak for themſelves. So *vertue*, and *pleaſure*, under the figure of two women, were fained by ſome very ancient heathens, to have appeared unto Hercules, being yet young, and unſetled in his reſolutions, what courſe of life to take; and each of them by turns have uſed their beſt rhetorik to him, to draw him: ſo wiſdom, power, and pleaſure, under the ſhape of three Goddeſſes, to Paris: and ſo in that excellent Map of the World, commonly called *Cebetis tabula* (a peice of very great antiquity) Error and Deceit, (as women there too:) are oppoſed to Παιδεία, that is true knowledge or learning: by which the ſeme is intended, as here by wiſdom. The reading of all which, joyned with this book of Proverbs would be of very good uſe, and make Solomons meaning more cleere in many places.

V.15. *Who go right on their wayes*] That would hearken to wiſdoms leſſons, if they were not ſeduced.

V. 16. *Who ſo is ſimple*] Wicked men, for the moſt part, (for all are not of one mind, nor equally deſperate) think themſelves the, onely wiſe men of the world, becauſe they enjoy the world freely indulging to their ſenſes and fleſhly luſts with all liberty; and make much of this life, whileſt they live: and thoſe that do not, they account, fools and idotes: and upon this account, they draw many unto them. Which indeed, upon this ground, that the ſoul is mortal, nor any account to be given after this life, would not be without ſome ground of reaſon: but if otherwiſe, that the ſoul (whereof few heathens ever made any queſtion) be immortal, &c. then is their wiſdom apparently meer brutiſhneſſe; it beingthe propriety of bruits, to look no further than the preſent. See ſomewhat to this purpoſe, upon Pſal. 35.4. *Let them be confounded* &c. where the Epicureans are ſpoken of.

Who ſo is ſimple let him turne in hither and as for him that wanteth underſtanding] Folly (or Vice) uſeth here the very ſame words, which were before adſcribed unto wiſdom verſe 4. *Who ſo is ſimple*, &c. whereby we are given to underſtand, that it is the property of vice to appear under the ſhape of vertue: and of devils, under the habit and diſguiſe of angels of light. It was ever ſo; we need not make a wonder of it in our dayes. Who are they, that have God; and godlineſſe, and Chriſt Jeſus, in their mouths, and writings, moſt? Let their deeds ſpeak. But ſo are ſimple people caught, and they that have more judgement; yet, when once engaged by worldly intereſts, (if men addicted that way:) their judgements are ſwaied by little and little by there affections, until (by a juſt judgement of God upon them, for loving the world more than the truth) they be quite perverted in their very judgements, and paſt feeling. So deluſionprevailes upon men, as we are taught by Scripture, and right philoſophy.

in hither] Or, *aſide*, verſe 4.

V17. *Stolen waters are ſweet*] Sinful delights taken by ſtealth, are the more pleaſant to perſons ſenſually affected; contrary to Ch.5. 15. So he, whom the Poet ſpeakes of: *Si interdicta petes; ſi valli circumdata. Nam te Hoc facit inſanum* Neither is it the caſe of ſenſual men only, but of moſt men, (even the beſt) generally, to covet after thoſe things moſt which are forbidden them. And as it is natural unto men ſo to do; ſo is it an argument of the corruption of mans nature, the fruit and effect of original ſin It hath bin obſerved by many: *Nitimur in vetitum ſemper, cupimusque negata*: *Sic interdictis imminet æger aquis*. Known verſes, but the more obſervable to us, becauſe of waters the inſtance; as in Solomon; ſo here: though it be not altogether the ſame caſe, becauſe the Poet's inſtance is of ſick folks particularly, who are apt to covet, and catch (in a feveriſh fit, or the like: and in thoſe hot countries, where water is the ordinary drink: to thoſe eſpecially that cannot go to the charge of wine:) at water, when it is forbidden them; who at other times perchance when they can come at it freely, would not make ſuch reckoning of it. But ſome ſtick at Solomons words, and becauſe water is ſo obvious and common a thing; they would have Solomon by *ſtolne waters*, to intend unlawful luſts and pleaſure, and that to be the literal ſenſe of the words. But they do not conſider, that in thoſe Eaſtern Countries water ſometimes is a very rare and precious commoditie; where wells were wont to be ſealed, and an object of ſtrife and envy as much as any thing, See more upon Chap.5 15. *Drink waters out of thine own ciſterne*. However, we deny not but unlawful luſts and pleaſures, of what kind ſoever, were intended by Solomon in general by this particular inſtance of *ſtolne waters*: andſins of incontinencie, very properly as in the former reference is ſhewed. And ſo it is with moſt Proverbs, or proverbiall ſpeeches. One thing is ſaid, and another is intended. But the general ſenſe, doth alwayes preſuppoſe the truth, and reality of the literal and immediate, upon which it is grounded; elſe it hath not the proprietie of a proverbe, (of this nature, uſed for confirmation, &c.) which is from matter of common ſenſe and experience, to inſinuate ſomewhat that is not ſo vulgarly known, or acknowledged. As if I ſhould ſay; *It is a good horſe that never ſtumbleth*; my intention may be, to excuſe ſome miſtake; yet it muſt be ſuppoſed, if I ſpeak pertinently, that really beſt horſes may ſtumble ſometimes. But the ignorance of matters of fact, in proceſſe of time; and the alteration of cuſtomes in the ſame countrie; or diverſity, in different countries and climats; make many proverbs to become very obſcure, or to ſeem impertinent, to ſome; which at firſt, and where firſt uſed, were moſt cleer, and evident. This may be the caſe of many Proverbs in this book; and therefore I have been the longer in vindication of the literall ſenſe: confirmed alſo by the following words, *and bread eaten in ſecret*: which have not the ſame anology with unlawful luſts, as waters (as is ſhewed in the former reference) have: and therefore more undoubtedly to be taken in the literal ſenſe; the literall ſenſe nevertheleſs (according to the nature, and common uſe of a proverb) extending to whatſoever is unlawfully got and enjoyed.

and bread eaten in ſecret] Heb. *of ſecreſies*: that is, eaten moſt ſecretly. Chap.20.17. *Bread of deceit*, &c.

V.18. *dead are there*] Prov.2 18 & 7.26. Heb. רפאים of which ſee upon Chap.2. 18. *unto the dead*,

her gueſts are in the depths of hell] That is they are in extremity of danger, in the very jaws of death. The Hebrews often expreſſe death by variety of words; when either they would ſet out the horror, or the certainty of it; or both See Pſal.88.12, *the grave*: *deſtruction*: *the darke*: and *the land of forgetfulneſſe*: all, for one thing. But the moſt common word, by which they uſe to vary it, is שאול: which is the word here: tranſlated ſometimes *hell*, ſometimes the *grave*: of which ſee more on Chap.1.1 . *as the grave*, and Chap. 5.5. *take hold on hell*. *The depths of hell*, here; as *the belly of hell*. Jonas 2.2. *out of the belly of hell cried I*. So that there is no neceſſity of interpreting the words here, of the torments of hell; or to make that the literal ſenſe. There was not ſo much knowledge of hell, (as we take it now:) and Paradiſe in thoſe dayes. Though Solomon himſelf might know more than others; yet it is likely, that he would ſpeak as other did. This therefore I conceive to be the moſt literal immediat ſenſe; not excluding the other. Nay, ſince that φωτισμὸς, revelation, or *bringing to light of life and immortalitie*, which the Apoſtle tells us of, 2 Tim.1,10. I conceive it moſt proper for us Chriſtians to underſtand all promiſes of life, and denuntiations of death, of that which is eternal whether life or death; which is called by the ancients (and moſt followed in all their expoſitions:) the *anagogicall* ſenſe.

CHAP. X.

Verſe 1. THe *proverbs of Solomon*] Here indeed begin thoſe that we may more properly call *Proverbs*; or *Sentence*: moſt of that which hath gone before in the nine foregoing Chapters, containing rather matter of exhortation, in generall, to wiſdom and vertue; and dehortation from vice, and the love of pleaſure, under the repreſentation of a lewd woman; becauſe women, and the love of bodily pleaſure, is that which draws away moſt men from the right way: ſuch generall matter I ſay, fit for an introduction, or general preface, to particular moral precepts and ſentences; rather than proverbs, or ſentences. So that the name of Solomon may be here prefixed anew, as to a ſecond book, or different head of collection, taking this word *proverbs*, in a more proper ſignification, than before. It is Ariſtotles obſervation in the firſt of his Ethicks, that young men are not ſo capable of moral Philoſophy, becauſe, πάθεσιν ἀκολουθητικὸς. What he meaneth by πάθεσιν ἀκολουθητικοί; may be gathered from his 8. Book, where he makes it the propriety of young men (*quatenus* Young; for himſelf well diſtinguiſhes of young men, in the firſt) κατὰ πάθος ζῆν ϗ μάλιστα διώκειν τὸ ἡδὺ αὐτοῖς, ϗ τὸ παρόν; that is, *to live according to luſt*, or, *ſenſe*; *and above all things to ſeek after pleaſure, and to regard that which is preſent only*, It is not therefore without great cauſe, that Solomon before he begin with particular inſtructions, did judge this large introduction needful, where he doth ſo ſeriouſly exhort to the ſtudy of wiſdom, and as effectually dehort all young men (as moſt ſubject to it) from the love of pleaſure and ſenſuality. Somewhat to this purpoſe, ſee before in the Preface, and upon Chap. 1. verſe 1. *The Proverbs*.

A wiſe ſon maketh a glad father] See before upon Chap. 1. 8. *the inſtruction of thy father* To Plutarch's words there, adde theſe, which we reſerved for this place as moſt proper to be read here: Διὸ τοῖς μὲν ἄλλοις κακῶς ποιεῖν ἀπείρηται, &c. that is; *We are forbidden to do other men any wrong: but to mother and father, not evermore to be doing and ſaying ſomewhat, (though we do nothing to grieve them): wherby to glad their hearts, is generally accounted wicked and ungodly.*

but a fooliſh ſon is the heavineſſe of his mother] Becauſe I ſee how apt ſome men are to impoſe their own phanſies upon Scripture, preſuming they ſhall finde readers that will gladly entertaine any thing that reliſheth of wit and curioſitie, though otherwiſe never ſo groundleſſe and impertinent, whereof we have a notable example in the expoſitions of ſome chief Expoſitors (as ſhall appear afterwards) upon this place: it wil not be amiſs to obſerve ſomewhat here in general concerning the forme, or character of moſt of theſe *Sentences*, or *Proverbs*; but more properly, (for the moſt of them) *Sentences*: which wil afford a good and ſeaſonable caution or προφύλαξιν against ſuch extravagancies, and groundleſſe curioſities. Obſerve, we then in the firſt place, that moſt of theſe *Proverbs* or *Sentences* (which you will:) conſiſt of two members, whereof the latter, is either oppoſite, or, *exegetical*, that is explanatory and confirmatory of the former. Oppoſites by *antithets*, (as they cal them) or otherwiſe, as it is accounted generally the moſt gracious, yea and powerfull kind of language (witneſs Demoſthenes his ſo much admired *enthimemata*; whereof we have ſome examples in Saint Pauls Epiſtles:) ſo they have this advantage alſo to illuſtrate one another, (according to the vulgar axiome, *contraria ſimul poſita eluceſcunt*:) and to make the whole more clear as we find in divers of theſe proverbs, the ſenſe whereof, were it not for the oppoſit member, would be very obſcure, and if not altogether inextricable, yet liable to much more debate. Where the ſecond member is meerely *exegetical*, that is, coincident in ſenſe with the former; the end of it is not only to make the ſenſe the plainer, which muſt needs be, when the ſame thing is repeated in other words: but alſo it adds weight to the ſentence, and gives it the more advantage (by this ἐπιμονὴν, as they call it:) to make impreſſion both upon the mind and memory. Which is far from *tautoligie*; a repeating of the ſame thing in ordinarie diſcourſe without any end or occaſion; through meer garrulitie, or want of wit. Where Solomon doth intend an *exegeſis*, or *exegiſis*:) or ἐπιμονὴν, he hath many wayes to varie the words, with much concinnitie and elegancie, not ſo eaſily to be diſcerned in tranſlations, as in the original words: ſo that though the ſame thing, in effect, be repeated; yet the underſtanding fixed upon the weight of the matter is well ſatisfied, and the eare at the ſame time well pleaſed. But to finde out the right meaning, where there is any doubt, we muſt not confine our ſelves to the members of one verſe, whether oppoſit, or exgeticall; but conſider well, whether there be not ſome paralel verſe to be found either in the ſame, or ſome other Chapter: and not to faſten upon any, though plauſible conceit, or interpretation of ſome one verſe, until we ſee how it will agree with the paralels, if any be found. Now to make application of what hath been ſaid to this particular place, that by this preſident the reader may be warned, and withall, directed how to help himſelf, when need is: *A wiſe ſon* with Solomon, *maketh a glad father: but a fooliſh ſon, is the heavineſſe of his mother.* When we find a fooliſh ſon in the ſecond member, oppoſed to *a wiſe*, in the firſt, and *heavineſſe*, to *gladneſſe*: who would not expect a perfect oppoſition of ſenſe between the ſecond members, as if he had ſaid, *A wiſe ſon maketh a glad father, but a fooliſh ſon, is the heavineſſe of his father*, and in *father*, who would not imagine *mother* alſo, things not expreſſed at all, (there being the ſame reaſon) to be included? But Solomon inſteed of repeating the word *father*, in the ſecond member, he varies it by *mother*; being, in this caſe, equivalent to father; ſo that his words ſo ordered, without any faſtiduouſneſſe of repetition, amount to this: *A wiſe ſon maketh glad parents*; or if you will, *a glad father and mother, but a fooliſh ſon is the heavineſſe of father and mother*. He might have ſaid, *of both*, I confeſſe; as afterterwards, upon another occaſion, Chap. 17. 15. but it pleaſed him better ſo to divide them to each member one; that one, comprehending both. So far we might have gone with much probabilitie. But to put it beyond all diſpute, look we upon the paralel places, and the buſineſſe is done. Firſt Ch. 1. 8. *My ſon heare the inſtruction of thy father, and forſake not the law of thy mother.* Ch. 17. 25. *A fooliſh ſon is a grief to his father, and bitterneſſe to her that bare him.* See alſo 23. 22. *Hearken*, &c. and Chap. 30. 17. *The eye that mocketh*, &c. Might not then Salazar, and Cornel. a Lapide have ſaved their labour, when they did put themſelves to it, to deviſe reaſons; why Solomon ſhould adſcribe *gladneſſe*, to the *father*: and *heavineſſe* to the *mother* particularly, why not *gladneſſe*, and *heavineſſe* to both rather: why moſt proper to the father, to *rejoyce*, when children do well; and moſt proper to the mother to greive, when otherwiſe? I know they had ſome Rabbins to lead them. But when Solomon himſelf doth ſo cleerly expound himſelf; why ſhould we ſeek any further? I would not have bin ſo long upon this place; but that what is here ſaid, may concren many other places; and the underſtanding reader many make good uſe of it. I would not have the inventions of men, to paſſe for divine wiſdom; if I could help it. It is enough that preachers take that libertie. Expoſitors ſhould be more accurat.

V. 2. *Treaſures of wickedneſſe profit nothing*] It may be taken of riches wickedly got, in general; or by unlawful means, which though enjoyed for a while, yet afterwards prove the deſtruction of many families. But comparing with Ch. 11. 4. *Riches profit not in the day of wrath but righteouſneſſe delivereth from death*: it may more particularly be expounded of capital cauſes and judgements; when a man is publikely and legally queſtioned for his life or the like. Then integrity may do much, and more than any money, or bribes: but that muſt be underſtood, under a juſt government, or judge; whether King or other. For otherwiſe, that may be as true that wicked unrighteous men may with money and bribes break through all laws, as cobwebs, and pacifie their judge; be their cauſe never ſo odious, or horrid: when poorer men, for want of money, and ranſom, periſh for leſſe crimes and occaſions. And in Solomon himſelf in this very Chapter; *The rich mans wealth is his ſtrong City*: (not as the Poet, ----*hic murus aheneus eſto, Nil conſcire ſibi, nulla palleſcere culpa*: which expreſſes well the former ſaying and obſervation) *the deſtruction of the poor is their poverty*. And Chap. 13. 8. *The ranſome of a mans life, are his riches; but a poor man* (here again the caſe is altered; and it is true, according to variety of circumſtances; that many poor whether guilty or not guilty, whether queſtioned or not ſo much as queſtioned; eſcape *eo nomine*, meerly, becauſe poor, and that they have nothing to loſe; and that many periſh, or are caſt ſometimes juſtly, ſometims unjuſtly, becauſe of their poverty, who might have eſcaped, if they had had any thing to give) *heareth not rebuke*. Somewhat to this purpoſe, ſee alſo in the Preface, before; and upon pſ 6. 13. *He winketh*, &c Thus muſt every wiſe & intelligent Reader ponder and examine many (if not moſt) proverbs, according to variety of circumſtances; & accordingly make application, of them for want of which conſideration many are deceived and by falſe application do themſelves and others more hurt, than good. And this is rather to pervert (as many illiterate, or factious, out of the pulpits daily) the Scriptures, than to uſe them to edification. But if we take the words with reference to God, and his juſt judgements, (which by wrath alſo, Ch. 11. 4. according to Rom. 2. 5. *wrath*, and, *the day of wrath*, and elſewhere the New Teſtament, may be underſtood) then it is abſolutely true, that riches cannot profit any man, to ſave either ſoul or body from the juſt hand of God, which only righteouſneſs and innocency (ſuch as man is capable of and God in his mercy doth accept) can do.

but righteouſneſſe] It was obſerved before upon Chap 3. 27. *them to whom it is due*; that the Hbrew word צדקה is by the Rabbins uſed, for *alms*: certain it is, that both the Hebrew word in the Old, as alſo the Greek δικαιοσύνη, in the New, are often taken for *mercy*, yea and δίκαιος ſometimes, (as Matth. 1. 27. δίκαιος ὤν: *being a mercifull man* not as we have it there *juſt* which is very improper there) for mercifull. Upon this ſenſe of the word צדקה is grounded by ſome, another interpretation of Solomons words, agreeable to our Saviours words. Luk 16. 9. *Make to your ſelves friends of the Mammon of unrighteouſneſſe*, &c. and to Dan. 4. 24. *Break off thy ſins by righteouſneſs, and thine iniquities by ſhewing mercy to the poor*: where if we take *mercy*, in the ſecond member, to be an interpretation of *righteouſneſſe* as in the firſt is very uſual, then *righteouſneſſe* muſt be taken in that Rabbinical ſenſe we have ſpoken of. We may adde the words of our Saviour, Luke 11 41. *Give alms of ſuch things as you have, and behold all things are clean unto you.* This ſenſe therefore being confirmed by ſo many pregnant paſſages, and the words affording it without any violence, we may not reject it. As to the thing it ſelf we ſay breefly; though true religion doth not conſiſt in giving of almes, properly, which is an external thing, whereas religion eſſenially is ſpiritual and internal; and that we are taught by St. Paul, that a man may ſell all that he hath, and give to the Poor, and yet reape not benefit from them to ſalvation; yet almes are ſo great an evidence of religion, as that which in God is moſt glorified & wherewith of all outward acts, moſt pleaſed, that we have warrant enough from reaſon and Scripture, to conclude, that that mans religion is not ſound and ſincere before God, who is not (according to his power) charitable, and bountiful to the poor. And eſpecially in matter of repentance, that that repentance is not true and real nor effectual to remiſſion of ſins, (ſtil ſuppoſing ſome ability) that doth not maniſeſt it ſelf to God and the world, by ſuch fruits.

V. 3. *The Lord will not ſuffer the ſoul of the righteous to famiſh*] Pſal. 37. 25. *I have been young*. See there. Though he ſuffer the

Juſt to want for a time, yet he will ſend him comfort in due ſeaſon. Of this and other like temporall promiſes, annexed to godlineſſe and piety, ſee upon Pſal. 37. 1. *Fret not thy ſelfe* &c. and other verſes of that pſalm.

the ſubſtance of the wicked] Or *the wicked for* their *wickedneſſe* according to Mercerus and others. Or againe according to others, which alſo ſeemeth moſt literall, *the wickedneſſe of the wicked* that is, wicked men. See alſo Chap. 14. 32.

V 4 *He becommeth poore that dealeth with a ſlack hand*] Chap. 12. 24. The Hebrew words ראש עושה כף רמיה may alſo (and are by Mercerus) be tranſlated, *Pauper facit lingulam bilancium* (כף often, *a hand* ſometimes, *the needle*, or *tongue of a balance*) *fraudulentam*: that is *A poore man makes a deceitfull weight*. Or, *Lingula fraudulenta facit pauperem:* that is, *A deceitfull weight makes a poore man*. So there would be an elegant alluſion between כף in the firſt and רי in the ſecond member. And certaine it is, that as poverty makes many a one fraudulent, (which made Agur, Chap. 30. 10. to pray againſt it) that otherwiſe would be honeſt: ſo fraudulency or fraudulent dealing, is the undoing of many, who by truth and honeſty might have thrived better. However this tranſlation we have here, is as good and warrantable, and more generally embraced.

with a ſlack hand. Or *a deceitful hand*] Ier. 48. 10. for ſlothful men very frequently live by deceiving others. See Chap 19. 15. an idle ſoule.

but the hand of the diligent maketh rich] So it is commonly which is enough to juſtify the truth of this ſaying. However though diligence & induſtrie be the ordinary means which God himſelf hath appointed to that end, yet it muſt alwaies be vnderſtood, that gods bleſſing doth go along without which no diligence can prevaile. When I ſay Gods bleſſing, I intend it in a general ſenſe; when God is pleaſed according to his generall order, and appointment, that ſuch and ſuch meanes being uſed, they ſhall be effectuall to ſuch an end. So many men though void otherwiſe of piety and religion, come to be rich, by uſing the meanes to which god in his ordinary providence hath appointed and promiſed a bleſſing, that is ſucceſſe: and many, otherwiſe godly and religious, come to poverty, becauſe they do not uſe the means that god hath appointed. Yet leſt men, if it ſhould alwaies and infallialy be true, that by diligence and induſttry riches may be got, ſhould caſt of all thought of God, and wholy depend of the means and ſecondary cauſes: therefore god is pleaſed ſometimes to croſſe his ordinary providence or generall order, in this particular: ſo that wealth ſhall come vnto ſome, they know not how and ſome others, though never ſo diligent and induſtrious, ſhall do no good. And this hath given occaſion to ſome other proverbs and ſentences, which may ſeeme to be repugnant and contrary to what is here ſaid: as in this very Chapter v. 22. The bleſſing of the Lord, it maketh rich and he addeth no ſorrow with it, where ſee the references. But they may eaſily be reconciled, if all things be taken into conſideration that ought to be conſidered, and all circumſtances well weighed: for want of which, ignorant men are apt to make fooliſh applications, whereby they both deceive themſelves, and others; and ſhamefully abuſe the Scriptures: as was ſaid before, upon the ſecond verſe, *Treaſure of wickedneſſe*.

V. 5. *He that gathereth in ſummer is a wiſe ſon*] He that takes his oppertunite for his buſineſſe, credits himſelf and his: he that neglects it, diſcredits both.

V. 6. *violence covereth the mouth of the wicked*] When their wickedneſſe ſhall be diſcovered, they ſhal be as dumb and not know what to ſay: or, other mens violence ſhall ſtop their mouths

V 7. *The memory of the juſt is bleſſed*] Pſal 112. 6. Men ſhall ſpeak of a juſt man after his death with praiſe, and of the wicked with diſdain and diſgrace. Or, the juſt ſhall leave a ſweet ſent behind him, and the wicked, a ſtinking ſavour.

V. 8 *a prating fool*] Heb. *a fool of lips*. See upon Chap. 11. 12. *deſpiſeth his name.*

a prating fool ſhall fall] He that ſhews the folly of his heart, by irregular ſpeech ſhall fall, though he look to riſe by his talk. See alſo upon Chap. 1. 5. *A wiſe man*, &c.

ſhall fall] Or, *ſhall be beaten*.

V. 9. *He that walketh uprightly, walketh ſurely*] Pſal. 23. 4. Upright wayes bring peace, though wicked men think them expoſed to danger: but crafty plots, to prevent danger, prove the ruine of the deviſers. See upon Pſal. 22. 9 *Thou didſt make me hope*, &c.

but he that perverteth his wayes ſhall be known] Heb. יודע *ſhall be known*, is by ſome Rabbins, both here and elſewhere expounded, *ſhall be broken*. So Judg. 8. 16. *and with them he taught*, (ויודע) *the men of ſuccoth. He taught*, (or, as in the margin there, *he made to know*) that is, (and ſo tranſlated by ſome) *contrivit, he bruiſed*.

V. 10. *He that winketh with the eye cauſeth ſorrow*] He that mocks others with his eyes. See Notes on Chap. 6. 13. *He that winketh with his eyes*, &c.

a prating fool ſhall fall] Verſe 8.

ſhall fall] Or, *ſhall be beaten*. See the reference before, to Chap. 6. 13.

V. 11. *The mouth of a righteous man is a wel of life*] Chap. 13, 14. It alwayes refreſheth others and cannot be ſtopt.

but violence covereth the mouth of the wicked] The ſame words, in the originall, we had before, verſe 6. but whether to be interpreted here, as there, the different coherence, makes it doubtful. There, *violence*, as a juſt judgement; is denounced to the wicked: as *bleſſings*, in the firſt member of the verſe, the reward of the juſt. Here *violence*, as proceeding from the mouth of the wicked, is oppoſed to *life*, that proceedeth from the mouth of the righteous: here therefore, *violence*, active: before, *violence*, paſſive. But as we have it in our Engliſh, we make but one ſenſe (without any reſpect had of the coherence, or context) of both places. *But the mouth of the wicked covereth violence*, as I concevie, is the truer tranſlation. All the difference is in the word חמס violence, whether we make a Nominative, or an accuſative of it. The originall word may be either: and why then may not we take that which will fit the context beſt? Now becauſe חמס may ſignifie *iniquitie* alſo, ſome make the ſenſe of the words to be, that it is the proprietie of a wicked man to conceale his faults, or ſins, and this is drawne to confeſſion by the papiſts. I cannot ſay but this may be vvithout any great violence to the vvords. Neither is it very cleare in vvhat ſence the mouth of the vvicked is ſaid *to cover violence*. But it may be vnderſtood of the vvickedneſſe of his heart, vvhich he covereth by faire ſpeeches, vvhen he doth intend miſchief: or figuratively his mouth may be ſaid *to cover violence*, that is, to be full of it: full of oaths, and curſes, and raylings, and the like. Pſalm. 109. 18 the wicked is ſaid, *to cloath himſelf himſelf with curſing as with a garment*: which cometh ſomewhat neer, though it be not altogether the ſame. We have had occaſion before to obſerve it more than once, that the ſame word, words, or phraſe, ſometimes in one and the ſame Chapter, yea verſe, is taken differently.

V. 12. *Hatred ſtirreth up ſtrifes*] By diſcovering and upbraiding mens faults to them, which love covereth, & ſo exſtinguiſheth ſtrife.

love covereth all ſin] 1 Pet. 4. 8. James 5. 20. in which places by *ſins*, ſome underſtand the ſins of him that loveth, or teacheth: but more probable, as by this place doth appear, that offences and wrongs, which uſe to cauſe ſtrife and contention, are to be underſtood.

V. 13. *In the lips of him that hath underſtanding, wiſdom is found*] Whereby he knows how to ſpeak without danger; which fools do not.

a rod is for the back of him that is void of underſtanding] Ch. 26. 3.

underſtanding] Heb. *heart*.

V. 14. *Wiſe men lay up knowledge, but the mouth of the fooliſh is neer deſtruction*] Comparing with Chap. 13. 3. *He that keepeth his mouth, keepeth his life: but he that openeth wide his lips ſhal have deſtruction*: I think it not improbable, that by *knowledge*, any thing that comes to our knowledge concerning other men, neighbours or others, ſhould be underſtood. Except we make this to be the ſenſe; that whileſt wiſe men are buſie, and in a manner wholly taken up with it, to ſtore themſelves with profitable knowledge, which may ſtand them in ſtead, in time of need; the fool, that hath nothing to buſie himſelf with, but to prate of other mens buſineſſes, meets with ſpeedy deſtruction. See alſo Chap. 18. 6, 7. If we ſtick to the former ſenſe, then *to lay up*, here, is as much as, to *conceale*, See alſo upon Ch. 12. 23. *A prudent man concealeth knowledge*.

V. 15. *The rich mans wealth is his ſtrong city*] A rich man truſts in his riches: a poor man fears deſtruction, for want of wealth. See before upon verſe 2. and Chap. 18. 10, 11, 12.

V. 16. *The labour of the righteous tendeth to life*] That which a righteous man gets, he uſeth to preſerve his own life, and other mens; but wicked men uſe their wealth to undo themſelves and others.

V. 17. *erreth*] Or, *cauſeth to erre*. The original word will bear either; but the firſt more proper here, as I conceive. See before upon Chap 5. 23. *ſhall go aſtray*.

V. 18. *with*] Or, hath. But rather, as in many places, איש to be ſupplied: *He that hideth hatred, is* [a man] *of lying lips; and he*, &c. See before upon Ch. 7, 22, *as a fool to the correction of the ſtocks*.

V. 19. *In the multitude of words there wanteth not ſin*] Eccl. 5. 3. Jam. 3 2 Not of pondered words, but of raſh ones, which wiſdom teacheth men to forbear: or, men that are full of talk, cannot but talk amiſſe ſometimes.

V. 20. *The tongue of the juſt is as choice ſilver*] Good mens words are of great price; wicked mens thoughts are of ſmal value.

the heart of the wicked is little [worth]] Firſt, I would have the reader by comparing verſes 8, 13, 14, 20, 21. of this Chapter, (not to ſeek further) to obſerve that *the heart, tongue*, and *lips*, are uſed promiſcuouſly for one and the ſame; the one ſometimes adſcribed to the juſt, or wiſe; the other, to the fooliſh; and contrarily: leſt men ſhould trouble themſelves with groundleſſe ſpeculations, and impoſe reaſons upon the Scripture (a very common thing) of their own deviſing. See alſo upon Chap. 15. 14. *the heart of fools*. Secondly, the original word מעט *little, ſmal*, properly may perchance as wel, if not better, with his prefix *as*, which is in the original, be here engliſhed, *as nothing*, or if you will, more literally yet, (this very word *momentum*, by reduplication of the firſt radical, to ſupply the guttural, of harſh pronounciation, coming as I take it, from the Hebrew, *megnat*,) *as a moment*: moment taken mathematically, for the leſt and loweſt of diviſions; that is in effect, as nothing.

V. 21. *The lips of the righteous feed many*] They are able to admoniſh, exhort, counſel and comfort others, when wicked men cannot preſerve themſelves. The Hebrew word ſignifieth alſo to *rule*, to *govern*, to *lead*.

but fooles die for want of wiſedome] Fooles, that is ſinners as often already hath bin obſerved,and references made to proper places. The reader, I hope, will not expect that we ſhould makeupon every verſe, for explication of words often vſed. If he do not thinke fit to read from the beginning : yet his concordance wil eaſily direct him to former paſſages, either in this booke of Proverbs or in that of the Pſalms where probably he may find what he doth looke for. See alſo ſomewhat to this purpoſe, upon Ch. 5. laſt verſe, he ſhall go aſtray. So that in effect Solomon by theſe words intends no other than what by the Apoſtle is expreſſed in other words. That *the wages of ſin is death*: Rom.6.laſt verſe.

of wiſdom] Heb. *of heart.*

V.22. *The bleſſing of the Lord it maketh rich*] Gods bleſſing makes men rich,without thoſe careful toils that covetous men are oppreſſed withall,Pſal.127.2,3. See alſo Chap.3.32 33 and Chap 11.24. and upon Pſal.25.14.*The ſecret of the Lord*,&c.and before upon ver. 4. *but the hand of the diligent.*

V.23. *It is a ſport to a fool to do miſchief*] Chap. 14.9

but a man of underſtanding hath wiſdom]Or, *and ſo is wiſdom*(or,*to do wiſdom*) *to a man of underſtanding*. That is, the ſtudy of wiſdom, is the delight and pleaſure of a man of underſtanding. See upon Chap.18 1. *Through deſire*,&c. Or, according to the former tranſlation, which ſeemeth to be moſt literall; comparing with Chap. 14 9. and 13.15. *Good underſtanding*, &c. by *wiſdom*, here we muſt underſtand (as Chap 11.2. *with the Lord is wiſdom*. See there:) the fruits of wiſdom, that is grace and favour, with God, and man. So ordinarily,and ἐπὶ τὸ πολὺ : upon which proverbs are grounted, extraordinarily ſometimes, and by a ſpeciall appointment, a providence of God,a man may periſh (as to the world) through his wiſdom; when fools and wicked men flouriſh. According to ſome; *a man of underſtanding hath wiſdom* : that is,ſay they, to avoid doing miſchief But this ſeemeth ſomewhat frigid.

V.24. *but the deſire of the righteous, it ſhall be granted*] See upon Pſal. 21.2. *his hearts deſire.*

be granted] Or, *yeeld fruit*,as Chap.12.12. Or, [God] *granteth* : according to ſome,both here,and there.

V.25. *As*] Or.*When*,

As the wirlwind paſſeth] Aſſoon as a whirl-wind paſſeth away: or, when the whirl-wind of Gods wrath paſſeth over them.

ſo] Or, *then.*

the righteous] Or, to *the righteous.*

as vineger to the teeth] Very contrary to the teeth,by reaſon of its coldneſſe and aciditie,as out of divers ancients by Letenerus, in his *Adagia ſacra*, and ſome others, if obſerved. Yet verjuice is much commended : but there may be reaſon for that.

ſo is the ſluggard to them that ſend him] He is but a trouble and grief to them that employ him You may compare with Chap. 25. 13. *As the cold of ſnow*, and Chap.26.6. *He that ſendeth.*

V.27. *The fear of the Lord prolongeth dayes*] Chap.9.11. See more upon Chap.3.18.*She is a tree of life.*

prolongeth] Heb. *addeth.*

years of the wicked ſhall be ſhortened] Job 22.16.Pſal .55.23.See the former reference.

V.28 *The hope of the righteous ſhall be gladneſſe,but the expectation*,&c. This *hope* of the righteous; and this *expectation* of the wicked,here intended, though it may be extended to things temporall alſo, yet to relate chiefly to another world,and things eternal, appeareth firſt by Chap.14 32.*the wicked is driven away in his wickedneſſe, but the righteous hath hope in his death* : there is for the hope of the righteous. Now for the *expectation* of the wicked, *When a wicked man dyeth, his expectation ſhall periſh ; and the hope of unjuſt men periſheth*, Chap.11.7.See alſo upon Pſal.39.7. *And now, Lord, what wait I for ? my hope*, &c.

the expectation of the wicked ſhall periſh] Job 8. 13. and 11. 20. Pſal.112.10.They that fear not God are accounted wicked men, in Scripture phraſe, though they be not openly profane.

The way of the Lord] That is, godlineſſe,righteouſneſſe, ſee Rom. 2.9.10 Or, *The way of the Lord* : that is, his ſecret diſpenſations and providences, for the ſalvation of them that fear him. Hoſ. 14. 10. *for the wayes of the Lord are right,and the juſt ſhall walk in them : but the tranſgreſſor*,&c.

V.30. *The righteous ſhal never be removed*] Pſal. 37.22,and 125. 1. Out of his habitation : his children ſhal dwell there after him, Pſal, 37.29. See upon Pſal.37,2, *For they ſhall ſoon be cut down*, &c

V.31.*The mouth of the juſt*,&c]Plentifully,as a fruitful field doth corn.

bringeth forth wiſdom]To avoid croſs words,that bring deſtruction,

the froward tongue] Heb. *tongue of frowardneſſe*; that is, accuſtomed to ſpeak frowardly.

ſhall be cut out] Like a bad tree, that bringeth forth evil fruit, Pſal 4.52.

V.32.*The lips of the righteous know what is acceptable*] That is, a godly wiſe man will take care both what he ſpeaketh, that it may be acceptable to God; and that it may be in an acceptable time : and God doth direct him, to make his ſpeeech ſeaſonable and acceptable(*the anſwer of the tongue is from the Lord*,Chap.16.1.) among men Compare with 11.27. *procureth favour*,and 12 2. *obtaineth favour*. It is the ſame word (רצון) in both places, as is here, *bene placitum*, properly, *lips*,*tongue*, and *heart*, as promiſcuouſly uſed, was obſerved before, in this very Chapter.

the mouth of the wicked ſpeaketh frowardneſſe] Things juſtly diſpleaſing to others.

frowardneſſe] Heb. *frowardneſſes.*

CHAP. XI.

Verſe 1. A *Falſe balance*] Heb. *balances of deceit*.Under this word, he condemneth all falſe weights,meaſures and deceit.

abomination to the Lord] Though ſome men make light of it,yet God hates it.

A falſe balance is abomination to the Lord] Lev.19.36.Deut.25.15. Chap.16.11.& 20.10,23.

a juſt weight] Heb. *a perfect ſtone*

V.2. *When pride cometh, then cometh ſhame*] Chap. 15.33. & 16. 18.& 18.12. When man forgetteth himſelf,and exalteth himſelf above his vocation, then God, by ſome ſudden accident, bringeth him to confuſion.

but with the lowly is wiſdom] Chap. 3. 34. *Surely he ſcorneth the ſcorners*,(by St.James and St. Peter expreſſed,*God reſiſteth the proud*, &c.Jam.4.6.and 1 Pet.5.5,) *but he giveth grace unto the lowly*. The *wiſdom* therefore here intended, is Divine wiſdom, ſuch as makes one *wiſe to ſalvation*; and ſo throughout the book, the word(though ſometimes alſo more generally,for worldly wiſdom,and prudence:) muſt be taken of ſuch wiſdom eſpecially : But this, upon a ſuppoſition, that by *grace*)as moſt underſtand) ſpiritual ſaving grace is intended by Solomon. But there be alſo who in that place expound the word otherwiſe : to wit, of temporal temporarie grace and favour(and that too, from God :) with men. Truly, this place doth ſeem to favour much this interpretation. For, as by *ſhame* in the firſt member, temporal worldly ſhame is intended, ſo it ſtands with reaſon, that by *wiſdom* in the ſecond, the temporall worldly fruits of wiſdom; grace and favour : (of which ſee more upon Ch.10.23. *a man of underſtanding hath wiſdom*) ſhould be meant.

with the lowly is wiſdom] And, by conſequence, honour, from them that rightly weigh things.

V.3. *integrity of the upright ſhall guide them*] Chap.13.6.

V 4. *Riches profit not in the day of wrath*] Chap. 10.2. Ezek.7.19. Zeph.1.18. Though well gotten and not by fraud,as verſe 1.

V. 5. *direct*] Heb. *rectifie.*

V. 6.*The righteouſneſſe of the upright ſhall deliver them*] It ſhall not only lead him in ſafe paths, but alſo free him out of dangers.

tranſgreſſours ſhall be taken in their own naughtineſſe] Chap.5. 22.

in their naughtineſſe] His plots to ruine others,ſhal ruine himſelf, Chap.5.22.

V. 7. *hope*] Or, (taking און as for הון as elſewhere, more than once:)*expectation of ſtrengths*; that is,the moſt ſtrong hope.

V.8. *The righteous is delivered out of trouble*] Chap.21.18.

the wicked cometh in his ſtead] It ſhews the great love of God to his,who brings them out of the ſnare,and their enemies into it, as in Mordecai's caſe,Eſth.7.9.

V.9. *An hypocrite with his mouth deſtroyeth his neighbour*] Job 8.13. A man that diſſembles with his neighbour, by fair words,leads him to deſtruction, unleſſe he be a wiſe man, that by knowledge finds out his drifts, and prevents them : or, a man that diſſembles with God, draws others to do ſo : but good men that know Gods Will, will not be drawn by him.

hypocrite] Or, *profane man*,Pſal.35.16.

V.10. *The City rejoyceth*] Becauſe of the good they get by them: whereas, by wicked men exalted they get hurt.verſe 11.

11. *By the bleſſing of the upright the city is exalted*] By the prayers of righteous men, a city is exalted. That is the proper ſignification of the word *bleſſing*, in this place, though ſome intend it to good counſels alſo, but not ſo properly. Now if the prayer of any juſt man may do much with God for the publike good: how much more theirs,that have a particular commiſſion from God, to pray, and to bleſſe ? Eſpecially, if not only lawfully called; but ſuch alſo, as approve themſelves by their holy converſation, not unworthy of their calling ? Truly, in ancient times the publick ſet prayers of the Church were thought ſo much to conduce to the publike welfare, that even Heathen Emperors, as may appear by ſome Edicts of theirs have made great reckoning of them: and it is a bad ſign,at any time, when thoſe mouths are ſtopped, by human authoritie, which God hath appointed to bleſſe.

by the mouth of the wicked] Not bad counſels only, which is not ſo proper here; (though *mouth* ſometimes be taken for deeds alſo : as hath been obſerved:) but abominable oaths,and curſes,by which God is extreamly diſhonoured and provoked.They might do wel to think of it,that pretend to a good cauſe. There is no cauſe ſo good, but may be loſt by ſuch impieties.

V. 12.*void of wiſdom*] Heb. *deſtitute of heart.*

deſpiſeth his neighbour] Speaketh ill of him,or to him;but he that is thorowly wiſe (Heb. *a man of underſtandings*) will not therefore deſpiſe others, nor reproach him, that reproveth him. Or the meaning may be, that a ſelf-conceited fool (as none commonly more ſelf-conceited, than thoſe that are more fooliſh) becauſe he thinks no body wiſe but himſelf, will not hear others when they ſpeak,either to deliver their opinions in a matter, or to give their advice ; no body ſhall ſpeak (by his good will) but himſelf:

but a wiſer man will be content to hear others,and to be ſilent himſelf. See upon Chap. 1. 5. *A wiſe man will hear, and increaſe learning*, &c. Theognis, (of whom, ſee before upon Chap. 1. 32 *For the turning away of the ſimple*, &c.) hath the very ſame, and almoſt in the very ſame words, but more fully expreſſed : Ὅστις (ſaith he) τοι δοκέει τὸν πλησίον ἴδμεναι οὐδὲν, Ἀλλ' αὐτὸς μοῦνος ποικίλα δήνε' ἔχειν : Κεῖνός γ' ἄφρων ἐστί, νόου βεβλαμμένος ἐσθλοῦ· Ἴσως (not *æquè*, as ſome there tranſlate : but either *fortaſſe*; or altogether vacant: as often : his meaning is, that there is no man, but is wiſe ſometimes, and may ſpeak to the purpoſe as well as another ;) γὰρ πάντες ποικίλ' ἐπιστάμεθα· that is, *Whoever thinks his neighbour to know nothing*, &c. I would wiſh them that are able to read this Author in his own language, (for by tranſlations they will hardly underſtand him,) even for Solomons ſake to read him accurately, whoſe ſayings will give more light often to divers of theſe Proverbs, than large commentaries. See alſo 12. 15. *The way of a fool.*.

underſtanding] Heb. *underſtandings.*

V. 13. *A tale-bearer*] Heb. *he that walketh*, being *a tale-bearer*, Lev. 19. 16. and Chap. 20. 19. *He that goeth about.* See there.

A tale-bearer revealeth ſecrets] Things committed to him concerning the ſpeaker, or ſome other, upon condition of ſecrecy.

a tale-bearer] According to the propriety of the Original word, *a peddler of tales.*

V. 14. *Where no counſel is, the people fall*] 1 King. 12. 1. &c. Chap. 15. 22. Heb. *counſels.* Such as ſhip-maſters uſe to guide the ſhip well: for ſo the word ſignifies. Of the Original word תחבולות See upon Chap. 1. 5. *ſhall attain.*

V. 15. *He that is ſurety for a ſtranger*] Whoſe condition he knows not : or, for one whom he is no way obliged to, and therefore is not tyed to be bound for him. So a ſtrange woman is ſhe, that is not a mans own wife, Chap. 2. 16. and 6. 1. But comparing with Chap. 6. 1. *My ſon, if thou be ſurety for thy friend*, &c and becauſe it is no common caſe, for men to bind themſelves (in any conſiderable ſumme :) for ſtrangers, that it ſhould much need this caution; it is more likely that by *ſtranger* here, is to be underſtood *another*, ſimply, whoever he be, whether friend or other. See before upon Chap. 6. 3. *into the hand of thy friend.*

ſhall ſmart for it] Heb. *ſhall be ſore broken.* Heb. *be broken by breaking* : That is, to ſhivers, as an earthen pot with a fall : and we call it breaking when men are undone.

he that hateth ſuretiſhip, is ſure] Loveth it not, and will not do it without juſt cauſe. The *hated* wife, Deut. 21. 15. that is, leſs beloved.

ſuretiſhip] Heb. *thoſe that ſtrike* hands.

V. 16. *A gracious woman retaineth honour, and ſtrong men retain riches*] Some, becauſe עריץ, is commonly taken in a bad ſenſe, would have this the meaning, that as violence and oppreſſion is the way for men to get wealth : ſo meekneſſe and gentleneſſe, for women to get honour, their chiefeſt wealth. This might do, if Solomon might not ſeem ſo to approve violence in men, as he doth meekneſſe in women : or if there were no way, at leaſt no ſurer way, (which Solomon himſelf elſewhere contradicts) for men to get wealth, than by violence and oppreſſion. More probable therefore it is, that עריץ is here uſed in a good ſenſe, for an induſtrious, active, ſtout man : and that Solomon by theſe words intends to ſet down the commendation and proprieties as well of the man, that is maſter ; as of the woman, that is miſtris of a houſe and family : of the woman, that ſhe muſt be kind- affable, meek, gracious : this, her chiefeſt care, and credit : of the man, that he muſt be painful, laborious, reſolute, undaunted, and the like : as alſo to provide for the ſafe keeping of his goods againſt any violence. There was a proverbial ſaying among the Hebrews, uſed Eſay 49. 24. הירח מגבורים לקוח *Shall the prey be taken from the mighty ?* or, *ſtrong man ?* To which our Saviour alluding, grounds his parable upon it, Luke 11. 21, 22. *When a ſtrong man armed, keepeth his palace, his goods are in peace. But when a ſtronger than he, ſhall come upon him, and overcome him he taketh from him all his armour wherein he truſted, and divideth his ſpoyles.* I believe, if this had been thought of, this interpretation of Solomons words would have given all men good content ; and that they had forborn to ſeek further.

V. 17. *The merciful man doth good to his own ſoul*] He that is of a bountiful diſpoſition affords himſelf things needful, which a cruel man doth not : or, he that is good to others, ſhall receive a reward for it.

but he that is cruel, troubleth his own fleſh] According to the interpretation of the firſt member ; So this ſecond alſo doth afford a double ſenſe, which may eaſily be gathered. And ſo we take *fleſh* here, to be the ſame as *ſoul*, before : by both, the body, or whole perſon (as often :) being underſtood. Some by שאר would have the kindred, or neereſt relations, as wife and children, to be intended. And ſo the word is taken too, as in Geneſis often. So the ſenſe would be, that the cruel or extreamly miſerable, *rationem nullum habet propinquitatis*; hath no regard of them that are near to him, as by Grotius the words are paraphraſed. This alſo may be allowed. Some Rabbins upon the firſt, and indeed moſt literal ſenſe, take occaſion to reprove them that macerat their bodies by penances which the Law doth not require. Mercerus as a Chriſtian, not ignorant of what St. Paul profeſſeth of himſelf, and the practice of the Primitive times is more moderate : yet he blameth that exceſs, which doth rather dul the ſoul, than quicken it, to other more neceſſary duties & performances.

V. 18. *The wicked worketh a deceitful work*] That promiſeth a reward, but brings none, Rom. 6. 21. Eph. 5. 11. His reward, or that reward which he promiſed himſelf, and aimed at, even in this world, often faileth : but in caſe he ſpeed, to the utmoſt of his deſires ; yet is it no reward properly, but a bait rather, to lead him to eternal deſtruction.

to him that ſoweth] Pſal. 112. 9, 10. It is like good ſeed : it will certainly bring profit, Gal. 6. 8. 2 Cor. 9. 6.

righteouſneſſe] Sometimes it is taken for alms.

a ſure reward] Hebrew, שכר, *Secher*, for שכר *Sechar, a reward.* But becauſe Eſay 19 10. this word שכר *Secher* is there alſo found, (כל עשה שכר אגמי נפש there tranſlated in our Engliſh, *all that make ſluces and ponds for fiſh* ; or, *of living things*,) and by moſt, (among others, by learned Mercer,) conceived of neceſſity to ſignifie there *obſtructionem*], *clauſuram*, or ſomewhat (Junius renders it, *excipulum*,) to that purpoſe ; which granted, it followes, that שכר is there for סכר : a *Sin*, for a *Samech* : upon this, ſome Rabbins infer, that it is not without ſome alluſion to that word and ſignification there, that שכר is here put for שכר, the more emphatically, ſay they, to ſet out the certainty of the reward, as a fiſherman thinks himſelf ſure, when he hath the fiſhes incloſed in his net, or drag. Many ſuch ſcecret alluſions there be in the Scripture, which makes me, after Mercerus, to take notice of this obſervation. Yet I will not bind any man to believe it : if it may go for a probable conjecture, it is the utmoſt that can be ſaid of it.

a deceitful work —— a ſure reward] Heb. *a reward of truth* : So Luke 16. 9. 11. *the Mammon of unrighteouſneſſe*, that is, (as upon Chap. 8. 18. is ſhewed) deceitful ; is oppoſed to *true riches.*

V. 19. *As*] *So.*

As righteouſneſſe tendeth to life] He unfoldeth what he meant in the laſt verſe, expounding the laſt part firſt.

ſo] Heb. *and.*

V. 20. *of a froward heart*] Heb. עקש לב perverſe, crooked : full of diſſimulation, and hypocriſie, unſtable inconſtant, &c. See upon Chap. 2. 15. *whoſe wayes are crooked*, &c

V. 21. *Though hand joyn in hand, the wicked ſhall not be unpuniſhed*] There be no leſſe (as I find them reckoned by ſome, though ſome of them ſeem confident) than 14. ſeveral Interpretions of theſe words, which are not elſewhere in Scripture, but here and Ch. 16. 5. They may be found in Velrio his Adagies. I do not deſire to multiply words where I ſee no greater cauſe. The words ſeem to me, both of themſelves, and by the reaſon of the context, plain enough. Though wicked men plot and project never ſo much, and ſtrengthen themſelves by mutual counſels and confederacies, to ſecure themſelves ; yet when the time for their puniſhment, which God hath appointed is come ; all their deſignes, plots, and confederacies, in which they truſt, as though they had made a covenant with hell, and the grave, ſhall ſtand them in little ſtead. The ſcope of the words is not, to deny, but that wicked men by their cunning and policy may prevail a long time ; (as we call a long time : though the Prophet Habakkuk doth teach otherwiſe : *though it tarry, wait for it* ; *becauſe it will ſurely come : it will not tarry*, Chap. 2. 3.) God is willing they ſhould ; and hath ſome uſe for them ; but to ſet out the certainty, and unavoidableneſſe of their deſtruction ; which the longer it is put off, the more terrible and remedieleſſe it will be. This to me ſeems beſt. Yet I will give the reader an account of Mercerus his interpretation of the words alſo; not only becauſe of his authority, but alſo becauſe it agrees very well with the context. *Hand in hand*, he takes for, *From hand to hand*, and by that, he would have a ſucceſſion of judgements and puniſhments from father to ſon, to many generations, to be intended. We know the ſame is threatned in divers places of Scripture : and ſo, it will be more oppoſite (according to the uſual tenor of theſe Proverbs) to the next member ; *but the ſeed of the righteous ſhall be delivered.* But we cannot ſay ſo of Chap. 16. 5. where the former ſenſe ſeemeth to agree better. Theſe (among ſo many) be the two chief interpretations.

the wicked ſhall not be unpuniſhed] A wicked man cannot free himſelf from miſchief ; but a good man may free his poſterity alſo.

V. 22. *As a jewel of gold*] What kind of *jewel*, or ornament this נום (the original word) was, there be many conjectures; but conjectures only, no certainty: neither doth it much concern the ſenſe, or matter it ſelf. There be people at this day in ſome parts of the world, that weare rings at their noſe, or noſtrils, from which hang jewels, pearles, &c. It is poſſible ſuch a faſhion, or not unlike, might be among the Jews of thoſe dayes. However, it is more likely that Solomons words allude to the ringing of ſwine, as they call it, to keep them from digging ; a thing uſed in all places.

ſo is a fair woman which is without diſcretion] Heb. *that hath departed from taſte* : That is, that wants reaſon to guide her ſelf. Or, *that hath loſt her ſavour* : That is, her credit, by light courſes.

the expectation] Or, to *the expectation.*

V. 23. *The deſire*] Or, to *the deſire.*

The deſire of the righteous is onely good] The good ſhall have that happineſſe they deſire ; but the wicked can expect for nothing but Gods anger. See more upon the next words.

but the expectation of the wicked]As here *expectation* is not properly taken, but for event, or reward, which uſe to be the object of expectation; ſo *deſire* in the former member to I take for no other than event, or reward, for the ſame reaſon. So that the effect of the words ſeems no other than this,that all things *work together*(though ſeemingly otherwiſe for a time:)*for good to them that love God*: that nothing can happen to them but by a ſpecial providence for their good in the end; which ought to be our chief aim to refer all things to the end. As contrariwiſe,nothing to the wicked,&c. So that we ſhall not need to trouble our ſelves to reconcile theſe words, *the deſire of the righteous is onely good*: with divers other places of Scripture, importing that the beſt of men,are prone enough to covet and deſire things that they ſhould not; yea and to purſue ſometimes their deſires unto accompliſhment.

V. 24. *ſcattereth*] Pſal. 112. 9, 10.

and yet encreaſeth] He that giveth liberally,gets by giving: and the covetous loſe by not giving. See alſo upon Pſal. 25. 14. *The ſecret of the Lord.* And upon Chap. 10 4. *The hand of the diligent.*

V. 25. *The liberal ſoul ſhall be made fat*] 2 Cor.8.8,7,10. That is, rich.

The liberal ſoul] Heb. *The ſoul of bleſſing.*

he that watereth, ſhall be watered alſo himſelf] He ſhall be made richer, that he may ſtill do good. Heber. הוא יורא, which if from ירא, as ſome think must ſignifie, *he ſhall caſt*, (*jaciet, profundet*,) that is, *he ſhall abound*; as Junius expreſſeth it. But it is more probable, that יורא is here for יורה, from רוה, *irrigare*, that is, *to water* as it is here

V. 26. *He that withholdeth corn*] He that keeps corn till it be dear, or faulty.

the people ſhall curſe him] Heb. *ſtrike him thorow*. For curſes are like darts.

but bleſſing ſhall be upon the head of him that ſelleth it] They will pray God to bleſſe him.

V. 27. *He that diligently ſeeketh good, procureth favour*] He that riſeth betimes to ſeek good to himſelf, or others.

but he that ſeeketh miſchief, it ſhall come unto him] Pſal. 7. 15,16. & 9. 15, 16. & 10. 2. & 57. 6.

V. 28. *He that truſteth in his riches, ſhall fall*] Like a dry leaf,or as one that truſts to an unſure ſtay,Eſ.36.6. 1 Tim 6.17. but the righteous that truſt in God,ſhall flouriſh like a green leaf or branch.

the righteous ſhall flouriſh as a branch] Pſal. 1. 3. & 92. 12. &c. Jer. 17. 8.

branch] Or, *a leaf*: That is, a green leaf.

V. 29. *He that troubleth his own houſe, ſhall inherit the wind*] Chap. 15.27. By impoſing too much labour, ſparing too much, or raiſing quarrels; he ſhall not mend his eſtate, but impair it.

the fool ſhall be ſervant to the wiſe of heart] He that hath not wit to keep what his friends left him, muſt in his old dayes ſerve them, that are wiſer than himſelf.

V. 30. *and he that winneth*] That they learn of ſome, they teach others.

he that winneth ſouls, is wiſe] Subdueth them to the knowledge and will of God, 2 Cor. 10 4, 5.

winneth] Heb. *taketh*. Or, becauſe the noun that comes from that verb (one of them,) ſignifies, *diſcipline, doctrine*; ſome make that to be the ſignification of the verb alſo in this place; and tranſlate, *qui diſciplina imbuit*; that is, *he that doth inſtruct*, or *teach*: which pointeth at the ordinary way of wining of ſouls, by teaching; whether by publick preaching, or by private admonitions and inſtructions at home. But it is done often by a godly life, and good example, as effectually; and more effectually too, ſometimes.

V. 31. *Behold, the righteous ſhall be recompenſed in the earth*] 1 Pet. 4. 18. Puniſhed for his ſins.

CHAP. XII.

Verſe 1. VV*Hoſo loveth inſtruction, loveth knowledge*] Rather, *correction*. To wit, by word of mouth, called reproof afterwards. It is a ſign he loves knowledge,that can bear his maſters reproof: but he that cannot bear it, loves it no more than a beaſt.

V. 3. *the root of the righteous ſhall not be moved*] Chap. 10. 25. The ſtate of the righteous, though it ſhake ſometimes, yet is like a deep rooted tree, it will not be blown down, whereas the wicked, when they ſeem ſtrongeſt.

V. 4. *vertuous*] Heb. *Of vertue*, Chap. 31. 10.

A vertuous woman is a crown to her husband] 1 Cor. 11. 7. Not onely an excellent helper, but alſo a chief ornament in the eyes of others, Chap. 31. 23.

V. 5. *The thoughts of the righteous are right*] Heb. *judgement*. That is, right as judgements ought to be.

the counſels of the wicked are deceit] Not only their raſh thoughts, but alſo their deliberate ones.

V. 6. *The words of the wicked are to lie in wait for blood*] Chap. 1. 11, 18. Or, *words*, for works and actions, as often.

the mouth of the upright ſhall deliver them] Thoſe whoſe blood the wicked ſeek to ſpoil, 1 Sam. 19. 4. or, themſelves. As Chap. 11. 9. *An hypocrite with his mouth deſtroyeth his neighbour: but through knowledge ſhall the juſt be delivered.*

V. 7. *The wicked are overthrown, and are not*] Pſal. 37. 37. Chap. 11. 21.

V. 8. *A man ſhall be commended according to his wiſdom*] Not alwayes ſoe; and that Solomon knew very well: Eccleſ. 9. 11. *I returned*, &c. See upon Chap. 10. 23 *a man of underſtanding.*

of a perverſe heart] Heb. *perverſe of heart.*

V. 9. *He that is deſpiſed, and hath a ſervant*] In ſome Engliſh Bibles that I have ſeen,the word *hath*,is printed in another letter;as though it were not in the Original Text: which may occaſion a miſtake,becauſe *deſpiſed and a ſervant* might ſeem to do very well together,without any ſuch ſupply. But the truth is,there is a לו (*illi*) in the Hebrew,which doth amount to the verb *hath*,in Engliſh. Except we make of it a reciprocal pronoune; as ſome do: and then the Engliſh muſt be: *and is a ſervant to himſelf*. Neither will the ſenſe be amiſs ſo. For though a man may bring himſelf into contempt by it with the vulgar; yet wiſer men will commend,and think him happy too, that can be his own ſervant, and ſuffice himſelf, without other help. Philoſophers much commend it, (τὴν αὐτουργίαν: *ſelf-miniſtry*:) and it is obſerved, that Homer (who knew what is commendable and vertuous better than many Philoſophers, as Horace thought:) doth ſet out his *heroes*,as not diſdaining ſometimes ſome very mean ſervices. Hence the vulgar: *& ſufficiens ſibi*: which,among men of underſtanding,is the higheſt of commendations and happineſs,and bringeth a man neereſt unto God,the only true αὐτάρκης.

V. 10. *A righteous man regardeth the life of his beaſt*] Is merciful even to the very beaſt that does him ſervice. He doth not overwork them, and affords them good keeping.

the tender mercies of the wicked are cruel] If they be cruel,when they pretend to ſhew mercy, what are they, when they come with a drawn ſword to ſhed blood?

tender] Or, *bowels.*

V. 11. *He that tilleth his land, ſhall be ſatisfied with bread*] Chap. 28. 19.

he that followeth vain perſons, is void of underſtanding] And, ſo neglects his buſineſſe, whereby he ſhould live. The Hebr. word ſignifieth *vain things* (and ſo uſed often:) as well as *perſons*, which gives us occaſion to conſider, whether this Proverb may not have ſome affinity with that in Eccleſiaſtes, *He that obſerveth the wind, ſhall not ſow; and he that regardeth the clouds, ſhall not reap*, chap. 11 4. There may be very good ſenſe made of it: and it puts me in mind of many vain precepts and obſervations that Heſiod hath concerning husbandry, in chuſing proper dayes, &c.

V. 12. *The wicked deſireth the net of evil men; but the root of the righteous yield*, &c.] Men who have no grounds in them of piety and godlineſſe, and are for the preſent onely; which when they ſee the proſperity of the wicked,and how they thrive in their bloody deſigns; who *take up* men, as *fiſhes with the angle*: *they catch them in their net, and gather them in their drag*, Hab. 1. 15. they *envy* them (chap. 23. 17.) and covet extremly to be of their ſociety, that they may ſhare with them: but *the root of the righteous*, which hath its groweth, under ground, not ſeen by fleſhly eyes; by Gods conſtant and ſecret bleſſing yieldeth to abundance, without any ſuch violent indirect meanes. So we may expound it of temporal bleſſings alſo. But it is more likely that the fruits here intended, are the myſtical fruits of eternal life, to the righteous himſelfe; and the ſpiritual fruits of good inſtruction, and example, to the converſion, and ſpiritual improvement of many others; according to that we had before, *The fruit of the righteous is a tree of life; and he that winneth ſouls, is wiſe*, chap. 11. 30. In the firſt words, why he that deſireth the ſociety of bloody violent men, ſhould be called רשע (which commonly imports *wickedneſſe* in the higheſt degree:) and the bloody men themſelves רעים onely which is a more general word; firſt I anſwer, that thoſe diſtinctions of words do not alwayes hold: as for example,in the firſt Pſalm, firſt verſe, three ſorts of evil men by way (as many are of opinion,) of gradation being mentioned, רשעים are the firſt of the three: חטאים *ſinners*, the next: לצים *ſcorners* the laſt. Secondly, as there is great affinity of letters, ſo frequent permutation of ſignifications alſo between רוע *to be evil* רעה *to have fellowſhip* and רעע *to bruiſe in pieces*: or *to deſtroy*; (as the word is tranſlated chap. 13. 20.) it is not improbable that Solomon might make choice of that word in this place with alluſion(as there is a manifeſt alluſion in the very words chap. 13. 20.) to ſome of thoſe other ſignifications. Laſtly, the Hebrew word מצור here tranſlated *the net*; ſignifies *hunting* alſo, and (if the מ be radical) *a caſtle* or *fortreſſe*: which ſignifications are here followed by ſome. But for the firſt,whether *net*,or *hunting*,there will be no great difference of ſenſe. But if we tranſlate, *fortreſſe*, (as Junius doth: *Deſiderat improbus præſidium malorum; ſed radix juſtorum dat illud*:), then the beſt ſenſe (whether *malorum*, be taken for a Neuter, or a Maſculin: either of which the Hebrew רעים may be:) will be, that wicked men are very careful to provide for their ſecurity: but in vain; becauſe it is the prerogative, and as it were, the natural fruit and effect of integrity, and godlineſs: which is often inculcated in theſe Proverbs: and how to be underſtood, ſee upon Pſalm 91. 5. *Thou ſhalt not be afraid for the terrour by night*, &c.

the net] Or, *the fortreſſe.*

the root of the righteous yieldeth fruit] Meaning, their heart within, which is upright, and doth good to all.

yieldeth fruit] Heb. יתן (*dabit*:) as Chap. 10. 24. where the Engliſh is: *ſhall be granted.*

V. 13. *The wicked is ſnared by the tranſgreſſion of his lips*] Heb.

The ſnare of the wicked is in the tranſgreſſion of his lips, Chap. 18. 7. An evil mans tongue brings himſelf into trouble, and a good man helps himſelf out, 1 Sam. 25.

V. 14 *A man ſhall be ſatisfied with good by the fruit of his mouth*] Chap. 13. 2. Pſalm 34. 12, 13, 14.

and the recompence of a mans hands ſhall be rendred unto him] A good man ſhall be rewarded, both for his good words and works.

V. 15. *The way of a fool is right in his own eyes*] Chap. 3. 7. His own device: for he thinketh himſelf wiſeſt, and hearkneth to no mans counſel. See upon Chap. 1. 5. *A wiſe man will hear*, &c. and Chap 11. 12. *deſpiſeth his neighbours.*

he that hearkneth unto counſel is wiſe] Heſiod (who is thought by ſome to have been before Homer: but of great antiquity certainly, and in many œconomical precepts and admonitions, well agreeing with Solomon:) makes two degrees of wiſe men: Οὗτοι μὲν πανάριϛοι,&c. The firſt, of them, that are wiſe of themſelves, and can ſee what is expedient, both preſent and future, without taking counſel of others: the ſecond of them, that will entertain good counſel given them by others.

V. 16. *A fools wrath is preſently known*] Or, *A fool is known in the day of his wrath.* For then he vents his folly.

preſently] Heb. *in that day.*

a prudent man covereth ſhame] Bridleth his affections, that he may not ſpeak, or do any thing that may ſhame him: or, hideth the ſhame of another, by taking no notice of an injury.

V. 17. *He that ſpeaketh truth, ſheweth forth righteouſneſſe*] Chap. 14. 5. Though *truth* and *righteouſneſs*, are different in themſelves; (and the Apoſtle ſpeakes of ſome that held *the truth in unrighteouſneſs*, Rom. 1. 18.) yet they have ſo much affinity, that a man may probably preſume, that he that loveth and uſeth to ſpeak the truth, is a right honeſt man; juſt and righteous in his dealings: and beſides it is a great means to preſerve juſtice and righteouſneſſe among men, to ſpeak the truth at all times.

a falſe witneſſe] Heb. *of lies*. The language of a falſe witneſs, or perfidious man, is full of guile, diſſimulation, and hypocriſie.

V. 18. *There is that ſpeaketh like the piercings of a ſword*] Pſal. 57. 4. & 59. 7. It is not every man that doth ſo, but there are ſome ſo bad, that their tongues wound like ſwords.

V. 19. *The lip of truth ſhall be eſtabliſhed for ever*] A true ſpeaker can ſtand it out to the end; but a lyar can ſhift but a while. Or it may be underſtood as properly with reference to another world, that eternal life ſhall be the reward of truth; whereas all that is got by lying, and cheating, and ſuch indirect courſes is but for a moment, and ſhall ſoon vaniſh away.

V. 20. *Deceit is in the heart of them that imagine evil*] Or, *Deceit* returns *into the heart*. That is, they that ſeek to deceive others, hurt themſelves: but they that give good counſel, fare the better for it themſelves.

V. 21. *There ſhall no evill happen to the juſt*:] Becauſe all things that happen unto them in this world, whether in the nature of croſſe, or proſperous events, *work together for their good*, Rom. 8. 28. See the former reference upon Pſal 95. 5. *Thou ſhalt not be afraid*, &c. And of temporal promiſes in general, ſee upon Pſal. 37. 1. *Fret not thy ſelf*, &c. and other verſes of that Pſalm.

V. 22. *Lying lips are abomination to the Lord*] Chap. 6. 17. Though God hate all manner of evil; yet lying is moſt hateful to him, being a God of truth, Revel. 22. 15.

they that deal truly are his delight] That do as they ſpeak, which lyars do not.

V. 23. *A prudent man concealeth knowledge*] Chap. 13. 16. & 15. 2. He that is wiſe reveals his knowledge, onely when he may do good with it: but fools by prating ſhew their folly. Some of the ancients have excellent ſayings to that purpoſe, that we ſhould not conceal knowledg, but freely and ingeniouſly impart it unto others. Their meaning is, that we ſhould not conceal it out of envy; not that we ſhould make brags of it, or proſtitute it to the contempt of them, who are not likely to be benefited by it: which is to *conceal* it, in Solomons ſenſe. See alſo upon Chap. 10. 14. *Wiſe men lay up knowledge.*

V. 24. *The hand of the diligent ſhall bear rule*] Chapter 10. 4.

The ſlothful] Or, *deceitful*: For ſuch men live by their wits, not by their hands. See before upon Chap. 10. 4. *with a ſlack hand.*

V. 25. *Heavineſſe in the heart of man maketh it ſtoop*] Chap. 15. 13. As a heavy burthen weighs down the body.

a good word maketh it glad] A word of comfort from a friend.

word] Or, *matter*, Chap. 15. 20.

V. 26. *The righteous is more excellent than his neighbour, but the way of the wicked ſeduceth them*] יתר more *excellent*, here; is by ſome, (as Mercer and others: and ſo by our margin here,) rendred *abundant*: and ſome that follow this tranſlation, make this ſenſe of the whole, (which is agreeable enough to divers other places of Scripture,) that the juſt and godly ſhall abound in all good things, when the wicked, through their *way*, or wickedneſs, ſhall *erre*, or wander for want; that is, in effect, ſhall beg. I do not ſee, but this may do well enough: certain it is, that the Hebrew תתעם here, and by moſt interpreters, expreſſed *ſeduceth them*, may as well be tranſlated, *cauſeth them to erre*; or *to wander*. Yet *ſeduceth them* as it is more generally received, ſo will afford a more general and warrantable ſenſe; to wit, that the way of the wicked firſt or laſt, leads them to deſtruction: or that their wicked life, leads them to wicked opinions, and ſeduceth them from the truth, though right before in their faith. And this may be the ſenſe of this latter part, whether we tranſlate *excellent*, or *abundant* in the firſt. But if *excellent*, Rabbi Kimki makes the ſenſe of the whole (and this too, not improbable:) this: That righteouſneſs is of it ſelf, a more noble thing than unrighteouſneſs, and more commendable, few or none make any queſtion: and by conſequent, that a righteous man is more *excellent* than his neighbour, or any other that is not righteous. What then is the cauſe, that ſo few apply themſelves that way, to follow his example? Becauſe they ſee, though (*Virtus laudatur & alget*: as one of the Poets hath it:) juſtice be commended and commendable, yet moſt men thrive in the world by injuſtice. To this purpoſe ſee more upon Chap. 1. 32. *For the turning away of the ſimple, ---- and the proſperity of fools ſhall deſtroy them.* The vulgar Latin (which ſome take upon them to juſtifie as the moſt genuine ſenſe: *profundè & germanè*, ſaith Cornelius a Lapide, which I wonder at:) expreſſeth it: *Qui negligit damnum propter amicum, juſtus eſt.* It doth afford them that follow it, ſufficient matter of diſcourſe (and ſo their volumes come to ſwell:) how a man is bound to neglect his own profit, or advantage, for his friend, or neighbours ſake, There may be good uſe enough of that ſpeculation; but as to Solomons words, I conceive it altogether impertinent.

V. 27. *The ſlothful man roſteth not that which he took in hunting*] As if a man ſhould ſay; I am not the richer for any thing you ever gave me; the meaning may be, either not the richer, becauſe it did not thrive with me; or, becauſe you never gave any thing: ſo here, *roſteth not*; either when he hath it, lets it ſpoil, or be loſt through neglect and lazineſſe: or, *roſteth not*, becauſe through lazineſſe he will not take the pains to hunt, or to hunt diligently; and ſo gets nothing: which, of the two, is the moſt probable interpretation. In ancient times, before men were incorporated into towns and cities, hunting was a principal object of mans induſtry; and it is very likely that the Latin word *ſtudium*, came originally from the Hebrew צוד which ſignifieth *to hunt*. Moſt likely neverthelesſe, (as moſt are of opinion) that the words are to be taken proverbially, to this effect, that as it often falls out, that they that have taken great pains in hunting, and have got ſomewhat, yet through ſome either ſudden chance hapning to their own perſon, as either death or ſickneſſe; or ſome other caſualty, through which they are bereaved of their prey, they eat not of it: ſo it is with the wicked mans wealth, which though he ſcrapeth and heapeth together with much labour, yet he doth not at all, or not long, enjoy. This to be the right meaning of the words, moſt Interpreters agree: but for the truth of the ſentence, it muſt be remembred, (as hath been often told) that it is enough, if it be ſo for the moſt part; or that there be now and then, in every age, ſome notorious examples of it: which if there were not, it is not likely it would have become ſo common an obſervation among the wiſe heathen too, who alſo have divers ſayings and ſentences to this purpoſe. If it be objected, that it ſo falls out with the righteous too ſometimes, (or ſay, as often, or oftner, if ye will; though I believe it not) and therefore, not the proper caſe of the wicked; I anſwer, that the difference between the caſe of the righteous and the wicked, upon which the obſervation is grounded, is in their different condition at the time of their death: *The wicked is driven away in his wickedneſſe, but the righteous hath hope in his death*, Chap. 14. 32. See upon Chap. 10. 28. *The hope of the righteous ſhall be gladneſſe*, &c. See the reference there, and upon Pſal. 37. 1, 2. &c. *Fret not thy ſelf*, &c.

ſlothful man] Heb man *of ſlackneſſe*, as Chap. 10. 4. Mic. 6. 9. Or, *fraudulent man*. See before upon 10. 4. *with a ſlack hand.*

roſteth not] Learned Mr. Fuller, *Miſcellan.* l. 6. c. 13. would have the words tranſlated, *non clathrabit*. that is, doth not hang upon the rack; to preſerve, &c. He hath a great deal to prove that to be the proper ſignification of the word: but it doth not concern the ſenſe, in general; nor us much, in this place.

but the ſubſtance of a diligent man is precious] Heb. *but the ſubſtance is precious of a diligent man.* Such trajections (as they call them) are frequent in Scripture. Yet the words might be otherwiſe ordered too, but to the ſame effect; and this is the moſt probable conſtruction.

V. 28. *In the way of righteouſneſs is life --- no death*] See upon 3. 18. *a tree of life*. And 10. 2. *delivereth from death.*

CHAP. XIII.

Verſe 1. *Inſtruction*] Or, *reproof.*

V. 2. *A man ſhall get good by the fruit of his mouth*] Chap, 12. 14. He that uſeth his tongue aright, ſhall get good by it: he that doth otherwiſe, ſhall get hurt.

V. 3. *He that keepeth his mouth, keepeth his life*] Chap. 21. 23. From raſh and haſty ſpeeches. See before 10. 14. *wiſe men.*

V. 4. *The ſoul of the ſluggard, deſireth, and hath nothing*] He ever deſireth, but taketh no pains to get any thing: and therefore muſt loſe his longing.

V. 5. *A righteous man hateth lying*] A man is not righteous that abſtains from lying, unleſſe he do it out of the hatred of that ſin. See before upon Chap. 12. 17. *He that ſpeaketh truth.*

lying] Heb. *a word of a lye.*

and cometh to ſhame] By his lying.

V. 6. *Righteouſneſſe keepeth him that is upright in the way*] Chap. 11. 3, 5. 6.

the ſinner] Heb *ſin.*

V. 7. *There is that maketh himſelf rich, yet hath nothing : there is that maketh himſelf poor, yet hath great riches*] Theſe words will afford a double ſenſe ; the one œconomical ; the other, philoſophical. So I ſpeak, taking philoſophy here, for a ſpeculative ſcience : though I know otherwiſe, that *æconomia* : is a part of moral philoſophy. The firſt, œconomical, and moſt literal, tending to warne us, that the world is full of diſſimulation : and that we ſhould not judge of mens eſtates, in our mutual dealings, and commerces ; by what themſelves make ſhew : which is of dangerous conſequence : becauſe, for example, ſome will make themſelves poor of purpoſe, that they may receive ſupport from them, whom they are better able to relieve, or gratifie. Others, very beggars, or in a ſinking condition, make themſelves rich, that they may, by their ſuppoſed wealth and ability, have credit to take up where they will, and to borrow : through whoſe diſſimulation many are undone. The philoſophical, this ; That ſome men, (truly vertuous and godly :) though outwardly they appear poor, (*that maketh himſelf* : that is, that hath the port, & reſemblance: *præ ſe fert*, as the Latins ſpeak: or, *maketh himſelf poor*, becauſe he doth not apply himelf to the world, and contems the wealth and pomp of it : and ſo on the other ſide, *makes himſelf rich*, becauſe it is his onely ſtudy : ſee upon 10. 4. *but the hand of the diligent*) yet in very truth are rich : rich in their ſouls, the beſt riches. Others who appear rich (vicious ungodly men :) who in very truth, are very poor; naked and ſtarved in their ſouls. Somewhat to this purpoſe upon Chap. 12. 9 *He that is deſpiſed*, &c. And Rev. 2. 9. *I know thy works, and tribulation, and poverty ; but thou art rich.* Or, if we will take this *maketh himſelf*, of purpoſed diſſimulation, or deluded imagination : then Rev. 3. 17. *Becauſe thou ſayeſt, I am rich, and increaſed with goods, and have need of nothing ; and knoweſt not, that thou art wretched , and miſerable, and poor, and blind and naked.* And on the contrary , *that maketh himſelf poor* : to wit, through humility of ſpirit , abaſing himſelf, as the greateſt of ſinners; wherein conſiſteth perfection of vertue and godlineſſe.

V. 8. *but the poor heareth not rebuke*] A rich man queſtioned and troubled, may make his peace by his riches : but a poor man is ſeldom queſtioned, or quarrelled with, having nothing to loſe. See upon Chap. 10, 15. *The rich mans wealth* &c.

V. 9. *The light of the righteous rejoyceth*] Chap. 4. 18, 19 The proſperity of good men is like the light of the Sun, which, encreaſing, brings more joy ſtill : but the proſperity of the wicked is like a candle, that leſſens till it goes out.

rejoyceth] Or, *ſhall rejoyce.*

but the lamp of the wicked ſhall be put out] Job 18. 6. and 21. 17.

lamp Or, *candle.*

V. 10. *Onely by pride cometh contention*] Angry men are provoked by wrongs ; but proud men contend for preeminence : or, the main cauſe of contention generally is pride. See Jam. 3. 13. &c *Who is a wiſe man*, &c.

with the well-adviſed is wiſdom] Proud men quarrel, becauſe they hearken not to counſel : they that hearken to it, are too wiſe to quarrel:

V. 11. *Wealth gotten by vanity, ſhall be diminiſhed*] Chap. 10 2. & 20. 21.

by vanity] By wickedneſſe, as 10. 2. *Treaſures of wickedneſſe*, Or, more probably (that being more agreeable to the ordinary notion of the Original word :) by vaine means, or courſes : as gaming, acting upon a ſtage, and the like.

by labour] Heb. *with the hand.*

V. 12. *when the deſire cometh, it is a tree of life*] Chapter 13. 19. See upon Chap. 3. 18. *a tree of life.*

V. 13. *Whoſo deſpiſeth the word, ſhall be deſtroyed*] Meaning, the word of God whereby he is admoniſhed of his duty.

ſhall be rewarded] Or, *ſhall be in peace.*

V. 14. *The law of the wiſe is a fountain of life, to depart from the ſnares of death*] Chap. 14. 27.

V. 15. *the way of tranſgreſſors is hard*] Or, *harſh.* And therefore diſpleaſing to others.

hard] Or, *rough.*

V. 16. *Every prudent man dealeth with knowledge*] Chap. 12. 23. & 15. 2.

layeth] Heb. *ſpreadeth.*

V. 17. *A wicked meſſenger falleth into miſchief*] An unfaithful meſſenger ſhall be puniſhed, becauſe he hath wounded his maſters eſtate by neglect of his buſineſſe : but a faithful one, which hath healed it, ſhall be rewarded.

a faithful ambaſſadour is health] Heb. *an ambaſſadour of faithfulneſſe* ; that is, a moſt faithful one, Chap. 25. 13.

V. 18. *inſtruction*] Or, *rebuke.*

but he that regardeth reproof, ſhall be honoured] Chap. 15. 5, 31. With riches and dignity.

V. 19. *The deſire accompliſhed is ſweet to the ſoul*] Verſe 12. God doth accompliſh the deſire of good men to their joy, Pſal. 145. 19. but not of the wicked, becauſe they cannot be drawn to leave their ſins. So ſome. But the moſt obvious, and more immediate expoſition is ; That all men (it being the nature of man, ſtill to be in the purſuit of ſome thing or other) have their deſires, in the accompliſhment of which is the chief comfort of their lives: whence it is, that fools or wicked men can ſo hardly be reclaimed, becauſe, being full of deſires, (ſuch as they are) they have found ſo much ſweetneſſe (not conſidering that it will be bitterneſſe in the end) in the accompliſhment, as they cannot promiſe themſelves from honeſt ends and deſires, to the ſweetneſſe of which, for want of experience, they are altogether ſtrangers : and therefore not eaſily perſwaded to forſake their wonted courſes According to this interpretation , it ſhould rather be, (which is the moſt proper and uſual ſignification of the Hebrew particle ו) *and it is abomination*, &c.

V. 20. *He that walketh with wiſe men, ſhall be wiſe*] And ſo preſerved, whereas a companion of fools, learning folly of them, ſhall periſh.

ſhall be deſtroyed] Heb. *ſhall be broken.* Or. *ſhall be worſe* ; (*pejor erit* ; Junius ;) from רוע, *to be naught.* The affinity of letters between theſe words רעע and רוע makes (as in many other Hebrew words of that kind) that they ſometimes exchange ſignifications. See upon Chap. 12. 12. *The wicked deſireth*, &c.

V. 21. *purſueth*] Heb. *eagerly purſueth.*

V. 22. *a good man leaveth an inheritance to his childrens children*] He leaves it to his children, and they to theirs, (as if you ſhould ſay; *De benè quæſitis lætatur tertius hæres* : according to the Poets expreſſion ; *De male quæſitis vix gaudet tertius hæres*, which comes to the ſame effect :) whereas the wealth of wicked men many times comes not to their own children, but to good men, that have no relation to them, Pſalm 37. 26.

the wealth of the ſinner is laid up for the juſt] Job 27. 17.

laid] Heb. *hidden.*

V. 23. *Much food is in the tillage of the poor*] Chap. 12. 11. If he follow his buſineſſe with *judgement* , without which, rich men may want. This interpretation is much confirmed by a paſſage in Eſay, where this very word משפט (Iſa. 28. 26.) is uſed concerning the myſtery of husbandry : there tranſlated *diſcretion* ; *For his God doth inſtruct him to diſcretion*, (or, *judgement*) *and doth teach him* However , the words may be otherwiſe, and warrantably too tranſlated to this effect : That a poor man may thrive and do well, through his labour and induſtry, (and Gods bleſſing upon it; as muſt be ſupplied from other places) when rich men are conſumed ; בלא משפט, *quod non ſit ei jus*: or, *citra judicium*: (both, Mercerus his expreſſions) that is, *through unrighteouſneſſe.* Which may alſo be confirmed by other like paſſages. This interpretation Mercer doth prefer before any other : but ſince the Original words will afford either, let the Reader take his choice. Junius is ſomewhat different ; *Sed eſt qui conſumit ſe inertiâ* ; (and in his margin, *in non officio*) that is *but there is who deſtroyes himſelf through his ſlothfulneſſe* : which ſenſe is, of it ſelf as warrantable, by comparing with other like paſſages, as any other ; but not ſo proper, as I conceive, to the Original words of this place.

V. 24. *He that ſpareth his rod, hateth his ſon*] Chap. 23. 13. Doth as one that hates him : lets him be corrupted, and ſo undone.

he that loveth him chaſteneth him betimes] Ere his ſin grow to an head.

V. 25. *The righteous eateth to the ſatisfying of his ſoul*] Pſal. 34. 10. & 37. 3. Hath food to fill his belly. Of all earthly promiſes, as life, wealth and the like, in the Old Teſtament, how to be underſtood by Chriſtians, hath often been ſaid, and references made almoſt in every Chapter, hitherto to thoſe places. I hope the reader will not ſtill expect it. We will onely take notice of a ſeeming contradiction between the words of David, and theſe of Solomon. David ſaith, Pſal. 17. 14. That *God filleth the bellies of the wicked with his hid treaſure.* And Solomon here, that the *belly of the wicked ſhall want.* Both true literaly, with ſome limitations of times and circumſtances : as moſt Proverbs are to be underſtood, as hath been obſerved more than once. But moſt true, and moſt conſiderable indeed, that even when the bellies of the wicked are moſt full , and they in ſight, moſt at eaſe ; then may they be ſaid, to be in moſt miſerable caſe, becauſe by proſperity they are fatted and culled againſt the day of ſlaughter : whereas by miſery, temporal and bodily viſitations, (had God been ſo merciful unto them) they might have come to repentance. Whereat, the grace of God is ſufficieut to the godly to make them happy at any time, St. Paul aſſuring us, that *no tribulation, diſtreſſe, perſecution, famine, nakedneſs, peril, or ſword*, can ſeparate true Chriſtians *from the love of God*, Rom. 8. 35.

CHAP. XIV.

Verſe 1. E*Very wiſe woman buildeth her houſe*] Encreaſeth the welfare of it, by looking well to her children and ſervants : but fooliſh women ruine the family. Pride then muſt not make a man deſpiſe the counſel af a prudent wife, nor affection force him to give way to a fooliſh There may be a further meaning alſo (if not the literal and immediate) in theſe words, God is ſaid to have *made* the godly *midwives houſes.* Exod. 1. 21. but theſe words are otherwiſe both tranſlated, and interpreted by ſome ; as Junius, particularly. But there is no queſtion of Ruth 4 11. where we find a ſolemn form of bleſſing women, when married, then in uſe among the Hebrews: *The Lord make the woman that is come into thine houſe like Rachel and like Leah: which two did build the houſe of Iſrael*, &c. Children alſo are called בנים, from בנה, which ſignifies *to build*. Why then ſhould not a wife, that is, a religious godly woman, be ſaid to build her houſe, not by her prudence and induſtry only, but alſo by her fertility; being made fertile by Gods ſpeciall bleſſing, as is often promiſed in the Scripture? As on the other ſide ſterility is alſo threatned, or at leaſt mentioned, as a curſe. So that as the godly woman may be ſaid to build her houſe in both thoſe reſpects,: ſo alſo the fooliſh or ungodly, to pluck it down, not only by her ſterility, but alſo by her bad carriage and adminiſtration.

V. 2. *He that walketh in his uprightneſſe, feareth the Lord*] Mens courſes ſhew, whether they fear God, or deſpiſe him.

but he that is perverſe in his wayes, deſppiſeth him] Job 12. 4.

V. 3. *In the mouth of the fooliſh is a rod of pride*] Some by a *rod of pride*, would have that rod underſtood wherewith the fool himſelf is puniſhed, often mentioned, as Chap. 10. 13. & 26. 3. *A rod for the fools back*, &c. and this *rod*, here called *a rod of pride*, becauſe many fools by proud talk (as much as any thing) expoſe themſelves to the laſh. Others more probably, by *a rod of pride*, underſtand proud ſcornfull words, words of repoach and contumely, very frequent in the mouth of fools, whereby they ſtrike at other men, as it were with a ſtaffe. The Latines uſe to ſay, *virgula Cenſoria*, of rigid and over-ſevere judgements and cenſures. Solomon might aym at both, that whileſt proud fooles ſtrike at others with their contumelious tongues, they expoſe themſelves to the ſtroak, which haply they might have avoyded: according to that of the Poet, *Cadimus, inque vicem, præbemus crura ſagittis*. There be alſo, who think that fools talk might be called here, *a rod of pride*, becauſe fools oftentimes (as children) ſpeak more freely of great mens faults, than wiſer men dare do. Which is true enough: the more is the pity. Even a wiſe man ſhall be acconnted a fool, if he ſpeak freely, though it lye upon him as a duty. However, I do not think this to have been Solomons meaning.

V. 4. *Where no oxen are, the crib is clean*] By the *oxe*, is meant labour; and by the *crib*, the barn: meaning, without labour, there is no food for cattel, much leſſe for men:

much increaſe by the ſtrength of the oxe] Solomons aym is not to commend oxen, for their ſtrength; but the care, and labour of men by which oxen become ſerviceable for ſo neceſſary a work, plowing, &c. (according to the cuſtom of thoſe places:) by which mens lives are chiefly maintained. It is a good ſign, of a careful and provident husband-man, when either oxen, or horſes, imployed in that work; are well kept.

V. 5. *A faithfull witneſſe will not lye*] Exod 20. 16 & 23. 1 Chr. 6. 19. & 12. 17. Many hate the imputation of falſe witneſſes, which make little or no conſcience of lying; eſpecially if it be upon an extraordinary occaſion, or for a friend, or in a good cauſe, or the like. But as he is a faithfull witneſſe in very deed, who will not lye; ſo he that telleth lyes, let his pretence be what it will, he is a falſe witneſſe. So many, upon a perſwaſion grounded upon ſome outward performances and appearances, (as long prayers, diligent hearing of the word, and the like,) that they are godly and religious, ſtick at no manner of unrighteouſneſſe in their daily practice, and dealings, and never think the worſe of themſelves for it: to whom St. John ſaith, *Little children; Let no man deceive you; He that doth righteouſneſſe, is righteous, (even as he is righteous,) He that committeth ſin. is of the Devill*, &c. 1 Joh. 3. 7. 8. Or, *A faithfull witneſſe*, &c. That is. He really deſerves the title and commendation of a faithful witneſſe, who not for his credit only, or any other worldly conſideration is faithful; but becauſe he maketh a conſcience (before God) to tell a lye; and not only in bearing of witneſſe, but even in his ordinary life and converſation doth avoyd to tell a lye: whereas others, who upon ordinary occaſions make no conſcience of lying, through cuſtom of lying, may be drawn in time to bear falſe witneſſe alſo. So ſome Rabbines, who are followed by ſome other Expoſitors. Both good; but I think the former the more genuine interpretation.

A faitfull] Heb. *Of faithfulneſſes*.

V, 6. *A ſcorner ſeeketh wiſdom, and, findeth it not*] That is, When a ſcorner ſeeketh. For it is not the propriety of a ſcorner to ſeek after wiſdom: but when he doth, it is for his own ambition, vain glory, (as Simon Magus did, Acts 8. 18, 19) or ſome other worldly end; not in ſimplicity, and ſincerity of heart, to glorifie God with it, or out of love of godlineſſe: in which caſe, no wonder if he ſeek, and find not. For *he ſcorneth the ſcorners; but he giveth grace unto the lowly*, Chap. 3. 34.

knowledge is eaſie unto him that underſtandeth] Chap. 8. 9. See there.

V. 8. *The wiſdom of the prudent, is to underſtand his way: but the folly of fools, is deceit*] Heb. חכמת ערום, tranſlated by Mercerus, *Sapientia callidi*: by Junius, *Sapientia aſtuti*. The matter of this ſaying, is excellent; and the expreſſion as pithy. There is not any thing, that men ordinarily are more ambitious of, and more heartily (ſome ſecretly, ſome openly), applaud themſelves in, than to be *ſubtile*, and *crafty*: or as we tranſlate, *prudent*, and worldly wiſe. Now Solomon tells us, here, what that craft, or prudence is, and wherein it chiefly conſiſteth, that makes men wiſe indeed; and ſhould be deſired: and what again is the proper craft of fools. A wiſe mans craft ſaith he, is to look into his own actions, and to obſerve himſelf: and the craft of fools, (or worldly wiſe men,) wherein they boaſt and glory, as great wiſdom; it is their folly: or, is meer folly. Or, Their folly, is their craft: which comes all to one. *Stulti ſtultitiâ ſuâ hoc unum ſpectant*, &c. as Mercerus here: that is, Fools through their folly mind nothing elſe, but how they may cheat, or over-reach, and over-plot others: this is their wiſdom: this is their wiſdom, and that wiſdom, (as thay deem it,) is their folly. By the antitheſis it clearly appears that the words muſt thus be ſupplyed and interpreted. And ſo Junius too; *Sapientia aſtuti, eſt advertere ad viam ſuam: ſtultitia autem ſtolidorum, ad dolum*. So that we have here in theſe words, that by ancient heathen Phyloſophers, and others, ſo much admired wiſdom, by them conſecrated in ſome of their moſt holy Temple, expreſſed in thoſe words, *Know thy ſelf*: and by Socrates afterwards (whoſe ordinary ſpeech, and motto, which became very famous in after ages, included in one verſe, Ὅττι τοι ἐν μεγάροισι, &c. to this purpoſe, was; *That he that is wiſe, ſhould be wiſe at home*, to obſerve his own actions, *what juſt, what unjuſt; what right, what wrong*, &c.) further advanced, for which he was himſelf among the learned Gentiles; both Romans and Grecians, little leſſe than adored: in theſe words, I ſay, moſt elegantly and pithily comprehended. It is a common ſubject in the writing of ancient Phyloſophers, and they have done ſo excellently well upon it, that Chriſtians (as many as are able) may be ſent to them to learn, and edifie. But eſpecially to what they have written concerning Anacharſis the Scithian Phyloſopher, his long ſearch for wiſdom among the Grecians, and his determination upon the matter, and their large Commentations upon it. There be other paſſages (ſee ver. 14. *Their back-ſlider*, &c.) in this Chapter, that would make a man ſuſpect, that Solomon was not unacquainted with ancient Phyloſophy; or rather, that ancient Phyloſophy hath been beholding to Solomon. Some expound the latter part of the verſe otherwiſe too, which is as agreeable to the Hebrew, and not leſſe agreeable to ancient Phyloſophy: *But the folly of foules is deceit*; that is, ſay they, the wickedneſſe of wicked men proceeds from the errour of their judgement. For all men, doubtleſſe, propoſe to themſelves the ſame end, happineſs; yea true happineſs: ſo that what they do contrary to that end, proceeds from want of judgement and knowledge, in diſcerning between that which is truly good, and that which is truly evill. Or to expreſs it in the words of an ancient Phyloſopher; *Whoſoever ſinneth, doth in that decline from his purpoſed end, and is certainly deceived*. And this is rational Ariſtotle's doctrine alſo, who diſputes at large and maintains, that he is a good man, who ἕκαστα κρίνει ὀρθῶς, *judgeth aright of all things*: and *to whom* (ἐν ἑκάστοις τ' ἀληθὲς φαίνεται:) *the truth of all things doth appear*: and again, that ἀγνοεῖ πᾶς ὁ μοχθηρὸς ἃ δεῖ πράττειν; *that every naughty man is ignorant*. Ethick Nicom, l. 3. c. 4. &c. Upon this ground they make excellent inferences againſt anger: but we will not digreſſe ſo far. Diodat is the man, who commends this ſenſe unto us. See alſo upon chap. 5. 23. *he ſhall go aſtray*.

V. 9. *Fooles make a mock at ſin: but among the righteous, there is favour*] This paſsage is very differently expreſſed by Interpreters. What we have here, *Fooles make a mock*; is anſwerable to the moſt uſual ſignification of the Hebrew word יליץ, confirmed alſo by chap. 10. 23. *It is a ſport to a foole, to do miſchief*. And as for the ſecond member, there will be found in it a very plauſible (obſervable in moſt of theſe ſentences) antitheſis, if with ſome we expound the whole verſe to this purpoſe; That as fools, being paſt all ſenſe of goodneſs, find ſome kind of pleaſure (ſuch as it is,) in ſin; ſo, and much more, there ariſeth רצון, an inward complacencie, peace, and pleaſure to the juſt from righteous actions, and a vertuous life. But becauſe the ſame word ſignifies alſo to *ſpeak*, (properly, *to ſpeak as a mediatour*, or *interpreter*,) ſome following that ſenſe, tranſlate, *Stulti loquuntur delictum, & inter rectos eſt benevolentia*: (ſo Mercer,) and expound, That as the talk of fools tends to give offence, to make bate, &c. or to excuſe and palliate offences; ſo the diſcourſe of the juſt, to maintain good will and friendſhip. Rabbin Ezra, cited by Mercerus, hath a very different interpretation of the word אשם, and thereupon grounds a very different ſenſe of the whole verſe: but I ſee ſo little probability in it, that I paſſe by it as impertinent. I dare not ſay ſo of Junius his tranſlation, and expoſition, which is not leſſe different, but more juſtifiable, if any ſhall like of it. It is this; *Stultos conciliat reatus*, &c. *Guiltineſſe joyns fools*, (or, *wicked men*) *together: but among the juſt, that which is acceptable*, (*is the means of their conjunction*.)

V. 10. *The heart knoweth his own bitterneſſe*] Great is the liberty (and for which, as ancient Phyloſophers teach, we owe great thanks to our Creator) vvherewith God hath endowed every man; the meaneſt of men, as vvell as the greateſt, in leaving the motions of his heart (in things civil, at leaſt.) not only free, but ſecret alſo: ſo that it is in our power, (of vvhich good uſe may be made often: as againſt our enemies, vvhen vve are foyled and the like,) as to conceal our joy, ſo our ſorrovv too. But all men have not equal power in that kind. They are accounted vviſeſt, vvho leaſt bevvray themſelves: but moſt dangerous vvithall. For they are moſt capable to do miſchief, if they be ſo minded. But it is the part of a wiſe man, never to truſt (in matters of concernment) any other mans countenance; till he know him very well: and even to remember, that the face of a man is one thing, and his heart another: and that at the ſame time when the face is compoſed to ſorrovv, the heart (though unviſibly) may be full of joy: and ſo on the contrary: It is not unlikely, that Solomon by theſe words, might aym at ſome ſuch caution; that men might be wary. It is poſſible alſo that theſe words may have ſome coherence of ſenſe with verſes 12, 13. and then the chief ſcope will be to let us know, that many whom we think very happy (in this world, at leaſt:) and ſometimes are apt to envie their happineſſe, becauſe they live in great plenty of worldly goods, are richly clad, fare well, and ſeem to us alwayes merry; may neverthéleſſe, notwithſtanding all this outward appearance, be ſad enough, (eſpecially when by themſelves, and out of ſight) at the heart: and on the other ſide, not a few, whom we either pity, or deſpiſe as vvretched and miſerable, full of comfort invvardly: and more happy in effect, even in this preſent life, than the former.

his own bitterneſſe] Heb. *the bitterneſſe of his ſoule.*

V. 12. *There is a way which ſeemeth right unto a man* Chapter 12. 15.

V. 13. *Even in laughter the heart is ſorrowfull, and the end of that mirth is heavineſſe*] *Ipſa voluptates in tormenta vertuntur.* And again. *Sed non iſta hilaritas longa. Videbis eoſdem intra exiguum tempus acerrimè ridere, & acerrimè tabere.* And again, *Ipſæ voluptates eorum trepidæ, & variis terroribus inquietæ: ſubitque cum maximè exultantes ſollicita cogitatio; Hæc quàm diu?* They are Seneca's words, an ancient Latin Phyloſopher: the vvords othervviſe might as well be taken for ſome Expoſitors gloſſe: for none can be more to the purpoſe. *Their very pleaſures,* ſaith he, *are mixed with fear, and diſquieted with many terrors: and even when they are at the height of their mirth and jovialty, this ſudden anxiety pierceth them through; Alas, how long will this laſt?* All this of worldly mens joyes, of which we think Solomons words properly to be intended: But if extended further, to all worldly joyes and pleaſures in general, as divers Expoſitors apprehend it; ſee upon Pſal. 126. 5. *They that ſow in tears, ſhall reap in joy,* &c.

V. 14. *The back-ſlider in heart*] Heb. סוגלב by moſt tranſlated, *averſus corde:* by Junius, *vir averſo animo*; that is, *He that is averſe in his heart:* or, *that turns his heart back,* or *away*: to wit, from vviſdom, and her ſummons, or invitations: as Chap. 1. 24 &c. is more fully expreſſed. See there alſo, upon verſe 32. *For the turning away of the ſimple,* &c. It is the more likely that this here, hath relation to thoſe expreſſions there, becauſe there alſo, (as here, *ſhall be filled with his own wayes*) verſe 31. followes, *Therefore ſhall they eat of the fruit of their own way, and be filled with their own devices.* *He* then *that is averſe in heart*: that is, whoſe heart is averſe from good counſel, &c. that is in effect, *a fool:* by which expreſſion is tacitly implyed, that no man is naturally ſo fooliſh, or wickedly bent but might be made wiſe enough to ſalvation, would he but apply himſelf to good counſel, and abide reproof: according to that of the Poet, *Nemo adeò ferus eſt, qui non manſueſcere poſſit, Si modo culturæ patientem præbeat aurem.* But the ſame may be called *a back-ſlider* too, in another reſpect: to wit, in reference to thoſe firſt principles and notions of nature; of which ſee upon Chap. 1 20. *Wiſdom crieth without,* &c. And ſo ancient Philoſophers expound the word *fugitive* too, of one who doth not in all things conform himſelf to the will of God.

and a good man ſhall be ſatisfied from himſelf] Heb. מעליו *ex ſeſe,* as Mercerus expreſſeth it: that is *from himſelf,* as we have it here; in effect the ſame as before מדרכיו *with his own wayes:* in ſome, that vvhether good, or bad, every one ſhall reap the fruit of his ovvn doings; as both in this book, and elſevvhere often, This I take to be the clear meaning, though there be ſundry other expoſitions of theſe vvords. There be that make this to be the ſenſe of the vvhole verſe: That ſinners indeed ſhall be puniſhed proportionably to their demerits, according to the rule of juſtice: but the juſt, through the ſuper-abounding goodneſſe of God, ſhall be revvarded beyond meaſure. Somewhat to that purpoſe the Apoſtle may ſeem to ſay, Rom. 6. laſt verſe. *For the wages of ſin is death,* &c. But this interpretation is chiefly grounded upon the מעליו we have ſpoken of; which they would have to ſigniſie, *more than he*; or, above him: which I think is more nice, than ſolid. What is (as I apprehend it) the moſt genuine meaning of the words, I have ſhewed: which may content ordinary readers. For their ſakes that are ſchollars, I ſhall further obſerve, the conſonancy of ancient Philoſophy, if not in the matter altogether, yet with the expreſſions of the Divine Scriptures. For that is a main point of ancient Philoſophy, that αὐτάρκης ἡ ἀρετή: that virtue, or the practice of virtue is ſufficient to happineſſe: and that he only is to be tearmed wiſe and happy, *cui ex ſeipſo* (Solomons word here מעליו) *apta ſunt omnia quæ ad beatè vivendum fuerunt:* as Tully hath it in a place. But *ex ſeſe,* or *ſeipſo,* (ἐξ ἑαυτοῦ, in the Greek:) is the word by them all uſed upon this ſubject, The matter is thus briefly expreſſed by Epictetus; Ἰδιώτου στάσις, καὶ χαρακτὴρ οὐδέποτε ἐξ ἑαυτοῦ προσδοκᾷ ὠφέλειαν ἢ βλάβην, &c. *The ſtate and character of an idiot* (that is, of one that is a meer worldling;) *is, never to expect either good or evill from himſelf; but from things external onely. The ſtate and character of a Phyloſopher is, to expect all good or evil from himſelf onely.* Epict. Ench. Cap. 71.

V. 15. *but a prudent man looketh well to his going*] That is, with moſt: vvill not eaſily be led by talk or applauſe of flatterers, or others, who ſpeak without ground; for their own ends. A wiſe man will take more care of his actions, than ſo. But may not this *his,* be referred to the talker as well, or ſeducer, included in, *every word?* Many ſuch figurative expreſſions there be in Scripture: whereof we ſhall have one manifeſt example in ver. 26. as alſo chap. 19. 23. And accordingly here the words may be ſupplyed: *The ſimple believeth every man that ſpeaketh: but the prudent,* &c. that is: but to that is wiſe, will obſerve the actions; the life and converſation of thoſe that ſeek to perſwade him to ſuch and ſuch things. According to our Saviours rule: *by their fruit ye ſhall know them,* Matth. 7. 16.

V. 16. *but the fool rageth*] The Hebrew verb is here tranſlated by divers others: *tranſgreſſeth:* or, *paſſeth by:* or, *paſſeth on:* as chap. 22. 3. (repeated alſo chap. 27. 12.) where we have the ſame ſenſe in effect: *A prudent man foreſeeth the evill, and hideth himſelf: but the ſimple paſſe on, and are puniſhed.* It is the ſame verb in both places, but different conjugations. Either of theſe tranſlations is warrantable enough, and makes no great difference in the ſenſe.

V. 17. *a man of wicked devices is hated*] Men can bear with him that is raſhly angry but they hate him that deviſeth miſchief to others in cold blood: or, a man that conceales the miſchief he contrives, is hated, 2 Sam. 13. 22.

V. 18. *but the prudent are crowned with knowledge*] Knowledge is their crown: they get credit by it, and wealth too, under a juſt government. See before upon 10. 23. *but a man of underſtanding:*

V. 19. *The evill bow before the good*] upon the former verſe; and the reference there.

V. 20. *The poor is hated even of his own neighbour*] Chapter 19. 7.

neighbour] Or, *friend.*

the rich hath many friends] Heb. *many are the lovers of the rich.*

V. 21. *He that deſpiſeth his neigbour, ſinneth*] He that will not give to the poor, ſhall be puniſhed as a ſinner, although he take nothing from them, Or becauſe it is the propriety and priviledge of charity, *to cover a multitude of ſins,* Jam. 5. laſt verſe: and 1 Pet. 4. 8. *he that deſpiſeth his neighbour ſinneth,* may be alſo (and is by ſome) interpreted, ſhall be found a ſinner: all his ſins ſhall be reckoned to him, and he ſhall be puniſhed without any mitigation. So 1 King 1 21. *I and my ſons ſhall be ſinners:* that is, ſhall be proceeded againſt as offenders: ſin will be imputed unto us, &c.

but he that hath mercy on the poor, happy is he] Pſal. 112. 9. See alſo on Pſal. 41. 1. *Bleſſed is he.*

V. 22. *Do they not erre that deviſe evill*] They that ſeek to hurt others, go out of the way of ſafety themſelves, and periſh miſerably.

mercy and truth ſhall be to them that deviſe good] Gods merciful promiſe ſhall be made good to them.

V. 23. *the talk of lips tendeth only to penury*] Idle prating, to which they are addicted, are ſeldom good for any thing elſe, and bring themſelves (beſides other inconveniences) to much contempt. But of ſerious diſcourſe, it was ſaid before, *The lips of the righteous feed many:* and there is not any thing more beneficial than ſpeech, if rightly uſed.

V. 24. *The crown of the wiſe is their riches*] Rather, *A crown to the wiſe,* (that is, an ornament, becauſe of the opportunity they have by them to make themſelves known, and to do good:) than, *their crown* abſolutely; which may be miſtaken, as though riches were the thing, wherein their excellency, and chiefeſt commendation lies: which is not the meaning In this ſenſe, wiſdom it ſelf is the true crown of men, (Chap. 4. 9.) whether rich or poor: but as riches, ſo a good wife, *a crown*: Chap. 12. 4. and ſo many other things, that are outward, and acceſſory.

but the fooliſhneſſ of fools is folly] So Solomon ſaith; A fool is a fool, though he be never ſo rich. Riches of themſelves, can never cure, nor cover his folly; but rather increaſe, and reveal it. It ſtands with reaſon it ſhould be ſo; ſince ἀνόητον ὁ πλοῦτος ἐστί; (as Ariſtotle obſerves in his Rhetoricks) wealth of it ſelf, is more apt to impare wit, than to increaſe it: and, *Bonæ mentis ſoror paupertas*; prudence and poverty, are reputed of a kind. However, through vulgar mens baſeneſſe, whoſe hearts and affections are ſet wholly to the world, and think nothing worthy to be looked after, but wealth and riches; let a man be never ſo fooliſh, or ſo wicked, he ſhall be told that he is wiſe and religious. The world is full of ſuch dunghill worſhippers: which made the Poet ſay, and in his ſenſe, truly enough; *Stultitiam patiuntur opes*; that it is a rich mans priviledge to be a fool, and yet to be reputed wiſe, Yet Solomon here in the right, nevertheleſs, that however men alter their names, they cannot alter the nature of things: a fool will be found a fool, and a wicked man, a wicked man; when that time ſhall come, propheſied of by the Prophet Eſay, that *the vile perſon ſhall be no more called liberal, nor the churl ſaid to be bountifull,* Eſay 32. 5.

V. 25. *A*

V. 25. *A true witneſſe delivereth ſoules, but a deceitful witneſſe ſpeaketh lies*] Verſe 5.

A true witneſſe delivereth ſouls] Saveth men by witneſſing the truth; whereas falſe witneſſes deſtroy themſelves and others.

ſoules] Or, *lives.*

V. 26. *and his children ſhall have a place of refuge*] Gods children, or the children of him that fears God, Pſal. 115. 13, 14. Though to the ſenſe it be all one, whether we read it, *his children*, that is, Gods: or, his, that feareth God: yet according to the beſt learned in the language, the tenor of the original Hebrew words doth import the latter: ſo that the words fully ſet out, will be: *God* or, *The Lord is a ſtrong confidence to him that feareth him, and his children*, (or the children of ſuch) &c. See alſo upon ver. 15. *But a prudent man*, &c.

V. 27. *The fear of the Lord is a fountain of life, to depart from the ſnares of death*] Chap. 13. 14.

V. 28. *In the multitude of people is the Kings honour*] That is, the ſtrength; as appears by the oppoſition: for a king without ſtrength hath neither honour nor ſafety.

is the deſtruction of a Prince] Hebr. מחתת רזון which (becauſe רזון in the ſingular, is not found elſewhere, to ſignifie *a prince*; but *leanneſſe* only, as Pſal. 106. 15, aud elſevvhere) is by ſome, (as by Mercer, for one) tranſlated *attritio maciei*; that is, *conſumption of leanneſſe*; by others, *timor tenuitatis*; or to that purpoſe. It is moſt likely that Solomon intended by that word *a Prince*, (according to the expoſition of moſt Rabbins) and choſe rather to ſay *raſon*; than *roſen*, (the plural whereof *roſenim*, for *principes*, is ordinary) of purpoſe, to allude to *raſon*, as it ſignifies *leanneſſe*; as intimating thereby that that Prince which is without a people, is, (in outward eſtimation) more like to the carkaſſe, or the *exuviæ* of a Prince, than the reality. See upon Pſal. 106. 15. *but ſent leanneſſe into their ſoul*; of another alluſion to the ſame word: and upon Pſal. 58. 1. *O congregation.*

V. 29. *He that is ſlow to wrath, is of great underſtanding*, &c.] To overcome wrath and paſſion, with the ſpirit of meekneſſe and patience, is true wiſdom indeed, and a great conqueſt: whereof ſee more upon Chap. 16. 32. But to be able to expreſſe wrath, or rather the effects of wrath for a while, and to lay it up againſt an opportunity, as it gives men great advantage to do miſchief, ſo it argues a moſt Diveliſh temper and diſpoſition. Such anger the Grecians call κότος properly, and they make it the worſt kind of anger. Whereas cholerick angry men, though they ſhew more weakneſſe, and expoſe themſelves to more danger; yet they are commonly the beſt natures, that are ſo; who, as ſoon angry, ſo ſoon pacified. *Bonorum animi irritabiles*; is a common obſervation. Seneca goes further; *alia animi mala ad peſſimos quoſque pertinere; iracundiam eruditis hominibus, & in alia ſanis, irripere: adeò ut quidam ſimplicitatis* (of an ingenuous mind, voyd of diſſimulation or hypocriſie) *indicium iracundiam dicant; & vulgò credatur faciliimus quiſque huic obnoxius.*

he that is haſty of ſpirit exalteth folly] Shews it to all, even as things ſet on high are ſeen far.

haſty of ſpirit] Heb. *ſhort of ſpirit.*

V. 30 *A ſound heart is the life of the fleſh*] A heart free from paſſions, preſerveth the health of the body.

envy the rottenneſſe of the bones] Pſal. 112. 10.

V. 31. *He that oppreſſeth the poor, reproacheth his maker*] Chap. 17. 5. Matth 25. 40.

reproacheth his maker] His own maker, or the maker of the poor: for God made him, and in that ſtate, not to be deſpiſed, but to be relieved.

his maker] God is *the maker of the rich*; and *of the poor*: chap. 22. 2. Not creator of their perſons only; which we know he is; but not indeed here; but of their different fortunes: as he hath appointed the one, ſo the other alſo: *The Lord maketh poor, and maketh rich: bringeth low and lifteth up.* 1 Sam 2. 7. Therefore, ſaith Homer in a place, it is not lawful for me, to deſpiſe thee: (ἀτιμῆσαι:) πρὸς γὰρ Διός εἰσιν ἅπαντες ξεῖνοί τε πτωχοί τε: *becauſe all ſtrangers and beggars*, (or *poor*:) *are from God.* But *Heſiod* yet more pertinently and expreſſely to Solomons words Μηδέ ποτ' οὐλομένην πενίην θυμοφθόρον ἀνδρὶ τέτλαθ' ὀνειδίζειν, μακάρων δόσιν αἰὲν ἐόντων. that is: *Take heed of ever upbraiding any man for his* (I leave out ſome poetical epithites, that are not to the purpoſe:) *poverty; becauſe it is the gift of the Gods.*

but he that honoureth him, hath] Or, *but he that honoureth him hath.*

V. 32. *driven away in*] Or, *for.* See upon Pſal. 1. 4. *like the chaff.* And chap. 10. 3. *the ſubſtance of the wicked.*

hath hope in his death] Job 13. 15. & 19 26. Pſal. 23. 4. 2 Cor. 1. 9. See upon Chap. 10. 28. *The hope of the righteous*, &c.

V. 33. *Wiſdom reſteth in in the heart of him that hath underſtanding; but that which is in the midſt*, &c.] Laying aſide other interpretations, that which both Mercer, and Buxtorfe, from ſome learned Rabbins commend unto us, (and the only that I can think probable,) is this; One that is truly wiſe and learned, can conceal his wiſdom, but where he ſeeth occaſion to uſe it: he is not ambitious to make ſhew of it. Whereas a fool that hath a ſmack of learning and knowledge, in all places, and upon all occaſions, out with it he muſt, or he is ready to burſt. See before upon chap. 12. 23. *A prudent man concealeth knowledge*, &c. and upon chap. 18. 2. *A fool hath no delight in underſtanding, but that his heart may diſcover it ſelf*] Again, *Wiſdom reſteth*, &c. that is, A wiſe man will well conſider of a matter, before he deliver his opinion; and rather hold his peace in company, though among many inferiour to him in learning and wiſdom, than to utter any thing raſhly: But a fools bolt is ſoon ſhot. The more ignorant every man is, the more bold commonly and confident. Ἀμαθία θράσος, παιδεία δ' ὄκνον φέρει; as the wiſe Grecians of old. *The heart of the righteous ſtudieth to anſwer; but the mouth of the wicked poureth out evill things*, Chap. 15. 28.

V. 34. *Righteouſneſſe exalteth a nation*] A mean people grows great and honourable by juſtice, whereas a great nation is ruined by injuſtice, and ſuffering ſin to be unpuniſhed.

but ſin is a reproach to any people] There be two words in the original text, of different ſignifications; which cauſe great difference of interpretations. The firſt, חסד which ordinarily doth ſignifie *mercy*; and ſometimes (though it be denyed by ſome) *reproach.* The ſecond, חטאת which as it ſignifieth *ſin*; ſo alſo, *ſacrifice for ſin*, very frequently. As therefore from the ſecond notion of the firſt word, and the firſt, of the ſecond, this interpretation we have here, doth ariſe; ſo from the firſt, and ſecond, this; as naturally: *Et miſericordia populorum* [*eſt velut*] *ſacrificium pro peccato.* That is: *And the mercy of people* (or *nations*:) *is as it were a ſacrifice for ſin.* And for the probability of this ſenſe in reference to the context, or paralel place; it hath as much as can be required. Chap. 16. 6. *By mercy* (חסד) *and truth, iniquity is purged.* Chap. 20. 28. *Mercy and truth preſerve the King: and the throne is upheld by mercy.* Chap. 21. 21. *He that followeth after righteouſneſſe and mercy* (the very words of this verſe) *findeth life, righteouſneſſe and honour.* See alſo upon Chap. 10. 2. *Treaſures of wickedneſſe*, at the end of the obſorvation there, out of Daniel, &c. And that which ſeemeth to commend this interpretation unto us not a little, is that (as before intimated) it is not very certain, that חסד doth ſignifie *reproach* properly, any where in the Scripture, if this one place be controverted, or excepted. Levit. 20. 17 *a wicked thing* in matter of luſt, indeed; but upon another conſideration; as קדש a holy word of it ſelf, transferted to perſons moſt abominable. However, it is certain that the verb is ſo uſed, not only by Rabbins, but even in the Scripture, in this very book, chap. 25. 10. ſo that I would not rely much upon this. Let them both paſs, (as well they may) for probable interpretations, and let the reader make his choice. See alſo upon chap. 16. 6. *By mercy and truth.*

to any people] Heb. *to nations.*

V. 35. *his wrath is againſt him that cauſeth ſhame*] By doing the Kings buſineſſe fooliſhly, whereas he that doth it wiſely, gets the King credit, Iſai. 22. 18.

CHAP. XV.

Verſe 1. A *Soft anſwer turneth away wrath*] Chapter 25. 15.

V. 2. *but the mouth of fools poureth out fooliſhneſſe*] verſe 28. Chap. 12. 23. & 13. 16.

poureth] Heb. *belcheth*, or *bubleth.*

V. 3 *The eyes of the Lord are in every place, beholding the evill and the good*] Job 34. 21. Chap 5. 21. Jer. 16. 17, & 32. 19. Heb. 4. 13.

V. 4. *A wholſome tongue*] Heb *the healing of the tongue.*

a tree of life] See before upon Chapter 2. 18. *a tree of life.*

a breach in the ſpirit] The original word, here tranſlated *ſpirit*, ſignifieth alſo *the wind*: as Pſal. 48. 7. *Thou breakeſt the ſhips of Tarſhiſh with an Eaſt-wind*: where alſo we have the ſame word for *breaking*, as is here. Hereupon ſome, Rabbins and Chriſtians, (as Junius, Piſcator, and others:) expreſſe the ſenſe of the words to this effect; *is a breach by wind*: underſtanding the Eaſtern wind, proverbially uſed to expreſſe a vehement ſudden breach, or ſcattering, as Jerem 18. 17. *I will ſcatter them*: &c. But I conceive the former tranſlation, the more emphatical of the two, and *breach in the ſpirit*, more directly to be oppoſed to *a tree of life*, in the former member, than, *a breach by wind.* If a man would indulge to his phanſie, he might (embracing that tranſlation, approved by many, *a breach by wind*:) think that Solomon might allude to the nature of words, which phyſically are but wind; as we ſay commonly: but I will not give my ſelf ſo much liberty.

V. 5. *A fool deſpiſeth his fathers inſtruction*] Chap. 10. 1,

inſtruction] Or, *rebuke.*

but he that regardeth reproof, is prudent] Chap. 13 18.

V. 6. *In the houſe of the righteous is much treaſure*] *Godlineſſe with contentment is great gain*, 1 Tim. 6 6.

but in the revenues of the wicked is trouble] A wicked man may get much wealth, but he hath much care and trouble with it, becauſe Gods bleſſing goes not with it, Pſal. 127. 2. whereas a good mans treaſure may be his ſtrength, and without trouble, through Gods bleſſing. See 1 Tim. 6. 10. *and pierced themſelves through with many ſorrows.* It is not alwayes ſo; ſome wicked wealthy men enjoy themſelves (as to the world) and their plenty, quietly enough, even to the laſt. But it hath often been ſaid, that no moral ſentence, or obſervation, can be abſolute among men, by reaſon of the variety of circumſtances, the perfect knowledge whereof is above the reach of any man. We ſhall only ſay : 1. Some may be accounted wicked among men, (eſpecially when men of different parts doe judge) which are not ſo in the eyes of God: as on the contrary. Which made the Apoſtle, to referre all judgement, concerning men, to the great day, when the hidden counſels of every heart ſhall be made manifeſt: 1 Cor. 4. 5. Secondly God doth ſometimes reward wicked men, whom he hath uſed to accompliſh his will, in ſome things, with temporal bleſſings: Pſal. 17. 13, 14. But of temporal bleſsings, how to be underſtood by Chriſtians, &c. ſee upon Pſal. 37. 1. *Fret not thy ſelf*, &c. and before, upon chap. 3. 18. *She is a tree*, and other places, to which reference hath often been made.

V. 7. *diſperſe knowledge*] Scatter it abroad in hope of increaſe, as husband-men do their ſeed. Pſal. 112. 9.

doth not ſo] Or, *is not right*. So Junius and divers others, making a noun, of that which, more uſually is an adverb.

V. 8. *The ſacrifice of the wicked is an abomination to the Lord*] Chap. 21. 27. Iſai. 1. 11. and 66. 3. Jer. 6. 20. 7. and 22. Amos 5. 22. That thing is abominable before God, which the wicked think to be moſt excellent, and whereby they think to be moſt accepted : For they pray ſolemnly with ſacrifice, God hates it: but he accepts the bare prayers of the godly, without ſacrifice.

V. 9. *that followeth after righteouſneſſe*] That followeth eagerly after it, Chap. 21. 21. 1 Tim. 6. 11. Heb. 12. 14.

V. 10. *Correction*] Or, *Inſtruction*.

Correction is grievous unto him] Or, *A grievous correction ſhall befall him*.

Correction is grievous unto him that forſaketh the way] He that ſwarveth in his whole courſe from Gods Word, cannot endure to be reproved.

he that hateth reproof ſhall dye] Chap. 5. 12. &c. & 10. 17.

V. 11. *Hell and deſtruction are before the Lord*] Job 26. 6. Pſal. 139. 8. There is nothing ſo deep; or ſecret, that can be hid from the eyes of God: he knowes the ſoules in hell, and the bodies in the grave, and much more mens thoughts here. Of the word שאול how taken commonly among the Jewes of thoſe dayes. See before upon chap. 9. 18. *the depths of hell*: and the reference there; and upon verſe 24. *hell beneath*.

V. 12. *one that reproveth him*] Or, *that one ſhould reprove him*.

V. 13. *A merry heart maketh a cheerfull countenance*] chap. 17. 22.

but by ſorrow of the heart, the ſpirit is broken] chap. 12. 25.

the ſpirit is broken] So much, that a mans grief appeares in his face.

V. 14. *the mouth of fools feedeth on fooliſhneſſe*] Their heart receives fooliſhneſſe, as their mouth receives meat; for all things are nouriſhed by their like.

the heart of fools] Here, of fools; *the mouth* of the wiſe, *the heart*: and contrarly, verſe 7. *the lips of the wiſe*; and, *the heart of fools*: promiſcuouſly uſed. See before, upon chap. 20. 20. *the heart of the wicked*. And therefore the ſpeculations of ſome men here, and upon the ſeventh verſe, muſt needs fall to the ground.

V. 15. *of the afflicted*] That vexes himſelf needleſly through his own peeviſhneſſe, or other untowardneſſe. We muſt not underſtand it of godly ſorrow, or of the temporal afflictions of the godly: *For godly ſorrow worketh repentance to ſalvation, but the ſorrow of the world worketh death*. 2 Cor. 7. 10. See alſo Eccleſiaſtes 7. 2, 3, 4, 5. &c. Iſai. 57. 15.

V. 16. *Better is little with the fear of the Lord, than great treaſure, and trouble therewith*] Pſal. 37. 16. chap. 16. 8. 1 Tim. 6. 6.

Better is little with the fear of the Lord] Which uſually is without trouble, as on the contrary great troubles attend the treaſures of them that fear not God.

V. 17. *Better is a dinner of herbs where love is, than a ſtalled oxe, and hatred therewith*] Chap. 17. 1.

a dinner of herbs] The word ſignifies, a travellers dinner, a ſhort and ſudden one without preparation.

V. 18. *A wrathfull man ſtirreth up ſtrife*] Chap. 26. 21. and 29. 22.

V. 19. *The way of the ſlothful man is as an hedge of thorns*] He ever findeth ſome let or ſtay, and dares not go forward: There *is a Lyon in his way*, Chap. 26. 13. But if we compare with chap. 22. 5. *Thorns and ſnares*, &c & Hoſ. 2. 6. *I will hedg up thy ways as thorns*, &c. it may be thought as probably, that *this hedge of thorns*, is not intended by Solomon of imaginary thornes, (as the *Lyon*, chap. 22. 13. and 26. 13.) in the phanſie of the ſlothful only, but of real difficulties and perplexities, wherewith the ſlothful uſe to be intangled, and which they bring upon themſelves through ſlothfulneſſe and delay. I am much confirmed in this ſenſe, by a ſaying of ancient Heſiod, to this very purpoſe: Αἰεὶ δ' ἀμβολιεργὸς ἀνὴρ ἄτῃσι παλαίει. and ſo *made plain*; or, *raiſed up*, &c. in the ſecond member, will better agree with this ſenſe, than the former.

the ſlothfull man] To whom is oppoſed in the ſecond member, *the righteous*. Moſt likely therefore, that the ſame is intended here, who ch. 22. 5. is called *froward*. That all wickedneſſe doth proceed from ſlothfulneſſe, ancient both Philoſophers, and fathers do maintain; and Matth. 25. 26 ὀκνηρὸς and πονηρός: *wicked* and *ſlothfull*, are joyned together. But of this we have treated elſewhere more at large.

hedge of thorns] Hoſ. 2. 6. and Mich. 7. 4.

but the way of the righteous] Then a ſlothfull man is not righteous, nor a righteous man ſlothfull.

is made plain] Heb. is *raiſed up as a cauſey*.

V. 20. *A wiſe ſon maketh a glad father*] Chapter 10. 1. See there.

a fooliſh man deſpiſeth his mother] And ſo grieves her: as on the contrary, the father is made glad by honouring him.

V. 21. *Folly is joy to him that is deſtitute of wiſdom*] Chap. 10. 23. As fools rejoycing in evill live wickedly: ſo wiſe men rejoycing in goodneſſe live uprightly.

deſtitute of wiſdom] Heb. *voyd of heart*.

V. 22. *Without counſel, purpoſes are diſappointed: but in the multitude of counſellers they are eſtabliſhed*] Or, *Break purpoſes without counſel: for in the multitude of counſellers thou ſhalt be ſtabliſhed*.

Without counſel, purpoſes are diſappointed] Things raſhly undertaken, are blown away like chaffe. Chap. 11. 14. See there. However, the word here is סוד more properly *ſecret counſel*: and ſuch ſhould ſtate-counſel be. Want of ſecrecy, hath been the overthrow of many brave purpoſes.

counſellers they are eſtabliſhed] Heb. *it is eſtabliſhed*, *purpoſes is eſtabliſhed*, that is, according to the Hebrew idiotiſme, every one of them, and ſo, frequently.

V. 23. *by the anſwer of his mouth*] Anſwer is put for ſpeech, though no man ſpeak before, as it is often in the old and new Teſtament. See more upon verſe 28.

a word ſpoken in due ſeaſon, how good is it] Chap. 25. 11. If we will that our talk be comfortable, we muſt wait for a ſeaſonable time.

in due ſeaſon] Heb. *in his ſeaſon*.

V. 24. *The way of life is above to the wiſe, that he may depart from hell beneath*] Phil. 3. 20. Col. 3. 1, 2. Thoſe ſentences, and ſayings are accounted moſt witty and elegant, (which Quintilian calleth ἐξ ἀπροσδοκήτου,) that are grounded upon ſome common ſpeech, but taken in a contrary ſenſe; or contrarily applyed to vulgar apprehenſion: as, *Shut thine eyes, that thou mayeſt ſee*; (the Arabs have a Proverb to that purpoſe.) to wit, the eyes of thy body, that thou mayeſt ſee with the eyes of thy ſoul; which is the true light of man. *Caſt thy bread upon the waters*, Eccleſiaſtes 11. 1.) *for thou ſhalt find it*, &c. a thing contrary to ordinary ſenſe. And therefore the Grecians, of coſt ill beſtowed, and as good as loſt, (as when a man is bountiful to unthankful men,) uſed to ſay, σπείρειν ἐνὶ πόντῳ: *to ſow upon the water*, or *ſea*. But the meaning is, Loſe it, (thy ſeed, or bread,) as to men; that thou mayeſt receive it back from God, who is beſt able to repay thee. So is it here in this divine ſentence, wherein the acuteneſſe of the expreſſion ſeems to ſtrive with the excellency of the matter. The Grecians, of one that did not look to his way in going, were wont to ſay, that he did ἀναβλέπειν: that is, *look up*, as indeed, if a man be in his way, alone; and keep his eyes upwards, he will hardly avoyd to fall into ſome ditch, or ſtumble dangerouſly at ſome block, or the like. And there is a common ſtory, by Plato, and divers others recorded at large, of one Thales, a Philoſopher, who being in his way, and keeping his eyes fixed (for obſervation, being a good Aſtronomer) upon the heavens, as he went along, fell into a Well; for which he was pretty handſomely flowted by a malapert bondſlave of his own, which came to draw him out. *The way of life*, ſaith Solomon; that is, The way that leads unto life, or happineſſe; *is above to the wiſe*: whileſt he doth not only lift up his eyes often to heaven, but alſo and chiefly, whileſt he fixeth his thoughts and his heart there: by which he may be thought ſo much the more to expoſe his body to dangers that are from below. There may be an ἀπροσδόκητον in the words, in another reſpect too: if he ſhould (in the literal immediate ſenſe) ſay, that the beſt way to avoyd precipices, is to go aloft, which is contrary to common ſenſe; the ſureſt way to avoyd a fall, whereby our lives may be in danger, being to keep the loweſt way: according to that of the Poet, ——*tolluntur in altum, ut lapſu graviore ruant*: and, *Qui jacet in terrâ non habet unde cadat*. Now for the myſticall, or allegorical ſenſe, we are referred to Phil. 3. 20. Col. 3. 1, 2. which certainly was Solomons aym. I make no queſtion but that by *the way of life*, he intended, as preſent, ſo future happineſſe too: but whether by שאול, which ſometimes ſignifies a pit, or the grave, or the inferiour parts of the earth, he intended that which we now call *hell*; or onely deſtruction in general; may be doubted. It is more likely that he intended deſtruction in general. Learned Grotius his paraphraſe upon the words, is; *Homo ſapiens in omnibus actionibus ſuis Deum reſpicit, ut à periculo ſervetur*. Of the word שאול ſee more upon chap 9 laſt verſe: *the depth of hell*. It is well known, that many Jews and Rabbins have been of opinion, that the godly only ſhould ariſe, and live: and that the ſoules of other men, infidels and ſinners, did utterly periſh, as brutes: oppoſed by Chriſt, John 5. 28, 29. And was not this a thing, by all ſober men (though ſome that live like bruits, would be glad of the end of bruits, and that there were nothing beyond death:) to be dreaded, to be utterly extinct and annihilated; when others ſhould enjoy life and immortality? It doth not follow therefore, that if שאול were dreaded after death; it was therefore known as a place of torment, by them that dreaded it. What therefore is grounded by ſome men upon theſe words, I do not apprehend to be of much validity.

V. 25. *The Lord will deſtroy the houſe of the proud*] ch. 12. 7. & 14. 11.

he will eſtabliſh the border of the widow] Who hath no cauſe to be proud. And therefore the word ***widow*** is uſed proverbialy ſometimes, to denote men of very low condition, and dejected ſpirits. Pſa. 107. 40, 41. *He poureth contempt upon Princes*: &c. where *the poor* is oppoſed to *Princes* (lawleſſe and tyrannical) as ***the widow*** here to the proud in general.

V. 26. *The thoughts of the wicked are an abomination to the Lord*] c. 6. 18 wicked mens thoughts & words diſpleaſe God; good mens pleaſe him.

but [the words] *of the pure*] Or, *but to the pure.*

pleaſant words] Heb. *words of pleaſantneſſe.*

V. 27. *He that is greedy of gain, troubleth his own houſe*] Hinders the comfort of himſelf and his: whereas, he that hates bribes, ſo that he will nor receive them offered, much leſſe ask them, he and his ſhall live comfortably.

troubleth his own houſe] Chap. 11. 29.

V. 28. *The heart of the righteous ſtudieth to anſwr*:] Every man that hath ſome knowledge of the Hebrew, or is acquainted with Scripture phraſe of either Old or New Teſt. muſt needs know, that *to anſwer*, is as much, often, as to ſpeak: and might have done in the text, (I think) better, than, *to anſwer*: except thoſe that put it there, had thought themſelves bound to keep all Hebraiſmes: which we know they do not. *Studieth then to anſwer*, is as much as, will premeditate when he is to ſpeak. It ſeems that, that inſpiration (as they call it: that is, *quicquid in buccam*: whether ſenſe, or non-ſenſe:) was not in uſe, or not well thought of, in thoſe days: eſpecially upon ſacred occaſions: Eccl. 5. 2. *Be not raſh with thy mouth*, &c; what would become of many a man, in theſe days, that lives in good faſhion, if non-ſenſe, and vain pratling were baniſhed out of Pulpits? But, *the people love to have it ſo:* Jer. 5. 31. and ſo it is like to be, untill God mends it. Yet we deny not, but there be ſome, who, by the advantage of ſome natural diſpoſitions and long practice, are able to ſpeak very well without premeditation if need be, which ability of theirs, deſerves great commendation; but their modeſty more, if in reverence to God, they avoyd to put themſelves to it, (whether in preaching, or praying) but when there is great need. See alſo ch. 16. 23. *The heart of the wiſe.*

the mouth of the wicked poureth out evil things] Raſhly & abundantly, for lack of premeditation, See upon ch. 14 23. *Wiſdom reſteth*. &c

V. 29. *The Lord is far from the wicked*] Pſ. 34. 16. God is far off from wicked men, and will not hear their prayers: but he is nigh to good men, & hears them quickly: therefore the former muſt not preſume, nor the latter deſpair of the good ſucceſs of their prayers. ſee Pſ. 21. 2

he heareth the prayer of the righteous] Pſal. 145. 18.

V. 30. *The light of the eyes rejoyceth the heart*] As light delights the eyes; ſo good newes; or a good name joyes the heart.

a good report] See upon 25. 25.

report] Heb. *hearing*. Chap. 12, 25.

V. 31. *The ear that heareth the reproof of life, abideth among the wiſe*] Verſe 5. That ſuffereth himſelf to be admoniſhed by Gods word, that bringeth life, and ſo amendeth.

V. 32. *inſtruction*] Or, *correction.*

heareth] Or, *obeyeth*]

getteth underſtanding] Heb. *poſſeſſeth an heart.*

V. 33. *The fear of the Lord is the inſtruction of wiſdom*] Job 28. 28. See the references, upon the next words.

before honour is humility] Meaning; that God uſeth to exalt them that are truly humble, See upon chap. 3. 34. *For God reſ.* and chap. 11. 2. *with the lowly.*

before honour is humility] Chap. 18. 12.

CHAP. XVI.

Verſe 1. *The preparations of the heart in man, and the anſwer of the tongue, is from the Lord*] Chap. 19. 21. & 20. 24, Jer. 10. 23. He derideth the preſumption of man who dare attribute to himſelf any thing, and yet can neither prepare his heart to ſpeak, nor ſpeak what he hath prepared, without Gods aſſiſtance: or, though man have never ſo well prepared himſelf, yet without God he cannot utter his conceptions; as ver. 9. In divers of thoſe Sentences, the firſt part ſerveth only to uſher in the ſecond, and to make the expreſſion the more emphatical: and ought not therefore to be preſſed as as a thing poſitively, or dogmatically, and abſolutely delivered. So 19. 14. *Houſe and riches are the Inheritance of fathers, and* (or, *but*) *a prudent wife is from the Lord.* The intent is not, to deny that riches come from God, which is elſewhere often affirmed; but only to ſet out a good wife, as a ſpeciall providence and gift of God, more conſiderable to man than riches are. See alſo upon Pſal. 10. 17. *thou wilt prepare their hearts*, &c.

preparations] Or, *diſpoſings.*

in man, and] Or, *are of man, but.*

V. 2. *All the wayes of a man are clean in his own eyes*] Ch. 21. 2. He ſheweth hereby, that man flattereth himſelf in his doings, calling that vertue which God calleth vice, Pſal. 36. 2. Eſay 5. 20.

the Lord weigheth the ſpirits] God weighs mens thoughts in an even balance, and finds them too light, and their actions alſo, Dan 5. 27. *For I know nothing by my ſelf, yet am I not hereby juſtified; but he that judgeth me, is the Lord,* 1 Cor 4. 4.

V. 3. *Commit thy work unto the Lord, and thy thoughts ſhall be eſtabliſhed*] Pſal. 37. 5. & 55. 22. Matth. 6. 25. Luke 12. 22. 1 Pet. 5. 7.

Commit] Heb. *Roll.*

Commit thy works unto the Lord] Thoſe things that are too hard for thee, truſt God with them; as men uſe to lay their burdens on other mens ſhoulders, when they cannot bear them, and he will effect them according to thy Intention.

V. 4. *The Lord hath made all things for himſelf*] For his own glory. This is (hath been I am ſure) the moſt received interpretation. Junius, *omnes, all men*; not, *all things*; reſtraining it, (the ſenſe of the words here; I mean:) to men only. The difference is not great. But exceptions be made againſt this tranſlation of the Text; and conſequently, againſt the expoſition, as grounded upon it. For the thing is not denied, that God hath made all things for himſelf: but this denied to be the ſenſe of the words in this place: Geierus, the laſt I have ſeen, that hath written upon theſe Proverbs, (a man of great diligence, and good judgement, for the moſt part: a Lutheran:) is much againſt it. Two things are objected: Firſt, the accent under למענהו: And ſecondly, the irregularity of the affix Pronoun, if a præpoſition, according to our tranſlation, be made of the words. Theſe be niceties of Grammer, which might be anſwered well enough. There be examples of far greater irregularities in many places, which no man ſticks at. But the queſtion will be: If the words will afford another more literal interpretation, (that is, without irregularities:) & that interpretation of the words, as good and warrantable ſenſe, or matter: why not to be preferred? This we are novv to conſider of. The tranſlation commended unto us as moſt literal, is: *Omne operatur Deus ad reſponſum ipſius:* thas is, *God hath created all things to anſwer him*: or, *to anſwer one another*: for both are in the Hebrew affixe: or, to ſpeak more properly; The Hebrew affixe pronoun is indifferent to either. The Chalde paraphraſe is for the firſt; *ut obtemperent ipſi*: that is, *to obey him.* There is no difficulty in this. But from the other tranſlation, the ſenſe that is made of it, is not ſo obvious: By Junius in his *Scholia*, (as I find him quoted: for I have them not:) it is ſo ſet out: *ſapientiſſimâ vi & ordinatione Dei ſic diſponi omnia, ut ſingula antecedentia facta conſequentibus*, &c. that is: *That all things by the great power and wiſdom of God, are ſo ordered, that every antecedent deed (or action) and thought, doth anſwer to the conſequent; and every conſequent, to the antecedent.* I do not well know, what he intended: but I am ſure that the Stoicks anciently uſed the ſame words in the expoſition of their *Fate*, or *Deſtinie*. Others more plainly, draw the words to that mutual harmony and conſent of all natural things among themſelves to their mutual preſervation: obſerved by many, with admiration. But what then for the coherence? How comes in the *wicked? Malo culpæ permiſſo, reſpondet malum pænæ immiſſum:* ſaith Geierus, with ſome other words to that purpoſe. I muſt profeſſe my ſelf not much ſatisfied with any thing that he hath to this purpoſe, either of his own; or from others. I ſhall ſpeak what may ſeem ſtrange; yet no more, I am ſure, than what will be made good, (if taken) in the moſt literal ſenſe. Ancient Greek Philoſophers have written much more to the illuſtration of this ſenſe, than hath been done by any Commentator: This anſwering of things to one another, they call moſt appoſitly; τὴν τῶν πραγμάτων ἀντιςοιχίαν. But that which is moſt ſtrange, is, that they have upon this ſubject, that very inſtance Solomon hath, of *the wicked*: which they ſay, (and take upon themſelves to prove, though I will not undertake for the validity of their arguments:) was neceſſary to the world: yea ſo neceſſary, ſome ſay, that the world could not ſubſiſt without ſuch. This is not a place to dilate upon philoſophical ſpeculations; neither have I the books by me. For indeed if we take this; (with ſome Rabbins, and many Chriſtians) to have been Solomons meaning; why ſhould it be thought more philoſophical, than theological? But I have them not; at this time: neither, if I had, would I ſo much preſume upon the readers patience. Grotius is for this ſenſe too. *Singula Deus facit* (*ordinat*:) *ad id quod ſingulis convenit. Etiam impius ad diem calamitoſum*, [*ordinatur à Deo*] as exhibited by Geierus, where alſo his Note is: *Nam* ענה, *ut & vox reſpondendi Latina, ſignificat τὸ συςοιχεῖν: ut* Coh. 10. 19. So he. *I think* ἀντιςοιχεῖν had been better, and more ſuitable to the ſtyle of ancient Philoſophers: though συςοιχεῖν I know be the word uſed in the New Teſtament. So much may ſerve in this place.

yea even the wicked for the day of evill] In whoſe condemnation he intends to glorifie his juſtice, Job 21. 30. Or rather, to be executioners of his wrath for the puniſhment of others: who therefore Pſal. 17. 13, 14. are called *the ſword*: and, *the hand of God.* See alſo Pſal. 80 17. *Let thy hand be upon the man of thy right hand: upon the ſon of man, whom thou madeſt ſtrong for thy ſelf:* out of Eſay and Hab. paſſages there to this purpoſe. See alſo upon Pſal 105. 25 *He turned*, &c. the ſame Authour being as earneſt upon this place alſo, to vindicate God from being the authour of ſin, or true cauſe of any evil, which ſome ignorantly from ſuch places would infer. Thus, if we ſtick to the firſt and moſt received, I ſaid, tranſlation of the words of the firſt member. But if we like beſt of the ſecond, as more literal, and approved of by eminent men; ſee what hath been ſaid there,

V. 5. *Every one that is proud in heart, is an abomination to the Lord*) Chap. 6. 17. & 8. 13.

proud in heart] Ch. 11. 21. *wicked.* So, *ſuperbia*, is uſed by the Latines for any particular vice; and for vices in general. Hence came the denomination of Tarquinius *Superbus*; by which they intended, the wicked and tyrannical or unjuſt; as by many hath been obſerved.

though hand joyn in hand] See upon ch. 11. 21. *Though hand*, &c.

unpuniſhed] Heb. *held innocent.*

V. 6. *By mercy and truth iniquity is purged*, &c.] Or, *Where mercy and truth is, iniquity is purged; and where the fear of God* ſhews it ſelf by *departing from evill:* that is, piety is a ſure token of re-

remiſſion of ſins, and not ſacrifices, without it. See alſo Matth. 23. 23.----*the weightier matters of the Law, judgement, mercy, and faith*, &c. This I conceive to be the aym of Solomon in theſe words, tacitly to reproove their error, who did think, (which was the opinion of many both Jewes and Gentiles:) that they could purge or expiate any ſin by ſacrifices, and oblations: and whileſt they acquitted themſelves of the duty, (& perchance above duty) with care & conſcience; were careleſſe otherwiſe, of their lives and converſations. Some would have the immediate aym of the words to be, to commend bounty, and charity to the poor; & would have ch. 10. 12. *Hatred ſtirreth up ſtrifes: but love covereth all ſins:* (as they interpret it: ſee there:) to be paralell to this. Of that ſenſe & ſubject ſee upon the 2. verſe of that ch. *Treaſures of wickedneſſe*, &c. But I do not believe either thoſe words there, or yet the ſenſe they would make of the words, to belong to theſe. I am glad I have Mercerus on my ſide. And I am much confirmed in this opinion by the ſecond member, the following words: *and by the fear*, &c. See there.

and by the fear of the Lord men depart from evill] By *the fear of the Lord*, according to the Hebrew phraſe, religion in general, and Gods worſhip, is underſtood. See upon Pſal. 130. 4. *But there is forgiveneſſe with thee*, &c. And, *to fear*, is as much as, *to worſhip*, in many places. So Jer. 5. 24. *Let us now fear the Lord, that giveth us rain*: and, *Fear the Lord, and his goodneſſe*. Hoſ. 3. laſt verſe And I remember, that *Steuchus Eubinus* (a very learned man) doth ſomewhere comend, (and deſervedly) the Sept. (as we call them) for expreſſing (in ſome place) the Hebrew words, by θεοσέβεια in Greek, that is: *The worſhip of God*. Whereas therefore ſome men did take upon themſelves to be very religious: great worſhippers of God, becauſe of their ſacrifices, wherein they were not only punctual, but free: Solomon would have them know here, that true religion, (or, *fear of the Lord*) did not ſo properly conſiſt in ſacrifices (ſo the Prophets, and David in many places we know:) as in *departing from evill*. Juſt as St James. *Pure religion, and undefiled before God and the Father is this, To viſit the fatherleſſe and the widows in their affliction*; (there we have the effect of the firſt member:) *and to keep himſelf unſpotted from the world*: that is, *to depart from evill*. Jam. 1 27. *So* St. Paul (as to this ſecond member) *Neverthele*ſ*s the foundation ſtandeth ſure*, &c. *and let every one that nameth the name of the Lord*, (that is, profeſſeth to be religious; to fear God,) *depart from iniquity*. 2 Tim. 2 19.

V. 7. *When a mans wayes pleaſe the Lord*] He that will enjoy the favour of men for good, muſt get Gods firſt, Luke 2. 54. See upon chap. 3. 4. *So ſhalt thou find favour*.

V. 8. *Better is a little with righteouſneſs*, &c.] Pſal. 37. 16 ch. 15, 16. A little well gotten, is better than a great deal ill gotten, Pſ. 37. 16.

V. 9. *A mans heart deviſeth his way*] verſe 1.

but the Lord directeth his ſteps] See Notes on verſe 1.

V. 10. *A divine ſentence*] Heb. *divination*.

A divine ſentence is in the lips of the King] Divine ſentences and ſayings become them beſt that are in greateſt authority. See before in the Preface, and upon ch. 1. 1. *The Proverbs*. Or, *divination*, as the word doth properly import: of which ſenſe, how *divination* may be aſcribed to Kings and Princes more particularly than to other men, ſee learned Grotius his Notes upon Joh. 11. 54 *And this ſpake he not of himſelf, but being high Prieſt that year, he propheſied*, &c. Adde this pregnant paſſage of Cicero omitted (I wonder) by Grotius. *Veteres qui rerum potiebantur, iidem auguria tenebant: ut enim ſapere, ſic divinare regale ducebant*, &c.

Or if we underſtand it rather, of a certain diſcerning power and faculty, wherewith God doth endow many Kings & Princes, in maters of judgement, and the like, above other men; we have an example of it in King Solomon himſelf, 1 King. 3. 24. &c and other like examples of other Kings alſo, are there produced by the ſame Grotius in his *Annotations* upon that place: to which divers others might be added out of ancient and later Hiſtories. So of David, 2 Sam. 14. 17. *for as an Angel of God, ſo is my Lord the King, to diſcern good and bad:* and again, ver. 20. *and my Lord is wiſe, according to the wiſdom of an Angel of God, to know all things that are in the earth.* קסם properly, is ſuch *divination*, as is forbidden by the Law, Deut. 18. 10, &c. but here it ſeemeth to be taken more generally; as divers other words of that kind are. So that here is no warrant for any kind of divination, or aſtrology, which is unlawfull and forbidden. See upon Pſal. 58 5. *to the voyce of charmers, charming never ſo wiſely*.

V. 11. *A juſt weight and balance are the Lords*] Lev. 19. 36. chapter 11. 1.

all the weights] Heb *all the ſtones*.

all the weights of the bag are his work] If they be true and juſt, they are Gods work, and he delighteth therein: but if they be falſe, they are the work of the devil, and ſerve to their condemnation that uſe them.

V. 12. *It is an abomination to Kings to commit wickedneſſe*] Wiſe Kings hate injuſtice, knowing it will overthrow their Thrones.

for] Or, *but*.

V. 13. *Righteous lips are the delight of Kings*] Chap. 14. 35. & 22. 11. Many things are abſolutely delivered in the Scripture, which muſt be underſtood, rather, of what ſhould be, or uſually happens, than what is actually, or neceſſarily muſt be. *So* 1 Cor. 6. 19. *Know ye not that your body is the Temple of the Holy Ghoſt*: and 7. 32. &c. *He that is unmarried careth for the things that belong to the Lord, how he may pleaſe the Lord*; and the like.

V. 14. *The wrath of a King is as meſſengers of death*] Chap. 20. 2. That is, he findeth out many means to execute his wrath.

a wiſe man will pacifie it] For there is no reſiſting it.

V. 15. *In the light of the Kings countenance is life*] The kings cheerful countenance rejoyceth the ſubjects, like ſun-ſhine; and enricheth them like the later rain.

his favour as a cloud of the later rain] Chap. 19. 12.

V. 16. *How much better is it to get wiſdom, than gold*] Chapter 8. 11.

V. 17. *The high way of the upright, is to depart from evill: he that keepeth his way*] It may be Solomon doth allude to travellers, who are ſafeſt, when they keep the road. So literally, *to keep his way*, may be underſtood; but otherwiſe, to keep his way; that is: to take care: *to walk circumſpectly*, to make a conſcience, &c.

V. 18. *Pride goeth before deſtruction*] Chap. 11. 2. & 18. 12. Mens eſtates are like earthen ware, the higher they are lifted, the greater is their fall and breaking. Pride makes many break in our dayes, Chap. 17. 19.

V. 19. *Better is it to be of an humble ſpirit with the lowly*] Humility, the beſt of gifts; as pride, the worſt of vices, and moſt incompatible with true religion. *For God giveth grace to the humble*, &c. Jam, 4. 6. and *every one that exalteth himſelf*, &c. Luke 18. 14. and God *dwelleth* with *the humble*, Eſay 57. 15.

than to divide the ſpoyl with the proud] A proverbial expreſſion of higheſt worldly joy and exultation. *I rejoyce at thy word, as one that findeth great ſpoyl*, Pſal. 119. 162. See upon Pſal. 76. 4. *than the mountains of prey*.

V. 20. *He that handleth a matter*] Or, *He that underſtandeth a matter*.

He that handleth a matter wiſely ſhall find good] He means, That he that will bring his affairs to a good end, muſt have undeſtanding in his buſineſſe, and truſt in God. Or thus; It is good and commendable for a man, when he goes about any buſineſſe, to uſe deliberation, and to make uſe of his beſt diſcretion concerning the carriage of it: there is the better hopes of a good iſſue, when that is done. But nevertheleſſe, let no man truſt to his own wiſdom and diſcretion, but put his truſt in God, and depend of him for the event: which for a man to do in all things, is chiefeſt happineſſe.

truſteth in the Lord, happy is he] Pſal. 2. 12. & 34 8. & 125. 1. Iſai. 30. 18. Jer. 17. 7.

V. 21. *ſhall be called prudent*] Shall attain to the reputation of a prudent wiſe man: and by the effects, he ſhall approve himſelf ſo. *Shall be called*, may be alſo interpreted, ſhall be, or become: as often, in the Scripture. He that affects wiſdom in his heart, and applyes himſelf to the ſtudy of it, ſhall in time attain to it: as before, often.

the ſweetneſſe of the lips increaſeth learning] Wiſdom joyned with eloquence, doth much good.

V. 22. *Underſtanding is a well-ſpring of life unto him that hath it*) Chap. 13. 14.

him that hath it] Heb. *the owners of it*.

the inſtruction of fools is folly] Either that which the wicked teach others; or elſe, it is folly to teach wilfull fools.

V. 23. *teacheth*] Heb. *maketh wiſe*. A wiſe man will conſider of his words: nothing ſhall come out of his mouth, but what hath firſt been weighed in his heart. See before, 15. 28. and upon 14. 33. *Wiſdom reſteth*, &c. and upon chap. 15. 28. *The heart of the right*, *The heart of fools is in their mouth: but the mouth of the wiſe is in their heart*, Eccleſiaſticus 21. 26. Or, if any doth affect to ſpeak well, (as anciently it was the readieſt way, to wealth and honour) let him firſt take the care to ſtore his heart with good literature. For, *ſcribendi recte*, (there is the ſame reaſon for *dicendi* too:) *ſapere eſt principium, & fons*; as a learned Poet tells us: but a better Maſter, (to the ſame purpoſe) that, *Out of the abundance of the heart the mouth ſpeaketh*. Matth. 12. 34.

and addeth learning to his lips] To himſelf or others.

to] Or, *by*.

V. 24. *Pleaſant words are as an hony-comb.*] Chap. 12. 25.

ſweet to the ſoul] Pleaſant and profitable.

V. 25. *There is a way that ſeemeth right unto a man*) Chapter 14. 12.

V. 26. *He that laboureth*] Heb, *the ſoule of him that laboureth*.

craveth it of him] Heb. *boweth unto him*. *All the labour of a man is for his mouth; and yet the appetite is not filled*, Eccleſ. 6. 7. We ſay commonly (and ſomewhat anſwerable to that all languages have) Take pains whileſt you can, (or, are young:) and it will be your own one day. And if we go no further than ſo, it is a very good encouragement to induſtry, that our ſelves ſhall reap the benefit of our labours; (if it fall out otherwiſe ſometimes, that is nothing to the purpoſe, as hath been often obſerved:) nay, that we cannot maintain life otherwiſe, for which we think no ranſome too great. *All that a man hath will he give for his life.* Job 2. 4. They are *Satans* words there: but we have better authority for it, if need were. Though this may ſerve, yet we may extend it further; that as we refuſe no labour to maintain this life; that is in effect, for the body: ſo ſhould we take pains as willingly for a better life, the proper life of the the ſoule:

Labour not for the meat which periſheth,&c.Joh.6.27. that is: if for that, much more for the other. And, *If thou be wiſe, thou ſhalt be wiſe for thy ſelf*: chap.9. 12, We ſhall reap the fruits (though not externally viſible:) of thoſe labours too, that we take for our ſoules: *Our labour is not in vain*: 1 Cor.15.58. Yet there be, who make a far different ſenſe of this whole verſe, *Qui moleſtus eſt, moleſtus eſt ſibi: nam reflectitur in ipſum os ejus.* So Junius: not he alone, I know; ſome Rabbines go that way too: and moſt Lutherans. The ſenſe is very good ſo too: very well expreſſed by old Heſiod. Οἷ αὐτῷ κακὰ τεύχει ἀνὴρ ἄλλῳ κακὰ τεύχων: Ἡ δὲ κακὴ βουλὴ τῷ βουλεύσαντι κακίστη. We need no other paraphraſe to Solomons words. If he had intended it, I know not how he could have done it better, And I ſhould ſooner be induced to believe that Solomons words are to be taken in this ſenſe; by this paralel place of that ancient Poet; (*He that contriveth miſchief to another, doth contrive it to himſelf: Evill counſel will light upon the head of the Counſellor*; what can be more *verbative*?) than by that reaſon which is given by ſome, becauſe ſay they, by the former, *non reconditum quid videtur proferri*; &c. no very hidden, or myſterious thing ſeems to be ſpoken, but what every body knowes, &c. Indeed, by this rule, every man taking to himſelf the liberty of his own judgement; we ſhall not leave perchance to Solomon many Proverbs; or ſhall make him ſay what we would have him; not, what he intended.

V. 27. *An ungodly man*] Heb. *A man of Belial*, 2 Sam 20. 1.

in his lips there is a burning fire] For he conſumeth himſelf and others. See Jam.3,6. *And the tongue is a fire*, &c.

V. 28 *A froward man ſoweth ſtrife*] Chap.6. 14,19. & 15. 18. & 26.21. & 29.22.

ſoweth] Heb. *ſendeth forth.*

a whiſperer ſeparateth chief friends] Heb. *a guide*. One that is of our intimate counſel, Pſal.55. 13. Mich. 7. 5. See more of the original word, upon chap.2. 17. *the guide of her youth.*

V. 29. *leadeth him into the way that is not good*] Either to undoe him, or to make him joyn with him in undoing others. See Chap. 1. 10,11, &c.

V. 30. *He ſhutteth his eyes to deviſe froward things*] The Hebrew word may be tranſlated alſo, *He winketh*: as by Junius and Buxtorſius. But however tranſlated, that *winking*, and ſuch like geſticulations are intended, is very probable: of which ſee before upon Chap.6. 13. *He winketh with his eyes.* Some would have this *ſhutting of the eyes* to be referred to the intention of the mind, which then is moſt it ſelf, when not diſtracted by external objects; to which the ſhutting of the eyes doth not a little conduce; as if he ſhould ſay, with his whole endeavour he laboureth to bring his wickedneſſe to paſſe.

V. 31. *if he be found in the way of righteouſneſſe*] Old men that fear God ought to be reverenced, Levit.19.32. Or, *it is found*: that is, God, for the moſt part, gives old age to righteous men, as a reward, Pſal 91. 16.

V.32. *He that is ſlow to anger, is better than the mighty*:] It is the opinion of many that are not very wiſe, that anger, is an effect of a great ſpirit, and of magnanimity; whereas there is no anger (we ſpeak not of moderate anger; upon a juſt provocation; an effect of nature:) but proceeds from weakneſſe; and to indulge to paſſions, is alwayes an argument of a baſe and cowardly diſpoſition: to vvhich therefore, as children, ſo vvomen, (as the vveaker ſex,) are naturally more ſubject than men. The Latins therefore very properly, and naturally, expreſſe all paſſions, (anger eſpecially,) by the vvord *impotentia*; and Solomon here uſeth theſe ſimilitudes, to let us knovv hovv much more true generoſity there is in meekneſſe, and clemency, than in paſſion and revenge. Seneca alſo in one of his Epiſtles, uſeth the ſame ſimilitude; *Multa inveniuntur, qui ignem inferant urbibus, qui inexpugnabilia proſternant, & muros in miram altitudinem adductos, arietibus ac machinis quaſſent*, &c. *Nemo illis venientibus reſtitit, ſed nec ipſi ambitioni, crudelitatique reſtiterant.* But Cicero's words come yet nearer, *In omnibus ſeculis pauciores viri reperti ſunt, qui ſuas cupiditates, quàm qui hoſtium copias vincerent.*

V. 33. *The lot is caſt into the lap: but the whole diſpoſing thereof is of the Lord*] See before verſe 1.& 9 This is not appliable to trivial light occaſions nor to ſuch lots, as are not warranted by the word of God: nor inferences to be made, from ſuch, of Gods approbation, or rejection. The Devill, by Gods permiſſion, and juſt judgement; may have the managing of ſome lots, for his own ends: yet God ſtill ſaid to have the diſpoſing, becauſe of his overruling power, when he pleaſeth; and that nothing can be without his permiſſion.

whole diſpoſing] Or, *every judgement* (or, *ſentence.*

CHAP. XVII.

Verſe 1. *A Dry morſel, and quietneſſe therewith, than a houſe full of ſacrifices with ſtrife*] Chap.15.17.

than a houſe full of ſacrifices with ſtrife] For where were many ſacrifices, there were many portions given to the people, wherewith they feaſted. Or, the word may ſignifie cattel ſlain to eat, not to ſacrifice. See before upon chap.7.14. *I have peace-offerings*,&c.

ſacrifices] Or, *good cheer.*

V. 2. *A wiſe ſervant ſhall have rule over a ſon that cauſeth ſhame*] Sometimes a wiſe and faithful ſervant is by the father ſet over ſlothful children, and hath part of the inheritance with them.

V. 3. *The fining pot is for ſilver, and the furnace for gold*] Pſal.26. 2. chap.27.21. Jer.17.10. Mal.3.3.

but the Lord trieth the hearts] Men can find out other things, but not other mens thoughts. Yea, it is a work for a man to know his own heart. Nothing more deceitfull, and wherein men are more ſubject to be beguiled, then in judging of themſelves. Without great diligence, and humility, and much ſeeking unto God by prayers, it is not to be done. Hence it is, that moſt men live ſo ſecure, becauſe ſo inſenſible and ignorant of their condition: as hath been obſerved before more than once. The words may be underſtood of trials by afflictions, by which God uſually doth uſe to cleanſe and purifie thoſe, whom he hath deſtinated to glory: *That the trial of your faith, being much more precious than of gold that periſheth*, &c. 1 Pet.1.7. that *we may be partakers of his holineſſe*, Heb.12.10.

V. 4. *a lyar giveth ear to a naughty tongue*] No tongue ſo bad, but a lyar will hearken to it.

naughty tongue] Heb. *of naughtineſſes*; that is moſt naughty.

V. 5. *Who ſo mocketh the poor, reproacheth his Maker*] Chap.14. 31. See there.

unpuniſhed] Heb. *held innocents.*

and he that is glad at calamities] Whom the Grecians very properly call ἐπιχαιρεκάκους; and the vice it ſelf, (rejoycing at the calamities of others,) in one word, ἐπιχαιρεκακία.

V. 6. *Childrens children are the crown of old men*] Pſal. 127. 3. & 128. 3.

V. 7. *Excellent ſpeech*] Heb. *a lip of excellency.*

Excellent ſpeech becometh not a fool] As eloquent ſpeech ſhews a fool ſpeaks not like himſelf; ſo a Prince ſpeaks much leſſe like himſelf, if he ſpeak falſely. See upon chap.1.1. *The Proverbs.*

excellent] Or, high, magnificent, lofty language: ſuch as fools, that think themſelves wiſe, (eſpecially if in ſome authority:) do principally affect.

lying lips] Heb. *a lip of lying.*

V. 8. *A gift is as a precious ſtone in the eyes of him that hath it*] Chap.18.16 Heb. *of the maſters of it*. Which ſome refer to the giver; as if he intended, that rich men, with their mony, preſume they may do what they will. Others, to the taker, more properly. However, the ſenſe is the ſame; and for the truth, we have daily experience.

a precious ſtone] Heb. *a ſtone of grace.*

V. 9. *He that covereth a tranſgreſſion, ſeeketh love*] Chap.10.12. Concealing injuries done us, breeds peace; ripping them up, breeds diſcord among neareſt friends.

ſeparateth very friends] See upon ch.2.17. *the guide of her youth.*

ſeeketh] Or, *procureth.*

V. 10. *A reproof entreth more into a wiſe man*, &c.] A wiſe man is more affected with, and mends ſooner after a reproof, than a fooliſh perſon after many ſtripes.

A reproof entreth more into a wiſe man, than an hundred ſtripes into a fool] Or, *a reproof aweth more a wiſe man, than to ſtrike a fool an hundred times.*

V. 11. *therefore a cruel meſſenger ſhall be ſent againſt him*] An hangman or executioner. *The wrath of a King is as meſſengers of death*, Chap.16.14. The Hebrew word מלאך may likewiſe be tranſlated *angelus*; *an Angel*: and ſo ſome Rabbins underſtand it here; and think the ſame to be intended both here, and Pſal.78.49. Of which ſee more there.

V.12. *Let a bear robbed of her whelps meet a man*] It is better to meet a ſhe-bear, that falls on every one ſhe meets, as if he had ſtollen her whelps, than to meet a wicked man in a violent paſſion.

a fool in his folly] *A fool*, for, a wicked man: obſerved many times before. But by a *fool* here, we may alſo underſtand a great talker: for, ſuch, moſt fools are: ſo good an opinion they have of themſelves uſually. So Horace, *Serm.lib.1. ſat.9. Ibam fortè viâ*,&c. He doth there very wittily and elegantly ſet it out, as death yea a cruel violent death: (*ſub cultro*,&c.) to fall into the hands of a great talker.

V. 13. *rewardeth evill for good, evill ſhal not depart from his houſe*] Rom.12,17. 1 Theſ.5 15. 1 Pet.3 9.

V. 14. *The beginning of ſtriſe as when one letteth out water*] He that raiſeth ſtriſe, knows not how to ſtay it, no more than he that opens a breach to let out waters to drown a country; therefore begin not to contend at any time.

V.15. *He that juſtifieth the wicked, and he that contemneth the juſt*, &c. Exod.23. 7. Chap.24.24. Iſa.5.23.

even they both are abomination to the Lord] Men think it mercy to favour wicked man in judgement, but God accounts it as bad as condemning an innocent.

V. 16. *Wherefore is there a price in the hand of a fool to get wiſdom*] If a man have never ſo much opportunity and means, yet he will not uſe them, unleſſe he have an heart deſirous to learn. See upon chap.18.1. *Through deſire*,

no heart] That is, *no deſire*: as before. Or, no natural ability, without which all labour is loſt. *Non ex quolibet ligno fit Mercurius.* Hence it is that Ariſtotle doth aſcribe ſo much to εὐφυΐα (a good natural diſpoſition) in his Ethicks, See alſo chap.27. 22. *Though thou ſhouldeſt bray.*

V. 17. *A friend loveth at all times, and a brother is born for adverſity*] chap 18. 24.

a brother is born for adverſity] They are true friends, and kindred, that forſake us not in adverſity.

V. 18. *A man voyd of underſtanding ſtriketh hands*] Ch. 6. 1. & 11. 15. See there.

underſtanding] Heb. *heart.*

in the preſence of his friend] Openly, in the preſence of the creditour, chap. 6. 3.

friend] Or, *neighbour.*

V. 19. *he that exalteth his gate, ſeeketh deſtruction*] He that makes him fairer gates than his neighbour, ſeeking to exalt himſelf above his degree, gives others occaſion to ſeek his ruine. Broad gates break men many times. By high gates, we may alſo (with ſome Rabbins) underſtand ſumptuous houſes and edifices, the very coſt whereof undoeth many, before they be up and finiſhed; and the envy, more, when finiſhed. Which made the Poet ſay; *Auream quiſquis mediocritatem Diligit, tutus caret obſoleti ſordibus tecti caret invidendâ Sobrius aulâ.* But the Hebrew word פתחו may alſo be expounded (as Mich 7. 5) of the mouth; *He that maketh wide his mouth*: or, *He that ſpeaketh big*. See Pſal 12. 3. *to ſpeak proud things. The Lord ſhall cut off ——and the tongue that ſpeaketh proud things*. And ſo among the Latines, *Verba ſuperba*; uſed for an argument of great and dangerous pride: and ἔπος μέγα, among the Grecians, Solomon, by uſing this word common to words and edifices might have a reſpect to both, to condemn pride, or affected greatneſſe in both.

V. 20. *He that hath a froward heart*] Heb, *the froward of heart.*

V. 21. *He that begetteth a fool, doth it to his ſorrow*] ch. 10. 1. See there.

that begetteth a fool] *He that begetteth a fool*, and, *the father of a fool*; in the next member ſeem to be all one. Becauſe of the certainty of the thing, they ſay. I know it was ſo in Pharaoh's dream: and there was great reaſon for it. But doth not hold ſo in words, of things preſent and obvious. I ſhould rather ſay, to make the ſpeech more pathetical, and thereby, more operative. However, beſt writers, have ſome tautologies; ſo apparant in ſome, that they may be thought to have affected them Neither were it altogether abſurd, or improbable, if we ſaid that by ילד here, though maſculin, and joyned with a maſculin verb, the mother is principally underſtood. I could ſay more to that: but I would not be too Grammatical.

V, 22. *A merry heart doth good like a medicine*] Chap. 15. 13. & 12. 25. A cheerfull heart helps well to recover health loſt: but a ſad one breeds deadly diſeaſes.

like a medicine] Or, *to a medicine.* Which ſenſe ſeemeth to be moſt literal, becauſe without any ſupplement. A cheerful heart helps the operation of Phyſick, that it may do good to the body, which heavineſſe (ſo the Rabbins, and Mercer out of them) doth hinder. But it comes all to one.

V. 23. *A wicked man taketh a gift out of the boſome*] That is ſecretly, as it were out of the boſom of the rich

V. 24. *Wiſdom is before him that hath underſtanding, but the eyes of a fool are in the ends of the earth*] He ſeems to intend the ſame by this verſe, as before, Chap. 14. 6. *A ſcorner ſeeketh wiſdom, and findeth it not: but knowledge is eaſie unto him that underſtandeth*, beſides what he hath to that purpoſe elſewhere Yet ſome, by *before him*, underſtand by him, and conſpicuous in his very countenance and carriage: and referre to Eccleſ. 2. 14. & 8. 1 where the face is apparently ſpoken of, But I think the firſt interpretation is the moſt genuine. See upon the next words.

but the eyes of a fool are in the ends of the earth] As one that hath loſt his way, (ſaith one here) and is beſides himſelf, nor knowes where he is, nor which way to turn. &c. I am very confident (though I find it not obſerved by others, which I wonder at) that Solomon by theſe words, doth allude to the words of Moſes, Deut. 30. 11 &c *For this commandment which I command thee this day, it is not hidden from thee, neither is it far off It is not in heaven, that thou ſhouldeſt ſay, Who ſhall go up for us to heaven, and bring it unto us, that we may hear it and do it? Neither is it beyond the ſeas, that thou ſhouldeſt ſay, Who ſhall go over the ſea for us, and bring it unto us, that we may hear it, and do it? But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayeſt do it.* Solomon therefore ſaith, that a man of underſtanding need not go very far, to find true wiſdom, having the Law of God before him, to inſtruct and direct him; which is able *to make any man wiſe unto ſalvation*: 2 Tim. 3. 15. Whereas *a fool*, that ſeeks wiſdom for credit, oſtentation, profit, or any other worldly ends; he keeps a great deal ado; ſeeks far and near; and when he hath done all, is never the nearer.

Wiſdom is before him that hath underſtanding] Eaſie to be gotten, or ready to guide him, or, appears in his face by his modeſt carriage: in fools, all is contrary.

V. 25. *A fooliſh ſon is a grief to his father, and bitterneſſe to her that bare him*] Chap. 10. 1. & 15. 20. & 19. 13.

V. 26. *Alſo to puniſh the juſt is not good*] Some refer this *alſo*, to verſe 23. *A wicked man*, &c. Others, (and ſo Mercer) interpret, *To puniſh the juſt alſo, is not good.* But we need not be ſollicitous about the coherence, in ſuch Collections; as was ſaid before.

nor to ſtrike Princes for equity] Or, *that Princes ſhould ſtrike for equity*: which is the part of a right Tyrant, to puniſh them that do well; not of a King See before, Chap. 16 13. and the Note there. According to the firſt tranſlation, (which is ours here) by *Princes*, muſt be underſtood inferiour Magiſtrates, who are often puniſhed by profeſſed Tyrants, for doing their duties; that is, for being juſt.

V. 27. *He that hath knowledge ſpareth his words*] Jam. 1. 19. It is a ſign of excellent wiſdom, for a man to moderate his ſpeech at any time, but eſpecially in his anger.

an excellent ſpirit] Or, *a cool ſpirit.* But the firſt, as more generally received, ſo more agreeable to the context: as doth appear by the following verſe. And to this ſenſe, *ſparing of breath*, or *wind*; (as chap. 7 11. *A fool uttereth all his mind.* It is the ſame word:) had been more proper, I think; than as we have it here, *excellent in ſpirit.* See alſo upon 12. 23. *A prudent man.*

V. 28 *Even a fool when he holdeth his peace, is counted wiſe*] Job 13. 5. The ſenſe of this ſentence hath been many wayes expreſſed by the Grecians as by Dion. Laertius, Plutarch, and others may appeare, and divers apothegmes made of it; but by all to one purpoſe: yet by an ancient Poet, a man would think (though he did not think of him perchance) in Solomons very words: Πᾶς τις ἀπαίδευτος φρονιμώτατός ἐστι σιωπῶν.

CHAP. XVIII.

Verſe 1. T*Hrough deſire a man having ſeparated himſelf, ſeeketh and intermedleth with all wiſdom*] Or, *He that ſeparateth himſelf ſeeketh according to his deſire*, and *intermedleth in every buſineſſe.* The ſenſe of this, and the next verſe, is generally thought very obſcure; and there is great variety of Expoſitions. The main queſtion is whether this *ſeparation* here mentioned, be ſpoken by way of commendation, or diſcommendation. Of one ſide it is objected, that the word התגלע, is never found in a good ſenſe: but on the other ſide, that תושיה, never in a bad. Moſt Rabbins interpret the words of a laudable ſeparation, when a man, through an earneſt deſire of wiſdom, or any good literature, doth ſeparate and ſequeſter himſelf from the world, and all other impediments, that he may apply himſelf to his buſineſſe: of which kind of ſeparation, Philoſophers treat at large, (Plato eſpecially) and ſhew the neceſſity of it to all that will ſpeed in the purſuit of true wiſdom, or learning. And that the ground of this ſeparation muſt be a ſtrong deſire, or no good to be done, the ſame teach alſo. Mercer, and ſome others, with the Vulgar Latine, would have contentious men here intended, who out of private ends and deſires ſeparate themſelves, that is, make quarrels, and break of friendſhip, and are apt to meddle in every matter, upon a pretence of reaſon, whatſoever they do, though, really, they will hear no reaſon. Others again will have the words to be meant of ſuch as out of a humour at firſt, ſeparate themſelves from the Church, and afterwards proceed to ſuch a contempt of God, and his word, as that they openly ſcorn and deride both. Laſtly, ſome think phantaſtick fools, and ſuch as affect ſingularity, and to be croſſe to all the world, and yet to meddle in all things, to be the men here intended. Of all theſe Expoſitions, the firſt beſt pleaſeth me; and beſides other reaſons, I am induced to this judgement by the obſervation of the coherence of ſenſe between this and the next verſe; this verſe (as I apprehend it) containing a lively character of one that is truly ſtudious of wiſdom, and goes the right way to attain unto it: the next, of one, that is an ambitious oſtentator of it; who doth not ſtudy to benefit himſelf, or any other, by it; but only to make a ſhew, and that he may make himſelf known, and get ſome reputation abroad. And by the obſervation of two words, of יתגלע in the firſt verſe, to which, (oppoſit in ſenſe, appoſite in ſound, to make an allusion) התגלות doth anſwer in the next. But let the Reader make his choyce.

V. 2. *but that his heart may diſcover it ſelf*] *Niſi cum revelat cor ſuum*; as ſome in Mercer, that is, *but that he may diſcover his heart*: or, wiſdom; ſuch as he hath, according to that of the Poet: *Scire tuum nihil eſt*, &c. See before upon chap. 14. 33. *Wiſdom reſteth*, &c.

V. 3. *then cometh alſo contempt*] Either contempt and ſhame from God lights upon wicked men; or elſe, he means, they contemn all others: both true, but this the more likely to be the ſenſe here.

and with ignominy reproach] Some tranſlate, *& cum viro ignominioſo, opprobrium*: The Hebrew will bear it, and it anſwers the firſt member better. Yet this, as we have it here, is the more literal of the two; and to the ſame purpoſe, ſo that there needs no alteration. *Contempt: ignominy: reproach*: a wicked man's moſt ordinary livery: and accordingly, they are called ὑβρισταὶ, in Greek; and ὕβρεις (contumely, reproach, properly:) any kind of ſin, or outrage.

V. 4. *The words of a mans mouth are as deep waters, and the well-ſpring of wiſdom as a flowing brook*] Chap. 20. 5.

as deep waters] Which can never be drawn empty, but ever bring profit Chap 10. 11.

and the well-ſpring of wiſdom, as a flowing brook] *He that believeth on me, as the Scripture hath ſaid, out of his belly ſhall flow rivers of living water.* Joh. 7. 38. It is not certain what place of Scripture Chriſt did eſpecially intend. It is conceived, that he alluded unto divers; of which this alſo might be one. This very ſimilitude, of wiſdom compared to a ſpring, is found in the writings of ancient Philoſophers alſo. Ἔνδον βλέπε, ſaith one: ἔνδον ἡ πηγὴ τοῦ ἀγαθοῦ, καὶ ἀεὶ ἀναβλύειν δυναμένη, ἐὰν ἀεὶ σκάπτῃ.

wiſdom] By *wiſdom*, may alſo be underſtood here *eloquence*; or fluent ſpeech; as many do. Σοφία, *wiſdom*, in the *N. T.* often for eloquent ſpeech, as we have ſhewed elſewhere. στόμα καὶ σοφίαν, Luke 24. 15. Neſtors eloquence is ſet out by Homer, in words equivalent to theſe.

V. 5. *It is not good to accept the perſon of the wicked, to overthrow the righteous in judgement*] Levit. 19. 15. Deut. 1. 17. & 16. 9. Chap. 24. 23.

It is not good to accept the perſon of the wicked] To favour and ſupport him, to the injury of him that hath the right on his ſide.

V. 6. *his mouth calleth for ſtrokes*] Encourageth others to fight, or cauſeth himſelf to be beaten, verſe 7.

V. 7. *A fools mouth is his deſtruction, and his lips are the ſnare of his ſoul*] Chap. 10. 14. & 12. 13 & 13. 3.

V. 8. *The words of a tale-bearer are as wounds, and they go down into the innermoſt parts of the belly*] Chap. 12. 18. & 26. 22.

tale-bearer] Or, *whiſperer*.

are as wounds] They are firmly believed by ſome, and wound mens reputation irrecoverably. The Hebrew word מתלהמים is not found elſewhere, but here and Chap. 26. 22. where the ſame verſe is repeated. It is by ſome Rabbins, interpreted, *blanda*; that is, *ſoft*: as Pſal. 55. 21. *The words of his mouth were ſmoother*, &c. and by others, *hidden*, or *cloſe*. But this is the moſt likely ſignification, (approved by Mercer) that we have here: grounded upon the affinity of the word with להם *percuſſit*, &c.

as wounds] Or, *like as when men are wounded*.

innermoſt parts] Heb. *chambers*.

V. 9. *is brother to him that is a great waſter*] Will be as poor as he; for one gets nothing, and the other ſpends all.

V. 10. *The name of the Lord is a ſtrong tower*] Pſal. 18. 2. & 27. 1. & 144. 2. God rightly known, and ſpeedily called upon, keeps him ſafe againſt trouble.

is ſafe] Heb. *is ſet aloft*.

V. 11. *The rich mans wealth is his ſtrong city, and as an high wall in his own conceit*] Chap. 10. 15. See upon Chap. 10. 2. *Treaſures of wickedneſſe*, &c.

in his own conceit] The ſame word in the Original ſignifieth a *picture, image, idol*: and, *conceit, imaginations*. There is no queſtion but rich men's conceits and imaginations, (that truſt to their wealth, as moſt do,) are meer Idolatry: and ſo deſcribed and ſtiled by Job: *If I have made gold my hope*, &c. Chap. 31. 24, 25, 26. &c. How much better might many men imploy their zeal in deſtroying theſe Idols of their hearts; than in perſecuting poor ſtones, that ſerved onely to adorne the houſes of God?

V. 12. *Before deſtruction the heart of man is haughty, and before honour is humility*] Chap. 11. 2. and 15. 33. and 16. 18.

V. 13. *He that anſwereth a matter*] He that anſwers one word before he hear the whole matter, that he may underſtand it throughly, ſhews his own folly, and brings diſgrace upon himſelfe.

anſwereth a matter] Heb. *returneth a word*.

V. 14. *The ſpirit of a man will ſuſtain his infirmities*] That is, he that is of a cheerful temper naturally, and enjoyes peace of conſcience, he may bear much; though his body be caſt down, yet he may hold up (and his body will be the better for it too) in his ſoul and ſpirit. Some ancient Philoſophers have gone very far that way, maintaining that the pains of the body were nothing to the ſoul of man, becauſe of a different nature from the body: and it cannot be denied but their doctrine and diſcipline did bring forth ſome marvellous examples of patience, and reſolution, in greateſt bodily pains and torments. But generally, their arguments have more of ſubtilty, than ſolidity; and failed them when they came to the trial. As for the torments of a wounded ſpirit, they have been acknowledged by all men, and both pithily and pathetically ſet out by divers Poets and Orators: thoſe of a bad conſcience, eſpecially: but by none better, or more fully, than by Ariſtotle, *Ethic. Nicom. l. 9. c. 4.*

who can bear?] Some think that Solomons aim by theſe words is, to give a check to puſillanimity, and want of courage: *who can bear*; that is, *who can endure?* Or, *quis elevabit, eriget, attollet?* that is, *Who ſhall lift*, or, *raiſe up?* Indeed, it is a hard thing to apply comfort to a man that is ſunck in his ſpirit. Eſpecially, if it proceed from any natural diſtemper of the body, as often; though neither the patient himſelf, ſometimes, nor they that are employed to adminiſter comfort unto him, through ignorance, ſuſpect any ſuch thing: who therefore do more hurt, commonly, in ſuch a miſtaken caſe, than good. It were much more expedient, in ſuch a caſe, to repair to a learned Phyſician; than to men utterly ignorant of all natural cauſes and effects. But if a man be very puſillanimous naturally, it is almoſt impoſſible to make a good Chriſtian of ſuch a one. *But the fearful and unbelieving*, &c. Revel. 21. 8.

V. 15. *and the ear of the wiſe ſeeketh knowledge*] A man muſt uſe both heart and ear to get wiſdom: that is, both meditation of his own, and inſtruction from others.

V. 16. *A mans gift maketh room for him, and bringeth him before great men*] Chap. 17. 8.

A mans gift maketh room for him] Getteth him liberty to ſpeak; and favourable audience of great men: or, brings him out of priſon, and exalts him to honour.

V. 17. *He that is firſt in his own cauſe*] The accuſer ſeems to be in the right, till the defendant ſhews the weakneſſe of his plea. But there is another ſenſe made of theſe words, of excellent uſe. *The juſt is firſt in his own cauſe*, or, *tryal*: that is, he begins with himſelf firſt, to examine and ſearch his own conſcience, that he may judge himſelfe, and condemne, if he ſee cauſe, (as moſt likely) before he meddle with others. *Juſtus, prior eſt accuſator ſui*; as the Vulgar Latin here, very well. *Then cometh his neighbour and* (after he hath done with himſelf; ſtrictly and impartially:) *he ſearcheth him*. We are not forbidden to reprove our neighbour, or thoſe whom we have to do with, except we finde our ſelves altogether innocent in the ſame kind (licentious wicked men would be glad of that: but Seneca hath met with them, and their objections long agoe:) No; but inſtructed to begin with our ſelves; not to ſpare our ſelves; and ſo ſhall we be in a better diſpoſition to deale with others. An excellent ſentence: any body will ſay ſo much; but few will be perſwaded, to put it in practice effectually.

V. 18. *The lot cauſeth contentions to ceaſe*] A lot is a good way to end contentions, for the avoiding of part-takings.

and parteth] It *parteth*, literally, whileſt it aſſigneth unto every one his portion: and *parteth*, figmatically, (but very truely too) whileſt it keeps them from falling one upon another, through ſtrife and contention.

V. 19. *A brother offended is harder to be won than a ſtrong city*] Becauſe he findes hurt where he had reaſon to look for help. *Fratrum contentiones*: an ancient Proverb mentioned by Ariſtotle, and divers others. Yet ſome of the Rabbins make a quite different ſenſe of the words, that a brother, though offended, will neverthleſſe upon occaſion be as a ſtrong city, &c. The Greek and vulgar Latine go further from the Hebrew; but their ſenſe is more warrantable; to wit, that the conjunction of brothers, is as a fenced city, &c. Theſe I mention onely: but the Hebrew words are clear, and the ſenſe of them unqueſtionable.

their contentions are like the bars of a caſtle] Which being ſtrong, will neither bow nor yield.

V. 20. *A mans belly ſhall be ſatisfied with the fruit of his mouth*] Chap. 12. 14. & 13. 2 and 21. 23.

V. 21. *Death and life are in the power of the tongue*] A mans tongue well uſed, brings life: ill uſed, brings death. Of the power of the tongue, beſides former references, ſee alſo Jam. 3. 2, 3. &c. and Math. 12. 37. *For by thy words*, &c.

V. 22. *Whoſo findeth a wife, findeth a good thing, and obtaineth favour of the Lord*] Chap. 19. 14.

Whoſo findeth a wife, findeth a good thing] Marriage is good in it ſelf, for a wife is an helper. However by what followes, *and obtaineth favour of the Lord*, (which words upon another occaſion we had before, Chap. 8. 35.) compared with Chap. 19. 14. *a prudent wife is from the Lord*: it is very probable, that *good*, or *prudent*, muſt be ſupplied. And ſo moſt Expoſitors think.

V. 23. *roughly*] James 2. 3. Pſalm 31. 18. *grevious things*. The ſame word in the Original.

V. 24. *A man that hath friends, muſt ſhew himſelf friendly*] Some make this to be the ſenſe, *Unuſquiſque diligit amicos, ut amicitias contrahant ſecum; Quia amicus*, &c. that is, *Every man is covetous of friends, to contract friendſhip with them; Becauſe a friend will ſtick*, &c. But ſome others very differently, *Vir qui multos habet amicos*, [*finis eſt*] *ut conteratur*;; from another root, which is uſual enough; and is warrantable enough by frequent experience. *A man of friends*, [that is, who hath many friends: his end will be,] *that he ſhall be broken in peeces*; or, *undone*. But this doth not ſuit ſo well with that which follows.

and there is a friend that ſticketh cloſer than a brother] Chap. 17. 17. Oft-times friends are found that are more ready to do us pleaſure, than they that are near to us in the fleſh, and ſo more obliged to us. And in trouble, a friend ſticks cloſe to us ſometimes, when a brother forſakes us.

CHAP. XIX.

Verſe 1 *Better is the poor that walketh in his integrity, than he that is perverſe in his lips, and is a fool*] Though he be rich, as muſt be ſupplyed from Chap. 28. 6. *Better is the poor that walketh in his uprightneſſe, than he that is perverſe in his wayes, though he be rich*. But it ſeems alſo to be implyed in theſe words, *perverſe in his lips*: becauſe it is the property of many rich men, (and ſome affect it, as well becoming, they think, their greatneſſe) to ſpeak *roughly*; (which is a kind of perverſe ſpeaking) as was obſerved before by Solomon himſelf, Chap. 18. 23. *The poor uſeth intreaties; but the rich anſwereth roughly*.

Alſo that the ſoul be without knowledge it is not good] Some make this ſenſe of the words: *Et iam abſque ſcientiâ deſiderium non eſt bonum*: that is, *Appetite*, [or, *deſire*:] *without knowledge, is not good*; or a dangerous thing. An excellent ſaying. I have read it in ſome Comicks very well expreſt. There is nothing to be objected againſt this tranſlation, but the accent; which I do not conceive to be of much weight, except it be granted, that vowels and accents were anciently: which I do not believe. And then the coherence too, will be much better.

he that haſteth with his feet, ſinneth] He that doth things raſhly without premeditation, or fore-caſt: *ſinneth*; that is, (as the word is often uſed) ſhall ſuffer, or ſmart for it; according to the ancient Greek Proverb, Πϱοπέτεια ϖολλοῖς ἐςὶν αἰτία κακῶν: *Haſt*, (or precipitancy) *is to many the cauſe of evils.*

V. 3. *and his heart fretteth againſt the Lord*] Though mans fooliſh carriage makes his buſineſſe not ſucceed well, yet he layes the fault upon God Gen. 3. 12. Homer in his firſt Odyſſe, ſaith the very ſame, that Solomon doth here; to wit, That men, what evils they incur through their own folly and perverſeneſſe, they lay the fault of them upon the gods: Ὢ πόποι, οἷον δή νυ θεοὺς, &c.

V. 4. *Wealth maketh many friends; but the poor is ſeparated from his neighbour*] Chap. 14 20.

V. 5. *A falſe witneſſe ſhall not be unpuniſhed, and he that ſpeaketh lyes ſhall not eſcape*] Exod. 23. 1. Deut. 19 16. Chap. 6. 19. & 21 28.

A falſe witneſſe ſhall not be unpuniſhed] Heb. *a witneſſe of falſhoods*: That is, a moſt falſe witneſſe. Let him be as cuning as he can to invent lyes, all his tricks cannot keep him from puniſhment.

unpuniſhed] Heb, *held innocent.*

V. 6. *Many will intreat the favour of the prince*] Heb. *the face.* Becauſe they that ſue for favour to a great man, faſten their eyes on his face, Pſal. 123. 2.

a friend to him that giveth gifts] Chap. 17. 8.

him that giveth gifts] Heb. *a man of gifts.*

V. 7. *All the brethren of the poor do hate him*] Chap. 14. 20. Neglect him, as if they hated him, Matth. 6. 24.

how much more do his friends go far from him] Are far off in affection, and help him no more, than if they were far of in place.

he purſueth them with words] To have comfort from them, or help. Or, puts them in mind of their promiſes.

yet they are wanting to him] Heb. לא־המה, that is, *they* (or, *but they*) *not*: or, *they are not*. So in the Text: but in the margin inſtead of לא it is noted לו as the more correct reading. In this Engliſh, both the one and the other, (the reading of the Text, and that of the margin) ſeem to be expreſſed: as in many other places beſides. What ſenſe ſome Rabbins make of the לו alone, may be ſeen in Mercer: he likes it not, neither can I. The לא alone, may ſerve to make this ſenſe we have here; *but they not*: that is, they are wanting to him. Such expreſſions are ordinary in the Hebrew.

V. 8. *He that getteth wiſdom, loveth his own ſoul*] Shall preſerve his life, and thrive, though all men fail him.

wiſdom] Heb. *an heart.*

he that keepeth underſtanding. ſhall find good] Heb. *he keepeth underſtanding to find good.*

V. 9. *A falſe witneſſe ſhall not be unpuniſhed, and he that ſpeaketh lyes ſhall periſh*] Verſe 5.

V. 10. *Delight is not ſeemly for a fool*] The free uſe of things is not to be permitted to him that cannot uſe them aright. Or, *delight* may be taken here for dainties and pleaſures; the uſual effects and evidences of wealth and greatneſſe. As if he ſaid, Wealth and abundance doth not become a fool. See Chap. 30. 22. *For a ſervant*, &c.

for a ſervant to have rule over princes] Chap. 30 22. Eccl. 10. 6, 7.

V. 11. *The diſcretion of a man deferreth his anger, and it is his glory to paſſe over a tranſgreſſion*] Chap. 14. 29.

diſcretion] Or, *prudence.*

it is his glory to paſſe over a tranſgreſſion] To take no notice of it, or to forgive, and forget it, Levit. 19. 18. The Heathens themſelves could ſay, (and they have many ſayings to that purpoſe) that in nothing man came neerer to the glory and perfection of God himſelf, than in goodneſſe and clemency. See alſo upon Chap. 16, 32. *He that is ſlow to anger*, &c.

V. 12. *The Kings wrath is as the roaring of a Lion: but his favour is as dew upon the graſſe*] Chap. 16. 14, 15. & 20. 2. & 28. 15. *Where the word of a King is, there is power*: ſaith Solomon, in Eccleſiaſtes: *and who may ſay unto him, What doſt thou?* Eccleſ. 8. 4. And where power is, (without which the name of a King may be, but not the reallity:) there *the Kings wrath, is as the roaring of a lyon*: a thing much to be dreaded; of ſad conſequence, commonly: *as a meſſenger of death*, Ch. 16. 14. But, if a King ſtudy goodneſs, more than majeſty; or bring himſelf to want and penury by bad counſel, and ill husbandry: himſelf ſuffer his people to grow upon him, and thereby (as the nature of people is:) to contemn him: Or, if God, (for the ſins of either King, or people, or both:) *doth pour contempt upon princes*, Job 12. 21. a King may have occaſion enough to roar perchance, (as David ſpeaketh of himſelf) but all occaſion of terror will be from them, where the power is: who, the more vile, originally; the greater will their terror be; becauſe, *Corpora magnanimo ſatis eſt proſtraſſe leoni*; but (every School-boy can tell) *Aſperius nihil eſt humili cùm ſurgit in altum.* However, there be examples of ſtrange judgements. But this is enough to Solomons words; and leſſe could not be ſaid, to make him underſtood.

V. 13. *A fooliſh ſon is the calamity of his father*] Chap. 10. 1. & 15. 20. & 17. 21, 25. Heb. *calamities.* That is, the greateſt calamity.

and the contentions of a wife are a continual dropping] Chap. 21. 9. & 27. 15. As rain that droppeth in, and rotteth the houſe at length.

V. 14. *Houſe and riches are the inheritance of fathers*] Parents can leave their children wealth, but not good wives. See before upon Chap. 16. 1. *The preparations of the heart*, &c.

a prudent wife is from the Lord] Chap. 18. 22.

V. 15. *an idle ſoul ſhall ſuffer hunger*] Chap. 10. 4. and 20. 13. Or, *deceitful.* For ſuch perſons as live idly, neceſſity for the moſt part, makes them deceitful.

V. 16. *He that keepeth the commandment, keepeth his own ſoul*] That is, ſhall live: as appears by the antitheſis, *ſhall dye*; in the next words, Of eternal life and death; as Luke 10. 25. &c. *this do and thou ſhalt live.* Of temporal; He that kept the law, avoided thoſe puniſhments, (whereof ſome were capital) which the breakers of it did incur. And in reference to this. ſome tranſlate *ſupplicio afficietur*: that is, *he ſhall ſuffer*; to wit, by judgement of Law.

V. 17. *He that hath pity upon the poor, lendeth unto the Lord*] Matth. 10. 42. & 25. 40 2 Cor. 9. 6, 7.

that which he hath given] Or, *his deed.*

V. 18. *Chaſten thy ſon while there is hope*] Chap. 13. 24. & 23. 13.

and let not thy ſoul ſpare him for his crying] Some, *Et ad interficiendum eum ne eleves animam tuam*: that is, *And do not lift thy ſoul* (*to lift his ſoul unto* any thing; that is, to covet, to deſire, to attempt: a known Hebraiſme: as Jerem. 22. 27. and elſewhere:) *to kill him.* This pleaſeth ſome, as the moſt literal, who except againſt that other, as forced, or not ſufficiently warrantable. But it is not ſo, as will appear by examining of particulars. Firſt, the ſame verb that ſignifies *to lift* ſignifies alſo *to ſpare*, or *to forgive*; as Num. 14. 19. according to all tranſlations; and Gen. 4. 6. & 13. according to ſome. So that taking the ſubſtantive *ſoul*, (which they make an accuſative) to be the nominative to the verb; *thy ſoul ſpare him*, will be the literal ſenſe of the words. This cannot be denied. What then? המית they ſay, is not found elſewhere for *noyſe*, or *crying*. What if it be not? How many words beſides, that are found but once in the Bible? or twice? Beſides, though the word, as here pointed be not elſewhere, in this ſenſe; yet with other points it is: Eſ. 14 11. and *the noyſe of thy viols.* And why may not that be the right pointing and reading of this place alſo? But that will trouble them more, that would have the pointing to be of the ſame antiquity and authority, as the conſonants. Let them chuſe, therefore; for either of thoſe two wayes we have ſpoken of, the word is juſtifiable in this ſenſe. And truly it is much more likely, that Solomon ſhould warne us *not to ſpare*, which is done ſo generally, and the undoing of ſo many children; than not *to kill*, which though it happens ſomtimes; yet rather as a prodigy, when it doth, or a miſchance, (ſo contrary to nature it is:) than as a thing purpoſed, or intended: not a thing certainly, that any father ſhould be ſuſpected *to lift his ſoul unto*; which is an expreſſion of a great longing, or eager purſuance after a thing. But laſtly, let us quit that controverted (though there be little cauſe) notion of the word and ſtick to that which is more common, of *killing*: yet even ſo ſhall we come to the ſenſe that we would have, & avoid that, which they embrace; but we think it not ſo convenient. And this difference comes from the different expoſition of the verb נשא which we firſt ſpake of, and different ordering of the ſubſtantive. *Let not thy ſoul ſpare him to his deſtruction*; or, *to kill him.* This needs no further explication. Onely we may obſerve, that in this caſe, as in many others, noted by many; Too great indulgence, proveth greateſt cruelty.

for his crying] Or, *to his deſtruction*; or, *to cauſe him to dye.* So Mercer. See alſo upon Chap. 23. 13.

V. 19. *yet thou muſt do it again*] Though he be brought out of danger, yet his paſsion wil bring him in again. Some make this verſe to cohere with the former, tranſlating; *Magnus eſt excandeſcentiâ, condonans mulctam: dicens te, ſi eripias, deinde amplius mulctaturum*: That is, *Though thou forgive him, yet make thy ſelf very angry to him, ſaying, If he eſcape now, that his puniſhment ſhall be the greater hereafter*: So Junius; but he onely: neither do I ſee any reaſon, why any man ſhould follow him.

do] Heb. *adde.*

V. 20. *Hear counſel and receive inſtruction, that thou mayeſt be wiſe in thy latter end*] Some (as Junius) of this *thy latter end*, make but a *tandem* of it: as if he meant, *that thou mayeſt be wiſe at the laſt*, (*tandem aliquando*) and no more. But I rather take it, that Solomon had a further aim than ſo: That thou mayeſt be wiſe in thy latter end; that is, Provide wiſdom againſt the time of death, when moſt needful, that thou mayeſt not die a fool. Much to this purpoſe is the prayer of the Pſalmiſt; *So teach us to number our days that we may apply our hearts unto wiſdom*, Pſal. 90. 12. He that hath wiſdom enough to die well, need to care for no more. But it is a great chance, if they that have been ſtrangers to it all their lives, find it at their death: if a wicked life, beget a godly death. So that he that prayes for wiſdome at his death; and he, that the conſideration of his death, may make him live wiſely, though they ſeem to differ in their words, in effect pray but the ſame.

V. 21. *There are many devices in a mans heart*, &c.] Job 23. 13. Pſal. 33 10, 11. Chap. 16. 1, 9. Eſay 46. 10.

neverthele ſſe the counſel of the Lord, that ſhall ſtand] Mans device ſhall not have ſucceſſe, except God govern it, whoſe purpoſe is unchangeable, Pſal. 33. 10, 11. Iſa. 14. 26, 27.

V. 22. *The deſire of a man is his*] Or, *That which is to be deſired of a man is his.*

The deſire of a man is his kindneſſe] A mans will is to be accepted for the deed, if he have nothing to give, 2 Cor. 8. 12. This is a good ſenſe; but much different from that which is made of theſe words by other Expoſitors. The truth is, the words are ambiguous; and admit of more ſenſes than one. *The deſire of a man,* &c. that is, ſaith Mercer, with the moſt Rabbins; It is the greateſt and choiſeſt ornament of a man, to be kind and bountiful; if ſo really. But many, becauſe they covet the praiſe and reputation of it, are very forward in promiſes, but fail in performance. Better a poor man, that really performes what he is able, than ſuch gaudy undertakers. Such men are very lively deſcribed by the Comick; *id eſt genus hominum peſſimum, in Denegando modo queis pudor paululum adeſt* &c. he ſets them out at large Others make this ſenſe; The kindneſſe of many (of the richer ſort eſpecially) is meer coveteouſneſſe: they give, but it is, that they may receive more. A poor man, that hath little or nothing to give, is far better than ſuch benefactors. Such men there be. there is no queſtion; too many: Comicks and Poets, if not experience, will tell us. The different expoſition of the word תאות is the chief ground of all this difference.

V. 23. *and he that hath it ſhall abide ſatisfied: he ſhall*] Or, *and he that is filled with it ſhall abide: he ſhall* Or rather thus to be ſupplied: *The fear of the Lord,*&c. *and* [they that fear him,] *ſhall abide ſatisfied.* See upon Chap. 14. 15, 26.

he ſhall not be viſited with evil] Beſides former references to divers places in this Book, ſee alſo upon Pſal. 91. 5. *Thou ſhalt not be afraid.*

V. 24. *A ſlothful man hideth his hand in his boſome*] Chap. 14. 19. & 26. 13, 15. *It greiveth him to bring it again to his mouth*: which doth ſomewhat abate of the hyperboly. Yet St. Chryſoſtome tells us of ſome in his time, who for meer wantonneſs and daintineſſe, would ſay, that it was a labour to them to eat, and could have found in their hearts, to have their meat chewed unto them, to ſpare their pains. There is ſome controverſie about the word צלחת which ſome tranſlate, *lebetem*: others, *manticam*; not *boſom*, as here. But ſince it makes no difference of ſenſe, (as they expound it) we need not trouble our ſelves with it.

V. 25. *Smite a ſcorner, and the ſimple will beware*] Chap. 21. 11. Men that do ill out of ignorance, will amend by the puniſhments and reproofs of ſcorners, though they themſelves will not: or, ſcorners muſt be ſmitten that offend out of malice, that others may amend; but he that ſins out of frailty, will amend if he be but reproved, though he be not ſmitten, when he duely conſiders what he had done.

will beware] Heb. *will be cunning.*

V. 26. *He that waſteth his father, and chaſeth away his mother, is a ſon that cauſeth*] The words may be taken reciprocally alſo and that perchance the moſt literal ſenſe: *A ſon that cauſeth ſhame, and bringeth reproach, is* [as] *he that waſteth his father, and chaſeth away his mother.* Which may be an aggravation of childrens riotous courſes, (as, *Rebellion, is as the ſin of witchcraft, and ſtubborneſs, as idolatry,* 1 Sam. 15. 23.) which may cauſe as much grief to parents, as loſſe of goods, or life it ſelf: or, a prognoſtick intimation, that they that take ſuch courſes which cauſe ſhame and reproach; may in time alſo, &c. See alſo Chap. 28. 24. And ſo משדד may be tranſlated more properly, *deſtroyeth*: or, *ſpoyleth.* For it imports properly, a violent and ſudden deſtruction.

V. 27. *Ceaſe my ſon, to hear the inſtruction,*&c.] Some, becauſe מוסר *inſtruction*, or, *diſcipline*, is commonly taken in a good ſenſe, inverting (as ſometimes it muſt be) the order of the words, tranſlate, *Ceaſe my ſon, to erre from the words of knowledge, that thou mayeſt hear inſtruction.* So Junius; and Mercer likes it well.

V. 28, *An ungodly witneſſe*] Heb. *A witneſſe of Belial.*

the mouth of the wicked devoureth iniquity] Taketh as much pleaſure in ſpeaking falſly, as gluttons and drunkards do in ſwallowing down abundance of delicate meats and drinks, Job 15. 16. Eph. 4. 19. Or, ſticks no more at it, than at the eating of bread, or any other daily and ordinary buſineſſe.

devoureth] Or, *hideth*: covereth, as Numb. 14. 20. *when the holy things are covered.* But the other, the uſual ſignification of the word, and better anſwering to *ſcorneth*, or *derideth*, in the firſt member

CHAP. XX.

Verſe 1. *VVine is a mocker*] Wine, immoderately taken, makes men ſcoffers and furious: or, it overtakes men before they are aware, Gen. 9. 21.

V. 2. *The fear of a King is as the roaring of a Lyon*] Chap. 10. 14. & 19. 12. See there.

ſinneth againſt his own ſoul] Putteth his life in danger.

V. 4. *The ſluggard will not plow by reaſon of the cold*] Chap. 10. 5. & 15. 19. 22. 13.

cold] Or, *winter.*

V. 5. *Counſel in the heart of a man is like deep water*] It is hard to find; for it is as deep waters, whoſe bottom cannot be found, yet a wiſe man will fetch it out of him, by obſerving his words and manners. But if *deep water* here, be meant as *deep waters*, Chap. 18. 4 as moſt think; then the meaning will be, that though wiſdom be very profound, and as it were concealed in a wiſe mans breaſt; yet a ſtudious underſtanding man will find a way to draw out of it, for his need, and for his imitation.

V. 6. *Moſt men will proclaim every one his own bounty*] Some tranſlate, not, *his own goodneſſe*: but, *uniuſcujuſque miſericordiam*; that is, the bounty, or liberality of another. The ſenſe; Many are prone enough, ſay they, to proclaim or publickly to acknowledge their benefactors: but few to be found, that are really thankful, in point of requital, if occaſion be.

but a faithful man who can find?] Heb. *a man of faithfulneſſes*: that is, a man faithful in every thing.

V. 7. *his children are bleſſed after him*] Pſal. 112. 2. See there.

V. 8. *ſcattereth away all evil with his eyes*] Where righteous judgement is executed, there ſin ceaſeth, and vice dares not appear, ver. 26.

all evil] Or, *every evil man*, as ver. 26.

V. 9. *Who can ſay, I have made my heart clean,* &c.] 1 King. 8. 46. 2 Chron. 6. 36. Job 14. 4. Pſal. 51. 5. Eccleſ. 7. 20. 1 John 1. 8.

V. 10. *Divers weights*] Heb. *a ſtone and a ſtone.* An heavy one to buy withal, and a light one to ſell withal.

Divers weights, and divers meaſures, both of them,&c.] Deut. 25. 13. &c. chap. 11. 1. & 16. 11.

divers meaſures] Heb. *an ephah and an ephah.*

V. 11. *Even a child is known by his doings*] Children ſhew betimes whether they be enclined to good wayes or bad; and muſt be dealt withal accordingly. This is the common expoſition. Another is propoſed by Geierus, grounded chiefly upon the moſt uſual ſignification of the Hebr. word יתנכר which in this ſenſe, *to be known*, or to *make himſelf known*, (though moſt leſſe proper to the Original verb) is not found any where elſe; but, for, *to carry himſelf as a ſtranger*; *to conceal himſelf*, &c. in divers places. It is this: *Even a child can ſo diſguiſe his doings, That whether his work be pure and right,* [thou canſt not eaſily diſcerne.] And if a child; how much more a man? How careful then ought we to be whom we truſt? This indeed is a caution of ſo much conſeqence, as that it can never be too often repeated, or varied in words. Whence it is, that the heathens made an oracle of Epicharmus his words tending to that purpoſe: Νῆφε, &c. However if we like beſt of our tranſlation, as more commonly received; yet I am not ſatisfied, that Solomons aim was onley to tell us, that even children can diſſemble. I rather conceive, that his words might drive to this; to tell us, that a probable judgement may be made of a child, or youth, what he will be, when a man; by his education, and by what he is accuſtomed unto in thoſe flexible years: becauſe, *Quo ſemel eſt imbuta recens,*&c. The conſideration whereof would oblige parents (one main ſubject of this Book) to all poſſible care of their childrens education. See alſo upon Chap. 22. 6. *in the way he ſhould goe.*

V. 12. *The hearing ear, and the ſeeing eye, the Lord hath made even both of them*] Exod. 4. 11. It is not poſſible then, that he from whom we have received theſe faculties, ſhould want them himſelf Which if he do not, and is privy to the actions, even the moſt ſecret, of men; as little doubt is to be made, but he will in due time reward all men according to their deeds. This to be the drift of theſe words, may be collected from Pſal. 94. 7, 8, 9. 10. *Yet they ſay, The Lord ſhall not ſee,* &c. See there.

V. 13. *Love not ſleep, leſt thou come to poverty*] Chap. 12. 11. & 19. 15.

open thine eyes, &c.] That is, Be vigilant, watchful; take pains, and ſhake off drouſineſſe.

V. 14. *It is naught*] He often diſpraiſeth it, that he may buy it the cheaper. But what the principal aim is, is not certainly known. Whether Solomon, by theſe words, intended onely to reprove the coveteouſneſſe of many buyers, who care not what they ſay, though never ſo much againſt their own conſciences, ſo they compaſſe their deſires. Or whether the inconſtancy, or partiality, of mens judgements; who now commend, becauſe their own; what they but now diſpraiſed and ſlighted, whileſt it was anothers. Or whether he would intimate thereby, that we ſhould not regard bare words and ſhews, becauſe moſt men can, and will diſſemble for their own ends and advantage. Many ſuch things may be thought off; but we can not be very confident of any thing, more than what the bare letter doth offer.

V. 15. *but the lips of knowledge are a precious jewel*] He is richer that can ſpeak wiſely, than he that hath much treaſure. See alſo upon Chap 18. 4. *Wiſdom.*

V. 16. *Take his garment that is ſurety for a ſtranger*] Chap. 27. 13. Truſt him not without a pawn, that cares not whom he be ſurety for. But this muſt not be preciſely underſtood according to the letter: (for ſo, it would be againſt the Law, Exod. 22. 26, 27.) but rather proverbially, importing no more, than if he ſaid, Truſt him not by no means: make no account of him, as of a ſober man, or of credit, &c. Of ſuretiſhip in general, ſee upon Chap. 6. 1. *Surety for thy friend.*

V. 17. *Bread of deceit*] Heb. *bread of lying, or falſhood.*

Bread of deceit is ſweet to a man] Chap 9 17.

his mouth ſhall be filled with gravel] *Fabius Verrucoſus*, an ancient Roman, was wont to call a kindneſſe unkindly done, that is, with harſhneſſe of language, and ſome ſhew of reluctancy, *panem lapidoſum*; that is, *gravelly bread*: (*quem eſurienti accipere neceſſarium ſit; eſſe acerbum*) *which a hungry man muſt needs accept, but cannot eat without much diſpleaſure.*

V. 18. *Every purpoſe is eſtabliſhed by counſel*] Chap. 15. 22. & 24. 6.

with good advice make war] Heb. *advices*: that is, by ſtore of good counſel. Luke 14. 31.

make war] That is, make not war; take heed of it, without good advice, and mature deliberation. So the words muſt be underſtood; not as a command, but as a warning; rather diſſwading from it, than incouraging to it.

V. 19. *He that goeth about as a tale-bearer, revealeth ſecrets*] Chap. 11. 13 See there, of the Original word. To which may be added, that ſome make the proper notion of it, to be, *fraudulentia* (in the abſtract;) and thence, *fraudulentèr*: which is an adverb: and both here and elſewhere, *Qui ambulat fraudulentèr*. Whatever it may do elſewhere, (which makes me to take notice of it) here certainly *tale-bearer*, will do much better. The meaning of this ſentence is well expreſſed by an ancient Poet: *Percontatorem fugito, nam garrulus idem eſt*; that is, in effect: Take heed of a man, that cunningly inſinuates himſelf, with queſtions and *quæres*, where he is not concerned: for ſuch a one, if not a traytor, is a pratler, and will do you miſchief with his tongue.

flattereth] Or, *enticeth*. The moſt literal ſignification of the Original (here alſo followed by ſome) ſeems to be, *qui deceptus eſt*: So Junius: *ſimplex fatuus*: ſo Buxtorfius. And ſo the ſenſe will be, meddle not with him that hath no command, no government of his tongue: which to manage well, as it is accounted great wiſdom; ſo, to have no power of it, muſt needs be great folly and ſimplicity; and of dangerous conſequence. Others again, *qui dilatat*: that is, *who openeth wide*: which is juſtifiable too. See Gen. 9. 27. *God ſhall inlarge Japhet*: and that is the more common uſe of the word in the Syriack tongue.

V. 20. *Whoſo curſeth his father or his mother*, &c.] Exod. 21. 17. Levit. 20. 9 Matth. 15. 4.

his lamp ſhall be put out] Or, *candle*. See upon Pſal. 132. 17. *a lamp for mine anointed*: and Chap. 24. 20. *the candle of the wicked ſhall be put out.*

in obſcure darkneſs] Pſal. 112. 4. Iſa. 58. 10. *then ſhall thy light*, &c. It doth much aggravate the caſe, then, to loſe the benefit of the light, when there is moſt want of it: as on the other ſide, we are moſt ſenſible of the benefit of it, when it affords it ſelf in time of extremity.

V. 21. *An inheritance may be gotten haſtily*] It hath been obſerved by them that never heard of Solomons name; and it is a great chance, but in the compaſſe of 20. or 30. years a man (if he take heed:) may meet with examples enough, to perſwade him, that it is ſo indeed. See alſo upon Ch. 21. 5. *of every one that is haſty* The reader may take notice, that the reading of the margin, not that of the Text, as in divers other places, is here expreſt. Yet a man with little labour, might make ſomewhat of that which is in the Text: but when all is done, it muſt be granted, that the Sacred Scripture (neither was there any promiſe paſt, that it ſhould:) hath not been altogether exempted from the fate of other books.

V. 22. *Say not thou, I will recompenſe evil*] Deut. 32. 35. Chap. 17. 13. & 24. 29 Rom 12. 17. 1 Theſſ. 5. 15. 1 Pet. 3. 9. See more upon Pſal. 35. 4. *Let them be confounded*, &c.

V. 23. *Divers weights are an abomination unto the LORD*] Verſe 10.

a falſe ballance] Heb. *ballances of deceit.*

V. 24. *Mans goings are of the Lord*] Pſ. 37. 23. Ch. 16. 9. Jer. 10. 23.

how can a man then underſtand his own way?] To *underſtand his own way*, in this place, ſeems to imply; to foreſee the event of things, in the courſe of ones life; what is expedient, and what not: and the like. It was taken in another ſenſe, Chap. 14. *The wiſdom of the prudent is, to underſtand his way*, &c. But ſome tranſlate here; *yet doth not he underſtand his way*; that is, as they expound it, Though Gods providence ſhew it ſelf towards every man in the courſe of his life, many wayes; yet who is it, that takes notice of it, as he ſhould? Or to that purpoſe. The Hebrew will bear this too: neither is there want of paralel places, to make this ſenſe plauſible. See upon Pſ. 28. 5. *Becauſe they regard not the works of the Lord*, &c.

V. 25. *It is a ſnare to the man who devoureth that which is holy*] That is, to apply it or take it to his own uſe, which was appointed to Gods; yea, to go about to do it, by enquiring how the vow might be made void. Oh, that the godly men (as they perſwade themſelves) of theſe times, would conſider of this in cold blood; and how wretchedly they expoſe their underſtandings to the Devils illuſions in all that they do; when they ſtudy evaſions againſt ſuch manifeſt light!

V. 26. *A wiſe King ſcattereth the wicked*] Pſal. 101. 5. &c. ver. 8.

and bringeth the wheel over them] Which was a kind of puniſhment then in uſe; and in many places is yet.

V. 27. *The ſpirit of man is the candle of the Lord, ſearching all the inward parts of the belly*] There be ſundry kinds of knowledge, (as Philoſophers are wont to diſtinguiſh) in man, though proceeding all from one ſingle and ſimple fountain: but of all knowledge, that which they call *reflexam cognitionem*, whereby man doth reflect upon himſelfe, and is able to reaſon concerning himſelf, both of his nature, and actions; whether natural, or moral; is the moſt admirable, and a great evidence of the ſouls immortality. It is called here the *candle*, or *lamp* of the Lord, becauſe of the divine origine of the ſoul, (whereof this is a principal faculty,) which is as it were a ſparkle of the Divine Nature; and becauſe of the office it hath, under God, as it were, in man; to ſee and overſee the whole man; to ſearch into the moſt inmoſt and ſecret thoughts and actions; to guide and govern: and in ſum, to be a light, both in matters of practice, and ſpeculation. If a man might ſuſpect, that ancient Heathens had any thing out of Solomon, I ſhould ſuſpect this as ſoon as any thing. They tell us, (the writings of the Stoicks and Platoniſts are full of it:) of a certain δαίμων, *demon*, or *ſpirit*, ſo they call it, ὃν ἑκάϛῳ παρεϛαλην ϗ ἡγεμόνα ὁ Θεὸς ἔδωκεν, ἀπόσπασμα ἑαυτοῦ: *whom God (being part of himſelf,) hath given to every man, to be a guide and overſeer of his life*; οὗτος δ' ἐϛὶν ὁ ἑκάϛου νοῦς ϗ λόγος: *and this*, ſay they, *is every mans reaſon, and underſtanding.*

ſearching all the inward parts of the belly] Mans ſoul can dive into thoſe things, which his eyes cannot. *Belly*, for heart; is ordinary in Scripture and ſo κοιλία too in Greek ſometimes.

V. 28. *Mercy and truth preſerve the King*] Pſal. 101. 1. Chap. 29. 14. See upon 14. 34. *but ſin is a reproach.*

V. 29. *the beauty of old men is the gray head*] Chap. 16. 31.

V. 30. *The blewneſſe of a wound cleanſeth away evil*; ſo, &c.] Others with more probability, tranſlate; *The blewneſſe of a wound, is a medicine* (or *cleanſing*) *to an evil* (man:) *and ſtripes* (that penetrate) *to the inward of the belly*. So that there is no ſimilitude in the words, but the ſame thing (as often in this Book) twice expreſſed. The ſum is, that ſome be of that nature, that without perpetual baſting, and ſtripes, they will not be good, or do their duty.

ſo do ſtripes the inward parts of the belly] Sharp puniſhments make wicked men to bewail their ſecret ſins,

CHAP. XXI.

Verſe 1. THe *kings heart is in the hand of the Lord*] Though kings ſeem to have all things at command, and to do what they will; yet are not their very wills altogether of their own diſpoſing, no further than God is pleaſed to leave them to themſelves: who, if he ſee good, can over-rule their very thoughts and wills, that themſelves (againſt their own wills, in a manner) ſhall deſire and endeavour not what is moſt ſuitable to their own proper temper and diſpoſition; but what God will have. Neither are the hearts of Kings onely, in the hand of God; but (according to that of the Pſalmiſt, *He faſhioneth their heart alike*, &c. Pſal. 33. 15. and before, Chap. 16. 7. *when a mans wayes pleaſe the Lord, he maketh even his enemies to be at peace with him*; and divers other places to the ſame purpoſe) of all men equally: but of Kings and Princes eminently, as they are more eminent; in whoſe wills alſo, by reaſon of their power and authority, more men are concerned.

the Kings heart is in the hand of the Lord] This hath been thought ſo wiſe and notable a ſaying, that ſome wiſe heathens of the later times have made uſe of it, by whom it is called Ἀσσυρίων λόγος: *a ſpeech*, or *ſentence of the Aſſyrians.*

as the rivers of water] As water is drawn in trenches this way or that way: or, as a boat in the water is eaſily turned this way or that way.

V. 2. *Every way of a man is right in his own eyes*] Chap. 16. 2. See there: and upon 15. 6. *in the revenues.*

V. 3. *To do juſtice and judgement, is more acceptable*, &c.] 1 Sam. 15. 22. Chap. 15. 8. Iſa. 1. 11. Hoſ. 6. 6. Mic. 6. 7, 8. Matth. 23 12.

V. 4. *An high look*] Heb. *haughtineſſe of eyes.*

An high look, and a proud heart, and, &c.] Chap. 6. 17. רחב־לב here, and Chap. 28. 25. tranſlated *a proud heart*: doth properly ſignifie *largneſſe of heart*, as it is rendred 1 King. 4 29. *And God gave Solomon wiſdom and underſtanding exceeding much, and largeneſſe of heart*, (ורחב לב) *even as the ſand that is on the ſea ſhore*. It is not therefore alwayes uſed in one ſenſe. Some take it here, and Chap. 29. 25. for *coveteouſneſſe*: or for exceſſe of joy. But by the tenor of the words in the Original, (רום עינים ורחב־לב) which run with ſome kind of alluſion,) it is more probable, that external and internal; that is, all kind of pride is intended: and ſo Mercer, and moſt others underſtand it. There is more difficulty in the next word, נר רשעים by moſt, as here, tranſlated, *aratio impiorum*: which ſome refer to the former words, *High looks*, &c. *the plowing*; that is, ſay they, the practice and uſual carriage: the marks, or evidences of wicked men: or the field, as it were, wherein they daily exerciſe themſelves. Others, take it by it ſelf, and by it underſtand, the deep plots and projects: as חרש which properly ſignifies *to plow*, doth alſo ſignifie *to plot*, or *invent*. But the ſame word נר may alſo, (and is by divers,) be tranſlated *the lamp*, or *light*: (as it is in our margin;) by which ſome underſtand the cunning and worldly wiſdom: others, the goodly ſhews and outward appearance; that is in effect, the diſſimulation and hypocriſie. Others, the pomp, ſtatelineſſe, and worldly felicity: and upon it, their pride and inſolency. That which makes this ſenſe moſt probable, is, that in two other places of this book, (Chap.13.9. and Chap. 24. 20.) we find theſe two words ſo joyned; *the lamp* (נר the word here; though not altogether pointed here, as it uſeth to be in that ſenſe; which may be thought ſomewhat; but indeed not much conſiderable) *of the wicked.* Beſides the word נר ſingly uſed in divers places, of ſome worldly enjoyment and felicity, what ever it be. But *oratio* is the more received interpretation

the plowing of the wicked] Or, *the light of the wicked.*

the plowing of the wicked, is ſin] A bad crop follows their plots, Job 4. 8. Or, *is ſinne*: that is, fore-runner of their deſtruction, which is the fruit and effect of ſin. For. *When the wicked ſpring as the graſs, and all the waters of iniquitie do flouriſh, it is, that they ſhall be deſtroyed for ever,* Pſal. 92 7. and *before deſtruction, the heart of man is haughtie; and before honour, is humilitie,* Chap. 18. 12.

V. 5. *The thoughts of the diligent tend onely to plenteouſneſs*] They that do their buſineſs wiſely and carefully, ſhall thrive: they that do it raſhly, ſhall not proſper.

V. 6. *The getting of treaſures by a lying tongue, is a vanity,* &c.] Chap.10.2.& 13.11.

of every one that is haſty, onely I want.] Before, *An inheritance may be gotten haſtily at the beginning,* Chap.20. 21. *Haſtily* there then in reſpect to the time, chiefly: as if he had ſaid, in a little time: here *haſty*, that is, raſh, precipitate in his actions, and carriage of his buſineſſes. Neither is that the ſame word in the Hebrew in both places.

toſſed to and fro] Like duſt, or chaff, by the wind: not conſtant: or abiding, as wealth that is well gotten.

V. 7. *The robbery of the wicked*] Their ſpoyling and deſtroying of others, ſhall turn upon themſelves: it will be their own undoing, and deſtruction.

deſtroy them] Heb. *ſaw them.* A fit word to expreſs, the torments of an evil conſcience, Act.5.33. διεπρίοντο, *they were cut to the heart*: ad verbum; *they were ſawen*: or the grievouſneſs of their puniſhment: Hebr.11.37. ἐπρίσθησαν *they were ſawn aſunder*) or, *dwell with them* they ſhall have no reſt, no reſpite, (when their time, the time of vengeance and juſt judgement, is once come;) from their miſery.

becauſe they refuſe to do judgment] Unjuſt judges are robbers then, who poll others, to maintain their luſts.

V. 8. *The way of man*] The wicked: or, a man left to himſelf, Gen. 8.21.& Job 15. 14 Other, (and I think better) *Perverſus via vir etiam alienus.* Junius alſo to the ſame purpoſe: *Quiſquis via ſua volabilis eſt, alienus eſt.* That is, in effect; that a man of a perverſe converſation, cannot be religious.

V. 9. *It is betetr to dwell in a corner of the houſe top than with,* &c. Chap.19.13. & 25.24.& 27. 15.

a brawling woman] Heb. *a woman of contentions*: that is, a very contentious woman.

a wide houſe] Heb. *an houſe of ſociety.*

V. 10. *The ſoule of the wicked deſireth evil*] James 4.5. It may be Solomon by theſe words, aims at thoſe men, whom the Greek properly call ἐπιχαιρεκάκους; *who rejoyce at calamities,* Chap.17. 5. who are ſo far from relieving a poor neighbour in his need, that they rejoyce at his miſery.

findeth no favour] Heb. *is not favoured.*

V. 11. *When the ſcorner is puniſhed the ſimple is made wiſe*] Chap. 19 25.

V. 12. *The righteous man wiſely conſidereth the houſe of the wicked*] Obſerving Gods judgements on wicked mens families, he takes heed of their wicked wayes.

but] Or, *how.* See upon Pſalm 28. 5. *Becauſe they regard not,* &c.

V. 13 *Whoſo ſtoppeth his eares at the cry of the poore he alſo,*&c.] Matth. 18.30. Iſa. 58 7, 9.

he alſo ſhall cry himſelf but ſhall not be heard] He ſhall cry as loud to God, in vain as the poor did to him.

V. 14. *A gift in ſecret pacifieth anger*] Chap. 17. 8 and 18. 16. To do a pleaſure to an angry man, in ſecret, pacifieth him.

V. 16. *The man that wandereth out of the way of underſtanding ſhall remain,*&c.; Heb. ינוח] *quieſcet, requieſcet*; properly: that is, *ſhall reſt*; and is oppoſed (wherein the elegancy of the Sentence doth chiefly conſiſt) to his *wandring* in his life time. The Grecians alſo uſe to expreſs proverbially the life of a worldly minded man, by ῥέμβεσθαι, *to wander*: and ῥεμβὸς *a wanderer.* See alſo upon Chapter 5. laſt verſe, *he ſhall go aſtray Shall remain,* &c. that is, he ſhall one day have reſt enough in his grave, from whence he ſhall never riſe to life. See upon Pſalm 49 laſt verſe; *is like the beaſts that periſh.*

Chapter 21.verſe 16. *ſhall remain in the congregation of the dead.*] Somewhat to that purpoſe we had before, Chap.2.18. and Chap.9. 18. where we conceive רפאים *the dead,* (with moſt Interpreters) to be but a *ſynonomon* of שאול *the grave,* or *hell*, of which word (שאול) there hath enough been ſaid upon Chap. 5. verſe 5. and elſwhere. But the LXX.& that is, after them, the vulgar Latine: *in cætu Gigantum*) tranſlate it, ἐν συναγωγῇ γιγάντων: *in the congregation* (or *company*) *of the Giants.* And a very learned man, in a particular *Diatriba*, upon this very place, and text doth endeavour to prove that *cætus gigantum* in Scripture, is uſed for the place of the damned which we commonly call hell. He doth examine many places of Scripture, and doth make it very probable, as all things elſe, that he doth undertake; ſuch was his learning; and the ſtrength of his brain and ratiocination: but among all theſe places of Scripture, that he doth examine; I doe not obſerve that he doth take notice of thoſe places, that make moſt againſt him, where the ſame word or words are uſed: beſides what elſe might be objected. But I ſhall not enquire into it further at this time. It is enough that I give notice of it to my Reader, who may make uſe of it as he ſhall ſee cauſe. All I ſhall further ſay, is that I have read him (which may be ſome degree of ſatisfaction to ſome perchance) and am not yet convicted, that it is otherwiſe than as I have delivered it, concerning the word שאול in the Scripture.

V. 17. *pleaſure*] Or *ſport.*

that loveth wine and Oyl] Of Oyl, ſee upon Pſal. 104. 15. *Oyl to make his face to ſhine.*

V. 18. *The wicked ſhall be a ranſome for the righteous*] Chap. 11. 8. God ſhall cauſe that to fall on the wicked, which was intended againſt the juſt, by delivering the juſt, and putting the wicked in their places.

V. 19. *It is better,* &c.] verſ 9.

in the wilderneſſe] Heb. *in the land of the deſert.*

V 20 *and oyl in the dwelling of the wiſe*] Meaning abundance of all things. Some tranſlate *pinguedinem*, which the word doth alſo ſignifie. But it comes to one. Oyle, anciently was much uſed inwardly, and outwardly: and was not only a treaſure it ſelf; but a ſign of plenty of all other goods, where it was plentiful.

but a fooliſh man ſpendeth it up) His own treaſure, not the godly mans.

V. 21. *followeth after righteouſneſſe and mercy findeth life,* &c.] Chap, 15 9.

V. 22. *A wiſe man ſcaleth the city of the mighty*] Eccleſ. 9. 14. &c.

and caſteth down the ſtrength of the confidence thereof] Wiſedome overcometh ſtrength, and ſtratagems in war win ſtrong cities.

V. 23. *Whoſo keepeth his mouth and his tongue keepeth his ſoul from trouble*: [Chap, 12.13. & 18 21. See alſo Pſal.34.12, 13.

his tongue, keepeth his ſoul from trouble] Which bring others into ſuch ſtraights, that like a man in a narrow room, they know not which way to turn themſelves.

V. 24. *Proud and haugty ſcorner is his name, who dealeth in proud wrath.*] A man, though oherwiſe of a good nature, and plauſible converſation, may be cholerick, and ſubject to anger: but he that gives way to his anger; that cannot moderate himſelf in ſuch a caſe, cannot avoid the doing and ſpeaking of ſuch things for which he ſhall be accounted *proud*, &c. he ſhall ſuffer in his reputation very much. The *ſcorner is an abomination unto men,* Chapter 24. 9.

in proud wrath] Heb *in the wrath of pride.*

V. 25. *The deſire of the ſlothful killeth him*] Becauſe he cannot attain deſired food, he vexeth himſelf to death; and yet he wil not work for it.

V. 26. *but the righteous giveth, and ſpareth not*] Pſalm 112. 9. Hath enough for himſelf, and to relieve others daily, while the ſlothful man pines.

V. 27. *The ſacrifice of the wicked is abomination*] Pſal. 50. 9. Chap. 15. 8. Iſa 65 3. Jer 6.20. Amos 5.22.

with a wicked mind?] Heb. *in wickedneſſe.* Either thinking to ſatisfie God thereby for his ſin. or that God will accept of it, notwithſtanding his ſin. Jer 7.9,10. Mic.6.6 7,8. Or it may be, doth offer (or pray:) that he may compaſſe ſomewhat that is wicked and unlawfull, himſelf doth not think ſo, perchance: but it is his wickedneſſe that doth blind him; elſe, he would judge more rightly. Some make a contrarie ſenſe of the words: *etiam quando ſolerter illud offerunt*, that is, yea though they offer with great art, or ſkill. There be wicked men in the world, that know how to do it; to ſet out their devotions to the beſt advantage, in the eyes of men, that they may be thought religious and holy: but God will not be mocked, though he wink for a time. Others again; *yea though he offer with a good wil or mind*; That too, is done ſomtimes There be that are liberal enough of their goods to the poor. or to *pious uſes*: but otherwiſe very vicious in ſeveral kinds. But they cannot honour God with their gifts, that diſhonour him in their converſation. All this variety proceeds from the Hebrew word זִמָּה which hath different ſignifications, and uſes. But none ſo probable here. as the firſt, *wickedneſſe*, or, *a wicked mind*:) nor ſo generally received.

V, 28. *A falſe witneſſe*] Heb. *a witneſſe of lyes.*

A falſe witneſſe ſhall periſh] Chap 19.5,9.

but the man that heareth ſpeaketh conſtanly] The true witneſs: that ſpeaks no more than he heareth himſelf, ſhall be left alive to bear witneſs again, when God hath deſtroyed falſe witneſſes, and ſhall be heard with credit.

V. 29. *directeth*] Heb. יכין: but ſome Copies have it יבין (with a *Beth*) which ſignifieth *he conſidereth*: which ſeems to be more proper. It is the propriety of an ingenuous modeſt man, and one that makes a conſcience of his wayes, (oppoſed here to him that is hardened) to pauſe and conſider.

V. 30. *There is no wiſedome, nor underſtanding, nor counſel againſt the Lord*] Jer. 9.23.

V. 31. *The horſe is prepared againſt the day of battel*] Pſalm 33. 17.

ſafety] Or, *victory.*

but ſafety is of the Lord] Pſalm 3. 8. There was no truſting in humane policy, verſ. 30. nor ſtrength, verſ. 31. Iſay 30. 1. & 31. 1. See upon Pſalm 33 16. *There is no king ſaved by,* &c.

CHAP. XXII.

Verſ. 1. A *Good name is rather to be choſen than great riches*] Eccleſ. 7. 1. Credit and friendſhip is better than riches.

loving favour rather than, &c.] Or, *favour is better than,* &c.

V. 2. *The rich and the poor meet together*] Chap. 29. 13. Rich and poor muſt love one another, becauſe they live together, have need one of another, lie together in the earth, and have the ſame Maker: for God made the rich to help the poor, and the poor to prove the rich, Deut. 15. 11. Matth. 26. 11.

The Lord is the maker of them all] See upon Chap. 14. 31. *his Maker.*

V. 3. *A prudent man foreſeeth the evil,* &c.] Chap. 14. 16. (See there:) and 27. 12. The evil of puniſhment, and withdraweth himſelf; but fools run deſperately into danger.

V. 4. *By humility,* &c.] Or, *the reward of humility,* &c.

By humility and the fear of the Lord, are riches, and honour, and life] Pſalm 112. 3.

V. 5. *Thorns and ſnares are in the way of the froward*] Ch. 15. 19. See there.

V. 6. *Train up*] Or, *catechize.*

in the way he ſhould go] Heb. *in his way.* Bring him up vertuouſly, and he ſhall ſo continue. *Quo ſemel eſt imbuta recens,* &c. It is a common obſervation: yet it faileth ſometimes, which is the caſe of moſt of theſe moral obſervations; as hath already been obſerved, more than once.

V. 7. *The rich ruleth over the poor*] Eſpecially, if he lend him money; as follows in this verſe.

and the borrower is a ſervant] Greek, *δανειζόμενος, &c.* in many reſpects a debtor; (if a debtor in neceſſitie) becomes a ſervant, (if not a ſlave) to his creditour. It needs no further illuſtration, than common experience: eſpecially when the creditor himſelf (as ordinarily ſeen) is a ſlave unto *Mammon, and ſaith* (as Job intended it; that is, by his actions;) *unto his gold: Thou art my confidence.* But in another reſpect alſo (beſides which is ordinary;) Rabbi, Maimon, in his *Halachoth* (which is a ſubdiviſion of the Books of his *Jad*, divided into fourteen Books, and every Book ſubdivided into *halach.* and every *halach.* into Chapters) *Sanhedr.* cap. 6. would have the words of Solomon verified: becauſe ſaith he, it was in the power of the creditour to draw, or to compel (if he ſaw occaſion) his creditour unto the *Synedrium* or judgement of the LXXII. Judges, the power whereof ſee more in learned Maſter Selden, his III. *de Synedr. cap.* 11. *p.* 38.

to the lender] Heb. *to the man that lendeth.*

V. 8. *He that ſoweth iniquity, ſhall reap vanity*] Chap. 21. 4. Job 4. 8. Hoſ. 10. 13.

and the rod of his anger ſhall fail] Or, *and with the rod of his anger he ſhall be conſumed.* His wealth and authority, whereby he oppreſſed others, ſhall be taken from him. Eſay 14. 56. See alſo upon ch. 21 4. *The plowing of the wicked.*

V. 9. *He that hath a bountiful eye*] Heb. *good of eye.*

He that hath a bountiful eye ſhal be bleſſed] 2 Cor. 9. 6.

V. 10. *Caſt out the ſcorner, and contention ſhall go out*] Pſal. 101. 5.

V. 11. *for the grace of his lips*] Or, and hath *grace in his lips.* Some with no leſs probabilitie. *He that continues pure of heart, his lips ſhall be grace,* (or very gracious:) *and the King ſhall be his friend:* according to which, 2 fruits are here propoſed of an upright converſation, and ſimplicity of heart: acceptable vein of words, and with it, (as very conſequent:) the Kings favour. This ſeemeth to be the plainer of the two.

the King ſhall be his friend] Good Princes uſe their familiarity, whoſe conſcience is good, and their talk wiſe and godly. *Righteous lips, are the delight of Kings,* &c Chap. 16. 13. See there.

V. 12. *The eyes of the Lord preſerve knowledge*] Favour them that love knowledge.

the words] Or, *the matters.*

V. 13. *The ſlothful man ſaith, There is a Lyon without*] Chap. 26. 13. See there.

There is a Lyon without] He derideth them that invent vain excuſes, becauſe they would not do their dutie Ch. 15. 19.

V. 14. *The mouth of ſtrange women is a deep pit*] Ch. 2. 16. 5. 3. and 7. 5. and 23. 27. See upon chap. 5 15. *Drink waters out of thine own ciſtern,* &c.

he that is abhorred of the Lord, ſhall fall therein] So God puniſheth one ſin by another, when he ſuffereth the wicked to fall into the acquaintance of an harlot, Eccleſ. 7. 26.

V. 15. *Fooliſhneſs is bound in the heart of a child*] He is naturally given to it, and can hardly be parted from it, Job 11. 12. Hence σύνδεσμος ἀδικίας, *the bond of iniquitie,* Acts 8. 23.

the rod of correction ſhall drive it far from him] Chap. 13. 24. & 19. 18 & 23. 13. & 29 15. 17.

V. 16. *and he that giveth to the rich, ſhall ſurely come to want.*] To encreaſe his riches, as before. But moſt Interpreters underſtand the word, as ſpoken of one man. He that oppreſſeth the poor, and to that end bribes the rich, that he may do it ſecurely, or to redeem himſelf, if he be called in queſtion; a thing among worldly men, that have no conſcience, ordinarily practiſed: he that doth ſo, ſhall not thrive long by it; except it be for his further confuſion and condemnation in another world: to which other world, moſt of theſe ſentences concerning temporal rewards and judgements have reference. See before. Ch. 2. 7. *He layeth up ſound wiſedome,* &c. and upon Pſalm 37. 1. *Fret not thy ſelf,* &c. Or, *He that giveth to the rich;* having met with his match at laſt, one more powerful than himſelf, who ſtrips him of all that he hath unjuſtly got from others whom he could maſter: as the greater fiſhes eat the leſs. So worldly men devour one another oftentimes, and through their unjuſt covetouſneſs, become executioners of Gods juſt judgements. Here Mercerus makes the *Monoſtick* Sentences (that is, thoſe that conſiſt every one of one ſingle verſe,) to the end in this ſentence. After this verſe indeed we may obſerve ſome alteration of ſtyle and method. Yet there be many *Monoſtick* Sentences in the following Chapters too; eſpecially, from Chapter 25. where Solomons name is again prefixed; to Chapter 30. where the words of Agur begin.

V. 18. *if thou keep them within thee, they ſhall withal be fited in thy lips*] For, *Out of the abundance of the heart the mouth ſpeaketh,* Mat. 12. 24. and (as once before already;) *Bene dicendi, ſapere principium & fons:* as both Orators and Philoſophers teach. Others make it a double precept: If thou keep them within thee; and canſt make uſe of them skilfully, upon occaſion, with thy lips, &c.

within thee] Heb. *in thy belly.*

they ſhall be fitted] Or, prepared. See upon Ch. 15. 28. *The heart of the righteous.*

V. 19. *That thy truſt may be in the Lord*] He ſheweth what the end of inſtruction is; to wit, To direct us to truſt in the Lord.

even to thee, Or, *truſt thou alſo.*

V. 20. *excellent things in counſels and knowledge*] Hebrew, שלושים, that is, *ducalia,* or *principalia,* properly. See before upon Chap. 1. 1. Others, retain the more Original ſignification of the word and turn, *terna* or *triplicia:* (ſome, *ter,* or, *tripliciter,*) which is variouſly expounded by them. Some thinke that he alludeth to that threefold diviſion of the Old Teſtament among the Hebrewes: The Law, the Prophets, and the *Hagiographa,* as they call them. Others, to the threefold diviſion of Wiſedome, Moral, Natural, and Theological: by them called, מושלים, בראשית, and מרכבה. Others, that he intends his three Books, to wit, Proverbs, Eccleſiaſtes, and Canticles. Many other ſuch conjectures there be; but ſo weakly grounded all, that we ſtick to the firſt Interpretation: much confirmed by Chap. 8. 6. where there is a word equivalent to this. See as before upon Chapter 1. 1.

V. 21. *to them that ſend unto thee*] Or, *to thoſe that ſend thee. That ſend unto thee;* to be reſolved in doubtful caſes, or hard queſtions. *That ſend thee;* that is, whoſe inſtruction is committed unto thee; or thoſe, to whom thou art ſent. *To ſend,* is a proper word; in this Argument: the word *Apoſtle,* comes from it.

V. 22. *Rob not the poor*] Oppreſs not the poor by might, nor by falſe judgements.

neither oppreſſe the afflicted in the gate] Zech. 7 10. See alſo upon Pſalm. 127. laſt verſe.

V. 23. *For the Lord will plead their cauſe*] Job 31. 21. Capter 23. 11.

V. 24. *Make no friendſhip with an angry man*] Chuſe not him for thy friend that is not able to rule his affections; for he would hurt thee by his evill converſation: and if he be very angry by Nature, (Heb. *a man of wraths*) come not in his company at all.

thou ſhalt not go] Of the danger of evil company; See upon Pſalm 26 4. *I have not ſat;* and upon Chap. 4. 16. *unleſs they cauſe ſome to fall.*

V. 26. *Be not thou one of them that ſtrike hands*] Chapter 6. 1. 11. 15. Which raſhly put themſelves in danger, by ſuretiſhip for others.

V. 28. *Remove not the ancient land-mark*] Deut. 19 14. & 27. 17. Chap. 23. 10.

land-mark] Or, *bound.*

V. 29. *he ſhall not ſtand before mean men*] Men that live as it were in the dark, and obſerved but by few; whereas Princes are the light, and all mens eyes are upon them.

mean men] Or, *obſcure* men.

CHAP XXIII.

Verſ. 1. C*Onſider diligently what is before thee*] Eat with ſobriety and diſcretion,

what] Or, *who.*

V. 2. *And put*] Or, *elſe thou putteſt.*

And put a knife to thy throat] Bridle thine appetite, as it were, by force and violence. Or, whatſoever thou ſaiſt or doſt, be as careful, and circumſpect, as if a ſharp knife were ſet againſt thy th oat. Every man knoweth when he is under the barbours hand, and the raſor is about the throat, it concerns him to be careful how to behave himſelf: Or, if with ſome others we tranſlate, *Impones cultellum gutturi tuo*; that is, *Thou doſt as good as put a knife to thy throat, if*, &c the ſenſe will be, Thou mayeſt endanger thy life, if thou give way to thy greedy appetite.

if thou be a man given to appetite] Heb. אם בעל נפש *Si dominus animæ*; that is, *If thou be maſter of a ſoul.* If we ſupply *appetite*, the meaning will be, as it is here expreſſed, *if thou be a man*, &c. But ſome ſupply, *rationall* or *intellective*: and then the meaning will be, *If thou be wiſe.* But with Mercer, I rather incline to the firſt

V. 3. *for they are deceitfull meat*] For oftentime, the rich, when they bid their inferiours to their tables, it is not for any love they bear to them, but for their own ſecret purpoſes. A court complement.

deceitfull meat] Heb. *meat of deceitfullneſſes*, that is, moſt deceitful meat.

V. 4. *Labour not to be rich*] 1 Tim 6.9, 10. Weary not thy ſelf to get riches, nor take more pains than thy ſtrength can bear.

ceaſe from thine own wiſedom] Chap 3.5. *and leave not.* Men that are covetous, and have the art to gather wealth, think themſelves the onely wiſe men of the world. All other wiſedom that tends not to that end, they deſpiſe, Luk. 16. 14. *But the Phariſees*, &c.

V. 5. *Wilt thou ſet thine eyes upon*] Heb. *Wilt thou cauſe thine eyes to flee upon.*

upon that which is not ? for riches certainly &c.] See before upon ch. 2. 7. *He layeth up ſound wiſdom.* &c. and upon c. 8. 18 *durable riches*

V. 6 *of him that hath an evil eye*] That is, of a covetous man, who looks ſowrely on his gueſts; as on the contrary, a man of a good eye, is a liberal man, ch. 22. 9. for he looks chearfully on his gueſts.

V. 7. *For as he thinketh in his heart, ſo is he*] He is to be eſteemed according to his heart, not according to his words, now he thinks ill towards thee, though he ſpeak kindly to thee.

V. 8. *ſhalt thou vomit up*] He will do thee ſome miſchief for his good chear.

and loſe thy ſweet words] Which he hath ſpoken to thee; or thy chearful words at his table. Or, thus many ſtudied complements, wherein vain men pleaſe themſelves very much, and think to pleaſe others.

V. 10. *Remove not the old land mark*] Deut. 19. 14. & 27. 17. Chap. 22. 28.

land-mark] Or, *bound.*

enter not into the fields of the fatherleſs] To take away their corn, or do them harm.

V. 11. *For their Redeemer is mighty*] Job 31. 21. Chap. 22. 23.

V. 13. *With-hold not correction from the child*] Chap. 13. 14. and 19. 18. & 22. 15.

for if thou beateſt him with the rod, he ſhall not die] The rod uſed with reaſon, will not kill him; and it may ſave him from eternal death; or from death: which he may incur by Law, if he continue in his wickedneſs. So before Chap. 19. 18. *let not thy ſoul ſpare, to cauſe him to die*; that is, let not thy indulgence be the cauſe of his death.

V. 14 *and ſhalt deliver his ſoul from hell*] From deſtruction both of body and ſoul. But of *hell*, how commonly taken in thoſe dayes; See chap. 5. 5. *Take hold on hell*: and Chap. 9. 18. *in the depth of hell*: and elſewhere.

V. 15. *my heart ſhall rejoyce*] Chap. 10. 1. See there out of Plutarch.

even mine] Or, *even* I will rejoyce.

V. 17. *Let not thine heart envie ſinners*] Pſal. 37. 1. & 73. 3 Chap. 3. 31. & 31. & 24. 1.

fear of the Lord all the day long] Chap. 28 14.

V. 18. *For ſurely there is an end*] Ch. 24. 14. The proſperity of the wicked ſhall not continue long: or there is a reward for thy pietie in the end, Pſal. 37. 37, 38, & 58 11. See alſo before upon Ch. 10. 28. *The hope of the righteous —— but the expectation*, &c. and upon Ch 19. 20. *that thou mayeſt be wiſe in thy later end.*

end] Or, *reward.*

V. 19. *guide thine heart in the way*] In the obſervation of Gods Commandments: or in all thy courſes.

V. 20 *Be not amongſt wine-bibbers*] Rom. 13. 13. Eph. 5. 8.

of fleſh] Heb. *of their fleſh.* Or rather, *of fleſh to themſelves*: which *to themſelves*, according to the Hebrew idiotiſme, doth *redundare*, or abound: and it is accounted an elegancy in the Greek and Latine; when the Pronoun doth ſo. *Of their fleſh*, therefore would be but an improper tranſlation.

V. 22. *Hearken unto thy father that begat thee*, &c.] Ch. 1. 8.

V. 23. *Buy the truth and ſell it not*] Spare no coſt for truths ſake, neither depart from it for any gain: be a Merchant in buying it, but ſell it not again for any pretended or promiſed gain, as they do their beſt wares.

V. 24. *The father of the righteous ſhall greatly rejoyce*] Ch. 10. 1 and 15. 20. See upon v. 15.

V. 26 *Give me thine heart*] Give thy ſelfe wholly to wiſedome, and to walk cheerfully in the wayes that I preſcribe unto thee.

V. 27. *For an whore is a deep ditch*] Chap. 22. 14. See upon ch. 5. 15. *Drink waters*, &c.

a ſtrange woman is a narrow pit] So that a man cannot get out again.

V. 28. *She alſo lieth in wait as for a prey*] Ch. 7. 12.

as for a prey] Or, *as a robber.*

and encreaſeth the tranſgreſſours among men] She ſeduceth many, and cauſeth them to offend God.

Who hath woe, who hath ſorrow: Some conceive theſe words אוי and אבוי To have the original acclamations in the *Bacchica ſacra*; expreſſed by the Grecians, by ἐυοῖ, and σαβοῖ; or at leaſt to have given occaſion unto them: very plauſible I confeſs at firſt hearing. But when we ſhall conſider that theſe (the Greeks:) were acclamations of great joy; theſe, (the Hebrew:) words of ſorrow and lamentation; I doubt whether it will hold ſo plauſible.

V. 29. *Who hath woe ?*] Iſai 5. 11.

V. 30. *mixt wine*] Pſal. 75. 8. Ch. 9. 2.

V. 31. *When it moveth it ſelf aright*] Heb. *when it goeth up and down in uprightneſſes*: that is, when it ſparkleth, as the moſt generous wine uſeth to do.

V. 32. *an Adder*] Or, *a Cockatrice.*

V. 33. *Thine eyes ſhall behold ſtrange women*] That is, drunkenneſs ſhall bring thee to whoredom: or, make thee ſee ſtrange ſights, by diſturbing thy brain. Hebr. זָרוֹת, may be tranſlated (and is ſo by Mercerus, and others) *ſtrange things*, as well as *ſtrange women. Strange things*, ſay they; which hath reference to that which follows, ver. 34. *Yea, thou ſhalt be as he that lieth down*, &c. See there.

women] Or, *things.*

V 34. *in the midſt of the ſea*] Heb. *in the heart of the ſea*, Ezek. 27 4. Jonah 2. 3. In ſuch great danger ſhalt thou be: or, roll up and down as ſhips upon the ſea, Pſal. 107. 26, 27. Or, as ſome would have it, with reference to ſome former words; Thou ſhalt fancy ſtrange things, and think thy ſelf to be in the midſt of the Sea, &c. And there is an old ſtory to that purpoſe, mentioned by divers Ancients, of ſome that were drunk in a room, and fancying themſelves to be in a boat, in a great tempeſt, threw out of the windowes what ſo ever was in the roome, to ſave themſelves. But ſince the Pſalmiſt compares them that are toſſed in a Tempeſt, to drunken men, Pſalm 107. 27. I ſhould think it more likely, that drunkards are here compared to them that are toſſed in a ſhip, by Solomon.

V. 35. *and I was not ſick*] Drunkenneſs makes men ſenſeleſs, ſo that they feel no blows.

I felt it not] Heb. *I knew it not.*

when I ſhall awake, I *will ſeek it yet again*] By theſe words Solomon doth moſt emphatically ſet out the conditions and miſerie likewiſe, of practiſed drunkards: who though many times they find the inconvenience of drunkenneſs, and are ſo ſenſible of it, for a while, that they purpoſe with themſelves to leave it: yet their reſolution commonly doth not hold: they are no ſooner out of the ſmart of their exceſs, but they begin to long again after their beloved trade and company. So Horace the Poet, having repreſented one Alphius, an old uſurer, highly extolling and admiring the happineſs of a quiet countrey life, after a long diſcourſe to that end, by which he doth moſt ſweetly ſet out the ſeveral pleaſures of it, according to the ſeveral ſeaſons of the year: in the end he concludes, *Hæc ubi locutus fœnerator Alphius, Jamjam futurus ruſticus; Omnem relegit Idibus pecuniam: Quærit Kalendis ponere.* Aſſoon as he had done ſpeaking, (ſaith he) as one fully reſolved, with all poſſible ſpeed, to turn countrey man; he did earneſtly beſtir himſelf to get in all his money: but no ſooner had he got it in, but his minde was changed, and he was as much, or more troubled, with all poſſible ſpeed how to put it out again. It is alſo partly from a natural cauſe; becauſe drunkenneſs they ſay, will make a man very thirſtie: whence came the Proverb, *to adde drunkenneſs to thirſt*, Deut 29. 19. of obſtinate perſeverance in any evil thing. See alſo Eſay 56. 12. The words will bear an other Interpretation; or Expoſition rather, keeping the ſame Tranſlation. But I ſhall onely propoſe it, becauſe I have not met with it elſewhere. *When I awake*, were words in thoſe dayes among the Hebrewes Proverbially uſed, of things that could not be underſtood, though carefully ſought into, and conſidered of. Of which, he upon Pſalm 139. 18. *when I awake, I am ſtill with thee.* See Vatablus his Notes there. See alſo Mark 4. 27. *ſhould ſleep*, &c. *and grow up, he knoweth not how.* And would not this be very proper to that which goeth before, of the ſtrange effects of wine: To make this ſtupified ecſtaticall man conclude with it: That his underſtanding is loſt in the conſideration of thoſe ſtrange things that have happened unto him in his exceſs of wine: That he muſt reſt in aſtoniſhment, and paſſe the reſt in ſilence. The words for ought I know, are as proper to this ſenſe, as to the former. However, I diſlike not the form, not command this to be received, but onely to be conſidered of.

CHAP XXIV.

Verſ. 1. ENvious *againſt evil men*] Pſal. 37. 1, &c. and 73. 3, &c. See there, Chap. 23. 17. verſ 19.

V. 2 *For their heart ſtudieth deſtruction*] Though to others immediately, yet to themſelves alſo in effect; yea, worſe to themſelves, than they can bring upon others. See upon Chap. 16. 26. *craveth it of him.* The ſecond interpretation, and Heſiod's words there; of miſchief intended to others. See upon chap. 4. 16. *unleſs, they cauſe ſome to fall.*

V. 3. *Through wiſedome is an houſe builded*] The building of a houſe, is a thing that requireth good deliberation and judgement; for want of which, many by ſuch attempts have been ruined, Luk. 14.28. *For which of you intending to build a houſe*, &c. But by *a houſe* here, with beſt Expoſitors may alſo be underſtood, whatſoever doth properly belong to a houſe; and houſe keeping, as competent wealth a good wife *&c.*

V. 4. *And by knowledge ſhall the chambers be filled*] חדרים which ſome tranſlate *interiora*, or, *conclavia*: that is, ſecret places, that are for ſtore and proviſion; as Granaries, Barns, *&c.* though outwardly, (and therefore called out houſes:) ſeated.

V. 5. *A wiſe man is ſtrong*] His wiſedome is to him in ſtead of ſtrength, and he can do that by wiſedome, which cannot be done by ſtrength, Chap. 21.22. Eccl. 9.16.

is ſtrong] Heb. is *in ſtrength.*

encreaſeth ſtrength] *ſtrengthneth might.*

V. 6. *For by wiſe counſel thou ſhalt make thy war*] Chap. 20. 18. See there: and 11. 14. and 15. 22.

V. 7. *Wiſedome is too high for a fool*] Heb. *wiſdoms*: that is, the moſt excellent wiſdom, as Chap. 9.1.

too high for a fool] Ch. 14.16. *A ſcorner ſeeketh wiſdom, and findeth it not*: whereby it appears, that *a fool*, and *a ſcorn*, are put for the ſame in this book: as a *fool*, and *a wicked man*; as hath been ſhewed, and why.

too high] There is an *Aleph* in the word more than ſhould be: which makes ſome Expoſitors to interpret it, *coral*; as Job 28. 18. and Ezek. 27. 16. But there be many examples of ſuch ſuperfluous ſupernumerary letters: and the ſenſe however will come to one.

he openeth not his mouth in the gate] In place of judicature, where wiſedome ſhould be ſhewed: Ruth 4.1 See Chap. 8. verſ. 3.

V. 8. *ſhall be called a miſchievous perſon*] Heb. *a maſter of miſchievous devices*: that is a moſt miſchievous perſon. Let him plot never ſo, cunningly, and ſecretly, in hope to keep his reputation among men (which is the endeavour of moſt wicked men); yet he ſhall be known, and men will ſpeak of him, if not to his face, (becauſe of his power) yet among themſelves and behinde his back.

V. 9. *The thought of fooliſhneſs is ſinne*] Taking *fooliſhneſs*, for *wickedneſs*, (as uſually.) The meaning will be, that the very thought of wickedneſs though it proceed no further than bare thought, is ſinne. *Nam ſcelus intra ſe tacitus qui cogitat ullum, facti crimen habet*, and divers heathens have ſaid the ſame. Or, if we take thought here for deed, (as is ordinary:) then the meaning may be that every wickedneſs is a *ſinne*; that is, hated by God, and liable to his wrath. For ſo is *ſinne* taken ſometimes; whereof we have had examples formerly. And to this ſenſe, the oppoſite member will anſwer very appoſitly: ſo that the meaning of the whole verſe will be, that wickedneſs is abominable both to God and man, or (which comes to one) that wicked men expoſe themſelves to the hatred both of God and man

V. 10. *If thou faint in the day of adverſity*] Man hath no trial of his ſtrength, till he be in trouble: faintneſs then diſcovers weakneſs. Some, (ſo Mercerus for one) joyn the words thus: *If thou beeſt remiſs*, (to wit, in time of proſperie; that thou doe not then by applying thine heart unto wiſdom, provide againſt adverſity) *thy ſtrength will be but ſmal in time of adverſity.* The ſenſe is good both wayes; and the writings of ancient Philoſophers are full of admonitions and inſtructions to that purpoſe. But there be alſo, who make this verſe to cohere with the next; *If thou beeſt ſlack*, or *remiſs*, towards others, to their relief in their need) *when thou thy ſelf ſhalt be in diſtreſs thou ſhalt find thy ſtrength but ſmall.* For *who ſo ſtoppeth his ear at the cry of the poor*, &c. Chapter 21. 13. See there.

ſmall] Heb. *narrow.*

V. 11. *If thou forbear to deliver them that are drawn unto death*] Pſalm 82.4. Eſay 58. 6. 7. See alſo upon Pſalm 70. *Thoſe that are appointed to die.*

V. 12. *doth not he that pondereth the heart conſider it?*] None can be excuſed, if he help not the innocent when he is in danger, having ability and opportunity ſo to doe, Chapter 31. 8. 9. for God obſerveth his neglect, to puniſh him. See Job 7. 20. Jer. 17 9. 10.

keepeth] Or *obſerveth.*

according to his works?] Job 34.11. Pſal. 62. 12. Ier. 32. 19. Rom. 2.6. Rev 22.12.

V. 13. *eat thou honey*] This muſt not be taken as a command, but as a ſimilitude, onely grounded upon common practiſe; as if he ſaid; as honey is ſweet and pleaſant to the taſte of moſt men; ſo, &c. as followeth in the next verſe. Compariſons taken from the ſweetneſs of honey, are very frequent in all authors.

to thy taſte] Or, *upon thy palate.*

V. 14. *So ſhall the knowledge of wiſdom be unto thy ſoul*] Pſal. 19. 10. and 119. 103.

then there ſhall be a reward] Chap. 22.18. See there, and upon Chap. 2.7. *He layeth up ſound wiſedom*, &c.

V. 16. *For a juſt*] Or, For *though a juſt.*

and riſeth] Or, *yet he riſeth.*

V. 16. *For a juſt man falleth ſeven times*] Theſe words have been underſtood by many both Papiſts and Proteſtants, of falling into ſin, or by ſin; (which we may call a ſpiritual fall:) according to that of the Apoſtle, *Let him that thinketh he ſtandeth, take heed leſt he fall*, 1 Cor. 10. 12. and accordingly applications, have been made in diſpute of the words by many; but by as many or more ſince of all ſides ſo oppoſed, that it is in ſome manner forſaken. *Cave de peccatis hæc accipias*, ſaith Mr. Grotius here. The objections againſt it, are: Firſt that the original word נפל *to fall*, is not taken ſo, in this whole book; ſome ſay not in the whole Scripture, (writen in Hebrew:) but of temporal loſſes and calamities onely. Secondly, that that ſence doth not agree with the context; either antecedent, or following: which indeed (as I apprehend it) is the moſt materiall objection: which makes me to forbear the further examination of the former. See alſo the next obſervation.

falleth ſeven times] That is, often; as is ordinary in Scripture. So that it may very well be thought, that Solomon by theſe words intended the ſame as David, where he ſaith, *Many are the afflictions of the righteous, but the Lord delivereth him out of them all*, Pſal. 34. 20. and by Job (a great confirmation of that interpretation commended unto us by later Expoſitors,) ſpeaking of the righteous: *He ſhall deliver thee in ſix troubles, yea in ſeven*, (which is as much as if he had ſaid *ſeven* onely: as appeareth by Proverbs, Ch 30.15. 18.21. compared with verſe 24.) *there ſhall no evil touch thee. Touch thee*; that is, (as I underſtand it) take ſuch hold of thee, that thou ſhalt not be delivered. And this word *ſeven times* here; puts me in mind of Luke 17. 4. *And if he* (thy brother,) *treſpaſs againſt thee ſeven times in a day, and ſeven times in a day turn again unto thee*, &c. It is likely that theſe words might induce ſome to underſtand Solomons words of ſpiritual falling, the rather; which we have the more reaſon to believe, becauſe it is very probably conceived by ſome, that from them, thoſe words *in a day* were intruded into ſome Copies of the Latine vulgar, in this place, which are not in the original, nor in any other Tranſlation that I know of.

and riſeth up again] Though thou bring him down often by thy wicked devices, yet God will raiſe him up again ſtill, but thou ſhalt fall for good and all.

For a juſt man falleth ſeven times, and riſeth up again, &c.] Job 5. 19. Pſal. 34. 19. and 37. 24.

V. 17. *Rejoyce not when thine enemy falleth*] Job 31. 29. Pſal. 35. 15. ch. 17.5. See upon Pſal. 35.4. *Let them be confounded*, &c. concerning theſe very words. But divers other places of Scripture may be objected againſt this precept or counſel: as for example, Pſal. 58.10. *The righteous ſhall rejoyce, when he ſeeth the vengeance*: &c. and many other like. To this we anſwer, that there be private enemies, upon private quarrels and differences: and publick enemies in a publick cauſe, whether of State or Religion or both Upon the falling of a publick enemy, there is no queſtion but we may rejoyce; nay, muſt, in ſome meaſure, in thankfulneſs to God that hath delivered us: it is no ſmall part of that thankfulneſs, which he doth expect at our hands. But yet even then, our joy ſhould rather be in reference to Gods glory, (often not a little intereſted in our deliverance) and the publick good; than out of any pleaſure we take at the miſeries of others, who though our enemies, muſt ſtill be remembred as Gods creatures, of the ſame fleſh and blood, as we; deſcended of the ſame firſt-father Adam, and in that reſpect, (even whileſt we rejoyce at their overthrow, becauſe of the conſequence) an object of compaſſion, in their particular perſons. As for particular enemies, though we muſt be thankful to God for them too, if they were our enemies without cauſe, and ſuch as might do us hurt: yet our joy muſt be very moderate and wary; and if we have any generoſity at all, their fall will make us to forget our wrongs, (if they have done us any) and rather diſpoſe us to help them in their miſery, than (as it doth ſome baſe natures) provoke revenge.

V. 18. *it diſpleaſe him*] Heb. *it be evill in his eyes.*

and he turn away his wrath from him] To be avenged on thee. Some conceive that *upon thee*, is ſufficiently included in the original מעליו which is not without ſome reaſon: and therefore as I conceive ought to have been ſupplied in the very context, *from him upon thee*; there being many ſuch ſupplements in tranſlations, upon leſs ground of words, and leſs need as to the ſenſe For without this ſupplement, the words may ſeem to allow, though not outward rejoycing, and exaltation, yet inward contentment of mind for the ſufferings of our enemies: and a deſire (which is moſt uncharitable) of their continuation.

V. 19. *Fret not thy ſelfe becauſe of evill men*] Pſal. 37.1. Ch. 23. 17. Or, *keep not company with the wicked.*

V. 20. *For there ſhall be no reward to the evil man*] No good reward: for *reward*: in Hebrew it is *end*, becauſe the reward is not given till the work be ended, and the general reward will be in the end of the world.

the candle of the wicked ſhall be put out] Iob 21.17. Chap. 13. 9.

See upon Chap.21.4. *the plowing of the wicked.*

candle] Or, *lamp.*

V. 21. *My ſon, fear thou the Lord, and the king*] Firſt, *the Lord*, and then *the king*: ſo that if kin s command that which God hath ſorbidden, God muſt be obeyed before men, though kings.

meddle not with] Or, *mix not thy ſelf with.*

them that are given to change] Heb. *changers. Cum rebellibus & ſeditioſis*; as Mercer here; with rebels, and ſeditious Perſons; whoſe proper work hath alweyes been, *rebus novis ſtudere*, (as the common Latine phraſe expreſſeth it) to endeavour *changes* and alterations in a common wealth, the benefit whereof they reap.

V.22. *For their calamity ſhall riſe ſuddenly*] Though ſometimes put off for a long time; yet when it comes, it uſually comes very ſuddainly.

who knoweth the ruine of them both?] Of them that fear not God, and of them that fear not the king: or proceeding both from God and the king. There may be alſo ſome alluſion in the original words between שונים and שניהם which although it adde nothing to the ſenſe; yet it makes the words to run more ſweetly in their natural channel.

V. 23. *Theſe things alſo belong to the wiſe*] Some would have here a new diviſion, and make an inſcription of theſe words: *Theſe alſo are* [ſayings, or ſentences] *of ſome that have been wiſe*: or to that effect. By this, Solomons Proverbs ſhould end here. But how can that be, when the very next Chapter doth begin with a new inſcription bearing Solomons name? Except they would diſtinguiſh of Proverbs, which Solomon himſelf left, compiled into a book: and thoſe, being his alſo, which were gathered after his death. But there is no need, the words may tend unto this, to make that which followeth the more conſiderable, as indeed nothing can be more, than what belongeth to the adminiſtration of juſtice.

It is not good to have reſpect of perſons in judgment] Levit. 19. 15. Deut.1.77.& 16.19.Chap.18. 5. & 28.21.Joh.7.24.

V. 24. *He that ſaith unto the wicked. Thou art righteous, him ſhall the people curſe*] Chap.17.15.Iſaiah.5.23.

V.25. *a good bleſſing*] Heb. *a bleſſing of good.*

V.26. *Every man ſhall kiſſe his lips that giveth a right anſwer*] Or, *he that giveth a right anſwer, kiſſeth the lips*: that is, ſhews himſelf a friend. See upon Chapter 7. 13. *and kiſſed him.*

that giveth a right anſwer] Hebrew, *that anſwereth right words.*

V. 27. *and afterwards build thine houſe*] Be ſure of the meanes how to compaſſe it, before thou take any enterpriſe in hand, Luke 14. 28, &c.

thy work] We may underſtand of the materials of a houſe, as ſtone: timber, &c. which if provided in time, and ready, before work men be entertained; will ſave both money, and trouble, not a little. Others, by *thy work without*, underſtand matters of huſbandry; which ſhould indeed, (as the moſt neceſſary of the two) be well provided for, and ſetled; before we think of building of houſes.

V. 28. *againſt thy neighbour without cauſe*] Heb. חנם, that is, for nothing; or without a cauſe. The ſenſe may be; Do not offer thy ſelf, and ſhew thy ſelf forward; rather avoid it, if thou canſt. Or, *without cauſe*; that is, where there is no juſt ground; againſt thine own conſcience: that is, in effect; be not a falſe witneſſe: and ſo is the word here tranſlated by ſome of the beſt Interpreters.

and deceive not with thy lips] Or rather, (with Mercer, and other) *and intice not with thy lips*: that is, Neither be thou thy ſelfe; nor ſuborn any other to be a falſe witneſſe: which many will, do when themſelves are loath to appear. Some Rabbins would have the Original word הפתית to come from פתת, not פתה: and ſo the ſenſe will be; Bruiſe not thy neighbour with thy lips, by bearing falſe witneſſe againſt him.

V. 29. *Say not, I will do ſo to him as he hath done to me*] Chap. 20 22. See the reference there.

I will render to the man according to his work] He ſheweth what is the nature of the wicked, To revenge wrong with wrong, Math. 5. 39. Rom. 12.17.

V.32. *conſidered it well*] Heb. *ſet my heart.*

and received inſtruction] I learned by another, mans damage, to look well to mine own affairs.

V. 33. *Yet a little ſleep*, &c.] Chap. 6. 9. &c. See there.

V. 34. *poverty*] Heb *poverties.*

want] Heb. *wants.*

an armed man] Heb. *a man of ſhield.*

CHAP. XXV.

Verſe 1. THeſe *are alſo Proverbs of Solomon, which the men of Hezekiah*] Here begins a new collection of Solomons proverbs, made by ſome, appointed by the king Hezekiah; whether thoſe mentioned, 2 Kings 18.18. (as ſome are of opinion) or any others. Divers ſtudious Princes, we know, among the later Emperours of Greece eſpecially, have had their *Eclogarii*, whoſe office was, by certain heads and common places, to gather out of ſeveral Books, what was thought moſt uſefull and profitable. It is likely that theſe Proverbs were collected out of ſome writings of Solomon, then extant, (as doubtleſſe there were many) which he had written ſince his own collection of Proverbs.

copied out] Heb. העתיקו, by moſt interpreted, *tranſcripſerunt*, that is, *copied out*; as we find it here. The word doth properly ſignifie the removing of a thing, from one place to another; as Job. 14. 18.& 18.4. *and the rock is removed out of his place*: וצור יעתק ממקומו And ſo here the vulgar Latin expreſſeth it, *tranſtulerunt.* Upon which and Chap. 9. 1, 2, &c. *Wiſdom hath builded her houſe*, &c *She hath killed her beaſts*, &c. is grounded Salazar, (one that hath taken great pains upon this Book) his opinion, which though perchance more accute, than probable, yet becauſe it hath no abſurdity, and may pleaſe many, I will impart unto the Reader. His conceit is, that Solomon wrote this book of Proverbs in the manner and method of a Συμπόσιον, or *Banket-meeting*: of which kinde of writing we have ſome examples in ſome ancient books, as Plato, Plutarch, and ſome others: where ſome learned men meeting together, ſpeak by turns, upon ſome learned ſubject: nothing differing from ordinary Dialogues, (a way of writing then much in uſe) but that it was at table, when they did both eat and ſpeak. The collocutors here repreſented, he would have to be, Solomon, Agur and Lemuel: and this to be the place, according to Solomons own order and method, where they ſhould come in: to wit, immediatly after the 24. Chapter; and then after them, Solomon, the chief ſpeaker, and maſter of the feaſt, to come in again, and conclude all, from Chap. 25. (as now digeſted, but Chap. 27. according to that order they would have) *It is the glory of God*, &c. to the end of Chapter 29. *An unjuſt man is an abomination to the juſt*, &c. This to have been the order, till Hezekiahs time, at which time, to the end that all that vvas Solomons might be together, Agur and Lemuel, their parts, to have been caſt at the end, as novv they are: and this to be the proper meaning of this העתיקו *tranſtulerunt*, that is, *they did remove*. But hovv this vvill ſtand vvith the interpretation of that vvord *Lemuell*, vvhich by moſt is received. I muſt leave to Salazar himſelſe to anſvver: It cannot be denyed but there is ſomevvhat plauſible in this conceit: the reader may be pleaſed to conſider further of it, there is no hereſie in it if he like it.

V.2. *It is the glory of God to conceale a thing*] God doth not reveal the cauſe of his judgements to man: neither doth he need any counſellors, to adviſe him. Eſay 40.13. Jer.23. 18. Rom 11.34. *His judgements are unſearchable*: to be adored by men, though not underſtood.

the honour of kings is to ſearch out a matter] Though kings oftentimes by a ſpecial providence, are endowed with extraordinary parts of wit and judgement, (whereof ſee upon Chap. 16.10. *A divine ſentence*, &c.) above ordinary men; yet it is an honour unto a king, not to affect to be like unto God, in giving no account unto any of his actions, nor uſing any counſel: but the contrary; to adviſe with them that are wiſe, and to enquire diligently, before he reſolve. Beſides, an honour to a king too, not to truſt others altogether, but himſelf to be preſent and aſſiſtent, at the ſearch and examination of things; to judge himſelf, and deliver his opinion, according to the quality of the cauſe.

V. 3. *and the heart of kings is unſearchable*] He ſheweth that it is too hard a taſk for a ſubject to attain to a reaſon of all the ſecret doings of the king, even when he is upright, and doth his duty.

is unſearchable] Heb. there is *no ſearching.*

V. 4. *Take away the droſſe from the ſilver*] When vicious perſons are removed from the king, he is a meet veſſel for the *Lords* uſe.

V. 5. *Take away the wicked from before the king*, &c.] Chap 10.8. It is not enough that a king be upright himſelf, but he muſt alſo put away from him bad counſellours and ſervants if he deſire to have his throne firm.

V. 6. *Put not forth thy ſelf*] Heb *ſet not out thy glory.*

and ſtand not in the place of great men] If thou be none of them.

V. 7. *For it is better that it be ſaid unto thee, Come up hither*, &c.] Luke 14. 10.

whom thine eyes have ſeen] For as it was an honour to thee to be admitted into the kings preſence; ſo thy diſhonour will be the greater, becauſe it is in his ſight.

whom thine eyes have ſeen] An expreſſion (among Eaſtern people,) of great favour and honour done to a ſubject and inferior, from a King or prince. And hence the *Satrapæ* (or noble Perſians) had their denomination from this priviledge, of beholding their kings face at all times, as learned men in thoſe languages do ſuppoſe. To this alſo is alluded by Chriſt, Math. 18, 10. *their Angels alwaies behold the face of my Father which is in heaven.*

V. 8. *Debate thy cauſe with thy neighbour himſelf*] Matth. 5. 25. & 18. 15.

diſcover not a ſecret to another] Or, *diſcover not the ſecret of another.* Let not others, through your contention, become privy to your ſecrets; which may afterwards prove prejudicical to you both. But eſpecially take heed, that through heat of ſtrife and contention

tion thou do not diſcover thy friends ſecret; which when known, will be an eternall blot unto thee; all wiſe men will abhor ſuch a one.

V.10. *Leſt he that heareth it, put*] Or, *Leſt he hearing, put.*

put thee to ſhame] By paſſing ſentence againſt thee, and ſo thou be aſhamed for ever.

V. 11. *A word fitly ſpoken is like apples of gold in pictures of ſilver*] Chap. 15. 23. Some kind of ornament uſed in thoſe dayes; whether about beds, tables, or houſes; or ſomewhat by it ſelf is not known; nor much material. The conjunction of gold and ſilver together, is alſo mentioned, Cant. 1. 11. *borders of gold, with ſtudds of ſilver*: which muſt needs be very beautiful to the eye: but the curious inlaying, and artificious interlacing, is the thing here chiefly aimed at, in this ſimilitude. Some tranſlate, *in reticulis argenteis*; that is, *in net-work coverings made of ſilver*: others, *in theca*: the Hebrew word משכיות may bear it.

fitly ſpoken] Heb. *ſpoken upon his wheels.*

V. 12. *wiſe reprover upon an obedient ear*] Chap. 9.9.

V. 13. *As the cold of ſnow in the time of harveſt, ſo is a faithful meſſenger*, &c. Chap. 13.17.

in the time of harveſt] In the time of great heat, when men have need of cooling.

V. 14. *of a falſe gift*] Heb. *in a gift of falſhood.*

is like clouds and wind without rain] Which have an outward appearance, and are nothing within: ſuch are covetous men, that would be thought to be liberal. Or vaine men that promiſe much, but performe little. It may be they have it not; but their ambition to be thought ſome body, makes many to undertake freely, beyond either power, or purpoſe.

clouds and wind without rain] Jude verſe 12.

V. 15. *By long forbearing is a prince perſwaded*] Gen. 32.4. &c. 1. Sam. 25. 24. &c. Chap. 15.1. & 16.14. By not miniſtring occaſion to provoke him further.

a ſoft tongue breaketh the bone] That is, the heart that is bent to anger, and hardeſt to be pacified.

V. 16. *eat ſo much as is ſufficient for thee*] Uſe moderately the pleaſures of this world: or, go not too often to thy neighbours houſe, as verſe 17.

V. 17. *Withdraw thy foot from thy neighbours houſe*] Or, *let thy foot be ſeldom in thy neighbours houſe.*

weary of thee] Heb. *full of thee.*

V. 18. *A man that beareth falſe witneſſe againſt his neighbour, is a maul, and a ſword and a ſharp arrow*] Pſal. 120.4. Chap. 12.18. See the Note upon Chap. 24.28. *and deceive not*, &c.

Confidence in an unfaithfull man] Or. *The confidence of an unfaithfull man* (that is, a tranſgreſſor, a wicked man:) *in time of trouble*, &c. to which purpoſe we have divers proverbs before. Or, *A falſe*, (or, *deceitfull*) *confidence in time of trouble.* The Hebrew will beare either of theſe, as well as the firſt; and the ſenſe will not be amiſſe, let us take which we will. If this laſt pleaſe, we muſt ſuppoſe the words to have reference to *riches* eſpecially, which are properly ſtyled *deceitfull* (*the deceitfullneſſe of riches*, Mark. 4.9. and *the Mammon of unrighteouſneſſe*, Luke 16 9. 11. that is, deceitfull, as before noted) and of which it was ſaid before, *riches profit not in the day of wrath.* Chap. 11. 4. beſides other proverbs to the ſame purpoſe.

like a broken tooth and a foot out of joynt] That makes a ſhew, but is of no uſe at all.

V. 20. *As he that taketh away a garment in cold weather*] This ſentence doth admit of two contrary ſenſes and interpretations; of which, which is the trueſt, when both the words, and the nature of the thing will admit of either, is hard to determine. We ſhall therefore propoſe both, and leave the choyſe to the Reader. But firſt of niter and vineger it muſt be known; that anciently they were often, and upon ſeverall occaſions (as by the teſtimonies of ſeverall ancients, diligently collected by Salazar, and ſome others, doth appear:) joyned together: and in ſome caſes, vineger adds virtue; in others, it takes away from the niter. Now the Hebrew word here uſed מעדה as it doth ſignifie *to put on*, or *adorn*: ſo alſo, *to take away*. The ſenſe therefore may be: *As he that puts on a garment in cold weather, and tempers niter* (as in divers caſes it muſt, to make it operative, and phyſicall: or tempers it, to take away the force of it, which Ariſtotle ſaith it doth, being of a contrary nature:) *with vinegar; ſo is he that ſingeth ſongs to a heavy heart*; that is, in effect: as thoſe things, are moſt proper, and ſeaſonable; ſo is Muſick, or ſongs, &c. That muſick, in general; and ſongs, particularly, that are fitted to that end, to comfort and to revive, may do much with many (for all are not of one temper) to allay ſorrow; beſides what we read in the Scripture to that purpoſe, as of Saul, 1 Sam. 16.24. and of others elſewhere; dayly experience may ſufficiently ſatisfie. This ſenſe is followed by Junius, and ſome Rabbins: approved alſo by Cornelius a Lapide, and ſome others. But as we ſaid before, all men are not of one temper, nor equally affected to, and with Muſick: nor all Muſick of one kind: and there be degrees of ſorrow too. As true therefore, (to be generally ſpoken) that Muſick, or ſinging of ſongs, (which for the moſt part are a teſtimony of a light heart:) is very unſeaſonable to *an heavy heart.* And to this effect, it ſeems were Solomons words underſtood by Sirach, the authour of Eccleſiaſticus: of whoſe imitation of Solomon, we have ſpoken in the Preface. For ſo he: *A tale out of ſeaſon, is as Muſick in mourning.* Chap. 22.6. The ancient Grecians alſo had a Proverb to this very purpoſe, as by Druſius upon this very place is very well obſerved: 'Ου ναῦλα κωκυτοῖσιν, ὂν λύρα φίλη. And Plutarck in his *Sympoſia*, or *Table talks*, excepts againſt Euripedes for his contrary judgement. *Symp.* 7. *Quaſt.* 7. as I find him cited by the ſame Druſius, in the ſame place.

V. 21. *If thine enemy be hungry, give him bread to eat: and if he be thirſty, give him water to drink*] Exodus 23. 4. Romans 12. 20.

V. 22. *For thou ſhalt heap coals of fire upon his head*] Pſalm. 140. 10. Thou ſhalt bring Gods vengeance on his head, and Gods bleſſing on thine own. So moſt interpreters, both upon this place; and upon Romans 12 20. where this Proverb is uſed: or rather, this very paſſage, cited by the Apoſtle. So moſt, later Interpreters, and ſo divers, if not moſt ancients too, collected by Salazar upon this place. But this ſeems to be too uncharitable an interpretation, and contrary to what in this very book of Proverbs, Chap. 20. 22. & 24.29. and elſewhere, (whereof ſee more upon Pſalm 26. *So will I compaſſe thine altar*, &c. and Pſalm. 35 4. *Let them be confounded*, &c.) is commanded. For what greater revenge, or more malicious hatred can there be, than for a man either to wiſh or to uſe means, that his enemy may incur the wrath of God; the utmoſt of evils, and moſt direful imprecations? Divers things I know, are anſwered by divers; but nothing that ſatisfies me ſo much, as Saint Chryſoſtomes anſwer; which is, that Solomon and after him Saint Pauls intention was not by theſe words to allow, much leſſe to command ſuch vindicative policy; but becauſe moſt men in the heat of their anger, are incapable of any other reaſon or conſideration, but what tends to revenge; this by way of condeſcenſion is propoſed unto them for the time, that if they muſt needs be revenged, and nothing elſe will content them; this is the only way to turn the wrath of God from themſelves upon their enemies, not to revenge our ſelves, but to leave them to God, and rather to requite good for evil: that afterwards when the edge of their anger, and the danger of their fury, is taken away; they may be perſwaded to do that out of charity, which before they did out of mere policy. But if there be danger in this interpretation, as certainly there is, and matter of ſcandal too; why ſhould not we rather prefer that which may be as proper to the words, and much ſafer, for the ſenſe? Which is according to Saint Auſtins golden rule, whereof he gives an inſtance, theſe very words of Solomon: *Si praceptiva locutio eſt*, ſaith he, *aut flagitium aut facinus vetans*, &c. that is, If it be a precept forbidding any lewdneſſe, or wickedneſſe, commanding ſomething that is profitable or beneficial; there is no figure in the words, If otherwiſe it is, a figure. For example, *If thine enemy, &c. water to drink.* Here goodneſſe and bounty is enjoyned: no figure here therefore. But in the next verſe; *For thou ſhalt heap coales*, &c. here malice ſeems to be commanded: Doubt not therefore but that the words are figurative; and whereas they admit of two ſeverall interpretations; the one, tending to evil, the other to good: let thy charity rather imbrace that which is to good; that theſe coales of fire thou mayeſt underſtand to be nothing elſe, but the burning groanes of hearty repentance, whereby his pride is healed, who grieves with himſelf, that he hath been his enemy, who was ſo good as to endeavour his good, whileſt he did him evil; So Saint Auguſtine. Others by *coales of fire*, underſtand ſuch, by which the fire of love and charity is kindled in the heart. *Did not our hearts burn*: Luke 24 32. in a different ſenſe, it is true, but that too, figurative; and in a good ſenſe too. Of *a live coale*, taken from the altar, to take away iniquity, we read Eſay 6 6, 7. And the word חתה here uſed, ſeems to have particular relation to the altar, or cenſer, which from thence was called מחתה. But of this metaphor, *of coales of fire*, that the words may be taken as well in a good, as in a bad ſenſe, there is no queſtion. All that can be objected is, why theſe coales ſhould be ſaid *to be heaped upon the head*, which ſounds more like an imprecation, (εἰς κεφαλὴν σοί, the ancient Grecians were wont to ſay;) than in the *boſome*, (as before Chap. 6. 7.) or *heart*; the proper ſeat of love and charity. Some think the ground of the ſpeech might be, a way that ancient Phyſitians had to cure apoplexies and phrenſies, that proceeded from cold cauſes, by applying coales to the head. Saint Auguſtine indeed, in one of his Sermons, ſeemes to apprehend it ſo. Others would have it a compariſon taken from founders, or caſters of metal, who by adding much fire, will make the hardeſt iron, or ſteel at laſt to melt. A probable conjecture; but that it doth not ſatisfie, why the head particularly, not the heart, or any other part, ſhould be mentioned. But it is a very difficult thing, to give a reaſon of old Proverbs, when at ſome times ſome extraordinary chance, for which no reaſon can be given, but that it hath ſo hapned, is enough to give occaſion to a Proverb. If a houſe both a great and high, be on fire, coals and ſinders, as I have ſeen it my ſelf, wil fly very far, ſo that if a man be neer, he ſhal be forced to ſtand further off, or to cover his head with ſomewhat, more than ordinary; as I think Pliny doth relate of himſelf, or his Uncle, in the burning of mount Veſuvius. Some ſuch thing ſpoken of ſome one at firſt, that was not willing to go from his houſe, though on fire, till the coales fell ſo thick upon his head that he muſt either burn or go; ſome ſuch thing, I ſay, might be occaſion enough to make this a proverbiall ſpeech, appliable to them, who in a manner againſt their wills are forced to do ſomewhat or other, which of themſelves they are moſt averſe from. Such a thing is,when a malicious enemies obſtinacie is overcome with goodneſſe, and unexpected kindneſſe. And doth not Saint Paul himſelf interpret it ſo, when he adds preſently, (which to me ſeems to make the buſineſſe very clear,) *Be not overcome of evil, but overcome evil with good*? How is evil overcome with good,but when the malice of an implacable (of himſelf) enemy is overcome; ſo that of a foe, he becomes our friend? Beſides, there be paſſages in divers ancient authors,of beſt account, ſo pat and pregnant to this very ſenſe, of overcoming the moſt obſtinate and malicious, by conſtant unconquerable goodneſſe; that it is very likely the ſame thing might be intended by Solomon alſo. There is a very pregnant paſſage in Xenophon to that purpoſe. But I will content my ſelf with one, out of a Greek Author too, but already done in Engliſh to my hands: *Conſider*, (ſaith he, exhorting himſelf to goodneſſe, and patience,) *that meekneſſe is a thing unconquerable*, (or, *irreſiſtable*; that is his meaning,) *if it be true and naturall, and not affected*(or, *not ſcoffingly*) or *hypocriticall. For how ſhall even the moſt fierce and malicious be able to hold on againſt thee, if thou ſhalt ſtill continue meek and loving unto him, and that even at that time when he is about to do thee wrong, thou ſhalt be well diſpoſed and in good temper with all meekneſſe to teach and inſtruct him better? Not ſo my ſon*,&c. So he, Seneca: *Vincit malos pertinax bonitas,nec quiſquam tam duri infeſtique adverſus diligenda animi eſt,ut etiam vi tractus bonos non amet*: that is,*Pertinacious goodneſſe will overcome evill men: neither is any man ſo rigid and perverſe againſt that which of its ſelf is lovely, that even when he is drawne by force he ſhould not love them that are good*. Among later Interpreters, (though moſt, as hath been ſaid, for the contrary,) yet Mercer is for this interpretation: and likewiſe Druſius in his Hebrew Proverbs,*Claſſe* 11. *l.* 1. *Beneficentia erga inimicos*. See alſo upon Pſal. 35.4. *Let them be confounded*, &c. And as for that maine objection, why the *head* rather than any other part, which makes it to ſound as an imprecation; whatever the Greek phraſe may be; yet in the Hebrew, in matter of bleſſings,as well as curſes and imprecations, we find the *head* mentioned as in this very book of Provebs, Chap.10.6.*bleſſings are upon the head of the juſt*, and 11.26 *but bleſſing*, &c. It may be alſo that *upon his head*, is no more than *upon him*: which is not without example. See more upon Pſal.140.9.10.

V.23. *The North wind driveth away raine*] Job.37.22.

The North wind driveth away raine: ſo doth an angry countenance a back-biting tongue] Or, *The north wind bringeth forth rain: ſo doth a back-biting tongue an angry countenance*. This, as to the ſecond part, or member of the verſe, I take to be the trueſt tranſlation,becauſe לשון סתר here, ſeems to anſwer to צפון in the firſt part, the North, which in Hebrew comes from a root that ſignifies to hide. And certain it is, that the Hebrew תחולל, may be tranſlated,*bringeth*,or *begetteth*, as wel as *driveth away*. It ſignifies both.But then the queſtion will be, how the North wind can be ſaid to *bring* the rain, which by moſt authors, (as by Homer,and divers others) is ſaid to drive it away. Some Rabbines tell us, that it doth ſo in Jeruſalem, becauſe of the Sea, though in moſt parts of the world otherwiſe, They ſay ſo; but contradicted by ſome other Rabbines: *neque ego crediderim*, ſaith Mercer; and ſo ſay I too.If then we tranſlate, as we think moſt probable, *The Northwind driveth away the rain,ſo doth a ſecret tongue* (for that is the proper ſignification of the Hebrew words) *an angry countenance*: by *a ſecret tongue*, we muſt underſtand,a ſoft, inſinuating, cloſe; oppoſed to a rough and plain tongue: to the ſame purpoſe,as before verſe 15. *and a ſoft tongue*, &c. and Chap. 15. 1. *A ſoft anſwer turneth away wrath*, &c. and Chap. 21.14. *A gift in ſecret*(בסתר: as here לשון סתר) *pacifieth anger*, &c. So *ſecret love*,Chap.27.5.

V. 24. *It is better to dwell in a corner of the houſe top than with a brawling woman and in a wide houſe*]Chap,19.13. and 21.9

V 25. *from a far country*] I ſee no *antitheſis* in the words which ſhould make Solomon, (as Mercer would have it)though he intended neer,as well as *far*, rather to ſay *far*.I take his meaning to be, *from a far country*,that is, altogether unexpected; and the more unexpected, the more welcome.

V.26. *is as a troubled fountaine and a corrupt ſpring*] Which is a thing to be grieved at by all men, as being a publique miſchief. Or rather, *falling*, not to be underſtood of any outward calamity; but *falling*, that is, yeilding to him through timorouſneſſe, in an evill thing, when he ſhould generouſly have oppoſed him: compared before to *a well of life* Chap.10.11. for his good inſtruction,and other good fruits of his mouth.

V. 27. *good*] Or,*hurtfull*,Chap.10.2,

to eate much hony] verſe 16.

ſo for men to ſearch their own glory is not glory]Heb.וחקר כבודם כבוד that is, *and to ſeek* (or *ſearch*) *their glory, glory*. Which moſt underſtand of too much curioſity in the ſearch of things abſtruſe and Divine; as of Gods nature, counſels. &c. By *their glory*, ſome underſtand God particularly: called *their glory*, Pſalm 106. 20. *Thus they changed their glory*, &c. Others, refer it to *honey*, (as if plurall, *honeys*) but to the ſame purpoſe, as they that underſtand God. And ſo, *glory*, the laſt word, ſome ſupply, or repeat the negative, *is not glory*: others, but to the ſame purpoſe,expound it,as it is uſed ſometimes,*is grievous*,or *heavy*.And to this purpoſe the Vulgar Latin is not amiſs,*et ſcrutator Majeſtatis opprimetur a gloriâ*.

V.28. *He that hath no rule over his own ſpirit, is like a city that is broken down, and without wals*] Chap. 16.32.

is like a city that is broken down] Which lies open to all aſſailants,and ſo is in extreme danger.

CHAP. XXVI.

Verſe 1. *AS ſnow in ſummer*] For theſe things are then unſeaſonable, 1 Sam 12 17.

V.2. *As the bird by wandering, as the ſwallow*, &c.] *Sicut paſſeris eſt vagari*, &c. that is, As it is natural to the *bird* (or, *the ſparrow*, particularly; as the word is interpreted by others;) to wander; and to the *ſwallow*, to flye; a thing not to be wondered at, &c. ſo cauſeleſſe curſing is as little to be regarded. But if we read לו according to the Hebrew margin: then; As the ſparrow,and ſwallow, after ſome wandring, return often to the houſe they are uſed; ſo cauſeleſſe curſes will return, or fall upon him that is the author of them.

V.3. *A whip for the horſe, a bridle for the aſſe, and a rod for the fooles back*] Pſal.32.9.Chap.10.13.

V. 4. *Anſwer not a foole according to his folly*, &c.] Anſwer him not according to his folly: That is, as fooliſhly as he ſpeaks with vain ſpeeches, and railings: or, conſent not unto him in his ſayings or doings, but, anſwer him, to convince him, though thou have no hope to inſtruct him: or, obſerve a fit time and place to anſwer him: or, anſwer him briefly,and be not full of words, as he is. See alſo in the Preface: and upon Chap.10.2. *Treaſure of wickedneſſe*,&c.

V.5. *his own conceit*] Heb. *his own eyes*.

V.6. *cutteth off the feet*] As he that cuts off his legs, or the legs of his meſſenger, receives loſſe thereby: ſo doth he that imployes a fool in his buſineſſe. Or, He that ſends a fool about his buſineſſe; is as if he ſent a man on an errand that hath no legs; and he is ſure to ſuffer for it. Yet I muſt freely acknowledge. that I am not very well ſatisfied with any thing that I have read upon this verſe. Further time and conſideration may bring ſomewhat to light, that as yet is hidden.The underſtanding reader, upon this warning,if he he pleaſe,may take it into his conſideration.

damage] Or,*violence*.

V.7. *The legs of the lame are not equal*] One goes up, and the other down, which is an unſeemly thing.

are not equal] Heb. *are lifted up*. But I think their opinion very probable, that take דליו here, not for a verb, but for a noun ſubſtantive, there being examples of ſuch formes (not to ſpeak how frequent it is among the Rabbins:) in Scripture. If ſo, the ſenſe will be; *As the lifting up of the leggs in one that is lame,ſo*, &c. that is, *As dancing doth not become a lame man*,&c. a moſt elegant and appoſite ſimilitude, as any can be imagined. For as dancing is an extraordinary kind of going; or motion of the feet, not naturall, but according to art; ſo is a Proverb, or ſentence, an extraordinary kind of ſpeech; the right uſing, and application whereof, according to ſeveral circumſtances, of time,place, perſon, &c. doth require much judgement and diſcretion; and therefore very ill becoming the mouth of a fool. Yea, though we ſhould make an imperative of the word, *attollite,lift up*, as ſome do; or an indicative *are unequall*. (to wit, *in*; or, *for dancing*:) as others; yet the ſame ſenſe may be made of it, and will fit much better, than any thing elſe, that I have lighted upon.

V. 8. *As he that bindeth a ſtone in a ſling*] That is, *Sicut aliquis lapidem alligat vel applicat baliſtæ, ut eum ejaculetur*,&c. As he that doth bind, or apply a ſtone to a ſling,or ſtone-engin, to caſt it of; ſo doth the honour, that is given to a fool,ſoon paſſe a way. So Buxtorf in his Dictionary.

As he that bindeth a ſtone in a ſling] Or, *As he that putteth a precious ſtone in a heap of ſtones* (where it is not ſeen but trampled upon,with other ſtones,) *ſo is he*,&c. Some think that he alludes to thoſe heap of ſtones, uſed in ancient times, as your *Mercuriales ſtatuæ*, for directions of wayes, and therefore ſacred, and worſhipped by travellers, by caſting of a ſtone into the heap,&c. Some would have מרגמה to be the ſame as ארגמן that is,*purple*: *Ut eſt ligatio lapidis vilis in re pretioſâ*, &c. As the binding of an ordinary ſtone in purple, (or, a precious thing:) ſo is honour to a fool. See Buxtorfius who before.

V. 9. *As a thorn goeth up into the head of a drunkard*] That runs into his hand and hurts himſelf: or, which he takes up to hurt others. Or, *as a thorn coming*,(ſome, *growing*:)*into the hand of a drunkard*,&c. The handling of thorns, for any uſe; doth require, we know, much circumſpection; elſe, it may do more hurt, than good: ſo a *parable*, &c. And here it may be obſerved, that by a *Parable*, or *Proverb*, any divine ſentence, or piece of Scripture, may be underſtood. It is the ſottiſhneſſe of many: they think if they can utter many places of Scripture upon any occaſion, with expedition; they are great Clerks; and expect to be admired for it by others: whereas it is well known, that fools, and phrantick men,becauſe they want judgement, have often a great advantage of memory above other men. Scriptures, in the hands of ſuch, are very *thorns* indeed: they do themſelves much hurt, by their ignorant gloſſes and applications; and give great ſcandal to others. But yet worſe than theſe, (if worſe can be,) are thoſe, who affect prophane jeſts, to make themſelves, and others (not much better than themſelves:) ſport, by ſcurrilous applications, or detortions of Scripture phraſes and ſpeeches: who if Magiſtrates were as zealous of Gods honour; as they ſhould; would have their tongues, ſome; and others, their eares: (the hearers and approvers of ſuch profane mirth:) boared with hot irons, that they might be examples unto others.

The great God that ſerved all things, both rewardeth the foole] The beſt ſenſe that can be made of this tranſlation of the words, is, that God hath created all things for himſelf, *and rewardeth*, or *hireth*: (the moſt proper and immediat ſignification of the word,) even *the fools and tranſgreſſours*. See upon Chapter 6. 4. *The Lord hath made all things for himſelf.* Some make this ſenſe (without any great violence to the originall words:) of the words: *A wiſe*, (or *ſkilful man*) *doth forme all things*, (that he goes about,) rightly, or, *is alſo to do any thing*. But he that is not, *is forced to hire others*; or, *but he that hireth others*, ſhall have *his work done fooliſhly*, (that is, unſkilfully) *and negligently*: or *ſuperficially*. How this may ariſe from the words, they that have any knowledge of the tongue, will eaſily ſee: and it were impertinent, to endeavour to ſatisfie others, who are in no capacity to judge.

the great God that formed all things, both rewardeth the fool, and rewardeth tranſgreſſors] Or, *A great man grieveth all, and he hireth the fool, he hireth alſo tranſgreſſours*: That is, Wicked men when they are in place and power, make uſe of all ſorts of wicked men for the oppreſſing of others. So ſome. Others, Great men; that is, Kings and Princes (ſuch as are tyrannical, and fear not God,) often make no conſcience what burdens they lay upon their poor ſubjects, that they may have the more to beſtow upon ſuch as they ſettle their affections upon, as fit inſtruments of their pleaſures, or cruelty, &c. Junius his tranſlation; *Ut plurimum dolore afficit omnes ebrius*, though I find none that follow him, yet ſince that obſcurity of the place, is ſuch, that it is not eaſie to determine any thing certainly; may deſerve to be taken into conſideration: He makes it a continued ſenſe, with the foregoing verſe, concerning drunkards; to this effect: *For the moſt part* [the drunkard] *grieveth all men. As he rewardeth*, (that is, puniſheth:) *himſelf, that is a fool*, (or, *through his folly*:) *ſo others alſo that paſſe by.*

The great God that formed all things] God rewards all manner of tranſgreſſours, whether they ſin, of folly, or of malice, Chapter 11. 31.

V. 11. *As a dog returneth to his vomit*] 2 Pet. 2. 22. That is, A fool, who after correction, promiſes, &c. returneth to his folly, is as a dog &c.

returneth to his folly] Heb. *iterath his folly.*

V. 12. *there is more hope of a fool than of him*] For the fool wil rather be counſelled than he, and ſo may ſooner come to true wiſdom. Matth. 21. 31. To this purpoſe Thucydides hath an excellent ſaying, Ἀμαθία μετὰ σωφροσύνης ὠφελιμώτερον, ἢ δεξιότης μετὰ ἀκολασίας; that is, *Simplicity with ſobriety* (or *humility*, *is to be preferred before unruly wit; or dexterity.*

V. 13. *The ſlothful man ſaith, there is a Lyon in the way, a Lyon in the ſtreets*] Chap. 22. 13.

in] Heb. *between.*

V. 14. *As the door turneth upon his hinges*] And never goeth off the hinges: ſo a fool toſſeth to and fro in his bed, but will not out.

V. 15. *The ſlothful hideth his hand in his boſome, it grieveth him to bring it again to his mouth*] Chap. 19. 24 See there.

it grieveth him] Or, *he is weary.*

V. 17. *medleth*] Or, *is enraged.*

is like one that taketh a dog by the eare] He that being not called, goes about to end ſtrife, may ſooner catch hurt, than do good, by bringing himſelf to danger on both ſides.

V. 18. *a mad man*] Or, *one that feigns himſelf mad*, 1 Samuel 21. 13.

fire-brands] Heb. *flames*, or *ſparks*.

V. 19. *So is the man that deceiveth his neighbour*] Wrong done in ſport may work much miſchief.

V. 20. *Where no wood is*] Heb. *without wood.*

where there is no tale-bearer, there ſtrife ceaſeth] Chapter 22. 10.

tale-bearer Or, *whiſperer.*

ceaſeth] Heb. *is ſilent.*

V. 21. *As coales are to burning coales, and wood to fire; ſo is a contentious man to kindle ſtrife*] Chap. 15. 18. & 29. 22.

ſo is a contentious man to kindle ſtrife] Heb. *a man of contentions.* That is, a very contentious man.

V. 22. *The words of a tale-bearer are as wounds, and they go down in the innermoſt parts of the belly*] Chapter 18. 8. See there,

innermoſt parts] Heb. *chambers.*

V. 23. *Burning lips, and a wicked heart*] Burning with affection, and making profeſſion of much love to us, when evill is intended, as an earthen veſſel covered over with droſſie ſilver, which makes a ſhew as if it were good maſſie ſilver.

V. 24 *diſſembleth*] Or, *is known.*

V. 25. *ſpeaketh fair*] Heb. *maketh his voyce gracious.*

for there are ſeven abominations in his heart] Meaning many, He uſeth a certain number for an uncertain, Chap. 24. 16.

V. 26. *Whoſe hatred is covered*] Or, *hatred is covered in ſecret*: or, his *hatred.*

his wickedneſſe ſhall be ſhewed before the whole Congregation] God will give him over to ſome great ſin, that he may be publickly puniſhed.

V. 27. *Whoſo diggeth a pit, ſhall fall therein: and he that rolleth a ſtone, it will return upon him*] Pſal. 7. 15, 16. & 9. 15. Eccleſ. 10. 8.

he that rolleth a ſtone, it will return upon him] Up an hill, which fals down again on his own head.

V. 28. *A lying tongue hateth thoſe that are afflicted by it*] Seeketh to do them more miſchief, whom he hath hurt before. Some (making the verb to be active here; which is more commonly paſſive:) *Lingua fallax odit atterentes ſe*: (or, *qui illam reprimit*: *Vatablus*:) *A lying tongue hateth thoſe that cruſh it*, (or, *repreſſe it*:) which is very plauſible. Some, turning the paſſive plurall into a ſingular; invert the order of the words, thus: *Attritus* (i. e. *modeſtus*) *homo linguam odit mendacem*: that is, *A contrite* (*modeſt*) *man hateth a lying tongue.* Indeed, lying muſt needs be very odious to a mortified man, and it is a queſtion, whether any man can avoid the occaſions of lying ſometimes; that is not altogether dead to the world, and all worldly vanities. Hence, *to lye*, in Scripture, for, *to ſubmit*; becauſe they that are afraid to offend ſuperiors, of whom they depend, and whom they ſeek to pleaſe in all things, are forced to this baſe ſhift oftentimes: according to the old ſaying, *Obſequium, amicos, veritas, odium parit*, that is, *Complyance, begetteth love; truth, enmity.*

and a flattering mouth worketh ruine] A flatterer ſeeks to undo men, as well as falſe witneſſe: but the one doth it ſecretly, and the other openly.

CHAP. XXVII.

Verſe 1. B*Oaſt not thy ſelf of tomorrow*] James 4. 13. &c.

to morrow] Heb. *to morrow-day.*

thou knoweſt not what a day may bring forth] Every day is as it were child of ſomthing. To morrow may bring forth that which may croſſe thy buſineſſe, or thy comfort: therefore preſume not of either, if thou neglect the preſent occaſion, Matth. 6. 34.

V. 3. *heavy*, Heb. *heavineſſe.*

V. 4. *Wrath is cruel, and anger is outragious*] Heb. *wrath is cruelty, and anger an overflowing.*

but who is able to ſtand before envy?] For the envious are obſtinate, and cannot be reconciled.

envy] Or, *jealouſie*; Chap. 6. 34.

V. 5. *Open rebuke is better than ſecret love*] He doth us more good that reveales his hatred to us by railing on us, than he that profeſſeth he loveth us, and dare not reprove. See upon Chap. 25. 23. *a ſecret tongue*, &c. and Chap 28. 23. But the meaning may be alſo, That open rebuke from a friend that deals freely with us upon occaſion, is better than much profeſſed love, that never ſhews it ſelf, (though there want not oppertunity,) by any effects. This ſeemes to me the better of the two.

V. 6. *Faithful are the wounds of a friend*] Pſal. 141. 5. The rebukes of a friend that pierce deep, are better than the fawning of an enemy.

deceitful] Or, *earneſt*, or *frequent*. Or, *deprecanda*; as Junius and Buxtorf.

V. 7. *The ful ſoul loatheth an honey-comb*] Want ſometimes is better than plenty.

loatheth] Heb. *treadeth under foot.*

to the hungry ſoul every bitter thing is ſweet] Job. 6. 7.

V. 8. *As a bird that wandreth from a neſt*] And ſo is unſetled, and in danger: So is a man out of his dwelling, or calling. *Vita deſultoria*: in Latine, noted for an unhappy life. Seneca hath much to this purpoſe, in his ſecond Epiſtle. And we have had ſomewhat before too, out of him, that would do well here too.

V. 9. *Oyntment and perfume rejoyce the heart*] See upon Pſal. 45. 8.

whether they have made thee glad.

ſweetneſſe of a mans friend by hearty counſel] Pſal. 55. 24.

by hearty counſel] Heb. *from the counſel of the ſoul.*

V. 10. *neither go into*] Or, *but go not into.*

neither go into thy brothers houſe in the day of thy calamity] Seek help from an ancient friend in time of trouble, rather than from thy kindred; for theſe will ſooner fail thee, than he, who loves thee better, and dwels neerer to thee.

better is a neighbour that is neer, than a brother far off] Chap. 17. 17. & 18. 24 Old Heſiod, whom we have been beholding to already more than once, gives a reaſon, which it is proboble, that Solomon might have in his mind: Εἰ γὰρ τοι καὶ χρῆμ᾽ ἐγχώριον ἄλλο γένηται, γείτονες ἄζωστοι ἔκιον, ζώσαντο δὲ πηοί. If any ſuddain occaſion (ſaith he) call for help; neighbours will run half naked to thy aſſiſtance, when kindred, that live further off, muſt take time to dreſſe and prepare themſelves.

V. 11. *My ſon, be wiſe, and make my heart glad; that I may anſwer him that reproacheth me*] Chap. 10. 1. & 23. 24. See there.

that I may anſwer him that reproacheth me] See Notes on Pſal. 127. 5.

V. 12. *A prudent man foreſeeth the evil, and hideth himſelf*] Chap. 22. 3. See there.

V. 13. *Take his garment that is ſurety for a ſtranger, and take a pledge of him for a ſtrange woman*] Chap. 20. 16. See there.

for] Or, that is ſurety *for.*

V. 14. *He that bleſſeth his friend with a loud voice*] He that praiſeth a man before others continually to his face, is as tedious to a wiſe man, as if he curſed him.

with a loud voice, riſing early in the morning] If we take it literally, it muſt be ſuppoſed that the cuſtome *ſalutationum matutinarum,* (of morning ſalutations) was in uſe among the Hebrews, as well as among the Romans. But it may be, that all theſe words tend but to this, to tell us, that unſeaſonable praiſes are as odious and troubleſome, as a loud voice or noiſe, early in the morning, to many that ſleep beſt then, and would not willingly be diſturbed.

V. 15. *A continual dropping in a very rainy day, and a contentious woman are alike*] Chap. 19. 13. See there.

a contenteous woman] Heb. *a woman of contentions*: That is, a very contentious woman.

V. 16. *Whoſoever hideth her, hideth the wind*] Though husbands, many times, to cover their own ſhame, do their beſt, that their wives may not be known abroad to be ſuch ſcolds; yet it is to as much purpoſe, as if they would hide ſome bluſtring wind (not louder perchance than ſome womens tongues) that it might not be heard; or keep in the ſent and fragrancy of ſome precious ointment, which they have about them, which is impoſſible.

bewrayeth] Heb. *proclaimeth.*

V. 17. *Iron ſharpeneth iron: ſo man ſharpeneth,* &c.] By mutual friendly conference (and ſometimes emulation) the wits of men grow commonly more vigorous and quick; and their induſtry too. There be other interpretations too, I know: as *Ferrum cudit ferrum, & homo cudit hominem:* commended unto us by *Conſtantius the Emperour:* and well approved of as to the ſenſe, by ſome others. But ſince this is the moſt literal, and not inferior to any, for the ſenſe; why ſhould we *nodum in ſcirpo quærere?* There be divers Proverbs (in ancient authors) to the ſame purpoſe: as, *Unus homo, nullus homo.* Σύν τε δύω ἐρχομένω, &c.

V. 18. *Whoſo keepeth the fig-tree, ſhall eat the fruit thereof*] 1 Cor. 9. 7. It ſhould be as natural to a good maſter, to recompence a faithful ſervant, as it is to a fig-tree that is well kept, to yield good fruit. On the other ſide, ſervants ſhould not be diſcouraged, if they be not preſently rewarded; but muſt wait patiently, as the husband-man doth, who takes a great deal of pains, before he reaps any benefit: eſpecially they that plant young trees, they muſt expect a great while before they eat of the fruit.

waiteth on] Or, *obſerveth.*

ſhall be honoured] That is, *rewarded*: or plentifully provided for. So *honour,* is often taken; as 1 Tim. 5. 3, 4. *Honour widdows,* &c. where ſee learned Expoſitors, Grotius, and others.

V. 19. *As in water face anſwereth to face*] As a man can gueſs at his own face by ſeeing the ſhadow of it in the water, though he cannot ſee it immediately: ſo may he gueſſe at another mans thoughts by his actions, although he cannot directly ſee his heart. Or it may be underſtood of a mans own conſcience, which the true looking-glaſſe, wherein every man may ſee and know himſelf. Or he might mean perchance, that a man may *ex ſuo ingenio* (as ſome ancient Latine Authors expreſſeth it) *aliorum ingenia æſtimare*: an honeſt man may eaſily gueſſe by himſelf, what is in another honeſt man, like himſelf, his mind about a buſineſſe: and likewiſe a wicked man judge of another like himſelf, by himſelf. By not a few, this ſenſe, (as literal indeed, as any other:) is moſt approved: That as a man carries himſelf towards another; ſo he may expect to find him towards himſelf: if friendly, ſincerely, liberally, &c. It falls out ſo very commonly: and good uſe may be made of it, by them that are wiſe. However, the contrary (as in moſt morall ſayings; as before often hath been obſerved;) is as true ſometimes, and it hath been the undoing of many, not to know it in time. Some men, (ſuch natures there be:) the more they have been obliged, the greater and fiercer enemies they prove. King David found it ſo in his particular, as he complains in divers places: and there be other Kings, (not to ſpeak of private perſons:) beſides David, that have found it ſo too. And therefore this caution was neceſſary.

V. 20. *never*] *not.*

the eyes of man are never ſatisfied] Eccleſ. 1. 8,

V. 21. *As the fining-pot for ſilver, and the furnace for gold* Ch. 17. 3.

ſo is a man to his praiſe] True praiſe is gotten by well-doing, as gold is made praiſe-worthy by the fire. Or, a man may be known *by his praiſes,* according as he is affected when he is praiſed, or diſpraiſed by others. He that admits of all praiſes, whether deſerved, or undeſerved; that greedily hunts after popular applauſe; that eaſily ſwells when he is commended; he is a vain glorious weak man. A puſillanimous man, that can bear no reproach patiently, though undeſerved; and the like. Some would have this the meaning; A man may be known what he is, by them by whom he is commended: He good and vertuous, whom good and vertuous men commend; He ſober, or intemperate; as thoſe are, that ſpeak well or ill of him; and the like. *They that forſake the Law, praiſe the wicked,* Chap. 28. 4. See alſo 29. 27. Some would make a more general ſenſe of the words, That every man may be known what he is, in point of vertue, or vice, by common fame, and report. This too, may be true ſometimes, and wiſe men (as we ſaid a little before) may make good uſe of it; but ſubject to ſo many limitations and reſtrictions, as the contrary may ſeem the more true of the two. Neither do I believe, that Solomon intended it.

V. 22. *yet will not his fooliſhneſſe depart from him*] A fool will be beaten to death, before he will leave his folly, Jer. 6. 29. This muſt be underſtood chiefly, of thoſe that are grown in wickedneſſe by long continuance, and paſt the years of ordinary correction: that it may be reconciled, to Chap 22. 15. *Fooliſhneſſe is bound,* &c. Yet Horace delivers it more abſolutely, *Nemo adeò ferus eſt, qui non manſueſcere poſſit; ſi modò culturæ,* &c. I believe him as he doth expreſſe himſelf: *If men will lend a patient ear, and will be attentive to good counſel, and inſtruction.* For in this caſe, though long cuſtom, or natural inclination, may reſiſt for a time: yet at laſt, the tenet of beſt Philoſophers will prove true, that: *Voluntas determinatur ab intellectu*: the will will be overſwaied by reaſon. But it falls out ſometimes, that the will is ſo ſtrongly ſet before; and the affections, ſo flagrant; that the power of ratiocination being quite blunted and obſtructed by it, and them; whatſoever comes to the outward ear, though never ſo often inculcated, ſticks there, and makes no impreſſion at all, I will not ſay upon the heart, but not upon the underſtanding; and for want of ſuch impreſſion, never comes ſeriouſly to be conſidered of: and in that caſe, no wonder if all the reaſoning in the world, though of it ſelf never ſo ſolid, and convincing; prove altogether ineffectual. I ſpeak this of them, that have the power of reaſon and ratiocination in all other things, but what concerns their amendment. I do not think that Solomon intended here natural fooles.

V. 23. *look well*] Heb. *ſet thy heart.*

V. 24. *For riches are not for ever*] If thou wert never ſo rich, or hadſt a crown, yet thou mayeſt be poor; therefore look well to be educated in ſome trade that may maintain thee, if wealth fail. More probable, that Solomon by theſe words, from the 23. verſe, to the end of the chapter, intended to commend husbandry unto us, as the moſt natural, moſt profitable, and moſt certain occupation: and withal, to give them that follow it, (though the uſe of it may be extended further) a caveat, that if they mean to thrive by it, they muſt not altogether truſt to the care of others, under them; but take good notice themſelves, of all things; and truſt their own eyes moſt.

riches] Heb. *ſtrength.*

to every generation] Heb. *generation and generation.*

V. 25. *The hay appeareth*] This declareth the great goodneſſe of God towards man, who giveth him food for himſelf, and his ſervants, and his cattel, ſummer and winter; and by conſequence, requires care in man to preſerve all theſe things for their ſeveral uſes, Gen. 1. 28, 29 Pſal 104. 14 & 147. 8, 9. This tends alſo to the comendation of husbandry, which affords ſo many commodities; and ſhould not therefore be neglected, though a man think himſelf otherwiſe never ſo well provided for. This may help when other things fail.

V. 26. *are*] Or, which are.

V. 27. *maintenance*] Heb. *life.*

CHAP. XXVIII.

Verſ. 1. *The wicked flee when no man purſueth*] Levit. 26. 36. Becauſe their own conſcience accuſeth them.

as bold as a lyon] That is, in time of peace, and under a juſt government, according to lawes eſtabliſhed; not arbitrary: which is to be preſuppoſed in many of theſe ſentences: as we have noted before. See alſo verſe 12, 28. and chap. 29. 2. Yet even in times of greateſt trouble, confuſion, and tyranny; religious men, if they ſee themſelves called to it, may and ought to be bold and reſolute, upon ſure confidence of Gods love and mercy; and (as to the world, and mans judgement:) their innocency. However, boldneſs in troubles, is no certain evidence, either of a good cauſe, or a good conſcience. Great malefactors, (beſides notorious ſchiſmaticks and hereticks,) have been known, ſome in all ages, to behave themſelves with great reſolution, to the laſt. It doth often proceed (as timorouſneſs, in ſome truly godly) from the temper of the body, beſides divers other circumſtances, in particular caſes; which wiſe men, and well verſed in matters of the world, will eaſily underſtand.

bold] Heb. *confident.*

V. 2. *many are the princes thereof*] The Princes and Kings thereof live but a little while; they are ſoon taken away, ſo that within the compaſſe of a little time, they be many that reign ſucceſſively; whereby the State of the common-wealth is oftentimes changed; eſpecially if they be not Princes of one ſtock and family: or, if of very different (as often) tempers and diſpoſitions. Or, many are the Princes and Governours of it at one time; which is not accounted, generally, the beſt of governments.

but by a man of underſtanding] It may be read, *So becauſe of men of underſtanding and knowledge*, the princes life *ſhall be prolonged*. Which is a great benefit to the land, for many troubles come where the government is often altered. Or, *by a man of underſtanding*, a wiſe King, or Prince may be underſtood.

by a man of underſtanding and knowledge the ſtate thereof ſhall be prolonged] Or, *by men of underſtanding* and *wiſdom ſhall they likewiſe be prolonged.*

V. 3. *like a ſweeping rain which leaveth no food*] Which ſweeps all the corn away.

which leaveth no food] Heb. *without food.*

V. 4. *ſuch as keep the law, contend with them*] Not onely condemn them, but reſiſt them alſo.

V. 5 *underſtand all things*] This may be underſtood of prudence and diſcretion in matters of life and converſation; and daily occurrences. But rather, (which will agree better with the former verſe) of a right judgement, concerning Gods providence: whereof, ſee upon Pſal. 25. 14. *The ſecret of the Lord*, &c. and Pſal. 28. 5. *Becauſe they regard not the works of the Lord*,&c. See alſo 1 Joh. 2. 20. & 27. and Pſal. 111. laſt verſe.

V. 6. *Better is the poor that walketh in his uprightneſſe*] Chap 19. 1. *perverſe in his wayes*] Heb. *in two wayes*: That is, which goeth out of the way to the right hand, or to the left, or. that runs out of the mean into either extream, Deut. 5. 32. Joſh. 1. 7.

V. 7. *Whoſo keepeth the law, is a wiſe ſon*] Chap. 29. 3.

is a companion of riotous men] Or, *feedeth gluttons.*

V. 8. *He that by uſury and unjuſt gain increaſeth his ſubſtance, he ſhall gather it for him that will pity the poor*] Chap. 13. 22. Eccleſ. 2. 26.

by uſury] See upon Pſal. 15. 5. *He that putteth not out his money to uſury.*

unjuſt gain increaſeth his ſubſtance] Heb. *by increaſe.*

he ſhall gather it for him that will pity the poor] For God will take away the riches of the wicked uſurer, and give them to him that ſhall do good with them.

V. 9. *even his prayer ſhall be abomination*] He that will not be taught by God, muſt not think that God will ſupply his need Chap 15. 8. Zech 7. 11, 12, 13. See alſo Joh. 9 31. Or, he that liveth ſcandalouſly, and doth not apply himſelf to the keeping of Gods commandments; though he often pray, and make long prayers with great ſhew of fervency of ſpirit, (which ſeduced, and ſeducing people, who in oppoſition to ſet prayers will not allow the *Lords prayer*; call, praying by the ſpirit:) yet his prayer ſhall be, &c.

V. 10. *Whoſo cauſeth the righteous to go aſtray in an evil way, he ſhall fall himſelf into his own pit*] He that ſeeks to draw good men into a trap, ſhall fall into it himſelf, while they hold their own.

V. 11. *in his own conceit*] Heb. *in his eyes.*

the poor that hath underſtanding ſearcheth him out] All his outward pomp and ſtatelineſſe removed, he conſiders him in himſelf, and judgeth of him, that his condition is miſerable; rather to be pityed, than envyed by any that is wiſe; and doth underſtand, what true happineſſe is.

V. 12. *When righteous men do rejoyce, there is great glory*] Verſe 28. Chap. 11. 10. & 29. 2. Eccl. 10. 6.

when the wicked riſe, a man is hidden] Good men hide themſelves for fear of oppreſſion. See upon verſe 1. *as bold as a lyon.*

hidden] Or, *ſought for.*

V. 13. *He that covereth his ſins, ſhall not proſper*] Pſal. 32. 5. 1 Joh. 1. 9, 10.

and forſaketh them] It is not enough to confeſſe our ſins, unleſſe we alſo forſake them.

V. 14 *happy is the man that feareth alway*] Which conſtantly ſtandeth in aw of God, and is afraid to offend him at any time, Chap. 23. 17.

but he that hardneth his heart ſhall fall into miſchief] Rom. 11.20.

V. 15. *ſo is a wicked ruler over the poor people*] For he leaves nothing, but undoes them utterly.

V. 16. *underſtanding*] Heb. *underſtandings*: That is, void of all kind of wiſdom.

is alſo a great oppreſſour] And therefore ſhall ſoon be cut off: as appears by the contray in the end of the verſe. It may alſo be tranſlated, *The Prince that wanteth underſtanding*, (the ו in ורב may *abundare*, as elſewhere ſometimes) *is a great oppreſſour*: that is, The Prince that greately oppreſſeth, wanteth underſtanding. Some think it great wiſdom to find out wayes how to extort money: but that wiſdom is meer folly. The event will ſhew it, in time; though it may do for awhile.

great oppreſſour] Heb. *great of oppreſſions*: That is, a very great oppreſſour.

V. 17. *A man that doth violence, to the blood of any perſon, ſhall flee to the pit, let no man ſtay him*] Gen. 9. 6. Exod. 21. 14.

A man that doth violence to the blood of any perſon] Or, *is oppreſſed with.* For blood lies heavy on a murtherer, and will bring him to an untimely end, in deſpight of all his friends.

doth violence to the blood] The Hebrew word עשוק is properly, of a paſſive form: but there be divers others of that kind, which nevertheleſſe are interpreted actively: So that it may be tranſlated either way.

perſon] Heb. *ſoul.*

V. 18. *Whoſo walketh uprightly, ſhall be ſaved*] Chap. 10. 25.

but he that is perverſe in his wayes] See notes on verſe 6.

ſhall fall at once] Heb. *in one.* He that uſeth to halt now on one ſide, and then on another, will be ſure to fall on one ſide or other. Or, דרכים (his wayes:) though it have the form of a Dual, may be (as ſometimes) for a plural; which is moſt likely. And ſo באחת may as well be tranſlated *at once*. Of the ſudden ruine of the wicked, ſo often threatned in the Law, &c. ſee more upon Pſal. 37. 1. &c. *Fret not thy ſelf*, &c.

V. 19. *He that tilleth his land, ſhall have plenty of bread*] Chap. 12. 11. See there.

V. 20. *A faithful man*] Heb. *a man of faithfulneſſes*: That is, a very faithful man.

A faithful man ſhall abound with bleſſings] God will bleſſe them that are true in their contracts, and curſe them that deal falſly, that they may be rich quickly.

but he that maketh haſte to be rich, ſhall not be innocent] Chap. 13. 11. & 23. 4. 1 Tim. 6. 9.

innocent] Or, *unpuniſhed.*

V. 21. *To have reſpect of perſons, is not good*] Chap. 18. 5. & 24. 23.

for a piece of bread that man will tranſgreſſe] He that uſeth to take bribes, will eaſily be corrupted, and do unjuſtly for the ſmalleſt reward that is, Ezek. 13. 19.

V. 22. *He that haſteth to be rich, hath an evil eye*] Or, *he that hath an evil eye, haſteth to be rich*, verſe 20.

hath an evil eye] That is, a covetous eye, Chap. 23. 6.

poverty] Or, *reproach.* Not that the ſame word in the original Text, doth afford both thoſe ſenſes; but becauſe the original Text doth afford, according to variety of Copies, two ſeveral words, or readings: חסד and חסר: the one whereof ſignifieth *want*; (or *poverty*:) and the other, *reproach.* But חסר poverty, is the reading of moſt Copies. Neither would the ſenſe be amiſſe, if the other were embraced.

V. 23. *He that rebuketh a man, afterwards ſhall find more favour than he that flattereth with the tongue*] Chap. 27. 4, 5, 6. See there.

He that rebuketh a man, afterwards ſhall find more favour] It may be the party reproved will be angry at firſt, but when he hath conſidered how juſtly he was reproved, he will love the reprover, 1 Pet. 2. 12. But flatterers pleaſe at firſt, till men periſh by following their counſel, and then they curſe them.

V. 24. *and ſaith, it is no tranſgreſſion*] That either ſaith ſo within himſelf, ſo to diſpence with his conſcience, as if he did not offend God therein: or being found, and charged, makes that his pretence to ſave his credit. But the very heathens might have taught ſuch a one more conſcience: witneſſe him in the Comedy; *Egon' patri ſurripere quicquam poſſim, tauto ſeni? Atque adeo ſi facere poſſem, pietas prohibet.* And, *Qui mentiri aut fallere inſuevit patrem, aut Audebit; tanto magis audebit cæteros,*

a deſtroyer] Heb. *a man deſtroying.* לאיש משחית, as before, Chap. 18. 9. by which may be underſtood, a high-way theef and robber: *a companion* unto ſuch; that is, either like to become one of them himſelf; or, converſant with ſuch wicked perſons, from whence he learns this wicked doctrine.

V. 25. *He that is of a proud heart, ſtirreth up ſtrife*] Chap. 13. 10. He that truſts in his own ſtrength, ſhall waſte his goods at law: but he that truſts in God ſhall be rich. See alſo upon Chap. 21. 4. *an high look and a proud heart*, &c.

V. 26. *He that truſteth in his own heart, is a fool*] And ſhall bring himſelf into many dangers, which he cannot get out of, for not conſidering wiſely of his wayes.

V. 27. *He that giveth unto the poor, ſhall not lack*] Deut. 15. 8. Chap. 22. 9.

but he that hideth his eyes] Iſai. 58. 7.

ſhall have many a curſe] Chap. 11. 26.

V. 28. *When the wicked riſe, men hide themſelves: but when they periſh, the righteous increaſe*] Chap. 29. 2. and verſe 12. of this Chapter. See the reference there.

CHAP. XXIX.

Verſe 1. HE *that being often reproved*] Heb. *A man of reproofs.*

without remedy] See before, Chap. 6. 15.

V. 2 *when the righteous are in authority, the people rejoyce*] Chap. 11. 10. & 28. 28. Eccl. 10. 5.

in authority] Or, *increaſed.*

V. 3. *Whoſo loveth wiſdom, rejoyceth his father*] Chap. 10. 1. & 15. 20. & 27. 11. See there.

but he that keepeth company with harlots, ſpendeth his ſubſtance] Chap. 5. 9. & 28. 7 Luke 15. 13. And ſo grieveth his father.

keeps company with harlots] Heb. *feeds harlots.*

V. 4. *he that receiveth gifts*] Heb. *a man of oblations.*

V. 5. *ſpreadeth a net for his feet*] He that giveth ear to the flatterer, is in danger, as the bird is, for which the net is laid.

V. 6. *In the tranſgreſſion of an evil man there is a ſnare*] To catch the righteous by their bad example: but the righteous avoid it, and rejoyce. Or (according to beſt Expoſitors) the meaning may be, that a wicked man (what by terrour of conſcience, inwardly; what by chances and caſualties, outwardly) is never out of fear and danger: when as the juſt and righteous, may enjoy themſelves in full ſecurity: of which ſecurity, ſee upon Pſal. 91. 5. *Thou ſhalt not be afraid for the terrour by night*, &c. See alſo Chap. 10. 9. *He that walketh uprightly*, &c.

V. 7. *The righteous conſidereth the cauſe of the poor*] Job 29. 16, 17. *I was a father to the poor, and the cauſe which I knew not, I ſearched out. And I brake the jaws of the wicked*, &c. To *conſider of the poor*, Pſal. 41. 1. in another ſenſe; of which ſee there.

V. 8. *Scornful men bring a city into a ſnare*] Ambitious perſons, which ſcorn all but themſelves, as Chap. 3. 34. do by ſeeking their own ends bring miſchief upon a ſtate: which men of better temper, help to turn away. Or, more generally, and according to the moſt uſual ſignification of the word, *ſcornful men*; that is, proud wicked men, that make a mock of godlineſſe, and contemn them that fear God, and make a conſcience of their wayes; as idiots, or ſuperſtitious fooles.

bring a city into a ſnare] Or, *ſet a city on fire*.

V. 9. *whether he rage or laugh, there is no reſt*] Whether the fool look angerly or merrily, he that contends with him, ſhall never be quiet. Others; whether the wiſe man deal with him ruſly, or more gently, and as it were laughing, (*Ridentem dicere verum, Quid vetat?*) it comes all to one; there is no end: neither fair means, nor foul, can do any good upon him. This therefore muſt be underſtood of one that is hardned in his wickedneſſe, and paſt feeling. See upon Chap. 27. 22. *Though thou ſhouldſt bray*, &c.

V. 10. *The blood-thirſty*] Heb. *men of blood*.

but the juſt ſeek his ſoul] Or, *and ſeek the ſoul of every juſt man*.

the juſt ſeek his ſoul] Take care to preſerve other mens lives, Pſal. 142. 4. Or, thoſe that are juſt and upright themſelves, know how to value the life of a righteous man, and will not be wanting unto him at any time, to bring him out of danger. They interpret his danger, to be theirs, and as they would do for their own lives, ſo they will for his. Others: *The juſt ſeek his ſoul*, that is, they require it (the life of the upright:) at the hands of the *blood thirſty*, and will not ſuffer them to eſcape unpuniſhed. Or, (which comes to one) they ſeek the ſoul (or life) of the blood-thirſty, to bring him to juſt puniſhment. The original words will afford any of theſe ſenſes.

V. 11. *A fool uttereth all his mind*] Chap. 14. 33. *Wiſdom reſteth*, &c. and 17. 27. *He that hath knowledge*, &c. See there.

mind] Heb. *ſpirit*: or, *wrath*, Iſai. 25. 4.

V. 12. *all his ſervants are wicked*] They will tell him lies daily to pleaſe him. *Regis ad exemplum*: ſuch as the ruler is, ſuch will the ſervants be: All books are full of obſervations to that purpoſe. See alſo Eccleſiaſticus 10. 2. *As the judge of the people is himſelf*, &c.

V. 13. *The poor and the deceitful man meet together*] Heb. *man of deceits*: That is, the moſt deceitful man. But here, comparing with Chap. 22. 2. (*The rich and the poor meet together: the Lord is the maker of them all*) it is moſt probable, that by *a man of deceits*, is meant *an uſurer*; and by *an uſurer*, a rich man, in general: becauſe, as moſt uſurers, (thoſe that make it their profeſſion) are unconſcionable and fraudulent; (See more upon Pſal. 72. 14. *He ſhall redeem their ſouls*, &c.) ſo, moſt, rich.

the Lord lightneth both their eyes] Both to the one, and to the other, (and by conſequent, unto all) God is the Author of life and being. *He maketh his ſun to riſe* (here, *he lightneth the eyes*) *on the evil, and on the good*, &c. and Joh. 1. 9. of Chriſt: *That was the true light which lighteth every man that cometh into the world*: being ſpoken of natural light, but whether rational, or vital, we will not here diſpute. The ſame God alſo, that hath appointed that ſome (though not any by unlawful means) ſhould be rich; and others poor: by which diverſity of ſtates and conditions, Commonwealths are maintained. To *inlighten the eyes* alſo, in Scripture, is ſometimes to comfort and cheriſh; to revive: as Ezra, 9. 8. *that our God may lighten our eyes, and give us a little reviving in our bondage*. Poor men oftentimes, whom we account miſerable for their poverty; by a ſpecial bleſſing, have a greater ſhare of cheerfulneſſe, and inward contentment; than thoſe that we account very happy, judging by the external appearence onely.

the deceitful man [Or, *the uſurer*.

V. 14. *The King that faithfully judgeth the poor, his throne ſhall be eſtabliſhed for ever*] Chap. 20. 28.

V. 15. *The rod and reproof give wiſdom*] Verſe 17.

a child left to himſelf, bringeth his mother to ſhame] Chap. 10. 1. & 17. 21, 25.

V. 16. *but the righteous ſhall ſee their fall*] Pſal. 37. 36. and 58. 10. & 91. 8.

V. 17. *Correct thy ſon, and he ſhall give thee reſt*] Chap. 13. 24. & 22. 15. & 23. 13, 14.

he ſhall give delight unto thy ſoul] Heb. *delights*, or, *dainties*. That is, abundance of delight.

V. 18. *Where there is no viſion*, &c.] That is, no prophecy: for Prophets were called *Seers*: and becauſe it was the office of Prophets alſo, to teach and inſtruct the people, by propheſie is ſometimes intended, (as here) publick teaching and preaching.

periſh] Or, *is made naked*.

he that keepeth the law, happy is he] Want of preaching may damn men, but ſtore of it cannot ſave them, unleſſe they be obedient to it, 1 Sam 3. 1. And, *Not the hearers of the law, are juſt before God, but the doers of the law ſhall be juſtified*, Rom. 2. 13. and Jam. 1. 22. Or, as ſome others: Though, where no preaching is, the Church be in a manner diſſolved, and the generality of people be in great danger; yet it followeth not, but that they that live conſcionably, and practice what they formerly have learned, and know; may do well enough, and be ſaved. Another interpretation, (in reference to thoſe times under the law) not leſſe literal, offers it ſelfe alſo: *Where no viſion is*; that is, When God doth withdraw himſelf from his people for their ſins, ſo that no Oracle, no ſigns of his appearance, (as Pſal. 74. 9. *We ſee not our ſigns, there is no more any Prophet, neither is there among us any that knoweth how long*) are left; no wonder, if through multiplicity of publick woes and confuſions, many, both good and bad, do periſh: yet even then this may be their comfort, that are pious and godly; that through their perſeverance in good, they ſhall be happy in the end. See upon Pſal. 9. 6. *O thou enemy*, &c. and upon Pſal. 91. 5. *Thou ſhalt not be afraid*, &c. Some ancient heathens alſo did maintain, that ἡ μαντικὴ, that is, Oracles, were neceſſary to the preſervation of a Common-wealth: as Socrates, in Xenophon, diſputeth, and Plutarch ſomewhere doth confirm out of experience.

V. 19. *A ſervant will not be corrected by words*] He that is of a ſervile, and ſurly nature, will not amend without blows.

though he underſtand, he will not anſwer.] He will not anſwer to thy call, but make as though he did not hear thee. Or, though *he know his maſters will* Luke 12. 47. (which is a great aggravation of his diſobedience: becauſe maſters ſometimes expect that ſervants ſhould do their duty, without ſpeaking to them) and be told of it never ſo much; yet he will not obey. So ſome take *anſwering* here, for execution, or performance: and Job 19. 16. *I called my ſervant, and he gave me no anſwer: I intreated him with my mouth*.

V. 20. *Seeſt thou a man that is haſty in his words*] Rather, *in rebus ſuis*; as Mercer and others: that is, in his buſineſſes. It agrees with 26. 12. *Seeſt thou a man wiſe in his own conceit? there is more hope*, &c. For a ſelf-conceited man uſeth not to deliberate long: but truſteth to his own wiſdom and thinks it a diſparagement to take advice from others: hence is his haſte and precipitancy in buſineſſes.

in his words] Or, *in his matters*.

V. 21. *ſhall have him become his ſon at the length*] He will think much to do any ſervile work.

V. 22. *An angry man ſtirreth up ſtrife, and a furious man aboundeth in tranſgreſſion*] Chap. 15. 18. & 26. 21.

V. 23. *a mans pride ſhall bring him low*] Job 22. 29. Chap. 15. 33. & 18. 12. Matth. 23. 12. Luke 14. 11.

V. 24. *he heareth curſing, and bewrayeth it not*] Some refer theſe words to that publick examination of perſons ſuſpected, mentioned, Exod. 22. 8. which was wont to be, ſay they, (grounding upon Levit. 6. 4, 5.) with tender of an oath with imprecations to the party: but more likely it is, (with ſome others) that Levit 5. 1. *And if a ſoul ſin, and hear the voice of ſwearing*, &c. is intended. But of the right meaning there too, there is ſome controverſie among Expoſitors, ſome tranſlating, *the voice of adjuration*; others, *the voice of blaſphemy*.

curſing] Or, *an oath*; Iſai. 24. 18.

V. 25. *The fear of man bringeth a ſnare*] He that feareth man more than God, falleth into a ſnare (which he ſeeks to avoid) and is deſtroyed, Chap. 10. 24. Or, by *the fear of man*, may be underſtood a continual worldly fear and trepidation, which they that fear not God, and put their truſt in him, are ſubject to: oppoſed to that ſecurity of the godly, of which, ſee before upon verſe 6. *In the tranſgreſſion of an evil man*, &c. Neither is this contrary to Chap. 28. 14. *Happy is the man that feareth alwayes*: becauſe that is ſpoken of another kind of fear; a religious, or conſciencious fear; upon which a godly mans ſecurity is chiefly grounded.

ſhall be ſafe] Heb. *ſhall be ſet on high*.

V. 26. *Many ſeek the rulers favour, but every mans judgement cometh from the Lord*] Chap. 19. 6.

the rulers favour] Heb. *the face of a ruler*.

every mans judgement cometh from the Lord] He needeth not to flatter the ruler, but rather pray to God who can incline the Judge to paſſe ſentence as he pleaſe, Chap. 21. 1. Or, by *judgement* (Heb. משפט) may be underſtood, ſtate and condition of life; riches, or poverty; greatneſſe, or lowneſſe, in point of dignity: which though they ſeeme to depend from the power and will of Princes, (where abſolute) eſpecially: yet the Wiſeman tells us here, that it is God in heaven that doth rule, and over-rule all things.

CHAP. XXX.

Verſ. 1. THe *words of Agur, the ſon of Jakeh*, &c.] Though theſe names be found no where elſe in Scripture, which hath made ſome men to interpret them, as myſtical: (ſo the Vulgar Latine, and divers ancients :) yet it is more probable, that ſuch a man there was really, famous in his time for his wiſdom ; whoſe Diſciples, among others, are conceived to have been theſe two here named, *Ithiel*, and *Ucal*. But when, or where he lived, is altogether uncertain : Moſt Rabbins would have Solomon himſelf to be the object of theſe ſeveral names : and they make ſtrange interpretations of them to that purpoſe : but there is no appearance of any ſolidity in any thing they deliver concerning this matter.

even the Prophesie] Any inſtruction may be called *a propheſie*, (and ſo in the New Teſtament ſometimes) becauſe it was the office of Prophets to teach and inſtruct, as well as to propheſie : as hath been ſaid already upon the 18. verſe of the former Chapter. But ſome would have the word to ſignifie here, *comportatio* ; that is, ſay they, *συναγωγὴ, a collection* : and theſe Proverbs here inſerted, to have been collected out of other Writings of this Agur : or out of his ſayings, and ſentences, then extant. It is but a conjecture, for which I ſee but little ground.

unto Ithiel and Ucal] Which were Agurs ſcolars, or friends

V. 2. *Surely I am more brutiſh than any man*] It may be read thus ; *Surely I am too fooliſh to be a great man, nay I have not the knowledge of an ordinary man in me.* So the words are uſed, Pſal. 49. 2. & 62. 9. It ſeems Agur had not his knowledge by humane inſtruction, but by divine inſpiration, as Amos had, Amos 7. 14. Herein he declareth his great humility, who would not attribute any wiſdom to himſelf, but all unto God, Pſal. 73. 22.

V. 3. *I neither learned wiſdom*] Or thus, *I have not learned wiſdom, but I know the knowledge of the holy ones* ; That is, I have not been taught by men, but by God, as the Angels of heaven are, by a more immediate illumination. They are called holy ones, Dan. 4. 13, 17. & 8. 17. Or, *I have not attained to any great meaſure of true wiſdom*, or, *of the knowledge of holy and heavenly things.* There is a *not*, in the firſt member, which ſome (as in ordinary conſtructions) would have to belong to the ſecond member alſo ; ſome confine it to the firſt onely : whence this variety is.

the knowledge of the holy] See upon Chap 9. 10. *and the knowledge of the holy is underſtanding.*

V. 4. *Who hath aſcended up into heaven, or deſcended ?*] This, and what elſe followes in this verſe, tendeth onely to this, to ſet out the difficulty, or rather impoſſibility of Divine heavenly wiſdome to man : to which purpoſe there is a whole Chapter in Job, to wit, the 28. *Surely there is a vein for the ſilver*, &c of which, ſee what is ſaid upon Chap. 1. 20. *Wiſdom cryeth without*, &c. as for thoſe particular words, *Who hath aſcended* &c. ſee John 3. 13. Rom. 10. 6, 7. and upon Chap. 17. 24. *but the eyes of a fool are in the ends of the earth.*

Who hath aſcended up into heaven] Who is every where, &c. None but God.

who hath gathered the wind in his fiſt ?] Job 38. 4. &c. Pſal. 104. 3. &c. Iſa. 40. 12. &c.

what is his Name, and what is his ſons name, if thou canſt tell ?] If any ſuch man, that could do theſe things, ever were in the world, tell us ſomewhat of his generation, or pedigree ? either father, or ſon. The word *father* is not here, but it may be included in the word *name*, becauſe it was, and is yet the faſhion among the Hebrews, and moſt Orientals, to name every man by his father ; as here, *Agur, the ſon of Jakeh*, and the like. Or thus ; if yet alive and in being ; *what is his name ?* Or if dead ; where are any of his poſterity ? *what is his ſons name ?* Of Chriſt, Eſay 58. 8. *Who ſhall declare his generation ?* And it ſeems to have been a proverbial ſpeech among the Jews, of one that was but an ordinary man, that *they knew whence he was* ; (that is, his generation, father, mother &c.) as of one that was not that *they knew not* ; as of the Meſſias. John 7. 27. (though verſe 42. of the ſame Chapter, that Chriſt was to be *of the ſeed of David*, they knew well enough,) they ſpeak.

V. 5. *Every word of God is pure*] Pſal. 12. 6. and 18. 30. and 19. 8. 119. 140.

pure] Heb. *purified.*

he is a ſhield unto them that put their truſt in him] Pſal. 18. 30. & 84. 11, 12.

V. 6. *Adde thou not unto his words, leſt he reprove thee and thou be found a lyar*] Deut 4. 2. & 12. 32. Rev. 22. 18, 19. To *adde*, here, is as much as to counterfeit, or to impoſe : as when a man pretends to have had a revelation, or to deliver ſome meſſage from God ; which, if not true, he doth impoſe upon God, and at the ſame time, but in another ſenſe, doth impoſe upon men too : a right impoſter, in either ſenſe.

leſt he reprove thee, &c.] God ſometimes ſuffers impoſters, through the credulity of men, and ſome falſe ſigns (though true ſometimes in the event, and that, by a ſpecial providence of God, to try us Deut. 13. 1, 2. *If there ariſe among you a Prophet*, &c.) to prevail very far : ſometimes he ſpeedily *reproves* them, when their forgeries and impoſtures, and pretended enthuſiaſmes are ſoon diſcovered, and come to light : for which they are juſtly abhorred by all that have any ſolidity of either faith, or judgement in them.

V. 7. *Two things have I required of thee*] O God.

deny me them not] Heb *withhold not from me.*

deny me them not before I die] So long as I live.

V. 8. *Remove far from me vanity and lyes*] Take care of my ſoul and body, ſo as to keep me from falling into any vain or deceitful courſe, and to afford me a competent livelihood, fit for my eſtate and charge.

feed me with food convenient for me] Matth. 6. 11. Heb. *of my allowance*, or, *my part*. For in well-ordered Families, every ſervant hath his proportion daily, Chap. 31. 15.

V. 9. *Leſt I be full, and deny thee, and ſay, Who is the Lord ?*] Deut. 32. 15.

Leſt I be full, and deny thee] Meaning, that they that put their truſt in their riches, forget God, and that by too much wealth, men have occaſion to do ſo.

deny thee] Heb. *belye thee.*

and take the name of my God in vain] By falſe oaths.

V. 10. *Accuſe not a ſervant unto*] Heb. *hurt not with thy tongue.*

Accuſe not a ſervant unto his maſter] For no fault, or for a light one. A ſervants good will is not to be contemned.

and thou be found guilty] To wit, Before God. Or, *and thou be made deſolate.* That is, leſt the fruit of his ill wiſhes fall upon thee.

V. 11. *There is a generation that curſeth their father*, &c.] Here begin his *quaternaries*, that is, his coupling, or comparing of things, by four in number : to which kind of expreſſion his own genius, it ſeems, and phanſie did lead him : and being not ordinary, it is the more emphatical, and apt to make the more impreſſion in the phanſie of the Reader ; as alſo, eaſier to be committed to memory. Of theſe *quaternaries*, from this to the end of the Chapter, there be ſix in all. In this firſt, he propoſeth four kind of men or ſinners, which of all others he conceived moſt abominable both in the ſight of God and men. It is not ſo fully expreſſed here ; but that to be the aim, may be confirmed from, Chap. 6. 16. *Theſe ſix things doth the Lord hate*, &c.

that curſeth their father, and doth not bleſſe] The ſenſe of this is further expreſſed verſe 17. *The eye that mocketh at his father, and deſpiſeth to obey his mother.* &c. ſo that, *to curſe*, and, *not to bleſſe*, is in effect no more, than to ſlight, and diſobey.

V. 12. *that are pure in their own eyes, and yet not waſhed*, &c.] There be two kinds of pride ; Spiritual, and worldly pride. Sometimes they meet together in one ; as when a man hath a great opinion of his own goodneſſe and excellent parts : and thereupon in his ordinary converſation openly aſcribeth to himſelf, and deſpiſeth others ; as the proud Phariſee did in the Goſpel ; and thoſe in Eſay, Chap. 65. 5. *Stand by thy ſelf ; come not near to me, for I am holier*, &c. And ſometimes they are ſevered : as if a man be humble and lowly, outwardly ; but proud in himſelf, for this very humility, and whatſoever elſe he phanſieth good and commendable in himſelf ; whether real, or imaginary. For diſtinction ſake, we may call the one internal, and the other external pride : though commonly, neither the one be without ſome external evidences ; nor the other, ever found, but from ſome inward cauſe and diſtemper. The firſt kind ſeems to be ſpecially intended here ; as the ſecond, in the next verſe. By worldly pride, we comprehend that alſo, which is altogether grounded upon external things, as wealth, honour, beauty, and the like.

V. 13. *lofty are their eyes*] Chap. 6. 17.

V. 14. *There is a generation, whoſe teeth are as ſwords, and their jaw-teeth as knives*, &c.] Job 29. 17. Pſal. 52. 2. & 57. 4.

V. 15. *The horſe-leech hath two daughters*, &c.] It doth not appear clearly what this, and the next verſe tend unto. For to take them barely, as if he intended only to tell us of ſome natural things that are unſatiable, is more proper to a Naturaliſt, (as by ſome is well obſerved,) than one that takes upon him to teach and *propheſie*, verſe 1. This hath moved ſome of the Rabbins to ſeek out ſtrange interpretations, and they have found a way to make coherence of ſenſe between the three verſes here following, and thoſe four before, from ver. 11. *There is a generation that curſeth their father*, &c. They would have עלוקה, by inverſion of letters, (עלק, for עקל) to ſignifie here, not *hirudinem*, or *horſe-leech* : but *perverſitatem*, that is, wickedneſſe ; and ſo make theſe four mentioned inſatiable things, to be intended as particular puniſhments to thoſe four kinds, or generations of ſinners inſiſted upon in the former verſes. To make this good and plauſible, what they ſay of every particular word, except I apprehended more ſolidity in it than I do, would not, I think, be much to the purpoſe. Yet if any be ſo curious, they may read Aben Ezra, either in his own language ; printed with divers Bibles : or, if they will, in Latine, as it is ſet out by *Antonius Giggeius*, a Doctor of the Ambroſian Collodge in Italy. Moſt Expoſitors are of opinion, that by theſe ſeveral examples, the covetous unmerciful extortioner, and oppreſſour of the poor, mentioned in the 14. verſe, is aimed at : which is very probable.

the horſe-leach hath two daughters] The leach hath two forks in her tongue, which here he calleth her two daughters, wherewith ſhe ſucketh the blood, and is never ſatiate : even ſo are the covetous extortioners unſatiable. But this of two forks is denyed by ſome, who quote Authors, that have written of that ſubject. Not *two* they ſay ; but three : and therefore by *two daughters* here, they underſtand any that reſemble, in their converſation, the unſatiablneſſe of the horſe-leech ; ſuch as are particularly mentioned in the following verſe. A certain number, for an uncertain, as they would have it. Or, *two daughters*, becauſe of the word, *give, give*; doubled.

V. 16. *and the barren womb*] Some; *and the narrow womb*. And there be reaſons from nature, given for both. But I will not entertain my reader with ſuch diſcourſes.

It is enough] Heb. *Wealth*.

V. 17. *the raven*] Such children ſhall come to an untimely end, and be denied burial. Thoſe horrible judgements which, as of all ſinners the moſt inhumane and unnatural, they muſt expect one day at the hands of God, are here ſet out by ſuch temporall evils, as among men are commonly moſt dreaded. See before upon ver. 11. *There is a generation that curſeth*, &c. Some ſuch ſaying alſo ancient Grecians had concerning tyrants, the worſt of men.

of the valley] Which haunt the valleyes to ſeek for carrion.

the valley] Or, *the brook*.

V. 19. *The way of an Eagle in the aire, the way of a ſerpent*:] Others inſtead of *via*, that is, *the way*: they tranſlate, *veſtigium*, the *foot-ſtep*. The words may ſeem to differ but little: but the difference of ſenſe, that is made of theſe different words, is more apparant, and conſiderable. If we ſay *foot ſteps*, in the ordinary notion; it is ſure enough, that neither, *Eagle in the aire*; nor *ſerpent upon a rock*; nor *ſhip*, upon *the ſea*, leave any print of either feet, bulck; or body, by which they may be traced. But then ſay they, how ſhall this be verified of, *the way of a man with a maid*: is not impregnation, or being with child (the natural and ordinary conſequence) a very ſufficient token or argument, by which *the way of a man*, in this kind maybe known & deſcried? They may be thought to ſay ſomewhat: but upon further conſideration, the objection will appear but weak and impertinent. For the queſtion is not of conſequents, (whether probable or neceſſary:) by which antecedent actions may in time be diſcovered; for ſo it may be objected of the reſt; as for example, if a ſerpent paſſe by, though he may not be known by his foot-ſteps, yet by ſome noyſe, (*ſibila lambebant linguis vibrantibus ora*: in the Poet:) or by ſome effect of his fierceneſſe, or the like he may perchance: and ſo of the reſt: but of certain ſignes and marks, in the place, in the nature of footſteps. But this will bring us to a phyſicall conſideration, never (though handled by many Phyſicians and Naturaliſts, at large;) to be determined; whether there be any certain natural ſignes of virginity, by which a maid may be known from her that is not. As for thoſe ſignes mentioned in Scripture, moſt agree, that it was by a ſpeciall diſpenſation of God, for a time, and no general caſe otherwiſe. They that will be ſo curious, as to deſire further reſolution in this particular, may read (not to mention others at this time:) *Joh. Benevonicii Epiſtolicas Queſtiones*, where they ſhall find this matter agitated both by a Phyſician, and a Divine; both learned men: yea and this very place we are now upon, conſidered of upon this occaſion. Now thoſe that are againſt this tranſlation of the word, by *veſtiginm*, or *footſtep*; and maintain it muſt be, *way*: (the moſt literal, to the original word:) they are put to it to tell us, what it is that is ſo extraordinary in the flight of an Eagle, &c. that Solomon ſhould here inſiſt upon them, as things of ſuch abſtruſeneſſe, and not to be comprehended by the wit of man. Of an Eagle, they ſay, becauſe of all birds ſhe onely flyeth ſtrait upwards: of a ſerpent, becauſe of his ſwift motions without feet: of a ſhip, becauſe of her ſtructure, maſts, ſayles; and eſpecially her rudder, by which ſo vaſt a body is guided and turned at will; and laſtly, for the *way of a man in a maid*, they tell us of ſome myſteries, affections, paſſions, ſecret wooings and communications, by which the moſt watcfull are often deceived. I will forbear further arguing: and deliver my opinion as briefly as I can. When I have well weighed all circumſtances and particulars; what is ſaid by others, and what my own judgement doth ſuggeſt unto me; my opinion is, that of the three firſt particulars, being but an introduction, as it were, to the laſt; *footſteps* will do beſt: of the laſt, *wayes*. I conceive that Solomon his aym was, to ſet out the ſecret *wayes* of young lovers, (not eaſily to be diſcerned or prevented by the greateſt care of parents, or others, that have charge of them;) by things that have ſome affinity, in that they leave no print, or footſtep after them; and conſequently, to warne ſuch whom it might concern, to be the more careful: not to truſt words, countenance, proteſtations, and the like; but according to the cuſtome of thoſe times and places, to keep their virgins out of all ſight, and acceſſe; which from this very cuſtome of cloſe keeping, and recluſedneſſe, were called עלמות in the Hebrew tongue. Many ſuch warnings we may finde in ancient Authors. And there may probably be ſome emphaſis here in the very word עלמה Solomon intimating by that word, that though virgins be *recluſe*, and out of ſight, according to the ordinary cuſtome; yet for all this, if there be not ſome extraordinary care and obſervation; a man may find a way, or make his way, to compaſſe his deſignes. Of the ſecret wayes and communications of lovers, beſides Comicks; Ovid, *De arte amandi* will ſufficiently ſatisfie them that deſire further ſatisfaction. And as for the nature of love, in reference to ſecrecy, there is an ancient inſcription in ſome part of the world, which beginneth *Ælia Lalia Criſpis*: written ſo miſtically and ænigmatically, that it hath poſed the wits of many learned men to find out the meaning; and divers expoſitions have been made of it; both philoſophical, and others: ſome ſuppoſing the philoſophers Stone to be intended; others, ſome other thing: until at laſt ſome happily lighted upon the truth, and did ſo throughly unriddle it, that no further queſtion, I think, can be made about it. As for the Jewes exception, and objection againſt Chriſtians, that the word עלמה doth not properly ſignifie *a maid*; it can have no ground at all from this place, ſince it is ordinary, in all languages, and among all men, to call things by their names, and titles, according to outward appearance and profeſſion; though in reality of truth it be quite contrary. That the ſame word דרך in the original Text ſhould be taken for *foot-ſtep*, properly, and for *way* more generally; there being ſo much affinity in the thing; can be no wonder at all: and it hath been obſerved before more than once, that the ſame word, or phraſe, where there is no ſuch affinity in the thing, is ſometimes uſed in different ſenſes, in a very little compaſſe of words: ſometimes, in the ſame verſe, or line. Beſides, there is no neceſſity that עלמה here ſhould be taken of a tainted, or corrupted *maid*: according to that interpretation of *the wayes of a man*; of ſecret wooing, communications, &c. that hath been inſiſted upon.

V. 20. *of an adulterous woman*] Though not the ſame ſpoken of in the former verſe; yet the ſame thing, in effect, is ſtill proſecuted: the myſtical hidden courſes of love, whether a maid, or a married woman be the object.

midſt] Heb. *heart*.

and wipeth her mouth] She hath her deſire, and after counterfeiteth, as though ſhe were an honeſt woman: as a licouriſh, and filching ſervant, eats ſtolne bread, and wipes his mouth after it, and appeares as if he had not ſtolne it.

V. 22. *For a ſervant when he reigneth*, &c.] Chap. 19. 10. Theſe commonly abuſe the ſtate whereunto they are called, and the comforts they receive. There is no obſcurity in the words; and no man, that hath any knowledge of the world, will require, further confirmation or illuſtration of the ſenſe.

V. 23. *an handmaid that is heir to her miſtreſſe*] Which is married to her maſter after the death of her miſtreſſe.

V. 24. *but they are exceeding wiſe*] They contain matter of great inſtruction in them.

exceeding wiſe] Heb. *wiſe, made wiſe*. See upon Chap. 6. 6. *conſider her wayes and be wiſe*.

V. 25. *The ants are a people not ſtrong, yet they prepare their meat in the ſummer*] Chap. 6. 6. *&c.*

ants are a people] Or, *ants a people*.

V. 26. *The conies are but a feeble folk*] So Gods people, though feeble, have God as a powerfull rock to protect them, Pſal. 18. 2. & 40. 17. See upon Pſal. 104. 18. *and the rocks for the conies*.

conies are but feeble] Or, *conies a feeble*.

V. 27. *The locuſts have no King*] How much more ſhould thoſe that have governours over them, live orderly under them.

have] Or, which *have*.

by bands] Heb. *gathered together*.

V. 28. *The ſpider taketh hold with her hands, and is in Kings Palaces*] Chap. 22 29.

taketh] Or, which *taketh*.

V. 31. *grey-hound*] Or, *horſe*. Heb. זרזיר of which word, not elſewhere to be found in the Scripture, there be divers other tranſlations; as, *cock*, &c. but not any grounded upon ſo much probability as either of theſe, *greyhound*, or *horſe*. See (who can; and deſires further ſatisfaction) *Fulleri Miſcellanea*, lib. 5. cap. 12.

grey-hound] Heb. *girt in the loins*.

againſt whom there is no riſing up] Eccleſ. 8. 4. A king whoſe power is incontrolable: or a king that keeps his ſubjects in due order, ſo that there is no inſurrectioon in the ſtate. This ſenſe is not to be found fault with, as very proper to the place, and agreeable to the Hebrew words, מלך אלקום עמו, Yet the learned reader may take notice from a very learned man, Mr. Edward Pocock, (as for his other abilities, but eſpecially for his ſingular knowledge of the Oriental tongues, a great ornament to the Univerſity of Oxford:) that the ſame words according to the Idiotiſme of the Arabick tongue, according to which divers places of the Scripſure; in Job eſpecially; (ſee one example upon Pſal. 104. 26. *that Leviathan whom thou haſt made*, &c.) by learned Expoſitors are interpreted: may alſo be tranſlated, *Rex cum quo populus eſt: vel, Quem ſequitur populus ſuus*. That is, *A King with his people about him*: or, *whom his people doth follow*. And this would agree well with Chap. 14. 28. *In the multitude of people is the Kings honour*, &c.

V. 32. *If thou haſt done fooliſhly in lifting up thy ſelf*] If thou have evill thoughts againſt thy King, give them over, for thou wilt not prevail, verſe 31. Eccleſ. 8. 3 & 10. 20. The word alſo (according to beſt Expoſitors) may more generally be interpreted, of any evill, which through errour, or raſhneſſe, we are in the purſuit of. Many are of that nature. They would not willingly treſpaſſe, but if once they have entred upon a buſineſſe, (or opinion;) though the unreaſonableneſſe of it doth appear to them

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afterwards, they are ſo rigid and inflexible, (which they interpret conſtancy and reſolution) they will hardly be perſwaded to go back. This advice may belong to ſuch.

lay thine hand upon thy mouth] Job 21.5. & 40. 4. Mich. 16.

V. 33. *ſo the forcing of wrath bringeth forth ſtriſe* For, *churning*, *wringing*, and *forcing*, there is but one word in the Original, מיץ and but one word (varied in numbers onely; אף and אפים) for *noſe*, and *wrath*: which makes the whole expreſſion much ſweeter, and Proverb like in the original Hebrew, than it can be in any any tranſlation, And ſo it is, not here onely but in many others of theſe Proverbs. By *forcing of wrath*, or *forcing wrath*, as ſome render it, is meant long and reiterated provocations, able to extort an indignation even from the moſt gentle and patient. Then by *contention*, we muſt underſtand ſuch as St. James writeth of *where envying and ſtriſe is, there is confuſion and every evill work*, Jam. 3. 16. Provocation of wrath inevitably bringeth forth ſtriſe and miſchief.

CHAP. XXXI.

Verſe 1. *THe words of King Lemuel*] That is, of Solomon, who was called Lemuel, that is, of God, becauſe God had ordained him to be King over Iſrael, rather than any of his elder brethren, 1 King. 2. 15. 22. Or, it may be, was ſo called of mother, in his infancie, with ſome inverſion or tranſpoſition of letters, for more eaſie pronunciation, from his right name *Solomon*. It is very ordinary, in all places of the world.

the prophecy that his mother taught him] The Doctrine, ſee upon Chap. 30. 1. *even the prophecy*) which his mother Bathſheba taught him.

V. 2. *What my ſon! and what the ſon of my womb*, &c.] This abrupt beginning, and often repetition of the word *ſon*, doth well ſet out the affectionate care of a tender and wiſe mother, for her deareſt child, in this main buſineſſe. Many mothers, yea moſt, have affection enough to their children (an affection of fondneſſe and cockering:) but they uſe it not aright, for their good and vertuous education. Leſſe of that affection, would do their children more good.

the ſon of my vowes] Whom I made many vowes to God for, before I had thee, as 1 Sam. 1. 11. Or, that thou mighteſt be King.

V. 3. *Give not thy ſtrength unto women*] Solomon was forewarned to avoyd wantonneſſe by his mother here, and by his father, Chap. 5. 9. yet he fell into it. Wiſdom and inſtruction fail of their fruit oftentimes.

nor thy wayes to that which deſtroyeth Kings] Meaning, that women are the deſtruction of Kings, if they haunt them, Chapter 7. 26.

V. 4. *it is not for Kings to drink wine*] That is, the king muſt not give himſelf unto immoderate drinking, and ſo neglect his office, which is to execute judgement. See Eccleſiaſtes 10. 16, 17.

to drink wine] Either, to drink wine without mixture, a thing not uſed in thoſe hot countries, (whereof ſee upon Pſal. 75. 8. *full of mixture*:) but by intemperate men, in Latin properly called *merobibi*: or to drink wine not *for ſtrength* (for which uſe it was ordained by God, and for comfort in time of need:] but *for drunkenneſſe*: Eccleſ. 10. 17.

V. 5. *Leſt they drink and forget the law*] *Quid non ebrietas deſignat?* as the Latin Poet. There is no manner of wickedneſſe that drunkenneſſe is not capable of, and they guilty, in ſome meaſure, that wilfully, and wittingly, expoſe themſelves to the danger of it.

pervert] Heb. *alter*.

of any of the afflicted] Heb. *of all the ſons of affliction*.

V. 6. *Give ſtrong drink to him that is ready to periſh, and wine to thoſe that be of heavy hearts*] Upon this place, (as is conceived by many,) eſpecially, was that cuſtom of the Jewes grounded, to give wine to them to them that were condemned to death: as we read in Chriſts caſe, Matth. 27. 24. (according to ſome Copies: for others read there ὄξος, *vineger*; not οἶνον, *wine*: but ſee Beza there;) and Mark 15. 23. called therefore Amos 2. 8. *the wine of the condemned*; according to ſome; though otherwiſe, and more probably interpreted, by moſt, But that there was ſuch a cuſtome among the Jewes no man doth queſtion: and all Rabbins bear witneſſe: but whether at all, or how juſtly grounded upon theſe words of Solomon, is another queſtion; concerning which all are not of one opinion. But this is not a place for it. Certain it is, that Solomons words, (and that according to beſt Expoſitors) will admit of a more generall interpretation: *ready to periſh*, that is, through poverty, &c. as Deut. 26. 5. *a Syrian ready to periſh was my father*, &c. which is confirmed by the verſe following, *Let him drink, and forget his poverty*, &c. and that wine is proper and natural, to revive the heart of the diſtreſſed and afflicted, whether through want, or any other croſſe and affliction, we are told, Pſal. 104. 15.

of heavy heart] Heb. *bitter of ſoul*.

V. 8. *Open thy mouth for the dumb*] Defend their cauſe that are in great danger, and unable to help themſelves, Chap. 24. 11.

ſuch as are appointed to deſtruction] Heb. *the ſons of deſtruction*. See upon Chap. 24. 11, 12.

V. 9. *judge righteouſly, and plead the cauſe of the poor and needy*] Levit. 19. 15. Deut. 1. 16. See alſo upon Pſal. 72. 4. *He ſhall judge the poor of the people*, &c.

V. 10. *Who can find a vertuous woman*] Chap. 12. 4. This commendation of a good wife is ſet out elegantly in the Hebrew. Every verſe to the end of the Chapter begins with a ſeveral Hebrew letter, according to the Alphabet: as divers choice Pſalms do. See upon Pſalm 25. at the end.

V. 11. *The heart of her husband doth ſafely truſt in her*] Commits with confidence the houſhold affairs to her, as Potiphar did to Joſeph, Gen. 39. 4, 6.

he ſhall have no need of ſpoil] He ſhall not need to get riches by indirect means, as many ſouldiers do; for his wife will fill his houſe with goods, as the camp is full after the ſpoil of a city: Or, ſpoils may be put here for all manner of proviſion: which is the more likely, and, by moſt, approved interpretation. See the like Pſal. 111. 5. and verſe 15. here, *giveth meat to her houſhold*.

V. 14. *She bringeth her food from a far*] She ſells her cloth to the merchant for things needful, verſe 24. Or, rather, ſhe provides for all neceſſaries for her houſe, and houſe-keeping, (whereof divers things come from far places) long before hand; and in due ſeaſon; that ſhe may not be to ſeek, when ſhe ſhould uſe them.

V. 15. *giveth meat to her houſhold*] As a lyon riſeth betimes to get a prey, that may ſerve him and his all the day; ſo doth ſhe riſe her ſelf, and raiſe her maids betimes, to get food for her family by labour.

meat] Or, *prey*, Pſal. 111. 5. See before upon 11. *no need of ſpoil*.

a portion to her maidens] To appoint every one their ſtint of work, or, of meat.

V. 16. *and buyeth it*] She purchaſeth it with the gains of her travel.

buyeth] Heb. *taketh*.

with the fruit of her hands ſhe planteth a vineyard] She not onely looks that her ſervants work, but works her ſelfe alſo, verſe 27.

V. 17. *She girdeth her loines with ſtrength*] She uſeth vigilancy and diligence, in her labour, 2 King. 4. 29.

V. 18. *She perceiveth*] Heb. *She taſteth*.

She perceiveth] Or, *When ſhe perceiveth*.

She perceiveth that her merchandiſe is good] Her *circuitio*, or *negotiatio*; as the word סחרה is alſo tranſlated; that is, her dealings, doings, negotiation. She conſiders of it upon her pillow, (which is the beſt time for conſideration) and finding that all matters thrive with her, according to her own hearts deſire; ſhe reaps this fruit of her labours, proper to her ſelf, and, and greater than any other: a complacency within her ſelf, and ſweet contentment of mind. This is likely to be in the night, eſpecially, when the thoughts are moſt free: which, as I conceive, gave Solomon occaſion immediately upon it, to mention, her candle burning in the night. Moſt others make this to be the coherence, (which is very good ſo too,) that finding how all things thrive with her, ſhe is thereby encouraged to encreaſe her induſtry, and to labour night and day; which nevertheleſſe muſt be underſtood as ſpoken hyperbolically, or figuratively, implying no more, in effect, but that ſhe plyeth her buſineſſe with great conſtancy and alacrity. Were it not for this coherence between the two members of the verſe; this her *taſting of her merchandiſe*, might very literally be underſtood of her both skill, and care in taſting and trying her ſeveral wares and commodities, before ſhe paid for them; no contemptible commendation, in point of œconomy, and domeſtick providence. Ὥσπερ οὖν (ſaith an ancient author to this purpoſe) ἐπειδ' ἄν τις καταπλεύσῃ τῶν ἐμπόρων, —— ἀλλὰ πρότερον γευσάμενος, &c. that is, *As when an unknown merchant comes to you with a ſhip laden with wares*, (or *proviſions*) *you do not preſently diſcredit him, becauſe unknown, but having firſt taſted of his wine, or what ever elſe it is, that he brings, having made trial of it, if it pleaſe you, you buy of it; if it doth not, you leave it: So*, &c.

V. 19. *She layeth her hands to the ſpindle*] There be divers things in this deſcription, that ſeem to belong to an induſtrious poor woman, ſuch a one as the beſt of Latine Poets doth deſcribe at large in that excellent Poem of his called *Moretum*: one, who by her labour, and induſtry, makes a hard ſhift to get her living: other things againe, that ſet out an induſtrious Indeed, but very wealthy woman; a woman, of great rank and quality. It may be that Solomon might of purpoſe, mixe both; to ſhew, that whether rich or poor, a woman may be vertuous and induſtrious in her kind, according to her temporal eſtate and condition. But withal, we muſt know, that divers things have reference to particular cuſtomes of thoſe times, much different from ours; (at leaſt in England,) as that which is written here of the *ſpindle*, or *diſtaffe*. For certain it is, (as by divers teſtimonies of ancient authors may further appear.) that time was, when even Kings Daughters were not aſhamed of that employment.

her hands] Or, *then her hands.*

V. 20. *She ſtretcheth*] Heb. *ſhe ſpreadeth.*

yea, ſhe reacheth forth her hands] She not onely gets to maintain her family, but alſo to give to the poor, which ſhe doth liberally, not with one hand alone, but with both, when need is.

V. 21. *ſcarlet*] Or, *double garments.*

her cloathing is ſilk and purple] This may be underſtood, as ſpoken hyperbolically, or metaphorically, for choice and good. *Byſſus* (which may be tranſlated, either *ſilk*, as here; or, *fine linnen*, as in Luke: the Hebrew שש doth comprehend both) *& purpura*, are an expreſſion of exceſſe, Luke 16. 19. However, rich and honourable women may be cloathed with *ſilk and purple*; it becomes them well enough; ſo they do not make that their chiefeſt ornament, and be proud of it, which doth very ill become true nobility.

ſilk and purple] Some learned men (ſee *Bochartus, in his Geographia Sacra:*) would have *ſilk and purple*, by a figure called ἓν διὰ δυοῖν (often mentioned in theſe obſervations) to be *byſſum purpurâ tinctam*; that is, *ſilk dyed with purple.* I will not diſpute it, becauſe it is not material to the ſenſe.

V. 22. *She maketh her ſelf coverings of tapeſtry*] For beds.

V. 23. *Her husband is known*] Noted, becauſe of his wives good houſwifery, or by the good cloathes ſhe makes him.

in the gates] In the aſſemblies and places of judgement, Chap. 1. 21. Ruth 4. 1.

V. 24. *and ſelleth it*] She not onely provides cloth for her family, but alſo to ſell, and for a great price.

V. 25. *and ſhe ſhall rejoyce in time to come*] Or, *and ſhe laugheth at the time to come.* That is, ſhe is ſo well provided of all things neceſſary for her family, that ſhe fears no want. See Job 5. 21, 22.

V. 26. *She openeth her mouth with wiſdom*] She teacheth her children and ſervants, not onely the fear of God, but alſo how to labour, and get a living, and alſo how to be provident, that they may be bountiful unto the poor in future times.

and in her tongue is the law of kindneſſe] *Et inſtructio gratiæ ſuper lingua ejus*; according to ſome: that is, *And inſtruction of grace is in*, or *upon her tongue. Inſtructions of grace*, for, gracious inſtruction; according to the Hebrew idiotiſme, very frequent in all parts of Scripture.

V. 28. *Her children ariſe up*] To do reverence to her, when ſhe comes in, and they ſpeak highly of her, as well living as dead.

her] Or, *her* ſaying, as Pſal. 105. 15.

V. 29. *Many daughters have done vertuouſly*] This is the commendation her husband and children give her.

have done vertuouſly] Or, *have gotten riches.*

excelleſt them all] Heb. *aſcendſt above them all.*

V. 30. *a woman that feareth the Lord*] Before he ſpake ot the apparel of her body, now he declareth the apparel of her mind, which is the fear of God, and that is her greateſt ornament, 1 Pet. 3. 4, 5. whether joyned with beauty, or ſevered from it.

ſhe ſhall be praiſed] Heb *ſhall paiſe her ſelf.* That is, ſhall give juſt cauſe to all men to praiſe her, verſe 31.

V. 31. *Give her of the fruit of her hands*] Confeſſe her diligent labours, and commend her therefore.

let her own works praiſe her in the gates] Foraſmuch as the moſt honourable are clad in the apparell that ſhe made, Acts 9. 39. Or, let them ſpeak in the publick aſſemblies of her curious works, to her great praiſe, when ſhe is dead and gone. She ſhall have praiſe, both in publick and private.

ANNOTATIONS

On the Book of

ECCLESIASTES.

Eccleſiaſtes, Or, the Preacher.

The Argument.

T*He Authour of this Book both by the Style, and by the Title of it appeareth to have been* Solomon, *ſince no other ſon of* David *was King in* Ieruſalem, *but he: He ſeemeth to have written it in his old Age, when he took a more ſerious view, of his paſt Life. The Honours, pleaſures, wealth, wiſdom, he had ſo abundantly enjoyed: The Errors and miſcarriages which he had fallen into; The Large experience, and many obſervations he had made, of things Natural, Moral, Domeſtical, Civil, Senſual, Divine: The Curious and Critical inquiry he had made after true happineſſe, and what Contribution all things under the Sun could afford thereunto. Concerning which, He doth, 1. In the general diſcover the utter vanity and inſufficiency of all things here below to make a man Bleſſed, in regard of their mutable nature, of their weakneſs and diſproportion to the Soul of man: of the wearineſs which is contracted by the ſtudying of them: and the Impoſsibility of over drawing from them more than hath been formerly extracted; and conſequently the fruitleſs attempt of any that ſhould ever after go about to receive ſatisfaction from them. 2. He demonſtrateth this General propoſition touching the moſt Vain Vanity of all things under the Sun by an Induction of thoſe particulars, from which, above all others, men uſually expect the greateſt contentment. Thoſe are. 1. Wiſdom and Knowledge both natural and moral, for inquiry whereinto no man was ever furniſhed with greater abilities and ſtronger inclinations in himſelf; or with more fitting proviſions and aſſiſtants from without, than* Solomon *was, in regard of the greatneſſe of his dignity and eſtate; and yet after all he concludeth, That Wiſdome and Knowledge do but increaſe grief and ſorrow, ſo far are they from bringing ſuch bleſſedneſs to the ſoul as may fully ſatisfie the deſires thereof. 2: Pleaſures and Delights, which he had as much advantage by his greatneſs to Enjoy, and by his wiſdom to Examine, as ever any other man ſhould have: and yet all the content he expected from them, did end in hatred of them, and deſpair of ever mending his condition by them. 3. Honour, greatneſs, and power in the world, concerning which, he ſheweth that it is ſo far from making men Happy, as that without the fear of God to correct and temper it, it is the occaſion of much wickedneſs to thoſe that have it, and of much miſery to thoſe that ſuffer under it: It uſually breaking forth into oppreſsion and violence, whereby men in power carry themſelves like beaſts towards their brethren, and ſhall themſelves die like beaſts, undeſired and unlamented. It being likewiſe matter of much diſcouragement to men that are oppreſſed by it, making them weary of their lives, careleſs of their labours, reſolved rather upon idleneſs, than upon envied imployments; and to get what they can privately to themſelves, than having been publickly uſeful to be repayed with no other Rewards than wrong and danger: by which means Society and Community of ſervices amongſt men, ſo greatly beneficial to publick intereſt, are obſtructed and diſſolved. 4. An outward form of Religion and of Divine worſhip, into which fooliſh men by carnal confidence, and ſuperficial performances, do alſo put diverſe vanities, and make even Gods ſervice unuſeful to their Happineſſe. 5. Riches and great poſſeſſions, which are ſo farre from ſatisfying the heart of man, as that they occaſion more cares, leſſe ſleep, leſſe quiet, are ſnares and occaſions of much Hurt to the owners oft them, who, living, poſſeſſe them with ſorrow; and dying, part with them with wrath and indignation: Having litle benefit by them in their life, as having not power to enjoy them nor in their death any comfort from them, as* *leaving them to they know not whom, being not at all exempted by them either from miſery or mortality.*

And having thus diſcovered the vanity of the principal things from whence the Heart of man might have expected ſatisfaction: He doth thereupon preſcribe many excellent means for healing and abating of that Vanity, and for procuring tranquility unto the mind: and peace and comfort to the life of a man. Such are, Contentation of heart in the ſweet and free Enjoyment of all outward Bleſſings, with thanksgiving, and in the fear of God. Quiet and Humble Acquieſcency under the holy and powerful providence of God in all the Events which befall us in the world. Sincerity of heart in his worſhip, and prudent piety in our vowes, prayers, and addreſſes unto him. Patience of ſpirit under all the oppreſſions we meet with in the world. A compoſed preparedneſſe of mind to undergo ſorrows and afflictions. Prudent and pious moderation of ſpirt in our behaviour towards all men, that ſo we may preſerve our names from Calumny, and our perſons from danger. Meekneſſe, Charity, Patience toward ſuch as offend, conſidering Common frailty, and our own weakneſſe. Sobriety of mind, contenting our ſelvos with a meaſure of wiſdom and knowledg, and not buſying our ſelves with things too high for us. Practical Prudence, which may render us beautiful in the eyes of others. Loyalty and obedience towards Mugiſtrates, that our lives may not be made uncomfortable by their diſpleaſure. VViſdom to diſcern of time and judgement. Preparedneſſe of heart againſt inevitable evils. Submiſſion to Holy and invincible Providence of God, admiring his works, adoring his judgements. Joyful fruition of Comforts, Conſcionable and induſtrious walking in our particular Callings. Wiſdom how to carry our ſelves amidſt the many Caſualties which meet us in the world, ſo as that we may by our loyalty towards Superiours decline the danger of diſpleaſure from them: and by our Charity to Inferiours, lay up a good foundation for our ſilves, againſt the time to come. Laſtly, Moderation in the uſe of comforts here; And preparation by the fear of God, and keeping of his Commandments, for death and Judgement hereafter. That by theſe means as our Life is ſweet, ſo our Death may be welcome. That the piety of our yonth may help us to bear the infirmities of our age, and to lift up our Heads in the day of Redemption.

CHAP. I.

IN this Chapter, we have, 1. The Inſcription of the whole Book, verſe 1. wherein the Author thereof is deſcribed by his Natural Relation, *the ſon of David*, His Civil Relation, *King in Jeruſalem*: and his Church Relation, a *Preacher*; or a penitent ſoul, returning into the boſome of the Church, from whence by many groſſe miſcarriages he had ſecluded himſelf. 2. A generall Propoſition, ſetting forth the utter inſufficiency of all things under the Sun to make a man Bleſſed, and the extreme vanity which is in them, in relation unto ſuch an End, (however otherwiſe uſeful and beneficial they may be, within their own ſphere, when ſanctified, to ſweeten and comfort the life of a man; who hath placed his Happineſſe in God:) inſomuch, that all the labour which is taken, to extract happineſſe from the Creature, will be wholly fruitleſſe, and without any profit at all, verſe 2, 3. 3. The proof of this general Propoſition;

1. By mans mortality, whereby he is quickly removed from the fruition of them, whereas that which makes a man happy ought for ever to abide with him, verſe 4.

2. By the Inſtability of all other Creatures; they come, and preſently they go, and are never in a fixed condition: If coming, they make happy; then departing, they leave miſerable again. By which inſtability of the Creatures, being themſelves continually unſatiſfied, is implyed, 1. Their weakneſſe to miniſter ſatisfaction to ſo noble a creature as man, verſe 5, 6, 7. 2. The reſtleſſe and fruitleſs labour which is taken in ſeeking ſatisfaction from things which only affect the ſenſes, ſince the Eye is not ſatisfied with ſeeing, nor the ear with hearing verſe 8.

3. By the continuall Viciſſitudes and returns of the ſame things, which having failed once, yea often before, are never likely to afford further ſupplies, than already they have done (which indeed are none) towards the happineſſe of a man. And therefore except they can miniſter ſome new matter of ſatisfaction to the ſoul, which was never found in them before, and which indeed they will never do; impoſſible it is, but the ſame diſappointment which others have met with, muſt likewiſe befall thoſe who ſhall from the ſame things ſeek for that, which the wiſeſt of men heretofore were never able to extract from them, verſe 9, 10, 11.

4 By Solomons own experience, who by the dignity of his place, by the inclination of his heart, by the greatneſſe of his wiſdom and learning, and by the abundance of his wealth; was able to go as far as any other man could in this enquiry after true happineſs; and when he had ſet himſelf to make a moſt Critical and accurate ſearch into all things here below, doth conclude of them all in general, and of the moſt excellent of them all in particular, namely of wiſdom and knowledge, that they are not only *Vanity*, and ſo unable to ſatisfie the ſoul, but are further *Vexation of ſpirit*, as cauſing much grief and ſorrow to that heart which is immoderately converſant about them.

Verſe 1. **T***He words of the Preacher, the ſon of David, King in Jeruſalem*] Theſe words are the inſcription of this Book, ſetting down the Authour thereof by his parentage, dignity, and deſign in this writing. The Authour is prefixed, as owning and avowing the doctrine therein contained: His dignity is added, to ſet on the drift and ſcope of the Book the better. A King. Such a King, *the ſon of David*, ſo piouſly educated, 1 Reg. 2. 2. 3. 1 Chr. 28.9. Prov.31. 1. ſo ſolemnly by God ſelected, ſeparated to that Humour, 2 Sam 7.12.—15. 2 Chron. 1.1. ſo admirably endowed with inward wiſdom, whereby he was fixed, as in ſpeciall for the work of Government, 1 Reg. 3. 12, 28. ſo likevviſe for all natural and moral inquiries, 1 Reg.10.3. 1Reg.4.29.——34. So rightly furniſhed with all outward means to further ſuch an iniquiry, 2 Chron.9. 22. ſo fixed and wholly taken up with it. ſometimes vitiouſly taking his fill of outward pleaſures, 1 Reg. 11. 1. ſometimes critically, ſetting himſelf to extract the quinteſſence of all ſublunary perfections, Eccleſ.1. 17. and laſtly, being inſtructed by God, an inſpired perſon, and called out to publiſh this as a Preacher of ſo neceſſary a truth to Gods people; In all theſe reſpects, there is much Authority added to what the wiſe man delivers in this Book, and he doth hereby excite the acception of the people thereunto, as unto the words of a penitent Convert, and of a wiſe, holy, and potent Prince.

The Words of the Preacher] Some read it as a proper name, the words of Koheleth ſon of David, and ſo would have it to be one of the names of Solomon as Jedidiah, 2 Sam.12.25. Lemuel, Prov. 31. 1. It is uſually out of the Greek rendred *Eccleſiaſtes*, or *the Preacher*: as if Solomon had publickly delivered it to the Congregation, (as vve find ſometimes Kings and extraordinary perſons have ſpoken to the people in their Church aſſemblies, 1 Reg. 8. 1. 12.) But it ſeemeth chiefly to ſignifie Solomons repentance, and reuniting himſelf to the congregation of Gods people, from whence by his idolatries and other apoſtaſies he had departed: and ſo the ſenſe is, The words of the ſoul, or perſon congregated or gathered unto the Church, or congregation of Saints, Pſal.89.6. *viz.* of the ſon of David, King in Jeruſalem. Some were not to be admitted into the congregation at all, Deut.23 3 Nehem.13. 1. and others by idolatry and apoſtacy, did ſhut out themſelves from the aſſemblies of the Saints, by joyning themſelves to other gods. Now here Solomon doth by ſerious and ſolemn repentance return into the boſom of that congregation, from which by his idolatry he had departed, and turned his heart from the Lord God of Iſrael, 1 King 11.9. And doth therein. and thereunto declare the vanity of all other wayes, ſave onely the fear and worſhip of the Lord, unto true happineſſe. And herein he imitateth his father David, whoſe name is haply here for that cauſe mentioned, that as David being converted did publiſh his repentance unto the Church, in that ſolemn penitential Pſalm, Pſal. 51. So his ſon, having fallen from his integrity, did take the ſame courſe to give glory to God in the great congregation Pſal.40. 10. and to make known his repentance to all the Church, that thereby he might glorifie God, and ſtrengthen his brethren. Whence he frequently in this book giveth himſelf this title, as of a penitent convert, chap 1.12. & 7.29 & 12.8,9,10. The word is a Participle or Adjective of the Feminine gender, yet joyned here to a verb maſculine, as elſewhere to a verb feminine, chap. 7. 27. There, becauſe of the grammatical congruity, Here with relation to the perſon thereby ſignified. They uſe to ſupply the ſenſe with the word *nepheſh*, ſoul, which is mentioned preſently after it, Chap. 7. 27. 28. and ſo that word is elſewhere ſupplyed, 2 Sam. 13. 29. ſo where it is ſaid, Gen. 49. 6. My glory, be not thou united unto their aſſembly; the Noun is maſculine, the verbe feminine, to ſignifie that by glory, the ſame to be underſtood in that clauſe, which was expreſſed by the feminine Noun, the ſoul, in the former clauſe: and ſo glory ſeems elſewhere to ſignifie the ſoul of a man, Pſalm. 30. 12. If it be enquired what may be the cauſe why Solomon doth not prefix his proper name to this Book, as to the other two, of the Proverbs and Canticles: Though it be not neceſſary to be curious in queſtions of this nature, yet this may be inoffenſively conjectured; 1. That he ſeems hereby to intimate, That by his former ſins he had as it were forfited his name of Peace, and ſo we find that by reaſon of thoſe his ſins, God ſtirred up adverſaries againſt him, 1 King. 11. 14, 23. 2 To note his ſincerity, who now choſe to be known rather by the name of a penitent convert, than of a peaceable Prince, as if he who had troubled Iſrael by his ſins, did no longer deſerve his name of peace, as the prodigal ſaid to his father, I am no more worthy to be called thy ſon. So in Scripture, men have taken new names ſutable to a new condition, Gen. 32. 28. Ruth. 1. 20. Mark 3. 16, 17. Nehem 9. 7. The other additions likewiſe to his name of penitence may ſeem to be looked on by him as aggravations of his ſins. 1. That he was the ſon of David, a godly father, who had given him ſuch holy education, who had provided him materials to build Gods houſe, and greatly encouraged him to advance the worſhip of the Lord; who had been an example to him to take heed of falling into groſſe ſins, that the ſon of ſuch a father ſhould fall ſo fouly. 2. That he was a King on his fathers throne, and that not by right of inheritance, but by ſpecial deſignation from the Lord, who had ſingled him out above his brethren, and had appeared unto him twice, and gave him wiſdom and princely endowments for ſo great a place, that he ſhould defile the throne whereunto he had been ſo graciouſly advanced; and from thence give to all the people ſo ſad an example of ſenſuality and apoſtacy. 3. That he was a king in Jeruſalem, an holy city, where was Gods throne as well as the thrones of the houſe of David; that he ſhould defile the Lords land, and his dwelling place. Theſe were conſiderations worthy for ſuch a penitent to have his eyes on, for his greater humiliation. Thereby teaching us, 1 That the ſins of the child are greatly aggravated by the godlineſſe of the parent, Jer. 22. 15, 16, 17. 2. That the ſins of the child are greatly aggravated by the falls and miſcarriages of the parent, Dan 5. 18. ——23. 3. That ſins are greatly aggravated by the dignities and priviledges of thoſe that commit them, 2. Sam. 12. 7. 8. 9. Deut. 32. 12.——19 Amos 2. 9.——13. 3. 2. 4 That the greater the perſon is that ſinneth whereby the ſcandal to the Church is likewiſe the greater, the more ſolemn ought his repentance to be, Numb. 12. 14, 15, 16. 2 Chron. 33. 12, 13, 15, 16, 18, 19. 5. That the power of grace is exceeding great, which can ſubdue the hearts of the greateſt men, unto the heavieſt yoke of publique and ſolemn repentance, 2 Cor. 10. 4, 5, 6. And further, from the deſcription of the perſon, and his writing of this book; we may obſerve, 1. That eminency of wiſdom without the continued aſſiſtance of grace, cannot keep a man from groſs and foul lapſes. Never a wiſer man than Solomon, and never any Saint fell into more fooliſh luſts, God is pleaſed ſomtimes to ſuffer men to fall into ſuch ſins, the contrary graces whereunto they had moſt eminently been adorned withall. As David, a moſt ſpiritual man into fleſhly luſt; Lot, whoſe righteous ſoul had been vexed at the filthy converſation of the Sodomites, into another ſort of unnatural impurity, by inceſt with his daughters: Job, into impatience: Moſes, the meekeſt man alive into great paſſion of mind Numb. 20. 10. Peter, the boldeſt diſciple, into baſe fear and cowardiſe of ſpirit, in denying his maſter. 2. That hight of honour and abundance of wealth, are ſore ſnares and temptations, even to the wiſeſt and moſt excellent men, Mark 10 23, 25. 1 Tim 6. 9 Iſaiah 39. 1, 2. 3. That repentance ſets a man moſt againſt that evil, by which he had moſt diſhonoured God, and been foiled under temptation. Abundance of knowledge and treaſures drew Solomons heart too far from the Lord, and being converted, he ſets himſelf moſt to diſcern the emptineſſe and vanity of them. So Zacheus, Luke 19. 8. And Mary Magdalen, Luke 7. 37, 38. 4. That the Lord maketh the falls of his Servants very beneficial unto his Church; Davids fall was an occaſion of his penning ſome excellent Pſalms, and Solomons of writing this excellent book, ſetting forth the vanity of thoſe worldly things, whereby even wiſe men are, many times, drawn away from God. 5. That the Saints, after ſome great offence given by their falls to the Church, make it their buſineſſe, upon their repentance, to do ſome more notable and eminent ſervice to the Church: as Peter, who had been moſt fearful in denying Chriſt, was after moſt forward in preaching him, and moſt bold in the profeſſion of him, Acts 1. 15. & 2. 14 & 3 12. & 4. 8. & 5. 29.

V. 2. *Vanity of vanities ſaith the preacher, vanity of vanities, All is vanity*] The ſcope of the wiſe man is to direct us in the right way to true happineſſe. And this he doth, firſt, negatively, aſſuring us that it is not to be found in any thing under the ſun. Secondly, affirmatively, that it is to be found onely in God and his ſervice. For the former, this is the laſt iſſue and reſult of all that curious inquiry, which Solomon made into the utmoſt excellencies of creatures, here below. He was furniſhed above all other men, with all variety of requiſites for ſuch a work, ſet himſelf critically about it, to diſſect as it were, and take a thorow view of the creature, and having ſo done, this is the upſhot that all is nothing but *very vanity*. And this he doth in a vehement and pathetical manner, that it may be the more obſerved. He doth not ſay, all is vain; but in the abſtract, (which is much more emphatical) All is vanity: not vanity onely, but *vanity of vanities*; that is, extreme vanity. The Genetive caſe of the Noun, according to the uſe of that tongue, ſupplying an Adjective of the ſuperlative degree Gen. 9. 35 Cant. 1. 1. Hoſ 10, 15. 1 Tim. 6. 15. And this propoſition he doubleth and repeateth again; thereby intimating, 1. The unqueſtionable certainty of it, Gen. 40. 32. Iſa. 8. 9. 2. The great conſequence of it, as being a truth neceſſary to be inculcated, that it might make the deeper impreſſion on the heart, Ezek. 21. 27. Pſal. 62. 11. Rev. 18. 2. 3. The natural unaptneſſe which is in us to give credit to it, or to take notice of it except it be thus inculcated upon us. Jer. 22. 29. 4. The earneſt affection of the wiſe man in preſſing this neceſſary truth, with which he himſelf in his repentance was ſo deeply affected Repetitions argue vehemency of affections, and earneſt contending for the things ſo repeated, Ezek. 16. 6. Luke 23. 21. Gal. 1. 8. 9 Pſal. 93. 3.

And becauſe it might be thought to be true onely of ſome things, and that ſome other things which Solomon had not looked ſo narnowly into, might haply have more excellency in them, therefore he addeth, to prevent this objection, that *all is vanity*. *All*, not ſimply, but with limitation to the ſubject matter of which he treateth in this book; every thing ſeverally, all things joyntly. Not any one thing alone, not all things collectively and together are able to ſatisfie the ſoul, and to make it happy. It is true, the works of God are all good and excellent, ſought out of all thoſe that have pleaſure in them. But good in their kind and order; of excellent uſe to ſet forth the glory, power, wiſdom and goodneſſe of God, and of neceſſary ſervice for the uſe of man, 1 Tim. 4. 4, 5. Yet withall vain in other reſpects; 1. Comparitively vain, when put in the ballance with God, and heavenly things, Job 15. 15. Iſa 40. 15, 16, 17, 2. Vain by that ſuper-induced vanity, whereunto they are ſubjected by the ſin of man, Rom 8. 20. 3. Vain in order unto happineſſe, the ful poſſeſſion, the moſt vigorous fruition of them, cannot being real ſatisfaction to the ſoul of a man; Man himſelf, the nobleſt of them all, and that at his beſt eſtate, being altogether vanity, Pſal, 39 5, 6. 11. Pſal. 62. 9. & 144 3. 4. They are vain. 1. In regard of their unprofitableneſſe unto ſuch an uſe Jer. 16. 19. 2. In regard of their falſeneſs and deceitfulneſs to thoſe who lean upon them, Job 15——20. Pſ. 31. 7. & 62. 10. Jon 2. 8. 3. In regard of their inſtability and impermanency, as being under the bondage of corruption Rom. 8. 20. 1 Cor. 7. 30, 31. Pſal. 39, 11. 2 Cor. 4. 18 And in all theſe reſpects uſeleſſe unto happineſs; for that which makes a man happy, muſt bear a thorow proportion to all the wants, deſires and capacities of the ſoul, and muſt withal be of an equal duration and continuance therewith; neither of which is to be found in any worldly thing.

ſaith the preacher] Both by inſpiration, as a Pen-man of the holy Ghoſt: and by experience, as one who had learned it dearly and to his coſt. He ſets his name as in the inſcription to the whole book, ſo here, a ſecond time to this, which is the ſumme of the whole book, confidently owning the truth thereof; as ſometimes the Apoſtle addeth his name emphatically, to ſet on what he affirmeth or deſireth, 2 Cor. 10. 1. Gal. 5. 2. Philem. ver 9, 19. So 1 Pet. 5. 1. 1 Joh. 1. 1, 3. They who ſpeak to the Church ſhould do it experimentally, and from demonſtration of the truth to their own hearts, that they may be confidently able to own, and to avow what they ſay.

V. 3. *What profit hath a man of of all his labour which he taketh under the ſun?*] Or, What remaineth and abideth with a man of all his labour? What is added to him, or what more hath he by it?

of his labour] The word imports toylſom and troubleſom labour, and ſo rendred by the Septuagint, μόχθος; and by Aquila, κόπος.

under the ſun] This may relate to either paſſage of the verſe; either, *what remaineth to a man under the ſun*; that is, nothing under the ſun wil tarry or abide with him. Or, *Of all the labour which he hath laboured under the ſun*; do in relation to worldly matters here below. There is a converſation and a labour in order to things above the ſun; which wil remain with a man, and profit him, Phil. 3. 20 Col. 3. 1, 2. Joh. 6. 27. But labour in earthly things wil not do ſo. We are ſaid to labour under the ſun, becauſe earthly labour is done by the light of the ſun, Pſ 104 22, 23. Joh. 9 4. and becauſe by that light we are more comforted in the frution of worldly things, as Eccleſ. 11. 7. and becauſe the benefit we expect from our labours, is wrought inſtrumentally by the warmth and influence of the ſun Deut. 33. 14. Here then the wiſe man proveth his general propoſition Whatſoever is unprofitable and periſhing; is very vanity: all things under the ſun, about which the anxious and toylſom labour of man is converſant, are unprofitable and periſhing, for nothing of them wil remain unto him, or abide with him. Therefore they are al vain. And this he propoundeth by way of interrogation, which maks the negative more unqueſtionable, as appealing to the conſcience of every man, and challenging any man to diſprove it. The Scripture uſually denies more emphatically by way of interrogation as Gen. 30. 2. 2 Sam. 7. 5. compared with 1 Chro. 17. 4. Mat. 16. 26. Zech. 1. 5. And he further inſiſteth on this point as certain and neceſſary, Chap. 2. 11. & 3. 9. & 5. 15. The ſum is this; 1. Whatever fruit we have from worldly things, we get it with very hard and toylſome labour, either of the mind or body, Gen. 3. 17. 19, Job 5. 7. 2. However that labour be uſefull and ſubſervient to our temporal condition, yet it is wholly unprofitable in order unto happineſs. 3. The foundation of this unprofitableneſs, is; 1. It doth not cauſe a man to excell, it adds nothing of reall worth unto him at all, James 2. 1--------6. Eccleſ. 9. 14. 16. Pſal. 49. 12, 13, 20. 2. It doth not abide with him; all the comfort it brings, is dying comfort; it ſtops at the grave and goes no further. Now nothing is profitable to a man which he cannot tranſport beyond the grave, which he doth not carry with him into another world, Job 1. 21. & 21. 21. Pſalm 49. 14, 17. John 6. 27. 1 Tim. 6. 7. Thoſe works are beneficiall which follow a man, Revel. 14. 13. therefore we muſt lay out our labour upon a life that abides and abounds, John 10. 10. Iſaiah 55. 2. and not labour in the fire and for very vanity, Habbac. 2. 13. Luke 12. 6. Matth. 24. 38 39.

V. 4. *One Generation goeth, and another generation cometh, but the earth abideth for ever*] By Generation is meant the time wherein a body of men do live and continue together, ſo we read of this or that generation, Luke 21. 32. Heb. 3. 10. the ſecond, third, tenth generation or ages of men yet to come, Deut. 23. 2, 3, 8. A mans own generation, or the age wherein he liveth, Acts 13. 36. There is a conſtant ſucceſſion of men to one another, a fixed time, as the dayes of an hireling, Job 7. 1---10. & 14. 14. The inward principles of change and mortality are alwayes working, and life is like a ſhepherds tent, which doth not continue in one place or ſtay, Iſaiah 68. 12.

But the earth abideth or ſtandeth for ever] Continueth much longer than the men that are upon it; for ever, noteth often a long time, ſo long as the preſent courſe and order of nature is to continue, Pſal. 119. 90. ſo long as ſuch or ſuch an adminiſtration laſteth, Gen. 9. 12. 1 Sam. 2. 30, 1 Sam. 13. 13. otherwiſe we know the earth is to be changed, and in ſome ſenſe at the leaſt to paſſe away, as now the inhabitants thereof do, Matth. 24. 35. Pſal. 102. 25. 27. There ſeems to be a double ſenſe in the words, both Conſonant to the preſent argument. 1. That man cannot be happy by any thing which is here below, in regard of his tranſitory condition, fathers going, and childrens ſucceding; a mans labour haply may enrich him, or bring him to honour, but it cannot lengthen out his dayes beyond one generation, and then he and all his acquirements muſt part, and in this reſpect the earth on which he treads, is in a better condition than himſelf, for it abideth to the end, 2. Man ſeeking happineſſe from the earth and earthly things, muſt needs be diſappointed of his expectation, becauſe he paſſeth away, and the earth ſtaies behind him. If he could carry the earth along with him, he might happly promiſe himſelf his wonted contenment, but the earth abides where it was, when he goeth from it, and can enjoy it no more, Job 7, 10. Pſal. 49. 17. Here then we may obſerve. Firſt, a determinate time prefixed to the life, ſtates, honours, offices of men; at uttermoſt, they are but for one generation, wherein every man hath his ſervice to do, his warfare to accompliſh, his race to run, Job 7. 1. & 14. 5. 1 Cor. 9. 24. Phil. 3. 14. 2 Tim 4. 7. Acts 13. 36. Secondly, the providence of God, in continuing the ſeveral ſucceding ages of men, that he may ſtil have a ſeed to ſerve him, that one generation may declare his works to another. That the admirable contexture of the works of providence, carried along by pieces, through various ſucceſſions of men, may at laſt moſt glriouſly ſet forth his wiſdom, juſtice and goodneſſe, Pſalm 22. 30. 31. and 102. 18. Iſaiah 38. 19 Eccleſ. 8. 17. Thirdly, a mans labour under the ſun is for himſelf and his poſterity: but his labour about heavenly things will abide with, and benefit himſelf for ever. Fourthly, ſo long as the generations of men continue, ſo long doth the Lord by his decree continue the earth for their ſupportance and ſalvation, becauſe he hath given it to the children of men, Deut. 32. 8. and when the generations of men are ended, it ſhal then appear that the whole Creation was ſubject to vanity, and to the bondage of corruption, Rom. 8 20. 2 Pet. 3. 5, 7,

V. 5. *The ſun alſo ariſeth, and the ſun goeth downe, and haſteth to the place where he aroſe*] Or, panteth towards the place. A metaphor from one who runs earneſtly to ſome mark, or preſſeth forward with ſtrong deſire to ſomething it would attain, Pſalm 119. 131. Job 7. 2. A like expreſſion, Pſalm 19. 6, 7. & 104. 19, whereby is ſignified an unwearied, yet conſtant and regular motion founded in a covenant or ordinance of heaven, Jer. 31. 35, 36. & 33. 20. Job 38. 33. from which without a ſpeciall and extraordinary reſtraint from God (as Ioſh. 10. 12. Iſa. 38. 8. Job 9. 7.) it never varieth, Having thus affirmed of all things under the ſun, that they are vain, he here beginneth with the ſun it ſelf, which doth as it were weary it ſelf out of breath, with continual motion, 1. If it did bring happineſſe to a man in its riſing, it would remove it again in its ſetting. 2. Though the earth abideth for ever, and the ſun moveth regularly over it with its warmth, and the winds blow on it, to refreſh the fruits thereof, Cant. 4 16. and the waters paſſe through it to make it fruitful, Gen. 2. 10, 11. yet all this can benefit a man onely in his own generation, but connot convey any durable happineſſe unto him. 3. The earth abides alwayes alike, the ſun moves, the winds blow, the rivers run after one conſtant manner in one age as in another. If they have never yet made any happy, they never will, becauſe they do miniſter but the ſame comforts again. 4. Mortality and mutability here is as naturall to man, as ſtanding to the earth, the motions of the ſun, the circuites of the windes, the flowing of the Rivers: ſo that it is as impoſſible for him to be happy by creatures on earth, as it is to alter the covenant of day or night, or to ſtop the regular and invariable courſes of the Heavens. 5. The ſun runs his courſe, obſervs his time of riſing and ſetting, and though he ſet, he riſeth in equall glory again, but when man goes, he returns hither no more, Job 14. 7, 12. 6. Obſerve the conſtant and ſteady obedience of other creatures, to that law of working, which was primitively implanted in them, they act as it were knowingly, Pſal. 104 19. willingly, Rom 8. 20. vigorouſly with joy and ſtrength, Pſal. 19. 5. and thereby ſhame thoſe who have indeed a principle of light and reaſon, but act not in conformity thereunto.

V. 6. *The wind goeth towards the South, and turneth about unto the North*, &c.] As the ſun, ſo the *winds* have their courſes, whereby is noted the uncertainty of outward things, if they pleaſe in their coming, they muſt diſquiet in their departing, whereas the matter of happineſs muſt be ever preſent, and permanent. Here we may alſo note the wiſe providence of God in the circuites of the winds and other ſublunary creatures, which he bringeth out of his treaſure and directeth as it pleaſeth him for the uſes of men, one while making them helpful to one part of the earth, and another while to another. Pſalm 135. 7. Job 37. 7. & 38. 22. Jer. 10. 13. Deut 28. 12. Pſalm 78. 26. Gen. 8. 1. Exod. 8. 1. & 14. 21. He ſeemeth likewiſe to have reſpect to thoſe windes which in ſome parts of the world, have a very regular and uniform motion in ſome moneths of the year, blowing conſtantly out of one quarter, and in others, out of another. The words [*going, circling, whirling about, returning*] are uſed to ſhew the reſtleſs, and unquiet nature of theſe things, their buſie and ſpeedy motion, as if they were ever out of their place; all which ſhew how ful of vanity they are, and repreſent the diſquiet agitations of the mind of man, till it fix upon him that is immutable.

V. 7. *All rivers run into the ſea, yet the ſea is not full: unto the place from whence the rivers come, thither they return again*] Though *rivers* haſtily run into the ſea, as into their ciſtern, yet the ſea is not filled, ſo as to ſwell above the earth, or overflow the bounds within which God hath decreed it to ſtay, Job 38. 8.----11. Pſal. 104. 8, 9. Jer. 15. 22. The reaſon whereof is, becauſe there is a perpetual and proportionable return, as faſt as by ſome channels, waters go from their fountains to the ſea, by others, they return from the ſea, into the earth again. Thus, which way ever we caſt our eyes, we every where meet with evidences of inconſtancy and mutability here below, as teſtimonies of that vanity which all things under the ſun are ſubject unto. 1. By the continual motions of theſe creatures, he ſeemeth to deſcribe the reſtleſneſſe of the mind of man, in enquiring after good. 2. The diſ-ſatisfaction which it every where meeteth withall, finding no reaſon to reſt or ſtay there, whither it had formerly haſted with greateſt ſpeed, As all rivers cannot fill the ſea, ſo all creatures cannot fill the heart of man It moves every way, forward and backward, to the South, and to the North, from one content unto another for full ſatisfaction, but can finde none, Pſal. 39. 6. & 74. 11, 19. Prov. 19. 21. Luke 10. 41.

V. 8. *All things are full of labour, man cannot utter it: The eye is not ſatisfied with ſeeing, nor the ear filled with hearing*] All things, to wit, all theſe and the like things. This is a cloſe of the former argument. Having ſhewed the unquiet motion of ſun, windes, rivers, he here concludeth his Induction of particulars, with a generall aſſertion, that as it was in them, ſo it is in all things elſe, no man is able with words to run over all particulars, but as it is in ſome, ſo is it in the reſt which cannot be numbred. They are ſaid to be full of labour, or wearineſſe, becauſe they weary out man in his ſtudies, and edeavours about them, Geneſ. 3. 17, 19. Pſalm 127. 2. Here is alſo another argument, proving the main propoſition, whatever things bring toylſome labour and wearineſſe with them, cannot make a man happy, but are altogether vaine, as to ſuch a purpoſe: But all things under the ſun do bring unto him that is converſant about them toylſome labour and wearineſſe, therefore they cannot make men happy. This toyle and wearineſſe doth not onely appear in grievous and unpleaſing labour, whereunto men are againſt their wils compelled, Job. 5. 7. Lament. 5. 5. Jerem 20. 18. not onely in thoſe labours which the Lord is pleaſed to blaſt and fruſtrate of an expected end, when men labour as it were in the fire, and reap no fruit of all their pains, Habac. 2. 13. Hag. 1. 6. Levit. 26. 20 Iſaiah 17. 11 & 55. 2. Eccleſ. 5. 16. Luke 5. 5. But it is alſo true of thoſe labours which a man ſets about with greateſt delight and willingneſſe, they alſo have wearineſs and ſatiety attend on them; the very honey comb bringeth a loathing with it, Prov. 27. 7. And this general he proveth by a double inſtance. *The eye is not ſatisfied with ſeeing, nor the ear with hearing*] and accordingly, it is in all other numberleſs particulars. A man may cloy and tire out theſe faculties, before he can at all ſatisfie them He ſeemeth to inſtance in theſe rather than others, 1. Becauſe the exerciſe of them is eaſieſt, and leaſt labour is ſpent in the uſing of them, there is not much force or ſtreſs put forth in ſeeing an amiable and beautiful object or in hearing ſome excellent muſick. 2. Becauſe they are the moſt curious and inquiſitive ſenſes 3. Becauſe their delights are ſweeteſt: as being ſenſes which have neareſt cognation unto reaſon, and are principal inſtruments and handmaids to the ſoul in her nobleſt operations. Now if the moſt ſpiritual, unwearied, rational ſenſes cannot be ſo ſatisfied, but that they are pricked with further deſires of new objects to delight them, Acts 17. 21 or ſatiated and glutted with the exceſſe of what did delight them before; how much more is this true in thoſe other faculties, where there is more labour in purſuing their objects and more loathing in frution of them, Prov. 27.20. And this is ſuch labour and wearineſs as *no man can utter it*, no man can expreſs how many wayes any one faculty may be wearied out, nor recount all thoſe objects, which when they miniſter ſome delight, do yet leave no ſatisfaction behind them. As the happineſs which vve expect in God, cannot be uttered, 1 Cor. 2. 9. 2 Cor. 12.4. ſoe the labour and vvearineſs vvhich the mind contracteth by exceſſive ſearch into the creatures, cannot be uttered neither.

V. 9, 10, 11. *The thing that hath been, it is that which ſhall be; and that which is done, is that which ſhall be done: and there is no new thing under the Sun,* &c.] The ſubſtance of theſe verſes is this, If no man hath ever hitherto been able to find out happineſſe in the creature, let no man think novv or hereafter to do it, ſince there is no nevv thing out of vvhich it may be extracted. All naturall cauſes and effects continue as they vvere at the beginning, Gen 8. 22 Jerem. 31.35,36 and all humane and voluntary actions, counſels and ſtudies, having the ſame principles of reaſon to produce them, and the ſame objects to draw them out, are in ſubſtance the ſame now as heretofore. And though ſome diſcoveries of new things have been made, as the Marriners Card, the Art of Printing, Gun-powder, &c. of which learned men have written, yet from defective and inſufficient principles of happineſſe, ſuch as all naturall things are, no thing, though new, can be ſufficient unto ſuch an end, ſince the particulars cannot afford that which the general hath not comprized within it. As face anſwereth to face in water, ſo the courſes of naturall cauſes and effects, and the hearts deſires; counſels of the men in one age; do anſwer unto thoſe of another, Matth, 24.38,39. Prov. 27. 19.

V. 10. *Is there any new thing whereof it may be ſaid, See this, It is new?*] This is a chalenge to any man to produce any new thing if he can, with a peremptory repeating of the former aſſertion, and denying the ſucceſſe of any ſuch attempt. He ſpeaketh of ſuch new things as may ſo far ſurpaſſe the things which had been diſcovered before, as to be able to ſatisfie the heart, and make it truly bleſſed. And this he confidently denyeth, that any thing can further be extracted out of the womb of nature in order unto humane happineſs more than had been already diſcovered. Men may haply flatter themſelves in their inventions, as if they had invented new things which were not before, and ſuch as may afford more matter of content and ſatisfaction than other men in former ages have found. But he ſhews that this is but a miſtake, for, *It hath been already of old time which was before us.*] The diſcoveries of former ages have been as pregnant towards ſatisfaction of the heart, as any of after ages can be.

V. 11. *There is no remembrance of former things, neither ſhall there be any remembrance of things that are to come with thoſe that ſhall come after.*] If new things be found out, as many old things are forgotten, ſo that ſtil the ſtock of nature is as defective towards happineſs in our age, as in another. Shortneſs of life, and narrowneſs of experience, cauſeth us to forget the things which have been before us, which were they all in our diſtinct view, no one thing would occur without its pattern and paralel, at leaſt ſomething as excellent as it in former ages: and as things paſt are forgotten by us, ſo things preſent will be forgotten by thoſe that ſhall come after us.

Here then we ſee, 1. The aptneſſe which is in man to nauſeat and grow weary of the things which he is uſed unto, though they be otherwiſe never ſo excellent, Num. 11.6. 2. The wantonneſſe of our hearts in having an itching deſire after new things, and ſuch as former ages were unacquainted with, Acts 17. 21. 3. That it is Ignorance and inexperience which maketh things appear new, which indeed are old. 4. That the vanity which our forefathers have found in things here below, is an infallible argument that we ſhall find the ſame, and ſhall certainly miſcarry, if we think to get more ſatiſfaction out of the Creature, than others have gotten before us. Job 8.8,9. & 15. 18. 5. That new things are not to be looked for under the Sun, or in the courſe of natural cauſes and effects: But in a ſpiritual and heavenly converſation all things are new: durable, excellent. In the ſtudy of Gods word and ways, there are ever new and wonderful things to be diſcovered Pſal. 119 18. 2. Cor. 5.17. 2 Pet. 3. 13 Rev. 21. 5. Gods mercies and Judgements are wonderful, and he doth many times ſtrange things, which neither we nor our forefathers have known, Deut. 4. 32---36. 1 Cor. 2. 9.

V. 12, 13. *I the Preacher was King over Iſrael in Jeruſalem. And I gave mine heart to ſeek and ſearch out by wiſdom, concerning all things that are done under heaven: this ſore travel hath God given to the ſons of men, to be exerciſed therewith.*] Having ſhewed the vanity of things under the Sun in generall: He now proceedeth unto ſome ſpecial and principal things, wherein men are now apt to place felicity. And he begins with the *knowledge* of things natural and humane: ſhewing, that if any man could in that reſpect make himſelf happy, he himſelf had more meanes to do it than any other man. And the better to gain belief to what he ſhould deliver, He gives it them upon the word and experience of a Convert; a King; an inſpired King, a moſt wiſe and active King a *King in Jeruſalem*, the ſeat of God; provoked unto this inquiry by the ſtrong inclination of his own heart, by the ſpeciall Call, and direction of God, by the eye and help of that habituall wiſdom which by prayer he had obtained of God in a more eminent manner, than any other man; and by his zeal towards the people of God, and towards his houſe at Jeruſalem. I, being ſuch a perſon, ſo compleatly furniſhed with al internal & external advantages do teſtifie the truth which I have delivered upon mine own moſt exact & accurate trial, that *all is vanity*.

I the Preacher] Or the Convert, who am returned by repentance unto the Communion of Saints, from whence by my ſins I had formerly wandred, am able now by ſad experience to ſeal the truth which I have ſo dearly bought, touching the vanity of all outward things. So this Book was the fruit of Solomons converſion and returning to the boſome of the Church.

was King over Iſrael] This book therefore was written when he was on his throne furniſhed with wiſdom from God to manage his Royal Office, and with abundance of wealth to proſecute this inquiry after true happineſſe, 1 Reg. 3.7---16.

over Iſrael] Gods peculiar people, a wiſe and underſtanding people Deut. 4 6,7. for whoſe good Solomon had ſought his wiſdom, and out of the care of whoſe welfare in ſoul and eſtate, he had made this ſolicitous ſearch

in Jeruſalem] This being expreſſed thus twice, in this, and in the firſt verſe, hath ſome emphaſis in it. In Jeruſalem was the houſe of the Lord, and the Teſtimony of Iſrael, Pſal. 122. 1,2,3. Here God was in a ſpeciall manner preſent and might moſt comfortably be ſought, Pſal. 132.13.14. There were continual attendances of the prieſts, officers, and wiſe men about the Temple, 1 Chron. 25. 26. There were the thrones of juſtice, and publique conventions of State, Pſal. 122. 5 There were the Maſters of the Aſſemblies, or a Colledge and Senate of the moſt learned men of the Nation, Eccleſ. 12. 11. 2. Reg. 22. 14. ſo that there he met with all the furtherances which a learned and wiſe man could deſire in the proſecution of ſuch a deſign.

And I gave my heart] I did cheerfully and purpoſely ſet my ſelf about it, and made it my buſineſſe and delight, 2 Chr. 11.16. 1 Chr. 22.19. 2 Cor. 8.5.

to ſeek and ſearch out] Searching is more than ſeeking, and denotes an orderly and accurate exploration, ſuch as merchants uſe, who with great diligence procure rareſt commodities out of ſeveral Countries, Eccleſ. 7.25. Ezek 20 6.

by wiſdom] An excellent inſtrument in ſuch an inquiry.

all things done under the Sun] All natural cauſes and effects, all human counſels & events: this phraſe is much uſed by Solomon in this book, whereby is limited the ſubject matter about which he inquires

the ſore travel] Or, *afflicting labour*; as Chapter 2. 23. and 4. 8.

hath God given to the ſons of man] It is his ordinance, he hath called them to ſearch his works and wayes.

to be exerciſed] Or afflicted and diſtracted therein, therefore not at all to be made bleſſed thereby.

From hence we may obſerve: Firſt, That the beſt way of teaching is out of our own experience, and exact diſquiſition, Pſal. 66. 16, 17. Gal. 1.16.

2 That ſound Repentance doth notably fit a man to know and ſearch out the will of God, and to diſcover and teach the vanity of all other things, 2 Tim 2 25. Jam. 1.21. Luke 22. 32. Pſal. 51. 12, 13.

3. That men in higheſt authority are by their ſtudies as well as their power to ſeek the welfare of thoſe over whom they are ſet, and to endeavour with all their hearts to fit themſelves with wiſdom and abilities for diſcharge of their office 1 Reg. 3. 7, 8 9. Luke 2. 52. Acts 6. 4. 1 Tim. 4. 13. 14 15.

4. That the piety, age, dignity, authority, experience of a perſon, though it adde nothing to the truth it ſelf, yet hath a great power to perſwade and prepare the hearts of hearers to the entertainment of it, Philem verſe 9. 2 Cor. 10. 7 8. & 11. 5, 6. 22, 23. & 12. 1, 2, 3, 4, 5, 11. 1 Cor. 9. 1, 2. & 15. 8, 9, 10.

5. That largeneſſe of gifts and helps from God, ſhould quicken us unto a more cheerfull and vigorous ſtudy of our duties, Matth. 25. 16, 17.

6. That largenes of heart in knowledg of things natural, moral, human divine, are royal endowments, and things fit for a King to ſet his heart upon, Prov. 31. 4. The greater our place, power, wealth is, the more noble and ſerious ſhould our thoughts and imployments be.

7. The more men abound with worldly things, the looſer ſhould they keep their hearts from them, and the more ſhould they ſtudy the vanity of them, leſt otherwiſe they ſteal away their hearts from God Pſal 62. 10.

8. The dignity, wiſdom, piety of the people being duely conſidered, doth whet and adde vigour to the ſtudies and cares of thoſe who are ſet over them for their good, 2 Reg.3,8,5. Mark 6.5,6.

9. We ſhould improve the benefit of places and perſons amongſt whom we converſe, to fit our ſelves thereby for the ſervice of the Church. It is not only a comfort,but a furtherance unto wiſe and learned men, to live in places where wiſdom and learning is profeſſed, Acts 1. 4.

10. It is a great comfort when men have helps and encouragements, anſwerable to their imployments, and having ſuch, when they have hearts to uſe them,Prov.17.16.

11. Here are the right principles of ſucceſsful diligence in our place; 1 A willing heart, when a man goes about his work with all his ſtrength, Eccleſ 9.10. 2. Attendance on the call of God, and for that reaſon ſubmitting unto travel and pains,Acts 26.19.Gal. 1.15. 3. Stirring up the the gifts which God hath given us as furtherances unto duty, 2 Tim. 1. 6. Exquiſite inſpection into the buſineſſes about which we are imployed, that we may not through our own negligence come behind in any gift, 1 Cor.12.31.&14 12.

12. It is the will of God, that even our honourable and our neceſſary mployments ſhould be accompanied with ſore travel, that we may be kept humble in our ſelves, weaned from the creature,and made the more thankful for any aſſiſtance the Lord giveth us in our labours, and for any bleſſing upon them, Job 5. 7. ,Gen. 3. 19.

13. The ſtudy of the creatures is of excellent uſe to lead us to the knowledge of the Creator, Rom.1.19. Pſal.111. 2.

V. 14. *I have ſeen all the works that are done under the ſun, and behold all is vanity and vexation of ſpirit*] The former words ſhewed the exactneſſe of Solomons ſearch into natural and humane things. That it was the labour of an aged Convert, (for Solomon was drawn away from God in his old age, 1 Reg.11.4.) of a wiſe King, furniſhed with all helps for ſuch an inquiry:That it was an accurate and deep ſearch, not looſe or ſuperficiall, That it was undertaken with great impulſion of heart, and with a ſpecial call of God : and now after all this he concludes,

1. That he had *ſeen*] That is, diligently heeded, and fully underſtood, as to the iſſue of this inquiry: *all the works done under the ſun*,Exod. 33. Eccleſ 2.13,14.

all the things] That is the ſeveral kinds of them, 1 Reg. 4. 33. He had gotten as large and as intuitive a knowledg as humane curiſioty or induſtry, with all manner of furtherances could attaine unto. Which appeares not to be an arrogant boaſt, but a true accompt of the fruit of his ſtudies, the Holy Ghoſt teſtifying the ſame thing of him. 1 Reg. 4 29 34 & 10. 23.

2 That he found all to be *vanity and vexation of ſpirit*] Not only vain and ineffectuall to confer Happineſſe : but,which is worſe,apt to bring much affliction and trouble upon the heart of him who is too earneſtly converſant about them. From ſeverall originall Roots there are by Interpreters given ſeverall explications of this word Evill or Affliction of ſpirit. Breach, contrition, torment of ſpirit; feeding upon or conſuming of the ſpirit: or vanity and feeding upon wind, as fruitleſs labour is expreſſed, Hoſ. 12 1. 1 Cor. 9.26. Thus he applies his general concluſion particularly unto all kind of knowledge, Natural or Moral. There is ſore travel in the getting , danger of forgetting it again , diſcovery thereby of more Ignorance than a man obſerved in himſelf before; inſufficiency and impoſſibility of perfecting the underſtanding or ſatiating the deſires thereof. Such and many other Conſiderations, make knowledg it ſelfe,as to the procuring of true Happineſſe, altogether Vain.

V 15. *That which is crooked cannot be made ſtrait*] This is the reaſon of the vanity of knowledge,becauſe it cannot rectifie any thing in us which is amiſſe nor ſupply any thing which we want to make us happy, Eccleſ.7.13. The wiſeſt and wealthieſt king with all his power and knowledg was not able to remedy all the evils which he ſaw ,or to ſupply all the defects which he could diſcover.

The words may be underſtood two wayes; 1 in relation to Knowledge it ſelf, to ſhew the vanity and vexation thereof. For. 1 Much of it is exceeding tortuous, intricate, and abſtruſe, there are many knots and difficulties, Dan 5, 12, ſo it cannot be clearly and plain-demonſtrated, but in the inquiries thereunto,the mind will be left dark and unſatisfied; there are δυσνόητα, not onely in the Scripture, 2 Pet.3.16. but in the book of nature too,Job 28.20,21.& 37. 14,15,16.& 38.16—33.2. The defects of this kind are innumerable,the things which a man knoweth not,are infinitely more than thoſe which he knoweth,Job 116——9.

2. In relation unto the efficacy of knowledge. The heart and life of man is naturally crooked and perverſe,very tortuous wicked, and deceitful, Jer. 17. 9. Pſal.125.5. and it is exceeding defective both in principles,and in power to do good as it ought, Rom.3. 23. 2 Cor. 3. 5. Now all the moſt exquiſite natural knowledge is not able to rectifie theſe things, either to reſtore man to his original integrity,or ſupply his manifold defects. Such knowledge wil puffe up, 1 Cor.8.1 but it will not ſanctifie Rom.1.20.21.32.Jude verſe 20. The Lord indeed by his grace and ſpirit doth both, Luke 3. 5. Pſal,84.11. 1 Theſſ. 3. 10 Eph.3.19. 1 Cor. 1. 5 but no natural or acquired knowledge is able to do it.

3. As it cannot rectifie that which is amiſſe in man, ſo neither in any other thing Sin hath brought much diſorder,corruption, confuſion upon the whole Creation. Rom. 8. 20. infinite are the defects and failings every where. And none of this can all the wiſdom of man be able to correct, but he muſt ſtill leave it as he found it, vain and imperfect So it will be till the time of the reſtitution of all things, when God will make a new earth and a new heaven, and deliver the Creature from the bondage of corruption, into a glorious liberty,Acts 1. 21. 2 Pet. 3.13. And all this he affirms of the moſt excellent natural knowledge; how much more vain and unprofitable are the perverſe and impertinent ſtudies of many men, which have nothing of ſolidity or uſefulneſſe in them, Col. 2.8. 1 Tim.6.4,5 Rom. 1. 22. 1 Cor.1.20.

V.16,17. *I communed with mine own*, &c] This is a prolepſis wherein he meeteth with an objection, *viz*. That the knowledge of the creatures might make a man happy , though he had not attained unto it, not for any defect in them, but in the narrowneſſe of his own underſtanding. To which he anſwereth, That if any man could have found it out in them, he ſhould in regard of the greatneſs of his parts, and exquiſite induſtry ; as Chap.2. 12.

I communed with mine heart] I caſt up my accompts, and exactly viewed the fruit and ſum of all my labours in getting knowledg. I did ſeriouſly deliberate,and take a view of mine own heart, Pſal. 4. 5. True wiſdom makes a man thoughtful and diſcurſive within himſelf.

I am come to great eſtate, and have gotten, or added, *more wiſdom*] Or, I have gotten great eſtate and wiſdom, and added to it, I have exceeded and increaſed in wiſdom So the word ſeems elſewhere to import, 1 Sam. 20 41. Eſay 9. 3. Amos 8. 5. Or, I have come to be a great man, Joel 2. 20 to do great things, ἐμεγαλύνθην.

than all they that have been before me] 1 King. 4. 30. & 10. 27. yea all that come after him too,Chriſt onely excepted, 1 King. 3. 12.

in Jeruſalem] Where the ſtudy of wiſdom was, more than in other places.

my heart had great experience. Had ſeen much wiſdom and knowledge] *Wiſdom* ſeems to note the generall knowledge of things, divine and humane; *Knowledge*, the experimental : or *wiſdom* the habite and inſtruments; *knowledge* the acquired perfection gotten by the help of that habitual wiſdom. Here, 1. He ſeems to have magnified wiſdom in his choyce, which alſo may be implyed in the word הגדלתי, 1 Reg. 3. 9, 11. 2. To have increaſed it. 3. To have carried it to his heart, it was inward and experimental knowledge. 4 To have delighted in it,and gone ſeriouſly and with full purpoſe about it.

gave my heart] See verſe 13. The more wiſe any man is, the more he laboureth to grow in wiſdom.

to know wiſdom , and to known madneſſe and folly] Chapter. 7. 25. Hereby he underſtands moral, political, and practical knowledge, in order to his better government, to obſerve the difference between wiſe and vertuous, and between fooliſh and wicked actions. The word rendred *folly*, is in this only place writen with the letter ש *Sin* in all others with the letter ס *Sameth*, and ſo may be here rendred either *folly*, or *prudence*. And this he found to be *vexation of ſpirit*, or feeding on wind; obſerving how ſhort men came of the one, and how much the other did abound. Or finding by his own experience, that neither the perfection of morall wiſdom ſo far as it is acquireable by humane diligence,nor yet the pleaſures and delights of vitious and fooliſh courſes could quiet and ſettle the heart of man, 1 Cor. 1. 20. Eccleſ. 11. 8, 9. A bare ſpeculative knowledge of good, and an experimental preſumptuous knowledge of evill,ſuch as Adams was in eating the forbidden fruit, are ſo far from making men happy, that they increaſe their miſery.

But here Solomon may ſeem to have committed an errour againſt the moral wiſdom which he here profeſſed to enquire after,namely, in ſpeaking ſo much of his own eminency in gifts beyond other men, John 8. 13. He doth it not falſly, arrogantly, nor proudly and vain-glorioufly, to magnifie himſelf, but humbly, in acknowledging Gods gifts, and neceſſarily to diſcover thereby the truth of that doctrine he was now teaching the Church by his own experience : and ſo it is lawful to make mention of Gods gifts and graces beſtowed on us, as the Apoſtle doth,1 Cor. 14. 18. & 15.10.2 Cor. 11.5,6.

V.18. *in much wiſdom*] Or, *in the abundance of wiſdom*, as Pſal. 72.7, & 51. 1, Prov.20 6 15 Hoſ.8.12.Or in the man who is much in wiſdom, or who hath much wiſdom,Job.11.2. The ſenſe is every way the ſame.

is much grief] Or, *anger*,or *indignation*. Whence the Chaldee paraphraſe. The more knowledge any man hath, without repentance, the more wrath is upon him from the Lord, as Luke 12.47. But the meaning,according to the ſcope of the context, is, That abundance of wiſdom is alwayes accompanied with a proportion of trouble and perturbation of mind; as indignation to ſee how little fruit, and howmuch diſappointment a man doth meet with in it,and how little accompt is made of it in the world, as Eccleſ 9. Grief and diſcontent,when the more wiſdom a man hath: the more ignorance he doth diſcover in himſelf, and the more paines ſtil he muſt take to go on unto more knowledg yet unattained; and yet ſtill find his crookedneſſe of mind, and monifold defects uncorrected: unſupplyed feare of looſing, and forgetting what with ſo great paines had been gotten. Some begin the next Chapter with theſe words, and ſo make them a tranſition to the next endeavour of Solomon, to find out happineſſe in ſome other thing, and ſo the ſenſe runs thus. Foraſmuch as in much wiſedom there is much greife, &c. and this was not the way to attaine true happineſſe and content to toyl and weary out my ſelfe with paine, ſorrow of mind and body in the attaining of wiſedome; *Therefore I ſaid in my heart. Go to now, I will prove thee with mirth* &c Yet the purpoſe of the wiſe man is not to deter men from ſo noble a labour as the ſtudy of wiſedome and learning, but to raiſe up to the ſtudy of heavenly wiſdom and the fear of God, whereby their other knowledge would be ſanctified, ſweetned, and made excellently uſeful and comfortable to them.

CHAP. II.

BEing diſappointed in his expectation from the knowledge of the Creature, he now reſolveth to ſearch what good may be found in the uſe and fruition of it, and ſo ſets himſelf to try what content either ſenſual, or rational pleaſures could bring to the heart; which he doth, from verſe 1. to verſe 12. and finding that he had changed for the worſe, he goes back again to the conſideration of wiſdom and madneſs, and finding as much diſappointment the ſecond time, as he had done the firſt, verſe 12-----23. He concludeth, that there is no comfort nor tranquility to be found in the uſe of Creatures, till by the favour of God it be ſweetned unto us, verſe 24, 25, 26.

Verſe 1 *I Said in my heart*] I purpoſed within my ſelf, and did reſolve with intimate affection to try what pleaſures would do, Chap. 1.16. Luke 12.19.

Go to now] It is an adverbial form of exhorting and quickening his heart unto ſuch a courſe.

I will prove thee with mirth] Or, by mirth, as by the inſtrument of enquiring after happineſs, Judges 6.39 1 Kings 10. 1. I will make tryall another way, whether pleaſures will content thee, Pſalm 26.2. The word being deriveable from another root, admits of another ſenſe, but to the ſame purpoſe, I will pour out my ſelf in delights, or I will abound in delights. Pleaſures do melt and poure out the ſoule; hence Reuben is ſaid to be unſtable as waters, Geneſ. 49. 4 Ezek. 16. 15. Luſts have a greedineſs and exceſs in them, Epheſ. 4. 19. I will wholly give my ſelf, my heart ſhall flow forth into delights, I will fully gratifie my ſenſes, and indulge my fancy in all pleaſing things.

therefore enjoy pleaſure] Or, *ſee good.* To ſee, is to enjoy, Iſaiah. 53 11. Pſalm 34. 8. & 4 6. Live plentifully, indulge to thy ſelf all delights, reſtrain not thy ſelf from any deſire of thine eyes.

V. 2. *I ſaid of laughter*] By *laughter*, he meaneth any exceſs of joy, and merriment, when the heart is ſo full, that it cannot contain its delight within, but it breaketh forth into the face, voyce, and outward behaviour, Gen. 21. 6. Pſalm 126. 2. Luke 6. 21.

or I ſaid to laughter, Thou art mad] By a proſopopœia. Exceſſe of joy tranſporteth the mind, and as it were diſplaceth reaſon, argues much levity, vanity, incompoſedneſſe of judgment. True joy is a ſevere and ſerious thing, keeps the heart alwaies in a ſtayed and fixed condition, but the joy which breakes forth into laughter, is like the crackling of thorns, Eccleſ. 7, 6. and hath ſorrow at the bottome of it: as a mad man the more merry he is, the more miſerable, Prov. 14. 13. Jam. 4 9.

and of mirth, what doth it?] What good or profit bringeth it with it? Job 35.6,7. Matth, 20.32. The interrogation bids a challenge to all the maſters of mirth, to produce any one ſatisfactory fruit which it affordeth. Thus we ſee by the example of Solomon, that the heart cannot ſtay long on any one enquiry wherein it meeteth with diſ-ſatisfaction, but it quickly haſteneth unto another, as a bee flyeth from flower to flower, when there is not enough to ſatisfie it, as a ſick man that removes from one bed, couch, chamber, unto another for eaſe, and finds none; Eſay 57. 10. Jer. 2. 23, 36. 2. That in ſuch kind of changes uſually the heart goeth from better to worſe, as here Solomon from wiſdom to pleaſures. 3. Here is obſervable the nature of ſenſual mirth, it tends towards exceſſe and ſo towards undecency and madneſſe: for here is not condemned moderate, but exceſſive pleaſure, when a man gives up his heart to it, and makes it the buſineſſe of his life.

V. 3. *I ſought in my heart*] upon ſerious deliberation, and further exploration of that good which men may in this life attain unto, finding that neither wiſdom alone, nor pleaſures alone, could bring me unto it, I purpoſed to temper them together; and ſince I found that wiſdom and knowledge was accompanied with grief and ſorrow, I intended to mitigate thoſe griefs with bodily delights: and yet ſo, as that my wiſdom might reſtrain thoſe delights from any exceſſe, and from diſabling me in the duties which I owed to God or men.

to give my ſelf unto wine] To draw my fleſh with wine. Or, to draw forth my ſelf unto wine. Abſtinence doth ſhrink and contract the body, and keep it under, 1 Cor. 9. 27. Dan. 1. 10. feaſting and mirth doth draw it forth, Pſal. 73 7. That leanneſſe, or waſting of body which by hard ſtudies I had contracted, I now purpoſed by more delicacy of living, and indulgence to draw forth into freſhneſs, fulneſs, and beauty again, Or, to draw with wine, to ſpend more time in feaſting, banqueting and delights, than formerly I had done. So drawing ſignifies ſometimes continuance and prolongation of a buſineſſe, Pſal. 85. 5. Iſai. 13. 22. Ezek. 12. 28. So the glutton, Luke 16 19.

unto wine] (*i. e.*) By a Synecdoche, unto all kind of delicates in eating and drinking, in banquetting and feaſting. As bread ſignifies all neceſſaries, Amos 7. 12. with 6. 11. ſo wine all delicates, Prov. 9. 2. Cant. 8. 2. & 2. 4.

yet acquainting mine heart with wiſdom] Or, leading my heart by wiſdom, reſolving to keep ſuch a temper, as to carry my ſelf not licentiouſly, but wiſely, in the uſe of pleaſures, to keep my ſelf from being captivated unto, or ſwallowed up of theſe carnal delights as uſing them not ſenſually, with a brutiſh exceſſe, but critically and rationally, to find out what real content they do afford unto the heart of an intelligent man. I did ſo give my fleſh unto wine, as though I kept my heart for wiſdom ſtill.

and to lay hold on folly] By folly, he meaneth thoſe pleaſures, the laying hold on which he found in the event to be nothing but folly. Thus to lay hold on them, is fully to poſſeſſe a mans ſelf with them, and to embrace and apprehend them with all ones ſtrength, Iſa. 56. 4. 1 Tim. 6. 19. Phil. 3. 12, 13. It may likewiſe ſeem to intimate thus much, That he held folly from mixing with his pleaſures, or coming into his heart along with them, to hold it, as a man holds an enemy from doing him any hurt, Judg. 12. 6. & 16. 21.

till I might ſee what was that good for the ſons of men] This was the end of his enquiring; it was not to drown himſelf in ſenſuallity, but to diſcover what kind of courſe was that, which would render this preſent mortal life more comfortable to a man. He did it not vitiouſly, but to make an experiment only. Solomon found in himſelf emptineſs and indigency, he felt ſtrong appetitions after ſome good which might ſupply thoſe wants; and he had active principles of reaſon to inquire what that good was, which nature did ſo much want, and ſo greatly deſire. And this reaſon and habitual wiſdom he imployed to the uttermoſt, to diſcover that good under heaven, which might moſt perfectly ſatisfie the wants and deſires of the reaſonable ſoul.

under heaven] As before under the Sun. He was not ignorant, but that in the heavens there was a ſupreme and infinite good, which the glorified ſouls ſhould enjoy unto endleſs ſatisfaction; but he ſpeaketh here of that good under the Sun, which may moſt ſweeten the mortal life of man.

all the dayes of their life] That is, true good which is durable, and commenſurate to the ſoule that feeds on it. Now moſt of the things he here recounteth; are onely for ſome ſeaſons of life, as painful ſtudies, vigorous pleaſures, active nogotiations; when age and infirmities come, they forſake him; and ſo theſe good things dye before the man that ſhould enjoy them, 2 Sam. 19. 35. Pſalm 90. 10. Eccl. 12. 3, 4, 5. Therefore in this enquiry, the *duration* of the good, is as requiſite to be conſidered as the *quality* of it; whether it will continue with a man as a ſtay and comfort to him all the dayes of his life. Nothing will do this but godlineſſe, Pſal. 92. 13, 14. There can be no time, no condition in a mans life, wherein the fear of God will not be comfortable unto him

Here we obſerve; 1. That in all theſe inquiries Solomon begins with his heart, thereby noting unto us, that the good which muſt ſatisfie a man, muſt bear proportion to his heart, and to his inward man. 2. That he tempers his pleaſures and his pains in ſeeking knowledge, together; teaching thereby, that the right uſe of pleaſures, is not to take up the the whole man, but to mittigate the bitterneſs, and pains of ſeveral ſtudies thereby. 3. That a man hath never greater need of the bridle of wiſdom, than when he is in purſuance of carnal delights. 4. That pleaſures and folly are very neer of kin; and a very hard thing it is to hold folly ſo faſt in, but that it will get looſe, and immixe it ſelf in carnal delights. 5. That a free and full indulgence unto pleaſure, though not upon ſenſual, but critical and more curious aims, will by degrees ſteal away the heart, and much abate more ſpiritual and heavenly delights: corruption ever creeping in with curioſity, Prov. 20. 1. & 23. 3. 6 It is a noble and high frame of ſpirit to look out in every thing which a man undertakes, after that which is truly and principally good for his heart, in the uſe of that thing. 7. That the comfort of a mans life under heaven, is to the doing of that good which God hath given him his ſtrength and life for. 8. That nothing is truly the good of a mans life, which is not commenſurate in duration and concinuance thereunto, and which will not properly miniſter comfort unto him, into whatſoever various conditions of life, as ſickneſs, poverty, bondage, disfavour, old age, &c. he may be caſt into.

V. 4. Having upon further deliberation, declared his purpoſe, to ſearch for good amongſt pleaſures and bodily delights; he now ſheweth what magnificent and royal proviſions he made, in order to that deſign, ſumptuous diet, ſtately buildings, vineyards, gardens, orchards, forreſts, parks, fiſh-ponds honourable retinue of ſervants, poſſeſſions, of all ſorts of cattel, treaſures of gold, ſilver, and all precious things; muſick, vocal, inſtrumental, and all theſe in great abundance, as far as royal wealth could procure, largeneſs of hearts deſire, or exquiſite wiſdom contrive: In all which he took exceeding much joy and delight, being withheld by no manner of impediments from the full fruition of them; yet in the concluſion, he paſſeth the ſame cenſure here, as he had done before That al was vanity, &c.

I made me great works] I did not ſtoop to baſe and inconſiderable things, to find out that pleaſure which might ſatisfie my deſires, but I ſough it in magnificent works, becoming the royal ſtate of a King, as Eſth. 1. 4. Of which works he doth immediately ſubjoyn a large Catalogue

I bulded me; Or to my ſelf, or for my ſelf (it is ***dativus commodi***) *houſes*, large and ſtately, thirteen yeers in building, 1 Reg. 7. 1. ——— 13. and 9. 15, 17, 18, 19. Houſes for habitation and houſes for ſtate and pleaſure; winter-houſes, and ſummer-houſes, Amos 3. 15. David had built an houſe of Cedar before, 2 Chron. 2. 3. but Solomon contenteth not himſelf with that.

vineyards] Cant. 8. 11. David likewiſe had vineyards and orchards, and cattel, and treaſures, and ſervants ſet over all theſe, 1. Chron. 27. 25. ——— 31. yet Solomon will have them in greater magnificence, having no wars nor troubles to interrupt him, as his father had.

V. 5. I *made me gardens and orchards*] Gardens for flowers, plants, ſpices, Cant. 6. 2. orchards, or paradiſes for trees of all ſorts; under which we may comprize forreſts and parks, or, places for choiſeſt cattel, Cant. 4. 13, 14. Neh. 2. 8. which were places of great pleaſure and delight, Eſth. 1 5.

V. 6. *pools of water, to water therewith the wood*, &c.] Artificial ponds and receptacles of water, whether ariſing from ſprings, or otherwiſe by aque-ducts, and other means derived thither, 2. Reg. 18. 17. Theſe uſed to be in, or near great gardens, and near princely works, 2 Reg. 20. 20. Neh. 2. 14. & 3. 15. Gen. 2. 9. 10. Cant. 7. 4. *To water the wood* or forreſt, whereby he ſeemeth to mean the gardens and orchards, before mentioned, for the ſpaciouſneſs of them. So a forreſt is elſewhere called an Orchard, or Paradiſe. Neh. 2. 8. Theſe things in theſe hot countries, were accounted ſpecial bleſſings and from thence, they have their name, Joſh. 15. 19. Theſe things he had as materials for his wiſdom, 1 Reg. 4. 33.

V. 7. *I got me ſervants and maidens*] Some he bought or hired from abroad, others, were born unto him in his houſe: and theſe he had for the manifold duties of his royal family: Such had David, 1 Chron. 27. 26 — 31. and ſo Solomon, 2 Reg. 4. 7. & 5. 16- 17 and 10. 5.

And had ſervants born in mine houſe] Sons of mine houſe; the children of an handmaid born in her maſters houſe, were born ſervants unto the maſter of the houſe, Gen. 14. 14. & 15. 3. & 17. 12. Jer. 2. 14. hereunto David alludeth, when he ſaith, I am thy ſervant the ſon of thy handmaid, Pſal. 116. 16 The ſervants of Solomon, which were certain publick Officers, appointed by Solomon, we read of long after, Exra 2. 58. Neh. 7. 60. who may ſeem to be thoſe of the Canaanites, whom Solomon made bondſlaves. 1 Reg. 9. 21. Some by ſons of the houſe, underſtand thoſe Officers whom Solomon did ſet over his houſe, to order the affaires thereof, 1 Reg. 4. 27.

poſſeſſions of great and ſmal cattel] Or, I had cattel both great and ſmall, or herds and flocks. The firſt word is generall to all cattel, great or ſmall; the two next, the ſpecies of that general, Gen. 34. 23. 1 Reg. 4. 22, 23, 26.

above all that were before me in Ieruſalem] As more wiſdom, Chap. 1. 16. ſo more wealth, and proviſions for that wiſdom to work upon, 1. Reg 3 13. & 10. 23.

V. 8. *I gathered me alſo ſilver and gold*] I heaped it up; as Pſal. 33 7. 1 Reg. 9. 28. & 10. 14. 15. 27. The wayes of this great gain were Tribute, 1. Reg. 10. 25. honorable preſents, ſent out of the high admiration of his wiſdom from other Princes, 1 Reg. 10. 10 & 4. 34. and merchandize, or free-trade into remote Countries, 1 Reg. 9 26. 28. & 10. 15. 28.

and the peculiar treaſure of Kings and of Provinces] Precious rarities, or moſt choice and deſirable things which men uſe to lay up in their treaſures; the chief rarities of ſeveral countries, 1 Chr. 29. 2. 3. Hence whatſoever is intimately dear and honourable, is metaphorically called *ſegullah*, Exod. 19 5. Pſal. 135. 4. Mal. 3. 17. The Apoſtle rendreth it περιούσιον, Tit. 2. 14. others, ἐξαίρετον, that which is of principal worth and eſteem, Iſai. 39. 2. The preciouſeſt and moſt deſireable things, which Kingdoms and Provinces could afford, or wherewith Princes and Provinces did uſe to preſent him, 1 Reg 4. 21. & 9. 11. & 10. 2. 10. 2 Chron. 9. 9. 10.

I gat me men-ſingers, and women-ſingers] Theſe as well as thoſe, becauſe naturally their voice is ſweeter than mens: So we finde them joyned, 2 Sam 19. 35. 2 Chron. 35 25. and we read, that not only Moſes and the men, but Miriam and the women did ſing at the overthrow of Pharaoh, Exod. 15. 1. 20. 21. 1 Sam. 18. 6, 7.

and the delights of the ſons of men, viz. muſical inſtruments. &c.] The word tranſlated, *muſical inſtruments*, is no where elſe uſed in the Scripture, and hath various interpretations put upon it. Some underſtanding by it, beautiful daughters, denominated from their breaſts, as elſewhere from their womb, Judges 5. 30. Others, for choice and delicate women, taken as a prey in War, as we find there the manner was: and others for divers other things, as we find in Hierom, Druſius, Mercer, and others But the moſt received ſenſe, and moſt agreeable with the former delight of ſingers, is muſical inſtruments.

V. 9. *So I was great, and increaſed*] Or, added to my greatneſs; as Chap. 1. 16. 1. 1 Reg 10. 23.

alſo my wiſedome remained with me] This he addeth, 1. As a rare and unuſual thing, that pleaſures ſhould not at all ſmother and ſuppreſs wiſedom: 2. As an argument towards the main concluſion, that in the midſt of all theſe delights, he did intend the buſineſs for which he uſed them, namely, by wiſdom to obſerve, what reall good and ſatisfaction they did bring to the heart of man.

V. 10. *And whatſoever mine eyes deſired*, &c.] It might be objected, that his wiſedom haply, and his fear of God, reſtrained both his eye and his heart, from ſo full a fruition of theſe delights, as were requiſite to extract all the comfort of them; ſo Job reſtrained his eye, Job 31. 1. and Solomon adviſeth a glutton to reſtrain his appetite, Prov. 23. 2. Numb 15. 39. To this he anſwereth, That whatſoever his eyes deſired, (as the eye is one of the principal ſeats of deſire or luſting, 1 John 2. 16. Joſh 7 21.) he did not reſerve any thing of it from them, which withheld his heart from any joy: Neither did any accidental hinderance, interced; as war, or ſickneſs, or ſorrow or any notable affliction, which might debar him from a liberal and cheerful uſe of all this his greatneſs. The eye here is taken ſynechdocically for all the ſenſes, (for in this ample preparation, there was proviſion for them all.) Much labour and care he had taken to make thoſe proviſions for the fleſh; (as the Apoſtles phraſe in another ſenſe is, Rom. 13. 14.) and there was no other fruit of all that labour, but having gotten them, to enjoy them

my heart rejoyced] That is, I my ſelf did intimately rejoyce and pleaſe my ſelf in the fruit of my labours.

this was the portion of all my labour] This was all the fruit, benefit, and as it were, inheritance, which my labours in this kind did purchaſe for me. A metaphor from the manner of dividing inheritances, Numb. 18 20. or, ſpoils, 1 Sam. 30. 24.

V. 11. *Then I looked on all*, &c.] After all this, I turned and looked back, or took an impartial ſurvey of all my works, which with ſuch painful labours and trouble I had wrought: and found, that the fruit was not anſwerable to the toyl which was ſuſtained for the reaping of it: but that this alſo was vanity, a periſhing withering, and dying comfort, a feeding upon wind, and that it left no abiding benefit behind it, ch. 1. 3.

V. 12. *And I turned my ſelf*,] Here Solomon doth once more ſeriouſly apply himſelf as he did before Chap. 1. 17. to take a view of wiſdom and folly. Becauſe it might haply be objected, that at the firſt conſideration of them, he might let many things ſlip, which were of weight and moment in his preſent inquiry. Becauſe ſecond thoughts, and ſolemn review of former ſtudies, may haply beget ſome retractation, and diſcover ſome error: The later day being uſually the diſciple of the former; and we uſe to ſay, that the ſecond thoughts are the wiſeſt: therefore when the Scripture will put a thing beyond the queſtion, it ſayes it over again, Gal. 8. 9.

I turned my ſelf] This notes reconſideration and ſpecial heedfulneſſe, to inquire a new into a buſineſſe, and likewiſe a wearineſſe of thoſe pleaſures which had diſappointed him, John 20. 14.

to behold wiſedome, and madneſſe, and folly] To compare the one with the other, that I might the better underſtand them, as contraries ſerve to ſet forth one the other. There is nothing more uſual in Solomons Proverbs than this kind of antitheſis, to put contraries together for mutual illuſtration.

for what can the man do that cometh after the King] Here *man* and *King* ſeem to be oppoſed, what further progreſs can any private man make in this diſquiſition, than I who am ſuch a King? This is a prolepſis or anſwer to a tacite objection; for it might be ſaid, it was a high and bold attempt for one man out of his particular experience to paſs ſo confident a ſentence of vanity, and vexation, upon all wiſdom and great works To this he anſwereth, that no man after him could do more in this enquiry, than he had done, who was ſo eminent in wiſedom, in power, in induſtry, who was as it were fitted and ſtirred up by God unto this buſineſs; and therefore if any man after him ſhould ſet about the ſame work, he ſhall do no other thing than that which the King had done before him. This appears to be no arrogant boaſt in Solomon becauſe the Scripture teſtifieth the ſame of him, 1 Reg. 3 12. The man who will not believe it upon my report, but will make triall of it himſelf, if he will go with the ſame wiſedome and integrity about it as I have done, ſhall find the ſame vanity in the bottom of every creature, as I have found. So here are two reaſons why Solomon challengeth belief in this point. 1. The advantages which he ſo great a king had above any other man, to draw forth all the flower and quinteſſence of the creature. 2. The double diligence which he uſed in it, in not onely viewing throughly once, but reviewing again the things upon which he paſſed ſuch a judgement.

what the man] The words intimate a kind of indignation, diſdain, undervaluing of any one who ſhould attempt ſuch an inquiry after him, as Pſal.8. 4. *Quid dignum tanto tulit hic promiſſor hiatu*; what is the man who cometh after the king, whom they have made king before; ſo ſome read the words: but the moſt genuine and coherent ſence is that which our tranſlation expreſſeth; he that comes after, can do nothing but what they have done: *i. e.* what is done already before them. The active voice indefinite uſed for the paſſive, as Iſa. *9.6.* Jer.23.*6.* Gen. *16.* 14. 1 Sam.23. 22.

I would obſerve hence, 1. That the double and multiplyed experience of wiſe, great and good men, doth gain much credit and ſtrength to the doctrines ſo confirmed, 1 John 1.3. Heb. Chap. 11. and 12.1. Jam. 5.10,11.

2. That the more prejudice is in the heart of men againſt a truth, the more care muſt be uſed to vindicate the ſame from all ſhew of exception, Tit. 1.11 & 2.8. Acts *6.*10. and 18.28.

3. For a man to ſpeak the truth of himſelf touching the gifts of God beſtowed on him, and to mention his own experiences, onely ayming therein at the glory and truth of God, and the edification of the Church, is no arrogance, or violation of modeſty, but an improving of Gods gifts to the ends for which he gave them, Chapter, 1.*16.*

V. 13. *Then I ſaw that wiſedome excelleth folly*, &c.] That there is an excellency in wiſdom more than in folly, &c. This Solomon confeſſeth, that indeed there is a great difference between wiſedom and pleaſures, that being many wayes more excellent than thoſe; and therefore though the ſtudy of wiſedome be not without pain and ſorrow, Chap. 1.18. yet it is not therefore to be rejected. Wiſedom leaves behind it ſome permanent good, as the word here imports, whereas pleaſures do periſh in their uſe, and nothing ſtayes behind them but the ſting and ſorrow. The ſorrow of wiſedome is in the getting, but the ſorrow of pleaſures is after the uſing, and enjoying of them. It is true, wiſedome and knowledge are vain, in order to a higher and nobler end than they bear proportion unto, *viz.* to make man truly happy: yet they are of excellent uſe, and ſingular ornaments to the ſoul which hath them; ſo the Apoſtle though he tell us that charity is more excellent than gifts, the one ſerving for edification onely of others, but the other for ſanctification of a mans ſelf, yet acknowledgeth that they are all operations of Gods Spirit, and beſtowed on men for very profitable uſes, and accordingly to be earneſtly deſired, 1 Cor. 12. 4,7,31, & 14.1,39. yet we are ſo to eſteem gifts, as that we prefer ſalvation and happineſs before them, Luk. 10.20.

As far as light excelleth darkneſs] Wiſedome to the mind being as light to the body, and therefore the Rabbins called their wiſe men the light of the world; as our Saviour his Apoſtles, Matth. 5. 14. Light is many wayes comfortable, it ſhews things in their diſtinct forms, it diſcovers any thing hurtful, that it may be avoyded, or beneficial that it may be embraced, whereas darkneſs confoundeth all things, and expoſeth a man to many dangers. Light is pleaſant in it ſelf, Eccleſ. 11. 7. and it is metaphorically uſed to expreſs the moſt excellent things, as joy, Pſalm *97.* 11. Eſter 8.*16* liberties and deliverance, Iſa. *9.*1. Glory, 1 *Tim. 6.* 16. Proſperity, Mic 7. 9. Life it ſelf, Job 3.16, 20. and uſually, wiſedome and knowledge, whereunto it is here compared, Dan. 5.14. And it is very uſeful and neceſſary for direction in our works and labours, Iohn 11. 9. 10. But darkneſs on the other ſide is very uncomfortable; it is uſed to expreſs the moſt calamitous and diſconſolate condition, Iob 30. *26.* Eccleſ. 5.17. Iſa. 8.22. Amos 5.18,20. Iſa. 50. 10. Eccl. 11 8. very unuſeful, as putting a ſtop to all labour, Exod. 10. 23. Joſh. 4 9. very dangerous, as cauſing a man to ſtumble at every ſtone, to fall into every pit, to wander out of his way &c. Joſh. 11. 12. and 12. 35. and folly and ignorance in the mind, is uſually expreſſed by the name of darkneſſe, Eph. 4. 18. and 5. 8. Rom. 1. 21. In the creation, darkneſſe was the firſt evil which God removed, and light the firſt good creature that he made, Gen. 1.2,3. light excelleth darkneſs, as the beautifull and orderly frame of nature, doth the firſt confuſed chaos.

V. 14. *The wiſe mens eyes are in his head*] The reaſon of the former compariſon, a wiſe man is in the light, but a fool in darkneſs. *In his head*, as in a watch-tower, from whence he ſeeth his way before him a far off, taketh notice of things to come, as well as things preſent, is circumſpect and heedful, judicious and wary in his undertakings: Therefore they who are called wiſe men in one place, Deut. *16.* 19. are called men that have their eyes open, in another place, Exod. 23.8 They do in the beginning of a buſineſs look forward to the end of it, they forecaſt events, foreſee conſequences; their eyes try their wayes. as Pſalm 11. 4. ſo looking ſtrait forward, denoteth pondering and weighing a mans actions, Proverbs 4.25,*26.* hence it is that Moſes ſaid to his father in Law, who was a very wiſe man, *Thou ſhalt be to us in ſteed of eyes*, to guide and counſel us, Numb 10.31. where the LXX. render it πρεσβύτης, thou ſhalt be an Elder, a Counſellour, a guide amongſt us; ſo Job ſaith of himſelf, that he was eyes to the blind, Job 29. 15. A Counſellour and guide unto them. Thus the excellency of wiſdome is deſcribed by the eye, as being the principall part of the body, and moſt beneficial to the whole, 1 Cor. 12. *16*, 17, 21. Matth. *6.* 22. and what the eye is to the body, that is, to the mind, Eph. 1.18.

But the fool walketh in darkneſſe] Hereby we underſtand what is meant by having the eyes in the head, namely, to have them uſefull for guiding and ordering our wayes, ſo as that we may not erre, wander, ſtumble, fall, miſtake, miſcarry in our affairs. The antitheſis ſhould have run thus, but the fools eyes are in his heels, or he hath no eyes to ſee; but the uſe of Scripture is to put in the place of the antitheſis, that which ſhall in ſenſe amount thereunto, as Prov. 12.27. the one part of the verſe is parabolical or proverbial, but the antitheſis is plain and familiar; ſo Prov. 14. 3. and 15.19. The fool is raſh, heady, inconſiderate, cannot diſcern events, nor foreſee dangers; knows not which way to chuſe, or to refuſe; his eyes are any where, rather than in his head, Prov. 17. 24. is carried headlong in his buſineſs, eaſily ſnared and taken Proverb. 4.18,19. 2 Pet. 1.19 Matth. 13. 15, *16.* By darkneſs here, we may underſtand blindeſs, Act. 13.11. and then walking in darkneſs, is a diſcovery of folly, when a man wants eyes, and yet will be wandring and venturing abroad; when he knows not whither he goes, nor what dangers are in his way.

Thus far he hath ſhewed the excellency of wiſdom above folly, now he ſheweth wherein, notwithſtanding, they do ſo far agree, as that vanity belongs unto them both.

And I perceived] The meaning is, notwithſtanding this excellency of the one above the other; *yet I perceived that one event hapneth to them all*] They are equally ſubject to the ſame unhappy events; the wiſeſt man that is cannot by his own counſel exempt himſelf from the ſame common calamities which other men fall into: as two wayes which ſeem to part, the one turning to the right hand and the other to the left, and yet both at laſt bring to the ſame town, chap. *9.*2. and 3.19.

V. 15. *Then ſaid I in mine heart*] *i. e.* Therefore, or hereupon I ſaid in mine heart, if it happen to me, even to me, as to the fool, to what end have I taken ſo much pains to be more wiſe and learned than he, being by all my wiſedome not a whit protected from thoſe evils which he hath by his folly expoſed himſelf unto.

That this alſo is vanitie] Some make this to be a judgement on that haſty and angry inference, *why was I then more wiſe?* and ſo the meaning to be; this was my infirmity and vanity, to undervalue wiſedome, and meaſure it by the caſuall events which befall it, as Pſalm 73. 13. —— 15. and 77. 10. But the meaning is, that in this reſpect wiſedome is no more able to make a man happy, or to bring perfect tranquillity to the ſoul, than folly is: albeit in other reſpects there be a ſingular excellency in it above the other.

Here then obſerve, 1. That the moſt excellent endowments of mind that are, cannot perfectly ſatisfie the heart of man.

2 That yet there is a ſpecial beauty and goodneſs in ſuch gifts, to draw the delight of the heart unto them, as being to the mind, as the eye to the head, the guide and the beauty of it; or as light to the eye, a moſt congenial and ſuitable good unto it.

3. That events and ſucceſſes depend not upon the counſels of men, nor upon the gifts of God beſtowed on them, but his providence hath the caſting voice, and doth over-rule and order them all as pleaſeth him, Eccleſ. 9. 11. Pſalm 127. 1, 2. many times thoſe who have leaſt wiſedome or goodneſſe, have greateſt ſucceſſe Iob 21. 7.—13. Pſalm 73. 3. 12. Ier. 12. 1, 2. Hab. 1.13. Mal. 3. 15. and many times the wiſeſt and moſt circumſpect men, are moſt fruſtrated in thoſe courſes which were contrived with greateſt skill and cunning, 2 Sam. 17. 14. Iob 5. 12.—14. Iſa. 19. 11.—14. 1 Cor. 1.20.

4. That notwithſtanding the Providence and Counſel of God hath the preeminency in the events of things, yet that hindreth not the excellency of wiſedome above folly, neither are we thereby at all incouraged to find fault with our ſelves for any labour in the uſe of means, onely we muſt ſo uſe them, as not to deifie them, nor to truſt in them, but wholly to depend upon God for his bleſſing on our Counſels, to ſubmit to his wiſe and holy purpoſes, when they are diſappointed, to admire his goodneſſe when at any times he turneth our imprudence or improvidence unto good and maketh the event not anſwerable to our follies, but to his love.

5. That we cannot judge of the wiſdom or folly, the goodneſs or badneſs of men by outward events, becauſe theſe happen alike to all, Chap. 8.14. & *9.*11.

V. 16. *There is no remembrance* &c.] What he obſerved in the general before, he now maketh good in two particulars, *viz* oblivion and death, which are both alike common to wiſe men and to fools. Wiſe men may ſeem to ſecure at leaſt their names though they cannot their bodies from mortality; by ſuch magnificent works as Solomon here wrought, and by ſuch noble contemplations as he was converſant in; but he aſſures us here the contrary, and elſewhere; that Piety onely keepeth the name from rotting with the body, Prov. 10.*7.* Pſalm 112 *6.* Pſalm 49. 11, 12 Ier. 17. 13. Time will eat out all the monuments of wiſdom, or though they continue, yet the renown of a wiſe man doth him no good at all, he is not after death ſenſible of it, or comforted with it, ſo Chap. 1. 11. new wiſe men, that ariſe in after ages, will darken and eclipſe the honour of thoſe that went before them: and ſo will it be done to them in the ages that follow. To be ſure, no mere wiſe or great mans honour ſeparated from Piety, will hold pace with his being; at the laſt day there will ſo much ſhameful matter be diſcovered againſt the wiſeſt of wicked men, as they ſhall then loſe all their renown, and ſhall appear to be veſſels of diſhonour and ſhame for evermore, 1 Cor.4.5. 2 Tim. 2.20.

And how dieth the wiſe man? as the fool] The ſecond fate common to both. This *how*, in a paſſionate interrogation, noting grief that it is ſo; wonder that it is no otherwiſe: and indignation or diſdain, that things ſo exceeding different in their worth, ſhould both of them periſh alike. Thus there is a *Quomodo dolentis*, of grieving, Lam 1.1. *admirantis*, of wondring, Acts, 2.7.8. *Indignantis*, or *objurgantis*, of chiding and diſdain, John 5.44. Matth. 23 33. And becauſe it may be objected that this Argument may as well diſable Piety from making a man happy, as wiſedom: Since the ſame queſtion may be framed of them, as well as of theſe, how dieth the juſt man? as the unjuſt: we muſt remember that piety follows a man, and ſo abides with him after death, which no other acquired excellencies do either as ornaments or as comforts, Rev. 14.13. Death doth not cut off their ſpiritual life & union with Chriſt, which was that which made them happy here. VVicked men are dead, being alive, 1 Tim. 5.6. and good men live in death, John 11.25, 26. Mat. 22.32. therefore the Iews called their burying places *domus viventium*, the houſes of the living. Therefore there is no durable life or honour, but in the fear of the Lord.

V. 17. *Therefore I hated life*, &c.] This is the effect which this great vanity of the moſt excellent humane endowment wrought in the heart of Solomon, made him weary of living to ſo little purpoſe, as to dye at laſt like the baſeſt of men, He ſaw no lovelyneſſe or deſireableneſſe in life it ſelf, (though the chiefeſt outward bleſſing) all the courſe thereof being full of evil, grievous, cruciating, diſquieting labour, all which at laſt runneth down like the waters of Iordan, into the ſame lake of death, with the other refuſe of men. Many mens poverty, pains, ſickneſſe, worldly troubles, have cauſed them to complain of their life; but here is one who had health, peace, honour, abundance of all the contents which the world could afford, not murmuringly, but as it were judiciouſly and critically making the ſame complaints. The greatneſſe of his wiſdom being, ſuch, as that all the comforts of life were too narrow to ſatisfie the inquiries of it, he ſaw little valuable or deſirable in it.

Here obſerve: 1. That life it ſelf is too mean a thing to bring full content to the ſoul of man. It muſt be ſomething better than life which muſt do it, Pſal. 63.3.

2. That in the greateſt confluence of worldly things, the life of a man may be full of grievous labour, and he weary of it, not onely out of anguiſh of ſpirit, but of natural wiſedome obſerving the vanity thereof.

3. That the wiſdom of man, without making uſe of the grace of God, is very apt to undervalue the greateſt outward bleſſing which humane nature is capable of; as Solomon here doth life. There is naturally ſo much diſtemper in the heart of man, that except all things anſwer his own deſires and expectations, he will fall out with his very life, and pick quarrels with the choyſeſt bleſſings that God here affords him. As a little cloud hides the light of the whole Sun from the eye, ſo amidſt a multitude of enjoyments, a little labour or trouble which comes along with them, doth darken the beauty, and remove the content of them all, Gen. 30 1. Pſal. 59.15. Eſth. 5.13.

4. Concerning this point, of being weary of life or hating it as an unlovely and undeſireable thing, me may note, 1. That life is the choiceſt and principal outward bleſſing which God here affords us, and that unto the comfort and preſervation whereof all other outward bleſſings are directed, Matth. 6.25. 2. That though in a way of obedience we are to undervalue it at the command of God when he calls on us to lay it down Luke 14.26. Act. 20.24. 1 John 3.16. John 12.25. and in compariſon of a better life, we may groan for a deliverance from it, and to be with Chriſt, Phil. 1.23. yet it is a great fault out of paſsion, murmuring, outward troubles, nay, out of largeneſs of heart, as here Solomon doth, to diſeſteem and wax weary of ſo great a bleſsing, Gen 27.46. Numb. 14.2. Job 10.1. and 36.20. Jon. 4.3, 8.

V. 18. *Yea, I hated all my labour*, &c.] All thoſe magnificent and excellent works, which with ſo much labour I had wrought. They were all ſo far from miniſtring unto my heart any ſolid contentment, that I grew wholy out of love with them, had no regard nor reſpect at all unto them. If by hatred here, and in the former verſe, he meant onely an abatement of that love and delight which his heart might over-ſenſually take in them, then this was a very commendable fruit of the vanity which he diſcovered in them; according to the counſel of the Apoſtle, upon the ſame ground, 1 Cor. 7.29,30,31. 1 John 2.15 *Love not the world*, that ſeems to be a worldly and ſecular life, or Temporal being, nor the things of the world, that is, the proviſions and materials which are the fewel of luſt in the world: and ſo hatred ſometimes ſignifies an abatement and moderation of love, Matth. 10.37. compared with Luke 14 26. John 12.25. Gen. 29 30,31. But if by hatred is meant a deteſtation and abhorrency of them, ſo as to leave off all care of duty to be exerciſed in worldly things, according to the travel which God hath appointed for the ſons of men, Ch. 1.13 Epheſ. 5.28. 2 Theſ. 3.10.——13. and this to do, becauſe we find not that plenary ſatisfaction from them, which they were never ordained to adminiſter, then this was an inordinate hatred which did not belong unto the works themſelves, (being in themſelves good) but unto the ſinful diſtemper of the heart from whence it proceeded. Such was the ſullen diſtemper of Iſrael in the wilderneſs, Numb. 11.6. & 20.4 Jon. 4.1.

Becauſe I ſhould leave it unto, &c.] Here the wiſe man doth ſubjoyn reaſons of this his wearineſs and diſlike of all his paſt labours: 1. Becauſe he was to leave them; there was a neceſſity of parting with them at the laſt. As the heart of man in this ſtate of corruption is naturally apt to cleave to the world and worldly things, ſo there is a peculiar delight in thoſe works which are the fruit of his own wiſedome and labour: and he finds it more hard to wean and take off his affections from them, than from any other. As the Apoſtle ſaith of a mans own proper luſt, ſo we may of his own labour and work, that it doth more eaſily draw away the heart, Iam. 1.14. therefore when God puniſheth ſuch men, he uſually doth it in the works of their own hands, in their principal and peculiar imployments; as Tyrus in her merchandize, Ezek. 27.27. Pharaoh in his river, Ezek. 29.3.4. The wiſe man is apt to glory in his wiſedome, and the ſtrong man in his ſtrength, &c. Ier. 9.23. Dan. 4.30, 31. This is the firſt ground of vexation, They muſt leave their wealth to others, Pſal. 49.10, 12.

V. 19. *And who knoweth whether he ſhall be a wiſe man or a fool?*] 2. The reaſon of his forementioned diſlike of all his labour; becauſe he muſt leave them to the man that comes next after him, who haply may be very unfit to ſucceed him in ſo wiſe and great works. It is not in mans power to leave the works of his hands, when he muſt himſelf no longer enjoy them, unto ſuch as are moſt likely to improve or preſerve them: but be he what he will, wiſe or fooliſh he muſt have, not onely the fruition of my labours: but the dominion over them, Pſal. 39.6. And this is a great vanity, to know a mans ſelf how to get great things, and to know how to preſerve, and to enjoy them; but not to know what will become of them at the laſt: A wiſe man it may be will alter all; a fool will ſcatter and diſſipate all, and ſo all the fathers wiſdom may quickly come to nought by the ſons folly,

wherein I have laboured and wherein I have ſhewed my ſelfe wiſe] Which by my labor and my wiſdom I have gotten. He underſtandeth humane wiſdom in managing worldly affairs to the beſt improvement, Iſa. 10 13. Ezek 38.4, 5. Theſe are the two great principles of humane actions, Wiſdom to direct; Labour to execute: Wiſdom by counſel guideth labour; and Labour through experience encreaſeth wiſdom. That wiſdom is fruitleſs, which doth not produce labour; and that labour is uſeleſs, which is not managed by wiſdom. Some conceive that Solomon here did foreſee, or at leaſt fear that Rehoboam by his folly might ſcatter many of thoſe great works and loſe much of that ample power and wealth which his father by his wiſdom had gotten, 1 Reg. 12.13,15.

V. 20. *Therefore I went about to cauſe my heart to deſpair of all the labour*, &c.] *I went about*, or, I circled. The meaning is, Having turned hither and thither to take a view of all humane actions, and every where diſcovering notable vanity in them all, I found my ſelf, after I was wearied in this round, brought at laſt to utter deſpair and deſpondency of ſpirit; being without hope of ever finding out that in any of my labours for which I had undertaken them. When I found after all my labour, this ſad uncertainty attending on them, that it was out of my power to diſpoſe them for the future ſo, but that they might fall into the hands of a fool that would demoliſh and diſſipate them all; who by his folly would extinguiſh the monuments of my wiſdom; and by his luxury the fruits of my labour: Then I beſtirred my ſelf to make my heart deſpair, to call it wholy of from all my labours. The word importeth a deſiſting from a purpoſe or work undertaken, a changing of a mans counſel, finding the attempt to be fruitleſs or unſeaſable, Iſa. 57.10. Ier. 2.25. & 18.12. There is a Rational deſpair, when a man having erroneouſly ſought for ſome good from that which is wholly unable to afford it, doth thereupon give over ſo fruitleſs an inquiry, and betake himſelf to that which is more effectual, Iſa. 55.2. and there is a paſſionate deſpair proceeding from that frowardneſs of heart which ſuch a diſappointment is apt to produce in carnal minds; when, becauſe a man cannot enjoy that good from a thing which he expected, he will therefore wholy fall out with it, though it be otherwiſe good in its degree, and doth bring ſuch comfortable fruit as God appointed it for. This is a ſinful deſpair: For the Lord hath made many promiſes unto the labour which we take about outward things, Prov. 12.24. and 13.11. & 31.31. Pſal 128.1,2. And hath a word of bleſſing ever proportionable to thoſe ends and uſes for which he hath appointed them, Deut 28 2--8. Mat. 4.4. If Solomon mean here the former deſpair then it was an effect of his wiſdom, dictating unto him not to place his hopes upon vain things which would delude and abuſe him, but to take off his heart from the inordinate love of empty things. If the later, then it was a corrupt and froward averſion from from things good in their degree, becauſe the providence of God might haply diſpoſe otherwiſe of them than he deſired. Duty & labor about outward things belongs unto us, but the diſpoſition of them into what hands he pleaſeth, belongeth unto God. In the mean time, it is a good argument to draw off the heart from anxious and inordinate toyl about worldly things: and rather to imploy our thoughts about the education of our children, leſt much wealth in the hands of a fooliſh ſon prove an argument of our folly; whereas a little eſtate with principles of wiſdom and piety inſtilled into him that muſt enjoy it, will be a greater bleſſing unto him, and an evidence of more wiſdom in our ſelves.

V. 21. *For there is a man whoſe labour is in wiſdom*, &c.] *i. e.* who, 1. by his habitual skill and faculty of contrivance. 2. by his experimental and improved knowledge; and 3. by his juſt, honeſt, and righteous dealing;concurring all;4.with diligent labour,(unto which kind of principles ſo attempered, the bleſſing of God is uſually annexed,) doth get a fair and full eſtate: and when he hath all done,muſt leave it to another who never took thought about it, nor ſtirred hand or foot towards the gathering of it. This is a third reaſon of the wiſe mans wearineſſe of his life and labours namely, that he ſhould be a very drudge for another man, and ſhould uſe all his skill and pains, and ſuffer ſo much anxiety and diſquiet onely to purchaſe reſt and idleneſſe for his ſucceſſour.And this is a gteat & ſore evill,that the labour ſhould be one mans,and the fruit thereof anothers,and is often threatned as a puniſhment, Job 5.5. Hoſ.7. 9.& 8.7. *Deut.* 28. 30,31,32,33. Pſ.39. 6. Pro. 13, 22.

ſhall he give it for his portion] Or, *ſhall he give his portion.* That which in all reaſon after ſo much labour ſhould have been the portion of him who laboured for it, he is compelled by death to give or leave it to another man, ond ſo to make it that other mans portion.

V. 22, *for what hath man of all his labour*,&c. What is there unto a man of all his labour? Nehem. 6.. 6 *viz.* what profit, comfort, advantage, can a man have of ſuch labour wherein all the pain is his, and all the fruit and benefit another mans? chap, 1. 3, & 3. 9 Pſal.39.6.

vexation of his heart] Hereby are noted thoſe diſcruciating. diſquieting, careful thoughts, whereby he doth project and contrive within himſelf all wayes of gain, and how to increaſe and preſerve a great eſtate, Pſal.49. 11. Hab.2.5,6. 1 Tim.6.9,10. This may refer to all the three Reaſons before given; 1. What hath man left to himſelf of all his labour and vexation when he is dead and gone, all the world is then gone to him, Job 1.21. 1 Tim. 6. 7. Pſal.49 17. 2 What good hath he by all that pains which was taken for another man, who if he were wiſe, would be able to take the paines for himſelf, and if fooliſh, will be likely to make all another mans pains fruitleſſe, which he took to provide for him, Job 27. 16,17. 3. What hath he of all his Labour more than the other man who ſate ſtill, and lived quietly, and ſaw him toyl and drudge to get him an eſtate who laboured not for it? nothing at all more as to concernment and fruition, much more as to wearineſſe and vexation.

V. 23. *For all his dayes are ſorrowes, and his travell grief*] &c.] Theſe words are very emphatical,to ſet forth the pain and trouble of ſuch a man who toyls for others: and the wiſe man cloſeth this diſquiſition as he did the firſt, Chap. 1. 18. only this is expreſſed with greater emphaſis,as being the greater evill of the two;as ver. 21. 1. The words are many, to ſhew the greatneſſe of the trouble 2. The word tranſlated *ſorrows*, ſignifieth a very painful and cruciating grief, the grief of ſome ſore wound, Gen.34.25. Jer. 51. 8. and uſed in the caſe of Iſraels ſorrow in their bondage in Egypt, Exod.3.7. and in Babylon, Lam 1.12. and to expreſſe the ſorrows of Chriſt, Iſa.53.3,4. See Job 33.19. Prov.14. 13. 3.The Abſtract is uſed for the Concrete, it is not ſaid, All his days are ſorrowfull,but very ſorrow it ſelf, which addeth much force to the ſenſe, as Gen.3.6. Pſal.5.9. & 39 5. Hag.2. 8. Gen 12. 2. Cant. 5. 16. 4. The word is in the plural number, *all his days are ſorrows*, (*i.e.*) full of ſorrow? great ſorrow, and variety of ſorrow; as Iſa. 63. 6 2 Pet.3.11. So it is ſaid, that the Sodomites were ſmitten with blindneſſes, Gen.19.11. 2 Cor.1.3.Eccl.5.6.

and his travel [or anxious and careful labour] *grief*. Or, indignation,his weariſom imployments,full of diſquietneſſe,and of continual ſollicitude, meeting,withall, with many miſcarriages and diſappointments, do ſtir up much grief and diſpleaſure of heart. Hereby is noted the exceeding great trouble of heart, which ariſeth out of an inordinate converſing about worldly things, and apprehenſion of parting with them. For the leſſe meaſure there is in the labour of getting them, the more trouble there is in the thoughts of parting with them. If the life of the beſt men be full of evill and labour,Gen.47.9. Pſal.90. 10. Job 14.1. & 5. 7. (Our mother brings us forth in ſorrow and unto ſorrow)much more unquiet muſt be the life of thoſe who labour in the fire, and for very vanity. Habbac.2. 13.

yea, his heart taketh no reſt in the night] The night was appointed by God for man to reſt in, as the day to labour,Pſal.104 23.& 127 2. Job 4.13. But ſuch a man depriveth himſelf of that bleſſing, which God by the very ſeaſon offers him, Job 7. 3.4,13,14. Eccl.5. 12,13. Prov 3. 24. Or, if ſuch a mans body, through labour and wearineſſe, do ſleep, yet his heart is ſtill taken up with unquiet thoughts and cares; for the heart may be awake when the body ſleeps, Cant 5. 2.

V. 24. *There is nothing better for a man,than to eat*, &c.] In this verſe, and ſo to the end of the Chapter is contained, that which is the whole ſum and ſubject of this book, which is to ſhew, wherein the only good which a man can attain unto in his labour about worldly things, doth conſiſt, and the happineſſe of this preſent life which is to get the heart ſeaſoned with the fear of God, and to be good in his ſight, or approved of him; and then, in the aſſurance and joy of his favour, to make uſe of all outward good things with quiet contentment, with freedom, cheerfulneſſe and delight, which is a ſpecial bleſſing which the Lord gives unto his own ſervants. The Apoſtle puts all this into two words, Godlineſs and Contentment, 1 Tim.6.6.

The words admit of a ſeveral reading, though all run to the ſame iſſue. *There is nothing better for a man than*- -- - ſo our verſion The word [*than*] according to the reading is to be ſupplyed, it not being in the Original. And ſo Interpreters agree,that ſuch a word as *niſi*,or *tantum* may be underſtood, as it is neceſſary to be ſupplyed elſewhere; as Iſa.1.6. where,in the Original, the words run in this manner, *There is no ſoundneſſe in it*, *wounds and bruiſes*,&c. where the vvord *but*,or *only* is neceſſarily te be ſupplyed; no ſoundneſſe, [*but*] wounds or bruiſes: So here, *There is not good for a man that he eat*; the word *but* is to be ſupplyed, There is not, or it is not good for a man *but* that he eat: It is expreſſed, Chap.3.12. Others read the words with an interrogation, *Is it not good for a man that he eat*, &c? (*i. e.*) It is good.Others read thus, *This good is not in a man*, (i.e.) *in the power of man, that he eat and drink*, &c. As he cannot help it, but he muſt in time leave his outward things, which with ſo much labour he hath gotten, and that to ſuch as it may be, will not diſpoſe of them to his deſire; ſo even while he doth actually poſſeſs them himſelf, it is not in his power to uſe them,much leſs to enjoy them with delight and pleaſure, without the ſpeciall gift of God. All amounts to the ſame iſſue; which is this: Since there is in all the ſtudies, labours, affairs of men ſo much vanity and vexation, as hath been here diſcovered, by the ableſt and wiſeſt inquirer into the creature; it remains, if we would effectually free our ſelves from this vanity and vexation, that giving over thoſe anxious and diſquieting labours, we betake our ſelves to a free, cheerful, and comfortable uſe of thoſe good things which God hath bleſſed us withal; and that ſo we may do, to commend our ſelves by ſincerity of heart unto God, from whoſe hand and gift alone this mercy proceedeth, and not from the power or will of man.

make his ſoul ſee or enjoy good] *i. e.* Make himſelf to enjoy the good which outvvard bleſſings do afford, the like phraſe making to ſee good is uſed, Pſal.4.6. & 50. 23. *ſupra*, verſ. 1.

in his labour] 1. In the fruit of labour, not of idleneſs, 2. Of his ovvn labour, of that vvhich is righteouſly his ovvn, not gotten from others by violence or injuſtice.

this alſo I ſaw that it was from the hand of God] Or the ſpecial gift of God, as verſ.26. Chap.3:13. & 5 19.1. Chr.29. 16 It may ſeem but an eaſie thing vvhen man hath, vvith much toyle and trouble, gotten proviſions about him, to eat the fruit of his ovvn labours, yet he hath no povver to do it vvithout Gods bleſſing.

Here vve may obſerve. 1. That the utmoſt good of all vvorldly labours reach no further as to real benefit, than the ſupply of the body, Eccleſ.6.7. 1 Tim.6. 7, 8.

2. That it is not in the power of man,after all his hard labour for theſe things, either to uſe them, or with cheerfulneſſe and joy, to delight at all in them, without the ſpeciall hand and gift of God; to ſay nothing of ſickneſſe, or ſorrow, or other diſtempers within, and of robbers without, which may take away the taſte of any ſweetnes in them,and conſequently the deſire of them, 2 Sam. 19. 35.Job 33. 19, 20, ſo that the floore and the wine-preſſe ſhall not feed us, Hoſ.9.2. & 2 9. There is ſuch a ſordid and baſe cruelty in the mind of a man towards himſelf, as to defraud and grudge himſelf the fruit of his own labour, Eccleſ. 6 2,4,8. much leſs can a man with cheerfulneſs,contentment, and ſweet tranquility, make uſe of theſe bleſſings without the ſpecial favour of God unto him therein, Prov. 10 22. Pſal. 128. 1, 2. Nehem.8. 10, 12. 1 Chr.29.22. Act.14.17. Deut.8 12.———18 Phil 4.11,12,13.

3. That the happineſs of this life ſtandeth in a free,cheerful and contented enjoyment of the good bleſſings of God, together with the ſenſe and comfort of his fatherly love. 1 Tim.6.4.

4 That all the ſweetneſs of outward bleſſings ſtandeth in this that they are reached out unto us, from the hand, and ſanctified by the bleſſing and grace of a merciful Father, Pſal. 37. 16. Prov. 15. 16 1 Tim.4.5. 1 Tim.6.17. It is the love of God which puts ſweetneſs into all outward mercies.

5. Honeſt labour whereby a mans bread is his own,is the proper object of our comfortable fruition. Then only we can rejoyce in our eating and drinking and other outward delights when in them we taſte the ſweet of our righteous labours, Prov.16. 8. Eph. 5. 28. 2 Theſ.3. 12.

V. 25. *for who can eat, or who elſe can haſten thereunto more than I?*] He proveth what he had ſaid,that it is the gift of God becauſe he ſo wiſe,ſo wealthy a Prince,who had ſo great variety to hold up his delight, could of himſelf find nothing in all his great eſtate, but matter of vexation,What power can others have to enjoy them, when he could not; or elſe it may refer to the former part of the foregoing verſe. There is nothing for a man then to eat and drink and enjoy good in his labour: this he proveth by his own experience. As by his own experience, he hath all along proved the vanity and vexation of the creatures in other reſpects; ſo here, by his own experience he proveth, that the only tranquillity is, having made ſure of the favour of God, to eat and drink with cheerfulneſſe. He doth not mean ſenſual Epicure-like ſurfetting on the creatures, but a quiet, free contented uſe of them; who is fitter to eat of my eſtate, and to make haſte ſo to do, *i. e.* readily and cheerfully to do it, than I my ſelf who laboured for it? and I unto whom God hath given ſuch plenty, and ſuch readineſſe of heart to uſe it, can by my own taſte of Gods goodneſſe give to others a judgement and aſſurance hereof. So verſe 10 12.

who elſe can haſten thereunto more than I?] This noteth a ſpecial promptitude and cheerfulneſſe of heart, which Solomon did put forth in the fruition of the good things he had gathered, as Job 20, 2. others read it, who hath taken more care thereunto, to abound in delights and contents than I? Other, who hath quicker ſenſes to diſcern the comforts of them, than I? but the firſt ſenſe ſeemeth more genuine; for as in the former verſe, he ſpake, 1. Of eating and drinking, or of the free uſing of Gods bleſſings. 2. Of making the heart to enjoy them: So here he telleth us that his practice, was ſutable; who can eat? that relates to the former, and who can haſten more than I, that relates to the latter.

V. 26. *for God giveth to a man that is good in his ſight, wiſdome, and knowledge, and joy,* &c.] Having commended this free and comfortable uſe of Gods bleſſings, with Godlineſſe and contentment, by the authour of it, it is the gift of God: He here further commends it by the ſubject of it, unto whom God doth afford ſo excellent a gift: many gifts of God are common to good and bad men, Matth. 5. 45. 1 Cor. 13. 1, 3. but this is a peculiar bleſſing which he beſtowes on his beloved, Pſal. 127. 2. the ſubject of it is a good man, the Character of that good man, he is good in his ſight, good in the judgement of God, who trieth the heart, Gen. 17. 1. 1 Cor. 10. 18. Rom 12 1, 2. 1 Tim 2. 3. Heb. 13. 21. The gift of God to this man. 1. Wiſdom to get, 2. Knowledge to uſe, 3. Joy to uſe cheerfully and comfortably all outward bleſſings, and this is illuſtrated by an antitheſis.

but to the ſinner he giveth travel, to gather and to heap up,] i. e. He giveth them up, or leaveth them to their own greedy deſires, to gather and heap together with much anxiety and tormenting ſollicitude, Habbac. 2. 6. Luke 12. 18. Pſal. 39. 6.

That he may give to him that is good before God] That is, that God may diſpoſe of it by his own over-ruling providence, beſides and againſt the purpoſe of the gatherer, to whom he pleaſeth, or to thoſe that fear him, making wicked men but the drudges and purveyers for others. Iſa. 10. 7. Prov. 13. 22. & 28. 8. Job. 27. 16, 17. Eſter 8. 1, 2. Iſai. 65. 13, 14. as wicked men built the ark but Noah enjoyed it, according to the Greek proverb, one man makes the garment, but another wears it.

This alſo is vanity] *viz.* for a wicked man to labour for others whom he loves not, nor ever intended his labour for.

Here we ſee, 1. Goodneſſe conſiſts in approving a mans ſelf to God. 2. That ſweet and perfect contentment is peculiar unto good men. 3. That wiſdom or skill to get riches is the gift of God, Deut. 8. 18. 4. That knowledge to uſe them being gotten is likewiſe Gods gift, as verſe 24. 5. That good men onely are the proper ſubject of true joy, Gal. 5. 22. 6. That amongſt other curſes God doth many times puniſh vvicked men with giving them up to the inſatiable deſires of their covetous hearts, to weary themſelves in gathering wealth to no purpoſe of their own, of Eccleſ. 4. 8. 7. Gods providences many times diſpoſeth the labours of wicked men for the uſe and good of the godly.

CHAP. III.

IN this Chapter the wiſe man proceedeth, in diſcovering the vanity of worldly things, and of all mens toyl and labour about them, in regard of the total uncertainty of future events, as having their whole dependance on the predeterminate purpoſe of God, and not at all on the anxious care and thoughts of man. And that therefore ſince man is not able to alter the ſeries and contexture of events, fore-ordained by God, he ought with contentment of heart to enjoy his condition, and to fear the Lord, and depend on his providence, which is not poſſible for him by all his own ſollicitude to prevent, or eſcape. And therefore though he may cheerfully enjoy preſent bleſſings, yet he muſt not have his heart glued to them, nor build his chifeſt hope on them, in regard they are ſo variable and ſubject to unavoydable changes and uncertainties. So that the doctrine of the ten firſt verſes of this Chapter ſeemeth to be; 1. An argument enforcing the former counſel of the wiſe man, Chap. 2. 24. That ſince there is a ſet and prefixed ſeaſon for all, even the moſt contingent events, and that it is out of the power of man by all his thoughts, counſels and cares, to break through the limits of Gods providence in the guidance of them; therefore our wiſeſt way is to yield our ſelves unto God, to depend on his counſel and proviſion, to reſt contented in that which he gives, and not to diſquiet our ſelves with the cares, fears, hopes of ſuch things, as are wholly without the order of our wiſdom or power. 2. A caveat in the uſe of outward comforts, ſtill to remember that they are changeable, ſubject to time and providence to wear them out, and deprive us of them: and therefore not to be offended, if we have not alwayes our deſires, nor enjoy them ſo long, and in ſo conſtant a tenour of ſucceſſe, as we could wiſh our ſelves. 3. A further obſervation of vanity in outward things, in the various actions of other men, as he had before diſcovered it in his own labours.

V. 1. *To every thing there is a ſeaſon*] A predeterminate and an appointed time: So it is uſed, Eſt. 9 31. Ezra 10. 14. Nehem. 13. 31.

to every purpoſe] To voluntary and contingent things, which ſeem moſt in a mans own power; yet theſe are over-ruled, for their beginning, duration and ending, by the providence of God. To every purpoſed buſineſſe: Where note; 1. That all events in the world, both natural and contingent, voluntary, or fortuitous, are all of them limited and bounded for their beginning duration and ending, by the providence of God, Pſal. 31, 15. Job 14. 14. Act. 17. 26. So we read of a time for wrath, Pſal 37. 13. Ezek. 7. 7. Hoſ. 5. 7. Iſa. 40. 2 A time of love, Exek. 16. 8. 2 Cor. 6. 2. A time to work in, Joh. 2. 4. A time to ſuffer in, Joh. 7 30. & 8. 20, & 13. 1. & 17. 1. It is great wiſdom for men to obſerve the providences of God in this point, that they may accordingly behave themſelves towards him, 1 Chron. 12. 32. Luke 19. 42 Eccl. 9. 12. Jer. 8 7. 2. That whatever are the thoughts or cares of men, yet the purpoſes of God muſt ſtand; no man can by his anxious fears or contrivances, mend or alter his condition. Means we muſt uſe in obedience unto God, and expectation of his promiſed bleſſing, but events and ſucceſſes we muſt leave wholly unto him, Iſa. 46. 1 . Prov. 19. 21. Pſal. 33. 10, 11. Matth. 6. 27. Jer. 10. 23. 3. That all things under the Sun are ſubject to continual changes; there are various revolutions and viciſſitudes of events, now one thing, and anon the contrary, to the intent that men ſhould, neither be wanton in proſperity, nor deſperate in adverſity, but ſhould alwayes fear before the Lord, and ſeek for a kingdom which cannot be ſhaken, 1 Cor, 7. 29.-----31. Prov. 27. 1. Jam. 4. 13, 14. Dan. 2. 21.

V. 2. The Wiſe man ſubjoyneth an Induction of ſeveral particulars, obvious to every mans experience, whereby he demonſtrateth the truth of this general Propoſition. Some of theſe particulars are things natural, and wholly out of the power of man: others humane and voluntary, ſuch as are done and directed by the skill of man. To teach us, that all the moſt free and contingent actions are under the Law of Gods providence, directed and limited thereby, as well as thoſe which are moſt natural and neceſſary, 1 Reg 22. 24. Iſa. 10. 5, 6, 7. Act. 4 27, 28.

Some again begin with pleaſant inſtances, and end in ſad ones. Others begin with ſadneſſe, and end with delight. The Lord as he pleaſeth ordering the affairs of men ſo, as that ſometimes they have their good days firſt, and afterwards ſorrow: ſometimes evill firſt, and after, deliverance, Luk 16. 25. Job 42. 12. Joh. 21. 18.

Another thing to be remembred here, is; That the Lord doth not by every one of theſe particulars ſignifie what is good or lawfull to be done, but only teach us that not onely the good actions of men, but their ſins, non only their ſerious actions, but thoſe which are moſt Ludicrous and vain, are all of them under the decrees and over-ruling counſels of God, directing of them and their ſeaſons as it pleaſeth him, Matth. 10 29, 30. Gen. 45. 5 & 50. 20. Judg. 21. 21, 22, 23.

A time to be born, or to bear and bring forth[Called the hour of a woman, Joh. 16 21.

and a time to die] Called the Hour wherein a man muſt depart, Joh 13. 1. For, though the ſentence of death hath ſometimes been revoked, Iſa. 38. 1, 5. yet, the predeterminate time fore-fixed in the purpoſe of God was not altered.

V. 3. *A time to kill*] There is a providence of God in the violent deaths of men, directing actions either ſinful or fortuitous, as it pleaſeth him, 2 Reg 10. 30. compared with Hoſ. 1 4. Exod, 21. 13. 1 Reg. 22. 34. Hoſ 6. 1. 1 Sam 2. 6. Job 30. 26.

to beat down, and to build] Jer. 1. 10 & 18. 7. & 31. 28. Eſay 5. 2, 5.

V. 4. *A time to weep*] *viz.* From the Lord; for he ſpeaketh all along of the providence of God, in whoſe hand all our times both of ſorrow and joy are, Pſal. 80. 5. Ruth. 1. 20, 21.

and a time to laugh] Pſal. 126. 1, 2. Gen. 21. 6.

to mourne] As in funeralls and publick calamities, Chapter 12. 5.

to daunce] *i. e.* greatly to rejoyce, and expreſſe joy in the outward behaviour, 2 Sam. 6. 14. Act. 3. 8.

5. *A time to caſt away ſtones, and a time to gather them together*] Some by this, underſtand the erecting of trophies over conquered enemies, as Joſh. 8. 29. 2 Sam. 18. 17, 18. Zach. 9. 16. Others, the demoliſhing or erecting of buildings, all ordered by Gods providence, Luke 13. 4. Judg 9. 53. Lam. 2. 2, 5, 7, 8, 9. & 4. 1. Zach. 5. 4. Mic. 1. 6. 2 Reg 3. 25. Mark. 13. 1, 2.

to embrace, and to abſtain from embracing] 1 Cor. 7. 5.

V. 6 *to get*] Prov. 10 6.

to caſt away] Either out of neceſſity, as Jon. 1. 5 Act. 27. 18, 38. or out of charity, Prov. 11. 24. Eccleſ. 11. 1. or out of ſpecial duty to God, Heb 10. 34. Matth. 10 37, 38. and 10. 29.

V. 7. *To rent*] As the cuſtom was in mourning, Job 1.20 Joel 2.19.
to ſpeak, to keep ſilence] According to difference of ſeaſons, Prov: 26. 4,5. & 25.11. Amos 5. 13.

V. 8. *A time of war*] 2 Sam. 11.1.

Thus Solomon by an Induction of divers particulars, and thoſe very various, and each by way of antitheſis with his contrary joyned to him, ſome natural actions, ſome civil, ſome domeſtical, ſome vitious, ſome vertuous, ſome ſerious and ſolemn, others light and ludicrous, ſome wiſe, ſome paſſionate; by all theſe he aſſureth us, that there is a holy and wiſe work of God in predefining, ordering, limiting, tempering, diſpoſing of all theſe and the like affaires of men, and ſo qualifying in the life of a man one contrary with another, and ballancing proſperity and adverſity by each other, that in every condition a good man may find cauſe of praiſing God, and of truſting in him, and of exerciſing this tranquility and contentment of mind, even in contrary conditions becauſe the holy hand of God is in the one, as well as in the other, Job 1.21. Phil. 4. 11, 12.

V. 9. *What profit hath he that worketh, in that wherein he laboureth?*] As Chap. 1. 3. Matth 6.27, In vain is it for a man by any anxious toyl to go about to effect any thing according to his own will, if the counſel and providence of God be againſt it. When he builds, God may pull down, or put in ſome accident and caſual event which ſhall divert, or undo all: Yet he doth not intend to reſtrain men from needfull Labour in their callings; but from truſting in or building on their Labours, and fretting if ſuch fruits follow not thereupon as they intended and expected; but patiently to ſubmit to the holy Will of God, unto whom it belongeth to diſpoſe of our perſons, of our liberties as it pleaſeth him. Whence obſerve, That carking and caring is indeed a ſtriving with the irreſiſtible providence of God, which no labour of ours can alter, or bend to our wils, Iſ. 4.1,5.9. Jon 4 8,9. as on the other ſide, glorying of our own ſtrength or wiſdom, is a robbing him of his honour, Deut. 8,17,18. Habbac. 1. 16. Labour is ſubordinate unto providence, but muſt never ſtrive with it. There is no profit to any man in his Labour, without Gods bleſſing, which therefore he muſt pray for, & rejoyce in without fruitleſs anxiety for the future.

V. 10. *I have ſeen the travell*] Chap. 1.13. men might be apt to thiuk when they ſee ſo many turns and changes in the world, that all things are carried by a blind and raſh diſorder, caſually and uncertainly, as it falls out, without any beauty or order in them. To this he anſwers, That it is God who hath given unto men this travel to exerciſe themſelves in various and contrary employments, paſſions, events, and that he doth, though we do not ſuddenly obſerve it, direct them all unto a beautiful iſſue: all theſe contraries work together, for good, Rom 8. 28. Again, men might think on the other hand, If man have indeed no profit of all his labour, but when all is done, God alone orders the Event, then to what End ſhould he weary himſelf in ſo fruitleſſe an employment? To this alſo there is an anſwer in theſe words; God hath given to man his work, which he is to undertake in obedience to Gods command: and God doth uſually diſpenſe his mercies unto us in the uſe of means, and by a bleſſing on our labours, Prov. 10. 4,22. Joh. 21. 3,6. Acts 27.22,31. And though Labour do not effect what we expected from it, but Gods providence ſhould (as ſometimes it doth) act contrary to, or diverſly from our endeavours; yet this good there is in honeſt Labour alone, and this End God hath in requiring it of us, we are Exerciſed therein, and ſo kept from idleneſſe, and the evill effects which would follow thereupon. Labour is not only a duty, but in this reſpect beneficial, (even when it miſcarrieth as to the principal end aymed at in it) that the heart is thereby kept in that ſtation and order wherein Gad did originally ſet it, Gen. 3. 17,18,19.

V. 11. *He hath made every thing beautiful in his time; or in the time and proper ſeaſon thereof.*] This is a further commendation of the wiſe providence of God in the government of the world, and all the events which happen in it, to the end that men may with more quietneſſe and contentment acquieſce therein. We might be apt to ſtumble and be offended at the ſeeming confuſions which are in the world, and the great uncertainty of affaires therein. But however it ſeem ſo unto us, who are not able to put together all the pieces of Gods providence, nor to foreſee that frame and feature which he will form them unto at the laſt, yet this is certain, that as in the work of Creation all things were very good, Gen. 1, 31. So in the work of Gubernation and providence, All things will at laſt appear to be very beautiful, and thoſe things which ſeemed but as confuſed heaps when they lay aſunder, will, when Gods whole work is done, (Iſa. 10. 12.) and they are all put together, appear to have been full of order, and decorum: as beauty in the body ariſeth out of an equall temperament of contraries together, and ſo in a curious piece of hanging various colours wiſely mixed, make an elegant piece: and letters which in the Printers boxes ſeem all confuſed, and ſignifie nothing; yet being ſet together by an exquiſite Copy, they afford us a learned and elaborate work: as we ſee in the Hiſtory of Joſeph and his brethren, of Davids troubles and Kingdom: Mordecai, Eſther, and Haman, of the Jewes crucifying of Chriſt, &c.

Again God *hath made every thing beautifull in its time*] As cold and froſt, are as orderly, as neceſſary, as uſefull in the winter, the the ſeaſon for them, as fruits, and flowers, and other delights as in the ſummer. Sorrow and Affliction is in the ſeaſon of it as uſeful and needful for men and in its kind as beautiful, as mirth and joye in another ſeaſon, 1 Pet. 1.6,7. Jam. 1. 2,3. & 5.7,11. Eccleſ. 7.13, 14. Pſal. 104. 24.

alſo he hath ſet the world in their heart, &c.] Theſe words are in this place very difficult, and variouſly both rendred, and underſtood. Some read them thus, *Quamdiu ſeculum eſt*, as long as the world, or worldly things continue, the Lord doth put into the mind of man the work which God doth from the beginning to the end, excepting onely that vvhich man cannot find out, or attain unto: and ſo the ſenſe to be, That God hath in the book of the world, and of his providence in the Government of all things therein, ſo legibly repreſented to the mind of man his righteous and beautiful ordering of them all, that man may if he ſet himſelf about it, eaſily diſcover Gods wonderful wiſdom therein; as Acts 14.17. Rom 1.19,20. only indeed ſome things are unſearcheable to human reaſon, which he is to admire and adore, waiting till the time of the revelation of Gods righteous Judgements for the full and diſtinct underſtanding of them, Rom. 11. 33 34. Job. 9. 10. & 11.7,8,9. Others, by putting the world in mens hearts, underſtand, according to one of the uſual acceptions of the word, עולם, a deſire implanted in man of eternity and perpetuity, and ſo the ſenſe to be, That albeit God doth make every thing good and beautiful, yet the heart of man is ſo ſet upon immortality, that he cannot find out amongſt any of Gods works here which have a beginning and an end, or are meaſured by time, any thing wherein his heart may fully and finally reſt.

But that which ſeems moſt agreeable to the ſcope of the place, and grammer of the words, is this; God hath indeed made every thing beautifull in his time, and thereupon men ought with quiet and cheerful hearts to obſerve Gods providence in all things, and therein to reſt, without anxiety or diſcruciating care: but man cannot find out the work of God, nor obſerve the beauty thereof ſo exactly as he ſhould; which is the reaſon that he doth not ſo patiently acquieſce therein. Of this defect he giveth two reaſons.

1. That they have the world in their hearts, they are ſo taken up with the thoughts, and cares of worldly things, and are ſo exerciſed in the ſore travel belonging unto them; that they do not naturally look up to the wiſe and holy diſpoſition of God, ſo as to reſt therein. This duty is the remedy of ſuch cares, Matth. 6. 26. 30.32. and ſuch cares are the hinderance of this duty.

2. They cannot *find out the work which God doth from the beginning to the end*] Man being of ſhort continuance, doth not many times live to obſerve a full point in the works of God. Their beginning may be in one age and their end in another. That part which I ſee in my days, may appear to me full of diſorder and confuſion, as heaps of ſtone and lime, and other proviſions towards a goodly building: whereas if I did live to ſee the end of God in ſuch works, it would appear, that in their time, or maturity they would be full of beauty: that fruit which is moſt ſweet and delicate in its ſeaſon, is ſowre and unpleaſant while it is yet green. It is the End of Gods work which ſets forth its beauty. Works of providence, as works of Creation, may begin in a Chaos, and ſeem without form and void, Gen. 1. 2. but they end in admirable order and beauty, Chap. 8. 17. Pſal. 37.37.38. Jam. 5.11. Hab. 2.3. So here is the doctrine of the excellent beauty which is in Gods providences. The reaſon why man is not thereby perſwaded unto contentment and patience in all eſtates, namely, his natural impotency to obſerve the ſame. The grounds of that impotency, 1. His worldly-mindedneſſe. 2. His ſhort continuance: yet he ought by faith, and by the evidence of Gods dealings in other ages, to rectifie this defect, and upon that ground to build his cheerful enjoyment of bleſſings while God beſtowes them upon him. So it follows.

V. 12. *I know that there is no good in them: but for*, &c.] I know by my tryal and experience, that there is no good in or for them, *i. e.* for men; but onley with contentment of heart to rejoyce in Gods bleſſings, and to do good in his life, *i. e.* to live in the fear of God; as Chap. 2. 24,25. or to do good unto themſelves in a liberal enjoyment of their life and labours, as Pſal. 49. 18. or to do good to others in the time of their joy, as Neh. 8. 10, 12.

V. 13. *And alſo that every man ſhould eat*, &c.] Here are the parts of this contentment, to eat drink, enjoy our labours, and to rejoyce in them. Whereby is meant not a gluttonous, luxurious, and intemperate uſe of theſe things, as they, 1 Cor. 15. 32. Matth. 44. 49. but a free and comfortable uſe, without anxious thoughts for the future, moderated by the fear of God, as before, Chap. 2. 24.

V. 14. *I know that whatſoever God doth it ſhall be for ever*, &c.] Here from the unchangeablneſſe of Gods providence, the permanent and irrecovable courſe of his counſels, the Abſolute perfection of his works, wherein there is nothing defective, which requires addition, nothing ſuperfluous, or to be taken from them; he doth further teach us with willingneſſe and contentment to ſubmit to God, whoſe Counſels we are not able by all our cares to alter or diſannul.

ſhall be for ever] The works themſelves may alter and vaniſh, but the Counſel of God is conſtant and immutable, and he doth in a ſtable and fixed way diſpoſe of all things to holy ends, beyond the power of any creature, either to alter or evade it, Mal. 3. 6.

His decrees are like chariots proceeding out of mountains of braſs to note their firmitude and immutability, Zach. 6. 1, 2. which no power can ſhake or remove, Iſa. 38. 10. Job 38. 31.——35. and 48. 8. & 42. 2 Job 9 12. Iſa. 14. 27. & 46. 10.

and God doth it, that men ſhould fear before him] Gods decrees and immutable providence ſhould not drive us either into deſpair and a wilful neglect of all means, in the uſe whereof God expecteth that we ſhould wait upon him, and in which as in the way of his providence, he uſeth to work good for his people: nor do they allow us to lean on our own wiſdom, and to deifie our own counſels, or burn incenſe to our own nets; but by them we are taught, in conſideration of Soveraignty, power, and wiſdom of God in all things, to ſtand in awe of him, to ſubmit unto him; in bleſſings to be thanfull, in ſufferings to be patient, becauſe ſtill it is the Lord that decrees, orders, diſpoſeth and over-ruleth all Job 1. 21. 1 Sam. 3. 18. 2 Sam. 15. 25, 26. Pſal. 37. 5, 7.

V. 15. *That which hath been, is now, and that which is to be*, &c.] Chap. 1. 9. This is an explication of what was laſt ſaid, verſe 14. to ſhew how what God doth is for ever: The things themſelves paſſe, and others ſucceed in their places, but this ſeries of things is carried on regularly and uniformly by a ſtanding Law, and fixed decree, appointing a perpetual and proportionable Succeſſion of things one after another, as hath been from the beginning, Gen. 8. 22. Jer. 31. 35, 36. Job 38. 10, 33.

and God requireth that which is paſt.] That which time thruſteth forward, and ſo maketh to be paſt, God reſtores and brings it back again. And this is alſo an excellent argument of contentment in our eſtate, be it what it will: 1. Becauſe God dealeth not in a ſtrange and unuſual manner with us, otherwiſe than with others before us; that which now is our Caſe, hath been the caſe of other good men, and will be the caſe of others when we are gone, 1 Cor. 10. 13. A humane Temptation there, is that which God doth uſually exerciſe men withall, as elſewhere the rod of a man, 2 Sam. 7. 14, 2. Becauſe God tempereth our lives, and doth not keep us alwayes in one and the ſame eſtate. In trouble he bringeth back and reſtoreth comfort to thoſe that wait on him, Pſal. 126. 1. 4. as to Job, Chap. 42, 12. In abundance, he can ſhake our mountain which we thought unmoveable, and bring back our ſorrous again, Pſal. 30. 6, 7. ſo that in both reſpects we ought to carry an awfull, reverend, and humble heart towards God in all conditions; quietly referring our ſelves in every eſtate unto his Fatherly diſpoſal, who beſt knoweth what is good for us.

V. 16. *And moreover I ſaw under the Sun the place of Judgement*, &c.] I ſaw another Vanity under the Sun. Having formerly ſhewed the vanity of knowledge, and of pleaſures, and of humane Labours, in regard of the internal anxiety and travel of mind that doth accompany them, and of the external changes they are ſubject unto, and manifold miſcarriages and diſappointments which are incident unto them, together with the remedy hereof, a free and cheerful enjoyment of Gods bleſſings with piety towards him for the preſent; and a comfortable dependance on his holy providence, with godly fear for the future: upon a viſible objection which might be made againſt the providence of God, (which he had ſo much commended) with which Temptation many good men have been ſhaken, to wit, the proſperous impiety and oppreſſions of wicked men, and the ſad condition of the Innocent and oppreſſed, Job 21. 3.——13. Pſal. 7. 2.——5. Jer. 12. 1. Habac. 3. 14. he proceedeth to vindicate the doctrine of providence, and to ſhew the vanity of men in honour and great place without the fear of God: (for all the vanities in this book are ſtill to be underſtood in that ſenſe, the fear of God being the remedy of it, and that which maketh all other outward good things ſweet and comfortable to us,) The greateſt honour without a holy uſe of it, is ſo far from making a man happy, that it is an occaſion of much wickedneſſe amongſt men, one man proving a devill and woolf unto another, and making no other uſe of povver, than lyons or bears do, to miſchief others by. This wickedneſſe is aggravated, in that it was committed under the pretence of Gods ordinance; Magiſtracy and Courts of Juſtice vvere erected by Gods appointment to be Sanctuaries and places of refuge for vvronged innocency to rapair unto for ſuccour and relief: now then, for thoſe who vvere ordained to comfort and help poor and oppreſſed perſons, to be themſelves through bribery, partiality, and injuſtice, the greateſt oppreſſours, and that vvith ſo high a hand, as to make the very tribunals of judgement, to be ſlaughter-houſes, and ſhops of cruelty, This vvas a great vanity amongſt men, and a great Temptation, vvhereby a poor mans comfortable vvaiting on the providence of God is in danger to be ſhaken.

We here note, 1. That Povver vvithout Piety, is very apt to degenerate into cruelty and oppreſſion. It is an unvveildy and a vvilfull thing, that vvants much ballance of humility and ſelf-denial to temper and allay it, Iſa. 1. 21, 22, 23. & 10. 13, 14. Jer. 22. 24, 17. Mich 3. 9, 10, 11. Habac 1. 13, 14. Ezek. 22. 25.

2. That it is the height of impiety, to fetch power and advantage from any ordinance of God to commit it, Iſa. 5. 2?. 1 Sam. 2. 17. Jer. 23. 25, 38. Jer. 14. 14, 15. 1 Reg. 22. 11, 12, 24. Joh. 19. 10 Iſa. 36. 10, Mal. 2. 8.

3. That wickedneſſe is many times groſſely aggravated by the circumſtance of place vvhere it is committed, Hoſ. 6. 8. Ezek. 8. 6, 9, 17 Iſa. 26. 10 Mal. 1. 7. Matth. 21. 12, 13.

and the place of righteouſneſſe, that iniquity was there] This is the ſame thing repeated, as the uſe of that tongue, and of the Scripture is, vvhereby may be ſignified; Hovv uſual a thing it vvas in places of judgement, here and there, one as vvell as another, to find this corruption, Jer. 5. 5. Iſa. 5 7.

V. 17. *I ſaid in my heart, God ſhall judge the righteous and the wicked*, &c.] This is the cenſure Solomon paſſeth upon this vanity, that though povver do oppreſs, and the poor be oppreſsed, yet this ought not to diſcourage good men from contented vvaiting on the providence of God, nor to encourage or embolden vvicked men in their wayes of tyranny or oppreſſion, becauſe the Lord will in due time review all again, and paſſe a righteous judgement upon the one, and the other.

I ſaid in mine heart] I comforted my heart againſt this vanity, by the conſideration of the righteous judgement of God.

God will judge the righteous] By a ſentence of abſolution.

and the wicked] By a ſentence of condemnation.

for there is a time there] (*i. e.*) With God, in the judgement to come. The antecedent is to be underſtood in the relative; as Num. 7 89. Him, for, God, Eſter 9. 25. She, for Eſter, Pſal. 114. 2. His Sanctuary, for, Gods Sanctuary, Job 1. 21. *naked ſhall I return thither*; namely to the earth.

Here we ſee, 1. That faith can look on the pride and power of wicked men as a very vain thing, even when they are in the height of their greatneſſe, Job 5. 3. Pſal. 92. 7. & 39. 5. 37. & 10. 20. & 35, 36. Habbac. 2. 7. Luke 12. 20.

2. That it is matter of comfort to men oppreſſed, that the Lord will judge their cauſe over again, and right them againſt their oppreſſours. Therefore they ought patiently to wait on him, and to expect what iſſue he will give them out of their troubles, Eccleſ. 5 8. Jam. 5. 7. Pſal. 7. 6, 7, 8, 9, 11. & 9. 4, 9.

3. There is a prefixed time beyond which God will no longer ſuffer innocency to be oppreſſed, nor tyranny to prevail, and we are patiently to wait for Gods time, who will certainly come when wicked men have filled up their meaſure. Acts 17. 31. Jam. 5. 7, 8. Job 21. 30. Pſal. 37. 13. Habbac. 2. 3. Zach. 5. 5.——7.

V. 18. *I ſaid in my heart concerning the eſtate of the ſons men*] The order, condition, manner of men, or concerning men themſelves, as Pſal. 110. 4. Eccleſ. 8. 2. or concerning the degrees of men, ſuperiours, and inferiours.

That God might manifeſt them] I ſaw that man being in power, did not, could not rightly conſider his own frail condition, and therefore that God muſt manifeſt them, in his righteous judgement, or by his word unto themſelves, and make them know their own natural vileneſſe; and that they are, as to outward reſpects, but as the beaſts that periſh, Pſal. 49. 20. as Pſal. 82. 6, 7. ye are Gods By office, but ye ſhall dye like men; ſo here, men by reaſon, by power, by dignity; But ye ſhall dye like beaſts. Others thus, That they might clear, or purge God when he judgeth them, and ſhall make them ſee that they lived like beaſt, Pſal. 51. 4. Others, that God indeed hath choſen and advanced them to dignity, but by what is ſeen, and doth outwardly appear of them, they are by their cruelty and injuſtice, no better than beaſts; as Mic. 3. 3. Zeph. 3. 3.

That they themſelves are Beaſts] Heb. *A Beaſt*. Or that theſe are as a Beaſt to thoſe, or as a beaſt, one to another; the ſingular number is put collectively, they act the part of all kind of hurtfull beaſts one towards another: ſo Chriſt called Herod a fox, Luke 13. 32 and the hypocritical Jevves, vipers, Luke 3. 5. See Pſal. 22. 12, 16 & 10 9. & 57. 4 2 Tim. 4. 17. Pſal 80. 13. Ezek. 22. 27. Jer. 5. 6. Pſal 68. 30. Amos 4. 1. Matth 7. 6. 2 Pet. 2. 22. Ezek. 2 6.

Some render thoſe words על־דברת בני האדם by *Secundum rationem humanam*; and thence infer, that Solomon ſpeaketh here according to judgement of carnal and corrupt reaſon, and under a Proſopopœia, doth deliver the judgemet of Atheiſts and Epicures, touching the mortality of the Soul, and the total parity of condition between men and beaſts in regard of mortality, who thence allow themſelves in all kind of violence, oppreſſion, and luxury: and ſo they underſtand all that followes to the end of this Chapter, to be ſpoken as in the perſon of an Epicure and Atheiſt: The ſame events happen to man and beaſt, their end the ſame, their originial and matter the ſame, their ſenſes, breath, notions the ſame, their ſoul alike earthly, for who knows that mans ſoul goes upward more than a beaſts, and therefore it is equal, that they ſhould live ſenſually, without fear, or care of the future as beaſts do.

But the neceſſity of ſuch a ſenſe doth not appear, ſince the wiſe mans purpoſe here ſeemeth to be no other but to humble the higheſt of men, as in the former words, by conſideration of Gods judgment over them; ſo in theſe to the 21. verſe, by the conſideration of their own mortal & earthly condition, wherein as to many particulars they agree with the bruit beaſts: for he ſpeaks not here of mans immortal or heavenly condition; but throughout this Book the ſcope is to ſhew the vanity of earthly things, and of human actions in order unto things under Sun, which vanity is by no means to be remedied, but only by the fear of God. The vanity of all the honours and labours of this life, he here diſcovereth by the equal condition in meer outward reſpects between men and beaſts.

V. 19. *For that which befalleth the ſons of men, befalleth beaſts, even one thing befalleth them*] For as for the Event of the ſons of men, and the Event of beaſts, one Event is to them both, Pſal. 49. 10.

as the one dyeth, ſo dyeth the other] Or, *as is the death of the one, ſo is the death of the other*, Chap. 2. 15, 16.

they have all one breath] They draw in and out the ſame aire; by the ſame kind of vital organs, mans breath is in his noſtrils, as the breath of beaſts, Iſa. 2. 22. Job 27. 3, 4. Gen. 2. 7 He ſpeaks not of the ſoul of man, but of Animal and vital breath, which is common to both, Ezek. 37. 5, 10. So we read of the common proviſions which God makes in regard of this life, for beaſts, birds, fiſhes, and men, and the common fate which attends them all, Pſal. 104. 11, 12, 14, 15, 21, 23, 27 --- 30.

ſo that a man hath no preeminence above a beaſt] In outward reſpects, without piety to raiſe him above a meer corporal and ſenſual uſe of them: nay in many outward things beaſts have the preeminence, ſome more ſtrength, others more agility; ſome more exquiſite ſenſes, others longer life, moſt more healthy, more hardy, able to work more, able to bear and endure more, than man.

for all is vanity] All equally vain and mortal.

V. 20. *All go into one place, all are of the duſt, and all turn to duſt again*] As they agree in one vital principle, ſo are they ſubject to one Law of mortality, their original, in regard of bodily conſtitution, the ſame, [illegible] by diſſolution their condition in regard of bodies the ſame, Gen, 3. 19. Job 34. 15. Pſal. 22. 16 We muſt ſtill remember, that he ſpeaketh of mans meer natural condition, as he is under the ſun. Otherwiſe, in regard of mans future condition, his body is again to be raiſed, and brought to Judgement.

V. 21. *Who knoweth the ſpirit of man that goeth upward, and the ſpirit of the beaſt which goeth downward to the Earth?*] It is true indeed there is a future happineſſe belonging unto men who have immortal ſouls, which beaſts have no right unto, nor are capable of; The ſoul of the one goes upward, Chap. 12. 7. Luke 18. 27. Act. 7. 59. whereas the ſouls of beaſts periſh. But no man can by ſenſe diſcern the aſcent of the one, or the deſcent of the other; and Solomon ſpeaks not of mans future celeſtial happineſſe in this Book, but of the vanity of all outward things, without true piety, to ſatisfie the heart of man while he is under the Sun. As for the other celeſtial happineſſe, it cannot be diſcerned by a natural diſquiſition, but is revealed in the word unto a few, 1 Cor. 2. 9. — 11.

V. 22. *Wherefore I perceive that there is nothing better, than that a man ſhould rejoyce in his own works*] He repeates his former concluſion, Chap. 2. 24. & 3. 13. from theſe vanities, ſince there is ſo little difference in outward things between a man and a beaſt; therefore to remedy this vanity, he is in the fear of God, while he liveth, to enjoy with cheerfulneſſe and contentment his own labours; for that onely which he ſo doth enjoy, is his own portion: and not to trouble himſelf with thoughts or cares for the future, ſince being gone, he hath no more ſhare in them, nor knowledg of them.

for who ſhall bring him to ſee what ſhall be after him?] If he hoard them up for others, and uſe them not himſelf, what good will he have of them when he is gone? Who can foretel him what uſe ſhall be made of them, what good ſhall be done with them? therefore let him take comfort of them himſelf before he die, Chap. 5. 18.

CHAP. IV.

HAving ſhewed the vanity of oppreſſion, and injuſtice in thoſe who are in place of power and judgement, who carry themſelves like beaſts to their brethren, and muſt themſelves die like beaſts, undeſired, unlamented. He ſheweth further in this Chapter diverſe other vanities, which are conſequents upon oppreſſion and miſgovernment; both in perſons oppreſſed, whoſe life is a wearineſſe to them, verſe 1, 2, 3. and in other men; who thereby are ſubject to be envyed for their induſtry and proſperity, verſ. 4 and there upon ſome fooliſhly give over all imployment, verſe 5, 6. Others ſcrape together what they can get, and live privately and alone, out of the eye of the world, and from being obſerved, verſ. 8. and thereupon he returneth to ſhew the vanity even of the greateſt power, when it thus oppreſſeth the people verſe 13, 14. yea, of the moſt regular power, through the mutability of the affections of the people, verſe 15, 16.

Verſe 1. SO *I returned, and conſidered all the oppreſſions*, &c.] Returned and conſidered, (*i. e.*) conſidered again; the verb is put for the adverb, as is uſual in the Scripture, in verbs which ſignifie repeating, or iterating of an action; as Gen. 25. 1. Abraham added and took a wife, (*i. e.*) took another wife, or married again, Pſal. 106. 13. They made haſte and forgat, (*i. e.*) They ſoon forgat: Hoſ. 9. 9. They were profound, and corrupted themſelves, (*i. e.*) They deeply corrupted themſelves: So Iſai. 64. 4. Gen. 26. 18. Rom. 10. 20. Pſal. 6. 10. He had conſidered violence and injuſtice in the ſeat of judgement, before, Chap. 3. 16. and had ſhewed the vanity of that, and yet notwithſtanding that a good man ſhould endeavour to rejoyce in his labours: But when he looks on it again, he finds inſtead of rejoycing, nothing but the tears of oppreſſed men, without ſtrength in themſelves, without comfort from others, which muſt needs render their lives very grievous and irkſom to them.

all the oppreſſions] It importeth, either violent, or fraudulent detaining of mens goods or rights from them, Jer. 22. 3 Luke 3. 14. & 19. 8. 1 Theſſ. 4. 6. Jer. 5. 26, 27.

and behold the tears of ſuch as were oppreſſed] The greatneſſe of this evil is ſet forth, 1. By the grief of ſuch poor oppreſſed perſons, it ſqueezed forth tears out of their eyes, Lam. 1. 2. 2. By their helpleſneſſe, *they had no comforter*: It is ſome eaſe of a man in ſorrow, to ſee others pity him, and a great aggravation of miſery to be without a comforter, when a mans adverſaries are ſo powerful, ſo malicious and cruel, that others are afraid, ſo much as to pity him, Job 6. 14, 15. & 19. 21. 3. By their impotency to eſcape from the hand of their oppreſſours. So much is implyed in the next words, which way ever we read them, whether ſo, as to repeat the negative of the former clauſe with the latter, which is uſual, Pſal. 1. 5. Job 30. 20, 25. & 31. 20. thus, *And no power from the hand of their oppreſſours*, namely, *to eſcape from them*. They have no power but to weep, none to help themſelves. Or elſe, as we read it, *On the ſide of their oppreſſours there is power, ſo much as to keep others from comforting them*. So the word *hand*, is ſometimes rendred by the word *ſide*, Pſal. 140. 6. Prov. 8. 3. The doubling of that clauſe, notes the ſadneſſe of their condition; as Job calls once and again for pity, Job 19. 21.

V. 2. *Wherefore I praiſed the dead which are already dead*, &c.] I eſteemed the dead more happy. *The dead which are already dead*; this is emphatical; our mortality makes us, as it were, dead while we live, much more our luſts Matth. 8. 22. Eph. 2. 1 1 Tim. 5. 6. Rev. 3. 1. Prov. 9. 18. There are dead men that are yet living, and dead men that are already dead. Men are ſaid to be dead likewiſe that are in a deſperate condition, under an invincible calamity, as the Jews in Babylon, Iſa. 26. 19. Ezek. 37. 11, 12, 13. 1 Cor. 15. 31. 2 Cor. 1. 9, 10. Oppreſſion is, in the Scripture account, a killing, a devouring of poor men, eating them up, gnawing their bones, Hab. 1. 13. Pſal. 10. 8. — 10. & 14. 4. Zeph. 3. 3. Ezek. 22. 27. Mic. 3. 2, 3. Pſal. 8. 3, 4, 5. The emphaſis then of the place is this, I eſteemed thoſe more happy who are already quite dead, than thoſe who do thus continually die, and languiſh away under the cruelties of their oppreſſours. This may ſeem to be ſpoken after the judgement of the fleſh, becauſe grievous miſeries and oppreſſions make men weary of their life, and chooſe rather to die. Death is a haven to ſuch a ſoul after ſhipwrack Job 3. 13. — 16. Jon. 4. 3. 1 Reg. 19. 4. And indeed life being the greateſt of meer outward bleſſings and that whereunto all the reſt are ordered, Matth. 6. 25. it can hardly be either rationally or piouſly undervalued, becauſe of the evils which cruſh and lie heavy on it, or the contrary thereunto deſired, ſave onely in order to the eſcaping evils which are worſe than death, and to obtaining of good things which are better than life. In which ſenſe the Apoſtle deſired to depart, that he might be with Chriſt, Phil. 1. 23. Therefore he here ſpeaketh according to the judgement of men under oppreſſion and who lie groaning and ſighing amidſt many miſeries; whoſe reaſon is darkned by the weight of their ſorrows; for oppreſſion, in this ſenſe, makes even a wiſe man mad, Chap. 7. 7.

more than the living who are yet alive] By the living who are yet alive he ſeems to mean thoſe poor men, who languiſh and pine away under their oppreſſions; of whom we can ſay onely, as we do of a man ready to die; He is yet alive, his breath is not quite gone, he doth live, and that is all; as Luke 10. 30. He doth not ſimply prefer death before life; but the eaſe and quietneſſe of death, before the miſeries and ſufferings of a dying life, Job 3. 17, 18. 19.

V. 3. *Yea, better is he than both they*, &c.] He ſpeaketh onely according to the judgement of ſenſe, and with relation to the greatneſſe of outward miſeries, which he, who is yet unborn, hath not ſeen in others, or felt in himſelf, Job 3. 10. & 10. 18, 19.

ſeen the evil] To ſee good is to enjoy it, Chap. 2. 24. To ſee evil is to have experience of it, and to ſuffer it; in which ſenſe the Serpent told Eve, that her eyes ſhould be opened to know good by the loſſe, and evil by the danger of it, Gen. 3. 5. and this kind of not being, and not having been born, though it cannot reaſonably or piouſly be preferred before a ſorrowful life, which will conſiſt with the fear of God, yet it may, before a curſed condition, which ſinks a man under the wrath of God, Matth. 26. 24.

Here then we may obſerve, 1. The ſad condition of men under the power of oppreſſors, when they have not ſo much abatement of their miſery as to be pitied. 2. The cruelty of powerful oppreſſors, which deters others from compaſſionating thoſe whom they oppreſſe. 3. The dangerous temptation which oppreſſion expoſeth men unto, even to be weary of life, as we ſee in the caſe of Job, Eliah, and others. 4. The inconvenience in caſes of difficulty, which relate any way to conſcience, to conſult with carnal reaſon, which will eaſily lead us into extreams.

V. 4. *Again, I conſidered all travel and every right work*] Here he proceedeth to another vanity, ariſing out of the former of oppreſſion and miſgovernment, under which men uſually are diſcouraged from all ingenuous and uſeful undertakings, from all noble enterprizes of any ſort, by reaſon of the envy and danger, which, partly, through the jealouſies of ſuperiours, partly through the malignancy and evil eye of equals, or inferiours, they are by their eminency and induſtry expoſed unto. By *every right work*, we are to underſtand not ſo much works done in integrity towards God, as the ingenuous and accurate works, of humane iſſue, done by the wiſdom and practick cuning of artificers in any kind; ſuch as the wiſdom of Bezaleel, Exod. 31. 3, 4. and Hiram, 1 Reg. 7. 14.

that for this a man is envyed of his neighbour] That the more he deſerves for his induſtry, and ingenious neſſe of invention, the more he is expoſed to envy and danger; envy being like thoſe moths and cankers which uſually feed on the richeſt garments, as we ſee in many examples Gen. 4. 5. Numb, 11. 27 --- 29. 1 Sam. 18. 7, 8. Gen. 26. 12 --- 14. & 37. 8. 1 Sam. 17. 28. Dan. 6. 3, 4, &c. And this is a great vanity and diſappointment, when that from whence a man might have expected credit and thanks from, the world, ſhall procure him hatred and danger, and muſt needs thereupon be a great diſquieting of heart, and diſcouragement againſt ſo fruitleſſe endeavours, Prov. 37. 4. Pſal. 73. 12, 13.

V. 5. *The fool foldeth his hands together, and eateth his own fleſh*] This is one fruit of this danger and envy, taken up by fooliſh and ſlothful men, they refuſe to take pains, and rather chooſe to be poor than to be envyed. Here is the character of an idle perſon, 1. He is a fool, to make ſo abſurd an inference, that for fear of envy and trouble, will not onely neglect duty, but undo himſelf. 2. He *foldeth his hands*; puts himſelf into a poſture of idleneſſe, compoſeth himſelf to do nothing. Labour requireth the ſtretching forth of the hands, Prov. 31. 19. Lazineſſe wraps them up in one another, Prov. 6. 9, 10. & 26. 14. & 19. 24. 3. He *eateth his own fleſh*; bringeth himſelf to extream poverty, contracteth weakneſſe in his body, enfeebleth his mind, waſteth his ſtock, conſumeth his family, bringeth the curſe of beggary upon himſelf and his. For as the diligent hand maketh rich, Prov. 13. 11 ſo the ſlack hand maketh poor, Prov. 10. 4. He thinks it a part of wiſdom to ſpare his pains, and ſit quiet; and becauſe he cannot attain ſo much dexterity and skill as another man, therefore enviouſly to ſit down and gnaw his own fleſh, either with hunger or indignation, Prov. 26. 16. Whereas indeed he is a fool, (*i. e,*) 1. A wicked man, in neglecting the duty of labour, which he oweth to himſelf, to his family, to his generation, and whereunto by the ordinance of God he is appointed, Gen. 3. 19. Tit. 3. 14. 1 Theſſ. 3. 10, 11. 2. An abſurd man, to reaſon himſelf into contempt and beggary, and to be cruel to himſelf, becauſe he is fretted at other men, Prov. 11. 17. Pſal. 27. 2. For as he had before touched the vanity which ariſeth from others, ſo here that which ariſeth from a mans own ſelf

V. 6. *Better is an handſul with quietneſſe, than both the hands full with trouble and vexation of ſpirit*] This may be here taken, either as Solomons own words, and then to import a ſeaſonable remedy againſt the evils here ſpoken of, *viz.* envy, idleneſſe, and covetouſneſſe; namely, ſweet contentment with a competent eſtate, rather than vexation with a greater, Prov. 15. 16, 17. & 17. 1. Pſal. 37. 16. Luke 12. 15 Or rather as the words of the ſluggard, and then they are his apology for his lazineſſe: If he ſtrive to excel in his profeſſion, he ſhall many wayes diſquiet himſelf, he cannot do it without much travel, nor after all that travel be free from much envy and danger. And therefore he rather chooſeth a ſmaller portion, with more eaſe and contentment. In which, there is a great deal of falſe arguing; 1. It is falſe, when he calleth his ſlothful and idle way of living, reſt, or quietneſſe. For true tranquility of mind is the conſequent of a fruitful converſation. Pſal. 119. 165. bodily reſt a fruit of honeſt labour, Pſal. 127. 2 Eccl. 5. 12. 2. It is falſe, when he calleth induſtry in a mans courſe of life, vexation of ſpirit, whereas honeſt labour taketh off the heart from many vain thoughts and deſires, which would more ſorely vex it. 3. It is a great prophaneſſe to palliate his own ſin, under the name of reſt and quietneſſe of ſpirit, and under the protection of Gods own truth to find an hiding place for his bruitiſhneſſe and ſenſuality; as Saul pretended ſacrifice to excuſe rebellion, 1 Sam. 15. 15. 2 Sam. 15. 7, 8. Prov. 7. 14, 15. Hoſ. 12. 8. 1 Reg. 21. 9. 4. It is alike prophaneſſe to give ear to the wiſdom of the fleſh, againſt the duties of our calling, and to argue from inconveniences, which we fear, to diſcourage our ſelves from thoſe labours which God hath promiſed to bleſſe. God ſaith to encourage us unto duty, That his light ſhall ſhine on our wayes, he will comfort and bleſſe us in them, and his Angel ſhall keep us in our wayes, Pſal. 91. 11. but the ſluggard ſaith to diſcourage himſelf, There is a Lion in the way, Prov. 22. 13. as if Lions were more terrible to affright, than Angels to protect. 5. It is a vain conceit, to think contentment is tied unto a ſmall eſtate, and vexation to a greater; whereas true content knows as well how to abound, as how to want, Phil. 4. 11, 12. and diſcontent will make men as anxious, as froward, as impatient under a ſmall eſtate, as craving, hoarding, coveting under a greater. Prov. 30. 9. Pſal. 59. 15. The words of this verſe are proverbial, the former part, by the word *handful*, expreſſing a little eſtate; as Pſal. 72. 16. Ezek 13. 19. The other, by *hands full*, a greater and more plentiful, gotten with all the ſtrength and labour of the whole man, Mic. 7. 3.

V. 7. *vanity under the Sun*] Another vanity, and quite contrary to the former; as fooles when they avoid one extream, fall into the other.

V. 8. *There is one alone*, &c.] One, (*i. e.*) one by himſelf; as Gen. 19. 9. and not a ſecond; that is, either no companion, or member in his family to provide for, or no heir to ſucceed him in his eſtate; none for whom he can ſay, It is this man for whom I labour. See v. 15.

neither child or brother] His labour is not founded in any natural love of thoſe, for whom he is bound to provide, 1 Tim. 5. 8. Gen 47. 12. Prov. 17. 17. but meerly on the inordinate love of riches themſelves.

This covetous wretch is here deſcribed, 1. By his ſolitarineſſe, he lives all alone, he cannot endure two mouthes in a houſe.

2. By his exceſſive labour; there is no end of all his labour: He toyls infinitely, and without meaſure, Iſa. 2. 7. Job 22. 5. Some by labour, underſtand wealth gotten by labour. He hath a vaſt eſtate, and yet is as greedy as if he had nothing.

3. By his inſatiable deſires, *neither is his eye ſatisfied with riches*] He hath enough for his back, his belly, his calling, the decency of his ſtate, and condition, but he hath not enough for his eye. Though he can but ſee it, and have no uſe of it, yet he is diſpleaſed that he ſees no more. The eye is the inſtrument of coveting, 1 Joh. 2. 16. Joſh. 7. 21. Chap. 1. 8. and 2. 10 A covetous man, though he have as much as his eye can ſee, yet he would have more ſtill, Iſa. 5. 8. Hab. 2. 5 Prov. 30. 15. Job 20, 23, 24.

4. By his folly and inconſiderateneſſe, he doth not weigh with himſelf the abſurdite of his ſo living, he ſtill goes out of himſelf in labour after riches, but never comes to himſelf, to reaſon and argue the caſe, or to call himſelf to an account of his doings, Jer. 8. 6. Luke 15. 17. Pſal. 4. 5.

5. By his inhumanity and ſelf-cruelty, denying thoſe comforts to himſelf, which God hath given him, uſing himſelf worſe than God would have the Oxe uſed in the Law, Deut. 25. 4. Treading out the corn, and yet muzzling himſelf, Chap. 6. 2.

6. By the groundleſneſſe of this cruelty, He hath none, while he lives, for whom he doth it, and when he dies, he leaves no heir, kinſman, ſecond, to enjoy it, but undergoes all this toyl, and bereaves himſelf of all comfort, for he knows not whom, Pſal. 39. 6. The cenſure of all which is, that it is vanity, and a very ſore and grievous affliction.

V. 9. *Two are better than one*] Good more than one: ſo the comparative uſeth to be expreſſed; as Chap. 7. 1, 2, 3, 5, 8. Prov. 8. 11. Hag. 2. 10. Upon occaſion of the ſolitary life of this miſer, he ſheweth the benefit of ſociety, and mutual helpfulneſſe which thereby one man affordeth unto another, therefore God made woman for a companion and an helper unto man, Gen. 2. 18. and Chriſt ſent forth his diſciples by Two and Two, Mar. 6. 7. Luke 10. 1. not onely that they might be joyful witneſſes of the truth which they were to deliver, as Moſes and Aaron, Joſhua and Zorobbable, in reference unto whom we read of Two witneſſes, Rev. 11. 3, 4. and in that reſpect the Apoſtle uſually joyneth one or two more to himſelf in the inſcription of his Epiſtles, as joynt witneſſes of the truth of the doctrine therein delivered, 1 Cor. 1. 1. 2 Cor. 1. 1. Phil. 1. 1. Coloſſ. 1. 1. 1 Theſſ. 1. 1. But withal, That they might with more eaſe and ſucceſſe carry on the miniſtery, whrein they were imployed, and help mutually to ſtrengthen, to encourage, to comfort one the other.

becauſe they have a good reward for their labour] Or, a Benefit mutually from each other in their labour, by counſel, by comfort, by aſſiſtance and co-operation, by ſupply of any want, or infirmity which may befal each other, 1 Sam. 23. 16, 17. 2 Cor. 8. 18, 19, 22. Act. 13. 2, 5. Prov. 27. 17. Act. 19. 29. Phil. 4. 3. They do both promote the common good, they do the more eaſily compaſſe it, they do the more ſweetly enjoy it. This mutual benefit is further opened in ſome particulars of mutual danger, mutual reſt, and mutual defence.

V. 10. *If they fall*] That is, if one or either of them fall, the plural is uſed diſtributively or partitively to either of the ſingulars: as, The wicked men they flye, Prov. 28. 1. *i. e.* every man. *She ſhall be ſaved, if they abide*, 1 Tim. 2. 15. *i. e.* if any of them abide. Falling, here, may be underſtood in all ſenſes, for corporal falls, into a pit, from a horſe or the like. Metaphorically, if they fall into diſeaſes, diſgraces, dangers. Spiritually, into ſins or errours. In any adverſities, The ſociety of friends is uſeful to pity, to reſtore, to ſupport, to convince, to comfort. Whereas ſuch a ſolitary worldling as he ſpake of before, is forſaken of all, and hath none to ſtand to him. This is ſometimes the lot of the godly in trouble, but then God ſtands by them, Pſal. 22. 11. 2 Tim. 4. 16, 17.

But wo to him that is alone] *Wo to him*, is in the Original, one word made of two; as is obſerved out of Kimchi. It is here an interjection of grieving, with a denouncing of ſome evil which is coming towards a man: It is once more uſed in this Book, Chap. 10. 16. and hardly at all elſewhere in that ſenſe. *Wo to him that is alone*, or, to him that One, when he falleth, and there is not a ſecond to lift him up.

V. 11. *Again, if two lie together, then they have heat*, &c.] This alſo may be underſtood not onely literally, as 1 Reg. 1. 1. 2. but metaphorically for all kind of mutual aſſiſtance, and encouragement in any work which is to be done, Heb. 10. 24. Luke 14. 32.

V. 12. *And if one prevail againſt him*] *i. e.* Some ſtranger or third perſon aſſault. and be too hard for him, that is, for one of the two, then two. or three ſhall ſtand againſt that One, and ſhall be eaſily able to reſiſt him. See 2 Sam. 10. 11. Jer. 41. 13. 14. Pſal. 127. 5. This is another benefit of ſociety and friendſhip, aid and protection againſt aſſaults, whether outward, or ſpiritual in temptations from Satan. In all thoſe, and ſo proportionably in all other caſes; in war, in peace, in danger, in buſineſſe, day and night, in the multitude of counſellors there is ſafty, Prov. 11. 14. & 14 22. provided that this Society be undertaken in the fear of God, and in good and lawful things; otherwiſe, combinations in wickedneſſe are curſed, Pſal. 64 5, 6, 7. Pſal. 83 3. — 9. Nahum 1. 10 12. Prov. 11. 21.

two ſhall withſtand him] Or, ſtand before him with confidence and courage to help one another, Standing, is a military poſture, Epheſ. 6. 11, 13, 14 Pſal. 94. 16. Eſther 8. 11. Standing before one, as an enemy to deſtroy him, Rev. 12. 4. Hence that expreſſion of looking one another in the face, 2 Chron. 25. 17.

a threefold cord or a triple twiſted thread, is not eaſily broken] A Proverb ſetting forth the ſtrength and benefit of concord and ſociety.

V. 13. *Better is a poor and wiſe child*, &c.] From this verſe to the end of the Chapter, Solomon proceedeth to ſet forth the vanity of the Higheſt and moſt eminent condition amongſt men, namely, of Kingly dignity, which he ſheweth both in fooliſh and wilful Princes, who refuſe to be counſelled, and in all other, be they never ſo circumſpect. To manifeſt the former, he taketh firſt one of the moſt contemptible perſons, one could think on, and compares him with one of the moſt honourable; a child to an aged man, a poor child to a potent King. Childhood is alone very contemptible, and expoſed to neglect and ſcorn; looked on as raſh, heady, unſtayed, without judgement or experience, Iſa 3. 4, 5. 1 Reg. 3. 7. 1 Cor. 14. 20. Eph. 4. 14. 2 Chron. 13. 7. Hereunto poverty being added, will make ſuch an one much more neglected, Eccl. 9. 15. Jam. 2. 3, 6. Prov. 14. 20. 1 Tim. 4. 12. on the other ſide, old age alone is venerable. though but in an ordinary perſon, Lev. 19. 32. Iſa. 3. 2, 3. Gray hairs alone are a Crown, and beauty, Prov. 16. 31. how much more honourable, when they are joyned with a Crown; yet this poor child being wiſe, is preferred before that aged King being fooliſh and intractable; as Prov. 19. 1. The wiſdom of ſuch a child here, is his knowledge of God in his Word, whereby a young man is inſtructed how to order his wayes; as that of Timothy, 2 Tim. 3. 15. Pſal. 119. 99, 100. The fooliſhneſſe of ſuch a Prince is; He knoweth not to be admoniſhed; He cannot counſel himſelf, and he will not be counſelled by others. So, not to know, doth import a fooliſh obſtanacy and impotency in the mind, a neglect of what is offered unto a man to conſider of, Iſa. 56. 11 & 7. 16. contrary to that which is called knowing, or conſidering in the heart, Deut. 8. 5. Prov. 29. 7.

Here we ſee, 1. That wiſdom makes the meaneſt perſon honourable, maketh the face ſhine, Chap. 8. 1.

2. That the fear of God teacheth children wiſdom, 2. Tim. 3. 15. 1 Sam. 16. 18. & 18. 5. Pſal. 119. 98, 100 Dan. 1. 20.

3. That intractableneſſe of heart againſt counſel, is an evidence of folly. Solomon though the wiſeſt of Princes, yet had a Council about him of aged and the moſt able men, whoſe counſel Rehoboam rejecting, ſhewed his weakneſſe, 2 Chron. 10. 6. & 13. 17.

4. That old age, and power, without a corrective of wiſdom, are very likely to render men wilful, and opinionative, Job 32. 9.

V. 14. *For out of priſon he cometh to raign*] Out of the houſe of men bound, Judg. 16. 21. Gen. 40. 3 7. Iſa. 14 17. from the midſt of bonds and fetters. *He cometh*] Namely, the poor and the wiſe child: For theſe words are a confirmation of thoſe before, from the event which hapeneth to both; The wiſdom of the child advanceth him from a priſon, to a throne; from chains, to a Crown. The obſtinacy and folly of the other, hurrieth him from power to poverty; from honour to contempt. *Out of priſon he cometh to raign*; *i. e.* from the loweſt and moſt obſcure condition, Job 5. 11. Pſal. 113. 7, 8 Gen. 41. 14, 39 — 44. 2 Sam. 7. 8. Dan. 2. 25, 48. & 3. 26, 30. & 6. 3.

whereas alſo he that is born in his kingdom becometh poor] Or, *whereas he in his kingdom is born poor*, i. e. is made poor. So paſſing from one condition to another, is a kind of birth: but the other ſenſe is more emphatical, he who from his childhood was a King and in actual poſſeſſion of his Throne, becometh poor, Pſal. 149. 8. Job 12. 19 20, 21. 2 Chron. 33. 11. & 36. 3, 4 6. 2 Reg. 25. 6, 7. Dan. 4. 30 — 33.

V. 15. *I conſidered all the living, which walk under the Sun, with the ſecond child that ſhall ſtand up in his ſtead*] Theſe two verſes ſet forth another vanity attending upon Kingly power, not for the fault of the perſon, but through the inconſtant and fickle diſpoſition of the people, who ever have, and ever will be given to changes, worſhip the riſing Sun, and grow weary of him who is likely ſooneſt to leave them.

all the living] That is all the preſent generation of men living under a preſent Prince or Government. He ſpeaks of the generality of men, and therefore expreſſeth them under a general notion of living men, Job 30. 23. Dan. 4. 17. And withal, to intimate a ground in them of what he here conſidered, when the father is going away, and the ſon ready to ſucceed, they think that they muſt live and be preſerved by the living, and not by the dead, and accordingly worſhip him under whom they expect protection and preſervation of life; for, for that end, was Government inſtituted, 1 Tim. 2. 2.

which walk under the ſun] Elſewhere, *which ſee the ſun*, Chap. 7. 11. another expreſſion intimating this to be the popular humour of the generality of men or the vulgar people, who go up and down the ſtreets; as the vulgar are diſtinguiſhed from the greater and nobler ſort, Jer. 5. 1, 4. 5. or walking may be joyned with the following words, *viz.*

with the ſecond child] I obſerve that the generality of people walk with the ſecond child, joyn themſelves unto him, and flatter and crouch to him, forſaking in their affections and behaviours the father, becauſe he is about to forſake them.

which ſhall ſtand up in his ſtead] Namely, in the fathers or predeceſſours ſtead. By ſtanding up he meaneth, riſing to the Throne, Dan. 11. 2. they look on the predeceſſour as falling, ſinking, lying down, ſtooping towards the grave, and therefore apply themſelves to his heir. Whereby he noteth as the unhappineſſe of Princes, who if they live long, live to ſee their glory die before themſelves; ſo the fickleneſſe of the generality of the people, who do not honour Rulers for their office ſake, as they ought to do; and eſpecially ſhould reverence it the more, by how much the more experience they have had of happineſſe under it Rom. 13. 1 — 5. 1 Pet. 2. 13, 14, 15. but honour them meerly out of intereſt, and ſelf-reſpect, not conſidering ſo much preſent duty, as future advantage. There is naturally in the minds of the people a wearineſſe of being long under one Prince, a querulouſneſſe and repining at every thing which pincheth them, and thereupon a deſire to change him for the next, not ſo much out of choice or aſſurance that he will be better, but out of natural levity and inconſtancy; as ſick men change beds, chambers, couches, but carry their diſeaſe with them, they love changes for the very change ſake 1 Sam 8. 5, 18, 19, 20. and 12. 12, 13. 2 Sam. 15. 12. 1 Reg. 2. 15. 2 Sam. 20. 2. Prov. 14. 21.

V. 16. *There is no end of all the people*, &c.] By *all the people*, he meaneth the giddy and inconſtant multitude, whoſe levity and diſcontent with their preſent eſtate, is the cauſe that they thus deſire continual changes, and reject to day, whom yeſterday they adored. *There is no end of all the people*, or, *to all the people*] There are infinite numbers of people in every age and generation who ſtand thus affected: it is not a contingent or unuſual thing, but very common. It is not a vanity which Princes have experience of onely ſometimes, as in ſome few perſons; but it is the general diſeaſe of the vulgar, to ſtand thus variouſly affected towards their Princes, in all ages. So this phraſe, *There is no end*, is uſed to expreſſe a great or infinite number, Iſa. 2. 7. *ſupra*, verſe 8. Job 22. 5. Nahum 3. 3. Again, *There is no end to all the people*] The people never put an end or a ſtop to this vanity but it paſſeth on, from one generation to another. They which went before did ſo, ſo do theſe now, and ſo will they do which follow. 3. By no end, may be meant no ſatisfaction to deſires, no through and fixed acquieſcency of heart in the people towards their Princes; they will ſtill entertain expectations of new men, and new events to ſatisfie their deſires. So the word *End*, is uſed for that wherein the heart may acquieſce, and look no further for ſomething elſe, Prov. 23 18. They do not terminate and fix their affections in one man, be he never ſo wiſe, or worthy, but grow weary of him, and joyn themſelves unto his Succeſſour.

even of all thoſe that have been before them] Namely, before the father, and the ſon, or ſucceſſour which was ſecond unto him. The word [*before*] may ſignifie either in the preſence of them, *i. e.* who have been officers under them, or done ſervice, and born allegiance to them, 2 Sam. 16. 19. 1 Reg. 10. 8. or elſe at antecedence in time unto them. They who were before them did thus languiſh in their affections to the father, and apply themſelves unto the ſon.

They alſo that come after ſhall not rejoyce in him] *i. e.* In the ſon, unto whom now they ſeem ſo zealouſly and with ſo much loyalty to joyn themſelves.

not rejoyce] That is, they will be weary of him, troubled with him, wiſh themſelves freed from him. The verb negative by a *μείωσις*, ſeems to import the Affirmative contrary unto it, as is uſual in Scripture, Exod. 20. 7. Prov. 17. 21. Zach. 8. 17. Rom. 4. 19. This then is Hereditary to all people; There is no End of it, they can never be ſettled or contented with the preſent eſtate, as they before did diſlike the father in expectation of the ſon, ſo they after will caſt off the ſon in expectation of the grandchild, and ſo it will be in all generations.

This is vanity and vexation of ſpirit] This muſt needs be matter of indignation and grief to Princes, to ſee ſo much falſeneſſe and inconſtancy in their people, to ſee their Honour grow old and decrepit with their bodies.

CHAP. V.

THe Wiſe man having ſpoken of the vanity which attendeth on the very higheſt condition of men here below; ſeems here to make a kind of digreſſion, and to go yet higher unto the conſideration of that, which principally concerns man in this Life, to wit, The worſhip of God. This is the ſuprem Remedy of all the other Vanities, and may ſeem here to be ſubjoyned (as alſo it is in the end of the Book) to that purpoſe, to ſhew that though neither knowledge, nor pleaſures, nor honours, nor crowns, can make men happy, though it be beyond the ſphere and activity of any Creature to adminiſter compleat tranquility to the heart of a man: yet even in this life a man may be happy by worſhipping of God and Communion with him As if he ſhould have ſaid; We have gone through the world, and ſought as high there for ſatisfaction, as ever any man could arrive, even to Crowns and Thrones, and yet have miſſed of it. It remains therefore that we go higher yet, before we can be truly happy, and that is from the world to the Sanctuary; from the Thrones of Princes, to the Throne of grace; from the Creature, to God, In whoſe ſervice alone there is compleat felicity.

But beſides this, I take it, the ſcope of the Wiſe man is, by way of prolepſis, or anſwer to a tacite objection, to diſcover yet a higher and a ſtranger vanity than any he had ſpoken of before, namely, vanity in the worſhip of God, not as it is in it ſelf, but as it is performed by vain and fooliſh men. They might ſay, we do eaſily agree with you in all that you have ſaid, we know we muſt look above the Creatures, if ever we intend to arrive at true happineſſe. Therefore what pains ſoever we take about things under the Sun, yet we ſeek for our Happineſſe no where but in God, and in his ſervice. Solomon now, acknowledging the truth of this in the theſis That the worſhip of God is the true felicity of man in this life; doth withal aſſure theſe men, that they may put vanity in the very worſhip of God, and render even that, by their fooliſh and carnal performance, wholly unprofitable to any ſuch end: yea there may be therein divers vanities, verſ. 7. for diſcovery and avoiding whereof, he preſcribeth a ſolemn caveat to thoſe, who being convinced of vanity in the Creatures, do go to God in his worſhip to mend themſelves.

This is, 1. General, relating to all parts of Gods worſhip, which is, in our Approaches unto God, to look to our affections, and to prepare our hearts to meet with him, not reſting in outward ſacrifices, which are but the oblations of fools, who think they do well, when in truth they do the contrary, verſ. 1.

2. Particular, in ſome ſpecies of worſhip: 1. In Hearing, which he ſaith muſt be done with Readineſſe, with a docile and tractable ſpirit, yeilding up it ſelf to the whole counſel of God, verſ. 1. 2. In prayer and ſpeaking unto God, where is firſt condemned a double Vanity; Raſhneſſe of tongue, Haſtineſſe of heart, both enforced by conſideration of Gods Greatneſſe, and of our own vileneſſe, verſ. 2. Secondly, preſcribed fewneſſe of words, without vain, and unneceſſary babling, and that becauſe of Gods Majeſty, and the folly of ſo doing, verſ. 3.

3. In Vowes, which being once made, are to be performed, and that cheerfully, without grudging or delay, which doctrine he doth, 1. prove, 2. vindicate from ſhiftings and excuſes. He proveth it, 1. By the folly of the contrary courſe, it argues a levity of ſpirit to dally, and to be off and on with God, who as he is conſtant himſelf in all his promiſes, ſo he expecteth conſtancy from us in all ours. 2. By Gods diſlike of ſuch folly and falſeneſſe, verſ. 4.

Next he vindicateth it from a double excuſe which men are apt to make: 1. It was free for me to vow; the thing was in mine own power, therefore it is not ſo hainous a thing though I do fail, becauſe I was not bound to what I vowed till I had vowed it. This he anſwereth, That it had been better to have kept this Liberty ſtill, and not to have vowed, than after vows to reſume Liberty when it is too late, verſ. 5.

2. But I was miſtaken, there was an Errour in my Vow. To this he gives a double anſwer, and ſets it on with weighty conſiderations: Firſt, Look well before thou vow, that thou do not bring a bond of ſin upon thy ſelf: *Suffer not thy mouth to cauſe thee to ſin.* Secondly, take heed of pretending errour and overſight, out of unwillingneſſe to do what thou haſt promiſed: *Say not that it was an errour.* For conſider, 1. Thou art in the preſence of the Angel. 2. Thou provokeſt Gods anger. 3. The damage which by that anger thou wilt ſuffer, he will *deſtroy the work of thy hands*, diſappoint thee in that benefit, the preſervation whereof thou didſt aim at in excuſing thy vow. 4. The folly of ſuch vain excuſes. There is a vanity in all parts of worſhip, when undertaken by fools, or wicked men: the fools Sacrifice, verſ. 1. The fools voyce, verſ. 3. The fools vow, verſ 4. Divers vanities in all this, verſ. 7.

Now having ſhewed the vanities in the carnal performance of Divine worſhip, he doth (as he had done formerly in the other Vanities which he ſpake of before) preſcribe a Remedy of this alſo, *viz.* The inward principle of all Right and Spiritual worſhip which is to fear God, verſ. 7.

And becauſe it might be objected, That piety it ſelf is not likely to ſecure a mans tranquility and peace, in as much as we find poor and righteous men every where, all a Province over, oppreſſed and perſecuted by great men in high place: he removeth this objection. 1. By ſhewing the compaſſion of God and his Juſtice, He ſees and regards it. 2. The greatneſſe and power of God, that he is higher than any of thoſe that oppreſſe his ſervants, verſ. 8.

Now he proceedeth to another Vanity, which is in Riches and outward poſſeſſions. They are of two ſorts; 1. Subſtantial and Real wealth, in the profits and fruits of the earth, corn, cattel, &c. 2. Inſtrumental, in that which is by mens agreement made a meaſure to other wealth, *viz.* ſilver and gold. Concerning both which he ſheweth, 1. The excellency of the former, in regard of real and general profit, before the latter, verſ. 9. 2. The vanity both of the one and the other, when, 1. Inordinately loved. 2. Immoderately increaſed.

This vanity is ſhewed, 1. Abſolutely, in that the inordinate love of them is unſatisfiable, verſ. 10. and that troubles and cares are proportionably increaſed in the increaſe of them, verſ. 11.

2. Comparatively, and that, 1. In reſpect of any Real benefit and good in the fruition of them. The owner hath no more true profit by them, (further than that he looks on them as his own) than any of his friends and ſervants, who are fed and cloathed by them as well as he: onely his cares are increaſed. 2. In reſpect of conſequent reſt and quietneſſe, The ſervants heart is leſſe troubled, his body more refreſhed, than the owners, verſ. 12. 3. In regard of the evil effects of Riches:

1. The damage and hurt which ſometimes a man layes up with them againſt himſelf, verſ. 13.

2. The uncertainty of their abode with a man; having hurt the owners, they periſh themſelves, verſ. 14.

3. The certainty of parting with them; they muſt die, they cannot carry one handful away with them, verſ. 15, 16.

4. The ſordid and uncomfortable uſe of them, verſ. 17.

5. Impatiency and fretfulneſſe in parting with them, or in getting of them, verſ. 17.

Laſtly, he gives the Remedy of this Vanity and vexation, in the right uſe of Riches, *viz.* In a free and cheerful enjoyment of them: which is here commended, 1. By its goodneſſe to the owners. 2. By its comelineſſe and commendableneſſe towards others 3. By its equity, It is the fruit of a mans *Own Labour*, and provided for his *Own Life*. 4 The End of it, and his Right to it, It is *His portion*, all that he is ever like to get by it, verſ. 18. 5. The Author of it; it is a ſpecial Gift of God. 1. To give Riches 2. To give an heart to enjoy them, ver. 19. 6. Freedom thereby from the trouble of all his Labours, when himſelf taſtes the fruit of them, and hath experience of Gods ſpecial bleſſing, in anſwering the deſires of his heart, and cauſing him comfortably to enjoy them, verſ. 20.

Verſ. 1. K*Eep thy foot when thou goeſt to the houſe of God*] He had gone up and down the world, from learning to pleaſures, from pleaſures to Honours, from Honours to Thrones to find out Happineſſe, and had met with nothing but vanity. Now he ſends us to a fitter place to find it; *The Houſe of God*, vvhether his Temple, or other Synagogues vvhere God is preſent vvith thoſe that ſerve him; here they ſhall find remedies againſt the vanity of other things, and that which will ſtay and fix their hearts, Pſal. 73. 16, 17. Pſal. 4. 6, 7. Onely we muſt take heed of putting vanity into Gods worſhip, leſt we be there diſappointed of our aims, as well as elſewhere. This Caveat he gives us in thoſe words, *Keep thy foot*] or, each foot. The letters are plural, the points direct to read it in the ſingular number. So foot, for feet, Pſal. 119. 105. This Enallage of numbers is very uſual, the ſingular for the plural; as Pſalm 14. 1. *The fool hath ſaid*, &c. They, *i. e.* fools are corrupt. *In that day a man ſhall caſt away his idols which they have made*, Eſay 2. 20.

Keep thy foot] Seriouſly adviſe how thou art to behave thy ſelf in Gods preſence, look to thy heart and affections, let thy heart be fixed, thy affections compoſed, thy thoughts ordered, call all that is within thee together to ſerve him, Pſal. 57. 7. & 103. 1. A metaphor from men that walk in dangerous ways, who take heed to their ſteps leſt they ſtumble and fall: or rather an Alluſion to the ſpeech of God to Moſes, Exod. 3. 5. So Exod. 19. 21. Joſh 5. 15. As Mephiboſheth dreſſed his feet when he went to David, 2 Sam. 19. 24. So they uſed waſhings, and purifyings before they came into Gods preſence, Exod. 19. 14, 15. Numb. 8. 7. Pſal. 26. 6. Heb. 10. 22. Lev. 19. 30. & 16. 2, 3. Gen. 28. 16, 17. Exod. 40. 32.

and be more ready to hear, than to offer the ſacrifice of fools] Or, Draw neer to hear, rather than with, or as fools, to offer a ſacrifice, who think to be accepted for their outward work. The Infinitive uſed for the Imperative, as Exod. 20. 8. Matth. 5. 39. Luke 22. 42. or we may read it in the Infinitive, thus, *for to draw neer to hear*, i. e. to bring before God an obedient heart, is better than when fools do give a ſacrifice. Or, than to give a ſacrifice of fools, or as fools. He doth not forbid or condemn ſacrifices, but he perferreth obedience, and ſheweth the vanity and folly of thoſe, who are very forward in the outward acts of religion, without the love and ſervice of the heart, 1 Sam. 15. 22. Hoſ. 6. 6. Iſa. 1. 11 --- 18. Amos 5. 21, 22, 23, 24. Pſal. 50. 7. --- 17. & 51. 16, 17. Iſa. 66. 2, 3. Prov. 15. 8, 21, 27.

be more ready] The word is, *Draw neer to Hear.* It is a word very frequently uſed in Scripture, to expreſſe our addreſſing our ſelves unto the ſolemn Service and Worſhip of God, Levit. 9. 8. 1 Sam. 14. 36. 2 Reg. 16. 12. Pſal 73. 28. Iſa, 58. 2. Ezek. 44. 15, 16. Matth. 15. 8. whereunto there is a frequent alluſion in the New Teſtament, Epheſ. 2. 18. Heb 4. 16. & 7. 25. & 10. 1, 21. & 11 6. It importeth a ſerious compoſing of our hearts, in an humble, reverend, and holy manner to appear before God, and to have a comfortable acceſſe unto the Throne of grace, Lev. 10. 3. Heb. 12. 28, 29.

to hear] Whereas there are two parts of worſhip, ſacrifice and obedience, be thou moſt carefull of this, which is the ſpiritual and inward part of ſervice rather than of that which fools, hypocrites, wicked men can offer as well as thou. Be ready to receive inſtruction, and to accept of what God ſayes, Pſalm 85. 8. Job 34. 32: 1 Sam.3.10. Acts 9.6.& 10.33. James 1. 19. Be ready to obey and give up thy will to every one of Gods holy Commandments, Pſal. 119. 128.

than to offer the ſacrifice of fooles.] Than as fooles, (*i.*) wicked men do, to offer up ſacrifice, and neglect obedience, Mic. 6. 6, 7, 8.

for they conſider not, know not, that they do evil.] Some would have the word, *But*, to be ſupplied, *They know not, But to do evil*: They can onely do evil, even when they worſhip God; as Iſa. 1. 6 See Chap.2.24. Others thus, *non attendunt ad facere malum*, or *ad factionē mali*: which is to the ſenſe of our Verſion. They are here called *fools*, and that is further expreſſed, by want of knowledge: *They know not*, and that doth further appear by doing of evil, Iſa.1.3,4. Jer.8.9. The moſt natural ſenſe is, as we render it, *They know not that they do evil*: when they do evil, they conſider it not, they underſtand it not; the like phraſe, 1 John 2.6,9. ὁ λέγων μένειν, ὁ λέγων ἐν τῷ φωτὶ εἶναι. *He that ſaith to abide*, (*i.*) *that he abideth. He that ſaith to be in the light*, (*i.*) *that he is in the light*. So here, *They know not to do evil*, (*i.*) that they are doing of evil. And hereby is meant by an auxeſis, they think they doe very good ſervice: So when the Lord is ſaid not to command a thing, the meaning is, that he doth forbid it, Lev. 10 1. *He will not hold them guiltleſs that take his Name in vain*, (*i.*) he will hold them very guilty, Exod. 20. 7. *He will withhold no good thing from them that walk upright*, (*i.*) He will largely ſupply them, Pſalm 84. 12. *He will not break a bruiſed reed*, (*i.*) he will bind them up and ſtrengthen them, Iſa. 42 3. Abraham was not weak in faith, (*i.*) he was ſtrong, Rom. 4. 19. Men may think they do God good ſervice, when they doe greatly offend him, Iſa.66.5. Prov. 14. 12. Iſa. 58.2,3. Hoſ.8.2,3. Joh. 16.2. Acts 26.9.

Theſe things are here obſerveable; 1. That in Gods worſhip we do in a ſpecial manner draw nigh unto him.

2. That when we doe ſo, we ought to prepare and compoſe our hearts and affections by Faith and Humilitie to appear before God.

3. That a prepared heart brings purpoſes of obedience, and to hear God in all that he ſhall ſay unto it.

4. That mere outward ſervice without the heart prepared obediently to ſerve the Lord, is but a ſacrifice of fools, a mere formal and ceremonial worſhip.

5. That Hypocrites may think they pleaſe God when indeed they provoke him, and know not that they do evil, John 4.22.

V. 2. *Be not raſh with thy mouth*] Having ſpoken in general of the due preparation of the heart unto Gods ſervice, he now giveth direction in the particulars of prayer and vowes.

Be not raſh] Go not about Gods worſhip, as men that, in a fright or terrour, being amazed, fly haſtily they know not whither. Do not precipitate thy words, nor ſpeak any thing haſtily, unadviſedly, according to the dictate of carnal and haſty deſires, before God, or in his houſe and preſence. We know not what to ask as we ought, Rom. 8 26. and are very apt to put our greedy and ſudden paſſions into Prayers, complaints, deprecations, to think God deales not well with us, if we be not anſwered according to our wills, and in our owne time, Pſalm 31. 22.& 116.11. Job 10. 2, 3, 18. Jer. 15. 18. Jon. 4.2, 3. Matth.20. 20, 21. Pſal 77.7--10.

and let not thine heart be haſty to utter any thing before God] Out of the abundance of the heart the mouth ſpeaketh, Matth. 12. 34. Therefore the remedy of raſhneſs in our words, is to compoſe our thoughts and affections aright; to let our heart guide our tongue not to bring raw, tumultuary, indigeſted thoughts into Gods preſence, but to get a collected heart, to pray with underſtanding, with ſpirit, with judgement, and according to Gods will; as David found his heart to pray to God, Sam. 7.27. and called together his ſcattered affections, that he might fix them upon God, Pſalm 103 1. Dan.9.2.3 Rom.8.26,27. 1 Cor. 14.15. 1 John 5.14.

We may likewiſe underſtand the caveat, as directed againſt that carnal pride and contradiction of ſpirit, whereby the heart is apt to riſe againſt God and his Word, when we hear of more ſpiritual ſervice required by God, than our fooliſh ſacrifices do amount unto, or our carnal hearts are able to perform, James 1.19.20. Rom. 10.21. Acts 13.45.& 28. 19.

before the Lord] That is, in his houſe or ſanctuary. Therefore they who ſin here, are ſaid to provoke the Lord to his very face, and to do evil before his eyes, Iſa.65.3.& 66.3,4.

for God is in heaven, and thou on the earth] Theſe are two Arguments to enforce this caveat upon us; the one drawn from Gods greatneſs the other from our vileneſs. Mean perſons behave themſelves with all humility and reverence, when they ſupplicate unto men of honour and eminency. Much more ſhould men do ſo unto God. So Chriſt teacheth us in prayer to come unto God, as with confidence and comfort, becauſe he is a Father; ſo with reverence and fear, becauſe he is a Father in Heaven Matth.6.9 His being in heaven denotes, 1 His dominion over us as Lord & Maſter, Eph 6 9. 2. His glory and majeſty above us, 1 Reg 8. 27. that we might learn to fear before him, Mal. 1. 6. Deut. 28. 58. Heb. 12. 18, 29. 3. His holineſs and purity, Deut.26.15. Iſai.57.15 & 63.15. Hereby to raiſe us unto heavenly mindedneſs in our approaches unto him, Col 3 1, 2. Lam 3.40,41 4. His power to anſwer us and to do for us according to our deſires, 2 Chron. 20 6, 7. Pſalm 115. 3: Matth.5.45. & 7.11. 5. His omniſcience, he looketh down on us, and ſeeth how we behave our ſelves in his preſence, Matth. 6.32. Pſalm 11. 4 & 33. 13, 14. 6. His juſtice and diſpleaſure againſt evil doers, Pſalm 14. 2, 3. Rom. 1. 18 In all which reſpects, we ought to take heed of an haſty, raſh, and unadviſed frame of heart in Gods preſence. Mans being on earth ſignifieth his baſeneſs and vile condition, his great diſtance from God, and by reaſon of corruption, in his great diſſimilitude unto him. He is of the earth, earthly, 1 Cor 15. 47. Pſalm 10. 18 This conſideration of our natural and ſinful vileneſs, ſhould greatly humble us in our approaches unto God, Job. 4. 19. & 25. 4 5, 6. & 40.4. Gen.18.17. Iſaiah 6. 5.

therefore let thy words be few] Firſt, uſe not raſh and vain babling, and empty, heartleſs repetitions as the heathen, Matth. 6. 7. but weigh and chooſe out words to ſpeak unto him, Job 9. 14 Eccleſ. 12. 10. He ſpeaketh not againſt all length in prayer: for Chriſt prayed whole nights; nor againſt all repetition, when it proceedeth from zeal, love, and holy fervencie; as that of Daniel, Chap.9.16, 18, 19. but of that which is a clamorous and vain ingeminating of the ſame thing without faith or wiſedome, 1 Reg. 18 26. Secondly, *let thy words be few*, (*i.*) Let not thy vowes be more, than thou mayeſt comfortably perform.

V. 3. *For a dream cometh through the multitude of buſineſs, and a fools voice is known by multitude of words*] (*i.e*) As multitude of buſineſs produceth dreams, ſo multitude of words diſcovereth folly. When two ſentences are connected together by a copula there is frequently imported a ſimilitude between them; Prov.17.3. & 25. 23, 25, 26, 27.& 26, 3.7, 9, 11.14, 17, 20, 21. Iſa. 53. 7. Another argument moving unto the former duty, becauſe, as certainly as much buſineſs produceth dreams, ſo much ſpeech diſcovereth folly within, Prov.10.19 Eccleſ 10, 11—14. Iames 3. 2.

V. 4. *When thou voweſt a vow unto God, defer not to pay it*] He giveth direction in the other particular, wherein men uſe to addreſs themſelves unto God, viz. *vowes*; and as he did in the former forbid raſh haſtineſs: ſo he doth in this, warn to take heed of grudging delayes. A vow is a ſolemn promiſe, or promiſſory oath made made unto God, wherein a man doth voluntarily bind himſelf unto ſomething, which was in his own power to bind himſelf unto. He doth not direct us here to make ſuch a vow, but having made it, to take heed of breaking faith and promiſe with God, who never fails in any promiſe of his unto us Ioſh. 21. 45. nor delayeth to perform it in its time, Exod. 12.41, 51. Hab.2.3. 2 Pet. 3 9. This then is the firſt Rule concerning vowes, That lawful vowes muſt be ſpeedily and cheerfully performed, Pſalm 66.13, 14 & 76.11, Numb. 30.2. Deut 23.21. Iſa.19.21. Matth. 5. 33. God would not have an alteration in a vow though it were for the better, Lev. 27.10. Thus Hanna made haſte to perform her vow in dedicating her child unto God, as ſoon as he was weaned, 1 Sam. 1. 11, 24, 28. God calls on Iacob, and minds him of his vow made before, and expected that he ſhould go to Bethel, and pay it as he had promiſed, Gen. 35. 1 compared with Gen. 28. 20, 22.

for he hath no pleaſure in fooles] He is greatly diſpleaſed with thoſe who go about one while to flatter him in making a vow, and afterwards to mock him in refuſing or delaying to perform it, Prov. 20. 25. This is one reaſon, drawn from the folly in offending God; whereunto there is another adjoyned.

V. 5. *Better it is that thou ſhouldeſt not vow, than that thou ſhouldeſt vow and not pay*] It was arbitary, and in our own power to make the vow, for vowes were to be of things in a mans power, Numb. 30. 3.----15. Deut. 23.22. Acts 5. 4, But it is not in our power, whether being made, we will pay it or no, for we bring a bond upon our ſouls, and the vowes of God will be upon us, Pſal. 56. 12.

V. 6. *Suffer not thy mouth to cauſe thy fleſh to ſin*] Theſe words contain the ſecond Rule concerning Vowes, which is to teach us to avoid all raſh Vowes which are unadviſedly made, and that is done two wayes; 1. When we vow things ſinful, when our mouth cauſeth us to ſin 2. When in lawful things we vow, and preſently repent, ſeeking after ſhifts and evaſions to elude the obligation; and to excuſe our ſelves. *Suffer not thy mouth*, by making an haſty vow, *to cauſe thy fleſh*] That is, thy tongue, or thy ſelf to ſin. Fleſh is taken by Synochdoche, for the whole man, Gen.6. 12. Iſa. 40 5. Rom 3 20. It may ſeem here to be uſed for the whole man, to intimate, that raſh vows are uſually grounded upon fleſhly, rather than ſpiritual reaſons. A man did not go about them with his ſoul and ſpirit, upon ſolemn and ſerious grounds but to gratifie himſelf in ſome carnal intreſt or other, or to cary on ſome ſinful end, Act.23 12 13. Mal.1.14. 2 Sa.15.8,9. Pro. 7.14. A like expreſſion, Ec.11.10.

neither ſay thou before the Angel] By the Angel ſome do underſtand the Prieſt, or Meſſenger of the Lord towards the people; ſo they are called, Job 33.23. Mal. 2.7. Rev. 1. 20 for in the caſe of an oath, wherein there was error or ignorance, the perſon was to bring a ſacrifice, and the Prieſt was to make an attonement for him, Lev. 5 4, 5, 6. And then the meaning is, Do not when thou haſt vowed, repent and grudg, and go to the Prieſt, acknowleging an error or ignorance, that ſo thou maieſt ſave charges, and lick thy ſelf whole, by offering a ſacrifice to excuſe a vow. Others underſtand the Angels of heaven, who are ſent forth for the good of the Elect, and who obſerve our behaviour in Gods worſhip; as that in the Apoſtle uſeth to be underſtood, 1 Cor. 11.10. Matth.18.10.Luk 12. 8. 1 Tim.5 21. the Greek reads it, πρὸ προσώπου τοῦ θεοῦ. Before God; it may happily be meant of the Temple or Houſe of God, where they did pay their vowes,Pſal.*66* 13. wherein there were Cherubims drawn, in token of the preſence of the Angels, and their protection to the Church, 1 Reg.*6*.29,32. Others underſtand it of Chriſt, who is the ſearcher of hearts and will not be mocked, cannot be deceived; who is the Angel of the Covenant, and who is in the midſt of his people, his Candleſticks, when they come to worſhip,Exod.23. 20, 21. called the preſence of God, Exodus 33. 14 Mal. 3. 1 Iſay 63.9.Joſh.12. 41. It ſeemeth to me to have ſome alluſion to the Hiſtory of Balaam, who when the Angel ſtood in the way againſt him, made ſuch an excuſe as this, It was an errour, I knew not that thou ſtoodſt againſt me, if it diſpleaſe thee, I will go back, Numbers 22. 34.

that it was an errour] That is,either do not vow ſo raſhly and unadviſedly, as to be at laſt brought to a neceſſity of confeſſing a ſinful errour, but adviſe beforehand that thou mayeſt not erre. Such a raſh vow was that of Jephthah, Judges 11. 30,31 35. and that other of Saul, 1 Sam.14.24, 29,39, 40 Or elſe, do not excuſe thy ſelf for breaking thy vow, by ſaying, thou didſt it imprudently, and wert miſtaken in it, it was an ignorance which thou art willing, by ſome ſacrifice,or other way of devotion to expiate; as ſacrifices were to be offered for the ignorances of the people, Levit.2.27. Num.15. 24 25.Heb.9.7 Do not cover a wilful prevarication with a ſpecious pretence,nor after vowes make inquiry, Prov.20.25.

wherefore ſhould God be angry at thy voice?] The word ſignifies foaming anger; Why ſhould he through anger foam againſt thee? An interrogation of dehorting. As, Why will ye die, (*i.e.*) Be careful that ye may not die. This is one reaſon God will be angry. Another, Thou ſhalt feel his anger, he will *deſtroy the work of thy hand.* He will not bleſs thoſe endeavours, for the accompliſhing whereof thou didſt make that vow;thou deſtroyeſt the vow, he will deſtroy thy work,Deut.28.15 &c, The third followes.

V. 7. ***For in the multitude of dreams, and many words, there are many vanities: but fear thou God***] Or, In multitude of dreams there are alſo vanities: and ſo in many words. Or, As in multitude of dreams, ſo alſo of words there are divers vanities. Some take ברב not for a Noun, but for the Infinitive mood of the Verb; and render it thus, *Quia ſicut in multiplicare,* or, *quando multiplicantur ſomnia, etiam vanitates multiplicantur: ſic ſe habent verba multa.* As when the dreams are multiplyed,vanities alſo are multiplied, ſo it is in many words. In all,the ſenſe is the ſame. Mercer, a moſt learned Interpreter,makes the connexion and ſenſe to be thus,I have given thee theſe cautions,to be tender of thy behaviour in the preſence of God,that thou mayeſt not by dreams,fancies,vanities,or multitude of difficult buſineſſes, be brought to utter any thing raſhly before God, but amidſt all dangers or dreams or vanities, or difficulties to fear God, and not to ſuffer thy ſelf to be withdrawn from him by any temptations. But the words ſeem to preſcribe the ſame remedy againſt raſh vowes, as before againſt other haſty addreſſes unto God,verſe 3. There is a πολυσύνδετον in the conjunction copulative, as elſewhere,Gen.43.8.& 25. 34. The plural *& vanitates,* is as much, as *plurima vanitas,* great vanity, or many vanities; as Prov.1.20. Wiſedoms,(*i.*)principal or excellent wiſedom,Iſa.*64.6.* Our righteouſneſſes (*i.*) moſt righteous actions,Gen.19.11. Blindneſſes, (*i.*) Thick and through blindneſs,Pſal.45. 15. With gladneſſes, (*i.*) with great gladneſs, 2 Pet.3.11. ***What manner of perſons ought we to be in holy converſations and godlyneſſes,*** (*i.*) In all manner of holy converſation and godlyneſs: Cant. 5.*16*. His palate is ſweetneſſes,and he is altogether,or every whit of him is deſires, (*i.*) Moſt ſweet, and moſt deſireable, Dan.9.23. A man of deſires, (*i.*) Greatly deſired or beloved,Iſay,53. 3. A man of ſorrows, (*i.*) Full of ſorrows.

but fear thou God] This is the remedy of all vanities in worſhip, to ſerve God rather with inward reverence and fear than with raſh, haſty, many, formal, empty expreſſions. The fear of God is the foundation of all holy duties,Chap.12.13. Iſay 29.13.Deut.28.58. Mal 1.*6*.Heb 12.28,29.

V. 8. *If thou ſeeſt the oppreſſion of the poor and violent,*&c.] The connexion of theſe word, with the former,ſtands thus: The fear of God doth many times expoſe men unto injury and violence, and that every where, all a Province and Countrey over, and that not onely from ordinary perſons but from great men, and that without remedy; becauſe if haply they have recourſe unto judgement and juſtice for eaſe, even they find wreſting, perverting, diſtorting of juſtice: So that a mans tranquility in this life, may ſeem to be but little mended by piety and fear of God, whereby he is in danger of being reduced to poverty and diſtreſs. This is a ſtumbling-block, which may cauſe men to be offended at the wayes of God, Matth.11.5,*6*.& 13.21.Gal. 5. 11.and good men have ſtumbled at it,Pſal.73.12,13. Againſt this temptation, he here ſubjoyns a ſeaſonable antidote;they ſhould not be much amazed at it, but rather comfort themſelves, that there lieth an appeal to an higher Court, where they ſhall certainly be righted and their innocency vindicated. If thou ſeeſt the oppreſſion of the poore; and that ſuch oppreſſion, as that thou haſt no remedy againſt it, but it is powerful enough to wry and pervert judgement: And yet further, no eſcape from it, but it meets with thee all the Nation or Province over. If you ſee a poor man that fears God, not onely ſuffer under the meanneſſe of his condition, but under fraud, calumny, violence, where ever he goes; as Ezek 18. 12, 18 Job 20. 19. Micah 3.2.Iob 24.2.---12. & 19 7,8.Pſalm 74.20,Ier.*6.6*,7. & 20. 8. Ezek. 8. 17.

marvel not at the matter] Be not amazed or aſtoniſhed at it: ſo much the word imports,Iſay 13.8.Iob 2*6*. 11.Think it not a ſtrange thing, 1 Pet. 4. 12. Doe not think hardly of God, nor diſtruſt his providence, or grow weary of his ſervice. What wonder at all is it to ſee power cruſh povertie; or wickedneſs ſuppreſs pietie? Pſalm 37. 8, 9.

at the matter] Or at the will or purpoſe, to wit, of God, in ſuffering, and ordering this thing: for theſe things happen not without his appoyntment and providence, Hab. 1. 12. Iſay 10. 5. Pſalm 17. 13.

for he that is higher than the higheſt regardeth, and there be higher than they] Higher. *viz.* God, who is higher: the relative without the antecedent, which is very uſual: or, The High from above; The High regardeth it. It ſeemeth to be a vehement and emphatical anadiploſis: the ſame word is uſed for from above, Gen. 27.39. and 49. 25. This kind of elegant and emphatical repetition is frequent in the Scripture,Pſalm 22. 1.Ier.7.4 & 22 29. Ezek.21.27. 2 Sam. 18.33. 1 Reg.18.39. Iudges 5.30. Pſalm 98.4,5,*6*.& 124.1, 2.Hoſ 2.2.Dan.10 19 And according to this ſenſe, God is ſaid in a way of judgement to look down from heaven upon the violence of great men,and to ſpeak from thence in his wrath unto them, Pſalm 2.4,5. & 11.4,5,*6*. Exod.2.23 24. 1 Sam. 9. 1*6*. Pſalm 93.4. Or, *He that is higher than the High*, God, who is the High above all the earth the High and mighty One,above the Potentates of the world who are called High ones, Iſa. 24.21. Iſay 2. 11, 12. 2 Sam.23.1. He that is King of kings,and Lord of lords, ***Higher than the Kings of the earth***, Pſal.89.27.

regardeth] Obſerveth the violence of proud men to avenge it. Or keepeth the poor who are oppreſſed by them, Iſay 3,14. Prov. 22. 22,23. Pſalm 10.12.---18.& 11.5. and 68.5 & 72. 4.

and there be higher than they] Namely, The Holy Angels who are ſent forth for the good of the Church, Heb. 1. 14. who pitch their tents about believers,and are guardians over them, Pſalm 34. 7,& *9*1.11. who behold the face of God, as Miniſters ready to execute his commands in behalf of them,Matth. 18.10. whoſe ſervice God is pleaſed to uſe in the puniſhment of Tyrants, and ſubverſion of States,Iſay 37.3*6*. Acts 12.23.

V. 9. ***Moreover, the profit of the earth is for all***] Here he returneth to conſider the vanitie of all kind of Riches; amongſt which, though ſome are to be preferred before others, as namely, corn and cattel which are the profits of the earth, yet both the one and the other, are unable to make the poſſeſſors of them happy. Yet withal, the words may ſeem to have ſome relation to what went before, namely, That God in his providence hath ſo ordered things in the civil body, that *the Head cannot ſay to the Foot, I have no need of thee*: the King himſelf wanteth the help, and cannot ſubſiſt without the labour of poor men, and that may be a check unto oppreſsion and violence.

the profit of the earth is for all] Or. *above all other profit*.He commendeth husbandry, conſiſting in tillage and grazing, above all other wayes of gain, as extending to the neceſſary ſupply of all men whatſoever; *for bread is the ſtaff of life*, Iſay 3.1. Gen. 41 55. Prov 24.7.& 27.23,24 & 31,16. Adam, even in innocence was to have dreſſed the earth,Gen.2.15. There is an excellency or profit of the earth, in, or above all. The ſubſtantive is put for an adjective of the ſuperlative degree; as Gen. 12 2. Pſalm 21. 7. Pſalm 88 *9*. Cant. 5.1*6*.

the King himſelf is ſerved by the field] Or, the King himſelf is for the field: or the King is ſerved for the fields ſake, that under him men may quietly labour and eat the fruits of the earth; or the King himſelf dreſſeth his field, is as it were a ſervant to his field to order and husband it. It lies on him to take care of husbandry, that he and his people may be nouriſhed. The moſt ſimple meaning is to ſhew, that from the meaneſt to the greateſt, the fruits of the earth are neceſsary for every mans ſupportance. Therefore Ioſeph reſerved the fifth of the fruits of the Earth for Pharaoh,Gen 47.24. and it is recorded for the commendation of King Uzziah, that he was a lover of husbandry, 2 Chron.2*6*.10.

V. 10. *He that loveth ſilver ſhal not be ſatisfied with ſilver;nor he that loveth abundance with increaſe*] This may be underſtood,either abſolutely by it ſelf, to ſet forth the unſatiable greedineſs of covetous wretches,whoſe deſires are like the grave and never ſay, *It is enough*, Hab.2.5,*6*,8,9,Iſa 5.8.or comparatively, with relation to what was ſaid before. There is a profit and real benefit which the earth bringeth unto thoſe that labour about it, but money though a man increaſe it never ſo much, and though it appear never ſo lovely unto him, yet it cannot of it ſelf ſatisfie any deſire of nature; if a man be hungery, it cannot feed him; if naked, it cannot cloath him; if cold, it cannot warm him; if ſick, it cannot recover him. As it is an Inſtrument of traffique, which anſwereth unto *All things*, Eccleſ. 10. 1*9*. So it may be a defence to a man, Chap. 7. 12. and may provide other things for him. But if God ſhould withhold the fruits of the earth, and forbid that to bring them forth, abundance of wealth would be as uſeleſs as ſo many ſtones: a man hath no good of money, nor of other trades,further than they purchaſe or manage for us the fruits of the earth.

The latter clauſe ſome thus render, *He that loveth it, ſhall not have any increaſe by, or in the abundance thereof* Increaſe here, is a word which ſignifieth the increaſe of the earth, ſuch fruits as may be eaten: and money is not *fructus edulis*,though it come out of the earth. But the prefix ב ſet before the word *Abundance*, being ſometimes a note of the Accuſative caſe, and expreſsing the object of an action, we may well render it as it is in our verſion; *He that loveth abundance*; as Gen.34.1.&37.2. Prov.9 5.Multitude or abundance, here, is taken in the ſame kind, for gathered wealth; as Pſalm 37. 16.

V. 11. *When goods encreaſe, they are encreaſed that eat them*] He ſhewed the vanity of the love of money; here he ſhews the vanity of Husbandry and great poſſeſsions: or elſe goeth on upon occaſion of the laſt words, *he that loveth abundance, ſhall not be ſatisfied with encreaſe*; becauſe as his wealth increaſeth his charge and family,and friends, and retinue will increaſe likewiſe. The poſſeſſour can have no more real good nor ſatisfaction from his great eſtate, than his ſervants have; many hands muſt be ſet on work,and conſequently many bellies filled, many backs cloathed, and all they have their real ſhare as fully, as he himſelf in the things which he poſſeſſeth: no man had greater experience of this than Solomon,of whoſe numerous Family, and large expence, we read, 1 Reg.4.22, 26. So we read of the great Family of Abraham,Gen.14.14.

and what good, or what profit is there to the owners thereof] Chap.1.3.& 2.14 & 3.9.

ſaving the beholding of them with their eyes?] He hath no advantage above others, ſave that he ſees them eat that, the property whereof is his: and this is ſome good; for it is a more bleſſed thing to give, than to receive,Acts 20 35. or, he can onely pleaſe himſelf with looking on his land and moneyes as his own, whereas the real benefit which they yield, doth accrue unto others,as well as to himſelf. And if his eye have any advantage above his ſervants in this reſpect; Theirs have an advantage above his in another; for, they are refreſhed with ſweet ſleep, which his are uſually deprived of.

V. 12. *The ſleep of a labouring man*] Or of a ſervant, or of him that tilleth the ground, or is converſant about any painfull trade and work, Geneſis 4 2. 2 Samuel 9. 10. Proverbs 12. 11. Iſay 19.9.

is ſweet] Whether he eat little or much: If he eat little,his labour cauſeth ſweet ſleep: If much,his healthineſs and ſtrength cauſing good concoction, doth not ſuffer his ſleep to be diſquieted with crude and offenſive vapours. Beſides labour taking up the mind doth free it from thoſe careful thoughts and covetings which are uſually the hinderers of ſweet ſleep.

but the abundance of the rich will not ſuffer him to ſleep] This may be underſtood either of abundance of wealth, with the many cares, buſineſſes, fears, troubles, which are conſequent thereupon, Gen.41.29. Prov.3. 10. Luke 12. 16, 17. or of the fulneſs of diet, gluttony and exceſs of delicious fare,which cauſeth diſtempers,and ſo hindreth ſleep. This ſeemeth rather to be intended, (becauſe he mentioned eating before) and ſo to be directed againſt rich gluttons, who ſpend their time in riot, feaſting and exceſs,and ſo overcharge nature with intemperance, beyond its ſtrength, Luke 16.19. and 21. 34. which cauſeth indigeſtion and malignant vapours, whereby ſleep is removed or diſquieted,Eccleſ.8. 16. Prov. 4.16.17. and this is a great vexation; for ſweet ſleep is a bleſſing of God to man,Pſal. 127. 2 Prov. 3.24.

V. 13. *There is a ſore evill which I have ſeen under the Sun*] An evil that cauſeth ſickneſs, a very grievous and bitter evil. Or an evil falling on men,Chap 6.2.

riches kept for the owners thereof to their hurt] Prov 1.19. Either being unto them occaſions of ſin,and fuel of luſt, cauſing pride, vanity,oppreſſion,violence,gaming, gluttony, idleneſs, exceſs, Hab.2. 9. 10. Luke 12,15.——21. 1 Tim.6.9,10. Luke 16,19.Deut.6. 11,12.& 8.10.——12. Prov. 30.9. Jam.2.6,7.& 5.3.—6.or elſe expoſing them unto envy and danger,to rapine and violence,Prov. 13.8. 2.Reg 25.6,7,9, 12.

V. 14. *But thoſe riches periſh by evill travell*] Or, with much affliction. Either by their own improvidence, imprudence,luxury, &c. or by the fraud, circumvention and violence of others, or by caſualties and miſcarriages in trading: or by ſome ſecret blaſt and curſ from God,Prov.23.5 and that after much travel and toyl to get them,after much ſolicitude& anxious care to keep them,after much providence and tenderneſs towards his children to lay up for them.

he begetteth a ſon, and there is nothing in his hand] Or in his power and poſſeſſion, Dan.2.38. John 3.35. 1 Reg.20.6. 1 Chron. 29. 12. *his hand*, (*i.*) either the fathers,to leave unto the ſon,or the ſons to inherit after his father.

V. 15. *As he came forth of his mothers womb, naked ſhall he returne to go as he came*] Though he could ſecure all his wealth from periſhing,yet he himſelf muſt leave them, and go out of the world as naked as he came into it. And that which hath no power to free us from death, to comfort us in death, to go with us into another world after death, is no foundation of happineſs or ſolid tranquillity,Job 1.21. Pſal.49.17. 1 Tim.6.7 Luke 12.20.21.

to go] (*i.*) To dye,Chap. 6.4.Job 16.22.Pſal. 39.13 Phil.1.23. Return,*viz*.to the womb of the common mother, the earth, Job 1. 21. Eccleſ.12. 7.

and ſhall take nothing of his labour] That is, of his eſtate gotten by hard labour,Chap. 2.19 Prov 5.10.Deut. 28.33. which he may carry away, or cauſe to go along with him, in his hand He cannot carry ſo much as one handful of all that he hath with him.

V. 16. *And this alſo is a ſore evill*] As before verſe 23. That though his riches haply are not kept for his hurt; nor do not periſh in his time, yet they will not at all keep him from death, nor profit him in it. Riches will not profit in the day of wrath.

that in all points as he came, ſo ſhall he go] His death and his birth are over againſt one another in an exact proportion.

and what profit hath he that hath laboured for the wind?] For that which will not ſtay, which cannot be held faſt, which is emptineſs and very vanity. So words of wind, are empty and vain words, Job 16 3. A man walking in wind,that is, a lying Prophet, Mic 2.11.ſo *to reap a whirlwind*, Hoſ. 8. 7. to fill the belly with the Eaſt wind,Job 15 2. *to inherit wind*, Prov. 11. 29. to bring forth wind; Iſa. 26. 18. To *feed upon wind*, Hoſ 12.1. To ſpeak into the ayre, 1 Cor. 14.9 To beat the ayre, 1 Cor.9.26. Are expreſſions of very vain and fruitleſs enterprizes. Here money is compared to wind; The one hath wings to fly away with, Prov 23.5.ſo hath the other, Pſal. 104 3. The one cannot be held, Prov. 30. 4. neither can the other, 1 Cor. 7. 31.

V. 17. *All his dayes alſo he eateth in darkeneſſe, and hath much ſorrow and wrath with his ſickneſſe*] Or, according to the words in their order thus, *Alſo all his dayes he eateth in darkneſs, and much ſorrow, and his ſickneſs, and wrath.* A further vanity of riches in the hands of a covetous worldling; he denies himſelf a full, free, and comfortable enjoyment of outward things, he cannot unbend himſelf from his carking cares,even when he goes to eat, but as he gets, ſo he uſeth and enjoyeth his wealth in darkneſs, *i e.* (for the words following are exegetical) in ſorrow, and wrath, even unto very ſickneſs.

All his dayes he eateth in darkneſſe] It may be underſtood either literally, that he doth ſo lengthen out his labour, and grudge to ſpare himſelf any times even of neceſſary refreſhment as that he deferreth eating till it be dark,till he can work no longer. Or rather metaphorically, he eateth without any pleaſure, and with much trouble and anxiety of mind; ſo much darkneſs commonly importeth,Iſa.49.9,10.& 50.10.Mic.7.8.

and hath much ſorrow] Or, *indignation*. The word in ſome copies (as the learned obſerve) is read with the points of a noun; in others, of a verb; and ſo they render it, *multum iraſcitur*, or *indignatur*, he is very angry, or he ſorroweth much,and hath ſickneſs, and wrath. The meaning (as I conceive) is *he eateth in darkeneſſe*,baſely,and wretchedly, as a ſlave to his riches,he ſtorms, grieves, frets, is even ſick with anger and vexation, at the expences he is put unto in keeping but a mean and a ſordid table. The Greek by a very eaſie miſtake in the letters which are much alike, read it thus, *All his dayes he is in darkeneſſe,* ϗ ἐν πένθει, *and in mourning and in ſorrow and in ſickneſſe and in wrath.* His ſickneſs,for he hath ſickneſs. The Affix is uſed for the ſeparate and abſolute pronoun; as Pſalm 115.7.Ezek 29.3. Our reading, *He hath ſorrow and wrath with his ſickneſſe*, (where the conjunction copulative is rendred by the prepoſition, [*with*] as ſometimes elſewhere, 1 Sam. 14. 18.) ſeemeth to intimate ſuch a ſenſe as this,All his dayes; or while he lives he eats in ſorrow,and when he falls ſick, and is in danger of death, he hath much wrath and indignation in his ſickneſs,for fear of parting from his wealth,which he ſo dearly loveth, and hath ſo hardly laboured for.

V 18. *Behold, that which I have ſeen, It is good and comely,* &c.] Here is ſubjoyned a remedy of this Vanity, ſetting forth the right uſe of riches, to take away all this ſinful anxiety which is converſant about them;which is, in the fear of God comfortably to enjoy his good bleſſings without afflicting our ſelves for the future, but caſting our cares upon him, who careth for us.

that which I have ſeen is this] He ſpeaketh out of experience, and upon exact ſtudy and inquiry after the truth; as 1 Joh.1.1,3. John 1.14.Chap.1.13. & 2.24.& 3,22.

It is good and comely] Good and comfortable to a man himſelf. Comely,decent,honourable,and of good report toward others Or, there is a good which is alſo comely. Or, it is good,yea,it is comely. Or, Behold, I have ſeen that which is good, that which is comely. The like manner of expreſſion, 1 Sam.15.20. Pſalm 10 6. Teaching us in our converſation. 1. To look unto that which is good in it ſelf,and then to that which is decent towards the world, Phil 4.8.

that a man eat and drinke, and enjoy good of all his labour] Or,in all his labours,to ſweeten his labours with a comfortable fruition of the fruit of them. Of all his labours; So the Prepoſition ב is uſed, to ſignifie as much as *Ex* or *De*, Exod. 12. 43. Leviticus 22. 4

all the dayes of his life which God giveth him] When God gives life,we ſhould not deny the comforts of it to our ſelves, *for it is his portion*] All the good he can ever have from them: A metaphor from diviſion of heritances; or from diſtribution of meat at a feaſt. It is that which God hath allotted him of all his labour. But withal he muſt remember, that God allows him but a part; God himſelf, and the poor, and his family, countrey, friends, challenge part likewiſe in thoſe goods, wherewith God hath bleſſed him, Prov. 3.8. 1 Cor. 9 13, 14. 1 Cor. 16.2. Gal. 6.6, 10, 2 Cor. 12. 14. 1 Tim. 5.8. I ſa. 23.18.

V. 19. *Every man alſo to whom God hath given*, &c. Here is onely a further inſiſting on the ſame argument; as Chap. 2. 24. & 13. 3. and 6.2. He ſhews, 1. That God gives us our wealth, Deut. 8. 18. 2. That he gives us dominion over our wealth, that we may not be captivated unto it; every man is a ſlave to his eſtate further than God ſets them free. 3. Wherein this power ſtands; 1. in uſing it, to eat thereof. 2. in uſing it proportionably to his condition; or as Divines ſpeak, *Secundum decentiam ſtatus*, to take his portion. 3. To uſe it with fruition and cheerfulneſs, to rejoyce in it, 1 Tim. 6. 17. 4. Not to let his joy ſwallow up his duty, nor his delight his labour, but to ſweeten his labour with joy, and to moderate his joy with labour, Eph. 4. 28. 5. To uſe and to enjoy his own, the fruit of his own labour, not to be burdenſome or injurious unto others, 2 Theſſ. 3. 12.

V. 20. *For he ſhall not much remember the dayes of his life*] Some make the ſenſe to be thus; Although he give not much, or although it be not much which God hath given, (which ſenſe the diſtinguiſhing Accent doth ſomewhat favour) yet he ſhall remember, that all his life long, God ſweetneth that little unto him with the joy of his heart: And a little with joy and cheerfulneſs, and Gods bleſsing, is better than much riches of the ungodly, Pſal. 37. 16. Prov. 17. 1. Luke 12. 15. Prov. 15. 17. Dan. 1. 15. But our tranſlation preferreth another ſence, which ſeems moſt conſonant to the drift of the place. He that in this manner, doth cheerfully enjoy the bleſsings which God gives him, ſhall not, with much ſorrow or wearineſs, remember the troubles of his life; neither ſhall his labour be very irkſome or grievous unto him, becauſe the Lord doth anſwer him, or doth proportionably unto his labours, return comfort to him in the joy of his heart, in the joyful and contented fruition of them.

becauſe God anſwereth him in the joy of his heart] Anſwereth all his labour with joy, giveth him ſuch joy of heart, as is a full compenſation for all his labour. As money is ſaid to anſwer unto all things, in a proportionable value to them all, Eccl. 10. 19. ſo ſhall his joy bear a full value to all the labour which was taken for it. Other Expoſitions there are, but this is moſt genuine and natural.

CHAP. VI.

IN this Chapter is continued a further deſcription of the common vanity of riches, in the hands of a covetous perſon. He is here ſet forth,

Firſt, by the good things which he hath; 1. Riches in abundance, riches and wealth. 2. Honour, and both to the uttermoſt of his deſires, verſe 2. 3. Many children. 4. Many years, a great old age, verſe 3. 6.

Secondly, By his miſery, which makes all that vaine unto him. 1. God gives him not power to enjoy it. 2. A ſtranger eateth it. 3. His ſoul is not filled with good. 4. He hath no burial, verſe 2. 3.

Thirdly, the cenſure of all this. 1. Abſolutely, 2. Comparatively. Abſolutely; It is firſt, an evil, ſecondly, a common evil; thirdly, a vanity; fourthly, a diſeaſe, verſe 1, 2. Comparatively, an untimely birth, or abortive is better: For, 1. He is born dead, and ſo free from ſenſe of miſeries, which the other diſcruciated himſelf withal. 2. He departs in darkneſs without the loſs of light and comfort, which the other denies unto himſelf. 3. His name is covered in darkneſs, the others name is odious, verſ. 4. 4. He hath not ſeen the Sun, nor known any thing: the other hath indeed ſeen the Sun, but hath ſeen no good, nor known any thing but ſorrow and vexation, and at laſt goes to the ſame place, verſ. 5. 6. This vanity he further opens:

Firſt, By the narrow uſe of riches, and all the labour converſant about them; it terminates in the body; it cannot ſatiate the minde nor appetite; that is, if evil and covetous, inſatiable; if wiſe and prudent, above ſatisfaction by theſe things, verſ. 7. That they cannot ſatisfie the mind, appears, becauſe then wiſe men might find out ſome more good in them than fools; but the wiſeſt can have no more out of them, than for their mouths, and ſo have fools, and the pooreſt men that know how to live, as well as the richeſt, verſ. 8.

Secondly, by the vanity of wandring and endleſs deſires; the wiſe, the fooliſh, the rich, the poor have things preſent and neceſſary; ſo long as they live they have enough to that uſe; and this is a real fruit, much better, than to let the heart wander and weary it ſelf in endleſs deſires, v. 9.

Thirdly, By the impoſſibility of mending a mans condition by theſe things, or of raiſing him above the ſtate of mortality and infirmity. A man will be but a man how rich ſoever he be, and all his wealth will not guard him againſt the evils incident to humanitie, verſe 10. He will be ſtill never the better, by ſuch things, as doe but increaſe vanity, verſe 11.

Fourthly, By the ignorance of man to make the beſt uſe of things, and to reſolve himſelf, whether a great or a moderate eſtate be better for him; eſpecially, conſidering the ſhortneſs of his life, and the ignorance of what will become of his eſtate or family after he is gone, verſ. 12. Thus we may connex the two laſt verſes, with the argument of thoſe before: or rather we may take them for a general concluſion of all the precedent vanities; ſince ſo many things there are which increaſe vanity what is man the better for them? verſ. 11. For firſt, amongſt them all, he can hardly know what is good for himſelf. 2. If he do, he can enjoy that good but a little while, his very life (the beſt outward bleſſing he hath) is vain, and but a ſhadow. 3. When his life is over, he ſhall be never the better for any thing which comes after him. 4. Neither can he pleaſe himſelf with the fore-ſight of what ſhall be after him; becauſe he cannot tell it to himſelf, neither can any man elſe declare it to him.

Verſ. 1. THere is an evil which I have ſeen under the Sun] He ſhews the miſery of a diſconted covetous diſpoſition, and that it is a ſpecial gift of God to beſtow upon a man the ſweet enjoyment of outward bleſſings, which when he hath, he is apt enough to deny unto himſelf.

and is common amongſt men] Or, *much and great*. Covetouſneſs is both a great ſin, and yet a very uſual and frequent ſin, that is to be met with, in all parts of the habitable world, where ever the Sun riſeth and ſetteth. The commonneſſe of ſin, doth not at all extenuate the greatneſs of it, but rather aggravate the ſame, Pſal. 14. 1, 3. Jer. 5. 1, 5.

V. 2. *A man to whom God hath given*, &c.] There is a man, who hath all things that heart can deſire; not onely riches, but ſubſtance of all ſorts lands, moveables, with honour and great place, 2 Chron. 1. 11, 12.

ſo that he wanteth nothing for his ſoul of all that he deſireth] He is, not defective, or deſtitute of any thing which his ſoul can wiſh for; his ſubſtance extends to all juſt and large deſires; it cannot be exhauſted or worn out, Deut. 8. 9. Iſa. 51. 14. 1 Reg. 17. 16. He ſpeaketh out of the boundleſs deſires of covetous men, which are never ſatisfied, but of the juſt deſires, which a man of dignity and honour could have, in order to the decency of his eſtate, and to the quality of his place. He cannot rationally wiſh for any thing towards the ſatisfaction of his juſt deſires, which his eſtate will not plentifully afford him, Pſal. 73. 7. Luk. 12 17, 18. Job 21. 7. —— 13. Pſal. 17. 14. All this a covetous wretch is ſaid to have from God, not in a way of bleſsing, as if God did proſper and approve of his ſordid, or ſinful wayes of gain; but in a way onely of providence, his Sunne ſhining on the juſt and unjuſt; Matth. 5. 45.

yet God giveth him not power to eat thereof] Chap. 5. 18, 19. To eat of them, importeth a moderate and prudent uſe of them, for neceſſity and delight, taking a mans own portion; that is a ſpecial curſe and judgement of God, when a man hath not an heart to enjoy the bleſsings which God beſtoweth on him: as the contrary is a bleſsing from God, Ch. 5. 19.

but a ſtranger eateth them] One that is in no relation of neerneſs, blood, friendſhip to him: or an enemy, who ſpoyleth and plundreth him of them. This is noted as a great affliction, Hoſ. 7. 9. Deut. 28. 33. Iſa. 1. 7. Lam. 5. 2. Jer. 5. 17. Here the learned obſerve a difference between a mans own uſe of his goods and a ſtrangers; for he himſelf doth but eat of them; but a ſtranger eateth them. The former noteth care, moderation, providence: The later, cruelty and devouring without pity, without meaſure.

This is a vanitie and an evil diſeaſe] Not onely a fruitleſs thing, but a very grievous trouble, when a man by ſordid thoughts, baſeneſs of ſpirit, unquiet and inceſſant cares, greedy deſires, diſtruſtful jealouſies, anxious fears, thronging imployments, keeps himſelf from taking any delight in his abundance, and pierceth himſelf through with divers ſorrows, 1 Tim. 6 10.

V. 3. *If a man beget an hundred children*] He ſpake before of one who had none to ſucceed him in his eſtate, but a ſtranger; here, he ſhews the miſery of a covetous perſon to be as great though he have many children, and live many years. Theſe be great bleſsings in themſelves, Pſalm 127. 3, 4 5. therefore children were called the glory of their Parents, Hoſ. 9. 11. Job 5. 25 26. Pſal. 21. 5. & 128. 6. But covetouſneſs takes away the comfort of them.

an hundred children] Very many; a certain number for an uncertain; as 1 Cor. 14. 19. Prov. 17. 10. 1 Sam. 18. 7.

many yeares ſo that the dayes of his yeares be many] He ſeemeth, ſpeaking of long life, to correct himſelf, and call it rather, *many dayes*, than *many years*: ſo Gen 47. 9.

and his ſoul be not filled with good] Or, *ſatiſfied with good*. Either in regard of his own inſatiable deſires, or of ſome curſe of God, mixing bitterneſs therewith, as Chap. 5. 10. Job 9 25. By *his ſoul*, is meant τὸ ἐπιθυμητικὸν, his appetite and deſires; as Gen. 34. 8. 1 Sam. 20. 4. Pſal. 103 6 Others, underſtand this of the vanity of children and old age without riches, when a man is ſo poor, that he hath nothing to ſatisfie nature while he lives, and cannot leave enough to bury him when he is dead. Which ſenſe is touched at in the Contents of the Chapter, in our Engliſh Bibles

and alſo that he have no burial] Either through cruelty of murtherers and ſpoylers, or through neglect of heirs and ſucceſſors, who deny him an honerable interment. It is a part of humane miſery to be without burial, Deut. 28. 26. 1 Reg 14. 11 13. 2 Reg. 9. 37. Iſaiah 14. 20. Jerem. 8. 2. and 16. 4. & 22. 19. 2 Chron. 21. 19.

I ſay, that an untimely birth is better than he] In regard of outward reſpects, never to have felt good or evil, not to be born at all, or to be born and dye at once, than to live long in miſery, and then dye without love or honour from any. Hereby is noted the baſe condition of ſuch a perſon, who is worſe than an untimely birth, which hath not had the ordinary comfort of the meaneſt living creatures, to ſee the Sun, Job 3. 10, 11, 12, 16. Pſal. 58. 8.

V. 4. *For he cometh in with vanity*] (*i.*) He is borne, job. 21. Ioſh. 1. 9. To no purpoſe. That which never comes to perfection, but melteth and vaniſheth away aſſoon as it is borne, is borne in vain.

and departeth in darkneſſe] Or, into darkneſſe, or obſcurely without any notice. A periphraſis of death, Eccleſ 11. 8.

his name ſhal be covered with darkeneſſe] (*i.*) Shal utterly be forgotten; there ſhall never be any mention of him.

V. 5. *hath not ſeen the ſun*] Iob. 3. 16. Hath not felt any worldly delight, and therefore is not affected with the loſs of it.

nor knowne] Hath had no uſe, either of ſenſe or reaſon, and ſo cannot compare the evil of loſs with the good of fruition.

this hath more reſt than the other] For he reſts immediately from the womb, whereas a covetous man lives a toylſome and unquiet life, and then parts withall, unwillingly, into the condition of the abortive.

V. 6. *Yea though he live a thouſand yeares twiſe told*] Whereas it might be objected, that the one hath lived a long life, and that alone is a bleſſing; and therefore in that reſpect he is to be preferred before an untimely birth. He anſwered, that long life, without ſeeing good, doth but lengthen our miſery; It is not the life, but the good, which makes a ſolid difference, Pſal. 34. 12. elſe the evill of the day, Matth. 6. 34. makes day and life it ſelfe undeſireable, Iob 3. 20.——23. 7. 1. 2.

Do not all go to one place] As well he that lives longeſt, as he that never ſaw the Sun: and though one never ſaw the Sun, yet if the other never ſaw good, but onely wearies himſelf with ſorrowes and vanities, and goes to the ſame duſt; what difference is there between them?

V. 7. *All the labour of man is for his mouth, and yet the appetite is not filled*] *For his mouth*; For his bodily ſubſtance, and the ſervices of life. Here is firſt a metonymie of the ſubject, the mouth for the nouriſhment which is put into it: and then a ſynechdoche, of the part for the whole; food being, though the principal, yet but one part of mans neceſſary proviſion; all which the Apoſtle compriseth in food and rayment, 1 Tim. 6. 3. All the real fruit which any man can reap of all his worldly labours, is to have his daily bread, the bread of his allowance, or food convenient for him, Prov. 30. 8. Things ſimply neceſſary for life, and things ſecundarily neceſſary for the decency of his condition, and proportion of his quality and degree in the world.

yet the appetite is not filled] (*i.*) Either the covetous deſires of a worldling remain ſtill inſatiable, he is not contented with his own portion, he cannot contain his heart within the limits of reaſon or religion; but though he have abundantly ſufficient for all his wants, yet he toyled ſtil as if he had nothing, Ch 4. 8. Or elſe, the ſoul is not filled; riches may benefit the body, and feed, and cloath, and comfort that, but to the nobler part of man, they can afford no ſatisfaction, they do not beare any proportien at all. They cannot hold the ſoul, Luke 12. 19, 20. They cannot help the ſoul in the day of trouble, Prov. 11. 4. Zeph. 1. 18. They cannot follow it into another world, Pſal. 49. 17. They have no ſutableneſſe, either in excellency or in duration unto it.

V. 8. *For what hath the wiſe more than the foole*, &c.] This queſtion is a denyal, The wiſe man hath nothing more than the fool. Internal excellency there is in wiſdom above folly, Chap. 2. 13. But here he ſpeaketh with relation to wealth, and the outward events of things, in which regard the wiſe man hath no peculiar prerogative above the fool. The one fares as deliciouſly, is cloathed as richly, hath lands and revenues left him by his anceſtors, as well as the other. The wiſeſt man can but provide for back and belly, and ſuch other conveniencies, as outward things are proper to ſupply, and ſo much may he do, who hath wealth without wit. Outward things promiſcuouſly happen unto all, and beyond their own uſe, they are not able to ſupply a wiſe man more than a fool.

what hath the poore which knoweth to walk before the living?] A poor man that lives hath the ſubſtantial benefit of outward things, as well as the richeſt or the wiſeſt. What hath he leſſe than the rich? he knows how to get his living, and walk through his ſhort time of life, as well as the other. Or, what hath the poor wiſe man, who by his induſtry and prudent converſing amongſt men doth maintain himſelf, more than the poor fooliſh man, who makes a ſhift to live as well as the other?

to walke before the living] That is, to live decently and diſcreetly amongſt men, Chapter 4. 15. Iſaiah 42. 5. Pſalm 56. 13, Chap. 7. 12.

V. 9. *Better is the ſight of the eyes, than the wandring of the deſire*] By *the ſight of the eyes*, he meaneth things preſent, and in poſſeſſion, which we have before us, in our eye, and in hand: by the wandring or walking of the ſoul, he meaneth an inſatiable and endleſſe perſuit of the heart after things which we have not, and cannot eaſily overtake. So ſight is oppoſed by the Apoſtle to faith, Becauſe ſight looketh on things in poſſeſſion; Faith, on things in expectation, 2 Cor. 5. 7. and ſo property or poſſeſſion is before called the ſeeing of things with the eye, Eccleſ. 5. 11 and on the other ſide, unſatisfied deſires are expreſſed by wandering of the heart up and down, Iſaiah 57. 10. Jer. 2. 25. & 14. 10. when the mind is not ſtayed and fixed with contentment in its preſent condition, but like a Bee flying from flower to flower, from creature to creature, to gather more. This then is the plain meaning of theſe words, It it better for a man quietly and contentedly to enjoy the things which he hath in preſent poſſeſſion, than to rove up and down, and weary himſelf with anxious ond unſatisfied deſires after things which he hath not: ſince the poor man hath as much the ſubſtantial and principal benefit of outward things, as the rich, namely life and health, and food convenient: ſince the wiſeſt man that is, can fetch no more real good out of wealth, than fooles themſelves do enjoy from it, it is much more comfortable to enjoy what we have, than endleſly to weary our ſelves in hoarding and hunting after more, Matth. 6. 25———31. This is the ſame in ſenſe with that, Chap. 4. 6. but ſpoken here by Solomon as a remedy againſt covetous deſires; there, by the ſluggard, as an apology for his lazineſs. Though ſome would have it here underſtood in the perſon of a covetous rich man. As if he would anſwer Solomons queſtion; what good hath one more than another, the wiſe than the fools, the rich than the poor? yes ſaith the covetous rich man, he hath an eſtate to looke on, the other is continually vexed with want and deſires, and it is much better to be in poſſeſſion of a good eſtate, than to languiſh under poverty; and be ever in a craving condition. But the former ſenſe is more genuine.

This alſo is vanity and vexation of ſpirit] That is, in the latter ſenſe It is a vaine and troubleſome thing to poſſeſſe good things onely to looke on them, and not to vſe them. Or rather in the former ſenſe The wandring of the foole up and down after new gaine, and denying it ſelfe the comfortable fruition of preſent contentments, is vanity, becauſe much can do a man no more reall good, than a little cheerfully uſed: and *vexation of ſpirit* becauſe inſatiable deſires do bring perpetual diſquiet upon the heart of a man.

V. 10. *That which hath been, is named already*] He ſheweth the vanity of wandring deſires, and greedy endeavours after greater things than God hath yet afforded a man: for whatever things have been or are, whether a man be rich or poor, noble or baſe, his condition comes not unto him by chance, but is preaſſigned him, in the purpoſe and decree of God, and therefore much better it is for him, contentedly to enjoy what God gives, than with a vain and ineffectual ambition, to ſtrive for things without his reach. Eſpecially ſince no things acquirable by humane induſtry, can exempt or protect a man from the evils, or common miſeries, which mankind is expoſed unto. Let one grow as rich, as potent, as honourable as the world can make him, A man he was before, and he will be but a man ſtill, from earth he came, and to earth he will go, he lyes under a degree of mortality and infirmity, which by the help of no worldly wealth or greatneſſe, he is able to break through.

That which hath been The name of it is called already] That is, Its ſtate, quality, order, condition, every thing belonging to the nature and being of it; every thing externally happening unto it, is all preordained in the counſel and decree of God; He by his immutable and irreſiſtable providence hath aſſigned unto every one his order, and doth by his wiſdom diſpoſe of all things belonging unto men; they are under his care and allowance, and therefore ouhgt not anxiouſly and ſollicitouſly to inſiſt upon proviſions for the future: but rather comfortably to enjoy things preſent, and in a conſcionable diſcharge of duty, to wait for a like bleſſing and providence of God for hereafter, as ever before they have had experience of, Pſalm 33. 11, 13, 14, 15. 1 Sam. 2. 7, 8. Acts 2. 23. & 4. 28.

and it is known that it is man] Be his wealth or honours what they will, yet a frail, mortal, mutable, earthly creature he is ſtill, as he was before. And though men have been ſo dementated with worldly greatneſs, as to take divine honour to themſelves, and to think themſelves lawleſs, and exemoted from the bonds of other men, yet it is known and viſible, that they remain men ſtill, and ſo God will at laſt make them known to themſelves, Pſal. 9. 20 Ezek. 28, 6, 9. Iſa. 2. 22. & 31. 3.

neither may he contend with him that is mightier than he] He cannot implead God, nor enter an action or ſuit in judgment with him, he cannot call him to an accompt, or judge him; he may not think by contending with God, to alter or break through the order of his providence or decrees, Iſa. 45. 9. Job 9. 2, 3. 12 Jer. 50. 44. Job 4. 17. Rom. 9. 20. Pſal. 51. 4. 1 Cor. 10. 22. Ezek. 22. 14. Pſal. 33. 10, 11. Job 34. 23.

V. 11. *Seeing there be many things which increaſe vanity, what is man the better?*] This is commonly underſtood as a further argument againſt inſatiable deſires of wealth, becauſe where there are many of them,their increaſe doth but increaſe vanity; that is the uſual concomitant of great abundance,more cares,more diſtractions, more feares,more troubles and imployments come along with them, and yet man is not a whit better than he was before; he was fed and clothed then, & he is no more now. Can he carry any of them away with him? can he find out any more excellency in them? will there any real advantage remain unto him more than his own portion, and comfortable accommodations by them? But I rather conceive theſe words to be a ſolemn concluſion of all the former diſcoveries of vanity in the creatures, and repetion of what he gave ſummarily before, Chap. 1. 3. it was there laid down as the Propoſition which he undertook to demonſtrate, and having demonſtrated it, it is here in the cloſe of the whole diſcourſe reſumed again, and the whole drawn together in one brief recapitulation; ſeeing there are thus many things, wiſdom, folly, pleaſures, honours crownes, riches, that encreaſe vanity, what is man the better in regard of ſolid happineſſe and contentment for any, or for all of them?

V. 12. *For who knoweth what is good for man in this life?*] Amongſt ſuch variety of things under the Sun which the heart of man is apt to be drawn unto, neither he himſelf nor any other is able certainly to inform him, which of all thoſe is beſt for him to enjoy and reap comfort from. Whether it be better for him to be rich or poor, in a high or low condition, in a private retirement, or in publick ſervice, ſome mens greatneſſe hath undone them, other mens meanneſs hath ſecured them, 2 Reg. 25. 9, 12. Some men had not been ſo wicked, if they had not been ſo learned; others had not been ſo vitious, if great wealth had not excited and been fuel to feed their luſts. Achitophel might have lived longer with leſſe wiſdom, and Nabal with leſſe wealth. No man can tell whether that which he ſnatcheth at, as the ſilly fiſh, with moſt greedineſſe, and greateſt expectation of contentment from it, may be temper'd with poyſon, or have a hook under it, and ſo be the occaſion of his greater miſery, Rom. 1. 22. 2 Pet. 2. 18, 19. Rom. 6. 21. Prov. 1. 13, 18, 19.

All the dayes of his vain life which he ſpendeth as a ſhadow] If he do by chance, rather than by election, happen upon that way and courſe which was beſt for him: yet his very life, the beſt of all outward bleſſings, is it ſelf but a very vanity and ſhadow. It is but a very little while before he muſt part with it, and all thoſe comforts which rendred it peaceable and cheerfull to him. A very elegant deſcription of the ſhortneſſe of mans life, all the number of the dayes of the life of his vanity, which he ſpendeth as a ſhadow: 1. He calleth them dayes, not years. 2. Dayes that may be numbred, which likewiſe intimateth fewneſſe of them, as Job 16. 22. Iſa. 10. 19 Pſal. 105. 12. Num. 9. 20. 3 A life of vanity; a very vain life. The ſubſtantive for the adjective; as Pſal. 31. 3. & 68. 31. Pſal. 140, 12. Rom. 7. 24 Epheſ. 4. 24. Phil. 3. 21. 4. A life ſpent like a ſhadow, that hath little of ſubſtance while it laſts, and doth preſently vaniſh away, Pſal. 39. 6. & 144. 4. Job 14. 2. Jam. 4. 14. Job 8. 9.

for who can tell a man what ſhall be after him under the Sun?] As a man can have little ſatisfaction by outward good things here in his own ſight and life time: ſo can he promiſe himſelf as little in name or family, when he is gone; becauſe he can by no meanes foreſee or foreknow future and contingent events, Chapter 2. 18, 19.

CHAP. VII.

THe Wiſe man having ſet forth many vanities of this life, and the great diſappointment which men meet with, who ſeek for happineſſe and ſatisfaction from them, and thereupon the vexation which naturally ariſeth from ſuch a diſappointment: and having interwoven ſome general remedies againſt theſe vanities, namely, the fear and worſhip of God, and the cheerful enjoyment of outward bleſſings: He here proceedeth to many other particular means of healing the vanities of this life, and procuring tranquility and peace to the mind of man in the midſt of them. Such are, 1. A good name, verſe 1. 2. A compoſed preparedneſſe of mind to entertain death, the chiefeſt outward evil, and conſequently to bear any other ſorrow, verſe 2, 3, 6. 3. Moderation and patience of ſpirit to bear with preſent evils, and to digeſt injuries, expecting the end and iſſue which God will give, verſe 7.——10. 4. Wiſdome to defend a mans ſelf againſt the vanity of riches, verſe 11, 12. 5. Acquieſcency in the government of all things by the wiſe providence of God, verſe 13, 15. 6. Contentation of heart in all eſtates, as well adverſity as proſperity, conſidering Gods wiſe and juſt attempering of them together for our good, verſe 14. 7. Prudent and pious moderation of our behaviour, ſo as that we may not by raſh zeal, or inordinate walking, expoſe our ſelves to danger and trouble, verſe 16, 17. 8. Reſolution and conſtancy in the fear of God, verſe 18. 9. Wiſdom of meekneſs, charity, and patience toward ſuch as offend, conſidering the general frailty of humane nature, and the experience and ſenſe of our own weakneſſe, verſe 19——22. 10. Contentment with ſuch a meaſure of wiſdom as is in this life attainable, and not to buſie and diſquiet our thoughts with things which are above us, verſe 23, 24. Now as before in the handling of humane vanities he did occaſionally intermix ſome remedies thereof: ſo here in handling the remedies of it, and the means to obtain tranquillity of mind, he doth here and there intermix ſome other vanities, which are great occaſions of vexation and unquietneſſe of the heart of man: one principal one, whereof he had very ſad experience, he doth here ſubjoyn, namely, the bitterneſſe of an enſnaring woman, verſe 25.——29.

Verſe 1. A *Good name is better than precious oyntment*] Or, *A name is good before good oyntment. A name*, for *a good name*, as *a wife*, for, *a good wife*, Prov. 18 22. By *a good name*, underſtand that which hath its foundation in an innocent, unblameable and profitable life, when a man hath reverence in the conſcience of others, 2 Cor. 4. 2. for *the name of the wicked will rot*, Prov. 10. 7. So to be a man of name, is meant an eminent perſon, renowned in his generation, Gen. 6. 4. 1 Chron. 5. 24. and names of men, Rev. 11. 3. & 3. 4. may ſeem to note ſpeciall perſons of honour and renown.

better than ſweet oyntment] So the name of Chriſt which ſignifieth his gratious doctrine, Acts 9. 14. is compared unto ſweet oyntment, Cant. 1. 3. called the *ſweet ſavour of Chriſt*, 2 Cor 2. 14, 15. Pretious Aromatical oyntments were things greatly in uſe and eſteem amongſt the Iſraelites, and a ſpecial part of their treaſures: appointed by God to anoint the holy veſſels of the Tabernacle, Exod. 30. 22——33. uſed in the conſecration of perſons to offices of honor and emminency, Exod. 28. 41. 1 Sam. 16. 13. Pſal. 89. 20 called therefore *the oyl of gladneſſe*, Heb. 1. 9. Iſa. 61. 3. uſed likewiſe in Feaſts, great entertainments and expreſſions of joy, Amos 6. 6. Eſter 2 12. Pſal. 23. 5. Luke 7. 46. Reckoned amongſt the ſpecial bleſſings of God and treaſures of that people, Pſalm. 92. 10. Job 29. 6. Deut. 33. 24. Prov. 21. 20. Iſaiah 39. 2. whence ſome would have it here taken ſynechdochically to ſignifie all kind of riches, before which Solomon doth here prefer a good name; as alſo Prov. 22. 1.

and the day of death, than the day of ones birth] Some underſtand here a note of ſimilitude to joyne the two clauſes together, *As a good name is better than ſweet oyntment, ſo is the day of death than the day of birth*. Others repeat the former clauſe in the latter unto ſuch a man who hath a good name, better is the day of death, than of birth. And the clauſes ſeem to have Cognation with one another: for the day of Birth is a time of feſtivity and rejoycing, and accordingly uſed to be celebrated, Geneſ. 40. 20. Mark. 6. 21, 22. in which kind of ſolemnities, they uſed to anoint themſelves with ſweet oyntments: as on the other ſide, in dayes of ſorrow, they abſtained from them, 2 Sam. 14. 2. Dan. 10. 23. On the other ſide, The day of Death removes a man wholly out of this world, and leaves nothing of him behind, but onely his Name and Memory, which the Lord threatned wicked men to blot out, and cauſe it to rot, Deut. 29. 20. & 32. 26. Prov. 10. 7. Job 18. 17. But the name of good men remains behind them, as the ſweet ſavour of a precious perfume, when the ſubſtance of the perfume it ſelf is conſumed with the fire: or as ſpices when they are broken and diſſolved, leave an excellent ſent behind them. And ſo the meaning is, That although the day of birth be a day of Feaſting and joy, and the day of death a day of ſorrow and mourning: yet unto a good man this is much better than the other, and the memoriall which he leaves behind him, is much ſweeter than that of ſpices or perfumes. If we take the latter clauſe alone, without connexion to the former, then they relate unto the many vanities and vexations which the life of man is expoſed unto; in which conſideration, That day which delivers a man from them, is better than that day which lets him into the poſſeſſion of them: for man is born unto much trouble and ſorrow, Job 5. 7. & 14. 1. but a godly mans death puts a period to all his ſins, to all his ſorrows, Rom. 7. 24. Rev. 14. 13. 2 Cor. 5. 6, 7, 8 Phil. 1. 23.

V. 2. *It is better to go to the houſe of mourning, &c.*] As to a good man, the day of his Death is better than the day of his birth, becauſe it puts an end unto all thoſe ſorrows and vanities which he was born unto: ſo for thoſe that remain alive, it is better to go to a funerall, the houſe of mourning, than to a feaſt, or a birth-day-ſolemnity, the houſe of jollity and rejoycing.

for that is the end of all men] Or, in the which is the end of all men. In which houſe of ſorrow, a man is minded of the common end of all men. A man ſeeth his own end in the end of another man, and is admoniſhed of his frailty and mortality, for it is the way of the whole earth, Joſh 23. 14. Heb. 9. 27.

and the living will lay it to heart] Or, will put it up, and faſten it to his heart; will be ſeriouſly and ſadly affected with it and have deep impreſſions thereby made upon his ſpirit, of the greatneſſe and power of God, who draweth away our breath, and we periſh, Pſal. 104. 29. and of his own vanity and baſeneſs, even in his beſt eſtate, Pſal. 39. 5 putting in the heart, noteth diligent attendance on a thing, σὺ δ' ἐνὶ φρέσι βάλλεο σῇσιν, Deut. 11 18. Iſa. 42. 25 Luke 21. 14. whereas feaſting and jollity is very likely to draw off the heart from the remembrace of God, Job 1.5. Deut.8.12—14. Iſa. 22. 13.Amos 6.3—6. Deut 32.15. Iſa.5 11,12.

V. 3. *Sorrow is better than laughter*] That ſorrow which ariſeth from the meditation of death, a ſad, a ſober, and compoſed temper of ſpirit, whereby a man is rendred capable of inſtruction, and ſenſible of ſerious things which concern his peace, is better, and doth a man much more good, than laughter and the jollity which belongeth unto feaſtings. The word ſignifieth anger, and ſo by ſome is the ſenſe rendred, that charitable and wholſom anger which reproveth men for their faults, and ſo maketh them ſorrowfull; is better than the flattery of Paraſites, which feedeth their fooliſh luſts with laughter and vain mirth; and ſo tendeth unto ruine.

for by the ſadneſſe of the countenance] Heb. *by the ilneſſe or badneſſe of the countenance*, Neh.2.2.badneſs of the heart, 1 Sam. 7.28. The heart is made better. Vain luſts and fooliſh, exorbitant light affections are check'd and ſuppreſſed; as the outward man is grieved, the inward man is amended, Prov.20.34.1 Cor.4.16,& 7.9,10. whereas on the other ſide, empty mirth doth diſſolve the heart, and let it out unto more vanity, Chap.2.2,3.Hoſ.4.11 Eſth.1.10.1 Sam, 25.36.

V. 4. *The heart of the wiſe is in the houſe of mourning*] He proveth ſorrow to be be better, wholſomer for the ſoule than laughter, by the judgement and choice of wiſe men, and of fooles. That which wiſe men prefer, is indeed better than that which fooles make choyce of: but wiſe men prefer ſpectacles, places, occaſions of ſorrow; fools make choyce of the contrary: *ergo* that is better than this. Wiſe men conſider the end of things; and chooſe the moſt proper meanes unto the beſt ends: whereas fooles look onely on things preſent and before their eyes; By *the houſe of mourning*, we underſtand any place or object which occaſioneth mourning; ſo the grave is called *domus ſeculi*, the houſe of ages, or mans long home, Eccleſ. 12. 5. So, a trench is called a houſe of meaſures, 1 Reg. 18. 32. Iſaiah 3. 21.

The heart of the wiſe] When his body is elſewhere, yet his thoughts and heart are thinking on the evill day, which wicked men thruſt far from them, Amos 6. 3. So Job in proſperity did with a religious fear forecaſt evil, Job 3. 25. Neh. 2. 2—5. Pſal. 137.6.

but the heart of fooles is in the houſe of mirth] Though he may by poverty, buſineſſe, or many other diviſions be abſent in his body, yet his good will; he would have his ſhare in every merry meeting; his heart is upon pleaſures, and his love runs wholly that way, ſo that he is amazed and overwhelmed through unpreparedneſs of heart when any ſuddain evil overtakes him, 1 Pet. 4. 3, 4 2 Pet. 2. 13, 14. Houſes of joy we read of, Eſay 32.13 Here then we are taught to moderate our ſelves in regard of outward pleaſures, becauſe love of them is the character of a fool, and of an heart eſtranged from God, Job 21. 12, 13. Prov.21 17.1 Cor.7.30. 1 John 2. 15, 16.

V. 5. *It is better to hear the rebuke of the wiſe, than for a man to hear the ſong of fooles*] He inſtanceth in another cauſe of ſorrow, namely, the rebukes of wiſe and good men, which though they may ſad the heart of man for the preſent; yet they are much more wholſome and beneficiall, than the ſongs and flatteries of ungodly Paraſites, which ſooth men in their ſinnes, and feed the flame of their luſts and corruptions. *It is better to hear*, (*i.*) patiently, and obediently to liſten to the counſel and reproof of a prudent friend who doth ſeaſonably and faithfully diſcover his errours to him, than that a man ſhould hear the ſong of fooles Prov. 13. 18. & 15. 31. 32. & 27. 6. Pſalm. 141. 5. It is a token of a wiſe and teachable diſpoſition, to receive with meekneſs the words of reproof, as David did, not onely from Nathan a Prophet, 2 Sam.12.7—13 but from Abigail a woman, 1 Sam 25. 32 33. Heb. 13, 22. Prov.9 9 & 17 10. By *the ſong of fooles*, underſtand any flattering ſpeeches, or any merry and pleaſant diſcourſes being a Synechdoche, whereby all kind of Jeſts, and bewitching pleaſures are ſignified, Iſa,24. 8; 9. Gen. 31. 27.

V. 6. *For as the crackling of thornes under a pot, ſo is the laughter of the fool:*] The voice of thorns, ſo the noiſe of chariots, is called the voyce of chariots; and the noiſe that firre makes in ſtubble is called the voyce of a flame, Joel 2. 5.Ezek 1 24. Fooles are elegantly compared unto thorns, they are burdens to the place they live in, Gen, 3. 17, 18. They are intractable, he muſt be fenced which toucheth them, 2 Sam. 23.6 7. They are unprofitable, good for nothing but the fire, Heb.6 8. The laughter of theſe fools, that is, all thoſe flatteries, jeſts, vain, and frothy diſcourſes, mimicall and apiſh practiſes, whereby they beget laughter; and feed the delights of vain men like themſelves are compared to the noyſe of thorns burning under a pot; as theſe make a ſuddain blaze, and a great noiſe but do no good; preſently go out, and the meat is left as raw as when it was put in; *in ſtipulis magnus ſine viribus Ignis Incaſſum furit*: whereas a ſolemn fire in coales or great wood, boyleth the meat without any ſuch noiſe: ſo the effuſe mirth and jollity of fooles, (*i.*) of wicked men, though it may ſeem to promiſe more pleaſure and content, than the more ſad and ſevere converſation of ſerious men; yet that doth ſuddenly vaniſh without leaving any ſolid joy behind it; whereas the reproof of wiſe men ſinketh down into the heart, and helps to work out the ſcum and vanity which lay within it, Pſalm 58. 9. & 118. 12. and as the crackling of thorns to the ear: ſo the laughter and vain mirth of fooles to the heart of a wiſe man is wholly offenſive and unſavoury. Hereby ſeems likewiſe to be noted the aptneſſe of vain men to be caught with every light and empty pleaſure; as fire doth ſuddainly take in thorns, and paſſe thorow them, Exod. 22. 6.

V. 7. *Surely oppreſſion maketh a wiſe man mad*, &c.] This may be underſtood two different wayes: 1 That even wiſe men when they ſee innocence oppreſſed, and violence prevail inſtead of juſtice, or when they themſelves are unrighteouſly oppreſſed, are hereby much ſhaken and diſcompoſed, tempted to paſſion and indignation againſt ſo great diſorder, Pſalm 73 2, 3, 8, 13, 21. Prov. 23. 17. Hab. 1, 2, 3, 13, 14 2 Sam. 16. 9 and then the latter clauſe is thus to be taken, and it, namely oppreſſion, deſtroyeth the heart of a gift, (*i.*) An heart endowed and adorned with excellent gifts from above; which ſenſe the Chaldee Paraprafe favoureth: and many times, when two ſubſtantives come together, the latter is taken adjectively, as Pſalm 5. 6. *a man of blood*, (*i.*) *a bloody man*. Pſalm 140. 11. A man of tongue, (*i.*) an evil ſpeaker. Luke 4. 22. *words of grace* (*i*) *gracious words*. Epheſ. 4. 24. *holineſſe of truth*, (*i.*) *true holineſſe*: and in this ſenſe likewiſe doth the Septuagint, and the vulgar Latine render this clauſe, *ἀπολλύει τὴν καρδίαν εὐτονίας αὐτοῦ*. *Perdet Robur Cordis Ejus.* So by *Cor munoris*, they underſtand *Cor munificum & liberale.*

2. Oppreſſion, (*i.*) wealth gotten by oppreſſion, maketh a wiſe man mad When a wiſe man turneth oppreſſour, and ſeeth bribes and gifts come in apace he becometh mad in greedineſs to get more, or mad in violence againſt his poor neighbours, or mad in his underſtanding; his eye is blinded, his heart is infatuated and beſotted, he is bereft of his wonted wiſdom, ruining his family when he thinks to raiſe and to eſtabliſh it: and ſo gifts do deſtroy his heart, (*i.*) his underſtanding, Hoſ. 4 11. Deut. 16. 19. Exod. 23. 8. Either ſenſe will conſiſt well with the ſcope of the wiſe man in the whole context, which is to perſwade unto patience againſt fretfulneſſe, when oppreſſours grow rich, and run madding after gain, and to direct them to wait quietly and obſerve the end of ſuch men, (as David alſo directeth; Pſalm 37. 37, 38. & 73. 17.) and not to break forth into anger and madneſſe at the preſent diſorder which we conceive to be in theſe things.

V. 8. *Better is the end of a thing, than the beginning*, &c.] This maxime holds in many things. The beginnings are difficult and painfull, the end fruitfull, and rewards thoſe pains; as in the ſtudies of learning, in the wayes of vertue, in the bearing of afflictions, &c. Heb. 12. 11. On the other ſide, the beginnings of vice ſeem ſweet and pleaſant, but they end in bitterneſſe, like the role that was ſweet in the mouth, but bitter in the belly. Rev. 10. 9. 10. 2. Sam. 2. 16. So in the buſineſſe, a man may ſuddenly enterprize ſome great work, and glory in the conceit of his abilities, who after comes off with ſhame, and is not able to finiſh it, for want of wiſdom to forecaſt events, Luke 13 28——32. 1 Reg. 20. 11. perſeverace is that which crowns and honours an enterprize, Matth. 10 22. Heb 3. 6. Rev 2. 26. Many begin in the ſpirit, who end in the fleſh, Gal. 3. 3. They uſe to ſay of the Devil, that he cannot change his feet. He can begin like a Saint, and transform himſelf into an angel of light: but he will ſtill end like himſelf. But though this be appliable many wayes, yet here the ſcope of the Wiſe man is to Arm us with moderation of ſpirit againſt the preſent and prevailing oppreſſions which we meet with. Although thou ſee much violence, and do thy ſelfe ſuffer much evil thereby, yet do not diſpond, nor give over waiting upon God, do not look onely on the preſent face of things: but patiently expect what iſſue he will give; go on in his way be not diſmayed nor affrighted from any good purpoſe; many times the end is comfortable, when the beginnings are troubleſome, and they who ſowed in teares, do reap in joy, Pſalm 126 5, 6, Pſalm 73.17. Jam 5.11. Heb.10. 36.37. Phil. 4. 5. Iſaiah 10. 12, 24. 25.

and the patient in ſpirit, than the proud in ſpirit] Long in ſpirit. That can long reſtrain and keep in anger or impatience. This is frequently in Scripture attributed unto God, Exod 34.6. Neh. 9 17. Pſal.145.8. and it is the evidence of his power, Num 14 17, 18. Nahum 1.3. and ſo it is of wiſdom and ſtrength in a man, Prov. 14. 29.& 16.32.

than the proud in ſpirit] The proper antitheſis had been, than the haſty, or ſhort in ſpirit, as the expreſſion is, Prov. 14 29, 17. Exod. 6.9 But his purpoſe is to ſhew, that patience is rooted in humility; the meaner eſteem men have of themſelves, the more willing they are to indure what God inflicts, and to wait his time for an iſſue out of trouble. Whereas pride and high-mindedneſſe makes men wilful, and impatient of any oppoſition, Prov. 13. 10 Therefore when God humbled David, we finde how ſtrong he was to bear the railing and curſing of Shimei, 2 Sam. 16. 11, 12. Hab. 2. 3, 4.

V. 9. *Be not haſty in thy ſpirit to be angry*] Do not fret at the oppreſſion and violence which thou ſeeſt in humane affairs; do not raſhly and haſtily give way to murmuring and impatience. So the Chaldee paraphraſe underſtandeth it of contumacy and frowardneſſe againſt God and his providence, when things go not as we would have them. Be not haſtily nor revengefully angry againſt rich oppreſſours, Pſalm 37. 1 Prov. 23. 17; 18. & 24, 19 Chap. 5. 2. Anger is naturally an haſty paſſion, and very apt to prevent reaſon. The Philoſopher compares it to a dog which barketh at a man before he obſerve whether it be his maſter, or a ſtranger, and to an haſty meſſengerr which runs away without his arrant. And therefore ſlowneſs and deliberation is neceſſary to keep it in, James 1. 19. Proverbs 19 11 & 15 18. Titus 1. 7. It being of it ſelfe very wilful, and haſty, Gen 49. 6. Hab. 1. 6. David was overtaken in this point in the caſe of Nabal, 1 Sam. 25. 21, 22. and the diſciples, whom our Saviour rebuketh for it, Luke 9, 54, 55.

for anger reſteth in the boſome of fools] A thing is ſaid to be in the boſome, when it is much loved, cheriſhed, delighted in, Deut. 13. 6 & 28. 56. John 1. 18. Ruth 4. 16. fools delight in anger. It reſteth, It is in its proper place, it never departeth from him, Is ever at hand, ready to enrage and enflame him. A wiſe man uſeth anger as Phyſick, in its proper time, but a fool uſeth it as his conſtant dyet. It is bound up in the heart of a fool, and as it were ſewed and ſealed up in it. It is an Inmate in a fool, it is but as a paſſenger through the heart of a wiſe man, it doth not lodge in it all night, Epheſ. 4. 26. therefore the Apoſtle exhorting unto perfect patience, directeth us to pray for wiſdom as the foundation of it, James 1. 4, 5.

V. 10. *Say not thou, What is the cauſe that the former dayes were better than theſe*] He doth not forbid us with godly ſorrow, and holy zeal to bewail the corruption of the dayes wherein we live, and to be ſenſible of the ſins or judgements which make them evil; for there is no queſtion but ſome ages are worſe than others, there were purer, and then darker and corrupter times of the Church, Gen, 6. 11. 12. Amos. 5 13. Epheſ. 5. 16, 2 Tim. 3, 1 —— 5. 2 Theſ. 2. 3. Luke 18. 8.

But 1. He condemneth our aptneſſe to paſſe ouer the good things which we enioy in our own age, and to looke only on that which pincheth us, to complaine of wrong, oppreſſion, iniuſtice now, as if former ages had not the like reaſons or other evils, which we are freed from, to complaine of as well as we; Iſrael had Gods preſence, and Manna in the wilderneſſe, and they value not that, becauſe they miſſe the onians they had in Egypt, Exod. 16, 3. Num. 11. 4 5, 6. & 14. 1 —— 4.

2. He teacheth us not to charge the evils we lye under unto the times, but to our ſinnes, which make the times evil: for that is all one, as if a man ſhould think he ſhould be better, if he were removed into another chamber, or did lye on another couch. He that is wicked now, would have been ſo in the beſt of times, Matth. 23. 30. Thou canſt not change the world, thy work is to mend thy ſelf: a bryar is but a bryar, though it be in paradiſe; and a lilly is a lilly, though it grow in a wilderneſſe.

3. According to the ſcope of the place his principal purpoſe is, to reprove that repining diſpoſition which is in us, whereby we are apt to murmur at the providence of God, becauſe he hath given us our lot in an age of trouble, when violence haply and oppreſſion prevaileth: and ſo fooliſhly to charge God, as if humane affairs were not ballanced with ſo equall and indifferent a diſtribution of bleſſings as they ought to be; do not, ſaith he, queſtion the Government of the world nor the wiſdom and righteouſneſſe of God therein; Leave Gods work unto him, to whom it belongeth to temper and order the ſeveral ages of the world in what manner it pleaſeth him. Attend thou on thine own duty, be contented with the preſent condition of the times, ſtudy how to ſerve God in thy generation; leave not thy ſtation, depart not from thy rank, afflict not thy ſelf with the things which thou canſt not help, walk with God, as Noah did in the worſt of times, Gen. 6. 9. and let the badneſs of the age thou liveſt in, make thee more wiſe, more circumſpect, more humble, as fire burnes in hotteſt the coldeſt weather.

otherwiſe thou doſt not wiſely; inquire concerning this matter] This is a μείωσις, the meaning is. It is a fooliſh arrogancy to complain of the providence of God, as if thou wert wiſe enough to teach him, or to mend his works, Job 38. 2, 3. Job 21. 22.

V. 11. *Wiſdom is good with an inheritance: and by it, &c.*] This is to be underſtood comparatively, for wiſdom is good of it ſelf alone but it is better, more uſefull and beneficial to a mans ſelf and others, when it meets with an inheritance: As the Rabbines ſay, *Bona eſt lex cum viâ terra,* Wiſdom without wealth is deſpiſed, Chap 9. 15. and wealth without wiſdom is a ſnare, a temptation, fuel of luſt, pride, vanity, luxury, oppreſſion, 1 Tim. 6. 9. Pſal. 49. 6. Prov. 28. 11. Therefore as life, expreſſed here by ſeeing of the Sun, is uncomfortable without the meanes and ſupports of life, an inheritance to maintain it: So an inheritance is unweildly and harmful without wiſdom to order it. But wealth in the hand of a wiſe and good man, is an excellent inſtrument, whereby he is enabled to do much good, Iſa. 23. 18. Prov. 3. 9. Iſa. 60. 6, 9. Luke 16. 9. 1 Tim. 6. 17, 18, 19. Here we ſee, 1. It is not having of wealth, but right uſing of it, which makes life comfortable; for a fool may have it. 2. That wealth without wiſdom to uſe it aright, is not good unto the owner of it. 3. That it is an eſpecial skil and wiſdom, ſo to manage an eſtate, as that it may be for good to our ſelves and others. 4. That wealth is a great ornament unto wiſdom, Proverbs. 14 24. and a great inſtrument unto the works thereof: Therefore they uſe to ſay, that wealth is the ſinews of action. 5. That it is happier for a wiſe man to have an inheritance, an eſtate derived on him from his anceſtors, than to be put to get wealth by his own labour & induſtry: *res non parta labore, ſed relicta.*

and by it there is profit to them that ſee the Sun] That is, by wiſdom with an inheritance, there is more profit, or more excellent advantage to men in this life, than if they were ſeparated. Or, though wiſdom with an inheritance be good, yet the fruit of wiſdom is more parmanent, and more excellent, and beneficial, than the profit of an inheritance.

V. 12. *For wiſdom is a defence, and money is a defence*] In the Original the words goe thus, *For in the ſhadow of wiſdom, and in the ſhadow of money. But the excellency of knowlede, &c.*] Where there is either an ellipſis of ſome Verb, ſupplied by the Chaldee verſion; as a man is preſerved in the ſhadow of wiſdom, ſo is he preſerved in the ſhadow of money. And by others, A man reſteth, and is ſheltred againſt danger under the ſhadow of wiſdom, and of money, Or elſe an hypallage, in the ſhadow of wiſdom, that is, in wiſdom there is a ſhadow. The doubling of the prefix *Beth*, noteth the proportion of the one, and the other, in that which is in common affirmed of them; as the one is a ſhadow, ſo is the other. And ſo the vulgar Latin rendreth it, As wiſdom defendeth, ſo money defendeth. Which kind of propertion is commonly expreſſed by a double *Caph*; as Iſa. 24. 2. Or laſtly, the Prepoſition ב may here from a Nominative caſe; as Pſal. 55. 18. Hoſ. 13. 9. and in other places, as ſome learned men have obſerved. *A ſhadow,* (*i.*) a Defence by a metaphor borrowed from the ſhelter, which in thoſe hot countries men received under trees from the ſcorching of the Sun, Job 7. 2. Iſa. 25. 4. & 30. 2, 3, Pſal. 121. 5, 6. Numb. 14. 9. Jon. 4. 6, 8. Wiſdom is thus a refreſhing defence from oppreſſion and danger, Prov. 3. 18. Eccleſ. 9. 15. Acts 23. 6 —— 9. *And money is a defence*; it will arm, it will ranſom and buy a man out of danger, Prov. 13. 8 & 10. 15. & 19. 4.

but the excellencie of wiſdow is, that wiſdom giveth life to them that have it] They both defend, and therefore both together are very profitable; but of the two, wiſdom is the moſt excellent; he meaneth ſpiritual wiſdom, joyned with the fear of God which is the beginning of it, for this giveth life, Prov. 3. 16. & 9. 11. which riches cannot do Pſal. 39. 5, 6. & 49. 16 —— 19. Prov 11 4. Rich Nabal dyed with ſorrow, when wiſe Abigal ſaved the life of the family, 1 Sam. 25. 33, 37, 38. Therefore wiſdom is better than wealth, Prov. 8. 11. & 16. 16. & 4; 5 —— 10. Many times a mans wealth ſhortneth his dayes, either by his own luxurious and inordinate uſe of them, or by expoſing him to the cruelty of theeves and murderers. But a mans wiſdom will fence him againſt ſuch dangers; or at leaſt will quiet and comfort him under them, that he ſhall not ſink nor deſpond.

V. 13. *Conſider the work of God: for who, &c.*] He ſeemeth to have preſcribed wiſdom, with an inheritance, or unqueſtionable eſtate, to be the beſt remedies againſt oppreſſiion, violence, and thoſe other evils, which in a bad age we are apt to complain of: But becauſe ſuch may be the badneſſe of the times, and ſo prevalent the injuries and corruptions thereof, as that neither wealth nor wiſdom can defend a man againſt them: He here therefore directeth to another act of wiſdom, namely, to look above the creatures, and all ſecond cauſes, unto the righteous hand and irreſiſtible providence of God in them all; and where wiſdom cannot mend our condition, nor make the times, or the men thereof, or our affairs therein, ſo right and orderly as we would have them, there to let it, at the leaſt, teach us contentment, ſilence, and an humble acquiſency in the good pleaſure of the Lord. Many things there are, which no humane wiſdom can rectifie. In a publique Peſtilence or Famine, no ability of man can purge the air, or open the windows of heaven to ſupply us. In a ſhipwrack, no wiſdom of man can rebuke the winds and ſeas and command a calm. But in all ſuch caſes, wiſdom muſt teach us to ſubmit to God, and to wait upon him.

See the work of God] (*i.*) Diligently view and take notice, in the courſe of the world, of Gods over-ruling providence. The Scripture commonly uſeth words of external ſenſes, to expreſs the actions of the ſoul within, Chap. 2. 24. & 3. 10.

the work of God] Namely, his righteous government of the world; when thou art apt to complain of the times, and the oppreſſions therein, then remember, how crooked ſoever things are, it is God that hath ordered and appointed all things; and it is vain for thee to think, that by thy ſollicitude or anxiety, thou canſt rectifie every thing which thou art apt to complain of; for the dercees of God are unalterable, like mountains of braſs which connot be moved, Zach. 6. 1. Chap. 1. 15 Therefore make that light by patience, which thou canſt not correct.

for who can make that ſtraight, which he hath made crooked?] This ſhews the unalterableneſs of Gods order, which he in his providence hath placed things in, It may be underſtood, 1. In the courſe of nature, Be not angry, nor fretful againſt Gods work, in unſeaſonablneſſe of winds or weather, in loſſes by ſea or land in ſickneſſes or infirmities, or deformities, which God bringeth upon thee or thine; nor at the miſcarriage of any means, or weakneſſe of any endeavours thou uſeſt to rectifie theſe things. This ſin was the fault of Iſrael in the wilderneſſe, they murmured at things which they could not mend, Exod. 17. 2, 3. Numb. 11. 4, 5, 6. 2 Reg. 6. 33. on. 4. 8, 9. 2. In Civil policy, and the managing of humane ſocieties; If thou ſee great concuſſions in States, depopulating of Countries, tranſlating of Kingdoms, plucking down and rooting up, the ſword devouring as it pleaſeth; wonder not murmur not, but ſeriouſly conſider, that God hath an over-ruling providence therein, and whatever elſe diſpleaſeth thee, yet reſt ſilent and contented with what he doth, Job 9. 5 — 13. Job 12. 14 — 24. Pſal. 75. 6, 7. Iſa. 2. 10 - - 19. Dan. 2. 11. Jer. 18. 6 — 10. & 47. 6, 7. Ezek. 14. 17. 3. In the ſins and prevailing wickedneſſe of men in any kind, when thou ſeeſt men incorrigible in wickedneſſe, ſo crooked, that no means will reclaim or rectifie them; conſider the work of Gods moſt righteous judgement in hardning whom he will; and remember that God is ſo holy that he would not ſuffer ſin to prevail, if he were not alſo ſo wiſe and powerful as to order it to his own glory, and that no wickedneſſe of man ſhall proceed further, than to execute what his predeterminate counſel hath appointed, and that the remainder of it he will reſtrain, Rom. 9. 18. 1 Sam. 2. 25. Gen. 50. 20. Exod. 7. 3, 4. 2 Theſſ. 2. 11, 12. Act. 4. 28. Rom. 11. 8. Pſal. 76. 10.

V. 14. *In the day of proſperity be joyful, but in the day of adverſity conſider*] In the day of good be thou in good. Or, Be thou good; That is, joyful, and cheerful. The prefix ב, ſometimes denoting a Nominative Caſe, as ſome Learned have obſerved. Or, it may note a fulneſſe of joy; Be thou very joyful: as the like phraſe ſeems to import, Exod. 32. 22. 1 Joh 5. 19. Joh. 9 34. Mark. 5. 2, 25. Pſal. 29. 4. & 33. 4. When God gives thee proſperity, do thou enjoy it with a cheerful and a thankful heart.

but in the day of adverſity, or, *in the day of evil conſider*, or, *ſee*] Times of trouble and affliction are called evil dayes, Amos 5. 13. Eph. 5. 16. Eccl. 12. 1. *Conſider*; he doth not ſay, Be thou in evil, or do thou droop and languiſh under thine affliction; but conſider the righteous providence of God, behave thy ſelf wiſely, and ſutably to his viſitation; ſee from what hand it comes, to what iſſue it tends; be not fretful; uſe not ſinful means to extricate thy ſelf out of trouble; look on it as the work of God, which though it ſeems crooked unto thee, yet thou canſt not make ſtraight, verſe 13. nor by murmuring, or wreſtling, mend thy ſelf. Therefore in the day of evil, ſee to thy ſelf, take heed of any undecent and unbeſeeming behaviour of heart; ſo much the word *ſeeing* ſometimes doth import, Mark 12. 38. & 13. 9. 1 Cor. 0. 12. as alſo ſerious obſerving of what is propoſed unto us, 1 Sam. 24. 11. and accurate perpending and attendance upon it that we may learn ſomething by it. So ſhould we behave our ſelves in the time of trouble, Mic. 6. 9. Pſal. 94. 12. & 119. 71. Iſa. 26. 11. & 42. 25.

God alſo hath ſet the one over againſt the other] Hath ſo ordered and tempered the life of man, that good and evil ſhould be, as it were, inter-woven with one another, that the viciſſitude of them ſhould take off the heart, either from ſurfeiting on proſperity, or deſponding in adverſity; as God hath ſet Winter and Summer, Day and Night, over againſt one another, Gen. 8. 22. Pſal 74. 16, 17 ſo good and evil in the life of man, Lam. 3. 38. Iſa 45. 7. that in proſperity, a man might not ſay, He ſhall never be moved; nor in adverſity, He ſhall never be delivered; but that in the one, he might learn moderation; and in the the other, might exerciſe faith and hope, and might thankfully receive both good and evil at Gods hand, Job 1. 21. & 2. 10. *Habet has vices conditio mortalium, ut adverſa ex ſecundis, ex adverſis ſecunda naſcantur.* As in a curious and well proportioned building, one ſide doth anſwer unto that which is over-right it, Ezek. 40. 21, as in a ballance, the weight in the one ſide, doth poiſe and anſwer to the wares in the other; ſo doth God meaſure forth good and evil in the lives of men, and proportion them to one another, ſo as may be beſt fitted for human frailty, and may moſt conduce unto the ſpiritual good of his ſervants, 1 Cor. 10. 13. Pſal. 90. 15. & 103. 9 14. 2 Cor. 1. 4, 5, 9, 10. Iſa. 57. 16 — 18.

to the end that man ſhould find nothing after him] Or, To the end, that man ſhould not be able to find out, or to foreſee any thing that is to befal him afterwards; that it being impoſſible for him, by his providence or prudence, to prevent that order and viciſſitude of events, which God hath fore-ordained, he may thereupon reſolve patiently to ſubmit to the will of the Lord, (which muſt obtain notwithſtanding all our unquietneſs) and to adore the wiſdom and goodneſs of God, who as he doth by his Soveragin authority, whatſoever he pleaſeth both in heaven and earth: ſo doth he by his admirable wiſdom, and Fatherly goodneſſe, ſo diſpoſe of things, and ſo temper them together for the good of his ſervants, that none, who comes after him, can mend his work, be able to order things better to his own advantage, than God hath done; and hereupon ſince no man can find out any thing ſuperfluous, any thing defective, any thing irregular in the work of God, any thing, which if he had been conſulted, might have been better done, every man therefore ought to take heed of fretting or complaining, or finding fault with the providence of God towards him, and believe, that what the Lord doth, is beſt done and accordingly acquieſce in it, and with ſilence and ſubmiſſion yield unto it, 1 Sam. 3. 18. 2 Sam. 15. 25, 26. & 16. 10 Pſal. 39 9. Acts 11. 17, 18. Iſa. 39. 8. Rom. 8. 28. Job 9 12, 13, 14, 15, 32. Mic. 7 9 Lam. 3. 26 — 39. Job 40. 4.

V. 15. *All things have I ſeen in the dayes of my vanity*, &c.] He confirmeth the former doctrine of Gods dark and wonderful providence, by his own obſervation and experience. All theſe things have I obſerved in my vain and ſhort life, Chap. 6. 12.

there is a juſt man that periſheth in his righteouſneſſe] Is oppreſſed and ruined, being innocent; or, for his righteouſneſſe; as Naboth, 1 Reg. 21. Hab. 1. 13. *In*, ſometimes is as much as *for*; as Gen. 29. 18. Hoſ. 12. 13. Gen. 18. 28. Jon. 1. 14. Matth. 6. 7. Acts 7. 29.

and there is a wicked man that prolongeth his life] Lives impunely in a wicked way without controle, and that many times, becauſe he is wicked, Job 21. 7. Jer. 12. 1, 2. The Lord hereby teaching us, that there is a day to come wherein he hath appointed to judge the world in righteouſneſſe, called the day of the revelation of his righteous judgements, Acts 17. 31. Rom. 2. 5. He is moſt juſt and righteous now in all his wayes of providence, but many times in them he hideth himſelf, Iſai. 45. 15. that he may exerciſe the faith and patience of his ſervants, and that the perdition of wicked men at the laſt, may by his long-ſuffering and patience towards them, be the more conſpicuous.

V. 16. *Be not righteous overmuch*] Some would have this ſpoken in the name, and according to the judgement of carnal Reaſon, as a politick precept unto neutrality and indifferency in good courſes, ſeeing piety and righteouſneſſe doth ſo often expoſe men unto danger, be not therefore over-forward and religious, over-wiſe and ſcrupulous; be not ſo inflexible upon grounds of conſcience, remit a little of thy ſtrictneſſe, and accommodate thy ſelf to the exigence of times and circumſtances, ſlacken thy hand, ſtrike ſail, looſen the rudder bonds in a tempeſt. Why ſhouldſt thou unneceſſarily expoſe thy ſelf unto danger? But I rather conceive that the name of the mean is here given to the extream, for a man may many times do a thing conſcienciouſly, and upon an opinion of duty, and thereby involve himſelf in much trouble and danger, when indeed there was no neceſſity ſo to do, 1 Sam. 15. 21. 2 Sam. 21. 1, 2. Joh. 13. 8. Rom. 10 2, 3. Phil. 3 6. Act. 26 9. Joh. 16. 2. Col. 2. 18. 1 Tim. 5. 23. and in this ſenſe the meaning is, *be not righteous overmuch*, be not too much bent on a thing, juſt in thine own opinion but temper thy zeal with godly wiſdom, adviſe with others, lean not on thine own underſtanding; make not thy ſelf over-wiſe, as if thine own private judgement were ground enough to regulate all thy behaviours by, flatter not thy ſelf in any opinionative confidence of thine own ability to judge of all that is fit to be done, but think ſoberly of thy ſelf, Rom. 12. 3. The more humble thou art, the more wary and circumſpect thou wilt be, and the more wary, the more ſafe. Some apply this againſt too much rigor and ſeverity in cenſuring of men for unjuſt, when we ſee them periſh, or for righteous when we ſee them proſper, grounded upon the doctrine of the former verſe. But I rather take it for a Caution and direction to moderate our zeal with prudence leaſt it bring upon us the forementioned danger, Matth. 10. 16. It was the commendation of Agricola in Tacitus, *Retinuit, quod eſt difficillimum, ex ſapientia modum. Quiſquis plus juſto non ſapit, ille ſapit.*

V. 17. *Be not overmuch wicked, neither be thou fooliſh*, &c.] Though there is a wicked man that prolongeth his life in his wickedneſſe, do not thou thereupon take courage to let looſe the reines to all luſt, or to make the impunity of others an encouragement to any exceſſe of wickedneſſe in thy ſelf, for this is folly and madneſſe to run againſt a rock, becauſe ſome one or other hath eſcaped ſhipwrack. He doth not here allow any degree of wickedneſſe, but becauſe in many things we ſin all, and no man by his greateſt vigilancy can preſerve himſelf wholly from miſcarriage; therefore he warneth us to beware above all, of breaking forth into preſumptuous ſins, and ſuperfluity of naughtineſſe, Jam. 1. 21. Exceſſe and profuſeneſſe of evil, 1 Pet. 4. 3. greedineſſe of luſt, Eph. 4. 19. Jer. 6 7. & 2. 23, 24. & 8. 6. Hoſ. 4. 2. Mic. 7. 3.

why ſhouldeſt thou die before thy time?] Why ſhouldeſt thou by exceſſe of ſin conſume thy body, waſte thy ſtrength, caſt thy ſelf into the danger of civil juſtice, or under the curſe threatned againſt deſperate ſinners, Pſal. 55. 23. Prov. 10. 27. Job 15. 32.

V. 18. *It is good that thou ſhouldeſt take hold of this*, &c.] Take hold, that is, firmly and conſtantly keep to it, and never let it go, Iſa. 56 4. Job 17. 9 Prov. 4. 13.

of this] Meaning either that which he ſpeaks of in the preſent verſe, the fear of God, whereby the heart will be preſerved from vitious and imprudent extreams, and the dangers enſuing thereupon. Or elſe, the mediocrity he before ſpake of, it is good that thou hold faſt this counſel, to follow the middle and ſafe way, ſincerely keeping unto duty, and yet wiſely declining danger, and then the clauſes [of this] and [from this] muſt relate unto the two former precepts; it is good that thou take hold of this; namely that thou be not over-much wicked, and withall;

that thou withdraw not thine hand from that,namely, that thou be not righteous overmuch.

for he that feareth God ſhall come forth of them all] Of all thoſe dangers, which extreams are likely to draw men into. He that ordereth his wayes in the fear of God, turneth aſide neither to the right hand, nor to the left, but doth obſerve one precept, as that he departeth not from another, ſhall thereby be preſerved from the dangers which lye on either hand, Pſal. 34. 9 — 16. ſhall have comfort in trouble, and deliverance out of it; for *the fear of the Lord is the beginning of wiſdom,* he doth teach them how they may walk without offence, Pſal. 25. 12, 14. Job 22. 28. Pſal. 32. 7, 8.

V. 19. *Wiſdom ſtrengtheneth the wiſe, more than ten mighty men that are in the City*] By wiſdom he meaneth that wiſdom which he adviſed in the three preceding verſes, that fear of God, whereby men are taught to keep an holy moderation, and to avoid all unneceſſary and imprudent extreams in evil times, this wiſdom will keep a man from the dangers mentioned, verſ. 15. more than ten, that is, many mighty men, or principal Commanders can preſerve a City. A godly man, who hath God for his friend, and his Angels pitching their tents about him is thereby much ſafer from dangers, than a City is by the power of many Dynaſtæ or Potentates who are intruſted with the defence of it, 2 Reg. 6. 16. Eccl. 9. 16. Iſa. 8. 10. 2 Sam. 20. 16 — 22. Prov. 24. 3, 4, 5. Zach. 2. 5. Pſal. 34. 7. Prov. 3. 21 — 26. & 4. 12, 13.

V. 20. *for there is not a juſt man upon earth, that doth good and ſinneth not*] Though ſome conceive theſe words to have no relation or connexion to the words going before, or following after, yet they ſeem to have a very fair aſpect both wayes. 1. To the former words; there is no man ſo juſt, but he will ſometimes be overtaken with ſin,which will eaſily expoſe him unto danger,if he have not ſpiritual wiſdom to behave himſelf, in a fair accommodation towards others. 2. To the following words,there is no man ſo juſt, who doth not ſometimes fall into ſin, and therefore he ought to bear with the errors and faillings of others. The common corruption of the beſt men requireth of them, both wiſdom towards themſelves to prevent danger, and charity towards their brethren to forgive offences: wiſdom towards themſelves, that they give not occaſion to any to reproach and ſpeak evil of the wayes of God, Col. 4. 5, 6. 1 Theſſ. 4. 11, 12 Eph. 5. 13, 16. 2 Cor 11. 12. 1 Pet. 2. 12, 15, 16. Charity towards others,when they are overtaken with a fault, as conſidering themſelves, who are, without Gods continued aſſiſtance, equally obnoxious to the ſame miſcarriages,Gal. 6. 1. Col. 3. 13.

not a juſt man upon earth] For the Saints in heaven are made perfect, they ſin no more, Heb. 12. 23. The words in their abſolute ſenſe are a full teſtimony of the imperfection of our inherent Righteouſneſſe in this Life, and that even juſtified perſons come very ſhort of that exact and perfect obedience, which the Law requireth, Pſal. 103. 3. 4. & 143. 2. 1 Reg. 8. 46. Iſa. 64. 6. Prov. 20. 9. 1 Joh. 1. 8, 10. Rom. 7. 14 — 23.

V. 21. *Alſo take no heed unto all words that are ſpoken, leſt thou hear they ſervant curſe thee.*] Set not thine heart upon all words that men ſpeak, or all things that they do unto thee; ſet not thine heart over-curiouſly to know them: when thou doſt know them, lay them not to heart, be not troubled at them, do not ſet thy ſelf to revenge them,let them not diſquiet thy mind,ſee them and ſee them not, 1 Sam. 9. 20. 2 Sam. 13. 20. 1 Sam. 25. 25. & 1 Sam. 10. 27. Prov. 19. 11. & 20. 3. It is a great point of wiſdom to diſſemble injuries, to connive at them, to take no notice of them, to paſſe them by with meekneſſe, and neglect, 2 Sam. 16. 10, 11. This meekneſſe he requireth to be ſhewed even towards mean and abject perſons, or towards the pooreſt ſervant in a mans family, who doth ſometimes, it may be, through our own provocation, utter ſome hard and undutiful ſpeeches againſt us, Joh 31. 13, 14.

V. 22. *for oftentimes alſo thine own heart knoweth, that thou thy ſelf likewiſe haſt curſed others*] The order of the words ſeems to be inverted; for the meaning is, thou art conſcious to thy ſelf that thou haſt oftentimes curſed or ſpoken evil of others. The conſideration of our own frequent paſſions and infirmities, ſhould move us patiently to ſuffer, and willingly to pardon the overſights of our brethren, Gal. 6. 1. Tit. 3. 3 Jam. 3. 1, 2. Matth. 7. 1 — 5. The more ſenſible any man is of ſin in himſelf, the more meek and charitable he will be towards others. Pride is the ground of contention and ſenſoriouſneſſe, Prov. 13. 10.

V. 23. *All this have I proved by wiſdom: I ſaid I will be wiſe, but it was far from me.*] He profeſſeth the truth of all which he had before taught, that wiſdom is an excellent protection to a righteous man againſt his own corruptions, and dangers enſuing thereupon, and confirmeth it by his own experience and tryal, according to that great wiſdom which God had given him. Yet withal, he acknowledgeth how ſhort he came of that perfection in wiſdom, which he promiſed himſelf by the diligent uſe of means to attain unto, profeſſing the great difficulty he found therein: 1. He was endued with the Spirit of God, and with his fear, which is ever accompanied with ſpiritual wiſdom, Pſal 119. 99, 100. 2. He had perſonal and extraordinary promiſe of wiſdom above any other men, 1 Reg. 3. 12. 3. He had uſed all the means to increaſe this excellent grace of God in himſelf; 1. He did very highly prize it, Prov. 3. 13 — 26. & 8. 11, 12. 2. He had the benefit of a Religious education, and his fathers inſtructions to quicken him in it, Prov. 4. 4 — 13. 3. He ſet his heart wholly upon it, that,according to the property of wiſe men, he might be yet wiſer, and get more knowledge, Prov. 9. 9. & 10. 14. Eccleſ. 1. 13. 4. He prayed earneſtly unto God for it, (which is an excellent means to get wiſdom, Jam. 1. 5. Eph. 1. 17. Col. 1. 9.) 2 Chron. 1. 10. 5. He had humility, and a due ſenſe of his want of wiſdom,(which alſo is a fit diſpoſition of heart to be taught of God, 1 Cor. 3. 18. & 8. 2. Pſal. 25. 9. Matth. 11. 25.) 1 Reg. 3. 7. 6. He had all outward furtherances and accommodations towards the getting of it, wealth, peace, power, authority, to call in all the aſſiſtances which might be uſeful unto him in it, Eccl. 2. 9, 10. 7. He had an extraordinary ſtock of infuſed wiſdom to begin withal, which he greatly improved by long and accurate experience, 1 Reg. 4. 30. Eccl. 1. 16. And yet after all this he profeſſeth, That though he ſaid he would be wiſe, Though the purpoſe of his heart was wholly ſet upon it,yet he found that it was far from him. Teaching us thereby, 1. The unſearchable deepneſſe and diſtance of wiſdom in its whole wideneſſe from the nobleſt and moſt ſublime underſtanding of man, Job 28. 12 — 21. & 37. 15. — 23. & 38. *per totum*, Rom. 11. 33, 34. 2. That the moſt perfect Saints are the moſt ſenſible of their imperfection; as the more delicate the ſenſes are, the more ſharply are they affected with what offends them, Rom. 7. 14 — 24. & 12. 3. 1 Cor. 15. 9, 10. & 13. 9, 10. 3. That it is the nature of ſpiritual wiſdom to diſcover ſpiritual wants, and the more the ſoul knows of God, the greater doth it diſcern and bewail its diſtance from him; as things neereſt the Center make moſt haſte unto it, Exod. 33. 11, 18.

V. 24. *That which is far off, and exceeding deep, who can find it out?*] Or, *that which hath been, is far off and exceeding deep:* the word is doubled, to note the ſuparlative degree, as Prov. 20. 14. He ſheweth the cauſe why he was far from wiſdom, becauſe the works of God, whether of Creation, Redemption, or Providence, are very profound, abſtruſe, and myſterious, greatly diſtant from the eye, and beyond the comprehenſion of the weak and narrow reaſon of man, Prov. 2. 4 Job 11. 6 — 10. Pſal. 139. 6.

V. 25. *I applyed mine heart to know, and to ſearch, and to ſeek out wiſdom,* &c.] Or, *I and my heart turned every way, left no means unattempted, exactly to diſcover wiſdom,* &c.] The uſing of many words unto one purpoſe, implyes the exquiſite and curious ſearch which Solomon made in this inquiry; as Deut. 13. 14. See Chap. 1. 13, 17. & 2. 3, 12. Solomon was not ſo much diſcouraged by the difficulty, as provoked by the excellency of wiſdom, and made no other uſe of the profoundneſſe and abſtruſeneſſe thereof, than to multiply his endeavours in ſearching after it.

to ſeek out wiſdom and the reaſon of things] The curious art and ſubtile contrivances of things: the ſame word is uſed, ver. 27, 29. Chap. 9. 10. 2 Chron. 26. 15. whereby we are taught in the diſquiſition of knowledge, eſpecially that which is ſpiritual, not to content our ſelves with a ſuperficial ſhew, but to get rooted and grounded principles, that we may be able with full aſſurance to give a reaſon of the hope which is in us, 1 Pet. 3. 15. and to have a diſtinct comprehenſion of the truth, that we may be rooted and fixed on it, Eph. 3. 16, 17, 18. & 4. 14. and give a clear and deliberate Judgement upon it.

I, and my heart] That is, I did heartily and ſeriouſly ſeek out. The copulative Vau, doth either import a prepoſition, I with my heart did ſearch, as 1 Sam. 14. 19. or a more clear explication; I, that is, my heart: ſo the learned conceive that copula many times to ſignifie as much as, That is, as Gen. 35. 22. 1 Chron. 21. 12. 2 Sam 17. 12. 1 Sam. 17. 40. & 28. 3.

And to know the wickedneſſe of folly, even of fooliſhneſſe and madneſs] Or, the fooliſhneſſe of madneſſe: as the Apoſtles expreſſion is, ἁμάρτωλος ἁμαρτία, a ſinning ſin, Rom. 7. 13. ſo here the Wiſe man expreſſeth the deſperate wickedneſs & folly of corrupt hearts: by wickedneſs of folly, and fooliſhneſs of madneſs, thereby ſignifying the vaſte and deep corruption and deceit which is in the heart of man. The knowledge whereof he did ſearch after, that he might be the better able to convince and to diſſect the conſciences of others, 1 Cor. 14. 24, 25. Heb. 4. 12. Ezek. 14. 5. Iſa. 49. 2. Pſal. 45. 5. Rev. 1. 16. onely his ſtudy is in this order; firſt he ſearcheth and ſeeketh out wiſdom, as an antidote againſt the danger of his ſecond ſtudies, to diſcover the wickedneſſe, folly, and madneſſe of ſenſual pleaſures. And therefore we ſhall obſerve, that in the particular wickedneſs which he ſpecifieth in the next verſe, namely, the inticements of a whoriſh woman, he doth often premiſe the Commendations of wiſdom, and the ſtudy of that, as an effectual prevention of that miſchief, Prov. 2. 10 — 19. & 5. 1, 2, 3. & 6. 6, 20 — 24. Prov. 7. 4, 5. & 9. 10 — 13.

V. 26. *And I find more bitter than Death the woman whoſe heart is ſnares and nets,* &c.] He ſheweth the diſcovery which he had made by his ſtudy to find out the wickedneſſe of folly, and fooliſhneſſe of madneſſe, by inſtancing in one particular vanity of the wiles and ſubtilties of harlots, which it was neceſſay for him to adde to the former catalogue of vanities, that he might give to the Church then, and leave a record for all poſterity to take notice of his ſpecial Repentance for thoſe groſſe miſcarriages which by that means he had been drawn unto. And here he gives, 1. The Character of an whoriſh woman, deſcribed, 1. By her ſubtilty. Her heart is ſnares and nets, her cunning devices to deceive & intangle ſenſual perſons, are as gins laid to catch ſilly creatures, who are enticed with the bait, but diſcern not the danger, See Prov. 2. 16. & 6. 24, 26. & 7. 5. & 9. 16, 17. & 22. 14. 2. By her power, her hands, wherewith ſhe catcheth, holdeth, embraceth him, are as ſtrong cords to hale ſimple fools as an oxe to the ſlaughter, Prov. 7. 13, 21, 22. Judg. 16. 15 — 19. 3. Here is the great danger of theſe nets and bands to the ſouls of men.

They are more bitter than death] More pernicious, and bring more heavy miſeries with them. We read of the bitterneſſe of death, 1 Sam. 15. 32. and of a worſe bitterneſſe, the end of a ſtrange woman *is bitter as wormwood*, and *her ſteps take hold on hell*, Prov. 5. 4, 5. Death may be ſweetned and ſanctified, made a welcome and a deſireable thing to a believer, 1 Cor. 15. 55. Phil. 1. 23. Luke 2. 29, 30. But the bitterneſſe of hell is incureable; death may be honourable, to die in a good cauſe, in a good old age, to go to the grave in peace, lamented, deſired, with the ſweet ſavour of an holy life, and many good works to follow one, Rev. 14. 13. Phil. 1. 21. Pſal. 116. 16. But to conſume and putrifie alive, under a tabes of impure luſts, to periſh, as Tiberius did at Capreæ, *quotidie perire me ſentio*, to ſhipwarck a mans honour, ruine his eſtate, ſhorten his years, conſume his fleſh, put a hell into his conſcience, to bury his name, his ſubſtance, his ſoul, his carkaſſe, in the boſom of an Harlot; this a bitterneſſe beyond that of death, Prov. 5. 9, 10, 11. & 6. 26, 33. & 9. 16, 17, 18.

whoſo pleaſeth God ſhall eſcape from her, but the ſinner ſhall be taken by her] Here is intimated the great wrath of God againſt this ſin. It is a ſin which he uſeth to give over reprobates, and thoſe whom he in ſpecial manner hateth, unto; a ſin which few repent of, to take hold of the paths of life again, Prov. 2. 19. & 22. 14. Amos 7. 17. Rom. 1. 24 — 28. Epheſ. 4. 18, 19. A man is not preſerved from the power of this temptation by his own wiſdom or ſtrength, but onely by the ſupernatural grace of God.

V. 27, 28. *Behold, this I have found* (*ſaith the Preacher*) &c.] This, which he had ſpoken of, verſe 26. or which followeth, verſe 28.

ſaith the Preacher] This is added, 1. To give credit from his wiſdom and experience to what he here affirms; eſpecially having made ſo diſtinct and accurate an inquiry, weighing and comparing one by one, to find out the account, and to come to a determinate and clear judgement in the caſe, and to make a certain concluſion. 2. To teſtifie to the Church his repentance. This have I found, ſaith the ſoul, which, by ſound repentance, is returned unto the Congregation of Saints, which was before enſnared in the nets and bands of ſeducing women, and that upon ſerious and ſad recollected thoughts, which he hath not yet given over, but doth inſiſt upon the ſame penitent inquiry ſtill.

one man amongſt a thouſand have I found, but a woman amongſt all thoſe have I not found] The meaning is not to condemn one ſexe rather than the other; (*for all have ſinned and come ſhort of the glory of God*, Rom. 3. 23.) and Solomon had known good and wiſe women, as well as men, Prov. 18. 22. & 19. 14. Prov. 12. 4. & 31. 10 — 30. But he ſpeaketh here of his obſervation, according to his former ſenſual converſation with wanton women, which ſeems to be the reaſon of the number here mentioned: for Solomon had a thouſand wives and concubines all ſtrange women of the neighbour wicked nations, which turned away his heart from the Lord unto idols. Amongſt all theſe thouſand, Solomon had not found one good one, 1 Reg. 11. 1 — 9. Or the ſubtile counſels of one man, amongſt many, may more eaſily be diſcerned, than of any harlot, becauſe their flatteries and dalliances do ſteal away the heart, and put out the eys and judgement, and infatuate a man ſo, that he can look no further, than the preſent delights wherewith they do bewitch him, Hoſ. 4. 11. Judg. 16. 17 — 21. Prov. 7. 21, 22. & 5. 6.

V. 29. *Lo, this onely have I found, that God hath made man upright; but they have ſought out many inventions*] *This onely*: He could not diſcover all the ſtreams of wickedneſſe and folly amongſt men: but the original and fountain of them all he doth diſcover, namely, the corruption of the heart of man by the fall; this he found, that their wickedneſſe was not from God, nor by creation, but from themſelves, and their willing entertainment of the temptation of the Serpent. Some more ſubtilly expound theſe words, as a confirmation of the former: God made Adam Right, and ſo he continued ſo long as he was alone: but when the woman was given unto him, ſhe tempted him, and then they ſought out many inventions. *Becauſe the woman was firſt in the tranſgreſſion*, 1 Tim. 2. 14. But here he ſpeaketh of both ſexes together, under the name of man, and ſheweth, that they were made without any of this ſinful and ſubtile wiſdom, after the image of God, endowed with divine wiſdom to diſcern the way unto true happineſſe, and with perfect ability to purſue the ſame, Gen. 1. 26. Col. 3. 10. But though he were made upright, yet he was as a creature, mutable, and ſo ſubject to be overcome by temptation, and accordingly he did eaſily admit of the temptation of Satan, and ſought out many inventions of his own; did not content himſelf with that way to happineſſe which God had preſcribed, but phancied to himſelf an higher perfection, and yeilded to follow thoſe new wayes unto bleſſedneſſe, which Satan and his own deceived heart, did ſuggeſt unto him, and ſo fell from his primitive honour, and became like the beaſts that periſh, and contracted a bottomleſſe and unſearchable depth of ſinful deceit, which none but God can throughly ſearch and diſcover, Jer. 17. 9. Iſa. 57. 10. Jer. 2. 23, 24. & 31. 22. By *many inventions*, he meaneth all theſe vain, though crooked counſels, and carnal ſhifts wherewith men do pacifie, palliate, excuſe, defend all their ſinful courſes, Pſal. 119. 133. Rom. 1. 21. 2 Cor. 10. 5. Gen. 6. 5. Ludovicus *De Dieu* tranſlateth the words thus, *Ipſi autem quæſierunt cogitationes magnatum*, They ſought out the inventions of mighty men, or of the Angels, who were not contented with their own ſtation, but forſook it, Jud. 1. 6. and ſo relateth to the temptation of the Serpent; Ye ſhall be like unto Gods, you ſhall be advanced into an nobler and more honourable condition, than now you are in, Gen. 3. 5. theſe thoughts being ſuggeſted by Satan, they ambitiouſly entertained, and ſo fell from their primitive perfection.

CHAP. VIII.

THe wiſe man proceedeth in this Chapter, to give further precepts touching tranquillity of life. And they are, 1. Practical prudence with the fear of God, which ſtamp a kind of majeſty and luſtre on the face of a man, and make him to be had in reverence of others, verſ. 1. 2. Obedience to Magiſtrates, without haſtily attempting, or obſtinately perſiſting in any rebellious deſign; it being in their power, as they pleaſe, to avenge themſelves upon us, verſ. 2, 3, 4, 5. 3. Preparedneſſe of heart to bear inevitable evils, by a prudent obſervation of times, and judging of what is in a concurrence, of ſuch and ſuch circumſtances fitteſt to be done, and where things are dark and undiſcernable, to diſpoſe our hearts quietly to yeild to the providence of God, verſ. 6, 7, 8. 4. Becauſe it is a very great temptation unto diſpleaſedneſſe and impatiency of ſpirit, when a man liveth under wicked Rulers, againſt whoſe cruelty, all a mans wiſdom and meekneſſe can hardly be ſecurity enough: He therefore, 1. Obſerveth the providence of God in this particular, verſ. 9, 10. 2. The reaſon of that inſolence and exceſſe of evil in the lives of ſuch men, verſ. 11. 3. The grounds of comfort unto good men in this temptation, and of terroure and reſtraint upon evil men, notwithſtanding their preſent power and proſperity, verſ. 12, 13. Laying down a general propoſition concerning Gods providence in the affairs of this life, whereunto good men ſhould ſubmit, verſ. 14. 5. A cheerful enjoyment of outward and preſent bleſſings, without anxious ſollicitude for the future, verſ. 15. 6. A patient reſting in the providence of God, admiring his works, and adoring the unſearchableneſſe of his counſels; whoſe judgements, though they may be ſecret, yet they cannot be unrighteous, verſe 16. 17.

Verſ. 1. WHo *is as the wiſe man? and who knoweth the interpretation of a thing?*] He had ſet his heart to ſeek out wiſdom and folly, Chap. 7. 25. And having them handled the latter of theſe two, (as the uſe of the Scripture many times is, when two members, or branches of a ſubject are propoſed, to handle the latter firſt, and then to reſume the former. *Behold how good and pleaſant it is for brethren to dwell together in unity*, Pſal. 133. 1. Pleaſant as the precious oyntment of Aaron, verſ. 2. Good and profitable, as the dew of Hermon, verſ. 3. Iſa. 56. 3, 4, 6.) he doth here return to the former member, ſhewing the excellency of wiſdom, whereunto no other is to be compared. The prefix *Caph* may be underſtood, either as a note of ſimilitude, *Who is as the wiſe man?* (i.) None is to be compared to him: And ſo it may be underſtood as ſpoken of himſelf, Who hath attained a greater meaſure of wiſdom than I have? who yet with my utmoſt ſtudies have not been able to find out the perfection of it, Chap. 7. 23, 24. Or it may be taken [illegible], and ſo the ſenſe to be, that no man can attain unto perfect wiſdom, as verſe 16, 17.

and who knoweth the interpretation of a thing?] Here are two ſorts of wiſe men noted unto us: 1. He that is wiſe in himſelf. 2. He that is able to teach others wiſdom. Or, who is able truly to judge of all affairs, and rightly to diſcern what in every caſe is to be done, or left undone? Dan. 2. 4, 5, 7. & 4. 9, 16.

a mans wiſdom maketh his face to ſhine] This ſeemeth to allude to the brightneſſe of Moſes his face, Exod. 34. 29, 30, 35. the like whereunto we read of Stephen, Act. 6. 15. Hereby is noted, 1. That wiſdom doth beautifie a man with tranquillity of mind, and cheerfulneſſe of countenance, *ſpem fronte ſerenat*, Pſal. 4. 6, 7. Prov. 15. 13. & 17. 24. Pſal. 34. 5. 2. That it maketh his light of holineſſe to ſhine out unto others, Matth. 5. 16. Joh. 5. 35. Phil. 2. 15. 3. That it rendreth him reverend, venerable, amiable in the eyes of others, and doth conciliate ſpecial honour and favour unto him, in the hearts of thoſe that converſe with him, Job 29. 7 — 16. 4. That it illightneth his eyes, that he may more cleerly underſtand what he is to do, and to leave undone; the light of the Lord ſhineth on his wayes, Pſal. 25. 9. Job 22. 28. Pſal. 32. 8. 1 Joh. 2. 20.

and the boldneſſe, or, ſtrength of his face ſhall be changed, or, doubled] By the ſtrength of the face, we may underſtand fierceneſſe, impudency, ſourneſs, auſterity; as Dan. 8. 23. Deut. 28. 50. Prov. 7. 13.

& 21. 29. Iſa. 3. 9. Pſal. 10. 4. Jer. 5. 3. Wiſdom changeth all this into mildneſſe, meekneſſe and ſereneneſſe of countenance; as Moſes was the wiſeſt and holieſt, ſo he was the meekeſt man, Num. 12. 3. Prov. 11. 2. 2. By ſtrength of face, we may underſtand, confidence and courage; For the righteous is bold as a Lyon, Prov. 28. 1. Guilt and ſhame caſt down the countenance, Gen. 4. 5, 6. Righteouſneſſe and Wiſdom embolden it, 1 Sam. 1. 18. Job 11 15. Luke 21. 28. And in this ſenſe, ſome read the text thus, (which the Original word well bears) The ſtrength of his countenance, his confidence and courage ſhall be doubled, Chap. 7. 19. Iſa. 40. 31. Prov. 4. 18.

V. *I counſel thee to keep the Kings commandment, and that in regard of the oath of God*] *I to keep.* There is in the Original an Ellipſis, and ſomething neceſſarily to be ſupplyed, as is uſual in other places, Pſal. 120 7. Hoſ. 14. 8. 2 Cor. 9. 6. Matth. 25. 9. 2 Theſſ. 2. 3. 1 Tim. 4. 3. Gen. 25. 22. Matth. 21. 30. I, if thou wilt admit of my counſel or perſwaſion, thus adviſe thee. It is put elliptically, to intimate a ſpecial emphaſis, and to give authority to the precept, Gal. 5. 2.

To keep the Kings command] To obſerve the mouth of the King. The Angels are ſaid to ſee, or obſerve the face of God, in token of obedience and readineſſe to execute his commands, Matth. 18. 10. Eſth. 1. 14. 1 Reg. 10. 8. The mouth is often uſed for the command, which proceedeth from it, Exod. 38. 21, Numb. 4. 27. Joſh. 1. 18. Our obedience muſt not be according to our own fancies or conjectures, but according unto the preſcript of the Law, for the Law is the mouth of the Magiſtrate. This is one ſpecial part of prudence, in order unto tranquillity of life, to be faithful and obedient towards Magiſtrates, and not to make our ſelves wiſer than the Law.

and that in regard of the oath of God] Theſe words are both an enforcement, and a limitation of the duty preſcribed; 1. An enforcement: it is neceſſary to yeild obedience unto Magiſtrates, not onely out of fear towards them, becauſe of their ſword; but out of conſcience towards God, and becauſe of his vows that are upon us, Rom. 13. 5. and ſo it ſeems to relate unto ſome covenant and oath of fidelity, which was taken by them towards their Princes. We read of the covenant between the King and the people, made before the Lord, 2 Chron. 21. 3. and a promiſe or league made in the preſence of God, was likely to be by the intervention of an oath, as the covenant between Abimelech and Abraham, Gen. 21. 23, 24. See Gen. 26. 28, 29. & 31. 44, 53. And this may ſeem to be intimated in that phraſe of Giving the hand under Solomon; which we render, by ſubmitting themſelves unto him, 1 Chron. 29. 24. A like ceremony, whereunto, Abrahams ſervant uſed, when he ſware faithfulneſſe unto him, Gen. 24. 2, 3. Gen. 47. 29. So giving the hand, was a ceremonial confirmation of ſome ſworn covenant or promiſe, Ezra 10. 19. Ezek. 17. 18. χεῖρας δ᾽ ἀλλήλων λαβέτην, καὶ πιστώσαντο, Iliad. 2. And hence ſome here by *Juramentum Elohim*, underſtand the Oath of the Magiſtrates, who are ſometimes in Scripture ſo called, Exod. 22. 28. Pſal. 82. 1, 6. Joſh. 10. 34. Thereby to teach them to rule for God, not by their own luſt, but by his law, and for the good of his people. But I rather underſtand, by the oath of God, an oath ſworn unto God, Iſa. 19. 18 & 44. 4 2 Chron. 15. 12, 14. & 34. 31, 32. So that we are bound to be obedient unto Magiſtrates for the Lords ſake, 1 Pet. 2. 13 — 17. as ſervants are required upon the ſame account, to yeild obedience to their maſters, Eph. 6. 5 — 8. 2. This clauſe containeth a limitation, by which our obedience unto men is to be bounded: *Keep the Kings command*; yet ſo, that thou do not violate thine oath and obedience due unto God. Thy ſervice to the one, muſt be ſuch as will conſiſt with the fealty to the other; for we are bound unto God and his ſervice by oath and covenant, 1 Pet. 3. 21. Neh. 9. 38. & 10. 29. Pſal. 119. 106. and no ſubordinate obedience to others, muſt make us forget our duty unto him, 1 Sam. 19. 1. & 22. 17. Dan. 3. 16, 17, 18. Act. 4. 19. & 5. 29. 1 Pet. 2. 17. Prov. 24. 21. 1 Reg. 21. 3. Eſth. 3. 2. 1 Sam. 14. 45.

V. 3. *Be not haſty to go out of his ſight*, &c.] Or, *Go not haſtily out of his ſight*; When two Verbs finite come together, either the latter is to be taken infinitely; as Deut. 2. 31. Eſth. 8. 6. Pſal. 102. 13. or the former adverbially; as Gen. 24. 18. 1 Sam. 4. 14. Hoſ. 9. 9. *Be not haſty to go.* It ſignifies ſuch haſte, as ariſeth out of terrour and perturbation of ſpirit, in which ſenſe the word is frequently taken, Exod. 15. 15. 2 Sam. 4. 1. Job 23. 15. He ſheweth the root of rebellion, namely, impatiency, fear, perturbation of ſpirit, whereby men fling off from their allegiance. Servants are ſaid to ſtand in the preſence of their lords, 1 Reg. 10. 8. Eſth. 1. 4. So that haſting out of their preſence, implies, a declining and caſting off of obedience, Jon. 1. 3. 1 Reg. 12. 16. This is one part of obedience li[illegible]bidden; haſtineſſe in taking offence, diſcovering of choler and diſcontent, flying away in paſſion, either from the preſence, or from the commands, or from the anger of a King; not remembring that Kings have many eys, and can ſee at a great diſtance, and long arms, and can eaſily reach thoſe that flye in diſcontent, from them. Obedience, innocence, calmneſſe of ſpirit, a meek and yeilding diſpoſition, may ſecure, and reconcile a man, (for a ſoft anſwer, turneth away wrath) when turbulency and unquietneſſe, will but plunge him into greater diſfavour and danger. Another and worſe errour is, wilfully to perſiſt in diſobedience, and to boyl up the former paſſion into habitual ſtubbornneſſe.

Do not thou ſtand in an evil thing] If thou haſt been tranſported with perturbation, and gone out of the way; cool and draw back betime, do not harden thy ſelf in thy defection; but labour, by forbearance and mildneſſe, to recover his favour again, Prov. 15. 1. & 25. 15. & 30. 32. To ſtand in a thing, is to have a fixed and unmoved reſolution upon it, 1 Cor. 7. 37. Eph. 6. 11, 13, 14.

for he doth whatſoever pleaſeth him] This is not ſpoken to confirm, or give allowance unto any revengeful and cruel actions of Princes, as if their power did ſerve to execute their own luſts; but he ſheweth, beſides the ſinfulneſſe of it, how unſafe, and how fruitleſſe it is to reſiſt thoſe, who have power to do what they pleaſe, and who being injured and provoked, can eaſily break in pieces thoſe, who riſe up againſt them.

V. 4. *Where the word of a King is, there is power: and who may ſay unto him, What doſt thou?*] Think not that thou ſhalt be able to eſcape the wrath of a King: for if he but ſpeak the word, he hath power enough to reach thee where ever thou goeſt: where ever the command of a King comes, it is accompanied with power enough to be avenged on any that provoke him. He never wants inſtruments to execute his diſpleaſure. When Saul pronounced death upon the Prieſts, there wanted not a Doeg to ſet upon them, 1 Sam. 22. 18. Dan. 5. 19.

and who may ſay unto him, What doſt thou?] This elſewhere is ſpoken of God, who worketh all things by the counſel of his own Will, and doth whatſoever he pleaſeth both in heaven and earth, Job 9. 12. But of Princes and Magiſtrates it cannot be abſolutely and ſo fully ſpoken; for being ſubject unto errour, and miſcarriages, they may with humility and wiſdom be admoniſhed, 1 Sam. 14. 45, 46. But he ſpeaketh here of the great power which they have, againſt which the people dare not to mutter, Prov. 30. 31. and ought not without much reverence to conteſt withal, Job 34. 18.

V. 5. *Whoſo keepeth the commandment; ſhall know no evil*] This may be underſtood either of the Commands of God; piety and godly wiſdom will teach a man to walk ſo circumſpectly, as that he ſhall not provoke the wrath of the King to his own ruine: or of the commandment of the King, whereof he ſpake, verſe 2.

he that obſerveth his Commandment, ſhall know no evil,] None of the danger before mentioned, ver. 3. ſhall live ſecurely, and quietly out of fear, Rom. 13. 3, 4. 1 Tim. 2. 2.

and a wiſe mans heart diſcerneth both time and judgement] This is a qualification of the precept; a wiſe man will not, for fear of danger, or hope of advantage, do all that is commanded him by a blind obedience; but he conſidereth the ſeaſon wherein, and the manner how to execute commands: or he knowes to finde out a proper ſeaſon, and right way to apply himſelfe unto the Prince, to prevent his diſpleaſure, to gain his favour, to qualifie or alter his Commands, if they be any way grievous, 1 Chron. 21. 3. Judg. 6. 27. Gen. 32. 7, 8, 13, 16, 17. & 33. 12, 14. 1 Sam. 25. 18. --- 1 Chron. 12. 32. Neh. 2. 4, 5, 12, 16. Eſth. 4. 5. & 7. 2, 3. & 8. 5, 6.

V. 6, 7. *Becauſe to every purpoſe, there is a time and judgement: therefore the miſery of man is great upon him; For he knoweth not that which ſhall be: for who can tell him when it ſhall be?*] Becauſe to every purpoſe or enterprize there is a proper ſeaſon, and peculiar manner of acting, upon which narrow points, the happy ſucceſſe of ſuch undertakings do depend, and this cannot without much wiſdom be duly obſerved: hence it cometh to paſſe, that the miſery of man is great upon him. This general is to be applyed to the particular caſe, a man by incurring the diſpleaſure of his Prince, bringeth much miſery upon himſelf, becauſe he wanteth that wiſdom, which ſhould ſuggeſt a proper opportunity, and right way of regaining his favour again. When there is ignorance and folly within, dangers and ſnares without, it is very hard for a man to walk ſafely. There is no greater part of wiſdom than the prudent obſerving of times, circumſtances, and the right manner of tranſacting buſineſſes that are of weight and conſequence unto us, Jer. 8. 7, 8. Amos 5. 13. Luke 19. 44. Prov. 15. 23. Act. 22. 25. — 29. Act. 23. 6, 7.

for he knoweth not that which ſhall be.] Becauſe a man cannot foreſee future events, nor exactly judge of the conſequences of actions, therefore it is very difficult to avoid many of thoſe miſeries which by reaſon of this ignorance do attend him. There is one ſeaſon, and one manner of acting, which would have been ſeconded with ſucceſſe, if a man could have foreſeen it, but any other time, any other way of proceeding, would miſcarry: great therefore muſt needs be the miſery of man by reaſon of this ignorance, who hath a thouſand wayes to miſſe the mark, and but one to hit it. A man cannot ſo much as fore-appoint his own actions for the future, much leſſe foreſee the conſequences and iſſues which would follow thereupon, Prov. 27. 1. Jam. 4. 14. None can foretel a man what ſhall be, but God alone. Iſa. 41. 23. & 44. 7. & 46. 10. Onely this a wiſe and holy man may be ſure of, that whatever falls out ſhall be for his good, though it may be contrary to his deſire and expectation, 1 Cor. 3. 22.

V. 8. *There is no man that hath power over the ſpirit, to retain the ſpirit, neither hath he power in the day of death*] By *ſpirit*, he meaneth the breath of life, or the ſoul. So it is often underſtood, Gen. 6. 19. Job 7.7. Iſa. 42.5. Pſal. 104. 29. Luke 8. 55. Jam. 2. 26. This may be underſtood, 1. Generally, to ſignifie the weakneſs which is in man to help himſelf againſt the greateſt future evil, namely, death: no power, induſtry, wiſdom, can keep the ſoul, when God by death requires it: no man hath the dominion over his own life, to live as long as it pleaſeth himſelf; nor over death, to repell and reſiſt it when it comes, Pſal. 49.7 —— 10. Heb. 9.27. 2 Particularly, to the preſent argument of obedience to Princes, whoſe vvrath is as the roaring of a Lyon, vvhoſe diſpleaſure cannot be avoyded. An offender hath no povver to retain his life, vvhen ſupreme authority paſseth judgement againſt it: and therefore vve ought vviſely to take heed of thoſe provocations vvhich are likely to caſt us under ſo great danger: for the puniſhment of rebellion can no more be avoided, than the vvind can be held faſt. Therefore vve ought to keep our ſelves ſtill vvithin the bounds of duty, and that will preſerve us from evil, as verſe 5.

to retain the ſpirit] To ſhut it in, to keep it from going avvay. Neither hath he, or any man povver in the day, or, over, and againſt, the day of death to adjourne and prorogue it; *æquo pede pulſat pauperum tabernas, regumque turres.* The povver of a King is as little againſt death, as the povver of the meaneſt beggar. And therefore ſome have obſerved, that vvhereas vvhen David is mentioned upon other occaſions, he is uſually ſpoken of by name of King David; when his death is ſpoken of there is no mention of his dignity and office, but onely of his name, 1 Reg. 2. 1.

and there is no diſcharge in that war] Or, *no weapon wherewith we can prevail in our war with death.* There is no *apparatus bellicus* againſt ſuch an Adverſary, no arrovv or javelin that a man can let fly in this cumbate: Or, there is no miſſion into this battel, in vain doth any man go forth to make war againſt death. So the word ſeemeth to be underſtood, Pſal 78.49. οὐδὲ ἔςι παρατάξασθαι εἰς πόλεμον. So Symmachus rendreth it. It is not poſſible to ſtand in battel array againſt ſuch an adverſary: the Septuagint render it thus, οὐκ ἔςιν ἀποςολὴ ἐν ἡμέρᾳ πολέμου. There is no miſſion or dimiſſion in that war; which ſenſe our Interpreters ſeem to follow, in their Verſion. There is no diſcharge in that war, no man can have a Vacation or an Exauctoration from that warfare. There is no protection or deliverance from the hand of death.

neither ſhall wickedneſſe deliver thoſe that are given to it] Unquiet wickedneſſe, ſinful ſhifts, which men in danger are apt to betake themſelves unto, though a man turn himſelf every way, and move every ſtone, yet he ſhall not be able to deliver himſelf. Saul and Pilate would fain ſhift off the guilt of their ſins upon the people, 1 Sam. 15.21. Matth. 27.24. and Caiphas pretended neceſſity for his perſecuting of Chriſt, Joh. 11. 50. but this did not deliver their ſouls. By wickedneſſe, here may be underſtood, in relation to the argument of the text, Rebellion, Sedition, diſobedience againſt Magiſtrates, as 1 Sam. 24. 13. The words are a μείωσις, wickedneſſe ſhall not deliver, that is, It ſhall deſtroy thoſe that uſe it; as Rom. 1. 16. Pſal. 51. 17. Prov. 17. 21. Prov. 14. 4.

V. 9. *All this have I ſeen, and applyed mine heart unto every work, that is done under the ſun: There is a time wherein one man ruleth over another to his own hurt.*] With his wonted tranſition he paſſeth on to the obſerving of another Vanity, which was to be found amongſt men; I applyed or gave mine heart unto every work, as Chap. 7. 25. teaching us with ſpeciall attention to obſerve the wayes of Gods providence in the world, Pſal. 111. 2. 1 Pet. 1.10, 11. When he was thus conſidering of the right means of living comfortably, by yeilding due obedience unto Government: He found that ſome Princes were ſo tyrannical and intolerable, that it was very hard for men to live quietly under them, they go on without controll, and miſerably afflict the poor people, Prov. 28. 15, 16. for whoſe good and comfort they were appointed, Rom. 13. 4. God thus pleaſing in his Juſtice many times to puniſh the ſins of a Nation, by giving them up into the hands, and under the will of unrighteous Governours, Zach. 11. 6. Hoſ. 13. 11. Job 34. 30. Iſa. 10, 6. & 14. 20. & 19. 4. But he ſheweth the vanity of ſuch Tyrannical courſes. They tend at laſt to the hurt of thoſe that uſe them: the Rod which beateth the children, is uſually at laſt thrown into the fire. As their power hath put into their hands a greater liberty of ſinning, ſo hath it heaped up for them a greater meaſure of wrath, Iſa. 10. 12. Dan. 11. 36. —— 40. Iſa. 14. 4. —— 23. 1 Reg. 15. 29, 30.

V. 10. *And ſo I ſaw the wicked buried, who had come and gone from the place of the Holy: and they were forgotten in the city where they had ſo done: This is alſo vanity.*] Theſe words are obſcure, ſome underſtanding the former part of wicked rulers, and the latter part of good rulers? others, the whole, onely of wicked ones. The ſum of the former ſenſe is this; When I conſidered the rule of Tyrants over others, I obſerved that when they were dead and buried, they did as it were come and return again in their children or wicked ſucceſſours, who reigned like them, Job 8, 18, 19. or when they had been deprived and depoſed, and ſo as it were buried, I ſaw them return to dominion again. But other good men, who had walked with God in his holy place, are driven out of ſight, made to run into corners, and as it were buried in forgetfulneſſe, Prov. 28. 12, 28. Pſal. 12 8. even in that city where they had done Right. This he looked on as a great Vanity, that the memory of good men ſhould periſh; and wicked men ſhould be had in honour. But the other ſenſe which applyeth all to wicked Rulers, ſeemeth to be more genuine, and is follovved by our Tranſlation; I ſavv vvicked Rulers continue all their life long in the place of the Holy one, to be had in great honour, and after they had gone in and out before the people in the place of Juſtice and Government, (which is in the Throne of God) I ſavv them magnificently buried in very great pomp and ſolemnity, Luke 16. 22. yet being dead, notvvithſtanding all thoſe flatteries and formalities in their funeral, their name and memories did quickly periſh and dye vvith their bodies, inſomuch, that in that very city vvhere they had lived in ſo great power, and been buried in ſo much ſtate; they vvere preſently forgotten; neither the nobleneſſe of their families, nor the flatteries of their creatures, nor the magnificent monuments erected for them, vvere able to preſerve their names from rottenneſſe, Pſal. 37. 9, 10, 35, 36. Prov. 10. 7. By the place of the Holy, or of the Holy one, as Hab. 3. 3. underſtand the tribunals of Judgement, vvhereon they ſit as his Vicegerents, Deut. 1. 17. Pſal. 82. 1. Exod. 22. 28. 1 Chron. 29. 23. 2 Chron. 19 6. By coming and going, ſeems to be intimated the adminiſtration of the publick office of Government, elſevvhere expreſſed in the like manner, by going in and out before the people, Numb. 27. 17. Deut. 31. 2. 1 Reg. 3. 7.

And they were forgotten] The Septuagint render it, *and they were praiſed*; upon an eaſie miſtake of one letter for another in the Original word.

where they had ſo done] Others, vvhere they had done right, in the firſt of the tvvo former ſenſes; ὡς δίκαια πράξαντες, as Symmachus: or vvhatſoever they did vvas accompted Right, and ſo it is applyable to the latter ſenſe.

This is alſo Vanity] All the povver and pomp of vvicked men in their Life, and funerals, is but meer Vanity, ſince vvhen they are gone, their names and memorials periſh vvith them.

V. 11. *Becauſe ſentence againſt an evill work is not executed ſpeedily: therefore the heart of the ſons of men is fully ſet in them to do evill.*] Here is intimated the Reaſon why wicked Rulers go on without remorſe or controll in their tyranny and oppreſſion all their life long; namely, becauſe the Judgements of God threatned againſt them, are not preſently put in execution. The proſperity of wicked men doth exceedingly ſtrengthen and harden them in their wickedneſſe. This proceedeth from infidelity, and a root of atheiſme in their hearts, they cannot ſee afar off, or if they do, yet becauſe evil ſeems far from them, therefore they go on ſecurely, abuſing the goodneſſe and long-ſuffering of God unto preſumption, which ſhould have led them unto repentance, Rom. 2. 4.

Firſt, we here, ſee that there is ſentence pronounced againſt every wicked work, Iſa. 3. 10, 11.

Secondly, That the Lord is ſlow in putting that ſentence in execution, being willing that men ſhould repent, 2 Pet. 3. 9.

3. That the ſentence being pronounced though it come ſlowly, yet it will come ſurely againſt ungodly men. It is every day nearer and nearer, and the longer it ſtayes, the more heavie it will be. It comes with feet of vvooll, but it will ſtrike with hands of lead, Gen. 6. 3.

4. That wicked men abuſe Gods patience unto preſumption, and becauſe they ſee all well with them, do deſpiſe his threatenings to their own deſtruction, Iſa. 5. 19. Jer 5. 12. & 17. 15. 2 Pet. 3. 4. Ezek 12, 22. Pſal. 55. 19.

5. That Impunity maketh wickedneſſe more exceſſive and outragious, and the heart of man is the more filled and emboldned in wickedneſſe, by how much the more experience it hath of Gods ſlovvneſſe to vvrath, Matth. 24. 48, 49. Prov. 7. 18, 19, 20. 2 Pet. 3. 3, 4.

therefore the heart of the ſons of men is full in them, or is fully ſet in them to do evill.] *is bold in them*, ſo Aquila: *therefore the ſons of men do evill.* ἀφόβῳ καρδίᾳ, *with a fearleſſe and preſumptuous heart*; ſo Symmachus: the phraſe noteth an height of confidence and reſolvedneſs on ſinful courſes, called in the Scripture, madneſs, exceſs, greedineſs, ruſhing, breaking forth, ſuperfluity, &c. Eſter 7. 5. Act. 5. 3. Gen. 6. 12, 13. Luke 6. 11. Jer, 50. 38. 1 Pet. 4. 4. Epheſ 4. 19, Jer. 6. 7. & 8. 6. Hoſ. 4. 2. Jam. 1, 21.

V. 12 13. *Though a ſinner do evil an hundred times, and his dayes be prolonged: yet ſurely I know*, &c. Here he anſwereth the Temptation whereby good men are apt to be offended at the proſperity of wicked men, Pſal. 73. 2, 3. Jer. 12. 1. and wicked men to be hardened in their ſins thereby: Though a ſinner do continue to do evil, and eſcape puniſhment an hundred times, never ſo often, as Chap. 6. 3.

and his dayes be prolonged] Or, his puniſhment delayed: or God do put off his anger, and not ſtrait way execute it upon him, Chap. 7. 15. Iſa. 48. 9. Deut. 4. 40. Exod. 20. 12. yet ſurely I know, and do confidently affirm, that it ſhall be well with them that fear God. Iſa. 3. 10, 11. The order of the conſequence is inverted, and firſt the remuneration of good men is mentioned, before the puniſhment of evil men, to ſtrengthen their faith, and to comfort them againſt the oppreſſions and injuries of their potent adverſa-

ties

ries, becauſe uſually the rage of tyrants doth vent it ſelf againſt thoſe that fear God.

which fear before him] This is the character of a good man, they fear God ſincerely, they tremble at his preſence, they labour to commend their hearts and conſciences unto him in well-doing, Iſa.8. 13. When wicked men proſper and rage, they fret not, they fear not their cruelty, but ſtill they hold faſt their integrity, and go on ſteadily in obedience and patient waiting on God.

But it ſhall not be well with the wicked, neither ſhall he prolong his days which are as a ſhadow] *It ſhall not be well*] This is a μείωσις, leſs being ſaid than is intended: for the meaning is, It ſhall be very ill with him; as Exod 20.7. Pſal.34 .5. Rom. 1. 16. Pſal. 84. 12. Iſa 42.3. Rom.4. 19. Revel.12.11.

neither ſhall he prolong his dayes] Long life is oftentimes promiſed as a bleſſing, Prov.28.16. Exod.20.12. Pſal 91.16. Prov.3. 2. and the contrary threatened as a curſe, Pſal 55. 23. and though they ſeem to live long, their longeſt life is but as a ſhadow, which ſuddenly is gone, Pſal. 144.4 wrath doth at laſt certainly overtake them. Whereas in Scripture ſometimes prolonging of ones dayes, relates to a life after death, and a victory over it, Iſa 53. 10.

V. 14. *There is a vanity which is done upon the earth*] He doth not paſs this cenſure upon the wiſe and righteous providence of God, who ordereth all the ſeeming confuſions and diſorders which are in the world, and who is pleaſed after a ſeeming inequality to diſpence good or evil unto men, contrary to what our reaſon doth judge moſt equal and righteous, Job 9. 22. & 21. 7, 8. But firſt he ſpeaketh according to the judgement of fleſh and blood, which is apt to judge hardly of ſo ſtrange a diſtribution, Pſal 73. 13, 14. 2. He doth it, to ſhew the vanity of all outward things which do variouſly happen unto men under the Sun, which being diſtributed without any great difference, ſometimes evil things to good men, and good things to evil men, do lead us neceſſarily to think but meanly of them, and to look after a further Judgement, vvherein revvards and puniſhments ſhall be in a more notable manner diſpenced, Chap.7 15. 1 Cor.15.19. And even in this diſtribution there is much goodneſs ſhevved to one man in his ſufferings, vvhereby his graces exerciſed: and much vvrath and juſtice to others in their proſperity, vvhereby they are many times hardened and enſnared, Pſal.69.22. Hoſ.13 6.

V. 15. *Then I commended mirth, becauſe a man hath no better thing under the Sun than to eat, and to drink, and to be merry*, &c.] Some make this to be a ſenſual and carnal deduction dravvn from the former obſervation, that ſince by a mans moſt circumſpect walking he can no more free himſelf from evils, than if he lived more looſely, and ſince evil men do many times go away with the rewards of good men, and good men ſuffer ſuch things as they had not deſerved: ſince a man gets nothing by his holineſſe, nor loſeth any thing by his wickedneſſe: It is therefore the beſt way to take our pleaſures, to eat and drink and be merry, and to take no further care than how we may for the preſent gratifie our licentious deſire, 1 Cor.15. 32. Iſa. 22. 12, 13. Amos 6.3.—6. Pſal 73. 11, 12. But I rather underſtand the words in the ſenſe formerly expreſſed. Chap.2.24. & 3. 12, 13, 22. & 5. 18. Since it is impoſſible for a man to free himſelf from thoſe common vanities and temptations which are under the Sun, Therefore there is no greater wiſdom, no better remedy for our preſent vexations, than to compoſe our hearts in an holy calmneſſe and ſecurity, not over-curiouſly or querulouſly to inquire into the dark providences of God in the word, but with an holy ſubmiſſion to commit our ſelves to the Lord, and in his fear, and with cheerfulneſſe and thankſgiving to enjoy the preſent bleſſings which his bounty hath beſtowed upon us, without any unquietneſſe of ſpirit at the diſorders we ſee, or any anxious and ſollicitous thoughts touching any thing which for the future we may fear, Phil, 4. 11, 12; 13. 2 Theſ. 3. 12.

for that ſhall abide with him of his labour, in the dayes of his life, which God giveth him under the Sun] This is the only fruit which a man can reap in this life from all his labours; greater benefit he can never expect from any thing under the Sun, than to have food and rayment, with cheerfulneſſe of heart in the uſe of them.

V. 16, 17. *When I applyed my heart to know wiſdom, and to ſee the buſineſſe that is done upon the earth*] He here concludeth with a reaſon why a man ought not anxiouſly to perplex or diſquiet his thoughts about the works of Gods providence, in the Government of the world, why good men are afflicted, and ill men advanced; becauſe when a wiſe man hath applyed his mind, made it his buſineſſe, broken his ſleep in this inquiry, yet he ſhall come ſhort of what he promiſed himſelf, and muſt at laſt acquieſce in the Soveraignty and Dominion of God, whoſe works are unſearchable, and whoſe Judgements paſt finding out: therefore we muſt ſuppreſſe all raſh cenſures of thoſe things the reaſons whereof we are not able to attain unto, and with calmneſſe and tranquility of ſpirit, labour to enjoy preſent comforts, rather than to buſie our ſelves with curious and fruitleſſe inquiries.

to ſee the buſineſſe that is done on the earth] That is, to diſcover and get a clear, and diſtinct ſatisfying accompt of all the works of Gods providence in the world, to comprehend the reaſons of the admiminiſtration and Government thereof, to have a rational view of the compages and whole frame of humane affaires, to reconcile all the ſeeming abſurdities and incongruities which appear in them, to look exactly into the Temperament and Compoſition of ſo many infinite and contrary events, unto the making up of one moſt exquiſite and beautiful work,

for there is that neither day nor night ſeeth ſleep with his eyes] As Chap. 2.23. This he ſpeaketh of his inceſſant ſtudy, in denying himſelf neceſſary refreſhments, out of the intentneſs of his mind in this inquiry, as ſtrong and fixed thoughts will keep away ſleep from our eyes, Pſal. 127. 2. Eccleſ.5 12.

a man cannot find out the work that is done under the Sun) Cannot perfectly underſtand, or ſearch into the counſel of God in the government of humane affaires, his ſecret Judgements, his admirable contrivances, his various wiſdome, Job 11. 7, 8, 9. Pſal 36. 6. & 92. 5. a man can neither by labour, nor by wiſdom, (the Two great Engines and Inſtruments of diſcovery,) attain unto it. He doth not hereby diſcourage us from ſearching into the works of God, which elſewhere we are directed to obſerve, Pſal. 111.2. & 104. 24. & 105. 5. & 206 13. Iſa.5. 12. But onely teacheth us after all, to adore the depths of his wiſdome, to reſt ſatisfied that whatever he doth, how contrary ſoever it appear unto human reaſon, is righteouſly, holily, and wiſely done. Secret and wonderful his works may be, but they are never unjuſt: and therefore when we cannot underſtand them, we muſt admire and adore them, Job 9.2.—14. & 40. 2, 3. Rom. 11 33.—36.

CHAP. IX.

IN the end of the former Chapter, the Wiſe man obſerved the ſecret and hidden courſe of Gods providence, and in this, proceedeth in the ſame argument, taking notice of a confuſed adminiſtration of the world in the the common Events which do equally befall both the good and the bad, even as death at the laſt happeneth to them all alike, verſe 1, 2, 3. Whereupon he reſumeth his former remedy againſt this Vexation, to wit, that we ſhould comfortably enjoy life, and the good things thereof, while we have time to do it, and not defer it till it be too late, becauſe when death comes, it deprives us of all the comforts and delights which this preſent life doth afford unto us: upon which occaſion he praiſeth life before death, becauſe therein we have the liberty of enjoying all good things under the Sun, the ſenſe of all which, Death doth bereave us of, verſe 4, 5, 6. And therefore ſince the dayes of our life are but Vanity, we ought with much cheerfulnes and intention of mind to enjoy all the ſweet contentments which life doth afford us, yet ſo, as not to leave the duties of our Calling undone, this being all the portion which we can have in this life of all our labours, verſe 7, 8, 9, 10. After which he falleth into the contemplation of another wonderful providence of God, whereby events ſeem to befall men rather by chance, than by reaſon and counſell, and contrary to thoſe previous diſpoſitions by which we are led to expect far different effects from thoſe which do come to paſſe, verſe 11. The reaſon whereof in part he ſubjoyns, namely, that invincible ignorance which is in all men of the proper ſeaſons wherein actions are to be done, or elſe diſability to foreſee and prevent the evils which are coming towards them, and do ſuddenly ſurprize them, verſe 12 Laſtly, leſt he ſhould ſeem to dictate unto us a ſupine neglect of all good means towards our deſired Ends, in regard that things ſeem to be governed rather by chance, than by counſel, He ſheweth the excellent uſe of godly wiſdom to deliver us out of ſuch dangers, by an example of One poor, but wiſe man, who being in a little City meanly man'd and defended, did by his wiſdom deliver it from the power and military aſſaults of a mighty King which came againſt it. Yet ſhewing withall a very great Vanity amongſt men in neglecting ſo wiſe a man becauſe of his poverty, verſe 13, 14, 15, 16. whence he concludeth, by ſhewing the excellency of wiſdom, that ſilent wiſdom is better than clamorous and buſtling power, and than all inſtruments of war. And withall, that as one wiſe man may avert much danger, ſo one wicked man may deſtroy much good, verſe 17, 18.

Verſe 1. *ALl this I conſidered in mine heart*] I gave all this in my heart. I laid it up in mine heart. It noteth ſpecial ſtudy and attention thereunto, Luke 2. 51. & 21. 14.

even to declare all this] To prove, examine, perfectly to underſtand, and cleerly to manifeſt all this. The word ſignifies to purifie and purge, becauſe when a thing is ſoyled and defaced, it is the more difficultly known, 2 Cor. 3. 16, 17, 18.

That the Righteous, and the wiſe, and their works, are in the hand of God] That the perſons and works of the beſt and moſt prudent men are not in their own power or diſpoſal, but are guided by a Divine providence, and by a ſecret, inviſible, and unpreventable direction from above, by him who worketh all things, by the counſel of his own Will: To be *in the hand of God*, noteth. 1 Subjection to his power Joh.3.35. Matth 28. 18. Joh.5. 22. 2. Direction and guidance by his providence, Act. 4. 28. Jer. 10. 23. Prov.16.9. & 20. 24. Exod 34. 24. 3 Ruling by his powerful though ſometimes ſecret and inviſible Government. So the hand of the King, notes the command or order given by the

King, 1 Chron. 25. 3. 4. Cuſtody and protection from evill by his care Eſter 2. 3. Iſa. 62. 3. Joh 10 28, 29 Our works are tranſient things, and as they come from us, ſeem to vaniſh away, and to be no more, they are quickly out of our hands: but they are alwayes in Gods hands, and written in his book, he reſerveth them unto the time of Retribution, and keepeth an exact Record and Regiſter of them: So that no one of them ſhall be unrewarded, Heb. 6. 10. Our perſons, our times, our imployments are in the hand of God, men cannot do to us, or diſpoſe of us as they will. Joh 19. 10, 11. neither can we diſpoſe of our ſelves as we pleaſe: but he who is wiſeſt, and knowes what is beſt for us, and what uſes we are fitteſt for, doth as it pleaſeth him, order both our perſons, our times, our places, our callings, our work, our wages, as may be moſt for the glory of his Name, whoſe we are, and whom it is our happineſſe to ſerve, in whatſoever ſtation he ſhall be pleaſed to place us, 2 Sam, 15. 25, 26.

no man knoweth either love or hatred by all that is before them] The words will admit of ſuch a reading as this; The Righteous, and the wiſe, and their works are in the hand of God, alſo love and hatred, to vvit, are in the hand of God. He loveth whom he will, he hateth whom he will, Rom. 9. 11, 12, 13 15, 16. No man knoweth any thing that is before him: no man can diſcover the counſel or the love and hatred of God by any outward things which he looketh on, the ſame things equally happning to the good and to the bad, Chap. 8. 14. Matth. 5. 45. Or, no man can know whether the things which he loveth, or the things which he hateth, ſhall befall him, though he guide his works with never ſo much rectitude and prudence; events depending on the providence of God, and not on the counſel of man, Rom. 9. 16. Jer. 9. 23, 24. Iſa. 45. 9. Jam. 4. 13, 14, 15.

V. 2. *All things come alike unto all: and there is one event*, &c.] Some would have theſe vvords, and ſo forvvard to verſe 13. to be the perverſe judgement of the fleſh, and the voyce of Atheiſts and Epicures upon the doctrine of providence before obſerved: But vve muſt remember, that Solomon ſpeaketh only of outvvard things, and the different adminiſtration of them: and of the remedies of vanity and vexation, in regard of our condition here under the Sun, reſtraining and limiting all the confuſed events of vvorldly things by the holy hand and vviſe providence of God; And all the precepts vvhich might othervviſe ſeem to ſavour of Senſuality and Epicuriſme by the fear of God, and honeſt labour in our vocations: vvhich things being premiſed, all that is here ſet down, doth well conſiſt with the will of God, and the ſcope of Solomon in this book, which is to ſet down ſuch rules *de Tranquilitate animi*, as may make a man comfortably to digeſt the vanities of this life, and ſweetly to paſſe over the time of his pilgrimage here.

All things come alike to All] *Omnia ſicut omnibus*: So Symmachus, *ἄπαντα ὅμοια ἴσα πᾶσι*, *All alike unto All*. This is the reaſon why we cannot judge of love or hatred by outward things: for albeit good things are promiſed unto good men, and evill things threatned unto evil men; yet God doth ſo proceed in the execution of theſe promiſes and threatnings, as that faith onely can diſcover the difference; all things outwardly, and to the eye of ſenſe appearing alike to all: As if the Lord had ſubjected all things to the domination of Fortune, rather than of Juſtice; and that the events of the world, were all rather caſual and contingent, than either predetermined by the counſel, or governed by the providence of God.

one event to the righteous and to the wicked, &c.] Moſes dyes in the wilderneſſe, as well as thoſe that murmured. Joſiah in the wars as well as Ahab. Is Abraham rich? ſo is Nabal: Is Solomon wiſe? ſo is Achitophel: Is Joſeph honoured by Pharaoh? ſo is Doeg by Saul. And uſually, as to outward things, the advantage is on the ſide of the worſt men, Pſal. 73. 12, 13. Mal. 3. 15.

to the righteous and the wicked] In regard of their ſpiritual ſtate and condition towards God. Not that any man is perfectly righteous in this life, Chap. 7 20. but inchoatly by the firſt fruits of the Spirit. Comparatively, in oppoſition to the wicked. Evangelically, by ſincere diſpoſitions of heart, and by the ordinary prevalency and dominion of grace.

to the clean and unclean] Between whom great difference was to be made, Ezek. 22. 26.

to him that ſacrificeth, and him that ſacrificeth not] That carefully obſerveth, or prophanely neglecteth the worſhip of God; as we ſee in the examples of Jeroboam and Jehu.

as is the good, ſo is the ſinner] The doubling of the prefix *Caph*, noteth an equal compariſon, and abſolute ſimilitude between the things compared, Geneſ. 18, 25. & 44, 18. Iſa. 24. 2. 1 Reg 22. 4

and he that ſweareth] Namely, falſely or raſhly, without truth, or judgement, or righteouſneſſe.

as he that feareth an oath] The character of a godly man, who doth ſo reverence the great Name of God, Deut. 28. 58. that by the fear thereof, he is kept from ſwearing raſhly by it, and when he is called to ſwear, doth it with an awful regard towards that glorious and fearful Name.

V. 3. *This is an evil amongſt all things that are done*, &c.] When I conſidered the courſe of providence, I found this to be one of the moſt grievous things which hapneth under the Sun, That all things, the ſame equall events, both in life and in death, do happen not only to the juſt and the unjuſt, but even to the maddeſt and moſt deſperate of ſinners, who all their life long do give up themſelves unto all exceſſe of wickedneſſe.

This is an evill among all things] It is not evill in regard of God, who doth all in a moſt wiſe and holy manner: but evil, that is, grievous and troubleſome unto man to behold, a great temptation, unto him to conſider, that juſt and wiſe men ſhould be expoſed to the ſelf-ſame miſeries, with fools and ungodly.

an evil amongſt all things] Or, *above all other evils:* So ſome render it, *hoc peſſimum*, this is the worſt of evils. As the Superlative is often expreſſed by an Adjective, governing an Ablative caſe with the Prepoſition ב: Examples whereof, the Learned give in, 1 Sam. 17. 12. Prov. 30. 30. Cant. 1. 8. Luke 1. 28. Jer. 49. 15.

yea alſo the heart of the ſons of men is full of evil, &c] *Yea alſo*; That upon occaſion hereof, when men ſee that it is all one, whether men be good or bad, as to any outward difference in things here below; they judge it vain to ſerve the Lord, they deſpiſe all threats, they undervalue all promiſes, they let looſe the rains, and run headlong unto all kind of wickedneſſe and madneſſe, all ſort of furious headſtrong and deſperate exceſs, with boldneſſe and preſumption. See Chap. 8. 11.

and after that they go to the dead] After a life ſpent in madneſſe and ſenſuality, then they dye. Or, Their latter end is to go to the dead: *τελευταῖα εἰς νεκρούς*; ſo Symmachus. Others, *After that*, [*i.*) Following their own heart; running after their own luſts, they do at laſt fall into the pit. The end of all their madneſſe is death. Rom. 6. 21.

V. 4. *For to him that is joyned to all the living, there is hope*] In the written Text it is, Who ſhall be choſen? but the Maſoreths direct the reading to be, inſtead of *choſen*, *joyned*, by a tranſpoſition of the Original letters. This correction ſome Learned men have conceived unneceſſary. Some rendering it thus, *For what or which ſhall be choſen?* Thereby meaning, how difficult it is to reſolve, vvhich ſtate or condition to chooſe, that of the living or of the dead. Yet quickly paſſing a judgement on the ſide of the living, in regard of the hope a man may have, while he lives, of bettering his condition. Others annexing theſe words unto the laſt of the former verſe, thus, After all mens madneſſe, their end is to dye: Who ſhall be choſen out, or exempted from that common condition? Since thefore all men, without any choyce or exemption, muſt dye, moſt miſerable is the condition of thoſe mad men, whoſe hearts are full of wickedneſſe, even till death overtake them: For while men live there is ſome ground of hope, but the mightieſt of ſinners, when once dead are paſt hope, and in a worſe condition than the meaneſt men who are yet alive. Others retaining the marginal reading, render it thus by an interogation, For who will be joyned, to wit, with the dead? Who will chooſe a dead man for his companion, ſince that is, of all, the moſt hopeleſſe condition? But this is a forced ſenſe; herein therefore Interpreters do moſt agree. As for him that is joyned to, or is a companion of the living, He hath hope, While life remains, what evils ever befall a man, he is in hope to break through, and to mend his condition; ſome good things however he doth yet enjoy: But, as to the good things of this world, after death there is no hope. Symmachus, whom the vulgar followeth, rendreth it thus, *τίς γὰρ εἰς ἀεὶ διαλείψει ζῶν*; Who ſhall alwayes continue alive? Unto ſuch a man there would be hope. Pagnin and Montanus keep the reading in the Text, and render it thus, *Whoſoever is choſen unto: or amongſt the living unto him there is hope*. The Septuagint renders it differently from all *ὅτι τίς ὃς κοινωνεῖ πρὸς πάντας τοὺς ζῶντας*; *Who is there that communicateth with or towards all the living?* They ſeem to follow, not the written Text, but the reading; and ſo by *communicating*, mean, joyning in fellowſhip with the living: who is there that ſhall have the ſociety & communion of all the living? Surely none. According to the ſenſe of Symmachus, & Hierom: Marinus Brixianus offereth two other ſenſes; 1 By reading the word actively, with a different punctation, thus, *Whoſoever chooſeth any thing while he is yet alive, he hath hope* to compaſs and to effect his deſire. 2. By keeping to the written Text, in the paſſive ſenſe, thus, *Whoſoever ſhall be choſen unto any life*, or condition of life, he may therein have hope; which maketh a clear and a good ſenſe. The Adjective which we render, *Living*, being uſually taken for the Subſtantive or abſtract, to wit, for *life*; as Gen. 2 7. Pſal. 21. 4. Prov. 18. 21. Pſal. 63. 3. I take it, the expreſſion we find Iſa. 4. 3. may give light unto this place. *Every one that is written among the living*: To be *choſen among the living*, here; ſeems to be the ſame, with being *written amongſt the living*, there. It is an alluſion unto Cities, wherein there is a *Matricula* or Record kept of ſuch as were Free-men, whereunto the Scripture ſeemeth to allude, Pſal. 87. 6. Ezek 13. 9. Heb. 12. 23. Jer. 17. 13. Luke 10. 20. Pſal. 4. 3. For as the Elect are ſaid to be written in the Book of life, Dan. 12. 1. Pſal. 69. 28. Rev. 17. 8. & 21. 27. & 22. 19. ſo the living may be ſaid to be elected unto life; as all ſuch Enrolements in the Records of a City, do follow upon a preceding choice of the perſons ſo enrolled

for a living Dog is better than a dead Lyon] A proverbial ſpeech, whereby is meant, that the baſeſt and moſt contemptible perſon while he lives, is in a better and more hopeful condition than the moſt honourable, vvhen he is laid in the duſt. The Scripture uſeth the metaphor of a Dog, to denote the vileſt and moſt abject perſons, 2 Reg. 8. 13. Matth. 15. 16. Revel. 22. 15. Phil. 3. 2. as on the other ſide; a Lyon is the moſt noble of beaſts, Prov. 30. 30. yet a dead Lyon is expoſed to the ſcorn of the weakeſt and moſt fearful creatures; according to the Greek Epigram; ϗ ἄπνοι νεκρȣ̃ σῶμα λέοντος ἐφυβρίζȣσι λαγωοί. The loweſt expreſſion of a vile thing, which the Scripture uſeth is this, A dead Dog, 1 Sam. 24 14. 2 Sam. 9. 8.

V. 5. *For the living know that they ſhall dye*] By this knowledge they gain much, if they rightly improve it: For, 1. Hereby they are perſwaded to repent, and to fit themſelves to meet vvith the king of terrours. 2. Hereby they are ſet ſeriouſly to conſider, hovv this unavoydable evil may be ſvveetened, and ſanctified unto them, that they may comfortably deſire to depart and to be vvith Chriſt, vvhich is beſt of all, 2 Cor. 5. 4. Phil. 1. 20. 3. Hereby they are excited unto duty vvith more vigor, vvhen they look on this as the day of grace, as the time of light, vvherein onely they can vvork, Joh. 9. 4. *Iſa.* 38. 18, 19. Pſal. 118. 17. Job. 14 14. Pſal. 39. 1. 4. & 90. 12. But 4. and vvhich ſeems moſt pertinent unto this place, knovving that they ſhall dye and that the preſent comforts of this vvorld, are for the uſe of the living onely, and not of the dead: therefore they ſet themſelves comfortably to enjoy the good bleſſings of God here, vvhile they have time to enjoy them, and by a cheerful and thankful enjoyment of preſent mercies, to fit themſelves for a happy diſſolution. For godlineſſe teacheth us, both quietly to enjoy the vvorld, and vvillingly to leave it vvhen God calls.

but the dead know not any thing] This is not ſpoken abſolutely, for the ſpirits of juſt men are made perfect, and are vvith Chriſt; but according to the ſubject matter in the context, They knovv nothing of the things of the vvorld, or any outvvard comforts and bleſſings here belovv under the Sun, they can no longer be delighted vvith the knovvledge of fruition of earthly things, Job 14. 21. Iſa 63. 16.

neither have they any more reward] He ſpeaketh not of the revvard of a holy life, for ſo the dead have a revvard, becauſe their vvorks do follovv them, Rev. 14. 13. but he ſpeaketh of the comfortable uſe of outvvard bleſſings; as the onely revvard vvhich vvorldly things can afford for all their labour; as it is more plainly expounded in the next verſe, and Chapter 3. 12. & 5. 18, 19. & 8. 15.

for the memory of them is forgotten] They are vvholly removed from all humane and vvorldly converſation vvith men, their houſe, their families, their friends knovv them no more. So farre they are from enjoying and knovving outvvard things, that the living do by degrees forget them, Iſa. 26. 14. Job 10. 8, 9. 10.

V. 6. *Alſo their love, and their hatred, and their envy is now periſhed*] He ſpeaketh in relation to outward things; living men meet here with objects of all ſorts, ſome lovely, ſome hateful: ſome things that they pity, ſome that they envy. But when they are dead, they have no knowledge left of any ſuch things, and conſequently no affections at all towards them. And becauſe it were endleſs to recount particulars, therefore he concludeth in general, That they have not *any more a portion for ever in any thing under the ſun*] They have not the poſſeſſion, the fruition, ſo much as the contemplation of any worldly things; They carry away nothing with them, their glory, their contents do not deſcend after them. A covetous man doth no more dote upon wealth, nor an ambitious man upon honour, nor a ſenſual voluptuous man upon pleaſure, all their thoughts, deſires, emulations periſh; therefore if ever we will enjoy the good bleſſings of God; it muſt be while we live, becauſe there is no knowledge nor wiſdom in the grave whither we go, Pſal. 49. 17. Luke 12. 20. Job 3. 17, 18, 19. & 7 7.—10.

V. 7. *Go thy way, eat thy bread with joy, and drink thy wine with a merry heart*] In aſmuch as the dead neither know, nor enjoy any of theſe worldly bleſſings; and in as much as God gives them to his ſervants in love, and as comfortable refreſhments unto them in the dayes of their vanity: Therefore he exhorteth unto a cheerful fruition of them, while we have time and liberty ſo to do, that ſo the many other ſorrows & bitterneſſes which they ſhall meet with in this life, may be mitigated and ſweetened unto them. He ſpeaketh not (as ſome conceive) of ſenſual, epicurean, and bruitiſh exceſſe, but of an honeſt, decent, and cheerful enjoyment of bleſſings, with thankfulneſs, and in the fear of God.

Go thy way] It is uſed adverbially, as much as *Age igitur, eia Agedum*, by way of adhortation, or encouragement; as Gen. 19. 32. Prov. 1. 11. Eccleſ. 2. 1. Iſa 1. 18. & 55. 11. Since in death thou canſt have no love, nor ſenſe of any outward bleſſings, therefore hearken to my counſel, make uſe of thy time, and enjoy mercies while thou mayeſt.

eat thy bread with joy, and drink thy wine with a good (i.) *a merry heart*] As a ſad heart is called an evil heart, Neh 2. 2. 1 Reg. 21. 7. Ruth 3. 7. Eccleſ. 7. 3. *Enjoy the fruit of thine own labours:* as Chap 3. 22. When he ſaith, *Thy bread, wine*, &c. he ſheweth, that our comforts and delights muſt be bounded within our own labors and poſſeſſions; though ſtollen waters, and bread of deceit may be ſweet, yet it hath gravel and bitterneſſe in it at the laſt, Prov. 9. 17, 18. 1 Theſ. 3. 12. And alſo, that our delights muſt be proportioned to the decency of our condition; we muſt eat, *panem ſtatuti*, our proper portion, and *dimenſum*, and not either luxuriouſly exceed, or ſordidly live beneath our own eſtate and condition, Prov. 30. 8.

for God now accepteth thy works] It is pleaſing unto God, that when thou haſt, in the fear of his Name, and in obedience to his Ordinance, laboured, and by his bleſſing, gotten thee thine appointed portion, then thou ſhouldeſt, after an honeſt, cheerful decent and liberal manner, without further anxiety, or ſollicitouſneſſe enjoy the ſame. This is the principal boundary of our outward pleaſures and delights, ſtill to keep our ſelves within ſuch rules of piety and moderation, as that our wayes may be pleaſing unto God. And this ſhewes us the true way to find ſweetneſſe in the creature, and to feel joy in the fruition thereof, namely, when our perſons and our wayes are pleaſing unto God; for piety doth not exclude, but only moderate earthly delights, and ſo moderate them, that though they be not ſo exceſſive as the luxourious and ſenſual pleaſures of fooliſh Epicures, yet they are far more pure, ſweet, and ſatisfactory; as having no guilt, no gall, no curſe, nor inward ſorrow and terrors attending on them, Nehem. 8, 10.

V. 8. *Let thy garments be alwayes white*] Food and rayment are the ſubſtantials of outward bleſſings, 1 Tim. 6. 8. Having directed unto cheerfulneſs in the one, he here directs unto decency and comelineſs in the other. Whiteneſſe was anciently an expreſſion of things pleaſing and delightful. *Alboſque dies boraſque Serenas* in *Silius Italicus*. *Candidus & felix proximus annus erit*, in Ovid. So the ſtone of abſolution, is called a white ſtone, Rev. 2. 17. the Aſſes on which perſons of honour did ride, were white Aſſes, Judg. 5. 10. In like manner they did uſe in the Eaſtern Countries to uſe white garments, as expreſſions of dignity and honour, Eſter 8. 15. Therefore our Saviour ſhewing his glory to Peter, and James, and John, in the mount, had his garments white as light, Matth. 12. 2. And the glory of the Saints in heaven is expreſſed by white Robes, Rev. 3. 4, 5, 18. & 6. 11. & 19. 8. Here it is uſed as a Symbole of joy and cheerfulneſſe; as on the other ſide, Blackneſſe is the colour of grief and ſorrow, Jer. 14. 2. They were wont to uſe white garments at feaſts and joyful ſolemnities: when he ſaith, let them be alwayes white, it is to be underſtood not abſolutely, as if they were never to mourn, Chap. 7. 2. this was the ſin of the rich Glutton, Luke 16. 19. but with reſtriction to the rules of ſeaſonableneſſe and decency, Prov 5 19.

And let thine head lack no oyntment] This likewiſe was an expreſſion of joy uſed in feaſts, Luke 7 46. Joh. 12. 3. and in triumphal ſolemnities, whereunto the Apoſtle ſeemeth to allude, 2 Cor. 2. 14, 15, 16. and in the like occaſions of rejoycing, Amos 6. 6. Prov. 27. 9. As in times of humiliation and ſorrow they were wont not to anoint themſelves, Dan. 10. 3. The meaning is, that we ſhould lead our lives with as much freeneſſe, cheerfulneſſe, and ſweet delight, in the liberal uſe of the good bleſſings of God, as the quality of our degree, the decency of our condition, the rules of Religious wiſdom, and the fear of God do allow us, not ſordidly or frowardly denying our ſelves the benefit of thoſe good things which the bounty of God hath beſtowed upon us,

V. 9. *Live joyfully with the wife whom thou loveſt*] See Life, or enjoy life. So Symmachus, ἀπόλαυσον ζωῆς; as 1 Pet 3. 10. Eccleſ. 2. 1, 24.

with the wife whom thou loveſt] Therefore he ſpeaketh not in the perſon of an Epicure, to whom ſtollen waters are ſweet; Prov. 9. 17. but of a lawful and chaſte love; as Prov. 5. 15.——19.

whom thou loveſt] This is the character of a wife, and the duty of the husband, that which makes their communion comfortable, Ezek. 24. 16, 16. 18, Epheſ. 5. 25, 28, 29. therefore the husband is called the friend of his wife, Jer. 3. 20. There is a ſpecial freeneſſe of delight and liberty of love which is allowed in this relation, though ſtill within the bounds of honour and ſobriety, Prov. 5. 19. Gen. 26 8. It noteth alſo the difference between conjugal and adulterous love, that is, a love, wherein a man may live joyfully, or may ſweetly enjoy his life with comfort; whereas the pleaſures of the other lead unto death, Pro. 2. 18. & 5. 3—11, & 6. 26, 32, 33. & 7, 23.

all the dayes of the life of thy vanity] As Chap. 6. 12. This is repeated again, to mind us in the midſt of all our earthly contentments, that they are periſhing and Temporary things. This living joyfully All our dayes, is to be underſtood as the *Alwayes*, in the former verſe, with reſtriction to the duties of piety and humilliation, 1 Cor. 7. 5. and alſo it intimateth the duty of cohabitation, that they ſhould not depart one from the other, 1 Cor. 7. 10.

which he hath given thee] That may referre either to the wife, which elſewhere he tells us, is the gift of God, Prov. 19. 14. or to the dayes of the life of our vanity, which alſo are the gift of God, Job 10. 12. Act 17. 25. Pſal. 31. 15.

this is thy portion in this life] As Chap. 2. 24. & 3. 13. & 5. 18, 19 & 8. 15. when thou dyeſt, thou ſhalt carry none of theſe comforts away with thee; in the next world there is no enjoyment of theſe kind of bleſſings, Pſal. 49. 17. Matth. 22. 30.

V. 10. *Whatſoever thy hand findeth to do it with thy might*] Having inſtanced in the principal outward comforts of life, food, rayment, marriage, he concludeth with a general precept, that in all things elſe wherein the Tranquility and comfort of life did conſiſt, they ſhould freely and cheerfully make uſe of them, before they go into their graves, where, as they ſhall have none of theſe outward materials to work upon, ſo neither, if they had them, ſhould they have any wiſdom or skill to make uſe of them, or to reap delight from them.

Whatſoever thy hand findeth to do] Whatſoever is within thy power, and thy abilities can reach unto, whatever works in thy Calling do belong unto thee, or whatſoever ſtate and condition the providence of God ſhall put thee in, Gen. 32. 13. Lev. 5. 7. & 12. 8. Num. 6 21. Judg 9. 33. Whatſoever juſt occaſion of honeſt cheerfulneſſe doth offer it ſelf unto thee, embrace it.

do it with thy might] Vigorouſly, induſtriouſly, inſtantly, do not ſlack time, nor defer it till it be too late, Rom. 12. 11. 2 Theſ. 3. 8. Tit. 3. 8, 14.

for there is no work, nor device, nor knowledge, nor wiſdom in the grave whither thou goeſt] In this life thou haſt opportunities of doing good, of delighting thy ſelf in the ſtudies of knowledge and wiſdom, of improving thy ſtrength and invention to pleaſure thy ſelf and others, Therefore work while it is day, and while thou haſt yet an opportunity, Joh. 9. 4. & 12. 35. Gal. 6. 10. while there is ſtrength in your hand, while there is wiſdom in your head, while the vigour of your faculties laſt: for in the Grave, or in the ſtate of death, whither thou art every moment haſtening, there is no place for any of theſe things, that is not *ſeculum operis*, but *mercedis.* If thou wilt be rewarded then, thou muſt work now. *Carpe diem, quàm minimùm credulus poſtero. Jam te premet nox.* Though this be applyable unto all duties of piety, and charity, yet the ſcope of the place aymes principally at the enjoyment of the comforts and commodities of this preſent life, which we are cheerfully, while they are put into our hands, to enjoy, and not put them off till death, when we ſhall have neither skill nor ſtrength to uſe them. Here alſo we may obſerve what manner of delights he alloweth them, namely, ſuch as ariſe from honeſt labours, and are guided and moderated by art, knovvledge, and vviſdom. Our delights muſt not be ſenſual, but rational and induſtrious.

V. 11. *I returned and ſaw under the Sun, that the race is not to the ſwift, nor the battell to the ſtrong,* &c.] Theſe vvords ſome make to be the obſervation of another Vanity under the Sun, to wit; That Events and Succeſſes do ſometimes fall out quite otherwiſe then the preparation or probability of ſecond cauſes do ſeem to promiſe: That things are ſo done uſually in the world, as that no reaſon can at all be given of them. Others make them a kind of corrective to the former precept; of living joyfully in the uſe of all outward bleſſings; Though it were to be wiſhed that man could thus eavenly and comfortably paſſe over his dayes, yet when I further conſidered, I found, That no man can ever enjoy a ſtable and conſtant Delight in this world, in regard that future events do oftentimes quite vary from thoſe principles and preparations which went before them. The words ſeem to have relation both to the general ſcope of the Chapter before, Touching the powerful and unſearchable providence of God, Chap. 8. 16, 17. & 9. 1, 2. and alſo to the words immediately preceding: for whereas he had adviſed, That whatever our hand findeth to do, we ſhould do it with our might: Leſt any man ſhould thereupon preſume, that things muſt needs fall out according to thoſe abilities which he bringeth unto the effecting of them, He here directeth us to look up in all our works, above ſecond cauſes, not to truſt in our own gifts, not to attribute any thing to our own ſtrength, to remember, *that it is not in him that willeth, nor in him that runneth, but in God who ſheweth mercy,* Rom 9. 16. and accordingly to implore his aſſiſtance and bleſſing in all our labours, who worketh all our works for us, Iſa. 26. 12. Pſal. 127. 1, 2. Deut. 8. 17, 18. Prov. 10. 22. Jer. 9. 23. And having done our duty, and uſed ſuch good means as God affordeth, then quietly to refer the ſucceſſe unto God, in whoſe hand are all the wayes of the children of men, and upon whoſe good pleaſure do all the iſſues of things depend.

I returned and To ſee] The Infinitive Mood is put for the Indicative; as Jer. 14. 5. Zach. 12. 10.

I ſaw under the Sun] I conſidered the things which are done in this Life amongſt men, and found by my obſervation, *That the race is not to the ſwift*] That ſwiftneſſe doth not ever avail a man to win the prize, or to eſcape danger, 2 Sam. 2. 18, 23. Jer. 46. 5, 6. Amos 2. 14, 15, 16.

nor the battell to the ſtrong] That the ſtrength of the mighty doth not alwayes avail them either to fight or conquer, Judg. 7. 7. 1 Sam. 14. 6. 2 Chron. 14. 9.——12. Pſal. 33. 17, 18.

nor yet bread to the wiſe] Livelihood and ſubſiſtence to men whoſe wiſdom ſhould commend them to honour and great place, Chap. 10. 6, 7. Pſal. 127. 2. David was put to deſire ſupplyes from Nabal; and Chriſt, in whom were all the treaſures of wiſdom, was miniſtred unto, Luke 8. 2. Matth 8. 20. 2 Cor. 21. 26, 27.

nor riches to men of underſtanding] We read of rich fools, 1 Sam. 25. 2, 3, 25. Luke 12. 16, 20. and of poor wiſe men here, verſe 15.

nor yet favour to men of skill] Joſeph caſt into priſon, Daniel in the Lyons den, David hated of Saul.

But time and chance happeneth to them all] Their Endeavours do arrive at ſuch a ſucceſſe as the counſel of God had preordained, which is wholly hidden from our eyes, and therefore ſeem to fall out many times rather at adventure, and caſually than according to any regular means that have been uſed in order unto them. Whereby we learn, that Divine providence hath a wiſe and holy hand in ordering the moſt caſual and fortuitous Events, to the execution of his righteous counſels, 1 Reg. 22. 34. Eſter 6. 1.——11. 1 Sam. 6. 7.——12. 2 Reg. 3. 22.——24. He doth not hereby diſhearten us from the uſe of means, but direct us in the uſe of them, not to ſacrifice to our own net, nor to glory in our own wiſdom, but to wait upon the bleſſing and providence of God, to give him the praiſe of our ſucceſſes, & quietly to bear vvhat ever miſcarriages he hath ordered to befal us, 1 Cor. 1. 31. Ja. 4. 13.——16 2 Sa. 15. 25, 26.

V. 12. *for man alſo knoweth not his time*] Events are then ſaid to be caſual, when no previous knowledge or counſel hath made way unto them. Therefore to prove that even able, vviſe, and skilful men are ſubject in common vvith others unto Time and chance, he here addeth, That *man knoweth not his Time*] καιρὸν αὐτȣ͂, ſo the Septuagint: εὐκαιρίαν αὐτȣ͂, ſo Symmachus: His proper ſeaſon and opportunity of vvorking. But by the ſimilitudes here uſed to illuſtrate this ignorance, It ſhould ſeem, that *His Time*, noteth the Time of evil and calamity, vvhich many times befalls a man vvhen he little dreams of it. This is called *his day*, or *his hour*, Pſal. 37. 13. Joh 16. 4. & 13. 1. Calamity comes as Thief in the night, unſeen, unexpected, Matth 24. 50. 1 Theſſ. 5. 3. Luke 12. 20. Or as a ſnare vvhich a man thinks not of, Luke 21. 35.

As the fiſhes that are taken in an evil net, [evil and exitious unto them,] *and as the birds that are caught in a ſnare, ſo are the ſons of men ſnared in an evil time. when it falleth ſuddenly upon them*] Many times vvhen vve think things go beſt vvith us, as the fiſh and the bird go vvith much hope and promiſe of good to themſelves, unto the bait and ſnare: ſo men fall into evil by thoſe very meanes by which they promiſed much good unto themſelves, Eſter 5. 12. Pſal. 69. 22. 2 Sam. 13. 28. Luke 12. 19, 20. He intimateth likevviſe, that as the wiſdom of man can eaſily deceive the ſimple birds; ſo the providence and power of God can be too hard for all the wiſdom of men, and cenſure them in their own counſels, Job 5. 12, 13, 14. Prov. 11. 5, 6, He can ſuddenly infatuate them, Iſa. 19. 11.—15. or ſuddenly ſtart up ſome unexpected circumſtance, which ſhall vary the nature of the whole buſineſs, though otherwiſe never ſo wiſely contrived, 1 Sa. 23. 27, 28 Job 22. 10. Pſa. 64. 7.

V. 13, 14, 15, 16. *This wiſdom have I alſo ſeen under the Sun, and it ſeemed great unto me: There was a little City,* &c.] Theſe words may be underſtood either as the Obſervation of another Vanity, namely, the diſreſpect which is ſhewed unto wiſdom when it is over-clouded with poverty, by the example or parable of a little City, delivered from a great King, by a poor deſpiſed man: or elſe in Relation to the words next preceding, thus; Though it be true, that ſometimes Events fall out contrary to the ſecond cauſes, ſo that even wiſe men are diſappointed in their works of thoſe ends which regularly ſhould have enſued upon them; yet wiſdom ought not therefore to be deſpiſed no not in the meaneſt perſons; for as ſometimes God doth deny ſucceſſe to the moſt proper and probable cauſes, ſo doth he at other times give great deliverance by unknown and unthought on means. The ſcope is to ſhew the excellent uſe of wiſdom, and how highly it is to be valued, though it be as a treaſure in an earthen veſſel, 2 Cor. 4. 5. though brought unto us by mean hands: as David bleſſed God for the wiſe counſel of Abigail, 1 Sam. 25. 32, 44. and Naaman rejected not the advice of a little maid, 2 Reg. 5. 2, 3, 4. wiſdom in but a woman, ſaved a city from deſtruction, 2 Sam. 20. 16.——22.

It ſeemed great unto me] However the wiſdom of the poor man vvas undervalued by others, yet it ſeemed very great unto me; ſo much the greater, by how much fevver helps and means he had to attain unto it.

There was a little City, and few men within it] Here in a parable, he ſheweth the excellency of wiſdom, by the greatneſſe of the danger from which it delivereth; ſet forth by a little City, with fevv men, and vveak defence, aſſaulted by a great King, with a numerous army, and ſtrong bulwarks: ſo that the diſadvantage vvas every vvay on the City ſide.

now there was found in it a poor wiſe man] He found in it: verbs active of the third perſon are uſed ſometimes paſſively, Iſa. 9. 6. Hoſ. 10. 2. God many times maketh one vviſe and holy man a means of delivering a vvhole people, Prov. 11. 11. Gen. 50. 20. 1 Reg. 2. 12. 1 Sam. 17. 8, 9, 51, 52. Deut. 32. 30.

And he by his wiſdom delivered the city] As one Archimedes at Syracuſe, by his art did more towards the defence of the city, than all the reſt that were in it; ἓν σοφὸν βȣ́λευμα πολλὰς χεῖρας νικᾷ.

yet no man remembred that poor man] This deliverance was vvrought by a poor man vvhom no man made any accompt of, nor expected any ſuch good from, being an obſcure unknown perſon: and when he had wrought it, no man looked after him, to return him any thanks for it, 2 Cor. 4. 7.

Then ſaid I, wiſdom is better than ſtrength] As Chap. 7. 19. Prov. 21. 22. & 24. 3, 4, 5. Hereby we are taught to conſider the goodneſſe of things in compariſon one to another, and to prefer that which is moſt excellent 1 Cor. 12. 31. & 7. 38. 1 Sam. 15. 22.

V. 17. *The words of wiſe men are heard in quiet, more than the cry of him that ruleth among fools*] *Are heard*, that is, ought to be heard. *As a ſon honoureth his father*, Mal. 1. 6. that is, he ought to honour him.

are heard in quiet] That is, either are to be delivered with ſubmiſſion and meekneſſe, Prov.25. 15. 1 Reg. 12.7. Or, Are to be heard with a tractable and calm ſpirit, without pride or contradiction, Job 29. 21,22. Jam 1. 21. A wiſe man ſpeaking, though without clamour, contention, or oſtentation, doth by his weighty and ſeaſonable advice, more calm the ſpirits of his hearers, and by his ſober and ſerious counſel, more powerfully prevail with them, than all the angry and paſſionate words of ſuch as have more power, but no skill to manage it:

Ille regit dictis animos & pectora mulcet.

V. 18. *Wiſdom is better than weapons of war: but one ſinner deſtroyeth much good.*] Wiſdom is not only better than ſtrength, but than ſtrength armed and ſeconded with military proviſions: the poor mans wiſdom did not only deliver the City from the great King and his numerous Army, but from his bulwarks and fortifications which he had raiſed againſt it.

but one ſinner deſtroyeth much good] By the oppoſition between a ſinner and a wiſe man, It is evident, that Solomons Wiſe man here, is alſo a godly man: otherwiſe God uſeth to infatuate and defeat the counſels of worldly wiſdom, 2 Sam. 15. 31. Iſa. 19. 11.---14. Iſa 29 14. & 44.25. 1 Cor. 1. 19.

one ſinner] Some render it, *Qui in uno peccat.* He that in war through folly and inadvertency committeth one Errour, may deſtroy a whole army: for they ſay, *In bello non licet bis peccare.* That one Errour of Abſalom in preferring the counſel of Huſhai before Achitophels, did undo his whole enterprize. But it is rather to be underſtood in oppoſition to the *one poor wiſe man*, verſe 15. one wicked man like Achan will endanger the Camp, Joſh. 7. 1.---5. 1 Cor. 5. 6. as one Leak in a ſhip, one ſpark in a barrel of Gunpowder will ſuddenly undo all. One fool can throw a jewel into the Sea, which a thouſand wiſe men cannot get up again: πολλακὶ ϗ ξύμπασα πόλις κακȣ͂ ἀνδρὸς ἐπαυρεῖ. *Grex totus in agris unius Scabie cadit.*

CHAP. X.

IN the latter end of the former Chapter, he ſhewed the excellent uſe of Godly wiſdom in order unto tranquility, both private and publick, and the miſchief which one fool might do in deſtroying much good: which laſt clauſe in that chapter, he proceedeth in the beginning of this, to demonſtrate by three inſtances, ſhewing firſt how folly deſtroyes a good name, which he illuſtrateth by an excellent ſimilitude, verſe 1 Secondly, how it ſpoyls a mans actions and undertakings, which by wiſdom might be dexterouſly managed, vere 2. Thirdly, How it defaceth a mans whole behaviour, and converſation, verſe 3.

Then he proceedeth to ſhew the excellent uſe of true wiſdom, in relation to our behaviour towards Princes, and Perſons in authority, whereby, through prudent Caution, meekneſſe, and gracious deportment, a man may reſtrain in himſelf, all thoughts, ſpeeches, or attempts tending unto rebellion, and may allay and pacifie the diſpleaſure which had been conceived againſt him, in the mind of the Ruler; whereas folly tranſporting a man into any diſloyal reſolutions, doth but ruine himſelf and end in fruitleſſe and weary labour. Concerning thoſe kind of diſloyal Affections, He ſheweth, Firſt, The Riſe and occaſion of them, which may be double. Firſt, Undutiful and Revengeful paſſions, upon any private diſpleaſure, of the Ruler againſt us in our own particular perſons, verſe 4. Secondly, Envy or Indignation growing out of Errours in Government; when a man obſerves fooliſh and unworthy perſons to be advanced, and thoſe more Honourable and deſerving to be depreſſed and diſcountenanced, verſe 5,6,7.

Secondly, he ſheweth the great danger of Diſloyalty, and that 1. In regard of actions and attempts, which uſually prove pernicious to their Authours, and this illuſtrated by many lively ſimilitudes, verſe 8,9.10,11.

2. In regard of rebellious and fooliſh ſpeeches, contrary unto that gracious circumſpection and decorum which wiſdom would teach a man to obſerve, in the which through the heat of paſſion, a man uſually proceedeth on from bad to worſe, verſe 12, 13,14. Concerning which he ſheweth, 1. The miſchief which they bring, verſe 12. 2. The vanity and fruitleſneſſe of them to the perſon that utters them, verſe 15. 3. The root of them, ignorance of civil affairs, and want of skill to converſe with men, verſe 15. 4. The nature of them, they begin in folly, they end in madneſſe, they proceed in babling, and multiplicity of words, concerning things which a man cannot foreſee or know any thing of them, ver. 13,14.

3. In regard of inward Thoughts and Affections; concerning which he ſheweth how little ſecurity a man can promiſe himſelf even in his moſt ſecret and inmoſt projections of diſloyalty, in as much as God hath inviſible and unexpected means to bring it all to light, verſe 20.

And becauſe Princes might haply hereupon think themſelves free from all tye or duty towards their people, becauſe they ſhould be free from all danger and rebellion from them: He doth therefore further ſhew the neceſſary dependance which prince and people mutually have in regard of Weal and Woe. Thereby deterring Princes from Tyranny and miſgovernment: (whereby they utterly ſubvert the end of Gods ordinance, which was for the peace and proſperity of the people) And alſo directing them unto the right means of Government, and proper vertues requiſite thereunto; which are, 1. Wiſdom and maturity of judgement, that he be not a child, verſe 16. 2. Nobleneſſe of mind, not only in regard of blood, but chiefly in vertuous endowments, raiſing the ſoul above all ſordid and baſe deſigns. 3. Temperance and ſobriety, eating and drinking to ſtrengthen unto duty, not to diſable or indiſpoſe unto it, nor to incroach upon it, verſe 16,17. 4. Diligent Attendance, and ſuperinſpection over the houſe of the Commonwealth, that there may be no ruptures in it, but that all be ſound, and in good repair, ver. 18. 5. Moderation in delights, not to feaſt for laughter, nor ſpend the life in mirth and drinking, becauſe exceſſe in theſe will require a proportionable increaſe in money and treaſures to maintain them, whence will neceſſarily ariſe oppreſſions and extortions upon the people, verſe 19.

Verſe 1. D*Ead flyes cauſe the oyntment of the Apothecary to ſend forth a ſtinking ſavour: ſo doth a little folly*, &c.] In theſe words the wiſe man doth by an elegant ſimilitude or proverbial ſpeech, illuſtrate what he had laſt ſpoken, namely, That *one ſinner deſtroyeth much good*, as one dead flye doth corrupt and marre a whole veſſel of moſt precious oyntment, which in thoſe Countries was had in great accompt, 2 Reg. 20. 13. It is here applyed unto a mans good name, which is compared unto ſweet oyntment, Eccleſ. 7. 1. Cant. 1. 3. and as a flye, though but a little creature, can taint and corrupt much precious perfume, ſo a little mixture of folly and indiſcretion will ſtain and blemiſh the Reputation of a man, otherwiſe very wiſe and honourable. And this ſo much the rather, becauſe of the malignity and ingratitude of men, who do more haſtily cenſure one errour, than value many graces, and with whom one ſmall miſcarriage doth blot out the memory of all other deſervings: as one little cloud doth ſerve to overſhadow the whole body of the Sun. Therefore it concerneth us to walk ſo much the more unblameably, that we may not by the leaſt overſight or folly blemiſh our profeſſion, or cauſe it to ſtink in the noſtrils of others, Gen. 34 30. Phil. 2. 15. 1 Tim. 6. 1. 2 Cor. 6 3. 1 Pet. 2. 15. much leſſe by our leaven ſowre the whole maſſe, and derive infection upon many others, 1 Cor. 5. 6. Gal. 5. 9.

Dead flyes] Flyes of death, the Genitive Caſe is in the place of an adjective, Pſal. 2. 9. & 31. 3. Rom. 7. 24. Phil. 3. 21. Judg. 7. 13. 2 Theſ. 2. 3. 2 Pet. 2. 1. This may be taken either actively, flyes which cauſe death, as the plague of the Locuſts is called death, Exod. 10. 17. poyſonous flyes which do render ſweet oyntment deadly and mortiferous, as inſtruments of death, Pſal. 7. 14. (*i.*) which do cauſe death: Or elſe, paſſively, flyes which are dead, and by their putrefaction do taint the oyntment in the which they are drowned.

Dead flyes doth cauſe] The noun is plural, and the verb ſingular, which may properly thus be rendred, *Any one of dead flyes doth cauſe the oyntment to ſtink*; as Exod. 31. 14. Rom. 1. 20. Thereby intimating the great miſchief and damage which may ariſe from very ſmall cauſes.

cauſe to ſend forth a ſtinking ſavour] Heb. maketh to ſtink; exhaleth or belcheth forth; thereby noting a continual Emanation of unſavourineſſe, ſo that the ſtink doth never ceaſe or give over. When two verbs of the ſame tenſe come thus together, Grammarians tell us, that the former hath an adverbial ſignification, as Jer. 13. 18. *Humble your ſelves, ſit down*, (*i.*) ſit humbly down. Hoſ. 9. 9. *They have made deep they have corrupted*, (*i.*) *They have deeply corrupted.* Rom. 10. 20. *Eſay is bold and ſaith*, (*i.*) ſpeaketh boldly. So here, *fœtere facit, eructat*, (*i.*) *fœtidè eructat*. Which is well rendred in our verſion, *cauſeth to ſend forth a ſtink.*

ſo doth a little folly him that is in reputation for wiſdom and honour] The note of ſimilitude is wanting, as in many other places, both in the πρότασις, and in the ἀπόδοσις, as Prov. 11. 22. Jer. 17. 11. Pſal. 125. 2.

ſo doth a little folly] Here is an Ellipſis of the verb, which is to be repeated out of the former member, namely, It cauſeth to ſend forth a ſtinking ſavour; as Gen. 1. 29, 30. The more eminent any perſon is for wiſdom and honour, the more circumſpect ought he to be in his converſation, becauſe a little folly and overſight will much diminiſh his reputation; as ſpots are ſooneſt obſerved in the whiteſt and fineſt garments, and envie like worms and moths doth uſually feed on the pureſt cloath, Neh. 6. 11. Hierom and the vulgar read the words to another ſenſe, *Precioſior eſt ſapientiâ & gloriâ, parva, ad tempus, ſtultitia.* That ſometimes a little folly is more precious than wiſdom and honour, 1 Sam. 21. 13. But this, beſides the grammatical incongruity, holdeth no proportion to the former part of the verſe, whereunto it anſwereth, and therefore is neglected by the beſt Interpreters.

V. 2. *A wiſe mans heart is at his right hand, but a fooles heart at his left*] A like kind of proverbial form we had, Chap. 2. 14. The right hand is uſually the moſt expedite and ready for action, doth its work more ſurely, more ſpeedily, more decently, therefore the right hand is the deareſt of the two, Matth 5. 29,30. and it is noted as a thing ſtrange and unuſual when men have been left-handed, or able to uſe both hands alike, Judg. 3. 21. & 20. 16. 1 Chron. 12. 2. So the meaning is, A wiſe mans heart is ready and prepared unto every good work, he doth things with judgement and counſel;he doth with mature advice and deliberation ſo weigh his actions; the circumſtances, conſequences, probabilties, and events of them, as that he may not afterwards repent of his behaviour therein. He worketh by the guidance of his heart, Prov. 15. 22. Luke 14.28.---30. But a fool is left-handed in his works, doth all his buſineſſe bunglingly, prepoſterouſly, inconſiderately, either, when he adviſeth about buſineſſe, his hand is abſent, and doth not execute it; or when he worketh and goeth about it, his heart is abſent, and doth not direct it. A wiſe man hath the command of his heart, knowes how to uſe it ſeaſonably, opportunely, and in conformity to times, places, perſons, ſo that his undertakings may be ſucceſſeful and proſperous: whereas a fool is tranſported with paſſion, amazed at difficulties, perplexed with uncertainties, at his wits end, and knowes not which way to take, or what to reſolve, goes about his buſineſſe as awkwardly and undecently, as a man would do whoſe right hand were tyed behind him, and had onely his left hand to help him, Prov. 2. 10.—15. & 4. 26. & 13. 16. & 16. 22, 23. Examples of this wiſdom we have in Jacob, Gen. 32, Joſeph, Gen. 41. David, 1 Sam. 16. 18. Abigail, 1 Sam. 25. Jethro, Exod. 18. 19. the woman of Abel, 2 Sam. 20. Paul, Act. 23. 6. and of the contrary folly, Num. 14. 40. —45. 1 Reg. 12. 8. Iſa. 19. 11.—17.

V. 3. *yea alſo when he that is a fool walketh by the way, his wiſdom faileth him*, &c.] Not onely in his private actions and undertakings but in his open converſation amongſt men, in his motions, geſtures, behaviour, gate, countenance, uſual deportment; he is deſtitute of prudence and common diſcretion, and bewrayeth the folly of his heart, by the affected fondneſſe of his converſation.

and he ſaith to every one, that he is a fool] The Septuagint render it, *ἃ λογιεῖται πάντα ἀφροσύνη ἐστι, whatſoever he thinketh on is folly*. Symmachus in Hierom. *He ſuſpecteth of all men that they are fooles.* Whereunto the vulgar anſwereth, *Cum ipſe inſipiens ſit, omnes ſtultos æſtimat*, being a fool himſelf, he accompteth all other men fools: as to him that hath the Jaundies, every thing ſeemeth yellow; and to him that hath a diſtempered palate, every ſweet thing taſteth bitter; to him that hath a vertigenous brain, every fixed thing ſeemeth to turn round: ſo to a man made up of pride and folly, other men much wiſer than himſelf do appear fools. The Chaldee rendreth it, *All men ſay that he is a fool:* But the moſt emphatical is as we read it, *He ſaith to All men, That he is a fool:* He doth ſo palpably diſcover, and, as it were, proclaim his own folly, by his geſtures and behaviour, as if he would himſelf tell them that he is a fool! Prov. 6. 13. & 12. 23. & 13. 16. and 18. 2. Jude verſe 13.

V. 4. *If the ſpirit of the Ruler riſe up againſt thee, leave not thy place*] Here he ſhevveth the excellent uſe of vviſdom in ordering our converſation towards Superiours, teaching us to bridle all diſloyal paſſions, to reſtrain all unlawful attempts, to keep our ſelves in the ſame, even and unmoved temper, whatever provocations we meet with to the contrary.

If the ſpirit of the Ruler) The Chaldee hereby underſtandeth the power and dominion of any ruling luſt, by which a man ſhould not ſuffer himſelf to be ſhaken from his ſtedfaſtneſſe, nor removed out of his place, or from his duty. But this is inconſonant with the ſeries of this Chapter, which is much taken up in the Errours of Government, and the inconvenient paſſions which thoſe Errors may produce in the minds of the people. Others underſtand it of the ſpirit of Rule and Government, as we often read of the ſpirit of Judgement, of prophecy, of Revelation, of wiſdom, of knowledge; ſo the skill of Governing, is called the Spirit of God. 1 Sam. 10. 10, 11. & 11. 6. & 16. 14. Iſa. 11. 1. 2. And they underſtand it thus, If the Lord advance thee unto high place of power and Governments, Leave not thy place, continue humble and lowly ſtill, forget not thy duty towards thy brethren; as Deut. 17. 15.—20. But the latter clauſe of this verſe plainly leads us to another ſenſe; *If the ſpirit*, that is, the vvrath and diſpleaſure of the Ruler riſe up againſt thee; ſo paſſion is ſometimes called, Chap. 7. 9. Prov. 25. 28. Judg. 9. 23. 2 Chron. 21. 16. And it ſeems to denote high diſpleaſure, like that of Saul, of whom it is ſaid, That he breathed out threats againſt the Church, Act. 9. 1. His rage was as a Terrible Blaſt of a ſtorm againſt a wall, Iſa. 25. 4. and this is further intimated in the phraſe of *Aſcending* or *riſing up*, as a grievous Tempeſt, or as a flame of fire, 2 Sam. 11. 20. Ezek. 24. 8. Pſal. 78. 21. If the high diſpleaſure of the Ruler be, though unjuſtly and injuriouſly; lifted up againſt thee, as Potiphars againſt Joſeph, Sauls againſt David, Labans againſt Jacob, Pauls againſt the Church of Chriſt; *leave not thy place*] Contain thy ſelf within the bounds of thine own calling and condition, do not either through fear and deſpair, withdraw thy ſelf from thy duty, nor through inſolence, and impatience, riſe up in diſloyalty againſt him, whoſe ſpirit is riſen againſt thee; keep ſtill in the rank of a ſubject, and behave thy ſelf with that lowlineſſe and ſubmiſſion which becometh a ſubject. He ſpeaketh not againſt a prudent withdrawing from a ſtorm, and hiding a mans ſelf, as Jacob fled from Eſau, and David from Saul, and Elias from Jezabel, and Chriſt from Herod, Matth. 10. 23. but of diſloyal and rebellious defection, going out of his ſight, ch. 8. 3. as Iſrael to their tents, 1 Reg. 12. 16. He requireth us for conſcience towards God, to ſuffer wrongfully, and to be ſubject even to thoſe that are froward, and injurious, 1 Pet. 2. 18, 19. Not to violate our allegiance, nor to attempt any conſpiracy againſt them, but onely in our ſufferings, to make our prayers and complaints known unto God, who is a Judge between them and us, and is able to vindicate our innocency, and to deliver us out of their hands. Every man muſt keep his ſtation, as ſouldiers in an Army are to ſtay in their own rank, 1 Cor. 7. 20, 21. A man cannot expect to have Gods bleſſing any where, but in his own place. His promiſes and protection are annexed unto our duty, Pſal. 91. 11. 2 Chron. 15. 2. This was the ſin of the ten tribes againſt the houſe of David, Hoſ. 8. 4. and of Abſalom and Sheba againſt David himſelf, 2 Sam. 15. 10. & 20. 1.

for yeilding pacifieth great offences] This is a reaſon *ab utili*, to perſwade unto the duty. For whereas a man might haply conceive, that the wrath of a King is implacable, and their loſt love unreconcileable again, and that therefore their caſe being deſperate, a man were as good give over duty, as periſh under it: He ſheweth, that by ſubmiſſion and lenity of ſpirit, a man may not onely recover the favour, but prevent and preſerve his Prince from many offences. Some render the words *vir ſanans*, an healer, pacifieth great offences, and ſo the Septuagint, *ὅτι ἴαμα καταπαύσει ἁμαρτίας μεγάλας*: He that by modeſt and gentle behaviour, ſeeketh to heal the wound and breach between him and his Soveraign, ſhall pacifie great offences. Or, as a man in a courſe of phyſick, will abſtain from thoſe things which are hurtful unto him: ſo a wiſe man will leave off all thoſe ſins, whereby the anger of the Ruler may be ſtirred up againſt him. Wiſdom is of an healing nature, Prov. 12. 18. & 16. 24. as we ſee in the carriage of Abigal to David, 1 Sam 25. and of the woman of Abel to Joab, 2 Sam. 20. others rendring it by *mollities* or *remiſſio*, yielding, or fainting, give a double ſenſe of it; Firſt, That a mans yielding to temptations and paſſions of diſloyalty, doth cauſe many offences to reſt on him, doth bring with it many other ſins, through fainting in the day of adverſity, Prov. 24. 10. Secondly, that yeilding, for a while, unto the tempeſt, doth break the force of it, and cauſe the heart of a man to relent and to melt towards thoſe, who do with calmneſſe and humility endeavour to divert it, Prov. 15. 1. & 25. 15. As a tempeſt which breaketh ſtrong Oaks that reſiſt it, doth no hurt unto the weak corn which yields unto it. Or as wooll or mud, doth more abate the force of a Canon bullet, than walls of ſtone that ſtand ſtubbornly againſt it. See Judg. 8. 1, 2, 3. Gen. 32. 13.——20. & 33. 4. 1 Sam 24. 16.—19. & 25. 32, 33.

V. 5, 6. *There is an evil which I have ſeen under the Sun, as an errour which proceedeth from the ruler*, &c] Here is intimated, another cauſe of defection and rebellion againſt Princes, namely miſgovernment, when through their error and inadvertency, unworthy perſons are exalted, and men of eminency and deſert depreſſed.

There is an evil] Another evil, or a common evil; an evil under the Sun, in humane affaires.

as an errour] Which is indeed an errour: It is here *Caph veritatis*, not a note of compariſon, or ſimilitude, but of truth; as Judg. 13. 23. Neh. 7. 2. Hoſ 4. 4. & 5. 10. Luke 22. 44. By errour, is noted a fault committed ignorantly and through inadvertency; as Levit 4. 2. Numb. 15. 24. Whereby we are taught to put the faireſt conſtruction upon the faults of Superiours, in the caſe of miſgovernment; it being ſo eaſie a thing for them, who muſt ſee much with other mens eyes, and cannot poſſibly have a clear knowledge of the worth of all perſons whom they advance, but may eaſily be carried into miſtakes, by the flatteries, or plauſible pretences of thoſe that ſerve them, to be deceived in their opinions, of the fitneſſe of perſons for thoſe places of truſt, wherein they do employ them.

Folly is ſet in great dignity; and the rich ſit in low place] Fools are very highly advanced; The abſtract for the concrete, to denote men extreamly fooliſh and wicked; as Pſal. 5. 9. 1 Cor. 2. 14. Phil. 3. 2. Cant. 5. 16. This is matter of much grief and trouble to good men, when power is put into the hands of men, as Vice-gerents for God, who yet will uſe it all againſt him; When the great intereſts of States and Churches, ſhall be intruſted in the hands of thoſe, who have neither skill nor hearts to promote the good of them, Pſal. 12. 8. Prov. 28. 28. & 29. 2. Eſth. 3. 1.—15. This the Lord is often pleaſed, in his providence, to permit, ſometimes for the puniſhment of a wicked people, Job 34. 30. Iſa. 19. 4. Hoſ. 13. 11. Zach. 11. 6. Prov. 28. 2. Judg. 9. 23, 24. and ſometimes for the trial of his faithful ſervants, and ~~to~~ ſtirre up in them earneſt prayer for thoſe who are in authority, that according to their duty they may be friends to thoſe that are pure of heart, 1 Tim. 2. 1, 2. Prov. 22. 11. Pſal. 101. 6, 7, 8. And ſometimes to ſhevv the greatneſſe of his povver in deſtroying tyrants, Exod. 9. 16.

and the rich ſit in low place] This is to be underſtood in oppoſition to the former; and ſo by *rich* is meant, men of noble endovvments for vviſdom and goodneſſe, Pſal. 45. 12. To ſit in lovv place, or in an abject and deſpiſed condition, is noted here as a poſture of mourning and great ſorrovv; as Jer. 13. 18. Humble your ſelves, or make your ſelves lovv, ſit. So Iſai. 47. 1. Ezek. 26. 16.

V. 7. *I have ſeen ſervants upon horſes, and Princes walking as ſervants upon the earth*] By ſervants, he meaneth men of a lovv and baſe condition, fitter to be the tail than the head, Gen. 9. 27. Lam. 5. 8. vvhich is a thing extremely prepoſterous and abſurd when ſervants do bear rule, men of ſlaviſh condition are advanced above thoſe that are free, noble, and pious, Prov. 19. 10. & 30, 21, 22. Deut. 28. 43, 44.

upon horſes] This is a note of honour and dignity, Eſth. 6. 8. 9. Jer. 17. 25. Ezek. 23. 23. Hereby he meaneth, That abject and vile perſons, who ought to be under government, were exalted unto the throne, and unto places of truſt and honour. Such an one was Athenion in Greece, who of a poor and mean perſon, grew up to be a proud and potent tyrant; laid aſide wiſe Counſellors, ſpoyled Temples and Cities, waſted men of their eſtates; and filled pits with treaſure; as Athenæus, lib. 5. reporteth: And the like, Zenophon relateth, lib 2. Hellenicon.

and Princes walking as ſervants upon the earth] As David ſeemeth to have walked when he fled from Abſolom, 2 Sam. 15. 30.

V. 8, 9. *He that diggeth a pit ſhall fall into it, and who ſo breaketh an hedge, a ſerpent ſhall bite him. Whoſo removeth ſtones, ſhall be hurt therewith: and he that cleaveth wood, ſhall be endangered thereby*] Theſe are four proverbial ſimilitudes, tending all to one end, *viz.* to ſhew, that evil uſually returneth on the heads of thoſe who were authours of it; ἡ δὲ κακὴ βουλὴ τῷ βουλεύσαντι κακίστη: Pſal. 7. 15, 16. & 9. 15, 16. Job 5. 13. Prov. 11. 5, 6. & 26, 27. Eſth. 7. 10. 2 Sam. 17. 23. Exod. 14. 28. & 18. 11. Obad. ver. 15. Iſa. 33. 1. Judg. 1. 6, 7. *Quod quiſque alieno excogitavit, ſupplicio excipit ſuo.* He that made the fetters for another, doth many times wear them himſelf.

The application of the general, in the preſent caſe, is, Firſt, againſt Princes, who do ſo advance unworthy men, and depreſs the well deſerving; ſuch diſorders in government do, many times, redovvn unto their own ſufferings, & while they oppreſſe the people, they do ſupplant their ovvn thrones, Prov. 16. 12. & 25. 5. 2 Reg. 8. 8, 15. Secondly, againſt ſuch as attempt to alter the long eſtabliſhed, and wholeſome conſtitutions of nations and people, and do raſhly overturn the foundations of lavvs and cuſtomes; ſuch changes are uſually mortiferous to the undertakers of them, Prov. 22. 28. & 24. 21, 22. Thirdly, againſt the undutiful and rebellious carriages of people, towards their Princes and Rulers, which commonly are pernicious unto the authors thereof, as we find in the examples of Abſolom, Sheba, & others, 2 Sam 18. 14. 2 Sam 20. 22. 2 Chron. 23. 15. & 25. 3. & 33. 24, 25. Eſth. 2. 21, 22, 23.

he that diggeth a pit ſhall fall into it] It is a ſimilitude drawne from Huntſmen, who dig pits, and then cover them over again, as if they were firm ground, by which means the beaſts paſſing on them, fall in and are taken. Many times in the digging of ſuch a pit, the earth falls on the head of him that openeth it. It is uſed metaphorically, for an attempting of evil to enſnare another man, Job 6. 27. in the which ſnare many times a man is taken himſelf, Pſal. 10. 2. & 9. 15. Prov. 5. 22. Dan. 6. 24.

and who ſo breaketh an hedge, a ſerpent ſhall bite him] Serpents and adders uſe to harbour in old walls and hedges, ſo that without much caution, he that raſhly removeth them, is in danger of being ſtung by them, Act. 28. 5. Now as hedges do incloſe grounds, and diſtinguiſh the property of one man from another; ſo the Lord hath ſet an hedge about his own ordinance of Magiſtracy, which he will not have violated by any diſloyal attempts, as the phraſe is uſed in another caſe, Job 1. 10. Ezr. 9. 9. And all trayterous attempts againſt the ordinance of God, is a breaking of that mound, and an incroaching upon that authority, which ſeldom eſcapeth ſome miſchief or other, which the contrivers thereof did not foreſee, nor were wiſe enough to prevent. It is a dangerous thing to confound rule and ſubjection, and to break down the partition wall between the one and the other. They who are impatient of rule over them, have ruine very near them.

Who ſo removeth ſtones ſhall be hurt therewith] He that goeth about to demoliſh a building, and to pull the great ſtones out of the walls thereof, διαπονηθήσεται; ſhall be put to pain and labour thereby. So the Septuagint σπασθήσεται; ſhall be broken and torne thereby. So *Aquila*, κακωθήσεται; ſhall be hurt, and ſuffer evil thereby: So Symmachus. So dangerous is the attempt of thoſe, who go about to unjoynt, and diſſolve the ligaments of government. And like expreſſions we find, Zach. 12. 13. Mat. 21. 44.

and he that cleaveth wood ſhall be endangered thereby] Or, *heated thereby*; the Chaldee, *ſhall be burnt thereby:* Shall not do it without danger, if his Tools be blunt, as it followeth in the next verſe. We find mention of danger in this imployment, Deut. 19. 5. 2 Reg. 6. 4, 5. So all theſe four proverbial ſimilitudes, tend to one and the ſame end.

V. 10. *If the iron be blunt, and he do not whet the edge, then muſt be put to more ſtrength: but wiſdom is profitable to direct*] This ſeems to relate to the words next immediately before it. He that cleaveth wood, if the iron be blunt, ſhall be endangered and overheated thereby, as being every ſtroke neceſſitated to put to more ſtrength, and all in vain, till wiſdom, by whetting the weapon do get the better of the wood. Nay, the more ſtrength is uſed, when the iron is too blunt to enter, the more danger there is of its recoyling upon him that uſeth it: So in the preſent caſe, the more violent and froward the paſsions of men are againſt Governours, the more danger do they create unto themſelves. Princes being like ſtrong Oaks, that are not eaſily wrought upon by oppoſition: But wiſe, mild, and gentle behaviour may break their diſpleaſure: as wiſdom directing a man to whet his iron, will with leſſe labour cleave the ſtrongeſt timber. Like hereunto was that of Eſop to Solon, that we ſhould ſpeak unto Princes ὡς ἥκιστα ἢ ἥδιστα; either very little, or that which may ſweeten and pleaſe them.

then muſt he put to more ſtrength] Or, *then it will overcome the ſtrength of him that cutteth.* Some underſtand it of an Army; it will exerciſe and weary the whole ſtrength of an Army, to cleave wood with it. Or, in war, though the arms be blunt, ſo that ſtrength can do little good, yet wiſdom may ſupply that defect, and get the victory; as Chap. 9. 15, 16.

but wiſdom is profitable to direct] Or, *the excellency of direction is wiſdom.* The Infinitive Mood for the Noun, as Mercer hath obſerved; as 2 Reg. 19. 27. Pſal. 101. 3. The direction which wiſdome gives, is more profitable than ſtrength; it guideth a mans actions without ſo much toyle and labour, unto a better end. It is of all other, the moſt excellent Moderator and director of the actions of life; becauſe without it, all other means are bootleſſe and full of hazard: without it labour is dangerous; there is wiſdom requiſite in the moſt ordinary and meaneſt works, in digging, in bearing burdens, in cleaving and hewing of wood; as we read of a Porter, whom a Philoſopher took and bred unto learning, becauſe he obſerved a natural wiſdom and dexterity, in his ordering of his burden for the more eaſie carriage; 1 Reg. 5. 6. Iſa. 28. 24, 25, 26. Without it ſtrength of body is uſeleſſe; a blunt Axe will tire out the arm of the ſtrongeſt man, if he have not wiſdom to whet it. Art and cunning can move bodies, and apply Engines, which exceed all the ſtrength of the body alone, to ſtirre or ſtand under. As we find what huge ſtones were placed in the Temple, in our Saviours time, Luke 21. 5. Joſephus ſaith of them, that they were twelve cubits, one way, and eight another. 3. Without it, eloquence is to no purpoſe, for unleſſe a man have wiſdome to charm a Serpent before he bite, all a mans eloquence afterward will not be able to heal him.

V. 11. *Surely a Serpent will bite without enchantment, and a babler is no better*] Or, If the Serpent bite without being charmed, or before he be charmed there is then no profit to him that is a maſter of his tongue, or an eloquent man. A mans eloquence will do him no good, after the Serpent hath bitten him; except he do wiſely charm him, before the danger be come. The meaning is, that a man ſhould by meekneſſe of wiſdome, as by a charm, allay the diſpleaſure of the Ruler againſt him, before it break forth, and be too late to pacifie him. Or, according to the ſcope of our verſion, A wiſe man ſhould, by meekneſſe and diſcretion, charm his own bitter tongue, and ſpirit of detraction, whereby he is apt to curſe and revile the Ruler of the people. Such a vain babler, whoſe lawleſſe tongue is ever finding fault with government, and ſpeaking evil of dignities, is no better than an uncharmed Serpent, Pſal. 58. 4, 5. Rom. 3. 13. Or, As a Serpent bites moſt dangerouſly, which bites without hiſsing, doth not give warning of the harm, that a man might flye from it; ſo of all enemies, a ſecret detractor is the worſt.

The ſcope is, 1. To compare the ſpirit of diſloyalty and murmuring in the people againſt their Rulers, (ſo often forbidden, Exod. 22. 28. Act. 23. 4. Jude verſe 12. 1 Pet. 2. 23.) unto the biting of a Serpent, every rebellious and trayterous ſpeech againſt thoſe who are over us by Gods ordinance and in his ſtead, is full of deadly poyſon, Ezek 2. 6. a ſin which the querulous diſpoſition of people is very apt to tranſport them into, Exod. 15. 24. & 16. 2. & 17. 2. Numb. 14. 2.

2. To compare the vviſe and humble behaviour of men tovvards their offended Governours, unto an *inchantment*, vvhereby that ſerpentine ſpirit of detraction is allayed, as an adder is kept from biting by a charm. In the Original it is, *If the Serpent bite*, &c. We take the conditional conjunction for a Confirmation or Aſſeveration of a truth, as vve likevviſe render it in other places, Pſal. 139. 19. Prov. 3. 34. & 23. 18.

V. 12. *The words of a wiſe mans mouth are Gracious: But the lips of a fool will ſwallow up himſelf.*] He here ſheweth, How the words of wiſe men are not onely as a *charm* to prevent the biteing of an enemy, but do further conciliate favour and *grace.*

are Gracious] Heb *Grace.* They are ſo comely and graceful in themſelves, that they miniſter grace to others, Epheſ. 4. 29. Col. 4. 6. and obtain grace and reſpect from them. As Abigail did not onely appeaſe the wrath of David, but did greatly draw his heart and love towards her, by her wiſe and gracious words, Prov. 10. 32. & 15. 1, 2, 4, 26. & 16. 23, 24.

But the lips of a fool will ſwallow up himſelf] Or, will deſtroy and drown him. καταποντιοῦσιν αὐτόν; ſo the 70. the noun is plural, and the verb ſingular, which may be emphatical, to note that *every one* of his words do deſtroy: or do ſuddenly ruine, as a whale, or a grave, doth preſently devour that which it ſwallowes. A fooliſh man by froward and diſloyal ſpeeches, layes ſnares againſt his own life, provokes ſo much wrath and diſpleaſure, as thereby utterly to undo, and, as it were, eat up himſelf, Prov. 19. 28. Prov. 12. 13. Rom. 3. 13.

V. 13. *The beginning of the words of his mouth is fooliſhneſſe, and the end of his talke is deſperate madneſſe.*] Hereby we underſtand the emphaſis of the former verſe, where a plural noun was joyned to a ſingular verb, noting, that *every one* of his words, from the beginning to the end, tendeth unto ruine. The more he ſpeaks, the more folly he diſcovers, and goes on from evil unto worſe, according as his rage or diſtemper of mind doth further and further tranſport him. Corruption in the heart when it breakes forth, is like a breach in the Sea, which begins in a narrow paſſage, till it eat through and caſt down all the banks, 2 Tim. 3. 13. as the Phariſees and other Jewes in their diſcourſes with Chriſt, did commonly begin with arguments, (ſuch as they were) and ended with ſtones, John 8. 33, 48, 59. and 10. 24, 31. Acts 6. 9. & 7. 54, 57. & 19. 28, 34. firſt they deal fooliſhly, and then they lift up their horne, Pſalm 75. 4, 5. from reproaches they go on to oathes and madneſſe, Pſalm 102. 8. Acts 22. 22, 23. Prov. 21. 24. 2 Sam. 16. 13. Prov. 26. 18. & 15. 28. Thus a furious man aboundeth in tranſgreſſion, Prov. 29. 22.

V. 14. *A foole alſo is full of words: A man cannot tell what ſhall be: and what ſhall be after him who can tell him?*] Beſides the madneſſe and folly of ſuch a mans diſcourſes, they are alſo many and endleſſe. A wiſe man is contented with words enough to expreſſe his minde, he ſpeaks alwayes pertinently ſuch things as may bring glory to God, and miniſter grace to the Hearers. He ſpeaketh with choyce and election, and therefore in meaſure and moderation. As the Orator gives this for the reaſon why Learned men do not make ſo long and tedious Orations as others of weaker parts, *quia doctis eſt electio & modus*; They chooſe a few things out of many, and weigh their words before they utter them. Whereas fooles pour out all that offers it ſelfe; *verbis humidis & lapſantibus, in ore non in pectore natis defluunt*; as he ſaid, Prov. 15. 28. & 29. 11 & 10. 19. Eccleſ. 5. 7. nature hath given a man but one tongue, and that well fenced in; but two ears, to teach us to be *ſwift to hear, and ſlow to ſpeak*, Jam. 1. 19.

a fool multiplyeth words] Uſeth many boaſting diſcourſes, vainly reporteth his own undertakings and purpoſes, brags what he will do, and what he ſhall have, as if all events were in his own power: whereas no man, much leſſe a fool, can either tell himſelf, or underſtand by any other man, what ſhall be after him. There ſeemeth to be an emphaſis in the word, *After him*, He boaſteth what he will do, whither he will go, what ſucceſſe he ſhall have, the next moneth, or the next year. when haply the next moneth or year may be after him, he may be cut off before it come, Pſalm 49. 11, 18. Luke 12. 19, 20. Jam. 4. 13—16. Eccleſ. 3. 22. & 6. 12.

The words may haply be a *Mimeſis*, ſetting forth the humor of ſuch a garrulous perſon, who ſaith, *A man cannot tell what ſhall be after him*; and then ſaith it over again, *what ſhall be after him who can tell him?* therefore let us indulge to our genius, eat and drink, and enjoy our pleaſures while we have time to enjoy them. The former ſenſe ſeemeth righteſt.

V. 15. *The labour of the fool wearieth every one of them, becauſe he knoweth not how to go to the City.*] Having ſhewed the many attempts of fooliſh men, both in deeds and words, He here diſcovereth the vanity and fruitleſneſſe of them all, All his boaſting projects and undertakings prove but labour in vain. As the Sodomites being ſmitten with blindneſſe, wearied themſelves to find out the door, which they could not get to, Gen. 19. 11. He tyreth and wearieth out himſelf in matters which are moſt eaſie, and yet cannot overcome them: for even children can find out the way into a City when they are neer unto it. Or, though he have not wit enough to keep a high rode, yet he will be wearying of himſelf in abſtruſer things, which are as difficult as to foreſee future and contingent events, as in the former verſe.

The ſenſe ſeemeth to be much like that, verſe 10. as there the fool puts to all his ſtrength to cleave knotty wood with blunt tooles, and all in vain; whereas a little wiſdom to whet his Iron, would make his work both more eaſie, and more effectual: ſo here the fool, like an ignorant Traveller that hath miſſed his way, goes up and down to little purpoſe, till he quite weary himſelf, and yet can never find the way into the City for want of skill, or a guide to direct him, which otherwiſe would have been moſt eaſily and ſpeedily done. Where wiſdom is wanting to direct our actions, labour will be endleſſe, we ſhall ſooner weary our ſelves, than effect any thing by blind endeavours. If we underſtand the words in a civil ſenſe conſonantly to the other paſſages of the Chapter before, then thoſe words, [*becauſe he knoweth not to go into the City*] do ſignifie the ignorance of ſuch a man to converſe with men, or to behave himſelf wiſely in civil or political relations: Whereas true wiſdom is to underſtand our way, and to make ſtrait paths for our feet to walk in, and to have the light ſhine on our wayes, whatever relation we ſtand in, or whatever imployment we are called unto, Prov. 14. 8. Heb. 12. 13. Pſal. 5. 8.

V. 16. *Wo to thee, O Land, when thy King is a child, and thy Princes eat in the morning.*] The Wiſe man is not onely careful to keep *Subjects* from rebellion and diſloyalty, (which was the matter of the greateſt part of the Chapter before,) but alſo to mind *Princes* of their duty, that they be not wilful, ſenſual, tyrannous, but that they manage their office with nobleneſſe of ſpirit, with temperance, and induſtry, and that by a moſt weighty argument, becauſe they cannot be good or bad to themſelves alone, multitudes are concerned in it, and the weal or wo of whole Nations doth depend upon it. A wicked Prince is a great argument of Divine diſpleaſure againſt a whole people, 1 Sam. 8. 6—18. Iſa. 19. 4. Job 34. 30. Prov. 28. 2. And a good Prince an argument of his love, and that he intendeth to bleſſe ſuch a Nation, 1 Reg. 10. 9.

when thy King is a child] He meaneth not ſo much in *age*; for many have in their tender years, by the fear of God, and the help of prudent Counſellours, governed their people aright, and ſome of them much better than afterwards, 1 Reg. 3. 7—12. compared with 1 Reg. 11. 4. 2 Chron. 24. 2, 3, 17. 2 Chron. 25. 1, 2, 14, 27. & 26. 3, 4, 5, 16. But in *underſtanding*, in *experience*, in *manners*, when a man childiſhly ſuffereth the affairs of a Kingdom to be turned upſide down, and to be broken to pieces by his careleſneſſe, and through want of prudence and skill to diſcern between right and wrong, Epheſ. 4. 14. Heb. 5. 13. Iſa. 3. 4. 1 Cor. 14. 20. Such a child was Rehoboam in the ſtrength of his age, A child of one and fourty years old, 1 Reg. 14. 21. 2 Chron. 13. 7. when a man is, 1. Ignorant or forgetful of his duty.

2. Changeable and eaſily turned out of it with every perſwaſion.

3. Paſſionate, eaſily angry, and fearful, and accordingly alterable upon ſuch ſudden impreſſions.

4. Senſual, and given unto vain delights.

5. Craving and covetous, and ſo eaſily turned aſide by gifts.

6. Vain and ſubject to be flattered by thoſe that know how to make a prey of him.

Theſe and ſuch like impotencies, argue childiſhneſſe in one that Governs. The Wiſe man inſtanceth in one principal of theſe, *viz.* Senſuality, in the next words.

And thy Princes eat in the morning] Though the King be a child, yet if he have prudent and vigilant Counſellours, their care may recompence and ſupply his defects, but where they likewiſe be as bad as he, Prov. 29. 12 where all other miniſters of State follow onely their private gain and pleaſure, without any regard unto publick welfare; no wonder if ſuch a Nation have a woe hang over it.

eat in the morning] Are riotous, luxurious, ſpend their whole time in ſleep, and exceſſe; Riſe not up unto ſervice, but unto delights, conſecrate the flowre and beſt of their time (which ſhould have been given to God, and to the publick) to their own vanity and riot, Jer. 21. 12. Iſa. 5. 11, 12. Hoſ. 7. 3, 4, 5, 6. Act. 2. 15. Prov. 31. 4. This is matter of patience unto the afflicted people, when they conſider, that God doth thus reprove Kings for their ſake, Pſal. 105. 14.

V. 17. *Bleſſed art thou, O Land, when thy King is the ſon of nobles; and thy Princes eat in due ſeaſon, for ſtrength and not for drunkenneſſe.*] The *ſon of nobles*, That is, men trained up, inſtructed, and ſhaped with principles of true Nobility, wiſdom, and holineſſe. As a *ſon* of death, of perdition, of wrath, is one devoted thereunto: ſo a *ſon of nobles*, is one nobly ſeaſoned with principles of honour and government. As ſons of God, Gen. 6. 2. men bred in the Church of God, and under a godly Education; ſons of the Prophets: ſons of Phyſitians, men bred in ſuch profeſſions.

of nobles] From a word which ſignifieth *whiteneſſe*, either becauſe perſons of honour did uſe to wear white raiments, Eſth. 8. 15. Rev 3. 4. ſit in white thrones, Rev. 20. 11. ride on white aſſes, Judg. 5. 10. or to denote the purity of manners which ſhould be in Rulers, that they might be examples of all integrity unto others, Rev. 19. 8. By *ſons of nobles*, then, he doth not underſtand men barely borne of noble Parents, and who have noble blood in their veins, (ſuch an one likely might the child be of whom he ſpake in the former verſe) but as there he meant a child not in years, but in manners and qualities: (as the words Presbyter, Elder, Ancient, in the Scripture uſe, do not ſo much ſignifie age, as wiſdom, and authority,) ſo here he meaneth one noble as well in vertue, as in blood and birth. This is the true *nobility*, when piety, wiſdom, righteouſneſſe, courage, and the fear of God, do adorn the royal blood, and render perſons truly illuſtrious, and not dark and obſcure creatures, as mean perſons are, Prov. 22. 29. Deut. 1. 13. Exod. 18. 21. nobility of blood, without nobility of verture and holineſſe, addeth nothing to a Governour at all, Pſal. 16. 3. & 47. 9. & 87. 3, 4, 5, 6. & 110. 3. Act. 17. 11.

and thy Princes eat in due ſeaſon] In the time of eating, after they have ſpent their ſtrength in duty: As to every thing there is a *fit time*, Eccleſ. 3. 1. ſo to this particular of eating and drinking, Pſal. 145. 15. Matth. 24. 45. Labour and ſervice ſhould go before eating, Luke 12. 35, 37. & 17. 7, 8, 9. Abrahams ſervant would not eat till he had done his buſineſſe, Gen. 24. 33. and our Saviour preferred his Fathers work before his own Refection, John 4. 31, 32. Sometimes even wicked men have been ſo intent on their wickedneſſe, as to deny liberty of eating, drinking, and other refreſhments, to themſelves, till their deſigns were to be accompliſhed, Act. 23. 12. Prov. 4. 16. and ſo we find Magiſtrates ſo ſerious in duty, as to forbear eating, and to forbid it even ſometimes when it was neceſſary, Ezra 10. 6. 1 Sam. 14. 23. Temperance is in no calling more requiſite, than in the Calling of a Magiſtrate, Prov. 31. 4. Multitude of buſineſſes, and thoſe of greateſt importment, and ſuch as do often require immediate conſultation and diſpatch (and ſuch are many times the affairs of State) will not allow liberty of eating and drinking, all delights muſt be laid aſide to attend them, Exod. 12. 34 39. It was wickedly done by the King and Haman to ſit down to drink when the City was in perplexity, Eſthr. 3. 15. to let publick ſafety lie ſtill, while private luxury was ſerved.

for ſtrength and not for drunkenneſſe] The end of eating, is to repair that ſtrength which had been weakened in duty, and ſo to enable unto the attendance upon duty again. It ought not to be the *end* of our living but onely a neceſſary *means* unto life, and unto the ſervices thereof.

And therefore Gluttony and Drunkenneſſe are to be avoided, as by all men becauſe of many other evils which are in them; ſo in ſpecial manner by Princes and Rulers, becauſe they do totally indiſpoſe for ſuch weighty affairs as are to be managed by wiſdom and counſel, Iſa. 28. 1. Hoſ. 4. 11. & 7. 5.

V. 18. *By much ſlothfulneſſe the building decayeth: and through idleneſſe of the hands, the houſe droppeth thorow.*] This is a proverbial form of ſpeech, and appliable unto all kind of buſineſſes, ſhewing the danger of idleneſſe and procraſtination in them. And it is here uſed as an illuſtration of what he had ſaid verſe 16. to ſet forth the miſery of a land under childiſh and careleſſe Government, by a Compariſon drawn from the *leſſer* to the *greater*, from an *houſe* to a *State*; for as an *houſe* being expoſed to wind and weather, will in time drop thorow, and ſo endanger the rotting of the timber, and the ruine of the whole, if the owner thereof do not, by timely repaires, prevent ſuch a miſchie: ſo the *Common-wealth*, being expoſed to various dangers, from the ſubtlty and hoſtility of enemies abroad, and from the rebellion, ſedition, and various diſcontents of ill-affected people within it ſelf, will be continually in danger of diſſolution, if Governours, who ſhould be the *Healers*, *Repairers* and *Builders* thereof, be not exceeding vigilant upon its preſervation and ſafety: which if he be, he will have little time left for luxury and intemperance.

Here then, 1. A *State* or *Kingdom*, is compared to an *Houſe*, as ſometimes the Church is, 1 Cor. 3 9 Epheſ. 2. 21 & 3. 15 Heb. 3. 2—6. 1 Tim. 3. 15. nothing more uſual, than to call the Kingdom of Iſrael, The Houſe of Iſrael, the Houſe of Jacob, &c. Iſa. 2. 6. & 5. 7. Luke 1. 33. Obad verſe 18.

2. *Princes* are compared unto the *Maſters* of the Family, and to thoſe unto whom it belongeth to Heal and Repair the ruines and breaches in that great building, Iſa 3. 7 Job 34 17. Iſa. 58. 12. & 61. 4. As elſewhere to *foundations*, Pſal. 82. 5. Βασιλεύς *quaſi* Βάσις τοῦ λαοῦ, to *Coverings* Ezek. 28. 16. to *Barrs*, which keep a houſe from being broken open Hoſ. 11. 6. to the *Coignes*, or Corners in a building, which keep the *Compages* of a ſtructure together, Iſa. 19 13.

3. Miſgovernment is compared unto careleſneſſe in an Houſe-keeper, or Steward, that doth not in time prevent thoſe ruines in an houſe, which a few breaches uncured, will quickly draw after them. Which to ſhew the greatneſſe of it, is called in the *duall* number, double ſlothfulneſſe or the *ſlothfulneſſe of both hands*: and ſo the 70 ἐν ὀκνηρίαις, by ſlothfulneſſes. The *building* decayeth, is vitiated weakened, disjoynted, ſinketh, inclineth; the 70 ταπεινωθήσεται, is brought low: a proper expreſſion, being ſpoken of the roof of the houſe: and ſo the word is rendred, Pſal. 106. 43. Job 24. 24. *And through idleneſſe of the hands*, ſo the 70. ἀργίᾳ χειρῶν; the word is, through the humility, abjection demiſſion, *hanging down* of the hands, that do not put themſelves forth, nor lift themſelves up unto labour; as Heb. 12. 12. Exod. 17. 12 The like expreſſions whereunto we have, Pſal. 76. 5. & 74. 11. Prov. 6. 10. & 19. 24. & 26. 15. Prov. 10. 4.

the houſe droppeth thorow [Which firſt cauſeth the walls and timber to rot and ſo tendeth unto ruine; and ſecondly cauſeth a mans habitation to be irkſom and uncomfortabe unto him, Prov. 19 13. & 27. 15.

V. 19. *A feaſt is made for laughter, and wine maketh merry: but money anſwereth all things.*] Theſe words, if taken *abſolutely* and alone, are to ſhew the dominion of *money* in humane affaires above all other things; other common things, even the beſt of them, Bread and Wine, (whereby the Scripture uſeth to expreſſe moſt outward contents) have a definite and limited uſe, proper to themſelves, diſtinct from others. They tend to make men laugh and be merry, but *money* is the *meaſure* of *all things*; It will feed, and cloath, and harbour, and purchaſe, and extend as a civil Inſtrument unto all ſecular proviſions. But they ſeem rather to bear *Relation* to what went before; ſlothful men intend not the ſupportance of their houſes, families, or eſtates, but they ſpend their whole time in feaſting and luxury, and all that, not out of any ſtore which by their provident labours they had laid up, but by the conſtant expence of treaſure, and emptying of their baggs, whereby at laſt their houſes, families, eſtates, are wholly brought to ruine. Some joyne the words unto the former; thus; *Through idleneſſe of the hands of thoſe men, the houſe droppeth thorow, who make feaſts for laughter, and prepare wine to make their life merry, and whoſe money doth readily anſwer all theſe*, greedy luſts and deſires of theirs, and doth bring in ſupplyes and fuel unto them. So this verſe looketh back to verſe 16. ſhewing the Cauſe of the Woe there pronounced againſt a Land whoſe Princes were luxurious, and by whoſe ſlothfulneſſe in regard of publick ſervice, the Houſe of the State was ready to decay and drop thorow; for by riot and exceſſe, which cannot be maintained without vaſt proportion of treaſure to anſwer all the exigences of them, ſuch Princes are conſtrained to cruſh and oppreſſe the poor people, and to ſqueeze them with heavie exactions, Jer. 22. 13—19. which is unto the hearts of the people as a continual dropping in a ruinous houſe, cauſeth them either through ſadneſſe of ſpirit to fall and deſpond, and ſo to become an abject and low condition'd Nation, Ezek. 17. 13, 14. 2 Reg. 15. 20. or elſe ſtirreth them unto more reſolute practices, to ſhake off the yoke which they are not willing nor able any longer to bear, 1 Reg. 12. 14, 15, 16.

They make a feaſt for laughter] So *facere panem*, *vitulum*, *agnum*, are expreſſions uſed for dreſſing of ſuch things towards a feaſt or entertainment, Dan. 5. 1. Gen. 18. 7, 8. 2 Sam. 12. 4.

and wine maketh merry] *Lætificat vitam*, maketh a mans life merry, as elſewhere *Lætificat Cor*, giveth him a merry heart, Pſal. 104. 15.

But money anſwereth all things] LXX. ἐπακούσεται τὰ πάντα. Whereunto agreeth the Vulgar, *pecuniæ obediunt omnia*, Money can command all things, to wit, which are meaſurable thereby. It being the Inſtrument and element of Commerce, as the Philoſopher calleth it. Symmachus, εὐχρηστεύσει εἰς ἅπαντα. Is profitable for all things, which may be bought therewith: or *Exaudit omnia*, It heareth the deſires of men, when men deſire ſuch things as they outwardly want; If they have money, that ordinarily can anſwer this deſire, and procure thoſe things for them: a like expreſſion we finde Hoſ. 2. 21, 22.

V. 20. *Curſe not the King, no not in thy thought: and curſe not the Rich in thy bed-chamber: for a bird of the aire ſhall carry the voice, and that which hath wings ſhall tell the matter.*] Becauſe, by occaſion of ſuch ſins of miſgovernment in evil Princes, men might be very apt, through impatiency of ſpirit, to breake forth into diſloyal thoughts and affection towards them, however they might haply be by fear of danger reſtrained from ſeditious ſpeeches, or rebellious practices: He therefore concludeth this whole Argument with a ſtrict prohibition of all hard and undutiful thoughts and riſings of heart againſt Rulers, notwithſtanding their Errours in Government, and Corruptions in living, not ſo much as ſecretly in their hearts to wrong them, both for conſcience ſake, and for feare of wrath, as the Apoſtle likewiſe directeth, Rom. 13. 5.

Even in thy *thought*, or in thy *conſcience curſe not the King*] Entertain not any light, vain, contemptuous, or diſhonourable thoughts of him, do not wiſh any evil to his perſon, crown, or Government, not ſo much as in thy in[illegible]ſt and moſt ſecret retirements, Exod 22 28. 2 Pet. 2. 10. Pſ[illegible] 62. 4. 1 Sam. 10. 27. 2 Sam. 19. 21 1 Reg. 2. 8. Iſa. 8. 21.

The ſecond clauſe, *neither curſe the Rich*, is [illegible] re-enforcing of the ſame precept again, meaning by the *Rich*, the Governour, Iſa. 53. 9. *In the chambers of thy bed*, or, in thy moſt ſecret retirement.

And leſt a man ſhould preſume ſo to do, as conceiving thoughts to be free, and far enough out of the ſight of the Governour to obſerve or avenge, He addeth the great danger like to enſue, by meanes, which they could not ſo much as imagine, or ſuſpect:

[*for a bird of the aire ſhall carry the voice, and that which hath wings ſhall tell the matter*] As if he had ſaid, Thy thoughts and ſecret curſes are heard in Heaven, by him who will certainly puniſh them, however ſecret they are kept from men. And the Lord can eaſily finde out wayes, even by brute Creatures, to bring them to light: as he did rebuke the madneſſe of *Balaam* by his *aſſe*, 2 Pet. 2. 16. and puniſh the pride of Pharaoh, and Herod by *frogs*, *lice*, and *worms*, Exod 8 6. 17. Act. 12. 23. We read how a flight of Cranes did diſcover the murther done upon the Poet Ibycus; and how Beſſus, who had ſlain his father, overthrew a neſt of ſwallowes chattering, becauſe, ſaith he, they accuſe me for killing my father. As our Saviour ſaith in another caſe, *If theſe ſhould hold their peace, the very ſtones would cry out*, Luke 19. 40. So the Lord can by even dead and inanimate Creatures, diſcover wickedneſſe. The Earth it ſelf which drank blood in, ſhall diſcloſe and reveal it, Gen. 4. 11. Iſa. 26. 21. Habac. 2. 11. The Chaldee by *birds of the aire*, underſtand the *Angels* of heaven, who like winged Eagles ſhall make report of ſecret wickedneſſe. Others underſtand it of fame, which is a ſwift, and as it were a winged Meſſenger; alluding unto that which is ſaid of Princes, *πολλοὶ βασιλέων ὀφθαλμοὶ ϗ πολλὰ, ὦτα*. That Princes have many eyes, and many Eares, and long Armes, that can ſee, and hear, and puniſh offences at a greater diſtance.

CHAP. XI.

IN the former Chapter he ſhewed the excellent uſe of true wiſdom, as a means of Tranquillity of minde, and remedy againſt the Vanity of outward things, in ordering our behaviour aright towards Superiours for prevention of thoſe dangers which their diſpleaſure may ſubject us unto. In this Chapter he further diſcovereth the uſe thereof unto the ſame End of comfortable living, in ordering of our behaviour towards Inferiours, thoſe eſpecially that are in want.

Concerning which we have, Firſt, the precept it ſelf, concerning ſubſtantial and uſeful charity, verſe 1. with an effectual reaſon thereof, both drawn from a metaphor of ſowing and reaping ſeed, verſe 1.

Secondly, the manner and meaſure of this our charity, which is to abound towards all that are in want, and that enforced by a reaſon drawn from the uncertainty of future Events; now thou art able; hereafter thou mayſt be diſabled, therefore do good while thou haſt meanes ſo to do, and thereby provide friends to thy ſelfe againſt any evils which thou alſo mayſt fall into, verſe 2.

Thirdly, Both thoſe are illuſtrated by many *ſimilitudes*, in the which he doth by way of *prolepſis* prevent ſuch objections as the covetous hearts of men are apt to make againſt this duty.

1. A man is apt to ſay, That he is neereſt to himſelfe, and muſt look after his own ſupplyes, and leave others to look after theirs.

To which he anſwereth, That as *Clouds* are not filled with waters to keep them to themſelves, but to empty them upon the Earth: ſo Gods bleſſings are not depoſited to men onely for their own good, but as Stewards they are to diſpence out of them unto others, verſe 3.

2. It may be objected, If I muſt relieve *ſeven and eight*; take notice of the wants of many, It will be ſeven to one if much of this bounty will not be caſt away upon unworthy and ungrateful perſons, who will make no return either unto God or man for it.

To this he anſwereth, That as it is all one to the maſter of *a tree*, whether it fall *North* or *South*, for either way it falls to the owners uſe and benefit: ſo that good which is done to any man in want, out of a deſire thereby to honour God, and to help our neighbour, ſhall prove beneficial unto him that ſo doth it, whatever the perſon be unto whom it is done, verſe 3.

3. It may be objected, That it is not yet a ſeaſon to be thus bountiful, there are many Impediments and diſcouragements thereunto, This charge, this loſſe, that affliction or danger, or expence lies upon me; when I am gotten over theſe, it will then be a fitter time to think on the wants of others, when I am ſecured againſt mine own.

To this he anſwers by another *ſimilitude* drawn from *husbandry*; He that will not ſow his ſeed leſt the wind ſhould blow it away, nor reap his corn, leſt the Clouds ſhould rain and wet it, ſhall never want exceptions againſt that which yet is neceſſary to be done. Therefore our duty is, to embrace the preſent opportunity, and leave the ſucceſſe for the future unto Gods bleſſing.

If we could certainly foreſee better weather, and more ſeaſonable accommodations, for our buſineſſes to morrow than to day, we might haply pretend ſome reaſon for delay of duty. But that is in Gods hand alone, as unknown unto us, as the way of the wind, or of the ſoules coming into the body, or the growing of the bones of an Embryo in the womb. Therefore it is our duty to do good at preſent while we have opportunity, and to commit the ſucceſſe of all for the future unto God, verſe 4. 5. Whereupon he repeateth the Exhortation in the ſame metaphor, ſow thy ſeed, ſcatter thy charity in ſeaſon and out of ſeaſon, in youth, in age, at all times, on all occaſions, ſince thou knoweſt not which will be moſt ſucceſſeful, ver. 6.

And now having thus largely ſet down various precepts for making the life of a man comfortable, and his mind quiet amidſt all the vanities of the world, He proceedeth to inſtruct him how he may provide for death, and judgement, and ſo ſecure happineſſe in another world too: for a man might be apt to ſay, when I am thus throughly fitted by theſe many precepts unto a ſecure and comfortable manner of living, having the favour of great men, the bleſſing of poor men, peace within, and plenty without, when by godly wiſdom, vexation of mind, and the vanity and diſquietneſſe thereupon of all outward things is healed, and removed; It cannot then but be a very pleaſant thing to live, to ſee the light of the Sun, and to enjoy thoſe contents which by theſe means we have arrived at, verſe 7. To this the Wiſe man anſwereth, That albeit by theſe means life is much ſweetned, and the vanity thereof is much abated, yet it is never throughly removed: But when all is done which can be done to render our condition here comfortable, yet *All that cometh*, both *life*, and the ſupplyes thereof, are ſtill *Vanity*, and will paſſe away, and the *dayes of darkneſſe* which follow, will be abundantly more than the dayes of light which went before. And that therefore we ought, by the timely remembrance of them both, to moderate our delights in things preſent, and to prepare our ſelves to lift up our heads with comfort in the judgement to come; verſe 8.

And becauſe of all others, young men, whoſe blood is freſh, and ſpirits active, are moſt apt to ſurfeit on preſent pleaſures, and to put far from them the evil day, ſlighting ſuch admonitions as theſe; therefore the VViſe man, who had had himſelf as full a gale of youthful pleaſures, as ever any other man, and had found the vanity of them all, doth by an *irony*, *deride* the folly, and by a ſolemn *citation* unto the Tribunal of God, *awaken* the conſcience of ſuch a voluptuous Epicure, verſe 9. perſwading him by the aſſurance of a future *judgement*, wherein he muſt be called to a ſtrict account for all the vanities and miſcarriages of his youth: and by the flitting condition of that age wherein he doth ſo glut, upon them, to remove far from himſelf thoſe ſinful exceſſes, which would fill his heart with ſorrow, and his fleſh with ſin.

Verſe 1. C*Aſt thy bread upon the waters: for thou ſhalt find it after many dayes*] This is a proverbial form of ſpeech, drawn from the manner of *husbandmen*, who ſow their land in expectation of a plentiful harveſt, after many dayes. VVhereby the VViſe man, in purſuance of his principal argument, touching *tranquillity* and comfort of life, doth perſwade unto *liberality* towards the poor, that their mouthes and bowels may bleſſe us. Some make it an alluſion to *Merchants*, who ſend their eſtates in ſhips upon the Sea, expecting in time a return with much gain, called the *Harveſt of the River*, Iſa. 23. 3. if the Prophet do not rather there allude to the plenty of Egypt, by the overflowing of the River, whereunto poſſibly the VViſe man may likewiſe allude in this place. Others, more generally, underſtand it of giving alms to the poor, where all we do, may ſeem to be *caſt away*, as if it were thrown into the Sea. Though thou think, what is ſo given, is all loſt, becauſe given to thoſe, who can never recompence thee; yet do thou lend in that manner, looking for nothing again, Luk, 6. 35. being aſſured, that what is thus given to the poor, is *lent unto the Lord*, Prov. 19. 17. who will in his time, certainly repay it with advantage unto thee. But I rather take it to be an alluſion unto *ſeed*, which is ſowed on very *fertil ground*, which is neer a river, or is made fat by the overflowing of a river, Numb. 24. 7. Iſa. 32. 20. So they uſed in Egypt to make their land fertil, by drawing the water when the river flowed over, by art unto it, Deut. 11. 10, 11. Therefore amongſt other plagues, which the Lord threatneth Egypt withal, this is one, That *their Rivers ſhould be dried up*; and *that which was ſowed by them, ſhould wither*, Iſa. 19. 5, 6, 7. and ſo we read of the *ſeed of Sihor*, Iſa. 23. 3. which was a River in Egypt, Joſh. 13. 3. Jer. 2. 18. By caſting the bread *upon* the waters, we underſtand, *by* or *neer* the waters; as Pſal. 1. 3. Gen. 41. 1. becauſe thoſe places are the moſt fertil. When he ſaith, *thy bread*, he thereby teacheth us, that our charity muſt be out of our *own* eſtate, and according to that condition wherewith God hath bleſſed us, Eph. 4. 28.

for thou ſhalt find it after many dayes] The ſeed which a man ſowes ſeemeth to die and periſh, but the husbandman waiteth patiently for many dayes together, and at laſt he reapeth a plentiful harveſt, Jam. 5. 7. as Iſaac did, Gen. 26. 12. Mark 4. 8. And in like manner, that which is ſowed in the bellies and backs of the poor, will be repayed, as the ſeed is in harveſt, manifold into the boſoms of righteous men, Prov. 19. 17. 2 Cor. 9. 6 — 10. Deut. 15. 10. Matth. 19. 22. Pſal. 112. 9.

V. 2. *Give a portion to ſeven, and alſo to eight: for thou knoweſt not what evil ſhall be upon the earth*] By *waters*, is ſometimes in the Scripture meant, *multitudes* of people; as Iſa. 8. 7. & 17. 12. Revel. 17. 15. and the Wiſe man here biding us to caſt our bread *on the waters*, doth in this verſe explain what he meant thereby, namely, that we ſhould diſperſe our good works, and almſdeeds unto *many*, that we ſhould be large-hearted, and open-handed unto the poor.

Give a portion] He alludeth unto the manner of their *feaſts* and entertainments in old times, when they did uſe to diſtribute portions to their gueſts, and to ſend to the poor, 2 Sam. 6. 19. 1 Sam. 1. 4, 5. Gen. 43. 34. Eſth. 9. 22. Nehem. 8. 10, 12. Iſa. 58. 7. Whereunto our Saviour haply alludeth, when he ſaith that Mary had choſen *ἀγαθὴν μερίδα*; A good part or portion, Luk. 10. 42. Which cuſtom of diſtributing equal portions to the gueſts, we find in Homer and Plutarch, to have been obſerved likewiſe among the Grecians; as alſo the cuſtom of ſending portions from the Tables of greater perſons, to thoſe that were abſent. Vide Stuck. Antiq. Conviv. lib. 3. cap. 3.

to ſeven and alſo to eight] That is, to *many* : a definite number, for an indefinite, 1 Sam. 2. 5. Job 5. 19. Mic. 5. 5. So hereby is noted, large and cheerful liberality to all in want, according to our abilities. VVe may not think we have done our duty, when we have been charitable to one or two perſons ; but we muſt diſperſe our bounty, as ſeed that is ſown ; and do good unto all men, according to their need and to our condition, cheerfully and inceſſantly. The *neceſſity* of a man may require it, when his *perſon* doth not deſerve it, Luke 6. 30. 2 Cor. 9. 5 —— 10. Gal. 6. 10. Iſa. 23. 18. Prov. 31. 20.

for thou knoweſt not what evil ſhall be upon the earth] Embrace the preſent opportunity of doing good, thou canſt nor foreſee how ſoon thou mayeſt be deprived of it, ſince thou knoweſt not what a day may bring forth, Jam. 4. 14 Prov. 27. 1. & 3. 27, 28. Luk. 12. 20. Haply thou mayeſt die, and leave thy wealth to thoſe, who will ſhut up their bowels againſt the poor ; however, what they do ſhall not be put on thy account. Thou art a ſteward of thy eſtate, no longer than for thine own life ; and therefore be thine own Executor, and conſider the *wants* of the poor are *preſent*, therefore let not thy *bounty* be onely *future*. Haply God may diſable thee another time, from doing that good which now he puts into thy hand. It is wiſdom to do *Gods work in Gods time*. Haply thou thy ſelf mayeſt fall into want, and ſtand in need of help from others ; therefore make thee friends of Mammon before-hand, Luk. 16. 9. Pſal. 37. 26. & 41. 1, 2, 3. 1 Tim. 6. 18, 19.

V. 3. *If the clouds be full of rain, they empty themſelves upon the earth : and if the tree fall towards the South, or towards the North, in the place where the tree falleth there it ſhall be*] He urgeth the duty of charity and bounty, by elegant *ſimilitudes*. *Clouds* that are full of moiſture, do not keep it to themſelves, but ſhed it forth in ſhowres on the earth, and on all kind of corn, and herbs for the benefit of many ; whence they are called the bottles of heaven, Job 38. 37. and the chambers of the Lord, Pſal. 104. 13. from whence he poureth down rain according to the vapour thereof, Job 36. 27. 28. ſo ſhould rich men, Prov. 11. 25. whom the Lord hath filled with his bleſſings, as the Scripture uſeth to expreſſe it, Deut. 33. 23. Job 22. 18. Prov. 5. 10. Deut. 6. 11. Prov. 30. 9. Phil. 4. 12, 18. not keep Gods bleſſings to themſelves, but pour them forth upon thoſe that are empty.

and if the tree fall, &c.] This ſome apply unto death, as if we were thereby warned to do good while we may, becauſe death will at laſt cut us down, and deprive us of any further opportunity, Eccleſ. 9. 10. Joh. 9. 4 and as death leaves us, judgement will finde us. But it ſeemeth rather to denote the benefit of charity unto the authours thereof, that whereſoever their bounty and mercy is placed, there it will be found again to their comfort ; they ſhall not go without their reward, as the tree on which ſide ever it falls, it will there be found, when the owner thereof inquireth after it.

V. 4. *He that obſerveth the wind, ſhall not ſow, and he that regardeth the clouds ſhall not reap*] By theſe ſimilitudes, he preventeth all thoſe pretences and objections, which carnal hearts are apt to make againſt the preſent ſeaſon of doing good, and are apt thereby, to defer and put it off to ſome fitter time, when they ſhall be more able, or when they ſhal have found out more fitting objects on which to place their bounty. VVe are very apt to frame excuſes againſt *preſent duty*, Hag. 1. 2. Act. 24. 25. Prov. 3. 27, 28. Here therefore the VViſe man removeth theſe pretences ; He that will by every wind be deterred from ſowing his ſeed, leſt it ſhould be blown away ; and by every cloud from reaping his corn, leſt the weather ſhould be unſeaſonable, ſhall never do his buſineſſe ; becauſe there will never be wanting ſome diſcouragement or other : ſo he that is ever framing carnal objections againſt doing good, ſhall over-ſlip the ſeaſon, and never do his duty, nor receive his reward. VVe are to take notice of the *preſent call* of God unto any good work, and the preſent opportunity he puts into our hands, and not delay ſervice upon the fear of future contingents, which are not in our power, Matth. 6. 34.

V. 5. *As thou knoweſt not what is the way of the Spirit, nor how the bones do grow in the womb of her that is with child : even ſo thou knoweſt not the works of God who maketh all*] By our ignorance of the works of Gods providence, he warneth us to be diligent in embracing every *preſent* opportunity of doing good, and not to defer or delay duty, till haply the Lord will put us out of all capacity to do it. This ignorance he proveth a *minore*, If we know not things more ordinary and familiar unto us, which happen every day, as *the way of the ſpirit*.] Symmachus rendreth it, of the *wind*, which way it comes and goes, how it riſeth and ſlackneth, Joh. 3. 8. Or how the *ſoul* comes into the body, and quickneth it ; ſo the Septuagint, ὁδὸς τοῦ πνεύματος ; Or, *how the bones do grow* ; How the ſeveral parts of the body, skin, fleſh, ſinews, bones, ſome hard, ſome ſoft, are all ſhaped out of the ſame ſeed, Pſal. 139. 13 — 16. Job 10. 10 —— 13. Much leſſe are we able to foreſee the works of Gods providence, which are far off and exceeding deep, Chap. 7. 24. Therefore ſince we know not what ſhall be to morrow, how God may diſpoſe of our life, or our eſtate, how long he may continue unto us opportunities of doing good, we ought not to defer or put off duty from time to time, but while we have a *preſent* ſeaſon, to embrace it, Chap. 9. 10. Gal. 6. 10.

V. 6. *In the morning ſow thy ſeed, and in the evening withhold not thy hand : for thou knoweſt not whether ſhall proſper, either this or that, or whether they both ſhall be alike good*] He inferreth from the former doctrine, of the uncertainty of future events, an hortatory concluſion, to be doing good on all occaſions, and to be aſſiduous and diligent in the work which God hath ſet us to do, whether all our labour take effect or no. The Lord being ſometimes pleaſed to fruſtrate mens endeavours, and to defer the ſucceſſe they expected from them ; Firſt, to try them whether they would perſevere in their calling : and *continue therein with God*, though they had not alwayes alike incouragement. 2. To teach them, that ſucceſſes depend not upon the *labours* of man but upon the *will* and free bleſſing of God. And he perſiſteth in his former metaphor of *ſowing ſeed* ; meaning thereby, Firſt, in particular works of charity and mercy to the poor ; as verſe 1 —— 4. 2 Cor. 9. 6. Pſal. 112. 9. Secondly, In general, works of mercy and righteouſneſs in our general or particular callings, Prov. 11. 18. Hoſ. 12. 10. Thereby teaching us, that works of mercy and righteouſneſſe do not periſh, but will bring forth an harveſt of comfort, and great reward unto thoſe that abound in them, Gal. 6. 8.

ſow thy ſeed] Do thine *own* work, intend thine *own* calling, immix not thy ſelf in things which belong not unto thee, 2 Theſſ. 3. 10. 1 Theſſ. 4. 11. Be liberal of thine *own* eſtate, Epheſ. 4. 28.

In the morning ſow —— and in the evening withhold not thine hand, or let not thine hand reſt and give over.] *Begin* betimes, and be not weary of well-doing, but *continue* unto the end ; be alwayes doing of good, *morning* and *evening*, the *whole* day from one end of it to the other, Gen. 1. 5. Dan. 8. 14. Pſal. 104. 22, 23. So Solomon bids us, *be in the fear of the Lord all the day long*, Prov. 23. 17. It is to be underſtood of the *morning and evening* of a mans *life*, which ſhould be wholly conſecrated to God, Lam. 3. 27. Eccl. 12. 1. Pſal. 92. 14 Matth. 10. 22. or of the *morning and evening* of a mans *proſperity* ; as ſoon as ever God giveth thee an eſtate, begin to do good with it, and be not weary of ſo doing, but continue to the end. God requires our charity to be ſet about on the firſt day of the week, 1 Cor. 16. 2. Gal. 6. 9, 10. The night is ſhut out of the time of working, or of duty, therefore while it is day, while we have life and opportunity, we muſt ply our duties, Eccl. 9. 10. Joh. 9. 4.

for thou knoweſt not whether ſhall proſper, or whether will be moſt right, or congruous, the one or the other, &c.] Thou mayeſt juſtly expect a bleſſing upon all, however, though the ſucceſſe, as to men, be not alwayes proſperous ; ſometimes thy bounty is miſplaced upon thoſe that abuſe it, or return evil for good, yet with God, conſtancy in well-doing will not miſs of its reward ; and by this largeneſſe of heart, thou mayeſt unawares entertain Angels, and bring extraordinary bleſſings upon thy family, Matth. 10. 41, 42. Heb. 13. 2. 1 Reg. 17. 13 —— 16.

V. 7. *Truly the light is ſweet, and a pleaſant thing it is for the eyes to behold the Sun*] By light, and beholding the Sun, we are to underſtand the time of this *preſent life*, as is evident by what follows in the next verſe ; ſo Job 3. 20. & 33. 30. and withal, we may take in thoſe pleaſures and *comforts* thereof, which ſerve to render it more ſweet and contentful. Some make it to be a tacit objection, againſt that continual labour which he before preſcribed. Since life is ſhort, we ought to uſe all the wayes we can to render it pleaſant, and not weary out our time and ſtrength in continual toyl and labour ; it is much more ſweet, to enjoy the light and pleaſures of life while we may, 1 Cor. 15. 32. whereunto they make the vvords of the next verſe to be an anſvver ; That vvhen death comes, the good vve have done vvill remain vvith us, but all our pleaſures and delights vvill vaniſh into nothing. It may ſeem to relate unto the former verſe as well as to that which follows ; *ſow* your ſeed in the morning, and in the evening, ſo long as you have the light of the Sun to guide you ; for this is the chief comfort and ſweetneſſe of life, to be doing good while we have time and opportunity, becauſe the dayes of death and darkneſſe are coming, wherein we cannot work.

But it ſeemeth rather to be a *Tranſition* unto a new matter. In the former parts of this book, the Wiſe man had ſet forth the vanity of all outward things, and had preſcribed many gracious and excellent means to remedy the ſame, and to frame the heart of man unto *Tranquillity* and peace. But now when by theſe precepts the life of man here is rendred as full of comfort, and quietneſſe, as an earthly condition is capable of, yet though his *life* be never ſo *ſweet*, there are *great evils* coming, which will require much meditation and preparation of heart to fit a man for them : and there is a *far longer condition* for the future, which wil abide us after this life is gone ; neceſſary therefore it is unto the compleating of that happineſſe whereinto he had all this while inquired, to ſecure not onely the comforts of this life, but the aſſurance of a better, which is the buſineſſe of Solomon in the remaining part of this Book, by a timely meditation of *death* and *judgement*, and by the fear of God, and keeping his Commandments in our youth, to arm us againſt the terror of future evils, and to fit us for that happineſſe, which is the whole of man, and which will be throughly proportionable to his largeſt deſires. And ſo the meaning is this, It is true indeed, to enjoy the *light of the ſun*, and the comforts of this preſent life, is a very ſweet thing: *Senſually* ſweet unto thoſe, who are voluptuous; *Solidly* and ſubſtantially ſweet unto thoſe, who by all the foregoing precepts, have gotten wiſdom to cure the vanity and vexation of ſpirit, which otherwiſe outward things are apt to produce; yet both the one and the other, muſt remember, that though life be ſweet under the Sun, yet it is not *long*, much leſs, perpetual *dayes of darkneſſe are* to come, therefore unto compleat happineſſe there is yet more to be done, and ſuch an eſtate to be ſecured, as may bear full proportion to the capacities of an immortal ſoul, and may make up the *Whole of man*.

Light is ſweet] Sweetneſſe here is that, properly, which is the object of our taſte, Judges 14. 18, Prov, 24, 13. but it is uſual in the Scripture to attribute that which is proper unto one ſenſe, to another; as to ſee thunder, Exodus 20. 18. to ſee the ſmell of a field, Gen. 27. 27. It is a broken and conciſe ſentence, unto which ſomething is to be added or underſtood, it is *indeed ſweet* to ſee the Sun; life is pleaſant, *but* yet it is *vanity*, and will end in death; by the meditation whereof, we are to abate our inordinate love of the profits and pleaſures of ſo vaniſhing a condition.

V. 8. *But if a man live many years, and rejoyce in them all, yet let him remember the dayes of darkneſſe, for they ſhall be many. All that cometh is Vanity*] Though it be a ſweet thing to enjoy life, and the comforts thereof, and though a man ſhould live long, and all that long life, ſhould have his full of worldly delights, yet the ſerious meditation of death, and the long abode we ſhall after all thoſe pleaſures have in the houſe of darkneſs, will ſufficiently demonſtrate the vanity of temporal life, how long, or how proſperous ſoever it have been; ſuch a life we finde deſcribed, Job 21. 7——13. By *dayes of darkneſſe*, are underſtood in oppoſition to light; and the ſeeing of the ſun, in the former verſe, that ſpace of time wherein men ſhall lye in the duſt, Pſal, 88. 12, 13. Pſal. 143. 3. Eccleſ. 6. 4. Job 10. 21.

for they ſhall be many] This ſome apply to the firſt words of the verſe, though the days of life be many, yet let a man remember the dayes of darkneſſe, and that will make him judge all things which happen in this world to be but vanity: we may likewiſe read the words thus; If a man live many years, let him rejoyce in them all, he is not debarred the comforts and contents of them, but let him withal temper and moderate the joyes of life, with the meditation of death, and know that *every thing* which hapneth, that *every man* which cometh into the world is *vanity*.

V. 9. *Rejoyce O young man in thy youth, and let thine heart cheer thee in the dayes of thy youth, and walk in the wayes of thine heart, and in the ſight of thine eyes: But know thou, that for all theſe things God will bring thee into judgment.*] Since all that cometh is vanity, as well youth as age, both which he ſheweth here and in the next Chapter: And ſince the dayes of life and jollity here, how long ſoever, are very ſhort and inconſiderable, in compariſon of the dayes of darkneſſe which follow after them, he therefore perſwaded thoſe who are moſt ſubject to be tranſported with the pleaſures of life, to remember *death and judgement*, and thereby to reſtrain their inordinate deſires. A young Epicure, who is ſcornful and impatient of ſuch cooling and chill doctrines as thoſe of *death and judgement*, might be apt to ſay; if the *dayes of darkneſſe* be ſo *many*, let us not make them more than they are by denying our ſelves the pleaſures of light, but let us freely indulge to our ſelves all our delights, and live to the length of our deſires, 1 Cor. 15. 32. whereunto Solomon anſwereth in theſe words, 1. By way of *Conceſſion*, 2. By way of ſad and ſevere *præmonition*. The *Conceſſion* ſome would have to be real and ſerious, as if he had ſaid, I would not diſcourage thee from the uſe of lawfull pleaſures, nor debar thee ſuch contents as the flower of thine age do call for: onely I would have thee carefull not to exceed the bounds of temperance and moderation, but by the vanity of things preſent, and certainty of future judgment, to compoſe thy mind to ſobriety in enjoying, and to a readineſſe to depart from theſe vain delights, as Gal. 5. 13. 1 Pet. 2. 16. enjoy pleaſures, but be not drowned in them; uſe honeſt delights, but be not a ſlave unto them: Thou ſeeſt that all here is Vanity, that the faſhion of this world, the power, wealth, honour, pleaſures, ſtrength, health, beauties thereof, all vaniſh and paſſe away, and that all of us muſt be brought before Gods tribunall; and all our actions undergo a ſevere tryal: therefore let it be thy chiefeſt care to provide for that accompt. But the place is much more emphaticall, if we underſtand the Conceſſion *Ironically*; as 1 Reg. 18. 27. & 22. 15. Ezek. 28. 3 4. Matth. 26. 45. Since thou art wilful and ſcornful, take thy courſe *Rejoyce in thy youth*, or, becauſe thou art young, ſtrong, healthful and thy bones full of marrow, Job 21. 23. 24.

And let thine heart cheer thee] Symmachus, ἐν ἀγαθῷ ἔστω, Let it be wholly in good, or in delights.

and walk in the wayes of thine heart, and in the ſight of thine eyes] Do what thou pleaſeſt let thy wanton and wandring eye enflame the luſts of thy heart, and let thy ſenſuall heart give law to thy whole man, deny not thy ſelf any thing which heart can wiſh, or eye look on, Numb. 15. 39. 1 John 2. 16. 2 Pet. 2. 14. & 3. 2. Ezekiel 23. 16, Joſhua 7. 21. Jerem. 18. 12. Pſalm 81. 12. Job 21. 7. Thus ſharply doth the Lord deride the pride and folly of young men in their career of Luſt and Vanity, and as it were give them over to their own hearts deſires, Prov. 1. 24——28. Rom. 1. 28.

But know thou] Though thou endeavour to blind thine own eyes with ſenſual delights, to ſmoother thy conſcience, and to baffle thoſe principles of fear and reſtraint which God hath planted in thee; Though thou wouldſt not ſee yet thou ſhalt ſee and know to thy coſt, Iſaiah 26. 11. 1 Reg. 22. 25. 2 Pet. 3. 5.

that for all theſe things] For all the ſins, vanities, and exceſſes of thy youth, for all thoſe things which are now ſo grateful to thy ſenſes, though they pleaſe thine eye, they will gnaw and ſting thy conſcience, Job 13. 26. Pſal. 25. 7. God, whoſe Word and fear thou now deſpiſeſt, from whoſe eye thou canſt not hide thy ſins, from whoſe Tribunall thou canſt not withdraw thy conſcience; *will bring thee*] Perforce whether thou wilt or no, when thou ſhalt in vain call to Mountains and Rocks to hide thee, Rev 6. 16. Luke 23. 30.

into judgement] The judgement of the *great day*, Jude verſe 6. called the *Terrour of the Lord*, 2 Cor. 5. 10. Acts 17. 30. the conſideration whereof ſhould abate the heat of luſt, and cauſe the heart of young men to tremble at the wrath to come.

V. 10. *Therefore remove ſorrow from thine heart, and put away evil from thy fleſh; for childhood and youth are vanity*] This is not to be underſtood Ironically, as the former words of the verſe foregoing, nor in that ſenſe; but ſeriouſly, as a ſeaſonable precept unto young men, who are of all other men, by reaſon of the heat of their blood, ſubject unto *paſſions* and unto *pleaſures*; the one ſeated in the *heart*, the other in the *fleſh*; from both which, he doth here forewarn them.

Remove ſorrow, or *anger* and *indignation from thine heart*] If we read it *ſorrow*, then hereby is meant all thoſe ſinful pleaſures which though the deceitful heart look on as matter of joy, yet will certainly fill the heart with ſorrow at the laſt Prov. 14. 13. If *Anger*, or Indignation then the meaning is, that he ſhould reſtrain all Inordinate paſſions and perturbation of mind, eſpecially take heed of ſwelling or ſtorming at the will and wayes of God, or at any ſerious advice minding him thereof, James 1. 19. Job 6. 24.

and put away evil, ſinful luſts, *from thy fleſh*] From thy bodily members, Romans 6. 13. 1 Cor. 6. 15. 2 Cor. 7. 1. 1 Peter 2. 11. 2 Timothy 2. 22. and ſo ſome underſtand the word *fleſh*, in the ſenſe as it is uſed, Ezek. 16 26. & 23. 20. 2 Pet. 2. 10. Jude verſe 23.

for childhood and youth are vanity] The reaſon of this advice, drawn from the vaniſhing condition of youth and the pleaſures thereof: Youth is but as the Aurora of early morning of a day quickly gone, from thence to noon and from noon to night, therefore care ſhould be uſed to ſpend it in ſuch a manner, as that we may have an abiding fruit, and pleaſure which will not vaniſh with the yeares which were conſumed in the purſuance of it.

CHAP. XII.

IN this Chapter, the Wiſe man proceedeth to demonſtrate the Vanity of youth and old age, which both quickly run into death, and then concludeth the whole Book.

He had before by an Emphatical Ironie, deterred young men from thoſe inordinate paſſions, and ſenſual pleaſures, which that ſlippery age is moſt ſubject unto, and that by the Conſideration of that dreadful accompt which in the laſt Judgement God will require of them. And becauſe that age of all other is moſt apt to put the evill day far from them, and to look on death and Judgement as at a great diſtance (as evil men uſe to do, Ezek. 12. 27. 2 Pet. 3. 3, 4. Amos 6. 3, 5. therefore he doth by a *prolepſis* prevent that ſhift; Young men might be apt to ſay, the things you preſſe us unto are good, but we ſhall have time enough before Judgement come, to think of them, old age will be a fit ſeaſon to draw off from the world, and to draw nigh to God. Solomon here perſwades from ſo dangerous a reſolution, ſhewing the neceſſity of ſeeking and ſerving God in our youth, in regard old age will be very unfit to begin ſo great a work in.

Whereupon he ſheweth, 1. The Vanity of old age, ſetting it forth by a large and an elegant Allegory, and by other expreſſions, verſe 2——6.

2. He preſſeth the ſame duty by another argument, from the approach of death, which taketh away all meanes of repentance and converſion, verſe 7. And having thus by an Induction of many particulars ſhewed the Vanity both of the Creatures here below, and of the Condition of man under the Sun, who, were they never ſo excellent, could not long enjoy them; He doth conclude the whole book, 1. With reſuming his firſt concluſion, verſe 8. 2. By vindicating the truth of his doctrine therein,

and in other his Writings, by arguments; 1. From the Pen-man of them, His Piety, he was a penitent Convert; His wiſdom: His fidelity in teaching the people: His diligence, in ſeeking out choyce matters to teach them: His ſucceſs in compoſing many excellent and profitable Sentences for their furtherance in piety, vertue, and prudence, verſe 9.

2. From the Quality of the doctrine which he taught, which he commendeth, 1. Abſolutely, and for it ſelf, in regard, 1. Of the pleaſantneſſe. 2. The uprightneſſe. 3. The truth of it, verſe 10. The Efficacy of it, ſet forth by two ſimilitudes of goades, and of nailes. 5. The Authority of it, 1. In regard of the office of thoſe who diſpence it, they are Maſters of the Aſſemblies. 2. In regard of the great Shepherd of the ſheep, by whoſe Spirit it was revealed, verſe 11.

2. He commendeth it Comparatively, from the Vanity of all other ſtudies and learning without this; All other Books are made without end or number, and read without ſatisfaction or content; by theſe a man may be admoniſhed; by others he can be onely wearied, verſe, 12.

And having thus demonſtrated the Doctrine he had in this book delivered, he cloſeth the whole with a moſt grave and ſolemn concluſion, containing 1. A ſummary abridgment of the meanes of perfect Happineſs and Tranquillity of mind, in two words, fear and obedience, fear of God in the heart, as the root; Obedience of his Will in the life, as the fruit of that holy fear, verſe 13.

2. A ſtrong motive thereunto drawn from the future Judgement, upon which and that finall ſentence of Abſolution or Condemnation then to be pronounced, the everlaſting Happineſs or miſery of man ſtandeth; verſe 14. He will bring *every work* to Judgement, therefore *keep his commandements*: he will bring *every ſecret thing* to judgement, therefore *fear him*, and ſanctifie him in your hearts.

Verſe 1. R*emember now thy Creator in the dayes of thy youth, while the evill daies come not nor the yeares draw nigh when thou ſhalt ſay, I have no plaſure in them*] *Remember*] We are naturally apt to forget God, and not to retain him in our knowledge but to live, as it were, without him, Pſalm 10. 4, 5. Epheſ. 2. 12. and this moſt of all, when earthly and ſenſuall objects draw the heart with a ſtronger attraction; therefore the Wiſe man, having diſſwaded young men from youthfull luſts, doth here exhort them as a neceſſary meanes thereunto, *to remember their Creator*, To ſet the Lord alwayes before their eyes, Pſalm 16. 8. to be in his fear all the day long, Proverbs 23. 17. To compoſe themſelves unto his ſervice, to keep in memory, to hold faſt, to ponder, and ſtir up the thoughts of him, and deſires towards him in their hearts, 1 Cor. 15. 2. Titus 1. 9. Proverbs 4. 4. Luke 8. 15. Deuter. 11. 18. Pſalm 119. 11. Luke 2. 51. This *Remembrance* imports love, deſire, obedience, *Verba notitiæ connotant affectus*, Pſal. 119. 55. Iſa. 26. 8. 9.

We find Two Pſalms amongſt Davids, with this Inſcription, *To bring to Remembrance*, ſo carefull was he not to forget the dealings of God with him. Pſal. 38. 1. Pſal. 70, 1. for this purpoſe were *Sacraments* inſtituted, Exodus. 12. 42. 1. Corinth. 11. 24. *Feaſtivals* ordained to keep alive the memory of mercies, Eſther 9. 27, 28. *Stones* and *monuments* erected for the remembring of Gods goodneſs, Joſhua 4. 6, 7. the Law written on *door-poſts*, *fringes*, frontlets to keep ever in mind, Deut, 6. 7, 8 9. for this purpoſe God hath appointed his *ordinances*, and given his *Spirit* to his Church, to put them in remembrance, 2 Peter 1. 12. 1 Tim. 4. 6. John 14. 26.

thy Creator] This word includeth many reaſons, why God ought to be remembred and ſerved by us.

1. *He made us and not we our ſelves*, and we owe our ſervice to him from whom we receive our Being, Pſalm 100. 2. 3. Remember he made all things *for himſelf*, we are *of him*, therefore we muſt live *to him*, Prov. 16. 4. Iſa. 43. 21. Rom. 11. 36. & 14. 7, 8.

2. He made us after *his own image*, to know him, and to have ſpecial intereſt in him, and acquaintance with him; and being made like him, we are the more obliged unto his ſervice, Eph 4. 23, 24.

3. By that power which created us, we are continually preſerved; if he withdraw it, we preſently periſh *In him we live and move and have our being*. The more vigour and ſtrength we have, the more ſenſible we ſhould be of that divine ſupportance, which continueth it unto us, Acts 17. 27——30. Pſalm 104. 28 29.

4. He who hath power to *create*, hath power to *deſtroy*; and he will ſhew the ſame almighty power, in deſtroying thoſe, who live not ſuitable to the ends of their Creation, 1 Sam. 2 6, 8. 2 Theſ. 1. 9. This creating power of God, ſhould teach us to fear him, Jer. 5. 22.

in the dayes of thy youth] The choiceſt time of thy life, Lam. 3. 27. Proverbs 22. 6. 2 Chron. 34. 1, 2, 3. 2 Timothy 3. 15 Pſalm 119. 9. therefore God required, that the *firſt ripe fruits* ſhould be dedicated unto him, Exodus 23. 19. and the *firſt born* his Exodus 22. 29. And his ſacrafices he would have to be *young*, Exodus 12. 5. & 29. 1. Lev. 4. 3. We enjoy mercies in our youth, therefore we ſhould do duty in our youth; we expect eternall life from God therefore we ſhould not withdraw any part of our temporal life from him. He requireth to be ſerved with all our ſtrength, therefore we may not put him off till our ſtrength is gone.

before the evill dayes come, &c.] If thou wilt have God to pity and help thee in thy evill dayes, thou muſt ſerve him in thy good dayes. The dayes of old age are called *evil dayes*, *ætas mala*, in Plautus; becauſe they bring many pains and troubles along with them: *vitæ hyems*, the Winter of our life as Solon called it, *nam res plurimas peſſimas cum advenit affert*. As the dayes of youth are called, *ætas bona*, in Cicero and *ætas optima* in Seneca: Becauſe then nature is ſtrong and vigorous, and doth moſt fully enjoy it ſelf. Thine old age will bring evils enough of its own, Do not thou bring upon it the bitterneſs and burden of all thy youthful follies; repentance is a hard work, when thy ſinnes are fewer, and thy ſtrength greater: When infirmities bend thy back, do not keep thine iniquities to break it. Since the dayes of old age will be evill dayes, Lay up as many graces as thou canſt to ſweeten it, as many comforts as thou canſt to ſtrengthen thine heart againſt the evils of it. Gather, in Summer, againſt ſuch a Winter as this, Prov. 10. 5. That old age may not be to thee an evil age, but as it was to Abraham, a *good old age*. Gen 25. 8.

And the years wherein thou ſhalt ſay, I have no pleaſure in them] This ſeems to be added, as an aggravation of the evill of thoſe evill dayes, that if they be lengthened into *years*, yet all that while a man can finde no matter of pleaſure or content, whole years together ſhall be full of wearineſs and ſorrow. So Job complains of the length of his miſery, that he poſſeſſed moneths of vanity, Job 7. 3. and Ezekiah, Iſaiah. 38. 12, 13, 15. The very *ſtrength* of the years of an old man, is all labour and ſorrow, Pſalm 90. 10.

V. 2. *While the Sun, or the light, or the Moon, or the ſtars be not darkned; nor the clouds return after the rain*] Theſe words may be underſtood either *Literally*, or *Allegorically*, as thoſe that follow. *Literally*, the meaing is, That unto old men, by reaſon of the decay of their ſenſes, even the lighteſt bodies ſeem to be darkned; they look upon the Sunne, at noone through the clouds and ſcales which are over their own eyes. And whereas it is a pleaſant thing to behold the Sunne, Chapter 11. 7. this ſhall miniſter no delight at all unto them: Light is little worth unto a man that is in miſery, Job 3. 20, 23. *Allegorically*, It is by ſome underſtood ſo, as that the Sunne, Moon, Starrs, Light, may referre unto *ſome parts in man*, ſignified thereby; (as the other parts of the Allegory enſuing do) and thus: Firſt, the Chaldee Paraphraſe referreth it unto the *face*, and eyes; Before the glory and beauty of thy face be changed, and the light of thine eyes be darkned, and the comlineſs of thy cheeks be abated, and the Apples of thine eyes, the Starrs of thy countenance, be extinguiſhed; and thine eye-lids drop down tears, as Clouds after rain. Secondly, others underſtand it of the weakning of the inward vigor of the ſoul, and *rational faculties*; Underſtanding, Perſpicacy, Memory, Judgement, Phancy; all which in the nature of man, anſwer to the celeſtial Lights. Others, by Sunne. Moon, Starrs, and Light, underſtand the various ſorts and degrees of *proſperity* and *joy*, which men meet with in their younger years: and ſo the ſenſe to be, *Remember thy Creator in the dayes of thy youth, before thoſe evil dayes come*, wherein all thy light ſhall be turned into darkneſs all thy proſperity into ſorrow, before greater and leſſer comforts do all fail thee, and thy dayes and nights be full of trouble and darkneſs, one calamaty (like ſtormes of the winter) coming upon the neck of another. *Proſperity* is uſually in Scripture compared unto the Sunne, and to light, Judg. 5. 31. 2 Sam. 23. 4. and in greater proſperity, than uſual, the light of the Moon is ſaid to be as the light of the Sunne, and the light of the Sunne ſeven fold, Iſaiah 30. 26. & 60. 20. And on the other ſide, when great afflictions, ſuch as ſwallow up all former joy and contentments, come upon a man; the Scripture expreſseth it by the obſcurity, blackneſs, and falling of the Sunne, Moon and Starrs, Iſaiah 13. 9, 10, 11. Iſaiah 24, 20——23 & 34. 4, 3. Jerem. 4. 23, 24. & 15. 9. Ezek. 32. 7, 8. Joel 2. 10. & 3. 15. Amos 8. 9 Matth. 24. 29, And this ſenſe ſeemeth moſt genuine, as expreſſing the reaſon, why the dayes of old age are evill dayes, and years wherein a man hath no pleaſure, becauſe, both *day* and *night*, the life of ſuch a man is full of darkneſs ond trouble. Therefore mention is made of *Sun*, and of *Moon* and *Starrs*, to note the inceſſant pains, aches troubles, weakneſs which this age is afflicted with, Job 7. 4, 13, 14, 18, 19. Pſalm 32. 4.

nor the clouds return after rain] This likewiſe may be underſtood generally of the troubles of old age; in the former ſenſe, to note the continual returns of them day nd night. A *proverbial ſpeech*, expreſſing the conſtant ſucceſſion of one grief, pain, diſeaſe, calamity, after another; as when the Wether is ſet into rain, one cloud is no ſooner blown over, but another ſucceeds and brings more rain: *Velut unda ſupervenit undæ*. Others underſtand it of the *Catarrhs*, and *defluxions*, which by reaſon of natural weakneſſe, and want of heat to concoct them, do ſtill aſcend from the ſtomack to the head, and from thence fall down upon the breaſt and lungs; ſo that the head is ever rainie, never ſerene.

The former ſenſe ſeems moſt pertinent, becauſe in this verſe, is a generall deſcription of the miſeries of old age, the particular ſpecification whereof followes in the reſt. For as Uſurers, before the whoſe debt is paid, ſo fetch away ſome good parts of it for the loan: ſo before the debt of death be paid by the whole body, Old age doth, by little and little, take away ſometimes one Sence, ſometimes another, this yeare one Limb, the next another; and cauſeth a man, as it were, to dye daily. No Sunne can diſpell the clouds and ſorrows of old age, but Chriſt, who is the Sunne of Righteouſneſſe, and the bright morning Star, Mal. 4. 2. Proverbs 4. 18 Revel. 22. 16.

V. 3. *In the day when the keepers of the houſe ſhall tremble, and the ſtrong men ſhall bow themſelves, and the grinders ceaſe, becauſe they are few, and thoſe that look out of the windowes ſhall be darkned*] The body is here compared to an *Houſe*, or Caſtle, ſo elſewhere called, Job 4. 19. 2 Cor. 5. 1. which hath *Watch-men* and *Keepers*; to preſerve it from being broken open. By theſe, ſome underſtand the *outward Sences*, which obſerve any danger approaching, and give timely notice of it to have it prevented. Others, the *inward faculties* of the Memory, Wiſdom, Providence, which take ſpecial care of the common ſafety. Others and the moſt, The *Hands* and *Armes*, which are the principal inſtruments, which the body uſeth in repelling any evill from it. Others, underſtand the *Ribs*, whereby the vitall parts are fenced and hedged in, that danger may not eaſily come neer them: As the expreſſion is, Job 10. 11. Though the Verb, *Tremble*, ſeem to carry the ſenſe chiefly unto the *Hands* and *Arms*, which are more ſubject unto palſies, and ſhakings; yet it is not amiſs to take in many of the other; The *Head*, the ſeat of the Sences, as the Watch-man; the *Arms*, as the Souldiers in the Caſtle; the *Ribs*, as the walls or works which ſerve to defend it: All which are much ſhaken and weakned in old age.

and the ſtrong men ſhall bow themſelves] The *Leggs* and *Thighs*, which were wont to carry the body upright, ſhall now falter, and ſhrink under their weight, and buckle for feebleneſſe, Iſa. 35. 3. Or, the *Back*, which is the ſtrongeſt part of the body for bearing burdens, ſhall bow and ſtoop under its own weight. Symmachus rendreth it, διαφθαρῶσιν, ſhall periſh, or be corrupted; the Septuagint, διαστραφῶσιν, ſhall be preverted, ſhall, as it were, trip up and ſupplant one the other with crooked and unſteady motion, The old Wife in the Comedian, excuſed her ſlow and faltering pace, becauſe ſhe carried a very heavy burden, the weight of ſeventy four yeares. Caietan underſtandeth it literally, when the ſtrongeſt men that are do fail, and ſtoop through weakneſſe.

and the grinders ceaſe becauſe they are few] *Dentes molares*, the great *jaw-teeth*, Wherewith we grind our meat, ſhall ceaſe and be unable to work, becauſe they *are diminiſhed* and made few, or becauſe they *do diminiſh* their grinding, being ſluggiſh and dull, both for want of ſtrength in themſelves, and of appetite in the ſtomack.

and thoſe that looke out of the windowes ſhall be darkened] The Vulgar, *per foramina*, through the holes; as Zach. 14. 12. It is elſewhere rendred, Windowes, 2 Reg. 7. 19. Iſaiah 60. 8. Gen. 8. 2. So it is underſtood of the *dimneſſe of the eyes* in old men, Gen. 27. 1. & 48. 10. *Solomon Glaſſius* in his *Rhetorica Sacra*, by *Windows* underſtandeth *Spectacles*, which for weakneſſe of ſight, aged men are neceſſitated to uſe: Caietan applieth it to *all the ſenſes*; and by *foramina* underſtandeth the holes of the ears, Noſe, Mouth, a wel as of the eyes. All theſe for want of vital ſpirits, being blunted and dulled in their exerciſe. But the words, [*looking out*] and [*darkned*] plainly limit the meaning unto the *ſight* onely, which through the want of ſpirits, drineſſe, and ineptitude of the Organes, hardneſſe of the membranes, defluxion of humours, and other inconveniencies, is much weakned in aged men. So that it is noted as a ſtrange thing in Moſes, that when he was a hundred and twenty years old, his eye was not dim, nor his natural force abated, Deut. 34. 7. and the like we read of Caleb, Joſh. 14. 10, 11.

By theſe infirmities, we ſhould be taught, in our younger years, to provide, and lay in comforts againſt them, and not to truſt in the ſtrength of our own Armes, which are ſo eaſily broken, but to make the Lord our Arme, and his Right hand our keeper, whoſe Armes are everlaſting, Iſaiah 33. 2. Deuter. 33. 27. Pſalm 121. 5. Not to reſt upon our own bottom, nor ſtay onely upon our own ſtrength, by which no man ſhall be eſtabliſhed, 1 Samuel 2. 9. but to make the Lord our ſtay and ſupport, in whom there is everlaſting ſtrength; He is eyes to the blind, and feet to the lame, he giveth power to the faint, and to them that have no might, he increaſeth ſtrength, Pſal 18. 18. Iſa. 26 4. & 40. 29. & 41. 10. Pſal. 145. 14.

V. 4. *And the doors ſhall be ſhut in the ſtreets, when the ſound of the grinding is low, and he ſhall riſe up at the voice of the bird, and all the daughters of muſick ſhall be brought low*] Various interpretations are given of theſe particulars. Some underſtand the firſt clauſe, *literally*, The doors of the houſe, by which he was wont to go into the ſtreets, to viſit his friend, to walk up and down about his buſineſſe; ſhall be now ſhut up; He ſhall, by reaſon of his many infirmities, keep within doors, and abſtain from all publique meetings, wherein, in his younger years, he was wont greatly to delight. Others, refer it *allegorically* to the *Body*, here compared to an Houſe, the doors whereof towards the ſtreet, are, in old age, ſhut up, and made uſeleſſe. VVhereby many things are underſtood. Firſt, The *two Lips*, which are the doors of the mouth outwardly, Pſalm 141. 3. The word is in the duall number. Or, The *Mouth*, which is the door of the heart: This may be applyed both unto *eating*, and unto *ſpeech*, unto the *æſophagus*, and the *arteria*, the paſſages for the meat to go down to the ſtomak, and for the breath to go to the lungs, called *fiſtula cibaria*, and *fiſtula ſpiritualis*. Theſe pipes are haply here compared unto the ſtreet, or paſſage down into ſeverall parts within the body. which have doors or covers, that open one way, and ſhut another way when we eat and drink, that our food may go right to the ſtomack, and not awry to the lungs. Theſe doors in old age, are, through weakneſs, ſhut up, and as it were off from their hinges, do not ſo pliantly and readily, do their proper office, as they were wont to do. Whence difficulty of ſwallowing, and difficulty of ſpeaking; unto which two, moſt of the interpretations of this place, may be referred. Some by the *two doors*, underſtand the *eye-lids*, when they are weak, and hang down over the eyes. Others, *All the ſenſes*, which are the outward doors, by which objects enter, and are admitted to the ſoul, All which, in old age, are ſo weakned, and unuſeful, that they do very little ſervice.

The next clauſe, ſeems moſt to favour that ſenſe, which by doors, underſtands the paſſages of the meat, down into the ſtomach, and of the voice from the lungs, unto both which uſes, the teeth are greatly ſubſervient.

when the ſound of the grinding is low] This ſome apply unto *hearing*, when that grows weak. Others, unto the *Concoction of the ſtomach*, when that is decayed: but the moſt probable interpretation is that which applies to the *teeth*, which being few and weak, cannot readily cruſh and break harder meats, and ſo make a leſſer ſound in eating, than young men do; *frangendus miſero gingiva panis inermi*. When the teeth are gone, the lips are compreſſed the mouth falls down, the organs of feeding and ſpeaking are much diſabled. They who take the former clauſes literally, joyn the ſenſes thus together. Old men ſtay within doors, and walk little abroad becauſe the weakneſſe of their appetite and digeſtion doth cauſe them to eat little, whereby their ſtrength is much abated, neither do they for this reaſon care to go to feaſts, or merry meetings, al deſires and delights being in them wholly decayed and broken.

and he ſhall riſe up at the voice of the bird] At the chirping or ſinging of any little bird.] An expreſſion of the little ſleep which old men have, by reaſon of the coldneſſe of their ſtomack, and difficulty of Concoction, ſending up fewer vapours to the brain, or leſſe benigne ſo that they are eaſily awakned with every little noiſe. It may alſo be underſtood of his wearineſſe to lye long in his bed, by reaſon of leanneſſe and aches, ſo that he is willing to riſe as early as the birds leave their neſts.

and all the daughters of muſick ſhall be brought low] By daughters of muſick, we may underſtand, 1. Some organs of the body tending unto muſick, either to ſing our ſelves, as the *arteriæ* for ſpeaking, thoſe *fibræ vocales* which are bended and inflected in ſinging, or the *ear* which judgeth of ſounds, as the palate of meats, when we hear others ſing; or ſecondly. All kind of *muſical conſort and harmony*, Vocall or Inſtrumental, which young men greatly delight in, as Solomon did. Eccleſ 2. 8. but to old men are little delightful, they can neither ſing themſelves, nor are greatly pleaſed with the muſick of others, 2 Samuel 19. 34, 35. By theſe defects we are inſtructed in the dayes of our youth, to open all the doors of our heart to let Chriſt in, that in old age he may be with us, and when our appetite faileth us, he may ſup with us, Revel. 3. 20, and when our ſleep faileth us, he may give us reſt; and when all other delights are worn out, a good conſcience may be a continual feaſt, 15. 15. and may give ſongs in the night, Job 35. 10. Eph. 5. 19.

V. 5. *Alſo when they ſhall be afraid of that which is High, and fears ſhall be in the way, and the Almond tree ſhall flouriſh, and the graſhopper ſhall be a burden, and deſire ſhall fail; becauſe man goeth to his long home, and the mourners go about the ſtreets.*] Theſe are further degrees of the infirmities of old age when it growes now more decrepit, and neer unto the grave.

Alſo when they ſhall be afraid of that which is High] Either to goe up to any high place, for fear of wearineſſe or want of breath or giddineſſe of brain, or diſability to hold out, or danger of falling from it; or leſt any thing that is over them ſhould fall down upon them and hurt them, *and fears ſhall be in the way*] They ſhall go ſlowly and timerouſly, leſt they ſtumble at every ſtone or little bunch that is before them, leſt they be thruſt, and bruized by any that paſs by them, leaſt wearineſſe, ſickneſſe, or ſome other infirmity come upon them, and hinder them in their journey, leſt any thing run againſt them, and caſt them down; no way is ſo ſmooth and eaſie, wherein there will not be ſomething to affright them.

and the Almond tree ſhall flouriſh) This ſome take *literally*, when the Almond flouriſheth, in the beginninh of the *ſpring*, when the graſhopper is fat in the middle of the *Summer*, then ſhall the deſires and delights (which in thoſe ſeaſons yong men were wont to take) fail them, they ſhall find no pleaſure in the moſt beautifull ſeaſons of the year. And ſo they make the ſpring to be deſcribed by the flowring of the Almond tree, which doth firſt bring forth bloſſomes Jer. 1.11. and the Summer, by the fatneſſe of the graſhopper, which then is moſt buſie. Others underſtand it of Averſation of ſenſual deſires, and from pleaſant fruits; as we find in Vatablus and Caietan, *Omnis Cibus ſuavis reprobabitur: flocci faciet coitum ob multam debilitatem.* But he ſeemeth to to carry on the *Allegory*, and to compare the ſpeed which old age makes to overtake a man, unto the *Almond tree*, which thruſts out her bloſſomes before any other tree. And as the flowers of the Almond are evident fore-runners of approaching Summer, ſo is old age of death. The moſt agreed ſenſe is of *gray haires*, which are here compared to the white flowers of an Almond tree, and are called *flores Cæmiterii*. So λευκανθὲς κάρα, in Sophocles, a white hoary head.

and the graſhopper ſhall be a burthen] The lighteſt hopp of ſo little a creature ſhall be burthenſome to him, he is impatient of any the ſmalleſt weight *Allegoritally* may be underſtood, either the bowing down of his back, and the ſticking out of the *vertebra* and bones thereof, which ſhall be a heavy weight unto him. Or, the *legs* which in a young man were as nimble as the legs of a graſhopper, ſhall now be heavy and ſwell'd with gowts and evil humours, ſo the Chaldee Paraphraſe. The former ſenſe is moſt generall.

and deſire ſhall fail] The deſires of meat, drink, marriage, other pleaſures, whatever is delightful to the eyes, ears, palate, other ſenſes, ſhall all fail: A man ſhall abhor thoſe things which in youth his nature greatly inclined unto. Symmachus rendreth it, διαλυθῇ, ſhall be diſſolved, ſo ſome underſtand it of the mutual confederation between the ſoul and the body which will be looſned and broken. The Septuagint read it, διασκεδασθῇ ἡ κάππαρις; which word the Vulgar Latine retaineth, being a ſhrub, whoſe fruit, Gallen ſaith, is good for a weak appetite; and Avicen, *ad irritandam Venerem*; conſonant whereunto is the Chaldee Paraphraſe. Athenæus numbreth *Capparis* amongſt other hot and Salacious herbs.

Becauſe man goeth to his long home] *Ad Domum Mundi ſui, hic enim mundus non eſt ſuus.* So Caietan wittily, though impertinently, *Domus Seculi*, The *long home* is the Grave, whence men are never more to return into this world It is called a mans own and proper houſe, Iſa.14.18. They promiſe themſelves houſes for ever here, Pſalm 49 12 but they have no abiding home but in the grave, Job 7. 10. The body is *Domus pernoctationis*, but the Grave *Domus æternitatis*.

and the mourners go about the ſtreets.] Accompany the Herſe unto the grave, Jer.9. 17 Or his friends that viſit him, go from him mourning, and expecting his funeral. So we read of wailing in all ſtreets, Amos 5. 16. Thoſe *hired mourners* who with muſick were wont to praiſe the party deceaſed, (whereunto alludeth the Evangeliſt, Matth 9.23.) we read of in Varro, lib.6.de lingua latin. vid Scalig. ib.

Now from theſe infirmities we may be inſtructed to take care, that amidſt our own fears we may be guarded by Angels, and led in our way, and upheld by the Lords right hand: who hath promiſed to give his *Angels a charge to keep us in our wayes*, and to make his *way plain* before our eyes, that we may have plain paths for our feet to walk in, and every high thing may be taken down, Pſalm 34. 7. Gen. 48. 16. Pſalm 91. 11. Pſalm 37, 24. Prov.15. 19. Pſalm 27. 11. Pſalm 5. 8. Heb. 12. 13. Iſa. 40. 4. Luke 3.4,5, 6. 2 Cor. 10.5. to be *trees of righteouſneſſe*, and then we ſhall bring forth fruit and *flouriſh in old age*, Pſalm 92. 12, 13, 14. When we can bear no burthen our ſelves If the Lord be ours, we may caſt all our burthens on him who careth for us, and will ſuſtain us, Pſalm 55. 22 And when *all* other *deſires fail*, Let us labour to be in ſuch a preparation for death, as that we may ſay with Old Simeon, *Lord now letteſt thou thy ſervant depart in peace*; and with Paul, *I deſire to depart and to be with Chriſt which is beſt of all*, Phil. 1.23 And ſince the grave is our *longeſt home*, let our greateſt care be to have that a Houſe of reſt and of Hope unto us, Chriſt by his lying in it hath ſweetned it unto believers. Laſtly, Let us ſo live, as that we may dye without fear, and they who bewail us, may not mourn as they who have no hope, 1 Theſ. 4.13.

V. 6. *Or ever the ſilver Cord be looſed, or the golden bowle be broken, or the pitcher be broken at the fountain, or the wheel broken at the Ciſtern.* Some underſtand this verſe *literally*, 1. Of the *ornaments*, 2. Of the more needful *inſtruments of life*, whether they be more obvious and eaſie to come by, as to draw water out of a Fountain with a pitcher; or more remote, which are not gotten without labour and coſt, as the drawing of water out of a deep well with a wheel and chain. And ſo the meaning runs thus, *Remember thy Creator in the dayes of thy youth*, before God ſtrip thee of thine *ornaments* wherein thou now rejoyceſt, Thy plate, chaines, rings, jewels, bracelets, which will then be too heavy for thee to wear, *nec ſufferre potes majoris pondera gemmæ*: 2. Before he ſpoyl thee of the other helps and *Commodities of life* and make both thine *extraordinary ornaments* and thine *ordinarie utenſils* all uſeleſſe unto thee: or happly, in this ſenſe, the former clauſe may relate unto *rich men*, Let not thy ſilver and gold bewitch thee: the latter unto *meaner men*, Let not thy pitcher and thy wheel take of thee from minding the things of another and a better life. Others carry on the *Allegory*, making theſe things figuratiue and elegant expreſſions of death, and of thoſe evils which immediatly forego it, to wit, the diſſolution of theſe parts which are moſt vital: for death, as in the ſtorming or battering of a Garriſon, doth firſt break and weaken the *outworks*, the bodily *limbs*, and outward *ſenſes*, and after that ſets upon the *inworks*, and the *Vitals*. He here compareth *Life* unto a *Fountain*, or Well, out of which men draw water with a *Cord*, a *bowle*, or *bucket*, a *pitcher* and a *wheel*. And as when theſe are broken we can draw water no more, ſo when the vital parts are decayed, there is no hope longer to draw life into the body which is the Ciſtern. This Life he compares, for the *pretiouſneſſe* of it, unto *ſilver* and *gold* for the *weakneſſe* and fragility of it unto a *pitcher*, and for the *inſtability* and unſettledneſſe of it, unto a wheel.

Now beſides this general proportion between life and theſe things as the figures of it, Interpreters do make the particulars here mentioned to anſwer unto ſome particulars in the Vital parts of the body.

1. By the *ſilver Cord*, they underſtand the marrow or *pith of the back*, continued from the brain as it were in a cord or ſtring unto the bottom of the back-bone, and for the white colour of it, compared unto ſilver. It may alſo be applyed unto all the other *Sinews* and Ligaments of the body, which from the head, as the Fountain, conveigh ſenſe and motion upon the other parts. Hereby alſo may not unfitly be underſtood to the chain and ſweet harmony of the Elements and humours in the body, which being preſerved in its due proportion, the body doth receive life from the Soul which is the Spring thereof, but being once diſſolved, life preſently faileth.

2. By the *Golden bowle*, they underſtand the *Meninx* or skin wherein the brain and vital powers thereof are contained as in a bowle. Others underſtand the *blood* which is in the heart, as in the precious Fountain of life. Schindler rendreth it, *Scaturigo Auri* or *aurea*, and would have us thereby to underſtand the Law of God, which is compared unto Gold: but the word is elſewhere uſed to ſignifie a veſſel, Zach.4.2,3.

4. By the *fountain*, vve may underſtand thoſe *principal parts* from vvhence Vital ſupplies are dravvn into the body, as from the *Head*, *Senſe* and motion; from the *Heart*, ſpirits, and heat, from the *Liver*, blood

4. By the *pitcher*, and the *wheel*, thoſe inſtrumental and ſubſervient *parts*, vvhich from theſe conveigh thoſe ſupplies into the ſeveral veſſels of the body, as into a Ciſtern, as the *veins*, blood from the Liver, the *arteries* ſpirits from the heart, the *Sinewes* motion and ſence from the brain. By all vvhich vve ſhould learn to dravv vvater of life out of *the well of ſalvation*, that out of our belly may flovv rivers of living vvater, through the continual ſupplies of the Spirit of grace, that all our ſprings may be in Chriſt, and our life hidden vvith him in God, Iſa 14.3.& 66.11, 12. Zach. 13.1. John 4.14.and 7.38,39.

In the ſecond Chapter Solomon had ſhevved us, The many choyce varieties of pleaſure, riches, and other excellent outvvard bleſſings, in vvhich he had ſought for contentment: and in this Chapter he hath in a moſt elegant Allegory ſhevved us hovv quickly old age doth break them all, and take avvay the comfort of them.

V. 7. *Then ſhall the duſt return to the earth, as it was: and the ſpirit ſhall return unto God who gave it.*] The *duſt*, that is, The *body*, to ſhevv the *Original* of it, Gen. 2.7. The *weakneſſe* of it, duſt is the vveakeſt part of earth, Pſalm 103. 14 The baſeneſſe and *vileneſſe* of it, Job 4. 19. Phil 3.21. Gen. 18. 17. Job 30. 19 Our Original from the duſt, Our return unto the duſt, ſhould humble us, and make us vile in our ovvn eyes annd ſhould vvarn us to make haſt to ſecure a better life before this be ended, and not to put off the endeavours tovvards it unto old age, vvhich haply vve may never attain unto, and if vve do, vvill bring it ſelf vvork enough for us to do. Death is ſvvift, and uncertain: Sinne the longer lived in, doth the more harden: Repentance is not in our call or command vvhen vve pleaſe: and it is a vvork of the vvhole man, and the vvhole life: The vvork deferred vvill be greater, the time to do it in vvill be ſhorter, the ſtrength to do it by vvill be leſſe, bodily infirmities vvill diſable ſpirituall actions. God vvill have leſſe honour and ſervice from us, and vve ſhall have more ſorrovv, and leſſe comfort. Therefore remember thy Creator, before the duſt return to the Earth vvhence it came.

And the ſpirit ſhall return unto God who gave it.] The *Soul* is called a *Spirit*, to note the Immaterial ſubſtance of it, and its origi-

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nal, It came from him who is the *Father of ſpirits,* Heb. 12. 9 Gen. 2. 7.

ſhall return unto God that gave it] *Ut ſtet Judicii ante Deum* ? That it may appear before his Tribunal to be judged: as the Chaldee well paraphraſeth the place. As certainly as the body goeth unto the duſt; ſo certainly the Soul returneth unto God to be judged. The godly are tranſlated into Paradice, into Abrahams boſome, into the condition of juſt men made perfect, Luke 16. 22. and 23. 43. Hebrewes 12. 23. The wicked into the priſon of diſobedient ſpirits, reſerved there in Hell unto the judgement of the great day, Luke 16. 23. 1 Pet. 3. 19.

V. 8. *Vanity of Vanities ſaith the Preacher, All is Vanity*] As Mathematicians having made their denomination, doe then reſume their principal concluſion with a *quod erat demonſtrandum* : ſo here the VViſe man having made a large and diſtinct demonſtration, That the Happineſs of man doth not ſtand in Any, or in All the Contents which the world can afford, both in regard of their *diſproportion* unto him. and their *diſcontinuance* with him, He doth hereby conclude his diſcourſe, 1. VVith a confident affirming what he had in the beginning undertaken to prove.

2. VVith a ſtrong and ſolid Vindication thereof from any Cavills, which might yet ariſe in the minds of men againſt it.

3. VVith a Poſitive Concluſion containing the ſumme of the whole Booke, and the right means unto true Happineſſe indeed.

V 9. *And moreover, becauſe the Preacher was wiſe, he ſtill taught the people Knowledge: yea, he gave good heed, and ſought out, and ſet in order many Proverbs.* V. 10. *The Preacher ſought to find out acceptable words; and that which was written was upright, even words of truth.*] Here Solomon commendeth the Doctrine taught in this book:

1. Becauſe it was the Doctrine of a *penitent Convert*: for repentance is an excellent means to diſcern and acknowledge ſpirituall truth, 2 Tim. 2. 25. Jams 1. 21.

2. Becauſe he was indued with *wiſedome* from God, ſo that they came and ſent from remote Countreyes to heare him, 1 Reg. 4. 30. 31.

3. He uſed this wiſedome aright, he did not hide his Talent in a Napkin, but being taught of God himſelfe; he alſo *Taught the People*; and being converted himſelfe, he ſought to convert others, and hereby ſhewed himſelfe to be wiſe, and a Penitent indeed, Pſalm 51. 12, 13. John 4. 28, 29. John 1. 41, 45. Luke 2. 17. and 24. 33, 34, 35. Proverbs 11. 30.

4. Becauſe, he was exceeding conſiderate in the Doctrine, he taught, he *gave good heed unto it*, and weighed it in the ballance of VViſedome. He was exceeding diligent to learne of others, and to ſtudy himſelfe. He was very perſpicacious and judicious, to ſelect choyce matter to teach the people, 1 Peter 1. 10.

5. Becauſe he had been exceeding ſucceſſefull in that diſquiſition, and had *compoſed* many excellent and wiſe *Parables*, for inſtruction in Piety, Vertue, and Prudence, 1 Reg. 4. 32.

Whereupon he doth, ſixthly, commend the Doctrine he taught from the nature and quality of it, 1. They were *Verba deſiderii*, pleaſant, delightful, acceptable words, ſuch as would be worthy of all entertainment, and miniſter ſolid comfort and refreſhment to the hearers, Pſalm, 19 10. 1 Tim. 1. 13

2. They were *Verba Rectitudinis*, equal and right words, not looſe, fabulous, amorous, impertinent, which ſhould ſatisfie the itch of the ear, or tickle onely a wanton fancy; but they were profitable and wholeſome words, he did ſo ſeek to pleaſe men, as that it might be unto edification and for their profit, 1 Cor. 10 33. 2 Tim. 3. 16. words written to make men ſound and upright, Proverbs 8. 8. to make their paths direct and ſtraight, without falſeneſs or hypocriſie.

3. They were *Verba veritatis*, words of truth and infallible certainty, which would not deceive or miſguide thoſe that ſhould yield up themſelves to the direction of them, Pſalm 19. 9 Joh. 17. 17 A truth which is ſanctifying and ſaving, Epheſ. 1. 13. and in theſe reſpects moſt worthy of our attention and belief. Many other books Solomon wrote, beſides thoſe which we now have mentioned, 1 Reg. 4. 32, 33. 2 Chron. 35 4. See Ioſephus Antiquit. lib. 8. cap. 2. Pineda de Rebus Solomonis, lib. 3. Sixtus Senenſis Biblioth, lib. 2.

V. 11. *The words of the wiſe are as goads, and as nails, faſtned by the Maſters of Aſſemblies, which are given from one ſhepherd.*] Before, he ſhewed the Internal Quality of the Doctrine taught in the Church; here, he ſheweth the uſe of vertue, *Efficacy* and *Authoritie* thereof, and that by two excellent *Similitudes*.

Firſt, Of *Goads*, ſententious and conciſe parables and wiſe ſayings, have a notable *acumen* in them to ſtir up the heart unto attention and to urge our ſluggiſh affections forward unto obedience; as the Goad quickens the Ox unto labour. This is the nature of ſound and ſpiritual doctrine, it ſearcheth, pricketh, and exſtimulateth the hearers of it unto dutie, doth not flatter any in their ſins, or ſecuritie, but rouzeth them up, and awakneth them, Pſalm 45. 5. Iſa. 49. 2. Acts 2. 37. Heb. 4. 12. Shamgar with an Ox Goad ſlew ſix hundred Philiſtines, Iudg. 3. 31. Such is the power of the word to mortifie our luſts and corruptions.

Secondly, Of *nails* or *ſtakes*, by which we are faſtned and confirmed in our duties; a metaphor either from *Smiths* and Carpenters, who faſten their works together with nails; or from *Shepherds*, who faſten their hurdles and ſheep-pens together with ſtakes fixed in the ground, as likewiſe *Tents* were wont with cords, and pins or ſtakes to be pitched, Iſaiah 33. 20. and 54. 2. Iſaiah 22, 23. elſewhere the word is compared unto an *Hammer*, whereby theſe nails are thus faſtned, Ier. 23 29.

faſtned by the maſters of Aſſemblies] Or *planted* and fixed; ſo the Apoſtle compareth preaching unto *planting*, 1 Cor. 3. 6. and the Word is called λόγος ἔμφυτος, an implanted, or *ingrafted word*, Iames 1. 21. Some read the words thus, *The words of the wiſe are as goads, and as nails faſtned, They are the maſters of Collections*, or the choyceſt and moſt principal Collections, unto which no other writing is to be compared, unto which all other learning is to be an handmaid, waite upon it, and to be ſubſervient unto it: and thus they are a further commendation of the Scripure from the excellency and preeminency of them above all other writings. Others thus; *As goads, and as nails fixed, quibus fiunt Coagmentationes* or *Collectiones*, ſo that the nailes are the maſters of the Collections, according to the former ſenſe; They who forſake the VVord, have ſcattered, broken, disjoynted diſcompoſed minds and affections: But the word is of a knitting and uniting vertue, Epheſ. 4. 12, 13, 14, 15, 16. Col. 2. 19. Others by this expreſſion, underſtand thoſe who did collect the Doctrine of the holy men of God, and compoſe them in brief Summaries for the uſe of the Church: ſuch as were the *ſervant of Hezekiah*, Prov. 25. 1. like unto that Colledge of wiſe and learned men, whom Iuſtinian the Emperour imployed in gathering into one Body or Pandect the Abridgement of the civil Lawes, and likewiſe, thoſe Doctours, and Paſtours of the Church, whoſe work it is to faſten theſe nails in the hearts of the people by their Miniſtry; as Peter did in theirs to whom he preached, Acts 2 37. Theſe are all very ſound and mutual. conſiſtent ſenſes, which for ſubſtance agree in one end, to ſhew the efficacy of the word. The authority whereof is confirmed by the next clauſe,

which are given from one Shepherd] Though the Collectors, Expounders, and publiſhers of the word be *many*, ſome Prophets, ſome Apoſtles, ſome Evangeliſts, ſome Paſtours and Teachers; yet the word it ſelf hath its original from *One principal ſhepherd*, the *great Shepherd of the ſheep*, and Maſter of the houſe; He by his Spirit inſpired it, and by the ſame Spirit aſſiſteth his Miniſters in the diſpenſation of it; It is he that ſpeaketh in them and by them, ſo long as they keep to their Commiſſion, and deliver nothing to the people but the counſel of God, and that which they have firſt received. Chriſt is here, as elſewhere, called a *Shepherd*, in purſuance of the metaphor of *goads* and *ſtakes*, whereby *herdſmen* drive their oxen, and *ſhepherds* pitch their caules, Iohn 10. 11. Heb. 13. 20. 1 Pet. 5. 4. Hereby then is noted, the Divine *Authority* of the holy Scriptures delivered by inſpiration unto the Pen-men thereof for the uſe of the Church. The Spirit of Chriſt being in thoſe that wrote them, 1 Pet. 1. 11. 2 Pet. 1. 21. 2 Tim. 3. 16. 2 Cor. 13. 3. Heb. 1. 1, 2. & 2, 3. 4. & 12. 25. And alſo the duty of Paſtours, to deliver nothing to the ſheep of Chriſt, but that which is his, and which cometh from himſelf, Ier. 23. 22. Iſa, 21. 10. 1 Reg. 22. 14. Ezek. 2. 7. Acts 5. 20 and 20 27. 1 Cor. 11. 23. Ezek 3. 4. 1 Pet. 4. 11. 1 Iohn 1. 1.

V. 12. *And further, by theſe my ſonne, be admoniſhed: of making many bookes there is no end, and much ſtudy is a wearineſs of the fleſh.*] *And further*, The Learned do by this word, joyn this verſe unto the three former, as an inference from them. And ſome render it thus, *Quod reliquium eſt, that which remains*, as the *reſult* of all this inquiry is this; That ſince the Preacher was wiſe and faithful, to ſeek out ſuch acceptable words, words of truth, conſonant to the doctrine of other wiſe men, effectual, as goads and nails, delivered from the great and chief ſhepherd of the flock: That I ſay, which hereupon *remaines is this*; *That thou my ſonne, be admoniſhed by theſe words.* Others begin the ninth Verſe thus, *And rather*, becauſe the Preacher was wiſe &c. and then here repeat it, *And rather, I ſay, by theſe be admoniſhed*, rather by theſe Doctrines of mine, than by any other humane and vain writings. *Amplius, his cave quaras*, ſo Vatablus: and *quod plus eſt iſtis, cave ab iſto*; ſo Cajetan. What ever others ſay, if they ſpeak not according unto theſe words, there is no wiſedome in them, and therefore no heed to be given unto them, Iſaiah 8. 20. Theſe are the moſt excellent monitors thou canſt have; from theſe thou mayeſt moſt richly be informed, and warned how to live, Pſalm 19. 11.

of making many bookes there is no end, &c.] An Argument to enforce the Exhortation, from the fruitleſneſſe and *vanity of other ſtudies*.

Firſt, There is no *End* of writing them; while one refutes what another wrote, another vindicates what his adverſary diſliked. If happineſſe were to be ſought for in humane writings; The Volums are ſo *infinite*, the opinions ſo endleſſe and *various*, that it would be impoſſible for any man to finde it out of them; when a man had with much curioſity and continuall reading wearied himſelf, and pined his fleſh away, he would finde it all an unprofitable, and an impertinent labour, wearineſſe to the body, without any ſatisfaction to the minde. Therefore let theſe words, ſo *few*, and yet ſo *full* be thy counſellous: He that will not be admoniſhed by thoſe, ſhall never be ſatisfied with any others: He that refuſeth the wheat, will be choaked with the chaff. Well may we ſay unto this one Shepherd, as Peter did, *Lord, to whom ſhall we goe? thou haſt the words of eternal life*, John 6. 68. Theſe onely are the Writings which make us wiſe unto ſalvation, and doe furniſh us throughly unto all good workes, 2 Timothy, 3. 15, 17. Others, are *uſefull*, in their Order: Theſe onely are the *Rule* of Faith and Life.

V. 13. *Let us hear the concluſion of the whole matter; Fear God, and keep his Commandements: for this is the whole dutie of a man*] Or, The whole End of the matter; or, the Summe and ſubſtance of the whole matter is heard; The diſcourſe of mans happineſſe, which in this Book I have undertaken, is at an end, no more need be ſaid of it; The ſumme of all is comprized in theſe two words, *Fear God, Keep his Commandements*; this is all man needs, to lead an happy life.

Let us hear the concluſion of the whole matter] This is an *Exordium* to ſtirre up attention; I will in two words give you an Abridgement of all that can be ſaid; therefore take ſpeciall heed to remember them. The Verſe begins with a great Letter in the Original]), which is as Buxtorf, in his Tiberias notes, to excite the more heed and attention, the whole ſumme of the duty of man, being contained in this ſhort ſaying, wherein he obſerveth the right *order*; for firſt, he begins with the *internall root* of all obedience and worſhip, which is, a filiall, reverend, awfull, and loving *fear of God* and his goodneſſe in the heart, Hoſea, 3 5. Proverbs 1. 7. Secondly, He proceedeth unto the *fruit* which groweth out of this root of filial fear and love, ſhed abroad in the heart, which is an equall, uniform, conſtant, univerſall obſerving of his Commandements; of *all* of them without partiality; of all of them, as *his*, in obedience to his authority, in acknowledgement of His Holineſſe in them, and of his Dominion and Soveraignty over us: Keep his Commandements out of fear to diſpleaſe him; out of conſcience to approve your ſelves unto him, out of care to bring glory to his Name, to teſtifie your thankfulneſſe for his mercies, and your conformitie to his Will.

Thus to fear God, and to keep his Commandements, is *the whole of man*; About this ſhould he ſpend all the ſtrength of his thoughts and cares; This is the ſumme of all, which man can, after all his writing, reading, ſtudying inquiring, in order unto happyneſs attain unto; This is the whole happineſſe of man, or, all the means which man can uſe to come unto happineſſe at the laſt: This is the baſis, and bottome of all that perfection which man is capable of; It is the *whole dutie of man*, and the *duty of all men* that will be happy, Iob 28. 28.

This, neceſſarily, takes in the Doctrine of Faith in Chriſt, becauſe without him we can doe nothing, by Faith in him the heart is purified to fear and love God; and by that fear and, love it is inclined to obey his Commandements, 1 Iohn 3 5. Iohn 14. 22.

V. 14. *For God ſhall bring every work into judgment, with every ſecret thing, whether it be good, or whether it be evill*] This is a ſtrong motive unto fear and obedience; If the Excellency of the Doctrine doe not perſwade, let the Terrour of Gods judgement drive unto dutie, *Becauſe he hath appointed a day wherein he will judge the world in righteouſneſſe*, Acts 17. 31. 2 Corinthians, 5. 9, 10. Romans 2. 16. and 14. 10.

with every ſecret thing] It is the day of the Revelation of Gods righteous judgement. Hypocriſie ſhall be diſcloſed, ſincerity ſhall be rewarded, becauſe nothing is hidden from him, Hebrewes 4. 13. All other things are vain, but it is not vain to fear the Lord. They that doe good, their works will follow them into Heaven; and they that doe evil, their works will hunt and purſue them into Hell.

ANNOTATIONS
On the SONG of
SOLOMON.

The Argument.

IT will not be needfull to ſay much concerning this Book by way of Preface, becauſe ſuch things as are uſually delivered ſo, will be very proper for the explication of the firſt verſe of it, which is a compendious Preface to all the reſt, and contains under it not onely the Nature and Author of it, but alſo the matter, time, occaſion, end, and many other circumſtances, which are the common buſineſs of an Argument. All that needs of Introduction here, will be rather for the Annotations ſake, than for any thing elſe; and to vindicate them from raſh and harder cenſures, which they are apt to meet with. It is not unknown to the learned, what the obſcuritie and darkneſs of this Book hath ever been accounted, and what great varietie of Interpreters, and Interpretations have endeavoured to clear it, but with ſo ill ſucceſs, many times, that they have rather increaſed, than removed the Cloud: whileſt among ſo many hundreds of them, very few have done any thing leſs than what they pretended, and of all theſe ancient and later Volumes, and Libraries of Commentators, we find a very ſmall number that are anſwerable either to their own undertakings, or the Readers hopes. The reaſon whereof it is more eaſie to diſcover, than to remedy, nor can we expect a perfect redreſs untill we ſhall ſee face to face, and all theſe, and all other vails ſhall be removed. It is agreed on all hands, that the Book is an entire Allegory, full of profound myſteries, and ſecrets, for which cauſe the Jewes interdicted the reading of it, as of the firſt Chapter of Geneſis, *and ſome part of* Ezekiel, *until the age of thirtie years, (which was their Sacerdotall age) when reaſon ſhould be grown riper, and the affections compoſed, and raiſed for ſo Divine a Contemplation: For ſuch they eſteemed it generally, though both among them, as well as other Readers, there were ſome that had lower conceptions of it, and received it as an hot carnal pamphlet, formed by ſome looſe* Apollo *or* Cupid, *rather than the holy inſpiration of the true God. But this blaſphemie hath periſhed with the fathers of it, and it is not now ſo much the dignity of this ſacred Monument is queſtioned, as the ſenſe of it; about which infinite digladiations and contentions have exerciſed all Ages of the Church, and whileſt every one pleads ſtrongly for his own* Diana, *it is become an harder work to underſtand, becauſe of ſo many diverſities of underſtandings. Yet it hath pleaſed God in ſo great confuſion to preſerve the main thing happily inviolable, and ſo far to ſubdue the reaſonings of luxuriant wits, as whatſoever Interpretation they have more ſpecially advanced, yet that few or none of them have refuſed that which you ſhall find imbraced and improved here. It is very eaſie for all men to erre even in plain things of this nature, how much more in Parables and riddles? Where no Interpretation can be ſo ſincere and indemnified as to pleaſe all conjectures, or to ſatisfie the various intereſts and ſpirits that inquire into them: But in ſo Catholick a conſent and harmonie as hath born witneſs to this way, though in ſome particulars and ſingle clauſes it may be the Fate of the moſt perſpicacious to be ſurpriſed, yet in that which is ſo univerſally and ſolemnly accepted, as it will ſeem a wilful errour to depart from it, and to chooſe ſolitary, and dangerous by-paths, where the open Road is ſo free and ſafe, ſo what can be expected in ſuch ſingularitie but many abſurdities, and implications, and violences offered to the Word and Truth? And ſo ſhall he that conſiders find it to have hapned not only to thoſe of the Church of Rome, who have doted upon ſuch inventions, but alſo to many of the reformed Churches, who have forſaken all guides, but their own phancie and intereſt in this work. And indeed how could it prove otherwiſe? For when men are grown proud diſdainers of others, and propoſe to themſelves a ſeparate Notion, which they reſolve to defend, what bold improbable, inſolent things will they not obtrude, and inſtead of an humble ſubmiſſion and reſpect to the Text, will raviſh it, and by an audacious force, compel and wreſt it to comply with them? This fault as I ſaid, we may lament in many of great parts, otherwiſe, among us, that were tranſported with ſtrange abſtruſe applications of this Scripture, and have preſumed to determine all things in it ſo and ſo, as if they had been of the Divine Counſel, and knew all his ſecrets, by reaſon of which preſumption, we may ſadly fear that it pleaſed God to give them up many times to themſelves, and permit them to produce ſuch opinions as are both ridiculous, and impious. I know there may be a falſe and unlawful reverence paid even to holy things, and that, that is negligence often, and ſuperſtition, which we call humilitie: I know God alloweth the learned a gracious liberty, and in difficult things, to abound in their owne ſenſe is not alwaies to violate or pervert the faith: but yet againe, he that undertakes ſuch operations, muſt be ſure to walk circumſpectly, to bring as well ſubmiſſe, as pure and holy ſpeculations, and not to ſeek unuſuall and rare, but ſolid and mature interpretations. He muſt remember that Allegories are not to be ſtrained too much, that ſimilitudes anſwer not in all lines, but in the cheifeſt; that many deep things concerning the Church lye hid in this Scripture, and in the Prophets, which are not yet fulfilled, nor diſcovered and that what remaines for the laſt times to be accompliſht, is yet as full of darkneſſe as wonder; known to God only, and untill he ſhall pleaſe to detenebrate it, unſearchable. He muſt remember laſtly, that one part of his duty is as great as another, that it concernes him to be wiſe unto ſobriety, as well as to be wiſe; to open doubtfull and intricate Scriptures with modeſty and moderation; that is according to the Analogy of Faith, the general peace and unity of the Church, and thoſe Chriſtian Canons of charity, piety, loyalty, and prudence, which tend not to ſubverſion, but to edifying: All which none are ſo likely to obſerve as they who moſt ſuſpect themſelves, and proceed in that beautifull tract, which the feet of the Prophets have both inlightned, and made ſmooth; which in this buſineſſe under our hands, is to look upon it, as generally it is acknowledged, that is, not as an hiſtory, or prophecy (as ſome conceive it) but as a divine Parable, wherein naturall and viſible things allegorize things ſupernaturall, and under the figures of* Solomon *and his Love, is ſhadowed the true Prince of peace, and his rich affections to his Church and people. And this is that genuine and ſpirituall explication, which as it is like* Davids *Tower defended with the ſhields of the mighty, ſo it is moſt full of heavenly and divine benefit, and moſt inſtrumentall* *inſtrumental to that great end, for which the Sciptures were given, and which every Chriſtian ſhould contend for, the improvment of his faith and manners. We reject not, we diſeſteem not the ſound & wholſom form that others have uſed; their alluſions, their collations of words and actions we diſpraiſe not: It is not denied, but this book may prophetically comprehend in little, all thoſe numerous occurrences and tranſactions which divine providence hath diſpenſed, or ſhal, in the Church ſince the firſt breath of that diſtreſſed Virgin, to the very laſt: But we ſay that theſe things are very hard to be divided, and to be determined harder; ſometimes they may light upon the truth, and as often miſſe her; and then that one hallucination, one deceit is not expiable by many probabilities. And therefore that explication is more excellent which abſolutely avoids all theſe rocks, and ſteering in the full and open channell daſheth upon none of theſe ſhelves, or quick ſands; but paſſeth on in a quiet and eaſy contemplation; comparing ſpirituall things with ſpirituall, and inſtead of Hiſtorical and civil affairs, holding forth moral and religious, carries up the ſoul at laſt to thoſe kiſſes and delights which the inflamed Amoriſt deſires here, and ſhall eternally enjoy in her Beloved hereafter: wherein as we have departed from thoſe curioſities mentioned, ſo likewiſe from the groſſer vanities of the Ieſuites, and Roman Paraſites, of whom not a few have laborioſly trifled in this ſubject, and by conſtraining all that is ſaid of the myſtical Spouſe here, to the Virgin* Mary, *have undone a great deal of learning by an extream ingredient of ſuperſtition; who will not ſay of her that loveth Chriſt, as the Pſalmiſt ſaith of Ieruſalem, Let my tongue cleave to the roof of my mouth when I forget thee? for all the generations of men ſhall call her bleſſed? but yet there is no reaſon that we ſhould rob* Peter *to pay* Paul; *or ſay either ſo much of her, or ſo honourably as that of Ieruſalem, whereof ſhe is but a part: Let her be the mother of Chriſt, and of God; yet ſhe is not his wife married to him ſo inſeparably, as to become one fleſh, nor ſo beloved by him as his own body, that is, Himſelf, his Church. And yet to ſee how vehement and paſſionate ſome of them are to exalt her higher than thus, and how they move every ſtone to fit all that is ſaid here to her praiſes, is not more their vexation, than his that reads them: whileſt to this purpoſe we find them not onely changing and altering the very fountains, not onely relinquiſhing our tranſlations, even there wherein they confeſt them more neer to the Original, than their own; (which is a ſtrange impudence for men to ſay,* Textus ſic habet, *and* ſic habemus in Originibus, *and yet promote their own corrupt verſion before that which they yield purer (but alſo vilifying and depreſſing thoſe ancient and happy punctations of that Language, which when they conſiſt not with their honour and intereſt, they call* Maſorethica figmenta, *and will not endure them: So unreaſonable do men grow, when they once decree to love themſelves only; and as among us, it is worthy obſervation, that ſome men who condemn nothing more devoutly than learning and eloquence, do not yet uſe to dabble in any portion of holy Writ ſo much, as in this of the Canticles, and the like, which challenge the greateſt abilities of all ſorts to undertake them, being filled with all ſublime and Philoſophicall notions: So among them, it is a ſmall thing to deſpiſe that which they cannot deny to be moſt precious, and in favour of their own imaginations to become injurious both to Truth and Charity: But let us ſay, Father forgive them, though we cannot adde that Apology, and mitigation, for they know not what they do; Acute and wiſe they are, but while they think ſo of themſelves, who are neerer to blindneſs? For our parts, let us caſt aſide partialities, and with equal and unbyaſſed ſpirits, let us approach both to write and read upon this Scripture. It is an high mountain; the hill of viſions, let us put off our ſhoes, and aſcend with fear: It is a little volume, but the explanation of it is* Arduum opus *and who is ſufficient for it? O Lord be thou our great illumination, waſh your eyes, and make them like thoſe of the Dove, chaſt, and clear, and humble, and heavenly; that in thy light we may ſee light, and may unfold and unriddle this holy labyrinth in the ſame ſpirit, whereby it was written; for elſe we ſhall get no good by it, but he that is ignorant, will be ignorant ſtill. For my part, I ſhall conclude and remonſtrate mine own adventure, as he doth that continues and perfects the Commentaries of good* Bernard. In ignem velut prudens & conſcius manum mitto, vel per alta maris diſcrimina, Cymbæ fragili me committo, in eo ſolum fidens, qui bonus & miſericors, de ipſo loquentibus, pro ipſo laborantibus, dicit, Adſum. *Amen.*

CHAP. I.

AFter the inſcription, we finde in this Chapter the Spouſe firſt breathing out ſighes and wiſhes of love in the abſence of Chriſt: admiring and rejoycing in his ſweetneſs, power, riches and gracious proviſions for her, confeſſing and yet vindicating her own defects and deformities; and repulſing the envious and uncharitable cenſures and rumours that were given out both concerning her ſelf, and her beloved; of whom ſhe begs to be counſelled and directed, and he granteth her deſire: inlargeth his promiſes to her, and interchangeth mutual prayſes and congratulations with her.

V. 1. *The ſong of ſongs*] This part of the title breifly ſets out many of thoſe circumſtances were mentioned, and promiſed in the Argument; As 1 The quality or nature of the Book, A Song; which ſpeaketh the difference of it from other parts of the Bible, that were of another compoſition, yea even from the Pſalms themſelves, as may be ſeen in thoſe that obſerve the criticall notions of an Hymn, a Pſalme, and a Song; which lye not in the quantity ſo much, or meaſures and meter, (which is generally conceived the holy men of God, that were immediately inſpired to this work, obſerved exactly, though the lawes and rules of their poetry be unknowne to us) as in the uſe, and occaſion and matter; in all which this ſong is acknowledged to differ from other Pſalms and ſpiritual Odes in holy Scripture; being called an *Epithalamium*. a marriage ſong, it being their cuſtome to celebrate their nuptial feaſts and mirth with ſuch ceremonies. Which practiſe it ſeems that God did not diſallow, but commanded rather, and therefore it cannot be unlawful for his ſervants to take up the like holy imployment, when they ſhall be called by the like reaſons to it; when the heart is ioyfull and merry, to ſing with grace to his praiſe, who makes it ſo; for it is his work to give new ſongs to us, and to put gladneſſe into the ſoul. 2 The end or deſigne of it, which is to raiſe the ſoule, and infuſe comfort, to which nothing prevailes more than divine Songs: The power of prophane and ſenſual verſe is ſo ſtrong, that they phanſied *Orpheus* of old to draw the woods and rocks and rivers, and make them follow him in dances; and from thence grew the terms of incantations and excantations among the Magicians: much more vertue is there in a pure cœleſtial Poem, which is filled with the raptures of divine love, and prompted, not by a fabulous or wanton Muſe, but by the Spirit of grace, and love, and joy. If any thing be able to warm and fire the ſoul, this will; if any thing can ſweeten and conciliate the harder things of an holy life, this will; and for this it was, that Saint *Hierom* tells us his *ſudans Meſſor* and *Arator ſtivam tenens*, his Plowmen, and Gardners, and Reapers and Spinners did among their labours mix continual Hallelujahs to deceive and eaſe their pains: and ſweet *Auguſtine* in the ninth Book of his Confeſſions, hath æternized this for one, *Quantum flevi in Hymnis & Canticis tuis, &c.* The ſacred Hymns and Songs, that were uſed in the ſervice of God, did through his ears pierce his ſoul, and Truth conveyed in ſuch Muſick did melt and tranſport his heart, which was enflamed thereby, and the cold embers of love and devotion brake out in happy ſighs and tears; *Et bene mihi erat cum eis*, as he adds there; it was never better with him: nor is it ever with any pious ſoul, than when thus affected: And a ſpecial bleſſing it is, that ſuch cordials are made ready for us; which we ſhould and may at all ſeaſons exerciſe, ſo preventing thoſe worſer potions of carnal pleaſure, which are but delightful poyſons too often, and in ſtead of comforting deſtroy the patient. 3. The dignitie or excellencie of it, it is the Song κατ' ἐξοχὴν, and the

Song of ſongs; that is moſt noble, and tranſcending all others. As a ſervant of ſervants is the vileſt ſlave, and the deepeſt curſe of villanage, Gen. 9. 25. And vanitie of vanities, the meereſt and onely vanity; ſo Lord of Lords, and King of Kings, and Holy of Holies, expreſſe the higheſt and moſt incomparable worth, and the bliſſes of heaven being eternal and infinite, are *in ſecula ſeculorum*, to ages of ages, and the chiefeſt of ſongs, the ſong of ſongs. And ſo this is, whether we compare it with the ſongs of others, either before *Solomons* age, or his contemporaries, ſuch as *Ethan*, and *Heman*, and *Aſaph*, &c. who were famous, but ſhort of him, and of his parts, 1 King. 4. 31 or elſe with his own other ſongs and writings which were many thouſands, verſe 32. of that laſt Scripture; but yet not equal to this; for (as they ſay of *Origens* Commentaries on this Book, ſo we may of *Solomon* himſelf) in other things he outwent all other men, but in this himſelf; which is ſignified by this διπλασιασμὸς τῶν ὀνομάτων, this ingemination, this duplication of the title, The ſong of ſongs. Now this excellency, and ſuperlativeneſſe is referred variouſly. 1. Some aſcribe it to the antiquity of the ſong, as if none ſo honourable for age, as it is: but holy Scripture is evident againſt this opinion, for we finde very many had got the ſeniority of it, as *Davids*, *Deborahs*, *Moſes*'s,) and as ſome think) *Jobs*, moſt of whoſe hiſtory is reputed to be verſe, and tranſlated (according to their judgements) out of the Arabick (which was the Originall they ſay) by *Moſes*; but long before them, and before the flood it ſelf, we find *Jubal*, the father of Muſick, and by good conſequence of ſongs alſo, Geneſ. 4. 21. It is more ancient than Helicon or Pernaſſus can boaſt, but yet all thoſe go before it, and it may be more in the Bible. 2. Others aſcribe this excellency to the Pen-man, or immediate Author of it, which I ſhall have occaſion to ſpeak of further in the next Annotations. 3. It is referred to the expreſſion, ſtyle, order and method, which is moſt high and accurate, there being no ſyllable or punctilio of it, but hath a great treaſure in the bottom; and the whole threed of it as fine and precious, as that of ſcarlet, which is mentioned, Chapter 4. 3. An humble Chriſtian ought always to be fully perſwaded, that no word is vainly or raſhly inſerted into that volume, which the ſupreme wiſdom dictated; and though many things be obſcure and profound, yet nothing is ſuperfluous. Chiefly not in this Book, where though much is dark and difficult, (as it muſt needs be, where ſo many unuſuall words are found, which are not met with any where elſe in holy Writ; as ſhall be noted upon occaſion as we paſſe along) and though ſome diſorders and incoherences may appear, yet are theſe no blemiſhes, or diſpraiſes to it, but rather great additions to the beauty and perfection thereof For learned men know, that the Spirit of God uſeth no ſtrict and topicall order, but paſſes freely and ſuddenly from this matter to that, chiefly in prophecies, and viſions; and they knew as well, that this, being a work of higheſt love and joy, it can be no blame to it, that it is now and then abrupt and paſſionate; or uſeth ſuch metaphors and language, which though they expreſſe things ἐν σκότῳ καὶ νυκτὶ, under ſome night and darkneſſe, yet when underſtood and opend are moſt proper, and elegant, and thoſe ſhadowings increaſe the ſplendour and price of the whole piece For this being as *Gr. Nazianzen*, and others call it, νυμφικὸν δρᾶμα, a Genial, or Nuptiall Comedie; or Æglogue (which it is thought gave occaſion to *Theocritus*, and others among the Heathen to imitate it) it could be expreſſed no way more happily, than in ſuch ſimilitudes as were proper to ſuch perſons, and ſuch ſubjects; where, though all things are not alike ſignificant: yet, as St. *Auguſtine* ſpeaks in this caſe, *propter illa quæ aliquid ſignificant, etiam illa quæ nihil ſignificant, afferuntur*. 4. Notwithſtanding all the pretended darkneſſe, there be ſome that prefer this ſong above all others, for the very ſplendour and evidence ſhining ſo clear and bright, even through all its clouds, that the dimmeſt eye may read Chriſt in it, above a thouſand years before his birth; whom it doth not ſo much foretell as ſhow, and, as *John* the *Baptiſt* point out, and at once both promiſeth and beſtowes him: And not him onely, but likewiſe his glory and benefits and treaſures diſpenced to the Church; and her duty and office, and affections to be returned towards him: All which, though not fully and at large, (that could not be done in ſo ſhort a volume, nor would the world contain all the Narration of it) yet in chief heads and figures, are ſweetly and vitally deciphered: ſo that he that runs may read; and as at ancient weddings, the cuſtome was to take away the veil from the Bride, in ſigne ſhe was leaving that recluſe and hidden life of a Maid, ſo here is the veil either eaſily removed, or elſe ſo thin and tranſparent, that we may diſcover the intire and inward ſenſe and ſubſtance, as plain as the barks and ſhell; eſpecially directed by that wiſe *Dædalus*; who leads into all truth, and *cæca regit veſtigia filo*. And therefore it is, that ſome have liſted this Book, not among the Prophets, but thoſe they call ἁγιόγραφοι, Scriptures that conduce to holy inſtruction and converſation; though indeed it deſerves to be called a Prophecie, as that office is not onely to reprove and threaten, but to behold things to come as preſent, and to ſpeak of future events, which exceed natural knowledge, either expreſſely, or in figures. A prerogative, in which *Solomon* ſurpaſſed all that goodly fellowſhip, being enlightned with a greater and habituall meaſure of ſupernatural knowledge, than, ſome think, *Adam* himſelf received; and therefore the Acts and emanations of it, ſuch as this ſong, muſt needs excell all beſides in divine light and wiſdom. Which neverthe leſſe is ſo incompaſſed with darkneſſe, that we cannot but tremble at the very conſideration, as moſt interpreters have acknowledged they did, when they attempted it, and confeſſed their explications to be gueſſes and accommodations, and approaches to truth, rather than the truth it ſelf It is heavenly bread (ſaith *Bernerd*) but only God who is Maſter of the Feaſt can divide and break it: it is ſweet and delicate as its own Roſe and Lily, but yet beſet with thorns and brambles, and as a great thick wood ſhadowed almoſt and impervious; by reaſon whereof ſome of great account, both among Proteſtants and Papiſts, have placed it in the ſame degree, and ſphere with the Revelation of *John*, which hath as many myſteries in it, as words, and under every ſentence lye manifold interpretations and alluſions. Nay more; they ſay, that this is more occult and difficult, than that is, For in the Apocalyps the Sunne breaketh out ſometimes; though it be generally overcaſt, yet it is not without ſome eruptions and glimmerings of light, which ſerve to irradiate the darker parts; but here all is night, *Nox ſe in noctem abdidit*, and no bright intervals, no ſparkles that may direct and help us. 5. There be yet another ſort that attribute this excellency to the purity and holineſſe of it, which notwithſtanding the unhallowed reproaches of *Theodorus*, of Mopſveſta and others, is ſo ſtainleſſe and immaculate, that nothing elſe breaths in it, but chaſtity and Saint-like devotion. That crimination and exceptions againſt the kiſſes and oyntments and other affectionate ſpeeches of it, are ſo far from blemiſhing or polluting it, that they beautifie and enoble it; for if theſe had been away, how had it remained an Epithalamion? how had thoſe dear extaſies and ſympathies been expreſſed? how had the language been ſutable and congenerous to the matter? which none can read with danger of infection, but ſuch as bring the plague along with them; then indeed as the Epigrammatiſt ſayes of his ill reader, *incipit eſſe ſuus*, that which is holy and innocent in it ſelf, may be by filthy hands defiled; and therefore let no man cenſure the wiſdom of God; but purifie himſelf, and ſo he may make ſafe addreſſes hither, but for the reſt *procul eſte profani*, what have you to do with theſe pearls? they are not for ſwine. 6. There is the laſt and the moſt rationall opinion which relates this excellency to the ſubject and matter of the book; which is the ſublimeſt and moſt divine, that was ever handled from the firſt cradle of the world; the unſearchable riches of Chriſt, Epheſ. 3. 8. that myſtery which was hid from ages and generations, as to the common part of them, and revealed as a peculiar honour to ſome choſen perſons, that were made worthy to receive it; to ſupport their obſequious faith, and by ſuch preguſtations of a Meſſiah, to prepare them for a larger fruition of the Churches glory: This is that which principally exalts this Scripture, that it is wholly Evangelicall, and whereas others are interwoven with goats hair, and skins, this is all gold and jewels: nothing of temporal or worldly mixture in it, as in others, but the whole piece is ſpiritual, and though but ſhort and little, yet comprehenſive of all the rarities of the goſpel. Therefore they that conſider *Solomon*, as another *Ariſtotle*, writing his Ethicks; and natural phyloſophy in the Proverbs, and Eccleſiaſtes, do here behold him carried up to Metaphyſical contemplations, whereof Chriſt is the adequate and ſupream object; and all his terms and figures tranſlated from nature and the world, are but manuductions and perſpectives to grace and Heaven: whither he leads us by ſuch things as are moſt beloved by us; and becauſe we are yet in the body, temperates his language, and allurements to our deſires, and capacity. As for that which is objected againſt the ſanctity, and authority of this book, that the name of God is not mentioned at all in it; the ſame might alſo be darted at the book of Eſther; but it is a blunt arrow, and wounds neither of them. For that may be the word of God, where God is not pleaſed to pronounce his own Title: and further, though no glorious and ſolemn name of God be here expreſſed, yet names of grace and favour are; the Lord is pleaſed to lay aſide his Majeſty and brightneſſe here, which might produce terrours and aſtoniſhment, and being to hold a gracious and peaceable parley with his Church, puts on ſuch names, as may beſt agree with love and familiarity; ſo *Bernard* rarely. *Amor loquitur qui Dominum neſcit, carmen amoris eſt, nec aliis hæc quam amatoriis fulciri opportuit.*

which is Solomons] This attribution of it to *Solomon* is another reaſon of its great excellency, for he was wiſe, and pious too, once even to admiration; 1 King. 3. 12. & 4. 29. 31. & 10. 24 And this was the fruit (as the wiſeſt judge) of his beſt condition; before his ſoul was debaſed, and ſullyed with the follies of his old age; quickly after his marriage of *Pharaohs* daughter, to whom he may be granted to allude in this Book, but his true Aims went higher. Some tranſlation read, of *Solomon*, others to *Solomon*;

but our Engliſh compriʒeth both, and both in the other languages ſignifie poſſeſſion, or propriety; As τῷ Δαβὶδ in the Septuagint ſignifies not datively, but *of David*. Yet it is no inconvenience if we receive it, as ſome contend, in the Dative; I mean, if we look to Chriſt, who is the true *Solomon*, and more glorious than he was in all his glory, Matth. 12. 42. being the wiſdom of God, and the power of God, and the prince of peace, Iſaiah 9 6. 1 Cor. 1. 24. unto whom the Scripture was directed and conſecrated: and this in that holy language what ſome render, unto, by others is done, into, concerning, or touching; as Pſalm 45. 1. Touching the king, is *Regi*, To the King in the Vulgar Latine; and the like, in many other teſtimonies. And ſo this Song of ſongs is Chriſts, that is, concerning Chriſt, *Solomon* is the Inſtrument, but Chriſt the Author, and *Solomon* the ſhel, and rinde, but Chriſt the juice and marrow: It is not to be neglected, that *Solomon* changeth his inſcriptions in all his books, and here aſſumes the ſimpleſt and moſt humble of all the reſt, knowing the matter here would countenance and bear out it ſelf, and that *neſcit amans ſe eſſe Regem*; being now poſſeſſed with that love he was about to celebrate, it was time for him to leave off names of Majeſty and terrours, to renounce titles, and bid farewel to the world, having to deal with that which was exceeding much better.

V; 2. *Let him kiſſe me*] In this Drama, or Dialogue it is conſented on all hands, that theſe firſt words are ſpoken by the Church; who is the wife of the Lamb in contract, Revel. 21. 9. who ſaw Chriſt, to whom ſhe is to be preſented in perfect glory hereafter, afar off; and here deſireth neerer union and fellowſhip with him. The Hebrew Doctors, with the Chaldee Paraphraſe, would have *Moſes* and his law and righteouſneſs underſtood in him; but we know that there is none in the earth or in Heaven to be ſought and loved ſo as our Lord, who anſwereth and fils up the name of *Solomon* better than any of his ſervants, though never ſo faithful in his houſe, as *Moſes* was. By *Me*, it is more diſputed who is intended. One will have it to be the Queen of Sheba, who came to viſit *Solomon* from a far countrey, and by whom (as the tradition of the Abiſſines goes) ſhe was got with childe for her civility, from which childe they derive Preſter-*John*. who to this day writes himſelf the ſon of Solomon; the Jews, they will have it to be their ſynagogue: ſome Chriſtians, the humane nature by incarnation, or by his reſurrection at leaſt. The ſublimated Papiſt wiredrawes all to the bleſſed Virgin, and it is excellent ſport to read their diſtortions and bendings of wit and learning to effect it. But *certum eſt*, and *de fide eſt*, that no particular perſon or creature is to be underſtood, but the whole Catholique Church of Chriſt, (and under her wings every ſingle and individuall believer) from *Adam* and *Abel* to the laſt period of time, for whoſe ſake the ſon of God was made man, to ſanctifie, and redeem her, and make her a glorious Church; And ſo the humane nature of Chriſt is not the Spouſe, but the Bridegroom; which Chriſt is not as God only, but as Man too; and whoſe love and fruition the Church here petitions for, for theſe are not Imperatives, but wiſhes.

With the kiſſes of his mouth] The comforts and graces of the Spirit of God, are his ſymbolicall kiſſes and greetings, being ſeals and aſſurances of love, and the happy preface to that full enjoyment in the world to come; And when Chriſt vouchſafeth to breath thus upon us, to put wiſdom and grace into the ſoul, to ſpeak peace and ſalvation to a poor ſinner, whereby he is relieved from the terrours of the Law, and the wrath which it threatneth, it is a greater happineſs, than to enjoy the glory of all the kingdoms of the world: As he in *Xenophon*, when *Cyrus* had given him a cup of gold, and a kiſs to another, diſdained his own gain, and ſaid that kiſs was richer than his traſure, Oh! theſe are ſweet and unvaluable! being the ſoft earneſts and fruits of the Spirit of comfort, which like balm, heale the wounds and bruiſes of the Law, and make ample reparation, as the dandlings and huggings of an indulgent Mother do, for the ſharpneſs and bitterneſs of any rod: Let our ſoules labour to feel, and aſpire after theſe, whoſe priviledge it is, not onely to ſeek, but to obtain them; The Angels have great pleaſure in beholding theſe things, how much more is it to receive them; It was much for *Moſes* to behold his black parts, and thoſe Favorite-Diſciples to ſee their Maſter transfigured; It was much for that penitent to wipe his feet, and kiſſe them: but this is far more, to be admitted to ſuch an honour, to enjoy the kiſſes of his mouth. And ſhe ſeemeth to be wrought vehemently upon by it, for as one carried out of her ſelf, and hurried away by irreſiſtible love, ſhe names him not whom ſhe ſeeks, but as *Magdalen* at his grave, If thou haſt taken him away, John 20 15. without naming what Him; as imagining, being ful of Him her ſelf, all hearts beſides ſhould think of nothing elſe, but that which poſſeſſed hers. So the Church here, Let him kiſs me, you know whom I mean, All of you; It is not *Moſes*, nor any of his other Meſſengers, they are not able to ſatisfie my longings, but it is Chriſt himſelf, for his kiſſes alone work reconciliation and Peace and good will and everlaſting Joy. The fruit of his lips is peace, Iſa. 57. 19. let him give me ten thouſand kiſſes, whoſe very fruition makes us deſire him the more, and whereas all other pleaſures ſowre and wither by uſing, thoſe of his Spirit become more freſh and delightful.

for] There is great cauſe for ſpiritual love to Chriſt, and vehement breathings after him. There is ſtrong invitation, and worth in Him to draw and allure the ſoul; and that Heart is far worſe than Iron, whom this loadſtone cannot attract.

thy loves] The Vulgar Latine reads *Ubera*, thy breaſts and for that cauſe apply theſe words to Chriſt, it being as incongruous (as one of them pleads) that he ſhould have breaſts, as that ſhe ſhould be ſaid to have a beard; but by his favour, do not we read of the breaſts of Kings, Eſay 60. 16. if it ought to be ſo tranſlated, which they themſelves know, ought not, and ſo have ſome great ones of them acknowledged, and with us, by breaſts underſtand the Goſpel-Ordinances of Chriſt, which exceed the rites and ſervices of the Tabernacle, vvhereof wine was a part. Indeed wine is of a cheering vertue, even to the heart, Pſal. 104 15. but there's a good in the Ordinances beyond this; and if the love of God be manifeſted in them let the ſpirit be never ſo ſick and drooping, it wil not onely revive, but raviſh it, and make a man forget his bitterneſſe, beyond all earthly comforts whatſoever, and to ſay with St. Peter, *Bonum eſt eſſe hic*: Here wil I abide and dwell for ever. It is true, that if the ſoul ſee not the face of God, enjoy no ſpiritual communion with his God in ordinances, there is no ſweetneſs in them, but they are as dregs, ſowre and unpleaſant and they are as froth, vain and empty, ſo that they do but increaſe a mans bitterneſſe, and overwhelme him the more, Pſalm 73. 7, but where the love of God is manifeſted in them, and there is an immediate concurrence of of Gods ſpirit with ours, cloſing and twining together, there they are wine upon the lees, and as a feaſt of fat things, Iſaiah 25, 6. Or elſe the compaſſions and kindneſſe of Chriſt (for the Breaſts are tender and neighbours to the heart) ſet forth in the acts of adoption, redemption, ſanctification, &c.

are better than wine] Exceed all pleaſure; whatſoever is moſt reviving and reſtorative, ſo that they deſpiſe and neglect all afflictions, as men full of wine feel no hurt for the preſent, and are more ready to rejoyce and ſing, than to be dejected, and they undervalue all other delights, there being a more true and abundant ſweetneſſe in Communion with God, than in any other, even the choyceſt of the world. This is the Pſalmiſts opinion, Pſalm 4. 6. let them take the corne and wine and the oyl, but let me enjoy better pleaſures, let me live a life of Communion with God, and I can be content, not onely to be deprived of, but to forſake all others.

V. 3. *Becauſe of the ſavour*] It is read alſo, For the odour, or, For thy odour, or ſmell, which is expounded of the good ſavour of the knowledge of Chriſt, 2 Cor. 2. 14. Whatſoever may lead us to him. For vertue goes like a ſweet ſmell, or ſavour out of Chriſt ſtill to heal all men, as it did, Luke 6. 19. And the breath of his Miniſters that are inſpired by him, conveys it. As the Panther is followed by his breath, and betrayes himſelf; ſo does Chriſt. His ſpeech telleth who he is, for never man ſpake as he did, and the Eagels that are generous, will finde him out by it; they whoſe ſenſes are exerciſed, will diſcerne and delight in it.

Of thy good oyntments] Or, beſt oyntments, as David ſaid of that ſword, There is none to it, ſo is there no Unction like that of the Son of David. The high Prieſt was to be anointed with all the moſt excellent and precious ſpices, Exod. 30. 23. which were not ſo coſtly and rich in their nature (though yet that made them worthy to be kept as a chief treaſure, 2 King. 20. 13.) as they were in their uſe and ſignification; for they were to be poured on Aarons head, and from thence to drop as low as the ſkert of his garments: and they emblematize the better unction of Chriſt, who was anointed above his fellows, Heb. 1. 9. and thereby authorized and conſigned to that great office of anointing all his members, Iſaiah 6. 11. who become in him alſo a good odour, 2 Corinth. 2 15. and by their preaching, prayers, and good life, ttransfuſe comforts and ſweetneſſe to the whole Church, ſo that their good name is ſpread abroad, as his was, and preſerves (as imbalming does) both themſelves and others, Eccleſ 7. 2.

Thy name is an oyntment] Or, Thou art an oyntment, for name is oft put for perſon, and ſo Chriſt was oyntment to himſelf, His Godhead anointed his manhood, and therefore he was called, the Meſſiah, Daniel 9. 26. where the Septuagint read χρίσμα, as the Targum for oyl, give us *Chriſtus*, Eſay 10. 27. who anſwereth all the properties of the moſt precious oyntment peace, mercy, charity, health, joy, ſtrength and all thoſe offices and dignities (of King, Prieſt, and Prophet) that were capable of unction. They ſay, that at the birth of Chriſt, a ſuddain fountain of oyl ſprung up in Rome, and flowed out for a whole day together. This was an Indication that Chriſt was born, who at once both ſprung out of the earth, as man; and as God, came down from heaven.

poured out] This word may denote emptying, for the very ſame, ἐκκενωθὲν is uſed by the Septuagint here, that St. Paul uſeth in that ſenſe, Phil. 1. 27. And thus Chriſt was poured out for us, that we might be full. But it ſignifies plenty and abundance alſo, running over, and never ſtopping, as the widows oyl did, to the laſt ends of the world. His graces are like the eternal ſprings of the earth that cannot dry up, but are and ſhall be diffuſed by his ſpirit, and by his Goſpel, untill his whole houſe be filled with them. And whoſe incorporable ſweetneſſe and benefits are not underſtood but in the effuſion, that is, in the Communication of them. *Scire tuum nihil eſt*, &c.

therefore] The root of our love, is his, ſhed abroad in our hearts; for then that ground which vvas dry and barren in it ſelf, is made rich and fruitful; and then we being anointed by him, have our eyes opened, to know and deſire him, 1 John 4 19. which before we cannot, 1 John 2. 20. our love is no blind, precipitate paſſion, but guided by reaſon and election.

do the virgins] The pronube, that are called companions of the Bride, Pſal. 45. and here Friends; that is particular Churches, which ſhould be as virgins, chaſte, and meek, and pure, both in heart and converſation, 2 Cor. 11 2. And who are called and choſen of God to be ſo, and who are waſhed and cleanſed by the blood of Chriſt, from every ſpot and impurity.

love thee] Or ſigh after thee for love, which is to love moſt tenderly, as mothers do. It is the nature of faith to beget love to him in whom we believe, in which noble act ſhe exceeds the dull rules of nature and Philoſophy; which allow no love but to that which is known, and beheld, *Videt hanc, viſamque cupit*. But having not ſeen Chriſt; his love conſtraineth us to love him, and faith ſtrengtheneth this love, 1 Peter 2. 8. ſtrengthens it ſo as to make us new creatures; for ſo we finde by comparing, Gal. 5. 6. with 6. 15.

V. 4. *Draw me*] Not onely kiſſe, that is, call and invite, but command, and work effectually, not onely by diſcovering the glory ſweetneſſe and ſpiritual excellencies that are in thy ſelf, and thy adminiſtrations; which is but morall frution, which is found in any attractive object, but alſo by inclining my heart to follow thee; which indeed is the right drawing of the heart, by a kinde of ſweet compulſion, even conſtrainig it to follow: ſo did the mantle of Elijah, caſt upon Eliſha, infuſe a readineſſe and free propenſion to obey him. Elſe I move not: Not onely come down to me, and dwell in me, but alſo lift me up, that where thou art, I may be alſo, according to thy pomiſe, John 12. 32. and according to mine own neceſſity, who without thee can do nothing, John 6. 44 The firſt wil teſtify thy goodneſſe, and this will declare thy power; that thou art ſtronger than the powers of darkneſſe, and able not onely to open the heart, and offer ſalvation to it, but alſo to convert it and tranſlate it to thy kingdom, that ſo it may paſſe from death to life. Which power as it is the demonſtration of goodneſſe, for God declareth his power in ſhewing mercy; ſo goodneſſe the companion and co worker with power; The bands wherewith God draweth, being cords of a man, Hoſ. 11. 4. Congruous and agreeable to our liberty and nature; not violent and coactive *Crede & venis, ama & traberis; Ne arbitreris iſtam aſperam moleſtamque violentiam, dulcis eſt, ſuavis eſt, ipſa ſuavitas te trabit. S. Aug.*

we will run] I and mine; All my members which are one with me, and indeed my ſelf. The Church is large and tender in her charity, to every part; Her love is like his name, poured out, not reſtrained: and where it once begins to flovv, it runs apace: She knows her duty to follow the Lamb, Revel. 14. 4. and ſhe wil not loytor in it, but do it cheerfully, that ſhe may obtain. He is worthy, for vvhoſe ſake vve ſhould caſt avvay our nets, and forſake all, vvhich is but loſſe and dung compared to him: And he is povverfull to enlarge and eſtabliſh them that do run, to make them willing and ſtrong, ſo that they ſhall not be vveary, Pſalm 119. 37. There be many that follow Chriſt, but languidly and afar off, as *Peter*, Luke 22. 54 but they that will finde him muſt run, as the ſame Apoſtle did aftervvards to his grave; it is but a lazy excuſe to pretend vveakneſſe vvhere he aſſiſts, or to complain of bondage, vvhen the Son hath made us free. Then though dravvn by him, yet we may run unto him; *Ageris & agis; & tunc benè agis, ſi a bono agaris, Spiritus enim Dei qui te agit, agentibus adjutor eſt.* Grace deſtroyes not nature, but perfects her by ſupernatural reliefs: *Trabit quodammodo invitum, ut faciat voluntarium: trabit torpentem, ut reddat currentem.* And ſo Pſalm 110. 3. The day of Chriſts povver makes vvilling, or vvillingneſſe, as if there vvere then nothing elſe to be found in the heart. for

after thee] To run after, in the Idiom is to cleave unto Chriſt, and ſo its an Act of Faith; or to deny our ſelves and to obſerve him, not ſtep before him, as *Peter*, Mat. 10. 23. ſo, is an act of obedience and mortification; or to hold on, and not apoſtate; ſo its the grace of perſeverance: All this is required from us, and there is comfort and encouragement enough in him we run unto, to confirm us, and make us get away with ſpeed, though we have a croſſe on our ſhoulders. For ſo did he, who ſhould be our example, as well as our captain. Heb. 12. 1, 2. I cannot omit here the corruption of the Vulgar Latine in this place, which redundates with another, *in odorem unguentorum tuorum*, as in the third verſe. An excreſcency which is not, as themſelves acknowledge, to be found either in the Hebrew, or Syriack. But got firſt, by negligence, into ſome copies of the LXX and from them caſt into theirs: and now they have it, they will not part with it, but plead for it, that it is *Aliquanto perſpicuitatis adjumento, nullo veritatis diſpendio*. But let Baal plead for himſelf, it will be in vain; He that teareth away, or patcheth here is curſed alike.

the king] Or, The King himſelf, God the Father who prepares the wedding, or Chriſt himſelf, who is the onely King, 1 Tim. 1. 17. And here is an anſwer to that cavil of ſome againſt the Authentickneſſe and dignity of this Scripture, that no mention, no memoriall of God in it: Who is the King, but God? Who is not ever expreſſed by his own Name, but ſometimes by Title, and circumlocution, which is all one. Had it been ſaid, God, or the Lord God, it had been the ſame thing; *Dixiſſet clarius; non dixiſſet aliud*

hath brought me] Some, bring me O King, others, He hath made me to enter, both are to the ſame intention; and confeſſe that God onely leads to grace and glory actually, and alſo gives us right and title to heavenly places, which we ſhall poſſeſs as certainly one day as Chriſt himſelf does, who is ſet down at the right hand of the Father. Epheſ. 2. 6. and hath purchaſed that inheritance for us.

into his Chambers] Great variety is uſed here, cellers of vvine, treaſures, ſtores, Bed-chambers, cloſets, &c. They all ſignifie ſpeciall intimacy, and kindneſs betvvixt Chriſt and thoſe that fear him, He vvill ſhovv them his ſecret, Pſalm 25. 14. vvill not admit them onely as common gueſts into his palace and out-courts, that is, natural priviledges and comforts; but into his receſſes, his holy of holies, vvhere he vvill ſhovv them depths buried in the bottom of the Sea, and diſcover thoſe Arcana Imperii, His Scriptures, his great vvorks, his judgements, his Sacraments, his conſolations, his glory, vvhich are lockt up from Common eyes, vvhich are not admitted to ſuch familiar approaches and intimacies, as his favorites are, Matth. 11. 35. for nothing is too dear or pretious for them that love him, all the treaſures of wiſdom are theirs, and they ſhal be kept as treaſures, and jewels ſecured and protected from the evil due to ſin, and from the indignation of the Lord, Eſay 26. 20.

we will be glad and rejoyce in thee] Or, becauſe of thee; No cauſe to rejoyce in any but Chriſt, who is both the object and rule of all ſpirituall, and natural joy; of all both inward and outward gladneſs. The ancient ſalutations of Chriſtians in their letters was *Gaudium in Domino*, from the Apoſtles precept, Phil. 3. 1. This joy breeds from love, as from its root, and where the one is ſhed abroad the other trickles after it, God intertains their ſoules that love him with rare unſeen banquets, in his chambers; which very honour ſhould work gladneſſe, being the delight of Angels, but the effect of it is righteouſneſs and joy, and peace, Romans 14. 17.

we will remember] Love is mindful, as a faithful treaſurer will reherſe and record benefits, that the kindneſs of the Lord may be had in everlaſting remembrance.

thy love's more than wine] Here again the Vulgar Latine retains breſts, againſt all other tranſlations; ſo obſtinate and pertinatious is ſelfe-love, and though many of them (with their Trent Anathema) have defined them curſed, that alter or vary in the leaſt from their corrupt Bibles, yet they make it nothing, to disfigure, and maime the ſacred Fountains continually.

more than wine] This more may be referred either to loves, and ſo teacheth the excellency of divine oblectations; which are better, than any of the world, whereof Wine being chiefeſt, ſtands for all: or elſe it may be referred to rememember, and then it both ſhows how inclinable we are by nature to her delights, ſticking in them, and taking pleaſure to mention them; und likewiſe how ſtrangely we are changed by the Spirit of God, which breaks us off from all former pleaſures, and ingageth all our affections upon worthier objects.

the upright love thee] Or, uprightneſſe, which is the ſame, for 'tis uſual to put the abſtract for the concrete; Thir clauſe ſeems to be independent, but if weighed ſeriouſly, the connexion is plain, for it is the fruit of ſanctified memory, to increaſe and ſtrengthen love; The more we minde God by contemplation, the more do we admire, and ſeek him. No wonder if the wicked in whoſe thoughts he is not, deſire him not; but whatſoever they judge of Chriſt, who are blind and ſenſleſſe, they that are upright (thoſe holy Virgin ſouls ſpoken of above) will love him; And for the reſt, their envy, is the greateſt praiſe: ſo that if we deſire to love Chriſt, we ſhould firſt labour to get pure and upright hearts. As our bodies are upright, ſo our ſoules ſhould be, that we may ſee God. It is monſtrous ſhame, to carry a crooked ſoul, in an erect body; the ſoul of a beaſt in a divine body: ſuch can never love Chriſt, nor any but the upright. *Flexuoſa itinera non te ſequuntur, ſolus ad te poteſt juſtitiæ trames pervenire.* How canſt thou love me, when thy heart is not with me, Judg. 16. 15.

V. 5. *I am black*] The Church directs her ſpeech here to others, that were about her, and behold her, preventing their cenſures and diſcouragements by her own humility, and confeſſion; True, I am, or I may be, or I yield I am black; as an Egyptian is (for ſo tis alluded) as Solomons wife who deſcended from that black people; Black in my Original, black by reaſon of contracted fowlneſſe and ſpots; for every ſin, increaſeth our native blackneſſe; and black by reaſon of my great aſſlictions, which make me blacker than a coal. Lam, 4. 8. And black becauſe of the hurt of my people, Jeremiah. 8. 21. For this you may wonder, that I ſhould preſume to beg his kiſſe, and love; for this you may wonder at him for chooſing me, as they blamed Moſes for his Ethiopian wife, Numbers 12. 1. But yet there is more reaſon than you are able to behold, for though black, yet not ugly; not loathſome.

but comely] Some adde, I am; or yet I am, adverſatively to her blackneſſe; I am black by nature but fair by grace, black without, but within all glorious and comely: I am black in my ſelf, and in my ſufferings as my beloved was whoſe viſage was marred and diſſigured more, than any mans, Eſay 52. 14. But yet beautifull in him, who was fairer than the ſons of Men, and hath put his comelineſſe and beauty upon me. I am black in ſome blaſted and dead parts, apoſtates and Hypocrites, but in my true and living members I am comely and beautiful: For as there may be a decency, where there is no perfection; a deſireableneſſe, and lovelineſſe, even where ſome ſpots: ſo there may be a true Church, ful of order and decency, though not perfect and wholly beautifull, and ſo may the ſoul, in a great meaſure of ignorance and weakneſſe, be yet amiable and pretious through Chriſt, in a great night of perſecution and miſery, but yet comely and glorious in hope, and patience; ſo as to glory in them, account that happy darkneſſe here, greateſt joy, and honour. God forbid that I ſhould glory, ſaving in the croſs of Chriſt, Gal. 6. 14.

O ye daughters of Jeruſalem] By theſe ſome underſtand the Angels, others the perſecuting Jews, but they beſt of all, who beſtow this honourable title on the particular Churches, and Elect; who may be called daughters of that Jeruſalem which is the Mother of us all, Gal. 4. 26. As the leſſer towns and villages of Judea were ſo called in reſpect of the Metropolitan city: upon them the Church calleth, and defends her cauſe before them, that they may not be ſcandalized, nor diſcouraged by her infirmities, or ſufferings.

as the Tents of Kedar] Theſe two ſimilitudes are to be applyed disjunctively, and in their ſeveral reſpects; This firſt to her blackneſs, which ſhe compares to the Tents of Kedar, who was the ſon *Iſhmael*, Gen. 25. 13. That is either to the tents themſelves, which were poor and courſe like a kind of black hair-cloth, and were their only habitations; or elſe to the people and dwellers in thoſe tents, who were black-moores. *vid.* Pſalm 120. 5.

as the Curtains of Solomon] This partition reſpects her comlineſs, which is reſembled to thoſe goodly hangings, and ornaments of Solomons Court, which no queſtion were anſwerable to the reſt of his riches, and magnificence.

V. 6. *Look not upon me*] Or do not conſider me, that is not with an evill eye, ſo as to cenſure me, or to contemn and deſpiſe me: nor with an offended, angry eye; ſo as to increaſe my blackneſs: Nor with a deſpairing, uncomfortable eye, ſo as to be diſmayed or aſtoniſhed for my ſake; nor with a partial eye, ſo as to behold my weakneſs only; as the eye of the vulture ſpies out the carrion, and filthineſs, that is caſt forth: ſo ſome faſten their eyes upon the corruptions, and failings of their brethren, but paſs over their graces.

Becauſe I am black] The word is changed that was uſed in the laſt verſe, and is a diminutive of it; blackeſt, or ſomething black; The ſpots of the Church are not ſo great, as ſome would make them, nor are her afflictions ſo great, and dark as they ſeem: for they are but like afflictions, As S. *Auguſt.* Obſerves from 2 Cor. 6. 9. 10. *Tribulationes noſtræ habent quaſi.*

becauſe the ſun] Nothing can be ſo fitly underſtood here, as the ſchorching heat of peſecution, which burns and tans, when it ariſeth, Matth. 13. 6. 21. For Afflictions come not out of the duſt, but like the fiery beams of the Sun are ſhot upon us from above: they are the arrows of the Almighty, and there is no evil in the City, which he hath not done.

hath looked upon me] *Ambroſe* hath a good reading, though ſingular, and contrary both to all others, and to the Text it ſelf: He turns it, hath not looked upon me, and explains himſelf thus, *Ideo fuſca ſum, quia ſol juſtitiæ me reliquit*, &c. How can I chooſe but ſit in darkneſs and look black, that am forſaken by him who is my only light, yet deſpiſe me not, for he that hath hid himſelf, will return; he that inlighteneth all men, will enlighten me, and not abſent himſelf for ever; this is a comfortable note, but the Text bears it not, where we find no Adverb, but a complaint that he hath; rather than hath not. There be others that read thus, becauſe I have looked upon the ſun; that is, ſay they, have worſhpped it (as the Heathens uſed) and other falſe Gods, therefore I am black. But the beſt ſenſes are either theirs, who refer the word to the providence of God, obſerving and ſearching out her wayes, or elſe to the juſtice of God, puniſhing and ſcorching her for the evil of them, and rewarding one blackneſs with another. Where, yet, the mitigation and gentleneſs of the praiſe is to be obſerved, which is, that Affliction doth not continue or abide, but only looketh upon the Church; it may diſcolour her for a while, but it will off, and away again. It is by accident that the Church is black, and but for a ſhort ſeaſon; her proper and conſtant complexion will be beauty for aſhes.

my mothers children] My own luſts, which are born with me, and deſcended from the ſame womb: or rather, the men of the world ſprung of the ſame common ſtock, and diſpleaſed at my happineſs, at my profeſſion and calling from them, whether Jews, or any elſe: but they beſt, by mothers children, underſtand Hereticks, and ſchiſmatical Brethren, wicked, lying Prophets and Paſtors, who are children of the ſame mother, but not of the ſame father, and who are as apt as any, nay more apt than any when degenerated, to become the moſt bitter and implacable enemies, Pſalm 69. 9. And none ſo dangerous becauſe they come in ſheeps cloathing and diſguiſed under vizards of love and holineſs, privily bring into bondage, Gal. 2. 4. But their end ſhal be, not according to their appearance, but their works, 2 Cor. 11. 12, 13, 14, 15.

were angry with me] Fought againſt me, or railed at me: It frets the wicked to ſee Sion proſper, *Tobiah*, and ſuch as he, are galled to ſee her ruines built up, and her waſte places repaired, Nehemiah. 6. 1.

they made me the keeper of the vineyards] The fruit of their anger, which either compelled her to baſe and unworthy ſervitude (as the phraſe imports, 2 Kings 25. 12.) So the Phariſees laid heavy burdens, Matth, 23. 4. And the Dogmatizing Chriſtians no leſs, Acts 15. 1. 10. Galat. 6. 12. 13. Coloſ. 2. 20. 22. Or elſe inticed and ſeduced her to joyn with them in their falſe worſhip and religion.

but mine own vineyard] Or which is mine; committed to me by God, and which ſhould be mine by an eſpecial care, to diſcharge that duty which God hath laid upon us, to overſee the flock, and to bring forth fruit, that the Maſter of it may receive ſome benefit from his vineyard.

have I not kept] They that purſue the hiſtorical ſenſe, Conclude that hence Solomon deeply repented his great folly in not keeping to his own vine; but that which is ſpiritual here ſheweth, that in times of perſecution, and cloudy dayes, the Church is broken, and ſcattered ſo, that ſhe cannot ſerve God ἐλευθέρως ϗ ἀπλῶς, ſo freely and comfortably as ſhe deſireth: In the beſt times ſhe may fail in her duty, and cannot do all ſhe ought and would: but in dayes of trouble her ſolemn dayes are forgotten, and her gates mourn Lam. 2. 6 So that the vineyard growes wilde, which is a ſad cauſe of Complaint.

V. 7. *Tell me*] This is the third addreſſe of the Church to Chriſt: vvherein, finding her ovvn vveakneſſe, ſhe gets her ſelf to him for ſtrength and direction. Senſe of our ovvn inſufficiency ſhould not deter us from Chriſt, but rather incite us to ſeek him more diligently, vvho is able to teach, and make perfect.

O thou whom my ſoul loveth] Learn here hovv to dravv nigh to Chriſt, and vvhat attributes of affection and reverence to beſtovv upon him, vvho is the love of our ſoules, and their life; and vvho can be expreſſed no better, than by ſuch pathetical compellations.

where thou feedeſt] Or Hovv; 'Tis not eaſie to finde vvhere Chriſt is, nor is he to be found in all vvayes, nor at all times. Many ſhall ſay here is Chriſt, and there, Mark 13. 22, 21. Yet it is our duty to enquire for him, and to get under his protection and government vvho vvill not ſuffer thee to lack any thing. For feeding includes the vvhole adminiſtration and office of a good ſhepherd: All vvhich vve ſhould deſire to learn, that vve may abide under it and live.

where thou makeſt thy flocks to reſt] There is a Reſt for the people of God, ſcorched vvith afflictions; vvhich Reſt onely Chriſt giveth, and maketh them to lye dovvn in good paſtures, Iſaiah 43. 13.

At noon] Much adoe about this vvord, eſpecially among the pontificall Commentators, who cannot agree about it; but it is unanimouſly conſented among our Divines, that it imports the height and rage of perſecution, which is the ſcalding heat of the day, and from which onely Chriſt can ſhelter us, and give peace and repoſe when all is on fire about us. Iſaiah 49. 10. There is one conceit of thoſe old Heretickes the Donatiſts, that cannot be pretermitted, who from this place, fantaſtically underſtood, concluded that there was no Church but that wherein they lived in Africk; *Eccleſiam ad ſolam meridionalem plugam, quam ipſi incolebant, pertinere dicebant.* But the place is clearly againſt them, rather than for them, or any ſuch ſeperations, if well obſerved.

For why ſhould I be as one that turneth aſide] Or, leſt I ſhould be as one that wandreth, or as one that extendeth, or ſtretcheth out the Tent; going aſide to falſe Teachers, and ſtrangers who are ſo dangerous: or, as one that covereth himſelf: which was done either out of ſhame Ezek 24. 17. or elſe unto ſhame, out of luſtful wantonneſs, as *Tamar* was covered Gen. 38. 14. So ſhe both checketh her ſelf, as every watchful ſoul ſhould do, looking about her, that nothing pervert her from the truth; and recalling her ſelf if ſhe have ſtragled after the voice of ſtrangers, John 10. 4. 5. And likewiſe ſhe urgeth God with the worth of his own glory, and her ſalvation, which are highly concerned in her.

By the flocks of thy companions] Or Herds, which are the falſe Aſſemblies, or corrupt congregrations who pretended to be companions; but are ſeducers, ſaying, I am Chriſt. Matth. 24. 24. but are not, nor the fellows of Chriſt, as he is pleaſed to call the true Prophets, Zech. 13. 7. Yet, theſe falſe Guides have many followers as waſpes have combes, but no honey, many flocks, ſeveral diviſions and ſub-diviſions of them, which we ſhould avoid, and follow that one ſhepherd, Ezek. 37. 24. whoſe flock is but one, and without ſchiſme; and upon whoſe Mountains we ſhould all abide, Iſaiah, 65. 8.

V. 8. *If thou know not*] Or, ſeeing that, or foraſmuch as thou knoweſt not, This is the reply of Chriſt, full of grace and truth, rich in comfort and inſtruction: Some obſerve a pleonaſme, a redundance in the Hebr. If thou knoweſt not to thy ſelf, but I conceive it may be rendered very properly, Of thy ſelf: and ſo, we are all ignorant till taught of God..

O thou faireſt among women] She was black, but now is made fairer than all other women, and none is like her in beauty, who diſpraiſed her ſelf. So doth Chriſt recompence humility, and when we moſt abaſe our ſelves, he will exalt us. The Church was loved when black, but the end was that ſhe might be fair. Nor was it blackneſſe that took him, but his own delight to make her comely. *Amata eſt fœda, ne remaneret fœda, &c.*

go thy way forth] Get thee out, and ariſe, Seek, and inquire which is the way. To ſit ſtill is not the way to find Chriſt; to cry Lord, Lord. is not all; We muſt go out, put forth our ſelves, indeavour and do ſomething; depart from Babylon, and put our ſelves into the boſome of the true Church.

by the footſteps of the flock] Or after, In the footſteps of that flock; that flock which is mine, follow them, obſerve the prints and traces of their feet; their faith and works; imitate them, and do thoſe works which they have done before. who were ſet for an example, Heb. 13. 7. He is in the greateſt danger of erring, who deſpiſeth ſuch guides; that will travel alone. We ſhould walk in the ſteps of Abraham, Rom. 4. 12. and follow Paul (as he followed Chriſt) and then we ſhall not miſſe our journey, nor the end of it, 2 Cor. 12. 18.

and feed thy kids] Theſe are the young and tender chriſtians, the babes, the lambs concredited to Peter, who are like the Lamb of God, meek and innocent; and from Wolves and Bears turned into quiet and humble flocks, Eſay 11 6.

Beſides the tents] Or above, aloof from their folds and paſtures, who are other ſhepherds (as ſome read) than I have appointed. Take heed of ſuch, for they are not ſhepherds but Butchers. But better, by the tents of the ſhepherds, underſtand thoſe good ſhepherds which of old led the flock, ſuch as Moſes and Aaron, Pſal. 77. 21. & 78. 70, 71. Such as David and Solomon, whom we are to follow, and thoſe that ſucceed them. For their lips ſhall preſerve knowledge.

V. 9. *I have compared thee*] Or likened, or made thee like; by the vertue of the word and Spirit of Chriſt we are transformed, and being without any thing praiſe-worthy before, are changed from glory to glory. Theſe praiſes are proper for this Song, it being the end of them to magniſie the married perſons; and therefore they obſerve, that to praiſe, and to give in marriage, are ſignified by the ſame word, Pſal. 78. 63.

O my love] Friend, companion, next to me, or whatever elſe that can expreſſe kindneſſe and love, is compaſſed in this word, which is repeated nine times in this Book, and denotes both the affluence and profuſion of his love, and their happineſſe whom he loveth, who are his friends and next to him, if they keep his commandments, Luke 22. 30. Joh. 17. 21.

To a company of horſes] The horſe is a goodly creature, and well mannaged the greateſt Emblem of ſtrength and order. The Angels and Miniſters of God are called his chariots and horſemen, by whom God treadeth down his enemies, and goeth forth in power, Zach. 10. 3. Hab. 3. 15. And as the Devil hurries men headlong to hell by his wicked Agents, ſo doth God by his true and powerful Ordinances carry up to life and glory.

In Pharaohs chariots] Some read over, and apply it to that overthrow of Pharaoh and his chariots at the red-ſea. The truth is, the place is knotty, and therefore wiſely paſſed over by moſt of our Engliſh Annotators. But methinks none come neerer to the life than our Engliſh Seneca, who vigorouſly (as he uſeth) gives it to this purpoſe, viz. As the horſes of Egypt, which were the moſt generous of all the Eaſt, nay, as the choyceſt of thoſe either for ſhape, or ſtrength, or ſpeed; ſuch as were for the Kings own uſe exceeded all other: So far in his eſtimation did the Church exceed all others, or at leaſt ſo far would he make her to exceed. For ſo it is conceived to be a ſilent promiſe of victory, and triumph over her enemies.

V. 10. *Thy cheeks are comely*] Or, how comely are thy cheeks! that is, thy outward profeſſion, and countenance, which is beautiful and glorious, by keeping due order and decency in the ſervice of God. The whole face of the Church ſhould be thus adorned.

with rowes (of jewels is added] The word is but one, and yeilds many ſignifications. Curles, Turtles, or Jewels that had the pictures of doves upon them: but all aim at the better adorning of the minde, which is preſcribed, 1 Pet. 3. 3, 4.

Thy neck with chains, (of gold, is ſupplied)] The word for chains is onely in this place, and is therefore obſcure: but it is conſented by moſt that it ſignifies neck-laces, or chains, ſuch as they uſed to put about the neck; and myſtically preſents the Law and Ordinances of God, which gives beauty to every obedient neck that bows unto them. A yoke and chains they are, but of gold; ſo far from deſtroying chriſtian liberty, that they perfect it, nor is any under an heavier thraldom, than thoſe that break and caſt off theſe bands, Pſal. 2. 5.

V. 11. *We will make thee*] The holy Trinity (whoſe operations, *ad extra*, are undivided) are ingaged to preſerve the Church glorious, not onely by relation, but promiſe; ſhe is not able to trim and beautifie her ſelf, being poor, and naked, and miſerable: in him is the original of all her Ornaments, and his bounty dreſſeth us, hides our deformities, and ſupplies our poverty.

Borders of gold with ſtuds of ſilver] The word for borders is rendred Rowes, or lines; figures, and pictures; pendants: And the other, for ſtuds, ſpecks, drops, marks. All expreſſe great wealth and glory, the preciousneſſe and variety of ſpiritual adminiſtrations; which were but as iron under the Law, but now are gold, 2 Cor. 7. 11. and one of them inamells, and ſets off another.

V. 12. *While the King*] The Church returns the fruits of Chriſts love and bounty, who is the King here mentioned.

ſitteth at his table] Or, is ſet down, as on his royal bed, (as the cuſtom was) or throne, injoying himſelf in bleſſed peace amidſt his Angels and Saints, who ſtand in a circle, or ring about him; or at his holy table in the Sacrament, where he vouchſafeſt to feaſt with his Church. 1 Cor. 10 21. or in the publick Aſſemblies of his people (for ſo the word ſignifies, and is rendred by the Latine *Corona*) where the preſence of Chriſt in his word, doth by a rare virtue ratifie and draw forth their faith and obedience.

My ſpikenard ſendeth forth the ſmell thereof] The Church hath her good odours and ointments, which both purifie and perfume her, and which cannot lie hid, eſpecially when ſhe draws nigh to the Table of the Lord, but will breath out both in the holy iſſues of prayer, and praiſe upwards, and likewiſe in gracious ſtreams of charity and mercy towards all that are about her; that ſo both the power of his grace may be made known, who worketh mightily where he acteth; and likewiſe our light ſhining forth before men, may teach them alſo to magnifie his Name, whoſe influences are ſo ſweet and gracious. Beſides, the neerer any thing comes unto that which it deſires and ſeekes after, the more urgent and impatient it is, and the more abundantly doth it put forth it ſelf; if ever Grace be fragrant and active it is then, when Chriſt meets his people in thoſe holy Repaſts and Banquets of his word and Sacraments: Other times are a kind of Winter, or Autumn unto her; but this is her Spring and Summer.

V. 13. *A bundle of myrrhe*]. Or, a bag of myrrhe; That is of that precious gum which dropped from the Myrrhe-tree, which is bitter to the taſte, but ſmells fragrantly. They uſed to wear it in little bags, or purſes (as our women do musk, and civet) about their necks; as may be collected from Eſay 3. 19. where for chaines, ſome read ſweet balls; and the word for Tablets, verſe 20. ſignifies, Houſes of the ſoul, that is, little boxes (ſuch as ours of ivory, or the like) full of holes and ſmall paſſages, out of which the ſoul, or breath of the incloſed was tranſpired. Such as theſe perfumed bags, or bundles, is Chriſt to the devout ſoul; redolent and delightful, as the choiceſt myrrhe, which was offered to him at his birth, with which he was imbalmed at his death and all his garments ſmell deliciouſly of it (Pſalm 45. 8,) ever ſince.

is my welbeloved unto me] This is the language of faith, which is a glutinous, monopolizing grace, whereby the ſoul doth (as Thomas) *ἰδιοποιεῖσθαι*, take poſſeſſion of Chriſt, and by a cloſe application make him wholly, and ſolely hers, binding him up as in a bundle for her ſelf, and living upon him; eſpecially when diſmayed with the terrors of that ſealed bag of her tranſgreſſions, Job 14. 17.

he ſhall lie all night] Or lodge, and abide, or which lyeth all night. They are all one, and teach us our duty, to detain and keep Chriſt conſtantly, that he depart not; chiefly in the night, in the time of darkneſſe, ſad fears and temptations, diſgraces and perſecutions. Theſe ſhould not ſeparate us from Chriſt, but make us take ſurer hold of him by faith, and be moſt careful to injoy him when others are moſt apt to loſe him, Eſay 26. 8, 9.

betwixt my breaſts] This is the fitteſt place for Chriſt, from whence wickedneſſe drives him: for he requires the heart, to dwell there by faith, Epheſ. 3. 17. It is his throne and temple, and we ſhould prepare it for him; and that we may receive this pureſt Beloved, put away all our adulteries from betwixt our breaſts. Hoſ. 2. 2. whereof as he is moſt worthy, ſo will it be moſt happy for us; who not onely expreſſe our own tender reſpect to him, by laying him kindly in that lodging which he moſt eſteems, but alſo by that means become moſt capable of deriving comfort and joy from him. It is obſerved, that whereas in all other creatures the paps or dugs are below the belly, in women alone wiſe nature hath placed them above upon the breaſts, in the ſight, between their arms and nigh their lips; that ſo as they have a better convenience of imbracing and cheriſhing their tender infants, ſo likewiſe their babes may delight and comfort them with their pretty looks and kiſſes: Thus doth the ſoul both teſtifie her love and loyalty to Chriſt, by giving him the part he deſireth, and likewiſe receives more benefit and grace from him: For Chriſt lodged in the heart both humbles and revives it, and as a bundle of myrrhe is both ſweet and bitter at once, ſo doth he preſerve in our hearts both joy and trembling together. If our hearts fail us, ſmell at this ſweet bundle, and it will tranſmit life and comfort: If they ſwell too high, and are grown proud taſte and chew the bitter plant of his death and paſſion, it will ſubdue and break the impoſthume. There be many excellent properties of myrrhe recited by *Dioſcorides*, and others, but far ſhort of this matchleſſe Drug, which healeth all our diſeaſes; and is both in adverſity, and proſperity wholeſome, if applied as it ſhould be. *Hac me erigit in adverſis, in proſperis reprimit & inter læta triſtiaque vitæ præſentis, viâ regiâ incedenti, tutum præbet utrobique ducatum, hinc inde mala imminentia propulſando.*

V. 14. *My beloved is unto me*] Not onely was, and hath been, but is for ever. The vertue of that redemption which was wrought by Chriſt, dieth not, but is everlaſting, and floweth down to all Ages of the Church that ever ſhall be. Yeſterday, and to day, and the ſame for ever. *Tam recens mihi nunc Chriſtus eſt, ac ſi hac horâ fudiſſet ſanguinem.*

as a cluſter of Camphire] Or as a bunch, or as berries of Cypreſſe. Interpreters are much vexed about this word, and cannot agree what it ſhould be: It is a moſt pitiful inſolency that rude, unlearned men ſhould preſume to expound the difficulties of this Book, when as even thoſe that have been known accompliſhed with all the ornaments of wiſdom and letters, have confeſſed themſelves puzled in it: It is not neceſſary, nor profitable, I fear, to complain here againſt their boldneſſe, and as little neceſſary to diſcuſſe, or rehearſe the ſeveral opinions concerning this Scripture. In which all meet in this, that whatever name belongs to it, it was a ſhrub, or plant of rare worth and operation; whoſe fruit grew in great cluſters, that were both beautiful, Aromatick, and medicinal; and whereof it was ſo free and bountiful, that it bare them ſeveral times in one year. For which cauſe ſome conceive it to be a kind of vine; but that is uncertain; unleſſe they mean by vine, that ſpiritual one, which groweth John 15. 1. and on which grow full cluſters of grapes, that is, abundance and plenty of all ſaving mercy and grace, and love, and of all true joy and comfort; which he himſelfe preſſed for us, when he trod the wine-preſſe alone, and under whoſe droppings alone, we enjoy plenty and peace.

in the vineyards of Engaddi] Or Engadda, was a city of *Judahs* portion, not far from the dead ſea; and was called alſo Hazazon-Tamar (or the city of Palms) Gen. 14. 7. They that have delighted in tranſlating Hebrew names (in which many have ſhown more wit oftentimes, than learning) will have Engeddi to ſignifie the fountain (or becauſe one word ſignifieth both, the Eye) of inciſion, or tentations; And to make up the conceit, that here grew thoſe odoriferous cluſters of Camphire, and thoſe Myrrhe trees; that is, here hath the Lord appointed, even in the very place of greateſt tentations and inciſions the greateſt remedies againſt them; and where the croſſe is, there is the Cordial and Antidote againſt it: that as the Pſalmiſt ſayes, In the midſt of the ſorrows of our hearts, his comforts might delight us, and as affliction aboundeth ſo might grace abound alſo, Pſal. 94. 19. and 2 Cor. 1. 5. Others there be that not without ſome probability, have conjectured, that theſe Cypreſſe trees here mentioned, might be the Balm-trees, which it is ſaid, the Queen of Sheba brought firſt into Judea, and preſented as a wonderful rarity unto Solomon, who planted them in this part of the land, which was the happieſt of the whole countrey, famous for Rivers and Gardens, and where they proſpered even to wonder, while God bleſſed the land, but now are not degenerated onely, but with the inhabitants rooted out and periſhed: S. *Jerom* ſaith, there were ſome of them ſeen in his time; and *Pliny* deſcribes the manner of their plantation and culture: but we may fear they were both miſtaken. The *indoles* or nature of them was ſingular, and not without a myſtery; which was, that the precious liquor or moyſture did never ſweat or flow from them, until they were either beaten, or gently cut (for there was an Art in it) and then they would tremble, as if ſenſible of the injury, and ſeem to weep, or bleed. But the Balm which trickled from them, was not in its beſt market, comparable to that which diſtilled from our bleſſed Saviour; Golgotha was a richer ſoil than Engaddi; and the croſſe poured forth a more ſoveraign Electuary than all her vineyards; whoſe vertue not onely cleanſeth and purifies, and healeth our ſick and filthy ſouls, but pacifieth our offended Father, and is an odour of life and reconciliation.

V. 15. *Behold thou art fair my love*] Or my Companion neereſt and deareſt to me: in theſe ſoft and gracious words Chriſt congratulateth his Church, and declares his ſweet goodneſſe and clemency in accepting and encouraging thoſe graces which himſelf giveth: They are but weak and imperfect, yet he praiſeth and cheriſheth them; and by praiſing he perfects his own work: For *Locutio verbi infuſio doni*, to call her fair, is to make her ſo; to own her for his love, is both to infuſe ſomething that may be loved in her, and that may excite her to love him the more; For whom God loveth, he maketh fair and like himſelf; drawing nigh them, and reflecting comlineſſe and beauty upon them, which are the participation and effect of his love and holineſſe; that is, of his beauty; contrary to the manner of men, among whom beauty raiſeth and perſwadeth love; but divine love is the cauſe of divine beauty, and rejoyceth in its own work.

Behold thou art fair] This duplication (as well as the *ecce*) is full of attention and admiration; and no leſſe abounding with comfort, and love. The beauty of the ſoul is the holineſſe of it, being the image of God himſelf, and the conſecration of the whole man: *Virtus magnum decus eſt, & ſuum corpus conſecrat*, as the Heathen like a Chriſtian, who yet knew not wherein this beauty conſiſteth; which is not ſo much in any thing inherent in us, as in that which is imputed to us; both which make a double beauty, and adorn ſo, that former blackneſſe is not remembred, but we are greatly deſired by the King who loveth us, and whom we are to worſhip, Pſalm 45. 10, 11.

thou haſt doves eyes] The ſpecial part choſen for praiſe, is the eye, which ſhould be (not proud, luſtful, envious, wanton, &c. but) like thoſe of the dove that is, meek, humble, pure, peaceable, chaſte, fixed upon God, and by an holy intention waiting on him for life and devotion: Cupids in the eye are not ſo glorious, as doves; they make us like him who deſcended in the ſhape of a Dove, and dearer to him than the apple of his own eye: ſo that they which hurt us, and have evil eyes at us, ſhall have theirs plucked out, whilſt ours ſhall be his ſacrifice and his delight. It is ſaid that the Aſſyrians durſt not touch, much leſſe kill or eat a white dove, becauſe they ſaid, *Semiramis* one of their Queens was changed into one at her death: How much more will Chriſt hide his doves, and ſhelter them from harmes!

V. 16. *Behold thou art fair my beloved*] This is the Churches return, wherein ſhe modeſtly gives back to Chriſt his own praiſes, who is much more to be admired: Her beauty is but the reflection and image of his; hers is but the ſtream, the drops, he hath an Ocean from which hers is derived: and therefore (ſaith ſhe) No wonder if I be, ſeeing thou art, from all mine is for thee: and if any thing deſerve to be called ſo in me, it is thy gift made it ſo: ſo grateful is faith, and ſo quick-ſighted too; beholding excellency in Chriſt whom the world deſpiſeth, and deſiring to behold that as the onely thing ſhe can ſeek after all the dayes of her life, Pſal. 27. 4.

yea pleaſant] Not onely fair, but more than that, for this is a kind of elegant correction, and raiſeth the ſenſe; implying a real and conſtant ſweetneſſe and amiableneſſe in Chriſt; who hath the truth and eſſence of Beauty, whereas earthly things have it onely in eſtimation, and for a ſhort time: *Semper talis es, & omnino id quod es.* All that is fair is not pleaſant; there muſt be ſomething ſuperadded to make it ſo, and to conciliate the mind of it: All which is fully in Chriſt, who is the brightneſſe of his Fathers glory, and for whoſe ſake all his ſervice and worſhip is not grievous and intollerable; but eaſie and pleaſant. How amiable are thy Courts and thy Tabernacles? Pſal. 84. 1, 2.

alſo our bed is green] Some copies of the LXX groſſely miſtake here, which read πρὸς κλίνην, as if πρὸς were a prepoſition, whereas it is a uſual conjunction, and as much as πρόσετι, Furthermore, or beſides: but this knot is not ſo hard as the other, what is meant by bed here. One ſayes the Virgins womb, another the Humane nature, another the Grave of Chriſt; others the the Scriptures, in which the unquiet brains of men, toſſed with ſeveral opinions, reſt as in a bed: others ſay, a good conſcience is this flowry-bed; others, faith working by love, and an holy life, whoſe ſtrength is alwayes green, and fruitful. The high-flown Contemplators of the Roman Church build their idle Abbeys, and Monaſteries upon this word, but this phancy is too green and cannot indure. Some of our own eminent Divines conceive that the Ordinances of Chriſt are this *Bed*, wherein the Lord and the Church do ſhew forth, by a reciprocal Action, their loves one to another: wherein they imbrace, and give mutual returns of grace, and duty one to another; which dear interchanges are reſembled to kiſſes, and are ſaid to be alwayes green, and flouriſhing, becauſe they increaſe by this communion, and wither not, until they bring the ſoul to a perfect communion of the viſion and fruition of God for ever, when a man ſhall ſee him as he is, and ſhall be ever with the Lord: which indeed, is the principal and palmary argument of this whole *Book*, whoſe maine ſcope and ſtream runs fully upon this increaſing and perfecting of communion with Chriſt; and the ardent ſoul ſtrives mightily after this one thing, as if ſhe could never get near enough to Chriſt, nor Chriſt were never near enough to her: An heavenly and Angelical temper, to purſue and hunt after Chriſt, and the moſt intimate fellowſhip with him, as the higheſt of all priviledges. I think the moſt ſolid explication is beſides the Metaphor to find another Trope here, by which Bed is put for the fruit or iſſue of the bed, as is uſed many times; and is called green, not by reaſon of the colour but the fertility, or growth; which was ſo wonderful upon the heavenly conjunction of Chriſt and his Church, that the number of Believers increaſed miraculouſly; ſo that we read of three thouſand, and five thouſand converted and baptized at one time; which was not the bleſſing of her youth onely, but of her old age; for that alſo is green and flouriſhing to this day; eſpecially if we will believe the Roman Account and Regiſters, who boaſt of above two hundred thouſand Ethiopians reduced in one year, by the Jeſuits to their Church: It was a large harveſt if it were ſo; but yet no more than the Lord of the harveſt can gather when he pleaſeth, nor than he hath promiſed to gather, when he will be praiſed among much people.

V. 17. *The beams of our houſe*] The laſt words and theſe ſeem to be a ſymphony, or chorus both of Chriſt and the Church, wherein they conſent together, and with united delight, extol the Fabrick, and parts of the Church, which is the houſe of God, 1 Tim. 3. 15. whereof the holy Scriptures held forth by the Prophets and Apoſtles are as the beams, principal and ſtrong pieces; and thoſe beams are like cedars, which are the moſt excellent of trees for height, ſtrength, ſweetneſſe, continuance, and all other noble properties. It is written by Pliny and others, that the Temple of Diana at Epheſus (which was four hundred years before it was finiſht) had doors and gates of cedar, which looked then as freſh and beautiful, as if but newly made. This is nothing to the ſtability and glory of the Church, which ſhall never rot ſo, as to become ſubject to utter corruption, but her members ſhall flouriſh, and indure as the cedar, Pſal. 92. 13. Numb. 24. 5, 6, All poyſonous and corrupt humours ſhall be purged out, and ſhe ſhall be as a rock that cannot be ſhaken for ever.

and our rafters of firre] The word for rafters may expreſſe galleries, or walks, or cloyſters, or roofs, as the Vulgar Latine: It ſignifies alſo guttars, or watering troughs, uſed by the Eaſtern ſhepherds, Gen. 30. 38. But the other word which we Engliſh fir, (being not found elſewhere) is more difficult and tranſlations differ about it. *Tremel.* and *Jun.* have gone the ſecureſt way, who turn the Hebrew word into Latine, and read their ברות *Brutos*, which is not much unlike; and ſo do *Symmachus* and *Aquila* in the Greek: If it be that tree which ſome Expoſitors ſtrive for, out of *Dioſcordies* and *Pliny*, it is an utter ſtranger to the Weſtern world, but of admirable worth, both for beauty and odour: Which odour they tell us, increaſeth by burning, and therefore they uſed it as they did incenſe, in Sacrifices. Let the literal figure and name of it be what it will, it ſtands here a worthy Hieroglyphick of ſpiritual myſteries, which are of greater pleaſure than galleries built of moſt coſtly and odoriferous wood; and that pleaſure is made more and greater when kindled and warmed by the flames of holy zeal and love.

CHAP. II.

THis Chapter is begun with a ſhort character and deſcription of Chriſt by himſelf, to which he annexeth ſuch another of the Church; who inflamed by his praiſes and love, diffuſeth her gratitude into an ample Panegyrick, and an exhortation to the particular Churches, both to know and pleaſe him: whoſe care and mindfulneſſe of her, and her ſecurity from enemies, quickneth her again to freer profeſſions of her Faith and Hope.

Verſe 1. I *Am the roſe*] Or the flower, or bud of the roſe, which is the Prince of flowers, both for beauty and ſcent, and moſt fitly repreſenteth Chriſt, whoſe words theſe are, (not the Churches as ſome have thought) and in compariſon of whom nothing ſhould be ſweet or delightful to us; for he is the glory and ornament of his Church, whoſe beauty and ſweetneſſe ſhall never fade. He is deſpiſed and trod upon by the wilde beaſts of the world, but the Saints honour him, and wear him in their hearts, and deck their ſouls with his graces and benefits, as with chaplets of immortal roſes.

of Sharon] The vulgar Latine read, Of the field, which errour they cannot excuſe, for Sharon is memorable not onely here, but in other Texts; and being a rich and pleaſant Campaigne, or open Countrey, running under Lebanon, not far from Nazareth Joppe, may ſeem to inſinuate both the place of Chriſts common reſidence in the dayes of his fleſh, and that where S. Peter laid ſome of the firſt ſtones of the Churches building; but eſpecially repreſents the Church, and her glory, whereof Sharon is a goodly and frequent Type, Eſay 35. 1, 2.

and the lilly] Or violet; Indeed the names of flowers in Scripture are not proper ſo much as promiſcuous, and one of them is common to many ſorts, but this here being derived from שש, which ſignifies ſix, is moſt properly conſtrued a lilly, which opens into ſix leaves, and is the nobleſt and chiefeſt of flowers next the roſe, ſurpaſſing in her native gallantry all Solomons bravery, Matth 6. 29. and repreſenting Chriſt in purity, humility, and ſweetneſſe.

of the valleys] Or torrents, which run among the valleys and bottoms; making them fat and fruitful; ſo that as the great Secretary of Nature ſpeaks of the Lilly, *Una radix quinquagenos ſæpe bulbos emittit*; ſo the God of nature delights in the humble, regards their low eſtate to bleſſe it, and give more grace, that they may (like the wealthy valleys) rejoyce and ſing, when they are covered over with corn, Pſal. 64. 13. Many great cities of the world have received their names from flowers, as Shuſhan in Perſia, Florence in Italy, &c. But the city of God deſerves to be called ſo, being his Sharon and Carmel, in which the true Roſe and Lilly flouriſh, and no where elſe; nay being his Eden and Paradiſe, wherein the ſecond Adam will give the tree of Life and Knowledge to all that be poor in ſpirit, that is to the meek and humble, for them will he teach his way, Pſal. 25. 9.

V. 2. *As the lilly among thorns*] He proceeds to the character of his Church, which he calls a lilly too, but (which is very ſtrange for that flower) among thorns: She is fair and white as he is, but yet among thorns; that is ſurrounded, and galled with many ſharp and cruel thorns, even as her Beloved who was crowned with them: Ever ſince the curſe for Adams ſin, the earth hath been full of thorns, ſo that we are beſet with them on every ſide: Our ſins are thorns, ſo are temptations unto ſin, 2 Cor. 12. 7. and ſo are puniſhments and afflictions for ſin; tribulations come from *tribuli*; and ſo are wicked men, Numb 33. 55. and wicked actions, as blaſphemies, detractions, hereſies, ſchiſmes, &c. which wound and tear the Church and are worſe than the ſharpeſt ſtings or thorns. So Noah in the midſt of the corrupt world, and Lot among the Sodomites, lived as in a thorny hedge, Mich. 7. 4. where wicked men folded themſelves, and conſpired together to vex and lacerate the poor Lillies, Nah 1. 10. but God preſerved them, and kept them both ſafe and beautiful, in ſuch dangerous mixture, even when they did neither toil nor ſpin, that is, when they did not many times ſo much as dream of it, Matth. 6. 28. Yet theſe thorns have their benefit too, as well as Injury; for they exerciſe and inſtruct thoſe that are pricked with them, as the Cananites did Iſrael, and by them God doth not onely humble his people as he did Paul, but likewiſe direct them, and make them know him, as Gideon did, Judg. 8. 16.

ſo is my love among the daughters] Or from the daughters, as if the meaning were, that the Church groweth up as ſome flowers do, from thorns; referring it to her ſtock and extraction, which is, *ſpinoſa progenies*, from a wilde and thorny root, as Paul was changed from a bramble into a Lilly; *Velut in ſpinis mollis roſa ſurgit acutis, nil quod lædit habens, matremque obſcurat honore.* But the received Tranſlation is better, which compareth the Church of Chriſt to other Congregations, and preferreth her in dignity and glory above them all. *Sicut lenta ſolent inter viburna cupreſſus.* It is obſerved by *Rupertus* and others, that the word Daughters when abſolute and ſolitary, hath ſeldome a good ſenſe, *ferè nunquam ſignificationem bonam habent filiæ, cum abſolutè dicuntur*; like women that loſe their good name, not onely by keeping ill-company, but by keeping none. My Author inſtanceth in Gen. 49. 22. where for the Engliſh Branches, the margin after the Hebrew, have Daughters; but there are clearer teſtimonies, for we find Babylon and Tyre to have their daughters, Pſal. 45. 12. & 137. 8. but wretched and miſerable ones, which as they have the nature of thorns, ſo ſhall they have the doome and ſentence, 2 Sam. 23. 6, 7. For as they are exceeded by the Church in beauty, ſo ſhall they be at laſt in power; they out grow and diſtreſſe her for the preſent, but that flouriſhing is but like the crackling of thorns under the pot, which the fire of the Lords jealouſie ſhall conſume like dry ſtubble, Eſay 27. 4. And then ſhall Sion be redeemed from all her troubles, and as it was her praiſe to be a Lilly among thorns here, to be pure, and ſweet, and innocent among weeds, and thorns; ſo ſhall it be her happineſſe to be tranſplanted then, and to flouriſh there, where no pricking briar, nor grieving thorn ſhall be to the houſe of Iſrael any more, Ezek. 28. 24.

V. 3. *As the Apple tree among the trees of the wood, &c.*] The Church ſeems to be ſtrongly moved here, and before her Beloved hath well ended his ſpeech, breaks out into an affectionate Elogy of him, which ſhe is not able to expreſſe, but conquered with her own paſſion, ſhe ſits down and breathes for comfort. For Apple-tree ſome read Pomecytrone, and for wood, the forreſt, or grove; All which expreſſe the ſame purpoſe, and lift up the glory and dignity of Chriſt, who, as much as a fruitful and well-grown apple-tree, that is laden and all moſt oppreſt with its own delicate fruit, exceedeth the barren trees of the wild deſert (which have either no fruit, or elſe ſowre and unwholſome, fitter for ſwine than men, and ſo to be cut down rather, than preſerved) and as much as the choyceſt apples ſurpaſſe acorns, or crabs, or men that feed on them are more noble than hogs and beaſts that devour the other; ſo much and infinitely more doth he tranſcend the chiefeſt of the ſons, or the young men. They are wilde and empty plants, till implanted into him, and bring forth the grapes of Sodom, unleſſe they become his branches, Joh. 15. 2. None of the Angels are like him, who are goodly Cedars, much leſſe the degenerated ſons of Adam, who are but ſhrubs, and rotten trunks, compared to him, whoſe fruits are not onely ſweet and aromatical, as the Apple-tree (which in the Hebrew hath a root that ſignifies expiration, or breathing ſweetly) but likewiſe various, and manifold, and all thoſe vital and nutritive; for he is the tree of life, and all is deadly that ſprings not from him

I ſate down under his ſhadow with great delight] Or I have delighted and ſate down, or I earneſtly deſire, or have deſired to ſit down. As weary travellers ſeek cool arbours, and defences from the heat, and delight in them, ſo doth the weary ſoul ſeek after Chriſt, whoſe Name is the ſhadow of a great Rock, Eſay 4. 6. and 25 4 &c. Not a ſhadow, as that ſignifies vanity and emptineſſe, ſo as Ægypt, Eſay 30. 2. and Heſbon are, Jerem. 48. 45. which mock and delude thoſe that ſeek for ſhelter under them. But a ſhadow as good Princes are, Lam. 4 20. Nay better than they; a broad, indefective, continual ſhadow, under which if we put our ſelves, by faith (which is a kind of dark ſhadow too) and hope, (for ſitting is the poſture of attendance, as well as eaſe) we ſhall be ſecured from the flames of Divine diſpleaſure, from the curſes of the Law, and from all afflictions and judgements. The phraſe of ſhadowing may ſeem to allude alſo to that cuſtome both of the Jewes and other Nations, who were uſed at their Marriages to ſpread a robe, like a ſhadow, over the Bride, Ruth 3. 9. Ezek. 16. 8, which ſignified, that ſhe was not received into the Family, and protection of her husband. Thoſe phancies of the Papiſts and others concerning the Apple, and the Apple-tree, (which they will have to anſwer the fruit which the firſt Adam was forbidden, and the croſſe which was the tree of the ſecond Adam) are ſcarſe worthy to be mentioned; yet their Interpreters are much in ſuch trifles, and if they were onely trifles it were more pardonable; for many times they ſtretch as wide as blaſphemy, derogating from the honour and efficacy of his merrits, and applying that to Accidents, and Inſtruments, which is due onely to the Saviour of the world. Such is that Anthem of theirs, *Crux fidelis inter omnes, Arbor una nobilis, Nula ſylva talem proſert Fronde, flore, germine, &c.* with many others of a worſer genius, which carry a thin ſhadow of piety and zeal, but no more; For Chriſt is onely the refreſhing and comforting ſhadow of his Church; and oh! if the ſhadow of Peter, which was but his ſhadows ſhadow, had ſuch an admirable vertue, how much more will his own, which hath both ſhade and fruit?

and his fruit was ſweet to my taſte] Or to my palate, or throat, the organs of that ſenſe being put for the faculty. This pleaſant fruit is the pardon of ſin, juſtification, joy, peace, and other divine graces and conſolations, which grow like golden apples on Chriſt their Tree, and increaſe by the very gathering: The more we pluck and taſte of them, the more we may, *Unoque avulſo non deficit alter Aureus*; and there is nothing ſo ſweet, could we get enough of them, could we thruſt our hands (as Thomas did) into his ſide, and wounds, through which his bowels and his heart lie naked to the eye of faith, and flow out, as they do in his Word and Sacraments to every worthy Receiver. They have a Monkiſh Tradition of *Bonaventure* (their Seraphical Doctor) that being asked by *Aquinas* from what books and helps he derived ſuch holy and divine expreſſions, and contemplations, he pointed to a crucifix, and ſaid, *Iſte eſt liber, &c.* That is the book which teacheth and prompts all things that I write; Caſt at the feet of that Image, my ſoul receiveth greater light from heaven, than from all ſtudy and diſputation. A good uſe may be made of this ſuperſtitious fixion; If we aſcribe that to him that was crucified, which they do to the picture: Look upon him, taſte and ſee how gracious he is, and no Manna will be ſo delightful; for his very word is ſweeter than honey, Pſal. 19. 13. and every branch that is in him, ſhall bring forth fruit like him; fruit unto righteouſneſſe, and the end everlaſting life, Rom 6. 22 For which cauſe the Saints whoſe ſenſes are acute: and exerciſed, have not onely loathed other pleaſures, compared to him, but alſo have prayed earneſtly, that they might diſdain them and find them taſteleſſe, that he might be ſo much the ſweeter. *Obſecro* (ſayes S. Auguſtine) *omnia mihi exareſcant, ut tu ſolus dulcis ſias.*

V. 4. *He brought me to the banquetting houſe*] Or houſe of wine, or treaſures; By which ſome underſtand the Scriptures, others the publick Aſſemblies, and Ordinances unto which Chriſt like a liberal houſe-keeper invites, and even compels, when we deſerve rather dungeons, and houſes of bondage, and whoſe conduits and channels run with the beſt wine, that is, with pureſt joy and comforts, by which the heart is revived and made merry, and ſo tranſported, that as if, made drunk with wine, they were derided by thoſe that beheld them, Act. 2. It was the cuſtom of old for the husband to lead his wife into his houſe, and there deliver up the keyes to her, as one called into fellowſhip both of power and care; To this cuſtome ſome conceive Chriſt alludeth, Matth. 16. 19. and Revel 1. 18. But chiefly the Spouſe in this place, wherein ſhe glories how her Beloved delivered to her the unſearchable riches of the Goſpel, and gave power in the manifold offices and adminiſtrations of it to diſpenſe them, Epheſ. 3. 8. 2 Cor. 12. 7.

and his banner over me was love] The vulgar Latine differs here from all, even from the LXX. whom they uſe to follow in the worſt, and read, *Ordinavit in me charitatem*; the errour whereof her confidents ſeeing, have no other way of refuge, but either to acknowledge our Verſion more proper and faithful, as the modeſter part of them do, or elſe to reduce theirs to our ſenſe; making *ordinavit* an expreſſion of war, in which order is moſt requiſite, which can neither be attained nor preſerved better, than by banners: And ſo, *ordinavit* (ſaith a Banner-bearer among them) is as much as *vexillavit*, and that as *vexillum eſt*, and ſo at laſt they come under our banners, and meet with us. The uſe of Banners is notorious, both in the March, in the Battel, and the Triumph; in all which they are reſpectively, either directions, or incouragements, or Trophees: And ſo is Chriſt himſelf the Enſigne of his Church, Eſay 11. 10. to gather, to conduct, to animate, to glorifie them, and to lift up his ſtandard againſt their enemies; that is, to chaſe them and put them to flight, Eſay 59. 19. In which Enſigne the Motto, or Deviſe, is nothing elſe, but Love. The Generalls of the world carry Eagles, and Lions in their Colours; but Love is the Standard-royal of Chriſt; by which he prevails, and conquers more than *Conſtantine* is ſaid to have done with that of his, which if it were really ſo, as is related, yet was but a flag or piece of this. For love is that which not onely ſubdues and vanquiſheth all hearts, whoſe ſtrong charges can no more be reſiſted than a well marſhaled Army preſſing on, and fighting in order; but alſo that by a wonderful influence, both glorifies and preſerves all them that are overcome by it. It is neither loſſe nor diſhonour to be vanquiſht in this field; for he that is our Conquerour will ſave us, and teach us how to be more than conquerers, if we will not forſake his Colours, but follow him like tall and faithful ſouldiers, directing all our ſervices to him and to his praiſe, as we ingaged our ſelves (or ſhould at leaſt) in our Baptiſme to do.

V. 5. *Stay me with flagons*] Or ointments, or flowers, it is a general word for all delights, which the Church here calleth either upon Chriſt, or his Miniſters to bring her ſpeedily, in the cordial promiſes and refocillations of the Goſpel, which may ſupport and comfort her in his abſence. The ſtrength of our hearts is Chriſt, who upholds them as a ruinated building by his Spirit. His Miniſters are in their order pillars alſo, and ſo they are ſtewards of his wine-ſellers, appointed to miniſter in due ſeaſon, to them that are weary; and that not ſparingly in cups, or little veſſels but in the largeſt ſort, that conſolation may abound. They are reproved in the Prophet, that drink wine in bowles, Amos 6. 6. but God hath promiſed his Church to make her glad with a whole river which ſhall repleniſh and fill her thirſts: and as the pots of the Temple were more both rich and capacious, ſo are theſe large, and ſweet, and precious, and yet free and without price, Iſa. 55. 1.

comfort me with apples] Or ſtrew me with them, or under me to keep me up from ſinking, and to refreſh my ſpirits which languiſh; for apples are fragrant and revive by their odour, eſpecially thoſe which grow on that tree, verſe 2.

for I am ſick of love] Or wounded, nay ſlain (as ſome) with love. Paſſionate lovers are ſubject to a λειποθυμία, to many languiſhments and defections, and exanimations, which cannot be cured, until the deſire that is deferred, be fulfilled. And as all affections are apt to overcome and inthrall, if they be vehement; as we read of Jacob, who fainted at the news of Joſephs life and honour; the Queen of Sheba aſtoniſht at Solomons majeſty; the devout women filled with fear and great joy at the Reſurrection; that Roman Lady who fell down dead at the ſight of her two ſons, who were reported to be ſlain at a great battel; and a Viſcount of our own Nation, in the time of *Hen.* 8. who for very joy that his life was pardoned, loſt it; periſhing by the means of his preſervation; I ſay, as it falls out thus in other paſſions, ſo eſpecially in love which is the ſupreme, and moſt victorious of all. Amnon conſumes under it, 2 Sam. 13. though his was a baſe and helliſh fire-brand; how much more muſt they that are inflamed from heaven, and filled with the love of God! This is, *Amor vulnerans*, and *ligans*, and *languens*; by the ſweet vehemency and inſatiability of it; makes the heart to burn, and weep, and groan, and ſigh; to forget all, and drive all away but him, on whom alone ſhe fixeth and would reſt, but cannot reſt until ſhe injoy him in glory. Till then ſhe is ſick, and weary, and lives not in her ſelf, but in him, in whom her life is hid; and ſhe cannot ſubſiſt nor live without his preſence and communion. It was one of Platos definitions of love, that it is an Ardour, a Flame of a ſoul dead in its own body, and living in another: which ſtrange angelical ſtate, none can expreſſe but they that have felt it; *Soli datum eſt noſſe, cui ſoli datur experiri*; and hardly they; for S. Paul whoſe heart was wounded by it, could not well declare how it was with him, 2 Cor. 12. 2. But they are happy beyond expreſſion that are transfixed and hurt thus; for theſe wounds are better, than that which we thought health before, which was the greater ſickneſſe. And therefore that is excellent counſel of his, *Nudemus membra noſtra bono vulneri, &c.*

V. 6. *His*

V. 6. *His left hand is under my head*] Or let his left hand be &c. Sin is a ſtrong diſeaſe, which diſtempers both the head and the heart, Eſay 1 5. Nor can any applications by other means eaſe us, untill Chriſt come in, and give ſtrength, and that with both his hands too, with faſt and cloſe embraces, which are moſt tender and ardent. Some would have us to underſtand this left hand, of temporall bleſſings, which are called ſo, Prov. 3.16. and which ſhould not depreſſe the head but rather lift up to higher bleſſings. Others ſay, it is an alluſion to their Conjugal and Menſall beds on which the gueſts were ſo beſtowed, that the firſt laid his left hand under the head of him that was next, and put him ſo in his boſome, that with his other hand he might alſo, if he pleaſed, embrace him; which was a poſture and ſigne of the greateſt love; which the ſicke fainting ſpouſe here either glories in, or elſe beggeth; (for the Hebrewes vvanting Optatives ſupply them vvith other Moods) vvhich are as ſignificant.

and his right hand doth imbrace me] Or ſhall, which is the language of Faith, and reſolution, as well as of deſire, or thankfulneſſe. The right hand of Chriſt is the Goſpel in the power of it, by which he cheriſheth and feedeth his Church, Epheſ. 5. 29. and rejoyceth in her, as the Bridegroom in his Bride. Eſay 65. 5. Of this love, imbraces are as natural a conſequent, as Aſcenſion is of fire; And therefore the Latine Grammarians have conceited that their Verb *Amo*, is formed from an old Latine prepoſition *Am*, which is the ſame that *circum*; becauſe in *circumductu brachiorum ſeu amplexu ſit amoris ſignificatio naturalis*: But for theſe his imbraces ſpoken of here, they are teſtimonies both of love and power; not ſo much witneſſing the kindneſſe, as the might of Chriſt, who is able to preſerve ſuch lame creeples as we are from falling, and likewiſe to lift us up again, when faln never ſo low, and to reſtore us to a better ſtrength again, which onely (if any be) is the reaſon, that his people ſhall not be finally and utterly caſt down, for the Lord (upholdeth them as is Pſalm 37. 24. which is the upholding Pſalm!) Nay, the Lord) incircleth and imbraceth them with his hand, with his right hand. O pray then, pray and cry unto thy ſtrength; wo is me, I ſink, I periſh; O my beloved, help me. My head ſinks, O put thy left hand, ſofter than pillows of Roſes, firmer than pillars of Marble, under it; my heart faileth and dieth, O let thy right hand imbrace me. On thee alone I caſt all my care, all my hope: Oh! do thou, who onely canſt under-bear me and eſtabliſh me, with thy free and Almighty Spirit. *Fœlix anima quæ in Chriſti recumbit pectore & inter verbi brachia requieſcit.* Bern.

V. 7. I *charge you, O ye daughters of Jeruſalem*] As ſhe reſteth in the Armes of Chriſt, ſhe chargeth all that profeſs any friendſhip or communion with her, not to diſturb or interrupt either his or her peace. The LXX. read, I have adjured, but the Preſent-tenſe is as ſignificant to us, which the Hebrew wanting adopt another: The charge is very ſolemn, and vehement, ſhewing both her duty to Chriſt, and her authority over her own members and parts. For the daughters of Jeruſalem are nothing elſe but her ſelf in her diſtinct parts and branches. *Illa ipſa Eccleſia in ſingulis conſtituta.* And none of theſe ought to diſquiet or diſpleaſe him in any peril, but in all religious duties to keep ſuch a diſpoſition, as may preſerve communion inwardly with Chriſt, elſe they worſhip him in vain. True Religion conſiſting not in outward ſhowes and janglings, holding of nice points and opinions; diſputing againſt the practice and cuſtomes of the Church in external forms of worſhip, &c. but in a right managing of the inward man, and an approving of that in Gods preſence ſo, as not to be guilty of any thing that may break communion with him, and cauſe him to depart.

by the roes and by the hinds of the field] Some with the roes: others, by the ranks or ſtations, or forces of the field. Tremel. and Jun. uſe a ſupplement which Piſcator himſelf (which is ſtrange) calls a bold addition, and rather prefers the old Verſion before it. By Roes and Hindes ſome underſtand the Angels of God, which are quicker and ſwifter than thoſe nimble creatures in fulfilling the commands of God, and which obſerve as they fly to and fro, all our actions; being quick ſighted as Roes whom the Greeks call, Δορκάδες from δέρκειν, to ſee. Others ſay, they figure the nations yet unconverted, who are wilde and untamed as Roes and Hindes; but yet ſhould not be ſcandalized, nor diſcouraged from Chriſt, by our wicked provocations, of whom we ſhould rather walk worthy unto all pleaſing, Colloſſ. 1. 10. But me thinks, the uſual and plaineſt gloſſe is the beſt; which reſpecting the nature of this ſong, which is a kinde of Bucolick, or Paſtorall Æglogue (as hath been ſaid) expoundeth theſe Roes and Hindes (which are the delights of ſhepherds) of things moſt dear and precious: The Wiſe man ſaith, Prov 5. 19. that the Hinde is pleaſant, and the Roe loving, and ſo they are eſpecially to be among themſelves, leaping and playing together; And thus the ſenſe appears brightly, I charge you, O all ye daughters, by that which is moſt dear and amiable in your eyes: As ever you loved any thing that is lovely or prety, or deſire it may not periſh, that ye take heed what ye do; for elſe theſe irrational creatures will riſe up witneſſes againſt you, Deut. 30. 19. and then had you their feet, and ſwiftneſſe, you cannot out-fly his vengeance when he is incenſed: So it is a charge, a prohibition upon their uttermoſt perill Gen. 21. 23.

That ye ſtirre not up, nor awake my love] The word for love is an Abſtract, which becauſe it is a Feminine, the vulgar Latine make the Concrete of it ſo too, and read *Dilectam*, as if theſe were the words of Chriſt; but we receive them as the Churches Language, whoſe love Chriſt is; that is, not ſo much beloved, as all Love it ſelf; the very eſſence of love (as the Syryack very happily reads it.) Another Oratour could ſay of *Cicero*, that he was not ſo much *Eloquentis nomen, quàm ipſius eloquentiæ*: we may better ſay of Chriſt He is nothing elſe but Love, nor ſhould any thing be loved by us, but as it either conveyes love from him, or elſe drawes up our affections unto him; which happy frame and liberty of the ſoul we ſhould labour to obtain, that we may ſay with that great Martyr, ὁ ἔρως ἐμὸς ἐϛαύρωται. VVhereof nothing can be a ſurer indication or evidence; than our carefulneſſe to pleaſe him, and to win others to the like obedience; and our deſires, that the communion we have with Chriſt may never decay, but that our hearts may be alwayes in ſuch a frame as never to diſquiet him again, that he may never be provoked to depart from us, or to withdravv himſelf any more: that ſo neither they nor vve may grieve his Spirit, or diſturb and diſquiet either our ovvn peace, or his love by any unruly or offenſive converſation. For if we provoke the Lord, he will conſume us, 1 Cor. 10. 22.

till he pleaſe] That is never, for wickedneſſe can never pleaſe him; nor diſtruſt and unſeaſonable importunities. In acts of Faith we muſt not be too haſty, but let God have his owne time, which is beſt; and wait till he awake to redeem us. He was angry at his Diſciples, for awaking him in the ſtorme; Marke 4. 40. not becauſe he was unwilling to ſave, but becauſe they were fearfull; for want of Faith in them, not of goodneſſe in himſelf.

V. 8, *The voyce of my beloved! Behold, he cometh!*] Or it is the voyce, as ſome make it out: for it is an abrupt, ſudden expreſſion, as of one haſtily awakened or ſtartled from her ſleep, and ſcarce come to her ſelf. Yet ſhe knowes his voyce, and can diſtinguiſh his Accents, from a ſtrangers, John 10. 3, 4. Her ſenſes were ſick and drowſie, but not dead, nor ſtupid; ſhe both hears and ſees his firſt approaches, whoſe voyce like the Baptiſts, runs before him to prepare his way, and then he comes and enters, and dwels, and beſtows larger communications, and further degrees of grace and comfort.

leaping upon the Mountaines, skipping upon the Hills] This phraſe ſpeakes both alacrity and ſtrength; when the time of deliverance is come, Chriſt makes haſte, and rejoyceth to ſave: and no Mountaines nor Hills, either of ſinne or miſery can ſtop him: Our tranſgreſsions are great Mountaines, but he levells and brings them down, even the higheſt imaginations of them, 2 Corinthians, 10. 4. Our enemies are great hills, Zachary 4.7. but he threſheth them, and beats them ſmall, Eſay 41. 15.

V. 9. *My beloved is like a Roe, or a young Hart*] All the excellent properties of theſe creatures are more eminently in him, that made them, And as he was figured by the Goat in the Law, ſo he is now a Lambe, and a Roe, and an Hart, in all meekneſſe, goodneſſe, and readineſſe to help and ſave.

behold he ſtandeth behind our wall] Now Chriſt is come, whoſe motions are ſpeedy and imperceptible; His voyce and his preſence go together, though his preſence is not alwayes equal, or clear alike, but appears gradually, and a full open viſion is to be hereafter, 1 Cor. 13 12. there we ſhall ſee him face to face, but here we ſee him as behind a wall, darkly and in part. This wall is conceived to be the humane nature of Chriſt, which was a ſcreen or wall to his God-head: Others ſay it was the legall ordinances, under which he was ſhadowed, and which he removed giving more light, Eph. 2. 14. It is a fine conceit of theirs who will have the Sacraments, or the Elements in the Sacrament of the Lords Supper to be underſtood here, in which they ſay Chriſt is *ſub ſpeciebus*, as behind a wall. But that which is moſt real and ſatiſfactory applies it to the patience and long-ſuffering of Chriſt, who waiteth at the walls of our hearts (as we finde the word uſed in the margin of Jerem. 4. 19.) that is, at our outward ſenſes and reaſonings, and there knocks and ſummons us to admit him, and ſometimes ſcales them and breaks in forcibly.

he looketh forth at the window] Or in at the window; This is not civil, nor comely among men to ſpie, and peep in at the windows; but Chriſt may, and will; He is our Shepherd, our Lord; and a narrow, attentive obſervation of our inward and moſt ſecret actions is the prerogative of his Scepter and Providence. Thus Wiſdom is ſaid to do, Prov. 7. 6. and he is that Wiſdom; therefore we ought to watch over our ſelves, and not upon preſumption of his abſence take any liberty to do wickedly. *Time oculos capreæ, time ſcrutinium Iudicis, &c.*

ſhewing himſelf through the latteſſe] Or caſements, or nets, as the LXX. Through theſe he ſheweth himſelf, or flouriſheth (as our margins more cloſe to the fountain) and bloſſometh, and ſhineth forth. The words are hard, eſpecially the former, which is uſed in no other place; and ſo is the ſenſe too, which by ſome, is not unfitly applyed to thoſe gracious openings and borings of the heart, by which Chriſt conveyeth his graces, and offers himſelf to the ſoul, to her unſpeakable joy and comfort: As ſweet plants or flowers grow under windows, and ſend in their odour, and branches at the caſements. Others, will have it meant of temptations, which are nets and ſnares, of which all the world is full, and from which onely Chriſt, can deliver us, by ſhining into the heart, and ſanctifying the eyes and other ſenſes, that ſo where death is uſed to aſcend, Jer. 9. 21. there life may enter: But if we conſider it onely as exegetical to the former ſentence, that explication will be proper enough, and more familiar. Beſides all theſe, I find the conception of a late Father to be ingenious that by this wall and window, and latice is repreſented the imperfect communion which the Saints have with God here on earth, as perſons that love one another but muſt not come together: they manifeſt their love at a diſtance, ſpeak one to another; but there is a wall between them, look one upon another, but through a window ſhew themſelves each to other, but through a lattice: what is meant by all this? I conceive two things: Firſt, corruptions, and they are a wall of ſeparation; ſo that as long as they remain, and that ungodlyneſſe of a mans Nature, but in any degree unpurged, ſo long there is a wall between Chriſt and the Church, which hinders perfect communion: they do draw near, but Chriſt, ſtill my beloved, is behind the wall; a nearer communion is deſired and to be attained. Secondly, a wall of Ordinances, for it is ſpoken chiefly, no doubt, of the Ordinances of the Church of the Jews, called a wall or partition, Epheſ. 2. 14. there Chriſt did manifeſt himſelf but darkly? they had a weak manifeſtation, and a dark communion with him: And this is true alſo in ſome meaſure of the Ordinances of the Goſpel: for though it be clearer and nearer communion than theirs under the Law, Heb. 12. 22, 23. Yet tis not ſo near as face to face ſhall be, which ſhall be in glory, when the ungodlyneſſe of our Nature is perfectly removed, and this corruptible hath put on incorruption; and then this diſtance ſhall be removed, and we ſhall imbrace him immediately, for he will ſtand behind the wall of corruption, and look through the windowes of Ordinances no more.

V. 10. *My beloved ſpake, and ſaid unto me, Riſe up my love, my fair one*] The vulgar Latine admit divers words here (as *En. propera, columba mea*) which have no baſis in the Originals; but yet may have a good uſe and ſignificancy where Chriſt ſtrongly moveth and perſwadeth his Church to a ſweet communion with himſelf, by a ſpeedy and watchful ariſing from ſinne and ſecurity. To lie down and ſtretch out ſelves in wicked pleaſures and vanity befits not chriſtians; nor can any ſoul be ſo ingrateful as to do it, that is ſenſible of theſe gracious invitations.

and come away] There is a Pleonaſme in the Hebrew (which is uſual in that Language) affixt to both the Verbs, but omitted in the Engliſh; Riſe to thy ſelf, come away to thy ſelf; which import that our coming away is for our own benefit, and ſhould be another Argument to excite us with all diligence and earneſtneſs to draw near to Chriſt, and preſs on to Heaven, both in affection and converſation, to leave our countrey as Abraham did, and flee as Lot did for our lives out of Sodom, not looking back, leſt we periſh. It is good to draw near to God, Pſalm 73. 27, 28. who when we ariſe, will accompany and go along with us, that we may make better diſpatch, and be diſcouraged in nothing, having him with us, both our captain and companion. So it is noted of Cæſar; that he never ſaid *Ite* to his ſouldiers, but *Venite*; required no more from them than he would partake in with them, *Monſtrat tolerare labores, non jubet.*

V. 11. *For loe the winter is paſt*] This winter may be underſtood, either of the Law which was cold darkneſs and auſterity, compared to Chriſt and his light; wherein that Spirit of Grace that was in a manner bound up and darkned before, was manifeſted with greater freedom and glory: or elſe of the troubles of the world which eſtrange us, and ſet us at diſtance from Chriſt by reaſon of our weakneſſe, as it was with the Apoſtles at the paſſion, when they fled from their Lord, but they ſhall not endure alwayes, no more than winter does, nor ſhall the expectation of the poor periſh for ever, Pſal. 9. 18. & 125. 3.

the rain is over and gone] Or the ſtorms, for the Hebrew word ſignifies a great rain, which are uſual in winter, theſe God ſhowreth down upon the wicked as he did on the old world, and Sodom, Ezek. 38. 22. and ſometimes his own people are beaten with them; but they ſhall not continue upon them: There is a bow in the cloud, ſo that it ſhall not overwhelm her; his Ark ſhall get above the waters, and be preſerved from the wind and tempeſt, Eſay, 32. 2.

V. 12. *The flowers appear on the earth*] Or flouriſhing things, ſuch as flowers are, and which as thoſe that follow, are naturall ſymptoms and concomitants of the Spring, which is here deſcribed to as high an elegance, as any of the chiefeſt Poets did ever fancy. The ſenſe is, that Chriſt not onely removeth evil things, but diſpenſeth all that is good, which is figured by the pleaſures and ſweetneſs of the Spring. He was born in Nazareth, which ſignifieth flowers, and he ſoweth and planteth ſeeds of grace in the hearts of his people, which in due time will ſhoot up and produce both flowers and fruits: But till then, they are as barren as the ground that was curſed for their ſakes, and as the earth in winter; they bear nothing but weeds and brambles, untill the dew of his grace bleſs them, and make them flouriſh, (Hoſ. 14. 5.) as the Spring.

The time of the ſinging (of birds, is added) *is come*] Or of pruning, or cutting, as the vulgar Latine and others. This is expounded of the voyce of Gods Miniſters, whoſe muſick is ſweeter than that of the Nightingall, Ezek. 33. 32. and makes their tongues in the diſpenſation of the Goſpel like the tongues of Angels, with whom they are appointed collegues and partakers in that office. And it may be applied to every particular Chriſtian, who ſhould be wiſe to know the times of ſinging: In winter the birds chirp not, nor ſing ſo melodiouſly as in the Spring and Summer: They ſhould be our School-maſters, and teach dull blockiſh men to be ſenſible of Gods wayes; to know his judgements, as the Stork and Crane, and Swallow do their times, Jer. 8. 7. and to warble his prayſes when he enlighteneth and giveth joy, Eſay 24. 14, 15, 16. For there is a time of ſinging.

and the voice of the Turtle is heard in our land] This Turtle is the Emblem of the Holy Ghoſt, and of the Church, and of every penitent ſinner: A bird much beloved by God, for he choſe it for a part of his ſervice under the Law; but not ſo much as that which it ſignified; which was a mourning and contrite heart: whoſe groanings, though many and grievous, yet are muſicke in his eares, and ſweet evidences both of his Spirit abiding in us, and of the worke of Grace, like a new and lively Spring, begun by it.

V. 13. *The Fig-tree putteth forth her green Figs*] Or, hath ſweetned her unripe Figs; which was another token of Summer drawing nigh, Math. 24. 32. For the Fig-tree hath no flowers, but inſtead of them ſhoots out green knots or buds, which our Saviour miſſing, curſed the Tree, Matthew 21. 19. Let us take heed leſt we deſerve the like angry doome; leſt God deſire the firſt ripe fruit from us, and we have none for him; Mich. 7. 1. It ſhould be no diſcouragement, that our good workes are like the imperfect Figges of the Spring; if they have ſubſtance and life, he will accept of them, though they want mature beauty and ſweetneſſe.

and the Vines with the tender Grape give a good ſmell] Theſe are the earneſts and inchoations of perfect happineſſe, as the dream of them was a preſage of his reſtitution to his office unto Pharaohs Butler, Geneſis 40. 9. which every branch that liveth in the true Vine will being forth, and the fruit whereof they ſhall receive again, and drink new with him in the Kidgdome of his Father.

Ariſe my love, my fair one, and come away] Chriſt redoubles his call, knocks and knocks again, untill we open; ſo teſtifying, firſt, his own great love by theſe importunate iterations. 2. Our duty and concernment in it, which is ever to be ariſing and getting forward: *Ille qui verè ſurgit, nunquam deerit ſemper ſurgere.* And laſtly, accuſeth our dulneſſe and unwillingneſſe to hear his voyce.

V. 14. *O my Dove that art in the clefts of the rock*] Chriſt continues his invitation to his Church, which is a Dove in ſimplicity, pureneſſe, meekneſſe, fruitfulneſſe, faithfulneſſe, and all holy graces and properties; but yet a Dove hid in a rock; that is, ſay ſome in the the eternal decrees of God, others in the wounds of Chriſt, who is the ſpiritual Rock that was opened for us, 1 Cor. 10. 4. And others beſt of all, in the gracious protections, and ſure mercies of God, who is her hiding place and rock of defence, to whoſe holes ſhe fleeth, (Jer. 48. 28.) in times of danger and perſecution.

in the ſecret places of the ſtairs] Or in craggy places of ſteep precipate rocks, or towers, as it is in the margin, Ezek. 38. 20. God hath ſecure trenches and fortifications to defend his doves in, when hunted and purſued, and as he hid Moſes his friend, Exod. 32. 22. ſo will he hide them, where no enemy ſhall find them, but onely himſelf, to whom they are viſible and conſpicuous in all conditions, though they are not ſo to the world, The Church is like the Moon, not alwayes in the ful, but yet alwayes bright; and when ſhe is dark and obſcured to men, ſhe hath a bright ſide turned to heaven, and ſhineth gloriouſly.

let me ſee thy countenance let me hear thy voice] She is called out of her caves and dens, to appear and look abroad: God forgets not his in perſecution, leaves them not to ſtarve in holes and rocks; but viſits them, and converſeth with them, delighting to ſee their faith, to behold their Aſſemblies, and to hear their praiſes and prayers. Therefore he bids them to call on him ſo often, Pſalm. 5. 3. & 50. 15. being never more troubled, than as that good Emperour is ſaid to be, when his ſervants will aſk him nothing.

for ſweet is thy voice and thy countenance is comely] Nothing ſo ſweet and welcome to Chriſt, as the voyce and countenance of his Saints. Though they but chatter, it is like lovely ſongs to him, though they offer but a mite it is a ſweet oblation, Mic. 3. 4. It is not ſo with the wicked, whoſe very incenſe is dung, and their ſweet canes from a far countrey unſavoury and diſtaſtful. One thing we muſt ever obſerve, that the voice and countenance muſt not be parted but go together; Good works by which (as by the face and countenance) we ſhew our faith, James 2. 18.

muſt alwaies go along with the voice of Prayer and Preaching: This maketh both the voyce and the countenance accepted. *Tunc et vox placet, & facies decoratur, quando & opera prædicatio jubet, & rurſum prædicationem bona opera comitantur.*

V. 15. *Take us the foxes, the little foxes*] The words are conſidered by ſome as a promiſe, that they ſhall be taken and deſtroyed, Pſalm. 80. 14. But they ſeem rather a command concerning all the enemies of the Church, either hereticks, and ſchiſmaticks within her pale; or elſe perſecutours, and profeſt Tyrants without: Of whom Chriſt giveth this deſcription, that they are foxes even the leaſt of them; and this may ſhew that they are to be taken, that is, found out, judged, convinced, cenſured, reproved and puniſhed. That Tyrants are foxes is evident in Herod, Luke 13. 22 who was alſo a kind of Heretick, a Sadducee as ſome think, the more to colour his crueltie, and from him ſprung the Herodians, Matth. 22. 16. And that Hereticks are ſo, and Schiſmaticks appears by their fruits, and nature; having not onely the craft of that beaſt, transforming themſelves, 2 Cor. 11. 13. carrying a Fox in their boſome, when they are Lambs outwardly; but alſo the rage and bloody cruelty, where they get power, none being like them: for never did the Church of God ſuffer more from the maddeſt and blindeſt Heathens, than they have done from Heretickes, and Schiſmatickes, that were among them. The Lord complains for Iſrael, that her Prophets were Foxes, Ezekiel, 13. 4. and the complaint is ſo much the juſter, becauſe ſuch Foxes they are, as can never be extirpated. The Wolves, were deſtroyed out of this Land by the wiſedome of a victorious Prince; Oh! that we could ſee the like deliverance from the Foxes.

that ſpoil the Vines] Or that corrupt the Vines; that is, the Churches, Pſalm 80. 14, 15. which they doe either by fraud, or force; either by falſe doctrine, or wicked manners which follow it: either by Hereſies which are the great Foxes, or Schiſmes; which are but little ones at firſt, but like Cubbs will grow into bigge ones; as 'tis obſerved of them, 1 Cor. 11. 18, 19 where Diviſions or Schiſmes in the former verſe become Hereſies in the latter. O the ſad perill of theſe ſubtil Vipers, which over ſpread, if not corrected quickly, like a canker and poyſon, not onely whole houſes, but whole kingdomes! what can be too ſevere, too rigorous a Law againſt them, who like brute beaſts are made to be taken and deſtroyed? 2 Pet. 2. 12. How excellent is that counſell in this caſe, which was wicked in Saul, 1 Sam. 23. 22, 23. I ſhall adde to this, that ſome underſtand theſe little Foxes of ſmall and little ſinnes, which though but little, may devour the ſoul, as well as greater enormities. And ſure, it is not ſo deſperate a ſtate to have the ſoul attempted by Lions and Bears, (greater and more apparant ſinnes,) as to have her eaten up by vermine, by lice and locuſts; the cuſtomes and habits of thoſe ſinnes which are accounted inconſiderable. In like manner, is it alſo as dangerous, for any Church in her ſpiritual affairs, to grow wanton and negligent, ſo as to play with ſmall errours, to tolerate or wink at little abuſes, as if ſhe could reform and correct and extinguiſh them at her pleaſure. The little Foxes that ſeem but deſpicable, able to do little harm, yet grow bigger and bigger every day, and therefore they ſhould be taken and reproved, and not ſuffered to grow on.

For our Vines (have is added) *tender Grapes*] Or, that our Vines may, or whileſt or untill our Vines bring forth their firſt grapes. Eſpeciall care is to be had of weak Chriſtians, who are but newly entred into the profeſſion of Chriſt, and are apteſt to be ſeduced, whileſt the Foxes (who are obſerved to love young grapes) plot chiefly to practiſe upon them, and ſuch novices as weak ſilly women, 2 Tim. 3. 6. Before I leave this verſe, I muſt needs repeat that note of *Bernard* concerning the pronoun here, *Vs* and *Our*; *Poterat dicere* (ſayes he) *capite mihi, ſed maluit nobis, conſortio delectatus*, &c. our welfare is united with his own, and he takes as great care of us, as of himſelf, and of the whole Church together, as well as any particular member.

V. 16. *My beloved is mine, and I am his,*] Theſe words are either a Prayer of the Churches, for the preſence of Chriſt till ſhe ſhall ſee him in glory, or elſe a profeſſion and remonſtrance in which ſhe glories in her Communion with Chriſt, and wholly devotes and ſurrenders her ſelf to him, who hath the onely intereſt in her, and power over her: They are both very high and magnanimious ſayings, but ſuch as faith uſeth, and love prompteth: which gives away it ſelf, and reſerving no propriety, yet enjoyes more than all, in Chriſt: By faith (as by marriage) two are made one, and there is nothing in either that is not common to both. Chriſt giveth all to her, and what can ſhe deny to ſuch bounty?

he feedeth among the Lillies] This feeding is uſed both actively and paſſively; Firſt Chriſt feedeth his Church by his word, example, graces, ſpirit, merits, &c. which are like flowrie Medowes, abounding with Lillies, Eſaiah 25. 6. And then he is fed by her, that is, he delighteth as much in her duty and ſervice, as in the ſweeteſt flowers and ſpices; *Quot Vertutes tot Lilia*; every faithfull ſoul is his Garden, and every Grace there is an immarceſſible Lily. Nor is it ſaid that he feedeth on them, but among them; where two or three are gathered, he is in the middeſt; Lillies grow in great plenty, and numbers, and ſuch unity Chriſt loveth; but hateth ſeparations and ſtraglings. *Amat ſemper media Jeſus, diverticula reprobat.*

V. 17. *Untill the day breake*] Or breath, or dawn; for at the break of day, there uſeth to be a kinde of ſoft Aire, or breath which the Sunne cauſeth by reſolving the cold vapours of the night: and ſo doth the Son of Righteouſneſs when he ariſeth, till when the Church ſitteth in a kind of darkneſs and night 2 Pet. 1. 19. So that ſhe beggeth or profeſſeth a conſtant protection and proviſion from Chriſt, untill the time of refreſhment ſhall come, when ſhe ſhall enjoy an accompliſht and eternall morning of happyneſſe; but the wicked ſhall rot in their gloomy Dungeon, Pſalm 49. 14.

And the ſhadowes flie away] Or decline, or be removed and vaniſh away; that is, till full and perfect day; for the higher the Sun riſeth, ſhadowes leſſen, untill at noon there be almoſt none at all. And ſo then will all ſhadowes vaniſh, as the ſhadows of the Law fled at his firſt coming, Coloſ. 2. 17. So ſhall all other ſhadowes of ſinne, ignorance, infidelity, affliction, tentations, diſorder, and whatſoever eclipſeth the Church, ſhall be utterly diſperſed. They may darken her for a time, but when the day of the Lord ſhall appear, there ſhall not be ſo much as a mention of them, Jer. 3. 16. *Tunc amor ſponſi abſentis vertetur in gaudium & fruitionem præſentis, tunc mutabitur fides in ſpeciem, ſpes in rem, charitas in claritatem, ærumna in gloriam, mors in vitam, corruptio in incorruptionem, luctus in lætitiam.*

turn my beloved, and be thou like a Roe, or a young Hart] Come; that is, and viſite me, and have a ſpeciall care of me; and declare that by helping me ſpeedily, as thou uſeſt; for Chriſt puniſheth unwillingly, and when he departs it is with an heavy ſlow pace, but he is ſwift to ſhew mercy; and then returns as the Roe and Hart doth to his accuſtomed place of feeding wherein he delighteth.

upon the mountains of Bether] Some would have it to be Bethel, Gen. 32. but no cauſe for that; they are nearer who think that Bithron to be meant, which was divided from the reſt of Judea, by the River Jordan, 2 Samuel 2. 29. The word is not met with elſewhere, nor any ſuch place in the Map of of the Holy Land; therefore ſome reade it not as a proper name, but the mountains of ſeparation or diviſion, and underſtand the Church by it; which is the mountain of the Lord, upon the top of the mountains, Eſaiah, 2. 2. that is a Catholick and Univerſal conſiſting of many particulars; which too often are worſe divided than onely in place; and therefore as we have alwayes cauſe to beg the preſence of Chriſt in all deſolations, perſecutions, temptations, obſcurities afflictions, &c. ſo moſt eſpecially in times of civil diſſentions, and factions, when the mountains of the Lords houſ are become mountains of Bether, of diviſion; to compact their differences, and make them all of one heart and one mind: which yet cannot be perfectly be done, till he ſhall himſelf divide betwixt the goats and the ſheep, and then all ſhall come in the unity of the faith, and of the knowledge of the Son of God, unto one perfect man, Eph. 4. 13.

CHAP. III.

THis Chapter intimates the departure of Chriſt occaſioned by the negligence and ſecuritie of the Church; her ſorrow for his abſence, diligent ſcrutiny, and ſearch for him: Her finding of him, her dutifull care towards him, and holy gloriation in his Majeſtie, and Beautie, which ſhe inciteth others to conſider and magnifie.

Verſe 1. BY *night on my bed I ſought him*] Or in the night; It is night many times with the Church, Eſa. 50 10. and ſo dark, that like that tempeſt, Acts 27. 20. ſhe can ſee neither Sun nor Stars: yet in theſe ſad deſertions, Chriſt is pleaſed to preſerve ſome deſires after him, ſo that the Eclipſe is not totall; and when we are moſt ſecure, he infuſeth memorials of him, and awakens us to ſeek him: ſo that places of reſt and ſleep become unquiet without his preſence.

whom my ſoul loveth] This is a dear Paraphraſis of affection; with which being ſo filled, it is no wonder that ſhe was buſie in ſeeking: Love is a ſollicitous paſſion, and when we eſteem any thing, though it be but a groat, a ſmall thing to others, we will ſweep the houſe and ſeek in all places for it; ſo they ſought for Chriſt in Jeruſalem, Luke 2. 46. they ſought him ſorrowing, with ſad carefull hearts; as all ſhould doe that have loſt him: for ſo the word in the Originall, imports an anxious but yet faithfull inquiſition of him; by prayer, meditation, hearing, and all wayes; for all is but little enough for him, to whom we have firſt given our ſouls in love.

I ſought him, but I found him not] Sought and ſought again, night after night, early and late; for ſo we ought, Jer. 29. 13. and ſo if we be ſenſible of that affliction which his abſence is, we cannot chuſe but do, Hoſ. 2. 15 Pſalm 78. 34, 35. but yet not find him neither; that is, not immediately, as ſoon as we ſeek; for ſometimes Chriſt ſeemeth coy and ſtately, and even when moſt preſent indeed, ſuſpends and keeps off his beams, ſo as if altogether loſt; ſo that he is not perceived, nor injoyed ſo ſweetly as we deſire; eſpecially when we ſeek him diſtruſtfully, or coldly; Then he may be ſought and not found, as at other times he is found of thoſe that ſeek him not.

V. 2. *I will riſe now and go about the ſtreets*] Or let me riſe now forthwith, and not defer it; for ſo we ſhould ſtir up our ſelves, and not lie ſtill a moment, being to ſeek that which is of ſo much worth and neceſſity to us: and in our ſeeking, pretermit no place likely, or unlikely; ſeek him in the ſtreets, or market places; or corners, publike and open places, where wiſedome preacheth, Proverbs 1. 20. It fares with devout ſouls in their earneſt proſecutions of Chriſt, as it doth with ungodly ambitious, or blood thirſty men in effecting their deſires; they breath nothing but fury and violence; they run about the ſtreets, Pſalm 59 6. and reſt not till they have brought their miſchief about. Oh! is not Chriſt and his heaven worth as ſtrong and as ſedulous indeavours?

and in the broad wayes I will ſeek him whom my ſoul loveth] When our own ſtores of comfort fail us, we ſhould conſult with others; with the Scriptures of God (which like a great ſtreet are exceeding broad) with the lives and examples of the Saints: nay, with the ordinary and looſer ſort of men, to learn how God hath dealt with them; how with the Philoſophers, and with men of the world, who perhaps may tell us ſome news of him.

I ſought him, but I found him not] Still a *non inventus* is returned; ſhe cannot meet with her beloved in all the ſtreets and aſſemblies of the world, ſo as to ſatisfie her: God deferreth to be gracious, to kindle our deſires the more: As it is ſaid, *Fruſtratio rei amatæ, flabellum amoris eſt amanti.*

V. 3. *The watchmen that go about the City found me*] I cannot ſee reaſon why the Angels (as ſome would) ſhould be theſe watchmen, though they are commanded to encamp about us, Pſalm. 91. 11. unleſs in the larger ſenſe of that word we underſtand by Angels, the Magiſtrates or Miniſters rather, who are watchmen alſo, that guard and viſit thoſe that be under them, and ſhall be viſited in great wrath themſelves, if they be not faithful in their duty, Eſa 62.6. They ſhould go about the City and walk the rounds conſtantly, providing both againſt all violence and treachery; and ready to ſuccour and help thoſe they find oppreſſed: Not like thoſe blind guards, Eſa. 56. 16.

to whom I ſaid, ſaw ye him whom my ſoul loveth?] The firſt words are a ſupplement to perfect the ſenſe, which elſe would be abrupt, and obſcure; but now plainly delivers the ſtate and complexion of a true penitent ſoul to the life, raiſed up by grace out of the bed of ſinfull pleaſures, and courſes: For which cauſe the Church of Rome in her Lyturgies, upon the Feaſt of *M. Magdalen*, that *peccatrix mulier* (as ſhe is ſtiled) read this part of Scripture, inſtead of an Epiſtle, as deſcribing to the life the nature and condition of a reall convert; whoſe firſt and laſt work is to ſeek for Chriſt, to make this his whole buſineſs, and to deſpiſe none, eſpecially not the publike watch-men of the City of God, that may direct or bring unto him. It is a bold, groundleſs Argument of ſome Papiſts, that would build their Invocation of Saints and Angels upon this Text; nor is it a leſs ungrateful and ſtupid malice of theirs that will not ſee the dignity and office of the Miniſters of Chriſt in it: They are all to be watchmen for us, and therefore to be eſteemed by us; *Quam boni vigiles; qui nobis dormientibus, &c.* Oh how gracious is the Lord of Hoaſts to provide ſo kindly for our ſecurity, and how wiſe ſhould we be in improving this diſpenſation to our certain and eternal comfort? which cannot be effected better, than by ſeeking and inquiring after Chriſt evermore: For this is not an imployment that ſhould ever end, untill we perfectly injoy him, *Nec ſi inventus excuſabimur à quærendo.* As to ſeek him is in ſome degree to have him; for none could ſeek him elſe; ſo when we have him, we ſhould ſeek him ſtill. It is a long duty this, and ends not but with our lives: *Magnum bonum quærere Deum; primum in donis ultimum in profectibus: non extendit deſiderium, ſed extendit.*

V. 4. *It was but a little that I paſſed from them*] Or, how little was it! All is but little that we do for Chriſt as it is ſaid of Jacob, Gen 29 0. And though he do not vouchſafe to appear preſently in all ſuch means as we uſe to find him, leſt we ſhould aſcribe too much to means; yet it is not long but he will manifeſt himſelf to them that ſeek him with all their heart; as the Spouſe does here, who lingers not, nor ſits down weary and diſcontented, becauſe they give her no good anſwer, but haſts away, and inquire ſome where elſe *O amor præceps* (ſayes Bern.) *vehemens, flagrans impetuoſe qui præter te aliud cogitare non ſidis, faſtidis cætera, &c.*

but I found him whom my ſoul loveth] Still ſhe toucheth upon that muſicall ſtring of love, which had taken poſſeſſion of her whole ſoul; which is not deſpiſed at laſt, but rewarded by him: Chriſt is not ſought in vain, Matth 7. 7. Though we find him not in our own beds, in our own wayes, (*in commoditate noſtrâ, in voluntate noſtrâ in curioſitate noſtrâ*) yet he will be found at laſt He may hold us off, and ſuſpend us as Laban did Jacob, and Joſeph his brethren; but when we are almoſt hopeleſs and ſeem utterly forlorn he will preſent himſelf, and not ſuffer us to be tempted above meaſure; yet a little while, &c. Heb. 10 37.

I held him, and would not let him go] There is a grateful violence, which takes the Kingdome of Heaven; we muſt make uſe of it, to that end, compelling Chriſt to ſtay with us. To this end he keeps ſome diſtance, and hides himſelf to provoke our contentions, and indeavours to keep him. *Prius non inveniendus quæritur, ut poſt inventus ſtrictius teneatur.* Thus Jacob held him by force, and wraſtled hard for his bleſſing: but when he had obtained, that, ſuffered him to depart: but we ſhould never leave him, no not when he hath bleſſed us, as prizing him more, than any thing that he can beſtow. *Nolo benedictionem tuam, ſed te.* For if he be ſo good to thoſe that ſeeke him, how much more precious is he, when found and enjoyed.

untill I had brought him into my mothers houſe, and unto, &c.] Houſe and Chambers, or Cellars and Cloſets, are expounded (by ſome) of the darke Types of the Law, and deeper things of the Goſpel, which ſhe deſired to know; and by the mother, ſome will have the Jewiſh Synagogue to be meant, but the Courtiers of Rome, that Church; *Quæ eſt iſta parens* (ſaith a late Ieſuite) *niſi Romana Eccleſia*? But according to the channell of our Expoſitors, it is moſt agreeable and pious, to underſtand it either of the Church of God, in her publike Congregations which is the mother of us all, or elſe of the ſanctified heart and conſcience, which is the dwelling of Chriſt, where we ſhould lay him up by faith, and keep him ſafely as a jewel of ineſtimable price.

V. 5. *I charge you O ye daughters, &c.*] This whole verſe we had before, Chapter 2.7. and as we found Interpreters divided about it there, ſo doe they here again turn it ſeverall wayes: Some put it upon Chriſt, as his adjuration or ſtrict charge, concerning his Church, of whom he taking pity, becauſe of her late temptations and diſtreſſes, he ſolemnly forbids all that have relation to her, that they take heed (as they will anſwer it) of troubling her peace or truth which ſhe had received, by any falſe novelties, of Doctrine, or uncharitable contentions: This application I honour for the moſt reverend Paraphraſts ſake; but yet I ſee no reaſon, why the perſon ſhould be changed any more than the words, wherein as the wants of the Church are renewed; ſo do her affections and reſolutions renew, that neither ſhe, nor any by her means, ſhall provoke her beloved to leave her again as the Lord threatens to doe Iſrael in the wilderneſs, Numb 32. 17.

V. 6. *Who is this that cometh out of the wilderneſſe*] Or what is this? or what woman is this, neerer to the Hebrew, and to the ſenſe too: which preſents our gracious Lord and Saviour (or as others think, the holy Angels, and Friends of the Bridegroom, who all are a chorus to this Paſtoral) admiring and rejoycing in the ſervice and beauty of the Church, who brought out of a wilderneſs, nay out of a hell of blindneſſe and wickedneſſe, doth mount up and aſcend ſo affectionately, and zealouſly to heaven: The Heathen Nations wondred to ſee the people of Iſrael go up by the way of the wilderneſſe, through ſo many drie, uninhabited, dangerous waſte places, unhurt and ſafe. It was the hand of the Lord which lead them, as his ſheep: but this is more wonderful, to make thoſe very deſerts ſo many gardens, and out of the wild barbarous dark places of the world to cull forth an holy and peculiar flock; This the Apoſtle admires, Rom. 11. 33. and Epheſ. 2 12, 13. and it ſhould be wonderfull in our eyes and we ſhould require his admimiration with ours, no leſſe aſtoniſhed at his deſcentions and aſcentions for us. Eſay 63. 1, Theſe words are referred by the Roman Doctors to the Aſſumption of the Virgin, which is as imaginary as the expoſition; and to the bringing of Pope Sylveſter out of the deſarts and caves of *Soracte*, where he lay hid, to the chair of *Peter* by the Emperour *Conſtantine*; from which time the ſplendor and pomp of that Church increaſed viſibly. But this is as bold and fictitious, as ſome of our fanaticks, who have dreamed the like Images concerning *John Hus*, *Jerom* of *Prague*, Secretary *Cecil*, &c.

like pillars of ſmoak perfumed with myrrhe and frankincenſe] Or plants, branches and little rods of ſmoak; or like the tall bodies and trunks of the moſt procerous trees (as Palm, or Pines) with large broad heads, by which, and by the ſmoak of the incenſe which aſcended in clouds towards heaven, Pſalm 142. 2. and that wonderfully ſometimes, Judges 13. 19, 10. are figured the ſpiritual ſacrifices and incenſe of our ſoules, which kindled and moved and rarified by the fire of Gods ſpirit, and laid upon Chriſt our altar, aſcends and fumes up (like the rowlings and agglomerations of ſmoak) to the Courts of the Lord, and are more ſweet and welcome than thoſe coſtly evaporations of myrrhe and incenſe, and all powders of the merchants So did *Cornelius* prayer and alms go up Acts 10. 4. So is the converſation of the Saints in heaven before themſelves, Phil 3. 20. and ſo do charitable communications and beneficiences pleaſe God more than *Arabian* gums and ſpices, Heb. 13 16. that is when they are cenſed, and offered by that Angel, which miniſtreth at the golden Altar before the Throne, Rev. 8. 3 4.

V. 7. *Behold his bed which is Solomons*] Or more excellent than *Solomons*: Here is a rare alluſion and compariſon, wherein (as ſome think) the future glory of heaven which we are exhorted to behold and contemplate by faith, or rather the preſent beauty and ſpiritual riches of the Church, and every member thereof is reſembled to the wealth and ſplendor of *Solomons* bed; For as it was noted Chap 1. *ult*. they are the bed of Chriſt, who is the true *Solomon*, wherein he reſteth in his love, Zeph 3. 17, and in whom they reſt and ſleep in peace, *Phil*. 4.*ult*.

threeſcore valiant men are about it, of the valiant of Iſrael] Before, this bed was praiſed for the fruitfulneſſe and verdancy of it; and now here, for the ſafety of it, The Church is the bed-chamber of Chriſt, and each faithful heart is his bed, which he guardeth by many ſtrong and watchful *Heroes*, ſuch are his Angels, Gen. 32. 2. Pſalm 103.20. and his Miniſters Heb. 13. 17. and indeed every individual Chriſtian, who ſhould watch to keep his own heart, Prov. 4 23. but eſpecially by himſelf, who is ſtronger than thouſands, 2 Kings 6. 16. and keepeth our hearts and minds in peace that paſſeth all underſtanding through Chriſt Jeſus, Phil. 4. 7. and hath promiſed, that upon all the glory of it there ſhall be a ſutable defence, Iſaiah 4. 5. God will provide friends for her.

V. 8. *They all hold ſwords being expert in war*] Or learned, and taught, and ſo able to teach in war. Tis one thing to bear arms, another to handle them, or to have courage to uſe them. The watchmen of the Church ſhould be appointed both wayes, able to teach and willing; furniſhed with all neceſſary ammunition to reſiſt the adverſaries, Titus 1. 9. and valiant for the faith, Jerem. 9. 3. not like the ſword-fiſh which carries a weapon, but no heart; or the children of *Ephraim*, who being harneſſed and carrying bows, wanted courage, and turned back in the day of battel. And this magnanimity is neceſſary in this regard chiefly, that they have ſo many powerfull enemies to deal with, as it follows.

every man hath his ſword upon his thigh becauſe of fear in the night] Word for word it is, a man his ſword, or the ſword of every man upon his thigh; which note, that readineſſe and promptitude that ſhould be in ſpiritual watchmen as they write of *Cæſar*, he never laid by his ſword; and as the Heathens painted their *Pallas* alwaies in her Armes; ſo ſhould the ſervant of Chriſt be alwys accinct, and appointed *Cap a pea*; but chiefly with his ſword on his thigh; that is not with the ſign of the croſſe or any ſuch thing (as ſome Romaniſts dote) but with prayer and the word of truth, which is a two-edged ſword, Heb. 4. 12. Elſe how will he be able to deliver in terrours of the night? how will thy know and prevent, and reſiſt ſudden dangers which lurk in the dark? Pſalm 91. 5. How will they overcome that envious cruel adverſary, who is moſt buſie while men ſleep? Matth. 13. 25 Nay, how will they, or can they in any ſort be anſwerable to their calling and duty, which is to ſtand in the houſe of the Lord in the night, and keep his family? Pſal. 134. 1. which unleſſe thus provided and ſtrengthned they are more likely to betray, *Talis Paſtor non munit gregem* (as *Greg.*) *ſed decipit*, &c. Oh! how woeful and ſhameful is it to admit ſuch? who being not worthy to read publikely, dare yet teach; and not fit hardly to be common Souldiers, will yet be Captains and Generals: So he complains on, *verecundum nobis eſt & dicere pudet, quia ducatum ſibi accipiunt, qui exordium religioſæ militiæ non viderunt*.

V. 9. *King Solomon made himſelf a chariot of the wood of Lebanon*] Or a bed, or Litter, or throne; The genial bed it may be, or the Temple, It is hard to define what, becauſe the word appears onely in this place, and we have no light from any other Text to help us. But the allegory is apt and familiar which preſents the dignity of the Church, which is the workmanſhip of Chriſt himſelf, Epheſ. 2. 10. and, ſo exceedeth the bed or chariot of *Solomon* in the very Author, for he certainly did not make it himſelf, but cauſeth it to be made by others; If he had, yet a greater than *Solomon* is here. And as in the efficient, ſo in the materials too, for all that are uſed here, the wood of *Lebanon*, that is the choiſeſt wood that could be got in nature, and ſilver, gold, purple, &c. are but groſſe and ſenſible illuſtrations of ſpiritual majeſty and glory; by which the Church is made to ſhine, and live more incorruptibly, than buildings of Cedar, 1 Pet. 3. 4 nor in reſpect of outward duration and viſibility as the Church of *Rome* glories vainly, but of that which is internall and inviſible.

V. 10. *He made the pillars thereof of ſilver*] It is hard to aſſign the true and proper Antitype of all theſe figures, nor is it unlawful to abound in various, ſo they be ſober and godly, interpretations. Some by pillars would have wiſdom meant, which hath many pillars to that goodly houſe, Prov. 9 1, 2. others all holy virtues of the ſoul, as humility, obedience, patience, &c. others the Miniſters of the Church, which (like that Atlas of the Poets) bear up the new *Jeruſalem*, and ſhould be not only pillars, Gal. 2. 9. but of ſilver too; that is clear and ſhrill in their ſound (that is their fame) and pure and ſtable in doctrine, and then they will bear up the diſſolved earth, Pſal. 75. 3.

the bottom thereof of gold] Or, the Throne, or chaire, or pillars of it: If the firſt word be received, then it repreſents the word of God, which is the golden bottom or foundation: or elſe faith, which is the firſt ſtone in the ſpiritual building, 2 Pet. 1 5. and more pretious in its tryal than any periſhable gold on earth 1 Pet. 1. 7. but if the other words pleaſe better, then it is a divine metaphor of the covenant of grace which is to the Church the bottom of joy, apprehended by faith, and to God as a ſoft reclinatory, like that of the Mercy-ſeat, where he is ſaid to ſit, Pſalm 80, 2. or the ſweet peace and tranquillity of a calm pacified conſcience, which excelleth al treaſures

the covering of it of purple] Or the curtains or hangings, Heb. 3. 7. or the veil of it, as that of the Ark, Exod. 26. 31. which ſignified an holy pure life and converſation, which is ſoft and gentle as ſilk is, but yet muſt be coloured in the purple ſtreams, that is, the bloud of Chriſt, the application and tincture whereof is not only our glory, but our protection, Revel. 7. 14.

the midſt thereof being paved with love] Or the inmoſt parts were ſet with ſparkling gems and ſhining ſtones which typified the pretious flames of love and charity, and like the fiery chariot of *Eliah* carry us up to heaven: or the two tables of the Law may perhaps be intended, which were written by the finger of God, and laid up in the midſt of the Ark, Exod, 25. 16. 21. The end or completion whereof is love, or the Goſpell, which is the Law of love Mat 22, 37. and like that λιθόςρωτον we find Eſth. 1. 6. is curiouſly adorned with the various treaſures of grace and wiſedome; as floores & pavements are chequered with many coloured marbles. Others conceit that ſome picture or Emblem or hieroglyphick of love as a Dove, Flames, or the like was drawn or covered in ſome inward part of the chariot, as the *Urim* and *Thummim* were in the Ephod; Exod. 28. and as the Heathens uſed to have the images of *Cupid* or *Venus* in their ſhields, ſo had *Solomon* that impreſſe to teach love and mutual charity to thoſe that beheld it. It is a manifeſt rape which ſome of the popiſh Authors act upon the words, applying them to the indulgencies and mercinary abſolutions of their Church, nay of the very City of *Rome*; In which (ſaith *a Lapide in Loc.*) the Vicar of Chriſt, that is the Pope ſitteth; *qui habet plenitudinem poteſtatis Eccleſiaſticæ in omnes Eccleſias & fideles; ac proinde peccatorum omnium remiſſionem, indulgentias, & gratias ampliſſimas concidere poteſt, & concedit*, &c. what is this but to dethrone Chriſt, and ſit in his place who onely hath this power, and this grace as being the love of God? 1 John 4. 9. and 16. and who hath ſhed his love abroad into our hearts, that we might be as ſo many *Jedidiah*'s or *Solomons*, dear and amiable to him; and as ſo many welbottomed buildings to his praiſe whoſe root and ground-work is love.

for the daughters of Jeruſalem] Or by, as if all this had been done by them or at their charge; but for is better; making the end and purpoſe of all this magniſicence and glory the Church of God, for which God hath provided unſpeakable things, and conveyed either a preſent or a future poſſeſſion of them to her, 1 Cor. 3. 21, 22, 23.

V. 11. *Go forth O ye daughters of Sion and behold king Solomon*] It hath been often ſhown that theſe daughters are the elect and faithfull of the Church which is Sion, Heb, 12. 22. Theſe are exhorted to go forth, to quit and forſake the world, to forſake their Fathers houſe and all that is moſt dear, that they may fill and bleſſe their eyes with the ſight of Chriſt.

with the crown wherewith his mother crowned him] Or as *Tremel.* which his mother procured for him, 1 Kings 1. 16. from all the other Sonnes of *David*: Chriſt received many crowns; The wiſe men did no leſſe than lay their crowns at his feet; both in their ſpeech, geſture and offerings. He was crowned with another diadem by the cruell blind Jews, at his Paſſion: His Reſurrection and Aſcenſion exalted him to a third; but the crown meant here is that of his ſpiritual Kingdom and Scepter, by which he ruled over the rebellious hearts of men, and they that refuſe his power ſhall be cruſhed in pieces by it. Pſalm 2. 6, 7. It is our duty to contemplate and behold him crowned thus, to call upon the daughter of Sion, and tell her, behold, thy King cometh, Matth. 21. 5. to adore and fear him, and denying our ſelves to reſt our ſpirits in him, is to put the crown upon his head; is to become Mothers and Brethren and Siſters to him, as it ſaid by himſelf, Matth 12. 50 The Apoſtle ſaith of the Churches that by obeying the form of doctrine which he had delivered, they were a crown to him, Phil. 4. 1, and 1 Theſ. 2. 19. ſo does every conformable and humble Chriſtian beſtow a crown on Chriſt by walking worthy of him, and their ſeveral graces and duites are bright Jewels ſet in it. *Quot bona opera facis ex gratiâ Chriſti, tot Chriſti capiti & coronæ roſas innectis*.

in the day of his eſpouſals, and the day of the gladneſſe of his heart] when Chriſt took our nature he was eſpouſed and married to it, which was a day of great joy: but the eſpouſals meant here are more genuinly referred either to the covenant of grace which he made with his Church, and ſo was married to her, which is matter of greateſt joy, Eſay 62. 5. or elſe to the particular converſion and regeneration of ſoules by the ſpirit of grace, by which they are eſpouſed to Chriſt, 2 Cor. 11. 2. And then there is joy in heaven among the bleſſed Angels of God. Luke 15. 10.

CHAP. IV.

THe main part of this Chapter is beſtowed on the praiſes of the Church, whoſe graces are more elegantly deſcribed, than any humane Poetry did ever imitate; the flowers and ornaments of language that are in it, being not applicable to bodily or natural beauty, but to ſpiritual, and ſupernal. After this, Chriſt proceeds to admoniſh and dehort her from unworthy ſociety and communion; which he urgeth by freſh praiſes and vows of love. To which ſhe makes a brief reply by deſiring to be made fit for thoſe praiſes and future affections by the work of his Spirit.

Verſe 1. BEhold thou art fair my love, behold, &c.] This is ſpoken by Chriſt, as that before which is opened, Chap. 1. 15 The repetition may point to us, both the continual goodneſſe of the Lord, and the conſtant care which ſhould be in his Church not to defile her ſelf, but to preſerve ſuch a continual beauty as may be fit to entertain him, and to deſerve his praiſes.

thou haſt doves eyes within thy locks] Or, through thy veil: Of Doves eyes ſomething before in the forementioned place: It may be added, that the Church of Chriſt, both hath eyes; and thoſe eyes are like the eyes of Doves; ſhe is not blind and ignorant, but made light in Chriſt: Her eyes may be ſaid to be her Teachers which are her Seers and her eyes, Numb. 10. 31. but beſides them ſhe is to have her own eyes; light and knowledge in her ſelf, which ſhould direct her and be like the Doves, not onely full of gracious beauty, life, purity, &c. but alſo of modeſty; for that I conceive is meant by her locks, which ſome have applyed to her imperfect ſight, beholding things yet as through a veil; but the Analogie is more proper that refers it to her baſhfulneſſe and modeſty; not daring to lift up her eyes after other lovers, Ezek. 18. 6. but onely to the true God, Eſay 17. 7. and as fearful to throw about her, any bold or wanton looks, prying in things which belong not to her; but refraining all high and procatious looks, fixeth wholly upon God whom out of thoſe humble ambuſhes ſhe ſurprizeth, and delights more than thoſe can that are more inſolent and immodeſt. I paſſe by the odd tranſlation of the vulgar Latin, which differs ſtrangely from all others, and of which the moſt elaborate admirers know not what to make.

thy hair is as a flock of goats] Among the other pieces of humane beauty, the hair is numbred (though no integral) for one, and is indeed no ſmall ornament to the reſt, when it hath all the required complements of colour, thickneſſe, length and order. It is not κάρπος κεφαλῆς (as he calls it) the fruit of the head, but the leavs onely, and yet many have been as ſollicitous about it, as the very head it ſelf and taken more care to adorn it: That was but a ſtoical and magnanimous jeſt of his, that deſired his executioner to be more favourable to this than to his neck; nor are the vain trimmings and powderings of our times, comparable to the profuſeneſs and riot of the former; wherein powders and unctions were but the cheapeſt part of their prodigality, ſome of them uſing the duſt and filings of gold to this purpoſe: As *Antonin. Verus* for one, who is ſaid, *Crinibus ramenta auri aſpergere*; &c. This was a madneſſe; and as the hair is a natural Indication either of ſhame or vertue, 1 Cor. 11. 15. So is it a moſt pregnant teſtimony of their folly and idleneſſe, who conſume either their eſtate, or their time (which is moſt pretious) in too much dreſſing and compoſing of it: *Dum comuntur & poliuntur Annus eſt*, ſo the Heathen complained, but more ſadly the Prophet, who threatens thoſe proud curls and ſnares with ignominious baldneſſe, Eſay 3. 24. which baldneſſe though ridiculous and reproachful to men, as appears by thoſe impious brats, 2 Kings 2. 23. yet is nothing like that inward baldneſſe and nakedneſſe of the ſoul, when ſhe hath no comlineſſe nor ornament left her of holy thoughts and meditation which are her ſpiritual locks, and hair, wherein (like *Sampſon*) a great part of her ſtrength and life conſiſts, and whereof if ſhe be ſtripped and ſhaven, the ſoul remains a dead, withered trunk and carcaſs. Therefore the Church is praiſed that her hair is fair and curled like the large fleeces of goats, and ſo is minded of her duty to be ſo, ἢ γυμνὸν ϗ ἐψιλωμένον ἐννοιῶν ἀγαθῶν ἔχειν, τὸν νοῦν, as *Ciril Alex* not to have a bald, glaborous ſoul, but to abound in holy thoughts and contemplations, which will not be (like *Abſaloms*) our ruine, but our great praiſe, and preſervation.

that appear from mount Gilead] Or that graze upon, or that gliſter, ſhine, and look ſmooth, like the ſleek coates of cattel that are fat and well fed, as thoſe of Gilead, which was hilly, and fit for ſuch flocks, Num. 32. 1. and Jerem. 22. 6. This is no unuſual compariſon among prophane Authours, though ſome prophaner wits have derided it The choyceſt of them they are apter to admire than holy Scripture; uſe it, and it may be, borrow it, and deduce it from them. It cannot then be accuſed of indecorum, or rudeneſſe, but worthily and congruouſly, applied to the Church and the ſoul; *Quæ crine vincunt Boetici gregis vellus*; ſurpaſs in their devout cogitations and deſires and in their decent profeſſions and ceremonies the faireſt of all the flocks that ſhine upon mount Gilead. That indeed is ſomething violent and forced of the Roman Expoſitors, who would have this Hair, and theſe flocks to mean their religious Orders, and foundations (as they call them) which they wil prove becauſe thoſe holy Fraternities, are 1. Contemned as hair is. 2. Compoſed, and ruled. 3. United as one hair twines within another. 4. Exalted in their devotions, as hair which hath the higheſt part of mans body. 5. Inſenſible, by their ſtrict penances and mortification, as hair feels not the ſizzars nor razor; but chiefly, becauſe forſooth *Elijah* (whom they make their firſt Inſtitutor) was a Tiſhbite of the inhabitants of Gilead, 1 King. 17. 1. Theſe are *difficiles Nugæ*, and 'tis loſt labour to ſay much of them.

V. 2. *Thy teeth are like a flock of ſheep that are even ſhorne*] Sheep is an addition here, but expreſſed Chap. 6. 6 and for *even ſhorne*, ſome Bibles have, *in good order*, which is but the explication of the other. Theſe teeth are deſcyphered of the Paſtors and Teachers of the Church, which ſhould be qualified with all the excellent properties both of good teeth, and of good flocks of ſheep as they are here deſcribed. It would exceed the meaſure of an Annotation to collect all the proportions and reſemblances that holy men have diſcovered here. The learned may finde them at large in the Latine Commentators, and in none more fully than in *Cornel. a lapide in loc.* who out of *Bernard* and others, is very accurate and ſatisfactory. I ſhall omit all others, and briefly paſs thorow thoſe onely which the Spirit of God hath thought worthy to be mentioned. Whereof the firſt is, that they are as teeth. 1. To prepare and divide the word aright, as teeth do the food for the ſtomach, that ſo the deep and harder things of Religion may be received the better, & more eaſily ſwallowed, and digeſted. 2. To defend, and arm againſt enemies, that is to confute and reprove them ſharply, Tit. 1. 13. that they may feel themſelves galled and bitten by that *mordax verum* which will ſpare no vice, nor errour: As they muſt be Nurſes to feed and cheriſh the weak ones, *præmanſum cibum in os indere*, 1 Theſ. 2. 7. Eſay 28. 9. ſo likewiſe to protect and ſave them who are not able to keep themſelves. The ſecond metaphor is, that they are like flocks of ſheep. Their teeth ſhould not be the teeth of Lions, and mad-dogs, to devour and infect one another, Gal. 5. 15. Some have been diſcommended for little teeth, as *Auguſtus in Sueton*, &c. but it is a juſter cauſe of diſpraiſe to have the goring tuſhes of a wild boar, or a Tyger Next, theſe teeth are ſaid to be even ſhorne there ſhould be an order in them; and they ſhould be unloaded, and deveſted of all temporal cares and incumbrances; They ſhould do the work of the Lord with one ear, and with one ſhoulder; not ſhouldering, or juſtling one another for places and preferments, but honouring one another; and that they may be fit to do this work the better, they ſhould *Onera mundi & carnis deponere* be content to loſe even that which is their own Fleece and property.

which come up from the waſhing] It was *Judahs* bleſſing to have his teeth, white as milk, or with milk, Gen 49. 12. nay whiter than milk, as the vulgar Latine reads it, So will it be the happineſs of the Church, when as well the teeth of thoſe that bring glad tidings, as their feet are beautifull, Oh what ſad miſchief have ſome men done with their *Canini dentes*: running and grinning about the city (as the Pſalmiſt ſpeaks) and the land; and with their rotten, bloody, poyſonous doctrines have dilaniated and torn all in pieces. A good and faithful Miniſter ſhould be as white and innocent in his reproofs, as thoſe that newly come up from waſhing, and are purged not onely from all filthineſs and pollution, but from all bloodthirſtineſs and ferocity.

whereof every one bear twins, and none is barren among them] This laſt clauſe as well as the former, ſhews that the virtue of the metaphor reſpects not the teeth ſo much (though that alſo in its degree) as the ſheep: True, every tooth hath a mate or fellow to it in moſt creatures, where nature hath not miſcarried nor been injured; but the teeth cannot be ſaid either to be fruitful or barren; nor have ſheep that geminal quality, whoſe teeth grow below onely, and not above: But they are fruitful, and many times bring forth twins, and ſo ſhould both the Paſtours of the Church, and all other Chriſtians: They ſhould increaſe both in contemplative and in practical duties; they ſhould abound in all holy exerciſes of charity both toward God and man and be faithful guides to others, both by their life and doctrine. That ſo there may be no abortions, no miſcarriages in the Church; nor that none of her ſons may be ſnatched out of her hands by any power of wickedneſſe; For ſo ſome read, for barren, abortive or robbed of their young; which may be either by miſchance theſt, death, &c. From all which Chriſt will preſerve his flock, that ſo the Goſpel may be a full bleſſing to all, that there may be no want in any thing, being inriched by Chriſt in every gift, and coming behind in none, 1 Cor. 1. 5.

V. 3. *Thy lips are like a thred of ſcarlet*] Or a ribbon, or twiſted line that is both ſoft and fine for the matter, and alſo freſh and lively for the colour; like ſcarlet that is twice died and cannot be ſtained: Theſe are the full praiſes of the next part, which he ſeems to commend in order, the lips; and which ſome again would have to ſignifie the Paſtors and Miniſters of the Church, as the former; who when they deliver the truth of Chriſt, ſhould do it as exactly as ſcarlet is ſpun, and dipped twice over. Their ſpeech ſhould not ſwell with vain and empty words, nor yet be looſe and negligent; but twiſted and prepared with much care and purity, as the richeſt ſcarlet; nor ſhould the matter of it be their own phancies or inventions, ſet off with humane teſtimony, and authority, but coloured in the blood of Chriſt, with which all their doctrines and communications ſhould be ſprinkled, that ſo our lips may be like his, in which was no guile, Malach. 2. 6. and our language like that which the Lord promiſeth, and loveth, Zeph. 3. 9. without which it cannot be the word of life, but thus qualified will be, and more certainly aſſure ſalvation, than that which was the ſymboll of *Rahabs* preſervation, Joſhua 2. 18. Others will have it to allude to thoſe acts of faith and devotion, which are both tendred and accepted through the precious blood of Chriſt, and are filthy raggs untill they receive that tincture, So are our prayers, our confeſſions of ſinne, our acknowledgements of mercy, our profeſſions of faith, all which proceed from the heart, and are expreſſed by the lip, but dignified by the ſcarlet of his blood, who laid down his life to perfect all our wants.

and his ſpeech is comely]. Or gracefull and ſweet, as all the communication of a Chriſtian ſhould be, Epheſ. 4. 29. and Coloſ. 4. 6. How comely are the praiſes of God in our mouthes, Pſal. 147. 1 Such as *Napthali's* are ſaid to be, words of beauty, Gen 49. 21. Of which tribe it is obſerved that *Barak* was, who ſang to the Lord, Judg. 5. and to whom, it is conceived by ſome, old *Jacob* did then ſeem to look in that bleſſing.

thy temples are like a piece of pomegranate within thy locks] Or thy cheeks are like the flower, or the bark of little pomegranates. Or like pieces of pomegranates, which when they are divided and cut, have great bluſhing grains, and ſpecks within them, which bluſhing ſeems to be for being diſcovered: The alluſion is excellent, which is anſwered in the modeſty and humility of the Church of Chriſt, which though *Ariſtotle* and the Heathens (who were *animalia gloria*) eſteemed not vertues, yet are in the eye of God of high account, and when they betray themſelves by a baſhful look or bluſh, do not argue fear, or guilt, but the higheſt goodneſſe; being indeed the effect of many graces multiplied, and working together; as joy, hope, charity, patience, humility, chaſtity, &c. which ſhine in all, but in women eſpecially more bright, and amiable, than any beauty, either of art or nature: and are not onely their ornament but their defence too, being thus guarded and protected: So many of the Ancients on this Scripture, and *Tertullian* for all. In his book *de Veland. virginib. Cap.* 15. 16. *Indue armaturam pudoris circunduc velum verecundia*, &c. Others underſtand the holy Martyrs here, who make open and couragious profeſſions of Faith, even untill they are broken in pieces and cut in ſunder for them, but in thoſe ſufferings look moſt glorious and lovely; every vertue becoming then moſt reſplendent, as the ſeveral grapes of the pomegranate when it is divided: So it was in that happy Virgin, of whom Saint *Ambroſe* writes often, but chifly in *Exhort. ad Virg.* where he ſayes of her, that as ſoon as ſhe heard of her appointed torments, being alwayes veyled (as the uſe of Chriſtian maids was) before, then, *Vultum aperuit, ſoli invelata atque intella Martyrio, & volens injuria occurit, vultum efferens, ut ibi martyrii fieret ſacrificium, ubi ſolet eſſe tentamentum pudoris: Gaudebat enim diſpendio pulchritudinis periculum integritatis auferri; ſed illi potuerunt quidem vultum ejus vulnerum vibicibus exarare, faciem tamen virtutis ejus & gratiam decoris interni nequaquam exarare potuerunt*.

V. 4. *Thy neck is like the Tower of David*] It may be the whole city of *David* is here meant, which he took from the Jebuſites, 2 Sam. 5. 9. whereof a part is onely named for the whole. This, as *Adrichom* and others relate, was a moſt ſtrong and well fortified place, but nothing either ſo goodly or ſo ſtrong as that which it prefigureth here; which is clearly agreed to be faith, and the fruit thereof, conſtancy and reſolution in the defending of it: For faith not onely like the neck, knits the head and the body together, but alſo upholds and exalts the ſoule; ſo that ſhe will neither bow to the ſlaviſh yoke of ſinne and hell, nor yet be broken when preſſed low with ſore and heavy perſecutions: but yet, yeildeth quietly to the yoke of Chriſt, and is not ſtiffnecked.

builded for an armory, whereon there hang a thouſand bucklers] An Armory, which was either a place for exerciſe of military diſcipline, or elſe for keeping all weapons of war: The vulgar Latine reads it, Bulwarks, or battlements; and indeed, the original word is ſo hard, that the L X X. and others leave it untranſlated, as the proper name of ſome place, ſome little hill or other where this Tower was built. Let the word be either this, or that, the ſenſe is evident; which ſets forth the large and various exerciſes and trialls of faith, in which every grace hath a part, and in which alwayes our faith is victorious; for her ſhield will prevail againſt all the ſhields of the earth, whoſe weapons when formed againſt her, ſhall never proſper, but either be broken in pieces or elſe taken and hung up as tropheees of her conqueſts, as thoſe were, 2 Sam. 8. 7. and Ezek 27. 10.

all ſhields of mighty men] Our Engliſh word ſhields. is very like the Hebrew, and ſeems as many others even in this book, to be derived thence. It is tranſlated alſo darts, ſpears, quivers of arrows; The whole armour and artillery of God, as indeed the vulgar Latine renders it in the very ſame words (*Omnis armatura*) which are uſed by the Apoſtle, Epheſ. 6. 11. which whoſoever puts on, ſhall be able to ſtand in the evil day, as mighty men of valour do, and none but they.

V. 5. *Thy two breaſts are like two young Roes that are twins*] Theſe breſts are variouſly opened. Some call the two Teſtaments, others the two Sacraments, *duo ubera Eccleſia*, the two breaſts. Others ſay, the heart is meant by the breſts (as before) which God faſhioneth as he pleaſeth, Ezek. 16. 7. having all hearts in his hand; and ſhould be equal, and uniform, full of the holy milk of joy and holineſſe, and peace; wherewith ſhe not onely aboundeth in her ſelf, but is able alſo to adminiſter the like to others. Others will have this figure as the former, to ſignifie the Miniſters and Paſtors of the Churches, which ſhould be (as *Paul* was) both the Fathers and Mothers thereof, 1 Cor. 3. 1. Gal. 4 19. not onely to beget, but to feed, and nouriſh them; yet with no other but theſe two breſts of holy Scripture, and the ſincere milk thereof, which are as the twins of Kids, or Roes, both for the purity of their nouriſhment, and for the agreement; the one being conſonant to the other, not only in the matter of them, but the very forme and method alſo, as the learned obſerve.

which feed among the lilies] It is the honour of the Miniſters and ſervants of Chriſt to be dignified with the ſame titles and praiſes that are given to Chriſt himſelf; and it ſhould be their duty to be conformable to him; to be (as he is) a Roe, or Hinde; leaping and running ſwiftly to help all his, when they ſeek unto them; and to feed among the lilies as he does, in the untainted and pure paſtures of life, not among filthy and poyſonous weeds; that ſo, that milk which floweth from them may be ſincere and healthful. *Dulcedinem bonitatis quam impendunt aliis, ipſi deſuper ſugant*,

V. 6 *Untill the day break*, &c.] The Church before waited for Chriſt, which attendance was expreſſed in the ſame words, that Chriſt is pleaſed to take up here; Chapter 2. 7. ſhewing that we cannot out-vie him in love and goodneſſe, who profeſſeth that he waiteth to be gracious, and will not forſake his people until that appointed time ſhall be filled and run up, when he will deliver them to his Father in glory.

I will get me to the mountains of myrrhe, and to the hill of frankincenſe] That is, as ſome will, I will take thee to thoſe bitter places where I at once ſuffered, and ſatisfied my Father as with the moſt gratefull ſacrifice or incenſe by my death (for ſo Mount *Calvary* was both an hill of myrrhe, and alſo of frankincenſe) and therein the conſideration of my death, and oblation for thee will I delight and refreſh thee. Others ſay, it is a promiſe of the preſence of Chriſt with his Church unto the end of the world; upon which he powreth the perpetuall graces and conſolations of his ſpirit now in his abſence, and will return again to gather all unto himſelf, when the marriage of the Lamb ſhall be; and then we ſhall be ever with the Lord. 1 Theſ. 4. 17. In the mean whiſe the Church (which is the mountain of the Lord) is called a hill both of myrrhe and frankincenſe, for ſhe hath as well bitter things as ſweet: But then ſhe ſhall be onely a hill of frankincenſe, when her whole buſineſſe ſhall be to ſing Hallelujahs to the Lamb for evermore.

V. 7. *Thou art all fair my love*] Having paſſed over each ſingle part with admiration, Chriſt doth here conclude with a generall praiſe of the whole piece, advancing his own work of juſtification and ſanctification, as a perfect compleat archievement: To be accepted in him is to have all ſpots covered; Regeneration is an entire work of the whole man, and renders him all fair. The Heathen man ſayes well, *Non eſt formoſa mulier cujus crus laudatur, aut brachium, ſed illa cujus univerſa facies admirationem ſingulis partibus abſtulit*. It is more true of the Church and of the ſoul, which waſhed in Chriſt are all fair in each part, and receive the image of God, which is perfect beauty, and gives line for line. If that concluſion of the Heathens be true, there is ſcarce any daughter of *Eve* can be called beautifull; becauſe very few that are not peccant in ſome minnum, ſome circle of beauty or other: But it is no more than is due to the Church of Chriſt, which is inammaculate, and perfect through faith, as he himſelf is.

there is no ſpot in thee] This is no tautologie, but an *exegeſis*, a greater confirmation, which wipes off all exceptions, againſt the former praiſe by this negation; All ſignifie ſometimes almoſt all, John 13 10. but when to that is added, this inlargement, this explication it becomes unlimited and univerſal. Thou art all fair indeed, for thou haſt no ſpot; that is, no ſuch ſpots as the wicked have, Deut. 32. 5. no ſuch ſpots as the Leopards have; which cannot be waſhed away by any purification; no ſuch ſpots as to be looked on ſeverely by me, whoſe love will cover them all, ſo that no iniquity ſhall be ſeen in thee, Numb. 23. 21. The pureſt Churches and ſouls that are militant have ſome ſcars and ſtains remaining, but not ſo as utterly to deface or to diſeſſence them. They ſtill remain his ſpouſe, and love, though they come ſhort of exact beauty in all things: ſome neceſſary and inevitable failings detract not from their beauty, nor from his affections; who ſtill beholds them not as they are actually in themſelves at preſent, but as renewed by the waſhing of water, and the word of life; and as predeſtinated to ſuch an higher ſtate of integrity as ſhall make them glorious indeed, without ſpot or wrinkle; ἄμωμος, is the Apoſtles word, Ephel. 5. 26. which alludeth to the pure ſacrifices of the Law, in which even *Momus* himſelf could find no errour.

V. 8. *Come with me from Lebanon my ſpouſe*] Or thou ſhalt come; as it a promiſe, rather than a command. The vulgar Latin leaves out, with me, as an addition of the Maſoreths not to be admitted; why? becauſe againſt the ancient readings: wherein? why, becauſe it agrees not with theirs, to which all muſt bow and ſtrike ſaile, even the very Hebrew it ſelf, which is confeſſed by the chiefeſt of their own to be on our ſide; more than on theirs. But let us pardon their Grammer, ſince they agree with us in ſenſe and matter; expounding the words (as we do generally) to be either an earneſt invitation and call of Chriſts, ſuch as Pſalm 45. 10, 11. or elſe a gracious and faithfull promiſe of his to invite and call away his Church, who is honoured with a new title here, never given to her before, untill ſhe was reputed and made ſo perfectly faire and lovely, which ſhe cannot deſerve better, than by following him, who is ever better to her than her hopes and prayers.

with me from Lebanon] This iteration daſheth all fears and temptations of loſing by coming to Chriſt; with me, with me who am better than *Lebanon* (though large and cloathed with the goodlieſt Cedars, Deut. 3. 25.) and who will ſuffer none to periſh, that caſt themſelves upon me: but if they ſtay in *Lebanon*, they are ſure to periſh, for that is a place of thieves and murderers: *Euſebius* and others tell us, that on the top of *Lebanon* was a Temple dedicated to *Venus*, which they call *impudicitiæ cloacam*; and ſo indeed are all places of Idolatry, ſinks and privies of all lewdneſſe and abomination; which the faire ſpouſe of Chriſt ſhould loath, and flye from them unto the example and recompence of all holineſſe.

look from the top of Amana, from the top of Shenir and Hermon] The vulgar Latine reads, thou ſhalt be crowned; others, thou ſhalt be praiſed; others thou ſhalt be directed, or go on aright, from the top of *Amana*; or (as the LXX.) from the beginning of faith, or from the top of truth, or from the original of ſouls; for there is all this variety, and more in Tranſlations: *Amana* is ſaid to be a *Syrian* hill, under which a River ran of the ſame name, which is called *Abana* or *Amana* in the margin of 2 Kings 5. 12. *Shenir* and *Hermon* are ſaid to be the ſame, Deut. 3.9, or at leaſt but two tops of the ſame hill, whoſe ſharpneſſe gave them the title of *Trachones*, after which the whole Country was called *Trachonitis*: The Geographers tell us of three *Hermons*, but this was the chiefeſt, being (as the reſt of theſe places mentioned) on the further ſide of *Jordan*, and all which were ſo ſcituated in reſpect of *Paleſtine*, that they anſwered the four points or ſides of the world. *Libanus* lay at the North, *Amana* at the Weſt, *Hermon* at the Eaſt, and *Shanir* at the South; not without a great myſterie, which was foretold by the Prophet, Eſay 43. 5. accompliſhed in part by the converſions of the Nations, Acts 2. and ſhall be perfected when they ſhall come from the Eaſt and Weſt, and ſhall ſit down from all parts and regions, with *Abraham*, *Iſaac* and *Jacob*, in the ſame kingdom of the Father, Matth 8.11. and thoſe too, not onely of the pooreſt and the vileſt of the earth (though they ſhall not be ſhut out) but likewiſe of the very beſt and higheſt; for ſo is that terme, from the tops applyed; as meaning, the very *vertices*, the chief and nobleſt of thoſe places, which excelled in power, or wealth, or wiſdom; For Chriſt will bring in the Kings of the earth to bow unto him, and will reconcile his Church and truth ſo unto them, that they ſhall become Nurſes and Shepherds of it; which is a bleſſing that hath a great inſcription upon it, and ſhould not be deſpiſed, but ſought for earneſtly by all that wiſh well to Sion; For what greater hope can ſhe have than in ſuch proſelytes, and how prepoſterous is it to diſcourage or provoke them, who may either ſo much hinder, or promote her happineſſe?

from the lions dens, and from the mountains of leopards] That is, from the Cities and Temples of Idolaters, who are wild and ſavage as lyons, and from thine own brutiſh luſts and abominations which are as hardly got away from the ſoul as ſpots from Leopards. Thoſe mountains of Prey, and theſe Lyons the poor Pſalmiſt complains of often, Pſalm 57. 4 and 76. 4. and oh! how gracious is God to deliver us from them; and to turn them that are ſo by nature into gentle creatures, which are the rarer metamorphoſes of the Goſpel, ſo that the Lamb and the Kid ſhal dwel ſafey with theſe Lyons and Leopards, Eſay 11. 6. for that is one ſpecial promiſe and bleſſing of it, to convert and ſoften the moſt inraged and deſperate adverſaries, and make them (as Paul was) as zealous to preſerve, as to deſtroy before. So *Tertullian* & the ancients record it of their times, *Senſim evanuit feritas indies, exulavit immanitas.* &c. As the Goſpel was admitted and got footing, ſo did all cruelty and barbariſm by degrees vaniſh, and when men began to follow the Lamb, they ceaſed to be (as before) Wolves and Tygers. If it be true of all liberal and ingenuous Arts, much more is it of the Goſpel, *Emollit mores nec ſinit eſſe feros.*

V. 9. *Thou haſt raviſhed my heart, my ſiſter, my ſpouſe*] Or haſt wounded, or taken away my heart; The LXX. have an excellent word ἐκαρδίωσας, thou haſt *excordiated*, or unhearted me; which is language of great paſſion, as of one ſtruck through as with a dart of fire, and burning hotly in love, whoſe ſtrange force it is to tranſvulnerate and ſtupifie the very ſoule, ſo as no ſenſe nor reaſon is left; *Amare & ſapere vix Diis conceſſum eſt* Never was love like unto the love of Chriſt; which made him even ſenſleſſe (let it be no rudeneſſe to ſay ſo) and mindleſſe of himſelf, when he emptied himſelf of all his glory, and deſpiſed all pain and ſhame for our ſakes: The wound of love towards us which he had from eternity in himſelf, made him neglect all the wounds and reproaches of the croſſe. So *Bernard* ſweetly, *Quia zelo amoris tui vulneraſti me, lanceâ quoquè militis vulneratus ſum.* Are not we bound thus to love him, even to doating and madneſſe, untill like *Mary Magdalen* we rage with love; and with S. *Paul* be carried beſide our ſelves, and become fools for Chriſts ſakes, 1 Corinth. 4. 10, 11, 12, 13. The compellations which are given to the Church, ſhould conſtrain her to do thus, whoſe ſiſter ſhe is called by reaſon of his Incarnation, and his ſpouſe by Adoption; both high titles of honour, and the priviledge is ineſtimable that he is not aſhamed to call her ſo, Heb. 2. 11.

thou haſt raviſhed my heart with one of thine eyes] Or with one glance of them, as *Jun* inlargeth. The reiteration here expreſſeth the violence of his paſſion, and the eye was the cauſe of it. Which eye is either the eye of faith which ſees things inviſible, and, as *Stephen* did, pierceth the very heavens for Chriſt; or elſe the eye of loyal and humble love, which is ſingle and modeſt, looking only at Chriſt, and at nothing elſe but for his ſake, Matth. 6. 22. It is conceived by ſome to be a phraſe that relates to the cuſtom of thoſe chaſt and ſober matrons and virgins who neglected their beauty, and inſtead of going naked, and ſhameleſſe as ours do, covered and hid their faces and eyes, ſo when they went abroad, that no more was left unveyled, but what might onely ſerve to ſhow the way, as they walked. St. *Jerom.* *Celantes faciem vix uno oculo qui viæ neceſſarius eſt, egrediuntur.* And *Tertullian*, *Judicabunt nos Arabicæ fœminæ ethnicæ, quæ non caput, ſed & faciem quoque ita totam tegunt, ut uno oculo liberato contentæ ſint dimidia frui luce potius, quam totam faciem proſtituere.* Others apply it to the dutiful approaches and viſits of the humble ſoule unto Chriſt whereby ſhe draws neer to him, and as one deſirous to behold, yet afraid to preſume, does but glance or peep modeſtly upon him, which is received as a ſpeciall teſtimony of her love to him, and ſo becomes a great means of further indearment, and obligation; for ſo does love increaſe and get ſtrength, which elſe will decay, and Chriſt is not onely pleaſed, but engaged more by every reſpective application of the good heart unto him; Every new act of ſpiritual communion and obedience, brings us nigher to God, and both indeares the ſoul more to him, and him to his people.

with one chain of thy neck] Or with one haire, or treſs, or lock of thy neck; This chain doth aptly follow, and ever ſhould go along with the eye; every true Chriſtian ſhould have both; not only faith to ſee, and to apply Chriſt, but alſo obedience (which is a chain upon our necks) to obey him, and yeild our ſelves to his yoak.

V. 10. *How faire is thy love my ſiſter, my ſpouſe, how much better is thy love than wine*] For love the vulgar retain breſts ſtill as before, Chapter 1. 2. whereas the Church extolleth the excellencies of Chriſt, ſo doth he in the very ſame expreſſions require and magnifie her. We ſhall be no loſers by our kindneſſe to Chriſt; if any honour him he will honour them more: which honour is teſtified by loving him, more than by all external offerings, whereof wine was a part; and which love is more accepted and eſteemed by him than the pureſt wine and oyl, who will have mercy and not ſacrifice, Hoſ. 6. 6. and hath promiſed not to forget our labour of love 1 Theſ. 1. 3.

and the ſmel of thine oyntments than all ſpices] The LXX. read of thy garments, but they go alone, and turn it which way you can deviſe, no ſuch ſyllable in the original. By oyntments it is uſuall, in this book, to allegorize holy gifts and graces, which are the ſpiritual unction, 1 John 2. 20. 27. and when actuated and diffuſed, diſperſe and increaſe their ſweetneſſe. The conſcionable and faithfull diſpenſations of the word of life in the Miniſters is this unction and odour too, 2 Cor. 1. 21. and 2. 15. but in all other Chriſtians the practiſe of love and godlineſſe is no leſſe fragrant and ſpicy, Phil. 4. 18. what a glorious name have the Saints of God obtained thus, which hath ſpred far and wide, and filled all the world with admiration as they did, Rom. 1. 8. A good name founded ſo, is like colours drawn and laid in oyl, which fades not quickly, but indureth for ever.

V. 11, *Thy lips, O my ſpouſe, drop as the honey comb*] Some leave out the comparative adverb and read it abſolute; but there is an excellent ſimilitude in the Text, wherein the delight and ſweetneſs of Chriſtian doctrine and inſtructions are by a frequent elegancy in holy Scripture, deciphered. It is ſaid of *Plato* and S. *Ambroſe*, that Bees ſwarmed in their cradles, as Omens of their future eloquence; ſo is the word of God compared to the honey comb, Pſam 19. 10 and the preaching of it like the droppings of honey ſhould be free, pure, ſweet, healthful, and comfortable: Nay; like the

honey

the honey comb it ſelf; then which nothing boaſteth or ſymbolizeth more art, pleaſure, benefit, fruitfulneſſe or ſincerity: whilſt like the laborious Bee, to collect her redolent ſpoyles, ſo the unwearied Miniſter travels through all the gardens of learning, and ſucks ſomething from every flower there, that he may return with joy; and bring his *Crura thymo plena*, his veſſels and his treaſures full of comfort. By lips alſo we may underſtand the voice of joy and praiſe, which are not leſſe ſweet to the pious ſoul, nor to God himſelf, than the honey and the honey comb.

honey and milk are under thy tongue] Theſe two were the bleſſings of *Canaan*, Numb. 16. 14. and are the bleſſings of every ſanctified mouth and tongue, which breath nothing that is corrupt but all to the uſe of edifying, ſeaſoned with ſalt, Col. 4. 6. and filled both with nouriſhment and pleaſure: for theſe two ſhould go ever together, and then *omne tulit punctum*. The lewd woman hath honey in her lips, but no milk; pleaſure but no benefit; and that pleaſure ſhort and dangerous too, for the end of it is bitter as wormwood, Prov. 5. 3. but the Church of Chriſt hath both, and not onely uſeth a delightful but a ſound form of words, that ſhe may not deceive, but build up.

and the ſmell of thy garments is like the ſmell of Lebanon] For garments there be ſome that will have ſacrifices, and for Lebanon, the vulgar read Frankincenſe: *Heſychius* ſayes that *Libanus* ſignifies both τὸ δένδρον ϗ ὄρος, both a tree and an hill; but the rhetorician will eaſily make both the ſame thing, converting the place into the odoriferous herbs and trees of it: which though exceeding delightful, Hoſ. 14. 6, 7. yet are worthy onely to be the ſhadows and metaphors of that ornament and ſweetneſſe which a ſoul cloathed with the righteouſneſſe of Chriſt hath acquired: This is that fine linnen and ſilk of the Saints, Revel. 19. 8 which are ſweeter than thoſe of *Jacobs* were, and ſmell like a field which the Lord hath bleſſed, Gen. 27. 27. our ſouls are naked as our bodies by nature, but Chriſt adorneth them, covers their nakedneſſe, and will cloath them with ſalvation. It is not to be ſlighted that ſome have noted concerning theſe garments, which being read ſacrifices alſo, may perhaps denote the body (which is the cloathing of the ſoul, 2 Cor. 5. 4.) and her ſufferings for Chriſts ſake in which fiery trials he takes more delight, and ſmells them more joyfully than the burnings and evaporations of incenſe.

V. 12. *A garden incloſed is my ſiſter, my ſpouſe*] Or a garden locked, and barred up; All the world is a wilderneſſe or a vaſt field in common; but the Church is a garden, a peculiar choice plot, which is full of flowers and fruits, and thoſe defended from the Boar and Foxes day and night, Eſay 27. 3. Many ſeek to enter, and either to pluck off, or to infect her grapes, but there is a wall of fire about her, Zach. 2. 5. ſo that they cannot hurt her: True, God many times layeth particular Churches waſte, and treads down their hedge, and expoſeth them to all invaſions of hereſie and all ungodlineſſe, Pſal. 18. 12. but his Catholick Church hath a promiſe which like a wall of braſſe ſecures her from utter ruine, ſo that her droughts and her dry bones ſhall be fat and ſatisfied, and ſhe ſhall be like a watred garden, and like a ſpring of water whoſe waters fail not, Eſa. 58. 11. which garden like *Eden*, may be unknown and unſeen to men, for who can ſay at this day where Paradiſe was? *Samnium in Samnio*; but yet God both ſeeth, and incloſeth her. Further, (as an excellent worthy of our Church expreſſeth it) Though the Church be a garden walled in, for their better defence and ſecurity that are in it; yet ſhe is not ſo walled in as to bar or keep any out, who either by being born within the Covenant inherit a right to it, or by accepting the grace which is offered them, acquire or profeſſe a deſire to enter thereinto: And herein ſpecially is our advantage, who by being inwrapped in this, as the ſeed of the faithful, and children of Chriſtian Parents, are born, if not within this walled Garden; yet with a key in one hand to open the door; that is with a right and title to the Sacrament of Baptiſme.

a ſpring ſhut up, a fountain ſealed] The vulgar Latine for ſpring reads garden again, and others a gate; it is no great matter which, whilſt all are but one and the ſame Type of her, who is not indeed the well of life, but hath the well of life ſpringing and flowing in her, and is full of living waters, Joh. 4. 14. which not onely make her fruitful, but alſo protect her from groſſe pollutions, as the grave of Chriſt was guarded and ſealed by the Jews, Mat. 27. 65. For Chriſt dying to this end to redeem and purifie, no queſtion but he will obſignate and ratifie his own work; to which he hath alſo ſealed her by his ſpirit, 2 Cor. 1. 22. that ſhe may be a chaſt wife, kept unſpotted and loyal unto him, and admitting no unclean thing to defile her with their feet: as they uſed to keep their ſprings and wells in the hot countries of the Eaſt, not onely for ſcarcity, but for wholſomeneſſe, that they might not be trodden and muddied, Gen. 29. 3. and as we read of a Perſian well, which was piacular, and capital, for any to drink of but their King onely or his eldeſt ſon; like which *Cornel. à Lap in Loc.* ſayes there is one of the ſame ſacredneſſe in *Spain* at this day. I might adde here, that ſome by this garden and ſpring, would underſtand the holy Scriptures, which are in ſome part both incloſed ſo that they ſhall not periſh but with heaven and earth, and ſo hidden, that until God pleaſe to reveal them by his Spirit, they cannot be ſeen in all their myſteries (as this book may witneſſe) which even when they ſhine moſt glorioully to ſome, yet are almoſt obſcured and hidden to them that are loſt, 2 Cor. 4. 3, 4. That which the Papiſts contend ſo much for here, concerning the perpetuall Virginity of *Mary*, I do humbly conceive all chriſtians may honourably believe; and deſire to be as farre from the irreverence of *Helvidius* in that point, as from the ſuperſtition of the Jeſuites.

V. 13. *Thy plants* (or the branches and ſurcles) *are an orchard* (or Paradiſe) *of pomegranates*] This verſe and the two following, are conceived to be the grateful return of the Church to Chriſt, wherein ſhe humbly layes all her glories at his feet, and confeſſeth all the fruits and flowers that he vouchſafed to ſay were in her, proceeded from himſelf and were nothing elſe but *Emiſſiones ſuæ*, ſpirations and breathings from him; plants ſet by himſelf, and the work of his own hands, Eſa. 60. 21. But they may as well be called the explication of the former, and ſo referred to Chriſt who ſheweth why ſhe was incloſed and ſhut up, which was to preſerve her rich and precious fruits, which are more pleaſant and delicate than any beſides, being fruits worthy the Kingdom of heaven.

with pleaſant fruits, camphire with ſpikenard] He that would underſtand fully here, muſt ask of God a great part of *Solomons* wiſdom, who knew all the plants and herbs of nature, from the hyſop to the Cedar. Some of them are plain and more eaſie to be underſtood, carrying in their original dreſſe a great affinity to our Engliſh, as *Kaneh* and *Kinamon* in the next verſe, to which our Sugarcane (or Calamus) and Cynnamon are very like, but for the reſt they have found ſeveral opinions, and methinks none more paſſable than theirs who after the Septuagints Ἀκρόδρυα, conceive all the rareſt and moſt excellent ſorts of fruits to be intended, as the adumbrations of that χάρις πολυποίκιλος, that full and ample grace which is given by Chriſt to his Church, unto the praiſe of the riches of his glory.

V. 14. *Spikenard and ſaffron, &c.*] All theſe we find to be ingredients in that precious confection, Exod. 30. 23. to which Saffron is added, which is not mentioned beſides in Scripture: No queſtion but all of them have as rare and excellent ſignifications as natures; which they that ſtudy to find out, and to compare with that which they repreſent, will find richly worth their diligence, and bewail their impudence that preſume to unfold this book until they have firſt ſearched and turned over the whole volume and Library of the world: As it is required to a perfect Phyſitian that he be firſt a good Naturaliſt; *ubi deſinit philoſophus, incipit medicus*; ſo is it as expedient for him who hath the charge of ſouls, to the healing whereof all theſe rich and precious fruits and plants, have a particular influence and operation; as Spikenard, Saffron, Camphire, &c. have unto bodily preſervation, according to their ſpecifical qualities and efficiency.

myrrhe and aloes, with all chief ſpices] Or with the heads of ſpices, which is an Hebraiſm for chief or beſt, as Amos 6. 6. All graces are precious and uſeful, but ſome exceed others; There be many gifts, and ſome are the beſt of all which we ſhould earneſtly covet, and be ambitious of as the more excellent way, 1 Cor. 12. 31. and 13. 13. Indeed, the gift of all gifts is Chriſt, he is the onely bleſſed fruit of all, *ſed in illo fructu multiplex eſt fructus in uno ſalvatore omnium Jeſu omnes florent gemmæ ad ſalutem.*

V. 15. *A fountain of gardens, a well of living waters*] It is thought that the firſt words are an Hypallage, for a garden with fountains which is uſual in Scripture, Jerem. 31. 12. Eſa. 58. 11. to ſet forth the beauty and propagation of the Church, as on the contrary it is the ſad commination which God breaths againſt adulterous *Jeruſalem*, that ſhe ſhould be as a garden without water, Eſa. 1. 30. without all manner of joy, and comfort. The words ſeem to be ſpoken by the Church (as was noted) who reſigneth all the praiſe of he beauty unto him that gave all to her: who is the fountain of life, and feedeth the tender plants with oyl and fatneſſe, Jer. 2. 13. which elſe would dry up and dye: So giving a fair rule and example to all her members that they ſhould alwayes deny and refuſe their own applauſes, and pay all to Chriſt, who worketh all in them, Eſa. 25. 12. and for them, and without whom they can do nothing, John 15. 5. *Certum eſt nos facere quod facimus, ſed ille facit ut faciamus.* We are ſaid to work, but he helpeth us; Grace is truly ours, but it is conveyed into us from him who is the eternal ſpring that can neither decay nor putrifie. Alas! I am but a poor little drop, a narrow brittle glaſſe, or ciſtern at the beſt; but thou art the great perennous Ocean, which haſt neither ſhore nor bottome.

and ſtreames from Lebanon] The vulgar Latine reads, that flow with force from Lebanon, ſo changing the Conjunction into a Relative againſt the Hebrew, as themſelves acknowledge: others have it, and as ſtreams which run from Jordan (whoſe head riſeth in Lebanon) and travel through all the land from thence, giving it as it paſſeth along all manner of fruitfulneſſe and pleaſure: So doth that river of grace, run in a vaſt, and endleſſe channel from Chriſt, which maketh glad with her ſtreams the whole city of God.

V. 16. *Awake O North wind and come thou South*] It is an hard matter what interpretation to follow here, where the phancies of Expoſitors are more uncertain and more vain too (ſome of them) than

than any wind that blows. Some will have the North wind to be the Prince of the Air, becauſe that is unlucky and uſed for the moſt part in the worſt ſenſe, and becauſe Lucifer is ſaid to dwell in the ſides of the North, Eſay 14. 13. But this is a phantaſm which cannot be handled, nor ſeen neither, with pious eyes (though many of renowned piety have delighted in it, which I wonder at.) The proper meaning and ſcope of the Text may rather ſeem to be a petition, or vehement deſire of the Churches, wherein ſhe beggeth of Chriſt, that he will ſend forth his ſpirit, whoſe inſpirations are like both the North wind, and the South, and can both humble her by the terrours and blaſts of the one, and refreſh her again with the warm and diſſolving gales of the other. For this bleſſed ſpirit hath the effects of all the winds, and can both convince and comfort; nor ſhould the one of theſe be deſired or expected without the other; Firſt, the North wind to blow us down, to coole us, and then the ſoft and gentle whiſpers of the South to inlarge the ſoul, and make her glad and joyful; ſo that what wind ſoever blows, it is for her good and greater happineſſe.

blow upon my garden that the ſpices thereof may flow out] There be dangerous winds which we ought to pray againſt, Epheſ. 4. 14. but every breath that cometh from heaven is ſalubrious, and our ſouls are bound up as with froſt and barrenneſſe, till thoſe powerful incomes and breathings open them, and make them ſpread, and dilate themſelves: like chafed flowers, or oyntments, which if you rub them, afford ſtronger fragrancies and profuſions; Beſides by this flowing forth, we may alſo apprehend the great operation of the Spirit of God, in cauſing grace to ripen and abound in the ſoul; and that it is by his motion alone upon it, that grace is quickened, ſtrengthned, and increaſed, and the ſoul more diſpoſed and fitted for further communion with him; whileſt he is pleaſed to come in, and eat his pleaſant fruits (as follows) that is, to accept and delight himſelf in his own workmanſhip the precious graces, and fruits which he himſelf hath infuſed, and ſo to vouchſafe a more full and glorious communion with himſelf. Others there be, that will have the words underſtood as an invitation or compellation from Chriſt to his Miniſters, to be diligent and couragious in diſpenſing and conveying ſalvation by his Goſpel to all Nations.

let my beloved come into his garden, and eat his pleaſant fruit] None ſo fit to receive the fruits of grace as Chriſt, who giveth grace; The legal Sacrifices are called his bread, Numb. 28. 2. and ſo is the ſpiritual; we ſhould have nothing to lay on his Altar, did not the Lord provide a ſacrifice himſelf, Gen. 22. 8. wild grapes are our own, but all that is good and pleaſant fruit is from him. O let us not bring forth to our ſelves to our own gain or profit, for this is as bad as to be empty, Hoſ. 10. 1. but let us like thankful tenants invite our Landlord, and ſay as *David* does, *τὰ σὰ ἐκ τῶν σῶν*, 1 Chron. 29. 14. It is of thine own we give thee, but it is the better for that; it would not be worthy to be preſented to thee elſe, O bleſſed Saviour, of whom, and through whom, and to whom are all things. To him be given the pleaſant fruits, of obedience, praiſe, and honour for ever. Amen.

CHAP. V.

CHriſt pleaſeth to grant the requeſt of his Church, which ſhe made to him in the former Chapter; and being invited, not onely cometh and accepteth her entertainment, but bringeth his friends with him, and feaſteth them. This kindneſſe (it ſeems) is not ſo well improved by her as it deſerved: for ſurprized by another fit of negligence, and tepidity, ſhe is brought into a freſh danger of loſing him, who after much patience uncivil reception, becomes exceeding angry, and being not received when he tendered himſelf, departs diſpleaſed, and is hardly reconciled; though ſhe teſtifie much care and importunity in ſeeking him, ſuffereth ſome loſſes and wounds for his ſake; and is very large in declaring her own love and faithfulneſſe to him, by a lively deſcription of his graces and excellencies.

Verſe 1. I *Am come into thy garden my ſiſter my ſpouſe*] No ſooner can we ask, but we are anſwered; Chriſt returns a ſweet and ready reply to the petition of his Church, and offers himſelf, as ſoon as intreated by her, who is the joy of his heart. Some will have this garden to be the Virgins womb; Others the garden at Gethſemane, where his ſharpe Agony aſſaulted him, but yet was welcome and joyful; Others *Joſephs* garden wherein his grave was; Others his Kingdom of glory, that Paradiſe in which he promiſed the convert of his Croſſe to meet him, and where he hath prepared manſions of eternal reſt for all that love him. But the firſt ſpiritual ſenſe is acute enough, by this garden underſtanding his Spouſe her ſelf, and by his coming ſo graciouſly, his own propenſe and forward inclination to grant their prayes that call upon him, and to fulfil their deſires, Pſal. 145. 19.

I have gathered my myrrhe with my ſpices] Or reaped them, as an harveſt, with ſo much joy and pleaſure: no man can take more delight in gathering the fruits of his labour in the field, or vineyard, than Chriſt doth in the graces and duties of his Church; which he calls his, becauſe they are of his infuſion, and gift; and myrrhe, becauſe part of them are bitter and harſh, as the ſowre Acts of repentance, mortification, perſecution, &c. but yet ſpices too, mixt with abundance of ſweetneſſe and comfort. All which he is ſaid to gather, when he ſtrengthens us to perform them, when he perfects them, and bleſſeth them.

I have eaten my honey-comb with my honey] The vulgar Latine cannot excuſe their leaving out the Affix of the firſt perſon, being ſo plain in the Text; but that is not all the diſagreement is found here: For inſtead of honey-combe, the LXX. read bread, others my words, others my meat, my ſweetneſſe; or rather both thoſe, a kind of fine flour mixt with honey and oyl, ſuch as we find, Ezek. 16. 13. and it may be was uſual then at marriages, as our Bride-cakes are now. It is a full expreſſion of that higheſt delight wherewith Chriſt receiveth the obedience and ſervices of his people; feeding on them with a kind of voracity or greedineſſe, as they ſhould do on his Ordinances; (as hungry or greedy men do) ſwallowing the very combe, that is, the more imperfect parts, and pardoning them, for the honeys ſake, for that which is more perfect. The honey-combe is bitter, and cannot be eaten, but men uſe to ſuck out the honey, and if it be empty to throw it away: Chriſt loveth not them who are all outſide, though compoſed by never ſo much Art; but where there is honey, he diſpenſeth with all imperfections, and will purifie them fully hereafter.

I have drunk my wine with my milk] The word ſignifies to drink freely or plentifully, ſtill denoting his gracious acceptation of their duty, which like wine for the cheerfulneſſe, and milk for the ſoundneſſe and ſincerity of it, is grateful to him. It cannot be concealed here, that all theſe ſeveral expreſſions are referred to the ſeveral eminent parts and Acts of our Saviours Hiſtory: The myrrhe and ſpices to his Paſſion, the honey-combe to his reſurrection, when he appeared and did eat one before his Apoſtles, Luke 24. 42. and the wine and milk to his Aſcenſion, when he did rejoyce and comfort himſelf, after the ſorrows he had vanquiſht. They are alſo all of them referred to the inſtitution and celebration of the holy Sacrament of his Supper; when he himſelf was (as the Ancients ſpeak) both *conviva*, and *convivium*, both the Intertainer, and the Feaſt; for then did he eat and drink perſonally, not for any augmentation of grace to his perſon, that he could receive who had a fulneſſe ever, but firſt out of new actual delectation which his Spirit took in that Ordination, and then to give an example and a law to his Church, with whom he doth ſtill receive myſtically as well as he is received by them. And as it is obſervable here, that the graces and gracious diſpoſitions of Believers here are expreſt by the choyceſt dainties, ſo tis as comfortable to note, how exceedingly the Lord doth pleaſe himſelf and rejoyce in the ſweetneſſe and odour of them; As Chriſt ſaid it was his meat and drink to do his Fathers will, ſo doth the Father feed upon, that is, delight himſelf in ſuch intertainments, and takes pleaſure in all that love and duty which his ſervants expreſſe to him in their communion with him.

Eat, O my friends, drink, yea, drink abundantly, O beloved] The Greek and Latine Verſions both, have not greater variety any where then here they have for friends, and beloved. Some of them read, O my loves, abſtractly implying how dearly and chiefly they are loved, whom he pleaſeth to call friends, Matth. 25. 40. and that he is not content or ſatisfied with his own joy unleſſe he either invite or command, or at leaſt give leave to them to be filled with the like: Theſe friends were alwayes of ſpecial quality and reſpect, at all marriages, nor will Chriſt exclude them here; that ſo they may rejoyce and ſing with Sion, who have mourned with her. The holy Angels and Saints are the ſpiritual *νυμφαγώγοι*, who deſire the happineſſe of the Lambs wife, and are greatly pleaſed at the peace that is now betwixt God and her. Their heaven is in a ſort increaſed and gaineth by ſeeing and promoting this Union, and they are called upon to rejoyce more and more, until they be even inebriated by their abundant drinking, that is their fellowſhip and communion with them, which ſhall be an everlaſting Feaſt, Eſay 25. 6. and an everlaſting inebriation; but yet without any riot or exceſſe; without any ſin, or treſpaſſe. This drinking is not like that of the Epicures, wicked and beſtial, but pure, and heavenly, and innocent. *Calix Dominicus* (ſayes Saint *Cyprian* of the Euchariſt, and it is as true here) *ſic bibentes inebriat, ut ſobrios faciat, ut mentes ad ſpiritualem ſapientiam redigat, ut a ſapore iſto ſæculari ad intellectum Dei unuſquiſque reſipiſcat; & quemadmodum vino iſto communi mens ſolvitur, & anima relaxatur, & triſtitia omnis deponitur; ita epoto ſanguine domini & poculo ſalutari, deponatur memoria veteris hominis, & fiat oblivio converſationis priſtinæ ſecularis, & mœſtum pectus ac triſte, quod prius peccatis angentibus premebatur, divinæ lætitiæ indulgentiâ reſolvatur.*

V. 2. *I ſleep but my heart waketh*] This verſe begins a new complaint and accuſation of the Church againſt her ſelf, wherein ſhe confeſſeth that remiſneſſe and ſecurity had oppreſt her in great meaſure, but yet the inward bent and motion of the heart was active and vigilant. Some expound this heart objectively, for Chriſt, who (as lovers uſe to call one another) is the Churches heart, ſo beloved by her, and diſcharging thoſe functions for her which ſhe could not for her ſelf. Others bend the word to meane fundamentals and eſſentials (which are the heart) of Religion, wherein the Church is and ſhall be preſerved Orthodox and pure, even when ſhe may dormitate and lapſe in leſſer things:

But we may well ſtick to the firſt explication, and learn from it, that though,through native frailty and corruption, the beſt may put back and lay aſide divine imployments and meditations, and devout exerciſes (that is, as to the conſtant Act and obſervation) yet the godly heart is ever inclining to them, and even when beſotted and ſtupified by carnal temptations and diverſions, doth yet contend and deſire to wait faithfully on Chriſt. The regenerate part, that is the heart, which is oppoſed to it ſo far as natural, ſtriveth with it, and even in that reſt and peace which is promiſed,can find no true peace : So that,as he ſayes highly,*Laborioſius dormiunt, quàm vigilare potuerunt* : It is more hard and troubleſome for them to be idle (as it is to all generous ſpirits) than to be doing their Lords work, nor can their ſouls yeild to ſuch dull ſlothfulneſſe, though their ſenſes may be overtaken : Voluptuous and ſecure ſinners ſleep all at once, but he that loveth Chriſt keeps his heart watchful. The buſineſſe of the wicked is vanity and dreams, but the very ſleeps of the godly are buſie and vigilant : according to that famous ſaying,which is fathered on *Plato*,and on *Ariſtotle* too (as if worthy both thoſe great wits) *Somnia ſunt vigiliæ dorminentium, ſpes autem ſomnia vigilantium*: So it may truly be ſaid, that the wicked ſleepeth and trifles when moſt ſerious to work his wickedneſſe, but when the righteous ſleepeth, his heart waketh ; that is, riſeth and worketh upwards towards God, whom ſhe loveth, and in whom onely ſhe ſhall then reſt moſt bleſſedly, when onely thus imployed. As they ſay of *Adam* in Paradiſe, and the bleſſed Saints now confirmed, that they never ceaſe from the actuall love of God, ſince the firſt inſtant of their creation. There is another ſenſe of the words, which by heart underſtandeth conſcience, whoſe property it is even in the midſt of the deepeſt luxury and lethargies wherein men can be buried, to laſh them up by ſharp, and ſtinging accuſations, and terrours ; eſpecially when ſeconded by that other dreadful voyce, which the Church ſpeaks of in the next words.

It is the voice of my beloved that knocketh, ſaying, Open to me] This is another ſudden apprehenſion, and ſenſible acknowledgement of the Churches, to which ſhe is quickned and excited by the ſtrong and mighty calls and pulſations, by which Chriſt indeavours to awaken her ; whoſe voyce ſhe cannot but know and confeſſe, though ſhe be not ſo dutiful as ſhe ought to be in obeying it ; and therefore ſhe does here aggravate and bewayl her fault, which is ſo much the greater becauſe of his importunity, and tender vehemency for admiſſion : For when Chriſt calls, and knocks, and beggs at the door of our ſouls to enter, what vile ingratitude is it to ſhut him out ? when he ſollicits and intreats ſo many wayes ; by his Word and Miniſters ; by his rod and corrections (which have their voyce, Mich. *6. 9.*) by his mercies and kindneſſe, but chiefly by the conſtant admonitions, and provocations, and motions of his Spirit ; what inexcûſable, obſtinate madneſſe is it to deny and drive him away ? Is any thing ſo worthy to be harboured there, as he is ? and is it not an incomparable honour, that he will vouchſafe to come under our roof ? whoſoever is ſhut out, ſure he deſerves an hoſpitable reception, who will come and ſup with ſuch as we are, and bring his Feaſt along with him. *Aperi Chriſto ſed extraneis claude,ſeculo claude, &c.* drive away & baniſh all things elſe,but give him the beſt lodging. It is demanded, Can we open ? is it in our power ? hath not he the keyes himſelf, and is not he the door himſelf ? doth not he ſhut and none can open ? Yes, but when he bids thee to open, he lends thee a key ; and when he infuſeth grace and faith, he inables thee to open. It is his gift, but thy grace ; his inſpiration, but thy improvement : And oh ! how bleſſed are they that are but his Turn-keys, his Door-keepers. Is there a greater honour, or happineſſe than to co-operate with God, in that which of all others is the moſt God-like work, the ſalvation of ſouls ?

my ſiſter, my love, my dove, my undefiled] All theſe indearing and honouring Attributes are the rhetorick of love, and not onely teſtifie what ſpecial eſtimation Chriſt hath of his Church (though not free from all infirmities) but ſhould be ſo many ſeveral titles and obligations for our love and obedience. Oh ! what manner of love is this, that God ſhould ſtand, and woo, and beg for that which is his own, and that by ſo many Intereſts. For the Church is, 1. His ſiſter, of the ſame nature and ſeed that now he himſelf hath. 2. His love, his eternal love, whom he loved by that early love which prevented all poſſibility of hers to love him. 3. His dove, eſpouſed to him, as to an onely husband, whoſe chaſte embraces ſhe ſhould never forſake. 4. His undefiled, or perfect (as ſome read) that is in him, who cleanſeth her from all filthineſſe, and will keep her as unſpotted as himſelf : And ſo by all theſe relations and ſacred ingagements, ſhe is bound to honour, and receive him.

for my head is filled with dew, and my locks with the drops of the night] Both theſe clauſes ſignifie the ſame thing, for the head concludes the hair, or locks, or curls ; and the dew is nothing elſe but a gentle vapour gathered by the cold of night, and diſſolved into drops, by which it covers and moiſtens the earth ; all which is intimated by its origination in the Hebrew (as the Criticks have obſerved) and is a moſt paſſionate expreſſion of the tender goodneſſe and patience of the Lord Jeſus, who indures more for his Churches ſake, than ever any faithful *Jacob* did for his *Rachel*, any careful lovers for them whom they moſt dearly affect : Many cold and bitter ſtormes and blaſts doth Chriſt undergo for his Elects ſake ; many injuries and diſcomodities, being expoſed to worſe uſage than *Nebuchadnezzar* was plagued with, Dan. 4. 25. It is unexcuſable ingratitude ſo to requite him, who ſuffers ſo much for us : who can think of it without hearty tears, that this ſhould be all the recompence for ſo much mercy ? Others underſtand by this dew and drops, the bleſſings and gaces of Chriſt, who never comes an empty Gueſt, but full of ſpiritual gifts and comforts, which diſtil from him our head, as the ointments of Aaron upon all his garments : and therefore it is the ſame unthankfulneſſe ſtill to repel him.

V. 3. *I have put off my coat,how ſhall I put it on ?*] See what vain frivolous anſwers are returned to his love and kindneſſe ! and how apt we are to caſt off thoſe garments of holineſſe, and ſpiritual duties, which ſhould ever adorn and inveſt the ſoul : We grow weary of them, and put off thoſe nuptial robes, wherewith our loynes ſhould be girded perpetually ; Or though not utterly naked, yet we are apt to pretend we are, making that our apology which ſhould be our greater ſhame, and forming poor excuſes, and inconveniencies, as they did in the Goſpel, or as the ſluggard, Prov. 24. 33. which are unworthy a chriſtian, and will not ſerve the turn before God who will not be mocked.

I have waſhed my feet, how ſhall I defile them] This is ſpoken after the cuſtom of thoſe hot countreys, where they uſed to waſh conſtantly before they compoſed themſelves for a ſetled and quiet reſt, or before they ſat down to eat ; and ſo it was a piece of their hoſpitality, to waſh the feet of their ſtrangers, the default whereof Chriſt objecteth to Peter as a great unkindneſſe, Joh. 7. 44. by this cuſtom, the Church would excuſe her ſomnolency and negligence, as if there were trouble or danger in riſing up to entertain him. But theſe are but ſad ſhifts, worſe than his were, Luke 11. 7. A chriſtian ſhould indure more for Chriſt, than a little cold, or unſeaſonable diligence : nor can any thing be thought either a pollution, or a diſhonour which he requireth from us.

V. 4. *My beloved put in his hand by the hole of the door*] *Hic eſt ſcopulus eorum* (ſayes one) *qui mente ſacrilegâ in hoc opere amatoria duntaxat carnis blandimenta meditantur* ; which is very true; for to an impure fancy this verſe is more apt to foment lewd and baſe luſts, than to preſent holy and divine notions ; But *ſancta ſanctis* ; Pearls are not for ſwine, nor ſacred things for dogs, Math. 7. *6.* He that reads here muſt do that really, which the Church made but her pretence in the former verſe ; muſt throw off his filthy garments, and waſh his feet,that is, his affections from all carnal pollutions, and ſo let him approach and read to his comfort ; For then he will diſcover that hidden Manna which is covered to all other eyes, and hath a more refined and heavenly pleaſure here, than groſſe and earthly palats can reliſh ; It is ſhameful to mention what foul ugly rotteneſſe ſome have belched here,and how they have neglected that pure and Chriſtian ſenſe that is clear in the words ; which, agreably to the former, preſent a further and higher degree of the patience and goodneſſe of Chriſt ; who when outward means, and arguments will not prevail,proceedeth more effectually,and worketh inwardly by the powerful viſitations and penetrations of his ſpirit ; which are called his finger, and his hand too ; Mat. 12. 28. compared with Luke 11. 20. Firſt, he bores the heart, and gives himſelf a paſſage into it, and then he comes in and poſſeſſeth it. *Manus dilecti operatio, & donum gratiæ poteſt intelligi.* There is a quite contrary reading of the words by ſome, who turn it, my beloved took away his hand from, &c. as if Chriſt, offended at the oſcitancy and deadneſſe of his Church, were ſo diſpleaſed, as to depart from her, and ſay as he did to his drouſie Apoſtles, Nay ſleep on now, I will not trouble you henceforth : The thing is true indeed, as appears at the *6.* verſe, but whether it be ſo proper to theſe words as the former gloſſe is very doubtful to any that conſiders the next words.

and my bowels were moved for him] Or my belly was troubled ; or inflamed, or ſwoonded in me, at his touch : So here is the great effect of ſpiritual viſitations ; cloſe and full workings of Chriſt in the heart, ſhake her within, and move powerfully ; ſo that our bowels and deareſt affections are ſtirred and kindled by them, and we cannot but be mightily troubled for diſpleaſing him before. Nay where there is yet but a little impreſſion of God upon the ſoul, and a ſmall beginning of Divine power, it will command the ſoul to ariſe and follow Chriſt. A little motion of grace, if it be true, will command thoughts, and carry a man, like the influence of *Elijahs* mantle, (1 Reg. 19. 19.) from all other delights and friendſhips towards heaven. This putting in of his hands at the hole of the door, notes but a ſecret, and ſlender act in outward appearance ; but yet it leaves ſuch an impreſſion upon her heart, that ſhe ſtarts up and follows him, even when he had withdrawn himſelfe, and never gives over ſeeking, till ſhe finds him again. He that never felt the power of God exciting and drawing nigh to him, will never ſeek after God ; and he who hath felt but a little work of that, cannot reſt till he obtain more ; that which was but a ſudden motion, will turn into purpoſe, and that purpoſe ſhall be followed with endeavours, and thoſe indeavours ſhall be proved with practiſe,and that practiſe, by daily growth and perſeverance.

Thus their hearts burned, Luke 24. 32. and thus the more preſentially any ſoul feeles the Divine power in ſuch operations,the more doth it both ſee its own weakneſſe, and is confounded for it : And the more Chriſt is known and loved, the more we lament our own unworthineſſe, leſt any thing in us ſhould cauſe him to depart ; or may offend and grieve his ſpirit. For there is nothing can be matter of deeper ſorrow or humiliation to the heart ,than that ſhe hath neglected or ſlighted the addreſſes of the Spirit of God in his Ordinances, and not intertained them, as ſhe ought. 'Tis a great affliction as any can be imagined, that Chriſt ſhould come, and call, and offer communion to us, and more aids of grace, yet we ſhould be ſo drown'd with carnal ſecurity and deſires of miſtaken eaſe and peace, as either not to open to him, but to ſcorn theſe ſupplyes he ſends us, or elſe to form idle excuſes againſt his intertainment, and ſo cauſe him to withdraw and depart from us. And whenſoever it ſhall pleaſe the Lord to quicken and ſtir our hearts with an apprehenſion of this his abſence, and juſt interception of favour, and communion, and all thoſe inlightning, healing, reviving embraces we formerly had experience of ; it vvill cauſe our ſouls to ſit dovvn in ſorrovv, and to mourn after the Lord and his glory vvhich is hid from us ; and ſo it vvas here, as vve read in the next verſes ; and ſo it vvas vvith David, Pſal. 63. & Pſal. 77. vvhere his heart breaks vvithin him for very diſquietneſſe, that he had loſt, that ſpiritual ſvveetneſſe and ſecret joys vvhich he had once in his communion vvith God, before his ſin damped it, and cut off that dear correſpondence, and thoſe comfortable approaches, which were better than life. For this is certain, as want of Gods preſence, and fellowſhip with him, is the ſhadow of death, and wages of hell, it ſelf, whoſe greateſt torment conſiſts in baniſhment and eſtrangement,and elongation and loſſe, more than in ſenſe : So to enjoy the comforts of the Divine preſence, and to draw nigh to God like a favourite of his and ſtand in his eye continually, is the very Gate and Preface of Heaven ; it is to have eternal life, even here Joh. 3. 14, 15. and to incloſe Heaven within us any where, and every where, and to reſt in the boſom of God, the ſeat of his love and ſecrets. Nay, beyond all this, it will be found, that whenſoever the ſoul is returned to her reſt again,and hath found her beloved, and he is neareſt to her,and ſhe hath the moſt fellowſhip and communion with him,even then ſhe will be moſt deeply humbled both for former and preſent neglects and intermiſſions, and unvvorthineſſe. The neerer communion, the greater ſobriety and humility ; vvhileſt the ſoul trembles, as not able to bear her ovvn happineſſe, and cryes vvith Elizabeth, vvhence is it that my Lord is pleaſed to come to me? and is aſhamed too of the weakneſſe and enmity of her ovvn heart, vvhich ſtill retaines a diſpoſition to dravv back, and ſo hinders that glorious and conſtant and daily fellowſhip which we might have with God, did not thoſe rude interpoſers keep us off at too great a diſtance from him, and block up our way and acceſſe unto him, which elſe would be more open and free unto us now in the dayes of the Goſpel,than ever any of the Saints enjoyed, or could enjoy under the Law, in the higheſt degree of friendſhip and ſpiritual familiarity that we ever read of. Abraham, and Iſaac, and Moſes, (his old friends) did not walk more immediately with God, than we might, upon whom the ſpirit of communion is more abundantly poured now after the coming of Chriſt in the fleſh, did we not darken our own light and ſtraiten our own priviledge by our own folly. The Lords hand is not ſhortned nor his bowels reſtrained, nor doth he delight leſſe in the fellowſhip of his ſervants than in times paſt , but is as much taken and raviſhed with it ; onely they content themſelves with leſſe degrees of it. and ſo they are not ambitious to preſſe hard, and get all the fulneſſe of it , which Chriſt hath purchaſed and promiſed, and which the children of God have attained before.

V. 5. *I roſe up to open to my beloved*] Inward ſorrow and repentance is beſt declared by outward reformation, and bringing forth fruits worthy of that which we profeſſe. The very Hypocrite feels inward and ſilent checks, and incitations to ſincerity ; but he quencheth and ſtrangleth them ; proceeding no further than to weak purpoſes and wiſhes onely ; but that heart which is broken truly, and troubled for ſin indeed,though they ſleep and lie as dead for a time: yet will not lie for ever ; nor indeed can reſt quietly till brought back to God and reſtored to his boſom whom by her ſecurity ſhe had diſpleaſed : Of this the penitent prodigal is an happy example, I will ariſe and go to my Father, Luke 15. 18.

and my hands dropped with myrrhe, and my fingers with ſweet ſmelling myrrhe] Both the prepoſitions are added here to repair the ſenſe, which would be no leſſe clear and intelligible, though they had been omitted : The vulgar Latin reads *pleni*, full of myrrhe in the latter clauſe, without any reaſon for it in the fountain where nothing is found to anſwer it ; as one of their own confeſſeth, *Nihil ſimile in Heb. ſed tranſlatum à codice depravato, &c.* So for ſweet ſmelling they have moſt tried, or approved myrrhe ; others paſſing myrrhe, that is, ſuch as either flows freely on its own accord which they call *myrrha libertatis*, and is alwayes the pureſt and beſt ; or elſe ſuch, as (like currant money, which is called *pecunia tranſiens*, Gen. 23. 16. and 2 King. 12. 4.) is moſt vendible and approved. All which are but elegant amplifications of the former expoſition, ſhewing that faithful and active indeavours ſhould ever accompany inward motions, and ſuggeſtions of grace : The feet ſhould make haſte, and the fruitful hands ſhould be diligent, and operative ; for this is to oyl the locks and make the ſoul more dexterous and prompt to all other duties of holineſſe : Good habits having no leſſe vertue than wicked, to facilitate and diſpoſe us to do good, more good ſtill.

upon the handles of the lock] Or the bolt of the door, as the vulgar Latin who divide theſe words from this verſe, and joyn them to the next that follows; but they may better keep that place,which our verſions have aſſigned them ; carrying a proper and clear affinity in them to that which preceded , if by theſe handles, and wards of the lock, we underſtand the faculties and operations of the ſoul, as is ſaid before : Or, as others contend, we may expound that myrrhe of thoſe ſweet teſtimonies and impreſſions of grace, which Chriſt leaves upon the ſoul, both to upbraid us with the indignity of our contempt, and the more to attract us to love him ; who never withdraws himſelf totally,but leaves ſome ſprinklings, ſome diſtillations of his mercy upon the ſoul, as dear and precious pledges,and oppignorations of his return. And thus taken, the words ſuggeſt but one and the ſame ſenſe, full of comfort and edification.

V. 6. *I opened to my beloved, but my beloved had withdrawn himſelf, and was gone*] Or, he was gone, which duplication is more paſſionate, and being without a conjunction, notes the expedition and certainty of his abſence, for which ſhe is much troubled, and like a ſad widow, wrings her hands and cryes out, He is gone, he is gone : This is the firſt evil, that follows and puniſheth ſecurity, and contempt of Chriſt ; who ſuſpends and denyes that light of his preſence, vvhich he had offered freely before : ſeaſonable acceptations of grace, vvhen it is tendred to us, are a Chriſtians wiſdom and ſafety, leſt they find ſuch favour no more : Good opportunities are like water ſpilt, which is not eaſily collected, or not ſo purely : It was *Jeruſalems* greateſt miſery that ſhe would not know her day : If we obſtinately refuſe terms of peace, and imbrace not the kindneſſe of God when he requires admiſſion, he will withdraw, and hide his face, Mic. 3. 4. and Hoſ. 5. 4, 5. 6. The Church here had attained a glorious friendſhip with Chriſt, and was entered into ſweet communion with him, and Chriſt offers further grace to her, coming down into his garden, but ſhe (grown idle and ſlothful , and ſecure) as after any ſpecial acts of ſervice ſhe is apt to do, neglects to receive and improve his viſits in their opportunity , and ſo falls from that happineſſe which formerly ſhe had , and her beloved withdraws himſelf, and is gone.

my ſoul failed when he ſpake] Or, was melted,or went out of me, for his words which he had uſed to me : I was even exanimated, and aſtoniſhed, even as nature and the creatures ſeem to be when the Sun is abſent. This is a ſecond effect of ſecurity ; it will deeply trouble the heart, when ſoftned and molified a little by grace, to have reſiſted and refuſed Chriſt before ; *Judas* that ſold him repented, much more will they whoſe hearts are opened and melted by his ſpirit : And truly, they whoſe hearts are not touched and moved then, may fear that they are but deluded and mocked with vain preſumptions, while they continue hard and relent not. God will work upon the heart and give theſe holy liquefactions to all, unto whom he will give Chriſt : Firſt, they ſhall be aſhamed and confounded that they have neglected his words, which like ſeed under the clods may lie dead awhile, but will ſpring up and convince them at laſt ; and then will Chriſt pity their ſorrows, and come again to bind them up. And therefore as it is a great mercy in God to bring his word to our remembrance that we may underſtand it better ; ſo when he ſpeaketh, we ſhould be careful to record, and lay up his words, that we may not believe in vain, 1 Cor 15. 2. which words will diſſolve (as fire does hard Iron) the moſt obdurate heart,and make it with indignation to cry out,O wretch, careleſſe wicked wretch to deſpiſe ſuch love, to neglect ſo great compaſſion ! and ſo fit and prepare it for a new and happier viſitation by Chriſt : So *Aquinas* both like a Schooleman, and a votary at once, *liquefactio importat quandam mollificationem, quâ exhibet ſe cor habile, ut amatum in ipſum ſubintret.*

I ſought him, but I could not find him, I called him but he gave me no anſwer] It is admirable counſel, Heb. 12. 25. not to neglect him that ſpeaketh, not to ſhift him off by any frivolous and idle excuſes, for ſo the Greek word there, μὴ παραιτήσησθε , imports. The Spirit of God is gracious and patient, but yet juſt and ſenſible of affronts and therefore not to be grieved. It is a great ſin not onely to renounce and perſecute, but alſo to neglect ſuch a friend : who if reſiſted wilfully, turnes enemy, and will meaſure to us according as we have dealt with him, Prov. 19. 24. If we be deaf to his voice, his ear will be heavy to our prayer ; either to puniſh our former diſobedience, or elſe to illuſtrate more his own grace, which like other Jewels becomes moſt eſteemed, when moſt difficult to obtain.

V. 7. *The watchmen that went about the city found me, they ſmote me, &c.*] Some interpret theſe words to a better ſenſe, and that this wounding and ſpoyling is nothing elſe, but thoſe happy compunctions and mortifications which are effected in the ſoul by the word of God, whereby ſhe is more excited to ſeek after God, being deprived of all other comforts and whom none can finde but they that are both of a contrite and pure heart.

But it muſt needs be more genuine to conſider them as another miſchief and woful fruit of ſecurity, which expoſeth to many enemies and many calamities: Theſe watchmen are conceived to be, the great tyrants and perſecutors of the Church, who many times are thoſe that ſhould be her watchmen, that ſhould preſerve and help her, but are apt to help on her day of ſorrow, and to multiply her griefs when ſmitten and forſaken of God: which is an effect, of divine juſtice, which appears no way more ſevere than in giving ſuch watchmen who are rather Wolves and Lions to his flock: that they may ſmite her with their wicked tongues, Jer. 18. 18. and wound her with their cruel perſecutions, and take away by ſchiſmes and hereſies the glory of her peace and union.

the keepers of the walls took away my veil from me] Or my ſcarf, cloak, any thing that is expanded and made to cover. The LXX. χαλύμμα; a veſture which the modeſt virgins of ancient times uſed ever to wear when they vvent abroad, as hath been obſerved already; and is an apt ſymbol, either of the pure and decent government of the Church which is both her ornament and her defence; or elſe of the purity and integrity of doctrine, which when it is torn and corrupted by errour, makes her like a vile woman, whoſe nakedneſſe is diſcovered, and whoſe fame and honour is vitiated, Ezek. 23. 25, 26. It is a mercy to have one veil taken away, 2 Cor. 5 14. but this we ſhould ever be careful to preſerve; for (as the Apoſtle ſayes in another ſenſe of all women, ſo may we of the Church) πρέπον ἐϛὶ γυναῖκα ἀκατακάλυπτον, &c. Is it comely for her to pray unto God uncovered? 1 Cor. 11. 13.

V. 8. *I charge you, O ye daughters of Jeruſalem, if ye find my beloved*] The LXX. and ſome others adde all the reſt of this ſolemn adjuration or obſecration, as it is more largely before, Chap. 2. 7 and 3. 5. but this is needleſſe and ungrounded: The words are very quick and urging as they are, teaching that we ſhould not diſdain the prayers and holy contributions of others, who enjoy communion with Chriſt, whileſt our ſelves want ſuch comforts: for 'tis a great priviledge and bleſſing too, to have ſuch faithful friends with whom vve may take ſweet counſel, Pſal. 55. 14. and to vvhom to declare our griefs, is like blood-letting to eaſe the veins, and quiet the ſoul: and vvhoſe charitable mediations and Interceſſions for us, if fervent, vvill prevail much

that ye tell him, that I am ſick of love] Or, vvhat ſhall ye tell him? more rhetorically and paſſionately (as Hoſ. 9 14) for ſo it is the manner of that language to affirm any thing more earneſtly by interrogations: So it is, be ſure ye tell him, be ſure ye preſent my languiſhing condition to him, and the cauſe of it, vvhich is, my exceſſive love to him, that ſo I may be reconciled to him. 'Tis true, I have been negligent, and careleſſe in my duty; I have not obſerved and honoured him as I ought, but yet Oh! tell him my heart is upright and faithful tovvards him. *Non languet amor, ſed languet amans*; though ſome defects and negligences have been found upon me, yet my love is intire; that cannot decay nor ſleep; I may languiſh and be ſick vvith it, but it can never be leſſened nor faile: and ſuch a ſickneſſe is the happieſt health; *Fælix amor! mirus amor! qui infirmos & ægros facit, ſed ſimul ſanos & validos.*

V. 9. *What is thy beloved more than* (*another* is added) *beloved, O thou faireſt among women*] Or vvho is thy beloved? or of vvhat form; for the vvord is not only applicable to the eſſence or ſubſtance, but likevviſe to the ſhape, condition, accidents, 1 Sam. 28. 14. The vulgar Latin read for more than another, *ex dilecto*, or *prædilecto*, as ſome have corrected it, vvhich is a comparative circumlocution proper to the holy language vvhich vvants degrees of compariſon: by vvhich the friends and daughters of the Church (vvho is to be accounted moſt fair and glorious even in her tribulations, and never to be reviled but ſpoken of honourably) either expreſſe her own deſire to know Chriſt more (for all eyes do not ſee his whole beauty at firſt, but he is revealed by degrees; in which manifeſtation none ſo fit to help thoſe that be ignorant, as the Church is;) or elſe they pretend an ignorance of him, that ſo they may provoke and inflame her the more both to deſire, and to deſcribe him. Than which nothing could be a wiſer or better remedy for her love-ſickneſſe; *Qui amore languentes recreare putat, nil præſtare poteſt opportunius, quam cum illis de eo quem amant miſcere ſermonem.*

what is thy beloved more than another beloved that thou doſt ſo charge us] This repetition of theirs argues no leſſe zeal in them, than her adjuration and ſolemn charge did in the Church. Something is in it, when we ſpeak abundantly and affectionately of Chriſt; for according to the paſſion and vehemency of our affection, which is the main wheel that turns all the reſt, ſo do our ſpeeches and deſires iſſue from us, and ſo doth the worth and the concernment of that we ſeek appear: weighty and ſerious matters are driven on with weighty and ſerious impulſions; and the hotter our fire burns within, the brighter and ſtronger will our flames ſhine without. *Quò ardentius diligunt* (as *Gregory*) *eò dulcius verba repetunt, ut per repetitionem, delectionis maximus amor oſtendatur:* And truly if any thing deſerve this importunity, Chriſt does: It becomes us to inquire earneſtly after him, and to know more of him, whom we can never know ſo fully, but ſtill he will paſſe our knowledge, Epheſ. 3. 19, and we ſhould like the holy Apoſtles delight to behold him, and to know him more. And to this end enquire and ask of others, that we may be confirmed in the truth, and able to give an account of him to all that require it: And oh! how happy were it for the Church, if her ſons and daughters would ask her only ſuch queſtions? not thoſe fooliſh and unlearned litigations, which we ſhould avoyd as ſnares, being full of windy ſtrife, and crude emptineſſe, which are the ſcab and diſeaſe of the Church, 1 Tim. 6. 4. but theſe ſound and edyfying problems, which tend to edification, and to nouriſhment; which it is a chief piece of Chriſtan wiſdom to learn; that ſo we may deſire and gather not diſtempers, but refreſhments and health from them.

V. 10. *My beloved is white and ruddy*] This is the deſcription and character of Chriſt which the Church returns, firſt in general, deſcending to the ſpecial lineaments and branches of his excellent beauty in the following verſes. For white, ſome read pure, bright, ſhining, elegant, &c. all which are but ſeveral variations of the ſame thing, and all included in theſe two words, which are the ſumme and eſſence of all Beauty and Majeſty. The words are expounded literally by ſome, of the humane body and effigies of Chriſt, which, they ſay, was ſo goodly and beautiful, that no painter could ever dravv it, becauſe of that (θείας ἄλγης, ἢ χάειτος) divine luſtre and grace that ſhone in it: And yet how do the moſt vulgar and rudeſt dawbers among them preſume to do it, and like the Prophets carpenter, to worſhip it when they have done? We ſtick not upon viſible and external colours, which no queſtion were in him moſt exact and beautiful: This white and red which is here praiſed is ſpiritual, and made him fairer than the ſons of men: For ſo Chriſt was white in his Divine nature, which was the brightneſſe of his Fathers ſubſtance, and red in his humanity, being of the ſame ſubſtance with the firſt Adam, who was made of red earth; white in his holineſſe, and red in his blood and ſufferings; white in his own immaculate purity and innocence, but red in the imputation of our ſins, which are like ſcarlet and crimſon, Eſay 1. 18. white in his goodneſſe and free grace to humble ſinners, but red and bloody to all his enemies that will not ſuffer him to rule over them. Thus ſhould we preſent and deſcribe him both to our own and others affections, which is called by the Apoſtle, the προγράφησις of Chriſt, and is better than any crucifix, or picture, Gal 3. 1. And ſeeing he is thus white and beautiful, we ſhould ſtrive to be ſo too, that we may be like him: λευκὰ πρέποντα Θεοῖς, is the old proverb; And therefore we find the Angels of God, Joh. 20. 12. Matth. 28. 3. Mark 16. 5. Acts 1. 10. &c. and the Martyrs, Rev. 3. 5. & 6. 2. nay Chriſt himſelf in his glorious transfiguration repreſented thus, Matth. 17. 2. whom we ſhould imitate in all things, that ſo we may be conformable to his glorious image who is white and ruddy. *Niveo natat ignis in ore Purpureus:* eſpecially in ſuffering for him, not as malefactors do, for that is odious and ſhameful; but as well-doers and as Chriſtians, for this is to glorifie God, 1 Pet. 4. 15, 16.

The chiefeſt among ten thouſand] Or a ſtandard-bearer among ten thouſand, or one choſen of thouſands, (as the vulgar Latin after the LXX) that is, above all others, or in compariſon of all others; higher than the Kings of the earth, Pſal. 89. 28. as it was ſaid; *Saul* was higher than all the people, 1 Sam. 9. and as *David* rather, who was better than thouſands of them, 2 Sam. 18. 3. But Chriſt is not onely the Standard-bearer, but the Standard it ſelf: The Enſigne of his Church, Eſay 11. 10. who ruleth and leadeth them as the Colours do Armies: Him we are to follow as our Captain, or καθηγητὴς, Matth. 28 10. he being that true pillar of fire which will bring us to Canaan. *Vegetius* and other Maſters, of the Military diſcipline tell us, that not to obſerve the Standard, and march after it, was a capital offence; *Signum non videre cum attollitur capitale eſt:* So it will prove with us, if we forſake his Colours, who if we had ten thouſand lives deſerves them all, for for he hath the words of eternal life, and whither can we go, and be happy, but to him?

V. 11. *His head is as the moſt fine gold*] Here begins the particular deſcription and praiſe of Chriſt, of all which, as one ſayes modeſtly, *Ego quid de ſingulis ſtatuam, fateor me neſcire*; I know not what to determine and reſolve concerning the meaning of them: So may I ſay eſpecially of this particular; For it is not yet agreed ſo much, as what the very words here ſignifie; of which neither is an Adjective in the Original, but both Subſtantives and Synonyma's, being conjoyned by appoſition, and ſo ſignifying ſome thing that is moſt excellent and perfect in its kind. For where many words are placed together thus, that are of the ſame ſignification, it argues that they are generical terms, and would expreſſe that which is exceeding precious and exquiſite: And ſo, both theſe are including under them all the chief and nobleſt properties, of that royal metal; whether fineneſſe, ſolidity, ſplendour, or native purity, which needs no help of Art to melt or purge it; but is born and digged like a ſtone out of the earth (and therefore by ſome is ſo rendred in this place, λίθος, τίμιος, or πολύτιμος,) and is not refined out of the Oar, as Tinne is by fire, but is in it ſelf moſt pure and perfect. In all which we find a clear and worthy Emblem, both of the Wiſdome and Majeſty of Chriſt: that his Kingdom exceedeth all the Kingdoms of the Earth, and that a crown of pure gold is ſet upon his head, Pſal. 21. 4. that is, a crovvn that ſhall never ruſt, nor fade avvay.

His locks are buſhy, and black as a raven] Or his hair is curled, thick, heaped together. The vulgar Latin read, *Sicut elata palmarum*, vvhich none of her beſt friends knovv hovv to expound; For ſome vvould have it to be a Greek vvord from ἐλάτη, vvhich ſignifies the firſt bud, or husk that the Palm-tree ſhoots forth; Others vvill have it of a Latin off-ſpring, and the contract of *elevatæ*, becauſe as the branches of Palmes, the more they are depreſt, vvill riſe the more; So the Decrees and Counſels of God (vvhich are his Βόςρυχοι, his thick infolded locks) cannot be prevented nor reſiſted: but the more men oppoſe them, the more do they infatuate and perplex themſelves; like thoſe that travell in thick darkneſſe, 2 Chron. 6. 1. vvho the more they vvander, the more do they loſe themſelves. For, as a Raven, Others by a little change of the points, read, As the Evening; Others, *aurorantes.* as the morning; both vvhich are neither perfectly dark nor light; but mixt of both: So the decrees of God publiſhed in Prophecies; and ſo many of the Sermons that Chriſt delivered in Parables, vvhich are neither vvholly evident, nor vvholly concealed, but (as the Philoſopher ſaid of his Morals) both vvritten, and unvvritten; publiſhed, and not publiſhed.

V. 12. *His eyes are as the eyes of doves by the rivers of waters*] Or as doves upon the rivers of vvaters. Nothing is more knovvn, than that Doves take great delight in ſprings, and fountains, and pure rivers; and ſo are a moſt fit and proper Emblem of the purity and holineſſe of Chriſt; vvhoſe eyes, firſt cannot ſo much as behold any iniquity, Habak. 1. 13. ſecondly, are meek, humble pitiful, and full of compaſſion; for he looketh not after prey, and blood, as Vultures and Eagles; but as the innocent Dove, vvhich deſcended upon him at his Baptiſme, vvhen he ſanctified and purified the very vvaters themſelves; and made them cleaner, than they could make him for ever after to all that vvaſh in them, as he hath commanded.

waſhed with milk and fitly ſet] As if vvater vvere not enough to purifie them, they are ſaid to be as vvhite, as if delicately waſhed in milk; which alſo ſets out his gentle and lowly nature: Whoſe eyes were not red and bloody, as the eyes af drunkards, with vvine: nor filthy and noyſom, as the letchers, which are full of adultery; nor fiery and glaring, as the angry and furious, whoſe eyes flame revenge, like a dogs, or lions; nor yet diſtorted and looking aſquint, as the envious and malicious; but as the meek and gentle eyes of Doves, to make them more gentle, are waſhed in milk: The other Epithet is differently rendred; That vvhich vve tranſlate, *fitly ſet*, the vulgar Latin render, abiding near the fulleſt ſtreams: vvhich vvhen they knovv not hovv to vindicate, they leave out ſtreams; and turn the Adjective fulleſt, into fulneſſe; vvhich after the holy Idiom, ſignifies ſetting of ſtones in rings, or jevvels; as appears Exod. 28. 17. and ſo they comply at laſt vvith us and agree both in the tranſlation and ſenſe, reſembling the glorious eyes of Chriſt, to jewels, or diamonds, which are ſo artificially ſet, that there is no diſproportion nor inequality in them; for he is no reſpecter of perſons, but as his eyes radiate and ſparkle, like orient gems, ſo are they even, and juſt, and upright; and there is no partiality, no hypocriſie, no unrighteouſneſſe in him.

V. 13. *His cheeks are as beds of ſpices, as ſweet flowers*] For Beds, we may read banks, or borders; or (with ſome) boxes and pots of ſpices: and for ſweet flowers, ſome read, towers of ſweetneſſe; others ripe plants that breed ointments, or that are planted and ſtrengthened by the confectioners: which are rich ſymbols of that ſweetneſſe, life, comfort, that live in the amiable countenance of the Lord Jeſus Chriſt; In whoſe preſence and favour is fulneſſe of joy and pleaſures for evermore. It is ſaid of *Alexander* the Great, that his skin and fleſh were perfumed naturally, and that there breathed from him (ſuch was the exact temper and concoction of his humours) a fragrancy as of flowers and ſpices. It is moſt true of Chriſt, whoſe garments ſmell of myrrhe, caſſia, and all ſpices, and in whoſe cheeks they grow and flouriſh; ſo that we may without flattery apply to him that of the Panegyrick; *In ipſo vultu tuo videbam omnia ſigna virtutum, in fronte gravitatis, in oculis lenitatis, in rubore verecundiæ, in ſermone juſtitiæ, &c.*

his lips are lilies, dropping ſweet ſmelling myrrhe] It is uſual with profane Authours to expreſſe elegance by lilies, and ſo the preaching of the word is frequently compared to dropping, Deut. 32. 1. Job 29 22. Firſt, becauſe this infuſion muſt he made by degrees, as into narrow veſſels, which cannot receive all at once; *Animi rudes quantum excipere poſſint, videndum eſt.* And ſcondly, becauſe it maketh fruitful, and rich, as the dew which ſinks gently into the earth, and makes it fertile; that he which ſowes in tears may reap in joy, But then it is compared to myrrhe for other cauſes; As 1. Becauſe as myrrhe is bitter and diſtaſtful, ſo the very word of grace is unwelcome and diſtaſtful; being contrary to carnal luſts, and ſenſual appetitions, teaching love of enemies, contempt of the world, ſelf-denial, &c. which are *duri ſermones*, hard and ſowre precepts to fleſh and blood. 2. Becauſe as myrrhe is a rare preſervative againſt putrefaction, and rottenneſſe; ſo the word of Chriſt is a word of life, able to ſave the ſoul. If he ſay the word we ſhall be healed and live; whoſe powerful authority not only the ſtubborn Jews admired, Matth. 7. 29. and the winds and ſeas obeyed, but even the very graves and carcaſſes of the dead, John 11. 43. The conſideration whereof ſhould make us hang at his lips, and open our hearts that his precious dew may drop in, and we may receive the words of eternal life, Joh. 6. 68. They that are imbalmed with mirrhe, are but ſecured for a time againſt preſent corruptions; but they that are anointed with theſe droppings, ſhall be made clean and kept alive for ever; To which it is thought by ſome that Chriſt alludes, when ſpeaking to the Church of Smyrna (which is interpreted, myrrhe) he tells her, that he that overcometh ſhall not be hurt of the ſecond death, Revel. 2. 11. that is, his ſoul and body ſhall live immortally, which is more than all their myrrhe, and all the embalmings of the world can promiſe.

V. 14. *His hands are as gold-rings, ſet with the Beryl*] By theſe hands we may underſtand, his bounty, liberality, giving of ſpiritual talents and diſpenſations, which are more precious and glorious than gold-rings ſet with the richeſt ſtones: For that which we tranſlate Beryl, may ſignifie any other kind of ſtone, as Carbuncle, Onyx, Chryſolite, Jacynth, &c. and therefore the LXX. would not tranſlate it but retain the ſame word that is in the original, which ſignifies indeed the Sea too, and for that cauſe may either be taken for any Sea pearl in general, or elſe for any ſtone that reſembles the Sea in colour, as they ſay, the Beryl does. λίθος *Βηρύλλιον γλαυκίζων μὲν ἐςι θαλασσοβαφὴς*, &c. ſaith *Epiphan.* But neither this, nor that, nor all the wealthy treaſures of Nature are comparable to his unſearchable love and bounty to his Church, to whom he gave himſelf, and ſtill giveth all things; which bounty and love are called his hands, becauſe they conſiſt chiefly in action, and are ſaid to be like gold-rings ſet with Beryls, becauſe alwayes ſo perfectly and accurately performed by him, that he was reprehenſible in nothing, his very enemies could find no juſt matter of fault in him, but confeſſed that he had done all things well; nay better than that poor little Engliſh word can expreſſe the Greek, *καλῶς πάντα πεποίηκε*,, Mark 7. 37.

his belly is as bright Ivory overlayd with Saphyres] Or his bowels, or heart, are like the brighteneſſe of poliſht Ivory, or Alabaſter; that is overlaid, or branched, or diſtinguiſht with blue ſaphyres: To diſtinguiſh is to adorn, or ingrave, or inamel, in the Latine dialect, as their *pocula gemmis diſtinguere*, and other phraſes in their Orators and Poets witneſſe. The Engliſh word Saphyre is of an Hebrew deſcent, coming from their Saphar, which ſignifies to number, and ſo ſignifies a thing of great value or worth, as *Res numeri alicujus*, with the Latines. Both theſe rich pearls of Nature, we find uſual emblems of chaſtity and temperance; for the Elephant is obſerved to be a moſt continent creature, and the Saphyre (as the Secretaries of Nature tell us) is of a cooling and refrigerating quality: And thus they may be Allegorized here, for though Chriſt was accuſed as one gluttonous and given to wine; yet this was but the malice of blind adverſaries: He was the miraculous example of all true holy abſtinence and moderation: and gave us a copy in his own faſting and mortification, which we ought carefully to take out, and follow: But beſides theſe vertues, here is more intended, for by the bowels and belly of Chriſt may alſo be underſtood his tender mercies and compaſſions, and his kind affections and good thoughts towards his Church and people, which moved him from all eternity to viſit them like the day-ſpring from on high, as old *Zachary* prophecyed, Luke 1. 78.

V. 15. *His legges are as pillars of marble*] The word for legges includeth alſo the thighes, feet, armes, and every part that brancheth from the main body, being derived from a root that ſignifies to grow out, or to run forth: By theſe pillars ſome would have the Apoſtles and Miniſters of the Goſpel, who are called ſo, Epheſ. 2. 20. and ſo is every member of Chriſt promiſed to be, Revel. 3. 12. where Chriſt ſaith, that he will make all them that overcome pillars, that is, he will confirm them in grace, from which they ſhall never fall, and upon them others ſhall be built. But leaving theſe, according to our former Analogy, by theſe pillars we underſtand the other glorious attributes and perfections of Chriſt, namely, his immutable truth and faithfulneſſe in his word (whereof no *iota* ſhall periſh) and in all his actions, which are nothing elſe but judgement and righteouſneſſe: or elſe his almighty power and ſtrength to diſcharge his offices to which he was anointed of the Father, which he performed ſo, that he ſhook the pillars of hell, and triumphed over the power of the grave. For though it is moſt true, that he had no inward conflicts and impugnations *ex parte fomitis* (as the ſchools ſpeak) ſuch as his members ſuffer from the reliques of fleſh in them; yet he had many outward ſtormings and aſſaults both from wicked men and Devils, whereof he was more than conqueror, for it was impoſſible he ſhould be holden of them, Act. 2. 24.

ſet upon ſockets of fine gold] Or leaning upon, as *Tremelius*, but *latininſculè*, as a late Jeſuite cenſures him: others underpropt with ſockets, or feet of gold. The feet of *Daniels* Image were but of clay, though the head was gold: and ſo are the feet of all deceitful men, and thoſe that truſt in them are like a foot out of joynt, Prov. 25. 19. But Chriſt is feet of gold to his ſervants, to uphold them that they may walk ſafely, and not ſtumble: So that every one that walketh in his integrity may ſay, my foot ſtandeth in an eaven place, Pſal. 26. 11, 12.

his countenance is as Lebanon, excellent as the Cedars] Or his whole ſhape and perſon, is moſt glorious and full of majeſty; for it was a proverbial expreſſion among them, by which they would ſignifie any thing moſt excellent, and beautiful: Lebanon being the glory of *Syria*, and was called the mountain of mountains, for its height, ſweetneſſe, fruitfulneſſe, &c. So is Chriſt the glory of his Church, and the elect of God in whom his ſoule delighteth, Eſay 42. 1. It is a miſerable conſequence that is forced from hence by a Jeſuite, that becauſe the Cedars of Lebanon were uſed by Solomon in the building of the Temple, therefore the pictures and images of Chriſt are to be worſhipped in Chriſtian Churches.

V. 16. *His mouth is moſt ſweet*] Or his palat, throat, breath are ſweetneſſe; now the Church drawing towards a period of her character cannot forbear but repeats the praiſes of his mouth, which ſhe had touched once before; for indeed, nothing makes Chriſt ſo precious and delightful as that word of grace and bleſſing, which he hath delivered to his Church; which exceedeth in pleaſure all other things that are moſt delightful; as the royal Prophet confeſſeth, Pſal. 119. 103. and indeed through that whole Pſalm.

yea he is altogether lovely] Or he is her whole deſire, the act being put for the object, as is uſual with other Authors: or all of him is deſires, or he is wholly deſirable, moſt to be deſired, &c. Here ſhe breaks off her praiſes in a general Elogy, which no words can expreſſe enough; As if ſhe had ſaid, Alas! what is this I have ſpoken? I am too barren and empty of language; I know not what to call him, but do you that hear me, imagine or name any thing, that is moſt deſirable, moſt worthy to be loved and admired, and that is He. He is the deſire of Nations, Gen. 49. 10. 26. Hag. 2. 8. and all that is perfect in earth or heaven, is but a dim ſhadow of his excellency. If you deſire any gift that is good and perfect, go to him, for he hath a fulneſſe in himſelf, and will give to all that ask: If you would bleſſe and comfort your eyes with an object that is altogether fair and happy: O! lift up your eyes and behold him, for thoſe eyes only are bleſſed. Behold him in heaven, on earth, in the womb, on the land, at ſea, in his cradle, on his croſſe, in his grave; See him, and look upon him in his meaneſt ſtate, which made him deſpiſed of men, Eſay 52. 14. & 53. 2, 3. and yet even then will the quick eye of faith find out all infinite worth and comfort, and beauty in him; and will deſire none beſides him.

this is my beloved, and this is my friend, O daughters of Jeruſalem] Or ſuch is my beloved, &c. And oh! moſt worthy to be beloved, being ſuch, who can chuſe but admire him and honour him only? O ye ſons of men, come and look upon him, whom ye have crucified; read over and over again this character; and though it be far ſhort of what he deſerves (for *loquimur de Deo non quantum debemus, ſed quantum poſſumus*) yet it will inflame your hearts, & compel you in thankful exclamations to cry out, and confeſſe your own felicity in his ſight, and knowledge. *O terque quaterque beati!* Never is it poſſible for any to be ſo bleſſed as thoſe, who have found him, and choſen him to be their friend and their beloved.

CHAP. VI.

THe Church having preſented Chriſt in ſo high a character, raiſeth a zealous deſire in all that hear of him, to find and enjoy him; In which holy travel they are further directed, and inflamed both by the bleſſed pleaſures of that place where he abideth, and alſo by the dear union and fellowſhip that is betwixt him, and all his members; and laſtly by the preſent comforts and priviledges which he beſtoweth on them, which are largely remonſtrated in his ample praiſes of her graces, and in his tender love and care over her, viſiting her and watching over her, and often calling earneſtly upon her if ſhe at any time back-ſlide, that ſhe may return, and not loſe him.

Verſe 1. W*Hither is thy beloved gone? O thou faireſt among women, whither, &c.* Here is no material difference among tranſlations, only the vulgar Latin and ſome elſe, annexe this verſe to the former Chapter, but methinks not with ſo much reaſon, as they which begin this Chapter with it, and unite both the interrogation and the reply together: The interrogation is propoſed by the friends or companions of the bride, who inſtead of directing her to find him, as ſhe deſired, Chap. 5. 8. do here deſire to be directed; and that very earneſtly as it appears by the repetition, which argues both the truth and vehemency of their affection, and alſo by the expedition and diſpatch, obtending no idle excuſes or occaſions of delay, as they did in the Goſpel, Luke 9. 59. & 14. 18. but ſpeedily ſetting about the ſeeking of him.

that we may ſeek him with thee] The cauſal, that, is better than the copulative, and, of the vulgar Latin, as is coſeſſed by the Patrons of it; but yet both of them may ſerve to expreſſe the ſame thing which is not only the effect of preaching Chriſt, whoſe excellencies and power ſet forth will inchant and inflame the virgins to forſake all, Zach. 8. 21. that may find him, and partake of his bleſſings and benefits, Eſay 2. 2, 3. 1 Tim. 6. 2. but alſo that reverence and do honour, which belongeth to the whole Church, whoſe communion and authority ſhould be highly eſteemed by us; as a ſafe and ſingular help and guide in the gaining of ſaving truth, and knowledge: And ſo that is very true of venerable *Bede* upon theſe words, *Qui Chriſtum ſine Eccleſiâ quærit, errare & fatigari poteſt, at invenire non poteſt.* It is not good (ſaith the wiſe man) to be alone, nor to walk aſide in private and unfrequented phancies, where we may have this light, and pillar of truth (like that of fire in the wilderneſſe) to go before us.

V. 2. *My beloved is gone down into his garden, to the beds of ſpices*] For beds ſome read furrowes, lines, pots, &c. which all are of one notation and ſenſe: ſignifying in the letter Solomons rare gardens and orchards, whereof Eccleſ. 2. 5 we read, and Neh. 3. 15. but ſpiritually are to be expounded either of the many and ſeveral congregations and aſſemblies of the Church; which are compared to many beds in the ſame garden; or elſe of particular believers, and faithful ſouls, whoſe prayers and ſervices are like the ſweeteſt ſpices breathing an acceptable odour upon Chriſt, who redeemed them, and hedged them in as a garden unto his Father, Revel. 5. 8, 9. We may alſo obſerve here the readineſſe and willingneſſe of the Church to anſwer, and ſatiſfie them that aſk her of Chriſt; the manifeſtation of whoſe ſpirit was not given for her ſelf, but to profit withall, and for the uſe of edifying, 1 Cor. 12. 7.

to feed in the gardens, and to gather the lilies] It was but one garden before, but now plural, ſhewing that the particular Churches are parts of the Catholique, and therefore one with her. For feed, ſome verſions have, delight himſelf, and ſo the word is uſed both by the Greek and Latine Authors; *paſcere oculos*, and *paſcere animum*, are the ſame with *oblectare*; and ſo Chriſt feedeth that is, greatly delighteth himſelf to behold and conſider the beauty and order of his Church; as men take pleaſure in their moſt elaborate and well-kept gardens, which are places of greateſt delight in ſeveral reſpects: And therefore the Church is compared ſo oft to Eden, the chiefeſt of all gardens, Ezek. 36. 35. Eſay 51. 3. In which latter Scripture, the vulgar Latine, for Eden, reads *quaſi delicias*; as delights: becauſe Eden was the ſeat of trueſt delight, as ſome criticks have conjectured, the Greeks eſpecially intended in the word ἡδονὴ, which ſounds like Eden, and is thought to be derived from it. The collection or gathering of Lilies, may either be expounded of the graces and obedience of the Church which Chriſt both plants in them and gathers (that is accepts) from them; or elſe it may be underſtood perſonally, of holy believers themſelves, who are called Lilies, as Chriſt is called the Roſe or the Flower, chap. 2. 1, 2. and, from their ſeveral beds and ſtalks where they grow diſperſed, are collected and united by him into one myſtical aſſociation of Faith and Charity, out of every kindred, and tongue, and people and Nation. Joh. 11. 52. & Rev. 5. 9.

V. 3. *I and my beloved, &c.*] Or, to my beloved, as the vulgar Latin, or of my beloved; which are all the ſame, as was noted before, Chap. 2. 16. where we had this whole verſe onely a little tranſverted; The repetition whereof cannot be blamed, nor ſhe for it, being ſo full of love, devotion, joy and wonder as both ſhe is, and every ſoul muſt needs be firſt, that can affirm ſo much reſolution, and conſtancy towards Chriſt: For the order is not to be neglected, that firſt ſhe is choſen to be his, and then this cheriſheth and ſtrengthens her faith and love towards him; ſo that being joyned to him ſhe becomes one ſpirit with him 1 Cor. 6. 17. and boaſteth her ſelf to be onely his, as *David does*, Pſal. 119. 94. which is a rare and ſingular priviledge of the Saints of God, and though it appear an eaſie and common thing to ſay, yet can truly be ſpoken by none, but thoſe that have the ſpirit of God. *Facilis vox & communis videtur, ſed paucorum eſt: ſatis rarus eſt enim, qui poteſt dicere Deo, tuus ſum, &c.*

V. 4. *Thou art beautiful O my love, as Tirzah, comely as Jeruſalem*] Upon this profeſſion and agnition of the Church, Chriſt is pleaſed to renew his praiſes and conſolations; comparing her firſt, to Tirzah, as our tranſlations render it, far better than the vulgar Latine, who both leave out the particle of ſimilitude, As, which anſwers to the ſervile letter כ that is prefixt, and alſo inſtead of Tirzah read *ſuavis*, that is ſweet, or well-pleaſing; which verſion is confeſſed by themſelves to be both corrupt and obſcure, and therefore not ſo proper as the proper name Tirzah; which was a City not only famous for her antiquity, being the ſeat of Kings before *Joſhuahs* time, Joſh. 12. 24. but likewiſe for the pleaſant ſcituation and dignity of it, which made her the *Ἀκρόπολις* or royal chamber of *Jeroboam*, whoſe court was there, 1 King. 14. 17. and of *Baaſha*, chap. 15. 33. and of *Elah*, verſe 8. down even to the rebel *Zimri* who deſperately burnt the Kings houſe there, and periſhed, as a rebel deſerved, in the ſame conflagration with it, ver. 15. after whom, *Omri* having no houſe left at Tirzah, bought an hill of one *Shemer*, on which he built a city, and called it after the firſt owners name, *Samaria*, where he reigned and was buried; and his ſon *Ahab* and his poſterity after him, ver. 23. 24, &c. Secondly, ſhe is compared to *Ieruſalem*, which was the metropolis of the whole Kingdom of *Iudea*, and though not ſo ſweet and delicate for her ſcituation, as Tirzah was, yet it is ſaid to be comely or deſireable; and ſo not onely *Pliny*, *Strabo*, and other prophane writers teſtifie; but more fully and truly the holy Scripture in many places, Pſal.48. & 87. & 122. & 132. & Lam. 2. 15, 16. where the direful ruines and devaſtation of it are augmented from the ancient pomp, and glory; which made her once the ſtar and light of all the Eaſtern world, and more glorious than all the cities thereof; but yet not ſo glorious nor comely, as the new Jeruſalem, whereof ſhe was but a ſhadow, and figure.

terrible as an army with banners] Or admirable, or an admiration (the ſubſtantive by a little change of the points being put for the adjective) or a terrour as an Army with banners, or ſet in order; This alluſion is applyed to the Church either in regard of her troubleſome ſtate and condition, whereof war is an elegant emblem: or elſe in regard of her order, and decent diſpoſition as to her outward government; which is not expreſſible by any thing better than this of Armies, wherein nothing is more requiſite than diſcipline and order; And therefore it is the moſt unreaſonable and ſtrangeſt paradox that can be, for ſouldiers to be enemies to the Church and her adminiſtrations: or laſtly, in reſpect of her authority and power, whereby as ſhe is *pulchra hominibus* and *decora Deo*, ſo is ſhe alſo *Dæmonibus terribilis*, dreadful to the Devil, and all her enemies; as Iſrael was in the wilderneſſe to all the nations Exod. 15. 14. & Deut. 2. 25. And how can ſhe be otherwiſe whoſe weapons are ſo mighty, 2 Cor. 10. 4. whoſe officers and ſouldiers are Angels, Martyrs, Apoſtles &c. whoſe order and rule is ſo prudent and ſafe; and whoſe Van and Rere is the Lord of hoſts, who maketh her inexpugnable, Eſay 52. 12. ſo that the gates of hell ſhall not prevail againſt her.

V. 5. *Turn away thine eyes from me, for they have overcome me*] This expreſſion is of the ſame nature with that, Chap. 4 9. and ſpoken by the ſame perſon, that is Chriſt; not by the Church, as ſome who conſider not the original *Idiom* would have them Some explications would render them as a reproof of her boldneſſe and curioſity in gazing upon Chriſt and his incomprehenſible nature too much: *Tremelius* is of a judgement clean contrary to theſe, for he reads them as a command, Turn thine eyes to me, that they may lift me up; as if Chriſt were comforted or glorified in the glory and comforts of his Church: But the moſt facile and general opinion is, that they are a moſt elegant (and indeed poetical) expreſſion of abundant, ardent love, uttered by Chriſt as by one wounded and overcome in battel, by the darts of his enemy. We read of Ahab when ſhot in fight, he cryed to the driver of his Chariot, Turn thy hand, &c. 1 King 22. 34 So doth Chriſt ſeem here to complain of an over-much duty and obedience in his Church, whoſe eyes religiouſly fixed on him, did ſo much delight him, that he was almoſt raviſht and vanquiſht by them; and forced (as the vulgar Latine) even to flye away either from them, or from himſelf; as men uſe to do in violent trances and paſſions: and as he was thought to have done once for our ſakes Mark 3. 21 which yet were not violent, that is, neceſſary or coactive to him, but moſt free and voluntary, not ſinfull as in us often; but moſt innocent and blameleſſe: And therefore that charity and caution of theirs was too ſuperſtitious and needleſſe, who fearing to reproach the wiſdom or vertue of Chriſt, denyed any of thoſe humane commotions in him, as if like the Stoicks he had been ſenſeleſſe and impaſſible: For which cauſe ſome of them (and they very orthodox and catholick in other things) expunged and left out the word ἔκλαυσε, Luke 19. 41. and that relation of his agony, Luke 22. 43 as if diſhonourable to him, whileſt indeed they were both moſt congruous and ſuitable to his humiliation, and alſo full of comfort rather, than offence to us, for ſo the verity and truth of his humane nature was atteſted and confirmed; According to that excellent rule of Saint Jeroms in this point; *Cogita aſſumpti hominis veritatem, & omni carebis ſcandalo, &c.*

thy hair is as a flock of goats, that appear from Gilead] This ſimilitude we had, with very little difference before; which repetition and the reſt that follow, proceed not from any barrenneſſe or deficiency either in the matter, or Authour; but of meer deſign are uſed to ſet forth the great riches of his love and goodneſſe, who even after her foul lapſes and defections, is yet pleaſed to paſſe an ἀμνεστία an Act of Oblivion, and to praiſe and honour his poor militant Church, as much as if ſhe were wholly and abſolutely glorious.

V. 6. *Thy teeth are as a flock of ſheep, &c*] There is onely the word ſheep added expreſſely here, which was ſupplyed before, and that is all the diverſity that we find in our common tranſlations. Indeed, they ſay, that the Arabick makes up all the reſt of the compariſon, and inſerts it here, which is without any authority from the Original.

V. 7. *As a piece of a pomegranate, &c.*] Or as the crown, for the pomegranate hath a kind of broad crown on the top of its ſkin, which made it of old the Embleme of Majeſty, and dedicated to Juno, whoſe ſtatue at Mycenæ (as *Pauſan* in *Corinth*) held in one hand a Scepter, and in the other a Pomegranate. Such majeſty and authority hath the Church conferred on her, and they that will not hear her and obey her, and fear her cenſures, are no better than Heathens and Publicanes: But of this alſo with the reſt above.

V. 8, *There are threeſcore Queens, and fourſcore concubines*] Or as ſome read, by way of conceſſion or ſuppoſition, Be there, or let there be, never ſo many (a certain number being put for uncertain) Queens and concubines. It is the promiſe of the Lord, that his Church ſhall have Queens, to be her Nurſes, Eſay 49. 23. This promiſe is plain and evident, both in the Prophecy and the event; but what theſe Queens and concubines here ſhould mean, is not ſo quickly underſtood: The word for concubine in the Hebrew is etymologized wittily by ſome, from two other words of that Language, which put together, ſignifie that which the Greeks call ἡμιγαμος, ſome old Latine inſcriptions *vice conjux*, and we may preſume to Engliſh, an half-wife; becauſe they wanted many of thoſe priviledges and honours which did belong to them that were the true and lawful wives: as, 1. They had no dowries as the other commonly had, eſpecially among the Heathen. Secondly, they had no publick rites or ſolemnites uſed at their entertainment, but only were received by mutual conſent and uſe (and therefore called *Uſuariæ*) into the bed, which yet it was death for them to defile. 3. They had no inheritance, nor their children, but only gifts and portions (for that caſe of Jacobs ſons (by his concubines) was of an extraordinary nature and diſpenſation.) 4. They had no rule nor authority in the family, but rather were to honour and reverence the chief and true wife upon all occaſions, as we read of *Hagar*, Gen. 16. 9. and Pſal. 45. 14. which was the reaſon why thoſe high and great Queens of Perſia and other countries ſuffered them ſo patiently of old: *Διὰ τὸ τὴν βασιλίδα ὑπὸ τῶν παλλακίδων θρησκεύεσθαι, προσκυνεῖσθαι γοῦν αὐτήν.* So they were a kind of ſecondary wives, and are thought by ſome to ſignifie Chriſtians of a middle ſtation or degree; ſuch as they call *proficientes*, that are got a pretty way on their journey, but not ſo far as to be ſtiled perfect, yet, as the Queens named before are conceived to be.

and virgins without number] Or innumerable as ſome, as the the phraſe is uſed, Job 21. 33. and other places. or as others, of no number; that is inconſiderable, and not to be eſteemed. But this latter ſenſe is harſh, and irrational, for which leſſe probability than for the former, though that be ſo dark too, that we dare not aſpire at any thing more than meer conjectures; which are various, for ſome as I ſaid, would have the Babes, and Inceptors in Religion (which are many) to be meant by Virgins; by concubines the lower Graduates and proficients, (which are far leſſe) and by Queens (which are the feweſt of all) as perfect things uſe to be rareſt) thoſe that have gained maturity and perfection: Others by Queens underſtand thoſe Chriſtians that be received into open covenant with God, by concubines the Gentiles, who had no more than reaſon, or ſecret workings of inward grace, without any publick teſſeration or profeſſion; And by Virgins, the infants of both, that died before any outward expreſſion, or ſignature of faith, or Religion. Again, by Queens ſome will have true Beleevers to be ſignified, by concubines hypocrites, and by virgins (which is a ſtrange alluſion) prophane perſons. And once more, under theſe three, ſome conſider thoſe three diſtinctions and ſquadrons of outward profeſſors, *Eccleſiaſtici*, *Laici*, *Catechumeni*. But I am weary of theſe uncertainties, and leave the Reader to abound in his own ſenſe, wherein let me adde, nothing can be a ſurer guide and conduct to him, than to go on, and read this verſe with the next.

V. 9. *My dove, my undefiled is but one*] Some read, That my dove, my undefiled, or perfect is one: The learned *Grotius* would have the But, prefixt, or as he ſayes, added, thus; *But my dove, &c.* And ſo if you read them, and make the former verſe, the πρότασις of a compariſon, or conceſſion (as I called it) which is finiſhed in this verſe. then the ſenſe will run clear and ſmoothly thus. Let there be never ſo great a number, never ſo many Queens, and Concubines, and Virgins of other Aſſemblies. Let them boaſt of ſcores, and hundreds, and innumerable flocks, and multitudes of their religion, and perſwaſion; yet my Dove, my undefiled which is but one (equals ſaid I? nay) exceeds them all. Or, 2. Though you ſee, as I grant you may, many ſeveral ſorts and conditions of Churches which profeſſe my Name, whereof ſome are both more numerous, and more glorious than others, yet they all make but one Dove, one Undefiled, one Catholick Church to me: They are ſeveral congregations, and various forms and numbers, and outward profeſſions they may have, but yet they all make but one Undefiled, or perfect Dove; As *Sarah* was the onely wife of *Abraham*, and no other, ſo the Church is married to Chriſt her Lord, and is but one as he is, though united out of ſeveral pieces by his Spirit, which is one alſo, Epheſ. 4. verſe 5, 6. which oneneſſe or unity every true member of the Church will ſtrive to preſerve; elſe, if he forſake her and ſeparate from her communion, let him pretend what he will to the contrary, the Apoſtle concludes him to be ſenſual, and without the Spirit of God, Jude v. 19. Of which pride they are no leſſe guilty, that being but parts and members, will yet needs be called univerſal, and rule as Queens, and heads of all.

ſhe is the onely one of her mother, ſhe is the choice of one of her that bare her] Or ſhe is as the onely one, &c. and as the beloved, or as the pure one, or onely (that is tenderly) beloved; for ſo ἐκλεκτὸς, Eſay 42, 1 is explained by ἀγαπητὸς, Matth. 12. 18. What the love of mothers is nature teacheth as well as Scripture, 2 Sam. 1. 26. Prov. 4. 3. but who this mother here mentioned ſhould be, is not eaſily found out, ſome ſay Chriſt, others the Spirit of God, others, Jeruſalem, who is called ſo in the Spiritual notion, Galat 4. 26. Therefore, (as I ſaid) doe but ſupply the note of compariſon, which is often omitted in the Hebrew, for greater Elegancy, and then all will be manifeſt: Namely, that the Church is dear unto Chriſt, as the onely childe is unto a tender Mother that bare it. There is no people, nor nation ſo dear unto God, as his own people, Exodus, 19. 5. 2 Samuel 7. 23. and Pſalm 147. 20. Nay, mothers may ſooner forget their onely infant, than he will forget her, Eſay 49. 11. *Tantum chara ſibi, quantum nec filia matri.* One thing more is noted here from the term *una*, or *unica*, rather, that the Chuerh as ſhe is but one, ſo ſhe is the onely One in whoſe boſome her parts and members can hope to be found accepted and beloved; therefore not to be deſpiſed, devoured, hated by any, that wait for ſalvation. *Quia extra hanc quam dicimus Eccleſiam nemo ad perfectionem, nemo ad vitam niſi per hanc ſolum gratiâ fovente nutritur.*

the daughters ſaw her and bleſſed her, yea the Queens and the Concubines and they prayſed her] The word for daughters, notes ſometimes the ſex onely, Prov. 31. 29 ſometimes the relation, Gen. 24. 47. ſometimes the age, Pſalm 106. 37. but here all theſe notions (the condition eſpecially, or quality) may ſeem intended, whileſt under the names of Daughters, and Queens, and Concubines, the Converſion, Adoption, and Benediction of all the reduced Nations is comprized, who are foretold to confeſſe and admire the Glories of the Church, Deutero. 4. 6. to account her happy and renowned, Ezekiel 16. 14. and ſo indeed they did, Acts 5. 13. as Moſes did Iſrael, Deut. 33. 29. though at that time under great miſery and uncertainty, if we compare her ſtate with other Nations, that were about her. In outward and temporall reſpects ſhe was inferiour to them, but in this above them all, and to be eſteemed, and magnified for ſuch for ever, that ſhe hath the Lord for her God. Happy is ſhe, becauſe in ſuch a ſtate, though otherwiſe unhappy, Pſalm 144. 15. which ſhould encourage all to ſeek her communion, and condemns thoſe that doe not ſeek and praiſe her, but rather out of envie or faction reproach the Church of God.

V. 10. *Who is ſhe that looketh forth as the morning*] Or, that cometh forth, or that looketh from on high as the morning; The vulgar Latine addes *conſurgens*, as the riſing morning, but without any foundation in the Hebrew. The words are generally underſtood to be a Chorus of thoſe Queens and Virgins before, who not out of ignorance or doubt, but admiration and great reverence mention and extoll the Church, as they did Chriſt Mark 4. 41. which praiſe by ſome is applied to the calling and reſtitution of the Jewes that ſhall be in the time appointed, but is better conferred on the whole Church taken univerſally and intirely, who onely anſwereth all theſe expreſſions and ſimilitudes in her ſeveral ſtates and perfections; For firſt, ſhe opened like the morning, and diſplayed the Beames of life and ſalvation in a dimme, yet comfortable degree; and that even before the Law was given, when like the firſt light without the Sunne, ſhe had no other meanes of illumination, than what was darkely written in the heart by Nature and Reaſon.

fair as the Moon] This compariſon may ſeem to reſpect the Churches ſtate under the Law, which was brighter and fairer than before; yet, but as the Moon, which hath many ſpots and ſhadows and mutations.

clear as the Sun] The Evangelical Church is like the Sun riſen in glory, which ſhall never goe down. Eay. 6. 20. Her brightneſſe exceedeth all former manifeſtations, being viſited with the day-ſpring from on high and injoying the Sun of Righteouſneſſe that was promiſed. Eſay, 58. 8. and 60. 1, 2. Malach. 4. 7. with healing under his wings. This is to be underſtood of inward Glory, and Spirituall Light, not of outward proſperity and beauty; though even in this ſenſe allo ſhe may be ſaid to reſemble the Sun, which is not alwayes aſpectable, and radiant alike, but ſometimes overcaſt with clouds and obſcurity, and not ſo equally viſible and reſplendent to our ſight, though without any eſſentiall change in it ſelf.

terrible as an Army with Banners] Of this before, verſe 4. which yet here may very fitly receive another illuſtration: There it was interpreted of the preſent Order, Power and Beauty of the preſent Church; but in this place it may ſeem to goe higher, and to intend her future Glory and Majeſty, when ſhe ſhall not onely be like the Sun, Mat. 13. 43. and clothed with it; but even equal all the beauty and brightneſs as well of all the Stars of Heaven, which are called the Militia and Armies thereof, Deut. 17. 3. Judg. 5. 20. as likewiſe of the very Angels of God, who are his Hoſt, Luke 2. 13. and whoſe perfections ſhe ſhall then attain, and be like the Angels of God for evermore.

V. 11. *I went down into the garden of nuts to ſee the fruits of the valley*] Here Chriſt beginnes to ſpeak again, and declares his great care and diligence in viſiting and overſeeing his Church; *Tremelius* reads I went down into my dreſſed, or pruned garden; others, garden of nutmegs; Indeed the word is one of thoſe that are peculiar to this book, being found no where elſe in the Scriptures, and therefore doubtful and obſcure; But for certain we may conclude, that it ſignifies not any common or vulgar ſort of that fruit, but ſuch as was rare and precious; and ſo is worthy to figure the myſtical Paradiſe of Chriſt, which he is pleaſed to regard, and to take care of the growth and fruitfulneſſe of all her plants; a ſpecial word (but yet collective too, as almoſt all ſuch in the holy tongue) being put for a general. For fruits of the valleyes, ſome alſo read the Apples, or the greenneſſe of the ſtreams, which uſe to runne among the valleyes, and repreſent the fruitfulneſſe and propagation of the Church, wherein Chriſt delighteth, that he may eat of the labonr of his hands, who is the chief gardiner, and maſter of the orchyard, Mat. 21. 34.

to ſee whether the vine flouriſhed, and the pomegranates budded] For vines, the vulgar Latine read vineyard which is all one in ſubſtance, but differs from the letter which ſhould not willingly be deſerted. Nothing is more known, than that compariſon which is ſo frequent in holy Scripture of the Church and a vineyard; Pſal. 80. 8. Eſay 5. 1, 2, &c. which ſimilitude as it holdeth in many other proportions, ſo eſpecially in this, that as vines and vineyards are apt to grow wild and ruinous unleſſe continually dreſſed, and carefully kept; ſo is the Church apt to be infected and overgrown with all hurtfull errours and corruptions, unleſſe Chriſt watch over her, and ſend ſuch watchmen and labourers as will overſee and attend her. Now Chriſt is not ſaid to go down and viſit his garden, becauſe he is ignorant of her condition; no more then the Lord was ignorant of *Sodomes* wickedneſſe, when he ſaid he would go down and ſee whether it were ſo great, as the cry of it which was come up unto him, or no; Gen. 18. 21, But to remonſtrate firſt his own tender inſpections and ſolicitous vigilancy over them, and ſecondly, to ſhew how much it concerns us to look to our ſelves very circumſpectly, ſeeing the eye of Chriſt is upon us; and if any bring forth good fruit, he will help them to be more fruitful ſtill, John 15. 15. 2. but if they either bring forth none at all, or elſe that which is wild and degenerous, then he will cut down, nay extirpate them, and caſt them into the fire: which is dreadful, as the Ax is worſe than the knife, and to conſume more fearful than to purge. I ſhall not take notice here of that excreſcency which the LXX. and others adde to theſe vines and fruits, patching up this verſe with an *aſſumentum* of their own, (*there will I give thee my breaſts*) which hath no footing, nor colour in the original.

V. 12. *Or ever I was aware*] There is not greater darkneſſe and variation in all this divine Song, than we meet with in this verſe: *Aynſworth*, (who is none of the dulleſt) reads it brokenly; *I knew not*, after the vulgar Latine, and their *Neſcivi:* That of *Tremelius*, *My ſoule ſet me as yet not perceiving theſe things*, &c. I know not what to make of; nor methinks does he appear ſo clear and perſpicuous in it, as he doth in other things: we may complain of the like unſatisfaction and cloudineſſe in the reſt, and therefore ſhall not preſume to determine any thing in that, which ſo many learned and pious men have not agreed about: onely ſhall counſel the Reader to receive with due eſtimation the received reading of our Bibles, whoſe, or *ever I was aware*, anſwers all other conjectures, and excellently noteth the affectionate haſte and deſire wherewith Chriſt was carried on in a kind of inſenſible manner to reviſit his Church, and reſtore comforts to her: I know ſome put the words upon the Church, as a confeſſion of her former ignorance and negligence in obſerving his former appearances of Grace, and a proteſtation of her future zeal and care to ſeek him, in which ſhe will drive as ſwiftly as Aminadab, who is conceived by ſome to be one of Solomons chief maſters or grooms over his Chariots; by others miſtaken for Abinadab one of Davids brothers, 1 Sam. 17. 13. by others one of the Princes of the tribe of Judah, Ruth. 4. 19. who (as their tradition goes) when the reſt were afraid to enter the red Sea, boldly put forward himſelf, and encouraged the reſt to follow. But it is better to retain the ordinary and general application, whereby it is the oration, or at leaſt the hiſtory of Chriſt, and preſents either what he ſaid or did for his Church, or both.

my ſoul made me like the Chariots of Aminadab] Whether this *Aminadab* ſhould be read together as a proper name, or elſe cut in ſunder and tranſlated appellatively is not evident; Some would prefer this laſt, and reade, my ſoul put me into the Chariots of my willing, or munificent or principall or prepared people: or my ſoul troubled me for the Chariots, &c. or by reaſon of the Chariots, &c. which Chariots ſome would have onely the foure Evangeliſts, (*quadriga Evangelii*) others all the Miniſters and Prophets of the Lord, 2 Kings, 2. 12. who are chearfull and ready Chariots and Horſe-men: others, the Holy Angels, who are the willing and ſwift Embaſſadours of Heaven, Pſalm 103. 20, 21. There be another company (the LXX. *Aquila* and the *Syr.*) which preſent the firſt words in the third Perſon, he knew not; and then the following (almoſt like *Tremelius* his *Impoſuit me*) my ſoul hath placed me, &c. not without as much difference in the reſt. What ſhall we do? where fix and chuſe in this great variety? Whom ſhall we follow? It is uncertain and dangerous: But if I be worthy to direct, the better way is to follow the firſt and moſt generall Tranſlations, (for ſome of the later labour under a deſperate obſcurity) as we may obſerve to be done in that which we now uſe in our laſt Engliſh Editions; and then as I ſaid before, that pious and devout ſenſe will ſtraight wayes offer it ſelf, which was intimated in the laſt Annotation; Namely, that the whole phraſe preſents the ardent and longing zeal and deſire that Chriſt hath to behold the flouriſhings and propagations of his Church; which appears firſt, in that he is ſaid to come unawares; that is, not ignorantly, (for ſo Chriſt can doe nothing) but ſuddenly (for not to know is often expreſſed for a ſuddain, not an unknown act eſpecially, Eſay 47. 11.) and ſecondly, that his ſoul made him like the Chariots of Aminabab, that is, made him to haſten ſo, and ſo accelerate the returns of his favour, as if he had come on the ſwifteſt Chariots, For, as he is ſaid to come with his Chariots, like a whirle-winde to render vengeance on his enemies, Eſay, 66. 15. ſo will he be as expedite and as forward to ſave and preſerve his people, who in the ſame Chapter, verſe 20. he promiſeth to bring upon Horſes, and in Chariots, and Coaches (as the Margine there for litters) and upon ſwift beaſts to his Holy mountain Jeruſalem. Now that this vehemency and paſſion which Chriſt here expreſſeth, was not any irregular, nor inconſiderate blinde perturbation, but a free and prudent act, appears by that which he ſaith, His Soul made him; that is, he made himſelf; for, my ſoul, is uſed in the Hebrew Idiom for, I my ſelf, as Gen. 27. 25. and 31. which ſhewes that thoſe affections were not ſo in him as they are in other men, blinde and precipitate; but ſubject alwayes to Reaſon and Grace, ſo that he ordered the reins of them at his owne pleaſure, and was not troubled by them at any time, but rather troubled himſelfe, as the Margine of our newer new Teſtaments beſt rendereth that of John 11. 33. It would be happy for us, if we could doe ſo too, and ſet over the Charets of our ſouls, not that raſh inordinate *Phaeton*, our own luſt, but Reaſon and Faith: *Si anima currus eſt vide ne equus caro ſit.*

V. 13. *Return, return O Shulamite, return, return, that we may looke upon thee*] This earneſt Appellation hath as many ſeveral interpretations, as there be revocations in it: Some ſay they are the words of Chriſt recalling his Church from errour and diſorders, which is an happy returning indeed: Others will have the Churches of the Gentiles to invite and perſwade the Jewiſh Synagogue from her former worſhip and Adminiſtrations, to the Evangelical Covenant, that ſo both may be made one in that fulneſſe and union. A third ſort (and they moſt probably) will make it the earneſt Petition of their Friends and Virgins, that love the Church, wherein they beſeech her to take heed unto her ſelf, and if ſhe had been apt to be ſeduced and drawn aſide from her firſt love and purity, now to return ſpeedily, and conſtantly, that they may with joy look upon her; return to God, to her ſelf, to her own priſtine condition, and their hopes and prayers, that ſo they may have more reaſon to admire her, and rejoyce in her.

what will you ſee in the Shulamite?] For *Shulamite*, ſome reade *Shunamite*, but corruptly. The word ſignifies peaceable or perfect, and is the Fœminine of Solomon, the women being uſually called after their Husbands names, Eſay 4. 1. For, what will ye, the vulgar Latine read ſingularly, and againſt the Hebrew, What wilt thou ſee in the *Shulamite*, as if ſhe ſpake to Chriſt onely, or to ſome particular perſon. For the queſtion is not propoſed by another, but by her ſelf. In the *Shulamite*, that is, in me; this Tongue uſing the proper name often inſtead of the Pronoune; as Exodus 24. 1. and Job 1. 9. where Lord and God are in ſtead of Me, and Thee. The purpoſe and deſigne of the queſtion, is not onely by the Elegancy of it, to delight and winne the Reader; but alſo the more to occaſion, and advance the Beauties of the Church; which ſhe ſeemeth humbly to deny, and refuſe, as if nothing in her worthie to be conſidered, or ſeen, but ſo provoketh and deſerveth the more.

as it were the company of two Armies] So we Engliſh it as a diſtinct and entire Anſwer; but the Vulgar Latine hath, unleſſe the companies of Armies; joyning the queſtion, and the reply together, which is all one: For companies, ſome read dances, (but thoſe Martial, ſuch as the Pyrrhick) or Marches; and for Armies. *Tremelius* retains the proper name, *Mahanaim*, (which you may finde waiting on the Text in our Margins) which is applied either to the happy condition of Davids Army there, 2 Samuel, 17. 27. or to that more happy Hoſt of Angels, which were ſent to meet Jacob when he returned out of his long ſervitude, Geneſis 32. 1, 2. in which notion the words have a good and comfortable ſenſe, and ſignifie either the awfull Majeſty and grace of the Church, which is like that of a well diſciplined Army; or elſe the happy Union and Reconciliation of the two Churches (Jew and Gentile) which like two Armies joyned together, do with mutual conſent and thankfulneſſe ſing to God prayſes, and ſongs of victory, going forth in the dances of them that make merry, as is promiſed, Jeremiah, 31. 4. and more particularly, Revelation 5. 9. and 7. 10. and 19. 6. but there be others that conceive the Church would rather depreſſe, and humble her ſelf here, than any way to ſeem to boaſt; and theſe refer this ſimilitude either to the ſpiritual luſtings and conflicts of the fleſh and ſpirit, which are like Eſau and Jacob, or (as the Text) like two Armies fighting in the Church: Or elſe to thoſe many perſecutions and afflictions to which ſhe is expoſed, which make her unfit to be looked upon, or deſired: And this is the ſenſe of that Learned man, *Grotius. Negat ſe velle inſpectari; Neque enim hoc ſpectaculum ſuavius fore, quàm cruenti exercitus.* And another good Auther, *Chorus caſtrorum*; that is, *cunctorum, adverſitatum hoſtilium pugnus & Phalanges.*

CHAP. VII.

IN this part of the Song, Chriſt beginneth new prayſes of the Church, in a new Order; running over every grace and ornament in her, from the loweſt to the higheſt: To which ſhe returns thankfull and glad acclamations, and profeſſions; devoting her ſelf by new Covenants and vowes to her Beloved, whom ſhe inviteth to her Aſſemblies, and promiſeth to offer all her beſt Fruits wholly to him, for whom alone ſhe had brought them forth, and by whoſe bleſſing, ſhe flouriſhed with all manner of them, both new and old.

Verſe 1. H*Ow beautifull are thy feet with ſhooes, O Princes daughter!*] The firſt thing that deſerves to be obſerved here, is the Title, or Style, which we found not uſed in this Song before: Some read obſcurely, the daughter of Nadab; (as the LXX. *Syr. Arab.*) but the moſt either Kings, or Princes daughters; or fuller than that, Bounteous Princes daughter, (for that is one glorious Attribute of Princes, Luke 22. 25.) to which our Engliſh Bookes prefixe a vitall Interjection, which is not done by way of queſtion, or examination, but of admiration and wonder; befitting both her quality, who is the daughter and heir of the great King of Kings, Pſalm 45. 13. and 89. 27. and likewiſe her wonderfull Beauty, and perfection, the prayſe whereof he rayſeth from her loweſt part firſt; and from that gives a full delineation of all the reſt. Inſteed of feet, ſome read ſteps, or goings in ſhooes, which is no great difference, for the ſame thing is intended by all: And that is, to demonſtrate, either; 1. Her deliverance from captivity and perſecution, under which ſad yoak all that lay, uſed no ſhooes, but went bare-foot, (*mero pede*, in *Juven.*) as an expreſſion of their mourning; which appears by ſeveral Teſtimonies, both of Divine and Humane writings, Ezekiel. 24. 15. 2 Samuel, 15. 30. Eſaiah, 20. 4. Lamentations, 1. 9. Micah, 1. 8. &c. Or 2. Her reſtitution to her former Inheritance and Poſſeſſion, Deuteronomy, 25. 9. Ruth 4. 7, 8. Or, 3. (which is the beſt) Her walking obediently and comfortably in the wayes of Holyneſſe, and that peace which the Goſpel hath prepared: The which that ſhe may doe Chriſt promiſeth to give her ſhooes: Ezekiel, 16. 10. and commands her to get her feet ſhod with the preparation of the Goſpel, Epheſ. 6. 15. which will make them not onely beautiful, but ſtedfaſt. Rom. 10. 15. Galat. 1. 1. For theſe ſhooes doe not onely adorne her, but likewiſe defend and guard her feet ſo, that ſhee is able to tread upon the rougheſt and ſharpeſt trials, that may bee caſt in her way with boldneſſe and ſecuritie.

The joynts of thy thighes are like jewels, the work of the hands of a cunning workman] For joynts the LXX. have ῥυθμὸς, the numbers; and others, the model, forme, ſtructure, turnings, compaſſe, rotations of thy hyps, or thighes, and (under them) of all the lower parts of thy body are like jewels, &c. The word for jewels is found onely here, and ſprings from a root that ſignifies to boar, or inſert, or faſten, or link one thing into another, as skilful workmen do in their curious chaines and other jewels, and chiefly, as he who is the great Artiſt κατ' ἐξοχὴν, the omnipotent wiſe Creatour of man hath faſhioned and united his joynts and bones wonderfully together, which like wheels and compaſſes move and turn in their order, as hee hath appointed: Than which nothing can be a fitter ſymbol of the Church, which is the work of God too, Eſay 80. 21. whoſe body is fitly joyned together, and compacted by that which every joynt ſupplyeth, as the Apoſtle ſpeaks elegantly, Eph. 4. 16. and in whoſe praiſe nothing can be ſaid greater, than that ſhe is careful to preſerve and keep this decent compagination; nor a greater bleſſing deſired for her, than that ſhe may alwayes have her joynts and parts thus beautified, and ſtrengthened with truth, and peace. Which is the work of the ſame skilful hand that formed her at firſt. To make peace is the prerogative of the God of peace.

V. 2. *Thy name is like a round goblet, which wanteth not liquor*] It is read as a prayer by ſome, let thy navel be like a round, or a turned cup, that may never want mixture, or plenty, or never fail the drinker. The radical word for navel ſignifies firm, or ſound; becauſe the navel upholds and knits together the liver, midrif, bladder, and other inwards, as a bridge does the ſtrings in an inſtrument, or as the center does all the lines of the whole circumference; It is called by Phyloſophers, *Venarum nodus & coitus, centrum corporis, &c.* and the rupture of it is alwayes deadly. Now the navel is not more tender, or beneficial in reſpect of the natural body, than it is in the myſtical, whoſe navel is expounded to be the laver of regeneration, that is, the Sacrament of Baptiſme; by which as plants by their roots, or children by the navel, ſo are all the members of the Church fed, and nouriſhed, even when they are ſo weak and feeble, that they cannot eat and feed of themſelves, but their whole life and ſuſtenance is conveyed by others unto them. It was the cuſtome of the Eaſtern Nations to infuſe balmes and other precious mixtures upon their navels, both for delight, and health; The wiſe man ſayes that the fear of the Lord exceedeth all thoſe Unctions; It is health to the navel, and marrow to the bones, Prov. 3. 8. And ſo is the grace exhibited and given in Baptiſme, which whoſoever receiveth, and improves as he ought, will find it a full goblet crowned with plenty and comfort; which will refreſh and heale every temptation: If tempted to ſin, and defile our ſelves, to remember we are waſhed here, will be an happy meanes to keep us clean ſtill; or if tempted with fear, and doubtful jealouſies that ſin is not pardoned, to remember the vertue of this waſhing, will purge all thoſe ſuſpicions, and give us an happy peace and aſſurance of remiſſion: For why are we baptized but unto the remiſſion of ſins, in the Name of Jeſus Chriſt, Acts 2. 38. who never fails on his part to performe that vvhich he hath promiſed.

Thy belly is like an heap of wheat ſet about with lilies] Or let it bee ſtrengthened and intrenched round with flowers, or lilies. Here we have ſuch another metaphor, as the former was of Baptiſme, of the other Sacrament of the Lords Supper. Which like the belly is the ſtorehouſe of the Church, and ſupplies to every part according to its proportion, full meaſures of ſtrength and nouriſhment; but of which none are fit to partake but thoſe that are pure, and clean, and fruitful as flowers and lilies, not ſcandalous and prophane perſons, who are like ſtinking weeds. The Saints of the Churches are τὰ ἄνθη τῶν ἐκκλησιῶν, her ſtars and flowers, vvhich deck her vvith beauty, and are onely worthy to encompaſſe her Altars, Pſal. 24. 3, 4, 5. and Pſal. 26 5, 6. I might adde here vvhat St. *Bern.* prettily and piouſly alludes to this, *uterus virgineus acervus fuit tritici ex fœcunditate, vallatus tamen liliis ex virginitate: neque unquam triticum in ſpicam erumpens lilii integritatem violavit. Nec virgæ virorem floris læſit emiſſio, nec virginis pudorem ſacri partus editio. in* St. Bern. *homil. 2. ſup. Mi.*

V. 3. *Thy two breſts are like two young Roes that are twins*] This ſimilitude was uſed in part before, Chapter, 4. 5. onely this here wants ſomething of that, which though not in the Hebrew, ſome Tranſlations have preſumed to adde. The two Teſtaments are theſe breſts, which are compared to Roes, or any other ſuch like creatures (for it is a generall word, and ſignifies all thoſe which are called θηρία τετράποδα) that are twins, and ſo moſt like one to another; as the holy Scriptures are, in which no diſproportion nor contradictions, but as *Ovum ovo*, as face anſwereth face, ſo do they agree, and harmonize one with another.

V. 4. *Thy necke is as a Tower of Ivory*] He had compared this part before to Davids tower, chapter, 4. 4. that was for the ſtrength of it; now he prayſeth the beauty and comelyneſſe of it, by reſembling it to towers of Ivory; which were of two ſorts, as the Naturaliſts tell us; either that which they called *Foſſile*, or elſe *Elephantinum*, the teeth of Elephants, which in ſome of thoſe creatures are wonderfully large, attaining to the length of nine or ten foot, and proportionable in thickneſs: So that we read of Ivory Palaces, Pſalm 45. 9. and Ahabs houſe of Ivory, 1 Kings 22. 39. and beds and houſes of Ivory, Amos 3. 15. and 6. 4. This was a magnificence and bravery which our Age and Times, though prodigal enough, cannot imitate; but it is onely worthy to be the Allegory of the ſpiritual pomp and freedom of the Church; whoſe neck delivered from the bondage of Idolatry and ſin, Heb. 2. 14, 15. and having that grievous yoak broken, Levit. 26. 13. is now more glorious, and pure, and ſtrong than towers of Ivory.

thine eyes are like the fiſh-pools in Heſhbon by the gate of Bathrabbim] Of Heſhbon we read often, Numb. 21. 6. and 32. 34 37. but ſome, that will not have it to be a proper name in this place, take it appellatively for any piece of rare Art or workmanſhip; ſuch as many times fountains, and ponds and fiſhpools are; chiefly among thoſe Nations, which called their ſprings, as well as other heavenly gifts, bleſſings, Judg. 1. 15. Therefore *Tremel*, reads *Artificioſiſſimus* inſtead of Heſhbon, and for the other Bathrabbim, he turns it, *Portam frequentiſſimam*, a gate moſt frequented; which other Verſions render the gate of the daughter of the multitude, or of the nobles; for none of which, ſeeing there is more authority than for that which we read properly and primitively as we find in the Hebrew, I ſee no cauſe for alteration; conſidering eſpecially that the main thing is anſwered by the one as fully, as by the other, and agreed upon by all; that is, the Analogy betwixt the eyes and pools, or fountains of water, which is ſo naturall, and they expreſſe both by one word in the holy Language; and as the one are pure, gentle, tranſparent, untroubled, clear, &c. ſo are the other as hath been noted before, chap. 4. 1.

Thy noſe is as the tower of Lebanon, which looketh toward Damaſcus] The tower of Lebanon, is moſt probably that which was built by Solomon, 1 King. 9. 17. and 2 Chron. 8. 6. and was as a Frontier garriſon upon the North of the holy land againſt the incurſions of the Syrians from Damaſcus, which, was their chief city, Eſay 7. 6. To this tower Solomon compares the noſe, or fore-head (as ſome) or face of the Church; which may well ſeem a ſtrange uncomely Metaphor to ſuch as conſider not the nature of this Poem which is Rural and Paſtoral: or elſe underſtand the compariſon of greatneſſe, or quantity, which they ought not, but rather of the uſe and office for which this Tower was built; which (as I ſaid) was to be a Garriſon, and a Watch-tower, or Becon to the reſt of Judea, upon any ſudden attempt of the Syrians againſt them: In which office not the Miniſters onely of the Church, ſhould like that Tower in their ſeveral Lebanons and Charges (for which cauſe the Pulpits are ſaid to be tovvers, Neh. 8. 4.) but likevviſe every Chriſtian, vvhom it concernes to be vvatchful and careful, both over themſelves, and the vvhole Church; and to that end to get this ſpiritual noſe vvhich is ſpoken of, and vvhich repreſents that excellent gift of proſpection and diſcerning, vvhich proceedeth from the Spirit of God, vvhereby they may be able to diſtinguiſh the precious from the vile; and by a kinde of ſagacity both to preapprehend dangers and injuries plotted againſt the Church, and prevent them.

V. 5. *Thy head upon thee is like Carmel, and the hair of thy head like purple*] *Upon thee*, is left out by the vulgar Latine, vvho differ much from our Tranſlation in the follovving vvords; and ſome of them no leſſe in the ſenſe; for by Carmel, they vvould have that Order of Hermits (are they;) or Friars to be underſtood, vvhich they call from this hill Carmelites; inſtituted by Pope *Honorius* the fourth, in the year 1217. in imitation of Eliah and the Prophets vvho lived there. But this is deluſory; and as vain as theirs, who by this head vvould have the Pope, and the perpetual ſucceſſion of his chair to be meant by mount Carmel, and his Conclave of red hats by the purple haire. The moſt ſpirituall ſenſe is that vvhich expounds all of the higher and lower officers and governours of the Church, which under Chriſt are as lofty ſtout heads, and as purple precious hair unto her, both for defence and ornament: For as Carmel ſignifies dignity and ſtability, ſo doth Purple alſo, being double died, and of great eſtimation. The civil Magiſtrate may be called the head of the Church, and ſo her Carmel, and purple; not that he hath power (as a Magiſtrate) to preach the Word, or to diſpenſe holy Myſteries; but as by his Authority he may give free paſſage to the Goſpel, making wholeſome Lawes for the honour of it, and by his example adorn and countenance both it, and the lawful Miniſters of it, and ſo we are to underſtand of thoſe noble perſons that were commiſſionated by good Iehoſhaphat, and ſent abroad with the Levites to ſtrengthen and honour them in that godly work, 2 Chron. 17. 7, 8, 9.

the king is held in the Galleries] The vulgar Latine joyn this clauſe without any partition to the former, and labours to make ſomething of it, but with unhappy ſucceſs. None come ſo fully, and ſatisfyingly to the Text, and the underſtanding of both, as Tremelius, who makes it an intire, though abrupt ſentence, as our Engliſh doth; and to my apprehenſion hath a more ſolid and pious note upon theſe words, than any other part of this Book. I ſhall tranſcribe it for his ſake, and theirs who have not alwayes his larger Edition at hand: *Nullus Rex* (ſaith he) *tantâ gloriâ praditus qui aſpectu tua iſtius gloria expleri poſſit; ſed confixus & ſtupens ad aſpectum ejus perpetuo videndi tui deſiderio tanquam vinctus teneretur, tanti gloriam tuam pra ſuâ & totius mundi gloria faceret*. That is, briefly, The King (that is, my ſelf, for as I noted before concerning the Shulamite, the third Perſon is often uſed in this Language for the firſt) is ſo taken and captivated by thy beauty, that he delighteth to be held there perpetually, and would be alwayes a glad Spectator and companion thereof.

V. 6. *How fair and how pleaſant art thou, O love, for delights!*] Or, how fair art thou made (paſſively in the Hebrew) O my deareſt in thy delights! This Admiration is aſcribed by ſome to the Virgins and friends of the Church, extolling her happyneſſe in the Love of Chriſt: but there is no reaſon to break the ſpeech off here, which continues ſo many Verſes down ſtill, and agreeth ſo elegantly both with the former and following expreſsions.

V. 7. *This thy ſtature is like to a Palm-tree*] The vulgar Latine leaves out the Article, which is moſt plain and demonſtrative in the Original, and very ſerviceable in this place, where after a particular and diſtinct Character and elogy of the Church, Chriſt ſeems to revive her again, & breath out into new and more prayſes of her; comparing her whole height or ſtature, to the Palm-tree, which is one of the nobleſt and moſt famous of all the forreſt for many excellent properties: And ſo is the uſual Embleme and Symbol of conſtancy, Fruitfulneſſe, Patience, and Victory. The Prophet compareth his bleſſed man to the Palm-tree, Pſalm, 92. 12, 13. which the more it is oppreſſed, the more it flouriſheth; (*Plures efficimur, quoties metimur*:) the higher it groweth, the ſtronger and broader it is in the top,) *deorſum ſtringitur Chriſtianus ſurſum dilatur*) and therefore was given even among Heathens, to their Conquerours and Triumphers: *Palmaque nobilis terrarum Dominos evehit ad Deos*: and is worne by the Saints in Glory, as ſignals of their happineſſe and ſalvation; Revelation, 7. 9, 10.

and thy breſts to cluſters of Grapes] The breſts are prayſed, again, as being parts of extraordinary Beautie, and benefit: So are the two Holy Teſtaments of Gods VVord, which are the breſts of conſolation, and as full of joy and peace as bunches of Grapes, or any other Fruit which groweth in the moſt numerous and faireſt cluſters.

V. 8. *I ſaid I would goe up to the Palm-tree, I will take hold, &c.*] To ſay, in the holy Idiom, is either to reſolve, or to promiſe any thing; both which Notions may be admitted here: for Chriſt did both Decree and Covenant, that he would goe up to the Palm-tree; that is, not aſcend the Croſſe (as ſome expound it,) and die upon that, which yet is a true and pious ſenſe; but goe up to the Throne of his Reſt, and thence over-ſee and comfort and protect his Church, which is called a Palm-tree (and ſo every member of her is alſo) in the Verſe next before, for ſeveral reaſons; and for this, which I ſhall adde among the reſt, that it hath no branches nor boughes on the ſides, or on the body, but all grow together on the very top: wherein the Church of God ſhould be like that tree, having all the branches exalted from the world, and collected into one united company, who without any ſtraglings or dividings, ſhould aſpire towards Heaven, and begin their converſation there even upon earth; for then will Chriſt take hold of her boughes, or tops (for ſo the Hebrew word, which is peculiar to this place, and found no where elſe in Scripture, ſignifies) that is, will both dreſſe them, as the carefull Gardiner purgeth his Trees, and likewiſe preſerve and keep them, that all their Fruits may be gathered, and none deſtroyed.

Now alſo the breſts ſhall be as the cluſters of the Vine,] Or, now alſo let thy breſts, as if it were a wiſh or prayer, rather than a promiſe; but both import the ſame thing, and the benediction of Chriſt alwayes goeth along with his promiſe: The vulgar Latine omitteth the Adverb Now, becauſe (ſaith a Jeſuite) it is only expletive, and of no great moment No? is it not of that God hath ſpoken? I ſhould think every ſyllable and letter important that his hand hath written: And ſo, for all him, is this, which expreſſeth the ſucceſs and order of Divine bleſsings. Firſt, Chriſt vouchſafeth to goe up and viſite, and then the Church becometh more fruitfull and more pleaſant than ever: His eye and aſpect healeth her barrenneſſe, and maketh her withered and emptie breaſts, like the ſwollen cluſters of the Vine, full and bigge, and amiable; ſo that they ſhall abound with comforts, and make her that ſhe ſhall neither be barren nor deſolate any longer, 2 Pet. 1 8.

and the ſmell of the Noſe like Apples] Or of thy mouth, and countenance; which are the Engliſh of the ſame word that is uſed here, Geneſis 2. 7. and 3. 19. and ſignifie the redolency and fragrancy of their names, and memory that ſhall watch over and attend the Flock of Chriſt, whoſe fame ſhall ſpread abroad and be diſperſed, even as the ſweeteſt Apples, or other aromaticall Fruits (which the Greek Poets call ἡδύπνοα,) that have the moſt delightfull breath or ſmell.

V. 9. *And the roof of thy mouth like the beſt Wine*] Or, thy throat, or palate, is like the beſt VVine, or VVine of the beſt Odour, as Tremel. The wicked breathe poyſon from their mouthes, and their Grapes are Grapes of gall, not of goodneſſe, Deuteronomy, 32. 32. but the whole communication and ſpeech of Sion, is gracious and healthfull; like generous VVine which reviveth and glads the heart, both for the guſt and taſte of it, which is Heavenly and Gracious, fit for the uſe of edifying: and alſo for the ſmell and odour, which is not contagious and loathſome, but full of delight and pleaſure, as proceeding not from rotten and corrupt Lungs, but from a ſound, and ſanctified heart.

for my Beloved, which goeth down ſweetly] This is a rough and intricate place, wherein few Tranſlations agree: The vulgar Latine differs wholly from ours; and Tremelius no leſſe. The former reads, VVorthy my Beloved to drinke; the latter, moving its ſelf moſt rightly and lovingly. VVhereof a late Jeſuite paſſeth his cenſure thus, *Mihi videtur ab illo ſine lege & ſine exemplo factum audaciſſime*. But by his leave, not ſo audaciouſly and ſingularly as they, who though they confeſſe our Verſion and his (in part) to come neerer the firſt and proper notion of the words, yet diſdain to correct and alter theirs, but will retain their inveterate corruptions againſt the very light it ſelf: The beſt is, in the ſenſe and matter they diſagree not ſo much, for all agree with us, that the vertue and efficacy of the VVord of God preached and taught is here intended, which is like excellent Wine acceptable to Chriſt, and which moveth and worketh ſtrongly in the hearts of them that receive it; As VVine which is a creature full of life and ſpirits, ſparkleth and danceth in the glaſſe, Prov. 23. 31. eſpecially when men ponder it ſeriouſly, and meditate upon it, and digeſt it, as follows in the next words.

cauſing the lips of thoſe that are aſleep to ſpeak] This is an hyperbolicall expreſſion, which highly, but truely would deliver the power and vigour of the Goſpel; chiefly when it ſinks into the heart, and is there warmed and cheriſhed by holy and devout Meditation; then like good Wine it will declare its vertue and excite even thoſe that were aſleep before, to utter the great things of God. The Wiſe man tells us that they are talkative, and apt to babble, that are given to Wine, Proverbs, 23. 29, 30. And therefore they miſ-judge the Apoſtles to be full of Wine, when they ſpake as the Spirit gave them utterance, Acts 2. 4. 11, &c. *Fœcundi calices quem non, &c.* This is no praiſe, but a great crime and miſchief: but ſpiritually taken, it is a Vertue, and an happyneſſe: men ſhould not delight in the ſight or ſipping of much Wine; It argues a voluptuous,

ous, ſenſual ſoul to ſmack, and try it in the mouth, or keep it upon the tongue and palate: but the VVord of God we ſhould roll, and ponder, and(like the cleaner beaſts) chew the cud after it, for this will make us grow and increaſe the better. Where the heart indites good matters, the tongue will be the pen of a ready VVriter; nor can that ſoul which hath taſted of the power of the good VVord of God and the World to come, forbear to declare and ſpeak of it to all the World. VVe cannot but ſpeak the things which we have ſeen and heard, ſaid they, Acts 4. 20. So it is impoſſible for any to be ſilent, that have felt this power moving and inſpiring them. *Dum poſt auditam verba ad memoriam revocant, dum audita quaque exercitatione aſſidua cogitant quæ ſumpſerint; quanta ſit Virtus cibi quem comederunt, ſentiunt, nec tacere poſſunt, nec celare valent.*

V. 10. *I am my beloveds, and his deſire is towards me*] No difference at all in Tranſlations about the former Clauſe, which we have had ſeverall times before; but the latter is read diverſely; *Tremelius* for And reads *quandoquidem*, ſeeing that his deſire; making this the evidence and proofe of that, as indeed it is: For Deſire, the vulgar Latine, reads Converſion, or return, which is all one in effect, for as we avert and fly from that we hate, ſo doe we return, and ſeek that which we deſire: The phraſe hath a double ſignification, as may appeare from Geneſis 3. 16. and 4. 7. in which places it ſignifies either dependence, and ſubjection, or elſe great love and affection; both which, the Church (whoſe words theſe are) had found very richly abounding in Chriſt: For the ſecond, no queſtion can be made of it, and though the other may be doubtfull, and indeed cannot he aſcribed to Chriſt, as he is the Head of the Church, for ſo he haah preheminence over all, and cannot be ſaid to be ſubject, or to depend; yet as he is her Beloved, and Husband, he may without any diſparagement be ſaid to have his deſire (that is to be ſubject) unto her; loving Husbands will be ruled by their dear VVives, and will deny them nothing that is fit: It is ſaid of Livia, that by her ſweetneſſe and dutifulneſſe to him, ſhe commanded Auguſtus Cæſar, the great Emperour of the World: So doe not we finde that Chriſt is ſaid to wait upon his people, Eſay 30. 18. and doeth not he give her leave to command him, Eſay 45. 11? When they are ſubject and obedient to his Scepter, they gain more Honour than they can give; *parendo imperant*; by kiſſing the ſonne, they doe even command him, and make him theirs; And therefore it is meet that they ſhould be his, and neither their owne nor any others, when he is ſo intirely and ſpecially kinde in all his deſires to them. The Church had reaſon to doubt of his goodneſſe before; but now that Chriſt had ſo graciouſly diſcovered himſelf, and his love towards her, ſhe had ſtronger reaſon both to believe and to honour him; now ſhe felt and found his affections to be greater than her deſerts; and above all her fears; ſhe had been negligent, inconſtant, forgetfull of him; but now that he hath awakened, reduced, pardoned, her, and done ſo great things for her, whoſe, can ſhe be but his? upon whom ſhould her heart be fixed? upon whom ſhould ſhe caſt her thoughts and her duty but onely on him, whom ſhe vowes not onely to love, and feare, and believe, but even to die for him, as he did for her.

V, 11. *Come my Beloved, let us goe forth into the field*] She inviteth her deareſt to walke abroad with her, and to accompany her in all her wayes: That his ſpirit and care may joyne together, and proſper hers for the good of all the Churches: The field at large is the VVorld, Matthew, 13. 38. into which field, Chriſt hath ſent his labourers to doe his worke, that ſo it may become his Church, *ut fiat ager Virtutum qui prius fuerat veprium & ſpinarum*; of this field, even great and populous Cities are a part, but yet Chriſt is not confined to them, but viſiteth all places; and many times none ſo willing to entertaine him, none ſo fit and likely to finde him, as the fields and deſerts: according to that of S. *Jerome*, *Mihi oppidum carcer eſt, ſolitudo paradiſus.*

let us lodge in the Villages] Or ſtay, or ſojourn, or reſt all night in the Villages, the Root whence the word for Villages, Springs, is כפר which ſignifieth to cover, and ſo *tecta* in the Latines from *tegere*, becauſe at firſt Villages were onely (like our Hovels) places covered over head to ſhelter the Cattel and their keepers from the injuries of weather; the uſual habitations being in fenced Towns and Cities. Yet even to theſe poor mean places did the Church extend, and converted thoſe Pagans (as they were called from πάγος, a Village) to become Citizens of the new Jeruſalem. Such is the condeſcention and goodneſſe of Chriſt, that he diſdaineth not the ſimpleſt, meaneſt Cottages; and ſuch is the high priviledge of thoſe that are dull, and poor and ignorant by Nature, to be made in him, rich and wiſe and bleſſed. The Beaſts of the field ſhall honour me, the Dragons and the Owles, becauſe I gave water in the wilderneſſe, and rivers in the Deſerts to give drinke to my people, my choſen, Eſay, 43. 19, 20, 21, 22.

V. 12. *Let us get up early to the Vineyard, let us ſee if the Vine flouriſheth*] The Church had ſlept before, and ſuffered for it; Chapter, 5. 6, 7. by which ſad experience ſhe is grown ſo carefull and circumſpect that now ſhe ſtrives to awaken and incite others, to a ſpeedy and timely watchfulneſſe, and diligence: Than which nothing can be, either more anſwerable to the never-ſlumbering goodneſs of the Lord, who viſiteth her early and late, 2 Chronicles, 36. 15. Ieremiah, 25. 34. or to the beſt examples of the Saints in Holy Scripture: How early did the Pious VVomen riſe to goe to the Sepulcher, whoſe reſtleſs love is recorded by all the Evangeliſts? and how carefull was Saint Paul, Saint Peter, and the reſt of the Apoſtles, in viſiting and feeding the Churches, whoſe care lay continually upon their ſhoulders, and they loſt no opportunitie of attendance and edification; Acts, 15. 36. and 20 28.

whether the tender Grape appear, and the Pomegranate bud forth] By theſe tender or firſt Grapes, and Pomegranates, we may underſtand all particular ſorts and kinds of Chriſtians, both weake and ſtrong, of whom the Church hath a ſpeciall care, that they may not be diſcouraged, but ſtrengthned in Grace: Many are feeble and weak at firſt, ſo that it can hardly be diſcovered whether they have Faith or no; theſe ſhould be cheriſhed and conſidered, that no cold blaſts nip their growth, but that they may ripen and increaſe from ſtrength to ſtrength, untill their Buddes become perfect Fruites, and their Bloſſomes, a compleate Harveſt.

there will I give thee my loves] The vulgar Latine hath ſtill the old errour (my breſts) as frequently before; but let us pardon that which is but verbal, ſeeing they conſent with us in the reality and ſignification; which the chiefeſt admirers of that Verſion reduce unto ours, reading theſe words, and thoſe following as the Churches free and thankfull proteſtation; that ſhe will detain nothing that is hers from the ſervice and love of Chriſt, but reſign all unto him, who is worthy alone to enjoy all. For There, ſome tranſlate Then; but that is no difference; for theſe two Adverbs are uſed promiſcuouſly in all Languages, where every one knows that *Interea loci*, and *dictum in loco*, and ſuch like, doe not ſo much expreſſe any place, or *ubi*; as they doe ſeaſons and times.

V. 13. *The mandrakes give a ſmell*] The word for mandrakes is hard and uncertain in the Hebrew, being not found in the Bible except in this place, and that of Geneſis 30. 14. To which the Chriſtian Reader will doe well, to look back and conſult with the Annotations and Comments on it for better ſatisfaction. If they were flowers, or ſome other pleaſant kind of herbs, or fruits, (as is probable) nothing could be a more proper and genuine Metaphor to expreſſe that which is generally intended in this Song, wherein the wiſe Compoſer rifles and plucks all the rarities of Nature, to deſcribe his ſacred, and ſupernatural myſteries, to which the whole creation is not enough to bee an Allegory. How many of the chiefeſt pieces of that rare treaſure hath he mentioned before? and leſt any that is ſtrange and wonderful ſhould be omitted, now this of Mandrakes is added; Such is the matchleſſe riches, and ſweetneſſe of the ſubject of this Poem, to which all the ſtorehouſe of the whole world from both her ſpheres contributes, and yet all is not ſufficient: But Mandrakes are no leſſe myſterious and unknown than the Parable it ſelf, and therefore it will bee beſt to ſpare long diſquiſition and diſputes about them, this being enough to reſt upon, that if their naturee and vertue be ſuch as it is reported by the learned, and theſe are that powerfull *Mandragora* of which the Greek herbaliſts and others write ſo much, whoſe great effects are love, and fruitfulneſſe, and ſleep; then it is evident, that they are moſt apt ſymbols and figures of grace, and all other divine and heavenly influences, which not onely conciliate love and charity, where there was none before, but likewiſe make the barren heart fruitfull in every good work, and quiet the troubled and perplexed heart with abundance of peace and joy.

and at our gates are all manner of pleaſant fruits new and old]

old] Here we have obſerved two proverbiall formes and uſages of ſpeech, which expreſſe both the plenty and forwardneſſe of their graces, who deſire further communion with Chriſt; They have fruits at the very Gates waiting for him, for ſo to be at the Doore, or the Gate, ſignifies not onely among Secular, but holy Writers; *Hannibal ad portas*, is no more than *peccatum pra foribus*, ſinne lieth at the doore, Geneſis 4 7. or that ἐπὶ θύραις, of our Saviours, Matthew 24. 33. And theſe ready Fruits are of all ſorts and degrees, none being wanting, which is by a cuſtomary phraſe (of new and old) expreſſed and amplified, as it is evident, Leviticus, 26 10. Matthew 13. 52. By all which, the Church intimates her readineſſe to receive Chriſt at his coming, having, as the manner was at Nuptials, prepared all manner of flowers and pleaſant fruits, to ſtrew his way with, and declare her joyfull readineſſe to entertain him.

which I have laid up for thee, O my beloved] Or which I have kept as a treaſure for thee, and ſomething moſt choyce and precious; but yet not too good for my Beloved, to whoſe Glory all that is mine ſhould be prepared and directed. It is the Hypocrites qualitie to doe all for himſelf, and to his own intereſt: if he faſt, or pray, or give almes, or bring forth any other fruit, the centre and compaſſe of all, is onely himſelf, for which cauſe God hates both him and his Oblations Eſay, 58. 4, 5, &c. Zacharie, 7, 5. and it were all one for him to be empty, Hoſea 10. 1. But all the indeavours and productions of a Saint indeed, fall into Gods boſome, and pour themſelves into his lap, as their firſt and laſt, their beginning and end. *Non nobis Domine*, is their Motto: And as Chriſt hath made all that is his owne unto them, and done all that he did for their ſakes, ſo doe they lay up, and lay out all that is in them for their Beloved. He gives them all his merits, and all his graces, and all his Glory, as if they were their own; *Dono tibi omnes dolores et labores quos pertuli, quaſi rem propriam, &c.* And they give backe all their fruits, and all their loves onely unto him, that he may be All in All, whoſe goodneſſe is infinite, which he hath laid up for all them that fear him, Pſalm 31. 19.

CHAP. VIII.

THis Chapter, concludes the Song, and therefore is more paſſionate and zealous, if poſſible, than all the reſt, not onely in reſpect of the Church, who earneſtly beggeth more intimate and familiar Union with her Beloved, whoſe former affections and kindneſſe ſhe remembereth, but not ſatisfied with them deſireth a perpetual fruition, not onely for her ſelf, but all her members that yet knew him not; nor onely in reſpect of Chriſt, who promiſeth and granteth what ſhe deſired both for the building and adorning of her ſelf and every part of her that was not yet called and ſanctified; but likewiſe in reſpect of all thoſe forraign and ſtrange Nations, and people who admiring the preſent happyneſſe and beauty of the Church, are provoked to emulate and covet the ſame condition; which is not denyed by Chriſt, in whoſe eyes ſhe found favour to be accepted, and who graciouſly advanceth and encourageth her ſo, that both of them joyn together in one devout and importunate Petition to him, that he would haſten his laſt coming, which they waited for, and by an happy aſſumption of all his members to himſelf, finiſh and reward their long warfare here, with an eternal triumph in Heaven.

Verſe 1. O *That thou wert as my brother*!] Or, who will give thee to me; Or, oh that any would give thee, which is the uſual manner in the holy Tongue of expreſſing wiſhes, as Deuteronomie 5. 29. Pſalm 14. 7. Jeremiah 9. 1. Some Interpreters make theſe words the Petition of the old Church (that is, the Jewiſh) wherein ſhe earneſtly beggeth the firſt coming of Chriſt in the fleſh. Others, make them the charitable requeſt of the New, that is, the univerſal Church for the converſion of the Jewes, their Brethren: But they are better aſcribed to the Univerſal Church, and expreſſe a continuance of that ardent loue to Chriſt, which ſhe had remonſtrated in the former Chapter, with whom ſhe deſireth yet a nearer and more intimate communion and familiaritie, untill at laſt, her Faith and Hope ſhall be fully crowned, and conſummated in Heaven: Thus we finde that Fraternity, or Brother-hood ſignifieth the neereſt relation and conjunction, and is applied to all things, whether animate, or not, that are moſt like and moſt deare one unto another. The wings of the Cherubims, and curtains of the Tabernacle are ſaid to be brethren, as will appear by the Hebrew of that which we tranſlate one unto another, Exodus, 25. 20. and 26. 3. Thus Simeon and Levi were brethren, twice over in their diſpoſition and fact, Geneſis, 49. 5. The like to which we frequently meet in like caſes, Job 30. 29. Proverbs, 18. 9. It was not enough for the Church to have Chriſt her brother in reſpect of his humane Nature, and the participation of fleſh and blood, unleſſe alſo he did by a nearer and more ſpecial favour and union, become her brother by the Spirit of Grace and Sanctification, which joyne them nearer than the Incarnation it ſelf, as will appeare by comparing, Matthew, 12. 50. with Hebrewes, 2. 11, 12, 13, 14. And therefore ſhe vehemently longs to be more his, if poſsible, by the neareſt bond that may be, even nearer than that of Brothers: and therefore ſhe adds beyond that, this,

that ſucked the breſts of my mother] This is a degree of Union and Love, which raiſeth that of Brother-hood it ſelf. All brethren doe not love alike, nor any, according to the ordinary obſervation, ſo much as thoſe that are *collactanei* fed by the ſame breaſts and milke; and that have one mother both to bear and nurſe them: Thus Ioſeph was kinder to Benjamin, than all the ſonnes of his Father, becauſe they had not Rachel for their mother, as the other had, Geneſis 43. 29, 30. I am bound to love and honour all the Churches and Saints of God, but chiefly her that brought me forth, and them that ſucked the ſame breſts with me.

when I ſhould finde thee without I would kiſſe thee] For without, ſome read, At the doore, in the Market, in the ſtreets, and for when I ſhould, they have that I may or might finde, and kiſſe thee: The ſenſe is the ſame which is beſt rendred of the cheerful and bold readineſſe of the Church to receive and imbrace Chriſt in an open and publicke profeſſion of him: For this is to kiſſe him, and is the happy effect of his own Spirit, by which we are not onely united to him, but likewiſe emboldned and incouraged to acknowledge and confeſſe him before men; even though it be to ſuffer for him, as he did for us, without the Gates. Thoſe that did believe in him in the dayes of his fleſh, were weak in Faith, and durſt not acknowledge him in the ſtreets, for fear of the Iewes; but after he had poured his Spirit in ſo full a meaſure, they could not be ſilent, nor timerous; but did every where preach in his Name and converted the ſtubborn Nations of the World, to kiſſe him, that is, familiarly and freely to entertain and profeſſe his Goſpel, through all parts of the earth, when it was taught and publiſhed in their ſtreets, Luke 13. 26.

yet I ſhould not be deſpiſed] Or, alſo, but, beſides they ſhould not deſpiſe me. The World is apt to reproach and deride all zealous and forward declarations for God, as Michol did David, 2 Samuel, 6. 28. But theſe ſcoffers are ſo farre from diſmaying or checking a ſound Faith, that they confirm it, which growes ſo much the more earneſt from ſuch imputations, knowing that one day thoſe profane Iſhmaels ſhall envy them, whom they now revile: The duty of Chriſtians is ſo to carry themſelves, as to give no cauſe for them to mock and blaſpheme; but if they cannot (notwithſtanding all circumſpection and innocencie) avoid them, then let their feet ſhake off that duſt, and not be offended at them, knowing they have done their duty, and not willingly failed in his ſervice, who endured a greater contradiction and deriſion from wicked men, than any of his members. Let me adde, that ſome doe piouſly interpret this Verſe, to be the Churches deſire not ſo much for that communion of Grace which is diſtant, and by Faith; as of that which ſhall be more preſent by viſion in the life of Glory; which is the eternall oſculation and fruition of God, which will never end, nor be deſpiſed ever; for then we ſhall be clothed, as he is, with perfect honour, and all reproaches, as well as ſins ſhall be waſhed away for evermore.

V. 2. *I would lead thee and bring thee into my mothers houſe*] That is, into mine own houſe or manſion, as is uſual with us to call our houſes, the houſes of our Anceſtors, or Fathers. Tremelius hath a right Note here for this interpretation, who ſets it down as a Canon or Rule (as was in part obſerved before) that in this Tongue any thing that is intire or whole, is called Father, or Mother, and the parts thereof ſons or daughters: Thus the Church is the Mother in her univerſall Latitude of all her members, who here promiſeth all ſolemn honour and obedience to Chriſt, whom ſhe would not baniſh and drive from her, but humbly welcome and entertain his preſence.

who would inſtruct me] Or , that doth inſtruct me; Others, and thou ſhalt inſtruct me; making it the office of Chriſt to teach, who onely is able indeed to do it, inwardly and ſpiritually , ſo as both to overcome our natural dulneſſe, and infuſe divine knowledg; but yet is pleaſed to aſſigne that duty to his Church , who is the pillar and ground of truth in this reſpect . that ſhe holdeth forth and preſenteth that truth outwardly, which onely Chriſt bringeth to the heart , and makes effectual; ſo are we ſaid to be θεοδίδακτοι , taught of God, John 6. 45. He teacheth immediately, and originally, but the Church is inſtrumentall, and ſubordinate; and therefore not to be deſpiſed, but had in great reverence for his ſake.

I would cauſe thee to drink of ſpiced wine, of the juyce of my pomegranate] Or, of ſweeteſt wine , and the liquor ſqueezed, or preſſed out of pomegranates. This is another expreſſion of her hoſpitality and kindneſſe to Chriſt, for whom nothing too precious: The Jewes gave him gall and vinegar , and there is a woman that hath a cup full of abominations and filthineſſe, which ſhe giveth to drink, Revel. 17. 4. But the true Church provides better entertainmens , feaſting Chriſt royally with her choyceſt graces, and returning to him the beſt fruits of holineſſe and obedience. Some think there is a Metalepſis, or an Hypallage in the words, and that the order and perſon is inverted , which ſhould rather be expounded of Chriſt, who teacheth, and by teaching filleth us with the pleaſures of his houſe, as with the rareſt wines and banquets: And ſo it is true indeed, that Chriſt does, by the comfortable diſpenſations of his Word, nouriſh and delight his Church, as he promiſeth, Eſay 55. 1, 2, 3. But yet this bounty of his does not deny nor exclude our duty, and gratitude; who ſhould bring forth a proportion of our ſpiced wines and pleaſant things, that we may both glorifie him , and edifie our brethren. Who ſeeing our good works may, &c.

V. 3. *His left hand ſhould be under my head, and &c.*] This whole Verſe we had before, chapter 2. 6. which is repeated here , to ſhew, that in all ſtates the Church needeth the protection of Chriſt, whoſe imbraces ſhould be with both his Armes, that ſo her fainting head and heart may be ſtrengthened and revived by them. By right hand and left ſome will have meant, the two great ordinances of Magiſtracy and Miniſtery , which are not onely pledges of Chriſts tender love, but likewiſe the Pillars and Maſter-poſts of the Church; for whoſe ſtability and preſervation we ſhould continually pray, becauſe we ever ſtand in need of them, that we may live quiet and peaceable lives in all godlineſſe and honeſty, 1 Tim. 2. 2. It is to be obſerved alſo, that in this duplication of her prayer , ſhe aſcribes all to Chriſt in both places; not ſo much as mentioning her ſelf, as being without him unable to do any thing, but by him all things, Philip. 4. 13. Thus is S. John called the Beloved Diſciple, the Diſciple whom Jeſus loved , without any the leaſt memory of his love to Chriſt; not but that he did love without queſtion, to the higheſt meaſure; but yet not ſo much as he was beloved, for ſo much he could not, nor indeed at all, but that he was loved firſt.

V. 4. *I charge you, O ye daughters of Jeruſalem, that &c.*] This adjuration is here repeated the third time, but with ſome little diverſity from the former, changeing the particle of commination in the Hebrew , which is, if, chapter 2. 7. into an Interrogative ; why ſhould ye ſtir, &c. both which our Engliſh and the vulgar Latine have expreſſed in the ſame form of prohibition, or negation, that ye ſtirre not, &c. If we conſider it as a demand, or queſtion; it reacheth the unprofitableneſſe, the ungainfulneſſe of provoking and diſpleaſing the Lord Jeſus Chriſt; There is no reaſon that any ſhould provoke him, for they ſhall get nothing by it, but loſe infinitely: But if we read it, as a charge, or prohibition, then as the former Annotations , it containes our duty, that we ſhould not give any wicked offence to Chriſt , ſo as to interrupt his reſt and communion with Sion, nor any uncharitable offence to Sion , ſo as to ſtartle and diſcourage her from ſeeking Chriſt, or from enjoying Chriſt: Which they do that either, when young converts flock and come in to her Aſſemblies, inſnare and ſtoppe them ; or elſe , that when things are decently ſetled and reformed in the Church , are alwayes obtruding their humours, troubleſome changes, and Innovations.

V. 5. *Who is this that cometh up from the wilderneſſe leaning upon her beloved*] We have had this admiration likewiſe before , chapter 3. 6. which is here (as the reſt) repeated for the greater elegancy ; and declaration of that love which is never ſatisfied. Some would have it to be the ſpeech of Chriſt , who as hee pitieth the comfortleſs eſtate of his Church , her ſtate of blindeneſſe, infidelity , tribulations and the like , which are her wilderneſſe, Eſay 40. 3. Ezek. 19. 13. Ierem. 2. 6. &c. ſo he glorieth and rejoyceth in her Aſcenſions and deliverance from it. But let us chooſe rather as we have done before to make it the wonder and rapture of thoſe glad ſpectators and friends of the Church , the bleſſed Angels, &c. who do here again break forth into joyful acclamations and praiſes of her bleſſed condition. There is ſome variation in the Verſions; Some read inſtead of from the wilderneſſe, all in white , following that λελευκανθισμένη which is found (God knowes by what irreption it came thither) in ſome copies of the LXX. inſtead of ἀπὸ ἐρήμου which the Complutenſ. Edition receiveth. And as they erred in changing words , ſo likewiſe the vulgar Latine have in adding, who inſert without any ground in the Originall , the *Deliciis affluens*, which is a redundancy that they have no excuſe for but this, that the ſame Hebrew word may ſignifie both, and that becauſe it is of a doubtful , and difficult conſtruction, they took in both, leſt one ſhould not be enough: True indeed, the word is very hard, being (as the learned note) rather of an Arabick extraction than an Hebrew of the Hebrews , and not found elſewhere in all the Scriptures. But how this can be cauſe enough for their ſuperfluities and needleſſe additions, let the Reader judge; ſuch an excreſcency might have been pardonable as a Scholium, or Annotation, but no reaſon it ſhould be admitted into the Text it ſelf, which ſhould be kept ſimple and unmixt in all its effuſions. Yet it is not onely they who are thus uncertain, and imperfect ; for the LXX. and others are no leſſe various ; In ſome copies we find ἐπιστηριζομένη, in others ἐπιστηθιζομένη, which are rendred as variouſly, but yet alwayes with a true and proper reſpect to the Fountain, which may anſwer both: For the word not onely may bear that leaning upon, or cleaving to and adhering, which our Engliſh Bibles have choſen, but alſo the other of recumbency , or lying in the boſome, which we find in *Origen* and *Ambroſe*, and ſo at once remonſtrates both the Faith and Love of the Church , whereby ſhe both leaneth upon Chriſt as her foundation and ſupport, and likewiſe reſteth in him as her joy and delight. Thus did Iohn lie in his boſome who was his beloved, Iohn 13. 23. & 21. 20. and thus are we commanded not to lean on our ſelves, Proverb. 3. 5. but to make the Lord our ſupport , who is able to uphold us, Ierem. 10. 23. and without whoſe ſupportations, we are apt (as the weak Vine , without her wall, or poles) to fall and ſink. Hence it is that the Church even in her greateſt ſtrength and glory, is yet preſented leaning upon her Beloved, not in pretence, and preſumption as they did , Mich. 3. 11. but by a faithfull and reall dependency , by which being unbottomed of her ſelf, and without any foundation but what was rotten and airy, ſhe twines about Chriſt, and relyes onely upon him, who is mighty to ſave. So that devout Authour, *Nimirum ut non timeat timorem hominum, ut non deficiat in tribulationibus quæ illum invenerint vel inventuræ ſunt, atque perſecutionibus inimicorum viſibilium vel inviſibilium, paganorum, Judæorum, hæreticorum, & ſpirituum malignorum: Quomodo enim inter hæc omnia ſubſiſteret, niſi innixa eſſet ſuper dilectum ſuum, & ſolius Chriſti auxilio confideret.*

I raiſed thee up under the apple-tree] Or , I will, as ſome who would have the words to be ſpoken by the Church unto Chriſt , ſignifying her reſolution to attend upon him , and ſolicit him by her prayers , and ſuch Acts of faith as look upon him dying for her on the Croſſe, which they will have to be meant by this apple tree. *Credendo te eſſe paſſum ſub cruce excitabo frequentibus precibus ut crux tua mihi ſit veniæ, gratiæ , ſaluti.* But this is not ſo congruous and proper a ſenſe, as that which applyes the words to Chriſt , whoſe grace alone did and doth raiſe up his Church , depreſſed and fallen under the apple-tree; that is, either lying in a poor unpitied eſtate, Ezek. 16. 5. almoſt deſolate and ready to periſh as Elijah under the Juniper-tree, 1 King. 19. 4. or elſe lying under the tree of offence after eating the forbidden fruit (which many will have after the old tradition to be an apple-tree) and not able to raiſe her ſelf, untill aſſiſted by him, who bare her ſins in his own body on the tree, 1 Pet. 2. 24. which tree ſome will have to be an apple-tree too, nay will have it to be a graft or ſlip of that tree in Paradiſe, which they phancie to have eſcaped the flood, and Time (which is as great a deſtroyer) and being (by what meanes is unknowne) removed into Judea, grew and continued there even to our Saviours paſſion, who was crucified upon it. *Sed hæc incerta & Apocrypha*, ſayes the Jeſuite, may we not adde, λῆροι, and τερατεύματα, incredible and ridiculous.

There thy mother brought thee forth, there ſhe brought thee forth that bare thee] The vulgar Latine differs and goes as wide from the Hebrew, and our Tranſlations here, as in any place; but yet is not uncapable of a true and pious explanation, for as the Prophet ſpeaks of Iſrael defiled under every green tree, by her Idolatrous proſtitutions, ſo is it no leſſe to be complained of, that under that unhappy tree, was not onely *Eve*, but all the living, of which ſhe was the mother, corrupted and deflowred; From which original vileneſſe, ſhe is onely freed and delivered through Chriſt: who deſcending from her according to the fleſh, made her indeed the mother of the living, whoſe womb had elſe been both the murderer, and the grave of all her poſterity.

V. 6. *Set me as a ſeal upon thine heart, as a ſeale upon thine arm*] Some will have theſe to be Chriſts command to his Church, naturally following as her duty, from the conſideration of the former benefits, which ſhould never be forgotten, but kept thankfully and dearly in her heart, as a thing moſt precious and peculiar, and teſtified in her whole life and practice, whereof the Arm is both the Emblem and Inſtrument. *Pone me intus, me jugiter cogitando; pone me foris, propter me ſtrenuè operando, ut pia cordis interna cogitatio in externam brachii operationem emanet.* Chriſt would have us ſo to remember him to be conformable to him, receiving his image and impreſſion as the obſequious wax does the whole figure and example of the ſeal, 2 Cor. 4. 10. that ſo we may be approved and owned by him, and not admit any into our hearts, but himſelf alone. So *Hug. Cardin.* elegantly and largely. *Volo ut mei pro te crucifixi memoriam habeas, ut per te nihil nocivum intret aut exeat, ut mihi ſoli arcanum cordis aperias; ut ſpeciei meæ in te ſimilitudo reſultet, ut mei character amoris te ab omni alieno diſcernat, &c.* By the way let us note that, that is to be done ſpiritually, not ſuperſtitiouſly; that is, by receiving Chriſt into the heart, not by carrying, Idolatrouſly, abuſed Crucifixes, or Pictures, and Medalls, that are pretended to reſemble him; but rob him too often of his glory. But the words may rather appear the Churches, becauſe of their maſculine Idiom, which ſome more largely render, *Pone me O vir*; or, *O Spouſe*, and in this application they ſhew her earneſt deſire after further aſſurance, and confirmation of his love; that being her High Prieſt, he would carry her upon his Breſt, and upon his ſhoulders too, as *Aaron* did the Tribes, Exod. 28. 11, 12, 21. that ſo ſhe might be kept dearly and ſafely from all enemies, and never be forgotten by him: The uſe of rings and ſeales among the Jewes is illuſtrious in Scripture, which tells us that they wore them not for ornament onely, but 1. As monuments of love, in which they inſcribed ſome name or character of that which they held moſt precious, Jerem. 22. 24. Eſay 49. 16. &c. Pſalm 137. 5. as ſome expound it, who read not as we doe, (her cunning) for that is but a voluntary ſupplement, not a part of the Text) but her ſeal or ring, &c. 2. As Inſtruments by which they did ratifie any thing, or deſire to keep it ſafe, ſo Eſth. 3. 12. and 7. 10. 1 King. 21. 8. Neh. 9. 38. Matth. 27. 66. &c. In both which reſpects the Church begs to be remembred, and preſerved by Chriſt, whoſe foundation ſtands faſt, and hath as faſt a ſeal, 2 Tim. 2. 19. which ſeal (as St. *Ambroſe* hath noted) is threefold. *Signaculum Chriſti in corde, &c.* Chriſt ſeales us in the heart, that we may love him, and in the forehead that we may profeſſe him, and in the hand that we may declare and practiſe what we believe.

For love is ſtrong as death] There is an elegance and ſublimity in theſe words and the next, which are matchleſſe by any of the higheſt Poets that ever celebrated their imaginary *Cupid*: Thoſe trodden ſayings of, *Omnia vincit amor, &c.* are but flat and weak fictions, to this ſacred raviſhing truth; which preſenteth divine love as in her chariot of triumph, victorious over that which conquers and ſpoyleth all the world. There be ſeveral illuſtrations and paraphraſes given of the words, which all at laſt concur and meet in one center; That ſpiritual heavenly love is inexpugnable, and unconquerable. If we read them relatively, and with dependance on the former part, (as the rational particle, For, ſeems to require) then they may either expreſſe her vehement and impatient longings after full communion with Chriſt, as if ſhe ſhould ſay, For I ſhall die unleſſe thou grant my deſire, or elſe her bold and magnanimous reſolutions, that to become more His, ſhe will not refuſe to die for him; Her love is ſo ſtrong and conſtant, that even that which terrifies and deſtroyes all elſe, cannot Her, but ſhe deſpiſeth the Prince of terrors, Death it ſelf. But ſome Interpreters inſtead of For, read Since, or Seeing that, or Foraſmuch as, which though they would conſtrain to another ſenſe, yet methinks nothing can bee more conſonant either to the words or context, than that which is given above, wherein the irreſiſtable and undaunted vigour and courage of holy love and deſire after Chriſt, is exalted to the higheſt. It hath been knowne among men, that ſome affections have been ſo rare and faithful, as to wiſh and rejoyce to die that they might excuſe their Friend: So Jonathan would have done for David, and David for Abſolom: So did Saint Paul find ſome Criſtians that vvould have loſt both eyes and life for him, But theſe were but the leaſt degrees of that glorious fidelity which divine love begets where it is infuſed from heaven: It makes, like death, a glad ſeparation betwixt the ſoul and body, ſo that men are content to quit all that is carnal and earthly, that they may enjoy heaven: It makes willing to forgive thoſe enemies and injuries which ſeek our lives, and to cover and bury all offences, which elſe death and the grave it ſelfe cannot ſmother: It is like that ſenſeleſſe drunkenneſſe, Prov. 23. 35. which (but in a better manner) makes us not feel when we are wronged; but rather bleſſe thoſe that perſecute and kill us: Briefly, it makes a man negligent of his owne life, that he may ſerve and pleaſe him that is loved, as they that by not regarding their lives unto the death, are ſaid to overcome death by the blood of the Lamb, and by the word of their teſtimony, *Revelat.* 12. 10, 11.

Jealouſie is cruell as the grave] Or Æmulation (as the vulgar Latine) or zeale (as others) is hard, as hell, that is, the grave, or the ſtate of the dead, for ſo that word often ſignifies: As charity is ſomething more than ordinary love, ſo is zeale or jealouſie an higher pitch of charity. There is an evill wicked jealouſie, Jam. 3. 14. &c. but this of the Churches cannot be ſo, though expreſſed here by ſomething that may ſeem improper and leſſe decent, eſpecially if rendred as I ſaid the vulgar Latine hath it, Hell, inſtead of the Grave, which for not doing, the angry Jeſuite would fain laſh *Tremelius*, and the *Novatores* as he calls them; *Quorum intereſt* (ſayes he) *ut nullus ſit infernus, ideo & hic, & alibi ſepulchrum interpretantur, plerumque ineptiſſime*: But let him blow and cool himſelfe; the learned know that the Original word muſt needs bear that conſtruction (of a Grave) many times in holy Scripture, and particularly in this place, where it is made the ſtrange but fit compariſon of love towards Chriſt, not for the uncomfortableneſſe and ſaddeſt part of it, but for the impartiality and unſatiableneſſe which is never filled, Prov. 30. 16. & 27. 20. Eſay 5. 14. which as the Latines intimated in their *Avernus, ab avendo*; ſo do the Hebrewes in שאול whoſe root ſignifies to crave or ask, as if never ſatisfied: yet is divine love as reſtleſſe, and as hard to bee pleaſed, as that greedy appetite and womb of death, ſo that ſhe never can be quiet, but conſumes her ſelfe (Pſal. 69. 9. and 119. 139.) untill filled with God himſelfe. *Ignitus amor ſemper meditatur nova, & ſemper inſueta componit: Impatiens namque cum ſit, cogitare non deſinit quomodo ardentius diligat, diligatur dulcius, fortius teneat, familiarius converſetur: Nil ſecum amari vult, ſolius cordis concupiſcit poſſidere principatum: Hinc Zelotypia, hinc querimonia, hinc amoris murmur, ingeminatio verborum, & abſentiæ intolerantia. Nec à clamore vox, nec gemitus à corde, nec ab inquiſitione ſolicitudo, nec ab intimis conquieſcit deſiderii ardor, niſi per preſentiam dilecti: Qui namque ferventius diligit, fatigatur vehementius, quamvis ipſum amoris immenſitas non permittat conſiderare laborem.*

the coals thereof are coals of fire, which have a moſt vehement flame] Or the lamps, flames, beames, darts, wings thereof (or winged darts as the LXX. in their περίπτερα) are of the fire of God; that is, moſt vehement and ardent, after the Idiom of that phraſe in holy Scripture Nothing is more uſual, than the Metaphor of Love and Fire, becauſe the one works, burns, ſhines, flyes and mounts upward, as the other; I mean, if it be ſuch love as this, heavenly and ſpiritual, elſe it deſcends and returns to hell whence it came, Jam. 3. 6. But this groſſe ſulphurous fire (like that in the kitchin by the purer beames of the Sun) is both maſtered and extinguiſhed

tinguiſhed by the holy rayes of Grace, ſo that no ſparkle of it is ſuffered to burn in the ſoul. ***Bona charitas*** (ſayes St. *Ambroſe*) ***habens alas igni ardentes quibus volitat per pectora & corda ſanctorum, & exurit quicquid materiale atque terrenum eſt, quicquid verò ſincerum eſt probat, & quod contigerit ſuo igne meliorat***, *&c.* This was that bleſſed fire which Chriſt promiſed to ſend, Luke 12. 49. wherewith when Peter was warned he became bold and reſolute for his Maſter, not denying him as he did by the fire ſide before, Luke 22. 55. 56. but freely and openly preaching in his name, when forbidden, and threatned for it. This was the fire which changed Saint Pauls rage into true and heavenly zeal, burnt up all his inward luſts and outward diſcouragements, ſo that he became like a wedge of gold in the furnace, nothing elſe but love and charity. This was that fire which was the Spouſes feaver and ſickneſſe in this hook; In which ſenſe to be ſick is the onely health, and the reoſon why ſo many conſume and periſh amongſt us in theſe lukewarm, nay theſe frozen dayes, is, becauſe they are not ſick of love. *Deeſt ignis*, as that ſtout Martyr-Biſhop was uſed to ſay, and therefore iniquity and death abounds.

V. 7. ***Many waters cannot quench love, neither can the flouds drown it***] The waters here are the emblem of afflictions, as commonly in Scripture, Pſal. 18. 16. and 69. 2. and 42. 8. and 144. 7. whoſe flouds and depths, though they be great (for the Dragon ſpouts them out continually upon the Church, Rev. 12. 5.) yet can they neither quench nor abate her love; but it growes, and increaſeth by ſuch extinctions; As lime is hotter in water, and the Prophets miracle more glorions, 1 King. 18. 32, 33, 34, &c. ſo does that love which is directed upon God get ſtrength; and becomes more intenſe when moſt afflicted. *Alit unda flammas, quòque prohibetur magis, magis ardet ignis* ——Thus did the Apoſtle boaſt and glory of his flames, which no deluge, no inundations, no cataracts of miſery could diminiſh, Rom. 8. 35. but they did ſtill wax ſtronger and ſtronger, untill his enemies were aſhamed, and wearyed. And this is that which manifeſts the ſincerity of love, which bluſheth to acknowledge any difficulty in any thing that is done indeed for God; and therefore the more that duties are diſcountenanced and hated, the more craggy and rough and dangerous the way to Chriſt is, and the greateſt oppoſitions and ſtumbling-blocks the more does her forwardneſſe and violence grow, and ſhe calls it her happineſſe, that her kindneſſe to her beloved, may be ſeen pure and clean through ſo many clouds. Thus Heroical *Luther* in an Epiſtle to *Hen.* 8, of this Kingdome, ſpeaking of thoſe abominable ſlanders wherewith his name was blaſted abroad: ***Si abſque animorum ſuorum damno fieri poſſet ex omnibus tutè audirem, Lutherus paſcitur convitiis.*** Theſe black waters inſtead of cooling his zeale, intend it: His love to truth, like the univerſal ſcepter of death, layes all other things at his feet. *Seu ſparſa aſpergine lympha Grandior inſurgit, læſuſque iraſcitur ignis.* Oh what ſhall be able to quench the eternal love of God? how inſuperable and veſtal is that affection which he bears towards his children in the Lord Jeſus Chriſt? That is ſuch love as none but the zeale of the Lord of hoſts can equall, none but the ſinnes of Devils can forfeit or loſe.

if a man would give all the ſubſtance of his houſe for love, it would utterly be contemned] Or all his riches, or all his life for love, that is not to buy or purchaſe love (as ſome expound it miſapplying the article, It, which they refer not to ſubſtance as it ſhould be, but to man, who they ſay (truly indeed) would be ridiculous, if like ***Simon Magus***; he ſhould imagine to make a bargain, or drive a market for love, which cannot be bought with money) but to bribe or corrupt love, which they that think to do, ſhall be utterly contemned, or be as nothing; becauſe they that love Chriſt truly, account all as nothing for his ſake; and therefore they that would give all their ſubſtance to tempt or violate ſuch love, they prevaile nothing, ἐξουδενώσουσιν αὐτὸν, as the LXX. reads it. Thus the Church ſings her old ſong ſtill, and as before ſhe preferred his love before wine, Chap. 1. 2. ſo here ſhe is aſcended higher, and lookes down with an holy ſcorn and indignation upon any thing whatſoever that might ſeem either to force, or flatter her out of her loyalty to her beloved: Goe and offer your gold, good Devils, and your empty glories to others; goe and fright others with your fire and waters; (thoſe two mercileſſe elements) *contemnendo contemnentur*, for my part, I diſdaine and deride them all; This is the reſolution of my love, *qui neque vi ulla, neque fraude expugnari poteſt*; nor ſhall all your ſubſtance, nor all your lives, nor all your terrours, either compell or allure me from it. Demas forſook the Apoſtles for this preſent world, and ſo too many doe, that daily follow him, and would not deny the devil himſelf, though upon leſſe rates than he offered once; Give them power, and wealth, they will be any thing; they will follow Chriſt if they ſee loaves and miracles, John 6. 26. but if the conditions be harder, and they muſt loſe any thing by him, they like not ſuch tearms, Luke 18. 22, 23. Then with the vine and the olive in the apologue, they cry, ſhall I leave my fatneſſe, and ſweetneſſe, &c. Judg. 9. 10, 11. How little do theſe men eſteem or love Chriſt? and how poorly requite him, who became poor and emptied himſelf, that they might be rich and full? How far are they diſtant from that generous and noble ſpirit, which ſhould dwell in every chriſtian, who ſhould not ſell his birth-right, his paradiſe for all the world, but ſhould part with all the world for it: diſdaining the gain of all as dung, Phil. 3. 7. that he may obtain Chriſt, and ſuffering the loſſe of all that he may gain that better ſubſtance, Heb. 10. 34. For they know that if they part with any thing for his ſake or their brethens, though it be life it ſelf, they ſhall not be looſers, Luke 9. 24. 1 John. 3. 16.

V. 8. *We have a little ſiſter, and ſhe hath no breſts*] Divine love and charity hath two branches, both which ſpread and flouriſh here; The higher branch which riſeth up towards God, we found in the verſes next before, and the lower which ſpreads as a ſhadow to others we now find here; wherein the Church of the Jews (as it is generally agreed) teſtifies her tender care and reſpect to the poore Gentiles, who yet ſate in darkneſſe, and the ſhadow of death: This mercy is notable in the very title of ſiſter, with which ſhee honours her, but more diffuſed and illuſtrated in the other motives and petitions which ſhe prefers for her. Firſt by ſetting forth her low and ungrown eſtate, being yet little, and immature: Secondly, by ingaging Chriſt to pity her, taking him into the ſame relation with her ſelf, wee have a little ſiſter; ſhe is not onely mine by covenant, but thine alſo by adoption, and therefore as thou haſt remembred me, ſo let us not forget her. Thirdly, by declaring her poverty miſery and that ſhe wanted breaſts; that is, Paſtors and Teachers to feed ayd nouriſh her, who like ſo many pyranymphs to a Virgin-Bride, might adorn her and lead her to Chriſt; having her breaſts faſhioned as themſelves had, Ezek. 16, 7. So that by theſe breſts we may ſolidly underſtand the eſtabliſhed Miniſtery, and ſetled officers of the Church, from whom the ſincere milk of the word is ſucked, and all that ſpiritual nouriſhment, and conſolation is derived, by which ſhe is ſupported; and without which ſhe is yet imperfect, and hath not attained her uberty, and maturity, but is as an infant in her minority, incompleat and unfaſhioned.

what ſhall we do for our ſiſter] That the Jewes knew of the Gentiles converſion is manifeſted by thoſe many teſtimonies and prophecies of Scripture, which though all received and underſtood not, yet without queſtion they were not wholly ignorant of; For the Prophets were diligent both in ſearching into it, and in ſpeaking of that grace which ſhould come unto the Gentiles, as we read, 1 Pet. 1. 10. And therefore the wiſer, and more godly part of the Jewes were very mindfull of them, and deſired their reduction: witneſſe this Scipture, which is full of charitable care and ſolicitude for them, as if they conſulted with Chriſt for ſome choice and excellent mercy, what ſhall we doe? what Graces deſire? what furtherance yield to them? Alas! it is a ſad thing to ſee ſo many ſonnes, ſuch a multitude of children in her, and yet no breaſts to comfort them: what can be a greater miſery, a more grievons plague and judgement? It were better to have gone utterly childleſſe, and have had the miſcarrying womb, than to be with breſts dried up, and unable to keep from ſtarving: ***Teneram ſobolem uberibus fruſtra inhiantem exhalare animam in ſinu materno vix humanitas ſuſtinet:*** We cannot but commiſerate ſo woful a ſtate, and labour to help her what we can; See, and conſider this love, O ye people, and be not ungrateful to her, who thus kindly remembred you. O pray, and beg, and long for them that they alſo may find compaſſion in their diſperſions, and all Iſrael may be ſaved, 2 Chron. 30. 9. Phil. 1. 8. This is true charity indeed, which regardeth both the objects, God and our Brethren, according to that great example which Saint Paul gives us, who having highly profeſſed his unchangable love to God, from which nothing could ſeparate him, Rom. 8. *ult.* proceeds in the next chapter, to that ſolemne and matchleſſe declaration of his affection tovvards his brethren, Rom. 9. 1, 2, 3. And they that vvould bee perfect muſt goe and doe ſo likevviſe.

in the day when ſhe ſhall be ſpoken for?] Or, vvherein ſpeech ſhall be of her, or unto her, or againſt her. The day of grace is not alvvayes at hand; he vvho is the Lord of time and ſeaſons, hath ordained and appointed ſuch opportunities according to his own pleaſure: As he came in the fulneſſe of time; that is the time decreed and predetermined by himſelfe; ſo did he ordain a time, and ſet a day, for the viſiting of the Gentiles, that they might be gathered into a ſetled Church, and called into the communion of the covenant of grace by the Goſpel, which ſhould be revealed. This day was foreſeen by them whoſe eyes the Lord was pleaſed to enlighten, and they rejoyced in it though afar of; how much more cauſe have we to magnifie and bleſſe that Sun of righteouſneſſe who brought light to the Gentiles, and glory to his whole Iſrael.

V. 9. *If ſhe be a wall we will build upon her a palace of ſilver*] Here we had need of an *Oedipus*, a *Dædalus* to direct. for no greater obſcurity nor diſagrement in all this dark Song, than here: *Tot explicationes, quot interpretes*; As many ſeveral ſenſes, as there be tranſlators, which are not a few. Some read, when a wall ſhall be built, &c. So *Tremelius* inlargeth the Hebrew, which *Piſcator* calls *aliena ſupplementa, & coacta*; and therefore he adheres to the uſual verſion, which is cloſer to the fountains: For, we will build, we find in the vulgar Latine, let us; or we may at leaſt after the ſubjunctive of the LXX. οικοδομήσομεν. But theſe verbal ſyllabical diverſities are nothing, compared to thoſe of the matter and ſenſe, which have torne the verſe into all notions both of good and bad. For ſome would have the words to proceed from the enemies of the Church, who take counſel together againſt her, and combine to pull down her walls; and that if not by force and open hoſtility, yet by fraud and policy, raiſing againſt her thoſe ſilver palaces, or forts ſpoken of, which they will have to mean corruption and bribery by gifts and riches, with which they will ſeduce and deſtroy her; according to that old Pythian rule given to *Philip*, Ἀργυρέαις λογχαισι μάχε, καὶ πάντα κρατήσεις. But this interpretation cannot but ſeem violent and wreſted to all: Others better conſent that it is ſtill the ſpeech of Chriſt and his Church, contriving ſome good for the uncalled parts of the Nations, but yet they cannot joyn hands about the application and purpoſe of it. For by this Wall, ſome will have Magiſtracy and Civil Government to be intended, which like a Rampire that is ſtrong, and high, and cloſe, defends the Church: and by Doore in the next clauſe, the Eccleſiaſtical Officers and Miniſters, who are to open and ſhut as Chriſt hath appointed; and to be received and imbraced, that they may work the work of the Lord without fear, 1 Cor. 16. 10. Others againe, will have the words to be Comminatory, and full of terror to them, that if they continue (what they had been) as a Wall to defie, to reſiſt holy motions and warnings, and ſeparate themſelves by their obſtinate iniquities from God, ſo that hee may λαλειν προς τὸν τοῖχον ſpeak to the Wall as well as unto them, then he would lay ſore and heavie judgements and burdens upon them, which they will have to be phraſed by building Palaces of ſilver, becauſe in *Seneca* and other Authors, *imponere tributa*, is the ſame with *Inædificare*: But if they will open to him, and receive him into their hearts by the door of Faith, then he will eſtabliſh and confirm them as with boards of Cedar. But laſtly others, (and the beſt of all doubtleſſe to the Text) will have them to bee words of tender love and providence; and that as in the letter they are but elegant circumlocutions and ſimilitudes which expreſſe (as *Grotius* ſayes) *Egregii curam mariti*, their care of providing a worthy Husband for their Siſter, ſo ſpiritually they ſignifie, that Chriſt and his ſervants will be wanting in nothing, but do all for her that they can in her reſpective conditions. They will make her a Wall firſt, give her a Foundation and a Name, ſeparate and divide her from others, and when that is done, they will enlarge her, and increaſe her beauty ſo, that (as that Emperour ſaid of *Rome, invenit lateritiam, reliquit marmoream*) from poor, and weak, and contemptible, ſhe ſhall become, ſtrong and glorious, and the houſe of the great King, Pſalm 48. 23, 4.

And if ſhe be a door, we will encloſe her with boards of cedar] That is, ſay ſome, if ſhe be wavering and unſtable as a door that turnes to and fro, then we will ſtrengthen and confirm her with holy precepts and inſtructions. Others, ſeeing ſhe is, or when ſhe is a door (the Gate of Heaven indeed) then wee will carve and paint upon her the remembrance of my Name and goodneſſe, as they uſed to do over their Gates, Deut. 6. 9. and to this ſenſe the LXX. read it, διαγραψωμεν ἐπ᾽ αυτης. Further, ſome read, if ſhe have a doore, that is, if ſhe come to bee any thing perfect and compleat, as houſes are, when the doors are ſet up (which is one of the laſt works in building) then will I compaſs her with my everlaſting mercies, and preſerve her walls and her gates, that the gates of Hell ſhall not prevaile againſt her; but a great and effectual door being opened 1 Cor. 16. 9.) notwithſtanding all adverſaries, the righteous nation ſhall enter into her, and ſhe ſhall be made an habitation for God through his ſpirit; her walls ſalvation, and her gates praiſe.

V. 10. *I am a wall, and my breſts like towers*] or when I ſhall be, or I am become a Wall, that is, grown up and waxed ſtrong in faith and love; and not only now a Wall, but a compleat Fabrick; for like ſo many towers, now my breſts are faſhioned, and are made both beautiful to my ſelf, and helpful to others. Others read, I will be, or I deſire to be a Wall, and ſo make the words an obedient anſwer, or ſatisfaction given by her, wherein ſhe accepts their good wiſhes and purpoſes, and covenants on her part, that ſhe will preſerve that great *Depoſitum* is concredited to her, as walls and towers preſerve the city: And in this ſhe is an excellent pattern and example of that humble dutifulneſſe and obedience, which all the Members of the Church ſhould imitate; who like living ſtones ſhould not bee deaf to the voyce of Chriſt, but riſe up and grow when hee calls by his ſpirit into that myſtical Wall or tower, whoſe cornerſtone Chriſt Jeſus himſelf is, the Foundation being the Apoſtles and Prophets, in whom all the building fitly framed together groweth unto an holy Temple in the Lord, &c. Epheſ. 2. 20, 21, 22.

Then was I in his eyes as one that found favour] Or, from that time I ſhall be, or I was as one, that had found favour, or peace. Which words are either to be looked upon, as the effect and iſſue of her being built up through Chriſt, or elſe as the cauſe of it; which is nothing elſe but the free grace and mercy of God; who when we were Enemies and Rebels againſt him, did yet work peace and reconciliation for us, Rom. 5. 1. and 10, when we were ſtones deſpiſed and refuſed, did chuſe us to be precious in his ſight, not ſuffering us to periſh among the rubbiſh of the World, in the blindneſſe and crookedneſſe of our hearts, but digging us out, and poliſhing us for his own Temple did exalt us into a ſpiritual houſe, &c. 1 Pet. 2. 4, 5, 6, 7, 8, 9, 10. We cannot omit that *Tremelius* doth here goe alone, and reads ſingularly, *propè conſecuta*, I had almoſt gaind favour in his eyes; wherein though he depart from other tranſlations, and perhaps from the rigour of the Hebrew Text, yet his Obſervation and Note makes amends for his ſeparation, which is, that the Church being now thus ſetled and compoſed, rejoyceth in her own happy condition, though it be not abſolutely perfect: She was not yet fully compleat, nor yet far off from it; which was a great bleſſing, as ſhe confeſſed, and ſo ſhould be acknowledged by all her Members who are bound to praiſe the Lord for any inchoations and deſires of truth and peace, though yet not arrived at the full meaſure and conſummation thereof; if it be but *propè*, nigh at hand, and a little way off, they ſhould bleſſe him for it, and by hope and patience poſſeſſe their ſoules untill they enjoy all, and from the Porch bee brought into the Chamber of Preſence. So that learned Man, very piouſly and devoutly, *Non procul abſum ab illa tranquilitate & fælicitate, de quâ nunc laboro tantopere; jam videor mihi in limine ejus verſari, &c.*

V. 11. *Solomon had a vineyard at Baal-Hamon*] Theſe words down to the laſt verſe are moſt fitly applyed to Chriſt, who in them, firſt is pleaſed to commend and extol his Church, and then after to exhort and admoniſh her; which is the art of true Rhetorick, ſince nothing is ſo likely to incite and kindle ingenuous natures, as praiſe and honour. Now this dignity and worth for which the Church is magnified, is advanced by compariſon, which is taken from the riches and fertility of the choyceſt Vineyards in *Judea*, of which no queſtion but *Solomons* was one. The word for Vine-yard is generical, and may be extended to all ſorts of rural poſſeſſions, whether, Orchards, Gardens, &c. For *Baal-Hamon*

mon, ſome read, a countrey vvhich hath much people, or is populous; changing the proper name into tvvo Appellatives, vvhereof the firſt half ſignifies to have, and the latter, a multitude: others turn it, in a fruitful place, not vvith reſpect to the Grammar ſo much, as the ſenſe; becauſe (ſay they) it muſt needs be a fruitful place that is able to keep ſuch multitudes: But vve need not theſe compulſions, vvhereof none can be more ſignificant or uſeful, than the proper and native reading; it being aſſerted by the great *Grotius* and others, that ſuch a place there vvas not far from Jeruſalem; vvhich is more probably meant here, than that *Hamon* in the diviſion of *Naphtali*, vvhereof vve read 1 Chron. 6. 75.

He let out the vineyard unto keepers] Or gave it to be kept, as God did Paradiſe unto *Adam*, Geneſis 2. 15. and as *David* did his vineyards, 1 Chron. 27. 27. It is not poſſible for any Magiſtrate to diſcharge his vvhole duty perſonally, though never ſo vigilant; and therefore lovver Officers may be admitted by the ſupream both to counſel and government; vvhich are called, *ἡγέμονες ὡς δι' αὐτοῦ πεμπόμενοι*, 1 Pet. 2. 14. And the Prophet calls them Watchmen, Eſay 62. 6. which they are in their ſeveral ſtations, and ſhould take heed to their political flocks, that they keep them ſafe, and in due obedience to the chief ſhepherd.

Every one for the fruit thereof was to bring a thouſand pieces of ſilver] or, A man was, Heb. whoſe איש is often diſtributive, Exod. 32. 27. Pſal. 1. 1. Some read In, inſtead of, For the fruit, and for Pieces, Shekels of ſilver, which were their common money, and a name both for weight and coyn, being in value anſwerabable to our Half-crown Engliſh Now by this that every Tennant was to pay ſo much yearly, it is conjectured, that every one of them held as much ground, as would anſwer the plantation of a thouſand Vines, which could not be much; and therefore the profit was infinite from ſuch a quantity, and more than tenne times ſo much of the beſt land in Europe will afford. Now to make good this conjecture, we have cited that of Eſay 7. 23 where thoſe fruitful places that could receive and cheriſh a thouſand Vines, are ſaid to be worth a thouſand ſilver-rings, that is, ſo many ſhekels, as *Tremel.* ſupplyeth. Well was this Land called, a Land flowing with Milk and Honey; for what moſt praiſed piece of the World can boaſt the like gratitude to the moſt careful husbandry? It being after this proportion moſt demonſtrative, that ſo much land as was capable of ſo many Vines was equal to above ſixe ſcore pounds *per annum*, after our valuations.

V. 12. *my vineyards which is mine is before me*] Here now follows the other part of the compariſon, the *ἀνταπόδοσις*: in which Chriſt oppoſeth his Vineyard (his Church) of which, Eſay 5. 1. and 27. 3 and 21. 33. Pſal. 80. 8. &c. to that of *Solomons*, which is inferiour to it in many reſpects. Such are 1. The propriety of it, it was his own, given to him for ever as an everlaſting inheritance, Pſal. 2. 7. *Solomons* was but temporary and mutable. 2. It is ever before him, but *Solomons* was not; his eye and preſence was confined, and though as a King he had long hands, yet they were limited and circumſcribed: He could not ſee, nor correct all diſorders and errors in his Vineyards; but Chriſt could in his, who is alwayes with his Church, Matth. 28. 20. and alvvayes walks among her Candleſticks, having engraven her upon the palms of his hands, and her walls being continually before him, Eſay 49. 16. That is, not onely under his knowledge, and under his power, as that phraſe ſignfies, Geneſis 13. 9. and 20 15. and 24. 51. &c. but likewiſe under his conſtant never-ſlumbering charge and protection. So *Vatablus* reads, for before me, *Mihi curæ eſt*; and ſo we find the phraſe uſed frequently, 2 Sam. 7. 29. Eſay 40. 10, &c. Oh, how doth it concern her to walk and live being ever in his ſight! As her ſtate and wants are alwayes before him, ſo ſhould his judgements be before her, 2 Sam. 22. 23. And ſo ſhould her Faith and comfort be ſtrengthened in the ſenſe of his unchangeable kindneſſe and regard towards her. *Noli dubia eſſe de ſalute tuâ, cùm numquam poſſis elongata eſſe de conſpectu ſuo.*

Thou, O Solomon, muſt have a thouſand] Or let there be a thouſand (that is ſhekels) for thee, O thou better *Solomon*; who better deſerveſt that Title, having eternal thoughts of peace to us, and being the Prince and God of peace, Eſay 9. 6. Heb. 13. 20 The vulgar Latin tranſlates the word, but corruptly, as her beſt Interpreters acknowledge; for inſtead of the Vocative (*O Solomon*) they read either the Nominative plural, or elſe the Genitive ſingular; neither of which are ſcarce good Latine, nor good ſenſe, though they would excuſe and defend the latter, telling us that Pronouns poſſeſſives are often reſolved by the Genitive, as in *Plautus* we finde, *Tuum edictum Apollinis, &c.* But this is a Criticiſme, which I believe never came into the thoughts of that Tranſlator. By a thouſand, we may underſtand any large meaſure, or number indefinitely, for ſo do the holy Scriptures uſe to expreſſe any greater multitude or quantity; 2 Sam. 18. 2. Revel. 20. 4 And it teacheth that the firſt and chief care ſhould be to pleaſe our great Prince with bringing forth much fruit, Matth. 21. 33, 34. We ſhould abound in works of faith and holineſſe; and as he bleſſeth our flocks, and ſubſtance ſo, that they bring forth thouſands, and ten thouſands in our ſtreets, Pſal. 144. 13. ſo ſhould our fruitful hearts increaſe with the increaſes of God, bringing forth grapes in his vineyard, not wild grapes, leſt he lay us vvaſte, and cut us dovvn, Eſay 5. 5, 6, 7. and Matth. 21. 41.

and thoſe that keep the fruit of it two hundred] That is, all the officers and watch-men, which are ſet over it, ſhould in their proportion receive a liberal compenſation, and recompence for their labours: For Chriſt doth not ſend labourers into his vineyard without hopes of reward; though the chiefeſt remuneration is to ſee their work proſper, and that fruit abounds towards their Accompt before God; yet they ſhall not ſhut a door in his houſe for nought, Malach. 1. 10 Matth. 20. 1, 2. They are *συνεργοὶ Θεοῦ*, Fellow-labourers with God in the ſpiritual husbandry, and therefore becauſe they dig, and plant, and water with him, they ſhall receive their own reward (*τὸν ἴδιον μισθὸν*) according to their own labours, 1 Cor. 3. 8, 9. In which they excell all *Solomons* keepers, who had no reward that we read of, or elſe ſo ſmall that it is not worth the mention: whereas Chriſt allowes a fifth part with himſelf, a glory almoſt like his own, with which they ſhall ſhine for ever that are faithful in his work, Dan. 12 3.

V. 13. *Thou that dwelleſt in the gardens, the companions hearken to thy voyce*] This is the laſt part of Chriſts laſt words here, which are his exhortation to his Church, whom he calleth the Inhabitreſſe of the Gardens, becauſe ſhe is divided and branched into many particular Congregations, which are no leſſe delightful to him, than ſo many Edens or Paradiſes. Now the exhortation is double, whereof the firſt is but inſinuated, not formally expreſt in thoſe words, *The companions hearken to thy voyce*, or *while the companions hearken, &c* implying that it is her duty to inſtruct and teach them, not to lord it over them, being her companions, not her ſervants, or hand-maids, and therefore partakers of the ſame precious faith and grace with her ſelf, 2 Pet. 1. 1. And likewiſe that it is their duty to hearken and learn from her with all ready attention, and obedience, (for ſo the Greek word *ἀκροάσθειν*, and the Latine *Auſcultare*, or *Attendere* import) that ſo they may not be (*tanquam porci & canes*) like ſo many ſottiſh beaſts that deſpiſe the pearls and treaſures of ſalvation, but may glorifie God in his word, Jerem. 13. 15, 16. Act. 13. 48. and by ſetting to their ſeal become a crown of rejoycing to his Miniſters and to Chriſt himſelf, whoſe teſtimony they receive, John 3. 33.

cauſe thou me to hear] Or cauſe them to hear me, or, hear thou me: Which various readings are all founded upon the Text, and contain as many ſeveral obſervations, which they ſhould learn: Firſt, Ἀκούσον με, as the LXX. Hear, and obey my voyce; 2. *Prædica me*, ſo *Tremelius*; Let my Goſpel be the whole doctrine, and not thine own Traditions; Preach not thy ſelf, but me; let thy Sermons flow with the pure waters of life, bring them gold and precious ſtones, not hay and ſtubble, μηδαμοῦ κίβδηλον, ἢ ὑπόχαλκον, as *Greg. Nazianz.* No droſſy, baſe, adulterated mixtures, 3. *Fac ut audiam illam*, ſo *Piſcat* and others not far unlike the vulgar Latine, *Fac me audire vocem tuam*; which it ſeems our Tranſlators thought moſt worthy to imitate; and ſo indeed it is, becauſe it includes that other eſſential part of Gods worſhip and ſervice, which is calling upon his Name, and offering to him that welcome ſacrifice of Prayer, which he doth not here only, but in many other places ſo often require, and hath promiſed to accept: There muſt be preaching and hearing his word, but yet not ſo as to exclude Invocation and prayer; for theſe two ſhould (like thoſe famous Twinnes) grow alwayes together, being the permanent ſtanding Ordinances of the Church of God, Act. 6. 4.

V. 14. *Make haſte my Beloved, and be thou like to a Roe*]

Or, Returne quickly, or flee away; not from me, but to me: This is the Churches laſt ſpeech, her *Cignæa vox*, which we have obſerved before Chap. 2. 9, 17. but not under that ſenſe and Notion which it carrieth here. Before it was her deſire, for his firſt coming ſpiritually in his Ordinances, but here ſhe beggeth his laſt and happieſt *Advent*, which ſhe deſireth may be ſpeedy and ſudden; For to flye is *Concitatiſſimum currendi genus*; and allowes no delayes: *Rumpe Moras, mi dilecte!* O tarry not, defer not my beloved; let thy expedition and haſte bee greater than that of the ſwifteſt Roes, or Harts; that I may ſee thee again, and be tranſlated into thy everlaſting glory. Thus the Spirit and the Bride conſpire, and in mutual importunities cry out for that bleſſed day, Rev. 22. 17. 20. *Phoſphore redde diem, &c.*

Or to a young Hart upon the mountains of ſpices] Or, O thou that art on the mountains of ſpices; or the mountains of ſweetneſſe, or perfumes: So doth this Seraphical Song conclude, and breathe out as it began in heavenly delights and pleaſures; which pleaſures are called ſpices here, and ſaid to grow upon mountains: They are ſeated on high, as they fained *Olympus*, where no ſtormes nor clouds ſhall ever interrupt or darken them. Here we dwell in bottomes of death; and valleys of miſery and tears; but there are eternal hills cloathed with joy, and mountains on whoſe wealthy browes nothing ever ſprings but life and glory. No *Tempe*, nor *Elizium* can be imagined like thoſe Manſions, which it hath not entred into the heart of man to conceive. Look upon the higheſt deſcriptions of thoſe pleaſures, and they are but heavie and ſenſual compared to theſe. The chiefeſt of their Poets aſcends no further, than to that which but onely ſhadowes and figures Heaven: Behold their —— *Locos latos & amœna vireta..*

Fortunatorum nemorum ſedeſque Beatas ——

and again

Largior hic campos Æther, & lumine veſtit
Purpureo ——

and again

—— *Lucis habitamus opacis*
Riparumque toros, & prata recentia rivis
Incolimus —— *Campoſque nitentes* ——

and again

Securos latices & longa oblivia potant.

Thus ample and copious are their characters, but alas! narrow and groſſe when oppoſed to the the true and perfect Reſt, and light, and Peace, and immortal pleaſures, and fulneſſe of joy, which are at Gods right hand, and in his preſence for evermore. O let us lift up our eyes to thoſe hills! let us aſpire and pant like thirſty Roes and Harts after theſe mountains of ſpices, where is nothing but incenſe, and Allelujahs, and crowns of life: Let us look and haſte unto the coming of this day, 2 Pet. 3. 11, 12. As the Jewes waited for the firſt conſolation of Iſrael, ſo let us wait, and make ready, and watch continually for that day of refreſhment; that when it ſhall come Chriſt may take us up with himſelf unto theſe mountains of ſpices, and ſay unto us, Come ye bleſſed of my Father receive the Kingdom: In which Kingdom we ſhall (inſtead of this) ſing a new Song unto the Lamb, and to him that ſits upon the Throne, unto all eternity. Amen.

ANNOT.

Non hic quęram, quomodo pariat charitatem fides, nondum collata remiſſione peccatorum, qui primus eſt gradus fœlicitatis noſtræ. Illud demiror, cur enatis iam in homine duabus virtutibus fidei & charitatis, & quadam comitate iunctis atq; cōpoſitis, ſic enim fingitis: vnā deinde earum nempe fidem ſolam appręhendendæ miſericordiæ, quę duas partes continet, conſtituatis efficacē. Sit ſane (ſi vultis) ſua prętogatiua fidei tanquam charitatis parenti, vt veſtra ſchola traditur, cum tamen in miſericordia duo appręhendenda dicatis, remiſſionē peccatorum & vitam æternam: conuenientius profecto fuiſſet, cum non ad ſcripturæ normā, ſed arbitratu veſtro hanc doctrinæ formam architectati eſtis, ad arripiendam vitam, energiā aliquam charitati permiſiſſe, quam dū vtraq; amplecteretur fides, charitatē prætermittere & relinquere otioſam. Quid aliud cauſæ afferas, non video, niſi quia corruiſſet hoc pacto oraculū, ſolā fidē iuſtificare. Ergo ornatis fidem epithetis, vt ſit viua & ſolida, additis comites charitatē & ſtudiū bonorū operū, ipſam videlicet iuſtificationē, vt peragat decētius ſola fides appræhendendo, quod tu ita explicas, vt non iu-

ſtificet

ſtificet fides quatenus habeat charitatem
tem, ſed quatenus appræhendat miſerico
id eſt, remiſſionem peccatorum & vitam
nam. Hic mihi tecum negotiū eſt Bucere,
iſtā veſtrā commentitiam doctrinam ſic
vt eius inconſtantiā plane prodas. Quid
cęteri alibi ſentiant ſcio, ſed quibus nunc
bis id aſſeras expendo, vt rerum inter ſe
conſpiciatur: fidem facis iuſtificantem, vt
cæteri tui: fidei adiungis charitatem com
quod vt alii concederent in conciliatione
tiſbonenſi, tua opera effectum eſt. Hacte
go a tua ſecta nō diſſentis. At vero cum
primas veſtrę ſectę myſterium, vt dicas
non quatenus ei comes ſit charitas iuſti
ſed quatenus appręhendat miſericordiā,
non videt vna eademq; ſententia & ne
affirmari eadem, vt alia pars orationis
iugulet atq; cōfodiat? Si enim verum e
ponitis, fidem appręhēdendo iuſtificar
hendere aūt niſi charitate comite nō po
citur profecto, fidem quatenus habeat
tem comitem iuſtificare, quę quatenus
charitas, nihil ageret. Charitatis coniu
omnino exigitis opinor, ne quid fiat ſi

m alioqui in peragenda iuſtificatione fingi
mmunem: ſed illam cum eo loco habeatis,
ine eius pręſentia in iuſtificatiõe nihil fiat,
conuenit dicere fidem iuſtificare, non quã
s habeat comitem charitatem, ſine qua
ca, imbecillis, & infirma actioni iuſtifica-
s peragendę foret. Vt autem tuę ſectę con
ntia diceres, vtrunque fidei ad complen-
uſtificationem tribuiſſes, quippe quę qua
charitatem ſibi aſciſcit comitem, eatenus
eſſionem facit appræhendendę miſericor
liud eſt enim dicere, non iuſtificari homi
quatenus fidem habeat & ex ea genitam
tem, niſi accedit appręhenſio miſericor
ę ſummam efficiat iuſtificationis, qui
ſt ſectę: Aliud quod tu perplexe loque-
fidei energiam & efficaciam actionis
ndę: primum quum tribuas, illo dein-
non quatenus vim efficiẽdi rurſum ſub
quam tamen neceſſe eſt reddas denuo,
ciat actionem iuſtificationis, cum fides
is) eatenus percipiat iuſtificationẽ, qua
beat charitatem comitem. Atq; hęc lo
erplexitas inde accidit, quod fidem ve
ę in vitę functiõibus iacet, in hominis
iuſtifi-

tes, æternæ vitæ palmam ſolo fidei titulo adeptos docuiſſet, quam fuiſſet frigida illa collatio de certantibus in agone, quo Corinthios ad ambiendum diuinæ munificentiæ brauium adhortaretur. Quin potius, vt iam adepta retinerent ſuaderet, quam vt conſequantur iam quæſita. Quam vim habeat, obſecro, ea ſententia, Qui perſeuerauerit in finem ſaluus erit, ſi in ipſo limine credulitatis reddimur continuo & ſalui & ſecuri, donata in iuſtificatione æterna vita, & ipſa fidei vi, immota effecta, per fidei appræhenſionem, eadem etiam certitudine, qua Dei nobis eſſentia confirmata, præſertim quum in fide non ſit aliud alio magis creditum, ſed pari certitudinis gradu credita omnia, quæcunque ſub fidei rationem cadant, & ea compræhenſione contineantur. Sed in hoc fortaſſe ſum longior. Illud tibi lector annotandum cenſeo, duas ab iſtis prouincias fidei datas: alteram, vt gignat charitatem, ne ſit ſine comite: alteram, vt appræhendat miſericordiã qua iuſtificemur, id eſt, remiſſis peccatis vita donemur ęterna, ſic enim traditis.

e de virtute ad virtutem, vt videatur deus in ſion, ſed ſtatim inter initia credendi appræhēdatur deus, arripiamurq; in cœlum protinus remiſſis peccatis, nulla cum patientia boni operis, quod Paulus docet, ſed ſtatim a ſuſcepta fide, vt vos affirmatis. Chriſtus dixit: Si vis ad vitam ingredi, ſerua mandata: vos affirmatis ingreſſum demum ad vitam per iuſtificationem tum ſeruaturum. Et cum Paulus dixerit in die illa retributurum iuſtum iudicem: vos omnia facitis præſentia, & nouo modo iuſtificationis iam retribuiſſe affirmatis, quod iuſtis ſe daturum promiſerat. Equidem ſcio æternæ vitæ appellatione affici, quod vitam æternam quoquo modo promoueat, ſecundum quam ſignificationem dicitur, Hæc eſt vita æterna, vt credatis, & cætera: alioqui vero in vita illa æterna, qua nos donatum iri ſperamus, quæ propria ratione vita æterna appellatur, ſpe & fide euaneſcentibus, ſupereſt tantum locus charitati, vt non ſit vita æterna credere, ſed diligere & frui deo. Si hæc veſtra prædicaſſet Paulus Corinthiis, & omnes iam per fidem Chriſto adhærentes æter

iuſtificatione facitis nimium actuoſam, magna cautione adhibita, ne quid agat charitas: cuius doni vim, ſi quis ſuis laudibus ex ſcripturis ornet, atq; illud obiiciat vobis, donū charitatis pręſtate vitam: &, qui ſine charitate ſit in morte manere, effuſe ridetis inſcitiam tantā noſtrā, qui neſciamus non ideo neruos & venas & ipſū ſanguinē vitam eſſe, quod ſine his nulla ſit vita, nec quicquid ſine alio eſſe non poſſit, id eſſe ipſum aliud: quod etiā in multis collectiōibus, manifeſte patet. Sed vos nimirum ridiculi magis, qui materia diuerſa conſecutionem metiētes voſipſos fallitis, qui quod in vno materiæ genere ſit conſpicuū, ad cętera ſine diſcrimine trāſſeratis. Nemo ſic colligit, ſine neruis, venis & ſanguine, vita non conſiſtit, ergo nerui, venę & ſanguis ſunt vita: ſed ex ea hypotheſi ita concluditur neceſſaria etiam conſequentia, nēpe, vt adſit vita, venas & ſanguinē adeſſe oportere: quę qdem nō ſunt vita, nec efficiūt vitā, ſed retinēt tamē. Qd' ſi in alio materię genere pponas, verbi cauſa, ſine maſculo & fęmīa nō gn̄ari hoīem, ſimul ver̄ erit & illud, ſine iſtis nō modo ī partu vitā nō effici, ſed iſtos etiā vitalis partus cauſas ſecūdarias & efficiētes eſſe: ut ita colligamus. Sine maſculo & fœmina non generatur homo, ergo maſculus & fœmina vitam dãt hoĩ generato: quæ cõſequẽtia ex forma nõ tenet, ſed ex materia antecedentis. Similiter ſine fide eſt ĩpoſſibile placere deo, ergo fide placemus deo, recte cõſequitur ex materię vi, nõ cõcludendi forma: neq; enĩ ſequitur in cauſis quibuslibet ſtolidis (quæ dicuntur) quæ nihil efficiunt ipſæ, ſed ſunt (ſine quibus non) vt quoniam ſine illis quid non fiat, poſitis ſtatim illis rẽ ipſam exiſtere. In his ergo conſequentiis materialibus (vt vocant) pro materiæ varietate cõcluſiõis ratio accommodabitur. Verum enimuero ſi non modo ſine charitate vita ſit in homine ſalutis nulla, quoniam qui nõ diligit manet in morte, ſed etiam cui charitas adſit, hunc in deo manere, & vitam cum deo participare ſit neceſſe. Porro autem conſtet in iuſtificatiõe conferri nouam vitam, vtiq; neceſſario conſequetur, non gigni (vt tu tradis) ſed donari charitatem viuificatricẽ, & hactenus eſſe ſuas charitati partes, vt hominem viuificet in iuſtificatione, ſine qua nullam eſſe vitam ſcriptura pronuntiat, & illa cum affuerit, non poſſe vitã abeſſe, quod de ſanguine & venis non item prę-

dicatur,

fideliſſimus veritatis diuinæ pręco Pau
ſpiritu Chriſti nobis ſignificauit, idq; loci
pluribus, ne hac parte fallamur. At vide
ſo, quantum hac parte diſſentiatis a ca
cis. Petrus admonet, vt per bona opera c
vocationem noſtram facere ſatagemus.
vero, vt id fide, comite quidem charita
nihil agente, vt certo apprę hendamus,
tis. Quid enim certius, quam quod fide
hẽdimus? cuius eſt obiectum immobile,
ſemel ſe vita æterna donatũ crediderit,
fixum, certum, appræhenſum, comprę
animo teneat, quam eſſe deum: cũ vna
dendi ratio omnium, quæ in aliquo lab
ta, in cæteris omnibus corruat neceſſe eſt.
que magis quiſquam credet deum eſſe,
ſe fore ſaluum, ſi recte id credat: de quo ſi
ta ſua flagitioſa cœperit dubitare, dub
item de cæteris, vt dum incertorum & qu
uelata nõ ſunt, certitudinem fide affirme
illuſtriorum & certiorum authoritatem a
tamus. Et iſta tamen efficit veſtra de iuſ
tione doctrina, vt vitam æternam ſibi do
quiſq; credat, in ipſo fidei ingreſſu, & prim
deum acceſſu quo iuſtificetur, vt non ſit

Ædes Christi
in Academiâ Oxoniensi

9 D 2 · in Jerem · cap · 3 -

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that hi lution was, *To have the ſtrong places*
well a the Country, they reſolved rather
Swords ir hands, than by their good wills
ing do eir Houſes, the violating of their W
ring of Children: as it hath been practiſed by
upon inces Subjects, in *Holſtein* and elſewh
But e caſe that thoſe of *Coppenhagen*, who
Siege, iven ſufficient proof of their valour, w
Crea s this Writer, with little reaſon en
ſwade orld,(and the contrary whereof he w
had he n the place;) why then dares he be ſo
alled wards, that 8 or 900 of them, (according
tion, ly cloathed, ill mounted, and men wh
enced arlike affairs,) could reſolve to go with a
take t g of Swedens perſon out of that Army,
he pre to maſter the whole City, in ſuch a ſeaſ
when all probability, his Souldiers could
Action eaſon of the exceſſive cold, unleſs G
ing to wediſh Tenents, miraculouſly n
Ice ove Sea) ſhould by another miracl
skip o e Signs of the *Zodiack*, viz.
nimbly Swediſh army marched from
More, your Author doth endeavou
lieve, King of *Denmark* hath no mo
Royal , and to obſerve his ſolemn Tr
have; by his leave, me thinks he ou
nion o en, but eſpecially of a Prin
able to ſomething to the contrary;
to rail as if they were Scullions, let us
injurio ms do ſute with the ſtructure

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ht have conduced to the mutu of both
n *to diſpute the King of Den doubted*
the Dukedome of Ditmars, *County of*
ied with their forces through *domes of*
inenbergh, and the province of , to the
etriment of the Inbabitants, his Ma-
contrary to the treaty of peace at.
ants of the province of Halland by them
viledges, contrary to the 2 of the
in the Iſlands Rugen, called *gh*, and
had inveſted therewith, who *ſor he is*
un them, in their freedomes ledges,
hened by the *Swedes*, with exter-
uſuall cuſtomes, and to ner Li-
l not the 24 *article* of the a ntioned
rning *Dantzick*, and the of trade
jects, and that Citty, and ey took
of the *Daniſh Ships*, go or com-
ever they had any Ship h leſſe a
ances, whereon his M never-
in ſatiſfaction by fa , but the
was then at *Coppenhagh* the com-
oſe differences, *in being ſatiſ-*
hing, ſave threatening ge, broak
ayes.
r any one can be ſo g Stranger
rn, *that the penner of edish pre-*
vile Impoſture. And er his Ma-
himſelf any other ſatisfa ſave ſuch a
th of everlaſting memori eived from
er his Majeſtie had no cauſe given
* 3 *him*,

ſelf to his armes, not only thereb
had already ſuſtained, but alſo t
ainſt thoſe who threa'ned to deal
Majeſtie did not perfidiouſly m
ſed to affirm, but declared, a
ing, and Kingdom of Sweden,
ween Maximes of War: N
coulor of Freindſhip, and on a
ſſia, or ſome other place, inva
he was but newly entred into a
awares fall upon a Prince, unt
afterwards ſold: Far leſſe di
ngdome, which begged for peac
that it was already oppreſt by
granted, to be a ſufficient reaſo
the ſame. Though others h
ve ſuch Titles, as your writ
and the Daniſh Nation, witho
ering them, againſt Crowne
s to the Title, and injuri
ers it containeth, thoug
they are alleadged to
s I have already ſhew
e moſt part, you will fi
diſcover, by reading t
old Contradictions of
o touch upon; for ſh
d exceed the form of
e therefore, the Swed
f Denmark, the King
s, and the Nobility,
of Swedens) power
e ſtrong place in the
lieu whereof the *K*
en ſeveral ſtrong Ho
ue, *he had overrun the*

and might not the King of Sweden
ell as he was out of Poland? where
ountry; beſides many conſiderable
ublin, and others; in which Kingdo
uch as one foot of ground? no more
ſ, in the *two ſtrongeſt Provinces of D*
Neither was the King of Denmark w
e as yet in his power, or at his mercy
made his reckoning without his H
time, when as he promiſed his peop
ghen they ſhould finde, both Doars a
them; but when this proved ot
as to be taken by force of Arms, and the
whole Royal Progenie, were to be ſent Priſ
ſame Ceremonies, as have ſince been uſed in
land, with his Lady, and Children, to Rig
neither, *then Coppenhaghen was to*
anked, it hath not been in the S
whereby you may ſee how do
een, and the Daniſh Court,
eth, in the King of *Swedens* p
had been ſo, doubtleſs he w
uch I can tell you, that at t
n, beſides the Citizens, 5000
eamen.
they were poſſeſſed with terr
d do you not think they wer
they found the *Swediſh Arm*
moreover, *a Royal Swediſh Fleet*
ly, at ſuch a time, when as th

Jo Beale

12 Nu 19 ½ o. 1697.

2. 1. 1. 6.

1. 7. 3. 11.

The Second Volume of

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By the Labour of certain Learned *Divines* thereunto
appointed, and therein employed, As is expreſſed in the
PREFACE.

JOHN 5. 39.
Search the Scriptures.

NEHEM. 8. 8.
They read in the Book, in the Law of God diſtinctly, and gave the ſenſe, and cauſed them to underſtand the reading.

LUKE 24. 27.
Beginning at Moſes, *and all the Prophets, he expounded unto them in all the Scripture.*

LONDON,
Printed by EVAN TYLER, 1657.

ANNOTATIONS
On the Book of the Prophet
ISAIAH.

The ARGUMENT.

B*Y two ſorts of perſons did God anciently make known his minde, and will, to his people the Jews; by* ordinary Miniſters, *and by* extraordinary Meſſengers. *The* ordinary Miniſters *were the* Prieſts, *and* Levites: *both theſe, all of one* Tribe, *the linage of* Levi; *the former of them, all of one houſe in that* Tribe, *the off-ſpring of* Aaron. The extraordinary Meſſengers, *were the* Prophets; *ſo termed, of foretelling future events, by divine revelation; men immediately called by God himſelf, and by him immediately inſpired. Theſe were of any houſe, tribe, or profeſſion, indifferently, as God was pleaſed to cull, and call. The* Prophets, *whoſe monuments we have ſeverally booked in* Scripture, *are in number* ſixteen: *whereof the* four *former are called, in regard of the largeneſs of their* prophecies, *the* greater; *the latter twelve, in regard of the ſhortneſs of them, the* leſſer.

Of the four larger, Iſaiah, *as in place, and rank, ſo in order of time, is without queſtion, the firſt; and lived alſo, in likelihood, ſome time at leaſt, together with the firſt of the other twelve: no one of them, whoſe times are expreſſed, riſing higher then the reign of* Jeroboam *the* ſecond *King of* Iſrael; *who reigned fifteen years together, with* Uzziah *King of* Judah, *in whoſe reign this our Prophet began his prophetical employment. What* Tribe *he was of, or of what eſtate, and profeſſion, before his entrance upon his Office, is uncertain: no mention being made of his pedigree, either here, or elſe-where; further then his next progenitor. So that what the Jewiſh Doctors tell us, concerning his being of the* Tribe *of* Judah, *and of the bloud-royal; as alſo of his Fathers being a* Prophet, *and brother to King* Amaziah, *are matters of no certainty, having no footing in Scripture. His* Sermons, *or* Prophecies, *here recorded, abound with great variety of religious inſtructions, ſerious admonitions, ſharp reproofs, ſevere menaces, and comfortable promiſes. And theſe all delivered in a ſtile ſutable to the ſubject matter, very lofty, and ſtately; full fraught with rhetorical garniſhes, & ſuch native elegancies, as in other languages cannot eaſily, if at all, be expreſſed. Beſides his predictions of Gods judgments to befall his own nation for their ſins, partly by the Aſſyrians, and partly by the* Chaldeans, *and concerning the utter deſtruction of the adverſaries of Gods people, as well joyntly, as ſeverally; he is moſt plentiful in foretelling their deliverance from the* Babylonian *Captivity by* Cyrus, *whom by name he mentioneth, above one hundred years before he was born, and well near two hundred, before the thing it ſelf effected: and withall in declaring the reſtitution and enlargement of the Church, whereof that was a figure; together with the calling in of the* Gentiles *by* Chriſt; *whoſe incarnation, birth, breeding, calling, offices (royal, prieſtly, prophetical) life, teaching, courſes, ſufferings, death, riſing again, glory enſuing, kingdoms length, and extent, he ſo largely and lively deſcribeth, that he may ſeem rather to write a ſtory of things already done, then a* Prophecy *of things to come. In regard whereof, he is by the* Ancients *not undeſervedly termed* An Evangelical Prophet, *and* A Prophetical Evangeliſt. *Even his menacing predictions being uſually tempered, and cloſed with ſome gracious promiſes of the* Goſpel. *His continuance in the Prophetical function, as from the times of the Kings under whom he prophecied, not improbably deemed to have been about threeſcore years. Howſoever, that which is from the* Jewiſh Doctors *received, concerning his prophecying under* Manaſſes, *and ſuffering death by him, ſeemeth groundleſs: the inſcription of his* Prophecies *making no mention of any King under whom he prophecied, lower then* Hezekiah; *towards the latter end of whoſe reign, it is not unlikely that he died. Beſides this Book of prophecies, he wrote alſo* the acts, firſt and laſt, of King Uzziah; *as appeareth by* 2 Chron. 26. 22. *but that ſeemeth not now extant. See on* Chap 1. 1. *So much of his writings hath by Gods providence been preſerved, as he deemed neceſſary for the good of his Church.*

CHAP. I.

Verſ. 1. T*He viſion of Iſaiah the ſon of Amoz, which he ſaw concerning Iudah, and Ieruſalem*] This firſt verſe containeth in it, the title, or inſcription, not of this firſt Chapter alone, or the Sermon therein delivered, but of the main body of the whole Book, and all the Sermons, or prophecies therein contained; as by the times, and reigns of the ſeveral Kings hereafter mentioned, may appear: ſee the like, *Ier.* 1. 1, 2. *Hoſea* 1. 1.

the viſion] Gods word, or minde made known to this his ſervant by *viſion* or *revelation*, Rev. 1. 1. and 9. 17. a kinde of divine, or ſpiritual rapture, *Num.* 24. 4, 16. *Ezek.* 1. 1. and 11. 24. one of thoſe means, whereby God in thoſe times imparted his minde to his Prophets; of which ſee, *Gen.* 15. 1. *Numb.* 12. 6. ſo *Obad.* 1. *Nahum* 1. 1.

viſion] Put collectively for *viſions*; as Chap. 22. 1. 1 *Sam.* 3. 1. *Dan.* 1. 17. becauſe it hath reference in general, to all the enſuing viſions, prophecies, or ſermons, as was before ſhewed. So *oxe*, and *aſſe*; for *oxen* and *aſſes*, verſe 3.

of Iſaiah] Or *Jeſhajah*, as *Amaziah*, and *Azariah*, 2 *Kings* 15. 1. and *Jeſhajah* alſo, *Ezra* 8. 7, 19. yet here, Heb. *Jeſhajahu*: (for ſo is the name of this Prophet conſtantly written) as *Uzzijahu*, *Chizkijahu*, and others, as well here, as elſe-where. Greek, *Eſajas*, *Mat.* 15. 7. *Iohn* 1. 23. and 12. 39, 41. as *Ieremias*, Mat. 16. 14. and *Zacharias*, Luke 1. 5, 12. In our ordinary ſpeech, following the Greek, rather *Eſay*, then *Iſaiah*; as in *Ezekiel*, *Ezekiah*, *Ieremy*, *Zachary*, and the like. And ſo our ancient verſions, ſpeaking in Engliſh forms to Engliſh ears, not amiſs render it. The word ſignifies, *Gods ſalvation*. No unfit title for him; who ſo clearly, and largely prophecied of Chriſt, and of ſalvation to be atchieved and accompliſhed by him; whereof, ſee the *preface*: and to this purpoſe, ſome of the Jewiſh Doctors alledg Chap. 49. 1. As if it were there intimated, that God for this cauſe had aſſigned him that name, before he was born. But of that, See more on the place.

the ſon of Amoz] The Jewiſh Doctors have a rule, that where any Prophet hath his Father mentioned together with him, (as *Eſay* here, and ſome others elſe-where, *Ier.* 1. . *Ezek.* 1. 3. *Hoſea* 1. 1. *Ioel* 1. 1. *Zeph.* 1. 1. *Zach.* 1. 1.) there both Father, and Son, were Prophets; whence they conclude, that *Daniel*, *Amos*, *Obadiah*, *Nahum*, *Habbacock*, *Haggy*, and *Malachy*, were Prophets indeed, but no Prophets Sons; becauſe, though the place of their birth, or abode, be mentioned, yet their parentage is concealed; which, albeit of *Amos* it be true, *Amos* 1. 1. and 7. 14. Yet of the reſt of them is altogether uncertain. Nor hath that rule concerning the former, any good ground; but is a meer fruit of their own fancy The mention of the parents of ſome of them ſeems to have been added; either becauſe their parents were of ſome eminent note or place, in Church, or ſtate; as *Ier.* 1. 1. or, becauſe, there were ſome other of the ſame name in thoſe times, from whom they might, by ſuch mention of their linage, be diſtinguiſhed. And ſo it might well be with this our Prophet; in being not un-

unlikely,that in his dayes, there were other perſons, bearing the ſame name, as well as in divers other ages, both before and after the times he lived in;as appeareth, 1 Chron.26.25. Ezra 8.7,19.

Amoz] of, *Amots*. Not the ſame with the Prophet *Amos* : as ſome have imagined : (for their names in the orginal differ, not in the two letters onely ; the firſt, and the laſt : but in notation alſo, the one having a ſignification of *might*, the other of *weight)* but ſome other.One,whom the Jewiſh writers affirm to have been the ſon of Ioaſh, King of Iudah, and Brother (not to Uzziah, or Azariah, as moſt interpreters, by miſtake, miſreport them, but) to Amaziah. For which yet, becauſe they produce no authentick record, their report of it deſerves no great credit.

which he ſaw] That is, was revealed to him,1 Pet.1.12. 1 Cor. 2.10. As clearly, and as certainly,as if he had ſeen it. 2 Cor.4.18. and 5.1. Heb. 11. 27. From whence alſo the Prophets were anciently termed *Seers*. 1 Sam.9.9,19. Chap.30.10. So Chap.2.1.

concerning] The Hebrew particle may ſignifie *upon* , as Chap.3. 6. or, *againſt*, as Ier.50.31.and 51.21. But here rather,*concerning*; becauſe the enſuing prophecies contain mixt matter, of mercies, and judgments. As Pſal.101.1. ſo Ier.16.3. and 18.8,9,10. Ezek. 27. 30. For ſo, there alſo it ſhould be rendred. See Chap. 63. 7. and Ier.49.1,7.

Iudah, and Ieruſalem] As 2 Kings 23.1. 2 Chron.34.3.Chap.3. 1. Ier.19.7. and 27. 20, 21. Though the one be comprehended in the other ; yet mentioned apart, the one from the other ; becauſe the latter, a more eminent, and remarkable part of the former. So, *the land, and Iericho*. Ioſh. 2. 1. *Of Davids ſervants nineteen men, and Aſahel*. 2 Sam. 2. 30. *Out of the hands of all his enemies, and out of the hands of Saul*. 2 Sam.22.1. Or, becauſe Ieruſalem, as the principal place both of Church and State in Iudah ; Pſal. 76.1,2. and 122.4,5. ſo (which uſually falleth out in bad times) more diſordered then other parts of the land;and by her example, a leader of others into the like. Mich. 1. 5. *Iudah* and *Ieruſalem* put here for the State and people of either. As verſe 27.Chap.2.1. and 3. 1. Theſe are onely here mentioned ; becauſe unto them, chiefly, was the Prophet ſent. Chap. 6. 9. Albeit he propheſied of, at leaſt, if not unto other nations, beſides them. But that alſo, for the inſtruction, conſolation, or reprehenſion of Gods people : thoſe nations being, for the moſt part, ſuch as they either had been oppreſſed by, as Aſſur, and Babel, Chap. 10. & 13. Or had too much relied upon : as Egypt, and Ethiopia ; Chap.20. and 30.

Iudah] The name of Jacobs fourth Son by Leah ; Gen. 29.35. and 49. 8. whoſe poſterity alſo did bear his name. Deut. 33. 17. Jud.1.2,3,4. and alſo the land that fell to their lot ; and wherein they abode. Iud.17.9. and 18.12.

Ieruſalem] The name of a city in the land of Canaan; formerly called *Iebus* ; Iudg. 19. 10. 1 Chr.11.4,5. and *Salem*, Gen.14.18. Pſal. 76.2. In regard whereof, ſome ſuppoſe it to have been called, in proceſs of time, from thoſe two termes put together : firſt, *Iebuſalem*, and then *Ieruſalem*. Others would have it ſo termed, as a *formidable* city, in regard of the ſtrength and impregnableneſs of it ; as a place dangerous to be dealt with : 2 Sam.5.6. See Zach. 13.3,4,6. Others, as *a peaceable poſſeſſion*, or *a poſſeſſion of peace*. See Heb. 7. 2. and others, laſtly, and that moſt probable ; as a place of ſpecial providence : whereof ſee further, Chap.22.1. The word is ſometimes found in a duall form ; becauſe the city was divided into two parts, the upper, and the lower. See Ier. 39. 3. And Joſephus of *the Iewiſh war* : l. 6. c.13. or, becauſe it ſtood in the confines of two Tribes, Iudah, and Benjamin ; part of it belonging to the one Tribe, and part to the other,Ioſh.chap.15.verſ. 63. & 18.28. Iud.1.verſ.21.

in the dayes] That is, *the times,the reigns*, as Hoſ.1.1. Amos 1.1. the uſuall manner of computation in Scripture, by *dayes*, Gen. 5. 4,5,8. & 47.9. Pſal.39.4,5. teaching us to make reckoning of every day, as being for every day accountable, Pſal.90.10,12.

of Uzziah] Heb. *Uzzijahu*, (as *Jeſhajahu*, and *Chizkijahu*, before.) Greek, *Ozias*, Mat. 1.8,9. called alſo *Azariah*, 2 King 15. 1. having, it ſeems, two names, as *Ornan*, the Iebuſite,1 Chr. 21. 18. called alſo *Araunah*, 2 Sam. 24. 16. *Iehojachin*, 2 Kings 24. 8. called alſo *Ieconiah*, 1 Chron.3.16. *Iehojada*, 2 Chron. 24. 20, 22. called alſo *Barachias*, Mat.23.25. and divers others.See Ier.22.11. Of this kings reign, ſee 2 Kings 15.1,7. & 2 Chr.26. Of his acts, it is ſaid, that this our Prophet wrote ; but that book of his ſeems not now extant : no more then that of *Iaſher*, 2 Sam. 1. 18. and that of *Ieremy*, 2 Chr. 35.25. For it cannot well be underſtood of that ſhort abridgment, in ſo few verſes comprized, in the ſecond book of the Kings ; and coming ſo far ſhort of that larger relation in the ſecond of the Chronicles, where yet it is mentioned, as relating much more, then is there upon record.

Iotham] Of his reign, ſee 2 Kings 15.32,38. 2 Chr. 27.1,7.

Ahaz] Heb. *Achaz* : as *Achab*. And ſo the Greek. Mat.1.9. as *Rachab* alſo there, v. 5. Of his wicked reign, ſee 2 Kings 16. and 2 Chron. 28.

and Hezekiah] Heb. here, *Iechizkijahu* : and Mic. 1. 1. *Iechizkijah*. Though moſt commonly *Chizkijahu*, as chap.36.1.and 38.1. and ſometime *Chizkijah*, as 2 King 18.1, 10. Greek, *Ezekias*, Mat. chap.1.verſ.9,10. Of his religious reign, ſee 2 King. chap. 18,19. and 20. and 2 Chron. from chap.29. unto chap.32. as alſo of ſome good part of it, in this Prophecy, from chap.36. unto chap. 39. He being the laſt King mentioned under whom Eſay propheſied, it may be probably hence gathered, that the Prophet Eſay did not ſurvive Hezekiah : and conſequently, that he ſuffered not under Manaſſes, as is commonly, but groundleſly held.

Kings of Iudah] That is,of the Kingdom,or State of Iudah,conſiſting of that tribe, with thoſe of Benjamin that adhered unto it : ſo termed, as diſtinguiſhed from the other ten tribes,commonly called by the name of *Iſrael* ; after their revolt from the houſe of David, under Rehoboam, 1 King. 11.31,32. and 12.16,17. So Ier.3.8. Hoſ.4.15. Some ſuppoſe, that the Sermons, or Prophecies in this book recorded, are diſpoſed, and digeſted in order ſucceſſively, according to the times and reigns of the Kings here mentioned : but of that there is no great certainty. See v. 2. Nor do we finde the like in the writings of the other Prophets obſerved. See Ier.27.1.

V. 2. *Hear, &c.*] Here beginneth *Eſays* firſt Sermon, or Prophecy, contained in this Book ; and that concluded in this Chapter : which yet to ſome, ſeems not to have been the firſt in time, after his deſignment to his office. See verſ.7,8. (where the deſolations mentioned ſeem to have reference unto Ahaz his time :) and Chap.6.1,8. In it the Lord firſt arraigneth his people ; as in the view of the whole world, of extream unthankfulneſs,ſtupidity, and brutiſhneſs in their carriage towards him : Verſ.2.4. as alſo of deſperate obſtinacy under his hand, that had been ſo heavy upon them, for their ſins : verſ.5.9. Secondly, acquainteth them with the cauſe, why their ſacrifices and ſervices found no acceptance at all with him. verſ.10,15. Thirdly, Inviteth them to a friendly debate, propounding them terms of compoſition, and reconcilement. verſ. 16, 20. Fourthly, complaineth of a ſtrange alteration with them, in their Rulers eſpecially, for the worſe. verſ.21,23. Fiftly, promiſeth a reſtitution of them,upon their ſincere and ſerious reformation, verſ. 25, 27. and withall denounceth deſtruction unto thoſe of them that ſhall ſtill perſiſt in their wicked courſes, verſ.24,28,31.

hear O heavens, and hearken O earth] The fore-mentioned arraignment of them the Prophet makes entrance into, with a ſolemn conteſtation : wherein *heaven*, and *earth*, the whole frame of the creature, Gen. 1.1. are ſummoned, and called upon : as to appear, and bear witneſs in Gods behalf againſt his people, as Deut.4.26. & 30. 19. & 31. 28. ſo to hear, and to take notice of Gods charge given in againſt them : as Mic. 6.1,2. Thereby implying them to be ſo extream obſtinate, and ſenſleſs ; that the very liveleſs creatures were more ready to hear, and obey Gods word, then they, Numb.20.8. Pſal.105.31,34. & 107.25. & 147. 15,18. Mat.8.26,27. And their carriage towards God ſo vile,baſe, and abominable, as might well make the very liveleſs and ſenſleſs creatures to abhor it. and to be aſtoniſhed at it. Ier. 2. 12. Luke 19.40. Howbeit ſome by *Heavens*, here underſtand the bleſſed Angels ; whoſe abode is in heaven : as Iob 15. 15. Pſal.97.6, 7. By *Earth*, people living on the ſurface of the earth : as Pſal. 96.9,13. & 98.9. As if men,and Angels,were both appealed unto, for the hearing, and deciding of the controverſie between God, and his people : ſo Chap. 5. 3. Ier. 2.9,10. But the former ſeems the ſounder, and more ſimple expoſition. In like manner doth Moſes begin his ſong : Deut.32.1. as Eſay here this prophecy : for frivolous and ridiculous is that conceit of the Chaldee Paraphraſt there, that Moſes ſhould ſay : *Attend, O heaven, and hear, O earth*; becauſe he was near to heaven, and far from the earth : whereas Eſay ſaith, *hear, O heaven* ; *and attend, O earth* : Becauſe he was farther from heaven, and nearer the earth : whereas it is well known,that the words are promiſcuouſly uſed ; and either of them as well to thoſe afar off, as to thoſe that are near at hand : See Pſal.5.1,2. & 17.1. & 49.1. verſ.10. Chap.28.23.

heavens] Or, *heaven*. As it is well rendred, Gen.1.1. 1 Kings 8. 23. Chap.49.13. & 66.1. For, though the word have a dual form; ſuppoſed to have his appellation, from the waters, therein contained, whoſe name is alſo deemed to have the like form, in regard of thoſe two general receptacles of water, the one above in the clouds, the other below in the ſea : and other parcels, that either environ the earth, or ſhoot themſelves into it : Gen. 1.6,7. And it be not denied, that there is mention in Scripture of more heavens, then one : Deut.10.14. 1 Kings 8. 27. Pſal.148.4. Yet neither is that notation certain, or the deduction, and compoſition ſo exact. And we read of more then two heavens : a third, 2 Cor. 12. 2. and both in Hebrew, and other languages, many words are found, that under a plural form bear but a ſingular ſenſe : as that of *water* among other. verſ.22.30.

O earth] Not the Inhabitants of the earth, as Pſal.2.10. & 33. 8. but the earth it ſelf, as Ier.6.19. & 22. 29.

for the Lord] Not man, but God : not the Prophet, but the Lord :1 Theſ.2.13.Heb.13.7. not the Herald,or crier: Chap.44.3. Mar.1.3.but the King and Iudg, Chap.33.22,By whoſe command, and authority, and in whoſe name, and perſon, he ſpeaks : Chap. 6. 1,9. & 40. 1, 6.He that ſpeaks by him,and in him. Acts 4.25. 2 Cor. 13. 3.

the Lord] Heb. *Jehovah*, as Pſal. 83. 18. The onely true God. Deut.6.5. who alone hath his being of himſelf, Exod. 3.14. Chap. 43.11. 13. and giveth being to all things. Acts 17.25,28.Rom.11. 36. Rev.4.11.See Exod.6.3.Chap.26.4.

hath ſpoken] Or, *doth ſpeak, ſpeaks*. As Amos 1.3,6. & 3. 8. Or, *is about to ſpeak*; (as *periſh*, for, *about to periſh, ready to periſh*, Prov. 31. 6. Chap. 27. 13. And *ſay*, for, *am about to ſay*, 1 Cor.10.15.) And requires therefore all due attention, as chap. 4 . 1. Which if Moſes require, when he ſpeaks, though by Gods appointment, yet in his own perſon: Deut. 32. 1. Surely Eſay, ſpeaking in Gods own perſon, much more.

I have nouriſhed] God begins this his conteſtation with his people, with a recital of his ſingular favours conferred on them, and continued unto them: in a more eſpecial manner, then unto many, yea, unto any other people, Deut. 7. 6. & 10.15. & 26. 18. Pſal. 147.20.

nouriſhed] Or, *nurſed*. Heb. *reared, brought up*. So is the word uſed, Iob 31.18. Chap. 23. 4. & 51.18. I have from their firſt beginning to be a people, while they were yet in Egypt as an abject infant, diſregarded, and not looked after, taken them up, undertaken the charge of them: provided for them, protected them, ſupplied them with all neceſſaries, had as tender a care of them, as parents are wont to have of their children, until they come to their full growth, or to mans eſtate; chap.46.3,4. Ezek.16.7,14. Hoſ.11.3.

children] the people of Iſrael, whom he had adopted to be his peculiar ones, his children. Deut.32.6,14. chap.63.8.

and brought them up] As chap.23.4. Or, *advanced, exalted*: As 1 Sam. 2. 7. Ezek.31.4. And this rather here: becauſe that was, before, not implied only, but expreſſed: and this latter ſeems to be a further addition to the former. I have not onely brought them up, but preferred, honoured, advanced them, by entring into a ſolemn covenant with them,taking them to be ſo near to me, committing my ſacred oracles to them, ſetting my place of ſpecial reſidence among them, working ſtrange, and unheard of miracles for them; and raiſing them up to a kingdom of great note, and renown. Deut. 4. 6,7,8,32,36. Ezek.16.8,14. Pſal.135.4. & 14.7. 19,20. & 148. 14. Chap.42.21. Rom.3.1,2. & 9.4,5. For neither can I aſſent to the Iewiſh Doctor that confoundeth this with the former, expounding both of *advancement* onely: and much leſs approve of his fathers nice diſtinction, reſtraiſing the former, unto Gods giving them his Law: chap. 42. 21. the latter to the ſetling of his Sanctuary among them. Pſal.76.1,2.Chap.11. 0.

and they have rebelled againſt me] After the relation of Gods goodneſs towards them, follows a narration of their unworthy demeanour towards him, who had dealt ſo gratiouſly, and bountifully with them: The one much aggravating the guilt of the other, Deut.32.10,18. 1 Sam.2.27,29. chap.63.9,10. Ezek.16.7, 20. Amos 2.9,13.

and] Or, *but*. The copulative, for the adverſative, as verſ. 20,21.

rebelled] As the word is uſed, 2 King. 3. 7. & 8. 20. or, *tranſgreſſed*: as it is rendered, chap.43.27. Ier.33.8. yet diſobedience and tranſgreſſion is as rebellion,chap.63.10. 1 Sam. 15.22,23.

have rebelled] Or, as it may well be rendred, *do rebell*, as v. 3. *know, know not, conſider not*: as noting, not only their fore-paſſed rebellions, but their perſiſting ſtill in them, Ier.2.15.

againſt me] I ſet them up, and they ſet themſelves againſt me. So Num.16.9,11.

V. 3. *The ox knoweth*,&c.] The very bruit-beaſts, and the dulleſt of them (Pſal.32.9. Prov.7.22. & 26.3.) are brought in, by their carriage and courſes toward their maſters, and benefactors, ſuch as feed them and make much of them; to controll, and condemn the demeanor of Gods people towards him, who took no notice of, nor regarded him that had done the like, and much more, for them, v. 2. So Ier.8.7.

ox knoweth] Or, *oxen know*: *ox*, for *oxen*; and *aſs*, for *aſſes*: as *viſion*, for *viſions*, ver. 1. and the like, verſ. 6. For thoſe popiſh legendaries groſly and palpably abuſe this place,who out of it,have forged us a fable of an ox, and an aſs; that being in the ſtable, where our Saviours Mother was delivered of him, ſhould take notice of him, and cheriſh him with their warm breath, as he lay in the cratch.

knoweth] *takes notice of, regards*; as Prov. 12.10. chap. 42.25. They ſo regard him, as not to offer to hurt, or wrong him; but are obſequious to him, however they be fierce, and offenſive to others, Exod.21.28,31.

his owner] Or, *buyer*. Him, properly, that by bargain and ſale, (Levit.25.28. chap. 24. 2. Ezek. 7. 12.) or more largely,that any way, or by any means, is poſſeſſed of him, Zach. 11. 5. It is given to God, as Lord and owner of all things, Gen. 14. 19, 22. but more ſpecially, as by purchaſe, the Poſſeſſor of his people, Deut. 32. 6.

and the aſſe] The word here uſed, properly ſignifies the male; as another the female; but are both promiſcuouſly uſed, as well for the one ſex, as the other. As the word that ſignifies a *fiſh*, is uſed ſometime in the maſculine form; ſometime in the feminine, of one and the ſame fiſh, Jon. 1. 17. and 2. 1. whatſoever the doting Rabbins there dream of two fiſhes, a male, and a female. The word is uſed generally, to comprehend all of that kind, of whether ſex, or for what uſe ſoever, as here, ſo elſewhere, Exod. 21. 33. as well thoſe for burden, Gen, chap. 49. verſ. 14. as for the ſaddle, Exod. 4. 20.

his maſters crib] Heb. *the manger of his maſters*. For the word is in a plural form; but ſuch as is oft uſed in a ſingular ſence: as of God, Mal. 1. 6. So of man, Exod. 21. 29,36. He taketh notice of him that bringeth him to the crib, or manger, and feeds him there: and to ſuch an one God compareth himſelf, Hoſ. 11. 4. *I was to them, as one that taketh the yoke off their jaws, and laieth them meat.*

but Iſrael, &c.] The different, yea the contrary practice followeth, of Gods people towards God, as before, v. 2.

but] Or, *yet*. A defect of the particle adverſative, as v. 6. Pſal. 30. 7.

Iſrael] The name given to Jacob, (as he was at firſt called, Gen. 25. 25.) upon his wreſtling with the Angel, and prevailing therein, Gen. 32. 28. Hoſ.12.3. and tranſmitted from him, as the more honourable title, to his poſterity; called ſometime *the ſons*, or, *children of Iſrael*, Gen. 32.32.and 36.31. and ſometime ſimply, *Iſrael*, Gen.48.20. and 49.7.15. Pſal.149.2. and ſo here. But ſo here ſtiled in way of reproach, as having degenerated from him who firſt bare that name; nor anſwering to what it imported. So *Jeſhurun*, though of it ſelf a name of honour, Deut.33.26. yet in way of exprobation, enunciated of that people, Deut.32.15.

doth not know] Heb. *hath not known*, ſee verſ. 2. *doth not know*; hath not knowledg, or underſtanding: as Deut. 31.13. Pſal.14.4. *they are a people of no underſtanding*, Pſal. 53.4. ſo ch. 44. 18. *they know not, nor underſtand*. They have no more knowledg, nor underſtanding, then the bruit beaſts: Jer.10.8,14. (whom yet, being endued by God with reaſonable ſouls, they ought therein, to go beyond: Iob 35. 11.) yea, herein they come ſhort of them. Or, *doth not know me*, is ignorant of me: as Ier. 4. 22. and 9.3. *they know not me, ſaith the Lord*: and, *there is no knowledg of God in the land*. Hoſ. 4.1. But *know* here rather, for, *take notice of, reſpect, acknowledg*; as Pſal.1.6. Prov.27. 23. Ier. 2. 23. Mat.7.23. and 25.12. *know not* me: a defect of the pronoun neceſſarily ſupplied, to make the ſenſe perfect, as verſ. 15. They know not me, though their owner. Deut.32.6. their maſter. Mal.1.6. One, that from time to time have fed them; and moſt kindly entreated them. Deut. 8. 3, 4. and 32. 13, 14. They know not me, whom I have known above others, Amos 3.2.

my people] Who have been better taught then others, having been trained up under me. Deut 4. 8, 14. Pſal.147.19.20. And to whom I have been more beneficial, then to any other.Pſal.105.11, 45, Mal.1.2,3.

doth not conſider] As the word is rendred, Pſal.37.10.and 52.15. Or, *underſtand*; as it is tranſlated, Pſal.107.43. either, they are of no underſtanding,as before, chap.27.11. Ier.5.4,21.They are more blockiſh, and ſottiſh, then the bruit beaſts: they have not ſo much underſtanding as they have: Ier. 8.7. Or, they conſider not the great things that God hath done for them: nor the great goodneſs that he hath from time to time ſhewed them. Deut.29.2,3,4. Pſal. 92.5. chap. 42.18,20. Ezek. 12.2. they neither take notice of him, nor think upon him.

V. 4. *Ah ſinful nation*] He proceedeth here to aggravate their ſins, and to bewail their miſery, thereby procured: ſo chap. 24. 16,18. Ier.9.1,2,3.

ah] The word here uſed, is ſometimes a note of compellation; as chap. 55. 1. ſometimes of denunciation, as chap. 5. 8, 11,18,20. (See chap.10.5. and 18.1.) and ſo ſome take it in this place; ſometime of lamentation, as 1 King.13.30. chap.6.5. Ier.22.18. And ſo rather here: but ſometimes mixt with indignation; as verſ. 21. and with deteſtation, as chap. 28. 1. And ſo it may well alſo be in this paſſage.

ſinful] Addicted, and given wholly to ſin, and to looſneſs of life: Pſal.1.1,5. Luke 7.34,37. Iohn 9.31. Gal.2.15.

nation] The term uſually given to thoſe people that lived without the pale of the Church: and were ſtrangers from the commonwealth of Iſrael, Eph.2.12. ſo Pſal.96.5. chap.11.10. and 42.6. and 6 .9. and 66.19. Ier.10.2.25. And which the Iews to this day, are wont in way of reproach, to ſtile all other by, but their own. The Prophet may the rather ſeem here to have uſed it; thereby partly to imply, that they had made themſelves no better, if not in ſome reſpect worſe, then any other people, in Gods repute, by their ſins and exceſſes, Ier.9.25. 26. Ezek. 5.6,7. And partly, to intimate the generality of their ſin, and apoſtacy; which not ſome few,or more among them, but the main body of the nation, ſtood guilty of. It was a general defection, a national evil. chap. 59. 4. and 64. 6, 7. Ier.5.1. and 9.2. Mic.7.2,4. Mal.3.9. ſee verſ. 6.

a people laden with iniquity] Heb. *a people of heavineſs of iniquity*. Not laden with ſin, as groaning under the burthen of it: as Pſal. 38. 4. Mat. 11, 28. But committing, and ſtanding guilty of, not ſmall ſo much, as heavy and hainous ſins: *heavy*, for, *great*, and *grievous*: as chap. 21. 15. and 30. 27. and 36. 2. Great and grievous ſinners: ſuch as the Sodomites: Gen.13.13. and 18. 20. and as Elies ſons are ſaid to have been, 1 Sam. 2.17.

a ſeed of evil doers] A wicked, and wretched race, that tread, and run on in the footſteps of their ungodly progenitors; and tranſmit their ungodlineſs unto thoſe that come of them. Num. 32. 14. Pſal.78.8. and 106. 6 chap.57.3. Ier.7.18,26. and 16.11.12.

children that are corrupters] Or, as ſome, *corrupt children, children*, that *deal corruptly*, 2 Chron. 27.2. Ier. 6. 28. Or, that have *corrupted themſelves*, Exod.32.7. Deut.32.5.and *their doings:* Zeph. 3.7.Heb.*children corrupting*,or,*corrupters*,that is,*waſtful*:or,*waſters*; as Prov.18.9. or, *deſtroyers*, as Prov. 28. 24. *ſtroy-goods*; or *waſteful children.* A metaphor taken from riotous, or prodigal yonkers; that waſte, and conſume their patrimony, the means left them by their parents. Luke 15. 13,30. Applyed to this people, as having embezzled their ſpiritual patrimony, derived and tranſmitted to them, from their religious predeceſſors. Gen.17.7. Deut.7.6,8.and 32.9,20. Pſal.147.19,20. and 148.14. Rom.3.1. and 9.4,5.

they have forſaken the Lord] By refuſing to walk according to the preſcript of his Law: and by following falſe Gods, and addicting themſelves unto the ſervice of ſuch, verſ. 28. Ier. 1. 16. and 2. 13. and 16.11. and 22.9. See chap.2.6.

the Lord] Heb. *Jehovah.* See verſe 2.

they have provoked unto anger] As Num.14.11,23.and 16.30. Or *deſpiſed, contemned, ſet light by:* as Deut.31.20. Pſal.107,11. Prov. 1.30.and 15,5. or, *abhorred*, as Deut. 32. 19. 1 Sam. 2.17. Ier.14. 21. or, *reproached, blaſphemed*, as 2 Sam. 12.14. Pſal. 10.13. and 74.10,18. chap.52 5. They ſo carried themſelves, in their wicked courſes,ſinning with an high hand; Num.15.30,31. As if they did what they did,on purpoſe, to provoke God to wrath, chap. 3.8. and 65. 3. Ier.7.18,19. and 27. 10.

the holy one] *The holy God*, or Lord; a defect of the ſubſtantive, as chap. 5. 19, 24. ſo verſe 24. to be ſupplied: as chap. 5.16. he, who both is holy himſelf, chap. 6 3. and ſanctifieth thoſe that are his, Levit.19.2. and 20.7,8 Ezek.20.12.

of Iſrael] Who was in covenant with them,and was to be worſhipped, and ſerved by them: Deut 6 5,6. and 26. 27,28. ſo Pſal. 89. 18. Of the name, See verſe 3.

they are gone away backward] Heb. *they are ſevered*, or *alienated*, or *eſtranged backward.* That is, *they are ſevered*, or *alienated*, (to wit, from him) and turned *backward*; or, gone, or, go *backward:* A defective ſpeech; the like whereunto ſee chap. 38.14,17,21. as alſo in the like argument, Hoſ 9.10. *they are ſevered*, or *have ſeperated themſelves* (to wit, from the Lord) *unto that ſhame*, or *ſhameful thing*; that is, and betaken themſelves to it.

gone away] Or, *alienated:* they have *ſevered*, or *eſtranged* themſelves from God by their ſins, Pſal.58.3. chap. 59.2. Eph 4.18,19. Col.1.21. by their Idolatry eſpecially. Ezek. 14. 5, 7. Where yet the ſame word is rendred, *eſtranged*, in the former place; and *ſeperated himſelf*, in the latter place: as if the words there uſed, came from two ſeveral roots. And in like manner the Iewiſh Criticks, ſpeak doubtfully of the word here uſed; one while referring it to that root, that hath a notion of *ſeperation:* Levit. 22. 2. Another while to that which hath a notion of *alienation*, Iob 19. 13. Pſal.78.30. But whether way we here take it, it will come in effect to one: *ſeparation*, or *eſtrangment*, in the preſent caſe, being in a manner the ſame.

backward] It ſeems a metaphor taken, either, from undutifull children, or ſervants; that turn their back on their parents, or maſters, in diſdain, when they like not what they are bidden to do: Ier.2.27.and 15.6.and 32. 33. Ezek.8.16. Or, from reſtive jades, that go the more backward, the more the rider, or driver, ſtrives to put them on forward: See verſ. 5.

V. 5. *Why ſhould ye be ſtricken any more? ye will revolt more, and more*] Or, may be read, as one continued ſentence, Thus, *Why, the more ye are are ſtricken,do ye more and more revolt?* Or, *why ſhould ye be ſtricken any more*; ſince *ye will, or do, revolt more and more?* What availeth it, to ſeek, or ſtrive to amend you, by chaſtiſements: (Gen. 6.3. Pſal. 95. 10, 11. Ier. 5. 3.) when as the more you are chaſtiſed, the worſe ye wax: 2 Chr.28.22. Ier.7.24.

ſtricken] With variety of judgments: which are as Gods rods, or ſtrokes, Deut.28.22,27,28. 2 Sam.7.14. Pſal.89. 32. Amos 4.9. Mic.6.9.

ye will] Or, ſince that *ye will*; a defect of the particle, as Iob 32.22. and 38.21.

will] Or, *do*; the future for the preſent: as Deut.25.3. Ruth 1. 17. 1 Sam. 3. 17. See chap. 3.16.

revolt more and more] Heb. *encreaſe*; or, *add revolt:* as verſe 13. chap.7.10. Clean contrary to that which God intended in ſmiting them: he ſmote them to reclaim them, and bring them home to him; chap.9. 12, 13. Amos 4.6,11. And they took occaſion thereby, to go further away from him, Ier.44.17,18,21,22. See verſ.4.

the whole head is ſick] The whole ſtate, both civil, and eccleſiaſtical,is diſtempered,and out of frame: and thoſe worſt,and weakeſt, that ſhould ſupport and ſtrengthen the reſt; Pſal.75.3.and 82. 5. So ſome, underſtanding it of their exceſs of ſin, and wickedneſs; in ſuch eſpecially, as were as the *head*, and *heart* of the State: Numb. 25. 4. Mich. 3.1.9. But it ſeems rather to be ſpoken of their lamentable condition; by means of Gods judgments inflicted on them, for their ſins. The evils, that have befallen, and lie ſtill heavy upon you, are both general; few or none eſcaping ſcot-free in them; and withall ſore, and grievous, like hurts received (Gen. 3. 15. Pſal.68.21.) or diſeaſes lying in the head. 2 Kings 4.19, 20. Or, ſuch as ſtrike, and pierce to the heart: Ier.4.18,19. and 8.18.

the whole head] Or, *every head:* as Ezek.29.18.

is ſick] Heb. *unto ſickneſs:* or, *in ſickneſs.* For ſo the particle here uſed, is obſerved, oft to ſignifie, Pſal. 16. 10. Hoſ. 7. 2. In a lamentable plight; in a grievous diſeaſe: 2 Chr.21.18. Pſal.38,7. The phraſe is emphatical: as *in ſin*; *in iniquity.* Pſal.51.5. Ioh. 9. 34. *In the gall of bitterneſs*; *and in the bond of iniquity.* Act. 8. 23. Not lightly touched with it, but wholly poſſeſſed of it.

and the whole heart] As noting the extremity of the evil, Pſal. 22. 14. and 25.17. and 102.4. Or, *every heart*; as implying the generality of it, ſee verſe 4. chap. 2. 9. The Iewiſh Doctor referreth it to that commination, Deut.28.28.

is faint] It is, as with women in their infirmity of courſe, Levit. 15.33. and 20.18. or, *languiſhing*, Lam.1.22. and 5.17. As with thoſe that pine away, through grief, or affliction, or by means of ſome lingring and waſting diſeaſe, Deut.7. 15. and 28. 60. 2 Sam. 13.4. Lam.1.13.

V. 6. *From the ſole of the foot, even unto the head*] Ye have been ſo ſcourged, over and over, that there is no part free, from top to toe: a proverbial ſpeech; the uſe whereof, ſee 2 Sam.14.25. Iob 2.7. The meaning is: that in the calamities and afflictions,which in thoſe times had befaln them, none had eſcaped Gods hand; but all, as well greateſt and higheſt, as leaſt and loweſt had ſuffered: they had been plagued all, one with another: 2 Chron.28.5,8.

the ſole] The Hebrew word ſignifies, *bending*, or, hollow; and it is applied ſometimes to the foot, as here, the *ſole*, Deut. 2. 5. and 11. 24. Sometimes to the hand, *the palm*, Levit. 14. 15, 18, 19. Sometimes to the thigh, *the hollow*, wherein the huckle bone reſteth, Gen.32.25,32.

even] Heb. *and:* as Deut.4.32.

unto the head] Incluſively,taking it with the reſt of the body: as 2 Chron. 34. 30. Pſal. 14.3. Ier 8.10. Elſewhere more fully: *unto the top, or crown of the head*, Deut.28.35. Iob 2.7.

there is no ſoundneſs] Or, *nothing*, no part *ſound:* ſo is the word uſed, Exod. 29. 1. Levit. 9. 2, 3. Or, as ſome, *there is no ſhape of a man:* for, ſo is the word taken, Iud. 20. 48. He compareth the Iewiſh State, to a mans body; ſo generally poſſeſſed with ſome malignant diſeaſe, that no part of it is ſound, or free, either from the inward taint,or the outward ſymptomes thereof: or to ſuch a body, as either by the like malignity, or by ſore and often ſcourging, or evil uſage otherwiſe, is with tumors, and ulcers, ſo overſpread, that no ſhape or figure of a man, almoſt, appears on it. So Pſal. 38.3,7. where the very ſame phraſe, is found.

but wounds] The adverſative particle is wanting, as verſ.3.

wounds] Heb. *wound*; taken collectively, as Prov. 20. 30. So *bruiſe*, and *ſore*, or *ſtripe*, and *ſtroke*, afterwards, of which ſee,verſ.1. *viſion*, and verſe 3. *oxe, and aſſe.* Yet there ſeems to be ſome emphaſis in it: nothing but *wound*, and *bruiſe, ſtripe*, or mark: as if the party were ſo be martyred, as we uſe to ſay, that the whole body might ſeem to be, but as one *wound*, one *ſtripe*, one *ulcer*, one *tumour*, one *ſore.*

bruiſes] Heb. *bruiſe.* The word properly ſignifies the mark of a ſtripe formerly given;remaining ſtil to be ſeen on the body,Pſal.38. 5. Prov.20.30.chap.53.5. The Iewiſh criticks thus diſtinguiſh, this and the former. A *wound*, ſay they, is that which maketh a breach in the fleſh, and bringeth out bloud; a bruiſe, ſuch as makes no breach in the skin or fleſh, but coagulateth the bloud under the skin.

putrifying ſores] Heb. *moiſt.* That is, either *green* hurts; as a *green jawbone*, Iudg. 15.15. New hurts, lately made. Or, as other *matur:* moiſt with mattier: ſuch as old feſtered ſores uſe to be. The word is ſaid to be in Arabick writers, uſed for a *green* wound: but in the Talmudick language, ſaith one of the Iewiſh Commenters, for a *matury ſore.*

ſores] Heb. *ſtroke*; as Lev.26.21. Chap.14.7. and 27.7. Ier.30. 12. ſee verſe 5. *ſtroke*, for *ſtrokes*, as before; ſo verſe 13.

they have not been, &c.] No means, at leaſt, available, have been uſed for the cure or removal of theſe evils wherewith our State is thus ſurpriſed, and defaced, ſee 2 Chron.28.13. Expreſſed here by metaphorical phraſes, borrowed from the art and practice of chirurgery: the like whereunto are found, Pſal. 60.2. and 147. 3. chap. 3.7. Ier.30.12,13.

cloſed] To make up the wound, or the breach in the body: chap. 30.26. Or, *cruſht*, rather: (for ſo the word properly ſignifies) as chap. 59. 5. or, *wrung out.* As Iud. 6. 38. To expreſs, and force out the mature: as in the feſtered ſores, where the corrupt mature muſt be removed, before they be cloſed, or made up. Yet one of the Iewiſh commenters ſeemeth to underſtand it *of waſhing:* as wounds are wont to be, commonly, before they be cloſed: referring us to Iob 18.15. *Brimſtnoe ſhall be ſcattered upon his habitation.* And then it would be rendred *ſprinkled*, or *ſyringed:* but the roots are divers. And another, whom he alſo citeth, is too large, who rendreth it, *healed*; building on, Ier.30.13. Whereof in its place.

neither bound up] As wounds and ſores wont to be, when the purulent matur is wrought out; to keep out winde, and air: and to cauſe the lips of the wound, or ſore, to ſodder, Chap. 3. 7. and 61. 1. Ezek. 30.21. Hoſ.6.1.

neither mollified] Pſal.55,21.

with ointment] Heb. *oyle.* As Eccleſ. 7. 1. and 9. 8. To aſſwage the ſwellings: and to ſupple the ſores, Ezek.16.4.

V. 7. *Your country*] Or, *land.* Heb. *earth:* as chap.2.19,21. He proceeds to declare the miſerable condition of their State;by the lamentable devaſtation,and deſolation of their land.So Ier.4.23,26.

is] The verb ſubſtantive to be ſupplied; moſt render, in the preſent

ſent tenſe, *is*: underſtanding it of ſuch waſte, as had already been made of it, by the Syrians, and others joyning with the Iſraelites, under Ahaz: 2 Chron. 28. Others render it, in the future; *ſhall be*: ſuppoſing it a prediction, of an evil to come; but the former is rather to be admitted, ſee verſ. 5.

deſolate] Heb. *deſolation*. That is, *moſt deſolate*. As deſolate, as deſolation it ſelf: ſo chap. 64. 10. The abſtract for the concrete, as Jer.27.16. Ezek.25.13. & 35.4. Or, brought *unto deſolation*: as Ier.12.11. or, is *in deſolation*, the particle wanting: as Iob 1.18. In *deſolation*, as *in ſickneſs*, verſ.5. ſee chap.3.26.

your cities are burnt] By the enemy; either in the ſurpriſal of them, or afterward, in the extremity of rage, to ſatisfie their fury: or, that they might not be places of refuge, or habitation again, to theſe that formerly held them. Ioſh.11.11. Ier.37.8,10.

your land] *your ground*; Or, tilled land. Gen.2.5. & 3.17. and 4. 2, 12.

ſtrangers] The Syrians, Edomites, Philiſtines, and others, 2 Chro. 28.5,17,18. chap.9.12.

devour it] That is, conſume, and eat up the fruit of it, Deut.28. 33,51,53. Ier.5.17. *It*, or *your land*; for, the fruit of it, as the *tenth of the land*, Levit. 27. 30. For *the tenth of the fruit of it*, Deut. 26. 12. See Lev.26.16. Ier.5.17.

in your preſence] Heb. *before you*. Before your faces, in your ſight, to increaſe your grief, being unable, either to reſcue ought from them, or to reſtrain their rage, Deut.28.32,33,34,51,52.

and it is *deſolate, as overthrown by ſtrangers*] Heb. *according to the overthrow of ſtrangers*. That is, ſay ſome of the Iewiſh Doctors, ſuch as thoſe of Sodome and Gomorrah, verſe 9. people *eſtranged* from the fear of God, who were therefore overthrown by God; and the word *overthrown* ſhall be taken paſſively, Ier.49.18. But rather, as ſtrangers are wont to overthrow a land, making havock of all before them, as being none of their own; nor like long to enjoy it: And ſo it is taken actively, as Jer. 50. 40. Amos 4.11. See the like phraſe, Deut.29.23. chap.13.19. But as thoſe Iewiſh Doctors pervert the ſenſe; ſo thoſe of them alſo corrupt the text, that inſtead of the word that ſignifies ſtrangers, would ſubſtitute another ſomewhat like it; that ſignifies a *ſtorm*: Chap. 25. 4. and 28.2. As alluding to thoſe Egyptian ſtorms, Exod.9.23,25.

V. 8. *And &c.*] From the condition of the whole land, and State, he paſſeth here unto the ſtate of the chief city, ſee Ier. 15. 8. and 34. 1.

the daughter of Zion] Or, *the daughter Zion*, Pſal.9.15. Zach.2. 10. and 9. 9. As *the daughter of Zidon*, or, *the daughter Zidon*, chap. 23. 12. (for ſo it would rather be rendred) for *Zion* it ſelf, and *Zidon* it ſelf. Or, if it be the former way rendred, it is no otherwiſe to be underſtood; then as when we ſay, *the city of Rome*, and, *the city of London*; and the Evangeliſt, *the feaſt of Paſſeover*: Luke 2. 41. And the Apoſtle Paul, *the ſign of circumciſion*, Rom. 4. 11. that is, *circumciſion*, which is *a ſign*, or, *for a ſign*: and ſo *Zion*, that is, as *a daughter*; becauſe the ſpeech is metaphorical: ſee chap. 3. 1. For, they are far out of the way, who by *daughter of Zion*, conceit it to be meant (which conceit yet ſome great ones ſeem taken with) either a parcel of buildings, branching out of the old *Zion*; or, the whole nether city, as deſcending from, or iſſuing out of it: not conſidering, how abſurd a thing it is, to imagine, that from ſome inferiour, and meaner part, the denomination, as here it is, ſhould be given to the whole city: nor obſerving, or attending at leaſt, the uſual manner of Scripture: wherein great cities, and States, as compared to goodly, and beautiful *daughters*, or *damſels*, are commonly ſo ſtiled: See of Babel, chap.47.1. Of Egypt. Ier.47.11. Of Edom, Lam.4.21. And of others, elſewhere. Though of Zion, it is not improbable, that God in a more ſpecial manner, doth here ſo ſpeak: as the Prophet in the like, Ier. 9. 1. Becauſe as dear to him, as a daughter: (ſee chap.22.4.) That which makes the miſery the more ſtrange, and grievous: that one ſo dear to God, ſhould be ſo deſtroyed, or diſtreſſed, Lam. 1. 15. and 2. 1, 2. and 4. 12.

Zion] That is, *Jeruſalem*. So termed, from a principal part of it: to wit, that mountain, or upper-part. 2 Sam. 5. 6, 7. Wherein both Gods Temple, and the Kings Palace, were ſeated: Pſal.2.6. and 48.2. Zach.9.9. See chap. 2.2,3. and 14.13.

is left] Not by the *keeper*, that is, God, Pſal. 121.4,5. *the keeper of Iſrael*; as ſome of the Iewiſh commenters expound it: but *left* ſtanding alone by it ſelf, as other of them better: like ſuch *a lodg*, or *cottage*, hereafter deſcribed, that hath no other houſing uſually about it, or neer it: and ſo Ieruſalem; all about her being deſtroyed, and laid waſte; either, as ſome of them apply it, by the Aſſyrian invaſion, chap. 7. 17, 20. and 36. 1, 2. or rather, by the waſte of the land, made in Ahaz his reign, by the Syrians and Iſraelites, 2 Chron.28. 5,8. 17.20.

as a cottage in a vineyard] As *a ſhed*, or, *a booth*, ſet up in the midſt, or on the one ſide of a vineyard, for the keeper there to watch, or repoſe himſelf in. Iob 27.18. ch.4.6.

as a lodg] Made for the gardiner to lodg, or reſt in, chap.24.20. Lam. 2. 6.

in a garden of cucumbers] Or, *melons*. A fruit frequent, as in Egypt, ſo in thoſe Eaſtern parts, Num. 11. 5. Howbeit it ſeemeth a meer nicety, which from the Chaldee Paraphraſt, one of the Iewiſh Doctors here hath, that it is not ſaid, *in a garden*, ſimply, but *in a garden of melons*, as before *in a vineyard*; becauſe, in a garden, there may be ſtill uſe and need of a *keeper*, though this, or that plant, or fruit be gone; whereas in a vineyard, or field of melons, when the grapes are gathered in the one, and the melons gone in the other, there is now no need or uſe of a keeper in either: For this is grounded upon a miſ-expoſition, before mentioned.

as a beſieged city] Heb. *kept, watched*. As Ezek. 6.12. Or, as ſome, *waſted*, as chap. 65. 4. where ſome, as here alſo, ſtrain the word over far, to make it ſignifie, a place ſo defaced and horrid, that men ſhun it, and *keep* aloof from it for fear, as Pſal. 30. 11. Nahum 3.7. but the former rather: As deſolate, in regard of the countrey round about; ſo in great diſtreſs it ſelf, being ſo ſtraitned, that none can go in, or out, in ſafety, 1 King. 15.17. 2 King. 6. 24,25. and 18.27. Jer. 4,16,17. and 5.6.

V. 9. *Except*, &c.] From the devaſtation of the countrey, and diſtreſs of the city, he proceeds now to the conſumption of the people; appearing by the paucity of the perſons ſurviving. See ch.4.1.

the Lord] That all is not clean gone, and utterly deſtroyed, it is Gods gracious work, his great and meer mercy, Lam.3.22.

the Lord of hoſts] Heb. *Jehovah Sabaoth*. Which ſome ſuppoſe to be a defective form of ſpeech, thus to be ſupplied, *The Lord*, or, *Jehovah*, the God *of Hoſts*, as Levit.12.5. But that needs not, ſince that we have the one without the other, frequently in the Prophets; ſo with the Apoſtles, Rom.9.29. Jam.5.4. Nor hinders it, that the word is not in a contracted form: for the word, *Elohim*, is alſo, oft-times, uſed in the very ſame phraſe entire; four times in one Pſalme, Pſal.80.4,7,14,19. And this may be the priviledg of the word, *Jehovah*, that it admitteth no ſuch contraction: the rather, if it have (as may well be deemed) a prick, or point, in its laſt letter, as *Jah*, and *Eloah*, both have: which keepeth the word, ſo marked, always entire. For the word it ſelf, ſee verſ. 2. *The Jehovah*, or, *the Lord of hoſts*. That is the powerful, and Soveraign Commander of all the creatures, in heaven, and earth; which are, as his hoſte, ready preſt to do him ſervice, Gen.2.1. and 32.1,2. Joſh.10.11,13. Judg. 5.10,11. Pſal.68.17. and 103.21. and 119.91. and 148.8. chap.14. 26,27. Joel 2.11,25. Mat.26.33. Luke 2.13. See further, verſ.24.

had left unto us] Had reſcued, and reſerved ſome few of us, as brands ſnatched out of the fire, Amos 4. 11. Zach.3.2. That which God doth in mercy, that he may have ſome ever to ſerve him, and to be monuments of his mercy, Pſal. 130. 3, 4. chap. 4. 3. & 6. 13. Mat. 24.21,22. See Rom.9.27,29.

unto us] The Prophet, very frequently, here varies the perſon, ſpeaking ſometime, as in the perſon of God, verſ. 23. Sometime, as in his own perſon, verſ.4. Sometime in the perſon of his people; and ſo here: the uſual manner of the pathetical ſpeeches.

a very ſmall remnant] An handful, in regard of the whole. A very poor, and ſorry company, in regard of thoſe that had periſhed in the calamities of the times, chap.10.22. and 17.6. a *remnant* only, and that *very ſmall*. So is the word uſed, Pſal.105.12. Ezek.16.47. Yet ſome render it, *almoſt*, (and it is alſo frequently ſo uſed, Gen.26.10. Pſal.94.12. and 119.87.) referring it to the latter clauſe, *We had almoſt been as Sodom*, &c. But the pointing in the original, carrieth it rather the other way.

we ſhould have been as Sodom, and *we ſhould have been like unto Gomorrah*] We ſhould have been utterly ruinated, and conſumed; (none, or nothing left of us) as thoſe Cities, and the Regions adjacent were, with all their inhabitants, Gen.19.24,25. Deut.29.23. Lam. 4. 6. Amos 4. 11. The defect of the copulative, makes the ſentence the quicker, as verſ. 3, 4, 8. and needed not therefore to have been expreſſed.

V. 10. *Hear*] Here God begins to turn the tenor of his ſpeech, from the heaven and earth, unto thoſe, whom what he had before ſaid, concerned; to the Princes of Judah, and the people. And his ſpeech to them, he enters upon here, with a very tart and ſharp increpation; and continueth, afterward, with no leſs vehement and paſſionate expoſtulation, verſ. 11, &c. Nor is this, as ſome have thought, the beginning of ſome new ſermon, but a continued purſuit of the former diſcourſe.

hear] Hear ye, whom that which I ſpeak, concerneth, ſo, Mich. 6.1,2,3. Mal. 2. 1, 2.

the word of the Lord] The word of Me, who am the Lord, (Heb. *Jehovah*.) So after here, verſ.20. See ch.2.1.

ye Princes] Ye firſt, becauſe the worſt; and by your example encouraging others, to do evil. See v.28.

of Sodom] Like them for wickedneſs, Deut.32.32. as bad as they, or worſe rather, Ezek. 16.46, 48. and juſtly therefore deſerving to be deſtroyed, as they were. See verſ.9. from whence he taketh the hint of the terms, here given.

give ear unto the law] Or, *doctrine*. Not the law delivered you ſometime by Moſes; but thoſe leſſons, (though conſonant to that) and that meſſage, which from God I now bring, and deliver unto you in his name. So the word, *Law*, is uſed, Pſal. 78.1. Prov.1.8. and 3.1,21. and 6.20.

of our God] The God whom we profeſs to ſerve, and whom, both you, and we, ought to hear and obey: ſo chap.55.7. Yet here ſpeaking to them who neither regarded to hear, nor take notice of him: he ſaith *our* God, as not theirs; who owned not him, verſ.3. as God afterward; *Your* ſacrifices, as not his, becauſe not owned by him, from them, v.11.

ye people of Gomorrah] People as like them, as if you were of the ſame lineage, as Ezek. 16. 3. and in the ſame repute with me, as Amos 9. 7.

Gomorrah] So Rom. 9. 29. Judg. 7. as *Gaza*, Acts 8. 26. Heb. *Amorah*, as *Amos*, v. 1.

V. 11. *To what purpoſe is the multitude of your ſacrifices unto me, ſaith the Lord*] Heb. *upon what*, : or *for what*. Not, as demanding, as ſome would have it, on what part he ſhould ſmite them; there being already no part free: nor, as others, with what new plague he ſhould ſmite them: as having tried them with ſuch variety of Judgments already. But *For*; or, *To what*, to wit, *end?* in plainer terms: *wherefore?* or, *why?* as the ſame term is uſed, Pſal. 10. 1. But here the words run expreſly thus; *To what end*; or purpoſe, *unto me?* that is, either, brought *to me?* or, *in regard of me?* as if I liked them, or accepted of them. It is ſpoken in way of expoſtulation, as Jer. 6. 20. implying, that all they did in their daily devotions, was in vain, to no end; all but loſt labour: neither grateful to God, nor uſeful therefore to themſelves: not unaccepted with God only, but abhorred of him, and abominable in his ſight, v. 13.

is the multitude of your ſacrifices?] Or, *your multitude of ſacrifices*. That is, *your many ſacrifices*. As, *a multitude of words*: for, *many words*, Prov. 10. 19. and, *thy multitude of witchcrafts*: For, *thy manifold witchcrafts*, chap. 47. 11. Now ſuch ſacrifices as theſe, though God had commanded to be brought, and offered to him, as all the other duties enſuing, to be done; yet being done, as well the one, as the other, by ſuch as they were, and in ſuch manner as they did them, without hearty repentance, and due devotion: he refuſeth to own them, and accept them; he rejects them, as not his, but theirs. See v. 10. *our God*. So Pſal. 50. 8, 16. Prov. 15. 8. and 21. 27. chap. 61. 8. and 66. 3. Jer. 6. 20. and 7. 21. Amos 5. 21, 22. Mic. 6. 7.

I am full of] I am cloyed with them, as a man is with ſome meat which he loathes, and his ſtomach goes againſt, Pſal. 107. 18. Prov. 27. 7. and is ready, even to caſt up again, Prov. 25. 16. Rev. 3. 16.

the burnt-offerings] Such as were wholly conſumed with fire, Levit. 1. 3, 9. Pſal. 40. 6. and 51. 19. Mar. 12. 33. Heb. 10. 6.

of rams] Male-ſheep, above a year old. For, thoſe that came ſhort of that age, go under the name of *lambs*, Exod. 12. 5. Levit. 1. 10. Of *lambs* was the daily ſacrifice, Numb. 28. 3. Of *rams*, thoſe in their principal ſolemnities, Numb. 28. 11, 27. and upon ſome other ſpecial occaſions, Levit. 5. 15. & 6. 6. & 8. 2. 1 Sam. 15. 22. Pſal. 66. 15.

and of the fat] Not of the fleſh, or the body of the beaſt, (for that, the Hebrews have two other words to expreſs, Pſal. 63. 5. and 109. 24. and it might lawfully be eaten, Neh. 8. 10. chap. 25. 6. & 55. 2.) but the *fat*, or *ſuet*, that is about the flank, and the kidneys, or about, and upon the entrails, Levit. 3. 3, 4. which out of all the ſacrifices, was reſerved as Gods portion, to be burnt upon his altar, Levit. 3. 15, 16. & 4. 8, 10. & 17. 6. Deut. 32. 38. 1 Sam. 2. 15, 16. (alluded to, Pſal. 37. 20.) and is forbidden therefore to be eaten by any, Levit. 3. 17. & 7. 23, 25.

of fed beaſts] Not fat barely, but *fatted* of purpoſe, Luke 15. 23, 27. the beſt and choiſeſt ye can bring, 2 Sam. 6. 13. 1 King. 1. 9. Amos 5. 22.

I delight not in] Heb. *have not delighted*. See v. 2, 3. Though he much delighted in the good affection, and obedience of his faithful people expreſſed in, and teſtified by ſuch performances, Gen. 4. 4. and 8. 21. Pſal. 20. 3. & 51. 19. Mal. 3. 4. Yet not at all, in the things themſelves ſimply conſidered, Pſal. 50. 15. (howſoever the Gentiles had ſuch a fond and groſs conceit of him, as of their own falſe gods, Deut. 32. 37, 38.) much leſs in them, by ſuch perſons, and in ſuch manner performed, ch. 57. 6. Jer. 7. 22, 23.

the bloud] Reſerved, as the fat, to make atonement for their ſouls, Levit. 17. 11. As a type of the Meſſias his bloud, whereby our propitiation, and peace with God is procured, and purchaſed, Rom. 3. 25. Eph. 1. 7. Col. 1. 14, 20. Heb. 9. 12, 22. The principal cauſe of the prohibition of eating bloud, Lev. 7. 26, 27. & 17. 10, 12.

of bullocks, or of lambs, or of he-goats] Of theſe three kinds of cattel only their ſacrifices were, *bullocks*, or heifers of the herd; *ſheep*, or, *goats*, of the flock, Gen. 15. 9. Levit. 1. 2, 3, 10. & 4. 23. Numb. 19. 1. Pſal. 50. 9. & 66. 15.

lambs] Becauſe *rams* were mentioned before, Pſal. 37. 20.

he-goats] The Hebrew word ſignifies the greater ſort of that kind, chap. 14. 9. Jer. 50. 8. For there is another word that ſignifies ordinarily, *Male-goats*, Gen. 37. 31. Levit. 4. 23. and *goats*, in general, a third. Levit. 1. 10. & 3. 12. See before, *fed beaſts*.

V. 12. *When ye come to appear before me*] Which thrice a year, all their Males were enjoyned to do, Exod. 23. 17. & 34. 23. Deut. 16. 16. As alſo upon other occaſions, many of them, oft, at other times, did, 1 Sam. 10. 3. Pſal. 42. 2, 4. & 66. 13.

to appear] Heb. *to be ſeen*. As Exod. 34. 23. Deut. 31. 11. Which, though the ordinary phraſe of ſuch acceſs and approach; yet may here have ſome emphaſis, more then ordinary: as implying, that they repaired thither, only to be ſeen there; and that was all the good that thereby they gained. So our Saviour of the Phariſees, Mat. 6. 2, 5. 16.

before me] In my houſe, in my temple: the place of my ſpecial reſidence, Deut. 12. 5, 11. Pſal. 42. 2. & 84. 7. & 95. 2. Jer. 7. 10.

who hath required this] Or, *who doth require it?* As before, *I delight not*, verſ. 11. yet had he required it, Deut. 12. 5, 6. But not ſo much that, as other things, which he more regarded, Ier. 7. 21, 23. Ezek. 20. 39, 40. and that from ſuch as were accordingly qualified, Levit. 10. 3. Ezek. 14. 3, 4. So that it is, as if he had ſaid; I neither deſire, nor require, either the company of you, or ought from you: What I required ſometime of my people, I require not now ſo you: being ſuch as you are, and coming ſo as ye do. Againſt whom therefore, he wiſheth his temple-doors ſhut, Mal. 1. 10.

at your hand] Heb. *from your hand*. That is, *of you*, or, *from you*, as 2 Sam. 4. 11. Mal. 1. 9, 10, 13. Yet, there may here be ſome eye to their hands, being ſuch as he ſaith they were, v. 15.

to tread] Or, *trample on*. As ch. 63. 3. As if by repairing to his houſe, they did but trample upon the pavement of it, as a company of beaſts would do; and foul it only, and wear out the ſtones of it with their feet. That was all the good they did, or was gotten by their appearance there, Ezek. 23. 38, 39.

my courts] The courts of the Temple, or Sanctuary, Pſal. 84. 2. and 116. 19. which were principally two; the inner court, wherein the Prieſts and Levits miniſtred; and the outer court, wherein the people met, 2 Chr. 4. 9. Ezek. 40. 31, 44. Luke 1. 10. This reproof therefore ſeems to reach the Prieſts, as well as the people. Howſoever, *courts* may be put for *court*, as chap. 62. 9. And the great court, into which the people had free acceſs, ſeems to have been divided into divers partitions. See Ier. 26. 10. and that alſo is ſtiled the temple: for there they were whom our Saviour drove out, Mat. 21. 12, 14.

V. 13. *Bring no more*] Heb. *add not to bring*, as verſ. 5. chap. 23. 12. He would rather have none brought, then any brought in that manner: rather not be ſerved at all, then not to be ſerved by ſuch, Ier. 7. 21. Ezek. 20. 39. Mal. 1. 10.

vain oblations] Heb. *an oblation of vanity*, as, Lam. 2. 14. *Oblation*, for, *Oblations*, as verſ. 1. 6.

oblations] *Meat-offerings*. Sometime offered alone, Levit. 2. 1. Sometime additionals to other ſacrifices, Numb. 15. 4. The word ſignifies, in general, a preſent ſolemnly tendred unto God, or man, in acknowledgment of honourable reſpect to either, or for procurement of grace and favour with either, Gen. 4. 3, 5. & 32. 13, 18, 20, 21. & 43. 11. 1 Sam. 10. 27. 2 King. 20. 12. Pſal. 45. 12. in regard whereof, it is by ſome deemed to deſcend from a word that ſignifieth, *to bring*; by others, from one that ſignifies, *to pacifie*, or make quiet. But it is more ſpecially applied to ſome certain ſort of religious oblations; whereof, ſee further on ch. 57. 6.

vain] Becauſe a ſervice, not ſincerely, but feignedly, performed, chap. 29. 13. & 59. 4. Lam. 2. 14. Or, *vain*, becauſe in vain offered, as not regarded, nor accepted, Gen. 4. 4. verſ. 11. Mal. 1. 9, 10. and 2. 13. Mat. 15. 9.

incenſe] Both that which the Prieſts daily burnt on the golden altar, Exod. 30. 3, 7, 8, 35, 36. As that alſo which the people brought, together with their offerings, Levit. 2. 1, 2.

is an abomination to me] Heb. *abomination it to me*. *It*, for, *is*. The pronoun, for the verb-ſubſtantive: a thing in Hebrew very frequent, Pſal. 44. 4. Eccleſ. 1. 5, 10. & 5. 9. *Abomination*, that is, *very abominable*, Levit. 18. 22. As *deſolation*, for *very deſolate*, verſ. 7. That which was formerly reputed, a pleaſing, and pleaſant ſavour unto God, Exod. 29. 7, 8. Pſal. 141. 2. Ezek. 20. 41. That now, from them, as a thing moſt unſavoury, and of evil ſcent, he utterly abhorreth, Levit. 26. 31.

the new Moons, and Sabbaths, the calling of Aſſemblies] Or, the *calling of Aſſemblies*, in *the New Moons, and the Sabbaths*. A defect of the particle, *in*, as Ier. 9. 2. ſo Numb. 12. 8. Pſalm 10. 4. and elſewhere.

new Moons] Heb. *new-Moon*, as Pſal. 81. 2. So, *Sabbath*, and *Aſſembly*. See verſ. 1, 3, 6.

Sabbaths] Either weekly, or yearly, Levit. 23. 3, 32, 38, 39.

calling of Aſſemblies] Heb. *to call*; Or, *proclaim a Convocation*. Which was done in thoſe ſolemn times of convening, by ſound of trumpet, as well to give warning to the people of meeting, as to incite them unto due preparation of themſelves thereunto, Numb. 10. 2, 7, 10. Pſal. 81. 2. Joel 2. 2, 15. A learned Annotator, lately divulged, giveth two other readings here; either taking the words abſolutely, *As for the new Moons and Sabbaths, and calling of aſſemblies*. Or, with ſupply from the former branch, *Add not to call*, that is, *call no more meetings*, on *the new Moons and Sabbaths*. Which latter I miſlike not.

I cannot away with] Heb. only, *I cannot*: or *am not*: or, *ſhall not be able*; to wit, to bear it, or, to endure it any longer, or the like: I cannot; for, *I cannot* bear: as, *ye could not*; and, *ye cannot*, for, *ye could not* bear; and, *ye cannot* bear, 1 Cor. 3. 2. and, *I could not*; for, I could not forbear, Jer. 20. 9. An imperfect ſpeech, intimating an inexpreſſible meaſure or degree of diſcontent. Such a burthen it was to him, that he was even tired out with it, and no longer able to endure it. See v. 14. Jer. 44. 22. Amos 2. 13.

it is iniquity] So moſt Interpreters. As declaring the cauſe, why theſe offices were ſo diſpleaſing to him, in regard of the iniquity inherent in thoſe by whom they were performed, or adhering to the duties in their performance of them, Pſal. 66. 18. Prov. 15. 8. & 22. 27. chap. 43. 23, 24. Others rather, it is *an affliction*, or, *a grievance*, as the word is uſed, Job 5. 6. ch. 10. 1. and oft elſwhere. And this ſeems the more probable.

even the ſolemn meeting] So it is generally rendred; or, much to the ſame purpoſe. Yet with that late learned Annotator, I finde this laſt clauſe thus faſtned to the words foregoing, *I cannot endure inquity, and a convent*: that is, ſaith he, a ſolemn meeting joyned together with wickedneſs, as with you it is: And much to the ſame purpoſe, with one only before him: but in another conſtruction, *iniquity, and congregation*, that is, *a wicked congregation*. As *a conſumption, and determination*, for, *a determinate conſumption*, chap. 10. 23. And it is true that ſuch kind of conſtruction as this, is not unuſual: of which, ſee chap.4. 5, 6. As alſo that the word here uſed, and another not unlike it, do both ſometime ſignifie, *a ſolemn aſſembly*, or day of *reſtraint*, Jer. 9. 2. Joel 1. 14. So termed, becauſe the people were thereon reſtrained, from their ordinary imployments, and affairs, Levit. 23. 7, 8, 21, 24, 25, 27, 31. For thence, I ſuppoſe it rather ſo termed, then as that learned Annotator, becauſe it *cloſed*, or *concluded* the feſtival, being given therefore to the laſt day thereof, Levit. 23. 36. Numb. 25. 35. Deut. 16. 8. 2 Chron. 7. 9. for the word is uſed more generally, of daies of ſuch ſolemn meeting, with the like reſtraint implyed, Amos 5. 21: and that alſo, where no other of that nature at all had then preceded, as 2 King. 10. 20. Joel. 2. 14. But yet to me it ſeems rather to have a ſignification of *vexation*. As another of the ſame original hath the like, Pſal. 107. 39. ch. 53. 8. And ſo the words may well he rendred, It is a *grievance* or *affliction* and *a vexation*, to me. The laſt words are to be ſupplyed from the former clauſe, concerning incenſe. So verſ. 14.

V. 14. *Your new Moons*] Both the ſolemnities themſelves, and the ſacrifices offered in them. Numb.10. 10. 2 Chr. 31. 3.

your appointed feaſts] Heb. *ſet-meetings*. And ſo it would rather be rendred, more generally, both here, and Hoſ. 2. 11. to comprehend, as well *faſts*, as *feaſts*, Levit. 23. 2, 4, 27, 37. ſee ch. 58. 3, 6. and of the word, further, on ch. 14. 13.

my ſoul hateth] *I hate*, or, *I abhor*, as Job 6. 7. or, *I hate them from my heart*, Pſal. 11.5. Prov.6.16. Zach.11.8.

they are a trouble to me] Or, *a combrance*. As Deut. 1. 12. where *burthen*, and it, are joyned together. They are ſuch an encombrance, as wearies, and tires me out. Job.37. 11.

I am weary to bear them] Or *with bearing of them*. Or, *of bearing them*. For ſo we uſe to ſpeak: as Gen. 19. 11. *they were weary*, or, *wearied, to find*, (that is, of ſeeking, or, with ſeeking to *find*) *the door* And Jer. 6. 11. *I am weary with holding*. See verſ. 13. Jer.15. 6. and 20.19. a defect of the pronoun: as verſ. 3. 15.

V. 15. *And when*, &c.] Or, *when alſo*. As Jer.1.3. Neither your ſacrifices, and oblations; nor your ſuits, and ſupplications: the incenſe of your prayers, Pſalm. 141. 2. nor, the calves of your lips, Hoſ. 14. 2. ſhall find any acceptance with me, Prov. 1. 28. Jer.11. 11. and 14. 12. Mic. 3. 9. Zach. 7. 13.

ye ſpread forth your hands] To wit, in prayer; Deſcribed by the geſture therein ordinarily then uſed, with arms ſpread forth, and hands laid open; eſpecially in ſolemn an earneſt prayer, Exod.9.29, 33.1 King.8.22,38.Ezr.9.8.Job. 11. 13. Pſalm 88. 9. and 143.6.

I will hide mine eyes from you] I will not regard, either you, or your prayers; but I will hide *my face*, as Pſalm 27. 9. and 30. 7. chap. 8. 17. (for *eyes*, are ſometime put for *face* Ezek. 23. 40. compared with Jer. 4. 30. as, *face*, for *eyes*, chap. 25. 8.) Or, *my ſelf*, as Pſalm. 10. 1. chap. 57. 17. from you; as one that withdraweth himſelf, and will not be ſpoken with, Hoſ. 5. 6, 15. Or, I will turn mine eyes from you, as from ſome loathſome, and abominable thing, that one cannot endure the ſight of, Pſalm 109. 7. Prov. 15. 8. and 21. 13. and 28. 9. See the phraſe, Prov.28: 27. and the like, chap. 58. 7. Ezek.22.26.

yea, when ye make, &c.] Though ye be never ſo inſtant, and importunate, by ſuch your inſtancy and importunity, hoping and expecting to ſpeed, and prevail, Matth. 6. 7. Luk. 11. 8. Yet it ſhall not avail you, Prov. 1. 28.

yea] Heb. *alſo*, As Pſalm 41. 9.

when] Or, *though*. As Gen.8.21. Joſh. 17. 18. Pſalm 23.4.

ye make many praiers] Heb. *multiply prayers*. As *multiply ſope*, Jer. 2. 22. and *multiply medicine*, Jer. 48. 11. For, uſe much ſope, and many medicines.

I will not hear] *I will not hear* you. The pronoun wanting to be ſupplyed. As verſ. 3. *Iſrael knoweth not me*: So here, *I will not hear* you: and chap. 40. 5. *all fleſh ſhall ſee* it. To *hear*, with man, is ſometime, to *obey*: as verſ. 19. 1 Sam. 15. 22. with God, to *grant*, Pſalm 4. 1. and 20. 1. But there ſeems here, to be ſome emphaſis in it, more then ordinary. I will not ſo much as give you the hearing, much leſs grant your requeſts. See Zach.7. 11, 13.

Your hands are full of blood] The reaſon why God ſo abhorred their praiers, becauſe their hands which they ſpread out in prayer, and ought therefore to have been pure, and clean, 1 Tim. 2. 8. were polluted, and that with blood, ch. 59. 3. ſee v. 12.

blood] Heb. *bloods*. That is, *blood-guiltineſſe*, Pſalm 51. 14. and 55. 23. ch. 26. 23. Murther, cruelty, oppreſſion, extortion, verſ. 20. which are as murther, in Gods repute, verſ. 21. chap. 3. 25. Mic. 3. 3. 1 Joh. 3. 15. That which was the cauſe why their prayers ſped no better, ſeemed they never ſo devout, chap. 58. 2, 3, 4. and 59. 2, 3. Job 27. 8, 9. Ezek. 8. 17. 18. See ch.4.4.

V. 16. *Waſh ye*] An exhortation taking its riſe, from the reaſon before rendred, of the evil ſucceſſe of their ſuits; and directing them, to what was to be done by them, if they deſired to ſpeed in prayer, and to have their ſervices accepted. So ch. 58. 6. 10.

Waſh ye, make your ſelves clean] If the foulneſs of your hands be that which hinders the acceptance of your ſervices, and the ſucceſs of your ſuits, then muſt you waſh and cleanſe them, ere you can hope to have gracious acceptance of the one, or effectual audience for the other, Job 11. 13, 14.

waſh ye] Cleanſe both your hands and hearts, Pſal. 26. 6. and 73. 13. Jer. 4. 14. Jam. 4. 8. An alluſion to the rites of waſhing, then in uſe, of mens bodies, their garments, and their ſacrifices, Exod. 19. 10. Levit. 1. 9. and 8. 21. Numb. 19. 28, 29. Deut.21.6. and 23. 11. Heb.9.10. and 10.22.

make ye clean] Heb. *be cleanſed*, ch.52.11. as verſ.24. See ch. 50.1. Waſh your ſelves ſeduloully, and diligently, over, and over; again, and again, until you be effectually, and throughly cleanſed, Pſal. 51. 2, 7.

put away the evil of your doings from mine eyes] Which cauſe me to turn my face away, and to hide mine eyes from you, verſ. 15. Let me not hear, or ſee any more of them, if you would have me to regard, and hear you, your ſervices, and your ſuits, Job 11. 14. Remove them from before my face, leſt I ſet them before yours, Pſalm 50.21.

ceaſe to do evil] The firſt ſtep to amendment, Pſalm 34. 14. and 37.27. 1 Pet.3.11. Surceaſe your cruelty, your injurious and merciles carriage towards your brethren, chap. 4. 6. Ezek.45. 9.

V. 17. *Learn to do well*] Apply your ſelves unto the practice of the contrary duties, Pſal. 34. 14. and 37.37. Luk. 3. 9, 14. and 19. 8, 9. Epheſ.4.22,24,28. Col.3.5,13.

learn] Be inſtructed, and taught: take out a new leſſon: as Deut. 5.1. Pſal. 119.71,73. ch.26. 9, 10. Epheſ. 4. 20.24. Phil. 4. 12. Or, enure, and accuſtom your ſelves unto it: as Jer.13.23. and 31. 16. Hoſ.10.11.

to do well] To exerciſe mercy, and beneficence, ch.58. 6, 7, 10. Dan.4.27.

ſeek judgment] From the general he deſcendeth to thoſe particulars wherein they moſt failed: and preſſeth them with the duties of the ſecond Table. Becauſe hypocrites, though profeſſing a great deal of devotion, yet are therein wont much to falter and fail. So Pſal. 50. 16, 18. Mic. 6.7, 8. Matth.23.23. Jam. 1. 26, 27. and 2. 14, 26. While they vainly imagine, that their ſedulity and aſſiduity in the one, may make amends for their defects and defaults in the other, Prov.21.27. Jer.7.9,10. Howbeit theſe are the things, that God profeſſeth to prefer before ſacrifice, Prov.21.3. ch.61.8. Mark 12. 23.

ſeek judgment] Conſider ſeriouſly, and ſeduloully, what belongeth to you in your places of judicature, and do it, cap. 16. 5. So *ſeek peace*, and the like, Pſalm 34. 14. Amos 5. 14. Zeph.2. 2. He bendeth his ſpeech to the Princes, and Rulers eſpecially; becauſe they were principally in fault; and by their example encouraged others to thoſe evils, which they ought to have redreſſed in others, verſ. 23. Eccleſ.3.16.

relieve] Heb. *righten*, as Prov.23.19. do them right. Set things right, and ſtrait, between the oppreſſed and thoſe that oppreſs them. Do as God himſelf doth, whoſe Vice-gerents ye are, Pſal. 82. 1, 3. and 146.7.

the oppreſſed] The word properly ſignifies thoſe whoſe hearts are ſo vexed with evil uſage, that their ſpirits are made as ſour a *vinegar*, or *leven*; or as with *vinegar*, or *leven*, Exod.12.39. So Pſal. 73. 21. and the ſame intimates the term given to the *Oppreſſour*, ſo called, as a *ſourer* of the hearts and ſpirits of thoſe, whom he ſo dealeth with, Pſal.71.4.

judge] *Judge for* them. Do them juſtice: as Deut. 32. 36. Pſal. 7. 8. and 26. 1. or, *judge* the cauſe of *the orphan*, as verſ. 23.

the fatherleſs] Heb. *the orphan*. Such as want either parents, or either parent, to protect them. Concerning whom therefore, God gives ſpecial charge, Exod 22. 21. Deut.10. 18. and 24. 17. and 27. 19. Pſal.82.3. the want hereof is complained of, and reproved, v.23.

plead for] Heb. *debate, contend for*, Prov. 25. 9. chap.3. 13. or, *upon debate, decide for*, Pſal. 43. 1. and 119. 154. Mic. 7. 9. or, *plead* the cauſe *of the widow*, as before.

the widow] Who wants now her husband to help her; and whom God therefore takes ſpecial care of, Exod.22.21. Pſal. 68. 5. Jer. 7. 6. and 22. 3. *widow*, for *widows*: as before, *viſion*, verſ. 1. and *orphan* here.

V. 18. *Come now*] A gratious invitation, with offer, and promiſe of reconcilement, remiſſion of fore-paſſed tranſgreſſions, and reſtitution of former bleſſings, and benefits, upon ſuch reformation, as was before here required. So chap.55. 1, 3, 6, 7. and 58. 6, 12. Ezek. 18. 21, 22.

let us reaſon together] Let us debate the matter between our ſelves, ſetting apart the creatures formerly called in, verſ.2. Conſider well, you your ſelves, whether the terms I propound be not equal and reaſonable, and for your own good. Thus is God content to condeſcend, and ſtoop ſo low to ſorry wretches, as to argue with them, and to make them even as Judges in their own cauſe, Job 9.32. & 16. 21. chap.5.3,4. Jer.2.5,31. Mic.6.1,2,3.

though] Heb. *if*. As Job 14. 7, 8. and 16. 6.

your ſins be as ſcarlet] That is, as red, *as ſcarlet*: as Exo. 4. 6. *his hand was as ſnow*, that is, as white as ſnow: as red as ſcarlet, that is, of the deepeſt dye, of the heynouſeſt guilt: of a ſcarlet colour that comes neareſt unto blood; ſins in grain, as we uſe to ſay, chap. 63. 1, 2.

1,2. alluding to that of blood, v. 15.

ſcarlet] The word is by ſome ſuppoſed, to ſignifie cloth *double-dyed*, either firſt in the wool, and then again in the web: or, after it hath paſt the Weavers hand, twice dipt, to make the colour the deeper, and the cloth to keepe colour the better. But this ſeems not ſo probable, for the ſentence ſhould then fall in the latter branch: which is not ſo agreeable to reaſon. Nor is it probable, that the invention of thoſe *double-dies*, were any thing neere ſo ancient, as the uſe of this word, in matter of dye, or colour, is found in Scipture; being of ſo late a date in compariſon of Moſes, that ſeven hundred years were over, after the building of Rome, ere it came to be in uſe there. See Plin. lib.9 cap. 39. The word is indeed uſed ſometime for *double* garments, Prov. 31.21. and ſometime for a *twined*, or *twiſted thred* Gen 38 28 30. or, *line*, or, *cord*, Joſh.2 15.18,21. For there is little reaſon to imagine, that a woman of ſo mean condition, as was Rahab, ſhould have in her houſe, a cord of *crimſon*, or *ſcarlet*, and, that *double-dyed* too, as ſome have rendered it, ſo ſtrong, and ſo long, as to let the ſpies down, from the top of the Town-wall, of whoſe height, ſee Deut. 1.28. Howbeit, the word is moſt commonly uſed, for ſuch a deep red, as the *cocchionel*, or the *ſcarlet-grain* yeelds, 2 Sam. 1.24. Cant 4 3 Jer 4 30 Seldom is it found without the latter hereafter mentioned: and it is here in the plural, as Prov. 31. 21. but in another ſence there, *ſcarlets*, for *ſcarlet*, as we alſo ſometime uſe to ſpeak, but in that form, never elſe where.

they ſhall be as white as ſnow] *they*, That is, your ſins. But the phraſe is metonymical, for to ſpeak properly, the ſins themſelves are not purified; but the perſons, whoſe ſins they are, when they are done away: as the garment of ſuch are ſaid to be *whitened*, when the ſpots of them are done away, Rev 7. 14 and ſo Chriſt is ſaid, to *purge our ſins*, Heb. 1. 3. when he purgeth us from our ſins, Heb. 9. 14. The meaning is, that the guilt of your ſins ſhall be ſo utterly aboliſhed, being waſhed away in the blood of the Meſſias, 1 John. 1.7. Rev. 1.5. & 7.13,14. that ye your ſelves, who were formerly ſo tainted, and diſcoloured with them in your ſoules, as if your bodies had been from top to toe, dyed all over with ſome deep red ſhall appear, as clean, as pure, as white, as ſnow, in Gods ſight Pſal 51.7. Cant. 4.7. *as white as ſnow*, and *whiter then ſnow*, a proverbial forme of ſpeech, very frequent in Scripture, Pſal. 68. 14. Dan. 7.9. Lam. 4.7. Math, 17, 2. and 28 3. Mar. 9.3. Rev. 1. 14.

though they be red like crimſon] Or, *as crimſon*: that is, *as red as crimſon*, as 2 King. 3 22. *red as blood*: that is, *as red as blood*. Some of the Rabbines take this to be a deeper colour then the former; and ſo in reaſon it ſhould be, if they be ſeveral colours. But others of them, affirm them to be one and the ſame: they are moſt commonly joyned together, as importing one and the ſame thing, both in the diſcription of the work of the Tabernacle, and the Prieſtly apparel; as alſo in the purification of the leper, and other unclean ones: ſave, that this is put firſt, that after, in the one, Exod. 25.4 & 26. 1, 31. & 28.5,6. Whereas, this followeth that in the other, Levit 14.4,6, &c. Numb. 19.7. being found alone, and in a maſculine form, twice only in this place, and Lam. 4.5. But in both the forms of ſpeech formerly mentioned, wherein they are conjoyned, the conſtruction is ſuch, as argues a concurrence of both, in one and the ſame ſubject: *ſcarlet of crimſon*, and *crimſon of ſcarlet*, (to uſe the words, whereby they are commonly rendered) as *a rock of flint*, or, *a flinty rock*, Deut. 8. 15, and, *a flint of rock*, or, *a rocky flint*; as Deut. 32.15. (which in effect are all one) or, (to render it, as I ſuppoſe the genuine notion of either, to be) *the ſcarlet grain of crimſon*, or, *of the worme*: that is, *the wormy*, or *crimſon grain*, (for thereof hath the *crimſon* its name, from the *worm*, not from *the grain*) and *the worm of the ſcarlet grain*; or, *the grainy worm*: or, *crimſon*. For the latter word here uſed ſignifies a *worm*, cap. 41.14. Jon. 4.7. and a worm ordinarily grows in that grain, wherewith the crimſon is died; from whence alſo, both in Arabick, and in other tongues, it hath its name. Of this worm, ſee Pauſanias *in Phocicis*, & Plin. lib. 24. cap. 4. The former word therfore, I conceive to ſignifie the grain, the latter, the *worm*: & the ſame colour to be in both intimated; unleſs this latter add ought to the deepneſs of the die, the *worm* being of it ſelf, a deeper red then the *grain* is by it ſelf alone. See Nahum. 2. 3

they ſhall be as wool] That is, as white, *as wool*, as of *ſnow* before: a defect of the former epithet, to be from the particle of ſimilitude underſtood, as 2 King. 5.27. or out of the former branch to be here ſupplied, as the term, *red*, in the former, out of this latter.

as wool] That is, as *pure wool*, as Dan 7.9 or as *white wool*, Rev. 1 14. For, there are as well black, or brown; as white wools in thoſe parts, as well as with us, Gen. 30. 32. as white wool undyed, another defect of the epithet: the like whereunto, ſee chap. 5.2. Mal. 1.14 and the very ſame, where *ſnow* and *wool* are joyned together; and ſnow likened to wool, Pſal. 147.16. the very ſame thing that was ſpoken in the former branch, is (after the uſual manner of this Prophet) repeatad; but with other terms of expreſſion in this latter. For, as for that, which one of the Jewiſh writers hath, that Gods meaning ſhould be, that if their ſins were but as *ſcarlet*, they ſhould be made as white as *ſnow*: but if they were, as *crimſon*, (which is a deeper die) they ſhould be made no whiter then *wool*, that comes ſhort of ſnow: It is a frivolous fancy; wronging the text, and mincing Gods mercy: whoſe mind and intent, doubtleſs, was to give his people aſſruance of a full, and entire purging of them, from the guilt of their ſins, by the blood of his Son, were they never ſo heynous, upon their repentance, 1 Joh. 1.7. Beſides, that it is affirmed by thoſe that are well skilled in ſuch affaires, that wool, even with us, artificially dreſſed for worſted, is not, for whiteneſs, inferiour to ſnow it ſelf. As little credit, I ſuppoſe, is to be given to that groundleſs conceit, that ſome of our Rabbinical Writers have of late vented; (who yet tax all for blind buzards, that dealt with this place before them,) to wit, that the Prophet in theſe words, alludes to a rite uſed in ſending out of the *ſcape-goat* Levit. 16. 10. between whoſe horns (as the Talmudiſts tell us) the high Prieſt, before the diſmiſſion of him, was wont to put a piece of ſcarlet, cut out like a tongue; which if it of it ſelf it turned white, (as it may be, by ſome jugling, the Prieſts made the people believe ſometime that it did) they then beleived that their ſins were remitted. But of this rite, there is no precept; of this miracle, no mention in Moſes. And it is more likely, that from this place the fable was forged, then that the Prophet ſhould here have referrence to any ſuch figment.

V. 19. *if ye be willing*, &c.] If you can be content to accept of the terms before propounded, v. 16. 17.

willing, and obedient] Implying, that whatſoever they had hitherto ſuffred, was to be juſtly aſcribed to their former wilful diſobedience, Pſal. 81.11,16.

be willing and obedient] Or, *will conſent*, (as Pro. 1.10.) *and obey*, or, *conſent to obey* as Ezek. 3.7. to what is now required of you.

obedient] Heb. *hear*. As 1 Sam. 12.15. & 15.22. See verſ. 15.

ye ſhall eat the good of the land] Ye ſhall reap, receive, perceive, and enjoy, whatſoever benefit and commodity the land is able to afford you, Levit. 26. 3,5,10. Deut. 21. 11,12. it ſhall not be devoured, as before, by your enemies, v. 7. but you your ſelves ſhall enjoy it chap. 62. 8,9.

good] Heb. *goodneſs*. For good things, as Neh. 9.36. Jer. 2. 7. the abſtract for the concrete, as v. 7. chap. 64 10. Of the goodneſs of the land, ſee Gen. 13.10. Numb. 13.27. & 14.7. Deut. 8.7,9. Joel 2.3.

V. 20. *But*] Heb. *And*; as v. 2,21. So Gen. 4.2. chap. 29.13.

if ye refuſe] Oppoſed to conſenting, Neh. 9.17. Pſal. 78.10. Prov. 1. 24.

and rebel] Oppoſed to obeying, v. 2. chap. 63, 10.

ye ſhall be devoured] A fearful commination annexed, to enforce them to acceptance of the conditions propounded. So Lev. 26. 14, &c. Deut. 28. 15, &c.

devoured] Heb. *eaten* up. So Jer. 21. 7. theſe word is ſaid to have *a mouth*; and therewith to *devour*, Jer. 46. 10,14.

with the ſword] Of your enemies, chap. 3.25. yet called alſo *the ſword of the Lord*, Jer. 12.12. becauſe ſent in upon them, by him, Levit. 26.25. and comming with his commiſſion, and by his command, Jer. 47.6,7. Ezek. 14.17. See a paſſage parallel to this, Job 36. 11, 12. the *ſword*, as comprehending by a Synechdoche, all war-like weapons, chap. 21.15. Jer. 51. 35,37. is put frequently for hoſtile invaſions, and all ſuch calamities as are wont to accompanie the ſame, Deut. 28.22. Ezek. 14.17,21.

for the mouth of the Lord hath ſpoken it] God himſelf, as by word of mouth, hath ſpoken it, chap. 40. 5. and 58. 14. and it is therefore of moſt undoubted truth, and ſhall aſſuredly be effected, 1 King. 14.12. chap. 11.17. & 55.11. Jer. 44.28,29. Ezek. 12.25.

the Lord] Heb. *Jehovah*. He, who, as he hath his being in himſelf, Exo. 3.14. and gives being to all things, beſide himſelf, Rev. 4.11. So to his word alſo, as well as to his works; whether of promiſe, or of menace, Exod. 6.3. See v. 2.

ſpoken it] A defect of the pronoun, or affix, as chap. 21.17. Hoſ. 8.4.

V. 21. *How is, &c.*] A new increpation of them for their generall defection, as promiſing little hope of a ſound reformation.

How] Spoken in way of admiration, as wondring at ſo ſtrange an alteration with them. So Jer 2.21.

is the faithfull city become an harlot?] Jeruſalem, which had plighted fidelity unto God, 2 Chr. 15.2 15. & 23.16. and had for ſome time continued faithful to him, (even when Jſrael fell away) as a loyall wiſe to her husband, 2 Chro. 13. 9,11. Hoſ. 11.12. but now carried her ſelf diſloyally, as a harlot, or common ſtrumpet, Pſal. 73.27. & 106 39. chap. 57.4,11. Jer. 2.20. & 3.20.21. Ezek. 16.15,23. & 23.3, &c.

it was full of judgment] A place, wherein judgment and juſtice had been plentifully and conſtantly exerciſed, and executed under her religious Kings, and righteous Rulers, 2 Sam. 8.15. 1 King. 10.9. 2 Chr. 19.5,10. Jer. 22.5,6.

full] Of it, as a river of water at high tide, or ſwelled up with a land-flood, Amos. 5. 28. See ch. 11. 9. For the Jewiſh Doctor here dallieth who from the word rendred *full*, gathereth, that there were 480 either *courts* of Judicature, or *oratories* (for the term of *convention* uſed by him, may import either in Jeruſalem; becauſe the letters of that term make up that number, as indeed they do, and one over. Which pity it is, he tooke not notice of, to coin us out of it ſome other myſterie: that letter eſpecially being a radical, which the two laſt are not.

righteouſneſs lodged in it] Or, *in her*. The meaning is, that matters were there ſo evenly carried, and uprightly decided, that *Juſtice* it ſelf might ſeem to have taken up her abode there. See Pſal. 85.9, 11. and the contrary hereunto, Pſal. 55. 9,11. Howbeit, in regard of *murtherous* perſons in the oppoſite member mentioned, ſome by *juſtice*, underſtand here, men of *juſtice*, *juſt* men, as *might*, for, men of *might*, *mighty* men, chap. 3.25. and *righteouſneſſe*, for, *the moſt righteous* ones,chap.64.6. See v. 26. For our Iewiſh Maſters here again dally with us in their deſcant upon the word, *lodge*: as if that term were here uſed in relation to the manner of their judiciary proceedings,wherein pecuniary controverſies were uſually decided the ſame day; but in caſes of life and death, or capital crimes, the judgment was not diſpatch'd the ſame day that the cauſe was heard; but unleſs the party appeared to be guiltleſs, the doom of death was deferred unto the day following, being put off till then,of purpoſe,in this regard,if ought mean while might come to light,whereby the parties innocency might appear: and *juſtice* therefore ſhould be ſaid to *lodge* there.But as one of them well obſerveth,the word is not here in the notion of a *mighty ſtay*,as Iud.19.15.20.Ier.14.8.but in a notion rather of *conſtant abode*;as Iob.17.2.& 41.22.Pſal.25.13.Ier.4.14.Zach.5.4.So 2 Pet.3.13.*wherein righteouſneſs dwelleth*; the ſame with *lodged* here.

but]Heb.*and* as v.20,28.

now murtherers]That is,men given to oppreſſion and cruelty, v.15.ch.3.11.For our Iewiſh Maſters here,either dally again, renewing their former note,of condemning and executing men without reſpite, or reprival, the ſame day that their cauſe was heard; or ſhoot wide,referring the Prophets words to times far remote,to the murther of Zachariah under King Ioaſh,2 Chr.24.21,22.which was long before Eſayes dayes,and of Uriah,under Iehojakim,Jer.26.23. which was again as far later then his times. Whereas the Prophet ſpeaketh expreſly of the time he lived in,& that more particularly, at which he delivered this Prophecie; *now murtherers*. It is a defective form of ſpeech, (but quick and emphatical) to be ſupplied from one of the members in the fore-going ſentence: as the like, verſ.18.ch.2.6.either ſuch now *lodge* in it,or it is *full* of ſuch. And if it were ſo in Manaſſeh's time, 2 King.21.16. it is very probable, that it was no otherwiſe in Achaz his daies.

V.22. *Thy ſilver is become droſs*] Some underſtand it, as the letter ſounds, of the counterfeiting, or embaſing of their coyn. But it ſeems rather to be a figurative ſpeech, implying, that whatſoever purity or goodneſs had formerly been among them, it was all now clean gone: and if any outward form of it remained, it was but as droſs,which though it may ſometime have a ſhew of good metal; yet it is of no true worth,or value,Prov.26.23.ch.64.6.Ier.6.28,30. Ezek.22.18,19. 2 Tim.2.20,21.& 3.5.

droſs]Heb.*droſſes*.Either the plural,bearing the ſame ſenſe with the ſingular,Ezek.22.18.where both are uſed,as *tins*,v.25.or the plural uſed by way of exceſs; for all droſs, or all manner of droſs: not of ſilver alone,but of other baſer metals too.See Ezek.22.18, 19.

thy wine is mixt with water] Some underſtand this alſo, of the Vintners fraud,and the like in other trades,practiſed by mixing unſound ſtuff with the better ſort of their wares,thereby to vent the one, for,or, with the other.Yea,there want not thoſe, that refer both this and the former, to their Vintners,that cheated their cuſtomers, as well with counterfeit coyn mixt with baſe metal, as with wine mingled and marred with water,but theſe go too low, far beneath the Prophets purpoſe.The paſſage, doubtleſs, is figurative as the former; implying that nothing was retained by them, in Church,or State,but it was ſome way or other, groſly and grievouſly corrupted. So Hoſ.4.18.

wine] The word properly ſignifies *ſtrong wine*, or *wine meer*, and unmixt,Rev.14.10.ſuch as uſually, and eaſily,is wont to overcome men,ch.56.12.Nah.1.10.the beſt and excellenteſt ordinances are thereby ſignified; or thoſe that in former times, had been kept moſt free from corruption.

mixt] Or,*ſpoiled with water*.Which both taketh away the purity, and abateth the ſtrength and efficacy of wine. The word is no where elſe found in Scripture.

water] Heb. as ſome think,*waters*.But of that,ſee *heavens*,v.2.

V.23.*Thy Princes*.&c.]See v.10.

are rebellious]Or,*revolters*.As it is well rendred, Hoſ. 9. 15. For theſe two are diſtinguiſhed,Ier.5.23.and the verb,whereof it comes, ſignifies to *turn away*,*go aſide*,or, *depart from*,Pſal.34.14.Jer.6.4,8. See v.4,5.

and companions of thieves] Maintaining extortioners, and evil-doers; not winking only at them,Levit. 20.4. but countenancing, encouraging,bearing them out, partaking with them, Prov.37.24. Mic. 3.11.&.7.3.and doing themſelves,the very ſame that ſuch do, Eccleſ. 3.16. chap.5.verſ.23.

thieves] Put here, for all manner of wrong-doers, ſuch as wrong others by force, filching or fraud.So Ier.7.9.

every one loveth gifts] Heb.*a gift*, or, *bribe*.So Pſal.28. 10. taken collectively,as v.1,2.

loveth] Deſires, likes, expects, requires, and takes, Ezek. 22.12. Hoſ.4.18. a practice forbidden, Exod.23.8. Deut.10. 17. & 17.19. and that with a curſe on him that ſo doth, Deut. 27. 25. Job 15. 34.noted, and condemned in ſome, 1 Sam.8.3.chap.5.23. and the contrary approved,& commended in others,Pſ. 15.9.ch.33. 15.

and followeth after rewards]He is as eager upon them,as a martial man is in the field, on the enemy, whom he hath in purſuit, Iudg.4.16.Pſal.18.38.or,as a merchant man in his trade, on ſuch commodities as he deems to be moſt advantagious,Pſal.34.14. ch.51.1.Prov.21.21.Epheſ.4.19.and omitting no means, or occaſions, of procuring them, Prov.1.19. & 28.21.

rewards]Doing nothing freely in their places,but all for hire,and retribution,Mic.7.3.And becauſe this later word hath a notion of *retribution*, or, *requital* in it;Hence the Iewiſh Commenters expound it,of the judges complotting and combining among themſelves, to give by turns,wrong judgment,one for another, as eithers occaſion ſhould require. But the word ſeems to look another way,and that the ſame with the former.

they judge not the fatherleſſe] They *judge not for* them, be their cauſe never ſo juſt,(as verſ.17.)but againſt them rather,Pſal. 109. 31.or,they refuſe to hear them, becauſe they are not able to bribe them; as in the next clauſe,*the widowes cauſe comes not before them*, Ier.5.28.Zach.7.10.

fatherleſs]Or,*orphan*;&,*widow*,collectively,as *gift*,before.So v.17.

before them] Heb.*to them*,as Neh.2.13.Ier.6.21.

V.24. *Therefore thus ſaith*, &c.] A dreadful commination, yet mixt with a promiſe of reformation, and reſtauration,v.25,26.

ſaith] Heb.*the ſaying of the Lord*. And ſo chap.3.15. & 14.22. and oft elſewhere.

the Lord]Heb. *Adon*.The title given to God in regard of his creatures, as their Soveraign Lord, and owner,Ioſh.3.11,13.

the Lord, the Lord of hoſts]as chap.3.1.& 10.16. the latter would be retained,as in the Hebrew *Jehovah*: to diſtinguiſh it from the former: *the Jehovah of hoſts*. See v.9. And hereby it may appear, that the word *Jehovah*,is ſometime taken appellatively: as it is alſo,Deut.6.4. where it is ſaid, *Jehovah our God*, *is one Jehovah*; that is, is the onely true and eſſential God, 1 Ioh.5.20. *one*,for *only*: as Zach.14.9.

the mighty one of Iſrael] The mighty Lord, or God, or Protector of *Iſrael*; as of *Jacob*. Gen.49.24.ch.49. 26. and 60. 16. See v. 4. He that was formerly their powerful Protector, will now exerciſe his power in puniſhing of them,ch.63 9,10.

mighty one] And able therefore to Maſter them, be they never ſo ſtrong,or great, v. 31. Yet ſome ſuppoſe the word to ſignifie rather *Chieftain*, then *Mighty*,as 1 Sam.21.7.Iob 34.20.

Ah] An expreſſion of grief, as Ier.22.18.& 34. 5,See v. 4. Thus God goes about the puniſhing of his people, with grief; as enforced by their ſins to do that, which otherwiſe he hath no mind unto, Lam.3.33.Ezek.18.31,32.and 33.11 Hoſ.6.4 and 11.6.

I will eaſe me] Heb. *I will be comforted*; or, *I will comfort my ſelf*: as v. 16, I will ſatisfie my ſelf, and eaſe my mind, by taking vengeance.See ch.57.5. Spoken after the manner of men, ſo unſufferably provoked, and ſo much enraged, that they cannot therefore be at reſt, until they be avenged, Gen.27.41,42. So ch.47.24. Ier. 5.9.Ezek.5.13. and 16.42.Hoſ.10.10.

of mine adverſaries] My people,whom I account now, not as children, but as enemies, and *adverſaries*:Such as by ſetting themſelves againſt me, and walking croſly with me, have enforced me to carry my ſelf, as an enemy toward them, Levit.26.21,24.Deut.32. 5, 25.verſ.2. chap.63.10.Ier.30.14.Luk.19.14,27.

V.25. *And I will turn mine hand upon thee*]Some render it *againſt thee*. (ſee v.1.) Underſtanding it,as a proſecution of the former denunciation in the ful rigour of it.Mine hand,that had wont formerly to be ſtretched out for you, as my friends, againſt your foes, Pſalm 89.21,23. & 136.11,12,15. ſhall be now turned againſt you;to take vengeance upon you, and to deſtroy you, as my foes, Iudges 2.14, 15. But others rather, *unto thee*, (as the particle is found uſed,Pſal. 13.6.ch.53.1.) I will put mine hand again unto thee, as a workman ſets his hand to work, Prov. 31.19. chap.11.11. (for to *return* is uſually in Hebrew, to *do* a thing again,Gen.26. 18. Eccleſ. 4.7. chap.8. 5. Dan.9.25.) I will once more ſet upon reforming of thee: and the new molding of thee again, as at the firſt, v. 26. ſuppoſing it, by what followeth, to be ſpoken in way of mitigation, and moderation in part, at leaſt of that dreadful and direful intermination, v.24.as God intending by the doom therein denounced, the deſtruction,only of the worſer ſort; and the amendment of the better, Dan.12.10.

thee] Ieruſalem,v.21.

and I will purely purge away thy droſs] I will, by thoſe calamities that I ſhall ſend upon thee, deſtroy out of thee, the incorrigible wicked ones, Pſal.119.119.Ezek.20.38.& 22. 19,22. v. 31. and purifie the reſt, ch.4.4.Ier.9.7.Dan.9.35 Zach.13.8,9.Mal.3.3.

purely] Throughly.Heb.*according to purity*,as Pſ.18.20,24.(but in another ſence,)or,*by purity*,as Iob 22.30.ſome render it,*as with ſope*. And the word here uſed, comes neer indeed to that of *ſope*; both of them deſcending from the ſame ſtock: Yea, the very word here uſed, ſeems to be ſo taken,and were moſt fitly ſo rendred,Iob 9.30. where *ſnow water*, and it, are joyned together; but the words following, carry it rather another way For *ſope*, as alſo *nitre* is for the ſcouring of mens bodies,and garments, Iob 9.30.Ier.2.22 not for the melting and trying of metals,here intimated:and it may rather therefore wel be rendred,*as with* the fire *of purity*:the noun incloſed in the verb.*Purity*,for purifying matter,whether *ſope*, as Iob 9. 30. or *fire*, as here,(*he is as the finers fire, and as the fullers ſope*, Mal.3. 2.) as *fining*, for *fining* pot, or fire, Prov.17.3.& 27. 21.

purge away]Heb.*melt*; or, *burn* out by melting,ch.4.4. Ier.6. 29. and 9.7. Ezek.22.20.

thy droſs] Heb. *droſſes*. See verſ.22.the wicked themſelves, which are as the refuſe of a State,Pſal.119. 119 Prov.25.4,5. Ier. 6.30. or the vices and corruptions of mens hearts and lives, Prov. 17. 3. & 27.21.c.48.10.Ezek.36.25,27. or both.

and I will take away all thy tin]Tin is mentioned among the baſer metals, Num.31.22.Ezek.22.18.& it is ſaid, being mixed with gold and ſilver,to make them harder, or ſhorter, and more brittle. Heb. *tins*, as *droſſes*, v.22.though in the ſingular number more uſual, to intimate an utter riddance of ſuch wicked ones, and wickedneſſes of all ſorts. Some by *droſs*, underſtand groſs iniquity: by *tin*,glittering hypocriſie: or perſons openly prophane by the one, inwardly unſound by the other.Which may well be, for that *tin* carrieth an outward reſemblance of ſilver; as copper, or braſs burniſhed, of gold, Rev.1 15. Howbeit, I ſuppoſe rather with the Iewiſh Commenters here, that by ſeveral reſemblances, the ſame wicked ones, are here, after our Prophets uſual manner, repreſented and intended.

V.26. *And I will reſtore*] Heb. *bring back*: or, *cauſe to return*: as 2 Sam.15.15. Ier.34.11.See v 25.

thy Judges] Thy Rulers and Governours, Iudg 2.16.Acts 13.20. not by raiſing up the ſame again; but others like them, in their room,as Mal. 4.5. with Matth. 11.14.Luk. 1.17.

as at firſt] Such as thou hadſt at firſt. Moſes, Ioſhua, David, &c. fulfilled in Ezekiah, Ioſiah; and after the captivity, in Zorobabel, Ioſhua, Nehemiah, and others.

and thy Counſellours]Such as by their advice, were aſſiſtant to the Rulers in chief, 1 Chr.27. 32,33. 2 Chro.25.16. and are,if prudent and faithful, a great ſtay to a State,Prov.11.14 chap.3.3.

as in the beginning] At the firſt ſetling and conſtitution of thee, as a State, after the coming out of Egypt, chap. 44. 2. and 46. 3. Ier.2.2.

afterward] Heb. *after ſo*, or, *thus*. When God hath thus purged thee, and ſet good Rulers over thee. See chap. 4. 2, 3. and Ezek.36.33.

thou ſhalt be called] Heb. *it ſhall be called to thee*; or, *of thee*: as ch.64.4,12. thou ſhalt both be ſo,and be ſo accounted,as ch. 4. 3.& 61.6. Matth.5.9.

the city of righteouſneſſe] Or,*a city of righteouſneſſe*,Ier.31. 23. and 50. 7. as, *a city of truth*, Zach.8.3.that is, a true and righteous city: as, *weights, and meaſures of juſtice*: for *juſt weights and meaſures*, Levit.19.36. or, *a city of juſt*, or *righteous* ones,of men *of righteouſneſs*,chap.4.3.and 62.21. the abſtract for the concrete, as Prov. 12. 27. and 21. 26. See v. 21. chap.41.2.and 64.6.

the faithful city] Or, *a faithful city*. As returned to her former loyalty, v. 21. Hoſ.2.7, 16. *faithful*, as *a faithfull ſpirit*, Prov. 11. 13. or, a *firm*, ſetled, well eſtabliſhed State; as a *firm houſe*, 2 Sam. 7. 16. For the word is in both places the ſame. See chap.2.2.

V.27. *Zion*] Jeruſalem, and the whole State of Iudah. See v. 8. Here the place for the people, as ch.40. 9 & 49.14.

ſhall be redeemed] Reſcued, and delivered from her forepaſſed calamities, by her ſins formerly procured, and from her ſinners, and ſins, whereby they have been procured. So the word of *redeeming*, is commonly taken in Scripture,Pſal.55.18. & 107.2. & 130.5. ch. 29.22. Theſe promiſes are added, for the ſupport and comfort of the faithful,as ch.4.2.and 10. 24. Ier 3. 14.

in judgment] Or, *by judgment*. To wit, executed by God upon the wicked among them,and upon the enemies of his people, chap. 4. 4. and 5. 16. and 34. 2. Ezek. 20. 38.

and her converts] Thoſe that are reformed in her, from their former evill courſes, ch.10.20,21.& 59.20. Or, thoſe of her that return, to wit, from captivity, being bettered (as Manaſſeh ſometime, 2 Chro.33.22, 23.) by their bonds, Ezra, 6. 21.Pſal.126.1.

in righteouſneſs]That is, *in faithfulneſſe*, ſhewed on Gods part, by fulfilling his promiſes to his people, as Pſal. 143. 1, 2. chap. 51. 5. and 56.1. or, *by righteouſneſs*; that is, by ſetting righteous Rulers over them, and ſetling the due execution of juſtice (before wanting, v.23.) among them, Pſal.122.5.ch.32.2. and 33.5. and 54. 14. and 60. 17.

V. 28. *And*] Or, *But*. The copulative for the adverſative,as v. 2. ch.29.23.

the deſtruction of the,&c.]The wicked ſhall have no part or portion in the bleſſings promiſed.Being either cut off by Gods judgments before denounced, Pſal.38. 37. or, continuing ſtill in an accurſed condition, by reaſon of their obſtinacy in their ſins,chap.65.20.The droſs is conſumed, or caſt away,when the gold is once fined. So Iob 31. 3. Pſal. 1. 6. and 37. 20. and 73. 26. and 92. 9. and 104. 35.

deſtruction] Heb. *breaking*. Alluding to the breaking of ſome earthen veſſel, Pſal.2. 9. ch.30.14.Jer.19.11.So chap.14. 25. & 15. 5. Jer. 4. 6,20.and 6.1.

tranſgreſſors] See v.2. men openly prophane; ſuch as have caſt off all profeſſion of piety,ch.46.8.

and ſinners] Men of lewd life; though retaining ſome outward ſhew and ſemblance of devotion, ch.48.1,2. & 58. 1, 2.Luke 7.37, 39. 2 Tim.3.5.Tit.1.16.See v.25.

ſhall be together] They ſhall be deſtroyed as well the one, as the other; as v. 31. or the main body of them, at once, Pſal. 35. 26. and 37.38.

and they that forſake the Lord] Verſ.4.by going after ſtrange gods, ch.65.21. Ier.1.16. & 5.7. or by breach of his commandments, and their covenant with him, Deut.29 25. Ier.11. 10.

ſhall be conſumed] By the fire of Gods judgments,ver.31. ch. 26. 11.or,there ſhall be an utter riddance of them,Pſal.37.20.Ier.16.4.

V. 29. *For*] Or, *When*. As verſ. 30. Some underſtand it, as noting the time when they ſhould ſo periſh: others, as one reaſon, why they ſhould ſo miſcarry; to wit, becauſe their idols were unable to help,ſave, or relieve them,chap.16.12. Ier.2.28. and 11.12.

they ſhall] Or, *ye ſhall*,&c. The perſon changed, as Iob 18.4. ch 3.14,26. & 42. 20. Ezek.31.26.See v.9.

ſhall be aſhamed]Of your Idols,when you find them unable to relieve you,or to ſtand you in any ſtead.So ch.30.5.& 44.9.See ch.2. 20.

of the okes] Or, *groves*. Of ſuch trees, Ezek. 31. 14. or, as ſome, *of the gods*, Idols, falſe gods,Exod. 15. 11. See the like ambiguity, chap.57. 5.but the former here rather, for that which followeth. Trees and groves ſet apart for idolatrous ſervices,ch.65.3.Ier.2.20. & 3.6. Ezek. 20.28. forbidden, Deut.12.2,3. & 16.21.

okes] Yet ſome of the Iewiſh Doctors expound it ,not *okes*, but *elms*.That it was ſome kind of ſhrowdy and ſhadowy tree, appears, Hoſ.4.13. where it is alſo rendred *elmes*.

which ye have deſired] Or, *delighted in*. As chap.2.16.Ier. 22. 28. not ſo much in regard of the pleaſantneſſe of them, as for the worſhip of your idols,which your hearts were wholly ſet upon,and taken up with,chap.57.7,8. & 66. 3. Ier.17. 1,2.

and the gardens] Abuſed in like manner to the practice of idolatry,ch.65.3. & 66. 17. intimating,that in every place they had their idols,and excerciſed their idolatry,as well in their gardens,as in the woods and groves. See ch.2.8. & 27 9.

that ye have choſen] Made choice of for ſuch purpoſes, chap.65.12. and 66. 3.

V. 30. *For*] Or, *when*. As Pſal.75.2. See.v. 29.

ye ſhall be as an oke] Like one of thoſe *okes*, or *trees*, (which ye delighted ſo much in,v. 29.)when you ſhall be ſtript of all your wealth and ſtate; as it is of all its leaves and verdure, chap.28.1,2.Ier.17. 6. & 48. 6. See the contrary in the bleſſed eſtate of the godly, illuſtrated by the ſame kind of reſemblance, Pſal. 1. 3. Prov. 11. 28. Ier. 17.8.

whoſe leaf fadeth]Heb *fading*, or, *falling*, with *her leaf*, that is *ſhedding*, or, *having ſhed her leaves*,(ſee on chap.10.14.) deſpoiled of all its bravery, chap.34.4. *leaf*,for, *leaves*, as Ier.8.13.Ezek.47. 12. See v.1,6.

and as a garden that hath no water] Heb. *to which water is not* That is, not watered, either from heaven, chap. 5. 6. Amos. 4.7 or with the hand, and help of man,Deut. 11. 10. As one of thoſe gardens you made ſuch choice of, verſ.29. wanting water in time of drought:wherein nothing thrives, but all windles and withers away ch.5.13.& 10.17.& 17.4. See the contrary,ch.58, 11. He alludeth to the *trees*,and *gardens*, that theſe idolators had offended in: as to thoſe *flowers* and *garlands*,that the drunkards uſe to wear at their drinkings,chap.28.1.

V. 31. *And the ſtrong*] Either the ſtrongeſt of you, and all that they are able to do, as Pſal.76.5,6. Amos 2. 14, 16. or your ſtrong idols,as ye eſteem them; and all the makers of them,as Pſal. 97. 7. and 115.18.ſhall periſh together, when the Lord truly mighty,v.24. ſhall come to deal with them.See ch.2.18,21.

the ſtrong]One,for *ſtrong* ones,as Amos.2.18.See ver.30.

ſhall be as tow] As eaſie to take fire as tow, (ſee verſ. 17.) which from the leaſt ſpark that is, fireth, and is ſuddenly therewith conſumed,Iud.15.14.& 16.9.

and the maker of it]To wit of the idol,Hab.2.18. or,*and his work*; that is, all that he (to wit,the *ſtrong* man) doth, or can do. So the word is uſed,Pſal.104.22.Ier.22.13.

as a ſpark] To ſet the towe on fire.See Zach.12.6.

and they ſhall both burn together] Both periſh together; the one, by, and for the other, ch.2.18.

and none ſhall quench them]The fire that God kindles, none but he can quench,Ier.4.4. & 17.27. & 21.12. Ezek.20.47,48.Amos 5.6.

CHAP. II.

Verſ. 1. *THe word*] Here beginneth a ſecond ſermon; contained in the three enſuing chapters, concerning the reſtitution of the Church, principally under Chriſt. Which he both beginneth with chap. 2. 2, 4. and after the denunciation of many heavy judgments inſerted, to be inflicted upon the main body of the Iewiſh people, for their manifold groſs and grievous ſins,at length concludes with ch.4.2,6.

the word] Or, *thing*; or, *matter*. As the word is frequently uſed So 1 Sam.14.6. and 16.18.Iob 4.12.*that which Eſay ſaw*.

that Iſaiah] Or, *Eſay*.See ch.1.1.

the ſon of Amoz] See ch.1.1.

ſaw]Had revealed unto him from God, and was as ſure of,as if he had ſeen it done.See ch.1.1. and 5.9.Amos 1. 1.Hab.1. 1.

concerning Judah, and Jeruſalem] both their ruine and reſtitution.See ch.1.1. Thus far the title, or inſcription of this particular Prophecie.

V.2. *And*] Or, *Now*.As 1 Sam.9.1. Ezra 1.1. Neh.1. 1. For the enſuing diſcourſe hath no connexion, with any foregoing. But the particle is here uſed, as oft-times in the Hebrew,to make entrance into ſome new relation,without dependance upon, or reference unto any other. So Hoſ.1.2.Ion. 1.1.

it ſhall come to paſs] Heb. *it ſhall be*,Chap.4.3.a prediction of the reſtauration and enlargement of the Church, in the times of the Goſpel.See the very ſame,Mic.4.1,2,3. but Micah in likelihood after Eſay,if we compare Mic.4.12.with Ier.26.18,19.And the Church to be gathered out of all Nations,is here deſcribed & illuſtrated,by its eminency, frequency of repair to it, v. 2. alacrity and fervency of people repairing to it, ver. 3. and tranquility and peaceableneſſe of them among themſelves, v. 4. Cloſed up with an incitement unto the Jewiſh people, to imitate their forwardneſſe, v. 4.

in the laſt daies] Heb *poſterity* : or, *Latter end* of daies, as Jer. 23. 20. & 30. 24. The phraſe commonly uſed to deſign (as the Iewiſh Commenters themſelves on this place obſerve) the laſt age of the world, the daies the Meſſias, the times of the Goſpel, Ier. 48. 47. and 49. 39. Ezek. 38. 8. and 16. Dan. 10. 14. Hoſ. 3. 5. Ioel 2. 28. Act. 2. 17. 1 Ioh. 2. 18. And yet a late Annotator, (in this kind too oft faulty) would have this ſo pregnant a Prophecy of the times of the New Teſtament, fulfilled in Ahaz his daies, upon the deliverance of Ieruſalem from Reſin and Pekah, ch. 7. 1, 7.

that] A defect of the particle, as chap. 4. 3. & 36. 1.

the mountain of the Lords houſe] The mountain on which the houſe of the Lord ſtands. Mount Zion, on the North wing whereof, (where Ornans threſhing floor ſometime was, called alſo Mount Moriah, as bearing the name of the Region) the Temple was by Solomon built. See Gen. 22 2. 1 Chron. 21. 18, 26, 28. 2 Chron. 3. 1. Pſal. 48. 2. & 87. 1. chap. 14. 13. Zach. 8. 3. put here for the Church, whereof it was a type, Pſal. 2. 6. and 87. 5. chap. 40. 9. and 61. 3. and 62. 1. Though ſome would have it here to ſignifie Chriſt, the *ſtone*, that being cut out of a rock, became *a great mountain*, Dan. 2. 34, 35. But the tenour of the text, and uſe of the type here, carries it rather the former way.

ſhall be eſtabliſhed] As chap. 16. 5. or prepared, as Hoſ. 6. 3. So Pſalm 108. 1. or *ſet*, placed, ſeated, as Pſam 93. 2.

in the top of the mountains] In a moſt conſpicuous place, Matth. 5. 14. and, in regard of ſpirituall glory, advanced above all ſecular State, and power, Pſal, 68. 15, 16. chap. 60. 1, 16. 2 Cor. 3. 9, 10, 18. Rev. 21. 2, 10, 23.

in] Or, *on.* As, *on the mount*, 1 King. 19. 11. *on a hill*, Matth. 5. 14. *on earth*, (for ſo it would be rendred) Matth. 6. 10.

top] Heb. *head*. Num. 23. 4. chap. 42. 11.

and all nations] The calling in of the Gentiles is here foretold; which out of all parts of the world ſhould adjoyn themſelves to the Church, Pſal. 87. 5. chap. 11. 10. Ier. 3. 17. & 31. 12. Matth. 8. 11.

nations] Who are now in ſo mean and vile repute with you, that you eſteem them unworthy of any ſociety with you, Act. 10. 14, 15, 28. and 11. 3. and 22. 21, 22. Epheſ. 2. 11, 12. See chap. 1. 4.

ſhall flow unto it] Shall by whole flocks, and ſholes, come into the Church, and embrace the Goſpel, like leſſer rivers, that meeting together, run all into ſome one common ſtream; or as great rivers, ſwelling up at the flood, or tide, come flowing with a full ſtream, up into the land. A metaphor intimating as well a plentiful, as a voluntary confluence: for the waters are thus wont to flow in, not forced, but of themſelves, Pſalm 110. 3. Matth. 11. 12. Acts 2. 41. and 4. 4. So Pſalm 34. 5. Ier. 31. 12. & 51. 44. A learned Writer obſerveth here, an elegant conſonancy and ſimilitude of ſound, in the original, between this word of *flowing*, and the term beforegoing, that ſignifies a *mountain*; ſo thence called, as he deemeth, becauſe *rivers* uſe to *flow* down from it; and it ſeemeth to *flow* with them chap. 30. 25. & 64. 1, 3. Joel 3. 18. and withall, hence gathereth, as therein intimated, the alacrity of the people here ſpoken of, making as faſt up the hill, as rivers run down from the hill. But neither doth the notation of the word ſeem ſound and ſolid; and the notion built on it, rather witty then weighty. But ſee more hereof on Jer. 3. 17.

V. 3. *And many people*] Heb. *peoples*. As Pſalm 100. 1. v. 4. a numerous company out of ſeveral nations, verſe 2. Rev. 7. 9.

ſhall go] Heb. *walk*. As after here, ſo ch. 60. 14. they ſhall be content to take, though long journeys to ſuch places, where they may be partakers of God ordinances, and joyn themſelves unto the Congregations of Gods people, Pſalm. 84. 6, 7. Ier. 50. 4, 5. Eph. 2. 13.

and ſhall ſay, Come] The zeal and forwardneſſe of the people is here deſcribed, that ſhould he in thoſe times; not content, alone to flock unto Gods houſe, and to embrace the Chriſtian faith and profeſſion themſelves; but inciting others alſo: and each one another, thereunto, Pſalm 122. 1. Ier. 31. 6. Zach. 8. 20, 23. Ioh. 1. 36, 37, 40, 41, 45.

let us go up] Or, *repair unto*; as chap. 37. 14. and 38. 22.

unto the mountain of God] That, which at Mount Sinai (called alſo the mountain of God, 1 Kings 19. 9.) what time the law was delivered, they might not do, Exod. 19. 12, 21, 23. Heb. 12. 20.

unto the houſe of the God of Jacob] *The houſe, the Temple*; the place of his ſpecial abode. So Gen. 28. 17, 19. 1. Sam. 10. 3. 1 King. 8. 17, 19, 27. Pſalm 42. 4. Ier. 7. 11.

the God of Jacob] Whom he and his poſterity worſhipped, and were in covenant with, Pſalm 46. 11. & 105. 10.

Jacob] the ſon of Iſaac, the brother of Eſau; born, (but the latter) with him, at the ſame birth. So called; becauſe, by holding his brother by the *heel*, at the time of his birth, he ſeemed to *ſupplant* him, who had ſtarted out before him, and thereby gotten the priviledg of birth-right; whereof yet afterward he defeated him. See Gen. 25. 26, 33. and 27. 36. Hoſ. 12. 2. His poſterity were alſo called by his name, Pſal. 14. 7. Hoſ. 12. 2.

and he will teach us] Or, *that he may teach us*. Intimating, either the effect, or the end of their repairing to Gods houſe, to be taught, to learn, Deut. 31. 12, Neh. 8. 1, 8, 12. Acts 13. 44. See the like uſe of the particle, Ioſh. 24. 9. Pſalm 86. 11. Mal. 1. 9.

he] Chriſt, the teacher of his Church, Matth. 23. 8, 10.

his waies] The manner of his ſervice, and ſuch courſes of life and converſation, as he approves of, and are well pleaſing in his ſight, Pſalm 18, 21. and 25. 4. and 119. 33. 1 Theſſ 4. 1.

and we will walk] As in way of promiſe, as Mic. 4. 5. or, *that we may walk*, in notion of end, and purpoſe; as before. The end, as of repairing to learn; ſo of learning to practice, Deut 6. 1, Matth 7. 24. Luke 11. 28. Iohn 13. 17. Iam. 1. 25.

in his pathes] As he hall direct us, *Waies*, and *paths*, are here the ſame, as Pſalm 25. 4. Prov. 3. 17.

for, &c.] Some take this clauſe, as a part of the peoples ſpeech, rendring a reaſon, why they repaired thither to be taught; to wit, becauſe the true knowledg of God was there onely to be had, ch. 60. 2. Zach. 8. 23. Others rather, (and ſo the Iewiſh Commenters) as the words of the Prophet, ſhewing by what means the people ſhould be induced to flock, and flow in ſuch manner, thither; to wit, by the notice given them, through the preaching of the Goſpel, of what was there to be had, Pſalm 96. 10. and 98. 2. ch. 61. 9. and 66. 19. Rom. 10. 18.

the Law] The doctrine of ſalvation by Chriſt, Pſalm 19. 7. Rom. 3. 27. and 16. 25, 26. Ephel. 3. 3, 5, 6. *Law*, for, *doctrine*: as ch. 1. 10.

ſhall go forth out of Zion] Or, *from Zion*: as after, *from Jeruſalem*. See ch. 1. 8, 27. *from Zion*, Pſalm 50. 2. as before, *from Sinai*, Deut. 33. 2. Heb. 12. 18, 22.

and the Word of God] His meſſage concerning the Meſſias, now exhibited, Act. 2. 22, 36. and 3. 13, 18. and 10. 36, 43. & 13. 23, 39, 44.

from Jeruſalem] A type of the ſpiritual Ieruſalem: the *mother*; and *mother-City*, of all the faithful, Gal. 4. 25, 26. Heb. 12. 22. The Goſpel was to be preached, firſt at Ieruſalem, and among the Iews; and from thence, to go abroad into all parts of the world, Pſalm 110. 2. Luke 24. 47. Acts 1. 8. and 13. 46, 47. See v. 2.

V. 4. *And he ſhall judg among the nations*] The Lord Ieſus, having all power of judicature given him by the Father, Matt. 11. 27. Iohn 5. 22, 23. ſhall, by the powerful Scepter of his Word, exerciſe his royal authority, not among the Iews alone, but among the Gentiles abroad, and ſubdue their hearts unto the obedience of it, Pſal. 2. 8, 9. and 45. 5. and 110. 2, 6. Matth. 28. 18. Mark 16. 15, 16. 2 Cor. 10. 4, 5 Rev. 6. 2. and 19. 21, 26.

and ſhall rebuke many people] Heb. *peoples*: as verſ. 3. He ſhall convince them of their ſins, and bring them to repentance, and faith in him; that ſo he may aſſoil them of their ſins, and they may be ſaved by him, Iohn 16. 8, 9. Acts 2. 37, 38. and 3. 26. and 5. 31. and 11. 18. and 15. 9. and 26. 18.

and they] The people ſo convinced, and converted.

ſhall beat their ſwords into plow-ſhares] *Beat*: as Zach. 11. 6. Or, *break*: as ch. 30. 14. That is, *by beating*; or, *breaking*; or, *having beaten out*, or, *broken*; *they ſhall* convert, or, turn, *their ſwords into plow-ſhares*. See the like phraſe, ch. 1. 4. A deſcription of that peace and concord, that the Goſpel preached doth produce among thoſe that embrace it, Pſalm 46. 9. chap. 9. 6. Hoſ. 2. 18. Zach. 9. 10. Luke 2. 14.

ſwords into plow-ſharts] which in time of peace, is wont to be done; when, of arms there is little uſe. As on the contrary, in times of war, ſuch inſtruments of tillage, are wont to be converted into arms and ammunition, Ioel 3. 10. And men are careful to furniſh themſelves therewith, Luke 22. 36.

into plow-ſhares] Albeit they leave warring one with another; yet not living idly, but applying themſelves to other honeſt, and peaceable employments, Epheſ. 4. 28. 2 Theſſ. 3. 10, 12.

and their ſpears into pruning hooks] Chap. 18. 5.

nation ſhall not lift up ſword againſt nation] *Nation againſt nation*, as Matt. 24. 7. That is *one nation againſt another*. This, ſome expound of the general peace, that was, throughout the whole Roman Empire, about the time of Chriſts coming into the world, which as it is apparent, from the Romane hiſtories: ſo may be gathered from the univerſality of the Tax, or muſter, mentioned in the ſtory of the Goſpel; which could not well be, but in time of a general peace, Luk. 2. 1. But it ſeems rather to be underſtood of that peace, and agreement, that ſhould be among thoſe, one with another, perſons, and peoples, who had ſincerely embraced the faith of Chriſt. Who as he is called, a *Prince of peace*: and is ſaid to *leave peace*, as a legacy to his, Ioh. 14. 27, So his doctrine is called, a *Goſpel of peace*, Epheſ. 6. 15. And is ſuch as worketh people to a peaceable diſpoſition towards each other, Phil. 4. 2, 7. Col. 3. 14, 16. Iam. 3. 17. The meaning is, that theſe Nations, which were before at enmity, ſhould then be in amity, one with another, Luk. 9. 52, 55. and 10. 33, 37. compared with Ioh. 4. 9. Acts 11. 3, 12, 18. Ep. 2. 14, 16. That which is indeed the proper and genuine fruit, and effect of the Goſpel, Rom. 14. 17, 18. Heb. 12. 11. Iam. 3. 18. For, as for that *war*, and *jar*, *fire*, and *ſword*, that the Goſpel is ſaid to bring with it, Matt. 10. 21, 22. Luk. 12. 49, 53. It ſpringeth not from the nature of the doctrine it ſelf, which enjoyneth the faithful to be at peace, ſo far as lyeth in their power, with all men, Rom. 12. 18. Heb. 12. 14. and much more to maintain it among themſelves, Mark 9. 50. Iohn 14. 27. Rom. 14. 19. 1 Cor. 14. 33. Eph. 4. 1, 6. Phil. 2. 1, 2. But it ariſeth from the corrupt nature of mans heart, wholly unſubdued, as yet in the enemies of the truth, whoſe corruptions it croſſeth, which ſetteth them therefore on work, with all eagerneſs to oppoſe it, Act.13. 8,10,50. and 14.2,19.and 28.22.Rom.8. 7. 1 Theſſ. 3. 16. and from the reliques of that corruption, even in the faithful themſelves, ſtill remaining, Rom. 7. 17, 20,23. Whence jars ariſe ſometime among them, by the prevalency thereof, warping from that gracious diſpoſition, that God, and his Spirit have in part wrought them unto, Mar.9.34.Luk.9.54,55. Gal.2.19,26. Jam. 3. 14,17.and 4,1.

neither ſhall they learn war any more] *Learn*; or, *exerciſe, accuſtome themſelves unto war*. As Jer. 13. 23. and chap. 1. 17. Warlike exerciſes, being much diſuſed in times of peace. Yet, neither is this ſo ſpoken, as if all uſe of arms, either defenſive or offenſive, were to Chriſtians utterly interdicted. (See Luk. 3. 14. and 22. 36,38.compared with Matt. 26. 52,) or, as if under the Goſpel no wars at all, ſhould at any time be among thoſe that profeſſe the ſame; (which by woful experience, we find, and feel to be otherwiſe.) But by theſe, and the like expreſſions, the Prophet would intimate, what a ſtrange temper of meek, and peaceable diſpoſition, mens hearts ſhould be wrought unto, by the Miniſtery of the Word, who had been fiercely, and furiouſly affected before; as if men, that had been bred ſouldiers, and trained up all their life long in martial, and military affairs, ſhould now wholly give over, and, as grown out of love thereof, ſhould abandon that courſe of life, and betake themſelves to other more peaceable employments. See ch. 11.6,9. and to hold forth withal, that entire affection, and conjunction of ſpirit, that true-hearted Chriſtians ſhould bear either to other. Whereof ſee a ſingular example, Act. 4. 32. *Five thouſand* (at leaſt, if not eight thouſand, Act. 2. 40.and 4.4.) *believers*, all of *one heart*, and *one mind*. As if one ſoul had dwelt in ſo many bodies. Lord, for thy mercy, vouchſafe us the like.

V. 5. *O houſe of Jacob*] The Prophet here turns his ſpeech to his own people: to provoke them, by the example of other peoples forwardneſſe to come in unto God, Deut.32.21. Rom. 10. 19, and 11. 13,14. Yea, to endeavour to prevent them; and by going before them, (as they were firſt called upon) to ſhew other people the way, to ſerve, and obey him, Jer.50. 8.

houſe of Jacob] Ye Jews of the family, and linage of Jacob, verſ. 6. ch.8. 17. Called alſo *the houſe of Iſrael*, chap.5.7. As *the houſe of Aaron*, Pſalm. 115. 10. And *the houſe of David*, ch.7.2. See verſ. 3.

Let us walk in the light of the Lord] Let us (whatſoever others do, Joſh.24. 15. Pſalm,26.11. Hoſ. 4. 15.) frame our lives, and courſes, according to the direction of that ſpiritual light, that God in his word, and by his Spirit, affords unto us, Pſalm. 89. 15. and 119. 105. Prov.6.23. ch.8,20. John 12.35. 2 Cor. 4.5,6. Eph.5.8.

in the light] Michah renders it, *in the name*, Mich.4. 5. That is, the ſervice, and worſhip, by God himſelf preſcribed, Deut.12,5,11,21.

of the Lord] Heb. *Jehovah*. (See ch.1.2,10.) our God; as other nations do of their Gods, Mich.4.5.

V. 6. *Therefore thou haſt forſaken thy people*] At theſe words begins the ſecond part of this long Sermon, conſiſting of a very ſad ſubject, Gods deſertion of his people, and proceeding in wrath againſt them for their great and grievous ſins; together with their impudency and obſtinacy therein, ch.3.8,9. The crimes charged upon them, may be referred to two heads: Firſt, their impiety, in abundance of idolatry, ſorcery, and confidence in the creature, chap.2.6,8. for which God threatens; *Firſt*, To abate & abaſe their pride, by pulling down whatſoever height, or ſtrength, they confide in, verſ. 9--18. And ſo to diſtreſs them, that neither their idols, nor any humane help ſhould be able to relieve them, v.19,22. *Secondly*, To withdraw from them all thoſe ſtaies and ſhores, wherewith, either mans life is ſuſtained, ch. 3. 1, Or, Church and State ſupported, verſ. 2, 3. Whereupon ſhould inevitably enſue, a general confuſion in all eſtates, verſ. 4, 5. and ruine irrecoverable, ver.6, 9. Where yet, by the way, is a word of comfort inſerted, for the ſupport of the faithfull, verſ.10, 11. The ſecond head of crimes charged upon them, the Rulers eſpecially, is, their cruelty and oppreſſion, verſ. 12, 15. Whereunto is ſubjoyned the pride, exceſs, vanity, and levity of their women, diſcovered in their attire and carriage, verſ. 16. for which God threatneth to ſtrip them, and expoſe them to much ſorrow and ſhame, verſ. 17--24. And in concluſion, to diſpeople the land, verſ. 25, 26. and chap.4.1.

Therefore] So indeed ſeemeth the particle, here uſed, not amiſs rendred, Pſalm 116. 10. compared with 2 Cor. 4. 13. as alſo Jer.9. 20. Howbeit I conceive, it would rather be here rendred, *But*. And ſo it is uſed alſo, Pſalm 118. 17. Neh.6. 8,12. Job 9. 31. and 23. 10.

thou haſt] The Prophet here turns his ſpeech again from the Jewiſh people, to God; lamenting his deſertion of them, procured by their croſs walking with him; and their grievous exceſſes in all manner of ſin, ch.50. 1. Rom. 11. 20. Of this change, and paſſage from perſon to perſon, See on ch.1.2. and hereafter, ver. 9.

haſt forſaken] As if he ſhould ſay, What, do I call on this people, whom, for their ſins, God hath deſervedly rejected? and little hope therefore left of prevailing with them, Jer.6.29,30.

forſaken] As, Judg.6.13. Jer.12. 7. where the ſame word is uſed. Thou haſt forſaken them; becauſe they have forſaken thee, Jer.15. 6. where the ſame word is again. See ch.1. 4,28.

thy people] In part, or for the greater part: the main body of them; yet not all, Rom.11,1,2,25.

the houſe of Jacob] See v.5.

becauſe they be repleniſhed from the Eaſt] With matters (ſuch rites, ſuperſtitions, and idolatries, as come to them) *from the Eaſt*. Or, *they are fuller*, (of ſuch abominations) *then the Eaſt*; they go beyond it in thoſe vanities. See the like phraſe, Pſalm 18.17. and 45.7.and 69.4. and the like ambiguity, Jer.4.15.and 49.19. They ſeem, needleſly to vary here from the more received interpretations, who would have it rendred, either, *they have filled* the land, *with Eaſterly matters*; becauſe the verb hath, ſometime, an active notion; as Iob 36. 17. Or, *they have drawn* ſuch matters from *the Eaſt*; Becauſe the Chaldee and Syriak verſions do ſo oft uſe the word.

the Eaſt] That is, the Eaſtern parts, or people. Thoſe of the Eaſt, the Syrians that lay Eaſt from Iudah, 2 King. 13. 17. ch.9.12. See 2 Chr.28. 23.

and are *Southſayers*] Or, *and* with *Southſayers*. (for the particle inſtrumental, is oft deficient, as Pſalm 44.2.) They are repleniſhed, or, abound; as before. The ſentence, either running on in the ſame continued tenour, *They are full of* things *from the Eaſt, and of Southſayers*; or, the verb ſupplyed, and repeated again from the former branch. See chap.1.21.

Southſayers] Concerning the proper ſignification of the word here uſed, there is much variety of opinion, as well amongſt the Iewiſh Doctors, as among our own writers. Some will have it to ſignifie, ſuch as take upon them to fore-tel future events, by the view of the skie, and the poſture of the Stars, and Planets, ch.47.13. And they deduce it from a word that ſignifies, to *eye*, or *obſerve*, 1 Sam. 18.9. From whom thoſe ſwarve not much, who would have the term uſed of ſuch, as raiſe their conjectures, from the various figures, and motions of the *clouds* in the skie; or from the flight of fowls, that flye in the skie towards the *clouds*, Gen.1.20.Deut.4. 17. Prov. 23. 5. And they derive it from a word, that commonly ſignifies a *cloud*. Others, ſuch as by magical skil delude mens ſight: as drawing a cloud, or caſting a miſt, (as we uſe to ſay) before mens eyes; whereby things are made to appear other, then in truth they are. So it is thought, the Magicians in Egypt did, Exod. 7,11, 12. And of theſe, ſome deduce it from a word that ſignifies an *eye*: others, from a verb, that ſignifies to *cloud*, Gen.9.14. Others underſtand by it, ſuch as give anſwers to thoſe that repair to them, for advice and direction, concerning their affairs, and ſucceſſe of them; deriving it from a word that ſignifies to *anſwer*: but this ſeems over general. Others, ſuch as obſerve daies and times, as good, or bad; lucky, or unlucky: ſuch as thoſe, that caſt lots before Haman, Eſth. 3.7. fetching its original from a word, which ſignifies, as they ſuppoſe a ſet time, Exod. 21. 10. but that word ſeems rather to bear another ſenſe. The firſt, and ſecond, are the moſt probable.

like the Philiſtins] Of theſe, ſee Gen. 10. 14. chap. 14. 29. Theſe bordering on the Weſt of Judah, as the Syrians on the Eaſt, ch, 9. 12. were much addicted to ſuch ſuperſtitions, 1 Sam.6.2. and the Iewiſh people, though forbidden them, Levit.19.26. Deut.18.4,10. Yet had from theſe learned the practice of them; contracting much evil from bad neighbours on both ſides. See 2 King. 21. 6. 2 Chr. 33. 3. chap. 57. 3. Ier.27. 9. Mic. 5. 12.

and they pleaſe themſelves in the children of ſtrangers] They are much taken, affected with, and addicted unto the rites and faſhions of Outlandiſh people, Ier. 10. 2, 3. Zeph. 1. 8. Or, they delight in commerce, and matches with ſuch, Ezr.9. 14. Nehem. 13. 23. Pſal. 106.35. though by God forbidden ſo to do, Deut.7.2,3. 1 King.11.1,2. Nehem.13.25. Or, which I take to be the genuine ſenſe of the place, With ſuch *they abound*: For the word is uſed for plenty, and abundance; as 1 King.20.10. And it fitteth better ſo, both with what went before, and with what followeth, ver. 7. ſo it is taken, Job 20.22. where *fulneſſe*, and it, are both joined together. It ſignifies indeed, ſometime the *ſtroke* of the hand, Iob 36. 18. or the *clapping* of the hands, Iob 27. 23. but that in indignation, this in deriſion: neither of them in *delight*. For that Iewiſh Maſter ſeems to go out of the way here, who by the uſe of the word for to *ſuffice*, 1 King. 20. 10. would have the text here underſtood, of their *contenting* themſelves with the ſuperſtitious courſes, and arts of heathen people, which made them ſet light by Gods law.

children of ſtrangers] For *ſtrangers* themſelves; as Nehem. 9. 2. Pſal.18. 44,45. and 144. 7,11. chap. 60. 10. and 61. 5. Though ſome expound it of children abuſed contrary to nature. A vice grown too common, even among the Iewiſh people, 1 Kings 14. 24. and 15. 12. and 22. 46. and 2 King. 23. 7. but this ſeems too coact. As they have delight in ſuch, ſo to ſuch they ſhall be left, and by ſuch plagued, chap.7. 17. and 9. 12. and 19. 5,6.

V. 7. *Their land alſo*] Heb. *His earth. His*; as having reference to the word, *people*, taken collectively, ver. 6. and ſo alſo, ver.8. *earth*; as ch.1.6. and ſo likewiſe, ver.8.

alſo] Heb. *and*: as Ier.1.3 and ſo v. 8.

is full of ſilver, and gold] Not that theſe things are ſimply evil, Gen. 13. 2. Iob. 22. 24. Hag. 2. 8. but they are taxed for their abuſe of them, and about them. Their greedy, and undue gathering of them by fraud, and oppreſſion, ch.3.14. Mic. 6. 10. Hab.2.9. their detaining of them from thoſe, unto whom they were due, Prov.3.27, 28. Ier.22. 13. Their priding themſelves, and putting of vain confidence in them, ch. 28.15. Pſalm 49.6. and 52. 7. and 62.10. Hab. 2. 9. 1 Tim.6.17. Their exceſs by occaſion of them, in attire, chap.3. 18,23. And in fare, and all manner of delights, ch.5.11,22, 22. Amos 6.1,4,6.

6.1,4,6. And the converting of them to idolatrous uſes, verſ. 8, 20. chap.30.20.22.Ezek.16,17.Hoſ.2.8.

neither is there any end of their treaſures] Implying, as ſome think, the great abundance of their wealth; as Nahum 2. 9. and 3.3,9. Or as others, their unſatiable greedineſs, as having never enough, Prov. 30. 15. Eccl. 5. 10. But the former rather, and ſo in the next clauſe.

their land alſo is full of horſes] Wherein alſo they much confided, c.31.1.though forbidden to multiply them, Deut.17.16,17.

neither is there any end of their chariots] Whereof no uſe, without horſes; another ground of vain confidence, Pſalm20.7.becauſe of much uſe in war, Exod.14.9.Judg.4.3,13.

V.8. *Their land alſo is full of idols*] They are in all parts, and all places full of falſe goods, ch.1.29and 57.5 8.Ier.2.28.and 11.13. So that their land might juſtly be tearmed as, Babylon is, *a land of idols*, Ier.50.38.

idols] So commonly termed in Scripture, Levit.19.4. Pſalm96.5. ver.18. Either becauſe *no Gods* in truth, howſoever men may eſteem them, Ier.2.11.and 5.7.and 16. 20.Or, becauſe *nothing worth*; as a thing of nothing, Jer.2.11.Hab.2.18,19.1Cor.8.4.So the ſame word is uſed, Job.13.4.Ier.14.14.Zach.11.17.

they worſhiped the work of their own hands] That, which they themſelves had made, inſtead of him that made them, ver.20.Ier.25. 6.and 32.30.

worſhip] Heb. *bow down themſelves.* (As Exod. 20.5.ver.9.) To them, as to ſome what more excellent then themſelves; which if it be an unworthy thing, for man, bearing Gods image, to do in a religious way of worſhip, to any, even the moſt glorious creatures that God himſelf hath made, Deut.4.19. How much more baſe and abominable to do ſo, to ſome ſorry piece of his own making, ch.44. 15,17.

their own hands] Heb. *his own hands*; and after, *his fingers.* Either diſtributively, which each one hath either made himſelf, or, procured to be made for him; as ver.20.Or, *his*; for *their*, collectively, as ver.7,8.

that which their own fingers hath made] A further amplification of the ſame matter; as ch. 17. 8. becauſe the fingers are in ſuch curious artifices moſt imployed. So the heavens are ſaid to be *the worke of Gods fingers*, Pſalm 8. 3. Yet it may here have ſome emphaſis, to imply the ſottiſhneſs of ſuch, as having been ſo long time fingring of that matter whereof their idols were framed, had not all that while the wit to conſider, what manner of ſtuffe it was that they intended to adore, as their God, ch. 44.18,19.

V.9. *And*] As proceeding in the relation of this their folly. Or, *Therefore*; as Job 10.15.and21.14.and42.8. Ier 6. 11.as a paſſage to Gods judgments on them, procured by ſuch their courſe.

the mean man boweth down, and the great man humbleth himſelf] Or, ſhall *be bowed down ſhall be humbled*, That is, pulled down, and abaſed. All ſorts, and ſtates, concur in theſe idolatrous practices. Or, all ſorts and ſtates being a like guilty herein, ſhall, for ſuch their carriages and courſes, be abaſed, and laid low; ſo chap.5.15. And ſo the Jewiſh Doctors alſo here take it, ſave that (therein going out of the way) they put it off from their own nation, to the people of Gog and Magog, that ſhall invade Jeruſalem under the Meſſias, Ezek. 38. and 39.

the mean man] Heb. *Adam.* The name of our firſt parent; from the earth, whereof his body was at firſt framed, and unto which, after deceaſe, it returneth and is reſolved into, again by God himſelf impoſed on him, Gen. 1.26.27.and.2.7. and 3.19,23. Eccl.12.7: and from him derived unto all his poſterity. Iob 25. 6. There are four names given to *man* in Scripture; two of honour, two of diſgrace. 1 *Geber*, a man of ſtrength, *a mighty man*, ch. 22.17.Ier.30. 6.2. *Iſh*, *a man of worth*, of value, and valour, an eminent man: and it is uſed therefore to diſtinguiſh the ſex, Gen.2.23.and the age, Iudg.8.20.21. and 1 Cor.13 11.3. *Adam*, a man of clay, *an earthly man*, 1Cor.15 47. 4.*Enoſh*, *a ſick, ſorrowfull, corruptible mortal man.* Pſalm 8.4.and9.19, 20. For ſo ſignifies the word whence it is derived, 2 Sam .12. 15. Pſalm69.20.Ier. 30. 12. Mic. 1.9. The name that Seth firſt impoſed on his ſon, to minde him of this miſerable and mortal condition, Gen.4.26. & 5. 6. And became afterward a common tearm to mankinde, in general; as the name of Adam; from him to all his, Pſalm39. 5.and144.4: in both which places, alluſion is to the name of *Adam*, and *Abel*. To theſe we might add a fifth; but that never found out of a plural form, *Methim*, Pſalm17. 14: and in ſignification, it ſeems to come neer home to the laſt of the four; as properly ſignifying *mortal man*, as meer mortals; for it differeth ſcarce in a letter, in a point only from the word *Methim*, that ſignifies, *dead*. But to return to the word here uſed. The word *Adam*, commonly imports *man*, in general, without diſtinction of place or ſtate, and ſo *Adam*, and *Iſh*, are all one, Prov.3.13,30. But where theſe two are found together, as counter-diſtinguiſhing, either man-kind in general; as Pſalm49.2.and 62. 9.or ſome ſpecial perſons, or number of people; as here the main body of the Jewiſh State; there is by *Adam*, underſtood *a mean man*, a man of low degree, alluding to his firſt original from the *duſt*, Gen.2.7. and3.19.which, as it is the loweſt, and baſeſt of the elements: ſo in Scripture language, it notes lowneſs and baſeneſs, Gen. 18. 27. Pſalm113.7.ch.47.1.Ier.17.13.whence that ſpeech, Job.30.8. *Sons of baſe men more vile then earth.*

boweth down] To do honour to his idol; as ver 8. Or, *ſhall be brought down*, as ch. 5.15. As they bow down to their idols, ſo will God bow and bring them down by his judgements, ver. 11, 17. Thus is God wont to retaliate mens ſins and exceſſes with judgements, in ſome kind or other, correſpondent thereunto. See ch.1.30. and66.3,4.

and the great man] Heb *Iſh*. The word *Iſh*, is taken moſt uſually, and generally, for any man, indifferently, Gen.2.23.Levit.7.8,10. and 15.2. But ſometime more ſpecially for *a married man, an husband*, Numb.30.8,9..Hoſ.2.16. Or, as in this place, where oppoſed to, or diſtinguiſhed from, *Adam*, for a man of more then ordinary ſtate, and degree. See before, *Adam.*

great man] And, *mean man.* Collectively, for men of their ſtate and degree; as Iob 7.1. and14.1,10. ver.11.

humbleth himſelf] Forgetting his own excellency, and eminency, either by creation, as bearing Gods image; and, as Gods vice-roy, ſet above the reſt of the creatures, Gen.1. 27,28. Or, by place and degree, in the civil State, being raiſed and ſet aloft above others, as, in ſome ſort Gods vice-gerent among men, Exod.22.28.Pſalm 82.16, abaſeth himſelf by advancing that, as his God, above himſelf, which God had ſet far beneath him, chap.44.15,17. Ier.2.26,27. Or, ſhall be *humbled*, abaſed, and laid low. God, by his juſt judgment, abaſing, and pulling thoſe down from their ſtate and greatneſs; who by their ſervice done to things of no worth, have formerly ſo abaſed themſelves; ſo ver.11,12. The meaning is, that none, high, or low, great, or ſmall, ſhall be exempted from his judgment, ch.5.15.

therefore] Heb. *and*. Which particle is indeed ſometime ſo uſed; See the beginning of the verſe. But here, it may well be taken, as a copulative, in his firſt and native ſenſe.

forgive them not] So moſt Interpreters; taking this clauſe, as ſpoken by way of imprecation. As if the Prophet in an holy fervour of ſpirit, tranſported by the conſideration of ſuch foul enormities, and unſufferable abuſes, by all ſorts and degrees among them, committed; ſhould entreat God not to pardon, or to ſpare them any longer. See ſome what the like, Nehem.4.5.&6.14.Pſalm. 59.5 &109.14,15.2Tim.4. 14. But the words may well rather be rendred, as a meer prediction or denunciation, (albeit, that the Prophet by way of Apoſtrophe, in the delivery of it, turns his ſpeech unto God; as in paſſionate expreſſions, paſſage from perſon to perſon is not uſual See ch.1. 2,4,9.&26. 3,7.Revel. 1. 5.) *and thou wilt not forgive them*: thereby intimating the former doom, and ſentence paſſed on them, to be ſo peremptory, that God would not revoke it, and that he had been ſo far provoked by their ſins, that he would not remit them; but the judgment for the ſame denounced againſt them, ſhould unfailbly take effect. See the like denunciations, 1 Sam.3.14.2 King.23.26, 27.&24.4,5.chap.22. 14. Or, that God, who had formerly born with them, and a long time forborn them; would now, at length, without further delay, proceed moſt ſeverely in judgment againſt them, chap.27.11. The Particle here uſed, (which alone againſt this verſion can be objected) though it uſually import matter of inhibition, or deprecation; yet, in ſundry places, it implyes no more then a bare negative; ſo Pſalm 121.3. Prov.12.28.

forgive] Or, *ſpare*. Heb. *take away*; or. *take off.* Which is ſaid to be done, when the preſent puniſhment is remitted, or removed, Pſalm 78.38.&99.8. Or, the ſin it ſelf aboliſhed, chap.38.17.Ier.31.34. Mic. 7.18,19. This latter, yet God queſtionleſs would, and did make good, upon the ſincere repentance, and ſerious return of any of them, according to his gracious promiſe, ch.1.18. Unto thoſe among them, that by ſincere repentance, at any time, returned unto God, 2 Chro.15.4. Whom, therefore, he failed not to take ſpecial notice of, either to ſave them from periſhing in the common calamity, with the reſt; or ſo to ſanctifie their ſufferings unto them, that they were diſpoſed to their greater good; albeit the ſentence, ſo far as concerned the outward judgment, touching the deſtruction of the main body of the obſtinate wicked, were not reverſed, 2 King. 22. 19,20.chap. 57.1,2. Jer 21.9.&45.5.Ezek.11.16.Rom.8.18,28.2Cor.4.17.2Pet.2.5,9.

V.10. *Enter into*] The Prophet here turneth again his ſpeech from God, to the people, whom he ſpake before to, ver. 5. As if he ſhould ſay, Since that you cannot be perſwaded to return unto God, and to ſhape your courſes according to his Will and Word, for the prevention of his wrath; make what ſhift you can, to ſhelter your ſelves from that ſtorm of his indignation, that will ſhortly ſeize upon you, for this your diſobedience and refuſal, Jer.5.3,6. and 6.8.and11.12, 13.

enter into the rock] This is ſpoken by the Prophet, not as adviſing them ſo to do; not, as if any ſuch place could afford ſhelter, and ſecurity againſt God, Pſalm 139.7,10. Jer.23.25. Amos 9.2,3. but as foretelling, what their eſtate and condition, then, ſhould be; and unto what ſorry ſhifts they would be ready then to betake themſelves, when God ſhould come to execute judgment upon them, ver.19,21.

the rock] The holes, and clefts of the rocks; where they might ſeem, in likelihood, to be moſt ſecret, and moſt ſecure, ver. 19. Pſalm104. 18.Cant.1.14.Rev.6.15. *Rock*, for, *Rocks*: as ver.9.ch.1.1,3.

and hide thee] Heb. *be hidden.* As ch.1.16. So Judg.9.5.1Sam10.23. Jer36.29.

in the duſt] In the caves of the earth, ver.19. Joſh.10.17.Iudg.6.2. 1Sam 13.6.Iob 30.6. *Duſt*, for, *Earth*; as Hab.1.10.

for fear of the Lord] Heb. *from the face of*; or, *from before* (as chap. 21.

21.15.)*the dread of the Lord*;as ch.8.13.Ye ſhall ſo do,by reaſon of that terrour that ſhall ſurprize you, at his appearance, ver.19.See the like phraſe,Ier.7.12.&44.3.

and for the glory of his Majeſty]Heb.*from the glory*; or,*excellency*, &c.as ch.35.2.To be hid from his Majeſtical appearance,in a moſt reſplendent and magnificent manner; when he ſhall come in pomp and ſtate, a a Judg,to ſit on the bench,Pſalm.50.1,5.&97.1,7.Dan. 7.9,10.Act.25.23.Rev.6.16.ver 19,2.See ver.12.

V.11.*The lofty lookes of men ſhall be humbled*] The effect of Gods judgments,the pulling down of mans pride; and the laying low of all thoſe things wherein he prided himſelf,ver.9.12,17.ch.5,15.& 10.33.Lev.26.19.Iob.33.17.

the lofty looks of man]Heb.*the eyes of loftineſs*;or,*haughtineſs* (as v.17.) *of a man*; for, *a man of lofty looks*, Pſalm 101.5.Prov.6.17.a ſign of an hauty heart,and ſpirit,Prov.16.5,18.&21.4.

ſhall be bowed down] See v.9.

and the Lord]Heb.*Jehovah*.See ch.1.2,9.

alone ſhall be exalted]He only ſhall be magnified,when all mans pride and power ſhall be depreſſed, v.17.

in that day]Or,*then*;*at that time*;as ver.20.ch.26.1.&27.1,2. But withal,*day*,for,*a ſet*,a preciſely determinate *time*.Zach. 14.7,8. implying, that God keeps his word to a day, Exod.12.41.

V.12.*for the day of the Lord*]Or,*the day for the Lord*;as,Pſalm 7. &102.&127.in the titles,The time that he had ſet,as a ſolemn day of ſeſſion,or aſſiſe;for the execution of judgment,either ſpecial,as here,and ch.13.6,9 or general,Act.17.31.Rom.2.16.1 Theſſ.5.2.

of Hoſts]Wherewith he is attended, when he comes to judgment; as a judg with his train, Dan.7.10.Matth. 16.27.&24.30.&25.31. See on ch.1.24.& v.10.

ſhall be upon]Or,*againſt*; as Jer.5.25. The day wherein he will come to ſit in judgment upon them,ch.18.12.& 27.1.or to proceed againſt them,ver. 17.ch.3.13,14.

every one that is proud and lofty] Such God moſt oppoſeth,becauſe they moſt oppoſe him,Prov.6.17.&16.5.Jam.4.6.1 Pet.5.5.

and upon every one that is lifted up]In ſtate,or in heart.No mans might,or height ſhall ſupport,or ſecure him,Ier. 51. 53.Ezek.31.1, 10,18.Obad.3,4.

and he ſhall be brought low]As ver.9,11.Matt. 23.12.Luk.14.11. and 18. 14.

V.13.*upon the Cedars of Lebanon*]A mountain lying on the North part of the land,Deut.17. Joſh. 1. 4. So called, as ſome, from ſome ſtore of ſweet wood,or gummie-trees,that there grew :For it comes neer the word that ſignifies *frankincenſe*,Lev. 2.1. ch. 43.23. See Cant.4.11.Hoſ.14.7.Others rather from the *whiteneſs* of it, by reaſon of the ſnow, that is wont to lye conſtantly on the tops of high mountaines,Pſalm.68.14.Hence,*the ſnow of Lebanon*,Jer.18.14. It was of ſpecial note for goodly tall Cedars, 1 King.5.6.Pſal.29.5.& 104.16.ch.14.8.Zach.11.1.

that are high and lifted up]Above the other trees that grow neer them,Ezek.31.4,5.

and upon all the Oakes of Baſan] A Region beyond Jordan,Joſh. 17. 5. Sometime the kingdom of Og,Deut. 3.1,4. famous for fair, and choice oaks,Ezek. 27.6. Zach.11.2.By tall *cedars*, and great oaks,are underſtood, either their ſtately buildings, framed out of ſuch materials,as Ier.22.6,14.15,23.Zach.11.2.Or,men proud and haughty,or powerful and mighty,high,and great in ſtate of ſtature, or both,ver.11,12.Iudg.9.15.Ezek.31.3.Amos 2.9.See Ezek.31.14. For they ſeem over-curious, who by *cedars of Lebanon*, would have meant the king, and Princes of Syria;by *oaks of Baſan*,the king,and Princes of Iſrael.

V.14.*And upon all the high mountains; and upon all the hils, that are lifted up*] Above the plain. By high mountaines and hils,likewiſe ſeems to be underſtood, men of ſtrength and ſtate ; and whatſoever is in them advanced againſt God, Pſalm 68.15,16.&114.6. ch.40.4.Zach. 4.7. Yet not without ſome reſpect unto thoſe mountains,whereof they gloried,as places of impregnable ſtrength; and wherein they confided, as ſure ſuccours for retreat, and relief in times of difficulty and diſtreſs, Ier 5. 17. &21.13.& 49.16.Matth. 24.16.

V.15.*And upon every high tower;and upon every fenced wall*]No Fort,or ſtrong wall,ſhall be able to fence, or ſecure any, chap. 30. 25.Ier.51.44,58.Lam.2.2,5,8.

V.16.*And upon all ſhips of Tarſhiſh*] The land lying,a good part of it,upon the Midland-ſea, the Weſtern bound of it, Deut. 34.2. Joſh.1.4. Their ſhipping was matter,both of ſtrength and wealth to them, by furniſhing of them, both with treaſure, and other rich merchandiſe,with matters,as wel of neceſſary uſe,as of pleaſure alſo and delight,Gen.49.13. Deut.33.19. Judg.5.17. 1 King. 9. 26, 28. 2Chron 9.21.Prov.31.14.For they are wide here,who would have Tyre here intended,ch.23.1.as confederate with Syria:The Prophet dealing here only with his own people,ver.5,6.

ſhips of Tarſhiſh] *Tarſhiſh*,Or,*Tharſhiſh*, Was the name of one of the ſons of Javan,Gen.10.4.whoſe poſterity bearing his name, and ſetling,as ſome ſuppoſe,in ſome part of Spain, gave that denomination,both to the city they there built, and the Region thereunto adjacent;which,by ſome corruption of language,afterward came to be called,*Tarteſſus*,the one;*Tarteſſia* the other, And of this place, they underſtand that paſſage,Ezek.27.12.Others,(and this way the moſt go) are opinion, that having ſeated in Cilicia , they gave the name of *Tarſhiſh*,as to the whole region,in general,which they ſuppoſed to be mentioned,ch.23.10.ſo, more ſpecially,to the chief city, and Port-town of that Territory, called, in after-times, *Tarſus*; the place of Pauls birth,Act.21.39. and 22.3. The former ſuppoſe, that by *ſhips of Tarſhiſh*,here,as alſo,ch.23.1.Pſalm 48.7.& Ezek.27. 25. are meant ſuch ſhips, as either belonged to that Port-town in Spain;or that belonging to other places, were wont to trade thither:as alſo,that thoſe *ſhips of Tarſhiſh* mentioned, 1 King. 10. 22. and 22.49.2Chro.9.21.&20.36.were ſo tearmed,becauſe they traded to a place in India,of the ſame name with that in Spain; which they imagine alſo, to be that which is uſually called,*Ophir*. But that ſeems not to be ſo ; becauſe in the ſtory of Jehoſhaphat;it is ſaid,that he built *ſhips of Tarſhiſh to go to Opher*, 1 King. 22. 49. 2 Chr.20.36. Thoſe therefore that go the latter way,ſuppoſe, that from the city of Tarſus,being a Port-town of note in the Mediterranean-ſea;and its territory lying much upon that Sea;the Midland-ſea,was ſometime called,*Tarſhiſh*;ſo underſtand they that, Jon.1.3. and that the ſhips,either belonging to that Port,or trading to and fro,in that ſea, were thence called, *ſhips of Tarſhiſh*. Now that ſea being the greateſt,that they, of thoſe parts, were acquainted with, in regard whereof it is called, *Thus great ſea*, as neereſt alſo at hand,Pſalm 104.5. in way of diſtinction,from that other leſs, and more remote,*the red-ſea*,Pſalm.106.7.Hence,in proceſs of time, it might well come to paſs,that the name of *Tarſhiſh*;was given more generally,unto any more vaſt *ocean*,or *main ſea*. From whence alſo the Geek word, that ſignifies the *Sea*, ſeems derived, by the interchange only of one letter,not unuſual.And ſo *ſhips of Tarſhiſh*,in general, thoſe that were uſually employed in any ſuch great Sea. Thus it is ſaid,that *the King had at Sea, a Navy of Tarſhiſh*,1 Kings 10.22.That is, ſuch a Fleet,as was imployed in the Eaſtern *main-Sea*;by which it traded to Ophir. But howſoever it be, for the originall of the name,or the place from whence the tearm was firſt taken ; both parties herein agree,that by *ſhips of Tarſhiſh*, are meant ſhips of great bulk and burthen ; ſuch as uſed to trade in the main ſeas,in great, wide,and deep waters, Pſalm. 107.23.So tearmed in way of oppoſition to ſuch ſmaller veſſels, of leſs ſize and ſtrength,as were commonly imployed in the ſhallower waters, and more ſhoalic ſeas ; ſuch as the inland lakes ; called alſo *ſeas*, ch. 9. 1. and the red ſea, ch. 18. 1.

and upon all pleaſant pictures] Heb. *pictures of deſire*;or, *delight*, As ch.32.12.*fields of deſire*;or *delight*:and,*a veſſel of deſire*,or,*delight*, Ier.25.34,Hoſ.13.15.Some underſtand it, of ſuch curious pictures, or other ornaments, as their ſhips here ſpoken of, were beautified, painted,or in-laid with,Ezek.26.5,6,7.Act. 28. 11.Others, of ſuch as their chambers, were hanged, and adorned with, Ezek. 8. 12. Others,of their images, made for idolatrous purpoſes, ſuch as they were forbidden to make uſe of,Levit. 26. 1.and commanded to deſtroy,Num. 33. 52. The word hath affinity, with one, that ſignifies *imagination*, Pſal.73.7. Prov. 18.11. and it fitly anſwers a Greek word,uſed,Act.17.29.In regard whereof, ſome render it,*rare-devices*. But the word being uſed for *imagery*,and pictures, we may very well here take it, for all ſuch curious pictures,as being either for ſuperſtitious uſes,or civil ornament intended,they were much taken with,and took much delight in.See ch.1.29.

V.17.*And the hautineſs of man ſhall be bowed down*]Or,*humbled*, *abaſed*;when they are ſtript of all thoſe goodly matters,implements, and ornaments,wherein they ſo much formerly prided themſelves, chap.39.4,6.Lam.1.7,10. See v.9,11.

and the lord alone ſhall be exalted in that day]See v.11.

V.18.*And the idols*]Of the name, or word, ſee before, v. 8. their idols ſhall not be able to ſave themſelves;much leſs thoſe that ſaved them,and expected ſafety from them. See chap.1.31.2Sam.5.21. ch.46.1,2.

he ſhall utterly aboliſh] *He*,to wit,the Lord, of whom,v.17.or, *the idols ſhall utterly paſs away* ;or,*be aboliſhed*.For the verb is of a paſſive ſence, and ſignifies ſuch a *changing*, or *paſſing away*, as is accompanied with diſſolution,and deſtruction,Job 14.14.Pſal.102.26. Prov.31.8.compared with Prov.24.11. or more fully, (the noun being plural,and the verb ſingular) *the idols, each of them, ſhall be utterly aboliſhed*. For,that is uſually intimated, in ſuch kind of conſtruction.The like is found,Gen.49. 22. Exod.17.20.&31.14.Prov.3 18.and.14.1.See v.20.ch.3,5,10.&26.19.

utterly]So the word, here in an adverbial notion, is found adjectively oft uſed elſewhere; as of the ſacrifices, *wholly*, or, *utterly* conſumed and burnt all to aſhes,Levit.6,22:23.Deut.13,16.& 33. 10.Pſal.51.20.the rather to be obſerved, (as implying a generall and utter abolition of their idols) becauſe a Writer of ſome note, denyeth the word here uſed, ſo to ſignifie,and would have the text read,they ſhal *paſs away, as the night* doth at the Sun-riſing,Cant.2. 17.But this the vowel points will not bear.

aboliſh] *Aboliſhed* they ſhall be, either, by Gods judgment executed upon them,Exod.12.12.1Sam. 5.3,4.Ier.43.12.&46.25. See ch.1.31.or by the hands of thoſe,that had before made,and adored them;being now either aſhamed of them, when they find how unable they are to help them:v.30.or abhorring them,and ſeriouſly repenting of their folly, in the worſhip of ſuch vile and baſe ſtuff, ch.17.7,8.& 27.9.&30. 22.Hoſ.14.8.

V.19.. *and they ſhall go into the holes of the rocks*]The wicked Idolaters, terrified with the dreadfulneſs of Gods judgments, ſhall betake themſelves to any place, where they might, if it were poſſible, be ſheltered from Gods wrath, or br hidden from his ſight.See. v.10.

they ſhall go] Or, men *ſhall go*; or, *there will* then *be going into the holes of the rocks*.An imperſonal,or indefinite manner of ſpeech,(like that,Numb.19.5.*and he*;or,one *ſhall burn the heifer*;that is,*the heifer ſhall be burnt*.And Mal.1.5. *and they*; or, men *ſhall call them*:that is, *they ſhall be called*,)which makes it,here, the more emphatical. As if he had ſaid, (naming none that ſhould ſo do) there will be nothing on all hands,but running into holes,and caves,to hide themſelves, Hoſ.10.8.Luk.23.10.Rev.6.16.&.9.6.

holes]Dark,and blind places; as the word imports, 1 Sam.13.6.& 24.3,4.

and into the caves]Heb.*holes*;or,*hollow places*. For it comes from a word,that ſignifies to *pierce*,or, *bore*; or *thruſt through*. Exek.28.9. and hath affinity,both,with that, which ſignifies *windows*, that are broken through the wall,to let in air,and light,Jer.22.14.and with that alſo, that ſignifies *pipes*, that are made hollow, for wind and breath to paſs through,Judg. 11.34. Such holes,or hollow places, as are as windows,or pipes,in the ground.The word is no where elſe found.

of the earth]Heb.*duſt*,as verſ.10.

for feare of the Lord]See v.10.

when he ariſeth]So is God ſaid to do, when he comes to execute judgment; who before ſeemed to ſit ſtill, as not regarding what men did.So Pſal.3.7.and 76.&.9.19.&68.1.

to ſhake terribly the earth]Or,*land*,as ch.1.7.and 9.19. and verſ.7. when he comes to make a terrible earthquake in the State,Pſal.75. 3. Great commotions and concuſſions in a State, are compared to great earthquakes,that over-turn houſes,and buildings,and ſwallow up,ſometime,whole cities,Rev.6.12,14.&8.5.and.11.13,19.and 16. 18.Zach.14.4.So v.21. Yea,ſuch ſometime come before,as preſages of further judgments,Matth.24. 7.Mar,13.8. Luk.21.11.and ſo it ſeems,one did,as a warning peice,or peal,to that here denounced. See Amos1.1.Zach.1.4,5.

V.20.*In that day*]*Then*;or,*at that time*:as v.11.chap.3.7.

a man ſhall caſt his idols] *Man*, for *men*;as verſ. 9. Idolaters ſhall with indignation and diſdain, caſt their idols, the moſt precious of them,not the treen, and the ſtone onely, Ezek.20.31. but their ſilver,and golden ones, Pſal. 115. 4.into the vileſt and filthieſt holes and corners;when they ſhall perceive them utterly unable to ſtand them in any ſtead.See ch.1.29.&8.21. Though ſome(but with leſs probability)underſtand it, of hiding them in ſuch places for ſecurity, in regard of the richneſs of their materials. But the verb here uſed, ſeems to imply,not a care to keep, but a contempt, and diſregrade,as Ezek. 7.19.

which they made each one *for himſelf*]Heb.*which they made for him*; or, *for himſelf*.Which may be taken,either indefinitly, and imperſonally,*which they made*;that is,*which were made for him*:as Gen .41. 13.*he reſtored me to mine office;and him he hanged*:that is,*I was reſtored to mine office,and he was hanged*.And ch. 60. 14.*they ſhall call thee*; that is,*thou ſhalt be called*.See v.19.or,by a tranſition from number to number,in Scripture not unuſual; as Pſal.127.5.&140.8.diſtributively, as our Engliſh well renders it; each one *for himſelf*. The rather,becauſe the word is taken collectively in the former branch. See v.8,18.

made]Made themſelves,as ch.44.15,16, or cauſed to be made for them by others, ch.46.6.

to the moles and to the bats] Some joyn theſe words with the next before-going;and ſo render the text, *which they made to worſhip moles,and bats*. As if the meaning were,that they made golden, and ſilver images;as the Egyptians ſometime of *mice*, 1Sam.6.4,5. So of *moles*,and *bats*,thereby to worſhip thoſe creatures,whom thoſe figures did reſemble. And true it is, that the Idolaters, in thoſe times,did,in their Idolatrous ſervices, make uſe of the pictures and images,even of the vileſt and baſeſt creatures,Ezek.8.10.yet,not in likelihood,to worſhip thoſe very creatures,but ſuch imaginary deities,as by thoſe forms they intended ſymbolically to repreſent. So the Philiſtims by their Dagon, framed like a fiſh,or a mer-maid rather,1Sam.5.4. intended not to worſhip any fiſh,or ſuch Sea-monſter,but their tutelar- god;whom, out of ſome ſuperſtitious conceit, they were pleaſed ſo to portray.This expoſition,therefore, ſeemeth over-much forced; and the words are rather to be referred to the firſt branch of the verſe; *they ſhall caſt* them *to the moles, and to the bats* ,that is,into ſuch holes,as the one dig in the ground; and ſuch dark and duſty corners,as the other uſe to rouſt in,either about the houſe,or elſe where;not the very ſame,neceſſarily,but any ſuch.See, *ſhips of Tarſhiſh*,v.26.

moles]The word is no where elſe found;but ſignifies ſuch a beaſt, as digs, and boroughs in the ground. Which ſome therefore would have to be the *cony*, or the *great mountain-rat*, that is riſe in the Alps.But the Hebrew hath another name for the one, Levit. 11.5. Pſal.104.18.Prov.30.26. And of the other it is uncertain, whether it were at all found,or known much-leſs frequent in thoſe parts.It is moſt probable therefore to be, as it is here rendered, *the mole*, though another word alſo be ſo tranſlated, Lev.11.30.Some would make two ſeveral words of it, rendering it, *to dig holes*,or *vaults*;but the former is the more generally received,and the more probable.

bats] Of this all agree,both here,and Levit.11.19.Deut 14,18. yet the Latine word for *a mole*, is the very ſame with this.And the one may be derived from the other, in regard of ſome qualities, wherein thoſe two creatures agree.As in the dimneſs,and duskineſs of their eye-ſight, not enduring the broad day-light. For neither of them is ſtark blind; and the ſame word in Hebrew (yet not this) being uſed both of a fowl,Levit.11.18.and of a creeping creature in the very ſame chapter,v. 30. Some of the Rabbins render it in the former place,*a bat*,in the latter,*a mole*.

V.21.*To go into the clefts of the rocks*] When he hath thrown away his idols, that could not ſecure him, to aſſay what ſhift he can make for himſelf.See v.18.

clefts]As Exod.33.22.

into the tops]Or,*cliſts*.See ch 57. 5.to go into the *clefts*; or,up to the *cliffs*. The word in the original, doth properly ſignifie a *branch*, chap.17.6.&27.10.and being applyed to rocks, and hils,it ſignifieth ſuch parts thereof, as the main body of the rock, or mount, doth branch it ſelf forth into. The *cliffs*,as we term them: between which places of refuge and ſhelter,are oft-times found; and which being ſteep,and riſing higher then the main bulk,or body of the rock,are not of eaſie acceſs for an enemy,Judg.15.8.Pſal.104.18.Jer.48.20.

of the ragged rocks]The word,*ragged*,is not in the original;nor is it included in the term here uſed: which ſignifies any rock in general,Numb.20.8.Pſal.40.2.chap.32.2.See chap.16.1.

for feare of the Lord, and for the glory of his Majeſty]See verſe 10,19.

when he ariſeth to ſhake terribly the earth] See before,v.19.

V.22.*Ceaſe ye from man*] A dehortation, very fitly inferred upon the former denuntiation; and making way for what followeth,ch. 3.1,2,&c. ſeeing that all humane helps,and external ſtayes will fail;and no might or height will be able to ſecure any, when God comes to execute judgment: be admoniſhed,and adviſed,to caſt off your vain confidence in frail and mortal man,Pſal.146.3. Jer.17.5, 6.and remember you have to do with God, before whom no man is able to ſtand,Pſal.76.7.12.Eccl.6.10.ch.45.9.

man]For, *men*;as v.20.

whoſe breath is in his noſtrils]Heb.*in his noſe*.Whoſe life is ſo frail that if his noſtrils be but ſtopt, that he cannot breathe freely, he dyeth,2King.8.15.or whoſe life,as a puff of wind,paſſing to and fro through his noſtrils,may be very ſoon and ſuddenly gone. Or ,who may puff and blow,as if he could do great matters, Pſal.10.5.and be puffed up, and ſwell, with an high conceit of himſelf, 1 Cor.8.1.1. Tim.6.4.but all is no more,but a little looſe wind,that may be ſoon gone,and he with it,Pſal.78.39.and146.4.Act.5.5.

for wherein is he to be eſteemed?]What reckoning is to be made of him,Job.7.17,18. Pſal.8.4.&144.3,4. Not, but that man is an excellent creature of himſelf, bearing Gods image, Gen. 1.27.& 9.6. and being one of Gods maſter-pieces, Gen. 1. 26. Pſal. 139.14,16. of more value then the whole world beſides Matth. 16. 26.as appeareth by the price paid for his ranſome,1 Pet. 1.18,19. But that, if he come into compariſon with God, or if he ſhall ſtand in oppoſition againſt God,he is a ſorry, feeble, worthleſs thing; a puff of wind,and a pile of duſt,Pſal.103.14.&78.39. Eccl. 12.7. a thing of nothing,or leſs then nothing;that God is able eaſily to blow away, and bring to nought,in an inſtant,Gen.2.7.and.3. 19.&18,27.Pſal. 62.9.chap.40.15,16,22,24.Dan.4.35.

CHAP. III.

Verſ 1. F*Or behold*,&c.]This chapter is part of the Prophecie,or Sermon,beginning chap. 2.2. Very ſutably ſubjoyned to the dehortation,wherewith the former chapter is concluded. He dehorted,there,from confidence in the creature;man eſpecially,and whatſoever ayd or ſupport he is able to afford. And here he renders a reaſon of that his dehortation; to wit, becauſe all ſuch props and ſtayes God hath determined to withdraw.

behold]A note as well of admiration,as of attention;giving warning of ſome,as well admirable, as remarkable matter to enſue. So Gen.6.13.ch 7.14. and 29.14.

the Lord,the Lord of Hoſts]See ch.1 24.

doth take away]Heb.is *taking away*;or,is *withdrawing*:as Prov.28. 9.he is preſently about to do it.He will certainly do it;and he will ſuddenly do it:It is as ſure to be done,and ſoon done,as if it were in doing,or done already.So Gen.6.7,13.1King.14.14.chap.29.14.Jer. 4.6.and.5.15.

from Jeruſalem,and from Judah]See of theſe,on chap.1.1.

the ſtay,and the ſtaff]All means,one and other, whereby,as with a ſtaff;mans life is ſuſtained,v.1.or a State is ſupported,v.2,3. The words in the original, do both ſignifie one and the ſame thing; to wit,ſuch a ſtaff,wherewith men,weak through ſickneſs, Exod.21.19. or age,Zach.8.4.or for eaſe in journey, Mar. 6. 8. are wont to ſtay themſelves.They differ only,herein,that the one is a maſculine, the other a feminine form;either is uſed for ought, that a man ſtayeth himſelf with, thruſteth to,or relieth on, Pſal. 18. 18. ch.36.26. though the latter only be found uſed for *a ſtaff* properly ſo termed; both mentioned here, to intimate *ſtayes* of all ſorts, more or leſs.

the whole ſtay of bread] Heb.*all ſtaff*; or,*ſtay of bread*. (as *whole*

bead;

head;or,*every head*,chap.1.5.) Hereby ſome underſtand that *power* and *vertue* that bread hath to nouriſh;as if God threatened to deny a bleſſing to their food.So that albeit they had bread, and did eat;yet what they did eat ſhould not nouriſh them, ſhould do them no good, A judgment ſuppoſed to be threatned, Levit. 26.26. in thoſe words,*ye ſhall eat,and not be ſatisfied*; and to have been put in execution,Hag.19. where it is ſaid,*ye eat, but are not ſatisfied*; or *filled*. And true it is,that mans life,health,and ſtrength, depends not on bread, or food; but on Gods Will and pleaſure,Deut.8.3. Matth.4.4. who, if he deny a bleſſing unto the creature,or withdraw the power and efficacy from it, which he can do, when he will,and oft doth:the creature then, though we have it,and uſe it can nothing avail us. But even thoſe two Scriptures ſeem rather to intimate a ſcarcity of bread; as by the tenour of the context in either may appear;as alſo by the oppoſition in the former of them, of *eating their fill*;or, *feeding to ſatiety*,to the full,Levit.26.5.and in the preſent paſſage,God ſeems rather to threaten the taking away, from them, the creatures themſelves, that are the ordinary ſtayes of mans life; as the perſons alſo of thoſe, that were the ſtays of their State,v.2,3.By *the ſtay*,or,*ſtaff of bread*, therefore, I ſuppoſe rather to be meant,*bread it ſelf*:*Bread* being put for all manner of food, and ſuſtenance, as the principall, moſt general, and moſt ſtrengthening food,Pſal.104.14,15.(as 1 King.4.22,23 Neh.5.14,15,18.ch.4.1.)and *ſtaff of bread*,for *bread*; which is as *a ſtaff*, or, *a ſtay*,Levit.26.26.Judg.19.3,8.Ezek.4.14.and. 5.16.as *the daughter of Zion*,for *Zion*;that is,as a daughter, ch.1. 8.and *the ſign of circumciſion*,for *circumciſion*,which is *a ſign*,Rom. 4.11.God threatning to bring upon them (as he did ſometime upon Egypt;where he is ſaid,as here,to have *broken the whole*, or, *all the ſtaff of bread*,Pſal. 105.16.)an extream ſcarcity of food. And what was here threatned,we ſhall finde fulfilled, Jer.37.21.&38.4.

and the whole ſtay of water]Heb.as before, *all ſtay*;or,*ſtaff of water*.All manner of drink, as needful as bread, or meat, for the ſupport of mans life: All comprehended under the name of *water*,becauſe water is in thoſe parts,the moſt general and ordinary drink, Num.21.5.Deut.2.28.& 9.9.1King.18.4,5.2King.6.22.Jer.3.7.

ſtay of water]As of *bread* before.For,*water* it ſelf.See Amos 4.8. compared with Hag. 1.6.

V.2.*The mighty man*,&c.]Thoſe two mentioned, ver.1.were the ſtayes of each ſeveral mans life.Theſe that follow.being the prime perſons:for martial, civil, and Eccleſiaſtical Officers are not the chief ornaments only, but the ſtays and pillars of the joynt body politique,both of Church and State,Judg.51.4,15.1King.2.12.and 13.14.Pſal.68.27.&75.3.Eccl.10.17 ch.1.26.1Tim.3.15,which being removed therefore, the ruine of both muſt needs enſue; as of an houſe when the principal pillars are pulled away,that ſupport it, Judg.16..25&30.

mighty]For ſtrength of body,1 Sam.14.52.1 Sam.17.10. or, for power of command, Gen.10.8,9.

and the man of war]Or, *the warriour*. Skilful and expert in military affaires,Judg.20.17.1Chr.12.36.

the Judg, and the Prophet]The one to act, and by execution of juſtice,to reform.Jud.2.18,19.The other to inſtruct;and by inſtruction,to reclaim.Jer.23.22.

and the prudent]The word properly ſignifies a *Diviner*;and is taken,commonly,in an evil ſence, for ſuch, as by diabolical wayes of divination,undertake to fore-tell future events, Deut. 18. 0.Joſh. 13.22.Yet here,in the better part,for a man of much ſagacity, and depth of judgment,able ſo to bolt out the truth of things difficult, and abſtruſe;and to deem of,and gueſs ſhrewdly at the conſequences, and events of affairs, that he may ſeem to have a ſpirit of divination in him.So is the word taken,Prov.16.10,and an inſtance of it we may ſee in Solomon,1King.3.16,28.See Eccl.9. 16,18.

and the ancient]As ch.9.15. by reaſon of years, and age, grave, wiſe,and experienced;and in that regard,of more authority,Levit. 19.32.Prov16.31.and 20.19.Job15.9,10&32.4,6,7.Ezek.7.20. See 1King.12.6.8.

V.3.*The captain of fifty*] One of the leaſt numbers that Commanders took charge of,Exod.18. 21,25.1 Sam. 8.12.2 King.1.9, 11.,13. intimating, that hardly any fit to undertake the leaſt and loweſt charge,ſhould be left.See verſe 7,8.

and the honourable]Heb. *the man eminent in countenance*; as ch.9. 15.one that carries authority with him in his countenance,a man of reſpect,in regard of his birth,(Eccl.10.17.chap.19.11.)place,or parts,Eccleſ,8.1.

and the councellours] Such as Princes are wont to have neer at hand,to adviſe with in weighty affairs, 2 Sam. 15.12.and 16. 23. 1 Chr.26.14.2Chr.30.2.Eſth.1.3.ch.1.26.&48.13.Such, as being pious and prudent,may be of great concernment for the ſupport of a State;and where ſuch fail,all is like to fall, and miſcarry,both at home,and abroad,Prov.11.14.and 24.6.Mic.4.9.

and the cunning artificer]Heb. *the wiſe of the workmen*,in timber, ſtone, or metal; for in Scripture, as alſo in other the learned languages,the skilful in ſuch arts are tearmed wiſe;and skilfulneſs in them,*wiſdom*,Exod 31.3,6.ſuch among them,as are in ſuch affairs more skilful then ordinary; who being of much uſe in a State,either for civil, or warlike employments; much inconvenience and detriment therefore,may accrue to a State,by want of them,1 Sam. 1[illegible].19,20.2King.12.11,12,and 24.14.Jer.24.1.Zach.1.20,21. For I cannot here accord with that learned Writer, who would have the words rendred,one *skilfull in witchcrafts*;becauſe the Chaldee uſeth the latter tearm commonly for *witch-crafts*.

artificer]The word ſignifies(as alſo the Latine that anſwers it) ſuch, as work either in metals;as ſmiths, braſiers, and goldſmiths, Gen.4.22.Deut.27.15,or, in timber and ſtone:as carvers, carpenters,maſons,and the like,2 Sam.5.11.1Chr.14.1, and22.15.

And the eloquent Orator] Or, *skilful of ſpeech*. Heb. *skilled in charms*,ch. 26.16. and ſo alſo would that former learned Annotator have it here taken.But it is generally ſuppoſed rather,thereby, here to be meant one of that power and efficacy in ſpeech; that he is able by his perſwaſions, ſo to prevail with thoſe he ſpeaks to, that his words ſeem to be as a ſpel;and the perſons he ſpeaks to,to be as charmed by him,Pſal.58.5.1. Cor.2.4. As is the word of divination uſed in no ill ſence, Prov. 16. 10. Such an one was Abigail,that charmed David,1Sam.25. 24, 34. and ſuch another was the woman of Abel,that charmed Joab firſt,and then the whole City,and ſo ſaved it from being ſacked, 2Sam.20. 16,22.Of ſuch Solomon,Eccleſ.9.14,15.The words,*Orator*, *Artificer*, and ſo the reſt of them, though in the ſingular number, are not meant of any one particular perſon; but are put collectively, for all, or moſt, of each degree or rank mentioned. So ch.2.7,20.v.5.

V.4. *And I will give children to be their Princes*] The fearful effect following on the removall of ſuch as are of abilities for goverment and imployment.

I will give children to be their Princes] Or,*I will make children their Princes*.For,that is the uſual ſence of the Hebrew phraſe here uſed,Pſal.2.8.chap.60.17.Jer.9.10.

I will give]Set up,place in Offices of goverment. For, into ſuch places none come, but either by Gods permiſſion, or appointment, Pſal.75.6,7.Prov.8.15, 6.Dan.4.25,32. and he gives ſuch,as well in wrath,as in mercy.Hoſ.13.11.

childern] Either in age,and years, and conſequently rude, and raw, wanting experience and diſcretion for ſo weighty an employment,Eccl.10.16.or of a childiſh diſpoſition,for wit,skill,carriage, courage,and the like,no better than children;or in ſome ſort worſe, becauſe leſs teachable and tractable then children, Eccl. 4. 12. Such were Ahaz,Manaſſes,and Joſias his ſucceſſors. See v.12.

and babes ſhall rule over them] *Babes*,that is,childiſh,babiſh ones; no wiſer or diſcreeter, then either ſuckling, or newly weaned babes. For, from the word that ſo ſignifies, the moſt deduce that here uſed,Pſal.8.2.ch.28.9.Yet ſome other render it,*men of illuſions*,or,*inſolencies*;that is,mockers;men of inſolent carriage; ſuch as take delight in the ſcornful uſage of others. For ſo is the word taken,from whence they derive it. But the former ſeems the genuine ſence of the word here,(being no where elſe found)as confirmed by what followeth,v.12.

V.5.*And the people ſhall be oppreſſed*] The neceſſary conſequent, either of none, or of ill goverment; where either no governours at all are,or in ſuch place of goverment,as are not able to govern themſelves,Judg.9.4,6,15,20& 17.6.& 18.[illegible]19.1.& 21.25.

opreſſed]Not by cloſe,and under-hand dealing defrauded; but by force,and open violence deſpoiled,as Judg.18.24.25.So v. 2.Some read it,*and the people ſhall oppreſs one another*;or,*among the people,one ſhall oppreſs another*.And the ſence comes all to one,in either; but the verb here uſed,is paſſive,as 1 Sam.13.6.&14.24.chap.53.7.

one by another]Or,*one againſt another*. Heb.*man by man*; or, *man againſt man*. This clauſe ſome joyn to the former words, as our Engliſh hath it. Others being a new ſentence with them, ſupplying a word,much of the ſame notion with that which in the next branch is ſubjoyned.*Man* ſhall riſe *againſt man*,as Mic.7.6. that is, one againſt another,as 1 Sam.2.25. and the points of diſtinction, in the original,carry it rather this way.See ch.9.21.

and every one by his neighbour]Heb.a *man by*, or, *againſt his neighbour*:or,*friend*,A common phraſe in Hebrew,for *one another*;without any ſpecial notion, or intimation of mutual relation, or reſpect, Exod.21.14,18,35.ch.13.8.Jer.7.5.Yet, in this place, it ſeems to have ſome emphaſis in it;as implying, that no reſpect of vicinity; or amity,would be had among them;but that they would be as forward to wrong a neere neighbour,as a meere ſtranger,a friend,as a foe.See Jer..9. 4.5. Mic.7.5,6.

the child ſhall behave himſelf proudly againſt the ancient] There ſhall be a general confuſion of all degrees,without reſpect of age, or State,ch.24.2.

behave himſelf proudly] Or,*ſtrengthen himſelf*. For the word ſignifies as well *power*,as *pride*,Pſal.138.3.Cant.6.5. See *Rahab*,ch.51. 9.Heb.*behave themſelves proudly*;or,*ſtrenthen themſelves*.For the noun is ſingular,the verb plural. Of which form of ſpeech, ſee before, on ch.2.18,20.The meaning is,every boy, or young ſtripling, will be taking heart, to carry himſelf malepertly, or inſolently toward the ancient,whome he ought to reverence and reſpect,Levit.19.32 See v.12.

and the vile]Or,*contemptible*.Heb. of *light* eſteem,1 Sam.2. 30. & 18.23.See ch. 16. 14. every baſe fellow, (as before, every boy) will make bold with,or carry himſelf ſaucily, and arrogantly toward thoſe,that be far his betters.So Shimei, 2 Sam.16.5.9.

againſt the honourable] The word ſignifies *weighty*,as the other *light*.Men of worth, and weight. For honour and weight go together;and the ſame word.with little difference, in the three learned languages,imports.either ;Deut.23.58.ch.23.9.

V.6.*when a man*, &c] Or, as ſome,*For a man*,&c.as rendring a reaſon of the former confuſion ; becauſe every man ſhould ſhun all publick employment,& no man be willing to takeany authority upon him,ch.59,16. The particel may well ſignifie either ; as before,chap. 1.29.30.& 2.19. And according to the former reading, confirmed by what followeth, v.7. It containeth a relation of a further evil, mentioned rather as an effect,and conſequent of the former;to wit, that the State ſhould be in ſuch a general confuſion,that men would be glad to get any to protect them, and to offer place of command and authority to them ; but thoſe whome they ſhould make ſuch offers unto, conſidering how things ſtood, ſhould utterly refuſe that,which ordinarily men are wont moſt to affect,Num.16.3. 2 Sam. 15,4.

when]Or,And *when*.As ſome render it,that go this way,(as ch.8. 19.)for the better connexion of it with the precedent diſcourſe. So v.11.

a man]Or,*any man*,as Levit.1.2.

ſhall take hold of his brother]Any one of his kindred as Gen.13. 8.Deut.18.2.&25.5,9.or,of his nation;as Deut.15.7,11.&23.19,20, For, no ſtranger was to bear rule with them,Deut.17,15.

ſaying]A needful ſupply,though not in the Hebrew,as Pſal.105.15. Jer.30.17.

thou haſt clothing]Thou haſt good apparrel,ſuch as few have left them in theſe times of plunder, and ſpoil ; that, for which the common ſort of people, are wont moſt to regard men, Jam. 2. 2. or,*apparrel*, being put more generally for all ſort of neceſſaries; thou art furniſhed with means, and are not unfit therefore to beare office among us.

be thou our Ruler]As Judg.9.8,10,12.& 11.6.

let this ruine be under thine hand] Help to ſupport,or repair the ruines of the State; or, (the abſtract put for the concrete,as chap.1. 21.&64.6.)take the charge and goverment of this ruinous, or tottering State,upon thee.See Pſal.75.3.& 82.5.

ruine]As Zeph.13. A metaphor taken from an houſe,or wall,either ready to fall,or ready fallen down,Pſal.62.3.ch.30.13.Amos 9. 11.See v.8.

under thine hand] Under thy *charge*;*hand*, for,*charge*; as Num.4. 2833.

V.7.*In that day*]Or,*Then*;as ch.2.11, 20.anſwering to the particle *when*,v.6.

ſhall he ſweare]Heb.*liſt up*.To wit,his hand.A phraſe frequent in Scripture, taken from the rite, in thoſe times uſed, of lifting up the hand toward heaven,in the ſolemn taking of an oath,as to him that dwelleth in heaven,(Pſal.123.1.chap.57.15.&66. 1.)by whom they ſware,See Gen.14.22.Deut.32.40. Ezek.20.6,15,63.Rev.10.5,6.

ſaying,I will not be]Or , *I cannot be*.For the future,in Hebrew,is oft potential.So Job 9.3.& 14.4,14.Jer.2. 23.32. and ſo here for the reaſon rendred of his refuſal.

an healer]Heb,*a binder up*.A metaphor taken from chirurgery;and the binding up of wounds,and ſores for the cure of them.See ch.1.6. & 30.26.I dare not undertake the cure of ſuch deſperate evils,as the State is poſſeſſed of,and peſtred with,chap,1.5,6.

in mine houſe is neither bread nor clothing]I am not ſo furniſhed,as you ſuppoſe me to be.Either fear ſhall make him rather to forſwear himſelf, then to undertake ſo perploxed and perilous a charge. Or ſuch ſcarcity ſhall be of all neceſſaries, comprehended all under theſe two heads,(as we uſe to ſay,meat,drink, and apparrel.) Gen. 28.20.1 Tim 6.7.that even thoſe ſhall be found to want them, that were eſtemed to have greateſt ſtore of them,2 King.6.27.

bread]See v.1.

V.8. *For Jeruſalem is ruined, and Judah is ſallen*]Or,*when*;as v. 6.So ſome,continuing the former ſpeech of the party refuſing to take charge;and rendering a reaſon of his refuſal to undertake the care and cure of the State:as being ſo far ruined, that it was not in his power to ſupport& keep it up.But the context runs better,as we have it; or as ſome other, *ſurely*.For ſo the particle here uſed, is alſo ſometime taken, Iob.8.6.& 20. 20. Pſal. 44. 22.or, *Therefore*, as Pſal 116.10. Ier.9.20. For the Prophets intent ſeems to be, as to relate their ruin, touched upon v.6. ſo to ſhew the cauſe of it, to wit, for their extream obſtinacy and impudency, in their carriage towards God.

Jeruſalem and Judah] The Jewiſh State,the Inhabitants of that city,and people of that land. See ch. 1.1.For, that he ſpeaks not ſo much of the city,or land it ſelf;as of the perſons, people, and State conſiſting of them, as ch.1.27.the words enſuing ſhew.

is ruined]Or,as ſome,*hath ſtumbled*; as Pſal.27. 2.ch.8. 15 .according to that of the Apoſtle,Rom. 9. 32. &11. 11.but the other agreeth better with the former paſſage,v.6.and ſo is the word uſed, Pſal. 107,12.&109.24.

is ſallen]Is come to confuſion,as ch.21.9.

becauſe their tongue and their doings, are againſt the Lord] They ſet themſelves both in word and deed againſt *Jehovah*, him from whom they have their being,(Act.17.25,28.See ch.1.2.) Pſal.73.9. Mal.3.13.Jude 15.

to provoke the eyes of his glory]As if they ſpake,and did things on purpoſe,to provok him to his face.So Pſal.78.17.chap.1.4.&65.3.Jer. 7.18,19.See ſomewhat the like, Job 17.2.

to provoke]Or.*by provoking*; or, *in provoking*. So is the particle uſed,Gen.3 .22.*by knowing* ; or, *in knowing*. For ſo it would be there rendered ,and Deut.9.18.*in doing evil*.See ch.10.2.

the eyes of his glory]Or, *his eyes,of glory*:as, *his name of glory*,Pſal. 72.19.For,*his moſt glorious eyes:his moſt glorious name*. So,*his hill of holineſs*,Pſal.15.1. *his Son of love*,Col.1.13.*His word of power*, Heb. 1.3. For, *his moſt holy hill*, *his moſt beloved Son* ; *his moſt powerful word*.

V.9.*The ſhew of their countenance doth witneſs againſt them*]Their lewdneſs and ſhameleſneſs diſcovereth it ſelf in their very face and fore-head;neither do they deſire,or endeavour, to conceal it, Ezek 24.7,8.

ſhew]Or,*trial*, as ſome.For it comes from a word that ſignifies, to *acknowledg*,Prov.20.11 . or,*ſtrangeneſs*; as others : becauſe the ſame word ſometime ſignifieth, to *eſtrange*, 1 King. 14.5,6. Or, as others *hardneſs* ; from a word that ſignifies,to *harden*, Job 19.3.and the word in Arabick,is ſaid ſo to be uſed. Nor is it unuſual in the Latine tongue,to ſay,*one of an hard face* for an impudent man. The word (as many other, in this Prophecy) is no where elſe found in Scripture ; that which makes it the more ambiguous. However, the ſence is certainly this, that their very looks alone, were evidence enough, without further proof, to convince them, how they ſtood inwardly affected ; the diſpoſition of their heart therein as evidently offering it ſelf unto view, as if it were even enſtamped on their faces,or engraven on their fore-heads : and that their extream impudency is imply;ed.the ſequel ſhews.See.Jer.3,3. *an harlots forehead*.

doth witneſs] Doth give in evidence againſt them.Heb.*doth anſwer*;in reference to ſuch interrogatories, as are wont to be adminiſtred to thoſe that come in as witneſſes againſt a party queſtioned, or accuſed. So ch,59.12.and in the law,*Thou ſhalt not anſwer a falſe teſtimony againſt thy Neighbour*, Exod.20.16.Deut.5.20.

and]Or,*yea*.As Neh.6.10.Pſal.7.4.For it is a further aggravation of their ſhamleſneſs.

they declare their ſin] They tell it out ; (as Judg. 14.16.*thou haſt not told it me*,)they not only ſhew it in their face ,as,*the heavens* are ſaid *to ſhew Gods righteouſneſs*, Pſal.89. 9. but they publiſh it with their tongue;not in way of confeſſion,as David,Pſal,32.5.but in way of profeſſion,as Lamech,Gen.4.23,24.

as Sodom]That is,the men of Sodom, who openly profeſſed what they intended,and commonly practiſed, Gen.19.5.So Judg.19. 22. See Jer.2. 25.

they hide it not] As thoſe ſeek to do,that are aſhamed of their ſin, Gen.3. 7,8. Job 31.33. See Ezek. 24. 7. a defect of the pronoun as ch.9.9.

wo to their ſoul]That is,*to them*;or, *to themſelves*: as in the next clauſe,and Lam.5. 16.*wo to us*. So Pſal.3.2. *that ſay to my ſoul*;that is, *to me*:and ch.51.23.*which have ſaid to thy ſoul*,that is,*to thee*.Yet the phraſe makes the ſpeech more paſſionate ; being ſpoken by the Prophet,rather in way of deploration, then of denunciation;as that alſo in the Lamentations. See ch.1.4,24.

for they have rewarded evil to themſelves] They do,by theſe their untoward and obſtinate courſes,procure miſchief to themſelves. They hurt not God,but wrong themſelves,Job 35.4. Prov.9.12.& 11. 17 Jer.7.19.

rewarded]Or,*done*; or, *procured*. For the word doth not alwaies imply,any retribution, or reward;as it doth hereafter, v.11. but ofttimes, only a doing of ought,ſimply,to ones ſelf, or another, be it good, or euil. See Pſal.7.5.& 13.6.& 116.7.Prov.3.30.ch.63.7.In all which places,is the ſame word uſed. And it might well be here rendered in the preſent tenſe,(as the like,ch.1,1,3.)*they procure*; or, *do evill to themſelves* : or bring evill upon themſelves. See Hoſ. 12.9.

V.10.*Say ye to the righteous*]Some take theſe words,as ſpoken by way of conceſſion,and preoccupation you will ſay, there is a promiſe made to the righteous that they ſhall do well ; but ye are no ſuch, and it belongs not therefore to you, Deut. 28.18, 19. Others as in way of reprehenſion, and caſtigation of the falſe Prophets, that ſadded the hearts of the godly; but preached peace to the wicked, Ezek.13.19,22.Others rather,by way of caution,and conſolation,to keep up the hearts,and bear up the ſpirits of that ſmall company of godly ones,that remained yet among them; and to give them aſſurance of Gods goodneſs to be ſhewed them, and his care to protect them, amidſt thoſe confuſed and calamitous times, ch. 8. 24. 2 Pet.2.9.

ſay ye to the righteous] Heb. *ſay the righteous*;or. *tell the righteous*. A defect of the particle,as 1 Sam. 15. 31. *one told David*; and 1 King 20.9. *tell my Lord the King*. *Say* to them; that is, to them *be it ſaid*. As *ſay to Archippus*,that is,to *Archippus be it ſaid*.(a place more then one way wronged, (Let the godly man aſſure himſelf of this, ch. 49. 9. & 44. 28. Hoſ. 2. 1. 23. For what God ſayeth or biddeth ſay,ſhall aſſuredly be, Num.23. 19.chap.55.10,11. See ch.1. 20.

the righteous] *the upright man*. Righteous, in regard of inherent righteouſnes,truly, and ſincerely; though not perfectly, and exactly, according to the rigour of the law : for ſo none is here on earth, Pſal.143.2.Prov.20.9.Eccleſ.7.20.) So Pſal,32.11. & 58.10. & 97. 11.Jer.5.1.& Luk,1.6.

that it ſhall be *well* with him]Heb. *that good*.As in the next verſe, *evill*. A ſhort, but quick, and emphatical form of ſpeech, (the like whereunto,ſee Job 34.18.)that good ſhall betide him; that it ſhall fare well with him, however it betide others. That howſoever things go, it ſhall go well with him; for all ſhall work for his good, Eccl. 8.12.Jer.15.11.Rom.8.28.

for they ſhall eat the fruit of their doings]They ſhal not fail to fare well,for their well doing,Pſal.18.24,25.& 62. 12.Gal.6.7,8.Heb.6. 10.A metaphor,taken from husbandmen; who are then ſaid to eat, or enjoy the fruit of their labour, when they are fed,and maintained by that,about which they had formerly taken pains,Pſal,128 2. 2Tim.2.6.So Prov.1,31.

they ſhall] That is, *each one of them ſhall.* For there is a paſſage from number to number,as chap.1.18 20.See verſ.5.

V.11 *Wo to the wicked*]Or,But *wo.* A defect of the adverſative; as v.6,*Wo* here,a note of denunciation, as ch.5. 11.See ch 1.4.

it ſhall be *ill* with him]Heb,no more but,*evill*.See v.10.howſoever the godly fare,it ſhall be ſure to go ill with him,Eccleſ.8.12,13. ch.65.13,15,20.

the reward of his hands ſhall be given him] He ſhall be rewarded according to what he hath wrought, Pſal. 28.4.&62.12.Prov.1.31. Rom.2 .6.2Cor.5. 12.

hands]For *works.* Becauſe the ordinary inſtrument of working, Prov.30.28.&31.16,31 Eccl.9.10.

V.12.As for *my people*] Heb.*my people.* Put abſolutly.See the like, Pſal.11.4.&18,30.Prov.8.14.&16.33.The Prophet,after the former aſſertion inſerted, concerning the different ſtate of good, and bad. according unto eithers diſpoſition, and demeanour,returns again to proſecute his former diſcourſe concerning the confuſion and diſorder of the times.

my people] An emphaſis in it,that ſuch confuſion and diſorder ſhould be among Gods own people, who had better means among them whereby to know their duty,had been better taught,and profeſſed better things,Deut.4.5.7,8.&5. 27.or,that Gods people,thoſe whom he had in a ſpecial manner made his, and undertaken to protect,ſhould by perſons of no worth,or parts; boys, and women be ſo baffled,and abuſed,ch.52.5.See ch.1.3.

children are *their oppreſſors*]Or, *children oppreſs them.* Heb. *child oppreſſing them;*or,*oppreſſors of them:* That is,*every child*,or *every boy*, is *oppreſſing them.*Of the phraſe,ſee before, v.5. Yet ſome read the words,*My people do their Oppreſſours glean*; that is,their oppreſſors do ſo ſpoil and peel them, that they leave nothing behind. And the word indeed may ſignifie a *gleaner* of *grapes*, properly;as another is thought to ſignifie(but that doubtful) of *corn*, Pſal.129. 7.and ſo it ſhould be an alluſion to that,in the Law, where they were forbidden to pluck their vines ſo, as not to leave ſome cluſters behinde, Levit. 19. 10. Deut. 24. 11. and the meaning were, that they ſhould utterly ſtrip them of all as Jer.6.9.See Jer.49.9.But the word rather ſeems here to be taken in the former ſence, as that word neer unto it,and of the ſame lineage with it,doth very frequently import, Jer.6.11.&9.20.&44.10.and ſo the meaning is,that even boys and women abuſed them,and domineered over them;implying,as the inſolent carriage of the one party; ſo the baſe ſpirits of the other: that could endure to be ſo dealt with,by ſuch, Jud.8.20,21.&9.34.See v. 4,5.

women rule over them]Thoſe of the weaker ſex, 1 Pet.4.7. not ſo fit for rule, 1 Tim. 2. 12. and yet over-ruling thoſe,it may be, that ſhould rule; as Jezabel did Ahab ,1King 21.7.15,25.that,which of Jeconiah's mother,ſome ſuppoſe,2King 24.12.or,as ſome,effeminate and womaniſh men,ch.19.16. The word in the Hebrew,wants the firſt,or head letter,of that which ſignifies *men*;as denying head-ſhip to ſuch.They go too far from the text, that would render the word, either *uſurers*,or *oppreſſors.*

O my people]He turns his ſpeech to the people, as minding them, who they were that were the prime and principal cauſes of this their ruine.

they which led thee,cauſe thee *to erre*] Thy leaders, thy rulers, princes,prieſts,& prophets,that ſhould aright lead thee,miſlead thee; partly by their evil examples,and partly by their miſgoverment, the one;and their miſteaching the other, ch.1.10,23.Lam.2.14.&4.13.

which lead thee]Or, *that ſhould direct thee.* From a word that ſignifies, as, *to go*, Proverbs 4. 14. and ſpecially to *go on ſtrait*, or *right*, Prov.9.6. So to *right* or, *righten*,ch. 1. 17. and to *direct*; or,*guide thy directors*;or,*thy guides*,Matth.15.14. & 23. 16. or, as others,*thoſe that bleſs thee.* Thy falſe Prophets, that preach peace to thee,and that ſooth thee up in thy ſins, Jer. 6.14. Lam.2,14.Ezek. 13.6,10,16.and ſo is the word uſed,Job19.11. Pſal.72. 16. Cant.6. 9. Mal. 3. 12, 15. But the former ſeems more agreeable to the ſcope of the Prophet,both here,and ch.9. 16.

cauſe thee *to erre*]Heb. only *cauſe to erre.* A defect of the pronoun, or affix,as ch.1.15.ſeduce the, lead thee out of the way, ch. 19. 13. Jer. 50. 6.People being more prone to follow bad examples, then good;and to be led aſide by irreligious, 1King 11.5,13.& 12.30.& 14.16.Jer.44.17.then to be led aright by their righteous,& religious Rulers,2 Kin.14.4.and 15.4,35.2Chr. 27. 2 & 30.3,10.&33.17.

and deſtroy the way of thy paths] Heb. *ſwallowe up.* They ſpoil thee, and overthrow thee, by cauſing thee to take evil wayes, and corrupting thy life and courſes.So is the word uſed for *ſpoiling*,and *deſtroying*,Pſal.35.25.&107.27.chap.49.19. Lam.2.2,5,16.Or,as others,they *hide*;or,*cover*.As,ſay, they, the word is taken, Num.4.20. becauſe things hidden,or covered,as well as things ſwallowed down or deſtroyed,are removed out of ſight. And they expound it of the Prieſts and Levites, that concealed, and with held from the people, the doctrine of the Law, whereby they ſhould ſhape their courſes aright,Luk.11.52.But the former ſence is more plain,and more frequent.Nor doth the word in that place of Numbers, ſeem to ſignifie ſimply to *cover*,but to *wrap up*, or to *involve* , and make up in a fardle;where the things ſo made up, ſeem, as ſwallowed up in their outmoſt wrappings.

the way of thy path:]See chap. 2 3.

V.13.*The Lord ſtandeth up*] Heb. *Jehovah*.See ch.1.2.The Lord chief-Juſtice,or Judg-general,Pſal.50.6.& 75.7.&82.1.chap.33.22. A deſcription of Gods entrance upon, and proceeding in judgment, againſt thoſe oppreſſors,and miſleaders of his people.

ſtandeth]As Gen 37.7 Exod.15.8.or rather,*is ſet*;as Pſal.45.9. *On thy right hand the Queen*(thy wife,ſo the word ſignifies) *is ſet*,not ſtanding,but ſitting:as the Perſian kings wife beſide him,Neh.2.6. and Bathſheba the Queen-mother,on Solomons right hand.1 King, 2.19.and ſo it would be rendered,Pſal.82.1.*he is ſet*,as the Judge on the bench,that ſitteth down,to hear cauſes debated before him,Exod.18.13,14.chap 6.1.Dan.7.9. Joel 3.12. Rev.6.16.ſo, *to ſet themſelves*,(to wit,in battel array)and,*to ſtand*,(or ſtand ſtill) are mentioned,as two diſtinct notions, 2 Chr. 20. 17. See the like error in tranſlation,ch.52.2.

to plead]Or,*to debate*, Job 9.3.Prov.25.8,9. either, to plead and debate the matter in their behalf,as their advocate,Jer. 50. 34.or to here the pleas and debates on either ſide as a Judg,Mic.7.9.

and ſtandeth to judg the people]He ſate down to hear, and debate; he ſtands up now,as the manner of Judges is,after full debate,to paſs ſentence,So Act.7.56.He appeareth unto Stephen, as ready to paſs ſentence for him,againſt thoſe that had condemnmed him, and to avenge his blood upon them.Or,*he ſtandeth to judg*;that is, as he is ſet down about it,ſo perſiſteth in it,he goes on in it, and will not give it over, untill he have brought the matter to an iſſue, and finiſhed his work of judicature, Pſal. 94. 14, 15. chap. 42. 3. For, to *ſtand*,is ſometime to *perſiſt* in a buſineſs, Eccl. 8. 3. Hoſ. 10 9.

to judg the people[To *judg* for them;in their behalf.To paſs ſentence againſt their oppreſſors, as Pſal. 7.8. & 26.1. See ch.1.17.

the people]His *people*;of whom before,v.12.Deut.32. 36.A defect of the affix,v.12.Heb.*peoples*;as Pſal 7.8.chap.1.3,4 the whole multitude of them,as well one,as another.He will hear, and right them all,be they never ſo many,pſal.145.14,21.& 146. 7.God can, and will do it;though Moſes could not, Exod.18.14.

V.14.*The Lord will enter into judgment*]Will come to a trial,Job 14.13.Pſal 143.2.

with the ancients of his people] Before was ſhewed in whoſe behalf,v.13.here, againſt whome he would proceed.

the ancients]Or,*elders*;that is,as the next word ſhews,the Princes, and Rulers.So called,becauſe choſen a ordinarily, of ſuch as were well in years,Exod,24.9,11. Num.11.16.Deut.21 2 and becauſe in maturity of underſtanding and judgment,they ought to be as ſuch, albeit they be not ſo far in years as ſome others, Exod. 18.21.Deut 1.15.In which regard alſo, the ſame title is given unto the *Miniſters* of the Goſpel;though ſometime, having not attained yet to old age,1 Tim.5.17.& 3.6.&4.12.

of his people] *Elders of the people*,ſay ſome, as diſtinct from the *Elders of the Prieſts*.But thoſe of both ſorts were herein faulty; and in government they ſeem to have been conjoyned,Deut.17.9.2Chr. 19.8.

for ye have eaten up the vineyard] Before, the perſons againſt whom he would proceed.Now the actions and inditements that he enters againſt them;and the crimes wherewith he charged them; to wit,their oppreſſions of his people.

for]Or,*becauſe*. Heb. *and*. The copulative for the cauſal;as Pſal. 60.11.ch.64.5.and ſo it may be taken,2 Sam, 24.1 in thoſe words *and he moved David*,&c.*becauſe one*(that is.*Satan*,1 Chr.21,1.) *had moved David*;or,*becauſe David had been moved.* (of which form of ſpeech,ſee chap.1.18,20.)Others render it, *but*;as if it were the latter part of a ſpeech,partly conceived,and partly expreſſed:(as ſome make that of the Serpent,Gen. 3. 2.)wherein God having related that their duty was to have done, and what care they ought to have had of his vineyard; doth after proceed to ſhew, what a contrary courſe they had taken therewith; *But ye have eaten it up.* And indeed the copulative is oft uſed for the adverſative, as ch. 2.6:& 5.2, 6. Mal 2. 11. But it is not needful,that it ſhould ſo be here uſed;nor are ſuch needleſs ſupplyes ſafe.

Ye have]Or,*they have*.A change of the perſon.See the like,chap 1.29.Deut.31.28. 29.the turning of his ſpeech to them, adds ſome emphaſis to it; as if he had ſaid, *Ye*, even ye,are thoſe that I ſpeak of.

eaten up]Deſtroyed, ſpoyled;a metaphor taken from beaſts, that *depaſture*,a ground,Exod.22.5.Num.22.4.&24. 22.&5.5&.6.13. or, that *brouſe* upon vines,and other plants,and ſo ſpoyl them,ch.18.6. & 27.10.Some render it,*burnt up*, as the word is taken, Judg.15.5. Pſal.80.16.and 83.14.ch. 9.18. laid it as waſt, as if it were burnt up with fire,Joel 2.3.

the vineyard]Either Gods vineyard;that is,his Church;ch.5.1,7.

his people,v.15.*vineyard*, for, my *vineyard*, as, *people*, for, his *people*, v. 13. or ,*vineyard*, for, *vineyards*, Judg.15.5.and with the article alſo, Deut. 22.9.the *vineyards*,that is,the lands,and poſſeſſions of his poor people ; of whom he ſpeaks,v. 13, 15. See 1 King. 21.1,7,15.Neh.5.3,5.

and]The defect of the copulative,makes the ſentence the quicker.

the ſpoyl of the poor] Not taken by them:but taken from them:as, *my wrong*,not done by me,but done to me,Jer.51 .35.and *his ſnare* and *his gin*;not ſet by him,but ſet for him,Job 18.10.

ſpoyl]That which ye have wreſted,and torn from them;as in an hoſtile manner;or as wild beaſts prey upon cattel.See ch.10.2.

is in your houſes]And that is evidence ſufficient againſt you.Mic. 6.10.Zeph.1.9.

V.15.*What meane ye*,&c.]Heb.*what to you*.And that all contracted into one word.A quick form of ſpeech,not unfit to expreſs anger and paſſion,*what have ye to do?* Or, Who gave you authority to uſe my people in this manner ? A ſharp expoſtulation ; as proceeding from, and intimating no ſmall meaſure of wrath and indignation: not unlike thoſe,Pſalm 50.16.chap.52.5.Joel.3.4.

that ye beat my people to peices] As Mic.3.2,3.Or,*that ye cruſh* them; as Job.4.19.Prov.22.22.Lam.3.34.Or,*bruiſe* them;as chap.53.5,10. Or,*make powder* of them;as Pſalm 143 .3. (See the like,2 King.13. 7. Pſalm 18. 42.) That ye excerciſe all manner of cruelty upon them.See.ch.1.15,21.The ſame ſpeech is found,Pſalm 94.5.

and grind the faces of the poor] Cauſe them by your oppreſſions, and hard uſages of them,ſo to pine away,that it manifeſtly appears how it fares with them, by their faces.See ch. 1. 17.Or,as ſome other,*ye batter*, ye beat them black and blew; ye are not content to bereave them of their goods,and means of maintenance;but you excerciſe your cruelty alſo upon their perſons;the marks whereof they beare about them in their faces. The word here uſed ſignifies,as to *grinde*,Numb.11.8.So to *batter*, Exod.32.20.

ſaith the Lord God of hoſts]See ch.1.9.24.

V.16.*Moreover,the Lord ſaith*] Heb.*And*;as Neh.12.8.Here the Prophet paſſeth from the actions, that God would proceed for againſt the men,the Rulers; and great ones eſpecially;unto the enditments that he had to commence againſt the women;& the heavy doom that ſhould be paſſed,and executed upon them,for the ſame

becauſe the daughters of Zion are haughty] The crimes charged upon the women,are principally, their exceſs of pride, wantonnes, and vanity,diſcovering it ſelf in the manner of their gate,& garb.

Daughters of Zion]Not,as *the Daughter of Zion*;(of which phraſe, ſee chap.1.18.)but,as *Daughters of Iſrael*,2 Sam.1.24.And *Daughters of Jeruſalem*,Luk.23.28.The women that dwelt in Jeruſalem, whereof Zion,being a principal part,is put here for the whole city; as ch.4.3.But here the rather, it may be, becauſe many of the women of chief note, and moſt faulty in the exceſſes, here taxed,(as thoſe before noted, and taxed for their domineering over Gods people, verſ.12.)did, in that part of the city,(the kings Court eſpecially,being there Scituate)reſide.So alſo,ver.17.ch.4.4.

are haughty]Or,*ſtately*.Heb.*are high*;or,*lofty*;as ch.55.9.or, *liſt up themſelves*;as Zeph.3.9.Carry their heads aloft.

and walk]Heb. *will walk*. And ſo after,again in the future, but put for the preſent : (as appeareth by the former) which, in Hebrew,is not unuſual;eſpecially where the ordinary doing of,or continuance in the doing of a thing, is intimated. Thus they do, and thus they will do,for it is their ordinary guiſe. So Numb. 23. 7, 9.& 24.9,17.ch.5.8.

and walk with ſtretched-forth necks] Heb. *ſtretched out in the throat*:For ſo the word,here uſed, properly ſignifies;as ch.58.1. But is here put for the *neck*, becauſe part of it ; or joyned to it; as alſo, Ezek.16.11.

ſtretched forth]The ſtretching out of the neck,is ſometime of earneſt deſire and expectation , Rom. 8. 19. Sometime of pride and ſtatelineſs,Pſalm 75.5.So here.

and wanton eyes]Heb.*lying*,or *deceiveing*; or,*dealing deceitfully*,ch. 63.8.With their *eyes*.(for both the prepoſition wants;as Pſalm 17. 7, 14. and the affix alſo;as ver. 13.) That which ſome expound of their painted faces, and counterfeit viſages. Of which; Jer. 4. 30. Ezek. 23. 40. (See ch. 1. 15.)Others,of their lewd and enticing looks, Gen. 39 . 7. Or as others rather read and render it, *twinckling* with their *eyes*.That which,as Solomon makes the note of a lewd man,Prov.6.13. So the Prophet here, the note of a light and looſe diſpoſition in the women of his times.

walking, and mincing as they go] Or, *tripping it,nicely*, *as they go along*.Heb.*walk*;*walking*;or.*go*,*going*, *and tripping*; or, *tabering*;*go*,*going*;as Pſalm 126.6.That is,go ordinarily,or are wont to go *tripping*, or,*tabering*.The hebrew word here uſed,being no where elſe found, is ambiguous.Some ſuppoſe it,by interchange of one letter with another,of very neer affinity, to come from a word that ſignifies to *beat*, or, *play on a taber*. Which Some of them underſtand of the *creaking* of their *pantoſles*.Others,rather of a ſet frame of affected pace,not without ſome noiſe or ſound, as they footed it : and ſo it may be rendred; *They uſe to taber it as they go*. As in another kinde,it is ſaid of the court-Ladies of Nineveh, carried away captive;that they ſhould go along with their Queen, in the ſame condition with them *tabering upon their breaſts*,Nah.27.Others derive it from a word that ſignifies a *little child*., Jer. 40.7. & 41.16. and render it,*Go like little children*;that can ſcarce go alone,and are fain to be led; imitating ſuch in the niceneſs of their gate.Or as others, going ſtruttingly,and wantonly;as little boyes and girls are wont to do;in a lighter manner then will ſtand with matrone-like gravity. Others, laſtly, underſtanding it of ſuch an affected nice pace,as before; ſuppoſe it to come from an Arabick tearm, uſed in that language, for a *pacing*, or *ambling nag*. Which may well be deemed the more probable, from that which next followeth.

and making a tinckling with their feet]This word alſo, as the former two, is no where elſe found. That from whence it hath its original,uſed in the ſingular number, Prov.7.22. ſignifies a *fetter*, as moſt render it ; though our Engliſh,*the ſtocks* in the plural ; we have it,ver.18..for *garters*,or,*chaines*, worn, uſually, about the legs. Some therefore expound it,going,as if they were *fettered*. Others, *tinckling*; that is,making a noiſe with their *ſpangles* about their gartering ſay ſome ; with little bels about their ſhooes; ſay others; or with the chaines of gold, or ſilver about their legs ; wherewith they uſed to make a noiſe of purpoſe, as they went along in the ſtreets : See verſ. 18. Thus,as *twinkling with the eyes*,ſo *tinkling with the feet*, ſhould be taxed as a note of lightneſs. But they that render it,going,as if they were *fettered*; underſtand it of ſuch a nice kind of affected pace,as was in the former tearm intimated ; and here further deſcribed,by a reſemblance taken,either from captives and priſoners,that having irons upon their legs, cannot go freely and readily;but in a ſlow, and ſtalking manner, as their irons will give them leave. Or as others,from thoſe cords, or fetters, that horſe-breakers are wont to hamper young colts with,to bring them to a pace.That which ſorts wel with the notation of the word foregoing,from the Aradick.

feet]For *legs*.as Pſal.105.18.

V,17.*Therefore the Lord*]Heb. *And*.So Job.10.15.&21.14. Their crimes were before, their doom now follows. God wil puniſh them in thoſe things,and in thoſe parts,wherein they diſcouer,and wherwith they practiſe their wantonneſs,and their pride.

will ſmite with a ſcab the crown of the head]So ours,and moſt Interpreters;as deeming the word,(no where elſe uſed) to come from one, which (with uſual change of a letter) ſignifies a *ſcab*; uſed oft in the deſcription of the leproſie,Lev.13.2,6,&c.and without ſuch change alſo in another form,for the ſame,ch. 5. 7. So the ſence is,God with a *ſcab*,or,*ſcal*,will take off their hair, which is a part of womens glory, 1 Cor. 11. 15. and wherein theſe did pride themſelves.This might be effected, either by evil uſage,when they came into an enemies hands;or,by ſome foul diſeaſe otherwiſe ſiezing on them ; ſuch, as not ſeldome fellows looſeneſs of life, Job 20.11.Prov.5,11.Yet ſome render it more generally; *The Lord will peel*,or,*make bald the crown of the head*. Which may alſo be done, by cauſing them to be ſhorn, or ſhaven by the hand of their enemies, with whom they ſhould be in captivity,which,with ſlaves and captives,is not unuſual,Deut.21.12.And is done,on purpoſe, ſometimes,in diſgrace;ſuch as it is alſo uſually deemed to be,1Cor.11.6. Or,by giveing them ſuch occaſions of grief,as ſhould cauſe them to cut,yea,or to tear off their hair:that,which in heavy calamities,out of impaciency,and impotency of ſpirit,is oft done, Jer.7.29. But the firſt ſeems moſt probable.See verſ.24.

the crown of the head]The natural ſeat of haire. He will make thoſe their heads,which before they carried ſo high, not only void of all lovelineſs, but ſo loathſom now, that they ſhall have little deſire to have any ſee them : and others. as little luſt to looke after them , that were formerly taken with them See Cant. 7.5.

of the daughters of Zion]As,*the daughters of Moab*,ch.16.2.See v.16.

and will diſcover their ſecret parts]Heb.*make naked*;or,*bare*,Levit. 20. 18, 19. By bringing them into that miſerable condition, that thoſe,who now exceed in variety of apparrell, change of rayment, and unneceſſary ſuperfluities, ſhall want clothes, wherewith to cover their nakednes:ſhall hardly have to hide thoſe parts, which natural ſhame,and womanly modeſty, do,by all means, deſire and endeavour to conceal,and keep out of ſight,ch.20.4Mic.1.11.Or,the meaning may be that they ſhould,in way of ſcorn and abuſe, ſuffer ſuch diſgraceful uſage,by the uncivil,and immodeſt carriage of the ruder ſort of their enemies;into whoſe hands they ſhould fall,ch.47. 3. Jer. 13. 22. Ezek. 16. 37. & 23. 10, 26. Hoſ .2. 2, 10. Nah. 3.5.

V.18.*In that day*]What time this doom ſhal be put in execution; as ch.2.20.See ver 7.

the Lord will take away] He will ſtrip them of all their ornaments,and abiliments, wherein they now ſo much abound, Ezek. 16.39.&23.26.Not that ſuch ornaments and attires,were of themſelves ſimply evil and unlawful,(See Gen.24.22,53.2 Sam. 13.18. Ezek. 16.10,13.)but their exceſs in them,and their abuſe of them, to the fomenting of their pride and luſt,is that which is condemned in them;and for which the removal of them is here denounced. So Hoſ.2.8,9.See ch.5.12.

the bravery] Conſiſting in the great variety of ornaments and attires,hereafter reherſed,being ſuch as they uſed to wear in times of feaſting and jollity : oppoſed therefore to mourning weeds,ch.61. 3. Nor is the word to be reſtrained to the firſt of them alone, here mentioned;but hath reference alſo to all the reſt that enſue. *The bravery of* all theſe things ; for all theſe *brave*, and goodly things, As,*bravery of excellency*, for, *brave excellency*;or,*excellent bravery*,ch. 13.19.

of their *tinkling ornaments* about their feet] Or as ſome, their *ſlippers*. The hebrew word properly ſignifies, *fetters*, Prov.7.22. but *garters* here, as the moſt; or, *chains*. Such golden chaines, as in divers of the Eaſtern parts women of faſhion uſe, at this day, to wear. This was queſtionleſs, aimed at in the laſt clauſe of the verſe next before going.

and the cauls] Or, as ſome, *net-works*. As others, *embroydered works*, by change of a letter, from that which ſignifies, *embroydery*, Exod. 28. 4, 39. though ſome diſtinguiſh that, and embroidery. Some would have it to be ſome ornament about the legs; as the former about the feet: as if the former were ſome kind of *ſhooes*, or *ſlippers*; theſe of *hoſe*, or *ſtockings*. But there is little probability of either. The word hath no fellow.

and the round tires like the Moon] The word is found only here, and Judg.8. 21, 26. where ſuch ornaments are ſaid to have been on the *camels necks*, that belonged to the Midianitiſh Princes. It is generally acknowledged, by the interchange of two letters of very neer affinity, and in ſound almoſt, if not wholly the ſame, to be derived from one, which in Syriack (whereof the Syrian deity is ſo tearmed) ſignifies the *Moon*; yet not ſo much the half, as the whole Moon. Others render it, *chains*, or *collars*. Which are indeed round in compaſs, but do not ſo fitly reſemble the Moon. And *chains* are alſo ſaid to have been on the camels necks; and that diſtinguiſhed from theſe *moon-like ornaments*. Others, and thoſe not a few, take it, for *round -looking glaſſes*. And ſuch indeed ſwelling up, and bellying out, do not unfitly reſemble the Moon, and that at full; for from her *roundneſs* ſhe hath that name. But what ſhould looking-glaſſes do on camels necks? Others, laſtly, for ſome kind of ornament about their ſhooes; ſuch, as the Nobility among the ancient Romans, were: whereby they were diſtinguiſhed from the meaner ſort; or other ſuch jewels, and ornaments, ſhaped like the Moon; as among other Nations, (which ſtories ſhew) have been in uſe. Nor doth it hinder, but that theſe, here mentioned, ſhould be of the ſame ſort with thoſe; becauſe they reſembled not the figure of the round, or whole, but the half-hooked, or horned-Moon. For albeit the *Moon*, from her *roundneſs*, have that name, and ſo properly, and primarily deſign the Moon at full: Yet was it, in likelyhood, more largely uſed, to ſignifie that Planet, without ſpecial reſpect had to her ſeveral ſhapes. And ſo the word, here uſed, may well ſignifie ſuch Jewels, or ornaments, as repreſented her in any ſhape. Of which ſort might well be the ſilver, or golden boſſes, on the camels furniture, before mentioned.

V.19. *And the chains*] So ſome. Others, *collars*; as *collars of Eſſes* with us. Which may therefore amount much to one. But *chains*, or, *collars*, and theſe ſeem to be diſtinguiſhed, Judg.8.26. where both are mentioned. The word, here uſed, comes from one, that ſignifies *to drop*. And becauſe *pure Myrrh*, is ſuch as drops, or iſſues from the plant of it ſelf enforced, is by a word of the ſame original, thence ſo tearmed, Exod. 30.34. Some therefore ſuppoſe that by it here are meant, ſuch little boxes, like our *civit boxes*, of gold, wherein they uſed, either to reſerve, or carry about them, myrrh, and other like odours, or ſweet oyntments; bearing the name of that for which they were firſt made and uſed. See ver. 20. Others take it for *pearls*; ſo tearned from the form of them, (as ſome the like in Greek) reſembling the *droppings* of myrrh, or other gummy matter: ſuch as we tearm, *pendants*; and our great ones were wont to wear at their ears.

and the bracelets] Or, *chaines*. Peradventure the leſſer ſort of them, ſuch as our *bracelets* ordinarily are. The word, as it is here ſingle, is no where elſe found. But in a ſquare, or double form it is oft uſed, in diſcribing the work about the tabernacle; as Exod.28. verſ.14. & chap.39.15. and there ſignifies *chains*; it coms of a root that ſignifies to *wreath*; and hath affinity with one, that ſignifies the *navel*, Ezek. 16.4. And with another, that ſignifies, *a coat of mail*; or, *a brigandine*, 1 Sam.17. 5. And it is moſt likely to import any ſuch ornaments, as conſiſt of links faſtened together; as the mail in the coat thereof conſiſting, or of gold-wire, or thread therewith covered, twiſted and wreathed together. Such as thoſe about the tabernacle, and Prieſtly robes ſeem to have been, of both kinds, whereof *chains* and *bracelets* are uſually made, It may, as ſome think, comprehende *chains* of all ſorts, uſed about neck, arm, wreſt, or leg Howbeit, the Chaldee Paraphraſt uſed the word ſometime for *hooks*; whence it may be ſurmiſed to intend ſuch golden *hooks*, *claſps*, or *taches* as women uſe oft about their looſer garments, to faſten one part to another. Of which mention is made, Exod.35.22. though amiſs rendred there, *bracelets*, the word being commonly uſed for *hooks*. ch.37.29. Ezek. 19.4, 19. & 29.4.

and the muſlers] Or, *masks*, or, *veiles*; or, *hukes*, Such as women uſe to veile, or cover their faces with, as Rebekah did, Gen.24 65. and of which the Apoſtle ſpeaks. 1. Cor, 11.10.15. (for the *head* there ſignifies not the *skull*, or *ſcalp* only, but takes in the face alſo; as when a man is ſaid to *be beheaded*, 2.Sam.16.9.) So ſome take it, becauſe the word whence it comes, is found uſed by the Jewiſh writers, for in that maner to *cover*: who yet from the word here, ſeem to have taken up that uſe of it, which in Scripture is not found. Others therefore expound it *ſpangle*, or *ſpangled attires*, that are wont to quiver, and by quivering to make a more glittering ſhew. Becauſe the original of it, is from ſuch a root, as in Scripture ſignifies *trembling*, and *ſhakng*, or, *quaking*, Pſal.60.3. chap.51,17,22. Nah.2.3 Zach 12.2. The word it ſelf, is a ſole one.

V.20. *and the bonnets*] Or, *head-tires*, or, *hoods*. The word is of the ſame deſcent with that tranſlated, *bravery*, verſ.18. And is deemed, ſometime, to be taken more largely, for all ſorts of goodly garments, ch. 61.3, 10. But is moſt commonly uſed for *head-attire*; and that common to either ſex, as appeareth, Exod.39.28. Ezek.24. 17, 23, & 44, 18. See ver. 22.

and the ornaments of the legs] Thus do divers render it. Some of them ſo taking it becauſe it comes from a root that ſignifies, *going*, of *pacing*, or *marching*, Judg.5.4. Pſal.68.7. But theſe notations are not alwaies of certainty. The ſame word, with an *Aleph* onely prefixed, which altars not its original, is rendred, *chains*, Numb.31.50. and a *bracelet*, 2 Sam.1.10. Whence alſo it appear, that it was ſuch an ornament as was uſually worn, not on the legs, but on the arm. For it is ſaid to have been taken off *Sauls arm*; and yet in that other place in *Numbers*, ſome tranſlate it alſo *garters*, as the old latine alſo doth here: however, it appears that it was an ornament no more, if at all, of the legs then of the arms: and the tranſlation therefore would be altered. See verſ. 19. *bracelets*, Of which, theſe ſeem to have been ſome ſpecial diſtinct kind.

and the head-bands] Silken *fillets*, or *ribbens*; which they uſed about their heads; therewith either to tye up their hair, or to faſten their other head-gear, or attire to their heads. See Ezek.24.17. It was an ornament of ſpecial note with them, as appears, Jer.2.22. See the note there. Nor is it to be omitted, that the royal *Diadem* (as the name it ſelf alſo imports) was in ancient times, no other then a fair and rich *fillet*. It comes of a word that ſignifies to *tye*, or to *binde*. And God ſeems to allude unto ſuch curious *fillets*, or *ribbens*; when he willeth this people to *bind his precepts for a ſign upon their hands*, Deut.6.8. As alſo Solomon, when he chargeth his ſon to *tye*, or *bind* the leſſons he taught him. *about his neck, on his heart*, and *on his fingers*, or *hands*, Prov .3.3. & .6, 21. and 7.3.

and the tablets] Heb. *houſes of the ſoule* or, *breath*, *ſoul*, for *breath*: as Gen. 6.17. & 7.22. and ſo ſome take it not amiſs, Jam.2.26. By theſe *houſes*, or receptacles *of breath*, ſome underſtand *pomanders*; or, *boxes* wherein they carried ſweet odours about them; with ſmall holes pierced in them(not unlike the *myrrh boxes*, by ſome thought to be mentioned, ver.19.)by the ſent thereof, to refreſh their ſpirits when they pleaſed. Others, *masks or muſlers*, or the like, that covering the mouth, receive, or keep in the breath. For they ſeem to ſtray too far, that render it, *pectorals*; or, *breaſt-plates*; underſtanding thereby, ſuch jewels as they wore in their boſoms, or between their breaſts: Becanſe the *ſoul*, to wit, the heart, is there ſcituate. Another word is rendred, *tablets*, Exod. 35.22.

and the ear-rings] Jewels, that hung in, or about their ears. So ſome of the Jewiſh Doctors, and of ours. But there is another word uſed in Scripture for *ear-rings*. Numb.31.50. & Ezek.16.11. See ver. 21. Others therefore of them, whom ſome alſo of ours follow, underſtand by it, *amulets*, ſuperſtitious trinkets, of magical device, ſuppoſed to have vertue againſt charms, and enchantments, or other caſual evils: *plates*, or *medals* of gold, with *ſpels*, or characters engraven on them to that purpoſe. This they ſeem, thence to conceive, becauſe of the nere affinity between the word here uſed, and that that ſignifies to *charm*, and *enchant*, Pſal.58.5. Eccl.10.11.

V.21. *And the Rings*] Mentioned among the Midianitiſh ornaments, Numb.31.50. uſed to be worn on the hand, or fingers, Eſth. 3.10. & 8.2. Luk,15.22. Jam.2.2. and in Heb. ſo called, of a word that ſignifies to *dip deep*, or, to *fix*, and *faſten*, Exod.15.4. Job 38. 6 Pſalm 69.2, 15. Prov.8.25. Either becauſe the finger is dipt deep into the ring, and the ring faſtned unto it, Cant.8.6. Jer.22.24. Hag.2. 23 Or, becauſ being much uſed in ſealing of deeds, they are as dipt in, and fixed upon that which they ſeal; or give an impreſſion unto, and add a greater firmneſs to the deed thereby ſealed, Eſth.8.8, 10.

and the noſe-jewels] Such as they uſed to wear on their foreheads, hanging down toward the noſe, Gen.24.47. Prov. 11.22. Ezek.16.12. This kind of jewel, it ſeems, was very riſe with them. For we find it oft mentioned, Gen.24.22. Exod. 35.22, Judg 8.24. Job 42.11. Prov.25.12, and they were of divers ſorts; ſome, that were hanged in, or about the eares; as appears, Gen 35.4. and were ſo riſe with their women, and the younger ſort of that ſex, that of them alone, was made the golden calf, Exod.32.2. From which, to diſtinguiſh thoſe here ſpoken of, they are called *jewels of the noſe*. though the word here rendred, *noſe*, is oft-times uſed for the whole *face*, Gen.3.19. 2 Sam.24.33. and ſo it may take in alſo the eares, and be rendred more largly, *the face-jewels*; as comprehending either kind.

V.22. *And the changeable ſuits of apparel*] From their jewels, and additional ornaments, he ſeems to paſs here to their clothes and garments themſelves, that covered their bodies, or the greater part of them.

changeable ſuits] The word in Hebrew is but one; and is found but in one place more; to wit, Zach.3. 4. where it is rendered, change of *rayment*. But a word of neer affinity to it, and of the ſame deſcent with it, ſignifies *ſpoils*, taken from men ſlain and ſtript; whether armour, as 2 Sam.2.21. or rayment, as Judg.14, 19. (where another word alſo is uſed, for change of apparel) ſo called from a word, that ſignifies to *pul away*; or, *pul off*. Deut.25.9, 10. & ſo it is thought, that *change of apparel* is, here ſtiled; becauſe the one is put off for putting on of the other: as Zach. 3. 4. But others rather deem it ſom ſpecial kind of apparel, that covered the body from the waſte downward; ſuch as our womens *kirtels*, or *peticoats* are: For it is very near the word, that commonly ſignifies the *loyns*, ch. 5. 27. & 11. 5. Nor ſee I any reaſon, why it may not be ſo taken, in Zachary alſo for ſome ſuch garments, as men uſed to wear, faſtned to them about their loins. Onely there ſeems there, a defect of the epithet; ſuch, as in this Prophet, chap. 1. 18. & 5. 4. & Mal. 1. 14. and it may then be rendred, *I will cloth thee with* fair *robes*: or the like. Some garments and attires were, in name at leaſt, common to both ſexes. See *Bonnets*, v. 20.

and the mantles] From *covering* or *enwrapping* the body, ſo called. For that is the notion of its original, Pſal. 73. 4. This ſeems to be ſome upper garment, as the former an inner: That girt to the body; This hanging looſe. The word is but once read.

and the wimples] It is rendred *a veil*, Ruth 3. 15. Some would have it an *apron*.

and the criſping pins] Or, *curling-pins*. Such long *pins*, as they were wont to curle, or to faſten their hair with: or, to make uſe of about their attire and apparel. Otherwiſe, it comes neer to a word that ſignifies a *pen*, or *pin*, to write with, chap. 8. 1. or a *tool*, to engrave with, Exod. 32. 4. Some expound it *pin-caſes*; or, *needle-caſes*. I ſhould rather, *pin-cuſhions*, or, *pin-pillowes*: as reſembling the form of ſuch *bags*, as the better ſort uſed to put their money in. For which the word is uſed, 2 King. 5. 23. being not found elſewhere.

V. 23. *And the glaſſes*] Not drinking; but *looking glaſſes*; or, *mirrhors*. Which yet alwaies were not in thoſe daies, if at all, of glaſs; (for of glaſs we find no certain mention in the ſtories, or books of the Old Teſtament: nor is there any word that I know for it in Hebrew) but of fine and bright braſs; or other the like metals. See Exod. 38. 8. though two other words, be alſo uſed for ſuch: but both from one root, and notion of *ſight*: and but once onely, as this here alſo, uſed either of them; the one in that place of Moſes: the other, Iob 37. 18. The word here given them, hath its ground from the uſe of them, to *reveal*, and ſhew a mans, or womans own face, to themſelves, Jam. 1. 23, 24. The Apoſtle alludes to them, 1 Cor. 13. 12. & 2 Cor. 3. 18. Howbeit ſom of the Iewiſh Doctors would have the word to ſignifie ſuch fine and thin garments of lawn, or ſilk, as do not ſo much cover, as diſcover the body clad with them, and lay it open to view of others; as the heavens, in that regard, are in the opinion of ſome, in that of Iob, compared to glaſs; becauſe tranſparent: but that is queſtionable. Nor is there any notion of glaſs, in the word there uſed. And of like uncertainty is that of ſome others; who ſuppoſe ſome reference to ſuch kind of apparel, as is here intimated in the term uſed, ch. 8. 1. (where alone the ſingular is found; as the plural here onely) which if it ſhould ſo be, I ſhould then ſurmiſe, the word here to ſignifie ſome kind of *rolls*; ſuch as with us alſo, among the neater, or nicer ſort rather, are in uſe; for there the word certainly ſignifies a *roll* of paper, or parchment, to write in. But the firſt expoſition is moſt received; and the ſame words in the Hebrew ſometime ſignifie, one thing in the ſingular number, and another in the plural; as, that which ſignifies *a pot* in the ſingular, ſignifies *thornes* in the plural, Eccl. 7. 6. that which ſignifies an *aſp*, or ſome kind of ſerpent, in the ſingular, chap. 14. 29. ſignifies *extrements* in the plural maſculine, Exod. 4. 15. *iſſue*, in the feminine, chap. 22. 24. that which ſignifies light in the ſingular, Eſth. 8. 16. Pſal. 139. 12. ſignifies *herbs* in the plural, 2 King. chap. 4. v. 39. ch. 26. 19.

and the fine linnen] The name of the ſtuffe, or matter; not of the veſture or thing it ſelf, thereof made. It is tranſlated *ſheets* in Sampſons ſtory, Iud. 14. 12. and the Greek word anſwering it, and derived from it, is uſed by three Evangeliſts, in relation of our Saviours Sepulture, for *a winding ſheet*, Matth. 27. 59. Mar. 15. 46. Luk. 23. 53. But might peradventure, in that former place, have been better rendred, *ſhirts*, then *ſheets*: for it is not likely, that thoſe Philiſtims whom Sampſon ſlew, to make payment of his wager, carried their *ſheets*; and much leſs their *winding ſheets*, about them. Beſides that it ſeems uſed alſo, for *a ſhirt*, or ſuch an inner garment of linnen, as is wont to be worn next the skin, Mar. 14. 51, 52. and it may well therefore here be rendred, either *ſmocks*, or *ſhifts*; the the more modeſt term uſed in theſe times, comprehending both *ſhirts*, and *ſmocks*.

and the hoods] Or, *Turbans*. An attire for the head, different from the *bonnet* before mentioned, v. 20. Levit. 8. 9, 13. ſuch as the Turks and Perſians, or their women uſe at this day, conſiſting of many folds, and wreaths; and with ſome raiſed up to a great height in the middle: ſo called of a word that ſignifies to *roll*; or, *turn round*, chap. 22. 18. It is uſed, both for a royal *diadem*, ch. 62. 3. Ezek. 21. 26. and for a Prieſtly *myter*, Exod. 28. 4. Levit. 8. 9. Zach. 3. 5. and it is ſo called, becauſe it was *rolled up* in many folds; and the head *enwrapped* with it, Levit. 16. 4.

and the veils] Or, *robes*; or, *frockes*: or, *caſſocks*. A looſe upper garment, ſo called of *ſpreading*. For ſo ſignifies the word, from whence it comes, 1 King. 6. 32. It is found here, and Cant. 5. 7. not elſewhere.

V. 24. *And it ſhall come to paſſe*, that] Heb. *it ſhall be* As chap. 2. 2. and a defect of the particle, *that*; as ch. 4. 3. Before, was the privative part of the doom; what they ſhould be deprived of: Now followeth the poſitive; what in room thereof ſhould ſucceed.

there ſhall be inſtead of ſweet ſmell] The word comprehends all aromatical, or odoriferous ſpices, Exod. 30. 23. 1 Kings 10. 2. Ezek. 27. 22.

ſtinck] The word properly ſignifies *putrefaction*; or, *rottenneſs*, ch. 5. 24. and by conſequence *ſtench*, thence uſually proceeding. That which ſhould befal them, either from ſuch filthy ſores, and loathſome diſeaſes wherewith God ſhould ſmite them, Deut. 28. 27, 60. Iob. 7. 5. & 19. 17. Pſal. 38. 5. v. 17. or from ſuch evil uſage, and reſtraint, in priſons, and dungeons, which they ſhould endure in the time of their captivity, ch. 42. 22.

and inſtead of a girdle] Or, *of girding*. Which the word properly ſignifies, 2 King. 3. 21. as alſo the like word hereafter uſed; and may import, either *a girdle*, wherewith they uſed to gird to them their inner garments, Exod. 29. 5. or ſuch garments, as being girt to them, about the *loynes*, or *paps*, 1 King. 18. 46. Levit. 12. 35. Rev. 1. 13.) do fall down to the lower parts of the body; whereof before, v. 22. For it is uſed of thoſe *aprons*, or *girdings*, which of *twigs twiſted*, or *wreathed*, rather then *leaves ſowed* together, (for the word there uſed ſignifies as well *twigs*, or *branches*; as *leaves*, Gen. 8. 11. Neh. 8. 15.) our firſt parents made to cover their ſhame with, Gen. 3. 7.

a rent] *renting* of garments for extremity of grief, Ier. 41. 5. Or, *rags*; having no whole garment to put on. It comes of a word that ſignifies *to cut down*, ch. 10. 34. or *to cut aſunder*, ch. 29. 1. Some therefore expound it of their garments, by the enemy cut ſhort, in ſcorn, to the diſcovery of their ſhame; as 2 Sam. 10. 4. ch. 20. 4. Others render it *looſneſſe*, *diſſolution*; oppoſed to *girding*: and the word it comes from, ſeems ſo to ſignifie, Iob 19. 26. Their *rags*; ſuch as they ſhall have, ſhall, in a ſlatternly manner, hang looſe about thoſe that were ſo curious in girding, and fitting their garments to their bodies, before: as it is wont to be with thoſe, who either being in a ſad or forlorn condition, are wholly regardleſſe of themſelves: Or, whoſe apparel is ſo tattered and torn, and by reaſon thereof ſo unuſefull, that they hold it not worthy of any regard, nor would ſtand them in any ſtead, were they never ſo careful to gird it unto them. See v. 17.

and in ſtead of well-ſet hair] Heb. *work of caven*, or, *ſmooth ſetting*; or, *trimming*, to wit of hair; as by the oppoſite doth appear Hair cavenly, and curiouſly ſo diſpoſed, as no one hair riſeth, or ſtandeth above the reſt, but all lies as ſmooth as the ſurface of ſome gold, or braſs-plate, artificially beaten out, and exactly ſmoothed with the hammer, ch. 41. 7. For from a word that ſignifies ſuch manner of work (Exod. 25. 18. Numb. 10. 2 *ch. 44. 12.*) is that, here onely uſed; with a ſmall alteration of one vowel onely derived. And the word which *we render*, *ſetting*, *diſpoſed*, or *trimming*, is applyed to the *dreſſing*, or *trimming* of hair, on head or beard, in the ſtory of Mephiboſheth, 2 Sam. 19. 24. which place gives light to that other ambiguous one, concerning the captive womans dealing with her nails, Deut. 21. 12.

baldneſs] Procured either by the ſcab before mentioned, ver. 18. or the hair pluckt, or cut of in ſcorn, or rage, by the hand of a foe; or torn off in extremity of grief, through impotency of ſpirit, by themſelves. ch. 15. 2. & 22. 12. Mic. 1. 16.

and inſtead of a ſtomacher] The hebrew Doctours themſelves agree not about this. And indeed in moſt of theſe names, as alſo in the forbidden *fowls*, Levit. 11. & Deut. 14.) their greateſt Rabbins rove, but, as well as we. Some would have it a ſilken *ſwathing-band*; ſuch as they uſed to wear about their breaſts. Which with our verſion, may not altogether unfitly agree. Others of them a fine upper garment, of fine linnen or ſilk. Some of ours, *a girdle* made of *twiſt*-ſilk, or thread: Becauſe it hath all the letters of a word that ſignifies *twiſt*, Exod. 28. 28. (for ſo it would rather be there rendred, then lace) and a *cord*, or *line*, Ezek. 40. 3. and ſome kind of wearing cloth made of ſuch; but rendred *a bracelet*, Gen. 38. 18. Others of them *a fardingale*; a garment conſiſting of many pieces, that being narrow at the top, where it is girt to the waſt, widens ſtill to the bottome, where it carries a large compaſs; ſuch, as in times paſt, were among our Gentry very rife. Theſe ſuppoſe the word compounded of a tearm that ſignifies *a piece*, Gen. 18. 5. Lev. 2. 6. And another that ſignifies *round*: whence the land of Galilee, 1 King. 9. 11. But neither is the former word uſed of pieces of cloth, but of *bread*, or *cake* onely: nor is the deduction very probable: nor would all granted afford ground ſufficient for the making up of ſuch a garment, as theſe Authors would piece together out of theſe notions. Ours may ſtand, till ſome more probable can be produced.

a girding of ſackcloth] Heb. *ſack*; as Gen. 42. 25. A word that holdeth its own in moſt languages. Such courſe, and ſorry ſtuff, as their ſacking was moſtly made of; and being the ordinary matter of mourning weeds, was uſed commonly, as a badge of much heavineſs & grief, Gen. 37. 34. Iob 16. 15. Pſ. 30. 11. & 35. 13. ch. 15. 3. *Girding of*, or, *with ſack*; as ch. 22. 12. For putting it on, and wearing it; as *girding on of harneſs*, 1 King. 20. 11.

and burning] *Tanning*; or *Sun-burning*. Which they had formerly been ſo curiouſly careful to ſhun, that they would not once peep out into the air, much leſs into the Sun-ſhine, without mask, or veil, for fear of abating their beauty, and altering their hew. But ſhould now ſeize on them with a witneſs; being expoſed to all ſuch kind of occurrences; and having nothing to ſhelter them from ſun, wind, or weather. See Cant.1.6.

and] A defect of the copulative; as Iob 12.4. and 20.17. ch.5.24. Hab. 3. 11. which makes the ſentence the quicker.

burning] A defective word, from that which, more entire, ſo ſignifies, Exod. 21 25. not found elſewhere, unleſs ch.32. 13. (See the note there) and here uſed, partly, to quicken the ſentence; and partly to make it comply in ſound with its oppoſite. For in ſuch kind of modulations, this our Prophet aboundeth. Nor is the tearm, *ci*, from *Cawah, to burn*, any more uncouth a deduction, as a (learned Authour, to make way for his own uncouth interpretation, here tearmeth it) then *ri*, from *rawah, to water*, Iob 37.11.

inſtead of beauty] Which by all means, they had formerly been ſo exceeding carful and ſtudious to maintain; whereof they had been ſo proud, Ezek.16.14,15. The main ſum of all is, that being ſtript of all their former goodly raiment, and ornaments. they ſhould, in moſt pitiful plight, and ſorry rags, be carried away bare head, and barefoot, in captivity to Babylon. See Ier. 2. 25, 37. That conſtruction of a late learned Annotator, ſeems over-harſh; who taking the foregoing word not for a noun but a particle, teareth off this clauſe from the preſent verſe, and gleweth it to the next, thus rendring the words, *For inſtead of beauty*, or, *becauſe of beauty, thy men ſhall fall by the ſword.*

V.25. *Thy men ſhall fall by the ſword*] The men ſhall ſuffer; for ſuffering, and fomenting in the women, the vices and crimes before charged on them: ver. 16. And the whole State, for not reſtraining and reforming them, ver. 26. Or, the women ſhall ſuffer, as in their own perſons, by the means above mentioned; ſo by the loſs of their husbands alſo, and of ſuch as might be a ſupport unto them, and a means of keeping them from reproach. See ch 4.1.

Thy] *thine*, O Sion, thine Inhabitants; as ch.1.27. v.16.

men] Diſtinguiſhed from women, and children, Deut. ch.2.v. 34. & ch.3.v.6. Of the words, ſee ch.2.9.

ſhall fall] Be ſlain; as 2 Sam.ch.21.v.9 Pſal.78.64.

by the ſword] Of the enemy, ſee ch.1.20.

and thy mighty] Heb. *thy might*. And ſo Jer.49. 35. *their might*: as we uſe to ſay, *nobility, gentry, comunalty*, for *nobles, gentlemen, commons*: ſo, the *height of people*, for *haughty people*, ch.24.4. or, *thy* men *of might*, for *mighty men*; as *wiſdome* for a man of *wiſdome*: a *wiſe* man, Mic.6.9. and *honour* for men of *honour, honourable* men, chap.5.13. ſo *ſtrength*, for *ſtrong* ones; or, men of *ſtrength*, Judg. 5. 21. See ch.1.21,26.

in war] Where the mighty fall, as well and aſſoon, oft, as the weak, 2 Sam.11.25. Eccl. 9. 11. eſpecially then, when God fights againſt them; and the enemy comes with Commiſſion from him; againſt whom no power can prevail, and before whom no ſtrength can ſtand, Pſal.33. 16. and 76.7. Amos.2.14.16.

V.26. *And her gates ſhall lament,*] The City being ruinated, ſhall yeeld a moſt lamentable ſpectacle to all that behold it; or, the whole State and land ſhall be in ſuch condition; it ſhall ſo be with all her cities. See Jer.ch.34.v.1.

her] a change of the perſon, as before verſe 14.

her gates] *her cities, gate*, for *city*; as Exod.20. 10. Deut. 16. 15. and 31.12. Or, *the gates of Zion*, that is, of Jeruſalem, wherein the Judges and Elders uſed to ſit; for the hearing of cauſes, and the execution of Juſtice, Ruth 4.1, 2. Pſal.127.5. Ier.37.7.

ſhall lament] A very pathetical expreſſion, intimating ſuch a woful condition, as even the very ſenſeleſſe creatures might ſeem to be ſenſible of it. So, chap. 24. 4. The *gates* of Zion are ſaid to *mourn*: for want of that confluence of people that had wont to be in them; as *the waies of Zion*, are ſaid to *lament* for want of paſſengers that uſed formerly to paſſe to and fro by them, Lam. 1.4.

and ſhe] The land or the mother City Jeruſalem, Lam.1.1.

being deſolate] Heb. *cleanſed*: that is *emptied* of goods and people: or deſtroyed: *cut off* as the word is rendred, Zach. 5. 3. But of that verſion there is ſome doubt. The word ſeems to have a metaphor in it, taken from the ſweeping of an houſe. with *brooms* or *beſomes* Matth.12.44. which by this very word, are of ſome deemed to be ſo tearmed, Exod.25.29. and elſewhere. But that is not ſo probable; for the veſſels or inſtruments there mentioned, were of gold, and belonged to the holy Table; and the uſe of them ſeems to look and lead another way. Howbeit, to the uſe of ſuch implements, the Prophet might well be ſuppoſed here to allude; nor is it any unuſual reſemblance in Gods menaces. For ſo of Jeroboams houſe, God threatens to *ſweep* it away, as a man ſweeps away *dung*, until it be all gone, 1 King. 14.10. that is the ſence of the place; though the very term of *ſweeping* be not there expreſſed. But of Babylon he ſaith expreſly, that he will *ſweep it with the beſome of deſtruction*, ch. 14.23. and of Tyrus, that he will *ſcrape*, or *ſweep her* very *duſt away*, Ezek. 26.4. Or. it may be a trope, taken from the *wiping*, or *cleanſing of a diſh*, Matth.23.25. For in alluſion hereunto, in the ſtory of Manaſſes God threatens to *wipe* Jeruſalem, *as a man wipes a diſh, and whe'ms it*, when he hath ſo done, 2 King. 21. 13. whether of the two, the phraſe here uſed hath reſpect to; apparent it is, that by *cleanſing* of it, is here meant, a depopulating of it; or an emptying the place of its inhabitants; who, as before they were compared to *droſs* and ſuch refuſe ſtuff, as muſt be ſevered and conſumed, ere the gold can be purified, ch. 1. 25. So are they here likenod, for their wickedneſſe, to the greaſe or filth of a diſh; or the duſt and dirt that ſticks faſt to the pavement of an houſe, that cannot therefore be cleanſed; the one, or the other; untill the one be throughly wiped: and the other ſwept accordingly: and to ſuch ſtuff, as is ſo wiped off, or ſwept away, or ſcowred, or ſcraped off, are they compared, Lam.3.45. Yea, ſuch they were, even in Gods repute: and accordingly it is here intimated, that by him they ſhould be ſo dealt with. See Jer.6.30.

ſitteth upon the ground] As the manner is of mourners, Ezra 9. 3. Iob 2.8.13. chap.47.1. Lam.2.10. Ezek.8.14. Yet withall, alluding to the ſite, and ſight of a ſacked City, that having her ſtately buildings, either pulled down, or burnt down, ſeems to lye in the duſt; or to be, as a body diſſolved into duſt, 1 King, 20.10. Pſalm 102. 14. ch.25.12. and 26.5.

CHAP. IIII.

Verſe 1. A*Nd in that day*] In thoſe times, as chapt. 3. 18. This chapter belongeth to the former Prophecie, contained in chapt.2. and 3. And this firſt verſe of it, to the menaces denounced in the chapter next before-going, v. 25, 26. Concerning the deſtruction of their men, and deſolation that thereupon ſhould enſue; further here amplified by ſuch a paucity, and ſcarcity of that ſex ſurviving, the war having conſumed the moſt of them, (the like whereunto, ſee chap.13.22.) that many women ſhould be content, yea ſollicite, to come upon any tearmes, though never ſo unequal and unreaſonable, under one mans wing, that he may be accounted as an husband, and head to them; and they may not be deemed to want ſuch an one. So ſome take that, Jer. 31.22. but of that in its place.

ſeven women] *i.e.* that is many women, As Pſal.119.164. Prov.24. 16. ch.30.26. Ier. 15. 9. A certain number, for an uncertain. So Zach. 8. 23. *ten men* there; *as ſeven women* here.

ſhall take hold] Contrary to the modeſty required in that ſex; rather to be ſued, aed ſought unto by the other; then themſelves to ſeek and ſue to them.

of one man] Contrary unto that natural diſpoſition, which in that Society, is not willing to admit compeers; Marriage, and majeſty, enduring no co-partnerſhip. And the wife ſuperinduced, therefore, is ſaid to be *a vexation*, and, *a vexer*, Levit. 18. 18. 1 Sam.1.6.

we will eat our own bread] We will find our ſelves meat, drink, and apparel. We will expect no ſuch means of maintenance from thee, as the law tieth husbands to, in regard of their wives, whether they have one, or more, Exod.21.10.

bread] For all manner of food; as Gen.28. 20. ch.3.1.

our own bread] That which we will earn our ſelves. See Proverbs 31.27.

and wear our own apparel] Either, wrought with our own hands; or procured by our own employments, otherwiſe. See Proverbs 31. 13, 18, 19, 22, 23.

only, let us be called by thy name] Heb. *let thy name be called upon us.* That is, let us be called, and acounted thine; to wit, thy wives. So Iacob, Gen. 48. 16. *Let my name be called upon them*: that is, let them be called and accounted mine, to wit, my ſons.

called] That is, *be*, or, *be accounted*; as ch.1.21. but alluding withall, to the uſual manner of calling the wife by the husbands name, Ioh.19.25.

to take away our reproach] for it was deemed a reproachfull thing among that people, for a woman, as to be without iſſue. 1 Sam.1.6. Luk. 1. 25. (for barrenneſs was accounted a curſe, Exod. 23. 26. Deut 7. 14. and fruitfulneſs a bleſſing, Pſal.127.3. & 128.3.) ſo to want an husband; to live ſingle as one, that no man regarded, or looked after, ch.54.4. Ier.30.17. and that therefore could not have iſſue, in an honeſt and warrantable way. Hence it is mentioned, as one diſmal effect of Gods judgments on this people, that the *maidens were not given in marriage*, Pſal. 78. 63. See the ſtory of Iephtha's daughter, Iudg.11.36,37. This the Apoſtle ſeems to have had an eye to, 1 Cor.7.36.

V.2. *In that day*] *At that time*; or, *Then*: as chap.2 20. or, And *then.* For the better connexion of it with the reſt of the context, as ch 3.6. but here, *then*: for *after*: as ch. 30. 25. And, as the particle *then*, is oft with us a note, not of the time preſent, but of the time enſuing. For, the Prophecie, or predictions here following, were to take effect: Not what time they ſhould be in that deſolate condition: but after theſe calamities over-paſt, and the people of God by theſe afflictions thus purged: the incorrigible wicked being ſwept away, and the reſidue reformed, v.4. ch.1.26, 27. For this Sermon, or Prophecy, the Prophet concludes, as the former, with gracious promiſes, for the ſupport of the faithfull; and with a prediction, as moſt think, of the exhibition of the Meſſias, and the reſtauration of the Church under him, wherewith alſo he began the ſame, ch.2.2.

the branch of the Lord] The promiſed Meſſias: the Lord Ieſus. Whoſe name is ſaid to be *Tſemach*, that is, *bud*: or, *branch*, Zach. 3.8. & 6.12. and is ſo called; partly, in regard of his deſcent: his iſſuing from the root of Ieſſe, the ſtem, or ſtock of David, budding and ſprouting forth again, when it was much decayed, and in a manner, to ſight, dead, ch.11.1. and 53. 2. and partly, becauſe all life of grace, and ſpiritual bleſſings are contained in him, as leaves, bloſſoms, and fruits, in a *bud*, or *branch*: and from him, ſpringing and ſprouting forth, are derived unto all thoſe, that are ingraffed into him and have intereſt in him, Rom.6.5.and 11. 17,24.1 Cor. 1. 30. In regard whereof, he is alſo further termed a *bud*, or *branch*, *of righteouſneſſe*. Jer. 23.5.&.33.15. The Jewiſh Doctors themſelves, expound it of the Meſſias; and many of ours therein, concur with them. Yet others underſtand it of the Church. That as their land, though waſted by former wars, ch.1.7.&.32.13.and much more alſo, by occaſion of the Babylonian deportation, ch.3.26.ſeemed never likely to recover, and return to his former fertility and beauty again, Jer. 30.17. yet ſhould become, both after the Aſſyrian incurſion and devaſtation, as alſo after the return from the Chaldean captivity, as fruitful and beautifull, as ever before, chap.32.16.& 35. 1, 2. Jer.33.,10,13. So the Church, and people of God, called his pleaſant plant, ch.5.7. though it ſeemed ſo to be impaired, and waſted, by the foregoing calamities here denounced; and the long continuance thereof, during the Babylonian deportation, and bondage, that it was deemed as a dead corpſe, or plant, never like to recover life again; much leſs to attain to any ſuch flouriſhing eſtate, as before it enjoyed; yet ſhould again ſpring forth, and ſprout out of the duſt, and be reſtored to as glorious a condition, as ever, chap. 26.19.& 37.31.& 44. 3, 4. Ezek.21.21.& 37. 11, 12, 19. Others again conceive, that by the *bud*, or *branch*, here mentioned, is underſtood the ſpirit of God, and the graces of it, that ſhould in great abundance, through Gods bleſſing on the labours of his ſervants in their ſpiritual husbandry, 1 Cor.3.6.9. ſpring forth, and manifeſt themſelves more gloriouſly then ever, in the lives and courſes of his people, v.3.chap.1. 26,27. & 60. 21. & 62. 3, 11. See the like phraſe, Pſal.85. 11. ch. 45. 8. I conceive the ſecond interpretation, to be moſt agreeable to the courſe of the context.

branch of the Lord] Becauſe, which way ſoever we take it, it is from him. It is he that cauſed the Meſſiah to ſpring from the withered root of Jeſſe, Pſal.132.11, 17. Ier. 33. 15. Zach 3. 8. Act. 13. 23,33. It is he, that cauſeth his Church to ſpring up again, out of her duſt, ch.26.19. & 55.10,13. Ezek.37.12. It is he, that cauſeth the graces of his ſpirit, to ſpring abundantly forth, from the hearts of thoſe who were barren and fruitleſſe before, chap.44. 3,4. Ezek. 36.26, 27.1 Cor.3. 7.

ſhall be beautiful, and glorious] Heb. *For*, or, *to beauty and glory*. As, *for glory*, Zach.3.5. and, *for a crown of glory*, chap.28.5. or, ſimply, *beauty and glory*; as it is rendred, Zach.3. 5. that is, *beautifull and glorious*; the abſtract for the concrete: as ch.3. 25. So, *deſolation*, and *unto deſolation*, are one and the ſame, ch.1.6. with Ier.12. 11. See ch 24.16.

beautiful] Or, *beauty*. The word is rendred *glory*, chap.13. 19. & 23.9. & 24. 16. and elſewhere. But *glory*, and it, are here diſtinct. And it ſeems rather to ſignifie ſuch *lovelineſs*, *comelineſs*, and *pleaſantneſs* unto the eye, as makes amiable, deſireable, delightfull. So, *a pleaſant heritage*, Ier.3.19.and, *a pleaſant land*, Dan.11.16. For, it comes from a word that ſignifies a *roe*; a comely ſmooth-skinned creature, and delightful to behold; whereunto therefore, the Spouſe in the Canticles, likeneth her love, Cant. 2. 9. and her love, his Spouſes two breaſts, to two *fawns*; or young ones of that kind, as moſt take it, Cant.4.5.& 7.4. nor much differeth it from thoſe lovely creatures; which Solomon would have the wife like unto, in her husbands eye and eſteem, Prov. 5. 19. This word therefore implyes ſuch a *comlineſs*, or *lovelineſs*, as makes amiable, and drawes affection to it: the other, ſuch a luſtre, as ſtands with ſtate. Both joyned together, very fitly expreſs the exceeding great amiableneſſe, mixt with no leſs Majeſticalneſs, that is found in the perſon of Chriſt, and in his Church, and in his ordinances, and in the graces of his Spirit, Pſal.45.2,3,4. & 110.2, 3. Cant.1.9, 16. & 4.1.&.5.10.& 6.4. ch.52.7,8. & 60. 1, 14. & 62. 4,5. Rom.10. 15. 2 Cor. 3.7, 12, 18. and 10.4.

and the fruit of the earth] Or, *of the land*: as ch. 1. 19. alluding to that fruitfulneſſe that the land formerly had, Gen.26.12. Deut.8.8. and ſhould attain to again; both, after the removal of the Aſſyrian Army; and again, after their return from the Chaldean captivity: though it had lain ſo long time waſte, Ier.31.5. See ch. 30. 23, 24. Ezek.36.8,11,35. where it is ſaid, *The land that had lien waſte, became as the garden of Eden*. But to be withall ſpiritually here underſtood of the fruits of the ſpirit, holineſs, righteouſneſs, and the like: that ſhould ſpring forth, and appear in the lives and courſes of Gods people, proceeding from the inward principle of grace in their ſouls, chap.45.8.& 61.3. Ezek.47.12. Gal.5.22,23. Phil.1.11. Heb.6.7. and 12.11. Jam.3.17,18.

ſhall be excellent] Heb, *excellency*. Or, *for*; or, *unto excellency*: as before. The word properly ſeems to ſignifie *gayneſs*; for it comes from a root, which that in the Greek anſwers: from whence we have our Engliſh word, *gay*; And it is a title given to a chief degree among the Rabbins, as you would ſay, *excellent*; or, *illuſtrious*. Hence, *the excellency of Jacob*, Pſalm 47. 4. yet is it frequently taken in the worſt part, for *pride*, Prov.16. 18. becauſe of *excellency*, and *gayneſs*, people are wont to grow proud, Ezek. 28.12, 17. and in *gayneſs*, to expreſs their pride, ch.3.16.& 13. 19. & 23. 9. But here it is taken for *excellency*, and of the excellency of the fruit of that land, ſee, Numb.13.24, 27. ch.1.19.

and comely] Or, *goodly*: for *comely* is not the uſual commendation of *fruit*. Heb. *comelineſs*, or, *goodlineſs*: As in the other before. The word ſeems to import ſomewhat more then *comlineſs*, and to be a degree above it. It is that, that was rendred *bravery*, chapter 3. 18. See chapter 28. 1, 4.

for them that are eſcaped of Iſrael] Heb. *for the eſcaping*; as ch. 10. 20. thoſe that through Gods mercy and goodneſs, being protected and preſerved, ſhall eſcape and ſurvive the forementioned calamities. See ch.1.27.

of Iſrael] See ch.1.3,4.

V.3. *And it ſhall come to paſs*, that] Heb. *it ſhall be*; as ch.2.2. with a defect of the particle; as ch.3. 24.

he that is left in Zion, and he that remaineth in Jeruſalem] The ſanctified eſtate and condition of the remnant ſo preſerved, in the ſtate of Gods Church now reformed, ch.1.ver.25.

left] not ſwept or taken away by the forementioned judgments, ch.1.9. & 3. 26. See.v. 2.

in Zion] *Zion*, and *Jeruſalem*, for Gods Church; as chapter 1.27.

ſhall be called holy] Shall ſo *be*, and be ſo *reputed*, as Gen.21.21. ch.1.26. & 44.5. & 56.7. Heb. *holy ſhall be ſaid to him*; or, *of him*: For ſo alſo is the particle uſed, Gen.20.13. & 26.7. Eſth. 3.2. Pſal. 91.11. See the like phraſe, ch.61.6. So ch.60.21. *Thy people ſhall all be righteous*; and ch.62.12. *They ſhall call them the holy people*: for *holineſs*, and *righteouſneſs*, are here all one. See Act.15. 9.& 26. 18; 1. Pet.1.2.& 2.9.

even *every one, that is written among the living in Jeruſalem*] Or, *written unto life*; or, *written for life*: as 2 Sam.15. 21. Prov. 10. 16, 17. whom God had foreappointed to eſcape and ſurvive the calamities of the times: as if he had made a liſt of them, and enrolled their names in ſome book, Dan. 12. 1. a type of the Elect, whoſe *names* are ſaid to be *written in heaven*, Luke 16. 20. and to be entred into *the book of life*: or, *of the living*, Pſal.69.28. Phil. 4 3. Rev.3.5.& 17.8. & 20.12. kept by the *Lamb*, the Lord Ieſus, the Maſter of the rolls in heaven, Rev. 13. 8. Wherein none are recorded, but ſuch as are deſigned, as well unto grace, righteouſneſs, & holineſs as to life, glory, & happineſs: unto ſanctification, as well as unto ſalvation, Pſ.69.28. Epheſ.1.4.2 Theſſ.2.13.2. Tim.1.9. Iam.2. 5. 1 Pet.1.2. See alſo Exod.32.32.

V.4. *When the Lord ſhall have* &c.] This hath reference to that *Then* v.1. When the reformation before ſpoken of ſhall be throughly effected, ch.1.25,27.

When] Heb. *if*. So is the conditional particle uſed, Iob 21. 6.

waſhed away] An alluſion to the legal and ceremonial waſhings, Levit.15.5,8. Heb.9.10. types of cleanſing from the filth of ſin, by the efficacy of Chriſts blood and Spirit, Ezek. 36. 26. 1 Cor. 6. 11. Heb. 9. 14. and 10. 22. 1 Pet. 1. 2. 1 Ioh. 1. 7. Rev. 1. 5. and 7. 14.

the filth] Heb. *ordure*: or, *excrement*. The word imports all ſuch filth, or excrement, as *comes forth* from the body, (for thence it is ſo termed: nor need we for the notation of an Hebrew word, to have recourſe to an Ethiopian term, ſaid to be uſed, Iohn 11. 39. for *to ſtinck*) either upward, as chap 28.5. 2 Pet. 2.22. or downward, as Deut.23. 14. Ezek.4. 12. but is uſed more generally, for any exceeding foul, or filthy thing, as of ſuch garments, Zach.3.3,4. and for ſin, and wickedneſs, ſpiritual filth: ſhewing how loathſome and abominable ſin is in Gods ſight, Ezek. 24. 6. Matth.15.18,20. 2 Cor. 7. 1. So is it here taken: and ſo Prov. 30. 12. where Agur ſaith of ſome, though ſeeming, and deeming themſelves pure: that yet, *they are not waſhed from their filth*.

of the daughters of Zion] Whoſe pride, vanity, wantonneſs, and other exceſſes, had no ſmall ſhare among the procuring cauſes of the judgments before menaced. See ch.3.16. Though by *daughters of Zion*, ſome underſtand here, the cities of Judah, whereof Zion or Jeruſalem, was as the mother, Jer.34.1. But the former is more agreeable to the other paſſages of this particular Prophecy.

the filth of] them. Thereby intimating, that thoſe gates, and garbs, and courſes, and carriages, that they prided themſelves in, and accounted their *bravery*, chap. 3. 16, 18. were ſuch in deed and truth, as made them odious, loathſome, and abominable in Gods eye. See the contrary, 1 Tim. 2. 9, 10. with 1 Pet 3 3, 4.

and ſhall have purged] Heb. *waſhed out*: as 2 Chron. chap. 4. verſe 6. Ezek. chap. 40. ver. 38. or *driven away*, *carried away*, *caſt out*, *removed*: as the ſame, Jer. chap. 51. verſe 58. and as the like, ch. 11. verſe 12. ſhall have ſevered, and caſt out, as dirt, or dung: or as droſs, in regard of the metaphor following. And the Prophet may ſeem to have made uſe of ſuch a word here, as might well fit with both.

the blood] Heb. *bloods*, uſed commonly for *murther*, Pſal. 9. 3. ch. 33. 15. Hence, *a man of bloods*, for a *bloody*, a bloody minded, a murtherous man, Pſ.5.6. and *men of bloods*. for the like, Pſ.26.9. It is uſed alſo for the *guilt of blood*, Exod. 22. 1, 2. or *bloud guiltineſs*, Pſalm 51. 14. It is put here for oppreſſion, and all manner of cruel carriage, which is as *murther* in Gods account, Mic 3.10. Hab. 2. 12. the common ſin of the one ſex as thoſe before mentioned, of the other. See ch. 1. 15, 23. & 3. 12. & 14.15. Yet, ſome underſtand it more generally of all manner of uncleanneſs: becauſe blood defiles, ch.9.5. Ezek. 16. 6. Hoſ.6. 8.

of Jeruſalem] Therein ſpilt, 2 Kings 21. 16. Ezek. 9. 9. and therewith defiled, Numb.35. 33, 34. Pſal. 106. 38. or the cruelty exerciſed by her Inhabitants, chap. 1. 15. Ezek. 22. 6, 9.

from the midſt thereof] Or, *out of it*: as Numb. 14. 13. Judg.10. 16. Amos 2. 3.

by the ſpirit of judgment] By judgement executed upon the

evil

evill among them, Ezek. chap. 20. 38. See chap. 1. verſe 27. and by a ſpiritual work of Judgment, in ſevering between the fleſh and the ſpirit, in the ſouls of the faithfull, Heb. chap. 4. verſe 12. Or, as ſome, by working repentance in them, Act.5.31.& 11.18. by which men are judged, & judge themſelves, Jer.31.18,19. 1 Cor. 11. 31,32.

and by the ſpirit of burning] So the very ſame word is uſed, chap. 40. 16. and the verb whereof it comes, doth moſt frequently ſo ſignifie, Exod.22.6. chap.1. 31. & 9. 18. and elſewhere: and thereof was that place, called *Taberah*, Num. 11. 1, 3. becauſe God there came to judgment with them by fire; as he ſpeaks, Amos 7. 4. and the alluſion is to the trying of oare, or the caſting of metal, whereby the droſſy metal, is ſevered from the purer ſubſtance, and either conſumed, or caſt away. See chap.1.25. yet ſome render it, *the ſpirit of a-motion*; or, *conſumption*: or, *removal.* Becauſe the verb it comes of, ſignifies ſometime to *depaſture*; or, *eat down*: as beaſts do graſs, Exod. 22.5. chap.3.14. and ſometime to *remove*, or, *take away*, 1 King.22.46. 2 King.23.24. But the former ſeems more proper to this place. And it is deeed to have reſpect to the fire of Gods zeal, c.9 7.& 26.11. Ezek.36.5. or to the fire of the Spirit, 1 Cor.3.13,15.

V. 5. *And the Lord will*, &c.] Here followes a promiſe of Gods gracious preſence among his people, thus purged, in all places of their abode, as well for direction, and guidance, as for protection and defence: expreſſed in way of alluſion to his leading them through the Wilderneſs, in their journying toward the land of Canaan. For unto that uſually, is reference (as to one of the moſt remarkable, and miraculous paſſages of Gods providence, in behalf of his people) both in the relations of their return from the Babylonian captivity, and other-like deliverances in thoſe times vouchſafed them; as alſo in the predictions of the reſtauration of the Church under Chriſt. See chap. 40. 3, 4. and 41. 18, 19. & 42. 16. & 43. 2, 20. & 49. 9, 11. & 51. 9, 11.

create] Do ſtrange works, like works of creation; ſuch as are above, or beyond the power of nature, and beſide the ordinary courſe of the creature, for the ſafety and welfare of his people, ch. 41. 20. & 43.19. & 65. 18.

upon every dwelling place of mount Zion] Or, *over*: as Pſal. 105. 35. upon, or over every place of the habitations of his people. Protection they ſhall have whereſoever they abide, ch. 8. 14. Ezek.11. 16. See ch 32.18, 19.& 33. 20.

of mount Zion] A type of the Church. See ch.2.2.

and upon her Aſſemblies] Or, *places of meeting*. The word coming from a verb, that ſignifies to *cry*, *call*, or *read*, is uſed firſt for *reading*, or Scripture read, Neh. 8. 8. and thereof hath the Turkiſh *Alcaron*, its name. Secondly it is uſed for *an aſſembly*, or *a meeting*; not for the hearing of the Scripture read and opened onely, Deut. 31. 11, Acts 13, 44. but for other ſolemn ſervice alſo, Levit. 23. 7, 27. ſo called, from the *calling* of them together, chap. 1. 13. Laſtly, it ſeems here to be put for the places of their aſſembling and meeting together for ſuch purpoſe: as the like word is uſed, Pſal.74.8. Lam.2.6. oppoſed hereunto, or diſtinguiſhed from their private houſes, or places of abode, mentioned in the former branch. So the meaning is, that God would ſo protect them, (that they might, not onely ſit ſafely and quietly in their ſeveral places of abode, Zach. 3. 10. but aſſemble alſo and meet together for the publique ſervice of God, without fear of danger or diſturbance, Exod. 34. 14. having God and Chriſt himſelf, above, about, and among them, to protect and ſecure them, both in the one place, and in the other, Pſ.46.5. Zach.2.5. Matt.ch.18.20.

a cloud, and ſmoke] For, *a cloud of ſmoke*; or, *a ſmokie cloud.* A cloud like ſmoke, or as thick as ſmoke, Exod. 19. 9, 18. See the like, verſe 6. and Prov. 22. 15. compared with Prov. 28.15. So the moſt expound that, Matth.3.11. *the Holy Ghoſt, and fire*, and, *water and the ſpirit*, Joh.3.5.

a cloud] Alluding to the *pillar of cloud*, or *cloudy pillar*. That both conducted and protected them in the deſart, Exod. 13. 21. and 14. 19. & 40. 38.

and ſmoke by day] Becauſe in the day time fire is not ſo conſpicuous, as *ſmoke*, or ſome thicker vapour, Joſh. 18.20. Joel 2.39.

and the ſhining of a flaming fire by night] This likewiſe alludes to that pillar that conducted the people. Which being one and the ſame, appeared as a thick cloud without light by day, partly to be the more viſible in the light; Sun-light, or Sunſhine eſpecially that uſeth to dim fire: and partly to cover, ſhadow and ſhelter them from the heat of the Sun, more vehement and offenſive in thoſe waſte places, and ſandy grounds, Pſal. 105. 39. chap. 32. 2. and as a flame of fire in the night: both that they might ſee it, and their way by it, and follow its conduct, when by night they traveled, as ſometime they did, Numb. 9. 21. and neither miſs their way, nor, miſcarry in it, as they might otherwiſe in the dark, Joh. 11.9. 1 John 2. 11. And again to make the night the leſſe uncomfortable to them, when they made ſtay in thoſe uncouth deſarts. And that one and the ſame pillar did both thoſe offices, and had two ſuch ſeveral appearances with it, appears hereby: in that when it paſſed over the heads of that people, (at which time they were *baptized* with it, 1 Cor. 10. 1, 2. it dropping or miſling down upon them, to refreſh them, Pſal. 68. 9.) and came to the rear of them, where it ſtayed and ſtood ſtill, to keep them and the Egyptians aſunder: it appeared at the ſame time, as a dark cloud to the Egyptians on the one ſide: and as as a bright light to the Iſraelites on the other ſide, Exod. 14. 19,20,24.

a flaming fire] Heb. *fire of flame.* So Lam.2.3. Joel 2.5.

for upon] Or, *over*. As before.

all the glory] All Gods people: who are his glory, verſe 2. whom he make partakers of his glory: as he did Moſes, Exod.34. 29, 30. 2 Cor. 3. 18. in whom he is and will be glorified, Pſalm 29. 9. ch. 61. 3. Rom. 8. 30. 2 Theſſ.1. 10. and whom by works wrought, as well for them, as in them, he makos glorious oft, even in the eye of the world, Pſalm 84. 11. & 85. 9. & 149.4,9. chap. 60. 1,2. See ch. 11. 10. & 22. 24. or, as I conceive the plain meaning to be, that that *glory*, or goodly and glorious eſtate, that God would advance his people to, after reſtoring them from their former dejected and diſtreſſed condition, ſhould continue firm, and ſtedfaſt, under Gods protection, overſpreading every part of it. See chap. 32. 15, 19.& 33. 17.21. & 35. 1, 2, 9, 10.

ſhall be a defence] Or, *a covering*. For the word here uſed, comes from a root but once read, that ſignifies to *cover*, and by covering, to *protect*: which is the very proper notion of the word, *protect*. It is uſed by Moſes in the bleſſing of Benjamin, Deut. 33, 12. *The beloved of the lord ſhall dwell in ſafety by him, he ſhall cover him every day*, or *all the day* long; that is, continually, and conſtantly. A good comment upon this place. Which may alſo be rendred, as our tranſlators there ſupply it, *he*, (that is, the Lord) *ſhall be a covering*, See v. 6. It may have in reſpect in general, unto choice matters of value, price, and regard, which men are wont to keep cloſe covered, as well to keep fair, as for ſafety otherwiſe. But It is ſuppoſed more ſpecially to allude to that *cloud*, that covered the Tabernacle, a type of the Church, Pſalm 15. 1. When it was within filled with the glory of God, Exod. chapter 40. v. 34, 35. Numb. 9. 22. The word is found onely in two other places, Pſalm 19. 5. & Joel 2. 16. and it is in both thoſe places uſed for one and the ſame thing: to wit, *the bridegrooms chamber*, *cloſet*, or *bower*. For this was, as ſome tell us, ſuch a green *booth*, or *bower*, as in the feaſt of Tabernacles, they made uſe of, Levit. 23. 42. Num. 8. 15, 17. (though others ſay, a *canopy*, ſupported with four perches, or poles, at the four corners, under which the bridegroom and bride received their ſolemn bleſſing, Pſalm 128.) wherein the bridegroom ſolaced himſelf with his bride. A place as of ſecrecie, ſecurity, and ſafety: ſo of ſolace, and delight; not unfit to repreſent, as well the comfort and joy; as the immunity and ſafeguard, that Chriſt, the Bridegroom, by his gracious preſence affordeth to the Church his Spouſe, Pſalm 31. 20. and 91. 1. being both *Sun*, *Solace*, *and ſhield*, or ſhelter unto her, Pſalm 84. 11. See Cant. 2. 3. But it may juſtly he queſtioned, whether the uſe of either of theſe, were ſo ancient, as either Davids time, Or Eſayes. Only this we are ſure, that the word here made choice of by the Prophet Eſay to decipher Gods protection of his people, is in Scripture uſed for that wedding room, whatſoever it was.

V. 6. *And there ſhall be*] Or, as ſome, *he ſhall be. He*, the Lord. Of whom, v.5. But the verb here is feminine. Others, *of which*, protection *there ſhall be*. Or, moſt fitly, as I ſuppoſe, *which*, (to wit, *covering*, ſupplyed from the verſe before) *ſhall be*. For the copulative is frequently put for the relative: as ch. 5. 4. Job 20. 11, 19. and 37. 5. Jer. 6. 20. Mal. 3.1. with Matth. 11. 10. Or, *And it ſhall be.* For he proceeds to illuſtrate the uſe of the forementioned *covering* by divers other ſimilitudes, and reſemblances, as affording protection againſt, and freedome from all ſorts of annoyances, (ſee Pſalm 91. 1, 13. ch. 25. 4. and 32. 2. (not to ſpeak of ſome other *covert*, divers from that before ſpoken of.

a Tabernacle] Or, *tent*; or, as *a tabernacle*: or, as *a tent*. The note of ſimilitude ſupplyed: as Pſalm 11. 1. and 84. 11. ch. 21. 8. Alluding, as ſome think, to that *tent*, (for ſo it is termed) made of ſtuff woven out of goats hair, wherewith the Tabernacle was covered, Exod.26.7. or thoſe other coverings of *rams skins dyed red*, and of *badgers skins*: with both which, that *tent* of *goats hair* was covered, Exod. 26. 14. and 36. 19. to preſerve both the *Tabernacle* it ſelf, and that *tent* with it, from the annoyances of wind and weather. The word it ſelf is ſometimes uſed for the holy *Tabernacle* Pſalm 76. 2. and for the *Temple*, Lam. 2. 6. which is mentioned alſo by that term, as a place of ſecurity and protection, (ſuch as were *ſanctuaries* with us, in times paſt eſteemed. See ch. 8. 14.) Pſalm 27. 5. and 31. 10. It is uſed alſo for *a ſhed*, or *a cottage*, that a garden, or vine-dreſſer, and keeper, is wont to have in the garden, or vineyard, to retire to in a ſtorm, chap. 1. 8. Job 17. 18. and of that *booth* which *Jonas* made him of the plant that he found growing neer to Nineveh, to ſit under it in the ſhade, Jon. 4. 5. And to theſe latter rather, I ſuppoſe, in regard of what followes, that the Prophet here alludes, if not to another *ſhelter*, or *covering*, called *the covering for the Sabbath*, 2 Kings 16. 18. Which was built in the Temple, either, as ſome, for the Levites, that waited as Porters at the gates of the Temple in their weekly courſes, to repoſe themſelves in; or for the people, that on the Sabbath there aſſembled, to betake themſelves unto, when occaſion was, either for ſhelter, or for ſhade.

for a ſhadow in the day time from the heat] That which was the uſe of the *cloud* to the Iſraelites, Pſalm 105. 39. and of Jonas his *booth*, while it laſted him; whereof he had much joy and comfort, while he enjoyed it: but no leſſe grief and vexation when he loſt it, Ion. 4. 6, 8. But this, as no leſs uſeful, or much more rather, and in a better ſort, then that: ſo more permanent, even as durable as its author and creator, verſe 5. See ch. 25. 4, 5. & 32. 2. Rev. 7. 15, 16. & 21. 3, 4.

for a ſhadow] To ſhade, or to ſhelter, by making a *ſhadow*, Ezek. 31. 3.

and for a place of refuge] Such as the feebler ſort of creatures are wont, in hazard of their lives, to betake themſelves unto, Pſal. 104. 18. and ſuch is the Lord ſaid to be unto thoſe that are his; and that ſuch an one, as never fails, Pſ. 9. 9, 10. and 46. 1. and 61. 3. and 62. 8.

and for a covert from ſtorm, and from rain] Such as keepers, before, were ſaid to ſet up in places where they kept, to have at hand, when occaſion was, for ſuch purpoſe. It is uſed alſo for ſuch *coverts* as wild beaſts are wont to to make uſe of, to lurk, and to ſhelter themſelves in, Pſal. 10. 8, 9. Lam. 3. 10. and it is by Gods people attributed to God, as their ſureſt, and ſafeſt *covert*, Pſalm 32. 7. and 119. 114. and by their enemies in deriſion; *let him riſe up, and be your covert*, Deut. 32. 39. See ch. 32. 2.

from ſtorm] The word is ſometime uſed for an *inundation* of land-waters, breaking in upon the ſwelling up of ſome ſtream, or flood: as Pſ. 90. 5. Hab. 3. 10. but moſt frequently for a *ſtorm* of ſhowers, or rain, Job 24. 8 Pſalm 77. 17. chap. 30. 30. and 32. 2. and ſo here.

from ſtorm, and from rain] That is, *from ſtorm of rain*; or, *a rainy ſtorm*: as, *ſtorm, and tempeſt*, for *a tempeſtuous ſtorm*, chap. 29. 6. and, *from the wind of ſtorm, from the tempeſt*; that is, *from the tempeſtuous ſtorm of wind*, Pſalm 55. 8. So, *fire and brimſtone*; for, *fire of brimſtone*, or, *ſulphureous fire*, Gen. 19. 24. Pſalm 11. 4. Rev. 14. 10. and 21. 8. and, *a cloud and ſmoke*, for, a ſmoky cloud, verſe 5.

CHAP. V.

Verſe 1. *NOw will I ſing*] Here beginneth our Prophets third Sermon, compoſed in form of a ditty, or Song. In the firſt part whereof, he layes down, under the parable of a vineyard, the great care and coſt that God had been at with his people, and their unworthy carriage again towards him: his goodneſs to them, and their unthankfulneſs to him. That which he began alſo his firſt Sermon with, chap. 1, 2, 3.

Now, &c.] In the former part of this verſe, is the Title, or Inſcription of this diſcourſe; or of the firſt part, at leaſt, of it.

I will ſing] As Moſes did by Gods appointment- Deut. 31. 19. & 32. 1. So Deborah begins her ſong, Judg. 5. 3. and David, Pſalm 101. ſinging of *mercy and judgment*; as both Moſes, and our Prophet here.

ſing] That is both Pen, and utter, as Pſalm 45. 1, 2. & 144. 9. Deut. 31. 30.

to my welbeloved] There are that render it, *for my beloved*, in his behalf. As, *for Solomon*, Pſal. 72. but our verſion may well ſtand, as dedicating and directing it unto the party ſo denominated and written to his honour. So David, *to thee, O Lord, will I ſing*, Pſalm 101. 1.

to my welbeloved] That is, to Jeſus Chriſt, the *welbeloved* of God the Father, Matth. 3. 17. and 17. 5. Epheſ. 1. 6. called alſo *his Son of love*, Col. 1. 13. Whence Solomon alſo, a type of Chriſt, is by the word here uſed, from God himſelf, termed *Jedidiah*, 2 Sam. 12. 25. (which title alſo Moſes gives to Benjamin, in bleſſing him, Deut. 33. 12.) that is, *the beloved of the Lord*. And the Churches *beloved*; ſo oft ſtyled in the Canticles; Cant. 1. 13, 14, 16. & 2. 3, 8, 10, 16, 17; &c. and her *love*, Cant. 2. 7. & 8. 4. as ſhe alſo is ſaid to be his, Pſal. 60. 5. & 108. 6. Jer. 11. 15. & 12. 7. Some therefore ſuppoſe it to be ſpoken in the perſon of God the Father, the Lord of the vineyard, ſpeaking to Chriſt his Son, & Heir, concerning his vineyard, Mat. 21. 33, 37. Others rather, in the perſon of the Prophet, (not, as ſome would have it, as of kin to Chriſt, ſuppoſing him to have been of the tribe and ſeed-Royal, a thing altogether uncertain. See ch. 1. 1. but) as being (therein like to John Baptiſt, John 3. 29.) a friend and well-wiſher both to Chriſt, and to his Church; to the Bridegroom and his Bride.

a ſong] A diſcourſe made in metre, that it may be the more eaſily and readily learned, the better remembred, the more frequently chanted; and being commonly in the mouthes of all ſorts, be tranſmitted from age to age, and remain unto all poſterity; as we find by experience, that the Pſalmes which we have turned into metre, are generally more familiar, and in more frequent uſe with us, then any other part of Scripture. See Deut. 31. 19, 21.

of my beloved] Either commanded of him, as Deut. 31. 19. or ſuggeſted by him, as 2 Sam. 23. 2. or compoſed in his name, and in his behalf; for it is a ſong of expoſtulation and complaint, concerning the wicked and unworthy demeanour of Gods people towards him, who had been ſo carefull of their good: not unlike thoſe, Deut. 32. Pſal. 78. & 106.

my beloved] The word differeth a little, but not much from the former. And as Solomon the ſon had his name from the former: ſo David his father from the latter: for it ſignifieth ones *beloved*. Yet ſome render it here *uncle*, and ſome, *couſin*: upon that groundleſs ſuppoſition above-mentioned: that Eſay ſhould be of kin to Chriſt. And it is true indeed, that the word here uſed, doth ſometime more ſtrictly ſignifie *an uncle*, Levit. 20. 20. & 25. 48. and ſeems ſometime enlarged to any one neer of kin, as Amos 6. 10. See Jer. 32. 7, 8, 12. but it is uſed as commonly for *a friend*, or one *beloved*; and that above thirty times in that ſhort book of the Canticles; and they are far out therefore, that imagine it never to be ſo uſed.

touching his vineyard] So the particle is taken, Gen. 20. 13. & 26. 7. Pſal. 91. 11. Yet it may here be rendered, and that is indeed the moſt proper and uſual ſignification of it; *to*, or, *unto his vineyard*; as compoſed in his perſon ſpeaking unto his vineyard: or to be ſung ſometime by him in in perſon, when time ſhould be, to his vineyard; which they ſuppoſe done in effect, when he propounded to them, that parable concerning the vineyard, Matth. 21. 33, 34. Mar. 12. 1, 12. Luk. 20. 9, 16. but the former ſeems better. See ch. 27. 2.

his vineyard] His Church; as it is expounded, v. 7. Howbeit, what ſome hence gather, that this ſong was framed in alluſion to ſuch merry ſongs as in vintage time they uſed in the vineyards, ch. 16. 10. & 17. 2. being ſuch a mournfull ditty, ſeems not ſo probable.

My beloved hath] Here begins the ſong it ſelf.

my beloved] Chriſt, as before.

hath a vineyard] So is the Church uſually ſtyled in Scripture, as a place that men have much care of, take delight in, and expect pleaſant fruit, and no ſmall gain from, Gen. 49. 22. Pſ. 128. 3. Cant. 2. 15. & 6. 12. & 8. 11, 12. See Pſ. 80. 8. chap. 27. 2. Jer. 20. 21. Ezek. 15. 2, 6. Hoſ. 10. 1. Matth. 20. 1. & 21. 28, 33. Luk. 13. 6. and 20. 9.

in a very fruitfull hill] Heb. *in an horn, the ſon of oyl*; (as Pſalm 104. 15.) or, *fatneſs*, as 1 Chr. 4. 40. *an horn*, that is, as moſt, an *hill*; and hilly places are deemed fitteſt for vines, Pſal. 80. 10. ſome, *an high hill*. For *horn* is uſed for height, Pſal. 75. 5. as being the moſt eminent part of any horned beaſt. Others an *horny hill*, ſuch as bowing like an half moon, may receive the Sunbeams at all times of the day, both morning, noon, and evening; and on every ſide, for the better ripening of the grapes: and are in ſome other languages ſaid to be ſo termed; and, they ſuppoſe an alluſion to the mountains of Iſrael, Jer. 17. 3. & 31. 5. & 33. 13. and *the ſon of fatneſs*, that is, a very fat, and rich ſoil: The one term importing the commodiouſneſs of the ſcituation: The other, the richneſs of the ſoyl. Yet ſome ſuppoſe them both to intimate one and the ſame thing. The *horn* being put for the excellency of any thing; as one of Jobs daughters is named *Keren-happuch*, that is, the *horn of complexion*, as we term it, or, *of beauty*, Job 42. 14. and *the ſon of fatneſs*, for *exceeding fat*; as *the ſon of the morning*, for exceeding bright and illuſtrious, chap. 14. 13. ſo it would be rendered word for word, *the horn of the ſon of fatneſs*, or, *the horn*, and *the ſon of fatneſs*, (a defect of the copulative, as chap. 32. 13.) that is, *in a principal fat*, or, *a principal and very fat ſoyl*, : alluding to the land of Canaan, wherein God had ſeated that people, Numb. 13. 27. Deut. 8. 7, 9. and 11. 9, 12. Pſal. 16. 9. & 88. 9. Ezek. 20. 6.

V. 2. *And he fenced it*] He ſpared for no pains nor coſt about it, either for the manuring, or fencing of it, verſe 4. Mark. 12. 1.

fenced it] Made a fence, a wall, a hedge, or both about it, (ſee v. 5.) to keep out, as ſtrangers, that might crop it: ſo wild beaſts or Cattle, that might ſpoyl, or annoy it, Exod. 22. 5. Cant. 2. 15. an emblem of Gods care for, and providence over his people, ch. 27. 3. Pſalm 125. 2. Zach. 2. 5. See Iob 1. 10.

and gathered out the ſtones thereof] Heb. *he ſtoned it*. The word here uſed, ſignifies ſometime to *caſt ſtones* at one, 2 Sam. 16. 6, 3. Sometimes to *pick ſtones* out of a place, as ch. 62. 10. and ſo here. As the caſting of ſtones into a field, is ſaid to ſpoil it, 1 King. 3. 19. ſo the picking of them out is wont to amend it: becauſe ſtones hinder the growth of plants, and makes the land, or ground, leſs fertile. A type of Gods care to free his people, as well from annoyances within, as to protect them againſt incurſions, and ſurprizals of enemies from without. See Zach. 2. 5. & ch. 4. 5, 6. Some expound the fencing, of keeping them within compaſs by the law: the picking out of ſtones, of the prohibition of evil things therein forbidden: others, of the caſting out of idol-worſhip, and idols, Deut. 7. 25. and 12. 2, 3. And others of expelling the Canaanites, and other wicked people before them, and from among them, Exod. 23. 27, 30. Pſa. 44. 2. But theſe things ſeem over-curious.

and planted it] He ſetled his people in the land, Pſal. 44. 2. & 80. 8, 9. where they had been but ſtrangers before, Pſ. 105. 12. as a vineyard planted with ſtrange plants, brought from ſome forraign ſoyl, chap. 17. 10.

with the choiceſt vine] Heb. *Sorek*. (and ſo Jer. 2. 21.) which is the name of a place, (whether in the Philiſtims Countrey, or in the land of Iſrael, uncertain) where Dalila dwelt, Judg. 16. 4. from from whence ſome ſuppoſe, that this kind of vine had its name. Some of the Rabbins therefore read the words here, *He planted it with* plants, or ſlips of *Sorek*. It is agreed upon, that it ſignifieth a very choice kind of vine; whoſe grapes, ſay ſome of them, had no grains or ſtones in them. But that is ſcarce probable. See Gen. 49. 11. ch. 16. 8. and 19. 9. Of the colour of this vine were ſome horſes, mentioned, Zach. 1. 8. as ſome in Greek called, *Spadices*, of the like. Some Suppoſe it to intimate the Jewiſh people, as a choice ſeed, deſcended from the loyns of thoſe their worthy Anceſtors, Abraham, Iſaac, and Jacob, and by God therefore ſet apart for his peculiar, Deut. 7. 6,

8. & 9. 27, 29. Others, of Gods precepts that he had planted his Church with, Deut.4.8. ch.42.21. Rom.3.1,2. But we may not deſcend unto ſuch niceties, and particularities, in the expoſition of a parable. And theſe branches thus expounded, fall one into another. See more hereof, on Jer.2.21.

and built a tower in the midſt of it] So Mark 12. 1. A place for the keepers of it, to retire to, and lodge in, ſo ſcituate in it, that they might over-look the ground, ch.1.8. *in the midſt of it.* Either ſimply, *in it*, as ch.7.22. or, *in the midſt*; as a place moſt convenient for over-ſight. Of Jeruſalem ſome expound it, wherein, as in a watch-tower, the Prieſts and Princes reſided. See Jer.6.27.

and alſo made a wine-preſs therein] Heb. *hewed out.* Of wood, or ſtone, Prov.9. 1. ch. 10.15. and 22.26. Mark 12.1. It is ſaid, he *digged out.* But that ſeems ſpoken, not of the preſs, but of a place to ſet a veſſel in, to receive the wine from the preſs. This ſome expound of the altar, ſtreaming with the blood of beaſts offered in ſacrifices, (See ch.1.11. & 29.1,2.) like the liquor of grapes, Gen.49. 11,12. Deut.32. 14. Others, of the Prieſts and Prophets, who, by their preaching, preſſed out of Gods people good works, and pious offices, as pleaſant liquor, very gratefull to God, Heb.13.16,21. Judg. 5. 13. But of that, as of the reſt.

and he looked] Heb. *expected.* After ſo much care had of it, and means uſed about it, he expected, and waited untill time of year, then making account to receive fruit anſwerable to the coſt and pains that he had been at with it. Matt.21.34. 1.Cor.9.7. Heb. 6.7. Jam.5.7.

that it ſhould bring forth] Heb. *make*; as Gen.1.11,12. Matt.3.8, 10. & 7.17,19. So in the next clauſe, and v.10.

grapes] Grapes, of ſome kind or other, it could not but produce, unleſſe it were wholly barren. But the meaning is, ſuch grapes as thoſe plants, or ſlips wherewith he had planted it, uſed to bear. By *grapes* therefore, here, we are to underſtand good *grapes*, or choice *grapes*; as, *garments*, for clean *garments*, or goodly *garments* Zach.3.5. A defect of the Epithet, not unuſual, So c.1.18. *wool*, for white *wool*, c.28.8. *no place*, for *no* clean *place*, Mal.1.14. *a male*, for a ſound *male* oppoſed to a *corrupt* one: as here *grapes*, oppoſed to *filthy*, *bad*, *noyſom*, *naughty*, *ſtinking* ones.

and it brought forth wild grapes] Moſt Interpreters, (ſome Greeks onely excepted, that render it *thorns*) the latine eſpecially run in a track, expounding the word, *wild-vines*; ſo called in latine, becauſe they uſe to grow in the hedges, or edges of grounds. And to mend the matter, (becauſe that is the name, not of the fruit of ſuch, but of the plant it ſelf; and the tranſlation therefore ſeems not to ſound well;) They tell us, that the plant is put for the fruit. But we need not involve our ſelves in any ſuch difficulties; the ſence of the word being plain enough of it ſelf: The verb whereof it comes, ſignifies, firſt to *rot*, ch.50.2. then to *ſtinck*, Exod.7.v.18. & 8. 14. & 16. 20. Becauſe rotten things uſe to ſtinck, and becauſe things rotten and ſtinking, are naught. In the third place, it ſignifies to be *evill*, and *naught*, Dan.6.v.14. and hence the word in the feminine ſingular, Ezr.ch.4.12. a *bad*, *evil*, or *naughty city*; and the ſame here in the maſculine plural, to anſwer unto and agree with the word *grapes*, *rotten*, *filthy*, *noyſome*, or *naughty*, to wit, *grapes*: like thoſe *naughty figs*, Jer.24.2,3. or rather like thoſe *grapes of gall, and bitter cluſters*: yielding *wine like the poyſon of dragons, and venome of aſpes*, Deut. 32. 32,33. The word *grapes* is not in the Text, but may well be ſupplyed from the former branch: though there be no neceſſity ſo to do: ſince it may be rendred *naughty*, or *noyſom* ones. So the very like word is uſed, Job.31. 40. for *noyſom* or *naughty*, to wit, herbs: that is, *weeds*: ſuch as grow among corn: of which, Matth.13.25. where the word uſed, would rather be rendred *weeds*, then *tares*. Nor can I aſſent to thoſe, who make that here ſpoken of, a figure of hypocriſie, carrying a fair ſhew of piety, as theſe do of good grapes, without inward power, 2 Tim.3.5. Since that the vices, and crimes hereby ſaid to be reſembled, ver. 7. as thoſe alſo that Moſes ſpeaks of, and our Prophet elſewhere taxeth, in fore-going parallel places, are ſuch as too openly publiſh, and make profeſſion of impiety and cruelty. See ch. 1. 21. and 3. 9, 15. The defect, as of the adjunct before, in *grapes*, for *good* grapes; ſo of the ſubject here in *bad*, for *bad grapes*; is neither in-frequent in other languages. For ſo in the Greek, Matth. 23. 15. we read *ſea, and dry*, (agreeable ro that, Gen.1.10.) by a defect of the ſubject; which, in our Engliſh, we render *ſea, and land*; by a defect of the adjunct; nor unuſual in the Hebrew: for ſo, Pſam 38. 7. *loathſom*, for *a loathſom* diſeaſe; (for diſeaſe is not in the text:) ſo, *untempered*, for, *untempered*, or, *ill-tempered* morter, Ezek. 13.10,11,14,15. & 22.28. See further, ch.17.5.

V.3. *And now*] Having ſhewed how his vineyard had fruſtrated his expectation, he firſt requireth the judgment of others, even of thoſe themſelves whom it concerned, and were parties in it, what they deemed it deſerved to have done unto it, v.3, 4. and then relates in what manner he purpoſed to deal with it, v.5,6.

O ye inhabitants of Jeruſalem, and men of Judah] That the equity of his proceedings may the more evidently appear; he is content to make them Judges in their own cauſe: *judge* (ſaith he) *I pray you, between me, and my vineyard*: as if he ſhould ſay, Tell me what your ſelves would in the like caſe do, ſo ſerved as I have been with my vineyard. So chap.1. 18. 2 Sam. 12. 1, 6. Jer. 2.5. Mic. 6. 3,7. Matth.21.40.

inhabitants, and men] Heb. *inhabitant and man.* Taken collectively, as ch. 20. 6. & 3. 2. ver. 7. or diſtributively, as if he had ſaid, Let any one of you paſs ſentence between me and it; as daring, and being content to put his cauſe to any reaſonable mans deciſion.

of Jeruſalem, and of Judah] See ch. 1. 1.

V. 4. *what could*, &c.] Implying, that nothing as wanting on his part, could be pleaded; in regard whereof he ſhould come ſhort of what he expected.

what could have been done] Heb. *what was there to do?* What was more to be done? as 2 King.4.13.16. Eſth.6.6.

to my vineyard] Or, *for my vineyard*; as Pſal. 72. *for Solomon*: and *for his land*, Joel 2. 18.

that I have not done] Heb. *and I have not done.* The copulative for the relative; as ch.3.6.

in it] Or, *for it*; or, *to it*, or, *about it*; that might any way further the fructifying of it.

wherefore, when I looked that it ſhould bring forth grapes, brought it forth wild grapes?] Heb. *wherefore did I expect*, &c. *and it brought forth*, &c. Why hath it failed mine expectation? See ſomewhat the like ſyntax, Rom. 6. 7. *grapes*, and, *wild grapes.* See ver. 2. It did not ſo much prove barren, and yielded no fruit, which yet were ſufficient to juſtifie mine intended proceedings with it, Mat.24.19, 20. Luk.13.6,7. Joh.15.2. But it brought forth filthy, naughty, noyſom fruit, Heb.6.8.

V.5. *And now, go to, I will tell you*] He proceeds to relate his purpoſe, having formerly propounded the ground of it, and left the equity of it to be deemed by themſelves; ſo Mat.21.40,41. Mar.12. 9. Luk.20.15,16. And the Prophet here paſſeth from perſon to perſon; ſpeaking now in Gods perſon, as before in his own. See ch. 1. 9.

what I will do] Heb. *what I am doing*; That is, am about to do; will do ſpeedily, without further delay; as ch.3.1. and 43.19.

to my vineyard] Or; *with it*; as Pſ.147.20. Jer.2.18.

I will take away the hedge thereof] I will take no more charge of it, nor care for it; but expoſe it to ſpoil, and let it run to ruin. I will withdraw my protection and providence from my people, and ſuffer mine enemies to break in upon their land, Pſal. 8. 12, 13. and 106.29.

I will take away] Heb. I will *taking away*, take away. That is, I will utterly, or certainly, take away; as Gen.2. 17. But in this place a defect of the verb finite: as Eccleſ.9.11. See ch.59.13.

the hedge] The word properly ſignifies a fence of thorns, or the like, Prov.15.19. Hoſ.2.6. Mic.7.4.

and it ſhall be eaten up] By Beaſts breaking in upon it, Pſalm 80. 13. That is, waſted and deſtroyed, by hoſtile invaſion, See ch.1,7. and 3, 13. Heb. *it ſhall be for eating up.* Or, *that it may be for eating up*: Joſh.24. 9. Mal. 1. 9. as being good for nothing elſe, Matthew 5.13.

and I will break down] Heb. *breaking I will break down*; as before. A defect of the copulative, as ch .3.24.

the wall thereof] *Her ſtone-fence.* As it is fully expreſſed, Pro.24.32. nor ſeems it otherwiſe taken, Eccleſ.10.8,9. Lam.3.9. Hoſ. 2. 6. So this and the former are commonly diſtinguiſhed; as alſo the Jewiſh Doctors here obſerve: though ſome of ours would haue them both one. See Pſalm 80. 12. & 89.40,41.

and it ſhall be troden down] Heb. *and it ſhall be for treading down*; as ch.28.18. Mic.7,10. Or, *that it may be for treading down*: as before. That it may be for cattel to tread down, and depaſture at pleaſure, ch.7.25.

V.6. *And I will lay it waſte*] Heb. *waſtneſſe.* That is, utterly, or extreamly waſte: as ch.7.19. *the valleys of waſtneſſe.* In which two places onely, is the word found. See ch. 1.7.

it ſhall not be pruned] To take off its ſuperfluous branches, that ſpend its ſap, and hinder the fructifying of it, Lev.25.3. Joh.15.2.

nor digged] As Luk.13.8. So the Greek, and old latine here; though otherwiſe, elſewhere. Or, *boughed*; as the later Latine verſions import, both here, & ch.7.25. Or, *dreſſed*; having reference to the ground, as the former to the plants: (for the word ſignifies properly, to keep in order, 1 Chr.12.33,38.) to rid it of weeds and briars, and to looſen the earth about the roots of the plants. The ſpade, or hough, being for vineyards, chap.7.25. as the plow for corn-fields, Jer.4.verſ.4.

but there ſhall come up briars, and thornes] It ſhall be overgrown with ſuch noxious plants, buſhes, and ſhrubs, for want of husbandry, which by thoſe means might have been prevented, Prov.24.3, 30. ch.7.23,24. & 32.13.

but] Heb. *and*; ch.1.3.

briars and thornes] Joyned frequently together, ch.7. 23, 24, 25. & 9.17. & 10.17. & 27.4. Heb. *briar, and thorn*: as *weed*, for *weeds*, Job.31.40. The former word ſeems to ſignifie ſuch a kind of thorny plant, as for ſtiffeneſſe, and ſtubbornneſſe, or hardneſs, is compared to an *adamant*, as moſt expound it, Zach.7.12. for the ſharpneſſe of its prickles to the *point* of an *adamant*, Jer.17.1. For, the ſame word is for an adamant, or diamond, (for all is one) ſuppoſed to be uſed in both theſe places: but thereof ſee on Jer.17.1. The latter, is uſually in the latine, rendred by a word that anſwers our *buſh*.

I will alſo command the clouds that they rain no rain upon it] Heb. *and I will charge the clouds from raining rain upon it.*

and] For *alſo*: as Jer. 1. 13.

command] Or, *charge*. For the word is uſed, as well for prohibition, as for precept. So Deut. 2. 37 where the ſame word is found.

that they rain no rain] Heb. *from raining rain.* As *from ſeeing*, Pſal. 69. 23. *From redeeming*, chap. 50. 2. *From ſaving, from hearing*, ch. 59. 1, 2.

rain rain] As *fear fear*, ch. 8. 12. *ſleep ſleep*, Pſ. 76. 5.

on it] That being not watered it may wither away with drought, chap. 1. 30. Amos 4. 7. Some interpret all theſe ſeveral branches, in a more myſterious way: underſtanding by plucking up the hedge, and pulling down the wall: ſome, the abrogating of the covenant between God and them, Zach. 11. 12, 14. Others, the taking from them his law, that ſevered them from other people, Epheſ. 2. 14. and kept them within compaſs, Gal. 3. 23. By making them deſolate: the depriving them of their civil State, and lawfull polity: by not pruning and digging: the taking away of the prieſtly miniſtery, Hoſ. 3. 4. Luk. 13. 8. By the briars, and thornes, ſpringing up: idolatry and other corruptions ſpringing up among them, 2 Sam. 23. 6, 7. ch. 27. 4. By forbidding the clouds to rain on them: the bereaving them of their Prophets, Pſal. 74. 9. ch. 30. 10. But theſe curioſities, the graver and ſoberer ſort of Interpreters, do not unjuſtly refuſe and reject.

V. 7. *For the vineyard*, &c.] Hitherto was the parable. Now followeth the explication of it, applyed unto God, and his people: ſhewing how the caſe ſtood between God and them: how they had failed in their duty, and what for the ſame was to befall them.

For] So ſome, as rendring a reaſon, why it ſhould not ſo have been with it, as it was: becauſe it was Gods vineyard, v. 1. and the place that he deſired to delight in. Pſal. 132. 14. but that goes too far backward. Others therefore rather render it, *Truely, Verily, Surely*: as Job 8. 6. & 20. 20. & 28. 1. becauſe having made an end of the parable, he proceeds now to expound it. See ch. 7. 9.

the vineyard] See v. 1.

of the Lord of hoſts] See ch. 1. 9.

is the houſe of Iſrael] See ch. 1. 24. & 2. 5.

and the men of Judah] In a more ſpecial manner, as ch. 1. 1. Hoſ. 4. 15. & 11. 12.

men] Heb. *man*: as v. 3.

his pleaſant plant] Heb. *his plant of delights*, or, *pleaſures*; that is, in which he took exceeding great delight, Pſal. 132. 13, 14. ſo Jer. 31. 20. *a child of delight*. For, a child, that God hath taken very much delight in: David uſeth the terms very frequently, thereby to expreſs the great delight he took in Gods Law, and his Word, Pſal. 94. 19. and 119. 16, 24, 70, 77, 92, 143, 174. and Solomon of the delight that God takes in his ſon, Prov. 8. 30. as alſo, of the delight that the Son of God takes in the ſons of men, Prov. 8. 31. that is, as here in his Church, while it continueth faithful unto him.

plant] See ch. 60. 21. & 61. 3.

and he looked for judgment, &c.] See v. 3, 4. *judgment*, and *juſtice*; the execution of the one, and exerciſe of the other, were the good *grapes*, or fruit, that God expected from his people, Mic. 7. 1.

but behold oppreſſion] To wit, there, where judgment ought to have been, in places of judicature, at the bar, and in the bench of juſtice, Eccl. 3. 16. See ch. 1. 23. & 3. 14, 15. So Jer. 4. 23. 36.

but] Heb. *and*. As v. 2. ſo v. 6.

behold] Spoken by way of admiration, at ſo ſtrange a degeneration. See ch. 1. 21. Jer. 2. 21.

oppreſſion] as ſome render it, *a conſociation*, or *conſpiracy*, from a word that ſignifies to *cleave faſt* together, Job 30. 7. 1 Sam. 26. 19. ch. 14. 1. and underſtand it of the wicked Judges and Officers conſpiring and combining together to do injuſtice, Hoſ. 6. 8, 9. Mic. 7. 3. or, as moſt, *a ſcab*; or, as ſome, from the former root, *a cleaving ſcab*. Such an one, as cleaves, or ſticks faſt to the body; or cauſeth the body to ſtick faſt to the rayment. So are two other words of the ſame ſtock, with very ſmall alteration, uſed, Levit. 13. 2, 6, 8. & 14. 56. See ch. 3. 17. The word is by the Prophet here uſed, to make an elegant conſonancy, between it and its oppoſite; ſuch as is alſo in the next clauſe, and is with him very frequent. The meaning is, that the judge whoſe office was to be as a Phyſitian, to relieve and heal ſuch as were vexed and wringed by the iniquity of their oppreſſours, ch. 1. 17. and 3. 7. was a worſe diſeaſe to them that repaired to him for eaſe and relief; as a grievous ſcab, or ſore, that ſticks ſo faſt to him, that a man cannot eaſily be rid, or recovered of it; ſo that in them the proverb was verified, *a prating Phyſitian, a ſecond diſeaſe to his patient; a bad one, worſe then the diſeaſe it ſelf.* The Judges worſe then their oppreſſors: what they ſuſtained by the one, more grievous then what they ſuffered by the other. See ch. 3. 15. Others fleeced them; They fleyed them: Others bruiſed their fleſh; They brake their bones, Mic. 7. 2, 3. The word doth not ſignify *leproſie* ſimply, as ſome would have it, no more then the word, *plague*, or *ſtroke*; though joyned alſo oft with it, Levit. 13. 3, 9, &c. but any ſuch *ſcab*, as was before ſaid; either leprous, or other, Levit. 13. 2, 6. and 14. 56.

for righteouſneſſe] Or, *juſtice*, joyned commonly with judgment; as if theſe two were inſeparable companions: and without juſtice, jugdment, no judgment, or a ſcab of judgment rather; as our Prophet here ſpeaks, chap. 61. 8. See Gen. 18. 19. Pſal. 33. 5. and 89. 14. & 96. 2. Prov. 1. 3. & 21. 3. 2 Sam. 8. 15. ch. 1. 21. & 33. 5. and 56. 1. Jer. 5. 1. & 9. 23. & 22. 15. & 23. 5.

but behold a cry] The cry of the oppreſſed, crying out of their oppreſſions and wrongs done them; and crying to God, when they can get no relief with man, Exod. 22. 22, 23, 27. Job 19. 7. Pſal. 12. 5. Eccleſ. 4. 1. Lam. 5. 4. And theſe were of the *bad grapes*; fruits not of the ſpirit, but of the fleſh, Gal. 5. 19, 23. complained of before v. 2. 4.

V. 8. *Wo unto them*, &c.] The parable being before propounded, v. 1, 6. and expounded, v. 7. the Prophet now proceeds unto a more particular enumeration of ſome principal heads of thoſe bad fruits, before touched upon, with denunciation of judgments proportionable in ſome ſort thereunto. See the like, Amos 2. 9, 12, 15, 19.

Wo] An uſual term of denunciation, chap. 29. 1. & 30. 1. & 31. 1. See chap. 1. 4.

wo unto] The particle, *unto*, though neceſſarily to be underſtood, yet is here omitted; and with the interjection here uſed, very ſeldome expreſſed, once onely, that is obſerved; the inſeparable one, Ezek. 3. 13. and once the ſeparable, Jer. 48. 1. and inſtead thereof, twice the particle that ſignifies *upon*, Jer. 50. 27. Ezek. 13. 3. but oft expreſſed with another denunciative very neer this, ch. 3. 9. and elſewhere.

unto them &c.] The firſt head of the evils, or crimes more eſpecially inſtanced in, is the grievous oppreſſion of the greater and richer ſort, exerciſed by them upon their poor neighbours, in expelling them out of their houſes, that ſtood neer them, and their lands, that either lay within, or bordered upon their own; thereby either to multiply their own places of abode, or to enlarge their own demains. See 1 King. 21. & Mic. 2. 2.

that joyn houſe to houſe] Heb. *makers of houſe to touch by houſe.* Not that they removed houſes out of their places, to adjoyn them unto their manſions: but that they added houſes to houſes: others, to thoſe that they were formerly poſſeſſed of, Pſal. 83. 12. That they might have variety of places to repair to, according to the times and ſeaſons of the year, Amos 3. 15. Or to make uſe of otherwiſe. So Hoſ. 4. 2. *bloods touch bloods*; That is, murther is added to murther; one comes in on the neck of another. *Houſe to houſe*; for, one houſe to another; and *field to field*: That is, one field to another. As, *man of man*; for one man of another, ch. 3. 5.

that lay field to field] Heb. *field to field they will make to approach.* A double defect, both of the copulative, *and*; as Exod. 15. 9. ch. 3. 24. and of the relative; as 2 Chr. 28. 9. chap. 42. 5. *to thoſe that*, &c.

will make to approach] So have done, do, and will do. See ſuch uſe of the future, ch. 3. 16. Joh. 11. 44.

field to field] By taking in thoſe that lay between ſome of their own, on either ſide, and ſo making them to meet; or by encroaching upon, and taking in thoſe that on any ſide joyned to them, Amos 1. 13. compared with Jer. 49. 1. Job 24. 2. forbidden, Prov. 22. 28. & 23. 10.

till there be no place] No room for any to dwell by them, when they have engroſſed all to themſelves.

that they may be placed] Heb. *and ye may be made*, or, *make your ſelves to dwell.* The copulative for the finitive; as chap. 2. 3. The paſſive for the reciprocal; as ch. 1. 16. And the perſon changed; as ch. 1. 29.

alone] As if the whole land were given them to inhabit, Ezek. 11. 15.

in the midſt of the land] Or, *in the land*; as v. 25. ch. 7. 22.

V. 9. *In mine*, &c.] The judgment followeth, proportionable to the offence. And that, for fuller aſſurance, confirmed with an oath; as 1 Sam. 3. 17. ch. 22. 15. Pſal. 110. 4.

In mine eares, ſaid *the Lord of Hoſts*,] That is, *in my hearing*: as Luk. 4. 21. I heard when God ſpake it, Pſal. 62. 11. Or, God by ſecret inſpiration revealed it to me, ch. 22. 14. He told me it in mine ear; as 1 Sam. 15. 16. So ſome. But becauſe the affix, or pronoun is wanting, (which is not altogether unuſual, Pſal. 91. 4. ch. 1. 3, 15. & 3. 12.) nor is the verb in the text. For the hebrew hath no more then, *in the ears the Lord*, or, *of the Lord*, &c. (and yet is that verb alſo ſometime wanting; as 1 King. 20. 34. ch. 46. 4.) Others therefore, and thoſe not a few, thus render it; *In the ears of the Lord of Hoſts.* That is, This your cruel, and injurious carriage is gone up into Gods ears: as Gen. 18. 20. 2 Chr. 28. 9. Ezr. 9. 6. Jon. 1. 2. He ſees it, and takes notice of it, though ye think he doth neither behold nor regard it, Pſal. 10. 11, 13, 14. and 94. 4.

the Lord of Hoſts] Who is able to right thoſe whom ye wrong: and to avenge them on you, Pſal. 146. 7. Prov. 10. 11. & 24. 15, 16. See ch. 1. 9, 24.

of a truth many houſes ſhall be deſolate] Heb. *if many houſes be not deſolate.* A defective, but emphaticall form of ſwearing. See Pſal. 95. 11. As if he had ſaid *Let me not live*; or *let me not be God*; or *let me not be deemed a God of truth, a God of my word*; *let me never be believed*; if ſuch a thing be, which he means ſhall never be. So c. 22. 14. & 62. 8. Or if ſuch a thing be not, which he is fully reſolved ſhall be: as in this place. See the like forms with man, Gen. 14. 23. Pſ. 132. 3. wherein, out of a cautious ſhunning diſmall expreſſions, they uſed in ſwearing to omit the tearms of execration, which yet in the form of the oath was implyed, and was to be ſupplyed to make the ſentence entire: yea, ſometime was, but in a more ſparing and indefinite way, for the moſt part, expreſſed. See Ruth 1. 17. 1 Sam. 3. 17. 1 King. 19. 2.

of a truth,&c.] *Saith he*,is to be ſupplied.As the like is very uſual, in the relation of the ſpeeches, either of God, or others, See 1 King. 1. 17. &, 20. 37. Pſal. 105. 15. with 11.& 132, 14.chap. 47. 4.

many houſes]The multitude,and variety of your houſes,ſo gotten, ſhall do you no good;you ſhall have no benefit by them, little joy of them. See Amos 3.15. & 6.11.

deſolate] Heb.*for*,or,*unto deſolation*. Deſigned for it, and brought to it, as Jer.2.11. See ch.1.7.Your houſes ſhall ſtand empty, the inhabitants being either driven out of them, Mic.2. 10.or deſtroyed, and deceaſed in them.Amos 6.9.10.

even *great and fair*,*without inhabitants*] *Even*, wanting;as ch.51. 22.Heb.*great*,*and good*;as we uſe to ſay *goodly*.So Deut.8.12. Neither the largneſs, nor the fairneſs of your houſes, ſhall procure you ſecurity,or afford you ſafety,Amos 3.15.

without inhabitant]Heb.*from no inhabitant being*.That is,*for want of inhabitants*, or *becauſe there is no inhabitant* in them.So Jer.4.7. See the like,ch.50.2.

V.10.*Yea, ten acres of vineyard ſhall yield one bath*]As their houſes ſhall ſtand empty; ſo their land ſhall lye waſte and barren; as well thoſe, that thus they came by, as thoſe which they were formerly poſſeſſed of. The one pars ſo gotten, ſhall bring a curſe upon the whole.See ch.7.23 .Hag.1.6.

ten acres]The word ſignifies,firſt,a *pair*,or *couple* of Oxen, Job.1. 3.Aſſes,Judg. 19.10. Mules,2 King.5.17. Or other beaſts, whether yoked,or unyoked;yea,ſometime not of horſe only,but of horſemen, chap. 21.7,9. In the ſecond place,it is uſed for ſuch a parcel of ground,as a pair,or yoke of oxen could ordinarily plough in a day, 1Sam.14.14.which among the Romans, was eſteemed to be of two hundred and forty foot in length, and one hundred and twenty in breadth.

ſhall yield]Heb.*make* .As verſ.2.Hoſ.9.16.&.10.1.to *make wine*,for to *yield wine*,as to *make milk*,for to *yield milk*,ch.7.22.

one bath]That is, but *one bath*;not of grapes;but of wine, made of the grapes, that it ſhall bear. For the *bath* was a meaſure for *liquid* things, yet not the leaſt in uſe for them, as ſome ſay; *hin*, was far leſs,Levit.23.13.Ezek.4.11.(and the log leſs then that.Levit.14.10, 12,&c.)and it contained about eight of our gallons, the tenth part of an homer,Ezek.45,11.So that an whole acre of ground, planted with vines, ſhould not yield ſo much, as one whole gallon of wine.

and the ſeed of an homer]For, *an homer of ſeed*. So alſo,Levit.27. 16.The *homer* was a meaſure, as well for grain, as for liquor, containing ten ,either baths;or ephah,Ezek.45.11.And it had its name, either from the *heap* that ſo much corn as that meaſure contained, laid together, would make ; or becauſe it held as much as an *aſs* might well bear.

ſhall yield]Heb.*make*,as before.

an ephah]That is,but *an ephah*;no more then *one ephah*;as *one bath* before. Which *ephah*, was a meaſure for dry things; as the *bath* for liquid,and of the ſame quantity with it ; the tenth part of an *homer*, Ezek. 45. 11. much about our buſhel; ſo that their corn grounds ſhould not yield them above the tenth part of their ſeed;they ſhall *carry out much*,*and bring in but little*,Hag.1.6.

V.11.*Wo unto them that ariſe early in the morning*] The ſecond crime charged on them,their exceſs and riot:ſenſuality joyned with ſecurity,ver. 12.

that riſe early]Heb.*the early riſers*. As making a daily exerciſe of it.So pſal.127.2.

riſe early]That riſe early to their drink, as worldly men to their work,Pſal.127.2.as being never well, till they be at the wine, the one;at their work, the other.(So Zeph.3.7. *They aroſe early to corrupt their actions*) And in ſwilling, and drinking, paſſing away, and laviſhing out the time aſſigned and allotted to labour, and to more ſerious and neceſſary employments,according to the condition of mens ſeveral places,Pſal. 104.22.Eccl. 10.16,17.

that *they may*]A defect of the particle finitive;as Zeph.3.7.See ch. 7.25.

follow ſtrong drink] As Pſal.119.150.*that follow miſchief*, Purſue it as eagerly as one doth his fleeing foe, or his trade. See ch.1,23. ſo to *ſeek* after it,Prov.23.30,35.

ſtrong drink] Not wine, but other ſuch drinks, made of honey, dates,rice,malt,or other grain,that for ſtrength,oft-times, come not ſhort of wine, and (whereof alſo they have their name) do make drunk,as well as it, Num.6.3. Judg.13.4,14.chap.29.9. And though ordinarily diſtinguiſhed from wine, v. 22. yet uſed here to comprehend both;and ſo ch.56.12.

that continue unto night]Heb.*continuers*,or, *drawers out of*;to wit, their drinkings. For there is a two-fold defect, both of the copulative,as v.8.and of the noun, after the participle:in the like caſe expreſſed,Pſal.127.2.or ſimply,*ſtaying* at it,ſitting by it,to wit,*at*,or *over the wine*,Prov.23.v.30.

unto night]Heb.*in*,for *unto*;as Gen.11.4.Ezr.9.7,)*twilight*,which may be underſtood either of the *even twilight*,as Job 24.15,Prov.7 9,they ſtay by it,from morning to night,all the live-long day,as we uſed to ſpeak;or of the *morning twilight*,as the word is uſed, Job.7. 4. 1 Sam. 30. 17. from morning to morning, ſpend night and day, in drinking and revelling : as they are never well, till they be at it it ; ſo they can never give over, when they are once ſet to it, Deut. 32. 19. Prov. 23. 35. chap. 56. 12.

till *wine enflame them*]A defect of the particle;whether we are to underſtand it, *till*,as ſome, or, *that*, as others :the one implying the iſſue, or effect; the other, the purpoſed end.

wine]Whence it appears,that the word uſed in the former branch, doth there comprehend both;as doth alſo here the word;*wine*,

enflam them]So is the word uſed,Ezek.24.10.Obad.1 18.and that is indeed the ordinary effect of wine and ſtrong drink,immoderately taken,to enflame the body,Jer.51.39. to bring feavers and calentures,ſuch as have thereof their name, Deut.28, 22. yea,to enflame it with filthy luſt, Gen. 19. 32,36.Hoſ.4.11.'Yet becauſe the word ſometime alſo ſignifieth,*eagerly*,*or ardently to purſue*.Pſal 7.13.& 10. 2.Lam.4.19.Some therefore render it, *till the wine purſue them* : as they purſue it; ſo it purſues them in that manner, that it doth ſurpriſe them,and maſter them,and take wits, Reaſon,and underſtanding,from them,Hoſ.4.12. Prov.20.1.but the former ſeems the ſounder.

V.12.*And the harp,and the viol,the tabret,and pipe,and wine,are in their feaſts*] They abound exceſſively in all manner of delights; abandoning themſelves wholly thereunto:not that the things here mentioned, are of themſelves evil ; but as in their womens attire, and ornaments.ch. 3. 18,24.So here the exceſs in them.and abuſe of them,is that which is condemned. So Amos,6.4,6.

harp]The name of a muſical inſtrument. Whence one, in the greek,hath its name-ſaid to be ſtrung with wires,and to yield ſomewhat a mournful,or querelous ſound.See ch.23.16.But whether of the ſame form with our harp,is uncertain.

viol]Another muſical inſtrument,chap.14.11. ſo called,becauſe it was bellied out after the manner of a bottle;ſo alſo called,ch.30.14. Jer.13.12.See ch.22.24. Which not unfitly anſwers our,either lute, or viol.The inſtrument,in greek,having its denomination from this is acknowledged by ſome of them,to have its original from the Phenicians;under which name; they ſometime includ the Syrians alſo, and the Jews,)not from the Cappadocians, as ſome of ours. And it was among them, accounted to make a ſweeter melody then the harp. No muſical inſtrument is,in Scripture, more frequently mentioned,then theſe two;and they are oft joyned together,1 Chro.15. 28.2 Chro,20.28.&29.4.Pſalm 81.2.& 150. 3.

the tabret]The word coming from one that ſignifies *to beat*, includes,both drums,ſuch as they uſed to beat at the ſlaughter ing of their children, in ſacrifice to Moloch, whereof the place of thoſe horrid rites had its name,ch.30.33.Jer.7.31.32.and *tabers*, ſuch as they uſed commonly in their feaſts,and merry meetings, ch. 24.8. Jer.31.4.

and pipe]Or,*flute*; A wind-inſtrument,(as an hand-inſtrument the former;)ſo called,becauſe *hollow*,or *pierced* through.See chap.2.19. and 38.20.*taber and pipe*,are both joyned together, as here,ſo elſewhere,Exod.15,20.Judg.11.34.And were uſed commonly,as among us in dancing, from whence the frequent uſe of the *pipe* therein, gave the name,in hebrew,to the *daunce*,Pſal. 149. 3.Jer 31. 15. Judg. 21.21.

wine]Without which no feaſt, no banquet : called therefore *the feaſt*,or *the banquet of wine*,Eſth.7.7.*Wine* put here for all delicious drinks,)See ver.11.ch.22.3.)as there,for all delicious fare, whereof *wine* is eſteemed a principal,Eſth.1.7,8.

are in their feaſts]A defect of the prepoſition;as Numb.12.8. Job 1.18. Yet ſome read it. *Are their feaſts*. That is, their feaſts conſiſt wholly of theſe.There is nothing elſe to be ſeen,or heard in them, nothing pious,or ſerious : but all exceſs, and looſneſs, Contrary to that of the Apoſtle,1Cor.10.31.A pious ſence ; but I conceive ; not here ſo fit a ſyntax,as the former is,

feaſts]Or,*drinkings*;for that cauſe ſo tearmed.So the word properly ſignifies. Hence the phraſe, as of ordinary meals, *to eat* with one,Gen.31.54.Pſal.41.9.Luk.14.1.1Cor.15. 11. So of feaſting, to *drink* with him,Eſth.3.15. and.7.1.

but]Heb.*and*.as ver.2,4.As their riotous exceſs,and ſenſuality was before taxed;ſo now their ſecurity,and contempt of God, that then they gave themſelves wholly unto this diſſolute and voluptuous courſe of life, without any regard of Gods *judgments*, at that time, either preſent on others,or hanging over their own heads;as being not denounced only againſt,but in part alſo inflicted on the State wherin they lived. So ch.22.12,13.Amos 6.4,6.Matt.24.38,39.

they regard not]Heb, *they will not behold*. So Pſal.28.5.where the ſame ſentence is;*To behold*,for *to regard*;look after,take ſpecial notice of, ch. 22. 11.Zach. 12. 10.Of the form of ſpeech, ſee ver. 8.

the work of the Lord] His judgments, either incumbent or,impendent,Pſal.64.10.Hab.1,5.

neither conſider the operation of his hands]Heb. *and the doing of his hands*;or,*his hands-doing*,*they ſee not*;or,they *have not ſeen*.They either conſider not,nor take notice of the things themſelves, ch. 42. 25.Hoſ.7.9.or,at leaſt, take no notice of an hand of God in them, ch.26.11.For it is too nice, that ſome of the Jewiſh Doctors have, who,*by the work of God*, underſtand the Law of God; by *the work of his hands*,the writing of it in the tables of ſtone, Exod.32.13,14. As if they were taxed for not regarding, and looking after Gods law, Job.21.14.And that likewiſe ſeemeth to be out of the way,whichſome of them have, with whom ſome of ours concur, who underſtand thereby Gods works of creation, the celeſtial bodies that ſet forth Gods glory, Pſal.8. 3. & 19.1. As if they were reproved, for not giving themſelves to the contemplation thereof. As alſo, that others of ours expound it, of their not taking notice of, and laying to heart the works of judgment, long before executed on the old world in Noahs time; and on Sodom, and Gomorrha in Lots dayes, 2 Pet.2.5, 6.& 3. 5,6. Jud.v.7. But the Prophet ſeems rather to point at ſome judgments then preſent.

V.13. *Therefore my people are gone into captivity*] The puniſhment inflicted, or doom paſt upon them for this their ſin, as ſure to take effect, as if it were executed already. See the like judgment denounced upon the like grounds, Amos 6.7.

my people See ch. 1. 3. & 2. 6.

are gone into captivity] Or, *are going*. Are as ſure to go, as if they were going already. So Jer.9.1. Joh.3.18.

because they have no knowledg] Heb. *for no knowledg*. Or, *becauſe of no knowledg*. Becauſe they are ſuch brutiſh, ſenſeleſs, and ſenſual people, Pſal.92.6. & 94.8. ch.27.11. Or, for want of conſideration, becauſe they do not regard, and take notice of the hazardous eſtate they are in, and Gods judgments ſuddenly like to ſeize on them, and having ſeized on the State in part already, ver.12. Jer.8.7. Mat. 24.39. Luk. 17.44.

and their honourable men are famiſhed] Heb. *and his honour*, or *glory*, (are, or ſhall be) *men of hunger*, or *famine*. *His*, to anſwer the word *people*, Which is, though a collective, (and the pronoun may well therefore be rendred *their*,) yet a ſingular tearm. *Honour*, or *glory*, for men *of honour*, or *of glory*; men *honourable*, or *glorious*: that are in great eſteem, and make a great ſhew in the world. So *pride*, for a man *of pride*: *a proud* man, Pſal 36.12. Jer.50.31. *might*: for men of *might*, *mighty* ones, ch.3.25. *Peace*: for a man *of peace*, *a peaceable* man. Pſal.120.7. See ch.1.21.

famiſhed] *men of famine*: or *famiſhed men*: as *men of vanity*, for *vain men*, Job 11.11. Pſal.26.4. *Men of wickedneſs*, for *wicked men*, Job.22.15. *Men of fewneſſe*: for, *a few men*, Deut.25.5.& 28. 62. Of the word *men*, ſee ch.2.9. the firſt tearm of the phraſe, ſee more, Jer.44.28. The meaning is: the great men, that now live in ſuch pomp and State, and revell it in that manner, ſhall be ſtarved for want, even of neceſſary food.

and their multitude dryed up with thirſt] *Their*; Heb. *his multitude*: as before. That is, the meaner ſort of them, oppoſed to their *glory*, or *glorious ones*: As *Adam* to *Iſh*, verſ.15. *dried up with thirſt*. For thirſt, ariſing from want of drink, cauſed drought, ch. 41. 17. Lam.4.4. And the want of drink is more unſufferable, and prejudicial to mans life, then the want of bread. The meaner ſort of them ſhall ſuffer want, not of bread onely, but of water too, which being the uſual drink, in thoſe parts, was more obvious then bread: and more neceſſary, in ſome ſort, to the preſervation of mans life, then it. Thoſe, both great and ſmall, high and low; that have ſo much abuſed thoſe good creatures of God, when they had them in abundance, ſhall now ſuffer want in either kind of them, and for want of them ſhall periſh. See chap.3.1. & 65.13. Jer.2.5. Hoſ. 2.3. Amos 8.13. For it is not to be conceived, as if the Prophets meaning were, that the one of them only ſhould ſuffer hunger, and thereby periſh; and the other only thirſt: but, that both of them ſhould ſuſtain a grievous want of either; ſet forth in a rhetorical manner, as in way of diſtribution; for the fuller amplification and aggravation of the evil: ſuch as with this Prophet is very frequent. So ver. 15, 16. chap. 28. 17. and ſo, Pſalm 106. 17. Where it is ſaid, that *the earth opened, and ſwallowed up Dathan, and covered the company of Abiram.* Not, but that it ſwallowed up the company of Dathan, as well as of Abiram; or, but that it covered as well the one as the other. See alſo Dan. 12. 3 Howbeit a learned late Annotator, becauſe the word in this latter branch is found uſed ſometime for *abundance*, and is applyed unto *wealth*, Pſalm 37. 16. Eccl.5.10. would have it alſo ſo taken here, and v. 14. and ch. 16.14. *abundance*; for men abounding in wealth: and ſo it will be the ſame in effect with the former.

V. 14. *Therefore hell hath enlarged her ſelf*] *Hell.* Heb. *Sheol*; a term uſed commonly for the *grave*, as Numb.16.30. Pſal. 30. 3. & 55.15. & 86.13. Herein differing from that other, *keber*, which alſo ſignifies *grave*, or *ſepulchre*, Pſal. 5.10. & 88.11. ch.22.16. that the former is of larger extent, then the latter: the latter ſignifying an artificial *grave*, or *ſepulchre* onely made by mans hand, whether by digging up the ground, or hewing into a rock, Matth. 27.60. or the like. Whereas the other comprehendeth as well the natural, as the artificial Sepulcre; as well that by nature provided, as by mans hand procured. whatſoever place of receptacle a mans body after the ſouls departure, is by diſſolution, or for diſſolution, beſtowed in. Thus Jacob ſaith, he would go to his ſon Joſeph, to *Sheol*, whom yet he ſuppoſed not to be interred or laid in the ground: but devoured, and ſo buried, as we may ſo ſay, in the bowels of ſome wild beaſts, Gen. 37. 35. So Jonas calleth the belly of the fiſh, that had taken him in, and ſwallowed him down, *the belly of Sheol*, Jon 2.1,2. becauſe it was like the grave to him, and was like to be the place of his diſſolution. So when Hezekiah ſaith, *Sheol cannot praiſe thee*, ch.38.18. He means any dead, without diſtinction, whoſe bodies are now diſpoſed in their places of diſſolution, of what kind or ſort ſoever. That which Job calleth, *the* general *meeting houſe appointed for all that live*, Job.30.23. and of which Solomon ſaith that *all go to one place*, Eccleſ.3.20. which, of the grave of mans handy-work cannot be ſaid, Jer.22.19.

hath enlarged] Or, *doth enlarge*, as ch.1.2.

her ſelf] Heb. *its ſoul*: *ſoul* for *ſelf*, as ch.3.verſ. 9. Jer. chapter 51.6.

and opened her mouth without meaſure] A very rhetorical and emphatical expreſſion, intimating the numberleſſe multitude of thoſe that by hunger and thirſt, and other like judgments were ſwept away, as if there were ſcarce room enough any where, either under-ground: or above-ground, to receive them, See Jer.7.32,33.

opened] Or, *widened*. Men are ſaid to *open* their mouthes to ſpeak, Pſal.78.2. Matth.5.2. to *widen* their mouthes, when they gape wider then ordinary, to draw in breath, as Pſal.119.131. or to receive, and take ſomewhat into the mouth, that they greedily deſire. So Job ſaith, that men *waited for him*, (that is, for his *words*, that *dropped upon them*) *as for rain, and opened their mouthes wide*, (there is the word here uſed) *as for the latter rain*: that is, as the earth uſeth to gape for rain in the time of Summers drought: as alſo men are ſaid ſometime ſo to do in way of mockage, Job 16. 10. where the word is tranſlated *gape*: as another neer to it of the like ſenſe and uſe, is rendred, *make a wide mouth*, chap.57. verſ.4. The word would therefore be here tranſlated, *hath widened*, or, *doth widen*, as before; *gapes wide*, as one that is to take in ſome more then ordinary great morſel, or much at once.

her mouth] Or, with *her mouth*, as Job.16.10. (the particle wanting as Pſal. 17. 14. with ver. 7.) as being no leſs deſirous to take them in, and ſwallow them down: as it did Dathan and Abiram with all theirs, Numb.16.32,33. Pſal.106.17. (whereunto David alludes, Pſal. 55. 15. & 69. 15.) then they were greedy to ſeize on the poſſeſſions of others, Mic. 2. 2. A *mouth* is aſcribed to the *grave*, as to the earth, Gen.4.11. Num.17.32. and the *throat* of wicked ones, whoſe mouthes are implyed in traducing of innocent perſons, is ſaid to be *an open Sepulcre*, Pſal.5.9. as being ready to *ſwallow* men *down quick, like the grave, or the pit*, Prov.1.12.

without meaſure] Heb. *unto no meaſure*; or, *appointment*; or, *proportion*; or, *ordinance*: as the word ordinarily ſignifies, Gen.47.22, Exod.15.25. Joſh.24.25. beyond all ordinary proportion, or wont, the grave is as unmeaſurable, and unſatiable, in ſurprizing and devouring of them, as they were, in ſeizing on the poſſeſſions of their poor neighbours, and taking them to themſelves, verſe 18. chapter 3.14.

and their glory, &c.] Or, *that their glory*, &c. *may deſcend*, &c. as noting the end for which the grave gaped ſo wide; becauſe it had ſuch an huge number of corpſes to receive, that ſhe might ſwallow them down ſuddenly, without ſtop, or ſtay, at once. See that uſe of the particle, v.5.

their glory] Heb. *her excellency*; or, *the excellency of her*: as the word is rendred, ch.35.2. where it is alſo diſtinguiſhed from glory. See alſo ch.3.10.& 53.2. *excellency*, as moſt take it (though ſome, ſimply, for *excellency* it ſelf, as Ezek.16.4.) for, men of *excellency*: as *glory* before, for men of *glory*, v. 13. thoſe that were of moſt State, and eſteem, among them.

of her, That is, of the City of Jeruſalem, as ſome: or the State of Judah, as others: for the affix is not maſculine here, as before, v.13. but feminine: and hath therefore nothing elſe in the text, whereunto it may be referred. See v.3,7.

and their multitude] Heb. *her multitude*: as *her excellency*. *Her*, as in the former branch: and *multitude*, as in the verſe next beforegoing: *the many*, or, as we uſe to ſpeak, the *many*, thoſe of the meaner ſort, which are the greater number by much, every where. And ſo moſt here take it. Howbeit a late author, as v. 13. ſo here, rendreth it rather *abundance*. Which ſorteth not amiſs here, with what followeth. See ch.16. 14.

and their pomp] Or, *noiſe*, or, *tumult*: as it is rendred, ch.37. 29. their *tumultuous noyſe*, or, *ſhouting*: as ch. 16. 10. for ſo the word properly ſignifies, ch. 13. 4. & 66. 6. ſuch as is uſual in warlike conflicts, ch.25.25. Hoſ.10.14. Amos 2.2. as the like alſo in diſorderly feaſting, and revellings, eſpecially where wine hath got the upper hand, ch.24.8. Jer. 48.45. & 51. 38,39.

and] Some, *with*: as Exod.1.5. *and Joſeph*, for, *with Joſeph*: and Neh.10.42. *and Jeremiah*, for *with Jeremiah*: as it is there well rendred: their tumultuous ſhoutings ſhall ceaſe, or dye, and be buried with them, ch.24.8.& 25.5.

their] Heb. *her*. As before.

pomp] Or, *noyſe*, or, *tumult*, or, *ſhout*: as ſome, for, thoſe that make ſuch *noyſe*, *tumult*, or *ſhout*: called *the ſons*, or *children of ſhouting*, Jer. 48. 45. as *glory* before, v. 13. and *excellency* in this.

and he that rejoyceth] Or, *and him*. To wit, *and*, with *him*, as before.

that rejoyceth, Or, *revelleth* rather: as the City of Jeruſalem is called a *revelling city*, ch.22.2. the houſes thereof, *houſes of diſport*, or, *merriment*, ch.32.13. The word properly ſignifies to *skip*, or *leap* for joy. The word uſed of John Baptiſt, anſwering to it, where it is ſaid, that he *leaped* (or *ſprang* rather) for joy, being as yet in his mothers womb, Luk. 1. 44. and it is taken in a middle ſence, ſometime for ſuch expreſſion of joy, either honeſt, and lawfull, on good and juſt ground: or a degree of joy more then ordinary, albeit no ſuch expreſſion be therein uſed, as chap. 13. 3. Pſal.28.7.& 69.6. & 68. 3. Hab 3. 18. Otherwhiles, for looſe and diſorderly skipping and frisking, out of lightneſs wantonneſs: and other the like motions and geſtures,expreſſions of immoderate and inordinate delight,Jer.51.39.and ſo here; *he*,or *him,that rejoyceth and revelleth*,taken collectively, for the whole crew of them.See chap.1.3.ver.15.

ſhall deſcend]Or,*may deſcend*;taking the copnlativefor the finitive; *and*,for,*that*:as was before ſaid,*that there may deſcend*,to wit,into the grave,*the glory*,or *excellency*,&c.for ſo the words lye, that they may all,and all ſorts of them,go down into the grave. So Job. 21. 12. 13.

into it]To wit,*the grave* before ſpoken of,according to our verſion;and ſo is the particle uſed,Ezra 9 7. chap. 10. 21.but the trajection is too great to admit here that ſenſe. For the word of deſcending,ſtandeth here in the front of the ſentence, and not in the cloſe of it, as our verſion placeth it. And it ought therefore to be rendred,*he*, or *him that revelleth in her*, or *the reveller in her*; as before,*her excellency her multitude,her ſhouting*.Of which,ſee before.

V.15.*And the mean man ſhall be brought down,and the mighty man ſhall be humbled*] Men of all ſorts(as before, ver. 14. ſave that the greater, and of higher degree and ſtate, are firſt ſpoken of there; the meaner condition is firſt mentioned here) ſhall alike be laid low,being brought down to the grave,that makes no diſtinction of ſtates,Job.3.13,19.See chap.2 9.where the words being the ſame, this is at larg opened.

and the eyes of the haughty ſhall be humbled]See chap.2.11.

ſhall be humbled] Their countenance, or big look. ſhall then be caſt down,Gen.4. 6 Lam.2.10.

V.16 *But*]Heb.*And*.Which may well ſtand here.

the Lord of Hoſts]See chap.1.9.

ſhall be exalted in judgment]He ſhall,by his juſt judgment executed on thoſe wicked wretches, who ſet ſo light by him before, manifeſt and magnifie, as well his power,as his purity, Pſal.9.6. See ch.2.11,

and God that is holy] Heb. *the God: the holy One*. The moſt holy God;ſo holy,as *none holy as he* ,1 Sam,2.2.as none *good* in regard of him,Matt.19.17.none *wiſe*,in way of collation with him, 1 Cor.3. 19.1 Tim,1.17.So none *holy*,in ſuch manner as he is.They that are holy,and wiſe,and good, in ſome kind, by participation from him, are neither holy,not wiſe,nor good,when they come into compariſon with him,Job 4,17,18.& 9.2.& 15.15.&25.5,6. See ch.1.4. & 6.3.

ſhall be ſanctified] His holineſs, and hatred of ſin ſhall appear, and he religeouſly acknowledged, by his puniſhing of it in obſtinate ſinners,Levit.10.2,3.Ezek.20.41.& 28.22,26.the ſparing and forbearing of whome,for a time,cauſeth wicked wretches oft times, to call in queſtion his holineſs,Pſal.50.21.Mal.2.17.

in righteouſneſs, by his righteouſneſs ſhewed in thoſe his judgments.For it is not to be underſtood, as if he were to be *exalted* by *judgment*,and not by *righteouſneſs*, or *ſanctified* by *righteouſneſs*, and not by *judgment*.But it is a rhetoricall illuſtration, amplifying and dilating both the act and the effect : and deſcribing the act by two ſeveral arguments:the ſubject, *judgment* ;the adjunct, *juſtice*: the effect or event by two branches of it,the manifeſting and magnifying,partly of Gods greatneſſe, and partly of his goodneſſe; the one applyed to the ſubject, the other to the adjunct; though both common to either.So alſo ver.15. See of *judgment* and *juſtice*, chap. 1. 27,& ver.7.Of the manner of ſpeech,ver.13.

V.17. *Then ſhall the lambs feed after their manner*]Heb.*And*. for, *Then*, as Gen. 28. 21.or 22 rather,(for the condition of the vow there is in the 21.verſe,the matter of it in the 22.) Levit. 4. 3.& 6.4.

Then] When by the judgments before threatned, being put in execution,the unjuſt poſſeſſors of thoſe houſes and lands before ſpoken of,being either ſlain,or expelled;they ſhall either lye waſte, or return again to thoſe unto whome they formerly belonged.

the lambs ſhall feed after their manner] Some expound it literally, and ſimply,without any figure, or allegory; of cattel, grazing freely without reſtraint,in thoſe places, whence before,by incloſures,they had been excluded, after the paſture came into thoſe great mens hands:yea, upon thoſe places, now lying waſte, where their either dwellings,or farm-houſes,had before ſtood, as chap. 7.25. & 17. 2. But it ſeems rather. as the moſt and beſt, to be underſtood of the godly poor;who either being left in the land, during the time of the captivity,ſhould enjoy thoſe places, and receive the fruits thereof, which by the deſtruction, or deportation of their Opreſſors, were now vacant,Jer.52.13.Zeph,3.12.(ſee chap. 7. 21.22.or returning out of captivity,ſhould quietly enjoy their lands and means again, whence by cruel and injurious courſes of the mightier ſort they had formerly been expelled,Ezek.34.14,15.

the lambs]Gods people are in Scripture termed his *ſheep*;in regard of the care that he hath of them,as their ſhepheard,Pſal.77. 20,& 80.1. Ezek.34.15.Joh,10.10,16,27.28.& 21.16,17.and his *paſture ſheep*,in regard of the plentiful proviſion he maks for them,Pſal.23. 1, 2. & 100. 3.Ezek.34.31.and *his lambs*,in regard of his tender affection towards them,ch.40.11.Joh.21.15.

ſhall feed]Enjoy thoſe good things,that the land affordeth.c.1.19.

after their manner]The word here uſed,is but twice found in Scripture;here,and Mic.2.12.For the one of theſe Prophets hath much from the other, (ſee chap.2 .2.)Now in Micah it is apparent, that it ſignifies a *fold*, whereinto ſheep are gathered,for their better ſecurity,therein to be folded; alluded unto by our Saviour. Joh. 10 16.and ſo ſome take it in this place,thus rendering the words *they ſhall feed beſides their wonted fold*,or, *folds*.But the particle is ſeldome , if ever, found uſed, for *beſide*. Others therefore, and ſo the moſt,take it according to another word that comes very neer it,uſed Pſal.110.4.compared with Heb.6.20.& 7.17.Eccl.3.18.for *order*,or, *manner* ; they ſhall feed freely and quietly, as they had wont to do before their diſturbance and expulſion,Jer.23.3,4.&30.10.&46.27. Ezek.34.25,28.See chap.7. 25. Others according to their *conduct*, or *leading:* as their ſhepheard ſhall lead them, after the manner of thoſe parts,ch. 40.11. becauſe,the verb it commeth from,is in the Chaldee ſo commonly uſed.

and the waſte places of the fat ones, ſhall the ſtrangers eat[This ſome underſtand of ſtrangers, by Gods juſt judgment,devouring what was found left in the places where they had expelled thoſe great onesbefore mentioned:and ſo it ſhould be the ſame with that, chap,1.6.*ſtrangers devour your land*, &c. Others, of the expulſion of thoſe great ones out of thoſe places, whence they had expelled the right owners before,and driving them out into the waſt wilderneſs, to ſeek relief and harbour there:and theſe render the words,*and the fat ones*,as *ſtrangers*(to wit,from God) *ſhall feed on the waſts* of the land:and ſo it ſhould be as that,pſal. 68.6 *the rebellious ſhall dwell in a dry land*. But this ſeems to offer over-much violence to the text, Others therefore underſtand it of the poor oppreſſed, as before, returning again to thoſe places, to which they had been for a long time as ſtrangers,after their freedome from captivity, Jer. 12. 14, 15.

the waſt places] Or, *waſts* : as Ezek. chap. 33. 24. and 36. 33.

of the fat ones]The word whereof this comes,ſignifies *marrow*.Job 21.24Hence this word word is uſed for *fat* beaſts, or *fatlings*,Pſal, 66.15.and another not unlike it,for the ſame,ch .25.6. becauſe the bones of fat ones,men,or beaſts,are uſualy full of marrow Job 21.24. Some therefore underſtand here,the paſtures,the now waſtes,where *fat* beaſts,that they fed on,and feaſted with, (ch.22.13.)did formerly feed.Others,where thoſe fat ones,that is,*rich* ones, did themſelves formerly abide. *Fat*. for, *rich*,or, *great*, for their ſtore of wealth, or high feeding,or both;(as Luk.16,19.ſo ſtyled,as Pſal.22.29.& 78.31. ch.34.67.

V. 18. *Wo unto them that draw iniquity,with cords of vanity and ſin as it were,with a cartrope*[the third ſort of abominable fruits that Gods vineyard produced, is the obſtinacy and eagerneſs of wicked ones in the purſuit of ſin and wickedneſs, together with a profeſſed contempt of God and his judgments,v.19.

that draw iniquity] Some underſtand this, of drawing others to ſin:of men,that are not content to ſin and do evill themſelves ; but intice,perſwade,urge, and force others thereunto:the Devils trade, Gen.3.2.4 called therefore *the Tempter*, Matth. 4. 1, 3.1Ioh.13.2. 1Cor.7.5.1 Theſſ.3.5.Rev.12.9.& 13.14.& 20. 8, 10. Of ſuch,ſee. Gen,39.7,10,12. 2 Sam.13.3,11,14.& 16.21.Hab.2.15, Matth.29. 15.and they ſuppoſe, that the metaphor uſed. doth very pregnantly expreſs it, wherein the perſons themſelves are compared to beaſts, that draw in a cart, or a wain; the vain, and falſe perſwaſions, and arguments, wherewith they draw them on unto evil, to traces, or cart-rops ; and the parties ſo drawn on by them, to wains, or carts; drawn by beaſts,Underſtanding by *iniquity* and *ſin*, as the word *iniquity* after an Hebraiſme not unuſual,men *of iniquity*,and men of *ſin*, as the word *iniquity* ſeems taken Pſal 49.5. &.65.3. & 119.133, Of which phraſe,ſee alſo ver.13,14. But the place ſeems rather to moſt others,to be meant of ſuch,as being deſperately bent,and abandoned to ſin,do not lengthen only,and draw out their ſinful courſe and tenour of life,as a man draweth out a line, or a cord, either in the unfolding,or in the ſpinning and framing of it,(fot the word ſometime ſignifies to *continue*,or,*protract*,Pſal 36.11.)but by all means, that they can deviſe,draw ſin unto themſelves, where there is hardly any matter of profit,pleaſure,gain delight,perſwaſion by others,enforcement from others; or other like temptations that are wont to lead aſide,and carry men on to evil.So that,whereas others are drawn by ſuch motives unto ſin,they draw ſin unto themſelves;whereas,ſin is by ſuch inducements preſſed and enforced upon others, they preſs and enforce it upon themſelves: they draw ſin to them, as a beaſt draws a cart,or wain,after it,Deut.21.3.Howbeit,ſom by *ſin*,and *iniquity*, here conceive to be meant, the penalties or puniſhments due unto either. And ſo indeed the words are not ſeldom uſed, Gen.4.13,Levit.20.17.Num.9.13.according to which interpretation,the meaning ſhould be; ſuch as labour to draw on Gods judgments upon themſelves by their continuance in impenitency,and adding ſin to ſin,and thereby provoking God,to come the more ſpedily in judgment againſt them,Rom. 2. 4.5. and this indeed would well ſuit with what follows;v.19. But I ſuppoſ rather the genuine meaning to be;ſuch as by all means, and with all their might, apply themſelves to the practice of evil,toiling and tiring themſelves in it, as a beaſt tugging at the plow,or drawing in the cart,as Jer.9.5.See Job 4.8.Prov,3.29.& 21.4.where the like metaphor is uſed.

that draw iniquity]Heb.*the drawers of iniquity*:as the early riſers, v. 11.See there..

with cords of vanity]By *cords of vanity*,Some underſtand here ſuch vain excuſes,and pretences, as wicked ones uſe ordinarily to cover, or colour, to ſmooth, or ſmother their vile practices with, 1 Sa. 15.13, 15, 20, 21. But that is not manner of ſuch deſperately profeſſed prophane ones, as here ſpoken of: but with open face, and bare forehead rather, to avow, blaze abroad, and boaſt of their euil doings, Pſal. 52.1. chap. 3. 9. By *cords of vanity*, therefore, I rather underſtand thoſe fetches and devices, toilſome courſes and employments, wherein men bent to wickedneſs, and ſet wholly thereupon, do labour and toile and take pains inceſſantly, for the compaſſing of their intended evil, practices, and the bringing about of their wicked deſigns, Pſal. 36.4. Mic. 1.2.

with cart-rops] Heb. *the thick rope of a wain*, or *cart*. For the word properly ſignifieth a thick cord, or rope; ſuch as thoſe are uſually, wherewith carts or wains are drawn, and whereof traces are made for the beaſts, that draw in them: and hereby is intimated the ſtrength of thoſe plots, that they make uſe of, for the accompliſhment of their wicked purpoſes, that they may not fail, and miſcarry before they come to full effect, Pſal. 64.5, 6.

V. 19. *That ſay, Let him make ſpeed*, &c.] That ſcoff at Gods menaces, and jeſt at his judgments; neither crediting the one, nor expecting the other: yea not onely, not conſidering them, or thinking at all on them: as thoſe before wholly drowned in ſenſuality, and carnal delights, v. 12. but in moſt impious manner jeering at them, and the Prophets that denounced them, as if their words were but wind, and the matter it ſelf a meer mock ery; ſuch, as it were a moſt fond thing for any man to fear, Jer. 5.11, 12.

Let him make ſpeed, and haſten his work, that we may ſee it,] Or rather, *Let him make ſpeed; let him haſten his work*, or, *make haſt* with *his work*. For the copulative is not in the text, & the inſerting of it maks the ſpeech leſs emphatical. The words they are of theſe deſperate Athieſts; as if they had ſaid, we have heard much, and long, of what God, you ſay, intends to do, we would fain ſee it once done. So Jer. 17.15. Ezek. 12.23. Amos. 5.18. 2 Pet. 3.3. they ſpeak, as if they thought it long a coming; but will think that it comes too ſoon, when it doth come, Matth. 8.29.

his work] Gods work of judgment denounced by his Prophets, v. 12.

let the counſel] That is, the matter, as by counſel ſet down, and reſolved upon. Pſal. 3.11. ch. 19.17.

Of the holy One of Iſrael] So in mockage they ſpeak of God, as thoſe, Job. 21.15. Of the ſtile, ſee, ch. 1.4.

draw nere and come, that we may know it] Heb. *know*. A defect of the particle, denoting the object, or thing to be known: either know it to be true. and you to be true Prophets, that now tell us of it. Ezek. 2.5. &. 6.10. or know it, by ſeeing, yea, or feeling, what we now hear, finding that fulfiled, that is now ſaid, Jer. 30.24.

V. 20. *Wo unto them that call evill, good; and good, evill*] Some would have this reſtrained to matter of judicature; and ſo it would be in effect, the ſame with that which followeth, *v.* 23. But it ſeems more general, and to deſcribe the perverſe diſpoſition of thoſe who do not onely confound the names and natures of things, ,and take away all diſtinction between good, and bad; honeſt, and diſhoneſt; as ſome here expound it, (which yet were a moſt horrible depravation and obliteration of natural reaſon, and of the remainder of Gods image, in mans corrupt heart) as miſ-place them in a croſs and perverſe courſe and manner , (like thoſe that turn night into day; and day into night) transferring, the one into the room of the other; and ſubſtituting the one in the place of the other; not only confounding vice with vertue, and evil with good, making both alike, either allowable, or diſ-allowable, & ſuch as may alike be either rejected or received: but going further then ſo, hating that, and rejecting it that ought to be loved, and embraced; and embracing that ,and approving it ,that ought to be rejected and abhorred, Amos 5.10. Mic. 3.2. that which is the higheſt degree, if it be don out of judgment, of that *reprobate minde*, or, *unſound judgment*, that the Apoſtle ſpeaks of, which ſome heathen were given up unto, Rom. 1.28. or if againſt judgment and knowledg out of a meer wilfulneſs, and perverſneſs of ſpirit; is not far from that oppoſition, which our Saviour Chriſt terms blaſphemy againſt the Spirit of God; and ſaith, ſhall never be remitted, Matth. 12. 32. And this is the fourth evil fruit, or crime, that ſome part, at leaſt, of this people, are here charged with.

call evill, good, and good, evill] Heb. *ſay of evill*, it is good; *and of good*, it is *evil*: as Mal. 1.8. Prov. 20.14. that ſo do, either out of unſoundneſs of judgment, or baſe calumny, or groſs flattery, or meer malice. See. Prov. 24. 24. *of evill*, or *concerning evill*; and, *of good*, or, *concerning good*: as the particle is uſed, Pſal. 91. 11. Eſth 3.2.

that put darkneſs, for light, ;and light for darkneſs; that put bitter for ſweet ;and ſweet for bitter] Heb. *put darkneſs into light*, that is, *into* the room *of light*; and ſo of the reſt. In theſe words, is a metaphoricall amplification of the thing before ſpoken, illuſtrating the practice and carriage of the perſons therein taxed, by two ſimilituds, taken from natural objects; thereby intimating, that this their ſentencing of good and evil, proceeded not meerely from a natural ignorance; or from ſome infirmity, or weakneſs: ſince that thoſe that are corporally blind, albeit they cannot diſtinguiſh between night and day; and they may therefore ſuppoſe it to be night, when indeed it is day : yet can they not take darkneſs it ſelf for daylight, or deem day-light to be darkneſs; as alſo thoſe that have their mouths or pallats, by ſome diſtemper or diſeaſe out of taſt: although they do apprehend things of themſelves ſweet, as bitter : yet do they not apprehend things bitter, as ſweet. But by theſe metaphorical illuſtrations, the Prophet implys, that this their croſs carriage, in paſſing ſuch doom on good and evil, and not diſplacing only, but miſplacing of either; proceeded rather from a wilful and inordinate love of whatſoever was evil, and repugnant to grace and goodneſs; and an inveterate hatred of whatſoever was good, or had any reliſh of grace and goodneſs in it, Job 20.12, 13. & 24.13, 17. Pſal. 36.2, 4. Joh. 3.20.

darkneſſe for light] Grace and goodneſs is commonly tearmed light in Scripture, Act. 26.18. Rom. 13.12. Eph. 5.4. 1 Theſſ. 5.5. becauſe it proceeds from God, the Father of light, Jam. 1.17. from his irradiation ſhining into mens ſouls, 2 Cor. 4, 6. Heb. 10. 32. It makes men lightſome inwardly, that is, pure, and ſincere, Phil. 1.10. therein like unto God, 1 Joh. 1.5. and able to diſcern aright of things that differ, Rom. 2.18, 20. Phil. 1.10. it maks them ſhine forth brightly in their life and converſation, Matth. 5.14, 16. Phil. 2.15. Rev. 19.8, 14. it is ſuch as can endure the light, Joh. 3. 21. it aſſures of the light of Gods favour here, Pſal. 36.9. & 89. 15, 16. by tranſlating men into the Kingdome of light, Col. 1.12. and fitteth them for that everlaſting light, whereof alſo it is a pledg, 1 Tim. 6. 16. Rev. 21.23. As on the other ſide, ſin and evill, or the evil of ſin, is commonly compared to darkneſs; and is ſo uſually ſtiled, Joh. 3.19. Rom. 13.12. Eph. 4.8. 1 Theſ. 5.4, 5. 1 Joh. 1.6, & 2.11. becauſe it darkens the mind, Eph. 4.18. it affects darkneſs; Eph. 5. 11, 12, 1 Theſſ. 5.7. it is ſuch as cannot endure the light of Gods word, Joh. 3.19, 20. Eph. 5.13. it is the ſervice of Satan. the Prince of darkneſs, Eph. 6. 12. Col. 1 12. and makes men like unto him, Joh. 6. 70. 1 Joh. 3. 10. it makes men liable to the gloomineſs of Gods wrath, and cloudeth his countenance toward them here: and if perſiſted in, will bring unto utter and eternal darkneſs hereafter, Matth. 8.12. & 22. 13. & 25.30.

bitter for ſweet, &c.] Gods Word, and Gods ways, are of themſelves ſweet and comfortable : and ſuch is his favour following all thoſe that are guided by the one, and walk in the other, Pſal. 4. 6, 7. & 19.10. & 34.8 & 37.7, 8. & 119.103. Prov. 3.17. and on the other ſide ſin, and ſinful courſes, though they may ſeem pleaſant for the preſent, yet have no true, or ſound delight in them : they produce bitter fruits, and will proove bitter in the end, Prov. 5.3, 4. & 9.17, 18. & 14.13. & 23.32. Jer. 2.19. Act. 8.23. Gal. 5.19, 21. Eph. 4.31. and yet is mans corrupt heart over-apt to conceive, that there is no ſweetneſs, or deſireableneſs at all in the former: no ſweetneſs, or deſireableneſs at all, but in the latter, Job 20. 12, 13. & 21.14.15.

V. 21. *wo unto them that are wiſe in their own eyes*] The firſt *wo*, denounced againſt thoſe that are puffed up with ſelf-conceit : and a vain opinion of their own wiſdom. This moſt of our interpreters underſtand, of ſuch an opinion and eſteem of themſelves, that men commonly are poſſeſſed of, in regard of their own knowledg, that they think ſcorn to be adviſed and taught by others, and refuſe therefore, to hear ought that Gods Miniſters ſpeak to them, as being fitter to teach them, then to be taught by them. And true it is, that ſuch ſelf- conceit, is a great hinderance to proficiency in any knowledg; either Humane, or Divine. Neither can wine, or other liquor, enter into a blown bladder, untill the wind be voided, and the bladder quit of it. And the Apoſtle therefore ſaith, that *the man that thinks himſelf wiſe, muſt become a fool, that he may be wiſe*, 1 Cor. 3, 19. and Solomon, that *there is more hope of a fool, then of him that is wiſe in his own conceit*, Prov. 26.12. But I ſuppoſe, that the vice, or crime, that the Prophet here aimeth at, is the vain confidence that many of thoſe times, had in their own wiſdom, by means whereof, not a few, great Stateſmen eſpecially, imagined, that they could deviſe and contrive ſuch ways and courſes, as ſhould be able wholly to avert thoſe evils & judgments, as were either threatned, or expected; and ſo to ſecure well enough, both the State, and themſelves; that which made them not to regard at all, any the ſpeeches of Gods Prophets, ſee chap, 30.1, 3, & 31.1, 3, And by help whereof, others of them made account, that they ſhould be able to ſecure themſelves at leaſt, and to procure their own indemnity, howſoever matters ſhould go, and what ſoever ſhould befall the State ; that which made them alſo ſet light by whatſoever was denounced, as being furniſhed, with armour of proof before-hand, againſt all that might come; and ſure to ſhift well enough for themſelves, however it might fare with others. See chap. 28.15. & 29.14, 16. Such kind of ſelf-confidence is that, which Solomon oppoſeth *to truſting with the whole heart in God*, Prov. 3.5.

in their own eyes] that is, in their own opinion, conceit, judgment: or, as the Apoſtle ſpeaks, *with themſelves*, Rom. 12.16. So prov. 3.7. & 12.15. &. 16.2. and. 21.30. &. 26.5, 16. &. 28.11. & 30.12.

and prudent] Some would diſtinguiſh this from the former; referring *wiſe*, to matters concerning God: *prudent*, to things concerning the world. But the words are in Scripture uſed promiſcuouſly : and the ſame thing ſeems (as with this our Prophet is very frequent) in divers words repeated ; implying, that none of their prudence, or policy, wiſdome, or underſtanding, term it what, or how they pleaſed; ſhould be able to prevail againſt God, or to ſecure them from his wrath, Prov. 21.30.

prudent] Heb. *underſtanding*. So. Jer. 4. 22. where ſuch are oppoſed to *fools*, or *ſottiſh* ones. The term comming from it, is uſed, Prov. 3.5. where Solomon admoniſheth his ſon, *not to lean upon*, or truſt unto, his *own underſtanding*.

in their own ſight]Heb. *before their own face.* The ſame in effect with that before, *in their own eyes.* Becauſe what ſtands,or lyes before a mans face,is in his ſight,or in his eyes.So,*before the eyes* ofGod, Pſ.18.24 and *before the face* of God,La.3.35.are one and the ſame.

V.22. *wo unto them that are mighty to drinke wine*]The ſixth *wo* is thundered out againſt thoſe that gloried in their ability to take in much liquor, and go away with it. This ſome think to be the ſame, in ſubſtance, with what was before dealt with, ver.11, 12. Suppoſing this chapter to be made up of parcels collected out of ſeveral Sermons of this Prophet;and ſo repeating the ſame things, as they were found in thoſe ſeverall Sermons oft delivered. And ſo indeed our Saviour on ſeveral occaſions at ſeveral times,taught ſometime the ſame thing;as Matth.5.29,38.compared with Matth. 18.8,9. Matth. 7.16, 18.with Matth. 12.33. Matth. 10.38,39.with Matt. 16. 24,25. as alſo, that the Apoſtles out of their former Epiſtles ſometime repeat ſome things,1Cor.5.9.Phil.3.1.But little probability is there, that this chapter ſhould be ſo pieced out, and not be an entire diſcourſe aud context,framed out of the ſum and ſubſtance,at leaſt,of one particular Prophecie. Others, though they deny not this to be the ſame with the former : yet they ſuppoſe that the ſame vice, or crime, might well be more then once reproved,and dealt with in one and the ſame Sermon;as ſome things are more then once inculcated, ſometime in the ſame Epiſtle.1 Cor.1.10,12.& 3.1,4.&11,18.Phil.2.1,2.& 4.2Phil.3.1.& 4. 4. And that indeed is not unuſual in the writings both of the Prophets and Apoſtles; howbeit there ſeemes here ſome difference between the former paſſage and this. That which ſome ſuppoſe to conſiſt in the perſons dealt with ;the Nobles and Courtiers being principally aimed at there;the Commanders,Soldiers,and men of armes, here:and it is not unlikely, by ſome terms here uſed,but that they are ſpecially glanced at among others. But I conceive, that the courſes and vices mentioned, and darted at, in either paſſage,are diſtinct. There was taxed their ſenſuality ; and their unſeaſonable immoderacy in mirth, muſick, drinking, and all manner of delights : here the extream vanity and vileneſs of thoſe that gloried in this, as matter of much honour and valour, that they were able to take and pour in more liquor, then many others could do.A practice, that many, who live as looſely and as luxuriouſly as any,yet cannot,or do not,or deſire not to do ; much leſs are ordinarily faulty in. Of which we may well ſay with the Apoſtle,that the *glory* of ſuch is their *ſhame*, Phil.3.19.it being rather the commendation of a tun,then of a man, (for a beaſt will ſcarce abide it) to be able to take in and contain much liquor.

and men of ſtrength]It is not unlikely , that in this expreſſion,the Prophet indeed to touch their military men.For ſuch in Scripture are commonly ſo ſtiled, by the tearm here uſed, *men of arms*, and *armies*;or *of might and valour*,(for the word imports either)Judg. 3. 29. 1 Sam.9.1.and.31.12.2 Sam.24.9.It is therefore, as if he had ſaid of them, They are ſtiled men of valour:and they are valorous,but at board,not in field;not to fight,but to drink.For that is it,onely wherein they deſire to ſhew their valour.

to mingle] So indeed the word here uſed, primarily, ſignifies, Pſalm 102.11. where the afflicted perſon complains,that he *mingled his drink with his tears.*Now becauſe it was uſual in thoſe parts to *mingle* ,and *temper* their wine, when they drank,ordinarily, with water,thereby to allay the heat and ſtrength of it;hence came it to paſs, that the word, which properly ſignifies to *mingle*, or *temper*,is both in hebrew,greek and latine, uſed for to *prepare*,*pour out*,*ſerve*, *reach*, or *pour in* wine, or other liquor.So prov,9.2.wiſdome is ſaid not to have *mingled*(for her wine is not mingled ſtuff,like that, chap.1.22.but pure,and ſincere, as her *milk*,1 Pet.2.2.(but to have *prepared*,that is,drawn out of the veſſel,poured out into cups,and made ready to be ſerved out)*her wine*.And hence,thoſe that ſerved and attended at feaſts, are ſaid to *mingle*, that is,to ſerve out wine to the gueſts, and that then, when they ſerved it to them without any mixture of ought. Yea, hence *mixture* is uſed for *wine* in general,either mixt,or unmixt.SoGod is ſaid to have in his hand *a cup full of mixture*,that is,*a cup full of wine*, Pſalm. 76.8.of which it is ſaid more fully, and expreſly, Rev. 14. 10.that it is the *unmixt*, or pure *wine of wrath mingled*,that is,poured in to be ſerved out,*in the cup of his anger*.And the drunkard is ſaid. Prov.23.30.*to ſeek for mixture*,that is,for *wine*, or full cups of it:not *mingled wine*,as it is amiſs rendered; it is not ſuch that they ſeek after. And here therefore it would be rendered, not to *mingle*, but to *pour in*, or *pour down*.Nor will it help, for the ſalving the tranſlation,to ſay.that it may be they uſed to mingle their wine, or drink, with ſome drugs, or ſpices, as we ſometime do, to improve thereby the heat and ſtrength of it,and ſo make it the more heady;for this could not be that,but the taking of it in rather, wherein they ſhould ſhew their ſtrength; That had been matter of art, and skill rather, then of might and valour, as they eſteemed it,

ſtrong drink] Some render it *drunkenneſs*, and expounde it of making others drunk by tempering, and tendering of wine and ſtrong drink to them, until they make them drunk:as God is ſaid to have *mingled*,that is, poured out upon, or into the Egyptians, *a perverſneſs of Spirit*, that made them ſtagger like a man in drink.chap.19.14. Nor is it improbable, but that ſuch as the Prophet here ſpeaks of, were forward and frequent enough in ſuch practices, and accounted it no ſmall glory to be able to lay ſo many men under the board:as too many among us,do,Hab.2.15.But the word here uſed, is no where taken for *drunkenneſs*, (there is another word for that,though of the ſame ſtock with this,Ezek.23.19, & 39.19.)but alwaies for *ſtrong drink*.See v.11.

V. 23. *Which juſtifie the wicked for reward*] Or, Wo alſo be to them, *which juſtifie*, &c.This is to be ſupplyed,becauſe this is a new crime,and diſtinct from the former,as well in regard of the matter of it,as of the perſons alſo ordinarily therein offending. For the former reached the generality : men of all ſorts and ſtates: and if it touched any more ſpecially,it was their military men:whereas the preſent concerns thoſe, only,that are in place of judicature:howſoever ſome of them alſo might be in the former kind faulty : but this hath more ſpecially relation to them, as in ſuch place and office.And the crime for which a wo is denounced againſt them,is their iniquity and perverſe judgment, together with the root of it, their covetouſneſs. That for filthy lucre, being by wicked men bribed.they would not ſtick to acquit the guilty,and condemn the guiltleſs:both which are pronounced to be moſt abominable in Gods ſight,Prov.17.15.

which juſtifie]To *juſtifie*,is not to *pardon*,as ſome would expound it in the doctrine of the Goſpel:for the word is never found ſo uſed,either in the Hebrew, or Greek Writers, ſacred, or prophane, nor in our common ſpeech ; nor as it is a law term,doth it ever ſignifie to *make juſt*:ſave as we uſe to ſay,*you make me a knave*,or a *thief*, when ſome charge us with that which may ſeem to infer,or imply,as much of us:and when John ſaith of ſome, that they *make God a liar*,1 John.2.10.& 5.10.that is, they carry themſelves ſo toward God, as if they accounted him ſo to be;or, as we uſe to ſay, of one, whoſe honeſty and integrity ſome ſtrive to maintain,when we deem otherwiſe of him, *you would make him an honeſt man*.But to *juſtifie* in a legal way, doth alwaies ſignifie to *defend* or to *deem* as *juſt* and *guiltleſs*;free from the offence, where the party called in queſtion is charged ; to *defend as juſt*:and ſo it is the office of *an advocate*, to *deem as juſt*, and conſequently aſſoil from guilt and ſo it is the part of *a Judg*: and it is therefore oppoſed ſometime to *crimination*,in regard of the former ; ſometime to condemnation,in regard of the latter, Deut. 25. 1. Matth. 12.37. Rom.8.33,34. and ſo it is conſtantly uſed in caſes of this kind, Exod. 23. 7. 1 King.8.32.2 Chr.6.23. Job. 13. 18. Pſal. 82.3. chap.50.8. Yea, ſo it is ſaid,that *wiſedome is juſtified of her children*, Matth. 11.19.that is,her children as advocates, plead for her, and maintain the equity of her cauſe and courſes, againſt thoſe that traduce her and them.As alſo in private carriages,men are ſaid to *juſtifie* others,when they plead for them, and avow their integrity and honeſty, againſt thoſe that queſtion it,Job.27.5. &33.32.and to juſtifie,or ſtand in *juſtification* of themſelves,when they maintain their innocency,and freeneſs from that which they are ſuſpected of,or charged with,Gen.44. 16.Job 9.20.& 32.2. Luk. 16.15. Here therefore the word *juſtifie*, ſignifies,as ever in matter of judicature, ſo far forth as it importeth the act of a Judg, to doom, acquit, or aſſoil, as guiltleſs, or as free from the offence charged on the party queſtioned.And this conſtant uſe of the word,in ſuch caſes, well weighed,would much conduce to the clearing of the doctrine of *juſtification* of a ſinner in Gods ſight.Concerning which,ſee further, on chap.53.11.

the wicked]The *guilty*. Whome they ought to pronounce guilty, or condemn,Deut.25.1. Where the word uſed.ſignifies properly to *guiltifie*,or to *make wicked*.That is,to paſs a doom,or ſentence upon one,as ſuch,Prov. 17. 15. 1 King. 8.32,2. Chr. 6.23. Now in ſome caſes, and for ſome ſpecial reſpect, it may ſometimes be lawful for thoſe that are in authority, to ſpare or pardon an offendor.And yet if men do it, there where God requirs juſtice to be ſtrictly executed,they muſt look,with Ahab, to pay with their own ſouls,for the ſparing of ſuch as he demands unto death, 1King. 20.42.As in the caſe of wilful murther; God will have no ſatisfaction to be admitted,Numb.34.31.and the like. But for perſons placed in office of judicature,for hire, or favour, not to ſpare, or pardon, or connive at onely;but to juſtifie,and aſſoil thoſe as guiltleſs, whom they ſhould ſentence for guilty, is ſuch a crime, as is not abominable onely in Gods eye, but moſt odious alſo with men, Prov.17. 15. and 24. 24.

for reward]Or, as ſome, for *hire of reward*, or *gift* .That is,for gifts given in way of hire:but we need not here ſo to force the text, when the words of themſelves yield a plain and ful ſenſe, without tranſpoſition,or ſupply. Since the former word is oft uſed,ſimply,to ſignifie, *for*, Gen.22.18.&26.5. 2Sam. 12.6,10. Now for Judges to make ſale of juſtifie, ſo as not to do juſtice,unleſs hired, is vile;and to take gifts from any that have cauſes before them,is forbidden Exod.23.8.Deut. 16.19. But to receive hire on purpoſe to do injuſtice,is a far greater offence,Mic. 3.11.Again,to deny juſtice to the wronged,and to acquit the wrong doer,is a point of much injuſtice, ch.1.23.Jer.5.18.Ezek. 22. 12. But to condemn them as guilty, that are utterly guiltleſs and to be hired ſo to do, is yet a further crime of a more tranſcendent nature, Ezek. 22. 12. and ſuch as hath a ſolemn curſe ſet upon it, Deut. 27.25.

and take away the righteouſneſſe of the righteous from him] That is, which for hire, or favour, or other ſiniſter reſpects.(for the one of them is here mentioned,as the moſt common,the other alſo not excluded(do condemn,and paſs ſentence on them,as guilty;as Pſal.94 21.*They make wicked*,or *condemn* as guilty,*the innocent*,the guiltleſs;.

not that any man can take another mans righteouſneſs,or innocency from him,and ſo make him really unrighteous:but then they are ſaid ſo to do, when they pronounce them to be ſuch ; and ſo cauſe them to be deemed, and to ſuffer as ſuch: That men are ſaid to do, which they endeavour to do,and as far as in them lyeth,effect.Compare Levit.24.17,21.with Deut.19.16,21.

take away]Or, *remove*:as Job of himſelf: *I will never remove mine integrity from me:I will hold my faſt righteouſneſs, and not let it go,* Job 27.5,6.Not meaning, that he would not give over his upright carriage (though that,no queſtion, he was alſo reſolved on) but that he would not give over the juſtifying of himſelf,he would never condemn himſelf,as guilty of thoſe things which they unjuſtly charged him with.

the righteouſneſs] The guiltleſnes;as Pſal.7.8.

of the righteous]Or, *righteous* ones Of perſons guiltleſs; not faulty in that whereof they were accuſed, whether good, or bad, otherwiſe.So Deut.25.1.

from him]That is,*from any of them*,or *each of them*. For the noun is plural,the pronoun ſingular ;and implies ſuch a common courſe of corrupt carriage in this kind, that they made no conſcience of ſparing any, whatſoever they were, whome,by any one they might be hired to condemn. See of the manner of ſpeech, ch. 2. 20. ver. 26.

V.24. *Therefore*] Hence followeth a general denunciation of an utter deſtruction,that God would for theſe crimes, ſo riſe and common among them, bring, and that ſuddenly, upon the main body of his people.For thoſe things that follow, as inferred upon the former,do not refer unto the branch laſt before mentioned, alone, but to the whole body of the charge.

as the fire devoureth the ſtuble, and *the flame conſumeth the chaffe; ſo their root ſhall be rottenneſs, and their bloſſome ſhall go up as duſt*] He returneth to,and alludes to the allegory of a vine,or a vineyard, which he began with at firſt, verſ.1. Becauſe this vine, my people, which I had been at ſo much charge with,and taken ſo much pains about, brings forth ſuch vile and abominable fruits, as have been before mentioned;therefore will I without further delay,proceed in judgment againſt it,and even ſuddenly conſume it,Pſal. 81. 16.

as the fire]Heb. *the tongue of fire*. The flame of fire; or fire, the flame whereof running out in length, reſembleth a tongue;and that like a tongue,doth lick up, and conſume, either liquor, or dry and light combuſtible matter.So 1 King.18.38.it is ſaid,*The fire that fell from the Lord,conſumed the burnt offering;and the wood,and the ſtons, and the duſt;and licked up the water that was in the trench*.The phraſe is uſed,of a thing that is ſuddenly done; of ought,ſuddenly deſtroyed,as licked up,and without further adoe, ſwallowed down in an inſtant.So Balack of the Iſraelites,encamping neer him in the wilderneſs;*This company will now lick up all round about us, as oxen lick up the graſſe of the field*,Numb 22 4.

devoureth the chaff]Heb.*eateth up*.So *fire that eateth up* ch. 9. 4 & 30.30. A mouth is given to the fire,as well as to the ſword,ch. 1., 20.

the ſtubble] Light matter, ſoon conſumed. An uſual emblem of deſtruction, ſuddenly conſumated. As dry ſtubble, being fired at one ende of a land, doth in the turning of a hand, run over the whole field, Exod. 15. 7. Joel. 2.5. Obad.1. 18. Nah.1.10.Mal 4.1.

and] A defect of the particle, making the ſentence the quicker, anſwerable to the matter contained in it. So chap.3.24.

the flame conſumeth the chaff]Heb.*the chaff faileth*, with, or from *the flame*;ſo the verb ſignifies,Judg.19.9.where the *day* is ſaid to *fail* towards the evening. The particle noting the efficient, is wanting; as Pſal.17.13,14.

ſo their root ſhall be rottenneſs, &c.]Or,as with a ſupply ſome render it.So ſhall they be deſtroyed. (As according to ſome tranſlations,Pſal.48.7.ſo were they deſtroyed. *the root of them ſhall be as rottenneſs*;or cutting it ſhorter, ſo *the root of them ſhall be as rotteanes*. The former note of ſimilitude(if not the whole reddition, or ſecond branch of the ſimilitude)is wanting in the hebrew, as oft elſewhere: the latter is expreſſed there, and ought as well to be rendred in the tranſlation,as the other to be ſupplyed.

their root]*The root of them*; before ſpoken of.By *root*,ſome underſtand ſtrong ones well rooted, Job 21.7,Jer.12.2.By *bloſſoms*,weak ones,eaſily blown away Pſal, 103. 15, 16.ch.40.7.Others by *root*,the perſons themſelues;by *bloſſoms*, their iſſue, as if it were ſaid, That they, and their iſſue, ſhould both be deſtroyed, Hoſ.9. 16. Others, their whole might,as well inward,as outward. Which preciſe interpretations,and applications of each tearm,to ſeveral ſet ſubjects, if it be deemed here requiſite,and by the Prophet himſelf intended;I ſhould rather ſuppoſe, that by *root*, or *ſtem* ; as ch.11.1.were underſtood,ſtrength,and power;by *bloſſoms*,pomp and glory;as ch, 28.1.& 40.6. But the words ſeem only to import an utter deſtruction of that State,as of a plant, which ſo long as the root is ſound, though cut and cropt, yea hewen down to the ground, yet may ſprout up and ſhoot forth,and recover its wonted beauty again,Job 14.7,9.Dan.4. 14, 15.But when the root is rotten, all periſheth together with it not the bloſſoms alone, though here only mentioned,as a goodly part and ornament of it; but fruit,ſlips,twigs,branches,and whatſoever elſe ſprings from it,and appertaineth to it,Job 18.16.Jer.11.19. Amos 2.9.See chap.9.14.

rottenneſs]Or, *as rottenneſs*. That is,it ſhall moulder away, as a thing that is rotten.The word was uſed before,ch.3.24.in ſomewhat another notion;but both alluding to the nature of things putrified: The word whereof it comes, ſignifies properly *to rot*, Zach. 14.12. *their fleſh ſhall rot,while they ſtand upon their feet*, rot above-ground while they live)*and their eyes ſhall rot in their holes;and their tongues ſhall rot in their mouths*. The puniſhment, as of the enemies of Gods people there; ſo of his people, that carried themſelves as enemies to God,here

and their bloſſoms ſhall go up, as duſt] Their bloſſoms ſhall never grow to;or yield any fruit; but ſhall alſo, as rotten things are wont to do,mouldering to duſt, flye up into the air, and being there diſperſt,come to nought,Pſal.22.15.chap.9.18.

becauſe they have caſt away the law of the Lord of Hoſts]This is by ſome Interpreters, ſuppoſed to be added, as the main ground and cauſe of all the fore-mentioned exceſſes. And indeed, where men have once ſhaken oft that yoke,and caſt oft that curb,it is no marvel if they run forth into all exceſs of ſin, Jer. 8.6. But it may as well be underſtood to be mentioned as an effect of them;to wit,that by theſe wicked and rebellious courſes, they do, as it were, profeſſedly caſt off Gods Law, and refuſe to yield any obedience unto him;and give him therefore,thereby,juſt cauſe to reject them,and to inflict the heavy judgment here denounced, upon them, as he had before threatned, Levit.26,43.

caſt away]Or,*rejected with contempt*.For ſo the word uſually ſignifies,Jer.8.9.Ezek.20.13,16,24.

Lord of hoſts]See ch. 1.9,24.

and deſpiſed the word of the holy One of Iſrael]The ſame thing in effect for further amplification repeated ; that which is very frequent with this Prophet.

deſpiſed]See ch.1.4.

the word]Or,*command*:as Pſal. 119. 67. 158. and the like word, Eſth.1.15.& 2.20.

the holy One of Iſrael]One,as moſt mighty, and therefore able to puniſh:ſo moſt holy, and one therefore that cannot endure ſuch abominable courſes,or ſuffer them to paſs unpuniſhed.See ch.14.

V.25. *Therefore is the anger of the Lord kindled againſt his people*] Or,*Therefore hath the anger of the Lord been kindled againſt his people*. For he ſpeaketh here of judgments formerly inflicted,for theſe, and the like exceſſes;as ſome think, in the reigns of Joaſh, by the Syrians,2 Chr.24,23,25.and of Amaziah,by the Iſraelites, 2 Chr,25.22, 24.But I rather conceive them to be afflictions of latter times under Ahaz, partly, by the Iſraelites, and partly, by forreign nations, the Edomites, the Philiſtims, the Syrians ; and the Aſſyrians themſelves, whom he called in for aſſiſtance againſt them, 2 Chro. 28.5,8,17,20. See ch.1. 7.9. For I cannot accord with them, that underſtand theſe words are ſpoken of evils to come, and not yet inflicted,but as ſure to come,as if already inflicted,and therefore delivered in the time preſent and paſt. Which though it be uſual in prophecies,as before hath been obſerved,ch.3.1.Yet the courſe of the context here will not bear it. He mindeth them of judgment lately paſt,and yet freſh in memory;partly, to ſhew what God can further do, contrary to their impious conceits, and ſcoffing ſpeeches of him, verſ.19.and partly,to intimate their extream obſtinacy,in evil,being not at all amended by thoſe heavy afflictions, that already had befallen them;as the words following imply.

the anger]Heb *face*;becauſe anger appears in the face,or the countenance,Pſal.34.16.Or *noſe*; becauſe anger expreſſeth it ſelf,in ſome creatures,more eſpecially,in their noſtrils,Pſal. 18.8.So ch.13.9. & 30.30.

is kindled]*hath been incenſed*:or, *hath waxed hot*. Becauſe anger heateth,ſo Numb.11.33.Hoſ.8.5.See on chap.51.17.

againſt his people] Whome he had moſt cauſe to be angry with, having carried themſelves ſo to him, who had done ſo much for them,ch.1.3.Amos 3.2.

and he hath ſtretched out his hand againſt them] He hath not only been angry with them but proceeded to manifeſt his anger, by the diſmal effects of it.He ſpeaks of God,after the manner of men, who having conceived diſpleaſure inwardly,diſcover it firſt in their looks, geſture,and ſpeech;and when that will not ſerve to affect, and move thoſe with whom they are offended,to uſe means of pacification; are wont then to proceed to blows, and ſtripes, Prov. 29. 19. & 26.3.

ſtretched out his hand] The *hand* is ſaid to be *ſtretched out*, ſometime to help,aſſiſt,or relieve,Pſal.136.12.Prov.31.20. Sometime to hurt and ſmite,Pſal.55.20.& 138.7.ch.31.3.Jer.6.12.Sometime for, and ſometime againſt one. That *hand* therefore, that is,that power and providence,which had formerly been ſtretched out;that is exerciſed,and employed in their behalf,againſt their enemies, for their good;had,of latter times, been turned againſt them,and employed contrarily for their evil. See. Judg. 2. 15. As he had threatned it ſhould be,when they ſhould rebel againſt him,Levit. 26. 21, 24, 28.

and hath ſmitten them]As men in anger are wont to do,ch.57. 17. Jer.30.14.See.ch.1.5.

and the hills did tremble] The ſtroke was ſo terrible, the judgment ſo dreadful, that the very ſenſeleſs creatures , the hills themſelves,might ſeem to be ſenſible of it,Pſal.68.8.ch.64.1,2.Jer,4.24. Joel 2.10.Though his people(which manifeſts their ſtupidity,and extream obſtinacy)were not,ver.12.ch.42.24,25.

and their carcaſes were torn in the midſt of the ſtreets] implying, both the multitude of ſuch as were ſlain,and the hideous,and gaſtly ſight of the dead corps, which either for want of people to bury them,or for fear of the enemy, not ſuffering them to be enterred, lay unburied in the ſtreets,Pſal.79.3.Jer.8.2.Of the havock of men, made under Achas, in Judea,ſee 2 Chr.28. 6.where it is ſaid, that by Pekah, *one hundred and twenty thouſand ,were ſlain in one day.*

their carcaſes]Heb.*carcaſe*,taken collectively; as Pſal.79.2.Jer.7. 33.

were torn in the midſt of the ſtreets] Heb.as ſome,*were cut off*; deriveing it from a word that ſignifie to *cut off*, or *cut down*.Uſed. Pſal. 80.16.and ch.33 .12. and ſo taken,it would be rendered, Being *cut off* lay *in the ſtreets*. Of which kind of phraſe, or form of ſpeech ,ſee ch,1.4.& 14.12.and 38.14,17,Or as others,*were as duſt or,dung in the ſtreets*; ſuppoſing it to be of the ſame notion with another very like it,that ſignifies ſuch *dirt*, or other filth, that from the pavement is wont to be ſcraped,or ſwept away.See Lam.3. 45. which I conceive to be the genuine ſenſe of the word, having the the note of ſimilitude prefixed to it, in this place.See Pſalm 83.10. Jer.9.21.& 16.4.

in the midſt of the ſtreets]That is,*in the ſtreets*;ver.8.

for all this his anger is not turned away] Albeit the Lord hath ſo grievouſly ſmitten,and plagued his people,that his wrath may ſeem to have been ſatisfied;yet he is not as yet pacified,nor turned from his fierce anger, but hath further judgments to inflict on them. So he threatned before, that when they offended, if they would not be reclaimed;and amended,by leſs and lighter judgments, further,and fiercer then the former ſhould follow,Levit.26 .21,24,28. The ſame is repeated again, and again, ch. 9. 12, 17, 21. &. 10.4.

for all this]Heb,*in*,or,*with*,as ch.7.20.or,*for*,as Gen.18.28.Which ſome would refer,not ſo much to the judgment here denounced,as to the ſins before recited, ver.24.

but]Heb,*and*.The copulative,for the adverſative;as ver.5.

his hand is ſtretched out ſtill] To ſmite ſtill,and further:as before, So Joſh.8.18,26.

V.26.*And he will liſt up*,&c.]Heb. *For he will liſt up*, &c.as ch. 9.12.The copulative particle, in a declarative notion.For he proceeds now to relate, more particularly, what further judgments ſhould be infflicted upon them, (becauſe they had not profited by the former)by other forraign, people,breaking in upon them, and waſting their land,far more then the former had done.

liſt up an enſign] The uſe of an *enſign* in times of war,is either to call people together to come in, that they may be liſted,and their names entred for ſervice;or to admoniſh thoſe that be ſo liſted, to be in a readineſs to march : or to fit themſelves, where they are, in the field,for fight, and to fall upon the adverſe party. Unto the firſt of theſe,the Prophet ſeems to have reſpect in this place; when he ſaith,God will,as ſome great Commander,ſet up his Standard,to call thoſe together, whom he intends to imploy in this ſervice againſt his people ; thereby intimating, that he will by a ſecret work of his, cauſe them to come together, levy forces,and undertake this ſervice, as if by ſome potent Prince,that had erected his ſignal for that purpoſe,under whoſe power they lived,and at whoſe command they were,they had been enjoyned ſo to do.See further, chap.11.12,& 13.2.& 18.3,

to the nation]Or,*for the nations*.Some would have it read, *to*, or, *for a nation*. Suppoſing, that by a ſlip of the pen,a letter might be added to this word, from the beginning of the next; becauſe the words following, run in the ſingular number. But hereof there is no neceſſity, as ſhall be afterward ſhewed. Of what *nation*, or *nations*, this is ſpoken, Interpreters differ. Some expound it of the Aſſyrians under Senacherib, in the time of Hezekiah, that waſted moſt of Judea,and ſtraitened, but took not Jeruſalem,Some,of the Chaldeans under Mebuchadnezzar, in the reign of Zedekiah, who both waſted the land, and ſacked the city, and fired the Temple, which yet after ſome ſpace of time, were in leſs then an hundred years reſtored,and raiſed up again. Others, of the Romanes, under Titus Veſpaſian, who ſo ruined the Iewiſh State,that it could never be reſtored,ſo razed the Temple,that it could never be re-edified,for ſixteen hundred years,and upward,unto this day.Theſe Nations, as the principal, together with thoſe of other Nations, that were aſſiſtant to, as ſundry were, and ſerved under each of them. Of theſe three, few hold with the laſt; and it is indeed the leaſt probable of the three : moſt go with the ſecond. I incline rather to the firſt : becauſe, as notable, ſo neer at hand ; and it is not likely, would be over ſlipt : and when it came, was ſuch, as would meet with thoſe to the purpoſe:and mar all their mirth, that gave themſelves wholly to jollity: and ſuppoſing it would never be, wiſhed it,in mockery,once come, ver. 11,12, 19. Beſides that, the like things are ſpoken, to what here enſues, concerning the deſolation that ſhould,by the Aſſyrian invaſion,be effected,ch.7.17,25.

from far off]Not *liſt up*;or *ſet up an enſign a far off*:as ſome: though the word be ſo uſed,Exod. 20.21.where it is ſaid. *The people ſtood a far off*:but *to*,or,*for Nations*, that are *a far off*,or,ſhall come *from far off*:as ch.43.6.*Bring my ſons from far :and theſe ſhall come from far* , 49.12.This had God threatned before, Deut.28.49. and would now make good by the Aſſyrians,that were remote from them, and their confederates,as after by the Chaldeans,of whom the ſame is ſaid,Hab,1.8.The leſs favour to be looked for from people,ſo unacquainted with,and whoſe language not underſtanding,the leſs able they ſhould be to apply themſelves unto,and to ſue them for mercy, Deut. 28. 49. ch. 28. 11. Jer. 5. 15. and the leſs hope of releaſe, or return, for thoſe that ſhould be carried away captive by them,ch. 22.18.

and will hiſs unto them] Or, *will whiſtle to them*. For the word, though it be well rendred, *to hiſs*, when it hath a notion of contempt;as 1 King.9.8.Lam. 2.15, 16.Yet where it implies a mean of calling to any for acceſs,it would rather, be rendered to *whiſtle*. So here,and ſo chap.7.18. Zach. 10. 8. And it ſeems to allude to the manner of thoſe, that whiſtle to thoſe that are out of ſight in the houſe;and uncertain where,or how far off,or that being,though in ſight,yet further off,then that their voice can wel reach unto.Or, rather, and more eſpecially, unto the uſuall manner of ſhepherds,that with their whiſtle, are wont to call their ſheep together, when they ſtraggle further then they ſhould, or is ſafe for them. That which our Saviour alludeth to, Joh.10.4,5.God will not one-*ſet up* his *enſign*,for thoſe neer at hand, with in the ſight of it;but he will *whiſtle* alſo to thoſe that are more remote, whereſoever; and his bare *whiſtle* will be ſufficient to bring them together. For the word implies a readineſs in thoſe that are whiſtled unto, to come at the call of him that whiſtleth.

unto them]Heb,*unto him*, or,*unto it*,in the ſingular number ; and ſo after,*he*,or *it ſhall come*, &c.as if he had ſpoken but of one nation before. The pronoun therefore is to be taken, either diſtributively it,or *him*, that is,each of *them*:as ver.23. Or collectively, as *carcaſe*, for.*carcaſes*,ver.25. but withal implying, that they ſhould meet together,and come along,not as a rude,confuſed multitude, Act. 19. 32,but as united together,or making up one main body, under one Commander in chief;as Joel.2.7,8.11.

from the end of the earth] That is, from the utmoſt places, known to the moſt of them, in thoſe parts : as *the whole world*; for the whole world commonly known ; and that was under the Romane juriſdiction, who had, at that time, command of the greateſt part thereof,Luk.2.1.and *every nation under heaven*: to wit, with whome the Jews had ordinary commerce : or among whom they had Proſelytes,Act.2.5.Or from places ſo remote,that they might be deemed to come from the worlds end.So ch.42.10.& 43.6.Jer. 10. 13.& 13.12. Matth. 12.42. Or as ſome, (which I miſlike not)*from the Lands end*:as Pſal. 51.3. & 72. 8. that is,from thoſe remote places, where the land is bounded,either with the ſea;or other great water, river of note,large lake,and the like.See chap.7.ver,18.

and behold]Look for it;be ſure of it, as ſtrange,and unlikely as you think it, yet it ſhall undoubtedly come to paſs, See ch. 1. 21.

they ſhall come] They ſhall come as readily, as the ſheep at the Shepherds whiſtle:nor ſhall any remoteneſſe of place,hinder them from hearing of Gods whiſtle;or any length of way, or journey to be performed by them,deter them from undertaking Gods ſervice in the preſent expedition,chap.7.19.

with ſpeed]Or,with *haſte*;Jer.48. 16.The particle is in both places wanting but to be ſupplyed,and found expreſſed,Eccl.4.12.*with ſpeed*,or *haſte*: that is, ſpeedily, quickly, haſtily ; ſooner then you think:ſpoken here, in way of anſwer to what they had ſaid before: *Let him make ſpeed*: *Let him haſten his worke*,ver.19.what you ſeem ſo much to deſire,ſhall be done.

ſwiftly]Heb.*lightly*. As ch.19.1. Jer, 4.24.Becauſe lightneſs of body. is a ſpecial help to ſwiftneſs. See Deut. 28,49. Hoſ. 8. 1.

V.27.*None ſhall be weary*] There ſhall none of them be wearied out,with the length of the journey.

nor ſtumbl amongſt them] Stumble at ought in the way : (which in rough,or ſtony waies,oft falleth out)as Pſal.91.12.ch.63.13.Ier. 31.9.Or,one againſt another:(which in tumult,and haſte,oft comes to paſs, Ier. 48. 6, 19.)So Ioel 2.7,8. They ſhall meet with no impediments,that ſhall hinder,or retard them in their iourney:but ſhall march on,in an orderly manner, without let, or impediment, either from without,or from among themſelves.

none ſhall ſlumber,or ſleep]That is,*none ſhall ſlumber,much leſs ſleep*: Becauſe, *to ſlumber*. is ſomewhat leſs then to *ſleep*.So Pſal.121.4. & 132.4.Not that they ſhould not reſt and ſleep, at due times, by the way:but they ſhould not be ſleepy, and ſlothful,Prov.6,9.& 19. 24.ch. 56.16.but lively, and watchful, and attentive to their buſineſs,Prov.6.4.Or,as ſome, they ſhall ſpend as well night,as day, in beſieging,and aſſaulting the city :as Ier.6.5.But the Prophet ſeems to ſpeak here,rather of their expedition by the way:then of their, employment at their work, when come, to their waies end.

neither ſhall the girdle of their loins be looſed] That is,as ſome they ſhall not be weak; the looſing,or want of a girdle,being an argument of weakneſs;as the *girdle*, and *girding* with it, an emblem of ſtrength. Pſal. 18.32. 39,ch,23. 10. & 45.5, Or,they ſhall not be faint-hearted:noted by the *looſing* of the *loins*. Dan. 5.6. But the meaning ſeems rather, that they ſhould not diſarm,lay their weapons aſide : but go alwaies with their ſwords, girt to them, hanging at their belt, or girdle upon their thigh, Pſal.45. 3. Cant 3.8. Or alwaies ready for journey, or action; as men that go girt, not ungirt, as men are wont to be, when they ſit ſtill in the houſe, or lay themſelves down to reſt, 1 King.18.46. 2 King.9. 1. Prov. 31. 17. Luk.12.35.

nor the latchets of their ſhooes be broken] That is, as ſome, they ſhall not be buſie about any other work. Which I ſee not how the words will bear. Others therefore expound it of their ſucceſſe and ſafety in fight, that they ſhould not ſuſtain hurt or loſſe of ought, not ſo much as of a ſhoo-latchet. See Gen.14.23. But the meaning ſeems rather to be, (for he ſpeaks of them as yet in journey) that they ſhould have nothing befall them, not ſo much as the breaking of a ſhoo-latchet, that might cauſe them to ſlacken their pace, or to ſtay them on the way for the mending of it. The ſum of all is, that they ſhould be hearty, lively, ready, and well appointed; and meet with no difficulties, or ſuch common occaſions, as might retard them in their way. An elegant and artificial deſcription of a journey, or a march rather, with rare expedition, and without any notable impediments diſpatched.

V. 28. *Whoſe arrowes* are *ſharp*, &c.] He proceeds to relate with what arms they come furniſhed. And he begins with their *bow, and arrowes*; becauſe that was a principal part of their artillery in thoſe times, Gen. 48. 22. Pſal. 78. 9. Deut. 32. 23, 42. 2 Sam.1,22.

arrowes ſharp] Or, *ſharpned*. For ſo the word properly ſignifies, Pſal. 120. 4. & 140. 3. Prov. 25.18. *ſharpened*, that is, poliſhed, and well kept, to wound the deeper; as ch. 49. 2. Jer. 51. 11. So Pſal. 45.5.

and all their bowes bent] Heb. *trodden*. As ch. 21.15. So *to tread the bowe*, for, *to bend* it, Jer. 50. 14. becauſe they made uſe of the foot in the bending of the bowe. They have all things continually in a readineſſe for fight, Pſal.7.12. & 11.2. & 37.14.

their horſes hoofs ſhall be counted as flint] Or, *rock*, as ch.2.10. Ezek. 3. 9. For firmneſs, as an *hoof* of *braſs*, or *ſteel*, Mic.4.13.

and their wheels a whirlewind] The *wheels* of their chariots, much uſed then in war, and fight, Exod. 14. 7,25. Judg.4.3. & 5.28. Pſ.20. 7.& 76. 6. *a whirlewind*, for ſwiftneſſe. So ch.66.15.

V. 29. *Their roaring* ſhall be *like a Lion*] *Like* the roaring of *a lion*; as Dan.4.33. *His hairs were grown like the eagles, and his nails like the birds*. That is, like the feathers of eagles, the one; and the nails of birds, the other; for length, both of them. See ch.13.4.

their roaring] The dreadful ſhout, that in joyning fight, or in ſtorming places of ſtrength they ſhall make, to the terrour, and amazement of all that hear it, Pſal.74.4. See Jer. 25. 30. For he paſſeth now to ſpeak of their fierceneſſe, in fight, and aſſault.

like a lion] Whoſe voice is, of any living creature, the moſt dreadful, Amos 3.8. To which therefore, both the wrath of a King, Prov. 19. 12. and 20.2. and Gods indignation alſo, is likened, Hoſ.11.10. Joel 3. 16. Amos 1.2.

they ſhall roar like young lions] Heb. *he ſhall roar* (as before) *like young lions*; that is, *like* a company of *young lions*; or, *like ſome young Lion*; (becauſe *a lion* in the former branch) as *beſide ſtreams of water*. That is, *ſome ſtream of water*, Pſal. 1. 3. *like young lions*, which are wont to be more fierce, and to have a ſtronger voice, as being in the vigour of their age; and their might and fierceneſſe nothing yet abated, or allaied. So ch.31.4. Jer.2.15. of the ſeverall names of *lions*, in Scripture diſtinguiſhed, according to their ages, or qualities, See on Job 4.10.

yea, they ſhall roar, and lay hold of the prey] Or, *they ſhall both roar, and take hold of the prey*: *and*, for *both*, as Pſal. 76.6. Jer.6.24.& 17. 26. or, *they ſhall roar, I ſay, in taking the prey*, or, *when they take it*: or, *ſeize on it*: *and*, for *when*, as Pſal.37.23. *the ſteps of a man are eſtabliſhed by the Lord, when he delighteth in his way*; As the Lion is ſaid to roar, when he wants prey: but that in a more lamentable tune, as if he prayed for it, Pſal.104.21. So is he ſaid alſo to roar over his prey, when he hath got it: but that is in another-gates manner, in a more terrible tone, as inſulting and ſhouting over it, ch.31.4. and ſo we may reconcile the Pſalmiſt, and the Prophet. The one affirming, that he roares when he wants prey, the other, that he roares not, to wit, in ſuch manner till he have it, Amos 3. 4. See Ezek 22.25. and the word here uſed, imports ſuch an hideous roaring, as wherewith much indignation is expreſſed, Prov. 20. 2. and 28.15.

and ſhall carry it away] The word here uſed, ſignifies in general, *to take, and carry away by force*: ought from thoſe that detain it, and are unwilling to part with it. And it is therefore very frequently uſed for the *reſcuing, recovering, ſaving*, and *delivering* of one from, or out of the hands of thoſe, that are either ready to ſeize on him, and to miſchief him: or, that having ſeized on him, detain him in captivity and thraldom. So Pſal.17.13. & 18.2,44.& 22. 4, 8. Onely in this place it is uſed, for the violent ſnatching from a man, and going away with what he was quietly, and legally poſſeſſed of before. In oppoſition whereunto, as it is here ſaid by Eſay, of the Aſſyrians, that they ſhould *lay hold of the prey, and carry it away*: ſo by Micah, who lived in the ſame time with Eſay, of the Jews, by them invaded, that they ſhould *lay hold*, (on what they deſired to keep back, and ſave from the enemy) *but ſhould not* be able to *deliver* it: Uſing the very ſame word there, that Eſay doth here, Mic.6. 14. So that the one ſhould carry away, whatever he laid hands on: the other ſhould not be able to ſecure, or withhold what he had a deſire, and endeavoured to keep.

and none ſhall deliver it] Or, *becauſe none can deliver it*. They ſhall ſeize upon, and carry away what they pleaſe, becauſe none ſhall be able to make head againſt them, or hinder them: much leſſe to reſcue ought out of their hands. There is no meeting of a lion, when he is ranging about to ſeek prey: nor reſcuing from him what he hath once ſeized on; unleſſe by ſome extraordinary power, and help from God: as in Sampſons caſe, Judg.14.5,6. and in Davids, 1 Sam. 17.34,36. alluded to by Paul, 2 Tim.4.17. See Pſal. 17.11. ch. 31. 4. But theſe came armed with Gods commiſſion: and there was no ſaving therefore of ought from them, ch.10.5,6.

and] For, *becauſe*: the copulative, for the caſual: as chap. 64.5.

none ſhall deliver] Or, *none ſhall be able to deliver*. For the indicative, is oft uſed potentially. So Pſ.50.22. Mic.6.14.

V.30. *And in that day they ſhall roar againſt them*] Or, as the words lye in hebrew, *they ſhall roar, I ſay, againſt them*; (for he repeateth again, what he had formerly ſaid, with addition of a new ſimilitude, exceeding the former) *then*, or, *at that time*: as ch.2.20.

they ſhall roar] They ſhall make a moſt hideous noiſe. It is the latter word uſed, v.29.

againſt them] Heb. *he ſhall roar againſt him*. That is, the Aſſyrian army, againſt the Jewiſh people: againſt whom all the foregoing menaces were denounced.

like the roaring of the Sea] With ſuch an hideous noiſe, as the waves, and waters of the ſea, make; where having born down, or ſurrounded its banks, with much violence and fury, it breaks in upon the land, and carries all away before it. For to ſuch inundations are hoſtile invaſions oft compared in Scripture, Pſalm 93. 3, 4. chapter 8. 7,8. and 17. 12, 13. and 59. 19. Jer. 50.44. and 51.42,55. Lam. 2.13,

and if one look, &c.] This laſt paſſage is, by Interpreters very variouſly rendred. Yet ſo, that herein they all agree, that therein is related the forlorn condition of the Jewiſh people, by the irruption of ſo powerful and prevalent an adverſary, ſo perplexed; that turn they, and caſt their eye which way ſoever they could, no hope of help, or relief, ſhould appear. This is deſcribed by a metaphor of one ſo ſurpriſed and environed with a thick miſt, or fog, on every ſide, that no glimps of light, can from any part be diſcried. See the like concerning the ſtate of this people, upon the Aſſyrian invaſion, cloſing up the prediction thereof, as here, ſo there, chap. 8.21,22.

and if one *look into the land*] Or, *when he ſhall look unto the land*; or, down *to the earth*, or *the ground*. Whether a man look downward, or upward. *When*, rather then *if*; as not queſtioning whether they will ſo do: but making no doubt, but that they will ſo do; *And*, for, *when*, (as before, and Pſal. 37. 23. there cited.) See ch.8.22.

one look] Or, *he ſhall look*. To wit, the people, before implyed in thoſe words, *againſt him*. The ſingular number, but collectively taken, or *him*, for any of *them*; and it may here alſo be ſo rendred, *they*; or, as ſome other, *he*; that is, the enemy *ſhall look into the land*. &c. As if this his very look (ſo terrible it ſhould be) would ſo damp them, that the whole countrey ſhould ſeem over-ſpread with ſuch hideous darkneſs, as Egypt was, Exod. 10. 22, 23. But the former ſence ſeems more probable, becauſe more agreeable to that, ch.8.21,22. Again, ſome read it, *we ſhall look*; as if the Prophet ſpake in his own perſon, including himſelf amongſt the reſt of them, as a member of the ſame body with the reſt; as he doth, ch. 1.9.& 64.6. But the points, that ſerve for vowells, and the analogy of the verb, in the original, will not admit it.

into the land] To wit, of Judah; toward any part of it; or, down *to the earth*: as ch.8.21. oppoſed, as there. ſo, as moſt ſuppoſe, here to the *heaven*, or *skie*, after-mentioned.

behold darkneſſe] When men ſhall look any way down, either about them, or abroad, (Pſal.142. 4.) they ſhall ſee nothing on every ſide, but darkneſs, over-ſpreading the whole face of the earth; ch. 60.2.) all involved in the ſame miſeries and calamities, with themſelves. *Darkneſſe*, for *affliction*, and *diſtreſs*, ch. 50. 10. Joel 2. 10. Amos 2. 10. and 8. 9. As on the contrary part: *light*, for *joy*, and *comfort*, Eſth. 8. 16. Pſalm 18. 28. and 97. 11. and 112.4.

and ſorrow] Or, rather, *of ſorrow*; or, *of tribulation, of affliction, of diſtreſs*. For the word properly ſignifies *a ſtreight*, Job 7.11. Pſ.18.6. & 66.4. ch. 63. 9. Yet ſome of the Jewiſh Doctors would have it here ſignifie the *Sun*; and the word tranſlated aright *the light*, in the next branch (unto which they joyn this) the *Moon*, a name given indifferently, both to *Moon*, and *Sun*, Gen. 1. 16. Pſalm 136. 7, 9. And ſo the ſence ſhould be, *both Sun and Moon ſhall be darkned*; no glimpſe of light from either. Which, though it expreſs as much as the text intendeth; & the like manner of ſpeech may be oft found elſewhere, ch. 24. 13. Ezek. 32. 7. Joel 2. 10, 31. and 3. 15. Matthew 24. 29. Rev. 6. 12. Yet cannot here be received becauſe we never find *the Sun* elſewhere ſo tearmed, nor doth ought in the text, neceſſarily here require it; and other of their own, therefore, herein controll them, and render the words, as we have here done. The pauſes in the text here make it very difficult, for the words rendred according to their ordinary acception, run thus; *Behold darkneſs; ſtreights;* (or, *diſtreſs*) *and light*; which a late learned writer therefore rendereth, *diſtreſs and light* are together, or, *diſtreſs with light*, diſtreſs continueth even when it is light. See the next clauſe.

and the light is darkned] Some read the words with a twofold ſupply out of the former branch; *And* he ſhall look (as before) *to the light*, upward to the heavens, from whence light cometh) and behold (as above,) *it is darkned*. Others, taking into this branch the laſt words of the former, and repeating again the next before it; the darkneſs *of diſtreſs*; ſo ſoon, as *he* (, that is, the enemy) *ſhall enlighten* all (making of the noun, a verb) and ſo the ſence ſhould be, that the glory and luſtre of his army, ſo ſoon as it ſhewed it ſelf, ſhould damp and darken all with them. Not unlike that, *he ſhall deſtroy him, with the brightneſs of his apperance*, 2 Theſ. 2. 8. Others again, *the light it ſelf ſhall be affliction*; (that is, the hope it ſelf, that they had conceived of ſome help and relief, ſhall vex them (when it *ſhall be darkned*, that is, be defeated, and prove helpleſs. Theſe ſeveral verſions and interpretations I relate, becauſe they have authors of great note abeting them; but ſeem much to force and tear the text: and I adhere therefore here, rather, to our own verſion, as flowing moſt naturally from the words of the text, It is, as if he had ſaid; when they ſhall look up towards heaven, as in miſery men are wont to do, chap. 8. 21. he ſhall ſee no more light, hope of help and relief from above, then from below.

in the heavens thereof] That is, in the land of Judah, before ſpoken of; in the heavens, that cover that part of the earth, wherein that people dwell, The *heaven*, or *skie*, is in Scripture, as alſo in other prophane writings, ſaid to be *darkned* to men, when they are in ſuch grief, or fear, that they have no joy of the light, becauſe dark and gloomy daies work much upon men ſpirits, Job. 24. 13, 17. Amos, 8. 9. as on the contrary, the heavenly bodies are ſaid to give light, and to ſhine forth with more then ordinary brightneſs to men, when they have much matter of mirth and rejoycing afforded them, Pſal. 112. 4. chap. 30, 26. becauſe the ſight of light is cheerfull, Eccl. 11. 7.

the heavens thereof] *The heavens.* So called of a word that ſignifies to *drop*, Deut. 32. 2. becauſe the rain and dew drops down from thence, Deut. 33. 28. and *his heavens*, there; as, *her heavens*, here, And ſome therefore render it, *in its diſtillations*, or *rains*, that is, to wit, *the light*, is wont to diſperſe, and drop, or dart upon the earth. But the word, *light*, is maſculine, the pronoun here feminine. Others read it, in the *deſtructions thereof*, or, *its ruines*, to wit, of the land. Becauſe the ſame verb, ſometime ſignifies alſo *to deſtroy*, Hoſ. 10. 2. the verb is but once found in this ſenſe, twice in the former: the noun in this place alone. Which, therefore, the forementioned learned Writer deriveth from the Ethiopick language, wherein it hath a notion of *reſt*, Matth. 11. 28, 29, & 26. 45. and thus rendereth the text, *Behold darkneſs; diſtreſſe*, or, *anguiſh with light*; (anguiſh continuing even when it is light, or light is looked for) *it groweth dark in its reſts*; that is, they meet with darkneſs there, where they might promiſe themſelves reſt. But of this let others deem.

CHAP. VI.

Verſ. 1. *IN the year that Uzziah died*] Here beginneth the fourth Viſion, or Sermon, of this our Prophet, recorded in this Book. Or, according to ſome, the ſecond book of his Prophecies, which they ſuppoſed to have been digeſted, according to the reigns of thoſe four Kings under whome he propheſied ch. 1. 1. So that all the three fore-going Sermons, or Prophecies, ſhould be delivered in the reign of Uzziah, this onely, in the beginning of Iothams reign: the next, ch. 7. 8. &c. under Ahaz: ſome other under Hezekiah. But of this, ſee more on v. 8,

that Uzziah] Of this King and his acts, written by this our Prophet, ſee ch. 1. 1.

Uzziah died] It is the manner of thoſe that write Hiſtories, or ſome remarkable relations, to conſign or date them by ſome ſpecial note of thoſe times, whereat they begin their relations, or, in which the things related were done: as the year of ſuch a Kings reign, or ſuch an ones birth or death; or ſome other memorable accident: as Amos, by the earthquake that fell out in this Kings daies, Amos 1. 1. and Iſaiah here by his death. Concerning which, yet there is ſome variety of opinions. For ſome would have the apparition here ſpoken of, to have been exhibited, and ſeen in Uzziah's reign, but in the laſt year of it, before his deceaſe: as Amos his was, before the earthquake: otherwiſe, ſay they, why ſhould he not rather ſay, *in the firſt year of Jothams reign*; then, *in the year that Uzziah died*. But unto others this ſeems not ſo probable: who therefore ſay that the death of Uzziah is mentioned, to fix the time of it more certainly, and to avoid all ambiguity: becauſe of Iothams reign, there might be a two-fold reconing: the one, from the time that he governed the Kingdome, and exerciſed Royal authority, as next heir to the Crown, after that Uzziah was ſmitten with leproſie and lived ſequeſtred, as a Leper, 2 Chr. 26. 21. The other, from the time of Uzziah, deceaſe: when he ſucceeded him in the Throne, for whom before he ſate on it, 2 Chr. 26. 23. & 27. 1. Nor want there thoſe among the Iewiſh Doctors, who ſuppoſe, that by Uzziah's death is here meant: not his natural deceaſe, but his civil death: ſuch as the lepers eſtate was eſteemed, Num. 12. 12, and as David accounted his, when in likelihood, under Saul, he was debarred from acceſs to Gods houſe, and free commerce with Gods people, Pſal. 31. 12. and 84. 2, 9, 10. with 1. Sam. 26. 19. and Heman deemed his in ſome depth of affliction, Pſal. 88. 3. But this ſeems not ſo ſound: And when the text taken properly, affords a fit ſenſe; nor doth ought appear in the context, or other places collated, that may croſs it; it is not ſafe running out into metaphorical ſences.

I ſaw alſo] As if this had reference to ſome fore-going viſion. The hebrew is, *And I ſaw*; and it is true, the copulative is uſed ſome time, for *al ſo*, as Jer. 1. 3. but it is uſed alſo, to begin a relation, without any dependence upon former diſcourſe, or matter; as ch. 2. 2. and it may well here be rendred, *then I ſaw*, with reference to the time of the occurent here expreſſed. For ſo is the copulative uſed, Levit. 4. 3. & 6. 4.

I ſaw, &c] The preſent chapter conſiſts of two parts; a relation of a moſt glorious apparition, v. 1. 7. and a narration of a moſt dreadful Meſſage, that the prophet was ſent to deliver unto his people, v. 8. 13.

I ſaw] I ſaw in a ſpiritual extaſie, and a ſymbolical apparition, as Eze. 1. 1. Joh. 12. 41. Act. 10. 10, 11, & 22. 17. 2. Cor. 12. 2. Rev. 1. 12. See ch. 1. 1. & 2. 1.

the Lord] The word here uſed, is not *Jehovah*, (which is yet commonly ſo rendered) but *Adonai*, which properly ſo ſignifies. and is given unto Chriſt, Pſal. 110. 1. from which place Chriſt averreth his diety, Matth. 22, 42, 45. Whence ſome infer, that it was the ſecond Perſon, the eternal Son of God, who is here ſaid to ſit, as King, on the Throne: or the Spirit, or third perſon, that ſpake unto the Prophet, ver. 9. And it is true indeed, that the Evangeliſt John, ſaith of Chriſt that Iſaiah in this Viſion, *beheld his glory*, Joh. 12. 41. as alſo that the Apoſtle Paul ſaith, that *by the Holy Ghoſt Eſay ſpake unto their Fathers*. The words here enjoyned him, by him that ſate on the Throne, v. 9. Act. 22. 25. and ſo, queſtionleſs did he ſpeak alſo, whatſoever, as from God, he delivered to his people. But to exclude the Perſon of the Father, from ſitting on the Throne in ſuch apparitions, is not ſafe. The rather, for that in ſuch apparitions wherein the Perſons are diſtinguiſhed. the Father is ſtill ſaid to ſit on the Throne, and the Son to be preſented unto him, Dan. 7, 9. 13. or the Son, and the Spirit, to be *before the Throne*, not *on the Throne*, Rev. 4. 2. 3. & 5. 6. & 6. 16. & 1. 4. & 4. 5. But in this apparition, no ſuch diſtinction of perſons appearing; I ſuppoſe it ſafeſt to ſay, that one God *Jehovah*, ver. 3, 5. the onely true God, Deut. 6. 4. who is alſo called *Adonai*, or *Lord*; as the only Soveraign Lord of all, Joh. 3. 11. Mic. 4. 13. Mal. 1. 6. in three diſtinct Perſons, as the allegations abovementioned ſhew: and that plural term alſo uſed, v. 8. *who ſhall go for us?* (not unlike thoſe, *our image*, Gen. 1. 26. and *one of us*, Gen 3. 22.) ſeemeth to imply. If it be demanded, how the Prophet could ſee God, when as it is in Scripture ſaid, that *No man hath ſeen God at any time*, Jon. 1. 18. 1 Joh. 4. 12. and *whom no man hath either ſeen, or can ſee*, 1 Tim. 6. 16. The anſwer is eaſie, that no man can ſee him in his Eſſence, as he is in himſelf; ſince that he is a Spirit, Joh. 4. 34. and a Spirit cannot with corporal eyes be ſeen; Luk. 24. 38, 39. nor can he be ſeen in the infinite excellency of his Majeſty, Exod. 33. 20. 1 Tim. 6. 16. but yet in ſuch viſible modules of glory, as he is pleaſed to repreſent himſelf unto the view of the creature, ſo he may, and hath oft been ſeen, Exod, 24. 9, 10, 11. Amos 9. 1. and in ſuch manner Eſay here ſaw him. In regard whereof, inſtead of what the Prophet ſaith of himſelf here, *I ſaw the Lord*: the Evangeliſt ſaith of him, *he ſaw his glory* Joh. 12. 51.

ſitting upon a Throne] As a Royal Soveraign, 1 King 2. 12. in his Temple, (which by the words following, appears, v. 4. 6.) as in his Court, or Palace, here upon earth. See ch. 14, 13. or, as a Judg on the bench, ready to execute judgment, as Dan. 7. 9, 11. Joel, 3. 12. Rev. 6. 16. & 20. 11, 12. See ch. 3. 13, 14.

high, and lifted up] That is exceeding high, and ſtately: as, *men lofty, and lifted up*, ch 2. 12. and *cedars high, and lifted up*, ch. 2. 13, or, *high* in regard of the frame, and making of it: *lifted up*, or *ſet aloft* in regard of ſituation, and place. (ſuch in ſome ſort, as Solomons was; ſtately to ſight, and lofty for ſite, 1 King. 10. 18. 20, (as high, in likelyhood, as the *Porch*, before Solomons Temple; ſaid to be 120 *cubits* high. 2 Chr. 3, 4. As we ſee with us in ſtately ſtructures, the *portall*, or *gatehouſe*, as we commonly tearm it (far higher, many times, then the main body of the whole fabrick beſides. See further on ver. 2. *above it.*

and his train filled the Temple] He appeared, as ſitting on a ſtately throne; ſo clad alſo in his royal robes, Pſal. 93. 1.

his train] Or, as ſome render it, *the train thereof*, to wit, of his Throne ſuppoſing the utmoſt part of that chair of State which he ſate on, to be thereby meant. But we find not the word; whereby this is here expreſſed, to be any where ſo uſed. It is applyed ever to apparel; and ſignifies the *skirts*, that is, ſuch parts of it as hang down to the ground: or being longer, and of more worth then is fit to be trailed along upon the ground, are with Perſons of State born up by others: and it is not amiſs, therefore, rendred here, *his train*, or, *his skirts*. For the word here is plural: nor is it ever read otherwiſe, that is, the *train*, or *skirts* of his robes. As *her skirts*, Lam. 1. 9, and *thy skirts* Jer. 13. 22, 26. that is, the skirts of their garments.

filled the Temple,] Or, *Palace*. For that the word moſt properly ſignifies, Pſal. 45. 8. Prov, 30. 28. Dan. 4. 4. & 6. 18. and ſo it would be rendred, Pſal. 11. 4. There is a queſtion moved among Interpreters where the *Throne* here mentioned, was ſituate, whether within the or without it, which I ſuppoſe, may not amiſs be thus reconciled. The *Temple*, taken in a large ſenſe, comprehendeth the whole Fabrick, conſiſting both of the houſe, which was all over covered; & the two Courts alſo before it, which were (beſides the cloyſters about, & within them) uncovered, as the like, before great mens houſes, are alſo with us. So is the word, *Temple*, taken, Jer. 7. 10. & 26. 10. See chap. 1. 12. Secondly, it is taken ſometime for the houſe only, 1 King. 6. 9. divided into three parts; the *porch*, or *portall*; the *Palace*, and the *Oracle*, 1 King. 6.3, 5. Now it ſeems to me, that the *throne*, or chair of State, was ſo ſituate in the *porch*, or *portall* of the Temple, (the height whereof, you had before; and which comes within the compaſs of that appellation) that the *train* hanging down from it, though ſeated far above the door of the Temple, entred into the main body of it, and filled the whole Palace. Being ſo ſituate then, it ſtood in ſome ſort without, the Temple becauſe, not within the Palace, moſt ſtrictly ſo termed; and yet within the Temple to, becauſe the *porch*, or *portall*, was a part of it. This, the rather I incline to, becauſe God is generally deemed to appear here, as ſitting in, or unto judgment. Now the manner of the Kings in thoſe times, was to ſit, for judicature, in the *ports*, or *gates*, (which doubtleſſe were not without porches) either of their palaces, or of the city. See 1 King. 7. 7. Jer. 26. 10. & 37. 13. & 38. 10. Beſides that, the quick coal taken from the Altar, implyes as much: the Altar on which the fire was perpetually burning, being ſituate in the inner court, againſt the front of the houſe, 1 King. 8. 22. Ezek. 40. 47. But ſee further, on ver. 6.

filled the Temple] As, *when the cloud covered the tent of the Congregation, the glory of God filled the Tabernacle*; in Moſes his time, at the dedication of the Tabernacle, Exod 40. 34. and, *the cloud filled the houſe*, at Solomons dedication of the Temple, in ſo glorious a manner, that the Prieſt could not enter to do ought there, 1 Kings 8.10,11.

V. 2. *Above it ſtood the Seraphims*] After the deſcription of Gods majeſtical ſeſſion upon his Throne, is related his attendance, correſpondent to his State: as Princes and Potentates are not wont to ſit in State alone; but with their Nobles, and chief Officers attending upon them: ſo hath God, here, his glorious Miniſters attending upon him: and ſo Dan. 7.10.

Above it] Or, as ſome, *About the upper part of it*: to wit, *the Throne*. To clear this, ſome tell us, that whereas there were three rowes of chambers built on either ſide the body of the Temple, one over another, 1 King. 5. 6. the footſtool, as Exod. 24. 10, or loweſt part of the Throne, was eaven with the pavement of the ſecond chamber: and the uppermoſt part of it, about which the Seraphim attended: eaven with the floor of the third: above which, the reſt of that ſhape of a man, wherein the Lord manifeſted himſelf, reached unto the roof of that row. But I gueſs rather, that the Lord appeared in a far more ſtately and lofty manner: his head and upper parts above the Throne reaching from it well near to the roof of the porch: the Throne he ſate on, reaching from thence downward, unto the top of the doors of the Temple By which the train of his Majeſticall robes, filled the whole houſe. So that the Seraphs might wel ſtand attending him, *above the Throne*, as the text expreſly ſaith, the bodily ſhape of humane nature, wherein he appeared, ſo far exceeding the Throne, whereon he ſate. For, as for thoſe, that render the word *above him*, they ſeem not to conſider how incongruous a thing it is, for the ſervant to ſtand over his maſter, on whom he attends. ſee v. 1. *lifted up*. The celeſtial Spirits ſtand above, neer the upper part of Gods Throne: the faithful on earth, as attending at his foot-ſtool, chap. 66. 1. Pſal. 99.5.

ſtood] Sate not, as he did: but ſtood attending on him: the uſual poſture of ſervants attending on their maſters: of Officers, on their Lords, 1 Kings 1. 2. & 10. 12. & 17. 1. 2 Kings 25.19. Prov. 22. 29. as ready to go and come at command, about whatſoever they ſhall enjoyn them, Matth. 8. 9. applyed to the Angels, both here, and elſewhere, Dan. 7. 10. Luk. 1. 19. as miniſtring Spirits, ready to be ſent abroad, to execute what God pleaſeth to enjoyn, either in mercy, or in wrath, Pſal. 103. 20, 21. ch. 37. 36. Heb. 1. 14.

the Seraphims] Or, *Seraphs*. A counterfeit Authour of pretended antiquity, whom our Popiſh Writers follow, makes theſe *Seraphs*, the firſt of thoſe nine orders of bleſſed Spirits, as he reckons them: and he affirms them to be ſeven degrees above the *Arch-Angels*, (being, according to his account, the eighth) and never to ſtir out of the glorious preſence of God, as ſtanding here about his throne. So, that, as he ſtates the rank, thoſe *Seraphs* are the higheſt; and the *Angels* the loweſt. True it is, that ſome diſtinction of degrees among thoſe glorious creatures ſeems to be intimated by a place in Daniel, ch. 11. 13. where *Michael* is ſaid to be *one*, (as moſt) *the firſt* (as ſome) *of the chief Princes*. Which can hardly be underſtood other, then *Angels*. For, whether verſion we admit, a chiefty of ſome, in regard of others, ſeems to be intimated. But to ſet out certain ſeveral and diſtinct ranks of them, aſſign them their ſtations; deſign them their offices, and cut them out their work. is a preſumptuous attempt of ignorance and arrogance, joyning together, for the producing of a groundleſs and frivolous conceit. Nor is that leſs ridiculous, which ſome of them tell us, that *Seraphin*, and ſo *Cherubin*, with *n*, ſignifies order; but *Seraphim*, and ſo *Cherubim*, with *m* ſignifies the ſpirits of each order. Whereas the one is but the Chaldee, or Syrian rather, plural termination; the other, the Hebrew. But to leave them to their idle and frivolous fancies, the *Seraphim*, or *Seraphs*, rather then *Seraphims*, (as *Cherubs*, *Cherubim*, or *Cherubin*, rather then *Cherubims*, or *Cherubins*; and *Baals*, or *Baalim*, not *Baalims*, Jer. 2. 23. becauſe *im*, is the plural termination in the Hebrew; as is *es*, or *s*, with us in Engliſh: and the one therefore is ſuperfluous) are glorious Spirits: ſo termed from a word that ſignifies *to fire*, or *to burn*: as ſome think, becauſe they are of a *fiery* nature, or ſubſtance; *fire* being the moſt ſubtile of the elements: as purer then the air, or the pureſt part of the ayr: and coming neereſt therefore to the nature of ſpirits. Others, in regard of their *fervency* of love unto God. And others again, in regard of their agility: the like unto that, which appears in fire, or of their ſplendor and brightneſs, Rev. 10. 1. It is ſaid indeed, that God maketh *the winds his meſſengers*, (as he did in fetching back his fugitive ſervant Jonas, Jon. 1. 4.) and *the flame of fire*, or, *flaming fire, his miniſters*; which the Apoſtle by way of inverſion, applying to the Angels, ſaith, *He maketh his Angels Spirits, and his miniſters, a flame of fire*, Heb. 1. 7. (whence ſome fondly gather a diſtinction of Angels, that ſome of them are of an airy ſubſtance, therefore called *Spirits*: ſome of a fiery, therefore termed *Seraphs*.) And we read of Angels appearing in the likeneſs of *horſemen and chariots of fire*, 2 King. 6. 17. and of the *Cherubs*, or ſome one of them, *with flaming ſword*, or, *ſwords*; ſet at the entrance into Paradiſe, to keep man out, Gen 3. 24. and it may well be, that theſe did likewiſe (though having the ſhape of men, as thoſe other of horſemen, and with thoſe Cherubs, the figure of a blade; yet) appear, as all of a flaming fire; and thereof were ſo termed: but of the reaſon of the name, here, and no where elſe given to theſe ſpirituall attendants, we have nothing more then meer conjecture. Yet becauſe the word is the ſame with that, whereby thoſe *fiery ſerpents*, are deſigned, that were ſent to ſting with fiery torment and inflammation, thoſe mutinous and rebellious ones in the Wilderneſs, Numb. 21. 6. Some thence ſuppoſe, they are here ſo called, becauſe to be executioners of Gods fiery wrath on theſe obſtinate and refractory wretches: againſt whom an heavy doom is here in the words following denounced. And we read of an *Angel*, that *had power over the fire*: and *to ſcorch men with fire*, Rev. 14. 18. & 16. 8. But of this alſo, as of the former. Concerning the number of them that appeared here, is ſome doubt alſo made. The moſt affirm them to have been two only; anſwerable to thoſe two ſmall Cherubs in the Tabernacle, on the lid of the Ark, Exod. 37. 7, 10. and to thoſe two large ones in the Temple, that reached with their wings ſtretched out from wall to wall, in the Holy of Holies, 1 King. 6. 27. againſt which ſome object, that the word is not dual, but plural: and howſoever that exception be but weak; for the plural is oft uſed, as well of two, as of more, Levit 5. 11. & 14. 22. yet the aſſertion is uncertain; ſince that we find four ſuch in an apparition, Ezek. 1. 5. and myriades, yea millions of them, Pſal. 68. 17. Dan. 7. 10. nor is it neceſſary, that the number of the Seraphs, ſhould here anſwer the number of the Cherubs, either in the Tabernacle, or in the Temple, more then the like elſewhere. How many therefore there were of them, cannot certainly be determined: but hereof, ſee more, v. 3, 4. The deſcription of them, in what ſhape they appeared, here followeth.

each one had ſix wings] Heb. *ſix wings, ſix wings*, (the reduplication uſed by way of diſtribution: as *morning, morning*, for *every morning*, ch. 28. 19. & 50. 4.) were *to one, one*, for *each one*; as Ezek. 1. 6. & 10. 14, 21. in which laſt place alſo, it is ſaid, *four, four, to one*; for, *four, to each one*: as *ſix, ſix*, here. And herein theſe differed from the form of thoſe two Cherubs, in the inner part of the Temple, & thoſe alſo that appeared in a viſion to Ezekiel; that thoſe in the Temple had but *one* pair of wings, 1 King. 6. 27. thoſe in Ezekiel *two* pair a piece, Ezek. 1. 6. & 10. 21. theſe had *three* pair, ſix a piece; (as thoſe four living wights had, Rev. 4. 8. one pair on their ſhoulders, wherewith they flew; another, as may de deemed, on either ſide of their breaſts, which being caſt upward, might cover their faces: and the third about their hips, which falling a croſs, might cover their lower parts. For ſuch was the uſe of them, deſcribed in the words next enſuing.

with twain he covered his face] With one pair of them, to wit, thoſe on either ſide the breaſt, each of them covered (not Gods face, as many Interpreters would have it, thence extracting myſteries of *not ſeeing Gods face*, Exo. 33. 20. as implying an inhibition, of prying curiouſly into Gods ſecret counſels, and hidden miſteries, Deut. 29. 29. Pr. 25. 2. Act. 1. 7.) but his own face, as not enduring to behold the reſplendent brightneſs of Gods glory & Majeſty; no more then mortal creatures are, with open eye, able to behold the Sun ſhining forth in his full ſtrength. Howbeit, I dare not avow, as ſome have done, that the Angels thus are ſaid to *cover their faces*, in Gods preſence: becauſe they appear before God in their own righteouſneſs: but that chriſtian men need not ſo to do: they may look on him with their faces uncovered: becauſe they appear before him in the righteouſneſſe of Chriſt, 2 Cor. 3. 18. & 5. 21. For neither are Chriſtian men, while they live here, ſo pure, in regard of freedome from the taint of ſin: as the Angels are, who never had, nor have any the leaſt ſpot or ſpeck of it: nor doth that righteouſneſſe, which by imputation accreweth to them from Chriſt, further, in this regard,avail,then to cauſe them to be reputed as perfectly conformable to Gods Law, which by vertue of their own inherent righteouſneſs,the ſe bleſſed & gloriousSpirits,both now are, & ever were,Nor did the Apoſtle, in the place mentioned,intend any ſuch matter,as to make any compariſon in this kind, between Chriſtian men and Angels ; but between the faithful before Chriſts coming, and thoſe ſince his revelation in the fleſh; and that, not in regard of righteouſneſs imputed to them; for,and from Chriſt : (wherein there is no difference at all between thoſe faithful of former times; and thoſe that now live and believe , (but in regard of the clearer manifeſtation of the Myſteries of the Goſpel unto the one above the other;as elſe-where,he makes uſe of ſomewhat the like phraſe in comparing the ſcanter light and ſight of God, which the faithful attain here, with the fuller and clearer light, and ſight of God and the things of God that they are to enjoy hereafter, 1 Cor.13. 12. as by the whole tenour of his diſcourſe there, may evidently appear.But that men in Chriſt, and partakers of righteouſneſs, as well imparted from him, as imputed for him, have been ſmitten with ſuch a reverend dread of Gods Majeſty, as hath cauſed them in like manner to *cover their faces* in Gods preſence; as the Angels here are ſaid to do ; and that upon far leſs glorious apparitions then this was;is apparent by the practice both of Moſes,Exek.3.6. and of Elias,1 King.19.13.

and with twain he covered his feet]A ſecond uſe which the Seraphs made of another pair of their wings;to wit,the nethermoſt of them about the hips, rather, then as ſome would have it, about the feet: that as with the middlemoſt of them; (both being under, or within compaſs of their arms)they cover their faces; ſo with theſe lowermoſt, *their feet*:not Gods *feet*, as ſome fondly,as of his *face*, the like before;(thereby,ſay they, intimating, that neither Gods *face*,or his upper parts,that is,things done before the world began:nor his *feet*, or his lower parts,that is, things after the worlds end,are to be curiouſly enquired into)but their own :where by *feet*,moſt underſtand that part of the body that is properly and uſually ſo tearmed, wherewith we tread upon the ground : which being in that regard more ſubject to ſoil : much waſhing of feet was therefore uſed in thoſe parts,Gen.19.2.& 24. 32.Judg.19.21,1 Sam.25.4.Luk.7.44. Joh.13.10.might ſeem to be no unfit emblem of ſome defilement. But I ſuppoſe rather, with ſome other, that by *feet*,(as in the Hebrew tongue frequently)by a modeſt form of ſpeech,are underſtood thoſe ſecret parts,which the Apoſtle tearms *uncomely*, 1 Cor.12.23, 24.and which nature hath taught many even ſavage people,to cover,who yet go with all,or moſt of the body beſides,ſtark naked.So is the word,without queſtion, or contradiction of any uſed by this our Prophet;chap.7.20. ſo it is by moſt Interpreters taken, Gen.49. 10.Deut.28.57.and Ezek.16.25. And the Jews call *urine,the water of the feet*; ſo reading the text,2 King.18.27. & ch. 36. 12.where Rabſhakeh uſed(as they ſuppoſe, and it may well ſo be)a broader and more unſeemly term. The bleſſed Angels therefore appearing in humane ſhape, did with one pair of their wings,the one of them croſſing the other, veil and cover thoſe parts, which, as deeming them to have ſome uncomlineſs in them,both our firſt parents,and their poſterity moſt of them,are careful to conceal and keep out of ſight,Gen.3.7.and which wilfully to diſcover, is generally deem ed a note of impudency ; or ſhame, and miſery, to have againſt the will diſcovered unto,or by others,Gen.9.21,27. Hab.2, 15, 16.See ch.3. 17.Now this they do not, in regard of any taint of ſin,as of ſpiritual filth in them:(no more,then in regard of any guilt of ſin,they are ſaid to have hid their faces) though in that regard,our firſt parents ſometime ſo did, Gen.3. 7. but as they veiled their faces,as having their eyes dazled with the exceeding brightneſs of his glorious appearance;the light whereof, with open face,they could not endure ſo they cover their feet(take the word which way you will)as abaſhed,in the apprehenſion of their own infirmity and imperfection, in compariſon of Gods incomparable and incomprehenſible perfections:to which purpoſe,ſome apply tho ſe paſſages in the book of Iob, chap.4.18.& 15.15. which yet ſeem rather to have reference to the fall of the apoſtaticall Spirits. But certain it is, that the neerer the creature makes his approaches to God ; and in the more glorious manner God manifeſteth himſelf unto him; the more apprehenſive he is of his own meanneſs, baſeneſs,vileneſs,nothingleſs,in regard of Gods infinite greatneſs, ch.40.17.See Gen 18.27.Job 38.1. & 40.4.& 42.5,6. The like importeth that, Ezek. 1. 11. where the Cherubs are ſaid, with one pair of their *wings*, to have *covered their bodies*.Nor can I conceive,Why the covering of the body there, or feet here,ſhould denote their unſpotted purity,as ſome great ones would have it.

and with twain he did flye] The uppermoſt pair at their ſhoulders were made uſe of, for flight: not that they were then flying to and fro,or,at preſent in flight; but that with them they uſed to flie,and had them ſtretched out, as ready preſt for that employment : like thoſe of the Cherubs,1 King.6.27.& Ezek.1.11. Whereas the other two pair were clapped cloſe to their bodies : whereby is intimated, their promptneſs to, and ſwiftneſs in, the execution of Gods Will and Work, whenſoever he ſhould appoint them any ſervice whatſoever,Pſal. 10.20. Matth.6.10.Hence it is ſaid, that one of them *flew* unto the Prophet,v.6.and of the Angel Gabriel,that he became *flying ſwiftly*,to Dan.9.21.

V.3.*And one cried to another*] Their ſhape was before,and the uſe of ſome parts of them ; to wit,their wings,now followes their preſent exerciſe;ſuch as is ſaid to be the conſtant employment of thoſe four *Wights*,that attended before the Throne,Rev.4.8,

one cried to another]Heb.*this to this*:as Exod.14.20.Pſal.75.7. not *one with another*, as ſinging in a conſort joyntly together;and yet is the word alſo ſometime found ſo uſed. Of which, ſee Lam.3.40,but *one to another*; as by courſe ſinging out the praiſes of him, on whom they attended;in ſuch manner, as the men and women did,anſwering one another,upon the delivery of them at the red Sea,Exod.15. 1,21.and the Levites,at the laying of the foundation of the ſecond Temple,Ezr.3.11.And hence ſome gather ,that there were but two of them,See further,v.4.

and ſaid, holy, holy, holy, A three-fold repetition,as ſome would have it,intimating the Trinity of Perſons,in the Unity of the Deity as ſome alſo,that of *Jehovah*, *God*, and *Jehovah* again, Deut.6.4. But there is no great likelyhood of that here : and in the latter place much leſs.Others rather ſuppoſe,ſuch repetition to denote the ſuperlative eminency of Gods *holineſs* ; as if they had ſaid, *holy*, yea *thrice holy*;or infinitly holy:ſo Rev.4.8.and we ſhall find the like repetition uſed,for more vehemency, Jer. 7.4.& 22.29.Ezek.21.9.14. 27.For that of the Iewiſh Rabbins,concerning the three worlds,for the creation whereof,God ſhou ld be pronounced thrice *holy,holy*,in creating the ſupercæleſtial world, the Angels; *holy*, in creating the celeſtial world, the heavens:*and* holy, in creating the ſubcæleſtial world, the creatures all beneath the heavens : as alſo, that of ſome others, that this threefold repetition, ſhould have reference to the threefold diſtribution of time, into paſt, preſent, and future; and ſo intimate the eternity of Gods holineſs,Rev.1.4. ſeem both, though true, yet not at all to the mind or intention of the text.

is the Lord of hoſts]Or, be *the Lord of Hoſts*;that is,as he is moſt holy in himſelf,and *none holy* like him,1 Sam.2.2. ſo let him be acknowledged of all creatures,to be ſuch the ſum and ſubſtance of the ſecond Petition,Matth.6.9. *Hallowed be thy Name*;or,as ſome,*ſhall be*: as approving Gods holineſs, and the juſtneſs of his judgment hereafter denounced, ver, 9. 11.and ſhortly to be executed on that obſtinate people;according to that of the Pſalmiſt,*The Lord is righteous in all his wayes,and holy in all his works*, Pſal. 145.17,Of the title here given to him,ſee ch.1.9.

the whole earth is full of his glory[Heb. *the fulneſs of his glory*,(as *the fulneſs of the earth*,Pſal. 24. 1.)is, ſhall be,or let be,*the whole earth*;or as ſome ,*this whole land*.Theſe expound what is here ſpoken of the land of Judea, wherein God made his more ſpecial abode, and did in more ſpecial manner manifeſt his glory, and make known himſelf.Levit.26.12. Pſal.76. 1.and in more peculiar manner alſo yet,in regard of his Temple,which was filled with his glory at the firſt dedication of it, 1 King 8. 11. Pſal.29.9.and which ſhould be filled with his glory, by the execution of his juſtice, as Num.14.21.Others extend it to be the wide world,ſpoken,as in way of enunciation,that all the world, and whatſoever therein is,doth manifeſt,and ſet forth Gods glory:according to that of the Pſalmiſt *How excellent is thy name in all the earth !* that is, throughout the whole world,Pſal.8.1,9. or by way of exhortation, inciting all men to take notice of it,and to acknowledg it:according to that,Pſal.99. 3.*Let them praiſe thy great and dreadful name*; for it is *holy*:and,*Let the whole earth be filled with his glory*, Pſal. 27.19.or,laſtly,by way of prediction.as foretelling, that in ſucceeding ages,not that land of Jury only : but the whole world ſhould behold, and partake of that glory of God, which the Jewes in more ſpecial manner alone then enjoyed : according to thoſe Prophecies,*All people ſhall ſee his glory*,Pſal.97.6.*And the glory of the Lord ſhall be revealed; and all fleſh ſhall together ſee it*, chap.40 .5. The firſt of theſe ſeems moſt probable.For the phraſe,ſee the very like,chap.8.8.

V.4.*And the poſts*,&c.]Here followeth the dreadfull effects, that enſued upon the crying,or loud ſinging of thoſe bleſſed and glorious creatures, implying m atter of much wrath,already conceived, and ready to be manifeſted,and put in execution. The Temple doors, and poſts ſhaken ; and the body of the Temple, filled with ſmoak.

the poſts] That ſtood on either ſide of the door. The word is no where elſe read in Scripture. Yet, becauſe it differeth in one point, or vowel onely,from that which ſignifies *cubits*;ſome of the Jewiſh-Doctors ſo expound it here:hence conceiving the poſts,or the tranſomes removed.ſome cubits,two or three,from the place where they formerly were fixed.

of the door]Heb,*of the tranſomes*;or,*the threſholds*;as Amos 9.1.to wit,the upper,and the lower, whereunto thoſe poſts were faſtned, the upper reſting on them at the top:the lower,at the bottom,bearing them up;and the doors between the poſts ſo large,and ſo weighty;as Joſephus informeth us, that twenty men could hardly open, or ſhut them;being on either ſide,both below, and above, with great round ſockets of braſs, deeply entred into mortaiſes,made proportionably in either, that they might by the help thereof, turn to and fro.In regard whereof, thoſe *tranſomes*,or *threſholds*, are here rendred *the door* ; becauſe, either put for *the door* ; or becauſe *the doors* and they are deemed to have moved here together, the one with the other. The word is ſometime rendred *poſt*, Exod. ch. 21.ver.6. and *poſts*,Amos 9.1 .but the *threſholds*, or *tranſomes*, and *poſts*,are diſtinguiſhed,Ezek.43. 8.

moved] Or, *ſhook*; or, *trembled*: as chap. 7. 2. & 19. 1. & 24. 19.& Amos.9. 1. where the like is ſaid of them, preſaging ſuch a commotion as ſhould be in the State, chap. 24. ver. 19.

at the voyce of him that cried] That is, as ſome, at the voyce of one of the Angels ; not crying, or ſinging aloud altogether: but in courſe, one by one, either of them in his turn. Whence alſo they conclude them to have been two onely. But others render it, *at the voyce that cried:* that is, of the voyce, whether of one alone, or of all of them joyntly. Howbeit the words may well be rendered, (and ſo I ſuppoſe they ſhould be) *at a voyce that cryed*: or, of one *that cried*: as ch. 40. 3. to wit, of God himſelf : *whoſe voyce* is ſaid *to have ſhaken the earth*, Heb. 12. 26. See Pſal. 29. 2, 9 & 104.7. This implyeth the terribleneſs of the voyce of an angry God, making the very ſenceleſs creatures, and thoſe of them that ſeem firmeſt ſtrongeſt, and beſt ſetled, to ſhake again; as with a blow given at his command, Amos, 9. 1. ſo with a noyſe onely made here. For whether it were by a voyce comming immediately from him ; or upon the voyce of thoſe celeſtial Spirits ſinging his praiſes; the power whereby this was effected, was not theirs, but his, as that power whereby Jericho was diſmantled, upon the ſound of the rams horns, Ioſh. 6.20.

and the houſe] That is, the Temple, or, *the palace*, diſtinguiſhed, both from the Courts without, and from the Oracle within, 1 King. 6.2,5,17. 2 Chr.8. 9.

was filled with ſmoak] It is ſaid, ſometime, to have been *filled with a cloud*, in token of Gods acceptation, Exod.40.34. 1 King 8.10. but here, *with ſmoak*, as a token of his indignation, as a *ſmoak* is ſaid to have *gone out of his noſtrils, when he was angry*, Pſal. 18.8. See alſo Deut. 29.20. And hence further, ſome gather an argument, to prove, that the Throne was ſituate within the houſe, at the upper end of it; and that this ſmoak came from his face there ſitting. See further hereof, on v.6.

V.5. *Then ſaid I, wo* is *me*, &c.] The prophet here proceeds, to ſhew how himſelf was affected with the ſight of this glorious appearance, together with that terrible voyce, and the dreadful effects of it. He was exceedingly amazed, abaſhed, and confounded in himſelf, in conſideration of his own wants, weakneſs, inward remainders of corruption ; and by reaſon thereof, unworthineſs to appear in the preſence of ſo glorious a Majeſty, and unfitneſs to praiſe him, ſo as thoſe bleſſed Spirits did, Job 42. 6. Pſal. 50.16. and withall, (it may well be) laying to heart thoſe ſad ſigns of Gods heavy diſpleaſure, as Hab.3.16. See the like dread that the faithful have been ſmitten with, upon the appearance either of God himſelf, or of Meſſengers from him, Dan.8.17,18.& 10. 7,15, 16. Luke 1. 12. Heb. 12.21.

Then] Heb. *And*. So ch.5.17. or, as ſome, *wherefore:* as ch.3.17. the one, as intimating the time: the other, the cauſe.

wo is me] As, *wo to us*, Lam.5.10. See ch. 1. 4.

for I am undone] Heb. *cut off*. As the word is moſt commonly uſed, ſo ch.15. 1. Hoſ. 10.7, 15. I am a forlorn man, ſure to periſh. Others render it, *for I thought* within my ſelf, as followeth : and ſo the word ſignifieth, 2 Sam, 23,5 & Pſal. 50. 21. But it is there in an active : here, in a paſſive form. Others again, and they not a few, following the old Latine, *Becauſe I have been ſilent*: as if that were the thing that ſo much troubled the Prophet, that he had been ſilent, and ſo faulty, in forbearing to reprove the ſins, and exceſſes, as well of Prince, as of People. So a word indeed neer unto it ſignifies: whence our Engliſh, *dumb*, ch.23. 2. Amos 5.13. and this alſo ſignifies ſometime, but in another form, to *ceaſe*, or *forbear*, Jer. 14.16. Lam.3, 49. though, in this alſo, ſome take it, in the ſame form, Pſal. 49. 12. 13, 20. reading there, *the beaſts that are dumb*. Others laſtly, becauſe the word is paſſive, *I was ſilenced*, or, *brought to ſilence*: as they alſo render the word, ch. 15. 1. that is, I was ſo aſtoniſhed, that I could not ſpeak, as Pſal. 77, 4. I was as one ſtricken ſtark dumb, Luk. 1, 20. but the firſt ſeems to be the genuine ſenſe, of the place, and is the uſual ſignification of the word. So Iudg. 13.23. we are undone, *we ſhall dye*. For conſidering the words of God, to Moſes, Exod. 33.20. *no man ſhall ſee me and live:* and by the Angels cry underſtanding whom it was that he ſaw, he began to deem himſelf, as they themſelves, neer unto death.

becauſe I am *a man of unclean lips*] *unclean lips*: as *uncircumciſed lips*, Exod. 16. 12, 30. For, *unclean*, and *uncircumciſed*, are both joyned together, ch.52.1. oppoſed to *a pure*, or, *a purified lip*, Zeph. 3.9. the uncleanneſs of the *lip*: that is, of *tongue*, or, *language*, as Gen. 11. 1, 6, 7, 9. but for all manner of pollution, remainders whereof abide ſtill, ſo long as they make abode here, in the beſt, Matth, 7.11. Rom.7.17,20,24. 2 Cor.7. 1. becauſe faultineſs in this kind, is moſt frequent, and not without much difficulty avoyded, Jam. 3. 2, 7, 8. and, as it pollutes the whole man, Jam. 3. 6. ſo it diſcovereth alſo that pollution that lyeth hidden in the heart, Matth. 12. 34, 35. 36. & 15. 20. Eph.5.29. The conſideration therefore of his inward corruption, tainting the tongue, as well as other parts, and making men unfit to appear before God : who is of ſo pure eyes, that he cannot endure the ſight of ſin, Hab. 1. 13. and a devouring fire, ready to faſten on ſuch fuel, Deut.4.24. Heb. 12.29.& that of the lips eſpecially, rendring men unmeet, to ſpeak either to God, or from God; and withall, as ſome ſuppoſe, the apprehenſion of ſome defects and failings, in the delivery, of Gods Meſſages, and the diſcharge of his miniſterial duty, may juſtly ſeem to have made him cry out in this manner, as a forlorn creature, So Peter, Luk. 5. 8. *Lord, depart from me for I am a ſinfull man*.

and I dwell in the midſt of a people of unclean lips] Intimating as ſome think, a conſciouſneſs of ſome guilt, in forbearing to reprove thoſe, whom he ſaw and knew to be ſuch ; and ſo cloſely rendring a reaſon of his former words, *wo is me*, *that I have* been ſilent. But of that before : as others, rather implying, that living among ſuch, he had attracted ſome contagion and taint, from them; it being a matter of much difficulty, for men to be as fiſh, that live in the ſea, and yet not taſte of the Salt ; to converſe with defiled ones, and yet not be defiled, Pſal. 1. 1. & 26. 4, 6. & 106. 35. & 119. 115.

dwell] Heb. *ſit*: as ch. 5.8. Pſ.26.3.

in the midſt] Or, *among*; as Jer.40.5,6.

for mine eyes have ſeen the King, the Lord of hoſts] So Manoah, to his wife, *we ſhall dye, becauſe we have ſeen the Lord*, Judg. 13. 23.

the King] *the King of all the earth*, Pſal. 47. 7, 8. yea, *of heaven and earth*, Pſal. 103. 19. that *great King*, Mal. 1. 14. at, or on whoſe foot-ſtool, all the Kings of the world ſit, holding from him, Prov. 8. 15. Dan. 4.21, 34,35. and commanding ſome ſmall piece, or pittance of it, ch. 66. 1. But more ſpecially, the King of his people, the Subjects of his Kingdom ; not of power and might only, but of grace, and mercy, Pſal. 44. 4. & 47. 6. & 74. 12. ch. 33. 17, 22.

have ſeen] Hence, ſome ſay, alleadging for it a Rabbinical Tradition, that Manaſſes ſhould cauſe Eſay to be ſawen in ſunder, (to which they apply that, Heb. 11. 37.) as guilty of blaſphemy, in ſaying, that he had *ſeen the Lord of hoſts*. But little heed is to be given to ſuch Jewiſh relations. See of the Kings, under whom he propheſied, ch. 1.1. of his ſight of God. ver. 1. Of the ſtile here given to God, ch. 1. ver. 9.

V. 6. *Then flew one of the Seraphims unto me*] The courſe followeth, that God took to quiet and pacifie the troubled mind of the Prophet ; and as to free him from his diſtracting fears, ſo to confirm him in his miniſtry, and to encourage him to a further exerciſe of it.

Then] Heb. *And*. as v. 5. or, as ſome, *But*. As ch.29. 13.

flew] See v.2. Dan 9.21.

Seraphims] Or, *Seraphs*. See v. 2.

unto me] By God appointed ſo to do, whoſe commands they ſtood ready preſt to put in execution, v. 2. and that by Commiſſion from him, the Seraph did what he did, and in his name, appears by his ſpeech to the Prophet.

having a live coal in his hand] Or, *with a live coal in his hand*. Heb. *and*. as ch. 13. 5. Ezek.9.1.

a live coal] The word properly ſignifies a *quick coal*, or, *a coal of fire*: as it is more fully expreſſed, Cant. 8. 6. that is, *fiery*, or *fiered*; (for it is another word, and ſomewhat more general, that is uſed, Pſalm 18. 8, 12.) Hence the *ſparks*, called *the ſons*, or *children* of ſuch *a coal*, Job 5. 7. the rather may the Prophet ſeem to have uſed this term, becauſe of the vicinity of *Seraph*, and *Reſheph*. With which manner of alluſions, he ſeems to have been much delighted. See chapter 5. 7. The *quick coal* here, is a note of purification, and expiation of ſin, becauſe the nature of fire is to ſever and conſume droſs. See chapter. 1. 25. Matth.3.10.

in his hand] For they had *hands under their* upper *wings*, Ezek. 1. 8.& 8.3.& 10.2.

which he had taken] Or, *took*. A defect of the relative; as Gen.39. 4. 1 King.18.12. *had taken*, or, *took*; as Gen 12. 1.

with the tongs] The word, here uſed, is by our Tranſlator diverſly rendred. Sometime, as here, *tongs*: ſo Exod. 25. 38. Numb. 9. 4. 1 King. 7. 49. 2 Chr. 4. 21. Sometime *ſnuffers*; as Exod. 37. 23. Which place yet anſwers to that, Exod. 25. 28. It hath a dual form, as our Engliſh a plural ; becauſe conſiſting of two branches, or joynts: and may well comprehend either, to wit both *tongs*, and *ſnuffers*. It comes from a word, here uſed, that ſignifies to *take*: as if he had ſaid, *He took with the taking inſtruments*, or *the takers*. There is another name of an inſtrument, uſed alſo about the lamps in the Temple, as well as the former; Derived from a word that ſignifies to *prune*, *trim*, *cut*, or, *pare*; tranſlated *ſnuffers*, 1 King. 7.50. 2 Chr. 4. 22. The one might ſeem to have been of uſe for the raiſing of the week, the other for the topping of it ; thoſe of either kinds, uſed about the lamps, were of gold, Exod.25.38. 1 King. 7. 49,50. Thoſe employed about the altar, as theſe here of braſs, Jer. 52. 18. The Seraph is here ſaid to take one coal onely with the tongs, becauſe for a moderate, and gracious uſe, about the Prophet: but another is ſaid, with his bare hand, to take, and ſcatter of them by whole handfuls, in way of wrath, and judgment, upon the people, Ezek. 10. 2,6,7.

from off the altar] To wit, the brazen altar of burnt-offerings, that ſtood in the inner court before the front of the Temple, or palace, Ezod. 40.6. 1 King. 8.64. having fire continually burning upon it, Levit.6.12,13. So that there are probabilities for conjectures on either ſide. See on v.1.& 4.

V.7. *And he laid it upon my mouth*]Or,*which he laid upon my mouth*: either *and* for *which.* See ch.4.6. or a defect of the affix,as ch.5.29. Heb. *made it touch my mouth.* The uſe he made of the coal, to expiate, and purifie the Prophets lips with it.

and ſaid]informing the Prophet,what,by that act of his he meant, and intended unto him; who might, otherwiſe, have been thereby more diſmaid, then before;miſtaking,or miſconſtruing it, as an argument of wrath:as a thing done, not to purge,but to ſear his lips. See Pſ.120.3,4.

Lo, this hath touched thy lips, and thine iniquity is taken away, and thy ſin purged] This touching of thy lips, (not with ſtrange fire, as Levit.10.1.but)with fire from Gods Altar;(a type of that altar, that is both ſanctified, and ſanctifies all that is offered on it, Heb. 13.10. & 9. 21, 22, 23. Matth. 23. 19.) may aſſure thee from God, (for in his perſon he ſpeaks, who alone is able, both to purge away the ſoil of ſin, ch. 1. 15. Ezek. 36.25. and to aſſoil from the guilt of it,Mar. 2. 7. 1 Joh.1. 7,9.) that the guilt of thy ſin, is all utterly removed from thee, 2 Sam.12. 13. Pſal.103.12.and thou alſo, in ſome further meaſure, ſanctified and renewed, then before, Deut. 30. 6. Zeph. 3. 9. For that which ſome ſuppoſe, that the ſpirit of Prophecie, and infallibility, was now conferred on him, which before he had not; is not certain, nor very likely. See chap. 1. 1. and ver. 1.

taken away] Heb. *is departed, is gone* We are ſaid to *depart from ſin*, when we ſurceaſe the practiſe of it, Pſal.34. 14. *ſin to depart*, or be removed from us, when the guilt of it is remitted, Pſal. 32. 1. & 103.12. So Nathan to David, *The Lord hath taken away thy ſin,thou ſhalt not dye*, 2 Sam.12.13.

purged] Heb. *expiated.* Which is then moſt properly ſaid to be done, when propitiation and atonement is obtained, Levit. 1. 4. ch.22. 14. Rom. 3. 25. Yet the other of purifying, may here be joyntly underſtood.

V. 8. *Alſo I heard the voice of the Lord ſaying*] *Alſo*; Heb. *And*; as Jer. 1. 3. or, *Then*;as ver. 6. After that he had thus heartned me and prepared me for ſuch employment,as he pleaſed.

I heard the voice] As did our firſt parents, but they with dread, which made them flye from it, Gen. 3.8.Eſay with refreſhing,which made him rather to approach it.

of the Lord] Heb. *Adonai.* Him that ſate on the throne, ver.1. Not ſpeaking to him now by a Seraph, as before, but immediately from himſelf.

whom ſhall I ſend?] To wit, on my errand to this people. Not as doubting, or deliberating, as uncertain whom to ſend; but implying that the errand that he ſhould ſend on, required ſome party well accompliſhed.See Jer.49.19. & 50. 44.

and who will go for us?]Who is willing to undertake the office? or, *who ſhall go for us?* Whom ſhall we deſign, and appoint unto this work? as before. Some make it the ſpeech of God the Father, ſpeaking unto the the Son and Holy Ghoſt. Certain it is, that it was the voice of the one and onely true God, in three Perſons diſtinct,(though inſeperable, as well in operations towards the creatures, as in nature and Eſſence) as conſulting among themſelves: and ſpeaking therefore, firſt in the ſingular number; to note the unity, and ſingularity of the Godhead, or Divine nature; then in the plural, noting the plurality of the Perſons in the Godhead: not that God uſeth any ſuch like conſultations; as for want of perfect underſtanding of affairs, and events, men are enforced oft to make uſe of; Princes, with their Peers, and men one with another; but that hereby, ſpeaking after the manner of men (See chap. 3. 3.) the orderly and prudent carriage of God, who is ſaid to do, effect, and bring all things about, *according to the counſell of his own will*, Epheſ. 1. 11. may thereby be deſigned. See the like, Gen. 1.26. and 3. 22. and 11. 7. 1 Kings 22. 20. See alſo chapter 1. 1.

For us] A paſſage, both of inſtruction to inform him, in whoſe name, and for whom he ſhould deal, 2 Cor. 4. 5. & 11. 2. and of confirmation, to encourage him unto, and ſupport him in the execution of his miniſtry, going for, and from God; who would be ſure to be with, and protect him in the faithfull performance thereof, Exod. 3. 12. and 4. 12. Jer. 1. 17, 19. Matth. 28. 18, 20. Acts 18. 10.

Then I ſaid] Heb. *And*, as before. Then being comforted, and encouraged, by the former aſſurance of favour confirmed and ſealed to me, with ſo ſolemn a myſtery,I offered my ſelf willingly to be imployed in Gods work, and to go on his errand.

Here am I] Heb. *behold me.* Or, *Lo I*; as Gen. 22. 1. ch. 59. 9. Ready preſt for whatſoever it ſhall pleaſe thee to imploy me in. So 1 Sam.3.4,6,8. Pſ. 40.7,8.Mat.21.29,30.

ſend me] A great promptneſſe,and forwardneſſe, not to obey onely, but to offer himſelf unto Gods ſervice; like the Nethins, or Nethinim, Ezra 2. 43, 58. And thoſe, of whom the Apoſtle, that they had freely of their own accord, *ſet themſelves apart to the Miniſtry of the Saints*, 1 Cor. 16. 15. contrary to that backwardneſs,and tergiverſation, which upon Gods call hath ſometime appeared in ſome others, Exod. 3.11. & 4.10. Jer. 1.6. See Pſal.110.3.Yet what ſome would hence gather, that this ſhould be Eſayes firſt miſſion, as not entred into Prophetical office before, doth not, neceſſarily, hence follow; nor is it very probable; for it is affirmed, chap. 1. 1. that he propheſied under Uzziah, whereas this viſion ſeems to have appeared after his deceaſe; See ver. 1. Nor doth this appear to be ſo much a general miſſion,as a ſpecial commiſſion, for a particular meſſage, or errand, that he was at this time to deliver, from God to his people. So Ezek. 8. 1, 2, &c. & 11. 1, 4.

V. 9. *And he ſaid, Go*] He is not ſo forward to be ſent, but God is as willing to ſend him on his errand. So 1 King. 22. 22. Though to divers parties, and of divers natures, and qualities; yet both to be imployed in his work of wrath;by execution, the one; by denunciation, the other.

and tell this people] Heb. *and thou ſhalt ſay.* Or, *do thou ſay to*, &c. as ch. 38.28. Act. 28.26. But here the rather ſo to be rendred, becauſe he ſeems rather to ſpeak by way of permiſſion, and dereliction,then by way of prediction.

this people] not my people. (as unworthy to bear his name, or to be owned by him) but *this people*: as thoſe that he now made no reckoning of, whatſoever formerly he had done,So ver. 10. ch. 29. 13. Jer.7.16,23. and ſo, *thus fellow*, in ſcorn, and contempt, as one not worthy to be named, Matth.26.61.Luk.23.2. and *this man*, Act. 24.5.

Hear ye indeed, but underſtand not; and ſee ye indeed, but perceive not] A moſt dreadfull judgment denounced againſt this people, to wit, of giving them up wholly to the ſtubbornneſſe and obſtinacy of their own perverſe hearts, and rebellious wills. As if he had ſaid, ſince that you will needs willfully ſtop your ears againſt thoſe things that you hear;that you will not conceive them, though they be never ſo plainly delivered unto you,never ſo powerfully preſſed upon you,again and again, ch. 28. 9, 12. Zach. 7.11,12. Act. 7. 37. and ſhut your eyes, that ye may not ſee, nor perceive and take notice of ſuch things as are ſo evidently ſet before you, that ye cannot ſhun the ſight of them, ch. 26. 11. & 42. 18, 20. Since that, I ſay, you are thus ſtiffly reſolved, and deſperately bent, that you refuſe to regard, or to be wrought upon by ought that is ſpoken in your hearing, or done in your ſight; go on ſtill in your obſtinacy, never once thinking of return, till deſtruction over-take you. It is like that in the Pſalm, *My people would not hear me; Iſrael would not obey me: Therefore gave I them up unto their own hearts luſt, to walk after their own counſels*, Pſalm 81. 11, 12. and,go, *and ſerve, each of you his own dungy* (or, *dung-hill*) *idols*, (for ſo the word properly ſignifies, the vileſt and baſeſt of them,that are)both *now and hereafter, ſince you will not hearken unto me*: and be ruled by me, Ezek. 20. 39. and *fullfill ye the meaſure of your fathers iniquity.* Go on to do, as they have done before you: you ſhall not want of Gods Meſſengers (*I will ſend you Prophets*, and Wiſe-men,) enough for you to murther, Matth.23. 32, 34. and that in the revelation, *Let him that is unjuſt, continue unjuſt ſtill*; or *grow more unjuſt yet*, then before he was: *and let him that is filthy be filthy ſtill*; or, *Let him be yet more filthy*, (for the words may bear either) Rev 22.11. This I take to be the genuine meaning of the words. Howbeit, I reject not the ſence that many learned and religious Writers give, conceiving it to be delivered,as by conceſſion, and prenunciation. As if the Lord had ſaid, Prophets indeed ye ſhal not want, nor ſhall ſigns and miracles fail with you; ye ſhall have enough to ſee and hear of either: but ye ſhall receive no more fruit, or benefit by them, then as if ye had never, either heard ought of the one, or ſeen ought of the other, Pſal.78.32.&.106.7.Ioh.12.37.God in juſt judgment for their former exceſſes,and obſtinacy,denying a bleſſing unto the means: and either withdrawing,or withholding the efficacy of his Spirit,whereby it might have become beneficial to them,for their ſpiritual good, Deut.29.2,4. Ezek.2. 5,7.& 3.7. whether way you take it,it comes much in effect to one.

Hear ye indeed]Or,as ſome, *hear inceſſantly*;as others,*plainly.*Heb. *in hearing-hear*,as ch.55.2. the Greek, with whom ſome of the Evangeliſts concur, read it in the future. *Hearing, you ſhall hear*, &c. Matth.13.14.Act.28.26. which Mark,alſo,ſeems to have followed Mar.4.12.but the future is not unuſually put for the imperative;as in the precepts,Exo. 20.13,17.But according to that verſion,rendering both branches in the future, the former ſeems ſpoken; in way of conceſſion;*ye ſhall ſee,ye ſhall hear*: the latter,in way of commination:*ye ſhall not underſtand,ye ſhall not perceive*; the reduplication adds much emphaſis to it.

but underſtand not]Heb.*and.* And ſo Mark.4.12.as ch. 29. 13. for, *underſtand not*,Matt.13.14.*ye ſhall not underſtand.*See therefore alſo. ver.13.& 19.

and ſee ye indeed]Heb. *in ſeeing ſee.*And ſo Matt. 13. 14.*ſeeing ye ſhall ſee.*

but perceive not] As before. An heavy judgment that befel this people,as in Eſays dayes; ſo in Chriſts time, Matt. 13.14:and continues on them to this day. 2 Cor. 3.14, 15. And it is indeed a juſt thing with god,when men wilfully wink, and ſhut their eies againſt the light,to ſtrike them ſtarke blind, as he did the Aſſyrians,2 King 6.18. the Sodomites, Gen. 19. 11. and Elimas the Sorcerer, Acts 13. 11. to daſh out their eyes, Deut.28.28.Pſal. 69.23.Rom. 1. 21, 22,26,28.and 11.8,10.Howbeit,by the words *of underſtanding*, and, *perceiving*,is implyed, that it is not a corporal, but a ſpiritural *deafneſs*,and *blindneſs*, that to this people,, by the Prophet, God here ſpeakes of.See ch.29.18.&,35.5,& 42. 18.

V.10, *Make the heart of this people fat*] Before God directed his ſpeech to the people:he turns it now to the Prophet.Not as enjoyning him to do,deſire,endeavour,or intend to do that, that is here ſpoken: (though the words are delivered, as by way of injunction, and precept) but as foretelling him what the fruit, and iſſue of his preaching would be, and ſhould be: (which yet he muſt not therefore forbear) not of its own nature: but by means of mans corruption, and obſtinate diſpoſition, riſing againſt it, Rom. 7. 23. and boiling again with it, as quick lime with water caſt on it, Rom. 7. 13. Rev. 16. 9, 11. And through the juſt judgment of God, giving them up to themſelves, and ſuffering his word to have ſuch a direfull effect on them; as to hearden their hearts, and make them grow worſe, and worſe, untill they attain unto that height of impenitency, that becomes irrecoverable. See ch. 28. 13. & 29. 10. Rom. 2. 4, 5. & 11. 8, 10. 2 Cor. 2. 15, 16. 2 Tim. 3. 13. Heb. 6. 4, 6, 7.

make fat] This the moſt, both of ours, and the Jewiſh Doctors, read in the imperative form, expounding it of ſomething to be done by the Prophet, but no otherwiſe then by his preaching: alleadging, ſome of them the like of Jeremie, Jer. 1. 10. But that is ſomewhat of another kind: being not ſo much the effect of his preaching, as the matter of his prophecie: whereas this here ſpoken of, reſpects not ſo much the ſubject matter of Iſaiahs Sermons, as the effect, and work that his words were to have on the hearts of his hearers. A ſtrange thing, that that word of God, whoſe genuine work is to clear the underſtanding, and enlighten the mind, Pſal. 19. 7, 8. & 119. 99, 104, 105, 130. Prov. 6. 23. ſhould, eſpecially, in the mouth of ſo powerfull a Prophet, become a means to make men more ſtupid and ſenſleſs, more brutiſh then before. Yet ſome, both of the one and the other, take the word to be of the infinitive mood, and ſo to make up the ſenſe, ſupply a prepoſition, implying the ground of the former doom: for that, *the heart of this people is fatted*: or, for that, *this people have made their heart fat*. And to the ſame purpoſe, the Greek, and the Evangeliſts, Matth. 13. 14. Act. 28. 27. following the Greek, *For the heart of this people is waxed groſs*: Which though reteined by the Pen-men of Scripture, regarding more oftentimes, the ſenſe and intent of the text, then the preciſe terms, where the one ſwerves not much from the other, and what is in the words ſo read, implyed, is of undoubted truth: yet the context in the original, is nothing ſo plain in the latter verſion, as in the former: nor will the words, without ſome ſtraining, yeeld it. Howbeit the Evangeliſt John, may ſeem to depart here, from either party: as well the former, as the latter: for he neither reads it, as a charge given to the Prophet: nor as a fault committed and contracted by the people: but as an act of God himſelf. *He hath blinded their eyes, and hardened their hearts*, Joh. 12. 40. But neither doth John cite the entire text, nor tye himſelf to the preciſe words of the place, nor obſerve ſtrictly the order of them, as they lye in the text: but picks onely out of them, ſo much as might ſerve for his preſent purpoſe, which in quotation of places, is ſufficient. Nor is there any jar, either between the Prophets relation, and his allegation: or between the writings of the other, his coevangeliſts, and his. What the Prophet is willed to do, God, by his juſt judgment, alſo did, c. 29. 10. and what was in this kind done, they had before themſelves begun, in hardning their hearts, both againſt the word, and works of God, ch. 5. 11, 12, 18, 19, 24. And thereby juſtly deſerved, that God ſhould further ſo deal with them. So *Pharaoh* firſt *hardned* himſelf, *his* own heart, Exod. 7. 13, 14, 42. & 8. 15, 19, 32. & 9. 9, 34, 35. and *God* after *hardned Pharaohs heart*, Exod. 9. 12. & 10. 1, 20, 27. & 11. 9, 10. and that deſervedly, even unto his deſtruction, Exod. 14. 4.

the heart fat] *The heart*, not of the body; but of the ſoul. The *heart*, in Hebrew, being very frequently put for the *ſoul*, Pſal. 14. 1. Jer. 5. 23. & 17. 9. Matth. 12. 35. & 15. 18, 19. *an heart, fat*, or *groſs*; that is, *dull*, or, *ſtupid*: alluding to the heart in the body, overgrown, and oppreſſed with fat. See Luk. 21. 34. becauſe ſuch fatneſs, or groſsneſs about the heart, ſeems to imply ſtupidity and dulneſs. Pſal. 119. 70. though that place may be deemed rather to look another way, and to intimate either a full body, or fat eſtate; as Deut. 32. 15. Pſal. 17. 10, 14. & 73. 4, 7. Jer. 5. 28. & 12. 2, 3. or, by a *fat heart*, may be underſtood an *heavy*, or, *ponderous heart*; as the Hebrew phraſe is, for an *hard*, or, a *ſtiff heart*: alluding to the ſtiffneſs of ſuet, when it is once throughly cold; at what time, it grows ſtiffer and harder, then other fat or tallow is wont to do; or, becauſe heavy and ponderous bodies are not eaſily moved, or ſtirred: as things ſtiff, and hard alſo, are not eaſily wrought on. Hence an *heavy heart*, Exod. 7. 14. and an *hard heart*, Ezek. 3. 7. are all one: and God is ſaid in the forementioned place, ſometime to make Pharaohs heart *heavy*, Exod. 7. 13. and ſometime, to make it *hard*, Exod. 7. 3. the term that John uſeth, in citing, this place, Joh. 12. 40. So that by fatneſs of heart, here may well be underſtood, ſuch a diſpoſition of mind, or ſpirit, as makes not dull onely, and unteachable; but ſtiff and untractable; unfit any way to be wrought upon, or to be dealt with,

and make their ears heavy] *heavineſs* is ſometime applyed to the *heart*; and ſo it imports *dulneſs*, and *ſtiffneſs*, as was before ſhewed, ſometime to the *ear*; and then it imports *deafneſs* or, *thickneſs* of hearing, as we ſpeak, c. 59. 1. ſo, *they made heavy their ear*, Zach. 7. 11. By an *heavy ear*, applyed to the ſoul, (whereof it is ſo oft ſaid, *He that hath ears to hear, let him hear*, Mat. 11. 15, 43. Luk. 8. 8. & 14. 35. Rev. 2. 7, 11, 17, 29. & 3. 6, 13, 22. & 13. 9.) is meant ſuch an *ear*, as is elſewhere termed *an ear uncircumciſed*, Act. 7. 51. ſuch an one as cannot endure to hear Gods Word, or ought that is ſpiritually good, Jer. 6. 10.

and ſhut their eyes] *cloſe* them, as ſome; or *daub* them up with plaiſter, or other like matter. For ſo ch. 44. 18. *he hath daubed up*, or, *daubed over their eyes, and their hearts*. Others *dimme* them, or, *make* them *dimme*. For the word here uſed is not elſewhere found, thus uſed; ſave in another form once, chap. 32. 3. where it is expounded by *dimneſs*. The eyes intended, are the eyes of the mind; of which, Pſal. 119. 18. Act. 26. 18. Eph. 1. 18. The Evangeliſts together with the Greek, render it, *and their eyes have they cloſed*, Mat. 13. 14. Act. 28. 27. as pointing to the original of this dreadful evil, their own wilful obſtinacy.

leſt ſhould they ſee with their eyes, and hear with their ears, and underſtand with their hearts] Or, a little more plainly; *that they may not ſee*, &c. *nor hear*, &c. *nor underſtand*, &c. that they may be like meer images, or ſtatues, that have eyes, but ſee not, ears, but hear not, &c. Pſ. 115. 5, 6. & 135. 16, 17. ſottiſh, blockiſh, and ſenſeleſs creatures, *idol-hearers*; like thoſe *idol ſhepherds*, Zach. 11. 17. profiting not at all, by what they either ſee, or hear, chap. 42. 18, 19. & 44. 18. Jer. 5. 21. 2 Tim. 3. 7.

with their eyes, and with their ears, and with their hearts] Not that without theſe, or with any other inſtrument but theſe, men can *ſee hear*, or *underſtand* but the expreſſion of them, adds a kind of emphaſis, and weight to the ſentence, and makes the ſpeech the more affectionate, that men ſhould have ſuch organs, or inſtruments, and yet have no uſe of them, no benefit at all by them. See the like manner of ſpeech, Gen. 45. 12. Job 42. 5. Ezek. 3. 10.

and convert] Or, *turn*. That they may not return from their wicked courſes, but he hardened in them more and more, according to their own deſire: *My people love to have it ſo*, Jer. 5. 31. and it is a juſt thing with God, to let them have what they love; to afford them what themſelves deſire, Pſ. 81. 12.

and be healed] Or, as ſome, *and health*; or, *healing* come to them, as if it were a noun; but none ſuch is: or, *healing come to them*; as that of *coming*, being included in the verb: but the verb is active, not paſſive; as appears, ch. 19. 22. & 57. 19. Jer. 33. 6. Hoſ. 11. 3. It is, word for word, *and he heal him*; that is, taken imperſonally, or indefinitely, one *heal him*: or, *he be healed*. For by the paſſive, yet, are ſuch phraſes oft expreſſed. See chap. 2. 19, 28. The Evangeliſts, as the Greek verſion before them, render it, *and I ſhould heal them*; to wit, as by pardoning their ſins upon their repentance: (as Mark expreſly gives it, Mar. 4. 12.) ſo by reſtoring of ſafety and proſperity unto them, and repairing the breaches of their State: For by *healing*, is that, alſo, oft-times expreſſed. Pſ. 60. 2. ch. 19. 22. & 57. 18. Jer. 30. 17. See ch. 1. 6. & 3. 7.

V. 11. *Then ſaid I, Lord how long?*] An abrupt and imperfect ſpeech, as interrupted, and cut ſhort, through exceſſe of paſſion. Like that of the Pſalmiſt, *But thou, O Lord, how long?* Pſa. 6. 3 and *How long, O Lord?* Pſal. 13. 1. How long ſhall this ſad condition laſt? How long ſhall I, and other thy Prophets, preach thus, without fruit, and this people perſiſt in this their wonted obſtinacy? Jer. 4. 14. and 13. 27.

And he anſwered, untill the Cities be waſted, &c.] Gods anſwer to the Prophets demand, propounded by way of complaint; as much affected with this deſperate condition of his people, with whom God had ſo long born, that he could no longer forbear, 2 Chr. 36. 16. Jer. 15. 6. & 44. 22. Ezek. 21. 27.

untill] Heb. *if*. As ch. 30. 17.

the cities] Of Juda, ch. 1. 7.

be waſted] By the incurſion of forraign forces. The Syrians, ch. 9. 12. The Aſſyrians, ch. 36. 1. The Babylonians, Jer. 34. 1. & 52. 7. Yea, though ſome reſtrain what is here ſpoken to Senacheribs invaſion; yet ſome other extend it, unto the ſacking of their chief City, and overthrow of their State by the Romans, under Veſpaſian firſt, and afterward by Hadrian.

waſted without inhabitant] That is, *waſted*, and left *without Inhabitants*: as, *burnt, without inhabitants*: that is *burnt*, and left *without* them, Jer. 2. 15. and *laid waſte, without inhabitants*; that is, *laid waſte*, and left *without* them, Jer. 4. 7. A defective, or comprehenſive ſpeech, wrapping up two notions, in one term; the like whereunto, ſee ch. 38. 17, 21.

without inhabitant] Becauſe emptied of them. See ch. 3. 26.

inhabitant] Put collectively, for *inhabitants*; as ch. 5. 3. or diviſively, for any one, as 1 Sam. 27. 9.

and the houſes] As well within, as without the cities, ch. 5. 9. Amos 3. 15.

without man] That is, either *men*, as ch. 5. 3. or any *man*; as Jer. 4. 25.

and the land be utterly deſolate] Heb. *country*, or *tilled land*, (as ch. 1. 7.) *be waſted with deſolation*. See ſuch an utter deſolation deſcribed, Jer. 4. 23, 26. & Zeph. 1. 2, 3. and of the phraſe, ſee ch. 22. 17, 18. Mic. 2. 10. Howbeit, we are not ſo to conceive the words, as if the whole country ſhould be utterly diſpeopled; or the people, all, without exception, deſtroyed. For there is mention of a reſerve, ver. 13. but that the devaſtation ſhould be very general, and a great part, both of cities and houſes, wholly emptied of inhabitants, many of them utterly deſtroyed. See Jer. 39. 8, 9. and 52. 13, 15.

V. 12. *And the Lord have removed men far away*] Some read the words, as rendring a reaſon of the forementioned deſolation. *For the Lord ſhall remove men far away*. But that needs not; becauſe the words run wel on in a clear tenour, without any ſuch alteratien. Further onely declaring the principal author of this judgment; whoſoever they were that ſhould be the inſtruments,and executioners in it. See ch.17.17,20.& 10.5.

removed men] By cauſing them to be carried away captive, chap. 26. 15.

far away] Into Aſſyria, and Chaldea, countries far remote from Judea,ch. 5, 26.

and there be a great forſaking] Or, *leaving*. Not of people, left in the land, but of people leaving it; not a voluntary, but an enforced dereliction of lands and houſes; with ſuch other commodities that men therein had enjoyed, but ſhould then be conſtrained to abandon,being either driven away out of them,or carried away from them, Jer. 9. 19. For it ſeems not ſo natural,to expound it of Gods forſaking them and their land; though it be true, that the enemy could not have prevailed ſo againſt them, if God had not forſaken them, and given them up into the enemies hand, Deut. 32. 30, Jer. 12. 7.

in the midſt of the land] That is, *in the land*: as ch.5.8.& 7.22.

V. 13. *But yet in it* ſhall be *a tenth*] In this laſt verſe, the foregoing ſad Prophecy is yet ſhut up with ſome matter of comfort,to wit, that notwithſtanding this great and general devaſtation of the land, and diſſipation of the State: yet all ſhould not be utterly ruined, & rooted out: a ſmall remnant ſhould be reſerved:and that remnant, though it ſhould be cropt again, and again;yet ſhould never be ſo cut off, or conſumed,but that there ſhould continue ſtill,*a ſeed of Saints*, to uphold and perpetuate the race. So he concluded his firſt, and ſecond Sermon, with gracious promiſes of mercy, and reſtitution,ch. 2. & 4.

But yet] Heb. *And yet*: ch. 1, 28. as ſpoken in way of mitigation of the foregoing ſentence. Yet ſome read, *And until* there be but *a tenth* left *in it*: as in way of continuation of the former doom, and of the ſtint of time therein deſigned. But I find not the word that is here, any where ſo uſed: though the word that ſignifies *until*, come neer it.

in it] In the land, and among the people thereof, v. 12.

ſhall be *a tenth*] A ſmall number, one of ten ſhall be reſerved: as ch. 1. 9.& 10.21,22.Either remaining ſtill in the land,as many of the poorer ſort did, 2 King. 25. 21, 22. or preſerved in the captivity: and reſtored again to their land, after it had been long waſte, ch. 7. 3. & 61. 4. The word here uſed, is no where elſe found and being formed, like thoſe proper names, *Azaniah*, Neh. 10. 9. *Azaziah*, 1 Chron. 15. 21. and *Azariah*, 2 King. 14. 21. It may not improbably be deemed to ſignifie as thoſe,*Gods hearing, ſtrength*, and *help*; ſo this, *Gods tenth*: as a portion dedicated to him, and reſerved for him: as *the tenths* were, Levit. 27. 30. And that the rather, not unfitly ſo tearmed, in regard of the *holy ſeed* wrapped up in it. See ch. 19. 24. *Gods third*. Howbeit we are not to conceive, that ſuch a preciſe number was to be preſerved, either from captivity, or under the captivity: to wit, juſt one of ten: but a certain number is put, as oft for an uncertain: So this number of ten, Gen. 31. 41. Numb. 14. 22. Rev. 2. 10. And ſo ſome other numbers in this argument: as *two or three on the top*; *three or four on the ſide-boughs*, chap. 17. 6. And *one of a city, and two of a family*, Jer, 3. 14. Some of thoſe writers that refer and reſtrain this to the ſpoil and waſte that Sennacherib made in Judea, under King Ezekiah, underſtand by this *tenth*,the city of Jeruſalem, which was preſerved at that time, when the whole land was over-run, ch. 36. 1. & 37. 35: and which may well, ſay they, go for the tenth part of the whole land beſide. But the tearms uſed, both, here, and in the reſt of this verſe: as alſo in other places where the ſame ſubject is handled, do ſeem rather to point at perſons, then places. But divers of the Jewiſh Doctors,and ſome of ours concurring with them, therein underſtand,by the *tenth*, here, a *Decade* of Kings,that ſhould immediately ſucceed one another, before this waſte of the land, and havock of the inhabitants ſhould be. For God, ſay they, to comfort the Prophet, and alleviate his grief, concerning this ſad meſſage enjoyned him to go with; and to meet with ſuch thoughts and doubts, as he might have, as if the ſame were to fall out, and be executed in his daies, informs him, that this doom was not to be put in execution, before the end of ten Kings of Judah their ſucceſſive reigns. And indeed there were juſt *ten* of them, that reigned ſucceſſively in that State; to wit Jotham, Ahaz, Ezekiah, Manaſſes, Amon, Joſiah, Jehoahaz, Jehojakim, Jeconiah, Zedekiah; before that heavy downfall of it, by the Chaldeans, fell out. But this ſeems a meer Rabbinical conceit:nor doth it fit ſo well with the text.

and it ſhall return, and ſhall be eaten] Heb. *and it ſhall return*; and be *to depaſture*; as the word is taken, Numb. 24. 22. and chap. 5. 5. That is, *it ſhall again be cropped*, or *eaten down*, ; ſo is the word of *returning* frequently uſed, Gen. 26. 18. *He returned and digged*; for, *he digged again*, Pſal, 78. 41. *they returned, and tempted*: for *they tempted again*: *it ſhall return, and be built*, for, *it ſhall again be built*, Dan. 9. 21. And this ſeems to have been fulfilled, in the ſeveral renewed deportations, as gleanings of the people, by Nebuzaradan, after that, in the firſt ſurpriſal of the city, Jer. 52. 28, 30. Or, as ſome, in thoſe remains, that after the murther of Gedaliah fled into Egypt, and there periſhed, Jer. 41.16, 17.& 42. 22. Yet ſome refer the words to the return of the people from captivity,rendring them either,*and it ſhall return,having been conſumed*: or *when it ſhall return and have been conſumed*; not a tenth part of thoſe that were carried away captive to Babylon, returning in ſafety home again. And ſome again read them, *It ſhall, after its return again, be burnt up*, or *removed*; that is, utterly aboliſhed: underſtanding it as ſpoken of the laſt deſtruction of the Jews, and their State, by the Romans. And it is true indeed, that the word here uſed, ſignifies both theſe; ſometime, *to burn*, ſometime alſo *to remove*; as was formerly ſhewed,on ch.4.4. But neither doth either of thoſe ſenſes fit well here with the context: nor doth this prophecy ſeem to reach ſo low,as thoſe times in the primary, and peculiar intendment of it. The firſt expoſition ſeems the moſt probable. For as for that which a learned late writer hath, who taketh the latter word in an active notion,thus rendring the text; *it ſhall return*, to wit, from *captivity*, *and ſhall be to burn*; that is, ſhall deſtroy and burn up its enemies; as Zach. 12. 6. Obad. 18. I propound it onely, and leave it to the judgment of the learned.

as a Teil-tree, &c.] Or, howbeit, *as*, &c. For the better connexion of this branch, with the former; wherein God by the Prophet declareth,for the comfort of his people, that albeit there ſhould be but as a tenth reſerved, and that tenth, in a manner, tithed again; yet ſhould, in that ſmall reſerve, ſo much impeached and impaired,be ſuch a *ſeed of Saints*, as ſhould keep the people in a ſubſiſtence,and not ſuffer them utterly to be razed out, Jer.33.25, 26. And this he illuſtrates by ſimilitude, as moſt take it of a tree, that having caſt her leaves in winter, ch.1.30.or having been brouzed upon by cattel,ch.5.5. or cut and mangled,yea,lopt,and hewen down,yet retains ſome ſap; by vertue whereof, it maintains life, and in due time ſprouts forth,and ſprings up again,Job 14. 7, 9. or, as others take it,of certain trees planted on the ſide of ſome bank,or cauſey, that by the roots thereof piercing into it,help to keep up the earth,that would otherwiſe be crumbling,and mouldring away.

A Teil-tree] Or, *a Line-tree*. A tree of goodly leaves, and ſpreading branches,fit to make bowers of. And this, and the oak, as ſome ſuppoſe,are here made choice of: becauſe the one, in regard of its fairneſs,the other,in regard of its firmneſs,might be unlikely to loſe their goodly verdure, in winter; applyable in that regard, unto the Jewiſh eſtate; yet wether the hebrew word ſignifie that kind of tree, is uncertain. Some render it, *an Elm*, ſome, *an Holm*; ſome *a firr*, or *Turpentine-tree*, ſo the Greek:) Our tranſlators render it,*an Oak*, ch. 1. 30. and ſo oft elſewhere:as alſo do moſt other tranſlators of note. Nor conceive I any reaſon why it ſhould be rendred otherwiſe here,then there: the *teil*, or *line*, having no affinity at all with an *oak*.

and an oak] This word is likewiſe ſo rendred, chap. 2. 13. Ye ſome of the Rabbins tell us, that it ſignifies *a pine*. Others of them, *a cheſnut*; which by the Arabians is tearmed *the King of Oaks*. As a name, not unlike thereunto, is by the Greeks, and Latines given to the *walnut*. The former word, and this differ, not much in the original: in regard whereof, they are deemed to be trees of a neer kind, both oaks, but of divers ſorts, as of oaks there be many: for which both the Greeks, and Latines, have diſtinct names, though we in Engliſh have not. And ſome of our more exact tranſlators, therefore render them in Latine, both here, and elſewhere: The former, by the word *quercus*; the latter by the word, *robur*. The firſt word of this paſſage then, very variouſly, both tranſlated, and underſtood, may thus be rendred; *As an oak*, either *of the one, or the other kind*; *thus oak, and that oak*; for *thus, or that*; *as father, and mother*; for *father, or mother*, Exod. 21. 15. and *lion, and bear*; for *lion, or bear*, 1 Sam. 17. 34. Or, *as the oak of either kind*; as deſigning trees, that grow in a certain well known place: *oak, and oak*, for *oaks of this kind, and oaks of that kind*: as *ox, and aſs*; for *oxen*, and *aſſes*, ch.1. 3.

whoſe ſubſtance is in them, when they caſt their leaves] This ſenſe moſt Interpreters, as well Jews as ours, here follow. But this ſeems not ſo agreeable to the words in the original; where in the former branch, it runs thus; *which* (not *whoſe*) *ſupport* (rather then *ſubſtance*) *is in them, which in them*; by a redundancy,very frequent, and familiar in the hebrew; for, *in which*, or, *wherein*. So Gen. 1. 30. *which in it* is *life*: for, *in which*, or, *wherein* is *life*: and Job 3. 2. *which I was born in it*, for, *on which*, or, *wherein I was born*. And I render the word rather, *ſupport*, then *ſubſtance*, becauſe, in propriety of ſpeech, it ſignifies *a pillar*; being uſed of the *pillar* placed on Rachels ſepulchre, Gen 35. 20. As alſo of that, which Abſolom erected for himſelf, in the Kings dale, 2 Sam. 18. 18. put here for *ſupport*, becauſe *pillars*, are means of ſupport, Judg. 16. 26. And for the latter clauſe, *when they caſt their leaves*; that of their leaves, is not in the text. Some other therefore of either, render it, *in the dejection, or depaction*: that is, as they underſtand it, the thruſting,or driving,and faſtning down into the ground of the trees themſelves,before ſpoken of;as if it were ſaid,as *in* theſe *trees*, when they are *thruſt*, and *driven* down into the ground: But howſoever,unto ſtakes and piles driven for ſupport into the ground,the tearm here uſed,may not altogether unfitly be applyed: yet of trees ſet in the ground,and planted for that purpoſe: it ſeems not ſo proper:nor do I ſuppoſe,that the word can be found ſo uſed of either. Others take the word, *Shallecheth*, here uſed, for the proper name of a place: to wit, of a gate of the Temple: ſo called,as ſome, becauſe by it, they uſed to caſt out, or carry out the aſhes,which the altar of burnt-offerings yielded ; together with the ſweepings, and other ſoil of the Temple ; which yet ſeems to be no very probable conjecture, becauſe it opened upon a principal paſſage to the Kings Palace, as appears, 1 Chron. 26. 16. compared with 1 Kings 10. 5. Or as others, rather ſo called, from the paſſage it ſelf, on which it opened, ſo tearmed, in regard of the earth that was caſt in, to make it up, by raiſing the ground that lay, formerly, too low. Nor is it needfull to put into the text, as ſome do, *the gate*; it being ſufficient to ſay, the trees *wherein the ſupport, at Shallecheth* conſiſts. For the better clearing whereof, it is to be obſerved, that toward the Weſtſide of the Temple, there was a *cauſey*, or *a terrace*, 1 Chro. 26. 16. that reached from the temple unto the kings palace ; and by it the King uſed to go up unto Gods houſe, 2 Chr. 9. 4. Now on either ſide of this cauſey, or terrace, it is ſuppoſed, that there was a goodly row of trees, as to beautifie the paſſage, (which made the Queen of Saba, among other things that ſhe ſaw in Solomons Court, to admire it, 1 King. 10. 5.) ſo to keep up the earth, that it might not moulder away, and ſo the cauſey come, in time, to decay. Unto theſe trees, therefore, are the faith full, among Gods people, compared: as thoſe, for whoſe ſake the nation was yet kept in being, and not brought to utter ruine.

ſo the holy ſeed ſhall be the ſubſtance thereof] The application of the former ſimilitude. The ſmall number of the truly godly, ſhall be to their land, or State, as thoſe trees are to the cauſey, whoſe banks they bear up ; as ſupports, and ſhores to ſuſtain it from being utterly brought to nought. See Some-what the like, Job 22. 30. and according to ſome, Prov. 10. 25.

ſo] The note of ſimilitude is concealed; as Proverbs 26. 11.

the holy ſeed] Not *the holy ſeed*, in regard of profeſſion onely, and external ſanctification, being taken into league and covenant with God, as Ezr. 9. 2. But the *ſeed* truly, and ſincerely *holy*, in heart and life, anſwerable to what they profeſſed, ch. 4. 3. & 62. 12. Heb. *a ſeed of holineſſe*; for, *an holy ſeed* : as *an hill of holineſs*; for *an holy hill*, Pſal. 15. 1. *a ſeed of God*; for *a godly*, or *precious ſeed*, Mal. 2. 15. thoſe choice ones, which God reſerves as ſeed to propagate his Church, Rom. 11. 15. Thoſe that reſtrain this to Senacheribs invaſion, do hereby underſtand thoſe few godly in Jeruſalem; for whoſe ſake God then ſaved the City: but that ſeems too narrow.

ſhall be *the ſubſtance*] Or, *ſupport*; as before: or as *a ſupport*; as *a pillar* ſupporting the note of ſimilitude (as Pſalm 11. 1.) wanting.

thereof] Either of *the land*, before ſpoken of, ver. 12. or of *the tenth*, mentioned in the beginning of this verſe.

CHAP. VII.

Verſ. 1. *And it came to paſs*, &c.] Here beginneth the fift Sermon of Iſaiah recorded in this book; which he makes entrance into, by relating the occaſion of it; to wit, the fear that Ahaz King of Judah was ſurpriſed with, upon tidings brought him, that the Kings of Iſrael and Aram, were entred into a league and confederacy againſt him ; whereupon the Prophet is ſent, by God, unto him, partly to ſtay his heart, by aſſuring him, both of the vain attempt, and ſpeedy deceaſe ſhortly to enſue; of thoſe two kings that made account to divide his kingdome between them; and partly, to foretel him of what evil ſhould befall his land, from the King of Aſſyria, whom he truſted too much unto. Withal interlacing, by the way, that remarkable Propheſie concerning the Meſſias to be born of a Virgin; the onely ſure ſtay for men to reſt and relye on, in all difficulties and diſtreſſes.

And it came to paſs] Or, *Now it came to paſs*. For this diſcourſe hath no connexion at all, with, or dependance upon the viſion, or Prophecy, next before going: They being of divers dates, and delivered in ſeveral Kings reigns; that of Jotham, this of Ahaz; as in the front of either is expreſſed. Heb. *And it was*: of which, ſee chap. 2. 2.

in the dayes of Ahaz] See ch. 1. 1. *dayes*, and *Ahaz*. This is the third king, under whom Eſay propheſied; who, though a moſt wicked King, yet had he more then one, and thoſe alſo very comfortable Prophecies under him ; for the ſupport of the faithfull that lived in thoſe bad times. So that Eſay ſeemed to have been under Ahaz, as Elias under Ahab.

the ſon of Jotham the ſon of Uzziah King of Judah] The Jewiſh Doctors move a queſtion here, Why ſo wicked a king ſhould have his genealogy thus expreſſed ? and they tell us it is in regard of the piety of his two progenitors, therein ſpecified ; to intimate, that it was not for his, but for their ſakes, that the enemy could not prevail then againſt him. But this is one of their groundleſs conjectures. We know well, that it is a thing not unuſual in Scripture, to genealogize, as well bad as good, Jer. 22. 18. & 26. 1. & 27. 1. And it may well be, that the Prophet mentioneth theſe, becauſe he had under theſe, and theſe onely hitherto propheſied.

king of Judah] See ch. 1. 1,

that *Rezin the king of Syria, and Pekah the ſon of Ramaliah, went up*, &c.] Concerning the time of this expedition, there is ſome doubt made; which to remove, we are, out of the ſacred Story, to obſerve a twofold expedition of theſe two kings, and their forces, againſt Judah, under Ahaz. The former, in the very beginning of his reign : having made ſome attempt before to that purpoſe, towards the latter end of Jothams reign, 2 King. 15. 37. But that done by them ſeverally: the Syrians by themſelves, and the Iſraelites by themſelves ? and then they mightily prevailed, 2 Chro. 28. 5, 8. The latter, ſometime after, when having ſeverally found ſuch ſucceſs before : they made full account, now joyning their forces together, to make a full conqueſt of them: eſpecially, being ſo low brought by their ſeveral invaſion before. But in this they prevailed not, 2 King. 16. 5. And this, not the other, is that which is here mentioned: and ſeems to have been in the third, or at the furtheſt, about the beginning of the fourth year of King Ahaz: for within the fourth of his reign was Pekah ſlain: that is, in the twentieth, from the beginning of Jothams reign, who reigned but ſixteen, 2 King. 15. 30, 33.

Rezin] See of him, 2 King. 15. 37.

Syria] Heb. *Aram*. As alſo it is found tearmed by ancient Greek writers. See *Strabo. lib.* 1. & 13. & 16. The countrey confining on the land of Judah, Eaſtward, ch. 9. 11. was ſo called, from *Aram*: one of Shems ſons, whoſe poſterity ſometime poſſeſſed it, Gen. 10. 22. It was divided into divers Regions. Hence *Padan Aram*, Gen. 25. 20: and *Aram Naharajim*, or *Meſopotamia*, Gen. 24. 10. *Aram Zoba*, Pſal. 60. title, 2 Sam. 8. 3. & 10. 6. And to paſs by others, *Aram* of *Damaſcus*: that is, whereof Damaſcus, was the head-city, 2 Sam. 8. 6, And of this Aram of Damaſcus, was Rezin King, of the other parts of it, how far, is uncertain, See v. 8. & ch 9. 12. *Syria* it is by ſome ſuppoſed ſo to have been called from *Shur*, mentioned, Gen. 25. 18. Though ſome other rather think, from the famous haven-Town, *Tyre*, in Hebrew tearmed, *Tſor*, in Syriak, *Tſur*: and thence the whole country, *Suria*, and *Syria*: for they mould two countries into one, that ſuppoſe it called *Syria*, for *Aſſyria*: as *Spania*, ſometime, for *Hiſpania*. See ch. 23. 1.

Pekah king of Iſrael] King of the ten tribes, after their revolt from Davids houſe; under Rehoboam, commonly called Iſrael, as diſtinct from Judah. See ch. 1. 1. *Judah*. Of *Pekah*, ſee 2 King. 15. 27, &c.

went up] Some conceive this tearm here uſed, either becauſe the land of Judah was a mountanous country, and ſo higher then that from whence they had advanced; or becauſe Ieruſalem was ſituate on a hill: (though it were rather on a knole in a plain, Jer. 17. 3. and environed with hills, Pſal. 121. 1. & 125. 2.) and that therefore it is ſaid, *thither the tribes go up*, Pſal. 122. 4. Though that is, but as we are ſaid to *go up to London*, from all parts of the land ; becauſe that is our chief city. But beſides that, the words of *aſcending*, and *deſcending*, are in the hebrew tongue, frequently uſed for *going forth*, or, *forward*, ſimply, without any reference to the ſituation for height, or lowneſs of the places, towards which men advance. Of which, ſee chap. 38. 8. & Jer. 34. 20. & 37. 5. where the Chaldeans are ſaid to *go up*, that is, to *go away*, or depart from Jeruſalem. It is, beſides this peculiar phraſe in that language, to ſay of Kings, or Commanders; that they *aſcend*, or *go up*, when they go forth upon any expedition, when they go out unto war: ſo *Horam went up to help Lachiſh*, Joſh. 18. 33. and *Joſhua with all Iſrael, went up to aſſault Hebron*, Joſh. 10. 36. And as here the Syrian is ſaid to *go up*, againſt Judah; ſo is Ahab; ſaid to *go up* againſt the Syrian, *Go up and proſper*, 1 King. 22. 6, 12.

towards Jeruſalem] Or, againſt *Jeruſalem*. The prepoſition is wanting; as 1 King. 3. 13. Of *Jeruſalem*, ſee ch. 1. 1.

to war againſt it] Or, *unto war with it*. Becauſe of the war he had with it, or againſt it : for it is the noun, not the verb, that is here uſed. So Ier. 46. 3.

but could not pevail againſt it] The Lord not permitting it, but inhibiting them from ſo doing. Heb. *could not war*: the noun was before; the verb is here. And it is uſed, ſometime by a trope, eſpecially with the particle here ſubjoyned, not barely for to *war*; but in *warring to prevail*. So Numb. 22. 11. Deut. 20. 19. Jer. 21. 2. And ſo 2 King. 16. 5. *They beſieged Ahaz, but could not war*; that is, prevail by ſurpriſing him, or his city.

could not] Heb. *he could not*. Where the Jewiſh Doctors make a needleſs debate, why the Prophet ſhould ſpeak in the ſingular number, when as there were two of them, *Rezin, and Pekah*,: and the reaſon, in general, they give, is, becauſe the one of them commanded in chief; (which ſome would have to be *Rezin*; others of them to be *Pekah*) and the other was but as adjutant, and ſubſervient to him, but there is no need to flye unto ſuch niceties, and uncertainties; the verb ſingular is uſed, as the other *of going up*, before, in a way not unuſual, where an action wherein two have a joint hand, is by a verb ſingular attributed unto either. *He could not*; that is, *neither of them could*. And ſo 2 King. 16. 5. in the plural, *they could not*; as alſo the Greek, and Latine, have both here.

V. 2. *And it was told the houſe of David, ſaying*] Thus was the preparation of theſe two Kings: now followeth the effect, that the tydings of it, brought to Ahaz his Court, had with him.

the houſe of David] The Jewiſh Doctors move a queſtion, why he ſaith not to Ahaz, but to the houſe of David: and they ſay, that he is not named, becauſe he was a moſt ungodly man. Davids houſe is named, in regard of the promiſes made to him, and his houſe, 2 Sam. 7. 25. But it is enough for this manner of ſpeech, that Ahaz, how wicked ſoever, was of the lineage of David; and his Court, therefore, is termed *Davids houſe:* as the Throne he ſate on, is termed *Davids Throne*: even then, when the worſt Kings ſate in it: as well as when better, Jer 13.13. & 22. 2. and the rather, he ſaith, *the houſe of David* here, as alſo v. 13. becauſe, as he ſpeaks there: ſo the news was brought here, not to the King alone, but to his Princes alſo, and to other the officers of his houſe, So Jer. 21.12.

Syria is confederate with Ephraim] The Syrians and the Iſraelite are entred into a league and confederacy againſt you.

Syria] The King of Syria, and his Kingdom.

is confederate with] Heb. *reſteth upon*; *relyeth upon* him for aſſiſtance. For men are ſaid to *reſt*, or *rely* upon thoſe, whom they truſt to, as chap. 10. 20. Others render it, *is ſet down with* him. He hath joyned his camp with his: and ſo is the word of *reſting* uſed, v.19. and the particle here uſed, ſometime ſignifies *with*, as Exod. 35. 22. or, *is ſet down in* his country. For the ſame particle alſo, ſignifies *in*, as ch. 38. 20. yet ſome conceive the word, which we tranſlate, *reſteth*, to be of a nother root, that ſignifies, *to lead*; and ſo render it, *hath led*, or *brought* his Army *to Ephraim*. And ſome would have the letters tranſpoſed, to make it ſignifie, *hath pitched his camp*. But that is not ſo improbable: but this is as preſumptuous. Such ſupplies, where needleſs: and changes, where groundleſs, are not to be admitted. The ſenſe is apparent, flowing, not unfitly, from either of the former, that they had entred into a mutual confederacy, and joyned their forces together: and that Rezin having got Pekah to joyn with him, made no doubt now, but to make an abſolute conqueſt of Judah.

Ephraim] *Iſrael*. Or, the ten Tribes: whereof Ephraim being a chief one, Gen. 48. 29. doth oft-times give the denomination to that whole State. So chap. 28. 1. Hoſ. 12. 1. Beſides, that the firſt King that reigned over the ten Tribes, after their revolt from Davids houſe, was an Ephramite, 1 King. 11. 26. and the chief ſeat of that Kingdome, to wit, Samaria, was ſituate in that Tribe, 1 King. 16,24. v.9.

and his heart was moved, and the hearts of his people] Their hearts *ſhook*, or *were ſhaken*. For the word ſignifies ſuch a motion, or concuſſion, as in liveleſs bodies is cauſed by ſome over-powring force, or violence uſed to them. We had it before uſed of the *poſts*, or *tranſomes*. of the Temple, ch.6.v.4.

as the trees of the wood are moved with the wind] Heb. *from the face of the wind*. That is, by the blaſt, or force of it, So Pſ. 68.1,2. & 83. 13. their hearts quaked, and quivered, as we ſay, like an aſpen leaf, within them. An elegant expreſſion of the extremity and baſeneſs of their fear, arguing no ſpirit, or courage at all in them. Though I ſuppoſe it over-nice, which the Jewiſh Doctours here obſerve, that therefore Achaz his trembling is compared, rather to the *trees of the wood*, then any other; becauſe fruitleſs trees make more noyſe then ſuch as bear fruit; rather, becauſe thoſe that ſtand in the wood, or on the waſt, whether fruitfull, or fruitleſſe, are more expoſed to the force of wind and ſtorm, then ſuch as are planted in places of ſome ſhelter. Now the ground of this their exceſſive fear, ſeems to have been, from what they had felt, and ſuffered before: for having been ſo beaten, and ſuch havock lately made of them, by either of theſe, ſeverally invading them, they ſuppoſed it could not be avoided, but that they would make an utter conqueſt of them, having joyned both their forces together, (ſee ſomewhat the like, 2 Kings 10.4.) and in regard hereof, they were inſtantly upon diſpatching of meſſengers, for aid, unto the King of Aſſyria; which God ſends here to diſſwade them from, 2 King. 16. 5, 7.

V. 3. *Then ſaid the Lord unto Iſaiah*] In this their conſternation, God ſends his Prophet to Ahaz, as another, ſometime, to Ahab, in the like perplexity, 1 King 20. 13. (though both very wicked men) to ſtay, and ſtrengthen him and his, by giving aſſurance of deliverance, from what they ſo much feared: the ſubverſion of their State, and ſurprizal of their city.

unto Iſaiah] For, unto me, who write this. The noun for the pronoun; as ch. 2. 1.& 13.1.

Go forth now to meet Ahaz] God ſends the Prophet to him, though he neither ſeek to God, nor ſend to the Prophet; which Jehoſaphat, and Hezekiah, in the like caſe did, 2 Chr. 20.3. ch.37.2. Thus doth he prevent, even the wicked oft-times, with mercies, beyond, not their deſerts onely, but their expectations and deſires.

go forth] Not out of thine houſe onely, but out of the city. For the place where he was to meet Ahaz, was without the city.

to meet Ahaz] To him, eſpecially, he is ſent, becauſe he was moſt ſtricken with fear; and the buſineſs moſt concerned him and his ſafety.

thou, and Shear-jaſhub thy ſon] He is willed to take his ſon with him, not as ſome would have it, to be as a witneſs of the delivery of his meſſage, or to add ſome authority thereto, as ch.8.2. (for what could ſo young a childs preſence in that kind do?) but, becauſe he was to make uſe of him in his ſpeech to Ahaz, as a ſign to aſſure him of that deliverance, which from God he brought him tydings of, ver. 16. His name was given him, in a Prophetical way, by Gods ſpecial appointment; as was alſo the name of our Prophets other ſon, ch. 8. 3. and the names of Hoſhea's children, Hoſ. 1. 4,6, 9. It ſignifies, *a remnant ſhall return*: as foretelling a reſerve of ſome portion of people, that ſhould, as ſome, return to their own homes, after the ſiege of Jeruſalem by Sennacherib, broken up, having fled thither for ſuccour and ſafety before. Or, as others, that ſhould return to their land again, from the Chaldean captivity: or, as others again, that in all times, even of the heavieſt calamities, ſome ſhould be reſerved, to riſe and return again to their former condition, as a ſeed preſerved for the perpetuating of Gods people, ch. 6. 13. Yet ſome render it, *the remnant ſhall be converted*; ſhall return to the Lord, being purged and purified by their foregoing calamities; and reformed, and reclaimed from their former aberrations: and ſo we find it applyed, ch. 10. 20, 21. and was to be verified alſo in thoſe gracious reſerves. See ch. 6.13. They pull the text aſſunder, that would read it, *Jaſhub thy ſon*, that is *left*, (for ſo the Greek and Latine render it) ſo called, ſay ſome of them, becauſe he was ſaved, when ſo many thouſands were ſlain in one day, 2 Chr. 28. 6. or, becauſe he ſtaid with his Father the Prophet, when Rabſhakeh his other ſon, (a Jewiſh tale) revolted to the Aſſyrians in diſcontent; and they force it no leſſe, who would enforce it to ſpeak, with the Chaldee, not of any natural ſon of the Prophet, but of ſome of his Diſciples, whom he had (as Paul ſaith of Oneſimus, Philem. 10.) begotten to God by his Miniſtery, and brought to repentance, and which continued ſtill ſtedfaſt with him, when many other had fallen from him.

at the end of the conduit of the upper pool] The place where Ahaz at that time was, as ſome think, haſting unto the City, upon the news brought him of the intended invaſion, while he was ſomewhere elſe abroad: as other ſuppoſe, being thereupon come out of the City, to view the places neer about it, and conſider what was fit to be done with them; eſpecially ſuch places, as afforded any great quantity of water, either to make them uſefull for himſelf; or to hinder the enemy from help or relief by them, as expecting a ſiege. And this is the more likely, for that we read the like courſe taken by Hezekiah on the like occaſion, 2 Chr. 32. 3, 4. ch. 22, 9. Yet ſome think, that he was onely walking there upon pleaſure, being a place, though without the City, yet not far from his Palace: and there, therefore, Rabſhakeh made a ſtand, when he came to ſummon Hezekiah in his Maſters name, to ſurrender to him the city, chap. 36. 2. 2 King. 18. 17. But it is not probable, that Ahaz amidſt ſo great fears, ſhould have much luſt to make walks out on pleaſure. Yet it is ſomewhat obſerveable, that God ſhould ſend the Prophet to encourage Ahaz, & aſſure him of deliverance from God, in that very place, in which he was afterwards by that blaſphemous wretch ſo railed on and reviled, and deſtruction, in ſpight of him and what he could do, threatned to the City.

the conduit] The word in Hebrew, ſignifies *a going up*, or *aſcent*; and it is uſed ſometime for *a trench* made to receive water, 1 King. 18. 32, 35. Sometime for *a water-courſe*, Ezek. 31. 4. and it is here taken, not for *a conduit*, (ſuch as ours are) to receive water derived from the pool; (though ſome ſo expound it) but for that *paſſage*, by which the water was from the ſpring-head conveyed unto the pool. As the word of *aſcending*, is uſed oft for to *paſs*, Numb. 19.26, 27. 1 Sam. 6. 20.

of the pool] The word is commonly deemed to have a notion of *bleſſing* in it. Whereupon our Jewiſh Doctors take liberty here to deſcant upon it; and to tell us, that this *pool* was ſo termed, becauſe the water that fed it, came from a bleſſed place. But, beſide that the name is common to all *pools*, in general; though the more common opinion be, that pools are in Hebrew ſo termed, either becauſe that fiſh multiply in them, by vertue of that primordial *bleſſing*, Gen. 1.22. or becauſe they are fed and increaſed with the *bleſſings* of rain from above, (whence the various readings, by reaſon of the ambiguity of the word, Pſal. 84. 6. *the rain fils the pools*, or, *the rain of bleſſings*; that is, *large*, and *liberal ſhowers*, Ezek. 34. 26. *covereth* them) or becauſes watry places, being ordinarily more fertile, are deemed therefore to be accompanied with a *bleſſing*, ch. 32. 20. Judg. 1. 15. (in which place, there is hence alſo a diverſe reading, *give me a pool*: or, *give me a bleſſing*:) Yet others ſuppoſe them to be ſo called, from the depreſſion, or lowneſs of the ground, where they are uſually ſituate. The root from whence the word comes, ſignifying as well to *ſtoop low*; as *to bleſs*.

the upper pool] A place incloſed on the South-ſide of the city, to receive and retain of the water that iſſued from the fountain of Gihon, which the Chaldee, and ſome other, make to be the ſame with Siloah; in regard whereof it is, alſo termed, *the pool of Siloah*, Neh.3. 15. Joh.9.8. and *the Kings pool*, Neh.2. 14. and it is here called the *upper*; becauſe it was ſituate beſide the upper city, on the South, neer the Kings garden, Neh.3. 15. to diſtinguiſh it from the *lower pool*, ch.22.9. that lay beſide the lower city on the Weſt, 2 Chr. 32. 30.& 33.14. Neh.3.16.

in the high-way] Heb. in the *cauſey*, or *caſt-way*. As ch. 11. 16. & 19. 22. oppoſed to *a way* that is *not caſt up*, where no cauſey is, Jer. 18. 15, that which beareth ſomewhat another ſenſe, then the term of *high-way*, doth with us. See chap. 35.8. and 40.3.

of the fullers field] That is, that leadeth to it. It ſeems there was a cauſey that reached from this pool to a field not far diſtant from it, where the Fullers uſed to dreſs and dry their cloth, having their dwellings neer adjoyning to it, and making choice of that place, for that purpoſe, in regard of the pool affording plenty of water, which they had much uſe of. And this is more probable, then what ſome others have, that the *cauſey* here mentioned, ſhould be a cauſey ſituate between the two pools, the upper, and the lower,reaching from the one,to the other.

V. 4. *And ſay unto him*] Heb. *Thou ſhalt ſay* : as chap. 6.9.

Take heed, and be quiet] The meſſage that God ſends the King by the Prophet,the ſum whereof is,that he ſhould not be ſo diſturbed and diſquieted as he was.

Take heed,and be quiet]The Jewiſh doctors are ſomewhat curious here a bout the former word; which, in regard that the word that ſignifies *lees* of wine,(of which, ſee ch. 25.6.)comes from the verb here uſed, they will not have it rendered here, as elſe-where generally,*take heed*,but,*reſt on thy lees* : according to that of Moab,Jer. 48.11.*he is ſetled on his lees*,that is,ſay they, reſt content with ſuch power as thou haſt of thine own, without ſeeking of ayds from Aſſyria, or any other abroad. And it is true indeed,that in the latter term,(which ſome render,*be ſilent*: Others rather,*be quiet*, as the word is moſt commonly uſed)as much is implyed, ch.30. 15. where *in quietneſs,and confidence*,is their ſafety ſaid to conſiſt : that is, in forbearing to ſeek to and fro for ſuccours abroad, and relying on Gods aſſiſtance:but there is no need here to ſtrain the word to ſuch a far-fetcht notion,from that which it generally ſignifies, and doth exceeding well fit the place. Nor are there wanting of ours, who, though not ſo ſtraining the word,yet in the expoſition of it,ſwerve from the intendement of the Prophet,ſome underſtanding it,as an admonition given the King,to be more wary : and not to venture his perſon ſo abroad : which were rather to diſcourage, then to encourage him, contrary to the end that he was ſent for. Others, as an advice,to ſet Sentinels, and keep watch and ward diligently : as implying,that God, though he gave aſſurance of ſafety, yet would not have induſtry neglected. But that had been but to ſpur on a running horſe. There needed no inciting of him, unto that which he was froward enough unto of himſelf: and in likelyhood, looking after at that very time when the Prophet came to him. See on v. 3. The former word hath reference to the Latter. And it is no more then as if he had ſaid, take heed how thou beeſt thus unquiet, and reſtleſs. Or,ſee by any means,that thou keep quiet : be not diſturbed and diſtracted, but quiet thy mind, and looke not out for forreign helps:but reſt on that ayd,that God ſhall by thine own forces aſſiſting them,or otherwiſe working for thee, afford thee. Like Moſes his ſpeech to the Iſraelites,purſued by Pharaoh, Exod.14. 13. and Jahaziels to Jehoſhaphat,and his people, 2 Chr, 20.15,17.*Take heed, and be quiet*, for, *take heed thou be quiet*, :as,*take heed ſee my face no more*, for, *take heed thou ſee my face no more*,Exod.10.28.*Take heed of him,and obey his voyce*,for *take heed that thou do obey his voyce*, Exod.23.21.*Take heed,regard not iniquity*,for *take heed that thou regard not iniquity*,Job 36.21.

fear not,neither be faint-hearted] The ſame in effect, in other terms repeated,to put the more courage into him, and the better to ſettle his unſetled thoughts.Heb.*Let not thine heart be tender* ; be not *ſoft-hearted*. Softneſs being oppoſed to firmneſs, becauſe ſoft things are ready to yield,and give in, upon the leaſt force or touch, and to receive impreſſion from every approaching object. See the like phraſ, Deut.28.3.Jer.51.46.*a ſoft heart*, therefore, is put for ſuch a weak, faint,tender,timorous,childiſh, or effeminate diſpoſition, as hath no courage,or manlineſs at all in it,2 Chr, 13. 8. as faith or confidence makes the heart firm,Heb.11.27. ſo diſtruſt and diffidence ,makes it to faint and flutter,Luk.12.29.

for the two tayls of theſe ſmoaking fire-brands] Thus the Prophet ſpeaks in way of contempt of thoſe two Kings, and their forces, which were ſo formidable to this King and his people,and came on with ſuch fury and fierceneſs, as if with fire and ſword they were reſolved to deſtroy all before them;and made full account ſo without reſiſtance to carry it. He calls them,in deriſion,not *two fire-brands* which yet were not much to be feared, unleſs it were in ſome very light matter , Zach. 12. 6. but *two tailes*, that is, two ends of ſuch brands, in which fire is uſually kept,and thoſe two ends, not *flameing*,and *burning*,as thoſe of Sampſons between the foxes tails, Judg. 15.4. (which yet ſome ſuppoſe, here alluded unto) but *ſmoaking*, as ch.42. 3. So that though they may make ſome ſmother, yet have little fire, or force to do much hurt, in them, and are ready to go out Pſal.118.12.

fire-brands] Which being taken off the hearth, retain not fire long, but after a while ſmoak onely,and ſo at length go out. So Amos 4.11.Zach,3.2.though there made uſe of another way. Howbeit, the Jewiſh Doctors, whome ſome of ours alſo here follow, affirm by the word here uſed, to be meant, not a *fire-brand*, but a *raſtle-ſtaffe*,or,*ſtock*; ſuch as they uſe to ſtir the fire to an fro with in the oven; which when it is burnt ſo neer to the end, that it cannot longer be held in the hand ſafely, or further uſe made of it, is thrown away,and lyeth ſmoaking on the ground, till it go out. No unfit reſemblance to illuſtrate that, that is by the Prophet here intended. But the uſe of the word in thoſe other places,carries it rather the former way.

for the fierce anger]Heb.*in the fierce anger* : and ſo it is well rendred,Exod.11.8.1 Sam.20, 34. But ſo is the ſame particle alſo uſed, as it is here rendered,Neh.5.3.Eſth.4.7.Pſal.150.2.

fierce anger]Word for word, *heat of noſe*. Becauſe anger diſcovereth it ſelf in the noſe, Pſalm 18.8. So alſo ch. 13.9,13.As if he had ſaid,all their fierceneſs,and fierineſs of their fury,though they fume at the noſe never ſo much,ſhall prove nothing but ſmoake.

of Rezin with Syria,and of the ſon of Ramaliah]The two *brands ends* before mentioned.

with Syria]Heb, *and Syria*. But ſo elſewhere,chap.5. 14. The *taber with pipe*:and Neh.12. 42. *The ſingers ſang with Jezrahiah their over-ſeer*. So that, the King of Syria, *with Syria*; That is, all his Syrian forces put together,make but one brands end.

the ſon of Remaliah] So he calleth him in contempt, rather then by his proper name,Pekah: becauſe his father Remaliah was but an obſcure private perſon : and his ſone Pekah,might the rather therefore go for the tail of a brand.See ch.9. 14.

Remaliah]Heb,*Remalijauh*;as *Jeſhajahu*,ch.1.1.So conſtantly,ch. 8.6.

V.5.*Becauſe Syria,Ephraim and the ſon of Remaliah,have taken evil counſel againſt thee,ſaying*]The words in the hebrew run thus.*Becauſe Syria hath conſulted againſt thee evil;Ephraim and the ſon of Remaliah ſaying*. An elegancy of ſpeech, not unuſual in hebrew, in this Prophet eſpecially: whereby divers acts, or attributs, are to divers ſubjects,as in way of diſtribution,ſeverally applyed : whereas they are to be joyntly underſtood of either party: and alike appertain to either.See chap. 5. 13. For we are not to conceive it thus ſpoken: as if the one party had propounded,or contrived,and counſelled:and the other concluded, and reſolved: but they laid both their heads together,and agreed both joyntly upon the iſſue ; as thoſe Pſal.83. 3,5.

Syria,Ephraim,and the ſon of Remaliah] God will ſcarce vouchſafe to give them their names.

Syria]Or,*the Syrian*,in contempt;For Rezin the King of Syria.See ver.1, 4.

Ephraim]Iſrael,the ten tribes. See ver.2.

the ſon of Remaliah] For, Pekah King of Iſrael. See ver.4.

have taken evill counſel]Heb.*have conſulted evill*:or,*an evill thing*,(for the hebrews uſe the feminine for the neuter)Or,*have upon conſultation* reſolved *evill*:as 2 Chr.25.16. Jer. 49. 20, 30. See verſe 6,7.

V.6.*Let us go up againſt Judah, and vex it*[The reſult of their fore-mentioned conſultation to make war joyntly upon Judah.

go up]Of this phraſe,ſee on ver.1.

againſt Judah]That is, the kingdome of Judah,ſay ſome : the head,or head city of it,Jeruſalem, ſay others: it may well comprehend both,and the land it ſelf with them.

vex it]That is,weary them out,and ſo compell them to yeeld vp to us,both themſelves,and their city. Some other render the word, *let us awake them*,or,*rouſe them up*:as if they lived ſecurely,and expected no hoſtile Invaſion;which is not ſo probable,having ſmarted ſo much,and that ſo lately alſo already.See on ver.1.Or,as ſome others, let us *make* ſome *diſturbance* among them,let us ſet them among themſelves together by the ears; a ready courſe to make way for a forreign enemy to enter. But the tranſlation we have is right,and confirmed by that which is objected againſt it.For wheras it is alleaged by ſome,that the verb in the form here expreſſed is not uſed, but for *to awake*, that is, to ſtir up,and to raiſe out of ſleep;the contrary is true,that the word where it hath reference unto *ſleep*, in that form, out of which, in ſuch uſe, it is never read, though the form be uſually active,yet hath alwayes a paſſive notion, and ſignifies;not to *awake*, or *make* one *to awake*,(to which purpoſe, another word is ordinarily uſed, Cant. 2.7.& 3. 5.& 8.4.)but to be *awaked*,or to *awake* of ones ſelf:as 2 King.4.31 Pſal. 3.5.& 44.23.& 73.20.and conſtantly elſewhere. And the ſenſe here rendered, is further confirmed by the uſe of the ſame word in another form,with reference to thoſe very words,ver.16.

and let us make a breach therein for us]That is,as ſome,*let us violently break in upon it*,or,*through it*:as the word is uſed, 2 Sam. 23. 26. & 2, King.3.26.and as ſome expound that, Amos.1. 13. ſo it is ſaid of the Arabians,that they *brake into Iudah*,2 Chr.21.17.& of Jeruſalem,*the city was broken up*,Jer.39.2.Others, *let us make a breach in it*,to wit, among the people,which may be *for us* that is, for our advantage. whereby the more readily to ſurprize it. Others, *let us tear it a way* from the King thereof,and adjoyn,or annex it to our own territories,*to our ſelves*.Others, *let us cut*,or, *divide it to our ſelves*;that is haveing parted it in twain,(as dividing the ſpoyl, before the field fought, or victory gotten, and making no doubt of a general conqueſt)let us ſhare it between us, and take either his moiety of it. And ſuch complexive phraſes in Scripture are oft found. See on ch. 6.11. Howbeit becauſe the ſame form is uſed, where no ſuch partition is;to wit,2 Chr.32. 1 where Senacharib is ſaid to have entred into Judah, and encamped againſt the fenced Cities thereof *to break*,or,*divide*,or,*by breaking*,or,*dividing*, *to win*,or,*to gain them to*,or,*for himſelf*:(wherein alſo,that complexive form of ſpeaking is found)I ſuppoſe there is nothing more here intended,then that by a forcible ſurpriſal of the land and Kingdome of Iudah, they intended to make it theirs.

and ſet a King in the midſt of it.even *the ſon of Tabeel*]Some read this clauſe by way of disjunction;*or ſet a King in the mideſt of it*. Let us either part it between us,or,if we cannot accord upon the partition,let us ſet up ſuch an one for a King over it, that may be under our protection,& hold it from us both.And it is not improbable;that their intent was to ſet up ſuch a King,as might be in a kind of vaſſalage,

lage to them both; ſuch as the Syrian ſometime challenged the king of Iſrael to be to him, 2 King. 20. 2,6.as alſo true it is, that the copulative is uſed oft,as a disjunctive, Gen. 2.6. Exod. 21. 19. But of that there is no neceſſity here; becauſe no ſuch partition before neceſſarily implyed.

in the midſt of it] In Jeruſalem, the head city,or the center of it,or,*in it,therein*,ſimply,by a frequent Hebraiſm:as chap.6.12.ver 22.

ſet a King——even *the ſon of Tabeel*] Heb. *let us make to reign in it* as *King*,or, for *King,the ſon of Tabeel.* So 2 King. 8. 20 .& 2 Chr, 21. 8. *the Edomites made to reign over them a King.* Who this *ſon of Tabeel* ſhould be,there is much diſpute and debate.Some Syrian,ſay ſome;for *Tabeel*,ſay they, is a Syrian name:as *Tabrimon*, 1King,15.18.ſignyfiing a worſhipper of the God Rimmon:2 King. 5. 18. others, ſome Iſraelite ;and as ſome of them conjecture, Zichri the Ephramite, that ſlew the Kings ſon, and the chief about him: for the good ſervice he then did, 2 Chr. 28. 7. The Jewiſh Rabbines,ſome of them by a trick of theirs,which they call *Albam*, make of *Tabeel Remala*;but whether thereby they underſtand *Remaliah*, or no,they tell us not. But their device is this; they write the letters of the hebrew in two lines, the one half thus, under the other.

אכנדהוזחטיכ
למנסעפצקרשת

Then they take them,as they ſtand in order,the upper,for the lower and the lower for the upper:and ſo of טבאל they make רמלא Another crochet they have, which they call *Athbaſh.* Of which, ſee on Jer.25.26. Others, of them, whome ſome of ours alſo accord with,would have it no proper name, but to ſignifie ſuch an *one*, as ſhould ſeem *good to us*, or ſuch an one as ſhall *not* be *good* for them. But neither will the word, with any writing, well afford ſuch a ſenſe;nor is it probable, but that ſome certain perſon is deſigned,whoſe parent bear that name;though,who,and what he was, be uncertain, becauſe no where elſe named : Yet of the ſame name we find one,but of far later times, Ezr. 4. 7. whereby it appears to have been a name not unuſual.

V.7.*Thus ſaith the Lord God*] Gods ſentence followeth concerning this their reſolution; which they made no doubt but to bring about.

It ſhall not ſtand, neither ſhall it come to paſs] *It*, that is, this, their counſel, or reſolution, incloſed in the word, *have conſulted* ver.5.

not ſtand]Things are ſaid, in hebrew, *to ſtand*, when they take effect,Pſal.33.11.*The counſel*,or purpoſe *of the Lord ſhall ſtand* : or are confirmed,and eſtabliſhed,Numb.30.4,7,9. Deut. 19.15.and on the other ſide,*not to ſtand*, but to *fall to the ground*,when they take not effect,but are fruſtrate,Numb. 30.12. 1 Sam.3.19.

neither ſhall it come to paſs]Heb.*nor ſhall it be*: chap. 8. 10. And this hath a further emphaſis in it : for things may be produced into act,and ſo have an exiſtence, and yet not be eſtabliſhed, not continued; but this reſult of theirs ſhall never have any exiſtence : it ſhall go no further then words, it ſhall never come into Act. *Thus the Lord bringeth the counſel of nations to nought ; and makes peoples devices of none effect*, Pſal.33. 11.thereby ſhewing, that *there is no counſel againſt God*,Prov.21.30,

V.8.*For the head of Syria* is *Damaſcus, and the head of Damaſcus* is *Rezin*]Or,as ſome other, *But the head of Syria* ſhall *Damaſcus be; and the head of Damaſcus* ſhall *Rezin* be: that is, he ſhall continue that which he now is:*to be*, for, *to continue*:as Dan. 1. 21. So the meaning ſhould be;I have ſet theſe Kingdomes their limits,Act 17. 26. and they ſhall not paſs the bounds that I have aſſigned them. As Damaſcus ſhall continue ſtill the head city of that part of Syria, 2 Sam.8.5.2 Chr.28.5.ſo ſhall Rezin continue, while he lives, king of Damaſcus : and ſhall not be, as he makes account to be,King of Jeruſalem:nor ſhall Jeruſalem have any relation to Syria,but continue the mother-City of Judah,ſtill,as it is. Thus they, howbeit another reading may well be admitted, that neither, forceth the text,and ſeems better to ſuit with that which enſueth:nor requireth any ſuch ſupply as this doth, to make the ſentence entire. And *though*,(for ſo the particle is frequently uſed,Joſh.17.18.Pſal.23.4. ch.12.1.)or,*For though*,(for one particle ſometime includes two:ſee on ch.18.5.) *Damaſcus* be *the head of Syria, and Rezin the head of Damaſcus.Yet*(ſo is the copulative oft taken, ch. 8.9. 10. & 17.6.& 49.5.)*within ſixty and five years ſhall Ephraim be broken,* —— *and Samaria with her head,Remaliahs ſon*,ſhall likewiſe be broken: as if he had ſaid,although the houſe of Iſrael carrie it ſelf ſo high,relying on their confederacy with Rezin,who being King of Damaſcus,the head city of Syria,&by reaſon thereof,hath the greateſt part of that country at command; yet that ſhall not hinder, but that within the term of time here deſigned,the State of Iſrael ſhall be diſſolved,and Remaliahs ſon ſhortly ruined. And this I ſuppoſe to be the genuine, ſence of the place.See v. 9.

and within threeſcore and five years ſhall Ephraim be broken,that it be not a people] Concerning this prediction, and the ſtint of time mentioned in it, there is no ſmall difficulty. Since that, from the time of this Prophecy,about the third or fourth of Ahaz,as was formerly ſhewed; (ſee on v. 1.) unto the time that the ten tribes by Salmaneſer king of Aſſyria were removed out of their native ſoyl, and tranſported into other parts of his Dominions; nor had now any ſetled State, which was in the ſixth year of Hezekiah,2King 18.9, 10,cannot be above twenty three,or twenty four years at moſt;yea, there want not, that reduce them to a far narrower compaſs, to the ſpace of *eleaven years*, two of Pekah, ch. 8. 4. and nine of Hoſhea. 2 King.17.6. which difference we ſhall not now ſtand to reconcile, becauſe it concerneth not this place. This knot ſome finding not how how to untye,fall to cut it aſunder. And pretending the original copies to be corrupted, would have *ſix* read for *ſixty*;as if the Prophet had ſaid, *within ſix, and five*,(that is, *eleven*)*years* : ſhall *Ephraim be broken from being a people*: and juſt ſo many, ſay they,are reckoned from the time of this Prophecy,unto the ruine of Samaria, 2 King.17.6. But this, becauſe it ſeemeth over-bold with the text, and introduceth a ſtrange and unuſual kind of computation, we let paſs. The moſt generally received ſolution, given both by Jewiſh Doctors,and Chriſtian Writers, is, that the head of this account is to be fetched, not from the time that Eſay ſpake theſe words : but from the time when this diſſolution of the Iſraelitiſh State, was by the Prophet Amos foretold. This they reckon two waies, Some make up their account by the reigns of the Kings of Judah,Amos,ſay they,propheſied in the daies of Uzziah;two years before the earthquake,Amos,1.1.which was in his reign, Zach. 14.5.And fell out, (as the Jewiſh tradition hath it,) juſt at that time, when he preſſed into the Temple to burn incenſe, and was ſmitten with the leproſie,2 Chr.26.16,20.This they preſume to have been in the twenty and ſeventh of his reign, two years before which Amos began to propheſie:to wit,in his twenty and fifth. Nor do they much ſwerve from this way of computation,who would have the number of years reckoned from that year,or the next after it,wherein Uzziah was ſo ſmitten:becauſe,ſay they, the Syrians then began (taking occaſion by the kings diſability)to make inroads on his land, 2 King. 15. 37.Though that ſeem rather to have been in Jothams reign:and,in likelihood, toward the latter end of it.But however that be;theſe agree with the former,in that, albeit they make Uzziah's irruption into the temple, two years ſooner then they : Yet both begin their computation from the ſame year,to wit,the twenty and fifth of Uzziah;and ſo caſt twenty and ſeven years of his reign(being,in all, two and fifty,2 King.15.2.)into this account;unto which,if we add his ſon Jothams ſixteen,2 King.15.33. Ahaz his ſixteen.2.King.16. 2: and ſix of Ezekiah's, (for in the ſixth of his reign was Samaria taken,and that State ruined by Salmaneſer,2King.18.10.)we have the juſt ſum of *ſixty and five years*. But againſt this computation, we have divers weighty exceptions. Firſt, there is nothing more then uncertain tradition, to aſſert the truth of that terrible earthquakes co-incidence,with that inconſiderate act of Uzziah. Secondly, it is not onely improbable,but undoubtedly untrue, that Uzziah was ſmitten with leproſie, either in twenty and fifth, or in the twenty and ſeventh year of his reign. For his ſon, and ſucceſſour Jotham,was twenty and five years old at his fathers deceaſe,2 Chr. 27.1. and was conſequently born in the twenty and ſeventh of his reign,which ſhould be the very ſame year that he became a leper, according to the one;two years after that ſad occurrent, according to the other. Neither of which is agreeable to truth : The ſacred ſtory informing us,that Jotham was not either unborn,or an infant, when his father was ſo ſmitten: but of thoſe years that he was able, both to mannage the private affairs of the royal family, and to ſway the State. For ſo it is ſaid, that his father being ſequeſtred upon that occaſion,Jotham his ſon, was *over the houſe,judging the people of the land*,2 King.15.5.Laſtly, it is objected,that Amos his prophecy,which is made the head of this account,was as well in Jereboams,as in Uzziah's reign,whereas the year of Uzziah, which is here fixed on, was ſome ſpace of time, after Jereboams deceaſe. For Uzziah began to reign in Jereboams twenty and ſeventh year, 2 King.15.1.and Jeroboam reigning but fourty and one.2 King,14. 23.His laſt muſt fall in with the fourteenth of Uzziah's, ſome ten, or eleven ſhort of Uzziah's twenty fifth, the firſt year of their account.Others therefore to ſhun theſe difficulties,make their reckoning by the reigns of the King of Iſrael, and carry up their account to the ſeventeenth,,or eighteenth of Jeroboam. From whoſe reign, taking either twenty and four years:and ſo not regarding the reigns of Zachery,and Shallum, his next ſucceſſors, that made vp but ſeven moneths between them,2 King,15. 8,13. or twenty and three years,reckoning one year for them:and thereunto adding Menahems ten years,2 King.15.17.Pekahiahs two years, 2 King,15.23.Pekahs twenty, 2 King 15 .27 . : and Hoſheahs nine, 2 King . 17.6 they make the ſum , with out any overplus , compleat. But we meet in Scripture again with that which diſturbs alſo this courſe of account:For we read there, that Zachery, Jeroboams ſon,began his reign in the thirty and eight year of Uzziah,2 King. 15.8.Now his fathers laſt falling in with the fourteenth of Uzziah: there muſt of neceſſity be an interual of, at leaſt two, or three and twenty years, between the deceaſe of the father, and the ſhort reign of the ſon;ſuppoſed to have fallen out by the infancy of the ſon,at his fathers deceaſe : neglected therefore, and not regarded, while others governed, until that comming to ſome maturity of years. he gat the reins into his hand,but held them not long,Now theſe years,taken in,will make the product ariſe far above the ſum, mentioned here in the text.Nor doth it add any ſtrength,therefore , to either of theſe computations,to tell us,as ſome of prime note do, and that very confidently, though without any colour or ground for it; that this number of years was formerly defined by Amos, and paſſing by tradition, from one to another, was common in mens mouths, and therefore mentioned thus by the Prophet: nor what ſome other obſerve, that in Scripture computations are ſometime made, not from the time of any matter in preſent diſcourſe, but from ſome other fore-paſt: and not there, or then, at all mentioned, To which purpoſe they produce that of Abſolom, who haveing obtained liberty of acceſs to Court again, is ſaid, *after forty years*, to have entred into a conſpiracy, 2 Sam, 15.7. which years are not to be reckoned, either from his return from exilment, or his repair again to Court, but from ſome other remarkable tearm of time, no more expreſſed, then this in the text. For as the former is a meer preſumption, ſo this latter, is but a miſapplication of matters incomplient; the tenour of the ſpeech, running far diverſly, in the one, and the other. *At the end of forty years*, ſuch a thing was done ſaith the one: and yet *ſixty and five years*, and ſuch a thing ſhall be done, ſaith the other. But all theſe difficulties may be eaſily cut off, if we underſtand the words, as one would have them; not to intend any ſet ſtint of the ſtanding, or fall of the State: but of the time onely, at which the fall of it was fore-told: for on this wiſe he gives us the ſenſe of them. *Samaria ſhall fall, as was ſixty and five years ago fore-told by Amos*. Which being preſumed to be the mind of the Prophet, the account may ſoon be made up. For begin we at the ſixth year of Uzziah, concurring with the thirty and third of Jeroboam; there will remain fourty and ſix of Uzziah's reign; unto which, adding the ſixteen of Jothams, and the three firſt of Ahaz's: we have what we deſire. But this Authour muſt firſt ſhew us how this notion of his can be made up, by any grammatical conſtruction out of the words of the text; which indeed he doth not, nor can it be done. Thus then having conſidered the computations of thoſe who fetch the head of the account backward, from before the time of Eſay's delivery of this prophecy; and either ending it, ſome ſpace of time after, or ſetting no period or ſtint of it at all. We do not meet with, in them any ſatiſfactory ſolution of the doubt, concerning it, moved. And undoubtedly the words ſeem evidently to carry it on entire to the future. Now, as in the former, the main queſtion was concerning the head of the reckoning; ſo the difference here is moſt about the other tearm, the end of it. The moſt ſuppoſe it, to end at the taking of Samaria by Salmaneſer the king of Aſſyria, in the ninth year of Hoſheahs reign: and the ſixth of Ezekiahs, 2 King. 18.9, 10. But that account falling, (as hath been ſhewed) at leaſt forty years ſhort; ſince that, taking the riſe of it from Ahaz his firſt; (which is earlier, in likelihood, by two, or three year, more then ſhould be,) and adding to his ſixteen, 2 King. 17, 1, 2. Ezekiahs ſix; the moſt that can be produced, is but twenty two years; forty and three ſhort of ſixty five. To ſalve this, ſome take hold of the Hebrew, that it is not ſaid, *Yet*, barely; as Jon. 3.4. *Yet forty dayes, and Nineveh ſhall be deſtroyed*; but word for word, as Jer. 28.3. *in yet*, that is, *within ſixty and five year*, &c. which is truly accompliſhed, if at any time within that compaſs, though never ſo many years before the expiration thereof, it be fulfilled. And this is true indeed. But neither is God wont to ſet ſuch large ſtints of time, concerning matters to be concluded within a far ſtraiter compaſs; and much leſs to cut out computations ſo preciſely, not in ſome one; whole, and entire; but in broken numbers, as here, *ſixty and five*, where an exact account is not punctually intended. Nor had it been agreeable to what God himſelf, and the Prophet here in propounded; to wit, the encouraging of Ahaz againſt the fear of theſe his enemies, to enlarg the limit of their appointed fall, in the acquainting of him with it; ſo far beyond the ſet point of time, in Gods ſecret purpoſe aſſigned thereunto. It had been far greater matter of encouragement to him, to tell him, that within ſome *twenty five*, then within *ſixty five* year, Ephraim ſhould ceaſe to be a State. This courſe therefore of ſalving the account of thoſe, that reckon from Ahaz his, though firſt, to Hoſheahs laſt, carrying little colour of probability with it: ſome try to help it another way, of as little likelihood as the former. The ſum, ſay they, here mentioned; is the tearm that God, by his Prophet, prefixed for continuance of that State, but for the exceſs of their ſins, God haſtned their overthrow, and cut the ſum a great deal ſhorter; brought it down, from *ſixty five*, to *twenty five*, or ſomewhat lower. It is true indeed, that in Scripture we find reverſions of Gods, both promiſes and menaces, upon mans worſe, or better carriages; and himſelf acquaints us with his courſes, either way, in that kinde, Jer. 18.7, 10. But that God hath, at any time, cut ſhort any preciſe term of time, peremptorily ſet, for the execution of a judgment, I ſuppoſe no example can be produced: and there is little reaſon to admit that here, which we have no preſident of elſewhere. In the laſt place therefore, ſome late writers conclude this account, not at Salmaneſers ſurpriſal of Samaria, and deportation of the main body of the ten tribes: but at a far later, utter removal of them by Eſarhaddon; who ſucceeded Senacherib his father, in the kingdome of Aſſyria, ch. 37. 38. This they gather from Ezr. 4.2. where thoſe, whom the Jews upon their return from Babylon, found inhabiting in thoſe parts, affirm that they were brought thither by Eſar-haddon, and had continued there ever ſince. That which they deem to have been done, when that king of Aſſyria, by his Captains invading Judah, took Manaſſes priſoner, whome he kept ſome ſpace of time alſo, in bonds, at Babel, 2 Chro, 33.11. and withal ſwept away the remainder of thoſe that Salmaneſer had left; in the room whereof he placed thoſe mentioned in Ezra. From the third then, or fourth of Ahas, at what time this was by Eſay delivered, (of which, ſee on ver. 1.) unto the twenty and third, or fourth year of Manaſſes, about which time he is preſumed to have been captived, and the reſidue of the ten tribes taken away; taking in the latter twelve, or thirteen, of Ahaz his reign, and the twenty nine of Ezekiahs, 2 Chr. 29.1. the whole product will be, juſt *ſixty and five* years. And this ſeems the moſt probable computation of this ſum, and expoſition of the place.

ſhall Ephraim be broken] As ch. 14.25. Or, *deſtroyed*, as Jer. 48.4. Or, *broken in pieces*: as Jer. 50.2.

that it be not a people] Heb. *from a people*, or from being *a people*, Jer. 33.10. & 48.42. So ch. 17.2.

V.9. *And the head of Ephraim* is *Samaria: and the head of Samaria*, is *Remaliahs ſon*] Or as others. *And the head of Ephraim* ſhall be *Samaria: and the head of Samaria* ſhall *Remaliahs ſon* be, : as before of Damaſcus, and Rezin, verſ. 8. Samaria ſhall continue ſtill, the head city of Pekahs kingdome; and Pekah for that ſhort time that he hath to reign, and live, the king of it, and not of Jeruſalem, which he ſhall have no power to diſpoſe of. Howbeit, ſome would rather knit theſe words with the verſe next before-going: and render them together, thus, *For the head of Syria, Damaſcus, and the head of Damaſcus, Rezin*; ſhall be broken in pieces: which is ſupplyed from the next branch (*Then after ſixty and five years ſhall Ephraim be broken from* being *a people*; together with *the head of Ephraim, Samaria, and the head of Samaria Remaliahs ſon*. To which purpoſe, alſo ſome of the Jewiſh Doctors, do in the former verſe, the latter clauſe, inſert, *Aram*, with *Ephraim*; reading the words, *Aram, And Ephraim ſhall be broken in pieces*. Elſe, ſay they, nothing ſhould here be ſpoken, of the evil that ſhould befall Rezin, and Syria, whereas the fall of both kingdomes are uſually joyned together in this prophecy, chap. 8.4. & 17.3. See verſ. 16. But theſe readings make over-bold with the text: and diſmember it over much. I rather therefore chooſe to adhere to that reading, which was pointed to, on ver. 8. *And both the head of Ephraim, Samaria, and the head of Samaria, Remaliahs ſon*. ſhall likewiſe be broken. This onely in the end, being ſupplyed from the former verſe. Then which manner of ſupply, nothing is more common in Scripture, Gen. 1.16. 2 Chr. 10.11. Job 3. 20, 23. & 9.14. & 14.5. & 16.21. & 24.19.

If ye will not believe, ſurely ye ſhall not be eſtabliſhed] If ye will not give credit to this meſſage which I bring you from God, and reſt on his gracious promiſes, whereby he engageth himſelf to you, if ye will rely on him, and not ſeek out to the Aſſyrians for aid and ſupport. to fruſtrate all the deſigns and attempts of theſe your adverſaries, whom you ſtand ſo much in fear of; and to protect you againſt them; ye will never proſper, nor be firmly ſetled, either in your State, or in your minds. It comes home to that, and drives to the ſame end, which that of Jehoſhaphat, to his people, doth, 2 Chron. 20.20. *Truſt on the Lord, ſo ſhall ye be eſtabliſhed: truſt to his Prophets, ſo ſhall ye proſper*. The ſame thing, in effect, is in both places intended: the onely difference is, that it is propounded negatively, as by way of commination, in the one, with an intimation of ſome doubt made, not undeſervedly, of what they would do: it is laid down affirmatively, as by way of confident and comfortable aſſurance, in the other: and as with ſome hopeful expectation of that to be done by them, that was required of them. There is in either place an elegancy in the ſound of the words, which our Engliſh cannot expreſs. Some other readings there are here. to paſs by ſuch as have no footing in the words of the text: ſome render them thus: *if ye believe not me, nor are ye faithful to God*, according to that, Luk. 20.16. Others, *Do ye not believe?* it is *becauſe ye are not eſtabliſhed*, but continue ſtill in your diffident fear and diſtruſt. Others laſtly, *Do you not beleive, becauſe you are not confirmed?* Becauſe that which I tell you, is not by ſome ſign confirmed to you? And ſo they ſuppoſe, way is made for the ſubſequent ſign. But the reading we have, ſeems moſt plain and proper, and to flow moſt naturally from the text.

ſurely] So is the particle here found, oft uſed, Gen. 3.1. Exod. 3.12. chap. 5.7. Some ſuppoſe an ellipſis, in ſuch uſe of it; as if it were entire: truth it is, *that* it ſhall ſo be, or not be. Howbeit, we need not conceive ſuch a defect here, or make ſuch a ſupply, as ſome would enforce, as if it were of neceſſity thus to be read, it is a ſign *that ye ſhall not be eſtabliſhed*. Since that the particle is oft uſed, as a note of aſſeveration, where the word, *ſign*, admitted, will make no good ſence: as Pſal. 44.22. Job 8.6. & 20.20. & 28. 1.

V.10. *Moreover, the Lord ſpake again unto Ahaz, ſaying*] The Prophet, by Gods appointment, proceeds fruther to confirm Ahaz, whom he perceived ſtill to ſtagger, and doubt of what he had ſaid to him, by making him offer of a ſign.

Moreover] Heb. *And*. as chap. 5.16. and ſo rather, then *therefore*, as ſome. Which though elſewhere it doth not amiſs, as Neh. 2.20. & 5. 2. yet fitteth not here.

the Lord] God himſelf, ſay ſome, immediately. For, when, Ahaz, ſay they, ſtood mute, and returned no anſwer to the Prophet, by his ſilence bewraying his diſtruſt, and incredulity of what the Prophet had delivered; the better to encourage and confirm him, God himſelf undertakes him,as he did ſometime,Job.38.1.But the whole tenour of the context enſuing,ſhews the contrary,to wit,that God ſpake unto him ſtill by the Prophet.

ſpake again]Heb. *added to ſpeak.* An uſual Hebraiſm ; of which ſee ch.1.5.& 8.5. Yet ſome would place an emphaſis in it, as implying, that though Ahaz continued in his wonted impiety and infidelity;yet God perſiſted in mercy and goodneſs to him.

V.11. *Ask thee a ſign of the Lord thy God*]For the further confirmation of thy faith, and aſſurance of the truth of the word from him,told thee by me.

Ask thee] An uſual and elegant redundancy of phraſe,or manner of ſpeech, in moſt languages: it is in Scripture very rife,Gen.12.1 1 Chr.21.10. yet it is here deemed to have ſome weight to *thee*, or,*for thee*,that is,for thy behoof,for thy good,as Gen,13.11.1 Sam 13.2.1 King.3.5.2 King.4.3.

a ſign]Somewhat to be done, not ordinarily,unuſual:ſuch as God is oft wont to annex to his promiſes, or threats, either to ſtrengthen mans infirmity concerning the one;or to meet with his obſtinacy concerning the other.See Judg.6.30,40.chap. 37.30.&38.7, 8 Jer.19.1,10.and 27.2.& 51.63.

of the Lord]Heb.*from with Jehovah*,or,*from Jehovah* as Jer.11.1. From him, whoſe word it is;and who by ſuch means is alone able to give further aſſurance of it

thy God]Whoſe people thou art king of,and whom thou profeſſeſt to ſerve,and oughteſt ſo to do,For the Scripture oft ſpeaks of things according to what ſhould be done; though it be not ever done accordingly,(ſo Prov.16.13,& 22.11.& 28.23.)or,according to what men do profeſs though their practice concur not; with their Profeſſion.chap.48.2.& 58.2.

ask it either in the depth,or in the height above]God putteth him to his choice,for what ſign he will have, a great favor, and honour: had this wicked wretch had grace to make a right uſe of it.So did he ſometime alſo with Hezekiah, 2 King.20.8,9,10.

ask in the depth]Heb.*make deep petition*,or,*go deep in asking*.So the moſt, agreeing in ſence ; but differing in Grammar. For ſome of them would have the word *of asking*,here, a noun;and to ſignifie a *petition*,or,*requeſt.* So it ſhould be,*make deep requeſt*,as chap, 30.6. *they have made deep revolt*:but becauſe no noun ſo ſignifying,is found of that form:others will have it a verb;and the moſt of them, an infinitive. So it ſhould be,*make deep to ask*:as Jer.49.5,30. *make deep to dwel.* But then there muſt be a ſupply underſtood,at leaſt, of a particle in this latter place , and ſo in moſt,if not all, where the like phraſe is found. But ſome,and ſo the Iewiſh Doctors, an imparative; which though ſome of thoſe that mention it,reject,and the places by the Rabbines alleadged for it,are not ſo fit, Yet is it moſt conſonant to the uſual phraſe of the language, where both verbs ſo compoſed without that particle,are wont to be of the ſame mould.So Hoſ.9.9.*they have made deep,have corrupted*:for, *they have deeply corrupted*:and ſo here,*make deep ask*,for,*ask deep*.In like manner are the Hebrew Doctors divided; ſome going the one way, and ſome the other,about that, Pſal.51. 2.*multiply* to *waſh*,or,*multiply waſh me*,for *waſh me oft*,or,*much*,over and over,again and again;as if he could never be waſhed enough. The ſimple ſenſe,of this clauſe, then,is no more then *ask deep.* Howbeit,many both of the Greek, and Latine Interpreters,whom, ſome later ones alſo adhere to,render the word more largely,*make deep*,(to wit,the ſign,that you would have)*to hell*, or, *to the grave*, to the depth of the earth ; make it as deep as the earth,or hell it ſelf is,Jer.31.37. (of the word, and its ſignification, having its name of *asking*, or, *craving*, becauſe it is never ſatisfied, Prov. 30. 15, 16, ſee on ch. 5. 14.)and this they labour from the next clauſe to confirm, where it is ſaid, *make it high*,or, *lift it up a loft*; that is,ſay they, fetch it from heaven,unto which ſomewhat ſhould be here correſpondent;but of that there is no neceſſity:and,as the word is diverſe from that, that ſignifies *a ſuit*,ſo it is,as much,if not more, diſcrepant from that which ſignifies the *grave*,or,*hell*.

or in the height above]Heb. *make high*, or, *heighten*, or *lift up aloft* that is,as by inſtances the Jewiſh Doctors illuſtrate it, ask ſome ſign,below:as,the moving, or cleaving of the earth,Numb.16.30. 32.1 Sam.14,15.or,ſome ſign above, as the eclipſing of the light of the Sun,or the like,Joel.2.30,31.Luk. 21.25.The meaning may be ſimply this,let the ſign that thou askeſt,be high,or low,a matter of greater or meaner concernment,ſuch an one,as thy ſelf pleaſeſt:God gives thee thy choyce.

V.12.*But Ahaz ſaid*]Heb.*And*.As ch.5.12,25.

I will not ask]To wit,any ſign,one, or other.And he refuſeth to ask a ſign;not out of any reverent and religious reſpect to God, as loath to tempt him,or ſtint him, like thoſe in the Wilderneſs,Pſal. 78.41.though he made that his pretence, but out of diffidence and diſtruſt ; either becauſe he believed nothing of that the Prophet ſpake;but that all was vain,and frivolous;or, becauſe he was reſolved to go on another way, then the Prophet adviſed, to ſeek help from the Aſſyrian, and not to rely upon God, from whom therefore to ask a ſign, would be to no purpoſe, See 2 King. 16. 17.

neither will I tempt the Lord]Some would have the words rendered,*I will not exalt the Lord*,as if he ſhould ſay, that he would not do the Lord ſo much honour,as to give glory to him,by craving a ſign of him. But albeit, a word of ſound and letters ſomewhat neer this ſignifies,*to lift up an enſign*; yet is this word and this form,no where found ſo uſed : but the ſame word is uſed in the like ſenſe,though in the better part,and on the like occaſion by Gideon,*I will try*,or *prove*,or,*let me try*,or *prove,this once*,Judg.6.30 nor is it to be imagined,that Ahaz,ſhould ſpeak ſo blaſphemouſly to the Prophet:but it was rather ſpoken by him hypocritically,as reſpecting that Prohibition, Deut.6.17.(alleadged alſo by our Saviour, to the Tempter,tempting him to tempt God,Matth.4.7.Luk. 4. 12.)*Thou ſhalt not tempt the Lord thy God*:as if a man ſhould,or could tempt God,by doing that which he is enjoyned, or invited by God himſelf to do. And they therefore alſo ſeem to ſtrain here too far, who expound Ahaz his words, as if he ſhould ſay, that he intended not to try what God would do for him in the preſent war,and in the danger thence imminent,but take ſuch courſe, as he deemed', would moſt conduce to his own ſafety and indempnity. As alſo thoſe do,who ſurmiſe that therefore Ahaz ſhould not ſay,*the Lord my God*, as the Prophet had before ſaid.*The Lord thy God*,v.11 but *the Lord*,onely,as refuſing to own him, as his God:for although it be true, that for ſuch trial, the word is ſometime uſed, 1 Sam.17.40. Dan.1.12,14.nor much otherwiſe in that,Judg.6. 39. and that Ahaz was a wicked man,and one that in heart was wholly departed from his God,having reſolved to rely on an arm of fleſh,Jer. 17.5.yet, it is not likely, that he was as yet grown up unto ſuch an height of profeſſed impiety, as openly to renounce God,and dependance upon him.

V.13,*And he ſaid*]Or. *Then.* (as ch.6.5.)*ſaid he*,to wit, the Prophet.

Hear ye now,O houſe of David] This compellation the Prophet uſeth,as a preface,to ſtirr up,not the King alone,but the reſt of them then preſent, to attend unto that, as a matter of no ſmall concernment,which he was to ſpeak to them,See the like,ch.28.14.23.& 48. 1.

O houſe of David]Some ask here,why he ſaith, *O houſe of David*, rather then,*O Ahaz*,when as he intended him only? To which,ſome of the Iewiſh Doctors anſwer,That it was done in way of diſgrace and reproach to the King, as one unworthy to be named ; as Saul to Ahimelech,*Here,now,O ſon of Abitub*! 2 Sam. 22. 12. and Moſes to Corah,and his aſſociates,*Hear,now,O ſons of Levi*,Numb, 16.8. But the Prophet doth not direct his ſpeech unto Ahaz alone; but to the reſt of his family,together with him,as faulty alſo in the ſame kind with him.And the verb therefore is plural, though the noun be ſingular,becauſe taken collectively,as ch.2.5.Howbeit,true it is,that in way of reproach,the Prophet ſeems ſo to tearm them,as much degenerating from him, of whoſe family they profeſſed themſelves to be, and eſteemed it no ſmall grace and glory to them. So ch. 48. 1,2. Matth.3.9.Joh.8.33,37,39.And ſo Saul to his followers,*Hear,now,O ſons of Jemini,will the ſon of Jeſſe give you lands*, &c. *that ye conſpire with him againſt me.* He calls him in ſcorn the ſone of Jeſſe, as a man of mean birth ; them by way of reproach, the ſons of Jemini , Benjamites, (ch. 9. 1.) as forgetting their own family, and taking part with one, that ſought to deveſt it of its royalty. See v.4,.

It is a ſmall thing for you to weary men,but will ye weary my God alſo] The crime he chargeth them with, is their wearying and grieving, not ſo much Gods Miniſters and Meſſengers, as God himſelf, whome they ſerve,and by whom they are ſent,in refuſing to rely on him,and accept of his gracious offers, and chooſing rather to ſeek after, and rely on other means, for their ſafety. See v. 4.8.

It is a ſmall thing]Some would have it read by way of enunciation:*This* is *a ſmall thing*.But the particle prefixed,is conſtantly an interrogative,in this manner of ſpeech,as Gen.30.15.Numb.16.9.13. Joſh.22.17.Ezek.16.20.& 34.18. and it is a form of ſpeech uſually ſavouring of much indignation and exprobration,with inference of ſome further and greater,than former, or ordinary guilt ;as by view of the place pointed to,may appear.

to weary men]To *vex*,and *moleſt*, (as Job 4. 2.*ſhall we not grieve*, or *be troubleſome to thee* (*men*; either in generall, and thoſe whom by your tyrannies and violences, you wrong and oppreſſe : or rather, more ſpecially Gods Prophets,whom ye ſet light by,and give no credit to : but repute as vain pratlers, and buſie bodies, that feed you with fancies and fables,2 King.9.11.2 Chr.25.16. Ier.5.13. wherein the crime would be the leſs heynous, did it reach no further then their own perſons, as they are men, and did it not rebound to God himſelf,1 Sam.2.25.as it doth,Exod.10.7. Num. 16.11.1 Sam.8.7. Ier.5.12.Luk.10.16.Joh.3.20.1 Theſſ.4.8.

but will ye] Or, *but that ye will.* Making it one continued ſentence.

weary God]In diſtruſting him,and refuſing to rely on him. Or, as ſome, in reputing him unable to do what he promiſeth, and undertakes to effect. So they ſuppoſe the word ſometime to ſignifie, as Gen.19.11. *they could not*,or,*were not able to find the door*;and ch.1. 14.*I cannot*,or,*am not able to bear*:and ſo here, *to make God impotent*, or,unable to do ought;as men are wont to be, when they are tired, and ſpent, which God never is,ch. 40. 28, 29. The ſenſe is good, and ſound ; (for ſuch conceit of God, is one uſual ground of diſtruſt,Pſal.78.19.20.22.Rom.4.20,21.) but the conſtruction is too coact.

my God] Whome in ſpecial manner, and office, I belong unto, as 1 King. 17.1. & 18.10,15. Rom. 1.8.9. in regard whereof alſo, the wrong done, in diſregarding the meſſage that I now bring thee from him, reflects upon him, and doth chiefly reſpect him, being not my meſſage, but his, 2 Cor. 5.20. & 13.3. 1 Theſſ. 2. 13. Yet ſome obſerve, that he ſaith not now, as before *thy God*, ver. 11. but *my God*, becauſe he had ſeemed not to own him, himſelf, v. 12. But of that ſee there.

V. 14, *Therefore the Lord himſelf ſhall give you a ſign*] Though by your refuſal of Gods gracious offer, you make your ſelfe utterly unworthy of any ſuch favour to be ſhewed you; yet will God vouchſafe, of his own free accord, to afford you a ſign.

Therefore] Or, *Notwithſtanding*, rather, Notwithſtanding your wearying of God, and being ſo troubleſome to him by your croſs, perverſe, and diſtruſtful carriage (yet will he do this for you. The particle here uſed, is, as well a diſcretive, as a cauſative; and it is ſo found uſed, ch. 30.18. Jer. 16.14. & 30,16. Ezek. 39.25. Hoſ. 2.14. which being not obſerved in ſome of thoſe places, hath enforced the Expoſitors to introduce harſh and needleſs trajections, and bred much difficulty in the text.

the Lord] Of this name, (for it is not *Jehovah*; but *Adonai*, which the Jews commonly read in the room of that, (ſee on ch. 6.1.

himſelf] Not by himſelf, as ſome; (for he doth it here by the Prophet) but of himſelf, of his own accord, unasked: as ch. 65.1. For they mind not the uſe of the language, that tranſlate the pronoun here, *this*, as if the ſence were, *The Lord will give you this for a ſign.*

ſhall give] Or, *will give*. The better, and fitter to expreſs Gods own ſpontaneous act; as *The Lord will give ſtrength*, and *The Lord will bleſs his people with peace*, Pſal 29.11.

give] Not *exhibite*: as ſome would have it: to wit, hereafter: but *ſet*: for ſo in Scripture, *to give a ſign*, is *to aſſign*, or, *ſet a ſign*, Exod. 13.2. Joſh. 2.12. So Matth. 12.39, *No other ſign ſhall be given* them, (that is, ſet, or aſſigned them *ſave the ſign of the Prophet Jonas*. See the note on the place, being a place much miſtaken by many.

you] Not thoſe to come, their poſterity, in whoſe dayes the ſign here mentioned, was to be exhibited, as ſome ſtrain it; but thoſe to whom he then ſpake. Nor need we reſtrain it to the better ſort of that people. (with ſome other,) whereof ſome, at leaſt, might be among the reſt there, for the promiſe of the Meſſias was made to the whole body of that people, Rom. 9.4. and the Prophet here ſpeaks to none other, then thoſe, whome in the former words he tartly taxed.

a ſign] *A ſign* indeed: a ſign of ſigns: ſuch a ſign, as never was before it, or ſince, *A ſign*, both *from above*, and *from beneath*, wherein heaven and earth, God and man, were conjoyned in one, Joh. 1.14. Phil. 2.6. 7. But here is a queſtion moved, how this miraculous birth, being a matter to fall out many years, yea, ages after, could conduce as a ſign unto thoſe that then lived, concerning the deliverance of them, and their head city, from the ſurprizal of thoſe two kings that were coming with joynt forces againſt them, and it. Unto which we anſwer.

2. That Things not preſent onely, or paſt, but long after to enſue, are ſometime given for ſigns: and are not ſeldome of much force, & efficacy to raiſ mens minds to an hopeful expectation of ſuch events, as are thereby enſured So Exod. 3.12. This is by God given, or ſet unto Moſes, for a ſign to aſſure him of the delivery of the people of Iſrael out of Egypt, by him: that after their coming out from thence they ſhould ſerve God upon that mountain, on which God then ſpake to him: which yet was not to be, until the deliverance was effected. So chap. 37.30. It was aſſigned to Ezekiah and his people, for a ſign of their deliverance, and indemnity from Sennacherib, that they ſhould for one year eat of that which came up of it ſelf; and another year on that which ſprang from it, and the third year have free liberty to ſow, and plant, reap, and pluck without diſturbance, or interruption, at pleaſure. All which was not to be, untill after the departure of him, upon the deſtruction of his forces, when their delivery was now over. So the ſtones that Jeremiah was willed to take, and hide in Pharoahs brick-kiln, at Tahpanhes among the clay, for Nebuchadnezar to ſpread his pavilion over, when he ſhould ſurprize Egypt, Jer, 43,9,10, was to be a ſign to thoſe perfidious Jews, who had fled into Egypt (though the event were not yet in being nor to take effect till ſome time after) of that dreadful judgment, by the Prophet then denounced, both againſt Egypt and them. For it was not ſo much the diſpoſing of them there, as the Chaldean king, pitching of his Pavilion in that place. that was to confirm the truth of that Prophecy, whether they lived; in whoſe ſight thoſe were there laid, to ſee it, or no. To which we may add, that other ſtone and the book with it, caſt into the midſt of the river Euphrates at Babylon, thereby to aſſure Gods people, in captivity, there; yea and thoſe that were to come thither after them: of their delivery thence, by; and upon the deſtruction of Babilon, by that typified, but foretold, and ſo prefigured to give aſſurance of deliverance thereby unto them; whome it had been but cold comfort to, had they been to periſh likewiſe, together with it. Jer. 51.63, 64. Nor was the ſtone and book caſt into the river ſo much, as the irrecoverable downfal of Babel, therein deſigned, that which was to give the Jewiſh captives aſſurance of ſuch deliverance, as was promiſed them in that book. And yet were many years to paſs over their heads, yea, and multitudes of them, (whereof no ſmall number alſo, not yet captived) in continuance of time, worn out, and laid up in their graves, before that ruine of the Chaldean eſtate, the future ſign of that their freedom.

2. The ground & end of the ſign given, or aſſigned here, is to be obſerved. The ground was Ahaz his diſtruſt of Gods power, as doubting, whether he were able to do that which the Prophet would have him to believe, and rely on him for, to wit, to protect, and ſafe-guard him and his ſtate, againſt two ſuch potent adverſaries, without aſſiſtance of ſome forreign forces. The end is to aſſure Ahaz, that God can do as much, yea, and much more then this amounts to; he can do things more incredible, more impoſſible then this. This was no more then God, at divers times; had formerly done, as ſtories ſhew, Gen. 14.9,15,16. Joſh, 10.5,10. 2 King 10.4. 2 Chron. 14.9,11. 12. & 20.1,25. But the ſign here propounded, was of ſuch a thing as never the like was, either before or ſince, *the birth of a Virgin.* So that is, as if he had ſaid unto Ahaz. Thou doubteſt whether God can deliver thee from the forces of theſe two kings, without help of ſome other humane aids. I ſhall tell thee of a far greater, and more unlikely matter, that he both can do, and wil do, he can, and wil, cauſe a Virgin to be conceived, and delivered of a child, without the knowledg, or help of man.

3. It is the uſual manner of the Prophets, in their prophecies and predictions of reſtitutions; or deliverances of Gods people, to make mention of the Meſſias, and to point unto him on whome all thoſe promiſes of ſpecial mercies and favours, made to that people were founded; and for whoſe ſake deliverances were oft afforded, even unto thoſe, who were altogether unworthy of them. In regard whereof, it is not without ſome good probability, deemed by ſome, that the Prophet, therefore, inſtead of ſetting Ahaz any other ſign, directeth him unto the Meſſias (whoſe miraculous birth, was the moſt ſufficient ſign that could be, both of Gods power for, and love to his people) by conſideration of him, if he had any faith at all in him, to entertain ſome hopeful aſſurance of Gods word to be made good to him, in the particular now propounded. To which may be added. that it is not unlikely, that from that prediction in Moſes, Gen. 1.15. of *the ſeed of the woman*, that ſhould *bruiſe the head of the ſerpent*, which the Jewiſh Doctors alſo expound of the Meſſias, ſome hint, in thoſe times might be had of a woman (ſo the Apoſtle alſo ſtileth the mother of our Saviour, Gal. 4. 4.) that ſhould have ſeed, or iſſue, without knowledg of man; that which ſome other propheſies alſo are, by the ancients, deemed to glance at; as Gen 49.10. Pſal. 132.11. Beſides, Dan. 2. 34. and ſo the Prophet might ſpeak unto Ahaz herein, of that which might be already received, or not unheard of, at leaſt, among them.

4. Albeit, this concerning the Meſſias be mentioned; yet another ſign ſeems to be further, withal, thereunto annexed, taken from that child of the Prophets, whom for that end he was commanded, by God, to take along with him, verſ. 3. as we ſhall hereafter ſhew on ver. 15, 16. Both of them joyntly concurring to confirm Ahaz his diſtruſtful heart, if it might have been, in that, whereof the Prophet from God, endeavoured to aſſure him.

Behold] A note of ſedulous attention, and ſerious conſideration duly, and deſervedly prefixed, before the relation and prediction of a matter ſo ſtrange, ſo far beyond, and above the courſe and power of nature, and of ſo weighty concernment; the incarnation, and birth of the Lord, and King Meſſias, the Saviour of mankind, Math. 1.22. 23. and that as pointing unto it with the finger; as John ſometime at Chriſt, now incarnate, Joh. 1. 29.36. as a thing in Gods decree and purpoſe, already preſent, and even then, to be ſeen with the eye of faith; as, of Abraham, it had been many ages before, Joh. 8.56. Of the uſe of the particle, ſee ch. 3.1.

a Virgin] So the Evangeliſt, Matt. 1.23. and ſo before him, the ancient Greek verſion received and allowed among the Jewes themſelves, and read publiquely in their Synagogues, with ſuch of them as made uſe of the greek: nor could it therefore be ſo rendered by the authours of that verſion, in favour of Jeſus, the ſon of Mary, not yet born; or of the chriſtian profeſſion, not yet in being, yet the later Jewiſh Doctors, ſince the birth of our Saviour, out of hatred to him, in whome the ſame is fulfilled, would have the word. *Almah*, here to ſignifie any young woman, whether Virgin, or other, married, or unmarried; known by man, or unknown of man; and to be a name, not of integrity; but of age, or youth only. Againſt whome, firſt, we object the notation of the word, in regard whereof it ſignifies, properly an *hidden*, a *concealed*, a reſerved one; one kept out of ordinary ſight and view. One *hidden* from man: that is, one *unknown* of man. For *to be hidden*, is *not to be known*, as 1 King. 10. 3. Secondly we reaſon from the conſtant uſe of it in the whole body of Scripture, in which it is, beſides this place, ſix times only uſed, thrice in the ſingular number, thrice in the plural. The firſt place is, Gen. 24.43. in the prayer of Abrahams ſteward, mentioning ſuch a wife, as for his young maſter he deſired; which could be no other intended by him, then a pure Virgin; ſuch an one as Rebecah is avowed to have been there, ver. 16. Though they miſtake, who ſay, it is there uſed of her for of her, another tearm more large, (See Joel. 1. 8. where it is ill tranſlated, *a Virgin*) is in that latter place uſed, but with ſuch reſtriction, as makes it equivalent unto this; which is, by the old Jewiſh Greek, there alſo rendered, as here. The ſecond place, is, Exod. 2. 8. where it is uſed of that other Mary, ſiſter to Moſes and Aaron then very young, and a Virgin, in all likelihood, all her life long. The third place, is Pſal. 68. 25. where, amidſt the holy train, *are the Virgins beating the tabers.* The uſual employment of ſuch, in their triumphant ſolemnities, Exod. 15. 20, 21. Judg. 11. 34. 1 Sam. 18. 6. A fourth, and fift place, are in the Canticles; where the *Virgins* are ſaid to *love* the Spouſes Beloved, ch. 1. 3. Nor were her aſſociates, or attendants, I ſuppoſe, preſumed to be other: and where the *Virgins* numberleſſe attending on him, are mentioned with diſtinction, from both *queens* and *concubines*, chap. 6. 8. ſuch, to wit, as thoſe that attend on the Lamb, Rev. 14. 4. The laſt place is, Prov. 30. 19. where among other things that Agur reckoneth up, as not eaſie to be diſcried: one is ſaid to be *the way of a man with a Virgin*, or *a maid*; for that is alſo, uſually, a name of integrity with us. And this is the place, that the later Jewiſh Doctors ſo much inſiſt upon, & triumph in, as if they had found where the word were uſed, for one that were no *Virgin*, no *Maid*. For vindication whereof, to let paſs the forced expoſitions of thoſe, who ſo wring the Text, as if they meant to preſs blood, or cruſh matter, rather then to fetch milk out of it: Nor to inſiſt upon thoſe two more ſpecious interpretations, that are generally moſt received of thoſe, who ſuppoſe the word to be taken, not according to the truth of the thing, but according to ſhew and ſemblance onely, or repute, and eſteem; and ſo the party there ſpoken of, to be tearmed a Maid, or Virgin: not as being ſuch indeed, but as deemed, and pretended ſo to be. Which they ſeek to confirm by what followeth, verſ. 20. of the whoriſh wife, who yet pretends to be honeſt. Or, that other, which yet many ſeem to be much taken with, of thoſe that expound it myſteriouſly, as the ſame, in effect with this of Eſay; or that, at leaſt, of Jeremie; *A woman ſhall compaſs a man*, Jer. 31. 22. But to omit that, the whole tenor of Agurs diſcourſe runs conſtantly in another ſtrain. That very addition of the adulterous ſtrumpet is ſufficient to overthrow this: For, undoubtedly, the Spirit of God would never yoke the baſe carriage of ſo vile, and abominable a creature, with that ſacred myſtery of the incarnation of the Son of God, never to be without much reverence mentioned, or minded. To leave theſe therefore to their ſeveral authors, fautors, and abetters. The place, to me, ſeems not plain onely, but very pregnant for that ſenſe of the word, which, as genuine, and general, we avow. For the ſcope of the place is clearly this, to ſhew how cloſely, and cunningly, perſons, either men or women, can carry themſelves, in contriving, and compaſſing their plots and practices, for the ſatisfying of their deſires, when they are lewdly diſpoſed. And the ſenſe, conſequently, apparent; that a *Virgin* can hardly be ſo ſtrictly watch'd, and kept, but that a man, ſo affected, will by one way or other, procure acceſs to her, and that ſo covertly, that no notice, for the preſent, ſhall be taken by any that he hath *been with her*; as of Amnon, Abſalom to Tamar, 2 Sam. 13. 20. in whoſe caſe alſo, nothing would have been ſuſpected other then well, had not the parties themſelves, by their own after-carriages, bewrayed it. And the like is added, to make the obſervation compleat, of a married woman, diſhoneſtly minded; who yet can carry on her diſloyal practices, ſo ſmoothly, and ſecretly, that no note of diſhoneſty ſhall appear with her. And thus this text cleared, and the Jewiſh Doctors onely inſtance being removed, our reaſon againſt them, as well from the conſtant uſe. as from the native ſenſe of the word, ſtands firm againſt them, that the tearm here ſignifies a woman untoucht, in Solomons phraſe, and the Apoſtles, Prov. 6. 29. 1 Cor. 7. 1. Whereunto we might further add that which puzzles them, not a little; what ſtrange matter it ſhould import, for a young woman to bear a child. And here our great Maſters in Iſrael are at a ſtand; one ſuppoſing the ſign to conſiſt herein, that the child, this young woman went with, ſhould prove a *Son*; another, this to be the ſtrangeneſſe of the matter; that this Man-child, as ſoon as ever he was born, ſhould be able to diſcern between bad meat, and good; another, that he ſhould eat butter and honey, as ſoon as he was born, inſtead of ſucking in his mothers milk. Theſe, and the like ſorry ſhifts and ſurmiſes, are they enforced to flye unto, while they ſtrive, by all means, to ſuppreſs that light, that from this Scripture flaſheth full in their faces. Howbeit ſomewhat, by the way, hath dropped from one of them, that ſeems to give an inckling of ſomewhat muttered, in his time, among them, affording teſtimony to the truth: He ſaith, ſome underſtand it of ſuch a *Maid*, or *Damoſel*, as *had not been ſeen to bear a child.* Neither doth he paſs any doom, at all, upon that their opinion: And what manner of Maid, or Damoſel, but a *Virgin*, ſhould ſuch be? As little agreement is there among them, in determining who this mother, or this child ſhould be. Some would have the woman, to be king Ahaz his wife, and the child, Ezekiah, his, and her ſon. But herein, others of their own coat, controll them; ſhewing, by juſt computation, that Ezekiah was born divers years before this prophecy was delivered: for he was five and twenty year old, at his fathers deceaſe, 2 King. 18. 2. who reigned but ſixteen in all, 2 King. 16. 2. and was born therefore before his father was King. Others of them, would have the mother to be the Prophets wife, and the child their ſon; for the Prophet, ſay they, had three ſons, having, by Gods appointment, names impoſed on them, importing ſome Prophetical matter. *Immanuel*, promiſing Gods aſſiſtance of them, againſt the Iſraelites, and the Syrians, ch. 8. 10. *Maher-ſhallal-baſ-baſh*, implying the Aſſyrians ſpeedy plundering of thoſe two people, chap. 8. 3, 4. And *Shear-jaſhub*, fore-telling the return of a reſidue, chap. 7. 3. & 10. 21. But, howſoever for the other two we make no doubt, becauſe they give us good ground from Gods word: yet for this their aſſertion, concerning ſuch a ſon of the Prophets, as ſhould be here meant, and ſo ſtiled, we have nothing from them, but their own conjectures. Againſt which, to omit what we might object, that the land of Judah is called *the land of* this *Immanuel*; as having a peculiar right to it, and dominion over it, chap. 8. 8. which will not agree to any of the Prophets iſſue, or any other private perſon: this I ſay, to let paſs; this we perſiſt to oppoſe, that neither any ſon of the King, or of the Prophet, can be the party here ſpoken of, unleſs he can be avowed to have been born of a virgin. Upon which ground alſo we deſervedly reject, what ſome of our own writers, in part, therein complying with the Jewiſh Doctors, have ſuggeſted, to wit, that this might, in ſome ſort, be ſpoken and meant of ſome child then born, whether to the King, or the Prophet, or any other, which might be a type of Chriſt. They pitch moſt upon the Prophets ſon, mentioned in the next Chapter. The Prophet, ſay they, joyned himſelf ſolemnly to a Virgin, who was alſo a Propheteſs; by her he had a child, which had a twofold name, this here foretold, and that other there expreſſed. And this child, ſo born of one being a virgin, untill the time that he was begotten on her, might be a type of him, who in a ſupereminent and miraculous manner, was to be conceived in, and born of a Virgin, ſtill continuing ſo to be. To this purpoſe they alleadg divers predictions, that were verefied, ſome lower, or meaner way in the type; but ſome other far more excellent way, fulfilled in the truth, further by that type intended. But although it be true, that in ſundry complexed prophecies, the thing propounded, or promiſed, is found exhibited, and made good in the type or ſhadow, corporally; in the truth or ſubſtance, thereby typified, or delineated, ſpiritually; as in this prophecie, is frequently ſhewed: Or, though corporally in both, yet not in the very ſelf ſame manner; but analogically, by a kind of proportion, that the one beareth with the other, of which, ſee Jer. 31. 15. Yet this cannot hold here. Firſt, becauſe it takes away the ſtrangeneſs intimated in the thing it ſelf, here propounded; and which is, by this ſuggeſtion, pretended to be the type. And ſecondly, becauſe it may juſtly be deemed to enervate the authority of the Evangeliſt Matthew, expounding the Prophets words, as ſpoken by him, of a babe to be born, not of one that had been a Virgin, until in marriage he was begotten of her; but of one, who was a Virgin, even then when ſhe was already conceived of him in her womb; as the words preciſely, both with the Evangeliſts, and with the Prophet here, import; not *a Virgin ſhall conceive*: as if the meaning were one, that is, now a Virgin, ſhall hereafter conceive: but word for word: *a Virgin ſhall go, great*, or, *be with child*: as ſpeaking of a Virgin, that ſo continuing ſhould be in that condition: of which, more anon. And as that place therefore of the Pſalmiſt, *Thou wilt not leave my ſoul*, that is, *me* (as Pſalm 3. 2. & 7. 2. & 119. 25. with 44. 25.) *to ſee corruption in the grave*, Pſalm 16. 10. may not be expounded, one way of David, though in ſome things, a type of Chriſt, and ſpeaking in the perſon of Chriſt: and another way of Chriſt himſelf: but of Chriſt onely; whoſe fleſh, though laid in the grave, yet was not there corrupted; as the Apoſtle argues, Act. 2. 25, 34. So what is ſpoken of the Meſſias, to be born of a Virgin, is not applyable in any other way, to any other; not born of a Virgin, in that manner, as he was: and as it is certain, that none ever, but he, was. And we ſhall not a little infringe and abate the force and weight of thoſe two principal, and pregnant teſtimonies, the one concerning our Saviour, his myſterious Incarnation; the other, concerning his miraculous Reſurrection: if we ſhall thus, as ſome have done with either, pick out the main pith of them, to make them applyable to any other. The Mother, therefore, of the child here mentioned, is a *Virgin*: and no other then that ever bleſſed Virgin, the Mother of the Meſſias, continuing a *Virgin*, notwithſtanding a *Mother*, Matth. 1. 18, 23. Luk. 1. 27, 35.

ſhall conceive] Heb. *great*; or, *with child*. For the word here uſed, is not a verb, as ſome, who render it, *ſhall conceive*: nor a participle, as other, who require it to be read, *conceiving*; but a verbal, ſignifying one *with child*; as it is well rendred, Exod. 21. 22. 1 Sam. 4. 19. or, one *great with child*, ch. 26. 17. Jer. 31. 8. as of other creatures, we uſe to ſay, *great with young*. Nor indeed doth the verb, whereof it comes, properly ſignifie *to conceive*: Nor is the word therefore drawn from it, rightly rendred, *conception*, Gen. 3. 16. where the words would rather be thus read, *I will greatly multiply thy pain even the pain*; or, *the pain I mean* (for the copulative is there, as oft elſewhere, exegetical) *of thy child-bearing*, or, *thy going with child*. By child-bearing underſtanding, that interval of time, between conception and birth: during which time, teeming women, as we tearm them, while they breed, and go great, are ſubject to many infirmities, and bear a continual burthen, for a great part of it, about them. And that is it, indeed, that the word here uſed, intimates; the affinity in the hebrew tongue being ſo neer, between woman going great with what ſhe bears in her womb; and an hill, or mountain ſwelling higher then the ordinary ſurface of the the earth; that in ſome Scriptures it is ſomewhat ambiguous, whether of the twain is meant, Amos 1. 13. the very ſame word in the plural form, feminine, ſignifying as well the one, as the other, Exod. 14. 2. It is therefore, word for word, as if the Prophet ſpeaking of a thing preſent, not to the eie, but to the faith, ſhould ſay, *Behold a Virgin with child; or great with child:* As the Angel to Hagar, Gen. 16. 11. *Behold, thou art with child.* Howbeit it is, though for evidence, and certainty of truth, ſo delivered, to be underſtood in the future, as the ſequel of the context ſhews, and one of the Jewiſh Doctors, well obſerveth, paralleling it with that of the Angel to Manoahs wife; *Behold, thou* ſhalt be *with child:* for ſo the words are, Judg. 13. 5. To be noted the rather, to meet with the vain cavil of thoſe of them, who tax the Evangeliſt, as warping from the Prophets words, in rendring them by the future, *Behold, a Virgin ſhall have in her womb:* as the Greek hath it; that is, as we rightly render it, *ſhall be with child,* Matt. 1. 23. And indeed, ſo would the words be here alſo rendred, *Behold, a Virgin* ſhall be *with child:* which yet is not to be underſtood, as that other place in this Prophet, *The child ſhall dye an hundred year old:* That is, he that is now a child, ſhall be an hundred year old ere he dye, chap. 65. 20. So a *Virgin* ſhall be *with child:* That is, ſhe that is now a Virgin, ſhall hereafter be with child; becauſe the nature of the bleſſing promiſed carrieth it ſo there; whereas the ſtrangeneſs of the buſineſs propounded, carries it, neceſſarily another way here: Nor may the Prophets words be otherwiſe taken, then as the Evangeliſt expounds and applies them: unleſs we will ſay, that the Prophet fore-told one thing to be done, and the Evangeliſt relateth another thing as done. Whereas the one onely reports, as exhibited, what the other had before ſaid, ſhould be. For as for that quaint deſcant of a late writer, upon the word *fulfilled,* uſed by the Evangeliſt, Matth. 1. 22. that it is a tearm of art, taken from the practiſe of picture-drawers, who having firſt made a type, or rude draught of their work intended, are wont, after, to fill it up with other materials, and with variety of colours; as if thereby were implyed, that to what the Prophet had delivered typically, the Evangeliſt had added ſomewhat; or intimated, at leaſt, that ſomething had been further added, to make up the full truth, of what was but in part fore-told. It may well ſeem ſubtile; but it is nothing ſolid: for the meaning is plain, and obvious to any weak apprehenſion, that then any prediction is ſaid to be fulfilled, when the thing is done that was foretold. I muſt crave pardon, that I have been ſomewhat prolix, in endeavouring to clear this place, containing matter of ſo great conſequence, and concernment.

and bear] Or, *bring forth:* as it is more fitly, and fully rendred, Matth. 1, 23. Heb. *and bearing:* or, *bringing forth;* as Gen. 16. 11. & 17. 19. Judg. 13. 5. Spoken, as before was obſerved, as in the preſent time, but to be underſtood, as in the places pointed to, and as all here grant, in the future. And the word *Virgin,* reacheth as well to this, as to the former. *A virgin with child;* and yet ſtill a virgin. And *a Virgin bringing forth;* and yet, for all that, ſtill a virgin. For it is not the opening of the womb by birth, but the knowledg of man onely, that procureth, or produceth any imminution of virginity. *She brought forth,* ſay the Evangeliſts of the Virgin Mary, Mat. 1. 25. Luk. 2. 7. Nor are we to give heed unto thoſe frivolous fancies, deviſed by the Patrons of Popery, to caſt ſome colour upon their prodigious dotage of Tranſubſtantiation, of the Virgin Maries miraculous delivery of our Saviour, without opening of the womb; whereas the Scripture expreſly telleth us, that therefore he was preſented in the Temple, as by vertue of a ſpecial ordinance, *holy to God;* becauſe the *male,* that by birth had *opened the womb* of her that bare him, Luk. 2. 22, 23. Nor do we therefore, as thoſe of that faction charge us, hereby any whit infringe the continued virginity, of the Mother of our *Saviour;* they rather themſelves infringe it, in denying that to be conſiſtent with pure, and entire virginity, which the Holy Ghoſt, by the Evangeliſt, affirms to have been with her. The conception of our Saviour, we read to have been extraordinary, and miraculous, Luk. 1. 35. we read no ſuch thing of his birth: That *a virgin* ſhould be *with child;* that is it wherein the miracle, principally, yea, peculiarly, doth conſiſt: being a matter, not onely beyond the ordinary courſe, but far above all power of nature. But that, being conceived of a child, ſhe ſhould, at the wonted time, when her daies were accompliſhed, be delivered of that ſhe went with, Luk. 2. 6. was agreeable to the ordinary courſe of nature: yet is joyned with the former, in relation of the miracle; becauſe, not onely a conſequent, but an evidence of it, a manifeſtation of that, to open view, that before lay hid, and might otherwiſe have been deemed, but ſome meer deluſion.

a ſon] So the Angel to Mary, *Thou ſhalt bring forth a ſon,* Luk. 1. 31. and to Joſeph likewiſe, *She ſhall bring forth a Son,* Mat. 1. 21. and accordingly it is ſaid of her, *She brought forth her firſt born Son,* Mat. 1. 25. Luk. 2. 7. not *a daughter,* but *a ſon.* Though the Meſſias came of a woman, Gal. 4. 4. yet was he to be a male, a man. A man, though of a woman; that both ſexes might have intereſt in him. For *neither is the man without the woman, nor the woman without the man, in Chriſt,* 1 Cor. 11. 11. in whom there is no difference of *male, or female,* Gal. 3. 28. But a man, more eſpecially, in regard of the eminency of the ſex, 1 Cor. 11. 7, 9. & 14. 34. 1 Tim. 2. 11, 12. and in regard of the offices he was to ſuſtain, being deſigned to be *a Prince* ch. 9. 6, 7. Luk. 1. 31, 32. *a Prieſt,* Pſalm 110. 4. Hebr. 4. 14. & 5. 6. and *a Prophet,* Deut 28. 18, 19. Acts 3. 22, 23. A *Son,* that the ſame perſon might be *the Son of God,* in regard of his humanity; who, from all eternity had been *the Son of God,* in regard of his Deity, Proverbs 8. 24, 25. Pſalm. 2. 7. Luk. 1. 35. Hebrewes 1. 5, 6, 8. and that *the Son of God,* becomming alſo, *the Son of man;* Matthew 16. 13, 16. might make thoſe who were *the ſons of men,* to become *the ſons of God;* Gal. 4. 4, 5.

and ſhall call] So the moſt, yet with ſome difference; for ſome would have the word here uſed, a verbal, or a participle; the like whereunto they ſuppoſe to have found, Exod. 5. 16. but that place is queſtionable; and theſe read the words, as running on in one continued tenor, *Behold a virgin, going with child, and bringing forth a ſon, and calling his name Immanuel,* But others, rather, conceive it to be a verb and the greater part go this way, reading it in the third perſon, *and ſhe ſhall call.* Which reading they ſtrengthen, by producing a place out of Deut. 31. 29. where the ſame word is found in the ſame form, though in a different ſignification, (the reaſon whereof, is well known to thoſe that are skilful in that language) in thoſe words, *And evil ſhall meet with you:* it being there a feminine of the third perſon, as they ſuppoſe it here to be. Howbeit others read it in the ſecond perſon, as the margent of our Bibles alſo repreſents it; *Thou ſhalt call:* Not, as if the Prophet ſpake unto Ahaz: For the word is feminine; but as directing his ſpeech unto the virgin, of whom he ſpake; *Thou,* O Virgin, *ſhalt call:* So the old Greek renders it, and the vulgar Latine; howſoever many of the ancient Greek copies are reported to have it, *They ſhall call:* which is as much in effect, according to the Hebrew idiotiſm, as if it were ſaid, *he ſhall be called.* The like whereunto, ſee chap. 60. 14. & 62. 12. and ſo divers alſo of the ancient writers, in their allegations of this place, read it. But with our marginal reading the Evangeliſt concurs; albeit, in ſome other words, he doth not preciſely follow the old Greek. And albeit the difference be not material; yet unto this latter, this may, for the further ſtrengthning of it, be added. That this our Prophet is found to have uſed the very ſame word, in the ſame form, and in the ſame ſenſe, chap. 60. 18. in thoſe words, *And thou ſhalt call thy walls ſalvation,* or *ſafety.* As alſo, that ſome of the Jewiſh Doctors (though for no good end I ſuppoſe) atteſt hereunto: affirming it to be ſpoken, in way of injunction, or cōmand, in ſuch manner, as legal precepts are wont to be conceived, Exod. 20. 5. & 23. 15. And ſo the Angell to Hagar, of the child ſhe went with, Gen. 16. 11. *Thou ſhalt call his name Iſmael;* whether way we take it, as ſpoken in way of prediction, or in way of injunction, as of her, or to her: apparent it is, that the nomination of the child is attributed to her. That which the hebrew writers obſerve, to be, according to the uſual cuſtome of their nation, with whom the mother ordinarily, named the child. And indeed we find it ſo, very frequently, in the ſacred Records. For ſo it ſeems, that Eve named her firſt born Cain, Gen. 4. 1. and his brother, Seth, Gen. 4. 25. and Jacobs two wives, are reported to have named both their own children, and their handmaids, which they reputed as their own, Gen. 29. 32, 33, 34, 35. & 30. 3, 6, 8, 11, 13, 18, 20, 21, 24. So Hannah named her ſon Samuel, 1 Sam. 1. 20. And of divers other, the like is found recorded, Gen. 38. 4, 5. 1 Chron. 4. 9. & 7. 16. But our Writers render a further reaſon hereof: The right of nomination, ſay they, is in the father: becauſe impoſition of names, in behalf of the party naming, argues a ſpecial right in the dominion, or authority over the party named; as appears in Adam, impoſing names, as on the other living creatures, by God made ſubject to him, Gen. 1. 28. & 2. 19, 20. ſo on the firſt of that other ſex, a woman, made for him, and to be aſſiſtant unto him, both as a woman, Gen. 2, 18, 23. and as his wife, Gen. 3. 16, 20. And in great perſonages, giving new names unto thoſe, whom they take into their protection, or ſervice, 2 King. 23. 34. & 24, 17. Dan. 1. 7. The prime right of denomination, Therefore, reſides in the father, as having the more principal intereſt in, and power over the child; of whoſe practice in this kind alſo, may many preſidents be produced out of Scripture: Gen. 5. 29. & 38. 3. & 41. 51, 52. 2 Sam. 12, 24, 25. 1 Chro. 7. 23. and the mothers right of nomination is from the other Parents, either conceſſiō or conſent deemed hence to appear, in that when they differ, the fathers voice carries it; as when Jacob and Rachel, upon the birth of the ſon of whom ſhe dyed, gave the child ſeveral names, that which the father impoſed, ſtood firm, Gen. 35. 18. and Zacharies hand, confirmed Elizabeths vote concerning their ſons name, Luk. 1. 60, 63. But the Virgin, ſay they, here hath the ſole, and entire power of naming her child, committed to her; becauſe there was no father on earth, either to claim it from her, or to ſhare in it with her. The Meſſias, her ſon, being, as God, without mother; as Man, without father, Heb. 7. 3. Without father, I ſay, here on earth. For God was father to Chriſt, Joh. 8. 19, 54. not as God onely, but as man alſo, Luk. 1. 35. And yet unto Joſeph his father in law, as ſome expound the word, uſed, Luk. 3. 23. in regard of his mothers, eſpouſal to him; it is ſaid by an Angel, at one time: as well as to the Virgin, his mother, at another time: *Thou ſhalt call his name Jeſus,* Matth. 1. 21. Luk. 1. 31. Yea, of Joſeph, it is ſaid expreſly, that *he called his name Jeſus,* Mat. 1. 25. and afterward indefinitely, that at the time of his circumciſion, *His name was called Jeſus, as he was named by the Angel, before he was conceived,* Luk. 2. 21. This therefore ſeems to be a nicety more ſubtile, then ſound.

call his name Immanuel] As, *call his name Jeſus*, Matth. 1. 21. and called *his name Jabez*, 1 Chro. 4. 9. That is, *call him Immanuel*: as Gen. 25. 18. *She called his name Benoni; But his father called him Benjamin*; Gave him that name: wherein queſtion may be, how this was fulfilled, when as neither the Virgin his mother, impoſed that name on him: nor was he, that we read of, commonly ſo called. Whereunto, the anſwer is ready at hand: that names, in Scripture, are oft given to perſons, or ſaid to be given them: not thereby meaning, or intending, that the perſons unto whom thoſe names are attributed, either were, or ſhould ordinarily be ſo ſtyled. But that, that which thoſe names imported, and was thereby ſignified, ſhould be ſo verified of them, or in them: that the name it ſelf might, as juſtly and deſervedly be given unto them, and uſed of them, as if it were their proper and peculiar appellation. So it is ſaid of Solomon, that David his father, called him, Jedidiah: *Becauſe the Lord loved him*: and by Nathan ſignified ſo much to him, 2 Sam. 12. 25, 26. alluded alſo to, Neh, 13. 26. Yet read we not where David, elſewhere, ſo ſtileth him: or that he was uſually, ſo called. So Jeremiah tells Paſhur, *The Lord hath not called thy name Paſhur; but Magormiſſabib*; meaning, that ſuch ſtraights and terrors, ſhould purſue, and ſurprize him, that that might juſtly be deemed his name, Jer. 20. 3. 4. So it is ſaid of Ezekiel, that the name of the reſtored City, formerly called, Jeruſalem: ſhall thenceforth be, *Jehovah-ſhammah*, Ezek. 48. 35. thereby intimating, that God ſhould, in ſo conſpicuous manner, manifeſt his preſence among his people, and his abode with them there: that the city might well be named, *the Lord is there*. Yea, ſo of Chriſt himſelf alſo; (as the moſt) the Prophet Jeremie telleth us, that this is the name whereby he ſhould be called, *Jehovah-tſidkenu*, Jer. 23. 6. & 33. 16. His meaning being not there, no more then Eſayes here, that our bleſſed Saviour ſhould be commonly known, and called by that as his proper name: but, that what that tearm imported, ſhould of him be moſt truly affirmed, and acknowledged to be fully made good in him. And the ſame is to be ſaid of the name here given: as alſo of that high, and lofty ſtile, conſiſting of ſo many eminent titles, and attributes, wherewith he is dignified, ch. 9. 6. and yet is the name, here ſpecified, given again afterward to this Virgins birth. ch. 8. 8.

Immanuel] The initial letter being loſt, or left out, (in regard of the uncertainty of the ſound of it in the Hebrew: or the difficulty of expreſſing it by any ſpecial character, in other tongues) as in *Amos*, *Obadiah*, *Jacob*, and other the like; ſo in this. Or, *Emmanuel*: according to the Greek, Matth. 1. 23. which our language is more prone to follow: as in *Eve*, *Abel*, *Moſes*, *Jeſus*, *Mary*, and others. The word ſignifies, *God with us*: as it is expreſly expounded, both by the Prophet, ch. 8. 8, 10. and by the Evangeliſt, Matth. 1. 23. A fit name for the Meſſias, and fulfilled in him; who being God, from all eternity, became one with us in time, Joh. 1. 1, 14. to bring God, and us together, whom ſin had before ſevered, Rom. 5. 10. Col. 1. 20. 1 Pet. 3. 18. and who coming as a Mediator between God and us, 1 Tim. 2. 5. became both *our ſurety* to God, ch. 53. 7. (See the note there) and *Gods ſurety* to us, Rom. 8. 32. 2 Cor. 1. 20. Heb. 7. 22. and ſo made a perfect reconcilment, between God and us, 2 Cor. 5. 19. Epheſ. 2. 14, 18. Heb. 10. 14. Unto Jeſus Chriſt therefore doth this name moſt aptly, moſt exactly agree in the ſubſtance of it, or what it importeth. Howbeit, I dare not ſay, as ſome do, that it is a name incompetible to any other. For as the name *Jeſus*, ſignifying *a Saviour*, though it be, in a peculiar manner, proper to Chriſt, Matth. 1. 21. Yet was in time paſt, not unuſually among Gods people, impoſed alſo on others; Zach. 3. 1. Heb. 4. 8. Act. 7. 45. & 13. 6. Col. 4. 11. and may as well ſignifie one *ſaved*, as *ſaving*. So the name *Emmanuel*, though, in a ſingular manner, it appertain unto Chriſt; as it is conceived to import, that inconceivable union of the Divine nature with our fleſh, in one perſonal ſubſiſtence; yet as it may alſo have reference to gods gracious acceptance of, and preſence with his reconciled ones in Chriſt; to aſſiſt them, & protect them, upon all occaſions, at all times, Ge. 28. 15. Pſ. 73 22. Mat. 28. 20. Act. 18. 10. He. 13. 5. So is it applyable to any of the faithful; and ſo the Prophet himſelf, having before attributed it to the Meſſias, doth, ſpeaking in their perſon, afterward apply it alſo unto them, ch. 8. 8, 10. It is, in this regard, with the name *Emmanuel*, ſignifying, *God with us*; as it is with the name *Ithiel*, ſigniſying *God with me*, Prov. 30. 1. which, though ſome ſuppoſe, to intend there the Meſſias; yet ſeems rather to be the name of ſome ordinary man, either ſon, or diſciple of Agur. Either name is, in ſome regard, peculiar to Chriſt: but in other reſpects, may be communicable to others. Neverthelesſ conſidering, that in that ſpecial, or ſingular notion, rather, the names *Jeſus*, and *Emmanuel*, (for of *Ithiel*, I ſay nothing) have been appropriated unto Chriſt: I ſuppoſe it neither fit, nor ſafe, to impoſe, either of them on any other; ſince that, by ſuch common and promiſcuous uſe of them, they may be liable to much prophane and irreverent uſage.

V. 15. *Butter and honey ſhall be eat*] This verſe ſome underſtand of the Prophets ſon, *Shearjaſhub*: whom he was commanded by God, to take along with him when he went to meet Ahaz, ver. 3, and they conceive them to be ſpoken to this end, to aſſure Ahaz, that the City of Jeruſalem ſhould not endure any ſuch great hardſhip and ſtraits, by the invaſion, and ſiege of thoſe two Kings, as he expected, and ſo much feared: ſince that the child, he had there with him, ſhould be brought up, fed, and maintained, in as free and full manner as children, and thoſe of the better ſort, are wont to be in, times of greateſt peace and plenty. But this expoſition, to the moſt, ſeems too much ſtrained: becauſe it fetcheth in the word, *child* here, out of the verſe following: without which the relative, in the next clauſe hath nothing to relate to. They underſtand it therefore of the Virgins birth, before ſpoken of, and annexed to the former relation, to ſhew, that the child ſhe ſhould bear, and be delivered of, ſhould not be any fantaſtical appearance, or meer imaginary matter, (as ſome wicked Hereticks have, of Chriſts humanity, affirmed) but a very manchild, conſiſting of a true humane nature: as being fed, and brought up with ſuch food, as other children, in thoſe parts eſpecially, are ordinarily wont to be. For, as for thoſe conceits of the Jewiſh Rabbines, that the meaning ſhould be, that the child, ſpoken of before, either Ahaz's, or Eſayes, ſhould, as ſoon as he was born, be able to eat honey & Butter, inſtead of his mothers milk, which other children cannot do; and ſhould take theſe, being offered him; and refuſe any other meat of unpleaſing taſte; and that herein the ſtrangeneſs of the ſign given, ſhould conſiſt: they are but frivilous fancies of their own brains: there is nothing in the text, that implyes any ſuch feeding of the child, whoever it be, in that manner, ſo ſoon as it is born; but of the bringing of him up ſo afterward, when he is capable of ſuch food, untill he come to years of diſcretion. Nor doth that therefore ſeem probable, which one of prime note hath; that the Jews uſe to this day, to give their new born babes butter and honey, in the firſt place, before ever they taſte of their mothers milk: which as it makes nothing to the Prophets mind; ſo it conſiſts not with that, which for matter of fact, the Rabbins affirm, therein, rather denying, then acknowledging any ſuch wont with them.

butter and honey] Meates that young children affect, and (where plenty of either is) are uſually much fed with. *Butter*, with us, and ſome neighbour nations, is the cōmon food of ſuch. *Honey*, not ſo, becauſe not ſo rife in theſe parts: But in thoſe regions very plentiful, as well as *butter*, or *milk*; the material of it, ſee Gen. 43. 11. Deut. 8. 8. & 32. 13, 14. 1 Sam. 14. 25, 26. 2 Sam. 17. 29. 2 Chr. 31. 5. Pſal. 81. 17. ver. 22. Jer. 41. 8. Ezek. 16. 13. Matth. 3. 4. Luk. 24. 42. whereunto, add the uſual commendation of that country in Scripture: *A land flowing with milk and honey*, Exod. 3. 8. & 13. 5. Levit. 20. 24. Numb. 13. 28. & 14. 8. Deut. 6. 3. & 26. 9. Joſh. 5. 6. Jer. 11. 5. Ezek. 20. 6, 15. Whence alſo ſome gather, that hereby is intimated, the nation, both of the mother, and the child: that ſhe ſhould be a Jewiſh woman, and the child of Jewiſh breed: implyed in the manner of his education, peculiar to that nation: as many people ſay they, are wont to be deſcribed, by the manner of their food and diet. That which to inſtance in, (ſeemed it much material) were not uneaſie.

ſhall he eat] Not, *ſhall he make us to eat*: as ſome, underſtanding it of Emmanuel: who ſhould keep them in peace, and plenty, Deut. 32. 13, 14. Pſ. 81. 17. but the Hebrew will not bear it.

that he may know to refuſe the evil, and chuſe the good] Heb. *that he know*, &c. Hence ſome would collect, that *butter*, and *honey*, are a food of ſingular uſe for children, to make them ripe-witted, and of quick apprehenſion. Which, to ſhift off, others would have the words read, not, *that he may know*; but, *untill he know*. But of that uſe of the particle they bring no fit example: that of 2 Sam. 13. 2. reacheth it not. Nor need we to uſe any ſuch refuge, the meaning is plain; that he may grow up, and attain to years of diſcretion, deſcribed here by ability to diſtinguiſh *between good and bad*; as elſewhere by ability of diſtinguiſhing between *the right hand, and the left*, Jon. 4. 10. It is a defective, or complexive ſpeech, *that he may know*; for, that growing up, *he may know*, or, *that he may* grow up to *know*, &c. which, but by feeding, cannot, in courſe of nature, be attained. See the like manner of ſpeech, c. 6. 11. v. 1. 6. c. 38. 14, 17, 21. fulfilled in our Saviour, who, as man, had his growth in either, Luk. 2. 52.

to refuſe the evill, and chuſe the good] This many expound of diſtinguiſhing of meats offered him, ſo as to refuſe what is bitter, and unpleaſant of taſte, and receive what is ſweet and pleaſant, Job 34. 3. and it is true, that the words, *good*, and *bad*, are ſometime ſo uſed, Gen. 3. 6. Prov. 25. 13. Cant. 4. 10. Eccl. 12. 1. But it ſeems here, rather, to be underſtood of *good*, & *evil*, morally ſo tearmed. For that ability children have, even from the womb, while they ſuck, at leaſt: as alſo the young of other creatures, to diſcern the taſte of what is offered them, and to refuſe things of unpleaſant ſavour, yet neither do I conceive, that any extraordinary knowledg of, or judgment in, matters of that nature, is, by the Prophet, here intended; but ſuch apprehenſion, and notice of good and evil as children uſually have, when the uſe of Reaſon and underſtanding begins firſt to put out, & exerciſe it ſelf; which is uſually about the fourth, or fifth year. So the very ſame terms almoſt, are uſed by Moſes; *Your children, which in that day knew not good, or evill*; that is, had no ability to diſcern the one, or the other, Deut. 1. 39.

V. 16. *For before the child ſhall know to refuſe the evil, and chooſe the good*] There is again much diverſity of judgment among Interpreters, concerning the child here mentioned. The Jewiſh Writers would have it meant of their *Emmanuel*, the ſon of Ahaz, or Eſay, or, I know not who elſe, that then lived; but unleſs they be able to give us aſſurance of ſuch an one, in thoſe dayes, born of a Virgin;

he cannot be the Emmanuel,ſpoken of by the Prophet. Some of our Writers expound it of the true *Emmanuel*, the Lord Ieſus;long before whoſe conception and birth, and much more,education and growth,that ſhould be effected, that is here foretold. But little comfort could this afford to Ahaz, or ſtay of mind againſt his fears, to tell him, that before ſuch an one were grown up to years of ſome diſcretion,as was to be born divers hundred of years after his deceaſe, his two principal adverſaries ſhould be cut off. The moſt therefore,and the beſt, underſtand it, not of *Emmanuel* the Virgins birth,before mentioned;but of ſome other,or any other young child,that then was; and here they conceive, the ſign, to be directly and expreſly delivered,that God had of himſelf,voluntarily offered to give Ahaz; to wit, that in ſo ſhort a time,as ſuch a child could be able to diſcern good and evill, thoſe two, that he ſo much feared,ſhould both of them be deſtroyed.

for]Or,And *certainly*, or *ſurely,aſſuredly*. As this particle is uſed ch.5.7.and before here,verſ.9. Or,*yea*;as adding a further matter to what he had propounded: and ſo it is taken,2 King.18.34.ch.36.19, Pſal.7.4. Prov.2. 3. For having before given Ahaz aſſurance of Gods power,what he was able to do,by an inſtance of a far more incredible matter, verſ. 14.he now paſſeth to the relation of that, which had he faith to believe it ,might having given him aſſurance that according to his gracious promiſe,he would do it;and might be an effectual ſign to him of the ſame.

before the child]As ſome,*a child*;as Num.11.27. where the article alſo is uſed.And as a Virgin, verſ.14. Any one that is now a child. But as others rather,*this child :* as pointing to,or ſingling out one, then in preſence: as Gen.21.12.& 44.31,32. No other,in all likelihood,then *Shearjaſhub*, the Prophets child, whome, to this purpoſe, God had commanded him to take along with him,verſ.3. for no other uſe appears of his preſence there,with his father,but this alone See ch.8,4.

ſhall know to refuſe the evill,and chooſe the good]Of the meaning of this phraſe, ſee on ver. 15. Nor doth it follow, that therefore the ſame child is here ſpoken of, that was there intended: becauſe the ſame thing, in the ſame phraſe ; is related of either. For it is an uſuall thing in Scripture, with our Prophet eſpecially, by way of alluſion,to apply the ſame words and phraſes,unto divers ſubjects, where occaſion is to ſpeak of them together.ſee on c.2.8,9.&66.3,4.

the land] The land of Iſrael. Or, as ſome,both of Iſrael, and of Syria,taken collectively. But the former ſeems the plainer.

that thou abhorreſt] In regard of the evil and miſchief that it intendeth againſt thee. Or rather,*by which thou art vexed*. For the ſame verb that was uſed in the active form,*Let us vex her*, ver. 6.(which this manifeſtly relates unto),is here uſed in a neuter form, but of a paſſive ſignification. So Exod.1.12.*The Egyptians were vexed;becauſe of the children of Iſrael :* And. *Moab was vexed,becauſe of the children of Iſrael*, Numb. 22. 3. whome he feared alſo exceedingly; as Ahaz did the like here, verſ. 2. And ſo it is ſaid of Rezin, 1 King,11,25 that *he was vexed at Iſrael*; or *had a ſpite at Iſrael while he reigned in Syria:* for ſo would the words there be rendered, Of another reading,ſee the next note.

ſhall be left of both her Kings]Not that the land of Iſrael had two Kings,then reigning in her,at once; but Pekah, and Rezin are called her Kings:the one, as her native ; the other, as in confederacy with her. And ſhe is ſaid to be left of them, not as voluntarily relinquiſhing her,but as taken away before they could effect, what by their confederacy they intended. Pekah; being taken captive by Tiglath-Pileſer,King of Aſſyria,and not long after,ſlain by Hoſhea, 2 King.15.29,30.and Rezin alſo taken, and ſlain by the ſame Aſſyrian King,2 King.26, 9. Howbeit ſome refer this clauſe of the *two kings*, not to the word, *left*, but to the word *vexed*. Rendring the whole branch,(as alſo the words lye in the original) *the land ſhall be left*,(to wit,of her inhabitants: of which phraſe, ſee ch. 6. 12.)*by whoſe two kings thou art vexed*. That which fitly anſwers the ſpeech of thoſe two kings,in conſultation together,*let us vex her*,v.6.&that, not thoſe two king onely were cut off,ſo as was before mentioned,but their lands alſo much diſpeopledby the Aſſyrian invaſion,the Iſraelitiſh eſpecially appears by the ſtory,2 King.15.29,& 16.9. All which was effected within a year,or two, at the moſt, after this prophecy,as may appear,by comparing the years of Pekah's reign with thoſe of Ahaz, who began to reign in Pekah's ſeventeenth year, Pekah not ſurviving full four more, 2 King. 15. 27,30.& 16.1. So that ſuppoſing *Shear-jaſhub*, to be one, or two years old, at that time,the event here foretold might well be ſaid to fall out, before the child had attained to any notable meaſure of being able to diſcern between good and evil. See more hereof,ch.8.4.

of both her kings]Or,*by whoſe two kings*, as above. Heb. *from the face of whoſe two kings*.The like phraſe is,Exod.1.12.Pſal.38.3.ch 21.15,& 31.8.

V.17.*The Lord ſhall bring upon thee*, &c.] Hitherto the Prophet had endeavoured to comfort Ahaz, and ſtrengthen him againſt his exceſſive fears,by foretelling him, and aſſuring him of the ſpeedy deſtruction of thoſe Kings, whome he ſo much feared. Now he proceeds to foretel him what evil, for his hypocriſie, and impieties,relinquiſhing of God,and making fleſh his arm, ſhould befal him, his people,and poſterity, from thoſe,to wit,the Aſſyrians, whom he ſo much relyed on,as his cheif,if not only ſtay, 2 King. 16.7,8.2 Chr, 28.16,21.It is as if he had ſaid,a far worſe evil,then that thou now feareſt:ſhall befall thee and thine, from thoſe whom thou leaſt ſuſpecteſt.

the Lord ſhall bring] As 2 Chr. 36. 17. *God brought upon them the King of the Chaldees*. The Aſſyrian ſhall come with commiſſion from God,God will ſend him,ch.10.5,6.and ſo indeed he profeſſed, and pretended to be ſent,chap.36. 10.though the truth is,he neither knew,nor intended any ſuch ſervice,ch.10.7,11.

bring]Heb.*cauſe to come*.Make ſuch dayes to come upon thee and thine, as the like have not come : that the elegancy of the phraſe may be retained,and expreſſed in the one member,anſwering to the other.

upon thee] For even in his life time, the evil here threatned, began.So the holy Story telleth us,2 Chor.28.20.21.22.that Tiglath-Pilneſer.(called,elſewhere, *Tiglath-Pileſer*, 2 King. 16. 10.)*King of Aſſyria,came to him and diſtreſſed him;but ſtrengthened him not*.*Though* (ſo the word ſhould be rendered ; as Joſh.17.18)*Ahaz had taken a portion out of the houſe of the Lord*, &c.*to give to the King of Aſſyria*. Of which alſo.2 King.16.8.

and upon thy people]Who ſuffer commonly, yea, of neceſſity, with their Princes,invaded by foreign forces;as they had already,under Ahaz,2 Chro. 28. 6. 8. and did afterward,from the Aſſyrians much more,ch.36.1,12.Jer.39.9.

and upon thy fathers houſe] Thy poſterity. For the greateſt, and heavieſt ſhock of this ſtorm, lighted upon the King, and his ſucceſſors,2 King,18.13.2.Chr.33,11.& 36.6,10,17. ch.39.6, 7.and the repetition of the word, *upon*,and *upon*,and *upon*,is very emphatical, and of much force to make the deeper impreſſion,(the like thereunto, ſee Joſh.7.11.(it began with him in his life time; for he was in diſtreſs:not from Syria,and Iſrael onely; but from Aſſyria, 2 Chr. 28. 20,22,It was grievous on the people,principally, under Ezekiah,ch. 36.1,12.and at laſt,it fell exceeding heavy on the royal iſſue, under Manaſſes,Jehoiakim,Jeconiah,and Zedekiah,2Chr.33.11.& 36.Jer. 39.6,7.& 52.10, 11.

dayes that have not come]*Dayes*, that is, times, the manner of the Scripture,to reckon by dayes.See chap .1. 1.ſuch times of affliction, as have not formerly befallen them. *Evill dayes*, Eccl. 12,1. Eph. 5,16.and *evill times*,Eccl.9. 12. Amos.5. 13. not, that the dayes, or the times themſelves,are evil;but are ſo called, in regard of the evils that befal men in them.

from the day that Ephraim departed from Judah] Since the time, that the ten Tribes revolted from the houſe of David, and divided themſelves from the tribe of Judah, the greateſt affliction that ever befel that family,and that tribe;either before that time,or to this preſent day;and was the ground of continual wars,and grievous calamities,from time to time, unto this people.

Ephraim]See on ver.2.

even *the King of Aſſyria*] So ſome read the words, as by way of appoſition,joyned with the word, *dayes:* and expounding what is by them meant:as ver.20.but this conſtruction ſeems here ſomewhat harſh. Others therefore render it, *with the King of Aſſyria*, as the particle indeed very frequently ſignifies; but they expound it here *with* him, that is,*by* him,taking the word inſtrumentally, as in our language we oft uſe it. Others, laſtly, ſupplying the defect of a particle requiſite to make the ſenſe entire,render it, from *the King of Aſſyria*;as Eve,Gen.4.1. *I have gotten a man*(that is *a man-child*, as Ioh. 16. 21.)from *the Lord:* and Pſal.81.5. *when he*(Joſeph,that is, the Iſraelites, Pſalm. 80. 1.) *went out* from *of Egypt*.See v.20.

The King of Aſſyria] Whom thou ſo much relyeſt upon, and doſt unadviſedly call in, to aſſiſt thee; God will make him, whom thou makeſt thy ſtay, to be a ſore ſcourge, both to thee and thine, chap. 10.5.Thus it fell out with Ahaz, reſting on the King of Aſſyria, as with Aſa,reſting on the King of Syria,2 Chr.16.7,9, Now, by the King of Aſſyria, divers Interpreters underſtand, ſome one King only, ſome Tiglath-Pileſer, that diſtreſſed Ahaz,2 Chr, 28.20,Some, Senacherib,that put Hezekiah to ſtraits,chap.37.3.Some Nebuchadnezzar,who had Aſſyria alſo ſubject to him;and ſwept all away before him.See v.20.I rather concur with thoſe, who take the word, as uſed collectively, and take them in all(together with Eſar-haddon, that captivated Manaſſes.2 Chr. 33. 11.ſucceſſively; *King*,for a ſucceſſion of Kings: as Dan,2.37.38. *thou King*, art *this goldem head*, that is,thou,and thy ſucceſſors in the preſent Monarchy, Dan. 8. 21. *The rough goat* is *the King*,(that is, the *Kingdome of Greece,) and the great horn, between his eyes, the firſt King*. The Kings of Aſſyria are mentioned, as the principal vexers and waſters,in thoſe latter times of Gods people,Neh.9.22.(as the Kings of Syria had formerly been, 1 King.11.25.& 15.20.&20.1.2 King.5. 2.& 6.24.& 8.12.&.12.17. & 13.22.& 15.37. and 16.6.2 Chr.24 23.25.& 28.5.) who having been at firſt called in to help againſt others; and thereby taking ſome taſte of a fertile ſoyl,and wealthy State, were not afterward long at reſt; but were from time to time, making incurſions into it, and pillaging of it,untill at length, they made themſelves abſolute Maſters of it, ruined the State, and carried wealth, and people away together,Jer.50.17, *God gave all into their hands*, 2 Chr, 36 17.

V.18.*And it ſhall come to paſs,in that day*, that] Of this manner of ſpeech,ſee on chap.2.2.& 3.24. &4.1.2, 3. He proceeds to deſcribe; both the inſtruments, by whom God would inflict theſe judgments upon them ; and the calamities , that the land and State ſhould ſuſtain in thoſe times.For the word,*day*,is of large

2.extent, as by the places pointed to, may appear: and ſo v. 20. 21,

the Lord will hiſs for]Or,rather,*whiſtle for*;will call for them :as men *whiſtle*,ſometime, to perſons that are a far of;or, as the ſhepherd calleth in his ſheep with his *whiſtle.* See chap. 5. 26.

for the flye that is in the uttermoſt part of the rivers of Egypt;and for the bee that is in the land of Aſſyria]A deſcription of thoſe people, by whome chiefly, the land of Judah ſhould be ſo grievouſly afflicted; or of whome thoſe forces ſhould joyntly conſiſt, by which that Kingdome and State ſhould be ruined.

the flye that is in the uttermoſt part of the rivers of Egypt] *Flye* taken collectively,for *flies*,as *bee*,afterward,for *bees*;and *ox*, and *aſſe*: for *oxen*,and *aſſes*,chap.1.3. the verb plural in the next verſe ſheweth it. Howbeit,there may be ſome emphaſis in it,as if it intimated,that God would do all that is here threatned, with *a flye*, and *a bee*. By this *flye*, ſome underſtand the Egyptians themſelves; by whom the land of Judah was invaded, under the conduct of Pharao Necho,after the death of Joſiah; who ſubdued it, and made it tributary,2 King. 23, 33, 35. And they ſuppoſe the Egyptians to be tearmed *flyes*; as for the great multitude to them, that ſhould come like ſwarms of flyes, Exod.8. 21, 23, 24: So,in alluſion to the condition of their land, which lying lowe, and abounding in ponds, ditches,and water-courſes,cut out from the river,chap.10. 7, 8, 10. was much peſtered with flyes. Others underſtand by it, not the Egyptians themſelves, but ſome other Nations, as the Moabites, Edomites,Lybians,and Ethiopians,that bordered upon them, chap. 18.1.the rather,becauſe it is not ſaid ,*that is in Egypt*; but, *that is in the uttermoſt parts of the rivers of Egypt*, that is, of Nilus, which brancheth it ſelf out into divers channels, where it runneth into the Sea,chap.11.15.or, which is cut out into many ſtreams, toward the upper part,where it entreth upon Egypt; which they ſuppoſe to be principally here intended. Nor is it improbable, but that the Aſſyrian king, having made conqueſt, both of Egypt it ſelf, and thoſe adjacent parts, did from thence bring many that ſerved under him,when he invaded the land of Judah, 2 King.24,2,7.ch. 20. 4,6.of whetherſoever it be meant,the flye here mentioned,may well be deemed,to have ſome reference to the *fleſh-flye*,as applicable to theſe pepole, in regard of its uſual practice of ſucking,as theirs of ſheding blood. Other reſemblances between them, Interpreters give,which I paſs by,becauſe they ſeem beſides the Prophets intention,and ſomewhat too farr fetch'd.

and for the bee that is in Aſſyria] The Aſſyrians are compared to bees,as for the numerouſneſs of them, wherein they agree with flyes;ſo withal,for their fierceneſs, and eagerneſs, wherein theſe go beyond them, being armed with ſtings, which they want; and, as able,in that regard,to do,the more hurt,ſo much fiercer alſo, then flyes, Deut. 1.44. Pſal.118. 12.and of the fierceneſs and cruelty of the Chaldeans, who go alſo under that name, as Subjects to one Soveraign;of which before,on ver.17. See 2 Chr. 36.17.Jer.8.17. ch.5.29,30.Jer.5,15.16. where it is ſaid of them, that *their quiver is an open Sepulcher*:alluding to their ſhafts,(whereof, ſee ch, 5. 28.) which, together with their darts, and javelins, might well be reſembled by the ſtings of thoſe creatures; by whoſe name, alſo, it is ſuppoſed that they are here ſtyled, becauſe the land of Aſſyria, being a wooddy country, as much abounded with bees, as Egypt with flyes.See Jer,chap.51.14,27.

V.19. *And they ſhall come*] Thoſe flyes and bees ſhall come at Gods whiſtle, without ſtay, or delay; and enter upon the land of Judah,ch.5.26.

and ſhall reſt]What they ſhall do, when they are come: they ſhall *reſt*,that is,*ſurpriſe or ſit down*; or as ſome, *pitch* their camp : for ſo they would have it expounded,both before,v.2.and here. But that ſeems neither right there, nor ſo fit or full here. The meaning of the Prophet ſeems to be, proceeding in the ſame metaphor which he had before uſed:that theſe forreign forces,ſhould, having entred the Country, poſſeſſe themſelves of all places therein:as the flyes did in Egypt,Exod.8.21,24.Pſal.78.45.& 105. 31. and make ſpoyl and havock of all,where they came;as, beſides the flyes, the locuſts alſo there did, Exod. 10. 4, 5, 6, 14, 15. (where the word of *reſting*, here found, is likewiſe uſed) Pſal. 78. 46. & 105. 34. 35.

all of them]The number of them being not waſted, or diminiſhed by the length of their march, or by any oppoſition in their way, ch.5.27.as ch.34.16.*not one ſhall fail*: none ſhall hang back ſtay behind,or be miſſing,of thoſe that God hath thus called and deſigned to this ſervice.

in the deſolate valleys]Heb.*valleys of deſolations*, or *waſtneſſes*. The word is no where elſe uſed, but here,and before,ch.5. 6. This ſome underſtand of the Towns, or Cities, ſituate in the vale, neer the brooks,as the next branch of the ſtrong cities, and forts, ſeated aloft, on the rocky and craggy hills:as implying, that all places high, and low,ſhould be ſeized by them. But it may well be underſtood as the moſt,of thoſe valleys, that having bin before, rich and fertile had bin depopulated,and ſpoyled, by the foregoing warres:as implying,that there ſhould be no place left ſo bare, but that it would be taken up by them to quarter in,(ſo numerous they ſhould be)and further ſtript of what was left,An alluſion there is, in the words,to the manner of flyes,muskeetoes,and gnats,that are uſually moſt buſie in low watry places,being there bred by the moiſture of the ſoyl.The word firſt & properly,ſignifis *a brook*;and thence,in the ſecond place *a valley*,or lower ſlip of ground, wherein ſuch uſe to run between the hills,Pſal.104.10.chap.57.5. 6. Hence, *the valley of Kedron*, as ſome:and *the brook of Kedron*,as others render it, 1 King.15,13.2. King.23.4, 6.

and in the holes of the rocks]Alluding to the manner of bees; that in ſuch places are wont to harbour. Whence that phraſe, not ſo commonly aright underſtood,of *honey out of the rock*, Pſal. 81. 16. and of *ſucking honey out of the rock, and oyl out of the hard ſtone*,or, *flint of the rock*,Deut.32,13,meant, of drawing honey from the bees that hive in the one;and oyl from the olive trees that grow on the other. The meaning here ſeems to be, that no place ſhould be found ſo ſecure,or,ſecret, that this people would not pierce into.See ch.2.10,19,21.& Jer.9.21.& 16.16.

and upon all thornes]Or, *buſhes*, or *ſhrubs*. It appears to be the name of ſome baſe plant; in that, chap.55,13 (and,ſave here and there,the word is not read)it is ſaid,that inſtead of it, the *firre* ſhall ſpring up.Some render it, *cotages* :and ſuch may in the trope be intended.But the proper ſignification of the word is ſuch,as hath been ſaid; and it ſuits well with the former metaphor ; for the flyes and gnats uſe to gather about ſuch, and that in ſuch abundance, ſometime, that the buſhes and ſhrubs ſeem to be covered all over with them : buſhes and thickets are places alſo of ſhelter, Gen , 3. 8. 2 Chr. 33. 11. but ſhould not ſhelter ought, or any from them.

and upon all buſhes] So many of our Interpreters render it;taking their riſe from ſome of the Rabbins, who tell us(as others of them do,upon better ground,of the former, that the word ſignifies *trees mean*,or *baſe*. of, *no reckoning*, or *worth*. And theſe derive it from a word,which though,properly,it ſignifie to *praiſe, commend,extoll glory in,bragg off*: Yet by antiphraſis,ſay they, ſignifies *baſe,ignominious, unworthy of any praiſe*.But I finde not,nor do they produce any place, where either the noun,or the verb,is ſo uſed. It is true, that in one form,the verb ſignifies *to be mad*,Eccl.2.2. and *to make mad*, ℓc. 44. 25.& *to make* as if one were *mad*,1 Sam.12.14.yet,not by antiphraſis neither,but by exceſs rather,becauſe in exceſs of glorying & vaunting men either become ſo ſōetime,or carry thēſelves as ſuch:nor doth it ſtād with reaſō to deduce a tearm rather frō that,(were it found ſome time ſo uſed)that a word by ſuch an īpropriety of ſpeech, & contrariety,ſometime doth ſignifie,then,from that which it natively & properly imports;unleſs there were ſomewhat elſe,either to enforce, or induce thereunto;whereof neither here appears. The word therefore,whence this deſcends, ſignifying ſometime *to praiſe*, or, *glory in*, and ſometime alſo to *ſhine*, and be *bright*, ch. 13. 10.whereof the *morning-ſtar* hath its name.chap.14.12.Hence, others rather render it,*goodly, fair, beautiful, commendable trees*, and the oppoſition alſo ſeems to carry it this way. Some indeed,ſuppoſe it to ſignifie *goodly buildings*,or *ſtately Palaces*,as the former,*cottages*. And the Chaldee ſeems to go this way. So it is ſaid of the flyes in Egypt, that they filled Pharaoh's houſe,and the houſes,of his ſervants,as well as of other his Subjects,Exod.8.21,24.and houſes, of both ſorts may well be typified by the plants,or trees, here mentioned; but theſe in the firſt place.Nor is it unuſual for flyes to ſwarm, as well about fair and tall trees, as about low and ſorry ſhrubs. Others yet underſtand hereby,*men of ſtate,or ſtature*, in compariſon of whom, others ſeem but as ſhrubs,See ch.2,13.But the Prophet ſeems here to ſpeak not ſo much of perſons, as of places, his intent being to ſhew how theſe flyes and bees ſhould ranſack all places, and make prey and ſpoyl of all that there they meet with,(ſee Jer.5. 17. & 8. 16.) that which,by another very lively reſemblance, is in the next verſe further ſet forth. The word here uſed, is no where elſe read; and by miſtake of a letter, is both in the old Latine, and ancient Greek, rendered *holes*, or *clefts*. Which were ſpoken of here before.

V,20.*In the ſame day*]Or,*at that time*:as v.18.

ſhall the Lord]He that,before,called in the fly,and the bee,with his whiſtle,v.18.

ſhave]Not *cut*,ſimply,as ch. 15. 2. not *clip*, as Ier. 48. 37.not *ſhear*,as Act. 18. 18. 1 Cor.11.6. or *poll*,as Ezek.44.20.but *ſhave*, Ezek.44. 20. 1 Cor. 11. 6. For it is one thing to *cut*, or *poll*,or *trim*,which was neglected by them commonly in times of grief; as with Mephiboſheth,2 Sam,19.24. and is uſually done with ſciſſers, or the like;and another thing to *ſhave*, or to cut cloſe to the skin, as with the cleanſed leper,Levit.14.9.which is not done,but with the *razor*,Pſal.52.2.and was wont to be done in times of extreameſt grief, and heavieſt mourning,Jer.41.5.And unto this ſhaving of themſelves upon ſuch occaſions,of which,ſee on c.3.17,24.Some ſuppoſe that the Prophet ſhould here have an eye; as if the meaning were, that ſo great miſeries,and grievous calamities ſhould befall them, that for extreamity of grief, they ſhould even *ſhave* themſelves. But the *ſhaveing* here mentioned,(as that alſo done, in a tipe,at Gods command, by the Prophet,Ezek,5.1.) ſeems too look another way, and to be of another nature. For,that done, in ſuch caſes,was voluntary, and performed oft,by themſelues.Job 1.20.this enforced,and executed by the hand of another,as acting the part of a barber. That was the taking off the hair of ſome one part of the body, the head only.Job 1.20.or the beard, Jer. 41. 5.This is a ſhaving off all the hair of the whole body, (which on ſuch occaſions was never heard of)as by the enumeration of the ſeveral parts, whereon hair ordinarily grows,appeareth; and may rather be deemed, to allude to the ſhaving of the leper,Levit.13.8,9.or the Levites, Numb. 8.7. who at the time of their purification, had their fleſh ſhaved all over : and ſignifieth an utter ſtripping of them of all that was ought worth.

with a razor]A ſharp *barbers razor*, Ezek,5 .1. So is the enemy; Gods inſtrument,here ſtyled;as being in Gods hand, as the razor in the barbers hand , which cutteth as deep, and as far as He pleaſeth,but cannot cut deeper,or further then He wil.So ch.10.5,15.

that is hired] The Greek, by miſtake of a point or two, render it; *that is made drunk*:which ſome of ours ſeem not to diſallow; becauſe it is ſaid, *My ſword ſhall be made drunk*,ch.34.5. But the word,that ſignifieth *drunk*,1 Sam.1.14. though coming neer this, yet differeth from it, not in the ſound of the initial letter alone, as *Shibboleth*, and *Sibboleth*, Judg.12.6 but in the doubling alſo of of the middle conſonant, and the change of its annexed vowel. The word ſignifies a *mercinary*, or, *hired* one. Which ſome underſtand by a trope,ſo termed,as one that God would make uſe of to the purpoſe becauſe men are wont to uſe things hired more freely,nor regarding what they put them to. But we need not ſtep out of the way to fetch in ſuch tropes, when we have a plainer ſenſe at hand. The queſtion is,only, how,or by whom, this *razor* is ſaid to be; or have been *hired*,for the words will bear either. Some ſay,by God who,with hope of obtaining a larg booty,as with a bait,enticed this great king,to invade that wealthy kingdome: and this they build on thoſe words of God, in Ezekiel, concerning Nebuchadnezzar, *I cauſed his Army to ſerve a great ſervice againſt Tyre;yet neither he, nor his Army,had any wages for it. I will therefore give him the land of Egypt;and that ſhall be the wages for his Army*,Ezek. 29. 18,19. But others rather underſtand it,of Ahaz his hiring of Tiglath-Pileſer the Aſſyrian king, to come into his ſuccour, againſt Pekah and Rezin, Iſrael and Syria,2 King.16.7,8.2 Chr.28.16,21. and this ſuits well with the main drift of the Prophets diſcourſe here; which is to let Ahaz underſtand what an unadviſed courſe he had taken, in betaking him ſelf to the king of Aſſyria; and ſeeing him to come in to his aſſiſtance, he had in ſo doing but hired a razor to ſhave him and his State,of whatſoever was of any worth or uſe in it;as the event ſhould hereafter ſhew : It is an alluſion to the uſe of Barbers, whom men uſually hire to barb and trim them.

namely[Or,to wit,or,even, annexed by appoſition to the former, but the particle exegetical omitted.See v. 17.

by them beyond the river]Heb. *by the paſſages*, (as ſome render it, Jer.22.20.)or,*by the ſides*,(as Jer.48.28.& 49.32.)*of the rivers*;that, is, by thoſe that abide and inhabite about it ; and he ſaith ; *in the paſſages*; as ſome ſuppoſe, becauſe the river ſpoken of, running not ſtrait on,in a direct current ; but with many windings and turnings had therefore many places of paſſage upon it ; but of this there is no neceſſity:for that, the word is frequently uſed, for, *ſides*, or *borders* Exod.32.15.1 King.4. 24.and may well ſignifie thoſe, that bordered in any place upon it.

the river] This river ſome would have to be Nilus, the river of Egypt,ch.11.15.& 19.5. becauſe mention was made of it before, v. 18.but the moſt rather underſtand it of the river Euphrates,that divideth Syria and Aſſyria : called the river, Pſal. 72. 8. Jer.2.18. where both of them are mentioned.

by the king of Aſſyria]This ſhavingwas begun by Tiglath-Pileſer, 2 King.16.8.2 Chr.28.21.continued by Sennacherib,and Eſar-haddon,2 King,18.13,16.2 Chr. 33. 11. conſummated by Nebuchadnezzar,2 King.24.13.16.& 25.9,17.ch, 39. 6. whom ſome ſuppoſe, principally,here intended; and to be the rather termed here, king of Aſſyria, then of Chaldea ; though Lord of both: partly, becauſe the Monarchy then bare that name,ch.36.4.and partly,to intimate Gods retaliation of Ahaz his ſin, in waſting his land by him, whom , refuſing to truſt unto God , he had wickedly relyed upon.

the head] Not by cutting off the *head* it ſelf, or ſlaying, as the Rabbines moſt of them, upon the place, do moſt ridiculouſly expound it : applying it to the deſtruction of Sennacheribs forces by the Angel,ch,37.36. to which may be added, that ridiculous tale, reported out of ſome other of them, of the Angels ſhaving his head and his beard. But as it is ſaid of the Nazarite, *he ſhall ſhave his head*;that is,the hair of his head,Num.6.9. and that, not ſome few locks of it,as Judg.16.19. but all the hair of the whole head. The hair whereof is matter,not of ornament only, but of muniment alſo, eſpecially in thoſe times, wherein they had wont to go bare head:which was the uſual manner of the ancient, both Greeks and Romanes:(as by ſtories and monuments of Antiquity doth appear : and the Apoſtle may ſeem to have reſpected, 1 Cor. 11.4.7.)only, when need was,in rain, or the like, covering their heads with ſome part of their gown, or upper garment : and may be conjectured to have been alſo the common guiſe of the Jewiſh people; for that *covering of the head*, is mentioned, upon occaſion of mourning,as a matter otherwiſe unuſual.2 Sam.15.30. Howbeit,ſee Ezek. 24. 17. which place requires further conſideration.

and the hair of the feet] That is, of the ſecret, or lower parts of the body,Ezek.16.7,25. See on ch. 6. 2. concerning which, the Hebrew Doctors expreſly obſerve, that they were alſo ſhaved in the lepers,and in the Levites,at the purifying of either,Levit. 14. 8, 9. Num.8.7.It is,as if he had ſaid,they ſhall make all bare,from top to toe.

And it] To wit, this razor. That is here attributed to the inſtrument,that was before aſcribed to the chief actor; to God, that made uſe of it. They ſtrain too far,that render it,*it ſhall end with the beard*.

ſhall alſo conſume the beard] Not take off ſome part of it,as Hanun did Davids Meſſengers, ſhaving away only the one half,2 Sam. 10. 4. but *conſume* it, make an utter riddance of it, take away the whole beard, the hair whereof is deemed, not an ornament only, but an argument of virility: which God therefore would not have defaced,Levit.19. 27. and it was deemed therefore a contumelious uſage of Davids ſervants,whom that Ammonite ſo diſfigured,2Sam. 10. 5. Now here by the *head*, ſome underſtand the King and his Princes,ch.9.15.by the *beard*,the Prieſt,Pſal. 133. 2.by the *feet*,the common ſort of people,Judg. 4. 10. & 8.5. And howſoever this may ſeem ſomewhat curious:yet certain it is, that an utter ſtripping off the whole body of that State; and of all Eſtates among them, of whatſoever was,or might be,of uſe,honour,or ornament with them, is by this ſhaving of head, beard, and feet intended. It is a ſpeech parallel to that proverbial form, *not an hair of your head ſhall periſh*, Luk.21.18.Act 27.34.for, as an abſolute indemnity is implyed in the one, that they ſhould not ſuſtain ſo much as an hair-worths loſſe : ſo an utter devaſtation is imported in the other : that not ſo much as an hair worth of ought ſhould be left. As the Rabbines ſay of the leper that is to be cleanſed, the Prieſt that ſhaved him, muſt not leave an hair ; if he do leave an hair or two, all is nothing : they ſhould ſtrip all ſorts of them,of all that was ought worth. So it is ſaid,Lam,1.10. *The adverſary ſeized on all her deſirable*, or, *delectable things*:and Jer.8.16.*they have devoured the land, and all that is in it*,and chap.39.6.*There ſhall nothing be left*.

V.21. *And it ſhall come to paſs in that day*,that, &c.]As ver. 18. From hence,the Prophet relateth the condition of thoſe that ſhould be left in the land,after Sennacheribs Invaſion, as ſome;or rather, as others, after the Babylonian deportation :and in what ſtate the whole land ſhould be, after this ſhaving. For they ſeem to ſhoot wide, that turn this to a ſpiritual notion of Gods gracious proviſion and abundant ſupply of all neceſſaries, for his, in times of publike calamity.

a man ſhall nouriſh a young cow, and two ſheep]In theſe words is noted, the great penury of thoſe that ſhould remain in the land, after it had been ſo plundered by the enemy. Thoſe that had kept great herds before,ſhould have ſcarce a cow,or a young heifer left; and thoſe that were poſſeſſed of a numerous flock,not above one or two ſheep.

a man] One, ſay ſome, of the better rank ; and ſo, indeed, ſometime it is taken,where oppoſed to,or diſtinguiſhed from *Adam*. But, here, I ſuppoſe,as elſewhere,more generally,and indefinitely, for any man whatſoever,See ch.2.9.

nouriſh]Heb.*quicken*,that is, *keep alive*, as Pſal. 22. 29. which ſome underſtand,of *ſaving*. as Deut.20. 16. when the reſt were deſtroyed and conſumed by the enemy, Deut.28.31. but it ſeems rather to be taken here,as 2 Sam.12.3.for to *keep* or nouriſh; or,if you will,to *keep for food*:which is,hence,ſo tearmed,Gen.45.5. Judg.6.4. not to *plow*, or *till* with. Few, for fear of ſome new Invaſion, having, any mind of giving themſelves, yet to tillage, and wanting cattle alſo to till withal.

a young cow]Heb.*a calf*,or,*heifer.of the ox*,or. *herd*:as Gen.12.16. & 26,14.Exod.9.3.Deut.12.21.See the ſame phraſe,Deut, 21. 3.1 Sam.16.2.

and two ſheep]Or,*two* of the *leſſer cattle*,ſheep or goats : For in way of diſtinction from the former, it comprehends both ; as in the places before pointed to,and Levit.ch. 1.2,10.

V.22.*And it ſhall come to paſs,for the abundance of milk*, that *they ſhall give,he ſhall eat butter*]Or, that *he ſhall eat butter*. For the particle would be here ſupplyed, as well; as ver. 21. & 23.. This ſome underſtand of the great plenty that God would bleſs the land withal;after the raiſing of the Aſſyrian ſiege under Sennacherib,and the departure of his forces, notwithſtanding the great havock that had been made by them, ch.37.30,31. But others rather, with more probability, underſtand it, as an argument of depopulation, and a great paucity of Inhabitants left behind in it,when the main body of them was carried away captive by the Chaldeans;the families left,being ſo ſmall, that the milk of a few cattle, would be ſufficient,both to feed them for the preſent, and to afford alſo ſome over-plus,to make butter of for future proviſion:and thoſe few milch cattle,yeeld the more, becauſe they ſhould have paſtures at large to feed the more freely in; being not now reſtrained by the incloſures of thoſe that joyned field to field before, ch. 5, 8. 17,

for the abundance of milk that they ſhall give] Heb. *from the abundance of making milk*,to *make milk*, for, *to yeeld milk*:as to *make fruit*, for, to *yeeld fruit*:and, *to make wine*,for, to *yeeld wine*. See ch.5.2, 10.

he ſhall eat butter]Having but few in family, and none to take it of him.

for butter, and honey, ſhall every one eate, that is left in the land] To wit, of Judah. Heb. *in the midſt of the land*. as, 5. 8. & 6.12.

6.12. This ſome ſuppoſe to imply great plenty of victuals, through Gods bleſſing,as aboue; and by *butter, and honey,* to be intimated more delicate dyet,as before,ver.15.Others rather, take it for ordinary,frugal,country fare, as milk,cheeſe, and butter commonly are:and for *honey*,the woods.affording ſtore of it, it may ſeem by the ſtory of John the Baptiſt, to have been no extraordinary food, Matth.3.4.Mar.1.6.on ſuch food therefore, for ſcarcity, and want of fleſh, corn, fruits, and other variety of food, ſhould the poorer ſort,left in the land,(2 King.25.12.Jer. 39.10.)feed; and that alſo the more freely and fully,having none(of the richerſort eſpecially; being either conſumed,or,captivated,ch.5.13, 14.& 6,11,12.)either to deprive them of it, or to utter it unto.

V.23. *And it ſhall come to paſs in that day,* that, &c.] As ver. 21.

every place ſhall be,where there were a thouſand vines,at at thouſand ſilverlings,it ſhall even *be for bryars and thorns*]This, and what followeth, ſome take, as if it were ſaid, that ſuch places as had been fertile and fruitful before, ſhould then lye waſte and deſolate; and on the other ſide,ſuch as had been waſte and barren before, ſhould then become fertile and fruitful, ver.25. To which interpretation, they add ſpiritual ſenſes, of Gods raiſing the weak and lowly; and pulling the haughty great ones down,1 Sam.2.4,5,8. Pſ.107.40,41. & 114.7,8.Luk.1.51,53.See chap.29.17 Others take it in a plainer and more familiar ſenſe, as importing onely the great deſolation of the land,in regard of the fruits of it.Such as is deſcribed,ch.1.7.Jer. 4.23,26.& 8. 16. as before, the depopulation of it, in regard of its Inhabitants,v.22.to wit,that the richeſt and fruitfulleſt places, for want of husbanding and manuring, ſhould be overgrown with uſeleſs and harmfull traſh,v.24.ch.5.6.

a thouſand vines]Heb.*a thouſand vine*:as we uſe to ſay,*a thouſand horſe.* So 2 Sam. 10. 6. *a thouſand man*, for,*a thouſand men* : and *vine*,for,*vines*, as *bryar and thorne*,for,*bryars and thorns*, hereafter : and ver.24,25.

a thouſand]That is,many. A certain number,for,an uncertain: as Pſal.50.10.chap.3.17.Mic.6.6.Amos.5.3.

at a thouſand ſilverlings] Heb. *a thouſand of ſilver.* That is, ſo many *ſhekels.* For that is vſually underſtood, where the coyn or weight is not expreſſed ; as 2 Sam. 18. 11, 12.Matth.26.15. The *ſhekel*,then being in weight and value; about our half crown : the ſum that ſuch vineyards, being of the beſt ſort, were yearly let for, came to about one hundred and twenty and five pounds. See Cant. 8.11. for they ſeem to ſhoot wide, who expound it of the ſmall quantity of wine,and money for it,,that vines ſhould,in thoſe times, yeeld;as if it were ſaid, that the vines having not been pruned and dreſſed,as formerly,for fear of the enemy,ſhould yeeld ſo little wine that no man would give above *a ſhekel* for the wine that any one of them ſhould yield. See ch.5.10. The verſe following carrieth it the other way. And thoſe Rabbins are yet wider, who refer this to Ezekiahs times, after Sennacheribs overthrow, when men by that good Kings perſwaſion,giving themſelves to the ſtudy of the law,and drinking but little wine, ſhould neglect the dreſſing of their vines.

ſhall be briars and thorns]Heb. for, *briars,and for thorns.* A redundancy of ſpeech. The like whereunto,ſee ver. 17. ſee alſo ver. 24.& 25. not that they ſhould be ſet a part for ſuch traſh, as fields are,ſome for corn,ſome for pulſe, and the like,chap.28. 25. being places appointed for them; but that through neglect, they ſhould be ſo overſpread with them,as if they were for no other uſe, Prov.24 32.See ch.5.6.

V.24.*With arrowes, and with bowes ſhall they come thither*] Heb. *with arrowes,and with bow,* (that is, *with bow, and arrows.* For it is a redundancy,ſuch,as ver.23.) *ſhall he come thither* : that is, *ſhall* men *come thither*;as chap.2.19.or *ſhall* one *come thither*:(for the verb is ſingular,)So,*ſhe bare*,for,*one bare*;or,*was born*,2 Sam. 21 .8. *thither* : they ſhall go thither ſo weaponed, ſay ſome, becauſe of the thickneſs and greatneſs of thoſe thorny ſhrubs, to make their paſſage through,free without hurt or annoyance,2 Sam.23. 6, 7. but a bill,or wood-hook,were for that purpoſe fitter, then either bowe, or ſhaft.To hunt,ſay others, ſuch beaſts as uſe to haunt places of that nature,for covert:and the bow indeed is one of the huntſmans chief weapons,Gen.27. 3. But this ſorts not ſo well with the Prophets ſcope. Others ſay, they went ſo weaponed, for fear of the enemy,by reaſon whereof, they durſt not ſtir abroad to viſit their grounds, or look after their cattle : they went abroad, as thoſe wrought,Neh.4.17,18.See Lam.5.9.but neither doth this ſeem here ſo probable. Others therefore ſay, to defend themſelves againſt ſuch either wild beaſts, ſerpents,or other harmful creatures, as they might meet with lurking there;and this, the very next clauſe leads us to.

becauſe all the land ſhall become briars and thorns] The land ſhall be generally over-grown with them, chap.32. 13,(as it is ſaid of the ſlothful perſon, the whole *ſurface,of his field* was over ſpread with the like,Prov.24.32.and conſequently,would be over run alſo with, wild beaſts,and other harmful creatures;as is uſual with places, by. Inhabitants abandoned,and over-grown in ſuch manner, Exod. 23 29.ch.13.21.& 34.14.See the comminations, Gen.3. 18.Levit.26 22.

bryars and thorns]]Heb.*bryar.and thorn*;as *vine*,v.23. So.ver, 23, 25.

V.25. *And on all hills, that ſhall be digged with a mattock, there ſhall not come thither,the fear of briars and thorns*] Some read the words,far otherwiſe, on this manner. *As for all the hills, that were digged with the mattock,thou ſhalt not come thither,* for *fear of bryars and thorns:* A want of the prepoſition,as Mal.2.5.and they conceive the Prophets meaning to be, that thoſe hilly places,which had been before curiouſly kept, and digged for vineyards, orchards, or gardens,1 King.21.2,Luk.13.8. ſhould likewiſe be ſo over-grown with brambles,and bryars,that no man ſhould dare to enter upon them. But this agreeth not with the latter part of the verſe : for how ſhould their cattle then be turned in thither ? The moſt therefore follow the more received reading. But ſome underſtand it, of a change for the better : that the barren places on the hills, that before would yield nothing,without a great deal of hard labour and toyl, ſhould be free from thoſe obſtructions, and over-ſpreading of ſuch noxious ſhrubs, as infeſted other places; and becoming fertle, afford their cattle good paſture. And the Hebrew Doctors run moſt this way. *See before,*on ver. 23. But this ſeems to croſs the fore-going diſcourſe, and the main ſcope of the Prophets ſpeech. Others ſuppoſe it to have relation to thoſe that were before ſaid, not to venture out unweaponed,for fear of the enemy: that they ſhould betake themſelves to the mountains, that were likewiſe over grown with buſhes,and briars,as to places of more ſecurity : the enemies fear, overſwaying the fear of any hurt, that from thoſe thorny ſhrubs might accrue unto them, and by the hard labour of their hands,there, help themſelves. Others again would have the meaning to be,that no place ſhall be ſhunned for fear of bryars and brambles; albeit they ſhould require never ſo much pains to rid them. Others, that men having betaken themſelves thither,ſhould ſo diligently grub up thoſe hilly places;that there ſhould be no fear of briar or bramble there; but that their cattle might ſafely go at large, and feed there, which for fear of the enemy, they durſt not truſt on the plain, Lam. 5. 9. unto whoſe footing alſo, ſome attribute this immunity from bryars and thorns, as tredding them down, as faſt as they came up. Others laſtly, which ſeems to come neereſt the Prophets mind, underſtand the words of ſuch places on the hills, which the rich had fenced in for pleaſure, or profit; that ſuch fences being now caſt down,and made away,they ſhould lye open to cattle, as well great, as ſmall.

And on all hils]Or,*And* as for *all thoſe hills.* The nominative put abſolutly,as Pſal. 11.4. & 18. 30.. or, *And all hils.* See further below.

that ſhall be digged]As Luk.13,8.or,*houghed*;which beſt anſwereth the Latine here;both old,and later,and ſeems moſt agreeable to the Hebrew,See ch.5.6.not *ploughed*;as the Greek renders it. For into ſuch places.was not the plow brought,nor there uſed,that the beaſts might not trample on the looſe earth,or the tender plants with their footing.

that ſhall be]Or, *that ſhould be*; or, *had wont* ſo *to be*, as Mal.1.6. *a ſon will honour his father*;that is,*ſhould*,or is *wont* ſo to do. That uſed not to be ploughed for grain, but to be digged,for planting of vines; or of trees, either for ſight, or fruit, or, for the ſetting, and ſowing of herbs and flowers,1 King,21. 2. (to which purpoſe alſo, the hilly parts were much uſed,Jer.3.2,13.& 31, 5, (and to be kept in due order afterward, from time to time, by weeding and houghing.

with the mattock]Or,*ſpade*,or *hough*,an inſtrument uſed,for weeding,and banking,and looſening the earth.

there ſhall not come thither, the fear of bryars and thorns] Thar which, as was before ſaid, is underſtood by ſome, not of bryars and thorns,growing up in them, as v.24. but of ſuch thorny buſhes, as had formerly ſerved for hedg and fence about them,Pſal.62.3. ch. 5. 2.Hoſ.2.6.to keep cattle from breaking in to depaſture the ground, and crop or brouſe upon the vines,and other, plants therein,which being now broken down, there ſhould be no fear of them, to hinder beaſts from free entrance,to feed there at pleaſure,chap.5.6.Hoſ. 2.12. But the moſt expound them of the former. as v.24. yet much differing in expoſition of the place, one from another; whereunto, I ſhall add,and leave it to be conſidered of by the learned ; whether the words ſo taken,the next may not be thus read.*And* on *the hills that*,had wont *to be digged with matock or ſpade*, that *no fear of bryar or thorn might come thither, ſhall* a place *alſo be for ſending in of oxen,and the treading of leſſer cattel.* All the difficulty here lyes in the defect of the particle,*that*, importing the end, or iſſue:the want whereof,both in that language,is not unuſual, as Pſal.10.4 chap.5. 11.& 16. 2. Hoſ. 1.6. as alſo in the Greek of the New Teſtament, Rom.8.29.1 Cor,18.Jam.2.5.

but they ſhall be for the ſending forth of oxen; &c.] They ſhall all lye open for cattle of all ſorts to graze upon, and trample down at pleaſure.

but they ſhall be]Heb,*and it ſhall be*;*and*, for, *but*: as ch.6.13.& 29. 13.or,*ſhall alſo be*,as Jer.1.3:to wit,*a place*,which, though wanting, as 2 Sam.7.1.1 King.18.12.ſome alſo put here into the text : or, without any ſuch inſertion;*And thoſe hills*, &c. (that where ſo carefully fenced, and kept before that no cattle, little or great, could have acceſſe to them,nor bryar or thorn appear in them;but it was preſently weeded out)*ſhall each of them be for.* &c. a frame of ſpeech, like that,ch.6.10.of which,ſee there.

for the ſending forth]Or,*ſending in*; as others render it.For ſending

ing out, or putting of beaſts, to wit, there to feed freely, as in places lying open, and unkept; for cattle to graze on, (as, *for bryars and thorns*,ver.23.)as not reſerved for any other uſe.

of oxen] Heb. *oxe*, as chap. 1.3.ver.21. and ſo afterward here the like.

and for the treading] Going to and fro,into any part of them,without let, or reſtraint.

of leſſer cattle] *Of ſheep, or Goats.* For the word comprehends either, Exod. 3.5. They ſhall range and graze freely, after their wonted manner, in thoſe places from whence they and their owners had formerly been ejected and excluded, by the violent oppreſſions, and undue encloſures of the richer and greater ſort, ch. 5.17.

CHAP. VIII.

Verſ. 1. **M***Oreover the Lord ſaid*, &c.]Here beginneth the ſixth Sermon, or Prophecy, of Eſay, in this book recorded; contained in the five chapters next enſuing, which make all but one continued diſcourſe: and that of the ſame nature,and ſubject matter, for the moſt part, with that next before going, chap. 7. for it conſiſts partly, of denunciation of judgments againſt Aram and Iſrael,and partly of a prediction of ſuch evils and calamities, as ſhould befall Judah by Aſſur, together with a mixture of ſuch matter of comfort, as might ſupport the faithfull under the ſame, and give them ground of hopeful expectation of a gracious iſſue of them: but the former directed unto Ahaz, and his Courtiers; this, directed, and in writing therefore publikely expoſed,to the people.

Moreover] Heb. *And*. But ſo alſo rendred, Jer. 3. 1. & 33. 1. by ſome other here, *For*, as ch. 9. 11. & 64. 4, 5. But becauſe it is no proſecution of any former narration,but a relation of a new after-revelation, or viſion: I ſuppoſe it ſhould rather be rendred, *Again*: as Ezek. 16. 1.

the Lord ſaid] Or,as ſome, *hath ſaid*; as if it were a ſpeech delivered at one and the ſame time with the former:but of that there is no likelihood.

unto me] In a viſion, or by ſpecial revelation. See chapter 1. ver.1.

Take thee] As Gen.6.21.& 14. 21. So, *go thee*, Gen.12.1.and,*Ask thee*,ch.7.11.ſee there.

a roll] Or, *a Volume*; that is. ſuch a parcel of velome,or paper; as being fitted for writing, and written in, might be rolled up, and unrolled,as occaſion was to make uſe of it. See of ſuch *rolles*,Jer.36. 2, 23. Rev. 6.14. Howbeit, when I ſay, *velome, or paper*, my meaning is not,that the *roll*, which the Prophet made uſe of, was either of *velom*,that is,ſome kind of *parchment*,ſuch as we now uſe; or of *paper*, ſuch as we now commonly ſo tearm; for the inuention or either of theſe, ſeemeth to be far later then Eſayes daies; before which the moſt common and general uſe for ſuch purpoſes, as we now uſe thoſe, was the ſtrip of an Egyptian cane, or reed, which the Greeks and Latines call *papyre*, from whence our Engliſh word, *paper*; though our paper be of another matter and manner of making, then that was. See on chap. 19. 7. by theſe terms therefore, I here mean, ſuch materials then in uſe, as were correſpondent to thoſe now in uſe,with us. Howbeit, the word here uſed, is by ſome queſtioned; whether it ſignifieth ſuch *a roll*, or no. And ſome would have it rendred, not *a roll*, but *a pattent*, in alluſion to that of the *open* inſtrument, Jer. 32. 11. or, *a page*, becauſe the Talmudiſts ſo term the *margine* of any writing, that is pure and unwritten: the reaſon is, ſay they, becauſe the word here uſed, comes not from the word, that ſignifies *to roll up*, as that doth, Jer. 36. 2. but from one that ſignifies, *to reveal*, or, *lay open*: of which, ſee more on ch. 3.23. but the Hebrew Doctors go the former way, and derive it from the ſame root with that other, from which, although it doth not ſo regularly deſcend, yet it ſo falleth out in that language, that oft-times words retain the ſignification, not of their own proper root,but of ſome other neer unto it, in ſound rather, then in ſenſe. Nor doth it hinder, but that it may well be ſtyled, *a roll*, albeit, the words have no ſuch proper notation, the uſe of ſuch *rolls* being ſo common in thoſe times,Pſ.40,7.Ezek.2.9,10. Others chooſe rather to render it,*a table*, chap. 30. 8. Hab. 2. 2. and their reaſon is, becauſe he is willed to *write*, or *engrave* on it, *with a ſtyle*; which, ſay they, on parchment, or paper, is not done; but with a *pen*, or *quill*. And they ſuppoſe it therefore to have been *a table* of *marble-ſtone*, or of *braſs*, or *lead*: or the like, Exod. 34. 1. Iob 19. 24. Ier. 17. 1. but the word may as well ſignifie, *a writers pen*, as a *gravers tool*, as hereafter ſhall be ſhewed: and the word, *write*, not *engrave*, carries it rather to a *book*, or *roll*: then ſuch a *table* as theſe talk of. Nor do we read, that the Prophets did any of them engrave their Sermons on ſuch, nor do thoſe places produced, prove it.See on ch.30.8.

a great roll] Becauſe much matter to be written in it, and that in a fair and large letter. For this Prophecy to be therein engroſſed,was longer then ordinary: as that alſo which Ieremy by Baruchs hand,wrote in *a great roll*,being a draught of all his former Prophecies, Ier. 36.2.

and write] That being ſo written, and expoſed to publick view,it may the better be weighed, and the more ſeriouſly conſidered, as ſuch things are generally deemed to be weighty,which are ſolemnly engroſſed,as alſo,that being by means thereof,commonly read and known, the truth of the Prophecie, upon the event thereof, might the more fully be cleared and confirmed; the Prophet having, as it were, pawned his credit thereupon, Deut. 18. 21, 22. Jer. 28. 29. And laſtly, that it might, as upon record, remain unto poſterity, Deut. 31. 19, Job 19. 23. chap. 30. 8. Jer.32.10,11,14. Hab.2.2,3.

in it] Heb. *upon it*; as we uſe to ſay, *write upon parchment*,*or paper*, Yet the phraſe is elſewhere, *to write in a roll, or a book*, Job 19.23.Pſ.40.7.But the former particle is here rather uſed; becauſe the latter followeth prefixed unto the next word, taken inſtrumentally;as Job 19.24,Jer.17.1.

with a pen] Either of *quill*, *cane*, or *reed*. For ſuch alſo were the *pens*, anciently in uſe. The word here is no where elſe found: but another word that anſwers it, ſignifies as well a Scriveners, or Writers-*pen*, Pſal. 46. 1. Jer. 8. 8.as a graver,or carvers *tool*, Exod. 32. 4. Jer. 17. 1. So may the word alſo, here found, be uſed for either. And here the rather for the former,for the reaſon above rendred.

a mans pen] By this ſome of the Iewiſh Doctors underſtand to be meant onely, *a material pen*; ſo tearmed, in oppoſition to that *imaginary pen*, that he ſaw in the viſion, like that *razor* that Ezekiel ſaw in the ſame manner, Ezek. 5. 1. which was not *a mans razor*, no more then this *a mans pen*. But this is a meer groundleſs fancy.For it appears not, that either Iſaiah, or Ezekiel had any ſuch apparition repreſenting that, as in ſome viſible or imaginary form, that is here or there mentioned, but by a ſecret ſuggeſtion, or inſtinct, which was ſufficient, an injunction to do the ſame: as when a man would have a Scribe, or Notary, to draw ſome inſtrument for him,he need not ſhew him a pen, or paper, but give him inſtruction onely,what he would have him to write.Others therefore underſtand it, not ſo much of the *pen* it ſelf, as of the *letter*, or the *ſtyle*, as we alſo tearm it. Some of the *letter*, that it ſhould not be written in ſome ſtrange character,that few could read,as that doom paſſed upon Baltaſar,Dan.5.8,15. but in a plain familiar letter, in an ordinary hand; ſuch as any one might eaſily read; and that alſo ſo fair and large that it might be read aloof off, and without any long ſtay,Hab.2.2.Some again of the *ſtyle*,to wit, that it ſhould be conceived and delivered, not in an obſcure, and dark enigmatical, or ſymbolical manner; as that few capacities ſhould reach it; that part of it eſpecially, concerning the matter of Ahaz his fear, the overthrow of his two potent adverſaries, by the King of Aſſyria, & the ſcourging of him & his,after ward with the ſame rod.For they deſerve no regard,who would have it meant to be ſo written, that no brutiſh party,but *a man* indeed, a man of wiſedome and underſtanding,Pſal.37.17,22.& 92.6. Prov,30.2. Mic.6.9. ſhould be able to conceive it; as *the number of a man*, Rev. 13. 18. The word *Enoſh*, here uſed, (of which, ſee on chap. 2. 9.) will not bear it. Nor doth that ſeem ſo ſound, which ſome have, who would underſtand it, neither of the letter, nor of the frame of ſpeech, but of the ſubject matter of Gods injunction; that it ſhould be tranſacted, not according to the *ſtyle* of the Court of heaven, where there needs no more, then Gods own will,for the paſſing of ought, Pſal. 115. 3. & 135. 6. Dan. 4. 35. Epheſ. 1. 11. but according to the *ſtyle*, or manner of proceeding in humane Courts, wherein witneſſes are wont to be produced; and nothing done is firm, or of force, without them, Deut. 19. 15. 2 Cor. 13. 1. and ſo the Prophet alſo carried the buſineſs, by God enjoyned him, verſ. 2. But that phraſe of the *ſtyle*, of this, or that Court, is of too late an edition; nor hath it age enough to give authority to ſuch an expoſition.

concerning Maher-ſhalal-haſh-baz] Or, *for Maher-ſhalal-haſh-baz*,as Ezek. 37. 16. *for Judah*, and *for Joſeph*. Or, as others, without either, onely *Maher-ſhalal-haſh-baz*, becauſe the particle here uſed, is not afterward repeated, verſ. 3. This latter way many, yea, the moſt run; ſuppoſing that there was nothing more written in this great roll, but theſe four words. Which, becauſe it ſeems very improbable, they add, ſome of them, that it is called, *a great roll*, not from the bigneſs, or largeneſs of the volume, but becauſe it was to contain great myſteries: and others of them, that Princes pattents, though never ſo ſhort, are wont to be engroſſed in large paper, or parchment,and great letters. But not to inſiſt on the forced conſtruction of the one, and the unuſualneſs of ſuch brevity in the other: beſide the improbability of the thing it ſelf,it would not reach the main intent,and purpoſe of this divulging it in writing,when as ſcarce any one,the prophet himſelf excepted, would be able to underſtand what were thereby meant. The former, therefore, that render the particle, *concerning*, or, *for*, ſuppoſe this whole Sermon, or Prophecy, was to be engroſſed in it; and that, as they conceive, after the uſual manner of the Prophets, who uſed to put their Sermons in writing; and having ſo done, to affix them on ſome gate of the Temple: whence, after they had hung there certain daies, the Prieſts took them down, and ſo laid them up, if they were by them approved, and ſo they were laid up, and came to be preſerved for poſterity. Now what they ſay concerning this particular prophecy, is acknowledged. But what is affirmed concerning an ordinary cuſtom herein, is groundleſs, and nothing probable. It appears not, that the Prophets uſed commonly, by writing, and affixing them in any publick place, for the view of all, ſo to divulge them. The very places that they produce for proof of it ; this, and ch. 30. 8. & Hab. 2.2. rather intimate the contrary. For what need was there to give order for ſome ſpecial prophecies in this kind, if that were the ordinary dealing with all. Neither is it to be believed, that if moſt of the prophecies, both of Jeremies, and divers others, had been ſo affixed, the Prieſts, that then were, would have taken them in, and had ſuch care of them ; and not rather have pulled them down, and torn them in pieces ; eſpecially having ſo maliciouſly and eagerly perſecuted the Prophets, as falſe Prophets, for delivering them by word of mouth, Jer. 20. 1, 2. & 26. 8, 11. & 29. 26. This prophecy therefore, as ſome few other, was by a ſpecial command of God, thus written, and divulged ; which, with other, the like, was not uſual.

concerning Maher-ſhalal haſh-baz] That is, concerning thy ſon *Maher-ſhalal-haſh-baz* ; ſo to be named ; for as yet he was not ; but is by that name, here ſo ſtyled, in way of anticipation ; of which there are many the like examples in Scripture. See Gen. 12. 18. with Gen. 28. 19. & 13. 10. with 9. 22. & 33, 17. Exod. 16. 3. Joſh. 7. 24, 26. Judg. 15. 19. The participle is uſed for *of*, or *concerning*, Gen. 20. 13. Pſalm 91.11. Howbeit a late learned writer would have it rendred here, as it moſt uſually ſignifies, *to* him, or *for* him ; as if the diſcourſe written, were to be inſcribed, and dedicated to him.

Maher-ſhalal-haſh-baz] Theſe words are very variouſly rendred. Some *in making ſpeed to the ſpoil, he haſteneth the prey.* Some, *to make ſpeed to ſpoil* ; (as Exod.12. 33.) and *haſte to prey.* Some, *to the ſpeedy ſpoyler* ; *make haſte to prey.* Some *a ſpeedy robber : an haſty ſpoyler* ; or, *a ſpeedy ſpoiler* ; and *one that haſteneth to the prey.* Some, *make ſpeed to ſpoil* ; *haſten to prey.* And they are as diverſly underſtood. For (to let paſs all other) ſome take them as a name intended, not for the Prophets ſon ; but as the name *Emmanuel*, in the fore-going prophecy ; for Chriſt, who at his coming in the fleſh, ſeized on the ſtrong man, that held poſſeſſion of mens hearts before, and prevailing againſt him, as one ſtronger then he, 1 Joh. 4. 4. diſpoſſeſſed him, diſarmed him, diſpoiled him, and divided his ſpoils, Luk. 11. 21. Epheſ. 4. 8. Col. 2. 15. and they would have them to be the words of God the Father, ſpeaking unto the Son, as encouraging him thereunto. Somewhat like unto thoſe, Pſalm 2. 8, 7. And this way, as by ſholes, run the ancient Fathers, and moſt Popiſh Writers; and ſome few others alſo of no ſmall note. But others, and ſo the moſt and the ſoundeſt, underſtand it, as having reference to the King of Aſſyria ; as intimating what he ſhould ſpeedily do unto Iſrael and Syria : that which both the ſubject matter of the foregoing chapter, and ſo the ſequel of the context here leads us unto, verſ 3, 4. Howbeit, I cannot ſubſcribe to the curious nicety of thoſe of them, that would divide the words into two branches ; the one containing the inſcription of an Epiſtle, that the Prophet ſhould be enjoyned to write unto the King of Aſſyria ; as John to the ſeven Churches of Aſia, Rev.1.11. the other of them, the Epiſtle it ſelf. *To the ſpeedy ſpoyler* ; there is the inſcription. *Make haſte to prey* ; there the Epiſtle it ſelf. Nor to thoſe that would make them to be diſtinct names ; *Maher-ſhalal*, the one ; and *Haſh-baz*, the other.

V. 2. *And* **I** *took unto me faithful witneſſes to record*] Or, *Then*, as Gen.18.10.& 32.21,22. Or, *wherefore*, as Neh. 2. 2. Jer.1.17.& 6. 11.& 7.16. Heb. *I will cauſe to atteſt to me witneſſes* : the future for the preterimperfect: as Pſ.18.36,37.

faithfull witneſſes] That which ſome comment here, concerning *witneſſes*, uſed in marriage coutracts, as if the Prophet were about taking him a new wife, is nothing to the purpoſe. And further yet do they ſtray, that would hence infer, that all here ſpoken, as thoſe things alſo related, Hoſ. 1. 2, 3. & 3. 1. were done onely in viſion, as if the perſons here mentioned, were intended to be witneſſes of the Prophets companying with his wife. *Witneſſes* were uſed by him, becauſe the matter was of much importance, 2 Cor. 13. 1. and *faithfull*, or, *firm witneſſes* ; that is, perſons of credit, in regard of their place and authority, and ſuch, as no exception could be taken againſt ; as if they ſhould herein collude with the Prophet.

to record] Or, *bear witneſs.* Both of the name that the Prophet impoſed on his child, (which was uſually done, at the time of circumciſion, Luk. 1. 59. & 2. 21.) either being lately born; as ſome : or, as yet unborn ; as others. (for ſo alſo before birth, ſome have been named, 1 King. 13. 2. chap. 45. 1. Mat. 1. 21. Luk. 1. 13.) And of the reaſon why that name was, by God, enjoyned to be given him, ſee ver. 3. Though ſome ſo underſtand it, as if theſe men were called in to be preſent, at the Prophets affixing at the draught of his Prophecy on the door of the Temple ; or in ſome other publick place, to bear witneſs of the ſame : which needed not, when, as his name, without queſtion, was in that writing expreſſed, and annexed thereunto.

Uriah the Prieſt] Here ſome move a queſtion, how this *Uriah* ſhould he termed, *a faithfull witneſs* ; when as he was a man unfaithful to God in his place, and complyed with the King in his idolatrous courſes, 2 King. 16. 10, 11, 15, 16. But to this is anſwered. Firſt, that a man may be a good witneſs, though he be not a good man. He may be firm to man, thouh he be not faithful to God. Secondly that the word *firm*, or, *faithful*, is not uſed to imply the approved goodneſs, or piety of the party mentioned ; but their fitneſs for ſuch a buſineſs, in regard of their eſteem with man. Thirdly, that Uriah, for ought appears, might not, as yet, carry himſelf otherwiſe, then was befitting his place and profeſſion ; albeit, that afterward he revolted. Fourthly, ſome ſay, which yet I make ſome doubt of, that the Prophet of purpoſe, knowing what manner of man he was, made choice of him for the one ; becauſe he would have witneſſes of both ſorts; thereby to intimate, that this Prophecy was ſuch, as neither good, nor bad ſhould be able to contradict. Fiftly, that whether he were good or bad, or bare a ſhew of that which indeed he was not; he might be very fit for this buſineſs, in regard of his intereſt with Ahaz, whom the ſame did ſo neerly concern.

and Zachariah the ſon of Jeberechiah] Who this Zachariah ſhould be, is uncertain. The Jewiſh Doctors, according to their idle dotages, (whom yet ſome of ours alſo, herein, follow) tell us, as of *Uriah*, that propheſied under Jehojakim, Jer. 26. 20. So of thoſe two *Zacharies*, the one that propheſied under Joaſh, 2 Chr. 24. 20. the other, that propheſied after the return from the captivity; Ezr. 5. 1. Zach.1.1. And that theſe are mentioned, as *witneſſes*, becauſe their Prophecies, for the matter of them agreed much with this of Eſay. And if it be objected, that the one of theſe was dead long before, 2 Chr. 24. 21. the other two were, as yet, unborn. They would put this off, by affirming that all this was done but in a viſion ; and nothing therefore hinders, but that ſuch might be induced as *witneſſes*, who, at that time, were not in being. And thoſe of ours, that herein concur with them, alleadg Moſes, and Elias appearing with our Saviour, at his transfiguration ; as if that alſo were but ſome imaginary matter, Matth. 17. 4. But leaving theſe frivolous ſurmiſes to their authors ; there is no doubt to be made, but that this *Zachariah*, as well at the former *Uriah*, was one that then lived. And it is deemed by many, (nor is it altogether improbable) that it was that *Zachariah*, whoſe daughter. *Abi*, or *Abijah*, was wife to Ahaz, who, by her, had Ezekiah, 2 King. 18. 2. 2. Chr. 29.1. And this Zachariah, they ſuppoſe to be joyned with Uriah; that by two of principal note, the one in the Eccleſiaſtical, the other in the civil State, this weighty matter might be atteſted. Others deem it to have been that *Zachariah* the Prophet, that propheſied under Uzziah, a great part of his time ; and is ſaid to have been a man of *underſtanding in the viſions of God*, 2 Chr. 26. 5. and ſo the two witneſſes might be a Prieſt, and a Prophet. But this I ſuppoſe to be the leſs probable; for that the holy ſtory ſeems to imply, that this Zachariah deceaſed before the fall of Uzziah. Nor is there any ground for that which others gueſs, of one *Zachariah*, a Levite, of ſome note, in Ezekiahs daies, 2 Chr.29.13. ſave that he lived in thoſe times.

Zechariah] Heb. *Zecharjahu.* For which the Greek, uſually, hath *Zacharias*, Luk. 1. 5. We in Engliſh, commonly, *Zachary.* See chap.1.1.

the ſon of Jeberechiah] Heb. *Jeberechjahu* ; as before, inſtead whereof, the Greek and old latine read, *Barachias* : The latter, in likelihood, the rather, becauſe they found *Zachary the ſon of Barachias*, mentioned, Matth.23.35. However the names differ little, and with divers others, both father and ſon, might have the ſame names, as *Joſeph the ſon of Jacob*, Gen.30.25. and Matth. 1.16. and *Zorobabel, the ſon of Salathiel*, Matth.1.12.& Luk.3.27. for they ſeem not to be the ſame.

V.3. *And I went unto*, &c.] From hence ſome of our chief Interpreters collect, and are ſomewhat ſtiff in it ; that all that is here mentioned, was done in a viſion. And ſome doubts and difficulties, indeed, ariſe from the words thus read ; though not ſuch, as may neceſſarily enforce any ſuch matter. But they may all be cut off, by reading the words thus, (which the hebrew will well admit) *For I had gone into*, &c. As rendring a reaſon, or relating the occaſion wherefore, or whereupon God ſhould give him this charge, concerning his child that was to be named, to wit, becauſe his wife was lately delivered of a ſon. So both the verb, and particle, are in conſtruction a like uſed, Gen.12.1. *For the Lord had ſaid unto Abraham.*

went unto] Or, *had gone in to* ; as ſome render it. A modeſt form of ſpeech, expreſſing the marriage duty, very frequent in Scripture, Gen.6.4.& 29.29. and the ſame more fully, as opening the ground of the phraſe, Judg. 15. 1. *I will go to my wife, into the chamber*; to wit, where man and wife uſe to be private. But the Hebrew word here uſed, ſignifies properly *to approach* ; *I approached*, or, *had approached unto*, &c. and ſo it is uſed, Gen. 20. 4. Lev. 18. 6, 14. Ezek. 18.6.

the Propheteſs] That is, a virgin, ſay ſome, endued with the gift of prophecie, as Mary, Deborah, and Huldah are ſaid to have been Propheteſſes, Exod. 15.22. Iudg.4.4.2 King.22. 14. grounleſly dreaming, that the Prophet ſhould wed him a new wife : and that this ſhould be that *virgin*, the mother of *Emmanuel*, before mentioned, ch. 7. 14. But the *Propheteſs* here, is no other then the *Prophets wife* : the ſame, in likelihood, by whom he had *Shear-jaſhub* before ch.7.3. So it is obſerved, that in divers languages, the wives are ſtiled by their husbands offices, and dignities ; as *Duke, Dutcheſſe, Count, Counteſs* ; *Mayor, Mayoreſs*, &c.

and ſhe conceived] Or, *had conceived* : or, *was with child.* See on ch.7.14.

and bare a ſon] Or, *had born a ſon.* Was now delivered of a male-child, to wit, before ever he received this viſion from God, or the charge was given him concerning the naming of the child; and the engroſſing of the prophecy, intimated in that name, together with it.

a ſon] The ſame, ſay ſome; mentioned, ch.7. 14. A fond conceit, better befitting Jews then Chriſtians.

Then ſaid the Lord to me] That is, after the Propheteſs was delivered of the child. Heb. *And*: but ſo it is rendred, *alſo*, ver. 2. And ſo alſo, Neh. 2. 2. Job 13. 22. & 40. 3. Hoſ. 1. 9. Yet it may be retained here, in his firſt and proper ſenſe; as in the like, Hoſ. 1. 4, 6.

ſaid] As ver. 1.

Call his name] Call him; as ch 7.14. Let this be the name whereby he ſhall be called; as Jer. 23.6.& 33. 16.

Maher-ſhalal-haſh-baz] The Hebrews uſed oft-times to give names, as well to perſons, as to places, conſiſting of divers words. So Gen. 16.13,14. & 22. 14. and 35. 28. Judg.6.32.1 Chr.1.20. & 3. 19,20. & 4.30,31. Jer.20.3. of the ſignification of this name, ſee on v.1. Of the reaſon of impoſing it, ſee ver.4. Howbeit, they ſwerve far from the truth, and the intent of the Prophet, that would have one and the ſame child have two names; *Emmanu:l*, to intimate Gods aſſiſtance of them, againſt thoſe their two enemies, Rezin, and Pekah, ch.7.1,5. ver.10. and *Maher-ſhalal-haſh-baz*, to ſignifie the rifling and ruinating of them; and that ſpeedily, by the king of Aſſyria, ver.4. The name conſiſts of two parts, both in divers words, but of the ſame ſenſe, implying the ſame thing; and that by reduplication thereof, to intimate the infallibility of it, and the nearneſs of its approach: as Gen.41.32.

V. 4. *For before the child ſhall have knowledg, to cry, My Father, and My Mother*, &c.] In this verſe is the reaſon given, why God would have the child ſo called, to wit, thereby to intimate, the ſpeedy direption and deſtruction of thoſe two kings, and their chief cities, by the Forces and followers of the king of Aſſyria.

the child] *This child*, that is lately now born, and ſo named: not *Chriſt*, as ſome; nor *a child*, that is any *child* indefinitely, as others. See chap.7.16.

ſhall have knowledg] Heb. *ſhall know*; or, *ſhall be able*. So is the word of *knowing*, oft taken: as ch.56.11. Jer.6.15.

to cry] Or, *to call*, as v.3.

My father, and my mother] Or, *My father, or my mother*: either of both, as Exod. 21. 15. *He that ſmites his father, and his mother*, for, *father, or mother*: and children begin, uſually, to call *mother* firſt; becauſe moſt frequent about them in that age: and the children therefore moſt familiar with them. The meaning is, before the child ſhall be able to ſpeak, and to diſtinguiſh his parents from ſtrangers. And this ſeems a ſhorter time, then that, chap. 7. 16. *before the child know to refuſe evil, and chooſe good*. For children are ſooner of ability to ſpeak ſome few familiar words; then of diſcretion, to underſtand what belongeth to good and evil: and the reaſon of the divers form of ſpeech uſed, concerning either, is; becauſe the one, to wit, *Shear-jaſhub*, might then be ſome two, or three year old: whereas *Maher-ſhalal-haſh-baz*, was but newly now born; and yet might be as ſoon able to ſpeak, as the other might be to conceive difference between good and evil. See further, on ch. 7. 16.

The riches of Damaſcus, and the ſpoyl of Samaria ſhall be taken away] The two Kingdomes of Iſrael and Syria, ſhall be ſtript and ſpoyled of their wealth, and treaſure, by the King of Aſſyria.

the riches of Damaſcus] The head City of Syria, chap. 7. 8. and a place of great wealth: or, as others, *the power of Damaſcus*. The word ſignifieth either:. and *riches* are one principal thing, wherein the *ſtrength* of a State conſiſts.

and the ſpoil of Samaria] The head City of Iſrael, ch.7.9.

the ſpoil] Not the people. For he ſpeaks rather of a direption, in the childs name intimated, done by Tiglath-Pileſer, under Pekah, 2 King.15.29. then of an utter depopulation, made by Salmaneſer, under Hoſhea, 2 King.17.6,14. though ſome people alſo were in that former invaſion captived.

ſhall be taken away] Heb. *he ſhall take away*, or, one *ſhall take away*. The verb being taken indefinitely, or impersonally, (the form of ſpeech, ſee on chapter 2. 19.) and therefore well here rendred.

before the King of Aſſyria[As Conquerors are wont to ſend their rich ſpoiles oft-times, into their own Countrey before them, to give notice of their victories and ſurprizals, to their people; or to cauſe them, as the uſual manner of the Romanes was, to be carried before their ſtately chariots in tryumph: yet ſome would have it to be a defective ſpeech, and render the words thus; he that is, or ſtands, *before the Kings of Aſſyria*; that is, his Officers, Miniſters, or attendants, (for ſo are men ſaid to *be*, or to *ſtand before the face* of them whom they ſerve, or attend on, 1 Sam. 16. 16. 1 King.1.2. & 10.8.& 17.1.) *ſhall carry away*. But the former ſeems the more familiar.

V. 5. *The Lord ſpake, alſo unto me again, ſaying*] Heb. *And the Lord further added to ſpeak unto me*, as chap. 7. 10. Here beginneth a ſecond part of this Chapter. Wherein, as in the latter part of the former, from. ver.17. he foretelleth what evils ſhould befall the land, both of Iſrael and Judah; from the King of Aſſyria, on the one, for their ſcorn, and contempt of their brethren, and confederating with the Aſſyrians, to work their overthrow; on the other, for their diſtruſting of God, and relying upon the Aſſyrians, by whom they ſhould alſo ſuffer; withal, admoniſhing the godly among them, to be cautious, and to reſt upon God alone, and his Word, who had promiſed to ſecure them in thoſe calamitous times.

V. 6. *Forasmuch as this people*, &c.] Who the people here ſpoken of, ſhould be, is very doubtful. Some underſtand thereby, the people of Judah, or a great part of them, who conſidering how low their State was brought, and diſtruſting thoſe weak proviſions, as they eſteemed them, that their chief city had to maintain a ſiege againſt two ſuch potent Princes, as were combined together againſt them, deſired to have one of thoſe two to govern them; or that *Son of Tabeel* before mentioned, chap. 7.6. to be ſet over them, and had under-hand, ſome treacherous compliance with them, to that purpoſe. So the Hebrew Doctors, whom alſo many of ours follow. But of this we find little ground, either in the ſacred ſtory, or elſe-where, in this Prophecy. Others therefore, rather ſuppoſe the people mentioned, to be the people of Iſrael; who ſlighted, and ſet light by the kingdom of Judah, as having been by the incurſions both of the Syrians and themſelves, ſo exceedingly impaired, and by Rezin and Pekah now joyned in one, made ful account to make ful conqueſt of it, chap. 7. 6. For, as for thoſe that interpret it, of the Jewiſh people in general, that not contenting themſelves with Gods promiſed protection, reſted upon the Aſſyrian: they are enforced, for the making good of this their interpretation (wherein, few, or none follow them) to offer over-much force to the text.

this people] Spoken, as in contempt of them, who ſo ſcorned and contemned Gods people, as not deſiring once to name them. See the like of the other, ch.6.9.

refuſe] Or, rather, *deſpiſe, contemn*. For in that, or the like ſenſe, is the word here uſed, conſtantly taken. The word of *refuſing*, though coming neer to it, doth in a letter differ from it.

the waters of Shiloah] A fountain called alſo *Gihon*, 1 King 1. 33. iſſuing forth from the foot of mount *Sion*; and yielding a rivolet, that watered the lower city, Pſal. 46. 4. Neh. 3. 15. Joh 9. 7. See ch.7.2. put here, as ſome, for the houſe of David, now at a low ebb; or rather, for ſuch defence, as Jeruſalem, and the State of Judah then had. Which they ſlighted and ſcorned, as if they had nothing but ſuch a ſorry rivolet, as that was, to ſtrengthen and ſecure their head City; not conſidering the power of God, by ſuch weak means, though no other were able to protect it. See ch. 33.21. albeit. I ſuppoſe they wander wide, that would have *Siloah* here put for Gods protection it ſelf.

that run ſoftly] Spoken, in way of oppoſition, to great Rivers, that run with a ſtrong torrent, and ſtiff ſtream. This rivolet, or the waters iſſuing from this fountain, are therefore deemed to run ſlowly, or ſoftly, partly, becauſe the current was not great; and partly, becauſe in its own courſe it went not ſtreight forward, but with many windings to and fro, in manner of a Serpent, that moves ſlowly, and ſlily, creeping, and crooking, ch.27.1. ſuppoſed therefore by ſome, to be termed, *the dragons well*, Neh.2.13.

and rejoyce in Rezin, and Remaliahs ſon] This, ſome expound of thoſe male-contents, in the Jewiſh State, that deſired, and would gladly be under another government, either Rezins, or Pekak's, or, of both joyntly. Others, of thoſe, to the Jews ill affected in Iſrael, that vaunted much of, and promiſed themſelves great matters from the conjunction of thoſe, two Kings, ch.7.1. and rejoyced greatly in their ſucceſſes, The Hebrew, word for word, runs thus, *and joy is with Rezin, and the ſon of Remaliah*, or *Remalijahu*: as alſo, chap. 7, 4. which ſome fill up, as if it were a defective ſpeech, on this manner; *and joy*, is to them, of fighting *with Rezin* &c. as if he had ſaid, they rejoyce, or would fain be fighting with Rezin, and Pekah; relying on the aid they looked for, from the King of Aſſyria: by whoſe help they doubted not, but to be able to bicker with, and beat them both. But this expoſition, as before was ſaid, offers too much violence to the context. The meaning therefore is, rather, that Rezin and Pekah, as they joyned together againſt Judah; ſo it was matter of much joy to them, to ſee it ſo weakned: as thereby conceiving undoubted hope, to prevail, at pleaſure, againſt it. See ch. 7.7,8. And this expoſition is moſt agreeable to the tenor both of this, and the former Chapter.

rejoyce] Or, *joy in*. The noun ſeems rather to be uſed, then the verb, to make it ſound like the former word of contempt. For with ſuch ſimilitude and neerneſs of ſounds, in terms eſpecially of divers, or adverſe notions, our Prophet ſeems to have been much delighted; and they have an elegancy in them. See ch.3.24.& 5.7.

Remaliahs ſon] So ſtill the Prophet in contempt ſtyles him, as one unworthy to be named, or termed king of Iſrael, being ſprung from baſe parentage, and having by murther got the Crown. See ch. 7.4.

V.7. *Now therefore*] Heb. *And as therefore*; or, *in like manner*. For a retaliation is implyed; as they intend, and deſire, to be eft-ſoon doing with Judah: ſo by a ſtronger one, then either Judah, or themſelves, ſhall they be dealt with.

behold] Look for it, and that ſoon, and ſuddenly; though you neither expect, nor will eaſily believe it; yet it ſhall both ſurely and ſpeedily be accompliſhed. See ch.3.1.& 5.26.

the Lord bringeth up] Heb. *is making to aſcend*, or, *bringing*, as Jer. 3. 7. and, as *taking away*. ch.3.1. he is even about to do it; it will, out of hand, begin to be done. See v.4.

bringeth up] Spoken, ſay ſome, of the Jewiſh Doctors eſpecially who would have their land to be the *navel* of the whole earth, (abuſing to that purpoſe, a paſſage, in Pſalm 72. 12. Ezek. 38. 12.

and the higheſt land in the world) in regard of the ſituation of the Conntrey of Aſſyria, in relation to the holy land, as lying far lower then it. See chap. 7. 1. but it ſeems rather, to have reſpect to the riſing of ſome great river, ſurrounding the lower grounds. See on Jer.49.19.

upon them] Or, *over them.* The people before ſpoken of, ver. 6. not thoſe of Judah, (for of them afterwards, ver. 8.) but of Iſrael, on whom this ſtorm firſt fell;& were in the firſt place over-whelmed with it, 2 King. 15. 29. & 17. 3. See ch. 7. 20. It is here oppoſed to *Shiloah*, a ſmall rivolet, running quietly, without much noyſe, or ſtrong ſtream, ver. *6.* which they therefore ſet light by, as unable either to do any hurt to their land,or to impeach them in their paſſage and approaches to Jeruſalem: inſtead whereof, God would ſend in upon them a great river,ſuch an one as had water ſtore,and ran with a ſwift,and a ſtrong current, which uſed to break through, or ſwell over his banks, and ſo ſurround the land neer unto it.

even *the King of Aſſyria*] See chap. 7. 17. The King of Aſſyria ſhall break in upon them; not like the waters of Shiloah; but like the ſtreams of Ephrates,his own Country river.So are mighty Commanders with their forces invading of ſome land, reſembled oft to rivers breaking in upon the lower grounds. See ch. 28. 2.& 59. 19. Jer. 50.44.Dan.11.22.

and all his glory] Or, *with all his glory*; as chap. 5. 14. His armies, or forces, conſiſting of valiant Souldiers; and led by brave Captains and Commanders, ch. 10. 16. in whom, he much gloried, and of whom he ſo much vaunted,ch. 10.8. & 36. 9. & 37. 25. and that made a glorious ſhew generally,in the eyes of the people; becauſe by them,he ſubdued ſo many Countries,ch.10.9,10,13,14 and 30.18,20.& 37.11,12,13,18.

and he ſhall] That is, the King of Aſſyria ſhall; or, as others, *it ſhall*, to wit, the river before mentioned, the Aſſyrians followers, and forces: becauſe in that metaphor the Prophet proceeds.

ſhall come up] As before; *the Lord* is *bringing up.* See there.

over all his channels] Whereby moſt underſtand all the valleys, or lower parts of the land, invaded by the Aſſyrian, and over-run by him.But whether they take the word to ſignifie *channels*,as ſome; or *ſtreams*, or *rivers*, or, *ſtreams of rivers*, as others; from Pſal. 18, 15. & 42. 1. & 126. 4. It ſeems no very fit, or handſome expreſſion, to repreſent the direption, or deſtruction of a land, or ſtate, by overflowing, or (if I may ſo ſay) drowning of *ſtreams*, or rivers: (which may rather be deemed an increaſing, and enlarging of them) or, of *channels*, and *water-courſes*, which is rather a filling them, and ſupplying them, if they were empty, of what they wanted before. Some few other therefore underſtand it of the great River Euphrates its own *channells*; for it divided it ſelf into divers branches, and ran conſequently in many *channels*, or *ſtreams*. But then to ſay, that a river ſhould *come up over his own channels*,ſeems as improper a phraſe,as a reſemblance of the former. The reading therefore would be altered; and the words rendred, either, *with all his ſtreams*, as the particle is uſed,Exod. 35.22. where the words are, *the men with the women*: and Job 38. 32. *Arcturus with his ſons*: or, from *off all his channels*: With ſupply of a particle,ſometime deficient, and left to be ſupplyed,as Gen. 4.1. *I have gotten a ſon from the Lord*:and Pſ. 81. 5. *when he went forth* from *off the land of Egypt*. The defective form of ſpeech, the Prophet ſeems the rather here to have uſed: that there might be the more exact correſpondence between the two members of this latter clauſe.The meaning is, that the King of Aſhur ſhould bring all the forces he could make, along with him; as before it was ſaid,he ſhould come *with all his glory*;or,rather,ſhould take people,(compared to waters, Rev. 17. 15.)to ſerve him in this expedition, out of all parts of his dominion,which branched it ſelf out into many countries;as Euphrates it ſelf alſo into many channels and ſtreams.

and go] Heb. *walke* as Pſ.104.26 *there walk the ſhips.*

over all his banks] His own banks,as Joſh.3.15.& 4. 18. & 12.19. to wit; thoſe of the river beforementioned. For they ſeem much miſtaken,who apply this alſo, as the former, to the land, whether of Iſrael, or Judah, invaded; and by banks, underſtand high places, fortreſſes, and fenced Cities, that ſhould no more eſcape the Aſſyrian forces,then lower,leſſer,and leſs fortified places,2 King. 15. 29.& 17. 16.& 18.10,13. nor do they ſeem to underſtand the Prophet aright, who by ſurrounding of *banks*, ſuppoſe breach of oaths and covenants,to be meant;though that be true in the ſtory,2 King. 18.14,17.ch.33.7.but it ſeems not ſo fit here.

V.8. *And he ſhall paſſe through Judah*] Or, *It* (to wit, this flood, v.8.) *ſhall paſs through alſo*(as ver.5.)*unto*,or,*into Judah*: as Num. 16. 21. The King of Aſſyria having ſubdued Iſrael,the ten Tribes, ſhall make his way by them ſo ſubdued,and pierce through, as a ſtiff torrent,with full ſtream,into the land of Judah. See 2 King 18.10, 11,13.and of the Chaldees,Hab.1.11.

he ſhall over-flow, and go over] Heb. *it over-floweth, and paſſeth over*, or, *through*. It ſwelleth, and goeth on, carrying all away before it, and riſing higher and higher. See the ſame form of ſpeech, ch. 28. 15,18.Dan.11.10,40. Some would have the former word of *paſſing*,and this here, though divers terms,to intend the ſame thing. Others diſtinguiſh them over-nicely.The difference,I ſuppoſe,in the uſe of them, is no other then this, that the one denoteth the enemies paſſage to, and entrance into Judea; the other his progreſs,in the conqueſt of it.

he ſhall reach even to the neck] Or, *it ſhall*; to wit, the inundation. So ch. 38. 28. *an over-flowing ſtream, reaching to the midſt of the neck*: And the like, Hab. 3. 13. It is a metaphor, ſay ſome, taken from thoſe that go into the water by degrees, firſt up to the knees, then to the waſte, and ſo on, till they have gone up to the neck. But it is rather taken from thoſe, whom waters breaking in upon, in a deluge, riſe and ſwell ſo high with them, that they can hardly keep head above water. The meaning is, that all Judah ſhould be in danger of being utterly loſt; as the whole body is in danger to be drowned, when the water comes up ſo neer the head. Thus it was under Ezekiah; when Sennacherib having ſurrounded the whole land almoſt, even to the wall of Jeruſalem, their head City, (ſee Jer. 34. 1.) and ſurprized the moſt of their cities, did much diſtreſs it, and had, queſtionleſs, carried it, had not God vouchſafed them an unexpected, and extraordinary deliverance,ch. 36.1,2,12. & 37.3,35,36.

and the ſtretching out of his wings ſhall fill the breadth of thy land] Or, as ſome, *and it ſhall* be, that *the extenſions of his wings ſhall fill the breadth of thy land.* So they render it, becauſe the verb is ſingular, the noun plural. But the Hebrew will well bear another conſtruction; to wit, *The fulneſſe of the breadth of thy land, ſhall be the extenſion of his wings*; as ch.6.3. *the fulneſſe of the whole land*, or, *earth*, is, or ſhall be, *his glory*; or,inſerting one particle,which the former place alſo will well admit. *The fulneſſe of the breadth* (that is, the full breadth) *of thy land, ſhall be for the ſtretchings out of his wings.* The meaning is,that the Aſſyrian troops ſhould overſpread the whole land,from the one ſide to the other; like a mighty river, or vaſte Sea, that not breaking in,at ſome gap,or narrow breach,in the Sea-walls, or damms, but with full breaſt, all along at once, ſurrounding its whole banks, doth with a joynt ſtream ruſh on, as it paſſeth forward,over-whelming the whole breadth of the Country before it. See chap. 9. 15. & 11. 14. and of the Chaldee forces the like, Hab.1.6.

the ſtretchings out of his wings] Some ſuppoſe that the Prophet here paſſeth to a new ſimilitude, whereby he deſcribeth further, the Aſſyrian invaſion, as reſembling the king of Aſſyria by ſome mighty Eagle, that ſpreadeth his wings over the prey, that he either intends to ſeize on, or hath already ſurprized. And it is true, that great Kings going forth with great Armies, are oft compared to ſuch, Jer. 48. 40. & 49. 22. Ezek. 17. 3, 7. and it is likewiſe acknowledged,that military Troops, or Companies, as well of foot, as of horſe,are here termed *wings*,in alluſion to the *wings* of fowles, the larger ſort of them eſpecially,which in ſome ſort,they reſemble; though this word be otherwiſe taken in that other place, chap.18.1. which ſome of them here produce for it.But it followeth not thence, that the Prophets intent here is,to compare the Aſſyrian king,to ſome mighty fowl of prey, becauſe he calleth his troops, *wings*; no more then Daniel had to decipher Antiochus, as ſome vaſt Gyant, when he calleth the forces, that ſtood on his ſide, and fought for him, *arms*, Dan. 11. 31. They onely expreſs the companies of either,by a common figurative term, whereby ſuch are wont to be deſigned.

O Immanuel] The Prophet here turns his ſpeech to Chriſt, whoſe land the Country of Judah is ſaid to be, becauſe he had a more ſpecial intereſt in it, as being not to be born onely in it, but to *ſit on Davids Throne*, ſometime King of it, Jer. 30.9.Ezek.34. 23. & 37. 29. Luk. 1. 32. & 2.11. as alſo wherein he had the royal ſeat of his Kingdom, his Church at preſent, Pſ. 2.6. which by his power therefore was to be protected, relieved under, and delivered out of this great danger and grievous diſtreſs, v. 10, 14. Of the name it ſelf, and the perſon ſo named,together with the notation of it, and reaſon thereof rendred, See ch. 7. 14.

V. 9. *Aſſociate your ſelves, O ye people*] Having made mention of *Emmanuel*, now as confident of his aſſiſtance, he heartens, and encourageth the faithfull to depend upon him, with hopeful expectation of ſecurity and protection from him, amidſt thoſe common calamities; and a comfortable iſſue of them in his due time. To which purpoſe, alſo, he makes entrance into this part of his Sermon, by turning his ſpeech to their adverſaries,that conſpired, and plotted together againſt them, willing them, as in way of deriſion, to proceed as unanimouſly, as politickly, and as powerfully, in their combinations, conſultations, and preparations, as they could; but withal, aſſuring them, that all their aſſociations ſhould be diſſolved, their counſels fruſtrate, and their attempts returned back upon themſelves, to their own ruine and confuſion. See the like, Pſalm 37. 12, 15. Mic. 4. 11, 13. chap. 45. 11, 12. & 54.15,17.

Aſſociate your ſelves] So the Chaldee, and ſome of the Jewiſh Teachers, and ſo the old Latine. For the Greek trod awry, by miſtake of a letter, wherein oft they have ſlipped. Yet moſt of the Hebrew Doctors render it, either *break*, or, *Break your ſelves, Be broken.* Whom ſome of ours alſo follow, becauſe it is of the ſame form with that, Pſ.2.9. ch.24.19. But it is well known, that verbs of neer affinity for letters and ſound, though divers in notion, do in the holy language oft enterchange forms. And ſo it is here, for the word that ſignifieth to *aſſociate*, Prov. 24. 21. & 19. 5. having ſome affinity in ſound, with that which ſignifies, *to break* in ſunder; as may appear, where they are both found together, Prov. 13. 20. doth ſometime borrow forms from this, which are not regularly its own. That, which they that ſtumble hereat, might have, found, not here alone, but elſewhere, Prov. 18.24. Thoſe, the Prophet intends, as well, that had now combined themſelves, under thoſe two kings of Iſrael and Syria, ch. 7. 1, 2. as alſo, that joyned themſelves unto Sennacherib, in the invaſion of Judah, ch. 36. 1, & 10.8.

O ye people]Heb. *Peoples*, in the plural, as chap. 10.13,14.& 11.10. For there were two peoples, that conſpired together. Syrians, and Iſraelites, againſt, Judah under Ahaz, ch. 7. 2. and the army conſiſted of divers Nations, that Sennacherib led againſt them under Ezekiah, ch.7.18.

and. Or. *but*: as ch.7. 12.

and ye ſhall be broken in pieces]As Jer.50.2. Heb. *and be broken in pieces*. So, *and live, and dwel*. For, *and you*, or, *ye ſhall live*, and *dwel*, Gen.42.18. Pſal.37.27. Jer. 25.55. for the imperative is oft put for the future, as on the other ſide, the future for the imperative, ch. 6.9. Deut.5.17,20. All ſhall turn to your ruine. See this fulfilled, ch, 37.36,37.

and give ear all ye of far Countries]Heb. *all the remote* perſons, or, parts, *of the earth*. Let all, far, and neer take notice of what I ſay, ch.33. 13. as giving warning to thoſe forreign people a far off, to take heed what they did, in adjoyning themſelves to thoſe that invaded Gods people, leſt they periſhed together with them: though ſome underſtand it, as the former: ſpoken in way of deriſion; like that, to the youngſters, Eccl.11.9. as if the Prophet ſhould ſay, hearken to the King of Aſſyria, inviting you to joyn with him; and prepare your ſelves ſo to do, if you deſire your own deſtruction.

gird your ſelves]Arm your ſelves; fit, and addreſs your ſelves, for warlike expedition, as Ezek.38.7. alluding to the uſe of the military *belt*, of which, ſee at ch.5.27. ſo 2 Sam.22,40. 1 King.20.11, Pſal.18. 32. ch.45.5.

and ye ſhall be broken in pieces]Heb. *and be broken in pieces*, as before. And there is an emphaſis in that form of ſpeech, implying, that the one would inſtantly and inevitably follow upon the other Yea, that by doing the one, they ſhould be ſure to bring upon them ſelves the other.

gird your ſelves, and ye ſhall be broken in pieces] It is thrice repeated, to work it the deeper into the minds and hearts of thoſe that ſhould hear, or read it, and to give the ſtronger aſſurance of it. See ver.4. ch,7.17. So Pſal,96.13. and 98,7.

V. 10. *Take counſel together*]Heb. *conſult a conſultation*, to wit, about invading Judah: and ſurprizing Ieruſalem, as they did, ch.7,5 .6. So Pſal.38.3.

and it ſhall come to nought] God bringeth to nought the *counſel of the nations*, Pſal. 33. 10. and *the devices of the crafty*, Job.5. 12.

ſpeak a word]Conclud ſomewhat, determine a thing, reſolve upon ought, what you pleaſe, *a word*, for, *a thing*: as Iob 22. 28. *thou ſhall decree a word*, or, *a thing, and it ſhall ſtand*; but contrariwiſe here.

and]Or. *but*; as ver.9.

it ſhall not ſtand] See ch. 7. 7. Ye ſhall not be able, by all the power ye can make, or policy ye can uſe, to prevail againſt thoſe whom God protects, Pſal.62.3,4.& 64.5, 8.

for God is with us]And if God be with us, and for us, what need we care, who be againſt us yea, who can ſo oppoſe us, as to prevail againſt us? Rom. 8. 31. they muſt prevail firſt againſt him, before they can prevail againſt us, 2 King.6. 17.& 2 Chron.32.78. Zach.4.5. 1 Joh. 4. 4. he alludeth to the name of *Emmanuel*, ch.7.14. and declareth in part, what it imports, and promiſeth, in regard of Gods people, Gods conſtant preſence with them, to aſſiſt and protect them againſt all oppoſitions and aſſaults. Pſal. 125.1,2, Yet I cannot aſſent to thoſe, that render it, *becauſe Emmanuels* land it is; though that be ſaid, ver. 8. But it is not neceſſarily therefore repeated here.

V. 11. *For the Lord ſpake thus to me*]The Prophet proceeds to confirm the godly party, againſt ſuch groundleſs fears, as the diſtruſtful ſort of them were ſurprized with; and dehorted them, from taking ſuch courſes, as they did; and that by relating to them, what charge God, in a more ſerious and ſolemn manner, then ordinary, had to this purpoſe, delivered to him:

For] A confirmation of what he had before delivered, concerning the iſſue of thoſe counſels and courſes, that the adverſaries of Gods people ſhould take againſt them, verſ. 9, 10.

with a ſtrong hand]The neer ſhape of two letters in the Hebrew, hath as elſe-where oft, ſo here, bred a divers reading, but ſuch, as alters not the ſenſe. Some reading the text, *as with*; ſome without that note of ſimilitude. Where, by *hand*, the Jewiſh Doctors, whom moſt of ours follow, underſtand the Spirit of Prophecy, according to that, *the hand of God was upon me*, Ezek, 1.3. & 3.14, 22. as if he had ſaid, the hand of God made a ſtrong impreſſion upon me, what time he gave this in charge. Added, here, both to give fuller aſſurance of what he was to deliver from God to them: and to make his words carry the more weight with them. The words are in Hebrew, *with ſtrength of hand*, as Dan.11. 2, or, as ſome render it, *by apprehenſion of hand*. That is, taking and holding me by the hand, to confirm and ſtrengthen me, as 1 Sam. 23.16. ch. 45.1 & 51.18. Pſal.73.23. Or, taking me by the hand, to cauſe me to mark what he ſhould ſay to me; or, taking me by the hand, and drawing me neer to him, as men uſe to do thoſe, whom they have ſome ſecret to impart unto, or are to have ſome ſpecial conference with, Act.23.19, or laying hand on me, as a School-maſter on his Scholler, that would fain be gone from him, and by force, as it were, (as Ezek. 34. 4. detaining me with him, and reſtraining me from ſuch courſes, as the people of theſe times commonly took: according to which laſt, there ſhould be a trajection in the words, thus to be read, *and*, or, *when, with a ſtrong hand, he curbed me*, or, kept me in. And of ſuch trajections we have indeed ſome examples in the Scripture, 2 King.2. 14. Job 23.12. Prov.23.24.& 24.27. but it fitteth not ſo well here; and the pauſes oppoſe it.

and inſtructed me]Or, *when he inſtructed me, and*, for *when*, as ch. 43.12. Jer.34.1.

inſtructed me]The word ſignifieth properly, to *chaſtiſe*, as Pſal.118. 18. and becauſe the end of correction is inſtruction, Pſal. 35. 11.& 94,12. Prov.29.15. in the next place, to *inſtruct*, Prov.31.1. ch. 28. 26, here, as ſome would have it, to *couch*, or keep within compaſs, I ſhould rather render it, by *inſtructing* warned *me*. A form of ſpeech, not unlike thoſe, noted on, ch 1.4. *alienated backward*. The meaning is, by informing me of the iſſue of ſuch courſes, he warned me, both to refrain them my ſelf; and to teach other ſo to do.

that I ſhould not walk in the way of his people, ſaying] Heb. *from walking*: as 1 Sam.30.21. 2 Chr.25.13. Lam.4. 18. That I ſhould not take ſuch courſes, as they did, concerning the ſafeguarding, and ſecuring of themſelves againſt thoſe two kings that came to invade them. See Ier.10.2.

this people]The people of Jeruſalem, ſo affected, as was Ahaz their Soveraign, ch.7.2,12,13.

V. 12. *Say ye not, a confederacy, to all them to whom this people ſhall ſay, a confederacy*]He declares here more expreſly, what the peoples way was, that he would have them to avoid. Do not thou, nor the other faithful that follow thee, enter into any ſuch confederacy with the Aſſyrian, or any other forreign force, as the main body of this people, therein following their heads, do, for the ſecuring of your ſelves. Such confederacies never proved ſucceſsful to Gods people; 2 Chr.16.2,3,9. & 28.16,20. ch.20.6.& 30.4,5. Jer.2.33,37. Yet ſome of note expound this of the confederacy of Iſrael, and Syria, againſt them, the fear, whereof ſo much poſſeſſed their minds, that there was nothing elſe in their mouths, but *a conſpiracy, a conſpiracy*. Two great and powerful Kings and States have conſpired together againſt us, and they will utterly ruine us: and this they ſuppoſe confirmed, by the words next enſuing. But neither do the words of the text it ſelf ſo well bear this expoſition; nor thoſe following neceſſarily infer it.

Say ye not a confederacy]Heb. *Ye ſhall not ſay*, as, *Thus ſhall ye ſay*, for, *thus ſay*, ch, 30.4,& 37.10. *Say not a confederacy*, that is, *Think not on a confederacy* (as Exod 2.14. *doſt thou ſay* (that is, think) *to ſlay me*? and 2 Sam.21.16, *he ſaid* (that is, thought) *to ſlay David*, &c. *Say not a confederacy*, for, make no confederacy: as Pſal. 35.3. *ſay to my ſoul*, (or, *to me*, as Pſal.3.2.) *I am thy ſalvation*, that is, ſave me and, *ſay to wiſedome, Thou art my ſiſter*, for, make wiſedome thy ſiſter, Prov. 7. 4. and, *ſaying to a ſtock, Thou art my father*, for, making a ſtock thy father, Jer.2.27

to all them]to *whomſoever*, as Pſal.145.18. Joel 2.32. Rom.10.13. as if he had ſaid, do not follow this people in their unſetled courſes, ſeeking to link themſelves in league, one while with one, and another while with another, Jer.2.18.36. make not a confederacy with ſo many as they do, or rather, *to any of them*: as Job, 1, 11. *touch any thing*, or, *ought*, *that he hath*, and Ezek. 18. 13. *hath done any of theſe*. For ſo thoſe places would both be rendered; make no ſuch league with any of thoſe, Aſſyrian, Syrian, Egyptian, or other, whom this people combine with.

to them]Or, *concerning them*: and ſo, *to whom*, *concerning whom*; as Pſal.91.11. Eſth,3,2.

to whom]Intending, ſay ſome, the Syrians and Iſraelites, whom they moſt exceedingly feared, and many deſired to joyn with, (ſee on ver, *6.*) or, the Aſſyrians rather principally, (though not waveing any other, that they might look after) whom, for fear of thoſe ſo combined, they ſought to for ſuccour, 2 King.16.7.

neither fear ye their fear]Fear not thoſe, whom they fear. Stand not in ſuch fear of thoſe two kings, as they do, ch. 7. 2. Jer 10,2.

their fear] Taken here ſubjectively, for the *fear*, wherwith they fear: but by the Apoſtle Peter alluding unto this place effectively, for that *fear*, wherewith they affright, 1 Pet. 3, 14.

nor be afraid] Be not frighted, or terrified. The word ſignifies ſuch a *fright*, as cauſeth a concuſſion, makes one ſo to ſhake and quake, every joynt of him, as if he ſhould fall aſunder. The word is uſed, ch, 2.19,21. See a pattern of it, Dan,5.6. and in this people, ch.7.2. the words are doubled, the more to hearten and encourage, as Deut, 1. 29. Joſh.1.9. 1 Pet. 4.14. ch.7.4. And becauſe this latter ſeems to import more then the former, ſome would have it rendred, not, *nor*, as moſt verſions have it, but *much leſſe be ſo affrighted*, as this people are, ch.7.2.

V. 13. *Sanctifie the Lord of hoſts himſelf*]Heb. *the Lord of Hoſt him ſanctifie*. It is a ſpeech redundant; but yet not without ſome em-

Phaſis: like that of our Saviour in the like caſe, Luk. 12. 5. *fear him, that hath power to caſt into hell: fear him.* As our ſaviour there, and Matth. 10. 28. ſo the Prophet here haniug ſhewed, whome they ſhould not fear, doth now further adviſe, and admoniſh, them whom they ſhould fear.

ſanctifie] Glorifie, give honour to him, by fearing him, and not man, againſt whom he promiſeth to ſecure you, by truſting in him, and not ſeeking to ſuch for ſafety, as are not able to help or ſave you, Pſal. 60. 11. by yeelding your ſelves wholly into his hands, to be ſwayed and diſpoſed of, as he ſhall ſee good. So Levit. 10. 3. Numb 20. 11. and. 27. 4. Deut. 32. 51. Ezek. 20. 40, 41. and 36. 23, 27.

ſanctifie] As *magnifie*, Pſal. 34. 3. not to *make holy*, or *great*, but to acknowledg, or make known, that we deem and eſteem ſuch. So 1 Pet. 3. 15.

the Lord of Hoſts] See ch. 1. 9. Some here more ſpecially apply it to *Emmanuel*, or Chriſt, called *the Prince*, that is, *principall Captain*, or Commander in chief *of the Lords hoſt*, Joſh. 5. 14.

and let *him* be *your fear*] He ſhews more particularly, how they ſhould *ſanctifie* God, by fearing God, and not man: Or God, rather then man, ch. 51. 12, 13. by fearing none ſo, as God; nothing in compariſon of God: by making him ever the chief, in ſome kind, the only object of their fear: by fearing nothing, that he forbids them to fear, when the fear of him drowns all other fears. Fear not theſe two great kings; but fear him that is above them both. See 2 King. 6, 16. 2 Chr. 32. 7, 8.

your fear] The object of yonr fear, the party whom ye fear; and ſo in the next branch; thus: *Jacob ſware by the fear of his father Iſaac*; that is, by that God, whom his father Iſaac feared, Gen. 31. 35.

and let him be your dread] The word anſwers that other, verſe, 12. and ſignifies, properly, *one that terrifieth*, or affrighteth: and the ſentence is repeated, for the more emphaſis and ſtronger encouragement, as there; ſo ver. 3, 9, 10.

V. 14. *And he ſhall be for a Sanctuary*] The iſſue of this their fear of God; and their confidence in him.

And] Or, *Then*; as ver. 3. and ſo the Greek expreſſeth it, *if ye truſt in him.*

he ſhall be[To wit, *unto you*. A defect of the Pronoun; as ch. 1. 15. & 3. 10.

for a Sanctuary] The word here uſed, ſay ſome, ſignifies, both *ſanctification*, and *ſanctuary*. And they render it here, therefore, following the Greek, in the former way, as they do another alſo neer of kin to it, Pſal. 114. 2. *Judah was his Sanctification.* So here, *He will be for Sanctification*, or, *He will be your ſanctification*, as he ſaith elſewhere, that *He will honour them, that honour him*, 1 Sam. 2 30. ſo he will ſanctifie them, if they ſanctifie him. But albeit, that word uſed in the Pſalm, ſignifie as well *ſanctification*, or *holineſs* rather, as *a ſanctuary*, or holy place; And in this latter way alſo, ſome render that in the Pſalm, *Judah was his Sanctuary:* Yet the word here uſed, never ſignifies other, then as our Engliſh renders it, *He will be for a Sanctuary*, that is, a ſacred and inviolable place of retreat, and refuge, whereunto they may freely reſort, and wherein they may ſafely, and quietly repoſe themſelves amidſt all commotions and combuſtions whatſoever, and have therefore no cauſe of fear. So, Ezek. 11. 16. *I will be as a little Sanctuary to them, in the countries where they come.* See ch. 4. 5, 6. Pſal. 46. 1, 2. Prov. 18: 10. See alſo ch. 62. 18. where both words, above mentioned, are found together. Howbeit, true it is, that a *Sanctuary* implyes, aswell *ſanctification*, as ſalvation; as well *ſanctity*, as ſafety. Nor are theſe ever ſevered the one from the other. Rom. 6. 22. 2 Theſſ. 2. 13. Rev. 20. 6. See ch. 4 3, 5, 6. & 6. 13.

but for a ſtone of ſtumbling, & for a rock of offence] Having ſhewed what God will be to the godly, to wit, a Sanctuary, ſtrong houſe, or Temple of ſtone, ſurely founded upon a rock: which who ſo truſteth to, need not fear, ch. 28. 16. he now proceeds to ſhew what he will be to the wicked and ungodly, both in Judah and Iſrael, that refuſe to be ruled by him, and to rely on him, he will be as a *ſtone* in their way, for them to *ſtumble* at, to their miſchief and overthrow, as a *ſnare* to catch them, to their deſtruction.

but] Heb. *&*, as verſ. 9, 10.

for a ſtone] That is, *as a ſtone*, or, *like a ſtone*, or, ſimply, *a ſtone*; as Ezek. 44. 12. *They were for a ſtumbling block*: inſtead whereof, chap. 7. 19. *It was a ſtumbling block.* So afterward, *for a ſnare*, as Joſh 23 13. *They ſhall be for a ſnare*, inſtead whereof, Hoſ. 5. 1. *Ye have been a ſnare.*

a ſtone of ſtumbling] Heb. *a ſtone of ſtriking, ſmiting.* Such as lying in the way, the foote may ſmite or ſtrike againſt, and a man receive ſome hurt and harm, ſome maim or miſchief thereby, Pſal. 91. 12. Prov. 3. 23. forbidden therefore to be laid in the blind mans way, Levit. 19. 14. and commanded to be removed out of the way of Gods people, ch. 57. 14. See Jer. 6. 21.

a rock of offence] Not a bare *ſtumbling ſtone*, or, *block*: only ſuch an one, as a man, yet diſcovering, may make ſome ſhift, either to ſhun, or to get over; or, though he chance to ſtumble at, yet he may but fall forward, it may but caſt him upon his face, ſo as, without much hurt he may yet riſe, and recover himſelf again: but *a rock of offence* ſuch as comming in a mans way, he cannot poſſibly avoid, no more, then he is able to remove a rock out of his way; which if a man, or ſhip run upon, or ruſh violently againſt, it will caſt the man down backward, ch. 28. 13. and lay him on his back: as our Saviours words did thoſe that came to apprehend him, Joh. 19. 6. and the tidings of the Ark taken did old Eli, 1 Sam. 4. 18. It will ſplit in ſunder, and drown the one, batter in pieces, and deſtroy the other. Matth. 21. 44. This is applyed in the Goſpel to our Saviour, whoſe mean condition, to outward appearance, made many to refuſe and reject him, to their own ruine; as did this people here, the means of ſafety that God offered them; but they refuſed to reſt in, and rely upon, Matth. 21. 42. 44. Luk. 2. 34. Rom. 9. 33. 1. Pet. 3. 8.

to both the houſes of Iſrael] Heb. *to the two houſes of Iſrael.* Theſe tearms ſome of the Jewiſh Doctors refer, as to be underſtood by way of diſtribution; partly, unto the former branch of the words, before-going, concerning *a ſanctuary*, and partly, unto the latter branch. concerning *a ſtumbling ſtone. and a rock of offence.* They ſuppoſe two ſorts of men in the kingdome of Judah to be meant by thoſe two houſes: the one, of thoſe that truſted in God, and were faithful to the houſe of David: the other of thoſe that were treacherous, and did under-hand complot with Pekah, and the Aſſyrians now: or with the Aſſyrians in Ezekiahs time: of which ſort, ſay they, were Shebna, and ſome others: and that God here promiſeth to be *a ſanctuary* to the former, but threatens to be *a ſtumbling ſtone, and rock of offence* to the latter. The want of the pronoun, denoting thoſe whom the Prophet ſpake unto, not obſerved in the firſt member of the verſe, led thoſe Doctors aſide, and made them much to miſtake the Prophets mind: wherein few therefore follow them. The moſt, as well of theirs, as ours, underſtand by *the two houſes of Iſrael*: thoſe two kingdomes, which the whole body of the people of Iſrael the twelve tribes, were divided into, under Rehoboam; ten falling off from him, and two only cleaving to him; when as before, under David and Solomon; they made but one State, as one *houſe*, acknowledging but one head, 2 Sam. 5. 3, 5. & 8. 15. 1 King. 2. 12. & 11. 42. & 12. 16, 17, 21. The main body of both which, being grown very corrupt, unfaithful, and diſobedient, God threatens them both to bring theſe heavy judgments upon them, though he would withal ſecure, and ſave theſe that were godly, and faithful among them, Pſal, 125. 1, 5. 2 Pet. 2 5, 7 9. Of Iſrael, ſee chap. 1. 1, 3.

for a gin, and for a ſnare, unto the Inhabitants of Ieruſalem] One of the Jewiſh Doctors, whom the Greek alſo, and ſome of the Latines, in part, concur with, conceives theſe words, not as intimating what God would be to Jeruſalem, but what others ſhould be to them and what God would be to ſuch, as were ſo to them. For thus doth the great Rabbine, joyn this branch to the former. God *will be a ſtumbling ſtone, and a rock of offence unto thoſe two houſes of Iſrael*, that come to be *a gin, and a ſnare to the Inhabitants of Jeruſalem*; that is, to Pekah, and Shebna, with their conſorts, ſaith he; to the Iſraelites, and the Syrians confederate with them, ſay others, both which laid trains for the taking of Jeruſalem. But theſe are over-bold in filling up the text, with ſtuff of their own. The meaning is plain, that God would be as a *gin*, or a *ſnare* to them alſo, implying, that it was not either the royal ſeat, or Gods own *Sanctuary* there, that ſhould ſecure them, but that they alſo, for their iniquity, ſhould ſuffer with the reſt. See Lam. 3. 47. He altereth the ſimilitude, paſſing from the former, to another, taken from the practice of Fowlers and Hunters, that ſet gins, and ſnares to catch birds and beaſts: (the like whereunto, ſee Pſal. 35. 7. & 91. 3. & 119. 110. & 140. 5. & 141. 9. & 142 3. chap. 24. 17, 18. Hoſ. 5. 1. & 9. 8.) as ſome ſuppoſe, in way of mitigation, as intending a milder manner of dealing with them, then with the reſt; and intimating, that though they ſhould be caught in a ſnare, yet the ſnare ſhould be broken, and they eſcape out of it, Pſalm. 124. 7. But the words enſuing, verſ. 15. ſhew, evidently, the ſame thing to be intended in either. See verſ. 19. chap. 5. 13. And others therefore, would have it to intimate rather, that neither by might, nor ſlight, they ſhould be able to go beyond God, or to eſcape his vengance; he would meet with them in either kinde, Job. 5. 13. 1 Cor. 3. 19.

V. 15. *And many among them ſhall ſtumble, and fall, and be broken*] The iſſue of the judgment before threatned, deſcribed in tearms ſuitable to the two former, ſimilitudes, wherein it was denounced and laid down, ver. 14.

And many ſhall] Or, *That many may*, as Job. 5. 11. Pſal. 78. 11. Mal. 1. 9. noting either, the iſſue, or the end. See Jer. 6. 21.

many] Not all. For God wil ever reſerve a remnant, ch. 1. 9. & 4. 2. & 6. 13. But the moſt are ſtill the worſt, Jer. 5. 1.

among them] Of both houſes, before mentioned, verſ. 14. Hoſ. 5. 5. Others read it, *againſt them*, or, *at them*, to wit, the *ſtone*, and *rock*, before, mentioned: But that conſtruction is more harſh.

ſhall ſtumble, and fall, and be broken] Theſe reſpect the former ſimilitude of a ſtone, and a rock.

ſtumble, and fall] A man may trip at a ſtone, or ſtumble either, and yet not fall. But thoſe that light on theſe ſtone, ſhall ſo ſtumble, that they ſhall not eſcape a fall. So Pſalm 27. 2. *They ſtumbled, and fell*, ch. 31, 3. & 46. 6. & 50. 32. See ch. 3. 8.

and be broken] As running upon, or ruſhing againſt a rock; ch. 28. 13. Matth. 21. 44. Luk. 20. 18.

and be ſnared, and be taken] As beaſts, or fowl are taken in a net or ſnare, Eccl. 9. 12. Luk. 21. 35. This anſwers the latter branch of the fore-going verſe, concerning *a gin*, or *a ſnare*. So ch. 28. 13. & 42. 22.

V. 16. *Binde up the Teſtimony*] The words of God, as all agree; as ſome,more ſpecially,of Chriſt, to the Prophet, informing him further what he ſhould do, both concerning the viſions of God, and the ſacred myſteries therein revealed unto him,and concerning the doctrine of Gods word in generall.

Bind up the Teſtimony,ſeal the Law among my Diſciples]Theſe two branches, ſome conceive to have reſpect unto two ſorts of perſons; as if the Prophet were enjoyned *to bind up the Teſtimony*, in regard of the one,*to ſeal the Law*,in regard of the other. They ſuppoſe,that the Prophet ſtood,hitherto, before Ahaz and his people, (which yet appears not)with that *rol*,mentioned,ver.1.unfolded,and ſpread abroad in his hand,out of which he read,and withal expounded to them,what was therein contained, therefore called here the *teſtimony*,or *conteſtation*,becauſe ſolemnly entred,and engroſſed before witneſſes,v.2. But conſidering that neither king, nor people regarded what he ſaid,God now bad him roll it up again, and faſten it,that they might hear no more of the matters contained it: Alluding to the manner of ſuch volums, as being ſo rolled up,nothing written in them,can be ſeen,or read,Rev.6.14. Yet withal hat he ſhould open them,and confirm the truth of them,in privat, to the faithful, his followers, that were capable of ſuch myſteries, and ready to receive them,Prov.23.9. Matth 7. 6.1 Cor.2.6,in the word of *ſealing*, having reſpect to ſuch things, as for ſecrecy are wont to be ſealed up, that they may be kept from common, either uſe,or view, Cant.4.12. Rev. 5.1,3. Others ſuppoſe them to concern both the ſame perſons. Some, the Prophet himſelf, principally; that though few regarded his miniſtery, yet he ſhould continue conſtant in the execution and exerciſe of it Both by careful keeping in minde, and obſerving of it himſelf: and giving aſſurance of it alſo unto others:and confirming them in the truth of it:an alluſion, as ſome of them ſuppoſe,to ſuch ligatures,as men uſe for the memorial of ought,that they may not forget it,Deut.6.8.Prov.3.1,3.As others to wares,that merchants do firſt wrap up, and bind about with cord, and then ſeal alſo for more ſecurity:As others again, to letters that are firſt bound about with thread, and afterward ſealed: to which God ſhould compare his word delivered unto the Prophet, as matter of anthentick truth,having Gods ſeal ſtamped on it, Eſth. 3.12. &.8.8. Others deem it to have ſpecial regard to the Prophets ſcholars and followers; that by diligent inſtruction he ſhould prepare,faſhion, and frame their hearts, to be fit tables for the receit of the divine teſtimony,the truth of God to be written, in them,and both to be ſealed up to them, & to be ſealed unto by them Jer.31.35. 2Cor.1.23.& 3.2.3.Eph.1,13.&4.30.Heb,8.10.in which places,they ſuppoſe, the Jewiſh manner alluded to, of taking depoſitions; a draught whereof being made,under the hands of thoſe that were depoſed,was after ſigned alſo by thoſe that took them. Others,laſtly,ſuppoſe the words only to intimate,that theſe myſteries,eſpecially concerning the Meſſias,ſhould be,as recorded;ſo ſhut,and ſealed up,to be reſerved for poſterity,unto whom, in future ages they ſhould more clearly be revealed,ch.30.8.Dan.12.4,9. Rev.10.4. Or that they ſhould be like letters cloſed, and ſealed : neither read,received, nor conceived by any, but ſuch only, as were inwardly enlightned,ch.28.11.12. The meaning ſeems to be no more, but that God would not have the Prophet to deal further,in this kind,with theſe faithleſs and prophane Scoffers; but reſerue ſuch ſacred myſteries to be imparted to the faithful; who would with due reverence religiouſly receive them.

Binde up]As Deut.14.25.1 Sam.25. 29.Or,*faſhion,frame*,as Exod. 32.4.Or,*keep*, as Prov.3. 21, & 6. 20.21. The firſt here ſeems fitteſt.

the teſtimony]So is the word of God, in general,oft ſtyled in Scripture,twenty times,at leaſt,in one Pſalm, Pſal.119.& it is ſo tearmed becauſe thereby. God not only maketh known his will to us;but by a ſolemn, and ſevere ſanction alſo,doth atteſt thereunto,2King.17, 15.Neh.9 34.And ſo alſo is the word taken hereafter,verſ.20.but in this place it ſeems rather to note that ſpecial word of God, that God by the Prophet had,not without ſuch like ſanction, not delivered only to them,but even preſſed upon them at preſent.Nor doth it hinder,but that it may well be taken ſo here; albeit that it be uſed more largely there.

ſeal]For immunity,as Dan.6.17. or ſafe cuſtody,as Matth.27.66. or ſecrecy,as Cant.4.12.or aſſurance and certainty, as Joh.3. 33.& 6.27.Rom.4.11.Eph. 4.30. of either of theſe two latter,the term may well here be taken.

the Law]Either the word of God in general; as Pſal.19 7.&.119. 97.or the Law of rites and precepts, the law of Moſes, Mal. 4. 4. Matth. 11. 13. Joh. 1. 17. or that particular meſſage, or doctrine, that Eſay had at this time delivered, or was further, to deliver to the faithful : and thus it ſeems to be here taken, as alſo chap. 1. 10.

among my Diſciples]As ver.15.*among them*,or,*with my Diſciples*, as Ezr.10.17.or,*for my Diſciples*,as Neh.13.14.for their behoof;reſerve it,to be imparted to them,for the ſtay and ſupport of them in theſe calamitous times.

my Diſcipes]Or,*my taught*, or *learned* ones. Such as have been *taught of God*,as the Prophet ſpeaks,chap. 54.13. (where the ſame word is uſed)ſuch,as have *learned Chriſt*, and been *taught of Chriſt*; as the Apoſtle ſpeaks,Eph. 4.20. 21. *But ye not ſo,ye have learned Chriſt,if ſo be ye have heard him,and have been taught of him*:(for ſo the words would there be read) The word doth not properly ſignifie,*a Diſciple,a Scholar*: (ſave, as we uſe to ſay,*a Scholar*, for one *skilful*,or *learned*,)or *a learner*,though a tearm neer unto it, denote ſuch an one,and is therefore well rendred, *a ſcholar*, 1 Chr.25.8.but that word is of an active form : this is of a paſſive: and ſignifies properly,not *a learner*,but one *learned*,one,that hath been taught,hath learned,and by learning,is become skilful, *and learned*,as the word is well rendered,ch.50.4 See more hereof there.

V.17.*And I will wait upon the Lord*] The Prophets words, profeſſing his reſolution of conſtant depending, and patient attending upon God;notwithſtanding the preſent tokens of his wrath and diſpleaſure towards his People: and notwithſtanding the diſcouragements that he received from them, by no part of his Miniſtery prevailing with them, for their good. For, to me, they ſeem to ſtrain the text unreaſonably, who make them the words of Chriſt ſpeaking to the Prophet; and by his own example ; encouraging him to conſtancy and perſeverance in his miniſtry, with patience;as he doth his Diſciples,Joh.15.20.Heb.12. 1,2.

And]Or,*Yet*,rather,as Jer.2.32 35. Some render it, *Then I waited*,as if he had ſaid,being thus confirmed, v. 11. I reſolved to wait, and ſo did. But the uſe of the particle, altering the preſent to the future,carrieth it rather the other way.

I will wait upon the Lord]Word for word,*I will ſtay for the Lord*; For ſo the word properly ſignifies,2 King.7.9,&9.3.Job.32.4.I will ſtay his time.So Pſal.33.20.&106.13.ch.30.18.Hab.2.3.Zeph.3. 8.

that hideth his face]That ſheweth himſelf to be diſpleaſed with his people, by theſe heavy judgments, partly inflicted, and partly further menaced; and as ſome alſo, by commanding the roll to be wrapped up and concealed,ver. 16. It is a metaphor taken from the practice of men, who being diſpleaſed with a party, withdraw themſelves from him,and will not be ſeen of him, nor ſpoken to by him,2 Sam.14.24.See the like,Pſal.10.1.& 27.9.ch.45.15.& 54,8.& 57.17,& 64.7,

from the houſe of Jacob]See ch.2. 5,6.v.14.

and I will look for him] I will with patience and hopeful expectaon,depend on him,both for ſupport amidſt theſe ſad occurrents, and a comfortable iſſue of them in his due time.So Iob.13.15.&. 14.14. Pſal.40.1.ch.25.9.Jer.14.22.Mic.7.7.

V.18. *Behold,I,and the children*.&c.]Theſe words alſo,many would haue to be, not the Prophets words, ſpeaking at all of himſelf, but Chriſts ſpeaking to the Prophet, and relating to him,what his own condition would be & the condition of his followers,when he ſhould appear & live, here below, in the fleſh;and the reaſon they build upon,is, becauſe the Apoſtle produceth theſe words as ſpoken, either of, or by Chriſt,Heb. 2.13.But the conſequence is not neceſſary.For to in inſtance the like:It followeth not,that thoſe words,2 Sam.7. 14.*I will be his father,and he ſhall be my ſon*, were not ſpoken by God,to David,of Solomon,as David himſelf telleth him,1 Chr. 22. 10. becauſe the Apoſtle applyeth them to Chriſt, Heb. 1. 5. or that thoſe words in the Apoſtle, the very next before theſe,*I will truſt in him*,whether they be taken out of Pſal.18.2. as ſome of theſe would have it, who are herein the ſtiffeſt; or, whether they be drawn from the Greek of this Prophet ver.17.which I rather incline to; were not ſpoken either by David,or by Eſay,of themſelves, becauſe they are by the Apoſtle, in the ſame place, carried up unto Chriſt. Many ſpeeches of the Prophets,concerning themſelves; and many Prophecies concerning Cyrus,and ,others, who were types of Chriſt, are in the New Teſtament applyed unto Chriſt : being one way, and in one manner verified of them;and another way,and in another manner alſo,many times, fulfilled in him.Of himſelf then,there need no doubt be made, but that the Prophet ſpeaks in this place; albeit the thing ſpoken of him,he alſo verified and fulfilled in Chriſt;and that in another ſort,then with Eſay it was. And others therefore,not a few,take them to be the Prophets own words,and thoſe, firſt, and primarily affirmed,concerning himſelf, and his own, either children, or diſciples; either complaining of the peoples vile eſtimation of them; or the ineffectualneſs of that ſervice, whereunto God had aſſigned both him and them, or both : and yet withal, profeſſing a readineſs to undergo either.

Behold]Spoken,as thoſe who make the words following Chriſts;as in way of admiration,that he and his ſhould be ſo reputed,and that by his own people,Joh.1.11.So in way alſo of inſtigation, to ſtir the Prophet up ſeriouſly,to conſider it, that he might with more content of mind endure,and undergo the like.See the like,Ier. 25.29,& 45.5.Or,as thoſe that conceive them to be the Prophets, as in way of Lamentation,and complaint; that it ſhould be ſo with him, and his, or that, ſo little good was done by what they ſuſtained as Ier. 17.15.Ezek.33.32.ſo withal, in way of profeſſion, or proteſtation of a willingneſſe to do and endure whatſoever, in this, or any other kind,God ſhould pleaſe to call them to,or to employ them in,or exerciſe them with,as ch.6.8.or by way of exhortation to Gods faithfull people, inciting them to look on him, and his childeren ;and to conſider his conſtancy,and undaunted reſolution, and what the myſterious names, impoſed on them, did import, and might aſſure them of.

I.and the children] By *children*, ſome underſtand *diſciples*, whether Chriſts; or Eſay's , ſuch as were before mentioned, verſe 16. that is, either ſuch as were termed the children of the Prophets, becauſe the Prophets their Inſtructers, were as fathers to them, 1 Sam. 10. 12. & 19. 22. 2 King. 2, 3. 5. Amos 7. 14.

7.14.or,ſuch,as by his miniſtery he had begotten unto God, 1 Cor. 4.15.1 Tim.1.2.Tit.1.4.Philem. 10. But others rather underſtand the Prophets natural *children*,born to him in Wedlock by his lawful wife,whereof mention alſo was made before,ch.7.3.ver.3.that,which muſt be in another manner underſtood, when applyed unto Chriſt, Heb.2.14.as Solomon being *Gods Son*,Heb.1.5.

Whom the Lord hath given me] When applyed to Chriſt,whom the Father hath,for life eternal,given to him, Joh.6, 37.39,65. When to Eſay, whom God had made him an inſtrument to convert :or whom by his bleſſing on the marriage-bed, God had beſtowed on him,*They are the children*, ſaith Jacob,*that God hath given me*, Gen. 33.5.& 48.9.and,*I*, ſaith God,*gave Iſaac unto Abraham, and unto Iſaac,Jacob and Eſau*,Joſh.24.3,4.

are for ſigns and wonders in Iſrael]I, and my followers, are accounted as monſters,and are matter of wonderment,as ſuch manner of creatures are wont to be,among this people.David of himſelf, *I am as a monſter unto many*,Pſal.71.7. and, *Thou Jeſhua,and thy fellowes,that ſit before the,are men of wonder*, or *men wondered at*,Zach. 3.8.or,*I*, *and my childeren*, are propounded by God for ſtrange and unuſual ſigns to this people : and indeed, ſo they were:the Prophet himſelf is expreſly ſaid,ſo to be,ch.20.2,3.See the note on the place; and ſo were his children : as hath been ſhewed on ch,7.16.& ver.3, 4.and this alſo,no doubt, together with the names thereupon given them, did expoſe them to the ſcoffs, and pointing at, of the prophane multitude:*There goes Maher-ſhalal-haſh-baz*,and the like

from the Lord of hoſts]Heb. *from with the Lord*. That is,by his appointment : That which ſeems to carry this branch the latter way,v.3.ch.20.2.for *Lord of hoſts*,See on ch.1,9.

who dwelleth in Mount-Sion] Where his Temple, his principal place of ſpecial reſidence on earth,and amongſt his people,is,Pſal.76. 2 & 132.13,14.See ch.2.2,3.

V.19. *And when they ſhall ſay unto you*] To let paſſe the great variety of ſtrange and ſtrained connexions,and coherences,that ſundry Interpreters give of this paſſage,with the former context. The occaſion of this cavtion here inſerted, ſeems to be this. The example of Saul,and others,ſheweth how prone people are in times of ſtreights and difficulties,to ſeek unto Sorcerers, by ſuch hoping to receive information of what is like to be, and advice what courſe to take for their own ſafety, 1 Sam.28.7,15.2 King.1.2.This way, therefore, it is not unlikely that many were looking after,in theſe troubleſome times, (eſpecially,being otherwiſe much addicted thereunto,ch.2.8.) and inciting others alſo thereunto. Againſt whoſe enticements, the Prophet therefore endeavours to arm the faithful;partly,by diſcovering the vanity &impiety of ſuch courſes: & partly,by directing them unto whom upon all ſuch occaſions,they ought for advice,to reſort.

when they ſhall ſay]*when* any *ſhall ſay*,or,*when it ſhall be ſaid*. For the verb is here put indefinitely,or imperſonally,without deſignation of,or reference unto, any ſpecial, or particular perſon, or perſons, as Matth.24.26.though it may be preſumed,that none but the unfaithful ſort of people would ſo ſpeak.

Seek unto them that have familiar ſpirits] Or, *Enquir of them* (as Deut.18. 11.1 Sam.28. 7.1 Chr 10.13,14.)for advice andhelp.

that have familiar ſpirits]The term here uſed, comes from a word, that ſignifies,*a bottel*,Job.32.19.and the word is put, ſometime, for *the familiar ſpirit* it ſelf, as the text in our verſion here ſpeaks, as where the witch of Endor is tearmed,the *owner* of ſuch an one, (for ſo the original hath it,1 Sam.28 7,8.) that is, one, that had ſuch an one at hand,to make uſe of. Where *the witch*, and the *ſpirit*,or *familiar*, are diſtinguiſhed the one from the other : as alſo they are, Act.16.16.but ſometime it is put for *the witch*,him,or her ſelf, one that hath,or is poſſeſſed of ſuch an one:as where it is ſaid, that Saul had *put away*,and *cut off the witches*,1 Sam.28.3,10. and ſo is the word alſo uſed in this place. And theſe *witches* are deemed ſo to have been at firſt termed,becauſe the evil ſpirits,that poſſeſſed them, when they gave anſwers by them, uſed to ſwell and blow up their bodies,their breaſts and bellies eſpecially,like a bladder,or a bottle, as of the Pythian propheteſſes, or witches rather, is recorded : and to caſt them withal into a kind of frenzy:during which alſo,they delivered the oracles by them, with an hoarſe, or hollow voyce, as if they ſpake out of their *bellies*, (whence another name is in Greek given them) or out of *a bottle*. Howbeit , the ſpirit,or familiar, which the Witch of Endor made uſe of, ſeems to have been raiſed by her,but not to have ſpoken in her ; or through her. The word is uſed again,ch.19.3.& 29.4.

and]Or.*or*,as ch.10.14,

unto wizzards]Or,*cunning* men,as ſome cal them ;the word is not a miſs ſo rendered.For it comes of a word, that ſignifies,*to know*, to *have ſkil*,or *cunning*;as 1 Sam.16. 16. 18.*one that knoweth*,that is, hath ſkil,or cunning *to handle the harp*,and ch.29. 11. 12. *one that knoweth a book*,for,one that hath ſkil in it,and,*one that knoweth not a book*,for,one that hath no ſkil in reading. So theſe men were termed *wizzards*,or,*ſkilful,cunning* men, becauſe they pretended much ſkil and cunning, in diſcloſing of hidden matters, and foretelling future events. For, as for what the Jewiſh Doctors tell us, of a ſtrange bird, as ſome, or beaſt, as others whereof theſe ſhould have their name,they ſeem to be meerly fabulous. The two words here uſed,are found commonly joyned together in Scripture, as well in hiſtorical relations,as in legal prohibitions, Leuit. 19 31. & 20.27. Deut 18.11.1 Sam.28,3,9.2 King.21.10.& 23.24.2 Chr.33.6.

that peep]Or,*chatter*,as it is rendered, ch.38.14. The word properly ſignifies,ſuch a puling voyce,as foul,in general,ch.10.14,ſmal, or great,ſuch as ſwallows, and cranes, ch. 38. 14. are wont to make: and it ſeems,that theſe familiars uſed, in ſuch a broken, and ſcarce articulate ſound;or in ſuch an hollow, low, whiſpering manner, to give out their anſwers,that thoſe by whom they ſpake,or that made uſe of them,were to relate them more plainly,and expound them unto thoſe that conſulted them. See ch.29.1.

and that mutter] This word ſeems to import a more doleful and mournful tone,or a more dreadful and hideous grumbling,then the former:For it is uſed, ſometime for that bemoaning kind of noyſe, that Doves uſe to make, ch.38. 14. & 59. 11. ſometime, for that grunting,or grumbling, rather, then roaring noyſe, that a Lion is wont to make over his prey, when he is poſſeſſed of it,chap. 31.4. And ſuch noyſes, it is not unlikely, that theſe impoſters alſo ſomtime made ; to ſtrike a kind of awe and dread of them, into thoſe that repaired to them. Though others alſo,and ſo the old Latine, underſtand it of ſuch muttering, and mrumuring, or mumbling,as their inchanters,or charmers,in their ſpels and charms uſed; and are not unuſual with them, at this day. Some of the Rabbines affirm them to be ſo called, becauſe they uſed to ſet men a muſing. And the verb indeed ſignifies commonly,*to muſe*,or, *to meditate* :and although the notation ſeems ſomewhat far fetch'd yet if the original of the word,*Magi*,uſed both by the Greeks, and Latines,be not Perſian;(as is moſt probable) but Hebrew,and be derived, as many deem, from the word here uſed; I ſhould ſuppoſe , that they are ſo termed, not as *mutterers*, which ſome have imagined; (for it is not likely,that they ſhould ſtyle themſelves, by a title of diſgrace)but as *muſers*,a more honorable apellation : nor was the name anciently otherwiſe eſteemed,Matth.2.1.But to leave this,I cannot concur with thoſe,who would have the word of *peeping* here,to be referred to the *witches*,the word of *muttering*,to the *wizards*:as if the one peeped,but muttered not; the other muttered, but peeped not : whereas the words ſeem joyntly and indifferently to have relation to either. See ver.14,15.& ch.5.13.15.

ſhould not a people ſeek unto their God?]The Prophet here,enforms the faithful,what anſwer they ſhould return to thoſe,that endeavoured thus to ſeduce them:and there would therefore,for more perſpicuity,theſe words be inſerted,*Say ye*,or,the like,as Pſal.115. 15. & 132. 14.where the defect is in the latter branch:as the like in the former, Pſal.27.8.Ier.10.11.

ſhould not,&c.]Heb.*ſhall not*,Or, *will not*. Whence ſome render the word thus,*will not any people ſeek unto*,(or,*enquire of*, as before *their own God* ? as convincing them, by the general practice of all people,like that,Jer.2.11.*Hath any nation changed their Gods* ? and that,Mic.4.5.*All people will walk,each in the name of his God*. But we need not alter our reading: the future is frequently uſed,to ſignifie,not what *will*,or *ſhall*,but what *would*, or *ſhould* be done. So 2 King. 3.27. *He ſacrificed his Son, that ſhall reign*(for,*that ſhould reign*,or,*ſhould have reigned*)*in his ſtead* : Mal.1.6.*A ſon will*(that is, ſhould)*honour his father*. And the Prophet ſeems to argue, rather, from matter of right,and due, then of fact:from office, and duty : then from practice : And it agreeth better ſo, aſo, with the next branch. It is a thing agreeable both to reaſon and religion, that whom people profeſs to be their God,him they ſhould,for advice and direction,reſort to. So Elias,to the Iſraelites,*If Jehovah be God,follow him*.1 King.18.21.and to Ahaziah's Meſſengers;*Is it not becauſe ye have no God in Iſrael,that ye go to enquire after the god of Ekron*? 1 King.1.3.

for the living to the dead] Or. as others render it, *from the living to the dead*, either way the ſpeech is defective,to be from the former branch thus ſupplyed. Should men go to enquir, *for*, or *from the living to the dead ?* And according to the latter reading the meaning ſhould be: Should men go from the living God,and his Prophets,to ſeek for advice unto the dead, either idols,or idolaters? Hoſ.3.12.or,to men deceaſed,whom theſe Sorcerers, therſore called *Necromancers*,have dealing with, Deut.18.11.15.1 Sam. 28. 8,12. But I find not where the particle here uſed,is found in that ſenſe. I know ſome alleadg:Gen.26.8. *He looked out from a window*.And, *He fell down from a lattice*,2 King.1.1. But it would rather be rendered, *at a window*,in the one place:and *through a lattice*, in the other : as Joel.2.9. *they ſhall enter in at*, or,*through the windows*. The former reading therefore, which our laſt tranſlation hath,ſeems the ſurer,becauſe the particle is frequently found uſed in that ſenſe to ſignifie, *for*,or,*in behalf of*,as 1 Sam.7.9.& 12.23. 2 Sam. 12.16.1 King.13.6. Jer.11.14. and oft elſe where. And ſo it is, as if the Prophet had ſaid, Should men go to ſeek help and advice in the behalf of the living,and for their ſafety, from the dead, who neither have any notice of them,nor are able to afford them any ſuccour?Job 13. 21.ch. 63.16.Howſoever,the oppoſition is principally between *living*, and *dead*,as Eccl.9.4,5.Nor will the text therefore admit the expoſition of ſome,though of prime note: who would haue the word rendered, *from the living to the dead*:as depending on the fore going branch, without any ſupply,and as a parallel phraſe to that, Gen.6.7. *from man to beaſt*; implying that God alone is alſufficient both for quick and dead.as he is ſaid to be,*Lord of quick and dead*,Rom. 14.9.and *Judg of quick and dead*,2 Tim.41. for neither are the particles in either from the ſame:nor hath either of the particles here read,ever that uſe,nor was there occaſion here, of enquiring ought, concerning the dead; but concerning the living only.

V.20. *To the Law, and to the teſtimony*] Let them ſeek; or, *At the Law, and at the teſtimony*, let them enquire. For that is to be ſupplyed out of the verſe fore-going; as there, alſo, in the latter branch, out of the former. He ſheweth now, whom, for ayd and advice, they ſhould repair unto; as before, to whom they ſhould not. By *the Law*, and *the Teſtimony*, ſome would here underſtand that doctrine only, and thoſe particular predictions and directions, that the Prophet had from God at preſent imparted to them. Of which before, ver. 16. But theſe ſeem to ſtraiten the words over-much. Others therefore underſtand by theſe two terms, the Word of God, in general, either contained in the ſacred Volumes already written, and then extant, or delivered to them by word of mouth, through the miniſtry of his Prophets, as 2 Chr. 20.20. & 34. 21, 22. not excluding thoſe precepts, predictions, or promiſes, that the Prophet had delivered unto them at preſent. So Abraham ſends them, in the parable, To *Moſes, and the Prophets*, Luk. 16. 29. Howbeit, I ſuppoſe, they go over-nicely to work, who by *the Law*, here conceive to be meant, the writings of Moſes; and by *the Teſtimony*, the Prophetical Revelations; as if the former were not Gods Teſtimony, as well as the latter: when as, indeed, the name of *Teſtimony*, was firſt, and primarily, given unto the Law, written in the two tables; in regard whereof alſo, was the Ark called, *the Ark of the Teſtimony*; becauſe thoſe Tables were laid up in it, Exod. 25. 16. & 40. 20. 1 King. 8. 6, 9. by either term therefore, is underſtood, Gods Word in general: as our Prophets manner is oft, to expreſs, in divers terms, the ſame thing. See on ch. 5.13, 15. and on ver. 14, 15. And, as I ſuppoſe, *the Law, and the Teſtimony*, is no other then Gods word, which is his Teſtimony; as *cloud, and ſmoke*, for, ſmoky cloud: *ſtorm, and rain*, for, rainy ſtorm, ch. 4.5, 6. See ver. 16.

if they ſpeak not according to this word, it is, *becauſe*, there is *no light in them*] The Jewiſh Doctors are here moſt ridiculous; who, becauſe oaths are in this form commonly conceived, *If this, or that, be not*; (of which ſee ch. 5.9.) deem therefore, or dream rather, that the Prophet ſhould here ſwear *by the Law, and the Teſtimony*, that the people would ſpeak no otherwiſe, then as he had before ſaid they would, v. 19. and ſo it ſhould be like that of Elias, 1 King. 17. 1. But to leave them to their dreams and dotages, wherein yet they have followers: our own Interpreters are much divided about the meaning of theſe words. Some read them, as a continued ſentence, by way of interrogation, thus; *Do they not ſpeak againſt the Law, and the Teſtimony, in this manner?* or, *Do they not ſpeak on this wiſe*, (adviſing reſort to witches and wizards) *that have no light* (that is, no true knowledg of God, 1 Cor. 15.34.) *in them?* That which, yet, excepting that frivolous conceit of an oath, is, in effect, the ſame with that before of the Rabbine: Whereunto may be added, what another of his fellows hath; *Do they not ſpeak in this manner of the Law, and the Teſtimony, that there is no morning light in it?* It is a night, without morning, like that of the falſe Prophets, Mic. 3.6. Others, thus divide them, *If not*, (if they refuſe to liſten to Gods Law, and to take advice of him, and his word) *let them ſpeak according to that word that hath no light in it*; neither of truth, nor of comfort; as if he had ſaid, let them even go on in their wilfull and obſtinate blindneſs; or, as others, *they ſhall ſpeak according to ſuch a word, as hath no light at all in it*: no light of ſound truth being in any word, that agreeth not with Gods Word, of which our Saviour, *Thy word is the Truth*, Joh. 17. 17. Others coming neerer to our verſion, and ſo the old Latine, (for the Greek here, by miſtake of letters ſomewhat alike, is exceedingly miſled) *If they ſpeak not according to this word, no morning light ſhall be to them*; That is, if this people be otherwiſe minded, then from God they have been adviſed, and will reſolve to run after witches and wizards, there ſhall no day-light of proſperity befall them; but all darkneſs of affliction and miſery, ſhall betide them. A very fit expoſition, and well ſuiting with what followes, ver. 21, 22. if the words of the text will bear it, which we ſhall further anon diſcuſs. Others laſtly, coming full home, in effect, to our laſt Verſion, though a little differing in ſome expreſſions; Our former Engliſh, *If they ſpeak not according to this word, there is no light in* [illegible]: or, as others, becauſe there is a particle omitted; It is a ſign, or it, is certain, *that* (ſo the relative is uſed, Neh. 2. 7, 8.) there is *no light in them*: or as ours here hath it; It is (the like defect whereunto, ſome would have, ch. 7 9.) *becauſe* (ſo the relative is rendred, 1 King. 15. 13. Pſal. 119. 158.) there is *no light in them*. According to theſe laſt, the meaning ſhould be: If any (for the verb is here indefinite, as before, ver. 19.) ſhall ſpeak otherwiſe, then according to Gods Word, and to that, which I have now from him delivered, it is an evident ſign, that there is no light of truth in ſuch an one; or the reaſon, why ſuch ſo ſpeak, is, becauſe there is no truth in them. Not unlike that of Paul, Gal. 1. 3, 4. and that of John, 1 Joh. 1. 6, 8, 18. Howbeit, that of the old Latine, may be well fitted to the original; either by the like ſupplement, that theſe latter verſions make uſe of; or, by omitting the particle, as the old Engliſh doth, which is oftentimes redundant; as 2 Sam. 1.4. Pſ. 2.6. Zach. 8.9, 17. and thereunto I moſt incline, in regard of what enſueth: thus reading it; *If they ſhall not ſpeak, according to this word*, it ſhall be, *that morning light ſhall not be to them*; or, *morning light* then *ſhall not be unto them*. They ſhall enjoy no morning light; no light of comfort, or relief, ſhall ſhine forth unto them: as otherwiſe there would have done, had they kept cloſe to God, and been content to follow the directions of his Word. See Sauls caſe confirming this, 1 Sam. 28. 18, 20. 1 Chr. 10. 13, 14.

there is] Or, *ſhall be*: as Pſ. 37.10. ch. 19.7. For the negative here uſed, admits as well time future as paſt, or preſent.

no light] Heb. *no morning*, or *no dawning*. For the word properly ſignifies *day-break*, or, *the dawning* of the day, Job 38.12. put here for the light, that then appears; as ch. 58.8. Hoſ. 6.3. Ioel 2.2. Amos. 4.13. as if he had ſaid in Iobs language, *the eye-lids of the morning*, or, *day dawning, they ſhall never ſee*. They ſhall be purſued with perpetual affliction and calamity, without any glimpſe of comfort: *light*, for joy and comfort, Eſth. 8.17. Pſ. 97.11. & 112.4. *morning light*, more ſpecially, for ſuch as comes, upon ſome foregoing, more then ordinary affliction, or diſtreſs, as the morning ſucceeds the night, Job 11.17. See ch. 21.12.

in them] Heb. *unto him*, or *unto them*. For the number is oft changed, as ch. 2.20. & 3.8, 10. and the ſingular number is uſed collectively, as having reference to the body of a people. So ch. 5.26, 30. & 6. 9, 10. where the pronouns are all ſingular, though rendred not amiſs (as ſome of the verbs alſo are) plural.

V. 21. *And they ſhall paſs through it*] The evil followeth more largely deſcribed, that ſhall betide theſe deſerters of God, and his ayd graciouſly offered them, betaking themſelves unto other evil and abominable courſes; to wit, that they ſhall in their diſtreſſes flit to and fro, but meeting with no means of ſuccour or relief, either from above, or below, they ſhall be at their wits end, like thoſe at ſea in a ſtorm unavoidable and unſupportable, Pſal. 107.26, 27. So Jer. 14.18.

And] Or, *For*, as Pſ. 108.12.

they ſhall paſſe] Heb. *he ſhall paſſe*. Which ſome of the Jewiſh Doctors underſtand of the King of Aſſyria, paſſing with his Army, through the land of Judah. But their expoſition we may well let paſſe; and ſo may we as well theirs alſo, of the *morning light*, before ſpoken of, that it ſhould paſs away from them, and not abide with them. It is meant, of the wicked Jewiſh people, either, as ſome, compelled to paſſe out of their land, which they made full account to dwell in for ever; as God had promiſed they ſhould, ſo long as they continued loyal to him, Jer. 25.5. or, as others rather, conſtrained to flit to and fro in the land, where they had quietly dwelt before, to ſeek ſuccour in their diſtreſs; by occaſion of forraign foes, and their forces breaking in upon them, and hunting them from place to place, Jer. 16. 6. it is in the ſingular number, becauſe ſpoken of the people, as one body; and withal, to ſhew how it ſhould be, with each one of thoſe wicked ones. See ver. 20.

through it] Or, to and fro *in it*; the land of Iudah, as chap. 9.1. & Gen. 48.9. *in this*, to wit, land, or place. For they ſeem to fetch it too far, that render it, *for this*; as implying the cauſe, for which they thus ſuffered; their impiety, mentioned, verſe 19.

hardly beſtead] As the word is uſed, Gen. 25.16, 17. where it is ſaid of Rachel, that *ſhe had hard labour*; or, word for word, *was hardly beſtead in her childbearing*: and Job 30. 25. where Job ſaith, *he wept* for the man, that had *an hard day*, or time, of it, that was *at any time hardly beſtead*. They render it amiſs, that tranſlate it, *hardened*. Underſtanding it of men either hardened in ſin, or grown ſenſeleſs of the evils they ſuſtained: The one ſuites not with its yoke-fellow, *hunger*, a corporal evil; the other croſſeth the main courſe of the context, deſcribing men exceeding ſenſible of their calamitous condition.

and hungry] Deſtitute, as of all neceſſaries; ſo eſpecially of food, Pſ. 107.5. See ch. 5.13. & 9. 20. This ſome refer to Hezekiah's time, ch. 36.12. ſome to Zedekiahs, Jer. 38.9. & 52.6.

and it ſhall come to paſs] Heb. *and it ſhall be*; as ch. 7.21.

that when they ſhall be hungry, they ſhall fret themſelves] Heb. *when he ſhall be hungry; and he ſhall fret himſelf*, for, *that he ſhall fret himſelf*, as Amos 9.1. Mal. 1.9. They ſhall grow extreamly impatient in their neceſſity and diſtreſs. It hath a metaphor in it, taken from a pot, that boyleth with the heat of the fire under it, and caſts up its ſkum and filth, chapter 64. 2. Jer. 1. 13. Ezek. 24. 3, 5. Rev. 16. 9, 10, 11. It runs on ſtill in the ſingular number, as before.

and curſe their King] They run far from the text, that would have it meant (as ſome Iewiſh Maſters) of the Aſſyrian Souldiers, that ſhould curſe their King, for want of proviſions: the contrary whereunto, ſee ch. 37.25. It is ſpoken of the Iews, as before; that ſhould in heat of impatience curſe, not the king of Egypt: as ſome of the Iewiſh Writers, for not helping them, chap. 30. 3, 5, 7. nor of Aſſyria, as others, for breaking covenants with them, chap. 33. 4. called *their King*, becauſe they had linked themſelves to him: but their own king, for not protecting, or relieving them; or imputing to him, the cauſe of thoſe their calamities, which they ſuffered from the Aſſyrian, either, by calling him in, or rebelling againſt him, or not compounding with him, 2 King. 16.7, 8. & 18.7, 31. & 24. 20. 2 Chr. 28. 16, 20. & 36.13. See ch. 7.20.

and their God] Either the true God, who deſervedly brought theſe plagues upon them, and by his Prophets foretold, what would befall them; as thoſe, deſperately wicked wretches under the beaſt, Rev. 16. 10. Or, *his Gods*, (as it is ſaid of the Philiſtine, that *he curſed* David, *by his Gods*, 1 Sam. 17. 43.) that is, his idols, whom they now find unable to help them, and falſe in that, which by their wizards they had put them in hope of.See ch.7.20.

and look upward] The Iewiſh Doctors, whom ſome of ours alſo here follow, run moſt in a track; ſuppoſing this to be ſpoken of men returning to God, and reſting on him,when they perceive all other means to fail; as Pſ.107.5,6,12,13,18,19,27,28.ch.10.20. & 17.7, 8. But it is rather a deſcription of one, in a forlorn, diſtracted, and deſperate condition; at his wits end, looking one while upward,and another while downward; now this way,now that way:and it might more fitly be rendred, *when they look upward*, to wit,either toward the Kings houſe; or towards heaven:*and*,for,*when*;as ch.43.12.Jer. 34. 1.

V. 22. *And they ſhall look to the earth*]Which way ſoever they caſt their eye, or whitherſoever they betake themſelves,they ſhall meet with nothing,but matter of anguiſh,and much diſcontent.

they ſhall look to the earth, and behold] Or, *when they look to the earth, behold*, &c. as ch.5.30. So Zach.1.18. & 2. 1. *I lifted up mine eyes, and looked, and behold*, for, *when I lifted up mine eyes, and looked, behold*, Rev. 5. 6. *I beheld, and behold*; that is, *when I beheld, behold*.

to the earth]Downward,2 Chr.20.18.as before,upward,to heavenward, ver. 21. ch. 40.26. or,abroad, *into the land*, as ch.5.30.though ſome of the Rabbines underſtand it of the land of Egypt, whence they looked for ſome relief, 2 King. 17.4.& 18.21.ch.20.5,6. & 30. 1.& 31. 1.Ier.37.5,7.

behold] What they leaſt looked for;as ch.5.4,7.& 8.7.Ier.3.16.

trouble, and darkneſſe] *the darkneſs of trouble*: as ch.4.5,6. As light, is put for joy and comfort,ver.20.ſo darkneſs, for affliction, diſtreſs, and diſcomfort, Pſ.112. 4. ch. 5. 30. & 9.1.& 50. 10. Ier. 13.16. Mic.7.8.

dimneſs of anguiſh] The ſame thing in other terms. So ſome of the Jewiſh Doctors; though others ſuppoſe it to be in a new form; *dimmed*, or *darkned with diſtreſs*. See ch. 9. 1. and ſo it would be tranſlated; and he is, or, they are (for the want of the copulative, the Rabbines alſo obſerve) *dimmed*, or, *darkned with diſtreſs*.

dimneſs] So for variety. Otherwiſe the word ſeems to import, *utter*, or *extream darkneſs*: for ſo his fellows of the ſame family, Job 10.22.Amos 4.13.And ſo Job 11. 17. where the words would be rendred, though *thou ſhalt have been* never ſo *much darkned, thou ſhalt be as the morning*:directly contrary to what is there read.For as for thoſe, who harping upon another ſignification of the root, whence the word ariſeth, would have it underſtood, calamities *flying* ſwiftly to them, and encreaſing with them, they ſwerve much from the tenour of the Prophets ſpeech,and detract much from the elegancy of it.

and they ſhall be driven to diſtreſs] Heb. *and a miſt driven*;as ſome one affliction following on the tail of another, and purſuing them whitherſoever they go: but the Genders agree not; which yet ſome would ſalve; as the like Amos 9. 14. by deeming it to have reſpect to the ſame word, in a maſculine form. But others rather, *and driven* into *a miſt*; or *driven on* in *a miſt*. For *a miſt*, or *fog*, the word properly ſignifies, Exod.10.22. and conſequently, *the dark*, Prov. 4.18. & 7.9. this and the former, are both joyned together, Job 10.22.So the ſenſe is, they ſhall be driven on into further miſeries and extreamities, as men in a miſt, either forced into it, or driven on in it; as Job 18. 18.*he ſhall be driven out of the light into the miſt*, or the dark. And Jer. 23. 12. *They ſhall be driven on in the dark*.See alſo,Pſ.35.5. Many words of the ſame notion are heaped up; as Job 10,22.to expreſs the great extreamity of their diſtreſſes.

CHAP. IX.

Verſ. 1. N*Evertheleſs*] The firſt words of this verſe, which way ſoever they be taken,do evidently ſhew that this chapter hath dependance upon that before-going; and is a continuation of the Prophets diſcourſe, concerning the mind and meſſage of God therein delivered. It containeth, for the ſupport of the faithful, a gracious promiſe, both concerning a comfortable iſſue to them of the forementioned calamities; and concerning the reſtauration of the Church by Chriſt: yet concluding with a renewed denunciation of ſad, and diſmal occurrents againſt the obſtinate wicked,becauſe not amended by what was paſt,v.8.&c.

Nevertheleſs, &c.] This verſe, or ſome part of it, ſome joyn to the former chapter, as a confirmation of the ſad and forlorn eſtate of the perſons there ſpoken of; and they render the particle here, *for*; as Pſ.12. 1. Others, make it an entrance into a new relation, importing ſome allay of the calamitous condition there mentioned: and they render it,as ours here:or, *Yet*;as Job 5.7.

the dimneſs ſhall not be ſuch, as was in her vexation] Some, conceiving the word tranſlated *dimneſs*, to have a notion, rather, of *flight* in it, as before, chap. 8.22. read the words, according to the old Latine, in part thus, *No flight*, or eſcape ſhall be to him,*that is ſurprized therewith*, as rendring a reaſon of the perplexity that the perſons ſhould be in, that were ſpoken of before. But there is no doubt to be made, but that the word uſed here, hath reference to that which was made uſe of there, whereof enough hath been ſaid already, And the Prophet may well be deemed to have retained the ſame word, the rather, becauſe it ſounds ſweetly with another here alſo uſed: the elegancy whereof cannot, in our language be expreſſed. On which ground alſo, comes not unjuſtly to be rejected, the interpretation of ſome other, who read the words thus; *For no defatigation ſhall be to him that ſtreightens*, or *afflicteth them*: That is, ſay they, (and they are ſome of the Jewiſh writers) the Aſſyrian King, who is to afflict the land, ſhall never be weary, or give over vexing; but ſhall be invading them, again, and again. See chap.29.2,7,8. Or, as ſome other, and thoſe of ours; *Yet defatigation ſhall not be to thoſe that are in ſtraits*: That is, thoſe that ſhall be ſtraitly beſieged, to wit, by Sennacherib, yet ſhall not be tired out, and ſo conſtrained to give up. Theſe ſuppoſe the word to be a noun, or verb, (which yet is not likely) coming from a root, that ſignifies *to be weary*. For though verbs of thoſe forms, do oft enterchange, as elſewhere hath been obſerved, ch. 8.1. Yet regard muſt be had to the tenour of the context, in words that are ambiguous, and not extant elſewhere: and that obſerved, will not eaſily admit that ſenſe in this place. The moſt therefore, both Jewiſh, and ours, read the words much after the ſame manner, as our verſion exhibites them. And in the Hebrew it runs thus: *It ſhall not* be *darkned unto her, whom*, or *with whom*,it ſhall be *ſtreightned*, That is, the land (for that all acknowledg is meant, and agree to be ſupplyed, as before, chap. 8. 21.) that ſhall be in ſuch ſtreights, as hath been ſaid, ſhall not be ſo darkned as in ſome former times, hereafter mentioned; that which is by divers diverſly; yea, two contrary waies underſtood. For ſome take it, as ſpoken in way of aggravation; as if it were ſaid, No marvel, if people ſhall be in ſuch perplexity, as hath been deſcribed; for this affliction, when it comes, ſhall darken the land otherwiſe, in a far more grievous manner, then was done in the former invaſions, or inroads made into it. Others deem it to be delivered in way of mitigation, and allay of the former dreadfull denunciation; that though it ſhould go hard with the land of Iſrael, or Judah,and the inhabitants thereof, in the judgment here threatned; yet it ſhould not be ſo grievouſly afflicted, as in thoſe former invaſions it had been. Which to me ſeems, well weighing both the tearms, uſed here, of thoſe former incurſions, the one of them eſpecially,and the tenor of the Text;not ſo probable to be the meaning of the Prophet in this place. I rather adhere therefore to the former ſenſe. See chap. 7. 17. For as for thoſe that would read the words,*It ſhall not* utterly,or totally *be darkned*: as they force that into the Text,wich they find not there:ſo they are met with in that which immediately follows, *as, when at firſt*, &c. unleſs they will grant,that it was utterly darkned in thoſe times fore-paſſed, which the Prophet here points to.

dimneſs ſhall not be] Or, *it ſhall not be dimmed*, or *darkened*. For ſome make it a Noun,and ſome a Verb.See on ch.8.22.

in her vexation] Or rather, *unto her*, or, *it*; that is, or ſhall be ſo vexed, or *ſtraitned*. Heb. *unto whom it is ſtraitned to her*, or *to it*.Or, *to whom diſtreſs*, or *ſtraits*, is, or ſhall be. Taking the word, as ſome do, for a Noun; *unto whom*;*to her*, or *to it*. A redundancy in that language, very familiar; as Gen.1.30.Pſ.1. 4. That the word *land* is underſtood,all grant; but ſome underſtand by it, the land of Judah, ſtrictly ſo tearmed;and conceive the affliction, here foretold, to be meant of the invaſion made by Sennacherib, under Ezekiah,(which ſeems moſt probable) or by Nebuchadnezar, under Zedekiah,which not a few hold. Others ſuppoſe it to be the land of Iſrael,or the ten tribes,becauſe mention is made of ſome parts thereof,in the words enſuing.I ſee not why they may not be both included,ſince that greater troubles were to befal either of them,then as, yet there had:nor was there fit acceſs for the Aſſyrian, to the one but through the other.

vexation] The *vexation*(or *ſtraits*, rather, or *diſtreſs*) here intimated, hath reference to that ſpoken of, chap. 8. 22. and there rendred *anguiſh*: and is not to be carried on, as our Engliſh doth it, to the next branch where mention is made of fore-paſſed times and troubles. For the Prophet layes not the compariſon between the *vexation*, or *diſtreſs*; but between the *dimneſs*, or *darkneſs*, that had in former times been, and that then ſhould be. And though *dimneſs*,or *darkneſs*,and *vexation*, or *diſtreſs*, may amount much to one;yet for the right rendring of the Text, and keeping cloſe to the context of the Prophets diſcourſe;they are here to be diſtinguiſhed: and the reading to be,not,*the land ſhall not be* ſo *vexed*, or *diſtreſſed*, but ſhall not be in that manner,*dimmed*,or *darkned*, as formerly it had been.See v.2.

as——when at the firſt he lightly afflicted] Heb.*as* in, or at *the firſt time he made light*; or, *according to that firſt time*, wherein, or when *he made light*; (for there is a want of the relative;as Gen. 34. 4.chap.42.5.) or *dealt lightly with*, which ſome expound fondly, of *lightning* the land of its inhabitants,by carrying them away captive, 2 King.15. 25. as the ſhip is ſaid to be *lightned*, by caſting out the wares, Ion. 1.5.but this, (to ſay no more of it) is by the oppoſite branch of *aggravation*,ſufficiently refuted. By *making light*,therefore is meant, *lightly viſiting*, or *afflicting*, or *dealing* more *lightly* with them; as the falſe Prophets are ſaid to have cured the hurt of Gods people;as if they were but *lightly* hurt,Ier.6.14.

when he lightly afflicted the land] That is, *when* God *lightly afflicted*, or viſited it. Or taking the word indefinitely, and imperſonally, when the land was lightly afflicted, or viſited,See on ch.2.19.When this firſt lighter viſitation,or affliction was, and by whom inflicted, is not ſo clear. Some expound it of the invaſion made by Tiglath-Pileſer, under Pekah King of Iſrael, and Ahaz King of Iudah, 2 King. 15. 29. Which to help out, ſome of them tell us, of a twofold inroad made into the land, by this king. But I rather;

with one of the Jewiſh Teachers,underſtand it of a former invaſion, which he points to,though miſtaken in the time,made by Pul king of Aſſyria,in the reign of Menachem, or Manes king of Iſrael, and Uzziah king of Judah, 2 King.15.19.1 Chr.5.26. ſaid here to be but a light affliction,to ſpeak of,becauſe the King of Iſrael, having,with a great ſum of money, compounded with him;he ſtayed not long in the land,2 King.15.20.

the land of Zebulun,and the land of Napthali]In which it is probable, that Pul quartered his forces,when he invaded Iſrael.

and afterward did more grievouſly afflict her] Heb. *and*, or,*or* (rather,as Gen. 2. 6. ch. 19. 15.) in *the after* time(ſuppplyed from the former branch) when(as before)*he aggravated*, or *made heavy*(as ch. 36.2.)That is,dealt more grievouſly with her,or it ; to wit, the land, as before ; which ſome therefore put into the Text. This is generally underſtood of the deportation of the ten Tribes, by Salmaneſer, who coming after Tiglath-Pileſer, (as Tiglath-Pileſer after Pul) in the reign of Hoſhea over Iſrael, and Ezekiah over Judah, twice entred the land of Iſrael, and at the firſt time onely made Hoſhea Tributary ; but in the latter impriſoned him : and having ſurpriſed, and Sacked Samaria, ſwept all away before him, 2 King. 17. 3, 6. then which, what could be more grievous ? But it is more probable, that the Prophet ſpeaks here, not of any invaſion ſo long after, but of ſome neerer at hand, if not wholly paſt ; yet already begun, and in a manner, in being. See ch.8. 4.) And I conceive it therefore to be meant of Tiglath-Pileſer, who, about this very time, invited by Ahaz, made an inroad into the land of Iſrael ; took, beſides divers ſtrong Towns, in ſundry other Tribes, all Neptali and Galile, the Reubenites, Gaddites, and the half Tribe of Manaſſeh, that dwelt on the other ſide of Jordan ; and carried the people of them into Aſſyria, 2 King. 15. 29. 1 Chr. 5. 26. That which, in no reaſon, could be eſteemed to be but as a light, or ſlight touch of that State. Albeit, that one of the Jewiſh Doctors tells us, that they counted not their land darkned by Tiglath-Pileſers invaſion of thoſe two Tribes,(and ſo expounds the Prophets words, not of the thing it ſelf,but of the peoples account) until Sennacherib came, and ſeized on all the reſt of them ; of whom, he alone, that I light on, expounds this latter , and heavier viſitation, then the former. A learned late writer, of ſpecial note, walketh here alone,(as oft elſwhere) thus rendring the Text, *As at the firſt he expoſed to ignominy*, or *contempt toward the land Zabulon, and toward the land of Naphtali : ſo at laſt he will give glory, by the way of the ſea, beyond Jordan, in the confine of the Nations.* This he will do, by the light that ſhould there appear. He taketh the word rendred, *alleviated*, or *lightly afflicted*, for, *to contemn, ſet light by*, expoſe to contempt ; as 2 Sam. 19.43. Ezek. 22. 7. which was done, by the Aſſyrians invaſions,and direptions of thoſe parts before mentioned : and the word in the latter branch, rendred, *aggravated*, or, *aggrieved* ; for *to honour* ; and *make glorious* ; as Jer. 30. 19. Let others conſider of it ; I approve rather the other reading.

by the way of the ſea]Some read the word,at,or *in the way* to *the ſea*, whereby men travel, and wares are conveyed thither ; and by the *ſea*,they underſtand that part of the midland ſea,called *the great ſea*, Joſh. 1. 4. that lyes againſt the coaſt of the promiſed land. But the moſt, rather take the *ſea*, here mentioned,to be the *ſea of Cinnereth*, Ioſh. 13.27. called alſo, *the Lake of Geneſareth*,Luk 5. 1.and *the ſea, of Galile*, Matth. 4. 18. and by a later name, *the ſea of Tiberias*,Ioh. 21. 1. for the Hebrews call great *lakes*, as well as the branches of the main ſea, *ſeas*, Numb. 34. 11, 12. Ioſh. 12. 3. So denominated from the country adjacent, and towns therein, Ioſh.19.35. Mar. 1. 28. & 6. 53.

beyond Jordan] Or,*beſides Jordan*. For the Country of Galile,coaſted all along upon Iordan, not on the further ſide, or beyond it, in regard of the land of Iudah,and Ieruſalem ; but on the neerer ſide to them, of it, and the Hebrew word ſignifieth, at large, either *on the one ſide*, or, *on the other*, 1 Sam. 14. 4.and is to be underſtood, either *on this*, or *on that ſide*,*behither*,or *beyond*, according to the reſpective ſituation of the places, where, and whereof ought is ſpoken, ſee Deut,1. 1, 5. & 3. 8, 20. & 4. 49. Nor need we therefore, for the ſalving, either of the Prophets, or the Evangeliſts corography, to flye to that ſhift, as ſome do, as to ſay, that this tract of land, is called *Galile, beyond Jordan*, becauſe it had been ſo termed by the Iſraelites, before they paſſed over that river, and were as yet on the other ſide of it,as France is by the Spaniard,tearmed the Tranſalpine Gall-land,becauſe,by the Romans, it had been formerly ſo ſtiled. For the very ſame word is, by Moſes, uſed, before they paſſed Iordan, as well of the places on that ſide, where they then were, as of the places ſituate on the other ſide of it : as by the Scriptures above cited appears.

in *Galile of the Gentiles*] The particle *in* is wanting, as Hoſ. 6.9. Mic.6.11.not unfitly here ſupplyed,as in the former. The whole Region of Galile was divided into two parts, the upper and the lower, ſo tearmed, in regard of their neerneſs to, or remoteneſs from the head of the river Jordan, on whoſe ſtream, and the lake it made and fed, they coaſted. The upper, was in the Tribe of Naphtali; the lower in the Tribe of Zabulon. Some underſtand this of the lower Galile, which they will have to be tearmed *Galile of the Nations*; as a populous place, in regard of the fertility of the ſoyl ; for which they alleadg Moſes his words, in the bleſſing of Naphtali, Deut. 33. 13 .not obſerving that the lower Galile was not in Naphtali, but in Zabulon. Others ſuppoſe that the upper Galile, is here intended , called, as they deem, *Galile of the Gentiles*, Becauſe it was much repleniſhed with heathen people, and divers ſorts of them mixed with the Iſraelites in it ; partly, in regard of ſome Cities in it, made over, by Solomon, to Hiram, 1 King. 9. 11. And partly alſo, becauſe it lay, ſome part of it, neer upon the confines of Tyre and Sidon, Matth. 15. 21. Mar. 7. 31. and had therefore by reaſon of their vicinity, much commerce with them. And ſo is Harozeth, called *Harozeth of the Nations*, or *Gentiles*, Judg. 4. 1. in regard of the remainder of the Canaanites there: And Tidal, *King of Nations*,Gen.14.1. As alſo another King likewiſe, ſo ſtyled, Ioſh. 12. 23. in regard of a mixture of divers Nations in their Cities, or territories ; and ſo under their command. Nor doth the Evangeliſts relation of our Saviour Chriſts preaching, and converſing much about the Sea of Tiberias, where he took up for his followers, ſome of thoſe that exerciſed fiſhing there, Matth. 4. 18, 22. or his abode at Nazareth, ſituate in the lower Galile, Matth. 2. 23. & 3. 13. any whit croſs, or contradict this, as ſome imagine. For it is ſaid expreſly, that upon the report of Johns commitment, he departed into Galile, and leaving Nazareth, (where he had formerly made his abode) he repaired to Capernaum a city ſituate in the confines of Zabulon, and Naphtali, Matth. 4. 12, 13. and conſequently of the upper, and lower Galile,ſo ſituate,as was before ſaid, & lying within the limits of the tribe of Naphtali, is juſtly therefore eſteemed to belong, rather to the upper, then to the lower Galile. Beſides, it is ſaid further, that our Saviour *went preaching about all Galile*, Matth. 4. 18. That is, as well the upper, as the lower ; and as well that; as this, becauſe it is added, that thereupon *the fame of him went throughout Syria*, Matth. 4. 24. which confines upon the upper Galile.Howbeit, I ſuppoſe, they are miſtaken, who ſuppoſe the whole circuit of the holy land, here deſcribed ; as having its Weſtern-bound, the midland ſea : its Eaſtern, Jordan; its Northern, the upper Galile. But of the ſea before. And though that were admitted, yet a fourth, at leaſt, wants. Nor can I accord with thoſe, that rent this latter part of the verſe from the reſt, and annex it to the next ; reading the words without any dependance upon the former: as beginning a new period,on this manner. *The way of the Sea*, (that is, thoſe that live by the ſea ſide, the Naphtalites,and Zabulonites eſpecially, Gen.49, 13.)*beſide Jordan*, (thoſe that dwell on either ſide of the river) *Galile of the Gentiles* ; (the inhabitants of the upper Galile, neer to the heatheniſh country)*people that had walked in darkneſs,have ſeen a great light*,&c. And this tearing of the text aſſunder, they build upon the Evangeliſts citation of this Prophetical paſſage, Matth. 4. 15, 16. But the Evangeliſt gives no warrant for any ſuch, either divulſion of this branch from the former, or agglutination of it to the next. For firſt, in this allegation, they are ſorted and ſevered, juſt as they are here. Secondly, we may as well upon the ſame ground, tear off theſe words,*the land of Naphtali,and the land of Zabulon*, from the former branch,(which yet none do,nor with any colour of reaſon can do)as theſe words from this latter : ſince that the Evangeliſt joyns thoſe alſo with theſe. The Evangeliſt picks out only ſo much of the Prophecy,as might concern his preſent diſcourſe,to apply it thereunto. And mentioneth therefore theſe two tribes, and thoſe parts of them eſpecially, pointed to by the Prophet,to intimate,that in thoſe places,on which the darkneſs of affliction had firſt ſeized, in thoſe times;there the ſpiritual light of joy, and life,had, by our Saviours preaching,firſt ſprung forth,Mat.4.13.14.

V.2.*The people that walked in darkneſſe have ſeen a great light*]Here, I ſuppoſe,beginneth the comfortable part of this diſcourſe,promiſing light(notwithſtanding the formerly denounced darkneſs) to the godly and faithful; partly by a good and comfortable iſſue of their preſent troubles, and deliverance out of their incumbent diſtreſſes ; and partly, by that ſpiritual deliverance from the thraldom of ſin and Satan,by the promiſed Meſſias: and the abundance of joy and comfort,that ſhould accrue unto them from thence:whereof that other was a type.

The people that walked in darkneſs]Heb.*The people that were walking*. The noun is ſingular ; the participle plural:becauſe the noun is collective. See ver. 9. By the people here mentioned,ſome underſtand the ten Tribes, who were to ſuffer more grievous things, then formerly they had done ; partly by Salmaneſer, 2 King. 17. 3, 6. and partly by Eſarhaddon, Ezr. 4. 2. becauſe mention is made of them, ver. 1. See ch.8. 7, 8. Others, and thoſe moſt of the Jewiſh Doctors, whom many of ours alſo concur with, underſtand them of the Jews, and the Inhabitants of Jeruſalem, firſt ſtraitned by Sennacherib, ch. 7. 17, 20. & 8. 8. afterward ſurpriſed, ſacked and depopulated by Nebuchadnezzar, 2 King. 18. 17.& 19. 1, 3. & 25.1,21. ch. 36. & 37. Jer, 5. 39. & 52. I ſuppoſe we may well underſtand both houſes, (ſee ch. 8. 14,15.) in regard of the ſtory, and acts of thoſe times, and the calamities that befell either; which did typically reſemble the ſad and forlorn eſtate of perſons, continuing in that utter want of all light of grace, and that ſlavery of ſin and Satan, wherein by nature they are, untill they be effectually illightened, and converted by Chriſt, Eph. 2. 1. & 5. 8. 1 Joh. 2. 9, 11.

walked in darkneſs] *ſate in darkneſs*, Mat. 4. 16.and ſo afterward here, that is, lived, and abode in it ; becauſe in places, where they abide, men ſometime *walk*, and ſometime *ſit*, at home ; as of mutual converſing one with another, (without any ſuch myſteries,as ſome here, and there make) Pſal. 1. 1. & 26. 4, 5. Yet it may well have reference to *walking in the dark*, without uſe or help of light, as both diſcomfortable and dangerous, Joh. 11. 9, 10. & 12. 35. 1 Joh. 2. 11.

darkneſs] For diſtreſs and diſcomfort, ch. 8. 22. & 50. 10.

hath ſeen a great light] This was in part fulfilled to the Jewiſh people, in thoſe and the enſuing times; firſt, at the defeat given to Sennacherib, and the breaking up of his ſiege,ch.30. 31, 32. & 37. 36, 37. and afterward, at the overthrow of Babylon, and the deliverance of them out of the Chaldean captivity, Pſal. 126. 2. ch. 14. 3. & 52. 9. Jer. 31. 4, 5, 7. & 33. 7, 11. & 50. 4. & 51. 48.But moſt fully and principally, by the miniſtery of the Goſpel, whereby people are delivered from that ſpiritual blindneſs, and darkneſs, wherein formerly they abode, Matth. 4. 13, 16. Luk. 1. 78, 79. & 2. 32. Joh. 12.35.Act. 26.18. Epheſ. 5. 8. and reſcued out of the ſervitude of ſin and Satan, whereof that Babylonian bondage was a type,Joh.8.32,34,36.Rom.6.6,7,14,22.& 8,21.Col.1. 13.2 Tim. 2. 26.Heb.2 14,15.

hath ſeen]He ſpeaketh in Prophetical manner,of things to come,as already effected.See ch.3,1.& 9.8.

ſeen]that is enjoyed,been poſſeſſed of ; as Pſ.34.12.Joh.3.3,5,36. See Eccl.11.7.

great light] Much joy and comfort ; for *light*, is put for joy and comfort ; as Job 18. 5, 6. & 30. 26. & 38. 15. Eſth. 8. 16. Pſalm 18. 28. & 79. 11. & 112. 4. & for ſpiritual grace alſo, Ioh. 12.35, 36. Rom. 13. 12. 2 Cor. 4. 6. Eph. 5. 14. 1 Theſ. 5. 4, 5. 1 Ioh. 1. 5. 7. & 2. 8, 10. as the ground of all true joy and ſound comfort, Matth. 13. 44. Luk. 10. 20. Act. 8.8,39.& 16,34.Rom.5.2,3. & 14. 17. 2 Cor.6.10.1 Pet.1.8.

they that dwell in the land of the ſhadow of death] The ſame is repeated; only with ſome amplification:as ch.8. 9,10,14,15,22.

dwell]Heb. *ſit*.And ſo the Evangeliſt hath it,Matth.4.16.as alſo Zachary, Luk.1.79.but *ſitting*,is put commonly,for *dwelling*,*ſtaying*, or, *abiding*,Pſ.23.6.Ier.39.14.& 40.5.to abide,and dwell in a place, is more then to paſs,or walk through it;as Pſ.24.4.& 66.12.So Ioh. 12.46.*abideth not in darkneſs*,and 1 Ioh.3.14.*abides in death*,and *Gods wrath abides on him*,Ioh.3.36.

in the land of the ſhadow of death]Mat.4.16.*in the region and ſhadow of death*.Of which phraſe,ſee on ch.4.5.

ſhadow of death]As before,ſo Iob 24.17.Pſ.44. 19.& 107.10. for *deadly ſhade*:as,*body of death*,Rom.7.24.for,*dead body*. Extremity of diſtreſs,and miſery,compared to ſuch a dreadful ſhade, or darkneſs, as with the horror of it,may ſtrike a man even ſtark dead,Mat. 28. 4.or that ſhadow and darkneſs,that is ſaid to be in the grave, with thoſe that are laid up in the bowels of the earth, and are lodged in in the chambers of death,Iob.10.21,22.Pſ.88.6,12.and to men dead and buried,are thoſe uſually compared,that are in a calamitous and hopeleſs condition, Pſ.88.4,6.ch.26.19.Ezek.37.11,12. Dan. 12.2. See further of this phraſe,on Jer.2.6.

upon them hath the light ſhined]They are,or, ſhall be(for it is ſpoken in way of prediction)in as comfortable a condition,as thoſe,unto whom, after a dark, or tempeſtuous night or ſeaſon, of ſome continuance,at Sea eſpecially;or at land,in ſome hazardous,and harbourleſs place, the clear day-light, or bright Sun-ſhine, at length ſuddenly ſhews forth it ſelf,Act.27.20,29. So Pſ.37.6.& 112.4. See ch.60.1,2.Mal.4.2.

V. 3. *Thou haſt multiplyed the nation*, and *not encreaſed the joy*] Theſe words,as ſome,are by an Apoſtrophe directed unto Sennacherib,who came with a vaſt army to beſiege Jeruſalem ; but was fruſtrated of his purpoſe,and retired back with ſhame : As if the Prophet had ſaid to him ; Thou haſt multiplyed thy forces indeed; but ſhalt have little joy of them at laſt. See ch. 36. & 37. But this ſeems not ſo ſuitable unto that that follows. The moſt therefore are of opinion,that the words are ſpoken unto God : but in expoſition of them,they are much divided.Some refer the words to what was paſt : And of theſe, ſome underſtand them of the Gentiles, ſtrangers from the common wealth of Iſrael. That howſoever God had multiplyed them, as he did Iſrael, and his ſeed, Gen.17.20.yet had not imparted that his grace to them, that is the only ground of all true and ſound joy,Eph. 2. 12. Others rather apply them to the Jewiſh people : and of theſe again, ſome read them on this wiſe ; *Thou haſt* indeed *multiplyed this people*, (the Jewiſh Nation, according to thy promiſe unto Abraham, Gen. 15. 5. & 22. 17.) or, *thou haſt magnified them*, (becauſe the word ſignifies, as well *great*, and mighty, as *many*, Pſ. 25. 11, 20. and the verb to *magnifie*, or to make great, as to *multiply*, Gen. 3. 16. to wit, by many benefits and bleſſings beſtowed on them, victories atchieved, and miracles wrought for them) but yet *thou haſt not made* their *joy* ſo *great* ; that is, haſt not given them ſo great cauſe of joy, as thou wilt do hereafter, in the deliverance of them from the Babylonian captivity, Pſ. 126.1,2. but eſpecially in the ſpiritual deliverance by Chriſt, ch.35. 10. Others, *Never* ſince *thou multiplyedſt this people*, *didſt thou give* them ſuch matter of *joy* ; or, in *multiplying* of them, *thou gaveſt* them *no* ſuch occaſion of *joy*, as hereafter thou intendeſt to do.Thus thoſe of them that refer them wholly to the time paſt ; excepting only,what they annex to them themſelves. Thoſe that underſtand them of the future,either in whole,or in part ; do, ſome of them, apply them to the Iews, thus. *Thou hadſt multiplyed this people*,or, *Thou wilt multiply them*, at Chriſts coming, *yet* little, or *no joy* will there be of it ; becauſe, either ſo few will receive him, and believe in him,ch.53.1.Ioh.1.11.& 12. 37, 38.or, becauſe, though at firſt many flocked to him, and followed him,Matth. 15. 30, 32, 33.Luk. 12. 1. Ioh. 4. 1. & 11. 48. & 12. 19. yet afterward they fell as faſt away from him, Ioh. 6. 26, 66. Matth. 21.9. with 27. 23, 24. Others to the Gentiles, *Thou haſt multiplyed this Nation*, by acceſſion of the Gentiles called in to them,by the Miniſtery of the Goſpel, ch. 54.1,3.Gal.4.27.Rev.7.9. *but thou haſt not* thereby *encreaſed*, their *joy*;becauſe this vexed and troubled the Iews,Act.11.2,3. & 13. 45, 50. & 22. 21, 22. 1 Theſ.2. 15, 16. and becauſe upon the coming in of the Gentiles, they were rejected, Rom. 11. 8, 12, 19, 20. Others again, both to Iews and Gentiles, indifferently, that though God be pleaſed to *multiply*,or *magnifie* the body of the faithfull, conſiſting of both Nations incorporate into one,Gal.3.16.Eph. 2. 14, 16. & 3. 6. yet, he will *not afford* them any *great* meaſure of ſuch *joy*,as the world affords, Ioh. 14. 25. & 16. 2, 33. or,as worldly men here enjoy, Pſ.4.6,7.& 17.14. Thus ye ſee how many ſeveral wayes this Scripture is writhed,(and yet divers ſenſes given it,omitted)and how many fillings are inſerted, to make out theſe notions. The main difficulty ariſeth from the negative particle; which to ſalve, therefore,ſome would have the words read by way of interrogation;by which manner of reading, ſome Scripture-ſcruples, are ſometime by ſome deemed, to be happily removed ; as Iob 14. 14. Pſal. 105. 28.Hoſ.4.14.Mic.5.2. Eph.4.26.and ſo here they ſuppoſe, that the words being thus read, *Haſt thou not encreaſed* their *joy* ? all the difficulties will be diſſolved. The denying interrogative being equivalent to an affirming enunciative. For the ſenſe, I concur with them ; but I raiſe it from another ground. The Hebrew Criticks, commonly called Maſorets,have obſerved divers readings in ſundry places of Scripture, about no one word ſo many, as about the word, *Lo*, which in Hebrew, according to a diverſe writing in that language, ſignifieth one while, *Not*, another while, *To him*.This diverſity concerning it, is found,as Exod.21.8.Lev.11.21. & 25.30.1 Sam.2.3. 2 King.8.10.1 Chr.11.20.Ezr.4. 2. Job 13. 15. Pſ.100.3.ch.49.5.& 63.9.ſo in this place : the reading therefore being doubtful,whether *not*, or, *to him*, or, it ; I follow rather this latter ; though by ours ſo generally renounced : not becauſe thoſe Jewiſh Criticks prefer it ; but becauſe it ſuites better both with the ſcope of the place,and with the ſequel of the context:& read the words thus : *Thou wilt multiply this nation,thou wilt encreaſe their joy*. The main exception which one of prime note taketh to it, is this, that the pronoun in the Hebrew is wont to follow the verb, whereas here thus read, it leadeth. But ſo it doth alſo,Job 13.15.where yet moſt go with the *keri*, the ſame with this here. And he that takes this exception, yet approveth the ſenſe , only readeth the words in an interrogative tone, wherein the negative affirmeth.

Thou haſt multiplyed] Or, *Thou wilt multiply*.For the Prophet runs all along here,in a propheticall ſtrain: ſpeaking of things future, as preſent, or paſt.

the nation] Or, *this nation*. For the particle is dictical:as ch.26.15. *thou haſt added to the Nation*, to this people,the Iewiſh. Thou wilt cauſe them to multiply,and thrive again, when they ſeem to be almoſt worn out,after the ſpoil of them,made by Sennacherib,ch.37. 31.after their return from the Chaldean captivity,Ier.31.27.Zach. 2.4.in the daies of the Meſſias, by confluence of people out of all parts,that ſhall joyn themſelves unto them,Pſ.47.1,9.ch.2.3.Mic.4. 2.Zach.8.20,23.

and *not encreaſed the joy*]If ſo read,it ſhould rather be rendred, *but*,then *and*:for it is a diſcretive,at leaſt,if not an adverſative. But for *not*,I read,*to it*,or,*to them* : the word,*nation*,whereunto it refers, being a collective:as ch.5.25.& 6.9.

encreaſed] Heb.*magnified*, as Gen.19.19.*encreaſed the joy*, or, *joy to them*, that is, *their joy*. Thou wilt give them abundant matter of joy, in delivering them from the Aſſyrian ſiege, when they ſhall be unable to hold out, ch.37. 3,36, 37. in bringing them back from the Babylonian captivity,when they ſhall ſeem to be paſt all hope of recovery, Ezek. 37. 11, 12. and principally, in ſending the Meſſias unto them, the fore-ſight of whoſe day, ſo long before; ſo much rejoyced Abraham, Joh. 8. 56. and whom all the faithful of former times had ſo earneſtly expected, ſo inſtantly longed for,Mat. 13.16,17.Luk.2.25,30,37, 38. to deliver them from the thraldom of ſin and Satan, Luk. 1. 69,70. and 2. 10, 11. whereof thoſe former deliverances were but ſhadowy reſemblances ; and were alſo exhibited to them, both by him, chap. 63. 9. and for him, *in whom all Gods promiſes, are yea, and amen*, 2 Cor. 1. 20. See ver.6.

they joy before thee] As thou wilt give them occaſion of much joy, ſo will they take notice of it,lay it to heart,and in way of thankful acknowledgment thereof, rejoyce in thy preſence. Ye ſee how naturally this floweth from the former branch ; and what ſtrength is hence given to the interpretation thereof before delivered. So Pſ. 9. 2, 3. & 20. 5.& 21.1.& 35.9.ch.12.3.

they joy] Heb. *have rejoyced*,or, *ſhall rejoyce*:as before.

before thee] That is, ſay ſome, inwardly, ſincerely, in thy ſight, and ſo the phraſe indeed is ſometime uſed, ch. 38. 3. Luk. 1. 6. to diſtinguiſh, as they would have it,this inward and ſpiritual joy, from that external,worldly,and carnal joy,that worldly mens hearts rae ſo much taken, and taken up with,Pſal.4.6,7.denyed to them in the former branch; Luk. 6.21,23.25.but of that branch,and the reference that this hath to it, ſufficiently hath before been ſpoken. The meaning of the words here,rather is, *in thy preſence* ,in thy Sanctuary, in the Aſſembly of thy people, the place of *thy face*, or ſpeciall preſence;as it is termed,Pſal.42.2, in reference to that place,where ſometime God appeared to Jacob,and he therefore named it *Peniel* Gen. 32. 30. So the phraſe is uſed, Deut. 16. 11. 14. Pſalm. 68. 3.

according to]By two ſimilitudes is the greatneſs of this their joy further amplified,the one taken from one of the greateſt ordinary occaſions of joy,in times of peace;the other in times of war.

the joy in harveſt]The joy, not ſo much of hirelings,that reap for others : but of the owners of the grounds, and the grain thereon growing, whether the richer ſort, whoſe revenues conſiſt much in the fruits of the earth,Gen.26. 12,& 27.28. Pſal.4.6,7.or,thoſe of the meaner rank,the husbandmen, that having taken much paines about the tilling of their grounds, whereupon the livelyhood of them and theirs depends,and with long patience and much ſolicitude expected the return & receit of it, Jam.57.are exceedingly rejoyced, when they ſee their labours ſeconded,and their expectation anſwered with a plentiful crop,and a ſeaſonable harveſt,Pſal. 125.5,6.and are wont therefore with much ſolemnity, and jollity, to bring in their grain, as the principal ſupport of their life,Gen.47.15,19. 25.See ch.16.9,10.Yea,by Gods appointment, were ſolemn feaſts of rejoycing,upon the bringing in of the fruits of the earth, firſt, and laſt,Levit.23.10,16;17,39,41.Deut.16,9,11,13,14.

and *as men rejoyce when they divide the ſpoyl*]Heb.*as they rejoyce* (the word put imperſonally, as ch.2.19.)*in their dividing the ſpoyl*: as no greater joy,in times of peace, then when harveſt comes well in;ſo,nor in war,then when victory,after an hazardous fight, ſpecially,is atchieved;and rich ſpoyls and booties withal obtained, to be ſhared among thoſe that were in the fight,as Num.31.9,27.Judg.5. 30.1 Sam.30.16,19,20,22,23.2Chr.20.25,28.Pſal.68.12.See Pſal. 119.162.

V.4.*For thou haſt broken*, &c.]Having declared the greatneſs of their joy, he proceeds to ſhew the ground of it ; their deliverance, and freedome,from the ſtraits and thraldome of their enemies. as well corporal,as ſpiritual,Some read the words,*when*,(as Job 3.22.) *thou ſhalt have broken*. But we need not alter the received reading.

thou haſt broken the yoke of his burden] This ſome underſtand of the breaking up of that ſiege,wherewith Sennacherib begirt Jeruſalem,ch.36.&37. and of the further deliverance from future vexations and oppreſſions,from that State then declining,as ch.38.6. See Nah.1.13. Others, of the diſſolution of the Babylonian captivity, Ezr, 1. 1, 2. it may well include both; but both ſtill,as looking further, to the redemption wrought by Chriſt; of whom, ver,6.

broken the yoke]Thou haſt ſet them free. For when the yoke is taken off, Hoſ.11.4. or broken aſſunder, Ier.5.5.the beaſt is at liberty. So Jer.28.2.11. & 30.8.*I will break his yoke from off thy neck*.

The yoke of his burden]That is,*his yoke* which is *a burden* ; as *the ſign of circumciſion*,that is,*circumciſion*,which is *a ſign*,Rom.4.11. or rather,*his yoke of burden*;that is, *his burdenſome yoke*:as,*the hill of his holineſs*,for,*his holy hill*,Pſal.15.1.and,*his idols of gold*,for,his golden idols,ch.2.20.the ſyntax is in either place alike : *a yoke*,is in Scripture,put for any grievous or heavy preſſure of what kind ſoever; becauſe *a yoke*,both reſtrains a beaſt of his will; and lyes heavy alſo on his neck,Deut.28.48.1 King.12.4.9.11.14. Lam.1.14.more eſpecially,for ſervitude,and thraldome;becauſe the beaſt by it is conſtrained to do man ſervice,Jer.27.2,3,6,7,& 31.18.

of his burden]Not which he laid on others; as *thy fathers yoke*, 1 King.12.4,9.but which was by others laid on him,and wherewith he was burdened : as *our yoke*, 2 King. 12. 4, 10. See chap. 3. 14.

and the ſtaff of his ſhoulder]Or, *ſhoulders*. So ver. 6. the *ſtaff* wherewith God formerly ſmote them,and laid them,as it were,over the ſhoulders,ch.10.5,24 & 14.29. a metaphor from the manner of ſome hard and cruel maſter, that ſtands over his ſervants with *a ſtaff*,or a *cudgel*, ready ever and anon to be laying them on : but this *ſtaff*,it is ſaid,God hath *broken*,as ch,14.5. *The Lord hath broken the ſtaff of the wicked*. thereby intimating, that now his people ſhould not be any longer,as ſlaves,under the *ſtaff* of ſuch, as formerly they had been.

the rod of his oppreſſour]Heb. *the rod*, or *ſcepter of him that exacted on him*.Or as ſome render it,*from him*, as Ezek 43.18. So Job 3. 18. chap.3.12. The word properly, ſignifies; either *a taskmaſter*, that impoſeth a task of work:and requires, accordingly, a ſtrict account of it,Exod.5.6, 8 chap.58.3.(whence alſo it is ſometime put for *a driver*.Job.39.7.)Or an *exacter* of tolls and tributes, 2 King. 3. 35. and ſuch burdens did forreign Princes, the Aſſyrians, and Babylonians,eſpecially,impoſe on, and exact from Gods people,2 King.16. 1,8.& 18.14,15. Hence,in ſome verſions, *gold-thirſty-Babel*, chap. 14,4.but now it is promiſed, that the *rod*,or *ſcepter*,that is, the power,or authority,as Pſal.2. 9.& 45.6.& 110.2.of theſe exactors, ſhall be broken, that Gods people may no more be ſubject to ſuch theirs exactions or oppreſſions.To which purpoſe it is ſaid,that *the exact ſhall ceaſe*,& that *they ſhall exact from thoſe, who exacted before from them*,ch,13.3.4.See Zach.9.8.& 10.4.

as in the day of Midian] What time(as ch.3.18.& 4.1.)God, by Gideon, overthrew the Midianites,Judg. 7. 22.ch. 10.26. who had been grievous oppreſſors of Gods people, Judg. 6. 2,6. Unto which overthrow,the Prophet is, by ſome, thought to liken the deſtruction of Sennacheribs army, becauſe it was not affected by the force and valour of thoſe that went forth againſt them,but by a ſudden fright in the night,Iudg.7.19.22. all was of God,nothing of man, in either. Others ſuppoſe, that Chriſts ſpiritual conqueſt is thereunto compared,in regard of the trumpets,and the lamps in earthen-pitchers,Judg.7. 16. reſembling the trumpet of the Goſpel in the mouth of Gods Meſſengers,chap.58.1. Joh.5.24,25,28.and the miniſters,or meſſengers themſelves, though ſhining, as lamps,in their miniſtery,Joh.3.35.Luk.12.35, whereby they hold out the light of Gods word,Phil.2.15.16. Yet carrying this precious and powerful light,in earthen veſſels only, that the efficacy of it may, appear to be of God alone,not of them,2 Cor.4.7. But theſe things ſeem a little too curious.

the day of Midian[*Day*,for,*time*: as chap.3.18.& 4.1.But in more ſpecial manner,*the day* of ſuch an one,is uſed,for that time;wherein ſome more remarkable thing befalleth ſuch a perſon,or people;either for evil,or for good.So *the Day of Jeruſalem*,Pſal.137. 7. the time when ſhe was beſieged,ſurprized, and ſacked. *The day of Gibea*,Hoſ. 9.9.when for their abominable wickedneſs, and obſtinacy therein. they were deſtroyed. *In the day of thy brother*;that is, *of his calamity,diſtreſs,captivity, deſtruction*,as it is there expounded, Obad.12. 14.And ſo here,*the day of Midian*,that is, of his overthrow.

V.5.*For every battle of the warriour is with confuſed noyſe, and garments rolled in blood;but this ſhall be with burning*,and *fuel of fire*] So moſt read this verſe, both of the Hebrews, and ours ; as conſiſting of two members, oppoſed the one to the other. And ſome of them underſtand it of the overthrow given to Sennacheribs army at the ſiege of Jeruſalem : that whereas,in other battels,victory is not wont to be atcheived, and the enemy over-thrown without much tumult and noiſe, and uſe of arms, and blood-ſhed, on both ſides. Or beſmeering, at leaſt, of mens bodies, and their apparrel with blood,Pſal.68.23.ch.63.2,3.Here ſhould be no ſuch matter,but they ſhould be ſuddenly ſmitten, as with a blaſt of lightning, in the dead of the night,without any noyſe,or uſe of ſouldiers,or arms. See chap.10.16.Others underſtand it of Chriſts ſpiritual ſouldiery, and his conqueſts, which are carried on and atchieved, not with ſuch weapons and conflicts, as others are, 2 Cor.10.3,5.but with the fire of his Word and Spirit,whereby he both ſubdueth the hearts of men,to himſelf,unto their ſalvation,chap.1.25.&. 44.Jer. 20,9. & 23.29.Matth.1.11. 1 Cor.3.13.15.and will one day alſo deſtroy his obſtinate enemies,to their eternal confuſion,Pſal.50.3.& 97.3. ch. 11.4..& 26.11.Jer.5.14.Matth.3.12. 2 Theſſ.1.8.& 2.8.Rev.1.16. & 19.15. Another going much the ſame way ,but this rendering the words.*For all the conflict of the confligent* was,indeed,*with noiſe and raiment defiled with blood*, *and* yet *was it to combuſtion, to meat for the fire*;That is, although the enemy of Gods people, did with much fury and rage aſſault them,and bedewed their garments with. the blood of thoſe whom they ſlew of them;as ch.63.2,3, Rev.12.11 17.& 13.7.yet in fine he ſhall fail of his conqueſt, being himſelf and together with his rayment ſo ſtained with the blood of Gods, people,become matter for the fire,chap.26.11.Rev.17,6.16.& 20. 9. 10. And thus they that divided the words of the Text into two diſtinct axioms. But others read the whole verſe,as one continued ſentence;at leaſt, as ſpeaking of one, and the ſelf-ſame matter. And among theſe, ſome of the manner of the overthrow given the Midianites, and their complices, with that which followed thereupon. And they render the words on this wiſe.*When the whole conflict of thoſe that conflicted*,or that fought either with other,was with *was concuſſion* ,or *tumult*, *and garments* were *rolled in blood*,*and it became*,or *ended in burning*,even, *fewel for the fire*. All which they underſtand of the tumult,or combuſtion that was in the Midianites camp;and the ſlaughter that they made one of another; ſo great and ſuch abundance of blood thereby ſpilt, that both the bodies of men, that lay weltering in their own blood, and their garments there with,polluted, and ſpoiled,were fain to be burnt together, the one with the other. See ch. 14. 19. Others underſtand it of the proceedings of Chriſt,come in the fleſh ; as rendering a reaſon, why his deliverance of his Church was ſaid to be like that,in Gideons time, of the Iſraelites from the Midianites ; to wit, becauſe of the preaching, and light of the Goſpel, like the lights, and trumpets then uſed,Iudg. 7. 20. The enemies thereof ſhould be frighted and flighted,Rev .6.15,16.The world filled with war and blood ſhed, Mat, 24.6.7. Rev. 6.4. and all,at laſt, conſumed with fire, 2 Theſſ. 118. 2 Pet.3. 7. 10. 12.But as the latter reading ſeems more plain and ſuitable, both to the frame of the Text, and to the courſe of the context, then the former ; ſo the former expoſition of the latter reading, ſeems to me more agreeable to either ; as more familiar alſo then the latter .

For[Or, *when* ; as Pſal. 75.2.

every] Or. *the whole*. See the like ambiguity, ch. 1.5.

battel of the warriour] They are both words of the ſame root; as if ye ſhould ſay, *war, of warriour*, or *fight of the fighter*. The word is no where elſe found, in regard whereof, ſome other far-fetched notions,are, by ſome given to it; but with ſmall probability.

with confuſed noiſe]*ruſhing*,or *ruſtling*, Ezek. 11. 12. & 37.7,or, *commotion*,or,*concuſſion*,1.King. 11.12.ch. 29.5.Jer.10. 22.Ezek.38. 19.

garments]Heb.*garment*.The ſingular taken collectively;as ch. 3. 6,7.and,as before,*warriour*,for *warriers*; and *man*,for *men*, ch.2.20. Some would have the word ſignifie, properly,*a cloak*,or *mantle*, ſo tearmed; becauſe the skirts of it uſed to be caſt over the left ſhoulder,that the right hand,and arm might be at more liberty. But it is uſed for apparrel,in general.

rolled]As of Amaſa,2 Sam.20.12.

in blood]Heb *bloods*,Gore blood,blood ſhed in fight, or by other violent means,ch.1.15.& 4 4.

but]Heb.*and*.

but this ſhall be]Or.*and it was*,or,*became*:or,*which became*; to wit, the rayment ſo polluted.For the copulative, is ſometime put for the relative.See ch.3.6.& 5.4.

with burning]So the particle is rendered,Pſal.147.20.and may wel be,Job 17.5.or *for,unto burning*,as,*for*, or,*unto deſolation* Joel,3.19. See Gen.11.3.

fuel]Heb.*meat*;or,*food*:as ch.10. 26.Put,by appoſition to *burning*, or having reference to the verb-ſubſtantive. The whole verſe may thus be rendered; *when the whole battel of thoſe that were in battel,* was *with claſhing* of arms,*and rayment rolled in gore-blood;which, by burning became food for the fire*, That is,*was, made fuel*.For, *fuel for the fire*,is a meer tautology.

V.6.*For unto us a child is born*] That theſe deliverances of Gods people,and the ſubduing and pulling down of ſuch mighty Potentates,whether ſecular,or ſpiritual, may not ſeem impoſſible and incredible; the Prophet now proceedeth to declare, who it is, and what manner of perſon, by whom all that hath been ſaid, ſhall be effected:even the Meſſias, the Eternal Son of the Eternal Father, whom God ſhall raiſe up to be the King and Governour, of his Church. This paſſage of Scripture,howſoever the ancienter of the Iewiſh Doctors. whom the Chaldee Paraphraſt alſo followes, (as thoſe alſo teſtifie,that have been verſed in the monuments of that Nation,)acknowledg to concern the Meſſias;yet their later Writers, by all means, labour to darken the light of ſo clear and pregnant a prophecy, by endeavouring to divert it, and to turn it over to Ezekiah.Whom albeit, we deny not, in ſome things to have been a type of Chriſt:(of which,ſee chap.32.1.)yet the names given unto the party here deſcribed,are, ſome of them, ſuch as cannot agree, either unto Ezekiah,or unto any other meer man, as we ſhall afterward ſee. The words may well be rendered; (as before verſ.5. as having reference to the deliverance, mentioned,ver.4.(*a child is born to us*. Not, that ſuch deliverance was not, in part,before exhibited;but becauſe it was then more fully compleated; and he manifeſted in the fleſh, by whom, and for whom,all had been done that was formerly effected,

a child]Not Ezekiah, as our new Rabbines would have it, who was born ſome good ſpace of time before the date of this prophecy, yea,before his father came to the throne;for he was five and twenty year old at his fathers death,who reigned but ſixteen,2 King.16. 2.& 18.2 :but *Emmanuel*,the Virgins Son,not as yet born.but to be born,chap.7.14.though in Gods purpoſe, as born already. *A child*, at his birth,in regard of his humane nature,Mat.2.11.Luk.2. 11,21. 34.though the ſon of God,from eternity,in regard of his Deity,Pſal. 2.7.Prov.8.24.25.& 30.4.

is born]For,*is* to be *born*,in the prophetical ſtyle;as ver,4 ch.7.14.

unto us]Not among us,only;Matth.2.1.but,*unto us*,unto our benefit,and behoof,Luk.2.11.

us]Jews, the ſeed of Abraham as well according to the faith,as according to the fleſh,Luk.2.10,11.Rom.2.28,29.Gal.3.8,3,16.1.Ioh 2,2.

unto us a ſon is given]A ſecond branch concerning the ſame child, adding ſome emphaſis to the former.

a ſon]As noting his ſex, Luk.2.7. and ſo pointing at his twofold Nature;being both *Son of man*, and Son of God, alſo, in one and the ſame Perſon,Mat.16.13,16.

is given]Not *paied*,or returned to us, in way of payment;(for who hath given ought to him,that he ſhould be repaied?Rom.11.35.)nor *ſold* to us,in conſideration of ought to be pay'd by us,(for what can we return to God,that is not his own already,Gen. 32,10.1Chro.29.11, 12.Rom.11.36.)but *given*, freely beſtowed, without any reſpect of ought in us,that might invite,or induce him thereunto.Rom.5.6.8, 10.Tit.3.5. without expectation of ought from us,that might be beneficial unto himſelf,Job 22.2.3,& 35.5--8. Pſal. 16. 2. Again,not *given*,only,as Iſaac was *given* to Abraham,Joſh. 24. 3. but in a far more eminent manner,in regard whereof, he is,in way of excellency,and in a peculiar manner, tearmed *Gods gift*, Joh.4.10.and ſaid to be *given by the Father*, Joh. 3. 16. & 6. 32. 33. See chap.49. 6, 8.

unto us]Both *unto us*,and *for us*;to effect our ſalvation,Rom,8. 32.See ch.3.6, 11.

and the Govermment ſhall be upon his ſhoulders]Not the power and authority only,of ruling,and governing Gods people,is by God his Father,whoſe Son he is, devolved wholly unto him, Pſal. 2. 7. 8. Mat.11.27.&.28.18.Joh.5.21.22.26.27. Act.2. 36.& 13.22,23,32. 33. But the whole care,and charge of protecting his Church,and procuring of all things neceſſary for the ſafety of it,either corporal or ſpiritual,temporal,or eternal;is undertaken of him;and born,and ſuſtained by him,chap.11.4.& 40. 11.& 42.1,3. &49. 5.6.&65.15. 6.35.&15.16.

Goverment]Heb.*Principality*,or, *Princedome*, and ſo ver.7. It denotes here that place of authority, whereby Chriſt is made,as Viceroy to God his Father,and his Lievtenant-General, Pſal. 110.1,2.1. Cor.15.25.27.Col.1.18,19. eſpecially, in regard to,and behalf of his Church,for the ſafety and welfare of it,Matth.28.18,20.Eph.1. 20.22.

ſhall be]So, not amiſs;yet the Hebrew Syntax requires rather,*is*, or,*hath been*, and ſo both the Greek,and Latine render it, but the form is prophetical,as in the reſidue;wherein, either the one expreſſed,or the other intended, would, without ſhift,or change,be conſtantly obſerved.

upon his ſhoulder]There ſeems ſome alluſion here, to what was before ſaid of *the burden*,and *the ſtaff upon the ſhoulder*,ver.4.though the Jewiſh Maſters make no very good uſe of it, who to prove this meant of Hezekiah,ſay,*the rod*,and *the ſtaff*,(they might have ſaid, *the yoke,& the burden* too)were on Ahaz his *ſhoulders*, becauſe he was but a tributary to the Aſſyrian,2 King. 16.8.2 Chr, 28.20.21. whereas Hezekiah his ſon ſhook off the Aſſyrian yoke, and refuſed to be as his vaſſal,which his father before him had been,2 King.18. 7.but it is not enough,for the faſtning of this Prophecy upon Hezekiah,to pick out ſome piece of it,that may be applyed to him;and another manner of regiment is here intimated,as appears, ver. 7. then Hezekiah's ever was. But that we may the better underſtand the phraſe here uſed,we are to conſider, that the *ſhoulder* is the ordinary part of the body uſed for the bearing, of heavy eſpecially, and weighty *burdens*. Gen.21. 14.& 24.15. Exod.12.34,Joſh.4.5. Judg.9,48.Ezek.12.6,11.Now there is a two-fold *burden*,there is a *baſe burden* of ſervitude,Gen.49. 14,15. Exod.2.11.and this burden Chriſt takes off from the *ſhoulders* of his. Pſa.81. 7. ch.14.25.and there is an *honourable burden* of care and charge, which attendeth on,and belongeth unto thoſe that are in place of authority ; in regard whereof,the ſame word in diuers languages,that ſignifies *honour* is of neer affinity with that which denoteth *burden*,and goverment is therefore by the wiſer and better ſort, juſtly deemed no other, then a more honourable kind of ſervice,1 King. 12.7. Nor indeed is this a light or ſmall; but a great and weighty burden, if it be well weighed;conſiſting in a conſtant care, ſollicitude . and ſedulity, of procuring , and providing for the ſafety and welfare of thoſe that live under their charge,ch. 32. 1, 2.2 Cor. 11. 28. 29. that which, howſoever Princes and great Perſonages, oft-times neglect,and regard not,contenting themſelves with the State-ſervice, and revenues,which they receive,and perceive from their people, without regard of their good : yet Chriſt doth not ſo : but as he taketh the *burden* of ſervitude from off their *ſhoulders: (*though not the *burden* of free ſervice neither from off their *ſhoulders:*) Zeph. 3.9, no more then the *yoke* of willing obedience from off their *neck*,Matth.11.29*)* ſo he taks the *burden* of care and charge for the providing for them, ſuſtaining of them and accommodating them with all neceſſaries, both concerning this life, and a better,and layeth it upon his own *ſhoulders*;Pſal.37.5.& 55.22.&84.11.Heb.13.5,6.1Pet.5.7.See ver. 7.in regard whereof,alſo,he is called,not *God ſervant* only, ch.42. 1 & 53.11.but *a ſervant unto Gods people* too, Matth.20.28.Luk.22. 27.Rom.15.8.Phil. 2. 7. What ſome report of *a key* carried on the *ſhoulder* of ſome Officers in Court, as here alluded unto, ſhall be further conſidered,on ch.22. 22.For the alluſion that ſome ſuppoſe here unto Chriſts carrying his croſs, Ioh.19. 17.(not unlike that, which others have,of Iſaac's carrying the wood,for the ſacrificing of himſelf,Gen.22.6.as a type of the ſame) to more ſerious Authors, ſeems too light.

ſhoulder]For,*ſhoulders*,as ver.4.

and his name ſhall be called]That is,*he ſhall be called*, or, *this ſhall be his name*. to wit, that which followeth; not that he ſhould be ſo commonly ſtyled;but that he ſhould be known,and acknowledged to be ſuch,as theſe titles all of them import. So ch.7.14. Jer. 23 . 6. Ezek.48.35.Heb.*he ſhall call*, as Mal.1.4.*they ſhall call them*. The active taken very frequently, in an imperſonal manner, moſt aptly expreſſed by the paſſive; *He ſhall be called, they ſhall be called*.Howbeit,the Jewiſh Doctors,ſome of them, take occaſion hereby,moſt miſerably to rent,and tear a ſunder the text;that they might,if it were poſſible, by force or ſlight, wring it out of our hands : yea,and the hands of their predeceſſors, by applying it to,Hezekiah. But they do but as the Madianites,one croſs and cut another : and no other weapon needs to refute what one offereth, then what is lent us by another. The verb, ſome of them will by no means have to be imperſonal.For God,ſay they,is expreſly ſaid thus to have called Ezekiah:and this to juſtifie,they read,or rend, rather,the words, on this wiſe.*He who is wonderful in counſel, and the mighty God, and the Father of Eternity ſhall call his name*(to wit,Ezekiah's)*the prince of peace*; becauſe it is ſaid,*yet ſhall peace be in my days*;c.39.8.But another of them obſerving, that in ſuch ſpeech,of *calling* ones *name*, thus,or thus the nominative,or the name-giver,never followeth;but where it is expreſſed, goeth ever before the verb ;and the accuſative referring to the perſon named, and containing the name given, doth alwaies follow next after:he runs a croſs, and hunts counter to his fellow Doctors. And the right is, ſaith he, that all that is ſubjoyned, belongs, to the party named,to wit Ezekiah, he ſhall ſo name Ezekiah. Then to make this Good,he pulleth aſunder the terms,whereof both the whole entire ſtyle,and each title contained in it,doth conſiſt:and ſo tireth himſelf in ſtrugling againſt the bright ſun-ſhine, to ſhew how they may all be applyed to, and verified of Ezekiah. That,wherein the former do directly contradict him,in affirming them to be as indeed they are, the peculiar attributes (ſome at leaſt among them)of God:and not applyable therefore to any other,then to him that is God. But hereof more,in diſcuſſing of the ſeverall titles.

Wonderful,Counſellour,]Theſe as two diſtinct titles, thoſe of the Jewiſh Doctors divide, who apply them to Ezekiah, and they ſay, that he is termed *wonderfull*; in regard of that ſtrange wonder of the Suns going backward, wrought in his dayes,and at his requeſt, 2 King.20.2,6---11.and *Counſellour*,in regard of the counſel,which he took with his Princes, concerning the ſervice of God, and the ſafety of his City,and the good counſel he gave in either,2 Chr.29 4--11.& 30.19,& 32.3--8.Many alſo, yea, the moſt of ours, herein concur with them, though not in applying of them to Ezekiah, (which others,alſo,of their own, diſlike and reject,)yet in disjoyning them,and making them two ſeveral titles. And true it is, that they may be ſeverally applyed unto Chriſt, and are verified in him. For how can he but be deemed exceedingly *wonderful*,with whom God and man,the Divine and humane nature, do in one perſon ſo miſteriouſly,and miraculouſly concur, that the very Angels themſelves, who do therefore adore him, among other things,admire this in him,as a myſtery,even beyond their reach,1 Tim.3.16,Heb 1.6.Eph.3.10,11.1 Pet.1.12.or, how can the title of *Counſellour* be denyed unto him, who is the moſt inward of privy-Counſel with God his father; and imparts unto his,of them, from him,whatſoever is neceſſary to be known of them? Joh.1.14.18.& 3.13.& 5.20. & 15.15. But thoſe other Jewiſh Writers, that expound them of God,joyn them together, as making up joyntly,one title:and ſo do divers of ours, alſo, who apply them unto Chriſt. And indeed to me it ſeems, that they ought to go together,as the other three following, go alſo by pairs. For the meaning of them: The word rendred *wonderfull*, is not an epithet, but a ſubject,or ſubſtantive: and it ſignifies properly,*a miracle*,or a *wonder*,ſuch,as being beyond, or above,the courſe of nature, and the power of the creature, God alone is able to effect,Pſal.136.4 ſo that to render it,word for word, it is as if one ſhould ſay *a wonder*, or *miracle of a Counſellour*, that is, a moſt wonderful,or miraculous Counſellour,as we uſe to ſay,a mirrhor:and *a miracle*,or,*a wonder of woman-kind*, for a moſt remarkable,wonderous,and even miraculous woman,and *a miracle of man*, or,*a monſter of man*,for, a monſtrous, or miraculous man: and it is the uſual manner of the Hebrews, in way of amplification, to put the abſtract for the concret:as *deſolation*,for *moſt deſolate*,ch.1.7. *abomination*,for *moſt abominable*,Deut.18, 12.*pride*,for,*extream proud*, Jer.50.31.Our bleſſed Saviour therefore, is not unfitly here ſo ſtyled;as one ſo exceedingly ſtrang and wonderful,in all his counſels, and courſes,eſpecially for his,both in ſecuring them,and in defeating the deſigns and attempts of others againſt them, as no ordinary phraſe,or form of ſpeech,is able fitly,much leſs ſufficiently,to expreſs it:but what is ſpoken of Chriſt herein the noun abſtract, that we may the better underſtand whom the Attribute belongs to, is by this our Prophet,afterward delivered of God,the Lord Jehovah, in the verb active *He that maketh counſel wonderful*; or, *doth wonderfully in counſel*,ch.28 28.which place,as it helps to cleer this: ſo it ſeems to add ſtrength to this latter reading, that joyns the two terms together. And indeed,if we take *Counſellour* alone, without *Miracle*,or, *Wonder*,here, as *Mighty*,alone, without *God* in the next, the Title would not ſeem to contain any ſuch extraordinary,or remarkable matter,as were ſuitable to the reſt,

The mighty God.]Or,*A Mighty God*,(for there is no article prefixed to any of the Titles,)Theſe two terms thoſe Jewiſh teachers pull aſunder,that apply them to Ezekiah. Howbeit they would have them to ſignifie one and the ſame thing,as if we ſhould ſay,*Mighty ſtrong*,as Ezek.32.21.the *ſtrong* of,or,among,*the mighty*, and ſo, ſay they,was Ezekiah, and his name importeth as much,ſignifying, *the ſtrength of God*,or,*ſtrong*,and *mighty*, from,or through *God*, as David Pſal.18,1. But againſt this we object, not only the accent in the Hebrew,that carrieth on the voyce without ſtop, or ſtay; and inhibit the disjunction of the one from the other: but beſides that which they cannot be ignorant of, that the word,*el*, howſoever: in the plural number, ſome once or twice,it may ſignifie great ones: as Job 41.25.Exod.15.9. Pſal.89.6.(which two latter places, being in ſubſtance the ſame, are alſo queſtionable, and may intend *Gods* as well as *great* ones,)yet in the ſingular number it is never uſed,but for *God*; and it is both repeated,chap. 10. 21. and in three other places found with the ſelf-ſame adjection ;*the great and mighty God*, ,Deut. 10. 17. Neh.9,32. Jer.32.18. And the Title fitteth well to Chriſt,who hath all the names of the Diety,given to him, in Scripture:*Adonai*,Pſal.110.1.Matth.22.44.Heb.1.13. *Elohim*,Pſal.45 6 Heb. 1.8.*Jehovah*,Jer.23.6.& 33.16 .Mal.3 1.Matth.11.10.Pſal. 83.18.Luk.1 76.*God*,Joh.1.1,14. *the true God*,or *very God*, 1 Joh. 5.20.*the great God*,Tit.2.13.the ſame in effect, with *The mighty God*, here,as joyned together, elſe where: and,*God above all,to be bleſſed for ever*,Rom.9.5.Nor can I paſs by the wrong done,both to Chriſt, and this Scripture, by a profeſſed Chriſtian, but too much addicted to Jewiſh fancies: who to help out the Rabbines in turnnig this tover to Ezekiah, teareth one term away from the former title, and glewing it to this,would have the words read: *The Counſellour of*, or,*conſulter with the mighty God*.Thus he dares do that,which none of them durſt attempt: The ſtop that ſtayed them, was no bar to him. But the reaſon that he gives, why this ſtyle,or Title,ſhould be given to Ezekiah;to wit,becauſe he ſhould in all his affairs,conſult with God,and ask counſel of him,by his Prophets,2 Chr.29.15. 25. ch. 37. 2. may well ſtop his own mouth. For the word in the Hebrew here uſed,(which we agreeably,both to the Greek,and Latine,render *Counſellour*,he,becauſe that Latine term is more ambiguous, *rendereth Conſulter*.) doth never ſignifie throughout the whole Scripture, one that takes counſel of another: but one that giveth Counſel to another, and ſo to ſtyle Ezekiah, or any meer man, *Gods Counſellour*,is blaſphemous. See ch. 40. 13,14.

The Everlaſting Father] They that would have it meant of Ezekiah,render it, ſome, *the Father of an age*, or,*a long time*,and would have him ſo ſtyled, becauſe his life was prolonged, when he was at deaths door,ch.38.5.Others,*the Father of a generation*, becauſe, ſay they,he had an ample poſterity. But as for the former,if this Title ſhould have had reſpect to any ſuch thing, he ſhould rather have been termed in Scripture phraſe, *the Son of a long time*, then *the Father* of it. For ſo ſpeaks the Scripture conſtantly, ſuch an one was *the Son of ſo many years*,Gen.5.3.6, &c. And as for the latter, neither can it be ſhewed, where the phraſe,or term,is ſo uſed. Nor if it were found ſo uſed, would it be any peculiar character of Ezekiah,more then of any other, that had a continued line of iſſue, after him:yea,of him the leſs, becauſe for ought we find upon record, he left behind him only one Son. The Hebrew hath it (as is not denyed by thoſe of their Writers,that expound it,either of the Meſſias, as the Ancienter of them:or,of God,as thoſe latter ones, that ſay, he names Ezekiah here)much to the ſame effect, as we render it: *A Father of Eternity*, as the word is alwaies taken where applyed to God,and his Word,and his Reign,Exod.15.18.Pſal.111.7,8.ch.26. 4.& 57.15. Chriſt then is called *the Father of Eternity*; not as the ſame in perſon with the Father: For though they be one in nature and eſſence,Joh.10.30.Yet are they diſtinct in Perſon,Matth.28.19. 1 Ioh.7.5.not ſo much,in regard of that kind and tender affection, that he bears unto his,and fatherly care he hath of them.Joh.13.1. & 14.18.& 17.12.& 18.8.9.but more eſpecially and principally,becauſe he is the *Authour of Eternity*,that is,of life everlaſting, begun in this world,and to be conſummate in the next,unto all thoſe that believe on him,and have intereſt in him,Joh.6.39,40.47.51.& 8.51 & 10.28.& 11.25,26.Heb.5.9. & 7.25.

The Prince of Peace]Of this Title applyed to Ezekiah, we ſpake before:and though the fore-part, and latter part of his reign, were proſperous,and peaceable,2 King.18.7.8.&.29.19. yet the mid-part was very calamitous and unquiet,2 King.18.13--17. ch. 36.1 But unleſs the whole ſtyle, contained in, and conſiſting of, all theſe four Titles, will ſuit with him, as well as this,in part,and in ſome ſenſe,may, all their ſtrife to carry this Prophecy over to him, is but frivolous. But unto our Savionr, as all the reſt; ſo this alſo, well ſuits. As his Father is tearmed *the God of Peace*,Rom,16. 20.Phil. 4.9.ſo is he fitly ſtyled, *A Prince of peace*. For he is *our peace*,Mic.5. 5.Eph.2,14,and he *makes our peace with God*,ch.53.5.& 57,19. Eph. 2.17.Col.1.20.and his Goſpel is *a Goſpel of peace*, and his Miniſters and Meſſengers,*are Embaſſadors of peace*,ch.52.7.Rom. 10.15. 2 Cor. 5.19.20.Eph.6.15. and he gives unto all his *peace* outward, inward, temporal,eternall,Mic,5.5.Zach.9.10.Joh.14.27.& 16.33.Rom.5.1.& 8.16.& 14.17.2 Theſſ.3.17.See ch.2.4.& v.7.

V.7.*Of the increaſe* of his *Government, and peace*, there ſhall *be no end*]From the laſt Title given to the Meſſias, whoſe birth he foretold,he takes occaſion to relate, both the amplitude, and the continuance of his principality, and the proſperity accompanying it. All which,how the latter Jewiſh Expoſitors, and ſome other treading in their ſteps,ſtrain their wits to apply unto Ezekiah,will be needleſs to waſte more words.

of the encreaſe]Or. *unto the amplitude*. See v.3.of the large extent of Chriſts Kingdom,in to all parts of the world; ſee thoſe predictions,Pſal.2.8.& 72.8-11.ch.2.2.3 Dan.2.35.& 7,27. Matth. 24.14. Rom.10.18.In the word of *Increaſe*, (no where elſe found, as a noun,but fitted here to the term of *Government*)there is a cloſe *m* in the middle,where an open one is wont to be;and on the other ſide an open one is found,in the end of a word, Neh. 2. 13. where a cloſe one ought to have been. Whence, divers, both Jewiſh, and others, pick out hidden myſteries. Some, that the cloſe and ſquare letter ſignifies firmneſs and entireneſs,in the one place; or as the cleft or open one,*a breach*,or *rupture* in the walls of Jeruſalem; in the other place,Neh.1.3.& 2.13.others, that Chriſt ſhould be encloſed in the womb of a Virgin,ch.7 14.See Jer.31.22. Others,that his Dominion ſhould extend it ſelf to the four corners of the world, Matth.24.31. See ch.66. 19. Others, that by this letter, is deſigned. the year of Chriſts incarnation to be 600.year after the delivery of this Prophecy;but they miſs 100.years at leaſt,in their Chronography Yet, ſome would hence fiſh out, the name of his Mother. But ſuch frivolous toyes of wanton wits,the more ſerious and ſober-minded reject and deteſt.The negligent Scribe, in likelihood, forgat to cloſe up his letter,in the one place: and to leave a cleft in the other: which your Jewiſh curious Criticks,when they found in ſome Copies,that they followed,being ſuperſtitious of changing ought, retained ſtill,as many ny other ſlips of the Scribes Pen, only giving a note of it in the margine;or over the word in the text:it is no more, then as if with us,an *s* or an ß ſhould be in the middle of a word,and an *S* or an *ſ* in the end.

of his *Government*]Heb. *Principality*,or,*Princedome*,as v.6.anſwering to the word *Prince*,alſo,there uſed.

and peace]Heb. *and to*, or, *of the peace*, For the particle is again,for the more emphaſis, expreſſed. The word, *peace*, is taken from the cloſe of the former verſe: and it includes,as there,ſo here alſo,not,*peace*,barely;but all *proſperity*, ch.48.18. the meaning is, that all abundance of peace ſhould accompany Chriſts Government in all places, whither it ſhould be extended, and were entertained, Pſal.72.7.& 116.165.ch.54.3.

no end]The phraſe here uſed, in this place, implyes,not continuance,or length of time; but largeneſs rather; or extent : as ch.2.7. Matth 2.10.& 3.3.9.

upon the throne of David]A defective ſpeech,which the Latine ſupplies,putting in,*he ſhall ſit*,Luk.1.32.*God ſhall give him the throne of his father David*,He ſhall,as heire to David,of whom he came;Matth. 1.1.Luk 2.4.Rom 1.3.Sit upon that throne, whereof David was a type, Act. 2. 30. and. 13. 23. 32,33. in regard whereof, alſo, he is called by the name of David, Ezek. 34. 23. and. 37. 24.

and upon his kingdome] Or, *and* he ſhall be *over his kingdom*,as Gen.41. 60. The Church of God conſiſting of Jew and Gentile, whereof Davids kingdom was a type,Pſal.2.6.Ezek.37.22. Luk. 1. 33.

to order it]Or,*diſpoſe it*,To ſettle it, and the Government of it, 1 Cor. 12. 28 Eph.1.22.& 4. 11. 12;as David,and other religious Kings types of him according to their places, had formerly done, 1 Chr. 23–29. 2 Chr. 29. and 30.& 34. and 35. 2 King 23.

and to eſtabliſh it]Or, *ſupport it*, Or, *uphold it*. So the word properly ſignifies, Pſal.94.18. and. 119. 116.117. Prov. 20 28. Other Princes are upheld by their people:Chriſts people are upheld by him,ch.28.16.Mat.16.18.

with judgment, and with juſtice] Theſe two are thoſe, whereby every State,is both a right,ordered and upheld. Of David it is ſaid That he ſate *executing judgment and juſtice*. 2 Sam.8.15.1 Chr. 18.14.and *juſtice,and judgment*,are ſaid to be *the inhabitants of Gods throne*,Pſal.92.2.*Judgment*, in taking vengance on the enemies of his Church,Pſal.76.8,9.and on obſtinate ſinners, Pſal.68. 21. Luk. 19.27.and in chaſtizing of his own people alſo,when they do amiſs Jer.10.24.& 30. 11. 1 Cor. 11. 3--32. *Juſtice*, in righting the wrongs of his people, and rewarding them for their wel-doing, 2 Theſſ.1.6.2 Tim.4.8.Heb.6.10. For that which ſome have here of righteouſneſs imputed,and imparted;I ſuppoſe, belongeth not unto this place.See ch.1.27.& 16.5.

from henceforth even for ever]Heb.*from now,and for ever*.Unto al eternity;for,*the Lord ſhall reign,as King for ever*, and *of his kingdom ſhall be no end*,Pſal.9.7.8.& 145.13.& 146.10 Dan. 2. 44.& 4.34.& 7.27,Zach.9.10.Heb.12.27.

The zeal of the Lord of Hoſts will perform this] The eager reſpect that he hath to his own honour,chap.42.8.& 48,11.Ezek.36,22.23. & 39.25.and the tender care, and affection that he beareth unto his people,ſhall cauſe him to effect,what hath here been fore-told.ch.48. 9,10. & 49. 15.Joel.2.18.Zach.1.14.& 2.6,8.& 8.2.So alſo,ch.37. 22.Of *the Lord of Hoſts* See ch.1.9.

V. 8. *The Lord ſent a word into Jacob*] After theſe comfortable promiſes interlaced, for the ſtay of the faithful; the Prophet here returns, again, to relate the calamities that ſhould, for their exceſs of ſin and obſtinacy therein, befal the people of Iſrael, and the Syrian king their confederate.

ſent]Or,*hath ſent*,as a man, ſends a meſſage by ſome ſervant,or officer,as Neh.6.8.So Zach.7.12.ſent by Eſay himſelf, as ſome, by Amos,as others,The word ſignifieth alſo,to *caſt*,as a man doth ſeed, Eccl. 11. 1. Or to *ſhoot*, as a man, doth a ſhaft, 2 Sam. 22. 15. which ſome think, here alluded to, in regard of what followeth.

a word]Of prophecy,concerning evils to betide them, chap. 7.8, 16,& 8.4.The Greek renders it *a plague*, and with other points or vowels,the word ſignifies either, with two ſhort *ees*,*a plague*, with two long *aas*, *a word* : which latter reading, there is no cauſe to waive for them, whoſe verſions is ſo ful of groſs miſtakes.

into Jacob]Or,*unto*,as ch.8.8.& 10.20 *Jacob*,the ten tribes,diſtinct from Judah,as Hoſ.10,11.See ch.2.5.

and it hath lighted upon Iſrael]Heb,*and it ſhall fall upon Iſrael*. For the copulative turns the form, into the future;as ch.31.3.and ſo v.9.It ſhall fall,as grain,not light,that may be blown away with the wind,ere it come to the ground;but weighty, that falls into the furrow,and there takes.Matth.13.8.Or,as the ſnow,or hail,or rain,that falls on the heads of thoſe that are abroad in it; or on the ground, not without ſome effect,one way or other,Joſh.10.11.Pſal.11.6.ch. 24.18.& 35.10.11 Jer.30.23,24. Or, as the ſhaft, of a skilful archer that miſſeth not,but lights full on the place deſigned, hits the mark that it aymed at,Iudg.20.16.2 Sam.1.22. The arrow of Gods word, lights ever there whither it is ſent, and never fails,ch. 55.9.What God hath denounced,againſt perſon, or people, they ſhall never be able to ſhift off,or avoid,ch.14.27.

Iſrael] The ſame with Jacob. The Prophets manner is,in divers tearms,for variety , to deliver the ſame things.So Pſal.78:71.See c. 1.3.

V.9. *And*]And whatſoever they now conceive of it ; and make account,either to ſhift it off,or overcome it, and do well enough with it, they ſhall all of them, by woful experience, feeling the ſmart of it, find my words to be truer, then they now imagine.

all the people ſhall know] Heb. *and they ſhall know this people*, or, *this people ſhall know*,(for the verb is plural;becauſe the Noun a collective;as ch.49. 26.(*all of them*, or,*all of it*.

the people]Or,*this people*.For the article doth here ſingle out,and ſpecifie a particular people. It points us,as by the finger,to the people, before mentioned,v.8.

ſhall know]*know it*.A defect of the Affix,or pronoun;as ch.1.3,15. & 3.9.Rev.1.1.They ſhall know the word to be true,which they wil not now believe.They ſhall know it to be no vain word, whatſoever they now think of it,Deut.32.46.47.Ezek.5.13.& 6.10.Or,they ſhall *know* it experimentally; that is, *feel* it, that is, the evils continued, and threatned in it. So,to *know evil*, for to have experience of evill whence *the Tree of Knowledg* had its name, Gen.2. 16, 17. and *to know evil*;for,*to ſuffer evil*; Eccle. 8.5.and *to know ſin*,for *to have ſin*, 2 Cor.5.20.See.Jer,23,19.20.

all]Heb.*all of it*. The whole people, or,*all of them*, as ch.8.21, 22.all places with them,verſ.12. and all ſorts among them,14.15.even the proudeſt, and the ſtouteſt of them, ch.3. 9.11, 12.17.& 5. 15.

even *Ephraim*]The royal tribe. That which was of chief preeminence with them;and denominating,therefore,oft the whole.See ch. 7. 2.

and the inhabitants]For, *inhabitants*,as ch.5.3 .

of Samaria]The royal ſeat,and cheif city of that kingdom. See ch. 7.9.No place ſo ſtrong with them, that ſhould be able to hold out,c. 8.4,2 King.17.5,6.

that ſay in the pride and ſtoutneſs of heart] That out of their proud and ſtout ſtomacks,make ful account, eaſily to repair whatſoever damage,or detriment they have ſuſtained,or may hereafter ſuſtain,from the incurſions made by the Aſſyrians, into their country, and their tribes;and raiſe themſelues again,to a fairer,and more ſtately condition then before.See the like of the Edomites, with the like ſucceſs, Mal.1.4.

in the pride]Heb.*in pride*.Or,*out of pride*;as Matt.12,34. *out of the abundance of the heart the mouth ſpeakes*. So Pſal.10.2.*The wicked out of pride,oppreſſeth the poor*:or,*with pride,proudly*;*that ſpeak with pride* or,*proudly*,Pſal.31.18.Either,*pride*,without *the*, or, their *pride*,with a defect ſupplyed as before.

and ſtoutneſs]Heb.*and in greatneſs*,as ch.10,9.

ſay]Intend,purpoſe,make full account:as Gen,27.41.Pſal.30.6.ch. 47.7.Heb.*ſaying*,ſay.See the like defect, Jer,3. 1. Howbeit a learned late Annotator referreth this,not to the Iſraelites, as ſimply relating their ſpeech,but to God,as relating *the word ſent* by him,v.8.which they well knew; and checking them for what they ſay; and would turn the words read by way of interrogation,*Should it be thus ſaid* of you?Or,is it meet for you, ſo to ſay? But this,to me,ſeems an over ſtrained *Syntax*.

V.10. *The bricks are fallen down, but we will build with hewen ſtone*] Whatſoever the enemy hath ruined, we will repair,and reedifie in firmer,and fairer manner, then before.As it is ſaid of one of the Romane Emperors,that he found Rome, *a brick-*city,but he made it *a marble* one.

bricks]Of which their ordinary buildings were, Gen. 11.3. *bricks* for houſes built of brick ; as *bricks* for alters built of brick, ch. 65. 3.

are fallen down]Not decayed of themſelves; but over thrown by the enemy,Amos.3.15.

but]Heb.*and*,as ch.8.9,10.

build]Them;(a defect of the Pronoun;as verſ.9.)or,other in room of them,Mal.1.4.

with hewen ſtones]Heb.*cutting*,or *hewing*, for *ſtones* of *hewing*, or *cutting*,as it is more fully expreſſed,1 Chro.22.2. Exek.40 42,that is, *hewen ſtones*. Such were the great mens houſes, in Samaria, built with,Amos.5.11.and ſuch they built with, both for ſtrength,Lam. 3. 9.and for beauty.1 King.7.9.11.

the Sycomors are cut down]The *Sycomor* , a kinde of wild fig-tree, Luk.19.4.as the fruit,Amos 7.14.ſo the timber whereof was of ſmall reckoning, and it is ſaid therefore, of Solomon,that he made *Cedars* to be as *Sycomors*,for the abundance of them,in his dayes,1 King. 10. 27.put here, not for the trees themſelves; the felling whereof had been no ſuch great loſs; but for the houſes built with the timber of them;(as *Cedars*,for houſes built with *Cedar*,Jer, 22.13,15.Zach,11. 1.) which the enemy had,or might deſtroy. Yet ſome of the Jewiſh Doctors,underſtand it of the trees themſelves, and the ſpoyl made, in the country,of them,by the enemy; (like that by the ſtorm in Egypt,Pſal.78.47.)as the former branch of the havock, made,of,their houſes,in the city.But that which follows,of putting Cedars in room of Sycomors, croſſeth this conceit; Cedars growing, commonly, on the hils,1 King.56. and Sycomors, on the Plains, 1 King. 10.27. Howbeit,being both this, and the former, proverbial forms, it is no great matter whether way we take;though the former ſenſe be the more probable.

but] Heb. *and* as before:and as Mal.1.4.

we will change them into Cedars] Heb. *we will change Cedars* for them. Or, *by change* ſubſtitute *Cedars* in the room of them. A defective form of ſpeech, like thoſe, chap. 38. 17, 20, 22. See there: inſtead of Sycomore-timber, that our houſes were formerly built with, we will now build them with Cedar; the choiceſt timber for building in thoſe parts, in thoſe times; wherewith Solomon built,both Gods Temple,and his own Palace,1 King.6.9. & 7. 2,3,7,&c.

V. 11. *Therefore*] Heb. *And*; as chap 3. 17. as denoting the cauſe of the judgment following their inſolency, mentioned, ver. 9, 10. Or, *For*, as ver.13. ch. 64. 5. as declaring the means and manner, how the judgment, before denounced, ſhould be inflicted; from whom,and in what ſort it ſhould light on them;as he had ſaid,ver.8. and ſo further confirming what was before delivered, verſ. 8, 9.

the Lord ſhall ſet up the adverſaries of Rezin, againſt him] Or, *the Lord will ſet up*,&c.

ſet up] Raiſe up, ſtrengthen, proſper, and make to prevail, as Pſ. 20.21. & 59. 1. & 69.29.& 90.14. & 107.41.

the adverſaries of Rezin] The Aſſyrians, who invaded Syria, the Kingdom of Rezin, ſubdued it, and ſlew him, 2 King.16.9. the rather mentioned here,becauſe the Iſraelites,were in confederacy with him,and truſted much to his ſtrength,ch.7.1,2,5,6.

againſt him] To wit, Rezin. Who being deſtroyed before them, they might well expect to fare as he did; or, *againſt them*, the people before ſpoken of: for of them, the pronoun runs ſtill in the ſingular number: as ver. 9. *God will bring in upon them*; and cauſe to prevail againſt them,the Aſſyrians who having ſeized upon Syria, ſhall not long after do the like with Iſrael, 2 King. 15.29. & 17.3--6.

and joyn his enemies together] Heb. *and will mingle his enemies*. The word is but twice found in Scripture; and uſed in either place, to a diverſe purpoſe: in the one place, to *mingle* men together in fight, and conflict one with another; as in the Heb. proud, and contentious people, are ſaid to *mingle* ſtrife, Prov. 15. 18. & 28. 25. & 29. 22. and we uſe to ſay, that ſouldiers *joyn* in battle: and plaintiffe, and defendant are ſaid to *joyn iſſue* in Law: and ſo the word is uſed,ch. 19.2. and ſo would ſome of the Jewiſh Doctors alſo have it taken in this place. But they ſtrain the text too much; here it ſignifies rather,to *mingle* men together in league, confederacy, and agreement.God will make their adverſaries,though bearing little love or good will one to another; yet to conſpire,and joyn together in one againſt them.

his enemies] Or, *their enemies*. Not Rezins; (for ſome of them were his people) but Iſraels: which confirms the expoſition before given, of the words, *againſt them*. Theſe enemies are the Syrians,and Philiſtims,ver.12.

V. 12. *The Syrians before*] The Syrians, on whom they ſo much relyed; being now ſubdued by the Aſſyrian, and become his Subjects, ſhall come under his conduct, mingled among his forces, to help to ſurprize and ſubdue them. Heb. *Aram*. See ch.7.1.

before] Heb. *from the Eaſt*, or, *Eaſtward*. See chap. 2.6. 2 King. 13. 17.

and the Philiſtines behind] Heb.*from behind*;or,*from the weſt,weſtward*. For ſo the Hebrews term *Eaſt*, and *weſt*:the one, the *fore*; the other, the *back* part of the skie, or the world: the South, the *right* ſide; the North,the *left*,Deut.11.24.Iob.23.8,9. Now the Philiſtines lay on the Weſt to Iſrael; as the Syrians on the Eaſt. See ch.2.6.& 11.14.both being ancient enemies to Gods people, were ready upon any occaſion,to infeſt them,and to be uſed as inſtruments againſt them.

and they ſhall devour Iſrael with open mouth] The land of Iſrael ſhall on either ſide be ſo beſet by them, that there ſhall be no way for them to eſcape;but they muſt of neceſſity fall into the hands,or, into the *mouth* rather of the one,or the other.

devour with open mouth] Heb. *with whole mouth*. A metaphorical ſpeech,taken from ravenous beaſts,lyons,bears, and the like; that open their mouths as wide as they can,to take in,and ſwallow down their prey,Pſ.124.3,6.See ver.16.

for all this his wrath is not turned away,but his hand is ſtretched out ſtill]So ch.5.25.See the notes there.The firſt words are repeated here from the cloſe of the former branch, though our Engliſh expreſs it not:as if he had ſaid, though *with all mouth* they devour Iſrael; yet *with all* this is not Gods wrath ſatisfied; an utter riddance muſt be made of them:the Aſſyrian muſt ſweep away whatſoever they leave. See 2 King.17.

V 13. *For the People turneth not unto him,that ſmiteth them*] The reaſon, why Gods wrath is not pacified, notwithſtanding the forementioned judgment inflicted,but further,&greater,are threatned; becauſe the former have not that work on them,for which God ſent them,to wit,to reclaim,and bring them home to him.That, which is ſo much complained of,about the ſame time,both by Hoſhea,Hoſ. 7.10,14,16. and by Amos,Amos 4.6--11.

For] Or, *Becauſe*. Heb. *And*:as ver.11.ch.64.5.

the people] To wit,of Iſrael,ver.9.

turneth not] By repentance,and reformation;Prov.1.23. ch. 55.7. Act.13.19.Gods wrath is not turned from them; becauſe they turn not unto him, Jer.5.3.

unto him, that ſmiteth them] Heb. *him*. As ver.11.unto God, that ſmiteth by theſe,who were but as the Aſſyrians, his rod, and his cudgel,ch.10.5.

neither do they ſeek the Lord of hoſts] They ſeek not,by prayer and ſupplication for remiſſion of ſin,and removal of evils thereby procured,unto him alone;who is able to relieve them,ch.55.6. Zeph.2.2. but ſeek abroad for ſuccour to ſuch ſorry helps, as cannot ſtand them in any ſtead,Hoſh.5.13.& 7.14.Aſa's fault,2 Chr.16.12.and Judahs too,ch.22.11.Of the title given God here,ſee ch.1.9.

V. 14. *Therefore the Lord will cut off from Iſrael, head, and tail, branch, and ruſh*,in *one day*]He will make an utter riddance of them; and of all ſorts among them.*head and tail,branch and ruſh*,ſeem proverbial forms of ſpeech,not unlike that,*the tree with the fruit*; or,*the ſtalk with the grain*,Jer.11.19.See the ſame again,ch.19.15.

Therefore] Heb. *And*. but ſo rendred, ver.11.ch.3,17.yet, it may be retained in his native notion, here;as in the like place,ch.5.26. reading the words in a continued ſeries, from ver. 12. *His hand is ſtretched out ſtill;becauſe the people turneth not*, &c.ver.13.(incloſed in a parentheſis) *And the Lord will cut off*,&c.

branch] The word is found only in this Prophet,and Job 15. 32. and the plural,with change of a vowel,Levit.23.40.put here in likelihood for iſſue,or children,that are as branches,ſpringing from their parents, as from a ſtock;ſo Pſ. 128.3.See ver.17.or,for thoſe of better faſhion,that beautifie a State, as branches do a tree,ch.10.33.& 18.5.Ezek.17.8,23.and being of more might,ſeem to be the ſtrength and ſupport of it.See ch.3.1,2.as branches of trees, afford ſtaves to ſtay men up;Zach.8.4.and Scepters to rule with,Ezek.19.11,14.

and ruſh] So called of the pools,or ſtanding water, wherein it is found,put here for the poorer, meaner, and baſer ſort of people,becauſe it grows commonly,in the mire,or mud, and is therewith fed, Job 8.11. and is a matter of no ſtrength or worth,Job 41.2. ch. 58. 5. And we read indeed, that in the deportation of Judah, the poorer and meaner ſort were many,if not moſt of them, left to till and manure the ground,2 King.25.11,12.but in the depopulation of Samaria,there is no mention of any ſuch reſerve,of any one ſort more then another:but the main body is ſaid to have been carried away;& other from forreign parts,placed in their room,2 King.17.6,23,24.

in *one day*] Heb.*one day*.Not on ſome one day,or other; but,in *one day*.The particle is wanting,as Pſ.56.3.but to be ſupplyed: as ch.10 18.that is, at one and the ſame time; together one with another: *day*, for,*time*;as ch.7.24.

V. 15. *The ancient,and honourable,he is the head*] The application of the former proverbial ſpeech.

ancient,and honourable]Heb.*eminent of countenance*:as ch.3.3.men of account, for age or office. See ch.3.2,3.

he is the head] Or, without *he*, *is the head*. For the pronoun is in Hebrew oft uſed for the verb ſubſtantive,Pſ.44.4.Eccl.1.5,10.& 5.9. ch.10.5.*is the head*: is meant by the head;reſembled thereby.So Gen. 41.26,27.and ſo,*This is my body*,Matth.26.26. Nor do the Hebrews ſpeak otherwiſe.

and the Prophet that teacheth lyes, he is the tayl] Heb. *that teacheth a lye*, (as ch.32.7.) *he*, or, *is the tayl*: as before, the falſe Prophets are ſo termed: partly,in regard of their baſe and abject condition, (for ſuch, it is likely, many of them, as well as their Prieſts,were, 1 King.12.31.2 Chr.13.9.Ier.23.11,25.)and partly, in regard of their vile and baſe flatteries, whereby,as dogs with their tayls, they fawned upon the great ones,eſpecially for their own behoof, & ſoothed them up in their ſins, ch.56.10,11. Jer.8.10,11. & 23.14,17. Mic. 3.5. ſo rather, then, as ſome that ſuppoſe, an alluſion to a ſerpent, that gliding toward a man, as in kind manner, getteth within him, and then ſtingeth him; or to ſuch dogs, as come fawning toward men,as playing with them, untill they have faſtned upon them,and then worry them.Nor do I think,that the Prophets intention was to compare the body of that State,as,ſome hence infer,to a beaſt: becauſe he mentions a tayl,as well as an head;no more,then,where he uſeth the ſame phraſe of the Egytian State,ch.19.15.it being a common proverbial ſpeech.See ch.8.8.

V. 16. *For the leaders of this people cauſe them to erre*] Heb. *And the leaders of this people*, or, *thoſe that bleſs this people*, as alluding to the falſe Prophets, that ſoothed them up in their ſins, ver.15.) *have been miſleaders*;ſuch as have led them out of the way,and made them go aſtray, See ch.3.12. Some read it, as a prediction, *ſhall be ſeducers*,that is,ſay they, ſhall appear to be ſuch. But that ſeems ſomewhat too coact.

For] Or, *becauſe*: as ver.13.as rendring a reaſon,why God would *cut off*, *head and tayl*,&c.ver.14. becauſe the people by their bad leaders,had been led into ſuch by paths of error, and bad life, as muſt needs end in deſtruction.

and they that are led of them] Or, *bleſſed by them*; that is, pronounced to be in an happy and bleſſed condition,as Mal. 3.15. Jam. 5.11. whom they ſooth up in their ſins, Ezek,13.22.but I rather approve the former.

are deſtroyed] Heb. *are ſwallowed up*, as Lam. 2.2,5. a metaphor, from ravenous beaſts, or great fiſhes, that ſwallow down the bodies of thoſe creatures, which they prey upon, Jer. 51.44. See ver.12.

V.17. *Therefore the Lord ſhall have no joy in their young men*]The Lord will ſpare no ſort of them;he will have no regard of ſex,age,or State,ver.9,14.Deut.32,25.2 Chr.36.17. Jer.6.11.

have no joy in]As ch.57,6.*what comfort can I have in ſuch?*he will take no delight in them,as he is wont to do in his people,Pſal.147.10,11.ch.62.7. & 65.19.and having no joy in them, taking no delight in them,will take no care of them,have no regard to them,his affection being diſjoynted and disjoyned from them,Jer.6.8.or *ſhall have no joy* in them,by a phraſe of diminution;for *he will deteſt*, and abhor them,as ch.2.6.

ſo ſhall have no joy]for,ſhall have much grief, Prov.17.21.and, *if any love not the Lord Jeſus*,for, be maliciouſly affected towards him or,out of meer malice ſet himſelf againſt him, 1 Cor.16. 22.a place, much miſtaken, and by too many miſapplyed, to the wounding of many weak ones,and ſo,*can I have comfort in them?* No,they are as *ſmoke in my noſe*,very troubleſome to me.ch.65.5.

their young men]Heb.*choyce young men*,or,*choyce ones*; as chap. 40.30.*young men*,as ſome,becauſe ſuch lovely,Ruth.3.11. as others,becauſe ſuch cheerful,Eccl.11.9.Lam.5.14.Zach.9.17.and God is wont to delight in the proſperity of his ſervants;as a father or maſter, to ſee thoſe of his family cheerful and merry, when they do well,Pſ.35.27.or,*young men*,& ſuch young men;becauſe ſuch are the ſtrength and ſtay of a State; and the goodly, and beautiful branches before ſpoken of;which God there threatned to cut off, and hew down,ver.14.

neither ſhall have mercy,on their fatherleſs and widows]I ſuppoſe it would more fitly be rendred, *nor will have mercy*,&c.and ſo before: as thoſe of the *branches*, the ſtrong ones; ſo theſe of the *ruſhes*, the weak ones, ver. 14. He will have no compaſſion on any of them whatſoever, ch.27. 11.ſuch as theſe,being the moſt uſual and eminent objects of pity and compaſſion, both with God and man, Deut.16,11,14 & 24.19,20.Pſal.68.7.& 82.3.c.10.2.He that commands, and pleads pity for them;will himſelf have no pity on them;becauſe they are all alike extreamly wicked. So chap. 1. 4. and 2. 6.9.

becauſe every one is an hipocrite, and an evil doer] They are all exceeding faulty,and corrupt in their carriage, both towards God and man.

every one]Heb.*all of him*,or,*whole he*;that is,the whole people, the whole body of them:as ver.9.high and low; great and ſmall;mighty and feeble ones:the exceſs of ſin is general.

an hipocrite]So ſome of the Rabbines; one inwardly evil;and outwardly good:& the main,if not the whole ſtream of our tranſlators, and Expoſitors,runs in this track; but it is not likely, that any profeſſion of piety & true devotion, about which hipocriſie is moſt converſant,ch.48.1,2.and 58.2.2 Tim.3.5.ſhould be ſo rife,among thoſe that were generally idolaters, and worſhipers of the calves and other idols,2 King.17.7--12. the word doth properly ſignifie *prophaneſs*; as the verb from whence it commeth, to *pollute*, or *prophane*,Num.35.33.Pſal.106.38. chap.24.5. Jer.3.1,2,3,9.& 23.11. Mic.4.11. Dan. 11. 32. nor is it ever uſed otherwiſe. So would, therefore the noun epithet alſo be accordingly rendered, *prophane*, Job.8.13.& 13.16.& 15.34.& 17.8.& 20.8.& 27.8.& 34.30.& 36.13.as alſo ch.33.14.and in this place: for there is no reaſon in any of theſe places,to force the word from his native notion, cleer reaſon requiring it to be ſo rendred,Pſal.35.16. and the noun ſubſtantive thence deduced, *prophaneſs*, ch.32.6. as it is alſo rendred, Jer.23.15. And this being the genuine notion of the term uſed, it is here put for all abuſive,and diſhonorable carriage towards God, his Sacred Majeſty,and holy rites,or ought conſecrate unto him,and his ſervice.

an evil doer]As ch.1.4.*a race of evil doers*,or, *is doing evill*,as making it their practice to do miſchief and evil to others, Prov.17.4. Some would have it,*a maker to do evil*,one that not only is evil himſelf,but incites others thereunto,like Joram,2 Chr. 21.11.but I find not the word ſo uſed. It here comprehendeth all injurious and noxious dealings with,and carriages towards man; as the other, all contumelious and irreligious demeanour towards God. The evil in either kind;is ſo univerſal,that the whole body of the people may ſeem to be,as one prophane perſon, as one evil doer,the manner of ſpeech implyes as much.

and every mouth ſpeaketh folly]Or,*villany*; as it is rendred,ch.32.6.& Jer.29.21.*lyes*,ſaith the Chaldee. But the word is of larger extent.and includes all vile and ſhameful wickedneſſes, Gen.34.7.13.31,Deut.22 21.it is taken from flowers,fruits,leaves, or branches of plants,or trees; that being fallen, ſhed, and withered,do not only grow uſeleſs,and of no worth:but do putrifie and rot,ch.5.24.& 14.19.& 64.16. ſuch vile and rotten ſtuff,is all their talk. Eph. 4. 29.

for all this,his anger is not turned away,but his hand is ſtretched out ſtill] As before,v.12.

V.18. *For wickedneſſe burneth as the fire*]Or, *Becauſe wickedneſſe burneth as a fire.* So ſome read it,as rendering a reaſon,why Gods anger is not yet pacified,but continueth ſtill incenſed againſt them; to wit, becauſe they continue ſtill in ſin, and wickedneſſe groweth with them more and more, as a fire, that ſpreadeth, and ariſeth higher and higher,as it meeteth with combuſtible matter. Others rather,*For wickedneſſe ſhall burn as a fire*; that is,your wickedneſs ſhal kindle ſuch a fire among you,as ſhall conſume and burn up all before it,as confirming what was ſaid before,of the continuance of wrath.So ch.24.6.

wickedneſs]By *wickedneſs*,ſome ſeem to underſtand *wicked* ones, as *the rod of wickedneſs*,Pſal.125.3. others,*the puniſhment of wickedneſs*,as Prov.13.6.*wickedneſs overthrowes the ſinner*:and indeed, *ſin* is oft uſed in Scripture for *puniſhment*,as Gen.4.13.Levit.20.17. but we need not go from the propriety of the word: *wickedneſs* is ſaid to *burn as fire*; as *the ruſt of their gold and ſilver*, is ſaid, to *eat the fleſh* of covetous perſons,and cruel Oppreſſors,*as fire*, Jam.5.3.becauſe it kindleth Gods wrath upon them,that ſhall torment and conſume them as fire,Num.11.1.3.Pſal.37,20.& 106.18.

as fire]Grievous judgments, are commonly compared to fire, that waſteth,as we ſay, without mercy, Deut.32.22.Pſal.97.3.chap.10.16.

it ſhall devour the briars and thorns]Or, it may be read and rendred,with reference to the former words, as *fire which devoureth*,&c. for the omiſſion of the relative is very frequent. See ch.10.1. The dreadful wrath of God,procured by their wickedneſs, is here reſembled by ſuch a fire, as either by lightning from heaven, or by ſome negligence, or caſualty, or of ſet purpoſe,being kindled, in a great wood, or forreſt of large extent; firſt takes hold of the under-woods, the low buſhes, and ſhrubs: after that, ſeizeth on the great timber trees,where they grow thickeſt together, and having now ſurprized them,mounteth up aloft, and over-ſpreads all, with a thick cloud of ſmoke.So Pſ.83.14.ch.10.17, 18.

devour]Heb.*eat up*,as Pſal.56.3.c. 26.11.hence,*a toung of fire*.c.5.24.

briars and thornes]The under wood, the meaner and weaker ſort, compared before to *ruſhes*,ver.14. which in ſuch invaſions and calamities,as are here intimated,do uſually ſuffer firſt *bryars and thorns*, indeed,are wicked men compared to,2 Sam.23.6. ch.27.4. Ezek.28.24.and ſo ſome underſtand them here. But they are here taken,in another notion,as oppoſed to the *thicket* after-mentioned.See ch.10.17.

and it ſhall kindle in the thickets of the forreſt]Or, *and kindleth*, or *burns upon the thickets*,&c.that from the lower ſhrubs,gets up to the taller trees, eſpecially, where they grow thick together, and their boughs are entangled one with another; and do the more readily therefore,take fire one from another.The great ones, by ſuch *branches* reſembled, ver, 14. See chap. 10 34. the judgment thus deciphered, will take hold of the ſtouteſt, and loftieſt of them, ver.9.

and they ſhall mount up,like *the lifting up of ſmoke*] Or, *ſo that they mount up*, or, *go rolling up*,with *a pillar of ſmoke*. For he goes on in the compariſon he began with, comparing their Country to a forreſt ſo fired, that nothing can, aloof off eſpecially, be ſeen for ſmoke,or but ſmoke,mounting up from it,as John.8.20.21.Judg. 20.40.Gen.19.28.

and they]Or,*ſo that they*,to wit,the thickets:*and*,for, *that*,or,*ſo that* as Pſal.78,7.Jer. 14. 19

ſhall mount up] Or, *do mount up*, or, *they go rolling up*. The word is no where elſe read;but it hath neer affinity,with a word, that ſignifies to *wreſtle*, Gen. 32. 24, 25. whence, ſome take it, to ſignifie, *a going up with rolling together*, as the limbs, arms, and legs,of thoſe that wreſtle,are in a confuſed manner twiſted together. Others, becauſe a word,that ſignifies *ſmall duſt*,ſuch as men, in wreſtling raiſe, and wraſtlers anciently made uſe of, comes from the ſame root, Deut.28.24.Exod.9.9.ch.29.5.Nah.1.3. render it,*go to duſt*,or,*flye up into duſt*.See ch.5.24. but the former ſuits better with the Prophets compariſon.

like *the lifting up of ſmoke*]So moſt read it, and the Hebrew Commenter obſerves a defect, of the ſimilitudinary particle, which is not unuſual,Pſal.11.1.ch.21.8.but it needs not here;it is in the Hebrew, *pride of ſmoke*,as Pſal. 89, 9. *the pride of the Sea*;where we ſay, *the rageing of the Sea*, in which place it denotes, not barely a lifting up of the Sea water;but a lifting of it as with State,in great abundance, and with much force and might: ſo *pride of ſmoke*, implyes not barely,a *lifting up* of ſmoke,a ſmall pillar of ſmoke, aſcending up from ſome tunnel of a chimnie,but ſuch a large quantitie of it, as ariſing from ſome Town,or Forreſt fired,that mounts up amain,rolling to & fro,as it riſeth, and over-ſpreading all the ayr about and above the place, whence it riſeth; ſo that it darkneth the skie, and prevails againſt the day-light;ſuch a ſmoke, as roſe from that bottomleſs pit, Rev. 9.2. or from Sodom and Gomorrha and thoſe Towns of the plain deſtroyed together with them, Gen. 19. 28. and it may well therefore be rendred, with *a vaſt pillar of ſmoke*. See ver. 19.

V.19. *Through the wrath of the Lord of hoſts is the land darkned*] Or,*ſhall the land be darkned*. But the ſtyle is prophetical, ſpeaking of things future,as already,in being.For he proceeds in purſuit of the calamitous condition, that ſhould betide this people,together with the ground of it.

Through the wrath of the Lord]Incenſed by their wickedneſs,v.18.

The land]Of Iſrael,the ten tribes.ver.2,8.ch.8.22.

darkned]The Chaldee rendereth it, *deſolated*,or,as others read it, *burnt up*;as Joel.2.3. but the Hebrew Doctors from the Arabick,expound it,*darkned* as we do:*darkned*:that is,over-ſpread,& over-whelmed with calamities and afflictions, as ch.8.22. & ver.1.the effects of the fire, and ſmoke, mentioned, ver. 18. which he hath here an eye unto. For what divers Divines of note have here, of the darkneſs of ſin and ignorance, and the like ſpiritual evils, ſeems to be wholly beſides the drift and ſenſe of the place.

and the people ſhall be as fuel of the fire] Heb. *as meat*, for it; as ver. 9. the people of the land ſo darkened, ſhall be conſumed by that fire of Divine wrath and vengeance, before mentioned, ver. 18.

no man ſhall ſpare his brother] Or, *they ſhall not ſpare one another*. For ſo the Hebrew phraſe is very commonly uſed; without reſpect to kindred, alliance, or any other the like relations, Gen. 26. 31. Exod. 16.15. Numb.14.4. Ezek.47.14. they ſhall, as men that are in the dark, and as it falleth out in a tumult, when an houſe or city is on fire, and all is full of ſmoke, fall foul one upon another; and as if they wanted enemies from without, fall out among themſelves at home; or plunder one another, prey one upon another, devour and conſume one another, Gal.5.25. See Jer.13.14. Yet there; may well be an emphaſis here in the word, *brother*, implying, that the neareſt bonds of nature ſhould not reſtrain men from wronging any, or preying upon any, in thoſe civil combuſtions among themſelves, or, in the times of difficulty and diſtreſs otherwiſe. See ver. 19. The inteſtine broils here deſcribed ſome ſuppoſe to have been in thoſe concuſſions of the State, by the change of their Kings murthered ſucceſſively one by another. Shallum by Menahem, Pekajah by Pekah, and Pekah by Hoſhea, 2 King. 14.16,25, 30. Of the laſt whereof, it may be not improbable. Of the reſt it cannot be, becauſe they were before the time of this Prophecy, which was delivered in Pekah's reign, and began to take effect ſhortly after, not long before his death. See ch.8.4.

V. 20. *And he ſhall ſnatch on the right hand, and be hungry; and he ſhall eat on the left hand, and they ſhall not be ſatisfied*] They ſhall plunder and ſpoyl one another on every ſide; and yet never have enough; like men ſick of that diſeaſe, which they call the *doggiſh deſire*, who though they eat never ſo much, yet are no leſs hungry, then as if they had fed, but in a dream, ch.29.8.& 56.11. Prov.30. 15, 16. Howbeit, there want not, that expound it of extremity of famine, that ſhould be in the land. So that as it is ſaid of thoſe, in time of ſcarcity, they did *eat*, but were *not ſatisfied*, having not ſufficient to free them from hunger, Hag.1.5. So theſe perſons, with all that they could rap and rend from others, yet ſhould not get enough to anſwer natures neceſſity, But this ſeems beſide the ſenſe of the place.

And] Or, *but*: as ver. 10.

ſnatch] Heb. *cut*, or, *cut away*, or *cut off*; as ch.53.5. *rend*, or take away by force, as Hab.3.16. or, as ſome, *knaw*; becauſe of eating the ſpeech is.

on the right hand] *right*, *and left*; for this ſide, and that ſide; either ſide, or, any ſide, indifferently, Gen. 13. 9. Pſalm 91. 7. Prov.4.27.

hungry] Unſatisfied, in regard of their greedy deſire of more: they ſhall be in their rapines inſatiable, Eccleſ.5.10.

eat] Spoil, waſte, conſume, as we ſay, *eat upon* one. So Jer. 50. 17. *Aſhur ate upon him*, ;made a ſpoyl, and prey of him.

they ſhall not be ſatisfied] A change of the number, as ver.13. becauſe the former was ſpoken collectively.

they ſhall eat every *man the fleſh of his own arm*] That is, ſay ſome, for extream famine, they ſhall eat their own fleſh, as chap. 49. 26. But rather, as before, they ſhall prey upon thoſe that are neereſt unto them, and whom they have moſt need of, untill they have even conſumed them, The like in another kind. See Jer. 19.9.

every man] Heb. *man*, only, for, *each* one, or *every* one: as ch.14. 18.

eat the fleſh] Devour the ſubſtance, conſume their means, as Mic. 3.3. *they eat the fleſh of my people*.

his own arm] His brethren, or neer kindred: as ver. 19. See Jer.19.9. *brethren*, as *arms*, that belong to, and ſpread out from the ſame body; or, *arms*, thoſe, that might be means of ſtrength, and ſupport unto them; a mans ſtrength lying moſt in his arms: So *an arm of fleſh*, 2 Chr.32.8. and, *that makes fleſh his arm*, Jer, 17.5. But the former ſeems moſt probable.

V. 21. *Manaſſeh Ephraim*; *and Ephraim Manaſſeh*] The ſpeech being deficient, muſt be ſupplyed from the former. *Manaſſeh* ſhall eat, or devour *Ephraim*, *and Ephraim* ſhall eat, or devour *Manaſſeh*. The poſterity of theſe two, though brethren, the ſons of Joſeph, Gen.41.51,52. yet ſhall one help to ſpoil and conſume another, being divided into Factions among themſelves, either ſtanding ſome for one head, and ſome for another; (as it falleth out uſually, when by treachery, or other evil courſes, thoſe aſpire to a crown, that have no right thereunto, 1 King. 16. 21, 22. and ſuch an one was Hoſhea, who ſlew, and ſucceeded Pekah, 2 King. 15. 30.) or, ſome complying with the enemy, whom others oppoſe. See ch.8.6.

and *they together* ſhall be *againſt Judah*] Or, as ſome read it; though *they together* be *againſt Judah*; or, though both of them riſe up *together againſt Judah*: whoſe brethren alſo they were, Gen. 49. 8. the word, *riſe up*, is ſupplyed: as chap. 3. 5. though they were divided among themſelves, yet ready enough to combine together againſt Judah; as thoſe, that were otherwiſe at enmity among themſelves, againſt Chriſt and his Church, Pſal. 2. 2. & 83. 5–8. chap. 7. 2, 5. Luk. 23. 7, 8, 11, 12. Act. 4. 27.

for all this, his anger is not turned away, but his hand is ſtretched out ſtill] As before, ch. 5. 25. ver. 12.17.

CHAP. X.

Verſ. 1. *WO unto them that decree unrighteous decrees*, &c.] The firſt four verſes of this chapter would have been joyned to the former; as ſome report, that anciently they were. For they contain matter concerning the houſe of Iſrael, or the ten Tribes: and deliver in a charge, with a denunciation annexed unto it, againſt them, wherein they are attainted of oppreſſion, and wrong, in matter of judicature, as one of the reigning, and crying ſins among them; for which Gods hand was, and would ſtill be ſo heavy upon them. Yet ſome ſuppoſe them to concern the kingdome of Judah, which to me ſeems not ſo probable.

wo unto them] Some of the Jewiſh Commenters, and of ours alſo; read the words, as ſpoken by way of compellation: *Ho they that*, &c. (*Ho they*, for, *O you*: as *o he*, for, *O thou*, Job 18.4.) and ſo carry it on to thoſe words, ver. 3. what will ye do? the Syntax, ſo conceived, is very like that in Job. See ver.5.& ch.18.1.

that decree] Or, *draw up*. For the word ſignifies properly, to *portray*, Ezek.4.1. or *paint*, Ezek.23.4. or, *engrave*, ch.22.16. or, *write*, ch. 30.8. or, *delineate*, *circumſcribe*, as with a compaſs; ſet, or limit out, as by line and level, Prov.8.27,29. hence it is tranſlated to matter of judicature, Prov.8.15. and ſome tranſlate it here, *preſcribe*; becauſe, judiciary ſentences, are not only wont to be drawn up and deſcribed, or engroſſed, but to preſcribe alſo what men are to do, or to endure; and circumſcribe them, or keep them within compaſs. The charge therefore is againſt ſuch wicked Rulers and Iudges, (for to thoſe in authority is this title given, in regard of their legiſlative, or ſentencing power, Gen.49.10. Numb.21.18. Judg.5.9.) as enact injurious and cruel decrees, or ordinances; or deliver dooms and ſentence of that nature, to the grievous affliction and vexation of poor people, Pſal.58.1,2.

unrighteous decrees] Heb. *decrees of iniquity*, or, *wrong*; as Pſal. 36. 12. Or, *of vexation*, or, *affliction*; as Job 5. 6. & 15. 35. chap. 58. 9. & 59. 4. Such as wrongfully vex, moleſt, and afflict.

and that write grievouſneſs, which *they have preſcribed*] Or, *and to the writers*, that *write grievous* things. Or, *unto thoſe*, that *writing write* ſuch things: or, *and to thoſe*, *that make to be written grievous* things which *they have preſcribed*; that is, of their own preſcription. Or laſtly, *to thoſe that write grievous* things; which *they*, that is, the Iudges *have preſcribed*, or appointed to be written. For, all theſe waies is this clauſe rendred.

and that write] Theſe, moſt Interpreters, both Iewiſh and Chriſtian, diſtinguiſh from the former, according to thoſe divers readings, before ſpecified. And ſome would have them to be the Scribes, or Regiſters, ſuch under-officers, as ſate, ſay they, at the Iudges feet; (Gen. 49. 10. though that place, neither imports any ſuch thing, nor would make for them, if it did) drew up their ſentences, and entred them, Ier.8.8. Others, take them to be ſuch Scribes and Lawyers, as expounded the law to the people; or to thoſe in authority, when called upon for their advice, Matthew 2. 4. Luk. 11. 44—46. But it ſeems to me, to be no other, then a repetition of the former; in tearms every way equivalent, the one to the other: ſave, that a little more emphaſis may be in this latter branch: as if he had ſaid, that do not enact them onely, but enter them; cauſe them to be entred, that they may not be reverſed; but duely, and ſtraitly executed, Dan.6.8,9.

grievouſneſs] That is, decrees, or acts of *grievance*; as *juſtice*, for decrees, or acts of *juſtice*; *juſt* ones, Prov. 8. 15. and ſo here *grievance*, for *grievous* ones. This word, and the former, as they are oft joyned together, Numb. 23. 21. Iob 4.8.& 5.6.& 15.35. Pſ.7.14. & 10.7.& 55.10.& 90.9. ch.59.4. Hab.1.3,13. ſo they are in effect and ſubſtance, the ſame. The Pſalmiſts words, rightly rendered, afford a pregnant parallel of this place, Pſ.94.20. *Shall the* judgment *ſeat of vexations*, *have fellowſhip with thee*? or, *he that frames grievance*, *inſtead of an ordinance*.

which *they have preſcribed*] The defect of the relative is, in Hebrew, very frequent, verſ. 3. Gen. 39. 4. Exod. 13. 8. Pſal. 71.18. ch. 42. 5. Yet I ſuppoſe, there is no neceſſity of ſupplying it here. Since that the words may be rendred well enough, as was, among the reſt, above hinted, *and that writing*, *write grievous* decrees. That are not affraid, or aſhamed to cauſe their cruel and injurious decrees to be entred, that they may remain, as a publick monument of their injuſtice and oppreſſion, upon record. There is a double emphaſis, both in the doubling of the middle letter, (in which form the verb is no where elſe found) and in the doubling of the word,

V. 2. *To turn away the needy from judgment*] Some read the words, *To pervert the judgment ſeat*, or *the judgement of the needy*. And ſomewhat the like phraſe of ſpeech is found, Prov.17.23. where it is ſaid, that *a wicked man draws a bribe out of his boſom*, *to pervert the way of judgment*. And other places of the ſame nature might be produced; whereof, ſee on chap. 29. 21. Howbeit, ſince that concerning the word that they here render judgment-ſeat, or *judgment* no other place yet appeareth, where it is ſo uſed, nor any ſuch like form produced; I leave it to the conſideration and judgment of the learned. Others yield it, *To make to decline the needy from* judgment. And indeed, the word ſignifies, in its firſt form, to *decline* or *turn aſide*, uſed of Balaams aſs, Num. 22. 23.and applyed to matter of judicature, Exod.23.2. In his next form, to *to make to decline*, or *turn aſide*: uſed of Balaams cauſing his aſs to *decline*, or *turn aſide*, back again, in the ſame place. So that *to turn aſide the needy from judgment*, or *from* their *ſuit*, or *cauſe*, (for that the word primarily ſignifies, Jer.30.15.) is to ſtop them from proceeding in their cauſe, or bringing, it to any good iſſue; as we uſe to ſay, to put them beſide it. *The righteous*, ſaith Solomon, *knows* (the meaning is not, takes notice of, or conſidereth the caſe or condition; as Pſal.31. 7.& 41.1.but hears, *takes cognizance of*) *the cauſe*, or ſuit *of the needy*, (the very words, here uſed,) *but the wicked knows it not*. He refuſeth to give them hearing, or to take cognizance of their cauſe, ch.1. 23. Which if it be a wicked part in a Judg, how much more, upon hearing, to turn them away without relief, or, by an unjuſt doom, to force them from their right, as it is in the next branch more fully expreſſed. Howbeit it is well obſerved, by ſome, that the words may well be rendered, not, *To turn aſide*, &c, as denoting the end of that they were ſaid to do. v.1. but *in turning aſide*. And ſo in the next branch *In taking away*: as importing the manner how, and matter wherein, the vexation and grievance, before mentioned, was committed, and did conſiſt. See of the like uſe of this form, c.3.8. Deut. 22.21. & 28. 63, 1 Sam.12.17.

the needy] Heb. *the attenuated*, or *thin ones*. See ch. 17.4.

and to take away the right from the poor of my people]. The ſame thing, in effect, repeated in other tearms; as the manner of our Prophet is, but with ſome emphaſis added to it.

take away] The word ſignifies, *to ſnatch, pull*, or *tear away*, by force As a mans cattle, or chattles are by an hoſtile hand, Deut.28.31. Or the fleſh, or skin of a beaſt is torn away, or pulled off, by Beaſt, or Butcher, Mic.3.2.

the right] Heb. *judgment*. That which of right, ſhould, by judgment, have been aſſigned them. So Pſ.9.4.

from the poor] The word properly ſignifies *afflicted*, and is diſtinguiſhed from *poor*, Pſ.35.10.& 94.21.

of my people] Hence, ſome would infer, that this prophecy ſhould not concern Iſrael, but Judah, becauſe the prophet tearmeth them, his people. But the Prophet ſeems to ſpeak, rather here in Gods perſon, then in his own, as ch.3, 12, 15. and God had his people, no doubt, as well in Iſrael, as in Judah. 1 King.19.18. Nor doth God forbear, notwithſtanding their revolt from him, which made them, deſervedly, not to be deemed his people, Hoſ.1.9. Yet, in regard of his right of intereſt in them, their former profeſſion, and preſent duty, to ſtyle them ſtill *his people*, Hoſ.4. 6, 12.

that widows may be a prey, and that *they may rob the fatherleſs*] He ſhews here, who the *needy*, and poor, or *thin*, and *afflicted* ones were, that he ſpake of before, as oppreſſed by them, in matters of judicature; the *widows*, and the *fatherleſs*. Fit objects, rather of mercy, ordinarily, in regard of their miſery, and want of help, and whom God, therefore, had given them ſpecial charge to ſee righted and relieved when they ſhould be wronged and oppreſſed, by others. See ch.1.17, 23.

widows] That is, the houſes, lands, and livelyhood of ſuch.

their prey] Eſteeming what they ſtrip them of, as lawful purchaſe, like prey taken from an enemy in War, Ezek.38. 12. chap. 49,24.

and that] A defect of the particle, intimating the end. See ch.5.11. & 7.25.

rob] Make a ſpoil and prey of them; a warlike tearm, as the former; both joyned together, chap. 8. 1, 3. verſ. 6. The Aſſyrian was to do to them, what they did to their own people, chap. 8.4.

V.3. *And what will ye do?* &c.] Their wickedneſs went before; their puniſhment now follows. Thoſe that read the firſt words of the chapter, as uttered, in way of compellation; render theſe, *Now what will ye do?* &c. Of which uſe of the copulative, ſee on chapter. 8.1.

what will ye do in the day of viſitation?] How think ye to eſcape the the juſt judgment of God? as Matth.23,33. Rom.2.3. Or, what courſe will ye take, when he comes to reckon with you? as Job 31. 14, 23.

day of viſitation] *Viſitation*, and *day of viſitation*, is twofold; in mercy, or offers of mercy, Ruth.1.6. Luk. 1.68. & 19.44. And in wrath and judgment, Jer.10.15.& 11.23. Ezek.10.1. Hoſ.9.7. the latter is here meant: and therefore follows.

and in the deſolation, which *ſhall come from far*] Which ſhall be effected, by a people that comes from a country, far remote: That is, by the Aſſyrian, ch.7.17.& 8.7.& 9. 11. v.5. 6. whoſe country lay far from the land of Iſrael. c.5.26.& 7.18. a defect of the relative; as v.1 ch, 9.18

to whom will ye flye for help?] Ye ſhall be more helpleſs, then thoſe are, that in vain ſeek for help and relief, unto you. They have God to help them, Pſ.9.9.& 10.14.& 68.5. but none ſhall be able to help you, againſt him, Hoſ.5.13.& 7. 11.

and where will ye leave your glory] Where will ye find any place of ſecurity; where you may with ſafety, diſpoſe of your wealth, and your bravery, wherein ye now ſo much glory, chap.28. 15. Amos.6. 13. But neither ſhall ye know then, where to beſtow it, nor ſhall it be able to ſtand you in any ſtead, Prov. 11.4. Ezek.7.19. Jer.22.23. See chap.15.7. His expoſition is ſcarce worth the mentioning, who would have the words rendred, *where will you quarter your vaunting* ſouldiers then? and requires the former paſſages to be underſtood, not of judiciary abuſes; but of wrongs done by enquartering of ſouldiers, and their Commanders; the ſenſe of thoſe calamities that thence accrued to his own countrymen, and many, at preſent, are ſenſible of with us; did ſo much tranſport him, that he is ſo bold, as confidently to avouch, that they do all wreſt the text beſides its genuine ſenſe, who interpret it otherwiſe. Of whom, notwithſtanding, I muſt needs acknowledg my ſelf one, till I ſee better ground for his expoſition thereof, then I yet do.

V. 4. *without me, they ſhall bowe down under the priſoners, and they ſhall fall under the ſlain*] This paſſage hath undergone many interpretations, which, in part, ariſe from an ambiguity in the firſt word of the verſe; That ſome ſuppoſe to include in it a pronoun, as our verſion renders it, and as ſometime it doth; as Hoſ. 13. 4. And theſe two waies expound it. Some, *But for me*; that is, If I did not ſupport them, they would come to extream miſery, either be murthered, or captived. Others, *Without me*, that is, becauſe they have left me, and I have withdrawn my ſelf from them, they will come unto ruine, Hoſ.5.6.& 7.13. Or, *without me*; that is, any fault of mine, it is, that theſe evils befal them; their deſtruction is of themſelves, Hoſ.13. 9. But the greater part of Interpreters, both Jewiſh and Chriſtian, conceive the negative, or exceptive particle, to be ſimple and ſingle, without the pronoun affixed to it; and ſo indeed it is moſt frequently uſed: and herein theſe agree; but in expoſition are much divided. To paſs by the reſt, and to point at ſome one, or two, that are deemed to carry more probability with them, then the reſt. Some would have it to be in nature of an oath; as if God did, in a defective kind of ſpeech, declare, that no other way, or courſe, ſhould ſerve the turn with them, but to be either bound, or ſlain. But I find not any oath in Scripture, conceived in the form, here uſed. Others render the words, *But that ye bow down below the bound, and fall below the ſlain*: That is, ſay they, there will be no way for you to ſave your ſelves, ſave by the moſt baſe ſubmiſſion to the enemy, that can be imagined; deſcribed here in an hyperbolical ſpeech, of bowing lower then men in bonds, and falling lower then the dead; not unlike that, ch.57.9. *Thou didſt debaſe thy ſelf, even unto hell*: (which yet, ſome other, to allay, render it, *As if they were bound; as if they were dead*.) And they underſtand it of Ezekiahs ſubmiſs ſeeking to Sennacherib by his meſſengers, 2 King.18.14. But we need have no recourſe to ſuch rank exceſſes, where the letter will endure a familiar ſenſe. Nor doth the text ſeem to be ſo fitly applyed. Others therefore, retaining the ſame reading, underſtand it, not of any means of eſcape, or attempts to ſave themſelves; but that there will be nothing for them to do, or to endure; but as high and great as they now are, to ſtoop under their fellow-priſoners, thruſt, and crowded together; and to ly under ſlain, heaped, and piled one upon another. Laſtly, the ancient Greek, and old Latine, referring it to the two firſt branches of the verſe, next before-going, the former whereof, (ſome here repeat) under the words, *That ye may not be bowed under bonds, or fall among the ſlain*: As if it were ſaid, *What will ye do then? or to whom will ye flee for help?* &c. That ye may not be either taken priſoners, or put to the ſword? As much as to ſay, ye ſhall by no ſhift of your own, or help from others, be able to eſcape, either the one or the other. And this to me ſeems to be the plaineſt ſenſe of the place, and moſt agreeable to the tenour of the context. Only, for *under bonds*, would rather be *among the bound*, or *priſoners*; as after *among the ſlain*. or, to come more neerly, and exactly home to the proper ſenſe of the particle; *in the place of the bound; in the place of the ſlain*; as, *Am I in place of God?* Gen. 30.2. & 50.19. See v.16.

they ſhall bow down] Heb. *he ſhall bow down*. Indefinitely, uſed for one, or any one, or each one of them. *bow down*. as ch. 2. 20. & 6.2.

priſoners] Heb. *priſoner*. Collectively, as chap. 24. 22; & 42.7

and] Or, *or*; As Exod. 21. 15. Some of them ſhall be carried away captive, ſome killed.

fall] To the ground; as the blood, and bodies of men are wont to do, 1 Sam. 26. 20. & 31.1. 2 Sam. 1.19, 25.& 3.34, 38. Judg.3.25.

ſlain] By the enemy.

For all this, his anger is not turned away, but his hand is ſtretched out ſtill] The cloſe of the denunciation againſt Iſrael begun ch.9.8. and continued hitherto; where it is ſhut up with a commination of further wrath, again repeated. Of which, ſee before, on ch. 5.25.& 9.12.

V.5. *O Aſſyrian*] Becauſe the Aſſyrian king, had been formerly declared, to be the inſtrument that God would uſe, as well for the ſcourging of Judah, chap.7.17.20, as for the ſweeping away of Iſrael, ch.9.11.14. God, therefore, by the Prophet, for the ſupport and comfort of his faithful ones, thoſe of Judah eſpecially, inſerts here a denunciation of deſtruction to befal that king, when God had done his work by him, and a gracious promiſe of deliverance of his people from him, and from thoſe evils, that either by him they had ſuſtained; or were likely further to ſuſtain.

O Aſſyrian] Or, *Ho Aſſyrian*; as ſpoken by way of compellation, ch. 55.1. as calling upon him, to come, and take his commiſſion; and undertake his charge, v. 2. And ſo moſt of the Jewiſh Commenters. Others, and ſo ſome of them, *Ah*, or, *Alas*, as delivered in way of commiſeration. God, thereby, expreſſing his grief for thoſe calamities, that,by the Aſſyrian,were to be inflicted on his people;ch.1.4.5,24. Others,by way of denunciation;as v.1. *Wo to the Aſſyrian.* See ch.18. 1.

Aſſyrian]Heb.*Aſhur.* The name of Shems ſecond ſon, Gen. 10. 22. from him was ſo named,the country he lived in,Gen.10.11.and his iſſue,Pſal. 83. 8. It is here put for the king of that people, and country:and more ſpecially for Sennacherib,together with his forces: as v.24.Ezek.31.3.

the rod of mine anger]Or,*my rod of anger.* The rod,or inſtrument that God is wont to make uſe of, for the chaſtizing, and puniſhing of thoſe with whom he is angry, ch. 30.31. ſo his *rod of wrath*, or, *wrathful rod*,Lam.3.1.

and the ſtaff in their hand,is mine indignation] That is, as ſome expound it,all the power they have to ſmite, and afflict,is mine indignation,wherewith they come armed. *Staff*,for *power*,as Pſal.110.2. ch.14.5. Others read it, *though*, or *albeit the ſtaff in their hand be mine indignation.* The copulative,for the diſcretive;as Hoſ.5.2.That is, albeit I make uſe of him; yet *wo* be to him, verſ. 12. Others again. *For the ſtaff,which is in their hand, is my wrath*as rendering a reaſon of the former branch,the copulative, for the cauſative:as Pſ. 60.11. Our two ancient verſions ſeem to have come neereſt the right. They render the whole verſe thus, *O Aſhur,which art*,or *wo alſo to Aſhur, which is the ſtaff of my wrath; and in whoſe hand is the rod of my indignation*, or *my puniſhment.* Which verſion is alſo backed with the authority of ſome of the Jewiſh writers,and with a ſmall ſupply,will thus, I ſuppoſe, exactly come home to the original. *Wo to the Aſſyrian*,who is *the rod of mine anger*,or *my rod of anger:and the ſtaff in their hand*,(that is,in the hand of him, and his forces) *is* the ſtaff *of mine indignation*,or *my ſtaff of indignation.* The relative, is wanting,as ver.1. the pronoun put for the verb ſubſtantive;as ch. 9.15. the word *ſtaff* is ſupplyed,in the latter member,as is uſual in the like form,Dan.4.33.*his hairs were grown like eagles*(for feathers of eagles)*and his nails, like birds*; that is,as nails,or claws(for the ſame word,in Hebrew,ſignifies either)*of birds.* See the like alſo,ver.10. I ſhall add what one of the Jewiſh writers hath, becauſe I finde it followed,and approved by ſome of ours.He thus renders it, *The ſtaff that is ſent*,or that *is* to be ſent(ſupplyed from, v. 6.) *into their place*, that is,into the land of the Iſraelites)in *mine indignation.* It is true that the word ſignifying *an hand*, is in Hebrew, ſometime uſed for *a place*, Deut, 23.12. Jer.6.3. but that ſeems not to have place here. The ſame thing is related again in the latter branch,that was mentioned in the former; as ver,1. but with ſome aggravation; For the *ſtaff* ſeems an heavier,and ſorer inſtrument of correction then *a rod*, which may be but a twig:And *indignation* a degree above *anger*,ch. 30.30.Mal.1.4.There is a *ſtaff* to *ſtay*,ſee ch. 3. 1. and a *ſtaff* to *ſtrike* with,Numb.22.27.and this latter,is the *ſtaff* here alluded to.See ch. 9.4.

V.6. *I will ſend him*]The commiſſion,wherewith God would furniſh the Aſſyrian king to go up, and proceed with, againſt his own people for their ſins and exceſſes. Not that God did intimate any ſuch matter unto him;(albeit he pretended as much,ch.36.10.) but that God would by his ſecret,and unſearchable providence,ſo diſpoſe things, that he ſhould, though upon other grounds, and for other ends,invade that people,ver.7.So.2 King.17.25.& 24.2. 2. Chr. 33. 11.& 36.17.

againſt an hipocritical nation]Or,rather,*a prophane nation*, or,*a polluted* people,See ch. 9.17.

and againſt the people of my wrath]Which,by their wickedneſſe,are become liable to wrath, and with whom, for the ſame, I am highly diſpleaſed,ch.47.6.& 57.17.

will I give him a charge]By a ſecret inſtinct;and an unſeen,yea,unperceived,but efficacious diſpoſal,Jer.34.22.&49.14.&50.21.2 Sam. 16. 10.

to take the ſpoyl,and to take the prey]Heb. *to ſpoyl the ſpoyl*,and *prey on the prey*:as Ezek.38.12.that is,to ſpoyl,and plunder to the purpoſe. For ſuch repetitions,either in the ſame term,or,in words of the ſame notion,are wont to amplifie,and exaggerate:as Pſal. 76. 5. *they ſlept their ſleep*;that is,were caſt into a deep ſleep:and 1 King. 1.40. *they rejoyced with great joy*, that is, exceeding great joy: and Jer. 33. 11. *the voyce of joy, and the voyce of gladneſs* that is, of much rejoycing. See ver.16. And we have here an interpretation of the name, given to the Prophets ſon,*Maher-ſhalal-haſh-baz*, ch.8.3. and a juſt retaliation of judgment, on thoſe wicked wretches reproved, and threatned before,ver.2. a ſpoyling of them by ſtrangers, who had ſpoyled their own brethren.The ſpoyls that they had taken,together with the reſt of their ſubſtance,being ſurprized,and carried away by the enemy:and that fulfilled, that is afterward threatned,to thoſe alſo,that now ſpoyl them;*wo to thee,that ſpoyledſt, when thou waſt not ſpoyled;when thou ceaſeſt to ſpoyl*, (being interrupted by the enemy) *thou ſhalt* then *be ſpoyled* thy ſelf, ch.33,1.

and to tred them down like mire in the ſtreet]Heb.*to lay him*(to wit,the people before mentioned)*as the mire*,or,*dirt of the ſtreets*, So Pſal.18. 42.ch,41.21.Mic.7. 10.not to make havock of their goods only;but to ſeize on their perſons, and to uſe them in moſt cruel and deſpightful manner;to beat them down,and trample on them, and even batter them to pieces,ch,28.3.18.2 King.9.33.Dan.7.7.&.8.7.which barborous cruelty, though God approved not in them; yet was he pleaſed to make uſe of,for the puniſhing of this prophane and wicked people, Lam.3.34--39.

V. 7. *Howbeit he meaneth not ſo, neither doth his heart think ſo*] He intendeth nothing leſs,whatſoever he pretend,ch.36.7,19. then the doing of my work,and the fulfilling of my will.

Howbeit]Or,*Yet.*Heb.*And*:as v.4.Hoſh.1.10.

meaneth not]Heb.*imagineth not.* For it ſignifieth properly,to conceive an image,ſimilitude,or likeneſs of a thing in the imaginative faculty: A term,taken from artificers,painters,limners,gravers,or builders, that are wont to draw models of thoſe works, that they intend to ſhew their skill in. See ch. 14. 24. and chap. 40. 18. 25.

neither doth,&c.]The ſame thing conceived, and expreſſed in other terms.

but it is in his heart to deſtroy,and cut of Nations,not a few]His intent and purpoſe is,onely,to ſatisfie his cruel,enormous,and ambitious deſires, by conqueſt of Countries, and making havock of people. Which yet God is ſaid to cut off by him, c.9.14.

it is in his heart]That is,it is in his purpoſe:as 1 Sam.2.35.1 Chr.28. 2.

V.8. *For he ſaith*]In his heart,or,to his people,ſay the Rabbines; as Lamech to his wives, Gen.4. 23. but the former rather;He thinks with himſelf:as,*the fool ſaith in his heart*,Pſal. 14. 1. and,*I ſaid in my proſperity*, Pſ.30 6.For,to God the heart ſpeaks;and the thought of it he hears,Matth.9.3.4 Heb.4.12. 13.

Are not my Princes altogether Kings]A vaunting ſpeech, attributed to the Aſſyrian King,expreſſing his inward inſolency,arrogancy,and impiety;much of it in effect related again, as delivered from Sennacherib,by his Meſſengers to Ezekiah,ch.36. 9, 15, 18—20.& 37.10, 13, 24, 25. whereby it appears, that Sennacherib and the Invaſion made by him, into the land of Judah, even unto Jeruſalem, is here principally pointed at, chap, 36. 1,2. His meaning in this branch ſeems to be, that they held now of him,as their Soveraign;and ſerved under him,as their Commander, who had before been abſolute Kings;but having been ſubdued by him, were now but as his Princes. And he might well be termed a King of Kings,as Nebuchadnezzar is ſtiled, Ezek. 26. 7. Dan. 3. 37.or that his Princes and Favourites,were for place,power,and authority, as good, and as great, as Kings;ſo Rabſhakeh vaunts of them,as the meaneſt of thoſe, that took charge under him, being Compeers with Ezekiah,ch.36.9. who as at every word, therefore, in mention of him, names him, *The great King*, ch. 36. 4.13.

V.9. *Is not Calno as Carchemiſh?*] Have not I ſubdued all theſe kingdoms,and places,as well one,as another.

Calno]Called *Calneh*,Gen. 10. 10. & Amos. 6.2. one of Nimrods great Cities. Some have ſuppoſed it to be the ſame with *Caliniſum*, a city mentioned by Ammiane,l.23,ſituate upon Euphrates:but that ſeems to have been by a ſlip of ſome Scribes pen,*Calliniſum*,for *Callinicum*,as in other Authours it is found termed.It is rather therefore deemed to have been that which was in latter times,termed,*Cteſiphon*, ſometime the head city of the Parthian Kingdom,ſituate upon Tigris; the region thereabout from the ancient name of it, being commonly called *Chalonitis*, Strabo,l. 11.and.16.and Plinie,l.6.ch.26. 27.

Carchemiſh]Of it,ſee 2 Chr.39.20. a City ſituate upon Euphrates, Jer.46.2.called in latter times,*Cercuſium.*

is *not Hamath*]This ſome take to be Amathus in Arabia,mentioned by Herodotus,l.2.& 3.But others, rather, take it for a Town, belonging to *Syria*, and ſituate not far from ſome of the others, here mentioned;all neer upon Euphrates,1Chr.18.3,9.thence the Hamathites,deriving their pedigree from Canaan,Gen.10,18.1 Chr.1.16. it is mentioned,as a boundarie of the Land of promiſe, Numb.34.8. Ioſh.13.5.1King.8.65,1 Chr.13.5.and as Joſeph the Jew witneſſeth in his *Antiquities*, l.1. c. 7. it retained this name with the Natives unto his times; though by the Greeks and Macedonians, termed *Epiphania*,from Antiochus Epiphanes,the re-edifier of it. See ch. 63. 19.

as Arpad] Of this place, are the *Arvadites* ſuppoſed to have been;joyned with the *Amathites*, both of the poſterity of Cham and Canaan,Gen.10.18. called by Ptolomy Arodites, and placed in Syria:See ch.36.19.& 37,13. It is by Joſeph the Jew,termed *Arphas*; by Iſidore,*Arſa*, and in the Regiſter of the Romane Empire, *Areſa.*

is *not Samaria as Damaſcus?*]Of theſe, ſee chap. 7. 8, 9. & 8. 4.

V.10. *As my hand hath found the Kingdoms of the idols*]He promiſeth himſelf conqueſt of Judah and Jeruſalem, in ſpight of God himſelf,from the ſucceſs that he had attained againſt other kingdoms,cities, and countries, maugre all the power of their tutelar gods,ch.36 15.20.& 37.10.12.

my hand]My power,my might;as Deut. 8. 17. Judg.7.2.See ver. 13.

hath found] Hath reached , gotten, taken, ſubdued, as Levit. 12. 8.and 14. 21. Numb. 32. 23. Prov. 1. 13. So v. 14.

idols]Heb.*idol*,collectively. See chap.2.18.ſo he accounteth the gods that other Kingdoms and Nations worſhipped, becauſe they were not able to protect their people againſt him and his forces,ch. 46.7.

and whoſe graven images] Heb. *and their graven images*, for and thoſe,*whoſe graven images.* A defect of the antecedent ; as Ruth,

1,16.

1.16.1 7.2 Chr.1.4.or,*though their graven images,and*,for,*though*, as Gen.8.21.See on v.5.

did excell them of *Jeruſalem and Samaria*]Heb.were *before Jeruſalem,and Samaria,before*,for,*better,more excellent*;as Prov.22.1.Eccl. 7.1.Heb.12.24.*Jeruſalem,and Samaria*, for, the idols of *Jeruſalem, and Samaria.* Of which manner of defective ſpeech, ſee on v. 5. Thus this blaſphemous beaſt, not onely ranketh and rangeth God among idols;as v.11.2 Chr.32.19. but preferreth the baſe idols of other people before him, who is the only true God, Ier.10.33–7,8–10.

V.11.*Shall I not, as I have done unto Samaria, and her idols;ſo do to Jeruſalem,and her idols?*]Or, *May I not?*I will aſuredly do it:or, who can hinder me from doing it? why ſhould I not do the one, as well as the other? Of the ſucceſs of his predeceſſors Tiglath-Pileſer,and Shalman eſer,againſt Samaria;ſee 2 King.15.19.& 17.5,6. for what was done by them, he takes to himſelf, as ſucceeding them in their power,and having no leſs then they had. All he eſteems idols,in reſpect of his god Mithras, the Sun,whom the Aſſyrians worſhipped.

her idols]The latter term here uſed,comes of a word,that ſignifies to *put to pain*,and grief. Whence *Jabez* had his name,1 Chron.4.9. and idols,or falſe gods, are deſervedly ſo called; not only becauſe God is *vexed*,and *grieved* by them, with thoſe that leave him,to adore them,and adhere to them,Pſal.78.58.ch 63.10.Ezek.6.9. but alſo, becauſe they put thoſe that ſerve them, and truſt in them, to much pain,but can do them no good, Pſ,16.4. ſo he made account God would do with Jeruſalem,ch.36.12,15. but the iſſue proved otherwiſe,ch.37.35, 36. and he ſpeaks of God,as if he were the God of that Nation alone,who in power, and right,is God, and Lord of the whole world,Pſ.47.2,7,8.

V.12.*Wherefore it ſhall come to paſs*,that]Heb. *And it ſhall be*.as c.3.24.

Wherefore]Heb,*And*.The copulative for the illative;as ch.3.17.&9.11. as connecting together his pride, and his fall;as the cauſe, and effect,the one of the other, Prov.11.2.& 16,18.&18.12.or.*But*, the copulative for the adverſative; as Pſal.64.7. as croſſing his preſumptuous expectation,which prediction of a ſad and unexpected iſſue: or,*For*,as ſome;the copulative for the cauſative:as ch.9.13,as having reference to verſ.1.and rendering a reaſon,to the *wo* there denounced againſt Aſhur.

when the Lord hath performed his whole work upon Mount Sion] When he hath ſufficiently chaſtiſed his own people,(for with them, he uſually beginneth,Jer.25.18.1 Pet.4.17.)he will proceed to reckon with him,and burn the rod,wherewith he chaſtiſed them,Jer.30.11,16.21.,23.Lam.2.17.& 4.21.

the Lord hath]For, *I have*.For it is the Lord that ſpeaks it, the noun for the pronoun:as chap.2.1.with chap.6.1.chap.7.3. 2 Tim.1.18.

performed]Heb *perfected*, or,*finiſhed*, Lam. 2. 17. Zach. 4. ver. 9.

his whole work] All that he intends to do, for the chaſtiſing of his people,ch.28.21.& 40.2.

upon Mount Sion,and on Jeruſalem]As ch.1.27.in the ſtrait ſiege of her by Sennacheribs forces for ſome time, and the ſpoyl made of the Country round about her,ch.36,1.2.&37.3.

I will puniſh the fruit of the ſtout heart of the King of Aſſyria] I will puniſh him,for this his impious, and preſumptuous boaſting; and his attempts againſt my people,chap.37.23, 29.

puniſh]Heb.*viſit upon* them. Puniſh him for them: as Exod. 20.5. ch.26.14.Jer.50.18.the phraſe implyeth,that God neither chaſtiſeth nor puniſheth;but with due conſideration,and full cogniſance of the crime, or fault, for which he doth either, Gen. 11. 5. & 18.21.and would have men to do the like,Deut.13.14.

the fruit of the heart]For, from the heart, iſſueth, what comes forth at the mouth,Matth.12.34.35.& 15.18,19.See ch.59.13.

ſtout heart]Heb.*greatneſſe of heart*,ch.9.9.

King]Sennacherib,ch.36.1. & 37.36–38.

and the glory of his high looks]Heb. *the bravery*, (ch.3.18.that is, the *pride*;becauſe bravery both breeds, and bewrays pride)*of the loftineſs of his eyes*,wherein pride alſo appears,ch.2.11,12.

V.13.*For he ſaith*]Heb.*Becauſe he hath ſaid*.

by the ſtrength of my hand]See v. 10.

I *have done it*]A defect of the pronoun:as ch.5.29.

and by my wiſdome]What God had done by him, and his Anteceſſors,as his inſtruments,ch.37.26.27, that, he arrogates to himſelf, and aſcribes to his own power,and policy. That, which every mans heart is by nature, over-prone to, Deut. 8.17. Amos 6.13.Hab.1.16.

for I am prudent]Heb. *I underſtanding*. I am one of wiſdome,and underſtanding,(Gen. 41.33.) as well as of power, able to diſpoſe mine affairs,to the beſt advantage for my ſelf. See the like vaunting of wiſdome,chap.19.11. Jer. 8. 8. but eſpecially, Ezek. 28.3.

and I have removed the bounds of the people]*and*,or,*therefore*;as ch.9 11 ver. 12. By my prudent, and politick carriage,and managing of my deſigns, I have enlarged my dominions, and took away thoſe bounds, wherewith other kingdoms and territories were before liſted and limited, as therewith ſevered one from another;and excluding others from encroaching and entring in,upon them,Act.17.26. they are ſaid to *remove the bound*,that encroacheth upon the poſſeſſions of others, Prov.22. 28.Hoſ.5.10.

and have robbed their treaſures]As the enlargment of his territories, by the ſubduing of other Countries, and adjoyning them,to his own; ſo the increaſe of his wealth, by finding out, and making ſeizure of their hidden treaſures, reſerved for future uſes, he aſcribes as well to his policy, as his power. So Ezek. 38. 4, 5.

robbed]So is the word rendred,1 Sam. 23. 1.but in this place it would rather, be ſome other-wayes rendered ; becauſe the Aſſyrian king is perſonated, as relating his own acts, and atchievements : *I have ſeized*,or *ſpoyled*,or *preyed upon*, made a ſpoyl of *their treaſures*. So it is rendered,Judg.2. 14.*ſpoylers,that ſpoyled them* : and chap. 17. 14. *that ſpoyl us* : and Hoſ. 13. 15. *he ſhall ſpoyl the treaſures*.

treaſures]Heb.*preparations*, or *prepared* things. For the word it comes of, ſignifies to prepare, and the Hebrews uſe the feminine, commonly for the neuter: and it imports therefore ſuch matters of ſpecial uſe and worth,as are wont to be treaſured up and reſerved,againſt times of neceſſary uſe and employment, ſuch as the hidden treaſures,that God promiſed,to make Cyrus maſter of,chap.45.3.But becauſe the word is no where elſe found in this form;and the Jewiſh Criticks, the Maſorets, obſerve ſome miſreading, or miſ-writing rather,in one letter of it;and yet whether letter we take, the ſenſe will be the ſame; one that taketh upon him to be a great Critick, would inſtead of this feminine, ſubſtitute a maſculine form, that ſignifieth,as he ſaith, *rams*, or *bel-weathers*; but indeed,rather,*great he-goats*,Jer.50.8.diſtinguiſhed from *rams*,as oft, Num.7.ſo Jer.51.40. put here,ſaith he, for Princes and Potentates: and ſo oft-times they are,chap.34.6.Zach. 10,3. and again,becauſe one letter in the other word rendered commonly,*robbing*, or *ſpoyling*,is of an ambiguous ſound;like that of *Sibboleth,and Shibboleth*,Judg ,12.6.according to the pointing of it,nor is the word read elſe-where with that ambiguous character,he takes occaſion thereby,to ſolicite the reading, and to bring him home, by aſpiring the ſecond letter, to another word much more ambiguous, uſed Ezek.39.2. which becauſe ſome render there *perſwade*, he would have this here alſo ſo to ſignifie;& ſo this branch of the Aſſyrians ſpeech, to have reference to his policy,as the next to his power, as if he had ſaid,by my wiles I have perſwaded great Potentates to yeeld to me ; and by my might , I have pulled them down from their Thrones. But not to inſiſt on the improbability of the ſenſe here intended, as coming from the mouth of one that ſtood ſo much upon his valour and power ; and whoſe prudence and policy, would ſeem to look another way : it is overmuch boldneſs thus to mangle the text, and to force in ſuch ſenſes,as the words will not admit.

and I have put down the Inhabitants]*put down*,or,*pulled*,or,*thrown down*, Heb. *made to deſcend*, or, *come down*:Ier.49.16.Obad.4. or,as a learned man of late,*ſtricken down* : as beaſts, the greater ſort of them,eſpecially,are wont to be by the butcher or ſlaughter-man: and conſequently *ſlain*. So Jer. 51. 40. to which purpoſe they are ſaid to *deſcend*,or *come down to the ſlaughter*,ch.34.6.Ier. 48.15.&50 27.Hag.2.22.

the Inhabitants]Heb *the ſitters:thoſe that ſit*,or,*inhabit*,as ch. 5,3.9. I have made havock of the Countries ſubdued by me. Howbeit, here, by *ſitters*,ſome ſuppoſe, may be underſtood,ſuch, as *ſit* aloft,as ch.6.1.& 9.7.and ſo the meaning ſhould be,ſuch as ſit on the Throne of State. See chap.13. 20.I have pulled them down from their regal power,and made them my vaſſals,v.8.

as a valiant man] Here alſo the Jewiſh Criticks obſerve ſome diverſity about the text. For inſtead of that which our printed copies hold out, they with detraction of one letter,put in the margine, as ſo to be read,*cabbir*, which word ſignifies either *ſtrong*,and *mighty*, as moſt take it, or *copious*, and *much*:as ſome other render that word. This reading, the Jewiſh Commenters following, and of ours,alſo,not a few,refer the word here,to Inhabitants,and expound it : Some,*thoſe,that ſit*,or *dwell* in a *ſtrong* place : and ſo the meaning ſhould be-*I will pull*, or *throw down thoſe that dwell,or ſit moſt firmly*,that have the ſtrongeſt,or ſureſt ſeats, or places of abode. Others,*many Inhabitants*,as the word is uſed, ch. 16.14. and whereas it might be objected that the word is ſingular, whereas that which it is joyned unto, is plural; and that the adjective is ſeldome ſet before its ſubſtantive:it is anſwered,in defence of this verſion,that the word may be taken here ſubſtantively:as the word of contrary ſignification,for the moſt part,is:and thus alſo, Job.31. 25.and ſo it may here be rendered,*a multitude of Inhabitants*,or *ſitters*:to which might be added:that ſometime,though ſeldom,the adjective leadeth. See on ch.9.6.*Wonderful*. Thus, they that follow the reading, as they term it : others follow the writing,as it is expreſſed in the text:and render it(not without the authority alſo of a Rabbine of great note) in the ſame manner, that our Bibles do, and the old Latine : *as a mighty*, or, *a valiant man*. Yea, ſome of the Jewiſh Interpreters would make a medly of both expreſſions, imagining the term here uſed, to be compoſed of two words,*cabbir*,and *abbir*:which both they conceive to ſignifie in ſubſtance the ſame : and to import a man of extraordinary might. But this expoſition of that, which the text holds out,is controlled by the forementioned Author. Who upon a general ſurvey of all the places,where the word *abbir* is found, ſhews

that

it is, if not for the moſt part, yet very frequently, taken, ſubſtantively, and that it is oftentimes uſed, for a great *bull*, or, an *ox*, it is apparent by theſe places, Pſal. 22. 12. & 50. 13. & 68. 30. ch. 34. 7. in which ſenſe, he ſuppoſeth it to be here uſed; as if he ſhould ſay, I have ſtricken down, and laid along the people of thoſe places, which with my forces I entred upon, like a company of *oxen*, or great *bulls*. The word is ſingular, but taken collectively; as *oxe*, chap. 1. 3.

V. 14. *And my hand hath found*] Hath gotten, or ſeized on. See before, v. 11, 13. Yet there ſeems ſome emphaſis here in the word: in comparing the treaſures of the lands, ſurprized by him, to a birds neſt, or eggs in a neſt, that are taken, without pains: all the labour is but to find them.

as a neſt] Or, *as* in a *neſt*: as birds, or eggs in a neſt, Deut. 22. 6, 7. a defect of the particle: as Job. 1. 13,

the riches] Or, *wealth*. The word ſignifies primarily, *ſtrength*, whence, *men of might*, able to bear arms, Gen 47. 6. Deut. 3. 18. Joſh. 10. 7. in the next place *wealth*, Ruth. 2. 1. Job. 20. 15. becauſe that is eſteemed the ſtrength and ſupport of an eſtate, either publike, or private: they ſeem to ſtrain the text needleſly, who read it, *as* a birds *neſt*, the neſt *of their riches*, the particle is obſerved to be divers times uſed as a note of the accuſative. So 2 Sam. 2. 30. Jer. 40. 2.

of the people] Heb, *peoples*. Of many people. as chap. 2. 3.

and as one gathering eggs, that are left] To wit, by the dam; forſaking them for fear.

have I gathered all the earth] I have conquered the greateſt part of the world, commonly known, and brought it under my command; ſo moſt Interpreters. But the ſpeech is here of ſeizing of wealth, and gathering of treaſure; and that with as much eaſe and ſmall difficulty, as a man, would take eggs out of a birds neſt. I ſhould therefore rather chooſe to read it, *have I gathered* the wealth of *all the land*: the whole country whereſoever I come, or, (as in a vaunting manner, ſuch a vain-glorious boaſter might ſpeak) of *all the earth*, of the whole world. The like defect, and ſupply, from the foregoing words See Gen. 1. 16, Iob. 31. 5: & 36. 32.

and there was none that moved the wing, or opened the mouth, or peeped] None, that did ſo, that is, none, that durſt ſo do. There was none that durſt ſtir; in way of oppoſition, againſt my forces, when I ſent them to ſurprize and take away their treaſures, 1 King. 20. 5, 6.

move the wing] He perſiſts in his former ſimilitude from birds, that are wont to ſtrik with the wing, at thoſe, that offer to diſturb them in their ſitting. and to meddle with their eggs, or young under them; or, when they are driven off their neſt, yet hover and flutter to and fro about thoſe that take them away; and in a mournful manner; cry and make a noyſe after them.

moved] *did move*, or, *wag*, for, *durſt move*, or *wag*: as, *did lift up head* for, *durſt lift up head*, Zach. 1. 21.

the wing] For, with *the wing*. So ſome of the Jewiſh Criticks, becauſe the verb is not tranſitive; or, as ſome therefore, *no wing that wagged*. Yet other of them ſay, that theſe neuturals have ſometime a tranſitive notion: as the like to this, ch. 1. 30.

or] Heb. *and*, as ch. 8. 19.

opened the mouth] See the like exppreſſions, Exod. 11. 7. Joſh. 10. 21.

or peeped] Spoken not of the young, as ſome would have it; but of the dam, bemoaning them. See chap. 8 19. and 38. 14.

V. 15, *Shall the ax boaſt it ſelf againſt him, that heweth therewith?*] Hither to were the Aſſyrian kings inſolent and arrogant boaſtings. Which, in theſe words, the Prophet controlleth, ſhewing the unreaſonableneſs, yea the abſurdity and ſenſeleſneſs of them. Is it equal, or fit, that thoſe, who are but Gods inſtruments, (as all, even the wicked themſelves are, ver. 5. Jer. 51. 20.) and have not their action only from him, (as the *ax*, or *ſaw*, from the workman; the *rod*, or *ſtaff*, from him that ſmites with it) but their power alſo to act, and fitneſs for ſuch uſe, as they are applyed unto, and employed in; ſhould ſuch advance themſelves againſt him, whoſe inſtruments, and ſuch inſtruments, they are, as can do nothing without him, and without ſuch power as they have received from him? Joh. 19. 11.

againſt him] Or, as Some, *above him*. The word will bear either: *againſt him*, by threatning to deal with him, as with the idols of other people, ver. 11. *above him*, by arrogating to himſelf what God hath done by him, v. 13.

or ſhall the ſaw magnifie it ſelf againſt him that ſhaketh it] Or, *moveth it*. The ſawyer, that ſaweth with it. An inſtance of the like ſtamp with the former.

as if the rod ſhould ſhake it ſelf, *againſt them that lift it up*] Or, according to ſome, *as if the rod moved him, that lifted it up*; or, (to paſs by many other verſion) as ſome other, *when* one *ſhaketh the rod*, (that is, when the rod is ſhaken) ſhould it boaſt, or magnifie it ſelf, *againſt thoſe that lift it up?* a ſupply from the former branches, neither unuſual, not unfit. See v. 14. Some of the Jewiſh Doctors make it, an application unto God, and the king of Aſſyria; as he being *the rod*, ver. 5. and God the perſon, that ſmote by him: is but by way of excellency, ſpoken of in the plural number: as Joſh. 24. 29. Eccl. 5. 8. and the ground of the action, proceeding not from the rod, but from the hand that ſmites with it.

as if the ſtaff ſhould lift up it ſelf, as if it were *no wood*] Or, *or if the ſtaff ſhould lift up* it ſelfe, as if it were *not wood*: and this verſion might peradventure receive ſome ſtrength from that of the Eſtrich in Iob, Job 39. 16. *ſhe hardeneth* her ſelf *towards her young ones*, as if they were not hers, or, as *to not hers*; ſave that there is a particle in the original there, which is not here. But ſee chap. 40. 24. where the Syntax ſeemeth the ſame with this here. The Hebrew hath no more but this *as lifting up a ſtaff*, or *when one lifteth up a ſtaff, not wood*, which ſome render, *as if the ſtaff did lift up* (either it ſelfe, or him, that held it) and were *not wood*, or, *as if the ſtaff*, becauſe it is *lift up*, were *not wood*, or, *as if the ſtaff ſhould lift up* it ſelf, againſt *not wood*, that is; againſt him, who is *not wood*, but able to move, and ſtir of himſelf. The Jewiſh Writers, *when the ſtaff is lift up*, it is *not the wood*; to wit, that lifteth it up, but the man that holdeth it. Some of ours, *when the ſtaff is lift up, the wood is nothing*: no regard is had of it, be it wood, or ought elſe; but of him that ſmiteth with it. Others laſtly, or, *when the rod is lift up*, is it *not wood?* doth it not ſtill remain as it was before, a ſorry piece of wood, unable to ſtir, or, to act ought of it ſelf? and this laſt, without any ſtrain at all flowes moſt fitly from the text. So the heathen idols are vilified, that they are no better, many of them, then a parcel of ſearwood, chap. 44. 13.–20. Jer. 2. 27. Hoſ. 4. 12. in like manner, the king of Aſſyria, though raiſed up by God, and uſed as a baſtinado, to cudgel his own people and others with, yet is ſtill a poor, ſorry, mortal, corruptible creature, ſuch another piece of fleſh, as before he was, Pſal. 82. 6, 7. & 146. 3. 4. Eccl. 6. 10. ch. 2. 22. Ezek. 28. 9. But all theſe expoſition and readings alſo, a late Writer of great note controlleth, conceiving them all to be miſtaken in the word, *harim*, which they take for a verb, ſignifying, *to lift up*, when as indeed it is a noun, that ſignifieth *mountains*; and renders the words, *as if the ſtaff*, were *mountaines*, (applyed uſually to men haughty and high-minded) *not wood*. I ſhall, having propounded it, leave it to the judgment of others.

V. 16. *Therefore ſhall the Lord, the Lord of hoſts*, &c.] His folly convinced, and laid forth; his doom from God follows, to wit, the ſudden and unexpected deſtruction of the main body of his forces, wherein he ſo much confided; and Whereof he ſo much boaſted. Of the titles here given God, ſee ch, 3. 1. Howbeit, it is by ſome of the Jewiſh Writers well obſerved, that the ſtyle is for more ſpecial end, here given unto God, to wit, to intimate, that the ſucceſſes, which the Aſſyrian kings, as well as others, had in the field, was not from themſelves; but from him, who is their *Lord*, and *the Lord of hoſts*: and from him therefore, both ſafety, and victory in fight is, Pſal. 24. 8. & 33. 16. 17. & 44. 3, 5, 6. & 60. 11. 12. & 144. 10. Prov. 21. 30, 31.

ſend among his fat ones leanneſs] The Lord will waſte his great forces, wherein he ſo much gloried, v. 8 ch. 36, 9. as the body of man, or beaſt, is by a conſumption waſted, and brought to extream leanneſs; So ch. 17. 4. Zeph. 2. 11.

among his fat ones] Heb, *upon his fatneſſes, his fat ones*, the chief, and choyce ones in his army, ſay all Interpreters generally: as Judg. 3. 29. Pſal. 78. 31. compared with. Pſal. 106. 15. So they; from whom I muſt crave leave here to diſſent. The word here uſed, is an abſtract, not a concret. It is word for word, *his fatneſſes*, as ch. 17. 4. *the fat*, or, *the fatneſs of his fleſh*, and, *the fatneſſes of the earth*, Gen, 27. 28, 39. &, *of the Province*, Dan, 11. 28. by *his fatneſſes*, therefore I here underſtand, not ſo much *his fat ones*, as his great and vaſt army, likened to the body of ſome creature overgrown with fleſh, and fat, which God threatens here, to abate, and take down, by caſting it into a conſumption, by ſending that upon it, that ſhould make it thin and ſpare. The complement hereof, ſee ch 37. 36.

leanneſſe] That is, *death*, ſaith the Jewiſh Doctor, for that latter place of the Pſalmiſt before mentioned. But the *leanneſſe*, here mentioned, is not ſo much appliable to the bodies of the particuar perſons deſtroyed, as to the body of the army conſiſting of them, as limbs and members; which by the loſs of ſo many thouſands, could not but be much waſted and reduced to a very poor and thin ſcantling.

and under his glory he will kindle a burning, as the burning of a fire] The ſame thing repeated, under a new notion, and expreſſed by another ſimilitude. He will waſt his forces, as with a conſumption, and conſume them as with fire; great, and ſudden devaſtations and deſtructions, are in Scripture, commonly compared to great fires, Pſal. 21. 9. & 37. 20. ch. 9. 18. & 24. 6. & 26. 11. Jer. 17. 27. Ezek. 20. 47. Amos 7. 4. Zach. 11. 1.

under his glory] That is, ſaith one of the Jewiſh Writers, in the *place of his glory*, or, *glorying*, where he glorified himſelf. Of which uſe of the prepoſition. ſee v. 3. But there ſeems rather to be an alluſion to the manner of thoſe, that burn dead bodies, which was the cuſtome in old time, both of the Greeks and the Romans, their common uſe being not to bury as we do, the bodies of the deceaſed; but to burn them with a pyle of wood kindled under them; and having ſo done, to gather their aſhes and bones, if any remained of them, into an urne, and ſo lay them up in their places of Sepulture. That which was done with a great deal of coſt, huge piles of wood; yea, and curious fabricks of timber, together with abundance of odoriferous ſpices, at the funeral rites of great perſons, as well women, as men. Somewhat like whereunto, was alſo uſed among the Jews, about their kings, 2 Chr. 21. 19. and with them alſo, bodies of men were burnt, when they died, or were ſlain, in ſuch multitudes that danger of infection might ariſe from them lying above ground, and the burying of them over-troubleſom, ch. 66. 24. Amos 6. 10. Ezek.

39.9.10.See.chap.30.33.or if reſpect be had, as it may be,and is afward,to the burning of a wood,or forreſt,as Pſal.83.14.*under his glory*;may be,under his great timber trees:as the fire that takes in the lower ſhrubs,and the under-woods;and from them,ſetteth the whole wood or forreſt on fire. See v. 17, 18. yet the former ſeems to me the more probable : and of this paſſage,more anon,

his glory]The ſame with his *fatneſs*, or abundance of fat before mentioned;not as ſome would have it, his arms and his bravery: but his army; wherein he glories. See ch. 17. 4.where both theſe terms are likewiſe uſed,as parallel.

he will kindle a burning] Heb. *burning it ſhall burn*;or, *there ſhall a burning burn*.or,*it ſhall burn with a burning*.For whether it be a noun or verb infinite,is queſtionable.A great burning ſhall be, For theſe reduplications amplifie.See v.6.

as the burning of a fire]Or,*as fire burneth*,or.*like the burning of fire* ſuch a burning, as though it have no material fire uſed in it,yet ſhould have the deſtroying force and efficacy of fire : and it may well be, that it was done by ſuch a kind of blaſting, as Aarons ſons were ſmitten with ; who though they were ſtricken ſtark dead, yet neither were their bodies conſumed, not their garments, Levit. 10.2,5.or,wherewith the people were ſo many of them taken away in Taberah, Num. 11. 2,3. and there are of the Jewiſh Writers, who affirm,grounding in part upon this place, that by the ſtroke of the Angel ſent to do execution on the Aſſyrian Army, the bodies of thoſe that were ſmitten, were ſo blaſted and burnt, that they were diſſolved into aſhes. Which was,ſay they, that ſo many thouſands lying dead on the ground, might not breed ſome contagion, eſpecially being ſo neer to the City: and they add hereunto, that though their bodies were diſſolved,yet their garments were not burnt, that Gods people might have the ſpoyl of them, as thoſe had,2 Chr. 20. 25. to which purpoſe alſo, ſome of them expound thoſe words,*under his glory*,that is,under their goodly gorgeous apparel,ſuch ,as the Aſſyrians uſually wore,Ezek.23.12. and that men are wont much to glory in,called therefore their glory,Pſ.93.1.Matth.6.29. But theſe things are of no certainty.

V.17.*And the light of Iſrael ſhall be for a fire*]Or, *For*,&c.as ch.8. 21.& 9.11. God who is a light to his people,and will be ſo at this time,and upon this occaſion, by giving them occaſion of much joy upon their deliverance;as Eſth.8.16.Pſal.84.11 chap.9.2. & 60.1, 2,20.Mic.7.8.ſhall be a conſuming fire to deſtroy his,and their adverſaries;as was intimated,v.16.So Deut.4.24.& 6.15.Pſal.97.3.ch. 26.11.& 30.30. See the like divers,yea, contrary uſe of that pillar, that conducted the Iſraelites in the wilderneſs,Exod.14.20,24.See alſo Zach.2.5. The Jewiſh Doctors here dote, who would have by the *light of Iſrael*, to be underſtood, either the deſtroying Angel,or king Ezekiah; as ſo called from his conſtant ſtudy of Gods Law, Prov.6.23.

and his Holy One for a flame] The ſame thing, is in other terms repeated.but as uſually,with ſome amplification. For *flame*,is ſomewhat more then fire,ch,29.6.& 30.30. See the like, ch.9.10.20 .v.1, 7,14,16. There ſhall need no other fire, or fuel, to deſtroy and conſume them,ſave God himſelf.See ch.30.27,28.Of the title *Holy One*. See chap. 1.4.

and it ſhall burn]To wit,that *flame* before ſpoken of.

and devour]Heb.*eat up*,as ch.9.18.

his thorns, and his briars]By theſe the Jewiſh Doctors, ſome of them underſtand the great ones in the Aſſyrian army,becauſe, ſuch are wont moſt to be, as pricking thorns, to vex and grieve others. Which ſome of ours alſo approve ; ſuppoſing that the ſlaughter might begin at them. But the ſlaughter, it is evident, was ſudden, and executed in an inſtant,as that in Egypt,Exod 12.29. with that expedition, that little notice could be taken,nor regard needed be had,with whom it ſhould begin. Rather,according to the ſimilitude which the Prophet ſtill purſues of a fire; and here of a fire taking in wood, *thorns*, and *briars*, may have reference to the under woods, where the fire is wont firſt to take, oppoſed to the tall timber-trees, verſ.18.and ſhould therefore,rather reſemble the meaner ſort of his ſouldiers,See chap.9.18. Howbeit, thereby may be ſignified his whole army in general,and thoſe in groſs of whom it conſiſted,being all,as *thorns*,and *briars:* to annoy Gods people, againſt whom they lay in ſiege,and whom they had before done much miſchief to,in all parts of the land, chap. 36.1.See the like, Joſh.23. 13. Ezek. 28.24.

in one day]In an inſtant; at one and the ſame time; together , at once,1 Sam.2.34.chap.47 9.Zach.3.9. Or,*in one night*,ch.37.36.being part of the natural day.Gen.1.5.Levit.23.32.Luk.24. 29.33.36. compared with Joh.20.19. his great army, that required. no ſmall time,for the gathering;framing,fitting,and furniſhing of it,deſtroyed in an inſtant.So ch.15.5.

V.18. *And it ſhall conſume the glory of his Forreſt,and of his fruitful field*] Heb. *Carmel.* The proper name of a place ; of which name, were two mountains, the one in Iudah ; of which Joſh. 15. 55. where about Nabals dwelling was,1 Sam.25.2.the other ſituated in the confines of Aſher,and Iſſachar Joſh.19.26,where Elias ſlew Baals Prophets,1 King.18.19,20.and it was neer to the ſea,1 King.18. 42,43.Jer.46. 18. Now theſe mountains did not lye open, forreſt like,or run wild,as Lebanon,but were encloſed,manured, tilled, and eared,or planted with great variety of fruitful trees,vines,olives,figs. and the like;and had much fat, and fertile ſoyl, and arable ground. (whence *a green ear* of corn, alſo is ſo called, Levit.2.14.& 23.14.) both upon them, and about them; whence it came to paſs,that from the one,or both of them,the word *Carmel* was uſed, for any fertile, and fruitful place indifferently, whether higher, or lower ground, mountain or plain;as chap.16.10.where mention is made of Moabs *Carmel*,and ch.29.17.where *Lebanon* and *Carmel*,are oppoſed;and ſo it ſeems to be here taken. Hence therefore, ſome would infer, that by the *Forreſt*,as a wilde place,ſhould be underſtood the meaner ſort of Sennacheribs ſouldiery ; by the *Carmel*, his chief Commanders. Others imagin,that the deſolation, or deſtruction of his State, and country is threatned;and as of perſons of all ranks,high and low,rich and poor:ſo of places of all ſorts. But this ſeems to divert too much from the Prophets preſent ſcope. I ſuppoſe rather,with others,that by *his Forreſt*, and his *Carmel*, is meant the main body of his army, that ſeemed to reſemble ſome great forreſt, or mountain, whether wilde,or manured bethwacked with trees,whether for timber,fruit,or fuel,as thick as they can ſtand one by. another,and by *the glory* thereof,the choice perſons of command in it;as by *his glory*, ver. 16. was meant his glorions army,or his army wherein he gloried:ſo here,by *the glory* of that his glory,thoſe that were the more glorious part of it,or of the more eminency in it,his ſtout and valiant Warriours,and his rich and ſtately Princes;which ſome alſo ſuppoſe to be reſpectively meant;by the Forreſt,the one:by Carmel,the other. See Jer.46.22. 23.Some conceive that there is mention here of *Forreſt* and *Carmel* : in regard that his army,being of large extent,was encamped,ſome in the higher,and wilder places;ſome in the lower,and better manured. I ſhould rather think,but that it comes after, (and yet why might not the Lord have an eye to that, that in his perſon himſelf would afterward ſpeak?)that ſome reſpect might in theſe tearms,be had to Sennacheribs brags of ſurprizing *Lebanon* and *Carmel*,chap.37.24. as intimating, that his own *Lebanon* and *Carmel*, ſhould be deſtroyed, before he ſhould come to effect, what he threatned them with.

both ſoul and body]Heb.*from the ſoul, and unto the fleſh*, as Jer.9. 10.*from the fowl,and unto the beaſt*,for, *both fowl, and beaſt*,and Jer. 50.3. *from man,,and beaſt* ; for, *both man and beaſt*. Some would have the meaning to be, that they ſhould be deſtroyed, both body and ſoul. Others, that they ſhould he ſo ſmitten inwardly, that the evil yet ſhould not ſtay there ; but proceed alſo to the conſumption of the outward parts of the body,becauſe the *ſoul* is ſet firſt:contrary to the manner of material fire;which, in burning of bodies,ſeizeth firſt upon the fleſh,or outward parts, and from them pierceth to the inward. The meaning is;rather,as one of the Rabbins well obſerveth,that it ſhould ſo ſeize on them, that it ſhould, as fire is wont to do,with living creatures that are burnt, or perſons condemned to the fire,not conſume their *fleſh* only,but take life away too,Leuit.20. 14.& 21.9.The *ſoul* is commonly taken for the *life*,Gen.9.4,5.Levit. 17.11, 14.It is a proverbial ſpeech intimating a total deſtruction of his army;not unlike thoſe of *head and tail,branch and ruſh*,chap.9.14. for the Prophet returns here to the former ſimilitude of a body, verſ. 16.but he purſues it with a further amplification.It was *leanneſs*,or a conſumption of fleſh,that was there menaced; as ch. 17.4.which may yet be without loſs,or danger of life:but here vitals,and all are waſted and conſumed, as with fire : the very *ſoul* and *ſpirit* of this vaſt body, together with the *fat* and *fleſh* of it, is utterly gone.

and they ſhall be,as when a ſtandard-bearer fainteth]Heb.*and be*,or, *it ſhall be*;or,*it ſhall be with him*,(as chap.29.7.8.)*as when a ſtanderd-bearer melteth*, as alluding to the ſimilitude before uſed. This ſome expound of the Aſſyrian king himſelf : *He* ſhall be like ſuch a ſtandard-bearer,whoſe *heart melting* with in him:(as Pſal.22.14. Nah.2. 11.)when he ſeeth his colours forſaken, he caſts a way his ſtandard, and betakes himſelf to flight.So did Sennacherib,chap. 31. 8.& 37. 37.But ſome go further,adding, that he ſhall not be able to recover himſelf,or raiſe a new army again, no more then an army is able to recollect it ſelf, when the Standard-bearers are overthrown. Some ſuch aſſurance ſeems to be given by God to Ezekiah, chap. 38. 6. Others,rather underſtand it of his army, or the remainders thereof:it ſhall be with his forces, as with an army, whoſe Standard-bearer fainting,and failing;the whole company is,together with him,quailed and quelled. Or,as when he having caſt away his colours, the whole regiment is diſordered,and ſoon routed by the adverſe party: and ſo it was with Sennacheribs great hoſte, they were ſuddenly, a great part of them,utterly deſtroyed;and the reſidue of them that ſurvived, when in the morning they ſaw their camp full of dead corpſes, chap.37.36.their hearts alſo melted within them,and they fled away with their Lord.Of the army,the ſame tearm is uſed, that it *melted*, away,chap.31.8.

V.19. *And the reſt of the trees of his forreſt ſhall be few*] Very few ſhall remain of that his vaſt army,that ſeemed formerly,to he inumerable.

the trees]The ſeveral ſouldiers in his army, of all ſorts,the greater among them,as well as the meaner.Heb. *tree* . But the word is here collective;as Ezek.15.6.

his forreſt]His forces compared to a forreſt ver.18.

few]Heb.*a number*.That is,*a few*. For, though with us, *a number* be uſed,to ſignifie *a multitude*:yet in the Hebrew phraſe,it importeth, *fewneſs*:ſo it is uſed,Deut.33.6.*Let his men be*, or,(out of the foregoing branch,ſupplying the negative)not *be a number*:that is,*few*. And *dayes of a number*,for,*a few dayes*,Numb.9. 20.Contrary to which,is, Jer.2.32.*dayes without number* : And Job.16.22. *years of a number*, for,

for few years: So *men of a number*, for, *few in number*, Gen. 34.30. Deut. 4.27. Pſ. 105.12. Jer. 44.28. Ezek. 12.16. And the reaſon of the phraſe is, becauſe a ſmall company may be eaſily numbred; a ſmall number ſoon counted. In oppoſition therefore, whereunto, is that form *without number*, commonly uſed, Iob 25.3. Pſal. 40. 12. & 104. 25. & 105.34. Joel 1.6. Yet there ſeems to be a kind of defective ſpeech, as in that of Moſes, *His men a number*, for, *his men*, men *of a number*. So here, *the tree*, or, *trees of his forreſt a number*, for *the trees of his forreſt*, trees *of a number*: a very ſmall company that may ſoon be told. See ch. 21.17.

that a child may write them] That is, as ſome, *count them*, and in counting point them out, *deſcribe them*. Or, rather, as others, take a tale, or make a liſt of them: for he ſeems to allude to the Clerk of a Band, or a muſter-maſter, whoſe office is, to take a liſt of thoſe, that are to be enrolled for ſervice. It is as if he ſhould ſay, there ſhall not need any Officer to make a book of them; they ſhall be ſo few, that any child, that hath but learned to make his letters, may ſoon ſet them down, either the number of them, or their names. Hence our Jewiſh Doctors, or doaters rather, gather that of Sennacheribs army there were but *ten* left; becauſe the letter *jod*; that ſtands for ten in Hebrew, as it doth alſo in Greek, is the leaſt letter in the alphabet, which children therefore are firſt taught to write: and again, becauſe children are ſeldome able to tell beyond *ten*; and ſo far they can count upon their fingers ends. But theſe niceties we leave to ſuch, whoſe lips ſuit with ſuch letice. Heb. *and a child ſhall write them*, the copulative for the finitive: as Job. 5. 11. & 7.15, 19. Jer. 14.19. and the future for the potential, as chap. 33. 23. Job 9. 3. Jer. 2.23. & 13.23. Matth. 12. 25. with Mark 3. 24. for ſo I take it to be, rather then an ellipſis, as ſome would have it.

V. 20. *And it ſhall come to paſſe in that day*, that, &c.] Hitherto of Gods judgment, that ſhould be inflicted upon the Aſſyrian king, for his pride, inſolency, and arrogancy. When God had finiſhed the work, that he intended to bring about by him. Now followeth both of the diſtreſs that God brought the whole land into by him, and his forces, and of the deliverance of ſome ſmall parcel of them, by the judgment executed upon him and his army, to wit, the deſtruction of many wicked ones among them, and the reformation of the reſidue. See the like, ch. 1.24, 25. Of the phraſe, or manner of ſpeech, ſee ch. 4. 1, 2, 3.

the remnant of Iſrael, and ſuch as are eſcaped of the houſe of Jacob] Thoſe of them, that ſhall eſcape and ſurvive the Aſſyrian Invaſion: to wit, principally, the Inhabitants of Jeruſalem, and ſuch as for ſuccour had reſorted thither, chap. 37. 35. as alſo, ſome other, in other parts of the land, though ſurprized and over-run by him, chap. 36.1. for *Iſrael* here, is put for the people of Judah, as chap. 1. 3. and *the houſe of Jacob*, the ſame with *Iſrael*: as chap. 2. 5. Howſoever, ſome would over-curiouſly diſtinguiſh them, and by *Iſrael*, underſtand Iudah, that held ſtill the faith of Iſrael: by *the houſe of Jacob*, the ten tribes, that fell from it, and were of Iacobs family; but not of Iſraels faith, were not right, and true Iſraelites, Ioh. 1. 47. Rom. 9. 6. but this ſeems not ſound. See verſe 21, 22.

ſuch as are eſcaped] Heb. *the eſcapement*, or, eſcaping: as chap. 4.2.

ſhall no more again ſtay upon him, that ſmote them] Being amended by the hand of God thus upon them, and better adviſed then before, by their late ſufferings, they ſhall not ſeek to, or rely upon the Aſſyrians, for ſuccour and ſupport, as in former times they had wont to do, 2 King. 16.7. Hoſh. 5.13. & 14.3.

no more again ſtay] Heb. *no more add to ſtay*: chapter 7. 10. Ier. 2.4,

ſtay] As a man ſtayes and upholds himſelf, by leaning on a ſtaff, ch. 36.6. & 50.10. See ch. 3.1.

him that ſmote them] The King of Aſſyria, (not Egypt, as ſome of the Jewiſh Teachers) by whom God had ſmote them, chap. 9. 12. uſing him, as a rod, or ſtaff, wherewith to chaſtiſe and correct them, ver. 5, 24.

but ſhall ſtay upon the Lord] This being the end of Gods ſmiting them, not to drive them from him; but to reclaim and draw them home unto him, chapter 9. 11, 12. and by diſcovering to them the vanity of all other ſhores and ſupports; and their folly in relying on them, to their own hurt and ruine; to cauſe them to rely and reſt now on him alone, chap. 17. ver. 7, 8.

the holy one of Iſrael] See ch. 1.4.

in truth] In ſincerity, as Pſ. 145.18. (ſo Jer. 24.7.) not fainedly, as thoſe, Pſ. 78.34, 37. Jer. 3.10.

V. 21. *The remnant ſhall return*] Or, *A remnant ſhall return*. Alluding to the name of the Prophets ſon, *Shear jaſhub*, ch. 7. 3. and ſhewing what was therein intimated: *a remnant*; denoting the paucity of thoſe, that ſhould eſcape and ſurvive, in compariſon of the whole, ver. 22.

even *the remnant*] Or, but *a remnant*: a remnant onely, ver. 22. as before: otherwiſe *the remnant* might import ſo many as eſcaped, were they fewer or more. So *a ſmall remnant*, ch. 1.9. and *a ſeed*, Rom. 9.29.

of Jacob] Of the main body of the people, called *the houſe of Jacob*, ver. 20.

unto the mighty God] The name given to the Meſſias, as part of his ſtately ſtyle, ch. 9.6. they ſhall return after the ſiege of Ieruſalem, broken up upon the ſlaughter made by night in the Aſſyrian Camp, chap. 37.36, 37. not to their poſſeſſions and wonted places of abode only; out of which they had formerly by the Aſſyrian forces, been forced, or whence for fear of them, they had fled; but unto God alſo, whom formerly they had diſregarded, and were fallen from: but now upon ſo pregnant proof and experience, had, and exhibited of his gracious goodneſſe towards them, and powerfull protection of them, they ſhould more carefully ſeek after, more faithfully cleave to, and more firmly depend upon, Pſal. 81.17, 18. Ier. 32. 40. See ch. 1.27.

V. 22. *For though thy people Iſrael be as the ſand of the Sea, yet, a remnant* of them *ſhall return*] As of Sennacheribs vaſt and numerous hoſt, but a ſmall number eſcaped, upon the judgment by God inflicted on it, ver. 19. ſo of the innumerable multitude of the Iewiſh people, but a ſmall remnant in compariſon, was to eſcape, and ſo did in that heavy judgment by the hand of Sennacherib, inflicted on them from him.

though] Heb. *if*: and ſo Rom. 9.27. for, *though*, as Iob 14.7, 8. & 16.6.

thy people Iſrael] Either, *thy people* to wit, *Iſrael*: as God ſpeaking to the Prophet: or, rather, *thy people*, that is thy poſterity, *O Iſrael*, as turning his ſpeech to their Progenitor Iacob.

as the ſand of the Sea] As was promiſed unto Abraham, that his ſeed ſhould be, Gen. 22. 17. fulfilled accordingly, Heb. 11. 12. and hyperbolical phraſe, and proverbial form of ſpeech, uſed commonly, to ſignifie an innumerable multitude, Iudg. 7.12. chap. 48.19.

Yet *a remnant of them ſhall return*] Or, but *a remnant in them*, or, *among them, ſhall return*: (for *Shear-jaſhubs* name is again alluded unto) that is, ſhall be ſaved, as the Apoſtle renders it, Rom. 9. 27. that remnant ſo delivered, and temporally ſaved, from the ſword of the Aſſyrian, being a type of Gods Elect among that people, to be ſaved by Chriſt: See Rom. 9. 27, 29. & 11.5.

the conſumption decreed ſhall over-flow with *righteouſneſs*] The reaſon is here rendred, why he ſaid, but *a remnant*: becauſe God had determined in his juſt judgment, to bring in upon them a general inundation that ſhould ſweep away the greater part of them. This ſome of the Rabbines underſtand of the ten Tribes carried captive by Salmanaſer, 2 King. 17.6. in regard of whom the other two were but as a remnant. But the courſe of the context ſeems to carry it another way.

the conſumption] Or, *a conſumption*: there ſhall be a conſumption among the Jewiſh people, before that conſumption in Sennacheribs army, ver. 18. So ch. 28.22.

decreed] Heb. *decided, determined*, 1 King. 20. 40. or, *preciſely, cut out*, Job 14. 8. as infallibly, and unfailably, or Irrecoverably decreed; ſo exactly limited how far forth it ſhall proceed. So Dan. 11.36.

ſhall over-flow] Heb. ſhall be *over-flowing*. He compares the Aſſyrians invaſion of the land, with his over-ſpreading army, to a great inundation, overflowing the whole Country. See chap. 8. 7, 8.

with righteouſneſs] Or, *in righteouſneſs*; as the Apoſtle renders it, Rom. 9.28. that is, through the juſt judgment of God; as noting out the ground of Gods both determining to inflict, and inflicting thoſe judgments on them: as Pſal. 9. 8. and vindicating of him from all aſpertion of injuſtice in ſo doing, Neh. 9. 33. Lam. 1.18. Dan. 9. 7, 14. or, as Some other, with judgments, and puniſhments, the effects of his juſtice; as chap. 5. 16. Howbeit the main ſtream of Interpreters runs here another way; expounding the place; Some of the *ſuperabundant benefits*, that God would heap upon them, after that he had brought them thus low. For *righteouſneſs*, is put ſometime for *beneficence*, Pſal. 112.3, 9. chap. 66. 12. Others, of that *righteouſneſs*, and holineſs, that ſhould abound in the remainder of Gods people, now reclaimed and refined in the furnace of affliction, ch. 48.10. wherewith the land ſhould now flow, and that ſo as *to fill the whole world*, chap. 33.6. ſo, that by the *conſumption cut out*, they would, many of them, have to be underſtood the *remnant* left, which ſhould cauſe *righteouſneſs* to *overflow*. But beſides that, the conſtruction ſeems overharſh; the Apoſtle referreth theſe words, *in righteouſneſs*, to Gods finiſhing, and *cutting out*, or, *cutting ſhort*: and I adhere therefore to our verſion, and the ſenſe of it firſt given.

V. 23. *For the Lord God of hoſts ſhall make a conſumption*, even *determined in the midſt of all the land*] the ſame thing is repeated, with the Author of it expreſſed, and ſome further amplification from the extent of it. For the ſtyle here given God, ſee on ch. 1.9. See alſo ver. 16.

ſhall make] Or, *will* ſhortly *make*. Heb. *is making*; as ch. 5.5 & 43.19. See ch. 3.1.

a conſumption] Another word of the ſame notion and family with the former, ver. 22.

even determined] Or, *and* that *determined*; as it is rendred, Dan. 9. 27. See the like ſyntax, Mic. 2. 10. Heb. *cut out*, as before; for both words are from one root. Yet ſome would have this word to be a ſubſtantive, as well as the word *conſumption*: but ſo, as that the ſenſe ſhould not much vary; *conſumption, and determination*, for, *a determinate conſumption*; as ch. 1. 14. *iniquity, and congregation*: for, *a wicked congregation*: or, rather, as ch. 4. 5. *a cloud and ſmoke*, for, *a ſmoky cloud*. But I ſuppoſe it rather an adjective, as both the form of it ſheweth, and the uſe of it alſo, Dan. 9. 26. in thoſe words, *a determinate deſolation*; the ſame phraſe is again found, ch. 28. 22. Now, becauſe inſtead hereof the Apoſtle hath, retaining the Greek verſion, *a word*, or, *ſpeech, abbreviated*, or *abridged*; as they commonly render it: hence moſt of our ancient Interpreters, and many later ones, Popiſh Writers eſpecially, do hence pick out much myſterious matter. Some of the Meſſias, *the word* contracted, and *made fleſh*, Joh. 1. 14. Some, of the doctrine of ſalvation, drawn into a narrow compaſs, in the Goſpel, Mark 1. 15. Joh. 3. 16. Rom. 10. 9. Some of one thing; ſome of another. All which to recite, is both needleſs, and would alſo be too tedious. Only, concerning the Apoſtles Greek, the term by him uſed, as that Hebrew one, which it anſwers, ſignifies as well *work*, as *word*, (which in Latine alſo, is held to come from the other in Greek; *opus* from ἔπος; or, rather, from the Greek word ſignifying either, as the verb whence it comes, ſignifies either, both to *ſpeak*, and to *work*;) and as well *matter*, as *ſpeech*, (as the Hebrew term alſo doth, chap. 2. 1. Dan. 10. 1. Luk. 1. 37. and in Latine, *res*, held to come from the Greek ῥῆσις) beſides the word uſed by the Apoſtle, and thoſe ancient Greeks, ſignifies, as well an *account*, or *a reckoning*, as any of thoſe two before mentioned, Matth. 18. 23. & 25. 19. Luk. 16. 2. Phil. 4. 17. and the Apoſtles words may well therefore be thus rendred; *The Lord will make ſhort work*, or, *a ſhort matter* of it. He will make a ſoon, and ſudden conſumption. It will neither be long before it comes; nor long in doing, when it comes: Or to come more neerly, and fully to the Prophets intendment: *The Lord will make a ſhort reckoning*; alluding to a reckoning, where the matter is cleer, the account is ſoon made: or to a bill of receit and diſburſments; which though it be long, yet being aright, ballanced, the foot of the account, or the remainder of the reckoning, may prove a very ſmall ſum: and ſo it would be, yea and fell out ſo here, when God had finiſhed his work, and done his reckoning with his people, ver. 12. And thus much by by the way for the clearing of that phraſe, though not found in the text.

in the midſt of all the land] Heb. *earth*. Which ſome taking hold of; apply all this (as was in part, alſo, before hinted) unto Chriſt: of whom alſo they expound that in the Pſalm, of *working ſalvation in the midſt of the earth*, Pſal. 74. 12. Others refer it to the contracted number of the remaining, and returning faithful, ver. 21. or, the Apoſtles and others by them typified; who by their righteouſneſs in preaching, and practice, ſhould overflow, and fill the whole world with goodneſs and godlineſs, Dan. 12. 3. Matth. 28. 19. Mark 16. 15. Joh. 7. 38, 39. & 15. 16. Rom. 10. 18. But the word here uſed, as the Greek alſo anſwering it, ſignifies, as well *land*, as *earth*; and is commonly uſed of, and applyed unto, particular coaſts, and countries, chap. 9. 1. Matthew 2. 6. & 4. 15. and *in the midſt of the land*, is no more, then ſimply, *in the land*: as chap. 5. 8. and ſo the Apoſtle here renders it, Rom. 9. 28. *in the midſt of all the land*, no more, then *throughout the whole land*, chap. 8. 8. & 28. 2, 15.

V. 24. *Therefore thus ſaith the* Lord *God of hoſts*] Upon this dreadful prediction of the great conſumption to be made among the Jewiſh people, the Prophet in Gods name, and by meſſage from him, comforteth thoſe few faithful ones, whom God had ſpecial care of among them, againſt thoſe fears and diſtreſſes that might befall them, by occaſion of the Aſſyrian Invaſion and ſurprizal of the greateſt part of their cities, and that by giving them further aſſurance of a gracious deliverance from him; and of the ſpeedy deſtruction of him, that had put them into ſuch frights, and brought them into ſuch diſtreſs. See the like, chap. 30. 18--33. of the ſtyle given to God here, look back to ver. 16.

O my people, that dwelleſt in Sion] He directs his ſpeech to the Inhabitants of Jeruſalem; (for *Sion*, is here, put for *Jeruſalem*; as ch. 1. 8, 27. & 27. 22.) partly, becauſe thither had a great party of the better ſort fled for ſuccour and protection: and partly, becauſe they were to be in no ſmall diſtreſs there, ch. 37. 3.

be not affraid of the Aſſyrian] Of Sennacherib; for all his proud menaces and vaunts of his forces, ch. 37. 6.

he ſhall ſmite thee with a rod] He ſhall lightly afflict thee; God uſing him, as a rod, wherewith to chaſtiſe his people, ver. 5. not as a ſword, to cut them off. He will not handle thee by him, ſo roughly as he did the ten tribes, 2 King. 17. 6, 27. & 18. 10, 11. Howbeit, the Jewiſh Writers are divided about the ſenſe of theſe words. Some ſay, that they are to be underſtood of his purpoſes and menaces only: Others, of matter of fact alſo, and ſomewhat done by him; and theſe diſtinguiſh not amiſs between *ſmiting*, and *ſlaying*: and true it is, that though no violent irruption, nor forcible aſſault, was made into, or againſt Jeruſalem, chap. 37. 33. Yet were many of her inferiour Cities, yea, the moſt of them, taken, ch. 36. 1. the country round about her ſpoyled; as muſt needs be, by ſuch an Army lying about it, ch. 36. 2. and the city it ſelf, with thoſe ſhut up in it, put to many difficulties, and reduced to much diſtreſs, ch. 36. 12. & 37. 3.

and ſhall lift up his ſtaff againſt thee] So the moſt render it. He ſhall not ſtrike thee, ſay ſome, but hold up the ſtaff over thee: as after, he ſhall *ſhake his hand at thee*, ver, 32. he ſhall ſhake the ſtaff at thee; but not hurt thee with it. Others, he ſhall lay heavy taxes and tributes upon thee; and ſo he did indeed, 2 King. 18. 14, 15. both ſuppoſe a reference here, as to the *rod*, ſo to the *ſtaff* mentioned, ver. 5. Howbeit, ſome render the words otherwiſe; to wit, *but he ſhall lift up his ſtaff for thee*: *but*, the copulative, in an adverſative notion: as ch. 5. 12. & 7. 12. *he ſhall lift up*, or, one (to wit, God) *ſhall lift up his ſtaff*; *his ſtaff ſhall be lift up* (ſee chap. 14. 30.) *for thee*. So is the particle uſed, 1 Chr. 6. 49. Thus the meaning ſhould be; the King of Aſſyria ſhall ſmite thee with a rod; but the Lord thy God, who is the Lord of hoſts, will lift up his ſtaff an heavier inſtrument, and more grievous, againſt him; that ſhall bring deliverance to thee, and deſtruction to him; as did the ſtaff, that Moſes lift up at the red Sea, Exod. 14. 26, 27. See ver. 26.

after the manner of Egypt] Heb. *in the way*. Which ſome Jewiſh Writers taking hold of, expound of Sennacheribs way, either toward Egypt, when he went thitherward to meet with Taracha, or when he returned from bickering with him; what time again he ſent meſſengers in menacing manner to Jeruſalem, chap. 37. 9. Others, of Ezekiahs and his peoples way; in ſending to Egypt for help againſt the Aſſyrian, chap. 30. 4. which occaſioned the invaſion, partly through the offence, that the Aſſyrian took at it, chap. 3. 6. 6. and partly through Gods juſt indignation againſt them, for doing therein out of diffidence, againſt his command, ch. 30. 1. & 31, 1. And this expoſition, the former way of it eſpecially, ſome of ours follow; the rather, ſay they, becauſe it ſorts well with the ſtory: and for the particle here uſed, it is not that which ſignifies *according to*: but *in*. But neither of theſe reaſons ſeem valid enough, to put by the received reading. For neither doth either of them ſuit ſo well with the context: nor is the uſe of the particle in the ſignification here given it in this form of ſpeech unuſual. For, ſo Ezek. 20. 30. *in the way of your fathers*, is found, for *according to the manner of your fathers*: and theſe very words again in this form reiterated, ver. 26. do abundantly confirm it. Here therefore, *in the way of Egypt*, is, *after*, or, *according to the manner of Egypt*, that is as thoſe who underſtand it of the Aſſyrian, and his dealing with Gods people, either he ſhall inflict grievous things on you, as Pharaoh did on your Anceſtors in Egypt, Exod. 1. 11--14. or, he ſhall purſue you, with a purpoſe to deſtroy you, as Pharaoh did the Iſraelites, after they were gotten out of Egypt, Exod. 14. 5--9. & 15. 9. but ſhall not prevail againſt you, no more then he then did. But as thoſe, that underſtand it, of Gods dealing with their enemy, the Aſſyrian; the ſame perſon that then lift up his ſtaff againſt Pharaoh, for the ſafety of his people, will now *lift up his ſtaff* againſt the Aſſyrian, to his confuſion, and your deliverance, ver. 26. I will deſtroy the Aſſyrian, as I did the Egyptians, Exod. 14. 26, 27. & 15. 6. and this I concur with.

V. 25. *For yet a very little while, and mine indignation ſhall ceaſe, and mine anger in their deſtruction*] As in the former verſe, were two grounds of comfort to the godly: Firſt, the lightneſs, in compariſon of the chaſtiſement, *a rod*: and ſecondly, the gracious iſſue of it: in the defeat of the enemies intended purpoſe: ſo here are two more added: Firſt, the ſhortneſs of it, Gods wrath againſt his people ſhall not laſt long; and ſecondly, the diverſion of it, it ſhall be turned upon their Oppreſſors. See verſe 12.

a very little] Heb. *a little little*, or, *a ſmall little*, or, *a little of a little*. A very ſhort time: as chap. 29. 17. So Pſalm 30. 5. *but a moment* laſts *his anger*: and, for *a moment, a ſmall moment*, ch. 54. 7, 8.

mine indignation ſhall ceaſe] To wit, toward my people. I will no longer be angry, chap. 27. 4. & 54. 9. Ezek. 16. 42. See Dan. 11. 36.

and mine anger in their deſtruction] This latter branch is diverſly expounded, both by the Jewiſh Doctors, and our Writers. Some underſtand it of the Jewiſh people, and expound it of Gods anger againſt them, for their ſins and exceſſes: *for their deteſtable enormities*, ſaith one: ſuppoſing the word to have the ſame notion with one in ſound neer unto it, that ſignifies *beaſtiality*, Levit. 18. 23. & 20. 12. or, *inveterate evills*, as coming from a word, which in all likelihood it doth, that ſignifies *to wax old*. The works, ſaith one, of the old Adam, Rom. 6. 6. Eph. 4. 22. But others rather underſtand it of the Aſſyrian. *Mine indignation* ſhall ceaſe (ſupplyed from the former branch) *upon their deſtruction*; or, ſhall have its end with them. Or, as others, *mine indignation*, ſhall be ſet upon *the conſumption of them*. For the root, whence it ſprings, hath a notion in it; as of *oldneſſe*, ſo of *decay*, and conſumption, which oldneſs brings with it, Heb. 8. 13. So Pſal. 32. 2. & 49. 14. Lam. 3. 4. the meaning is, that Gods anger being appeaſed and pacified towards his people, ſhould be now turned again the Aſſyrians their adverſaries, to deſtroy and conſume them, as Pſal. 81. 14. The word is no where elſe found. For, as for thoſe that would read *taclith*, for *tablith*; though it might come home to the ſame ſenſe, this latter word iſſuing from the ſame ſpring, with thoſe other two before uſed, verſ. 22, 23.

22, 23. and ſeem to be alſo uſed in the ſame ſenſe: as Iob 26. 10. yet they go againſt the general ſtream of the original copies, which are reported in all approved editions to repreſent the other term. The change of the number from the ſingular to the plural, as from the king to his forces, is ſo frequent, that it need not be inſiſted on here.

V. 26. *And the* Lord *of hoſts*] Or, *For*, chap. 9. 11. Of *Lord of hoſts*. See ch. 1. 9. ver. 16. one greater then his hoſts; and that hath other manner of hoſts at command, Pſ. 103. 20.

ſhall ſtir up a ſcourge for him] Or, *will raiſe up a ſcourge againſt him*] This *ſcourge* is one of his hoſt above, of his Angels, ch. 37. 36. termed Gods hoſts, Gen. 32. 1, 2. Pſal. 103. 21. here called a *ſcourge*, to anſwer the word *rod*, ver. 24. the king of Aſſyria hath a *rod* for Gods people; but God hath a *ſcourge* in ſtore for him; to whip him away from them, when he hath by him, as with a rod, chaſtiſed them for their folly, ver. 5, 12. See ch. 28. 15, 18.

according to the ſlaughter of Midian] Heb. *ſtroke*; as chap. 27. 7. God will ſmite him, as he ſmote the Midianites, and made a ſlaughter of them, in a ſtrange and ſudden manner, in the night, when nothing leſs was looked for. See ch. 9. 4. and the ſtory, Judg. 7. 22.

at the rock of Oreb] So called of *Oreb*, a chief Prince of Midian; who after the diſcomfiture of his army, was in fight taken, and there ſlain, Judg. 7. 26. Pſal. 83. 9, 11. as was Sennacherib alſo, after the defeat of his forces, in the Temple of his idol, chap. 37. 37, 38.

and as *his rod* was *upon the Sea*; *ſo ſhall he liſt it up after the manner of Egypt*] Or, *and* according to *his ſtaff liſt over the Sea*; (for ſo the Hebrew runs in way of connexion to the former clauſe: nor is the word *rod*, but *ſtaff*) *ſo* (Heb. *and*: as ch. 53. 7.) *ſhall he liſt it up after the manner of Egypt*, (Heb. in the way of Egypt; as ver. 24.) at the time of their paſſage out of Egypt, as ſome; or rather, to deſtroy the Aſſyrians now, as he did the Egyptians then. He alludes to Moſes his *ſtaff* held up, over the red-Sea, Exod. 14. 26. For there ſeems no ground for that expoſition, that ſome give, applying this wholly to the Aſſyrians expedition, to wit, that *his ſtaff*; that is, his power, or, his army; and he with it, going againſt the Ethiopian; ſhould paſs the red *Sea* into Egypt: and *in his way* from *Egypt*, ſhould return again to Jeruſalem; for neither do the relations ſeem probable; nor doth the expoſition well cohere with the tenour of the text. See on ver. 24.

V. 27. *And it ſhall come to paſs in that day*, that] As ver. 20.

his burden ſhall be taken away from off thy ſhoulder, and his yoke from off thy neck; *and the yoke ſhall be deſtroyed*] Thou ſhalt not only be freed from thoſe heavy exactions, that the Aſſyrian laid upon thee, and delivered out of the preſent diſtractions and diſtreſſes, that he put thee to by his forcible invaſion and ſiege; but his might ſhall be ſo quelled, and his power impaired, that he ſhall not be able to afflict thee again in like manner. See ver. 12. 16--19. & ch. 28. 6. A type of the deliverance of Gods people in that manner from the tyranny of ſin and Satan, that they never come to recover that power again, that they had in them, and over them before, Rom. 6. 6--14. 1 Joh. 3. 8, 9. See ch. 9. 4.

his burden] The Aſſyrians; by him impoſed, ch. 14. 25. *burden* for all manner of affliction, and oppreſſion, Exod. 2. 11.

ſhall be taken away] Heb. *ſhall remove*, Pſ. 81. 6.

thy ſhoulder] The part of mans body ordinarily employed for bearing of burdens. See ch. 9. 6.

his yoke] Uſed in the ſame notion with *burden*, but put more ſpecially for ſervitude and bondage, Deut. 28. 48. See chapter 9. 4.

the yoke ſhall be deſtroyed] Or, *corrupted*, as the Greek; as a thing *putrified* and rotten, Job 17. 1. and ſo the old latine renders it; not barely taken off: for it might then come on again: nor broken onely, for it might then be repaired; and being made up again, might afterward again be uſed as before. But *deſtroyed*, ſo corrupted, and ſpoyled, as diſabled from recovery of the like ſtrength, or made uſe of to the like purpoſe again, to yoke and vex any, as before it had done, fulfilled in Sennacherib and his forces, ch. 37. 36--38. See ch. 14. 25.

becauſe of the anoynting] Heb. *from the face of*, or, *before*, (as Gen. 36. 6, 7. Exod. 9. 11. ch. 7. 3, 16.) *the oyl*, or *ointment*: as Eccleſ. 7. 1. ch. 57. 9. this ſome refer to the Aſſyrian yoke, which ſay they, was corrupted and ſpoyled, with exceſſive fatneſs: bodies, ſay they, overgrown with fat, become unweldy, and puffie, and therefore blow much, and many times are ſuddenly ſtifled. Which they apply to the Aſſyrian, clogged with wealth, Hab. 2. 6. puft up with pride, ver. 13. breathing out blaſphemies, ver. 11, 15. 2 Chron. 32. 19. and ſuddenly brought to nought, ver. 16, 17. But this ſeems many bows wide from the ſcope of the Prophet in this place. The Jewiſh Writers generally carry it home, as the Chaldee alſo doth, to the Meſſias: but underſtanding by Meſſias, not the Saviour to come, but Ezekiah, partaker of that holy oyl, wherewith David, his Progenitor, and other the Kings of Judah, had been annoynted, Pſal. 89. 20. Nor do ſome of ours diſallow it, ackowledging, that God, at Ezekiahs ſuit, and out of ſpecial favour to him, vouchſafed them this deliverance, 2 Chron. 32. 20, 21. adding further, ſome of them, that God had therein alſo regard to his people, his Saints, his anoynted ones, among them, and to that precious oyl of ſpiritual grace, wherewith they are all, in ſome meaſure anoynted, Pſal. 105. 15. 2 Cor. 1. 21, 22. 1 Joh. 2. 20, 27. But unto Chriſt principally, of whom Ezekiah herein was a type, the true Meſſias, the anointed of God, in a peculiar and ſingular manner, far above and beyond all other, Pſal. 2. 1. & 45. 7. Dan. 9. 24. Luk. 4. 18, 21. Joh. 3. 34. Act. 4. 27. & 10. 38. Heb. 1. 9. and he, on whom are founded, all the gracious, both promiſes of deliverance, and performances thereof, at any time unto Gods people, 2 Cor. 1. 20. and unto him doth this our Evangelical Prophet ſtill carry them up, chap. 7. 14. & 9. 4--6. We need not therefore, with divers Commenters upon this place, ſtand beating our brains to deviſe what *a yoke*, and *oyl*, have to do the one with the other: one telling us, that *oyl* takes away the hard knobs, and knotty parts of a yoke: another, that it helps to ſoften and diſſolve the thongs, that faſten the parts of it one to another. Another, that *oyl* ſpoyls iron, and that that peradventure an iron, not a woodden yoke, may be meant here; as Deut. 28. 48. Jer. 24. 13, 14. with other the like frivolous and groundleſs fancies: ſince, that the mention of *oyl* here, is not, as of an inſtrument, or means, whereby the yoke ſhould be broken, and diſſolved; but as of a motive, or inducement, in regard whereof, God would vouchſafe to do, what in this caſe and kind there was to be done.

V. 28. *He is come*, &c] The Prophet here deſcribeth the progreſs of Sennacherib, with his army marching along from place to place in his ſeveral jeſſes towards Jeruſalem; as if it were a thing preſent; or as if he plainly beheld it, in a Prophetical rapture or viſion; or were going along in company with them. See ch. 2. 1. and before-hand ſheweth, which way he would come; to wit, through the land of Benjamin, whereunto moſt of the Towns, hereafter mentioned, did appertain. See ſomewhat the like, of the enemies march towards Babylon, ch. 13. 5. and Jer. 4. 7.

to Ayath] Or, *the territory of Ay*, Gen. 12. 8. Joſh. 7. 2. Ezr. 2. 28. Neh. 7. 32. for the city was by Ioſhua utterly overthrown, Joſh. 8. 28. & 10. 1. another from that mentioned, Jer. 49. 3.

he is paſſed to Migron] Mentioned, as belonging to Gibea, 1 Sam. 14. 2.

at Michmaſh, he hath laid up his carriages] Heb. *made to viſit his veſſels*. Either left his luggage there, that he may march on with more expedition; as Jer. 36. 20. or, *muſtered*, and taken a ſurvey of his train, and proviſions, that what is any way defective, may be ſupplyed, as Num. 1. 29. & 2. 33. ch. 22. 10. Of the place, ſee 1 Sam. 13. 1. & 14. 5. Ezr. 2. 27.

V. 29. *They are gone over the paſſage*] Not the *fords* of Iordan; as ſome ſuppoſe; or ſome other *brook*, as others: but the ſtreights, between the hills, neer Michmaſh. Of which, ſee 1 Sam. 13. 23. & 14. 1, 4, 5.

they have taken up their lodging at Geba] Heb. *lodged a lodging*. This place ſeemed to have been on the one ſide of the forementioned paſſage, as Michmaſh on the other. See 1 Sam. 14. 5. & Neh. 11. 31.

Ramah is afraid] The Inhabitants are terrified by the approach of the enemy. Of Ramah, ſee Ioſhua 18. 25. Ier. 31. 15.

Gibeah of Saul] So called; becauſe Saul was from thence, and there dwelt, 1 Sam. 10. 26. & 11. 4, & 15: 34.

is fled] Not the place it ſelf, but thoſe, that dwelt in it, for fear of the Aſſyrian Army. So ver. 31.

V. 30. *Lift up thy voice*] Heb. *cry ſhrill with thy voice*. See chap. 12. 6. make a grievous outcry, as is wont to be done, upon diſcovery of ſome eminent and iminent danger, chap. 15. 4, 5. & 21. 8. Matth. 14. 26.

O daughter of Gallim] Or, *O daughter Gallim*. Of the place, ſee 1 Sam. 25. 44. of the phraſe, chap. 1. 8. The Town ſeems to be ſo termed, from *heaps*, hillocks, or land-banks, neer unto it, or about it. For ſo the word ſignifies, ch. 37. 26.

cauſe it to be heard] Cauſe thy voice to be heard, that they may alſo take notice of the enemies approach. See the like, chap. 15. 5.

unto Laiſh] A City poſſeſſed by the Danites, Iudg. 18. 14, 27. 29.

O poor Anathoth] The place of Ieremies birth and abode, Ier. 1. 1. & 11. 21, 23. & 32. 7. See Ioſh. 21. 18. called *poor*, becauſe ſurpriſed of the Aſſyrians, and plundered by them.

V. 31. *Madmenah is removed*] Her Inhabitants are gone, as thoſe of Gibeah, ver. 29. Of the Town, belonging to the Tribe of Iudah, ſee Ioſh. 15. 31.

the inhabitants of Gebim] This place ſeems ſo termed, from ſome ſtore of *ditches* about it. For that the name importeth. See on ch. 33. 4. 1 King. 2. 16.

gather themſelves to flee] Or, rather, *have retired*; *are fled*, as Ier. 4. 6. & 6. 1. For that appears to be the true notion of the word, from Exod. 9. 19. 20. by comparing the one verſe with the other.

V. 32. *As yet ſhall he remain at Nob, that day*] Heb. *Yet this day at Nob* is he *to ſtand*, or, *ſtay*; as Gen. 45. 1. Deut. 5. 31. 2 Sam. 7. 18. (a place abuſed, to prove, that David *ſate* at the commencing of that his ſolemn prayer) he ſhall make ſtay this day there: or, as the old Latine hath it, *Yet a day* for him *to ſtand at Nob*, that is, he hath now but a daies journey, to bring him thither, to arrive with his army there. Of the place, ſee 1 Sam. 21. 1. Neh. 11. 32.

he ſhall ſhake his hand, againſt *the mount of the daughter of Zion, the hill of Jeruſalem*] Being come to Nob, from whence he might ſee Ieruſalem; Sion eſpecially, the higher part; he ſhall in contempt of the city, and as in a menacing way, intending to be with her ere long, ſhake his hand at her (the ſame word is here uſed, that was before, ver. 15.) or, as ſome, he ſhall ſo do by his Meſſengers, when he comes by them before her: and that is the worſt he ſhall be able to do to her, in regard of what he intended againſt her. He ſhall threaten and ſtreiten her, and by that means, it may be, affright her: but he ſhall not ſo much as aſſault her, and much leſs ſurprize her, chap. 37. 33, 35. Yea, as he wags his hand now, at her; ſo ſhe after his defeat ſhall wag her head, in ſcorn and deriſion, at him, ch. 37. 21. whereof, alſo, ſome would expound this paſſage; but the words will not well bear it. But a learned Writer gives a different interpretation from others, of this whole verſe: Which, having related only, I ſhall leave to the judgment of others. He thus renders the text, ſuppoſing it to be *more day yet, then to ſtay at Nob; he ſhall move his hand toward the Mount of the Daughter of Sion*: that is, he ſhall, by the motion of his hand, as he rides to and fro among his troops, make ſigns to them, not to ſtay; but to march on toward Jeruſalem. The like haſte in the Chaldeans march thitherward, ſee deſcribed, Jer. 6. 4.

mount] Whereon Zion, that is, that ſtrong fort, and the upper part of the city, called *the city of David*, 2 Sam. 5. 7, 9. was ſituate; as threatning her greateſt ſtrength, that it ſhould be unable to withſtand him.

daughter of Zion] See ch. 1. 8.

the hill] For the city ſtood upon a knole, or riſing. See Jer. 17. 3.

V. 33. *Behold the Lord, the Lord of hoſts*, &c.] The paſſage in theſe two verſes, (which the Prophet begins with a remarkable note, requiring more ſedulous attention, and ſerious conſideration; Of which, ſee, ch. 3. 1.) is by divers diverſly expounded and applyed. Some expounding it all of the defeat given to the Aſſyrian; Some, of the havock made by his forces among the people of Judah: Others, the former part, ver. 33. of the one; and the latter, ver. 34. of the other. I ſhall follow the firſt, (though contrary to ſome of great note therein,) as moſt agreeable to the drift and tenour of the Prophets diſcourſe; who having before encouraged Gods people, thoſe of Jeruſalem eſpecially, againſt the dreadful expectation of the Aſſyrian Invaſion; and yet, after that, related his progreſs and proceedings from place to place with his potent Army; that affrighted and enforced to fly all before him, whitherſoever therewith he advanced: and his approaches in menacing manner with it to Jeruſalem; becauſe this might miniſter matter of much terrour, even to Jeruſalem it ſelf, and thoſe that ſhould reſort thither for ſuccour, he now, that they might not thereby be diſheartned, enformeth them in the next place, how the Lord would deal with him, and theſe his forces, wherewith he threatned Jeruſalem. He would take them down in an unexpected manner, and diſable him and them from doing ought further againſt it.

Behold] As if he had ſaid, Mark yet, and behold a ſtrange change. Ye have heard of a furious and forcible approach of an inſolent tyrant. Wait but a while, and ye ſhall ſee his pride pulled down; and his enterprize againſt you utterly fruſtrate.

the Lord, the Lord of hoſts] One mightier then he, as ver. 24, 26.

ſhall top the bough] Heb, word for word, *ſhall branch, or, bough, the branch*, or, *bough*: *to branch*, or, *bough*; for, *to cut*, or *lop off*, either, as *to root*, for, *to root out*, Job 31. 12. Pſal. 52. 5. See the like, ch. 22. 5. the one word ſignifies not ſo much to *prune* and *pare away ſprigs*, or the ſpray, or the lower waſhy branches next to the ground; as *to lop* and *fell* the bigger *boughs*, and great arms, or the loftieſt of them that bear the moſt fruit; which the word, from whence that here uſed (as ſpecially coined for this purpoſe, and no where elſe read) cometh, doth properly ſignifie, Ezek. 31. 5, 6. chap. 17. 6. and 27. 10. in regard whereof, the higheſt *cliffs* of rocks are by the ſame tearm deſigned, Judg. 15. 8, 11. chap. 2. 21. & 57. 5. the other word imports, not a *bare bough*, or *branch*; but a *brave bough*, or, *branch*: (for thence the word, *bravery*, chap. 3. 18.) *a bough, or branch*, adorned, adorned, and beautified with leaves, and fruit, Ezek. 17. 6. & 31. 5, 6, 8, 12, 13. put here collectively, *bough*, for *boughes*; as *tree*, for *trees*, ver. 19. So that, hereby is meant, that God would cut down the chief and principal, thoſe of greateſt ſtate and might, in Sennacheribs army: ſuch, as are likened to high boughs, and tall trees, ch. 2. 13. ver. 18. ch. 18. 5.

with terrour] Or, *with violence*. In moſt terrible manner, as the like word is uſed, ch. 8. 14. & 29. 20. For this word it ſelf is alſo without fellow; but comes of one, that ſignifies both to *force*, and to *fright*.

and the high ones of ſtature ſhall be *hewed down*] As Amos, 2. 9. the ſame in effect, reiterated in other terms; but with ſome amplification: as if he had ſaid, not the *boughs* only ſhall be *lopped*, but the *trees* alſo, even the talleſt of them, *felled*, his *Princes* whom he mated with Kings, ver. 8.

and the haughty ſhall be humbled] Thus ſhall Sennacheribs plumes be pluckt, and his pride pulled down; as was before threatned, ver. 12. See ch. 2. 11--17.

V. 34. *And he ſhall cut down the thickets of the forreſts*] Or, *forreſt*, rather, for ſo it is in the original; that is, the main body of his army. For might, and multitude, compared to a wood, or forreſt full of trees, as before, ver. 18. See alſo ch. 9. 18.

with iron] Or, as *with iron*. The note of ſimilitude to be ſupplyed: as ver. 26. that is, as with iron tools, axes, and hatchets, or the like, wherewith boughs are wont to be lopt, and trees feld. See Jer. 46. 22, 23.

and Lebanon ſhall fall] Hence ſome would infer, that this verſe at leaſt, muſt be underſtood, not of Sennacheribs Army; but of the ſtrength and glory of the Jewiſh people pulled down by him, becauſe Lebanon was one of the boundaries of their Countrey, Deut. 11. 24. Joſh. 1. 4. and is ſometime applyed to it and them, and more ſpecially, to Jeruſalem, Jer, 22. 6, 20, 23. Zach. 10. 10. & 11. 1. But to omit, that Jeruſalem, *fell* not by Sennacherib, being defeated of his purpoſe: Mount *Lebanon* abounding with goodly tall cedars, and other timber trees, and famous far and neer; for the ſame is commonly uſed to reſemble, as well other States, perſons, and people, as thoſe of the Jews; in compariſons taken from woods and forreſts eſpecially. Yea, the Aſſyrian king, in particular, is called *a Cedar of Lebanon*, Ezek. 31. 3. and *Carmel*, thought a Mount of Iſrael, is in this very argument applyed to him and his forces, ver. 18. *Lebanon* therefore, as the Jewiſh Rabbines well obſerve, is no other here then the Aſſyrian vaſt hoſt; for might and multitude, likened to that mountain, and the trees that it bore.

by a mighty one] As Pſal. 93. 4. or, *an excellent one*: as the word is rendred, Pſal. 8. 1, 9. & 76. 4. or, *a goodly one*; as Ezek. 17. 23. or, *a gallant one*, as chap. 33. 21. or, *a glorious one*, as in the ſame places that is, by an Angel, ch. 37. 36. ſo rather, (as moſt, both Jewiſh, and others agree) then as ſome; who, by *Lebanon*, underſtanding Sannacherib himſelf, who ſuſtained that army, as mount Lebanon did the trees, that grew on it, would by this great and *gallant* one, have meant his ſon and heir, that ſlew him, which ſeems not to agree with the ſtory, which tells us, that two of his ſons ſlew him, and a third of them ſucceeded him, ch. 37. 38. or, as Others, who by *Lebanon*, would underſtand the Temple at Jeruſalem, built with the Cedars of Lebanon, 1 King. 5. 10, 11. burnt down by Nebuchadnezzar, 2 King. 25. 9.

CHAP. XI.

Verſ. 1. AND *there ſhall come forth a rod out of the ſtem of Jeſſe*] Or, as Some. *For*, as Chap. 10. 17. whether way we read it, is not much material. The manner of this our Prophet is, as hath formerly bin obſerved, upon occaſion of particular deliverances, and reſtitutions, more remarkable then ordinary, related or foretold; to riſe higher and proceed further, even unto that more general deliverance of mankind, and ſpiritual reſtauration and enlargement of the Church, by the Meſſias at his coming; which is therefore not unfitly here annexed unto that, which he had in the cloſe of the former Chapter delivered, concerning the deliverance of Ieruſalem and the remainder of Iudah, by the defeat and fall of the Aſſyrian King and his forces; chap. 10. 27, 37, 38. a type of the ſpiritual enemies of the Church, utterly quelled by Chriſt, Col. 2. 15. Howbeit, it may well be conceived to be, not in way of bare conſecution, onely annexed, but by way of declaration alſo ſubjoyned to the former, as rendering a reaſon, why it was ſaid, that God would deliver and preſerve that people, *for the anointing*, chap. 10. 27. to wit, becauſe of the Meſſias, who was to come of that people, and that family, which God would therefore have preſerved. Some of the late Iewiſh Writers would draw all this to Ezekiah, wherein ſome of ours alſo go too far, yet not denying, but that Ezekiah is therein conſidered, as a type of the Meſſias, of whom alſo the moſt, even of the latter Jewiſh commenters, therein concuring with the ancient Talmudiſts; expound this place. And among theſe, ſome of them give this connexion of this paſſage with the former. Having there expounded, that *excellent*, or, *gallant one*, by whom Sennacheribs forces ſhould fall, to be Ezekiah; for whoſe purity, and piety wherein he *excelled*, being one of thoſe, whom the Pſalmiſt gives that title to, Pſ. 16. 3. & the Prophet, Jer. 30. 21. (in both which places, the ſame word is uſed,) God ſhould upon his prayer, give the enemy that defeat, and vouchſafe thoſe of Judah that deliverance: becauſe, ſay they, it might be further demanded, yea, but what ſhall become of thoſe of Iſrael, that the Aſſyrian carried captive unto Halath, and Habor, 2 King. 17. 6. to this Prophet here anſwers; that the Meſſias, when he comes, one of the ſame ſtock with Ezekiah, he ſhall gather them together, and bring them back again, and do more wonderful things for them, then ever was done for Ezekiah, alluding to the term of *wonderment*, uſed, ch. 9. 6. which they apply to Ezekiah. Thus they acknowledging, not Ezekiahs, but the Meſſias, to be here meant.

a rod] Or, *a twig*, ſuch as rods are made of. The word is no where elſe found, ſave here, and Prov. 14. 3. where a fooles tongue is termed, *a twig of pride*, wherewith he is twitting and twigging of others, or, for which by others, he comes to be twigged himſelf. Howſoever therefore, ſome following therein the Chaldee Paraphraſt, underſtand by it, a royall *ſcepter*, as another word ſeems to import, uſed of Chriſt, Gen.49.10, Pſal.45.6. Yet in this place to me, it ſeems to have reſpect rather to the meanneſs and weakneſs of Chriſts appearance in our humane nature, and the low condition, wherein here he lived, rather like to ſome tender and ſorry twig, then to a goodly bough, or a kingly Scepter, chap. 53.2.

the Stem of Jeſſe] Stem, or, *trunk*, or, *ſtump*. For the word ſignifies properly, the ſtump of a plant, tree, or ſhrub, left in the ground, when the main body of it is felled, or cut away, Job.14.7.8. chap. 40.24. like that in Nebuchadnezars dream, Dan.4.15,23. Whereupon, ſome ſuppoſe, that theſe words have reference to the lopping, and felling of the Jewiſh ſtate and people, by the Aſſyrian mentioned, as they ſuppoſe, chap.10.37.38. and ſo begin the chapter, with an adverſative; *But*, or, *Yet*. As implying, that notwithſtanding that State, compared to a goodly Cedar, were ſo impaired, and impoveriſhed, that it might juſtly be deemed, rather a ſorry ſtump, then a tree: yet from it, ſhould ſprout out a ſprig, that ſhould do ſtrange things. For the expoſition of the former paſſage, and the conexion of this with it, enough hath been already ſaid. But for the term here uſed, it is not denyed, but that the houſe of *David*, and the ſtrength, ſtate, and wealth of it, was much impaired in thoſe times, as well by the defection of the ten tribes, as the invaſion of theſe their brethren, by the Syrians, Aſſyrians, and others. Nor is it improbable, that the Prophet, had here an, eye thereunto. But withall it is moſt likely, that he principally reſpected the mean and lowe eſtate, that the family of David was to be brought unto, at the time of Chriſts birth, when Joſeph, his father in law, and Mary his Mother, both of the blood royal, and lineally deſcended from David, Matth.1.1,16 Luk.2.4,5.& 3.23,31. were the one a poor Carpenter, and the other of as mean a condition as he, Matth. 13. 55. Mar.6.3. Luk.4.22. So that the royal ſtem might then ſeem to be utterly withered, and in a manner cut clean away, in regard whereof he ſaith, not, *the ſtock of David*, but the *ſtump of Jeſſe*, a private man of no power or ſtate, nor of any great eſteem, 1 Sam.18. 18,23.&20.30,& 22.7. thereby to intimate from how mean a condition, in the eyes of fleſh and blood, the Meſſias, as man, ſhould take his firſt riſe, ch.53.2.

and a branch ſhall grow out of his roots] The ſame in effect (which in this Prophet is very frequent) with the former.

a branch] Or, *a ſprig*, or a *ſcion*. Such as they are wont to graff with, ch 60. 21. and Babel is compared to a rotten *ſprig*, or *ſpray*, ch.14. 19. The Meſſias indeed is termed *a branch*, Jer.23.5. & 33.15. Zach. 3.8. but it is another word that is there uſed. The word *ſprig*, ſeems better here to ſuit with the word *twig*, that went before, and in ſound comes ſomewhat near it, and they go yet further off, who with the Latine render it *a flower*. From the word here uſed, it is by many learned writers deemed, that the Evangeliſt ſaith, that Chriſt was to be called, not *a Nazarite*, ſuch as Sampſon was, though a type of Chriſt, Judg.13.7. Or, ſuch as thoſe, in the law, that cut not their hair, nor drank wine, nor touched any dead corpſe. For what is frivolouſly conceited of our Saviour, concerning the firſt, is fabulous, and groundleſs; and for the latter two, it is certain, that he did both drink wine, Matth.11. 19.& 26.9. and touch dead bodies, Matth.9.25. Luk.7.14. (beſides, that the word of *ſeparation*, whence that name comes, is written with a divers character from the word here uſed,) nor a *Nazarene*, which ſignifies one of *Nazareth*, or, *Natſareth*, the Town where he was brought up, Mar.14.65. &.16.6. Luk.4.34. which is ſuppoſed to have had his name, from the word here uſed, as a place, which being fit for fruit trees, had much planting of them about it. But a *Nazaree*, or a *Nazarae*, (for both readings are found, Act.2.22.& 3.6.) that is, as well the *ſpriggy* one, here propheſied of, as one of *Nazareths*, breed, or abode, Matth.2. 23.

ſhall grow[Or, *bud*, as it is rendered, Pſ.132.17. or *ſpring up*, as Pſ, 85.12. ch.44. 4.

out of his roots] Who theſe roots ſhould be expoſitors diſpute, and ſome run upwards and fetch in Abraham, Iſaack, and Jacob, with all Jeſſes Anceſtors. Others, run downward, and bring in David, and Nathan, with all Jeſſes Poſterity, *his ſons, and ſons ſons*, as the Chaldee yeilds it. For Ieſſe ſay they, was as the grain caſt into the ground, thoſe of his poſterity, were as the *roots*, or ſtrings of the root, that from the grain ſwelling in the ground ſprout out. The phraſe imports the very ſame, but with further emphaſis, that was before ſaid, the *ſtump*, there; is the *roots*, here; the *ſtump*, is ſome ſmall or ſhort part of the ſtem, or ſtock above ground, Dan.4.15. the *root* is that, that lyes under-ground, Job. 14.8. before Jeſſe. that is, his houſe or race, whence this twig was to ſhoot forth, was ſaid to be, as a *ſtump*, that is, left neer, but ſomewhat above the ground, when the main body of the tree is gone. Now it is likened to the *root* of a plant, or tree, ſo cut away that nothing of it is left to be ſeen above ground; ſo that the ſprig that ſprings from it, muſt needs riſe immediately from the root it ſelf, nothing appearing above ground from whence it might ſprout. So is Ezekiah ſaid to proceed from the *root* of Ahaz his father, whoſe *rod*, that is, power, had been utterly broken, ch.14, 29. Yea, ſo in a parallel place, where the ſame terms here uſed, are found, Dan. 11. 6,7. of the daughter of the Southern king, given in marriage to the Northern, it is ſaid, that *out of a ſprig from her roots, one ſhould ſtand up*; when, *neither ſhe ſhould retain any power, nor her husband ſtand; and both he that brought her, and he that begat her*, (or, as ſome, *whom ſhe begat*) and *he that ſupported her, ſhould all be given up*. Which place conduceth much to the clearing of this. See of the ſmall beginnings in ſhew of Chriſt and his kingdome, thoſe parables, Matth. 13.31, 32, 33. Mark 4.30, 31.

V.2 *And the Spirit of the Lord ſhall reſt upon him*] He proceeds here, to ſhew the tranſcendent excellencies, and endowments of this *rod*, or *ſprig*, that ſhould riſe, and ſpring up from ſo poor, and ſorry a ſtock, by means whereof he ſhould be enabled to effect and accompliſh, ſuch ſtrange, and unheard of atchievements as are hereafter mentioned.

The Spirit of the Lord] The Holy Ghoſt, which proceedeth from God the Father, Joh. 15. 26, and which over-ſhadowed the Virgin in the conception of our Saviour, Luk.1.35. though ſome underſtand by the *Spirit* here, God the *Father*, who is a *Spirit* alſo, Joh.4.24. and is ſaid to dwell in Chriſt, Joh.14.10. Some, again, the Son, the Second Perſon, called his *Eternall Spirit*, Heb. 9. 14. 1 Pet. 3.18. 19. But that which was given in the firſt place, ſeems moſt probable; becauſe the three Perſons are here diſtinctly propounded, as alſo, Pſal.45.6, 7. chap.61.1. and as diſtinctly appeared at his baptiſm; the Father in the *cloud*: the Son, in the *river*: the Holy-Ghoſt in the *Dove*, Matth.3.16,17.

ſhall reſt upon him] Not *come upon* him *only*, as it did upon his Mother, in the conceiving of him, Luk.1.35. nor *be upon* him only, ch.61.1. but *reſt*, and abide with him; take up in a more ſpecial, yea ſingular manner, its perpetual and never interrupted, or eclipſed reſidence with him, and in him, typified by the Holy Ghoſt *deſcending in the likeneſs of a dove*, at the time of his baptiſm, *and reſting upon him*, Matth.3.16. the ſign given John, who baptiſed him, whereby to know him, Joh. 1.32, 33. Somewhat the like phraſe is uſed; where it is ſaid, that *the Spirit of Elias reſted upon Elizeus*, 2 King. 2.15. as alſo of thoſe elders, concerning whom God told Moſes, that he would take of the Spirit that was upon him, and put it upon them, it is ſaid, that when he ſo did, the *Spirit reſted upon them, and when it reſted upon them, they did inceſſantly propheſy*, Num. 11.17, 25,26. yet not on them, or in them, ſo as on Chriſt, not *corporally*, in the Apoſtles ſenſe, as in him, Col.2.9. not *fully* as in him, Col. 1.19. but partially; *I will take of it*, ſaith God, not, *inceſſantly*, and *inſeparably*, as in him. For though they propheſied inceſſantly, while the Spirit reſted upon them, yet it appears not, that, that prophetical Spirit was alwaies ſo with them; for then ſhould they have done nothing but propheſied; whereas they were ſent apart for other imployments, Num.11.17.

The Spirit of, &c.] The Prophet having ſaid in generall that the Spirit of God ſhould reſt on him, goes on, to recite ſome heads of thoſe particular endowments, wherewith the Meſſias, in his humane nature, ſhould be ſuperabundantly furniſhed, above all creatures, men or Angels, not for his own private uſe, or honour alone; but for the managing of his ſpiritual kingdom, and the ſufficient ſupply with the like graces, and endowments, according to their neceſſary employments, and due proportions of all thoſe, that had intereſt in him, and dependance upon him. Joh. 1.14,16.& 3.34.& 4.14.& 7.38,39. Act.2.33. Eph.4.13,15,16. Col.1.19,& 2.3.9,19. for the *Spirit* is put, ſometime, for the *Holy Ghoſt* it ſelf, the third perſon in the Trinity, Joh.3.8. 1 Cor.12.4,6,8. Rev.22.17. and ſo it is to be underſtood, in the former branch. Sometime, for the graces and ſpiritual endowments, that are given by the Spirit, either ordinary, or extraordinary, Joh.7.39. Which place, would being compared with Acts, 19.2. help to clear that place, almoſt generally, much miſtaken; as if the perſons there ſpoken of, were wholly ignorant of the being of the Holy-Ghoſt; whereas the Apoſtles queſtion, was of ſome extraordinary gifts of it; and their anſwer ſuitable to his demand. So Rom.8.23. 2 Cor.1.22. 1 The.4.8.& 5.19. with 2 Tim.1.6. And ſo is it to to be taken in this latter branch, for the graces of the Spirit. And the word *Spirit*, is prefixed, and repeated again, and again, before theſe endowments, to intimate, that Chriſt, ſhould not have theſe, or the like parts, and gifts, as men commonly have them; either as natural, or acquiſite faculties, enabling them to the performance of natural offices, and the managing of worldly affairs; but that they ſhould be in him, of a far more ſublime, a ſpirituall, celeſtial, and divine nature, as proceeding from the Spirit of God, dwelling in him. Col.2.9. Jam.3.17. 2 Pet.1.4. Howbeit, ſome take the *Spirit*, in this branch, alſo, as in the former, for the Holy Ghoſt it ſelf, expounding the words thus, *The Spirit of wiſedome*, &c. that is, The Spirit that worketh in mens hearts, theſe graces; and that ſhould conferr them, in a ſingular manner upon him: which yet in effect will come home to that, which was before ſaid, for the ſubſtance of the matter here intended. Spirituall endowments here mentioned, are ſix in number; howſoever our popiſh writers, following the old verſion, that without due regard, jumbles ſome paſſages together here; and ſwerve, both from the terms in the original, and the tenour of the context, make ſeven of them, to anſwer the number of the ſeven Spirits, mentioned by John. Rev.1.4.& 4.5. But the text mentions but ſix: and the addition of a ſeventh in the Apocalips, ſay ſome, was to intimate a larger meaſure of the Spirit, exhibited in the times of the new teſtament, then of the old. But neither was it the Prophets purpoſe, to relate all the endowments of Chriſt, or graces of the ſpirit; which no tongue, or pen can do: and divers of them, as his humility, meekneſs, compaſſion, patience, &c. are not here expreſſed: nor need we in the number, to ſeek for any myſtery; wherein wanton wits, to ſport themſelves are too prone. Suffice us it may, that by thoſe here mentioned, is intended an abſolute all-ſufficiency, to be found in Chriſt, needful for the conſummating of the work of his Mediatourſhip; and the procuring of the eternall happineſs of all his. See Rev. 3. 1.

of wiſedome and underſtanding] This is the firſt pair of thoſe Spirituall endowments: and thoſe two are here diſtinguiſhed: as alſo Deut. 4. 6, Prov. 2. 6. & 4. 5. & 7. 4. But how to be limited in their diſtinct notions, is not eaſie to determine. Some would have the former ſuch a gift, as fits one to be a teacher. 1 Cor. 12. 8. The latter ſuch a gift. as fits one to be a learner; able to underſtand that, that is delivered by the teacher. Mat. 24. 15. 2 Tim. 2. 7. Others by *wiſedome* underſtand, skill, in divine matters; by *underſtanding*, prudence in politick affairs. Others diſtinguiſh them, as antecedent, and conſequent; making *wiſedome* the gift, of illumination, Eph. 1. 18 Heb. 6. 4. & 10. 32. and *underſtanding*, the apprehending, and judging of things aright, by help of that light. Rom. 2. 18. 1 Cor. 2. 14, 15, And this I take to be moſt probable; though ſome ſuppoſe, the one to be adjoyned to the other, by way of expoſition onely. Many other diſtinctions of them, the Schoolmen deliver: but ſuch, as divers of them groundleſs; and moſt ſuch, as do not ſo well fit this place: nor is it neceſſary to over-clog this work with. Theſe two, God promiſed to beſtow upon Solomon, as two endowments moſt needful for the government of his people. 1 King. 3. 12. And theſe therefore are in a far larger manner conferred upon him who was far greater then Solomon, Mat. 12. 42. and of whoſe kingdom, Solomons was but a ſhadow, Pſal. 45. 6. Heb. 1. 8.

the ſpirit of counſel, and might] This is the ſecond pair of endowments, and contains two vertues, very requiſite to the managing of a State, ch. 36. 5. to wit, *counſel*, and *courage*. Where again by *Counſel*, ſome underſtand ability to adviſe, and direct others, by *courage*, and ability, to execute advice given by others: as if they belonged to ſeveral perſons, or ſubjects. But by *Counſel*, I conceive be meant that faculty, whereby a man is enabled to manage his affairs to the beſt advantage, and to find out an iſſue in matters intricate and perplexed, Prov. 20. 18. & 24. 6. Luk. 14. 31. By *courage*, (for ſo I would rather render it) that vertue, whereby a man is enabled, reſolutly to undertake, and undantedly to go through with, whatſoever his place, or office neceſſarily requires of him, ſeem it neuer ſo hazardous, 1 Sam. 14. 6, 13. & 17. 32. 2 Sam. 23. 16. Neh. 6. 11. Eſth. 4. 16. Pſal. 18. 32. And theſe two proportionably mixt together, make an excellent compoſure.

the Spirit of knowledg, and of the fear of the Lord] The third pair of ſpiritual endowments found in Chriſt; which Some again would ſo diſtinguiſh, as the one befitting a teacher, as importing skil, in interpretation of Scripture, Mal. 2. 8. Luk. 11. 52. The other belonging to a learner Deut. 17. 19. Pſal. 25. 14. & 34. 11. But that diſtinction ſuites not ſo well with this place, where the Meſſias is propounded; not ſo much, as a Teacher, and much leſs, as a learner; But as a mighty Prince, able diſcreetly and righteouſly, to manage a large dominion, and to over-reach, and overpower all the enemies thereof.

knowledg] How to diſtinguiſh this from the two firſt, many much trouble themſelves, and ſo croſs one another, that it is hard to find any two that concur; too tedious it would be to relate their diſſenting judgments. To leave them therefore to their jarring debates; the rather, becauſe the words are in Scripture oft promiſcuouſly uſed. By *knowledg*, we may well here underſtand the power of diſcerning the true nature of things, even the moſt hidden, and abſtruſe, as the ſecreteſt thoughts, and motions of mens hearts. 1 King. 8. 39. Prov. 15. 11. Jer. 17. 9, 10. Act. 1. 24. & 15. 9. 1 Joh. 3. 20. that which is in ſpeciall manner attributed to Chriſt, Matth. 9. 4 Luk. 11. 17. Joh. 21. 17. Heb. 4. 12, 13. Rev. 2. 23.

and of the fear of the Lord] That which Solomon makes after David his father, Pſal. 111. 10. the *prime* part, if not, the *principal* piece of *wiſdome*, Prov. 1. 7 & 9. 10. and Job before them both, *wiſdome* it ſelf, Job. 28. 28. But much doubt is made, how any *fear of God* ſhould be in Chriſt; unto whom yet, ſome ſuch things ſeems to be attributed, Heb. 5. 7. And if we ſhall conſider, that there is not only a fear of wrath, which even the worſt may have. Jam, 2. 19. and a fear of ſinning, which even the beſt muſt have, while they live here, Eccleſ. 9. 2, Prov. 28. 13. but a fear of honour and reverence alſo, that accompanies and ſeaſons all ſervice of God, Pſal. 2. 11. & 5. 7. Heb. 12. 28. ſuch as even the bleſſed Saints and Angels, retain ſtill in heaven, we need not doubt, but that Chriſt, who adored God, as he was man, Joh 4. 22. though, he were adored, and that by the Angels themſelves, as he was God, Heb, 1. 6. did bear a reverent affection unto his Father whom he worſhipped, Matth. 11. 25. Joh. 11. 41. & 17. 1, 2. and whoſe ſervant, alſo, he is ſaid to be chap. 42. 1. and. 53. 11.

V. 3. *And ſhall*, &c.] Before, were the excellent endowments of Chriſt; now followes the employment and exerciſe of theſe his parts and endowments, in the adminiſtration of his Royal power and place.

ſhall make him of quick underſtanding in the fear of the Lord] Heb. *he ſhall ſent*, or, *ſmell*; or, *it ſhall make him ſent*, or, *ſmell, in the fear the Lord*. This, ſome, following the former verſion, underſtand of the Party ſpoken of, on whom the Spirit doth thus reſt; he ſhall ſent, or ſmell, or breath of nothing, but what is pious, and religious. He ſhall ſend out ſuch a ſweet ſent in all his courſes, as ſhall ſavour of that precious ſpiritual oyl of piety, and godlineſs, wherewith he was ſo abundantly anointed, Pſal. 45. 7. ſee Cant. 1. 2. See ſomewhat alſo the like of Jacob, Gen. 17. 27. Of Gods people in general, Hoſ. 14. 6. and of the Apoſtles, more eſpecially, 2 Cor. 2. 14, 15. but they, ſo from Chriſt, through Chriſt, and the Goſpel of Chriſt, and the knowledg of Chriſt, which they bare about with them, 2 Cor. 4. 6, 7. nor do ſome of thoſe, that admit the latter verſion, depart much from this ſenſe, to wit, that the Spirit reſting upon him, ſhould make him to fill all places where he comes, as the Apoſtle ſpeaks of himſelf, and his aſſociates, with ſuch a ſweet ſavour, as the ſent of the ointment, poured upon his head, filled the whole houſe with, where he then was, Matth. 26. 7. Joh. 12. 3. But others, rather of thoſe, that take the latter way, underſtand it of ſharpneſſe of judgment: the forementioned Spirit, ſhall make him *of quick underſtanding*, or, *judgment*; not in worldly affairs, Luk. 12. 14. things far beneath his cogniſance, Joh. 18. 36. but either in matters of piety and godlineſs, in diſcerning of thoſe things, that are agreeable thereunto, and that diſagree from the ſame; whatſoever ſhew they may bear with them, or gloſs may be ſet on them, Rom. 2. 18. Phil. 1. 9. 10. Col. 2. 8, 23. or, in judging of mens perſons and inward diſpoſitions, whether they have the power of piety within them, 2 Tim. 3. 5. whether their hearts be ſincere, and upright, or no, Joh. 1. 47. and to diſcover the hypocriſy of hollow hearted perſons, through all thoſe masks and ſemblances, vails and pretences, under which they ſhroud, and wherewith they ſtrive to cover and conceal their unſoundneſs, Matth. 22. 18. & 23. 25, 27, 28. Luk. 16. 15. Joh. 2. 23, 25. & 6. 26, 70. It is a metaphor taken from the ſenſe of *ſmelling*, which, ſaith one of the Jewiſh Doctors upon the place, is ſurer and leſs ſubject to deceit and miſtake, where it is quick and vigorous, then, either the hearing, or the ſight. And it is, as if the Prophet had ſaid, he ſhall be ſo quick of ſent, in diſcrying things of this nature, that he will ſmell out an hypocrite, though he neither ſee his face, or hear his voyce: or, though his face promiſe, or his voyce proteſt the contrary, Matth. 6. 16. & 7. 21, 22, 23. And this expoſition, the words following confirm.

in the fear of the Lord] This term is uſed in Scripture, Sometime for that reverent diſpoſition that man bears unto God, either as his Soveraign Lord and Maſter, or as his Father in Chriſt. 1 King. 18. 3, 12. Neh. 7. 2. ſometime, for the ſervice and worſhip of God, 2 King. 17, 25, 28, 32, 33, 34, 41. becauſe it ought to proceed from it, and be ſeaſoned with it, Heb. 12. 38. Sometime, for all pious and religious affection towards God in generall, Pſal. 19. 9. Jer. 32. 40. and ſo it is taken here; though I accord not with thoſe, who would have *the fear of the Lord*, here mentioned, to comprehend, Synechdochially, all the endowments before named; rendering the words, his *ſenting*, or, *ſmelling*, ſhall be *joyned with the fear of the Lord*; the laſt of thoſe graces, and conſequently, (becauſe they hang all on one ſtring, and are links all of one chain) with the reſt alſo of them: and the meaning to be, that he ſhould not judg of things, ſlightly, and weakly, as the manner of men is; but wiſely, underſtandingly, adviſedly, reſolutly, knowingly, religiouſly. Which, though all true, yet ſtuffs too much into the text; becauſe more by much, then the word it ſelf, ſimply, and ſingly conſidered imports.

and he ſhall not judg after the ſight of his eyes] Or, *So that he ſhall not*, &c. as ch. 10. 19. for this is added, as an effect of his ſagacity and expertneſs, in judging aright of matters, or perſons preſented unto him, to be decided, or tryed by him, that it may keep him free in matter of judicature, from being either deluded with fair ſhews, and out-ſides; or miſled by colourable, but falſe, reports.

after the ſight of his eyes] Not with reſpect of mens perſons, 2 Chr. 19. 7. Rom, 2. 11. wherein men, many times are faulty, Pſal. 82. 2. Jam. 2. 1. 2. Chriſt is far from it, Job 34. 19. Matth. 22. 16. ver. 4. nor according to outward ſhews and appearances, as men are wont oft to do, Joh. 7. 24. 2 Cor. 10. 7. becauſe they cannot pierce into mens hearts, or diſcern their ſecret intentions, and hidden diſpoſitions, 1 Cor. 2. 11. as Chriſt being God and man, thus furniſhed, can do, and doth, 1 Sam. 16. 7. whom no glittering outſide, or goodly ſemblance, can deceive, Jer. 17. 9. 10. Gal. 6. 7.

neither reprove after the hearing of his ears] As he ſhall not, in regard of externall ſhews, and apperances, acquit, or approve any, who is in truth, faulty, or inwardly unſound: ſo he ſhall not upon any flying report, or forged ſuggeſtion, proceed to the cenſuring, or miſdeeming of any, (as men, even the beſt, now and then do, 1 Sam. 24. 9. 10. 2 Sam. 16. 3, 4. & 19. 24--27.) who is not faulty, but free from that, wherewith he is charged, Job. 1. 8--12. & 2. 3--6. Pſal. 7. 8--10. & 13. 15, 16. & 23. 10. He ſhall not heed, or regard any reports from others, either for men, or againſt men, (which them are, of neceſſity, compelled to do, becauſe they cannot come to the notice of things, otherwiſe: and by reaſon thereof, being through untrue depoſitions, miſinformed, do by meer miſtake, therefore, many times, accordingly paſs wrong judgment) but ſhall alwaies proceed upon certain knowledg of his own, in whatſoever doom and ſentence he ſhall paſs upon any, Gen. 18. 21. Joh. 2. 23, 25. in the judgment by God the Father, commited unto him. Joh. 5. 22, 27. Act. 17. 31. Rom. 2. 17. & 14. 10, 12. 1 Cor. 4. 5. 2 Cor. 5. 10. 2 Tim. 4. 1, 1 Pet. 4. 5.

V. 4. *But*] Heb. *And*, as ch. 7. 12.

with righteouſneſſe]Heb.*in righteouſneſſe*;as Pſal.96.13.&98.9.that is,juſtly,uprightly.

judg the poor]That is, *judg for* them; give ſentence in their behalf,and conſequently, execut juſtice for them:as Pſal.78.& 26.1. ch.1.17.He ſhall miniſter juſtice uprightly,equally, impartially, as well to poor,as to rich,Pſal.72. 2,4.

and reprove with equity for the meek of the earth] The ſame thing in effect;that was ſpoken before;but with ſome litle further explication:for inſtead of *judge*,here is,*reprove*, or *debate*, for the word will admit either,if *debate*;it is *to plead* for them:as Job.13. 15.If *reprove*; it is to *rebuke* for them,by word,Pſal.105. 14.or to *puniſh* for them, by execution of judgment,Pſal.94. 10. thoſe that wrong,or oppreſs them,Pſal.72.4.for *juſtice*,he puts *equity*,or *eavenneſſe*,the ſame, ſee Pſal.45.6.& 67.4.a term taken from thoſe, that cut out a thing, in dividing it,to an hair,as we ſay,or,a thread:for the *poor*,it is here the *meek* of the *earth*,or *land*, alluding to that peculiar place, wherein Gods people did then moſt abide.So Zeph.2.3.to *poor*, he adds *meek*, partly,to note the qualification of ſuch poor, as Chriſt undertakes to protect:(for,all *poor*,are not *meek*,no more then all *poor* in ſtate,*poor alſo in ſpirit*,Matth.5.3.with Luk.6.20.)and partly, becauſe where poverty and *meekneſſe* meet, ill-minded men are uſually the more prone to abuſe, and wrong ſuch, while they obſerve them content quietly to bear and paſs by thoſe abuſes and wrongs,that others will not ſo eaſily put up. Howbeit,there want not thoſe of note, that expound this branch,not of Chriſts dealing for ſuch;but of his dealing with them:and they render the words thus;*and he will reprove*, or,*correct*,(as the word ſomtime imports,Pſal.6.1.&38.1.)*in uprightneſſe*,or *in eavenneſſe*,(that is,*uprightly,eavenly*,)*the meek of the earth*, that is,as they conceive it,he will carry an eaven hand,betwen the one,and the other, not ſparing either, when they do a miſs, nor bearing out either in what they are faulty;as God himſelf gives in charge,Exod.23.2,3.or,he will carry a diſcreet,and moderate hand, in rebuking, or chaſtiſing the meek,and lowly;ſo as though to correct, and reclaim them, yet, not to diſhearten; much leſs deſtroy them,ch.27.7--9.& 48.9,10,Ier.30. 11. But I adhere rather to the former,See ch. 2.4.

and he ſhall ſmite the earth with the rod of his mouth]This ſome alſo underſtand of Chriſts dealing with both ſorts,good and bad, or elect and refuſe; but in a different manner, by the power and Scepter of his word,ſubduing,and bringing in and under,the one unto a voluntary obedience,and ſubmiſſion to his Will, Pſal.110.2,3. and by the ſame word again, ſmiting the obſtinate and refractary ones in their ſouls and conſciences, and thereby, ſealing them up, as it were,to condemnation and deſtruction, Joh.12. 48. For the word of God is double edged,Heb. 4 12. Rev.1. 16. as a *ſacrificing knife*, unto thoſe that are corrected and converted by it, Rom.15. 16, 18. 1 Cor. 5. 5. 1 Pet. 4. 6. ſo a *ſlaughtering knife* unto thoſe that ſtand out againſt it, Rev. 2. 12.16. as a Savour of life, by their converſion unto ſalvation,to the one; ſo a ſavour of death, unto their confuſion,in their condemnation,and everlaſting deſtruction, to the other,2 Cor. 2. 16.But I conceive it rather with others,as well Jews as Chriſtians,to be underſtood only of his dealing with the wicked,called here,*the earth*, becauſe earthly minded, Phil.3.20. and having their portion only here upon earth,Matth.6. 20 21.Luk.12.21.& 16.25.Iam.5. 5.And they are thoſe, that poſſeſs the greateſt part of the earth; being in moſt places, the moſt in number,in regard whereof,alſo,they are called the *world*, Joh.16. 19.& 17.9.25.1 Joh. 5. 19. and *the men of this world*, Pſal.17.14. Theſe it is ſaid,that Chriſt *ſmites*, that is, executs judgment upon them,in the behalf of his poor ſervants, whom they oppoſe and oppreſs:for the effecting whereof, he needs no other weapon,then *the rod of his mouth*. that is,a word of his mouth; that powerful word of his,whereby,as he created all things, Gen.1.3. Pſal.33.6.Joh.1 3. Heb.11.3.and upholds all things, Pſal.148.5,6. Heb.1. 2.3. So is he able to bring all to nothing again, Pſal.104.29,30.his word being his will,and his will his work, Pſal.115.3.& 135.6. Dan. 4.35. This,I ſuppoſe to be the genuine ſenſe of this clauſe, which requirs therefore,to be brought in with an adverſative, *But*, as denoting a paſſage from Chriſts interpoſing for the one;to his proceedings againſt the other.

and with the breath of his lips ſhall he ſlay the wicked]The ſame thing,in other terms,more emphatically repeated, *The earth*,there is *the wicked*,here: (the word ſingular, but taken collectively,as ch. 3.11.)though, by *the wicked*, ſome would underſtand *that wicked one*,the divel.1 Ioh. 3. 10, 12. the god and head of all wicked ones, Joh.8.44.& 12.31.& 14.30.2 Cor.4.4. Eph. 2.2.& 6 12. But the term ſeems here more general;theſe he is ſaid *to ſmite* there;which though it imply no leſs,as 1 Sam.25.38.2 Sam.5.6. yet is it more fully and expreſly ſaid here,*he will ſlay*,that which he doth oftimes with ſome of them by inflicting of exemplary judgments upon them,Dan.7.10.11,13,14.Rev.6.15--17.and will do with the whole body of them,at the laſt day, Luk.19. 27.2.Theſſ.1.8. And laſtly,what was before ſaid to be done, *with the rod of his mouth*.is now ſaid,to be effected *by the breath of his lips*; both which ſome refert to that dreadful doom to be paſt upon all wicked ones at the laſt day,Matth.25. 41. but it ſeems rather, to imply the ſame with the former.*that* Chriſt ſhall not need multitudes of men and ſtore of ammunition, to bring down,and confound the enemies,of himſelf, and his people : he can do it of himſelf , with one word of his mouth, as John 18. 6. yea without any word ſpoken,with a blaſt of his breath, or *the breath of his lips*; the leaſt motion that may be,they are both joyned together,alſo.Pſal.33.10. as in creating, there; ſo in deſtroying here, See Job. 4. 9. and 15.30.chap. 59. 19. Zach.4. 6.7.2 Theſſ. 2. 8. Rev,19.14,15.

V.5. *And righteouſneſſe ſhall be the girdle of his loynes;and faithfulneſſe the girdle of his reines*]Or, *righteouſneſs alſo*, &c.as chap.8. 5.8.or,as ſome,*for righteouſneſs ſhall be*,&c.as chap.8.21. Thoſe that expound this whole prophecy of Ezekiah,(as we have formerly obſerved,that ſome both Jews and others, do)underſtand hereby *righteouſneſs*; and *faithfulneſs*, perſons ſo qualified, men *righteous* and *faithful*,(the like whereunto, See on ch.41.2.)and the meaning they ſuppoſe to be,that Ezekiah would have many righteous and faithful ones, conſtantly about him;and would not be attended by any, but ſuch; therein following the example of David, his predeceſſour, and progenitour,Pſal.101.3,7.& 119.63,79, 115.& 142.7. To which purpoſe alſo,ſome others, who underſtand it of Chriſt, yet give the ſame ſenſe,that Chriſt will have his holy and faithful ones, alwaies about him;and be himſelf alſo ever in the midest of them,to protect and ſupport them,Pſal.46.5.Zach.2.5.Matth.18.20.& 28.20.Joh,12. 26.& 17.24.Rev.14.4. & 17. 14.&19.14. But the words ſeem rather to be taken,for the vertues,or endowments of Chriſt himſelf,as they ſimply ſound without trope or figure. For the better underſtanding whereof , we are to conſider,that a *belt* or *girdle*,is ſometime an enſign of honour,Job.12.18. Rev.1.13. Sometime,an emblem of power,chap.22.21.& 45.5.Pſal.18.32. & 93.1. Sometime, a note of preparation to fight,1 King. 20.11. Sometime, of readineſs for any affair or employment,journey,or handy work,1 King. 18.46.Ier.1.17.Luk.12.35.Eph.6.14.1 Pet.1.13.Of Chriſt therefore it is ſaid,that *righteouſneſs*, and *faithfulneſs*, ſhall be the *girdle* that he is girt with;to ſignifie, that he ſhall not need ſuch external ornaments,as worldly Potentates are wont to wear;his gracious and honourable endowments,ſhall be ſufficient to make him conſpicuous and glorious : and from theſe, ſhall he be furniſhed, and enabled ſufficiently for the execution of his office; nor ſhall he be idle and ſlothful,or looſe and diſſolute,(as earthly Kings,and Princes oft are, Eccleſ.10.16.19.)but induſtrious in his place,and alwayes ready for employment,in execution of juſtice, in the behalf of his people;and in faithful diſcharge in a conſtant courſe of whatſoever is neceſſary, for the procurement of their good. Theſe are his *girdle*. Theſe he counts, as his honour. Theſe ſtick as cloſe to him, as his girdle doth to ones body; and this *girdle* he never puts off,or layeth down See Pſal, 106. 19.Ier.13.11. The verſe conſiſts of two branches, where the ſame notion, is in other terms, redoubled, as one of the Rabbines well obſerves. What is called *righteouſneſs*, in the former branch;is termed *faithfulneſs*, in the latter;*faithfulneſs*, being indeed a part of *righteouſneſs*,1 Joh.1.9.(See of Chriſt,Rev.2.24.& 19.11.)though here ſome would have it to ſignifie rather *firmneſs*, then *faithfulneſs*; and to note the perpetuity and conſtancy of the former, as Exod. 17.12. for they ſeem to me too wide,that would have the one meant of Chriſt *righteouſneſs*, whether imputed,or imparted to his,1 Cor,1:30.and the other of *faith*.whereby they apprehend him,and it 2 Cor.13.5.Eph.3.17.and for the other two words, that are rendered *loynes* and *reins*, though they be ſeveral terms in the originall,yet they note both the ſame things, nor doth the latter word ſignifie *reins*,there is another word or two for them, Exod. 29.13.Lev.3 4.Deut.32.14. Pſal.7.9.& 51.6.)but *loynes*, as well as the former,and is commonly ſo rendered; and that in this very argument.Job.38.3.& 40.7.chap.5.27.& 32. 11. Jer.30.6.and would not therefore have been altered here, unleſs for ſome other word of the ſame ſignification.

V.6. *The wolf alſo,ſhall dwel with the lamb*] Heb.*And the wolf*, &c.as ch.8.5.but ſome render it here, *wherefore*,as alſo,v.3.I ſhould rather yield it,*Then*,as Exod.7. 9. ch.8.3. Here is layd down the ſtrange effect,that this powerful Government of Chriſt ſhould have upon the ſoules of thoſe,who by the miniſtery of the word ſhall be ſubdued unto him, and become loyal ſubiects of his Spiritual kingdom;they ſhall through the efficacy thereof be ſo inwardly changed, that they ſhall ſeem new creatures, transformed out of beaſts into men,Rom.12.2.2 Cor.3.18.& 5.17. Gal.6.15.Eph.4.22.23. This is ſet forth by an allegorical illuſtration, wherein it is ſayd; that ſuch beaſts;and other creatures,as are naturally ravenous,and harmful, as bears,and wolves,adders,and vipers,and the like, ſhould now quietly,and harmleſly keep, and converſ, with mankind,and with cattel, whom they were wont to prey upon,and do much miſchief to before; thereby implying,that ſuch perſons,as had formerly been of a fierce; ſavage,unteachable,and untractable diſpoſition like to ſuch forementioned creatures, ſhould then become mild and gentle, tame and harmleſs, tractable and teachable; laying down that their former brutiſh,fierce,forward,and untoward diſpoſition : and that therefore there ſhould be abundance of peace,conſequently,and ſafety, without fear of ſpoyl and rapine,by one from another,in the kingdom of Chriſt.See ch.2.4.

the wolf dwell with the lamb]That is,*abide,ſtay*,as a ſtranger with his hoſt : (So the word properly ſignifies, Judg. 17. 7, 9,10.)in peaceable and friendly manner ; without doing any harm to them whom he had wont to worry,Matth. 10.16,17.See chap.6,5.25.

and the leopar ſhall lye down with the kid] They ſhall lodg quietly together, without fear of harm from the one to the other. Of the term *Leopard* See on Jer.13.23.

and the calf, and the young lion, and the fatling together]No wealth, or weakneſs, ſhall tempt them, to attempt ought one againſt another Some of the Jewiſh writers ſuppoſe an alluſion herein, to the ſtate of the creatures in Noahs Ark; wherein being ſhut up, they kept all quietly together, durcing the whole time of the deluge; and it may well be admitted, that the Prophet ſo doth. But that which they add, that it ſhal be ſo again, in the dayes of the Meſſias; that all the creatures ſhall then do the like again, is a meer fable, and fiction of their own adle brains.

and a little child ſhall lead them]Heb, *leading them*, or, *their leader*, which ſome have underſtood of Chriſt, who is called *a child*, Luk.2.12.16.Act.4.27.and was ſmall, and abject in mens eyes; as David a type of him, ſaith of himſelf, Pſal.119. 141.But the meaning is plain, that thoſe unruly and ravening creatures, ſhould be ſo tame, that they ſhould not need ſome ſtout and ſtrong fellow, for a ſhepherd, to tend the one, and to defend them againſt the force and violence of the other; ſuch an one as Sampſon, or David, or one of his worthies, that were able to over-maſter, a bear, or a lion, Judg, 14.5,6.1 Sam. 17.35.36.2 Sam.23.20.Any *child*, though never ſo ſmall would ſerve to tend them and to lead them out to paſture, and home again; and not them alone; but thoſe other creatures alſo, where they were mixt with them, implying how, not harmleſs only, but tractable, men ſhould be; and how meek, content to be directed and conducted, even by the meaneſt, that were able aright to inform them of ought, that might be uſeful for them to know, or concerned them to practiſe; and to follow their advice and direction therein. See the example of Apollos, Act.18.24--26.

V.7. *And the cow, and the bear ſhall feed; their young ones ſhall lye down together*]Or, *The cow alſo, and the bear ſhall feed* together(ſupplyed from v. 6. or from the next branch either)and *their young ones* (Heb, *their children*, as Job. 38. 41.)*ſhall lye together*; they ſhall not only feed, but breed together; nor ſhall the regard of their young ones prevail with them, as uſually doth with ſuch creaturs, to make them rauenous the rather.

and the lion ſhall eat ſtraw like the ox] It is an alluſion, ſay ſome of the Rabbins, to the ſtate of Creation; and the harmleſs food, that the creatures then contented themſelves with, feeding only on ſuch food as the earth affordeth them, either herbs, and graſs on the ground, or, what the ſhrubs and trees yielded, Gen.1.29.30. and not preying upon any other living thing, that is, creature endued with ſenſitive life: for had they ſo done, ſay they, at the firſt, there being but one pair of each made, (which, yet cannot be proved,)a male, and a female, the whole Creation had ſoon been deſtroyed. I will not enter into the diſcuſſion of this difficult queſtion, requiring larger diſcourſe, then the nature of the preſent work will permit, eſpecially, being but a by-matter. See ch. 65.25. Some expound it, that great and mighty men, ſhould be content to be fed with the ſame food of the word and ſacraments, that the pooreſt and meaneſt feed on, 1 Cor.10.3,4.& 12.13. Gal.3.27,28.But to ſuch niceties we need not deſcend; an harmleſs courſe of life is intimated, and that is enough.

V.8. *And the ſucking child ſhall play upon the hole of the aſp, and the weaned child ſhall put his hand upon the cockatrices den*]or, *The ſucking child, alſo, ſhall ſport himſelf, over the hole of the aſp*;(a kind of ſerpent, noted for cruelty, Deut.32.33.poyſon-ful, Job.20.14,16. and untameable.Pſal.59.5.)*Yea, the child newly weaned*(as chap.23.9.able now to go abroad)*ſhall thruſt his hand*, out of a childiſh curioſity, to feel what is there)*into the cave* or, *hole*(for the word is of the ſame ſenſe with the former, and the Rabbine obſerves, that ſuch ſerpents holes, in thoſe parts, are oftimes ſo wide, that a little childs hand may eaſily enter into them)*of the baſilisk* without hazard to the one, or hurt to the other Of this latter kind of ſerpent, See Prov.13.32.chap.14.29.& 9.5.Jer.8.17. Some expound it, that the great ones ſhall not oppreſs the mean ones, but great ones, ſhould rather be lions, wolves, and bears, Prov,28.15.Pſal.7.2.&11.9. Dan. 7.5.Zeph.3.3.If ſuch particular application were neceſſary, I would rather ſay, the meaning were the ſubtile ſhould not circumvent the ſimple. For ſerpents, are of note, rather for ſubtilty, for ſlight, rather then for might, Gen . 3.1.Matth.10.16. And for thoſe, that would have *devils* meant here; becauſe of the terms given him in Scripture, 1 Pet.5.8 .Rev.12.3,9.ſtray a great deal further, from the intendment of the text. The thing intended, ſeems to be, that men who were formerly maliciouſly minded, & prone to do miſchief unto others, ſhould now be of an innocent and harmleſs diſpoſition; no fear ſhould be of hurt, from them, to any.

V.9. *They ſhall not hurt, nor deſtroy, in all mine holy mountain*]aiOr, *None ſhall hurt, nor deſtroy*, as ch.49.10. Heb.*in all my mountain in holineſs*, as Pſal.15.1. Jer.31. 23. mount Zion is meant, a type of the Church. Hence our Jewiſh Commenters control one another, confuting error with error. All the creatures, ſaith one, throughout the whole world, ſhall grow harmleſs, in the Meſſias his dayes. No, ſaith another, that is not ſo. For, it is not ſaid, *in the whole world*; but, *in all mine holy hill*. It is the holy land, only, where no harmful beaſts ſhall be; according to that, Lev. 26. 6. & ch.25.9. or if any come into it occaſionally, they ſhall hurt no body, according to that Job. 5.23, But it is of men, not of beaſts, that the Prophet here ſpeaks : as they were *men*, not beaſts, that our Saviour bid his Diſciples *beware of*, when he talked to them of *wolves*, Matth. 10. 16, 17. His drift, is to deſcribe, and aſſert, the innocency and harmleſsneſs of thoſe perſons, on whoſe hearts his word ſhould have its kindly work. See further, ch-2.4.

for the earth ſhall be full of the knowledg of the Lord]Or, *the land*. For though it be true, that the Goſpel of Chriſt ſhould be diſpenſed unto all nations; and the knowledg of God, thereby, diſperſed into all parts of the world: Matth.24.14. & 28.18. Mar. 16 15.Act.1.8. Rom.10.18.Yet the Prophet ſpeaking here, of the Church, typified by mount Sion ; as the chief part, not of the city only, but of the whole country, Pſal.48. 2. ſhould be rendred according to the type, that he entreats of. Here is a reaſon rendred, and the ground declared, of this ſtrange and ſtupendious chang, to wit, the word of Chriſt; that ſpirituall, powerful ſpell, Pſal. 58.5. by working into their ſouls, the ſound and ſaving knowledg of God in Chriſt; (the want whereof is noted, as the main ground of all evill : Jer.9.3. Hoſ. 4. 1, 2.1 Cor.15.32 --34. Eph.4. 18.19.)ſhould purge out of them, their former malignant diſpoſition, and frame them, (as new moulded thereby; and transformed into the image of God, and ſo made conformable to Chriſt,) into a clean contrary, both compoſure of heart, and tenour of life. Joh. 15, 3. & 17.3.17.Rom.6.17.& 8.28.29.2 Cor.3.18. Gal.4.19.Eph.4.20--24. Phil.3.8,10.Col.3.9, 10.Jam.1.18.1 Pet. 1.22,23.2 Pet.2.20.1 Joh. 2.3,4.Now this knowledg, was not to be barely, but to abound in the Church, in the dayes of the Meſſias. Jer.31.33,34.Dan.12.4. Joel 2. 28.Hab.2.13.Act.2,17.Rom.15.14.2 Cor.4,6.Eph.3. 19.Col.19,10.

as the waters cover the Sea]That is, the channel, or the bottom of the ſea, Job.36.30. Grace and knowledg, ſhall in thoſe times be as plentiful, as water is in the Sea : The land ſhall be as full of the knowledg of God, as the Sea is full of water. See the like. chap. 48. 18. Or, As ſome other, more agreeably to the original, *as the waters of the Sea*,(for ſo it is expreſly)*do cover*, to wit, the land. It ſhall abound, as the Sea-waters are wont to do : when having ſurrounded its walls, or wrought through its banks, it overfloweth, and covereth the whole ſurface of the land; chap.8,7.8. Jer.51.42. Yet ſee, Hab.2.14.where the ſame is almoſt word, for word, and it ſeems to go rather, the former way.

V.10. *And in that day*, &c.[Or, As ſome render it. *For*(as chap.9. 11.*in that day*: that is, *at that time*. As chap.3,18. The Prophet here, proceeds to declare, that which ſhall be the main cauſe, of all this peaceable carriage and agreement; between people, and perſons formerly of ſuch different carriages, and contrary diſpoſitions; to wit, the Meſſias his calling in of the Gentiles, to be co-partners in grace, and ſalvation with the Jewes; the reſtauration of his Church, with a very conſiderable enlargment, conſiſting of both; and the co-uniting of them by his Spirit, in a neerer conjunction, then ever before either to others.

there ſhall be a root of Jeſſe, which ſhall ſtand for an enſign of the people; to it ſhall the Gentiles ſeek]Or, *It ſhall come to paſs*; that(as ch.10.20, v, 11 *unto a root of Jeſſe, which ſhall ſtand up, for an enſign to people; the Nations ſhall ſeek*, or, *reſort*.

a root of Jeſſe]The ſame, of whom before, v.1.*a root*, that is, ſay ſome, one, who like a root, lay hidden before in the ground; as Job 14.8.but rather, *a root of Jeſſe*; that is, *a ſprig*, ſprouting out and ſpringing up, from *Jeſſe*, as *a root*, as both Jews and Chriſtians, moſt of them expound it; and as the word ſeems likewiſe uſed, ch.53.2.Nor is it otherwiſe to be underſtood. where Chriſt is ſaid to be *the root of David*, as here of *Jeſſe*, Rev.5.5.&22.16.See alſo ch.14.30.Jeſſe is *a root*, as Abraham is one, Rom.11.16.And though Chriſt be the *root*, that beareth all the faithful, and *the ſtock*, where-into they are engraffed; Rom.11.17.18,24.Yet, here, he is conſidered in regard of the *root*, or ſtock, from whence he iſſued, as a man. See v.1,& Rom.15.12,

which ſhall ſtand]Or.*ſtand up*, as Dan.11.3,4.

for an enſign] Not ſuch as is uſed in fight, for ſouldiers to follow as ſome of the Jewiſh writers underſtand it, as Pſal. 60,4. but ſuch as is uſed to gather people together, ſo v. 12. Such an one ſhall Chriſt be, being lifted up in the miniſtery of his word: Joh. 3.14,15. & 12.32.Gal.3.1.

of the people]Or, *to peoples*, For the word is plural: not ſome one, but divers ſorts of people; people indifferently, out of all parts. So did this enſign, at the very firſt advancing, or erecting of it, draw together divers ſorts of people unto it. Act. 2.5.-12.

ſhall the Gentiles ſeek]Or, *repair*, as the word is uſed; Deut. 12.5. Though ſome, to expreſs it, as they ſuppoſe, the more fully, *repair for advice*, and *for prayer*. becauſe the word, ſometimes, imports either, Deut.18.11.chap.8.19.& 55.6.Ezek.36.37.But there ſeems here, to be the the convention of them, only intended in it; that not Jews alone, but other Nations, ſhall have recourſe to the enſign, thus ſet up See ch.2.2,3.

and his reſt ſhall be glorious]Heb.*glory*, that is, *very glorious*: as *abomination*, for very abominable, chap.1.13.or, *for glory*, as chap.4.2. a reſt *of glory*, a moſt glorious reſt. See chap. 10.1.By *his reſt*, here, ſome underſtand the *death* of Chriſt; becauſe death is as a *ſleep*, or *reſt*, Joh.11.11,13,14.Rev.14.13.which, though ignominious in the eyes of the world; yet was glorions, in regard of the vertue, and efficacy of it; Col.2.15. Heb.2.14. Others underſtand, his *grave*, his *Sepulcher*, becauſe the grave is a place of reſt, chap.14.18.& 57.2. And Chriſts Sepulcher is, by reſort to it, and miracles done at it. become famous. So our popiſh writers, moſt of them, following the old verſion, and ſome of the Ancients. Others, his *Aſcention*, after the conqueſt of his adverſaries, for *reſt* followes, when the fight is finiſhed, and victory is glorious : where, that which ſome would have alluded to, to wit, the furling up of the enſign, when the fight is done, and the victory obtained; as if the word, *reſt*, were referred to the enſign, and that were termed its reſt; ſeems more nice and curious, then ſolid, or agreeable to the text. But, by *reſt*, rather, is here underſtood, the place of Chriſts reſt, and reſidence; as the word *reſt* is uſed, Mic. 2. 10. alluding to that of mount Sion, ſaid to be, *his reſt*, in regard of the Temple, there ſituate: Pſalm 132. 8, 13, 14. a type of Gods Church, the place of his ſpecial reſidence, and abode among them; ſaid to be glorious, in alluſion to both Tabernacle, and Temple; which are ſaid, to have been filled with the glory of God; Exod. 40. 35. Lev. 9. 23. 1 Kings, 8. 11. as alſo, unto great Princes Courts, where they keep reſidence in ſtate, which are uſually of great note. 1 Kings, 10. 1, 7, 24, 25. And ſuch, much more, is Gods Church, through his reſiding in it, by his word and Spirit, and the effects of his divine power and preſence, therein appearing; as alſo, by ſtrange and remarkable things, wrought on the behalf of his people; for their deliverance, and their ſafety. 2 Cor. 10. 4, 5. See chap. 4. 5. & 60. 13.

V. 11. *And it ſhall come to paſs in that day*, that, &c.] Heb. *it ſhall be*, &c. So ver. 10.

the Lord ſhall ſet his hand again the ſecond time] Heb. *will add the ſecond time his hand*: as, *the Lord added to ſay to me*, ch. 8. 5. *add his hand*, that is, *add* to ſtretch out *his hand*; *ſtretch it out, again, the ſecond time*. See chap. 1. 25. what this *ſecond time*, hath reference to, is queſtioned: and what deliverance it is, that is, here, foretold. For the former, Some think, this *ſecond time*, hath reference to the deliverance from the Aſſyrians, under Sennacherib, invading them, which he had ſpoken of before, ver. 12, 24. Others, to the deliverance, from the Babylonian Captivity, after ſeventy yeares expired, Jer. 29. 10. But the moſt and beſt, both of the Jewiſh Writers, and ours, to the deliverance out of the Egyptian thraldome; whence, he is ſaid to have brought them, with *his hand ſtretched out*, Ezek. 20. 6, for the *ſetting*, or, *ſtretching* out of his hand again, for a further deliverance, ſome underſtand it of the deliverance from the Chaldean deportation. But that others croſs, and ſome of the Rabbines themſelves: and their reaſon is good, becauſe this is to be done in the dayes of the Meſſias, ver. 10. though not by ſuch a kind of reſtitution, as they poor ſouls dream of; but by calling home unto Chriſt, the Elect of them, whereſoever diſperſed, ſome at one time, ſome at another; and alſo, the main body of the reſidue, in his own appointed ſeaſon, Act. 2. 41. & 4. 4. & 21. 20. Rom. 11. 5, 25, 26. 2 Cor. 3. 16.

to recover the remnant of his people, that ſhall be left] Heb. *to get, to buy, to purchaſe*. Which Some ſuppoſe, to have ſome reſpect to Chriſts buying his with his blood, Act. 20. 28. Rev. 5. 9. But it ſeems rather, here to intimate a getting of them into his poſſeſſion again, which had made defection from him, and were now under the power of Satan; whereof their bodily ſervitude and reſtraint, in ſundry places, was a type. See Jer. 16. 14, 15. & 23. 7, 8. Zach. 10. 10.

the remnant] A ſmall parcel, in compariſon of the whole that ſometime was, ch. 10. 21, 22.

of his people] Some underſtand this, of the Elect, both Jew, and Gentile. But the diſtinction of thoſe here mentioned, from the Nations ſpoken of, ver. 10. doth plainly ſhew, that the parties, here intended, are of the Jewiſh people only. See Rev. 7. 4–9.

that ſhall be left] The number of them, being much waſted by ſeveral deportations, diſſipations, oppreſſions, and evil uſage, in the places of their forreign abode, Deut. 28. 62.

from Aſſyria] Whither many of them had been carried, 2 King. 15. 29. & 17. 6.

and from Egypt] Whither no ſmall number of them fled, upon the murder of Gedaliah: whereof very few eſcaped, Jer. 43. 5–7. & 44. 27, 28.

and from Pathros] This ſome, in regard of the like ſound of letters, have ſuppoſed to be *Parthia*; and ſome *Petra*, in Arabia, whereof Arabia Petrea; See chap. 16. 1. Others, a part of Lybia, inhabited by the Phaurusii, mentioned by Pliny, and Ptolomy, and ſited neer the Atlantick-Sea. But it appears to have been a Province in Egypt, by Ier. 44. 1, 15. Ezek. 29. 14. & 30. 14. poſſeſſed by the *Pathruſim*, or, *Pathruſes*, which were of the linage of Mitſraim, or Egyptus, Gen. 10. 14. 1 Chr. 1. 12. See more of it, on Jer. 44. 1.

and from Cuſh] A people deſcended from *Cuſh*, the ſon of Cham, and brother to Mitſraim, Gen. 10. 6, 7. of whom, and their place of abode, ſee further on ch. 18. 1.

and from Elam] People that iſſued from *Elam*; the ſon of Sem, and brother to Aſſur, Gen. 10. 22. 1 Chr. 1. 17. Hence the Elamites, or Elymei, poſſeſſing ſome part of Perſia, and bordering upon the Medes, joyned therefore together, chap. 21. 2. Jer. 25. 25. there is mention of them in Strabo, lib. 16. and in Pliny, lib. 6. cap. 26. 27, 34. Some gather from Act. 2. 9. that they lay between Media, and Meſopotamia.

and from Shinar] A Region in Chaldea. Of which, Gen. 10. 10. & 11. 2. Hence the mountain *Singara*, mentioned by Ptolomy, in Meſopotamia; whereof Chaldea was ſometime deemed a part, and a Town of the ſame name in Pliny, lib. 5. cap. 24. *Singara*, of *Shinar*; by ſuch enterchange of letters: as in *Gaza*, *Gomorra*, and others. It is deemed by ſome, to have been ſo called, of a word ſignifying to *ſhake out*, or, *throw out*, Job 38. 13. becauſe they were thence diſperſed that attempted to build Babel: but the Region ſeems to have had that name, before they began to build there, and the letter *S*, to be radical; which in that word is wanting.

and from Hamath] Of this place, ſee ch. 10. 9.

and from the Ilands of the Sea] Or, *the lands* bordering upon *the Sea*, the maritime Countreys. For ſo is the name *Iland*, taken very commonly in Scripture; as where Judea, and Cappadocia are termed *Ilands*, chap. 20. 6. Jer. 47. 4. So chap. 41. 1, 5. Ier. 25. 22.

V. 12. *And he ſhall ſet up an Enſign*] Not a military Enſign, as many Interpreters imagine, for the conducting an army into the field, or the directing them in fight, when they are in the field; but a civil one rather, ſuch as is wont to be ſet up, for the gathering of People together, upon any occaſion whatſoever. See the like, ch. 49. 12. & 62. 10. as alſo, before, on ver. 10. of this Enſign, what it is.

for the Nations] Or, *unto the Nations*. To bring them in to Chriſt Rom. 15. 16, 18, 19. or, rather as the Jewiſh Doctors ſeem aright to underſtand it, for them to bring, or ſend in, the Iſraelites, that are in captivity with them, or that ſojourn among them; as ch. 49. 22. & 66. 20.

and ſhall aſſemble the outcaſts of Iſrael, and gather together the diſperſed of Judah] Or, *that he may gather up*; (the word properly ſo ſignifies, Jer. 10. 17.) or, *gather together*: (as Numb. 11. 17.) the uſe of this Enſign, is, as in regard of the Gentiles before, ver. 10. ſo in regard of the Iſraelites, or Jews, whether of the ten, or, of the other two tribes, (for both were to be united, and made one, in and under Chriſt, Ezek. 36. 16, 19, 21.) for the gathering of them together, out of the places of their diſperſion, Luk. 21. 24. Joh. 7. 35. Jam. 1. 1. 1 Pet. 1. 1. the copulative deſigning the end of the action: as ch. 10. 19. & 11. 3.

diſperſed] Or, *diſperſed* women. For the word is feminine; as intimating, that no ſort, or ſex, ſhould, either, be neglected, or rejected, 1 Cor. 11. 11. & 12. 13, Gal. 3. 27, 28. Col. 3. 11.

from the four corners of the earth] Heb. *wings*, or, *skirts*. For it is applyed to garments, as well, as to fowl, Deut. 22. 12. Ier. 2. 34. See chap. 18. 1, & 24. 16. ſo Ezek. 7. 2. an end is ſaid to be coming *on the four corners of the land*. The meaning is, that no place ſhould be under heaven, where God would not find them; no country ſo remote, whence he would not fetch them. The Goſpel for this purpoſe, was to be preached, unto the ends, or utmoſt parts of the world, Act. 1. 8. Rom. 10. 18. and God had promiſed his people, that though they were driven away, into the utmoſt parts of heaven, yet from thence, he would gather them again upon their repentance, Deut. 30. 4. And as God is ſaid to gather his diſperſed ones, *from the four wings* of the earth; ſo it is ſaid, that Chriſt ſhall at the laſt day, by the miniſtry of Angels, gather his Elect from *the four winds*, from the one end of heaven, to the other, Matth. 24. 31.

V. 13. *The envy alſo of Ephraim ſhall depart*] The Hebrew Commenters, upon this place, take notice of ſome emulation from the firſt, between Iudah, and the other tribes in Davids time, 2 Sam. 2. 9, 10. & 3. 1. & 19. 41–43. But the envy here mentioned ſeems rather to have an eye to that, which enſued upon the revolt of them under Rehoboam, from the family of David. For Ephraim, the chief of the ten Tribes, having then the royal ſeat of that Kingdom among them; there was by occaſion thereof, much emulation between it and Iudah, and continual jarres and warres, from time to time thence proceeding, to the great moleſtation and much miſchief of either, and the expoſing of them to the incurſions, and invaſions of other Nations abroad; eſpecially, while they ſought help from them one againſt another, 2 Chr. 16. 1–4. & 25. 22, 23. & 28. 5, 8, 16, 20. See chap. 7. 1. But this emulation between the houſe of Ioſeph, and the houſe of Iudah, was to ceaſe, when united, either to other in Chriſt. See Ezek. 37. 16. and they were then to be in terms of agreement, and amity, that had been at ſuch deadly feud before, ch. 9. 21. Luk. 9. 52, 53. Ioh. 4. 9.

and the adverſaries of Judah ſhall be cut off] Thoſe of Iſrael, ſay the Iewiſh Writers, and ſome of ours treading in their ſteps, that now are adverſaries to Iudah, and have of late put them to grievous ſtreights, (as the word, properly, imports) ſhall be deſtroyed; ſo that Iudah ſhall no more fear them. But they conſider not, that this is ſpoken of the Meſſias his time: and the meaning is; that the obſtinate enemies of the Church of God, whereof Iudah is reckoned as a principal part, ſhall by Chriſt be deſtroyed. See chap. 60. 12.

Ephraim ſhall not envy Judah] This more plainly ſheweth what *envy of Ephraim*, was before meant, to wit, that, wherewith it envied Iudah: which then ſhould ceaſe. I cannot let ſlip, the ridiculous expoſition, that a great Rabby hath of this place. The Meſſias, ſaith he, of the houſe of Ioſeph, ſhall not envy the Meſſias of the houſe of David. The Talmudiſts tell us tales of two Meſſiaſſes: and they find them both, in this Prophecy, ch. 32. 20. where mention is of an *oxe*, and an *aſſe*. The *oxe*, ſay they, is the Meſſias of the houſe of Ioſeph, becauſe Ioſeph is likned to an *oxe* Deut, 33. 17. the *aſſe* is the Meſſias of the houſe of David, becauſe he is ſaid to come riding on an *aſſe*, Zach. 9. 9. ſuch ſottiſh toys, are thoſe ſilly people taken with; and yet about the expounding and reconciling of ſuch ſenſeleſs abſurdities, and abſtracting ſtrange and abſtruſe myſteries out of them, do ſome of ours ſpend grave, and ſerious diſcourſes.

and Judah ſhall not vex Ephraim] Or, *nor ſhall Judah put Ephraim to ſtreights*; as Pſalm 129. 1, 2. They ſhall not in Ezekiahs time, ſay the Jewiſh Doctors, revenge themſelves upon Ephraim, for the miſchief done them by Pekah, 2 Chr. 28. 6--8. But we are to look, and ſo ſhould they have done, far beyond Ezekiah's reign, unto the reign of the Lord, Jeſus; under whom all ſuch former enmities ſhould be abandoned, and ſuch hoſtile acts buried in utter oblivion, Jer. 3. 18.

V. 14. *But*] Heb. *And*; as ch. 5. 12.

they ſhall fly upon the ſhoulders of the Philiſtines towards the weſt; they ſhall ſpoil them of the Eaſt together] Or, *they ſhall together* (joyntly) *fly upon the ſhoulder*, &c. and *ſpoyl them of the Eaſt*. They ſhall joyn, in one, and combine themſelves, againſt the Common enemy.

fly] A metaphor, from ſome great fowl, as an Eagle; that flyes ſwiftly, and eagerly to ſeize upon his prey, Job 9. 26. Hoſ. 5. 1. Though one of the Jewiſh great Maſters rendreth it, *they ſhall thruſt with the ſhoulder the Philiſtines*, deducing it from another root of that notion, in uſe with them, but not found in Scripture.

upon the ſhoulders] Heb. *ſhoulder*. Whence Some of the Jewiſh Commenters, following the Chaldee Paraphraſt, expound it, *by ſhoulder*, that is, *by conſent*: as Hoſh. 6. 9. and as Zeph. 3. 9. *with one ſhoulder*; for, *with one conſent*, (or by mutual conſent) which ſome alſo ſupply in that of Hoſhea: and theſe thus read the words; *they ſhall fly with the ſhoulder*, (that is, by conſent) *to ſmite the Philiſtines*: but the conſtruction ſeems over-harſh, and the place of Hoſea, is ambiguous. Others therefore conceive it to be *the Philiſtines ſhoulder*, that they are ſaid to fly upon; a metaphor, as ſome think, from a lion, or woolf, that are wont to faſten on the ſhoulder of the beaſt, that they prey upon; and why not from an Eagle, alſo, or ſome ſuch great ravenous fowl, which ſeize alſo ſometime, in like manner on the leſſer ſort of cattel, their young ones eſpecially, the lamb, or the kid? Others underſtand it, of ſubjugating and ſubduing them. The *burden* on the *ſhoulder*, being an emblem of ſervitude. See chap. 9. 4, 6. & 10. 27. But againſt this latter is objected that the word *ſhoulder*, is not in a form of regiment here: and ſome uſe of the *ſhoulder*, proper, or tropical, ſeem to be implyed in their falling upon them. I ſhall add my conjecture, and ſo leave it, the word rendred *a ſhoulder*, ſignifieth ſometime *a ſide*, Numb. 34. 11. Joſh. 15. 8, 10. I ſuppoſe the text may well be rendred, *they ſhall fly on the* one *ſide* upon *the Philiſtines weſtward*; the ſupplies are not unuſual.

the Philiſtines] The ancient ill neighbours and enemies, of Gods people, 1 Sam. 4. & 13. & 17. & 31.

toward the weſt] Heb. *to the Sea*: as Joſh. 15. 4, 11. that is the mid-land Sea; which lay Weſt from the land of Judah. See ch. 9. 12.

them of the Eaſt] Heb. *Sons of the Eaſt*; as Job 1. 3. whence, Some would have the Chaldeans, and Arabians, here meant. But I ſuppoſe, rather, the Syrians, as before, chap. 9. 12. whoſe Country lay Eaſt from Judea. See ch. 2. 6. for Chaldea and Babylon is in Scripture commonly termed *North*, Jer. 1. 12, 13, 14. and Arabia *South*, Mat. 12. 42.

they ſhall lay their hand upon Edom, and Moab] Heb. *Edom, and Moab* ſhall be *the immiſſion*, or, *laying one of their hands*. See the like phraſe, ch. 8. 8. *to lay hand on*, imports, *to ſeize on*: as Eſth. 9. 10. or, *to ſlay*; as Pſ. 55. 20. they ſhall by force of arms ſurprize their lands, and ſubdue them; an inbred and inveterate enmity between Eſau and Jacob; Edom, and Iſrael, Gen. 25. 22, 23. & 27. 36, 41. continued in their poſterity, Pſ. 83. 6.

and the children of Ammon] The off-ſpring of Ammon; brother to Moab, (Lots inceſtuous brood, Gen. 19. 36--38.) the ſtyle commonly given to the Ammonites, Jer. 25. 21. and 49. 1. Both joyned with the Chaldeans in the deſtruction of Judah, 2 Kings 24. 2.

ſhall obey them] Being ſubdued by them. Heb. ſhall be *their obedience*: at their command, at their ſervice: as 1 Sam. 22. 14. 2 Sam. 23. 23.

V. 15. *And the Lord ſhall utterly deſtroy the tongue of the Egyptian Sea*] The reducing of people to the obedience of Chriſt, and that ſpiritual freedome, that thereby accrueth to them, being ſhadowed by the bringing of the people of Iſrael back again into their land, out of thoſe Countreys, whither they had been diſperſed; the Prophet in this next paſſage, promiſeth from God a removal of all impediments, that might hinder them in that their return. And becauſe he had before, parallel'd this their reduction, with the deliverance of them out of Egypt; as a ſecond Maſter-piece of Gods power, and providence ſhewed in behalf of his people; he deciphers this removal of lets and obſtacles, that might impeach them in their paſſage, by the drying up of the red-Sea, which he divided for them, at their departure out of Egypt, Exod. 14. 21, 22. See the like, chap. 42. 15, 16. & 51. 10. & 63. 11, 12. Zach. 10. 11. Rev. 16. 12.

utterly deſtroy] Heb. *make an anathema* of it: as Ioſh. 6. 17, 21. not divide it only, as Pſal. 136. 13 but even dry it clean up, chap. 50. 2. ſo that it ſhall be no more, Rev. 21. 1.

the tongue of the Egyptian Sea] Not Nilus, as ſome of the Jewiſh Doctors; but the red ſea, that out of the main Ocean ſhoots into the land, in form and faſhion of *a tongue*; running up along, between Arabia and Egypt, and growing narrower towards the head: and as Promontories, or head-lands, that ſtrike out into the Sea, are in Latine called *tongues of land*; ſo ſuch bays, as ſhoot in like manner into the land, are in Hebrew termed, *tongues of the ſea*, Ioſh. 15. 2, 5.

and with his mighty wind, ſhall he ſhake his hand over the river] He alludeth here to the courſe, that God took, in making a paſſage for his people through the red Sea.

he ſhall ſhake his hand over the river] Not Euphrates, of which, ch. 7. 20. though the Iewiſh Writers, and others following them, ſo underſtand it; applying the former to thoſe, that were to return out of Egypt: this, to ſuch, as were to come from Aſſyria: (for of theſe, afterwards, ver. 16.) but Nilus, called *the river of Egypt*, Ioſh. 13. 3. & 15. 4. Ier. 2. 18. Ezek. 29. 3. becauſe it runs down along through the midſt of Egypt, dividing it into two parts, and once in the year overflows it, for the watering of it; to ſupply the want of rain in thoſe parts, Deut. 11. 10, 11. *over* this river, or *againſt* it, as Zach. 2. 9. it is ſaid, God will *ſhake his hand*; as Moſes by Gods command, *ſtretched out his hand*, with his *ſtaff liſt up* in it, over the red-ſea, Exod. 14. 16, 21.

with his mighty wind] Or, *by the might* (for which a word is here uſed without a brother) *of his breath*. He will do it with eaſe, by *his breath* alone: as chap. 59. 19. Zach. 4. 6. See Exod. 15. 8. but alluding to that ſtiff *Eaſt wind*, wherewith he beat back the red-Sea, Exod. 14. 21. Pſ. 74. 13.

his wind] As Pſ. 147. 18. which he hath at command, Pſ. 107. 25. & 148. 8. Mat. 8. 27.

and ſhall ſmite it] As Zach. 10. 11. and as Elias and Eliſha, ſucceſſively, ſmote the river Jordan, 2 King. 2. 8, 14.

in the ſeven ſtreams] Or, *chanels*, into which, the main body of the river Nilus branching, doth as by ſo many mouthes, empty it ſelf into the Sea, (ſee chap. 7. 18.) where it is of the deepeſt, being neereſt the main-Sea, See Pſal. 74. 15. & chap. 19. 4. Of theſe *ſeven* out-lets, for which, Nilus is famous, mention is made by Herodotus, lib. 2. Ariſtotel de mundo, cap. 2. Strabo, lib. 17. Pliny, lib. 5. cap. 9. and other Authors, Latine and Greek, without number; Geographers, Hiſtorians, Poets, and others. So that there is no reaſon, to divert the *ſtreams* here mentioned, unto any other river, as ſome Iewiſh doaters do to Euphrates, cutting it out into ſeven ſtreams, to make it paſſable for the return of the people out of thoſe ſeven Countries, mentioned before, ver. 11. that which neither ſuits well with the text, nor with the ſituation of ſome of thoſe places: nor doth that of thoſe, ſort well with the ſcope of the Prophet, who underſtand this of Cyrus his dividing that river into many channels, for the readier ſurprizal of Babylon. Of which, ſee Jer. 51. 31, 32. for this ſmiting, and drying up, is of another kind, and for a far other end; not to enter upon her: but to come away from her.

and make men go over dry-ſhod] Heb. *and he ſhall*, or, *that he may* (as verſ. 12.) *make to go in ſhooes*. Our Engliſh, fully expreſſeth the ſenſe of it; that men may paſſe over, without boat, or boot; on foot, and in ſhooes as they uſe to *go*, or *walk*, (for the word is indifferently uſed for either) on dry land, Exod. 14. 22, 19. Pſal. 66. 6. they ſhall not need to put of their ſhooes as they uſe to do, when they are to wade through ſome, though but ſhallow, water. The Prophets words then import, that God would not divide only, the red Sea; as he did for them, at their departure out of Egypt; but dry up that whole bay, for that ſhole Sea is little better; nor drive back for a while, the ſtream of ſuch a river, of no extraordinary wideneſs, as Iordan, being in divers places ford-able, as he did at their entrance into Canaan, Ioſh. 3. 16, 17. & 4. 18. & 5. 1. but ſo ſmite that vaſt river Nilus, that all the ſeveral ſtreams of it, neer the entrance of the main Sea, (far from which it was that the red Sea was divided) ſhould be clean dried up, to make free paſſage for his people. The meaning is, that no impediment, or obſtacle ſhould be ſo great, that might hinder thoſe, who were to be brought home to Chriſt, and his Church, out of all quarters; but it ſhould be removed.

V. 16. *And there ſhall be an high way for the remnant of his people which ſhall be left, from Aſſyria*] Becauſe mention is made of drying up the red Sea, and Nilus, as for the free paſſage of thoſe that ſhould come from *Egypt*, and *Pathros*, and from *Cuſh*, or, *Ethiopia*, ver. 11. But it might be demanded, what will become of thoſe, that are in Aſſyria, and thoſe parts? the Prophet adds therefore, that there ſhall be a courſe taken, for a fit and convenient paſſage alſo, for them.

there ſhall be an high-way] Or, *a cauſey*, chap. 7. 3. ſuch a way made by banks caſt up and levelled; as is wont to be done by induſtry and carefull proviſion for travellers and paſſengers, in countries where the waies are deep and miry, or ſtony and uneven. See ch. 40. 3, 4. & 49. 11. Ier. 18. 15. The Iewiſh Writers expound it, of a paſſage through the waters, either of the river, or the Sea; according to that Pſal. 77. 19, 20. but neither is this word found there, and the frequent uſe of it in this argument, by collation of places, carries it rather, the other way.

the remnant,&c.] See ver. 11.

from Aſſyria] Whence it may appear that the river ſpoken of ver. 15. was not to be dryed up for them in thoſe parts.

like as it was to Iſrael, in the day that he came up out of the land of Egypt] Theſe words in the cloſe of all, ſeem to reflect upon all that before was ſpoken, of drying up waters, and caſting up waies; and to have reſpect to the whole courſe of the peoples conduct in their paſſage from Egypt to Canaan, wherein ſeas and rivers were divided and laid dry in part for the preſent; and paſſages made by ſtrange and uncouth waies through that wide and waſte wilderneſs, that lay between thoſe two lands, as fit and convenient, with ſupply of all neceſſaries, as if cauſeys had been raiſed for them all the way that they went, Exod. 13.21. Numb. 10.33. Deut. 1.31,33. & 8.2, 4,15. & 32. 10,11. See chap. 40.3,4. & 41.18,19. & 42.15, 16. & 43. 19,20.

in the day] At that time, as Jer. 7.22. So ch. 12.1.

he came up] Or, *came* ſimply; For the word is frequently uſed of paſſage, or departure, from place to place, without any reference to aſcent or deſcent, See ch. 7.1.

CHAP. XII.

Verſ. 1. AND *in that day, thou ſhalt ſay*] That is, *at that time*, when ye ſhall be ſet free, and fetcht home again, then ſhall ye ſing this, or the like Pſalm, or Song, as chap. 26. 1. & 27.2. For this chapter containeth certain formes, framed in Songs, or Hymns, of ſolemn praiſe, and thankful acknowledgment, of Gods goodneſs to his people, and gracious workings for them; compoſed by the Prophet, as ditties fit to be uſed by them; or a directory, to ſhew them the way how to bleſs God upon ſuch occaſion, or both, So 1 Chr. 16.7,25,36.

O Lord] the beginning of the firſt form.

I will praiſe thee] Heb. *confeſs thee*, or, *confeſs to thee*, that is, acknowledg thy goodneſs, and my thankfulneſs for it. So David, Pſ. 138.1. and Chriſt, Mat. 11.25.

though thou waſt angry with me, thine anger was turned away] Or, *becauſe*, though, or, *whereas thou waſt angry, yet thine anger is turned away*. Heb. *becauſe thou waſt angry, thine anger is turned away*. See the like Syntax, Rom. 6. 7. *God be thanked, ye were the ſervants of ſin: but ye have obeyed*, &c. That is, *that* whereas, or, although, *ye were the ſervants of ſin, yet ye have obeyed*; or, *are* now become *obedient*; &c.

thine anger is turned away] And thou turned from it, Pſalm 85. 3. chap. 10. 25. Dan. 9. 16. contrary to that, chap. 5. 25. & 9.12.

*and thou comforteds*t *me*] By reconcilement to me, mercy ſhewed me, and good done for me, as Pſal. 90.15. ch. 40.1. & 51.3,12. & 61.3.

V. 2. *Behold God is my ſalvation*] That is, the Authour of it. So Pſal. 27.1. whoſoever or whatſoever the means or inſtruments are, my Salvation is from him onely, Pſal. 3.8. & 33.16, 17. & 44. 6, 7. Prov. 21.31. Jon. 2.9. To this is prefixed, a note, or term, that cals for ſpecial conſideration and regard, implying the deliverance of Gods people, to be a matter very remarkable, and a mercy unexpected; conſidering, in what a low and forlorn condition, they ſeemed to be in before, as if they ſhould ſay, either among themſelves, or to others, their enemies eſpecially, behold that now done, that was little looked for. So Ezek. 37.12.

I will truſt] Or, *I will be confident*, as Prov. 28.1. or, *I will truſt* in him, as Pſ. 18.2. a defect of the pronoun; as Job 13.15. his preſent deliverance ſhall make me relye on him for future preſervation, chap. 26.3,4. 2 Cor. 1.9,10. 2 Tim. 4.17,18.

and not be afraid] So upon the like ground, Pſal. 3. 6. and 27.1

for the Lord is my ſtrength] The authour and giver of it. So Exod. 15.2. (whence the latter part of this verſe is taken) Pſalm 18.2. & 28. 7. I have it not from my ſelf, or ought elſe; but from him, Pſalm 62. 7. Col. 1, 11. he doth and will by his powerfull hand uphold me, and enable me to perſevere and hold out to the end, chap. 40.29--31. Rom. 8.37--39. 2 Cor. 1.21. Phil. 4.13. 1 Pet. 1.5.

and my Song] The ſubject matter of it, as Pſ. 89.1. & 104.34. and he that miniſters matter for it, Pſ. 32.7. & 40.3.

and he is become my ſalvation] Heb. *Salvation to me*, that is, *my Saviour*, as Luk. 2.30. So after Moſes, David, Pſ. 118.14. not that he was not ſo before, but that he hath now manifeſted it in a more conſpicuous and remarkable manner, Pſ. 89. 1,3.

V. 3. *Therefore with joy ſhall ye draw water out of the wells of Salvation*] Heb. *and with joy*, &c. as chap. 10. 12. The effect of this their deliverance, the free and plentiful fruition of thoſe benefits and bleſſings, that they had been deprived of, and debarred from before. Ye ſhall have free acceſs now, unto the well-head of all grace and goodneſs; from whence there ſhall be derived unto you abundance of ſaving grace, and ſound comfort; as water drawn by full buckets from an inceſſant wel-ſpring, Pſalm 36. 8, 9. John 4. 14. and 7. 37, 38. Rev. 7. 17. There is in the words an alluſion, as ſome deem, to the ſtate and condition of thoſe, that have liquor, to the full, unexpectedly afforded them, when they have been grievouſly vexed and afflicted for want of it, and were even now ready to periſh, for thirſt, Pſalm 107.3,5. chap. 41. 17. & 43. 20. So chap. 55. 3. Matth. 5.6. Rev. 22.17. and more eſpecially to the *rock*, that afforded the Iſraelites water in the wilderneſs, Exod. 17.6. Numb. 20. 11. or rather to the *well*, out of which God promiſed to give them water, when they wanted it, while they abode about the confines of Moab; and from whence with exceeding great joy and mirth, expreſſed in Songs and Ditties thereupon compoſed, it was received and entertained by them, Numb. 21.16--18. Others ſuppoſe, that this paſſage hath reſpect to a ſolemn rite uſed in the Feaſt of Tabernacles, at which their manner was, in the night time, with great variety of melodious muſick, and abundance of mirth and jollity, to fetch water in a golden veſſel, from the ſpring of Siloam, unto the Temple, and there to pour it upon the Altar. See ch. 30.29. But whether this uſage was ſo ancient as Eſayes time, is uncertain. See ſomewhat the like phraſe, and as many think, write alſo, of drawing water, and pouring it out upon the ground, to a contrary purpoſe, in occaſion of mourning, and to teſtifie thereby their inward remorſe, 1 Sam. 7.6.

V. 4. *And in that day ſhall ye ſay*;] Or, *In that day, alſo, ſhall ye ſay*, as chap. 8.5. For this is a preface, or paſſage, unto a new form another ditty, of the like nature with the former; ſave, that it is conceived, as in way of Exhortation; whereby the faithfull invite, and encite one another unto this office of cheaful and conſtant praiſing and magnifying God for his mercies. See on verſ. 1.

Praiſe the Lord; call upon his name; declare his doings among the People] See the ſame, 1 Chr. 16.8. Pſ. 105.1.

Praiſe the Lord] Heb. *confeſs to the Lord*, as ver. 1.

call upon his name] Or, *proclaim his name*, publiſh it abroad, as Jer. 2.2. & 4.16. Lam. 1.21.

declare, &c.] as Pſ. 3.11.

his doings] The courſes taken by him for your deliverance.

among the people] Heb. *peoples*, not ſome one people; but the ſeveral Nations abroad, throughout the wide world, ver. 5. So Pſal. 57. 9. & 108.3.

make mention] Or, *record* it, as chap. 49.1. enter it upon record, for poſterity, Pſal. 45.17. or, *celebrate his name*, as Pſal. 45.17.

that his name is exalted] As Pſal. 143.13. where it is rendred, *excellent*, but would rather be, *lofty*, as chap. 26. 5. or, *high*, as chap. 30.13. or, *exalted*, as here, and ch. 33. 5. Howbeit, there is by ſome obſerved, a trajection in the text: that which the points or pauſes, alſo, ſeem to imply. In regard whereof, this whole branch might more fitly be thus conceived, *celebrate his name. for it is high*, or, *exalted*, as the ſentence conſiſting of two diſtinct branches, whereof the latter containeth a reaſon of the former: as Pſal. 99.3.5.9. The word tranſlated *make mention*, ſignifies alſo, to *celebrate*, as 1 Cor. 16.4. Pſ. 71.16. ch. 63.7, and ſo may it well here.

V. 5. *Sing unto the Lord*] Sing. or, *Play unto the Lord*; to his honour and praiſe: as Pſal. 66.4. & 47.6. & 92. 1. or, *Sing of the Lord*, as Pſal. 66, 2. & 101. 1. & 138. 5. So Numb. 21. 17. chap. 27. 2. The word properly ſignifies, to make a muſicall ſound with inſtruments, of all ſorts indifferently; for another word they have for muſick with voyces, chap. 5.1.

he hath done excellent things] Or, *done excellently* or, *majeſtically*. Heb. *excellency*, or, *Majeſty*. For ſo the word ſignifies, taken in the better ſenſe; as chap. 26.10. though in the worſe ſenſe, *pride*, c. 28. 1,3. So, to *do valour*, for, to *do valiantly*, Pſal. 60. 12. & 118.15, 16. to *do truth*; for, to *deal truly*, 1 Joh. 1.6. to *do righteouſneſs*; for, to *deal righteouſly*, 1 Joh. 3.8,10.

this is known in all the earth] Or, *this is made known*: as Levit. 4.23. or, let *this* be *made known throughout all the earth*: as c. 8. 13. make all the world ring of it, by your publiſhing it abroad: as ver. 4.

V. 6. *Cry out*] Or, *cry aloud*, or, as Some render it, *cry ſhrill*. The word properly ſignifies, to *neigh*, as horſes in heart, full fed, and luſty, or fitted for fight, Jer. 5.8. & 8.16. & 13. 27. & 50. 11. It is uſed moſt commonly for *ſhouting*, or *hollowing*, in token of joy, Eſth. 8.15. ch. 24,14. & 54.1. Jer. 31.7. Yet for *crying out*, upon affrightment, ch. 10. 30.

and ſhout] The ſame words are found joyned together again, ch. 54,1. See ch. 14.7.

thou Inhabitant of Zion] Heb. *Inhabitreſs*, as Jer. 21. 13. & 51. 35. becauſe ſuch places, in Scripture, are commonly ſtyled *daughters*, as like to young, choyce, and beautiful daughters, or damoſels, See ch. 1. 8. & Jer. 46.19.

Zion] A type of the Church, ch. 2.2.

for great is the holy One of Iſrael, in the midſt of thee] or *the Holy one of Iſrael* (of which title, ſee ch. 1.4.) who is *great* (of great might and power, Pſal. 48. 1. & 135.5. & 145.5.) is *in the midſt of thee*, to preſerve, and protect thee. Pſal. 46.5. Zach. 2.5, 11. and he hath manifeſted the greatneſs of his might and power, in thy deliverance.

CHAP. XIII.

Verſ. 1. THE *burden of Babylon*] Here begin prophecies concerning forreign States: all that went before, being concerning Gods people, Judah and Iſrael; ſave what is by the way occaſionally interlaced, concerning the two Kings of Syria and Aſſyria, Rezin and Sennacherib, ch. 7.8. & 8. 4. & 10.5--19,33, 34. the forreign States, whoſe ruine is in theſe Prophecies foretold, were ſuch ſpecially, as Gods people either had in former times been, at preſent were, or, in future times ſhould be, much vexed and oppreſſed by;or,ſuch as they had overmuch reſted and relyed on.Of the former ſort,Babylon ſtands in the front, whoſe Kings, beſides what they had formerly done,were to be principal inſtruments of the utter ſubverſion of the Jewiſh Eſtate.

the burden] In this verſe, is the Inſcription of a Sermon, or Prophecy, againſt Babylon, contained in this whole Chapter, and the next, the four laſt verſes of the latter,only excepted : and it is ſtyled as our Engliſh renders it, *a burden.*The word in his tropical uſe;as it is applyed unto matter of inſtruction,or prediction, ſeems to be more general, and to import only *a leſſon,a ſpeech taken up,* as we ſay, by ſome, or *taken from* ſome other. As of Balaam it is ſaid, that *God put a word in Balaams mouth*; and that, *he* then *took up his parable.* Numb.23.5,7.And ſo the Greeks render it ; and the Greek writers on Scripture expound it; as implying, *documents*,or *inſtructions,received* from God,by the Prophets.Thus it would be rendred,in the title of King Lemuels inſtructions, given him,by his Mother;not *the Prophecy:*(for there is nothing prophetical in it) but *the leſſon,wherewith his mother ſchooled him*;as alſo,Lam.2.14.It ſeems to include *Sermons, Preachings*, or *Predictions*, in general ; where it is ſaid of the fawning falſe Prophets, that they preached unto the people, *Sermons*,rather, then *Burdens*, (for burdenſome leſſons, neither the people liked ; nor they liſted to preach) *of vanity*. But of that ſee further, on the place. Beſides, it is alledged to this purpoſe, that this title is ſometime prefixed before ſome prophecies, or Sermons, that contain no heavy, but joyfull and lightſom matter, concerning the people concerned in them ; as Zach.12.1. *The burden*, as it is rendered, *of the word of the Lord* : or, *a Leſſon of the word of the Lord,concerning Iſrael*; or, *in Iſraels behalf*. Howbeit,ſince that the word, in his firſt and proper notion, ſignifies *a burden*; and it is, in a manner, generally prefixed before ſuch Sermons, or Prophecies,as contain matter of heavy, and ſad occurents, to betide thoſe, whom they concern ; it may not amiſs in moſt places be rendered, *a burden* ; or, *burdenſome prophecy* : and ſo here, the ſubject matter of this prophecy, as touching Babylon, being altogether of that nature: that which is alſo confirmed, by that which we find in Jeremy, concerning the peoples mocking of Gods Prophets ; with the frequent uſe of this word,in their meſſages, and Gods anſwer thereunto ; Jer.23.33,36.of which ſee on the place. The notation of the word is found,in that ſpeech of Jehu,concerning Joram, 2 King. 9. 25.*the lord lifted up*,or *laid this burden*(that is, uttered this ſentence, paſſed this heavy doom)*upon him.*

of Babylon] Heb. *Babel* : Concerning the original of the name, we find, Gen.11.9. that when upon the vain and preſumptuous attempt of people,after the flood,to build a Tower,of ſuch an unheard of height, as might ſecure them againſt a ſecond deluge ; God by dividing their tongues, had bred a confuſion among them, and ſo diſſipated their deſign, the place that they had begun to build, was thereupon, from the Hebrew word *Balal*, that ſignifies, *to confound*, termed *Babel*: not as ſome of the Rabbins, and ſome of ours following them ; as compounded of *Ba*, and *Bel*, and ſo ſignyfying, *confuſion comes* : as Leah ſaid, when ſhe named the Child her huſband had by her ſervant Zilpah,*Gad,bagad,a troop comes*. For though ſhe uſed thoſe words,(of the ſignification whereof alſo ſome queſtion is :) yet ſhe gave him not that name ; but rather, as others, with more plainneſs and probability : (for ſuch manner of compoſitions,are not ſo common in Hebrew:) *Babel*,ſimply, without compoſition ; for *Balbel, confuſion*, of *Balal* : (as *Golgotha*, in the Greek, and *Gugtatha* in the Syriack, Matth. 27. 33. for *Golgoltha, a skul*, of *Galal*) and from thence with the Greeks, *Babylon*. Now this Babel,or Babylon, became afterwards a prime ſeat of Nimrod,that great Tyrant,who began to ſettle his principallity in Chaldea; from whence he pierced into Aſſyria,where he built Niniveh, Gen.10.10,11. the head-city of the Aſſyrian Monarchy, at the time of this Prophecy ; chap.37.37. Babylon being both then, and for ſometime after, held by an inferiour Prince, from the Aſſyrian Monarch : as appears by the ſtory of Manaſſes ; 2 Chron. 33. 11. who afterwards,having with ſome other, ſhaken of the Aſſyrian yoke, grew great by the fall of that ſtate ; and ſo ſetled a new Monarchy, called the Chaldean, or Babylonian-Monarchy. Now by this Monarchy, under Nebuchadnezzar, was the Jewiſh ſtate to be ſuppreſſed, Jeruſalem ſurprized, and ſacked, the Temple deſtroyed, and the people of the Land carried away to Babylon; there to remain in captivity, for a long time : againſt the terrour and trouble whereof, to fore-arme the faithful, and to ſupport ſuch of them, as might ſurvive the ruine of their Country ; and remain in that ſervile condition, with an hopeful expectation of their deliverance from thence, and their return, after ſome time, into their own country again ; the Prophet in this Prophecy, foreſheweth the downfall of that State ; and the delivery of his people, by means thereof, out of that bondage, which under it they had endured. See of the ſame argument, Jer. 50. and 51. As for the ſpecial occaſion of delivering, and divulging this Prophecy againſt Babylon ; ſome ſuppoſe it to be, in regard of thoſe grievous calamities, which were foretold ſhould befall the Jewiſh State, in the latter part of the fift, and ſixt Chapters of this Book; which were, ſay they, to be inflicted by the Chaldeans,and Babylonians. But that to me ſeems not ſo likely : becauſe there is no mention of Chaldeans, or Babylonians, at all, there : I ſhould rather deem,that it was revealed to the Prophet,and by him publiſhed, ſometime, after that ſad meſſage that he brought to King Ezekiah, upon his ſhewing of all his treaſure and gallantry,to the Babylonian Embaſſadours;concerning the evils,that his people,and poſterity, in the age following,ſhould from Babylon ſuſtain,chap.39.6,7. I am not ignorant,that a learned man of great note,would have this prophecy to be underſtood, not of the deſtruction of Babylon by Cyrus, but of a former and nearer at hand,between the times of Sennacherib,and Nebuchadnezzar,by Deioces, and the Medes, of whom by a cunning contrivement he had made himſelf King. But, beſides that I finde no cleer footing of any ſuch conqueſt of Babylon,in any prophane author;nor any foot-ſtep at all of it, in holy writ, there are two main arguments, which the Prophecy it ſelf affords,for the removal of this groundleſs conceit. The one is, that the deſtruction of Babylon, here denounced, is ſaid to be executed on her, for the deliverance of Gods people; and the procurement of their liberty, to return again into their own country : chapter 14. 1,3. nor is there mention, of any deportation of them to Babylon, before the reign of Nebuchadnezzar. The other is, that ſuch a ruine of Babylon is foretold,as ſhould be irrecoverable,chap.13.19.20. & 14. 22, 23. But if in the intervall, between theſe two terms of time,Babylon had been by the Medes ſacked and ruined,as this Author would have it, the Prophets words, of her irrecoverable ruine, could not be true;were not then,at leaſt fulfilled : for it is apparent that under Nebuchadnezzar,ſhe was in a moſt flouriſhing and magnificent condition,Dan.2.37.38.& 4.30. This Prophecy therefore cannot be underſtood of any other overthrow of Babylon,ſave that alone,whereupon followed immediately,the releaſe of Gods people, 2 Chr.36.22.23.

which Iſaiah the ſon of Amos did ſee]See the notes on ch.1. 1.&.2. 1.

V.2. *Lift up a banner upon the high mountains*]At the entrance into this Prophecy, there is a ſolemn proclamation made, as in Gods name,for the calling together of thoſe people, that were by his appointment, to be employed againſt Babylon. So Jeremy beginneth with ſome-what the like,Jer.50.2.

Lift up a banner] To ſummon men to appear,to call in people,that may be ſet a part and enrolled for this ſervice. To which purpoſe Kings are wont to ſet up their Standard, when they intend ſome expedition,that thoſe of their Subjects,who by vertue of their places,or tenures,are oblieged to ſuch ſervice, and ſuch others as are willing to be that way employed,may know whither to reſort. Of this uſe of an enſign,or banner. ſee alſo ch.5.26.

upon the high mountain]Some render the particle,not *upon*,but *againſt*. By the *mountain*,here mentioned, underſtanding Babylon, ſo termed not from her ſituation; (for ſhee ſtood in a low ground) but for her high towers and ſtately buildings: in regard whereof alſo it is by Ieremy ſo ſtyled,Jer.51.25. and the Epithet here given it, ſome of them interpret,*quiet,and ſecure*,ſuch as Laiſh is ſaid to have been,Judg. 18. 27. deriving it from a Chaldee word,ſo uſed in the Talmud. Others,*plain*,as Jeruſalem is called *the mountain in the field* and *the rock of the plain*,Jer. 17.3. & 21.13. fetching it from a Syriack word, in that verſion oft uſed : other of them again, *dark*, and *gloomy*, whom the old Latine followes, deducing it (but with no very good analogy) from the Hebrew word, that ſignifies the *evening*, But the greater number of Interpreters render the whole branch,as our Engliſh hath it, *upon an high mountain*. For ſo I ſuppoſe it would be a little better, and more ſuitable to the original,wherein no article is expreſſed,as not pointing to ſome one ſpecial place;but intending an high, or eminent place, from whence ſuch a ſignall may be fartheſt deſcryed ſuch as are uſually made choice of for the erecting of beacons, and diſplaying of banners, for that purpoſe ſet up. See chap. 18. 3. and 30. 17. Nor need we make doubt of rendering it an *high hill*; ſince that we find the word ſo frequently uſed in that ſenſe,Numb.23. 3 .chap. 41.18.& 49.9.Jer.3.2, 21.& 4.11.&7.29.&12.12.& 14.6. notwithſtanding that a late learned Annotator contendeth ſtrongly, to have it both here, and in all thoſe places,to ſignifie *a plain*,becauſe the like word in Syriack ſignifieth *a plain*,Luk.3.5.His reaſon here is,becauſe Souldiers are wont to be muſtered, not on the hill, but in the plain. But the uſe of the banner here erected,is to call thoſe together,that may be muſtred afterward in the plain.

exalt thy voyce unto them]Cry aloud unto,or call aloud upon,thoſe that are to be imployed againſt Babylon; that ye may be heard of them,as far as may be.So ch.40.9.Jer.22.20.

ſhake the hand]Becken with the hand, unto thoſe that are farther off, whome your voyce will not reach unto. See on chap. 10. 33.

That they may go into the gates of the Nobles]Heb.*and they ſhall go*: as chap.11.3. That they may march unto Chaldea, and ſurprize the cities belonging to that Empire,(*gates*, for *cities*,as Deut,16.5.) or,(becauſe it is another word, that is commonly uſed in that kind of ſpeech;and this for diſtinction ſake,would be rendred,*door*, rather then *gate*,as Ezek.46.3.)to break into the houſes and palaces of the Babylonian Princes.ch.45.1.

into]This particle is not in the text; but it is to be ſupplyed.as Gen.10.11.

the Nobles] The great Peers of Babylon, like thoſe of Nineveh, chap.10.8.equall to Princes. The word here uſed, anſwers that of the Greek rendred *Benefactors*, Luk.22.25. and it ſignifies properly men of *frank* and *free* diſpoſition, Exod.35.5, 22. ſuch as keep great houſes, and are large, and liberal in expence, chap.32.5,8. that which our Engliſh Title of *Lord*, is in the old Saxon, ſaid alſo to import, as intimating, what men of that rank ſometime were, ever ought to be. Now into the houſes of ſuch great ones, would the enemy endeavour, eſpecially to make entry, partly, becauſe theſe were the heads of the State, and their houſes moſt conſpicuous; and partly, becauſe both moſt and beſt pillage was there to be had, chap. 45. 1, 3.

V.3. *I have commanded my ſanctified ones*] I have by a ſecret inſtinct given in charge, (as chap.10.6.&23.11. Jer.34. 22.&50.21.) to thoſe whom I have prepared and ſet apart for this ſervice, to wit, the expedition againſt Babylon. For ſo is the word *ſanctifie* uſed, Jer.6.4.& 12.3. Joh.10.36,& 17.19. a metaphor, from the religious rites, that men were to uſe in way of preparation, when they were to ſet upon any holy duty, any ſolemn part of Gods ſervice, Exod.19. 10,11. 1 Sam.16.11. 2 Chr.30.3,15–19. Job 1.5. Pſal.26.6. and the ſlaughter to be made by theſe, of Gods enemies, was a ſervice of God, and unto him as a ſacrifice, ch. 34.2,6,7. Jer. 48.10. who theſe *ſanctified* ones are, ſee Jer. 51.27,28, and in part hereafter, ver. 17.

I have alſo called my mighty ones] The ſame thing in other terms expreſſed. For Gods *cal*, here, is the ſame with his *charge* before, as ch.41.2.&45. 4. his *mighty ones* here, with his *ſanctified ones* there. Such, as he hath fitted and furniſhed with might and ability ſufficient, to go through ſtitch with his work, chap. 5. 27. and 45. 5. and that come armed with his might, chap. 45. 1,2. Joel. 2. 11.

for mine anger] Some refer theſe words to *mighty ones*, as if the meaning were that therefore, they were mighty, becauſe armed with Gods anger; as God is ſaid therewith to arm himſelf, ch.59.17. See ch.10. 5. But they depend rather upon the verb, *called*, *I have called* them, as Some, *in mine anger*, or, as ours well render it, *for mine anger*, to execute vengance for me, upon Babylon. So the Lord made the wicked *for the day of evill*, Prov. 16. 4. the genuine ſenſe of that place.

even them that rejoyce in my highneſs] Such, as ſhall go willingly and gladly about my work: and triumph in thoſe gallant actions, that I ſhall worke by them. So the moſt, rendring the words much to the ſame effect, that our verſion yeelds. But the Hebrew ſyntax well conſidered, may ſeem to run ſomewhat a diverſe way. The word tranſlated, *them that rejoyce*, is not a participle, but a noun ſubſtantive; and ſignifies *exultants*, or *triumphers*, rather, then barely, *rejoycers*, and it is in a ruling form, taking unto it the word following, rendred *highneſſe*; but ſignifies, as that of neer affinity with it, chap. 12.5. ſometime *excellency*, or *gallantry*, as Deut.33.29. ſometime, *pride*, or *haughtineſſe*, as ch.9.9.&.16.6. ſo that the term ſounds, word for word, *triumphers of gallantry*, or, (if ye will take the term in the worſe part, which here ſuits not ſo well) *of haughtineſſe*, that is in our language, *gallant triumphers*, ſuch as do gallantly triumph. There reſts the pronoun, *my*, which in the ordinary courſe of conſtruction, is to be joyned rather with the word ruling, then ruled, though in the reading, it be annexed to the latter. So chap.2.20. *his idols of gold*, and *his idols of ſilver*, not *the idols of his gold*, or *the idols of his ſilver*, though the pronoun be there alſo affixed to the latter. and ſo would it be rendered here, not the *rejoycers*, or, *triumphers of*, or, *in his gallantry*, but, as before, *his ſanctified*, *his valiants*: ſo here, *his brave*, or *gallant*, *triumphants*. Thoſe his Commanders, and Servitours, that ſhal bravely demean themſelves in this ſervice, and gallantly triumph in their victorious ſucceſſes, v.15.17.

V.4. *The noyſe of the multitude in the mountains, like as of a great people*] Heb. *The voyce of a multitude*, or, *of tumult*, or, *tumultuous noiſe*, (as Pſal.65.7. Amos 5.23.) is, or, is heard *upon the mountains*; according to *the likeneſſe*, or *ſimilitude*, (as Ezek.13.15.) of the noyſe *of a great* or, *ample* (that is, numerous) *people*. The word, *noyſe*, ſhould be ſupplyed in the latter branch from the former. See the like, ch. 5.29. There ſhall be heard upon the mountains ſuch a tumultuous and confuſed noyſe as is wont to be in a place, where a great multitud of people are gathered together, Ezek.1.14. In which words, the Prophet, as ſpeaking of a matter in preſent action, and as if he heard the very noyſe, that the companies made, either in their muſter, or in their march, doth in a very lively manner, repreſent unto us, either the great ſwarms of people; flocking and thronging together unto Gods Standard before mentioned, erected on the hils, v.2. or the warlike troops of the Medes and other their aſſociates, paſſing over the mountains to break into Chaldea.

a tumultuous noyſe of the Kingdomes of the Nations gathered together] Heb. *a voyce of tumult*: as chap.16. 6. or, *of a ſtreporous*, or, *tumultuous* company: as chap 17.12, The ſame thing repeated: implying withall, that Cyrus his vaſt Army: wherewith he marched againſt Babylon, ſhould conſiſt: not of one Nation though one only be named: v.17. but be gathered out of many Kingdoms: See Jer.25.14. & 27.7. &50.41.&51.27.28.

the Lord of hoſts muſtereth the hoſt of the battel] Heb. *the hoſt of war*; that is his *warlike hoſt*, as Num.31.14. A defect of the pronoun as if he had ſaid; No marvel, if the army be ſo numerous, and made up of people out of ſo many countries, when the Soveraign Commander of all the creatures, muſters up his forces; as Princes are wont to do, when they are to ſet forth, or ſend out ſome great army. See ch.1 9.

V.5. *They come from a far country*] From Media and Perſia, places remote from Babylon. For Aſſyria, and ſome other Countries ſevered them. See on Jer.51.46. Heb. *from a land of long inquity*, & ſo ch.46.11.

from the end of heaven] That is, of the land, or Country lying under heaven: as Matth.24.30, So Jer.50.26. A common phraſe uſed to ſignifie the people; or countries, moſt remote, of the world commonly known; or with whom any ordinary commerce is, Neh.1.9. Act 2.5. Col.1.23. Nor is it here any hyperbolical ſpeech, as ſome would have it; it is no more then if he had ſaid, *from the lands end*; which is preciſely true of the Perſians, the Medes, Aſſociates, and both Subjects to one king, to wit, Cyrus. For their Country is bounded on no ſmall part of it, with the main-ſea, and the Perſian gulf; as is Media alſo on the one ſide with the Caſpian Sea.

even the Lord, and the weapons of his indignation] Or, *inſtruments of his wrath*. For the word is very general, See ch.22.24.& 23.7. thoſe that he makes uſe of, to execute vengance by, and to puniſh thoſe, with whom he is wroth, ch.10.5.

to deſtroy the whole land] Of Chaldea: whereof Babylon was the head city, Jer.25.12. or, as ſome render it, *the whole earth*, that is, the whole world. The Chaldean Empire, that had ſubdued a great part of the world then commonly known in thoſe parts; and whoſe Kings in the height of their pride deemed themſelves Lords of the whole world, Jer.27.5–8. Dan.2.37.38. The whole verſe may well thus be rendred, There are *coming from a far country from the lands end, the Lord, and his inſtruments of wrath, to deſtroy the whole land*. For the Prophet ſpeaks of it, as of a thing preſent; before; as if he heard the noyſe of them thronging together, here, as if he ſaw them, now in their march on-ward toward Babylon. See the like of the Aſſyrians march towards Jeruſalem, ch.28 32.

V.6. *Howl ye*] The Prophet turns his ſpeech, here, to the Babylonians; and as before he called on thoſe people, that were to be employed againſt Babylon, to meet together, and march thitherward: ſo now he calls upon the Babylonians, to howl and lament, in regard of the calamities that were coming upon them. So ch.23.1,6. Jam.5.1.

for the day of the Lord] Gods day, that is, his time of viſitation, and vengance, wherein he will come unto judgment againſt Babylon. So chap. 2. 12. and 10. 3. Jer. 46.10,21. and 50.20, 27. Zeph. 1.7.

is at hand] It is *neer*: becauſe they that are to execute it, are on their way thither, v.5 ſo Ezek.30.3. Joel.1.15.&.2.1.& 3.14. Obad.v. 15. Zeph.1.7.

it ſhall come as a deſtruction from the Almighty] And therefore unavoidable. So Job.31.23. Joel. 1.15. There is an elegancy in the ſound, of the words, in the original; which our Engliſh cannot ſo fitly expreſs. The title given to God here, is *Shaddai*. Concerning the notation and proper ſenſe thereof, there is ſome diverſity of opinion among the learned. Thoſe that render it, *Almighty*, derive it from a word that ſignifies to *waſte*; and ſo underſtand it, to intimate one, that is able, as a mighty Conquerour, to lay all waſte at his pleaſure. That which ſuits well with the words here, *as devaſtation, from the devaſtator*. Others derive it from a word, that ſignifies, *a teat*, that yeelds milk; and ſo it ſhould imply one, that feeds all, and miniſtreth nouriſhment unto all; that which is frequently given unto God in Scripture, Gen.48.15. Pſal.23.1.&104. 11,15.136. 25.&145.15,16.&147.9. Others, laſtly, render it, *Al-ſufficient*, one that hath *all-ſufficiency* in himſelf, and is able to ſupply and furniſh his creatures with all ſufficiency needful for them, Pſal. 23. 1. and 34. 9, 10. and 84. 11. Luk. 22. 35. 2 Cor.9. 8. 1 Tim.6.6, 17.

V.7. *Therefore ſhall all hands be faint, and every heart ſhall melt*] An utter diſcouragement, and failing both of hand and heart, ſhall upon the report hereof, befall the Chaldeans; and no marvel, when, God himſelf is coming in the head of the hoſt againſt them, Pſ. 76. 5-7. Ezek.22.14 See the ſame, Ezek.21.7.

all lands] *all* their *lands*, to wit, of the Babylonians, and their Aſſociates, as v.22.

hands be faint] Or, *feeble*, as 2 Sam.4.1. or, *fall down*, or, *hang down*: as they are wont to do when men are ſo weakned, or tired out, or qualmed, upon ſome ſudden affrightment, their ſpirits being quailed that they are not able to hold them up, or make uſe of them for their ſuccour or defence, Exod.17.12. Jer. 6.24. & 50.43. Ezek.7. 17.

heart melt] A metaphor from wax, that melteth when the fire comes neer it, Pſal.22.14.&68.2. or the dew that melteth with the heat of the Sun, Exod.16.21. Hoſ.6. 4. or any ſuch moiſt and flaſhy bodies, as upon ſlight occaſions, alteration of aire, change of weather, a little rain or wet falling on them, and the like, are prone to melt away, and run to water, Exod.15.15. Deut.1.28 Joſh.2.11.& 5. 1,&7.5.&14.8. 2 Sam.16.10. Pſ.39.11.& 58.7,8.& 112.10. ch.10.17. &19.1. Nah.2.10.

V.8. *And they ſhall be afraid*] As Job. 21. 6. or, *For they ſhall be affrighted*: as it is rendred, Jer.51.32. or, *troubled*, as 1 Sam.28.21. 2 Sam.4.1. or, *amazed*, as Exod.15.15. Judg. 20. 41. or, *diſmayed*: as ch.21.3. for the word ſignifies ſuch a fright, as diſturbs, and diſtracts or ſuch a ſudden flight, as caſts women into travel, and makes them to miſcarry, Pſal. 48.5,6. ch. 21.3.

And] Or, *For*: as Chap. 8.21. & 9.11. for a reaſon is here rendred, why their hands became ſo feeble, and their hearts ſo faint. They were ſurprized with extream fear and terrour.

pangs and ſorrowes ſhall take hold of them] A defect of the pronoun: as ch. 1.3, 15. v, 15.

they ſhall be in pain, as a woman that travelleth] Heb. that is, *bringing forth.* Such pangs and pains ſhall ſeize on them, as are wont to do on women in ſuch caſe. A ſimilitude oft uſed, to expreſs extremity of diſtraction and diſtreſs. So, beſides, the places before pointed to, Chap. 36.17, 18, & 37.3. Jer. 6.24. & 22. 23. & 30.6. & 49. 24. & 50.43. Mic. 4.9, 10.

they ſhall be amazed one at another] Or, *they ſhall be amazed*, looking *one at*, or, *one another*, as Gen. 43.33, & Jer. 36.16. They ſhall be diſmayed to ſee others of their own, and thoſe, ſuch as ſometime ſeemed ſo valorous and couragious, to be now ſo faint-hearted, Jer. 50, 43. or they ſhall ſtand like men, amazed and amated, ſtaring one upon another, as being at their wits end, not knowing what to do; nor having the heart to turn their hand unto ought, whereby to help themſelves, or others. So Pſal. 107. 27. Chap. 19. 14-16.

one at another] Heb. *a man at*, or, *on his neighbour*, or *friend.* A familiar phraſe in that language, Gen. 11.3. Exod. 11.2. Jer. 7.5. & 9.7. & 22.8. & 23.30. Zach. 8.16, 17.

their faces ſhall be *as flames,*] Heb. *faces of flames* ſhall *their faces* be. For the ſyntax: ſee Lam. 4.7. Now this, here, ſome underſtand of ſhame. They ſhall ſo bluſh for ſhame of their cowardice and diſtraction, that their faces ſhall look as if they were all on a fire: as Ezek. 7.18. *ſhame* ſhall be *upon all faces.* But ſuch fear and faintneſs, as is here intimated, uſually drowns, and deſtroys ſhame: at leaſt hinders ſuch bluſhing. Others expound it of ſuch illneſs of look, as famine and hardſhip, and ſuch calamities as attend war, are wont to produce, making men look many times even like unto Chimney ſtocks. So Lam. 4.8. *their viſage is blacker then a coal:* and Lam. 5.10. *our skin is black, as an oven, through famine.* And theſe places indeed, wel expreſs the meaning of the phraſe, *faces of flames.* being rather, *faces ſcorched with the flame*, Ezek. 20.47. ſuch as theirs are wont to be, that work at the forge, and the fire; or ſuch, as mens faces ſeem to be, when they ſtand before ſome kind of fire; that is, pale, wan, ſwarthy, and diſcoloured; then as ſome would have it of the ſame colour with flame, but they fail in the ground of ſuch kind of viſage here implyed. This nanner of look here mentioned, proceeding not from thoſe evil effects of war; not as yet produced: but from the fear and dreadful expectation of it, as yet only approaching them, and on the way toward them; as Jer. 30.5, 6. *a voyce of fear, and trembling, every man, with his hands on his loyns, and all faces turned into paleneſſe*, Ioel. 2, 6. *before their face, people ſhall be much pained; all faces ſhall gather blackneſſe*: and Nahum. 2.10. *the heart melteth, the knees ſmite one againſt another; much pain is in all loyns; and all their faces gather blackneſs.* Which places, preciſely parallel to this, both cleer the phraſe, here uſed; and hold out alſo the ground of ſuch appearance in the face here diſcribed, the very ſame that is here intended, extream fear. Of the ſenſe of the place, then, there is no doubt; it is clear enough, that they ſhould look pale, or black, in the face; nor need much queſtion be made of the ground or occaſion thereof, that it ſhould be out of fear. Howbeit, the phraſe ſeems ſomewhat harſh, *faces of flames*, for, *faces ſcorched*, or diſcoloured. I incline, therefore, to that, which Some of our Iewiſh Authors have, to wit, that by the word here uſed, is to be underſtood, not *flames* of fire; but a certain people inhabiting ſome part of Africa, of the poſterity of *Mizraim*, or *Egyptus*, in Scripture ſometime termed *Lehabim*, (the word here uſed) Gen. 10.13. 1 Chr. 1. 11. and ſometime *Lubbim*, 2 Chr. 16.8. *Lehabyans*, or *Lybians*, as we commonly ſtyle them, coming neerer to the latter; who are for viſage not unlike to the *Ethiopians*, or *blackmoors*, Jer. 13.23. Amos. 9.7. on the north of whom they border, being tawny-moores at leaſt. And I ſee not what ſhould hinder this expoſition, *their faces*, ſhall be, *as the faces of Lybians, inde facies Livida, Latinè* defect they ſhal look like blackmoores, tawny moores, for fear; the defect of the note of ſimilitude, is common, Gen. 49. 9. Deut, 33. 22. c. 8.

V. 9. *Behold the day of the Lord commeth*] Or, *is come*, as of a thing preſent: before, he ſaid it was neer, verſ. 6. he ſaith now, *it is come* So Ezek. 7.10. *Behold the day, behold it is come, Behold*, as chap. 10. 33.

cruel] *cruel* he is, or, *cruel* it is, either he, or the day, or he, in that day; as they dealt cruelly with Gods people, Jer, 6.23. Chap. 46, 6. So will God then cauſe the enemy to deal cruelly with them, Jer. 50.42.

both with wrath, and fierce anger] Heb. *and wrath, and heat of noſe, and for both*, as Gen. 36. 24. Ier. 17.26--with *wrath*, as, with *thy ſword*, and with *thy hand*, Pſal. 17. 13, 14. compared with v. 7. and *heat*, or *fervour of noſe*, or, *viſage*; (the word ſignifies either,) for *fierceneſs of anger*, as ch. 7.4. verſ. 13. becauſe anger there uſually diſcovereth it ſelf, Pſal. 18.15. & 34.16. So God ſaith of himſelf, Ezek. 38. 18. *heat*, or *fury*, or, *fume ſhall riſe in my noſe, or my face.*

to lay the land deſolate] Heb. *to put the land*, (to wit, of Chaldea, as ver. 5.) *into deſolation*, as Ier. 2.15. and 4.7. See, verſ. 8.

and he ſhall deſtroy the ſinners thereof out of it] As Pſ. 37. 38. & 104. 35. See ch. 14.23.

V. 10. *For the ſtars of heaven, and the conſtellations thereof, ſhall not give their light*] A deſcription of extream horror, without any glimps or hope of relief, counſel, or comfort. When men are in ſuch an horrid confuſion, and forlorn condition, as if the light of heaven were wholly taken away from them; all ſhall be ſo ful of horror and terrour, that the heavenly bodies may ſeem to have loſt their light. So ch. 5.30. & 34.4. Ezek. 32.7, 8. Joel. 2.10. 31. Matth. 24.29. Mar, 15 24. Luk. 21.25. a reſemblance taken, as ſome think, from men in diſtreſs at Sea, to whom no light from heaven, for direction, appears Act. 27.20.

the ſtarrs of heaven] Fixed in the firmament to give light to thoſe upon the earth, Gen. 1.16, 17. Pſal. 83. & 148.3.

the conſtellations thereof] The word, *Ceſil*, whoſe plural is here uſed, doth ſignifie ſome particular and ſpecial, either ſtarr, or conſtellation, that is, company of ſtars neighbouring and making up one ſign or figure; as appeares by Job. 99. & 38.31. Amos. 5.8. Where this and ſome other are reckoned up together. That which croſſeth the conceit of thoſe, who ſuppoſe *Cocab*, and *Ceſil* to be diſtinguiſhed, in Hebrew, as *aſter*, and *aſtron*, in Greek, *Stella*, and *Sidus*, in Latine. The former in each language, to ſignifie a ſingle ſtarr, the latter, a compound figure. For to omit, that it might, without much labour, be ſhewed, that in the two latter languages, the words are oft promiſcuouſly uſed, the places before pointed to, do evidently evince, the word *Ceſil*, to ſignifie. not a *conſtellation*, or *configuration*, in general, but ſome particular, either ſignal ſtarr, or, ſuch. Some of the Hebrew Doctors, ſuppoſe it to denote a ſingle ſtarr, and that to be *the Scorpions heart.* The Greeks ſometime render it *Heſperus*, or the *evening ſtarr*, other-where, otherwiſe. And it is not unlikely, that thoſe there mentioned together in Job, were rather ſingle ſtars (and why not ſome of the wandering-ones, as well, as of the fixed,) of more eminent luſtre, of whom more ſpecial notice was taken in regard of the times of their appearance, then ſuch configurations, as from our Artiſts we now have, and the Greeks and Latines before us; the greateſt number whereof, have their figures and denominations aſſigned them, from the feigned ſtories of the old fabulous Greeks, it being very queſtionable whether any ſuch figures were in Jobs time, invented, or no. Howbeit, moſt Writers take it to be, not a ſingle ſtarr, but a compoſure of ſtarrs, made up, into ſome figure; which ſome gueſs to be the *Pleiades*, or *ſeven-ſtarrs*, at *the buls head*, called by the Greeks, alſo, *Hyades*, becauſe at their riſing, they uſed to bring rain. And this, it ſeems, they conjecture becauſe ſome of the Rabbines affirm it to be that conſtellation, which the Arabians call *Subelin*, or, *Suchelin*, (for the Latines differ) by a term manifeſtly corrupted from the Latine; a name given to thoſe *ſeven-ſtars*, by the old Latines, upon a miſtake, ſuppoſing the Greek term *Hyades*, to have riſen, not from the verb *hyein*, that ſignifies to rain; but from the noun, *hyes* that, ſignifies *ſwine.* But againſt this is objected, that this knot ariſeth in June; whereas this *Ceſil* ſhould riſe in the Hebrews nineth moneth, anſwering to our November, in part, which thereof alſo is deemed to have it name, *Ciſlew*, Zach. 7. 1. Others therefore (and ſo both the old Greek, and Latine, ſometime) render it rather, *Orion*, a conſtellation, conſiſting of many bright ſtarrs, and riſing in the moneth before mentioned. Here, and here only, we have it in the plural number, whereof by the Hebrews two reaſons are rendered. Some ſay, becauſe of two ſtars of the ſame name neer to the two poles: a thing unlikely, that notice ſhould be taken by the Hebrews of ſuch ſtarrs as in their hemiſphere did never appear. Others ſuppoſe, that it is as plural, comprehending all thoſe, that made up ſuch a conſtellation: one whereof, being of more eminency then the reſt, ſhould be termed *Ceſil*, and that with the reſt of them *Ceſilim*, that is to ſay, *Ceſil*, and his companions. I ſuppoſe, that it is plural, to denote, by a metaphorical manner of ſpeech, any the brighteſt ſtarrs, or conſtellations; as if it were ſaid, *no Ceſils*, or, ſuppoſing *Orion* to anſwer *Ceſil*, no *Orions*, ſhall afford any light. That ſtarr, or configuration of ſtarrs, being one of the brighteſt in the sky. So are proper names, very frequently uſed both in our own and other languages, *Had we ſo many Pauls and ſo many Neſtors*, and the like: that is, ſo many comparable, for piety, to the one, and for policy, to the other. The Prophets words then, may thus be rendered, *Neither the ſtars of heaven, nor the Orions thereof* (the brighteſt of them, or of the conſtellations thereof) *ſhall give their light*, See *Nimrim*, Ch. 15.6.

the ſun ſhall be darkned in his going forth] When he comes forth, as a bridegroom out of his Chamber; or ſets forth, as a man of might to run a race, Pſal. 19.5. he ſhall no ſooner begin to peep out, but he ſhall claſp in again: or, he ſhall be eclipſed at his riſing; as one ſtifled in the birth. See Amos 8.9. Act. 2.20.

and the moon ſhall not cauſe her light to ſhine] There ſhall be no light with them, either by day, or by night, Gen. 1. 16. Pſal. 136. 7--9. And this may ſeem to have reſpect, to what is ſpoken of the Babylonian King, or State, chap. 14. 12. where for his goodly, and glorious luſter, he is compared to the bright *morning ſtarr*, and yet, now ſaid to have no ſpark or glimpſe of light; much leſs able to afford, or make ſhew of it to any other, ſitting in darkneſs himſelf, chap. 47.5.

V. 11. *And I will puniſh the world for their evill, and the wicked* *for their iniquity*]Heb. *and I will viſit upon the world evill, and upon the wicked their iniquity.* That is, I will in my viſitation by judgment; inflict evill upon the world; (that is, upon the Chaldean land, and State. See on ver. 5.) and upon the wicked, the puniſhment of their iniquity, as Gen. 4. 13. Or, I will puniſh them, for the evill that they have done; and the wicked among them: (as the *ſinners*, before, v. 9.) for the iniquities committed by them: *to viſit*, for *to puniſh*, as chap. 26. 14. Jer. 51. 44. and *evill*, for their *evill*, a defect of the pronoun, as *prayer*, for their *prayer*, Pſ. 65. 2.

and I will cauſe the arrogancy of the proud to ceaſe, and lay low the hautineſs of the terrible]Or, of the *royſters*; or, *tyrants*; ſuch as in a bravery, force and offer violence to others, for ſo the word properly ſignifies, chap. 25. 4, 5. I will pull down the pride of Babel; who out of her pride and inſolency, hath been ſo formidable and burdenſome to other people, Jer. 51. 55. Pride is one of the ſins, that that State is taxed for. See chap. 14. 4, 6, 13. 14. Dan. 4. 30. & 5. 20. and pride, whereſoever it is found, ſhall be plucked down. Chap. 2. 11–17. & 10. 12. & 24. 10, 12. Luk. 14. 11. & 18. 14. The ſame thing in divers terms repeated, as verſ. 12.

V. 12. *I will make a man more precious then fine gold; even a man then the golden wedg of Ophir*] This is ſpoken, to intimate, either the ſmall number of people that ſhould be left, after the Medes had made ſpoyl and havock of them, in the city, as things that are rare, are wont to be deemed precious: 1 Sam. 3. 1. Prov. 25. 17. ſee ch. 4. 1. or the eagerneſs the enemy ſhould have, to make ſlaughter of them that they ſhould not for the beſt gold that was, were it tendred them, be hired to ſpare the life of a Babylonian, ver. 17. Yet let it be conſidered, whether this may not be underſtood; of the difficulty that ſhould be, for the Babylonian King to retain men with him, to maintain fight againſt the enemy, and to defend his city; when upon their approach, ſuch a terrour ſhould ſurprize all ſorts, even the valiant ones among them; as was before related, verſ. 7. 8. Surely, the Prophet Jeremy foretels, Jer. 50. 16. & 51, 9. that thoſe which had been called in, from other parts, to aſſiſt Babylon, when they perceived, how it was likely to go with him, ſhould begin to withdraw themſelves, and leave her to ſhift for her ſelf: and theſe, it is likely, would not with gold, or ſilver, be hired to ſtay by it, for fear of loſing their lives, See ch. 51. 6. And this I take to be the true intent of the Prophet, in this place. See ver. 14. 15.

a man]The words here uſed are, *Enoſh*, and *Adam*: of which, ſee on Ch. 2. 9. They are here uſed promiſcuouſly: for whereas, ſome would have the former, here, to ſignifie, a man of price, and worth; the latter a common man: the notation of the former word wil not bear it.

then fine gold] An expreſſion oft uſed; to ſhew the excellency of that wherewith it is compared. Pſal. 19. 10. & 119. 127. Prov. 8. 19. The word here uſed, is *paz*, or *phaz*, which ſome think ſo called, becauſe *mupaz*, or, *muphaz* that is, *fined*, and by fining (the droſſy matter, and baſer mettal, being wrought out of it) made more ſolid. For whereas it is ſaid of Solomon, 1 King. 10. 18. that *he covered his throne, with Mupaz gold*: it is ſaid of the ſame, 2 Chr. 9. 17. that he covered it with pure *gold*: yet, others ſuppoſe it to be ſo called, rather, from the name of the place whence it was brought, and from whence ſome ſuppoſe the kingdome of *Phez* in Africa, to retain its name to this day: and ſo *gold of uphaz*, Dan. 10. 5. they conceive to be *gold from uphaz*, as it is, Jer. 10. 9. That is, brought from thence; as *gold of Ophir*, that is, gold brought from Ophir: yea they want not, that gueſs the word *muphaz* in Solomons ſtory, to be contracted of *meuphaz*, that is, *from uphaz*. But that is not ſo probable; and yet the want of that letter in ſome words, is not unuſual: of which ſee on ver. 20. Some make this the ſame with Ophir; the rather, becauſe they find mentioned by Ptolomy, a Bay, called *Paſi*, and a river, called *Phaſis*, in the Iland of *Taprobane*; which they conceive therefore to be Ophir. I am not ignorant alſo, that ſome, and thoſe of no ſmall note, would have this word not to ſignifie *gold*, but ſome precious ſtone: and that the word *topaz*, is thence derived: the Greek article prefixed to it. But the places of Scripture, where it is found oft uſed, evince the contrary; as *veſſels of paz*. Job 28. 17. and *a Crown of paz*, Pſ. 21. 3. But of the ſeveral names of *gold*, in the Hebrew, See on Job 28. 15–19.

gold of ophir] A place of ſpecial note for fine gold. 1 Kings, 10. 11. Job 22. 24. Pſ. 45. 9. The Region ſeems to have been at firſt ſo tearmed; from the poſterity of Ophir, one of Sems iſſue, who there ſeated themſelves, Gen. 10. 29. Some of later times have ſuppoſed it, to be *Peru* in America; upon a weak conjecture, from ſome letters, in either word the ſame. But thoſe that have made more diligent enquiry into the ſtory, of the diſcovery of thoſe parts, inform us; that no Region there was anciently of that name: but that it came to be ſo called by the diſcoverers, upon a miſtake, through ignorance of the country language, from an anſwer returned them, unto a demand made by them, from the Natives, which they miſunderſtood. Nor is it likely, that Solomons fleet, or Jehoſaphats, which they manned out for Ophir, ever came neer thoſe parts. 1 Kings, 9. 28. & 22. 48. Others therefore ſeek for, and would ſeat this Ophir elſewhere. Some in Arabia, neer to the red-ſea now termed the *Arabian Gulf*, or in an Iland ſituate in the mouth of that Sea. Here, the rather in regard of the *gold of Sheba*, mentioned, Pſ. 72. 15. and the great quantity of gold that the Queen of that country brought with her to Solomon: 1 Kings, 10. 1, 2, 10. Sheba being held generally to be a region in thoſe parts. But that is too neer a place, for a Fleet ſent out from Ezion gaber, on the coaſt of that Sea, to make a three years voyage. 1 Kings. 9. 26. 28. & 10. 22. Others therefore travel further weſtward, to find it in Africa; becauſe ſtore of gold, is at this day found in thoſe parts; and it is almoſt the only trade for it, that we now have: beſides, that *uphaz* famous for fine gold, they ſuppoſe to be *Phez*, as was before ſaid. But others run as far Eaſtward to diſcover it in India, theſe; moſt of them, ſeat it in the kingdom of Siam in Sofala, or Sumatra called by our ancienter Geographers, the *golden continent*, and the *golden Cherſoneſus*, or *Peninſula*, which yet they ſuppoſe to be an entire Iland, rent off from the continent, as Sicily from Italy. Though ſome of them lately in *Zeilam*, rather, which they conceive to be that, which was called anciently *Taprobane*, termed, as they conjecture, by the Phenicians, at firſt, *Taph-par-van*, or, *provan*, that is, the coaſt of *Parvan*, whereof, 2 Chr. 3. 6. And in proceſs of time, *Taprobane*, wherein alſo they finde a port, called *Hipporus*, or *Ipporus*. Pliny, lib. 6. cap. 22. and Solin, c. 4. which they gueſs to be the ſame with *Ophir*. In theſe parts, ſome ſuppoſe it the more probable, that Ophir was ſituate; becauſe the iſſue of Sem, whereof *Ophir*, and *Havilah* were two brethren, are ſaid to have ſeated themſelves to the Eaſt, Gen. 10. 29. 30. And of the land of *Havilah*, which in likelihood was not far remote from Ophir, it is ſaid, that it hath ſtore of *good gold*. Gen. 2. 11, 12. Howbeit in theſe dayes, there is no report of any great ſtore of gold, that is found in thoſe Indian quarters, where ours trade; we ſend much thither, receive little thence. Beſides, that they are enforced by the ſite of *Havilah*, Gen. 2. 11. to make two *Ophirs*, as well as two *Havilahs*. Gen. 10. 7. 29. In a matter, therfore, ſo abſtruſe and ambiguous, I dare not determine.

V. 13. *Therefore I will ſhake the heavens, & the earth ſhall remove out of her place*] *Therefore*, that is, becauſe of their ſins, and wickedneſs their pride, and cruelty before mentioned, v. 9, 11. or, by reaſon of that extremity, dread, and horror, that ſhall poſſeſs them, upon the approach of the enemy, and their own forces forſaking them; I will cauſe them to be in ſuch confuſion and diſtraction, as if heaven it ſelf were falling upon their heads, and the earth moving, or removing, from under their feet. A proverbial form, intimating a moſt horred confuſion. See the like, Pſal. 18. 7–15. & 76. 8. & 77. 16-18. & 114. 3, 4. Chap. 29. 6. Jer. 50. 46. Joel. 2. 10. Hag. 2. 21. See alſo Job 9. 5, 6.

in the wrath]Or, *through the wrath*, by reaſon of it, as Pſal. 18. 7. or in the day *of the wrath*, the word *day*, ſupplyed from the next clauſe; as Ch. 18. 7. & 22. 5. & 30. 17.

of the Lord of hoſts]In my wrath, or through my wrath. For God himſelf ſpeaks it, the noun for the pronoun, as ch, 6. 12. & 8. 7. Of the title, ſee ch. 1. 9.

& in the day of his fierce anger] See v. 6, 9. Pſal. 18. 8. ch. 6. 4. Jer. 4. 8.

V. 14. *And it ſhall be*] Babylon ſhall be.

as the chaſed roe]Or, *as a chaſed roe*, (for there is no article in the Hebrew) as one of the moſt timerous ſort of creatures, and moſt unable, ſave by flight, to ſhift for it ſelf, among thoſe, that uſe to be hunted, Prov. 6. 5. 1 Chr. 12. 9.

and as a ſheep, that no man taketh up]Like a ſtragling *ſheep*, one of the ſillieſt creatures, and leſs able to defend it ſelf againſt any ravenous beaſts, or by flight to make eſcape, then the former: and ſure therfore, to miſcarry, in places where ſuch beaſts of prey are, if none look after it, Pſal. 119. 179. ſhe ſhall be at her witsend, not knowing whither to betake her ſelf, or where to be in ſafety. See Jer. 50. 17.

they ſhall every man turn to his own people, & flee every one into his own land]The reaſon why Babylon ſhall be in ſuch plight, to wit, ſhe ſhall be forſaken by her hired forces and confederates, Jer. 50. 16. & 51. 9.

every one]Heb, *a man*: as ch. 9. 20.

turn]Heb. *look back to*, or, *look after*, ch. 8. 22. & 53. 6.

V. 15. *Every one that is found, ſhall be thruſt through*] The reaſon why people ſhall withdraw themſelves from her, becauſe they cannot with any likelihood, of ſafety, without loſs of life, ſtay with her.

that is found]By the Medes, or, ſimply, that is, or ſtayeth in Babylon *to be found*, for, *to be*, or, *abide*. An uſual Hebraiſm, Deut. 18. 10. Eſth. 1. 5. Act. 8. 40. A defect of the particle, *therein*, or, *in her*, as Deut. 8. 12. ch. 35. 9.

ſhall be thruſt through] Slain with the ſword, or lance, Jer. 51. 4.

every one, that is joyned unto them] As an aſſiſtant. Heb. *added* to them: as Chap. 29. 2. & 30. 1. a defect of the pronoun, as ver. 8. Yet Some render the word, *decrepit, conſumed*, and ſpent with years and age: and the word ſometime ſignifies, *conſumed*, 1 Sam. 26. 10. 1 Chron. 21. 12. as if the meaning were that the Medes ſhould no more ſpare old, then young, as of the Chaldees the like is ſaid. 2 Chron. 36. 17. Lam. 5. 12. and ſo it ſhould have reference to what followes, ver. 16. But I ſuppoſe it rather to have reference to the former part of the verſe; and to be rendred by ours here aright.

ſhall fall]Be ſlain as ch. 10. 34. Jer. 44. 12.

by the ſwords]Or other weapon of the enemy. One of moſt generall uſe put for all, Chapter 1. 20. Jer. 47. 6. & 50. 35-37.

V. 16. *Their children ſhall be daſht in pieces*] The Babylonians children, according to that prophetical curſe, Pſal. 137. 9. They ſhall, through the juſt judgment of God, in way of requital, be ſerved themſelves, as they had beforetimes ſerved Gods people, 2 Chr. 36. 17. Of the like cruelty, ſee 2 King. 8. 12. Hoſ. 14. 1. Nah. 3. 10.

before their eyes]To encreaſe their grief. See Chap. 1. 7. Deut. 28.

31.

31,32.Jer,39. 6.

their houſes ſhall be ſpoyled]Or, *rifled*,Zach. 14.2Jer.51.56.

and their wives raviſhed]So had they dealt with Gods people before,Lam.5.11.See this judgment threatned,Deut.28.30.Amos7.17. Zach.14.2.

V.17.*Behold*]See ver.9.

I will ſtir up]Heb.I am *raiſing up*;or,*Behold me raiſing up*. I am even now about it.See ch.3.1.He ſpeaks as of a thing preſent,in act, and in ſight.ch.43.19.

ſtir up]Or,*raiſe up*.ch.41.2.& 45.13.

the Medes]Heb.*Madai*. A people deſcended from *Madai*,the ſon of Japhet,Gen.10.2.1Chr.1. 5. whoſe country is commonly called *Media*.Of the ſite whereof,ſee ver.5.ch.41.2.Jer. 50.3.Theſe Medes with the Perſians,and other their aſſociates,marching under the conduct of Cyrus and Darius,were thoſe ſanctified ones,ſpoken of,ver. 3.for under the name of the Medes, are the Perſians alſo comprehended;as in ſome ſort,one people,as well for vicinity, as affinity, and acknowledging one King.ch.21.2.Jer.51.11.Dan.5.28. and 9. 1.

againſt them]The Chaldeans,and Babylonians,v. 19.

which ſhall not regard ſilver,and as for gold, *they ſhall not delight in it*]The like ſyntax,ſee ch.8.13. & 45. 9. they ſhall not regard to ſpare any for ranſome,as Saul did Agag,1 Sam.15.10. *the ranſome of a mans life are his riches*,ſaith Solomon,Prov,13.8. but this ranſome will not ſerve in the day either of Gods wrath, Prov. 11. 4. or of mans rage,Prov.6.34,35.Ezek.7. 19.

V.18. Their *bowes alſo ſhall daſh the young men to pieces*]Or, *But they ſhall daſh to pieces the youths*,ſhot thorough with *bows*.*But*.Heb. *And*,the copulative for the adverſative:as ch.11.4,14.*they ſhall daſh to pieces the youths*, ſhot thorow; that is, when they have ſhot them thorough,they ſhall daſh them to pieces: or , they ſhall ſhoot them through, and then daſh them to pieces, See the like defective conſtruction,ch.14.12.& 38.14.17,21. with *bows*, A defect of the prepoſition:as ver.9.or with their *bows*,a defect alſo of the pronoun : as ver.7.*hands*,for,their *hands*. They ſhall be ſo outragiouſly affected towards them;and enraged againſt them, that it ſhall not ſuffice them,to have ſhot them thorow,and ſlay them ; but they ſhall batter alſo their dead bodies to peices.An expreſſion of extream cruelty,ch. 3.15.Jer.50.17.Mic.3.3.

and they ſhall have no pity on the fruit of the womb;their eye ſhall not ſpare children]They ſhall neither give quarter upon any terms,unto any that are able to crave it,nor afford it to young children,and tender Infants,that are not able to ask it. They ſhall ſhew no more pity to them, then themſelves did, when time was; to Gods people, 2 Chr. 36. 17. Pſalm 137. 8. Jer. 50. 15, 29. Jam.2. 13.

the fruit of the womb] Children proceeding from the womb, as fruit from a tree,Pſal.127.3.& 132.11.or encloſed yet in the womb. whom they ſhould deſtroy, by ſlaughtering the mother going great with them,or ripping them up in inhumane manner,2King. 8.12.& 15.16.Amos 1.13.

their eye ſhall not ſpare children] The very ſight of whoſe tender eſtate, might move to commiſeration,and their tears and cryes much more,Exod.2. 6. no rueful ſight ſhall move them to ſhew mercy on any. See the phraſe, Deut. 7. 16. & 13. 9. & 19. 13, 21. & 25.12.Ezek. 5. 11.& 7,4. 9.& 8.18. & 9.5,10.& 16.5.& 20. 17.

V.19.*And Babylon the glory of Kingdomes*]Heb.*the beauty*,or,*delicacy of Kingdoms*. The moſt beautiful, and delicate Eſtate and Monarchy,that ever was,that goodly *head of gold*, Dan. 2.37,38.that *Lady of Kingdoms*.Ch.47.5. *the praiſe of the whole earth*, Jer,51.41. The word contains in it,a reſemblance of the *roe*,before mentioned, ver. 14. a very comely and lovely creature;whom the Spouſe therefore compares her love unto,Cant. 2.9, 17. and 8.14. See Chap. 4. 2.

The beauty of the Chaldeans excellency]Or,the *Chaldees excellent bravery*,as the word is rendred,Chap.3.18.(the words are both joyned together,Chap.4.2.)So is Babylon ſtyled, becauſe the chief city of Chaldea;and ſuch,as for ornaments, riches, and ſtately buildings, might compare with any city in the world,Dan.4.20. and was that therefore,whereof the Chaldees did moſt vaunt themſelves.And the word here ſignifies,as excellency,and ſtatelineſſe;ſo haughtineſs alſo and pride,Job 35.12&38.11.

the Chaldees]Heb.*Chaſdim*. A people ſo termed, from *Cheſed*, the ſon of Nahor,Abrahams brother,Gen.22,22. Of whom, they were deſcended.So Ezr.5.12.Jer.34.11.&37.5. But, ſometime,it is uſed, for Magitians , and Aſtrologers ; becauſe the Chaldees were much addicted to ſuch ſtudies, Dan. 2. 10.and 4.7. and 5.7.

ſhall be as when God,over threw Sodom and Gomorrah]Heb,*as*,or, *according to*(as Jer.3.26.)*Gods overthrowing*; or, *Gods ſubverſion*(as Amos. 4.11.)*with Sodom and with Gomorrah*, or, wherewith he overthrew(the verb ſupplyed out of the noun:as Deut.1.27. Hoſ. 3. 1.)*Sodome, and Gomorrah*. Of which,Gen.19. 24. The ſame is ſaid of Babylon,Jer.50 40.An uſual expreſſion,importing,a ſudden, a total,inevitable,and irrecoverable deſtruction,Deut.29.23.Chap.1. 9.Jer.49.18.Zeph.2.9.2 Pet.2.6. Jud.7. Howbeit,I cannot approve of what the Rabbines tell us, out of their Legends, rather, then Chronicles;that Darius having ſlain Baltaſar, Dan.5.30.31.reigned one year in his ſtead;yet deſtroyed not Babylon, as is here foretold But in the year following,it was burnt with fire from heaven,as Sodome, and Gomorrah were. To which purpoſe they abuſe a place of Scripture,Jer.51.46.Of which, when we ſhall come to it. But this is but a figment of theirs, whereof there is no ſtore wanting in them. The truth is,that this utter devaſtation of Babylon,was not at once; but began at the conqueſt of it,by Cyrus and Darius,and in the ſucceeding ages was conſummated.

V.20. *It ſhall never be inhabited*]Heb. *It ſhall not ſit for ever*:*ſit*:to wit,on a throne,as a Queen,or Empreſs:as c.10.13.or,*inhabite*, that is,be inhabited by any,(as the word is uſed,Jer.17.6.)or have place to inhabite,Jer.51.41.So Zach.7.7.& 9.5.*Not for ever*,that is never, as Joh.8.51.&11.26.to wit,after that it is once thus utterly deſtroyed. Nor need we,as Some would have it,expound the words, with a concealed reſtriction,untill the time ſet by God, for her reſtitution and reſtauration.For the ground they build on, taken from a twofold deſtruction of that State,whereof the one is imaginary,(ſee ver. 1.)is but ſandy.

neither ſhall it be dwelt in] Heb. *neither ſhall it dwell*,Jer.50.29. It ſhall neither have throne to ſit on,nor place to dwell in : neither regain power to rule;nor riſe to be a place,for habitation,again,Jer. 51,26,43,52.or,*it ſhall neither abide*,(as ch. 11.6.*nor dwell*:have no place of abode, or dwelling; that is, have no being, being utterly aboliſhed:as Job.7.9,10.& 14.10.Pſal.37.36.& 103.16.Jer.51. 64. Reu.18.21.

from generation,to generation]Heb. *unto generation,and generation*, that is *for many ages* ſucceſſively,as Joel.2.2.or,*for ever*,as before;and as Pſal.100.5.contrary to that,which,preſumptuouſly,ſhe promiſed to her ſelf,that ſhe ſhould *ſit*,*not* as a *widow*; but as *a Lady*,for ever,ch 47.7,8.

neither ſhall the Arabian pitch tent there] The Arabians are a people,that kept in tents,wherewith they removed from place to place as they met with paſture for their cattle, Jer. 49. 29. called *Scenitæ* therefore by the Greeks;but in Hebrew they were ſo termed, either from the *Plains*,whereon they lived,Jer.3.2.(the word ſo ſignifying. See Deut.2.8.&.3.17.)or becauſe their country lay toward the *evening* quarter,the *weſt*, (ſee on chap. 59. 19.) between the Perſian gulf,and the red Sea;the utmoſt Weſt of Aſia,or, becauſe they were a mixture,or medely of divers Nations,Jer.25.24. as the word it ſelf alſo ſometime imports, Exod.12. 38.Neh.13.3. For I ſuppoſe that moſt unlikely,)which yet ſome hold out)that in regard of their hew, they ſhould ſo be termed from the *raven*,Cant.5.11.the one having the ſame radical letters with the other,and becauſe the *Kedarenes* from their *blackneſs* may ſeem ſo termed. See on Chap. 21.16.See alſo further of *Arabia*,on Chap. 21. 13. The word rendred, *pitch tent*,is obſerved to want a letter,to wit,*Aleph*:the like whereunto is found, Job.35.11.Prov.17.4.and as ſome,1 King.10.18. See on ver.12. The meaning is, that the place ſhall be ſo waſte, that thoſe wandering-people ſhall not ſit down there,becauſe they ſhall not find conveniency of feeding for their flocks. Though ſome would have it to be, in regard of thoſe harmful creatures, that ſhould rouſt and harbour in the rubbiſh and ruines of the city,ver.21,22.

neither ſhall the ſhepherds make their folds there] Heb. *ſhall not make* (their cattle)*to lye down*,(or,*lodg*(*there*. So Jer. 33. 11. See the like defect of the noun after the verb.Cant.1.7. The ſame things is in divers terms expreſſed. And we may obſerve a further deſolation denounced againſt Babylon,then is againſt Nineveh,Zeph. 3. 14. for it is ſayd,that *the flocks* yet *ſhall lye down* in the one;which is denyed here of the other. The reaſon whereof, ſee Chap, 14, 23. and 17.2.

V.21.*But wild beaſts of the deſarts ſhall lie there*]He had before ſhewed who ſhould not lodge,or abide there:he relateth,now, who ſhould.

wild beaſts of the deſart] Heb. *Tſijim*. Such kind of beaſts as are wont to haunt,and abide in *Tſijah*,that is,in *dry* places,or, *waſts*, ch. 41.18.& 53.2. So Chap.34.14.Jer.50.39.It is uſed alſo ſometime for people,that dwel in ſuch regions,Pſal.72.8. compared with Pſal. 68. 6.Some of the Rabbines ſay,that they are ſuch, as we call *martens*.

and their houſes ſhall be ful of doleful creatures]Heb.*Ochim*,A word no where elſe found. It is by moſt thought to ſignifie, ſome ſuch kind of harmful creatures,as by biting,or ſcratching,put men to pain: as derived from an interjection of a mornful notion,Ezek. 6.11, & 21.9.Some of the Rabbines ſay,they are ſuch,as aſtoniſh men at the ſight of them: Yet others, again, would have them to be no other then our *ferrets*.Nor want there of the Iewiſh writers, that ſuppoſe the word to ſignifie,not a beaſt,but a bird:ſome kind of fowl,ſo termed of the doleful tune that it hath. Theſe, whatſoever they were, ſhould lodge in their houſes, being deſtitute of Inhabitants; or in the waſts, where they ſometime ſtood; as Chapter. 5. 17.

and owls ſhall dwel there]Heb.*the owls daughters*:and it is not unworthy the obſervation,that the name here given the *owl*,is never found in Scripture ſingle,or ſimply;but inſtead of *owl*,or *owls*,is conſtantly ſaid,*the daughter of the owl*,Levit.11.16. Deut.14.15. or. *the owls daughters*,Iob30.29.Chap.34.13.& 43.20.Ier.50.39. Mic.1.8. ſave once only,Lam.4.3.where the maſculine plural is found alone. Hence one of the Iewiſh Writers gathers, that the *Ochim* before mentioned,are no other then theſe *owls daughters*, or young ones which ſor want of food in thoſe waſte places, (wherein owls, in the places pointed to, are noted moſt to abide) being forſaken by the dam, (as in that place of the Lamentations is implyed, that they oft are) do make a very doleful, and hideous noyſe. But the text ſeems to relate them, as ſeveral ſorts of wild creatures: and the generality of the form would imply ſome other matter. But theſe among others, were to be as the Inhabitant and free-deniſons of ruined Babylon. See Rev. 18. 2.

and Satyrs] The word here uſed, doth moſt commonly ſignifie *a goat*, Gen. 37. 31. Levit. 4. 23. So called, becauſe he is very *ſhaggy*, or *hairy*. For that ſeems to be the primary notation of the word, Gen. 27. 11. Hence it is, that it is here rendred, *Satyrs*. Which were among the ancients, ſuppoſed to be monſtrous creatures, haunting woods, and waſte places, of a mixt compoſure, having viſage, and hands like a man, and going upright, as men do: but horned, and hairy, and cloven-footed like goats; and Jerome tells of an Eremite, that ſhould meet with one of them in the wilderneſs: Some ſuch monſters, it ſeems, our Tranſlators thought here intended. To which purpoſe, alſo, one of the Iewiſh Doctors ſaith, that it is a kind of miſhapen wild goats. The word is ſometime uſed for *Devils*: ſuch, as the idolatrous people in old time adored. So it is taken, Levit. 17. 7. 2 Chr. 11. 16. and they ſeem ſo termed; either becauſe they appeared in the ſhape of *goats*, unto thoſe that adored them, or had dealings with them: as to witches at their meetings, they are reported oft-times to have done; or becauſe by ougly, and direfull apparitions, they uſed to ſtrike terror, and horror, into thoſe that behold them, and make their hair, as we ſay, ſtand an end. For the word ſometime, ſignifies *horror*, chap. 28. 2. Ezek. 27. 35. & 32. 10. and *an horrid tempeſt*, Job 9. 17. & 18. 20. ſuch, as theſe alſo, ſometime raiſe, or appear with, Job 1. 19. And this way the Jewiſh Commenters, moſt of them, go, making the *ſeirim*, here, the ſame with the *ſhedim*, Deut. 32. 17. and Pſal. 106. 37. In which place of Moſes, there is an alluſion to the notation of the word here uſed, in the root, from whence it ſprings, in that clauſe; *with whom their fathers were not affrighted*. And this Expoſition may ſeem to receive ſtrength, as from that in Matth. 12. 43. where the Devil diſpoſſeſſed, is ſaid to haunt waſte and dry places: ſo, from that parallel place, Rev. 18. 2. where it is ſaid, that Babylon was, upon her fall, become *an habitation of Devils; and an hold of every foul ſpirit*. Nor do I doubt, but that that place hath a compliance with this. But that is ſpoken of ſpiritual, and myſtical; this, of corporal, and material Babel. And I ſuppoſe, rather, the word, here, to ſignifie ſome kind of ſtrange beaſts, as uſed to keep in waſte places: from their horrid, and ougly ſhapes ſo termed: and the rather, becauſe it is ſaid, chap. 34. 13 *the Seir ſhall cry to his mate*: ſee further there. There want not, alſo, that ſuppoſe the *Seir* here mentioned, to be a kind of fowl, and that of the rank of *owls*, of a middle ſize, between the leaſt, and the greateſt: called by the Greeks, *ſcops*: whence alſo, we have our Engliſh word, *ſcoff*: becauſe it is a fowl full of geſticulation, prone to imitate the geſtures that others repreſent it with, and to act, what it ſees them do: and is by ſuch means, commonly, taken, as the dotterel is with us. The main reaſon, I ſuppoſe, that induced them to entertain this conceit, was the word of *dancing*, here uſed. Which, of how ſmall force it is, to infer this new notion, will in the opening of it appear.

ſhall dance there] So the verb ſignifies, when applyed to man: as 1 Chron. 15. 29. Eccl. 3. 4. but *to skip*, rather, when referred to beaſts, as to rams, and lambs, Pſal. 114. 4, 6. and to calves, and the young of other creatures, ſporting, either by themſelves, or one with another, Pſ. 29. 6. unleſs we ſhall, with the Rabbines, and the Greek, render it; *and devils ſhall dance there*. The Prophet may ſeem, the rather, to have uſed the word, that ſignifies, as well *to dance* as *to skip*, to comply with the word in the next branch, ver. 22. that ſignifies as well *to ſing*, as *to cry*.

V. 22. *And the wild beaſts of the Ilands*] Heb. *Ijim*. The word ſignifies primarily *Ilands*, chap. 11. 11. & 40. 15. & 42. 15. here ſuch wild creatures, as breed, and keep in Ilands, deſtitute of Inhabitants; or unto which, few or none, have any ordinary acceſs. The Chaldee expounds it, *wild-catts*; the Latine, *owls*. The Rabbines, Some of them, *Pies*, or, *Jays*. Some of ours tranſlate it, *a terrible*, or *affrighting wight*; and expound it, *a dragon*. This they buil upon two grounds. The former, concerning the tranſlation, is from the form of the verb, which is ſingular; and they would have the noun alſo, ſo to be, as derived from the word *Ajum*, that ſignifies *terrible*, or *dreadfull*, whence the *Emim* had their name, Deut. 2. 20. But there is no reaſon to make *Ijim*, more, then *Tsijim* a ſingular; and of the ſyntax more anon. The other ground concerning the expoſition, is drawn from the Prophets method. He began ſay they, with beaſts, the *Tſijym*, and *Ochim*; then paſſed on to fowls, *Owls*, and *Seirs*, ver. 21. and here he comes to ſpeak of creeping things, or ſerpents. But this they ſpeak without proof. And I ſee no good ground therefore, for this new deviſed notation, and for the expoſition, as little. Our Engliſh renders it not amiſs in the general; the Iewiſh Writers, for the notation, backing them therein; though in the particular deſignation of the kind, not agreeing among themſelves.

ſhall cry] It is by the Jewiſh Writers obſerved here, that the noun is plural, the verb ſingular: the meaning, ſay they, being, that *each one* of them *ſhall cry*. Of which kind of Syntax, See chap. 2. 20. The word here uſed, ſignifies properly *to anſwer*: but it is uſed for *to ſing*, chap. 27. 2. Hoſh. 2. 17. according to which uſe of the word, ſome of the Hebrews would have it taken here: but to ſignifie, *crying aloud*, and that, as they ſuppoſe, in a dolefull tune, See Zeph. 2. 14. But the word, when it is applyed to *Singers*, and *ſinging*, doth not ſo much import, ſimply, *to ſing*, as *to ſing by courſe*, one party, as it were, *anſwering* another. So Exod. 15. 51. Ezra 3. 11. And ſo *the Ijim ſhall anſwer* (ſo the old Latine renders it) or, *cry*: each, to others, chap. 34. 14. *the Seir ſhall call*, or, *cry to his mate*. Thoſe of the Jewiſh Writers, that would render it, *ſhall dwell*, or *abide*: as derived, from a word, that ſignifies a place of *manſion*, or *abode*, Pſal. 90. 1. Nah. 2. 13. Seem to ſtrain over-far, without example, and that needleſly, having a plain, and obvious ſenſe, at hand.

in their deſolate houſes] Some of the Rabbines read it, with change of one letter, an R, for an L, *in their palaces*: avouching for it, the like, Ezek. 19. 7. and ſo the Chaldee Paraphraſt takes it. But another of them, controlleth this interpretation, affirming, that theſe letters are not convertible, and he renders the words they *ſhall cry*, there, *with their widows*: Such of their kind, as have loſt their mates; as alſo our Engliſh editions, ſome of them, repreſent it there in the margent; and that of Geneva, hath it in the text: and it is well known, that the word, is commonly uſed for *widows*, chap. 10. 2. & 54. 4. and doth properly ſo ſignifie. But I find none, that herein concur with this Rabby. Our laſt, here, renders it. *deſolate houſes*, as in Ezekiel, *deſolate palaces*, as if he had ſaid, *widowed* ones, as ſome give it in Latine: which, howſoever, it might well be admitted here in regard of the ſtory; yet that place in Ezekiel, will not ſo well brook it; for it ſeems not ſuteable to the reſt of the relation, deſcribing the pranks, that a ſtirring and potent Prince ſhould play, to ſay, that *he viſited the deſolate palaces of* other: Princes, *and laid waſt their cities*. I ſuppoſe rather, that both there, and here, it ſhould be rendred, ſimply, *palaces*, without any ſuch ſuperfluous addition, as our old ancient Engliſh verſions all had it, nor was the old Latine other: and that, either by the ſcribes over-ſight one letter ſlipt in for another, (the like whereunto ſee, Jer. 2. 20. & 15. 14.) or by a kind of liſping pronunciation, the one came to be ſometime uſed for the other.

in their] Heb. *in his*, to wit, in the palaces of their King, or, of each one of his Nobles, alſo, of whom, before, verſ. 2. So Chap. 32. 14.

and dragons] to wit, *ſhall cry*, (to be ſupplyed, as the Rabbine well obſerves, from the former branch, as Gen. 1. 16. verſ. 6.) after their manner. The word ſignifies the greateſt ſort of fiſh, ſuch as we call *whales*, Gen. 1. 21. See on Lam. 4. 3. and likewiſe the greater ſort of *ſerpents*, or, *ſnakes*: to wit, of ſuch, as wanting feet (which ſome ſerpents, as the crocodile, and others have) glide along, by wrigling of their bodies, to and fro, on the ground, as thoſe great fiſh, whom in ſhape, alſo, they reſemble, do in the water. So it is taken, Job 30. 29. chap. 34. 13. & 35. 7. & 43. 20. Jer. 9. 10. & 10. 22. & 49. 33. & 51. 37. and of the greatneſs of ſome of them, ſee *Plinies natural hiſtory*. l. 8. c. 11. 14.

in their pleaſant palaces] Heb. *in the palaces of delicateneſs*, or, *deliciouſneſs*, or, *voluptuouſneſs*. So Mich. 2. 9. *houſes of pleaſure*, or, *delight*, for, pleaſant houſes. but, here, rather, in the worſe part, for their curious, and delicate, or their voluptuous, their banqueting, and revelling houſes, that is, in the places, where ſuch, ſometime ſtood, See ch. 32. 13. See the uſe of the word, Deut. 20. 54, 56. chap. 47. 1. Jer. 6. 2. the pronoun is wanting, as ver. 7.

and her time is neer to come] As ch. 56. 1. Jer. 48. 16. Ezek. 36. 8. Babylons time, wherein ſhe is to be deſtroyed, So ver. 6. where it may be demanded, how this may be made good, when as it was not till about ſome two hundred yeares, after this Prophecy, that Babylon was ſurprized and ſacked, and the Chaldean Empire ruined by Cyrus, and Darius. For this Prophecy was delivered above one hundred year, and upward, before the Babylonian captivity, which laſted full ſeventy years, Jer. 25. 11, 12. Whereunto (paſſing by that novel, and groundleſs conceit of a former deſtruction of Babylon, of which, on verſ. 1.) anſwer may be returned. Firſt, that what may ſeem long with man, is ſhort with God, with whom a thouſand years are but as yeſterday, Pſal. 90. 4. or, but as to morrow, for a thouſand years, and a day, are all one with him, 2 Pet. 3. 8. Secondly, that this is by the Prophet thus ſoken, as ſpeaking to them, that were in, and under the captivity, (the moſt of whom, in all likelyhood, were as yet unborn) for whoſe ſupport, and comfort, in that heavy time, this was eſpecially delivered, and for their uſe left upon record, by him. So Jeremy writing to them, in the very beginning of the captivity, in the reign of Zedekiah, Jer. 51. 59. Speaks of Babylons ruine, as of a buſineſs approaching, Jer. 50. 1, 2. & 51. 46, 56. And laſtly, that as to the eye of faith, things future, and a far off, are as preſent, Joh. 8. 56. 2 Cor. 4. 17, 18. Heb. 10. 37, 38. So the Prophet by the Spirit of Prophecy, ſeeing theſe things, revealed unto him, as preſent, or approaching, verſ. 1. doth accordingly ſpeak of them, See verſ. 4, 5. 9. So Jam. 5. 8, 9.

and her dayes ſhall not be prolonged] *Her dayes*; that is, the dayes of her wel-fare, of her proſperity, and tranquility (So the Hebrews Doctors) ſhall not laſt long, or be prolonged any longer, as Job 9 25.Pſ.89.45.Ier.51.47.Lam.4.18.& 5. 21. Or the dayes of her viſitation, as Hoſh.9.7.no longer deferred;& ſo it is the ſame in effect with the former. The time ſhall not be long,before this be put in execution.God will haſten to effect it,in his due time. It ſhall not be protracted beyond that ſet time, that God hath aſſigned it; See Ezek.12.25,27,28.

CHAP. XIV.

Verſ. 1. *For the Lord will have mercy upon Jacob*] This chapter is a continuation of the denunciation of the deſtruction of Babylon. And it beginneth with a reaſon rendred of the haſtening of it, mentioned, chapter 13. 22. Gods mercy, and compaſſion towards his people; the deliverance of whom depended upon Babylons deſtruction,Jer.50.3,4.So Pſ.102.13. Zach. 1.16,

Jacob] See ch 2.5.& 9.8.Pſ.14.7.

and will yet chooſe Iſrael] He will receive them into grace and favour, as if he had made a new choice of them again. So ſome. Others, he will make it appear, that they are ſtill his choſen people, as at firſt they were, Deut.7.6,7. It may be rendred, *I will refine* (as he promiſed to do, ch.1.25.) or,*make choice ones* of them, *again*, as the word is uſed;ch.48.10.Hagg.2.23. So the elect or, choyce Lady, 2 Joh.1. And of Paul, *an elect veſſel*, or,*inſtrument*,Act.9.15. for, a *choyce* one; or,*I will ſelect*, or, pick them out again, and gather them out of the places,into which they were ſcattered,See ch.11.11. & 27.12,13.So the word is uſed,1 Sam.2.28.& 24.2.Luk.6.13. Joh. 15.19.So Zach.1.17.& 2.12.And this interpretation the next branch confirmeth.

yet] Or, *yet again*, to take away the ambiguity, for the word, here uſed, doth not anſwer the Engliſh, *yet*, for, *notwithſtanding*;but as we ſay, *further yet*; or, *yet again*, as chap. 8.5. So *once*; not for *ſometime*; but *once onely*, Heb.9.27,28. compared with verſ.25, 26. Iud.3.

Iſrael] See chap.1.4. Some render it here. *in Iſrael*, that is, ſay they, not all Iſrael, but ſome in Iſrael;the remnant of elect ones, chap.10.21,22. Rom.11.5. And there is indeed a particle in the Hebrew here, that doth uſually ſo ſignifie; but, that particle, in the Syntax of that language with ſome verbs, (this here uſed among other) is either ſuperfluous, or a note of the accuſative caſe only.So here; the main body of the people ſurviving then, intended, and ſo, chapter 44. 1,2. Deut. 14. 2. 1 King. 8. 16. & 11. 32, 34.

and ſet them in their own land] Deut.30.3-5.Jer. 24. 6. & 32. 37. Ezek.37.14.

and the ſtrangers ſhall be joyned with them] Heb. *the ſtranger*, or, *the ſojourner, ſhall joyn himſelf* (as ch. 56. 3. *unto them*,as in the next clauſe,Gen.15.13.& 2.3.4.the ſingular number put collectively, as Exod,12.48.Lev.19.33.Deut.10.18.& 24.17.Many ſtrange people, taking notice of the ſtrange works,that God ſhould then work for his people in this their delivery, Pſ. 126, 2. ſhall joyn themſelves unto them,to worſhip together with them. See the like,Eſt.8.17.Pſ.7.8,9. ch. 44. 5.& 56.3.& 60.3.This,no doubt,was in part accompliſhed, at their return from Babylon;but more exactly,and plentifully fulfilled, in the kingdom of Chriſt,by the miniſtery of the Goſpel,c.2.3. Zach. 2.10,11.Eph.2.13.

and they ſhall cleave to the houſe of Jacob] As 1 Sam. 26.19. The ſame,in other termes,with the former.See ch.2.5.

V. 2. *And the people ſhall take them, and bring them to their place*] Heb. *Peoples*,people of divers Nations,(as ch.2.3.& 12.4.) ſhall be helpful to them,in fitting,and furniſhing them,with all neceſſary accommodations for their journey,in their return to their land again, Ezra 1.4,6.& 7.13,16.ch.11.12.& 66.20.

and the houſe of Iſrael ſhall poſſeſs them,in the land of the Lord, for ſervants, and for handmaids] The converts, or Proſelites of other people, ſhall freely offer themſelves, unto the Church, to do her any ſervice: they ſhall of their own accord, be as ſerviceable to them,as any ſervants, or bondmen,could be, that had been bought by them. ch.60.7,10,12.& 61.5.Rom.16.1,2.1 Cor.16.15.2 Cor.8.4,5.There is in the words an alluſion, to a law; concerning ſtrangers. Lev.25. 44,45.

the land of the Lord] The land of Judea ſo called, as, in a ſpecial manner, his, Lev. 25. 23. becauſe he had made choyce of it, to place his people in it; Exod. 15. 17. in regard whereof, alſo, it is called *Gods ſanctuary*: chap. 63. 18. as a type of his Church.

and they ſhall take them captive, whoſe captives they were] Heb. *they ſhall captive their captivers.* as Pſal.137.3. That which was fulfilled, in ſuch victories as God gave the Jewiſh Nation after their return from Babylon, in the times of the Maccabees, over ſuch people, as had before time held them in captivity. Though ſome expound it, of buying the Babylonians for ſlaves; as they, alſo, well might, from the Medes and the Perſians, that had ſurprized them. The meaning is, that the Tables now ſhould be turned, and thoſe now made Lords over them, whom they had been in ſubjection and bondage to, before; and thoſe in ſubjection to them, that had before Lorded it over them chap. 26.13.Spiritually, moſt interpreters underſtand it, of thoſe people; who by the miniſtery of the Apoſtles were, out of all nations, ſubdued, and brought in to the obedience of Chriſts Scepter. Pſal.45.5.& 68.18. Rom.15.16,19. 2 Cor. 10.4,5.

and they ſhall rule over their oppreſſors] Heb. their exactors. as ver.4.ch.60.17.The ſame things repeated in other terms. See chap. 60.14.

V. 3. *And it ſhall come to paſs in that day*] or, *at that time*: See chap. 2. 20. & 3. 7, 18, 24. or ſimply, *when*: as Gen. 3. 17. Ruth 4.5.

that the Lord ſhall give thee reſt] Heb. *of the Lords making thee to reſt*:as Deut.25.19.

from thy ſorrow, and from thy fear, and from the hard bondage, wherein thou waſt made to ſerve] Heb. *which was ſerved upon thee.* as Deut. 21. 3. When thou ſhalt be ſet free from the Babylonian bondage; wherein thou enduredſt much ſorrow, and hardſhip, and livedſt in continual fears. Lev. 26. 36. Deut.28.48, 65, 66. Luk. 1. 74. The Prophet, here, turneth his ſpeech to the people.

V. 4. *That thou ſhalt take up*] as Ezek. 21. 2. See chap. 13.1.

this proverb] Or, *by-word*, or, *taunting ſpeech*: as Ezek. 16. 44. ſo Deut.28.37.Jer.24.9. The word ſignifies not *a parable, or ſimilitude*; only; but any quick ſpeech, or ſentence of ſpecial note, and ordinary uſe: ſo called, as the moſt, from the verb *maſhal*, that ſignifies *to rule*, as being ſuch, as doth ſway commonly with men; either in their minds, or in their tongues. Though ſome would by a tranſpoſition of letters fetch it,from the word *Shalam*: which ſay they, ſignifies *to aſſimilate*. But neither are ſuch derivations, by tranſpoſitions,over-uſual in the Hebrew;nor do I find,where the verb *Shallam*,ever ſo ſignifies.

againſt the King of Babylon] Inſulting now over him, who before tyrannized over thee: *againſt*,or,*concerning*,as ch.1.1.By the King of Babylon,ſome underſtand ſome one King; either Nebuchadnezzer, the firſt Monarch of the Chaldean Empire, who ruinated the Jewiſh State. 2 Chron. 36. or, Baltaſar, the laſt of that Empire, with whom that State fell. But the ſpeech concerneth not,ſo much this,or,that King, as the Kingdome, which ſucceſſively was holden by them.See Dan.7.17,23.

and ſay, how hath the oppreſſor ceaſed] The by-word, and taunting ſpeech concerning him, his State and city; ſpoken not ſo much in way of interrogation, as in way of admiration, and deriſion.So ver. 10,12.

the oppreſſor] Or, *exactor*:as ch.60.17.

ceaſed]ch.16.4.See ch.33.8.

the golden city *ceaſed*] For, *golden*; which well ſuites with *the golden head.* Dan. 2.32,38. and *the golden cup*, that Babylon is ſaid to be.Jer 51.7. Some render it, *gold-thirſty*; ſome *exactreſs of gold*; ſhe that ſtripped other people of their gold; as Aſſyria had done before her. chap.10.14.& 39.6.The word is rather, Syriack; (which language the Chaldees uſed, in thoſe times. Dan. 2. 4.) then Hebrew: the Prophet would have them, taunt that city by a term of their own language; as another, their idols, by a ſentence of the ſame. Jer.10.11. The ſubſtantive is wanting, but muſt be ſupplyed, either *city*, or *State*; not *King*: for the word is feminine; or, *the golden one*:ſimply,without any other adjection.See the like defect,Pſ.73. 10.ch.40.10.Ezek.13.11.

V. 5. *The Lord hath broken the ſtaff of the wicked*] The anſwer to the queſtion moved, verſ. 4. Not Cyrus; but the Lord by Cyrus. chap. 41. 2.& 44. 48.& 25. 1,2. hath pulled down the power of the wicked King, and State of Babylon: he hath broken the ſtaff, wherewith,the wicked Babylonians did beat Gods people.See ch. 9. 4.& 10.5.& 47.6.

and the Scepter] Or, *rod*; as the word properly ſignifies:ſee ch. 9. 4.& 10.5,24. and ſo it would, here, be rendred for that which followeth,ver.6.

of the Rulers] The Babylonian Princes,and great ones: ſee Ezek. 19.11.the word,whence that for a proverb,comes,ver.4.

V. 6. *He that ſmote the people in wrath, with a continual ſtroke*] Or, *That ſtruck the people, in wrath, with a ſtroke unavoidable*, or, *irrecoverable.* For the words, *ſtrike*, and *ſtroke*, in the original, do here, the one anſwer the other. And ſome underſtand it of the *rod*, or *ſtaffe ſtriking*, ver. 5. Others, of the *ſtriker*, the *hand* (ſo ſome of the Rabbines) or, the perſon ſtriking with it. And of theſe latter, ſome underſtand the words on this manner: *he that ſtruck the people in wrath*, his *ſtroke, ſhall not depart*, or, *be removed*: or, *the ſtroke of him, that ſtruck the people*; (Heb. *peoples*;as ver.2.) *in wrath, ſhall not depart.*He that before,with ſo much fury,and rage, laid load upon many nations,and ſtruck them, at pleaſure; hath now received ſuch a ſtroke,as he was not able to avoid, or hath ſuch a blow given him, as he ſhall not be able to recover. But the former ſeems the plainer way, and to flow moſt naturally from the text. However we take the words,there is a reaſon,therein rendered;why God had broken the rod of Babylon,for the cruelty that had by her,been executed and exerciſed on other people.

he that ruled the Nations in anger is perſecuted, and none hindereth] This reading admitted, would ſtrengthen the latter interpretation of the former branch: for the ſame thing, queſtionleſſe, is after this Prophets uſual manner,(though in other terms expreſſed) intended in either: yet moſt interpreters, (ſome of them, alſo, controlling the points in the Hebrew) render it, otherwiſe; as ſpoken, wholly, of the Babylonian Kings cruelty; not of ought, that had befallen him; thus rendering the words.*He that ruled the Nat-*

ons in anger; *that purſued*, or *perſecuted* them, *without hinderance*, or, *none withholding*; or, *that hindered*, or, *reſtrained*, *not thoſe that did perſecute*; ruled roughly, and reſtrained not thoſe, that under him did the like. And this verſion comes neer, indeed, to the prophets purpoſe, and intendment: but the words will not admit it; I encline therefore, to that, which I meet with in the Jewiſh commentaries, upon this place; who thus render it: *That ruled the Nations in anger, they perſecuted without reſtraint*; or out of the former branch, ſupplying, what may make the ſenſe more compleat, (as Gen. 1.16. ch.3.25.) *that ruled with anger the perſecuted*: that tyrannized over thoſe, whom inceſſantly, none daring to oppoſe, or being able to reſtrain him, he perſecuted. See ch.10. 14. This ſyntax, and ſenſe, the text freely yields, without force.

V.7. *The whole earth is at reſt* and *is quiet*] The Inhabitants of the world, who could have no reſt, or eaſe, ver.16. while Babylon ſo reigned, and ruled, as ver.6. are now at reſt, and may ſit quietly in the places of their abode, Zach.1.11. *the earth*-for it Inhabitants: as Pſ. 98. 4,9.

is at reſt, and *is quiet*] Heb. *reſteth*, *is quiet*. A quick form of ſpeech, having ſome Emphaſis in it. See the like, ch.24.4. & 52.9. Lam. 2. 19.

they break forth into ſinging] So the ſame is rendred, chap. 44.23. & 49.13. & 54.1. & 55.12. and with ſome addition, chap.52.9. *break out into joy*. For the Prophet ſeems much delighted with this word; in this form and ſenſe, no where found in Scripture, out of his writings; ſave once, Pſal.98.4. where it is rendred, *make a loud noyſe*; which may ſeem to be the genuine notion of the word. It is once, only, but in another form, uſed, for *to break aſunder*, Mic. 3. 3. and may ſeem to imply, a widening of the mouth, or a wide opening of the lips, and lungs; the natural inſtruments of voice, to make the louder noyſe. The Jewiſh Doctor ſaith, that in the Arabick tongue it ſignifies *to ſpeak plainly*, *and cleerly*: ch.32.4. And it may be deemed to imply ſuch a joy (for of no other note is it uſed) as cannot be contained, or kept in, but muſt needs break forth; and by ſinging, and ſhouting, in acclamation and out-cryes, expreſs it ſelf, ſee 1 King. 1.40,45.

ſinging] So is the word rendered, in the places of this Prophet, before quoted; but it is rendred elſewhere, ſometime, *joy*, and *rejoycing*. Pſalm 30.5. & 98.4. ſometime triumph. Pſal.47.2. ſometime *ſhouting*, and *ſhouting for joy*, Pſalm.35.17. chap.12.6, Prov. 11. 10. it ſignifies *a loud cry*, in general; as Prov. 1, 20. and, that indifferently; whether an expreſſion of grief, or of joy: of grief, and ſorrow, in way of exclamation, and ſupplication; as Jer.7. 16. Lam.2.19. of joy, and gladneſs, in way of acclamation and exultation; ſo moſt commonly, and ſo in this place. It may well be rendred, *they cry aloud* with a joyful *ſhout*. For there is a defect of the inſtrumental particle, here, as ch.55.12. and oft, elſewhere expreſſed, Pſ.42.4. ch.48.20. The meaning is, that there ſhould be very great joy every where, upon the fall of that great Empire, ch.49.13. & 55.12. Jer.51.48.

V.8. *Yea, the firre-trees rejoyce at thee*, and *the Cedars of Lebanon*] He turneth his ſpeech, here, to Babylon; telling her, that the very trees themſelves, the firres, and Cedars, ſhould rejoyce at her fall. By *firres*, and *cedars*, (ſay ſome of the Iewiſh Writers, and others, following the Chaldee Paraphraſt) the Prophet underſtands great Princes, and Potentates, States, and Dominions, compared to, and reſembled by, ſuch, ch. 2.13. & 10.33,34. Ezek. 31. 3--9, 16. Hab.2.17. Others ſuppoſe the meaning to be, that the cruelty of the Babylonians had been ſuch, that the very ſenſeleſs creatures themſelves, might ſeem to be ſenſible of it, and to rejoyce, therefore, at her ruine, Ezek. 31.16. Jer.51.48. But the ſenſe is ſimply, and plainly, this, that theſe trees, which had from time to time, ſo frequently, and ſo in great abundance, been felled, to furniſh her with timber, for her ſhipping, and her buildings, might well be glad, had ſuch creatures ſenſe of what befell them, as hoping to be much ſpared, over what they had been, by her fall. See Sennacheribs threats, chapter 37. 24. This ſenſe, the words enſuing confirm.

and the Cedars] A defect of the copulative, as ver.7. ch.37.24. Hab. 3.11.

ſaying] By a figurative form of ſpeech, ſenſe, and ſpeech is given to dumb and ſenſeleſs creatures, So Judg. 9. 8--15. Hab. 2. 11, 12. But the term implying it, is wanting, here, as Pſal. 105. 14,15.

Since thou art laid down, no feller is come up againſt us] We are not felled ſo frequently, as we had wont to be, ſince thy fall, ſince thou waſt felled, Dan.4.14,23. Ezek.31.12.

art laid down] Heb. *haſt lyen down*, the word ſignifies, properly, *to lye down* to ſleep, Job 7. 4. but ſometime *to lye down*, by death, 2 Sam. 7.12. Job 3.13. & 14.12. becauſe death is as a ſleep, Pſal. 13.3. Act.7.60. & 13.36. 1 Cor.11.30. & 15.6. and the fall of a State is as its death, ver.15. Ezek.31.15,16. Howbeit, ſome of the Iewiſh Writers take this clauſe, alſo, in a figurative ſenſe, expounding it, of the death of Nebuchadnezzar, termed here, ſay they, the *hewer*, or, *cutter*, (which exactly anſwers the Hebrew) becauſe he cut down kingdomes, and either ſlew or enſlaved their Kings whereas his ſucceſſours, made them tributaries only. But this, as hath been ſaid, ſuits not ſo well with the intendment of the text; for the Chaldean eſtate fell not with him.

V.9. *Hell from beneath is moved for thee*, *to meet* thee *at thy coming*] After the joyfull, and gladſome deportment of the whole world here, upon the fall of Babylon, and of the creatures therein, as well ſenſeleſs, as indued with ſenſe and reaſon, rhetorically related; the Prophet proceeds, here, in a lofty, and poetical ſtrain, to deſcribe the entertainment, given in the other world, to the king of Babylon, or to the ſtate thereof; perſonated in the king, by thoſe, who were gone before him.

Hell] Or, *The grave*, the common receptacle of all that depart hence. See on ch.5.14. So ver.11,15.

is moved] The word ſignifies, ſometime, *to tremble*, and quake for fear, ver. 3. 15. Pſal.4.4. Joel 2. 1, 10. And ſo ſome of the Rabbines would have it taken here, as if the fear, and terrour of his tyranny, had poſſeſſed even the dead; and put them into a fear, at his coming among them: but this fits not with what follows, verſ. 10, 11. Sometime, *to rage*, in tumultuous manner, chap. 37. 28. Prov. 29. 9. but that ſuites not here. Sometime, to *raiſe up* ones ſelf, for ſome employment, chap. 28. 21. ſo rather here. The grave doth rouſe up it ſelf, as upon apprehenſion of the approach of ſo great a State, to give him entertainment, ſuitable, in ſome ſort, to his greatneſs.

to meet thee] As men are wont to go forth, to meet perſons of note and ſtate, Gen.46.29. 1 Sam.13.10. & 18.6. a defect of the pronoun, as ch.13.8,15.

it ſtirreth up the dead for thee] So the word is uſed, Pſal. 88. 10. Prov.2.17. & 9. 18. chap. 26. 14. ſo called, of a word, that ſignifies, *to be enfeebled*, *to faint*, *to remit*, *to give over*, *to ceaſe*. Becauſe men in dying grow *faint*, and *feeble*, being dead, *ceaſe* to act, and to live, Job 14. 10. and ſo moſt of the Jewiſh Commenters here take it; Yet the Chaldee renders it, *mighty* ones, from Ezek. 32. 21. or, *giants*: thoſe (ſay ſome of ours) that lived before the flood. though that name be not given them, Gen. 6.4. the ſons of Anak (ſay ſome of the Rabbines) ſo termed, Deut. 2. 11, 20. who ſeem to have been ſo called, from a people of that name, Gen.14.5. & 15. 20. (who may be deemed to have poſſeſſed that valley near Jeruſalem, Joſh.15.8. & 18.16.) either becauſe of the poſterity of them, or like to them, for ſtature. But the text here, ſeems to intend, neither thoſe, nor theſe; but ſuch puiſſant Princes, as had known, and felt the power of the Chaldean State, being overthrown by it, or living in ſubjection to it, ver.10.

even all the chief ones of the earth] Or, *Leaders*, Princes, Rulers Chieftains, great ones, that go in and out before the people, Numb. 27. 16, 17. 1 Sam. 18. 13. though theſe places ſeem to allude to the manner of ſhepherds in thoſe parts, going in and out before their flocks. Joh. 10.3,4,10. Heb. *great goats*, ſuch, as lead, and go before the reſt of the flock, ch. 1. 11. & 34. 6. Jer. 50. 8. & 51.40.

it hath raiſed up] To meet thee, as before. Heb. *made to ſtand up*: as if they had been ſitting in ſtate before; ſo Judg.3.20. 1 King.2.19. Jon.3.6.

from their thrones] He ſpeaks of them, ſaith the Jewiſh Commenter, as if they were living, and ſitting on their thrones, that, here, they had: or, as if they had thrones in the other world, as well as in this. Though ſome of ours, by their *thrones*, underſtand their ſepulchres, or the ſtately monuments; wherein their corpſes lay interred, verſe 18. But ſome of them, its likely, had no ſuch.

all the Kings of the Nations] That lived under that State; and were ſubſervient to it, Ier. 25. 9. & 27. 6--8. Dan. 2, 37,38.

V. 10. *All they ſhall ſpeak, and ſay unto thee*] The dead are induced, here, ſpeaking; as the place of the dead, before, beſtirring it ſelf; and with a tart Ironical, and Satyrical ſpeech, entertaining, and welcoming to them this grand Tyranny: not that they ſhould, or could ſo do, but that ſuch things, might truly, and juſtly, be then ſaid. See Ezek.32.21.

ſpeak] Heb. *anſwer*: as Cant.2.10. Mat.11.25. a form very frequent, both in the old and new Teſtament.

art thou alſo become weak as we] Heb. *ſick*: as chapter 38. 1. and 39.1. The word imports ſuch weakneſs, as comes by ſickneſs and pain: as we uſe the word, *infirmity*. Art thou pulled down by ſome mortal diſeaſe, who reputedſt thy ſelf to be immortall? ch. 47.7.

art thou become like unto us] Thou that thought'ſt thy ſelf the only great one; and no other thy compeer, ch.47.8.

V.11. *Thy pomp is brought down to the grave*] All thy ſtate, and bravery, wherein thou didſt pride thy ſelf, ſee ch.13.11.) is laid in the duſt, Pſ.7.5. not that it accompanied him unto the grave; but that it periſhed with him, when he went down to the grave, Pſ.49. 14,17. & 73.19,20.

and the noyſe of thy viols] The melody of thy muſick, which thou hadſt of all ſorts, Chap.3.5. & 6.18. Amos 5.23. one ſort, put for all. See chapter 5.12. For I ſuppoſe they ſhoot wide, here, who imagine this paſſage, to have reſpect unto ſuch muſick, as was uſed either at funerals, or, beſide, the deceaſed, while they lay in the houſe, laid out; but not carried forth yet to burial, chap. 16. 11. Jer.48.36. Mat.9.23. for the muſick here mentioned, is implyed, to be ceaſed, and ſilenced together with their pomp. See Ezek. 26. 13. Yet it may well be deemed to have an eye to that jollity and ſolemn feſtival, attended, and graced, no doubt, with much variety of muſick, at which the city was ſurprized. See Jer. 51. 39, 41, 57. Dan. 5. 1, 30. Some would have it, *the noiſe of thy drums*, or, *thy bagpipes*, inſtruments of muſick uſed in war. But we find no ſuch uſe of the word in Scripture, nor of ſuch military muſick in thoſe times. The *trumpet*, or, *cornet*, are all of that kind we find mentioned, Numb. 10. 9. Joſh. 6. 4. The *tabers*, and *harps* mentioned, ch. 30. 32. ſeem to be, not of fight, or conflict; but of triumph after victory: the copulative is wanting, as ver. 6.

the worm is ſpread under thee, and worms cover thee] Inſtead of thoſe coſtly carpets, that thou ſateſt and trodeſt on, and thoſe ſtately rich, and gorgeous coverings, and other bed-furniture, which thou didſt formerly make uſe of, worms, and maggots, will now take up their rooms, and ſupply their place, Job 7. 5. & 17. 14. & 21. 26. & 24. 20. and this the rather with thee; becauſe thou ſhalt not be embalmed, or put up in cere-cloth, to preſerve thy corpſe, as Kings, and great ones, ordinarily are, Gen. 50. 2. 2 Chron. 16. 14. but ſhall be caſt out, and thereby expoſed to putrefaction. See ver. 19. 20. There are two ſeveral words in the Hebrew; whereof the one, as Some Jewiſh Authors ſuppoſe, ſignifies, properly, a leſſer ſort of worm, ſuch, as breeds in fleſh, or cheeſe, and ſuch, as the manna bred, Exod. 16. 20, 24. which we commonly term a *maggot*. The other, either, the greater ſort, as the long *earth-worm*, where they are, as here, diſtinguiſhed; or any *worm*, in general, where no ſuch diſtinction is. The words are both, here, ſingular; though the verb joyned with the latter, plural; becauſe taken collectively, both; and diſtributively, alſo, the latter. Of which Syntax, ſee chap. 2. 20. The text may be rendred, *The maggot is*, or *maggots are ſpread*, or, *laid under thee*: *and the earth-worm*, or, each ſort of *worms cover thee*. And let it be conſidered, whether this whole verſe, may not be read, by way of interrogation, as well as thoſe: both before, and after. *Is thy pomp thrown down to the grave; and the noyſe of thy viols? is the maggot ſpread under thee, and doth the worm* of all ſorts, *cover thee?* for the note of interrogation is in Hebrew, oft wanting: as Job 13. 15. & 14. 8. Prov. 23. 5.

ſpread] The word is applyed, as to bedding, moſt commonly, Pſalm 130. 9. 8. Chap. 28. 20. ſo to ſackcloth, and aſhes, that on dayes of humiliation, they were wont to lye in, Eſth. 4. 5. ch. 58. 5.

V. 12. *How art thou fallen from heaven O Lucifer*] The following paſſage, many, both of the ancients, and others, underſtand to have reference to the fall of the Apoſtate Angels. Wherein, one of the learnedſt among the former, doth, not undeſervedly, with a little tartneſs controll them. But it is a continuation of that ſatyrical, and ironical language, wherewith thoſe deceaſed ones are feigned to entertain the King of Babylon, at his coming among them, ver. 10.

fallen from heaven] From the height of that glorious, and illuſtrious eſtate, wherein thou ſhinedſt, ſo brightly and ſo conſpicuouſly before, Lam. 2. 1. Ezek. 28. 16, 17. Matth. 11. 23. Luk. 10. 15, 18. Rev. 9. 1. & 12. 4.

O Lucifer] This name ſome fondly give, by occaſion of this Scripture, unto *the Prince of Devils*; whom the Jews call *Beelzebub*, Mat. 12. 24. Whence, that, by-word among us, *as proud as Lucifer*. But the name is no where in Scripture given unto him. It is given unto Chriſt, by the miniſtry of the Goſpel, ſhining into mens ſouls, 2 Pet. 1. 19. Rev 2. 28. 2 Cor. 4. 6. The word ſignifies the *morning-ſtar*, one of the ſeven planets; or wandring-ſtars, commonly called *Venus*, in regard of its beauty, and brightneſs: and the name here given it, comes of a word, that ſignifies ſo *to ſhine*, Job 25. 5. & 31. 26. ch. 13. 10. It is uſed to repreſent the conſpicuous eſtate of the Chaldean King, and Empire, that ſeemed to ſhine as bright, when it was in its height, as the *day-ſtar*, it ſelf, in the sky: though there want not, that expound it, of Sennacherib, and his fall, ch. 37. 38. the rather for what is ſaid, ver. 25. whereof in its place.

Son of the morning] So is that bright, and beautiful ſtar termed; becauſe it appears uſually in the morning, ſomewhat before the Sun-riſing, thereby giving warning of day approaching, 2 Pet. 1. 19. as if ſay ſome, it were by the morning produced. But the Hebrew phraſe is very general, calling every thing, almoſt, the *ſon* of that, which it hath any ſpecial relation unto. So, *the ſon of a year*, for, one of a year, in his reign, 1 Sam. 13. 1. *the ſon of ſtripes*: one that deſerves whipping, Deut. 25. 2. *the ſon of death*, one that is worthy to dye, 2 Sam. 12. 5. *the ſon of hell, and of perdition*: one to whom hell, and deſtruction belongs, Matth. 23. 15. Joh. 17. 12. *the ſon of this world*: one that lives in this world; or, that hath his portion, here, Pſ. 17. 14. Luk. 20. 34. & 16. 8. and ſo, to paſs by all other: *the ſon of the morning*, here, becauſe, wont then to appear: and not ſo much, as produced by it; but rather, as uſhering it, in, or, bringing it along with it.

How *art thou*] *How*, is not in the original; but is ſupplyed, as wanting, from the former branch. Yet may it ſafely be omitted; and the words without it rendred; *thou art cut down*: the rather, becauſe the Prophet in this latter clauſe, paſſeth from one ſimilitude to another; from a ſtar fallen down, to a tree hewen down.

cut down to the ground] Not cut down cloſe to the ground: as is intimated of that tree, that repreſented Nebuchadnezzars perſon, only, Dan. 4. 14, 23, 24. but, *cut down*, and caſt *to the ground*, (of which kind of defective ſpeech, ſee Pſal. 7. 5. & 31. 17. & 89. 39, 44. chapter 21. 9. & 22. 18. Jer. 41. 17.) as of the tree that reſembled the Aſſyrian Empire; Ezek. 31. 3--14. as this doth the Chaldean, here: importing an utter, and irrevocable ruine of it, as laid along on the ground, never to be reared, or raiſed up again.

which didſt weaken the Nations] Some of the Rabbines expound it, *which didſt caſt lots upon the Nations*. Suppoſing the word here uſed, to be of the ſame ſtock, with one of the ſame ſound, which in their miſcellane language they uſe, for *a lot*: and this, the rather, they would have it, to ſignifie; becauſe of the particle, uſually, ſignifying *upon*, found here, in the text. But neither is the verb, ever uſed, in Scripture: and the particle is, by other of them obſerved, to be here redundant, as oft times it is. The word ſignifies in Scripture ſometime, *to be weak*, or, *to weaken*, Joel 3. 10. ſometime, *to diſcomfit*, or *overcome*, Exod. 17. 13. & 32. 18. or, to *overthrow*, or, *lay along*; as ſome of the Jewiſh Writers expound it, Job 14. 10. *man dies, and is cut down; overthrown; laid along*: and ſo I ſuppoſe it would here be rendred, *Thou art cut down*, and caſt *to the ground*: laid along on it; *That didſt overthrow the nations*: that didſt cut down, and lay along others: thou art ſerved now, as thou, ſometime, ſervedſt them. See the Aſſyrians purpoſe, and practice, chapter 10. 7. See alſo of Babylon, Jer. 50. 23. & 51. 20.

V. 13. *For*] Heb. *And*: as chap. 8. 21. & 9. 11. as rendring a reaſon, why the Babylonian Monarch ſhould ſo be cut off, and caſt down; to wit, for his extream inſolency againſt God himſelf. Others render it, rather, *But*; as ch. 7. 17. & 11. 14. or, *Yet*: as Jer. 2. 32, 35. as ſubjoyned in way of oppoſition to the fore-going denunciation of his fall, ver. 12.

thou haſt ſaid in thine heart] Or, *thou ſaidſt in thine heart*: thou thoughteſt within thy ſelf: as Pſ. 14. 1. ch. 9. 9.

I will aſcend into heaven] Not, that he made account to go to heaven, when he died, as the faithfull, 2 Cor. 5. 1. nor, that he ſuppoſed he could, by, climbing, get up into heaven, while he lived. But it is an hyperbolical deſcription of the exceſſive pride, and inſolency of that Babylonian Tyrant, in ſuch an height of impiety, invading, and breaking in furiouſly upon the Church of God, compared to heaven, and theredy reſembled, Rev. 4. 1, 2. & 12. 1. and the People of God, the Saints eſpecially, and thoſe of prime note, and place among them, compared to ſtars, Rev. 1. 20. & 12. 1, 4. and Gods Temple, or Sanctuary, which was as his Throne, or his Chair of State, Pſ. 99. 1. Jer. 17. 12. as if he made account to ſubdue, and dethrone God himſelf. See ch. 10. 10, 11. & 37. 23, 24, 29. Dan. 8. 10, 11. & 11. 28, 30, 36. and of that *ſinfull man*, 2 Theſſ. 2. 4. And this elegant deſcription, as one of the Jewiſh Commenters obſerveth, doth conſiſt of ſundry proverbial forms, uſual in that language, whereunto, not a few are found, very ſuitable, both in the Greek, and Latine; uſed thereby to expreſs a power, or greatneſs, affected, or advanced, far above all humane height. See Deut. 1. 28. Pſalm 36. 5, 6. & 139. 8. Joh. 3. 13. Eph. 4. 10.

I will exalt my throne above the ſtars of God] The ſtars of Gods making, Gen. 1. 16. Pſ. 148. 3, 5. or, that give light from the heavens, the place of Gods habitation, ch. 57. 15. & 66. 1. or, *the ſtars of greateſt excellency*: as *the hills of God*, Pſ. 36. 6. and *the trees of God*, Pſ. 104. 16. for, the greateſt, and higheſt hills; the faireſt, and talleſt trees, See Dan. 8. 10.

I will ſit alſo upon the mount of the Congregation] I will ſet my throne, on Mount Sion, the place of Gods ſpecial reſidence, his palace, to which his people reſorted, there to adore, Pſ. 20. 2. & 68. 15, 16, 17, 24, 26, 29. & 84. 7. & 122. 1--4. ch. 33. 20. & 64. 10, 11. See Dan. 11. 45.

of the Congregation] Or, *ſet*, or, *ſolemn meeting*. See chap. 1. 14. the word comes from a root, that ſignifies in its firſt form active, *to ſet*, or, *appoint*, time, or place. 2 Sam. 20. 5. Jer. 47. 7. in the paſſive thereof, at ſuch a ſet time; or, in ſuch a ſet place to meet, Joſh. 11. 5. Neh. 6. 2, 10. Hence, the word here uſed, and thence deduced, is ſometime put for a ſet time of meeting in general, 2 Sam. 20. 5. Dan. 11. 29. more ſpecially, for the ſet times of meeting, for performance of holy duties, Levit. 23. 2, 4. Ezek. 46. 9, 11. ſometime, for a place of meeting, or reſort in general, Joſh. 20. 9. and ſo the grave is called the *appointed meeting-houſe, for all living wights*, Job 30. 23. more ſpecially, for religious exerciſes; ſo the Taberacle, is termed *the Tent*, or *Tabernacle of convention*; or *ſet meeting*: becauſe God appointed his people, at certain times there to meet, for ſuch purpoſes; and had promiſed to meet them there, Exod. 25. 8, 21. & 29. 42. 43. & 33. 7. and the Synagogues are called, *Gods meeting places*, Pſ. 74. 8. and mount Sion, is called, here, *the mount of Convention*, or *meeting*: becauſe thereon ſtood the Temple, which, for that ſacred uſe, ſucceeded the Tabernacle, 2 Sam. 7. 6, 13. 1 King. 8. 4, 6, 21.

in the ſides of the North] Mount Moriah, whereon the Temple was built, 2 Chron. 3. 1. ſtood on the northerly ſide of mount Sion; but reckoned as a part of it, Pſal. 48. 2. The Rabby doated, that would have the City of Babylon, here meant, by *the mount of the Congregation, in the ſides of the North*; ſo termed, in regard of her ſtrength; and ſtately buildings, Jer. 51. 25. the reſort of all people to her, Jer. 51. 44. & her Northerly ſituation to the land of Judah, Jer. 1. 15. & 4. 6. For what needed their King to vaunt, that he would ſet his throne there, where he had it erected already? Dan. 4. 29, 30.

V. 14. *I will aſcend above the height of the clouds*] Heb, *cloud*, or, *thick cloud*, (as the word, properly, ſignifies and is ſo rendred, Job 22. 14. Pſal. 18. 11, 12.) but taken, here, collectively, for *clouds* in general: and, *heights of clouds*, for, *the higheſt clouds*: as *the heights of the hils*, for, *the higheſt hils* Pſal. 95. 4, Some think an alluſion, in the word, *cloud*, to the cloud, wherein God manifeſted himſelf on Mount Sinai, Exod. 19. 9. Deut. 4. 11, 22. in the Tabernacle, Exod. 40. 34, 35. and the Temple, 1 King. 8. 10, 11, 12. but to the firſt of them eſpecially, as if he would ſet his throne higher, then God, at that time, ſeemed to have done, above the place wherein God then appeared.

I will be like the Moſt high] Gods peculiar attribute, Pſal. 83. 18. Eccl. 5. 8. It was our firſt Parents ambitious affectation, and vain hope, to become like God, that ſtripped them of the true likeneſs of God which they were poſſeſſed of, at firſt, Gen. 3. 5, 6, 22. and it was this proud tyrants affecting of an equality with God, to ſit on even-ground with him, yea, to raiſe his throne higher then his, that proved the means of his fatal, and irrecoverable ruine. So Ezek. 28. 2, 3. 6-10.

V. 15. *Yet*] As Pſal. 73. 1. notwithſtanding theſe thine haughty conceits of thy power, and preſumption of thy future greatneſs. See ch. 10. 6.

thou ſhalt be brought down] Heb, *made to deſcend* (as ver. 11.) *to hel* or, *the grave*, inſtead of thy preſumptuous conceit of *deſcending up* into heaven, v. 13.

to hell] As Matth. 11. 23. or, *to the grave*: as ver. 9. Pſal. 16. 10. & 55. 15. the words following confirm it. See Ezek. 32. 27.

to the ſides of the pit] Heb. *thighs of the pit*, for, *ſides*, as Exod. 26. 23. Joh. 1. 6. inſtead of thoſe ſtately *ſides of the North*, whereon thou braggedſt that thou wouldſt ſet thy throne, ver. 13. thou ſhalt be thrown down, to the ſides of ſome baſe and loathſome pit, See Ezek, 32. 23, 24. the *pit*, for *the grave*, Pſal. 30. 3, 9. & 88. 4. but here, in a larger extent, for any pit, though not made, or intended, for ſuch uſe, that ſome vile, and loathſome corpſe, might be careleſly caſt into, 2 Sam. 18. 17. the *thighes* of the *pit*, the ſides, or cheeks of it, on which as on the mouth of it, a ſtone is wont to be laid, that is born up by them, as the body of man is by the thighes. See Lam. 3. 53. Yet because the word, that properly ſignifies *a thigh*, in Hebrew, is, ſometime, put for the *foot* of a thing, as Exod. 37. 17. Levit, 1. 11. Hence, Some would have it to ſignifie, not the *ſides*, but the *bottome* of a pit: ſome *pit* of the deepeſt. See Pſal. 88. 6. But this ſeems to ſtrain more then needs.

V. 16. *They that ſee thee ſhall narrowly look upon thee*] Or, *ſeeing thee*: or, *when they ſee thee*: (for it ſeems to have ſpeciall reference to thoſe before ſpoken of, ver. 10.) *ſhall looke wiſtly upon thee*. The word is uſed only here: and Pſal. 33. 14. Cant. 2. 9. As for what ſome of the Rabbines ſay, in way of expoſition of it; they ſhall *weigh well* how it is with thee, and get underſtanding by thee, as Jer. 23. 20. is for the living, not for the dead: and indeed, ſo ſome underſtand it; as ſpoken by men ſurving the Babylonian King, and beholding his carcaſe caſt out: ſee the like, Pſal. 53. 7. But it ſeems more probable, that the Prophet, as in his former parable, ſpake of the dead.

and *conſider thee*, ſaying] A defect of the copulative, as ver. 7. and of the participle, as ver. 8, Yet this latter may ſufficiently be ſupplyed, if it be rendred, and *think*, as it is rendred, Job. 31. 1. and may well, ch. 43. 18. or, *think with themſelves* (becauſe the words is in a reciprocal form) *of thee*, or, *concerning thee*. For ſo the particle is oft uſed, Gen. 20. 2. Pſal. 2. 7. ch. 33. 33.

Is *this the man that made the earth to tremble*] They ſpeak of the State, as of a man; becauſe the king thereof a man, one in nature, the ſame with any one mean man, Pſal. 82. 7. Chapter. 2. 22.

that made the earth to tremble] *the earth*; for the Inhabitants of it: as v. 7. But the figure makes it emphatical, as if out of his pride, and by his power, he had made a general earthquake, throughout the whole world. See Pſal. 60. 2. ch. 2. 19. and for the word, here, uſed. See ver. 9. ſee alſo Ezek. 32. 23, 24, &c.

that did ſhake Kingdoms] Or, *that made* its *Kingdoms ſhake*. A defect of the pronoun: as Chap. 13. 22. but to be ſupplyed, as it is, ver. 17. *that did* ſo *ſhake* them, as to unſettle them, and remove them out of their places. See Chap. 13. 13. Hab. 2. 21, 22. Heb. 12. 26, 27. there is an elegancy, in the ſound of the words, in the Hebrew, which, in our Engliſh, cannot ſo wel be expreſſed; yet may we come ſomewhat neer to it, if we render the words, *that made the earth to quake, and made the Kingdomes* thereof *to ſhake*.

V. 17. *That made the world as a wilderneſs*] That laid all before him waſte; as thoſe locuſts, Joel. 2. 3. See Zeph. 2. 13.

and deſtroyed the cities thereof] Either by conſuming their Inhabitants or by razing, and burning the cities themſelves, 2 King. 25. 9. 10, 11 2 Chr. 36. 19, 20. Pſal. 137. 7.

the world] Properly, *the habitable* world, as the Greeks uſe to ſtyle it: or, *the fertile* world, that that yeelds ought uſeful, for food of man, or beaſt: For from a word that ſo ſignifies, it ſeems to be deduced, Levit. 26. 4. Judg. 6. 4. which here wants not its emphaſis, being oppoſed, to the *wild* or *waſte*.

that opened not the houſe of his priſoners] Of which reading, ſee on Chap. 42. 7. Or, *that did not looſe his priſoners*. (as the word is uſed, Chap. 51. 14. Jer. 40. 4.) *homeward*. That is, and ſend them *home*, or let them go *home*. A defective form, ſuch, as ver. 12 that kept his captives in perpetual reſtraint, and would not ſuffer them to return to their own country, and the places of their former abode, Jer. 50. 33. was not content, in the height of his pride and ambition, to overthrow, and ſubdue them; but in cruel, mercileſs, and inhumane manner, after he had ſubdued them, kept them in perpetual impriſonement, and reſtraint, Lam. 3. 34.

V. 18. *All the kings of the Nations*] Other Kings and Princes, ordinarily, or the moſt part of them, as ver, 9. So is *All* oft taken, for all in a manner, or the greater number, or moſt, or many, Exod. 9. 6, 20. Jer. 26. 7, 8, & 44. 12, 27, 28. Mat. 3. 5. Joh. 2. 10. & 11. 48. Rom. 5. 18, 19. Phil. 2. 21.

even *all of them lye in glory*] Are laied up in ſtately tombs and monuments; where they lye, as in their beds. See ver. 8. Chap. 57. 2. It is that, that uſually great kings obtain; either by the proviſion of their Peers, or the care of their Succeſſors, thereby to ingratiate themſelves with the people.

every one] Heb. *a man*, as Cant. 3. 8. ch. 13. 14.

in his houſe] Or, *in his place*: (as ſome render the word, 1 Sam. 27. 3. 2 Sam. 15. 17. Iob. 8. 17. Prov. 8. 2.) To wit, of ſepulture, or burial: In his ſepulchre, in his grave. So ſome of the Jewiſh Doctors here expound it, following the Chaldee; and alledging that of Solomon, *Man goes to his everlaſting houſe*, or, *his long home*, Eccl. 12, 5. But it ſeems rather to have an eye, to the ancient manner of preparing their ſepulchers, and burying them in their own lands, grounds, or poſſeſſions, where their anceſtors had been laid before them, and which, with Kings and Potentates, was uſually in ſome part of, or place neer unto their palaces. See Iudg. 2. 9. 1 Sam. 25. 1. 1 King. 2. 10, 34. 2 King. 12. 21.

V. 19. *But thou art caſt out of thy grave*] Thou ſhalt miſs of that honour that other kings uſually have, to wit, a ſolemn funeral, an honourable enterrement. For thy corpſe ſhall lye above-ground, unburied. So Joſh. 7. 26. & 8. 29. 2 Sam. 18. 17. Jer. 22. 18, 19.

But] Heb. *And*; as ch. 13. 21.

caſt out of thy grave] Heb. *caſt out from the grave*. That is, *caſt out*, and kept *from thy grave*; as Pſal. 79. 2, 3. For the meaning is not, that he ſhould be raked, or dragged out of his grave again, after he was buried; as ſome, of whom anon, fondly fain. But that he ſhould be caſt out, and kept from ever coming to be laid up in that tomb, or ſepulchre, which he had, in his life time, prepared for himſelf, 2 Sam. 18. 17, 18. Chap. 22. 16-18. Matth. 27. 60. Of the manner of ſpeech, ſee ver. 17. This ſome underſtand of Sennacherib, who ſhould lye at Niniveh unburied, while his two ſons that ſlew him, held that city. But of this there is neither ſtory, nor probability; they two that ſlew him, being ſaid to have fled upon it, and a third of his own iſſue immediately (for ought that appears) to have reigned in his room, ch. 37. 38. On the other ſide, the Jewiſh Doctors will have it ſpoken of Nebuchadnezzar. And ſome they ſay, have a conceit of him, that whereas he thought, that the palace which he built at Babel, ſhould be, as his ſepulchre; that is, he ſhould live a long time in it, as a man doth in his grave; (Pſal. 49. 11. Eccl. 12. 5. Luk. 12. 19, 20.) there came an euil ſpirit, or a malignant blaſt from God that blew him, or caſt him out of his houſe, and cauſed him to abide abroade, for ſome time, among the beaſts, Dan. 4. 31, 33. So that he could not reſt in his houſe, as other kings do in theirs, ver, 18. Others, and the moſt of them, tell us, that when Nebuchadnezzar in the time of his diſtraction, was driven out from his palace, Dan. 4. 33. The Peers of the kingdom ſet up his ſon Evil-merodach, Ier. 52. 31. And that Nebuchadnezzar after his wits reſtored again to him, returning to his palace, Dan. 4. 34. and finding his ſon ſitting on his throne, committed him to priſon, and did not ſet him at liberty again, ſo long as he lived. Whereunto they apply what is ſaid, ver. 19. But that, after his deceaſe, when the Nobles brought him forth of priſon, and would have him take the Crown again, he refuſed it, for fear, leſt, his father, being not dead, as the Nobles made him believe, ſhould return again, as before he had done, and ſhould then kill him, Whereupon, to give him ſatisfaction, they ſhould take up his fathers corpſe again, and either let it lye, and rot above ground; or elſe cauſed it to be devoured by beaſts; as did thoſe, Pſal. 79. 2, 3. & 83 10. But theſe are meer fictions. More likely it is that Baltaſar. corps ſhould be caſt out, and lye above ground, being ſlain in the night-time, upon the ſurprizal of the city, Dan. 5. 30. when all was in a combuſtion, and no man had luſt, or leaſure to look after him or to take order for his enterrement.

like an abominable branch] Or, *as* (that it may run alike with the, reſt) *an abhorred* (as 1 Chro. 21. 6. Job. 15. 16. (*ſprig*, or, *twig*, Ch, 11. 1. Such a ſpray, as being not regarded by thoſe that cut it off, or pared it away, in pruning their trees, as matter of no worth, or uſe; not ſo much as picked up by women, wherewith to kindle, or keep in, their fire, chap. 27. 11, is let lye, and lyeth ſo long upon the ground, that being now corrupted and rotted, is not only not worth the taking up, but too vile and loathſome to be taken up, nor good for ought, ſave to make ſoyl of. This ſome expound of Nebuchadnezzar, ſuppoſing an alluſion, in the word here uſed, to the latter part of his name. Some other underſtanding it of one Darius that ſhould ſucceed Baltaſar, Dan.5.31.& be ſlain by Cyrus, not at Babylon, but far from thence, at Borſippe (concerning which, ſee on Jer. 51. 30, 31.) conceive him, therefore; here ſo termed: as *a baſtardly-ſlip*, Wiſd.4,3. becauſe not of the blood-royal; but of the *Median* race, and of mean deſcent, Dan.9.1.& 11.1. But whether any ſuch Darius ever were, or any king of Babylon of that name, after Baltaſar, ſave that Darius who is deemed to have come in together with Cyrus, is very uncertain: and I ſhal leave it to be diſcuſſed by thoſe, whoſe task it ſhall be to deal with Daniels Oracles.

and *as the rayment of thoſe that are ſlain*] Which are wont to be ſo ſtayned, and polluted with gore blood, that ſcarce any can endure to touch them. See ch.9. 5. The copulative not found in the Hebrew, might here well have been ſpared, there following a third branch of the ſimilitude, and either reſerved for the laſt, or wholly omitted, as is uſual, where the members are more then twins; as Chapter. 1.8.

thruſt through with a ſword] This is added, becauſe men may be ſlain otherwiſe (ſuppoſe ſtifled, or dry-beaten to death) without much effuſion of blood. Heb. *Thruſt through of a ſword.* The word, here uſed, is no where in Scripture read, ſave here, and Gen. 45. 17. where it ſignifies to *lade*; *Lade your beaſts.* But the Rabbines inform us that in the tongue of Kedar, that is, the Arabian language, it ſignifies to *prick*, *ſtab*, or *thruſt through*, whence alſo ſome would have it rendred in that place of Moſes; *prick on your beaſts*, to make the more ſpeed.

that go down to the ſtones of the pit] That are, together with their rayment ſo polluted, caſt, unſtript, into any pit, (ſee ver.15.) or quarry, that comes next hand, 2 Sam.18,17. Howbeit, ſome ſuppoſe an alluſion to the ſtone, or rocks, out of which their ſepulchres were uſually hewen. chap.22,16, Matth. 27. 60. Others, to thoſe heaps of ſtones that were caſt upon the bodies of ignominious perſons, either by judiciary Courſe, or otherwiſe put to death. Joſh. 7. 26. and 8, 29. 2 Sam. 18. 17. See Lam. 3. 53. Ezek.32.29. 30.

as a carcaſe troden under feet] Like ſome vile carrion, or a carcaſe trodden to pieces, and not neglected only, but with miſuſage, ſo bruiſed battered, broken to pieces, and diſmembred, that ſcarce any wel can, much leſs endure to put hand unto it, for the compoſing, and committing of it to the ground, 2 King. 9. 33, 35. 37. Jer. 22. 9.

V.20. *Thou ſhalt not be joyned to them in buriall*] Heb. *united with them*; as Gen.49.6. Thou ſhalt not lye in grave among them, nor be buried in ſuch ſolemn and honourable manner as they were, and kings were wont to be, with enbalming, and burning odors for them, and attending their corpſe with great ſtate to the ground, ver. 18. See Gen. 50. 2,3, 7--10. 2 Chro, 16. 14. & 21. 19, 20.

becauſe thou haſt deſtroyed thy land, and ſlain thy people] A defect of the copulative, as ver. 16. Thou waſt not content to deſtroy other Nations, but didſt exerciſe much cruelty upon thine own people, in grievous exactions, and extream penalties, impoſed and inflicted, even to loſs of life, many times, either upon ſlight occaſions, or for thine own pleaſure alone; by means whereof thy cities were ſometime waſted, and ſometime ruined at thy command. This the Rabbines apply to Nebuchadnezzar, alledging the bloody ſentence given by him againſt his wiſe men, when they could not tell him his dream, Dan.2.12. But that this cannot be meant of Nebuchadnezzar in perſon, appears by the words following, both in this verſe and the next.

the ſeed of evil doers ſhall never be renowned] Heb. *ſhall not be called for ever.* That is, it ſhall not laſt alwaies, not continue for any long time; but be cut off ere long. *To be called*, for, *to be*, *to continue.* See ch.4.3. Or, *to be called*, for, *to be named*, as the ſon of ſuch an one: as God to Abraham, Gen.21.12. *In Iſaac ſhall thy ſeed be called.* He ſhall in a more ſpecial manner, as heir to thine houſe, bear, and propagate thy name. And Jacob, *Let my name be called upon by them*, Gen.48.16. that is, Let them be called, and accounted as mine. Or, *to be called*, for, *to be of name, and renown*; as Numb.1.16. Ezek.23.23. But I ſuppoſe the firſt here intended, for what follows, ver.21. concerning the cutting off of his iſſue. *Not for ever*, for, *not at all*; *never*, as our Engliſh well renders it. So Joh. 8.15,52.& 11.26. A general ſentence, of which ſee Job 18.51,19. Pſal. 21,10.& 37.28.& 109.13. applyed here to Baltaſar, the laſt Chaldean king, whoſe iſſue periſhed together with him; and to the former his predeceſſors, whoſe line failed with him and his. See Jer.27.7.

V.21. *Prepare ſlaughter for his children*] The Prophet here turns his ſpeech to the Medes and Perſians, as from God calling upon them, to prepare, and make themſelves ready for the doing of execution upon the king of Babylon; Baltaſar, and his whole houſe, Children, and Nephews alſo, if he had any; as 1 King.14. 10.& 15.29.& 16.3, 11,12. 2 King 9.8,9, 10. & 10. 6,7,11. And we need not underſtand by his *ſons*, either the people of Babylon, or his Princes; (though they in likelihood, many, or moſt of them were ſlain together with him, at the ſurpriſal of the city, Chap.13.15--18. Jer.50. 27,35--37.& 51. 39,40.) but this natural iſſue that was cut off with him, ver.22. That which with Nebuchadnezzar did not fall out at his death; for his ſon, and ſons ſon, Evil-merodach and Balataſar, both ſurvived, and ſucceeded him in the Empire, Jer:& 7.27.52. 31. Dan.5.18.22.

for the iniquitie of their fathers] Wherein they imimtate them, or partake with them, Jer.6.11.& 7.18--20. Dan.5.20, 22,23. In regard whereof ſome expound here, *the iniquity of their Anceſtors*, not done by them, but ſuch as they did, as *the ſins of Manaſſeh*, for ſuch like ſins, as Manaſſeh committed, 2 King. 24.5. But neither is it neceſſary that that place, ſhould be ſo interpreted, when it may be taken ſimply as it ſounds. Nor can it well be ſo here underſtood, ſince that it includes the whole race of thoſe kings, as well yong as old. (See ver.22.) Whereof, though ſome peradventure were not of years yet to do much miſchief, or had not been yet much in action, yet muſt they ſuffer alſo for their parents, and Anceſtors iniquity, Exod.20.5.& 34.7. Numb.16.27,30, 32,33. Joſh.7.15,23,25. 1 King 15.29,30. Matth.23.25. Which courſe, though man, without Gods ſpecial command, may not take; the rather, God having inhibited him ſo to do, Deut.24. 16. 2 King.14.5,6. Yet may God juſtly do it, and cauſe it to be done, becauſe all perſons, as well children as parents, owe a death unto him; for what either hath been done by them, or is in them, 1 King.8.46. Pſal.51.5.& 130.2.& 143. 2. Pro.21.9. Eccl.7.20. Rom,3.20,23. & 5.12. Which he may therefore without any impeachment of juſtice, take, how, and when, by what means, in what manner; and upon what occaſion he pleaſeth, and doth, oftentimes, inflict upon children, who for their own perſonal corruptions, and acceſſes, ſtand guilty before him, having an eye therein, not to theirs ſo much; as to their parents, ſin, in inflicting of penal things at that time upon them, that he may puniſh their parents in them. See 1 King.14. 9--14.

that they may not riſe nor poſſeſs the land] Heb. *they ſhall not riſe and inherit the earth*: that is, *that they may not riſe, to inherit the earth*; as Joſh. 24.9. That they may not ſtand up in their fathers room, to repoſſeſs that land, and raiſe up again that State which their fore-father ſometime held, but Gods pleaſure was now, that it ſhould be irrecoverably ruined, Chap.13.20. ver.23. Howbeit, in the text, I ſhould prefer *earth*, before *land*; becauſe *world* followeth, and that Empire extended it ſelf to lands, and regions, not a few, Jer.27.5,6. The final, or finitive particle is wanting in the Hebrew; as Chap.5.11.& 10. 2. Of which ſee on Ch.7.25. The future is put for the potential; as ch.45. 3. Mal.2.7.

nor fill the face of the world with cities] Heb. *and fill.* But either the negative muſt be ſupplyed from the former branch; as Pſal. 9.18. Or it muſt be rendred according to the fore mentioned Syntax, *to poſſeſs and to fill the face*, or *ſurface of the world*, (the upper part of it which people dwel on; as Gen.6.7.& 7.18,23) *with cities.* That they may not riſe again, and return to re-eſtabliſh their ſtate, and repleniſh the world again, by diſperſing themſelves into ſeveral regions, and enlarging their dominions with great cities built by them, as Nimrod at firſt did, Gen.10.9--12. And thus moſt take the words. Howbeit the Jewiſh Doctors, following the Chaldee, read it, *And fill the world with enemies*, or, *malignants.* And ſo indeed is the word here uſed, taken, 1 Sam.28.16. Pſal,139.20. Dan.4. 19. and as ſome alſo, Pſal.9.6. Mic .5.11,14. But the former ſeems to ſuit better here with the frame of the context; and to ſort better with the words beforegoing. There is another expoſition of this verſe, found in the writings of ſome of the Rabbines, who ſuppoſing this paſſage to have reference to what was before ſaid of the Babylonian kings, *making the world a wilderneſs, and deſtroying the cities thereof*, ver.17. thus render the words; *They ſhall not riſe* again; or, *Let them not ſtand up* again; as continuing the charge given to the enemy) *that they may*, or men *may poſſeſs the earth*, or *land*, (whence they were before, by them expelled) *and may fill the face of the world* (which they made to be like a wilderneſs) *with cities*: Re-edifying thoſe which they had formerly ruined. Of the uſe of the copulative before: Of the verb indefinite, *that they may poſſeſs the earth*, (or, as the word is, *inherit* it, as Pſal.37.11. Matth.5.5.) *and fill the world*; (Gen.1, 28.& 9.1,) that is, that the earth may be poſſeſſed, and the world filled; ſee on ch.2.19. The expoſition ſeems neither forced, nor improbable. But I leave it to the conſideration, and judgment of the learned. See on ch. 26. 14.

V.22. *For I will riſe up againſt them ſaith the Lord of Hoſts*] Heb. *And*; as chap.53.2. The reaſon why that which is threatned muſt be executed, and ſhall be effected: becauſe God, who hath all creatures at command, (ſee chap.1.9.) will have it done; will have; not him alone, to be cut off; but his whole iſſue alſo with him. Yea, he it is that comes againſt them, and will, by theſe his ſelected, and appointed ones, do it. See ch. 13.3.

riſe up] Anſwering to what he had before ſaid, in the charge given to the enemy, v.21. *I will riſe up againſt his children to ſlay them*; that they may not *riſe up* to repoſſeſs their land, or, repair the ruines of their State; or, re-edifie their cities; as ch. 9. 9,10. Mal. 1. 4.

and I will cut off from Babylon] That is, from the king thereof, v. 21.

the name, and remnant] That is, as ſome, all *memory*, and *remainder*. or *monument* of them; as Exod.17.14. 1 Sam.15.5. Pſal.9.5. 6 .& 83.4. But by *name*, we may underſtand *male-iſſue*, 1 King. 14.10. & 21.21. ſo called in Hebrew, becauſe the memory of the ſtock is preſerved in ſuch. As on the other ſide the *females*, as moſt think, (but of that, ſee ch.3.12.) becauſe it is loſt, and periſheth in them, Numb

27.4. Deut. 25.6. 2 Sam. 14.7. & 18.18. By *remnant*, other iſſue, or iſſue in general. Becauſe females, in ſuch caſe, are ſometime neglected, and ſpared, as weak, and unable to make head. See Jer. 39.6. & 41. 10. Or as others, *kindred*: for ſo is the word uſed, Levit. 18.6, 12, 13. See 1 King. 16.11.

and ſon and Nephew]Or, *even*, (as Ezr. 1.8. & 8.26.) or *both* (as Jer. 6. 21.) *ſon*, (as Gen. 21.23. *and nephew*: or, *ſons ſon*; for ſo the Chaldee, and Jewiſh writers, not as we uſe the word; the whole race of him, Job. 18.19.

ſaith the Lord]For more certainty repeated.

V, 23. *I will alſo make it*] To wit, the city of Babylon, or the ſeat of it, the place where it is now ſituate. See chap. 13.19, 20. There is in the Hebrew an elegant conſonancy, between the firſt word of the verſe, next before-going, and this, which our Engliſh cannot expreſs.

a poſſeſſion]Or, as ſome, *an hereditary poſſeſſion*, Num. 27.11. Jer. 49. 1, 2. Or, as here rather, *a poſſeſſion acquired* by, or upon the *expulſion*, of the former inhabitants, and poſſeſſors. For the word ſignifies alſo to *expel*, or *diſpoſſeſs*, and by *diſpoſſeſſion* to poſſeſs. Numb. 21.32, 35. 2 Chro. 20.7. Pſalm 44.2. It may well imply either here; both a poſſeſſing of it, by theſe wild creatures, in the room of the inhabitants, either ſlain in it, or driven out of it, and their ſo poſſeſſing it, not for ſome tearm of time; but as an inheritance, or perpetuity to them, and theirs, for ever. See ch. 34.11.

for the Bittern]Or, *Buttor*. A kind of water fowl, that thruſting her bill into the mire, or ſome broken cane, is wont to make therewith a moſt hideous noyſe. And this ſeems not unlikely, as well for what here next followeth, as alſo for that it is elſe-where joyned with another taken commonly for the *Cormorant*, chap. 34.11. Zeph. 2.14. Yet ſome later Interpreters ſuppoſe it, rather, to be an *Oſprey*, a kinde of Eagle that preyeth upon fiſh, or *a Bald buzzard*, which (as they affirm) haunt lakes, and pooles, and preyeth upon ducks. And ſome an *Owl*, that uſeth to abide, and breed in old decayed, and deſerted buildings; peradventure becauſe of ſome fowl of that kind, mention is made, together with this, chap. 34.11. And ſuch are ſaid to dwell in Babylons ruins, chap. 13.21. Jer. 50.39. But this is not ſo likely; though one of the Rabbines, contrary to his own expoſition here, doth, in that other place of this Prophet, ſo expound it. But the moſt of the Jewiſh Doctors make it not a bird, but a beaſt. And they take it generally to be a *Porcupine*, or an *Hedghog*: with whom alſo the Chaldee, Greek, and Latine concur; ſave that one of them calleth it, *a Torteiſe*. For the former they ground their opinion upon this, becauſe, in Arabick, the word ſo ſignifies, including as well the *Porcupine*, as the *Hedg-hog*, But theſe are neither of them ſuch, as keep in, or about watry places; the one rouſting in hedges; in hilly places the other. The *Torteiſe* rather may be meant, becauſe one kind of them keeps moſt, or much, at leaſt in the water. Or, as ſome other, the *Beaver*, that builds (I may well tearm it a building) on the edge, or brink of lakes and rivers, and feeds on the fiſh in them. Of whom they underſtand it, the rather, becauſe the word it comes of, ſignifies *to cut down*, or *cut aſunder*, chap. 38.12. Ezek. 7.25. That which the *Beaver* (therein going beyond our *Otter*) is wont to do with the trunks, or bodies, even of vaſte trees, and to ſhear mens bones aſſunder. See Pliny in his *naturall hiſtory*, lib. 8. cap. 30.

and pools of water]That which confirms the creature before mentioned, to be ſuch, as haunts places ſo conditioned. The reaſon why it ſhould not be for ſheep to lodg in, chap. 13.20. The ſite of Babylon, of it ſelf mooriſh, by reaſon of that great river, Deut. 1.7. & 11.24. to wit, Euphrates on whoſe banks it ſtood: (ſee on Jer. 50.38. & 51.32.) became after the ſurprizal by Cyrus, and in the times ſucceeding, much more ſuch; the dams, and ſluces being neglected, that ſhould keep the river within its due compaſs; and the dikes choked that ſhould receive the waters of it, in its accuſtomed inundations.

and I will ſweep it with the beſome of deſtruction] The word here uſed is an Arabick word: which one of the Jewiſh Doctors acknowledgeth that he did not underſtand, until he heard an Arabian-chamber-maid ask of her miſtreſs *a broom*. But the phraſe you may find, 1 King. 14.10. It alludeth to the ſweeping of an houſe, wherein all the ſoyl, being ſwept together, is then caſt out of doors. See ſomewhat the like, Ezek. 26.4.

ſaith the Lord of Hoſts]As ver. 22.

V. 24. *The Lord of hoſts hath ſworn, ſaying*] He hath taken a ſolemn oath upon it, which ſhews the doom to be irrevocable, Pſal. 110.4. & 132.11. He hath ſworn it, and thereby manifeſted his will to have it done, his purpoſe to do it: and he is *the Lord of hoſts*: and therefore wants no power to effect, whatſoever he wil have done. See ch. 1.9. v. 27.

Surely]Heb. *If not*. A defective form of ſpeech uſual in oaths. Of which ſee ch. 5.9. & 22.19.

as I have thought, ſo ſhall it come to paſſe] Heb. *as I have imagined*, (Num. 33.56. See Chap. 10.7.) *ſo it ſhall be*, as Chap. 5.7.

and as I have purpoſed, ſo ſhall it ſtand]Pſal. 33.11. See chap. 7.5.7. ver. 26.27. the ſame in other words repeated. That which I have determined concerning the irrecoverable deſtruction of Babylon, ſhall never be diſannulled, or revoked.

V. 25. *That I will break the Aſſyrian in my land*] Heb, *To break*, as ch. 23.9. or, *In breaking*: as Exod. 14.11. Deut. 9.18. Some underſtand this of Sennacherib the King of Aſſyria, whoſe forces Gods deſtroyed in his land (that is, the land of Judah, ſo called, becauſe ſet a part by him, for his own peculiar, as an habitation for his peculiar people, and a ſeat for his ſolemn ſervice, Pſalm 114.2. and, 132.14. and 135.12. verſe. 1, 2.) as is recorded, Chapter 37, 38. I added here, not only to confirm what had been before delivered; concerning the deſtruction of that inſolent King, chap, 10. 33.34. but to give the ſtronger aſſurance thereby of what was here foretold, concerning the ruine of the Chaldean Empire. The like whereunto, ſee Ezek. 31. 3--18. Howbeit, it followeth not hence what ſome would infer, that the *fall of Lucifer*, mentioned ver. 12. ſhould reſpect, not the Babylonian; but the Aſſyrian King, and State. Yet ſome underſtand this of the Babylonian King, who ſeems to be termed the *King of Aſſyria*, Neh. 9.32. 2 Chr. 33.11. and of the Aſſyrians that ſerved under him, as being taken up by him, their Country lying between Chaldea, and Judah, in his expedition againſt Jeruſalem; and to have been denounced after the fall of Sennacherib. Concerning which latter branch, as I will not contend, ſuppoſing the time of this prophecy to have been later then his fall; and to have been occaſioned by that heavy doom paſſed upon the Jewiſh State, and the royal iſſue, that from the Babylonians ſhould befall them, chap. 39.6.9, otherwiſe, there was no ground, as yet, to tell this people of the overthrow of Babylon, from whom they had hitherto ſuſtained no dammage, nor, ſave in regard of that prediction, had cauſe to expect any. So for the turning it away, from Sennacherib, and his forces overthrown in that Country, to the ruinating of the Chaldean eſtate. I cannot concur, ſince that the text muſt endure many forced interpretations, ere it will yeeld to any ſuch diverſion. I ſuppoſe therefore, that the fall of Sennacherib is here ſpoken of, as a thing paſt, and performed already: and here produced, as ſome other in the like manner, chap. 9. 4.5. & 10.24.26. for a pregnant example of the certainty of Gods predictions, and purpoſes, to take place, and not fail, which themſelves had late proof of, in the ſtrange, and unexpected deſtruction of the Aſſyrian forces among them: and for a parallel of the undoubted execution of the doom, forepaſſed upon Babylon, in its due time to be effected. And to this purpoſe I ſhould thus read the words, As *in breaking the Aſſyrian in my land*. Of the uſe of this particle with the indefinite verb, examples were before given, to which more might be added. See chap. 3.8. & 10.2. Gen 2.3. & 3. 22. & 24. 30. Deut. 13. 18. & 17.2. & 20.19. 1 Sam 12. 17. Neh. 13. 7. And for the defect of the note of ſimilitude it is very uſual in Scripture. See Prov. 25.20, 25, 28. & 26.9.14, 17. 21, 23. & 28.15. It is then, as if the Prophet had ſaid; Ye need not doubt of the performance of this doom paſt upon Babylon; for the Lord hath taken a ſolemn oath upon it, that what he hath ſpoken, and purpoſed, concerning it, ſhall be effected; as well as that, which was threatned formerly againſt the Aſſyrian, chap. 10.12, 16--19, 33, 34. which having been lately done in your own land, your own eyes have been witneſs of.

and upon my mountains tread him under foot]Or, *and trampling upon him*; or, *when* (as ch. 8.21. & 43.10.) *I trampled on him, upon my mountains*.

tread him under foot]Heb. *and I will trample upon him*. But the future, is oft put for the fore paſt: as pſal. 18.36.37, 42, 43. Then God ſeemed to trample in contempt upon him, as he had trampled upon Gods people, chap. 10.5, 6. when by the ſlaughter of his people, He enforced him, to fly, with ſhame. So Pſal. 44.5. & 60.12. Dan. 7.7. & 8.7.10. Rom. 16.20. an alluſion to that, that hath in diſgrace, and deſpight, been ſometime done, to perſons ſubdued, and taken, either in war, or otherwiſe, Joſh. 10.24. 2 King. 9.33. See Judg. 20.43. ch. 63.3.6. Zach. 10.5.

upon my mountains]Not mount Sion, as Some, in way of excellency, ſo termed; as *wiſdomes*, for, *wiſedome*. Prov. 1.20. & 8.1. becauſe neer to it was the ſlaughter of Sennacheribs hoſt; but the hils rather about Jeruſalem, on which it is likely they lodged, while they lay in leagure about it, Pſal. 125.2. or, the mountains of Judah in general, being a mountainous country, Deut. 8.9. Pſal. 133.3. Ezek. 6.2.3. & 39.2, 4, 17. called *his mountains* here; and cap. 65.9. as the *land* before *his*. The mountains where he had placed his people, called *his*, here, as thoſe by which they were to paſs, in their return thither from Babylon, ch. 49.11.

then ſhall his yoke depart from off them]Heb. *And his yoke ſhall depart* (as chap. 6:1. or, *that his yoke might depart*, (as Chap. 10.19. & 13.2. and ſo ſome Interpreters of the beſt note, here render it) *from off them*, to wit, the people of God, the Iews, that had before, with tributs impoſed, and hoſtile Invaſions, been grivouſly afflicted by him, See ch. 10.5.6. & 36.1.

and his burden depart from off their ſhoulders]See ch. 9.4, & 10.27. The end, for which God deſtroyed the Aſſyrian, to give eaſe, and reſt to his people, Chap. 10. 24.25. and 33. 20. and 38.6

V. 26. *This is the purpoſe, that is purpoſed*]The concluſion of this whole burdenous Prophecy denounced againſt Babel. Heb. *the Counſel that is conſulted: counſel*, for. *purpoſe*, or, *determination*; the end, and iſſue of it, as Chapter 7. 5. and 19. 12. Jer. 49. 20, 30.

upon the whole earth] This great Empire, that ſeems to command the whole world, cap. 13.11. or, *againſt* (as Jer. 49.20.) (*the whole land*, to wit, of Chaldea, whereof Babylon the head city as ch. 13.5, 19.

and this is the hand that is ſtretched out] See chap. 5.25.& 9.12, 21.

upon all the Nations]Or, *againſt all theſe Nations*, to wit, the Chaldeans, and others ſubject to it, and ſerving under it. See ch.13.14.15 Jer.50.21.

V.27. *For the Lord of hoſts hath purpoſed, and who ſhall diſannul it*] Or, *determined*, or, *reſolved*(as ver.26,)it, *and who can diſanul it*: the future in a potential notion: as Job 14.4.& 37.23.&41.13,29. Matth. 12.25. with Mar.3.24. The particle *it*, having reference to Gods particular purpoſe, and reſolution concerning Babylon, and thoſe that adhere to her; ver.26. is wanting in the text: as chap.9.9, Rev.11. See ver.24. So Pſal. 33.10.11. Prov. 14.21. & 21.30. Chap.43, 31.

and his hand is ſtretched out]*and his hand* it is, *that is ſtretched out*. The hand, that I told you was ſtretched out againſt Babylons adherents, ver.26. is not ſome ſorry mortal mans hand, that may be reſtrained, enfeebled, cut ſhort, turned back, or ſhrunk up. Gen. 31.29. 1 King.13.4. chap 13.7. Jer.50.15,43. but the hand of God almighty.

and who ſhall turn it back?] Or. *can turn it back?* as before. See 2 Chron.20.6. Job 9.12. & 23.13, Dan. 4.35.

V.28. *In the year that King Ahaz dyed*] Here beginneth another Sermon, or Prophecy, diſtinct, as well in time, as in matter, from the former; that being againſt the Babylonians, this, againſt the Philiſtims In regard whereof alſo, Some have made a ſeveral, and intire Chapter of it. For the Prophet having begun with the Babylonians, the greateſt oppreſſors of Gods people, Jer.50.17. but more remote, Jer. 6.22.& 8.19. he proceedeth now to their evill neighbours, that were nearer at hand, and of them ſetteth the Philiſtines in the front. The time of the delivery hereof, is expreſly noted, as of that. chap.6. the one bearing date, the year of Uzziahs, the other, the year of Ahaz his death Of which, 2 King,16.20. This is expreſſed for a ſpecial reaſon; of which, ver. 20. But hence Some take occaſion here to begin a new book, ſuppoſing that the Prophecies here recorded, from Chapter the ſeventh, unto this latter part of the fourteenth, were all of them, and that againſt Babylon, among the reſt, delivered and publiſhed in Ahaz his reign: with whom therein, I cannot accord. See ch. 1.1.& 14.25.

was this burden]This heavy Prophecy (ſee chap.13.1. againſt Paleſtine, or the Philiſtines. Of whom ſee the like. Jer.47. Ezek.26.13. 17.

V.29. *Rejoyce not thou whole Paleſtina*] Heb. *Pleſheth*, or. *Paleſheth*, Pſal.60 8. ver.31. as *Sarug*, Gen.11.21. Luk.3.35. and *Sabaoth*, Rom. 9.29. Jam.5.4. It is the name of a Countrey, deemed part of Syria, and bordering Weſtward, on the land of Judah. Chap.2.6.& 9.12. Whence the whole country thereabout, taking in the *holy land*, as they ſtyle it, is called Paleſtine at this day: but in Scripture doth deſign only that particular coaſt, inhabited by the Philiſtines people of the poſterity of Cham, and Cuſh, by the Egyptian race, Gen.10.14. and were conſtant enemies, and vexers of the Jewiſh people their Neighbours. See ch.9.22.

becauſe the rod of him that ſmote thee is broken] By the rod that ſmote the Philiſtines, is generally deemed to be meant Uzziah, who prevailed much in his warrs with the Philiſtines, diſmantled many of their ſtrong towns, and built others within their borders, to keep theirs under, and raiſe contribution from them, 2 Chr.26.6. 7. Yet not him alone; but other Kings of Judah before him, that had had the better of them, as David. 2 Sam.5.20.21.& 8.1,12. Pſ.108.9. and the State of Judah, that in the times of thoſe Kings, kept them under. Whoſe, yet, might, and means were ſo ſorely impeached, and and impaired under Ahaz, God for his ſins, ſuffering other people to break in upon him, and to prevail againſt him, that their power ſeemed to be utterly, and irrevocably broken: (as Chap.9.4.) Now this was to the Philiſtines, the whole body of them, (as upon the ſurprizal of Sampſon, Judg. 16.23--25.) matter of much joy, to ſee that State ſo enfeebled, and at ſo low an ebb. But the Prophet biddeth them; not be over-joyed; for their joy ſhould not laſt long. *It* is not unlike Davids ironical ſpeech to that countrey, or, the people thereof, *Paleſtine triumph thou, becauſe of me*, Pſal. 60.8. Of which ſee the note on the place: or, that of Hoſhea to Iſrael, Hoſ. 9.1. *Rejoyce not, O Iſrael*, in regard of the late ſucceſſes God hath vouchſafed to give thee by Jeroboam againſt the Syrians, 2 King. 14, 27, 28. For thy joy will not laſt long, it will be ſhortned for thy ſins.

For out of the Serpents root ſhall come forth a cockatrice] That is, as moſt, both Iews and Chriſtians, underſtand it, one of Uzziahs iſſue, who did ſhrewdly bite thee, 2 Chr,26.6,7. ſhall ariſe in his ſtead; to wit, Ezekiah, whoſe great Grand-father Uzziah was, 1 Chr.3.12.13. that ſhall bite, and vex thee far more grievouſly, then ever he did: and indeed ſo he did for he over-ran their whole country, ſo as neither fort, or fenced citie could eſcape him, 2 King.18.8. Yet one I find, that expounds this whole paſſage of the Kings of Aſſyria, underſtanding by the *rod broken*, Sennacherib, Chap. 10.5. & 14.25. by *the Serpent*. Tiglath-Pileſer, whoſe Succeſſors ſhould be more grievous to the Philiſtines, then he had been; by *the cockatrice*, Sennacherib: by the *fiery flying Serpent*, Nebuchadnezzar; who came from the *North*, ver. 31. but this is nothing probable; nor ſuits well with the times of thoſe Kings. For neither could the Philiſtines rejoyce at the death of Ahaz, in regard of Sennacheribs fall; which was not before the fourteenth year of Ezekiah his Succeſſor, 2 King. 18.13. nor did Sennacherib ever riſe, and recover ſtrength again after that overthrow, Chap.37.37,38. But this to ſalve, another I light on, that maketh the broken *rod*, and the *Serpent* Sargon, Of whom, ch. 20.1. the *Cockatrice*, Salmaneſer, the *fiery flying Serpent*, Sennacherib. But neither is there ſtory to confirm this; nor is it ſaid, upon the death of Sargon, of which, no mention is found; but upon the death of Ahaz, and, conſequently, the enterance of Ezekiah, at whoſe comming to the kingdome, it is not unlikely, that God would have this Prophecy delivered, to make him the more gracious in the eyes of his people, as one that ſhould recover that power, and regain that honour (by repreſſing the malignant attempts of their adverſaries, and his good, yea great ſucceſs againſt them) which his Father had embezilled, and loſt by his folly. See Chapter. 32.1.

Serpents] The word is generally for any ſort of *Serpents*: ſo called, of their ſubtilty, Gen.3.1. ſo the verb it comes of, is uſed, Gen.44. 15.

root] For progenitor: as Chap. 11.1. Iudg.5.14. and it is joyned with the two ſorts here mentioned, as a common term comprehending both, Num,21.6. Jer.8.17. but neither was Sennacherib, Nebuchadnezzars progenitor, nor Nebuchadnezzar of Sennacheribs iſſue.

a cockatrice]Or, *baſilisk*: though ſome, *a viper*, that eats out her mothers bowels, ſay they: but that is a meer fable. Some, *an aſp*, that, comming to be ſeventy years old, turns *cockatrice*; and becoms then ſo deafe, that ſhe can no more be charmed, Pſal. 58.4,5. but that is a Jewiſh tale. It is ſuppoſed to have its name according to ſome, by a tranſpoſition of letters, from a word, that ſignifies *to wound*, for it ſtings grievouſly, Prov.23.32. where it is rendred, *an adder*: yet it ſeems to be a kind of thoſe, that have their venome, not in their tails, as the *Scorpion*, Rev.9.10. but in their teeth; wherewith they are ſaid to bite, Jer.8.17 they are ſuch as burrow in the ground, chap.11.8. and bring forth, not young, as doth the *viper*, thereof indeed having its name; but eggs, chap. 59.5. The root whence it comes, ſeems to ſignifie *putting out*, or, *bringing forth*, for thereof come two words, one, that ſignifies *excrements*, Ezek.4.15. another, that denotes *iſſue*, chap.22.24. where it is joyned alſo with a word, iſſuing from the verb here uſed, and of the fecundity of it; a thing common to it, with ſuch creeping things, as lay eggs, it may wel have its name. See Exod.1.7.

and his fruit ſhall be] *fruit*, for *iſſue*, either of man, or beaſt: though properly, and primarily of trees, or plants, Num 13.20.23, 27. Chap.4.2. So Deut.28.4,18. Pſal.21.20. & 132.11. *his fruit*, not the *cockatrices*, as ſome, ſuppoſing it meant of a ſecond deſcent; but of the *Serpent* before mentioned, that ſhould breed *a cockatrice*, yea, worſe then ſo, *a fiery flying Serpent*: and I ſhould rather render it, *yea his fruit* ſhall be: as Neh. 6.10. Pſalm 18.10, Chapter 3.9.

a fiery flying Serpent] The word, *Saraph*, here uſed, ſignifies ſuch a kind of ſerpent, as with extream heat, paineth and killeth. For it comes of a word, that ſignifies *to burn*. Whereof the Seraphim alſo, Chap.6.2. have their name; being the very ſame with this, uſed, Num.21.6. where it is ſaid of them, they bit the people, ſome of them, even to death; and it is of the Greeks, for the ſame cauſe, called *preſter* The word *ſerpent*, is not here in the text; though it be joyned with it, Deut.8.14. And it is ſayd to *fly*; as here, ſo chap.30.6. either becauſe it is winged, as thoſe *Seraphs* were; chap.6.2. and as ſome *dragons*, or ſerpents, are reported to be; of which kind I have ſometime ſeen one, that had a kind of wing like your flying fiſh; or, becauſe of their ſwift motion, whereby ſuddenly jerking up, they ſhoot themſelves forward, or dart themſelves out of trees, on men, or beaſts, as they paſs by. For of a ſwift motion is the Hebrew word alſo uſed, Pſal.18. 10.& 91.5, Chap,11.14. In regard whereof, ſome conjecture the Serpent, here mentioned, to be that which the Greeks call *Arontias*; and the Latine *Jaculus*, from a *javelin*, or a *dart*. Howbeit, I cannot concur, with thoſe that render it, *a feathered fiery ſerpent*, for ſuch feathered ones, I ſuppoſe to be figments only. Now to ſuch ſerpents, as are here mentioned, as Ezekiah compared, not for any fierce, fell, or miſchevous diſpoſition; but for the hurt, and damage that he ſhould do to the Philiſtines; and to this latter alſo, for his ſwiftneſs, and celerity, in over-running, and ſubduing their country. See Dan. 7.4. & 8.5.

V.30. *And the firſt born of the poor ſhall feed, and the needy ſhall lye down in ſafety*] This ſome ſuppoſe added, becauſe by the tearms formerly given him, Ezekiah might be deemed to be ſome cruel tyrant, to ſhew, that though he ſhould be ſuch as is thereby intimated, yet he ſhould be careful of the good, and ſafety of his own people, whoſe proſperity and plenty, ſecurity, and indemnity he ſhould thereby procur. The ſcope ſeems to be, to declare what a vaſt difference there ſhould ſhortly be, between the State of the Philiſtims, who now ſo much flouriſhed; and the State of the Jewiſh people, at preſent, ſo much impoveriſhed; for whoſe conſtellation this prophecy was principally intended. Thus *God ſtrengthens the ſpoyl againſt the ſtrong*, Amos 5.9. For what ſome would have here intimated of their enlargment, quiet condition, and full feeding, after the Aſſyrian ſiege diſſolved, Ch.33.16,17,20. & 37.30. ſeems to be without the verge of this.

the firſt-born of the poor] Thoſe that are brought to extream poverty, as the Jews at that time were. See 2 Chro.28. The ground of the phraſe is, becauſe the firſt-born was of chief note and place in the family;and had a ſpecial portion above the reſt, Deut.21.17. 1 Chro.5.1,2.with Gen.48.16,22.Hence thoſe phraſes,Exod.4.22. Pſ.89.27.Rom.8.29.Col.1.15,18.Re.1.5.That eſpecially,that comes neereſt to this here, Job.18.13.*The firſt born of death*:for the cruelleſt,and moſt grievous death.

ſhall feed]Either *ſhall eat upon* thee:*ſhall depaſture* thee:who before fedſt upon them,chap,27.10.Zeph.2.5.7. and then there is a defect of the Pronoun,as before,ver.9.Or *ſhall* then *feed* to the ful, when thou ſhalt be ſtarved,Chap.5.17.& 65.13. Or;ſhall feed quietly *in ſafety*,(ſupplyed out of the next branch, as Mal.1.10.)being rid of ſuch bad neighbours ; or freed , at leaſt , from the fear of them who did formerly diſturb them, Zeph. 3. 13.

needy]*Poor*,and *needy*;as ch.26.6.See ch.10.2.

lye down]It is a metaphor,as the former,*of feeding*, taken from beaſtsor cattel,chap.17.2.Zeph.2. 14. that uſe to lye down, when they have fed,ch.27. 10.

in ſafety]Without fear of diſturbance, or diſtraction. As cattel, where no ravenous creature is neer at hand,to worry,or ſcare them, Ezek.34.25.& 39.26.

and I will kil thy root with famine]Or. *but*;as ch.11.4.14.becauſe the contrary condition of the Philiſtins here followeth,Heb.*I will make thy root to dye*. A metaphor from a ſtock,or tree,whoſe, not branches,or body onely;but the very root alſo is dryed up for want of moiſture to feed,and maintain it.An intimation of an utter deſtruction,Pſ.52.5.c.5,24.Hoſ.9.16.Mal.4.1.See Hoſ.2.3. Nor need we make any curious enquiry, what the *root* ſhould mean here,as ſome that would have to be meant here, by *root*, the Nobility; and by *remnant*, in the next clauſe, the communalty, as if they ſprung from the Nobility,as from a root; when as the Nobility rather riſeth from them. For no more is meant there, then is elſewhere ſaid of *Ekron*,a prime town of the Philiſtins ,1 Sam.6. 17.alluding to the name of it. *Ekron ſhall be rooted up*, or, *rooted out*, Zeph 2.4.

and he ſhall ſlay thy remnant] The ſame thing is ſaid, ſave that the perſon is changed. For what was *root* there, is *remnant* here, He ſhall ſlay,that is,Ezekiah,before metaphorically deſcribed, ver. 29.as the moſt interpreters expound it,Or God rather, as ch.13.6. that God ſpeaks this,what inſtruments ſoever he ſhould uſe for the effecting of it. For it was not done by any one man,or at any one time:or the verb being taken indefinitely, *thy remnant ſhall be ſlain*;as ver.32.See chap.2. 19. thou ſhalt be utterly deſtroyed. See Zeph.2.5,6. a *remnant* of Gods people is ſtill ſaid to be reſerved ,and ſaved,chap.1.9. & 10.21,22. but the very *remnant* here is threatned to be.deſtroyed; that which was not fulfilled in Ezekiah's day. For how could Jeremy , Ezekiel , and Zephany, then , ſo long after again denounce it, See verſ. 31.

V.31.*Howl,O gate,cry,O city*]The Prophet,upon this direful prediction of utter deſtruction, turns his ſpeech again, as before he began it,ver.29.to Paleſtine,calling to her cities,to howl, and cry out,as people are wont to do in ſudden dangers,and diſtreſſes. See the like .chap.13.6.& 23.1.Jer.48,20.& 49.3.Joel 1.11,13.Zach.11. .2.The ſame thing twice ſpoken,in divers terms; *gate*, and *city*,all one;as chap.3.26.Ezek.21.15.*gate* and *city*, collectively, for *gates*, and *cities*;to wit,of Paleſtine, whereof, in times paſt, were ſeven principal ones,1 Sam.6.17.and *gate* or *city*;not as ſome,the Rulers, that ſit in the gate,1 Sam.19.8.Jer.38.2. but the people, or inhabitants of the cities in general;as chap. 1. 21,27. See Jer.47.2.

thou whole Paleſtina art diſſolved]Heb. *melted* ,as wax,and metals with fire:or,*melowed*, and *diſſolved*, as earth, and mould with water. For ſo the word properly ſignifies, Pſalm 46.6.& 65.10.ch. 24.19.Amos 9.5,13.Nah.1.5.& 2.6. applyed to a multitude, when they drop away one from another, as things do when they melt, either with heat,or with moyſture,1 Sam.14.16. of particular perſons;either when their fleſh waſteth,chap.64.7.Iob 30. 22, or their hearts faints,Exod.15.15.Ioſh.2.9,24.Pſalm 75. 3 & 107:26.Jer. 49.23.Ezek.21.15. It may well be here underſtood in this latter ſenſe of Paleſtine, that it ſhould be, either wholly waſted, or wholly diſmayed;or,that the ſtate it ſelf ſhould be diſſolved, and it is ſaid,*thou whole Paleſtina*,in reference to what was before ſaid, *thou whole Paleſtina* ver.29. thou ſhalt be waſted, diſmayed; and diſſolved,as thou rejoycedſt all before : thy dread, and deſolation ſhall be now,as general,as thy joy,and triumph was before.

for there ſhall come from the North a ſmoke] *from the North*, that is, ſay ſome from Aſſyria. Of which,Ier.3.12.to wit, Sennacherib with his forces:but that was after Ezekiah ſmote the Philiſtins, 2 King.18.8,13.Nor do we read of any great miſchief.that he did to the Philiſtines:whom it is not unlikely, that he would rather reſcue from the Iews,that were planted,or placed among them, to keep them under;whoſe peace, and quiet abode in their own land, he came purpoſely to diſturb,and ſo did,chap.36.1.contrary to that which is here implyed,ver.30.from Chaldea,ſay others,to wit,Nebuchadnezzar,with his vaſt army;which ſeemeth to be confirmed, from Ier.47.2.where the evil threatned the Philiſtines *from the North*,is generally acknowledged to be meant of Nebuchadnezzar who is oft times ſaid to come *from the North*,Jer. 1. 13,14.& 4.6.& 6.22.but the circumſtances here mentioned, will not admit it ; that eſpecially,ver.32.concerning the ſafety of thoſe,that repaired to Sion for ſuccour.Sion it ſelf being then ſurprized,and the Jewiſh State involved in the ſame calamity with the Philiſtines. I underſtand it therefore, with moſt of the Jewiſh, and Proteſtant,yea, ſome popiſh alſo, Writers; of Judea, that ſtood Northeaſt from Paleſtine; and Ieruſalem, that was likewiſe ſituate in regard of Gaza, and the coaſts about it, ſurprized by Ezekiah, 2 King. 18. 8. for which having ſo cleer Scripture, and ſo ſutable both to the time of the delivery of this Prophecy,and to the ſubject matter of it,I ſee no ſufficient reaſon why any ſhould ſtrive to devert it,and to turn it any other way.

a ſmoke]Some by *ſmoke*,here underſtand a cloud of duſt,raiſed by the footing of horſes,and man,chariots, and carriages, giving warning of ſome great army approaching.Others, the noiſe of the neighing, and prancing of horſes, claſhing of armour, ruſſling of chariots,and rumbling of wheels,Jer.8.16.& 47.3.fore-runners of war,as ſmoke of fire. Others, of the report of the enemies approach,that ſhould utterly fright and diſmay them,Ier. 4. 15:& 6 24. Others fetch in here the *boyling pot*, with the mouth Northward,Ier.1.13.and by *ſmoke*, underſtand here the ſteam of it, or the like.I conceive *ſmoke* to be here taken,not as it is a ſign,& forerunner,or fore- warner of fire,Iudg.20.40.but as it dimmes,or darkens the ayr,or offends.and choaks, Prov.10.26.Ezekiahs forces, wherewith he ſhould invade the Philiſtines, are compared to a great,thick.and ſtifling ſmoke, that ſhould overſpread all their country,and either vex, and annoy them, in their dwelling, or expel,and drive them out of the places of their abode:or, that ſhould ſet all in a cumbuſtion with them, make their whole land, as Mount Sinai,ſometime,Exod.19.8. Ioſh.8.20,21.chap.34. 10. and this the rather;for the ſmoke is ſaid to come with them.

and none ſhall be alone in his appointed times] Or, *meeting places*, or *aſſemblies*. See ver. 13. Moſt Interpreters, both Jewiſh, and Chriſtian,underſtand this,as ſpoken of thoſe Iewiſh forces, that Ezekiah ſhould raiſe for his expedition,againſt Paleſtine,that they ſhould none come a lone; but reſort by flocks to him, at his *ſet times*,for entertainment of them,or *ſet places*, where they were appointed to meet,ſo willing,and glad they ſhould be,to be imployed againſt a people,that had ſo much, and ſo often moleſted them. See the like,Pſal.110.3. chap.13. 2--4. Howbeit,one of the Rabbines expounds it of the Philiſtines,that they ſhould not dare, or endure to ſtay in their *meeting places*, their palaces,or ſtrong holds, any one of them,when theſe forces break in upon them;as when a ſmoke comes,ſaith he,no man,though alone,can endure to ſtay in his houſe,Chap.6.4, Of the latter word,ſee Pſal.74. 8. Of the former,Pſal.102,7. And this ſeems more ſutable to the tenor of the context, if the words will bear it. The ſmoke,that ſhall be driven in upon you,from the fire of Gods wrath incenſed againſt you , ſhall in all places ſo purſue you , and annoy you, that ye ſhall no where be in reſt. See Deut. 29. 20. Pſalm. 18.8.

V.32.*What ſhall one then anſwer the meſſengers of the nation*]Heb. *And what ſhallbe anſwer: And*,for,*then*:as, Chap.8. 3,14.*ſhall he anſwer*,that is,Ezekiah,ſay ſome,as ver.30.but rather,*ſhall be anſwered*,as ch.13.9.& 15,5.As alſo,by *the meſſengers of the nation*, ſome underſtand the Babylonian Embaſſadours,ſent to Ezekiah, chap. 39.1. but the time accords not with the circumſtances of things here foretold. See on ver. 29, 31. Some , the Philiſtines Embaſſadors ſent, upon unequal terms, to procure a peace: but of this, there is no ground. Others, any meſſengers ſent from any people,to congratulate with the Iewes, upon theſe their ſucceſſes, as the manner of Princes is, upon ſuch occaſions to do, 2 Sam.8.10.and take the word therefore collectively, *nation*, for, *nations*,Deut.28, 49. and others yet more generally, any ſtrangers, that repair to Ieruſalem, by occaſion of commerce, and buſineſs; which though a word thence derived ſignifies Levit. 11.32.& 16. 29.yet I find not the word it ſelf, ever ſo uſed. I ſuppoſe to be meant any meſſengers in general,that upon any occaſion ſhall come ſent unto them,from forreign parts.

that the Lord hath founded Sion]He hath built it, and will ſo eſtabliſh it, and protect it,and thoſe that repair to it : and that there is little hope therefore for any to prevail againſt them,or it,Pſal. 87.1.5.& 102.13--16.chap.37,32,33.

and the poor of his people ſhall truſt in it]Or,*ſhall betake themſelves unto it*;as to a place of retreat for ſurety, and ſafegard. So is the word uſed.Judg.9.15.Pſal.36.7.& 57.1.& 61.4.& 91.4.or,*that they may repair thereunto*,(ſee chap.13.2)as to a place by God ſet a part, and appointed for ſuch purpoſe. So the noun hence deduced Job 24.8:Pſalm 104. 19.Chap.4. 6. & 25. 4. & 28. 15.&30. 3.

the poor of his people]Of whom before,ver.30.and for whoſe comfort this was principally intended,ſee Pſal.9.9. Ioel 2. 32. Zeph. 3.12,13. This anſwer may be given to the Embaſadours of forreign Princes,by them to be returned unto thoſe that ſent them.

CHAP. XV.

Verſ.1 THe *burden of Moab*]Of *Burden*, ſee chap. 13.1. *Moab* was the ſon of Lot, begot on his elder daughter in drink,Gen.19.33,37.From him,his poſterity, and the country they inhabited,(bordering upon the land of promiſe, out of which, the

Emim were by them expelled,Deut. 2.20, 21.)had their name. Theſe were ever bad neibours to the Jewiſh people,and ill-affected towards them, Numb.22.5,6. Deut. 23.3,4.Judg.3.12-14.2 Kings 13.20.& 24.18. Pſalm 83.6,8. againſt theſe therefore,as the conſtant adverſaries of Gods people, is this burdenſome Prophecy of ſad menaces denounced,in this Chapter,and the next. The like whereunto, See Amos 2.1-3.& Jer.48.in which latter place alſo; are many paſſages found, borrowed from this Prophet;as in their due places ſhall be ſhewed.

Becauſe in the night Ar of Moab is laid waſte] The Prophet begins this prophecy concerning Moab,with a relation of the devaſtation,and deſtruction of ſome chief cities,and principal parts of that country ; which afterwards he doth more largely, and particularly proſecute; together with the Moabites diſtraction and vain devotions, thereupon flocking unto their idols,who could do them no good.

Becauſe] So the word moſt uſually ſignifies;and ſo the moſt here take it. Yet ſome render it here,*certainly*:and ſo it is ſometime uſed; as chapter 5.9.& 7.9,16.

in the night] That is,ſuddenly,unexpectedly, as *the day of the Lord* is ſaid to come *as a thieſe in the night*,1 Theſſ.5.1.2.So Matth.25.6. Mar.13.31-35.Luk.21.34. 35. Eccl.9. 12.or,*in a night*,for there is no article in the text:that is:within the compaſs of a night:as of Jonas his *Kikayon*,it is ſaid,that *it came up in a night,and was deſtroyed in a night*,Jon.4.10.though that,by a proverbial ſpeech, be ſpoken of the celerity,both of the growth, and the decay of that plant. So of a famous city in France, burnt down in a night ,an heathen Author ſaith,that *there was but a night between a notable city,and none at all.*See Jer.4.20.

Ar of Moab] *Ar*,the chief,or mother city of Moab, Num.21. 28. which ſeems alſo to have given the name to the whole region, round about it,and to the greateſt part of the Moabites ancient poſſeſſion,Deut. 2. 9. Some ſuppoſe it to be the ſame with *Aroer*, mentioned,Num.32.34.Deut.2.36.& 3.12. Jer.48. 19. but of that there is no certainty,yea,or likelihood.

is laid waſte]Or,*ſpoiled*;or,*ſacked*,or; *plundered*: as Pſal.119.61. he ſpeaks in the preſent tenſe,as of a thing already done;or in doing;and ſo all along afterward. The uſual guiſe of prophetical language;implying the certainty of the things foretold, as ſure to be done, as if effected already. See Chapter 3. 1. 1 Kings 14. 14.

and brought to ſilence] So the old Latine, and ſo the word may ſeem to be taken,Jer.8.14.but that rather from another root. It were better rendred, *is cut off*,for ſo it is uſed, Jer.47.5.Hoſ.10.9.15. Obad.15.Zeph.1.11.And it we retain this reading,the copulative, which is wanting in the Hebrew, need not be expreſſed, but the word without it,rendred,*it is cut off*, See chapter 14.11,13,19,20. and this ſeems to go beyond the former, Not *ſacked*, or *plundered* onely;but *cut off*,deſtroyed, ruined; either burnt down, or beaten down.

becauſe in the night Kir of Moab is laid waſte, and brought to ſilence] *Kir*,a city of ſpecial note in the land of Moab;called alſo *Kir-heres*,and *Kir-hareſeth*, chap.16,7, 11.And *of Moab* here,to diſtinguiſh it from another of that name in Media, mentioned,chap. 22.6.2 King.16. 9. Howbeit the whole verſe,is,ſome other waies, rendred by Interpreters: For the old Latine hath it, concluding the whole ſentence within this verſe,thus; *Becauſe Ar is waſted by night,Moab is ſilenced;becauſe the wall* (he took the cities name for a common term)*is waſted,Moab is ſilenced.*That is,either is deſtroyed,and brought to the grave,the place of *ſilence*,as Pſalm.30.17,18. or,he is become *mute*:all his rejoycing, and ſhouting is gone, ch. 16,9.10.Or,all his bragging, and vaunting is ceaſed,chap.16.6. Jer.48.2. Or,he ſits *ſtil*, and dares not ſtir to make any reſiſtance, as Pſal.4.4.Jer.8,14.Others ,of late,have thus rendred it, *Becauſe* Moab,*is waſted*,*Ar is cut off*, *becauſe* Moab *is waſted*, *Kir of Moab is cut off* : and ſo carryingi the ſentence on to the next verſe. The reaſon why they read it thus, taking in the word *Moab*, from the fore-going inſcription , is,becauſe the verb of *waſting* is maſculine, whereas the names of cities are feminine. But that need not enforce any ſuch ſupply, ſince that the genders are not in the Hebrewr ſo commonly obſerved. So chap.13.11. where the Nouns are both feminine, the verb joyned to the one, and the participle to the other both maſculine. And the like,ch. 16.3.obſerved there by the Hebrew Criticks. and oft elſewhere See Jer.2 23 24. Beſide that the unevenneſs of the compoſure may be helped by ſuppoſing the *inhabitant* to be intended. as indeed it is. *Ar is waſted*;for the inhabitants of *Ar*:and of *Kir* likewiſe.And *inhabitant* for *inhabitants*,as chap. 5.3. See chap.18.2. So chap.47.11.*evil*, or *adverſity ſhal come upon thee*; for the day of *evil*,or the time of *adverſity* : as is more fully expreſſed, Pſalm 27 5.& Jer,30.19.*Praiſe*,or,*thankſgiving ſhall come forth*. That is, the voyce of *praiſe*,or *thankſgiving*: as Pſal. 26. 7. Jon. 29. In all which places,the form of the verb,for the gender of it,agreeth not with the Noun expreſſed but with that underſtood. But a late writer of great note,to cut off theſe difficulties maketh the former verb of *waſte*,an infinitve, thus rendring the words, *Surely in the night that Ar of Moab was ſacked, was he cut off*: *ſurely in the night that Kir of Moab was ſacked,was he*,(that is, Moab)*cut off*. Moabs was deſtroyed in that night, wherein thoſe his two principal cities were ſurprized and ſacked. And this reading ſeems very probable. The word *night*,in a regent form, here confirming it. The like ſyntax,ſee chap.30.29.unleſs a defect of the relative be in either place;as chap.29.1.Now this deſtruction, where with Moab is here threatned,was inflicted,as ſome think, by Salmaneſer,when he invaded Samaria,2 King.17.5.As others,by Sennacherib, when he came againſt Judea,2 King.18.13. Or, as others again,by Nebuchadnezzar,after the ſurprizal of Jeruſalem,2 King.25.1,4.See ch. 16.14.

V.2. *He is gone up*]Or,*is gone unto*. See Chap.7.1. and 8.7. *He*,that is,*Moab*;his King and his people, ſupplyed from the latter part of the verſe;as chap.14.30 they run to, and fro, from idol, to idol;from Temple,to Temple,to ſeek relief,and ſuccour;but in vain, chap.16.12.

to Bajith]A city ſo termed; as an idols *Houſe*,or *Temple*,in way of eminency,above all other in that country: or as if the whole city were all but one idols *Houſe,or Temple*,it is called at large,*Beth-baal-Meon*;that is,*The houſe of Baals habitation*,Joſh.13.17.more briefly, *Beth-Meon*,Num.32.38,1 Chr.5.8.and yet cut ſhorter, *Beon*, Num. 32.3.here,by the firſt word in the name at large,*Bajith*:which yet ſome here take not for the name, of a city, but for an *houſe*, or a *temple*,and render the words,*to the houſe* , or *temple*; to wit, of Chemoſh his chief god.ſee ch.16.12.Jer.48.7, 13.But of this,more anon. See ver. 6.

and to Dibon]Another city of Moab,which was ſometime together with Ar, and much of his country ſurpriſed, and taken from him,by the Amorites,Num.21.26.30. By means whereof it came into the Iſraelites hands,having ſubdued the Amorite.Num.32.3. And was poſſeſſed firſt by the Gadites, Num.32.34.& 33.45.though it fell afterward to the Reubenites,Joſh. 13. 17. but was(it ſeems) again afterward by the Moabites recovered, and by them repoſſeſſed,Jer.48.18, 22. See ver. 9. Theſe two places are deemed to have been unto the Moabites, as Dan and Bethel were unto the Idolatrous Iſraelites, 1 King. 12.28,29. the principal places of their idolatrous ſervices.See Jer.48,13.

the high places] Some take theſe words, as joyned by way of appoſition,to the names of the two forementioned places;as if it were ſaid,*He is gone to Bajith*, *and* to *Dibon*,*the high places:* that is, to thoſe high places that are there. Others take it, for the proper name of a city,ſituate neer to the foot of Piſgah, called ſometime Bamoth,Numb.21.19,20.ſometime *Bamoth-Baal*,or *the high places of Baal*,Joſh.13.17.and they render the words, and to *Bamoth*:ſupplying the copulative,which they ſuppoſe is wanting,as ver. 1. But one of the Jewiſh writers, whom ſome of ours alſo follow,goeth a third way; rendring the words to this effect. *He* (to wit,Moab, that is,the King eſpecially,or the people of Moab) *is gone up to the Temple*,(to wit,of Chemoſh,called *his Sanctuary*,chap, 16.12.) *and Dibon*,(that is,the Inhabitant,taken collectively,or the inhabitants of Dibon)*to the high places*. And this I the rather incline to, becauſe the article is prefixed before,both *Bajith*,and *Bamoth*; which in proper names is not ſo uſual;and it ſuits beſt with what we finde afterward,ch.16.12.See Num.21.28.

to weep]Heb,*for weeping*,the noun for the verb:not to ſacrifice, as uſually;but to *weep*,that is,to lament, and by prayer and ſupplication to ſeek to their idols,for help,and ſuccour,in their preſent diſtreſs,*to pray*,ch.16.12.

Moab ſhall howl over Nebo,and over Medeba]Or,*for Nebo and for Medeba*:as chap.24.11.Lam.5.17,18. two cities alſo of Moab.*Nebo*, poſſeſſed ſometime by the Reubenites, Num.32.3.38. ſo called, as may ſeem,from the Mount neer to it, on which Noſes deceaſed, Deut.32-49.50,& 34.1,5.both, as Some, from the prophecies,or oracles,that their idols there gave.See chap.46.1. *Medeba*, a city on the confines of thoſe parts of Moab , which the Amorites ſometime took from him,Numb.21. 30. and became afterward a boundary of the Reubenites portion,Joſh.13.16.for theſe,*Moab*,that is,the Moabite,*ſhall howl*,(the ground of their forementioned *weeping*,)becauſe by the enemy ſurpriſed, and ſacked. See chap. 14. 31.

on all their heads ſhall be *baldneſs*] Or, *all their heads* ſhall be *bald*.Heb.*on every his head*,or,*on his whole head*,ſhall be *baldneſs*, as having reference to Moab before ſpoken; but taken collectively. The lamentation ſhall be general, becauſe the affliction ſo alſo.ſee ch.1.5.

on all heads baldneſs,and *every beard cut off*] Heb.*lopt*:uſed properly of trees,or the branches of them,Chap.10.33.& 14.12. Dan. 4, 14. This was to come to paſs, either by tearing of their hair, through extremity of grief, and impatiency of ſpirit, Ezra,9.3.See ch.3.24.or,by cutting,and ſhaving of head, and beard. An uſual practice,anciently in times of mourning,and lamentation,Levit.19 27,28.& 21.5.Deut.14.1.Job 1 20.Jer.7.29.Ezek.7.18. Amos.8. 10.Mic.1.16. And the reaſon of this practice on ſuch occaſion, the Rabbines render;becauſe the hair of head,and beard,is accounted as an ornament to a mans perſon, and the mangling of it a diſgrace,2 Sam.10.4. and ornaments in mournings are laid aſide, as unſeaſonable, Exod. 33. 4,5. See the ſame, Jer. 48. 37.

V.3.*In their ſtreets they ſhall gird themſelves with ſackcloth*].Heb *In his*(as before,ver.2.)*ſtreets*,or *outwayes*, (becauſe *ſtreets* comes in afterward.See ver. 5, 18.) *they gird on ſack*, When they come abroad,they ſhall go clad with ſackcloth girt to them: the wonted habit of mourners,2 Sam.3. 31. 1 King. 20. 31, 32 .& 21. 27. 2 King. 6. 30. & 19. 1, 2. Neh. 9. 1. Eſth. 4, 1--4. Job 16. 15. Pſal.30.11.and 35.13.Chap.3.24.& 20.2.and 22.12.and 37.1, 2.& 58.5.Dan.9.3.Ioel.1.8,13.Amos 8. 10. Rev. 11.3. See Jer 48.37.

on the tops of their houſes]On which being flat,roofed,as teraces, or,open galleries,Deut.22.8.Joſh.2.6.they uſed to pray, Act 10. 9. as alſo to repair thither in danger, and diſtreſs, for more ſecurity, or to look about for reliefe. See chapter. 22. 1. Jer. 7. 29.

and in their ſtreets] The uſuall places of common,and general lamentation,and mourning,Eccl. 12. 5. Chap.24. 11. or, as well thoſe,that run to and fro in the ſtreets, as thoſe that are got up to the tops of their houſes .

every one ſhall howle] There ſhall be nothing but howling,and weeping,in city and country;both within doors and without,v.4.5, 8.See Jer.48.38.

weeping abundantly] Heb. *deſcending with weeping:* that is, ſay Some,coming down with weeping, and heauy hearts, from their Idol-Temples,whither they went up,v. 2. becauſe they find little hope of help , or comfort there,or,rather,their eyes running down with tears,as Pſal. 119. 136.Jer.9, 1. 18.& 13. 17. Lam. 1.16.& 3. 48.

V.4.*And Heſhbon ſhall cry*]Or,*Both Heſhbon, and Elealah*,as Pſal. 76.6.Jer.17.26.Or,*For*:as Chap.13,8.& 5.3.2.For he proceeds to ſhew by enumeration of particular places,how general the lamentation ſhould be.See Jer.48.34 .

Heſhbon]Of this,which was the royal City of Sihon,the Amorite-King,as of the former,ſee Num.21.23,26.& 32.37.

ſhall cry]Or,*cryeth*:as ver. 1.

and Eleale]Of this likewiſe,ſee Num.32.3,37. by *Heſhbon*, and *Elealeh*,is meant the inhabitants of either:as *Moab* for the *Moabites*, ver.2.See v.1,

their voice ſhall be heard]Or,*is heard*:as before,*Cryeth*.See ch.10: 30.

even unto Ahaz]The utmoſt border of Moabs country,towards Sihons land,Num.21.23.called alſo *Jahazah*, and aſſigned to the Levites,out of the Reubenites portion,Joſh.21. 36.

therefore the armed ſouldiers of Moab ſhall cry out] The cry ſhall be ſo doleful,and ſo great,that it ſhall make not the weak only, and ſuch as are not acquainted vvith vvar;but even the ſouldiers, that are in arms, and the moſt couragious among them,to quail. and by crying with the reſt,to diſcover their inward faint-heartedneſſe, and unwillingneſs to fight, and make reſiſtance againſt the enemy.See Jer.48.4,14,41 .

armed Souldiers] The word ſignifies properly ſuch as have their garments,and their harneſs,or weapons,as ſword,and the like, ſuch as they were wont then to war,and to make uſe of, *girt up* to them, unto,or about their loins,Deut.12,11. 41.& 13.18. Luke. 12.35. as ready to go out into the field,or to enter fight, whenſoever occaſion ſhould be,Num.32.30,32.Deut.3. 18.Joſh. 4.13.The word, *Souldiers*,is not in the text.

ſhall cry out]Some of the Jewiſh Writers expound it, *ſhall ſhout*, as men are wont to do for joy, and in triumph,Judg. 15.14.and as valiant men when they are joyning battle,1 Sam.17.20.2 Chr.13. 15.16. as implying, that though the ſouldiers ſhould ſhew themſelves,ready and forward to go out againſt the enemy,yet Moab, the King, and people, ſhould have no heart thereunto. But the ſhouting here mentioned, as other of them well obſerve,is not of mirth,nor of alacrity,but of mourning, and dejection of ſpirit, See Jer.48,32,33. So is the word uſed, *to cry out*; for ſence of pain, or fear of evil,Judg.7.21.Mic.4.9.

his life ſhal be grievous to him] As if it were ſaid, he ſhall be weary of his life,as Rebekkah,Gen.27. 46, and Iob,Job.3.20,21. & 6.8,9.& 7.15,16.Heb. *his ſoul ſhal be ill-affected to him*, or, *for himſelf*. Which the Jewiſh Writers, ſome of them expound: *Moabs ſoul ſhall be grieved for himſelf*,or, *each of the Moabites ſhall be in much grief* of mind,for the evil that is like to befall him:and ſome of them,as if an emphaſis were in the laſt word; he ſhall have no liſt to look after any other : but *each ſoul ſorrow for it ſelf*. The fear,and affliction that ſhall ſurpriſe each party,being ſo great, that they ſhould mind none but themſelves.This latter ſeems ſomewhat too nice;yet ſee Jer.47.3. & 49.5 Others, *it ſhall grieve within him*. There is in the text an elegancy in the ſound of the words:between this, and that of *crying*, before uſed. The vicinity whereof hath made ſome great Rabbines, and Some of ours,treading in their ſteps,to expound it; *each one ſhall cry for himſelf*;referring it, ſome to the whole body of the people, ſome to the men of war;before mentioned.But the word in that form is not found ſo to ſignifie.See Chap.16.7.

V.5.*My heart ſhall cry out for Moab*] Or, *Doth cry out*; or, *did cry out*: for the tenſes are oft promiſcuouſly uſed. See Chap.14.25. ver.1.)*for Moab*,or unto *Moab*,as ver,4.*to him*,or,*for him*.This, moſt, both Jewiſh, and Chriſtian Interpreters,underſtand of the Prophets compaſſionate affection towards that people, albeit ſo great an enemy to Gods people; their deſtruction and calamity being ſo grievous,that the very thought of it moved him to commiſeration. Whence alſo one of the Rabbines obſerves a difference between the Prophets of God, and the Prophets of Idols; between Eſay, and Balaam;the one deſired to be curſing Gods people,Num. 23.whereas Eſay was grieved to forethink what evil was to betide Moab.See chap.16.9,11.& 21.3.Ier.47.6. But others of both ſorts underſtand them,not of the Prophet;but of thoſe, before mentioned,ver.4.(and inſert therefore,as to be ſupplyed in the text, the word,*ſaying*,which is indeed ſometime omitted;as pſal.105.15. ch. 63. 11.) Some of the men of arms, making profeſſion of their forwardneſs to fight, and their crying to, and calling upon the people for that purpoſe , to reclaim them from flight,and encourage them to ſtand to it. Others,of the Moabites in generall,profeſſing their inward grief, even at heart, for the calamities,and ruine of their country. And this, to me, ſeems beſt to agree with the reſt of the context,as well fore going, as enſuing. See Jer.48.31,32, 36.

his fugitives ſhall flee *unto Zoar*] *His fugitives*. Or as the Hebrew hath it,*her fugitives*.(and ſo ver. 8.)as having reference,ſay the Jewiſh Doctors, to the region. Of whom, ſome expound the words here uſed,as our verſion doth. And as another from the ſame root,(which generally ſignifies to *flee*) doth undoubtedly import,Ezek.17.11. as alſo is this here uſed by many deemed to ſignifie,Chap.43.14.See alſo, Jon.1.10.*ſhall flee*, is not in the original;but is ſupplyed from the Noun.Inſtead whereof, ſome ſupply from the former clauſe,or from what followes, *ſhall cry*.And others, *ſhall run crying unto Zoar*. The city that was ſaved,when Sodome, and her neighbouring towns were deſtroyed. (Of which,and of Lots fleeing thither, whereunto the Prophet is here deemed to allude,ſee Gen.19.20-22.) And thither thoſe may well ſeem to flee, that ſtood in fear of, or had eſcaped the ſword of the enemy,either hoping there to find ſhelter;as others at Heſhbon, Jer.48.45. or thereby intending a further eſcape:(See Jer.48. 6.) it being a bordering town of that State,Deut.34.3. Whence alſo have divers taken occaſion (the old Latine among the reſt) to render the word here not *fugitives*, but *bars*, or *bolts*; as moſt commonly, indeed,it ſignifies,Exod.26.26,27.Pſal.107.16.So called, becauſe they ſhoot, or run through the rings,or hollow places, made for the paſſage of them,Exod.26.28.& 36. 33. And ſome , thereby underſtand the *borders* of the land,which are to it,as *bars*: And read the text,Unto the *borders thereof*,even *unto Zoar*,to wit,*did I cry*.From the former branch ſupplyed;as Gen.1.16.But of this uſe of the word,(though great ones maintain it,)is no example produced. Others therefore and ſo ſome of the Iewiſh writers underſtand by it the *bars* of the city gates; which go commonly together, Deut. 2. 5. 1 Sam. 23.7.2 Chro.8.5.Iob. 38. 10. Pſalm 107. 16. Ier. 49. 31. Ezek. 38.11. As *gate*, for *city*, Chap, 3. 26. So *bar*,for *gate*,Proverbs 18.19.Or *ſtrong-hold*,Amos.1.5.As alſo ſome take it, Chap. 43.14. And *bars* ſaid to cry here,ſaith one Rabbine, as *gates* and *cities* to *howl*,Chap.14. 31. But another, rather referring it to the former branch,renders it,*My heart ſhal cry for Moab*;and for *her bars*, that is, *all her ſtrength*,ſaith he,or ſtrong holds, becauſe the bars are the ſtrength of a gate, as the gates of a city. And the gate cannot hold out,when the bars are broken, no more then a city,when the gates are broke open,Pſal.107.16. & 147. 13.) even *unto Zoar*;a principal one of them. In this variety of verſions, and expoſitions, (and others alſo there are, beſides theſe)I ſuppoſe with leaſt ſtraining of the text,the words may be thus rendred, *Her fugitives* ſhall cry unto *Zoar*,For of the cry paſſing to and fro,up and down,through the whole country,doth this paſſage ſtill ſpeak. And ſo,Jer.48.34.*From the cry of Heſhbon, even unto Elealah, even unto Jahaz have they uttered their voyce:from Zoar, even unto Horonaim*. Of which,ſee v.5.They ſhall cry thither,that is, carry on the cry along thither: or ſhall *run crying* thither. Of which kinde of defective ſpeech,ſee examples,Gen. 45. 14. *Benjamin wept upon his neck*,that is, fell weeping upon his neck: or,*fel upon his neck,and wept*; as the former part of the verſe, more fully hath it,1 Sam. 7.2.*Iſrael lamented after the Lord:* that is, lamenting ſought after him,1 Cor,5.2.*Ye have not mourned , that the man that hath done this deed might be taken away from you* : That is, ye have not, ſorrowing,or being grieved, taken a courſe for the removing of him from among you:as after there, ver.13. See alſo Chap.14.12. & 38.14,17.21.I ſhall only add, and leave it to the conſideration of others,whether this branch,may not,with the next beforegoing,be thus knit together, and rendred, *My heart cryeth out for Moab*,(that is,I my ſelfe, as Pſalm. 25,17. & 27. 8. and 28.7. cry out,or I cry out heartily for him) and *for his fugitives*,(that flee:or ſo as my voice may be heard) *unto Zoar*. See Chap. 43. 14.

an heifer of three years old] The words thus rendred, make it ambiguous,vnto whom this branch is to be referred. Some refer it to the city Zoar:which,they ſay,is called here, an *heifer of three years old*,in regard of her ſtrength and beauty, and the richneſs of her ſoyl,Gen 13.10. Becauſe at thoſe years, an heifer is in her prime:and therefore God bids Abraham take *an heifer*,and *a female Goat*,and *a Ram*,each of that age,for the ſealing of Covenants between them. Gen. 15. 9. Yet ſome of the Jewiſh authors would have it,*a Calf of the third birth*: as if ſuch were uſually the ſtrongeſt.And would have Moab, Or Zoar,likened to ſuch *a calf*, for her wantonneſs:as Ier.31.18.Hoſ.10.11.See Ier.48. 11.But Ier.48.34. where the ſame words are found,they are rendred,as *an heifer of three* *years old.* And it is there referred, not to the city,but to the cryers,or the cry. I will cry out,as ſuch an heifer, miſſing her calf, or her company,1 Sam.6.9.12.Or,the cry of thoſe that flye, ſhall be ſuch,and ſo loud, that it ſhould be heard unto Zoar,or it ſhall paſs in that manner over the whole countrey, till it come thither. See v.4.Of the defect of the note of ſimilitude,ſee in the like caſe, Chap.21.8.

for by the mounting up of Lubith with weeping ſhall they go it up] Heb.*he ſhall go it up*:or,*it ſhall go up*(to wit, the *cry*;as it is,Ier.48. 5.) by the *aſcent*, &c. In which words, ſome ſuppoſe a reaſon to be rendred.why the men of war ſhould cry ſo loud for the ſtaying of the people:to wit, becauſe all places ſhould be ſo full of hovvling,and yelling for fear, and grief,that othervviſe they could not be heard.Others,why thoſe that fled,ſhould not ſtay till they come to Zoar; becauſe they found theſe places, on the way, ſo full of vveeping, and wailing, that they well thereby perceived there was no ſafe tarrying there.But I ſuppoſe rather,that the Prophets intent is to ſhew,that the cry was gone over the whole countrey, and was arrived at Zoar,by relating the places by which it had paſt.See Jer.48.4,5.

Lubith]Of this city or town,vve find no mention in Scripture, ſave here,and in Jeremy.The Rabbins tell us,it ſtood high;which I ſuppoſe they gather from the words of the text.Some of ours tell us,that it was ſituate on an hill,and on that ſide of it that looked toward Iudah,as Horonaim,on the other.But vvhence they have that,I know not.

for in the way of Horonaim]Or,to *Horonaim*.So Jer.48.34.*From Zoar unto Horonaim*.That is,all the way that lyes betvveen them. Hence it is thought,that Sanballat was called the *Horonite*,Neh.2. 10,16.The name is in the duall,as you would ſay,*the two Horons.* The reaſon vvhereof,is by the Rabbins rendred; becauſe there were two of them,the upper,and the lower.And of Beth-horon indeed we ſo finde,Joſh.10.10,11,& 16.3,5.& 18.13.14.vvhich,by thoſe places,ſeem to have been ſituate upon the confines of the Ephraimites,and the Benjamites.And might peradventure be the ſame with Horonaim, here mentioned: (as *Nimrah*,and *Beth-nimrah*,Number.32.3,36.) if the ſituation of them would admit it.

they ſhall raiſe up a cry of deſtruction] That is, men *ſhall raiſe* ſuch *a cry*;or,ſuch *a cry ſhall be raiſed*; as Chap.2.19.& 14.30. So ſome of the Iewiſh writers,by a tranſpoſition of letters, deducing it from a root that ſignifieth to raiſe, Chap.14.9. Howbeit,others of them ſay,it is a Syriack word,and ſignifies to *cry*.And it hath ſome affinity with the tearm of *ſhouting*, uſed v.4. Whereunto alſo ſome refer it.And others again to a word,that ſignifies *to break aſunder* with force or violence,Pſal.2.9.and render it, *They ſhall break*, or *rend themſelves* with *crying*.A defect of the particle *with*,as Pſ.17.13, 14.with ver.7.

a cry of deſtruction]Heb. *of breach*, or *breaking*. That is, either a cry importing deſtruction; *Breach*, put for deſtruction; as Chap. 1.28.& 14.25.Or as ſome,*a broken cry*: ſuch as vehemency of paſſion,and diſtraction,in a tumultuous multitude,doth oft produce. But I incline rather to the former.See Ier.4.20. The drift is, to ſhew, that all places,and paſſages,high and low, from the one end of the land to the other, ſhould be filled with lamentations, and outcryes,See further,v.8.

V.6. *For*] Or *Becauſe*. One reaſon of their cry,the utter ſpoyl of their paſtures,at preſent, not, as ſome, their future deſolation.

For the waters of Nimrim ſhall be deſolate]Heb.*ſhall be deſolations*;or *ſhall be brought* to *extream deſolation*; as Ier.48. 34.See chap. 1.17.That is,as moſt,the waters and brooks,neer to that place,that watered the rich paſtures,in the plains of Moab, ſhall be dryed up. As of Egypt the like is ſaid,Chap.19.5.7. But that was there done by diverſion of the main ſtream of the river:whereof here,there is no likelihood;and falleth out oft,in times of drought,1 King.18.5. Jer.14.3.But that is not the thing here fore told.Others,therefore, by *waters*, do here underſtand that fat, and rich paſtures and grounds themſelves that lay neer to thoſe waters , as Eccl.11.1.*waters*,for ſoyl,or land,vvell vvatered,Chapter. 32. 20.For as for that vvhich ſome of the Rabbines have of the brooks there, that they ſhould be ſaid to be *deſolated*; becauſe they were mixed with the blood of the ſlain,or choaked up with their corpſes. It ſeemeth ſomewhat too far fetched. That which others have of the places adjoyning,ſaid to be *deſolate*;becauſe left by the inhabitants, either fled, or ſlain, is more likely;but ſuits not ſo vvell vvith the words following,vvhich ſpeak,not of the towns, but the grounds.See Ier.48. 34.

Nimrim]There is mention of a town,called *Nimrah*,Numb.32.3. joyned there with divers other of thoſe here mentioned. Called alſo *Beth-nimrah*,Numb.32.36.(for names are oft times cut ſhort, as *Sittim*,for *Abel-ſittim*,Num.25.1.& 33.49.*Hermon*, Pſal. 133.3. for *Baal-hermon*,Judg.3.3.*Aſhan*,Joſh.19. 7.for *Coraſhan*,1 Sam.30. 30.*Sheba*,for *Beerſheba*, Joſh, 19.2. *Salem*,for *Jeruſalem*, Pſal. 76. 2.) where it is reckoned up among thoſe cities, that the Gadites poſſeſſed concerning which ſee on v.2. It is here put in the plural number, for the grounds neer to, or about that city. Or,it may be,for ſuch fat paſtures, as thoſe about Nimrah were, as if he had ſaid,the fat paſtures of the *Nimrahs*, or *Nimrim*; Towns ſo ſeated,as that was,in rich and fertile ſoyls.See *Seſilim*, Chap.13. 10.

for the hay is withered away]Or,*the graſs is withered*;as the word is uſually rendred,Iob.40.15.Pſal.104.14.& 147.8 Chap.37.27. & 40.6,8.otherwiſe *graſs withered*,in an ordinary courſe, makes *hay*, and that is nothing amiſs.

the graſs faileth, there is no green thing]Or,*the herbage* (that properly that is newly ſprung up.and ſprouted out of the ground, the tender ſprout.Gen.1.11.12.Chap.37.27.and 66.14. Jer.14.5.) *is gone*,or *conſumed*,(as Chap.16.4.& 24. 13.)*the green* herbage *is not*. So Gen. 1. 30. and 9.3.the meaning is,the paſtures,as utterly ſpoiled,either eaten up with the enemies horſe,or trampled on,and ſtamped down with their feet,and ſo beaten into the ſoyl and mire, made of that which grew on them,that there is nothing green to be ſeen.See ch.1.7.Ezek.34.18.

V.7.*Therefore the abundance they have gotten,and that which they have laid up,ſhall they carrie away to the brook of the willows*] Or. *Becauſe*(as conteining another cauſe of their outcry)*the abundance* which(the relative wanting ſhould be ſupplied;as Gen. 42. 28. Exod.13.8.)Or,*the reſidue* of what (as Deut.3. 13.)*they have gotten*.(Heb,*made*,as Gen.31.1.Deut.8.18.)*and their wealth*,(ſo called, becauſe the owner is as *maſter* of it, Ier.20.1.)or,*their treaſure* (ſo tearmed,as by the Greeks alſo,becauſe wont to be laid up,Gen.41. 36.)*ſhall be carried away*;or,*is carried away*;(as ver. 5.) &c. This ſome underſtand of the Moabites themſelves, who, either becauſe the waters of Nimrim were dryed up, and no paſture there to be had for their cattel, ſhould drive them away, to ſeek water and paſture for them; about ſome *willowy-brook*, elſewhere. Or, as others,ſhould for feare of the enemy, carrie away the beſt of their ſubſtance,and of their treaſure, ſomuch as they well could, or ſo much as was left of it,to hide it in ſome low place by the *brook ſide*, yea,or in the *brooks*;ſuch of it,as might without dammage, or detriment,be there beſtowed,in hope afterward to recover it again. But others rather underſtand it of the enemy, that ſhould ſeize upon their wealth,and carry it all away, which is here brought in, as one cauſe of their lamentations, and out cryes : as before the ſpoil of their ſoyl;ſo now the loſs of their wealth.And is ſpoken of, as a thing in doing,or done. This to be the true ſence of the place, appears by that of Jeremy,parallel hereunto,Jer. 48. 36. *Becauſe the riches* that *he hath gotten,are periſhed*. See chap. 16.8. Howbeit, one of the Rabbines, in whoſe ſteps the old Latine treadeth, renders the words to this purpoſe. *According to that which Moab hath done,ſhall their viſitation* (as Pſal.89.32.)or, *retribution,alſo be*. And ſo runs out into a large diſcourſe of the manifold kindneſſes, that Abraham ſhewed Lot,and the unkind dealing of his iſſue,the Moabites, and Ammonites, with Abrahams poſterity, for which they were deſervedly thus to be deſtroyed. See Ier. 48,26,27.& 49.1. But the genuine ſence was given before.

to the brook of the willows]So is the word uſed,Levit.23.40.chap. 44.4.that is,ſay ſome of the Jewiſh Commenters, and of ours after them,to Babylon;and ſo, thoſe that expound the former part of the verſe,of a retribution,expound this latter, *they ſhall carry them* (to wit, the Moabites)*unto Babylon*; becauſe they find mention of *willows*,growing by the water ſide there, Pſal.137.1,2.as if willows grew no where elſe beſides brooks, but at Babylon only: beſides, that,it appears not,that this Prophecy intends any carrying at all to Babylon; Others underſtand it,of ſome *brook*,in the land of Moab,where the Moabites ſhould hide their wealth, or whether the enemy ſhould carry it,there to ſhare it. But the words may as well be read,*unto the vale of the Arabians*: Of whom,Chap. 13.20. either by the Arabians themſelves, ſerving under the Aſſyrians; or,by the Aſſyrians ſending them thither before hand(for ſome part of Arabia bordered upon the Moabites country) thence to convey them afterward into Aſſyria,See chap. 16.8.

V.8.*For the cry is gone round about the borders of Moab*]Or, *Becauſe*:as ver.7.Heb.*border*;but taken collectively ;as Judg. 11.22. This appears by the particular recitall of the places, theſe eſpecially here added to them,ver.4,5.*Heſhbon*,being ſituate on the North-eaſt ſide of that countrey;*Elealeh*,on the North-weſt; *Jahaz*,on the South weſt;*Horonaim* ,as ſome ſay,fartheſt Eaſt ; and *Zoar*, the utmoſt Weſt.

the howling thereof unto Eglaim]Heb.*her howling*:to wit,Moabs: as *her fugitives* ver.5.or,*the howling of it*:that is,of the cry:*and howling cry*:and ſo in the next clauſe:See Jer,48.20.

unto Eglaim]This moſt Interpreters, Jew, and Chriſtian, take for the proper name of a place:and the Rabbines affirm it to be a boundary Town of Moab:but on which ſide, they ſay not. The word is no where elſe found. Yet ſome late Writers of note take it,for a common term:and will have it to ſignifie ſuch places,where there is *a confluence* of divers ſtreams: becauſe the word *Egel*.Job. 38.28.(where alone it is extant)ſignifies *a drop*. and they ſuppoſe it,to ſignifie,thoſe *watery places*,that were neer upon the confluence of the *brooks*,or *ſtreams of* the river *Arnon*, Numb.21.14. which is there ſaid,v.13.to be *the border of Moab*,dividing them and the Amorites,who lay Eaſterly from them, ver.11.and it is not unlikely, that the place had its name from the ſpringineſs of the grounds thereabouts. To this nature of the Moabitiſh ſoyl, the Pſalmiſt ſeems to have an eye,Pſal.60.8.where he calleth *Moab*,not his *waſh-pot*;but his *waſhing pot*:his pot,or baſon,to waſh his feet in *and the howling thereof unto Beer-elim*]The word *Beer*, which ſignifies *a well*,Some take here,for a common,or generall term;and ſo render the words,*the well of Elim*,as if *Elim*,not *Beer-Elim*,were the name of the place;and of that name indeed,we have a place,in the Iſraelites journeying from Egypt,Exod.15.27.& 16.1. Num. 33.9, 10. but that cannot be the place here mentioned.It ſeems rather, that *Beer* here is part of the name of the place,for which alſo it isput alone,Num.21.16.and may ſeem to have been called *Beer-Elim*,that is ,*The wel of the mighty* ones:becauſe it is ſaid,*The Princes*(who are ſo termed,Exod.15.15.Pſ.29-1.)*digged it*,Num.21 18.This*Beer-Elim* ſeems to have been not far from ſome part of *Arnon*,Num. 21. 13. 16.between which river,on the one ſide, and Jordan on the other lay the greateſt part of the Moabites countrey.See Num.21.13.compared with Num. 33. 48. & 35.1. though ſome parts,it ſeems,they were at this time poſſeſſed of,alſo beyond Jordan,as *Zoar*,ver. 5.Of which,ſee Deut.34.3.

V. 9. *For the waters of Dimon ſhall be full of blood*]Or, *Becauſe* they *are full*,or,*are filled with blood*(as before, ver,6.8.) to wit, the blood of men ſlain by the enemy.See ver.6.So Chap.34. 3,6,7.Jer. 46.10.Ezek.32. 6. This ſeems to be here ſpecified,as one cauſe of this general out-cry,that ran to and fro, from place to place;becauſe the waters that came down from the place here mentioned, being dyed blood,ſhewed how it went with them there.

Dimon]The Jewiſh Doctors tell us, that this Dimon is a river in the land of Moab;and that ſtream,ſay ſome,that appeared like blood to the Moabites, in the expedition of the three Kings, againſt Moab,and was after indeed ſo dyed with their blood.2 King.3. 22. 24. whence they imagine, that it was afterward ſo called. But it may well be queſtioned,whether any ſuch ſtream continued there, after that extraordinary flood,by the Prophets prayer,at that time,in that their extream neceſſity procured. Some again of ours ſay, that it is not a river,but a city,that belonged ſometime to the Gadites.But we find elſewhere in Scripture none of that name.Others therefore laſtly,ſuppoſe it,to be no other then that Dibon mentioned before, ver.2.but by the Prophet here ſo termed,with change of a letter,not Dibon;but Dimon:(as Merodach,for Berodach,Ch 31. 1.) in regard of the abundance of blood,that ſhould be ſhed in it.and the ſtreams about it,or neer unto.it,ſhould flow with,a new name,is upon a new occaſion given it:as Gen. 17. 5,15.& 25.30.& 32. 28. Judg.6.32. Ruth.1.20.

for]Or,*moreover*as ch.16.8.

I *will bring more upon Dimon*] This is ſpoken, as in the perſon of God.*I will bring*,ſaith he,*more*. Heb.*additions*, or,things *added*:that is(ſaith one of the Rabbines well)evils *added*,a defect of the ſubject as Prov.18.23.*the rich anſwereth*, or gives out, *rough*,or *harſh* things, that is,*rough*,or *harſh* words.The meaning is,I will inflict more,and more evils upon them.See ch.1.5.Though others,both of them,and ours,refer it to what was before ſaid of blood,that the river ſhould abound with blood, that ſhould be *added* to the waters thereof, in great abundance running in,on either ſide of it; and that the word is plural, in regard of the ſeveral ſtreams, that ſhould run divers wayes,not tainted with blood,only,but ſwelling with it:or,in reference to the ſtory above mentioned, that he would make thoſe rivers to run with blood,more abundantly,then at that time; and yet again with much more, then hitherto they had done. But I ſuppoſe rather,that by *additions* of evils,is here meant,more then had been before mentioned;to wit,the ſpoyling of their paſtures,and the plundering of their goods,ver.6,7. even the ſlaughter of their Inhabitants,partly,by the ſword of the enemy;and partly alſo,by wild beaſts that ſhall be ſent in upon them: and it may be, that Moab it ſelf,in the next clauſe mentioned,is here termed *Dimon*,that is,*bloody*,in alluſion to the name of *Dibon*, one of her chief cities:as if it were ſaid, all *Moab* ſhall be,as one *Dibon*,or *Dimon*, rather. It ſhall in all her ſtreams run with blood; as Jeruſalem is called *Ariel*, becauſe it ſhould be as one *Ariel*, or *altar*; in regard of the general ſlaughter, that ſhould be in all parts of it.Ch.29.1,2.See of Edom, Chap. 34. 5-7.

lions upon him,that eſcapeth of Moab]Heb,*upon the eſcaping* or, *eſcape*(as Chap.10 20.)*of Moab a lion*:that which ſome of the Jewiſh Writers underſtand of Nebuchadnezzar,compared to *a lion*,Jer.4. 7.who ſhould deſtroy whatſoever had eſcaped Sennacherib.But the word, *lion*,ſeems rather, as ſome of them alſo obſerve, to be taken collectively,for *lions*:as chap.30.6.Jer.5.6.Nah.2.11,12.put here for ravenous beaſts in general,ſuch as are wont to prey upon men,ch, 35.9.2 King. 17. 25. The meaning is,their land being much of it waſted, and deſolate, God would cauſe wild beaſts to abound in it, that ſhould deſtroy many of thoſe that had eſcaped the ſword of the enemy,Exod. 23. 29. Levit.26.22. So that they ſhould be no way able to eſcape Gods hand;but he would meet with them, either in one kind or another,and by variety of judgments,execute his indignation upon them,Chap.24.17,18.Jer.48.43,44.Amos 5.9.& 9. 1.

and upon the remnant of the land] To wit, of Moab:the ſame(ſaith one of the Rabbines well)in effect,though in other terms, with the former.For why another of them ſhould ſay,*the remnan of Iſrael in their land*;I know not.

CHAP. XVI.

Verſ. 1. SEnd *ye the lamb to the Ruler of the land*]This Chapter ought to be joyned unto the former;as in ſome verſions it is,becauſe they make up but one Prophecy, and that no long one,of one and the ſame ſubject, concerning Moab; who in the former part of it,is admoniſhed, what courſe ſhe ſhould,and might have taken, for the averſion and prevention of the judgments here denounced againſt her,to wit,by paying their tribute duly to the King of Judah, and performing kind offices unto Gods people,in the times,eſpecially,of their diſtreſs,ver.3,4. both which things, becauſe they had not onely failed in,but had carried themſelves haughtily and harſhly,toward thoſe,unto whome they ought to have performed ſuch offices, ver. 6. they are further again menaced with the judgments before mentioned,ver.7-13,and a certain time ſet for the execution of the ſame.ver. 14.

Send the lamb to the Ruler of the land]Or,*Send a lamb the Ruler of the earth*;as the old Latine, and thoſe that follow it, expounding it of Chriſt,that came from Ruth the Moabiteſs,Matth.1.5.or,*Send the lamb of the Ruler of the land*, or, *the earth*: which ſeems to ſuit beſt with the original.The great variety of expoſitions, that both Jews, and Chriſtians,give of the words,were too long to relate,and loſt labour to refute, they being many of them ſo abſurd. I will pick out of them therefore,one, or two only, that ſeem moſt probable; and pitch upon that,I deem moſt proper. Some therefore of prime note expound the words, as if the Prophet ſhould adviſe, or admoniſh the Moabites,to ſend *lambs* and the like,for ſacrifice to God the Ruler of the whole world,1 Chr.29.12. as Heathen Princes ſometime did, Ezr.6.8-10.& 7.15-23 to make their peace,if they may, with him. Which ſome of them conceive to be ſpoken ſeriouſly, as exhorting them,to come in to God,ſubmit to him,acknowledg him, by ſacrificing to him,to be the only true God who is able to protect,and ſave them:as Chap.21.12.which their idols cannot do,ver.12. Others, as in way of deriſion,as if,do it,he might,but it ſhould be to ſmall purpoſe,to ſeek now to him,whom he had ſo deſpiſed,and diſpighted before; and who had now paſt an irrecoverable doom of deſtruction upon him. So it ſhould be like that,Mal.1.9.But the genuine ſenſe ſeems rather to be that, which the ſounder ſort of the Rabbines have; and divers of ours alſo admit : that the Moabites are called upon,to pay that Tribute to Ezekiah,which was due from them, to the Kings of Judah. David had conquered Moab, ſlain a great part of them,made the reſt of them tributary,2 Sam.8.2.this tribute, becauſe they abounded in ſheep,and goats, was paid in ſuch cattel: but after the rent made in the State, upon Solomons deceaſe, the Kings of Iſrael got this yearly penſion into their hands, and enjoyed it quietly,without refuſal,unto Ahabs deceaſe;after whoſe death,they denyed it to Ahaziah, and to Joram his ſons, 2 King.1. 1.& 3.4,5. The Prophet therefore here mindeth them, of their duty herein,and willeth them to ſend the *Rulers lamb*,that is,the preſent, or tribute due to him,as the Lord of the ſoyl,to whom of right it belonged,being of Davids poſterity,conſiſting in *lambs*,with *rams*,and *goats*.That which ſome add,that they are admoniſhed now ſo to do,becauſe there was no king of Iſrael now to receive it, Samaria being taken by Salmaneſer,and that kingdome diſſolved,2 King.18.9,10.is not ſo certain; but that more unlikely,that the Prophets words ſhould be ſpoken in way of deriſion,and inſultation over them,after their deſtruction,and the deſolation of their land : as if he had ſaid, ye refuſed before to pay your wonted tribute,conſiſting of ſo many thouſand ſheep, *ſend* now, if ye can, but *a lamb* only, as implying,that they had ſcarce a *lamb* then left them,of ſuch numerous flocks, as they were late poſſeſſed of.But *lamb*,is here put collectively, for *lambs*,as *lion*,for lions,ch. 15.9.and *lambs* here,for ſuch cattel, as their tribute conſiſted of :as *lions* there,for ſuch beaſts,as are wont to kill and devour men. I am not ignorant that one of the Jewiſh great Maſters would have the word,*car*,here to ſignifie a *ſwift beaſt* of the *Camel* kind; pointing us to a place,2 King.11.4, 19. where the words are,*the carim and the runners*, which we render, *the captains and the guard :* as if the meaning were,that they ſhould ſend in poſt-haſte. See more hereof, on chap.66.20.wherein,howſoever I ſuppoſe he be far wide, as well for the one place as the other, yet he gives a hint of that, which to me ſeems to miniſter an occaſion of ſome doubt, whether the word *car* and *carim*,might not better be rendred both here and elſewhere, *ram* and *rams*,then *lamb* and *lambs*. My reaſon is, becauſe by *carim*,*chieftains* and great ones, ſouldiers,and men of might at leaſt, are commonly reſembled by ſuch; ſo ſtyled, Chap.34.6.Jer.51. 40. Ezek.39.10.beſides that, the word *carim*,is, it ſelf uſed for *captains* and *leaders*,ſuch as are *rams* in the flock;as in that place of the Kings, and for thoſe engins of batterie,which both Greeks, and Latines call *rams*,Ezek.4. 2. & 21. 22. yea ſo the old Latine rendreth the word *rams*,1 Sam.15,9.and ſome late Interpreters of prime note,*leaders of the flock*. All that can be objected againſt this, is, that *elim* is uſed commonly for *rams*, and that *elim* and *carim*, are ſometime found mentioned together.as Ezek. 39. 18.& 2 King. 3.4. But hereunto may be anſwered,that in like manner *ſheirim* and *athudim* are both uſed for *he-goats*,and yet there ſeems ſome diſtinction between them, and the latter,to be the *leaders*.See chap,14.9.& Jer.50. 8. and the *carim* to be among the ſheep,as the *athudim* among the goats. Beſides that in the hiſtory which this relateth unto, it is ſaid *carim*, ſo many ſimply,(which ſome render *fat weathers*)*and elim with wool* ſo many. But this I ſhall ſubmit to the judgment of the learned.

from Sela in the wilderneſs]The Hebrew word ſignifies *a rock*,or, *a fortreſs*,Num.20.8,10.Chap.31,9 .It ſeems here to be the proper name of a place, (as is *Petra*, ſometime , both with Greeks and Latines,and ſo ſome here render it,)ſituate in the confines of Moab,and Edom, mentioned, as then in the poſſeſſion of the Edomites,in Amaziahs time, and by him taken, and the name changed unto *Joktheel*,(of which name we find a city, anciently ſo called,in Judahs lot,Joſh.15.38.) annexed to the crown of Judah; but in after-times,it ſeems, gained unto Moab;and by them, at the time of this Prophecy, poſſeſſed. Some ſay it was the head city of Moab; and is ſaid here to ſtand on that part of the land, that overlooked *the wilderneſs of Moab*,Num.21.11. Deut.2.8. Others ſay,that it was the head city of Edom: and ſuppoſe that here is intimated,the full extent of the whole country of Moab: *from Sela*(the South end, to Edom-ward)*unto the wilderneſs*, (for ſo they render the words of the text) to wit, of Jordan : the north end to Judea.ward:as if he had ſaid: Send all of you, out of all parts of the country,from the one end of your land to the other. I incline to the former,though I doubt whether *Sela* were the head city of either.See *Ar*,ch.15.1.

to the Mount of the Daughter of Zion]To Ieruſalem:where Gods ſeat was in his Temple,and the kings in his palace,See ch.,1 .8,&2. 2.& 10.32.&14.13.

V.2. *For it ſhall be*,that *as a wandering bird,caſt out of the neſt; ſo the daughters of Moab ſhall be at the foords of Arnon*] In theſe words the Prophet foretels them, what will befall them, if they ſhall not follow the advice before given them, ver. 1.but perſiſt in their rebellion,and refuſal to come in:and the things menaced are two eſpecially confuſion,and deportation. The words may be rendred; *Elſe it ſhall be* that *as a wandering bird*,as *a neſt forſaken*; *the Daughters of Moab,ſhall be at the paſſages of Arnon*.Or,as Some thus,*Or* elſe Moab *ſhall be as a wandering bird*,as *a neſt diſmiſſed*, and *the Daughters of Moab ſhall be at the paſſages of Arnon* .

For]Heb.*And*.As chap,13.8.or,*Or*; as Gen.2.6. Judg. 11.31. that is,*elſe,Otherwiſe*: as ſome well render it here.

it ſhall be,that]As chap.7.21.& 11.11.or Moab ſhall *be*:as chap. 13.14. Babylon *ſhall be*.

as a wandering bird]Prov.27.8.that being driven from her neſt, hath no place to repair to.See of Babylon, ch. 13.14.Of Ammon, Jer.49. 5.

caſt out of the neſt]Or as a *neſt*(that is, *a brood*, or *young ones* in a neſt;as Deut.32.11.Luk.13.34.) *forſaken*,(as chap.27.10.to wit, by their dam:having none to protect them)or *driven out*:or,*caſt out*:as Exod.12.33.1 King.9.7.See chap.10. 14. And there is in the Hebrew, an elegant alluſion to the word of *ſending*,ver.1. as if he had ſaid,*Send* away your *lamb*:or elſe your ſelves ſhall be like *birds ſent out* of their *neſt*, expelled,and driven from the places of your preſent abode,Job 29.18.

So *the daughters of Moab*]As,*the daughters of Zion*,chap.3. 16, 16,17.and,*the Daughters of Jeruſalem*, Luk.23.28.that is,the Moabitiſh women:or, as ſome more generally,the promiſcuous multitude of that people. The Jewiſh doctors underſtand it of the *villages*,or leſſer Towns, that are as *Daughters*, to the mother cities: and are in Scripture commonly ſo ſtyled, Num.21.26,33.& 32.42. But this ſuits not ſo well with the tenure of the text:unleſs we wil ſay,that the people of Moab ſhal be *as wandering birds*:and her Towns as a *neſt forſaken*.But then,why not the great ones,as well, as the leſs?Of which,chap.15.1,2.

at the foords of Arnon]Or,*paſſages*(as Joſh.2.7,)*of Arnon*, which bounded their country on the one ſide,Num.21.13.there ſhall they be,either flying from the enemy, out of their land, towards the wilderneſs,Num,21.13.or by the enemy carried captive,beyond the bounds of their country,See v.8. and ch.15.7.

V.3. *Take counſel*,&c.] The ſecond branch of wholſome advice given the Moabites.for preventing of the judgments denounced againſt them : the ſedulous performance of kind offices to Gods people,in the time of their diſtreſſes, wherein they had been much failing,and faulty before, Deut. 23. 3, 4. implying, that had they been careful ſo to have done,they ſhould not have been now,in the like ſtreights themſelves.

Take counſel,execute judgment] Or,*call a Counſel*, (Heb.*make a Counſel to come*:cauſe a counſel to meet,bring them together:as Pſ. 2.2.)and *make a decree*,reſolve upon a courſe to be accordingly taken,and put in execution:as chap. 28.7.;So pſal.106.30.Or, as ſome,deal equally. and uprightly, ſhew the likeneſs of Abrahams poſterity,as he did to Lot your Anceſtor .

make thy ſhadow as the night,in the middeſt of noon-day]Or,*at noon-day*:as chap.6.12.or,noon-tide,Ier. 20.16.*at high-noon*,as we uſe to ſay. It is a proverbial kind of ſpeech, as one of the Iewiſh writers well obſerves: whereby God,or men, are ſaid *to make midnight,at*,or,*of,noon-day*: as on the other ſide, God is ſaid *to make noon-day,of midnight*,Pſal.37.6.with 112.4. & 139.11,12. Of ſome other uſes hereof,ſee chap.59.10. Amos 8.9. Here it is applyed to protection,ſhelter, refreſhment, concealment.The violent.and eager perſecution of the enemy, is compared to the heat of the ſun, at noon-day,that is very grievous to a traveller,or wayfaring man, where no ſhade,or ſhelter is to be had, Pſal.121.6.Ion.4. 8.Rev.7. 16.the Iewiſh people fleeing from it,to ſuch travellers, ſo diſtreſſed:the relief that Moab ſhould have afforded them, to a ſhade: which is uſed in Scripture commonly,for protection,ſhelter,refreſhment,concealment,Judg.9.15. Job.32.22. Pſal.17.8.& 91.1 chap. 30.2,3.& 32.2.and the night,being no other then the ſhadow of the earth interpoſed between us and the ſun: and midnight conſequently, the depth of that darkneſs, cauſed by the interpoſition of ſo vaſt a body,as the earth is : Hence it comes to paſs, that the cloſeſt concealment,and the moſt copious refreſhment is here reſembled by the making of high-noon, as mid-night. So that it is, as if the prophet had ſaid, after ſerious conſultation, reſolve upon ſome courſe, whereby ye may afford what ſhelter ye are able,both for ſafety,and ſecrecy,to the diſtreſſed Iſraelites; be both a ſecure refuge to them, and a comfortable refreſhing, See Obad. 14.

hide the out caſts,bewray not him that wandereth]Or,*the wanderer* but collectively; taken as appears by the former word,being plural. The ſame in plainer terms,that was before ſpoken. Harbour, and hide thoſe that are driven from their places of abode,and conſtrained to wander;leſt you your ſelves undergo the like calamity,v. 2.Luk.6.38.

V.4. *Let mine out-caſts*] *The out-caſts of Iſrael*, Pſal. 147. 2. Chap.11.12.& 56.8.For it is ſpoken in the perſon, not of the Prophet,but of God requiring this office, as of duty, in behalf of his people. The out-caſts of my people, whom he owneth yet as his, though he had cauſed them to be driven out of their land, for ſins,and exceſſes.Ezek.11.16.For I ſuppoſe not,(as ſome do)that to be the reaſon,why he here terms them his out-caſts,as being caſt out by him,but as whom,though caſt out ſo,yet he accounted, and acknowledged ſtill,as his.See chap. 52.5, 6.

dwell with thee]Or, *ſojourne with thee*.As Ruth.1.1, 2 King.8. 1,2.Harbour them for a while.

Moab be thou a covert to them from the face of the ſpoyler] A metaphor, from ſuch places of *covert*, as beaſts uſe to retire and repair to,when they are hunted and purſued, So Pſalm 27.5.& 32 7.& 91.1.chap.4. 6. & 32. 2. But who *the ſpoyler* here ſpoken of ſhould be,or,when this office.was to have bin performed by them, is much queſtioned.See the next clauſe:and v.14,

for the extortioner] Heb. *the milker*, or *ſucker*, or *wringer out*, Prov.30.33.It is uſed of the wringing out of *milk*,by milking, or, ſucking.Chap.60.16.& 66.11.of *blood*,when it is not let out barely,but preſſed,and cruſht out,Levit.1.15.& 5.9. of *water*,when it is not ſuffered to drop,or run out of a cloth,or fleece; but is *wrung out*,by ſome force uſed to it, Judg.6.38.Of *drink* when not only the liquor,or thinner part of it,or what comes away of it ſelf,is drunk off;but the lees,or thicker part of it, or what ſoever remains behind is *ſucked* out,and ſo fetched out,that not a drop, as neer as may be,is of ought left,which we uſually call *a wringing of the pot*, or *cup*,Pſalm 73.10.& 75.8,chap.51.17.Ezek.23.34. and it fitly expreſſeth the nature and practice of an oppreſſing tyrant, that ſucketh and wringeth from the people,over whom he tyrannizeth; not the milk only of their ſubſtance,but the blood of their bodies; and leaveth nothing unto them,whereby to ſubſiſt.See chap.3. 14. 15.

is at an end]Or,*is brought to nought*:as ch 29.20.or, *ſhall be no more*,chap.33.1.

the ſpoyler]One of the Hebrew Doctors makes this word,not in common ſenſe only,but in proper ſignification alſo, the ſame with the former;becauſe the word is uſed ſometime for *a Pap*,or,*a Teat*, Job 24.9.Ch.60.16.but there is no place produced where it ſignifies *a ſucker*.or *a wringer*,as the former; but it is uſed commonly for *a plunderer,waſter*,or,*ſpoyler*,Amos 5.9.and for *plunder,waſte*,or,*ſpoyle* ch.13.5.&22.4.&59.7,

ceaſeth]Or ,*is conſumed* , *is ſpent*, *is clean gone*,as Job 7.9. Pſalm 73. 26. Chapter 15. 6. and 24. 13. or, *ſhall be clean gone*,as before.

the Oppreſſors]Heb.*treader down*,or, *trampler upon*, for the word is ſingular,as the former,but taken collectively;and the verb therefore plural:or diſtributively, as if he had ſaid, each one of them, chap.26. 19. a fit expreſſion.to denote a cruel Tyrant, as one that treads men under feet without mercy, Dan. 8. 7.10.Lam.3.34.or that ſpoyls and makes havock of that which he cannot carry away or make uſe of; like beaſts, that kill more then they are able to devour,Dan.7.7.Mic.5.8. See chap. 15.6 . Howbeit a Jewiſh commenter,becauſe the word alſo ſignifies *a creeper*, or *a worm*, Gen.1. 26.30.Pſal.69.34.would have hereby meant *beaſts*, or noxious and harmful creatures,which are ſent oft in judgment upon a Land; See chap. 15.9.but whether he mean properly,or metaphorically ſo taken ,he tels us not. Such are Tyrants and Oppreſſors oft compared to in Scripture,Prov.28.15.Ezek.22.27.Zeph.3.3.but the former ſence ſeems the more naturall.

are conſumed out of the land]as Pſal.104.35. or *they ſhall be utterly conſumed*,there ſhall be an utter riddance of them *out of the Land*,to wit,out of Iudah,the land that Gods people poſſeſſed. For it is commonly conceived,that the ſcope of the Prophet here, is,to let the Moabites know. that neither the calamities and diſtreſſes of Gods people,in regard whereof, the offices before mentioned are in their behalf required of them, ſhall laſt long,nor the performance of them, conſequently, be over-burdenſome unto them:for that Sennacherib with his forces(who by the terms here mentioned is of the moſt deemed to be deſcribed) ſhould not make any long ſtay with them, but ſhould be ſuddenly ſent away, and not one of his vaſt Army left any more to moleſt them, or to reſtrain them from returning into their own Country again, chapter 37. 36, 37. But ſee further hereof, on verſe 14.

V.5. *And in mercy ſhall the Throne be eſtabliſhed*] This is added, to aſſure the Moabites, that though the Jewiſh State might ſeem much impaired and weakned, by means of thoſe calamities before intimated, yet it ſhould be reſtored to its former ſtrength, and luſtre, again, either by the comming in of Ezekiah, after his Fathers deceaſe, chap.14.19. 2 Kings.18.7. or, by the ſetling of the Eſtate again, after Sennacheribs overthrow, chap.33. 17.&37.31.& 38.6. and Moab therefore might do well, to afford them this kindneſs, that he might expect the like favour again, at their hands

the throne] That is, *the kingdome*; as Pſalm. 45.6. with pſal.145. 13. to wit, of Iudah, or Iſrael, 2 Sam.3. 10. called the *Throne of David*. Chap.9.7. Jer.17.25. *Gods Throne*, 1 Chron.29.23. as both ſetled by him, Pſalm 2,6. and a type of his, Dan.7.24, 27. Mic.4.7. Luk.1. 33.

ſhall be eſtabliſhed] Or, *ſetled*, and reſtored again to its former ſtrength and luſtre. See chapter 2.2. 2 Sam.7. 13. 2 Chr.32.22, 23.

in mercy]Or, *benignity*, or, *bounty*, Prov.19.22.& 20.6. which ſome refer to God; by *mercy*, as it is rendred here, underſtanding Gods free favour, and goodneſs: as Pſal.89.33. Chap.54.8. Others to Ezekiah, underſtanding by it, his kind, and benigne carriage, (oppoſed here to the cruel courſes of oppreſſors, and tyrants) in relieving, and righting the poor oppreſſed, Pſal.72.3,6,7,12.14. Prov.16,22.&20. 28.& 29.14. Dan.4.27.

and he ſhall ſit upon it]Or *one ſhall ſit upon it*: as chap.8.21.& 14. 30. (a Ruler ſhall not be wanting to it, Pſal.132.11. Jer.33.25,26. Ezekiah a type of Chriſt, for a time, ch.32.1, Chriſt himſelf, for ever, Luk,1.33.

in truth]That is, *firmly*, *ſurely*, as having reference to the eſtabliſhment of the throne mentioned. So Prov.11.18. *a reward of truth* for *a ſure reward*: and *a retribution in truth*, for *a ſure, and certain retribution*. Chap.61.8. or, *conſtantly*: as reſpecting the due, and daily adminiſtration of juſtice. a principal means of procuring that eſtabliſhment, Ier.22.1-4. So Prov.29. 14. *A King, that in truth*, that is, *conſtantly judgeth the poor; his throne ſhall be eſtabliſhed for ever.*

in the Tabernacle of David] In the houſe; or palace of David; a type of the Church, Amos.9.11. compared to *a tent*, or *tabernacle*, as a place, that people retire to, for ſhelter, againſt ſtorm of rain, or heat of Sun ſhine, Pſal.31.20. Chap.4.5.6. and ſuch ought all courts of judicature to be, chap.32, 2. though oftentimes, through mans corruption, they prove nothing leſs unto thoſe that repair to them for relief, Eccl.3,16.

judging]Or, as Some render it, *who ſhall judge*: and ſo after: *who ſhall ſeek*, and *haſten*, *judging*; that is, hearing cauſes, and deciding them; the ſpecial office of Rulers, in regard of their own people; from thence called *Judges*, Deut.16.18. Iudg.4.4,5. Act,13.20. and ſo alſo, Some here render it *a judge*. Howbeit, *to ſit judging*, ſeems here to be mentioned as a note of peaceable times. The ordinary courſe of judiciary proceedings, being in times of war, and publike diſturbance, uſually interrupted, aud obſtructed. So of Dauid, 1 Chr. 18.14.

and ſeeking judgment]Or, *procuring*: as Eſth. 10.3. *procuring his peoples good*; or, as ſome of the Hebrew doctors, not doing juſtice only to ſuch poor, or other, that appear before him, to crave it, but making enquiry alſo after ſuch wrongs, as are commited: but concealed and ſmothered, becauſe the oppreſſed dare not come to complain, for fear of the power and greatneſſe of thoſe that wrong them; that unto ſuch alſo he may do juſtice See Neh.13.10,11. So God is ſaid to *make inquiſition for murder*, to avenge it, whether it be complained of to him, or no, Pſalm 9. 12. See chapter 1. 17.

and haſtening juſtice]Diſpatching and diſpeeding cauſes, without needleſs delayes, and haſtening the execution of it. So *a ready Scribe*, Ezr.7.6. and, *a quick*, or, *a ſpeedy writer*, Pſal.45.1. or, as ſome, *ſedulous*, or *diligent*, in the adminiſtration of juſtice: as the word is rendred. Prov.12.29. but that ſeems implyed in the former branch. See of David, Pſal.75.2.& 101.8. A late learned Annotator would have it rendred, both here, and in thoſe other places, *ſkilful*, becauſe the modern Syrians ſo uſe the word. But I ſee, as yet, no neceſſity of receding from the received verſion, which ſuiteth well with the former member.

judgment and juſtice]So of David, 2 Sam.8.15. and of Solomon, Pſ.72.1,2. See ch.1. 27.

V.6. *We have heard of the pride of Moab* (he is *very proud*) even of his *haughtineſs, and his pride, and his wrath*] Some ſuppoſe theſe words ſpoken by the Prophet, in the perſon of other people, as profeſſing not to wonder at the deſtruction of Moab, his extream *pride*, and haughtineſs calling for it, and juſtly deſerving no leſs. Others, as in the perſon of God, as implying, his taking notice of their inſolent and outragious carriages againſt his people: and ſo underſtanding it, the words would be rendred, *We have heard*, or, *do heare* (*I know*, Jer.48.30.) *Moabs pride and his haughtineſs, and his pride, and his wrath*, or, *both his pride, and his wrath*: as chap.14.22. that is his rough, and wrathful carriage toward my people, proceeding from his pride: as intimating the contrary practice of Moab, to that which he was adviſed unto, ver.1,3,4. together with the ground of it, the pride of his heart; in regard whereof, he ſcorned to ſtoop ſo low, as to do either of the offices before mentioned, unto thoſe; whom he ſo much diſdained. Yea we find expreſs mention of him, as an aſſiſtant to the Chaldees, in their expedition againſt Iudah and Ieruſalem, under Jehojakim, 2 King.24.2. See Jer.48. 27,29,30.

but his lyes ſhall not be ſo]Heb. *not ſo his lyes*, as Job 11. 3. (ſee chap.44.25. Jer.50.36.) or, *his devices* (from a word that ſignifies *to deviſe*, 1 King. 12. 33. Neh.6.8.) *not ſo*. An uſuall defective form, Gen.48.18. Exod.10.11. Num.12.7. Prov.15. 7. Luk.22.26. Eph.4.20. The meaning is, for all his proud, and ſwelling thoughts; his vain counſels, falſe confidences, covert carriages, and cunning devices, ſhall not take ſuch effect, as in the pride of his heart, he imagineth. So Ier,48.30. *not ſo his lyes*, or, *vain devices, they ſhall not ſo* (that is according to what he conceives) *do* ought. The Jewiſh Doctors various interpretations of this clauſe, I let paſs; becauſe they ſeem too far fetcht, and forced. Only that forementioned late Writer of note, rendereth it, *his haughtineſſe, and his pride, and his wrath, are not rightly his barres*, they are matters of no might, and in vain for him therefore to confide in them. The particle is uſed for *rightly*, Numb.27.7. 2 King. 7.9. the noun for *barres* Exod.25.14.& 27.6. the ſtrength of gates and cities, Pſalm 147, 13.

V.7. *Therefore ſhall Moab howl for Moab*]Or, *to Moab*, as Chap. 6.3. The Moabites ſhall howl one for another, or one to another, as implying a viciſſitude of howling on every ſide, For ſo the next branch hath it.

every one ſhall howl]Heb. *all of him* (to wit, of Moab) *ſhall howl*, a general howling there ſhall be. See chap.13.2.5,8. Ier, 40.20. *Moab for Moab*, or, *to Moab*: as *Egypt againſt Egypt*, chap.19.2. and *the Lord from the Lord*, Gen. 19. 24. and, *the Lord with the Lord*, 2 Tim.1.18 See Jer.48,31.

for the foundations of Kirhareſheth ſhall ye mourn]Or, as ſome, *of the foundations of it, ſhall ye meditate*, or, *talk*. A change of the perſon uſed.1.29.

the foundations]As Jer.50.15. Ezra.4.12. intimating, that that goodly, and glorious city, was not to be ſacked only, but utterly razed, unto the very foundations of it, (as Pſ.137.7) that which alone of all the ancient cities of Moab, had eſcaped in the expedition of the three kings againſt Moab, 2 King.3.25. Howbeit that learned late Writer would have it rendred, *for the bottles of Kirhareſheth ſhall ye mourn*, becauſe the word is ſo uſed, Hoſh.3. 1. and thoſe other terms for *foundations*, he conceiveth to riſe from another root: and the words following ſpeak of *vines*, verſ. 8.

Kirhareſheth]Called alſo *Kir*, chap.13.1. and *Kir-heres*, hereafter ver.11. and ſignifieth, in all likelihood, *the city of the ſun*, (as by the Greeks, *On*, in Egypt, Gen.41.50. is called *Heliopolis*, and *Bethſhemeſh* among the Iews, 2 King.14.11,13. *the houſe*, or *the Temple of the ſun*, ſo named, by ancient idolatrous Inhabitants) being ſo called, becauſe *the ſun* was in a more ſpeciall manner there worſhiped. Some ſtately Temple being therein erected unto it; which in Scripture is ſometime by a forraign term (as ſome ſuppoſe) called, *Heres*, or, *Cheres*; or, *Herſah*, or *Cherſha*, Judg.8.13.& 14.18. Iob 9.7. Howbeit, Some there are, that would have it ſo termed, from a word that ſignifies an *earthen pot*, or, *a potſherd*, Levit. 15.12. Job 2.8. Pſal.22.15. chap.30.14.& 48.9. Jer. 19.1.& 32.14. in regard of a number of Potters there reſiant, and of the curious earthen ware, there made: or, becauſe the walls of it were built of *brick*, hardened in the ſun, as were the walls of Babel, Gen.11. 3. and of thoſe cities, that the Hebrews built for Pharao in Egypt, Exod.1.11.14. becauſe ſtone, in thoſe low and moiſt places, was not ſo plentiful. But the former ſeems more probable. See chap. 19.18. and Ier. 15.2.

ſhall ye mourn]Or, *mutter* in a mournful manner. See chap.8. 14. So chap,38.14.& 59.11. Howbeit, Some render it, *ye ſhall meditate*, entertain thoughts of that ſtrong city, as a place for you, to retire unto, as a city of refuge; hoping that that ſtrong piece had yet eſcaped, as formerly it did, 2 King.3,25. and others, *ye ſhall ſpeak*: of it, or *talk*, and ſay of it, as followeth: and the word indeed, doth very commonly import *meditation*, and *ſpeech*, or *communication* from thence proceeding, Joſh.1,8. Pſalm.1,2.& 2.1. Job 27.2. chap 33.18. & 59.13. But the reading that our Tranſlators, with other Interpreters of good note, here agree in, ſeems moſt conſonant to the Prophets purpoſe; and the word is by him, more then once, elſewhere, ſo uſed. Yea; and ſo ſome of thoſe, who yet otherwiſe here expound it, render it, Jer.48.31. a place parallel to this.

ſurely they are *ſtricken*]or, as ſome of thoſe that maintain the latter expoſition of the former word; *but* they are *contrite*, or *deſtroyed*, as the words of the Prophet, implying a fruſtration of their hopes, and expectation of any reliefe there; the very, foundation of that city being utterly ruined. But we need not alter our verſion in that behalf. The particle is uſed for a note of aſſeveration, or confirmation; *ſurely*, 1 Sam.25.21. 1 King. 22.32. Yet inſtead of *ſtricken*, I ſhould rather render it, either *lamed*, (as the word is uſed of a lame perſon, 1 Sam.4.4. & 9, 3.) and unable therefore to ſuſtain their ſuperſtructures; or, *broken*, or, *bruiſed*; or (if our Engliſh word of a wall of ſtone-work, or brick-work, would bear it) *contrite*; as of mans ſpirit, or mind, it is rendred, chap. 66. 2. inſtead whereof is uſed, ch.57.15. *a ſpirit beaten*, or, *broken*, or, *ground to duſt*, or *powder*. Some make them the words of the Moabites, ſpeaking ſo of them. Others, of the Prophet, importing the cauſe of their mourning ſo for that city. So ſome make, that underſtandeth the place of bottels; they are broken.

V. 8. *For the*, &c.] Or, *Moreover*: Or, *Alſo*: as chap.15.9.& 32. 13 For the Prophet goeth on in relating the grounds and cauſes of their mourning, to wit, not the razing of the cities, only; but the ſpoyl, and waſte of the whole land, and countrey about them: as 2 King.3.19.ch.1.7.

the fields] Or, as Some, *the vines*: becauſe they ſuppoſe it ſo to be taken, and is by divers ſo rendred, Deut. 32. 32. but thereof there is no neceſſity, either here, or there. By collation of places, it is juſtly deemed to ſignifie *fields*, not lying waſte; but managed; and either tilled for grain, or ſet with fruitful and uſeful plants. See 1 King.23.4. Jer.31.40. Hab.3.17. in which laſt place, *fields*, and vines, are diſtinct.

of Heſhbon] Of this City, ſee chap. 15. 4. it ſeems from hence to have been ſeated in a fat, and fertile ſoyl. See Cant. 7.4.

languiſh] A metaphor taken from perſons ſo over-maſtered, and quailed, through infirmity, or fear, that they are ready to *faint* away, with qualmes, and feebleneſs of ſpirit, Joſh.4.3. Neh.4.2. 1 Sam.2.5. Pſal.6. 2. chap, 19.8. and it is applyed to plants, chap. 24. 7. Joel 1. 10. to lands, chap.24.4.& 33.9. Nah.1.4. when their goodly beauty, wealth, fruits, crop, and verdure, is all waſted, and gone; to Towns, and Cities, when decayed, and deſtroyed, Jer.14.2. Lam.2. 8. the word here uſed is ſingular; though the word foregoing it, and conjoyned with it, plural; to denote a general waſte of their fields; as if he had ſaid, *the fields*, each of them *languiſheth*; the very ſame manner of conſtruction is, Hab.3.17.

and] A defect of the copulative: as ch.14.5.& 15.1. Hab.3.11. or, it may be rendred; as for *the vine*, &c. as 1 Chr.28.2.

the vine] For *vines*: as Chap.7.23. & 24.7. to wit, they do likewiſe languiſh. Howbeit, Some by *vine*, or *vineyard*, underſtand here, the city it ſelf; ſo termed in alluſion to the vineyards round about it.

of Sibmah] A city ſometime taken from the Amorites; and re-edified by the Reubenites, Num.32.38. unto whom alſo it was aſſigned, for part of their poſſeſſion, 13.10. See the note on c.15.2. it ſeems hence to have been a place of note, for ſpecial good wine, which the vineyards about it yeelded.

the Lords of the heathen] Or, *of the Nations*. The great Commanders of the enemies forces, whether Aſſyrians, or Chaldeans, and other their aſſociates.

have broken down] Or, *beaten down*: as Pſ.74.6.

the principal plants thereof] *her choiſeſt plants*. Of the term here uſed, ſee on Chap.5.2. & 19.9. they have utterly waſted it; for the meaning is not, that they had picked out the choyce plants, and left the reſidue; but that her plants and vines were generally ſuch; though there want not, that expound the words metaphorically, for the perſons of note, and name, abiding in thoſe parts. The whole ſentence may well thus be rendred; *Thoſe choyſe plants of the vine of Sibmah, have the lords of the Nations broken down*; for the pronoun is commonly in ſuch conſtructions, ſuperfluous, ſave that the uſe of that language, as a kind of elegancy, admitteth it. So Gen.2. 17. ch.8.13.& 45.9.

they are come even unto Jazer] Or, which *reached*, (Heb. *touched*: as Jer.48.32, & 51.9. Mic.1.9.) *even unto Jazer*: a defect of the relative; as Gen.39 4. Exod.13.8. ch.42.5. This ſome underſtand of the men led away into captivity, and of the wealth of the country, carried away out of the land by the enemy, ch.15.7. Others rather, of the large extent of the vines; and vineyards growing in thoſe parts, reaching for many miles along, even unto *Jazer*, a Town ſituate in the confines of Moab, deemed to be that, belonging to the Tribe of Dan, whereof mention is made, Joſh. 21.39.

they wandred through *the wilderneſſe*] Or, that, (as before) or, and (as ch.14.5,6.) *wandred*, (that is, winded to and fro; as in wandring to and fro, men are wont to do, untill they reached) to *the wilderneſs*; to wit, of Moab, Deut. 2.8. ver.1. A defect of the particle, from the former branch to be ſupplyed.

her branches were ſtretched out] Or, *ſpread abroad*. So is the verb uſed, Num.11.32. Judg.15. 9. 1 Sam.30.16. 2 Sam.5.18,22. Some render it, *pluckt up*; or *pluckt off*, and *diſſipated*, broken, off, and ſcattered here and there: alleadging, Chap. 33.23. to that purpoſe; whereof ſee there. But from the ſignification of *ſpreading*, or *ſtretching out* comes the word, uſed by Jeremy, in this argument, Jer.48. 32. and anſwering that other word, uſed by the Prophet here, and no where elſe in Scripture found, for *branches*, ſo termed from *ſhooting out* here, as from *ſpreading out*, there. See Ezek. 17.6, 7.

they are gone over the ſea] That is, carryed away beyond ſea. So moſt Interpreters; ſuppoſing the meaning to be, that all the Moabites wealth (which conſiſted moſt, ſay ſome of them, in their vines, and their wines, whereof they had great plenty) was carried away out of their country, together with a great part of their people, into a land, far remote from theirs. See chap.15.7. But the words may well, and (as I ſuppoſe, with ſome other) might better be rendred; *they paſſed over to the Sea*, (as chap.8.8.& 10.28. Jer.2.10.) that is, to, *the dead Sea, the lake of Sodome*; whereon Moab bordered. See chap.15.5. or, *the Sea of Jazer*; as it is, Jer. 48. 32. which ſome make divers from this. See further hereof, on Jeremy. For they may well be deemed to ſhoot wide, who, by *the Sea*, would have here underſtood, either the Aſſyrian river; or the Mediterranean-Sea. Mean while, I incline to the latter interpretation of this paſſage; to wit, that not a far deportation of mens perſons, or of their goods, and chattels; but a large propagation, and extenſion of branches, ſeems here to be delineated. See the very like to this, Pſ.80.9-12. and the very ſame; but contracted with this, Jer.48.32. both relating the former flouriſhing condition of the places there mentioned, to move unto commiſeration, and to make the lamentation, for their preſent deſolation, the more grievous.

V. 9. *Therefore I will bewail with the weeping of Jazer, the vine of Sibmah*] Of this ſee Chap.15.5. and ver. 11. Among thoſe that thus read and render the words, there is ſome doubt moved, what *the weeping of Jazer* ſhould be. And ſome of them would hence gather, that Jazer was ſacked, and ruined, before either Sibmah, or the reſt, hereafter mentioned. And ſo the meaning ſhould be, that he ſhould lament the deſtruction of theſe latter, in the ſame manner as that other had been lamented before. But the words are, by others, diverſly rendred. Some read them, *I will bewail the weeping of Jazer*: the weeping (ſupplyed out of the former branch) *Of the vine of Sibmah*: That is, I will bewail the miſeries of them both; or, I will bewail them, as their inhabitants did, when either of them were deſtroyed. And ſome again, *I will bewail the weeping* (that is, the calamity) *of Jazer*, and *the vine of Sibmah*. But theſe take no notice of the particle, which in theſe forms hath his peculiar ſenſe, and ought not to be diſregarded. The words therefore, to avoid all ambiguity, would be thus rendred; *I will with weeping bewail* (that is, very grievouſly bewail: as chap. 15. 5.) *Jazer* and *the vine of Sibmah*. And this reading, the points in the text confirm, which ſtay the voyce at, *weeping*; (for the article anſwering our *the*, is not here.) Of the defect of the copulative, ſee chap.15.1,2. and both of it, the places mentioned, and the occaſion of mourning for them, ſee ver. 8. See alſo further hereof, on Jer.48.32.

I will water thee with my tears, O Heſhbon, and Elealeh] I will pour down ſtreams of tears upon thee; as the Pſalmiſt, *I water my couch with my tears*, Pſ.6.6. See alſo Pſ.119. 136. Jer.9. 1. And there may be ſome alluſion herein, to the famous fiſhpools at Heſhbon, mentioned, Cant.7.4. as if he ſhould ſay, ſhe ſhould not want his tears to water her, though ſhe had water otherwiſe in abundance. Both of it, and of Elealeh, which it ſeems ſtood not far from it. See on ch.15.4.

for the ſhouting for thy ſummer-fruits, and for thy harveſt is fallen] Or, *over thy ſummer-fruits, and over thy harveſt*. Such ſinging and ſhouting, as thoſe were wont to uſe, that did reap their corn in harveſt, or did cut, and tread their grapes at vintage, either to paſs the time with, while they were in work, or to encourage one another, unto work, ver. 10. Jer.25.30. Or the ſhoutings, and acclamations, that in mirth and ſport they uſed to make, at the bringing in, and houſing of their corn, and fruits, their harveſt and vintage, chap.9. 3. ſhall fail and ceaſe; none ſuch ſhall be, becauſe no vintage, no harveſt, no reaping, no cutting, no bringing in, or houſing of ought; the enemy having ſpoyled, and made havock of all, chap.15.6. ver. 10. Howbeit, ſome underſtand it of the enemies ſhout, and that way moſt of the Jewiſh writers go, rendring the words, *Becauſe upon thy ſummer-fruits, and upon thine harveſt is a ſhout*, or *an alarme fallen*: that is, becauſe the enemy with a ſhout, ſuch as is commonly uſed for encouragement, in joyning of fight in the field; or in way of jollity and triumph, at the ſurprizal of ſome place, hath ſuddenly fallen in upon thy fields and vineyards, to make ſpoil and havock of whatſoever is found in them. So is the word uſed, Jer. 51.14. See Jer. 48.32. where inſtead of *the ſhout*, it is ſaid, *The ſpoyler is fallen upon thy ſummer fruits, and thy harveſt*: which confirms the latter ſenſe. And Amos.2.2.

ſummer-fruits] Heb. *ſummer*, Gen.8.22. So 2 Sam.16.1. as *harveſt*, for *crop*: and ſo Chap, 17.11.

V. 10. *And gladneſs is taken away, and joy out of the plentifull field*] Heb, *And joy and gladneſs is gathered up out of the Carmel*. That joy and mirth, that in harveſt time they had wont to have upon the return of a plentifull crop, after their fore-going labours, and pains taken in tilling their grounds, Pſ.4.7.& 125.5,6. ch.9.3. & 24. 8. See Jer.48.33.

is taken away] Heb. *is gathered up*, or, *gathered in*, Chap, 11. 12. & 10. 14.& 17.5.& 62.9. But the word ſignifies alſo, *taken away*, Jer. 8.13.& 10.17.& 16.5. And it ſeems here uſed, with ſome glance, at the gathering of their harveſt, and the mirth then expected; as if he had ſaid, Your harveſt, and your harveſt-mirth, is all gathered in, before hand, for you. It is all gone, ere you can come to gather it your ſelves. See ch.57.1.

plentifull field] Heb. *Carmel*. See ch.10.18.

and in the vineyards, there ſhall be no ſinging, neither ſhall there be ſhouting]

ſhouting] Or, *in the vineyard, ſhall be neither ſinging, nor ſhouting.* No merry note, nor joyfull noiſe, (for ſuch the words, here uſed import, ch.12.6. Ezr.3.11.) the matter, and occaſion thereof, being gone.

the treaders ſhall tread out no wine in their preſſes] Heb. *treader*; (but collectively put for *treaders*; as Chap. 63. 2.) and *the preſſes*; to wit, of the Moabites. They trode out, as at this day, their grapes, not in ſuch preſſes, as we uſe now for Sider and Verjuice, with weights and ſcrues; but in open veſſels, or fats, with their feet, Judg. 9.27. Neh. 13. 15. and the *treaders* (Job 24. 11.) uſed to *chant* merrily, as they trod, when they taſted the ſweet liquor, Jer. 25.30. and 48.33.

I have made their vintage *ſhouting to ceaſe*] Heb. *the ſhout*. I have ſtilled their merry ſhout, partly; by taking away the ground and cauſe of it; and partly, by ſending in upon them a ſad ſhout, in the room of it. See Jer. 48.33. Howbeit, ſome interpreters of note, underſtand this, as ſpoken in the perſon of the Moabites, forbidding any ſuch *ſhout*, to be uſed, which they could not endure to hear. But this ſeems not ſo conſonant to the parallel place in Jeremy, before cited, where it is conceived, as ſpoken by God. See Ier. 48. 33, 35.

V. 11. *Wherefore my bowels ſhall ſound like an harp for Moab*] Out of tender pitty and compaſſion to Moab, whoſe miſeries are ſo great and grievous, that they may well move an utter enemy to commiſerate his condition; I will make doleful lamentation, ſuch as is wont to be made with mournfull kinds of muſick over the dead laid out, and at burials, Jer. 9. 17--20. Matth. 9. 23. Or, my bowels, upon the very apprehenſion of it, as rolling together, tumble, and make a noiſe within me, as the ſtrings of an harp ſound; when they are ſtruck with the finger of him that playeth on it. So ch. 63. 15. Lam. 1. 20. Hoſ. 11. 8. See ch. 15. 5. ver. 9.

and my inward parts] Heb. *the midſt of me*. That is, *my heart*, Pſ. 22. 14. & 62. 4. My heart is troubled for him. His miſery, and calamity goeth to the very heart, with me; and makes my heart beat within me; Pſ. 38. 11. Jer. 4. 19. Lam. 1. 20.

for Kirharoſh] See ch. 15. 1. ver. 7. All this would ſome have ſpoken in the perſon, not of the Prophet himſelf, but of the Moabites, whoſe confidence was moſt, of any place, in *Kirheres*, which they ſaw now, with all the country about it, waſted and ruined. But the collation of this paſſage, with Jer. 48. 36. ſeems to infer the contrary.

V. 12. *And it ſhall come to paſſe when it is ſeen, that Moab is weary on the high place, that he ſhall come to his Sanctuary to pray*] Or, *it ſhall come to paſs*, (Heb. *it ſhall be*; as Chap. 14. 3.) or, *it ſhall come to paſs*, that (as chap. 10. 20.) *though* (as Chap. 1. 15.) *Moab preſent himſelf*, (Heb. *be ſeen*; as Chap. 1. 12.) *though he tire himſelf on his high place, and come to his Sanctuary to pray*. The courſes are here deſcribed, that Moab ſhould, or might in this his diſtreſs take, to get relief and ſuccour, againſt the enemy invading him, by repairing to his high places, and idol-temples, and tyring himſelf out in his ſuperſtitious ſervices; and all to no purpoſe.

Moab] Either the Prince thereof, or the people, Chapter 15. 2.

is weary] Or, *tire himſelf*; as Chap. 47. 13. Either with running to and fro, from place to place; or by multitudes of ſacrifices offered one after another, as he did when he deſired to have Gods people curſed, Num. 22. 39, 40, 41. & 23. 2, 14, 27, 30.

on the high place] Put collectively for *high places*. Or, ſome place peculiarly ſo tearmed; as Ezek. 20. 29. See ch. 15. 2.

his Sanctuary] Abuſively ſo tearmed. The temple of his chief idol Chemoſh, 1 King. 11. 7. Jer. 48. 46. which was to that idolatrous nation, as the tabernacle and temple were to Gods people, Exod. 25. 8. 2 Chr. 20. 8. Pſ. 78. 69.

but he ſhall not prevail] Heb. *and*; as Chap. 13. 18. Or, *that*; (as Chap. 13. 2.) or, *yet*; as Chap. 17. 6. *He ſhall not prevail.* Heb. *He ſhall not be able.* But ſo the word is uſed, Num. 22. 6, 11. Hoſ. 12. 4. His god ſhall not be able to do him any good. Though we need not, as ſome, inſert that into the text. For the Pronoun here hath reference to *Moab*, before expreſly named, not to his idol, not mentioned. See Chap. 46. 7. Jer. 48. 13. As for that, which ſome would have here intended; that he ſhould *not be able* to reach thither, the enemy either intercepting him, or having already ſurprized the place where his Idol-temple ſtood, ſeems not ſo well to accord with the reſt of the context, whether of the two waies, before propounded, we read it.

V. 13. *This is the word that the Lord hath ſpoken concerning Moab, ſince that time*] The concluſion of this ſad Sermon, or Prophecy againſt Moab. Not unlike that, wherewith the burthen of Babel is concluded and conſigned, Chap. 14. 26. intimating this doom, concerning the utter deſtruction of Moab, to be a doom irrecoverable, paſſed, formerly, with God, and revealed to the Prophet: for the ſtronger confirmation whereof, there is ſomewhat further now added, ver. 14.

This] That which I have delivered concerning the land, and State of Moab, hitherto related. See the like cloſe, Jer. 48. 47.

the word] The *doom*, or *ſentence*; as 2 King. 9. 36. Jeremy renders it, *judgment*.

concerning Moab] Or, *againſt Moab*. Heb. *unto*; as Jer. 48. 1. & 49. 1.

ſince that time] Heb. *from then*. Or, *ſince then*; as Pſal. 93. 2. Prov. 8. 23. chap. 44. 8. & 48. 3, 5. Now by this form of ſpeech here, ſome conceive no certain time to be underſtood; and therefore render it, *before time: heretofore: of old*; or, *from eternity*. And ſo in ſome of the places pointed to, it ſeems to be taken. Others ſuppoſe that ſome certain time is thereby deſigned. Some the time preſent, and render it, *from this time*; as alſo the firſt words of the next verſe, *even now*; as an expoſition of this clauſe. But moſt, ſome time paſt: (as indeed, the conſtant and general uſe of the phraſe, requires it) either the time when Balak hired Balaam to curſe Iſrael, Num. 22. 5, 6. Or, the time when God enacted that law againſt the Moabites, inhibiting the receit of them into communion with his people, Deut. 23. 3, 4. Or when being ſubdued by David, they became tributary to the Crown of Iſrael, 2 Sam. 8. 2. or ſince their revolt from it, 2 King. 3. 4, 5. or, when their deſtruction was foretold by Amos, in the reign of Uzziah, Amos, 1. 1. & 2. 1-3. or laſtly, from the time that this judgment, paſt upon Moab, was firſt revealed to the Prophet; that which followeth, ver. 14. being afterward added thereunto. The like whereunto, See Jer. 36. 32. And of all theſe, the laſt ſeems to me the moſt likely to be intended; though the words would be rendred, as they ſound, indefinitely, *heretofore*, or, *ſometime ſince*, without reſtriction, ar limitation.

V. 14. *But now the Lord hath ſpoken, ſaying*] The Lord hath now added ſomewhat further, to what he had formerly denounced againſt Moab; to wit, concerning a fore-going judgment to be ſhortly inflicted upon him, before, and beſides that utter deſtruction, before mentioned; together with the time prefixed, and limited, for the execution of the ſame.

within three years] About theſe three years, there is much diſſention among Interpreters. Some would have the words read, not *within three years*; but *in*, or, *for three years*. Expounding them, not, as ſetting a time, at which this miſery of Moab ſhould begin, or from whence it ſhould commence; but importing onely, whenſoever it began, how long it ſhould continue. That it ſhould not laſt long, as Babels, before, Chap. 13. 19--22. it ſhould not exceed a *three years* term. But this Interpretation, hath but few followers: and other places, parallel to this, as Chap. 7. 8. & 21. 16. (though a little difference there be in the particles uſed there, and here) carry it, rather, the other way, to wit, as deſigning a certain time, when this calamity ſhould befall Moab. But among thoſe alſo, that go this way, there is no ſmall difference about the time therein deſigned. For ſome would have theſe *three years*, to commence from the deſtruction of Jeruſalem, by Nebuchadnezzar, 2 King. 25. 4--10. Their reaſons are theſe: Firſt, Eſay and Jeremy, propheſie of one and the ſame deſtruction of Moab; for Jeremy uſeth many words and ſentences, the very ſame with Eſay. Secondly, Jeremy ſaith that Moab had not been ſtirred to any purpoſe nor captived till then, Jer. 48. 11. Thirdly, Joſephus relateth, in his *Antiquities*, lib. 10. cap. 11. That *three year* after the deſtruction of Jeruſalem, Nebuchadnezzar invaded the Moabites. But to this it may be anſwered: Firſt, That though Eſay, and Jeremy, uſe many the ſame terms, and that of the devaſtation of one and the ſame land; yet it followeth not neceſſarily thence, that they ſpeak of the ſame time; yea, or the ſame particular deſtruction: In the Book of the revelations are many forms and expreſſions borrowed from the writings of the ancient Prophets, yet applied unto the ſtories of other times, then thoſe whereof thoſe former Prophets ſpake. Secondly, it appears that Moab had been diſpoſſeſſed of much of his land; not onely before the times that Jeremy points at; but long before the times that Eſay lived in: See Num. 21. 26--30. Jeremies words imply onely, that he had been long at reſt, before the overthrow then denounced; nor had endured, and undergon ſuch a general deportation, as either the ten tribes, or the other two of Gods people had done. Thirdly, Joſephus ſaith not, that *three year*, but that *five year*, after the fall of Jeruſalem, Nebuchadnezzar invaded Cæloſyria, and after that ſubdued, ſet upon the Moabites, and Ammonites, and made a conqueſt alſo of them. And laſtly, (though it were granted, as I ſuppoſe it well may be) that the fore-going Prophecy of Moabs utter devaſtation, was by Nebuchadnezzar to be accompliſhed; yet could it not be neceſſarily thence inferred, that the *three years*, here mentioned, might not commence from a nearer tearm, then the times of Nebuchadnezzar. There is no neceſſity therefore of drawing the period of theſe *three years*, ſo low: nor is there ought to countenance ſuch a vaſt divulſion of them, from the time of the delivery of this Prophecy. Whereunto other, with better ground of reaſon, reduce them; though they alſo are at much diſagreement among themſelves. For ſome would have them to commence from the firſt year of Ezekiah; ſuppoſing this prophecy to be of the ſame date, with the next before it, denounced againſt the Philiſtines, Chap. 14. 28. and that Salmaneſer in the fourth year of Ezekiah, when he came to beſiege Samaria, 2 King. 18. 9. took the Moabites land in his way. But this ſeems not ſo well to ſort with the advice given to Moab, by the Prophet, for the prevention of this judgment; to ſuccour, and harbour Gods people driven out of their country, ver. 3, 4. there being no occaſion given, of ſhewing any ſuch kind office to Gods people, during the three, or four firſt years of Ezekiah's reign. Others therefore, drawing down theſe

Years a little lower, ſuppoſe this Prophecy delivered in the fourth Year of Ezekiah, what time Salmaneſer ſate down before Samaria, which having taken, after three years ſiege, 2 King. 18. 9, 10. he then fell, as they ſuppoſe, upon the Moabites. And this might carry with it a little more probability, then the former; becauſe many, out of the ten tribes, might ſeek relief and ſhelter among the Moabites, in that Aſſyrian invaſion. But it is deemed rather, that they were of the Jewiſh people more peculiarly ſo tearmed: in the behalf of whom, thoſe offices are required by the Prophet. Others therefore, go yet lower. Some fixing the date of this Prophecy, much about the eleventh year of Ezekiah's reign, in whoſe fourteenth, Sennacherib came up againſt Judah, 2 King. 18. 13. and withal executed on Moab, what was here denounced againſt it. So, the three years ſhould come about, juſt together, with Sennacheribs invaſion of Judah. But this opinion labouring of the ſame difficulty with the former; ſome to ſalve it, make them to commence from Sennacheribs ſiege of Jeruſalem, *three year* after, which, they imagine that Sennacherib invaded Moab; deſervedly ſpoiled and plundered, through Gods juſt judgment by him, for their harſh and unkind carriage toward his people, that had ſought ſhelter among them, when their own countrey had been not long before over-run by him. And this indeed might well ſuit with that, which was from that paſſage of this Prophecy, objected againſt the former. But there is another difficulty ariſing here, inſtead of that hereby removed. For Sennacherib, by that blow given him, while he was minding, and attempting the ſiege, rather, then beſieging, as yet, of Jeruſalem, was ſo weakned and diſheartned, that there is little probability, that ever he attempted ought that way again; eſpecially being ſo ſoon after it, cut off by the hands of his own ſons, ch. 37. 37, 38. Amidſt theſe diſſenting opinions, concerning this place, I ſhall crave leave to deliver my conjecture, concurring much with the laſt; but ſuppoſing the judgment, here denounced againſt Moab, which theſe *three years* relate unto, to have been executed, Neither by Nebuchadnezzar. (albeit the utter devaſtation of Moab, before denounced, were by him to be effected) nor by Salmaneſer, nor by Sennacherib; but by his ſon and ſucceſſour, Eſar-haddon: who after his fathers deceaſe, having recovered ſome ſtrength, it is not unlikely, but that he might again make towards thoſe parts, and invade ſome of the neighbouring States, and Moab, in particular; expecting ſome opportunity to be dealing with Judah, in revenge of his fathers quarrel. Which albeit, warned by his fathers defeat, he durſt not attempt, during the reign of Ezekiah; yet after his deceaſe, in Manaſſes his ſucceſſours reign, he did; when alſo, the better to clear his way thereunto, he ſwept away the remainders of Iſrael and Samaria; as was before ſhewed, on Chap. 7 8. from Ezr. 4. 2, I conceive therefore this prophecy to have been delivered about the fourteenth, or fifteenth year of Ezekiah; and that, in particular, which is in this laſt verſe denounced, to have taken effect, about the eighteenth, or nineteenth year of his reign, being put in execution, by the Aſſyrian king Eſar-haddon. To expreſs my mind herein more fully; I ſuppoſe that the utter deſtruction of Moab, here before denounced, and by Jeremy, long after ſeconded, to have been executed by Nebuchadnezzar. But as the Lord uſeth ſometime to give aſſurance of the the complement of ſome prophecies, of longer date, by ſome other prediction of a nearer tearm; (whereof ſee ch. 7. 8, 16. & 8. 4. & 14. 25. Jer. 28. 16, 17.) in like manner he ſeems to me, here to have done. For, having in the fore-going Prophecy, threatned the utter ruin of the Moabitiſh-State, which was many years after to be effected; he doth here, to give the ſtronger aſſurance of the complement of the ſame, fore-tell that within *three years* after the promulgation of this prophecy, the State of Moab, by the Aſſyrian King, Eſar-haddon, ſhould exceedingly be impoveriſhed, and empaired. That which being then affected, though at preſent, it may be, little expected, might help, to confirm the truth of the former denunciation, though not ſo ſpeedily to take effect.

as the years of an hirgling] That is, *three years* preciſely. Becauſe hired ſervants are wont to keep a preciſe account of the time and tearm of years, for which they are hired; the expiration whereof, alſo, they are wont earneſtly to expect, Job. 7. 1. 2. & 14. 5. So ch. 21. 16. For, as for that which the Jewiſh writers, and ſome others, would from this place compared with Deut. 15. 18. Collect, that the Jews, either might not, or uſed not to hire any for above *three year*; neither doth that place of Moſes, neceſſarily, prove any ſuch matter; and that the phraſe, here uſed, implyes nothing leſs, may hereby appear, in that it is there alſo uſed, where mention is made onely of *one year*, Chapter 21. 16. See further there.

and the glory of Moab ſhall be contemned] Or, it ſhall come to paſs, *that* (as chap. 14. 3, 4.) *the glory of Moab ſhall become mean*, *of light eſteem*, or *of no repute*; as 1 Sam. 18. 23. oppoſed to *honourable* Chap. 3. 5. and there is in the words an elegant notion, though ſuch, as cannot ſo well be expreſſed in our language; for the word *glory*, in Hebrew, hath an intimation of *weight* in it: alluded to, by the Apoſtle, when he ſaith, *a weight of glory*, 2 Cor. 4. 18. and the latter word of *contempt*; hath affinity with that, which ſignifies, *lightneſs*, 1 Sam. 18. 26. chap. 49. 6. And they are both uſed promiſcuouſly, Num. 21. 6. Iob 40. 4. Nah. 1. 14. So that it is, as if he had ſaid, the great *weight*, that Moab now beareth, ſhall then become *light*. He that weighs down ſo much now, ſhall then bear no weight, but flye up in the ballance. For the metaphor is taken from moneys, or wares, brought to the beam to be weighed; as in payment, and ſale, they uſed to be. See Jer. 32. 9. Hoſ. 12. 7. So Pſal. 62. 9. Dan. 5. 27. The like elegancy is found, 1 Sam. 2. 30. And not unlike it, is that which Luke hath, where he ſaith of the Apoſtles, that they went from the conſiſtory, where they had been ill entreated, rejoycing that they had been ſo much *honoured*, or, *graced*; as to be *diſhonoured*, or, *diſgraced* for Chriſt, Act. 5. 41. for ſo the words there run.

with all that great multitude] Or, *with all that multitude*, (whereof he now ſo much glorieth; and wherein he ſo much prides himſelf, ver. 6. the glory of a State conſiſting in the multitude of people, Prov. 14. 28.) *that* is *great*, or, *that* is now ſo *great*. For ſo the article redoubled ought to be, and is ſometime, rendred: as chap. 15. 16. which not obſerved, leſſeneth the emphaſis of it. See 2 Chr. 20. 12, 15. See Jer. 32. 18. A late Writer rendereth it, *with all his much abundance*, or, *great wealth*, or, *his glory* conſiſting *in the great abundance* of *his* wealth. See chap. 5. 13, 14.

and the remnant] Or, ſo *that the remnant* (as ch. 10. 19) that ſhall be left of that multitude before ſo great. See ch. 10. 22.

ſhall be *very ſmal*] Heb. *little ſmall*. The notion redoubled, though in two different terms, to intimate, the great paucity that ſhould be left of them. So chap. 10. 25. See chap. 24. 6.

and *feeble*] Heb. *not many*: as the margent hath it: or, as others, *not mighty*. See Chap. 10. 13. few in regard of what they had been; the copulative is wanting: as chap. 14. 5. & 15. 1. The meaning is, that Moab ſhould be brought very low; and his main multitude much diminiſhed.

CHAP. XVII.

Verſ. 1. THe *burden of Damaſcus*] Another heavy, and ſad ſermon or Prophecy, called therefore *a burden* (of which term, ſee Chap. 13. 1.) is in the former part of this Chapter (for the three laſt verſes are of a diverſe ſubject) related, concerning Damaſcus the head city of the Syrians, Ch. 7. 8, who had been from time to time ſore enemies to, and grievous vexers of Gods people, on whoſe country they bordered Eaſt-ward, 2 King. 13. 17. See Judg. 3. 8. 2. Sam. 8. 3, 5. 1 King. 11. 24, 25. & 15. 20. & 20. 1. 2 King. 6. 24, 25. & 8. 12, 13. & 12. 17, 18. & 13. 22. & 15. 37. & 16. 5. & 24. 2. Chap. 7. 1, 5, 6. & 9. 12. The like burdenſome Prophecies againſt Damaſcus, ſee ch. 49. 23. Amos 1. 2. Zach. 9. 1.

Damaſcus] Heb. *Dammeſek*, Gen. 14. 15. and ſometime alſo, *Darmeſek*, 1 Chr. 18. 5. (as *Nebuchadretſer*, for *Nebuchadnetſer*, Jer. 21. 2.) and ſo the Syrian calls it *Darmeſuk*, Act. 9. 2. Some of the Jewiſh Doctors would have it ſo called becauſe Abel was there ſlain, and the ground there *drank* in his *blood*, Gen. 4. 11. Others, Becauſe Adam was there made out of the earth, the mould thereabout, being of a ruddy kind of clay, apt to be moulded into any ſhape, ſuch as his body was framed of, Gen. 2. 7. Others would have it ſo named, as *a ſack*, or *bag of bloud*, from the abundance of rich wine, that the country thereabout yeelded, called *the bloud of the grape*, Gen. 49. 11. Deut. 32. 14. Whence the heathen alſo feigned, that their drunken God lay hid there, ſometime, in a bottle. But theſe are meer fictions and fables. It is moſt likely, that the city had its name from the firſt founder of it: yet not Eleazar Abrahams ſervant, as ſome have ſuppoſed; who is ſaid to have been of *Damaſcus*, Gen. 15. 2. as deſcended from parents, inhabitants of that city; and in all likelihood born, not in Abrahams houſe, but there: Beſide, that the city had been built; and bare that name before that time, though how long, uncertain, as appears by the ſtory of Abrahams purſuit of thoſe Kings, that came againſt Sodome, Gen. 14 15. Being the chief city of Syria, it is put here for the whole country. ver. 3. as Samaria, for the land of the ten tribes, 1 King. 13. 32.

Behold] This note of attention, and conſideration, is prefixed, partly to intimate the improbability of that which he was to deliver concerning the ruine of Damaſcus, in the conceit of thoſe, that apprehended the Syrian principality, as a State, not like ſuddenly, or eaſily to be conquered, and that city, as an impregnable peece; and partly to give aſſurance of the certain accompliſhment thereof, whatſoever conceits men might have, either of the impoſſibility, or improbability of it. See ch. 3. 1. & 7. 14.

Damaſcus is taken away] This was effected, partly by Tiglath-Pileſer, who took it, and ſacked it, 2 King. 16. 9. but more fully afterward, as ſome ſuppoſe, by Salmaneſer, after he had taken Samaria; as others by Nebuchadnezzar, after the deſtruction of Jeruſalem, Jer. 49. 23.

from being *a city*] Heb, *from a city*: as 1 Sam. 15. 22. *from a King*; for, from being a King: and Jer. 48. 2. *from a Nation*, that is, from being a nation. It is ſo ruined, that it ſhall be no longer a city.

and it ſhall be a ruinous heap] Or, *but* (as chap. 16. 12.) *it is* become (for the Prophet ſpeaks in the Prophetical ſtrain, as of a thing already done. So chap. 15. 1.) Heb. *an heap of ruine*. See the like, Pſal. 79. 1. Chap. 25. 2. & 37. 26. Jer. 26. 17. Mic. 1. 6. & 3. 12. There is in the original, an elegancy in the terms of *city*, and *heap*, the latter wanting but one letter of the former; and the Prophet uſing a word here, not elſe-where found in that form, to bring it up home to the former word, with the particle prefixed to it.

V.2. *The cities of Aroer are forſaken*] The cities ſituate in that whole tract, beyond Jordan, along by the brink, or neer to the banks of Arnon, Deut. 2. 36. & 3. 12. the ancient poſſeſſion of the Amorites, Joſh. 12. 2. but held afterward by the Reubenites, and Gadites, Num.32.34. Joſh. 13. 8,9. and recovered from them again, by neighbouring people, the Moabites one while, the Ammonites another, Judg.11.26, 33. and the Syrians another while, 2 King.10.33.& 14.22.and 16.6.Jer.48.19.Now hence ſome of the Rabbines would gather three *Aroers*, one belonging to the Moabites, Joſh.13.16. Jer.48.6, 20. another belonging to the Ammonites, Joſh,13.25.a third in Syria, here mentioned: but ſome others, to take that conceit away, ſay rather and better, that *Aroer* coaſting along upon the river Arnon, lay on the confines of Moab and Ammon; and was held ſometime by the one, and ſometime by the other; and at this time by the Syrians: and after by the Aſſyrians; as in the next note. For as for that Jewiſh Doctor, that would by *Aroer*, have *Damaſcus* it ſelf here meant; ſo called, becauſe it was to be as *Arar*, Jer.17.5.or as *Aroer*, Jer.48.6.*in the wilderneſs*; Of which term, ſee on thoſe places; it is by the generality of them juſtly rejected.

forſaken]The Inhabitants of them (whether Syrians, or Iſraelites who were in confederacy with them) being expelled, and carried away captive by Tiglath-Pileſer, the King of Aſſyria, 1 Chr.5.8,26. See chap.16.12.

and ſhall be for flocks]The Hebrew word comprehends as well *herds* of greater cattle, as *flocks* of leſs; as appeareth, Gen.32.15-17. cattle ſhall graze freely, where Towns, and Cities before ſtood. ch. 32.14. Zeph. 2.14.

which ſhall lye down] Heb.*and they ſhall lye down*:as ch.4.6.

and none ſhall make them *afraid*]Heb.*none ſhall be frighting*. They ſhall reſt quietly there, the country being ſo depopulated, that there ſhall be none to diſturb them, or chaſe them away: A defect of the pronoun, in ſuch ſpeeches frequent, Levit.26.6.Deut.28.26. Job 11.19.Jer.7.33.& 30.10.& 46.27.Ezek.34.28.& 39.26. Mic. 4. 4. Nah.2.12.Zeph.3.13.

V. 3. *The fortreſs alſo, ſhall ceaſe from Ephraim*]That is, from the ten Tribes. See Chap.7.2. Their fortreſſes (for the word is collective; as Amos 5. 9.) ſhall not be able to hold out againſt the enemy; but they ſhall be ſurprized, ſlighted, and diſmantled by him. Heb. they ſhall *have* their *ſabbath*, or time of ceſſation, and reſt: as Levit. 26. 43.Now the ten tribes are here mentioned, and threatned together with the Syrians, Ephraim and Damaſcus together; not ſo much, as ſome Interpreters would have it, either to give the Syrians to underſtand, that if God ſpared not his own people, he would much leſs ſpare them: as Ier.25. 29. or becauſe that Samaria was firſt to be deſtroyed by Salmaneſer; and thereby the Syrians might know what ſhould in the next place betide them; but becauſe they were linkt together in a joynt confederacy againſt Iudah; and the ruine of them both, therefore, by the King of Aſſyria, is, as in ſome former Prophecie, ſo here again joyntly foretold. See ch.7.1,2,5,6,8,9,16.& 8.4. as alſo 2. King 15. 29.& 16. 5,9. The time therefore of this Prophecy ſeems miſtaken by thoſe, who ſuppoſe it to have been delivered after the death of Ahaz, about the ſecond, or third year of the reign of Ezekiah: as if that date of the Prophecy againſt the Philiſtines, ch. 14. 28. did relate, not to that alone, but to the other alſo enſuing Sermons: or, that thoſe, that follow it, in the book here, upon record, muſt of neceſſity follow it, in courſe of time alſo. See ch.1.1,2.

and the Kingdome from Damaſcus] Damaſcus ſhall no longer be a royal city; nor Syria a Kingdome; but a Province. So Ezek. 30. 18. and 33. 28.

and the remnant of Syria] Heb. *Aram*. So Chap.7.1. either, *and* from *the remnant of Syria*; as intimating, that ſuch of them, as remained, ſhould have no royal power left among them, their King being ſlain, and none to ſucceed in his ſtead, 2 King.6.9. or, the ſentence being continued, and this branch joyned (as it may well) to that which followeth.

the remnant of Syria, *they ſhall be as the glory of the children of Iſrael*] Or, *ſhall be* without. *they*; which in the text is not expreſſed. The meaning is, that the Syrians, and Iſraelites, the joynt enemies of Gods people, ſhould both of them, be alike brought low, and ſtript of their former ſtate and dignity, ch.7.16.& 8.4.

ſaith the Lord of hoſts] As Chap.3.15.& 5.9. the Prophets uſual cloſe, to aſſure the effect of the word delivered, ch.14.24.

V.4. *And in that day it ſhall come to paſs*, that] Or, *For* (as ch. 16.2.) *in that day*, &c. as chap.7.11. For the Prophet ſeems in theſe words, to render a reaſon of what he had ſaid, ver.3. that the State of Syria ſhould be as the glory of Iſrael, to wit, becauſe they ſhould both be exceedingly impaired; and that much about the ſame time.

the glory of Jacob ſhall be made thin]Or, *exhauſt*. See ch.10.2. the word is uſed of rivers, when their waters are ſpent. either drawn off, or drained from them, Iob 28.4.chap.19.6.or, of the bodies of man, or beaſt, when their moiſture, fleſh, or fat, is ſo waſted, that they are grown thin withal, and are nothing but skin, and bone, Gen. 41.19. 2 Sam.13.4. their might, and multitude, wherein they gloried, ſhould be much diminiſhed, and abated. So Judg. 6.6.

Jacob] As *Iſrael*, ver.3.

and the fatneſs of his fleſh ſhall wax lean] The like metaphor, ſee ch.10.16,18.

V. 5. *And it ſhall be, as when the harveſt*-man *gathereth the corn, and reapeth the ears* with *his arm*] Or, *And he* (that is, Jacob, ver, 4. or, Iſrael, ver.3. the ten tribes) *ſhall be*. It ſhall be ſo with him. See the like manner of ſyntax, ch.29.7,8.Mat.25.14. They ſhall be cut down, and carried away captive, the main body of them, ſome few onely left, as the corn is cut down and carried away out of the field, where it grew, by the harveſt-workmen, that leave onely ſome few gleanings behind them, Levit. 19. 9. Deut. 24. 19. they being no more able to ſtand before the enemy, then the corn before the reapers, Rev.14.15,16.

the harveſt man] Heb. *harveſt*, for, man of *harveſt*; as *prey* for, a man of *prey*, Prov. 23, 28. and, *peace*, for, a man of *peace*; Pſ.120.7.

gathereth] See ch.16.10.Deut.16.13.

corn] The word properly ſignifies *ſtanding* corn, Deut. 23. 25, 26. Judg.15. 5. but there is in it, an ellipſis, of the ſubſtantive; *ſtanding*, for, *ſtanding* corn: as *parched*, for, *parched* pulſe, 2 Sam. 17.28. *full*; for, a *full* cup, Pſal. 73.10. *ſure*, for, a *ſure* covenant, Neh. 9. 38. *ſtrong*; for, a *ſtrong band*, Chap. 40. 10. *fruitfull*; for, a *fruitfull vine*, Gen. 49. 22. or, olive tree, ver. 6. See ch.5.2.

reapeth the ears with *his arm*] A defect of the inſtrumental particle: as Pſal.17.13,14. or, *his arm reapeth the ears*: Gen.41.7, 8, 23, 24.Ruth 2.2.

and it ſhall be as he that gathereth ears] Or, *picketh up ears*. The former word is uſed of harveſt-workmen, that reap, and gather by armfuls, or lapfuls, Pſal.129.7. this of gleaners, that pick up ear, after ear, Levit. 19. 9, 10. Deut. 23.22. Ruth 2.2,3,15-18. See chap.27.12. Hereby is implyed, that there ſhould not onely be a ſweeping away of a great part of them together; but a ſecond gleaning of them alſo, as is ſaid of the Benjamites, Judg. 20. 45. See the like, chap. 6. 13. That which was affected firſt by Tiglath-Pileſer, 2 King.15.29.then by Salmaneſer, 2 King.17.6. theſe as two harveſt-men: and laſtly, by Eſar-haddon; as one that gleaned after them, Ezr.4.2.

in the valley of Rephaim] A fertile valley, having good ſtore of corn ground, lying on the Weſt ſide of Jeruſalem, Joſh.15.8.& 18. 16. where it is rendred, *the valley of the giants*; and the word indeed ſeems ſo to ſignifie, 2 Sam.23.16,18,22. Deut 3. 11, 20. But the valley may well be deemed to have had that apellation, from the name of an ancient people called the *Rephaites*, that Inhabited thereabout, Gen.14.5, & 15.20.The Prophet mentioneth it, here, becauſe a place commonly known to the people whom he ſpake to.

V.6. *Yet gleaning grapes ſhall be left in it*] Heb. *And*. as ch. 8. 9. or, *Yet*, a remnant of *cluſters ſhall be left in it*; becauſe the verb is ſingular, and the noun plural: and the noun is included oft in the verb: as Gen. 50.26. with ver,2. The meaning is, that though God ſhould cauſe them, by whole multitudes, at ſeveral times, to be carried away captive by the enemy, and of thoſe that they had left, ſome again, to undergo the like calamity; yet he would not make an utter riddance of them, Ier. 30. 11. he would deal with them, as he had enjoyned his people to do, in gathering their grapes at vintage, Levit. 19.10. Deut. 23. 20. ſome few cluſters ſhould be left, Chap.65.8. a remnant ſhould ſtill be reſerved for a Church, chap.1.9. & 6.13.& 7.3.& 10.21,22.for even thoſe alſo that glean, leave ſome behind them, Judg.20.45,47.Ier.49,9.Obad.5.See chap. 25.13.

as the ſhaking of an olive tree] Heb. *according to the ſhaking of an olive tree*; or, *as* in *the ſhaking* of it. The word ſignifieth properly, not ſo much *a ſhaking* of the tree, as *a ſhaking off*, or, *ſtriking down* of the fruit, by beating of the tree, Deut.23.20.the law here alluded to.See ch.24.13.

two, or *three berries*] A defect of the disjunctive; as 2 King. 9. 32. chap.38,14. a very ſmall number, Matth.18. 20. to wit, are left.

in the top] Heb.*in the head*:as ch.2.2.

of the uppermoſt bough] So called in the Hebrew here, and ver.9. (for it is no where elſe read) becauſe it is *lift up* above the reſt, Pſ. 94.4. ch.61.6.where, by reaſon of the height, they cannot eaſily be reached.

four, or *five*] As before, a ſmall number, 2 King.7.13.

in the utmoſt fruitful branches thereof] Heb. *in the branches* (ch. 27.10. properly, *ſide-branches*; or, *ſpreading-branches*, Ezek. 31. 6,8. See Chap.2.21.) *of her fruitfull* tree: ſuch an one, as hath great ſtore; and where the more, therefore, might well be ſpared, and left; a defect of the ſubſtantive: as Gen.49.22.See ver.5.

ſaith the Lord God of Iſrael] *Jehovah*; who both can, and will fulfil what he ſaith, chap.1.20. & 14. 24, 27. and *the God of Iſrael* ſtill, (but not of the Syrians) notwithſtanding theſe heavy judgments inflicted, as well on the one, as on the other. See Deut.30.1. 10. Levit.26.44.

V.7. *At that day ſhall a man look to his Maker*] The reſidue of Gods people, refined, and reformed, by theſe forementioned calamities, ſhall then, abandoning their idols, repair unto God, ſeek to him, truſt in him, and depend upon him. So ch.10.20,21. Gods end in the chaſtiſing of his, being, not to drive them away from him; but to reclaim them from their wandrings, and to bring them home to him, chap. 19. 22. & 27. 9. This was in part fulfilled in the reign of Ezekiah, 2 Chron. 30. 11. and of Joſiah, 2 Chron. 34.33.

that day] As ch. 3.1,2.

look to] That is, *truſt to depend upon*; as Pſ. 25.20.& 34.5.& 121. 1,2.& 123.1,2.& 141.8.ch.8.17.& 45. 22. Becauſe what men truſt to, that they are wont frequently, and wiſtly to look after, and to have their eyes much fixed upon. See the contrary, wherewith Gods people are upbraided, ch. 22.11.& 31.1.

his maker] Whom therefore he oweth all duty unto, and ought wholly to depend upon, Deut. 32.6. Pſ. 100. 3. and 149. 2. Eccleſ. 12.1.

and his eyes ſhall have reſpect to the Holy-One of Iſrael] The ſame notion, in other terms. See ch. 1.4.

V. 8. *And he ſhall not look to the Altars*] Erected for Idol-ſervice, chap. 27. 9. Jer. 11. 13. & 17. 2. Hoſ. 8. 11. Nor to the idols, for the worſhip of whom they were erected, chap. 30.22. and were placed therefore near to them, but above them, 2 Chr. 34.4.

the work of his hands] Whether altars, or idols, 2 King. 21.5. Pſal. 115.4. chap. 2.20.

neither reſpect that which his fingers have made] See ch. 2.8.

either, the groves, or the images] Heb. *and the groves, and the images*; or, *both the groves, and the images*; as Pſal. 76.7. But the copulative is here put for the disjunctive; as Exod. 21,17. Neh. 5.8. Theſe two words, rendred *groves, and images*, we find divers times joyned together, 2 Chron. 34.4,7. chap. 27. 9. Of the former whereof is leſs doubt, or difference among the Learned. Yet the word ſeems to be ſometime uſed, not only for *a grove*, or a company of trees of lower growth, and leſs ſtature, growing thick, and cloſe together as on a cluſter; of which kind, they were forbidden to plant any neer to Gods houſe, or his altars, Deut. 16. 21. But for a model, or curious piece of workmanſhip of gold, or other precious metal, reſembling ſuch a cluſter of trees. For ſome ſuch, in likelyhood, was that *grove* which Joſiah found in the Temple; but brought forth of it, 2 King. 23.6. And dealt with it, as Moſes did with the golden-calf, Exod. 32.20. and Ezekiah with the brazen-ſerpent, 2 King. 18.4. not unlike to the *golden vine*, and *platane*, that the Lydian Lord is reported to have repreſented Darius with, Herodot. lib. 7. Either of both may be tearmed, *the work of mans hand*; becauſe, planted by mans induſtry, the one; and framed by mans workmanſhip, the other; whence the phraſe of *making groves*, here alluded to, 1 King. 16. 33. 2 King. 17. 16. & 21. 3. Howbeit, as before, the word *altars*, ſeemed to be put for the idols, worſhipped at thoſe altars; ſo here the *groves*, for the idols worſhipped at, or in thoſe groves. But, concerning the latter word, there is no ſmall queſtion: The word is not found, but in the plural, *Hammanim*, or *Chammanim*: And is derived from a Noun, that ſignifies primarily, *heat*, Pſal. 19. 6. And in the ſecond place, *the Sun*, (unto whom it is alſo there, by the Pſalmiſt, applyed) ſo called, in regard of his heat, Iob 30 28. Cant. 6.10, ch. 24. 22. & 30. 26. The Chaldee paraphraſt renders it, *Temples*: and ſo alſo doth the Greek, Ezek. 6.4,6. And ſome of the Rabbines, on Levit. 26. 30. ſay that it ſignifies, *houſes*, or *Temples*, dedicated to the Sun. But this ſeems not ſo probable, by the collation of other places; whence it may appear that they were rather ſome kind of *images*, then *Temples*. For of Joſias it is ſaid, that he *brake down the altars of the Baalim and* cut down the *Hammanim*, *that were aloft above*, or *beſide them*, 2 Chr. 34. 4. Others therefore, of the Jewiſh Doctors, do with more probability, conceive them to have been images. And *wooden images*, ſay ſome of them; as alſo the Greek renders the word, Lev. 26.30. becauſe there is mention made of *cutting* them down, 2 Chro. 34,4,7. Ezek. 6.6. but that is but a woodden ground. For the word, that is there uſed, is applyed, as well to metal-materials, as to woodden, or treen-fabricks; as to *bars of iron*, Pſal. 107. 16. chap. 45.2. But the images, ſo tearmed, are by the Jewiſh Writers, generally ſuppoſed to have been *images of the Sun*; or ſuch, at leaſt, as were erected in honour of him, and whereby to worſhip him; as the heathen moſt of them did, Deut. 4. 19. & 17. 3. 2 King. 23. 5,11. Jer. 8.2. & 7.18.& 44.17,18. Ezek. 8.16. And Joſeph Ben-Gorion, in his *Jewiſh ſtory* tells us, that this *Hamman* was an image, and made like a man of a middle age, with horns on his head, like an Oxe, and a chin, or beard, like a Dog. But other of the Iewiſh-writers ſay, it was a picture made round, to repreſent the Orb of the Sun, like our ſigns of the Sun. And Benjamin the Iew, in his *travels*, tell us of a Town he met with, inhabited by *Cuſhites*, near whereunto were abundance of altars, and images, reſembling the round Orb of the Sun, whom that people worſhipped; which, by magical arts, at the Sun-riſing, when people, men and women, came to burn incenſe to them, ſhined very bright, and made a great noiſe. And I remember to have read in Hero, a Greek-writer, his *wind-works*; how, by artificial device, an image may be ſo framed, that the Sun ſhining on it, may cauſe it to yield ſome kind of ſound. But I ſuppoſe this to be but a fiction of that Iewiſh author: whereof he hath not a few. Howbeit, from this Hebrew *Hamman*, it is not unlikely that the Phenicians had their idol, from whom the Greeks and Latines had their *Jupiter-Hammon*, or *Ammon*; of whom they tell many fabulous tales. But Macrobius relateth, *Saturnall*, lib. 1. cap. 21. that the Lybians worſhipped him, not at the *Sunriſing*; (as thoſe Jews, Ezek. 8.16. and thoſe other people the Jew ſpeaks of) but at the *Sun-ſetting*; and repreſented him with the horns, not of an *oxe*, as the ſon of Gorion, but) of *a ram* on his head, thereby repreſenting the rays, or beams of the Sun: As both, in Hebrew and Greek the words of *horn, and of glittering light*, are of neer affinity, the one with the other. See Exod. 34.29,30,35. (whence the groſs error of painting Moſes with *horns*) and Hab. 3.4. It ſeems therefore moſt probable, that theſe *Hammanim* were images, of what matter, or figure ſoever, made, thereby to adore *the Sun*. Nor can I therefore readily aſſent to that, which ſome later writers have conceived this tearm to import. The idolaters, ſay they, had divers places for the worſhip of idols, according to the divers ſeaſons of the year, and conditions of the weather; their *groves*, and ſhady-places, which they uſed in heat of ſummer: and their *ſun-images*, ſet in ſun-ſhine places; which they made uſe of in colder weather; ſo called, ſay ſome, becauſe they ſtood in the ſun, and were *ſun burnt*. And theſe two ſorts, ſay they, are joyned together, as including all ſorts of idols, and idolatrous ſervices, being reduced to theſe two heads. But for this diſtinction, I find little ground, either in Scripture, or elſewhere. Groves were commonly uſed, by the ſuperſtitious heathen, for idolatrous employment, in regard of a kind of awfull dread, that ſuch ſhady, and ſolitary places are wont to ſurprize people withall, eſpecially pre-poſſeſſed with a ſuperſtitious conceit of ſome deity dwelling there. Nor were they wont to make uſe of them, more at one time then another; the cloſeneſs of the trees, in them, affording, as well ſhelter, in the winter time, as ſhade in the ſummer. And *ſtatuæ ſub diales*, as they render the word, ſignifying *images ſet in the open air*; having no covert, but what heaven affords, ſeems not ſo well ſeated for winter ſervice, or for uſe, ſutable to cold and bluſtring weather. I adhere therefore to the former; and ſuppoſe *groves*, and theſe *Sun-images*, to be joyned together; becauſe theſe idols were oft placed, as well in their *groves*, and *high places* abroad, as in their *temples*, and *houſes* within doores. See 2 Chr. 34.4.

V. 9. *In that day*] At that time, (as ver. 4.) when God ſhall execute the judgment before denounced. For to that the Prophet now returns again, illuſtrating it further, by the procuring cauſes of it, ver. 10. and the ſad effect of it, ver. 11.

Shall his ſtrong cities be as a forſaken bough] Heb. *his cities of ſtrength*, (as Prov. 10.15.& 18.11.) ſhall be as the leaving *a ſide-bough*, or *branch*; ſuch as makes a ſhade, Ezek. 31. 3. anſwering not unfitly to that other word uſed, ver. 6.) Or, *of a wood* or, *thicket*. For the word, here uſed, alſo ſometime ſo ſignifies, 1 Sam. 23. 15,16,18. 2 Chr. 27. 4. As a bough or a branch that is *left* behind, to wit, by thoſe that did lop, or ſhred a tree: or; as tree left for a ſtander, when the whole wood about it is felled. For the word *forſaken*, doth not well ſuit here, in regard of birds or fowl, that neſt, or rouſt in a tree; or, in regard of beaſts that had ſhade and ſhelter, formerly, from it; may a tree, or bough, be ſaid to be forſaken, Ezek. 31.4,12. Dan. 4.12,14. but not properly by the huſbandman, who when he loppeth a tree, leaves ſome bough or branch, either neglecting it, or becauſe he cannot well come to it; or becauſe he hath no need of it; or hath further uſes there for it. And although the cities here mentioned, might in the former reſpect, be compared to *a forſaken bough*, becauſe left by their inhabitants, being driven away from them, as birds chaſed from a tree, which was before their wonted harbour, chap. 16,2. Yet that ſeems not to be the thing that the Prophet here aims at; but that their ſtrong cities ſhould ſtand ſolitary, left alone and deſolate; (ſuch of them, at leaſt, as were not utterly razed, as Damaſcus was, ver. 1. and ſome of Iſrael, it may well be, were) the whole countrey, and ſmaller towns and villages, round about, being utterly waſted and ruined. See chap. 1.7,8.

and an uppermoſt branch] As ver. 6. A ſtanding bough, that is left on the top of a tree, when the reſt are all lopped away, naked and bare. Though ſome expound both this, and the former, of boughs and branches of fruit-trees, left naked and bare; and many times alſo broken and mangled, diſpoiled wholly of their beauty, when the fruit is all beaten down. But the former ſeems to agree better, both with the Prophets ſcope, here, and the like elſewhere. See ch. 30.15.

which they left for the children of Iſrael] That is, which the enemy left; God in his providence, ſo diſpoſing things, out of his gracious affection to his people, of whom he had reſerved a remnant to himſelf, ver. 6. that yet ſome places ſhould be ſpared for them, when the reſidue ſhould be deſtroyed. The verb is imperſonal, and may well be rendred, *which ſhall be left* (See chap. 2. 19.) *for the children of Iſrael*; as *for the anointing*, Chap. 10. 27. Howbeit, ſome interpreters turn it another way, reading the words, *which ſhall be left*, or, *forſaken by the children of Iſrael*; as ch. 7. 16. And others, yet, a third way, ſuppoſing this latter clauſe to have ſome reference to the ancient Inhabitants of the land of Canaan, in Joſhuah's time, and their leaving the land, upon the Iſraelites entrance thereupon; and this way the Jewiſh, Doctors generally go; and divers alſo of our interpreters, Some reading the words, *as they left* them. The note of ſimilitude ſupplyed before the relative; as Exod. 34.18. Jer. 44.8. Some, *which they left*, (to wit, the Amorites, and Canaanites) *before the children of Iſrael*, that is, for fear of them,as Exod.2.15. Chap. 21.15. That which ſome underſtand of their leaving their *tillage*,and their *fruits*,(becauſe one of the words,before going,hath affinity with another word that ſignifies *plowing*,and the other belongeth to a tree(and betaking themſelves to their ſtrong Forts,and fenced cities for fear, Exod. 23.27,28. Joſh.2.9,11.& 5.1.Others,of the leaving of their Forts themſelves,and their fenced cities,being by the Iſraelites diſpoſſeſſed of them. And thus moſt of the Rabbines. Some,alſo,making the two words, in the fore going ſentence, rendred, *bough* and *branch*,the proper names of two cities,in the land of Canaan,called *Horeſh*,and *Amir*,whereof yet we find no record in Scripture. But theſe latter interpretations,though not wanting great authors,ſeem ſomewhat too coact',

and there ſhall be deſolation]as chap.6.11. Or, *it ſhall be deſolation*,that is,*moſt deſolate*;(ſee chap.1.7.)to wit, Samaria,the royall city, ſaith one Rabbin;the land of Iſrael, ſaith another. I ſuppoſe it hath reference to the firſt words of the verſe, *His ſtrong cities*, &c. each of them *ſhall be deſolate*, See chap. 20. 2. and 26. 19.

V.10.*Becauſe thou haſt forgotten the God of thy ſalvation*] The procuring cauſe of this their calamity,their forgetting, neglecting,diſregarding,and rejecting him, that might, and would have ſaved them,had they been mindfull of him, and faithful to him, Deut.8.14.Pſalm 106.13,21.Jer.2.32,& 3.21.& 13.25. & 23, 27. Ezek.22.12,& 23.35,Hoſ.8.14.& 13.6. The perſon is changed; as chap.14.3.and the words are in the feminine,directed to the land, or State of Iſrael,as to a woman, or a wife, that had forgot her duty and loyalty to her husband,Prov.2.17.

the God of thy ſalvation]Or,*thy ſaving God*.God thy Saviour.So Pſal.18.46.& 25.5.& 27.9.& 62.1,2,7. as, *the God of my mercy*;or, *my God of mercy*:that is,my merciful God,Pſalm 59.10,17.And *the God of my righteouſneſs*:or,*my God of righteouſneſs*:that is, my moſt righteous God,Pſalm 4.1.

and haſt not been mindful of the rock of thy ſtrength]Or,*thy rock of ſtrength*.Thy ſtrongeſt rock;as *the cities of thy ſtrength*,or,*the cities of ſtrength*: thy ſtrong cities, ver.10. So Pſalm 62. 7.He that would have protected thee more ſurely, then all thoſe thy ſtrong-holds, which thou didſt mind and truſt to,when thou mindeſt not him,for the one of them is here oppoſed to the other,ſee Deut.32.4,30,31. Pſalm 31.2,3,4.

therefore ſhalt thou plant pleaſant plants]Heb,*plants of pleaſant*; to wit,flowers,or fruits;as Gen.30.14.Cant.7.13.with chap.2. 12. A defect of the ſubſtantive,as there,in the Canticles;and here before, ver.5.

and ſhalt ſet it with ſtrange ſlips]Heb, *and* with *a ſlip of a ſtranger*,or,*forraigner ſhalt thou ſow it*. A defect of the inſtrumental particle;as ver.5.*a ſlip*,for,*ſlips*,collectively;as Ezek.8.17.and *plant*, for *plants*,ver.11.It is uſed,more eſpecially,for *a branch*, or, *ſlip* of a vine,Num.13.23.Ezek.15.2.*a ſlip of a forraigner*,for *forraign ſlips*, brought out of forraign parts, and in that regard,of more eſteem. *Shalt thou ſow*, or *ſet*:for the Hebrew uſeth the ſame word for both,Levit.19.19.Deut.22.9.*It*,to wit,thy vineyard,or thy garden, the Pronoun,for the Noun;as 2 Kng.25.4.Chap. 30. 8. He compareth the State of Iſrael to a curious Lady,that delighteth in beautiful flowers,affects choice fruit,deſires forraign plants,is careful to procure them,to plant her places of pleaſure with them, and ſedulous in nurſing and tending of them there; as the next words imply,ver.11.See *a ſtrang vine*,in another ſenſe, Jer.2.21.

V.11.*In the day ſhalt thou make thy plant to grow*; *and in the morning ſhalt thou make thy ſeed to flouriſh*] All the pains thou ſhalt take and all the coſt thou ſhalt be at,in making proviſion for the maintaining of thy ſtate,and the continuance of it,in a plentiful,beautiful,and flouriſhing condition,ſhall come to nought;it ſhall be ſpoiled,and deſtroyed all,by the enemy.There ſeems an eye had to that threatning in the law,Deut.28.29,30,33.

In the day] In the day time : Day by day, as Pſalm. 42. 8.

make thy plant to grow]The ſingle word ſignifies, *to grow much*, or *apace*,Job 8.7,11.& 12.23.& 36.26.Pſalm 73.12.& 92. 12. But here it is in a redoubled form,as importing a double deſire, endeavour and diligence,conſtantly employed, by all means that might be, to ſtrengthen and advance their eſtate. See Chapter 9. 10.

in the morning]A phraſe implying commonly much ſedulity, and induſtry in purſuit of a buſineſs,Pſalm 5.3.& 127.2. Eccl. 11.6.ch. 5.11.& 27,3.and it may here be referred,as well to the haſtening of the growth,and putting forth of things,ſet,or ſown,as to the early and conſtant care uſed about them: in alluſion to Arons rod, that being a dry ſtick over-night,was found budded,and bloſſomed next morning,Num.17.8.or,to the practice of thoſe, that uſe artificial means,and helps,for the forwarding of plants and fruits,See Ezek. 17.24.

make thy ſeed]As before; *thy plant*.That which thou haſt ſet, or ſown.See ver.10.

to flouriſh]Or,*bud*,or, *bloſſome*: as Num, 17.8.Chap.27.6.& 35. 1,2.

but *the harveſt* ſhall be *a heap in the day of grief, and deſperate ſorrow*]This clauſe is by divers,diverſly both rendred and expounded. Thoſe that read the words, as they are here rendred ; do thus expound them:that in the day,or at the time of their calamity, and irrecoverable grief,which they ſhall ſuſtain by the enemy,all that they had gotten together,ſhould be ſuddenly conſumed,as a ſmall heap of corn is,when a great multitude,or,a whole army:that have been long pinched with famine,ſhall light on it;or all that ye have have taken ſo much pains for, ſhall be laid together on a heap, for the enemy,to divide, and ſhare among themſelves. See Chap. 15.7.or,ſhall all be ſpoiled and deſtroyed,as ſuch choyce and precious matters are wont to be,when they are regardleſly jumbled together,and ſo caſt upon an heap.See chap.33.4,& Jer.43.12. And this I ſuppoſe the genuine ſenſe of the words. Which one of the Jewiſh Commenters obſerves to have been a proverbiall ſpeech among them,concerning labour in vain. *Your crop is come to an heap*, or,*your whole crop is all on a heap*. But ſome others, and ſo of the Iewiſh Teachers, render the words far otherwiſe, to wit, *The crop*,or,*the branches ſhall be removed in the day of inheritance, and* there ſhall be *deadly grief*;or,*The heap of the crop, in the day of inheritance*,ſhall be *deadly grief*:or, *The crop in the day of inheritance*, ſhall be *a heap and deadly grief*:That is,as,ſome,thy children, whom thou haſt with ſo much care, and coſt, brought up, as others, thy wealth,which with ſo much pains and travel, thou haſt raiſed, and brought to an height,ſhall be taken all from thee,and carried away, when thou ſhouldeſt come to enjoy it,and reap the fruit of it,which ſhall be as deadly pangs,and pains unto thee; it ſhall go ſo neer to the heart with thee,Deut.28,34.Or, all the fruit, or crop,that for all thy forepaſſed care,and coſt, ſhall accrue unto thee,ſhall be nothing elſe,but an heap of hearts-grief,and ſorrow, Eccl.2. 11, 17, 18.

but]A defect of the adverſative:as Pſal.119.69,70,78.

the harveſt[Or,*crop*:as chap.16 9.Joel 3:13.yet, according to others *the branch*,For ſo is alſo the word uſed,Job 29.19.and *branch* for *branches*,or *boughes*:as Job 14, 9.

an heap]So the word commonly ſignifies,Exod. 15. 8.Joſh.3.13, 16.Pſal.33.7.& 78.13.nor is it ever found otherwiſe uſed : and ſome put in here the reſtrictive particle,*but* reading it, but *an heap* only:as Job 8.9.Ier.46.17. Yet divers of the Rabbines,whom ſome of ours alſo,here,follow,would refer it to a root, that imports *removal*,ch.10.31.& 16.2.& 22.3. & 33 3.

in the day of grief[Heb,*of grievous*:a defect, as the Jews that go this way,note;of the ſubſtantive,*plague*,or *ſtroke*, expreſſed,Ier.14. 17.& 30.12.or,*wound*,or *breach*:as Jer.10.19.Nah.3.19. the like defects,ſee chap.5.2,4.ver,5,10.Ier.17.16. Ezek. 13.14.Howbeit, the ſame word,but deſcending from another root, doth ordinarily ſignifie *an inheritance*,or *poſſeſſion*,Num.18.23,24. Chap. 54. 17.& 58.15.and ſo ſome would here take it:and the time of harveſt, termed *the day of Inheritance*,or *poſſeſſion*, becauſe the fruits of the earth,and of mens labours are wont then to be inned,and injoyed, Deut.16.13,14.Ioel 1.5. but a little difference there is, in the vowel points, between the word, in the one uſe, and in the other.

and deſperate ſorrow]Or,*deadly pain*.So Jer. 30. 15. from the ſame root is *man* termed *Enoſh*,*miſerable*, or *mortal*. See chap. 2.9. ſome ſuppoſe the copulative here to be,but a meer expletive; as 2 Sam.13.5.and ſo they knit the firſt words of the clauſe, with theſe laſt:*The heap of the crop* ſhall be *deadly pain*, or *grief* : In which ſenſe if we take it,it may better be rendred, *The crop* ſhall be *an heap,and deadly pain*,or *grief*;that is,*an heap of deadly pain*,or,*grief*: *as a cloud and ſmoke*,for,*a cloud of ſmoke*,chap.4.5.Others make it, a diſtinct branch,*and* there ſhall be *deadly pain*:as the laſt clauſe of ver 9.

V.12.*Wo to the multitude of many people*] Some would knit the enſuing paſſage,to the foregoing part of this Chapter;as if in theſe words were contained a reaſon of the *deſperate grief* mentioned, ver.11.to wit, the multitude of ſtrange people breaking in upon Gods people;which the Prophet ſhould here lament. But by the moſt,and beſt,they are deemed to belong to a new Sermon,or Prophecy;in regard whereof,ſome Interpreters,rent off the three verſes following from this Chapter,and glue them on to the next,as if this parcel,and that Chapter,made up one entire Prophecy, or Sermon. The reaſon they give of it,is, becauſe theſe three verſes contain a denunciation of judgment,againſt thoſe people of ſeveral countries that aſſiſted Sennacherib,and ſerved under him, in his expedition againſt Judah,and Ieruſalem;and the eighteenth Chapter is againſt the Ethiopians,whoſe deſtruction God would have before hand denounced,that Gods people might not expect any ayd from them, or any means to be uſed by them,to divert the Aſſyrian, from his intended invaſion of it.But this ſeems but a weak ground, to make them one Sermon : being of ſo divers ſubjects. Howbeit theſe words ſeem to begin a new,but ſhort argument; and clearly to intend the downfall of thoſe forces, that Sennacherib led againſt Gods people. See chap.30.28.& 36.& 37.*Although* there want not, that underſtand them,of ſuch nations,as joyned with the Syrians, and accompanied them in *Ahaz* his time, in the oppugnation of Jeruſalem, Chap. 7. 1. But the tenour of the text, and all the circumſtances of it well weighed, carry it rather the former way.

Wo]Of this particle ſee ch.3.11.& 10.5. & 18, 1. Some would have it rendred,*Alas*:as Ioel 1. 15.

the multitude of many people]Or,as ſome, *to the tumult*,or, *noiſe*, *of many peoples*;(for the word is plural, as intimating,a variety of people, out of ſeveral countries, that ſerved under the Aſſyrian. So Chap.10.13,14.)that is,ſay they,*to the many tumultuous people*,and it is true indeed,that the word rendred *multitude*,is ſometime uſed for *tumult*,or *noiſe*,as chap.31.4,Ier. 47.3.Amos 5.13. as alſo,that it is derived from a word,that hath a notion of *noyſe*, or *tumult*,uſed in the very next clauſe; becauſe multitudes meeting are commonly tumultuous:but neither doth it alwaies neceſſarily imply,or import noyſe,and tumult:as Gen 17.5. nor is there any need here to depart from the ordinary reading, and moſt general acception of the word,deſigning here the vaſt *multitude*,or number of them,joyned in one body:as the other addition of *many people*,the multiplicity of nations,whereof that body conſiſted. Howbeit,becauſe the enſuing parallel member may ſeem to plead for the former tranſlation : to accord both members,it may well be rendred more fully,the *ſtreperous*,or *tumultuous multitude*:as implying both their multitude,and the manner of their demeanour, See the next clauſe, and the next member : and Ezek. 30. 10.

that make a noiſe like the noyſe of the ſeas]Heb,*according to the ſeas making a noiſe*,See chap.5.30.Ier.6.23.

and to the ruſhing of Nations]Or,*ruſtling* or,*tumultuous noyſe*, ch. 5.14,& 13.4.& 25.5.or *outrage*(ch.37,28.)*of Nations*:that is,*to the ruſtling*,or *tumultuous*,or *outragious people*.See Jer.47.3.Or,(which I take to be the moſt natural ſyntax:for, the *wo* is denounced to the perſons,or people)*to the ruſtling*,or *raging*,and *raging* company, the abſtract,for the concret,*ruſtling rage*; for *ruſtling*, and *raging* company,as *pride*:for a *proud* man Jer.50.31.*folly*,for a *fooliſh* man. Prov.24.9.See chap.13.4.

that *make a ruſhing,like the ruſhing of many waters*] Or, that *make a ruſtling*:or,that *rage according to the ruſtling*,or *rage of many waters*,Pſal.93.4.chap.8.7.& 28.2.Jer.51.55.Rev.1.15.& 14.2. & 19.1,6.See chap.16.14.a defect of the relative is in either branch: as chap.42.5.

V.3.*The nations ſhall ruſh,like the ruſhing of many waters*]*Ruſh*, that is,break in with rage:or *ruſtle*:break in with much noyſe.They ſhall break in with ſuch an hideous noyſe,as the ſea,or,ſome great river is wont to do,when it hath broken through, or got over its ſea-wals,or banks,as if they would with a rage,and violence irreſiſtible,bear down,and carry away all before them,chap.8.7,8. & 59.19.Jer.51.42.See in what a bluſtering,and boyſtrous manner, the Aſſyrian brake in,Chap.36.1-20.

but God ſhall rebuke them]Heb,*and*,(as chap.16.12.)*he ſhall rebuke him*,or,one *ſhall rebuke him*,that is,*he*(to wit,Sennacherib,with all his forces)*ſhall be rebuked*:by whom, but by God?Chapter 59.19.whoſe rebuke is not verbal:but real,and efficacious:able,not to ſtill only, the noyſe and rage of the ſea, Pſalm 93.3,4. and that with a word;Matth.8.26,27.Mar.4.39,41.but to dry it up,ſo that men may walk through it dry ſhod,Pſal.66.6.& 106.9.chap.11.15. & 50.2.and much more to bring down,and abate the rage, and to ſtill,and calm the tumultuous outrage of any perſons, or people whatſoever,Pſalm 91.5.& 65.7.& 68.30.& 76.6.ch.25.5.See this effected,ch.37,36.

and they ſhall flee far off]Heb,*and he ſhall flee far off*:to wit,Sennacherib,who upon the diſcomfiture of his forces,by the miniſtery of an Angel,fled to Ninive,faſter by much,then he came out from thence,ch.31.9.& 37;37.

and ſhall be chaſed,as the chaffe of the mountains before the wind] As *chaff*,that the leaſt puff of wind will any where eaſily drive before it,Pſalm 1.4,& 35.5.and not *chaff in the floor*,Dan.2.35. Hoſ. 13.3.but as *chaff of the mountains*:or,*chaff* on *a mountain*:as chap.18. 3.on ſome high place,where the wind hath moſt power, and nothing either to reſtrain the force,and violence of it,or to ſtop, and ſtay that that is driven by it, Chap. 41,15,16. Jer.4.11, 12.

and like a rolling thing before the whirlwind] The Hebrew word is commonly uſed for a *wheel*,as chap. 5. 28. & 28. 28.but in this place ſome ſuppoſe it,to ſignifie,*thiſtle-down*, others more generally *a round wiſp*, to wit, of ſtubble; or ſome other ſuch-like light ſtuff, Pſalm 73 . 13. Job 21, 18. Chapter 41. 16. Ier. 13. 24.

V.14.*And behold*]Take notice of,and conſider ſeriouſly:a moſt ſtrange,and ſudden change,See chap.3.1.& 7.14.

at evening tide trouble,and before morning he is not] There is in the Hebrew, a tranſpoſition of one copulative;as Gen.22.4. and the defect of another:as chap.16.14.which makes the ſentence the quicker. And it is indeed a brief, and conciſe; but quick, and lively deſcription of a great and ſudden alteration,within the ſpace of a night,both in the condition of Ezekiah, & thoſe beſieged with him;and of Sennacherib,and his forces,that lay without in ſiege againſt them.

an evening-tide trouble]Or,*terrour*, as it is commonly, and conſtantly rendred elſewhere,Job 18.11,14.& 24.17.& 27.20. & 30. 15.Pſal.73.19.Ezek 26.21 & 27.36.& 38.19. All within Ieruſalem overnight affrighted,and damped,with Rabſhakehs bluſterings, and menaces, together with the conſideration of the State of the whole country,about them,and a puiſſant army of ſo many thouſands ſet down before them; ſo that well they may be deemed, to have been even at their wits end,ch.22.2,5,7.&33.7,8.&36.1,22. & 37.3.

before morning he is not]Ere morning appear,he,and his,are all gone,there is not an enemy to be ſeen,chap.37.36,37. Thus weeping at even,and joy in the morning, Pſal. 30.5. And hee ſeems to compare the Aſſyrian to a tempeſt of wind, that riſeth, and bluſtereth towards the evening, but is laid again,before the next day.Though ſome underſtand the whole of the Aſſyrian forces,that they,were frighted in the night,by that ſad, and ſudden work, that the Angel made among them;and fled away in the morning. So *evening* ſhould be taken for *night*: as Gen.1. 5, 8. But the former ſeems more familiar.

this is *the portion of them,that ſpoyl us,and the lot of them, that rob us*]A ſweet and comfortable cloſe to Gods people;but ſad and diſmal to all their oppoſites.Such ſucceſs are they all like, yea- ſure in fine to have,that maliciouſly oppoſe, and impugn Gods people. See the like,but in way of a vote,Judg.5.31.Pſalm 83.9--18.There is in the words,a metaphor taken from portions, either of allowance of meat,or drink,Jer.52.34.Dan.1.5,8.or of land, rather,and inheritance,divided among co-heirs by lot;as Pſalm 11.6.& 16.5, 5.Jer.31.25.Act 8.21.See the very like,in plainer terms,Job 20.19. Of the other two terms here uſed,rendered,*rob*,and *ſpoyl*:See c.10, 2,6,13.

CHAP. XVIII.

Verſe.1. VV*O to the land*]A new Sermon,or prophecy, here beginneth,as moſt generally agree,but againſt whom it is denounced,or whom it ſpecially concerneth,is much queſtioned by many. Some underſtand it,as menacing the ruine of Egypt: which others reject:becauſe the very next is peculiarly, and directly addreſſed againſt that State. Others ſuppoſe, that it threatens the Ethiopians,whom they deem to be deſcribed in the firſt,and ſecond verſes. Others would have it meant of the Romanes, by whom Jeruſalem was deſtroyed. The Jewiſh doctors,of Gog,and Magog, to be deſtroyed in the dayes of their Meſſias, Ezek. 38.4. And laſtly,ſome Spaniſh Writers,of the Inhabitants of the new-world in America,whom they vaunt of, as their converts. I ſuppoſe the Prophecy to contain a denunciation of deſtruction againſt the Ethiopians,to be inflicted by the *Aſſyrians*,chap. 20.4. (with a promiſe of future reſtitution,ver.7.in the times of Chriſts Kingdome) but directed to the Egyptians,as their neighbours,Ezek.29.10.and confederates,Ezek.30,5.adviſing them by their Embaſſadours to advertiſe the Ethiopians, of their ruine approaching, Ezek. 30. 9.

Wo to the land] *As* ſpoken by way of denunciation,like that, chap.17.12. But they who ſo take it,obſerve not,that the denunciation of evils here mentioned,is darted, not againſt the land, or people,in this verſe,deſcribed;but againſt the people deciphered in the next verſe,whom, they are there willed to ſend a meſſage to,to acquaint them therewith:as appears by verſe 7.For thoſe,and no other,are threatned with deſtruction in the one place, unto whom reſtitution is promiſed in the other. I ſuppoſe rather therfore,that the word is here uſed in way of compellation:as ch. 55. 1.Zach.16and ſo both the Jewiſh Doctors,and ſome of ours alſo, here take it;rendring the words,not,*Wo to the land*,but,*Ho the land*, &c.to wit,of Egypt.See the like diverſity of expoſition,ch.10.5. & 29.1.

the land ſhadowing with wings]This many Interpreters apply to Ethiopia;or ſome part of it,reading the words,*the land of ſhaddow of wings*;and underſtand thereby,ſome, a land *ſhadowed*, with a circle of mountains environing it. Others,with locuſts, and flyes, that abound in it, chap. 7.18.Joel 2.10.or, with flight of fowl, that at time of year,out of the colder regions, fly in great flocks thither.Others,a land *ſhadowing*,either the ſea, which it lay upon, with the ſayls of their ſhips, which to them, are as *wings*, or the countreys they trade unto with wares,and commodities, cap.45.14. or,the lands,they invade,like *locuſts*,Judg.6.5.2 Chr.14.9.& 16.8. with the multitude of their troops,as *wings*, for ſo are *troops* ſometime termed,Dan,11.12.beſide that,ſome would have it termed *a land of wings*,becauſe it was divided,ſay they,into two parts, by the red ſea,or *Arabian* gulf, that ſevered them, the one from the other;the Eaſtern containing ſome part of *Arabia*,and the Weſtern, That bordered upon Egypt. But others, rather, (whom I concur with,for the reaſon above rendred) underſtand the land of Egypt to be here deciphered.Which ſome of them ſuppoſe to be called, *the land of ſhadow of wings*,becauſe it uſed to put other people, and Gods people eſpecially,Ezek.31.6.& 29.16.in great hopes of ample protection from it,chap.20.5.6.& 30.2.& 31.1.& 36.6. now *ſhadow*,Num.14.9.Iudg.9.15. Pſalm 91. 1. Eccl. 7. 12.and *wings* Deut.32.11.Pſalm 91.4.and *ſhadow of wings*,Pſalm 17. 8.& 36.7. & 57.1.are emblems of protection, and the word *ſhadow*,is here, ſay they,in a double form,to denote the amplitude of protection, that Egypt was wont to promiſe.But becauſe the word here uſed is no where found,ſo to ſignifie:but is uſed commonly,and conſtantly ,for a *cymball*,or ſuch like muſical inſtrument, that makes a tinkling,or jingling-ſound,being ſhaken, or ſtricken with the hand, 2 Sam.6.5.Pſalm 150. 1. Others therefore,and ſo the old Latine, render it,*the land of a cymbal*. Which title,or term,ſome ſuppoſe, to be given unto Egypt,as implying,it to be but a *jingling wing*;that promiſed much protection,but anſwered not expectation; chap. 20. 6.& 30,5.& 36.6.Ezek.29.6,7.was like *a tinkling cymbal*,1 Cor.13. 1.according to that,Jer.46. 17. *the King of Egypt* is but *a noyſe*; makes a great noyſe;but doth nothing.Others ſuppoſe the land of Egypt,to be termed *a land of cymbals*,or, *jingles*; (the word taken collectively,as others the like,chap.5.12.)in regard of that great abundance of jingling inſtruments,by the Greeks and Latines, termed *ſiſtra*,uſed perpetually,in the ſuperſtitious rites of their goddeſs *Iſis*;and ſo rife among them,or peculiar to them,that by other people it was termed, *Egyptian* muſick; and the ſame of ſo neer affinity,for ſound, and handling,to the *cymbal*; that the old Greek gloſſaries interpret the one ſometime by the other : the one alſo is ſuppoſed by ſome to be mentioned with the other, where it is in our Engliſh,very unfitly,and no leſs diverſly rendred,*fidles*,by the ancienter tranſlators; and *cornets*,by the latter, 2 Sam.6.5.for the word is no where elſe found;but ſignifies ſuch a kind of inſtrument as by motion,and agitation, yeelded,a muſical ſound, as both *cymbals*,and theſe *jingles* did; for ſo we ſhall make bold to term them,untill we have a fitter name for them. The difference between them was,that the one was of a ſpherical, the other of an ovall form,made hoop-wiſe,with little bels hanging on the brims, or edges of it,which ſome ſuppoſe here,to be meant by *wings*, and this kind of inſtrument to be termed here *a cymbal of wings*, or, *a winged cymball*,to diſtinguiſh it from the other kind, commonly ſo called. In regard hereof, therefore,might Egypt well be termed *the land of cymbals*,or *jingles*; ſuch kind of muſick being no where ſo rife as there,though for the other term of *wings*, ſome of thoſe that thus underſtand the word *cymbal*, conceive that to look another way:and the word, *land*,as having reference to both,they render the text *a land of cymbals*, a land *of wings* : as if it were ſaid *that jingling land of wings*,deeming it ſo to be called, becauſe by the river Nilus,running through the whole body of it at length, chap.19.5.it was divided,and parted into two moyties, lying on either ſide the river,as *two wings*:for ſo is the word uſed, chap. 11. 12.& 24.16.However certain it is,that not Ethiopia,but Egypt,is here deſcribed.

which is beyond the rivers of Ethiopia]That is, as ſome beyond thoſe rivers,that out of Arabia empty themſelves, either into the red,or the midland ſea,or,as others,*beſides*,or, on the ſide of : or, *on this ſide of*;as the word is oft uſed,Num.21.13.& 22.1.& 32.19, 32.Joſh.22.7.1 Sam.14,1,4.Iob 1.19.See chap.9.1.& Zeph. 3.10. However, we read it,the words here rather ſeems to deſign ſome other land,bordering neer upon the Ethiopian coaſt, as Egypt doth,Ezek.29.10,then Ethiopia it ſelf,beginning at the laſt cataract,or downfal of Nilus.

the rivers of Ethiopia]That is,either thoſe rivers that run into Nilus,whereof Aſtaboras,and Aſtapus,are ſaid to be two principal ones,Strabo,*Geograph.*lib.17.or Nilus it ſelf,called the *Ethiopick-river*,becauſe from,and through that country,it comes down into Egypt,and in the plural,ſtyled *rivers* here,as alſo,Ezek.29.3,4. either in regard of the rivers, that by the way it receives; or, of the water courſes drawn out of it,partly above;to abate its violent current:partly,beneath,for the benefit of the bordering places, Chap. 19.6.or,in regard of the ſeveral ſtreams,and channels, that it runs in,both above,in Ethiopia, where by branching it ſelf, it makes ſundry great Ilands,whereof Meroe a chief one : Strabo, lib.1.& 16.Pliny l.5. c.9.as alſo below,in Egypt, where by ſeven famous channels,it emptieth it ſelf into the midland ſea,chap. 11. 15.Or, as ſome;the rivers of that part of Arabia,which the Chuſites inhabited,lying between Judea and Egypt, running, as the brook of *Rhinocorura*,into the lake of Sirbon,and *Beſor*, into the Mediterranean ſea,and *Ceris*,with ſome others,into the red ſea.See Herodot. l.2.& Strabo.l.17.

of Ethiopia]Heb.*Cuſh*.as Chap.11.11;a country ſo called,becauſe inhabited by the poſterity of *Cuſh*,the ſon of *Cham*, or *Ham*, Gen. 10.6.1 Chr.18.10.Who at firſt ſeem to have ſate down in,and peopled ſome part of Arabia,Gen.2.13.Num.12.1.2.2 Chr.14. 9, 14. and in proceſs of time,not onely to have extended their habitation unto the ſhore of the red ſea,but to have pierced alſo, into the Ilands that are ſcattered here and there, about the mouth of the ſame:and from thence (which was no difficult matter for them to do)to have wafted over in the African Continent:wherein,on the South of Egypt,they at length ſetled themſelves:And hence that diviſion of them,into the *Eaſtern*,and *weſtern*,the *Aſian*,and *African Ethiopians*, or *Cuſhites*, of which may be ſeen Herodotus, liber 7. and Strabo, liber. 1. and may help to reconcile the differences that are among Writers,concerning the place of their abode.

V.2.*That ſendeth Embaſſadors by the Sea*]This *ſending of Embaſſadours by Sea*, Some underſtand of the Ethiopians:on the one ſide of the red-ſea,ſending over to them that inhabited on the other ſide,for the leavying of forces to go forth with them,to war againſt the Aſſyrians, or ſome other common enemy. Others , of ſending out Heralds of arms, to defie the *Aſſyrian*, and bid them battle. To which purpoſe, they ſuppoſe to make, that rumour of Tarhakah,the Ethiopians coming againſt Sennacherib,Chap.37.9. Others,of the Egyptians ſending,as ſome,to the Jews,to put them in hope of ſupplies,and aſſiſtance againſt the *Aſſyrians*:or,as Other rather,to the Ethiopians,to inform them of the Aſſyrian preparations againſt them,and the evils,that from them they were like to ſuſtain.

Embaſſadours]As Ioſh.9.4.Ch.57.9.Jer.49.14.or, *Meſſengers*; for the word is general , Prov.13.17.& 25.13.Howbeit, becauſe the word is found uſed for *images*,chap. 45. 16. Some would have it here ſo to ſignifie,;underſtanding this paſſage,not of ſending *meſſengers*;but of ſending Oſiris his head;as Lucian tells the tale : or an Epiſtle,as ſome of the Greek Fathers(to bring it neerer home to their Verſion)concerning the reviving of Adonis, put up in an earthen pot,and ſo caſt into the ſea,to arrive beyond ſea,at Byblos, which by the Devils help,within a few dayes,it uſed to do. But neither is this relation of any certainty,nor is there any mention of *images* in it:nor appear therein the *paper-boats* ſpoken of in the text:and what is called *Tſirim* here,is in the next branch termed *maleahcim* , which is, queſtionleſs , *meſſengers*, and ſmall reaſon therefore to depart from the verſion received.

by the ſea]The red-ſea;that runneth along by the Coaſt of Egypt,and Ethiopia,on the one ſide:and of Arabia, on the other ſide:called therefore, *the gulf of Arabia*, as that other beyond it, *the Perſian-gulf*. See Ier.49.14.

even]Heb,*and*.But ſome ſuppoſe the copulative to be here redundant;as ch.17. 11.

in veſſels of bul-ruſhes]Heb. *of ruſh*. For the word is general, of all kinde of *ruſh*,Job 8.11.ſo called, of a word that ſignifies to *drink*,Gen.24.27.becauſe *ruſhes* require moiſture, and thrive not, but in miry and watery places,Iob 8.11. chap. 35.7. But it is here taken collectively;for *ruſhes*;as Exod. 2.3. And ſome ſuppoſe it to be uſed here,in way of deriſion, as ſcoffing at the aid that the Egyptians ſhould undertake to afford the Jewiſh people, againſt the enemy,whoever he vvere,as if it were ſaid.You will ſend them ſupplyes *in veſſels of ruſh*,or,*in paper-boats*,as we uſe to ſay, (for their *paper* was a kind of *ruſh*(the matter of your ſhipping, and the ſupplies ye ſend in them,will be the one like the other.But he ſeems rather to ſpeak here of their ordinary manner of ſending meſſages, and paſſing to and fro,in thoſe parts,in boats,or veſſels made of *paper*,(not ſuch as we now uſe, but ſuch as was anciently uſed; for writing,and was moſt plentiful in Egypt) and of other the like kinde of *ruſh*,and *reed*,whereof they had great ſtore,Ch.19. 6, 7. And of ſuch kinde of veſſels they had much uſe, both in Ethiopia and in Egypt;partly,for expedition,and partly,for ſafety, in ſhallow waters eſpecially,in regard of ſhelves and rocks, and in ſteep downfals,and ſtiff ſtreams of rivers,which other veſſels,of matter leſs pliant, would not ſo well brook. Theſe,both the Ethiopians,and Egyptians,much uſed,in the downfals of Nilus,as Strab. lib.17, The rather,becauſe they could eaſily draw them a ſhore, carry them on their ſhoulders over land, and put them beneath into the water again,Plin.lib.5.ch.9.The Egyptians very much,alſo,in that river,as Plin.l.7.c.56.but eſpecially in their yearly deluge,when their whole country,the cities only and higher ground excepted,lay all under water,and was,generally,on float;as Lucane, lib.4.Of theſe *paper-barks*.Theophraſt.lib.4.c.9. Strabo,l. 17. and Plin.l.6.c.22.& l.13.c.11.Though Herodote,l. 2.ſpeaks of another kinde of ſhipping,that they had for burden;and of ſome *earthen-boats* of potters work,that they uſed ſometime in the river, Strab. l.17.and Juvenal,ſat.15.

upon the waters] Heb. *upon the face*, or, *ſurface of the waters*; as Gen.1.2. & 7. 18. Here the phraſe is the rather uſed,becauſe theſe kinde of boats or,barks,did rather float, and glide on the top of the water,then dive any thing into it,not drawing much water, as thoſe of plank and timber uſually do,

ſaying]This word is not in the originall.Yet either the ſame as Pſ.105.14,15.Act,7.32.or ſomewhat,the like,as Pſ.27. 8.is neceſſarily to be ſupplyed.Thoſe that ſuppoſe the words following to be ſpoken in the perſon,either of the Ethiopians, or Egyptians themſelves, as delivering inſtructions to thoſe that they ſent, ſupply, *ſaying*. Thoſe that take them, as ſpoken in the perſon of God, or the Prophet from God, ſupply,*ſay*,as enjoyning,or adviſing the Egyptians; what meſſage God would have them ſend to their friends and allies, as ch.22.15.

Go ye ſwift meſſengers]]Heb.*light*;as ch.19.1.Either alluding to the lightneſs of their paſſage-boats,above mentioned Or, becauſe lightneſs is a means of ſwiftneſs,as heavineſs of ſlowneſs,in motion. In whoſe perſon they are ſpoken , was before ſpecified.

to a Nation[The Aſſyrians,ſay ſome, the Iſraelites, ſay, others : but neither ſort finde any mention what their meſſage ſhould be : and ſo diſpatch meſſengers without a meſſage. I ſuppoſe it rather, the nation,here deſcribed,to be the Ethiopians, whom the Egyptians ſhould ſend to.

ſcattered]Or,as ſome,*out-ſpread*. Heb. *protracted*, drawn out at length.Uſed of time;as Prov.13.12.Ch.13.22.Ezek. 12. 18. Or of place,as Judg.4.6.ch.5.18.That which the Iewiſh doctors underſtand of the Iſraelites driven out of their country,and diſperſed by the enemy.Some of ours,of the Aſſyrian,drawn far away from his country,and in war now againſt Judea,ch.5.27.But others, rather, of the Ethiopians,called,*a ſcattered*,or *diſperſed people*;in regard of the large territory,or land over ſpread with them, reaching part o it from the Perſian gulf to the red ſea,and part of it again from the red ſea,to the main ocean.Though ſome expound it in a future notion,as ſpoken by way of prediction,*to be diſſipated*, and *diſperſed*. The like whereunto, ſee Pſalm. 137. 7. ch. 27. 13. Nor want there , that expound it people *of long ſtature*, from chapter 45. 14. But I finde not the word any where ſo uſed.

and peeled]Or,as ſome,*to be peeled*; as before:that is,ſtripped of all. A metaphor taken from the pulling off hair; either from head,or beard,Ezr.9.30.Neh.13.25.ch.50.6. which ſome apply to the preſent eſtate of the Jews;ſome to the future, of the Ethiopians,By the Aſſyrian to be deſpoiled. Some to the Aſſyrian, as exhauſt,and left bare of their ſouldiery. But it may well,in his native and proper ſenſe,be uuderſtood of the, Ethiopians, being *a peeled*,and beardleſs people. For the word imports a want of hair, Levit.13.40,41.Little whereof is found on Ethiopian bodies,by reaſon of the heat of their country. For the word *poliſhed*,by which ſome render it, becauſe it is of iron and braſs,and inſtruments made of either,ſo uſed,1 King.7.45. Ezek. 21.9,10,11,28.is not ſo fit here.

to a people terrible from their beginning hitherto]Heb, *from him*:or, *from that,and further*.The phraſe is uſed,either of time,as Levit.22. 26.Num.15.23,Or,of place,as 1 Sam.10.4.& 20.22.Some take it, here,in the latter ſenſe;and of theſe, ſome underſtand it of the Aſſyrians, that were terrible to other nations, as well on this ſide, as beyond them.Others,of thoſe Ethiopians that dwelt fartheſt in the inland parts,more remote from the Sea,and from ſociety with other people. And therefore,as the more black and grim,ſo more horrid and ſavage. But the meſſage ſeems to concern the Ethiopians in general,not any ſpecial part of them. Others therefore, following the Latine,read it,*Beyond whom there is no other*. Either in regard of ſituation ſay ſome,or in regard of fierceneſs, ſay others.But I ſee not how the text will bear either.Thoſe that take the phraſe in the former ſenſe,underſtanding it of continuance of time,as our Engliſh,and many others do,apply it,ſome to the Iewiſh people,who were terrible to other nations, from the time that God firſt made a nation of them,and long after,in regard of thoſe ſtrange works,that God,at ſeveral times wrought for them,Deut. 4.34.Ioſh.2.9.10.& 5.1.2 Chr.20.29.or in regard of their dreadful judgments,that at ſundry times he executed upon them for their ſins,ſuch as might well ſtrike a terror into all that ſaw,or heard of them,Deut.28.28,37.Jer.18,16.& 19.8. & 24.9.& 25.9,18.as ſome would have it.Or,as ſome of the Iewiſh writers, in regard of both. Bur other again,underſtand it of the Aſſyrians, who had anciently been a terrible people,and ſubduers of other nations; the Aſſyrian monarchy,or tyranny rather,being of the greateſt antiquity of any, at leaſt,ſince the flood,Gen.10.8-11.and endured,in likelyhood, as long as any. But thoſe that ſo apply it,may do well to conſider, that the firſt founder,and raiſer of that kingdom,was an Ethiopian, or a Cuſhite,Nimrod the great hunter,the prime ſon of Cuſh. Nor was it called the Aſſyrian monarchy,at firſt,as founded,or poſſeſſed by Aſhur,the ſon of Sem, Gen.10.22.or any of his iſſue;but might ſo be called,becauſe Nimrod the Cuſhite,having in his conqueſts, (after the interruption of Babel,in which intended ſtructure, he ſeems to have had a chief hand)pierced into that country, which Aſſur and his iſſue,at firſt,quietly poſſeſſed,did therein build the city of Niniveh,and made it the head-city of his dominions, and ſo is that of Moſes to be underſtood,Gen.10.10. 11. This application, therefore,of theſe words to the Aſſyrians, leadeth us home, as by the hand,to the right owners of it:and directly pointeth,as with the finger,to the perſons intended in them:To wit,the Ethiopians,or Cuſhites,a terrible nation from the firſt:and no other alſo, in ſucceeding ages:The greateſt number of men,being brought into the field by their king,that is read of in Scripture, or,I ſuppoſe, in any other ſtory.See 2 Chr.14.9.& 16.8. There is an ellipſis, in the phraſe;*from that*:that is,*from that day*,or time. *As* it is more fully expreſſed.Numb.15.23.1 Sam. 18.9. Ezek. 39. 22. as having relation to their firſt original, ſince they began to be a people.

a nation meted out]Heb.*a nation of line line*. And the word ſignifies ſometime *a line* of letters,figures,or words in a book; as Chap. 28.10,13.Whence ſome of the Jewiſh Commenters, applying this to their own people,whom they imagine to be here intimated, would have it to contain a reaſon of their then low condition, becauſe they had no more knowledg of God and his law,(Chap. 27. 11.)then little children;(Chap.28.9.)that muſt be taught,*line after line*,and letter after letter,Chap.28.10. But neither is the phraſe here and there alike; nor doth it ſuit ſo well here, either with the foregoing,or the enſuing branches. But the word moſt uſually, importeth,*a meaſuring-line*,as in that very place alſo,Ch, 28. 17. and elſwhere,Job 38.5.Jer.31.39.Ezek.47.3. And this was uſed, ſometime,to build by,Zach.1.16.Or,to rule,ſquare, and cut out by, ch.44.13. in which ſenſe ſome take it here. *A* nation that taketh upon it to give laws,and rules to others;applying it to the *A*ſſyrians,as uſurping a power of command over other people.Sometime it is uſed to deſtroy by,to mete out,who,or what,how much, or how many,ſhall be deſtroyed:or having pulled down lofty and ſtately buildings,to lay the places,where before they ſtood,level with the other Ground,2 Sam.8.2.2 King.21.13.Pſal.60. 8.Ch.34.11.Lam. 2.8.and ſo here ſome take it,but underſtanding it, ſome actively,*a nation, that meteth out* other people to deſtroy them: Others, paſſively,*a nation meted out*,or,*ſhortly to be meted out to conculcation*, or deſtruction. To which purpoſe alſo, one of the Iewiſh writers, affirming it to be a proverbial ſpeech with them, and joyning this,and the next branch together,expoundeth it,*by little and little to be deſtroyed*,and another of them, as implying the cauſe of their deſtruction,as in way of retribution,*meaſure by meaſure*: the evil of puniſhment being meted out unto them, according to the meaſure of the evil of their ſin,which they indeed apply to their own people;but may with better ground,and more agreeably to the ſcope of the text,be underſtood concerning the Ethiopians, as deſigned by God to deſtruction:letting paſs theſe latter niceties. I am not ignorant,that ſome of ours- underſtand it of theſe, render the words,*diſperſed here and there*,as having reference to the manner of the Ethiopian habitations, having no cities, but villages, ſcattered here and there,Hab.3.14.which I ſhould not reject,if the words of the text would yeeld it.

and troden down]Heb. *and of conculation*,or,*treading down*: as Chap.22.5 rendred alſo *deſtruction*,2 Chro.22.7.Now the nation here mentioned,is termed,*a nation of treading down*; either actively,as ſome,underſtanding it of the *A*ſſyrians, becauſe they trode down,that is,vanquiſhed and ſubdued other people, Chap. 10.6.& Pſal.445.& 60.12.or,as others,rather,paſſively, a nation trodden down by others,as the Jews expounding it of themſelves, Chap.5. 5.& 51.23.or,a nation to be trodden down very ſhortly, underſtanding it of the Ethiopians,to be ſubdued, and captived by the Aſſyrians,Chap.20.4.Or,laſtly,as ſome other,an *abject* people,kept under in extream ſlavery,both at home; and abroad: but the former,concerning their condition ſhortly to enſue, ſeems beſt to ſuit with the Prophets intent here .

whoſe lands the rivers have ſpoyled] The form of the verb here uſed,being ſingular,and no where elſe found, hath in part,occaſioned variety of expoſitions. Some ſuppoſing it to be the ſame with a word uſed,Chap.17.14. & 42.22,24. that ſignifies to *ſpoyl*,and *plunder*.Others,with another word uſed,Chap.37.22.& 49.7.& 53. 3.that ſignifies to *ſlight*,to *deſpiſe*:again to ſome, they ſeem to be part of the deſcription of the nation before mentioned, whereas others deem them,to be the ſum of a meſſage ſent to them. Thoſe that take it the former way,applying it to the land of Iſrael, read the words,as we render them;and expound them of ſuch direption, and ſpoyl,as the Aſſyrians, and other their enemies,had made among them,chap.8.4.& 36.1. but thoſe of them,that underſtand it of Ethiopia ,read the words in the preſent tenſe, *whoſe land the rivers ſpoyl*,or *tear aſunder*;and expound it of the great rivers, Niger,and Nilus,that cut through their land, and by their frequent inundations, waſh away the fat of their ſoyl. Howbeit, this may ſeem not ſo probable, becauſe with the Egyptians, thoſe deluges have a contrary effect,making their country,by the more watering of it,the more fat and fertile:the abate and reſtraint whereof, is therefore menaced, as a judgment,and a curſe,ch.19. 5-10. Ezek. 30.12. As for thoſe that take this paſſage, as the content of the meſſage,ſent by the meſſengers,before mentioned,they,ſome of them underſtand them, as to be delivered from the Ethiopians to the Aſſyrians, and read, according to the latter ſignification of the word, above noted, to tell them,(as in way of contempt and defiance) *that the rivers* (to wit, of Ethiopia ;of which v. 1. that is, the people of that country) *deſpiſe*(contemn , and ſet light by)*his land* : howſoever dreadful and terrible he may appear unto other people. Not unlike to that, ch. 37. 22. But other of them,conceiving it as a meſſage, ſent by Gods direction, from Egypt to Ethiopia, read and render it, according to the former ſignification of the word, to tell them, *that the rivers*, or, *floods will ſpoyl their land*:that is, that the forces of the king of Aſſyria,Ch.20.4.breaking in upon them, like the ſtrong ſtreams of ſome great river,ch. 8.7,8. will overflow their land, not as Niger and Nilus,or Aſtaboras, and Aſtaphus uſe to do,to water and enrich it; but to plunder and ſpoil it ; to ſweep all away before them,as great land-floods are wont to do. Ch.28.2, 17. This, the rather,I concur with,becauſe I find the like in Ezekiel of meſſengers,by Gods appointment,to be ſent unto the Ethiopians,informing them of great pains that ſhould come upon them to make them affraid, Ezek. 30.9. The relative for the conjunction,*that*,as Deut.4 40, Neh.2. 6,.7. For I cannot aſſent to that learned writer, who ſuppoſing the meſſage to be ſent, not from any one nation to another,but by God himſelf to one and the ſame people,deſcribed,v.1.2.would have the ſubject matter of it to be related.ver.3.

V.3.*All ye inhabitants of the world,and dwellers on the earth*] after this warning,or advertizement, willed to be given unto Ethiopia,by Egypt, concerning thoſe calamities that were to befall them;the Prophet turneth his ſpeech unto the wide world; as in the name of God,calling upon the inhabitants thereof, to conſider, and obſerve,the manner of his proceedings, and the paſſages of his providence,when he ſhall begin to muſter thoſe forces which he purpoſeth to employ, for the effecting of the judgments denounced againſt that people, and to expect the iſſue of it.See the like.Pſalm.46.8.Chap.33.13. ſo thereby with

all-al giving aſſurance,that the execution of the ſame ſhould be ſo remarkable, and ſo conſpicuous, that notice ſhould be taken of it, throughout the whole world;that the whole world ſhould ring of it. See the like,Jer.49.21.& 50.46.

ſee yee, when he lifteth up an enſign on the mountains] When God calleth thoſe together, whom he meaneth to make uſe of, as by an enſign to that purpoſe,ſet up on the top of ſome high hill, ch.5. 26.& 13.2. For the Hebrew Commenters are wide,when they expound it of Gods gathering his people together out of the places of their captivity:as ch.11.12.or,*as* when *an enſign is lift up* upon *a mountain,ye ſhall ſee* it. The judgment executed upon them,ſhall be ſo conſpicuous,that ye ſhall as eaſily ſee it.as a banner erected on the tops of a mountain,for any ſpecial uſe,& purpoſe, is of all ſeen, far,and near.

when he lifteth up an enſign] That is, when God ſhall lift it up, as moſt expound it,or *when I ſhall lift up*, as ſome render it. The Hebrew is,*as* in *lifting up*;or; *according to the lifting up of an enſign*; (for the infinitive in the Hebrew,is alſo as a gerund that is,as when one lifteth up an enſign,or,when an enſign is lift up.So 1 Sam.15. 22.*as in obeying the voyce of the Lord*; that is,as when one obeyeth the voyce of the Lord:or,as when the voyce of the Lord is obeyed. See alſo,ver,5.ch.64.2. Jer.5. 26.

on the [*mountains*]Or,upon *a mountain*:a defect of the prepoſition; as Deut.33.19.ch. 17. 13. and *mountains*, for,*mountain*:as Gen. 8.4.

ſee ye] Heb,*ye ſhall ſee* it.A want of the pronoun; as Pſal. 37.34. & 91.8.ch 9.9.Hoſh. 8.4.

and when he bloweth a trumpet] When God bloweth his trumpet to ſummon his ſouldiers, and ſervitors, to make their appearance,as Jer.4.5.& 6.1.or,to ſet them on upon their ſervice,as Zach. 9.14.for the Jewiſh Writers are too far out of the way,in expounding it,of the *trumpet* mentioned,chap.27.13.The Hebrew is, *as* in *ſounding a trumpet*;that is,as when one bloweth a trumpet:or, as when a trumpet is blown;as before.

hear ye] Heb.*ye ſhall hear*,to wit,it;as before:that which is now foretold you,ch.12.5.

V. 4. *For ſo the Lord ſaid unto me*] Or, *Thus hath the Lord ſaid unto me*. God hath,in theſe words,acquainted me with his counſel, and purpoſe herein;to wit,in letting out the rein unto the Aſſyrian,) for ſome ſpace of time,and permitting him to ſubdue,and make havock of many people,ch.10. 5-10.

I will take my reſt] Heb.*I will reſt*,or *be quiet*,ch.7.4.& 14.7. & 57.20. I will ſit ſtill,not offering to interrupt the Aſſyrian, but ſuffering him to proceed in his deſigns,and attempts,for a time.See Pſa .83.1.

and I will conſider in my dwelling place] Though I ſeem to ſit ſtill,as an idle ſpectator of what is done in the world ; yet from the place of mine heavenly habitation, I behold and take notice of the courſes and carriages of men on the earth, Pſal.2.4.& 11.4,5. & 33.13,14. or,*but*,or,*yet*, *I will look to*,or,*upon my dwelling*: I will have an eye to my Church,the place of my ſpecial reſidence on earth,to Jeruſalem,and mount Sion, where my Temple is, to protect,to reſcue,to relieve,to refreſh it,Pſal. 132. 13-17. Chap. 37. 29-35.

conſider]Heb. *behold*,*look to*,or *look after*,it implyes a providence, and care, employed for the good of the thing looked to,or looked after,Pſal.102.19.chap.57.15.& 66.2.or,*look upon*,So the rather,in regard of what followeth, I will lift up the light of my countenance upon it, Pſal.4.6. I will cauſe my face to ſhine on it. Numb.6. 25.

my dwelling place] Heb. *ſet*, or, *ſetled dwelling*; and this, with God,is heaven above,1 King.8.39.43.49. his Sanctuary, a type of his Church,on earth,Exod.15.2,17.1 King.8.13.Dan.8. 11.

like a clear heat upon herbs] Heb.as ſome of the Jewiſh Doctors, *upon the herb*:as they take the word,Chap.26.19.2 King. 4. 29. as other of them,and ſo the moſt; *upon rain*,or *after rain*,as they ſuppoſe it to be uſed,Job 36.31.& 37.11.See chap.24.15. The meaning is, that the Lord would look out, and ſhine forth upon his Church, though he ſuffered them,alſo, to be for a while under a cloud;as the clear ſunſhine(for from the word here uſed, hath the ſun its name.Chap.24.22.& 30.26. See on chap.17.8.(upon tender herbs,and plants,after a ſhower of rain; which is wont to make them ſuddenly to ſprout out,and ſhoot up. See 2 Sam.23.4. Pſal.72.6.Hoſ.14.5.and of the complement,ch.37. 31.

and *like a cloud of dew in the heat of harveſt*] *a cloud of dew*,or, *a dewy* cloud,not *of rain*,or *rainy* : ſuch as may relieve the harveſt man in the heat of the day,and yet not hurt the corn, chap. 25. 5. See chap.4,5.for rain in harveſt is hurtful, Prov.26.1. See Jer.5.24. Nor can I here accord with them,though men of great note.that turn the text a clean contrary way, underſtanding the words; the former of ſuch a torrid *heat*,as ſcorcheth,and killeth *herbs*,the latter, of ſuch *a dew*,or *rain*, as coming in harveſt time, out of ſeaſon,when heat rather is needful,for the ripening and hardening of the grain,doth corrupt,and ſpoil the crop. Prov. 25.13.& 26.1.which they expound,ſome,to be a threatning of famine;other of them,a prediction of ſuch evils,as from the Aſſyrian King,ſhould befal Gods people:and other again, of that deſtruction, that from God ſhould befall the Aſſyrians.And to this purpoſe, a late Writer of note thus readeth the whole paſſage, *Should I reſt,and look on in my place* ? (to wit, while the adverſary maketh untimely havock of my people,before my judgments are come to maturity, ver.5.) that would be *as parching heat to herbs*,*as clouds* ſending down *dew*, or,rain,in *harveſt*,all then would be ſpoiled.But the words ſeem to me clear for the former ſenſe.

V.5.*for a fore the harveſt*,&c.] He returneth, here,to ſhew the effects of Gods ſitting ſtill,and looking on, while the Aſſyrian proceeded in his atchiements;to wit,the untimely ruine & deſtruction of the Ethiopian eſtate, while it was yet in ſuch a flouriſhing condition,as might ſeem to give great hopes of further growth,and afford fair promiſes of long continuance.and this ſet forth, by the reſemblance of a vine,or other plant,that is pruned in an unſeaſonable time;or,a tree,that is lopped,and cut down,ere her fruit come to maturity, when ſhe is ful of leaves, and bloſſoms, in the prime of her pride,Job 15.32,33. & 18.16. Pſalm 37. 2, 35.36. & 49.14.& 52.5.& 55.23. & 73.18--20. & 92. 7, 12, 13. & 94. 23.

For] Or, *But yet*:as Pſal.118.17.Chap.9.1. Though I have an eye to mine own;yet this people,whom I will have to be deſtroyed, I will leave to the enemy.

a fore] *before harveſt* come;as 1 Sam.9. 15. *before Saul came*:& Job.3,24.*before my meat*,that is,before I eat.Heb, *at the face of harveſt*,that is,as ſome take it, when the harveſt is coming, is neer at hand,as Prov.18.12. *at the face of deſtruction*, that is, when it is approaching:according to which acception,it might be rendred, *toward harveſt time*,but the former ſenſe is the plainer, & more common.

the harveſt] The word includes, as well the time of plucking fruit,and gathering grapes, as of cutting,and inning corn: as well vintage,as *harveſt*,ſtrictly ſo termed. See ch. 17.10,11.

when the bud is perfect]Or,*as when*(ſee ver.3.) *the bud is gone*, (as Deut.3,14.for the word ſignifies either) as when the bud that firſt appears, is become a perfect, but a green, and unripe grape, which, ſaith the Jewiſh Doctor,is with them,in the moneth *Sivan*, which in part,anſwers our *May*.

and the ſour grape is ripening in the flower]Or, *and the unripe*, or, *green grape is producing*((ſo the word is uſed,Num.17.8.) *its flower*, or,*the flower*,See Gen.40.10.Cant.6.11.& 7.12.

he ſhall both]Heb.*and he ſhall*,as chap.14.22.or, the copulative is redundant,as Zach.2.6.Howbeit,I ſuppoſe,it may well ſtand in his native notion,and uſe,as a copulative, the words being thus rendred;*But yet afore harveſt* time.*as when the bud is paſt*,*and the green grape* is about *producing its flower*,*and one cut off*(that is, *if one cut off*)*the ſprigs*, and ſo forth.

cut off the ſprigs with pruning-hooks]Or,*the ſprigs*(the ſmall tender twigs;the word is no where elſe uſed) *ſhall be cut off with pruning-hooks*,ſo called from that uſe of them,chap.2. 4. that which is not wont to be done with vines,or other plants,by thoſe that prune them,for the bettering of them, and to make them the more fruitful,Joh.15.2. at ſuch time, when their fruit is green upon them, and making on to maturity;for that were to deſtroy both fruit and plant:and the *cutting* therefore here intimated. being thus deſcribed, appears thereby to be intended, for the deſtruction of them, againſt whom it was denounced; not for their correction, or cure. The verb is imperſonally, and indefinitely here uſed, of which manner of ſpeech,ſee on ch.2.19.ſo that we need not ſupply either,*the Lord*, with ſome; or *the King of Aſſyria*, with others. Though it is true,that God, and by him, would do it, chap.20.4. much leſs, as ſome others do,to put in *the vine-dreſſer*, who is not wont to dreſs his vines,on this manner.

and take away,and *cut down the branches*]Heb.*and the branches* (to wit,the great ſpreading boughs,reſembling the better,or greater ſort of perſons with them,Jer. 48.32.)*he will take away*, and *cut down*,or,*remove by cutting down* :this latter word, is no where elſe read in Scripture.But the Jewiſh Commenters upon the place, tells us, that which their Talmudiſts it is uſed for *to cut off*, or, *to take away*,as when they ſay,*to cut off*,or, *to take away* ones *head*, and a word drawn from it,for *an evil ſpirit*, that takes mens wits away from them:according whereunto, the words may be here rendred ; *the ſpreading branches he will remove*,and *take away*;that is,*they ſhall be removed*,*and carried away*:the verb is,as the former, indefinite.So Gen.41.13.Luk.12. 20.

ſprigs, and branches]Both the ſmall,and the great ones,ch.9. 14. & 10.33.

V.6.*They ſhall be left together*,*unto the fowls of the mountains*; *and to the beaſts of the earth*]To wit,the ſprigs,and branches, ſo cut off, and caſt away,like matter of no uſe or worth ; as the cuttings, or ſhreddings of a vine,or other plant,oft times are,by thoſe that regard them not,ch.17.9.& 27.10.Ezek.15.2-4. eſpecially,when the fruit that is on them,is immature,and unfit for mans food,and are let lye therefore,on heaps,not looked after, for birds to ſit, and beaſts to brouze on,and both to make meat of;the birds of the fruit;and the beaſts,of the branches,Ezek.31.12.

left together]One with another ; without reſpect had to their former,either meanneſs,or greatneſs, as if they made all but one heap, Chap.17. 11.

fowls]Heb.*fowl*,as Ezek.39.4. properly, fowl of prey,Gen.15.11. 1 Sam.14.33.& 25,14.chap.46.11.Jer.12.9.

of the mountains]On which fowl of prey, eſpecially, do uſually breed,and abide.

beaſts]Heb.*beaſt*,as Ier.15.3.and as *fowl* before.

of the earth]Oppoſed to the fowl of the *heaven*,or,of the *air*,Deut 28.26.Jer.15.3.or,*of the land*,of the country they lived in: as Exod. 23.29.

and the fowls ſhall ſummer upon them,and all the beaſts of the field ſhall winter upon them]That is,both the one and the other, ſhall abide by them,find harbour with them,and feed upon them,all the year long,For we are not ſo to conceive it,as if the meaning were, that the fowl,and the beaſts ſhould divide the year between them; that the fowl ſhould ſummer,but not winter with them; the beaſts ſhould winter,but not ſummer with them, but that both winter, and ſummer,either of them,ſhould make their abode with them, finding matter ſufficient,ſuch as they deſire,& delight in,to detain them there,from ſummer to winter, and from winter to ſummer, from the one end of the year,to the other. Of ſuch like diſtributions,in this Prophet very frequent,ſee on cap.5.1.4. and we need not therefore ſtand upon that nicety of ſome of the Jewiſh Commenters, of fowl abounding more in ſummer time, and beaſts in winter. The words import a great,and continued waſte : Which ſome underſtand of the wealth of the land,and the people therein abiding,being expoſed as a prey,to thoſe by whom they were ſubdued,or to the ſpoyl of theeves and robbers, either of their own, or from abroad. Others, of the carcaſes of men ſlain in great multitudes,and ſo left to be devoured by birds and Beaſts, Pſalm 79.2. Thus they, who expound it of the Ethiopians. For I paſs by thoſe of the Jewiſh Writers,and ſome alſo of ours,who underſtand it,either of the hoſt of Gog, and Magog, Ezek. 39.4.or of Sennacheribs army,chap.37.37. neither of which I conceive to be ſo probable. Both the verſes I ſuppoſe,may be thus rendred, and knit together;But yet, with thoſe other people,it ſhall be,(ſee the like ellipſis,Matth.25.14.) *as when a fore harveſt-time,the bud being gone,and the green grape about producing the flower, and the ſprigs be cut off with pruning-hooks, and the ſpreading branches be removed, and taken away, they are left together*;(to wit, thoſe ſprigs, and branches,ſo cut off)or,(as ſome other likewiſe render it)So *ſhall they*(to wit,thoſe people,like to thoſe ſprigs, and branches) *be left together*,&c.

V.7.*In that time*] That is,after this judgment executed upon the Ethiopians,in the dayes of the Meſſias:as chap.11.11. & 19.18. 19. A Prophecy of the converſion of the Ethiopians unto Chriſt, by the miniſtery of the Goſpel : the firſt-fruits whereof, we have in that noble Courtier inſtructed by Philip. Act. 8. 27. 39.

ſhall the Preſent be brought to the Lord of hoſts] The Ethiopians ſhall yeeld up themſelves to God,(whom they ſhall then know,and acknowledg,to be the Lord of hoſts,Pſal.24.8, 10.Ezek. 30. 8. and to his Chriſt;and ſhall ſhew,and manifeſt their ſubmiſſion by ſpiritual ſacrifices,and oblations offered unto him,Pſal. 68. 31. Zeph. 3.10.Mal.1.11,Act.8.27.37.as ſubjects declare their homage, and allegiance to their ſoveraign,by Preſents,2 Sam.8. 6,2 King. 17.4. 2 Chr.17.11.Pſal.68.29.& 72.10.& 76.11.chap. 16. 1. That which yet ſome expound of the prey taken from Sennacheribs army,ch. 33.23.conſecrated to Gods ſervice:as Num.31.28-47.50-54.ſee Jer 51.44.

of a people ſcattered,and peeled]Or, from *a people ſcattered, and peeled*,the word,*from*,here wanting:as ch.52.2.is ſupplyed from the next clauſe:as ch.13.13.& 30. 17.

from a people terrible from their beginning hitherto, a nation meted out,and troden under feet]See of all this, v.2.

whoſe land the rivers have ſpoyled]That being now effected,whereof before they were advertiſed,v,2.

to the place of the name of the Lord of hoſts]To the place, where Gods worſhip ſhall then be ſetled;as ſometime it was at Jeruſalem, Deut.12.5.11.14.Act.8.27.Joh.4.21, 23.

the mount Zion]A type of the Church, ch.2.2.3.

CHAP. XIX.

Verſ. 1. THe *burden of Egypt*]An heavy Prophecy concerning Egypt. See ch.13.1.As the Prophecy in the foregoing Chapter,was againſt Ethiopia;ſo this is againſt Egypt:and the next after it,againſt both joyntly,in regard of their vicinity,and mutuall confederacy.See likewiſe againſt Egypt, Jer.43. 10. & 44.30. & 46.2.13.Ezek.29.& 30.& 31,2,18,& 32.

Egypt]Heb.*Mitſraim*. So termed, from one of Chams ſons of that name,Gen.10.6. whoſe poſterity ſeated themſelves in that country:the name,Egypt,we have from the Greeks, whoſe Grammarians and Hiſtorians ſay, ſome of them, that it had that name from an ancient King that there reigned: Others, from the river Nilus,that runs through it ; as being at firſt the name, not of the country, but of the river;and that from the colour of the water thereof, black like *a vulture*. See Sihor, ch.23. 3.Jer. 2. 18.

Behold]An uſual beginning with the Prophets, this eſpecially ; requiring attention to Gods meſſages, brought by them,and ſtirring up mens minds to a ſerious and ſedulous conſideration of the matter therein contained.So ch.7.14.& 24.& 32.1. The Chapter conſiſts of two parts ; the former,concerning the calamities and ruine of the Egyptian State:the latter,concerning their reſtitution, and return unto God,v. 18.&c.

the Lord rideth]A deſcription of God coming in judgment againſt Egypt,together with the ſad and diſmal effects thereof.

the Lord rideth]Heb.*riding*,as ſpeaking of a thing preſent:as ch. 3.1.and a thing that he ſaw,Chap.2.1.as if he beheld the Lord riding in pomp and State toward Egypt , as Judges uſe to do unto the places;where they are to hold their ſeſſion,or aſſiſe,Judg.5.10. & 12,14.1 Sam.7.16.or,in a warlike manner, leading his troops, and riding before them,as Princes do, when they go out into the field 2 Sam,18.9.Pſalm 18.10.& 45.4.Hab.3.8.Rev.6.2.& 19. 11. 14.

upon a ſwift cloud]Heb.*light*,as chap. 18.1. Jer.2.23. becauſe lightneſs cauſeth ſwiftneſs.God is ſaid to *ride*,as *upon the heavens*, Pſal.68.4,33.ſo,to make *the clouds his chariots*, Pſal. 104. 3. and here,to come *riding into Egypt upon a cloud* , as to intimate an impoſſibility of keeping him out, from entrance upon any land he comes to invade;who comes riding not on the ground below,but aloft in the air Pſal.18.11,12.Matth.24.30.Rev.1.7.ſo more ſpecially here,to note his ſudden and unexpected coming againſt Egypt,becauſe clouds muſt needs be very rare in thoſe parts, where ordinarily,it never raineth,Deut.11.10,11.See Ezek. 30. 3. and, not *on a cloud* only,but on *a light,or ſwift cloud*,as elſewhere, *upon the wings of the wind*,Pſal.18.10.& 104.3. thereby to ſignifie, the ſpeedy execution, and accompliſhment of the judgment againſt Egypt, here denounced. So chapter. 13. 22. Ezek. 12. 27, 28 .

and ſhall come into Egypt] Or, as the word may well be rendred, *and coming* into,or *entering* upon *Egypt*,yea,or, *coming* againſt *Egypt* as Gen.33.1.*behold Eſau coming*;for the prepoſition is wanting:as 2 King.8.7.& 10.17.1 Chr.19.15.and the Prophet ſpeaks it, as if he ſaw God,in ſome viſible but ſtately,and majeſtical manner, either marching on againſt Egypt,or falling in upon it, not unlike one of *the levant ſpouts*,as they commonly call them,where in a vaſt cloud full of water,ſuddenly falleth,and beateth down all that it lights upon : peradventure alluded to, Ezek. 30. 18. where mention is of *a cloud*, that ſhould *cover Egipt*. See the like expreſſions of things ; as in preſent view, chap.7. 14. & 10, 28—32. & 13. 4, 5.

and the idols of Egypt ſhall be moved at his preſence] There were two things that the Egyptians truſted much unto ; the multitude of their idols,and the might of their men, but the Prophet here tels them,that neither of theſe ſhould ſtand them in any ſtead. For that the one of them;to wit,their idols,ſhould be ſhaken and ſhattered;and the other,to wit, their mighty men, ſhould faint and fail.

idols]Of the word,ſee on ch,2.8.

ſhall be moved at his preſence]Or,*ſhall tremble*,or *quake* : as chap. 7.2.or,*ſtagger*,or *reel*,as chap.24.20.& 29.9.(for ſo the ſame word is in thoſe places rendred,and would rather ſo be here,to expreſs the emphaſis of it(*before*,or, *from his face*, as the Hebrew hath it: that is,*becauſe of him*:as it is rendred,Pſal.38.3. or,*for fear of him*, as chap.21.15.The Egyptian idols ſhal be no more able to ſtand before the face of God,then the Philiſtine Dagon before the Ark of God,1 Sam.5.3.4.See Exod.12.12.Jer.43.12,13.& 46.25.Ezek.30. 13.

and the heart of Egypt ſhall melt in the midſt of it]That is,the *courage* of the Egyptians ſhall be utterly quailed, Ier.46.5, 12,15,21.

heart]For *courage*. Whence alſo that Engliſh term, 2 Sam. 17. 10.

Egypt]For *Egyptians*:as v.2.

melt]As chap.13.7.

in the midſt of it] *within them*:as Pſal.22.14. v.3.

V.2.*And I will ſet the Egyptians againſt the Egyptians*] The Prophet now ſpeaks, in the perſon of God,who in theſe words, threatens to ſet the Egiptians at odds,and diſagreement, to deſtroy one another,by inteſtine jars,and wars, among themſelves:as he did the like,ſometime,with other nations, that came to invade his people, Iudg.7.22.1 Sam.14.16,20.2 Chr.20.23.Chap.49.26. This ſome ſuppoſe to have been done under Pſammetichus; who living about theſe times, and being a petty King, among others, of a particular Province in Egypt, upon ſome indignities offered him, by the Princes of the other Provinces,to revenge himſelf upon them, called in ſome forraign forces,and by help of them, over-powring the reſt,at length made himſelf Lord of all Egypt, Herodot. lib. 2. Diodor.lib.1. Others imagine it,to have thus fallen out upon the Aſſyrians invading the country,ſome being willing to receive him, and another party oppoſing them : as Some alſo deem the like to have been,on the like occaſion,in the State of Judah, chap.8.6.But the former ſeems more probable.

ſet]Heb.*mingle*,ſometime in confederacy:as ch.9. 11. ſometime in war,and jar,and ſo here.See on chap.9.11.

the Egyptians againſt the Egyptians]Heb.*Egypt againſt Egypt*. as, *Moab for Moab*, chap. 16.7.

and they ſhall fight every one againſt his brother; and every one againſt his neighbour]They ſhall *war* (ſo the Hebrew) one with another,and ſeek one to deſtroy another, without any regard had, either to vicinity,or alliance,chap.9.19.20.Jer.31.34.

city againſt city]As *city of city*,2 Chr. 15. 6, and *houſe againſt* *houſe*, Luk.11.17.but there *houſe againſt houſe*,is an houſe againſt it ſelf:here *city againſt city*,is one city againſt another.

and Kingdome againſt Kingdome]One Province againſt another. For Egypt before the war raiſed by Pſammetichus, conſiſted of twelve Provinces,Herodot, l.2.*Kingdome againſt Kingdome*,one againſt another,as Matth.24.7.

V.3. *And the ſpirit of Egypt ſhall fail in the midſt thereof*] Not their courage,and valour only,ver.2.but their wiſdom, and policy alſo,ſhall falter,and fail,ver.11,13.God will infatuate them, and turn their wiſedom into folly,2 Sam.15.31.Job 5.13, 14. & 12.17, 20.24,25.chap.44.25.Rom.1.21. 22. 1 Cor.1. 20, 25, 27. & 3. 19.

fail]Heb.*be emptied*.as chap.24.3.Jer.19. 7.it is as if he had ſaid;their wits ſhall be drained:alluding to their folly,in draining, and diverting the courſe of their river,and thereby cauſing the waters thereof to fail them,v.5.6.

in the midſt thereof]*within them*:as ver. 1.

and I will deſtroy the counſel thereof]Heb. *ſwallow up*:as chap.3. 12.& 20.7.that is,either bereave and deprive them of that faculty,by which they might be enabled to give any prudent and wholſome counſel,for the ſafety and welfare of the State,called *the ſpirit of counſel*,Ch.11.2.ver.11.13.or,overthrow,defeat,and fruſtrate their counſels,that they ſhall never take effect, Pſal.33.10.11.Pro. 31.30.ch.8.10.

and they ſhall ſeek to the idols]When they are thus, either puzzeled in their counſels,or defeated in the iſſue of them, being at their wits end,they ſhall betake themſelves to their idols;as *Moab* to his, chap.15.2.& 16.12.but with like ſucceſs,both,and to their Magicians,as Pharao did.Exod.8.18.& 9.11. but neither of them ſhall be able to afford any ayd or advice to them: no more then in the like caſe unto Babylon,ch.47.12.

idols]Unable to help them,being not able to ſubſiſt themſelves,v.1.

and to the charmers] The word here uſed is no where elſe found; and is by divers therefore diverſly rendred. The Jewiſh Doctors here give us little light,only one of them tels us, that his Father told him,that it was an Arabick term,ſignifying ſome kind of Magicians,it ſeems to come from a root that hath a notion of doing things *quietly,ſoftly,gently*,Gen.33.14.2 Sam.18.5.1 King.21. 27.ch.38.15.Whence ſome conjecture,that it ſhould import ſome ſuch kind of witches,as did diſturb,and endamage men,when they were at reſt in their ſleep. Others, ſuch as uſed *fair,ſmooth*, and *gentle* words,as ſome are ſaid,by praiſing, and bleſſing things to bewitch them. It may rather be,that they had this name given them,from that *ſoft,and low*,or *ſlow*-and *drawling* ſpeech, that they uſed,either in their ſpels,or in their anſwers to thoſe that conſulted them.See chap.8.19.For I cannot concur with them, that hold it to be the name of ſome idol.

and to them that have familiar ſpirits,and to the wizzards]Of theſe two,ſee on ch.8.19.

V.4. *And the Egytians will I give over into the hand of a cruell Lord;and a fierce King ſhal rule over them*] Theſe words the moſt, both of the Jewiſh,and ours,generally,expound, of thoſe forraign Kings,by whom Egypt ſhould be ſubdued. Some, and ſo the Rabbines unanimouſly,of the King of Aſſyria,c.20.4. Others,of the King of Babylon,Ier.43.10.&44.30.&46.13.Ezek.29.19.&30.10.24. Others,rather,of their own Kings,by their cruelty,and folly,rigorous courſes,& unadviſed projects,oppreſſing their ſubiect,weakning their Kingdoms, and by inteſtine jars working theruine one of another. That which the ſequel of the context ſeems moſt fitly to agree with.

the Egyptians]Heb,*Egypt*:as before,ver.1,2.

give over]Heb.*ſhut up*,or ,*cloſe*,Gen.8.2.Pſal.63.11.The Jewiſh Writers expound it,by another of neer affinity to it,and of the ſame with it, 1 Sam, 24. 18. & 26. 8. Pſal. 31. 8. Nor ſeem wholly improbable,the conjecture of thoſe, that ſuppoſe the Prophet made uſe of this word,rather then the other, though more uſuall, in alluſion to the *ſluces*,or,*ſtews* rather,mentioned,ver.10.wherin the Egyptians uſed to keep their fiſh;as intimating,that the Rulers here ſpoken of,ſhould keep them ſhut up,and reſtrained,as they kept their fiſh in their ſtews.

into the hand]*in the power*:as Pſal. 78. 61.

of a cruel Lord]Heb.*Lords*,in the Plural,*hard*,Deut.26.6, in the ſingular. Which yet the Jewiſh Writers, as our verſion hath it, underſtand but of one , as if it were ſaid; ſome one *hard*, and harſh *Lord*, or other, or, *an hard* Lord ſimply, alledging divers places,where the word is in a plural form ; though ſpeaking but of ſome one,as Gen.24.29,& 42. 30. Exod. 21. 4, 6. 1. King. 22. 17. 2 Chr. 18. 16, which they expound of Sennacherib,as Others, alſo, of ours, do, of Nebuchadnezzar, Jer. 46.6. and ſome of Pſammetichus before mentioned , whom alſo each of them reſpectively underſtand to be the *fierce King* ſpoken of, in the next clauſe,the ſame thing, but in divers words, being intended in both. But on the other ſide,there want not, that take the word in a plural, as well notion, as form; and read the text; *Lords hard, or harſh*,each of them;a manner of ſpeaking in Scripture very uſuall.Of which,ſee on ch.2.20.So Pſ.78. 15.& 119.137. Chap.16,8.and they underſtand it,to be ſpoken of thoſe twelve Princes, or Lords, who as petty Kings, ruled Egypt, divided amongſt them, into ſo many Provinces,after the death of Sethon, who had been King of the whole country before. See Herodot, lib.2.

a fierce King]The Hebrew epithet is ſometime taken in the better part,for *powerful*,and *ſtrong*,Gen,49.3. Num. 13.28.& 22.24. cap.25.3.ſometime,in the worſe part,for *fierce*, and cruel,Gen.49.7. Deut. 28. 50. and thus here. This fierce King, is by ſome ſuppoſed, to be Pſammetichus, the Father of Nechoh, by whom the good King Joſias was ſlain, 2 King.23. 29.

ſaith the Lord,the Lord of hoſts] See chap.10.16.

V.5.*And the waters ſhall fail from the Sea*] There were two principal means of upholding the Egyptian Eſtate, in wealth, and plenty; their traffick by ſea, and the overflowing of Nilus, that inſtead of rain,which they utterly wanted,watered their ground for them;and by ſuch ſlimy ſtuff, as it brought down along with it, made the ſoyl,which it overſpread, exceeding fertile, and fruitful. In regard whereof,the inundation of it was anciently celebrated, and is yet to this day, with a great deal of ſolemnity;and a yearly account was taken, and kept, how high the river was riſen ; the expectation of a plentiful, or penurious crop, much depending thereupon.See Pliny,l.5.c.11.& l,35.c.7. But with the failing of both theſe,their principal props, and means of ſupport, are the Egyptians here threatned. The former,ſome ſuppoſe to have been effected,partly,by the hoſtile incurſions of the enemy; partly by their own jars, and diviſions among themſelves; and partly,by Pirats of other people,lying upon their coaſt, and diſturbing their trade. Of which,falling out,much a bout theſe times,ſee Herodot. l. 2. The latter , by the folly of their own Princes, and Rulers of which, further hereafter. I am not ignorant, that ſome late Interpreters,refer all that is here ſaid,to the latter only;reading the text,Some,*For they ſhall deſtroy the waters from* running into *the ſea*,Others;*For they ſhall diminiſh the waters from the ſea*,or, *of the ſea*;(that is, of the river Nilus; all great waters being by the Hebrews termed *ſeas*.See chap.9.1.) *ſo that the river ſhall be dryed up*. Which they underſtand of the fond,and unadviſed practiſe of thoſe twelve Rulers,who for the making of a vaſt lake called the lake of *Moerus*,and the building of two ſtately *Pyramides*,in the midſt of it and *Labyrinth* neer unto it,for bigneſs, and workmanſhip almoſt beyond belief ; (and all this , only , out of an ambitious humour, to leave a memorial of themſelves and their greatneſs, to poſterity) both put their people to exceſſive labour and pain; and ſo weakned their river, by water drawn from it, that it could not ſo freely, and plentifully water the country, as formerly it had wont to do,and for this they cite Herodot.l.2. And it may well be,that ſomewhat of this kind may be intimated in the latter part of the verſe:of which,more anon. But for the former part of it, I adhere unto that,as moſt probable, that was formerly propounded.

the waters ſhall fail from the ſea]Or,*ſhall be dryed up*;as ſome of the Jewiſh Doctors expound it, from chap. 41. 17. and ſo the old Latine rendereth it.They ſhall be deprived of their ſea trade,it ſhall be no more beneficial to them, then as if the ſea had no acceſs to them.See ſomewhat the like of Tyrus,chap.23.1,4.See alſo, ch. 11 15.

and the river ſhall be waſted,and dryed up] *the river*,to wit,*Nilus* called *the river of Egypt*,Amos 8.8.& 9.5. becauſe it runs down along clean through their country;and both fatteth their ſoyl,ſtoreth them with fiſh,Num.11.5. and enricheth them by traffick. See on chap.18.1.Heb.*ſhall be dryed up*,(as ver.6.ch.37,25.& 50. 2.& 51. 10.for applyed to water,it alwaies ſo ſignifies) *and become dry*: become as *dry land*;from this word ſo tearmed,Gen.1.9,10.So Job 14. 11. Some of the Iewiſh Commenters expound all this , of the waſte of men, that the Aſſyrian King ſhould make in Egypt, by reaſon whereof, there ſhould be no more trading there,then as if Sea,and river,were both dryed up. See Ezek. 30. 11, 12. And ſome Chriſtian Writers underſtand it, of a great dearth, that God would,through drought, bring upon them,by reſtraining the river, from his accuſtomed courſe of overflowing; at leaſt,in ſuch meaſure,as was needful for a competent ſupply. To which purpoſe, they alledg ſome paſſages out of *a panegyricall oration* of Pliny the yonger, not altogether unlike to thoſe of the Prophet in this place. But the Prophet ſeems rather, as others , before mentioned , to ſpeak here of errours, committed by their Kings,and Rulers,to the prejudice, both of themſelves, and their people,in draining the river, at ſeveral paſſages, and in ſeverall places,for the effecting of their own vain, and ambitious deſigns. And of this kind,as by the Prophet here intended is by ſome Interpreters of note,ſuppoſed to be the digging of that vaſt lake of Moerit, by thoſe twelve Rulers, or Tyrants, before ſpoken of. But firſt they fail much, both in the time,and in the author of that ſtupendious work. For it was done a long time before their date, by a King,whoſe name it bears,who,as Herodot. himſelf relates, lived ſome hundreds of years before them, though by occaſion of the Labyrinth,by thoſe twelve,built neer to it,he takes occaſion to make a further,and larger relation of it,as a work far ſurpaſſing the erecting of that Labyrinth,which might otherwiſe ſeem a matchleſs maſter-piece.Beſide that,the making of that lake, in that place, in that manner,is deemed to have been a work of much uſe,& of great benefit to the country;both for the reſtraining of the river,when it ſurrounded beyond meaſure,and for the helping of it,by an out-let, when it was likely to fal ſhort.See Diodor.lib.1.But(to paſs by other works of leſs note,in the ſame kind,done by others) of this nature, was that ditch,or water-courſe, digged, after the reign of thoſe twelve,by Pſammetichus,as ſome,Strabo, lib. 17. or by Necho his ſon,and Succeſſor,as others Herodot. l. 2. attempting thereby, to make a free paſſage by water,from Nilus, into the red ſea; in the purſuit of which attempt,Herodot. reports, that he loſt an hundred and twenty thouſand of his people ; and at length left the work unaccompliſhed. And to the impairing of the river, and the impeaching of the State,by ſuch vain and fond courſes as theſe,the Prophets word may wel be deemed,to have refereſice,in this place. See ver.*6*.

V.*6*.*And they ſhall turn the rivers far away*] This ſeems to confirm the latter expoſition of the words before-going. For who are *they* that ſhould do this:*the ſons of men*, ſaith one of the Jewiſh Interpreters:and thoſe in likelyhood here intended,that drew away the ſtreams of the river,into places far remote,from the main channel,it ran in. Howbeit,the verb being taken indefinitely,the text may be read,*the rivers*,or,*ſtreams*,*ſhall be turned far away*:or,*ſhall go back*:to wit,by the falling of the waters: as ſome here render it. See ch.2. 20.

rivers]For,*river*;or the *ſtreams* of it:as chap.11.15. or,as ſome, the *water-courſes* drawn from Nilus, for the watering of their grounds:but the former ſeems more probable.

and]The copulative is not in the original:but were it to be ſupplyed,it might rather be rendred by the finitive, *ſo that*; as chap. 11.3.& 13.2. If it be ſupplyed, as a copulative, it ſhould rather have been inſerted before the laſt branch of this verſe; or at the beginning of the next.

the brooks of defence]That is,ſay ſome, *the rivers*, or *ſtreams of Egypt*,in general:Egypt ſay they,being elſewhere ſo termed. And true it is,that the word here uſed,is in ſound,and letters,ſomewhat like to that name, that Egypt bears in Hebrew. But neither are they the ſame,nor of the like form, nor in likelihood ariſing from the ſame root:for as for thoſe other places:(which yet in effect are but as one) where the very ſame words are found, that are here uſed,to wit,2 King.19.24.& ch.37.25.Though ſome of the Jewiſh Writers would by *Matſor* there, underſtand Egypt;yet others, of their own,therein controll them: and there is little reaſon,in either place,ſo to expound it. The word ſignifies,either *obſeſſion*, as Deut.28.52.or *munition*:as Deut.20.20. And Some therefore by the *brooks*,or *rivers* here mentioned,underſtand ſuch water-courſes, as environed ſtrong cities,or holds,in regard whereof, they could not be ſo eaſily ſurprized; termed therefore *rivers of obſeſſion*,or *ſiege*,ſay ſome;becauſe places encompaſſed by them,could not be ſtormed,nor taken, but by long ſiege ; or, *of munition, and defence*, as others; becauſe they were no ſmall ſtrength unto thoſe places;yea,were the main ſtrength of Egypt,Ezek. 29.3. & 30.2. Howbeit, others underſtand them of water courſes, kept in with banks,and dams;and they render the words, ſome of them,*rivers of obſeſſion*,or,*ſiege*;becauſe environed and beſet with thoſe banks,as cities beſieged are with the enemies camp. Others, *rivers of munition*,becauſe fenced and mounded,by ſuch works raiſed about them, to preſerve and keep them from diminution, and decay.v.10.See Chap.22.11. Of whether of the two we take them,they could not but be waſted,when the main river,that fed them ſhould fail.

ſhall be emptied] Or; *waſted*,or *drained*:or,*exhauſted*.See chap. 19.2,& 17.4. Some render it,*they ſhall waſte*,or,*exhauſt the rivers*,:to wit,the perſons before ſpoken of. But the word is never uſed actively.See Job 28.4.Pſalm.79.8. & 116.6.& 142.6.and it is no where elſe found:

and dryed up]As ver.5.and ſo conſtantly,Gen.8.13. Job 14.11. Pſ.106.9.Ch.44.27.Jer.2.12.Hoſ,13.15.and it is amiſs therefore rendred by ſome.*they ſhall dry up*,as before:the verb being never active, in the form here uſed.

the reeds and flags ſhall wither]Or,*decay*. See chap. 33.9. Theſe water-plants,or ſhrubs,muſt needs fade, and decay,when the waters,that nouriſhed them,failed. So of the like,Job 8,11.and theſe were of much uſe with them;for of theſe,were their boats and barks uſually made.See chap.18.1.In regard whereof,ſome Interpreters ſuppoſe,that a decay of ſhipping is here denounced : of theſe alſo, were matts for their bedding,weels for their fiſhing, and baskets of all ſorts,commonly made with them.

the reeds]Heb.*reed*,or *cane*:for ſo is the Hebrew,and ours, from it,ch.36.6.& 42.3.

and flags]Heb.*flag*,or,*reit*:ſuch as grew about the brink of the river Nilus,Exod.2.3. and others the like water-courſes. Whereof alſo,the read-ſea hath its name in Hebrew.See chap.18.1.

ſhall wither]So chap.33.9.*Lebanon is withered*. The word is no where elſe found:though ſome render it,both here,and there,*cut down*.But the former ſeems the more probable.

V.*7*. *The paper reeds by the brooks,by the mouth of the brooks*]To wit *ſhall wither away*.For that is here intended:& may be ſupplyed, either from the verſe before going:or from what followeth in this.

paper reeds]The word is no where elſe found in Scripture:and is in that regard the more ambiguous.The moſt expound it,*graſs*,inſtancing for proof thereof,in a word neer unto it,Judg.20.33.or *green things*,as having reference to a word uſed,Pſal. 37. 35. and this way the Jewiſh Criticks generally run; with whom ours alſo have formerly unanimouſly concurred. Howbeit, the places they point us to,ſeem rather to look another way. And ſome latter Interpreters, whom our verſion follow,underſtand by it,the *paper reeds*, or *canes*,or *ruſhes*,(for a kind of *bulruſh* alſo ſome make it)ſo called, becauſe they afforded ſheets of paper to write on;before ſuch paper, as we now have,or parchment,were for that purpoſe, in uſe.Now this kind of ſhrub being peculiar to Egypt,proved a rich commodity to that State, all civil people deſiring to have traffick with them for it. Nor is it likely,therefore. that the Prophet would omit the tailing of ſuch a waterplant,for which the land was ſo famous,and that was ſo advantagious unto it.The Hebrew word they ſuppoſe to be deduced from a word, that ſignifies *an hide*, or,*skin*, Gen.3.21.Exod,34.30. becauſe the ſheets of paper were made of the rind,or coat of it.I ſhould rather derive it from a word,that ſignifies *to ſtrip*,or *make bare*,ch.2.17.& 32.11.becauſe it was ſtripped to make writing-ſheets for books,and tables,and other the like uſes as hemp,and flax,is, to make linnen in theſe times;though after a far diverſe manner.See Pliny,lib.13.ch.11, 12.

by the brooks]Heb,*brook*,or,*river*,either the river Nilus it ſelf, as ſome here underſtand it,ſo termed,Gen. 41.1,2. Exod.4.9.& 7.15. 18.or,the *water-courſes*,derived from it:(the word being taken collectively)of which before,ver.*6*.or both.

by the mouth of the brooks]Heb.*brook*,or,*river*,as before;that is, ſay ſome,*by*,or,*about*,*the fountain of the river* Nilus;at which the water iſſueth out,as at a mouth; where, if moiſture fail, it cannot be expected in the places more remote, that muſt have all their water thence;and ſo infer hence, a ſtupendious waſte, and conſumption of that river,reaching up to the very firſt head of it. But this ſeems nothing probable;nor doth the Prophet ſeem to ſpeak, here, of the river it ſelf alone, but, as our verſion rendreth it, of the ſtreams, and water-courſes alſo, derived from it. Beſides that the *mouth* of the river might ſeem rather to import thoſe ſtreams, or channels, whereby it diſgorgeth it ſelf into the ſea, (whereof,ſee chap.11.15.)being in other languages ſo termed:and being applyed to the *water-courſes*,thence derived,thoſe paſſages, whereby the water of the river made its entrance into them, or whereby they emptied themſelves again into the river. But by *mouth*,I ſuppoſe ſimply to be underſtood the *brinks*, or *banks* of either,called as here,*the mouth*,ſo elſewhere,*the lips*,Gen.41.3.Exod. 2.3.Ezek,47,6.7.and the two brinks,as lips,on either ſide, ſeem to make up a mouth,are at leaſt,to the river, or water courſe,as lips to the mouth of man,or beaſt.

and every thing ſowen by the brooks.ſhall wither]Heb. *every thing ſown beſide the river*,or *brook*,*ſhall be dryed up*:Places neer to rivers and brooks,are wont to be moſt fertile,and fruitful,and neer them men deſire uſually to ſow,and plant,Chap.32.20. alluded to, Eccl. 11.1. but the things there ſowen, and planted, muſt needs fail, when the water fails,that made the places adjacent ſo fertile. This comprehends ſuch grains,herbs, roots, and other uſeful plants, as hemp,flax,and the like,as they uſed to ſet,or ſow there. See Exod. 9.31.32.Num.11.5.ver.*9*.as the former,thoſe that grew there of themſelves;v.6.

be driven away;and be no more]Heb.*and not be*:as Pſal. 37. 36.& 39.13.ſhall ſo fade away,that they ſhall be, as if there never had been any ſuch thing there. Though there be, that underſtand it of the ſpoyl that the enemy ſhall make of them : but the courſe of the context ſeems to carry it the other way.

V.8.*The fiſhers alſo ſhall mourn*] As chap. 3.26. Becauſe the fiſh ſhall fail: as they muſt of neceſſity,when the element fails,out of which they cannot live;& which formerly did abundantly furniſh them with fiſh,Num.11.5.

and they that caſt angle into the brooks ſhall lament] the ſame thing in other terms.

caſt angle]Heb.*hook*,as Job 41.1.Hab.1.15.there being two kinds, or courſes,of catching fiſh,moſt commonly uſed; by *hook*, or, by *net*, the one is pointed at in this branch ; the other in the next.

the brooks]Heb.*brook*,or,*river*,as before,ver.7.

and they that ſpread nets upon the water ſhall languiſh]All ſorts of fiſher men ſhall be diſheartned, and much grieved, becauſe their trading ſhall decay,

nets]Heb.*net*:as Hab.1.15.16. and as *hook* before.

upon the water]Heb.*upon the face*,or,*ſurface of the water*:as Gen 1.2.Eccl.11.1.

V.*9*.*Moreover*]Heb.*And*:as chap.7.10.& 8.1.

they that work in fine flax, and they that weave net-works ſhall be confounded]Becauſe the materials ſhall fail,that ſhould ſet them on work.

in fine flax]The epithet given to the *flax* here mentioned,is elſewhere uſed of *vines*,and their branches:and is deemed to import the choyceſt of them,chap.5.2.& 16.8.and in like manner, being here applyed to flax,it ſeems to imply the fineſt, and choiceſt ſort of it,as in Arabick,the choiceſt ſort of ſilk,is by ſome of the Jewiſh Criticks,reported ſo to be termed:though ſome of them render it, with the Chaldee,*combed*,or *dreſſed flax*; becauſe the Talmudiſts commonly uſe the word in that ſenſe.But that which one of them adds,that of it they made nets to fiſh with, is as ridiculous, as to imagine,that men ſhould uſe to fiſh with ſilken nets, or to angle, as he ſaid ſometime, with golden hooks. That *fine linnen and linnen yarn*,was a principal commodity in Egypt,appears,1 King. 10,28

Prov. 7. 16. Ezek. 27. 7. Of the ſeveral ſorts whereof, and the gain that Egypt anciently made thereof, ſee Pliny, l.9. ch.1.

net-works] The word here uſed, is by ſome ſuppoſed to come from another, that ſignifies *an hole*, Chap.11.8. Ezek 8.7. and ſome of them, therefore, underſtand by it, *nets*, to fiſh with; ſo called becauſe full of holes to let the water paſs at, while they hold faſt the fiſh: this the rather, becauſe, ſay they, it followeth, verſ.10. *the nets are broken*: but of that, when we come to it. Others of them, with more probability, conceive it, to import cloth, or garments, wrought or woven of purpoſe, with many *holes* in them, ſuch as our *net-works*, *cut-works*, and *loom-works ordinarily* are. See chap. 3.18. But others deducing it from a word, that ſignifies *white*. Eſth. 1. 6. & 8.15. render it, *white-works*: that being one ſpecial commendation of linnen, lawn, and the like, to be pure white: and ſuch, therefore, were men of chief note wont to be clad with, Eſth.8.16. Dan. 7.9. whereof alſo, the name taken from this, is very frequently given them in Hebrew, 1 King.21.8, 11. Neh.2.16. & 4.14. Eccl. 10. 17. ch.34.12. Jer.26.19. & 39. 6. and this to me ſeemeth the moſt probable.

V.10. *And they ſhall be broken in the purpoſes thereof, all that make ſluces, and ponds for fiſh*] Theſe words are very diverſly rendred, and expounded, in regard of ſome terms in them very ambiguous; we will firſt therefore diſcuſs the words, and then draw up the expoſitions, that ſeem to be moſt probable.

in the purpoſes] The word ſignifieth *foundations*, Pſal. 11.3. Hence ſome expound it, *projects*, or *purpoſes*. Which are wont to be the foundation and ground of action, and practice. Others, the *walls*, and *mounds*, or, *dams*, and *ſluces*, raiſed and built, to keep in the water, in the *ſtews*, or *ponds*, hereafter mentioned. The one of theſe two, ſeems to be moſt likely here intended. For little ſhew or colour of reaſon is brought for their opinion, by thoſe, that render it *nets*: and yet not a few are they, that go this way: and they derive it from a wrong root, that tranſlate it, *irriguous*, or well-watered places: as if it came from a word, that importeth *drinking*, which the analogy will not bear.

thereof] Or, *of it*, to wit, of Egypt, their kings, and Rulers, of whom before, v.5.6. and hereafter, v.11, 12.

all that make] Or, *of all that make*.

ſluces] Or, *dams*. So ſome render it; as from a verb, that ſignifies *to ſhut*, or *ſtop up*, Gen.8.2. Pſal.107.42. Others, for *hire*, or, *gain*, as the word is very commonly uſed, Jon.1.3. Mal.3. 5. the prepoſition *for*, ſupplyed: as Mal.2.5.

and ponds] Or, *ſtews*, to keep fiſh in; either for ſale, or, to make uſe of otherwiſe, when they pleaſe.

for fiſh] Heb. *of ſoul, ponds of ſoul*, or. *of ſouls*, that is, living things: the word taken collectively, for *ponds of fiſh*; according to that, Gen.1.20. *let the water bring forth gliding creature of ſoul*; or. *ponds of deſire, delight*, or *pleaſure*: as Gen.23.8. *if it be your pleaſure*: and Deut.23.24. *thou mayeſt eat according to thy deſire*, or, *pleaſure*, ponds ſerving for delight and pleaſure. The whole verſe then, may thus be rendred; *And through her*, or, *their projects, they ſhall all be broken that make ſluces*, or *dams, for ponds of fiſh*. Or, *her*, or *their banks*, or *dams, ſhall be broken, with all thoſe that make, for hire*, or, *gain, ponds*; or, *that make gain of ponds*, or, *ſtews, of fiſh*, or, *for pleaſure*. Whether way we render it, the meaning is, that all the pains and coſt that men had been at, about the making of ponds, and ſtews, to keep fiſh in and about dams and ſluces, to ſecure them, ſhould come to nothing, the water being drained away from them; neither yeeld them any gain, nor ſtand them in any ſtead: and in a word as before he intimated. that there ſhould be no catching of fiſh, ver.8. ſo here, that there ſhould be no keeping of fiſh with them. Howbeit, ſome expound it, as if the meaning were, that the people were worn out, by working about thoſe lakes, and water-courſes, above mentioned, and all to no purpoſe: the like whereunto, ſee Jer.51, 58. But the other ſenſe before given, ſuits better with the main current of the context.

V.11. *Surely the Princes of Zoan are fools: the counſel of the wiſe Counſellers of Pharao is become brutiſh*] The Prophet, in theſe words, directeth us unto one main cauſe of the calamities of the people and State of Egypt, before related; to wit, not ſo much any forraign hoſtility, or invaſion from abroad. as their own folly; the witleſs carriage of their Nobles, and Counſellers at home, who by their fond flatteries, ſoothed up their Kings, and put them upon ſuch inconſiderate deſigns, as tended to the impoveriſhing of the land, and the ruinating of the ſtate.

Zoan] Heb. *Tſoan*, a very ancient city in Egypt, Num.13.22. one of their King ſeats, that gave the name unto the whole Province about it. Pſ.78.12. it was from the Syriack form, by the Greeks, called alſo *Tanis*, by the loſs of a letter; as of *Tſor*, or *Tſur*, τύρος and *Tyrus*: and from it, the *Tanaitick diviſion*; and the *Tanaitick ſtream*, one of the principal ones, by which Nilus makes its way into the ſea. See Herodot, l. 2. Strabo. l. 17. Pliny. l. 5. ch 9. 10.

the counſell of the wiſe counſellers] Heb. *of the wiſe of the counſellers of Pharao the counſel*. That is, the counſel of thoſe that are the wiſeſt among them; as *the wiſe of women*, Prov. 14. 1. that is, the wiſer ſort of them; ſuch as are wiſer then many, or the moſt, ordinarily are, Prov,31.10. Eccl.7. 28. and, *the wick'd of the earth*, Ezek.6.21. for the wickedeſt upon the earth. *The fierce of the nations*, Ezek.28.7. for the fierceſt among them. They impair the force of the ſentence, that render it with a needleſs interpoſition, *the wiſe*; or *wiſe* men and *counſellers*; there being no copulative in the text.

is become brutiſh] Not fooliſh only, but ſottiſh: ſuch as might better ſeem bruit beaſts then men endued with common ſenſe. So Jer.10.14.21. & 51.17.

How ſay ye unto Pharao] The Prophet turns his ſpeech unto the king of Egypts counſellers and Nobles, taxing them, by way of expoſtulation, for their groundleſs opinion, overweening conceit, and vain vaunting and boaſting to their king, of their wiſedom coming unto them, as by deſcent, and the antiquity of their houſes; thereby to commend themſelves, and their advices to him; and to procure the greater regard to what they ſuggeſted. Or, as ſome, for their groſs and palpable flatteries, wherewith they wrought into their king, the like vain conceit of his own extraordinary wiſdom, as derived to him from his anceſtors; and of the antiquity of his ſtock, drawn down by a continued line of many deſcents, through a multitude of ages, and a vaſt number of years. from ſome of their imaginary deities.

ſay ye] Or, *can ye ſay*, as Jer.2.23. with what face can ye ſay it? So Jer.8.8.

ſay] Or, as ſome, *dictate*. Put ſuch words, as theſe, into your kings mouth, as 2 Sam.14.3.

unto Pharao] Or, as ſome, *of Pharao*, as ch.37.33.

Pharao] A common name of the kings of Egypt, in the more ancient times, it being, as it may ſeem, a term of Sovereignty among them, Gen.12.15. & 40.1, 2. & 41.10, 44. Exod. 1. 8, 11. For it may juſtly be doubted, whether they ſhoot not wide, that give the word, either an Hebrew, or a Chaldee original. Yet, by ſome other peculiar, ſurnames, they were wont to be diſtinguiſhed; as *Pharao Necoh*, 2 Kings 23.29. and *Pharao Hophra*, Jer.44.30. In latter times about the time of the Macedonian Empire, they came to be called, *Ptolomeys*, not in regard of any *warlike* diſpoſition, from a Greek poetical tearm, ſo ſignifying, as ſome have imagined; but from a name of great antiquity, in thoſe Eaſtern, and Southern parts, *Talmai*: which among others, one of the ſons of Anak bare, Num.13.22. Joſh.15.14. So the Talmudiſts call *Ptolomy*, that cauſed the law of Moſes to be tranſlated into Greek, and from thence the Apoſtle *Bartholmew*, had his name, *Bar-talmai*, or *Bar-tulmai*, as the Syriack pronounceth it. Mat.10.3. that is, *the ſons of Talmai*, or, *Ptolomy*, after the Greek phraſe; as *Bar-Jona the ſone of Jona*, Mat.16.17. and *Bar-Jeſus, the ſon of Jeſus*, Act. 13.6. and *Bar-Timeus the ſon of Timeus*, Mar.10.46. Both names, it may be, came at firſt, from ſome great one of ſpecial note, in thoſe places, of that name; as the name of *Abimelech*, to the kings of Paleſtine, Gen,20.2. & 26.1. Pſal.34.1. and of *Benhadad* to the kings of Syria, Jer.49.27. Amos 1.4. of *Caudace*, to the Queens of Ethiopia, Act.8.27. (See Plin. lib.6. c.29.) and of *Ceſar*, to the Romane Emperors, Mat. 22.17. Luk.2.1. John.12. 12. Act.11.28. & 17.7. & 25.10. Phil.4.22. Being, through uſe, a note and title of Sovereignty, but having otherwiſe no notion of any ſuch thing in it ſelfe, as the name, *Abimelech*, hath.

Pharao] The *Pharao*, here mentioned, ſome ſuppoſe to have been *Sethon*, a fooliſh king, ſay they as Herodotus ſhews; who yet ſaith little of him, ſave that he neglected his military men. See further of him, on ch.37.37. Others with more probability, take him to be Pſammetichus, ſpoken of ver.4. and under whom, and thoſe twelve, between Sethon and him, the calamities here threatned, as thoſe former affirm, were to befal them. I ſuppoſe, it need not be reſtrained to any one particular king, but may well extend it ſelf unto thoſe kings in general, that ruled Egypt in thoſe times, and thoſe more ſpecially, by whoſe fond and unadviſed courſes theſe miſchiefs were procured; of which number, Sethon appears not to have been any.

I am the ſon of the wiſe] Heb. *a ſon of the wiſe*, as *a ſon of the gods*, Dan.3.25. & *a ſon of man*, Rev.1.13. for ſo thoſe places ſhould be rendred. Or, *a ſon of wiſe* ones. That is, *wiſe* men; (a defect of the ſubject, as ver.12. Gen.41.8. expreſſed, Deut.1.13.15.) and having their wiſdom by inheritance. The words are either of the kings counſellors, concerning themſelves, or his own, ſuggeſted to him, in paraſitical manner, by them, concerning himſelf. Yet it is ſomewhat over-harſh to render it, as ſome would, *a ſon of wiſe* ones, *thou* art, or *he is*. The Egyptians, anciently, for wiſedom and learning, arrogated much to themſelves, Act.7. 22. And, out of other remote parts, many that were greedy of knowledg, and variety of learning, did, for their better ſatisfaction, therefore, travel into Egypt, to have conference with the wiſe men there. See Diodor. lib.1. Pla *in Timæo*, Clemens, *Strom.* lib. 1, and Euſebius *præpar.* lib. 10.

the ſon of ancient kings] Heb. *a ſon of kings of antiquity*; as Deut. 33.15. Chap. 23.7. The Egyptians vaunted much of the antiquity of their nation, their Kings and Prieſts, eſpecially, who reported themſelves, about theſe times, to have records of their deſcent from the gods, that in humane ſhape ſometime, converſed there, by 341. generations, under no fewer kings, containing 10341. years, beginning at their firſt king of that divine iſſue, unto Sethons deceaſe; and that within that period of time, the Sun had four times changed his courſe, from Eaſt to Weſt twice: and twice back again, from

Weſt to Eaſt, Herodot.lib.2. But theſe fabulous relations were but meer fictions, deviſed by their Prieſts, to puff up their princes, and to gain credit to themſelves.

V. 12. *Where are they? where are thy wiſe men?*] A tart and ſarcaſtical interrogation; like that, 1 Cor.1.20. What is become of thy wiſe counſellors; Why do none of them appear, to acquaint thee with theſe evils that will betide thee; For ſo it followeth.

and let them tell thee now] The copulative, ſome deem here, redundant; as Gen.36.24. Exod 1.1. Levit.7.16. Others ſuppoſe a defect of ſome word, to be ſupplyed: *Let them now appear*, or ariſe (as the uſual phraſe in Scripture is, Jer.2.27.28.) *and tell thee*. See the like, Zach.2.6. But the words may well be rendred, *That they may now tell thee*; as ch.11.3. & 13.2. See the like ſpeech to Babylon, ch.47.12.13.

and let them know what the Lord of Hoſts hath purpoſed againſt Egypt] Or *that they may know*, or, ſimply with reference to the former branch, *that they may tell thee, and know themſelves*; or, *or know*; as Gen.2. 6. Judg.11.31. (in both which places, in the margent of our Bibles, there wants an *or*) That they may either tell thee, or take notice themſelves, as having that taught them, which they were before ignorant of, and which all the great wiſdom they boaſt of, is not able, to acquaint them with, ch.41.22, 26, 28. & 47.11. Or laſtly, *By telling thee, make known*. See Jer.9.13.

the Lord of Hoſts] ch.14, 27.

hath purpoſed] Heb. *conſulted*, or *counſelled*, as Jer3..20.30.49. Here, the rather to anſwer the term *counſellors*, ver.11. and becauſe they pretended to be of counſel with their Gods, and to be acquainted with ſuch matters as were concluded in the Court of Heaven, as falſe Prophets alſo uſually did, 1 King.22.6, 24. Ch.36.10. & 40.14. & 47.13. Ier23..18. 22.

upon Egypt] Either *againſt*, as ch.5.30. Or *concerning Egypt*, as ch. 1.1.

V 13. *The Princes of Zoar are become fools*] Or, *dote*, as it is rendred, Ier.50.36. where the ſame is ſaid of the Princes, or Wizards of Babel. See the like of other the heathens, profeſſed wiſe ones, Rom.1.22. The word is, by ſome, deemed to import, *a wilful*, or obſtinate diſpoſition in, or courſe of *folly*, or, *a preſumptuous* folly, becauſe the ſame word, in another flexion, ſignifies, ſometime, *to will*, Hoſ.5.11. ſometime, *to preſume*, Gen.18.27, 31. Of *Zoan*, ſee on ver.11.

the Princes of Noph] A famous city in Egypt; built, as ſome ſay, by their firſt king Menas, Herodot.lib.2. Though others aſcribe it to a latter; Diodor.lib.1. It might be founded by the one, beautified and, enlarged, made, in ſome ſort, a new, by the other: but agreed on to be one of the goodlieſt, and famouſeſt cities in Egypt, wherein their kings, therefore, many of them, held their ordinary reſidence. It is mentioned by this name alſo, Jer.2. 16. & 44.1. & 46.14, 15. And is, by ſome, deemed to have its appellation from an Hebrew word ſignifying, *a tract, coaſt*, or, *region*: (as a word of neer affinity with it imports, Joſh, 12.23. 1 King. 4. 11.) rendred *ſituation*, Pſal.48.2. And for its ſituation, ſome highly commend it. But to force Egyptian tearms to Hebrew notations, is not proper. It is elſewhere, in Scripture, called, *Moph*, Hoſ. 9.6. whereof the Greeks, and Latines, have framed their *Memphis*. Howbeit, Strabo, lib.17. informs us that there were two ſeveral cities in Egypt, the one called *Memphis*; and the other, *Momemphis*, (peradventure, *Momphis*:) that their ſacred Ox Apis, was kept in the former; their holy Cow, in the other. Whether *Noph*, might not be the one, and *Moph* the other. I leave it to the conſideration and conjecture of others. For as concerning the mountain, *Mophi*,) whence ſome would have Memphis to be called, *Moph*) with his mate *Crophi*, between which Nilus his head-ſpring ſhould riſe; and run in one channel, to Ethiopia, in another, toward Egypt; they are both alike figments, having no exiſtence out of the brain of the Temple treaſurer, that to Herodot related it; nor doth he profeſs to eſteem any otherwiſe of them. *Noph*, or *Memphis*, formerly ſo tearmed, is, by ſome, deemed to be that moſt populous city, which we commonly call, *Grand Cairo*, as *the great city*, ſay ſome; though others, render other reaſons of that name. The Arabian writers are reported to call it, *Meſſer-hadith*, that is, *New-Egypt*. *Zoan*, and *Noph*, are by ſome, ſuppoſed to be ſpecially here mentioned; becauſe the one, to wit, *Noph*, was ſituate neer to the utmoſt border of Egypt, upward, toward the land of Ethiopia; the other, to wit, *Zoan*, in the nether part of the country, toward the fall of the river into the Midland-ſea, which, for the latter, is true enough: (See on ver. 11.) but for the former, ſeems not ſo. For though Memphis be ſituate about ſome twenty miles above the head Delta, where the river Nilus divideth it ſelf into two main channels, (See on ch. 51.9.) which afterward brancheth into ſeven ſeveral ſtreams, ch 11. 15. yet is it ſome hundred of miles diſtant from Siene and Phile, the confines of Egypt and Ethiopia. See Strabo, lib.17. and Plin. lib.9. ch 7. But theſe two, ſeem rather here to be mentioned, becauſe they were principal and royal cities, and might therefore fitly comprehend all the reſt. See the like, Jer.2.16.

are deceived] The pride of their hearts hath deceived them: as God, of Edom, Obad.3.

they have alſo ſeduced Egypt, even they that are the ſtay of the tribes thereof] Or, *the ſtayes*, or, *Princes of the tribes thereof have ſeduced Egypt*. That is, their Princes, and wiſe counſellers, either by their ill grounded advices, and flattering ſuggeſtions; or by their vain and falſe predictions, and promiſes of proſperous ſucceſſes, have deluded the whole land, and led them into courſes deſtructive to the State, which they ought to have ſupported. See ch.3.12. & 9. 16.

the ſtay] Heb. *corner*. So the word properly ſignifies, 2 Chr.28.24. Job 1.19. Jer.31.40. Then *a ſtone*, laid in the corner of a building, where two wals meet, and are therewith united, Eph. 2.14, 20, 21. called therefore *the head of the corner*, Pſal.118. 22. and the *corner-ſtone*, Job.38.6. Jer.51.27. & *a corner*, ſimply, Zach. 10.4. See chap. 28.16. And becauſe ſuch ſtones, ſo placed, are a principal ſtay, ſtrength, and ſupport to a ſtructure, hence it comes to paſs, that the ſame tearm is uſed, as for *towers*, or, *bulwarks*, 2 King.26.15. Zeph. 1.16, & 3.6. So for Princes and Rulers, or perſons of prime place; for to them alſo it is given, Judg.20.2. 1 Sam.14.38. There, in the plural, number; here, in the ſingular; but joyned to a verb plural, to comprehend them all, and take in each of them, See on ch. 2.20. Some would have the word, here uſed, to ſignifie, not ſo much *a corner*, as *an end*, and render the text, unto *the end*, or *utmoſt part* thereof: as implying, no province, or region throughout the land, to be free from this ſeducement. And it is true, that the corner of a building, is the utmoſt part of it. But beſide a needleſs addition to the text, I find not where the word is uſed in that notion, for as for Judg. 20. 2. & 1 Sam. 14. 38. *The extremities*, or *utmoſt ends of the people*, ſeem to ſound ſomewhat harſh in either place.

of the tribes thereof] The Prophet ſpeaks here of Egypt, according, not to their language, but his own country dialect; with whom the ſeveral *tribes* had this tearm. The word ſignifies *a rod*, Chap. 10.5.15. & 14.29. But this commonly uſed, where it is rendred *a tribe*, for ſuch a number of people united into a body, as deſcended from any of Jacobs twelve ſons; whoſe poſterity therefore was divided into twelve tribes. And this appellation therefore given them, as ſome think; becauſe they were as *rods*, ſhooting forth, and branching out from one ſtem, or ſtock, the prime Patriarch Jacob, or in reference to thoſe *rods*, on which their names were written, Num. 17.2. But the tearm ſeems more ancient then ſo, Gen.49.16, 28. I rather ſuppoſe, that this denomination was given to the tribes, in regard of the judiciary power and government belonging to each tribe reſpectively, and reſiding in the head, or heads of it. For the word ſignifying, not ſo much *a walking*, as *a ruling rod*, *a ſcepter*. as we ſay, Pſal.2.9. & 110.2. implyeth power, and authority, Pſal.45 6. Ezek, 19.11, 14. And this theſe words of Jacob ſeem to import where he ſaith, *Dan ſhall judg his people, as one of the tribes of Iſrael*, Gen.49.16. As our Prophet therefore calleth Cyrus, *Gods annointed*, Chap.45.1. in way of alluſion to the right of anointing kings among Gods people, 1 Sam.10.1. & 16.15. though no ſuch ceremony was in uſe among the Perſians: ſo in reference to the Jewiſh tribes, he gives this ſtile, to thoſe ſeveral *Nomi*, as the Greeks call them; or *precincts*, and *prefectures*, as the Latine tearmeth them, into which the land of Egypt was divided; the rather alſo, for that they were juſt as many in number, about thoſe times at leaſt, as the Jewiſh were. See Herodot. lib. 2. and Pliny, lib.5. chap. 9. though ſome other reckon many more. See Strabo, lib. 17.

thereof] This addition overthroweth the interpretation of thoſe, who underſtand the laſt words of this verſ *the ſtay of tribes*, or *the corner-ſtone of States*, as ſpoken of Egypt, who profeſſed her ſelf to be a ſtay and ſhore to other States. Of which, ſee on ch. 18.1. for it ſhews evidently, that the ſpeech is of thoſe, that either were, or ought to have been, in their ſeveral places, and within their ſeveral precincts, reſpectively, the ſupporters of the State, Pſalm. 75.3.

V.14. *The Lord hath mingled a perverſe ſpirit in the midſt thereof*] The Prophet here declareth a principal ground of this diſtraction, in the Egyptian Eſtate, the unadviſed counſels, and courſes, that their Princes took, and the calamities, that by means thereof, the whole Country ſuſtained; to wit, a ſecret hand of God; his juſt judgment following them for their pride and inſolency; and infatuating them in their projects, and purpoſes, See v.10. So Rom.2.21 22.24.26.

mingled] Or, *poured out*; *given them to drink*. Of the uſe of the word, ſee on chap.5.22. Gods judgments in Scripture, are oft-times reſembled by a cup, containing ſuch liquor, as being ſtrong and heady, ſo diſtempers men, that it makes them either ſo brain-ſick and giddy, that they turn round or ſtagger with it, as not able to ſtand ſteddily; or ſo out-ragious, that they fare like mad-men, and miſchieve both themſelves, and others. See Pſal. 60.3. & 75.8. ch. 51.17. 21, 22. Ier. 25, 15, 16, 27, 28. Lam. 4.21. Ezek. 23. 32--34.

a perverſe ſpirit] *a ſpirit of error*, or *ſeducement*, as the Chaldee, and the Greek render it, or, *of giddineſſe*, as the Latine, either of which, ſuits well with what here enſueth: The Hebrew word, no where elſe found, comes from a verb, that ſignifies *to pervert*, *turn away*, or *make crooked*, chap.24.1. Lam.3.6. it is plural, and of a duplicate form: as if he had ſaid, *a ſpirit of extream perverſities*. Inſtead of that ſpirit of wiſdome which they ſo much boaſt of, God hath made them drunk with a ſpirit of ſtupidity, and erroneouſneſs, which being poſſeſſed with, they run headlong into perverſe and crooked courſes, whereby they carry all things awry, unto the great diſturbance of the State, chap. 29. 10, 14. Rom. 11. 8. See Ezek. 21. 32. where a word of neer affinity to this, is thrice repeated. This is ſuppoſed to have been fulfilled, a great part of it, in the time of thoſe twelve, that ſhared the Kingdom among them, after Sethons deceaſe; who falling at variance among themſelves, did exceedingly diſtract, and diſturb the whole land, until Pſammetichus, at length, over-powred and maſtered them all, and ſo made himſelf abſolute Lord of all. See v. 4.

in the midſt thereof] Or, *into it*, to wit, Egypt, her Princes eſpecially, or, *among them*, as ver. 3, ch. 5. 8.

and they have cauſed Egypt to erre, in every work thereof] The effect of this ſpirit of error, and giddineſs, wherewith the Princes were poſſeſſed, redounding to the prejudice of the main body of the whole State, and diſturbing all employments. When the head is diſtempered with drink, the whole body ſtaggers, and no member is able to carry it ſelf ſteddily, in any work, or office belonging unto it, Chapter 24. 19, 20. and 29. 9. Pſalm. 107. 26, 27. Jer. 23. 9.

as a drunken man ſtaggereth in his vomit] Heb. *wandereth:* that is, walloweth, or, rolleth to and fro, and cannot get out of it, Job 12. 24, 25. Jer. 48. 26. like a wandering man, that hath loſt his way in a wood, or a wilderneſs, where he can find no iſſue out, Gen. 21. 14. Pſ. 107. 4. See ch. 28. 7, 8.

V. 15. *Neither ſhall there be any work for Egypt, which the head, or tail, branch, or ruſh, may do*] All Eſtates and conditions, ſhall be ſo diſtracted and diſturbed, that they ſhall have no mind, nor opportunity, to mind or attend ought. So 2 Chr. 15. 5, 6. Zach. 8. 10. *head, and tail, ruſh, and branch:* a proverbial ſpeech, for high, and low; ſtrong, & weak. See ch. 9, 14.

V. 16. *In that day*] In thoſe times, wherein this judgment ſhall befall them: as ch. 17. 9.

ſhall Egypt be like unto women] The Egyptians, their men, yea their military men, ſhall turn milk-ſops, ſhall become as faint-hearted as women, ver. 1. Jer. 51. 30.

and it ſhall be afraid, and fear, becauſe of the ſhaking of the hand of the Lord, which he ſhaketh over it] Heb. *from the face of*, &c. as Pſ. 38. 3. Joel 2, 6, 10. By reaſon of the judgment before mentioned, by the Lord inflicted on them, verſ. 14. illuſtrate here by an alluſion to Moſes ſtretching out of his hand, at Gods command, over the red-ſea, to bring the ſea back on the Egyptians, to drown, and deſtroy them; Exod. 14. 24, 25, 26-28. It ſhall not be like Sennacheribs ſhaking his hand at Jeruſalem, ch. 10. 32. that proved uneffectual; but as God ſhaking his hand over the Egyptian troops, in time paſt, that took effect, to the ruine, and overthrow of them; (ſee ch. 10. 24. & 11. 15.) and as his ſhaking of it over the Aſſyrian forces, chap. 30. 32.

V. 17. *And the land of Judah ſhall be a terrour unto Egypt*] Not that the Jews ſhould put Egypt into any ſuch fear, or fright, in regard of ought by them done, or attempted againſt it, but that the judgment of God executed and inflicted on the Jews, whom the Egyptians had undertaken to protect, chap. 20. 5, 6. & 36. 6. ſhall, beſide their inteſtine broyls and combuſtions, further exceedingly diſmay them: they ſhall tremble for fear, when they ſee the land of Judah, that relyed on them, chap. 30. 2. & 31. 1. over-run, and diſtreſſed by the Aſſyrian forces, chap. 36. 1. as expecting the like to betide them too; partly in regard of their confederacy, which between thoſe two States, was over frequent, and conſtant, chap. 30. 4, 5. 2 King. 17. 4. & 18. 21. Jer. 2. 18. & 37. 5. Ezek. 17. 15. and partly alſo, of their vicinity, Joſh. 13. 3. & 15. 4. 1 Sam. 27. 7. 8. the Philiſtines land only lying between them and it: and the rather ſo, here, for that the land of Judah lay in the Aſſyrians way to Egypt, 2 King. 23. 29. which being ſubdued, therefore, by the Aſſyrian, would make his paſſage unto Egypt the more free. So Ethiopia is ſaid to be affrighted and afflicted at the fall of Egypt, in regard of their neerneſs to them, and conjunction with them, Ezek. 30. 9, 10. and other neighbouring nations, at the fall of Tyre, chap. 23. 5. Ezek. 26. 15-18. Beſide that the Egyptians might juſtly expect the like, or worſe, from the hand of God, when they ſhould behold, and conſider how he had dealt with his own people, ch. 7. 17, 19. & 8. 7, 8. See Jer. 25. 29. Howbeit, ſome draw down this Prophecy lower, to the deſtruction of Judah and Jeruſalem, by the Chaldeans, Jer. 37. 10. & 39. 2, 8. and the conqueſt of Egypt alſo by them, Jer. 43. 10-13. & 44. 30. & 46. Ezek. 29. 19, 20.

a terrour] The word here uſed, but no where elſe found, (a condition common to it, with many others, in this Prophecy, as if the Prophet had of purpoſe coined them, to make his ſtile the more emphatical) as a term very pregnant: and ſignifies ſuch a trembling, quivering, and quavering, as is wont to befall men, when being ſurprized and overmaſtered with fear, they cannot ſtand ſtill, but do, as it were, *dance* with their feet, and their heart ſeems likewiſe to *dance* within them, the very ſame, that the term of *trepidation*, in Latine, doth in its original import. For as that, ſo this comes of a word, that ſignifies firſt to *dance*, as at feaſts is uſual, 1 Sam. 30. 16. and then to timate ſuch a dancing, through fear, Pſal. 107. 26. where it is applyed to juſt ſuch a diſpoſition, in perſons diſtreſſed, and diſtracted, as is here intimated, and reſembled by the ſame ſimilitude that is here alſo, ver. 14.

every one that maketh mention thereof, ſhall be afraid in himſelf] Or, rather, *every one* (to wit, of the Egyptians) *that calleth her to mind, with himſelf*, (that doth ſeriouſly call to mind, and conſider with himſelf, what is befallen the land of Judah) *ſhall be afraid*, or, *ſhall fear*, the very thought of it, ſhall ſtrike a terror into him: and to this reading, the points in the text lead. So 2 Chr. 17. 10. & 20. 29. Act. 5. 11.

becauſe of] As ver. 16. or, *for fear of*. Heb. *from the face of*: as ch. 21. 15.

the counſel of the Lord of hoſts, which he hath determined] Heb. is *conſulting*, or, *decreeing* See ch. 14. 24, 26.

againſt it] Heb. *againſt*, or, *concerning him*: either the Jewiſh people, which the Egyptians themſelves, ſhal then ſee executed; or, the Egyptians expecting thereupon, their own turn to come next. See v. 12. Some ſuppoſe an alluſion in this clauſe, to the acknowledgment of Gods hand againſt them, Exod. 14. 25.

V. 18. *In that day ſhall five cities in the land of Egypt ſpeak the language of Canaan*] A gracious prediction of the converſion of Egypt, unto the ſervice of the true God, in the latter times, after the judgments here denounced, fulfilled, and executed on them. See the like comfortable cloſes, Chapter 6. 13. and 17. 7. and 18. 7. and 23. 17, 18. and in particular, concerning Egypt. Jer. 46. 26.

In that day] Not while theſe calamities lye thus heavy on them; but in after times, when theſe evils are over. So are the ſame words uſed, chap. 4. 2. & 18. 7. This ſome ſuppoſe to have been fulfilled, not long after the time of this Prophecy, in the dayes of Ezekiah, when upon Sennacheribs Invaſion of the land of Judah, many Jews fled into Egypt, and having liberty there for exerciſe of their own religion, were the means of converting many Egyptians to God, (not unlike to that, Act. 8. 4. & 11. 19, 21.) being the rather wrought upon, and prevailed with, upon that miraculous, and moſt remarkable defeat, given by God to Sennacheribs forces, and the deliverance of Jeruſalem. For thereupon it is ſaid, that *many ſtrangers brought gifts unto the Lord, to Jeruſalem, and Preſents to Ezekiah*, 2 Chr. 32. 23. So Eſth. 8. 17. Pſal. 138. 4, 5. chap. 59. 19. or, as Others, (and ſo the Jewiſh Writers) that many Egyptians, that ſerving under Sennacherib, having eſcaped in that mighty ſlaughter, and being kindly uſed by Ezekiah, (as thoſe Syrians by Joram, 2 King. 6. 23.) at their return into their own country, abandoned their wonted idolatries, and addicted themſelves wholly to the ſervice of the true God; as did Naaman, 2 King. 5. 17. But becauſe there is little footing found of ought in this kind, in the records of antiquity, either ſacred, or prophane, (for as for that, which one of the Rabbines produceth, from c. 45. 14. ſeems little to this purpoſe;) It is rather to be referred unto the times of the Meſſias, under whoſe Kingdome, the Goſpel was planted in thoſe places, and as wel in Ethiopia, Chap. 18. 7. and in Aſſyria, as in Egypt, verſe 23-25.

five cities] A certain number, for an uncertain; as all generally agree: *five* for many, ſay ſome: but in Scripture, *five* is more commonly uſed, for a ſmall number, eſpecially, when *five* are either culled out, or oppoſed unto far, many more as Levit. 26, 8. Chap. 30. 17. 1 Cor. 14. 19. in which laſt place if *five* be reckoned, as a very ſmall number, in regard of *thouſand*, and of *ten thouſand* much more; ſure *five cities of Egypt*, muſt needs, conſequently, be deemed a very ſmall ſcantling, in regard of that whole country, which by ſome Authors is reported to have had above *ten thouſand*, by ſome *twenty thouſand cities*. See Herodot. l. 2. & Mela. l. 1. c. 10. To this, therefore, ſome ſay, that as there were among the Philiſtines, *five* principal, or head cities, though many other inferiour, and leſs ones beſides, 1 Sam. 6. 4. ſo there were *five* mother-cities in Egypt, *Memphis, Tanis, Alexandria, Bubaſtis*; and *Heliopolis*. Which they would gather out of Ezekiel, 30. but there are more then ſix mentioned in that Chapter, ver. 13, 14, 16, 17, 18. Others, that the meaning is, that *five cities*, only, or ſimply, are not meant, but *five* of ſix, as if five cities for one ſhould come in unto God, or one city of ſix only, ſhould ſtand out, and periſh in, and for their ſin: but how the text will bear this, I ſee not. Albeit, therefore we need not admit that exceſſive number of cities, which from their Prieſts report, theſe Authors relate to have been ſometime in Egypt, no more, then we are bound to believe thoſe thouſands of years, that they affirmed their State, in a ſucceſſion of Kings and Prieſts, to have ſtood; nor again on the other ſide, have we any good ground, to reduce their prime cities to ſo preciſe, and narrow a number, as bare five: Yet it is not improbable, that their principall cities, and royal ſeats, were not very many, ſuppoſe ſome *twelve*, as they might well be, about this time, when into twelve principalities was all Egypt divided. The meaning of the Prophet then may well be, that a conſiderable number, (ſuch as is five of twelve) of the chiefeſt cities in Egypt, ſhould embrace the faith and ſervice of the true God: and that the Prophets intent is to deſign a number of ſuch, appears by his expreſs nomination of *Heliopolis*, in particular, to be one of them,

ſpeak the language of Canaan] What is here meant by *ſpeaking the language of Canaan*, is queſtioned. That there is an alluſion to the Hebrew tongue, as we term it; the language wherein God was then ſerved by his people, is generally agreed on: but there is ſome controverſie among the learned, why that tongue ſhould be called *the language of Canaan*. The common, and almoſt generally received opinion,both of Jews and Chriſtians,hath been,that it is ſo termed,becauſe it was the native language of Gods people,who then were poſſeſſed of, and lived in, the land of Canaan, and in that language,then,and there,ſerved God; which language being that which our firſt parents ſpake,and was in general uſe before the diviſion of tongues,Gen.11.1. remained ſtill in the line of Sem, among thoſe of Ebers poſterity,(whom a ſpecial mark is ſet upon, as the prime man in Sems iſſue,there recorded, Gen. 10. 21.with a memorable note alſo, ſubjoyned, concerning Peleg his ſon,that *in his days, the earth*, or,*world*, was *divided*,Gen.10.25.and from whoſe name Abram,is called *an Hebrew*,Gen.14.13.)and was termed Hebrew,becauſe continued conſtantly in his family : Howbeit, in theſe latter dayes, ſome men of great note have not ſtuck to affirm,that the Hebrew tongue is termed here *the language of Canaan*, becauſe it was the native language of the poſterity of Cham, deſcending from him by Canaan,who firſt inhabiting and peopling thoſe parts, both retaining that language in the diviſion of tongues, and tranſmitted it to their poſterity : and that Abram was wholly unacquainted with it,as being not his native language, untill leaving his kindred,and Fathers houſe, where he was born, he came to live in the land of Canaan. But this opinion, though maintained by great authors, ſeems to me very improbable, that the ancient tongue, ſpoken commonly, yea, generally, before the building of Babel, which procured the enſuing diviſion,ſhould be loſt in that family,that in all likelihood had no hand in that buſineſs,and ſhould continue in the line of thoſe that were moſt deeply engaged therein;and in all probability, drew others thereunto, Gen.10.10. The arguments brought to confirm this new conceit,ſeem very weak,and inconſequent, and would require longer diſcourſe to diſcuſs,then the preſent work will well afford.Suffice it may. for our preſent purpoſe, that the Hebrew tongue,in ordinary uſe with Gods people then reſiding in Canaan,is the language, if not intended,yet alluded to in this place : called alſo the *Jews language*,Neh.13.24.chap.36.11,13.A new queſtion ariſeth, what is here meant by ſpeaking this language ; And there want not, that underſtand it,of ſtudying,learning,and making uſe of the Hebrew tongue. Which ſome Writers, therefore, teſtifie to have been very common in ſome Egyptian Towns,bordering upon Paleſtine, and to have continued,though not without ſome alteration, even unto their times,and the meaning is, ſaith one of ours,as if it were ſaid of ſome perſons or places,in Hungary,or Tranſylvania,that the people are ſo affected and taken with the Mahometan Religion, that they wholly addict themſelves to the ſtudy of the Arabick tongue; becauſe Mahomets Law is written in it, and ſo here of the Egyptians,that out of love and affection to the Jewiſh Religion, and the worſhip of the true God,they ſhould deſire to learn, and make uſe of that language, wherein the Law of God was written, and wherein he was ſerved by that people. But the Prophets intendment ſeems rather to be,though alluding indeed to that language,that the Egyptians converted by the miniſtery of the Goſpel,ſhould,whatſoever language they ſpake in, make the ſame profeſſion,and confeſſion of their faith, with other of Gods people, that were before them,in Chriſt.Rom.10.9,12, 18. & 15. 6,9-11. 2 Cor.4.11,their ſpeech and communication, ſhould now be no longer profane,as it had been;but circumciſed, and pure, chap.6,5. the very ſame that is propheſied,and promiſed.Zeph.3.9. that after Gods judgments there before denounced, and then executed, he would *turn peoples lip*, (that is,*language*, as it is alſo here;)and give them *a pure lip*,that is,*a pure language,that they may call all upon the name of the Lord, and ſerve him with one ſhoulder* : that is, with joynt conſent they ſhould all concur in praiſing of God, as if they all ſpake with *one mouth*,Rom. 15. 6.. or, had all but *one lip*,ſpake all the ſame language;as before that unhappy diviſion of tongues,the whole world did,Gen.11.1.*lip*,for *language* ; as Job 12.20.ch.28.11.Jer.33.19.

and ſware to the Lord of hoſts]Not,*ſware by* him,Jer.4. 2.& 5. 2. and not by falſe gods,Exod.23.13. Joſh.23.8. Jer. 12. 16. though that be mentioned, as one prime piece of Gods royal prerogative, to be ſworn by,and a principal part of mans duty to him,to ſweare only by him,Deut.6.13.& 10.20.Pſ.63.11.chap.65.16.but *ſware* to him;as Pſ.132.2.that is, bind themſelves by ſolemn oath to depend upon him, and be loyal Subjects unto him,2 Chr.15.14,15.Ezr.10.5.Neh.10.29.Pſal.119.106.(as people, and Princes alſo, are wont to do their liege Lords,and Soveraigns, 2 Chr. 36.13. Ezek.17-13-18.) abandoning their former idolatries , and ſuperſtitions, 2 King. 5. 17. Act. 19. 19. See Ch, 45.23.Zeph.1.5.

one ſhall be called the city of deſtruction] There is a double reading here,in the Hebrew.Some read *Heres*,with *He*,which ſignifies *deſtruction*,or *overthrow* : and though that word it ſelf is no where elſe read,yet a word, not much unlike it, is in that ſenſe found,ch.49.19.Amos 9.11.deſcending from a verb that ſignifies commonly to *pull down*,or *deſtroy*. This reading our Tranſlators follow;though the former verſion, in received uſe, before the Geneva,render it,by way of inverſion,*the city of deſtruction ſhall be called one* of them. But by thoſe that maintain this reading, the words are diverſly expounded, Some,that a ſixt city, remaining unreformed,when five of her neighbourhood were converted,ſhould be allotted to deſtruction,for not following their good example Others,that each *one*(as chap. 6.2.)of the *five*, before mentioned, *ſhall be a city*,ſaved from *deſtruction*,Heb,*a city of deſtruction*,as *wine of lees*,for,*wine*,drawn off the lees,cap.25. 6. Other read the word *Hheres*,or,*Cheres*,with *Het*,or *Chet*,as the Greeks commonly render it;which the old Latine,and ſome others,among which our ancienteſt Engliſh follow:and the word ſignifies,ſometime,an *earthen-pot*, Levit.6.28.Jer.19.1.or,*a pot-ſherd*,Job.2.8.chap.45.9. and ſo ſome render it here,*oſtracina,the Earthen city*,as *earthen veſſels*, 2 Cor, 4.7.but the word there uſed:ſometime *the ſun*,Job 9.7.Jer.19.2.and thus the old Latine, and not a few others, here underſtand it; rendering the text,*Heliopolis*,or,*the city of the ſun ſhall be*,or,*ſhall be accounted one*. Heb. word for word, *the city of the ſun ſhall be ſaid to one* : that is, *the city of the ſun* ſhall be called one of that number,ſhal be reckoned up among them :as Pſ.87.5,6. So ch.62.4.*forſaken ſhall not be ſaid unto thee*; that is,thou ſhalt not be ſo called,or accounted.There were divers cities in divers countries,conſecrated to the Sun,and that bare therefore his name, being deemed one of the heathens principal gods, 2 King.23.5,11. Ezek.8.16.See chap.17.8.Of this ſort was *Bethſhemeſh*, among the Canaanites,Judg.15.10.& 19.38.*Kirh-eres*,and *Kir-Hareſheth*, among the Moabites,chap.16.7.11.and among the Egyptians,*Heliopolis*,as the Greeks term it, being for ſignification, the ſame with thoſe other,(of which ſee many more in Steven of Byzantium)and by the Latines,*Solis oppidum*,Pliny,l.5.c 9.and l.6.c.29.in Scripture it is ſometime called by the Egyptian appellation, *On*,Gen.41.45. and ſometime,by an Hebrew,of the ſame ſignification,in effect with this here,*Bethſhemeſh*,Jer.43.13.and *Aven*, Ezek.30.17.though this latter,it may be,by an Hebrew term of ill preſage, coming near the Egyptians, the like whereunto, Hoſh. 4.15. and 10,5.8. as if he had ſaid *On*, that may well be termed *Aven*, as Amos 5.5. *Bethel ſhall become Aven*, that is, *vexation*, or *vanity*,or,a thing of *nought*, this city ſo called anciently, but in latter times,*Damiata*,was a city much addicted to idolatry, and is reckoned by Herodot. for one of the ſix, unto which the Egyptians uſed, at ſome ſet times, out of all quarters,to repair,as the Jews to Jeruſalem,becauſe there was their famous *Temple* of the *Sun*,and there was kept Mnevis,one of their ſacred Bulls, which they worſhipped for a God,as *Apis*,the other of them, at Memphis; ſo that the Prophets intendment,is,to intimate,that even ſome of theſe Egyptian cities,that had with idolatry, been moſt polluted, ſhould receive the ſincere ſervice, and worſhip of God. Howbeit, Joſephus is much miſtaken,who imagineth,that this Prophecy was fulfilled under the Ptolomies,when *Onias* the Jewiſh Prieſt,being driven out of his country,built a ſtately Temple,with an Altar, not unlike that at Jeruſalem, within the principality of *Heliopolis*, in Egypt, to to draw other of his country men into thoſe parts.See Joſeph. *antiquities*,l. 13. c.6. and *of the Jewiſh war*,l. 7.c.30. The Chaldee takes in both readings here,thus rendring the words,*The city of Bethſhemeſh,which is to be deſtroyed.ſhall be ſaid to be one of them* : the like doth the Greek,ch. 16.1.

V.19.*In that day*]In thoſe times:as ver.21.

ſhall there be an altar to the Lord,in the midſt of the land of Egypt,and a pillar at the border thereof,to the Lord]The meaning is , that the true worſhip of God,preſcribed by him in his word,ſhal be as amply ſetled among the Egyptians,as it was then among the Jews.See Joh. 4.21-24.deſcribed here,as uſually elſewhere,by the rites & ceremonies and manner of ſervice,that by Gods appointment, was among Gods people,then in uſe.So c.18.7. & 60.7. & 66.20,21.Mal.1.11.

an altar]Not for ſacrifice,ſay ſome;(for that might not be out of Jeruſalem,Deut.12.13,14. and yet upon extraordinary occaſions, was by Gods,not permiſſion only, but approbation,and ſecret inſtigation, if not manifeſt injunction, at ſometime, built elſewhere, 1 King.18.30,32.)but for memorial, and reſemblance only, ver.20. not unlike that of the Reubenites, and Gadites, Joſh. 22. 10,11, 23-26. But why not an altar for ſacrifice, then, when the Jeruſalem altars ſhould be all,not demoliſhed only, but out of date?Jer. 3.16.Heb.9.9,10.for why not a ſpiritual altar,for ſpiritual ſacrifices? v.20.c.56.7&60.7. Ro.12.1.&15.16.Phil.2.17.Heb.13.10,15,16.

in the midſt of the land of Egypt]As Jeruſalem ſtood in the heart of the land of Canaan,for the more eaſie reſort unto it,out of all parts,Pſalm 122 .4.5.or in the land of Egypt,among the Egyptians, as Chap.5.12.ver.20. 24.But here rather, in the former and ſtricter ſenſe , in regard of the next branch.

and a pillar]Evident tokens and ſigns of Gods true Religion, ſetled with them.An alluſion to ſuch altars,and pillars,as the ancient Patriarchs,in times fore-paſt, erected for the ſolemn ſervice and worſhip of God, in all places where they came,but in thoſe more eſpecially,where God appeared unto them.Gen. 12.7.28.18.22.&31.13. & 35.7,14.Exod.17.15.& 24.4.where mention is of twelve pillars in one place:and *pillar*,may be for *pillars*,in this place as it is alſo there

at the border thereof]Alluding to that, Joſh. 22. 10,25.where it is ſaid,that *at the borders of the land of Canaan, by Jordan, that altar was built*:The meaning is,that monuments, and evidences of piety and devotion,ſhould be frequent among the Egyptians, not in the heart of the land onely, but in the skirts of the Country;ſo that, no ſooner ſhould a man ſet his foot on Egyptian ground, but he ſhould perceive how piouſly, the people were affected, and to what Lord the land now belonged. See Zach. 14. 9, 20,21.

to the Lord]Not to idols,and falſe gods, as formerly;unto which imaginary deities pillars were in Egypt very rife.

V.20. *And it ſhall be*]To wit,that *altar*, and *pillar*; or, thoſe altars,

tars,and pillars,ver.19.

for a ſign,and for a witneſs to the Lord of hoſts in Egypt]To ſignifie,and teſtifie, that the Lord the only true God, the ſole Soveraign of heaven and earth,Gen.2,1. Pſal. 146.6. is there acknowledged and ſerved. An alluſion to that altar built by the Reubenites,Joſh.22.24.27. and to that ſtone,or pillar,erected by Joſhua, Joſh.24. 26. 27. of both which,the ſame in effect is ſaid. Yet there are, that refer this,not to the verſe before going; but to the words here enſuing:to wit, that Gods hearing them, and ſending deliverance unto them, when they called upon him, in their diſtreſſes,ſhould be an evidence and argument of Gods favour towards them,and reconcilement to them;not unlike that, Pſal. 41. 11.& 147.43. But the former more naturally flows from the text. That which followeth, ſeems rather to be here intimated, as a motive and inducement to them, to ſerve him , and adhere unto him,of whoſe powerfull and ready help, they had had ſo pregnant proof.So Exod.15.2.

for they they ſhall cry unto the Lord for the oppreſſors]Or,*when:*(as chap.1.3.)or, *becauſe when,*(as Jer.4.30. & 12.15.)*they ſhall cry*; that is,ſay ſome, when the Jews ſhall cry to God, being by Sennacherib beſieged,and diſtreſſed,chap.37.4.15.2 Chr.32.20. But few herein concur, The tenor of the context ſheweth, that it is ſpoken of the Egyptians,who being,by reaſon of thoſe that oppreſſed them,grievouſly afflicted,and diſtreſſed, when they found no relief from their idols,or their wizzards,ver.1. 3 . as it was with others, in the like cauſe,ch.16.12.they ſhall then, leaving them,ſeek unto the true God,with better ſucceſs.So Judg.10.16.ch.10.20.21.& 17. 7,8.Pſal.107.6.13.19.

for their oppreſſors]Or,*becauſe of*.Heb. *from the face of* : as ver. 16,17.as the Egyptians ſometime made the people of God among them,to cry unto him,by reaſon of thoſe that then oppreſſed them, Exod.3.9.ſo ſhould they themſelves be enforced to the like,in regard of thoſe that ſhould oppreſs them.For the ſame word is uſed in both places, and the Prophet may ſeem here to glance at that ſtory.

and he ſhall ſend them a Saviour, and a great one,and he ſhall deliver them]Or,*he ſhall then ſend them*(as ch. 8.3.14.)*a Saviour, and a great one*;that is,*a great Saviour*:as *a cloud and ſmoke*, *for a ſmoky cloud*,chap.4.5.a great one to be their Saviour;or, *even a great* one : as Jer.17.17.ſuch an one,as in regard of his power, and greatneſs, ſhall be able to effect what he undertakes to do for them, ch.63.1. What great ones were,by God, at ſeverall times raiſed up in ſucceeding ages,from time to time,as there were for his own people, Judg. 2.16.& 3. 15.31.2 King. 14.27.Obad. 21. Mic.5.5.to give them ſome eaſe and relief, from their oppreſſors, which might be , as a preſage,and ſome ſhadow of their future ſpiritual deliverance, and in whom this Prophecy might,in part,be fulfilled,is not ſo clear by the records of antiquity,ſacred or prophane;eſpecially,while the Aſſyrian, and Chaldean Monarchies ſtood;of which times we have few monuments of worth and credit, remaining. Howbeit, to paſs by what ſome have conjectured of the converſion of many of them,upon the defeat given to Sennacherib; it may well be deemed,that ſome notice of the God of Iſrael came in among them by the Jews commerce with them; and in the latter times, under the Ptolomies,eſpecially,after the law of Moſes was tranſlated into a languag; which the Grecian Empire had, in thoſe parts, made more familiar:and divers temporal deliverances,might,from God, be vouchſafed them,in regard of his faithful ones among them ; as in Ethiopia;we know alſo that ſome Proſelytes there were, Act. 2 5.10.& 8.27. But certain it is,that the Lord Jeſus, that *great Saviour*.Tit.2.13. is here principally intended,by whom they were delivered from the ſpirituall ſervitude and bondage unto ſin and Satan;under which they had long lyen,as other Gentiles alſo were, through the miniſtery of the Goſpel,Act.26, 17.18.1 Cor.6.9.11. & 12.2,3 Eph.2.2,3.Col.1.13. 1 Theſſ.1.9. Mean while,they ſeem to ſtray from the text, that expound this of the Angel, who, by the ſlaughter made in the Aſſyrian camp delivered thoſe of Jeruſalem out of their preſent diſtreſſe, chapter 37. 37.

V.21. *And the Lord ſhall be known to Egypt, and the Egyptians ſhall know the Lord*] He ſeems to ſay the ſame thing in a diuers form,or frame of ſpeech. Yet two diſtinct things may be implyed, their notice of God,and their acknowledgment of him. Firſt, that their ſervice of God ſhould not be an ignorant devotion, a blind obedience,like that of thoſe at Athens, *Act*.17.23. but God ſhould manifeſt,and make himſelf known unto them, Pſal.9. 16.& 76.1. Ezek.29.8.15,26.The knowledg of him,being the ground of all true devotion,and ſincere ſervice of him, Jer.31.34. Hoſ. 6.3,4.Rom. 16.25,26.2 Cor.4.4.6.Gal.4.8. Eph.1. 17.& 3. 19.And then, that God being made made known unto them,(becauſe man may know a thing,and yet refuſe to be acknown of it,or to make profeſſion of what he knows,Joh.12.42.) they ſhall make acknowledgment of him,whom now they knew;but were ignorant of before, Gal. 4.8. 1 Theſſ.4.5.by their perform ance of ſeruice to him,ſuch as he himſelf requires,Deut.26.17,18.Ioh.17.3. Rom. 10.9,10.*To know*;for, *to own*,or,*acknowledg*,Pſ.30.7.& 142.4,c.59.12.Ier.3.13.Mat.7.23. & 25.12.

in that day] As ver.18,19.

and ſhall do ſacrifice, and oblation] The word, here uſed, in the Syriack dialect,ſignifieth,indeed,*to make*,or *to do*,as Dan.3.1.& 4. 35. but in Hebrew,moſt generally,*to worſhip*,or *ſerve*, Deut.4.19. & 6.13.& 10.12.See ver.23.It would rather therefore,be rendred; And ſhall ſerve,or *worſhip* him with *ſacrifice and oblation*. Of the difference whereof,ſee on chap.1.11,13.Put both here, as the one there,and the other, Pſal. 51. 16. and elſewhere collectively, for *ſacrifices,and oblations*: metaphorically, for ſuch ſpiritual ſervices, as were thereby,ſometime,typified , and are correſpondent thereunto. See ver.19.Zeph.3.10.Mal.1.11. And this is that, whereby, they ſhould acknowledg God for their Sovereign, and their Saviour,and teſtifie their duty and engagement unto him, 2 King.5.15. 17. A defect of the Pronoun,*him*,as Hoſ.6.3.Joh.3.34. Of the particle *with*,as ch. 17.5, 10.

yea,they ſhall vow a vow unto the Lord, and performe it]Heb. *and they ſhall*,&c. Look what vows they made unto God in the time of their troubles they ſhall perform,and make good, upon deliverance,by God,vouchſafed them.Pſal. 66.13, 14. & 116.8,16,17. Another evidence, and acknowledgment of their dependance on God,and loyalty to him.Of the former, by making vows now to him, as to their falſe gods they did before. Vows being a ſpecial part of religious worſhip,in thoſe times,eſpecially. Gen.32.20.& 35. 1.3.Levit.27.9--26.Numb.6.2--21.The latter, by their due payment,and performance of what they had vowed, Deut.23. 21.22. Pſal.65.1.& 76.11.Eccl.5.4,5. Mat.5.33.

perform it]A defect of the affix,or pronoun;as v.22.ch.9.9 Hoſ.8.4.

V.22. *And the Lord ſhall ſmite Egypt, he ſhall ſmite, and heal it*] Heb.*ſmiling and healing*. It may therefore be thus rendred, *Thus* (after this manner,as Jer.7.34.Prov.17.3.) *the Lord ſhall ſmite Egypt,ſmiting,and healing it*. The particle is ſupplyed;as ver.21.God ſhall ſo afflict them by the evils above mentioned, as that he ſhall yet, by thoſe afflictions, work a gracious work upon them,give a good iſſue of them,and deliver them,not out of thoſe alone,but out of others alſo,worſe then them,Deut.32.39.Pſal.60.2.ch.6.10.Hoſ. 6.1.

and they ſhall return even to the Lord] Or, *for*(as ch.13.8.& 16. 2.)*they ſhall return to the Lord*.Have recourſe to him for mercy and deliverance,in their diſtreſſes, ver.20.

and he ſhall be entreated of them]As he was of Manaſſes,2 Chr.33. 20.

and ſhall heal them]By vouchſafing,as well ſpiritual health,as temporal deliverance,unto them,chap.57.18,19. Ier.3.22. See Jer.46. 26.Ezek.29.13, 14.

V.23. *In that day*] As ver.19.21.

ſhall there be an high way out of Egypt to Aſſyria,and the Aſſyrians ſhall come into Egypt,and the Egyptians into Aſſyria] Whereas there had been much diſſention,and bloody wars, between the Aſſyrians and the Egyptians,2 King.17.24.& 18,19.21.& 23.29.& 24.7.Jer. 44.30.& 46.2.Ezek.29.19.& 30.10. They ſhould now, being both converted unto God in Chriſt,abandon all ſuch hoſtility,one againſt another, and maintain free commerce, and friendly entercourſe, either with other.See chap.11. 13. Some ſuch thing,ſome deem to have been in Pſammetichus his reign; but it was more fully accompliſhed in the kingdome of Chriſt,Act.2. 9,10.Rom.10.18.

an high way]Or,*cauſey*,as ch.11.16.

and the Egyptians ſhall ſerve with the Aſſyrians]They ſhall both *ſerve*,that is,*worſhip*,as ver.21. One, and the ſame God, with one and the ſame worſhip, in one and the ſame manner, ſuch as he requires,ch.2.2,3.& 46.7. Zach.8.23.Joh.4.24. The old Greek and Latine,read the words, *The Egyptians ſhall ſerve the Aſſyrians*.That is,ſay ſome, not as the Iſraelites did the Egyptians , Exod.1.14.& 14.12.but as Chriſtians do one another,with the voluntary ſervice of love, Gal. 5. 13. But the former is the better. For why ſhould Egypt ſerve Aſhur thus, rather then Aſhur Egypt ? The entercourſe before was mutuall,the ſervice now joynt;as Zeph.3.9.

V.24.*In that day*]As ver.23.

ſhall Iſrael be the third with Egypt, and with Aſſyria] That is, ſay ſome,the Jews,in the latter part of Ezekiahs reign, ſhall be in peace and amity with both of them, on either ſide, 2 King.20.19. But,nor doth any ſuch thing appear,yea,or is likely, nor doth that place imply it. The meaning is, that whereas the Jews were formerly disjoyned from other Nations, who lived then without the pale of Gods Church, and without that knowledg and worſhip of God,which,as a ſpeciall priviledg,the Jews,in thoſe times,enjoyed, Deut.4.7,8,33,34. & 7.2,3.6.Pſal.76.1,2. & 147.19,20. & 148.14. Act.10.28. & 11.3.Rom.3.1,2.& 9.4,5.Eph.2.12. Now the pale being pluckt up,and the partition wall pul'd down,the hatred aboliſhed,and both in one body reconciled, there ſhould be no more any diſtinction of Jew,or Gentile,whether Egyptian; Aſſyrian, or other, but they ſhould all be in a ſpiritual confederacy,& communion, one with another,Zach.8.23.Act.10.28.& 11.18. & 15.9.1 Cor.12.13. Gal.3.28.Eph.2.13-19.Col.3.11.

the third]Heb.*a third*.Which becauſe it ſeems to be in a feminine form;Some would have underſtood *ſiſter*:and put the word into the text,*a third ſiſter*;as Cant.8.8.Jer.3.8,10.Ezek.16.45,46,48,51 52.& 23.2,4.31-33. But this ſeems not neceſſary;becauſe of States, Nations,and Countries,the Scripture uſeth to ſpeak promiſcuouſly, ſometime in the one form, and ſometime in the other. See chap. 15.1.4,5.But what if we render it, *Gods third*? as *Gods tenth*, ch.6. 13.See the note there;as alſo,Jer.2.31. where a word of the ſelf ſame form and notion,is found, *with Egypt, and with Aſſyria*] Theſe two people are ſuppoſed to be more ſpecially mentioned, to ſhew a conjunction of the poſterity of Cham, (from whom the Egyptians were deſcended, Gen. 10.6.) with the race of Japhet, and both of them with the poſterity of *Sem*, according to Noahs prediction, Gen. 9.27. But here is no mention, at all, of any of Japhets iſſue: for Aſhur was of Sems race, Gen. 10.21. as well, as Arphaxad, from whom Iſrael deſcended, by Eber, & Abraham, Gen. 11.13, 16, 26. It ſeems rather to intimate, that even the moſt accurſed people that were in the world, ſhould, in Gods good time of grace under the Goſpel, partake in the bleſſing by Chriſt, Gen. 12.2, 3. and 22.18.

even *a bleſſing*] This may ſeem to have a ſpecial reſpect to Iſrael: and is then to be underſtood actively, as a means of conveighing, and imparting a bleſſing unto the other two; as the word is uſed, Gen. 12.2. Pſal. 21.6. & 72.17. and that partly, in regard of the Meſſias, to deſcend from them, Rom. 9.5. in whom they were to be bleſſed, Gen. 22.18. And partly, in regard of Gods Church eſtabliſhed among them, and in former times, confined to them; in reſpect whereof, they are ſaid to partake of the bleſſing, by their abode in Sems tents, Gen. 9.27. and adhering unto them, Chap. 56.2, 3, 6. Zach. 2.11. or if it be extended unto all three, it muſt be taken paſſively, for one that hath a bleſſing beſtowed upon him, or partaketh of, and in, a bleſſing, as ch. 65.8. Zach. 8.13.

in the midſt of the Land] Or, *earth*: as Gen. 12.3. For this bleſſing extends it ſelf unto the whole world, chap. 49.6. *in the midſt of it*: either *on earth*, in the world; as Pſal. 74.12. See ver. 19. Or if there be ſome emphaſis, more then ordinary, in the phraſe, I ſhould ſay, it were, not as ſome, becauſe theſe lands lye all three in the middle of the world, which God would have, to be as leven, to ſpread into the whole lump of it, on every ſide, Matthew 13.33. for two of them, Iſrael and Egypt, coaſt on the Sea: but becauſe the land of Judah lay in the midſt, between Aſſyria and Egypt; See ver. 17. For, as for that frivilous and ridiculous conceit of the Jews, wherein the Chinois are ſaid to concur with them, that their country, and Jeruſalem, more eſpecially, ſhould be the *navel* of the world, (abuſing, to that purpoſe, ſome paſſages of Scripture, Pſ. 74.12. & Ezek. 5.5. & 38.12.) it is ſcarce worthy taking notice of.

V. 25. *whom the Lord of Hoſts ſhall bleſs, ſaying*] Or, *For the Lord ſhall bleſs him*: That is, each one of them; as chap. 2.20. The relative for the conjunction cauſal; as 1 Sam. 15.15. Or, *whom*, each one, *the Lord ſhall bleſſe*. That is, both of pronounce, aud make bleſſed, chap. 61.9.

Bleſſed be Egypt my people] The ſtile that Iſrael engroſſed before, Deut. 7.6. Pſ. 78.71. but ſhould now be common to the Egyptians, with them, Deut. 32.21. Hoſ. 2.23. Rom. 9.26.

and Aſſyria the work of my hands] As Iſrael is ſo called, not as created only, at firſt, in Adam, but as made, and moulded into a State, Deut. 32.6. chap. 43.7. & 44.2. Pſal. 138.8. So are the Aſſyrians here termed, as being new moulded, & new created by him, in his Chriſt, 2 Cor. 5.17. Gal. 6.15. Eph. 2.10. & 4.24.

and Iſrael mine inheritance] My portion, my peculiar people, Exod. 19.5. Deut. 4.20. Pſ. 74.2. & 135.4. See Jer. 12.7. A priviledge, yet now not to be appropriated to them alone, but to be extended unto people, in all parts abroad, Pſ. 2.8. & 82.8. Eph. 3.6. All three termes uſed, for variety and elegancy, come home, in effect, and ſink to the ſame.

CHAP. XX.

Verſ. 1. *IN the year that Tartan came to Aſhdod*] In the eighteenth Chapter, was a prophecy of evils to befal Ethiopia: in the nineteenth, of the like to betide Egypt. Now in this Chapter, is a prediction of calamities, that both of them, were, from the Aſſyrians, joyntly, to endure, with a more ſpecial intimation of the time, at which this prophecy was delivered, prefixed in this verſe.

Tartan] A Commander of ſome forces, under the king of Aſſyria, one of the three, that Sennacherib ſent unto Ezekiah, to ſummon him to a ſurrender of Jeruſalem, 2 King. 18.17.

Aſhdod] Or, as the Greeks and Latines tearm it, *Azotus*, Act. 8.40. A chief city of Paleſtine, or the Philiſtines country: famous for their idol Dagon, who had his Temple there, 1 Sam. 5.1, 2. & 6.17. Yet it ſeems to have belonged, ſometime, to the Iſraelites, and to have been part of the portion, and poſſeſſion of the poſterity of Judah as alſo, ſome other, of the Philiſtine cities, Joſh. 13.3. & 15.47. See c. 15.2.4.

(*when Sargon the King of Aſſyria ſent him*)] Who this Sargon ſhould be, is much queſtioned. The moſt ſuppoſe him to be Sennacherib, and to have had two names: as many others, in like manner, mentioned in Scripture. See on chap. 1.1. *Ezekiah*. Though, beyond all probability, they multiply the matter, who tell us, from Jerom, that Sennacherib had no leſs then *ſeven names*: yea, ſome of the Jewiſh writers, ſay, *eight*: and mould the Aſſyrians Monarchs, many of them into one. But there want not thoſe who deem this Sargon to have been, not Sennacherib, but one of his predeceſſors. And ſome of them, thus reckon the ſucceſſion of the Aſſyrian Rulers. *Phul*, 2 King. 15.19. 1 Chr. 5.26. *Tiglath-Phileſer*, 2 King. 15.29. 1 Chr. 5.26. *Jareb*, Hoſ. 5.13. & 10.6. *Sargon*, Eſay 20.1. *Salmaneſer*, 2 King. 17.3. & 18.9. *Sennacherib*, 2 King. 18.13. Other, omitting *Jareb*, thus order them: *Phul*, *Tiglath-Pilneſer*, *Sargon*, *Salmaneſer*, *Sennacherib*. See on Chap. 14.29. But, as it may juſtly be doubted, whether *Jareb*, who, in the former deſcent is reckoned after *Phul* and *Phileſer*, were not ancienter then either of them; ſo I ſuppoſe, it will better ſute with the courſe of the ſacred Story, (for forraign helps, in a manner here, wholly fail us) to place this *Sargon*, between, *Salmaneſer*, and *Sennacherib*: as the ſucceſſor of the one, and predeceſſor to the other. The name ſeems to be the ſame with *Serug*, or *Sarug*, the name of Abrahams Grandfather, Gen. 11.22. *Sarug*, *Sargon*; as *Tirhakah*, ch. 37.9. *Tarchon*, *Jeſua* Zach. 3.1. *Jaſon*, Act. 17.5. and the like.

and fought againſt Aſhdod, and took it] This ſome ſuppoſe to have been done in the twelfth year of Ezekiah, under Sennacherib, when he bent himſelf againſt the ſtrong cities of Judah; among which, they ſuppoſe Aſhdod to have been one, as being lately from the Philiſtines recovered, by Ezekiah, 2 King. 18.8. Others, and ſo ſome of the Jewiſh Doctors, draw it down to the fourteenth of Ezekiah, at which time, ſay they, Sennacherib hearing of Tirhakah, the King of Ethiopia, coming againſt him, ch. 36.1. & 37.9. ſent Tartan to take Aſhdod, and went himſelf to meet Tirhakah, whom having diſcomfited, and ſubdued Egypt and Ethiopia, within the ſpace of three years, he returned, with the ſpoil he had captived of them, to the ſiege of Jeruſalem. But this no way ſuits well with the Scripture ſtory. Which to help, therefore, ſome ſay, that the Ethiopians, led by Tirhakah, made an inroad into Aſſyria, about that time, in Sennacheribs abſence; after whoſe deceaſe, Eſarhaddon, who ſucceeded him, made war upon the Ethiopians, and took many of them captive, together with ſuch Egyptians as were Aſſiſtant to them. That which carries much more probability with it, then the former. Yet others carry up, ſo higher, the date of this prophecy, unto the fourth year of Ezekiah, and the ſixt of Hoſea, at which time they ſuppoſe, that this Sargon, Salmaneſers predeceſſor, invaded Paleſtine, and ſent Tartan to beſiege Aſhdod: but dyed before it could be ſurpriſed. And true it is, that the words may not amiſs, for the ſyntax of them, be ſo read, caſting out the parentheſis, *In the year that Tartan came to Aſhdod, when Sargon ſent him to fight againſt Aſhdod, and take it*. For we have the very like frame of words, Joſh. 24.9. where it is ſaid, that *Balack the king of Moab aroſe, and warred againſt Iſrael, and ſent and called Balaam to curſe them*. Yet Jephthah asketh the king of Ammon, whether Balak did ever fight againſt Iſrael, Jud. 11.25. And it is apparent, he never did, nor durſt do it; becauſe he could not induce Balaam to curſe them, which otherwiſe he would have done, conceiving ſome hope to prevail, if he could have drawn him ſo to do, Numb. ch. 22.6. But the meaning of the place is, *he aroſe, and warred*; that is, *he aroſe to warr*, aſſayed, or attempted to do it; but never did. So Mal. 1.9. *Deſire now beſeech God, and he will be gracious unto us*. For ſo, word for word, the text runs in the original. The Prophet there intendeth nothing leſs, then that God, at their requeſt, would deal graciouſly with his people, in remitting his wrath toward them, incenſed by their ſins, whereof they themſelves had been principal procurers & abettors, as he afterward affirmeth; and who were themſelves, to ſue for others, and very unlikely to prevail in their behalf. But the Prophets meaning is, as our Bibles right render it. *Beſeech God that he will be, or, to be gracious unto us*. And ſo, *he aroſe, and warred*; that is, *aroſe, that he might war*, or to war: and the like might be here. Howbeit, unleſs ought could be produced, whereby it might appear, that Aſhdod was not taken by Tartan; we need not decline that ſenſe of the words, that is moſt ordinary and common. And ſince, that in places where we have ſo little light of certainty, we muſt of neceſſity go by conjectures, as thoſe before mentioned Interpreters all do; I ſhall make bold to add my conjectural thoughts alſo to theirs. I ſuppoſe, therefore, this prophecy was delivered about the eight, or ninth year of Ezekiah, when Salmaneſer, who, in his ſixt year had taken Samaria, & carried Iſrael away captive, 2 King. 18.10, 11. being now deceaſed, Sargon his ſucceſſor, deſirous to proſecute his fathers deſigns, and to enlarge his dominions, began to ſet upon the Philiſtines, that bordered upon them, to the Weſt, (ſee ch. 9.12.) and began with Aſhdod: to the relief whereof, the Egyptians, their next neighbours, together with the Ethiopians, their confederates, coming in no ſmall companies, were by the Aſſyrians defeated, and carried captive, in ſuch ſcornful and deſpiteful manner: as is here after deſcribed, ver. 4. the rather, to be revenged upon the Egyptians, becauſe they had ſo lately before, been aſſiſtant to the Iſraelites againſt the Aſſyrians, in the reign of Salmaneſer, and an occaſion of their revolt, 2 King. 17.4. And the ſiege of Aſhdod might well continue three years, as well, as that of Samaria, 2 King. 17.5. being one of the ſtrongeſt cities in Paleſtine; nor is it unlikely, that Sargon the rather attempted this city, if it were one of thoſe that Ezekiah had ſubdued and regained, that he might pick a quarrel with him, and ſo be dealing with him, as his predeceſſors had done with the other ten tribes before; that which might alſo the rather move Ezekiah, to ſeek to ſhake off the Aſſyrian yoke. 2 King. 18.7. thereby diſcovering their ambitious and tyrannical intentions. But Sargon, it ſeems, being taken away, before that his purpoſed deſign could be effected, Sennacherib, his ſucceſſor, went on with the ſame, 2 King. 18.13. and this my conjecture. I leave to the conſideration of others, ready to yield unto any, that can bring ſurer grounds, or afford better light. The Egyptians, after their wonted manner of aſcribing to their kings conqueſts, atchieved by others, ſeem to attribute this taking of Aſhdod to

Pſammetichus,who, about theſe times,reigned in Egypt,reporting of him,that invading Syria,he ſate down,not three,but thirty years, wanting one, before the ſtrong city of Azotus,which endured the longeſt ſiege that had been known,and at length took it.See Herodot.lib.2.

V.2. *At the ſame time ſpake the Lord by Iſaiah the ſon of Amoz, ſaying*]Heb.*by the hand*(that is,the miniſtery;as Hag.1.1.Mal. 1. 1.) *of Iſaiah the ſon of Amos*;See chap.1.1.That is,by me, and to me ; the Noun,for the Pronoun;as chap.2.1. Gen.19.24. Gods will and commands;were ſometime made known to the perſons, that were to put them in execution by others;as 2 King.9. 1,2. Sometime immediately to themſelves;as Jer.19.1.10.And ſo to Eſay here;who is enjoyned, not only to do ſomewhat that might ſhadow out that which he was to deliver ; but to tell his people, withal, what was thereby deſigned, ver. 3 , 4.

Go looſe the ſackcloth from off thy loyns] An act enjoyned the Prophet, that was ſymbolical and ſignificative; not unlike that, Ezek. 12. 3-7. fore-ſhewing, in what ſort, the Egyptians and Ethiopians ſhould be carried captive , by the Aſſyrians , ver. 4.

Go] The word in theſe kind of injunctions doth not alwaies imply ſome motion from place to place ; eſpecially, when the thing enjoyned,may without any ſuch change be accompliſhed ; but a ſpeedy, and ſedulous addreſs unto the doing of the thing enjoyned, Gen.19.32.& 31.44.Num.24.14.Jer.19.1. Hoſ. 3.1.

looſe]The word ſignifies,firſt,to *open* chap.50.5.then to *looſe* ; either captives out of priſon; which is done, by opening the priſon doors,chap.14.17 & 51.14.& 61.1. or garments from the body, by opening,and untying the girdle,or whatſoever they were faſtened to the body with before,Job 12.18.and laſtly,more generally,to *put off* any garment, whether girt cloſe to the body, or hanging looſe about it, 1 King.20.11.Pſ. 30. 11. and ſo here.

the ſack-cloth]Heb.*ſack*:as chap.3.24.Now *ſack-cloth* was uſed in times of heavineſs,for a mourning weed,chap.22.12.& 37. 2.Joel 1.13.Whence to *looſe*,or to *put of ſackcloth*,for to leave mourning, or to give,cauſe ſo to do,Pſal.30. 11.but here it is not ſo uſed; but for ſuch an upper garment,made of courſe,and hairy ſtuff,as the Prophets ordinarily were wont to wear, 2 King. 1. 8. Zach.13.4. Matth.3.4.

from off thy loins]Whereunto,or about,ſuch garments,looſe otherwiſe,were ſometime girt,1 King.20.46.2 King.9.1.

and put off thy ſhoo from thy foot]Or,*looſe*,Deut.24,9. becauſe the latchet,or ſhooſtring is looſed,for the pulling of it off, Mar. 1.7. Luk.3.16.*ſhoo*,and *foot*:as Joſh.5.15.for *ſhoos*,and *feet*:as it is,Exod. 3.5.Heb.*from off*;or *upon*:as Deut.25. 9.

and he did ſo;walking naked,and barefoote] Albeit, it be expreſly ſaid,that he did ſo; yet there want not a few,among whom,alſo, ſome of the Jewiſh Writers,who ſuppoſe, that this was not done indeed by the Prophet, but in a viſion only ſeemed to be done by him. See the like conceit,cap.8.3.one cauſe,why they ſo imagine, is becauſe they conceive, that the Prophet ſhould be enjoyned to walk ſtark naked:whereas indeed,there was no ſuch matter intended. For firſt God enjoyned him only to put off his prophetical robe or mantle ; ſuch, as fell from Elias, when he was carried up to heaven in a whirlwind, 2 King. 2. 13. then, it had been in vain,to add *bare-foot*,if he had before meant all naked. Secondly: it was to ſignifie,how the Egyptian and Ethiopian Captives ſhould be handled ; he was therefore to go ſtript, as a priſoner,or captive; now captives are not wont to be led ſtark naked; but ill clothed, in ſingle,and ſorry ſuites,or in ragged apparel. And laſtly, the word *naked*, is in Scripture commonly ſo uſed ; to wit, when a man goeth in his coat,or inner-rayment only , without upper-garments, gown, cloak or mantle,ſuch,as at other times he ordinarily uſeth. So it is ſaid of Saul,that in a prophetical rapture, *he ſtript off his clothes*, that is, his upper garments, or garment, (as *yokes*, for *yoke*,Jer.27.2 &28. 10.(and *lay down naked before Samuel*, 1 Sam. 19.24.So chap.32. 11. the women are commanded to *ſtrip* themſelves *bare*,(that is to put of their bravery, or their better apparel, Exod.33.4.5.)and to *gird on ſack-cloth*. So Peter is ſaid to caſt on his *ſhort fiſhers coat*,(for ſuch an one,the learned obſerve the word there uſed, to ſignifie,as frequent among them, of that employment,in thoſe parts)*for*(ſaith the text)*he was naked*;yet not ſtark-naked,though without it, Joh.21.7. nor in any other ſenſe, doth Micah ſay, that he would *go ſtript, and naked*; or, our Prophet here,that *he went naked, and barefoot*. See alſo Act.19.16.

barefoot]Or,*unſhod*.The habite,when affected,of mourners,1 Sam. 15.30.when enforced,of captives, Jer.2.25.

V.3.*And the Lord ſaid*]Unto the Prophet and by him, to thoſe whom he preached and publiſhed this unto: either when, at firſt,he enjoyned him to walk up and down in that manner, which could not but ſeem ſtrange unto thoſe that beheld it,or afterward, when he had for ſome ſpace of time ſo done, & was demanded of his people,what,by ſo doing,he meant,or intended:as Eze.12.9,10.&24.19.

like as my ſervant Iſaiah hath walked naked ; and barefoot; three years;for a ſign,and wonder upon Egypt, and upon Ethiopia] In the words enſuing , God declareth what he intended to ſignifie unto them,by this his command given to the Prophet,and his acting according to the ſame.A relation of what was done by the Prophet, together with the end of it,and whom it concerned, is in this verſe: the application of it,to that which was to befall theſe two people; to wit,the Egyptians,and the Ethiopians,is in the next.

my ſervant]Not in general only as are all men,yea,all creatures; in regard of creation, Pſ. 119. 91. or, in ſomewhat more ſpeciall manner,in regard of a voluntary addiction,and obſtriction; as are all,that are in ſpecial covenant with him,Neh.1. 11. Pſal. 79.2. & 116.16.but in a more ſpecial rank yet,in regard of his place, and office,as a Prophet,as Num.11.7, 8 Jer.7.25.So,*Paul, a ſervant of Jeſus Chriſt*;Rom.1.1.Phil.1.1.that is,*an Apoſtle*,2 Cor.1.1.Eph. 1. 1. *a ſervant of God,& an Apoſtle of Chriſt*,Tit.1.1.the one explicates the other.

naked,and barefoot]See on ver.2.

three years]Concerning theſe words, there is much diſcrepance of opinion among Interpreters. Some annex them to the foregoing ſentence, and apply them to the Prophets carriage. And of theſe,ſome ſuppoſe,that all this was done in a viſion;as,ſay they, thoſe things of Ezekiel,his lying ſo long on either ſide;and making,and baking his bread in ſuch and ſuch ſort, Ezek. 4.4.6.10.15. and doing of a thing three years together; might, by a viſion, be repreſented in a moment. Other of them, affirm it to have been really done,and exhibited. How elſe could it be a ſign and wonderment unto any ? yet are theſe alſo divided ; for ſome of them ſuppoſe, that he went conſtantly thus; as well within doors, as without,for three years together:other;that he went ſo during that time, only then when he went out about the diſcharge of his prophetical employment. Thus they, that affix theſe words to the former, underſtanding them of the Prophets continuance in that habit.But there want not, that prefix them to the clauſe enſuing, *for three years a ſign,and wonder*,or; *a three years ſign,and wonder,upon*,or;*concerning the Egyptians and Ethiopians* : conceiving them to be meant,not of the Prophets act, but of that which was thereby deſigned : and this reading is ſtrengthened by the pauſes, in the Hebrew,the middle diſtinction concluding at the word next before-going.Howbeit, theſe again, are not all of one mind, concerning the thing thereby deſigned. For ſome ſuppoſe that thereby is implyed, when this calamity ſhould befall thoſe two nations, which is the more probable(to wit,*three years* after the publication of this Prophecy:as the like,chap.7.8. & 21. 16.Others,how long it ſhould continue;to wit,not above *three years*,as the like,chap.23.15: & 31.10.the like difference of opinion, concerning the ſame term of years, which ſome alſo draw to this, See on chap. 16. 14. Howſoever, the queſtion is with theſe again moved, how long the Prophet was to walk thus naked ? the rather, for that the text thus read, ſeems not to determine it: and they deem it unfitting,that the typical act ſhould be of equal extent,for term of time, with the thing it ſelf,thereby typified;no example in Scripture exhibiting any ſuch parallel. Some of them therefore conceive, that one day might ſuffice for him,to walk abroad in that manner;there being no time limited in the injunction that God gave him. As Jeremies wearing a yoke on his neck, but for a day, might ſuffice to denote a captivity of ſeventy years continuance, Jerem. 25.12. and 27. 2.and 28.10. Others would have it done by him, three dayes,correſpondent to the three years deſigned, either unto the commencing;or;for the conſummating of that, which by the Prophet was denounced.This is moſt agreable to the uſuall manner of Scripture,*a day,for a year*,ſo *forty dayes*, for *fourty years*, Num. 14. 33,34.Ezek.4.6.and 390 *dayes*,for as many *years*,Ezek 4.4,5.

three years] Some would have it read,*a third years ſign*,&c.becauſe the *cardinall* number is put ſometime for the *ordinall*, as they term it,as *one*;for *firſt*:Gen.1.5.Matt.28.1.but I find not, where any cardinal ſo uſed is joyned with a ſubſtantive plural:and that *enallage*, therefore;can have no place here.

a ſign,and wonder]Theſe two words of joyned together,Deut.6. 22.& 7.19.& 13. 1, 2.& 26.8. & 28.46. Neh. 9.10. Pſal.135.9.Jer. 32.20.Chap.8.17.are as *genus*,and *Species*; the former of larger extent then the latter. For the former may be,where nothing future is foreſhewn:as Num.2.2.Ezek. 20.12. whereas the latter is ever, for the foretelling,and aſcertaining of ſomething to come,1 King. 13. 2, 3. the former may be ſome common and ordinary thing; whereas the latter is ever of ſomething,if not miraculous, as Exod. 7.9.2 Chr.32.24. yet ſtrange, and unuſuall, at leaſt, Ezek.4.2,3.& 12.3.6,11.& 24.16,17.24.and ſo here.See chap.8.18.

upon Egypt,and upon Ethiopia[Or,*concerning* Egypt,and Ethiopia: as chap.1.1.concerning what was to befal the Egyptians,and Ethiopians.See on ver.1.4. yet concerning the Jews alſo, unto whom it was exhibited, to diſſwade, and deter them, from relying upon theſe two people ; which they were over-prone unto. See verſe 5,6.

V.4. *So ſhall the King of Aſſyria lead away the Egyptians priſoners ; and the Ethiopians captive,young,and old,naked and barefoot*] An expoſition of this ſtrange,and unwonted demeanour of the Prophet, and application of it, to the ſad, and ſorry condition of the Egyptians,and Ethiopians;which,within a ſhort ſpace of time, they were from the Aſſyrians to ſuſtain.

the King of Aſſyria] Whether Sargon, or Sennacherib,or Eſarhaddon,his ſucceſſor,uncertain. See on ver.1.

lead away]As men are wont to *lead*, or drive beaſts,and cattel:for of ſuch it is moſt commonly uſed,Gen.31.18.Exod.3. 1.1 Sam.30. 20.1 King.4.24.ch.11.6.and where aluſion is thereunto,Pſ.98. 52.

& 81.1. And it is therefore, not unfitly applyed to poor captives, that are led, or driven, like beaſts, Gen. 31.26. Deut. 28. 37. ch. 61. 11. Lam. 3. 2.

the Egyptians priſoners, and the Ethiopians captives] Or, *captive.* Heb. *the captivity of Egypt, and the captivity,* or *deportation of Cuſh: captivity,* for *captives:* as Neh. 1.2,3. Jer. 24.5. For we muſt not imagine, that the one were *priſoners,* and not *captives*; the other *captives,* but not *priſoners:* (ſee on chap. 5.13.) for both the words in the original, import one and the ſame thing : variety of terms, is for the greater elegancy only uſed. This the King of Aſſyria ſhould do, either having diſcomfited their joynt forces, or ſubdued their countries, bordering the one upon the other. See ver. 1.

young, and old] Shewing no mercy to any, in regard of tenderneſs, through years, or weakneſs through age. See 2 Chr. 36. 17.

naked, and barefoote] Stript of their apparel, and left, in a manner, ſtark naked, in baſe rags, ſcarce able to cover their nakedneſs: that which is wont to be the lot of captives in fight taken, and pillaged by the enemy, Deut. 28.45. ch. 3. 17, 24. Job 24.7,10. Jer. 2. 25. Amos 2.16. See ver. 2.

even with their buttocks uncovered] Heb. *fundament*; a word not unuſual with us: for it is of neer affinity with that, which ſignifies *foundations,* Pſal. 11.3. that part, which mans body ſits upon, and reſts on in ſitting. The meaning is, having not rayment, ſo much, as to hide their ſhame. See on ch. 3,17. So in deſpight were Davids meſſengers uſed by the Ammonites, 2 Sam 10.5. And herein, ſure, the thing ſignified out-ſtripped the ſign; for the Prophet, doubtleſs, walked not ſo naked, as to have his ſhame ſeen, Rev. 16. 15.

to the ſhame of Egypt] Who aſſiſted them, and in likelihood, undertook to protect them. See on ch. 18. 1.

ſhame] Heb. *nakedneſs,* 1 Sam. 20. 30. Exod. 32.25. becauſe nakedneſs, ſince mans fall, is ſhamefull, Gen. 2. 25. and 3.7.

V 5. *And they ſhall be afraid, and aſhamed of Ethiopia their expectation, and of Egypt their glory*] The event of this overthrow given by the Aſſyrian, unto the joynt forces of the Ethiopians, and Egyptians; to wit, that it ſhould ſtrike a terrour into thoſe, that had ſought to them for aid againſt the Aſſyrian, and make them aſhamed, that they relyed ſo much upon them for relief. See ver. 6.

they] That is, ſay ſome, the Jews; who truſted too much to them, chap. 30.2. & 31.1. & 36.6. Ezek. 29.6,7,16. See chap. 19.17. Others, the Philiſtines, and Aſhdodites, that expected relief from them. It may well be both, and ſuch others, as they undertook to protect. See on Chap. 8. 1. *wings*; for the word is uſed indefinitely; as others oft are, Chap. 2. 19. Mal. 1.4.

afraid] Becauſe they ſhall have no hope of ability to hold out againſt an adverſary ſo potent, and prevalent; whom the joynt forces of two ſuch Kingdoms were not able to withſtand, 2 King. 10.4. and it is matter of dread, to ſee ſupporters, and confederates to fail, chap. 19.17.

aſhamed] To find their expectations fruſtrate, and thoſe defeated, of whoſe help, they had been over confident, and had much gloried therein before, chap. 30.5. Jer. 2. 36.

their expectation] The people from whom they expected ſuccour, and ſafeguard. Heb. *their looking unto,* or, *looking after:* and ſo ver. 6. for the word is no where elſe found, but the root it comes of, is uſed oft in that ſenſe, Pſal. 34.5. & 142.4. and ſo other words of the ſame notion: *expectation,* for, perſons, from whom ought is expected, Pſal. 71.5. Jer. 14.8. & 17.13.

their glory] *glory,* for them, of whom and their help, they gloried; So Pſal. 3.3. with 44.8. Chap. 10.3. & 17. 4. yet *expectation* is not here ſo appropriated to the one, and *glory,* to the other, as if they did not, as well expect help from, as glory in, either. But it is an elegant form of ſpeech, very uſual with this Prophet, intending the ſame thing of either; Of which, ſee before; ver. 4. & chap. 5. 13.

V. 6. *And the Inhabitant of this Jle ſhall ſay in that day*] *inhabitant,* for inhabitants: as chap. 5. 3. *in that day,* for, at that time, as ch. 9.18. But the queſtion is, what the *ile,* or *iland,* here ſpoken of, ſhould be. The word is deemed, moſt properly, to ſignifie an *iland,* that is, ſome land on every ſide enuironed with water, as *lake,* ſome great water encompaſſed with land; whence ariſeth that queſtion, among the ancient Geographers, whether the earth were an *iland,* or the ſea *a lake,* that is, whether the ſea encompaſſed the land, or the land the ſea, and hence in Scripture, *the Iles of the the Sea,* Eſth. 10.1. chap. 11.11. and, *the Iles in the Sea,* Ezek. 26. 18. but it is uſed alſo, as is generally agreed on, for ſuch countries, and regions, as lay upon the Sea-coaſts : ſo it ſeems to be taken, Jer. 25.22. Ezek. 37.3.15. Hence ſome gather, that the Philiſtines country ſhould be here meant, becauſe it lay upon the midland Sea, See Jer. 47.7. but ſo did the land of Iſrael too, Joſh. 13.4.12. 47. and that reaſon ſome of the Rabbines render, why it ſhould here be ſo termed : nor is it a ſufficient argument to prove, that the Jewiſh land ſhould not be here intended, becauſe that their country had no where in particular, this name given it, when as the word is granted to be of ſo large an extent, as to take in all regions bordering on the ſea, as theirs did. Yea it is uſed yet more largely, for lands, or countries in general; and for *inlands,* as well as *ilands:* See chap. 41.1,5. & 42.4. 10. & 49. 1. & 51. 5. & 60.9. Jer. 47.4. And *this land* may ſeem rather to carry it to thoſe, unto whom, then to the Philiſtines, of whom, he ſpake.

Behold, ſuch is our expectation, whither we flee for help, to be delivered from the King of Aſſyria] *and how ſhall we eſcape?*] See on ver. 5. Thus it fareth with thoſe, on whom we relyed, or expected help from. Nor do theſe words evince, that this is not ſpoken in the perſon of the Jewiſh people; becauſe Ezekiah truſted not on Egypt, but on God alone; and Jeruſalem therefore was delivered : but Aſhdod, which truſted to the Egyptian aid, was not. For it is not unlikely, that Ezekiah, though a good king, and one that *truſted in God,* 2 King. 18.5. as well as Aſa, who did ſo alſo, 2 Chr. 14.11. & 16.7,8. might be ſomewhat faulty this way, as well as another way, that ſavoured of ſome diffidence, upon the very ſame occaſion, 2 King. 18.6.14-16. ſee ch. 3.2,4.

from the King of Aſſyria] Who ſhortly after, ſurprized a great part of Judea, Chap. 36.1. Heb. *from the face of* : as Chap. 21. 15.

and how ſhall we eſcape?] Or, *how ſhould we eſcape?* What hope can we have to be ſecured by help from them, who are not able to ſave themſelves? Pſalm 60. 11. & 146.3,4. their ſhame appeared in the former branch; in this latter, their fear. See ver. 5.

CHAP. XXI.

Verſ. 1. THe *burden of the deſart of the Sea*] Here begins a new Prophecy, another Sermon. Of the word, *Burden,* ſee on Chap. 13.1. That this Prophecy concerneth Chaldea, and Babylon, appears evidently, as well by the name of it expreſly mentioned, ver. 9. as alſo by the Nations preciſely named, by whom it was to be deſtroyed. But here are two queſtions moved concerning this Prophecy. The former is, why the Prophet ſhould have another Sermon againſt Babylon, when as he had ſo large an one againſt it, before. To which it is anſwered; for two cauſes eſpecially : Firſt, becauſe the people of God were too prone to truſt to, and ſeek amity with, as the Kings of Aſſyria, though they ſmarted for it, 2 Chr. 28.16,20,21. ſo the Kings of Babylon, who afterward ſtood up in their ſtead, 2 King. 20.12,13. chap. 39.1,2. And again, becauſe they were to ſuſtain very heavy things, at their hands, 2 King. 20.17,18. chap. 39.6,7. The Prophet therefore, or God rather, by the Prophet, doth the rather oft mind them of the ruine of Babylon; partly, to withdraw them from relying on a State that was, it ſelf, to be ruined; and partly, to comfort them, in regard of thoſe evils, that from that City and Kingdome they were to endure. For the ſame cauſe, may ſeem ſo many predictions to have proceeded from this our Prophet, of the Aſſyrians downfall, chap. 10. 5-20,24-34. & 30,27-33. and of the Egyptians, as from the ſame Prophet, chap. 19. & 20. & 30.3. & 31.3. ſo alſo from Jeremy, Jer. 43.8-13. & 44.29,30. & 46. The latter queſtion is, why Babylon, or Chaldea, ſhould be tearmed *the deſart of the Sea.* To this, a late writer of ſome note, anſwers, that though the Prophecy concerns Babylon, yet by theſe terms is deſigned, neither Chaldea, nor Babylon; but Idumea, or the Country of the Edomites, who inhabited the deſart of Sur, or Etham, Exod. 13.20. & 15.22. Numb. 33.8. But had he ſhewed how this ſad Prophecy had concerned theſe Edomites, or where any mention had been therein made of them, there might have been ſome colour of ground for the turning of it that way: now having produced nothing from the matter of it, to back, or ſecond this his conceit, we ſee little reaſon to afford entertainment unto it, and taking that for granted, that others, as well Jews, as ours, generally agree in, to wit, that it is Babylon, or Chaldea, at leaſt, that is in theſe termes deſcribed; we ſhall proceed to conſider why it ſhould be ſo termed: and becauſe the word *deſart,* is firſt in the text, we ſhall begin with it. Chaldea therefore is here termed *a deſart,* as moſt Interpreters imagine, for two cauſes; the one hiſtorical, or geographical, not becauſe it was a wild, or waſte country : For it was a very rich, and well watered ſoyl, but becauſe there lay a large deſart, or wide wilderneſs, between Chaldea; wherein Babylon ſtood, and the countries of Media, and Perſia; by the people whereof, it was afterward invaded. The other Prophetical : not becauſe it was at preſent ſo : becauſe it was in time to come to be laid waſte, and deſolate, chap. 13. 19-22. and as it had made the whole *world a wilderneſs,* ch. 14.17. in like manner, by way of juſt retaliation, to be made *a wilderneſs* it ſelf. So Pſal. 137.8. Jer. 51.29,36,37,43. I ſhall make bold to add mine own conjecture, and leave it to the learned. The Hebrew word ſignifies as well *a plain,* as *a wilderneſs,* chap. 63.13. Jer. 13.24. Lam 4.19. & 5.9. and the notation of it, from a word, that is in the Chaldee, more common, ſignifying to *lead* cattle out to the places where they are to feed, carries it more ſpecially, unto ſuch plains, as had paſture grounds in them, or conſiſted of ſuch. So the word ſeems to be taken, 1 Sam. 17. 28. & 24.1, 3. & 25.1,15. Pſal. 65.12,13. Jer. 9.9. Ioel 1.19,20. & 2.22. Luk. 15.4. compared with Matt. 18.12. I ſuppoſe therefore, that Chaldea hath this term given unto it, not as *a deſart,* but as *a plain:* and ſuch indeed that country was, wherein the building of Babylon was firſt ſet on foot,as Moſes teſtifieth,Gen.11.2.in regard whereof, alſo, it is commonly deemed,that the Chaldeans proved ſo skilful in Aſtronomy,the ſituation of their country,which lay all in a Plain,without any noteable interruption of hills, or mountains of height, affording a great help to the more exact obſervation of the motion, as well of the fixed ſtars,as of the planets, and the times of the riſing,and ſetting of either. And thus much for the former term of *deſart*,or,*plain*: and the reaſon why Chaldea might be ſo termed. The latter word, is that *of the ſea*. Now this term is given to Chaldea,or Babylon,as ſome think, metaphorically,*a ſea*,that is, *as the ſea*, in regard of that great abundance of wealth, that Babylon was ſtored with;(as we uſe to ſay, *a ſea of good* (all the kingdoms,and countries under that vaſt Monarchy, Jer.27.5,6.ſending in their treaſures to Babylon, as all rivers empty themſelves into the ſea,Jer.51.44.ſome alſo,in regard of her unſatiableneſs,though receiving all,yet having never enough; as the Sea is never the fuller,for all thoſe waters, that out of all parts are ſwallowed up in it,Eccl.1.7.See Jer.51.13. and Herodot. l.1. Some alſo prophetically,in regard of thoſe manifold,and immenſe evils, that were to befall her,as we uſe to ſay,*a ſea*,or,*an ocean of evils*; *the Sea is broke in upon* Babylon,Ier.51.42.or, becauſe the ſeat of the city was to become as a ſea,to be turned into *water-pools*,chap. 14. 23. Thus they;but,as to me ſeems,with no great probability; for neither the land of Chaldea,nor the city, are here termed *the ſea*:but the *deſart*,or,*plain of the ſea*,as,*the Iles of the Sea*, Eſth. 10. 1. for lands ſituate in,or beſide,the ſea See on chap. 20. 6. Others therefore rather deem Chaldea,or the ſeat of the city, ſo termed,in regard of the ſituation of it. And here, in regard that *the ſea*, in Scripture language,is very commonly uſed,for *the weſt*,Gen.13.14.& 28. 14. Exod.10.19.chap.49.12.Ezek.48. 17. the reaſon whereof is, becauſe the midland ſea lay to the Weſt of Judea, and was the weſtern border,or boundary of it,Ioſh.15. 12. Deut.34,2. Some of the Rabbines therefore would have it ſo called,becauſe it lay *weſt* or northweſt,from the land of the Medes,and Perſians,by whom it was to be deſtroyed. See chap.41.25.But this ſeems rather, to others,a little too far fetcht:who rather ſuppoſe this tearm to allude to the ſituation of Babylon, and the plain whereon it was built, ſtanding the one,and lying the other, ſituate either ,of them,neer unto,or upon the banks of,*the great river Euphrates*, as it is ſtyled, Gen.15,18.Deut.1.7.and the vaſte lakes made out of it. For any great confluences,or receptacles of water,are in the Hebrew tongue termed *Seas*,Gen.1.10.hence *the Sea of Galile*,chap.11.1.Matth.4. 18.& 15.29.which yet was but *a lake*,Luk.5.1. and the great *laver* belonging to Solomons Temple, is called, *a ſea*,1 King.7.23,24. Jer.52.17.The country of Chaldea,therefore, that part of it eſpecially,that lay neer to Babylon, is not unfitly termed, *the plain of the Sea*,in regard of thoſe meers,and pools,the country lying all on a flat,that that great river Euphrates,that ran round about Babylon,as alſo,through the midſt of it,made on every ſide of it, which yet in part to remedy,two Queens eſpecially, were at infinite coſt; the one of them,to wit,Semiramis,by raiſing mounds,and banks of ſtrang height,and ſtrength,on either ſide the river, to keep it,ſo much as might be,within compaſs,the other,to wit, Nitocris, who came long after her,(beſides what in this kind,ſhe alſo did,even to wonderment)partly, by diverting the courſe of the river from his direct paſſage,and through new channels of great depth, by mans induſtry ſunk,winding it to and fro, and enforcing it to fetch many compaſſes, before it came down to Babylon, to break the violent force of the ſtream,running down right before,and partly, by digging a lake neer unto it, three hundred and twenty furlongs broad. Of which things,ſee Herodot.l.1.Strabo,l.16. Plin.l,c.26, 27. Hence is Babylon ſaid to *ſit upon many waters*, Jer. 51. 13. Whereunto may be added,what Abydenus an ancient writer,cited by Euſebius,in his *Evangelical preparative*, l.9.c. 41.reports,to wit, that it was by tradition commonly received,that the whole country about Babylon was *all water* , a very *ſea* , until Belus (ſuppoſed to be Nimrod,Gen.10.9 11.) having drained it, divided it, and built Babylon upon it : as alſo what God himſelf ſaith by the Prophet, ſpeaking to Babylon, *I will dry up thy Sea*, Jer.51. 36. And thus much for the title, or inſcription of this Prophecy.

As whirlwinds in the South paſs thorow; ſo it comes from the deſart,from a terrible land]Or, *As whirlwinds in the South; he paſſeth.* A prediction of the Medes and Perſians, their violent irruptions, in a furious and tempeſtuous manner breaking into Chaldea.

whirlwinds]Or,as ſome, *Some one grevious whirlwind*,or,*tempeſt*, the plural,by way of eminency,uſed for the ſingular:as Prov.1.20.& 9.1.Mic.5.2.Yet in a plural ſenſe, it may well ſtand here;as another word of the ſame notion, which, with it, is uſed, Zach.9.14. though in that form, this word be no where elſe found,*wind*,in ſuch ſimilitudes,is a note of ſwiftneſs,Pſal.18.10.& 104.3.*a whirlwind*,ſuch as whisking about,involveth all on every ſide, and beareth all down before it, a note of vehemency,and violence forcibly breaking thorow, and beating down all oppoſition, Pſalm83.15. Prov. 1.27. Chap. 5.28.and 29.6.Ier.4. 13 . Nah. 1,3.

in the South]Of, *whirlwinds of the South*,is mention made alſo, Zach.9.14 Howbeit, the word here uſed,is ambiguous. For albeit, that it be frequently uſed for the South, or Southern parts, Exod 26.18,& 27.9.Num.34.3.Joſh.15.1,2.Iudg.21.19.yet it ſeems properly,and primarily,to ſignifie *high-lands*,or *dry-lands*,oppoſed ſometime to the *vale*,or,lower grounds, Joſh.10. 40.Jud.1.9.Jer.17.26. ſometime to the *ſpringy*,and well watered lands, Ioſh.10.40. & 15. 19.Iudg.1.15 and the Southern parts are ſo termed,becauſe commonly ſuch,as being neerer to the ſcorching heat of the Sun, either may here be meant : partly, becauſe the Southern winds are oft in thoſe parts tempeſtuous, Job.37. 9. as alſo, for that in ſuch uplands, the wind is wont to have the greater power, Jer. 4. 11.

paſs through] Heb. *to paſs through* ; that is, are apt, or are wont *to paſs along*, without ſtop, or ſtay; there being nothing uſually in ſuch places to hinder, or to reſtrain them; Jer. 9. 24.

So] A defect of the redditive particle : as Prov. 25. 12. and 26. 11. but here it needeth not, the text being rendred as before.

it cometh] To wit, the calamity of Chaldea, or a tempeſt upon it. Or, *he cometh*, that is, Cyrus with his forces breaking in fiercely and furiouſly upon it, Ier. 50.42. 44. and 51. 25. 30.

from the wilderneſs]Either, becauſe winds oft blow ſuddenly and fiercely,from waſte places,Job 1.19.Ier.4.10, 11.or in regard of a wilderneſs,that lay betwixt Perſia, or Media,and Chaldea; which Cyrus and his forces,muſt of neceſſity paſs thorow.Xenophon, l. 3 or,of the Country it ſelf,both of Media,and Perſia,the northly part of either,wherein their ſouldiery was moſt bred, being much of a waſte, and mountainous, Herodot. l. 1. and Strabo. l. 11. and 15.

from a terrible land] To wit, out of Media, the people whereof,the Babylonians much feared;and their Queen Nitocris, therefore, above mentioned,a woman of prudence, and providence, above her ſex,by all means,endeavoured to keep them from having any commerce with her people, by the Aſſyrians,that lay between them and the Medes,Herodot.l.1.Of their fierceneſs, ſee ch. 13.17. 18.

V.2. *A grievous viſion is declared unto me*]Grievous matters concerning Babylon,are,in way of viſion, revealed unto me : and this Prophecy therefore is not without good cauſe, entituled,*a burden* , ver.1.

grievous]Heb.*hard*,*harſh*;or,*cruel*,ch.19.4.

viſion]See ch.1.1.

the treacherous dealer dealeth treacherouſly;and the ſpoiler ſpoileth] Heb.*The treacherous dealer,a treacherous dealer* ; or, *dealing treacherouſly;and the ſpoyler,a ſpoyler*, or *ſpoyling*. Theſe words ſome joyn with the words going before ; reading them on this manner, *A grievous viſion is declared unto me*; for the *perfidious perſon dealing perfidiouſly;and* for the *ſpoyler,that ſpoileth* : as ſpoken of the Chaldeans,and pointing to their ſins, for which they were to be deſtroyed;to wit,their treachery,and their inhumanity,chap.47.6.Hab. 2. 5. Or,*a treacherous one,dealing treacherouſly* ; *and a ſpoyler ſpoyling*. Underſtanding it of the Medes and Perſians,their dealing with the Chaldeans,thus,in either kinde,as the ſubject matter of this Prophecy. Others faſten it unto that which followeth, as ſpoken in way of compellation ; *O thou treacherous dealer,and notable ſpoyler*; thou *Elam*, I mean,*go up* ; thou *Media beſiege* : as inviting them to go inſtantly about the buſineſs aſſigned them. But moſt read them;and ſo they run beſt,apart by themſelves. Yet ſome on this wiſe,much to the ſame effect with the firſt of the former:*This perfidious perſon dealeth perfidiouſly, and the ſpoyler ſpoyleth*. That is, the Babylonian that perſiſteth in his impiety,(ſo underſtanding the former branch,Dan.3.5,6.& 5.3,4,22, 23.)and in his oppreſſion, ch.14.16,17.Dan.4.27.Others thus, *The perfidious perſon*,that is,the Babylonian,*dealeth perfidiouſly,and the ſpoyler*,or,*plunderer*; that is, the Mede or Perſian,*plundereth*,or *ſpoileth*. God,for her perfidiouſneſs,puniſheth Babylon by the Perſian ſword. Or,which ſence ſeems moſt natural,*The treacherous dealer*,hath found *a treacherous dealer;and the ſpoyler,one that ſpoileth*. The perfidious plunderer, the Babylonian,is now paid in his own coyn ; hath now met with his match;is,through Gods juſt judgment, now dealt with himſelf, as he had dealt before with others. See chap. 33. 1. Ier. 50. 15. That which ſome expound of Cyrus,and Darius,whom they ſuppoſe to have been,if not,in ſome ſort, under the Babylonian Monarch, yet in confederacy, at leaſt, with him;yea,as ſome ſay, though without all colour of probability,gueſts with him at table, in that fatal ſupper,whereat he was ſlain. But others,deeming it to be too great a blemiſh to ſo generous a perſon, as Cyrus ſeems to have been,and to caſt a wrongful aſperſion upon him; (beſides,that the laſt branch of it,hath no footing in ſtory, ſacred or other;but is refuted,rather,by either)they expound it rather of ſuch , as fled over from the King of Babylon,to Cyrus,of whom Gadatas and Gobrias,were two principal ones, who being of the firſt that entred the city,and well skilled in the paſſages, made directly,with their followers,to the kings Palace,whom they there ſuddenly ſurprized,and ſlew.See Xenophon, lib. 7.

Go up , O Elam ;beſiege, O Media] The Perſians, and Medes, joynt ſubjects to Cyrus,are called upon,and incited to go up,inſtantly,againſt Babylon,and to ſet down before it. See chap.13.2--4. 17.

17.

Go up] A military term,uſed commonly of thoſe, that go out upon any expedition unto any place whatſoever. See on chap.7.1. and the like,ver.5.The rather,here uſed,in a way of elegancy,alluding to the name of *Elam*,which our Engliſh cannot expreſs. The like is,Mic.1.1,14,15.Zeph.2.4.

O Elam]Or,*O Elamite.*The Elamites put for the Perſians, becauſe they held that part of Perſia,which bordered upon the Medes. See on ch.11.11.

beſiege]Beleagure Babylon.The Prophet,as Gods Camp-maſter. Not that the one ſhould march thither,& the other ſit down there, when they were come thither:but that both, joyntly,ſhould do either.Of this manner of ſpeech,very riſe in this Prophet;See on ch. 5.13.& 20.4,5.

O Media]Or,*O Mede*,as Dan.5.31. For the name of the country, and of the Inhabitant thereof,is, in the Hebrew,all one:and the old Latine here ſo rendreth it, Howbeit, in regard that the verbs, here, are both feminine; the words may have reference to the lands, in the firſt place, Elymais and Media; but put here for the inhabitants of either.Of the Medes, ſee on chap. 13. 17.

all the ſighing thereof have I made to ceaſe]This is ſpoken in the perſon of God; I am determined,by this your ſervice,againſt Babylon,to put a final end to the affliction of my ſervants, which they have,a long time,ſuſtained by their captivity in Babylon.*See* ch.14. 1,2.He ſpeaks of a thing, as preſent, not in doing only, but even done, though not to be effected,till,170.years after, and nameth the people, expreſly, by whom it ſhould then be accompliſhed.

the ſighing thereof]Or,*of her*.To wit,of Babylon:Not wherewith ſhe ſighed her ſelf, but wherewith ſhe made others, Gods people, eſpecially,to ſigh. The ſighing of people, by her cruelty procured. So,*the cry of Sodom*;for,the cry of poor perſons,oppreſſed by Sodom, Gen.18.20.And,*my terror*,not wherewith I am terrified,but wherewith I might terrifie thee,Job.33.7.And,*your fear, and your dread*; for,*the fear and dread of you*,Deut.11. 25. Not wherewith you fear, or dread others,but wherewith others ſtand in fear of you. For they ſeem to ſtrain it overmuch,who expound it,*of her*, that is, of my people; as if the Pronoun had reference to them, of whom no mention is made before.Or,that underſtand the *ſighing*, here mentioned,of the ſolemn mournings wont to be made at the ſolemn exequies of great perſons,Which the king of Babylon ſhould want, ch.14.18,19.

V.3.*Therefore are my loyns filled with pains*]Theſe words are,by ſome,conceived,as the Prophets words,concerning himſelf,exceedingly terrified with the dreadfull apparition,in a viſion repreſented unto him,of the ſurprizing and ſacking of Babylon.So Hab.3. 15.Some,again,make them the ſpeech of Gods people,relating the ground of their ſighing,the great miſery they endured in the Babylonian captivity,Pſal.66.11,12.Lam.1.2,3,12.But others,rather, ſuppoſe them to be ſpoken in the perſon of the Babylonians, intimating in what an heavy and heartleſs condition they ſhould be, upon the ſudden,and unexpected ſurprizal of their city,ſee ch.15.5. & 16.7,9-11.Ezek.21. 6,7.

my loins are filled with pains]Diſeaſes,and pains in the loyns are generally,very grievous, and ſuch as diſable, either to ſtir, or to ſtand upright,Deut.33.11.Pſal.38.6,7, 8.& 69.23. ch.45.1. Ezek. 21.6.& 29.7. Dan. 5. 6. In this place, thoſe parts eſpecially, mentioned, becauſe pains there, are more eminent in child bearing and birth, here eſpecially aimed at. So,Nah. 2. 10.

pangs have taken hold of me, as the pangs of a woman that travelleth] See the like deſcription of perſons in deſtraction, and diſtreſſe, Pſalm 46.6.Chapter 13.8. and 26. 17. Jerem.48. 41.

I was bowed down at the hearing of it;I was diſmayed at the ſeeing of it]Heb.*I am writhed*, or,*wringed*:(and ſo,Pſal 38. 6. *with hearing*; *I am afrighted*,(as Iob 21. 6.)*with ſeeing*. It ſhould be rendred in the preſent tence, that it may ſuit with the former. The Pronoun is wanting; as Chapter 9. 9. Hoſ. 8.4.

V.4. *My heart panteth*]Heb.*wandereth*,as ch.29.24.& 53.6. Or, *ſtaggereth*,as chap.28. 7. Or *fluttereth to and fro*, as another word like,for notion,to this, and in the like caſe uſed, Pſalm 38.10. It is not able, for fear, to keep in its proper place and poſture.

fearfulneſſe affrighted me]Or,*horror*(as Ier.49. 16.)*affrighteth*, or, *terrifieth me*,as Iob 9.34.& 33.7.

the night of my pleaſure hath he turned into fear unto me] The night time, uſually deſired for reſt,yet affordeth me no reſt,for terror and fear,Deut.28.67.Iob 7.4,13, 14. Or, our feſtival night is turned ſuddenly,into terrors;our mirth and jollity being interrupted by the unexpected irruption of the adverſary. For in a feſtival night,in the midſt of their merriment,was the city of Babylon, by Cyrus, ſurprized, Ier. 41. 39. Dan. 5 1, 30. See Xenophon, lib,7.

the night of my pleaſure]Heb.*the evening*(*evening*, for, *night*; *as morning*,for,*day*,Gen.1.5.8.)*of my deſire*;as 1 King.9.1,19. *Deſire*,for *delight*; as ch,2.16.& 32.12, though another word be there uſed. Here,ſo,the rather,becauſe the word, here uſed,properly ſignifies a vehemency of deſire,and amorous affection,Gen.34.8. Deut. 21. 11.Ch.38. 17. The revelling night, that we had ſo much longed for,making full account in it, to ſatiate our ſelves with all variety of delights, proved a dreadful, and diſmal night to us.

hath he turned]That is,the enemy,ſay ſome;God, ſay others:and both true. But the word is indefinite; *He hath turned it*:that is, *It is turned*;as Gen.15.6.*He imputed it*:that is,*It was imputed*,Rom. 4. 3. *and they ſhall call them*; that is, *they ſhall be called*, Mal. 1.4.

turned]Heb.*put*;as Pſ.107.33.

into fear]Or,*trembling*:for ſo the word, properly,ſignifieth, Gen. 27.33.1 Sam.14.15.Dan. 10.7. And great variety of tearms doth the Prophet here uſe, to ſet forth the dreadfulneſs of that fatal night.

V.5. *Prepare the Table;watch in the watch tower;eat, drink;ariſe ye Princes*,and *anoint the ſhield*] In whoſe perſon theſe words are ſpoken,is queſtioned.Some make them Gods words to the Prophet, as enjoyning him to do that,which he was to fore-tel ſhould be done: For what the Prohpets denounce,they are ſaid oft to do, Ier.1.10, & 18.7,9. Others, would have them ſpoken in the perſon of the Prophet,as either in way of deriſion, biding the Babylonians go on with their feaſting;but withal,implying,that in the the midſt of their revelling, they ſhould be interrupted with the clamours of thoſe;that ſhould call upon them to betake them to their arms.Or, as others,admoniſhing them and their king, inſtead of giving order to have their tables ſpread and furniſhed, to ſet a ſtrict watch for fear of the enemies approach: inſtead of eating and drinking,to ſtand upon their guard, ready armed, to receive,and repel any enemies aſſault. Others,laſtly,divide them, making the former part of the verſe,king Baltaſars words,giving command,as for the Royal banquet to be made ready,ſo for a watch withal to be ſet;and inviting his gueſts to make merry,and feaſt without fear,notwithſtanding the ſiege:and the latter of it,the words of the Prophet, as calling upon the Medes and Perſians,not to overſlip the opportunity offered them,but to ſet upon them, and ſurprize them,in the midest of their drunken feaſt. And this laſt,to me,ſeems to come neareſt to the minde and purpoſe of the Prophet. Howbeit, I ſuppoſe, the words ſhould be rendred ſomewhat otherwiſe, then generally they are:For the verbs, in the former part of the verſe, are not imperative,as thoſe in the latter part,but of an infinitive form.Thus,therefore,the whole paſſage may run, *In furniſhing the table, ſetting the watch;eating,and drinking*;(that is,while the Babylonians are thus buſied,and thus employed *ariſe ye Princes,and anoint the ſhield*: Set ye ſuddenly upon them.The like row of infinitives ranked,and ranged together.See ch.59.13.

Prepare the Table]Furniſhing it with proviſions:as Pſ.23.5.& 78. 19.ch. 65.11.

watch in the watch-tower] Heb. *watching the watch*. Though ſome of the Rabbines expound it, *a light*; ſuch as was ſet up in ſome high place,in manner of a Beacon, to give notice, thereby of the approach of any adverſe force: the Noun is no where elſe found. Some underſtand this branch, not of ſetting a watch, or of having an eie to the light; but of Baltaſars eying the hand that wrote his deſtiny on the wall, in the midſt of his feaſt,Dan. 5. 5. as calling on him, to view and conſider well of it. But that ſeems not to ſuit well with the reſt, of the context.

eat, drink] Wonted words of invitation, at feaſts, Cant. 5.1 But it is in the infinitive form, as in the former branches, the like which argues a defect of the ſame verb,in another form, to be ſupplyed: as if it were ſaid, *eating*, eat, and *drinking*, drink: that is, eat, and drink, freely. So *remembring* remember: that is, be ſure to remember, Exodus 20.8.Deuteronomy.5.12.Joſh. 1.13.and *ſeeing*;I ſaw;for, I wiſtly ſaw, Eccl. 9.11. See Chap. 22 13.

ariſe] A form of ſpeech, not implying, neceſſarily, any alteration of any preſent poſture, but inciting unto the ſpeedy, and ſedulous addreſſing of a mans ſelf, unto ſome preſent deſign, Gen. 13. 17. and 19. 14, 15. See the like, of *going* up, ver.2.

Princes] Darius Cyrus, and thoſe that command under you:for ſuch alſo are ſo termed,ch. 10.8.

anoint the ſhield]Or,*forbiſh the ſhields*; *ſhield*,for,*ſhields*:as chap. 22.6.Jer.46.3. prepare for fight:addreſs your ſelves to an aſſault. The Hebrew Doctors,ſome of them,under the term,here uſed,ſuppoſe *helmet*:and *harneſs* alſo,to be comprehended, as well as *target*, or *ſhield*:becauſe they all conduce to the protection of mans body, which the word,in its notation, importeth, ch.31. 5.& 37.35. And for the word of *anointing*, though they grant it to intend *ſcouring*, and *poliſhing*,whereunto the uſe of oyl is well known to conduce; yet they add, that they made uſe of oyl alſo, for another end, to make their arms the more ſlick and ſlippery,that the enemies ſhafts and javelins,might not,ſo eaſily,faſten on them. To which purpoſe, they wreſt that,2 Sam.1.21.*The ſhield of Saul is caſt away, as if it had not been anointed with oyl*: as they expound that place.Howbeit,others of them,turn this,both *anointing*,and *ſhield*,an other way: expounding the words,*anoint a ſhield*,that is,ſet up another king in the room of Baltaſar, Dan. 5. 30, 31. For, as God is called *the ſhield*, that is, the protector of his people, Gen. 15. 1. Pſalm. 3. 3. & 84. 11. So Kings and Princes, ſay they, are likewiſe ſo termed, Pſalm 47. 9. Hoſ. 4. 18. (for ſo they underſtand this word in thoſe places) as alſo from another word of the like notion, to wit, *ſhelet*: (whence our *ſhield* ſeems to have deſcended. Jer. 51. 11. Ezek. 27. 11.) They are called *ſhalits*, or after the Arabick manner, *Sultans*. Gen. 42. 6. Eccl. 10. 5. becauſe they either do, or ought to protect their ſubjects, Lam. 4. 20. But the ſimple, and plain ſenſe, is here, for either branch, the beſt. The whole verſe runs along, clean through, in ſix members, without any copulative, to make the ſentence the quicker, & to intimate the ſpeedy diſpatch of the buſineſs. See the like, Exod. 15. 9. Judg. 5. 27.

V. 6. *For thus hath the Lord ſaid unto me*] Or, *Thus the Lord enjoyned me*. For ſo the word is ſometime uſed, 1 Sam. 16. 10. [illegible] 9. Dan. 3. 20. I deliver theſe things thus confidently, becauſe I have good warrant from God, for what I ſay, ſee ch. 8. 11. ver. 16. Or, becauſe God, by a ſecond viſion, hath further confirmed, and given me ſtronger aſſurance of what he had revealed to me before. See ch. [illegible] 1. 5.

Go ſet a watchman, let him declare what he ſeeth] Becauſe the word, in the foregoing branch, is not *Jehovah*, but *Adonai*, which ſignifieth, *Lord*, or *Maſter*, and is communicable to men, [illegible] 8. Mal. 1. 6. Some underſtand theſe words, and all that followeth, with relation to that of *a watch ſet*, ver. 5. Of the watch-man, by the kings appointment, commanding a Sentinel to attend on ſome high tower, and relate, what from thence he ſhould eſpy: who accordingly, being there ſet, ſhould thence give notice of Cyrus and Darius, their approach, with their forces toward Babylon. But neither doth this ſeem to ſuit well with the courſe of the context: nor was that *watch*, before ſpoken of, ſet before their approach; but after they had ſate long before the city, the ſame night that it was taken. Others therefore, and ſo moſt underſtand them as Gods words to the Prophet, commanding him, as ſome ſuppoſe, to ſet ſome other Prophet on work, to attend on this ſacred, and myſterious buſineſs, as a watch-man on a watch-tower, expecting, what, by viſion God ſhould reveal to him; as Jer. 6. 17. Hab. 2. 1. And this watch-man, ſome of the Jewiſh Doctors would have to be one of the Prophets Scholars, and ſome of them, by a trick of theirs, (of which more, on ver. 8.) to be *Habbakuk*, the *lion* there mentioned; becauſe of his ſtanding on a watch-tower, ſo ſtated, Hab. 2. 1. But ſome of ours from the Greek, (which by a vitious reading, ver. 8. for *Arjeh*, that is, *a lion*, hath *Uriah*) would have this watch-man to be the high-prieſt *Uriah*, mentioned before, chap. 8. 2. But the conjecture, with the ground of it, may both go together. Others, underſtand it of the Prophet himſelf, as if God had willed him to ſtand, as on a watch-tower, to ſee what he could diſcry. And Gods Prophets are, generally, ſo termed, becauſe, by the ſpirit of prophecy they are wont to ſee afar off, and foreſee things to come, and that ſometime, for many generations after, which others neither by the help of Nature or Art are able to deſcry and diſcover, Ezek. 3. 17. & 33. 2, 7. Rev. 1. 1, 10. as men, ſtanding aloft, can ſee far, and meet many things, which others that are below on the ground, cannot ſee. But I conceive all this to be done in a viſion, as that, 1 King. 22. 17, 19, 22. and chap. 6. 1-13. For to what end is it, to induce a multiplicity of viſions, where one only is related. Sufficient it was for the Prophet, to relate, as chap. 6. 1. what in viſion, himſelf had ſeen.

Go] See on ch. 20. 2.

ſet a watchman] This, as in a viſion enjoyned; ſo in a viſion was done: for a watchman could not be ſet at Jeruſalem, that could ſee what was at Babylon.

let him declare what he ſeeth] Or, *that may tell what he ſeeth*. A defect of the relative: as Gen. 39. 4. Exod. 13. 8. ch. 42. 16. & 57. 16.

V. 7. *And he ſaw*] The watchman, ſet in this viſion, ſaw in a viſion, as ch. 6. 1. Dan. 7. 2. & 8. 2.

a chariot with a couple of horſemen, a chariot of aſſes, and a chariot of camels] He ſaw troops of horſemen, with beaſts, as well for burden as ſervice, approaching to Babylon.

a chariot with a couple of horſemen] That is, ſay ſome, a chariot with two riding in it, to wit: Darius, and Cyrus: or, as others, Cyrus alone, with two drivers, the chariot being drawn by an aſſe, and a camel, to reſemble in Cyrus a mixture of two nations, a Perſian by his father, and a Mede by his mother, and termed therefore *a mule*, according to a Prophecy of Nebuchadnezzar, as alſo in an old oracle of Apollo, given to the Babylonians, that their city ſhould ſtand, till a mule were King of Media; and ſome ſuch thing, though not altogether [illegible], is related by Euſebius in his *Evangelical preparation*, l. 9. c. 41. out of Megaſthenes, and Abydenus, and by Herodotus, l. 1. [illegible] an unfit matter to mind in ſuch grave [illegible] one chariot [illegible] ſuppoſe, [illegible] *chariots* two at leaſt, with *two riders* reſpectively, the one in the one chariot, and the other in the other: or two, to wit, the rider and the driver in either; Cyrus riding in the one drawn with aſſes, or mules, which were of moſt uſe in Perſia, and Elymais; Darius in the other, drawn with *camels*, which the Medes, and the Baſtrians their neighbours, moſt abounded in. [illegible] the mind, that thoſe *chariots of camels*, and *mules*, ſhould allude to a ſtratagem, that Cyrus ſhould put in practice againſt the Chaldeans, who becauſe they were ſtrongeſt in horſe; Cyrus placed in the front of his army againſt their horſe troops, his camels, whoſe ſight and ſent the horſe could not brook, and with them alſo his mules; which in thoſe Eaſtern parts are famous for ſwiftneſs: as appears by the ſtory of Abſolom, 2 Sam. 18. 9. & 13. 29. But howſoever, of camels ſomewhat is related to this purpoſe, with Herodot. l. 1. as contrived by Cyrus in his expedition againſt Croeſus; yet neither doth he, or any other author, that I can light on, mention ought in this kind attempted by him, either with mules or camels in his invaſion of Chaldea. But to paſs by theſe, and diverſe other, either over-curious, or frivolous deſcants upon this Scripture, the plain ſound or genuine ſenſe of this is this. The [illegible], the root whence this word is here uſed, ſignifieth in general to ride, whether on horſe, or mule, camel, or any other beaſt uſed to bear a rider, and whether in chariot, coach, or litter, indifferent. See Judg. 10. 4. 1 Sam. 25. 20. & 30. 17. [illegible] & 8. 10. 1 King. 1. 38. chap. 66. 20. See alſo ch. 18. 1. and hence [illegible] ſometime for *a rider*, Job 39. 18. 2 King. 9. 17. ſometime for a *coach*, [illegible] 1 King. 22. 28. Hag. 2. 22. The word [illegible] therefore derived, and here uſed comprehendeth in general, all ſorts of riders, whether on horſeback; and on other beaſts, or in chariots, coaches, and the like; for it is a collective word, as [illegible] in a [illegible] Cant. 1. 9. [illegible] forces are here [illegible] divided into two parts; whereof the former is of horſe or [illegible] and may repreſent the ſeveral companies of Cyrus and Darius, marching as under two commanders: the latter chiefly for burden, and that again ſubdivided into two ſorts, the one conſiſting of *mules*, the other of *camels*: both uſed much for that purpoſe in thoſe parts, Gen. 37. 25. 1 King. [illegible] ch. 30. 6. and a multitude of ſuch beaſts were neceſſarily required, to carry along all manner of proviſions for ſo great an army as they had, both in regard they were to paſs through many waſte places, and to continue a ſiege of uncertain length againſt a city of great ſtrength; and having purpoſely gathered into it ſtore of [illegible], which the country round about it afforded, partly to furniſh it for a long ſiege, and partly alſo, to ſtarve thoſe that came to beſiege them. The words therefore may be rendred, *And he ſaw a company of aſſes, and a company of camels*.

a chariot] The word is ſometime uſed for *a chariot* or *coach*, Exod. 14. 6. 1 King. 22. 35. ſometime for *horſes*, that draw in a chariot or coach, 2 Sam. 8. 4. ſometime for *wares*, that lade a wain or a waggon, 1 King. 13. [illegible] ſometime for an *army* or *company* of *riders* in *chariots*, ſuch as in thoſe dayes were much uſed in war, where from horſemen they are diſtinguiſhed, Exod. 14. 9. 1 King. 10. 26. 2 Chron. [illegible] and ſometime, laſtly, for all *travellers*, or all that *ride*, whether on horſe, or in chariots; oppoſed to thoſe that go on foot, [illegible]

A couple of horſemen] The word ſignifies a yoke of oxen, 1 King. 19. 19. or a couple of oxen, 1 Sam. 11. 7. or of aſſes, 2 Sam. 16. 1. or a couple of men, that go or ride together, 2 King. 9. 25. here uſed for a couple of troops or companies of horſe-men, horſemen for troops, conſiſting of ſuch; for ſo the ſingular alſo is ſometime uſed, Jer. 4. 29. Ezek. 26. 10.

a chariot] Or, *company*, as before, and after.

of aſſes] Heb. *aſſe*: as ch. 32. 20. See ch. 1. 3.

of camels] Heb. *camel*: as Zach. 14. 15.

and he hearkened diligently with much heed] Heb. *and he conſidered with conſideration*, even with *much*: or *great conſideration*: a defect of the participle *with*? as ch. 17. 5. 10. This ſome underſtand of Cyrus viewing of Babylon, when he was ſet down before it, conſidering which way it might beſt be aſſaulted, and moſt ſpeedily ſurprized. Others, of the Prophet Eſay himſelf, making profeſſion of his own induſtry, and diligence in attending the buſineſs that God had ſet him about, and promiſing therein to perſiſt. Others laſtly, of the watchman ſet to watch in the viſion; and upon the repreſentation of ſuch companies to his view, obſerving diligently their motion, which way they bent, and what they intended to do; that which ſeems to be the proper intendment of the Prophet, in this place.

V. 8. *And he cryed a lion*] Some of thoſe, that thus read theſe words, ſuppoſe that the watchman, whether ſet up by the Babylonians, to keep ſentinel while they revelled it, or by the Prophet, appointed to attend what he could deſcry; at firſt beheld, but confuſedly, a great company coming on, as in two troops; after, upon nearer approach, and better view, perceived them to conſiſt of mules the one, and of camels the other; and laſtly, upon a third, and more accurate view, ſaw *a lion* leading them, and by an out-cry, ſignified as much. And this *lion* ſome would have to be either Cyrus, or Darius, that took Babylon. Dan. 5. 30. called a *lion* for his fierceneſs, Jer. 50. 44. Others to be Chriſt, *the Lion of the Tribe of Juda*, Gen. 49. 9. Rev. 5. 5. the deſtroyer of the ſpiritual Babylon, and deliverer of his people: of whom Cyrus was a type, ch. 45. 1. Nor want there, that dream of *a lion* that ſhould be coming on the ſtage to affright, and diſturb the Sentinel: who though by a loud ſhreik, he gave notice of it, yet would not deſert his ſtation; unlike to the hireling that

ſeeth

fleeth when he ſpies the woolf coming, Joh.10.12. or that ſome body, to terrifie him, ſhould tell him of *a lion*; as Dalilah Sampſon, of the Philiſtines, Judg.16.9.12. which yet he ſhould not regard; unlike therein to Solomons ſluggard, Prov.22.13. But the Jewiſh Doctors have two other readings, the one more light: the other more weighty. For ſome of them by *Geometry*, as they term it, or *Arithmetick* rather, reading the words, *and the lion cryed*; (wherein ſome of ours alſo concur with them, ſuppoſing the watchmen, for his vigilancy, to be tearmed *a lion*) expound it, of Habbakuk: *And Habbakuk cryed.* And if you ask, how they find *Habbakuk* in the text. The anſwer is, juſt as they finde *Jacob and Eſau*, in *Iſhto*, or *his wife*, Gen.25.21. for becauſe there is a tranſpoſition of the words from their ordinary ſequel, running thus in the original, *Rebbeccah, conceived, his wife.* They would have in this laſt word, which is in Hebrew, *Iſhto*, to be intimated what it was, that ſhe conceived: and if we demand what that was, they tell us, it was *fire, and ſtubble*, and why ſo? becauſe forſooth, the letters of theſe two words, *eſh vekaſh*: that is, *fire and ſtubble*, do make up juſt the ſame number, with the letters of *Iſhto*, his wife: to wit, 707. And if we ask further, what this *fire and ſtubble* ſhould be; they tell us, it is *Jacob and Eſau*, for it is ſaid, Obadiah. 18. *the houſe of Jacob ſhall be a fire, and the houſe of Eſau, ſtubble*: and thus you have *Jacob and Eſau*, in *Iſhto*; and clear Scripture for it too. In like manner here, because the letters of the word *Aryeh*, here ſignifying *a lion*, amount juſt to the ſame ſum, that the letters of *Habbakuks* name do: to wit. 216. therefore he muſt needs be the *lion* here mentioned, and the watchman, conſequently, as was before ſaid. Nor ſhould I mention this idle dotage, but to ſhew how theſe addle brained Doctors, whoſe myſterious expoſitions many begin to dote on, and are ſo much taken with in theſe dayes, do ridiculouſly and irreverently wring and writhe the words of Gods ſacred oracles, as if they were deſcanting upon, or making ſport with ſome light poem, or ſatyrical pamphlet, for the exerciſing of their wanton wits. Mean while, this is no better then that of the Greeks, of which alſo before; who for *Aryeh* here, read *Uriyah*, all the difference is, that the one is a groſs miſtake, the other a ſtudied, but frivolous device. But inſtead of this fond and far fetched conceit. Others of them give a more ſolid reading and ſenſe; which the moſt, or beſt at leaſt, of ours, alſo embrace; thus rendring the words, *And he cryed*, as *a lion*, that is, aloud, like a lion. The note of ſimilitude being ſupplyed which is oft times wanting; as Pſal.11.1. Nah.3.12,13. So Lam. 3.10. Hoſ. 11.10. by his hideous noyſe, implying, and expreſſing much fear and terrour to thoſe, whom it concerned, from great danger then approaching. So Amos.1.2.

My Lord, I ſtand continually upon the watch-tower in the day time; and I am ſet in my watch whole nights] Or. *on the watchtower, Lord, I ſtand continually by day*: for the word *Lord*, as it is here written, ſeems to have no pronoun affixed to it, but is in a form commonly deemed peculiar to the Diety. The words are the watchmans words, whether, as ſome, of him at Babylon, ſet to keep ſentinel; or, as others, rather, of the watchman ſet in the viſion by the Prophet, to obſerve, either, at the moſt, profeſſing his conſtant vigilancy, and aſſiduous attendance in his ſtation, to give the firmer aſſurance of what he had ſeen: or, as ſome, complaining that he had ſo long watched, in contemplation of Babylons downfal, and had not the full accompliſhment of it revealed, as yet, to him. So Habbakuk ſeems to complain, that he had long watched, and waited for ſome comfortable viſion, but as yet could ſee nothing but of affliction and grievance, Hab.1.2 3.& 2.1. Howbeit, the former ſeems in this place the fitter, well ſuiting both with the laſt clauſe of the verſe before-going; and with what followeth, ver. 10.

whole nights] Or. *every night*: as ch. 1.5.

V. 9. *And behold, here cometh a chariot of men, with a couple of horſemen*] Some underſtand theſe words, as no more then a repetition of what the watchman had ſeen, and related, before, ver.7. But others ſuppoſe, ſomewhat more to be in them, that ſhould more certainly import, and portend the ruine of Babylon. Some therefore expound them, as the former alſo, of Gods people, making out of Babylon, and marching away by troops, with bag and baggage, on ſuch beaſts, as were before mentioned, Jer.50.8. & 51. 45. Others rather, (and ſo ſome of the Jewiſh Doctors alſo) of the forces before ſpoken of, piercing into, and entring upon Babylon, part of them, on the one ſide of it, and part on the other, Jer. 51. 31.

And behold, here cometh] Or. *behold, even now are gone in.* He ſpeaketh, as of a thing ſuddenly done: as if he had ſaid, while I am yet ſpeaking this, ſome of the retinue before mentioned, are gone in, to wit; into the place, toward which they were bound; the iſſue whereof, I ſo ſedulouſly, and ſolicitouſly had all this while expected, ver.7, 8. the pronoun here found, is oft vſed, to denote a thing, at preſent done, and fully effected, Gen.31.38.41. Num. 14. 22.& 22.32.

cometh] Or, *goeth in*, or, *is gone in*: So the word is oft uſed, for to *go unto*, or, *go into*, Gen.7.1, 13.& 16. 21. & 19.23. & 24.31.& 36.3.

a chariot of men] Heb. *of man*: as Num. 26. 10. ch.5.4. *chariots of men*, (for both words are collective) ſuch as men ride in; to diſtinguiſh them from ſuch as were uſed for carriage. Here by an hypallage, *chariots of men*; for thoſe men that were before ſeen riding in the chariots: as *ſilver of ſikles*, for, *ſikels of ſilver*. Levit. 5. 15. & Levit. 7. 21. *uncleanneſſe of man*, for, *a man of uncleanneſs*; that is, a man unclean. See ver. 7. and Chap. 22. 6.

a couple of horſe men] See on ver. 7. the troops under the command of thoſe two great Princes, Darius and Cyrus, either having left their horſes, to ſcale the walls, and ſo ſurpriſing the city; or, after, ſurprizal of it, entring in on horſeback, by the gates, ſet open for them.

and he anſwered, and ſaid] By the Perſon here ſaid to anſwer, Some underſtand the watchman, further adding, what he was now aſſured of, that the downfall of Babylon was that, which was in this viſion repreſented. Others, Gods people, who coming out from thence, relate, and publiſh it to others, Jer.51.50. Some the Prophet, Eſay himſelf, aſſuring himſelf now, of what before he expected, upon the report made by the watchman, whom, in the viſion, he had ſet, to obſerve what he could ſee. And laſtly, (which to me ſeems moſt probable) God himſelf, expounding more fully to the Prophet, what this apparition, all, tended to.

anſwered] The word in Scripture is uſed, not for the returning of ought to ſome foregoing queſtion, only; but for adding ought, to ſomewhat before ſpoken, Job 34.1. Mat.17.17.& 19. 27. & 22. 1. Luk.5.5,22.

Babylon is fallen, is fallen] To wit, by the hands of thoſe, who were ſeen coming againſt her, and entring into her, Jer. 51.8. and it is repeated, as for aſſurance; ſo in way, alſo, of rejoycing, Rev. 18.20. So Rev.14.8.& 18.2.

and all the graven images of her gods, he hath broken unto the ground] All her idols are fallen; and come down with her; being either become a prey to the enemy, in regard of the rich matter whereof they were made, and the ornaments that they were dreſſed with; or beaten down, and broken, or burnt, in a bravery, by the Conquerour; as ſeeming to triumph, not over the people, and Princes, only, but their gods, alſo, ch.10.11.& 37.19. See ch.46.1. Jer. 50.2.& 51. 44.47.52.

the graven images of her gods] Heb. *the gravenings*, or, *graven works of her gods*; that is, *her gravened gods*: as ch. 30.22. *the gravenings*, or, *graven works of thy ſilver*; for, *thy graven works*, or idols, made of *ſilver*. So alſo, Deut. 12. 3. See Chapter 2. 20. *graven ones*, put for all ſorts of them, Jer. 8, 19. Mic. 1. 7.

her gods] Her idols; whom Baltaſar, a little before, had ſo much extolled, when in contempt of the only true God, he drank with his concubines, in the cups taken out of his Temple, Dan. 5.2.4. 23.

he hath broken] God, ſay ſome; Cyrus, ſay others. But the verb (as the Iewiſh Doctor well obſerves, parallelling it with that, Num. 26. 59.) is indefinite; and it might well therefore be rendred; *and all her graven gods are broken.* See chap. 2. 18, 19. and 18.5. ver.4.

broken unto the ground] Or, *broken*, & thrown down; *unto the ground*: as Pſ.89.39. ch.14.12.& 25.18.

V. 10. *O my threſhing, and the corn of my floor*] Theſe words ſome Interpreters make the words of God, ſpeaking unto Babylon, and fortelling what now ſhould befall her, as if he had ſaid; Thou Babylon, by whom I have formerly threſhed, that is, grievouſly afflicted, and trodden down, other people, (as chap. 25. 10. & 41. 15.) art now thy ſelf to be threſhed, or to be made a place, wherein thy Princes, and people, ſhall be threſhed by the Medes and Perſian, as corn in a threſhing floor, Jer.51.33. Mic.4. 13. But others rather ſuppoſe them to be the Prophets words, ſpeaking unto Gods people, and comforting them againſt thoſe grievous afflictions, which they had from the Syrians, Aſſyrians, or others, formerly ſuſtained, and were from the Chaldeans, aud Babylonians, further to ſuffer; aſſuring them, that what he had foreſeen, and foreſhewed them of the ruine of Babylon and the Chaldeans, was no dream, or relation of his own deviſing, but what by revelation he had received from God. And indeed the latter part of the verſe, which cannot, without apparent force, be pulled away from this, of neceſſity enforceth to carry it, this way.

O my threſhing] How this might be ſpoken by God; either concerning Babylon, by whom he had threſhed, and whom he meant now to threſh, by others: Or, of his own people, whom he had threſhed already, and intended further to threſh; though not utterly to deſtroy them, ch.28.28. as he did ſome others by them, ch. 26. 14,19.& 41.15,16. Jer.30.11. it is not hard to conceive. But how the Prophet ſhould ſpeak in this manner, of his people, as to call them, *his threſhing*, there ſeems ſome difficulty in it. This to clear, and aſſoil, ſome would have it underſtood, not effectively, but denunciatively: as Jeremy is ſaid *to build*, and *pull down, to plant*, and *pluck up*; not by way of execution of ought in that kind, but by way of denunciation, alone, Jer.1.10.& 18.7,9. ſo, ſay they, doth Eſay call this people, *his threſhing*; not becauſe he himſelf had threſhed them, but becauſe he had from God denounced thoſe heavy judgments, wherewith they were to be threſhed, for their ſins. But I ſuppoſe we need not have recourſe unto any ſuch far-fetcht interpretation. It is agreed on; and the very next word evince it, that by *threſhing*,(a word in this place only found) is here meant, not the act of *threſhing*,as by another word of the ſame ſtock,the time, Levit.26.5.but the object of it,as the corn,ſtraw, and grain;ſo ſuch perſons,or people,as either have been,or are to be threſhed in ſuch manner,as is in the words here intended. So *captivity*,for, *captives*, chap.20.4.*eſcaping*,for perſons *eſcaped*,Neh.1.2. chap.15. 14. now this being granted,I ſee not what ſhould hinder, but that the Prophet may well call them,*his threſhed* ones, though not threſhed by him;as well,as he might alſo have termed them, *his afflicted* ones, albeit he had no hand in the afflicting of them; and that without reference to any threſhing, or affliction by him, miniſterially, denounced againſt them.

and the corn of my floor]The ſame thing,ſaith the Rabbine well, in divers terms,Heb.*my ſon of the floor*; *the ſon of the floor*, for, the corn that is threſhed in the floor:as, *the ſons of the quick-coal*, for, the ſparks that fly from it,Job 5.7. *the ſon of the bow*, for, a ſhaft ſhot by it,Job 41.28. and, *the ſons of the quiver*, for arrows, that are laid up in it, and drawn out of it,Lam.3. 13. *my ſon of the floor*, as,*my mountain of holineſs*,chap.56.7.and *his idols of ſilver*,ch.2. 20. and,*my God of mercy*,Pſal.59.10,17. in all which places, and many more,the words run in the very ſame ſtrain, with theſe here, and it is *ſon*,not *daughter*,as of Babylon he is wont to ſpeak , ch. 47. 1. and ſo the Pſalmiſt,Pſal.137.8.and in the feminine form.ch.13.19. and in the verſe next before going. Whereby alſo it may well be deemed,that he ſpeaketh here, not of her, but of his own people, whom,he might, not unfitly,call,not,*the ſon of her floor*,(for none ſuch,as is here intended,he had)but,*his ſon of the floor*, that is, his poor country men,and much commiſerated brethren, that had been oft under the flail,or, (as their manner of threſhing was) under the cart-wheels, and the beaſts hoofs, in the floor, and were ſo to be again. See ch. 28. 27,28. As for Jeromes conceit of an alluſion,in theſe terms, to Araunahs *threſhing-floor*, on which the Temple was built, 2 Chr. 3. 1. I ſuppoſe it to have no place here.

that which I have heard from the Lord of Hoſts, the God of Iſrael, have I declared unto you] I tell you nothing, but what God hath told me. It is like that of the Apoſtle,1 Cor.11.23. The Prophets fidelity, in the delivery of Gods meſſage, without addition,or detraction of ought,Jer.23.26.28. & 26.2. And the certainty of the matter,delivered in it, to be, in its due time, accompliſhed: as that which comes from him, who is both *the Lord of Hoſts*, and able, therefore,to effect it, chap.14.24.26,27.and *the God of Iſrael* alſo; & though he ſuffer his people,therefore, to be under the threſhing inſtruments in the floor for a while, yet he will not permit them to lye always there:but will ſend deliverance at length,ch.27.7-9 & 28.27,28.

V.11. *The burden of Dumah*] The title of another prophecy , diſtinct from the former : The ſubject matter whereof, is intimated in the word,*burden*,to be ſome ſad and heavy tidings:See ch. 13. 1. The object, or land or people, whom it concerneth, are deſcribed by the word *Dumah*:concerning which, Interpreters are at ſome variance. For ſome fetch it from *Dumah*, one of Iſmaels race,Gen.25.14.1 Chr.1.30. His poſterity, as his brother *Kedars*, verſ.13,16. had ſeated themſelves in ſome part of Arabia; which, in regard thereof,bare the name of that their anceſtor, and is here called,Dumah. And we read, indeed, in Ptolomy, lib.6. of a ſea Town in Arabia,called *Dama*;as alſo of an inland Town,called *Domatha*:and in Pliny,lib.6.c.39. out of Juba, the Mauritanian, of a city ſituate in that part of Ethiopia,which he aſſigneth to Arabia, as poſſeſſed by Arabians,called *Dumana*. And further alſo,in Stephen the Byzantine,out of Glaucus his *Arabian antiquities*, of *Dumathea*,a city of Arabia, which may well be all one with either of the former , (the manner, both of Greeks and Latines, being to mould forreign terms, as they pleaſe) and the ſame with this *Dumah*:that of Steven cometh neereſt home to the Hebrew:*Dumath*, for *Dumah*,as *Eliſabeth*, for *Eliſheba*,Exod.6.23.and *Goliath*,for *Goliah*,both in the Greek and Latine,1 Sam. 17.4. Of this people, therefore, called not *Idumeans*, but *Dumeans*, diverſe writers of note,both among the Jewiſh and ours,expound this prophecy. Yet others again,by *Dumah*,underſtand here *Idumea*,or *Edom*: *Dumah*, ſay they,by an *Aphæreſis*,or detraction of the firſt letter,for *Idumea*, or *Edomea*: [illegible] *Adam*,1 Chr.1.9. Job 31. 1. *Peſdammim*, 1 ch.11.13.for *Epheſdammim*,1 Sam.17.1. But I finde not in Hebrew Scripture, where the land of *Edom* is named, either *Edomah*, *Adomah*,or *Idumeah*,for *Edomah*,and *Idumea*,Mar.3.8.as *Galilea*,Matt. 2.1.5.are words of a forraign frame. As for what is objected, that the next prophecy,is concerning the Arabians, and therefore not this? is no good conſequence;for this concerns the Dumean Arabians,and that,the Kedarens. The main reaſon of any weight, that may induce to this ſuppoſal, is the mention of *Seir* in the next words,of which more there. Howbeit, Jerom telleth us, that not the whole Province of Idumea; but ſome Region, or part of it, which lay Southward, and was not above twenty miles diſtant from a city of Paleſtine called,in his time, *Eleutheropolis*,was thus termed. Nor is it improbable, that ſome of Iſhmaels poſterity might ſeat themſelves in ſome portion of that country, which the Edomites, their kinſmen,in thoſe times,inhabited. Of whether of the two, the word is here uſed; there may ſeem to be in the uſe of it, here, ſome ſecret alluſion , to what the word, ordinarily, imports, to wit,either *exciſion*;as Ezek.27.32.or,*ſilence*; but ſuch as is cauſed by diſſolution and deſtruction,Pſal.94. 17.& 115.17.See on ch.15. 1.as implying the ruine of that State,which this ſad prophecy concerned.

He calleth to me out of Seir] The prophecy is as well ſhort, as ſharp,wrapt up in two verſes; and neither of them of any length but very obſcure:and that the rather, becauſe little light is afforded us, for the clearing of it, from the ſtories extant of thoſe things.

He calleth to me out of Seir] Or, as the Hebrew runneth, One is *calling to me from Seir*.Or,*A cry*,or, *A call is made*,or cometh to *me from Seir*. I am cryed unto,or called upon from thence. For the ſpeech is indefinite;as ver. 9. Thus thoſe that underſtand this prophecy of the *Dumeans*, interpret, either of a voice that ſhould come from God to the Prophet, concerning the deſtruction, that from the Edomites ſhould befall them;as of Edom,the like, Jer. 49. 14. Or of a noiſe, and clamour of warlike preparations, heard from mount Seir; the Edomites intending to invade,and ſurprize *Dumah*. But thoſe that,by *Dumah*, underſtand Edom, or Idumea; expound it of the Edomites,ſpeaking unto the Prophet,either in ſerious wiſe,or in deriſion.

from Seir] *Seir* was(as *Shenir*, Cant.4. 8.)the name of a mountain,poſſeſſed by Eſau,and his poſterity,Gen.36. 8. Deut.2.4,5. Joſh. 24.4. So called,not,as Some have thought, from Eſau, who was born rough and hairy, which the notation of the word importeth, Gen. 25. 25. or from the roughneſs, and *horridneſs* of that rocky mountain,though alluded unto, Jer.49.16. but from the ancient lord,and poſſeſſor of it, *Seir*,the *Horite*, Gen.36. 20. In whoſe race it continued,Gen.14.4. until the Edomites, or poſterity of Eſau, thence expelled them,Deut.2.12.Eſau,in likelihood, at firſt, having got ſome footing there,by the marriage of Aholibamah the daughter of Anah,by Zibeon,deſcended from Seir, Gen.36.2,20,24,25. which his iſſue well liking,and loath,either to quit the place again, or to be coupt in ſome corner or ſcantling of it, at the will and pleaſure of others,diſpoſſeſſed the right owners, and made themſelves abſolute lords of it.

watchman, what of the night? watchman, what of the night?] Some ſuppoſe theſe words to be the Dumeans, who,in regard of the great dangers and feares they were in,having ſet a watchman to keep ſentinall,night and day,as ver.8.were ever and anon calling on him,to tell them whether he deſcryed ought, or no, whereby they might be endangered. Or,as others the Idumeans calling to the Dumean watchman,(as ſentinels are wont to be ſet in bordering places)enquiring of him, as being in the like fears with them, and likely,in regard of neighbourhood, to run the ſame hazard with them, whether ought were repreſented to him,that concerned either of them. Implying,as they imagine,that there were hoſtile forces abroad that had made foule havock in the countries about them; and it might be expected, would do the like with them alſo. And this accords not amiſs, with the matter of the Prophecy next enſuing,concerning the Kedarens,their neighbours and neer allies, ver.13,16. which might well be of the ſame date with this,as well for delivery,as for accompliſhment alſo. Some again would have them to be the words of ſome Edomite,that came as a ſpie,to view the country, and ſee what watch and ward was there kept; but making as if he were one of the country, and had ſome occaſion, either of journey,or of ſome other buſineſs abroad:or of ſome Dumeans, that thus call'd upon the Sentinels,to ſee whether they were awake,or no; or demanding of them, how far the night was ſpent; as hoping to be in ſome more quiet compoſure, being freed from the fears of a nightly invaſion, as more dreadful, and not unuſual, where the enemy is neer at hand, and lying in wait for opportunities,and ready to lay hold on any advantage,for aſſault,Cant.3.7,8. ch. 15.1. Or of ſuch as were in arms,and ſtood all night attending the approach of the enemy, enquiring how near it is to break of day, that they might be either relieved, or diſcharged of that their weariſome employment,Pſal.130.6. And theſe are, divers of them, the expoſitions of the Jewiſh Doctors; but admitted and approved, the moſt,by ſome of ours alſo, among whom, yet, there are not a few, who underſtand them, as ſpoken, either by the Dumeans, or Idumeans, to the Prophet Eſay himſelf, and that either in ſcoffing manner,by way of deriſion,as if they had ſaid, You Prophet, that profeſs your ſelf to be a warder, and to watch for the good of your people,what tidings have you for us? What ſay you to the calamities, that other of your fellow-Prophets, have ſo oft ſaid ſhould befall us? You threaten us with nights of affliction, and heavineſs; but we enjoy fair day-light of proſperity, peace and liberty,ſince that,in Jorams time, we ſhook off your yoke,and ſet us up a King of our own,2 King.8.20. Or ſeriouſly, and ſollicitouſly. as being in great difficulties and danger, in regard of a prevailing Conquerour,that bore down all before him, and had ſeized upon many Provinces, adjoyning near to them, and deſirous, from the Prophet to underſtand what he ſaw , or fore-ſaw concerning them or what advice he could give them :for even to Gods Prophets, as to God himſelf,Judg.10.10,13,14.Jer.2.27. Hoſ.5.13,15. ſometime, in ſuch caſes, they that otherwiſe did not reliſh, not regard him or them,were content to repair, 2 King.3.12,13. & 5.3,5.& 8. 7,8.& 13.14. Thus have I delivered, though not all,(for there are many more) yet the principall, and moſt probable expoſitions of theſe words; leaving them to the judgment of others, to pick out, and pitch upon, which, in a Scripture of ſo great difficulty, they ſhall deem to be moſt likely; onely profeſſing my ſelf to incline to the judgment of thoſe, who ſuppoſe them to imply, a diſtracted and hazzardous condition of thoſe, by whom they were delivered, unto whomſoever they were directed.

watchman] The word is not the ſame, that was uſed before, ver. 6. that ſignifies, properly, *a veiwer*, or *a ſpier*: But the word, here uſed, is one, that, properly, ſignifieth *a warder*, *an obſerver*, or *a keeper*, 1 Sam. 1.12. & 17.20,22. That which, therefore, hath given occaſion, here, of divers miſinterpretations, eſpecially, among the Jewiſh Expoſitors. Some underſtanding here, by the *warder*, or *keeper*, *God, the keeper of Iſrael*, Pſal. 121.4. Some the *Ruler* of the country, the keeper of his ſubjects, as the ſhepherd of his ſheep, 1 Sam. 17.20. Others, ſome *Souldiers*; becauſe the ſouldiery are the keepers of the country; whence Achiſh to David, *I will make thee keeper of my head*, 1 Sam. 28.2. But we need not run out to theſe far-fetcht interpretations, inducing ſtrange ſenſes; which becauſe they have little ſhew of probability, we have formerly omitted. The word doth here, either imply the Prophet himſelf, one of Iſraels *watchers* and *warders*, an *obſerver* of them, as well as Jeremy, Jer. 6.27. or, *a watcher* for them, as well, as Ezekiel, Ezek. 2. 27. & 33.2.7. Yea, and *a keeper* of them, as well as their ſouldiery; *the chariots and horſemen of Iſrael*, as well, as either Elias, or Eliſeus, 2 King. 2.12. & 13.14. Or ſome *watchman*, as the former repreſented in a viſion; ſo queſtioned and ſo anſwering, as is here expreſſed. For the word here found is of ſuch *watchmen*, alſo uſed, as the former, Neh. 3. 29. Pſal. 130.6. and our Prophet delighteth much in variety of terms.

what of the night?] How much of it is paſt, or yet remains; How far is the night ſpent? Or, *what in the night*; or *by night*, as we uſe to ſay, haſt thou ſeen, or obſerved? *Of the night*, for *in the night*; as, *of a book*, for, *in a book*, Job 19.26. and, *of the city*, for, *in the city*, Pſal. 72.16. or, *concerning the night*, to wit, of affliction, (as Job 5.14. & 17.12. & 35.10. Pſ. 30.5. & 112.4.) that at preſent lyeth heavy on us.

watchman, what of the night?] The ſame, as moſt interpreters redoubled, after the manner of thoſe, that move ſuch queſtions, unto thoſe, eſpecially, that ſtand far above them, as doubting whether, at firſt, they hear, or no; or as thoſe are wont to ſpeak, that are full of fear and ſollicitude, asking oft the ſame thing, chap. 33.18. only the contract is put for the entire word, though ſtanding entire, without leaning on any other. Which, as in ſome other the like, *Chel*, for *Chayil*, chap 36.2. Obad. 20. So in this word, *Lel*, for *Layil*, is not unuſual. See ch. 15.1. & 16.3. & 30.29. Yet, becauſe the word *millel*, ſignifieth, ſometime *to ſpeak*, Job 8.2. Pſal. 106.2. whence the term *millah*, that ſignifies *a word*, Pſal. 139.4. Some Interpreters, of good note, render the words here: *The watchman, what ſaith he?* (for ſo lye the words in the text) or, *what ſaith the watchman*, as, *who would have ſaid to Abraham?* Gen. 21.7. where the ſame word is found. But the ſyntax runs more ſmoothly, the former way.

V. 12. *The watchman ſaid*] The watchmans anſwer to the queſtion, before moved to him, followeth: Which whether it be delivered, as returned by the Prophet himſelf, to thoſe that did ſollicite him for advice, ſo (as repeating their words) calling himſelf by the term, that they before gave him, or, as by the watchman, in the viſion repreſented unto him, unto thoſe that enquired of him, either concerning the time of the night or of ought he ſaw in the night, is to be taken as a divine Oracle, intimating what was to befall that people, whom he ſpake to.

the morning cometh, and alſo the night.] The watchmans anſwer conſiſteth of two parts; containing an aſſertion, the one, an advice, the other: very obſcure either; and much canvaſed by Interpreters, as well Jewiſh, as others. This former part laid down in theſe words, muſt import ſome ſad and heavy tidings to thoſe, whom it concerned. The prophecy elſe ſhould not anſwer its inſcription: *a burden*, or *burdenſom* viſion or prophecy. The title ſhould not be ſuteable to the contents of it. *Some, therefore, expound the words*, as if he ſhould ſay, The morning indeed approacheth; but ſuch a morning, as ſhall afford you no light or comfort at all, as little comfort ſhall you have of it, as if it were dark night, or midnight ſtill with you, ch. 8.22. & 51.30. & 59.10. Job 5.14. & 24.17. Amos 4.13. & 5.8. Others, though morning be come as you ſuppoſe, with you, having, as Iſaak, your great Grandfather ſometime foretold, ſhaken off that yoke, wherewith Jacobs iſſue kept you under, Gen. 27.40. Yet this fair morning will not laſt long with you, a night of calamity and miſery, will by the Aſſyrians, ere long ſeize upon you, worſe then that you were in, under the Iſraelitiſh yoke. Others, I have nothing to impart unto you, ſave that, as ſure as the night ſucceeds the day, ſo certainly will affliction and deſtruction ſhortly ſurprize you: either coming and commencing, or to be accompliſhed and concluded, within a ſet compaſs of time, like an entire day, conſiſting of morning, and night: *morning*, for, *day*, as *evening*, for *night*, Verſ. 4. and it well ſuits with that of the Kedarens, their kinſmen. Verſ. 16. *morning, and night*, for an entire day: and *a day*, for *a year*, as Ezek. 4.6. See on Chap. 20.3.

if ye will enquire, enquire ye; return, come] As many ſeverall ſenſes of theſe words, are given, as of the former. I will preſent you with one, or two onely. Some knit this clauſe to the former branch, as noting the inevitableneſs of the evill therein menaced; *the night*, I foretell you of, will come, *though* (ſo the particle is found uſed, Job 14.7.8. & 16.6. & 17.13. & 27.16.) *Ye enquire* and *enquire* never ſo oft, never ſo earneſtly, and go to and fro, *and come again* and again; or, retaining the former reading, ye may enquire further, if ye pleaſe, and return and come again as oft as ye will; but other anſwer cannot be returned you. Others, if you will needs be enquiring, enquire ſeriouſly, not in mockery; or, enquire of that that concerneth you, and may be for your good; to wit, how you may make your peace with God, before this night ſeize upon you, Jer. 13.16. and the only way whereby that may be effected, is by returning to him with ſincere repentance of your ſins, and adjoyning your ſelves to his people, ch. 55.6,7. Jer. 18.7,8,11. Dan. 4.27. Jon. 3.4.10.

enquire] The word is, by ſome of the Rabbines, here noted, to be a Syriack; by other, a Kedarene, or an Arabick word: and it is indeed in the Chaldee Paraphraſt of the old Teſtament, and the Syriack verſion of the new, very frequent. It ſeems to import an earneſt, eager, and *ardent inquiſition*; when a mans mind is reſtleſs, and his heart *boyles* ſo within him, that he cannot be quiet, but is continually enquiring after ſomewhat, that his mind is wholly taken up with: for the word in his firſt (as may ſeem) and original ſenſe, ſignifieth *to boil*, chap. 64.2. whence, as bubbles ariſing upon the ſurface of boyling water, ſo bliſters from inward heat, breaking forth, and ſwelling upon the outward parts of the body, have their name in Hebrew, Exod 9.9, 10. and that it implieth a very narrow, exquiſite, and exact enquiry; ſee Obad. 5.6. It is therefore, as if he had ſaid, *ſince that* (ſo is the particle alſo rendred, Job 14.5.) you are ſo inquiſitive, or ſo eager upon enquiry, enquire, and ask what you pleaſe, but ſo enquire, as that your inquiſition be not vain and fruitleſs. Which that it may not be.

return, come] That is, ſay ſome, no more then *come again*. And indeed the word of *returning*, oft times, imports no more then a reiteration of that which it is joyned with. So *Iſaak returned and digged*; that is, he digged again, Gen. 26.18. *return, lye down*, for lye down again, 1 Sam. 3.5,6. *he returned and lodged there*, for, he lodged there again, Judg. 19.7. being not yet gone out of the houſe. But in ſuch forms of ſpeech, the words are wont to be knit together; which here they are not, and imply, therefore, two diſtinct acts: *A return* (not, as ſome, to thoſe that ſent them, but) to God, who alone was able to relieve them: And *a coming over*, (not as ſome, of the Idumeans, to the Dumeans, either to fight for them, as confederates, craving their aid, or with them, as enemies to be deſtroyed, but (whether of Dumeans, or Idumeans) unto Gods people, among whom the Prophet abode, and with whom, alone, protection was to be had, ch. 4.5,6. & 10.24. & 56.6-8.

V. 13. *The burden upon Arabia*] Another prophecy, concerning either Arabia, in general, whereof *Dumah* before mentioned, ver. 11. might be a part; or concerning that part of it, more ſpecially, which the Kedarens poſſeſſed, ver. 16.

The burden] See on ch. 13.1.

upon Arabia] As Neh. 2.12. To be laid upon Arabia; as a burden is laid upon a beaſt, ch. 30.6. Or, *againſt Arabia*; as *againſt Egypt*, Exod. 14.25. (And *Arabia*, for *the Arabians*, (as Egypt there, for the Egyptians) and *againſt thy neighbour*, Exod. 20. 16. and *againſt Moſes*, Numb. 12.1. for the particle is the ſame. And the Latine goeth wide, that rendreth it here, as he ſhould after have done it, *in Arabia*; as if *the burden* were not *the burden of Arabia*, but of ſome other, that ſhould flee thither for ſuccour.

Arabia] Whence this region had its name, at firſt, is uncertain. The fabulous Greeks in Euſtathius, tell us of one *Arabus*, of the race of Apollo, and Solinus would make us believe, that the word ſignifieth *an holy* country; but in what language, he telleth us not. The name in Hebrew hath affinity with a word, that is uſed for the *weſt*, ſuppoſed therefore, by ſome, to be ſo called, becauſe that it lay toward the Weſtern part of Aſia, extending along over againſt Ethiopia, and Egypt: as alſo with another word that ſignifieth *a plain*, or, *a deſart*, Chap. 51. 3. Jer. 50. 12. which ſuites well with ſome part of it; and hither ſome of the Rabbines draw that, Jer. 3.2. *as the Arabian in the wilderneſs*. But I take it rather to have had this appellation, from the name that ſignifieth *a mixt multitude*, Exod. 12.38. Jer. 50.37. becauſe the region was, much of it, peopled by ſuch, ſome of Chams poſterity, Gen. 10.7. and ſome of Abrahams iſſue by Keturah, Gen. 25.2,3. and by Hagar, from Iſmael, Gen. 25.13,14. being therein intermingled, the one with the other; whence the ambiguity, and variety of readings, and verſions, 1 King. 10.15. 2 Chron. 9.14. Pſal. 68.4. Hab. 1. 8. Zeph. 3. 3. See Jer. 25.24. For as for thoſe that imagine, they ſhould be ſo called of the word *Arab*, that ſignifies *lying in wait*; though it carry a fair ſhew with it, as if the words were the ſame, and it ſuit well with the condition of that people, living much by robbery to this very day, and on that purpoſe waiting for paſſengers to ſurprize them, Jer. 3.2. yet the roots of either, in the originall, are divers; and the initial letters differ as in *Amon*, and *Amos*, chap. 1.1. which not obſerved, bred a groſs miſtake in the Greek verſion, Joſh. 8.14. The whole region lying, a great part of it, between the Perſian gulf, on the Eaſtern ſide, and the Red ſea, thence called the Arabian gulf on the Weſt; is commonly divided into three parts, *Arabia* the *fertile*, the *rocky*, and the *waſte*. But Strabo, l. 16. ſeems to make a dichotomy of it, as nature it ſelf, in a manner, hath done; dividing it into two parts, *the fertile*, and *the barren*; which latter may well include thoſe two, which others divide, being for infecundity much at one; in the wilderneſs whereof, the Iſraelites ſo long wandred to and fro, after their cutting the red ſea, before they arrived on the coaſt of Canaan, and of this part of Arabia, do moſt underſtand this Prophecy; (though peradventure, yet, of a larger extent, (becauſe bordering upon Paleſtine, it is probable, that the Aſſyrian king over-ran this alſo, when he invaded that country, ch. 20. 1. Of *Arabia*, ſee alſo on ch. 13. 21.

In the forreſt in Arabia ſhall ye lodge, O ye travelling companies of Dedanim] This prophecy foretelling the calamities that ſhould befall the Arabians, from the Aſſyrian invading them, relateth how they ſhould be driven, leaving their abode in the champion, to ſeek ſhelter in the woods; calleth upon ſome of them, to relieve their neighbours in their flight, ver. 14, 15. and prefixeth a time, wherein this diſaſter, betiding them, ſhould much impoveriſh their eſtate, ver. 16, 17.

the forreſt] Or, *wood*; as 1 Sam. 14. 25. *wood*, for *woods*: or, *forreſt* conſiſting of *woods*: as chap. 7. 2. the woody part of the country, whither, as well men, as beaſts, uſe to betake themſelves for covert and retreat, in times of danger and diſtreſs, when invaded; or purſued in the plain, or expect ſo to be, where they lye more open to aſſault, Gen. 3. 8. 1 Sam. 22. 5. Joſh. 17. 18. *though it be a wood*, or, *forreſt*, apt to ſhelter, and more difficult therefore to ſurprize: for ſo the particle ſhould there, as after in the ſame verſe, be rendred. The meaning ſeems to be here, that not only for fear of the enemies, but being ſtript, by them, of their tents, which they uſually lodged, and dwelt in, ch. 14. 10. they ſhould now be compelled to take up their lodging in the woods. See Jer. 49. 28, 29.

in Arabia] The woods, that are in that country; or, *of Arabia*: *in Arabia*, for, *of Arabia*: as, *the mountains in Gilboa*, 2 Sam. 1. 21. for, *of Gilboa*: and, *in thy people*, Exod. 22. 28. for, *of thy people*: as it is rendred, Act. 23. 5. and it may, as well, be rendred, *ye in Arabia*, or, *of Arabia ſhall lodge*, as well Inhabitants of Arabia, as woods of Arabia: referring the words *in*, or, *of Arabia*, not to the woods, wherein they ſhould lodg, but to the people, that ſhould lodge in them. The Latine, deceived by the neerneſs of the word, tranſlates it, *at evening*: and the word that ſignifies *evening*, is ſuppoſed indeed, ſometime, to be put for *Arabia*, 1 King. 10. 15. but this of *Arabia* never for *evening*: and the word is the ſame here with that before. As for the Popiſh Interpreter, he did but play here, (as many of them oft do,) who becauſe the word *Arab*, is not far in ſound from *Oreb*, that ſignifies *a crow*, or, *a raven*, (for the word ſeems to include either, Levit. 11. 15. ſo called it may be, for *his blackneſs*, Cant. 5. 11. reſembling the *Arabians* ſmoky *tents*, Cant. 1. 5.) would have it here intimated, that the Arabians deſtiny was, like Pharaohs chief Bakers, to be hanged, and made meat for ſuch fowls, Gen. 40. 19. Prov. 30. 17. Thus do wanton wits, as well among profeſſed Chriſtians, as apoſtate Jews, in prophane manner dally, and make ſport with Gods ſacred Word.

ſhall ye lodg] This ſome, and ſo the Rabbines alſo, divers of them, underſtand of the Jews, who, in the Aſſyrian Invaſion, fled into thoſe parts for relief. Whom the Arabians (here upbraided, therefore, for their inhumanity towards them, as was Moab before, ch. 16. 3, 4.) refuſing to entertain, ſhould conſtrain them to lodge abroad in the wide, and wilde woods. Others underſtand it, of Caravans, or troops of people, that uſed to travel that way with merchandiſe, Gen. 37. 25, 28. Job 6. 19. and to take up their lodgings among them; but now finding the Country full of ſouldiers, in regard of whom they could not paſs with ſecurity, and ſafety, as formerly they had done; (ſee Lam. 5. 9.) or rather, all rifled, and waſted by the enemy, ſhould be compelled to lodg in the woods. But I ſuppoſe it rather to be intended of the *Kedarens*, or Arabians, inhabiting in the lower parts of the Country, towards Paleſtine; who being expelled from the places of their wonted abode, in the plain, ſhould be enforced to flee up into the higher parts of the Country, to ſeek ſhelter there in the *woods*.

O ye travelling Companies of Dedanim] The word here uſed, ſignifieth firſt, and properly, *paths*, *wayes*, or *paſſages*, Gen. 49. 17. Job 6. 18. Chap. 2. 3. and ſo ſome Interpreters here underſtand it; rendring the words, *in the wayes*, or *paſſages of Dedanim*, by the wayes, that lead thither. The particle is wanting: as Hoſ. 6. 9. *in the way*, or *upon the way*, or, *by the high-way ſide to Sechem*, that is, ſay they, *in the woods*, that are about the way toward Dedan. Howbeit, as the word *Orach*, ariſing from the ſame root, (but once read, Job 34. 8. having a notion of journeying, and there uſed of ſuch, as *travel*, *in ſociety*, or company together) doth ſignifie *a traveller*; whence *a lodge for travellers*, Jer. 9. 2. and, *like a traveller, that turns in to lodg for a night*, Jer. 14. 8. ſo the word *Orchah* here uſed, is by a metonymy deemed to be put for *a company*, or *troop of travellers*, that journey together, Gen. 37. 25, 28. Job 6. 19. in which latter place alſo, *walks*, or *marches*, (for ſo the word properly ſignifies, Pſ. 68. 24.) ſeems to be put for companies marching, or journeying: as another the like alſo, 2 Sam. 12. 4. where *a walk*, or, *a way*, for a man to walk, or journey in, is put for a man of the *way*, or, by the *way*, that is, a *wayfaring* man, and made the ſame, with *orach*, *a traveller*, there alſo uſed. The text therefore may well be ſo read here as our Engliſh rendereth it; though I ſee no neceſſity of departing from the proper, and moſt frequent ſignification of the word.

Dedanim] Or, *Dedanites*: a people deſcended from *Dedan*, one of Abrahams iſſue by Keturah. Gen. 25. 3. and they are reckoned up with the *Temaites*, and other people of *Arabia*, Jer. 25. 23, 24. though among the *Edomites* alſo together with the *Temanites*: as neer neighbours to them, and mixt alſo: it may be; with them, Jer. 49. 7, 8. Ezek. 25. 13. So the *Dumeans*, and *Idumeans*, before, ver. 11. See of them and their merchandiſe, Ezek. 27. 5. 20. & 38. 13. by which places, it may be deemed, that they dwelt neer upon the fertiler part of Arabia. Howbeit, from that former place of Ezekiel, ſome obſerve two ſeverall people; of Countries far diſtant one from another, both bearing that name; the one deſcended from Cuſh, by Raamah, Gen. 10. 7. ſeated Eaſtward from the Gulf of Perſia, on the Indian Sea-coaſt, where a region is called *Dedan* unto this day, that traded at Tyre, in *ivory*, and *ebony*, the wares of thoſe parts, v. 15. The other, as before, deſcended from Abraham by Keturah, whoſe ſeat was, as hath been ſaid; and their trade in *cloths* only, v. 2.

V. 14. *The Inhabitants of the land of Temah, brought water to him that was thirſty, they prevented with their bread, him that fled*] The Jewiſh Doctors conceiving theſe thirſty fleers to be of their own Country-men, underſtand the words to be ſpoken with an intimation of Duty, relating what they ſhould have done: *The Inhabitants of Tema ſhould have brought water to the thirſty* Jews, their kinſmen, *and ſhould have prevented with their bread, thoſe* of them *that fled* away from the Aſſyrians: or, as ſome of them would have it, *but they prevented* them with their *bread*, that is, as they expound it, whereas being thirſty, they wanted drink, and they ſhould in the firſt place have ſupplyed them with that, they did not; but firſt tendred ſalt-meats, that encreaſed their thirſt, and when they had ſo done, then offered them empty bottles, which putting to their mouths, in hope to meet with drink in them, they drew nothing but wind from them, and ſo dyed. Theſe are Jewiſh fictions and fables. As far from the truth of ſtory, do thoſe run another way, that would have it underſtood of their helping to relieve the Aſſyrians, their confederates, purſued by the Medes. The words may well be rendred, from the Hebrew. *Bring forth water*, wherewith *to meet the thirſty*, *with your bread prevent thoſe that flee*. Which is ſpoken by the Prophet, to intimate unto the Temanites, what diſtreſs their Country men of other parts of Arabia ſhould be in, being conſtrained to leave ſuddenly their wonted places of abode, and to flee either to them, or along by them, being deſtitute of all neceſſary proviſions, in thoſe waſte regions eſpecially, to ſeek for ſome ſhelter, and relief elſewhere.

the land of Tema] As Dumah, v. 11. ſo Tema, was one of Iſmaels race, Gen. 25. 15. from whom the land, that the people deſcended of him did inhabit, was ſo called, Job 6. 19. Jer. 25. 23. They miſ-read here *Teman*, for *Tema*, with the Greek, who after the old Latine render it *The land of the South*.

brought] Or, *bring*. Heb. *come*: as Jer. 12. 9. and ſo taking it, in the firſt form it ſhould be rendred, not, *come O water*, as ſome very unfitly; but, *come with water*: a defect of the particle: as ver. 7. or, as ſome, *come, and bring water*: as Gen. 27. 9. *take me* (that is, take, and bring me) *two kids*, or, it may be here, in the ſecond, or active form; and then it is, *make to come*, which is all one with *bring*. I rather chooſe the former, *come with water*, partly, becauſe the verb in Jer. 12. 9. (and in this form, it is no where elſe found) ſo ſounds, *come to eat*, and partly, becauſe the Hebrew hath it more fully then our Engliſh expreſſeth it, *come with water to meet the thirſty*: as 1 Sam. 25. 34.

water] A commodity, in thoſe parts, very ſcanty, Exod. 17. 1. Num. 20. 2. Job 9. 38, 19.

thirſty] Heb. *thirſty* one: as afterward, *the fleer*: but both taken collectively: as chap. 32. 6. & 16. 3. In this condition their neighbours then were, partly, in likelyhood, being ſtript of all neceſſaries; partly not daring, for fear, to ſtay to eat, and drink, or to take any proviſion along with them, and partly alſo wandering in thoſe hot, & dry places, ſuch as their country, for the moſt part was. So 2 Sam. 17. 28, 29. Pſ. [illegible] Heb. belly, 38.

they prevented] Or, *prevent ye*. Which whether way taken, doth not imply, as the ſome Rabbins would have it a tendring of meat, or bread to them, before drink, but a ſpeedy, and ſpontaneous act of beneficence, not ſtaying till they were cryed unto, or called upon for it; but freely of their own accord, without delay doing it, and with their voluntary tender, anticipating their ſute for it. So Deut. 23. 4. & Neh. 13. 2. *becauſe they prevented not the children of Iſrael, with bread, and with water by the way*; not as it is rendred in either place *met*, being the ſame, that is implyed in the former branch, by *coming to meet*, importing a going voluntarily to meet them, before they were come at them, or arrived with them: as Gen. 46. 29. Prov. 7. 15.

with their bread] Or. *with your bread*: one perſon for another; the third for the ſecond: as Job 18. 3. *O thou that teareſt his ſoul in his anger*; (for, *thy ſoul*, or *thy ſelf*; with *thine anger*:) *ſhall the earth be forſaken for thee*? and Job 17. 10. *return ye all them*; for *all of you*.

him that fled] Or, *that fleeth*. Heb. *the fleer*, or *wanderer*: as Prov. 27. 8. Jer. 49. 5. See ver. 15.

V.15. *For they fled from the ſwords, from the drawn ſword, and from the bent bow, and from the grievouſneſs of war*] It is no groundleſs fear, that makes them flee thus, like that, 2 King.7.8. but the dread and terrour of a potent enemy, not making towards them, but fallen in upon them, with an over-powerful army.

they] Which ſhews the word before going, verſ. 14. to be collective.

fled]Or, *flee*: as Pſ.31.11.

from the ſwords]Heb. *from before the ſwords.* that is, for fear of of the ſword, ready to ſeize on them: as 1 Chro.11.13.ch.31.8. Joel 2.6. and ſo in all the branches following, the *ſword* is put frequently for hoſtile Invaſion, Levit. 26. 6. 25. chapter. 1. 20. and 51. 19.

the ſword drawn] So the Chaldee. Heb. *left*, or *let go*, as the verb ſometime ſignifies, Deut.32.15. Gen.31. 28. or rather *ſtretched out*, at them: and ready to fall upon them, as the verb is uſed, Num.11. 31. 1 Sam.4.2. chap.16.8. or, *diffuſed*, and ſpread abroad, over the Country: (ſo one of the Rabbines) as the particle is uſed, 1 Sam.30. 16. and the verb alſo, Judg.15. 9. 1 Sam. 4.2. 2 Sam.5.18. 22. the word is no where elſe found applyed to *a ſword*: and ſome therefore ſuppoſe *netuſhah*, to be put here, for *letuſhah*; that ſignifies *ſharp*, or *ſharpened*. Pſ.7.12.& 52.2. but that is a needleſs boldneſs.

the bent bow] Heb. *the trodden bow*. See ch.5.28. *ſword, and bow*, as elſewhere, ſo here, for all manner of warlike weapons, being two of the moſt principall, and in thoſe times moſt commonly uſed; the one to ſmite with at hand; the other, to reach afar off; joyned frequently together, Gen.48.22. Pſ.37.14.& 44.6.& 76.3. ch.13.15.18.& 41.2. Hoſ.2.20.

the grievouſneſs of war] That is, *a grievous war*. Heb. *heavineſs*: as ch.30.27. *heavy*; for, *grievous*: as Gen.18.20. ch.36.2.

V. 16. *For thus hath the Lord ſaid unto me*] See ver.6.& chap. 31. 4.

within a year, after the years of an hireling, and all the glory of Kedar ſhall fail] In theſe words, is a ſhort ſpace of time ſet, a bare year, within compaſs whereof this ſad Prophecy ſhould take effect; and the heavy doom, in the verſes foregoing, cloſely, and darkly delivered, now more expreſly, and in plainer terms denounced, ſhould be executed upon the Arabians.

within a year]Heb. *in yet a year*; that is, while the year, that now is, is yet in being: before a year be come about, or be compleat. A ſhorter time, then that aſſigned to the Moabites, chap.16.14. or, that to the Ethiopians, and Egyptians joyntly together, chap. 20. 3. the Aſſyrian, whether Sargon, chap.20.1. or Sennacherib, ch.36.1. falling in, it ſeems, ſooner upon thoſe parts of Arabia, then upon thoſe people: if thoſe ſeveral Prophecies, at leaſt, were delivered about the ſame time with this. For I cannot aſſent to them, that conceive this Prophecy, to intend the calamities on this people, inflicted by the Chaldeans, above an hundred year after Eſays dayes, foretold by Jeremy, Jer.49.28. and that the time here mentioned doth not tell when this heavy doom ſhould be executed: but how long the execution of it ſhould laſt.

after]Or, *according to the years of an hireling*: Who ſo ſoon as his years are run out, expecteth inſtantly his wages. Gen.29.20.21. See on ch.16.14.

and all the glory]Or, *ſhall all the glory*. For as our Engliſh runs, the *and* is ſuperfluous: *within a year and all his glory ſhall fail*: or, if we retain the copulative, which in the original is not unuſeful, it may be rendred: *As yet a year, and all the glory ſhall fail*. So ch.10.25. Jer. 51.33.

all the glory] Their wealth, might, and multitude: or whatſoever it is, that they glory in, or procureth them any note, or name: as ch.16. 14. Their wealth ſeems to have conſiſted moſt in their cattle, not the greater ſort, but the leſſer, to wit, ſheep, and goats: that will thrive in places, though ſomewhat bare, and affording but ſhort-commons, where they may have ſcope enough: and ſome camels, beaſt, that will endure hard feeding, and hold out long without water: See ch.60.7. Ezek.27.21. Jer.49.29.

of Kedar] The name of one of Iſmaels ſons, Gen.25.13. whoſe poſterity ſeated themſelves in the leſs fertile part of Arabia, as well the waſte, as the rocky: that which this our Prophet intimates, ch.42. 11. there they lived moſt in tents, therefore called *Scenites*: which they were wont to remove from place to place to procure change of paſture for their cattel. Hence, *the tents of Kedar*, Pſ.20.5. Cant.1. 5. and their *curtains*, whereof their tents conſiſted, Jer.49.29. Hab. 3.7.

fail]Or, *be conſumed*: as it is rendred, Pſ.37.20. ch. 1.28.

V. 17. *And the reſidue of the number of archers, the mighty men of the children of Kedar ſhall be diminiſhed*] There ſhall be a very ſmall company left amongſt them, of any might; or fit for military ſervice.

the reſidue] The ſmall remainder, like a remnant of a large piece of cloth or the like; See ch.10.22.

of the number] The word is uſed ſometime as a note of fewneſs, ſuch as may eaſily be numbred Deut.33.6. ch. 10.19. ſometime, of multitude, a number not eaſily told, Numb. 23.10. Pſ.147.4. and ſo here: as alſo *numbers*, in the plural, Pſ.71.15.

of archers]Heb. *of the bow*, that is, *of men of the bow*, or, *bow-men*: as, *harveſt*: for, an *harveſt man*. Chap. 17. 5. See Chap. 22. 3 yet the word may be taken here in his proper ſenſe, without tha that trope, if we carry on the ſentence, without interruption, thus; *the number of the bow* (that is, *of the bows*; as ver. 15. for the words, howſoever taken, is collective) *of the mighty men*, &c. as the very like is, 1 Sam.2.4. that is, the reſidue of the multitude of the bows, that is, the arms, and the might, conſequently of their martial men ſhall be diminiſhed. So Jer.49.35. *I will break the bow of Elam, the chief of their might*. The bow was theſe Kedarens chief arms, therein intimating their anceſtor Iſmael, that was trained up in that trade; and living in the wilderneſs, (it is not unlikely) lived much by it, at firſt. Gen.21.20.

of the ſons of Kedar] The Kedarens, his poſterity. See ver.16. as, *the ſons of Lot*, Pſ.83.8.

ſhall be diminiſhed] Not utterly deſtroyed. So of Moab, chap. 16.14.

for the Lord God of Iſrael hath ſpoken it] See Chapter 1. 20.& ver. 10.

God of Iſrael]The only true God, Jer.10.10.

CHAP. XXII.

Ver.1. THe *burde of the valley of Viſion*] A ſad Prophecy againſt Judah and Jeruſalem: as appeareth, ver.8.10. Of *burden*, ſee ch.13.1.

the valley] It is here queſtioned why Jeruſalem ſhould be called *a valley*, when as it ſeemed to ſtand upon an hill; whence that, Pſal. 87.1. *Her foundation is on the holy mountains*, or, *hills*. To which ſome anſwer; that though the city ſtood, the chief part of it, on a knole, or riſing-ground, and might therefore be termed an hill; the Temple built on mount *Moriah*, whereon Abraham was to have ſacrificed Iſaac; and Sion the city of David being an hill of ſome height Gen.22.2. 2 Chr.3.1. 2 Sam.5.7. Pſal.48.2.& 68.1. 16. chap.2.2. & 14.13. yet, in regard that the place in which it was ſeated, was environed with mountains, far higher then it, or any part of it, it is in regard of them ſaid to ſtand in a vale, and is here termed *a valley*, See Pſ.121.1.& 125.2. chap.52.7. Jer.3.23. Others would have it ſo termed, both Jewiſh, and ours, in regard of the dejected eſtate, and low condition, that it ſhould be brought unto, by the troubles here fore-told, in regard whereof, it might well be called, not a lofty, or ſtately mount, now, as ſometime; but a depreſſed, low vally. See Jer. 17. 3. 12. & 22. 23. the former ſeems the genuine ſenſe.

of Viſion] It is called *the Valley of Viſion*, as moſt think, in regard of the abundance of viſions, or divine revelations, from time to time, there imparted to Gods Prophets: for Ieruſalem (as one well ſaith) was as a *Seminary of Seers*: and there was the place from whence God was wont to give Oracles; whence that ſacred room, or cloſet in the Temple, was ſo ſtyled, 1 King.6.5,19, 20.& 8. 6.8. Some, a little more nicely, proceed ſomewhat farther; becauſe thereinto from heaven, as from an hill, into a vale, did thoſe divine revelations, in great plenty deſcend. Nor are there wanting, who ſuppoſe it might be ſo termed, not as the ſubject only, but as the object of ſuch viſions; becauſe ſo many viſions either went before, or were delivered concerning it, Exod.15.17. Deut.3.25.& 12.11. 2 Sam.7.10. 13. Pſal.87.2,3.& 132.13,14. According to this firſt expoſition, which ſeems moſt genuine; *Viſion* is put for *Viſions*: as chap. 1.1. Howbeit, ſome think, there is in this title, an alluſion to the name of *Jeruſalem*, upon the apparition made to Abraham, in that place named thereupon by him, *Jehovah-jireh*, Gen 22.14. for *Jeruſalem*, ſay they, may well ſignifie, *Salem* (ſo it was anciently termed, Gen. 14.18. Pſ.76.2.) *where God appeared*; which words both joyned together, make up *Jeruſalem*, Joſh. 10.1. 1. Chr.11.4.

what ayleth thee now, that thou art wholly gone up to the houſe tops?] The former part of this Chapter containeth a Prophecy, concerning the diſtreſs and diſtraction, that ſhould befal the Jewiſh State; and more ſpecially, the Inhabitants of the city of Jeruſalem; with whom the Prophet here parlieth, demanding of them (for to them he directeth his ſpeech) what the reaſon might be of ſo ſudden a change with them; that whereas, but a while before they were ſet wholly upon revelling and jollity, ver.13. they ſhould now be generally poſſeſſed with ſuch fears, and ſo full of diſtractions and diſturbance. Now ſome ſuppoſe this to be a Prophecy of the ſurprizal and ſacking of the city, under Zedekiah, by Nebuchadnezzar, Jer.39.& 52. Others, of the diſtreſs of it, under Ezekiah, by Sennacherib, chap.36.& 37. and this latter is moſt likely; becauſe the whole tenour of the Chapter doth moſt fitly agree thereunto.

what ayleth thee?]Heb. *what to thee?* that is: what is the matter? what hath betided, or is befallen thee? So Judg. 13. 23. Pſalm 114. 5.

gone up to the houſe tops] To burn incenſe to the hoſt of heaven, ſay ſome of the Jewiſh Doctors: which indeed, ſometime, they uſed to do. See Jer.19.13. But this is not here intended. To lament, and bewail themſelves, ſay Others: as chap.15.3. that, more likely then the former. Or to look abroad, to ſee what the enemy doth, as thoſe are wont to do, that are begirt with hoſtile forces: or, to look about, to ſee whether they can deſcry any ayds coming to their relief, Pſal. 121.1. Jer. 3.23. or, to ſafe-guard themſelves there: for unto the higher places, as more defenſible, people in ſuch caſes are wont to retire, Judg. 9. 51. or, to call thence, for aid or advice,to neighbours, or,others neer to them; or, to crave relief and help, at Gods hand, Act. 10.9. For ſome one, or more, or the moſt of theſe ends and purpoſes, it may be,that this running up to the tops of their flat-roofed-houſes at this time, was; importing, howſoever, much fear, and diſtraction, throughout the whole city.

V.2. *Thou that art full of ſtirs,a tumultuous city,a joyous city*] Or. *That thou art full of ſtirs,* thou *tumultuous city,* thou *joyous city?* What is the matter,that thy note,and tune,is ſo altered? that thou art now ſo full of out-cryes, and clamours,that waſt ſo full of mirth and jollity before.See ver.13.

full of ſtirs] Or, *clamours,* or *noiſes.* The word is uſed, ſometime for joyful acclamations, Zach.4.7. ſometime, for doleful exclamations: and ſo it is by ſome deemed here to ſignifie. It may well be taken either way; either,that they had been before full of the one, or that they were now full of the other.

a tumultuous City] Or, thou *tumultuous,* or, *ſtreperous, city*: For ſome refer this branch to the former, ſuppoſing it to denote,in part, her preſent condition, becauſe the word,ſometime implyes a mournful noiſe, Pſal.55.2.chap.11. Other, carry it on to the branch next enſuing, as deſcribing her former condition and eſtate; the word is uſed of ſuch noiſe,as revellers amidſt their mirth make,Prov. 20. 1. Zach. 9. 15. the word ſeems here to imply, an hideous confuſed noyſe,whether of the one, or of the other. See ch. 17. 12. and. 51. 15.

a joyous city] Or, *thou revelling city.* See Chap. 5. 11,14.So chap. 32.13.

thy ſlain men are *not ſlain* with *the ſword, nor dead* in *battel*] Thoſe that conceive the ſiege, and ſacking of Jeruſalem, by the Chaldeans, to be here intended,underſtand this paſſage, the former part of it,of thoſe that died with Plague and famine,in the time of the ſiege, Jer. 14.18.& 38.2. the latter, of thoſe that were ſlain at Riblah,after the ſurprizal of the city, Jer.39.6.Others,that apply it to the Aſſyrian Invaſion,ſuppoſe the meaning to be,that they were ſo diſmaied and diſheartned,that they had no ſpirit or life in them, then as if they were ſlain men, ere the ſword touched them; ſtark dead with fear,ere they came to any fight,Joſh.2.11.& 5.1. 1 Sam. 28.20.Dan.10.17.

thy ſlain] Or, that *thy ſlain* ones; (for *men* is not in the text) as carrying the text on in a continued tenor,from the firſt verſe, unto the end of the third. *Thy ſlain*;either *ſlain* indeed;or,as *ſlain* with fear, Pſ.88.4,5.ch.59.7.Lam.2.12.

with *the ſword*] Heb. *the ſlain* ones *of the ſword*; as Num.19.16. Lam.4.9.For the former word is put ſubſtantively,and governs the latter: and the like is in the next clauſe.

dead in battel] Heb. *the dead* ones *of war,*or,*battel*:as 2 Sam.18.8. *dead of battel,* for, *dead in battel*;as *woods in Arabia,* for, *woods of Arabia*,ch.21.13.

V.3. *All thy Rulers are fled together*] This perturbation and affrightment, hath ſeized upon, not the common ſort of people alone but thy Captains alſo, thy Commanders, thy military men, chap. 13.7,8.

All thy Rulers are fled] Or, That *all thy captains do flee*; as continuing ſtill the queſtion, at firſt propounded ver.1. *Rulers*; as chap. 1. 10. & 3.6,7. Or, *Captains, Leaders*; as Joſh.10.24. Judg.11.6,11. Prov.6.7.

are fled] Or, *flee*; as Chap. 21. 15. Or, *wander*; as Job 15.23. Prov.27.8. Either they wander, and run to and fro, as men in a maze, or at their wits end, chap. 8. 21, 22, Seeking one while to the Aſſyrian, to make their peace with him, chap.33. 7, 8. another while to the Egyptian, to crave aid againſt him, chap. 30. 2, 4. (ſo Jer.2.18,36.) or, that they flee to Jeruſalem, out of all parts, not daring to ſtand it out againſt the Aſſyrian, bearing all down before him;ch.39.1.(ſo Jer.8. 14.& 10.17.)or,(as thoſe that refer it to the Babylonian invaſion)they flee out of the city,to ſhift for themſelves, Ier.6.1.& 39.4.

they are bound by the archers] Or, that *they are bound*: (carrying the ſentence,ſtill on) Heb. *of*, or, *from the bow.* Which thoſe that apply the Prophecy to the times of Zedekiah, expound, *from,* that is, *of*, or, *by*: as Pſal. 78, 64. *the bow,*that is, *the bow-men,* the archers: as chap. 21. 17.and underſtand it of thoſe that were taken, and bound by the Chaldeans, after the ſurpriſal of the city, Ier. 39.5,6,7.But thoſe that ſuppoſe it to concern Ezekiahs dayes, expound it, Some, *from the bow,* that is, *for fear of the bowmen,* referring it to the former verb, *they flee from the bow*; and ſo the words indeed lye in the text. Other of them, referring it to the latter verb, read it, *from the bow they are bound*: which they expound, by an Hebraiſm not unuſual, *they are bound from the bow*: that is, bound from making uſe of it: as, *from ſpeaking,* that one cannot ſpeak, 1 Sam. 25.17. *from ſeeing,* Pſal. 69.23. *that they cannot ſee,* Rom. 11.10. *from a King*, ; from being a King, 1 Sam.15. 22. *from miniſtring as a Prieſt,* Hoſ. 9.12.that thou ſhalt no more do it. Thus underſtood,the ſenſe is, that their hands are ſo reſtrained,and tyed up with extremity of fear,that they are not able to manage,and make uſe of their bows.

all that are found in thee,are bound together] Or, that (as before) *all that are found in thee,* that is, *are in thee,* as Eſt. 1.5.Chap. 39.2. *are bound together*; either in fetters, Jer.52.11.or with fear,Pſ.76.5. Though ſome expound it,of a conſpiracy of the Princes of Judah among themſelves,not to fight,but to flee,and make their peace with the enemy,ch.8.12.

which *have fled from far*] Or, that *they flee from far*; that is,that they flee hither to Jeruſalem,from the fartheſt part of the country; or,that they flee away, ſo faſt, from an enemy afar off, before he come neer to them:or,ſimply,that *they flye far away*; (for ſo is the word uſed,ch.23.7.)that they withdraw themſelves, and get as faſt, and as far as they can,out of the way:as Pſ.55.7,8. and ſo it is not unlikely,that divers of them did.

V. 4. *Therefore ſaid I,Look away from me; I will weep bitterly: labour not to comfort me, becauſe of the ſpoiling of the daughter of my people*]The Prophets ſpeech of himſelf, ſetting himſelf upon a ſolemn and ſetled courſe of mourning,in regard of the calamities that he foreſaw would ſhortly befall his people:So ch.15.9.& 24.16.The wonted manner of Gods miniſters to mourn,as for the ſins, ſo for the ſufferings alſo of Gods people,Jer.4.19.& 9.1. & 13. 17. Luk. 19.41.

look away from me] So Cant.6.5 but in another ſenſe, *turn thine eyes away from me*: here, as if he ſhould ſay, ſpeaking to his friends about him,endeavouring to take him off from his grief; *Look another way*,betake your ſelves to ſome other employment,and let me alone, leave me to my mourning, whereunto I have with a firm reſolution abandoned my ſelf. Whence,alſo,ſome here render the word, *ceaſe from me*:as alſo, Job 7.19.& 24.9.Pſal. 39. 13. which places are parallel to this.

I will weep bitterly] Or, that *I may weep bitterly*: a defect of the final particle: as chap.5.11. & 10.2. Heb. *I will*, or, that *I may, embitter* my ſelf *in*, or, *with*, *weeping*: *a bitter weeping*; for, a ſore, and grievous lamentation, Ier. 6. 29. & 31.15. Ezek.21. 6. & 27. 30.31. Zach. 12.10. Matth. 26. 75. So Exod. 1. 14. *they made their lives bitter to them*: and, *God hath dealt very bitterly with me,* Ruth. 1. 20.

labour not to comfort me] Heb. *urge not,*or,*preſs not to comfort me*: ſo the word is uſed, Gen. 19. 15.Exod.4.13. Ier. 17. 16. preſs not comfort upon me. So Iacob, Gen. 37.35. *he refuſed to be comforted*: and Aſaph, Pſal.77.2. *my ſoul refuſed to be comforted,*: and Rachel, Ier.31. 15. Thus paſſion prevails ſometime overmuch, even with the Saints.

becauſe of the ſpoiling of the Daughter of my people] Becauſe of the ſpoyl made by the enemies forces, among my country-men, as dear to me, as to tender parents, any daughter, ch. 1. 8. Ier.9. 1. Rom.9.3.

V. 5. *For it is a day of trouble, and of treading down, and of perplexity, by the Lord God of hoſts, in the Valley of Viſion,breaking down the walls, and of crying to the mountains*] Theſe words relate to,and further dilate, what he had touched upon, and given ſome hint of, in the cloſe of the former verſe. That therefore his ſo great profeſſed grief might not ſeem groundleſſe, he doth in this verſe very pathetically, and rhetorically, lay forth the grievous diſtreſſes and diſtractions, that his people ſhould be in, when theſe diſmal evils ſhould befall them.

a day] That is, *a time*:as Ier.30.7.Ioel 2.2.

of trouble] So it is rendred,Ezek.7.7.Prov.15.16. or, *tumult*: as Amos 3. 9. Zach. 14. 13. or, *vexation*: as 2 Chron. 15. 5. Ezek. 22.5. or, *diſcomfiture*: as 1 Sam.14. 20. or, *deſtruction*: as Deut. 7. 23. 1 Sam. 5. 9.the verb it comes from, uſed in that place of Moſes, ſignifies *to break,* or, *deſtroy*: and ſo ch.28.28. See ch. 37.3.

of treading down] As ch.18.2.See ch. 10.6. where Sennacherib hath a commiſſion ſigned from God, thus to deal with his people: and ch.14.25.Where with *breaking*(that is diſcomfiture) and *treading down* as a further degree of harſh, and diſgraceful uſage,Sennacherib himſelf is threatned.See alſo,ch.63.6.

of perplexity] As Eſt.3.15.Mic.7.4.it is a metaphor from man, or beaſt, entangled in a thicket.So Pharaoh,of the Egyptians; *they are entangled in the wilderneſs*, Exod. 14.3. there is in the original, an elegant *parecheſis*,or ſimilitude of ſound,between this word,and the former; which our Engliſh cannot expreſs.

by the Lord God of hoſts] Who hath given commiſſion for it, ch. 10. 6. and whoſe inſtruments and officers they are,who are hereafter mentioned, ver. 6.chap. 10. 5, 15. that which maketh the evill to be unavoidable, and unconquerable.See chap.13.6.So Zach. 14.13.

by the Lord] Heb. *to the Lord*: to him.;for, *by* him: or *from* him:as Ruth 3.10 1 Sam.23.21.Pſ.3.8.& 115.15.Ier.15.8.

breaking down the walls]Heb. *wall*: but taken collectively: as 1 Chr.14.1.where *wall-wrights,* is put for *Maſons.* Hence a city,or walled-Town, may ſeem to be termed *Kir.* See chap. 16. 7, 11. and thence alſo, the word here uſed, not to build up, but *to pull down a wall*; (as, *to branch*, for, *to lop*; or *cut down branches*, ch. 10.28.See alſo,ch.66.3.)and conſequently, *to deſtroy*, Numb.24.17. It is that which God before threatned;to wit, that he would *break down the wall* of his vineyard;& ſuffer it to be trodden down,ch.5.5.

in the Valley of viſion] See on ver.1.

and of crying to the mountains]Not, *a noiſe from the mountains*, Ezek. 7. 7. either an hollow ſound only, ſuch as mountaines uſually yield; or, a noyſe of mirth and jollity, ſuch as in vintage time the vintage men are wont there to make: but *a crying to the mountains* ſuch loud ſhreiks, and out-cryes,as ſhall reach the neighbour mountains, and cauſe them to ring again with them, chap.15. 4,5,8.Ier.48,34.

or, a crying of perſons making toward the mountaines, for ſhelter and ſafety; and crying out unto their friends, and others, after the uſual manner of people, in ſuch caſes, as they go along; *to the mountains, to the mountains*: one uſual place of retreat and refuge, for man and beaſt, being here put for all other of like kind, Gen. 19. 17, 19. Judg. 6. 2. 1 Sam. 13. 6. Pſal. 11. 1. and 104. 18. Jer. 13. 16. & 16. 16. Matth. 24. 16. Though there want not, that expound it of the noiſe of houſes, and buildings ruinated, and either beaten, or burnt down; or, of the clamour and ſhouts of the enemy, falling in, upon, and ſacking the city, Pſ. 137. 7. See ch. 16. 9. But the former ſeems more probable.

V. 6. *And Elam bare the quiver, with chariots of men, and horſemen; and Kir uncovered the ſhield*] In theſe words, the Prophet further ſheweth what people, among others, were to be employed in this expedition againſt Judah.

Elam] The *Elamites*, or *Perſians*: at that time ſubject unto the Aſſyrian Monarch; and ſerving under him in this expedition. Of them, ſee on chap. 11. 11.

bare the quiver] Served as bowmen: That people being of ſpecial note for archery, in thoſe daies; as appears by Jer. 49. 35. like as the Parthians, their neighbours, have been alſo, in all ages: and of the Elamites, Strabo, lib. 16. teſtifieth as much.

with chariots of men] Heb. *with the chariot of a man*: as chap. 21. 9. ſave that the word is *Iſh* there; *Adam* here. Of which words, ſee on chap. 2. 9. *chariot of man*; for, a company of chariots, (as ver. 7.) with military men; Comanders for the moſt part, in them, Judg. 4. 15. 1 King. 22. 31, 34. 2 Chr. 35. 24. ſo termed, to diſtinguiſh them from ſuch as were employed for carriage of proviſions, or other neceſſaries: and ſo alſo, ch. 21. 7, 9.

and *horſemen*] A defect of the copulative: as chap. 21. 7. See more there.

Kir] not that of Moab; whereof before, chap. 15. 1. but another city of that name ſituate in Media, and under the dominion then of the Aſſyrian, 2 King. 16. 9. Amos 1. 5. The Medes and Perſians are here joyned together, being neighbouring nations; as Chap. 21. 2. For thoſe that would have this *Kir*, to be Cyrene, (whereof, yet, ſome of note ſeem very confident) conſider not well, how far Lybia, wherein Cyrene is ſituate, and theſe regions lye aſunder.

uncovered the ſhield] Heb. *made naked*: or, *bare*: as ch. 3. 17. & 32. 11. that is, they uncaſed it, they took off the caſe, wherewith, out of times of uſe, and ſervice, arms are wont to be covered, to preſerve them from duſt and ruſt; and fitted them for ſervice, chap. 21. 5. or, becauſe the courſe of the context ſeems to import, not a preparation for war, but matter of preſent action, (ſee ver. 7.) the words may be rendred, *Kir diſcovered the ſhield*; that is, appeared in the field, with their ſhields in ſight, to the terrour of the other party, before thoſe places which they came to aſſault. Thus it ſorts well with the former branch; *Elam bare the quiver, and Kir bare up the ſhield*. For as men may be ſaid to *conceal* their arms, when they come with ſword, or dagger, under coat, or caſſock, or with their piſtols in their pockets, or when they carry ſhield or buckler, hanging behind them, at their backs: ſo they may well be ſaid to *reveal* or *diſcover* them, when they bear them in open view, or advance, and lift them up to make uſe of them in battle: and ſo do ſome of the Hebrew Commenters expound the word here. And, of ſome ſuch *uncovering*, and *diſcovering* of arms in fight, ſee Hab. 3. 9. as alſo of making the *arm bare*; by ſtripping of it up to the elbow, for the fitting of it to fight, or ſmite with. See chap. 52. 10. Howſoever, they are wide, who taking the word *Kir*, here, not for the name of a city, or the men of that country, wherein it ſtood; but for a *wall*, render the words, either after the old Latine, *the ſhield made bare the wall*; that is, the ſhield-men pillaged the walls of their houſes, of all their rich hangings and ornaments: or, after ſome of the Rabbines, *they made the wall bare of the ſhields*: taking them from the walls, where they were hung up before: and thoſe other of this latter rank, no leſs, that following the Chaldee; and becauſe the verb here uſed, in their Talmudick language, doth frequently ſignifie, to *adhere*, and be *annexed unto*; though they produce no clear text of Scripture for it, render the words, *the ſhield ſtuck to the wall*; or, *they faſtned their ſhields to the wall*; to wit, that under the covert thereof, they might with more ſafety either aſſault the Defendants, or undermine the walls.

the ſhield] If it be demanded, why *Elam* hath the *quiver* aſſigned him; and *Kir* the *ſhield*: it may be ſuppoſed, becauſe the Elamites were the better, generally, at bow and arrows, and thoſe of Kir, at ſword and target. But we are not ſo to underſtand it, as if the Elamites were archers onely; and thoſe of Kir, none but ſwordmen: though it is not unlikely, that the uſe of the one ſort of weapons might be more rife in the one country, then in the other: but that yet there was uſe of the *quiver* alſo with them of *Kir*, and of the *ſword* with them of *Elam*. It is an elegancy of phraſe, whereby our Prophet is wont, in way of diſtribution, to aſſign ſeveral attributes, to ſeveral ſubjects: although both common, to them both. See on ch. 5. 13. & 18. 6. & 20. 4. & 21. 14. ſo likewiſe, ver. 7.

V. 7. *And it ſhall come to paſſe, that thy choiceſt valleys ſhall be full of chariots: and the horſemen ſhall ſet themſelves in array at the gate*] The ſtate and condition, is here deſcribed, of the land of Judah, invaded by the people before mentioned, ver. 6. and what ſhould be done by the chariots and horſemen there ſpoken of, to wit, that their rich vales ſhould be ſpoiled by them, and their cities beſieged, and aſſaulted.

it ſhall come to paſs, that] Heb. *it ſhall be* that: as ch. 16. 12.

thy choiceſt valleys] Heb. *the choice of thy valleys*: as, *the choice of our ſepulchres*, Gen. 23. 6. *the choice of his firres*, ch. 37. 24. and, *the choice of thy Cedars*, Jer. 22. 7. their valleys which were of ſpecial note and regard, as well for pleaſure, as profit, ch. 28. 1, 4.

chariots] Heb. *chariot*, or, company of chariots: as ver. 6.

horſemen] Of which before, ver. 6.

ſhall ſet themſelves in array] Heb. *ſhall ſetting, ſet*: or, *diſpoſing, diſpoſe* themſelves, to wit, in warlike manner, to aſſault and ſurprize: as Pſal. 3. 6.

at the gate] Heb. *to the gate-ward*: as, *to the wilderneſs-ward*, ch. 16, 1. So alſo, ch. 28. 6. either toward the city; (*gate*, for, *city*: See ch. 3. 26.) or, toward the gate of the city, (both collectively taken) to force entrance thereby, into the city, Judg. 9. 44, 52. Yet, the meaning is not, that the chariots ſtaid in the valleys, and the horſemen onely approached the cities, but chariots, and horſemen both, ſpoyled the one; and aſſaulted the other. See on ver. 6. And although true it be, as one of the Jewiſh Doctors well obſerves, that the chariots were more uſeful in the vale, then on the hills: yet it is apparent, that they made uſe of them, in, and on either, Joſh. 17. 18.

V. 8. *And he diſcovered the covering of Judah*] In this verſe, and thoſe that follow, is related the courſes that were taken by thoſe of Jeruſalem, eſpecially, in thoſe calamitous times; the meer worldly ſedulity of ſome, ver. 8-11. and the deep ſecurity, and brutiſh ſenſuality of other ſome, ver. 12, 13. joyned with a neglect of God, the one; with a contempt of him, the other.

he diſcovered the covering of Judah] Who did it, is not expreſſed. God did it, ſay ſome: the enemy ſay others: the verb ſeems to be put indefinitely: and it may well be rendred, *the covering of Judah was diſcovered*, See verſ. 19. By *covering*, ſome underſtand the city of Jeruſalem it ſelf: to which the people had repaired for ſhelter, ver. 3. but was broken up by the Chaldeans, Jer. 39. 2. Others, the Temple, or Sanctuary, (and the vain confidence they put therein, Jer. 7. 4.) being ſurpriſed, and rifled together with the city, Jer. 52. 13, 17-20. Lam. 1. 10. Others, Gods protection, formerly ſpread over them, Chapter 4. 5, 6. but now withdrawn from them, Exod. 32. 25. Num. 14. 9. 2 Chron. 28. 19. Mich. 1. 11. Others, their ſtrong-holds, and fenced Cities, which were unto them as the covert is, in the forreſt, unto the beaſts, that there abide, Pſ. 29. 9. but were now laid open, being ſeized upon, and diſmantled alſo, it may be, ſome of them, by the enemy, chap. 36. 1. and this I take to be the genuine ſenſe of the place: it being, (as the ſequel concerning Shebna, ſhews, verſ. 15.) intended for the times of the Aſſyrian Invaſion: wherein, though a main part of the country was over-run by their forces, yet neither was the City of Jeruſalem ſurpeized by them: nor Gods protection withdrawn from it, Chap. 37. 33, 35. Howbeit, there want not, that by the *covering*, here, underſtand their armories, and ſtorehouſes, wherein their arms and ammunition were beſtowed, and laid up out of ſight: which were unlocked, and ſet open, and the armour, and weapons, brought forth, to be in a readineſs, for warlike uſe: which might ſort well with that which followeth, ſave that the courſe of the context, duly weighed ſeems to imply a paſſage unto the relation hereof, as a divers act from this, and occaſioned by it. I ſhould rather prefer, before this, what a Jewiſh Doctour ſuggeſts: to wit, that by *covert*, ſhould be meant their power, in general, whereinſoever it conſiſted, diſcovered now, to be but feeble, and unable to ſtand before ſo potent an enemy, as was broken in upon them, See chap. 37. 3.

and thou didſt look in that day to the armour of the houſe of the forreſt] When ye perceived that the enemy was broken into your country, and had taken many of your walled cities: Ye ſuppoſed it was high time, for you of Jeruſalem, to look about you, and beſtir you: by making the beſt preparation that might be, for the defence of your city, 2 Chr. 32. 1, 2.

thou didſt look] Ye, (as verſ. 9.) the Inhabitants of Jeruſalem, 2 Chr. 32. 3. did look after thoſe outward means of proviſion and defence; as your ſole, or principal, at leaſt, means of ſafeguard, See ch. 37. 7, 8. and ver. 11.

in that day] At that time, as ch. 17. 9. when the Country was full of forraign forces, ver. 7.

of the houſe of the forreſt] That this was the name of an armory ſituate within Jeruſalem, is generally agreed on. But, whether it were that which Solomon called, *the houſe of the forreſt of Lebanon*, 1 King. 7. 2. is queſtioned. For ſome of note there are, who deem, that houſe which Solomon built, was ſo called, becauſe it ſtood in mount Lebanon; built by him for a ſummer-houſe, or houſe of pleaſure, to retire unto when he hunted, or deſired to take the air; and that this ſpoken of here, bears the name of that, becauſe it reſembled it, and ſucceeded it in ſome ſort, and for ſome uſe, as for an armory, among others. That ſituate on Lebanon, being long ſince loſt, and at this time held, if in being, by ſtrangers. But I ſee no reaſon, why this may not be the very ſame with that which Solomon built, not in Lebanon, but in Jeruſalem: for, to omit, that by the relation of the ſtructure of it, the porch, wherein his Throne ſtood, ſeems to have been adjoyning to it; and his dwelling-houſe, not far from either, 1 King. 7. 2,6,7,8. Certain it is, that the ſhields and targets of beaten gold, made for ſhew, not for ſervice, for his guard and attendance to bear about him, in State, were in this houſe of the Forreſt of Lebanon; or, ſome part of it, laid up, where they might be at hand to make uſe of, upon occaſion, See 1 King. 10. 16,17. and there is no reaſon to imagine, that his guard ſhould run, or ride for them, to mount Lebanon, ſo oft as the king ſhould pleaſe to go abroad in State. Beſides, that in his ſons daies, after the defection of the ten tribes, the king of Egypt found them, and ſeized on them, not at mount Lebanon, but in Jeruſalem, 2 Chron. 12. 9,10. Nor is it improbable, but that this may be the ſame that is called the *tower of David*, ſaid to be *built for an armory*; and to be ſtored with *thouſands of ſhields and targets*, for warriors, Cant. 4. 4. So called, either becauſe built in that place by David, at firſt, or becauſe belonging to the houſe of David. And if it ſhall be further demanded, why the houſe ſhould be ſo called, *the houſe of the forreſt of Lebanon*, if it were not there ſituate? I anſwer, it is not certain why; but it might well be, in regard of ſome reſemblance it had of mount Lebanon, in wilde walks about it, or, the loftineſs of it, or ſome other circumſtance, now unknown: and this is the more probable, becauſe the city of Jeruſalem it ſelf, or the royal palace, at leaſt, in it, is ſometimes termed, for like reaſons, by the name of Lebanon, Jer. 22. 23. Zac. 11. 1.

V. 9. *Ye have ſeen alſo the breaches of the city of David, that they are many*], Ye viewed and repaired the decaied places, in the upper city; eſpecially, the fort Zion, which had been neglected in time of peace, and not regarded, when no invaſion feared, or expected, See 2 Chron. 32. 5.

Ye have ſeen alſo] Heb. *And*, but may well be rendred *alſo*, as Chap. 12. 4. *Ye have ſeen*, or, *did view*, that it may run in the ſame tenor, with the former branch, ver. 8. *thou didſt look*; but that *looking*, and this *ſeeing*, ſeem ſomewhat to differ; that looking to their arms, as confiding in them; this ſeeing, or viewing the breaches, or decaies in their fortifications, to repair and make them up: *to ſee*, for, *to view*, or *conſider*, as Exod. 32. 9. Job 34. 21. Rom. 11. 22. Some read this whole verſe, as in a continued tenor, thus, *And conſidering, that the breaches of the city of David were many, ye gathered together the waters of the lower Poole*; as if the former branch implyed no ſpecial act of proviſion, but related onely the ground, or cauſe of the act, mentioned in the latter. But I take it rather, to be a Zeugmatical term, importing a two-fold act, *ye viewed the breaches*, to repair them; as Moſes *viewed his brethrens burdens*: to relieve them, Exod. 2. 11. the plain Syntax of the text, carrieth it this way, and the ſtory it ſelf ſtrengthens it, 2 Chr. 3. 25. Of the former ſpeech, ſee Chap. 14. 12. But they divert this branch of the Prophets words, far away from the main ſtream of the text, as well as the truth of the ſtory, that render them, on this manner, *ye ſhall ſee the breaches, of the city of David*, to wit, which the enemy ſhall make in your ſight.

the city of David] The fort of Zion, which David dwelt in, after he had taken it from the Jebuſites, 2 Sam. 5. 7,9.

that they were many] Or, *for*, (as Pſal. 12. 1.) or, *becauſe*, (as Pſ. 14. 6.) *they were many*, and the more need therefore of diligent view, and due repair.

and ye gathered together the waters of the lower Pool] For the better, both ſtrengthening the city, and ſupplying it with water, if it came to a ſiege: as alſo to withdraw, and derive it from the enemy to themſelves. See 2 Chr. 32. 4,5. Some of the Jewiſh Commenters, adde, to make brick & morter therewith, for the repair of the walls.

the lower pool] Two pools of note there were near to Jeruſalem, Nehem. 3. 15, 16. the *upper-pool*, 2 King. 18. 17. Chap. 7. 2. & 36. 2. and the *lower*, of which, 2 Chr. 32. 30. See on Chap. 7. 3. & ver. 11.

V. 10. *And ye have numbred, the houſes of Jeruſalem; and the houſes have ye broken down, to fortifie the wall*] Another courſe taken by them, to make the city the more defenſible.

Ye have numbred the houſes] Or, *ye numbred*, as *ye gathered*, verſe 9. or, *ye ſurveyed*, for ſo the word alſo ſignifies, 1 Sam. 14. 17. Job 14. 16. Pſal. 119. 26. (ſo it ſhould there be rendred) Chap. 33. 18. It is queſtioned, to what end this numbring of the houſes ſhould be. Some ſay, to take a muſter of the men, fit for ſervice, in every family; and to aſſign each one his employment. Others, to ſee what proviſion of victuals they were furniſhed with; and to know what quantity, both of water, and of bread, would be requiſite againſt a ſiege. Others, to ſee which might well be ſpared, to afford timber and ſtone, for the repair of the wall. Others, to conſider, what houſes ſtanding might hurt, or hinder; or be advantageous to the enemy; and which of them ſtood fit to be imployed, and fortified for defence. And again, which might be ſet apart, for the receit of thoſe, whoſe houſes were to be demoliſhed, either without, or within the city. And theſe, or ſome of theſe, might well be the occaſion of this ſurvey.

the houſes have ye broken down to fortifie the wall] Or, *Ye brake down* (as *ye made a ditch*, ver. 11.) *the houſes*, (ſuch of them as ye thought good, or ſaw fitting) *to fortifie the wall*; either by making uſe of the ſtone, and timber of them, to that purpoſe; or, becauſe, joyning upon the walls, as Rahabs did, Joſh. 2. 15. they could not well come to ſearch, or make up the defects that were in the wall, without removal of them. Though there want not, that underſtand it, of ſuch houſes, as ſtood without the wall, in the ſuburbs, which are wont to be, on ſuch occaſions, demoliſhed, that the enemy may not find harbour and ſhelter in them, with more ſafety, and ſecurity, to undermine, or aſſault. See Jer. 33. 4.

V. 11. *Ye made a ditch, alſo, between the two walls, for the water of the old pool*] For the better, and further, both ſecurity, and ſupply of the city: and that the enemy for want of water, might be the leſs able to maintain any long ſiege, 2 Chro. 32. 3. 4.

a ditch] Heb. *a receptacle*, for confluence of waters, Gen. 1. 9,10.

between the two walls] Of which, See 2 Chro. 32. 5. Jer. 39. 4.

the old pool] This ſeems to have been the upper pool, Chap. 7. 3. & 36. 2. from whence water was afterwards drawn to the lower, 2 Chro. 32. 30. which was made long after, Neh. 3. 16.

but ye have not looked unto the maker thereof; neither had reſpect to him, that faſhioned it long agoe] Hitherto were the outward proviſions they made, for the repelling of hoſtile aſſaults, and the ſafeguarding of themſelves, and their city againſt them: which all ſo exactly, and preciſely, in all circumſtances, agreeing with the hiſtorical relation, concerning the courſes taken by King Ezekiah, his Princes, and the people aſſiſting them, upon the expectation of Senacheribs coming with his forces, to beſiege Jeruſalem do clearly evince this Prophecy to belong unto, and to concern his times. Nor were theſe preparations and proviſions, of themſelves, evil, or unwarrantable: Yea, it would have been a ſin in them, and a tempting of God, to have neglected them. But here comes in their failing, in that, as Aſa, in his ſickneſs, ſought unto Phyſitians, and ſought not unto God, 2 Chron. 16. 12. ſo that they looked after theſe outward means, with a neglect of God; as if theſe means were ſufficient to ſecure them and their city, without him, which yet by experience, afterward, they found, and acknowledged to be otherwiſe, Chap. 37. 3. See Prov. 18. 10,11. Howbeit, Some of the Jewiſh Interpreters, conceiving this Prophecy to have reference, not unto the Aſſyrian, but to the Chaldean invaſion, propound an objection, in the perſon of thoſe that ſhould then live; as if they might ſay to the Prophet; Why do ye tax us for the taking of ſuch courſes as theſe, for the ſafeguard of our ſelves, and of our city? did not Ezekiah do the like? And this they ſuppoſe the Prophet doth, in way of anticipation, meet with in theſe words; as if he had ſaid, It is true indeed, that Ezekiah did the ſame, that ye do; as by the ſtory of his times appears, 2 Chron. 32. 3-5. But it it is added withall, that *he truſted in God*, 2 King. 18. 5. which ye, in Jehojakims, and Zedekiahs dayes, do not. But it is evident enough, as hath been ſaid, what times the Prophecy belongs unto: and though Ezekiah truſted in God, yet might he have many hollow-hearted Princes and Officers, whereof Shebna was one, of whom, hereafter, in this Chapter; nor might the peoples hearts, for the main multitude of them, be ſo upright with God: beſide, that Ezekiahs own faith ſomewhat faltred, when in ſuch ſubmiſs manner, he ſent to Sennacherib, and pillaged Gods houſe, to pacifie him, 2 King. 18. 14-16.

looked unto] Sought to, and relyed upon, Pſalm 34. 5. Chap. 17. 7,8.

the maker thereof] As Chap. 45. 18. or, *the doer thereof*; as Mal. 3. 17. & 4. 3. Heb. *makers*, or, *doers*. Which, becauſe the word is in a plural form, the Jewiſh Writers, ſome of them, underſtand it of David and Ezekiah; the one that took the fort of Zion, and built about it, 2 Sam. 5. 8, 9. the other, that made thoſe conveyances for water, 2 King. 20. 20. 2 Chron. 32. 30. theſe they looked not after, to tread in their ſteps. But the plural form hindereth not, but that the words may be, and indeed muſt be, underſtood of God. For the ſame word (whether to intimate a plurality of perſons in the deity, or in way of excellency and eminency, I ſtand not now to diſpute) is in the ſame form frequently uſed of God, Job 35. 1. Pſal. 149. 2. Chap. 54. 5. and though this be in a plural form, yet that in the next branch, ſpoken, queſtionleſs, of the ſame party, is in a ſingular. The onely doubt is, what the pronoun, rendred, *thereof*, or, *of it*, hath reference unto. Some refer it to God, who in his ſecret counſel had diſpoſed of theſe occurrents, and accordingly by the enemy, whoever he were, inflicted on them this judgement, Chap. 10. 5,6. 2 King. 24. 2. Others, to the pools, and water-works, before mentioned; which God, by the careful proviſion of thoſe Kings, had furniſhed them with; the rather aſcribed unto him, becauſe fed much with rain-water, which is in Scripture, made his peculiar gift, Lev. 26. 4. & 28. 12. Chap. 30. 23. Jer. 5. 24. & 14. 22. Joel 2. 23. Zech. 10. 1. Mat. 5. 45. Others, laſtly, which ſeems moſt probable, the City of Jeruſalem, a type of his Church, which he had ſetled, and made the ſeat of that Kingdom, and the ſpecial place of his more ſolemn ſervice and worſhip, Pſal. 76. 2. & 87. 2. & 122. 3-5. & 132. 13,14. See Chap. 37. 26.

that faſhioned it] Heb. *the Potter of it*: or, *the framer of it*: he that faſhioned, or framed it, as the potter doth clay, or the like ſtuff, to make an earthen veſſel of it, Chap. 64. 8. Jer. 18. 6. and God is ſaid, here, either thus, to have *framed*, and faſhioned, that is, deviſed, and produced the evil, that was befallen, or was to befall them; as the like phraſe is uſed, Jer. 18. 11. or, as to have *made*, ſo to have *framed* the city; to be the *maker*, and *framer*, or *faſhioner* of the city; as elſwhere, the *maker*, & *faſhioner*, or *framer* of that

State, chap. 44. 2.

long ago] Heb. *from afar*. The word is uſed ſometime of place, ver. 3. chap. 5. 26. ſometime, of time, chap. 25. 1. Jer. 31. 3. *long-ſince*, as having reference to the firſt conſtituting, and ſetling of that city. See chap. 37. 26. The Jewiſh Doctors, ſome of them, refer it to Gods purpoſe, at the time of Creation, when he had Jeruſalem, and his Temple there, in his head. Yea, their Talmudiſts run higher, and tell us here of *ſeven* things that God, framed before he created the world, *the garden of Eden, the Law, the juſt ones, Iſrael, the Throne of glory, Jeruſalem*, and *Meſſias, the Son of David*. And this the Prophet, if ye pleaſe to afford credit to their fancies, had reſpect unto, in this place.

V. 12. *And in that day did the Lord God of hoſts call to weeping, and to mourning, and to baldneſs, and to girding with ſackcloth*] In the foregoing paſſages, was deſcribed the ſedulity of one party, in making of preparations to withſtand the enemy, when they perceived that he was bent to come and beſiege them, and could not, by ſuch rich Preſents, as their King had ſent him, be diverted from that his purpoſe, 2 King. 18. 15-17. 2 Chr. 32. 2-5. together with their neglect of God, whom in the firſt place, they ſhould have ſought unto; as if with theſe proviſions, they might do well enough without him. Now followeth the ſecurity, and ſenſuality of another party among them, or it may be, alſo, the ſame; abandoning themſelves unto all manner of mirth and jollity, riot, revelling and exceſs, as deeming themſelves now ſufficiently ſecured, by the courſes they had taken, againſt any enemy whatſoever; and that in an open, and profeſſed contempt of God, his meſſages and menaces, who by his Prophets foretelling what evils hung over their heads, called upon them for humiliation, and repentance of their ſins, and reformation of their lives, for the prevention, and averſion of the ſame. See ch. 5. 11, 12.

in that day] At that time, either when this, or ſome other the like Prophecy, was delivered, giving warning of ſuch calamities, as would ſhortly, and ſuddenly befall them. For to ſome ſuch Prophetical Sermon, or Sermons, do their words in the next verſe, relate: or, when they had diſpatched thoſe their forementioned deſigns, for the ſafeguard of the city, eſteeming themſelves now to be ſufficiently ſecured againſt all occurrents that could be. So ver. 8. For I cannot concur with thoſe, that make ſuch a diſtraction between the branches of this Prophecy; as if this calling upon them for humiliation, were not in regard of the evils then eminent; but in regard of thoſe that had befallen them, in King Ahaz his time, 2 Chr. 28. 5-8. 17-20. Albeit, it may not amiſs be ſaid, that God did call upon them for humiliation and repentance, by thoſe heavy things, that, about theſe times, befell their brethren of Iſrael, by Salmaneſer, 2 King. 18. 9-12. which they ought to have taken notice of, and to have taken to heart, Jer. 3. 8-10. Amos 6. 6. But in this place, the approach of their own calamities menaced, ſeems to be the *call* mentioned.

the Lord God of hoſts] As ch. 10. 24.

call] God is ſaid to *call*, two waies; ſometime, by way of operation, and execution; and ſo it is ſaid, *he called for a famine*, Pſal. 105. 16. that is, he cauſed it; ſometime, by injunction, and direction; and ſo here, when by his Miniſters, and Meſſengers, giving warning of evils impendent, he requires means to be uſed, for the preventing of them, chap. 55. 6, 7. Zeph. 2. 1, 2. though there may be an alluſion in the word here uſed, to the ſolemn proclaiming of a faſt, which was uſual with them, in times of danger, or diſtreſſe, 2 Chron. 20. 3. Joel 1. 14. & 2. 15. as implying, that there was juſt cauſe for them, ſo to do. But ſee an expreſs *calling*, in thoſe very times, by this Prophet himſelf, hereunto, ch. 32. 11.

to weeping, and mourning] So Jer. 6. 26. and 9. 17-20. Joel 2. 12, 13.

to baldneſs, and to girding with ſackcloth] Signs of much grief and ſorrow, ch. 3. 24. & 15. 2, 3.

to baldneſs] Either, by ſhaving the head, as Job 1. 20. or, by tearing of the hair: as Ezr. 9. 3. But it may be demanded, how God is ſaid here to call for *baldneſs*; when as, elſewhere, he ſeems to forbid it, Levit. 19. 27, 28. & 21. 5. Deut 14. 1. To this there are two anſwers given: 1 That it is forbidden to be done, upon private deceaſes, or departure of friends; not upon occaſions of publike lamentation, for calamities of like condition, Mic. 1. 16. 2 That it is condemned, when it is done out of a deſperate diſpoſition, or out of impotency, and impatiency of ſpirit; not when it proceeds from a zealous and pious indignation againſt ſin, as in Ezra, Ezr. 9. 3. or from a ſpirit, ſurcharged with abundance of ſincere contrition, and ſanctified ſorrow for ſin, and Gods wrath thereby incenſed; as it ought to have been here.

ſackcloth] Heb. *ſack*; as Chapter 20. 2. See on Chapter 15. 3.

V. 3. *And behold*] Or, *But behold*. The copulative for the adverſative, as Chap. 5. 12. & 11. 14. The direct contrary practice in this people, to that which God, by his judgments denounced againſt them, and ready to ſeize on them, did then call for: uſhered in, not undeſervedly, with a note of admiration; as from one aſtoniſhed at their ſtupendious ſecurity, and horrible contempt of God, and his dreadful menaces; *Behold*. So ch. 5, 7.

joy, and gladneſs] Inſtead of *weeping*, and *mourning*, that God called for, ver. 12. abundance of mirth, or, nothing but mirth: two words of the ſame notion, implying an exceſs, or eminency of it. So ch. 35. 10. & 51. 3, 11. Jer. 7. 34. & 16. 9.

ſlaying oxen, and killing ſheep] To feaſt, and make merry with, Amos 6. 4.

ſheep] The word imports both ſorts of leſſer cattell, as well goats, as ſheep, ch. 7. 21.

eating fleſh] Which was not ſo ordinary with them, in thoſe parts, among the meaner ſort eſpecially, ſave at invitations, and feaſts, Gen. 18. 7. Deut. 12. 15, 20. 1 Sam. 28. 24. 2 Sam. 6. 9. Luk. 1. 23, 27, 29, 30.

and drinking wine] Reſerved for feaſts, and ſpecial occaſions, Neh. 5. 18. Eſt. 1. 7. & 5. 6. Eccleſ. 10. 19. Amos 6. 5. otherwiſe water was their ordinary drink, Gen. 21. 14. & 24. 17. Exod. 17. 1-3. Deut. 2. 6, 28. Joh. 4. 7-15.

eating, and drinking] Feaſting, and making merry together: as Job 1. 4, 18. but here, as Matth. 24. 38. *they were eating and drinking*; the words imply a conſtant and continued practice, as if they did nothing elſe; minded nothing elſe; but addicted and abandoned themſelves wholly to ſuch riot and exceſs, without regard of ought beſide. So ch. 5. 11, 12. Amos 6. 4-6. and the phraſe is here emphatical; the verbs running all in an Infinitive form: as ch. 21. 5. & 59. 13. which yet ſome would have all to be conceived, in an imperative, or invitative notion; as thoſe the like, chap. 21. 5. And, indeed, ſo divers read and render this laſt branch; ſaying, *Let us eat and drink*: and ſo the ancient Greek hath it, and the Apoſtle from them, 1 Cor. 15. 32. which if we admit, there muſt be a ſupply of the verb redoubled in the Hebrew: *Eating*, let us eat; *and drinking*, let us drink; that is, let us eat and drink freely: as where the word repeated, is expreſſed; *Eating, thou mayſt eat*, that is, thou mayſt freely eat, Gen. 2. 16. See chap. 21. 5. & 56. 12. the word, *ſaying*, is oft wanting: as Pſal. 105. 14, 15. Act. 7. 32. and ſo ver. 14, 15.

for to morrow we ſhall dye] Or, *we muſt dye*: as it is rendred, 2 Sam. 14. 14. Some underſtand them, as words of men in a deſperate paſſion, making an account, that there is no way but one with them; that within a day, or two, they ſhall undoubtedly be ſwept, or ſnatched away, an enemy coming on them, whom they cannot eſcape; and that their beſt and wiſeſt courſe therefore is, to enjoy themſelves, and make uſe of that which they have, while they may, and have opportunity ſo to do. But I ſuppoſe it rather to be here, the ſpeech of prophane mockers, and ſcoffers, that believed nothing leſſe, then what the Prophet threatned them with, whoſe words they eſteemed to be no other then wind, Jer. 5. 12, 13. 2 Pet. 3. 3, 4. (ſee ch. 5. 18. 19.) and ſpeak therefore thus in mockery; The Prophets ſay we muſt all dye, and be deſtroyed ere long, let us take us pleaſure therefore, while we have time for it: and it is the common language of looſe and debauched perſons; our life is ſhort, and it will ſoon be gone, (not that they have any ſerious thought of their end, or ought that enſueth it, which either they believe not, or have no liſt to think on) and lets be merry therefore while we may. So 1 Cor. 15. 32. See Wiſedome, 2, 1-9. and ſee alſo, ch. 28. 15.

V. 14. *And it was revealed in mine ears* by *the Lord of hoſts*] So ſome; as if the Prophet ſhould in theſe words meet with an objection, that ſome might make, againſt what he had charged them with; How do ye know that we thus think, or ſay? why? God himſelf, ſaith the Prophet, hath acquainted me with it, hath revealed it unto me. So Jer. 11. 18, 19. or, *it was*, that is, this heavy doom that is now to be paſſed upon you, for this your vile impiety, and horrible profaneneſs, was revealed to me from God, it was uttered by him, in my hearing. The particle, *by*, is not indeed in the text; but it is oft in like manner ſupplyed: as Pſal. 44. 2. Others, ſuppoſing that ſupply here needleſs, read the words as ſpoken in the perſon of God, and thus render them, *it is revealed in the ears of me the Lord of hoſts*; that is, this your height of impiety and contempt of God, and his Word, is aſcended up into heaven, and entred into his ears, and doth cry to him for vengeance, as Gen. 4. 10. & 18. 20, 21. & 19. 13. 2 Chr. 28. 9. Ezra 9. 6. Jon. 1. 2. But that which ſeems the genuine ſenſe, and reading of the words, is this, *the Lord of hoſts, did in my hearing reveal himſelf*, ſaying, as the words of the Prophet, relating what God had revealed to him, concerning thoſe lewd wretches, that thought thus to jeſt out Gods judgments: *in mine ears*: for, in my hearing: as chap. 5. 18. where ſee the like form of ſpeech: *ſaying*, ſupplyed: as ver. 13.

it was revealed] Or, *he revealed himſelf*: for the paſſives are oft uſed in a reciprocal ſenſe: ſo, *God was revealed*, that is, revealed, himſelf, *to Samuel*, 1 Sam. 3. 21. and, *the King of Iſrael was revealed, or uncovered*: that is, revealed, uncovered, laid himſelf open, *as one of thoſe vain fellowes, is revealed*, or, *laid open*, that is, diſcovereth, and layeth himſelf open, *to his ſhame*, 2 Sam. 6. 20.

the Lord of hoſts] See ch. 1. 9.

Surely this iniquity ſhall not be purged from you, till ye dye] A dreadful and direful doom, paſſed by God himſelf, upon theſe profane ſcoffers, and bound with an oath to make it irrevocable, that this high and hideous contempt, and contumely, offered by them to his Majeſty, ſhall by no means be expiated; but that they ſhall without hope of mercy, be deſtroyed for it. See the like, 1 Sam.3.14. Deut. 29.18-21. Matth.12.32. Heb.6.4-6. & 10.26-29.

Surely this iniquity ſhall not be] Heb. *if this iniquity be*, &c. a conciſe form of an oath, frequent in Scripture. Of which ſee on chap. 5.18.

purged from you] Heb. *propitiated to you*, or, *expiated for you*: and there is, as the Rabbines ſuppoſe, an alluſion in the word to the ſolemn day of *propitiations*, or *expiations*, Lev.23.27,28. and the legal rites uſed, for expiation of delinquents, Lev.4.20,26,35. & 16. 30-33. intimating, ſay they, that no repentance, no prayer, no ſacrifice, ſhould ſerve, or be available to expiate this ſin, Num.15.28-31. 1 Sam.3.14. Heb.6.6. & 10.28. 1 John 5.16.

till ye dye] Eternally, ſaith the Chaldee: captivity ſhall not ſerve your turn; but you ſhall dye by the ſword of the enemy, ſaith a Jewiſh Doctor: but the former might befall them, as well as the latter, Ch.5.13,14. Amos 6.6,7. and the latter might be no leſs bitter than the former, Jer.22.10. Lam.4.9. the meaning is, that Gods vengeance ſhould purſue them, to their dying day, Pſal. 140.11.

ſaith the Lord, the Lord of hoſts] I have ſaid it, yea, have ſworn it; (as Amos 6.8.) who am *the Lord, the Lord of hoſts*. See Chap. 1.24.

V. 15. *Thus ſaith the Lord God of hoſts*] Or, *ſaid*, to wit, at the ſame time, Chap.8.12. ver.14. For this Prophecy concerning Shebna in particular, the diſplacing of him, and the ſubſtituting of Eliakim in his ſtead; ſeemeth to have been both delivered by God to the Prophet, and by the Prophet publiſhed at the ſame time with the former, concerning the ſtate of thoſe times in general.

Go, get thee unto this Treaſurer, even unto Shebna, which is over the houſe, and ſay] What this Shebna's carriage was, whereby he procured to himſelf the heavy doom here paſt upon him of deveſtment and deſignment, to deportation and deſtruction, is no where expreſſed; onely, the Jewiſh Writers tell us, that he was one that complyed, and had correſpondency with the King of Aſſyria, and drew others into the ſame conſpiracy with him, who ſhould have betrayed the city into Sennacheribs hands; drawing hither thoſe paſſages, which of him and his complices they expound, Chap.8. 6,12. But their relations are of little eſteem, where there is nothing for them but their word. Certain it is, that he was a rotten-hearted man, and one that had much abuſed his power, and place, being, in likelyhood, of mean parentage; and it may be, a ſtranger by deſcent. See ver.16.

Go] See Chap.20.2.

get thee unto] It may be queſtioned, whether Gods meaning were, that the Prophet ſhould repair unto Shebna's houſe, and there directly, by word of mouth, deliver him this meſſage, as Nathan did to David, 2 Sam.12.1. or, only ſo publiſh it, that Shebna might hear, or hear of it; as the Apoſtle ſaith, *ſay to Archippus*, that is, Let this be ſpoken to Archippus, let him take this as ſpoken in ſpecial to him, Col.4.17. However, Gods pleaſure was, that this ſad meſſage ſhould by ſome means be made known to him, and to others alſo, thereby to be warned of better and more upright carriage, in their places of truſt and command.

this treaſurer] So moſt, both Jewiſh, and others, expound it, ſuppoſing that he had the overſight and cuſtody of the Kings monies, proviſions, and treaſuries; becauſe it cometh of a word, that ſignifies, *to be profitable*, or, *uſefull*, Job 15.3. & 22.2. & 34.9. & 35.3. and from whence a tearm, that is uſed for *ſtores*, or, *proviſions*, Exod.1.11. 1 King.9.19. 2 Chron.8.4. & 16.4. & 17.12. & 32. 28. There want not thoſe that ſuppoſe ſome ſecret intimation of Shebna's corrupt carriage, wrapped up in the title here given him; as if it were ſaid, the *money-man*, the man that meddleth ſo much with money; or, that dangerous fellow; becauſe the root it ſprings from, is deemed to import *danger*, Eccl.10.9. and ſo the Rabbines commonly uſe it, as in that common by-word, *A knife in a childs hand is hazardous*: Which yet runs not ſo elegantly with us, as with them. But theſe I ſuppoſe but light and ſlight conjectures. I ſhould rather incline to that which ſome of the Rabbines ſuggeſt; that it was a name, not of the office he bare; (for his office comes after; and it is not uſual to have a man in Scripture, deſcribed by two offices;) but of the place where he was born, which they affirm to be a town in Egypt, ſo termed, as ſome ſuppoſe, from one *Sochis*, ſometime King there, Plin. l.36.c.8. of whom the city was called *Sochen*, and from it Shebna born there, a *Sochenite*: and this ſome of ours ſeem not unwilling to admit. Howbeit, becauſe I find little footing in Scripture, or ſtory of credit for it; as alſo, for that names of Gentiliſm are of another ſtamp in Hebrew; and it ſhould according to analogy, have been, not *Sochen*, but *Socheni*: as *Keni*, Judg.4.17. and *Canaani*, Gen. 12.6. Therefore I waive it; and if in a point ſo dubious leave may be obtained, I ſhall make bold to adde my conjecture: the word is no where found in a maſculine form, ſave here onely, but in a feminine form, it is found, 1 King. 1.2.4. where it ſignifieth an *adjutreſs*, or, a *cheriſher*, (for they can hardly be cleared from abſurdity, that would make Abiſhag, Davids *She-treaſurer*, and ſo there tranſlate the word) in like manner may Shebna be here termed *this*, or *that co-adjutor*: but in way of Irony; as importing what he profeſſed to be to his Soveraign, and what in regard of his place, he ought to have been; but implying withall: that in deed and truth, he was nothing leſſe than what he profeſſed, or pretended to be. See the like Pſal.55.13. Chap.48.1,2. Rom.2.19,20. So I ſhould rather take it, than as ſome other, who (I ſuppoſe from the ſame ground) render it, *this adjutor*; and expound it, this favourer, and maſter of thoſe prophane varlets, before ſpoken of, ver.13. or, as others, this *fomenter*, and *cheriſher* of ſecret conſpiracies, and compliances under-hand with the enemy.

which is over the houſe] Or, *high-ſteward*. By *houſe*, ſome of the Rabbines, here, underſtand *Gods houſe*, the Temple; called ſometime, ſimply, *the houſe*, 1 King.5.17,18. and hence gather, that Shebna was the High Prieſt; or, becauſe no ſuch name is found in the catalogue of High Prieſts, ſome of them would have him to be one of thoſe that had the charge of the temple-treaſure; of which, 2 King.18.15. 2 Chron.32.28. Ezra 8.33. but other of them, and ſo the beſt approved Writers, by *the houſe* here mentioned, underſtand *the houſe of David*, or, *the Kings houſe*; to be over which, was one of the higheſt places in the kingdome. See Gen.41.40. 1 King. 4.6. 2 King.40.5. & 15.5. and this appears to be here meant by the office of Eliakim, his ſucceſſor, deſcribed, verſ.21,22.

and ſay] Theſe words are not in the original; but are to be ſupplyed: as the like oft, elſwhere, 1 Chr. 28.19. verſ.13. Chap. 18.2.

V. 16. *What haſt thou here? and whom haſt thou here? that thou haſt hewed thee out a ſepulcre here*, as he that *heweth him out a ſepulcre on high*, and *that graveth an habitation for himſelf in a rock?*] The Prophet is enjoyned here to begin his meſſage from God to Shebna, with a quick and tart expoſtulation, demanding of him what he meaneth, being a ſtranger born; and a man come up of nothing, to hew him out ſuch a ſtately monument for his corps to be enterred in, as if he were a man of great birth, and ancient deſcent, and made full account to enjoy his preſent dignities, ſo long as he lived, and to lay his bones there, when he dyed; whereas God had determined to diſpoſe far otherwiſe of him, to throw him down from his dignities, and to ſend him packing into a ſtrange country, where he ſhould dye, far enough off from the place where he made account to be laid up, ver.17-19.

what haſt thou here?] Or, as ſome render it, *what haſt thou* to do *here*? as Pſal.50.16. Chap.3.15. implying, ſay they, that he was unworthy of that high degree of honour, which, at preſent, he enjoyed, and ſhould therefore be deveſted of it, and not retain it, till he dyed, as he hoped, and out of that hope, built him this monument: or, as others, rather, who retain the more received reading, implying, that, being an Alien by birth, though in Ahaz his time, he had crept up under him, and ſo continued his greatneſſe under Ezekiah, and was grown now ſo powerful, that the good King, though diſcovering his corrupt carriages, yet could not, or durſt not wholly caſt him off, yet he had no inheritance among Gods people, nor lawful poſſeſſion of land, but what might be redeemed, or, at the year of Jubilee, was to be releaſed, Levit.25.23-28.

and] Or, *or*, rather: as Chap.8.19. & 10.14.

whom haſt thou here?] Whom to help, or uphold thee, ſaith one of the Jewiſh Commenters; but, as other of them rather, what brethren, or kindred? being a ſtranger born; which is alſo the more probable, becauſe of the three Courtiers ſent by Ezekiah, to parlee with Rabſhakeh, the other two have their pedigree, or parentage mentioned; but of his there is no word, of his place in Court only, ch.36.3.

that thou haſt hewn thee out a ſepulcre here] As if this were the place where thine Anceſtors had lien before thee. (for men of note had places of purpoſe ſet apart for the interrement of them, and theirs, Gen.23.4,6. & 9.20. & 46.29-31. & 50.13,25. Joſh.24.30, 32,33. 2 Sam.19.37. and were not buried in the common places of burial, Jer.7.32. & 26.23.) and thou madeſt no doubt, but here to dye, and be intombed in the monument that here thou haſt made thee. Yet there are of the Jewiſh Doctors, that by *ſepulcre* here underſtand, not a burial-place, but a *palace*; but that conceit hath no place here; and others of their own, therefore, therein juſtly control them. See further on the laſt clauſe.

here] In the city of Jeruſalem, the chief place of the kingdom: though I ſuppoſe thoſe Jewiſh Doctors over-reach, who report that Shebna had made his ſepulcre among thoſe of the houſe of David, the Kings of Judah, 1 King.22.50. 2 King.8.24. 2 Chron.21.20. which honour yet we find, that Jehojada the high-prieſt obtained, 2 Chr.24.16.

as he that heweth him a ſepulcre on high] Great men are wont, and that oft in their life-time, to build them lofty and ſtately ſepulcres, correſpondent to their greatneſs; and ſuch Shebna it ſeems would imitate; little deeming, or once dreaming, what is hereafter denounced, of his diſhonourable fall, and end; the note of ſimilitude is not in the text, but is ſuppoſed to be ſo ſuppreſſed, that it ought to be ſupplied, by thoſe, that thus read the words; and ſo it is indeed frequently elſewhere, ſee on Chap.21.8. But the words may be read better, here, another way, without any ſuch ſupply. *O he that heweth himſelf a ſepulcre on high*; that is, *O thou that heweſt thy ſelf a ſepulcre on high*, a change of the perſon, juſt like that of Bildad, Job 18.4. *O he, that teareth himſelf in his anger*; for, *thou that teareſt thy ſelf*, ſee on Chap.21.14. *their bread*.

on high] Aloft in ſome conſpicuous and eminent place, as ch.57.7.

and] The copulative is not in the text, nor need be inſerted.

that graveth an habitation for himſelf in a rock] This ſome ſuppoſe to be ſpoken alſo by way of ſimilitude, as well as the former. Thou heweſt thee out a tomb, as one that were building him ſome ſtrong and ſtately palace, to continue to all poſterity, being founded on a rock, Pſ.49.11. Mat.7.24,25. Others read the words by change of the perſon, as before, *thou that graveſt thee out a dwelling* place in *a rock*: which ſome would expound of the ſepulcre before mentioned. And of the Egyptians indeed it is reported, that they called, and accounted, their dwelling houſes, their *innes*; their ſepulcres, their *houſes*; and their great men therefore built them more like palaces then places of burial: nor was it a thing unuſual among the Jews, to hew them ſepulcres out in rocks, Mat.27.60. But wee need not ſuppoſe the one put for the other, as well his manſion-houſe, as his monument, might be built on a rock, and the ſame rock: for their ſepulcres were, uſually, either within the walls of, or neer adjacent unto their houſes. See chap. 14. 18. His affected magnificence, and ambitious humour of perpetuating the memorial of himſelf, as well by the one as the other, is commonly deemed here to be taxed: but his folly, I ſuppoſe, is principally aimed at, in making ſo full reckoning of that, wherein God was reſolved directly to croſs him, and to fruſtrate his deſignes. So Luk.12. 19,20.

in a rock] *On high*, before for ſtatelineſs, as Jer.22.23. *in a rock*, for firmneſs, as Mat.16.18.

V. 17. *Behold the Lord will carry thee away with a mighty captivity; and will ſurely cover thee*] Shebna's preſumptuous folly, in being ſo confident of a firm, both ſeat and ſepulcre was before tartly taxed. Now followeth the doom of deprivation, and deportation, paſt upon him by God, and diſcovering the vanity of theſe his inſolent preſumptions.

Behold] A note requiring more then ordinary conſideration, is prefixed, as to the relation of a ſtrange and unexpected alteration. So Pſ.37.36. & 52.7. chap.17.14.

the Lord] Thou intendeſt one thing, but God purpoſeth another: ſo Luk.12.19,20. Thou makeſt account to live alwayes in Jeruſalem, and there to dye: but God intendeth ſhortly and ſuddenly to remove thee from thence, and to ſend thee far away, to end thy daies elſwhere, ver.18.

will carry thee away, with a mighty captivity] Heb. *is caſting*, or, *throwing thee out*, as Ch.3.1. with *the caſting*, or, *throwing out of a man*; or, *is caſting thee out with caſting*, O *man*; or, O thou *mighty man*; for ſo the word properly ſignifies. See on Chap.2.9. & Jer.31.22. which they expound, either God will caſt thee out in ſuch a violent manner, as a man of might and ſtrength is wont to throw ought away from him; or, hee will cauſe thee to be carried away captive, with ſuch a captivity as men uſe to be captived with, who are carried away farther commonly then women, and are wont to have leſs favour and mercy ſhewed them, then that weaker ſex oft hath; or, becauſe the former noun of *caſting*, or, *throwing*, is abſolute, and ſhould not therefore be conjoyned with the word *man*, from which the point of diſtinction alſo with-holdeth it: the genuine ſenſe ſeems to be this. The Lord is preparing ſuddenly and ſpeedily to throw thee out of thine offices, houſe, and place of abode, in a violent manner, (that the repetition, or reduplication of the ſame notion, in the noun annexed to the verb, commonly imports, as Pſal.53.5. & 76.5. Chap.24.22. & Zach.1.14.) *O thou mighty man*, (as Job 38.3. & 48.7.) thou that art ſo high and powerfull in thine own conceit and apprehenſion: ſo Pſ.52.1. where the word deduced from this, and of near affinity to it, is uſed: or, *O man*, ſimply, and ſo the Italian renders it; *Behold O man*; as men uſe to ſpeak to thoſe whom they ſet light by, as not deigning to give them their name. And ſomewhat like hereunto is that of the Apoſtle; *Thinkeſt thou, O man*? and, *who art thou, O man*? Rom. 2. 3. & 9. 20. But that ſoundeth not ſo well, without ſuch a trajection as the text hath not; which ſeems to have put it off, as a more emphatical compellation, to the cloſe of the ſentence. The vulgar Latine renders it, *God will carry thee away as a cock is carried.* Whereupon a learned Interpreter ſaith, he wondreth whence this *cock* flew into the text. But the anſwer is ready; It was by Jeromes over-much credulity, in giving credit to his Hebrew-maſter, who told him, that *Gaber* here ſignified not a *man*, but a *cock*. And indeed ſo the Talmudiſts are ſaid frequently to uſe it. And ſo ſome of the Jewiſh Commenters in this place expound it; as if God threatned to drive him away like a *cock*, that is driven from place to place by the puttock: or to carry him away, as a *cock*, or capon, is by the countryman carried to the market, with his wings and legs tyed together: a fit emblem of a captive, ſaith a Popiſh writer, to ſet ſome fair gloſſe on this their abſurd tranſlation, which yet muſt not be refuſed, ſince the Pope hath ſet his ſtamp upon it; though it be confeſſed, that the author of it was herein gulled by the Jew. But contrary to all this that hath been ſpoken, concerning the ſenſe of the place, ſome late Interpreters, of no ſmall note, underſtand it, as relating, not what God would doe with Shebna. but what he had done for him: For they read and render the words thus, *God that covereth thee with a covering*, as much as may be for *a man*; or, (becauſe the article is abſent) *God covereth thee with a covering* (and becauſe the word is in an abſolute form) even with the covering of *a man*: that is, God, who now arayeth thee with moſt gorgeous apparel: for rich and goodly apparel is an enſign of honour, Gen.41.42. Eſt.8.9. 11. Dan.5.29. Mat.11.8. and Shebna was in likelyhood the ſecond man in the State, as Joſeph next Pharaoh, Gen.41.40. The ground they give for this interpretation, is, becauſe the word here uſed, doth, as they ſuppoſe, though in another form, ſignifie *to cover*, Neh.3.15. Where it is ſaid, *the gate of the fountain he built, and covered it*. Whence alſo the *dew* hath its name in Hebrew, becauſe it covers the ground, Judg.6.40. and though the word in the Hebrew be not ſo uſual, yet it is found in the Syriack of Daniel, where it is ſaid, *the beaſts had covert*, or, *ſhade, under it*, Dan.4.11. and both in the Chaldee paraphraſe of the old Teſtament, & the Syriack verſion of the new, the ſame word is uſed for *to cover*, and *to ſhadow*, Ex.40.21. 1 King.6.9. Pſ.80.10. Mat.17.5. Luk.1.35. But it is wel obſerved, that the words uſed, in the moſt of, if not all thoſe places, may well come from another root, that ſignifies *a ſhadow*: nor is any place produced, wherein it is found applyed to *apparel*. The ſingle word therefore, being ſo commonly uſed, for *caſting*, or *throwing*, 1 Sam.18.11. & Pſ.29.33. Job 41.9. Ezek.32.4. Jon.1.4,5,12,16. I ſee not why it ſhould not in the doubled form retain the ſame ſenſe; or, why it ſhould not be ſo taken in this place, when as it ſuits ſo well with the main ſcope of the place; and the ſingle word is there found uſed, where the ſame judgement is denounced, wherewith Shebna is here threatned, ver.18. Jer.16.13. & 22.26,28.

and will ſurely cover thee] Heb. *and is in covering, covering thee*] The repetition, hath ordinarily, an implication, either of certainty, or of eminency, vehemency, and the like; ſo before, and again, ver.18. This alſo, thoſe latter Interpreters expound as the former, of Gods conferring honour and dignities upon Shebna; rendring the words, *and doth clothing, cloth thee*: that is, doth fairly, or gorgeouſly cloth thee. And they have the more colourable ground for this their expoſition here, becauſe this word indeed is ſometime found uſed of *putting on apparel*, 1 Sam.28.14. Pſal.104.2. & 109.19. Chap.59.17. & 61.3,10. But there ſeems no reaſon of weight appearing, that ſhould neceſſarily force us out of the way of denunciation, which the Prophet all along here, is commonly deemed to inſiſt in. Some therefore read it, *he will wrap thee up*. So one of the Jewiſh Writers alſo; becauſe the word is ſuppoſed, ſometime, ſo to ſignifie, ſee Jer.43.12. and a man may be ſaid, to be wrapped up in his garments, as wares are wrapped up, in thoſe things wherewith they are covered. See on Chap.3.12. but it is taken, as they imagine, from thoſe that intending to caſt a garment, or ſome other looſe thing away from them, are wont to wrap it up, hard, and round, that they may fling it the further. But that notion ſeems rather to be implyed, in the branch following, ver. 18. Others therefore expound it, *he will chaſe thee far away*, into captivity, like a bird. So another of the Jewiſh Commenters ſuppoſing the word to have a notion of flight in it, as indeed ſometime it hath, 1 Sam.15.21. & 25.14. *the people flew upon the prey*; and *our maſter flew upon them*, for ſo the words there are; but then it hath reference to another root, as another of them, controlling this expoſition, well obſerves. Others again render it, *he will ſurely*, or, *to the purpoſe, cover thee*, with ſhame and confuſion, in ſtead of that honour thou now enjoyeſt, and makeſt full account ſtill to retain; and ſo much indeed the word imports, where thoſe terms are expreſſed, as Pſal.89.45. & 109.29. but ſo it is not here. The received reading therefore, without any addition, doth well: the only doubt is, what *covering* is here intended, or alluded unto. And here ſome would have it to be, the *covering* enjoyned the Leper, Lev.13.45. hence gathering that Shebna ſhould be ſmitten with leproſie, as Moſes his Siſter, Numb.12.10. Gehazi, 2 King.5.27. and Urijah, were, 2 King.26.19. And ſuch a tradition ſome of the Rabbins tell us here that the Jews have. But of this there is no great probability. Others therefore referre it rather to ſuch *a covering*, as perſons fallen into diſgrace, ſurcharged with ſhame, or ſorrow, carried into captivity; or condemned unto death, were wont to have their faces covered with, as unworthy to ſee the light. See 2 Sam.15.30. Eſt.7.8. Job 9.24. Ezek.12.6,12.

V. 18. *He will ſurely turn, and toſs thee, like a ball into a large country*] Heb. *he will wrapping, wrap thee up*, with *a wrapping*. There is a reduplication of the Verb, as in the latter branch of the verſe next before going; and to that an addition of a Noun of the ſame notion, as in the former branch of the ſame verſe; a defect of the particle *with* here, as there; and Chap.21.7. The words may well be rendred, *He will ſurely*, or, *ſtreightly wrap thee up*, and toſs thee like *a ball*. The ſame word oft-times comprehends a two-fold notion, as *take*, for, take, and bring, Gen.27.9. *receive*, for receive and give, Pſal.68.18. with Eph.4.8. ſo here, *wrap up*, like *a ball*, for, *wrap up*, and toſs, or throw like *a ball*, *into a ſpacious land*. Heb. *a land large of hands*, or, *ſpaces*, as Pſal.104.25. Chap. 33. 21. He will be ſure to ſend thee far away from the place of thy preſent abode. An alluſion to ſomething made up round like a ball, or to a ball it ſelf, that being toſſed, or thrown, with more then ordinary ſtreſs, from a ſtrong hand, into a ſpacious plain, where there is nothing to ſtay it, runs on an end forward, without interruption, or intermiſſion, untill either the force fail that it was thrown with, through the great length of the way, or it arrive at the lands end.

turn, and toſs] The word, though repeated in a two-fold form, is but one; and it is no where elſe found, but here, and Lev. 16. 4. where it is uſed of the linnen *miter, or, turbant*, wherewith the High-Prieſt was to be attired; ſo termed, either becauſe it was wound up, with many wreathes, as the Turkiſh and Perſian turbants are at this day. Or, becauſe the head of him that wore it, was therewith enwrapped. See chap. 3. 23. and 62. 3. Now becauſe the word hath ſo neer affinity with ſuch a kind of head-tire, as was uſed moſt by Kings, Prieſts, and Perſons of Prime note, and place, ſome conceive a bitter taunt, to be cloſely couched in it; as if by it, the Prophet had ſaid, God will *attire thee*, or, *crown thee* (as the old Latine alſo renders it) with a witneſs; with another manner of attire, then that thou now weareſt; he will wrap thee up, in a bundle or fardle of miſeries; and environ thee with troubles, inſtead of an head-band of State. As on the contrary, God is ſaid to *encompaſſe* the godly with favour, loving-kindneſs, and mercies, as with *a crown*; or, the like head-band of State, Pſ. 5. 12. & 103. 4. for ſo the word alſo there uſed, imports. Again, Some of the Jewiſh Writers, upon the ſame ground ſuppoſe it to be implyed, that all his treaſure, and honour, ſhall be packed up together with him, and ſo he, and they, both thrown out, or ſent away together. But that ſeems not to ſort ſo well with the ſubject matter intended; it is more likely, that he was firſt ſtript of all, and then carried or ſent bare enough into a forraign country.

as a ball] A defect of the note of ſimilitude: as ch. 13. 8. & 21. 8. the word is no where in Scripture found in this ſenſe; though frequent with the Talmudiſts. Yet there are, that ſuppoſe no ſuch defect; for that the word *dur* alone, ſignifies *a ball*, or, *a bowl*; and that in the Arabick it is frequently ſo uſed. See ch. 29. 3.

into a large country] What country this was, that Shebna was either carried captive, or exiled, and confined unto, or upon diſcovery of his evil carriages, and depoſition from his dignities, ſhould flee, and retire himſelf, for ſhelter, is not certain. The Jewiſh Writers, ſome of them, ſay, it was Caſſiphia, Ezr. 8. 17. ſome, Nineveh, in Aſſyria; ſome, Babylon; and this laſt, ſome of ours ſuppoſe not to be improbable: Yet, not imagining, as they, that he could be carried captive, in the Chaldean Invaſion, firſt, or laſt, under Nebuchad-nezzar; (for he muſt needs be dead long before) but that together with Manaſſes, ſurviving Ezekiah, he might be thither carried by the Aſſyrians under Eſar-haddon, 2 Chr. 33. 11.

there ſhalt thou dye] Not at Jeruſalem, where thou haſt hewen out thy ſepulchre, ver. 16. as thou madeſt acccount to do, when thou ſo didſt. The Talmudiſts tell us, that this Shebna, with ſome others, made a defection to Sennacherib; by whom, after the ſlaughter made by the Angel, in his camp, they were carried away, in much diſpleaſure into his own country, where, after ſome deſpightful uſage, he put many of them to death: and this may be as true as what other of them ſay, that with Jehojakim, or Jehojachin, (and why not, as well Zedekiah?) he was by Nebuchadnezzar carried to Babel: or, what others, not that *he died* indeed abroad, but that being ſequeſtred for his leproſie, he was *as a dead man*; as of Miriam, or Mary, (for the names are the ſame, Luk. 1. 16.) it is ſaid in the like caſe, Num. 12. 12. yet after being recovered, he returned to the city, though not to his former office, and dignity again, now conferred upon another.

and there the chariots of thy glory ſhall be *the ſhame of thy Lords houſe*] Some of the Rabbines on this place, out of their Talmudick ſtories, tell us another ſtory of Shebna, ſomewhat differing from the former; that when Shebna came alone to the Aſſyrians camp, and they asked him, where the reſt of his conſpirators were, he told them, that they were revolted again, and ſo had deſerted him: where upon they laid hold on him in a rage, and having bored though his feet, they drag'd him, faſtned to horſe-tails, over brambles and bryars: and that this is that, which the Prophet foretelleth him here, of the ſtately chariots, that there he expected to have. But this may well go among the reſt of their fondly-forged figments. Other of them more ſerious, expound the words thus, Thy ſtately chariots, that are now thy glory, ſhall be turned into ſhame, and ignominy, becauſe thou art the ſhame of thy Lords houſe; and ſo in him, ſay they, was fulfilled, what our Maſters ſay, *He that ſeeks the ſhame of his Maſters houſe, his honour ſhall be turned into ſhame*: or, as other of them, whom many of ours alſo concur with, keeping cloſer to the text; *and there* ſhall *thy glorious chariots*, all thy ſtate and pomp, that thou now glorieſt in, dye, that is, ceaſe, and come to an end, O thou that art *the ſhame of thy Lords houſe*.

the chariots of thy glory] Or rather, *thy chariots of glory*; that is, thy glorious chariots: thy chariots of ſtate, which as a great man, thou rideſt in, up and down, through the city. So *thy Throne of glory*, for thy glorious throne, Jer. 14. 21. and, *his eyes of glory*, for, his glorious eyes, ch. 3. 8. *his chariots*, both his power and pomp: for *chariots* denote either, Gen. 41. 43. 2 King. 9. 25. & 10. 15. Joſh. 17. 18. Judg. 4. 3. 2 King. 2. 12. & 13. 14.

ſhall be] Or, rather, *ſhall dye*: ſupplyed out of the former branch: as Job 16. 21. & 22. 24. & 23. 6.

ſhall be *the ſhame of thy Lords houſe*] According to this reading, the meaning ſhould be, that the honour conferred by the King, upon Shebna, being ſuch an one, as he was, ſhould in fine, prove a diſhonour to his Lord, and to his houſe over which he had placed him. But the old Latine reads it, inſerting a copulative, inſtead of the verb ſubſtantive, and *the ſhame of thy Lords houſe*. Which ſome following expound the whole ſentence thus, *There ſhalt thou dye: and there* alſo *thy chariots* with thee; and *the ſhame of thy Lords houſe*, to wit, ſhall alſo then ceaſe, thou being thrown out of it, whoſe honour was a diſgrace to it, and a better man being ſet up in thy ſtead, by whom it may recover its wonted honour again. But the proper ſenſe of the place, ſeems to be that above, O thou *the ſhame of thy Lords houſe*: thou that by thy corrupt courſes, art a foul blemiſh to thy maſters honour, and a diſgrace to his houſe, Pſ. 12. 8. & 101. 4-7. Prov. 28. 12. 28. & 29. 2. Eccl. 10. 5, 6.

V. 19. *And I will drive thee from thy ſtation*] The Prophet ſpeaks here, as in the perſon of God: in regard whereof, ſome render it, *For I will*, ſaith he, as (looking back to verſ. 15.) drive thee from thy ſtation: and the copulative, is, indeed, put ſometime for the cauſative: as Gen. 12. 1. & Exod. 14. 19. for the places are parallel, and ſhould be rendred alike.

drive thee from thy ſtation] Depoſe thee from thy dignity; thruſt thee out of thine office, wherein thou thinkeſt, that thou ſtandeſt ſo faſt: thou ſuppoſeſt thy ſelf ſo ſurely ſeated, that thou canſt not be ſtirred. But *they cannot ſtand*, whom *God drives*, Jer. 46. 14, 15. there is in the word *ſtation*, a notion of firm ſetling, and conſiſting, whence *a pillar* hath its name: notwithſtanding which, as he conceived it, God telleth him, that he would not move him only, but remove him, as the like is threatned Queen *Huzzab*, that though her name imported the ſame, yet ſhe ſhould be removed, ſhe ſhould be carried away captive, Nah. 2. 7.

and from thy ſtate he ſhall pull thee down] The ſame thing repeated in other terms: *from thy ſtate*, that is, thine *office*: as 1 Chr. 23. 28. 2 Chr. 35. 15. or, *ſtanding*: as the word properly ſignifies. Whence a *pillar*, alſo hath another name. Now becauſe the perſon is in this latter branch, changed from the firſt to the third; the Prophet ſpeaking before, as in the perſon of God, now as himſelf, ſpeaking of God, ſome read the words, ſaying, *from thy ſtation ſhall he pull thee down*: and expound it, *he*, that is, the King, who before advanced thee, ſhall by mine appointment put thee down: and this they ſuppoſe, was in part done, when of High-Steward, he was made Scribe, or Secretary, which was a far inferiour place, chap. 36. 3. And it is true, that the word *ſaith*, or, *ſaying*, is oft neceſſarily ſupplyed: as ver. 13. 15. Job 8. 18. & 9. 20. But there is no ſuch need here: and they wrong the text, by omitting the copulative, which is of uſe here. Others therefore ſay, *he*, that is, *God*: he will do it, whether thy Lord the King do it, or no: Levit. 20. 4, 5. So Pſal. 52. 5. and, ſaith one of the Rabbines it is *he will*, for, *I will pull thee down*: one perſon for another, as is the manner of Scripture in many places, 1 Sam. 6. 4. 1 King. 22. 28. Job 17. 10. and this God did, ſaith another, by ſmiting him with leproſie, as he did Uzziah, and ſo enforcing him to leave his place, 2 Chron. 26. 19-21. But of that before: nor need we ſtand here, to enquire, who ſhould do it, though whoſoever were the inſtruments, it is ſure that God did it; and no leſſe ſure, that it ſhould be done; that which only ſeems here to be intimated: for the verb may well be taken indefinitely; *he will pull thee down*; that is, *thou ſhalt be pulled down. I will drive thee from thy ſtation, and thou ſhalt be pulled down from thy ſtanding*. I will do it; and it is therefore ſure to be done, Pſ. 115. 3. & 135. 6. Dan. 4. 35, 37. Of this indefinite uſe, ſee on ch. 2. 19. & 17. 13. ver. 8.

V. 20. *And it ſhall come to paſſe in that day, that I will call my ſervant Eliakim, the ſon of Hilkiah*] Hitherto was the depoſition and deportation of Shebna. Now followeth the ſubſtitution of Eliakim in his ſtead: after the deveſting of the one, the inveſting of the other.

it ſhall come to paſſe] Heb. *it ſhall be*: as chap. 2. 2. & 3. 24. & 7. 21.

in that day] At that time ch. 2. 20. & 4. 1, 2.

that I will call] Heb. *and I will call*: as chap. 16. 12. he ſhall not intrude himſelf into thy place; but ſhall be called by God to it. So chap. 42. 6. & 48. 15. Rom. 1. 1. Heb. 5. 4. that which God doth ſometime immediately, as by word of mouth, or inward motion of ſpirit, Exod. 31. 2, 6, 25. ch. 6. 8, 9. Jer. 1. 5, 7. Matth. 4. 18, 21. & 9. 9. Gal. 1. 1. ſometime mediately, and ſo ordinarily, by the miniſtry of man, Exod. 16. 18. & 11. 14, 15. Act. 6. 3, 6. & 13, 23. and thus, in likelihood, was Eliakim called to this office, advanced thereunto by Ezekiah. Nor amiſſe, therefore, doth one of the Rabbines here paraphraſe it; I will put it into the heart of Ezekiah, to put him into thy place. Who yet, I ſuppoſe, was miſtaken; ſuppoſing great Princes, to be termed *called* ones, when it is rather *renowned* ones, Ezek. 23. 23. more likely ſo, Num. 1. 16. & 16. 2. & 26. 9. but the word there doth a little vary, and is doubtful too; and by moſt, rendred the other way.

my ſervant] Not in general; or, at large, as are all men, yea, all things, Pſal. 119. 91. but in a more ſpecial manner, as one deſigned to do him and his people ſpecial ſervice, in that place, which Shebna formerly had held. So Num. 12. 7. Pſal. 78. 70. Phil. 1. 1. Tit. 1. 1.

Eliakim] See 2 King. 18. 18, 26, 37. chap. 36. 3. & 37. 2. the name well ſuiteth with the perſon. For *Eliakim* importeth one *raiſed*, or *ſetled, by God*: as *Jehojakim*, alſo, doth the ſame, See Jer. 22. 18.

the ſon of Hilkiah] This is added, to diſtinguiſh him from others, that might be in thoſe times of the ſame name. For the name Eliakim was among that people, not unuſual, as may appear, 2 King. 23.34. 2 Chron.36.4. Nehem.12.41. Matth.1.13. Luk.3.30. and it may well be alſo, becauſe his Father *Hilkiah*, was a man of ſome note.

Hilkiah] Heb. *Hilkijahu*; as *Hannibal*: or, *Chilkijahu*; as *Charran*, Act.7.2. Of the form, ſee on Chap.1.1. there are divers other found in Scripture of the ſame name, 1 Chr.26.11. Neh.8.4. among the reſt, the High-Prieſt, in Joſiahs reign, 1 Chr.6.13. 2 Chr.34.9. Ezr.7.1. and Ieremy the Prophets Father, Ier.1.1. The word ſignifies, *Gods portion*.

V. 21. *And I will cloth him with thy robe*] God by the Prophet directeth his ſpeech ſtill to Shebna, into whoſe office Eliakim was to ſucceed (as the promiſe, or prediction of the ſaving ſeed is directed, not to the woman, but to the Devil, whom it was to deſtroy, Gen.3.15. Heb.2.14.) to vex him the more; ambitious perſons hating ſuch as are to ſucceed them; eſpecially when to be depoſed from their high and great places; and not enduring to hear the name of a Succeſſor. See 2 Sam.19.13.& 20.9,10.

thy robe] Or, *coat*: as Gen.37.3,31,32. ſuch a rich and goodly robe, or coat, as thou now weareſt, correſpondent to thy place. So Gen.41.42. Eſt.6.8.& 8.15. Dan.5.29. See on ver.17.

and ſtrengthen him with thy girdle] I will give him that power and authority, that thou now haſt: or, I will not onely put him in thy place, but I will confirm him alſo, and ſtrengthen him in it, ver.23. The *girdle*, and emblem of power. See chap.11.5.& 23.10. & 45.1,5. Prov.31.17. Though an alluſion, as ſome not improbably conjecture, to ſuch rich, as robes before; ſo girdling here; as great men uſed to wear; Exod.28.39,40. Rev. 1.13. Howbeit, I ſuppoſe they goe to far, who, becauſe ſpecial mention is made of Aarons *robe*, or, *coat* rather, (for ſo the word properly ſignifies, both here, and there) and *girdle*, or *belt*, Exod. 28. 4, 39. would hence infer, that Shebna now was, and Eliakim was to be, High-Prieſt; ſubſtituted in his place by Ezekiah, as Zadok, in the place of Abiathar by Solomon, 1 King.2.27,35. But of this, ſee on ver.15.

girdle] Or, *belt*. Which may well be deemed to come from thence, by no unuſual change of a letter; it is ſo called in Hebrew, becauſe the *belly* is girt in with it.

and I will commit thy government into his hand] Heb. *I will give*: as Job 9.24. This we find effected afterward in the ſtory. For as Shebna is ſaid to have been *over the houſe* here, ver.15. ſo is Eliakim ſaid to be afterward in that office, 2 King.18.18. chap. 36. 3. & 37.2. God, ſay the Jewiſh-Writers, revealed his treacheries and covert carriage, to Eſay, by Eſay to Ezekiah, who thereupon put him beſide his place, and placed Eliakim therein.

in his hand] Or, *hands*, for the word is collective: as Prov.31.20. a metaphor from a coach-man, or chariot-man, in whoſe hands the reins are, that guide and rule the horſes that draw in the chariot, or coach, Jam.3.3. or, from a pilot, that ſitting at the ſtern, with the helm in his hand, thereby ſteereth the ſhip which way he pleaſeth, Jam.3.2. So Pſ. 78.72.

and he ſhall be a father to the Inhabitants of Jeruſalem, and to the houſe of Judah] Heb. *for a father*; that is, *a father*, ſimply: as Gen. 17.4. or, *inſtead of a father*; as a father, Judg.17.10. & 18.19. 2 Sam. 7.14. As in regard of his command, and the eminency of his place; as all Rulers are ſtyled *Fathers*, Exod. 20. 12. Num.36.1. 2 King.5. 13. ſo more eſpecially, in regard of his fatherly care of them, and tender affection towards them: a fit title for a good governour. See 2 Sam. 23.17.& 24.17. 2 Chr.30.18,22. Neh.2.10.& 5. 8, 13-19. The Perſians uſed to ſay, of three of their Kings, that Darius was *a trader*, Cambiſes, *a Maſter*, Cyrus, *a father*: Herodote, lib.3. But they ſtrain the ſtyle here too far, who would hence infer, that he muſt needs be High-Prieſt. For who elſe ſhould be *father*, ſay they, to the Inhabitants of Ieruſalem: but either the High-Prieſt, or the King? For they might have conſidered, what the Rabbine on this place ſuggeſteth; to wit, Ioſephs ſpeech of himſelf, that *God had made him a father to Pharaoh, and Lord of all his houſe, and a Ruler throughout all the land of Egypt*, Gen.45. 8 See Pſ.105.20, 21. The words yet ſhew, as thoſe of Ioſeph, that the power of the place was not confined to the family, or houſhold ſervants onely: but was extended alſo unto other the Kings Subjects. See 2 King.15. 5. Of *Jeruſalem* and *Judah*, ſee on ch.1.1.

Inhabitants] Heb. *Inhabitant*: as ch.5.3.

the houſe of Judah] As, *the houſe of Jacob*, ch.2.5. and, *the houſe of Iſrael, & the houſe of Judah*, Ier.5.11.& 11.10,17. not to the Kings houſe only, but to the whole body of the people, that were as one joynt family: ſo all the faithful make one family, Gal.6.10. Eph.2. 19.& 3.14,15.

V. 22. *And the key of the houſe of David will I lay upon his ſhoulder*] Hence it appears, that Eliakim now, as Shebna before, was to be Controller, or High-Steward of the Kings houſe, as one of the Iew-Commenters on this place, well obſerveth: and not High-Prieſt, as ſome other of them groundleſly affirm, whom yet ſome of ours follow: and much leſs one, that bare both offices: which yet the Chaldee Paraphraſt aſſerts. It is as if he had ſaid, I will commit unto him, the whole charge and government of the Kings houſe: ſo as there ſhall not be done any thing there, in one kind, or other, without him: nor ſhall any control him in what he doth, Gen.41.41,44. Pſ.105.21,22.

the key] An emblem of power and authority, becauſe none can come into a place, or go out, without the will and leave of him, that hath the command of the key: and when a man therefore comes to take poſſeſſion of an houſe, the key is wont to be given him. When rendition of a City, Town, or Caſtle, is made, the keys are commonly delivered. See Matth.16.19. Rev.1.18.& 3.7. & 9.1. & 20. 1, 3. *key*, collectively, for *keys*, Matth. 16.19. as after, *ſhoulder*, for *ſhoulders*. Some ſuppoſe, that the party who bare this office, either carried a key himſelf: or, had one of gold carried by ſome other before him, as Maces before ſome in high place at Court, are with us. Others, that he had the figure of a key woven into, or faſtned unto, or embroidered upon his upper garment, as an enſign of his office. But theſe are but ſurmiſes, and groundleſſe conjectures.

of the houſe of David] See on chap.7.2.

will I lay] Or, *put*. Heb. *give*: as ver.21. Jer. 23. 40. Ezek. 37.7, 14,17.

upon his ſhoulders] See on ch.9. 6.

ſo he ſhall open, and none ſhall ſhut, and he ſhall ſhut, and none ſhall open] The effect of this his authority in the execution of his place. Heb. *and he ſhall*, &c. which may well be rendred *that he may open*, or, *ſo that he ſhall open, and none ſhall ſhut*, &c. as chap. 10.19.& 11. 3.& 19.12. A form of ſpeech borrowed from the office of thoſe, who having the keys of city, or caſtle, commited unto them, the gates thereof cannot be opened, or ſhut, without their direction, and ſpeciall order from them. The meaning is, that he ſhall have power to diſpoſe of matters, for the government of the royal palace, and execution of juriſdiction, appertaining to his place, without let, and reſtraint, or power in any other to reverſe what he doth. So Rev. 3.7. Job 12.14. and the like in ſome kind, Mat.16.19.& 18.18. The Rabbines gloſſe falls ſhort, who expounds it, that he ſhall be of counſell to Ezekiah, who ſhould do nothing without, or, but by his advice. For the place that Eliakim was to poſſeſſe, was an office diſtinct from the place of a Counſellor. See 2 Chro.26.32.

V. 23. *And I will faſten him as a nail, in a ſure place*] To the power of executing what belonged unto his place, (leſt the due, and impartial execution of his duty therein, might prove prejudicial unto him) God further here promiſeth ſuch an eſtabliſhment of him in it, that he ſhould be ſure to ſit faſt, and be able, not only to diſcharge his place, ſo as ſhould be both for the Kings honour, and the publike welfare, but to ſupport alſo thoſe inferiour offices, whether ſtrangers, or of kin to him, that ſhould have dependance upon him; contrary to that, which of Shebna is threatned, ver.25.

as a nail] The note of ſimilitude is ſuppoſed to be wanting, as Job 12.12. Pſalm 1.1. ch. 21.8. Yet I ſuppoſe the text may well be rendred without it, *I will faſten him a nail*; or, *a pin, in a firm place*: as, *to give us a nail*, or, *a pin in his holy place*, Ezr.9.8. Becauſe the verb *faſten*, here uſed, is ſometime applyed to the *pitching* of tents, Gen. 31. 25. Some Interpreters therefore would have this word rendred, not a *nail*, but a *ſtake*; ſuppoſing ſuch a *ſtake*, or *poſt*, here intended, as being pight in the midſt of a tent; beſides that many neceſſaries may be hanged on it, ſupports the whole pavilion. True it is, that the word is alſo oft found uſed about tents; but it then ſignifies not ſuch *a poſt, or ſtake*, as ſupports it; but ſuch an iron *nail*, or woodden *pin*, or ſhort *ſtake*, (if ye pleaſe ſo to term it) as the cords of a tent are wont to be faſtened unto, chap.33. 20. & 54.2. as appeareth by the ſtory of Jael, Judg.4.21,22.& 5.26. But here the alluſion is rather to ſuch a *nayl*. or, *pin*, as is faſtened ſome where a bout the houſe in the wall, to hang ſuch utenſils upon, as are of ordinary uſe in the houſe; that they may not be caſt about, and ſo wronged; but may there be ſafe out of harms way, as we ſay, and at hand, when occaſion is to make uſe of them, Ezek.15.3.

in a ſure place] That he may not be, either ſhaken, or wrenched out of it, Eccl.12.11. as thou ſhalt be, ver.25. Heb. *in a faithful place*, Num.12.7. 1 Sam.2.35. ſuch a place, as will not fail, but hold faſt; as a faithful man, one that fails not the truſt repoſed in him; but is true and firm to them that confide in him, Deut. 7. 9. Prov.14.5. & 25.13. Prov.31. 11. One of the Hebrew Commenters ſuppoſeth a trajection in the words, which he would have therefore to be thus read, or rendred, *I will faſten him a ſure nail in the place*. But, beſides that the genders agree not, (for the one is maſculine, the other feminine; and the Hebrew points carry the conſtruction the other way: (the repetition of the ſame form of ſpeech, ver. 25. doth evidently refute it. See Zach.10 4.

and he ſhall be for a glorious throne to his fathers houſe] As thou waſt a ſhame to thy Lords houſe; ſo ſhall he be a grace, and an honour, not to his Lords houſe alone: but to his fathers houſe too.

for a glorious throne] That is, *as a glorious throne*: or ſimply; *a glorious throne*: as, *for a father*, ver.22. *for a glorious crown*, and, *for a goodly diadem*, ch.28.5. Heb. *a throne of glory*: as 1 Sam.2.8. Jer.17. 12. Some would haue it read, *to the throne a glory*: underſtanding it of the Kings throne, and conſequently, of the King: that he ſhould be an honour to him, by whom he had been to that hight of honour advanced. But the points in the original, and frame of the context, will not eaſily admit it.

to his fathers houſe] His prudent and upright carriage ſhall make his whole ſtock and kindred, the whole family he came of, honourable, as was Joſephs the like to his, Gen.47.5,6. 11. Some extend the word *family* here,to the whole Tribe of Judah,called *the houſe of Judah*,ver.21.but the term here uſed,ſeems narrower here, then that there : and the words following, run rather the former way.

V. 24. *And they ſhall hang upon him all the glory of his Fathers houſe,the off-ſpring,and the iſſue*] All his kindred and allies, with their iſſue,as well ſmall as great, ſhall partake of his honour, in one employment, or other. So I rather take it, then, as ſome other,who expound it of the generall care,that Eliakim ſhould have in the execution of his office,of doing right to,and relieving,as wel the mean,as the mighty,Exod.23.2.Deut.16.18.17.2 Chr. 19. 6.7. Pſ.72.2,4,13,14.& 82. 3,4.

they ſhall hang upon him]*they ſhall hang*; that is, there ſhall be *hanged*,as things are wont to be hanged on a pin, or nail;(for the verb is here taken indefinitely: See ver.19.)*upon him*;or, *upon it*:in alluſion to the *nail*,or *pin*,before mentioned,ver.23. they ſhal have, all of them,dependance upon him .

all the glory of his fathers houſe]Either the whole family, which by his means ſhould become honourable. See Chap.4.5.or,thoſe among them,that are of ſome note,otherwiſe,for wealth,wiſdome, or the like;as ch.10.16.18.oppoſed to the *little* ones,afterward mentioned.

the off-ſpring,and the iſſue] The former of theſe words, ſignifies properly, *plants*,that grow up out of the ground, chap.34.1.& 42.5. or,*branches*,that ſprout,or ſpring out from a root,ſtock,or ſtem, ch. 44.3,4.and in the next place, *children, or iſſue*,Job 5. 25. & 21.8. & 27.14.& 31.8.chap.61.9.& 65.23.ſo called, becauſe they iſſue, and proceed from the bowels of their parents, of thoſe, that breed and bear them,chap.48.19.The latter in this ſenſe, no where elſe found;but uſed for *excrements*, Ezek.4.15. is deemed to come from a root of the ſame notion with the former; from whence alſo are words derived,that ſignifie the ſame thing, ch.4.4.Ezek.4.12. ſo termed alſo,becauſe they come out of mans body,Deut.23.14. but this latter root ſeems to imply a more abundant iſſue, flowing out, as *ſtreams* of water, from a fountain; becauſe it hath neer affinity with another term,that ſignifies ſuch *abundance*, Deut.33. 19.Job 22.11.chap.60 6. And becauſe the former word is of a maſculine form,the latter of a feminine, Some of the Jewiſh Writers underſtand thereby, *ſons and daughters*, and becauſe it was before ſaid, that he ſhould be as a *father to the houſe of Judah*, ver.21. Some of them would have the people to be reputed,here,as his children ; the men,his ſons;and the women,his daughters:but of that formerly. Other of them,with the Chaldee Paraphraſt,underſtand,*ſons, and ſons ſons*,or *nephews*, as that name properly ſignifies. But theſe are by other of them, not improbably, deemed niceties; ſuppoſing both words to ſignifie(as our Prophets manner is,to uſe oft variety of terms) but one and the ſame thing. For, as for that which a learned late Writer ſurmiſeth, that theſe two ſhould be the names of the keys,that Eliakim ſhould have the command of;the former, of the *foregate*, by which they went in and out, of the word, that ſignifies *to go out*: the other,of the *back-gate*, by which they went to the back-ſide ; becauſe of that uſe of the word, Ezek. 4. 15. it is a conceit, ſo far fetcht, and ſo improbable, that it is ſtrange how it ſhould enter once into any judicious mans brains.

all veſſels of ſmall quantity] The Prophet proceeds in the forementioned metaphor,of *nails*,or *pins*,on which,*veſſels*,inſtruments, and utenſils, eared ones eſpecially, as flagons,pots, cups, and the like, are wont to be hanged:and it may be deemed,that the copulative ſhould here be ſupplyed, which is oft omitted, as chap.21.5. ver.6.and *all veſſels*,(or,*utenſils*: for the word is of a very large extent)*of a ſmall* ſize, as ſome, *of little*, or,*leſs*,uſe, as others:for the word is here put ſubſtantively:as Gen.44.20. 2 Chr.34.30. and I ſuppoſe alſo comparatively:as Gen.27. 15.42. And ſo this branch will not unfitly anſwer the former: he ſhall ſupport, and bear up, with honour and credit, not thoſe alone of his ſtock,that are perſons of note,and parts,fit for more honourable employments, together with thoſe,that are of their iſſue,and partake therefore with them,in their honours:but even thoſe alſo of them,that are of meaner parts, and leſſe eſteem, who yet,in regard of their alliance to him, ſhould have reſpect given them, and have ſuch employments aſſigned them,as they were found to be fit for. God the more to ſpight Shebna, declares how not Eliakim himſelf alone, but his whole kindred ſhould be graced with him.Some expound the words of the great care that Eliakim ſhould have in his place of ſecuring, even the meaner ſort of people : and not their perſons only, but their goods,and chattles alſo, even to the meaneſt of them. But the former I take to be the genuine ſenſe of the place .

from the veſſels of cups,even to the veſſels of flagons] This amplification continued in the former ſimilitude,ſeems to argue both the great power,and the fixed firmneſs,that Eliakim ſhould be poſſeſſed of in his place. Even in the meaneſt mens houſes : but in great mens much more,there are many pins and hooks of ſeverall ſorts, to hang utenſils, pots, and cups,of ſeveral ſizes, and weight, on; and they are to be chary of hanging over many on the ſame hook, or pin,for fear of looſening,or breaking it. But this pin ſhould be ſo ſtrong,and ſo well faſtned withal,that it ſhould be able, without fear of danger,either to it ſelf, or the things hanged on it, to bear all the veſſels,or utenſils in the houſe,though never ſo many,of ſeverall ſize,weight,and uſe. Some following the Chaldee Paraphraſt would have the meaning to be, that all thoſe that had any ſacred employment in the Sanctuary,as well the Prieſts,that ſacrificed, as the Levites that ſung,and played on inſtruments,ſhould have their dependance upon Eliakim,ſuppoſing him to be High-Prieſt. Others,that all the Officers in the Kings Court, as well the higher as the lower alſo, ſhould be at his diſpoſal. And others again, that there ſhould be nothing in the Kings houſe, or palace, that ſhould not be under his power. But the tenour of the context ſeems to run another way, and to admit none of theſe.

a *from the veſſels of cups*]*veſſels of cups*,that is,*cups*, ſimply, ſaith one:as,*an inſtrument of viol*,(the very term here uſed) for, *a viol*, ſimply,Pſ.71.22.or,*veſſels of cups*,for ſeverall *kinds*, or *ſorts of cups*, or *bowls* ; Some Jewiſh Commenter : becauſe there were, ſaith he,divers ſorts of them,different as well for matter,as for ſize.The word is not above twice found elſe where in Scripture, Cant.7.2. Where the ſpouſes *navel*, is likened to *a round bowl*, or *goblet*, replenished with liquor. Whence it is with good probability deemed, that the word comes from the ſame root with that, which is uſed,for a *target*, or *ſhield*. Of which, ſee on ver.6. in regard that the one did,in form, or roundneſs at leaſt,reſemble the other : and Exod.24.6. where it is ſaid,that Moſes received into *baſons*, the blood of the beaſts,or bullocks,ſlain, for ſacrifice, at mount Sinai. Whereby it appears,that it was a veſſel,bowl,or baſon of ſome large ſize, and of ſome good competent capacity : thoſe uſed at table, were, in likelihood,of gold, as the Rabbins here gueſſe,in great mens houſes,or of ſilver, at leaſt; and are mentioned here, as the principall. For thoſe uſed at the altar of burnt offerings, might be of braſſe, Exod.27.19.& 38.3. and ſo might the like for other uſes,in private houſes:but the former ſort ſeems to be aymed at in this place.

even unto]Heb.*and unto*:as ch.1.6.

the veſſels of flagons] Or,[illegible]:as before;and for the cauſe there mentioned.The word rendred flagon,firſt,and properly,ſignifies a *bottle*: ſuch, as they uſed commonly,to carry or keep wine in,1 Sam.1.24. & 10.3.& 25.18.2 Sa.16.1.Jer.13.12.they were uſually of earthen ſtuff,ch.30.14.Jer.19.1.10.& 48.12. and therefore of no great value,Lam. 4.2.put therefore here,for perſons of the loweſt rank,and leaſt eſteem:as the *bowls* before,for men of ſome prime note,and repute. The one anſwering to the honourable ones, ſpoken of before,the other to the ſmall ones. Howbeit, becauſe the ſame word is uſed alſo , for an inſtrument of muſick , a *viol* , ſo called, becauſe it is bellied, ſomewhat like *a bottle*; of which, ſee on ch.5.12.Hence,ſome would have it rendred, *the inſtruments of viols*; underſtanding it of muſicall inſtruments : and the Rabbins moſt of them run this way,thoſe eſpecially,that dream of Eliakims High-Prieſt-ſhip;as alſo the Chaldee Paraphraſt, & the old Latine. But this agreeth with the former, as harp, and harrow.

V.25. *In that day,ſaith the Lord of hoſts*] In this laſt paſſage, wherewith the latter part of this Prophecy concerning Shebna is concluded ; the Prophet returneth to relate, as from God,the ruine now,not of him alone; but of all thoſe, that had dependance upon him .

in that day]At that time:as ver.20.

the Lord of hoſts]See ch.1.9.

ſhall the nail that is faſtened in the ſure place,be removed]Or,*ſhall the pin*(as ver.23.)*that is faſtened in a ſure place*,(for there is no article here,more then there)*remove*:as Zach.14.4.ch.54.10.or,*depart*: as Num.14.44.Joſh.1.8.Judg.6.18.ch.59.21.The Prophet reſumeth again the former ſimilitude from *a pin*,or *nayl*,driven into a wall,to hang ſome weighty thing on. To ſuch an one ſurely faſtened, that it might be able to hold whatſoever was hung on it,he compared Eliakim before,that was to be Shebna's Succeſſor;but Shebna, now, to ſuch *a pin*, or *nail*; as though it might ſeem to be ſurely riveted into the poſt,or wall,yet ſhould fail, and fall out of its place, when it came to the ſtreſs:and not be able to bear,or hold up that, that was hanged on it.For they are very far wide, that underſtand this of Eliakim,that he alſo ſhould be removed,and taken away,as was Joſias,2 King.23.26.29.for the ſins of the people: as alſo thoſe,that refer this to the Babylonian deportation, and expound it of the Prieſthood,that ſeemed then to have failed,Hoſ.3.4.

in a ſure place]As he accounted himſelf to be, when he hewed him out his ſepulchre, ver. 23. as making no queſtion but to live, and dye there : and to hold his place, and ſtate, to his end:as Job 29. 18.

and be cut down, and fall]See ch.10. 33.& 14 12.

and the burden that was upon it,ſhall be cut off] As he compared Shebna to a pin,or,a nail:ſo his favourites,and his dependants,ſuch as reſted,and relyed on him,in regard of his power, and place,(whether thoſe of his family, or thoſe of his faction)to ſome weight of bottles,or other utenſils,that hanging upon ſuch a pin,or nail, muſt needs,when that fails, and falls, fall together with it: and being brittle ware, break to pieces. So ch.31.3.

For the Lord hath ſpoken it]The prophets uſual cloſe. See chap. 21. 17.

CHAP. XXIII.

Ver.1. *The burden of Tyre* Of *Burden*, ſee c.13.1. *Tyre*, the place, which this Prophecy concerns, was a famous port, & mart-Town, in Phenicia, the lower part of Syria; from which that whole Country is ſuppoſed to have been ſo termed, (ſee on ch.7.1.) lying upon the midland ſea, and ſituate like Venice, whithin the ſea, Ezek. 26.5.& 27.3,4. It is in Hebrew called *Tſor*, which ſometime ſignifies *a rock*, Ezek.3.9. becauſe it was built upon a rock, Ezek.26. 4.14. and in that regard very ſtrong, Joſh.19.29. in Syriack *Tſur*, whence *Suria*, and *Syria*: but by the Greeks, turning that firſt double letter into a ſingle *T.* *Tύρος*, whence the Latine, *Tyrus*, and our *Tyre*; and by the Latines again, changing it into a ſingle *S*, ſometime *Sarra*. See the like Prophecies againſt this Town, and State, Jer.25.22.& 47. 4. Ezek.26-28. Amo. 1.9. Zach.9,2.4. denounced againſt it, among other their exceſſes, for their inſolent and injurious carriages towards Gods people, their neighbours, the Jews, Ezek.26.2.& 28.24. Joel 3. 4.

Howl, ye ſhips of Tarſhiſh] The Prophet beginneth his Sermon againſt Tyre, with a ſummons of ſuch as had trade with her, & were maintained by her, to mourn for her, or over her, in regard of her ruine.

Howl] Make a grievous lamentation, ch.13.6. ver.14.

ye ſhips of Tarſhiſh] Either the *ſhips* themſelves; as by a rhetorical compellation, the ſenſeleſs creatures are ſometime called to mourn, ch.14.31. and ſaid ſo to do, Lam.1.4. implying what they would do, were they ſenſible of ſuch occurrents, whereby ſo much detriment accrues unto them. See Chap. 24. 7. or the *ſhips*, put for thoſe that are employed about them, and trade in them, who loſing, and miſſing their former trade, with her, and again that thereby they gat, ſhould make grievous moan for Tyres fall, as being either wholly undone, or much endamaged thereby, Ezek.27.29.32. Rev.18.11.19.

of Tarſhiſh] That trade there, Ezek.27. 12.25. either of *Tarteſſus* in Spain; or of *Cilicia*; whoſe chief port Town *Tarſus* was, (the Cilicians being anciently maſters of thoſe mid-land-ſeas; as Strabo. l.14. and Solinus, cap.41.) or, of the main *ocean*, or great ſea, from the one of thoſe countries, in proceſs of time, generally ſo termed; (as *Pontus*, with the Latines, from the like) or, from the colour of the ſtone called *Tharſhis*, Exod.28.20. Ezek.1.16.& 10.9. as ſome: but the ſtone, in more likelyhood, had its name from the Sea. See on ch.2.16.

for it is laid waſte] When, or by whom, this calamity befell Tyre is much queſtioned among Interpreters. The moſt draw it down to Nebuchadnezzars days, by whom they ſuppoſe it to have been effected, Jer..47.4. Ezek.26.7. Joſeph *againſt Apion*, lib.1. though other of them ſay, that it then indeed began; but was not fully compleated untill Alexanders time by whom, after a long ſiege, having been taken with much difficulty, it was utterly ſacked, and ruined. See hereof, Diodor. lib. 17. Arrian, lib. 2. Plutarch, *in Aelxanders life*, & Curtius, lib. 4. Yet ſome late Writers ſuppoſe that what Eſay here foretold, was effected and fulfilled by the Aſſyrian Kings of thoſe times, in which the Prophet himſelf lived; to wit, by Salmaneſer, and Sennacherib. To which purpoſe, they alledge an ancient record out of the writings of one Menander, an Epheſian, cited by Joſeph the Jew, in his *antiquities*, l.9.c. 14. wherein it is related, that under Eluleus (or, as Some out of Ruffinus read it, Eliſeus) King of Tyre, the King of Aſſyria having ſubdued moſt of Phenicia, and having taken Sidon, and old Tyre, ſet upon Tyre it ſelf too; which alone ſtood out againſt him; and ſo beſet them, that they could come by no freſh water, for the ſpace of five year, but what, by digging within the city, they got out of Wels. Now this, ſaith Joſeph, was done, by Salmaneſer, whoſe attempts againſt it, it is not improbable, that both Sargon, and Sennacherib, might after purſue.

it] That is, Tyre; whom this Prophecy concerns.

laid waſte] Heb. *waſted*, or, *ſpoyled*, Pſal.17.9. chap.33. 1. Obad.5. *waſted*, or *ſpoyled*, for, *to be waſted*, or *ſpoyled* ſay ſome: as Pſal.137.8. *deſtroyed*, for, *to be deſtroyed*: but this nicety here needs not. It is the manner of the Prophets, and their common language, to ſpeak of things to come, as already done. So *Babylon is fallen*, ch. 21.9. Rev. 18. 2.

ſo that there is no houſe] Heb. *from houſe*, or. *from an houſe*; that is ſo, ſay ſome, that there is not on houſe left ſtanding in her, Ezek. 26.4.14. Others no place of receit, or harbour, Job 39.6. Pſal.104. 17. or, *from* being *an houſe*, that is, *from* being *a city*: *houſe*, for, *city*; as *Beth-ſhemeſh*, for *Kirheres*: *the houſe of the ſun*, for, *the city of the ſun*, See chap.16.7. her wonted trading and ſtate, thereby upheld, being gone. Of the phraſe, ſee on ch.7.8.& 17.1. Thus the moſt, which in the latter ſenſe may import no more, then what might by thoſe Aſſyrian Kings well be accompliſhed. Some late Writers, in expoſition of this clauſe, go another way, expounding the words, *from houſe*; *from* her *domeſticks*, thoſe that are of her own houſe, *is ſhe ſpoiled*; according to that, Mic.7.6. Matth.10. 36. and ſo, ſay they, it came to paſſe; when the State of Tyre, being much weakned by long warrs between them and the Perſians, their ſlaves joyned in a conſpiracy, ſurprized the city, ſlew their maſters, poſſeſſed themſelves of their wives, and goods. and ſet up ſuch a King as themſelves pleaſed, Juſtine, lib. 18. But neither doth it appear, at what time this ſhould be done; nor is it likely to be that, that the Prophet here pointed at; and the text ſounds rather the other way. See the next words.

no entring in] Or, *nor entring in*, or *nor going*, to wit, in, or out. For the copulative wanting, as Pſal.110.3. would be ſupplyed: as Hoſ.9. 11. Heb. *from going*: as 1 Sam.25.26,33. or *from entring*: as ch.24.10. a place parallel to this, *every houſe is ſhut up, from entring*, or, *going*; that is, ſo as none doth, or can go in, or out. The meaning is, either Tyre is not frequented with repair of merchants, and traders, that paſs to and fro, her wonted traffick being cut off, or decayed: or, it is ſo beſet, and begirt by the enemy, that there can be no repair to it, or paſſage for it, or, from it, with ſafety. For it ſeems too forced a conſtruction that ſome here give, to carry on their forementioned expoſition, *from coming*; that is, *from* men of *coming*: as *wine*, for, a man of wine, a wine-bibber, Prov.20.1. *wiſdome*, for, a man of wiſdome; a wiſe man, Mic.6.9. men of *coming*, ſtrangers: as, *the come Governour*, Dan.9.26. the Governour ſtranger: ſo the meaning ſhould be, Tyre is to be waſted by her own houſhold-ſervants, her ſlaves; and by ſtrangers, the Chaldeans, Ezek. 28. 7. But neither is any ſuch phraſe found in Scripture; *men of coming*, for, *ſtrangers*: nor is the word of *coming*, or, *going*, here a noun, but a verb: and beſides, that it ſeems ſomewhat improbable, that by theſe two terms, the Prophet ſhould deſcribe two divers manners of devaſtation, by two ſeveral ſorts of perſons, at two ſeverall times, far diſtant the one from the other; the tenour of the text, according to the common phraſe of Scripture, whereof the Jewiſh Commenters, upon the place, afford examples enow, from 1 Sam. 15. 23. 1 King.15.13. Ezek.16.41. to which many more alſo might be added; & the current of the context runs fairely, and familiarly, the former way.

from the land of Chittim] As *Tarſhiſh*, ſo *Chittim*, was the name, at firſt, of one of Javans ſons, Gen.10.4. from whom thoſe lands, or countries, were afterward called, which by him, or his poſterity, were poſſeſſed. Now becauſe it is ſaid, that among Japhets, or Javans iſſue, *the Iles of the Nations were divided*, Gen.10.5. Hence it is ſuppoſed, that under the name of *Chittim*, are comprized ſome of the maritime coaſts; bordering upon the Eaſtern parts of the midland ſea, as well on the European, as on the Aſian ſide, and of the Iles that are therein. This they ſurmiſe, the rather, in regard of the ancient names of divers places, in thoſe parts, as *Cittium*, a Town in Cyprus, whence Zeno the Philoſopher was, Strabo, lib.14. Joſeph, *antiquities*, l. 16.12. & Pliny, l.5.c.31. *Cyteum* in Candy, Pliny, l.4.c.12. the *Ceteans*, a people ſituate between the Cilicians, and the Pelaſgians, Strabo, l.13. ſo called, as ſome think, from the river *Cetus*; which they lye upon, Pliny, l.5.cap.20. or, from *Cetus*, whether a town, or Province in Cilicia, of which Ptolomy, l.5. nor want they, that draw in hither, ſome parts, at leaſt, of Achaia, and Macedonia; called anciently *Macetia*, as Heſychius informs us; and the Inhabitants thereof *Macetians*, as Steven the Byzantine, out of Heraclides, as alſo part of Italy; becauſe Suidas, out of ſome old Author, reporteth, that Telephus the ſon of Hercules, brought ſome *Cetians* out of Aſia, and placed them in Italy. Yet ſome there are, that would confine *Chittim* to the Ilands about Italy, in the utter, or Weſtern parts of the Midland ſea; as *Tarſhiſh*, to thoſe about Greece, in the inner, or Eaſtern parts of it: which to me ſeems not ſo probable. See Num.24.24. Dan.11.30. 1 Maccab. 1. 1.& 8. 5. Nor is it unlikely, but that thoſe of Chittims poſterity, were diſperſed into divers of thoſe forementioned places: out of which Merchants had traffick with Tyre. But this branch of the verſe, concerning *Chittim*, is by divers diverſly expounded. For ſome refer it to the words beforegoing: and of theſe, ſome to the firſt word, *is waſted*, or *ſpoyled from the land of Chittim*; that is, ſay ſome of them, from *Cilicia*, by which way Alexander brake into the Eaſtern parts; whereof, yet, I find no particular mention, in the ſtories of thoſe times. Others, from Macedonia, whereof Alexander was King, and from whence, at firſt, he ſet forth: and ſo the Author of the Maccabees conſtantly takes it; whatſoever a learned Writer in his Annotations, affirms, in the one place, by his own verſion, croſſing himſelf in the other: and theſe both underſtand the place of that devaſtation, that by Alexander, and his forces, befell Tyre. But other joyn this paſſage to the words next beforegoing, thus rendring them, *ſo that there is no entring*, or *coming*, *in from Chittim*, that is, ſo that the Merchants, who had wont from thoſe parts to repair to Tyre, can now find no entrance thither. Thus they, that annex it to the former words. But moſt refer it to the branch following, reading the text.

from the land of Chittim, it is revealed to them] Which yet is diverſly expounded. Some, from the Merchants of Chittim, that are neerer at hand, is the overthrow of Tyre reported to thoſe of Tarſhiſh, that are further off. Others by the Merchants of Chittim, trading to Babylon, the Babylonians have been informed of the wealth of Tyre, and incited to invade it: or, the Tyrians have by them been informed of the Babylonians evill purpoſes againſt them. Others, *from the land of Chittim it appears to them*: as Chap. 40.1.& 56.1. or, *it ſhall fall ſuddenly upon them*, to wit, the Tyrians *to them*, for, *on them*: as Pſalm 9. 4. Exod. 15. 15. or, as others, *on it*: or *on her*. to wit, *Tyre*: as Job 10.23. but the pronoun is in both places maſculine. Others, laſtly, *from the land of Chittim is the foundation diſcovered*, or, *laid bare*, *with them*. The word, *founda-*

tion,ſupplyed, as it is found compleat, Ezek.13.14. Mic.1.6.for,as for thoſe , that following the old Greek, render it, *it is*, or,*ſhe is led captive*,or *gone into captivity*:or, more generally,*it is removed*,or *ſhe is gone*:as the word is uſed,chap. 38. 12. they take no notice of the laſt particle,*unto him*,or *unto them*; (for it may ſignifie either : as chap.53.8.)which yet is not here ſuperfluous. Amids this great variety, I encline to thoſe, that joyn thoſe words, *from the land of Chittim*,with the next before them, and underſtand the paſſage of all harbour in Tyre, or entrance,into it, denyed unto ſuch as had wont to have recourſe thither : to which is added, *it is revealed to them*, to wit, to thoſe that formerly traded with her ; the report is come to them, how it fareth with her, that ſhe is ſacked and ſpoiled,and there is, therefore, nothing for them to do there: and the whole paſſage may, as I conceive, be not amiſs, thus rendred, taking the initial particle in a double notion : as Jer. 4. 30. & 12.5. (of which, ſee on Chapter 18, 3.) for that ſhe (Tyre) is *ſpoyled, ſo that there is no houſe, nor coming in* for thoſe *from Chittim, is made known to them:* as chap. 22. 14. Dan. 10. 1. So the words run ſmoothly without rub ; and many needleſs difficulties are taken off, wherein moſt of the other readings received, do neceſſarily entangle us. I ſhall add only, what one of the Jewiſh Commenters hath on this place ; becauſe I find it ſeconded by a man of great note;to wit, that by the *Chittim*, or *Chittijim*, as the are termed,verſ. 12. are meant the *Chuthei*,a people inhabiting ſome part of *Suſiana*, to the Eaſt of Babylon, called alſo by the Greeks, *Ciſſia*. So the meaning ſhould be, from Chaldea, and the parts adjacent ſhall this evil befall them. But this I ſhall leave to the judgments of others.

V. 2. *Be ſtill, ye Inhabitants of the Ile*] It is ſomewhat doubtful whom the Prophet here either ſpeaks of, or ſpeaks unto. Moſt Interpreters underſtand by the *Ile* here mentioned, *Tyre* it ſelf; ſo called,becauſe it ſtood within the Sea, environed round about with it, Ezek. 27. 3,4. & 28.2. untill by Alexander it was adjoyned to the Continent : as Pliny, lib.5.c.19. The Inhabitants of Tyre, therefore, ſay ſome, are here adviſed to *be quiet*, and not trouble themſelves, about courſes to be taken for the defence of their city; ſince,that all would be to no purpoſe. See the like, Jer.8.14.Pſal. 4.4. But this ſeems not to ſuit well with the main current of the context,running all along in the Prophetical ſtrain, in ſpeaking of things to come,as paſt and done; and of Tyre, as already, either ſpoiled, or deſtroyed : and others therefore,on better ground, ſuppoſe, that the Tyrians are here called upon, (as were her merchants before)to mourn for her, and to *be ſilent*; that is, to leave their boaſting of the ſtate and wealth of their city,and their rioting and revelling,that formerly they had uſed, ver. 7-9.(ſee the like, chap.22.2,13.)and ſo ſit down in ſilence after the manner of mourners,Job 2.8,13.chap.47.5.Jer.8.14.Lam.3.28.and this I ſuppoſe to be the genuine meaning of the words.Yet ſome other,among whom one of the Jewiſh Commenters,on the place, ſuppoſe the word, *Ile*, to be taken here collectively; *Ile*, for *Ilands*:as *ox*,and *horſe*,and *aſſe*; for *oxen*,and *horſes*,and *aſſes*,Gen.32.5.2 King.1.10.chap.1.3. and the place to be underſtood of thoſe,who dwelling in Sea-towns, or Ilands,had trading with Tyre;either ſaid here,to ſit down,and give over their trade;the city,with which their chief traffick was, being deſtroyed.For they read the words, not imperatively, but enunciatively;not as adviſing them what they ſhould do:but as relating what they do;*they are ſtill*:or,as others, called upon, & adviſed to *forbeare* going to Tyre, or looking any more after her, as the word is uſed, Ezek.24.17.or,willed to ſit down,and mourn with her,and for her, as thoſe,ver.1.

thou whom the merchants of Zidon, that paſſe over the ſea, have repleniſhed] Heb. *merchant that paſſeth* : as Gen. 23. 16. Prov. 31. 14. The Sidoneans being merchants, and trading alſo by ſea, helpt to fill the mart at Tyre with their wares, being not far from her;and finding a good market for themſelves with her ; though in Ezekiel, they are mentioned rather as her marriners, then as her merchants,Ezek.26. 8. but they might well be both. Some read the words, *the merchants of Zidon, that paſſe the ſea,and fill thee*,O Tyre, are ſtill, alſo, or ſilent:ſupplying the verb from the former branch.For Tyre falling, Zidon being ſo neer it and in ſome ſort,a joynt State with it,could not but fall with it. See on ver.4.but this Syntax ſeems over-forced.

that paſſe over the ſea] Or. as we uſe to ſpeak, *that croſſe the Sea.*

repleniſhed]Have haunted, and enriched; ſo Tyre ſpeaks in her pride,upon the fall of Jeruſalem. *I ſhall be repleniſhed*,Ezek.26. 2. I ſhall grow great, and rich.

V.3. *And by great waters,the ſeed of Sihor, the harveſt of the river is her revenue*] Tyre further deſcribed, as before by her trade with Zidon, ver. 2. ſo here, by her traffick with Egypt. See Ezek. 27. 7.

by great waters] By the midland ſea; by which the wares of Egypt were conveyed unto Tyre,Pſal.104.25.& 107.13. See chap. 18. 1. and ſome therefore ſupply here, the word, *came*, or *was brought*,thus reading the text,*by great waters*, came *the ſeed of Shihor*,it was brought unto her:and the reading ſeems not amiſs. See the like defects,Jer.51.25.*Behold, I come againſt thee*,Pſal.120.7. *I* am, or, ſtand, or, plead, for *peace*. See ver. 5. Howbeit, the Jewiſh Writers ſuppoſe here a trajection in the text; and by *great waters*, underſtand the waters of Nilus , reading the words, *the ſeed of Nilus beſide thoſe great waters*:as chap.32.20.but the plainer reading ſeems the better.

the ſeed of Sihor] The grain of Egypt ; and whatſoever elſe the land of Egypt,being watred by the river Nilus,did afford,as fine flax paper,and the like.Of which,ſee on ch.19.7,9.

Shihor]Or, *Shichor*:as *Achaz*,and *Achab*. See on chap. 1,1. This *Shihor*,ſome great ones would have to be, not Nilus; but a petty river,or brook,that ran between Paleſtine and Egypt, termed ſomtime,*the brook*,or, *the river of the wilderneſs*, or *plain*, Amos 6. 14. the ſame they ſuppoſe,that by forraign Writers is called *Rhinocolura*,and the Greek ſometime ſo renders it;though that in thoſe Writers is the name not of a river, but of a town ; ſituate indeed in the confines of Egypt and Syria,in a waſte place,not far from the Sea, ſo called,from the condition of thoſe that were firſt placed in it. For an Ethiopian King having, as they report, ſometime ſubdued Egypt, and finding the Kingdome much peſtered with theeves and robbers,to rid the land of them, being loath yet to kill them,eſpecially,being ſo many, only cut off their noſes, and placed them in that Town,which there of purpoſe he built for them. So Strabo.lib.16.Diodor.l.1.c. 60. and Steven the Byzantine; Pliny alſo mentioneth it,l.5.c.13. and Ptolomy,l.4. nor appears it, that this Town ſtood upon any river of note. For Diodore writes of it, that it had no good water neer it; nor was that very good, that they had from Wells ſunk within the city. *Sihor* therefore, (as this very place alone might ſuffice,were there no other argument to prove it)is no other then *Nilus*,as the old Latine alſo here renders it. For how abſurd a thing were it to imagine, that either ſome ſorry rivulet,of which ſcarce any record,becauſe it lay on the skirts of the country, ſhould give the name to the whole Kingdome ; as *Twede* to *England*:or, that the grain of Egypt ſhould be termed the ſeed of ſome ſuch petty brook, running along through waſt places, where ſcarce any tillage at all could be had ? Beſide, that the ancient name; that the river Nilus was known by, intimates as much. For Dionyſe the Geographer teſtifies,as alſo Pliny,l.9.c. 5. that by the Ethiopians it was anciently called *Siris*, that is, as thoſe inform us, who are skilled in that language, according to their manner of forming words,*Shihri*,or *Shichri*;which comes very neer to the Hebrew *Shihor*, or *Shichor*. Whence alſo ſo many names in the Egyptian tongue,of *Oſiris*, *Buſiris*,*Petoſiris*, and the like:for an abſurd thing it is, as Euſtathius, on the Geographer, obſerves, to give Greek notations of Ethiopian , or Egyptian appellations. The Hebrew name *Shichor*, hath a notion of *blackneſs* in it, as appears by the common uſe of the fountain, whence it ſprings,and other the iſſues of it, Job 30.30. Levit.13.31,37.Can. 1.5.& 5.11.Lam. 4. 8. Zach.6.2. 6. and the colour of its water ſeems to have given the river that name.Whence alſo, the Greeks are deemed anciently to have given it the name of Egypt, (as Euſtathius obſerves,that Homer doth in his Odyſſes,l.14.) and to the land from it,(which the ancient Writers called *the gift of Nilus*, as produced,all the lower part of it,by the inundation of the river,and the ſlim it brought down with it,and left there behind it,Herodot.l. 2.) and Strabo, l. 1.) not from Egyptus, a meer figment of a man,ſuch another as Nileus;that ſhould give Nilus his name, Diodore,lib.1.c.63 : but from the colour of the water,reſembling,not ſo much the *Eagle*,thence ſo called by the Latines,as the *Vultur*,termed *Egypius* in Greek. To which purpoſe,alſo, Euſtathius further informs us, that it was likewiſe upon the ſame ground, anciently by the Greeks, called *Melas*, which ſignifies *black*:and thence, by the Latines,in old time,*Melo*;as Feſtus,and Servius, on Virgil obſerve: ſo that both the preſent text, terming the Egyptian wares, either growing upon the banks of Nilus,or procured, and produced,by the water thereof, bateling the Egyptian ſoil, *the ſeed*, and *harveſt of Shihor*; as alſo the name,by the Ethiopians, given to the river; the very ſame, in a manner, with it ; and the notation of the name concurring with thoſe, whereby the Greeks anciently ſtyled it : do all joyned together, ſtrongly evince *Shihor* to be no other then *Nilus*. All that can be objected againſt it, is this, that *the Egyptian* Shihor, or *the river of Egypt*, is mentioned, as one of the limits of the land of promiſe,Num.34.5. Joſh 13. 3.& 15. 4.47. 1 Chro. 13.5. within compaſſe whereof the land of Egypt came not,nor did the Iſraelites ever poſſeſſe ſo far, as Nilus : To which may well be anſwered, firſt, that in like manner, is the river Euphrates recorded, as a limit of the ſame land,Gen.15. 18.Deut.1.7. & 11.24.Joſh.1.4.and yet read we not,that Gods people ever poſſeſſed,or inhabited,at leaſt ſo far.Though of Solomon it is ſaid, that; *he reigned over all the Kings, from the river*,(to wit,*Euphrates*:as Pſ 72 . 8.) *even unto the land of the Philiſtims, and to the border of Egypt*,2 Chr.9.26.they attained not to the full extent of the boundaries by God aſſigned them:partly, through their own negligence and cowardiſe,Judg.1.21,27-33.Pſal.10.6.34,35.and partly,through the juſt judgment of God,who for their tranſgreſſions and apoſtaſies,after much of it ſurprized,refuſed to put them into further poſſeſſion of it,Judg.2. 20-23. Hereunto may be added, that when Nilus is mentioned,as a boundary of the promiſed land, it is not ſo to be underſtood,as if the limits thereof reached as far as the main body of that river,or any branch of it,ran: (for then it ſhould take, in the whole lower region of Egypt : which the river Nilus, as Pliny relateth, l. 5. c. 9. branching it ſelf into ſeveral channels doth on either ſide, by her embraces determine) but any ſuch branch of that river, or ſtream, thence derived, as lay neereſt unto the land of Canaan, and bounded Egypt on that ſide. Now the neareſt main channel is that of Peluſium, as that of Canopus, the furtheſt: out of which a leſſer ſtream iſſuing, makes the ſea, or lake of Sirbonis, of a great length, and vaſt depth, dividing Egypt from the Edomites; that lay on the upper part of it, and the Philiſtines, that confined upon the lower: as Herodote. l. 3. Strabo. l. 14. Diodore, l. 1. c. 30. Pliny, l. 5. c. 13. from whence, as Leo the African, l. 8. c. 1. teſtifieth, by a narrow paſſage, the water thereof through waſt places, finds out a way to the ſea: that which Brocard alſo c. 6. atteſteth, having been an eye-witneſs of it: ſave that following the common errour, he would have this little gut, or gutter, to be that, which is in Scripture termed *Sior*, and *the river of Egypt*. So in Scripture, Nilus ſhould never be named; and obſcure rill, or drill of water, derived from it, inſtead of it, ſhould; which whether it be probable, let other deem. For howſoever the river without further addition, be in way of eminency, uſed ſometime of Euphrates, ch. 7. 20. Jer. 2. 19. as it is alſo of Nilus, ch. 19. 5. and in this verſe; yet the name of Euphrates; is withal, frequently mentioned, Gen. 2. 14. 2 King. 23. 29. & 24. 7. Jer. 13. 4. & 46. 2. & 51. 63. nor doth it ſeem to ſtand with reaſon to imagine, that Nilus, ſo famous, and ſo oft ſpoken of in Scripture, yet ſhould not, ſo much as once; be therein named.

the harveſt] The word *harveſt*, is here taken in a large ſenſe; for whatſoever, either ſpringing out of the ground, or from ſuch plants as grow on it, is for mans uſe wont to be taken, at certain times, from either. See on Chap. 17. 11. for they ſeem to cut out the text over-curiouſly, and needleſly to reſtrain the terms of it, who by *ſeed*, would have underſtood the *flax* alone; and by *harveſt*, the *grain*.

of the river] To wit, *Shihor*, or *Nilus*, before-mentioned. For the one branch ſpeaks the ſame, in effect, with the former: ſave that the one hath a glance, at the *ſeed-time*, and the other, at the *harveſt*: *the river*, for Nilus: as Ezek. 29. 3, 9. called more fully, *the river of Egypt*, Amos 8. 8. & 9. 5.

is her revenue] Or, *was her revenue*: Whatſoever Egypt, by help of her river could afford, it was brought, as commonly, and as plentifully to her, as if it had been, both ſowen, or planted, and reaped, or plucked on purpoſe for her uſe. The word is generall, for all kind of encreaſe, of grain, fruits, or the like, Levit. 23. 39. and 25. 22. Num. 18. 30. Deut. 14. 22. and 22. 9.

and ſhe is a mart of Nations] Or. *ſhe was a trader with Nations*. The word tranſlated *mart*, ſignifies properly, not a *mart*, or *market*; that is, a place of *trade*; but *trade*, or *traffick*, or *merchandiſe* it ſelf ver. 18. Prov. 3. 14. & 31. 18. chap. 45. 14. and ſome of the Hebrew Commenters, therefore, ſuppoſe a defect of a word to be ſupplyed, a miſtreſſe, or owner, of *trade*: as, *defect cannot be numbred*; defect, for things of *defect*, or *defective*, Eccl. 1. 15. and *ſpoyl*, for, men or maſters of *ſpoil*, *ſpoylers*, Judg. 5. 30. and *fraud*, for men, or maſters of *fraud*, *fraudulent* perſons, Pſ. 109. 2. and, *prey*, for, men or maſters, of *prey*: ſuch as uſe to prey upon others, Prov. 23. 28. ſo *trade*, for a miſtreſſe, or owner of *trade*: and *miſtreſs*, or, *owner of trade*, for, *a trader*: as, *a miſtreſſe*, or, *owner*, *of a familiar ſpirit*, for *a witch*, or, *a great witch*, Nah. 3. 4. And thus is Tyre termed; *a trader of*, or, for, or, to, or with, *nations*: (for it may be any of theſe ways rendred) becauſe ſhe had trading not with one, or two, but abundance of ſeveral nations, far and neer, being, in regard of her ſituation, a moſt convenient place for them; and was therefore the greateſt mart of the known world, in thoſe dayes, for all manner of merchandiſe. Whereof, ſee at large, Ezek. 27. 4-25.

V. 4. *Be thou aſhamed, O Zidon*] The denunciations in this Prophecy, are directed, and darted, as well at, and againſt *Zidon*, as Tyre: as the like is done alſo, Jer. 47. 4. becauſe it was a neer neighbour to Tyre, and though it were not under the ſame government with it; (for it appears, that they had ſeveral Kings, *Jer.* 27. 2.) yet were they ſo linkt together in commerce and confederacy, that they ſeemed as one State; in regard whereof, we find them ſo often joyned in Scripture, Joſh. 19. 28, 29. 2 Sam. 24. 6, 7. 1 Chron. 22. 4. Ezra. 3. 7. Jer. 25. 22. Joel. 3. 4. Zach. 6. 1. Mat. 11. 11. & 15. 23. Mar. 3. 8. & 7. 24. 31. Luk. 6. 17. & 10. 13. Act. 12. 20. and the fall of the one, therefore, the more principall eſpecially, muſt needs prove the overthrow of the other. Howbeit, Ezekiel hath a Sermon ſpecially directed apart unto, and againſt Zidon, ch. 28. 20 24. ſevered from thoſe ſeverall ones, denounced againſt Tyre, Chap. 2. 6. & 27. & 28. 1. 10. and verſ. 10-19.

Be aſhamed] Or. *confounded*. As Pſ. 25. 2, 3 & 119. 6.

O Zidon] Heb. *Tſidon*. for which the Greeks and Latines have *Sidon*; as for *Tſion*, *Sion*, Rom. 9. 33. & 11. 26. Mat. 11. 21. This city for antiquity, was in likelyhood ancienter then Tyre; for we finde records of it, for ancienter then any of Tyre, Gen. 10. 19. & 49. 13. And it is obſerved by Strabo, lib. 16. that Homer makes mention of *Sidon*, but not of *Tyre*: which being at firſt but a ſmal rocky Iland, was not much regarded, untill ſea-trade was grown rife; and it was then obſerved to be a place fit to ſettle a mart in, for the midland ſea: and as ſome forraign hiſtories report, until the Sidonians, being driven out of their country by the King of Aſcalon, by ſhipping, betook themſelves unto that Iland, as a place of defence, and thereon built, and peopled it, that lay formerly waſte: Iuſtine, lib. 18. And in Joſhua's time, though Tyre had the name of *the ſtrong city*, Joſh. 19. 29. yet had *Zidon* the name of *the great city*, Joſh. 11. 8. & 19. 28. As, though far inferiour to it for ſtrength, yet for amplitude, far exceeding Tyre; in regard whereof Strabo tells us, that it was queſtioned in his time, whether of the two ſhould be reckoned the chief city of Phenicia; mean while they are *wide*, that from that epithet given to Sidon, would produce us two *Sidons*, a greater, and a leſs; as there were two *Tyres*, the old, and the new: and no leſs wide are they, who ſuppoſe that the city Sidon was ſo called from the ſtore of fiſh that it abounded with, through the neighbourhood of the ſea: affirming withall, that *Sidon* in the Phenician tongue, ſignifies a *fiſh*; Iuſtine, lib. 18. But neither doth Sidon in that language, being of neer affinity with the Hebrew, and derived from it, ſignifie any ſuch thing: nor had the city thence its name, but from *Sidon*, one of Canaans ſons, Gen. 10. 15. 1 Chron. 1. 13. who either himſelf, or his iſſue, ſettled in thoſe parts, founded that city, & called it after his name.

for the ſea hath ſpoken, even, the ſtrength of the ſea, ſaying] Sidon is brought to ſhame and confuſion, becauſe Tyre, of whom ſhe before ſo much boaſted, and upon whoſe trading ſhe much depended, ver. 2. is utterly waſted and ruined, ver. 1.

the ſea] The ſea-coaſt ſay ſome, thereabout in generall: or, thoſe that trade by ſea, As ch. 60. 5. But the moſt, Both Jewiſh, & ours, ſuppoſe Tyre to be here ſo termed, becauſe ſhe was ſituate, as an Iland within the ſea, or, *in the heart of the ſea*, as it is, Ezek. 27. 4. & 28. 2. Or, *the ſea*, at leaſt bordering on it, as lamenting the devaſtation of Tyre, her chief port, Ezek. 26. 4, 5, 12.

the ſtrength of the ſea] Or, *ſea-fort*, as ch. 25. 4. & 30. 3. So is Tyre termed, in regard of her ſituation, being both founded upon a rock, Mat. 7. 25. and environed with the ſea, See on ver. 1. And it was famous therefore for ſtrength; as well as Sidon for greatneſs, Ioſh. 19. 28, 29. and did rule therefore, and command the ſea in thoſe parts. But of the ſtrength of Tyre, ſee Curtius, l. 4. c. 1.

I travell not, nor bring forth children; neither do I nouriſh up young men, nor bring up virgins] Thus is the midland ſea, as ſome, or that part of it neer about Tyre, as other ſome, or, Tyre it ſelf rather, as the moſt and the beſt, brought in, ſpeaking by a rhetoricall frame, and fineneſs of ſpeech; as in the perſon of a woman bemoaning her ſelf, and bewailing her preſent condition; that hath had many children, but now either is wholly bereaft of them, nor is like ever to breed any more: or, hath as little comfort of them, and help from them, as if ſhe never had born any. Some read the words of the text in the preſent tence, as our verſion hath them, implying, that howſoever ſhe was plentiful in people, whom ſhe bread up in ſo great abundance, that with her colonies ſhe peopled many other places: (of which ſee Strabo, l. 16. Mela. l. 3. c. 6. Pliny. l. 5. c. 19.) yet now ſhe was ſo waſted and worn out, that ſhe was not able to bear, or bring up, or ſend forth any more; like Naomi. Ruth 1. 11, 12. And this ſeems the plaineſt; and moſt naturall ſenſe of the place. Howbeit, others read them in the time paſt; and ſome, as ſpoken by way of interrogation, *Have I not travelled, and brought forth children, and brought up young men, and reared up virgins?* As complaining, that albeit ſhe had ſo done, yet that none of them now had come in to her ſuccour; like that of Jeruſalem, *of all the ſons that ſhe had brought forth, and brought up, there is never a one to take her by the hand*, ch. 51. 18. And this, ſay they, is that, which Sidon is willed to be aſhamed of: that ſhe had not offered her ſelf, to the relief of her mother city: but Tyre was indeed rather a daughter of Sidon, then Sidon daughter to Tyre. Others conceive the words ſpoken, in an optative form and ſenſe: as wiſhing, that ſhe had rather been alwaies barren, and had never bred or brought forth any: then to breed and bring up children: either for her ſelf, to ſee the deſtruction of them, or for them to ſee her dreadfull and ſhameful ruine. See Hoſ. 9. 11, 14. where Tyre and Ephraim are compared together: but this ſenſe, how the letter will well bear, I ſee not: And others laſtly, (to omit all others,) as lamenting her calamitous condition; being as one that had never born, or brought up any children, her people and inhabitants being ſlain and deſtroyed, either in the ſiege, or in the ſurprizal of the city: of whom what havock was by Alexander made in his rage, after he had taken the city; partly, for the long ſtay they had put him to in the ſiege; and partly, for their barbarous breach, of the law of nations, in murdering his Embaſſadors, and throwing their bodies in contempt into the ſea: (the violation whereof, ſo much incenſed David againſt the Ammonites, 2 Sam. 10. 4. & 12. 31.) See Curtius, l. 4. c. 4. See alſo concerning Nebuchadnezzors dealing with Tyre, (who might likewiſe be the more enraged againſt it, becauſe he had ſpent thirteen years in the ſiege of it, as Joſeph. the Jew, out of the Phenician records *againſt Appion*, l. 1.) Ezek. 26, 6, 8, 11, 15. & 27. 34. and ſee of Babylon. ch. 47. 7, 8.

I travell not, nor bring forth children] Cities are in Scripture reſembled to teeming women, ch. 47. 8, 9. & 49. 19, 21. & 51. 18. & 54. 1. 3. & 66. 4, 5. & 66. 7, 8.

neither do I nouriſh up young men] Heb. *greaten*: that is, *bring up*, till they are grown great (as ch. 1. 2. & 49. 21. & 51. 18.) *choice young men*. See ch. 9. 17. & 40. 30.

nor brought up virgins] Either *reared them up* to womans ſtate, till grown up to height,and made fit for marriage, as of young men the like,in another word before, having in it a notion of *greatneſs*, Pſal.144.12.as this of *height*, Ezek 32.5. and ſo the ſame thing, though in divers notions ſhould be ſaid of either; or, advanced them,as the word is moſt commonly uſed,1 Sam.2.7.Job 17.4.Pſal. 37. 34. Prov. 4. 8. To wit, by giving or placeing them out in marriage; that which with our Engliſh phraſe well accordeth. Both the words, this and the former, are together found, Ezek. 31.4. and before here, chap.1. 2. See there. A large iſſue cannot be atchieved, unleſs children be as well brought up to maturity and ripneſs of growth,as before that,bred and born;nor,thoſe of the femal ſex eſpecially, in an honeſt and deſireable way, but by advancement of them in marriage;that which it may be is alluded unto,the rather,by the Prophet in theſe words; becauſe, perſons broken in their eſtates,have not now, thoſe means and abilities to prefer their daughters,that formerly they might have had: So it is,as if Tyre had ſaid, I am not able now to breed children, to bring up ſons,or to prefer daughters,as I had formerly wont to do.The particle,as well negative as copulative,is in this branch wanting,to be ſupplyed from the former,as Pſ.9.18.ch.28.28.

V.5. *As at the report concerning Egypt, ſo ſhall they be ſorely pained at the report of Tyre*] A ſecond effect of the overthrow of Tyre, in regard of others, neighbouring perſons and people:to wit, that as her allies and aſſociates were before ſmitten with extream ſorrow and ſhame,in regard of the loſs and dammage they ſuſtained in their wealth and ſtate,by her fall,Ezek.27.34.ver.1.4. So both they alſo, and others beſide them, ſhould be ſurprized with ſore fear and pain; as not without cauſe, miſdoubting that their turn might be next; at leaſt,they could not ſit ſure,or be ſafe, when a place deemed ſo impregnable ,as that, was pulled down.See Ch. 19.7.Some reſtrain this effect of Tyres fall, to Egypt only: thus reading the text,*when the report*(to wit, of the fal of Tyre, came to Ægypt they, that is the Egyptians, *were ſorely pained*, or, *much affrighted at the report of Tyre* (at the hearing of her downfal:)or *according to the report of Tyre*; that is, according to the fear and amazement that the Tyrians were ſurpriſed with, when they heard of Nebechadnezzars comming againſt them. The Egyptians, ſay they, were much amazed and troubled upon the tydings brought them, how it had fared with Tyre; partly, in regard they had much merchandiſe there; which muſt of neceſſity miſcarry; and partly, becauſe that block being removed, that lay in the Aſſyrian, or Chaldean Kings way, he ſhould now have freer paſſage, and readdier acceſs unto Egypt; and the particle tranſlated, *as*, doth ſometime alſo ſignifie *when*, or, *as ſoon as*, as it is rendred,Joſh.2.7. and for the defect of the verb, ſee on ver.3. And this reading, beſides ſome of the Jewiſh Commenters, the ancient Greek, and old Latine have, whom many of ours alſo follow: But the effect here mentioned,ſeems to be more general, as it is alſo by Ezekiel at larg related, Ezek. 26. 15,18.& 27. 35. To wit, that as the fall of Egypt, or, the overthrow given the Egyptians, did terrifie and affright many neighbour nations; yea, ſo many as came to the hearing of it; ſo ſhould the fall of Tyre affright and aſtoniſh thoſe,unto whom the report of it ſhould come. Now againſt this verſion and expoſition, the only objection is, that by Nebuchadnezzar Tyre was deſtroyed, before Egypt :as appears, Ezek,29.18.20. To which (beſides what might be returned, that it is not ſo cleer; at what time,or by whom, the judgment here denounced, was upon Tyre inflicted;)anſwer is two wayes returned; Firſt, by ſome granting it to be ſpoken of the deſtruction of Egypt by Nebuchadnezzar; that as other people ſhould be affrighted at the fall of Egypt, when it ſhould come : ſo ſhould others alſo be, at the fal of this ſtrong city. Secondly, by others it is anſwered,that what is ſpoken here concerning Egypt,hath reference, not to that conqueſt of Egypt by the Chaldeans, but to an over-running of it,ſay ſome, about Eſays time, by the Aſſyrians, of which ſee on ver.1.Or,as others,raiſing far higher. to the fearful judgments inflicted from God, on Egypt by the miniſtry of Moſes, that ended in the deſtruction of Pharao, and all his forces, in the red ſea; the report whereof is ſaid to have ſtruck *fear*, and *dread*, *pain*, *trembling*, and *amazement*, in the *Edomites*, *Moabites*, *Philiſtines*, *Canaanites*, and other people round about, Exod. 15. 14-16. Joſh.2. 9.11. And this latter way, go the greater part of the Jewiſh Commenters,who yet ſome of them, fondly & needleſly buſie their brains,in paralleling the ten plagues of Egypt,with thoſe things that befel Tyre,See ver.11.

As at the report concerning Egypt] The particle *at*,is wanting, to be ſupplyed,as Pſ.18.44.*the report*.Heb.*hearing*,as ch.53.11. *concerning Egypt*;as the particle is uſed, chap. 8.12.*There was much affrightment*; or, *men were much affrighted*, is to be ſupplyed in this branch, from the next: as in the like ſpeech, the one branch is oft made up by the other,See Iob 24.19.Prov.9. 7.& 13.1,2,11.Chap. 13.13.& 18.7.

ſo ſhall they be ſorely pained]The note of ſimilitude is wanting,as oft,in the latter part of ſimilitudes.See Prov.25.12. & 26.11.

ſorely pained[The word properly ſignifies womens travel,wherein trembling and pain concur,Pſ.48.6. See chap. 13. 8 .The verb is indefinitely here uſed; *they ſhall be in pain*, that is, *there ſhall be much pain*; or, *men ſhall be much pained*, See on Chapter 2. 19.

at the report of Tyre]Or.*according to*, as the particle ordinarily ſignifies.Ch.1.7 & 8.20.& 10.26.but here rather, as our Engliſh rendreth it.

V. 6. *Paſs ye over to Tarſhiſh, howl ye inhabitants of the Ile*] Whom theſe words are ſpoken to, Interpreters are not agreed on. Some conceive them ſpoken all to thoſe,that had trade and traffick with Tyre: expounding them, ye that carry the tidings of Tyres fall, get ye over beyond the ſea; and ye in the Ilands, and elſewhere, that had dealings with her, lament for her,upon the hearing of it. Or, ye Egyptians, and others, that had wont to haunt Tyre,turn now over to *Tarteſſus*,or *Tarſus*, and mourn for your loſſes ſuſtained at Tyre, by your wares there ſurprized, and your trade there at an end, Ezek. 27. 27. Other ſuppoſe them to be ſpoken to the Tyrians themſelves,either in whole,or in part, by this kind of ſpeech inſinuating what ſhould befall them; as before the like, ver.1, 2, To wit, either that they ſhould betake themſelves to the ſea, and by help of their ſhipping ſeek places of harbour, and ſhelter,elſewhere abroad;to which purpoſe ſome relate,that in the time of their ſiege (but by whom ſay not,)they ſent away many of their people to Carthage : or, as others, and ſo the Chaldee Paraphraſt, that they ſhould be carried away captive by the enemy,into tranſmarine parts,which ſorts well with what follows after, ver.7. nor need we divert from them, to any other, the latter branch of the verſe; as if the inhabitants of ſome other Ilands, which they either paſſed to, or paſſed by, in that manner, ſhould howl for them,as the *ſhips of Tarſhiſh* are ſaid to do, ver.1. when as this their tranſmigration, would undoubtedly miniſter matter enough of howling and lamenting,as well, if not much more, unto themſelves,as unto others and that they were before here called, *the inhabitants of the Ile*:to w it,on which Tyre ſtood;whereof,and why it was ſo called,See on ver.2. 10.

V.7.*Is this your joyous city? whoſe antiquity is of ancient days? her own feet ſhall carry her afar off to ſojourn*]The Prophets words inſulting over Tyre, and in bitter manner upbraiding the Tyrians, for their vain conceit,and preſumptuous vaunting of and confidence in their city,as well the pomp and pleaſure,as the antiquities of it;as if having continued ſo long,in ſo proſperous and flouriſhing a condition;ſhe were now paſt all hazard, or fear of any change; whereas now they might ſee her in a very mean and ſorry condition,compelled to travel on foot,far,at the pleaſure of thoſe,in whoſe hands ſhe was fallen.

your joyous city]Heb.*a joyous*,or *revelling* one,unto you, or *with you*;for *city* is not in the text, no more then in the next verſe,nor ver.11.yet may well be ſupplyed,for ſo is Jeruſalem ſtyled *a joyous city*. Ch. 22. 2. which one of the Jewiſh Commenters paralleleth here with that,Pſal.48.2.*the joy of the whole earth*; as if the meaning were,the city, that you may all the country over glory of, and rejoyce in.But I ſuppoſe,well weighing the Prophets words, and his wonted manner of ſpeech,it will appear,that he ſpeaks rather of the city,as of a ſtately and laſcivious Lady, that lives in all manner of bravery.& jollity: *Is this your jolly*,or *revelling* Lady,as ye accounted her,that lived in ſo great plenty & exceſs? See of Babel, ch.47. 1, 5, 8. and of Tyre,and her jollity, Ezek. 26. 13. as alſo of Sidon, ver.12.

Whoſe antiquity is of ancient days]Heb.*from days before*, or *days of antiquity*,as ch.3 26. For the antiquity of Tyre,Joſeph the Jew tels us in his *antiquities*,*l.8.c.3*.that it was built two hundred and forty years before Solomons Temple,that ſhould be about Gideons time. Juſtine goeth higher, lib.18.and ſaith, it was built by Agenor, the Phenician Cadmus his father, and that ſhould be about Joſhuah's time;and ſo far,we are ſure of its antiquity: for we find it ſtanding, *a ſtrong City* in his days, Joſh. 19. 29. and how long before it had ſtood, we know not. For, as for the fables of Annius, his counterfeit Beroſus, who l.5.tels us,that *Tyras* (the ſon of Japhet, Gen. 10.2.)built Tyre, and ſo brings the founding of it very neer up to the Floud: We give as much credit to them,as to the tale, that the Tyrian Prieſts told Herodote,as himſelfe reports, lib.2. that their Town had then ſtood no leſs then two thouſand and three hundred years,& ſo carry it up above the Floud.But of great antiquity it was, doubtleſs;for we have infallible record of about ſeven hundred and forty years paſt,when it was found built and a place of ſpecial note, before the time of this Prophecy:but a fond thing it was therefore, thence to conceive, that it muſt needs ſtand, and continue in that flaunting and flouriſhing condition,that ſhe had formerly enjoyed. See ver. 13. So Babel. *I ſhall ſit as a Lady for ever*, Chapter 47.7,8.

Her own feet ſhall carry her a far off to ſojourn.] An elegant deſcription of one of the weaker Sex,having lived plentifully, daintily and deliciouſly:but now led captive into a far country, to live there in a ſorry and ſervile condition. She ſhall not now, as heretofore(like ſome gallant nice Lady,that out of ſtate and delicacy either ſcorneth,or will not adventure to ſet the ſole of her foot once to the ground,Deut.28.56.(be carryed in her Coach,or Litter: or, in ſtate,and pomp,ride out as a Princeſs:but ſhe ſhal be compelled to travel on foot,as a Lackey,or ſome other obſcure and mean perſon, Eccl.10. 7. and that not ſome ſhort journey,but into ſome remote countrey,far diſtant from the place of her former abode;into Aſſyria or Chaldea,or ſome of their Provinces:not there to reſt,or have any place of ſetled abode: but to ſojourn there as a ſtranger, in ſlavery, hurried to and fro,at the will and pleaſure of thoſe that have power over her.See of Babel,ch.47. 2.

V.8. *who hath taken this counſell againſt Tyre,the crowning City?*] This demand is made in way of admiration,as by ſome wondring, who either could endure to plot,or put in execution,ſuch a deſign, againſt ſo noble and gallant a City as Tyre was; or was able to effect it,againſt a place of that impregnable ſtrength, in which ſhe had ſo long continued,ver.7.

taken this counſell]Heb.*conſulted this*, that is, *contrived it*,as ch. 7.5.or,*deviſed it*,ch.32.7.or,*purpoſed it*, as ch.19.12.or,*reſolved it*, as 2 Chron.25.16.chap.14.27.or, (Which I conceive to be fitteſt here)*taken this courſe*,as Hab.2.10.*thou haſt taken a courſe to bring ſhame to thine houſe*,for all theſe being the wonted effects,and conſequents of counſel,are oft contained reſpectively under that term; or,are taken in, together with it, ſo the word, *to conſult*, is frequently uſed,for,by or upon conſultation, that is, counſel given, and taken,to *contrive,deviſe,purpoſe,reſolve,take a courſe*.(Of which manner of ſpeech,ſee on chap.14,12. and 22.18.)nor is the term of conſulting in this notion unuſual, as well in other learned languages, as in the Hebrew;for ſo both in Greek and Latine one is ſaid to have *conſulted well or ill for himſelf*, when the meaning is, that he hath *taken* ſome *courſe*, either behoovful, or prejudicial to himſelf:which being not obſerved,hath cauſed a miſ-underſtanding of a proverbial verſe, uſed both in Greek and Latine,whereby, as it is commonly taken,ſhould be ſaid,that *evil counſel is worſt to the Counſellor*, or him that giveth it;whereas the right meaning of it is, that *evil courſes*,or *contrivements*,are *worſt to the contrivers*,to him, or thoſe,that contrive them,and take them,as Pſ.5.10.& 7.15,16.& 9.15, 16.in the firſt of which places, the word *counſel* is alſo found thus uſed.

The crowning City]Heb.*the crowning*,or *crowned* one:for the word City, as before,ver.7.is not in the text:But ſo is Tyre termed, either as a ſtately Princeſs(being a royal City,Jer.25.22.& 27.3.)wearing a goodly rich Crown,Ezek 27.3.& 28.12-14.or,as one that crowneth her followers,and favourites,her merchants, and inhabitants, with wealth and ſtate,Ezek.27.33.

Whoſe Merchants are Princes, whoſe traffickers are the honourable of the earth]With whom Kings,Princes,and great Potentates trade; or,that makes thoſe that trade under her,and with her,as rich,and as great as Princes,Ezek.37.21 33 See the Aſſyrian vaunts,ch.10.8. and of Babylon,Rev.17.2.& 18.3.Cineas one of King Pyrrhus his counſel,ſaid of the Romane Senate, it was *a Counſel of Kings*. Plutarch in *the life of Pyrrhus*, and Pyrrhus himſelf of Rome, that it was a *City of Kings*:Jerome on this place.

V.9.*The Lord of Hoſts hath purpoſed it.*]An anſwer to the former demand,ver.8. declaring not onely who it is that hath contrived, reſolved upon, and put in execution this deſign ; (for the Prophet ſpeaks conſtantly of the overthrow of Tyre , as of a thing already done)but the end, and aym alſo that he had in ſo doing ; to pull down the pride and inſolency both of Tyre, and of other great States and Perſons,that were grown to a great height of haughtineſs,the ſin,that God moſt abhors, and can worſt brook,Pſ.138.6. Prov.3.34.& 6.16,17.ch.2 12-17.Jam.4.6.1 Pet.5 5.

Lord of Hoſts] See ch.1.9.

hath purpoſed it]Heb.*conſulted it*.See ver.8.and his counſell ſhall ſtand,Pſ.33.11.ch.14.24.26, 27.

to ſtain the pride of all glory]*to ſtain*, or *pollute*,by pulling down, or throwing down, as ſome polluted and filthy thing ; to throw it down,as ſuch, or by throwing down, to make it ſuch, when it ſhall come to be trodden upon,and trampled under foot:ſo Pſal. 89.30. 44.chap.14.12,19.and of Tyre,Ezek.27.16, 17. and 28. 7.in both which places,the ſame word is uſed.

the pride of all glory]The word tranſlated *pride*,ſignifies firſt *excellency*,chap.4.2.then *pride*,or *inſolency*, ch.13.11. becauſe the one riſeth uſually from the other:the latter,*beauty*,*lovelineſs*,ſuch as pleaſeth the eye,or the eye is wont to be taken with, as Gen.3.6. Ezek. 24.16,21.1 Joh.2.16. of the word; ſee on ch.4. 2. All ſuch goodly ſtate, as people are wont to pride themſelves in : And Tyre is principally taxed for her pride,Ezek.27.3.& 28.2.5,12,13.

and to bring into contempt all the honourable of the earth] Heb. *to make light*,properly.1 King.12.4.Jon.1.5. then *to ſet light by*,*to contemn*,Ezek.22.7.or,*to cauſe to be ſet light by*,to make contemptible, *to bring into contempt*,1 Sam.2.30.See Job 12. 21.Pſ. 107.40. Mal. 2. 9.

all the honourable of the earth]or,*of the Land*,as ver.10.and chap. 5.8.and 9.19.either thoſe of Tyre,and within her territory;as ſome; or more largely and generally,of a great part of the known world; as others : which the ſubject matter of the next chapter ſeems to confirm : And indeed by the Aſſyrian was much done to that purpoſe,much about this time,chap.10.9,10.14.& 36.18-20. as after, the like by the Chaldeans,Jer.27.3.8. there is in the Hebrew an elegant antitheſis,between *light*,and *weighty*;as if he had ſaid. God is reſolved to make *light*, or to bring into light account, all that bear *weight* in the world:for that the word properly imports. See ch. 3. 5.

V.10. *Paſs through thy Land,as a river,O daughter of Tharſhiſh*] Theſe words ſome take, as ſpoken to the Tyrians, or Inhabitants of Tyre adviſing them with all poſſible ſpeed,to quit their Country, and to betake themſelves to ſome other place for ſafety, or implying,as ſome would have it, that they ſhould paſs away before the enemy into captivity. Others rather conceive them, to be ſpoken to the multitude of Merchants, or traders by Sea, whether of *Tarſus*, *Tarteſſus*,or other places,that had dealings at *Tyre*,to withdraw themſelves from thence,& betake themſelves to their own homes.See before on ver. 6.

Paſs through thy Land]Or. *from thy Land*. So thoſe that underſtand it of the Tyrians,either fugitives or captives : againſt which is objected,that the particle *from*, which is not here in the text, is never omitted, where mention is of motion, from place to place; to which may be returned : Firſt, that in ſomewhat the like paſſages, as this,it is ſometime ſuppreſſed, as chap. 18 7. and 52.2. And again, that the particle *from* is not of neceſſity here:*through*, which our Engliſh verſion hath, will ſuffice, and is ſometime omitted, as Chap.47.2.Jer.2. 10.and laſtly,that it may be ſimply rendred without either.*Paſs*,or *Paſs over thy Land*,*like a river*.Make no ſtay in it:for the word of *Paſs*,in this Notion, of a motion from place to place, doth frequently admit an accuſative caſe attending it, Gen. 32.31. Num.35.10.Deut.2.4.the note whereof,is very commonly omitted. But others ſuppoſing the text not to ſpeak of the Tyrians at all,but of thoſe that traded with them,render it,*Paſs away*,or *depart*,or *return to your own land*,go back to your own Country,as Num. 22.26. Joſh.6.7.1 Sam.27.2.2 Sam 16.9. the particle *to*, or *unto* being oft times concealed as Exod.4.19.and 10.29.1 Sam.20.6.Jer.20.6.See ver. 1.

as a river] By this ſome underſtand, a ſwift, haſty, and ſpeedy flight,alluding to the current of rivers, or land-floods, that falling by ſteep paſſages;from higher grounds, run with a ſwift and ſtrong ſtream,chap.59.19.Amos 5.24.or, *as a river* that doth not ſtop, or ſtay, but runs on without intermiſſion until it arrive at the Sea, Eccl.1.7. Others conceive it, to intimate the flight of multitudes (underſtanding it of thoſe that traded at Tyre) as in flocks, or ſholes, in their paſſage over-ſpreading the Seas; becauſe the term of *a river*,is uſed in Scripture;as alſo,in other Authors,to note abundance, and plenty,chap. 8. 7. and 48. 18. and the word here uſed,is not a word that is general,common to all rivers; but peculiar to Nilus, the river of Egypt, (which one of the Jewiſh Doctors ſuppoſeth to be here intended) uſed of the main body of it, in the ſingular form,Gen.41.1,2,&c.Exod. 1.22.and 2.3. and 4.9.and 7. 15.&c.and 8.5,7.and 17.5.chap.19.7,8.ver.3.Jer.46.7, 8.Ezek.29. 3,9.Amos 8.8.and 9.5.Zach.10. 11.of the many ſtreams of it,in the plural,Exod.7.19.and 8.8.Pſal.78.44.Chap.7.18. and 19. 6. Ezek. 29.3.&c.and 30.12. Now Nilus, though it riſe high, and with abundance of water over-ſpread the Land, Jer.46. 8.Amos 8.8.and 9.5.yet it runs not ſwiftly,but gently and ſmoothly,as Pliny, l.5. c 8.Howbeit,all this hindreth not, but that the phraſe here may have a notion of ſpeed,and haſte,as well as of ſholes & multitudes: Since that it is found uſed in the one notion,as well as in the other :nor is the word here uſed ſo peculiar to Nilus, but that it is uſed alſo, of other *rivers and ſtreams*,as well in the ſingular form, Dan.12,5. 7. as in the plural,Job 28.10.2 King. 19.24. chap.33.21.and 36. 25. nor doth Nilus wholly run ſo, either ſlowly or quietly;but as is generally well known,with much violence,and exceeding ſwiftneſs in ſome places, at its falls eſpecially, as Pliny in the ſame place relateth ; who ſaith onely, that as it comes down lower, where it finds more freedom, as wearied with its long paſſage, by ſo many, turnings and windings:at length it runs more calmly, and quietly then before it did. As for thoſe,that render the words,*paſs through thy country*,as men paſs over a *river*;or, as a ſhallow *brook* that men paſs over on foot:they carry little ſhew of probability with them,& I forbear therefore to inſiſt on them.

O daughter of Tarſhiſh]By this circumlocution, ſome underſtand *Tyre*, or the Inhabitants of it, (for the place is put commonly fo thoſe that therein abide.See chap.1.27.)called *the daughter of Tarſhiſh*;that is,*of the main Sea*,or *the Ocean*,becauſe ſcituate in the Sea maintained by the *Sea*,and the famouſeſt Sea-town, and mart, for Sea-traffick,in all thoſe parts. See on ver.1,2,6,7.Others, *Tarſus*, or *Tarteſſus*(*the daughter*:whether *Tarſus*, or *Tarteſſus*,or *of Tarſus*, or *Tarteſſus*,for *Tarſus*,or *Tarteſſus* it ſelf, as the like,ver.12.)as if the Tyrians were adviſed to flee thither, leaving their own Land, the particle *to* or *unto*,being,though ſuppreſſed,yet to be ſupplyed,as before.But againſt this,is objected,that where this form or metaphor of *daughter* is uſed;there,not ſo much the place it ſelf,as the people, or perſons,there reſiding or inhabiting,is implyed;which yet,it may be, need to be no bar to this expoſition of the place; ſince that as well to the people of a place,as to the place it ſelf, men may betake themſelves for refuge.But others conceive it to ſignifie the ſhipping that uſed to Tyre,*the daughter of Tarſhiſh*, that is, *the ſhips* of Tarſhiſh,as ver.1.*ſhips* in Heathen Authors alſo being called *Virgins*,or *Damſels* of the Sea;or the Merchants that had trading at Tyre, ſo ſtiled, either as ſome, from the principal place, that they belonged unto:whether *Tarſus*,or *Tarteſſus*;put here,to comprehend under its name,all places, whence any repaired to Tyre for traffick:or as other ſome,from *the main Sea*,the midland eſpecially,on which, their places of abode lay,and by which they traded to-and-fro.

there is no more ſtrength] The reaſon, why either the Tyrians ſhould quit their country, or forraign people ſhould leave them; to wit, becauſe there was no place of ſhelter , or means of protection, and ſafety there,either for the one,or the other. See Ezek.26.4.ver. 11.

11.12.and ſomewhat the like, chap. 47.1.

ſtrength]Heb.*girdle*.as Pſal.109.19.where only,and in thisplace, it is in this form found; and in another, Job 12.21. by it,is underſtood,either the wall and rampire of Tyre,wherewith the City was begirt,ver.4.but now gone,ver.11.or her former might and power, whether by fortifications within her, or the Seaabout her, or her ſhipping,or her Souldiery,or anyother means whatſoever, now utterly impaired, ver.4. the *girdle* being an uſuall emblem of might and ſtrength, Job.38. 3. chap.11.5. and 22.21.in particular,ſome from the Chaldee Paraphraſt, would have the girdle here mentioned to be their *Souldiery*, becauſe the military *belt*, or *girdle*, was a badg of that profeſſion, 2 Sam. 20. 8.Pſal.45.3. Others,the *Sea*, wherewith it was begirt, until the enemy beſieging it, by ſtrange devices, and ſtupendious works, joyned the Ile it ſtood on to the Continent,thereby to render it aſſailable from the ſhore: whereof ſee Curtius,l.4.c.3.4.and Pliny,l.5.c.19.but theſe two latter,though ſomewhat farfetcht, yet without any ſuch ſtraining of the word, do of themſelves, fall within compaſs of the former; for, as for their interpretation,it ſeems to me over-poor,and ſlender,(though ſome of good note miſlike it not)who taking the word *girdle*,in its native notion,becauſe they find *girdles* among other petty cōmodities,that Merchants ſometime trade in,Prov.31.24. would have the meaning to be,that Tyre had been ſo rifled,and her wares ſo plundred, and ſwept clean away,that there was *not* ſo much as *a girdle* left in her.

V.11. *He ſtretched out his hand over the Sea, he ſhook the Kingdoms*]Or.*He hath ſtretched out his hand over the Sea, and ſhaken the Kingdoms.* The Prophet returneth again, after the former digreſſion,or interjection,conceived as in way of advice, ver. 10.to ſhew who it was, that had both contrived, and brought about that deſign againſt Tyre,ver.8,9.or to faſten the words of this verſe to that that went next before,unto the very cloſe of ver. 10. he renders a reaſon,why Tyre was not able to retain her wonted ſtrength,or to afford ſhelter,and ſafeguard any more, either to others,or her own, becauſe the Lord hath lift up his hand againſt her,& the other States and Kingdoms thereabouts,and hath ſet out, and ſent againſt her military forces, to make an end of her.

He]that is,the Lord, to be ſupplyed from ver.9. or from the next branch.See the like,Hoſ.13.9,10.

ſtretched out his hand over the Sea]or *againſt the Sea*; as Ezek.16.27.that is,againſt Tyre,ſay ſome, ſcituate within the Sea, as ver. 4. or againſt the Iſlands and Provinces bordering upon the Sea; to ſtrike at her,or them,or both,and to deſtroy either;as Jer.15.6. and 51.27.Ezek.6.14.& 14.9.& 16.27.& 25.7. & 35.3. And who can ſtay,or turn back his hand?ch.14.27.Dan.4.35.Howbeit,there ſeems to be an alluſion to Gods hand, that was ſometime ſtretched, or held out over the red Sea, when as Pharao; and his forces, were therein drowned and deſtroyed,Exod.14.26,27.& 15.6.12. alluded to alſo,ch.10.26.& 11. 15. though I concur not with thoſe of the Jewiſh Commenters, or others, who ſuppoſe that ſtory to be here intended,as produced to ſhew,that God was as well able to deſtroy Tyre, and her allies, now,as he was to deſtroy Pharao, and other great ones,then.See ver.13.

He ſhook the Kingdoms] or *made* them *quake*;as Deut. 28. 65. 1 Sam.14.15.Hab.3.7.16.or as ſome render it, *he raiſed up*, or *moved the Kingdoms*:as chap.14.9.which they expound of Gods ſtirringup Nebuchadnezzar, and the Kings,or Princes, of the Provinces under him,to come againſt Tyre,Ezek.26.7.12. But the word here uſed,is no where found to ſignifie ſuch *a moving*, or gathering together, as this expoſition implies,but ſuch *a ſhaking*,as is joyned with *trembling*, and terrour,Deut.2.25.chap.32.11.Jer.33.9.Joel.2.10. Jer. 50.36. or ſuch a *moving*,as is joyned with *removing*, Job 9.6.2 Sam.7.10. 1 Chr.17.9. not unlike that *ſhaking*,ſpoken of Hag.3.21,22.Heb.12.26,27. The Kingdoms therefore here ſpoken of, are either the Kingdoms of Tyre and Sidon, and thoſe other on the Sea coaſts, that God had ſhaken and ſhattered, whether by the Aſſyrian, or the Chaldean,ver.1,12. for Tyre and Sydon were two Kingdomes, Jer. 37. 3. beſide that they may both ſeem to have had inferiour Kingdoms, or Provinces, alſo under them. Jer.25.22.and the Prophet ſpeaks of theſe things,as paſt,and done.See on ver. 3, 4,5. or they are rather, as ſome other, thoſe kingdoms and provinces that were made to *tremble*,and *ſhake*, being ſtricken with fear & terrour, at the fall of Tyre.So Ezek.26.15.18. then which, no other Commentary needs on this place. And,howſoever I take it to be no relation,as ſome would have it,of what God did for his,either in Canaan,Joſh.12.7.-24.or in their way to Canaan, after they had paſſed the red Sea,Joſh. 12. 1.-6. in ſhaking the Kingdoms on either ſide Jordan: yet I ſuppoſe there is an alluſion unto the ſtories of thoſe times; and withal, as to the dreadful Earth-quakes, and ſhakings of the Mountains,that ſeem to have accompanied ſome of thoſe things then done;(See Pſal.77.16.-18.& 114.4.Hab.3.6,10.) ſo to the fear and terrour, that upon the ſame, ſurprized the Kingdoms & Countries about them,Exod.15.14.16.Joſh.2.9.11.See v.5.

the Lord hath given a Commandement againſt the Merchant City, *to deſtroy the ſtrong holds thereof*] Or. *the Lord gave* becauſe the charge,in courſe of carriage,preceeds the execution of the thing given in charge;it is the Lord of Hoſts,ver. 9. that ſet his Souldiery, whether Aſſyrians, or Chaldeans,on work to do it; and therefore it could not but be done,ch.14.27.and 55.11.

given a Commandment]Heb. *commanded*, or *charged*: a military term,as we alſo uſe it; whence the term of *a Commander*, and it importeth,by a kind of Zeugmatical form, *a ſending* of forces *with a charge*.So Amos 6. 11.& 9.3,4.9. Some of which places are not ſo clearly rendred through want of this obſervation. The conſultation, as at a counſel of war,and reſolution upon it,was before,ver.9.now there is a commiſſion given out, for the putting of it in execution, and a miſſion of forces,with a ſtrict charge to effect it:ſo ch.10.6.& 13. 3.

againſt]Heb.*unto*;as Jer.51.3.or *concerning*; as Jer.22.11.but uſed alſo for *againſt*,as Eſt.7.7.

the Merchant City]the word *City*,is not in the text, ver.7,8. The term uſed here,rendred *Merchant*,is *Canaan*,(whereof ſee chap. 19. 18.)which ſome therefore retain,rendring the words, *againſt Canaan*;yet by *Canaan*,underſtanding *Tyre*,as ſo termed, becauſe it ſtood within the compaſs of the country that was commonly called, and known by that name,Pſal.150 11.& 135.11. and fell by lot to the Tribe of Judah,Joſh.19.29.ſeeMat.15.21.22.or more generally,the reliques of the Canaanites, abiding in Tyre, and Sidon, and the Coaſts thereabout.But it is by others rather deemed here to ſignifie, as we render it,*a Merchant*; for becauſe the Phenicians, or Canaanites(compare Mat.15.25.with Mar.7.26.) were their Land lying fit for Navigation,much addicted to merchandize: hence it came to paſs,that the word *Canaan* was uſed for *a Merchant*: ſo it is taken, Hoſ.12.7.Job 41.6.V.8.and Tyre is ſo termed here,becauſe a principal place for mart,and market for merchandize and merchants: ſee on ver.2,3, 8.

the ſtrong holds thereof] The ſtrength of this place, how great and extraordinary it was, may appear by the long and ſore pains, that it put Alexander and his whole Army to, ere he could be maſter of it: whereof ſee Curtius,l.4.c.2,3,24. And this the Prophet to expreſs, ſeems to have coyned a new word, nowhere elſe found, but here;and drawn it out in length longer then any, from the ſame root;as if one ſhould ſay,with us, *her ſtrengthedneſſes*, or *her fortificationneſſes*.

V.12. *And he hath ſaid,Thou ſhalt no more rejoice,O thou oppreſſed virgin,daughter of Zidon*]Or.*He hath alſo ſaid*,as ch.8. 8.& 22.9. becauſe the Prophet turneth his ſpeech from Tyre to Sidon,fore-telling her overthrow,together with Tyres:ſee Ezek.38. 21.Jer.47.4. Joel 3. 4.

He]the Lord,ver.11.

hath ſaid] hath paſſed this doom or ſentence upon thee, as chap. 15. 14.

thou ſhalt no more rejoice.]Heb. *thou ſhalt no longer add*(as ch.1. 13.& 7.10.)*to exult*, or *to revel*;to wit, as formerly thou waſt wont to do,& as Tyre thy daughter did,ver.7. yet *no more*,or *no longer*,rather(becauſe that ſolves the ambiguity)doth not intend a perpetuity,but an intermiſſion,or intercision, for the preſent; or for ſome ſpace of time,at moſt, as ſome of the Jewiſh-writers well obſerve, pointing us to the like forms,2 King.6.23.prov.31.7.for it is not unlikely, that as Sidon fell together with Tyre,ſo with Tyre ſhe alſo roſe,and recovered again:ſee ver.17.

O thou oppreſſed]Or.*O thou grievouſly oppreſſed*;for the word is in that form, that aggravateth the ſimple notion of the theam, in which form the ſame is no where found,but here only;and our Prophet is in his terms very pregnant and preciſe.This ſome ſuppoſe ſpoken,in regard of the dammage that the Sidonian-merchants ſhould ſuſtain by loſs of their wares remaining at Tyre, when it was taken by the enemy,but it ſeems to imply much more then ſo;no leſs,then the like ſurprizal,and ſacking alſo of their own city: as Ezek.28. 22,23.Some ſuppoſe that there is in the word an alluſion to a Virgin,or Damſel,forced and raviſhed,Deut.22.25.2 Sam.13. 14. and this ſuits not amiſs with the term here given to that State, or City;nor is it unuſual,that ſuch things are over-frequently acted in the ſurprizal of ſuch places,Lam.5.11.but I find not the word any where ſo uſed,or applyed.

Virgin daughter of Zidon]or *Damſel, Daughter* Sidon. By *Virgin, Daughter of Zidon*, moſt of our Interpreters here underſtand Tyre, ſo called, ſay they, becauſe founded at firſt by thoſe of Sidon; as Iuſtine,l 18.ſee on ver.4. Whom I ſhould willingly aſſent unto;did I not obſerve the conſtant tenour of Scripture in forms of this kind,concerning States,and Cities,without exception, running perpetually another way;which therefore induceth,or enforceth me rather,to go with theſe,though fewer,Jewiſh Writers, and ours, who conceive not Tyre,but Sidon it ſelf here intended,called a *Virgin*, or *Damſel*; (for the word ſeemsto be taken ſometime not ſo ſtrictly,as Joel.1.8.)either becauſe ſhe had hitherto continued untouched,unſubdued,unacquainted with any yoke of ſervitude, or any ſuch grievous preſſures as now ſhe ſuſtained; or becauſe,for ſtate and beauty, ſhe was like to ſome young beautiful Damſel of noble parentage,daintily brought up, and living at eaſe and in pleaſure; *Daughter of Sidon*,for Sidon it ſelf; as *Daughter of Sion*, for Sion it ſelf:ſee on chap.1.8.and *Virgin*,or *Damſel*,*Daughter of* Sidon;as *Virgin*,or *Damſell*,*Daughter of Sion*, chap.37.22.and *Virgin*,or *Damſel*, *Daughter of Babel*,ch.47.1.and *Virgin*,or *Damſel*,*Daughter of Egypt*, Jer.46.11.where it may be obſerved,that the word *Virgin*,or *Damſel*, in ſuch phraſes,is conſtantly in a contract form,and hath in a way of regiment therefore,a reference, as well as the word *daughter*, unto the noun following both of them;which I find no Grammarians to have taken,or given notice of,by any rule for the like: and as

Daughter apart, ſo is *Virgin*, or *Damſel* found apart, in this manner of ſpeech; for ſo we read *the Virgin*, or *Damſel of Iſrael*, Jer. 18. 13. and 31.4,21. Amos 5.2. in which frame of ſpeech, *the Virgin of Iſrael*, is not to be underſtood as *a Virgin of Iſrael*, Deut. 22.19. that is, an Iſraelitiſh virgin, or a virgin that is ſome Iſraelites daughter, though the terms be juſt the ſame; but by *the virgin Iſrael*, is to be underſtood, *Iſrael the virgin*, or *the virgin Iſrael*; as by *the City of London*, *the city London*; or, *London the City*. And it would further be obſerved, that theſe kind of forms, *the virgin*, or *Damſel*, or *Daughter of Sidon*, *Sion*, *Judah*, *Iſrael*, *Jeruſalem*, *Moab*, *Edom*, *Egypt*, and the like are not found, but in the poetical and propheticall books of Scripture; or where ſomething of either nature is inſerted into the ſtory.

ariſe, paſs over to Chittim] The like advice is here given to the Sidonians, that was before to the Tarteſſians, or Tarſenſes, as ſome; to the Tyrians, as others, ver. 10.

ariſe] This term doth not alwaies imply any particular preſent poſture of body to be changed: as ſitting, lying along, or the like: but it imports only, a ſpeedy and ſedulous addreſſing of ones ſelf without delay, and ſetting all other buſineſſe aſide, unto ſome ſpecial act, or work, employment, or journey, that he was not at, or on before, Gen. 13. 17. and 19. 15. and 27. 19. Jon. 1. 2. Mic. 4. 13.

paſſe over to Chittim] Leave Tyre, ſay ſome, for there is no more mart, or market, for thee there, and ſeek out ſome other place for thee to trade in: or, as others rather, leave thine own place and ſeat, and ſeek thee ſome place of ſhelter, and harbour elſe-where: the particle *to*, is wanting, as oft elſe-where: ſee on ver. 10. But ſome read the words, as ſpoken to Chittim, and the ſame advice given it, that was given Sidon before: *O Chittim*, *ariſe*, and *paſs*, or *depart*: and the order of the words, as they lye in the Original, ſeem to favour this Interpretation: but the former I ſuppoſe to be genuine, and more agreeable to the tenour of the context: of *Chittim*, ſee on ver. 1.

there alſo ſhalt thou have no reſt] Having no aſſurance of ſafety any where, as Deut. 28.65,66. either the enemies ſword purſuing them, and following them whitherſoever they flee, which ſome ſuppoſe ſhadowed before by the ſimilitude of a river, that finds no place of reſt any where, till it come to the *Sea*, ver. 10. See the like, Lev. 26.33,36-38. Jer. 42.14-17. or the enemy every way, and on every ſide ſo prevailing, that no ſure place of ſuccour, or ſhelter, can any where be had: ſo Jer. 25. 15,-26. and 27. 6,-8. and 43.10, 11. A learned Authour underſtands it, of the deportation of them unto Babylon, and other Countries thereabout, Ciſſia, or Suſiana among the reſt; where yet they ſhould not long be at reſt, in regard of the Medes invading theſe parts. See on ver. 1.

V. 13. *Behold the land of the Chaldeans: this people was not, till the Aſſyrian founded it for them that dwell in the wilderneſs.*] The ſcope of the Prophet in theſe words, by divers diverſly expounded, ſeems to be, to meet with an objection; or to remove a doubt at leaſt, that many might make, or have, againſt the verity, or concerning the certainty of that that is here denounced againſt Tyre and Sidon, as deeming it a thing, conſidering the preſent ſtate and ſtrength of them, if not utterly impoſſible, yet almoſt incredible, that they ſhould be by any other people or power thus deſtroyed. This therefore the Prophet ſheweth, to be no ſuch, either impoſſible, or incredible matter: either by pointing at thoſe, by whom it ſhould be done, a people of more antiquity, and greater power then themſelves, and that had been the firſt founders of them, and their ſtate, as ſome; or as others, rather, by telling them of other States, to wit, the Chaldeans, or Aſſyrians, or both, which being far more ample and potent then theirs; yet had either the one by the other, or either of them, by ſome other, in like manner been deſtroyed: ſee the like, Ezek. 31. 3,——21. Amos 6.2. But that learned Author, of whom, on verſ. 12. ſuppoſeth this to be ſubjoyned, as rendring a reaſon, why in Chaldea they ſhould not be long quiet, being that that Land, alſo, God had devoted to deſtruction, chap. 13. & 14.

Behold the Land of the Chaldeans] This ſome underſtand of Tyre, as affirming it to have been ſometime the Chaldeans; who, as they at firſt founded and peopled it, ſo now come to deſtroy it: Others, rather, of Chaldea, or, the Chaldeans by whom Babylon, and Nineveh, were then poſſeſſed, though not the firſt founders, or owners of them; and that, for all their greatneſs, were to be deſtroyed by the Medes and Perſians, ch. 13. & 14. Jer. 50. & 51.

this people was not] The Tyrians, ſay ſome, were neither ſo ample, nor ſo ancient a people, as the Chaldeans, or Aſſyrians, whom they ſuppoſe to be here the ſame; But the moſt go another way, or other ways rather: Some, the Chaldeans were not a people of any great note, or name, at firſt: See of their original, on chap. 13.19. Others, *there was not* any like *this people*, the note of ſimilitude ſupplyed; as ch. 22.18. there was no people comparable to them, as 2 King. 18.5. & 23.25. Others again, *this people* now is *not*; they are not now a free people, but a Province, governed by an inferiour King under the Aſſyrian, 2 Chr. 33. 11. Dan. 2.37,38.

till the Aſſyrian founded it] *it*, or *her*, that is, Tyre, ſay ſome; nor doth that, ſay others, croſs what is elſe-where related of its founding by others: of which, ſee on ver. 7, 12. becauſe thoſe others were then under the Aſſyrian command: But others, *the Land of the Chaldeans*, before mentioned; wherein the Aſſyrian, not Aſhur the ſon of Shem, Gen. 10.22. but Nimrod, the ſon of Cuſh, Gen. 10.8. built Babylon, and other Cities, whoſe Succeſſors were called *Aſſyrians*, and their Empire, *the Aſſyrian Monarchy*; after he had ſubdued that country held by Aſhur, and his before, and made Nineveh, there by him erected, the principal ſeat of his Empire, Gen. 10. 10-12. But ſome read the text, not *till*, but *ſince*, ſince that *the Aſſyrian founded it*, for ſtrange people, that is, placed ſtrange people in it, which they expound of the Samaritans, there ſeated by Salmaneſer, 2 King. 17.16.

for them, that dwell in the wilderneſs] The word here uſed ſometime ſignifies *ſhips*, Num. 24.24. ch. 33. 21. Ezek. 30. 9. So ſome would have it here taken, that the Aſſyrian Kings finding Tyre a fit place for ſhipping, did for that purpoſe at firſt build it. But it ſignifies alſo *deſarts*, *waſte*, and *dry* places, Pſal. 63.1. & 74.14. and thoſe that abide, or dwell in ſuch places, whether perſons, or other creatures, Pſal. 72.9. chap. 13.21. Thus moſt here take it, that the Aſſyrian Kings built Cities in it, either for ſuch people as were ſcattered abroad, here, and there, living in wild and waſte places, after the flood, Job. 3. 14. & 15.28. or, that diſperſion cauſed by the diviſion of tongues, Gen. 11.11. that they might convene, and be cemented, into a People, or a ſtate: or, for ſuch people of other Nations, as having ſubdued, they there placed in the room of ſuch Colonies as they thence removed, and tranſplanted in other places, 2 King. 17.6,24. & 18.11.

they ſet up the Towers thereof] properly, *watch-towers*, chap. 32. 14. Jer. 6.27. they fitted them, not onely for habitation, but for defence: Heb. *they ſet up his watch-towers*, that is, each company of people their own; as ch. 2. 20. though ſome underſtand it of the Princes of Babylon, endeavouring each one to ſtrengthen his part what he could, in that City.

they raiſed up the palaces thereof] to wit, of the land, or of the City: the former particle, or affix, was maſculine, this feminine. See ch. 15.1. they built further; as for ſtrength, ſo for ſtate, chap. 13. 19, 22. Dan. 4.29,30. Howbeit, ſome read the words, *they have deſtroyed*, or, *demoliſhed her palaces*: So the Caldee Paraphraſt, whom ſome of the Rabbines follow; and ſo the old Latine, whom ſome of ours, as if it came from the root that ſignifies to *raze*, Pſal. 137.7. Jer. 51.58. Hab. 3.13. not from that *to raiſe*, chap. 14.9. Zach. 9.13. for they are neer in ſound, and letter, the one to the other; or, ſomewhat more rather, in Hebrew, then in Engliſh; but in this latter notion, I never find it applyed to walls, or buildings; and I therefore embrace rather the latter ſenſe, and read the words, *yet*, (as chap. 17. 6.) *they razed her palaces*; or, *were her palaces razed*, as chap. 22.24.

and *he brought it to ruine*] He that firſt founded it, to wit, Tyre, can, and ſhall ruine it; as ſome; or, as others, rather the, Chaldean, or Aſſyrian State, Babylon, or Nineveh, or both, either already are, or ſhall be ruined: See chap. 13. & 14. Jer. 50. & 51. Nah. 1.2,3.

he brought it] One *brought it*; or, *it was brought*, as chap. 22. 8. Heb. *put it*; or, made it, *to a ruine*, or, *a ruine*; that is, a ruinous, heap, as chap. 25.2. Jer. 12.11. See on chap. 1.7. So rather, then (as a learned man of late renders it) *cotages*: ſuppoſing the punick word for *cotages*, deduced from the word of ruine, (for both the root, and the uſe of it ſhew that it, ſo ſignifies) here uſed: but neither doth the notation of it, ſo well ſuit with the thing, thereby expreſſed; and the skilful in that language affirm, that it comes from a word, only by change of a letter, that with them ſignifies *an houſe*.

V. 14. *Howl, ye ſhips of Tarſhiſh*,] As he began this denunciation of Tyres ruine, with an invitation of the ſhips of Tarſhiſh, to howl in regard thereof: ſo he cloſeth it here again with the like: concerning which, ſee on ver. 1.

for your ſtrength is laid waſte] or, *your fortreſſe*, rather; and ſo ver. 4. to wit, Tyre, ver. 1.

V. 15. *And it ſhall come to paſſe in that day*] At that time, wherein this Prophecy ſhall be fulfilled: as ch. 10.20. & 22. 20. In the paſſages following, there is firſt an extent with limitation of Tyres calamities, here foretold, how long they ſhould continue, in this verſe; and ſecondly, a gracious promiſe of her reſtitution, after that term of time expired, in the verſes following.

that Tyre ſhall be forgotten ſeventy years] *forgotten*, that is, neglected, not regarded, not looked after, either by God or Man: as Pſal. 13.1. & 45.10. chap. 49.14, Jer. 2.32. Hoſ. 2.13. & 4. 6. & 8. 14. becauſe things forgotten, are not regarded: hence, thoſe caveates, ſo frequent, Exod. 20. 8. Deut. 4.9,23. & 8.11,18. nor is it improbable, or impertinent, that one of the Jewiſh Commenters here ſuggeſteth, that the Prophet ſhould have ſome alluſion to the condition of an Harlot, *forgotten*, and forſaken by her lovers; ſince that it ſuiteth ſo well with what immediately followeth, v. 16. ſo the word *forgotten* ſhould have ſpecial, reference to her Merchants, whom her trade was with, before, ver. 17. ſee the like, Jer. 30.14. Howbeit it ſeems more general, and to include alſo Gods diſregarding of her, who is ſaid to viſit her again, v. 17.

ſeventy years] Concerning this number, and the fixed terms of it, there is difference amongſt Interpreters: One ſurmiſeth ſome corruption in the text; and that; as ch. 7.8. there is, as he conceives, *ſixty*, for *ſix*: ſo here, *ſeventy*, for *ſeven*: & theſe *ſeven years*, he ſuppoſeth to have been under Salmaneſer, of whoſe invaſion of Tyre, and interruption of their trade for five years together, ſee what was out of Menander alledged, on v.1. But this ſeems to be ſomewhat overbold dealing with Scripture, both here, and before. Other Interpreters therefore, generally, reading the text, without any ſuch alteration, deem theſe *ſeventy years* to concur with thoſe of the Jewiſh Captivity in Babylon, Jer.29.10. Dan.9.2. and that the rather, becauſe not the Kingdome of Judah only, but the other Kingdoms alſo thereabouts, and thoſe of Tyre, and Sidon, among the reſt, are ſaid to be by God given, for the like time, into the hands of the Babylonian Empire, to ſerve it, Jer.27. 3-8. and a Commiſſion to be made out from God to Nebuchadnezzar by name, for the taking, and ſacking of Tyre, Ezek.26.7.14. and Egypt aſſigned to him, as pay, for him and his forces, in way of recompence for their ſervice, therein performed, Ezek.39.18-20. Howbeit, that prediction of Tyres deſtruction in Ezekiel, ſeems to reach further then this, ſince that this goes with a limitation of years, and a promiſe of reſtitution at the expiration of thoſe years; whereas there is denounced a final and perpetual devaſtation, without any reſtauration, Ezek.26.14. as of Babylon, ch.13.20.

according to the daies of one King] This one *King*, a late Writer would have to be Salmaneſer, during whoſe reign and life, Tyre was never able to recover the damage that by him ſhe ſuſtained, whereof above. But this ſandy conceit I let paſs, becauſe it is founded on that which directly croſſeth and controlleth the text. The Jewiſh Interpreters that hold to it, yet are of divers minds about the meaning of it; ſome of them underſtand it of David, who is ſaid to have lived *ſeventy years*, being thirty years old when he came to the crown, and holding the Kingdom forty more, 2 Sam.5.4. which put together, make *ſeventy*. But one of them confeſſeth ingenuouſly, that he knows no reaſon, why Davids life ſhould be here intimated, as the limit of ſuch a time: which yet, another, to meet with, ſaith it might be; becauſe there was a league of amity between their King and David, 1 King.5.1. to mind the Tyrians of the breach of it, which had brought this calamity upon them: See on ver.1. And ſome Chriſtian Writers, who take this way, ſay; becauſe the name of David was exceeding precious among the Jews, and all his acts and occurrents, of ſpecial obſervation with them: But theſe reaſons ſeem to be of very ſmall moment: Others therefore ſuppoſe, that the ordinary limit of mans life is here aimed at, as it is circumſcribed, Pſal.90.10. by Moſes, and by Heathen men, as Martrobius on Scipio's dream, l.1.c.6. but ſaid, of *a King*, rather then of *a man*; that is, of ſuch an one, as lives freely, and choicely, not tired out with pains-taking, not expoſed to ſuch occurrences and inconveniences as are wont to ſhorten mans life, in ſuch manner, as others uſually are: and the rather (addeth the Rabbine) he ſaith, *of a King*, becauſe Tyre, whom he ſpeaks of, had lived as a Queen, or a Princeſs, ver.8. But the moſt probable, and, as I take it, the genuine meaning of the words, is that, which another of them gives, *according to the daies*, that is, the Reigns, or continuance in Reign, as chap.1.1. *of one King*, that is, of one Kingdome: as Dan.7.17. & 8.21. to wit, in the dayes or reigns of Nebuchadnezzar, his ſon, and his ſons ſon, who ſucceſſively held the Chaldean Empire, during the time of thoſe *ſeventy years*, Jer.17.7. For thoſe Writers of ours wrong them, who would father ſuch an abſurd opinion upon them; as if by *the daies of one King*, they ſhould underſtand Nebuchadnezzar, ſuppoſing him to have reigned himſelf full *ſeventy yeares*, which indeed is moſt untrue; for he reigned but forty three yeares in all, both with his father, and by himſelf; as out of Beroſus his *Chaldean*, or *Babylonian ſtories*, Ioſeph. *againſt Apion*; which agrees well with the holy ſtory; wherein we find upon record, that *in the eighth year* of his Reign, he carried Jehojachin away captive, 2 Kin.24.12. and withall, that he reigned not above *ſeven and thirty year*, after that, 2 King.25.27. which put together, make up much about the ſame ſum, but come far ſhort of ſeventy: Nor could thoſe Jewiſh writers be ignorant of this: nor doe they ſay, that Nebuchadnezzar is this *one King*, but expreſly, that *he, his ſon, and his ſons ſon*, are accounted as *one* King.

after the end of ſeventy years] The time ſet for her deſolation, and the diſcontinuance of her wonted ſtate being expired, what time the Babylonian yoke ſhall be broken; ſhe alſo among other people, that had formerly been in bondage under that Empire, ſhall recover her liberty, and return to her former trading again.

ſhall Tyre ſing as an harlot] Heb. *it ſhall be to Tyre, according to the Song of an harlot.* Or, as ſome; *there ſhall be with Tyre, as the ſong of an harlot.* Which ſome underſtand of a ſong ſung to an harlot: ſuch a ſong ſhall be ſung to her, as men uſe to ſing to an harlot, that hath for ſome ſpace of time been left, and not lookt after, in regard of ſome diſeaſe, or other like diſaſter, which ſhe hath now overcome, and is recovered of again, inciting her to uſe means for the regaining of her Lovers: and ſuch a ſong they ſuppoſe to be that, which followeth, ver. 16. But moſt take it, for a ſong uſed by an harlot, to draw thoſe again to her, as they paſs by, who had formerly abandoned her: and ſome therefore render it, *there ſhall be in Tyres mouth, as the ſong of an harlot*, which our Engliſh well expreſſeth. The meaning is, that Tyre, upon the ruin of that Empire, which had at the firſt riſing of it to its height, ſubdued her, and till that time kept her down; having now recovered her liberty, ſhall by all means labour to ſet up her former market and trade, and to draw merchants and cuſtomers to her again. Howbeit, I ſuppoſe they are over-nice on the one ſide, that would have Tyre, that was termed *a virgin* before, while yet unſubdued, ver.12. to be ſtiled now *an harlot*, as forced and deflowred; for neither was it Tyre, but Sidon, that was ſo termed: nor is ſhe conſidered as unſubdued, where ſhe is ſo termed: not is it violent enforcement, but voluntary proſtitution which makes any one an harlot. As alſo doe thoſe mince it too much on the other ſide, who by the word here uſed, would not have to be meant *an harlot*, but one that earneth her living by ſome honeſt, but mean employment; as by being an hoſteſſe, or an huckſter, or one that crieth ſome ſorry wares about, which they uſe to do ſometime with a ſong; and ſome alſo, in ſome countries, with the tinckling of a pan, or the like, as Tinckers do, thereof ſo termed with us: that which they think alſo alluded unto, ver.16. So they ſuppoſe the word to be taken, where it is given unto Rahab, Joſh.2.1. & Heb.11.31. (and it is not improbable, that the word there ſignifies an *hoſteſs* or *victualler*) and of thoſe two women that contended before Solomon for the child, 1 King.3.16. of which yet, more doubt may juſtly be made. And it is true indeed, as appears by a Poem aſcribed commonly to Virgil, that hoſteſſes in thoſe times did uſually by ſuch ſingings and jinglings invite cuſtomers to them; but thoſe that ſo did, were commonly light-houſwives; ſuch as are alluded to, Prov.9.13-27. and the words following here, ver.17. where it is ſaid, *She ſhall return to her hire, and commit fornication with the Kingdomes of the World*, doe evidently ſhew, that no other then an harlot is here meant: not as if merchandize were a diſhoneſt or unwarrantable courſe, being of great and neceſſary uſe, and in the word of God not approved only, but commended too, Pſ.107.23. Pro.31.14,24. Eccl.11.1,2. which laſt place ſeems to intend traffick, rather then alms-deeds: but the one is reſembled by the other, becauſe gain is intended as well in the one as in the other; and in regard of ſome ſimilitude, or proportion, in ſome particular that the one hath to the other, are good and commendable exerciſes, ſometime compared unto courſes evil and unjuſt. See Luk.16.1.8,9. for I fear they go again a little too far, who would have the compariſon here intended, to hold in regard of the fraud and iniquity; or, the tricks and devices found and uſed commonly in either; whence the *mammon of iniquity*, Luk.16.9. as alſo that of Solomon, Prov.20.14. and that of Sirachs ſon, Ecclus.27.2. For merchandizing is here conſidered ſimply, as a gainful courſe; and the gain thence ariſing, not as evil-gotten gain, but as ſuch gain as might warrantably come into Gods treaſury, where *the hire of an harlot* might not be admitted, Deut.23.18. ſuch as might well go for an offering unto God, who abhorreth an oblation made of ill-gotten goods, Ch.61.8. Jer.7.9,11. Mic.6.6,7,11. See ver.18.

V. 16. *Take an harp, goe about the City thou harlot, that haſt been forgotten*] The Prophet proceeds in his former ſimilitude, comparing Tyre to an harlot, that having grown out of requeſt, uſeth all means, as melodious muſick of voice and inſtruments, among the reſt, to come into ſome requeſt again; yet he may withall ſeem to allude to her wonted muſick, mentioned Ezek. 26. 13. & 28.13.

harp] See Chap 5.12.

go about the City] To ſeek cuſtomers, Prov.7.11,12. ſee the like in an honeſter and fairer way, Cant.3.2.& 5.6.

harlot, that haſt been forgotten] See on ver.15.

make ſweet melody] *good ſtriking*, or, *hand-muſick*, ſo the word properly imports. See Chap.38.20 the Hebrew phraſe is, *do well to ſtrike*, for, *ſtrike well*, ſkilfully, cunningly, pleaſantly. So 1 Sam.16.17. *one doing well to ſtrike*; for, one that can ſtrike ſkilfully, play cunningly; *and do well to ſtrike*, for ſtrike ſkilfully, play cunningly, ſweetly, pleaſantly, Pſal.33.3.

ſing many ſongs] Heb. *multiply ſong*; as, *multiply ſope*, for, uſe much ſope, Jer.2.23. *multiply ſin*, for, commit many ſins, 2 Chr.33.23. and *multiply viſion*, for, afford many viſions, Hoſ.12.11.

that thou mayeſt be remembred] thought upon ſought to, regarded, viſited, as ver.17. brought to remembrance with thoſe that had forgotten thee, and grow into ſome requeſt again. So Gen.30.22.& 40.23. with 41.9. 1 Sam.1.19. Pſ.22.27. See ver.15.

V.17. *And it ſhall come to paſs after the end of ſeventy years*] Or, *at the end*. Heb. *from the end*: as Gen.8.6. Exod.12.41. Deut.5.1. when ſo many years are once expired. See on ver.15.

that the Lord will viſit Tyre] Gods viſitations are of two ſorts; either of mercy, as Ruth 1.6. Pſal.65.9. Luk.1.68,78. & 7.16.& 19.44. or, of judgement, Exod.20.5.& 34.7. Chap.13.11.& 26.14. See Ch.24.21,22. This of Tyre here, is in mercy; and it is ſaid, not that her merchants ſhall viſit her, repair to her, and renew their former trade again with her; but that *the Lord* ſhall *viſit her*, to ſhew that this her recovery, and riſing again, ſhall not be effected, or come to paſs by meer caſualty, or her own might, or skill, and the means mentioned, or intimated to be uſed by her, but a gracious and powerful paſſage of Gods providence in mercy minding her, and making the means uſed by her, ſucceſsful and effectual to that purpoſe. See Deut.8.18. Pſ.127.1,2. Prov.10.22.

and ſhe ſhall turn to her hire] Heb. *return*, and ſo it would be rendred, as Levit.22.13. chap.6.13. for it hath reference apparently to Tyres former trading, ver.2,3,6. ſhe ſhall return to her wonted trading.

hire] The word ſignifies not properly only, but generally, the *hire* of an *hore* (for ſo ſhould it be written, according to the true. and due notation of it, not *whore*) or, an harlot: either given to her, or given by her, for impure purpoſes. So Deut.23.18. Ezek. 16.31,34 41. Hoſ.9.1. Mic.2.7. nor is the verb, from whence it comes, uſed any otherwiſe. Hoſ.8.9,10. Howbeit, it is uſed in way of ſimilitude, or reſemblance, for gain ariſing from trade and traffick, and conſequently trade and traffick it ſelf; as another word of very near affinity to it, of the ſame family, and of the ſelf-ſame notion with this, is uſed Hoſ.2.14. (being no where elſe found) in the like way of ſimilitude for ſuch commodities as the Iſraelites had, and received by their commerce and trade with other Neighbouring Nations; the main matter taxed in them there, being not ſimply, that they had trade with them; and ſuch commodities thereby from them, but that they aſcribed them wholly unto thoſe whom they dealt with, and not to God: not to him from whom they received thoſe commodities by them, Hoſ.2.7,8. As in Nehemiah's time, they are blamed, not ſimply for trading with Tyre and Sidon, but for violation of Gods day, in their trading with them, Neh.10. 31.& 13.16-21.

and ſhall commit fornication with all the Kingdoms of the world] Or, *play the harlot*, as the word is rendred, Geneſ.38.24. ſhe ſhall have commerce with people of all Kingdomes and Provinces, as a common ſtrumpet hath with all comers, Ezek.16.15,25.& 23.43, 44. for the Prophet perſiſts ſtill in his former compariſon. Nor doth this note here, an inſatiable exceſs of wickedneſs, as ſome would have it, as Rev.17.2. & 18.3. but an amplitude of commerce and trade, ſuch as before ſhe had. *See* on ver.8.

World] Heb. *earth*: as Ch.37.16,20. but here rendred *World*, becauſe *earth* followeth: ſo Rev.11.15.

upon the face of the earth] The word ſeems more ſpecially to imply the earth tilled, trodden, and traded on, by mankind, Pſal.104. 24. Chap. 13. 14. & 24.21. & 30.23.24. This clauſe ſome refer to Tyres trading, ſhe ſhall trade with them, not in corners privily, but in open ſight and view, publikely: or, with much pride and pomp, as ch.57.7-9. Ezek.16.15,16,24,25,31. But others rather with the Chaldee Paraphraſt, to the Kingdoms next before, as noting the generality of them, from whence out of all the habitable parts and quarters of them, people had recourſe to Tyre, as recourſe is wont to be even from forraigh parts, to ſome ſtrumpets of ſpecial note. Ezek. 16.15. So Deut.14.2.

V.18. *And her merchandize, and her hire ſhall be holineſſe to the Lord*] In this laſt paſſage, as in the cloſe of other ſad Prophecies before, chap.18.7.& 19.18-25. the Prophet ſubjoyneth an intimation of the converſion of the Tyrians unto God, in the Kingdome of his Chriſt, yet delivered in forms, alluding to the manner of Gods ſolemn ſervice, then in uſe: as Chap.60.9,10,13,14. Mal.1.11. And to the daies of the Meſſias, do ſome of the Rabbines refer it, though ſome other of them, to the times of their return from captivity under the ſecond Temple.

And] Or, *Yet*: as Chap.17.8.

her merchandize, and her hire] Heb. *hires*, the word before uſed, but here plural; that is, the gettings, earnings, or gains of her merchandize: or, thereby accrewing to her: of the phraſe; ſee Chap.4.5. and hence appears, what before was meant by *hire*, ver.17.

holineſſe to the Lord] It ſhall be a great part of it, devoted and conſecrated to Gods ſervice; ſet apart for pious and ſacred uſes. There is an alluſion in the words, to the motto engraven on the High Prieſts golden frontlet, Exod.39.30. ſo Levit.27.30. Joſh.6. 19. Jerem.31.40. Zach.14.20. For it is a very abſurd conceit that a Popiſh Writer hath, that Tyres gain gotten by her trading, ſhould be called *ſacred*, as an accurſed or abominable thing, like the goods of Jericho, Joſh.6.17,18. or like the hire of an harlot, Deuter. 23. 18. becauſe the word ſignifying *ſacred* in Latine, is ſometimes uſed for deteſtable; and one in ſound ſomewhat like the word of *holineſſe* here uſed, doth ſignifie an impure perſon, in that place of the Law before mentioned, and elſwhere, Gen.38. 21. 1 King.15.12.& 22. 46. and that therefore it was not to come into Gods treaſury, directly contrary to what immediatly followeth.

it ſhall not be treaſured, not laid up] It ſhall not be reſerved or laid up for any prophane uſe, either publike, or private. One of the Jewiſh Writers thus diſtinguiſheth the words, It ſhall neither be carried into the Kings treaſury, nor reſerved (as durable ſubſtance; ſo the word properly ſignifies, chap.33.6.) for iſſue, for poſterity, 2 Chron.12.14. the former word is uſed commonly of publike reſerves, Neh.10.39. Ch.39.6. Mal.3.10. the latter of private, Pro.15. 6.& 27.24.

for her merchandize ſhall be for them that dwel before the Lord] *for*, or, *but*, as chap.2.6. *her merchandize*, that is the gain thence ariſing, Prov.3.14. *for them that dwell*; or, *ſit*; or, *abide before the Lords preſence*; or, *in the Lords preſence*, for his Miniſters that attend upon him in his houſe; the place of his ſpecial preſence and reſidence among his people, Deut.10.8. 2 Sam.7.18. Pſal.27.4.& 42.2. & 61.7.& 84.4.& 134.1.

to eat ſufficiently] Heb. *to eat unto ſatiety*, or *fulneſs*, as Levit. 25.19. & 26.5. Prov. 13. 25. that Gods Miniſters may have food ſufficient, even to the full, 2 Chron.31.10. Malac.3.10. Some expound it, of the Tyrians making great feaſts after the time of their recovery: by occaſion whereof, they ſhould laviſh out their mony upon corn, wine, and fleſh, which the land of Iſrael abounded in, and ſo their earnings ſhould fall into the hands of Gods people; if it had been ſaid, they ſhould bring them to Jeruſalem, and ſpend them there in ſacred feaſts, that Gods Miniſters might feed, and feaſt with them with it, it had been ſomewhat to the purpoſe. See Deut.14.23-29. & 16.11,14. But the expoſition given, as before, is not only forced, and far fetcht, but it is clean beſide the intent and ſcope of the place.

and for durable clothing] Heb. *covering*, as the like term imports, Gen.8.13. Exod.26.14. ſo is raiment called, in regard of the principal uſe of it to cover the body, and to ſhelter it againſt outward annoyances, Hoſ.2.9. 1 Tim.6.8. Rev.3.18. & 16.15. The word rendred *durable*, as Prov.8.18. doth in his prime notion ſignifie *old*, 1 Chron. 4. 22. Pſal.6.7. but ſometime *hard*, or *harſh*, and *ſtiff*, Pſal.31.18.& 75.5. whence ſome render it *thick*; ſuch, ſay they, as the wooll, in Paleſtine, made the Rabbines precious, or of worth; from that in the Proverbs, ſuch as ancient things ſometimes are, as in regard of their worth, kept and reſerved. Others, as ours. *durable*; ſuch as will laſt long, as the original word hath a notion ſometime of *continuance* onely; not of decay, Job 21.7. See the like form, Chap. 65. 22. The meaning is, that from the Tyrian trade, they being converted to God, means and maintenance ſhould be freely and largely afforded unto Gods Miniſters, as well for apparrel, as for food.

CHAP. XXIIII.

Verſ.1. B*Ehold the Lord maketh the earth empty, and maketh it waſte, and turneth it upſide down, and ſcattereth abroad the Inhabitants thereof*] Here beginneth a new Sermon, or Prophecy, more general than thoſe going before; and ſeems to comprehend not the Land of Iſrael alone, or Judea alone; (unto which ſome would reſtrain it) but the countries alſo on every ſide, neer to either; and ſuch of them, eſpecially, as had exerciſed enmity with them, or been unuſefull ſtayes to them, as the Moabites, the Ammonites, the Philiſtines, the Syrians, the Ethiopians, the Egyptians, the Idumeans, the Arabians, the Tyrians, the Sidonians, againſt whom he had formerly, in more particular manner, propheſied; and to have been executed, partly by the Aſſyrians, and partly by the Chaldeans, the two principal Inſtruments and Executioners of Gods judgements on thoſe people, Chap. 10.5.14. and 14.12,17. Jer. 50. 23. and afterward alſo, by others, upon them. See the like Jerem.25.15-38. & 27.2.8. Howbeit, as thoſe ſtraighten it too much, that confine it to the narrow limits of Judah and Iſrael, ſo they over-widen it much more, that would extend it to the general day of doom, which many paſſages in it do clearly controll. The whole Sermon reacheth unto the end of the 27.Chapter.

Behold] The Prophets uſuall Preface to the relation of remarkable acts, either of judgement, or of mercy. See Chap.7.14. & 17.1.

the Lord maketh the earth empty] Heb. word for word, *Behold, Jehovah emptying the earth, and laying waſte*; as himſelf, by the Spirit of prophecy, ſeeing God already in doing it, and inviting others by the eye of Faith grounded on this prophecy, revealing as much to them, to behold the ſame with him. So Chap.3.1.& 13.9.

maketh the earth empty and waſte] For, *the earth*, ſee on Chap.13. 5,11. *emptying* it of its inhabitants, either ſlain on it, or removed out of it: *laying it waſte*, by deſtroying, and ſpoyling all of worth, or uſe in it, and on it; as if he were bringing it to its firſt condition, without all form and furniture, Gen.1.2. See the like, Nah.2. 10. where both words are found; the latter here, and there, only; which though moſt of the Jewiſh Interpreters here expound, as we do, yet ſome of them would from the Arabick give it other far-fetcht notions, which I forbear to recite. See ver.3.

turneth it up-ſide down] Heb. *perverteth the face of it*; as Lam.3. 9. where, and here, only, the word is found in that form: he ſo transformeth it, that it hath not that face and faſhion, that before it had. Which ſome apply more ſpecially, to what followeth, ver.2. and expound of a prepoſterous diſpoſition of ſtates and conditions; that whereas in due courſe, the maſter ſhould lead, and the ſervant follow; the miſtreſs lead, and the maid attend; the Ruler be reſpected, and the Subject leſs regarded: all ſhould now be turned a clean contrary way.

ſcattereth the Inhabitants of it] By flight from their enemies invading them, or deportation by the enemy, having ſurpized them, So Gen.11.8. Deut.28.25. 2 King.17.6. & 18.15. Jer.13 24.& 18. 17. Ezek.5.10.

V.2. *And it ſhall be, as with the People, ſo with the Prieſt: as with the Servant, ſo with his Maſter; as with the Maid, ſo with her Miſtreſſe*] Heb. word for word: *as the People, as the Prieſt*, or, *Prince*; as Hoſh. 2.9. and ſo in the reſt: whence ſome read, *there ſhall be like People, like Prieſt*, and ſo forward; ſuppoſing the ſenſe to be, that there ſhould be a general confuſion, no order, no diſtinction, or regard of perſons, in Church or State; as chap, 3. 5. whereof ſome expound, that *perverting the face* of things. ver.1. But others rather as ours render it, *it ſhall be, as* with *the people, ſo* with *the*

Prieſt, or, *Prince*, and ſo on. The ſenſe being, as they conceive, that all eſtates and conditions ſhould fare alike, none, in regard of eminency of place,or ſtate,ſpared,Chap.2.9.& 5.9. 2 Chron.36.17. Lam.5.12.

the Prieſt] The Prieſts being ſuch, ſay ſome,as Jeroboam made, of the meaneſt of the people , 1 King.12.31. or ſuch , as by their miſcarriages,and Gods juſt judgement thereupon,were become vile and contemptible with the people. 1 Sam.2.12,17,22,30. Mal.2.3, 8,9. Or, *the Prince* ; for ſo the word ſometime ſignifies. See Gen. 41.45. Exod.2.16. & 3.1. and on ſuch doth God oft-times,for the like cauſes,caſt contempt,Job 12.21.Pſal.107.40. But this ſeems to look another way, to wit, that neither Prieſt nor Prince,or this latter rather, here, principally,I ſuppoſe,intended, ſhould eſcape more then any of the common ſort of people: ſee the ſame word uſed in the ſame place; but diſtinctly for both Offices , 2 Sam.8.17,18. & 20.25,28.

his maſter] Heb. *Lord*, but ſo uſed, Gen. 39. 20. Exod. 21. 4, 6. Deut.23.15.

as with the buyer,ſo with the ſeller]Or,ſo with the buyer, as with the ſeller ; for the very ſame particle is in either member, and admitteth either notion here rather thus,then as before ; becauſe in the three former branches, the better condition, and more likely to do well, to wit, *the Prince,the Maſter,the Miſtris*, were in the latter place;whereas in theſe three latter branches,the better eſtate,to wit, *the buyer, the lender,the letter*, are in the former. He that by purchaſing made account to mend his eſtate,ſhall be in no better plight, in regard thereof, then he that hath made it away, and embezilled thereby his means. See Ezek.7. 12,13. and ſee ſomewhat the like, but in another notion,1 Cor.7.30.

as with the lender, ſo with the borrower :] Or, *ſo with the lender, as with the borrower* ; neither having any ſurety of what he owns, or what he owes; nor any man more of what is in his own hands , then of what is in anothers.Of the uſe of the words, ſee Pſ.372.1. & Pro.22.7.

as with the taker of uſury, ſo with the giver of uſury to him.] Or, rather, *ſo* with *the letter* on uſury, *as* with *him,to whom he letteth* on uſury; for ſo it is, word for word in the text: as alſo , Deut.24.11. *the man to whom thou lendeſt* , or *letteſt* ; for , the word is in either place the ſame,and the word both here and there uſed,is of a large extent , comprehending as wel free *lending*,as *letting* upon conſideration,as the Greek δανείζειν, which it anſwereth unto, alſo ſometime doth.See Lu.6.34,35.The Heb.Cõmenters therefore to diſtinguiſh this branch from the former , ſay ſome of them,that the former ſpake of thoſe that *let*,or *lent out* mony:this latter of thoſe that *lent*, or *let out* victual,or any ſuch other thing, Deut.23.19.others of them,that the former is meant of ſuch as *lend* what they have freely: this latter, of ſuch as *lend* upon pledg or pawn,as Deu.24.11.where yet no conſideration is mentioned , or neceſſarily implyed ; but the contrary rather : for it ſpeaketh of a *brother*, of whom they were forbidden to take intereſt,Deut.23.19.ſo that the pawn ſeems to be there intended only as ſecurity for the principal. Howſoever , this latter diſtinction here ſeems more probable than the former. But though the parties here and there mentioned , are for good cauſe to be diſtinguiſhed, yet the particle, or note of ſimilitude , is the very ſame here, that was in all the former branches ; and that learned Scholiaſt was much miſtaken (though not the firſt that here tripped) in ſuppoſing the term here to be altered ; and the word *caaſher* to be no more here, then (as in other places oft it is) the ſame with the Latine *ſicut*, or *quemadmodum* ; the Engliſh, *as*, or, *in like manner*;whereas indeed it is more then ſo,& it is to be taken aſunder, as oft elſwhere ; the *ca* it ſelf alone, as in the former branches , importing as much as he would have ſignified by the whole ; and the latter part, to wit,*aſher*, being here a relative diſtinct from it, and looking forward, not to the particle next it , but to the pronoun demonſtrative , by an elegant redundancie in that language very uſual , ſubjoyned in the cloſe of the ſentence , the very like conſtruction whereunto is preciſely found in that parallel to this, Deut.24.11. Howbeit herein I concurre with that learned Writer, for the reaſon before rendred (which yet by him is here croſſed) that albeit in the three firſt branches , the former particle is to be rendred *ſicut*, *as*, ; the latter, *ſic*, *ſo* ; and that therefore in the former part of the verſe, the ſentence runs aright, as our verſion hath it, *as* with *the people*,*ſo* with *the Prince* ; and ſo forward : yet in the three latter branches,(and not in the two latter only ,as he grounding upon his fore-mentioned miſtake would have it)the text ought rather to be rendred, ſo with the *buyer* , as with the *ſeller* ; and ſo forward ; as if he had ſaid, as the Prince , or Prieſt , ſhall fare no better then the common ſort of people ; the Maſter or Miſtris then the Man or Maid-ſervant ; ſo it ſhall be no better with the richer ſort, with well-monied men (ſuch as uſe to purchaſe,, are able to lend , and are wont to let money out to uſe) then with thoſe of poor and meaner condition , ſuch as are fain to ſell , and are conſtrained oft to borrow , or to take money up at intereſt : either of which to be enforced unto, is made a note of penury,Deut.15.6-8. & 28.12. Nehem.5.3.4. Prov.22.2,7. & 29.13. Thus a miſtake hath yet miniſtred an hint of that, which gives ſome light for the right conceiving of the text. Nor were the miſtake ſo much to be regarded, but that it hath bred another more material, as one errour uſually begetteth another. As therefore there was before obſerved ſome difference among the Jewiſh Writers about the diſtinction of this branch from the former ; ſo is there no leſs variance among them about the ſtating of the two terms uſed in this branch. For one of them miſled by that former miſtake, would have by the former term here uſed, to wit, *noſheh*, to be underſtood,*the taker up* of money at intereſt, or the borrower ; and by the latter term, to wit, *noſheh ho*, the *letter out*, or, *the lender*, therein controlling another that had gone before him, and went a diverſe way ; and with him concur ſome great Maſters in that language; as alſo ſome late Interpreters of prime note, and the Chaldee , and ancient Greek , ſeem to go the ſame way with him. But that ancienter critick by the former term *noſheh*, underſtandeth the *creditor*, or *letter out*,the *Money-maſter* , as he termeth him ; and by the latter, *aſher noſheh ho*, that is, he *to whom he letteth out*, or, *lendeth*,the *debtor*,the *taker up*, or the *borrower* ; and in his ſteps tread moſt of the Latine, and all our Engliſh verſions ; as alſo the order of the terms in the former branch pleads for it ; where the *lender* ſtandeth before the *borrower*, as the *letter* here before the *taker* ; the *creditor* in either before the *debtor*:and the conſtant uſe of the word *noſheh*,never found uſed any otherwiſe then for one that *lendeth*, or *letteth out*, doth abundantly confirm it.See Exod.22.25. Deut.24.11. 2 King.4.1.Pſ. 109.11. nor doth the word it ſelf taken apart by it ſelf, ſignifie any other thing in the one member then it doth in the other ; but the ſelf-ſame thing in both : Howbeit , the words taken intirely together, as they make up the latter member of the ſentence,he *whom he letteth to him*, as Deut 24.11. *the man whom thou lendeſt to him* ; (for ſo in either place the words expreſly are) they doe evidently deſign the *debtor* : all the difference between theſe two parallel places is, that there is a defect of the antecedent (ſuch as is found, Ruth 1.16,17 & 2.9. 1 King.18.12.) in the one, which is expreſſed in the other. But ſo laſtly, 1 Sam.22.2. where it is ſaid,as our verſion rendreth it , *every one that* was *in debt* ; it is in the original , word for word, *every one whom a lender*, or *letter*,was *to him* (the redundancy before obſerved,there alſo found) that is , *every one that had a creditor* , or *every one that was indebted*. And thus much for the preciſe notion of the terms. Now from hence ſome obſerve,that thoſe of the ten Tribes (whom alone they ſuppoſe this prophecy to concern) had not regarded to obſerve the Law of God , by Moſes enacted againſt *taking uſury* of their brethren, Exod.22.25.Lev.25. 36,37. Deut.23.19,20. as alſo many other of Gods Ordinances , v.5.And it is true indeed,that not they alone,but the Jews alſo were oft times very faulty that way,as appears,Neh.5.2——7.Ezek.22. 12. as well as in not releaſing their ſervants at the ſix years end,Jer. 34. 8-11. But this Prophecy, though it concern the Iſraelites among others, yet it reſpects other Nations beſides them, as was before ſaid : nor is this here mentioned, more then any of the former, as a matter of iniquity, but as a note of ſome mens more plentiful eſtate then others , and an occaſion of their commerce and dealing with others, uſually of meaner and lower condition, with gain and advantage to themſelves ; notwithſtanding which, yet they ſhould be no more ſecured in theſe diſtracted times , then the pooreſt of thoſe they dealt with. See Jer.15.10.

V. 3. *The Land ſhall be utterly emptied , and utterly ſpoyled*] *The Land*.Heb.*earth* ; as ver.4. of Iſrael,ſay ſome; of Judah,other ſome: but all that circuit of land,rather,devoted to deſtruction,againſt the ſame here denounced.See ver.1 4. Heb. *ſhall emptying, be emptied* ; and *ſpoyling* , *ſpoyled* , the word in either branch doubled , for the more emphaſis,as the like,Gen.2.17.& 37 33.Exod.18.18.& 19.13. 2 King.3.23.Cant.8.7. and the latter word here confirms the expoſition given of the ſecond,in ver.1. *emptyed*,as ch.19.3.*ſpoyled*,as ch. 10. 6. & 17.14.

for the Lord hath ſpoken this word] God hath paſſed this doom upon it. See ch.21.17. or, as ſome, *hath ſpoken this thing*, as Num. 30.1.& 36.6.

V. 4. *The earth mourneth and fadeth away*] Or, *It fadeth away*;for ſo runs the Hebrew without the copulative : *the earth it mourns, it fades away* ; there is a fineneſs of language in the original , which our Engliſh cannot ſo fitly expreſſe;as if it were ſaid, *it wails,it fails*; or, *it quails*. The former may have reference to the *emptying* forementioned, by voydance of her Inhabitants, as ch.3.27. Lam.1.4 the latter, to the ſpoyl,before pointed at, of her fruit,and other furniture, as ch.1.30.See ver.1,3.

the world languiſheth, and fadeth away] By *the world* here, ſome ſtill preſs to have underſtood the Land of Iſrael , being as a little world within it ſelf , ſequeſtred and ſevered from other people , by thoſe ſpecial rites and ordinances aſſigned them by God, which other Nations had not,Deut.4.7,8,34 & 7.6.& 26.17,18.Pſ.147.19, 20.Rom. 3. 1, 2. and 9.4. but they produce no place , where it is ſo termed ; and the term, as it is of a far larger extent ; ſo it evinceth this Prophecy to reach far further, then they would have it. Of the word, ſee ch.13.11.& 14.17.

languiſheth] See chap.16.8.& 19.8.Ezek.7.17.

and fadeth away] The text runs here,alſo,elegantly on the letter, *it faints,and fails*,or *falls*; but there is a metaphor from the faintineſs of a feeble and craſie body,pining and ſpent,in a manner,with ſome long and lingring diſeaſe,in the one,1 Sam.2.5.Neh.4.2.Pſ. 6.2.See ch.17.4. from plants that withering and fading, ſhed their flowers & their leaves,ch.1.30.or, from the leaves & flowers themſelves, that ſo wither and fall,in the other, Pſ.37.2.ch.28.4.& 34.4. & 40.7.

the haughty people of the earth do languiſh] Heb. the *height*, or, *haughtineſſe of the people of the earth*, nor, *doth*, but, *do languiſh*. Which ſome of the Jewiſh Commenters taking in the former ſenſe, for *height*, which it firſt, and properly ſignifies, verſ.21. ch.2.13,14. & 14.10,13. & 22.16. expound it of great ones, in power and place, ſet higher then others: as, the *height of his Cedars*, for, the *higheſt*, and *talleſt* of them, chap.37.24. ſo, *the height of the people*, for, *the higheſt*, and greateſt among them: they that ſit loftieſt among them faint, as well as thoſe that lye loweſt; as even the talleſt men, and the greateſt bodies ſtoop, and grow faint and feeble with ſickneſs, as well as the loweſt, and the leaſt. So chap. 1. 5. & 2.9. & 5. 15. But the moſt take it in the latter ſenſe, for *haughtineſſe*; as Deut. 8. 14. Pſal. 131. 1. Prov. 30. 13. as *pride*, for *a proud* perſon; or, *proud* perſons, Jer. 50. 31. Pſal.36.11. and, *might*, for, *mighty* ones, chap.3.25. ſo, *haughtineſſe*, for, *haughty* ones; and, *the haughty ones of the people of the earth*, for, *the haughtieſt*, among the people upon earth: as, *the wicked of the nations*, for, the *worſt*, and *wickedeſt* among them, Ezek. 7. 24. The haughtieſt, thoſe that heretofore carried their heads higheſt in any place, among them, do now droop, and hang the head. See chap.2. 12, 17. It may well include both; the one uſually cauſing, and accompanied with the other, ch. 5.15. Ezek.31.10.

V. 5. *The earth alſo is defiled under the Inhabitants thereof*] A reaſon of the former denunciation is here rendred, why God was reſolved thus to proceed againſt the world, and the people thereof; to wit, in regard of their ſins, and grievous tranſgreſſions, whereby both thoſe other nations, and his own people, violating as well the Laws of Nature in general, as his ſpecial inſtitutions and ordinances, had defiled and polluted the places of their reſpective abode, which ſhould, therefore, caſt them up, and ſpue them out, as ſome impure and loathſome matter, that made them ſick, and qualmy, untill they were rid and eaſed of them, Levit. 18. 25--28. Lam. 3. 13-15.

The earth alſo] Or, as ſome, *This land alſo*; that is, ſay they, even the land of Iſrael and Judah; not of other nations, at large only: that land, that ſhould have kept it ſelf free from ſuch defilements as other people are polluted with, Lev.11.43,44. & 18.16, 18. Ezek. 14. 11. and ſo indeed, is the copulative uſed, chap. 12. 4. & 22. 9. but the article is no other here, then was, ver. 1, 4. Heb. *And the earth*; which may well be rendred, *For the earth*: as ch. 13. 8. & 16.2.

is defiled] Either with the gore-blood, and carcaſſes of men, ſlain, and ſacrificed on it, in the execution of theſe judgements, Ezek. 7. 21,24. & 9.7. & 39.11-20. or, rather, with the impieties, impurities, murthers, rapes, violences, and other like wickedneſſes, committed by thoſe that live therein, Levit.18.25, 27. Numb.35.33. Pſal.106.38. chap.1.10,15,21. & 4.4. & 54.3. Jer. 3.1, 2. Ezek. 20. 30,31.

under the Inhabitants thereof] As if they were ſo contaminated with ſin, that their very footings defiled the ground that they trode on; not unlike thoſe things, or perſons legally impure; whereof Levit.11.31-35. & 15.4,12,20-27.

becauſe they have tranſgreſſed the Laws, changed the ordinances, broken the everlaſting Covenant] Becauſe all Gods Laws, both general, and ſpecial; civil, and ſacred, have been grievouſly and extreamly violated by them; that which hath made them ſo impure, Levit.18. 24. Ezek. 14.11. & 20.26,43. & 23.7,13. & 24.6,13. Zeph. 3. 1. Mat. 15.18 20.

tranſgreſſed] The word ſignifies properly *to paſſe over*, or *beyond*, Joſh.4.1. & 15. 3. applyed to ſins and treſpaſſes, becauſe by commiſſion of them, men paſſe the bounds and limits preſcribed them by God; as Shimei the circuit, aſſigned him by Solomon, 1 King. 2.36,37.

the Laws] Either in general, written, or unwritten, concerning mans duty, both to God and man; which even the Heathen alſo have engraven in their hearts, Rom.2. 14,15. or, as ſome, the moral, and civil Laws delivered to Gods people, diſtinguiſhed from *the ordinances*, afterward mentioned: as 2 Chr.33.8.

changed] So the word, ſometime, ſignifies, Gen.31.7, 41. & 35. 2. but not in the form here uſed: where it ſignifies *to paſſe away*, or, *paſs by*, Job 4.15. & 9.26. & 11.10. and ſo ſeems to intimate, properly, *neglects*, or *paſſings by*: ſins of omiſſion, as the former *paſſings over*: or, *beyond*, ſins of commiſſion: and it would therefore be rendred, *paſſed by the ordinances*.

the ordinances] Heb. *ordinance*: but taken collectively: as Ezr. 7.10. rendred ſometime *ſtatute*, and *ſtatutes*, Deut.4.5,8. Joſh.24.25. ſuppoſed, here, to intend ſacred rites, and obſervances, more ſpecially by God preſcribed to his people: as Neh.9.13,14.

broken] The word properly ſignifies, *to annul*, *fruſtrate*, or *make void*, Numb.30.12,15.

the everlaſting covenant] Heb. *the covenant of eternity*: as chap.55. 3. that is, a covenant, never to be broken, or annulled, Jer. 50. 5. This ſome underſtand of the covenant of Circumciſion, made with Abraham and his ſeed. So called, Gen.17.7,13,14. Others, of the Covenant made with the Iſraelites in Mount Sinai, at the giving of the Law, Exod. 24.7,8. Jer.11.2,4. and this ſeems more probable then the former. Others, of the Law of nature, concerning all men in general, which was from the beginning, and ſhall laſt to all eternity, Pſal.119. 89. Matth. 5. 18. and they ſuppoſe, that theſe three ſeveral branches intend one and the ſame thing only, in divers terms, as is uſual with this Prophet. But I find not where the word *covenant*, is thereof uſed in Scripture; and encline therefore rather to the former.

V. 6. *Therefore*] To wit, for the ſins and tranſgreſſions beforementioned, ver.v. and ſo in the next branch.

hath the curſe devoured the earth] Or, *land*: as verſ. 1, 4, 5. *the curſe*, that is, the wrath of God, by theſe diſmal effects, manifeſted, and executed therein. It ſeems to allude, either to the *curſe* denounced in the Law, taking hold of the wilfull breakers of it, Deut. 27.26. & 28.15-68. & 29.20. or, to the *curſe*, together with the oath conceived by them, in their covenanting with God, as now for the violation thereof, juſtly inflicted, Neh.10.29. See Jer.23. 10. Zach. 5.3,4.

and they that dwell therein are deſolate] Being ſtript, and bereft of all thoſe comforts and commodities, that from it they formerly enjoyed, Lam.4.5. or, *pined*, waſted and conſumed for want of neceſſary ſuſtenance, Ezek.4.17. Joel 1.18. or, *deſtroyed*: as Ezek.6.4,6. according to another reading, they *ſuſtain* the puniſhment of their *treſpaſſes*; they ſuffer for their ſins: as Prov.30.10. Jer.2.3. See the like ambiguity, Pſal.5.10. & 34.21,22. Hoſ.5.15. & 10.2. & 13.16. See alſo, verſ.20.

therefore the Inhabitants of the earth are burnt] *burnt up*; conſumed with fire and ſword, by hoſtile Invaſions, Ezek. 5. 2, 4. & 24. 10,11. or, with the fire of Gods wrath, chap.9.18. & 10.16. or, *dryed up*, and exhauſt; as the body of man, or beaſt, through want of moiſture, Pſ. 69. 3. & 102.3. or, a brook, by means of drought, 1 King.17.7. Jer.50.38. & 51.32.

and few men left] The words are all ſingular, but collective; as Pſ. 8.4. ch.2.9. & 5.15. See ch.16.14.

V. 7. *The new Wine mourneth, the vine languiſheth*] The Prophet proceedeth, in particular, to inſtance in ſome ſpecial outward comforts, that the creature is wont to afford men; to wit, in *wine*, that is ſaid to chear mans heart, Pſ.104.15. but ſhould now be taken away, both it, and the vines that yeeld it, being both ſpoiled.

the new wine] So it properly ſignifies; whereof the moneth *Tiſhri*, the ſeventh moneth, anſwering to our September in part, is, by ſome deemed to have its name; becauſe then their vintage was: but is put here for *wine* in general: as ch.36.17. Jer.31.12. Hoſ.7.14.

mourneth] The wine is ſaid to mourn, being ſpilled and ſpoiled by the enemy: as *the land*, or, *ground*, is ſaid to *mourn*, Joel 1.10. implying what it would do, were it ſenſible of what is done unto it. See ch.23.1.

the vine languiſheth] Being trodden down, and deſpoyled by the enemy. See ch.16.8. ver.4. Joel 1.12.

all the merry-hearted do ſigh] The wine-drinkers, ver.9. (ſo called, becauſe wine makes the heart merry, Pſ.104.15. 2 Sam.13.28. Eſth. 1.10. Zach.10.7.) do *ſigh*, and mourn: becauſe the means and matter of maintaining their mirth, are gone, ver. 8, 12. Amos 5.17. inſtead of their wonted ſinging, ver.9. now they ſigh: *to ſigh*, for, *to mourn*: as Ezek.9.4. Lam.1.21.

V. 8. *The mirth of Tabrets ceaſeth, the noiſe of them that rejoyce endeth, the joy of the harp ceaſeth*] Their muſick and melody, that they uſed at their banquets, and merry-meetings, is all at an end. See ch. 5.12. & 16.10. Jer.7,34. & 16.7. & 25.10. Ezek.26.13. Hoſ.2.11. Amos 6.5,7.

tabrets] Or, *tabers*. See ch.5.15. and of *harp*, there alſo.

the noiſe of them that rejoyce] Or, *the tumultuous clamor* (the confuſed noiſe that they uſe to make, when they are drunk, Pſal.78. 65. Zach. 9.15.) *of the revellers*: ſtyled, *the ſons of clamor*, Jer.48.45. See ch.22.2. & 23.7,12.

V. 9. *They ſhall not drink wine with a ſong*] Heb. *the ſong*: ſuch ſongs as they uſed to ſing in their merry meetings, and at their feaſts. They ſhall not revel it as they had wont to do; either with voices, or other muſick, ver.8.

drink wine] To *drink wine*, for, to feaſt: as Job 1. 18. Chap. 22.13.

ſtrong drink ſhall be bitter to them that drink it] little pleaſure ſhall they take in any ſtrong drink, by reaſon of the calamities and diſtractions of the times. See ch.5.11.

V. 10. *The City of confuſion is broken down*] Or, *The City of emptineſs*; as it is rendred, Job 26.7. or, *of waſtneſs*; as Deut. 32. 10. Job 12.24. or, *of deſolation*; as ch.34.11. Jer.4.23. or, *of vanity*; ſuch, as things void of ſoundneſs, or vertue, are, 1 Sam.12. 21. chap. 41. 29. & 44.9. & 45.18,19. & 59. 4. and becauſe ſuch things are as good as nought, and nothing worth, the word is uſed alſo for *nothing*, Job 26.7. chap.40.17,23. So, *cities of waſtneſs*, that is, *waſted*, made or laid waſte, chap.61.4. Hence, ſome underſtand here, the City *Bethel*; which, both in regard of the Idol, by Jeroboam there erected, 1 King.12.29, 32,33. as alſo of that deſolation that was denounced againſt it, and made good upon it, 1 King.13.2. Hoſ. 5. 5. is by the Prophets called *Bethaven*, that is, the *houſe*, or *city of vanity*, or *deſolation and emptineſſe*, Hoſ.4.15. & 10.5,6. Others would have it to be Jeruſalem, ſaid to have been *broken* up by the Chaldees, 2 King.25.4. Jer.39.2. and as having been guilty of the like ſins with Bethel, did undergo the like judgment, Jer.7.17,20. & 11. 13. & 32. 28-35. And theſe ſeem juſtly to others over-narrow; but they may no leſſe juſtly be deemed to range, as far over-wide, that would thereby have underſtood the whole world; becauſe *all* that is in it,is *vanity of vanities*,and nothing but *vanity*, Eccl.1.2.and to be brought unto its firſt emptineſſe again,Gen.1.2. The moſt, and beſt,ſuppoſe it to be ſpoken, not of any one *city*; but by the word *city*,taken collectively,as chap.25.2. & 27.10. the ſeveral Cities of the Kingdomes and Countries reſpectively. which this Prophecy concerned;ſo termed, as ſome of the Jewiſh Commenters, becauſe their inhabitants ran after *idols*, and other *vanities*, of whom this word is uſed,1 Sam 12.21.chap.44.9.or, as others of them, rather becauſe *ruined,emptied*,and *deſolated*, by the enemies *breaking* into them,and *breaking* down of them,though the word down is not in the text.See ch.3.26.& 34.11.and it is obſerved by one of them,that by a kind of anticipation,it is ſaid, *the city of deſolation is broken*; albeit,it were not ſuch before it was *broken*; but being *broken*, and ſo *ruined*,came to be ſuch,to which he ſuppoſeth a parallel place to be, ch.44.19.whereof ſee there.But ſuch anticipations are found manifeſtly,Gen.28.19,22.Levit.15.16.Judg.4.21.ch.37.9.& 28.1.& 32. 6.&40.19.Ezek.3.3.Nah.3.5.Howbeit, others would have it to be termed *the city of deſolation*;becauſe deſigned,or deſtinated to deſolation,as *the city of deſtruction*,becauſe thereunto deſigned, ch.19. 18.See Ch.23. 12.

every houſe is ſhut up, that no man may enter in] or,*that there is no going* in,or out,Heb.*every houſe is ſhut up from entring*, as chap. 23. 1. Which ſome underſtand of being ſhut up,to keep out the enemy having broke into the city, chap.26.20.Joh.20.19. Others, ſo ſhut, that none goeth in, becauſe there is no buſineſſe there to be done, as chap.23. 1. or, ſtand ſhut up, and neither going in, or out, for fear of the enemy, as 1 King.15.17.2 Chr.15.5.& 16. 1.or,becauſe the Inhabitants are gone, either captived, or ſlain,ch. 27.10.I ſuppoſe it may well be rendred,*all houſes are as ſhut up, ſo that there is no going* out, or in;there is no more going in or out, then as if the houſes were all ſhut up.See c.22.3.Jer.13.19.See alſo, ver. 22.

every houſe]that is,many,or the moſt of them,as Gen.41.57.ſo one of the Jewiſh Commenters.Howbeit,if rendred as before was intimated,there will no ſuch reſtriction need.

V.11.*There is a crying for wine in the ſtreets*]This paſſage,among others,ſhewes that this prophecy is not to be underſtood of the univerſal deſtruction of the world at the laſt day,2 Pet.3.10,11.

a crying for wine]or,*becauſe of the wine*; not calling for it,but yelling and lamenting; nor, as ſome, for the preſent want ſo much, Hoſh.7.14.as becauſe of the ſpoil,and loſs of it,Lam.5.18.Ezek.27. 30.where it ſhould alſo be ſo rendred.See chap.16. 7-10. for they ſeem to wander much out of the way, who would have it underſtood,either of paſſengers,or thoſe few left in the city, crying up & down in the ſtreets, *who hath any wine to ſell*?as intimating, both the ſcarcity of that liquor, and mens greedy deſire of it, notwithſtanding the calamities of the times; that which yet ſome of the Jewiſh Commenters ſuggeſt,and ſome of ours admit.

all joy is darkened]extinct,put out.See chap.8.22.& 9. 19. word for word,it is *even-tide* with it; becauſe at even darkneſs comes Pſ. 104.20,23.their mirth ſhall ſet,as the Sun doth at even,and end in mourning,Amos 8.9,10.Howbeit,becauſe the verb is in that notion no where elſe found,there may be ſome ſuſpition,that by a tranſpoſition of letters,which in Scripture is ſometime obſerved; (ſee Lev. 3.7.& 4.32.1 Chr.4.9, 11.)the word may ſignifie here *to paſſe away*,which with that alteration,is moſt frequently doth, and would ſuit very well with the next branch.See Job 30.15.

the mirth of the Land is gone]together with the liquor that helped to maintain it,v 8,9.Heb.*is gone into captivity*, ch.5.13.as alluding to the captivity of the people of the land carried away by the enemy:the like alluſion is in the word of Elies daughter in law, when the Ark of God was taken, 1 Sam. 4. 21, 22. See alſo, Hoſ. 10. 5.

V.12.*In the city is left deſolation*]or,as ſome render it, '*He that is left in the city* ſhall be *deſolate*.Heb.*deſolation*,as chap.1.7. or, *unto deſolation*,as Jer.4.7.or as others,"*What is left in the City*,ſhall be deſtroyed with *deſolation*, ſupplying the verb from the branch enſuing:as chap.13.13.& 18.7.and the particle oft wanting,as ch.21.7. & 22.17,18.which way ſoever we read it, the ſenſe is plain,there is nothing left in the city,City and Country are both alike ſtript and plundered of all,City for Cities,as v.10.

and the gate is ſmitten with deſtruction]the ſame, in effect,is in divers terms repeated.

the gate]Either the gates of the city, broken open and deſtroyed by the adverſary,Judg.9.52.Neh.1.3.Ezek.21.22.or,*gate*,for city,as ch.14.31.

is ſmitten]Heb.*broken to pieces*,as Mic.1.7.

with deſtruction]ſo the Rabbine, affirming this and the former word to be ſiſters, and ſo the moſt take it,yet ſome render it, with *a noiſe*,or *a crack*,ſuch a noiſe as ſouldiers are wont to make in the aſſault of a Fort or City,Ezek.21.22. Amos 2.2.or ſuch a crack, as Gates or Walls, being violently broken aſunder, or broken down, are wont to give, alluded to,Jer.49.21.Ezek. 26.15. The reaſon of the ambiguity is, becauſe both the root whence this word comes (being no where elſe found) and ſome others derived from the ſame, and in ſound coming neer it,have in them, not unuſually, a notion of either : the reaſon whereof, may ſeem to be, becauſe ſuch aſſaults,whereby deſolation is wrought, are commonly accompanied with fearful out-cries on either ſide. See on chap.16.9,10. The particle,all grant,is to be ſupplyed, as before.

V.13. *When thus it ſhall be in the midſt of the Land among the people*,there ſhall be,*as the ſhaking of an Olive-tree, and as the gleaning of grapes when the vintage is done*]or, *For ſo*(as Gen.15.5.)*it ſhall be in the Land among the people, as in the beating of an Olive-tree, as with cluſters left; when the vintage is done. Thus*, or *ſo*,as was before ſaid,it ſhall be, when theſe judgments ſhall be executed in thoſe places,and with thoſe people where they are put in execution, that a very ſmall company ſhall be left, or eſcape; which may here come in,either in way of conformation of the former relation,and further amplification of the judgment therein related,by a lamentable effect,to wit, the paucity of thoſe that ſhould therein eſcape,or in way of mitigation and limitation of thoſe ſad denunciations of deſolation and deſtruction, that yet God would not make an utter riddance of all,but reſerve a remnant, that he might have a people to praiſe him.v.14.The former I conceive to be principally intended,though with an intimation of the latter. See ch.1.9.& 6. 13.& 7.3.& 10.21,22.Jer.3.14.This ſome ſuppoſe to have reference to thoſe that Tiglath-Pileſer captived,2 King.15.29. Others, to the Jews,that either by the Chaldees were carried captive to Babylon, Jer.39.9.or that voluntarily of themſelves went down into Egypt, Jer.43.5-7.both which I leave to the judgment of others.

in the midſt of the land]or,*earth*,as Pſal.74.12. whereby ſome underſtand Jeruſalem,ſituate(as the Jews ſay) in the very midſt of the *world,or the navel of the earth,Ezek.39.12.neer to which,ſay they the laſt judgment,or œcumenicall aſſiſe, Act.17. 31. ſhall be held, Joel 3.2,12.Zach.14. 4. But theſe are groundleſs conceits; *in the midſt of the land*,is no more,then *in the land*,as chap 6.12.& 7.22. as *in the midſt of the people*,or *peoples* rather, (for ſo the text hath it,as chap.25.6,7.)is no more,then *among the people*, or *peoples*,as Jer.39. 14.& 40.1.5,6.which yet argues the prophecy to concern more,then any one people.

as the ſhaking of an Olive-tree]or, *as in the beating of an Olive-tree*; it ſeems to have been a proverbial kind of ſpeech : ſee chap. 17.6.

as the gleaning of grapes when the vintage is done]or, *as cluſters* left, *when the vintage is done*, a defect of the epithet *cluſters*, for *cluſters* left.as *ſheep*,for loſt *ſheep*,chap.53.6.See chap. 5.2. and the *cluſters* ſo left,are called *the cluſters of the vintage*, Mic. 7. 1. as,a *corpſe* left by the ſoul,is called a *ſoul*,Num.19.13.and *wines* drawn off the lees,are called *lees*;by the name of that they left, ch.25.6. See ch.17.6.Jer.6.9.& 49.9.The *vintage*,the time of *cutting* grapes hath thence its name in Hebrew, as the *harveſt*, being the time of *mowing* graſs, or reaping corn, is thence alſo ſo termed; and but one letter difference between the one and the other. See chap. 17. 5.11.

V. 14. *They ſhall lift up their voyce, they ſhall ſing for the majeſty of the Lord,they ſhall cry aloud from the Sea.*]In this verſe,and ſome enſuing,is deſcribed the condition and carriage of thoſe few, the remains among each people,that ſhould be preſerved in, or delivered out of the common calamities and afflictions of thoſe times; they ſhould abundantly rejoyce,and out of the joyful ſenſe and apprehenſion of Gods might and mercy therein ſhewed them, break forth into praiſes of him.So ch.12.& 25.& 26.This ſome reſtrain to thoſe that were delivered in Sennacheribs Invaſion,ch.37. 31, 32. ſome to thoſe that were freed from the Babylonian captivity,Pſ.126 1,2. But it ſeems to be of a larger extent, and ſome extend it unto the times of the Goſpel,which yet ſeems not ſo cleer.

They]or,*theſe*; for there is an emphaſis in the word, the pronoun not only expreſſed,which ſeldome is, but with an additional adjection alſo to it, as Eccl.3. 18. chap. 35.2. the perſon ſo left; as ver. 13.

lift up their voyce]The phraſe is uſed to ſignifie an expreſſion, either of great grief,as 1 Sam.11,4.Job 2.12.or, of much joy, and ſo here,as the like,ch.40 9.

ſing] or. *make joyfull acclamations*, as ch. 12. 6.& 54. Pſalm. 35.27.

for the majeſty of the Lord]or *excellency*,as Amos 8.7.or, *magnificence*.See chap.2.10.the ſupereminent greatneſs of his might, and mercy ſhewed, both in the deſtruction of ſome, and in the deliverance of others.Theſe words,according to the diſtinctions in the original,appertain not to this branch,but to the next.

cry aloud]Of this word,ſee on ch.12.6. Some ſuppoſe, that it alludes here to the ſhoutings in vintage and harveſt,ch.16.9.Others, to the ſhouting of Sea-men,at their coming into harbour, becauſe of the next words.

from the Sea]that is ſay ſome, after their deliverance from their former afflictions; compared in Scripture oft to *a Sea*, Pſalm 42. 7. & 69.1, 2, 15.& 88.7.& 93.3. and 130.1.Rev.15.2,3. when the Sea ſhall be no more, Rev. 21. 1. of this uſe of the particle, ſee on chap. 38. 15. & 53.8. But other rather underſtand it of the place, from whence thoſe voices of joy and praiſe ſhould be heard,which ſome underſtand of thoſe that are upon the Sea,Pſal. 65.5.& 107.23.as if the ſenſe were, that God ſhould be magnified both by Sea and Land,Pſal.96.11. & 98.9. Others, *from the Sea*, that is, *from the weſt*,as chap.49,12.from Paleſtine,which lay Weſt from Judea, ch. 9. 12.or the ſea coaſt, the utmoſt bound of the Land of Iſrael Weſtward, Joſh. 1. 4. and 15. 47. or, the Iles of the midland ſea, verſe 15. or laſtly, which is moſt likely, the tranſmarine lands, or ſea-coaſts in general, where any of thoſe ſhall be found that were partakers of this deliverance.

V. 15. *Wherefore glorifie ye God in the fires; even the name of the Lord God of Iſrael,in the Iles of the ſea*]The faithful deliuered, and eſcaping the forementioned calamities, as they celebrate Gods name,for both his judgments on the wicked, and his goodneſs to themſelves;ſo they incite others alſo to do the like with them, and encourage one another thereunto:ſo Pſ.34.3.ch.12.4.5.

in the fires] Ye that abide yet in the fire of tribulation,Pſ.66. 10,12.chap.48.10.deſpair not,nor be diſcouraged; but by your patient ſufferings glorifie God,and depend upon him for deliverance, Pſal.94.19.Mat.5.12.Act 5.41.& 16.25.Rom.5.3.2 Cor.4.8,9.& 6. 9,10.Phil.1.18,20.& 2.17.Col.1.24.Iam.1.2.1 Pet. 1. 6.——8.& 4.12-14.or,*in the valleys*,ſo termed, as ſome, by way of antiphraſis, as *a grove* in Latine;becauſe they enjoy leſs light that live in them, then thoſe that dwel in higher places on the hills; or as others rather, for the plenty of *herbs*, and green things that there grow, chap.18.4.& 26. 19. So divers of the Jewiſh Doctors underſtand that,Gen.11.28.31.*Ur of the Chaldeans*,that is,*the vale* wherein the *Chaldeans* dwelt,for their Country lay low:ſee chap.21.1. and they ſuppoſe the *valleys* here mentioned, becauſe more Cities are uſually in valleys,for conveniency of watering and feeding, Pſal. 64. 12,13 & 104.10,14. then on hils,chap.32.19,20. and this ſeems moſt probable. Though there want not Jewiſh Criticks that would have the word ſignifie *holes*, as two other words ſomewhat neer it do, both found together.c.11.8.expounding it either of ſuch *holes* and *caves*,wherein they lay hid,1 Sam.13. 6. & 14.11.or of ſuch *holes* and dungeons wherein they were held,ch.44.22.

the name of the Lord]the Lord himſelf,as Pſ.9.2.& 69.30.his power and majeſty,Deut.28.58.1 King.8.41.42. ſee ch.30.27.

the God of Iſrael]by his judgments manifeſted to be the only true God,1 King.18.39.Pſ.9.16.& 83.18.ch.45.6.Zach.14.9. but therefore,ſaith the Rabbine,here ſo ſtiled; becauſe for his Iſrael he doth all this,ch.43.3,4. & 45. 4.

in the Iſles of the ſea]The Iles,whereof great ſtore in the midland ſea,Pſ.97.1.or,the regions bordering upon the ſea, ſee v.14. chap. 21.6.

V. 16. *From the uttermoſt part of the earth have we heard ſongs.*] Or,*of the Land* as v.3. The generallity of the joy, and praiſes of God,from that ſcattered remnant,out of all places,far & neer,where any of them are found;there is nothing but ſinging with them; all the Land over they ſing ſo loud,that they may be heard even from the Lands end:ſee the like of Lamentations and out-cries,ch.15.4,5. 8.Jer.49.21.

the uttermoſt part]Heb.*wing*,as ch.11.12.

ſongs]ſongs of deliverance,Pſ.32. 7. ſuch ditties properly,as are made to be ſung unto ſome muſical inſtrument,& thoſe are in Greek alſo peculiarly termed *Pſalms*,Col.3.16.ſee ch.12.2.

even glory to the righteous] Some make this the ſubject matter of their ſinging,to wit,*Glory* be,or be given,*to the righteous*,that is, to God the righteous One, whoſe righteouſneſs hath been manifeſted,and magnified in the execution of judgments above mentioned,Pſ.12.9.4.Apoc.7.12.& 15.3,4.& 19.1. Others underſtand it of the godly and righteous, by thoſe deliverances made beautiful, delightful,amiable,and honourable:ſee Pſ.149.4,9.and they read the words,a beauty,or beautiful ornament,to the righteous: ſee ch.28. 5.and of the term it ſelf,ch 4.2.righteous, for righteous ones,as ch. 3.10.

But I ſaid,my leanneſſe,my leanneſſe]After the relation of this great glory that ſhould fill the hearts of thoſe that ſhould eſcape ſo, as to ſurvive the judgments before denounced;the Prophet,in an abrupt manner, breaks off that his chearful and gladſome diſcourſe; and to ſhew how full his heart was of grief,and regret for the miſeries that were the whileſt to befall his people,he falls to lament their condition,as well in regard of their grievous ſins as of the great variety of dreadful and unavoidable judgments,that for the ſame ſhould be inflicted upon them;withal,making a very pathetical profeſſion,and affectionate expreſſion of his own preſent affliction, upon the very fore-ſight thereof:ſo Jer.9.1.

My leanneſſe,my leanneſſe]The old Latine, following the Chaldee, rendreth it; *My ſecret to my ſelf,my ſecret to my ſelf*.And the Chaldee expounds it of a ſecret revealed to the Prophet, concerning the retribution of the wicked in one kind, and of the righteous in another;but neither is the laſt letter in it a pronoun.but the formal and uſual termination of the word;as in others of the like ſtamp; nor is the word ever found without in Hebrew, as it is, when it ſignifies *a ſecret*,in Chaldee;nor hath either the root it ſelf,from whence the word riſeth,or any other of the ſame ſtock, any other notion, but of *leanneſſe*, as our Engliſh therefore well rendreth it. See Num.13.21.chap.10. 16. & 17.4.Ezek.34.20. The meaning is, that the grief of his mind was ſo great, for the perfidiouſneſs of his people,and Gods wrath thereby incenſed, and ſure ſhortly to ſeize on them,that even the fleſh of his body was alſo waſted and conſumed with it, as with ſome emaciating and pining diſeaſe. So Pſalm 69.9.and 119.139. See alſo the like expreſſion,,upon other occaſions,Pſalm 22.15,17.& 32.4.& 102.3-5.& 139.83. The repetion is only to manifeſt the vehemency of his affection: ſee the like, Jer.4.19.

Wo unto me]or,*wo is me*,or,*alas for me*;for it is ſpoken,not in way of denunciation, as ch.29. 1.but in way of lamentation ,as Lam. 5. 16.

the treacherous dealers have dealt treacherouſly; yea the treacherous dealers have dealt very treacherouſly]Heb. *dealing treacherouſly, have dealt treacherouſly*, as Jer.5.11. that is, they have dealt exceeding treacherouſly;or, have dealt treacherouſly oft times, again and again. He cannot multiply words ſufficiently, to expreſs the extream perfidious courſes and carriages of his people towards God; whom by ſo many ſpecial and peculiar obligations, they ſtood ſo deeply endeared unto, and had ſo oft, and ſo ſolemnly engaged themſelves : that which made their treſpaſſes and trangreſſions far the more hainous then the ſins and exceſſes of any other people, Pſal.81. 11. Amos 3.2. See the like heaping up of various expreſſions to the ſame purpoſe, Dan.9.5,6. For it cannot be ſo fitly underſtood of other perſons dealing perfidiouſly with Gods people;albeit it be true,that divers of them ſo did, ch. 21.2.& 33.1,8. Lam.1.2.and ſo ſome apply it;as if the Prophet mourned,not ſo much for their treacherous dealing with God, as for others treacherous dealing with them.

V.17.*Fear,and the pit,and the ſnare,are upon thee, O Inhabitant of the earth*]Heb.*Fear,and pit,and ſnare.* The hainouſneſs and grievouſneſs of their ſinful courſes was before, the dreadfulneſs of Gods inevitable judgments upon them,for the ſame, now enſueth. Thus when ſin is come to an height, judgment followeth it at the heels, Gen.15.16.Ezek.7.10,11. Mat.23. 32.36.1 Theſſ.2.16. In theſe words,a variety of perils, of ſundry ſorts, is implyed, and they are knit together with a copulative reiterated, as purſuing the ſame perſons ; that if they chance to miſs in the one, yet they may be ſure to take in the other,ver.18. The words run very elegantly, in a neer affinity of letter, and ſound, in the original; as if we ſhould ſay,*Scare,and ſewer,and ſnare*,or the like;yea,the words come ſo neer,in letters & ſound,one to another,that ſometime one of them is,in ſome copies,read for the other:as Lam.3.47.See the ſame,Jer. 48.43.

O inhabitant of the earth]*Inhabitant*,for *Inhabitants*:as ch.5.3.but there is ſome emphaſis,here,in it;as if each one ſhould be expoſed to the ſame perils of the earth, or land,as ver.16.which the Jewiſh Commenters would,by all means put off from their own Nation,to the people abroad in the world.

V.18.*And it ſhall come to paſs,that*]Heb. *And it ſhall be*:as ch.17.4

he who fleeth from the noiſe of the fear, ſhall fall into the pit,and he that cometh out of the midſt of the pit,ſhall be taken in the ſnare]The meaning is plain,he that eſcapeth one danger, ſhall fall into another ; as if he ſaid,he that fleeth for fear of the enemy,either breaking in upon him,or purſuing him,ſhall fall into ſome Well,or ditch; as thoſe,Gen.14.10.and if he get out of that,(though he may then think himſelf ſafe,)ſhall fall into the hands of ſome that lye in ambuſh for him,or the like,as Judg.20.42,43. See the like,1 King. 20. 30.Amos 5,19. & 9.23. and an alluſion to ſomewhat the like, Prov. 29.25. There ſeems to be, in the words,a metaphor, taken from the manner of hunters dealing with Deer, or other wild beaſts, whom, when they have digged pits for, and covered with ſome looſe,or light matter,and ſet toils, or gins and ſnares, not far from them,that if they eſcape, either paſſing by, or getting up out of the one,they may be ſurprized with,and held faſt in the other,do then,with noiſe and clamor raiſed, rouze up their prey, and ſo drive them,while they flee to ſave themſelves, for fear of the noiſe, into thoſe pits,or gins, that they have before-hand prepared for them, to intercept them in their flight.Hereunto are frequent alluſions in Scripture,Pſ.9. 15. & 10.8,9.& 35.7,8. & 57.6.& 64.5.& 91.3.& 124.6,7.& 140.3,11.Jer.16.16.Lam.3.52.& 4.18.20.Howbeit, I cannot concur with thoſe,who in the word *fear*, ſuppoſe an alluſion to ſuch feathers and papers,as huntersuſe, with us, to blanch the Deer with,or that ſtring or line, furniſhed with the like, which they are wont,anceintly, to ſcare wild beaſts with, to the ſame purpoſe that ours do;becauſe in Latine,it is termed *formido*,that is,the *fright* or the *ſcare*,for it ſuits not well with the words of the text , wherein it is ſaid,not,*from the ſight*,as it ſhould be, if that were intended but , *from the noiſe* (which that makes none) of the fear : and indeed, *the noiſe*, or *voice of the fear*, is nothing but the *fear of the noiſe*:as,*the uncleanneſſe of a man*,for,*a man of uncleanneſſe*, Levit.7. 21.*the oath of obligation*, for *the obligation of an oath*, Num.30.14. and *to flee from the ſound,or the noiſe of the fear*, is no other,then *to flee for fear of the noiſe*:as for *fear of the ſword*,ch.21.15. or, *to flee from the dreadful noiſe*;as ch.33.3.*a noiſe of fear*,for *a fearfull noiſe*, or,*a noiſe*,or *report* of ſome *fearfull* evil approaching,as Job 15.21.

out of the midſt of the pit]For, *out of the pit*,ſimply;as Prov.5.15. Jer.15.6.with Rev.18.4.Ezek.32.21.Amos 6.4. See Jer.41.7.

for the windows from on high are opened, and the foundations of the earth do ſhake]This is further added ,more fully to illuſtrate the unavoidableneſs of Gods judgments; the vengance of God breaking forth,and ſurprizing them,both from above, and from beneath, as well over their heads,as under their feet; & as no ſhelter for them, againſt the one; ſo no ſteddy ſtanding for them, in regard of the other.

the windows from on high are opened]*from on high*,that is,from heaven. So Chap.32.15.Lam.1.3.*the windows from heaven*,for, *the windows of heaven*:as, *a boar from the wood*,for, *a boar of the wood*, Pſalm 80.13.or,*the windows from above* pour down,*being opened*,or *are opened*,and pour down,*from above*. Of which conciſe and comprehenſive form of ſpeech,ſee on Chap. 14.12. & 38.17.The *windows of heaven* are ſaid to be ſet *open*, to intimate,ſometime,abundance of bleſſings,Deut.28.12.Mal.3. 10.ſometime, to expreſs as large meaſure of unavoidable judgments;and ſo here,in way of alluſion,either to the general deluge in Noahs days, Gen.7.11.or, to that dreadful deſtruction of Sodom and Gomorrah,Gen.19.24.See Pſ.11,6.Rom.1.18.

the foundations of the earth doe ſhake]An hyperbolical phraſe,very frequent in Scripture,whereby is repreſented that exceeding terrour and aſtoniſhment,wherewith people are ſurprized and tranſported, upon the manifeſtation of Gods might and wrath, in ſome extraordinary judgments; as if the earth, to the very center of it, ſhook under their feet. See Pſal. 18. 7. Chap. 2. 19, 21. and 13.13.

V.19.*The earth is utterly broken down, the earth is clean diſſolved the earth is moved exceedingly*]The Prophet proceeds, ſtil,in the rhetorical amplifications of the ruines and ſubverſion of the Kingdoms and States,coming within compaſs of this Prophecy, ſo ſubverted, and all things with them turned upſide-down; as if the earth it ſelf, that beareth them,were rent, and torn aſunder and ſhattered, and not able, any longer, to conſiſt, or to ſubſiſt. So ver. 1, 18. 20.

is utterly broken down]Heb.*in breaking aſunder*, or to *pieces*, *is broken aſunder*,or,*to pieces*, for that is, the more proper notion of the word,and better ſuits with the object here, the earth. So Pſal. 2.9.Prov.11.15.& 13.20.& 25.19.

is clean diſſolved]Heb.in *diſſolving*,*is diſſolved*,or,rather, in *renting*,or,*tearing*,*is rent*,or torn aſunder. For though the word in one form ſignifies to *diſſolve*,*breake*,*fruſtrate* or *make void*, vows, covenants,and contracts,Numb.30.8,12,13,15.verſ.5. yet in the form here uſed,it ſignifies to rent, or tear aſunder, ſome ſolid body,Job 16.12.Pſal.74.13.and there,of the word for *clefts*,or *ruptures* in the ground,Chap.2.20.yet there may be a glance at the former, here, in this latter, as noting a retaliation of tranſgreſſion, and penalty; the earth is broken,and rent aſunder with them;becauſe they have broken and violated their covenant with God.ver. 5.

is moved exceedingly]Heb.in *moving*, *is moved*. The word is uſed for ſuch *a moving*,by which a man ſtaggers, ſo as his feet are ſcarce able to keep him ſtanding upright,Deut.32.35.Pſal.13.5.& 17.1. & 66.9.& 98.18.or,for ſuch *a moving*, where ſomewhat is removed, out of its former fixed ſeat, *Chap.54.10.Applyed to the earth, or land, and the States and Kingdoms thereof, Pſal. 46. 6. and 60.2.

V.20.*The earth ſhall reel to and fro, like a drunkard*]Or, *reeleth*: that it may run in the ſame tenour with the former. The future is frequently uſed of things ſpoken of,as paſt,or preſent,Pſal. 1. 2. & 18.6,11,13,16,20.Heb.*reeling reeleth*,the ſame term is uſed,Ch.19. 1.& 29.9.and the ſame ſimilitude,Pſ.107.27.ch.19.1.Jer.23.9. It is the ſame in effect,but clad under a new notion in other terms, that was before,ver. 19.

and ſhall be removed like a cottage]Or,is *removed*,as before. The word properly importeth a flitting,or removing from place to place; the curſe of Cain,Gen.4.14,16.

a cottage]The word is uſed,ch.1.8.for *a ſhed*, that a gardiner, or keeper of a garden, ſetteth it up in it, there to repoſe, or to ſhelter himſelf in a ſtorm;or from thence to watch the fruits, or plants in it : and it is there rendred,*a lodg*:but it ſeems here to be taken for a *tent*; either a *ſouldiers* tent, as ſome, that is taken down and removed,when they are to march,or are quitting of their quarters; or,*a ſhepherds* tent,which he removes from place to place,as he finds conveniency of feeding for his ſheep, Chapter 13. 20. and 38. 12.

and the tranſgreſſion thereof ſhall be heavy upon it,and it ſhall fall, and not riſe again]Or,*that it ſhall fall, and not riſe again*;as Judg.7. 13.the judgments of God, by the tranſgreſſions of its inhabitants procured,ſhall lye ſo heavy on it, that it ſhall ſink down under the weight of them,and not be able to recover again its former eſtate. See ver.5, 6.

the tranſgreſſion]That is,puniſhment of it;as Gen.4.7.13. Prov. 29.22.

heavy]In the puniſhment of it,Pſ.38.4.Ezek.33. 10. a metaphor taken from weighty burdens,ſo heavy,that a man cannot ſtand upright under them.

not riſe again]Heb.*not add to riſe*.So Jer.25.27. & 51.64. Amos 5.2.

V.12. *And it ſhall come to paſſe in that day*,that &c.]As chap.10. 27.

the Lord ſhall puniſh the hoſt of the high ones,that are *on high*, *and the Kings of the earth*,*upon the earth*]None ſo great,or high,in power,or place,that ſhall eſcape in this judgment of God,ver. 2. chap. 5.15.

puniſh]Heb.*viſit upon*:as ch.28.14.

the hoſt of the high ones, that are *on high*] Or.*The hoſt of that high one*,(that is,as ſome think the King of Aſſyria, chap. 10.12.) that ſitteth on *high*,ſo far above other Princes, chap.36.4.or,as the King of Babylon in his own haughty conceit, Chap. 14.13,14.or, *the hoſt of* each *high one*,*with the high one himſelf*,not their hoſts alone, but themſelves alſo : as Pſal.68.12.Chap. 34.4. So is the particle uſed,1 Sam.1.24.Jer.11.19. or, each *high one*, *in his height*, that is the higheſt of men, In their higheſt eſtate: And ſo the latter part of the verſe, ſhould expound the former. But ſome would, have it meant of the celeſtial bodies, the *Sun*, and the *Moon*,that are ſaid to be darkned, ver. 23. the darkning whereof is counted a diſmal ſign, Chap. 13. 10. Joel 2. 21.,to the heathen eſpecially, Jer.10. 2. Some,of the Angels, that ſtand for ſeverall Kings, and ſeem concerned in their affairs; them in heaven, oppoſed to, yet joyned with, the Kings on earth. So ſome of the Jewiſh Commenters, from Dan.10.13,20, 21. Of Chriſtian Writers,not a few,of the Devils,thoſe *principalities*,*and powers*,that are ſaid to be *in high*,(as our laſt edition rendreth it,)or rather, *in heavenly* places,that is,aloft,in the ayr,Eph.2,2.(as, *the birds of heaven*,Pſal.8.8.Matth.13.32.that is,*of the air*,) and are to be judged at the laſt day,1 Cor.6.3.Jud.6. And ſome again, of their idols, ſet uſually a loft, 2 Chron. 34. 4. or their images of the celeſtial bodies, Chap. 17.8.and 27.9.Amos 5.26.Act. 7. :43. See Chap. 19.1.and 46.1. Others,of *the heavenly hoſt* here on earth, that is, the Church militant,which ſhould be viſited, as well as the world, and the Princes of it,Lam.2.1. Dan.8.10.Rev.12.1,3,7. Among this great variety of Interpretations, to which divers others might be added; I ſuppoſe that moſt probable, that by the *hoſt of the high one*,(the word collectively taken;for *thoſe*,*that ſit aloft*,chap. 26. 5. are meant,thoſe great Monarchs and Potentates, ſuch as the Heads were of the Aſſyrian,and Chaldean Empire,ſtyled not barely *Kings* but *Kings of kings*,Dan. 2.37. and whoſe *dominion* is ſaid to *reach up unto heaven*, Dan. 4. 20, 22. whoſe reſplendent ſtate and majeſty, is alſo compared to the luſtre and brightneſs of thoſe celeſtial bodies,Chap.13.19.with 14.7. ver. 23. and whoſe dejection and downfall, therefore, is reſembled by ſimilitudes, taken from, and glancing at the diſſolution and alteration that thoſe heavenly ſubſtances ſhall, in likelihood, undergo at the laſt day. See chapter 34.4.Rev.6.12-14. as on the other ſide, the reſtitution and reſtauration of Gods Church, and children,after ſome long captivity,or greivous calamities, is wont to be deciphered by reſemblances drawn from, and alluding to, the general reſurrection, and glorious condition that the whole body of the faithful, ſhall, at the laſt day,attain,ch,26.19.Ezek.37.1-14.Dan.12.1,2.

and the Kings of the earth, *upon the earth*]Or, that are *upon the earth*,that it may anſwer the former branch : thoſe Kings and Princes,who though great, and high, in regard of thoſe that are under their command; yet ſeem to have their thrones on the ground, in compariſon of thoſe their ſuperiours, ſo far above them, that they ſeem to have their *thrones ſet among the ſtars*,*or above the clouds*,ch. 14.13,14.See ch.10. 9.

V.22. *And they ſhall be gathered together*,*as priſoners are gathered together in the pit*;*and ſhall be ſhut up in the priſon*]Theſe great ones,of both ſorts,or ſizes, When God ſhall have executed judgment thus with them,ſhall,as common people captived,be kept down,and kept in ſo by his Almighty power, that they ſhall no more be able to ſtir abroad,or to act ought,as they had wont to do, until he pleaſe to releaſe them, and ſet them at liberty again, then as if they had been all that while kept faſt ſhut up in ſome dungeon, or ſome ſtrong and cloſe priſon.See Zach.11.9,12.Rev. 20.1-3. and of ſuch like executions of judgment on ſuch,2 King.23.33. & 25.7. 2 Chr. 33.11,& 36.6.Pſ.149.7,8.ch.38.33.Jer.52.12.Ezek.19.4,9. Lam.4. 20.

be gathered together,*as priſoners are gathered together*]Heb.*gathered together* with *the gathering of a priſoner*, as ſome render it;and ſo it ſhould be like the phraſe uſed, chap. 10.26.& 27.7.& 62.5. but becauſe the former noun is not,in a form of regiment, it would rather be rendred,as the Rabbines conceive it, *they ſhall be gathered* with a *gathering*,(that is, exactly, or ſtrictly gathered, ſo as none ſhall eſcape;as *throw* with a *throwing*,chap.22.17. and as, *gathering gather*,Mic.2.12.beſides that,the verb is in a form alſo implying no leſſe,and ſo chap.33.4.Zach.14.14.)as *a priſoner*, (to wit,is gathered)or,as *priſoners*(the word taken collectively, as Pſ.79.11.& 102. 20.)are gathered together,a defect of the note of ſimilitude,as ch. 22.18.yet ſome render it without any ſuch ſupply, they *ſhall be collected*,*being collected*,*bound*.Heb.ſay they, *a collection bound*:but this ſounds very harſh;unleſſe we read, and *bound*; but the word is not a particle,but a noun,and that ſingular;and ſo alſo, the text ſeems over-forced. Nor doth that, which ſome of the Rabbines ſuggeſt, come off any more ſmoothly,to wit,that thoſe great ones, Iſraels enemies, when they are *gathered together*,ſhall be as *a man in bonds*, not able to ſtir hand or foot,until they have ſubmitted themſelves to Gods people.See ſomewhat the like,ch.22.3.For as for the Latine, *they ſhall be gathered with the gathering of one bundle*,it cannot be admitted,ſince that the word here uſed, doth no where ſignifie *a bundle*,but *a priſoner* alwaies,or *one in bonds*,chap.10.4.& 42.7.nor any interpretations therefore grounded thereupon.

gathered together]that is, ſay ſome, *deſtroyed*, becauſe the word ſometime ſeems to have ſome ſuch like notion, chap. 57. 1. Jer. 8. 13. Hoſ.4.3.Zeph.1.2. but the moſt take it, in the ordinary and moſt common ſenſe, *they ſhall be gathered together* ; as malefactors are oft times out of ſeverall places, to be laid up faſt in ſome Gaol or priſon, untill the day, either of aſſiſe, or of releaſe.

in the pit] Heb. *on the pit*; yet the particle is alſo ſo uſed, chap.38.20. and in the next branch; and if it be ſo taken here, it may ſeem, that ſomewhat elſe ſhould be ſupplyed, and the text thus read, *they ſhall be gathered together*——and caſt *into*, or laid up *in the pit*: of which manner of conciſe ſpeech, ſee ver.18. Otherwiſe it may be rendred, *they ſhall be gathered together*——*for the pit*, as malefactors for the Gaol.

the pit] that is, ſay ſome, *the grave*, which mens carcaſſes are wont to be caſt into, chap.14.16,20.& 38.18. others better, the *dungeon* or *hole*, wherein priſoners are caſt and kept, Jer. 37.16.& 38.6. Zach.9.11.

and they ſhall be ſhut up in the priſon] or, *in priſon*: for there is no article in the text; nor doth it ſuit ſo well here: or, as *in priſon*, as in the former branch; as *a priſoner*, they ſhall be as ſurely and narrowly reſtrained and curbed, as if impriſoned and mured up in the ſtrongeſt and ſtricteſt place of reſtraint. There is in the Hebrew a neer affinity between the verb and the noun; the word rendred *priſon*, ſignifying *a ſhutting up*, or, a place of *ſhutting up*, Pſal.142.7. ch.42.7. and the verb is in the more weighty form, as Joſh.6.1.v.10. Jer.13.19. importing a ſtrict and ſure ſhutting up.

and after many daies ſhall they be viſited] What manner of *viſitation* it is that is here intended, is among Interpreters much controverted: Some, and thoſe not a few, both Jewiſh and Chriſtian Writers, underſtand it of *a viſitation*, not for good, but for evil: ſo divers of the Rabbines, of whom, ſome ſuppoſe it to allude to the manner of mens dealing with captives and ſlaves, whom they keep ſhut up all night, and in the morning let out to labour: Others, unto the wonted manner of proceeding with malefactors that are committed to priſon, and there kept untill they be brought forth unto execution, or to trial. Where in the main, to wit, that the *viſitation* here mentioned is no matter of mercy, thoſe Chriſtian Writers concur with them that interpret this whole Prophecy of the general judgement at the laſt day; which yet becauſe this paſſage ſeems to oppugn, ſome of them ſeems to make uſe of a Rabbinical expoſition, though not naming the Author, rendring the words *from*, or, *for*, *many daies*; and expounding it, of being queſtioned, and upon triall condemned to ſuffer for the ſins that had been, *in many daies*, committed by them; or, committed not many daies after their commitment before mentioned; but *many daies* before they were brought to their tryal, 2 Cor. 5. 10. But the moſt of ours, and the moſt judicious, expound it of *a viſitation* in favour and mercy; ſuch as is intimated in the like phraſe, Gen.21.1.& 50.24,25. Exod.4.31. Ruth 1.6. Zeph.2.7. which the Jewiſh Writers, that go this way, expound, ſome of their own nation, that though they were held in bonds and captivity, for ſome ſpace of time, both Princes and People; yet, at length, God would in mercy viſit them, and ſet them at liberty again, ch.27.12,13. Jer.29.10.& 32.37.& 52.31-33. Others more largely of other Nations and States, that ſhould, after theſe judgements executed upon them, being bettered by them, adjoyn themſelves to Gods people, and find mercy and grace. Wherein we willingly concur with them, acknowledging the ſame to be fulfilled under the Kingdome of Jeſus Chriſt, the true Meſſias, in thoſe other Nations; and deſire to ſee accompliſhed, alſo, in them, Chap.2.3,4.& 18.7. & 19.20-22.& 23.17,18.& 60.3,11,12. But here a rub would be removed, caſt in our way by a late Interpreter of prime note, that may elſe impeach the free progreſs of this expoſition; the rather, becauſe our late Tranſlaters have afforded it admiſſion into the margent, though not into the text. This learned man, therefore, renders the word here, not, *they ſhall be viſited*, but, *they ſhall be miſſed*, or, *found wanting*; that is, for many daies, or, for a long time, they ſhall not be extant, as he expoundeth it. And it is true, indeed, that ſuch a notion the word here uſed ſometime hath; it ſignifieth, firſt, and properly, *to viſit*, or *to ſurvey*: and in the next place, upon ſurvey, to take notice of the abſence, or preſence of thoſe things, or perſons, that come within compaſs of the ſurvey, and to diſpoſe of them, this way, or that way; for evil, or for good. Hence it comes to paſs, that ſometimes it ſignifies to *miſs*, and *to be miſſing*; as Num.31.49. 1 Sam.20.18.& 25.7,15. 2 King.10.19. ch.34.16. But that cannot be made good, which to ſtrengthen this Interpretation, here, is averred, that in that form which is here uſed, put abſolutely, it never ſignifieth otherwiſe: nor if it were ſo in all other places, where it is ſo put, would it neceſſarily follow, that it cannot otherwiſe be underſtood here. For firſt, it is apparent that it is uſed otherwiſe, where put abſolutely, without any addition, in a place parallel to this, Ezek.38.8. where it is ſaid, *After many daies thou ſhalt be viſited*, that is, as this Author himſelf renders it, *execution ſhall be done upon thee*; and that indeed is the genuine ſenſe of the place, *thou ſhalt be viſited*, to wit, with evill, as Solomon more fully, Prov.9 23. where the ſame word is in the ſame form uſed, *he ſhall not be viſited* with *evill*; and if it do ſo ſignifie, when *good* or *evill* is added; why not where neither is expreſſed, ſince that in the active, it is ſo frequently uſed without either: Again, it ſeems but an harſh expoſition, *After many dayes, they ſhall be miſſed*; that is, they ſhall not be extant for many daies: and laſtly, the like term uſed, but in the active, of Tyre, chap.23.17. *after ſeventy years the Lord will viſit Tyre*, helps much, both to confirm that which we have here in the text, and to enervate that which the margent ſuggeſteth.

V.23. *Then the Moon ſhall be confounded, and the Sun aſhamed, when the Lord of Hoſts ſhall reign in Mount Zion, and in Jeruſalem, and before his Ancients glorioſly*] This Chapter containing the firſt part of the preſent Sermon or Prophecy, the Prophet cloſeth after his wonted manner, with a paſſage concerning the ſpiritual, yet conſpicuous glory, and magnificence of the gracious Kingdom of God, in the times of the Goſpel, ruling in his Church, by his Chriſt, the brightneſs and majeſty whereof ſhould be ſuch, as no light of Sun, or Moon; no glory or magnificence of any worldly ſtate, ſhould be comparable thereunto.

Then] When God ſhall have manifeſted his might and majeſty, both in dejecting, and in reſtoring again Kingdoms and States; in viſiting them in wrath firſt, ver. 21. and then in mercy again, ver. 22. Heb. *And*, as chap.8.3,14.

the moon] So called in regard of her *whiteneſſe*, as here: ſo Cant. 6.10. chap.30.26. an emblem of worldly ſtate and glory, ſubject to change and variety, Rev.12.1.

ſhall be confounded] or, *bluſh*, as alluding to the notation of her name; ſhe ſhall bluſh for all her white or pale face; or, *be aſhamed*; for that the word properly ſignifies, and ſo is it rendred Pſal.34.5. & 71.24. ch.54.4. Jer.50.12.

the Sun] ſo termed in regard of his *heat*, Pſ.19.6. both here, and Job 30.28. chap.30.26. an uſual type of the greateſt and moſt reſplendent glory, Jud.5.31. Mat.13.43. & 17.2. Act.26.13. 1 Cor.15. 41. Rev.1.16.& 12.1. for the ſentence riſeth here, from the moon to the ſun, as Cant.6.10. ch.30.26. from the leſſe light to the greater, Gen.1.16.

ſhall be aſhamed] or,* becauſe this ſuited well with the former, *ſhall be abaſhed*, which both in letters and ſound, comes very near to the Hebrew; whence in likelyhood alſo, it hath its original; both words are oft conjoyned, as of a neer or common notion, in ſome of the places above recited, and elſwhere. The leſs lights loſe their light or luſtre, at leaſt, upon the appearance of ſome far greater and more glorious one; which by its eminent ſplendour dimmeth their former bright, but far inferiour beauty: ſo the taper burns dim in day-light, and the moon and ſtars appears not when the ſun ſhines forth, Joh.3.30.& 5.35. 2 Cor.3.10.

when the Lord of hoſts ſhall reign] Pſ.33.1.& 97.1. when *the Kingdomes of the world*, ſhall be the Kingdoms *of the Lord, and of his Chriſt*, Rev.11.15.

in mount Sion, and in Jeruſalem] the types of his Church, ſee ch. 2.2,3.

and before his ancients glorioſly] or, in *glory*, or, with *glory*, as moſt conceive it to run in the Hebrew, the defect of the particle being frequent, as chap.22.17,18, v.22. or, as ſome other, *and there ſhall be glory before*; or, *in the ſight of his ancients*, or, *the ancients thereof*, that is, of the Church of Iſrael, a type of the main body of the faithful, Rev.4.4.& 5.8,9. among whom, and in whom, God more ſpecially manifeſteth his glory in his ordinances, and the paſſages of his providence, in the regiment of his Church, Pſal.29.9. See chap.4.5. for they narrow this precious and pregnant prophecy over-much, that would reſtrain it to Gods magnifying himſelf, his might and his mercy; in relieving Jeruſalem, by the ſlaughter of thoſe that beſieged it, ch.37.36. and the Elders of Iſrael, their going up with their rich robes unto the Temple in triumph, there ſolemnly to bleſſe God for it, ch.38.19,20.

CHAP. XXV.

Ver. 1. O *Lord thou art my God, I will exalt thee, I will praiſe thy name*] The Prophet in the former part of this Chapter, as one tranſported with the apprehenſion of the tranſcendent majeſty, might, and mercy of God manifeſted, in the juſt execution of his vengeance on the inſolent and obſtinate wicked of all ſorts, and the gracious protections and deliverances of his poor diſtreſſed, deſpiſed, and dejected people, and with the conſideration of his admirable and unexpreſſible wiſdom, moſt clearly revealing it ſelf in the paſſages of his providence concerning either, doth abruptly break off the ſile of his prophetical diſcourſe, and falleth into a ſolemn celebration & praiſing of God for theſe his wonderful works, as well of judgment as of mercy; and in the latter part, ſo returneth again to his former diſcourſe, that it is not eaſie to deſign or fix the preciſe liſts or limits of either, they are ſo artificially interwoven the one with the other.

O Lord thou art my God] Some ſuppoſe this ſacred hymn to be conceived, as in the perſon of the Elders, or Ancients, mentioned, chap.24.23. and ſo thoſe words wanting to be ſupplyed, *In that day it ſhall be ſaid*, as ver.9. or, *In that day ſhall this ſong be ſung*, as chap.26.1. But I conceive it rather to be an expreſſion of the Prophets own affection and diſpoſition, much taken with the mercy and goodneſs of God in theſe counſels and courſes of his ſhewed to his people; ſuch like holy breathings may be obſerved to break oft from Gods children amidſt other their diſcourſes, Jerem.10.7.& 16.19. 1 Tim.1.17. Rev.1.5,6.

thou art my God, I will exalt thee] So Moſes, Exod.15.2. *thou art my God*, the pronoun for the verb ſubſtantive, as Pſal.44.4. *I will exalt thee*, ſo Pſal.30.1.& 141.1. God exalteth his, Pſal.37.34. chap. 1.2. and they exalt him: he them, by making them high and great; they him, by acknowledging and celebrating his ſoveraignty and his greatneſs.

I will praiſe thy name] That is, *thee*, as chap.12.1. So Pſal.54.6. out of a full aſſurance of what will be done, he praiſeth God for it, before it is done. So Pſal.13.5,6.

for thou haſt done wonderfull things] Heb. *a wonder*, as chap. 29. 14. but here taken collectively, as Pſal. 77. 11. ſee chap.9.6.

thy counſels of old are faithfulneſſe and truth] Or, *counſels of old faithful and firm*: Or, even thine ancient *counſels*, or, *purpoſes*, done in *faithfulneſſe* and *truth*. For ſome read the words, as an entire propoſition apart by it ſelf, what thou hadſt determined; or, (as thoſe that conceive them ſpoken as already done in the perſon of Gods ſurviving people) what things thou didſt fore-tel long ſince, are all faithfully and really fulfilled. Others, as an additional by way of amplification, to the former, ſhewing what theſe *wonders* done were, to wit, things conſulted and reſolved on long agon, moſt faithful and moſt firm *counſels*, or *contrivances* or *purpoſes*, (ſee chap. 23.8.) for things *conſulted, contrived, & purpoſed*, as Pſal.81.12. Mic. 6.19. *of old, long agoe*, as ch.22.11. *faithfulneſſe* and *truth*, or *firmneſſe*, for things, or *counſels*, *contrivances* (ſupplyed by repetition, as Pſal. 111.7.) of *faithfulneſſe*, and *truth*, or *firmneſſe*, that is, *moſt faithful*, and *firm*, or *true*, as Deut.32.4. Pſal.119.30,87,142,151. yet *firm* and *firmneſſe* here, rather then *true* or *truth*, becauſe the word in the ſingular no where elſe found, is in the plural uſed for *pillars*, 2 King. 18.16. or *counſels, contrivances*, and *purpoſes*; things conſulted, or contrived and reſolved on; in *faithfulneſs and firmneſs*, a defect of the particle *in*, as chap.24.22,23. & 41.2. *faithfulneſs* and *firmneſſe*, ſaith a Rabbine, one and the ſame thing, in two terms of the ſame ſtock, and the ſame ſenſe; as the like, Jer. 16. 19. But I ſuppoſe yet, there is in either place ſome difference; *faithfulneſs* is one thing, and *firmneſs* another, and though the one is with God, ground ſufficient for the other, yet with men, oft it is otherwiſe, faithful enough a man may be in his purpoſes, and yet his deſigns may prove infirm: but in Gods counſels, both concurring, give good and ſure ground of praiſing him, for the doing of them, though not yet done, when ſo faithful and firm; and as ſure therefore to be done, as if accompliſhed already, Matth.5.18. Mar.13.30,31.

V.2. *For thou haſt made of a city, an heap; of a defenced city, a ruine;*] Or, *Thou doeſt make* Thou manifeſteſt thy might in overthrowing and ruining the Cities and ſtrong holds of thine enemies and the enemies of thy people. A learned late Writer thus rendreth the words, *Thou haſt from* being *a city*, (or that it may no more be a city) *brought a fenced city to an heap, to ruine a palace of ſtrangers*, from being *a city*: or, that it may no more ſo be.

a city] Collectively for cities, as v.3. ch.26.5. though ſome reſtrain it to Jeruſalem, Pſal.79.1. a moſt unlikely thing, that the Prophet ſhould praiſe God for the deſtruction of Jeruſalem, which the Pſalmiſt there ſo much lamenteth. Others, to Babylon, chap.13.19-21. Jer.51.25,26. with more probability. But it ſeems here to be more general.

an heap] Heb. *to an heap*, and ſo after, *to ruine*; and it might therefore be rendred, *thou haſt brought it* (oft wanting, as chap.9.9. & 21. 3.) *from a city to an heap*; *from a fenced town to ruine*, that is, to a *ruinous heap*, as chap.23.13. where the ſame phraſe is ſo rendred. So, *to be unto deſolation*, is, *to become deſolate*, Jer. 12. 11. the latter repeateth the ſame thing only with ſome emphaſis, implying, that no ſtrength of the creature can ſtand out againſt God, chap. 2. 15. & 27.10.

a Palace of ſtrangers to be no city, it ſhall never be built] Heb. *from a city*: of which phraſe, ſee on chap.23.1. & 24. 10. the latter part may be rendred, that *it be not built for ever*, Job 12.14. a defect of the particle, as chap 5.11. & 10.2. *for ever*, here may imply, not ſimply at any time, but for a long time, or *an age*, as Exod.21.6. 2 King. 5.27. Pſal 37.18, 27. chap. 34.10. for as for that commentitious diſtinction of the word here uſed, that being written at full, as it is here, it ſhould ſignifie *eternity*, when otherwiſe, ſome *long time*, but finite; it may by manifold places of Scripture be controlled and confuted: it is full written in moſt of the Scriptures above mentioned; it is otherwiſe, Exod 3. 15. & 15. 18. Deut. 32. 40. and elſe-where; where yet of neceſſity, it muſt ſignifie *eternity*. when otherwiſe, ſome *long time*, but finite; it may by manifold places of Scripture be controlled and confuted: it is full written in moſt of the Scriptures above mentioned; it is otherwiſe, Exod.3.15. & 15,18. Deut 32. 40. and elſe-where; where yet of neceſſity, it muſt ſignifie *eternity*. By *the palace of ſtrangers*, ſome Jewiſh Writers would have Babylon here meant in particular; and ſome of ours, Rome; (the former words they underſtand both more generally) ſo called, ſay they, becauſe there the Chaldean Court was to which ſtrangers from all parts repaired, chap.13.22. But the moſt take the word *Palace* here, as *City* before, collectively: ſo chap.32. 14. The *Palaces*, for royal Cities, Seats of great Kings, as chap.23.13. called *the Palaces of ſtrangers*, that is, poſſeſſed by ſtrange people of other Nations, then Iſraelites; as *ſtrangers*, and Iſraelites do commonly counter-divide, 1 King.8.41. Jer.5.19. Lam.5.2. Eph.2.12. ſo v.5. or, as ſome, *ſtrong holds* furniſhed and guarded with forrein forces, chap.13.14. Jer.51.9. Ezek.17.10,11. But I ſee not how the verſion of theſe latter, ſorts well with the text.

V.3. *Therefore ſhall the ſtrong people glorifie thee, the city of the terrible Nations ſhall fear thee*] The ſtouteſt and ſtrongeſt of them, that before would not ackowledge the, either eſcaping and ſurviving in the States and Kingdoms ſubverted, or living in remote places, and hearing the report of their fall, ſhall be enforced to give glory to thee; and they that were formerly a terrour to others, ſhall then ſtand in aw of thee. So Exod. 5.2. & 8.8. & 9.27,28. & 15. 14, 15. Pſal.18.44,45. & 66.3. & 83.16. *city* for *cities*, as v.2. and *cities* for inhabitants, as ch.19.18.

V.4. *For thou haſt been a ſtrength to the poor, a ſtrength to the needy in his diſtreſs*] Or, *becauſe thou haſt been a ſtrong hold*, or *fortreſs to the poor, a ſtrong hold, or fortreſs to the needy*, for ſo the word properly ſignifies, chap.23.4. & 30. 3. diſtinguiſhed from *ſtrength*, Jer. 16.19. That which ſhall gain ſo much glory to God, will be, not onely the conſideration of the deſtruction of thoſe mighty ones, with their States and Kingdomes, that oppoſed him and his people, ver. 2. Dan.2.44,45. but the obſervation alſo of his powerful protection of his poor deſpiſed and dejected ones, formerly oppreſſed by them; and of his ſtrange deliverances wrought for them in their deepeſt diſtreſſes, Pſal.9.9. & 18.27. A very conſpicuous and remarkable example hereof, doth the raiſing of the ſiege of Jeruſalem, if it were, at leaſt beſieged by Sennacherib, the raiſing of his camp, howſoever, intended for the ſiege of it, afford, chap. 37. 36. Yet to reſtrain it to that, I ſuppoſe it to be a needleſſe narrowing of the text.

a refuge from the ſtorm] What he had ſaid before of Gods protecting, and delivering his poor people, is here illuſtrated by certain elegant reſemblances, this taken from ſuch places of covert and ſhelter, as in ſtorm and tempeſt of wind or rain, men or beaſts are wont for ſuccour and ſafeguard to retire to, ch.4.6. & 32.2.

a ſhadow from the heat] See ch.4.6. & 32.2. ver.5.

when the blaſt of the terrible ones is as a ſtorm againſt the wall] or, *for the blaſt of the violent ones*, was *like a ſtorm againſt a wall*, as rendring a reaſon, why there was no ſmall need of ſuch ſhelter and ſafeguard; becauſe the violent rage of the wicked, until by God repreſſed and ſuppreſſed, Pſal. 76. 10, 12. was like ſome furious guſt of wind, or ſtorm of rain or hail, that beating on a wall, and that but a weak one, either wholly ſhattereth, or ſhrewdly ſhaketh it, ch.28.2. Ezek.13.10,11,18. Mat.7.27. as *a ſtorm of a wall*, for *a ſtorm againſt a wall*; as, *a covert for a ſtorm*, for *a covert* from, or againſt *a ſtorm* ch.32.2.

V.5. *thou ſhalt bring down the noiſe of ſtrangers, as the heat in a dry place*] Or, But, *as the heat, in a drought*; or, *dry place*; ſo *the tumultuous noiſe, or, tumult, of the ſtrangers, didſt thou abate*. The adverſative, oft wanting, is to be ſupplied; as Pſ.119.103,113. to clear the connexion of this verſe, with the cloſe of the former. Thou didſt ſuppreſs their tumultuous noiſe and rage, as the extream heat of the Sun, in an open Plain, or on ſome Heath, putting paſſengers to much pain, is much abated, by the intervention of ſome thick cloud, or, the ſhade of ſome ſhrowdy tree. See ch.4.6. & 32.2.

the noiſe] Or, *tumult*: as Pſ.74.23. See ch.22.2.

of ſtrangers] Of whom, ver.2.

in a dry place;] Heb. *drought*: and ſo chap.32.2. Pſal.68.6. for land, or place *of drought*: as more fully, Pſal. 63. 1. chap. 41. 18. Ezek. 19.13.

even the heat with the ſhadow of a cloud, the branch of the terrible ones ſhall be brought low.] I joyn theſe two branches together, becauſe they make up the latter part of the verſe, divided by a middle ſtop from the former. The words may well be rendred, as the *heat* (is abated) *with a thick ſhadow*; ſo *the ſong*, or *chanting of the terrible ones was abaſed*: for this latter part runneth exactly in the ſame tenour with the former: the former note of ſimilitude is ſupplyed from the former part; the latter as before, and oft in the like, Prov.25.12. & 26.11.

with the ſhadow of a cloud] Or, *of a thick cloud*. See chap.14. 14. & 19.1. or, as ſome render it not amiſſe, *with a thick ſhade*, whether of cloud, ſhroud, or the like: for the word is more general. See Exod. 19.9. Hab.2.6.

branch] Where the word is ſo uſed, I find not: nor, were it elſewhere ſo uſed, would it fit here: for *ſong* it is uſed, Cant. 2. 12. it is put here for *triumph*, well ſorting with the precedent *tumult*: their roaring and revelling, their ſhouting and triumphing ſhall be quelled and quailed, ch.23.11. & 24.8.9.

the terrible ones] The ſame with *the ſtrangers* before.

brought low] or *abaſed*, dejected, humbled, caſt down, laid low, ſo is the word uſed, Pſal.116.10. *I was much dejected*, and, *before I was humbled*, or, *brought low*, Pſal 119.67. compare this with Pſal.74.23. there their *tumult* is ſaid to *go amain up*: here their *triumph* is ſaid to come as faſt down, and but one letter difference between the one and the other. They, though great ones, that would have it to ſignifie, *to anſwer*, and thus render the words: which (to wit, heat) *anſwered* (or was fit for) *the branch of the violent*, ſeem to wrilie and wring the text too hard. For I ſpare to ſpend further words, in relating how ſtrangely the Rabbines, ſome of them, and ſome of ours alſo, tear it aſunder: Onely I will adjoyn what a learned late Writer ſuggeſteth, He would have the text thus rendred; *As the heat in a dry place, is the tumult of ſtrangers, the heat wilt thou bring down with the ſhade of a thick cloud, the cutting off of the terrible ones ſhall teſtifie it*. He confeſſeth, the points, as they are in the text, go againſt him: but he denieth it neceſſary to ſtick conſtantly to them: and yet when they afford a plain and fair ſenſe, I ſhould not lightly depart from them.

Verſ. 6. *And in this mountain ſhall the Lord of hoſts make unto all*

all people a feaſt of fat things, a feaſt of wines on the lees: of fat things full of marrow, of wines on the lees well refined] Or, *Moreover*; For the Prophet having finiſhed his former digreſſion, wherein he had directed his ſpeech unto God, in way of praiſing of his name for ſuch paſſages of his providence, as he had formerly related: He doth at this verſe return again to his former prophetical diſcourſe; and in theſe words, foretels what the Lord will do further: When having vanquiſhed his enemies, and enlarged his Kingdom, and beginneth to manifeſt himſelf in more glorious manner, then formerly, among his people, chap. 24. 23. he will do as great Princes and Potentates are wont to do in ſuch like caſes, 2 Sam. 6. 18, 19. 1 King. 8. 65. Eſt. 1. 2-9. Dan. 5. 1. he will entertain his ſubjects of all ſorts, out of Nations reduced now unto his obedience, with a moſt royal and magnificent ſpiritual feaſt, deſcribed here by ſuch worldly dainties, as are wont to be the materials of ſuch ſolemn and ſumptuous banquets; thereby figuring thoſe celeſtial viands, wherewith God feedeth his people by the Miniſtery of his Word and Sacraments, and the comfortable preſence of his ſpirit in his Church here Pſal. 22. 26, 29. & 36. 8. Prov. 9. 2. Mat. 22. 2-4. Luk. 14. 16, 17. Rom. 14. 17. *and* will yet further ſatisfie them, even to the full, by the immediate communicating of himſelf unto them hereafter, *Luk.* 22. 16, 30. Rev. 19. 9.

in this mountain] *Mount Zion*, Gods court, chap. 24. 23. unto which this looks back, a type of the Church, chapter 2. 2. Rev. 14. 1. & 21. 2.

the Lord of hoſts] See ch. 1. 9.

unto all people] Heb. *peoples*, as ch. 2. 3. & 56. 7. as well Gentiles as Iews, Rev. 7. 9.

feaſt] Not a *ſacrifice*, as a learned late Writer would have it, expounding it of Gods vengeance executed on his enemies, who are thereby conſumed, as meat at a feaſt, and whoſe deſtruction is as pleaſing to God, as is any meat and drink at a feaſt to a man; though it be true, that the word *ſacrifice* is ſometime uſed of a *feaſt*, Gen. 31. 54. and the ſlaughter of Gods enemies is termed a *ſacrifice*, ch. 34. 6. for that is not the word here uſed; but one that hath no ſuch ambiguity, ſignifying no other thing then *a feaſt*, or *a drinking*, as the Greek word alſo doth, Gen. 21. 8. Eſt. 2. 18.

fat things] Fit for, and reſerved commonly for Feaſts, Neh. 8. 10. Luk. 15. 23, 30.

wines on the lees] The Hebrew text hath no more then *lees*, as Pſ. 75. 8. Zeph. 1. 12. whereby ſome would have to be meant ſtrong wines, wines not racked, but remaining ſtill upon their lees, Jer. 48. 11. and it is true indeed, that as wines cannot be clear till they have ſome time to ſettle; ſo they cannot attain their full ſtrength, untill they have reſted ſome ſpace of time, upon their lees, which for ſome time, are ſaid to preſerve and feed them; whereof alſo it may be ſuppoſed, that they are ſo termed. Howbeit, I rather conceive, by Wines of lees (for that is to be underſtood) are meant *pure wines*, wines drawn off from the lees (the Prophet himſelf afterward ſeems ſo to expound it) as by *a city of deſtruction*, ſome conceive to be meant, *a city ſaved from deſtruction*, chap. 19. 18. and as ch. 32. 2. *an hiding place of the ſtorm*, and *a covert of the tempeſt*, for an hiding place from the ſtorm, and a covert from the tempeſt; or, as a corpſe is termed *a ſoul*, from the ſoul that it formerly held, though now gone from it, Num. 5. 2 & 9. 10. and as *vintage cluſters*, for cluſters remaining when the vintage is paſt and gone, Mic. 7. 1. of Wine at feaſts, ſee ch. 5. 12. & 22. 13.

full of marrow] Heb. *marrowed*, or *well marrowed*, for there ſeems an emphaſis in the word, the word is no where elſe found; the word *marrow*, whence it comes once only, Job 21. 24. and another from it, ſignifying *fat ones*; becauſe ſuch commonly have moſt marrow, Pſal. 66. 15. chap. 5. 17. whence alſo ſome expound the word here, *fatted*, or *crammed*; not fat of themſelves, and their own feeding; but fed of purpoſe, to make more then ordinarily fat. So Mat. 22. 6. Luk. 15. 23. in *marrow*, not fatneſs onely, but ſweetneſs alſo exceedeth; ſo they conceived that rendred another word *marrow*, Pſal. 63. 5. but the word there uſed doth not ſo ſignifie.

wines on the lees, well refined] Heb. no more, then *lees refined*; or, *well*, or, *thorowly refined*: for the word is in the form of weight: and in its original notion, it importeth ſuch a *refining*, as is uſed about metals, for the purifying of them, by melting out of them, whatſoever droſſy matter is mixt with them, 1 Chron. 28. 18. & 29. 4. Pſ. 12. 6. Mal. 3. 3. but here, being applyed to wines, it muſt of neceſſity, ſignifie a drawing of them, clear, and clean off from their lees; that being the thing, wherein the purity of that liquor conſiſteth. The Jewiſh Rabbines, divers of them, refer all this to the execution to be done on Gog and Magog, Ezek. 39. 4. and by *fat* things, therefore would have underſtood, ſuch cloying meats, as mans ſtomack abhorreth: by *lees refined*, not wine drawn from the lees, but lees drawn from the wine, Pſal. 75. 8. and apply hereunto, that paſſage, ch. 49. 26. But the tenour of the context, which they little regard, doth, of it ſelf, readily, and clearly refel them.

V. 7. *And he will deſtroy in this mountain, the face of the covering caſt over all people, and the veil that is ſpread over all Nations*] The Prophet further proceeds, to relate the ſpiritual benefits that ſhould accrew unto thoſe of the Gentiles, that ſhall be, by the miniſtery of the Goſpel, brought home unto God, and joyned unto his Church. The firſt whereof is, that they ſhall be freed from that ignorance and obſtinacy, wherewith their minds and hearts were formerly poſſeſſed, and that kept God and them aloof, Eph. 4. 17, 18. For they narrow the text unreaſonably, that reſtrain it, to the removal of that great terrour from Sennacheribs forces, that blinded mens minds, and made them at their wits end.

deſtroy] Heb. *ſwallow up*, or *ſwallow down*, as ver. 8. chap. 19. 3. & 49. 29.

in this mountain] Whereof before, ver. 6.

the face of the covering] Or, *wrapping* rather, as 1 Sam. 21. 9. and there ſeems to be a tranſpoſition in the words, not unuſual, *the face of wrapping*; for, *the wrapping of the face*; or, *the face of wrapping*, or *wrapper*, as Gen. 3. 24. *a flame of ſword*, for *a ſword of flame*, or *a flaming ſword*, Lev. 5. 15. *ſilver of ſhekels*, for *ſhekels of ſilver*, Num. 6. 9. *his head of conſecration*, for *the conſecration of his head*, and this *face-wrapper* may ſeem to allude either to the face-cloth of death, wherewith dead mens faces are wrapt up, Joh. 11. 44. or of condemnation, wherewith malefactors, after ſentence paſt upon them, had wont to have their head wrapt up by the hand of the executioner, or ſome other, as unworthy longer to ſee the light, Eſt. 7. 8.

caſt over] Or, *wrapt over*: covering them ſo, as it doth enwrap them withall: as in mourning, men wrap up head and face, 2 Sam. 19. 4. and Elias wrapt up his head and face, with his mantle, 1 King. 19. 13.

all people] Heb. *peoples*: as ver. 6. and ſo after, *nations*; all of them, being deſtitute of the light of grace, and ſound knowledg of God, while they abode wrapt up in their natural blindneſs of mind, and hardneſs of heart, and ſpiritual deadneſs in ſin, Eph. 2. 1-3, 12. & 4. 17-19.

and the veil, that is ſpread over all nations] The ſame thing in divers terms.

veil] Or, *covering* as chap. 28. 2. & 30. 1. Of this *veil*, or *covering*, now reſting upon the Jewiſh Nation, as in times paſt, upon the Gentiles; yet promiſed, in time, alſo, to be taken from them: See the Apoſtle, 2 Cor. 3. 14-16. alluding there, to another *veil*: whereof, Exod. 34. 33, 34. For the Jewiſh Doctors run wide here, that underſtand all this, of much evil and miſery, that ſhould befal the Nations, who had lived quietly and ſecurely hitherto, as under a ſure and ſafe covert, Zach. 1. 11. which as a *veil*, caſt over their faces, had kept them from the foreſight of their future afflictions, chap. 47. 7, 8.

V. 8. *He will ſwallow up death in victory*] Or, And *he will*, or, *he will*, alſo, *deſtroy death for ever*. That the copulative is to be ſupplyed, both the connexion of the context, and the uſe of the verb in Hebrew, ſhew. The ſecond benefit accrewing to the convert Nations, a freeing of them from the power of death, Hoſ. 13. 14. Heb. 2. 14, 15. and putting them into a condition of life, yea, into poſſeſſion of eternal life inchoated here, Joh. 3. 18, 36. & 8. 51. & 10. 25, 26. and to be entirely completed, and fully conſummated, hereafter, 1 Cor. 15. 26, 54. 2 Tim. 1. 10. Rev. 20. 14. & 21. 4. For they ſtraiten the text, and give it a very ſlender ſenſe, that expound it only of freeing the Jews, at Ieruſalem, from fear and danger of death, from Senhacheribs forces, by the diſſolution of his Camp, chap. 37. 35. & 38. 6.

ſwallow up] Or, *deſtroy*: as ver. 7.

in victory] Or, *unto victory*; until an utter conqueſt be made of him. So the Greek, which the Apoſtle retaineth, 1 Cor. 15. 54. becauſe the ſenſe is ſound and good; though it do not exactly render the letter: for the Hebrew is, as the old Latine well yeelds it, *for ever*: and ſo, indeed, the word in this form of ſpeech, conſtantly ſignifies, Iob 4. 20. Pſal. 9. 18. chap. 13. 20 & 34. 10. which they cut too too ſhort, that expound, ſo long as Ezekiah lives, and ſo limit it, by the narrow laſt of his life ch. 39. 8.

and the Lord God will wipe away tears from all faces] A third benefit accrewing to the godly converted ones, (not, as ſome, to the beſieged, by Sennacherib, at Jeruſalem, onely,) that they ſhall be freed from all occaſions of ſuch anxiety and anguiſh, as they were formerly ſurcharged with, and drew tears oft from them, which ſhall then be dryed up, fulfilled, partly, in this life, by the inward comforts, and ſpiritual joyes, from time to time imparted unto them from above, Mat. 5. 11, 12. Joh. 16. 21, 33. Act. 2. 41. & 8. 8. & 16. 34. Rom. 5. 2, 3. & 12. 12. & 14. 17. 2 Cor. 6. 10. Phil. 3. 1. & 4. 4. 1 Theſſ. 9. 16. 1 Pet. 1. 6, 8. 1 Joh. 1. 5. but perfectly in the next, when all grounds and occaſions of grief and heavineſs, ſhall be utterly abandoned, ch. 30. 19. & 35. 10.

God will wipe away] As an affectionate Father would, with handkerchief, or the like; wipe the tears from the face, and eyes of his child, when it lies weeping out of pain or grief. So Rev. 7. 17. & 21. 4.

tears] Heb. *tear*: as Pſ. 116. 5. Jer. 9. 1. Mal. 2. 13.

faces] For *eyes*, Rev. 21. 4. as *eyes*, for *face*, ch. 1. 15. ſo *face to face*, Gen. 32. 30. and, *eye to eye*, ch. 52. 8. are uſed for one and the ſame: or, *faces*; becauſe with weeping and tears, the whole face, the cheeks eſpecially, are oft blurred and beſmeared, Lam. 1. 2.

and the rebuke of his people, ſhall he take away from off all the earth] Or, *and the reproach*: as it is rendred, Pſ. 31. 11. & 44. 13. & 89. 50. Jer. 31. 19. and ſo in moſt places: nor was there any ſufficient reaſon, of ſwerving from the uſual & moſt common acception, & expreſſion of it, here: *rebuke*, or *reproof*, (for they are, in a manner, one, Prov. 9. 8.) is a friendly and neighbourly office, Levit. 19. 17. Pſal. 141. 5. Prov. 28. 23. *reproach*, a ſpiteful and enemy-like taunt, Pſal. 42.

10. & 89.51.& 102.8. and therefore ſuits well here : for that is the fourth favour God vouchſafeth to honour his reconciled people with a removal, and riddance of thoſe outward afflictions,whereby Gods enemies and theirs, did ordinarily take occaſion to reproach, and taunt both him,and them. See Pſ.74.22.chap.37.3,23. & 54. 4. Ezek.36.15,20,30.and of the phraſe,ſee Gen.30.23.1 Sam.17.26.ch. 4.1.Luk.1.25.

all the earth] Not Sennacherib,and the Aſſyrians alone, ch.37. 3, 23 but the enemies of his Church in general, Pſal.79.4. & 89. 40. Joel 2.19,26,27.

for the Lord hath ſpoken it] as chapter 21. 17. & 21. 4. See Ezek. 36.36.

V.9.*And it ſhall be ſaid in that day*] The thankful and joyful acknowledgment made by the people of God, partakers of theſe his favours and mercies in thoſe times, is by the Prophet here expreſſed, though ſomewhat more ſuccinct ; yet the ſame in effect, with that in his own perſon before conceived,v.1,5.

And it ſhall be ſaid] Heb. *And he*,or one, or each one,(to wit, of *Gods people*, ſo delivered, v.8.) *ſhall ſay*, which ſome therefore ſupply, and put into the text, reading it. *And* Gods people *ſhall ſay*, which yet is not needful. Some others render it,*that he may ſay* ; ſo knitting it unto the former words, concerning Gods taking away *the reproach of his people*, and making a parentheſis of the clauſe lying between ; but ſuch forced connexions make no ſmooth ſeaming. The word here is imperſonal, or indefinite ; and it is therefore well and fully enough rendred, as our verſion yeeldeth it, containing in it as much as the word in ſuch form of ſpeech importeth : ſo Deut. 32.37.where being not obſerved, it hath cauſed a foul miſtake,making that to be Gods ſpeech, which the tenour of the text duly conſidered, will appear to be the bitter taunt of his malignant adverſaries, and the enemies of his people. So alſo,ch.45.24.& 57. 14.& 65.8.Pſ.42.3.

in that day]In thoſe times,as ch.26.1.

Lo, this is our God] as chap. 12.2. ver. 1. It is he, and he onely, that hath done all this,Pſal.118.23.See alſo, chap. 35. 4. & 40. 9. for what is ſpoken by way of encouragement there, as ſure to be effected, is uttered in way of acknowledgment here, as being really accompliſhed.

we have waited for him, and he will ſave us]As chap.8.17. & 33. 22. or, *we waited for him*,(Pſal.33.20.& 40.1. chap.26.8.& 30.18.) *and he hath ſaved us*, ver.4.for he ſpeaketh in the perſon of the people delivered, upon their deliverance now atchieved.See ch.26.8,9. & 33.22.

this is the Lord, we have waited for him,we will be glad, and rejoyce in his ſalvation] Or,*we are glad, and do rejoyce*. For it is the ſame thing,for the greater emphaſis again reiterated,with expreſſion of their inward diſpoſition thereupon. So Pſ. 118. 23, 24. Though ſome underſtand it,as ſpoken of an hopeful expectation of future, preſervation and protection,ver.10.

be glad, and rejoyce] Two words of the ſame notion, to expreſſe the abundance of their joy,Pſal. 14.7. Chap. 65. 18. & 66.10.

in his ſalvation] In the deliverances afforded us by him.So Pſ. 9. 14 & 13.5.& 21.1

V. 10. *For in this mountain ſhall the hand of the Lord reſt*] Theſe words render a reaſon of the rejoycing and triumphing of Gods people, and of the aſſurance of their ſafety, to wit, becauſe the hand of Gods power and providence, is continually, and conſtantly ſtretched out over them, both for their protection, and for the deſtruction, alſo of thoſe that attempt ought againſt them,Zach. 2. 5, 9. And this branch is,therefore,deemed by ſome,to be as a paſſage from the relation of the gratious exhibition of mercy and magnificence, to the one, unto the declaration of the juſt execution of ſuch grievous judgments as ſhould be inflicted upon the other. Thoſe other Interpretations, either of thoſe that expound it of Gods ſmiting hand only, in afflicting and chaſtiſing of his own people, which,ſay they, ſhall then *reſt*, that is, ceaſe, Gen.2.2,3.Numb.10.36. or, in taking vengeance upon their enemies,which it ſhall *reſt* in, that is, ſhall be long about:as Pſal.125.3.Zach.9.1. or of thoſe that underſtand it of the eternal *reſt* of the Saints,with God,in heaven,Heb 4. 3-11. they ſeem none of them to expreſs the genuine ſenſe of the place.

in this mountain] Whereof before, ver. 6, 7. for in heaven (as Some will have it) ſuch a powerful protection will not need, no more then ſtrong guards, where no enemy either is neer,or can approach.

the hand of the Lord]His powerful protection,ch.49.2.

reſt] Reſide,make its conſtant abode.So Pſ.132.14.Prov.14. 33. ch.11.2.See Deut.33.12.ch.4.5,6.

and Moab ſhall be trodden down under him, even, as ſtraw is trodden down for the dunghil] That hand of his, that is ſpread over his people to protect them,ſhall be ſtretched out againſt their adverſaries,to deſtroy them,ch.11.13,15.& 19.16.& 26.11.

Moab] The Moabites here,as the Edomites elſe-where, chap. 34. 6.& 63.1. and both together, chap. 11. 14. are put for the enemies of Gods people in general ; becauſe they were of the chief of thoſe bad neighbours,Jer.12.14.that diſturbed Gods inheritance, & were ever and anon,plotting and attempting againſt them,Numb. 22. & 23.& 24.Deut.23.3.Joſh.24.9.Judg. 3. 13, 14. Mic. 6. 5. and ready to joyn with any other that invaded them, Pſ. 83.7.2 Chr.20.1. 2 King.13.20.& 24.2.

trodden down]Or, *cruſhed*:as Job 39. 15.or,*threſhed*. So the word properly ſignifies,Deut.25.4.1 Chr.21.20.ch.21.10.& 28. 28.but ſo uſed,as here,Judg.8.7.2 King.13.7.ch.41.15.Amos 1.3. Mic.4.13. Hab.3.12. Howbeit, a learned Writer would have that of *treading*, the firſt and native notion of the word ; becauſe the Syrians moſtly ſo uſe it : that of *threſhing*, the ſecundary ; becauſe with cattle, they uſed to tread it out in threſhing, Deuter. 25.4.

under him]Under his,feet,Pſ.110.1.ch.26.6.Mal.4.3. or, as ſome interpret it,*in his place*,to wit,Moabs wherefoever he ſhall be found, or abiding.So is the word uſed,Exod.16.29.ch 46.7. & may do not amiſs here.

as ſtraw is trodden down]Or,*threſhed*:and by threſhing, bruiſed and broken with the iron teeth of the cart-wheel,that is drawn over it, chap. 28. 28. and 41. 15. or the hoofs of the cattel, that tread it out, Deut.25.4.Hoſ.10.11.Mic.4.12, 13. See ſomewhat the like reſemblances uſed,of ſubduing,and deſtroying, Pſalm 18.42.and 44.5.and 60. 12. and 108, 13. Zach. 10. 5. but here, rather, *trodden down*:becauſe the *dunghill* followeth ; on which it is not wont to be threſhed, but trodden,Matthew 5. 13. Luk. 14. 35.

for the dunghill] There being leſs regard had of ſuch ſtraw, as is deſtinate to the dunghil, then of that, that is intended to be reſerved for the fodering,or littering of beaſts, or other the like uſes, Gen.24.25.1 King.4.28.cap.11.7.or,*in the dunghill*,that being caſt out thither,is there trodden down, and trampled upon, with the feet both of men and beaſts, Mat.5.13. There is,in this place,ſome variety of copies; the writing is *beme*, with a *jod*; but the Maſerets would have it read *bemo*,with a *vau*:and ſo it is preciſely,*in*,or , *on*, *the dunghill*. Howbeit,a learned late Writer, retaining that which the writing exhibiteth,rendreth it,*in the water of the dunghill*, as the Chaldee,*in the dirt*:for dung and water maketh dirt;nor is chaff, or ſtubble, wont to be laid on ſome dry, but on ſome moiſt dunghil, the ſooner to rot it, and make the better ſoil of it : So he. But ſome conceive it,to be the proper name of a place,before mentioned,chap.10.31. which they deem to be a Town of Moab, the ſame with that,Jer.48.2.though aſſigned to Judah, Joſh. 15. 31. and ſo read it,*as ſtraw in Madmenah*;ſuppoſing mention to be made thereof, becauſe being ſituate in a corn-countrey, there was both great ſtore of ſtraw,and in that regard, the leſſe regard had thereof there.The root it comes of,ſignifies *dung*,2 King.9.37. Pſal.83.10. Jer.8.2.and thence the Jewiſh Criticks ſuppoſe this word,being here only ſo uſed,to ſignifie the place of dung, the *dunghill*. Howſoever, in the words here,there is a pleaſant conſonancy,between the word uſed for ſtraw, here, (in that form, no where elſe found, as made choice of,by the Prophet,for that purpoſe)and this *Madmenah*,which our Engliſh cannot expreſs.

V. 11. *And he ſhall ſpread forth his hands in the midſt of them, as he that ſwimmeth ſpreadeth forth his* hands to *ſwim*] Some, as well Jewiſh,as Chriſtian Writers,underſtand theſe words of Moab; but diverſly, either that he ſhould ſtrive and endeavour by all means, but in vain, to get from under thoſe preſſures, that from Gods hand,lay heavy on him,Pſal.38.2.as one in danger of drowning doth,to get ſafe to the ſhore,Act.27.43,44.or that being ſubdued and thrown down, he ſhould lye ſprawling on the ground, reſembling the manner of a ſwimmer; or that being ſo ſubdued, he ſhould in like ſort,as a ſuppliant,ſpread abroad his hands to God in prayer:as ch. 1. 5. Others,of either ſort,conceive it rather to be ſpoken of God ; he ſhall as one that in ſwimming with all his might,ſtretched out his arms,in powerful manner, reach and ſmite his enemies,on either ſide,Zach.5. 3. or, he ſhall as eaſily deſtroy them,as the ſwimmer parteth the waters with his hands, they being no more able to make reſiſtance againſt him,then the water againſt the arm, or the ſtroake of the ſwimmer, Pſalm 110. 2. chap. 14. 26,27.

and he ſhall bring down their pride]Which reigned ſo much before with them. See Chap.16.6.Jer.48.29.as a man in ſwimming eaſily dippeth,or thruſteth down ought, that he meeteth with in the water.

together with the ſpoils of their hands]So ſome; or, as others, *with the lying in wait*,or *wiles of his hands*, (to wit, Moabs,)underſtanding it of the wealth of the Moabites, gotten by robbery, and lying in wait,to prey,and ſpoil,Prov.1. 11, 13. both the pride of Moabs heart, and the fetches of his hands, ſhalll be pulled down. To ſomewhat the like purpoſe, do ſome other expound the word, but with reference to God, with, or, by,*the lyings in wait of his hands*, that is,*with his hands,that lye in wait* : and they ſuppoſe it to be a metaphor taken from wild beaſts, that ly lurking in dens, and covert,watching for prey; which when it comes in their way, they ſuddenly ſtart out, and ſurprize it with their paws,Pſal.10.8,9. ſo the meaning ſhould be, that he would be to Moab,as he is ſaid to have been ſometime to his people;as a *bear*, or *lion*, *lying in wait in his covert*, Lam.3. 10. But becauſe a word ſomewhat neer to it, and of the ſame ſtock with it,ſignifieth *windows*,Joſh.13.3.2 King. 7.2.chap.24.18. which were in thoſe parts of *lattice*, 2 King.1.2. Cant.2,9.ſome thereby underſtand the *fingers*, that being ſpread abroad,are as lattice:and ſo it ſhould be,*with the lattice*,or,*fingers*, of *his hands:* and becauſe the ſame word applyed to waters, ſeems to import *ſluces*, or *dams*, that keep in water; (ſo they render it Gen. 7.11.& 8.2.) ſome would have the word, here uſed, ſo alſo to ſignifie; and tranſlate it, *with the cataracts*, or *ſluces*, *of his hands*: Which, to me, ſeems to ſound very harſh, and not to ſuit well with the context; the uſe of ſuch *ſluces*, or *dams*, being to keep in, and to keep up water contrary to what is here intimated, of depreſſing and bringing down. The word, therefore, being no where elſe read, I concur with thoſe Jewiſh Criticks, who inform us, that the word here ſignifieth not the *arm*, as many of our Interpreters miſtake them; nor the *cubite*, as ſome other; but the *elbow*, or, more largely, the *nooks*, or *bendings* of the arm, whether at *elbow*, or *arm-hole*; for the word ſeems indifferent to either, coming from a root, that ſignifieth *to lye in wait*: as in *nookes* and *corners*, both men or beaſts uſe to do, Pſal.10.9,10. and ſo it ſorts well with the ſimilitude of a *ſwimmer*; and may be rendred, *with the elbows*, or *arm-holes*: and conſequently, more familiarly and plainly, *with the bowings*, or *bendings*, that is with the *motions*, or *ſtroaks* (as both the Chaldee, and old Latine interpret it,) *of his arms*. The only difficulty is, how it ſhould be fitly ſaid, *with the elbows*, or *arm-holes*, *of his hands*: but that is eaſily ſolved: for in thoſe places where the word is uſed, whereby they interpret this, and is generally acknowledged to ſignifie one of theſe twain, the very ſame phraſe is uſed, *the elbows*, or *arm-holes of the hands*, Ezek.13.18. Jer.38.12. In which places, the learned alſo obſerve, that *hands*, are put for *arms*: and ſo the old Greek Tranſlators took the word, Pſal.128.2. when they rendred it by a word, that ſignifies the fore part of the arm, next the hand, or wriſt; which word, alſo, uſually ſignifying *fruit*, gave, by miſtake, occaſion of that abſurd tranſlation, in the old Latine; *Of the labour of thy fruit ſhalt thou eat*: out of which, the ancients pick miſteries. Thus have I endeavoured to clear this dark and difficult paſſage; which, as many, on the one ſide, ſtrain and ſtray in; ſo, as many on the other ſide, ſlight and let ſlip, as if nothing were dim, or doubtful in it. I ſhall add onely, what I find ſince this note here inſerted, in the poſthumous Annotations of a famous Writer very deeply ſeen in the Oriental languages. He would not have the word here queſtioned, to be applyed to God. His reaſon is, becauſe the particle here uſhiering it in, is (as he ſuppoſeth) never taken in an inſtrumental notion. Yet ſo is it found uſed, Eſth.9.25. *He commanded by letters*. The word, for the ſenſe and uſe of it, here, he interpreteth it much in effect, as I do; but fetcheth it about another way, and applieth it to Moab. For becauſe he findeth in Schindlers *Penteglotte*, that with the Rabbines, *arboth*, (the word here uſed) or *arubboth* rather, (for to *arubbah* Schindler ſubjoyneth it,) *of the feet*, doth ſignifie the *ſecrets*, or *ſecret parts* of the body, and that a word in Arabick, ſomewhat neer it, is uſed for the ſame; he thence conceiveth the term to come from a root, that hath a notion of *muchneſs* in it; (the firſt letter in it, as in *arbeh* for *a locuſt*, being not radical, but additional,) and to ſignifie thoſe parts of the *feet*, that have moſt fleſh on them; to wit, *the thighes*: and conſequently, by proportion the *arboth*, or *arubboth of the hands*, to be thoſe parts thereof, that are moſt fleſhy and brawnie, to wit, thoſe which the Latines call *lacertos*, the *arms*. So, becauſe mans ſtrength conſiſteth moſt in his arms, Pſal.18.34. the meaning to be, that God would put down Moab, together with all his might: and ſo he threatneth, indeed, to *break* Moabs *arm*, Jer.48.25. Now about theſe his criticiſms, I will not contend with ſo great a Scholar, being, in theſe ſtudies, but a novice to him. Howbeit, well knowing the word *feet*, to be frequently uſed in ſome forms, for thoſe parts, not with the Rabbines onely, but in the ſacred Scriptures, as I have ſhewed on chapter 6.2. & 7.20. I conceive that thoſe Jewiſh Maſters, where they apply this *arubboth* to the word *feet* ſo uſed, underſtand nothing thereby, but *foramina*, the *holes*, or *iſſues* of, or in thoſe parts taken from that acception of the word, whereby it is in Scripture uſed for ſuch *holes* in the wall and houſe-ſide, *windowes*, and *loopholes*; or in the roof and houſe top, *lovers* and the like, whereby light iſſueth, and is let in; ſmoke iſſueth, and is let out, 2 King.7.2,19. Hoſh.13.3. See on chap.24.17.& 60.8. and according to this notion, there is no fit application of it unto the hands. Beſides, ſhould it be referred to that other root, as he would have it, I ſhould rather deem the term given to thoſe parts in a notion of *multiplication* then of *muchneſſe*; becauſe they are inſtruments of propagation, whereof that root is moſt frequently uſed, Gen. 1.22,28. & 9.1,7,8. Exod.1.10,12. What from ſome of the Jewiſh criticks I have obſerved, concerning the genuine notion of the word in this place, was above ſhewed; and how fitly it agreeth to the courſe of the context, I leave, together with what hath been here annexed, to the judgment of others.

V. 12. *And the fortreſſe of the high fort of thy walls, ſhall he bring down, lay low, and bring to the ground, even to the duſt*] The Prophet here turneth his ſpeech to Moab, (as the variation of the perſon, is in this Prophecy, very frequent. See chap.1.29.& 10.3,4,25,26.) telling him, that notwithſtanding his pride and haughtineſs before touched, Chap. 24.21. & 16.6. and the height and ſtrength of his walls and fortifications, which he ſo much relyed upon, he ſhould find God too ſtrong, both for him and them, who would pull them both down, lay them level with the ground, and reduce them to duſt: and this he delivereth in variety of terms, and expreſſions, cloſe packt together, without any intervening particles, (which needed not, therefore, to be inſerted) to make the ſentence the quicker.

the fortreſſe of the high fort of the walls] That is, thy fenced and lofty walls; for both words have reference unto *walls*. See chap.26.5.

ſhall he bring down, lay low] Or, *ſhall be brought down, laid low*, as ver.9.

bring to the ground] Or, *brought to the ground*, as before, Heb. *make to touch the ground*: as Lam.2.2.

to the duſt] Laid in the duſt: as Pſal.7.5.& 44.25. So chap. 26.5. *he makes them touch the duſt*; or, diſſolved, and turn'd into duſt: not broken down only flat to the ground, but battered, alſo, ſo to pieces, that they are nothing but duſt: as Job 10.9. Pſal.22.15. & 18.42. ch.27.9.& 41.15. 2 King.23.7,15. *duſt*, for, *rubbiſh*: as Neh.4.2,10. Thus if we take it, (which would add much emphaſis) ſomewhat is to be ſupplyed: but the former, becauſe of the parallel place, there cited, ſeems ſufficient.

CHAP. XXVI.

Ver. 1. *IN that day ſhall this ſong be ſung in the land of Judah*] As before, the Prophet did, by the way, briefly relate, what affections and meditations Gods people ſhould have, when they ſhould ſo plentifully partake of the mercies of God above mentioned ch.25.9. ſo here thorow this whole Chapter, he delivereth them a large ſong, of purpoſe penned by him, for them, ſuitable to their affections, before related, then to be made uſe of, what time theſe benefits ſhould betide them. See the like, chap. 12. The Pſalm, or Song, is wholly ſpent, in the relation and acknowledgment: 1. Of their former extream miſery, in their forepaſſed difficulties and diſtreſſes. 2. Of gods gracious mercy and free goodneſſe, in the ſupporting of them under them, and delivering them out of them 3. Of the obſtinacy of the wicked under Gods hand, together with his juſt judgment inflicted on them for it, to their endleſſe deſtruction.

in that day] As chap.25.9.& 27.1.

in the land of Judah] In the Church: as Jer.31.23.

we have a ſtrong city] To wit, Jeruſalem, while God protecteth it, chap.37.35. and the Church of God, thereby typified, Pſal.125.1,2. Matth.16.18. Heb. *a city of ſtrength*; as, *a fort of ſtrength*, for, *a ſtrong fort*, Prov.18.10.

ſalvation will God *appoint* for *walls and bulwarks*] Heb. *ſalvation he ſetteth*; that is, *ſalvation is ſet*: as chap.25.9. the main ground of the cities ſtrength, not her walls, or motes between the walls, or her outward means of defence, chap.22.9-11. but Gods protection, his ſalvation, ſufficient inſtead of all theſe, and without which, none of theſe were able to ſecure them, Pſal.121.1,2. & 125.1,2. chap. 60.18. Zach.2.5.

walls and bulwarks] Heb. *bulwark*: or, whatſoever it is, that the word here uſed, ſignifies. So Lam. 2.8. where *wall*, and it, are likewiſe joyned together, and is rendred *rampart*. Some would have the word to ſignifie *a ditch*, or *trench*, chap. 22. 11. as our Engliſh renders it, 2 Sam.20.15. Some, the *Counterſcarf*, or the outer, and lower wall, that ſtandeth before the inner, and higher. For their cities were many of them double-walled, chap.22. 11. and ſo thoſe take it, 2 Sam.20. 15. that underſtand the words there of the city: Some, the *parapet*, or bank of earth, or ſome other like fortification raiſed within the wall to ſtrengthen it. Others, laſtly, the *coping* of the wall. Whereof, ſee Vitruvius, l.2.c.8. and Curtius, l.9.c.4. for the ſhooting of the rain, making the fence firmer, and entrance over it, the more difficult. The Jewiſh Rabbines ſeem doubtful of it, and differ much about it. and though it be here, and elſe where, in the two latter places above mentioned, diſtinguiſhed from the *wall*; yet it ſeems to be uſed for the *wall* in general: and is ſo rendred, 1 King. 21. 23. though ſome Jewiſh Doctors would have the text there altered, and a letter added to make it agree with, 2 King.9.36. Howſoever, this, and *wall* here, are uſed to comprehend all means of fortification, which Gods ſafeguard is alone ſufficient to countervail where wanting; and to add ſtrength ſufficient for ſafety, where weak: and theſe ſeem here, as to be oppoſed to thoſe ſtrong and ſtately walls of Moab, that were to be battered and broken down, ch.25.12. wanting that principal ſtrength, which this city is from God ſaid to have; and withal, to have ſome eye to the naked, and undefenced eſtate of that city, that continued ſtill diſmantled for ſome ſpace of time, even after the peoples return from the captivity, to aſſure them of Gods protection, and to ſtrengthen their faith in him, as allſufficient to ſecure them, notwithſtanding the want, or weakneſs of ſuch outward means of defence, Neh.1.2. & 2. 13.& 4.2,3. See Zach.2.4,5. a good Comment upon this place.

V.2. *Open ye the gates, that the righteous Nation which keepeth the truth may enter in*] He willeth either the gates of Jeruſalem, a type of the Church, to be ſet open for the receipt of thoſe returning from diſperſion or captivity that had continued faithful with their God, or by repentance returned to him; thereby intimating, both the multitudes of thoſe that ſhould be reſerved in thoſe calamitous times, to repleniſh and recruit that city and State; as alſo, the confluence of others together with them unto Gods Church, when the limits thereof ſhould be enlarged, chap. 60.11. Zach.2.11.& 8.4,5,22. or, as ſome, of the Temple that the people preſerved, and returned,

ned, might enter thither, to praiſe God for his mercy toward them, in the deliverances vouchſafed them, Pſal.24,7,9.& 118.19,20. But the former ſeems the better, and is the more received; for they draw it out too far, that underſtand it of ſetting heaven gates open at the laſt day for all the faithful, Mat.25.10,34.

the righteous Nation] As ch.60.21,& 61.11. a reformed and upright people; ſuch *righteouſneſſe* is here intimated, as is ſpoken of, Mat.5.20. Luk.1.6. what ſome add of imputed righteouſneſs, ſeems not here aimed at.

that keepeth truth] Heb. *truths*, or *faithfulneſſes*, as Prov.13.17.& 14.5.& 20.6. that have continued conſtantly faithfully with God. Pſ.31.23. Hoſ.11.12. Rev.2.10,26.& 3.8,10.& 14.12. Some expound it of faith, as well to Man, as to God; in the former whereof, the Phariſes failed, Mat.23.23. as alſo, hypocrites uſually do. See c.1.14,15,16. But this I ſuppoſe is too nice.

V. 3. *Thou wilt keep* him in *perfect peace*, whoſe *mind is ſtaid on thee, becauſe he truſteth in thee*] Or, *The ſtaid mind wilt thou keep in continued peace.* Or, *To the ſtaid mind wilt thou preſerve conſtant peace.* So, the moſt, referring the firſt words unto the godly mans conſtancy, in adhereing unto, and depending upon God, and aſſuring all, that ſo do, of a continued courſe of peace, and proſperity from God; Or, as others, who ſuppoſe (but without ground) that there would be a tautology in the latter part of the verſe, if the former were ſo underſtood, and require therefore to have the former applyed unto God, By *a firm thought*, or *purpoſe, wilt thou preſerve conſtant peace* unto them, (that is, to the faithful before mentioned, v. 2.) *becauſe they truſt in thee*, Pſ.37.40. Rom.11.29. 2 Tim. 1.9.

whoſe *mind* is *ſtayd*] Heb. *a ſtayd thought*, or *imagination*, or *mind*, or *purpoſe*, the word ſignifieth properly *a frame*, or *faſhion*, or *thing framed* and *faſhioned*, by the potters art and skill, chap,29.16. Hence it is tranſlated, and applyed ſometimes to mans body, and the *frame* and model of it, Job 17.7. Pſal.103.14. ſometime to the ſoul, and to the *mind* more ſpecially, that is as a mint or forge in it; and ſo it ſignifies any thing whatſoever is *framed*, conceived, or contrived in it, be it thought, imagination, deliberation, determination, or the like, Geneſis 6.5. and 8.21. Deuter.31. 21. 1 Chron.28. 9. and 29.18.

ſtayed on thee] As ch. 48.2. *they ſtay themſelves upon God*, but that is in another form. Or ſimply *ſtayed*, applied to Gods precepts and purpoſes, Pſal.111.8. to the godly mans heart and mind, Pſal. 112.8. here, *a ſtayed mind*; for, a man of a *ſtayed mind*, a firm or conſtant minded man: as *firmneſſe*, for hands of *firmneſſe*, hands firm and ſteddy, Exod.17.12. and *firmneſſe*, or *faithfulneſs*, for precepts of *firmneſs* or *faithfulneſſe*; firm and faithful precepts, Pſal.119.86, ſo *folly*, for a man of *folly*, a fool, Prov.24.9. and *wiſdome*, for a man of *wiſdome*; a wiſe man, Mic.6.9. and *peace*, for a man of *peace*, a peaceable man, Pſal.120.7. and *prayer*, for a man of *prayer*; a devout man, Pſalm 109.4.

perfect peace] Or, *conſtant* continued peace; or all manner of true & ſound peace, Joh.14.27.& 16.33. Rom.5.1.& 14.17. Phil.4.7. Heb. *peace, peace*, as chap.57.19. *peace*, for *proſperity*, as ch.48.18. Pſal.119.165.

becauſe he truſteth in thee.] So Pſal.37.40. 1 Chr.5.20. 2 Chr. 13,18.& 16.8. See alſo, Pſ.9,10.& 22.4,5.& 32.10. & 33.21,22.& 34.2.& 125.1. The word here, is, *he*, or *it*; *is truſted in thee*, that is, by truſt or confidence, fixed or faſtned upon thee, as Pſal.112.7. (and the form is no where elſe read, but here, and there) *his heart is fixed*, it is *truſted* (or by truſt and confidence faſtned or ſettled) *upon God*.

V.4. *Truſt in the Lord for ever*] Upon aſſurance of Gods readineſs, to confer all ſure and ſound peace and proſperity upon thoſe that ſincerely rely on, and keep firm and faithful to him; and of his conſtancy, in continuing the ſame inceſſantly to them, they incite and encourage one another perpetually in all eſtates, and at all times to rely and depend upon him. So 2 Chr,20.20. Pſ.31,3,5,7.32. 6-10. & 55.22 & 62.8. Prov.3.5.& 16.3.

for in the Lord Jehovah is everlaſting ſtrength] Heb. *for*, or *becauſe in Jah, Jehovah, is a rock of ages*, or, as the old Latine rendreth it, *for Jah Jehovah is a rock of*, or, *unto eternity*, that which a learned late Writer approveth, deeming the particle bet, here redundant, as Exod.32.22. Job 18.8. Pſalm. 55.18. Hoſh. 13.9. as alſo, Pſalm.68.4. not *in Jah*, but *Jah is his name*, or, *whoſe name is Jah*, as Chap.47.4. & 48. 2. An argument to induce and perſwade to truſt conſtantly and perpetually in the true God, becauſe he continueth for ever a God of infinite power, able ever to ſave, c.63.1. Heb. 7.25.

Jah, Jehovah] Two names of God; the former found alſo, Pſal. 68.4. and conſtantly in *Hallelu-jah*, that beginneth and endeth divers Pſalms, as Pſ.111.1.& 112.1.& 113.1. and 104.35.& 105.45. & 106.48. Rev. 19.1, 3,6. the latter, as frequently throughout all the books of the Old Teſtament, ſo expreſſly in our verſions, Exod.6.3. Pſal.83.18. nor is the one, as ſome have deemed, an abbreviation only of the other; but they are two diſtinct names, ariſing from two diſtinct roots, though both of the ſame ſignification, and have a notion of *being* in them, and either name therefore belongeth unto the only true God; both in regard of his own eternal and immutable *eſſence*, or *being*, which he hath from no other, but in, and of himſelf only, and is no other then himſelf, Exod.3.14.& in regard alſo of his works, the creatures which have their being all from him, Gen.1.1.& 2.1. Pſal.146.6, Act.17.25,28. Rom. 11.36. Rev.4.11. and of his word and counſels, and their accompliſhments, which he never fails to give being to, in their due and appointed ſeaſon, Exod. 6.3.& 12.41. Pſal 33.11.& 146.6. Chap.14.24,27.& 55.11. Thoſe of ours, that would have the one to ſignifie here God the Father; and the other, God the Son, and render the text, *in the Lord, the Lord is ſtrength everlaſting*: that is, the Son in the Father, according to that, *I am in the Father, and the father in me*, Joh. 14.10. *The Lord in the Lord*, as *the Lord from the Lord*, Gen. 19.24. and, *the Lord with the Lord*, 2 Tim.1.18. ſeem to pick that out of the text, that the Prophet therein never intended, and to alter the genuine ſyntax of it.

everlaſting ſtrength] The word tranſlated, *ſtrength*, ſignifies primarily *a rock*, Deut.32.13. Job 18.4. It is given oft to God, in regard of his invincible and unmoveable firmneſs and ſtrength, ſometime ſimply and abſolutely *the rock*, he is *a faithfull God*, Deut.32.4. and, *The rock that begat thee, the God that formed thee*, Deut.32.18. and, *Their rock is not as our rock*, Deut.32.31. that is their Gods, as our God: ſometime, with ſome ſpeciall reference to the creature, as he who alone is able to ſecure them, and ſupport them: and ſuch an one therefore, as they may alone confidently repair to, and rely upon. Hence thoſe ſpeeches, *who is a rock* (that is one to be truſted to, or relied upon) *ſave our God?* and, *There is no rock like our God*, 1 Sam.2.2. and this phraſe alludes, partly to ſuch places, as men or beaſts are wont to repair to for ſuccour and ſafeguard, Judg.15.8. & 20.47, Pſal.104.18. Prov.30.26. and hence is God ſtiled, as *a Rock of ſalvation*, that is, *a ſaving Rock*, Deut.32.15. 2 Sam.22. 47. partly to ſuch firm grounds and bottomes, as men are wont to make choice of to build upon, that their foundation may be firm, and their ſtructure ſtand ſure, ch.22.16. Mat.7.24,25. and to this, more eſpecially, the Prophet ſeems here to have had an eye, as alſo, c.28.16. & 33.16. So Mat.16.18. Rom.3.33. Epheſ.2.20. 1 Pet.2.6.

everlaſting] Heb. *of ages*, ſuch as continueth firm, and the ſame throughout all ages, Pſal.102.27.& 146.10. So, *a Kingdome of ages*, for an everlaſting Kingdom, Pſ.145.13. and *ſalvation of ages*, for everlaſting ſalvation, ch.45.17. and, *righteouſneſſe of ages*, for everlaſting righteouſneſs, Dan.9.24.

V. 5. *For he bringeth down thoſe that dwell on high*] An argument to perſwade men to truſt in God, and to give them aſſurance of his ability to protect thoſe that depend upon him, against the proudeſt and moſt prevalent of thoſe that oppugn or oppoſe them, taken from a preſent and pregnant proof of his power, in pulling down ſuch mighty Potentates that ſate aloft ſo high above others, and ruinating their ſtrongeſt and beſt defenced Cities, and enabling ſuch of his, as were in regard of their ſeeming wants and weakneſſes in the eyes of fleſh and bloud accounted contemptible, and unable to effect ought to prevail againſt thoſe, and even to trample upon them that had ſo mean an eſteem of them, and had formerly oppreſſed them, God then ſuffering it for their ſins.

he bringeth down] Or, *hath brought down*; for it is ſpoken, as of a thing now done and paſt. See ver.1.

thoſe that dwel on high] Or, *that ſit aloft*, either that dwel in high walled Towns, and high built Palaces; See Jer. 51.25,53,58. or, ſit on high thrones, in ſtate far above others. See ch.14.13,14.& 24.21. & 25.11. Dan.4.37.

the lofty City he layeth it low] Or, *hath layed it low*, a redundancy of the pronoun very frequent, as Gen.5.29. Pſal.1.4.

he layeth it low even to the ground, he bringeth it even to the duſt] Or, *he hath laid it low even to the ground, he hath brought it even to the duſt.* Heb. *made it to touch even the duſt.* See Chap. 25. 12. & 32. 19. The whole verſe may be thus rendred, as ſome give it. *For he hath brought down thoſe that dwell on high*, and *the lofty city he hath laid it low, he hath laid it low even to the ground, he hath brought it to the duſt*; and this beſt agreeth with the diſtinctions in the original.

V.6. *The foot ſhall tread it down*, even *the feet of the poor, and the ſteps of the needy*] Or, So that the *foot treadeth it down*, that it is trampled upon, and that by thoſe that ſeem pooreſt, and of leaſt ability, or were formerly ſuch. See Chap.14.30. a defect of the particle, intimating the effect or event: of which, ſee on ch.7.25. The copulatives are wanting, nor need be inſerted, becauſe the ſenſe is plain enough without them, and their abſence makes the ſentence the quicker. The ſum is, he ſetteth up his poor formerly afflicted ones over the power of their proud Oppreſſors, Joſh.10.41. 1 Sam.2.8. Luk.1.52.& 10.19. Rom.16,20. Rev.2.26. that which is ſet forth by a ſimilitude taken from cattle that tread down the graſs, which even the leſſer can do with the rankeſt of it. See c.37.29. Ezek.34.18. Mal. 4.2,3.

foot] For, *feet*, as Job 39.15. Pſ.9.15.& 36.11. Put collectively, as alſo *poor* one, and *needy* one, for poor and needy perſons, as Pſ.9.18.& 10. 9.

V.7. *The way of the juſt is uprightneſs: thou moſt upright doſt weigh the path of the juſt*] From this verſe the Prophet directeth his ſpeech unto God, and ſo runneth on through the greateſt part of it that followeth, relating therein the various paſſages of his providence, and acknowledging his goodneſſe in going along with them, in them, and in due time giving a good iſſue of them. This verſe ſome expound of the juſt and upright courſes that the faithful take in all eſtates: yet ſo, that their ability ſo to do, is from God who ſtrengthens them therein, and enableth them thereunto, Pſal. 37.23. Phil.3.13. Col.1.10,11. Others rather, of Gods gracious providence out of his free favour towards them: ſo diſpoſing of all occurrents befalling them, that in all their courſes, and the paſſages of this life, they find a way made for them, and ſuch impediments removed as might prove prejudicial unto them, or hinder their free progreſs, ſet forth by a metaphor taken from ways that are levelled, for the more eaſe & conveniency of paſſengers, and the ſtones or other like matter removed that may offend them in their paſſage, ſee Pſ.5.8.& 18.32.& 27.11.& 143.10. c.40.3,4.& 62.10. Some read the verſe, not disjoyned in two ſeveral axiomes, as we have it, but in one continued ſentence, *Thou doſt level the way of the juſt with all evenneſſe*, or, with *moſt even courſes, the path of the juſt* with *an even poiſe or ballance*. So there ſhould be a defect both of the particle *with* in either member, which is common: ſee Chapter 24. 22, 23. and of the ſubject, or ſubſtantive alſo, in the latter: the like whereunto, ſee c.5.2. But I rather divide it, as our Engliſh doth.

The way of the juſt is uprightneſſe] Or, *a moſt even*, or, *ſtrait* way. Heb. *evenneſſe, or ſtraitneſſe*, for a way of *evenneſſe*, or *ſtraitneſſe*: the word ſupplyed in the predicate from the ſubject, as Pſal. 111.7. *the works of his hands* are works of truth and judgment, and thy *law* is a law of *truth*, Pſal. 119.142. and thy *precepts*, precepts of *righteouſneſſe* Pſal. 119.172. and a *way of evenneſſe*, or *ſtraitneſſe*, for *a moſt even way*, as a place of *plainneſſe*, or *evenneſſe*, for *a plain or even* place, Pſal. 26.12. without rubs or hillocks: ſo Jer.31.9. *in an even way where they ſhall not ſtumble*, or *a moſt ſtrait way*, without windings & turnings, Prov.4.26,27.as *a land of ſtraitneſſe, or evenneſſe*, for *a moſt ſtrait*, or *moſt eaven land*, ver.10. See Prov.21.10. where the ſame, in effect, is ſaid, that is here, & may ſerve as a comment for this place.

of the juſt] Such as were before deſcribed, v.2,3.

thou moſt upright doſt weigh the path of the juſt] This way the Jewiſh Commenters moſt of them go; yet the words might peradventure better be rendred, *Thou doſt with evenneſſe ballance the path of the righteous*: with *eavenneſſe*, that is, *eavenly*: for the word is ſometime alſo uſed ſubſtantively, as Pſ.111.8. and we need not take in *poiſe* or *ballance*: or thus, *the eaven path of the righteous thou doſt ballance*, or *level* rather, for there is no uſe of a ballance here; that is, thou O Lord, doſt by the levelling of them make them thus eaven: of the phraſe, or manner of ſpeech, ſee on c.24.20. This I conceive to be the genuine, both ſenſe, and ſyntax of the place. For the further clearing whereof, we are to take notice of the uſe of the word rendred *weigh*; which though it ſeem properly ſo to ſignifie, in regard of a word that either comes from it, or it comes from, (for in Hebrew, verbs ſometime come from nouns (ſignifying *a ballance*, Prov.16.11. c.40.12. where it is rendred *weight* in the one place, *ſcales* in the other, and it may be, would be better *beam* in either: Yet in that ſenſe properly, it is never found uſed in Scripture, but another in the room of it, whereof the *ſhekel* hath its name: but by a metaphor thence taken, it is uſed for to *conſider* a thing *exactly*, and to *decide*, or do it *eavenly*: to which purpoſe, ſee on Pſal. 58.2. where it is very elegantly uſed; and being applyed to a *way* or *path*, it hath a two-fold notion: for ſometime it ſignifies, *to conſider exactly* what manner of way it is, whether good or bad, right or wrong, that is, as we uſe to ſay, to *weigh* it well, as in a ballance, or to ponder it, as it is rendred, Prov.4.26.& 5,6.21. ſometime to *level* it, or to make it exactly eaven: ſo it is taken, Pſal. 78. 50. where it is but ſlenderly tranſlated, *he made a way*, whereas it ſhould be, *He levelled a path for his wrath*: he cleared a paſſage for it, that it might without let or interruption (as Exod.32.10.) proceed to do execution on the obſtinate Egyptian: And ſo it is to be here underſtood, *Thou doſt by levelling make the juſt mans path eaven*. As for weighing them out as in a ballance, a juſt and due proportion of chaſtiſements and deliverances, or carrying an eaven hand in chaſtiſing of them when they do amiſſe, and relieving them again upon their repentance; neither of them ſeem to be proper to this place, no more then of the *weighing* of mens *ſpirits*, or *pondering* of their hearts, Prov. 16.2.& 21.2. where another word is uſed, which yet ſome would alſo draw hither.

V.8. *Yea, in the way of thy judgments O Lord, we have waited for thee*] Or: *Even*. An effect of their faith, and confident aſſurance of ſuch dealing of God with his People, which they formerly profeſſed, v.7. to wit, that in conſideration hereof, even then, when God ſeemed to lead them along through rough and rugged ways, yet they ſtill depended upon him, and their hearts and affections hung continually after him, and kept cloſe with him, hopefully expecting an iſſue out of them, & patiently waiting until the time thereof ſhould come.

in the way] Properly, the *high way*, or *travellers way*, ch.33.8. Gods way of Chaſtiſement, is an ordinary way with his, Pſ.73.14.& 89.31, 32. a defect of the particle; as Hoſ.6,9.

of thy judgments] That is, chaſtiſements, 1 Cor. 11.32. ſo called, either becauſe diſpenſed with moderation, Jer.10.24.& 11. 30. See ch.27.7,8. or, becauſe in inflicting of them, God ſeems to carry himſelf, as a Judge; and for the ſubject matter of them, they are the ſame oft with thoſe things that in a judiciary way, he inflicteth upon the wicked, Jer.30.14,15. Lam 1.15.& 2.5.& 3.3.

we have waited for thee] See ch.25.9.& 33.2.& 64.4.

the deſire of our ſoul is to thy name, and to the remembrance of thee] Theſe words may thus be knit to the former. *Even* when in the *way of thy judgments we waited for thee, the deſire of our ſoul* was (for it would be conceived in the time paſt) *unto thy name, and unto the remembrance of thee*. Our affections were not enſtranged from thee, but our hearts were ſtill towards thee, and our minds on thee, Pſ.44.17, 18. Job 13.15. ch. 64.5.

V.9. With *my ſoul have I deſired thee in the night; yea, with my ſpirit within me will I ſeek thee early*] Or, with *my ſoul I deſired thee*; and with *my ſpirit I ſought thee*; becauſe they ſpeak of their forepaſſed carriage, during the time of their troubles. Our thoughts of thee, and our deſires after thee, have been continual, night and day, Pſal.42.1,2.& 63.1,6. Mal.3.16.

With *my ſoul*] An affectionate form of ſpeech. So Gen.34. 8. Pſ.63. 1. a defect of the particle: as ch.24.22,23. The Rabbine here obſerveth, that a man hath both *a ſoul*, and *a ſpirit*, and maketh them here two diſtinct faculties: and it is true, that ſometime they are diſtinguiſhed the one from the other, 1 Theſſ.5.23. but here they ſeem only mentioned, by an elegant variety, to make the ſpeech the more paſſionate.

in the night] When others are taking their reſt, Pſal. 63.6.& 119. 62,148. Cant.3.1.& 5.2. They that by night, here underſtand the night of affliction I ſuppoſe, ſwerve from the intendment of the Prophet in this place.

with *my ſpirit within me*] Heb. *in the midſt of me*: a phraſe here emphatical, as ch.25.11. and would therefore have been expreſſed, Pſal. 143.3. Dan.7.15.

will I ſeek thee early] The word is taken from, not the lightſome, but the dim and dusky morning, ſcarce twilight, (for of *duskineſs* it hath its name,) implyes both an earneſt and early ſeeking. It is uſed, Pſalm 63.1. Prov.8.17. where deſire is ſincere, there endeavour will be ſerious, and ſeeking early, & earneſt, Pſ.119.47.& 130. 5,6.

for when thy judgments are *in the earth, the Inhabitants of the world will learn righteouſneſſe*] Such a diſpoſition and affection, not they alone, but others alſo, ought to have, under Gods hand; and when his judgments are abroad in the world, thereby to learn the fear of God, and amendment of their lives, Job 37. 23, 24. Rev. 15. 4.

when] So is the word uſed, Joſh.2.5.

thy judgments] The word is general, and comprehendeth as wel the effects of Gods avenging wrath, as of his fatherly diſpleaſure. See on ver.8.

in the earth] or, *on the earth*: & ſo it would be rendred, Mat.6.10. the prepoſition it ſelf there requiring it: as, *on the Throne*, Pſ.9.4. & ch.3. 26. *on the ground*.

the Inhabitants of the world] Not we only, thy peculiar people, Pſ.9.16,19,20.& 83.16,18.

will learn] Or, *ſhould learn*. Heb. *have learned*. But that tenſe is uſed alſo in ſignification of duty; as Jer. 2.7. & 23.2. or in a potential form: as chapter. 37. 26. and as the future is oft, Mal.2.8.

V.10. *Let favour be ſhewed to the wicked*; yet *will he not learn righteouſneſſe*] Having intimated what ſhould be done, when Gods judgments are in the world, he ſubjoyneth, now, the contrary diſpoſition and carriage of many, ſo perverſe in their demeanour towards God, and ſo deſperately bent to, and ſet upon, evil, that neither Gods mercies, nor his judgments, have any gracious or kindly work upon them, they take the more liberty to live looſely from the one; & they ſtand out obſtinately againſt the other, untill at length, they bring deſtruction upon themſelves, deſervedly for either, ver. 11. See a pregnant proof hereof in Pharaoh, Exod.7.12, 14. The like texture of ſentence, as it is here conceived, may be found, Job 13.15. *Lo, let him ſlay me*, yet *will I truſt in him*. Howbeit, it may be rendred, with ſome others, Yet when *favour is ſhewed the wicked, he will not learn righteouſneſſe*: or, Though *favour be ſhewed him, he will not learn righteouſneſs*. See Rom.2.4,5. The particle is oft omitted: as Deut.8. 12. ch.17.6.

learn righteouſneſſe] To do righteouſly, to walk uprightly: as c.1.17. Phil.4.10.12.

in the land of uprightneſs will he deal unjuſtly] Or, *in the plaineſt*, or *eaveneſt land*, or *ground, he will deal perverſly*. He will perſiſt in his wicked courſes, though he live among a reformed people, or in a land, where godlineſs is profeſſed, and means of inſtruction are. So Interpreters, the moſt, both Jewiſh and Chriſtian. Or, in a land, or place, where all is plain and clear, and nothing either to offend a man in his way, or to force him out of it, even there will he go awry, or turn aſide to crooked by-pathes, there will he betake himſelf to his wonted wicked courſes, where there is nothing to preſſe him from walking uprightly, or to put him upon ſuch practice: and this I take to be the true meaning of the Prophets words in this place, inſiſting ſtill on the ſimilitude of a *way*, or *path*, before uſed v.7,8. Gods children walk eavenly and uprightly with God, even in rough and rugged wayes: the wicked will tread awry, and run out, though the way be never ſo fair and clear, Pſalm 125.5.

in the land of uprightneſs] Heb. *a land of ſtaritneſſes*, or, *rightneſſes* (as ch.59.14. *right*, or, *equity cannot enter*, and Amos 3.10. *they know not to do*, or *cannot do right*, and chap.30. 10. *prophecy not right things*) that is, in Jeruſalem, or in Iudah ſay the Iewiſh Commenters; in the Church where righteouſneſſe reigneth, ſay ours, Chap.60.21. Rom.5.21. 2 Pet.3.12. Or, *a land*, or *ground of ſtraitneſſes*

neſſes,or *eaveneſſes*,that is,*a moſt ſtraight*,or *eaven*,or *plain land*, or *ground*,where all is fair,and clear,and ſtrait,and eaven and plain;ſo that a man may walk right on with eaſe; that which David alludeth unto, when he ſaith,Pſal.5.8.*Lead me for thy righteouſneſſe, becauſe of thoſe that watch me*,to do me ſome miſchief: *Make plain*, or *eaven before me,thy way*,that is,the way that,thou leadeſt me. And Solomon,when of wiſdome he ſaith,Prov.8.8,9. *All the words of her mouth* are *juſt,there is nothing perverſe or crooked in them*;they are *all plain to an underſtanding man*,and *ſtrait to the finders of knowledg* to knowing men:See v.7.He will ſtray, and go out of Gods way,even where it is ſtraiteſt,plaineſt, eavenneſt,cleareſt,eaſieſt,both to find,and to follow,Jer.2.25.& 6.16.& 14.10.& 18.14,15.

deal unjuſtly]Or, *unequally*, and *perverſly*(the verb is found here onely)as Pſ.71.4.

and will not behold the majeſty of the Lord]Or,as ſome *and he ſhall not ſee the majeſty of the Lord*, as if it were ſpoken by way of commination, that ſuch wicked ſhall never attain to that beatificall viſion which the Saints enjoy in heaven,Mat.5.8.Heb.12.14.1 Joh.3.2.and ſome frame here a dialogue between God and the Prophet, as debating with God about the toleration of the wicked here, and ſuffering them to thrive, and riſe, as Jer. 12. 1.and God at length ſtopping his mouth, with this cloſe. But the ſenſe ſeems to be that plainly,which our verſion affordeth : they refuſe to take notice of any hand of God in his work,either of mercy,or judgment : though his majeſty ſhine forth never ſo eminently in either,Pſ. 28.5. Ch.5. 12. The next following paſſage (plainly confirmeth it; for we may obſerve an elegant reiteration, or epanalepſis, wherewith the Prophet chaineth and linketh together the ſeveral branches of his diſcourſe,with the cloſe of the precedent ſentence,making entrance into the ſubſequent, and that in a conſtant courſe,from v.7.to v. 11. the like may be obſerved in the beginning of John's Goſpel, Joh.1. 1-12.

majeſty]See ch.12. 5.

V.11.*Lord*,when *thy hand is lifted up,they will not ſee*]Or, *Lord, thy hand is lifted up* but *they will not ſee it*,(*it* ſupplyed,as chap.21.3.) Or,*thine high-hand*,or *hand lifted up they wil not ſee)*as Deut,32.17. *Our high hand,and not the Lord,hath done all this*.Though the workings of thy mighty power in theſe admirable and remarkable occurrents,as well the deſtruction of thy proud and potent Foes, as the deliverances of thy poor deſpiſed people, be ſo conſpicuous, as might well wring an acknowledgment thereof from thine adverſaries themſelves,Pſal.118.15.16.Deut.32. 31. yet they wilfully ſhut their eyes againſt it,and refuſe to regard it.See ver.10. They that reſtrain this, as ſome do, either to the deſtruction of the twelve Tribes, by the Aſſyrians, for their ſins, 2 King. 18.11,12.or,to the ſlaughter made in the Aſſyrian Camp,ch.37. 37. do too much in my mind, ſtreighten the text.

but they ſhall ſee,and be confounded for their *envy at thy people*] Or, *Yet they ſhall ſee* it,*and be confounded*,Or,*they ſhall ſee*,(*and be confounded* at the ſight of it)thy *zeal* for thy *people*. They ſhall at length,will they,nill they, to their pain and ſhame,be enforced to take notice of,and acknowledg,what now they will not, when Gods vengeance ſhall ſeize upon them, to their utter confuſion, Pſal.83. 16,17.Or,they ſhall with ſhame and confuſion, or to their ſhame and confuſion,be compelled to ſee and take notice of the zeal that God beareth to his people,Chap.9.7.& 37. 31. in the ſtrange protections and deliverances vouchſafed to them, Pſ.86.17.& 112.10.

ſhall ſee]be enforced to take notice of,Pſ.48.5. or *ſhall ſee*,that is, ſhall feel it to their coſt and ſmart, 1 Sam.5.6-12. ch.30.30.ſo, *to ſee death*,for *to ſuffer death*,Pſ.89.48 Joh.8. 51. *to ſee affliction*, for to ſuffer it,Lam.3.1.See the next branches.

for their *envy* at the *people*]Their envious and ſpiteful carriage towards Gods people,chap.11. 13. that bitter *zeal*, of which, Jam.3. 14.or, the *zeal* of the *people*, that is, thy *zeal* or ardent affection which thou beareſt to thy people ; and in behalf of them, againſt thoſe that oppoſe,or oppugn them, Zach. 1.15.and 8.2. a metaphor taken from thoſe, that having an ardent affection, ſet upon ſome perſon that is very precious in their eye, cannot endure to ſee any affront offered them,or the leaſt injury done unto them, Num.23. 21.Pſalm 105.15.ch.43.3,4.Zach.2.5, 8.

zeal of the people]:not whereby they are zealous for God, as Num. 25. 11. 1 King. 19. 10. 2 King.2. 16.Pſ.119. 137. but wherewith with God is zealous for them, chap. 63. 15.and whereof they are not the ſubject,but the object,*as the zeal of Gods houſe*,Pſ.69.9. which David hath for it,whereof David is the ſubject, Gods houſe the object:ſo Joh.2.17.See the next branch.

the people]That is,thy *people*,the pronoun ſupplyed from the latter branch,as ch,58.13. from the former.

Yea,the fire of their enemies ſhall devour them] That fierceneſs of wrath wherewith thou art wont to proceed againſt thine enemies, ſhall for their obſtinacy deſtroy them,ch.42.13.& 59. 17,18.

the fire of thine enemies] That fierce wrath of thine,compared frequently to fire, whereof they are the object, wherewith thou art wont to proceed againſt thine enemies,Deut.32.22.Pſal.21.9.& 97. 3. as before, the *zeal* of thy *People*, which thou beareſt unto them:ſo,*my wrong*,Gen.16.5.Lam.3.59.not done by me,but done to me ; and thy *curſe*,Gen.27. 13. not, wherewith thou curſeſt, but, which thou mayeſt incur,wherewith thou mayeſt be curſed; and of the wicked man, Job 18,10.*his ſnare*, and *his trap*, not laid by him, but laid for him;as appeareth,ver.8,9.and as there,*the ſnare of the wicked*,for *the ſnare ſet* for the *wicked*:ſo here, *the fire of thine enemies*,for the *fire* prepared for *thine enemies*.See ch.30.33.Mat.25.41, 46.Rev.20.9,10.

V.12.*Lord,thou wilt ordain peace for us* ;] From God juſt proſecution of his obſtinate enemies with the fiery fierceneſſe of his wrath;the Prophet ſpeaking ſtill in the perſon of Gods people,proceedeth to his gracious adminiſtrations,for the benefit,comfort,and welfare of his people.Some read the words in form of a prayer,*Lord diſpoſe peace for us*:for the future ſeems ſometime ſo to be uſed, as Iob 6.23.Pſal 74.19,20. But the moſt, as in way of profeſſion of their faith,and hopeful expectation of peace, and proſperity from God,on whom alone they depend for it.See ver.3.

for thou alſo haſt wrought all our works in us] This, many, the School divines eſpecially, expound of Gods working by his Spirit in the hearts and ſouls of his people:of which Phil.2.13. Heb.13 21. But that ſeems not to be the genuine ſenſe of this place. The meaning is rather, as moſt Interpreters, that all thoſe gracious protections and preſervations of them,in the times of their troubles and all thoſe ſtrange deliverances out of their troubles, which hitherto had been afforded them,they had been all wrought by God, and to him alone they do aſcribe them.So Pſ.18. 32. 36, 47-50.& 44.3,7.and 55.28. and this experience of the former favour and goodneſſe of God, formerly exhibited to them, they lay here, as a ground whereon they build,either their petition for,as Pſ.22.9,10. 11.& 27.9.& 71.4.6.and 85.1.4.or their aſſurance and expectation of future favour, as continuance of peace and proſperity, from his hand:ſo 1 Sam. 17. 36,37. 2 Cor. 1. 10, 2. Tim. 4. 17,18.

our works]Not wrought by us,but for us:as *my violence*,for *the violence* done,not by me,but to *me*, as it is well rendred, Jer. 51,35.

in us]Heb.*unto us*,as in the former branch; as we ſay,*to our hand* or *for us*,as Pſ.47.4.ch.6.8.

V.13.*O Lord,our God*,other *Lords*,*beſide thee*, *have had dominion over us*:but *by thee only will we make mention of thy name*]Or. *Though* other *Lords beſide thee have had dominion over us*,yet *through thee alone we* now *celebrate thy name*. This paſſage many expound of the carriage of Gods people in time of their afflictions, that though they were harſhly and cruelly handled by thoſe whom God had given power over them for their ſins; yet they had conſtantly, even then alſo depended upon him, and ſuſtained themſelves by the frequent remembrance, and ſerious meditation of his might, and his mercy;and ſo it ſhould be in effect the ſame, with what we had before,v. 8. But the words ſeem rather to look another way, and to proceed in what was intimated in the latter part of the verſe, next before going,to wit,that howſoever God had ſuffered wicked men to tyrannize over them for a time; yet through his gracious providence,being protected and preſerved, they now ſurvived to praiſe his name,Pſ.66.11,12,13.& 71. 20.

other *Lords*]Forreign Tyrants,2 Chr.12.8.Jer. 27.7,9, 12.& 50. 17.Lam.5.8.a defect of the word *other*: as 2 Chr.32.22.

beſides thee]Other then thou, who art our Soveraign Lord, and King.Pſ.44.4.& 74.12.chap.33.22.or, then thou hadſt appointed to be Rulers over thy people,Deut.17.15. See Jer.30. 21. Some refer it, not to the Rulers,but the manner of ruling; they have ruled over us harſhly,cruelly, otherwiſe then according to thy word and will. But I no where find the word uſed for *otherwiſe*, to diſtinguiſh the manner of doing ought:but for *beſides*,as ſecluding party from party,and thing from thing;it is frequently found,1 Chr.17.20 ch.45.5.21.& 64.3.

but]A defect of the particles here:as v.11.

by thee only]Or,*through thee*:as,Pſ.44.5.& 60. 12. without whom, all humane helps are unavailable, Pſ.33. 16,17,& 60.11.Prov.21. 31.Some read it,with a ſupply,as a defective ſpeech, but truſting *in thee*:but ſuch inſertions are ſuperfluous, where the context runs full enough,and ſmooth without them.

will we make mention of thy name]Or,*we celebrate thy name* : We now ſurvive to celebrate thy name; to publiſh and praiſe thee for thy might and mercy.So is the word frequently uſed,1 Chr.16.4.c. 63.7.See ch.12.4.

V.14.*They are dead,they ſhall not live,they are deceaſed;they ſhall not riſe*]The people of God do here amplifie Gods gracious dealing with them in their deliverance,albeit,he had permitted ſome cruel Tyrants, as rigid taskmaſters, to uſe them harſhly for a time,with his contrary carriage towards ,and dealing with other people,and other perſons,whom he had irrecoverably deſtroyed,Pſ.36.12. ch.24.20. Jer.25.27.& 51.64.See ch.27.7.

They are dead, they ſhall not live; they are deceaſed, they ſhall not riſe:]Or.Their *dead ſhall not live*;their *deceaſed ſhall not riſe*.Or,Being *dead,they ſhal not live*;being *deceaſed, they ſhall not riſe*. When they are once deſtroyed, they ſhall no more be able to recover themſelves and their former eſtate again, then a man, when he is once dead,is able to recover,and to return to life again, 2 Sam.12. 22,23.& 14.14.Job 14.7,12, 14.

deceaſed] Of the word here uſed,ſee on ch.14. 9.

riſe]*Shall the deceaſed ariſe*,Pſ.88.10.

therefore haſt thou viſited and deſtroyed them, and made all their memory to periſh]The reaſon is here rendred, of this their irrecoverable deſtruction, to wit, Gods ſevere, but juſt proceeding in judgment

ment againſt them, Pſ. 9. 6.

therefore]To wit, that they might not recover, and return again, to oppreſſe and wrong Gods people, as formerly they had done. See ch. 14. 21. Ezek. 28. 24. or, *becauſe*, becauſe thou haſt, in thine heavy viſitation, taken ſuch a courſe with them; that they are utterly deſtroyed. So is the particle found uſed, Gen. 38. 26. Num. 10. 3. & 14. 43. Pſalme 42. 6. Jer. 48. 36. and ſo the context runs ſmoother.

viſited] See ch. 24. 21.

V. 15. *Thou haſt increaſed the nation, O Lord; thou haſt increaſed the nation*] They return again to relate Gods dealings with them, though in ſomewhat an harſh and rough manner, for ſome ſpace of time, ver. 15-18. yet in a far other manner of iſſue, then with thoſe other before mentioned, ver. 19. Theſe words are by divers, very diverſly expounded. The Hebrew is, word for word, *Thou haſt*, or *haddſt, added to the nation*. Some underſtand them of Gods manifold benefits, conferred upon that people, the people of the jews. *Thou hadſt added to them*, bleſſing upon bleſſing; thou haſt laded them with variety of benefits, Pſal. 68. 19. Others, of the enlargment of Gods Church, by adding multitudes thereunto, Chap. 2. 3. & 60. 3-12. Zach. 8. 20-23. Act 2. 41, 42. & 4. 4. & 5. 14. Others, of the reſtitution of them, oppoſed to that of other people, ver. 14. *Thou haſt added* (that is, reſtored) life *to this nation*. See ver. 19. But others, again, underſtand them of variety, not of bleſſings, but judgments; either of vengeance, as ſome, executed upon the people before-mentioned; God purſuing them with a continued courſe of calamities, untill he had utterly conſumed them, Jer. 30. 11. or of chaſtiſement; in way whereof, God had exerciſed his people with variety of evils, adding one affliction to another, Jer. 45. 3. See the phraſe, Pſ. 69. 27. And this laſt interpretation I take to be moſt likely.

thou art glorified] Thou didſt glorifie thy ſelfe, or gain glory, to thy ſelfe, by the good thou dideſt, or haſt done for thy people, both in the deſtruction of their enemies, and in the deliverance of them, and reſtoring them, as to life again, Exod. 14. 4, 17, 18. & 15. 1, 6, 11. ch. 20. 18. & 59. 19. & 63. 12. Ezek. 28. 22. & 38. 23. So Some. Others. *Thou didſt glorifie thy ſelf*, by thy judgments executed upon thy people for their ſins and exceſſes : for thereby, alſo, doth God vindicate the honour of his name, which by means thereof, is oft diſhonoured, Levit. 10. 3. 2 Sam. 12. 14. And others again, render the word to another ſenſe, *thou waſt aggrieved*; to wit, with their ſins : and the word, indeed, doth alſo ſo ſignifie, to be preſſed, vexed, and grieved, as with ſome weighty thing, that lyeth, or hangeth heavy upon one, Exod. 18. 18. 1 Sam. 5. 11. Pſal. 32. 4. chap. 24. 20. and in ſuch manner, is God ſaid to be vexed and grieved, yea, broken and tired out with the ſins of his people. See the note on ch. 1. 13. See alſo, ch. 44. 20. & 63. 10. Jer. 15. 6. & 44. 22. Ezek. 6. 9. Amos 2. 13.

thou haſt removed it far unto *all the ends of the earth*] This, the moſt, and beſt, underſtand to be ſpoken of removing the people of God out of their land, and diſperſing them far and wide into forreign parts. So is the word here uſed; applyed unto them, Chap. 6. 12. and in particular, to thoſe of them; whom yet he intended mercy unto, Ezek. 11. 16. See Deut. 28. 64. & 30. 4. yet ſome expound it of the dilatation of the Church of God into all Countries to the worlds end, Pſal. 72. 8. chap. 54. 1-3. Matth. 24. 14, 31. Mar. 16. 15. Rom. 10. 18. Col. 1. 23. Rev. 14. 6. But the former ſeems more conſonant to the tenour and current of the context. The pronoun is wanting, as ver. 11. the prepoſition, as Deut. 33. 17. Pſ. 45. 6. Thoſe that expound the whole verſe of the defeat given to Sennacheribs forces, with the effects thereof, and reſtrain it thereunto, may ſeem, at the firſt ſight, to have the text run ſmoothly for them; *Thou haſt added to the Nation*: (many of other people joyning themſelves to Gods people, upon that overthrow given them; as upon Hamans downfall, Eſth. 8. 17.) *thou haſt glorified* thy ſelf, (both in their deſtruction, and in thy peoples deliverance) thou *haſt enlarged all the ends of the land*: the limits and borders of the Jewiſh territory; they taking occaſion thereby, to bring in and under, ſome neighbouring nations, or have liberty now to enlarge themſelues; and whereas before they had been penned up in the city, to go abroad freely to the remoteſt parts of their country; Cap. 33. 17. But, beſide that we finde no mention in ſtory, either of the acceſſion of any forraigners thereupon, to Gods people; or of their ſubduing any neighbour country; the word doth no where ſignifie *to enlarge*, but ever in the one form, *to go far away*, in the other two, *to remove far away*: as Jer. 27. 10. Ezek. 43. 9. (where if it were rendred *enlarge*, it would make a moſt abſurd ſenſe) and elſewhere, and the ſubject matter both of this Song, and the whole Sermon, ſeems to be of a far larger extent, then that particular paſſage of providence, or the conſequents of it.

V. 16. *Lord, in trouble they viſited thee; they poured out a prayer, when thy chaſtening was upon them*] In this verſe, and the two next, is deſcribed both the great ſtreights that they were ſometime in, during their afflictions before ſpecified, v. 8. 15. and their religious, alſo, and earneſt addreſſes unto God under them, for deliverance out of them.

in trouble] Or, *in* their *ſtreights*, or *diſtreſſe*; as the word properly ſignifies. See ch. 8. 22. & 25. 4. a defect of the pronoun ; as Pſ. 81. 7. ch. 13. 22. more fully expreſſed, Hoſ. 5, 15.

viſited thee] Or, *minded, remembred*, as the word is rendred, 1 Sam. 15. 2. See ver. 8. or, *looked after*: as 2 King. 9. 34. Jer. 23. 2. *thee*, whom they had forgotten, Hoſ. 8. 14. and did not look after, but neglected too much before, chap. 17. 7. See 2 Chron. 20. 12. Pſal. 25. 15. & 123. 1, 2. The Prophet ſeems, in the uſe of the word, to have had an eye to Gods viſitation of them, by his fatherly caſtigations, Pſ. 89. 32. it is, as if he had ſaid; they then viſited thee thus with prayer, when thou viſitedſt them with afflictions, Pſ. 78. 34, 35. Jer. 2. 27. Hoſ. 5. 15. & 6. 1.

they poured out] The phraſe of *pouring out*, implies a large quantity of the thing ſo dealt out : ſo when God is ſaid to *pour out his Spirit*, it argues a more then ordinary, or formerly uſual meaſure of it, to be diſpenſed, chap. 32. 15. Joel 2. 28. Act. 2. 18, 33. and when perſons are ſaid, *to pour out their ſpirit*, or their *prayer*, unto God, it implies a large and earneſt drawing out of their ſpirits and affections, in prayer, with plenty, oft, of ſobs and tears, 1 Sam. 1. 15, 16. Pſal. 42. 4. & 142. 2. it is a metaphor taken from water, that men making no great reckoning of, where it is not ſcant, are wont not to be ſparing of, as of ſome other liquor, more pretious; but to pour it out freely and largely, where occaſion requires it, Pſal. 22. 14. or, to the pouring out of water, for the quenching of a fire, when it hath ſeized upon ſome building, at which times men are wont to make no ſpare of it, though it be ſomewhat geaſon; but to pour on as plentifully as they can, to prevent a greater miſchief : and it may well ſeem to have an eye to that abundance of tears, that fear and grief are wont, not ſo much to wring out of, as to pour out by, the eyes in ſuch caſes, as are here ſpoken of, Judg. 2. 4, 5. 1 Sam. 1. 10. & 7. 6. Pſ. 6. 6. & 42. 3. & 80. 5. & 102. 9. c. 15. 5. & 16. 9. & 22. 4. Jer. 9. 1. Lam. 1. 2. 16.

a prayer] Heb. *a ſpell*, or, *a charm*, that is, either a paſſionate, and *perſwaſive ſpeech*; ſuch, as Orators and Eloquent perſons are wont to work upon peoples affections with, chap. 3. 3. or an humble, ſubmiſſe, and *lowly ſpeech*, ſuch as proceeds from dejected perſons, ch. 29. 4. or, a bemoaning, *muttering* manner of ſpeech; *a muſſitation*, ſuch as thoſe ſpel-mongers were wont to uſe, that men might not underſtand what they ſaid; chap. 8. 19. ſuch a prayer as Anna's was, 1 Sam. 1. 13. *ſhe ſpake in her heart, and her lips moved; but her voice was not heard*: ſuch as Ezekiah's was, chap. 38. 14. when he *mourned like a dove*: as the like is ſaid, alſo, of this people, Ezek. 7. 16. ſuch a prayer, as the Apoſtle deſcribeth. Rom. 8. 26. that hath more ſpirit & fervor, then words and language.

when *thy chaſtening* was *upon them*] Heb. in thy *caſtigation of them*. See ver. 8.

V. 17. *Like as a* woman *with child*, that *draweth neer the time of her delivery, is in pain*, and *cryeth out in her pangs; ſo have we been in thy ſight, O Lord*] The extremity of the pain and grief they were in, either by God himſelf inflicted upon them, or while he ſtood by, and ſeemed to neglect them, is further illuſtrated by the ſharp pangs and throws of a woman in travel. An expreſſion very riſe in Scripture. See ch. 13. 8. & 21. 3.

a woman *with child*] Or, one *great with child*. See on Chapter 7. 14.

that *draweth neer the time of her delivery*] Heb. *approached to bring forth*, or, *to be delivered*; as 1 Sam. 4. 19.

and *cryeth out*] As c. 42. 14. The uſual form, whereby we are wont to expreſs womens travel.

pangs] The word ſignifies ſuch *pains*, as pinch like *cords*. Whence, ſome ambiguity now, and then, becauſe the word ſignifies either, 2 Sam. 22. 6. Pſal. 18. 5. and 119. 61. Act. 2. 24. It is commonly uſed for *pangs* of *birth*, Job 39. 3. Jer. 13. 21. & 22. 23. Of *death* Pſ. 18. 4. & 116. 3.

ſo have we been] Or, *ſo were we*, to wit, in the time of our diſtreſs, v. 16. That it may run on in the ſame tenor with the former; though the perſon be altered in the form of ſpeech, (as formerly) yet the perſons themſelves, with the circumſtance of time, being ſtill the ſame.

in thy ſight] Heb. *from thy face*. Which ſome expound ſimply, *from thee*: or, *by reaſon of thee*; as Gen. 6. 13. By occaſion of thoſe chaſtiſements, which from thee we ſuffered, ver. 16. Or, *from thy wrath*: *face*, for *wrath*; as Pſal. 34. 16. The conſideration of Gods wrath, diſcovering it ſelf in thoſe things that they ſuffered, being more grievous unto them, then the ſufferings themſelves, Job 6. 4. & 13. 26. Pſalm 38. 1-3. Others render it, as our verſion. *Before thee*, or, *in thy ſight*; as Gen. 31. 35. Which might aggravate their grief, when as God ſhould not ſeem to ſtand aloof off, and not look after them, as ſometime they complain, Pſal. 10. 1. which yet muſt needs be very grievous; but, (that which could not but much further enhaunce their grief and miſery) that God ſhould ſeem to ſtand by, and look on, and ſee in what extremity they were, and yet afford them no ſuccour, Pſal. 10. 14. & 35. 22. Hab. 1. 13. It is a grievous diſheartening to a woman in ſore travel, to have her friends out of the way, that ſhould be helpful to her in that extremity; but a far greater heart-breaking unto her, to behold them at hand about her, but to ſtand gazing on her, and as not regarding what extremity ſhe endured, or caring what became of her, refuſing to lay hand once on her to help her , to afford her any relief , or to further her delivery.

V. 18. *we have been with child, we have been in pain, we have as it were brought forth wind*] They proceed to deſcribe, and amplify the diſtreſs they were in, purſuing the former ſimilitude, by the ſtate and condition of a woman in labour, that hath pang upon pang, and throw upon throw; and is now upon pitch of delivery, when the throws are soreſt and ſharpeſt, but hath no power to deliver her ſelf of that ſhe goeth with. See ch.37.3.

we have been with child]Or, *were with child*, or *went great*; as ver. 17. The old, both Greek and Latine, render it, *We have conceived*: which many wreſt to a myſtical ſence, and expound of a ſpiritual conception of grace in the ſoul. But neither is the tranſlation right, and the expoſition much more unſound. See on chap. 7.14. Yet it may well be expounded, as ſome do; We had many thoughts and devices, in our heads, and conceived great hopes of bringing them about, and meanwhile were as in travel with them. See the like, Job 15.35. Pſ.7.14. ch.59.4.

we have been in pain]Or, *we were in pains*, as ver.17.

we have as it were brought forth wind] Or, as ſome, *we did in a manner bring forth our ſpirit*; that is, we were ready to give up the ghoſt, we were as at point of death, paſt hope of life; as 2 Cor.1.8.9. & 4.11. or, as others, we were, *as if we went with wind*: we were in continual pain, as one tormented with inward gripes of the wind-colick, beating to and fro within the bowels, and putting to extremity of pain whereof they can attain no eaſe. Or, as others again; but *we brought forth, as it were, wind*; or, we did no more, then *as if we had brought forth wind*: that is, nothing but wind, or ſome windy matter. It was not with us, as with women ordinarily going with child: they are in pain indeed for ſome time; but when they have brought forth what they went with, there is an end of their pain; they are at eaſe then, and enjoy the comfort of their former travel, Joh.16.21. But it was otherwiſe with us, we wanted not for pain; but we found no iſſue; our pains were eaſeleſs, and endleſs; and all our attempts, and indeavours to relieve, or deliver our ſelves, proved weak and windy, unable to wind us out of our preſent diſtreſſes. Vain hopes and helps, are by a proverbiall form of ſpeech, termed *windy* ones, both in Hebrew, Greek, and Latine, by a metaphor taken from ſeeds, or eggs, that wil not take, or produce ought. See Hoſ. 8.7.& 12.1. Job 15.1.

we have not wrought any deliverance in the earth] Or, *we could not effect any deliverance for the land*. He telleth in plainer words, what he intended in the former, to wit, that by all their conſultations, and caſting about, by all their deviſes and deſigns, they were not able to compaſs, or accompliſh ought, for the ſuccour, or ſafeguard of themſelves and their country. So 2 Chr.20.12. chap. 36. 1. and 37,3.

we have not wrought]Heb. *will not do*. But the future is put oft potentially: For willing enough, queſtionleſs; they were to have done ſome what. *we could not do*, or *effect*, as Pſal.56.4,11. *I will not fear what fleſh*, and *what man will* (that is, *can*) *do unto me*: and, *I will not fear: what will* (that is, *can*) *man do to me*? Pſ.118.6. See the like, ch.30. 5. Job 9.3.& 14.4.14.& 15.3.& 22.14. Jer.2. 11,23. & 11.12. Mat. 12.23.23. compared with Mark 3. 24.

any deliverance]Heb. *ſalvations*; Pſal.74. 12. 1 Sam. 22.51. or, *deliverances*; as it is rendred, Pſal.18.50. It is thus uſed in the plural number, moſt commonly, in way of extention, and augmentation, to intimate a concurrence of all manner of *ſalvation*, and *deliverance* fully and perfectly accompliſhed, Pſal.28.8. and 42.5, 11. and 44.4. But here in way of extenuation, and reſtriction, for *any ſalvation*, or *any deliverance*; as it is well rendred. So *all*, for *any*, Exod.20.10. Job 1.11. Pſ.49. 17. And *underſtanding*, for *any underſtanding*, chap. 27.11.

in *the earth*]Or, *for the earth*; that is, *the land*: (neither *in*, nor *on* is in the text) *earth*, for, *land*; as ver.10. *land*, for their *land*; as Chap. 13.22.

neither have the Inhabitants of the world fallen]Or, *neither did the Inhabitants of the world fall*; as they did before David, when God aſſiſted him, Pſal.18. 38. We were not able to beat down, or to bear down our enemies; thoſe are meant here by *the Inhabitants of the world*; as ver.9. oppoſed to *the land*, to wit, of Judea, before mentioned. And theſe it was that they were not able to maſter; it was God alone that was able to effect that for them. See Pſ.18.17.& 44. 5. Hence that confeſſion before, *through thee alone we* ſurvive, to *celebrate thy name*, ver. 13. and that now followeth in the next verſe.

V.19. *Thy dead men ſhall riſe*] Hitherto was deſcribed the calamitous condirion of Gods people, under Gods chaſtiſing hand; together with their utter inability of doing ought that might free them from the ſame. Now in this laſt paſſage, wherewith the Prophet ſhuts up this Pſalm, is ſubjoyned a gracious promiſe, or profeſſion of confident aſſurance, concerning the power of God, to be ſhewed in reviving, and raiſing them from that their extream, low, feeble, and forlorn condition, wherein they ſeemed to be no better then men dead and buried, and even diſſolved into duſt. Now this is, by moſt; conceived here to be delivered to Gods people, by the Prophet, as a promiſe from God, whereby they might be ſupported in that their helpleſs, and as it might ſeem, hopeleſs eſtate, aſſuring themſelves of a comfortable iſſue of their preſent afflictions, and of certain deliverance out of that their diſtreſſed condition, though, in the eyes of fleſh and blood, it might ſeem a thing utterly impoſſible. Ezek.32.3,11. Zach.8.6. And they ſuppoſe it to be ſpoken in the perſon, either of God himſelf, or the Prophet from God, and directed to his people. But ſome other conceive it to be the voice of Gods people, in whoſe perſon, the words next before, were conceived; as relating what out of their faith and confidence in God, with Abraham, above, or *againſt hope, believing in hope*, Rom.4.17, 18. They then ſuggeſted unto themſelves, wherewith to ſtay their minds, and ſettle their diſtracted thoughts, amidſt thoſe doubts and difficulties, before rehearſed. And they render the words therefore with ſome ſupply, thus. Yet ſaid we; *Thy dead ſhall revive*. And ſuch ſupplies are oft very requiſite, for the fitter connexion, and clearer conception of paſſages in Scripture, not a few. See Neh.13.25. Job 8.18. Pſal.27.8.& 38.16. & 105.11. chap. 22. 13. Act. 7. 32. The words are conceived thus, in way of expoſition, to what was ſpoken of their enemies, ver.14.

Thy dead men] Heb. only *thy dead*. And ſo it would rather be rendred, as including, both either ſex, and each age. In Scripture, extremity of miſery, and anxiety is ſpoken of as a kind of death, 2 Cor.1.10.& 11. 23. becauſe it takes away all the joy, and comfort of this life; and makes it little better, if not worſe, and more bitter then death; & death, then ſuch a life, more deſirable, Deut.28. 65-67. 1 King.19.4. Job 3.20, 22.& 6.9. & 7. 15. Jer.8. 3. Jon.4.3. Rev.9,6. And thoſe that live in ſuch a ſad and diſconſolate condition, are deemed, and ſpoken of, as *dead*, Pſal.31. 12. & 88.5,6. Yea, as buried, and conſumed, and diſſolved into duſt, Pſal.22.15. and 71. 20. and 147.3. Ezek.37.2,11,12. Dan.12. 2. and in this ſenſe is the word uſed in this place, as alſo in the two Prophets, laſt quoted.

Thy dead]If ſpoken in the perſon of God to his people; it is to be underſtood, with relation to them; thoſe of you that ſeem dead; as, *thy children*, to Rachel, Jer.30.17. If in the perſon of Gods people, ſpeaking to God, it muſt have relation to God; thoſe that thou intendeſt mercy to, and owneſt for thine, as *thy people*, Jer.31.7. Howſoever this particle is added, to diſtinguiſh theſe *dead*, from thoſe *dead*, before ſpoken of, ver.14. and the old Greek, and the Chaldee therefore did not well in omitting it.

ſhall riſe]Heb. *ſhall live*; as Pſal. 69. 32. & 119. 175. As the ſad and diſmall condition of people, in grievous afflictions and diſtreſſes, is compared unto *death*; So the freeing of them from the ſame, and reſtoring them to a more comfortable, and gladſome eſtate, is ſaid to be a reviving of them, and a reſtoring of them unto life again, Pſal.71.20.& 80.18.& 85.6.& 138.7. Ezek.37.5,14. Dan.12.2. Hoſ.6.2. Rom.11.15. So is it here to be underſtood, not of the general reſurrection at the laſt day, though many ſo expound it; and yet in way of alluſion, in likelihood to it, and ſhaddowed out by a reſemblance taken from it; in regard whereof alſo, the rather here the word would be tranſlated, *ſhall live*; as having reference to *the reſurrection of life*; as it is termed, Joh. 5. 29. that is, peculiar to the faithful; and oppoſed to that, v.14. Their *dead ſhall not live*: that is, ſhall not be revived.

together with *my dead body ſhall they ariſe*] So rendring it, there ſhould be a defect of the prepoſition; as Pſal.5.4. ſo one of the Rabbines, who yet addeth another reading by ſupplying the note of ſimilitude, oft wanting, Pſal.11.1. chap.21.8. and in the next branch but one; as *my dead body they ſhall ariſe*: they ſhall as ſurely riſe, as I know that my body ſhall: ſo Job of himſelf, Job 19. 25. But others read the words without any ſuch ſupply. And here one of the Jewiſh Doctors makes theſe words, Gods anſwer to the Prophets prayer. The Prophet, ſaith he, had before prayed againſt the wicked, that their *dead might not live*, nor their *deceaſed riſe* again, v.14. but here he prayeth, in the behalf of the righteous, that they may be revived, and raiſed again; *Let thy dead live*: and God, in theſe words, returns him an anſwer, as granting his ſuit for them, *My dead corpſe ſhall riſe again*. But of any ſuit or prayer, rendred to God, here, or there, there is no great likelyhood. Others therefore, to paſſe by thoſe that apply it, to the laſt reſurrection, and ſo expound it of all thoſe that are members of Chriſts ſpiritual body, 1 Cor. 15. 22,23. 1 Theſ.4.14,16. Or, with the Jewiſh Doctors, that underſtand it of a reſurrection at the Meſſias his coming; either corporally, as they; or ſpiritually, as others, Joh.5.24. of which latter, yet it is not denied, but that this might be a type. Thoſe that underſtand it (as the whole tenour of the Prophecy requries it) of the reſtitution of the Jewiſh people, ſome would have it meant of the City Jeruſalem, and render it, *My carcaſe ſhall riſe again*; my City, that now ſeems to be but carcaſe, or a dead body, ſhall be raiſed out of her duſt, and reſtored to her former ſtate and luſtre again, Pſal.102.13, 14. chap.52.1,2.& 54.11,12. and we read, indeed, in Forrein Authors, both Greek and Latine, of *carcaſſes of Cities*; and ſomewhat looking that way, of Babylon, Chap.13.19. but the verb plural, here, will not admit this reading. And becauſe there is ſome ſeeming incongruity, between the noun and the verb, the former being ſingular, and the latter plural, ſome would alter the text, and with the change of a vowel make the ſingular noun plural, reading it, *My corpſes*, or *dead bodies ſhall riſe*, but ſuch alteration is not needful: the manner of ſpeech in collective, or diſtributive notions, is very common, as hath been ſhewed on chap.2. 18,20. and ſo ſome of thoſe that expound it of the body of the Jewiſh people, (whether the ſpeech be Gods, or theirs) do well render it, *My corpſe*, or *dead bodies*, each of them *ſhall ariſe*: the ſame thing, in other words repeated, as exactly anſwering in way of oppoſition, to what was ſaid before of their enemies,ver. 14. and with a more exquiſite application unto each particular perſon, by Gods gracious election deſigned unto this deliverance, that no one of them ſhall fail of having his ſhare in the ſame. There ſhall not one of them be wanting, whom God hath preſerved, and reſerved to partake in this nationall reſurrection,alluded unto,Rev.20.6.See chap.27. 12, 13. Dan. 12. 1. Amos 9.9. The change of the perſon as in the Greek Lyricks,ſo in this,and other ſacred Poems recorded in Scripture; and with this Prophet, alſo out of his Poems, is very riſe,

awake,and ſing ye that dwell in the duſt] Here again, ſome not unfitly, ſupply ſomewhat, as before; and that of the ſame nature, with that there ſupplyed, rendring the text. Thou wilt ſay, *Awake*, &c.as, when thou didſt ſay, *Seek my face*, Pſalme 27.8.

awake]From the depth of your affliction, which is as death unto you;and death,whereby it is reſembled,as a deep ſleep, Pſal. 13.3. Act.7.60.& 13.36.So of the natural death 2 King.4.31. *the child is not yet awaked*,and of the Spiritual,*awake thou that ſleepeſt, and ariſe from the dead*,Eph.5.14. See alſo, Job 14.12. So chap.51.17.& 52.1.& 60.1.the phraſe implyes,that it is as eaſie a thing for God , with a word of his mouth,to raiſe up from death,or from the greateſt depth of affliction,as deſperate an eſtate as the ſtate of death, as for one man to awake another out of his ſleep. The damſel ſlept; but to him,that was able to awake her with a word,Luk.8.52, 55. Joh,11.11,14,43.44.

ſing]For joy,chap.12.6.& 24.14.Jer. 31.7.Zeph. 3.14. Zach. 2. 10.

Ye that dwell in the duſt]Heb.*dwellers*,or,*inhabitants of the duſt*, as alſo, Dan. 12. 2. not only as ſome would paraphraſe it; ye that are caſt down to the ground, and ſit in the duſt, as Pſal. 7.5. & 44.25.& 119.25.ch.14.12.& 47.1.Job 16.15.but that are as men buried,that are as laid up,and ly *ſleeping in the duſt*,as Job 7.21.Dan. 12.2.For to ſuch is the ſtate of this people compared,Ezek.37. 11, 12.

for thy dew is as the dew of herbs:] This laſt word is ambiguous;in the ſingular it is found uſed for *light*,Eſt.8.16.Pſ.139.12. and ſo would ſome,both Jews and Chriſtians, take the plurall here, and ſo render it,as the *dew of lights*,that is,of the morning; or, that is accompanied with the light and warmth of the Sun; Pſal. 110.3. and it is true, that *God is light*,1 Joh.1.5.yea *the Father of lights*, Jam.1.17.and that the light of his countenance ſhining forth upon perſons and people,doth not enlighten only, but enliven them, and is able to turn the heavieſt and saddeſt condition into a chearful and gladſome eſtate,Num.6.25,26.Job 29.3.Pſal.4.6,7. & 36.9.& 43.3. & 63.3.& 89.15.& 60.1,2.Joh.1.4,5. But this metaphor doth not ſo well ſuit here.Others therefore,of either rank, take it in another ſenſe,as the plural is uſed,the ſame with this here,2 King.4.39. and the maſculine ſingular,with little variation,chap.18.4. for *herbs*, as our Engliſh well renders it. Little difference elſe is between the moſt that go this way,ſave that ſome few make it the ſpeech of Gods Prophet to his people, and expound it *thy dew*, that is, the favour that God ſheweth unto thee:the reſt, conceive it as the ſpeech of the people to God; as rendring a reaſon why they expect ſuch a ſtrange and ſudden alteration of their preſent condition, upon Gods being in mercy reconciled unto them; becauſe, ſay they, *thy dew*; that is, the favour and grace that thou ſheweſt unto thine, (which, in effect and ſubſtance,alſo,cometh home to the former)is like unto the dew that refreſheth and reviveth the *herbs*, that were parched and withered with the heat of the Sun in Summer;or, that in Spring time, cauſeth them to revive, and to ſhoot up, and ſprout out again, when as they ſeemed to be in the Winter time ſtark dead,and lay buried under ground,as in a Grave. See Gen. 27. 28, 39. Deut. 32.2. & 33. 13.2 Sam. 23. 4. Pſal. 133. 3. Proverb. 19. 12. Chapter 18.4. Hoſ.14.5. of the defect of the particle of ſimilitude, ſee the branch next but one, before going, and the expreſſion of it in the like form of ſpeech, Chapter 65. 22.

and the earth ſhall caſt out the dead;] This verſion hath very few fautors,or followers:Nor will the ſignification of the verb here uſed, well admit it:For it ſigniſies in its firſt form,*to fall*;in the next active here uſed,*to make to fall*,or,*to caſt down*:the neereſt uſe I can find of it, to that here given it, is where it is uſed of *ſtriking out a tooth*, Exod.21.27.or where of *caſting a lot*, Eſt.3. 7.& 9. 24.as if it were ſaid, *the earth ſhall caſt out* her *dead*, thoſe that ly dead and buried in her, as the lots do in the lot pot; untill they be drawn or caſt out. But this ſeems ſomewhat far fetcht, and harſh. It is true indeed,that ſome other render the word,*caſt out*, as alluding to creatures that going with young, *caſt* that they go with before their time, Exod.23.26 in regard that the word ſignifying *an abortive*, is from the verb here found derived,Job 3.16.Pſal.58.8. Eccl. 6.3. But another word is uſed for ſuch caſting of young; not this:nor is the *abortive* ſo termed from the Dams *caſting* of it, but from its *falling* from her that goeth with it:and is turned another way, by thoſe that ſo expound it, as ſhall afterward be ſhewed. Nor doth it ſeem to be a fit ſimilitude,to reſemble Gods gracious deliverance; uſed rather to ſet out the dread,and terrour of his voice,caſting into fits, and pangs of travel, Pſal. 29.9. not the calmneſſe of it, awakening and enlivening dead creatures.The moſt therefore waue this ſenſe;and albeit they agree much at one in the ſignification of the verb;yet they vary much in the acception of the noun,and in the deſignation of the time,and the perſons here intended. Some by the word *Rephaim* here uſed (of which, ſomewhat before,chap.14. 9.& 17.5.) underſtand the enemies of Gods people; of whom the word was uſed before,v.14.ſo called, becauſe mighty and giant-like men, ſuch as the *Rephaites* are reported to have been,Deut.2. 11. 20.Or,becauſe given to oppreſſion and violence,as thoſe great ones before the Floud were,Gen.6.4. 13. and ſome of theſe render the text,*and the land of the violent ones is fallen down*,which fitteth not wel with the form of the verb.Others,*The land ſhal caſt out the Giants*, as an abortive birth;of the ground whereof before. Others,*But thou haſt overthrown*,Or,*wilt overthrow the land* of thoſe *violent ones*.Others, conceiving the former branch alſo,in the future; *for thy dew* ſhall be *as the dew of herbs*; *when thou ſhalt haue thrown* thoſe *giants*,or *great ones*,*to the ground*; the deſtruction of their potent adverſaries and oppreſſors, ordinarily making way for the deliverance of Gods oppreſſed people. See chap. 14.1. Heb. *and*, for *when*;or, *after that*, as Judg. 2.19. Hoſ.1.11. Zach. 12.2. and a defect of the particle *to*,as Amos 9.9. and this laſt, to me, ſeems the likelyeſt to expreſſe the Prophets mind: Yet ſome take the word *rephaim* here, for *dead*,or *deceaſed*,as v.14.and the word is ſo taken, Pſal.88. 10. Prov.2.17.& 9.18. and they thus render the text applyed to Gods people; *after that thou haſt caſt down the deceaſed into the ground*, that is, after thou haſt brought them ſo low,and waſted them ſo by afflictions,that they ſeem as dead,and laid up in their graves in the ground,Pſ.71.20. a metaphor taken from corn that is caſt into the ground,and there dyeth before it revive and fructifie, Joh.12.24.1 Cor.15.39.And here ends this pious ſong compoſed by the Prophet, for the uſe of Gods people.

V. 20. *Come my people, enter thou into thy Chambers, and ſhut thy doors about thee, hide thy ſelf, as it were for a little moment, untill the indignation be over-paſt.*] The two laſt verſes of this Chapter, being no part of the Pſalm, or Song therein comprehended, would rather have been joyned with the Chapter enſuing,as ſome Interpreters therefore have alſo diſpoſed of them. For in them,the Prophet having made an end of his Song, returneth again,to proceed in his former diſcourſe, and being to relate what dreadful judgments God was to execute abroad,far, and near,in the world, and even in thoſe places, among the reſt, where many of his own people abode,he beginneth his ſpeech,directed unto them, with an wholeſome advice, admoniſhing and exhorting them, to ſeek and provide ſhelter for themſelves, againſt the great and generall ſtorm that was coming,retiring themſelves as to ſome ſecret place of ſecurity and ſafeguard; and keeping cloſe there, partly by ſincere reformation, and renewing of their repentance, that all occaſions of breach between God and them, might be removed,Zeph.2.1-3. and by fervent prayer repairing to him, for his gracious preſervation, and powerful protection, Mat.6.6.and partly by ſerious meditation of their future deliverance,with a quiet and patient expectation of it,Ch.30.15. & that the rather, becauſe it would be after a while over, Pſal.30.5.chap.10.25.& 54.7,8.Hab.3.3. 2 Cor. 4.17. Heb.10.37, 38. That which is here ſet forth by alluſion to the uſuall practice of people,if they perceive a ſtorm towards,when they are abroad, to get home ſpeedily to their houſes, Exod. 9.19,20. and in times of peril,to retire into the ſecreteſt and ſureſt rooms in the houſe,and to make all faſt after them,Judg.9.51.1 King.20.30. & 22.25.Pſal.18.45.Joh.20.19. Or,it may well be, more ſpecially to the Iſraelites,keeping their houſes cloſe in Egypt, while the deſtroying Angel paſſed over,throughout the whole Land,Exod. 12. 22,23. Some of the Jewiſh Writers expound it,of their being ſhut up in Jeruſalem by Sennacherib,ch.36.2.See Jer. 8.14. But this is neither intended here;and in regard of comprehenſion, it is overſtrait.

Come]Or,*Go*,chap.6.9.but *come*, rather here;as Number.10.29. as if God himſelf went along with them,and led them by the hand, as a father his children, to conduct them to a place of ſafety, and there to ſhut them in, as he did Noah in the Ark, Gen. 7.16.

thy chambers]Or,*cloſets*,diſtinguiſhed from *chambers*,1 Chr.28.11. the chambers of Gods providence and protection,Pſ.31.22.& 143.9. Prov.18.11.

about thee]Or,*upon thee*;as 2 King.4.4.

hide thy ſelf]Or,*lurk*,*ly hid*:the word is no where elſe found in this form.

as it were for a little moment] Or, *for a little ſpace*: as it is well rendred. Ezr. 9. 8. or, *for a little while*, for the particle here ſeems rather a prepoſition, then an adverb of ſimilitude, as Gen. 18.10. Ruth.1.4. Heb. *a little of a moment*, (as, *a little of water*. Gen. 18. 4.) the leaſt imaginable particle of time, 1 Cor. 15.52.

the indignation] The ſtorm of Gods wrath, chap. 10. 25. Dan. 11.36.

V.21.*For behold*]The reaſon why they ſhould do,as the Prophet adviſed; uſhered in with a mark prefixed before it,implying it to be as ſure,as if they ſaw it preſent,(ſee chap. 7.14.) becauſe there is a grievous ſtorm coming;God himſelf is ſetting out,to ſit in a generall Seſſion, and to execute judgment all the World over. Pſalm 50.1-6.

the Lord cometh out of his place] From heaven, Pſ.68.35.& 76.8. Rom.1.18. So Mic.1.3. A metaphor taken from a King that comes down out of his Palace, to ſit in judgment, hear, decide, & cenſure, 2 Sam.19.8. Jer.38.7. Gen. 18.20, 21.

to puniſh the inhabitants of the earth for their iniquity] Heb. *to viſit the iniquity of the inhabitant of the earth upon him.* See the like phraſe, Exod.20.5.& 34.7. *inhabitant*, for *inhabitants*, as ch.5.3, & 24.17. *inhabitants of the earth*; thoſe that dwell far and neer: of whom, ch.24.6, 17, 18.

the earth alſo ſhall diſcloſe her bloud, and ſhall no more cover her ſlain] Some expound this of the ſeverity of Gods judgment, and the large execution that ſhall enſue; as if it were ſaid, there ſhall ſo much bloud be ſhed, that the earth ſhall not be able to receive, or drink it in: and ſo many ſlain, that there will want ground or room to bury them, Jer.7.32, 33. But it is rather ſpoken, to ſhew the ſtrict inquiſition that God will then make, for the oppreſſions and wrongs that have been done, and murders that have bin committed, Pſal. 9.12, that they ſhall be as ſurely brought to judgment, and avenged, as if the earth ſhould ſpue up the blood ſhe had taken in, and caſt up again the bodies of the ſlain buried in her, to appear in judgment, and to give in evidence againſt the murtherers, Gen.4. 10, 11. and it may well withall intimate, that no murther, though never ſo ſecretly committed, or cloſely carried, ſhould then be concealed; but all broughs to light; as if he had ſaid, the bloud that had bin not ſhed on a rock, and there left to open view, but poured on the ground, and covered there ſo with duſt, Lev.17.13. that no ſign of it could be ſeen, Ezek.24.7, ſhould all then come to light; ſee Job 16.18. and the murthers not of thoſe alone, whoſe bodies had bin left lying upon the open ſurface of the earth, without burial, Pſ. 79.2, 3. but of thoſe alſo that had bin privily ſlain, & ſecretly buried, ſhould then be diſcovered.

her bloud] Heb. *bloods*. See chap.1.15. *her bloud*, which ſhe had taken in, or was ſhed upon her; and ſo *her ſlain*, buried in her, or ſlain upon her.

no more] Or, *no longer*, as Jer.44.22.

CHAP. XXVII.

Ver. 1. IN *that day, the Lord with his ſore, and great, and ſtrong ſword, ſhall puniſh Leviathan the piercing ſerpent, even Leviathan, that crooked ſerpent, and he ſhall ſlay the dragon that is in the Sea*] As the murthers and oppreſſions of Gods people, ſhall then come to trial, ſo juſtice ſhall accordingly be done upon thoſe, be they never ſo great, that have been the murtherers and oppreſſors of them.

In that day] At that time, when God ſhall hold that his great Aſſize, ch.26.21. as ch.25.9.

ſore] Heb. *hard*, or *cruel*, chap. 19.4. our old Engliſh *heavy*. There is a great deal of emphaſis in the words, as they are in the Hebrew: for thus they run there; *with his ſword, that ſore*, or *cruel one, and that great one, and that ſtrong one*; able to do execution to the purpoſe. See the like, Ezek. 21. 9. 10, 14.

ſword] An alluſion to that ſword, not which ſouldiers uſe in the field, 2 Sam. 11. 25. chap. 1. 20. & 3. 25. but wherewith, for capital crimes, Kings and Magiſtrates are wont to execute malefactors, 1 King. 2.8, 32. Act.12.2. Rom. 13.4. for God is here deſcribed, as proceeding in a judicary way; not as Pſ.45.3. And I ſuppoſe, therefore, that the *ſword of the ſpirit*, that is, *the ſpiritual ſword, the word of God*, Eph.6.16. Rev.1.16. is not properly here intended; but that power of God, wherewith he taketh vengeance, and doth juſtice on the obſtinate wicked. So chap. 34. 15. & 66. 16.

ſhall puniſh] Or, *do execution upon*: that it may come neerer home to the Hebrew, *viſit upon*, or, *do juſtice*, or, *execute vengeance upon*; to expreſs the better a judiciary proceſs: as Pſal.149.9. So chap.26.21. and 24.21.

Leviathan] The word ſeems properly, to import *a whale*, of the greateſt ſort and largeſt ſize, Job 41.1. Pſalm 104.26. & 74.14. for in theſe places only, is the word certainly found: that, Job 3.8. is ambiguous. Of this *Leviathan*, the greateſt of all living creatures, Job 41.33. 34. So called, as containing an *addition* of many creatures, put together, and made up into one: and of the *Behemoth*, or Elephant; ſo called likewiſe, as a compoſition of many beaſts, Job 40. 15. being the greateſt, that lives on land and concerning their huge bigneſſe, and making ſport, by fighting together before their Meſſias, when he comes, the Talmudiſts tell us prodigious tales out of Pſal. 50.10.& 104.26. by them groſly abuſed; as alſo, of the killing of them both afterward, to make a great feaſt, for the juſt ones, from this place, and ch.25.6.

the piercing ſerpent] Or, *a piercing ſerpent*. The word *ſerpent*, is in the Hebrew, a general term, common to all living creatures in water, or on land; that glide along in the one, and on the other, with a wrigling kind of motion, without uſe of feet, or fins. For ſuch, only, ſeem properly to be ſo termed. Of the leſſer ſort whereof, are the *eel*, and the *ſnake*, of the greater ſort, the *whale*, and the *dragon*; of which, more anon.

piercing] The word here uſed, ſignifies, properly, *a bar*, or *bolt*. So called, of a word, that ſignifies to *flee*, (whence the ambiguity, chap.15.5.& 43.14.) becauſe it ſwiftly *fleeth*, or *ſhooteth* the bolt into the ſtaple, the bar, from the one end or corner of the thing barred, or born by it, to the other, Exod.26.28.& 36.33. Hence, diverſity of verſions here, ſome rendring the word *fugitive*; as Chap.15.5. ſo our former Engliſh, after the old Greek; ſome, *ſlippery*, or *gliding*: ſome, *long*, like a bar, or bolt: ſome *round*; as bars and bolts uſe to be: ſome, *ſtrong*, like a bar of iron, or braſs, Pſal.107.16. & 147. 13. Prov. 18, 19. chap.45.2. to which purpoſe, our ancient Engliſh, *invincible*: ſome, *ſhooting*, from the one end of the Sea, to the other; ſo the Jewiſh Criticks: ſome, *croſſing*; becauſe a bar, or bolt, runs acroſs: ours, here, *piercing*; and ſo the Geneva verſion. Which whether it be meant of piercing the water, by ſuch a quick motion, from place to place, or of piercing and inſinuating it ſelf into holes and bodies, where it finds any the leaſt way for entrance, (which is noted, as a ſpecial property, in ſnakes and ſerpents) is uncertain: the word is found uſed, as the epithet of *a ſerpent*, here only, and Job 26.13. and from that which ſignifies *a bar*: or *bolt*, it varies only in one vowel: the old Latine yeeldeth it not ſo fitly, *a bar*: ſome other, better: *bar-like*, or: *like a bar*; which, I ſuppoſe to be beſt: The Hebrew Criticks obſerving that variation, to intimate, the one to be a ſubſtantive, ſignifying *a bar*, or *bolt*; the other, an adjective, importing ſome reſemblance of the ſame; as the *ſerpent*, or *whale*, doth, in divers of the particulars above recited

even Leviathan, that crooked ſerpent] Or, *and upon Leviathan, that crooking ſerpent*. Some, that retain the moſt common uſe of the copulative, ſuppoſe two *Leviathans* to be here intended, the one whereof, they conceive to be the King of Aſſyria; the other, the King of Egypt. Some Others, as our verſion, rendring it *even*: as Deut. 4. 33. ſuppoſe one and the ſame to be in both branches intended, which ſome would have, to be Pharaoh the King of Egypt, compared to *a whale*, Ezek.29.3 & 32.2, 6. in regard of the River Nilus, that runneth thorow his Countrey, is a chief ſtrength of it, brings it in much wealth; and by overflowing it, makes it fertile: as was alſo another of them termed before him, Pſal.74.14. Others would have it to be Sennacherib, King of Aſſyria; ſo termed, becauſe his Countrey lay upon the great river Euphrates. See Chap.8.7. Others, Nebuchadnezzar, King of Babylon, ſituate upon the banks of the ſame: See Jer.51.13. Others, taking the word collectively, conceive it to be intended, not of any one particular perſon alone, but of ſundry great Tyrants, that had been principal oppreſſors of Gods people; of whom, chap.26.13. compared to theſe huge devouring Sea-creatures, becauſe they make havock of men, Pſal.14.4.& 124.3. as thoſe vaſt bodied ones are wont, even as by ſholes to ſwallow down the leſſer ſort of fiſh, Hab.1.14. Howbeit, ſome underſtand all here ſpoken, of Satan, the Devill, of whom, Rev.12.3, 9. But I ſuppoſe the Devill no more intended by the *Leviathan*, here, then by *Lucifer*, ch. 14.12. that is, no otherwiſe, then as ſuch Tyrants were his inſtruments, Eph.2.2.& as they might ſome way be types of him. See the Notes on Rev. 12.3, 7.

crooked] Or, *crooking*, or, *winding*; not crooked, in regard of the native ſhape of his body, but winding and crooking many wayes in the motion of it; not going ſtraight forward, but with wrigling to & fro, making his way. It is taken from by-wayes, full of windings and turnings, one while to the right hand, and another while to the left, Judg.5, 6. Pſal.125.5.

and will ſlay] He will not amerce them, with ſome pecuniary fine; as in ſome lighter treſpaſſes is wont to be done, Exod.21.22, 30, 32. ſtrip them of their wealth, nor ſcourge them, as in ſome greater offences is uſual, Deut.25.2, 3. lay ſome more grievous afflictions on them; but as in capital crimes, the proceeding is unto death, Exod.21.12, 15-17. ſo here, he will *ſlay*, he will deſtroy them; he will make uſe of, not the rod, or the ſcourge, but the ſword; and that not to wound, as in war it ſometime only doth, Joel 2.8. but, as in judicature, the uſe of it; is ever to ſlay, Mat.26.52. Rev. 13.10. or, he will not impriſon them only, and reſtrain them for a time: as ch.24.22. Rev.20.2, 3. but utterly ſo deſtroy them, and rid the world of them, that they ſhall never return to oppreſs his people again, Chap. 26.14.

the dragon] The word *dragon*, though uſed ſometime in forreign authors, Poets eſpecially, for any ſerpent in general, yet more peculiarly ſeems to denote a long ſnaky kind of ſerpent, uſually of great length; not ſuch as they paint, commonly, with wings and legs. Of the ſtrange length of them, ſee Aelian, lib. 2. chap.21. and lib.15. chap.21. and lib.16. chap.39. and Pliny, lib. 8. chap. 11, 13, 14. and ſuch an one doth the word here import, when it is applyed to land-creatures: as Chap. 13. 22. ſo that the former word rendred *ſerpent*, ſeems the genus to this; and this, to comprehend only the biger and larger kind of them: but here there is no place for ſuch land-creatures; for there is expreſſe mention in the text, of their abode in the *Sea*: and as for the *Sea-dragon*, of which, Pliny, lib.9. chap.27. and Aelian, lib, 5. chap.37. and lib.14. chap. 12. it ſeems no great fiſh, not much unlike to our *wiver*; but the word, applyed to Sea-creatures, ſignifieth *a whale*; and thoſe of a ſnaky ſhape, or ſerpentine figure of the like ſize with it. So Gene. 1. 21. Pſalm 44. 19. and 74.13. Chap.51.9. Lam.4.3. and would ſo be here rendred, not *the dragon*, (for we never ſo uſe the word) but the *whale*, or, *the whirlpool*, that is *in the ſea*: in which latter word, though there may be an alluſion to the ſituation of Egypt, or Babylon, great waters uſually in Hebrew bearing that name, whereof, ſee on ch. 19. 15. & 21. 1. Yet it is here enough, for that which the Prophet here intendeth, that thoſe devouring fiſhes, by which the Prophet repreſenteth theſe great Tyrants in them here intended, abide generally in the Sea.

V. 2. *In that day ſing ye to her, a vineyard of red wine*] From the prediction of the deſtruction of Gods peoples greateſt enemies, he proceedeth to relate the flouriſhing and fructifying eſtate of Gods people, now enjoying reſt and peace. And this he enters upon, with an exhortation, whereby he excites and incites all that wiſh well to Gods Church, and rejoyce in the proſperity of his people, by gladſome ſongs and acclamations, to expreſs and ſhew forth the ſame, chap. 52. 9. & 66. 10. Zach. 4. 7. The words, as they are here read, ſeem to intimate the latter part of them, to be the ſum of the ſhort ſong, or acclamation it ſelf, as, *Grace, grace to it*, Zach. 4. 7. But ſome rather read the words, as one continued ſpeech; *to the vineyard of new wine, ſing ye to it*: a redundancy of ſpeech in Hebrew very uſual: as Gen. 2. 17. ch. 8. 13. Pſal. 1. 4. & 74. 14. & 144. 2. Others, which I ſuppoſe the beſt, as divided, but another way, into two branches, the one containing a prediction, *In that day* there ſhall be *a vineyard of red wine*, the other, an adhortation, *ſing ye of it*, or *to it*.

In that day] At that time, when the potent adverſaries of Gods people ſhall be deſtroyed, v. 1. and Gods people, by their former afflictions, pruned and purged, chap. 1. 25. ver. 8, 9. chap. 48. 10. Joh. 15. 2.

a vineyard of red wine] Or, as ſome, *hot*, or *ſtrong wine*: becauſe the word in Chaldee hath a ſignification of heat: but it ſeems rather, to intimate the colour, expreſſed plainly, Prov. 23. 31. *red wine*, in thoſe parts, being uſually the ſtrongeſt, and the beſt; called *the blood of the grape*, therefore. Gen. 49. 12. Deut. 32. 14. In regard whereof, alſo, the Jewiſh Doctors adviſe their people, at the celebration of the Paſſeover, to make uſe rather of *red wine*, then of *white*; becauſe this is uſually the weaker. So Pſal. 75. 8. The meaning is, the Church, Gods vine, Pſal. 81. 8. chap. 5. 7, that had formerly degenerated from her native excellency, and brought forth vile and noiſome grapes, Deut. 32. 32, 33. chap. 5. 2, 7. Jer. 2. 21. ſhould then recover her primitive generoſity again, and bring forth ſuch fruit, as ſhould be of good eſteem, uſeful and acceptable, both to God and man, Judg. 9. 13.

ſing ye to it] Or, *of it*. as Num. 21. 18. where the ſame term though in another form, with the ſame particle in like manner diverſly rendred is found; ſpoken there of the well as here of the *vine*: and the one ſeems to allude to the other. Of the latter uſe of the particle ſee Chap. 5. 12. & 23. 5. the word ſignifies, properly, *to ſing by courſe, anſwering* one to another, Exod. 15. 21. 1 Sam. 18. 6, 7. Ezr. 3. 11. ſing together, as in a quire. Concerning it.

V. 3. *I the Lord do keep it, I will water it, every moment; leſt any hurt it, I will keep it night and day*] Or, as ſome, *I the Lord will keep it*: as others, knitting the two firſt members into one ſentence, *I the Lord, the keeper of it, will every moment water it; that it may not be hurt, I will night and day watch it*. That this Vineyard of God thus reſtored, may have ſome good aſſurance, not of preſent proſperity only, but of future ſecurity, God himſelf is by the Prophet brought in, undertaking the charge and cuſtody of it. And whereas there are two evils eſpecially, that may be prejudicial to a vineyard, and impeach the thriving of it, the one drought, and want of water to refreſh it, chap. 1. 30. the other, the violent breaking in, or, privy ſtealing in, of man or beaſt, that may annoy it, Pſal. 80. 12, 13. Cant. 2. 15. God here engageth himſelf to his Church, to provide for it abundantly againſt either. For he that before had forbidden the clouds to rain upon it, chap. 5. 6. would himſelf, now, be continually watering of it, by the gracious dews, chap. 26. 19. and ſpiritual refreſhments of his Word and Spirit, and with a comfortable ſupply of whatſoever ſhould be needful to keep it in a fruitful and flouriſhing condition, Gen. 2. 9, 10. Deut. 11. 10-12. chap. 58. 11. Ezek. 47. 1, 9, 12. Hoſ. 2. 21, 22. Rev. 22. 1, 2. and he that before had pulled down her wall, and plucks up her hedg, Pſ. 80. 12. ch. 5. 5. would now himſelf be as a wall, and fence unto her, Pſal. 125. 2. ch. 26. 2. Zac. 2. 5. he would keep ſuch a conſtant watch night and day about her, that none ſhould either by day openly force and break in, or in the night time, by ſome wile and ſlight, privily ſteal in to wrong her, Pſal. 121. 3, 4.

do keep it] Or, *that watch it*, or, *the keeper*: as the word is rendred, Jer. 4. 17. or, *watchman of it*: as, 2 King. 17. 9. *the keeper of Iſrael*, Pſal. 121. 4.

water it] For it is his watering alone, that can make fertile, and fruitful, that can give thrift and growth, ch. 44. 3, 4. 1 Cor. 3. 6, 7. and without him, as no watching can ſecure, Pſ. 1. 27. 1. ſo no watering can avail, ch. 17. 11.

every moment] Heb. *at moments*, or, *by moments*: as Job 7. 18. Ezek. 26. 16. & 32. 10.

leſt any hurt it] Heb. *leſt he viſit on it*: *to viſit upon*, for, to *puniſh, hurt, or afflict*: as Jer. 13. 21. & 30. 20. *leſt he hurt it*, for, *leſt it be hurt*: the word is taken indefinitely, as Job 19. 26. Pſal. 7. 2. and ſo the old Latine renders it; for they are wide, that think this form, and that, 2 King. 14. 8. parallel, *let us look either other in the face*; the phraſes are nothing alike.

I will keep it] Or, *watch it*: as Job 7. 20. Prov. 24. 12. Mat. 26. 36.

night and day] Conſtantly, continually, without intermiſſion. So 1 Sam. 25. 16. ch. 21. 8.

V. 4. *Fury* is not *in me*] The Prophet in theſe words, and the reſt of his enſuing diſcourſe, ſeems to meet with an objection, that might ariſe in mens minds, concerning theſe gracious promiſes of God, and his ſerious profeſſions of his affection to, and care of his Church, and to ſtrengthen the hearts of the truly faithful againſt it. For it might be demanded, how theſe things could ſtand with thoſe predictions and denunciations of ſuch grievous calamities and diſtreſſes, that were to befall Gods people themſelves, whereof mention, alſo, had formerly, in this Sermon, been made, Chap. 26. 8, 13, 15, 18. To which the Prophet returneth anſwer: Firſt, that God neither, is of himſelf, prone to wrath, nor implacable. Secondly, that there are thoſe among Gods people, that by their obſtinacy enforce God to ſevere courſes, ver. 4, 5. Thirdly, that Gods ſharp proceedings againſt ſuch, are for the benefit of the reſt, ver. 6. Fourthly, that Gods dealings with his people, in chaſtiſement, do much differ from his proceedings with others, ver. 7, 11. And laſtly, that there ſhall, in due time, be an entire deliverance of them, ver. 12, 13.

Fury is not in me] *wrath*, or, *heat*. See ch. 42. 25. & 51. 17. Either my wrath againſt my people, is no fury, no rage, no implacable wrath, like that of an husband, towards a diſloyal wife, Prov. 6. 34. I am prone, and ready to do, what in ſuch caſe a man will not do, Jer. 3. 1. or my anger and diſpleaſure, conceived againſt my people, is now over; ſince that by their forepaſſed ſufferings, they are humbled for their ſins that procured them, reclaimed from them, and reformed, ch. 12. 1. & 40. 1, 2. & 54. 8, 9. Ezek. 16. 42, 63. Zach. 1. 15-17. and 6. 8.

who would ſet the briers and thorns againſt *me in battle? I would go thorow them, I would burn them together*] Or, as ſome, *who ſo ſhall ſet me briars and thorns* in it, *in battel will I march againſt them*, and *will burn them together*. But this agreeth not ſo well with the pauſes in the Hebrew. Others, Yet *if any with bryar* and *thorn*, or like *brier* and *thorn, ſhall induce me to battle, I will warily enter into her*, or, *thorow her*, and *burn them*, out of *her* together. This ſome underſtand of the enemies of Gods Church, that it is a folly for any, that are but as briers and thorns, fit to make fewel of, or matter to feed the fire, Pſal. 58. 9. Eccl. 7. 6. to offer to oppoſe themſelves againſt God, or againſt thoſe whom he protecteth; and if any ſuch therefore ſhall ſo do, or ſhall prove like pricking briers or thorns unto his people, Joſh. 23. 13. Ezek. 28. 14. God will be as a fire to burn them up, and deſtroy them, Pſal. 21. 9. chap. 26. 11. Zach. 2. 5. & 12. 6. Others, of his Church and People, that albeit God be thus graciouſly affected towards it and them, yet if there ſhall thoſe ſpring up in it, and be found among them, that like briars and thorns ſhall vex him, and provoke him to wrath, by their prophane and ſinful courſes, 2 Sam. 23. 6. Mic. 7. 4. they ſhall find him to be a conſuming fire, Deut. 4. 24. chap. 33. 12. he will in hoſtile manner ſet upon them, or enter, to that purpoſe, into his vineyard, and burn them up together, and by that means rid it of them, 2 Sam. 23. 7. ch. 1. 25. & 9. 18. which yet he will ſo wiſely and warily do, that his vineyard ſhall receive no damage thereby; he will withall have a due regard to thoſe that continue faithful to him, Zach. 2. 3. 2 Pet. 2. 9. Many other verſions & Interpretations are given, too long to relate: theſe I ſuppoſe the moſt probable.

who would ſet againſt *me*] Heb. *give me*, or, *ſet me*, ſome would have it read, by way of wiſh, as Job 29. 1. Jer. 9. 1. *who will ſet me*? that is, *I would ſome would ſet me*. I ſuppoſe it rather to be ſpoken, either in way of interrogation, Jer. 9. 12. Hoſ. 14. 9. or, by way of ſuppoſition, as Pſal. 107. 43. ſo Pſalme 25. 12.

the briers and *thorns*] Heb. *brier, thorn*, as chap. 5. 6. which ſome underſtand, as ſpoken of one kind only, as, *briar of thorn*, that is *thorny brier*: but both words being in an abſolute and entire form, admit not well that conſtruction: the moſt, therefore, rather take it, as intending two ſorts; and either taken collectively, with defect of a copulative; as Hab. 3. 11.

I would go thorow them] The word here uſed, being no where elſe found; only two terms derived from it, the one, ſignifying a *ſtep*, 1 Sam. 20. 3. the other, *an hip*, 1 Chr. 19. 4. ſo it would there, more properly, and more modeſtly be rendred; becauſe it peculiarly pointeth to that place, whence the motion in going ſeems to deſcend. Some here take it, to import a warlike *march*: Others, a wary *ſtepping*, as alluding to one, that entring into a garden, or orchard, to pluck up the weeds and thiſtles, and to grub up the briers and brambles, that peſter the ground, is careful how, or where he treads, for hurting the uſeful plants, the more tender eſpecially therein; and to this ſenſe, I the rather encline, becauſe the pronoun is here feminine. *I will go in her*, or *in it*, or *ſtep into her*, or *into it*, to wit, the vineyard, v. 2, 3.

I would burn them together] Heb. *I will burn her*, or, *it*, together; which becauſe it cannot here be underſtood fitly of burning up the vineyard it ſelf, as a ground altogether forlorn, Heb. 6. 8. (notwithſtanding what is ſaid, Lam. 4. 11.) muſt of neceſſity be meant, of burning thoſe briers and thorns out of it; and may well, therefore be rendred,*I will burn* them out of it; for the prepoſition is,in ſuch manner,oft implyed,either in the verb,or in the pronoun,or affix:ſo Pſalm. 53. 5. *encamping me*, for *encamping* againſt *me*; *dwell thee*, for *dwell* with *thee*, Pſalm 5. 4. *come us*, for *come* at *us*, ch. 28.15. ſo Pſalm 65.5. where the ſame particle is neceſſarily ſupplyed, that is here wanting; though in a diverſe uſe, then here.

V.5.*Or,let him take hold of my ſtrength*,that *he may make peace with me*, and *he ſhall make peace with me*] Some read the words, *Or*, who *will*,or *can grappel with my ſtrength? let him make peace with me*, &c. as if he had ſaid,who is able to ſtay mine hand, by *laying* hold on mine arm,or can hope to make his part good againſt me? Job 9. 4,12,13.Dan.4.35.1 Cor.10.22.and it is their wiſeſt courſe, therefore,to make their peace with me,Job 11.13.& 22.21.The interrogative particle,ſupplyed from the words before-going,the future,for the potential:as c.26.18.Others,*Or,he ſhall take hold of my ſtrength*, that *he may make peace with me*; that *he may*, *I* ſay, *make peace with me*:underſtanding it, as in alluſion to one who perceiving ſome offended perſon ready to ſmite him, or give fire upon him,in an humble and ſubmiſſive manner, layeth hold on his arm, and by earneſt ſuit,with prayers and tears,endeavoureth to ſtay him from ſmiting, or diſcharging on him, and by allaying of his wrath, to make his peace with him.See Exod.32.6.Hoſ.12,4. Jon.3.8-10. as if he had ſaid;So will I proceed againſt ſuch as thus provoke me; unleſſe by humbling of themſelves, and ſeeking timely to me, they make their peace with me,and ſo prevent it,Zeph.2.1,2.Luk.14.32. a defect of the finitive particle *that*;as ch.5.11.& 10.2.Hoſ.1.6. and the latter branch,for the greater emphaſis, repeated : as chap. 26. 3. Cant. 6.13.

V.6.*He ſhall cauſe them,that come to Jacob, to take root,Iſrael ſhall bloſſome and bud,and fill the face of the world with fruit*] The Prophet returns again to theſe gracious promiſes of God, to be made good to his people; either of his reſtitution of them, or upon, and by means of his judgments executed upon the wicked, among them; their taking deeper root, thriving better, and growing ſo abundantly fruitful, that their fruit ſhould fill the whole world.

He ſhall cauſe them, that come to Jacob, to take root] Or as ſome others,*He ſhall cauſe thoſe of Jacob,that come to take root*,Or,as ſome other again, *He ſhall cauſe them that come* from *Jacob, to take root*. Or,*Jacob ſhall take root in his Poſterity*. The firſt, underſtanding the text of Jacobs Proſelytes;chap.2.3.& 56.3-8. The ſecond, of thoſe that return from captivity,v.13.chap.35.10.The third and fourth,of their Poſterity,chap.44.3,4.& 48.29. But the words,eſpecially as they ly in the original,will not well bear any of theſe verſions. The beſt Interpreters concurring therein with the Jewiſh Commenters, thus read them;*Hereafter*,or,in times *coming ſhall Jacob root*,or *take root*;or,to knit them,the more aptly to the former diſcourſe; That in time *coming Jacob may take root*:as an effect of Gods purging of his Vineyard, his Church, from ſuch noxious plants as cumbred the ground,and hindred the growth and welfare of it.See chap.4.2,4.of the uſual defect of the particle:ſee on v.5.

them that come]Heb.in the *coming*;to wit,days,or times:as, *Behold the days coming*,Jer.30.3.& 31.27,31,38.a defect of the particle; as in this very phraſe,Eccl.2. 16.

he ſhall cauſe thoſe that come to Jacob,to take root;] to wit, God, Pſal.80 9.*thou madeſt it to take root*;or,taking it indefinitely,*he*, or, *they*,*ſhall be rooted*,as Jer.12.2.ſo ver.3.*leſt he hurt it*; or, *Jacob ſhall take root*, as Job 5. 3. *I have ſeen,the fooliſh taking root*, where the word is the ſame, and in the ſame form ; See Chapter 37.31.

Iſrael ſhall bloſſome and bud] So Chap. 35. 1,2.& 66.14. of the word, See Chap. 5.24.& 17.11. *Iſrael*, and *Jacob*, are here the ſame : to wit, the Poſterity of *Jacob*, called alſo *Iſrael*, as Chap. 14.1.

and fill the face of the world with fruit]Heb. *and they ſhall fill*, to wit,the Poſterity of Jacob:either naturally deſcended from him, or by profeſſion of faith adjoyned to him Pſal.24. 6.Rom.9.6.Gal. 6. 16.*the face of the world*; the ſurface of the habitable part of it. See chap.13.11.& 14.21.& 23.17 they ſhall be diſperſed, and enlarge themſelves through all parts of the world, fulfilled in the converts of the Gentiles, in all places by the miniſtery of the Goſpel, called here,*fruit*,by a metaphor taken from the *fruit*,or,*revenue of the field*, Deut.32.13.Ezek.36.30.See Joh.15.16.Col.1.6.See alſo,ch.37.31. Job 14.7,9.

V.7.*Hath he ſmitten him,as he ſmote thoſe that ſmote him*] Another argument of Gods mercy to his people,albeit he did,and had,ſometime,ſeverely chaſtiſed them,yet doth he not therein deal ſo roughly and rigorouſly with them,as he doth uſually with their enmies, when he comes to take vengeance upon them.

Hath he ſmitten him] This is, God his own people, his Iſrael.

as he ſmote thoſe that ſmote him?]Heb.*according to the ſtroke of him that ſmote him,or,ſtruck him*.as ch.10.26.*him that ſmote*, for, *thoſe that ſmote*.The word taken collectively:Such as God had made uſe of, as inſtruments,rods,and cudgels,for the chaſtiſing of his people,ch. 10. 5,20,24.

or,is he ſlain according to the ſlaughter of them, that were ſlain by him?]The ſame thing is,as oft,again, but in other terms, ſomewhat more emphaticaly, repeated.

or,]A defect of the disjunctive;as Job 6.6.which yet here may well be ſpared.

is he ſlain] Or, *hath he* (that is, Iſrael, Gods people) *been ſlain*. That it may run in the ſame tenour,with the former branch.

according to the ſlaughter of them] *As he ſlew*, or, *hath ſlain them*, or,*as they have been ſlain*,or,*ſlaughtered*. Heb.*his ſlain*,or,*his ſlaughtered* ones;as,*her ſlain*,ch.26.21.Theſe *ſlain*,all agree to be of the enemies of God,and his people: but whoſe *ſlain* they are ſaid to be,is queſtioned.Some ſay,the ſlain of the Leviathan, of the King of Babylon, before ſpoken of; not ſlain by him, but belonging to him. The Hebrew Commenters, *the ſlain of him*, that is, of God that ſlew them ; as is ſaid, verſe. 1. Or, *of him*, that is, of Iſrael; not becauſe ſlain by them,but becauſe ſlain for them,for the wrongs that they did them. I ſuppoſe it may well be read, as thoſe (that is, thoſe other, before mentioned,) *ſlain by him*. And the interrogative implies a more vehement negative,as if he had ſaid; God hath in no wiſe, ſo either ſmote, or ſlain his people, as he hath ſmote, and ſlain thoſe other,his,and their enemies, chap. 26. 14. verſ. 1. The verſion of many, who render this latter branch, *Hath he been ſlain, as they have been ſlain*, that *ſlew him*? the particle, being paſſive, will not admit. But thoſe ſwerve further from the ſcope of the Prophet, that turn over all this to the Leviathan, above mentioned,as if the Prophet ſhould ſay, *Hath he ſmitten him*, (to wit,the Leviathan)*as one ſmitting himſelf?*(as,ſaith he,God doth his people,himſelf,feeling what on them he inflicts:)Or,hath *he ſlain him,as he ſlayeth his own ſlain?*That is,his people, his friends. Prov. 27.6. Hoſ. 6.2,3. Zach. 13.3,6. But this is all clean beſides the cuſhion .

V.8.*In meaſure,when it ſhooteth forth,thou wilt debate with it: he ſtayeth his rough wind, in the day of the Eaſt-wind*] The Prophet having affirmed,that God in his chaſtiſing of his people,dealeth otherwiſe with them, then he is wont to do with others, whom he hath not the like reſpect, or relation unto : he now proceeds more diſtinctly,to ſhew,wherein the difference conſiſteth, between Gods dealing with the one,and with the other. One point of difference, here laid down,is,that God dealeth in way of diſcretion,and in much moderation with his, Jer.10.24.& 30.11.meting out their ſufferings in a due proportion,like thoſe that do things exactly,by weight and meaſure;Phyſitians, eſpecially, in preſcribing pills, or potions to their patients,having a reſpect, as well to the ability of the patient,as to the nature and quality of the diſeaſe: not according to the greatneſs of his power,and his wrath anſwerable thereunto.Job 23. 6.& 37.23.Pſal.78.38.& 90.11. or to the hainouſneſs of their ſin, Ezr. 9. 13. Job 11.6.Pſa,.103.10.Lam.3.22,but according to the ability of the chaſtiſed, to bear that which is inflicted, Pſalm 103. 13, 14.1 Cor. 10.13. Whereas in dealing with the other, he is nothing ſo cautious ; but proceeds, as thoſe that pour out, or lay on, without regard of ſtint or meaſure, Chap. 65 6, 7. Jer.10. 25. See Joh.3.34.He dealeth with the one,as a Father,in correcting his children when they have done amiſs, regarding their weakneſs, as well as their wantonneſs ; and laying leſs on the more infirm,though all alike faulty,Pſal.103.13. Mal.3.17. With other his enemies, as a Judg with delinquents, who proceeding,according to the ſtrict rule of Law and Juſtice, regardeth not the perſon of the offender, but his offence only, and according thereunto, diſpenſeth juſtice,equally unto all alike delinquent, though not alike able to ſuſtain what their offence calls for, chap. 59. 18. and 65. 6,7.

in meaſure]The word,here uſed,is derived from one, that ſignifies a certain meaſure, one of the leſſer ſort of thoſe that they uſed, in meaſuring out of drie wares,meal,grain,or the like;and contained, as moſt ſuppoſe,the third part of an Epha,(and yet why ſhould they then ſay,three ſeaes, Gen 18.6.that,it ſeems,being the ordinary rate of one batch, Mat.13.33.and not rather in one term,*an Epha?*)that is,according to the received eſtimation of the Jewiſh Epha,much about,but ſomewhat above,our *peck*.Of it,ſee 1 Sam.25.18. 1 King. 18. 32. 2 King.7.1, 16, 18. and in the places before mentioned. The word is a duplicate, as many other of the like ſtamp in that language : which moſt of the Jewiſh maſters would have to be a Noun,as if it ſhould be ſaid,*By peck-peck*,that is,delivering out,not the whole *buſhel*,or *ſtrike* together, but by *peck* after *peck*, as a man doth in meting out meal,or grain,out of a great Heap,or Tun,into veſſels of a ſmaller ſize.Some make it a verb,with a Pronoun affixed to it,and render the text,*in meaſuring*,as it were, by the *peck* out to it:]as afterward, in ſending out of it.The former ſeems the better, and that the rather, becauſe there wants that point in the belly of the laſt letter,which the Pronoun wontedly hath.The word,as many other in this Prophet,hath no mate.

when it ſhooteth forth] The word, in the original, is very ambiguous.That which hath bred much diverſity, both of verſion, and interpretations,amongſt thoſe that write upon the place. Some,*In due meaſure,uſing the ſword wilt thou debate it*. Becauſe a word uſed for a ſword,ſo called of putting it *up*,or *drawing* it *out*,comes neer to the term here uſed,2 Chr.23-10.Neh.4.17.Joel 2.8. Others, *in meaſure*, with her *plantations* doſt thou contend: Becauſe of thoſe things which the ground it ſelf, as plants growing on it, *ſends* out, the like word is alſo uſed,Nehem.3.15. Chapter 16.8. Eſt. 17. 6, 7. As if the meaning were, that God in chaſtiſing alluſion to the ſituation of Egypt, or Babylon, great waters uſually in Hebrew bearing that name, whereof, ſee on ch. 19. 15.& 21. 1. Yet it is here enough, for that which the Prophet here intendeth, that thoſe devouring fiſhes, by which the Prophet repreſenteth theſe great Tyrants in them here intended, abide generally in the Sea.

V. 2. *In that day ſing ye to her, a vineyard of red wine*] From the prediction of the deſtruction of Gods peoples greateſt enemies, he proceedeth to relate the flouriſhing and fructifying eſtate of Gods people, now enjoying reſt and peace. And this he enters upon, with an exhortation, whereby he excites and incites all that wiſh well to Gods Church, and rejoyce in the proſperity of his people, by gladſome ſongs and acclamations, to expreſs and ſhew forth the ſame, chap. 52.9.& 66.10. Zach. 4.7. The words, as they are here read, ſeem to intimate the latter part of them, to be the ſum of the ſhort ſong, or acclamation it ſelf, as, *Grace, grace to it*, Zach. 4. 7. But ſome rather read the words, as one continued ſpeech; *to the vineyard of new wine, ſing ye to it*: a redundancy of ſpeech in Hebrew very uſual: as Gen. 2. 17. ch. 8. 13. Pſal. 1.4.& 74. 14.& 144.2. Others, which I ſuppoſe the beſt, as divided, but another way, into two branches, the one containing a prediction, *In that day* there ſhall be *a vineyard of red wine*, the other, an adhortation, *ſing ye of it*, or *to it*.

In that day] At that time, when the potent adverſaries of Gods people ſhall be deſtroyed, v. 1. and Gods people, by their former afflictions, pruned and purged, chap. 1.25. ver. 8, 9. chap. 48.10. Job. 15.2.

a vineyard of red wine] Or, as ſome, *hot*, or *ſtrong wine*: becauſe the word in Chaldee hath a ſignification of heat: but it ſeems rather, to intimate the colour, expreſſed plainly, Prov. 23.31. *red wine*, in thoſe parts, being uſually the ſtrongeſt, and the beſt; called *the blood of the grape*, therefore. Gen. 49.12. Deut. 32.14. In regard whereof, alſo, the Jewiſh Doctors adviſe their people, at the celebration of the Paſſeover, to make uſe rather of *red wine*, then of *white*; becauſe this is uſually the weaker. So Pſal. 75.8. The meaning is, the Church, Gods vine, Pſal. 81.8. chap. 5.7, that had formerly degenerated from her native excellency, and brought forth vile and noiſome grapes, Deut. 32.32, 33. chap. 5.2, 7. Jer. 2.21. ſhould then recover her primitive generoſity again, and bring forth ſuch fruit, as ſhould be of good eſteem, uſeful and acceptable, both to God and man, Judg. 9.13.

ſing ye to it] Or, *of it*. as Num. 21.18. where the ſame term though in another form, with the ſame particle in like manner diverſly rendred is found; ſpoken there of the well as here of the *vine*: and the one ſeems to allude to the other. Of the latter uſe of the particle ſee Chap. 8.12.& 23.5. the word ſignifies, properly, *to ſing by courſe, anſwering* one to another, Exod. 15. 21. 1 Sam. 18. 6, 7. Bar. 3. 11. Sing together, as in a quire. Concerning it.

V. 3. *I the Lord do keep it, I will water it, every moment; leſt any hurt it, I will keep it night and day*] Or, as ſome, *I the Lord will keep it*: as others, knitting the two firſt members into one ſentence, *I the Lord, the keeper of it, will every moment water it; that it may not be hurt, I will night and day watch it*. That this vineyard of God thus reſtored, may have ſome good aſſurance, not of preſent proſperity only, but of future ſecurity, God himſelf is by the Prophet brought in, undertaking the charge and cuſtody of it. And whereas there are two evils eſpecially, that may be prejudicial to a vineyard, and impeach the thriving of it, the one drought, and want of water to refreſh it, chap. 1.30. the other, the violent breaking in, or, privy ſtealing in, of man or beaſt, that may annoy it, Pſal. 80.12, 13. Cant. 2.15. God here engageth himſelf to his Church, to provide for it abundantly againſt either. For he that before had forbidden the clouds to rain upon it, chap. 5.6. would himſelf, now, be continually watering of it, by the gracious dews, chap. 26. 19. and ſpiritual refreſhments of his Word and Spirit, and with a comfortable ſupply of whatſoever ſhould be needful to keep it in a fruitful and flouriſhing condition, Gen. 2.9, 10. Deut. 11.10-12. chap. 58.11. Ezek. 47.1, 9, 12. Hoſ. 2.21, 22. Rev. 22.1, 2. and he that before had pulled down her wall, and pluckt up her hedg, Pſ. 80.12. ch. 5.5. would now himſelf be as a wall, and fence unto her, Pſal. 125. 2. ch. 26.2. Zac. 2.5. he would keep ſuch a conſtant watch night and day about her, that none ſhould either by day openly force and break in, or in the night time, by ſome wile and ſlight, privily ſteal in to wrong her, Pſal. 121. 3, 4.

do keep it] Or, *that watch it*, or, *the keeper*: as the word is rendred, Jer. 4.17. or, *watchman of it*: as, 2 King. 17. 9. *the keeper of Iſrael*, Pſal. 121. 4.

water it] For it is his watering alone, that can make fertile, and fruitful, that can give thrift and growth, ch. 44.3, 4. 1 Cor. 3.6, 7. and without him, as no watching can ſecure, Pſ. 1. 27.1. ſo no watering can avail, ch. 17.11.

every moment] Heb. *at moments*, or, *by moments*: as Job 7.18. Ezek. 26.16.& 32.10.

leſt any hurt it] Heb. *leſt he viſit on it*: to *viſit upon*, for, to *puniſh, hurt, or afflict*: as Jer. 13.21.& 30.20. *leſt he hurt it*, for, *leſt it be hurt*: the word is taken indefinitely, as Job 19.26. Pſal. 7.2. and ſo the old Latine renders it; for they are wide, that think this form, and that, 2 King. 14. 8. parallel, *let us look either other in the face*; the phraſes are nothing alike.

I will keep it] Or, *watch it*: as Job 7. 20. Prov. 24. 12. Mat. 26. 36.

night and day] Conſtantly, continually, without intermiſſion. So 1 Sam. 25.16. ch. 21.8.

V. 4. *Fury* is not *in me*] The Prophet in theſe words, and the reſt of his enſuing diſcourſe, ſeems to meet with an objection, that might ariſe in mens minds, concerning theſe gracious promiſes of God, and his ſerious profeſſions of his affection to, and care of his Church, and to ſtrengthen the hearts of the truly faithful againſt it. For it might be demanded, how theſe things could ſtand with thoſe predictions and denunciations of ſuch grievous calamities and diſtreſſes, that were to befall Gods people themſelves, whereof mention, alſo, had formerly, in this Sermon, been made, Chap. 26. 8, 13, 15, 18. To which the Prophet returneth anſwer: Firſt, that God neither, is of himſelf, prone to wrath, nor implacable. Secondly, that there are thoſe among Gods people, that by their obſtinacy enforce God to ſevere courſes, ver. 4, 5. Thirdly, that Gods ſharp proceedings againſt ſuch, are for the benefit of the reſt, ver. 6. Fourthly, that Gods dealings with his people, in chaſtiſement, do much differ from his proceedings with others, ver. 7, 11. And laſtly, that there ſhall, in due time, be an entire deliverance of them, ver. 12, 13.

Fury is not in me] *wrath*, or, *heat*. See ch. 42. 25.& 51.17. Either my wrath againſt my people, is no fury, no rage, no implacable wrath, like that of an husband, towards a diſloyal wife, Prov. 6.34. I am prone, and ready to do, what in ſuch caſe a man will not do, Jer. 3. 1. or my anger and diſpleaſure, conceived againſt my people, is now over; ſince that by their forepaſſed ſufferings, they are humbled for their ſins that procured them, reclaimed from them, and reformed, ch. 12. 1.& 40.1, 2.& 54.8, 9. Ezek. 16.42, 63. Zach. 1. 15-17. and 6. 8.

who would ſet the briers and thorns againſt *me in battle? I would go thorow them, I would burn them together*] Or, as ſome, *who ſo ſhall ſet me briars and thorns* in it, *in battel will I march againſt them, and will burn them together*. But this agreeth not ſo well with the pauſes in the Hebrew. Others, Yet *if any with bryar* and *thorn*, or like *brier* and *thorn, ſhall induce me to battle, I will warily enter into her*, or, *thorow her*, and *burn them*, out of *her* together. This ſome underſtand of the enemies of Gods Church, that it is a folly for any, that are but as briers and thorns, fit to make fewel of, or matter to feed the fire, Pſal. 58.9. Eccl. 7.6. to offer to oppoſe themſelves againſt God, or againſt thoſe whom he protecteth; and if any ſuch therefore ſhall ſo do, or ſhall prove like pricking briers or thorns unto his people, Joſh. 23.13. Ezek. 28.14. God will be as a fire to burn them up, and deſtroy them, Pſal. 21.9. chap. 26.11. Zach. 2.5.& 12.6. Others, of his Church and People, that albeit God be thus graciouſly affected towards it and them, yet if there ſhall thoſe ſpring up in it, and be found among them, that like briars and thorns ſhall vex him, and provoke him to wrath, by their prophane and ſinful courſes, 2 Sam. 23. 6. Mic. 7.4. they ſhall find him to be a conſuming fire, Deut. 4.24. chap. 33.12. he will in hoſtile manner ſet upon them, or enter, to that purpoſe, into his vineyard, and burn them up together, and by that means rid it of them, 2 Sam. 23.7. ch. 1.25.& 9. 18. which yet he will ſo wiſely and warily do, that his vineyard ſhall receive no damage thereby; he will withall have a due regard to thoſe that continue faithful to him, Zach. 2.3. 2 Pet. 2.9. Many other verſions & Interpretations are given, too long to relate: theſe I ſuppoſe the moſt probable.

who would ſet againſt *me*] Heb. *give me*, or, *ſet me*, ſome would have it read, by way of wiſh, as Job 29. 1. Jer. 9. 1. *who will ſet me?* that is, *I would ſome would ſet me*. I ſuppoſe it rather to be ſpoken, either in way of interrogation, Jer. 9. 12. Hoſ. 14. 9. or, by way of ſuppoſition; as Pſal. 107.43. ſo Pſalme 25.12.

the briers and *thorns*] Heb. *brier, thorn*, as chap. 5.6. which ſome underſtand, as ſpoken of one kind only, as, *briar of thorn*, that is *thorny brier*: but both words being in an abſolute and entire form, admit not well that conſtruction: the moſt, therefore, rather take it, as intending two ſorts; and either taken collectively, with defect of a copulative; as Hab. 3. 11.

I would go thorow them] The word here uſed, being no where elſe found; only two terms derived from it, the one, ſignifying a *ſtep*, 1 Sam. 20.3. the other, *an hip*, 1 Chr. 19.4. ſo it would there, more properly, and more modeſtly be rendred; becauſe it peculiarly pointeth to that place, whence the motion in going ſeems to deſcend. Some here take it, to import a warlike *march*: Others, a wary *ſtepping*, as alluding to one, that entring into a garden, or orchard, to pluck up the weeds and thiſtles, and to grub up the briers and brambles, that peſter the ground, is careful how, or where he treads, for hurting the uſeful plants, the more tender eſpecially therein; and to this ſenſe, I the rather encline, becauſe the pronoun is here feminine. *I will go in her*, or *in it*, or *ſtep into her*, or *into it*, to wit, the vineyard, v. 2, 3.

I would burn them together] Heb. *I will burn her*, or, *it*, together; which becauſe it cannot here be underſtood fitly of burning up the vineyard it ſelf, as a ground altogether forlorn, Heb. 6.8. (notwithſtanding what is ſaid, Lam. 4. 11.) muſt of neceſſity be meant, of burning thoſe briers and thorns out of it; and may well, therefore be rendred,*I will burn* them out of it; for the prepoſition is,In ſuch manner,oft implyed,either in the verb,or in the pronoun,or affix:ſo Pſalm. 53. 5. *encamping me*, for *encamping* againſt *me*; *dwell thee*, for *dwell* with *thee*, Pſalm 5. 4. *come us*, for *come* at *us*, ch. 28.15. ſo Pſalm 65.5. where the ſame particle is neceſſarily ſupplyed, that is here wanting; though in a diverſe uſe, then here.

V.5.*Or,let him take hold of my ſtrength*,that *he may make peace with me*, and *he ſhall make peace with me*] Some read the words, *Or*, who *will*,or *can grappel with my ſtrength? let him make peace with me*, &c. as if he had ſaid,who is able to ſtay mine hand, by laying hold on mine arm,or can hope to make his part good againſt me? Job 9. 4,12,13.Dan.4.35.1 Cor.10.22.and it is their wiſeſt courſe, therefore,to make their peace with me,Job 11.13.& 22.21.The interrogative particle,ſupplyed from the words before-going,the future,for the potential:as c.26.18.Others,*Or,he ſhall take hold of my ſtrength*, that *he may make peace with me*; that *he may*, *I* ſay, *make peace with me*:underſtanding it, as in alluſion to one who perceiving ſome offended perſon ready to ſmite him, or give fire upon him,in an humble and ſubmiſſive manner, layeth hold on his arm, and by earneſt ſuit,with prayers and tears,endeavoureth to ſtay him from ſmiting, or diſcharging on him, and by allaying of his wrath, to make his peace with him.See Exod.32.6.Hoſ.12,4. Jon.3.8-10. as if he had ſaid;So will I proceed againſt ſuch as thus provoke me; unleſſe by humbling of themſelves, and ſeeking timely to me, they make their peace with me,and ſo prevent it,Zeph.2.1,2.Luk.14.32. a defect of the finitive particle *that*;as ch.5.11.& 10.2.Hoſ.1.6. and the latter branch,for the greater emphaſis, repeated : as chap. 26. 3. Cant. 6.13.

V.6.*He ſhall cauſe them,that come to Jacob, to take root,Iſrael ſhall bloſſome and bud,and fill the face of the world with fruit*] The Prophet returns again to theſe gracious promiſes of God, to be made good to his people; either of his reſtitution of them, or upon, and by means of his judgments executed upon the wicked, among them; their taking deeper root, thriving better, and growing ſo abundantly fruitful, that their fruit ſhould fill the whole world.

He ſhall cauſe them, that come to Jacob, to take root] Or as ſome others,*He ſhall cauſe thoſe of Jacob,that come to take root*,Or,as ſome other again, *He ſhall cauſe them that come* from *Jacob*, *to take root*. Or,*Jacob ſhall take root in his Poſterity*. The firſt, underſtanding the text of Jacobs Proſelytes,chap.2.3.& 56.3-8. The ſecond, of thoſe that return from captivity,v.13.chap.35.10.The third and fourth,of their Poſterity,chap.44.3,4.& 48.29. But the words,eſpecially as they ly in the original,will not well bear any of theſe verſions. The beſt Interpreters concurring therein with the Jewiſh Commenters, thus read them;*Hereafter*,or,in times *coming ſhall Jacob root*,or *take root*;or,to knit them,the more aptly to the former diſcourſe; That in time *coming Jacob may take root*: as an effect of Gods purging of his Vineyard, his Church, from ſuch noxious plants as cumbred the ground,and hindred the growth and welfare of it.See chap.4.2,4.of the uſual defect of the particle:ſee on v.5.

them that come]Heb.in the *coming*;to wit,days,or times:as, *Behold the days coming*,Jer.30.3.& 31.27,31,38.a defect of the particle; as in this very phraſe,Eccl.2. 16.

he ſhall cauſe thoſe that come to Jacob,to take root;] to wit, God, Pſal.80 9.*thou madeſt it to take root*;or,taking it indefinitely,*he*, or, *they,ſhall be rooted*,as Jer.12.2.ſo ver.3.*leſt he hurt it*; or, *Jacob ſhall take root*, as Job 5. 3. *I have ſeen the fooliſh taking root*, where the word is the ſame, and in the ſame form ; See Chapter 37.31.

Iſrael ſhall bloſſome and bud] So Chap. 35. 1,2.& 66.14. of the word, See Chap. 5.24.& 17. 11. *Iſrael*, and *Jacob*, are here the ſame : to wit, the Poſterity of *Jacob*, called alſo *Iſrael*, as Chap. 14.1.

and fill the face of the world with fruit]Heb. *and they ſhall fill*, to wit,the Poſterity of Jacob:either naturally deſcended from him, or by profeſſion of faith adjoyned to him.Pſal.24. 6.Rom.9.6.Gal. 6. 16.*the face of the world*; the ſurface of the habitable part of it. See chap.13.11.& 14.21.& 23.17 they ſhall be diſperſed, and enlarge themſelves through all parts of the world, fulfilled in the converts of the Gentiles, in all places by the miniſtery of the Goſpel, called here,*fruit*,by a metaphor taken from the *fruit*,or,*revenue of the field*, Deut.32.13.Ezek.36.30.See Joh.15.16.Col.1.6.See alſo,ch.37.31. Job 14.7,9.

V.7.*Hath he ſmitten him,as he ſmote thoſe that ſmote him*] Another argument of Gods mercy to his people,albeit he did,and had,ſometime,ſeverely chaſtiſed them,yet doth he not therein deal ſo roughly and rigorouſly with them,as he doth uſually with their enemies, when he comes to take vengeance upon them.

Hath he ſmitten him] This is, God his own people, his Iſrael.

as he ſmote thoſe that ſmote him?]Heb.*according to the ſtroke of him that ſmote him,or,ſtruck him*.as ch.10.26.*him that ſmote*, for, *thoſe that ſmote*.The word taken collectively:Such as God had made uſe of, as inſtruments,rods,and cudgels,for the chaſtiſing of his people,ch. 10. 5,20,24.

or,is he ſlain according to the ſlaughter of them, that were ſlain by him?]The ſame thing is,as oft,again, but in other terms, ſomewhat more emphaticaly, repeated.

or,]A defect of the disjunctive;as Job 6.6.which yet here may well be ſpared.

is he ſlain] Or, *hath he* (that is, Iſrael, Gods people) *been ſlain*. That it may run in the ſame tenour,with the former branch.

according to the ſlaughter of them] *As he ſlew*, or, *hath ſlain them*, or,*as they have been ſlain*,or,*ſlaughtered*. Heb.*his ſlain*,or,*his ſlaughtered ones*;as,*her ſlain*,ch.26.21.Theſe *ſlain*,all agree to be of the enemies of God,and his people: but whoſe *ſlain* they are ſaid to be,is queſtioned.Some ſay,the ſlain of the Leviathan, of the King of Babylon, before ſpoken of; not ſlain by him, but belonging to him. The Hebrew Commenters, *the ſlain of him*, that is, of God that ſlew them ; as is ſaid, verſe. 1. Or, *of him*, that is, of Iſrael; not becauſe ſlain by them,but becauſe ſlain for them,for the wrongs that they did them. I ſuppoſe it may well be read, as thoſe (that is, thoſe other, before mentioned,) *ſlain by him*. And the interrogative implies a more vehement negative,as if he had ſaid; God hath in no wiſe, ſo either ſmote, or ſlain his people, as he hath ſmote, and ſlain thoſe other,his,and their enemies, chap. 26. 14. verſ. 1. The verſion of many, who render this latter branch, *Hath he been ſlain, as they have been ſlain*, that *ſlew him?* the particle, being paſſive, will not admit. But thoſe ſwerve further from the ſcope of the Prophet, that turn over all this to the Leviathan, above mentioned,as if the Prophet ſhould ſay, *Hath he ſmitten him*, (to wit,the Leviathan)*as one ſmitting himſelf?*(as,ſaith he,God doth his people,himſelf,feeling what on them he inflicts:)Or,hath *he ſlain him,as he ſlayeth his own ſlain?*That is,his people, his friends. Prov. 27.6. Hoſ. 6.2,3. Zach. 13.3,6. But this is all clean beſides the cuſhion .

V.8.*In meaſure,when it ſhooteth forth,thou wilt debate with it: he ſtayeth his rough wind, in the day of the Eaſt-wind*] The Prophet having affirmed,that God in his chaſtiſing of his people,dealeth otherwiſe with them, then he is wont to do with others, whom he hath not the like reſpect, or relation unto : he now proceeds more diſtinctly,to ſhew,wherein the difference conſiſteth, between Gods dealing with the one,and with the other. One point of difference, here laid down,is,that God dealeth in way of diſcretion,and in much moderation with his, Jer.10.24.& 30.11.meting out their ſufferings in a due proportion,like thoſe that do things exactly,by weight and meaſure;Phyſitians, eſpecially, in preſcribing pills, or potions to their patients,having a reſpect, as well to the ability of the patient,as to the nature and quality of the diſeaſe: not according to the greatneſs of his power,and his wrath anſwerable thereunto.Job 23. 6.& 37.23.Pſal.78.38.& 90.11. or to the hainouſneſs of their ſin, Ezr. 9. 13. Job 11.6.Pſa,.103.10.Lam.3.22.but according to the ability of the chaſtiſed, to bear that which is inflicted, Pſalm 103. 13, 14.1 Cor. 10.13. Whereas in dealing with the other, he is nothing ſo cautious ; but proceeds, as thoſe that pour out, or lay on, without regard of ſtint or meaſure, Chap. 65 6, 7. Jer.10. 25. See Joh.3.34.He dealeth with the one,as a Father,in correcting his children when they have done amiſs, regarding their weakneſs, as well as their wantonneſs; and laying leſs on the more infirm,though all alike faulty,Pſal.103.13. Mal.3.17. With other his enemies, as a Judg with delinquents, who proceeding,according to the ſtrict rule of Law and Juſtice, regardeth not the perſon of the offender, but his offence only, and according thereunto, diſpenſeth juſtice,equally unto all alike delinquent, though not alike able to ſuſtain what their offence calls for, chap. 59. 18. and 65. 6,7.

in meaſure]The word,here uſed,is derived from one, that ſignifies a certain meaſure, one of the leſſer ſort of thoſe that they uſed, in meaſuring out of drie wares,meal,grain,or the like;and contained, as moſt ſuppoſe,the third part of an Epha,(and yet why ſhould they then ſay,three ſeaes, Gen 18.6.that,it ſeems,being the ordinary rate of one batch, Mat.13.33.and not rather in one term,*an Epha?*)that is,according to the received eſtimation of the Jewiſh Epha,much about,but ſomewhat above,our *peck*.Of it,ſee 1 Sam.25.18. 1 King. 18. 32. 2 King.7.1, 16, 18. and in the places before mentioned. The word is a duplicate, as many other of the like ſtamp in that language : which moſt of the Jewiſh maſters would have to be a Noun,as if it ſhould be ſaid,*By peck-peck*,that is,delivering out,not the whole *buſhel*,or *ſtrike* together, but by *peck* after *peck*, as a man doth in meting out meal,or grain,out of a great Heap,or Tun,into veſſels of a ſmaller ſize.Some make it a verb,with a Pronoun affixed to it,and render the text,*in meaſuring*,as it were, by the *peck* out to it:]as afterward, in ſending out of it.The former ſeems the better, and that the rather, becauſe there wants that point in the belly of the laſt letter,which the Pronoun wontedly hath.The word,as many other in this Prophet,hath no mate.

when it ſhooteth forth] The word, in the original, is very ambiguous.That which hath bred much diverſity, both of verſion, and interpretations,amongſt thoſe that write upon the place. Some,*In due meaſure,uſing the ſword wilt thou debate it*. Becauſe a word uſed for a ſword,ſo called of putting it *up*,or *drawing it out*,comes neer to the term here uſed,2 Chr.23-10.Neh.4.17.Joel 2.8. Others, *In meaſure*, with her *plantations* doſt thou contend: Becauſe of thoſe things which the ground it ſelf, as plants growing on it, *ſends out*, the like word is alſo uſed,Nehem.3.15. Chapter 16.8. Eſt. 17. 6, 7. As if the meaning were, that God in chaſtiſing his people, did rather ſmite them, in the fruits of the field, then in their perſons, Joel 1.4. Amos 4.6-9. but this is not ſound. Others, *In her ſhooting ſorth*; that is, when ſhe grows luxuriant, he pruneth her, but warily, as the husbandman doth his vines, or his fruit-trees; ſo as not, either to hurt the heart, or kill the root of the plant, Joh. 15.2. Others, *in ſending* (that is, inflicting judgments) upon *her*; as 2 Sam. 24.15. Ezek. 14.19,21. The prepoſition included in the verb, or affix: as ver. 4. And in the very next word, *debate it*, or *contend it*, for, *debate*, or, *contend* with it. The like whereunto ſee, Deut. 33.8. Job 10.2. chap. 49.25. Others, laſtly, *In caſting, diſmiſſing*, or, *ſending her out*; as the word, moſt properly, and uſually ſignifies. Which I conceive to be the genuine ſenſe of the place. The gender of the pronoun, altered here, from the maſculine to the feminine; becauſe in the fore-going verſe, was relation had to the people, verſ. 6. In this to the land, or vineyard, verſ. 2. And ſome ſuppoſe an alluſion here to a Father, who diſpleaſed with his ſon, though he purpoſe not to diſinherit, or caſt him utterly off, yet either excludes him, for a time, from his preſence, as David did Abſolom, 2 Sam. 14.24. or ſends him out into the country, and there holds him to hard meat, and keeps him in ſervile employments, until he have made his peace with him, Jerem. 2.14. Others to an husband, who for ill carriage, or miſdemeanure, diſmiſſeth his wife for a time, but with a purpoſe to receive and entertain her again: As God having the like affection and diſpoſition towards his people, even then when he ſeemed to caſt them off, as no longer his, and to have given them a peremptory bill of divorce, Pſ. 44.9. ch. 50.1. Jer. 3.1-14. It is moſt probable, that the Prophet had an eye unto Gods ſending, or caſting them out into captivity; which though the heavieſt affliction that ever he exerciſed his people with, was yet tempered with mercy towards them, towards theſe, at leaſt, of them, as were his reſerve, Jer. 15.12. & 24.5. Lam. 3.22. Ezek. 11.16. They run wide ſtill, both Jews and Chriſtian Commenters, that expound this paſſage, alſo, of Gods dealings in exact rigour of juſtice, according to their demerits, or in way of retaliation, *meaſure for meaſure*, with the enemies of his people, Ier. 50.15. Rev. 16.5,6. & 18.6,7.

thou wilt debate with it] Or, *doſt*, or *didſt thou* (for he ſeems to ſpeak of what was paſt) *debate with it*; to wit, by thy judgments; as Amos 7.4.

he ſtayeth his rough wind, in the day of the Eaſt-wind] Moſt Interpreters apply this alſo, to Gods proceedings with his people. The firſt word is ambiguous, and maketh the ſenſe the more uncertain. Some taking it in his moſt uſual ſenſe of *meditating*, render it, when *in his Spirit, he meditateth*, or, *mindeth, harſh*, or, *rough* things toward them. Others, eying another uſe of the word, whereby it ſignifies, ſometime, *to make a noiſe*, chap. 8.20. & 31.4. & 38.11. & 59.11. when *he whiſtleth*, or, though *he blow with his ſtiff* gale of *wind*. Others, following a third notion of the word, whereby it is uſed, for to *remove*, or, *take away*, 2 Sam. 20.12. Prov. 25.4,5. (and ſome of the Jewiſh Commenters here ſo take it) when *he* (that is, the enemy, or God himſelf by the enemy) *took* her *away with that his ſtiff*, or, *boiſterous wind*. Or, when with ſuch a tempeſtuous ſtorm, ſhe was born, or carried away into captivity, Jer. 4.11,12, & 18.17. Eze. 5.2,12. (for the Text ſo read, would be beſt taken indefinitely, as the like, verſ. 3.) And they knit this latter clauſe thus to the former; which yet others ſever, and make this latter an entire ſentence, by it ſelf. Some, whom our verſion followeth, applying it to Gods people, *he ſtayeth*, or *reſtraineth his rough wind*; that is, in fanning his people, he allayeth and ſlackens the ſtiffneſſe and boiſterousneſſe of it, that it may not carry all away before it, Pſal. 78.38. *he did not raiſe up all his wrath*: ſee chap. 48.9. Others underſtanding it, of the enemies of Gods people, render the words with an adverſative prefixed; as Pſ. 119.23. Prov. 11.23. *but*; or, *whereas, with a rough wind he carrieth* them *away*: he ſweepeth them away, to their utter deſtruction, with a ſtiff blaſt of ſome tempeſtuous wind, that rents or tears up trees by the roots; ſuch as paſſed by Elias, 1 King. 19.12. and that carries all before it, as that did the locuſts in Egypt, Exod. 10.19. (alluded to, Joel 2.20.) which with a ſtiff blaſt of wind, he blew into the red Sea, and there drowned them, as he did Pharao alſo after them, with the like, and all his forces, Exod. 15.10. See Job 27.20,21. ch. 41.15,16. Ier. 49.36. A defect of the pronoun *them*; as Prov. 28.13. and this laſt I incline to.

in the day of the Eaſt-wind] At ſuch time as the Eaſt-wind bloweth; noted for a blaſting, boiſterous, & bluſtring wind, in thoſe parts, Gen. 41.6,23. Pſalm 48.7. Ezek. 17.10. & 19.12. & 27.26. Heb. *Eaſtern*, for, *Eaſtern* wind: as *ſtanding*, for, *ſtanding* corn, chap. 17.5.

V. 9. *By this, therefore, ſhall the iniquity of Jacob be purged; and this is all the fruit, to take away his ſin:*] Another difference between Gods dealings in this kind with his people, and with thoſe other. All that he doth herein to his people, is not to deſtroy them, but to chaſtiſe them for what they have done formerly amiſs, and for the future, to reform them; to wean, and withdraw them from their ſins, that they may not periſh by them, ch. 1.25. & 4.4. & 48.10. Pro. 21.30. Ezek. 18.31. & 33.11. Dan. 11.35. Mal. 3.3. 1 Cor. 11.32. Heb. 12.9,10.

By this ſhall the iniquity of Jacob be purged] Or, *Hereby is*, or, *hath the iniquity of Jacob* (that is, of Gods people; as v. 6.) *been done away* (as ch. 28.18.) or, *expiated*, as Num. 35.33. Prov. 16.6. chap. 6.7. & 22.24. the guilt of it is remitted, and Gods paternall indignation and diſpleaſure ſatisfyed, and pacifyed, upon their ſincere repentance, and ſerious humiliation, thereby procured, and produced in them, Job 5.17,18. & 33.16-24. chap. 26.8,9,16-18. & 40.2. & 43.25. and 54.8,9.

all the fruit] *All the fruit* thereof, a defect of the pronoun as Deut. 25.12. ch. 26.15. & 30.27. All the end that God aimeth at, in afflicting his people, to wit, their amendment, *fruit* being the end, for which men plant, ſet and ſow, ch. 5.2. 2 Tim. 2.6. Heb. 6.7. Jam. 5.7. and the benefit that thence redoundeth to Gods people: the *fruit*, that they thereby reap and receive; and in regard whereof, they are thereby in themſelves alſo bettered, Pſ. 94.12. & 119.67,71. Heb. 12.10,11.

to take away his ſin:] Or, *taking away*: that he may *taking away*, take away: as chap. 5.5. that he, that is, God, may utterly take away, may throughly purge ſin out of them, Iob 33.17,18. chap. 1.25. & 28.10. a two-fold defect, both of the verb finite; as ch. 59.13. and of the finitive particle; as ver. 5. or as others render it, when *he ſhall have taken away his ſin*. When he, to wit, Gods people, ſhall have abandoned the practice of thoſe ſins, that formerly they had fallen into; a want of the adverb of time; as chap. 17.6. & 26.10. or, taking it indefinitely, as ver. 3. when *his ſin ſhall be abandoned*; *ſin*, ſay they, that is, the ſubject matter, means, and inſtruments of his *Sin*; mentioned in the next branch: as, *Your ſin*, for, the calf wherein ye ſinned, Deut. 9.21. but we need not depart from the proper ſenſe of the word; the words relate to the former branch, what was termed *iniquity* there, is *ſin* here: as Pſal. 51.2. only there ſeems intended a removal of it, in regard of guilt and wrath, by free remiſſion, on Gods part; here an abandoning of it, by ſincere repentance, and ſerious reformation on mans part, Ezek. 6.9. & 36.31.

when he maketh all the ſtones of the altar, as chalk ſtones, that are beaten in ſunder] When he ſhall have made the ſincerity of his repentance (without which no reconcilement of God and man, ch. 59.2.) to appear, by abandoning his idols, together with the inſtruments and monuments of his former idolatries, ch. 30.22. Deut. 7.5. & 12.2,3. 2 King. 18.4. & 23.4-20.

all the ſtones of the altar] Or, *all his*, or, their, *altar ſtones*; for there is no particular altar deſigned; but the word without any particle prefixed, taken collectively: the *ſtones*, whereof their *altars* were made, whereon they ſacrificed to their idols, ch. 65.3. a defect of the pronoun: as ch. 13.22. Ier. 5.45.

chalk-ſtones] Heb. *ſtones of chalk*, or *lime*; for ſo the word properly ſignifies: (though no where elſe found in the Hebrew text of the Old Teſtament; but another uſed for it, ch. 33.12) as appears both by the word of *pargeting*, and a *pargeter*, among the Talmudiſts, thence deduced; and by the Syriack, in Daniel, where it is uſed in the Syriack form, for the *parget*, or *plaſter* of the wall, Dan. 5.5. *as lime-ſtones broken in pieces*; that is, as chalk-ſtones, broken in pieces to make lime, wherewith to parget. So Ch. 24.10. and the participle is in ſuch a form, not elſe-where read, as implies a breaking to pieces, as ſuch ſtones, for ſuch uſes, are wont. So Deut. 9.21. 2 King. 23.12.

the groves and images ſhall not ſtand up] Theſe words are ſo joyned to the former in our verſion, as if the meaning were, that when the altars ſhould be demoliſhed, then the groves and images ſhould not ſtand up. Which yeelds a ſenſe, that ſeems but flat: they would rather be rendred with ſupply of a copulative: as chap. 26.17. and *the groves and images*, or *ſun-images*: ſtand *not*: as Pſal. 1.5. Nah. 1.6. but are likewiſe beaten and broken down, or *abide not*: as Gen. 45.1. or, *continue not*: as Job. 15.29. but are alſo utterly abandoned, are demoliſht, and aboliſht. Of theſe *groves* and *ſun-images*, ſee on chap. 17.8.

V. 10. *Yet the defenced city* ſhall be *deſolate*; and the *habitation forſaken, and left like a wilderneſſe*] This verſe, and the next, are by divers diverſly taken. Some, and ſo the Jewiſh Commenters themſelves, expound them; of Gods dealing with Iſrael, his own people. Others, rather, of his proceedings againſt his and their enemies; becauſe he ſpeaketh, in the cloſe of it, of judgment, without any allay of mercy: as Jam. 2.13. which if it be applyed, therefore, unto Gods people, muſt be underſtood of, and reſtrained unto, thoſe obſtinate ones among them; of which before, ver. 4. See Deut. 29.18-21.

Yet] As ch. 9.4. or, *But*: as ch. 2.6. as either foretelling what ſhould betide Gods people, before they were thus reformed: or, as paſſing to the relation of Gods dealing with others in a rougher manner, then with them: as ver. 7.

the defenced city] Jeruſalem, ſay Some: Samaria, ſay others: and others, again, Babylon; or as thoſe of either judgment, that take the words more largely; the ſtrongeſt cities, as well in Iudah, as in Iſrael, Samaria, and Ieruſalem, themſelves not excepted, 2 King. 17.5. Ier. 34.1. or, the ſtrongeſt cities of Gods enemies, Babylon, and others of them, ch. 24.10. & 25.12. & 26.5,6. the word being collectively underſtood, their *defenced cities*, and afterwards, their *habitations*: as Ier. 50.45.

deſolate] Heb. *ſolitary*; left alone: either all the Towns and Countrey about her being waſted and deſtroyed, ch. 1.8. or forſaken of thoſe that formerly repleniſhed her, and whoſe company and preſence in times paſt ſhe enjoyed, Lam. 1.1.

the habitation] This ſome apply to the Sanctuary or Temple at Ieruſalem

Jeruſalem;to which it ſeems applyed, by way of Prophecy, Exod. 15.2,17.Jer.31.23.Others conceive it ſpoken of the ſtately palaces, (the word being collectively uſed)of the city,or cities,before intended:uſed of Babylon,Jer.50.45.or, more generally their *habitations*, as well without, as within their cities: for the word is very generall, Job 5.3. Hoſ.9.13. Yet ſome render it, their *ſheeps-coats*. Which albeit, the word oft elſewhere ſeems to import, 2 Samu. 7, 8. Chapter 65. 10. Yet I conceive not to have place here. We read, indeed,in Scripture, of the *habitations*, or *ſheep-walks*,if you pleaſe, rather then *ſheep-coats*, of the *wilderneſſe*,, that is. of the *waſte*,or the plain, where cattle uſe to graze, Pſal.65.12. Joel 2.22. but becauſe the places here intended are oppoſed to the *Wilderneſſe*,or *Waſtes*,I ſuppoſe,rather, ſuch *pleaſant places* to be here intended,(ſee Hoſ.9.13.where the ſame word is uſed(as either within their cities,or about their Countries were choicely planted, and charily kept for their pleaſure and delight.See ch.32. 13.ſo that the meaning is,that their ſtrongeſt places ſhould be ruined, & the pleaſanteſt defaced.

forſaken]ch.16.2.

left as a wilderneſſe]ch.6.11,12.& 32.14.& 64.10.Ezek.36.4.Jer. 9.12.

there ſhall the calf feed,and there ſhall he ly down, and conſume the branches thereof]Cattle ſhall feed,and lodge,and brouze,where men now dwel,where houſes now ſtand;threatned to Jeruſalem,c.32.13, 14.Jer.26.18.Mic.3.12.

the calf]Put here,for cattel of all ſorts;as ch.11.6.

feed, and ly down]Quietly, without reſtraint, or diſturbance; all lying open, and none to chaſe away, or affright, Chapter 17.2.

conſume the branches thereof] Brouze upon the ſhrubs, that ſhall be there growing, when the cities and dwellings ruined have lien long waſte, chap. 32. 14.or upon the pleaſant plants, and choice ſlips,that their Orchards and Gardens had bin planted and furniſhed with within the City, Neh.3 15. Cant.2.5.Chap.17.11.Some reſtrain it to the famous Babylonian Gardens; whereof ſee Diodore, lib.2.ch.10.and they may well come in among the reſt.Howbeit,ſome expound it,of the perſons of men;as if all ſorts, from the greater boughs,reſembling men of note and place, to the leſſer ſprigs or ſpray,that is,the meaner ſort of people ſhould be expoſed to deſtruction;as chap.10.33,34.and others,that utter ruine is threatned to the State; compared to a tree, that is by beaſts brouzed upon, while it is green;and made fuel of, when it is ſear. See Chapter 18.5,6.and of the word here uſed,Chapter 2.21. & 17.6. But I ſuppoſe,that theſe notions do not ſuit ſo well with the Prophets preſent diſcourſe,deſcribing the devaſtation of the places, rather then the deſtructions of the perſons there inhabiting,ſave as the deportation or deſtruction of the one,is a means to produce the deſolation of the other.

V.11.*When the boughs thereof are withered, they ſhall be broken off, the women come,and ſet them on fire*]The Prophet proceeds in the relation of thatdeſolation and waſteneſs,that ſhould beſal the city,or cities, here intended.

the boughs thereof]Heb.*Harveſt*:as Pſ.80.11.the name *harveſt*,being common, as well to the plucking of trees, as to the cutting of corn.See ch.17.11.and of ſome trees,no other *harveſt* is, then their *boughs*, Neh. 8.15.

they ſhall be broken]The verb is plural;the noun ſingular.Whence ſome render it,each one of them *ſhall be broken*,as chap.26.19.none eſcape:but becauſe the noun is maſculine, and the verb feminine; and again,the noun of ſuch a comprehenſive notion, as admits not well, ſuch a diſtribution,as to ſay,*every one of an harveſt*, meaning, ear,bough,or fruit:Some,therefore, deeming the ſpeech to be defective,and a word to be ſupplyed,fitting the verb,and found,ch. 18.5.read the words thus; the ſprigs *ſhall be broken*:and this the rather is to be admitted, becauſe the Prophet ſeems to ſpeak,not of boughes,decayed on the tree,and then becauſe grown ſear, broken oft,but of trees felled,or broken down,for the uſe of cattle,while yet green,the ſprigs whereof, when they have barked them, growing ſear,are eaſily ſnapped aſunder:and as ſpray good for nothing elſe, are picked vp for the fire.

the women come]Or,*and women come*.For there is no article in the text,the copulative ſupplyed:as ver.10. Some find myſterious matter in the word *women*, to wit, that the enemies of Gods people ſhould be ſo dejected, that they ſhould be deſtroyed, even by a weak womans hand;as was Siſera by Jael,Iudg.4.9,21.and Abimelech by the of woman Thebez, Iudg.9.53,54.and Pyrrus,by a woman ſeeing her ſon in danger to be ſlain by him; and ſome bring it home to the Babylonians, ſubdved by the Medes formerly, deemed but an effeminate people: and ſomewhat in the Prophets may ſeem to ſound this way, Ier.50.45. But the plain literall ſenſe ſeems moſt agreeable to the Prophets mind; and the ordinary practice in all places, may inform us, that where boughes lopt lye,till they be ſear,unregarded,it is the uſuall manner of women and children, to gather up the ſpray,either to make fire of,or to kindle fire with, Ier. 7.18.

ſet them on fire]Heb *ſet it on fire*:and here the former verſion,by way of diſtribution,may not do amiſs.*it*,that is,each one,or any one of the ſprigs,either bigger,or leſſe, as before.

ſet on fire]Or, *on a light fire, ſuch a light fire*, as ſuch light ſtuff is wont to produce; having oftentimes more light, then heat; more blaze then warmth,Eccl.7.6.the word properly ſignifies *to enlighten*,or *make light*,Pſal.18 28. but becauſe there is little difference between the two words in Hebrew of one and the ſame ſtock, that ſignifies *light*,the one,chap 5.20.and *fire*,the other,chap.44.16.yea the one is uſed,ſometime,for the other;*fire* is put for *light*, chap 50. 11.as *light* for *fire*,Mar.14.54.and that *light* and *fire* commonly go together; and no ſooner is the fire kindled, but it preſently gives light.Hence it is,that in Hebrew,the word that ſignifieth firſt, and properly,to *enlighten*,or *give light*, is uſed alſo for to *kindle*,or,*ſet on fire*,Mal.1.10. The plain meaning of the place ſeems to be, that thoſe places that had been before ſo curiouſly planted,and carefully fenced, that none might have acceſſe unto them, to touch ought there,ſhould now lye open,for man and beaſt,chap.5.1,5.& 7.25. & that which now grew there,whether left of what had been formerly there planted, or had, ſince the land was over-run, ſprung up of it ſelf,ſhould be ſo neglected, that it ſhould be free for any, other beaſt,to brouze on,while it was green,or people,to make fewel of-when it grew ſear:an argument of extream waſte, and utter neglect.

for it is a people of no underſtanding]Heb.*not a people of underſtandings*;that is, *not of any underſtanding*;*underſtandings*,for any underſtanding:as chap 40.14. and as *ſalvaoions*, or *deliverances*, for *any ſalvation*,or deliverance,chap. 26.18. and, *righteouſneſſes*, for any *righteouſneſſe*,at all,Dan.9.18.a people that hath no underſtanding at all,ch 1.3.that underſtand nothing,take no notice of, nor regard at all,either God himſelf,his dealings with them, and their duty to him; or ought that doth truly and really concern their own good, Deut.32.6,28,29. Pſalm 28.5.& 82.5. Chap. 5.12, 13. & 42.18. 20,25.& 44.19.Jer.4.22.& 5.4,5.& 8.7.& 10 8,14. The reaſon is here rendred, of Gods ſo ſevere proceeding againſt them, whether forrein Nations,or thoſe among his own people; as the like alſo in the other places pointed to. See Hoſ.4.14.

therefore he that made them, will have no mercy on them, and he that formed them,will ſhew them no favour]A heavy cloſe, and a ſad ſentence;which therefore might ſeem to confirm the judgment of them who conceive this whole paſſage to be underſtood of forrein Nations,and not of Gods own people. But thoſe terms of *making* and *forming*,are ſo frequently,in a peculiar manner, applied unto Gods people, as importing, and intending, not ſo much the creating of them,as men in the loins of our firſt Parents, or the procreating of them, by their ſeveral next Parents,common to them with all manner of mankind, Gen.1.27,28. & 2.7. Job.10. 8-10.Pſal.119.73. & 139.13-16.Ier. 1.5. but the making of them ſuch a Nation,as they were,and the framing of them into ſuch a State, as well Eccleſiaſtical;as Civil, as God had ſetled among them, and advanced them unto:theſe terms,I ſay, in a more ſpecial manner attributed in regard of Gods peculiar dealings with them, to that people, makes me encline to think, that they are the people here meant, whom God would ſo ſeverely proceed againſt.See Deut.32.6,15,18, Pſal.149.2.ch.22.11.& 43.1,7.& 44.2.& 45.11.

will have no mercy on him]Or,*will not have mercy on him*:a kind of extenuation,as ſome would have it. *I will not have mercy on them*, for,*I will puniſh them*:but it ſeems to me,rather,a very full and emphatical phraſe, as if he had ſaid, I will puniſh them unmercifully: my judgments inflicted on them,ſhall have no mixture of mercy.See ch.9.17.Hoſ.1.6.So in that of Solomon,Prov.17.21. *He that begetteth a fool*,begetteth himſelf *grief*,or,*ſorrow*:(ſo it would be read)& *the father of a fool ſhall have no joy*,hath no ſmall emphaſis in it, as ſome Learned obſerve:the like may be ſaid of the other branch; in ſenſe with this the ſame.See on ver. 10.

V.12.*And it ſhall come to paſſe in that day*,that &c.] In this verſe, and the next,the Prophet,after his wonted manner, concludeth this long Sermon, with a gracious promiſe of Gods reſtitution of his people, after the main body of the obſtinate wicked, by his judgments deſtroyed from among them,and the reſidue reformed,which is the day,or time pointed to in theſe words;as ch.11.11.The particle *that*,is wanting;as ch.7.21,22.and ſo alſo, v.13.

the Lord ſhall beat off from the chanel of the river,unto the ſtream of Egypt.]This ſome expound of Gods chaſtiſing his people, partly by the Aſſyrians, and partly, yea principally, by the Chaldeans, who ſhould over-run their Land, and beat them out of it, from the one end of it,to the other;and thus they rather conceive it to be underſtood,becauſe the Land of their inheritance is uſually thus bounded. See on chap.23.3 Others underſtand it, of a beating over all thoſe parts,lying between Euphrates and Nilus,Aſſyria and Egypt,by the Medes in their expedition againſt Babylon.And others laſtly, of a ſearch that God would make for his people, and a beating of them out,or,a ſeparation to be made of them, from other people, among whom they were diſperſed in all parts,that they had an ordinary notice of.

the Lord ſhall beat off]Or,*beat out*,a metaphor taken either from trees,whoſe fruit is in the gathering of it beat oft, Deut.24. 20.ch. 17.6.& 24.13.or,from corn;the grain whereof, is beaten out of the ear from the chaff,Judg.6.11-Ruth.2.17. with the *ſtaff*, or the flail, chap.28.27.for they had other kinds of threſhing alſo:ſee ch.28.27, 28. now becauſe *threſhing* is an ordinary emblem of affliction; Of which,ſee ch.21.10.& 25.10.and the *beating* of trees likewiſe,chap. 17.6.many ſuppoſe that afflictions ſhould of neceſſity here be intimated,if not of Gods people, yet of ſome to be beaten off, as fruit from the trees, from the places of their former abode; and of thoſe Nations at leaſt, from whom they were to be reduced, as being thence brought forth, as grain out of the threſhing floor: neither of which, yet, I ſuppoſe, is neceſſary. There may well in this term be intimated, no more then a ſevering of Gods diſperſed people from the Nations, among whom they remained, and with whom they were intermingled; as by beating, the berries are ſevered from the tree; by threſhing, the grain from the ear, the ſtraw and the chaff, not to hurt, or deſtroy either, but that they may be gathered, carried in and laid up, the one in the ſtore-houſe; and in the granary, the other Mat.3.12.& 13.30. And the *beating*, here conſequently, ſeems to imply no more affliction to Gods people, then the *reaping* at the laſt day, Mat.13.38,39. albeit, that *reaping* and *cutting* in Scripture be an ordinary reſemblance of the execution of Gods wrath upon the wicked, Iob 24.24. Pſ.37.2. Joel 3.13. Rev.14,15.19. Thus the Iewiſh Commenters take it, and the word of *gathering* that followeth, ſeems to confirm it.

from the channel of the river] Or, *from the flood*; as Pſal.69.2,15. (for in this notion, it is no where elſe found) and it is deemed to import ſuch a ſtream, as runs with ſtrength and noiſe, *of the river*, to wit, Euphrates, chap.8.7. whoſe ſeveral branches, do ſome of them, in Heathen Writers, bear their names from the word here uſed, as *Nahar-ſares*, and *Nahar-malcha*, Pliny, l.6.c.26. Ammiane, l.24.c.3.

to the river of Egypt] That is, to Nilus. See on chap.23.3. Out of all parts of the Land of Iſrael, whoſe limits theſe two were, Deut.1.7.& 11.24. Joſh.1.4.& 13.3. as ſome, or out of all thoſe Countries that ly between Euphrates and Nilus, the utmoſt parts of Aſſyria, the one way toward the Eaſt, and the fartheſt parts of Egypt towards the Weſt. See chap.11.11,12. a place parallel to this, ſee alſo ver.13.

and ye ſhall be gathered one by one, O ye children of Iſrael] The term of *gathering* here uſed, as appears by the word of *beating* premiſed, is not taken from the gathering or gleaning of corn; for that is firſt gathered, and then beaten out, Ruth 2.17. but from the gathering of fruit, or berries, that are picked up from the ground one by one, after that they have either fallen of themſelves, or bin beaten down from the tree; whereby the Prophet would either intimate the ſmall number of the people, that having been formerly faithful, or being ſincerely converted, ſhould be preſerved in thoſe times of general calamity, and reſerved for mercy, in regard of the whole Nation, chap.1.9. & 10. 21, 22. it being a note of ſome ſcarcity, where berries are picked up one by one, or ſignifie an exact collection of them (the verb alſo being in a form of ſome emphaſis) God picking them out, as it were, one by one, out of ſeverall places into which they had bin diſperſed, ſo expreſſed, to aſſure them of an entire reſcue, and return of all thoſe that were to have a ſhare in this mercy, to meet and partake together in the ſame, albeit they were never ſo far aſunder one from another, or never ſo few of them in any one place, Deut.30.3,4. Neh.1.9. ch.16.19. Jer.3.14. Ezek.39.25,28. Amos 9.9,10.

V.13. *And it ſhall come to paſſe in that day, that the great trumpet ſhall be blown*] Heb. *with a great trumpet* (ſuch an one, as may be heard far and neer) *ſhall it be ſounded*; that is, *the trumpet* (ſuch an one) *ſhall be ſounded*, as Amos 3.6. Cyrus his proclamation ſhall come forth, for the return of Gods people out of all parts, where they remained in captivity, into their own Country, 2 Chr.36.22,23. Ezr.1.1,2. an alluſion to the *Jubilee-trumpet*, that was ſounded in the year of releaſe, wherein men were ſet free, and returned each one to his inheritance and poſſeſſion again, Lev.25.9,10. a type of the Evangelical trumpet, whereby, under the Meſſias, Gods Elect out of all parts, are called in out of their ſpiritual thraldome, under ſin and Satan, to inherit a ſhare in the Kingdome of grace here, ch.61.1,2. Luk.4.18,19. Joh.5.24,25. Act.26.18. Rom.10.18. as alſo of that celeſtial trumpet, whereby they ſhall at the laſt day be ſummoned to appear, that they may enter upon the full poſſeſſion, and entire fruition of their eternal inheritance, both in body and ſoul, in the Kingdom of glory hereafter, Mat.24.31.& 25.34. Joh.5.28,29. 1 Cor.15.52. 1 Theſ.4.16.

and they ſhall come, that were ready to periſh, in the land of Aſſyria] Whither the ten Tribes had been carried captive, 2 King.17.6.

ready to periſh] Heb. *periſhed*; as Deut.26.5. Job 29.13. Pſ.119.176. ſo *deſtroyed*, for, *ready to be deſtroyed*, Pſ.137.8. or, *periſhed*, in no better caſe then as utterly periſhed, deemed no other, then as dead, ch.26.19. Ezek.37.11.

and the out-caſts] Pſ.147.2. ch.16.3,4. Jer.30.17. Ezek.34.16. Mic.4.6. Zeph.3.19.

in the land of Egypt] Whither they had many of them fled, Jer.43.7.& 44.28. and many other had at ſundry times alſo been led captive, Deut.28.66. Hoſ.8.13. Zach.10.10. *Aſſyria and Egypt*, ſeem mentioned, not as the only places, into which the people of God had bin diſperſed, but as Euphrates and Nilus, ver.12. as two of the remoteſt places one from another, into which they had bin ſequeſtred & this helps to confirm that which was before ſpoken of thoſe two famous rivers, was not intended to ſet out the boundaries of their own Land, but to intimate the extent of their deportation and captivity, Lam.1.4.

and ſhall worſhip the Lord, in the holy mountain at Jeruſalem] They ſhall agin, at their return, renew and ſet up again the ſolemn ſervice of God, that had bin wholly intermitted (the Temple, the place peculiarly aſſigned thereunto, being demoliſhed) during the time of their captivity.

and ſhall worſhip] Or, *to worſhip*, *that they may worſhip*, as Joſh 24.9. Heb. *bow themſelves*, that is, worſhip by *bowing themſelves*, as Pſ.72.11.

in the holy mountain] Mount Zion, See ch.2.2. *mountain of holineſſe*, as Ezek.20.40.

CHAP. XXVIII.

Verſ. 1. WO *to the crown of pride, to the drunkards of Ephraim*,] This Chapter containeth a new Sermon, or Prophecy, conſiſting of two principal parts, the former, concerning Ephraim, or the ten Tribes, ver.1-4. the latter, concerning the people of Judah, and their adherents, ver.5-29. He begins that concerning the ten Tribes, with denunciation of a wo againſt them, for their pride and haughtineſs, deſcribing them, as men drunk with proſperity, and drown'd in ſenſuality: ſee the like of them, Hoſ.4.11.& 5.5. Amos 6.1,4,6.

wo] In way of commination; as Chap.5.11. though ſome read it, *by way of compellation*; *O the Crown*, &c. See Chap.10.5.

to the crown of pride] The proud King, or Kingdom, Hoſ.7.10. *crown*, for Kingly ſtate, or Kingdom, as Jer.13.18. Lam.5.16. *pride*] So here, as Pſ.17.10. See on Chap.12.5.& 26.10. *the crown of pride*, as, *the foot of pride*, that is, of proud perſons, Pſ.36.11. though ſome render it, not the *haughty*, but the *lofty* crown, becauſe for multitude and power it ſeemed to exceed that of the other two Tribes.

to the Drunkards] Or, *of the Drunkards*, Joel 1.5. ver.3.

of Ephraim] Iſrael, the ten Tribes, whereof *Ephraim* the chief, Pſal.60.7. Hoſ.13.1. See on ch.7.2.

whoſe glorious beauty is a fading flower] Heb. *and a fading flower the goodlineſſe of bravery, or gallantry*, which being rendred according to our verſion, the copulative is put for the relative, as Chap.4.6.& 17.2. But ſome render it, as rendring a reaſon of the *wo*, *for*, or *becauſe* (as chap.16.2.) *his glorious beauty* is, or ſhall be, *a fading flower*. But that comes after, ver.3,4. Some, (to paſſe by the reſt) carrying on the ſentence, with reference ſtill to the *wo*, and to him *whoſe goodly bravery* ſhall become *a fading flower*; that is, to Ephraim, whoſe Kingdom and State, for all the flouriſh they now make, ſhall ſhortly like a fading flower, be ſoon, and ſuddenly blaſted and blown away, by the coming of Salmaneſer, whom God ſhall ſend in upon them, v.2. Or, *and to the fading flower of his goodly, or brave gallantry*, ſee ver.4.

glorious beauty] Heb. *goodlineſſe of bravery, or gallantry*. See on Ch.4.2. and ver.4. Some take it as an explication of the word *crown*.

a fading flower] Or, as *a fading flower*; the note of ſimilitude ſupplyed, as Chap.22.18. See the like expreſſion, Pſ.103.15,16. ch.40.6,7. Jam.1.11. Some ſuppoſe here an alluſion, both in this word, and that of *a crown*, to the garlands, or coronets, made of flowers, that they uſed to wear on their heads at their Feaſts: Of which, ſee Athenæus, l.15. and Wiſdome, 2.8. See ſomewhat the like, Chap.1.30.

which are on the head of the fat vallys] Or, to them that are, or, as others, *which* (to wit, flower) *is*, *on the top of the moſt fat, or fertile vale*; and by *flower*, theſe latter underſtand the ſtate of that Kingdom, formerly flouriſhing, but now beginning to decay.

which are on the head] That is, as many expound it, *that are the Princes or Rulers*, in that fat vale: and it is true, that the word *head*, is commonly uſed for *a Ruler*, or *Governour*, and *headſhip*, for *principality or rule*, Pſal.18.43.& 60.7. Chap.7.8.& 9.14,15. But the form of ſpeech, here uſed will not admit it, for it ſhould then be, *the head over the vale*, Pſal.110.6. *the heads over many countries*: not as our text hath it; *on the head of the vale*: Which I ſuppoſe, therefore to ſignifie rather, *which are*, that is, dwell and abide *on the head*, that is, *on the top*, (as Exod.17.10. Deut.34.1.) *of the vale*: to wit, in the mountain ſituate above the vale, in the mountain of Samaria, Hoſ.6.1. *the head*, or *top of the vale*: as, *the rock of the plain*, Jer.21.13. Or, *on the head*, that is, *in the chief*, or principal part of that fat vale: *head* for *chief*, as Exod.30.23. 2 Sam.23.8,18. Pſal.137.6. Cant.4.14. For as for that, which ſome have, that the word *head*, ſhould here be given to that Land, becauſe it lay higher, and was more hilly then Judah's country, I can hardly ſubſcribe to, doubting ſomewhat, in part, of the thing it ſelf.

of the fat vallys] Heb. *vale of fatneſſe*: that is, an exceeding fat and fertile vale: *fatneſſe*, for *richneſſe* and rankneſs of ſoil, Gen.27.28,39.& 45.18. and *the head of the vale of fatneſſes*, for the prime, and chief, of that exceeding fat, or rich vale: as, *the horn of the ſon of fatneſſe*, chap.5.1. for, a chief and principal rich ſoyl. What *vale* is here intended, Interpreters agree not. Some ſuppoſe the main body of the Land, to be meant which lay all as a vale beneath Mount Lebanon and was a very fertile ſoyl, Gen.49.25. Deut.33.19. Others conceive the vale to be meant, that lay neer to the mountain, on which Samaria, the head city of the Kingdome, was ſituate, 1 King.16.24. and this ſeems the moſt probable; for to the Court, the place of the Kings reſidence, and the chief places of the Kingdom, where the abuſes, here pointed at, did moſt abound, the Prophet ſeems to have a ſpecial eye. Howbeit, ſome of the Rabbines underſtand by it, the vale of Cinnereth, whereof Deut.3.17. Joſh.11.2. 1 King.15.20. in the new Teſtament, called Geneſereth, Mat.6.53. a rich vale, indeed, but no reaſon rendred, why it ſhould be here meant, ſave becauſe it yeelds pleaſant Fruits. For thoſe that would draw in hither *Gethſemane* (which, yet queſtionleſſe, had hence its name) a fertile valley, at the foot of Mount Olivet, neer to Jeruſalem, Mat.26.36. ſtride too far out of the Prophets way, who is here dealing with Ephraim and Samaria, not with Juda or Jeruſalem. And I ſhould rather imagine, that the Prophet might have ſome glance in the word of *fatneſſes*, uſed alſo for ointments, Cant.1.3.& 4.10. at their immoderate uſe thereof in their Feaſtings, expreſly taxed in them, Amos 6.6. then (as ſome of the Jewiſh Commenters do) expound the text, as ſpeaking thereof directly, while they render the words, *on whoſe heads is a valley of oyntments*: that is, whoſe heads run down with ointments, as abundantly, as valleys do with water, Pſal.104.10.

that are overcome with wine] Or, as ſome, *of thoſe that are overcome with wine*, as having reference to *flower*, that is, State before-mentioned. I rather, *to thoſe overcome with wine*, referring it to the *wo*, or to *the drunkards*, here further deſcribed, *over-maſtered with wine*. Heb. *ſmitten*, as Judg.5.26. Pſal.141.5. chap.41.10. or, *beaten*, Prov.23.35. or, *beaten down*, as 1 Sam.14.16. or, *broken*, as Judg.5.22. or, *broken down*; as Pſal.74.6. chap.16.8. the word is very ſignificant, and from it comes the word, that ſignifies *an hammer*, uſed in the ſtory of Siſera, Judg.4.23. and no where elſe, which the Prophet might well have an eye unto; as if he had ſaid, they are ſtruck down, or laid along with wine, no more able to ſtir or execute ought, then Siſera was, when Jael with the hammer had driven the nail thorow his temples, and faſtened his head to the ground: a fit reſemblance of a man over-maſtered with drink. See another no leſſe pregnant expreſſion, ver.7.

V. 2. *Behold the Lord hath a mighty and ſtrong one, which as a tempeſt of hail, and a deſtroying ſtorm, as a flood of mighty waters over-flowing, ſhall caſt down to the earth with the hand*] The *wo*, in a general term denounced, ver.1. is here more particularly ſpecified, by the inſtrument that God would uſe for the effecting of it, deſcribed, partly, by his might and power, and partly by the miſchief that he ſhould do among them; both, elegantly and pregnantly ſet forth to the life, by variety of ſimilitudes heaped up together; to intimate an utter ruine and ſubverſion of all with them.

Behold] See chap.10.33. & 24.1.

the Lord hath a mighty and ſtrong one] that is, as they conceive, the Hebrew text to run, that thus render it; *a mighty and ſtrong one* is to *the Lord*: a common form, as well in other languages, as in Hebrew, Gen.44.19. 1 King.17.12. Hoſ.4.1. and the meaning then is, that ſuch an one he hath ready at his command, to do his pleaſure upon Samaria. Yet ſome others make no entire ſentence of it; and therefore omitting thoſe ſupplyes, both of the verb ſubſtantive in this branch and of the pronoun relative in the next, read the words, one *mighty*, or, *a mighty one, and ſtrong to the Lord*: that is, *exceeding ſtrong*; as, *ſinners to the Lord*, (for ſo the words are there) that is, *exceeding great ſinners*, Gen.13.13. or, *ſtrong from the Lord*: that is, ſtrong by ſtrength received from God: as, Pſal.115.15. *bleſſed of God*, or, *from God*, Ezr.8.13. or, *from the noiſe* or *voice*, ch.22.5. *a day of perplexity from the Lord*: in all which places and others the like, is the ſame particle found, that is in this place: So in the Greek Hebraiſing, Act.7.20. of Moſes, *comely to God*; either for *exceeding comely*, or, *comely* by comelineſſe received *from God*, as Ezek.16.14. and of the Apoſtolical Miniſtery, 2 Cor.4.4. *mighty to God*: that is, *mighty* by power received *from God*, 2 Cor.4.7. and this mighty one, there is no doubt, but it was Salmaneſer, the King of Aſſyria, and his forces; who in the fourth year of Ezekiah, over-ran the whole land of Iſrael, ſate down before Samaria, and after three years ſiege took it, diſſolved their Kingdome and State, carryed the Natives away captive; and in the room of them, peopled the Country with ſtrangers brought out of remote parts, 2 King.17.5,6,24. & 18.9,11.

mighty and ſtrong one] Either King, or Hoaſt, or both, words of equal force, uſed for amplification: as chap.27.1. nor need we to put in here, with the Jewiſh Commenters, either *day*, as ſome, or *wind*, as other of them do, being unneceſſary ſupplyes.

which] The relative is oft wanting, Exod.13.8. Chap.42.5. but according to the latter reading, either of them hath no uſe at all here.

as a tempeſt of hail] More violent then rain; that beats down, and breaks aſunder, not the ſtanding corn only, and ſuch things as grow on the ſurface of the ground, or the fruit of trees onely; but even the bigger branches alſo, as well as the ſmaller ſprigs; yea, men and beaſt, themſelves, ſometime too, Exod.9.23,25. Hoſ.10.11. So ch.25.4. & 28.17. & 30.30. Ezek.13.11.

a deſtroying ſtorm] Heb. *a ſtorm of exciſion*, or, *deſtruction*, Deut.32.24. Pſal.91.6. Hoſ.13.14. So Interpreters, generally; which yet a late learned Author controlleth, affirming the word here uſed, to ſignifie not *a ſtorm* but *a gate*, and would have it rendred, *in the gate exciſion*; and the meaning to be ſuch a ſtorm of hail, as ſhall beat down the gate; that is, deſtroy the State. But the reading he followeth, is not ſo general as he would have it, as by collation of copies I have obſerved; and the Rabbines, that comment upon the place, taking no notice of any other reading, go the ſame, received way that our Interpreters unanimouſly take.

a flood of mighty waters overflowing] The word rendred *flood*, is the ſame, that was tranſlated *tempeſt*, before. Of it, ſee on ch.4.6. and 25.4. in the former of which places, it ſeems taken as in that branch, in the latter, as in this. *of mighty waters*, or, *of many waters*, ſee on ch.16.12. & 17.12. *over-flowing*, as the waters of the Sea, or of great rivers, are wont to do with much force, and in great abundance, when they have ſwoln above their Sea-walls, or have broken thorow their banks, Job 30.14. Pſal.42.7. & 69.2. & 88.16,17. ch.8.7. v.17,18. ch.59.19. Jer.51.42,55.

ſhall caſt down to the earth] Some, *ſhall make to reſt on the ground*: But that notion concerns another, though neighbor root. Heb. *hath* (in a prophetical phraſe) *left*, or, *laid to*, or, *on the ground*: there ſeems a defect of the particle *it*, as Chap.41.3. & 26.1. the mighty one before-mentioned ſhall *lay* it, that is, the crown of Ephraim, with all their gallantry, *on the ground*, as Pſal.89.39,44. chap.14.12,15. *to the ground*, for *on the ground*: as, *to the earth*, for *on the earth*, chap.26.9. and ſo Amos 5.7. (the ſame phraſe with this here would be rendred, *they lay juſtice on the ground*.

with the hand] or, *with an hand*; or, *by hand*: that is, as moſt of ours, eaſily; with no great ado, as with the bare hand onely; or with the one hand, Chap.10.13. or, quickly, ſoon, ſpeedily: (for he was not long about it) as we uſe to ſay, *out of hand*, Lam.4.5. See V.4. but I ſuppoſe rather, that *by hand*, here is, by force of hand, by main might: So the Jewiſh Interpreters, deeming a defect of the Epithet to be in the text, *with hand*, that is, *with a ſtrong hand*, expreſſed, Exod.3.19. Ezek.20.33. Dan.9.15. *hand*, for *a ſtrong hand*; as, *name*, for a great *name*, Gen.6.4. & 11.4. or, a good *name*, Prov.22.1. Eccl.7.1.

V.3. *The crown of pride, the drunkards of Ephraim, ſhall be trodden under feet*] They, and it, ſhall not be laid along on the ground onely, ch.51.23. but even trampled upon under feet, Mal.4.3.

The crown of pride, the drunkards] Or, as ſome read it, *The crown of pride, and the drunkards*; a defect of the copulative: as chap.27.4. Or, *The drunkards of Ephraim*, with their *crown of pride*; a defect of the prepoſition: as, Pſal.5.4. I ſuppoſe it may well be rendred, *The crown of pride*: that is, the haughty, or lofty crown, *of the drunkards of Ephraim, ſhall be trampled upon with feet* (ſo the Hebrew is, ſee chap.26.6.) all the difficulty in this verſion is, that the word *crown*, is ſingular, and the verb anſwering it, plural: but it is obſerved, that in ſuch ſyntax, as this here is, the noun, or verb ſome time agreeth in form, with the latter term, in ſenſe with the former: So 1 Sam.2.4. *the bow of the mighty* ones *were broken*, for *was broken*, Job 29.10. *the voice of the nobles were hid*, for *was hid*, Hag.2.7. *the deſire of all nations ſhall come*: the verb plural, as here; but the diſagreement leſſe here, then in ſome of them: for the verb agreeth, though not in number, yet in gender, with the word *crown*. See v.1. and we need not, therefore, either with that late learned Annotator, read the words, as by way of appoſition, *the crown, pride*, that is, *the crown* and *the pride*: Or, with the Belgick edition, *the proud crowns*, which neither ſoundeth nor ſuiteth ſo well here, as appeareth by comparing this with ver.1.

under feet] The crown is abaſed as low as may be, from *upon the head*, Pſal.21.3. Job 19.9. to lye *under the feet*, Pſalm 110.1. to be trampled upon; as mire and dirt, and ſuch things as are of meaneſt and vileſt eſteem, ch.10.6. Mic.7.10. Mat.5.13.

V. 4. *And the glorious beauty which is on the head of the fat valley, ſhall be a fading flower*] Heb. *And his*, (that is, Ephraims) *goodly gallantry ſhall be, as the flower of a fading* plant: *fading*, for *a fading* plant: as *ſtanding*, chap.17.5. for *ſtanding* corn: and, *fading* or, *falling*, for *fading*, or *falling* Fig, as chap.34.4. *fading*, or *ſhedding*, that ſheddeth flower, or leaf, ch.1.30.

and, as the haſty fruit before the ſummer] Or, or *as*, &c. becauſe a ſimilitude diverſe from the former, wanting here, as Job 6.6. All their pomp and ſtate ſhall be as rathe ripe fruit, that is, as we uſe to ſay, ſoon ripe and ſoon rotten, and are not wont, therefore, to be reſerved for ſtore, but to be ſpent out of the way; or, that is haſtily pluckt, and greedily devoured; becauſe longed for commonly, and earneſtly deſired, Jer.24.2. Hoſ.9.10. Mic.7.1.

which when *he that looketh upon it, ſeeth it, while it is yet in his hand, he eateth it up*] Or, *which* when *one eſpyeth, as ſoon as it is in his hand, he devoureth it*. Heb. *ſwalloweth it*, greedily devoureth it, Job 20.15. See ver.2.

V. 5. *In that day ſhall the Lord of Hoſts be for a crown of glory, and for a diadem of beauty, unto the reſidue of his people*] The Prophet having done with Ephraim, cometh now to Judah; and having related what evils he would bring on the one, he beginneth now to tell, what good he would do for, and what honour confer upon the other.

In that day] When this judgment ſhall be executed upon Ephraim, which was in the days of Ezekiah.

ſhall the Lord of Hoſts be] Of the title, ſee chap.1.ver.9.

for a crown of glory] Or, *goodneſſe*; *a goodly crown*: as *an inheritance of goodlineſſe*, for *a goodly inheritance*, Jer.3.19. for it, or in ſtead of it, he will grace and honour that State, as much, or more, then the goodlieſt or richeſt crown in the world, had they it to wear, could, ſee the like, Prov.4.9. chap.62.3. and this is here oppoſed to Ephraim's *haughty crown*, like a garland of fading flower: for this is *a crown of amarantum*, or *everlaſting*, a flower ſo termed, and this crown ſo from it, 1 Pet.5.6. *a crown that fadeth not*, 1 Pet.1.4.

a diadem of beauty] Or, *of gallantry*, Jer.13.18. *a gallant diadem*; the ſame thing, in effect with the former: the word rendred *diadem*, is in this notion no where elſe found: See ver.1.

unto the reſidue of his people] Unto the Kingdome of Judah, that remained ſtill in their own land, and retained their wonted State with addition of much honour, under Ezekiah and Joſiah, after that the ten Tribes were diſperſed, and their State diſſolved.

V. 6. *And for a ſpirit of judgment, to him that ſitteth in judgment, and for ſtrength, to them that turn the battel to the gate*] The means whereby God would make their State ſo honourable and illuſtrious, by endowing their Rulers with wiſedome, and their Warriors with valour: theſe two being the two principal pillars of a State, chap.3. 1,2. and theſe two endowments, the principal requiſites, and true ornaments in either, ch.11.2.

a ſpirit of judgment] An ability to judge aright, and diſcern of truth and falſhood, right and wrong, in thoſe things that come before them: in regard whereof, Solomon calleth the Kings doom, *a divination*, Prov. 16. 10. as proceeding from a divine inſpiration: ſuch *a ſpirit of diſcretion*, for civil affairs; as was that *gift of diſcretion*, for ſpiritual affairs, called *the diſcretion of ſpirits*: 1 Cor. 12.10. a ſagacity more then ordinary, in diſcerning of ſoundneſs, and diſcovery of unſoundneſs in others.

to him that ſitteth in judgment] Heb. *upon judgment*: that is, *upon the* throne, or ſeat *of judgment*, Pſal.9.4. Prov.20. 8. *judgment*, for *the judgment ſeat*: as *royalty*, for *royal* robes, Eſth.5.1. thoſe narrow the text over-much, that reſtrain this (as ſome do) to Ezekiah: for though the word be ſingular, yet it is collectively taken; as Prov. 20.8. and includeth others alſo, together with him, that judged under him, or were aſſiſtant to him in judgment.

for ſtrength] For that alſo is Gods, and in his hand to give, 1 Chr. 29.11,12. 2 Chr.20.6.

that turneth the battel to the gate] The old Latine corrupts the ſenſe of this text, rendring the words, *that return from war to the gate*, that is, *home*, which ſome apply to Ezekiah's return from his war againſt the Philiſtines, 2 King.18. 8. as do thoſe alſo that render it, *that turn the war away from the gate*. For neither will the words of the text admit either of theſe Interpretations; and the meaning ſeems much more emphatical: ſuch, as not onely defend their own Country from the enemy, but beat him back, and purſue him to his own gates, chap.22.7. and ſo indeed did Ezekiah, when he did not only beat the Philiſtines home to the gates of their ſtrongeſt Forts, and fenced Cities, but entred them alſo, and poſſeſſed himſelf of them, 2 King.18.8.

V.7. *But they alſo have erred through wine, and through ſtrong drink are out of the way*] The Prophet having begun this prophecy concerning Judah, with a gracious promiſe of Gods favour toward that State, both in the continuance, and the advancement of it, after the ruine of Ephraim; whereas it might have been juſtly feared, that the ſubverſion of the one, being ſo neer neighbours, might have proved a great impeachment; if not a downfal of the other; doth now paſſe on to a grievous complaint againſt thoſe of Judah, as not free, from thoſe enormities; for which, this heavy calamity befel that people, and therefore unworthy of ſo great favour.

But] Heb. *And*, as ch.16.12.

they alſo] Thoſe of Judah, whom God vouchſafeth theſe favours unto, and that have Gods Word and Worſhip ſtill among them, which the other Tribes had abandoned, that profeſſed to be better, and had better means, both to make, and to keep them better; yet take the ſame evill courſes with them, 2 Chr.13.8,11. ch.48.1, 2. & 58.2. Jer.3. 10.

have erred through wine, and through ſtrong drink are out of the way] Or, *erre through wine, and ſtray through ſtrong drink*: for the ſenſe is the ſame in either verb, and the ſound ſomewhat alike in the original. They are guilty of the ſame crime, that thoſe of Ephraim were charged with, to wit, ſenſuality, and exceſſe, ver.1.

ſtrong drink] The word, in the original, is but one; it ſignifies ſuch drink, as is apt to make *drunk*: and from it, comes the term *drunkard*, uſed ver.1. See ch.5.11.

the Prieſt, and the Prophet have erred through ſtrong drink] Or, *do erre*: they that ſhould give good example, and endeavour by reproof, and cenſure, to reſtrain and reform it in others, are in this kind themſelves as faulty as others, ch.56.22.

erre] Either ſin, in the immoderate uſe, and abuſe of the creature, Prov. 20. 1. for every ſin is *a ſtraying* from the way of truth and right, chap. 53. 6. Jam. 5. 19. or, fail in the duties of their ſpecial places, either corrupted hereby, or diſabled thereunto, Mic. 2.11. & 3.5.

they are ſwallowed up of wine] They take it in ſo exceſſively, that it over-maſtereth them; and they ſeem rather to be over head and ears (as we ſay) in it, then to have it in them: it depriveth them ſo of all abilities, for the uſe of the powers and parts, either of body or mind, Prov. 20. 21. Jer. 23. 9. Hoſ. 4. 11. that which we uſe to ſay, *drowned in drink*. See ſomewhat the like expreſſion, ver.1.

they erre in viſion, they ſtumble in judgment] The former member, ſpecially, reſpects the Prophets: the latter, the Prieſts. Being drunken ſots, and wholly addicted to ſenſuality, they regard not what they teach, or prophecy, the one, ſo it tend to looſeneſs and licentiouſneſs, which the people were well pleaſed with, chap.30.10,11. Jer. 5. 31. Ezek.13.19,20,22. Mic.2.6,7,11. & 3.5. nor what ſentence they paſt, ſo they might have wherewith to maintain their exceſſe, the other, Jer.5.31.

viſion] Prophecy, or Teaching, Prov. 29. 18. chap. 1. 1. Mic.3.6.

ſtumble] Or, *reel* rather, or, *ſtagger*, alluding to their drunkenneſs, and the uſual manner of men in drink: the word is uſed in this notion, here only, and Jer. 10.4. of Images, ſaid to be faſtened with nails to the wall, that they may not *move*, as it is there rendred, or *ſtir*, certainly, *ſtagger*, or *reel*, rather then *ſtumble*, and a word derived from it, Nah.2.10. rendred, *the knees ſmite together* but the word there is a noun, and it may ſeem to be rendred better *ſtaggering of knees*: *knees*, ſure, may more fitly be ſaid to *ſtagger*, then to *ſtumble*.

in judgment] The particle *in*, is wanting here; as chap. 26. 8. and oft elſe-where. Howbeit, ſome of the Hebrew Criticks take occaſion, thereby, to render the text, *they cauſe judgment to ſtagger*, or, to go awry, to go the wrong way; but the moſt agree in the other ſenſe, *they ſtagger*, themſelves *in judgment*; either ignorantly, not knowing, through ſottiſhneſs, what ſentence to give, or, wilfully declining to this ſide, or that ſide, as their corrupt affections, and ſiniſter reſpects byaſſed them.

judgment] Or, *the judgment of God*: for there is another word of this ſtock, that ſignifieth *judgment* ſimply, chap.16.3. See ch.6.13. & 19,24. & Jer.2.31. where words of the ſame ſtamp are found: that judgment, which by Gods appointment they were to give, Deut.17.9. Mal.2.7. and which is ſaid to be *the judgment* not of man but of God, 2 Chr.19.6,8,11. that which, as ſeriouſly conſidered, ſhould exact the greater care and circumſpection, in the due performance of it: ſo doth much conduce to the aggravation of their ſin, that carryed themſelves ſo wretchleſly and irreligiouſly therein, Pſal.59.1,2. & 82.1,2.

V.8. *For all tables are full of vomit*, and *filthineſs*] The generality; and the exceſs, in the loathſom effect of it.

all tables] That is, many, or moſt: *all*, in a manner; as Chap. 56.10. & 64.6. Jer.9.2. Phil.2.23. or, *all* their *tables*. The tables of theſe men, and the places where they met. A defect of the pronoun; as ch.13.22. Job 5.12.

of vomit, and filthineſs] Or, *ordure*; for ſo the word properly ſignifies, ch.36.12. See ch.4.4. and exceſs of drunkenneſs, that makes men purge both waies. See ch.19.14. Jer.25.27. & 48.26. Hab.2.16 A defect of the copulative; as ch.27.4.

ſo that there is no place clean] Or, free. A defect of the epithet; as ch.5.2. See the note there; and the like phraſe, ch.5.8. For that Expoſition) which the learned Annotator, here holdeth out) of one of the Talmudick Doctors, *without place*, that is, *without God*, whom, by that term, they oft deſign; as if the meaning were, There is no talking of God, or his Law, at their tables; is of the ſame ſtamp with many other of their ridiculous toys and daliances with divine Oracles, which yet without any intimation of the leaſt diſallowance, that learned Author oft relateth.

V.9. *whom ſhall he teach knowledg? and whom ſhall he make to underſtand doctrine? them, that are weaned from the milk*, and *drawn from the breaſts*] Or, as ſome read the words, by way of interrogation; *Thoſe that are weaned from the milk, and drawn from the breaſts*, Another ſhameful effect of this their ſenſuality, and exceſs; it had made them ſo ſottiſh, that they were become altogether unteachable, uncapable of learning ought: Inſomuch, that a man might as ſoon teach a child, newly weaned, letters, as to make them to underſtand ought, concerning themſelves, or their duty to God, or man, Jer.4.22. Hoſ.4.11.

ſhall he teach] Or, *can* any man *teach*? for the verb ſeems to be taken potentially; as ch.16.18. and indefinitely; as ver.5. and ſo, *can* any *make to underſtand* in the next branch. Yet ſome render it, *ſhould* God *teach*? to wit, by his Prophets, 1 Cor.2.14. But I ſuppoſe the Prophets intention, more general.

doctrine] Heb. *hearing*; as ver.19. So ch.53.1.

weaned] Newly, or, lately, *weaned*. So Pſ.131.2. as if he ſhould ſay, Either ſuch, or none. It being as difficult a matter to teach ſuch children, as to teach ſuch ſottiſh, and ſelf-willed people; as theſe are; yea, in ſome regard, more difficult; becauſe, there is ſome want of underſtanding in the one; but there is, beſides that, a perverſeneſs, alſo, of diſpoſition in the other, Rom.8.7. 2 Tim.2.25.

breſts] Heb. *teats*; as Lam.4.3. Joel 2.16. So called, as ſome think, from a word ſignifying *moiſture*, Num.11.8. Pſ.32.4. in regard of the pleaſant liquor, or milk, that they yeeld. From the Syriak form of it, had *Thaddeus* his ſurname, Mat. 10. 3. and thence alſo comes our Engliſh word, *teat*.

V. 10. *For precept* muſt be *upon precept, precept upon precept*; *line upon line, line upon line, here a little, and there a little*] Or, *precept* hath been *upon precept*, &c. Thus they muſt be taught, or, thus they have been taught, as little children are wont to be, when they begin to learn their firſt rudiments, either of reading, or writing, to know letter after letter, and to draw line after line, in the faſhioning of their letters, to have the ſame rules oft given them, and the ſame things oft told them; and yet for all this diligence uſed about them, and pains taken with them, they are never a whit the better, they continue ſtill, as groſly ignorant, and as unreformed, as ever, 2 Tim.3.7. Heb.5.12.

precept upon precept] Or, *rule upon rule*; or, *rule after rule*. It is a ſhort word, ſaith a Rabbine, no where elſe read, and argues *a ſhort rule*; yet, by his leave, it is found, Hoſ.5.11.

line upon line] Or, *line after line*. The word ſignifies properly, *a cord*, or, *line*, chap.49.13. Jer.31.39. Ezek.47.3. thence taken, and applied to *lines* drawn with a pen, in writing and painting. An alluſion, ſaith one of the Jewiſh Maſters, to ſuch as teach children to write, enuring them firſt to frame the ſeveral parts of each letter apart, and then to joyn them together, *line to line*, to make up the letter; (not letter to letter; for they never joyn them) or that guide their hand from line to line, and ſo cauſe them to draw one line after another. Though ſome of them would have it taken from the Maſons *line*, by which he teacheth his novice, to lay one row of ſtones after another, for the making up of a wall. But the firſt ſeems the more likely. There is an elegant conſonancy between this word and the former, which our Engliſh cannot expreſs. And there is a reiteration of either branch, to imply a frequent inculcation of one and the ſame point, in the teaching of them, as with dull Scholars, is wont to be done.

here a little, and *there a little*] Heb. *a little there, a little there*, that is, a little of one thing, and a little of another; or, a little at one time, and a little at another. A defect of the copulative; as verſ. 8. And thus ſaith a Rabbine, are they fain to do, that teach a *Sucker*, ſo they call *a novice*, or young Scholar, ſuch as hath need yet of *milk*, as the Apoſtle ſpeaks, alluding, in likelihood, to that term, 1 Cor. 3. 1, 2. Heb. 6. 12, 13.

V. 11. *For with ſtammering lips, and another tongue will he ſpeak to this people*] Or, *hath he ſpoken*; or, *muſt one ſpeak*; as before, ver. 10. This paſſage hath more difficulty in it, then the former. Some ſuppoſe the former ſimilitude to be ſtill inſiſted upon, that God hath dealt with them, or they were to be dealt with, in a very plain and familiar manner, as Nurſes, or Parents, are wont to do with little ones that liſp, and clip words, and change letters, and uſe divers new terms, when they teach them to ſpeak; and yet all this would do no good. Others conceive their ſottiſhneſſe to be a new way deciphered; as if the Prophet ſhould ſay, that they were grown to that height of ſtupidity and ſenſleſneſs, that they no more underſtood, or regarded, or reaped any fruit from ought ſpoken unto them, though never ſo plainly, either by God in his word, or from God by his Prophets, then as if it were delivered in ſome ſtrange and barbarous language, in a tongue utterly unknown to them. And this way, moſt, both Jewiſh, and Chriſtian Commenters, go; yet, in regard of the Apoſtles quotation of it, 1 Cor. 14. 21. ſeeming to look another way, ſome other Interpreters, whom our verſion ſeems to have followed, underſtand it, as delivered by way commination, as if God, by the Prophet threatned them, to take another courſe with them; and becauſe they were grown ſo brutiſh, he would ſpeak to them now, not, as to reaſonable creatures, by words and ſpeech, but as men are wont to ſpeak to bruit-beaſts, by blows and ſtripes; by bringing in upon them, people of a ſtrange language, which they ſhould not underſtand, to handle them the more cruelly, in regard that they ſhould not well know how to ſue to them for mercy, becauſe they had refuſed to hear him ſpeaking to them, in his word, and by his meſſengers, in their own language which they might have underſtood. See Deut. 28. 49. Jer. 5. 15. Ezek. 3. 5. And ſome, again, admitting the ſame interpretation, as ſpoken by way of relation, what was already paſt, that in ſuch manner, and by ſuch people, (though to little purpoſe) God had ſpoken to them heretofore. But I ſee not why the ſecond, and moſt received ſenſe, of the words, may not as well, as this laſt, agree with the ſcope of the Apoſtle; which is to ſhew, that ſpeech, in a language not underſtood, is unuſeful.

ſtammering lips] Heb. *mocks*, or, *ſcoffs of lip*; *lip*, for, *language*, as Gen. 11. 1. *one lip*, for *one language*: and, *a pure lip*, for, *a pure language*, Zeph. 3. 9. *mocks, ſcoffs*, or *deriſion of lip*, or, *language* by an *hypallage*, or tranſpoſition, for, *lip*, or, *language of mocks*, or, *deriſions*; (as, *choice of vallies*, for, *valleys of choice*, Chap. 22. 7.) that is, as ſome, ſtammering, ſtutterring, or liſping language: becauſe ſuch language men are wont to uſe in mocking; and ſuch kind of language is ſuch ſubject to deriſion. Or, as others, ſtrange language; which to thoſe that underſtand it not, ſeems ridiculous; and they are wont therefore, to deride, and deem, as barbarous, Pſal. 114. 1. 1 Cor. 14. 11. And this latter way, both the words following, carry it: and the Greek alſo, 1 Cor. 14. 21. See ch. 33. 19.

another tongue] For, *a ſtrange tongue*: So, *other tongues*, for, *ſtrange tongues*, Act. 2. 4. 1 Cor. 14. 21.

V. 12. *To whom he ſaid, This* is *the reſt*, wherewith *ye may cauſe the weary to reſt, and this* is *the refreſhing, yet they would not hear*] Or, *Becauſe* when *he ſaid unto them*, *This* is the reſt,--*yet they would not hear*; or, *they would not hear: He ſaid,--and they would not hear*; that is, *when he ſaid--they would not hear*; *as*, Prov. 1. 24--*I called and ye refuſed*; that is, *Ye refuſed, when I called*. See ch. 50. 2. ver. 18. The words then, thus read; the Prophet proceedeth to ſhew what ſhould betide them; for this their brutiſh ſtupidity, and wilful obſtinacy, in refuſing to hearken to Gods gratious admonitions, and ſlighting his wholeſome inſtructions, to their own confuſion.

To whom he ſaid] Heb. *which he ſaid unto them*: but the relative is oft uſed for the cauſative; as 1 King. 15. 13. and ſo here, *Becauſe he ſaid to them*.

he ſaid] God, by his Prophets, ch. 7. 4. & 30. 15.

This is *the reſt*] The onely means, whereby reſt and quietneſs may be either procured, or preſerved, to wit, by hearkening to Gods Prophets, following the directions of his word, and relying upon him, and keeping cloſe to him, 2 Chr. 14. 2-7. & 15. 4-19. & 16. 7-9. Jer. 6. 16. Mat. 11. 28, 29.

wherewith *ye may cauſe the weary to reſt*] According to this reading there ſhould be a defect of the relative; Pſal. 109. 19. that may procure reſt for thoſe, that are tired out with grievous preſſures, and calamities of the times. But the form of the verb, admitteth not this reading. And others, therefore, more rightly render the words, with ſupply of the relative, as ſpoken in way of admonition, or exhortation, *cauſe the weary to reſt*; Take ſome courſe, that your poor afflicted, whether country or countrymen, rather, may have ſome eaſe of, and reſt from, thoſe grievous ſcourges, wherewith they have been ſo much wearied.

the weary] To wit, people: A defect of the ſubſtantive; as chap. 46. 19. & 50. 4. or, as ſome, *the weary land*: but then it ſhould be feminine; as ch. 32. 2. whereas, it is maſculine.

the refreſhing] The word is for ſignification, the ſame, in effect with the former, rendred *reſt* alſo, Jer. 6. 16. where found in another form: But in this, here, the more fitly to comply in ſound with the former; *eaſe*, and *reſt*; *refreſhing*, not ſo properly, but as that is an effect of it. See ch. 30. 15.

they would not hear] It was their willful obſtinacy, as well as their blockiſh ſtupidity, both ariſing from their ſenſuality, that hindred Gods word from producing any good effect with them, Pſal. 81. 11. & 82. 5. Jer. 6. 16. & 44. 16. Zach. 7. 11. Luk. 8. 14. & 21. 34.

V. 13. *But the word of God was unto them, precept upon precept, precept upon precept, line upon line, line upon line, here a little*, and *there a little: that they may go, and fall backward, and be broken, and ſnared, and taken*] Heb. *And the word of God was*, or, *ſhall be*: which ſome render, as here, *But the word of God was*; *And*, for, *But*; as ch. 29. 13. Some, *Though the word of God*, were: *And*, for, *Though*, as ch. 49. 5. Though the word were in ſo plain, and familiar a way delivered unto them; as before, ver. 10. Howbeit, ſome others read, and render it, as in way of commination, *Therefore the word of God* ſhall be *unto you*; as, Amos 5. 27. as if God threatned to puniſh their former ſtupidity, and obſtinacy, with further blindneſs; as ch. 6. 9, 10. & 16. & 29. 10-12.

that they might go, and fall backward, &c.] This ſome refer to the judgment here denounced, as a diſmal effect of it, by God therein intended; as chap. 6. 10. Others refer it to their obſtinacy, mentioned ver. 12. as an effect thereof, though not intended by them, yet flowing neceſſarily from it. Of which manner of ſpeech, ſee on chap. 3. 8. & Jer. 7. 18. and of the words, chap. 8. 15. & 42. 22.

go, and fall backward] Heb. *go, and ſtumble backward*: that is, *ſtumble*, and fall *backward as they go*. A defective ſpeech: the like whereunto, ſee chap. 1. 4. and the ſupply, Pſal. 27. 1. ch. 8. 15. Jer. 46. 6. & 50. 32.

V. 14. *Wherefore hear the word of the Lord, ye ſcornfull men, that rule this people, which* is *at Jeruſalem*] The word of commination ſeems hence to begin; directed unto the Rulers, ſuch of them as Shebna was; of whom, ſee ch. 22. 15. that ſcorned, and ſcoffed at the menaces of Gods Prophets, as ſuppoſing themſelves to be ſufficiently ſecured againſt all occurrents whatſoever, ver. 15. ch. 5. 19. 2 Chr. 36. 16. Jer. 5. 12, 13.

hear the word of the Lord] What, not I, but he, by me, ſaith to you eſpecially; as ch. 1. 10.

ſcornful men] Heb. *men of ſcorn*; as Prov. 29. 8. not ſcorned, but ſcorning; *ſcornful*, ſuch as Solomon there ſaith, *bring a city*, or State, *into a ſnare*. A thing glanced at, verſ. 13. though, in this place, it may ſeem to imply more ſpecially, (that which yet with ſcornfulneſs is commonly joyned) matter of mockage; and may peradventure, therefore, more fitly be rendred here, *men of mockage*, or, *mockers*; as 2 Pet. 2. 3. for that ſeems the crime, here, ſpecially charged upon them, verſ. 15. and which they are adviſed to leave, ver. 22.

that rule this people] Heb. *the Rulers of this people*; or, *domineerers*, over them; as the word and phraſe is uſed, ch. 52. 5. that abuſe the power ye have, in regard of your places, to domineer, and lord it over my people, at your pleaſure, chapter 26. 13. 1 Pet. 5. 3.

V. 15. *Becauſe ye have ſaid, we have made a covenant with death, and with hell are we at agreement*] Becauſe you deem your ſelves as ſafe and ſecure, as if death and you were entred into a ſolemn league, either with other. And whatſoever, therefore, might betide the State, ye were ſure to eſcape.

ye have ſaid] Or, *ye ſay*, That is, think with your ſelves, make account ſo; as Pſal. 14. 1. & 94. 7. And yet it is not unlikely, that ſome ſuch ſcoffing terms, as theſe, they had ſometime alſo in their mouths; as we find ſomewhat the like in ſome Latine Comicks. See ch. 22. 13.

made a covenant] Heb. *cut a covenant*; as chap. 55. 3. The ground of which form is taken, either from the nature and manner of ſolemn Covenants, in which the conditions, whereupon the covenant is made, are wont to be preciſely and exactly on either ſide determined, and as it were cut out; The like whereunto, ſee verſ. 22. ch. 10. 22, 23. Dan. 9. 24. Or, from certain rites, that were commonly uſed at the ſolemn contracting of ſuch leagues and agreement both among the people of God, and other nations. Of which, ſee Gen. 15. 9, 10. Pſal. 50. 5. and on Jer. 34. 18.

with death] That is, ſay ſome, with Sennacherib, the deadly enemy my to our State, whom we mean to comply with. But this pulleth out the pith of the Prophets ſpeech, whoſe words ſhew, that *death* it ſelf is intended, which the grave followeth, as an attendant on it, Hoſ. 13. 14. Rev. 6. 8.

with hell] Or, *the grave*. See Chap. 14. 15.

are we at agreement] Heb. *we have made proviſion*; as Exod. 18. 21. *provide able men*. And ſo the word following, verſe 18. is to be expounded; which being another form, from the ſame root, ſheweth this to be a noun: and of the ſame ſignification, in effect with the former. The Jewiſh Criticks are much are much divided about it, and ſeem to look any way, rather then to the right reaſon of the term. The Chaldee rendreth it *peace*; and the reaſon thereof, ſaith one of them, is, becauſe when men make peace, they meet together, and look one another in the face, Gen. 32. 10. 2 Sam. 14. 32. 1 King 20. 33. like *light to light*; or, *ſight to ſight*, in Solomons temple, 1 King. 7. 4, 5. And ſo they do alſo, when they meet to fight, 2 Chro. 25. 17, 21. Another would have it a participle, and to ſigniſie, a *Seer* or *watchman*; as if they ſhould ſay, We have ſet one to watch death, well enough, from ſurpriſing of us; as Ezek. 33. 2--5. But it is not *death* that is mentioned in this branch, but the *grave*. Another would have it, We have ſet *a bound*, or, *a limit* unto death, or the grave, that it ſhall not paſs, to come ſo neer to us, as to faſten upon us. Deriving it from a word, uſed, Pſ. 107. 20. which, in Chaldee, commonly beareth that ſenſe. Another, laſtly, to let the reſt paſs, *we have made a complication*, that is, a confederacy, from a word ſignifying to be enwrapped, or entangled, as the ſtrings of a root, Job 8. 17. or the boughs of a tree, Dan. 4. 11. or, branched horns of a beaſt, Dan. 8. 5. But of this ſenſe of the word, in any one of theſe places, can hardly any good proof be made. And I ſtick therefore to what was given at firſt.

when the overflowing ſcourge ſhall paſs thorow, it ſhall not come unto us] Or, *though the ſcourge*, or, *the bore, of a ſurrounding* flood, or, river, *paſs thorow* the land, *it ſhall not come at us*. Though theſe things, that the Prophets prate ſo much of, *ſcourges*, and *landfloods*, and we know not what *ſtorms*, and *inundations*, and *deluges*, ſhould come and overflow the whole land; yet they ſhall not touch us: we ſhall, for all that, be ſafe; we have ſhelter ſufficient enough at hand, to ſecure us.

when] Or, *though*, as chap. 12. 1. Pſal. 23. 4. For they little thought in likelyhood, that ever they would come.

the overflowing ſcourge] The word here uſed, doth commonly ſigniſie a *whip*, or *a ſcourge*, Pro. 26. 3. Nah. 3. 2. howbeit, ſome of the Jewiſh Criticks, in regard of the term of *inundation* annexed to it, underſtand by it here, the *ſhock*, or *bore*, or fierce ſtream of a river overflowing his banks, running along thorow the whole level as coming of a word, that ſignifieth *to run*, or *paſs ſpeedily* through a place, 2 Sam. 24. 2. Job 1. 7. Jer. 5. 1. but it is not unlikely, that the Prophet did of purpoſe uſe the word *ſcourge* here, though to expreſs that which they would have it here to import; in relating the words of thoſe ſcoffing mates, that in mockery uſed theſe termes, becauſe they heard the Prophets, in their menaces, making mention of an *inundation*, and a *ſcourge*, chap. 8. 7, 8. & 10. 22, 26. and it may therefore be well rendred, *the ſcourge of an overflowing*, or *ſurrounding* river, or floud; a defect of the ſubject: as *fading*, for *a fading* plant, v. 4, 10. *overflowing*, for an *overflowing* floud: as it is ſupplyed, and expreſſed, ch. 30. 28. & 66. 12. Jer. 47. 20. 2 Chr. 32. 4. or, *an overflowing* ſtorm: as the ſupply is, Ezek. 13. 11, 13. & 38. 22. which cometh home much to one: ſuch ſtorms of rain commonly cauſing alſo great land-flouds, and the term is common to either, ſee chap. 25. 4. beſide that mention is made of *a ſtorm* alſo, ver. 17.

paſſe thorow] To wit the land. So Dan. 11. 10, 40.

it ſhall not come unto us] Heb. *come us*, for *come at us*, the particle omitted, as Pſa. 36. 11. ſupplyed Pſa. 91. 10.

for we have made lies our refuge, and under falſehood have we hid our ſelves] The ground of this their ſecurity from whence they preſumed and promiſed to themſelves undoubted ſafety: a *ly*, (ſo it is in the Hebrew) and *falſhood*, both in effect the ſame, whereby ſome underſtand their idols, ſo termed, chap. 44. 20. Jer. 10. 14. Rom. 1. 25. wherein many of them much confided, chap. 1. 31. & 17. 8. Others, their treachery, and diſſembling, in compliance with the adverſe party, whereby they made account to ſave themſelves, whatſoever became of others. Others, their crafty ſhifts, and wily devices which may well include the former, ch. 29. 15, 16. Others laſtly which is moſt likely, their ſtrength raiſed, and wealth gotten by fraudulent and deceitful courſes, Pſal. 52. 7. & 62. 9, 10. ch. 30. 12. *lies* and *falſhood* for goods thereby gotten: as *the robbery*, and *the oppreſſion*, or *fraud*, for the thing gotten by *robbery*, *oppreſſion*, or *fraud*, Lev. 6. 4. So, *the mammon of iniquity*. Luke 16. 11.

refuge] See chap. 25. 4. Zeph. 1. 9.

we have hid our ſelves] Or, *are we hid*: See ver. 17.

V. 16. *Therefore thus ſaith the Lord God, Behold, I lay in Zion for a foundation a ſtone, a tried ſtone, a precious corner-ſtone, a ſure foundation: he that beleeveth ſhall not make haſte*] Their deep ſecurity amidſt their ſenſuality, and wilful obſtinacy, and vain confidence of ſafety, notwithſtanding Gods menaces by his Prophets, which they ſcoffed at, was before. Now God, by the Prophet, proceeding to relate what a round and ſharp courſe he meant to take with them for theſe things; doth before premiſe, for the ſtay of the mindes of of his faithful ones, amids the enſuing diſtractions and diſturbances of the times, what proviſion he had made for their ſecurity and indemnity, to wit, ſuch a rock, for them, by faith to reſt on, as ſhould ſtay by them, ſtay them up, and ſupport them, amidſt all thoſe ſtorms that ſhould threaten the State, and ſweep away thoſe unſure and fickle ſtaies, that thoſe profane wretches, ſo much, but moſt fondly relyed on.

Behold] See chap. 7. 14. and verſe 2.

I lay for a foundation] Heb. *I am founding*, or, *I have founded*, as chap. 14. 32. *the Lord hath founded Zion*; for it ſeems, that in this form, the participle is ſometime the ſame with the firſt of the verb; as in that of Solomon, Eccleſ. 4. 2. *I praiſed the dead*: and then we need not, either with ſome of the Jewiſh Criticks, and ſome of ours, following them, make it a noun, reading the words, *I the founder*; Or, with other of them, make a further needleſs ſupply, rendring, them, I am he that *hath founded*: Or laſtly, it may be an interchange of the perſon, the third for the firſt: as the like is deemed to be, Chap. 29. 14, in thoſe words, *I add*. But however we read or render them, the meaning is apparent, that God before hand had laid a ſure ground for the faithful to build and reſt themſelves upon, in thoſe tumultuous and troubleſome times.

in Zion] in Jeruſalem, a type of the Church, then to come, and the principal ſeat, both of Gods people, and of his ſervice, at that preſent, Pſalm 65. 1. & 76. 2. Chap. 2, 2.

a ſtone] A foundation ſtone, that is, Ezekias, ſay ſome of the Jewiſh Doctors; and a type of this ſtone, it is granted, he might be: but other of them better, the Meſſias, Jeſus Chriſt, the only true and ſure foundation-ſtone, Rom. 9. 33. & 10. 11. 1 Cor. 3. 11. Eph. 2. 20. 1 Pet. 2. 6. 8. laid in Gods purpoſe from all eternity, 1 Pet. 1. 20. and for efficacy *the ſame*, to all the faithful in all ages, *yeſterday, at this day, and for ever*, chap. 26. 4. Mat. 16. 18. Heb. 13. 8. oppoſed here to the fickle ſtays, and vain faſtneſſes of wicked Worldlings: as Prov. 18. 10, 11.

a tried ſtone] Heb. *a ſtone of tryal*; or, *of proof*, rather; as we uſe to ſay, *armour of proof*, and as a ſword *of proof*, Ezek. 21. 13. for that it ſeems to relate to, there, from v. 9. that is, as ſome, *a touch ſtone*, whereby men may, and ſhall be tried, whether ſound and ſincere; or no, ch. 8. 14, 15. Mat. 11. 6. & 21. 44, 45. Luk. 2. 34. 35. Rom. 9. 33. 1 Pet. 2. 7, 8. or rather *a ſtone* throughly *tried* and approved of, *a choice ſtone*, 1 Pet. 2. 4, 6. Yet ſome of the Rabbines would have it to import, *a ſtone of munition*, or *defence*; becauſe it is very neer to a term that ſignifieth a *fort*, or *tower*; properly *a ſentinel*, or *watch tower*, chap. 23. 13. & 32. 14. There is a place called (with very ſmall difference from the word here uſed) *the ſtone of Bohan*, Joſh. 15. 6. which might peradventure here be alluded unto.

a pretious corner-ſtone] Heb. a ſtone *of the corner of pretiouſneſs*, a corner, for a *corner ſtone*] for thence, the chief heads in a State are termed; as reſembling *corner-ſtones*, *corners*, Judg. 20. 2. 1 Sam. 14. 38. the choiceſt and firmeſt ſtones, are made choice of for corner ſtones, as well for the ſurer knitting of the walls together, as for the better bearing up, and for the beauty alſo, (Pſal. 144. 12.) of the building; in both which regards, the name of a corner-ſtone ſuiteth well to Chriſt, Pſal. 116. 22. Mat. 21. 42. Act. 4. 11. ſince, that he not only beareth up the entire ſtructure of his Church, Mat. 16. 18. 1 Cor. 3. 11. Epheſ. 2. 20. but alſo joineth and knitteth moſt cloſely and firmly together, both the two main walls of Jew and Gentile, and each living ſtone alſo, in either wall, one to another, Ephe. 2. 14-22. & 4. 15, 16. 1 Pet. 2. 4, 5. and again, a ſtone of *pretiouſneſs*, for *moſt pretious*, 1 Pet. 2. 4, 6. See chap. 54. 11.

a ſure foundation] Heb. *a foundation founded*: that is, a firm and ſure, a well-grounded foundation: as *a founded ſtaff*, ch. 30. 32. ch. 26. 4. Matth. 7. 24, 25. Luk 6. 48.

he that believeth ſhall not make haſt,] So the word properly ſignifieth, Jud. 20. 37. Now becauſe men being out of their way, are wont to run to and fro, haſtily and unadviſedly, this way, and that way: ſome therefore render it, *he ſhall not go aſtray*. But I ſuppoſe rather, it reſpecteth the manner of thoſe, that being in danger, without ſurety, or certainty of any means, whereby to eſcape, try this way, and that way, but keep not conſtant to any; or deſpairing of ſafety, if they ſtay by it, make all the haſte they can to quit the place they are in at preſent, though as uncertain of ſafety elſewhere, Pſal. 55. 7. 8. Act. 27. 30. or that expecting helps from abroad, though having aſſurance given of their timely approach, yet refuſe to ſtay their coming, and out diſtruſt of relief, are ready to yield upon any, the baſeſt terms. The meaning then is, that thoſe, who by faith reſt themſelves upon this rock, upon God in Chriſt, and his powerfull protection, ſhall not in their ſtreights and diſtreſſes, as men at their wits end, run backward and forward, ſeeking by ſiniſter courſes, and any baſe ſhifts, to rid themſelves out of danger, as the faithleſs Jews frequently did, refuſing to rely upon God, chap. 30. 1, 5, 15. & 31. 1. Jer. 2. 18, 36. Hoſ. 5. 13. & 7. 11. & 12. 1. but they ſhall with aſſurance of a good and timely iſſue, depend upon God, and with patience, quietly expect the performance of his gracious promiſes, as well for a ſeaſonable deliverance, as for a powerful and providential ſupport, untill the time thereof do come, Pſal. 62. 1, 2. & 112. 7, 8. & 121. 1, 2. 2 Chr. 14. 11. & 16. 8. & 20. 12. ch. 8. 17. & 10. 20. & 30. 18. Jer. 17. 7. and it is not amiſs obſerved by ſome of the Jewiſh Doctors, that he ſaith, the rather, *he ſhall not make haſt*, becauſe the prophecies and promiſes concerning either the exhibition of the Meſſia's then expected,or the deliverances of the faithful, were not preſently effected; and God might ſeem, therefore, in mans fleſhly conceit, to be ſlow and ſlack in his performances;againſt which temptation, they were to arm themſelves with faith and patience,Hab.2.3,4.Luk.21.19.Heb,10.36,37. Now what the Prophet ſaith,*he ſhall not make haſt*; the Apoſtle ſeems to render, *he ſhall not be abaſhed*,or *confounded*,Rom.9.33.Whence,ſome ſuppoſe, ſome alteration to be in the Originall; from what anciently it was. But,beſides what might be, and is commonly anſwered, that the Apoſtle oft,in citing Scripture, regards not the words,but the matter;and herein both well agree;(ſince that it is the manner of men, that are in ſuch confuſion, to be heady and haſty)the Apoſtle,as he joyneth in the former part of that quotation, two places of this Prophet together,chap.8.14.& 28.16.ſo in the latter part, likewiſe, he might well have an eye to two other,this,and that,chap. 49.23. where it is ſaid, *They that wait on me, ſhall not be confounded*, or *abaſhed*,a place parallel to this.The Chaldee here rendreth it,*He that beleeveth theſe things, ſhall not tremble*; or *ſhall not be moved, when trouble cometh* : rightly interpreting, ſaith the learned Annotator, the term here uſed,by that of *moving* : For ſo,ſaith he,the Ethiopick word ſignifieth in the active form,to *move*,Mat.27.39. in the paſſive,to *be moved*,Mat.11.6.The ſenſe is good & ſound, doubtleſs; but that proveth not this to be the genuine notion of the Hebrew term here uſed,and that in an active form,though a neuter or ſtanding ſenſe.

V.17.*Judgment alſo will I lay to the line, and righteouſneſſe to the plummet*] Or, *And I will ſet out judgment by line,and juſtice by plummet*.Having provided ſufficiently for my faithful and loyal ones ſecurity,I will proceed in an exact and preciſe way of juſtice, againſt theſe ſenſual,ſecure,and ſcornfull wretches: and this is laid down by a metaphor, taken from the practice of Maſons and Carpenters, who when they will have a thing done exactly and exquiſitly, are wont to do it by line and levell: ſo Amos 7,8. In which manner of ſpeaking,may two things be intimated: Firſt,a ſtrict and ſevere proceeding againſt this brutiſh,profane, and malignant party, chap 9. 27.& 27.11.And ſecondly,a wary and cautelous carriage of this ſad buſineſs,that though it fall heavy upon them ; yet it doth not ſo far extend it ſelf,as to hurt, or endamage any of thoſe whom he ſhall be pleaſed to exempt, as workmen, to this end, draw the line over timber to be ſquared, or ſtone to be hewed, that in cutting, they may keep preciſely to it, and not cut an hairs breadth beyond it.

Judgment I will lay]Heb.*ſet judgment*,for thoſe ſcorners,v.14. ſo ch.34.5.

to the line] Or, *by line* : as chap. 34. 17. For, as for the particle here uſed, the Prophet ſeems to have retained it, in reference to what was before, ver. 10. and we find it alſo ſo uſed, Job 35. 2. Chap.32. 1. *by line* here, as *by judgment* there : that is,according thereunto : So the rather it would be read,to remove an ambiguity:that it be not underſtood of ſome ſtrict examination of the judgment and righteouſneſs of others:the *line* is here meant, that workmen in building make uſe of, Job 38. 5. Chap. 44. 13.

righteouſneſſe]Or,*juſtice*:for that is the term we uſe moſt in matter of judicature:as when we ſay,*do a man juſtice*, and *do juſtice upon a man*.

to the plummet] Or, *by levell*, as before:the word ſignifieth the weight that hangeth at the lines end, to keep it ſtrait and eaven, 2 King.21.13.*judgment* and *juſtice* by *line* and *levell*:for neither *judgment* without *juſtice*, nor *juſtice* without *judgment* : as neither any uſe of the *line*,in ſuch caſe,without the *levell*; no more then of the *levell*,without the *line*:ſo that the meaning is,both joyntly,by both; though by a rhetoricall amplification, very familiar with this Prophet,expreſſed by way of diſtribution:of which manner of ſpeech,ſee on ch.5.13.& 22.6.

and the hail ſhall ſweep away the refuge of lies,and the waters ſhal over-flow the hiding place] The effect of this ſtrict proceeding of God with them;to wit,the utter abandoning of all their vain confidences.

the hail] A ſtorm of hail, Ezek. 13. 11.——15. See ver.2.

ſweep away]As with a beſome::the like whereunto,ſee 1 King.14. 10.ch.14.24.Or,as others,*ſhovell away*, as with a ſhovel:and others again,thruſt out,as with a fork: Thus ſeveral Expoſitors, according to their ſeveral conceits, concerning the ſignification of a word from this root,no where elſe found,deduced;whereof ſee on Jer.52. 18.But the forementioned learned Annotator rendreth it,*ſhall burn up*,becauſe the word in the Ethiopick tongue,ſignifieth to *burn*,Mat. 3.12.& 13.40.and *hail*, beſides that it hath a burning or parching quality,is oft accompanied,in ſtorms,with fire, Exod.9.24. Pſal.18. 13.

the refuge of lies] Heb. *of a lye*;as ver. 15. but termed ſo, here, not onely in regard of the ground of it, as there; but in regard of the effect of it, *a lying refuge* : as if he ſhould ſay, *Your refuge of lies ſhall prove a lying refuge* : a refuge that ſhall not perform what it promiſed, and what ye preſumed of it:it ſhall fail you then,when it ſhould ſtand you in ſtead. So Jer. 7.4. & 27. 15.

the waters]The land flood,ver.15.

overflow the hiding place] ſhall ſurround your covert: of which, ver.15. See ch.16.4.& 32.2.a defect of the pronoun : as Ch.13.22. Gods judgements ſhall diſcover the vanity of your ſhifts, and ferret you out of all your hiding holes,Jer.7.21.& 16.16.Ezek.7.19.&17. 11,14.and all your deep deſigns, and cunning projects, ſhall be a ſhed of thatch built on the ſand, that a ſhower of hail ſhall beat down,and the ſtream of the Land-flood,ſweep away with it,Mat.7. 27.

V.18.*And your covenant with death ſhall be diſannulled, and your agreement with hell ſhall not ſtand*] Ye ſhall be deſtroyed, notwithſtanding all the courſes,whereby ye ſuppoſe your ſelves ſufficiently ſecured againſt death.

Your covenant with death]Of which,ver.15.

diſannulled]Heb.*expiated*.So Chap.27.9.or, as ſome,*daubed over*; becauſe the word is ſo uſed,Gen.6.14. it ſhall be clean wiped away, as a writing blotted out, and a deed defaced and cancelled : for ſo it is alſo, when ſins are expiated with God, Chap. 43. 25. Col. 2.14.

agreement]Heb.*viſion*:as chap.21.2.& 29.11.here,rather,*proviſion*:as the verb it comes of, ſometime ſignifies, *to provide*,Exod.18. 21.See ver.15.the *ſecurity*,as we uſe the word,whereby ye make account, that ye have made *proviſion* ſufficient, to ſecure your ſelves from deſtruction.

with hell]Or,*the grave*:as ver.15.

ſhall not ſtand]Shall be of no force to ſecure you: So Chap.7.7.

when the overflowing ſcourge ſhall paſs thorow]Or,*for the ſcourge of the overflowing* ſtorm,or,floud,*ſhall paſs thorow*, or,*over the land*, to wit,of Judah,chap.8.7,8. and ſo did Sennacherib with his forces, ch.36.1.ſee ver.15.

then ſhall ye be troden down by it] Heb. *and ye ſhall be to it for a treading down*:as ch.5.5.the *ſcourge*, or *ſtorm*, that ye now ſcoff at, and the *bore* of the flood,that ye now make but a jeſt of, ſhall bear you down before it,with all your ſupports,and ſhall tread you down like dirt:ſee ch.10.6.ver.3.The words,entirely may thus be rendred; *For the ſcourge of the ſurrounding* flood, or ſtorm, *ſhall paſs thorow the land,and ye ſhall be troden down by it*:or,*for when the ſcourge ſhall paſſe thorow ye ſhall be troden down by it*;as ver.12.

V.19.*From the time that it goeth forth,it ſhall take you*] Heb. *From its paſſing thorow*(as Ezek.5.17.)*it ſhall take you*: as 1 Sam. 18.30. *from their going forth*:that is,*when they went forth* : So here, *when it paſſeth thorow*;or,*As it paſſeth over,it ſhall take you*: it ſhall ſurprize you:as Ezek.23.25.though ye ſay,it ſhall not come at you,ver.15.or, *it ſhall take you away*:it ſhall carry you away with it,as the word is uſed,1 King.14.26.Ezek.22.25.

for morning by morning, ſhall it paſs over, by day and by night] Heb.*by morning, by morning*: as ch.50. 4. that is, as ſome Interpreters, *very early in the morning* : as if he ſhould ſay, it ſhall be upon you, ere you are up; it ſhall ſurprize you in your deepeſt ſecurity, when ye leaſt of all dream of it, as ye ly ſleeping in your beds: or, *morning after morning* ; every morning, in a conſtant and continued courſe,it ſhall run over the land,again and again, day after day; and it ſhall purſue you inceſſantly, without intermiſſion:it ſhall not ſuffer you to reſt,day or night,Rev.14.11. So the phraſe is taken, Ezek.46.13,14,15.and ſo,*by day,by day*;for conſtantly, continually, every day,Pſ.68.19.& 71.15. It ſhall break in with that violence, that nothing ſhall be able to ſtand before it; and it ſhall paſs over ſo oft,that there ſhall be no eſcape from it. The Hebrew Doctors, ſome of them,expound it,of Sennacheribs army marching night and day(ſee Jer.6.5.) though not diſcovered until the morning,in which they entred upon Judea,ch.10.28-31.but this is,as many other,one of their groundleſs ſurmiſes.

and it ſhall be a vexation,only to underſtand the report]Theſe words are diverſly underſtood of Interpreters:for ſome,by the word *report*, conceive to be meant,the wholeſome doctrines,and ſerious admonitions,delivered by Gods Prophets to this people,as the word is taken chap.53.1.and they render the words;*and it ſhall come to paſſe, that the commotion*,or *vexation*,at leaſt,*ſhall make* them *to underſtand the word*,or *the doctrine*,to wit,now delivered:they ſhall then,at leaſt, to their wo and ſmart,underſtand and beleive,by what they undergo;and endure, the truth of that, which they will not now apprehend:and this ſuiteth well,with what went before,v.9. But others, and ſo moſt of the Jewiſh Commenters, by report, underſtand the fame and rumour of the enemies approach:as chap.37.7.Ier.10. 22. which alone ſhould make them to tremble and quake for fear : ſee Ezek.21.7.Hab.3.16. and they render the text, *it ſhall be a quaking only*,or,it *ſhal make* them *quake,only,to hear the report of it*:either the report,alone,ſhall caſt them into a fit of trembling;or, the report of it,ſhall affright them only; but no way conduce to procure any means of eſcape;and the latter of theſe,do the Hebrew pauſes ſeem to abet.

vexation]So is the verb rendred,Hab.2.7. that *ſhall vex thee*. But in other places,otherwiſe;as Eſt. 5.9. where it is ſaid of Mordecai, that *he ſtood* bolt-upright, and did not *move*, or *ſtir*, to Haman;and Eccl.12.3.where the keepers of the houſe,that is,the hands,or arms, as moſt conceive it, are ſaid to *tremble*, or *ſhake*, in old age : from whence divers render the word, here, no where elſe found in this form,*a trembling*,or,*a quaking*;& ſome other,*a commotion*;underſtanding it of that combuſtion and confuſion that ſhould then be in the land. Yet ſome other, in regard that another word,in ſound very neer it, is conſtantly uſed for a *removall*, Deut.28.25.2 Chr. 29. 8. Ier..15.4.& 24.9.& 29.18.& 34.17.Ezek.23. 46. ſuppoſing this by tranſpoſition of a letter only,to be the ſame with that, render it indeed *a commotion*,but underſtand thereby, *an amotion* rather, a deportation,or *removall* of them,by captivity,into Babylon. But one of the moſt curious Jewiſh Criticks, is of the mind, that thoſe two words come from ſeverall roots.However it be,for the peculiar and proper notion of the word, certain it is : that both the terrour that the rumour of the enemies approach ſhould ſtrike into them,and his preſence much more, together with the diſmal effects of it, as well the commotions in it,as the removal of them out of it, would exceedingly diſmay,and ſeal up unto them the truth of the things, which they formerly made ſo light of.Job 33.14.Ezek.6.10.

V.20. *For the bed is ſhort, that a man cannot ſtretch himſelf* on it; *and the Covering is narrower,then that he can wrap himſelf* in it] Or, *For the bedſtock is ſo ſhort, that one cannot ſtretch out himſelf* on it, *and the Coverlet too ſtrait for one to wrap himſelf* in. The words ſeem to contain a proverbial kind of ſpeech;the meaning whereof is that they ſhould be in ſuch ſtreights and diſtreſſes, as all their wiles and ſhifts ſhould not be able either to ſecure,or ſuccour them in. A ſimilitude borrowed from one that lyeth in little eaſe,by reaſon of the ſhortneſſe of the bed-ſtock he lyeth on; and with as little warmth, in regard of the ſcantneſs of the bed-cloaths that ſhould cover him.And the Prophet might,peradventure, have ſome glance at their beds, on which they were wont to ly ſtrutting at pleaſure, with their rich bed-furniture hanging down on either ſide at large. See Amos 6.4.Prov.7.16.and the like alluſion,ch.14.11.They ſeem too ſtreight,that would reſtrain it to Jeruſalem; that before being as a large bed;whereon men might ly and ſtretch themſelves at pleaſure,ſhould now be cut ſhort, and ſtreightned in her former liberty and plenty,ch.29.2,3.and thoſe too nice, that would have this paſſage meant of their affliction by night;as the next, of what,by day, they were to endure : Thoſe too wide from the Prophets purpoſe, that would have it to intimate ,the ſmal number of thoſe that ſhould be exempted from deſtruction; as if the covert of Gods protection were ſaid to be narrowed,and to reach no further then the City of Jeruſalem only : and thoſe no leſs, that would have it import a reclaiming of them from their idols:that they committed whoredome with:as implying,that though the marriage-bed were large enough to hold man and wife,yet it was too ſtreight,to take in an adulterer with them.See ch.57.7,8.

the bed]Or,*bed-ſtock*,or whatſoever is laid under one to ly,and take reſt on:as Pſ.139.8.alluded unto,Job 17.14.ch.14.11. yet the word here uſed,is no where elſe found.

is ſhort that a man cannot ſtretch himſelf on it] Heb. *is ſhort from ſtretching out ones ſelf*,that is,is ſo ſhort, *that one cannot ſtretch out himſelf* on it,or in it:Of the phraſe,ſee on ch.23.1.a defect of the pronoun,as ch.26.13.for they ſeem not ſufficiently to expreſs the force, or obſerve aright the uſe of the word,that render the text, *the bedding is to ſhort hang over:*the word is no where elſe found,but one not much unlike it in the ſame notion with it, Amos 6.4,7.

the covering]Of which ſee ch,30.1.here in way of metaphor,or ſimilitude;*the coverlet*,or ſuch bed-cloaths, as are caſt over a man to cover him,or to wrap himſelf in, for warmth,while he takes his reſt, Exod.22.27.1 Sam.18.13.

narrower then that he can wrap himſelf in it]Heb.*is narrow in ones gathering up himſelf* : that is, when a man,becauſe he cannot ly at full length,for the ſhortneſſe of his bed,would fain gather up his body,that he might ly at more eaſe, the bed-cloaths prove too ſcanty then to cover him,and to afford him any ſhelter,they ſhall have nothing to accommodate them,or relieve them,either under them, or over them,from above,or from beneath. See ch.24.17,18.

V.21. *For the Lord ſhall riſe up, as in mount Perazim*] God ſhall come ſuddenly,and fiercely in upon them,as he did ſometime upon their enemies,and deal with them, in another manner, then he is wont to do with his people.

riſe up]Or, *ſtand up*: he will riſe, and ſtand up then, who now ſeems to ſit ſtill,and ye deem will ſo ever do,Zeph.1.12. See chap. 5.19.

as in *mount Perazim*]Heb.*according to mount Perazim*:as he then did, when he there diſcomfited,and diſperſed the Philiſtines forces before David,whereof the place had its name, 2 Sam.5.20.1. Chr. 14.16.See the like phraſe,ch.10.26.& 13.19.

he ſhall be wroth,as in the valley of Gibeon] *Be wroth*;as Prov.29. 9.or,*raiſe himſelf*:as cap.14.9 thus,the rather; becauſe it ſuiteth fitly with the former: *as* in *the valley of Gibeon*.Heb.*according to the valley of Gibeon*,as before:this ſome refer to the ſtory of the diſcomfiture of the Amorites before Joſhua,Joſh 10.10.where it is further related, that in the deſcent from thence to Bethoron, God ſlew many of them,with hail-ſtones from heaven, ver. 11.which ſorteth well with the ſtorm of hail mentioned here, ver.17.But others rather deem, that one,and the ſame ſtory, is in either branch, after our Prophets uſuall manner, reſpected. For the ſame ſtory that relateth that diſcomfiture, and diſperſion of the Philiſtines at mount Perazim, withall telleth us ; that upon the Philiſtines recollecting of themſelves again, David, by Gods direction, upon a ſign given him, of Gods ſetting out againſt them, ſet the ſecond time upon them, put them to flight, and purſued them from Gibeon to Gezer, 2 Sam.5. 25.1 Chr.14.16.Howbeit,the Prophet might have an eye to either, *that he may do his work,his ſtrange work,and bring to paſs his act, his ſtrange act*]Heb.*to do his deed,his ſtrange deed;and to work his work, his forrein work*: That is, to effect this heavy doom, and to inflict this diſmal judgment,upon the main body of his own people,grown now to ſuch an height of extream impiety and profaneneſs,ch.10.6. called here,*a ſtrange act*,and *a forrein work:* either becauſe admirable and wonderful;as ch.29.14.or becauſe unuſual and dreadful;as *Prov*.23.33. or, becauſe *ſtrange* with God,as being contrary to his diſpoſition,of himſelf,enclining rather to mercy,then to wrath, ch. 27.4.Lam.3.33.Ezek.33.11. or *ſtrange* to him,in regard of his people,fighting againſt thoſe, ch.29.2,3.Jer.21.4,5.& 33.5. whom he was wont to protect, ch. 37. 35. and to fight for, as at the times pointed to, in the words next before-going ; and carrying himſelf *as a ſtranger*, Jer.14.8. yea, *as an enemy*, Jer.30.14. toward thoſe, whom he had formerly been as tender of, as any the moſt affectionate Parent,Father, or Mother is,or can be,of their deareſt darling, Deut.8.5.& 32.10,11.*Pſal*.103.13.Ch.49.14.

V.22. *Now therefore be ye not mockers,leſt your bands be made ſtrong*] The Prophet here conculdeth his fore-going denunciations, with a ſerious admonition to thoſe mockers and ſcoffers at the menaces of Gods Prophets,ver.13,14 adviſing them to forbear,and give over, this their profane and irreligious practice, leſt God ty them up the ſtreighter for it, and lay the heavyer things upon them,Lev.26. 23,24.

bands be made ſtrong]*Bands*,for afflictions and ſtreights,Pſal.66. 11.& 73.4.& 116.16. an alluſion to ſuch *bands*, as priſoners, and captives,are wont to be bound with,ch.52.3. Jer.30. 8. the bands that God bindeth them with, will be too ſtrong for them to break; and the more they now ſlight them,the ſtreighter and ſtronger they are like to prove.See Jer.28.10,11,13.though ſome ſuppoſe an alluſion to thoſe *bands*, that as ſheaves of corn, ſo bundels of other traſh alſo are wont to be bound up with, to make fewel of, or matter for the fire, Mat. 13.30. to which purpoſe, alſo,they expound ſomewhat,v.26. but the Prophet ſeems not to have arrived at that ſimilitude from husbandry,as yet.

for I have heard from the Lord God of hoſts,a conſumption even determined upon the whole earth]I can aſſure you from God, that he is fully reſolved, without further delay, to make an utter riddance of ſuch of you,as ſo continue,thorow the whole land.See ch. 10.22,23.

V.23. *Give ye ear, and heare my voyce; harken, and hear my ſpeech*] Or, *Attend,and hear, what I ſay*. Being to give them further aſſurance, that God would not always be menacing ; but would at length inflict ; and withall, to declare the equity and wiſdome of God,in the manner of his proceedings, by an argument taken, from the uſuall practice of husband-men, in the tilling of their ground, and in the diſpoſing of their grain ;he doth by thoſe terms thus reiterated, labour to rouze and ſtir them up, to a more ſerious conſideration of what he was to deliver to them. So v.14.See the like, ch.32.9.Now the husband-mans prudent,and provident practice, & diſcreet carriage of his buſineſs,is obſerved and deſcribed here, 1.In the preparing of his ground,for receit of ſeed,v.24.2.In the manner of caſting in his ſeed,ver.25.3.in the courſe he takes for the beating out of his grain,ver.27,28.

V.24. *Doth the plowman plow all day to ſow ? doth he open and break the clods of his ground?*]Or,*Will the plowman be all day*(that is, continually,as Pſal,44.22.)*plowing*, or *opening, and harrowing his land ?* the disjunctive is wanting;as chap.17.6.Pſal.94.16.The verb is, in a notion,of a continued act,or employment,as Ioh.2.20. *Fourty and ſix years hath this Temple been built*;that is,ſo long hath it been in building : and the term of continuance,belongeth,as well to the latter branch, as to the former; as Pſ. 44. 15.ch. 58.13.The meaning is, as the husbandman is not alwaies about any one work, but hath his ſeveral times and ſeaſons,for his ſeveral employments;he is not alwaies plowing, or harrowing his ground ; but when he hath ſufficiently opened it,and broken the clods,and levelled the ſurface of it,he caſts in his ſeed : and when the crop is come to maturity,he thruſts in the ſickle,and cuts down the corn,and after threſheth out the grain ; and hath his time,as well for theſe, as for thoſe foregoing employments : ſo the Lord hath likewiſe his times and ſeaſons, for his ſeveral works and diſpenſations, as well of judgment, as of mercy; and will not therefore alwaies be admoniſhing, and menacing, by the miniſtery of his meſſengers; but will at length, proceed to execution,and make good his menaces upon thoſe that continue obſtinate, and ſlight the warnings that now are given them, Gen.6.3.Ezek.12.28. that which before the Prophet warned them of,v.22.implying, as ſome conceive alſo,in thoſe words, that Gods harveſt time was now at hand, ch.17.5. Ezek.7.10,11.Joel 3.13. Rev. 14.13.

break the clods] Whether by rake, or mallet, or harrow, for the word hath no ſpecial notation,that may reſtrain it to any one particular It came after plowing,Hoſ.10.11.and was,it ſeems,done ordinarily with ſome inſtrument,not unlike our *harrow* drawn over the land, firſt plowed, by ſome beaſt, Iob 39. 10. Thence *a field* ſeems to have had its, name in Hebrew, as properly ſignifying ſuch an one, as is uſed for tillage, Jere.m26.18. Micha 3. 12.

V.25. *When he hath made plain the face thereof, doth he not caſt abroad the fitches, and ſcatter the cummin, and caſt in the principal wheat,and the appointed barley,and the rye in their place?*]He doth not plow,and harrow his ground to no purpoſe;or ſpend his whole time, and tire out himſelf, in an endleſs courſe, about that one employment, or ſit down and proceed no further, when he hath ſo done; but when he hath fitted his ground for the receit of his ſeed, he then committeth it to the ground,diſpoſing of each ſort of grain, in his ſeveral quarter, according to the nature of the ſeed, and the ſoil.That which the Prophet illuſtrates, by a particular recenſion,of ſome of the ſpecial ſorts of grain,and ſeed,then moſt in uſe.Now if it be demanded, how this fitteth the Prophets purpoſe, to wit, to intimate that God will not be alwaies admoniſhing and menacing ; but will, at length, proceed to execution, ſince that, howſoever, the breaking up of the ground, and the breaking of the clods, may in the ſpiritual husbandry, 1 Cor.3.9.Not unfitly reſemble the pains, that the ſpiritual husbandman, 2 Tim. 2. 6. the Miniſter of God, taketh about the fitting of mens ſouls, for the receit of the ſpirituall ſeed,Luk.5.8,11.of Gods word and grace, Jer.4.4.Hoſ. 10.12,13. And that *threſhing*,be in Scripture, an ordinary emblem of afflictions,and ſufferings;Of which ſee chap.25.10. Yet the *ſowing* of the *ſeed*, may ſeem not ſo fit to repreſent Gods execution of judgment; and is both in the places,above pointed to,and elſewhere alſo,commonly uſed another way.To this it may be anſwered, Firſt,that the ſame ſimilitude,is in Scripture,many times, diverſly,yea,contrarily, made uſe of;Of which,ſee on chap 27.12.& 64.6.& 66.14.Secondly, that it is ſufficient , that it holdeth in the general , to wit, that as the husbandman is not alwaies about one work,but having diſpatcht that which he hath in hand, proceedeth unto that that in his courſe of employment, is next to be done : ſo God having for ſome competent ſpace of time, taken pains, by way of perſwaſion,and premonition,with his people,doth,in the next place,proceed to that which in the courſe of his juſt, and moſt prudent diſpenſation is next ; to the execution of judgment, with thoſe that will take no warning, but refuſe to be reclaimed,and reformed,by the former, 2 Chr.36. 15-17.Thirdly,the ſowing of ſeed, is not altogether unfit to reſemble the execution of Gods judgment, partly, in the ſcattering of it upon the ground,Levit.26.33.Deut.28.64.chap.24.1.partly, in the throwing of it into the ground,and for a time,as it were,burying it there,Pſ 26.5,6.Ezek.37.11,12.

when]Heb.*if*,as ch 4.4.Judg.21.21.

he hath made plain]By breaking of the clods, that made it uneven and unequal.The word in this form,and thus applyed, is no where elſe found.

the face]Or,*ſurface* of it;as Chap.27.6.Eccl.11.1.

caſt abroad] Or, *diſperſe*. A word, which I find not any where elſe uſed of *ſowing*,ſave here:but of *diſperſion*, by way of captivity, and diſcomfiture,very frequently,Deut.4.27.Pſal. 18. 14.& 144.6. chap. 24. 1. & 41.16.Jer. 18.17. Ezek. 36. 19. and not without ſome ſpecial ground, therefore, in likelihood, made uſe of here.

fitches]The Hebrew word,here uſed, doth not ſignifie *fitches*, or, *tares*,no more then the Greek word,ſo rendred. Mat 13.25. And there is another word rendred *fitches*, Ezek. 4. 9. but the ſeed of a plant, ſomewhat like to our *cockel*,called from the blackneſs of it by the Greeks,Μελάνθιον by the Latines,*Nigella*, & by ſome,*Gith*,Pliny lib.29 c.17.

ſcatter]Nor do I finde this word,uſed elſewhere of ſowing,but of *ſprinkling* bloud,or water,for expiation,oft,Exod.24.6.Levit. 1. 5. Num.19.20.Ezek.36.25 and of *ſcattering fire* over the city,as a ſymbole of Gods wrath to be poured forth upon it,Ezek.10.2. It ſuiteth therefore well here; and it ſorteth well with *ſowing*,in which men are wont to lay their ſeed on heaps,greater or leſs, but to ſcatter it ſo, that it may light in a convenient diſtance aſunder ; that which ſeems alluded to in another term, Prov. 11.24. & Pſalm 112.9. as the Apoſtle explaineth it, 2 Cor. 9. 9, 10. 16. applyed alſo to warlike, and wrathful diſperſions, Pſalm 89. 10. Joel 3.2.

cummin]A ſeed,it ſeems,in much uſe with them:as well as with us; though of meaner reckoning.See Mat.23.23.

the principal wheat]So the moſt; from a term that hath a notion of *principality*,and *prevalency*,Judg.9.22.Hoſ.12.4. Whence *Sarah*, Gen.17.15,16.and *Iſrael*,Gen.32.28.And the word ſo taken,implie a greater care,that the husband-man hath in procuring the choice, for ſeed eſpecially,of this more noble grain, then about thoſe other of leſs eſteem.Howbeit,ſome read it, *the wheat* in *a principal* place; as making choice of his chief ground,for his principal grain. And ſo there is a defect of the particle *in*,as v.7.and of the ſubject,as verſ.4. Others,*in meaſure*;as a word neer it ſignifies,the ſame with our Engliſh,Levit.19.39.Ezek.4.11.And ſo it ſhould intimate his diſcretion,in proportioning the quantity of his grain,to the ground that is to bear it.

the appointed barly]Or,as ſome,*the marked barly*.That is,ſay they, ſet apart for ſeed in a ſack,with a mark ſet upon it,for choice grain. But ſome other render it,*the barly* in its *appointed* place,or,the place *marked* out for it: as alluding to certain marks ſet up in the fields, to ſhew how far ſuch and ſuch grain,or ſeed,ſhould be ſowed. The defect of the ſubject , as before : and this the rather, becauſe the word,*barly*,is in the Hebrew a feminine; whereas the participle, here uſed, is maſculine : the word is no where elſe found in Scripture. But the Rabbines uſe it, for *to deſign* : and a word thence derived, for *rows*, whether ridges, or trenches, deſigned for receit of ſeed.

the rye] So it is rendred, Exod.9.32.Howbeit, the plural maſculine of it, is after the old Latine, by ours, rendred, *fitches*, Ezek. 4.9.

in their place]Heb.in,or,within,*its bounds*.For the particle,*in*,is, as before,wanting; and the pronoun is ſingular, and ſeems to belong to this laſt,being maſculine;;becauſe the word *ſeed*, or *grain*,is ſuch: and becauſe the word ſignifies *a bound*,or *border*,ſome of the Jewiſh Commenters would have the meaning to be, as if it were ſaid. He will ſow his wheat in the principal part, or the middeſt of his field; but the rye in the verge, or the edges, and borders of it, neither ſo good, oft time, nor ſo ſafe. But that ſeems not ſo well to ſuit with the context. The intention of the Prophet ſeems to be,to ſhew the husbandmans diſcretion,in ſowing his ſeed, neither confounding, and mingling his ſeed, of ſeverall ſorts and kinds,one with another,Deut.22. 9. nor caſting them into the ſame ground; but aſſigning unto each ſort and kind, a ſeveral place; and that ſuch,as is ſutable thereunto.Thereby implying, alſo, that God though after admonitions and menaces, he proceed to a further matter,unto execution of judgment;yet he doth that alſo,with much diſcretion, according to the divers diſpoſitions of thoſe with whom he hath to deal. Of which alſo, more after, ver. 27. 28.

V.26. *For his God doth inſtruct him to diſcretion*, and *doth teach him*]In theſe words, thus read, ſhould a reaſon be rendred how it commeth to paſs,that the husbandman carrieth himſelf ſo diſcreetly, and prudently,in theſe his affairs,to wit, becauſe God hath endued him with wiſdom,and diſcretion ſo to do,Job 35.11.as implying,that God would much more do all things,ſo,himſelf,who had taught the husbandman ſo to do.And this,no doubt,is intended throughout the whole paſſoge. But yet there is another reading, that ſeems more agreeable, both to the words of the text, and to the courſe of the context : for thus the words lye in order, and run word for word. *And he beateth it out,according to that courſe, that his God teacheth him.* According to which reading, the Prophet heer paſſeth from the husbandmans diſcretion in diſpoſing of his ſeed, after he hath fitted the ground for it,unto his diſcretion in threſhing,and beating it out; propounded in general terms in this verſe; together with an intimation,how,and from whom he learned ſo to do, but more particularly,declared,in his divers dealing,with divers ſorts of grain & ſeed,in regard of the divers nature,and quality of them,v.27,28.And this Expoſition I finde approved,and confirmed,by the late learned Annotator.

For]Heb.*And*. Which here need not be altered.

he doth inſtruct him]So moſt,both Jewiſh,and ours, applying it to God.Yet ſome of either,otherwiſe underſtanding it of the husbandman. Among theſe, one of ours renders the word, *He bindeth it up*; conceiving it to be meant of the husbandmans binding his crop up in ſheaves and bundles, after it is cut, Mat.13.30. But though the word *binding* come neer to that of *chaſtiſing*,here uſed; yet they are divers; and it is this, not that, that we have here. Again, one of the Jewiſh Doctors underſtandeth it of his *breaking* the clods, to make the ground level, ver.25,26. And one of ours, (whom I ſuppoſe to come home to the genuine ſenſe of the place, *he beateth it out*,to wit,in the threſhing of it,to ſever the ſeed,or grain, from the ſtalk,or ſtraw. The word ſignifies,firſt,and properly,*to beat*: And ſo would be rendred in ſome other places:as 1 King.12.11.& 2 Chr.10. 11.*My Father did beat you with whips,but I will beat you with hooked ſcourges*. Or, as ſome of the Jewiſh Criticks, *with brambles*. See Judg.8.7,16. Sure the term of *chaſtiſing* fitteth not there : for the complaint was not of any ſharp penalties for miſdemeanures; but of heavy taxes and burdens, laid on them, for the maintenance of his ſtate. And ſo may it alſo be rendred, in divers ſpeeches of Solomon, concerning the correcting of children, by beating them with the rod; as Prov.19.18.& 29.17. and of the uſe of the *rod*, in this piece of husbandry, ſee ver. 27. which ſeemeth, alſo, to have an alluſion, to that manner of chaſtiſing children with the rod.

to diſcretion]Or, *according to that courſe*,for the article here is ſignificant.Heb.*judgment*,as *according to judgment*,Job 32.2.ch.32.1. Jer.30.11.ſo for the phraſe. But the Hebrew word *judgment*, is far larger then judiciary proceedings, and is uſed frequently, for any *courſe*,*cuſtome*,*manner*,or *uſage*, good or bad. So 1 Sam. 2.13.the *manner*,or *cuſtome of the Prieſt* was: and, *This will be the courſe*, or *manner of the King*,1 Sam.8.11.ſo Judg.13.13.*what ſhall be the manner of the child*?that is, what courſe is to be taken with him:and, 2 King.2.7.*what* was *the manner of the man*? that is, what manner of man was he?

his God]That,or which,*his God*:a defect of the relative,as ver.12. *his God*; the husbandmans God, as well as the Stateſ-man; and the Peſants, as well as the Princes : for they are all, alike, the work of his hands,Job 34.19.Prov.22.2.& 29.13.

teacheth him] God teacheth the husbandman how to manage his ground, and to ſow his ſeed, as well as the Warrier how to handle his weapon,Pſal.18.34.& 144.1.or the Ruler,how to ſway the ſcepter, Prov.8.14-16.ver.6.chap.32.15,16. One of the Rabbines tels us,that his Father thus expounded this verſe; *And he beateth*,or *breaks* (to wit,the clods)to pieces,and *his God raineth upon it*:or,*And* when *he hath by beating* broken the clods,he expecteth what time *his God will rain upon it*, to make his ſeed come up; having done his endeavour, he expects Gods bleſſing upon his labours, without which, all would be fruſtrate, Pſal 65.9-13. Zach. 10.1. Jam. 5.5. alluded to, Hoſ. 10.12. a place not rightly read: this difference of verſion ariſeth from the various uſe of the word, ſignifying primarily, *to caſt*, Exod. 15.4. Prov. 26.18. then more eſpecially, *to caſt out* arrows, *to ſhoot*, 1 Chr. 10 3. 2. Chr. 26.15. *to caſt forth*, or deliver doctrine, direction, or inſtruction, *to teach*, Deut. 17.7. Pſal. 32.8. v. 9. and laſtly, to *caſt forth*, or pour down ſhowers, *to rain*, or *to water*, Hoſ. 6.3. & 10.12. Prov. 11. 25. hence alſo that ambiguity, ch. 30. 28. But the text, plain and free, of it ſelf, ſeems over-much ſqueazed, to force, it to this ſenſe.

V. 27. *For the fitches are not threſhed out with a threſhing inſtrument : neither is a cart wheel turned about upon the cummin: but the fitches are beaten out with a ſtaff, and the cummin with a rod*] What was ſpoken in general, v. 26. of the husbandmans cautious & diſcreet carriage, in the threſhing and beating out of his ſeed and grain, is here further confirmed, by an enumeration of ſome of the forementioned particulars, and his various dealing with his ſeveral ſorts of them. And his diſcretion and caution, is in two things obſerved : Firſt, in that he hath gentler ways for the beating out of the tenderer ſeeds, then thoſe, that he uſeth about the harder grain. And ſecondly, that though he makes uſe of ſome harſher means, for the threſhing out of the harder grain; yet neither doth he keep it continually under the cart, or the hoof; (the means moſtly then uſed) nor doth he ſuffer it to be bruiſed, or beaten to pieces, as are the clods, v. 24. and ſo ſpoyled by either, v. 28. The intent of the Prophet being to ſhew that God hath divers ſorts of dealing, for divers ſorts of Delinquents, according to the nature and quality, either of the offender, or of the offence, ch. 27.7, 8. and again, that even when he dealeth more roughly, then ordinary, with his own people, being refractory, he doth it not with ſuch rigour, as utterly to deſtroy them, Jer. 30.11.

the fitches] Or, *gith*. See on ver. 25.

a threſhing inſtrument] Not any ſuch, as we in theſe parts uſe; but a kind of *ſled*, or *drey*, drawn on wheels, ſhod with iron, be ſet with ſpokes, or teeth, which they drew over the corn, to ſtrike out the grain. Of it mention is again, ch. 41.15. And this was uſed, for the beating out of their bread-corn, v. 28. the harder ſort of their grain, ſuch, as was the *wheat*, *barly*, and *rye*, mentioned, v. 25.

neither is] Heb. *and is*; the negative, wanting, is ſupplyed from the former branch : as Deut. 33.6. Prov. 30.3. & 31.3. otherwiſe, the copulative muſt go for the disjunctive: *and*, for *or*, as Gen. 2.5, 6. Job 6. 22, 23. See v. 28.

the cart-wheel] The wheels of ſuch a cart, or drey.

turned about] As it is uſed to be, in drawing over the corn : theſe ſeeds are too tender, to endure ſuch rough uſage; and therefore, in ſtead of the *ſled*, and the *wheel*, a *ſtaff*, or *flail*, is uſed for the one, the leſs tender of the two; and a *rod*, or *twig*, for the beating out of the other, that cannot fadge ſo well with the flail : as in chaſtiſing of ſturdy ſervants, a cane or a cudgel is ſometime uſed; in correcting of a tender youngling, a twig, or a rod, which we uſe to ſay, will *break no bones*.

V. 28. *Bread-corn is bruiſed*] Thus is the text generally rendred and read; ſave that ſome for *bruiſed*, read *ground*: for it muſt, ſay they, be *ground*, before it can become *bread*: and ſome, though *it be threſhed*. But neither doth the Prophet here meddle with *grinding*; nor doth the word ſignifie *to threſh*: and being read, as it is here, affirmatively, this branch ſhould run directly counter to the cloſe of the verſe; where the ſame word is uſed, and that withall denied, that according to the received reading, is here affirmed. I ſuppoſe, therefore, that the negative is here wanting, to be ſupplyed from the verſe next before, as it was there ſupplyed, in the latter branch, from the former: ſo it is in many places of Scripture, Job 23.17. Pſal. 9.18. & 91.5, 6. where it is thrice ſupplyed in two verſes, from the firſt branch of the former verſe. Thus then the text would run, *For the gith is not threſhed with a drey* ; nor *is the cart-wheel turned about upon the cummin*—— —Nor *is the bread-corn bruiſed*, Or, if that ſeem better, the disjunctive ſupplyed will help it as well; and then the text may be thus rendred, *For the gith is not threſhed with a drey, or is a cart-wheel turned about upon the cummin.* ——Or, *is the bread-corn bruiſed*. And the defect of the disjunctive is no leſs frequent. See 1 Sam. 20.12. 2 King. 9.32. Job 6.6. & 8.11. & 11.7. & 13.9. ch. 17. 6. & 38.14. The meaning then is, the harder grain, ſuch as *bread* is uſually made of, as wheat, barly, and rye, though the drey be drawn over it, and the iron-wheel bruize the ſtraw and ſtalk of it, which the husbandman doth not ſo much regard (See ch. 5.10.) and the beaſt be ſuffered to trample upon it: yet is all this carryed ſo cautiouſly by him, that the grain is not mauled to pieces, or marred; which he further confirmeth in the words enſuing.

bread-corn] Heb. *bread*: *bread*, for *corn*, whereof bread is made, Pſal. 104.15. Eccl. 11.1. ch. 30.23. as *corn*, for *bread*, that is made of corn, Lam. 2.12. Zach. 9. 17.

is bruiſed] Or, *beaten to powder* : ſo the word properly ſignifieth, Exod. 30.36. & 32. 20. 2 King. 23.6. and ſo it is uſed affirmatively, where mention is made of the enemies of Gods people, Chap. 41. 15. Mic. 4.13. but ſo is not the huſbandman wont to do, in threſhing out of his grain, that eſpecially, which he intends to make *bread* of.

becauſe he will not ever be threſhing it] Heb. *for* (as ver. 17.) *he will not, for ever threſhing, threſh it*. One reaſon, why the grain is preſerved from being bruized and battered; becauſe the husbandman doth not ſuffer either the ſled to paſs inceſſantly over it, or the beaſts to trample over-long upon it; but when it is once beaten out of the husk, and beaten off from the ſtraw, he then ſtayeth his hand, and leaveth further threſhing : Nor is the husbandman always threſhing his corn; nor is God always chaſtiſing his people: it would break their hearts, if he ſhould ſo do, Pſ. 103.9. & 125.3. ch. 57.16. Lam. 3.31, 32.

nor break it with the wheel of his cart; *nor bruize it with his horſemen*] Heb. *and break it*: where again, we have either a defect of the negative, neceſſarily requiring a ſupply thereof; or, the copulative put in the room of the disjunctive: as v. 27. The words may well be rendred, *nor ſhall his cart-wheel break it to pieces*; *nor ſhall his horſemen*, or *iron teeth*, any of them *grind it* to powder. A ſecond reaſon, why the grain is not ſpoyled, becauſe the husbandman is carefull ſo to order the matter, that neither from the beaſts hooves, nor from the wheel of the cart, notwithſtanding the iron ſpokes of it, the grain ſhall receive any ſuch harm, as thereby to be made unuſeful. So God, though he exerciſe his ſometime, with harſh and heavy things, Pſ. 60.2, 3. & 66.11, 12. c. 10.6. yet he at tempereth the affliction to their ſtrength, Pſalm. 103.13, 14. 1 Cor. 10.13. and ſo diſpoſeth things, in his moſt wiſe and holy providence, that they ſhall not, in, or by the ſame, periſh, Ezek. 11.16. Luk. 21.16, 18. Rom. 8.28. Some read the words *that his cart-wheel may* not *break it*; *nor his iron ſpokes, bruize it*: and then this is given only, as a reaſon, why he doth not prolong his threſhing. It cometh much to one, whether way it be read.

break it] The word is ſo rendred, Deut. 2.15. and might well ſo be alſo, Jer. 51.34. a defect of the pronoun: as ver. 20.

with the wheel of his cart] Or, his *cart wheel*; whereof, ver. 27.

nor bruize it] Or, *beat it to powder*, as before: nor ſeemeth that to have place here; he will ſo deal with it afterward in grinding it at the mill, but in not threſhing it on the floor; it would not fit with the matter thereby here reſembled.

with his horſemen] That is, as ſome, thoſe that guide the ſled which the horſes draw; or, as others, the hooves of the beaſts; either thoſe that draw the drey, or that themſelves tread out the corn, Mic. 4. 14. for that manner of threſhing was uſual alſo in thoſe parts; whence the Law: concerning the *not muzzelling of the Ox, that trode out the corn*, Deut. 25.4. 1 Cor. 9.9. and ſo the old Latine. But the word, that ſignifieth *an hoof*, though in ſound ſomewhat like this; yet is of another form and mould, and riſeth from a diverſe root. And the Hebrew Criticks tels us, that the word ſignifieth thoſe iron *ſpokes*, or *teeth*, that the cart wheel was beſet with; ſo called, becauſe they reſembled the rowels of horſemens ſpurs: and they obſerve here a double Syntax, that which our verſion followeth; which being admitted, there is a defect of the inſtrumental particle; as ch. 17.5.9. and that which was before exhibited; which if we follow, the word muſt be taken diſtributively; becauſe the noun is plural, the verb ſingular: as Job 12.7. Joel 1.20. Howbeit, the learned Annotator would have the word rendred *horſemen*, to ſignifie *horſes*, both here, and elſewhere: as ch. 21.7.9. & 22.6. 1 Sam. 8.11. & 2 Sam. 1.6. none of which places, yet ſeem neceſſarily to evince that notion of the word.

V. 29. *This alſo cometh forth from the Lord of Hoſts*, which is *wonderful in Councell*, and *excellent in working*] The word, *This*, the moſt ſuppoſe to have reference to the diſcreet, and prudent carriage of the husbandman, in the threſhing out of his grain, as proceeding from the ſame ground with the former, in the earing of his land, and diſpoſing of his ſeed, thereby implying, that that God, who hath taught him to uſe ſuch diſcretion in matters of leſſe moment, will much more carry himſelf moſt wiſely and providently, in matters of greater weight; as well in the execution of judgment, upon obſtinate wicked ones; as alſo, and that more ſpecially, in the chaſtiſing of his children: ſo that, though he proceed in juſt ſeverity in the puniſhing of the one; yet he will have an eye ſtill unto the indemnity of the other. See the like argumentation, Pſalm. 94.10 Yet ſome other refer the word, to the devaſtation of the land of Judah, before menaced, v. 22. either by the Aſſyrian, or by the Chaldean forces, or both; as proceeding from an appointment of God, and the enemy therefore coming, as with a commiſſion from him, ch. 10. 6. Jer. 25.9. But the former ſeemes to flow more naturally from the courſe of the context.

which *is*] Or, who *is*, rather; becauſe of a perſon, a defect of the relative: as v. 12, 26.

is wonderfull in counſell] See chap. 9.6. Heb. *maketh Counſell wonderfull*: Or, *doth wonderfully in counſell*; but the former rather, that is, taketh ſtrange and wonderful courſes, according to his ſecret counſels and purpoſes, both for the deſtruction of his enemies, and the protection of his people, Chap. 25. 1. as Pſalm 31. 21. *he hath made his kindneſs wonderful* : that is, he hath done wonderfully out of his kindneſs, or doth wonderfully kindly. See chap. 29. 14.

and is excellent in working] The copulative is wanting : as chap. 15.1. Heb. *magnifieth*, or *maketh great*, *wiſdome*; or, *doth greatly*, or *magnificently* in *wiſdome*; that is, *doth exceeding wiſely*: as Gen. 19.19. *thou haſt magnified thy kindneſſe*; that is, *done exceeding kindly*. I render the word here uſed,rather *wiſdome*,then *working*,for which I never find it uſed;or then *eſſence*,or *ſubſtance*,which it ſeems ſometime to import,Job 30.22.or, *the thing it ſelf*, as ſome other here: and Job 11.6.& Mic.6.9.becauſe whatſoever the word may, in thoſe other places,ſignifie, it ſeems not to ſuit ſo well here: But,for *wiſdome*,or *true wiſdome*,as ſome;or *ſound wiſdome*,as others render it: for *wiſdome*,indeed,it is apparently taken, Job 12. 16. compared with v. 13. Prov. 2. 7. compared with v.6. Prov. 3. 21. where this, and *diſcretion*; and Prov. 8. 14. where this, and *counſel* are linked together. In either branch there ſeems a defect, not ſo much of the prepoſition which our verſion ſuggeſts and ſupplies; as of the pronoun, expreſſed in thoſe places pointed to; his *counſel*, his *wiſdome* : the like defect, Chapter 27. 9. and oft elſewhere; and the common uſe of the phraſe ſeems here to require it.

CHAP. XXIX.

Ver. 1. VV*O to Ariel,to Ariel,the City where David dwelt*] In this Chapter is contained a ſad Prophecy againſt Jeruſalem; and conſequently, the whole State of the Iews, whereof that was the head City, threatning the deſtitution and deſtruction of either; yet concluded, as our Prophets uſuall manner is, with gracious promiſes of mercy, and reſtitution again.

Wo to Ariel,to Ariel]Or,*O Ariel,Ariel* : as chap.10.5.& 18.1. the word ſignifieth,*a mighty lyon*,*Gods lyon*,or,*a lyon of God*:as, *mountains of God*,Pſal.36.6.and *trees of God*,Pſal.104.16. and ſo it ſeems taken, 2 Sam 23.20. *two Ariels*; that is *two mighty lyons*,or lyon-like men : and ſo alſo, 1 Chr.11.22.but here, in a more peculiar manner,as conſecrated to Gods, ſervice, is the brazen altar of burnt offerings,ſo called Ezek.43.15,16.not, as ſome ſuperſtitious Jews, in regard of ſome relation it ſhould have to the Lyon in the Zodiack, but becauſe it ſeemed as a *lyon*,to devour the bodies of thoſe beaſts, that were by the fire, continually burning upon it, conſumed into aſhes,Lev.6.9, 12, 13. for fire is ſaid to devour, and to be fed with ſuch matter,as is thereby conſumed,Lev.3.11,16.chap. 5.24.& 11.5. So rather, then as ſome, becauſe morning and evening ſome beaſt was offered to it,as to a *lyon*, for his daily diet. Num. 28.2-4.It is that,that is here after, ch.31.9.called *Gods chimney*,or furnace, put here, for the Temple, the place of it; the ruine whereof, is here threatned,together with the City of Ieruſalem,wherein the Temple ſtood. And it may well be conceived,as ſpoken by way of compellation,*O Ariel*; becauſe the verb,next following,is in the ſecond perſon,as ſpoken to it,or thoſe,that either attended it,or reſorted to it for ſacrifice & for the more emphaſis,the word is reiterated,as,*O Jeruſalem,Jeruſalem*,Mat.23,27.and ſo,alſo,would ſome have the text taken here,as there delivered by way of lamentation : *Alas*,*Ariel*, *Ariel*:as Jer.13.27. But I rather follow the former,as ſeeming better to ſuit with the words enſuing.

the City]Or,*of the city*;or,*in the city*:for the particle *in* is oft wanting:as Chap.28.7.that belongeſt to it,or art ſituate in it, Ezr.7.17. or,it may be read, following the received verſion;and to the City, ſupplying the copulative : as Chap,22.6. for the deſtruction of the city,as well as of the Temple, is denounced, v.2.and ſo it would agree fitly with their expoſition, who by the Altar, ſuppoſe to be meant the Temple,and mount Moriah, on which it ſtood,2 Chr.3. 1. by the city of David, mount Sion, where the Kings Court was, 1 Chr.11.7.and ſo deſtruction,of both eſtates,together denounced. But I conceive it rather,to be added,by appoſition, in way of explication;*O Ariel,then city*:as if he had ſaid,if ye ask,what by *Ariel*, I mean,I tell you,it is the city of Jeruſalem,therefore by way of anticipation,here ſo termed,becauſe it was to be made as another *Ariel*, v.2.See the like,ch.14.10. And *the city*, put here for the inhabitants of it, whom, in the next branch, he directs his ſpeech unto.

where David dwelt]Or,*wherein*,or,*in which David dwelt*:becauſe a defect not of the adverb,ſo much as of the prepoſition,and the relative according to the Hebrews uſuall ſyntax, as, 1 Chr. 15. 12.2 Chr.1.4.

dwelt]Heb.*encamped*:whereupon,ſome render it,which *David encamped* againſt,2 Sam.5.6,7 others, which *David fortified*; becauſe it is ſaid of the fort of Sion,that David *dwelt in it*, and *called it the city of David*,and *built round about it*,2 Sam.5.9. but the word is uſed ſometime ſimply,for *to dwel*, as Neh.9.30. Mention is made of David,the rather,partly to mind them of him,from whom they had degenerated : as 1 King.11.4,6,12.& 14.8.and partly to let them know, that no ſuch relation, or external priviledge ſhould exempt them, from deſerved deſtruction, Jer.7.4,14.Mat.3.9,10.See chap. 7.13.

adde ye yeer to yeer;let them kill ſacrifices]Or,*proceed ye from yeer to yeer,in procuring*, or *cauſing* your *feſtival ſacrifices to be ſlain*. Keep your yearly feaſts, while ye may,ye inhabitants of Jeruſalem, for ye ſhall not keep them long,Exod.23.14.Lam.1.4. nor ſhall your vain confidence, in your ſacrifices,long continue,Ier.7.14,21. Yet I ſuppoſe this no ſufficient ground,for their opinion, who hence gather, that this Prophecy was delivered juſt two yeer before the ſiege of Ieruſalem, by Sennacherib, and to extend it ſelf no further, then that expedition, which ſome enſuing paſſages ſeem to controll.

and yeer to yeer] As ver 14.ch.52.1.

let them kill] That is,ſay ſome,let the Prieſts kill : but the word ſeems indefinite, *let ſacrifices be ſlain* : *add ye*——*let them ſlay ſacrifices*: that is, *cauſe ſacrifices ſtill to be ſlain* : as chap. 47. 1. *thou ſhalt not add, they ſhall not call thee* : that is, *thou ſhalt no longer be called* : and Hoſ.1.6. *I will not add, I will not have mercy any more* : that is, *I will not continue ſtill to ſhew mercy* : and Prov.23.35.*I will add, I will further ſeek after it* : that is, *I will again ſeek after it ſtill.* See v.4.

kill] Some of the Jewiſh Criticks ſuppoſe it, to be a ſtanding verb, as they term it, in the form here uſed, and render the text therefore, *let ſacrifices be ſlain*, as the direct Grammatical conſtruction of it; or, as others, whom the old Latine concurs with,*your feaſts*, or *ſacrifices*, *ſhall be cut off*, and fail, by occaſion of the enemies,either ſiege,or ſurpriſal of the city,Dan.11.31.Lam.1.4.& 2.6. But moſt take it, for a paſſing verb, as in another form, it is uſed for *to cut*, or *to lop*, chap.10. 33, 34. and thoſe that ſo take it here, ſuppoſe it, to ſignifie *to behead* or, *to cut of the head of a beaſt*, becauſe the chaldee Paraphraſt ſo uſeth it,ch.66.3.and ſome of ours ſo render it here.

ſacrifices] Heb.*feaſts*; that is, *feſtival* ſacrifices : *feaſts* for beaſts ſlain, and ſacrificed at, and in their ſolemn feaſts : as Exod. 23. 18. Pſal.118. 27. for they ſeem wide, who becauſe the verb is uſed of *lopping*, or *cutting down of boughs*, or *branches*, chap. 10 34. would have by this term underſtood, not the beaſts that were ſlain; but ſuch boughs, or branches of trees, as at ſome of their feſtivals, they were wont to cut down to build them booths and arbours with, or to make uſe of otherwiſe,Neh.8.15,16.Mat.21.8.Howbeit, their conjecture is not improbable,who deem this prophecy to have been delivered, at the time of ſome ſolemn feaſt : the ſcope of the Prophet,in this paſſage,being to check their jollity, and to control their ſecurity,and vain confidence, in the ſacrifices then offered:ſo ch.66. 3.Jer.7.21.Hoſ.9.1.Amos 4.4,5.& 5.21,22.

V. 2. *Yet I will diſtreſs Ariel, and there ſhall be heavineſs,and ſorrow : and it ſhall be unto me,as Ariel*] For all the jollity ye now make,and enjoy in your feſtivals, and the ſafety, and ſecurity,that, in regard of the preſent performances, ye promiſe to your ſelves; yet neither ſhall ye be able, by any force ye can make, to rid your ſelves out of the ſtreights, that the enemy ſhall put you into; nor by any rites,performed by yon, ſo to pacifie Gods wrath, juſtly inincenſed againſt you, as to cauſe him not to joyn with, and aſſiſt the adverſary , in ſo preſſing, and oppreſſing you, and your city.

Yet] Heb.*And*.But ſo alſo,chap.17.6.

I will diſtreſs] Not the enemy onely,but I my ſelf by them, and with them. So they complain,Pſal.66.11,12.Lam.1.5,12-15. & 2. 1-8.& 3.1-17.and ſo ch.22.5.ver.3,5.

Ariel]Not the city onely,but my temple alſo,and mine altar,Lam. 2. 1,6,7.

heavineſſe,and ſorrow] There are two words in the Hebrew here, of the ſame notion, and ariſing from the ſame root, as if we ſhould ſay,*mourning, and mournfulneſs*; or, *grief, and grievouſneſſe*. And it ſeems to have been an uſual form of ſpeech among them, whereby to expreſs an extremity of grief and heavineſs. For the ſame is found alſo, uſed, Lam.2. 5.rendred there, *mourning, and Lamentation*. See the like hereunto, ver. 14. Such heavineſſe they ſhould be in,as in regard of their own preſent diſtreſſes; ſo for the overthrow, in eſpecial manner, of the temple and the altar, as it followeth there, Lam.2.6, 7. Or, as thoſe that reſtrain this to Sennacheribs invaſion; for their brethren ſlain abroad, in the cities of Judah, chap.10.6.& 36.1.

and it ſhall be unto me,as Ariel] That this paſſage hath reference to the city of Jeruſalem, before mentioned, ver. 1. is generally agreed. But it is diverſly expounded; ſome read it, as in the time paſt, *becauſe* (as chap.64. 5.) *it hath been unto me, as Ariel*; that is, *as a fierce Lion*. See Ier. 12. 8. Or, *it ſhall be as a fierce Lion*, beſet with ſhepherds, or hunters on every ſide. See chap. 31.4.Jer.12.10. Ezek.19.8.Others, *It ſhall be as Ariel*; that is, the city ſhall be in the ſame diſtreſs, that the temple, and the altar ſhall be in. But this ſeems but a poor expreſſion; for the city might be in diſtreſs, and yet not the temple: whereas the temple ſtanding in the head, and heart of the city, that could not be in any diſtreſſe; but the city, of neceſſity, muſt firſt ſo be. Others, therefore, the city ſhall be, on every ſide. encompaſſed with ſlain men, as the altar is wont to be, at ſome ſolemn feſtival, with beaſts, brought for ſacrifice, and the people that bring them, Pſal. 26. 6. & 118. 27. or, it ſhall be encompaſſed with ſlain men, as the altar is wont to be with ſlain beaſts; which they underſtand of men not ſlain without it, but round about it, by Sennacheribs forces, Pſal. 79. 2, 3. Or, laſtly, which I take to be the genuine ſenſe, the whole city ſhall be as an *Ariel*, as the altar, and the place where it ſtandeth; it ſhall be all on a light-fire, all full of gore bloud, and the dead bodies of men ſlaughtered, after the ſurpriſal of it, 2 King. 25.9. 2 Chr. 36. 17, 19. Pſal. 74. 7,8.Lam 4.15.

unto me] Becauſe all this,as before,was ſhewed, from God inflicted ed on them for their ſins,ch.10.5.So *the Lords ſlain*,ch.66.16.

V. 3. *And I will camp againſt the round about,and will lay ſiege againſt thee with a mount; and will raiſe forts againſt thee*] I will bring in an enemy that ſhall,on every ſide,beſiege it.ver.8. my ſelf commanding them,as in chief,ver.2.Joel 2.11,25.

will camp] As before,*where David encamped*,ver.1.

againſt thee] A change of the perſon; as ch.1.29.and elſewhere.

round about] Heb.*as*, or,*in manner of a ball*,or, *a globe*.See ch. 22.18.A phraſe,not unuſual in other languages: for ſo they ſay,*a globe of ſouldiers*,in Latine.Or,as ſome read it,with *a ball*. The particle, *with*,as in the next branch,ſupplyed: that is,ſay they, with *a round camp*;for their camps uſed to be round. Which they gather from a word uſed,1 Sam.26.5.

lay ſiege]Or,*lye in ſiege*;as Jer.32.3.or,*beſet thee*,as Pſal.139.5.

with *a mount*]Or,as ſome,*a ſtanding*; that is,ſay they,*a tower*,or, *gallery*,for ſouldiers to ſtand upon for aſſault.For the word,no where elſe found,hath a notion of *ſtanding* in it. But that agreeth well enough to *a mount*. The other ſeems to come within compaſs of the next branch;and muſt be underſtood collectively, if it be admitted. See Ezek.26.8,9.

V. 4. *And thou ſhalt be brought down, and ſhalt ſpeak out of the ground, and by ſpeech ſhall be low out of the duſt; and thy voice ſhall be as one, that hath a familiar ſpirit out of the ground, and thy ſpeech ſhall whiſper out of the duſt*] By theſe thy diſtreſſes,thy former pride ſhall be pulled down,Levit.26.19.ch.2.11-17.& 5.15.and thou ſhalt not talk ſcornfully,and carry thy ſelf preſumptuouſly,and inſolently, as now thou doſt,ch.28.14,15.but ſhalt be glad,in ſubmiſs,and baſe manner,to petition the enemy,ch.10.3,4.fulfilled in part,as the Rabbins obſerve, in Ezekiah's meſſage to Sennacherib, 2 King.18.14. and his meſſengers ſpeech to Rabſhakeh, 2 King.18.26.

thou ſhalt be brought down,and *ſpeak out of the ground*] Heb. *thou ſhalt be laid low,ſhalt ſpeak out of the ground*,or,*from* off *the ground*; and afterward,*out the duſt*: that is, by an Hebraiſm, *thou ſhalt ſpeak demiſſly* or, *dejectedly from off the ground*,and *out of the duſt*.Like one that lyeth on the ground,in the duſt;as poor priſoners, and captives are wont to do, chap. 47. 1.& 52. 2. For the phraſe, ſee on ver.1.and the like alſo,Hoſ.9.9.*They have made deep, have corrupted them ſelves*: that is,*They have deeply corrupted themſelves*.And 1 Sam. 2.3.a place paralel to this,*do not multiply,ſpeak not ſo proudly*;that is, *ſpeak no more ſo proudly*.

be low] Be abated,and abaſed.See both words,this, and the former,likewiſe together,ch.2.6.& 5.15.

as one that hath a familiar ſpirit] Who uſed to mutter their ſpels, or give out their anſwers,in a low and obſcure manner,many times, not intelligible.See ch.8.19.

out of the ground] Alluding,it may be,unto thoſe caves and holes, out of which the Devil, ſometime,inſpired his agents, and uttred his oracles.

whiſper out of the duſt] Heb.*peep*, or, *hiſs*,chap.8.19.Like the hiſſing of a ſerpent out of his hole,Jer.46.22.

V. 5. *Moreover the multitude of thy ſtrangers, ſhall be like ſmall duſt and the multitude of thy terrible ones ſhall be as chaff,that paſſeth away,yea,it ſhall be at an inſtant,ſuddenly*]All thy helps,and ſtrength, either from abroad,or at home,be they never either ſo many, or ſo mighty, ſhall fail thee, ſhall ſtand thee in no ſtead; for they ſhall like duſt,or chaff,be alſo ſuddenly blown away,as with a whirlwind. Yet the Jewiſh Commenters,whom ſome of ours alſo follow, underſtand all this,and what followeth, ver. 6 not of the Inhabitants of Jeruſalem,but of the Aſſyrians,that beleagured it.And of theſe,ſome expound it of the numberleſs number of them, and the ſwiftneſs of their approach,Job 27.16.Ezek.26.10.Others, of their ſtrange diſperſion,and ſudden deſtruction.To which purpoſe,ſee ch. 17.13.See the like, chap. 41. 15, 16. But the context ſeems to run the other way.

Moreover] Heb.*And*; as ch.8.1.

ſtrangers] Hired ſouldiers,from other parts,ch.25.2.

ſmall duſt] An emphatical expreſſion: for the ſubſtantive it ſelf, ſignifies *ſmall duſt*,diſtinguiſhed from *duſt*, in general, Deut.28.24. and the adjective, properly, *ground to powder*,Numb.16.12.See ch. 40.15.ſuch as every puff of wind,ſoon diſperſeth,Pſal.18.42.

thy terrible ones] Some,*thine oppreſſors*; applying this,as *ſtrangers*, before, to Sennacheribs forces; as ch.25.4. Other, *thy tyrants*, or, *roiſters*: underſtanding it of thoſe great ones, among themſelves, that domineered over the meaner ſort, and in whoſe might, being alſo military men,they much confided,ch 28.14,15.

as chaff that paſſeth away] Not able to ſtand before the wind,Pſal. 35.5.See Lam.1.15.

it ſhall be at an inſtant ſuddenly] Or, *for an inſtant*. Some expound it of the help and relief, that forrein forces, or others, beſides their own; ſhould afford them, which ſhould not laſt long, but be ſuddenly blaſted, Jer.37 7.Others,of their affliction and diſtreſs, that it ſhould in an inſtant be over, ch.17.14.Others, of the enemies expedition, in the execution, of Gods judgments upon them, chap. 28. 19.& 30.13.Jer.4.20.&6.26.&15.8.and this ſeems moſt probable.

V. 6. *Thou ſhalt be viſited of the Lord of hoſts, with thunder, and with earthquake,and with great noiſe,with ſtorm and tempeſt, and the flame of devouring fire*] In a moſt dreadful and direful manner will God execute his judgments upon thee, as if heaven and earth conſpired together, and all the elements concurred to the working of thy ruine. This ſome underſtand of the deſtruction of the Aſſyrian forces, by the miniſtery of an Angel: of which, ſee ch.30. 27, 28,30,31.Others,of the deſtruction of Jeruſalem,by the Chaldeans, ch.24.17,18.Lam.1.12,13.& 2.1,5.ſee the like expreſſions,Pſal.11. 6.ch.13.13.

thunder] Pſal.18.12-14.Rev.8.5.

earth-quake] 1 Sam.14.15.Pſal.18.7.ch.2.19,21.Rev.16.18.

noiſe] Heb.*voice*: as Exod.20.18.Rev.8. 5. thunder *Gods voice*, Pſal.29.3-9.*great noiſe*, or *voice*,great cracks of thunder, Pſal.77.17, 18.ſee ch.30.30,31.

ſtorm and tempeſt] Or,*ſtormy tempeſt*: ſee ch.4. 9. both joyned, as here: ſo Amos 1.14.Nah.1.3.

flame of devouring fire]ch.5 54.& 9.5.& 26.11.& 30.30.Lam.2.3.

V.7. *And the multitude of all the Nations, that fight againſt Ariel, even all that fight againſt her,and her munition, and that diſtreſſe her ſhall be as the dream of a night viſion.*]This verſe, and the next,ſome expound of the fruſtration of the vain hopes that Sennacherib had conceived of ſurpriſing Ieruſalem, which ſuddenly vaniſhed away, like a dream when a man awaketh,Iob 20.8.Pſal.73.20. ſee ch.17. 13,14.others of the eagerneſſe, and inſatiableneſſe of the Chaldeans, in the purſuit and execution of their cruelty,againſt, and upon Gods people: ſee ver.8.

all the Nations] As ſome,the Aſſyrians and their aſſociates,c.10.8, & 17.13. as others, the Chaldeans,and their complices, 2 King. 24. 2.Ier.1.15.

that fight] Or, *war*, Zach. 14. 12. or, *in troops aſſemble*: as Exod 38.8.

againſt Ariel] Ieruſalem: ſee ver.1,2,8.

diſtreſſe her] ver.2,3.

as a dream]*They ſhall be as a dream*: that is,it ſhall be with them, as with a man in a dream:ſee the like,Mat.13.24,45.& 18.23.& 20. 1. &22.2.& 25.1,14.

a night viſion.] Heb. *viſion of the night*, Iob 4. 13. & 20. 8. & 33. 15.

V. 8. *It ſhall be, as when an hungry man dreameth, and behold he eateth; but he awaketh, and his ſoul is empty: or, as when a thirſty man dreameth, and behold he drinketh; but he awaketh, and behold he is faint, and his ſoul hath appetite: ſo ſhall the multitude of all nations be,that fight againſt mount Zion*] The Prophet here more particularly declares, what manner of dream it was,that he intended, ver. 7. ſuch an one,wherein a man being hungry and thirſty, hath ſome imaginary refreſhing and ſatisfaction, while he is aſleep, which vaniſheth and proveth nothing at all when he awaketh. So did Sennacherib's dream, that he fed himſelf with, concerning the ſurpriſal of Ieruſalem, chap.10.10, 11.& 36.18-20. & 37.10,12. But the ſimilitude ſorteth no leſs fitly, with the Chaldeans inſatiable cruelty, and thirſt after bloud, when they might ſeem to have been glutted with it, that they were ſtill no leſs greedy of it,then a man, thirſty, is of drink, for all that which he ſeemed to have drunk in his dream, 2 Chr.36.17.Ier.51. 35. moſt apparently verified in the ſpiritual Babylon, which though drunk again and again, with the bloud of Gods ſervants; yet unto drunkenneſs, ſtill addeth thirſt, Deut.29.19.Rev.17.6.& 18.24.

he awaketh,and his ſoul is empty] Or, *when he awaketh, his ſoul is empty*, as Prov.6.12.ch.40.31.*his ſoul*,for *himſelf*: he is ſtill empty; he is never a whit fuller,for all he did eat in his ſleep: ſo *my ſoul*,for *my ſelf*,Pſal.57.4.*empty*: as,Ezek.24.11.

but] Heb.*and*: as ver.9.ch.51.6.

but he awaketh] Or,*but when he awaketh,behold he is faint*, or, *a thirſt*: as Ier.31.25.

his ſoul hath apetite] He is as eagerly deſirous of drink,as before; though in his dream,he ſeemed to haue drunk largely: ſee the ſame phraſe,Pſal.107 9.

ſo ſhall the multitude be] So it ſhall be with them; as ver.7.

mount Zion] Ieruſalem: as Pſal.48.11.ch.3.ver.17.

V. 9. *Stay your ſelves, and wonder, cry ye out, and cry*] The Prophet having given warning of thoſe heavy judgments of God, before mentioned, doth in the next place complain of, and wonder at the ſtrange ſtupidity, and deep ſecurity, of thoſe among his people, that no whit regarded what had bin threatned;but did ſtill,as freely, as ever, abandon themſelves unto all ſenſuality and exceſs: ſee the like,ch.5.11,12.& 22.12,13.& 28.5-15.

ſtay your ſelves,and wonder;] The Prophet here, as moſt Interpreters take it,turneth his ſpeech unto the pious party, inviting and inciting them,to admire at,and lament for the obſtinate perſiſtance of a great party among them. The words are by ſome read, *They delay* (Pſal.119.60.to wit,to return unto God, by humiliation and reformation,Ier.13.27.)*and wonder ye* at it; a defect of the pronoun; as ch.28.20.For thoſe that render them,*wonder,and wonder*,as Hab. 1.5.that is,wonder exceedingly,or,again,and again,miſtake the latter word,being deceived with the affinity,that it hath in ſound with the former.

cry ye out, and cry,] So ſome other verſions, but the former word is never found in that notion; but conſtantly, in a ſignification of *delight*,or *ſport*, Pſal.94.19.& 119.16,70.ch.11.8.& 66.12.and ſome other therefore render it, *They take their pleaſure*, or *ſport it* (as Iob 21.10,12.Amos 6.3-6.1 Tim.5.6.lam.5.5.)*but cry ye out*; lamenting their folly, Ezek.9.4. Howbeit, ſome would have both this,and the former, to be ſpoken unto the worſe party, reading the words;

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Stay ſtill, and be ſtupid, riot and revel it : yet not ſeriouſly, but in way of deriſion ; as Eccl.11.9.or, of them,as others, who thus render them, *They have blinded themſelves, and are blind* : as chap. 6. 10.& ver.10.But the words here,and there,are not the ſame : There is in both branches, a pleaſant tune of words, which our Engliſh cannot ſo fitly expreſs ; ſomewhat like, as if it were ſaid, *They ſtay, but ſtare ye, they riot, but roar ye* : but the words of *ſtaring* and *roaring*,will not ſo well fit here.

they are drunk, but not with wine ; they ſtagger,but not with ſtrong drink]They are dulled in their underſtanding, lulled aſleep in their ſinful practices,unſteady in their courſes,as ſecure, as men drowned in drink ; and by reaſon thereof,in a deep,or dead ſleep ; ſo ch.19. 14.See the ſame phraſe in another ſenſe,ch.51.21.

but] Heb.*and*,as as ver.8,13.

not with *wine*]This is not ſo much ; or,not onely with wine ; but with a ſpirit of ſtupidity, which God in his juſt judgment hath caſt them into, v.10. ſee the like, Deut.5.3.Jer.7.22. Hoſ.6.6.the negative is not abſolute,but comparative : for to drunkenneſs and ſenſuality, they were, alſo,exceſſively given,ch.28.7,8. there is in either branch a defect of the prepoſition: as chap. 28. 28. expreſſed, chap.28.7.

ſtagger] As ch.24.19.or,*ſtray* ; as Gen.4.14.Jer.14. 10. but here the former rather.

V.10.*For the Lord hath poured out upon you,the ſpirit of deep ſleep, and hath cloſed your eyes :*] One ground,and cauſe of their extream ſtupidity and ſecurity,is here rendred ; to wit, for that, in his juſt judgment, for their wilful obſtinacy, God had given them up unto a further degree of ſtupidity and blindneſs : by withdrawing that light from them, againſt which they had rebelled,Job 24.13. chap. 63.10.it is a juſt thing with God,when men wilfully wink, to daſh out their eyes,Ioh.3.2. & 9.39——41.Rom.1.18, 28. 2 Theſ. 2. 10——12.

the Lord hath poured out] See the like, ch.19.14. and the Apoſtles allegation of this place,Rom.11.8.

poured out] As the word is uſed, Exod.30.9.Hoſ.9.4.yet the Iewiſh Doctors would have it rather here rendred, *covered* : as the notion of the word is,chap.25.8.& 28. 20.& 30. 1. that it may anſwer the word uſed in the cloſe of the verſe. But the notions here, and there, are divers: for here the alluſion is to ſome ſoporiferous potion, or medicine, that being miniſtred to a man, or ſprinkled upon him, ſo as to bedew him, caſteth him into a deep ſleep: whereas, there is to ſome film, that groweth over the ſight, or ſome veil,that covering the eyes,hinders the ſight,that there is an eye to,ch.19.14. (a place parallel to this)to this latter,ch.25.7.

upon you] A change of the perſon,as v.3.

the ſpirit of deep ſleep] Or, *a ſpirit* : for there is no article in the text. In Hebrew there are three ſeveral words : whereof one ſignifies *to ſlumber*, chap.56 10. Pſal.121. 3. another, *to ſleep*, Pſal.76. 5. and 121.4.a third;to be in *a deep ſleep*, Judg.4.21.Pſal.76.6. and thence the word here uſed, and Gen.2.21.& 15.12.1 Sam. 26. 12. Job 4.13.& 33.15.Prov. 19. 15. the Apoſtle uſeth a word, wherewith the ancient Greek rendred it, which properly indeed ſignifies *compunction*, according to the notion of the verb, whence it is regularly derived : but the Authors of that verſion,as they coined many words, after an unuſual ſtamp : ſo it is not unlikely, that they did the like with this, deducing it from a word, that ſignifies *night*, the time of ſleep,thereby to expreſs the word here uſed.

hath cloſed your eyes] The word here uſed in the firſt light form, ſignifieth to ſhut ones own eyes,ch.33.14.in the firſt grave form,anothers,ſo here.See ch.6.10.

eyes]Not of the body, but of the mind ; as Num.24.17.Deut.28. 2,4.Pſal.119.18 Eph.1.18.

the Prophets,and your Rulers,the ſeers hath he covered]This heavy judgment of obduration and exceation, hath not befallen the meaner and common ſort of people only : but the principal ones, alſo,in either State,as well Eccleſiaſtical,as Civil, that ſhould have been as lights and guides to others.

the Prophets] To wit,the falſe ones:yet ſo called:becauſe they pretended and profeſſed themſelves to be ſuch:ſo Jer.5 31.& 6.13.

and your Rulers,the Seers] Heb.*and your heads, the Seers* ; which ſome expound, *even your chiefeſt*,or *principal*(to wit,in your account) *Seers : Head*,for *chief* : as Exod.30.23. 1 Chr.12.18.*Seers*, for *Prophets* : as ch.30.10. others,*and your Rulers,the ſeeing* ones : that is, the wiſeſt and prudenteſt of them,ver. 14. *Heads*, for *Rulers :* as Numb.1.16. *ſeeing*,for *underſtanding* : as Prov.20.12. or, *your Rulers, the Seers*:becauſe the Prophets, in thoſe diſtracted times, took upon to rule and govern,Jer.5.31.& 26.8.

hath he covered] *he hath covered* them, with that miſt of ſpiritual blindneſs and darkneſs, Mic.3.6,7.v.14.or, as I ſuppoſe, the words ſhould be rendred, the eyes *of the Prophets,and of your Princes*, together, with *the Seers, hath he covered*,ch.25.7.the word *eyes*,is ſupplyed from the foregoing branch:the like whereunto,ſee Job 22.24.ch. 58.13.Dan.4 33.Rev.11.15.

V.11. *And the viſion of all is become unto you, as the words of a book that is ſealed*] A ſad effect of this dreadful judgment : to wit, that all Gods warnings and meſſages, delivered to them by his Prophets , ſhould no more be regarded by them : nor they conceive any underſtanding or benefit from them : then a man, though he can read,by a book, or letter tendred to him, ſo long as it is ſealed up : or,a man that cannot read, whether it be ſealed,or unſealed.

the viſion of all] To wit, of all Gods Prophets, whom he ſendeth on meſſages to you : or all their meſſages and ſermons, ch.1.1.or, *every viſion*,that is,all teaching:as Prov.29.18.

of a book that is ſealed] As books ſometime were,Dan.12.9. Rev. 5.1.or, *of an epiſtle*,or *letter*:as 2 King.5.4 & 10.1.Jer.29.1. for ſuch were commonly,as now,ſo then,ſealed,1 King 21.8.Eſt.3.12, 13. & 8.8.as *deeds* and evidences alſo were, Ier. 32. 11. See there which ſome ſuppoſe here alluded unto.

which men *deliver to one that is learned*] Heb. *which they give it* : (a familiar and frequent redundancy, in that language : as Pſal. 1. 4.) *which they give*(that is, *which is delivered*,or *given* : as Gen. 40. 15.Rev.4.19.ſo ver.12.)*to one that knoweth a book*,or *a letter* : that is ſkillfull in the book,or letter,that is able to read it, or on it : *a knowing* man,for *a ſkilful*,or *cunning* man,Gen.25.27.1 Sam.16.16, 18.1 King.5.6.

ſaying,read this,I pray thee] Heb.word for word, *cry this* : as ch 40.6.Zach.1.16,17.but it is uſed,alſo,commonly for *reading*, Deut. 31.11.Neh.8.3,8.Ier 36.6,23.becauſe in reading, the voice is wont to be lift up,that it may be the better heard,by thoſe,for whom, or to whom, ought is read. Hence the *Reading* among the Iewiſh Criticks,diſtinguiſhed from the *Writing*, when the letter of the text is read otherwiſe,then it is written:and thence alſo,the Turks *Alcaron*, or Law,hath its name.

and he ſaith,I cannot, for it is ſealed] For neither book, nor letter can be read, untill the ſeal be broken up, Rev. 5. 2-5. the whole ſentence may thus be rendred : *which when it is delivered to one that can read,ſaying,read this, I pray thee : he ſaith, I cannot,becauſe it is ſealed*,See ch.8.16.& 28.25.

V.12. *And the book is delivered to one that is not learned, ſaying, read this,I pray thee : and he ſaith,I am not learned*] Or, *And when the book*,or *letter is delivered to one that cannot read* : ſaying,*read this, I pray thee:he ſaith,I cannot read*.So they of our Saviour,*How knoweth this man letters, having not learned them ?* Ioh.7.15. and of ſome of the Apoſtles,it is ſaid,they were *illiterate* men:that is,not trained up in School-learning,Act.4.13.

delivered to] Heb.*given upon* : but ſo the particle is uſed, Ioſh.2.8 1 Sam.2.11.

that is not learned] Heb. *that knoweth not to read* : and ſo afterward,*I know not to read* : that is,I cannot read,*knoweth not*, for *cannot* : as Ier.8.12.

V.13. *Wherefore, the Lord ſaid, Foraſmuch, as this people draw neer me with their mouth,and with their lips do honour me,but have removed their heart far from me : and their fear towards me, is taught by the precept of men*] Another cauſe, or reaſon is here rendred, of Gods ſo ſevere proceeding in judgment: as before, their ſtupidity, ſenſuality, and ſecurity, ver. 9.12. ſo now their meer formality in Gods ſervice and Worſhip, which they frequented and performed, only in regard of humane, either tradition, teaching ; or authority maintaining and enjoyning it:ſee Mat.15.8.Mat.7.6.

Wherefore]Heb.*And*:as ch.8.2.or,*Moreover*,as ver.5.

Draw neer me with their mouth] worſhip me in hypocryſy, not in ſincerity, with the outward man, and diſpoſition of body : but not with the inward man,and affection of mind,ch.48.1,2. & 58. 2, 3. Ier.12.2.Ezek.14.3,4.& 33.31.*mouth*,for *mouths*:and *heart*,for *hearts*: as *ly*,for *lyes*,ch.28.15.and ſo *precept*,for *precepts*.

but their heart] Heb.*and* : as ver.9.

their fear towards me] That is, *worſhip of me*,*fear*,for *worſhip* : as 2 King.17.32,33.

is taught] Is *taught* them:a defect of the pronoun:as ch.13.8,15.

by *the precept of men*]Either their religion is not according to my mind : but according to mens devices, conſiſting in the obſervation of humane traditions, Ier.7.31.Hoſ.5.11.Mat.15.3,9.Col.2.22. or, all their devotion under their religious Kings,was not hearty,but for their command only,2 King.23.22,26.2 Chr.27.2. Ier.3.10.

of men]Not ſent by God,not taught of him, ſay ſome,Ier.23.16, 17,21,22.but it ſeems to be more large,as was before ſhewed.

V.14.*Therefore,behold I will proceed to do a marvellous work amongſt this people*,even,*a marvellous work,and a wonder*]A ſtrange judgment denounced againſt them,for this their hypocriſie, and formality : ſo far,from being pleaſing or acceptable to God, that it is moſt odious and abominable in his ſight,ch.1.11-15.& 66.3.

Behold]As ch.26.11.& 28.16.

I will proceed]Heb.*I will add*,as v.1.ch.7.10. the ſyntax ſeems irregular,both here,and ch.38.5. the verb being of the third perſon : the like whereunto,the Iewiſh Criticks obſerve,Pſal.6.2.Ezek. 9.8. Now,this to ſalve,ſome of them,render the words, *I* am he that *will add*. Others ſuppoſe it a participle,or a noun,as one of the ſame making,Pſal.16.5.*thou* art *maintaining*,or *the maintainer* of my lot:ſee on chap.28.16.

to do a marvellous work] Heb. *to do*, or *deal marvellouſly* as Iudg. 13.19.chap.28.29.Ioel 2.26.

amongſt this people] Heb.*with this people*.

even *a marvellous work*] The word, *even*, being not in the original, is here needleſs : the word is, according to ſome, a verb: and then the text runs thus.*I will further deal marvellouſly, dealing marvellouſly*:that is,*I will deal exceedingly marvellouſly*: ſuch like repetions,ſee ch.24.3,16,19.but I take it,rather,for a noun:becauſe I find it ſo uſed,2 Chr.2.8.and the word coupled with it,there prefixed,here annexed,ſeems to require it.So taking it,the words may well be rendred,*I will deal marvellouſly with this people*,by *a marvellous thing*,*and a miracle*:for the word *work*,is not in the Hebrew text.

a marvellous work, and a wonder] The words are two of the very ſame notion, and derived from the ſame root, or verb, even that here uſed, and may, for variety, be rendred,*a marvellous thing*, *and a miracle*, both uſed, and joyned, to expreſs, more emphatically, the exceeding ſtrangeneſs,of that God intended to do.See the very like, ver.2. whether this ſo marvellous and miraculous buſineſs, be the infatuating of their wiſe counſellours,and turning of their wiſedome into folly:as 2 Sam.15.21.or,the ſtrange change and alteration, in the land and State, v.17.is not certain.

for the wiſedome of their wiſe men ſhall periſh, and the underſtanding of their prudent men ſhall be hid] Their wiſe men, and great Politicians, whoſe counſels they ſo much rely upon, accounting them as oracles, 2 Sam.16.23.ſhall be infatuated; and all their prudent, and provident plots and projects come to nought, chap. 19.11-14. v.15,16.c.31.1,2.Jer.49.7,Obad.8.Rom.1.22.1Cor.1.19,20.&3.19, 20. This the more ſtrange;becauſe done with that people,whoſe governours God had promiſed to endow with wiſedome;but now threatens,for their unthankfulneſs and miſdemeanours,to deprive them again of it:ſee ch.28.3.21.

for] Heb. *and*; as chap. 20. 17. Howbeit, the copulative may well ſtand; and the meaning then be, that all the wiſdome and policy, which their Stateſmen, the wiſeſt of them, ſhall uſe to prevent,or avert this ſtrange act that God intendeth, ſhall be utterly fruſtrate, ver.16.

the wiſedome] Their State-skill, together with all their deep projects.v.16.

ſhall periſh] As Jer.18.18.& 49.7.Mic.4.9.

ſhall be hid] Heb. *ſhall hide it ſelf*: as chap. 45. 15. *hiding thy ſelf*: but the reciprocal form, is ſometime uſed for the paſſive, Num.1.46.Judg.20.15.either ſhall *not appear*, and ſhew forth it ſelf, whether for confuſion, and uncertainty, what to act or deviſe, chap. 19.14.or for diſtraction and fear, to deliver their minds freely, Amos 5.13. Or, ſhall *be covered* over with that miſt, or veil of ſtupidity,and blockiſhneſs,that God threatned to involve them in, ver.10. or, ſhall *depart from them*; as Gen.31.49.*when we ſhall be hid*: that is,*ſhall have departed*, and be abſent one from another. So Joh.12. 36.*he departed,and was hid*: That is, abſented himſelf *from* them; or, ſhall vaniſh away, and *periſh*, be utterly loſt: as ſome take the word, Prov.28.28.It ſeems the ſame with the former branch, in other terms, and the Prophet may well be deemed, in the uſe of the word,to have an eye to what follows,ver.15. of their contriving and plotting things ſo cloſely, as to conceal them from God himſelf: as if he had ſaid, Ye make account, to have your counſels hidden from God; and by his juſt judgment, they ſhall ſo be hid, that either they ſhall never come to light, or ſhall be utterly fruſtrate,and vaniſh away,if they do.

V. 15. *Wo unto them, that ſeek deep to hide* their *counſel from the Lord*; *and their works are in the dark, and they ſay, who ſeeth us? and who knoweth us*?] Theſe words may well be read as by way of compellation, *O ye, that hide* your *counſel too deep for the Lord, whoſe doings are in the dark, and* that *ſay, Who can ſee us? or who can know us*?The perſons,here ſpoken of, ſeem thoſe ſcoffing Stateſmen, that derided all that the Prophets ſpake; and by their wiles and ſhifts, made account that they were ſufficiently, able to ſecure themſelves, whatſoever ſhould come, or howſoever it ſhould fare with others, Ch.28. 14, 15. 22. Nor is it unlikely, but that they would promiſe the like ſecurity unto others, with whom they were in eſteem, as great wiſards of State: but as God, before, threatned to infatuate them, and turn their wiſdome into folly; ſo he now further telleth them, that albeit, their devices and deſigns be ſo cunningly contrived, and ſo cloſely and covertly carried, that, in their conceit, they ſeemed to be deeper, and more abſtruſe, then God himſelf was able to deſcry and diſcover; yet they ſhould no more be able, either to conceal themſelves, and their plots, from him, or to bring to effect, ought,that he intended to croſs them in, then the potters clay is able to keep out of his ſight, when he hath it in his hand, or to mould it ſelf into any other frame, then he is pleaſed to work it to.

Wo unto them] Or; *Ye*. Of the compellation, ſee Chap. 10. 5. & 18. 1. Of the change of the perſon, ſee Job 18. 4. and Chap. 30.19.

that ſeek deep to hide their *counſell from the Lord*] That is, as ſome, that take counſel in ſecret with themſelves onely, not conſulting with God, or ſeeking to him for direction, or aſſiſtance, chap. 31.1. But the words ſeem rather to intend ſomewhat elſe; and they lye thus in the text, *that make deep from the* Lord, *to hide counſel*. where there are two Hebraiſms,which being opened, will much clear the text.The former is, in *making deep to hide*: for *to make deep to hide*; is nothing elſe, but *to hide deep*,; as, *to make deep to dwell*, is, *to dwell deep*, Jer.49.8,15.See alſo, chap.31.6. The latter is, *in making deep from the Lord*; for *to make deep from the Lord*, is, *to make too deep for the Lord*: to wit, to deſcry, or diſcover: as, *deep from hell*, or,*the grave*, *long from the earth*: *broad from the ſea*: that is, *deeper then hell*,or, *the grave*: *longer then the earth*: *broader then the Sea*, Job 11. 8, 9. The meaning then is plain, conceived according to their intent, or conceit, concerning their own contrivances: that think, or make account to hide your counſels ſo deep,that God himſelf cannot ſee them. So of Nabal his ſervants, *He is a ſon of Belial, from to ſpeak*, or, *ſpeaking to him*: that is, *He is ſuch a ſon of Belial, that one cannot ſpeak to him*: as our verſion well rendreth it. 1 Sam.25,17.See alſo, chap.23. 1. There is, in the words, a metaphor, taken from the practice of thoſe that dig deep to hide ought, that they would not have found out. See Prov. 20. 5. Job 12. 22. Pſal.64.6.

their works are *in the dark*] Or, *whoſe doings* are *in the dark*, in ſecret, out of ſight: as things that are ſtowed, or done in dark places cannot be ſeen without light, Pſal. 11. 2. & 64. 2, 4. Job 24. 13-17. as if any darkneſs could hide from God, or any ſecret place exclude his eye-ſight, Job 34.21,22. Pſal.139.11,12. Prov. 5 21.& 15.3,11.

and ſay, Who ſeeth us? and,Who knoweth us?] Or, *Who can ſee*? or, *who can know us*: That is, can deſcry, or know what we do. Meaning that none could, no not God himſelf, Job 22. 11-14.Pſal. 10.11,13. & 64. 5. & 94.7.the future, for the potential: as Job 38. 31,32,33,34,35,37.and the copulative for the disjunctive: as Judg. 11.31.Job 31.5,7,9.ver.16.

V. 16. *Surely your turning* of things *upſide down,ſhall be eſteemed, as the potters clay*] Heb. *Your turning upſide down*, (as 2 King. 21. 13.) or *rolling to and fro*, (as Hoſ.11.8. or, *changing*, and turning into new ſhapes, (as Exod.7.15.Levit.13.3.1 Sam. 10. 6.) *if as the potters clay it ſhall be accounted*. But the particle, *if*,is, in Scripture, oft uſed, not as a conditional, but as a note of aſſeveration, and aſſurance: as Prov.3.34. & 23. 18. So the Hebrew writers here expound it. Howbeit, I conceive the word rendred *if*,to be,here, rather an interrogative: as oft it is, Job 8.3.& 11.2.& 17.2. & 39.27. and the negative omitted oft, in ſuch forms of interrogation, (that which hath not hitherto, by any, been obſerved) ought to be ſupplyed. So 1 Sam. 2. 27, 28. *Did* I not *appear to thy fathers houſe? and did* I not *chooſe him? and did* I not *give to thy fathers houſe*? Job 20. 4. *Knoweſt thou* not *this of old*? where our verſion hath ſupplyed it. And Job 21. 4. *Is* not *my complaint to man*? where our verſion hath omitted it. See more hereof,on Jer. 31. 20. And ſo the words may be rendred. *Shall it not be accounted, as the potters clay*? or, *as clay to the potter*? as if he had ſaid, Yes undoubtedly, it ſhall. So this, in ſenſe, comes fully home to the former: as the like twofold verſion, Pſal. 63. 6. And the meaning either way rendred, Your turning of things upſide down, to conceal your intended courſes, as men whelm a diſh, or veſſel, to keep what is in it,or under it, out of ſight, Mat.5.15. or, that which you roll up and down in your thoughts, deviſing how to contrive it, with the greateſt cunning, and probability of ſucceſſe, to that purpoſe, caſting it now into one frame, and then into a another ſhape,until you have moulded it to your mind: lyeth as open to Gods eye, as the faſhion of the pot of clay, doth to the potter, when he hath it before him,upon the wheel: and he is as able to quaſh it all, as the potter is to mar and alter the faſhion of the veſſel, when the making of it likes him not, Jer.18.3,6.& 19.9.10.Job 12.22. & 26.6.Pſal.33.10,15.Prov. 15. 19.Heb.4.12,13.Yet there want not that render it,*Your turning*,or, *contriving* of things, is, *as if the clay were accounted the potter*; or, *as if the potter were reputed as the clay*. And as others, again, *O your perverſeneſſe! as if the potter were accounted* no better, or no other, then *the clay*. But the former ſeems more natural; and is the more received, both with Jewiſh, and other writers.

for ſhall the work ſay of him that made it, He made me not? or ſhall the thing framed, ſay of him that framed it, He hath no underſtanding?] Or,as ſome render it; *for* it is as if *the work ſhould ſay of the workman, He made me not*; *or the thing framed, ſhould ſay of him that framed it, He underſtandeth* me *not*. That is, your vain imagination in ſuppoſing that you can conceal ought that you do, or deviſe from God, is even, as if the veſſel,framed by the porter,ſhould, if it could ſpeak, ſay, that he is ignorant of the faſhion of it, and by conſequence deny, that ever he made it. For ſure, if they did believe that God made them, they could not but withall conceive, that he cannot be ignorant of ought, in his own work, Pſal. 33.15 & 94.8-11. & 139.1-5,13-15.1 Chr.28.9. Amos 4. 13. See ch.45.9,10.

for ſhall the work ſay] Or, *for*,it is, as if *the work ſhould ſay*. See the like conciſe forms. Joſh.2.12.Eſth.2.20.ch.18.3.& 54.9.& 55.9. Howbeit,the particle is uſed for an interrogative,ch.36.19.and may ſo be here.

of him] Heb.*to him*.So ch.23.5.& 27.2.

or] Heb.*and*: ſo ver 15.

the thing framed] The word is applyed to the frame of mans, both body and ſoul, Job 17. 8. Pſal. 103. 14. and to the imaginations of mans heart, Gen.6.5.Deut.31.21.1 Chr.29.18.Properly, *potters work*; but uſed, more generally, for any kind of *frame*, Hab. 2. 18.

of him that framed it] Or, *of its potter*. The word before uſed,to keep to the compariſon; So ch.64.8.

he hath no underſtanding] Or, *he underſtandeth* me *not*. He knoweth not what my faſhion is: Applyed to man, in regard of God, he knoweth not what I think, or do, Pſal. 94. 7. The pronoun is to be ſupplyed, from the branch before going

ing; as chap. 58. 13. See the like defect, Job 16. 8,9. and 29. 11.

V.17. *Is it yet not a very little while, and Lebanon ſhall be turned into a fruitfull field, and the fruitful field ſhall be eſteemed as a foreſt*] Heb. *Lebanon ſhall return to Carmel, and Carmel be counted for a wood*, or *a foreſt*. This ſome expound of a general devaſtation of the land; that mount Lebanon, being a place ſtored with goodly tall cedars, ſhould become like *Carmel*, a place that had much earable ground, her cedars, and other tall trees being felled, and the *Carmel* of it, that is, their earable land, and places planted with vines, and other fruitful trees, ſhould be ſo over-grown with ſhrubs, & wilde plants, no man dreſſing, or manuring them, that they ſhould ſeem to be as a foreſt. That, ſay they, which was effected by Sennacheribs army, over-running the whole country, ch.6.23,24.& 37.24. and came to paſs, within a ſhort time after this Prophecy. See ver.1. And the letter of the text ſeems to look this way. Yet others expounds it parabolically, that the proud, lofty ones, like the cedars, ſhould be pulled down; and low, and lowly ones, like the plants of Carmel, ſhould be exalted: which, ſome of them, ſuppoſe fulfilled, in the breaking up of Sennacheribs Camp, what time, the proud Aſſyrians were abaſed, and the Jews, in a very low condition, advanced, Chapter 10. 12,18.34. Others, in the Chaldean invaſion, when the great ones, were either ſlain, or carried captive, and the poor ſort onely ſpared, 2 King.25.6,7, 12,18.21, Chap. 2. 12, 13.17.& 6.15. 17.& 7.21, 22.& 40. 5. Luk. 1.52. & 18. 14. See ver.20,21. Others again, refer it to the times of the Meſſias, as importing a rejection of the Jews, and calling in of the Gentiles, that the Gentiles, who had been as ſavages, or as wild foreſts, fraught with barren and fruitleſs trees, ſhould by ſpiritual managing and manuring, become orderly and fruitful; whereas the Jewiſh people that had been managed, and manured before; ſhould grow wild and ſavage then. Now thoſe all that thus expound this paſſage, ſeem to make it rather a commination, indeed then a promiſe, whereas, both by what here enſueth; as alſo by Chap.32.15. where the very ſame is repeated, it appeareth, rather, to be a very gracious promiſe, of the great fertility and fruitfulneſſe, that God would abundantly bleſſe their land with, upon the reſtitution of their State, either after the Aſſyrian devaſtation, chap.37.30,31. or after the Babylonian deportation, Ier.31.12. or both: ſee chap.4.2. So great, as ſome expound it, that the wilde places, that now lay foreſt-like, untilled, ſhould become as fertile, as thoſe places that are, at preſent, manured, and yield the moſt fruit; and thoſe places that are now moſt fertile, ſhould then ſo abound with fruit, that they might well be reckoned, but as wilde woods, in regard of what then they ſhould be. Or rather, as with the Jewiſh Commenters, I conceive it, that the wooddy, like *Lebanon*: that yielded nothing but matter for building and fuel, ſhould then be tilled; as *Carmel*, to yield grain and fruit, affording plenty of food; and thoſe that had been before ſuch, as were now ſo tilled, ſhould be ſo repleniſhed with corn, and fruitful trees, that they ſhould ſeem to be: as a wood. See Pſal.72. 16. This I ſuppoſe to be the firſt, proper, and literal ſenſe of the words: which if any yet deem, further, to intimate the abundance of graces, in the Kingdome of Chriſt, I ſhall not contend with him. See Chap.30. 25,26. & 32.15.& 35. 1,2.

a very little while] Heb. *a little ſmall*; as ch.10.25. and it may ſeem to have reference to the Aſſyrian invaſion, and the conſequents thereof; both here and there, albeit, that ſome paſſages before, v.2-8 ſeem to reach further.

Lebanon] Of this mountain; ſee on ch.2. 13. It is ſometime uſed for lofty, and ſtately places and perſons, as there; and ch.10. 34. Jer. 22.23. but here for wild, and untilled places, as appears by chap. 32.15. where that is termed *wilderneſs*, that is here called *Lebanon*.

ſhall be turned into] Heb. *ſhall return to*. He ſeemeth to allude to their *turnings*, and windings, v.16. which ſhould be frivolous, and fruſtrate; and to foretel, for the comfort of the faithful, another manner of *turning*, and change, that God himſelf would work for his; without any plots, or projects of theirs.

a fruitful field] Heb. *Carmel*. The word, primarily, ſignifies *a green*, or *full*: as ſome, *ear* of corn; Levit.2.14.& 23.14. 2 King.4.42. From whence, *grounds earable*, or *cornfields*; are thought to have been firſt ſo termed; though afterward it were enlarged to ſuch lands, as were not ſowen with, or ſet apart for corn onely but tilled, and manured for other purpoſes, and planted with vines, fig-trees; or olive-trees, and the like: oppoſed therefore, to woods and foreſts, or wilderneſſes; that were ſuffered to run wilde, or to lye waſte, and were ſtored onely, with fruitleſs trees, Cant. 2. 3. Chap.10. 18.& 16.10. and 32. 15. 16. and 37. 24. And in regard of much ground of that nature, lying on, and about them, ſome places in the land of Iudah and Iſrael, had that name; in more ſpeciall manner: appropriated unto them, Joſh.15.15. & 19.46. chap.33.9. See Chap. 10.18.

ſhall be eſteemed as a foreſt] Heb. *ſhall be accounted for a foreſt*. Or. *be counted a foreſt*: Shall ſeem to be ſuch.

V. 18. *In that day, ſhall the deaf here the words of the book, and the eyes of the blind ſhall ſee out of obſcurity, and out of darkneſs*] Our Prophet here, after his uſual manner, beginneth to cloſe up his Sermon with matter of comfort, in the better information: and reformation of ſome that had been ignorant, and averſe, v.18. the confirmation, and abundant conſolation of the godly, v.19 the confuſion, and deſtruction of thoſe that had wronged and oppreſſed them, ver.20, 21. the vindication of them from their former ſhame and reproach, v.22. the propagation, and enlargement of the Church by converſion of many proſelytes, ver. 23, 24. All which ſeem to have been, in part, made good to that people, in thoſe times, but was to be more plentifully fulfilled, in the Kingdom of Chriſt.

In that day] When theſe afflictions before-mentioned ſhall befall this people: as Ch.2.7.& 4.1. or, after the time, that theſe afflictions have befallen them, and the Land and State reformed by them, the obſtinate wicked ones being deſtroyed, and the reſidue reclaimed & refined, ch.1.25.28. as ch.4.2.

ſhall the deaf hear —— and the eyes of the blind ſhall ſee] This ſome expound, of thoſe wilfully blinded, and obſtinate prophane ones before-mentioned, v.10. 15. that howſoever now they neither believed, or regarded ought, that by Gods Prophets was foretold them; yet when things foretold were now fulfilled, they ſhould be conſtrained to take notice of, and to acknowledge the truth of them Chap.26.11. Ezek.2.5.& 6.10. So it ſhould be matter, not of mercy ſo much, as of judgment. But others, and ſo the moſt, rather underſtand it of a gracious work upon the ſouls of many, that being poſſeſſed with ſpiritual deafneſs, and blindneſs before, ſhould then, being, by the Spirit of God, co-operating with the Miniſtery of his Meſſengers, cured, and recovered of thoſe their former maladies, attend unto Gods meſſages, conceive them aright, give all credit; and yeeld all obedience thereunto, Job 33. 14.——16, 23--26. Chap. 35.5. Luke 4.18. John 9. 39. Act.26.18. Eph.1. 18. Rev.3. 18.

hear] *To hear*, both here, and elſe-where, in Scripture, is not barely to give one the hearing, as we uſe to ſay; as Chap.6.9. & 42.19,20. Mat.13.14.19. Act.22. 12. but to here with attention, with underſtanding, with belief, with obedience, Deut.6.3,4.& 26.17. 1 Sam. 15.22. Mat.13.9. Acts 26.14. Heb. 4.2.

of the book] Or, *letter*; as v.11. which this paſſage hath an eye to either of Gods law; as Deut.6.6.& 31.11. Joſh.1.8. or the meſſage of Gods Prophets, more ſpecially related to in that place. See ch.30. 20,21. neither ſhould they be then, as *a book*, or *letter ſealed up*, as before they had been, v.11.

ſhall ſee out of obſcurity, and out of darkneſs] That is, coming *out of obſcurity*, or *a miſt* (ſee Chap.8.22.) *and out of the dark*. See the like defective ſpeech, Pſ.45.8. Ch.38.17. being brought out of that ſpiritual miſt and darkneſs, wherein they were before involved, ch. 9.2.& 25.7.& 49.6. Luke 1.77.79.& 2.32. Col.1.12, 13. 1 Pet. 2.9. Yet thoſe that apply this to the obſtinate, partly, *by darkneſs*, underſtand that *darkneſs*, that they endeavoured to hide their projects in ver. 15.

V.19. *The meek alſo ſhall encreaſe their joy in the Lord*] The ſincerely, godly, and faithful ones, ſhall have abundance of joy & comfort, having both eſcaped and ſurvived thoſe grievous calamities, and being freed from the oppreſſion of thoſe ungodly great ones now rooted out, who were formerly a terrour to them, ver. 20,21. Pſalm 58. 10, 11. and 68.1-3. Chap.35.10. and 66.10,11. Acts 9, 31.

The meek alſo] Heb. *And the meek*; as ch.22.9.

meek] Such are the ſincere godly; though, therefore the rather, meanly eſteemed in the world, Pſalm 25.9. and 37. 11. Mat. 5.5. Gal.5.23. therein conformable to Chriſt their head, Mat.11.29. & 21.5.

ſhall encreaſe their joy] Heb. *ſhall add joy*: *to add to*, for *to encreaſe*; as ch.26.15. they ſhall have joy upon joy, abundance of joy, ch.61.10. Joh.15.11. Phil.4.4. 1 Pet.1.6,8. 1 Ioh.1.5. a defect of the pronoun, as ch.13.22.

joy in the Lord] Or, *through the Lord joy*: for ſo ly the words in the original; through him, that is, by means of his mercy, and goodneſſe ſhewed to them (as ch.26.13.) they have much joy: and ſo it importeth the cauſe, or means, whereby they attained unto this their joy, Pſ.21.1,2. or they have much joy, that is, abundance of ſpiritual joy; as implying the ground, or the ſubject matter and quality of it; Pſ.32.11.& 63.11.& 97.12. Phil.3.1. the order of the words ſeems to lead to the former.

and the poor among men ſhall rejoyce in the holy one of Iſrael] the ſame, in effect though in other terms, with the former.

the poor among men] Heb. *the needy*; (as chap.25.4.& 32.7.) *of Adam*, that is, *of man*, or *mean man*. See chap.2.9. *the poor of men*, as *the wiſe of women*, Prov.14.1. that is, *the wiſe among women*: and *the poor of the people*, for *the poor among the people*, Exod. 23.11. or, *the poor of men*, that is, *the pooreſt of men*; as *the baſe of men*, that is, *the baſeſt of men*; Dan.4. 17. and *the bad of the Heathen*, for *the worſt of them*, Ezek.7.24. See chap.14.30. the moſt poor and needy, even of the meaner ſort of men, that were formerly ſpoyled, and made a prey to the great ones, Chap. 3. 14.15. for among them alſo, God hath his, and hath a ſpeciall care of them, Pſal.9.18 & 10.14,17,18. & 12.5. and 40. 17. Matth. 5. 3. and 11. 5. Luke 6. 20. 1 Cor.1. 26. 29.

the holy one of Iſrael] See ch.1.4.

V.20. *For the terrible one is brought to nought*] Thoſe are deſtroyed, that were before a terrour to them, v.5. ſee ch.16.4.

and the ſcorner is conſumed] The crew of the ſcorners and mockers is waſted away. See Chap.28.14,22.

and all that watch for iniquity are cut off] Heb. *watchers of iniquity*, that ſtudy how to do miſchief, Pſalm 36.4. Mich. 2.1. and watch opportunity to put it in execution, as wilde beaſts ly in wait to prey and ſpoil, Pſalm 10.9. Jer.5.6.

V. 21. *That make a man an offender for a word*] The verb in its firſt light form ſignifies, *to ſin*; in its firſt weighty form, *to expiate*, or *take away ſin*, Num.19.19. Pſalm 51.8.in its ſecond light active form, firſt, and properly, *to make* one *ſin*, himſelf, Eccleſ. 5. 6. or ſome other, 1 Kings 14.16. & 15.30. ſo moſt frequently; but ſometime, alſo, in a leſs proper ſenſe, *to make* one *guilty*; either by accuſing, or condemning, as guilty, be it rightfully, or wrongfully. Now of this uſe of the word, albeit, I meet not, as yet, with any inſtance in Scripture, ſave this here only; yet I doubt not, but that it may well be warranted; firſt, by the uſe of another of the like notion, that ſignifies properly, to *make wicked*: but is thus very frequently, and familiarly taken, Deut.25.1. Job 9. 20. & 10. 2. Prov. 7.15. chap. 50.9. & 54. 17. and ſecondly, by the common uſe of its oppoſite; which ſignifying properly, to *make juſt*, Dan. 12.3. Yet is moſt commonly uſed, for to *acquit*, aſſoil, *pronounce*, or *defend as guiltleſs*, and free from offence, Exod.23.7. Deut. 25. 1. 1 Kings 8. 32. Job 27. 5. Pſalm 82. 3. Chap.50.8. See ch. 5. 23. where the *condemning* of one unjuſtly, is ſaid to be a *taking of his righteouſneſs* from him: Nor do we in any other ſenſe uſe the word *juſtifie*; nor the Apoſtles in their writings, that word otherwiſe, for the moſt part, that anſwers the Hebrew term, Rom.3,28. & 4.2 & 5.1. & 8.33. Gal.2.16. Now in regard of the two-fold notion, and uſe of the word, ſome taking it here, in his firſt & proper ſenſe, would have the falſe Prophets meant, who by their *words* and lies, *made* men to *ſin*, Jer.23.16. 17. 26, 27. Ezek. 13.10,19.22. But the Prophet ſeems not here to be dealing with ſuch, ſave as they might alſo be evil inſtruments, in the bad practiſes here ſpoken of; and the moſt therefore, both Jewiſh, and ours, underſtand it of great oppreſſours, and other wicked ones, their complices; or herein like them, that for a word ſlipping, from a man unawares, or ſome ſpeech of his, perverted and miſconſtrued by them, would be ready to queſtion him, moleſt him, bring him into trouble, and either procure, or pronounce a ſentence and doom againſt him, as a delinquent, Jer.18.18. & 20.10. Mat.22.15. and 26.61. Luke 11.53,54.

and lay a ſnare for him, that reproveth in the gate] A Metaphor from the practice of Fowlers, that ſet ſprings and gins for birds, Pſal.91.3. Prov.6.5. and ſo do theſe, for Gods prophets, their Teachers, deviſing which way to enſnare them, and create trouble to them; yea, take their lives from them, out of their extream malice, and deadly hatred, that they bear them, for their ſeaſonable and wholeſome reproofs, which they cannot abide, Mat.22.45, 46. and 22.15,16,18. and 26.3,4,14-16. and 27. 18. Luke 23. 2. Acts 9 29. and 23.24,25.

that reproveth in the gates] That is, in publike; for the gates of their cities, were places, wherein there was uſually much confluence of people; in regard, that both matters of Judicature, and other publike affairs, were there commonly tranſacted, Deut. 17. 5. and 21.19. and 22.15, 24. 2 Kings 7. 17, 18, 20. as alſo, the *gates* of the Temple, were places of much concourſe, 1 Sam.2.22. 2 Kings 20.4. Jer. 26. 10. for which cauſe, the Prophets, alſo, delivered Gods meſſages in the *gates* ſometimes of the Temple, Jer.7.2. ſometimes of the Kings houſe, and of the City, as well as in the Temple, Jer. 17. 19. and 22.2. and I rather, therefore, concur with thoſe, that render the words according to our verſion here, *and lay a ſnare for him, that reproveth in the gate*; then with thoſe, that would have them read, *they lay a ſnare in the gate, for him that reproveth*: eſpecially finding the very ſame elſewhere, *they hate him that reproveth in the gate*, Amos 5.10.

and turn aſide the juſt for a thing of nought] That pick quarrels againſt men and in judgment, proſecute and caſt them, being otherwiſe guiltleſs, either for matters of no moment, or worth (as 1 Sam. 12.21.) or for things that are not, for nothing (as Job 6.18.) without any weighty or juſt cauſe, Pſ.69.4,5. or, as others, that by vain and frivolous pretences, and falſhoods, turn aſide, or cauſe to go the wrong way, the cauſe of the righteous; as ch.41.29. Of the word, ſee ch.24.10.

turn aſide] Heb. *make to decline*; and in matter of judicature, it is applyed ſometime to the party queſtioned; ſometime to the carriage of his cauſe: when to the party queſtioned, it importeth to wrong him, and, cauſeleſly, *to caſt*, or *condemn* him, Prov. 18.5. *it is not good to accept the perſon of the wicked*, or *to overthrow*, or *depreſs*, or *caſt the righteous in judgment*: and ch. 10. 2. *to turn aſide*, or *force aſide the needy from judgment*: and again, *they turn aſide the poor in the gate*, from their right, Amos 5.12. & Mal. 3. 5. *that turn away the ſtranger*, to wit, from his right: when to the cauſe, or the courſe of Judicature, it implyeth, *a perverting* of the right, and even carriage of the buſineſs, Exod. 23. 6. *Thou ſhalt not pervert the Judgment of thy Poor in his cauſe*: and *curſed be he that perverteth the judgment of fatherleſs, ſtranger, or widow*, Deut. 27.19. and, *To turn aſide*, or *pervert the right*, or *judgment of a man*, Lam 3. 35. and Prov.17.23 *A wicked man taketh a gift out of the boſome, to pervert the ways of Judgment*: to which purpoſe, that alſo ſeems to be intended, Amos 2. 7. of *perverting*, or *turning aſide the way*, or *courſe of the meek*: to wit, by oppreſſing and over-ſwaying them in matter of Judicature. All which laid together, induceth me to conceive, that as there is an ellipſis, or defect, of the word *Judgment*, ſignifying *a judiciary proceeding* in that injunction, Exod.23.2. *Thou ſhalt not ſpeak in a cauſe declining*, or *turning aſide to great ones*; that is, *to make Judgment declined*, or *to turn* it *aſide* (for that that word is to be ſupplyed there, appeareth by ver.9. above related) ſo that in moſt of the places, if not all, before produced, where the perſon alone is mentioned, the ſame word is to be ſupplyed not by annexing it, as our verſion doth, Amos 5. 12. and Mal. 3.5. to the cloſe of the ſentence, but by inſerting of it in the body of it, that *pervert*, or *turn aſide the poor*, and *the ſtranger*, that is, *the judgment of the poor*, and *the ſtranger*, and the like: as it is expreſſed, Deut.27.19.& Lam.3. 35. the word may well be rendred, according to the native notion, and proper uſe of it; either *to divert*, or *turn aſide*; and then it is a metaphor taken, either from the forceing of man or beaſt, out of his courſe or way; as it is uſed of Balaams beating his aſſe *to turn her aſide again*, Num.22.23.& Pſ.125.5. *thoſe that turn aſide to crooked ways*: and chap. 30.11. *go out of the way, turn aſide out of the path*; and ſo it is, to cauſe a diverſion from a direct way, and ſtraight line of Juſtice and Equity, in the carriage of a mans cauſe: or it may be rendred, *to depreſs*, or *over-ſway*; as it is uſed oft, for *to encline*, or *bow down*, Gen.24.14. Pſ.31.2. Prov. 5.1.& 7.21. Amos 2. 8. and ſo it may be in alluſion to the uſe of a ballance, ſuch as Juſtice is wont to be deciphered, holding in her hand, that which ſeems glanced at, Pſal.58.2. as being an over-ſwaying, or ſwaying down the ballance of judgment or juſtice the one way, the wrong way, (whereas it ought to hang even and levell) to the prejudice of the guiltleſſe party. A learned Annotator rendreth the words a new way, *they make the juſt to decline into the waſt, or deſart*; that is, by ſetting ſnares for him, in the gate, ſo that he cannot (without hazard of life) enter the city, they enforce him to betake himſelf unto waſte places, and to live as an exile in the Wilderneſſe, as David wiſhed he could; Pſal.55.7. Jeremie, that he might, Jer.9.2. yea, as David, and others, ſometime were conſtrained to do, 1 Sam.24.1. & 26.3,19,20. Heb. 11. 38. and indeed the word here is applyed ſometime to waſte places, but not put for them. See Jer.4,23. but the received verſion ſeemeth the genuine, and more familiar.

V.22. *Therefore, thus ſaith the Lord, who redeemed Abraham, concerning the houſe of Jacob; Jacob ſhall not now be aſhamed: neither ſhall his face now wax pale*] The reproach and contempt which Gods people formerly endured, and the fears and terrors that they were formerly expoſed unto, what by the adverſary from abroad, or by the great ones, that oppreſſed them at home, ſhall be utterly removed, chap.25.8.& 54.4.& 61. 7.

Therefore] Conſidering how they have been formerly wronged, as well at home, as from abroad, verſe 20, 21. Pſalm 12.5.

thus ſaith the Lord] As ch.51.22.

who redeemed Abraham] Or, *reſcued* and *delivered*; ſo is the word ordinarily uſed, 2 Sam. 4.9. 1 Kings 1.29. Pſal.55.18.& 107.2. that called him from, and brought him out of an Idolatrous place and people, Gen.12.1. Job 24.2,3. though that Abraham himſelf, ever was an Idolater, doth not thence appear: or, that reſcued him out of, and preſerved him from many dangers and diſtreſſes, that he was expoſed unto, and might have otherwiſe bin ſurprized with, by means of thoſe ſtrange people of ſeverall Countries, through which he travelled, and among whom he ſojourned, Gen.12.3.& 15.1. Pſ.105.13, 14,15. See Gen.48.16.

concerning] Heb. *unto*: See ch.37.33.

the houſe of Jacob] The Jewiſh people, his family deſcended from him their father, ch.2.5.

Jacob] This ſome underſtand of the perſon of Jacob: Jacob, who if he were alive, would be aſhamed to ſee his children fallen from God, ſhall now have no cauſe of any ſuch ſhame. But by *Jacob*, is here meant, rather, Jacobs Poſterity, *the houſe*, or Family of *Jacob*, before mentioned. See ch.9.8.& 14.1.

not now] As formerly, ch.7.2.& 30.5.

be aſhamed] Heb. *bluſh*, Ezra 9.6. Jer.6.15. for ſhame, Pſalm 44.15.

his face wax pale] Heb. *white*: for though the verb be no where elſe in Scripture read; yet the nouns derived from it, are elſewhere found, and ſo ſignifie, Dan.7.9. Eſt.1.6.& 8.15. *pale*, for *fear*, Jer.30.6. though ſome make this the ſame with the former, underſtanding both of ſhame, and Joel 2.6. *blackneſs*, or *ſwartneſs* of face, is made an effect of extream fear.

V. 23. *But when he ſeeth his children, the work of mine hands in the middeſt of him, they ſhall ſanctifie my name, and ſhall ſanctifie the holy one of Jacob, and ſhall fear the God of Iſrael*] To the removall of their former reproach, ſhame and fear, is a further bleſſing added, that ſhould much enhance their forementioned joy, v.19. the conſideration of a large encreaſe of an holy iſſue, that God ſhould bleſſe his Church with, not ſuch ignorant, formal, and profane ones, as it conſiſted of formerly; but an underſtanding people, new moulded, bringing honour to his name, and ſerving him ſincerely, according to his Will and Word; for whom it ſhall have abundant occaſion of bleſſing of God, for bleſſing it with ſuch encreaſe.

But] As Chap.2. 6. yet ſome, *For*. as Chap.28,27. and of theſe, ſome thus render the words, *For he ſeeing*, or *in his ſight*, *his children*, *the work of my hands in the midſt of him*, *ſhall ſanctifie my name*: and the reading ſeems not improbable. Howbeit I never find, this form ſo uſed in an abſolute notion.

when he] That is, *Jacob* himſelf, ſay ſome; as ver.22. but I ſuppoſe it taken, both here, and there, for the Poſterity of *Jacob*, the Jewiſh Church and State, conſidered, as a body. For howſoever it be true, that the Church of Profeſſors conſiſteth and is made up of thoſe particular perſons, that profeſſe the true ſervice of God in Chriſt; and the Church of ſincere faithful ones, is conſtituted of thoſe particular perſons, that are truly converted, and ſincerely ſanctifyed; yet as the one, or the other make up an entire body, whether political, or ſpiritual; ſo is the Church, conſiſting of thoſe particular perſons of either ſort, ſaid to be, as a mother to them; and thoſe particular perſons that make up that body, are ſaid to be, as children unto it, ch.54.1. & 60.4,5. Gal.4.26,27.

ſeeth his children] As of Chriſt, *he ſhall ſee* his *ſeed*, Chap. 53. 10. or *his children in his ſight*, as before. his children, the true race of Jacob, Pſa.24.6. Gal.6.15,16. that walk in the ſteps of faithful Abraham, Iohn 8.39. Rom.4.12.

the work of my hands] Pſal.138.8. ch.43.21. & 60.21. Eph. 2. 8. the regenerate, John 1.13. James 1.18. 1 Pet. 1. 3,23. a kind of new creature, Pſal.51.10. 2 Cor.5.17. Gal.6.15.

in the middſt of him] *with him*, or *among him*: as chap.19.1,3. for he ſpeaketh here of Jacob, as there of Egypt: of either, as of a body, for Sate: which ſheweth, that by Jacob, here cannot be underſtood the perſon of Jacob, but his Poſterity.

they] To wit, *Jacob*: before, he; now they: a paſſage from number to number; as ch.14.1. whereby the term appeareth to be collective; unleſs we follow the latter mentioned verſion.

ſhall ſanctifie my name] Vhey ſhall honor me for this favour, and by their religious carriage, *ſanctifie my name*, which, by the profane, and irreligious demeanour of others, had been ſo exceedingly defiled, and polluted among them before, Ezek.20.39,41. & 22. 26. & 36.20. Amos 2.7. Mal.1.6,7. Rom.2.24.

and ſhall ſanctifie] Or, *yea, they ſhall ſanctifie*, as ch. 3. 9. becauſe it is but a repetition of the ſame thing, for the more vehemency. Howſoever there want not ſome, that diſtinguiſh them, reading the text, *when he ſeeth his children——ſanctifying my name*, or how they ſanctifie it; *then ſhall they ſanctifie*, &c. but the words run more eaſily the other way.

the holy one of Jacob] As, *the holy one of Iſrael*, verſe 19.

and ſhall fear] Serve and worſhip, with fear and reverence, Pſal. 2. 11. & 5.7. Hoſ.3.5. Heb.12.28.

V.24. *They alſo that erred in ſpirit ſhall come to underſtanding; and they that murmured, ſhall learn doctrine*] Such as were untractable, and unteachable before, ſhall then become pliable, and voluntarily yield themſelves to the word of Gods Prophets, and the work of his Spirit, as ready and willing to be inſtructed, and new moulded by either, Pſal.110.3. ch.11 6-9. ver.18. Rom.6.17.

that erred in ſpirit] That were poſſeſſed, and led away by a ſpirit of errour, as all are by nature, Pſal.58.3. & 95. 10. ch. 53. 6. until the Spirit from above be powred forth upon them, chap.32.15. to illighten their minds, Eph.1.18. 2Cor.4.4. Heb.6.4. & 10.32. and to lead them into all neceſſary ſaving truth, Luke 1.79. Ioh.14.26. & 16. 13. 1 John 2. 20, 27.

ſhall come to underſtanding] They ſhall not be like thoſe, that either refuſe to be taught, and to learn ought, Pſalm 35. 31. & 82. 3. Jer.9.6. or are ever learning, but never attain to any degree of ſound knowledge, chap.28.9-11. 2 Tim.3.7. Heb. 5. 12. Hebr. *ſhall know underſtanding*: as Pro.4.1. that is, *ſhall have underſtanding*; as the like is rendred, Job 38. 4. or, *ſhall be able to underſtand*; as Neh. 10. 28. *every knowing underſtanding* one: for ſo the text there is, *every one able to underſtand*; as in the ſame chap. ver. 3. *underſtanding to hear*, for *able to hear with underſtanding*: *to know* for *to be able*, as chap.28.11.

they that murmured] Such as were formerly ready, out of diſcontent and impatience, or out of a croſsneſſe of ſpirit, and untoward diſpoſition, 1 Tim.2.25. to be ever, and anon, repining at, and murmuring againſt the paſſages of Gods providence, and meſſages of his miniſters, Exod.16.2. & 17. 3. Num.11.1. Deut. 1. 27. Pſal. 116. 25. 1 Cor.10. 10. Some apply it unto the Jews, that murmured at the calling, and coming in of the Gentiles, Matth.20. 11. Luke 15. 28-30. Acts 11. 2, 3. & 13.45. & 22.21,22. as 1 Theſſ. 2.16.

learn doctrine] The word ſignifies, properly, ſuch *a Leſſon*, or inſtructinn, as is by teaching, *received* from another. The word is uſed, Deut.32. 2. Job 11.4. Prov.1.5. & 4.2. & 16. 23. where it is ſometime rendred *learning*, and it is ſo called, becauſe in teaching and *learning*, there is a kinde of *giving* and *receiving*, Prov.1. 3, 4. & 8. 10. & 9.9. Yet ſome of the Criticks would have it, properly, to ſignifie *a pleaſant*, and delightful *ſpeech*, that eaſily findes *acceptance*, becauſe uſed of the harlot, (whoſe *lips drop like an honeycomb*, and her *language* is *ſmoother then oyl*, Prov.5.3.) Prov.7.21. where it is rendred, *fair ſpeech*. To which purpoſe they alledge alſo, Prov.16.21,23. So it ſhould be, that which the Apoſtle calleth *an acceptable ſpeech*, or, *a leſſon worthy of all accepttaion*, 1 Tim. 1. 15.& 4.9. But the former reaſon ſeems the ſounder. See Luke 8. 13-15. Acts 2.41. & 8. 14. & 11.1. & 17. 11.

CHAP. XXX.

Verſ. 1. VVO *to the rebellious children, ſaith the Lord, that take counſel, but not of me, and that cover with a covering, but not of my Spirit, that they may add ſin to ſin*] It was the uſuall manner of the Jewiſh State, and people, and that ſometime, under the better ſort of their Kings, when they were annoyed, or invaded, or expected ſome ſuch matter from ſome neighbouring nation, or other, inſtead of ſtaying themſelves upon God, and his protection, as, by his Prophets, he adviſed them, to ſeek for ſuccour and aſſiſtance to ſome foreign State, to the Syrians, againſt the Iſraelites, 2 Chr. 16. 2, 3. to the Aſſyrians againſt the Syrians, 2 King. 16. 7. Hoſ. 5. 13. & 7. 11. & 12. 1. to the Egyptians againſt the Aſſyrians, one while, Chap.20. 5, 6. 2 Kings 18. 21. Hoſ. 12. 1. againſt the Chaldeans, another while, Jer. 2. 18,36. & 37. 5. Ezek. 29. 6,7. In this kind they were faulty, as well in Eſays, as in Jeremies time, by fleeing either into, or unto Egypt, and ſeeking ſhelter there, or ſuccour thence. Againſt thoſe that were thus delinquent, doth the Prophet, principally, bend himſelf, both in this chapter, and in the next. In the former part of this chapter, he reproveth them ſharply, firſt, for taking courſes of their own, to ſecure themſelves, and confiding therein, without ſeeking to God: withal, ſhewing what the ſucceſs and iſſue of ſuch their courſes ſhould be, ver: 1. 7. And ſecondly, for their oppoſing of Gods Prophets, that diſſwaded the one, and forewarned them of the other, ver.8.14. and ſtanding out wilfully, againſt thoſe advices, that, by them, God had given, for their indempnity and ſafety, verſe 15, 17. In the later part, he paſſeth for the comfort of Gods people, to gracious promiſes. Firſt of protection of his faithful ones, in thoſe troubleſome times, verſe 18,19. Secondly, of future favours, upon their reformation and amendment, v.2-26. and the deſtruction of the adverſary, by whom they had been afflicted, and ſtreightned, ver.27-33.

Wo to] As chap.29.15.

the rebellious children] *Children*, becauſe of the Jewiſh nation, Gods adopted people, and profeſſing themſelves ſo to be, Deut.32. 6,9. chap.1.2. and 43.1. and 44. 1,2. and 64. 8. Jer. 3. 4, 5. *rebellious*, or *refractory*, or *unruly*: (as Deut.21.18. Hoſ.4. 16. where *a backſliding heyfer*. ſeems no very fit epithet) becauſe refuſing to be ruled by God, and obſtinately addicted unto waies and courſes of their own, Deut.32.5, 15. chap.1.2. and 63, 10. and 66.3. Jer. 3. 14. and 5.23.

that take counſel, but not of me] Heb. *to make counſel*, or *in making counſel*: that is, holding a conſultation: as noting that wherein they ſhewed themſelves to be ſuch: as chap. 3. 8. Heb. *and not of me*: and ſo in the next branch; and chap. 29. 13. that conſult, but will not have God of their counſel, Joſh. 9. 14. refuſe to conſult with him, as their duty was to do, chap.8. 19.

that cover with a covering, but not of my Spirit] Heb. *to cover*: or; *in covering*, (as before) with *a covering*; as chap.22.17,18. The ſame word, chap.25.7. and 28.20. that take courſes to ſecure themſelves, other then I, by my Spirit, direct them unto. See ch.4.5. & 28.15. & 29.15.

that they may add ſin to ſin] Heb. *ſin upon ſin*: as 2 Chron.28. 13. Ezra 10.10. That is, thereby adding ſin to ſin. Of which manner of ſpeech, ſee on chap.3.8. and Jer.7.18. *adding ſin to ſin*, that is, proceeding, and going on ſtill in ſinful courſes: as chap 29.14. or proceeding from one ſinful courſe to another: and heaping up exceſſes one upon another: as chap 29.19. Numbers 32.14. Whereas by their wicked ways, they had before provoked me unto wrath, inſtead of ſeeking to me, by repentance for the ſame, they add to their former evil carriage, a new ſinful courſe, by ways of their own, contrary to mine admonition and advice, endeavouring to ſhift off, or ſhelter themſelves againſt my judgements, ready to ſieze on them, for their former ſins. See ſomewhat the like, 1 Samuel 12.19. Luke 3.19,20. Thoſe that refer this to the times of Zedekiah, expound it, adding to their treachery and perjury, in rebelling againſt the King of Babel (in regard whereof, alſo, they would have them here termed rebellious) Ezek.17.13,15. by diſtruſt of God, and confidence in humane helps. But whether the word tranſlated *rebellious*, will ſo well ſort with this expoſition, I am ſomewhat doubtful: of the application of the Prophecy, to thoſe times, more anon. Mean while if we ſhal deſcend to particulars, we may as well expound the *adding of ſin to ſin*; their adding of ſin, in ſeeking aid now from Egypt, againſt the Aſſyrians, to their former ſin, in ſeeking the like from Aſſyria, againſt the Iſraelites, and the Syrians, 2 Chr.28.16. But I conceive the words to be more general: as the like, Deut.29.19.

V. 2. *That walk to go down into Egypt, (and have not asked at my mouth) to ſtrengthen* themſelves *in the ſtrength of Pharao, and to truſt in the ſhadow of Egypt*] In theſe words, the Prophet more particularly, declareth what the counſel and courſe was, that he condemned in them, and for which he denounced *a wo* againſt them verſe 1. to wit, their running into Egypt, and relying on that State for ſhelter and ſafegard. Now this, many of our Interpreters turn over to Zedekiahs time. And it is true, that in thoſe daies both before the ſurprizial of Jeruſalem, they ſought to Egypt for ſuccour, Jerem. 37. 7. Ezek.17.15. as alſo after it, upon the death of Gedaliah, they fled thither for ſhelter, Ier. 43. 4-7. But the Prophet ſeems rather to bend his ſpeech againſt thoſe of his own times, who under Ezekiah, alſo were faulty in this kinde, to wit, in having recourſe unto Egypt, and relying on it for ſafety and aſſiſtance, againſt the Aſſyrian forces; as appears plainly, ch.20.5,6. ſee there. Nor doth ought appear to me, in this whole Sermon, concluding with the fall of Senacherib, as all grant and agree in, that may not very fitly, accord with thoſe times.

walk to go down into Egypt] That is, *journey*, or, *travel* (out of their own land) *to go into Egypt*; as 2 Sam.19.10. *Am come down to meet the King*. The word *walking*, applyed uſually to travellers, Gen.32.1. and that of *deſcending, or going down*; as here; ſo Gen. 26.2. chap.52.4. of paſſing from place to place, without any ſpecial reference to the ſituation of places, or any peculiar notion of *deſcent* included, Judg.15.8. 2 Sam.19.26. See Chap.38.8. And there is no neceſſary implication therefore (which the Rabbins would have) of their land, being higher than the land of Egypt. Into Egypt it is not unlikely, that many fled out of divers parts of Judea, upon Sennacheribs irruption; and no leſs probable, that from ſome of the principal in the Sate, if not not from Ezekiah himſelf, ſome meſſage alſo, was ſent thither, and motion made for aids from thence, ver. 4. when it appeared, that the Aſſyrian, by the preſents ſent him, would not be appeaſed, 2 King.18.13-17.

and have not asked my mouth] Or, *but* (as ver.1.) *ask not counſel of me*, or, *conſult not with me*, what they ſhould do; as Joſh. 9.14. either by Prieſt; as 1 Sam.23.9,10. or by Prophet; as 1 Kin.22.7. See 2 King.1.3.

to ſtrengthen themſelves *in the ſtrength of Pharaoh*] Or, *by the ſtrength*; as Pſal.78.26. A defect of the Pronoun; as chap. 13.8,15.

the ſhadow] That is, *the covert*. Of which ver.1. *ſhadow*, for *protection*; as Judg.9.15. Eccleſ.7.12. Cant.2.3. A metaphor, taken either from hens, or other fowl that ſecure their young, by over-ſhadowing them with their wings, Pſal.17.8. & 91.1,4. Mat.23.37. or from goodly fair trees, that afford ſhelter againſt heat and ſtorm, unto man and beaſt, that come under their ſpreadings, Lam.4.20. Ezek.31.6 Dan.4.12,14.

V. 3. *Therefore ſhall the ſtrength of Pharao be your ſhame, and the truſt in the ſhadow of Egypt your confuſion*] Or, *And your truſt* (a defect of the pronoun; as Pſal.45.3.) *in the ſhadow of Egypt your ignominy*, or, *diſgrace*; as Pſal.71.13. Heb. *And the ſtrength of Pharao*, &c. as Jer.1.17. & 6.11. Or, *For the ſtrength*, &c. as chap. 13.8. 16.2. rendring a reaſon of *wo* denounced, ver.1. to wit, The ill ſucceſs of theſe their counſels and courſes: which ſhould turn all to their confuſion and ſhame, when they ſhould by experience, finde to their grief and ſmart, that they were altogether unable to do them any good, verſe 5. See Chap. 20.5,6. & 36.6. Jer. 37.7. & 38.22.

V. 4. *For his Princes were at Zoan; and his Embaſſadours came to Hanes*] Or, as ſome render it, *when* (as Joel 2.20.) *his Princes had been at Zoan, and his Embaſſadours had arrived at Hanes: his Princes*, and *his Embaſſadours*: That is, ſay the Jewiſh Commenters, either the Kings, or the peoples. Some of the chief about the King, ſent in embaſſage to the King of Egypt, to crave his aſſiſtance againſt the Aſſyrian; as they before had ſent to the Aſſyrian, to obtain peace, 2 King 8.14. but with as ſorry ſucceſs in the one, as in the other ch.33.7. See the like of Hoſhea, 2. King.17.4. See alſo ch.57.9. & Hoſ.12.1.

Zoan] A famous City in Egypt. See chap.19.11.

came to] Heb. *touched at*. Or, *reached unto*; as Pſal. 32.7.

Hanes] Another City of Egypt, called alſo, *Tahapanes*, Jer.2.16. See more of it there. And Tahpanhes, Jer.43.3,8.

V. 5. *They were all aſhamed of a people, that could not profit them nor be an help, nor profit, but a ſhame alſo, and a reproach*] When they came into Egypt, they ſped ſo ill, that they returned with nothing but ſhame and diſgrace; and ſo was fulfilled what was foretold, v. 3. Spoken here in the wonted prophetical ſtrain, as a thing already paſt and done.

They were all aſhamed] Heb. *Each*, or *every one*, (to wit, of thoſe that went, or were ſent, ſaith the Rabbin; but we may well adde both of them, that were ſent, and of thoſe alſo, that ſent them) *was aſhamed*. So the word is moſt frequently uſed, in an immanent, or ſtanding notion, Jer.2.26. & 8.9,12. & 10.14. & 48.20, & 50.2. Ezek.9 12. Joel 1.10,12. Zach.9.5. & 10.11. Nor ſee I therefore, why ſome late learned Interpreters ſhould render it here in a tranſitive, or paſſing ſenſe; *He* (that is, the King, ſay they,) *ſhall ſhame them all*; that is, all his people, or all thoſe of Jeruſalem. Though the verb be ſometime found in an active uſe; but then moſtly, if not wholly, in a notion, not of *ſhaming*, but of *drying up*, as Pſal.74.15. Ezek.17.24.

that *could not profit them*] A defect of the relative, as chap. 10.2,3. Heb. *will not*, or, *ſhall not profit*. But the future is oft uſed potentially. So 1 Sam.12.21. Jer.2.11. Yet ſome render it, *would not profit them*. Pſammeticus then King of Egypt, ſay they, would not break with the King of Aſſyria, whom he had formerly made peace with; and refuſed therefore to afford them any ſuccour, or aſſiſtance againſt it. But theſe are meer conjectures, having no ground from ſtory ſacred, or other. More likely it is, that the Egyptian King, who ever he were, that then was, either durſt not, by ſeeking to ſuccour them, provoke ſo potent and prevalent a King as the Aſſyrian then was, having ſurprized, and carried captive, the other ten Tribes before; or if he made any attempt, it came to as little effect, as the aid that was afterward, out of thoſe parts, ſent to the ſupport and ſuccour of Zedekiah, Jer.37.7. See verſe 7.

nor be an help, nor profit] Heb. *nor for help, nor to profit*. Beginning a new branch, not coupled to the former; as if he had ſaid more fully, with ſupply from the former; of a people, I ſay, neither fitted for help, nor able to be any way uſeful to them: and not that alone; but that would be a foul ſhame, and diſgrace unto them, in not anſwering their expectation, Chap.20.6. So Jerem. 2.36.

V. 6. *The burden of the beaſts of the South: Into the land of trouble and anguiſh, from whence* come *the young and old lion, the Viper, and fiery flying Serpent, they will carry their riches upon the ſhoulders of young aſſes, and their treaſures upon the bunches of camels, to a people that ſhall not profit them.*] The Prophet proceeds to tax their extream folly, in taking ſo much pains, and undertaking ſuch toilſom and dangerous journeys, through the deſarts of Arabia; to tranſport their goods and treaſure into Egypt, either there to ſecure them; or thence to procure, and hire aids, from thoſe, that ſhould not be able to ſtand them in any ſtead.

The burden] Some, at theſe words, would begin a new Sermon, becauſe the ſeveral prophecies, many of them, ſo begin: as chap. 21.1,11,13. but the continuation of the ſubject matter: and the ſequel of the context, is ſuch, as affordeth no probability for any ſuch conceit. By the word, ſome would have underſtood, *a burdenſome prophecy*: as chap.13.1. and ſo the Greek, rendring it, *a viſion*. But others rather take it in its proper ſenſe, for *a burden*: as chap. 46.1. a place parrallel to this.

of the beaſts of the South] Some, *for the beaſts of the South*: that is, a burdenſome prediction, for thoſe brutiſh perſons that toil and moil like beaſts, to convey their goods to them, from whom there is nothing, but miſchief and miſery to be expected. And there is another word indeed, frequently uſed for *brutiſh* men, that ſignifies *a beaſt*, Pſalm 73.62. & 92.6. Prov.12.1. & 30.2. Jer. 10.10,14. but that here is uſed very ſeldom ſo, if ever, for thoſe two places, Job 18.3. Eccleſ.3.18. duly weighed, come not home here. By *beaſts of the South*, therefore others underſtand, the beaſts hereafter mentioned, that carryed their chattels and treaſure into Egypt, which lay South from the land of Judah, Jer.13.19. ſaid here to be a burden to them, as the Babylonian Idols were to the Beaſts that bare them away, chap.46.1. Some would have the word *burden*, taken here abſolutely, rendring the text, as for *the burden of the beaſts of the South*: or, that travel Southward: and the like conſtruction is found, Pſalm 18.30. & 104.17. Hoſ.9.11. But the text may be read, admitting a trajection, not unuſual, and joyning it with the carriages afterward ſpecified, *a burden for beaſts*, travelling *ſouthward*, or bound for the South, *ſhall they carry*, to wit, *their riches*, &c. See the like trajections, Job 23.9. & 35.12. Pſal. 17.7,13. & 89.50. & 90.11, & 140.11. chap. 29.22. & 41,27. Jer. 5.28.

into the land of trouble and anguiſh] Heb, *into a land of affliction* or, *diſtreſs and anguiſh*, Prov.1.27. that is, as ſome, into Egypt, alluding in the former word to the name thereof, wherewith it hath ſome affinity in the Hebrew: and minding them of what hard uſage they had there formerly found, Exod.1.11,13,14. Deut.4.20. & 16.3. and what onely they might be ſure from thence to expect. But others read the words, *by*, or *through a land of affliction and anguiſh*: for ſo alſo is that particle oft uſed, as Gen.22.6. & 13.17. Eſt.9 2. pſalm 19.4. chap.37.29,34. & 42.3. that is, through that vaſt Wilderneſſe, that lay between the land of Judah and Egypt, which they paſſed thorow before, when they came thither from Egypt, and which they then found to be ſuch, as is here related: ſee Deuter.8.15. & 32.10. Jerem. 2.2,6. Yet ſome conceive, that in theſe terms, is deſcribed that narrow paſſage, or neck of land, lying between the red Sea, and the midland, by which they were to paſs, ere they could enter into Egypt: but hereof there is no great probability, that neck of land being not ſo narrow, as ſhould cauſe any ſuch difficult paſſage, as the prophets words here imply.

from whence come *the young and old Lion, the viper, and fiery flying ſerpent*] Heb. *the Lion, and Lion from them*, that is, *from thoſe parts*: or *from which parts*: the poſitive for the relative, as Job 3.3,15. Jer.2.6. and a defect of the verb, as 2 Kings 6.32. Rom.4.7. Now all this, divers Interpreters apply alſo to Egypt, expounding the words, ſome of the beaſts, that were there adored, ſome of the wild Beaſts and Serpents that abounded in Africa, and thoſe parts of it, that neighboured upon Egypt. Others, again, not of any beaſts, but of the Egyptians themſelves, people, in condition, like to ſuch beaſts, and that ſhould unto them prove ſuch. See chap.11.6,8. But to run to allegories, where a plain and proper ſenſe, even offereth it ſelf, is unſafe: that ſuch creatures as theſe were very rife, as well in the deſerts of Arabia, as of Africa, cannot be doubted, much leſs denied. See Deut.8.15. Of their way to Egypt, I conceive all this to be ſpoken, as not onely tedious and difficult for want of needful accommodations, but as dangerous alſo, in regard of ſuch harmful creatures as theſe, abounding in thoſe parts, and from thence alſo, infeſting the countries neer to them.

the young and old lion] There are two words here uſed, which both ſignifie *a lion*, but with ſome difference, as is ſuppoſed; whether the one, *a young*; the other, *an old* one, as our verſion rendreth them, is uncertain. But of the ſeveral terms, wherewith *lions* are in Scripture deſigned, ſee the notes on Job.4.10.

the viper] Or, as ſome, *the Baſiliſk*; a Serpent ſo called, from a word that ſignifies, as ſome ſay, *to hiſs*, Chap.42. 14. but the word there ſignifies, rather, *to cry out*, as a woman in travel: and another thence derived, the Rabbines are ſaid to uſe, not for the *hiſſing* of Serpents; but for the *bleating* of ſheep; it is found alſo, Job 20.16. chap.59.5. See there.

the fiery flying ſerpent] Such as were in the Wilderneſs, that the Iſraelites paſſed thorow, in their way to Canaan, Num.21.16. Deut. 8.15. ſee Chap.14.29.

they will carry their riches] Or, *chattels*, ſo termed; becauſe mens ſtrength ſeems to ly in their wealth. Theſe they carryed into Egypt, ſome in likelyhood, that fled their Country upon the Aſſyrians approach, there to ſecure them: ſee Chap. 15. 7. as thoſe alſo, no doubt did, that fled into Egypt, upon the diſperſion of the people, after the murder of Gedaliah, for fear of the Chaldeans, Jer.43.5-7. Others, ſent by the State, to procure help and aids againſt the Enemies invaſion.

upon the ſhoulders of young aſſes] Heb. *ſhoulder*: as Chap.46. 7. the place that burdens bear moſt upon, Gen.49.14, 15. ch. 10. 27. *of young aſſes*; of much uſe in theſe parts, as well for burden, as for ſaddle, Gen.32.15. & 49.11. Judg.10.4. & 12.14. Ch. 32. 24. ſee chap.21.7.

and their treaſures] Which ſome would diſtinguiſh from their *Chattels*, and reſtrain to their *Coin* or *Bullion*; but the one term is of as large extent, as the other: ſee Chap. 2. 7, & 23. 18. & 45. 3.

upon the bunches of camels] Heb. *bunch*: the word is no where elſe found in Scripture; and thoſe Jewiſh Criticks do but dally with us, that would have it ſo termed, becauſe when galled with burdens, it was healed with *honey*; in regard that the words that ſignifie either, ariſe from one root: the word is rather, by ſome other of them, deemed to be an Arabick term, for that camels, with the Arabians, were of more uſe ordinarily, then with any other people, Chap.60. 6, 7. Jer.49.29.32. they had, ſome kinde of them, one; ſome, two bunches apiece, and were very uſeful for carriage, in regard of the great weight they were able to bear; but eſpecially with thoſe that were to travel through waſte places, becauſe they would continue long without water: ſee Chap. 21. 7. from this their bunched body, aroſe that proverbial ſpeech, of driving, or drawing *a camel thorow a needles eye*, Matth. 19. 24. inſtead whereof, the Jewiſh Rabbines have another not unlike it, *to thred needles with Elephants*.

to] Heb. *upon*: but ſo alſo uſed, Chap. 29. 12. See ver. 1.

a people that *ſhall not profit* them] Or, *cannot*: as verſe 5. a defect of the relative; as verſe 5. of the pronoun; as Chapter 29. 19.

V. 7. *For the Egyptians ſhall help in vain, and to no purpoſe*] Heb. *And*; as verſe 3. *in vain, and to no purpoſe*. Heb. *in vanity*, *and inanity*: *vanity, even that which cannot profit*, Jer. 16. 19. and *a veſſel of inanity*, or *emptineſſe*, Jer. 51. 34. that hath nothing but wind in it; both here conjoined, to ſhew what manner of relief, or ſuccour, it was like to be, that the Egyptians ſhould afford them. Yet hence it appeareth, that ſomewhat they attempted; as that from them, ſomewhat was expected, from chap.29.5,6. So Jer.37.7,8.

Therefore have I cryed, concerning this, Their ſtrength is *to ſit ſtill*] Or, *Therefore do I cry unto her*. Either I the Lord (the Prophet now ſpeaking in the perſon of God, as verſe 8.) Or, I Eſay, do give them warning, and foretell them, with as much earneſtneſſe, as I can; as Prov. 1. 24. Chap. 58. 1. & 65. 12. in the name of God, and by command from him; that it is their wiſeſt courſe, and will prove their ſureſt ſtrength, quietly and patiently to reſt, and to depend upon God, his protection and aſſiſtance, and not run to and fro, hunting after forein helps, either from Egypt, or any other, v. 15. Chap.28.12. Jer.2.18,36. Hoſ.5.13.

concerning this] That is, concerning Egypt, and ſeeking to her for aid; as ſome of the Jewiſh Commenters: ſo is the particle uſed Chap.29.16. or, as other of them, *to her, to this* City Jeruſalem; or, to the daughter of my people, as the Prophets uſe to ſpeak, cha. 22.4. Jer.16.14.

ſtrength] Heb. *Rahab*: a name given to Egypt, as is commonly ſuppoſed, from her power and pride: ſee Chap. 51. 9. which term, the Prophet, is by ſome, deemed here the rather to uſe; as implying, that this courſe, which he here adviſeth them unto, would be a better and ſurer means of ſtrength to them, than any that Egypt was able to afford. Yet can I not eaſily aſſent to the learned Annotator, who would have the text thus rendred; Therefore have I called here (that is, Egypt) *Rahab hem ſhabeth*. I have given Egypt this name, which ſignifieth, *Rahab is a ceſſation*; the Egyptian power is ceaſed.

to ſit ſtill] Not neglecting any lawful means of defence, which they are no where forbidden to do (ſave where God determined to give deliverance by miracle, and to manifeſt his might the more, enjoyned a waving of them, Judg.7.2.8,16, 17.) nor condemned for ſo doing, 1 Kings 20.22. 2 Chro.14.6.8. & 26.9-15. & 32. 2-6. but not ſeeking aſſiſtance from other ſtrange people, contrary to the charge herein given them by God; but relying upon him, as able, by ſuch means, ſufficiently to ſecure, as it pleaſed him, to aſſign, or afford them, 2 Chr.32.7, 8. Some think that there is an alluſion here, either to the words of Moſes, Exod. 14. 14. or of Jehaziel, 2 Chro. 20.17: *ſtand* ſtill: the word *ſtill* being not in the text here is added, to make the ſenſe, to us, more plain. Howſoever, hence it ſeems to me, to appear, that this Prophecy hath not reference to Zedekiahs time, for there, albeit, they were admoniſhed, that Egypt ſhould not relieve them: yet were they not adviſed, as here to *ſit* ſtill, but to go out, and yield themſelves unto the enemy, Jer. 38.2,17,18.

V. 8. *Now go, write it before them in a table, and note it in a book, that it may be for time to come, for ever, and ever.*] The words of God to the Prophet, by whom, having forewarned them of the evil, that they would bring upon themſelves, by looking abroad, and adviſed them of the ſureſt courſe, that they could take for their own ſecurity and ſafegard, he now willeth him, to put in writing, what he had delivered unto them, that it might remain, as upon record, for a teſtimony againſt them, of their diſobedience and diſtruſt.

go] See chap.20.2. ſo Gen.11.3. Jer.35.11. & 50. 5. for there is, no neceſſity, as ſome would have this term intimate, that the Prophet ſhould be abroad, when God ſet him this task, and that he was willed to get him home to accompliſh it.

write it] This Prophecy, or that which followeth, ver.8. but the former rather: ſee chap.8.1.

before them] Heb. *with them*. This ſome conceive, as if God commanded the Prophet to go out of his houſe, and commit to writing openly, in ſome publike place, in the view of the people, what he had before by word of mouth delivered: which conceit, croſſeth that, which was by ſome others, over curiouſly picked out of the term before going, of Gods ſending the Prophet home to do it there. Others, that God enjoyned him to write it, having not yet publiſhed it, to be read *with them*, in their preſence. I conceive, that it may well be rendred *write it on a table* to be *with them*: that is, that it may abide among them, to mind them, when theſe things now foretold them, do accordingly fall out, what they had been warned of before. For I cannot concur with thoſe, who ſuppoſe it means, not of the people: but of other his prophecies, that this ſhould be written together *with them*, as Jeremy was enjoined to write all his former prophecies, or the ſubſtance of them at leaſt together: and after, to add ſome other thereunto, Jer. 36. 2, 32. However, both in the former, *it*: and in this *them*, the pronoun is put for the noun, as chap.17.10.

in a table] Or, *on a table*: as Exod.32.15, 16. to be hung up, or faſtned to the wall, or to a poſt, or pillar, as Laws and Decrees were anciently, in ſome publike place, where every one might take notice of it: ſo Hab. 2. 2.

note it in a book] Heb. *delineate*, or *deſcribe it on a book*, as ch. 49.16. Ezek.4.1. engroſs it in a book, that it may remain upon record, for a monument to poſterity, as on a table before, for them at preſent: ſo Deut.31.19. Job.19.23,24.

for time to come] Heb. *for an after day*. So Prov.31.25.

V. 9. *That this* is *a rebellious People, lying Children, Children that will not hear the Law of the Lord*] Or, *For it is a rebellious People*: either declaring the ſubject matter, that was to be recorded; or, the reaſon, rather, why God would have it to be recorded, as Deu. 31.19,20,21,27. the pronoun, for the verb ſubſtantive, as ch.43. 10. Ezek.2.5.

a rebellious people] Heb. *a People of rebellion*: as, *Children of rebellion*, Num.17.10. and, *an houſe of rebellion*, Ezek.12.2. See Deu. 31.27. chap.48.8.

lying children] Either faithleſs and diſſembling, or falſe and counterfeit children, ſuch as carry not themſelves as children, nor anſwer the expectation of him; by whom they have been adopted, Deut.32. 5,20. chap.1.4. & 57.4. & 63.8,10.

that] A defect of the relative: as ver.5,6.

will not hear] Endure to hear, Pſalm 58. 4, 5. Jer. 6. 10. or, hearken to and obey, chap. 28. 12. Jer.6.16,17. & 44. 16. Zach.7 11, 12.

the Law of the Lord] The Commandement of God, delivered by Moſes, as ſome, forbidding them to return into Egypt, Deu. 17. 16. & 28.68. ch.31.1. or rather, the inſtructions and admonitions of Eſay, and other Gods meſſengers ſent unto them, v. 10. ſee chap. 1. 10. & 5. 24.

V. 10. *Which ſay to the Seers, ſee not, and to the Prophets, prophecie not unto us right things, ſpeak unto us ſmooth things, prophecy deceits.*] That forbid Gods meſſengers to preach unto them, unleſſe they will preach ſuch things to them, as pleaſe them, and ſooth them up in their ſins, by promiſing peace and proſperity to them, though they go on in their ſinful courſes. See Mic.2.6.11. a place parallel to this: and Jer.11.21.

the Seers, ſee not] The ſame with the next branch, only the terms divers, in ſound, and letters: but in ſenſe and notion the ſame: ſee chap.1.1. & 2.1.

right things] Heb. *ſtrait*, agreeable to equity, Amos 3. 10. chap. 59. 14. they deſired not to have the truth of God, or their duty to

God, taught, or told them: ſuch teaching was too harſh for their tender ears; it croſſed their corruptions: nor could they endure to have thoſe courſes contradicted, which themſelves had pitched upon, or were addicted unto; nor to hear Gods judgements denounced againſt them, for their perſiſting in the ſame, Jeremy 43. 2. hence that ſcoffing demand, *what is the burden of the Lord?* Jerem. 23. 33.

ſmooth things] Heb. *ſmoothneſſes*; as Pſal. 12. 2, 3. that is, *flatteries*; Sermons of peace, proſperity and pleaſure; and that ſtrain the falſe Prophets therefore wholly addreſſed themſelves unto; becauſe they ſaw it pleaſed the people, chap. 56. 10. 12. Jer. 4. 10. & 6. 14. & 8. 10. & 23. 17. Ezek. 13. 10, 18, 22. hence that *ſmoothing*, or *ſlicking* of their *tongues*, Jer. 23. 31.

prophecie] Heb. *ſee*, as before.

deceits] Or, *illuſions*, Job. 16. 3. not that they ſo termed them, but that they were ſo indeed, Jer. 5. 31. & 23. 16, 25, 26, 32. Ezek. 13. 7, 8.

V. 11. *Get ye out of the way, turn aſide out of the path*] Take another courſe, then that ye now do; be not ſo ſtrict, and preciſe in your preachings, Mich. 2. 6. the ſame thing in divers terms.

cauſe the holy one of Iſrael to ceaſe from before us] Or, *from us*; as chap. 21. 15. & 31. 8. & 37. 6. talk not ſo much to us of *the holy one of Iſrael*, (a term then very rife in the mouth of Gods meſſengers; chap. 1. 4. & 5. 19, 24. & 10. 20. & 12. 6. & 17. 7. & 29. 19, 23.) moleſt us no more, with ſo many meſſages from him: ſee Job 21. 14. Some render the words, *make the holy one of Iſrael turn out of the way, that he may ceaſe from before us*; that he and we may not meet, to trouble us in our way, but we may walk as we liſt: but this ſeems a little too much ſtrained.

V. 12. *Wherfore thus ſaith the holy one of Iſrael*] He proceedeth to foretel what for this their extream impiety ſhould befall them; and he maketh his introduction unto the denunciation of it, with that title that ſcoft at, and deſired not to hear, ver. 11.

Becauſe ye deſpiſe this word] Ye ſet light, by the word of warning, admonition, and advice now given you, from God, by the mouth of his meſſenger, v. 7, 15.

and truſt in oppreſſion, and perverſeneſs, and ſtay thereupon] Ye truſt to your ſhifts, and your means, compaſſed by wrong dealing, thereby making account to ſecure your ſelves. See Chap. 28. 15.

oppreſſion] Or, as ſome, *fraud*: ſee Pſalm 62. 10. and chap 33. 15. Howbeit, ſome learned Criticks ſuppoſe the word here uſed, by a tranſpoſition of letters, to be put for another word, that ſignifieth *perverſeneſs*; the rather, becauſe this, and the next, are found both joined, as here, together, Prov. 2. 15. and the like tranſpoſition is found in many other words; as in that for a *ſheep*, Lev. 14. 21. & 17. 3. in that, for a *garment*, Exod. 22. 9, 23. and others.

perverſeneſs] Heb. *a perverted*, or *croſs* way, or courſe, it is rendred *froward*, Prov. 2. 15. & 3. 32. & 14. 2. a defect of the ſubject; as *vile*, for, *vile* grapes, chap. 5. 24. *burning*, for *burning* fire, Jer. 36. 22. *untempered*, for *untempered* Morter, Ezek. 13. 11. ſuch croſs courſes, by which they departed from God, (as the word importeth, from whence it cometh, uſed Prov. 3. 21.) leaving him, and his advice, to cleave to courſes of their own, ver. 11.

ſtay thereupon] Truſt thereunto, as of ſtrength ſufficient to ſupport you; a metaphor taken from a ſtaff, wherewith a man ſtayeth himſelf up: ſee chap. 3. 1. & 10. 20. & 50. 10.

V. 13. *Therefore this iniquity ſhall be unto you, as a breach ready to fall, ſwelling out in an high wall, whoſe breaking cometh ſuddenly at an inſtant.*] The ground of the denunciation was in verſe before-going; the ſubject matter of it followeth in this, and the next. The ſhifts and devices that you truſt to, ſhall all fall to pieces, and your ſelves periſh irrecoverably together with them.

this iniquity] This your vain confidence, and the wealth ſo gotten (Luke 16. 9.) which you truſt to, ver. 12. Pſal. 52. 7.

as a breach ready to fall] Heb. *as a rupture* (Neh. 6. 1. Job. 16. 14.) *falling*, ſo *periſhing*, for ready to periſh, chap. 27. 13. but here rather, *threatning a fall*, as ſome render it; becauſe the rupture, or breach, cannot be ſaid properly *to fall*: or, as others, *a rupture of a falling* wall, or a wall *ready to fall*, ſupplying the word uſed, Pſal. 62. 3. another then that which hereafter followeth; as the *flower of a fading* plant, Chap. 28. 4. a defect of the ſubject: ſee v. 12. This your inſolency, and arrogancy, is but a fore-runner of your fall. Pro. 16. 18. & 18. 12.

ſwelling out] As *blains*, or *bliſters*, do on mens bodies, which are hence ſo termed, Exod. 9. 9, 20. the latine termeth it *bellying wall*, whence the proverb, *take heed of overcharging a wall with a belly*, becauſe ſuch are prone to burſt.

in an high wall] The leſs able to ſtand for the weight it beareth, and the more dangerous in its fall, Mat. 7. 27. I ſuppoſe they ſit here beſide the cuſhion, who conceive in theſe words, an alluſion to be unto men cruſht to pieces, by the fall of a wall; as 1 Kings 20. 30. Luke 13. 4. See Pſal. 62. 3.

whoſe breaking] Or, *breach*: that is, rendring aſunder in the fall, for the former *rupture* within, and the giving out therupon, before mentioned, go both of them, before the fall, and foreſhew what would enſue.

ſuddenly at an inſtant] Chap. 29. 5.

V. 14. *And he ſhall break it, as the breaking of a potters veſſel that is broken in pieces, he ſhall not ſpare, ſo that there ſhall not be found in the burſting of it, a ſheard to take fire from the hearth, or take water withall from the pit*] All your plots and projects; and all the ſtayes ye truſt to, ſhall be ſo quaſht and daſht to pieces, that nothing ſhall come of them, that may do you any ſervice, or be in the leaſt manner uſeful to you, much leſs yield you that ſecurity that you expect from them.

he ſhall break it] *He*, that is, *God*, ſay ſome; *the enemy*, ſay others, true of both, but neither here needful, the word being taken indefinitely: *he ſhall break it*, that is, *it ſhall be broken*: and that is enough to expreſs the Prophets mind: ſo ch. 9. 6. Jer. 23. 6. Amos 4. 2. Mic. 2. 4. Hab. 3. 17.

it] That is, *the iniquity*, v. 13. that ye truſt to, and all the deſigns that ye build thereupon, chap. 29. 16. howbeit, ſome refer it to the wall before-mentioned v. 13. which when it falleth, is with the fall of it ſo ſhattered and battered, that it is with it, as with an earthen bottle that is burſt all to ſhivers.

as the breaking of a potters veſſel] Heb. *according to the breach* (as chap. 13. 19. or, *as* with *the breach* (as chap. 22. 17, 18.) *of a bottle of the potters*: as Jer. 19. 1. as an earthen bottel, when it falleth to the ground, or is thrown upon the pavement, is wont to break all to ſhivers, ſo as it cannot be pierced together, or made up again ſee Jer. 19. 11.

broken in pieces] Or, *to ſhivers*, Mich. 1. 7. with Chapter 27. verſe 9.

he ſhall not ſpare] Or, which one *ſpareth not*: to make the connexion the clearer, a defect of the relative, as v. 5, 6, 9. which a man the owner of it, or other, hath no regard to, what becomes of it, or throweth away, on purpoſe, to break it: or, *that is not ſpared*, no regard being had to it, as before.

ſo that] Heb. *and*, as chap. 10. 19. Jer. 14. 19.

there ſhall not be found] Or, *there remaineth not*; as Chap. 13. 15.

in the burſting of it] Or, *among the ſhivers*, or broken pieces of it, to wit, of the bottle.

a ſheard] Job 2. 8.

to take fire] As Prov. 6. 27. & 25. 22. whence the name of *tongs*, to take fire with Exod. 35. 3.

The hearth] for which another word, Pſal. 102. 3. Both from burning, chap. 33. 14.

To take up] This word is uſed, of liquor, (as the former of fire) Haggai 2. 16. *to draw out*, in this notion no where elſe found.

the pit] Made of purpoſe for receit of water, Jer. 14. 3. from an Ethiopick term, ſaith one, that ſignifieth to gather together, Mat. 13. 2. & 18. 20.

V. 15. *For thus ſaith the Lord God; the holy one of Iſrael*] Or, *Thus ſaid*, This is the advice, that God, whom ye liſt not to hear named, gave you: ſee ver. 11, 12.

In returning, and reſt ſhall ye be ſaved; in quietneſſe and confidence ſhall be your ſtrength] Your onely means of ſtrength and ſafety is by reſting quietly on God, and truſting to his protection, and not ſeeking for ſhelter, or relying upon reliefs from abroad, v. 7.

in returning] Or, *by returning*, to wit, unto God, by repentance, Jer. 3. 1, 12, 14. & 4. 1. Or, as ſome rather, *by quietneſs*: for it is a noun, not a verb: and howſoever the verb of *returning*, be commonly uſed of *repenting*: yet doth no noun, or verbal thence deduced, ſignifie *repentance*, in Scripture, as by almoſt a general miſtake, is commonly imagined: the one, to wit, *teſhubah*, is uſed of other *returns*, of the times of the year, 2 Sam. 11. 1. 1 Kings 20. 22. of ſpeech, in way of anſwer, Job 21. 34. & 34. 36. from journey home 1 Sam. 7. 17. of return by repentance, in Scripture no where: howſoever, the Rabbines do commonly ſo uſe it, as where they ſay, that it was one of thoſe *ſeven* things, that were made before the world began: the other, to wit, *Meſhubah*, in which the *mem* is no prepoſition, but a meer miniſterial, or formative letter, is never uſed, as the Hebrew Criticks, but in way of reproof, and is ſo far from ſigfying repentance or converſion to God, that it ever importeth *averſion* from, or *rebellion* againſt God, Jer. 2. 18. & 3. 22. & 5. 6. & 8. 5. & 14. 5. Hoſ. 11. 7. & 14. 5. and the reaſon is, becauſe the verb whereof both come, ſignifies, as well *to turn from*, as *to turn to*, yea in one form it is no otherwiſe uſed then *to turn away*, and *revolt*, cha. 57. 17. Jer. 3. 14, 22. & 8. 5. & 31. 22. & 49. 4. or, *to turn away, and make to revolt*, chap. 47. 10. one place only is ambiguous, Pro. 1. 32. where ſome render this word, *averſion*: others, and ſo the moſt of the Iewiſh, *eaſe*, or *reſt*: and this, the rather, becauſe tranquility followeth: from whence alſo, ſome ſo render the word *ſhubah* (no where elſe found) here, where it is joined with two other words of the ſelf-ſame notion, and cometh very neer home to the term of ſitting ſtill, ver. 7. to which alſo the uſe of the verb, whence it cometh, is by good Writers deemed in many places to incline, as among others, Pſalm 23. 6. *I ſhall ſit quietly in the houſe of God*, Num. 10. 36. at the ſitting down of the Ark, *Cauſe to reſt, O Lord, the many thouſands of Iſrael*, and Pſalm 23. 3. *he quieteth my ſoul*, or *maketh me to reſt*, and Ier. 30. 10. & 46. 27. *Jacob ſhall reſt, and be quiet and at eaſe*, where it is joined in both places, with the ſame word, that this is knit unto here. Yet ſome other interpret it, of *turning* from their purpoſe, of ſeeking, or ſending to Egypt. But that of *reſt*, and keeping quiet, ſeems beſt to ſort with the context. See Chapter 7, verſe 4.

ſhall ye be ſaved] Or, *may ye be ſaved*; in a potential notion, this is the onely way of ſafety for you, if ye be content to embrace it.

in quietneſs] See chap. 7. 4.

confidence] In truſting to God, and depending upon him, 1 Chr. 1. 20. 2 Chr. 13. 18. & 16. 8, 9. Pſalm 34. 22. & 37. 40. & 125. 1. ch. 26. 3, 4. See the contrary chap. 7. 9.

ſtrength] As verſe 7. though another word here uſed.

and ye would not] Or, *yet ye would not*; as ch. 29. 2. Ye would not accept of Gods gracious offer, nor follow his advice: ſee Pro. 1. 25. Mat. 23. 37.

V. 16. *But ye ſaid, No; for we will flee upon horſes; therefore ſhall ye flee: and we will ride upon the ſwift; therefore ſhall they that purſue you be ſwift.*] Ye make account to ſecure your ſelves better another way, to wit, by poſting apace upon ſwift beaſts, if any enemy appear, out towards Egypt; but this ſhift of yours will not ſtand you inſtead: for your Enemies will be too ſwift for you, they will purſue you, and overtake you, before you get thither.

But] Heb. *And*; as chap. 29. 13.

Ye ſaid] Or, *ye ſay*: Ye think with your ſelves: as Pſalm 14. 1.

No:] We will not ſo do, Jer. 6. 16, 17. & 44. 16.

for] Or, *but*: as chap. 39. 23.

We will flee upon horſes] Heb. *horſe*; as afterward, *a ſwift* one, eſcape by help of them: ſee Hoſ. 14. 13. yet ſome render it, *we will flee to horſes*, as to a people, verſ. 6. to the help of horſes, which Egypt was ſtored with cap. 31. 1. ſo Pſa. 20. 7. but the branch following, carries it rather, the former way; *ſwift* beaſts, as he ſometime ſaid, being for *flight*, rather than for *fight*.

flee ye ſhall] This ſome refer to Zedekiahs flight, Jer. 39. 4. Others, to the flight of Captain John with his Complices afterward into Egypt, Jer. 43. 5. 7. But it is not unlikely, but that many of them alſo, ſo endeavored to do upon Sennacheribs approach: though ſome expound it, *ye ſhall flee* indeed, that is, ye ſhall be carried captive, and exiled: and it is true, that in Greek and Latine, *flight* is uſed, for exilement enforced: but not ſo, I ſuppoſe, in Hebrew; and the next branch goeth the other way.

on ſwift ones] Heb. *on a light*, that is, *ſwift* one; as chap. 19. 1. *ſwift*, for *ſwift* beaſt, or *ſwift* horſe, as ſome, to make the gender agree, a defect of the ſubject, as verſe 22, 13. and *ſwift one*, for *ſwift ones*; as before, *horſe*, for *horſes*; and *beaſt*, for *beaſts*, as Jon. 4. 11.

they that purſue you ſhall be ſwift] The enemy ſhall make after you, and match you, if not exceed you in ſwiftneſs: ſo that the ſwiftneſs of your horſes, be they never ſo ſwift, ſhall not ſtand you in any ſtead, chap. 5. 26. Jer. 4. 13. Lam. 4. 19. Hab. 1. 8. Pſalm 33. 16, 17. Amos 2. 14, 16.

V. 17. *One thouſand* ſhall flee *at the rebuke of one: at the rebuke of five ſhall ye flee*] A ſmall company of the enemy ſhall be able to put you all to flight: ſee Deut. 32. 30.

ſhall flee] Supplyed out of the following branch: ſee the like, chap. 13. 13. & 18. 7.

the rebuke] Not verbal, but actual, the *aſſault*, or *onſet*: as Pſa. 76. 6. yet ſeldom in this notion uſed, but of God: but here made choice of, to ſhew what a ſmall matter ſhould then diſmay them, and cauſe them to turn the back to the foes, notwithſtanding all their confident conceits at preſent.

five] A ſmall and inconſiderable number, Lev. 26. 8.

ſhall ye flee] Or, *ſhall ye* all *flee*: for that ſeems to be ſupplyed: as 1 Sam. 30. 8.

until ye be left, as a beacon upon the top of a mountain, and as an enſign on a hill.] That is, as moſt underſtand it, untill a very ſmall remnant of you be left, being, through Gods mercy, reſerved, after that the main bulk and body of you, hath, through Gods juſt judgment, been cut off and deſtroyed, chap. 1. 9. & 6. 13. & 10. 12. & 17. 6, 9. & 37. 32. But I ſuppoſe rather (for he ſpeaketh not here of killing and deſtroying, but of chaſing and putting to flight) the meaning to be, that they ſhould be ſo diſperſed, that they ſhould not be able to ralley, or bring their troops into a body again, or to be any conſiderable company of them, in any one place together; but that they ſhould, being ſcattered one from another, be found ſtragling, here one, and there another, as *a beacon*, or the like, that ſtandeth alone on ſome hill by it ſelf. Hither belongeth that of *coming out* againſt an enemy *one way, and fleeing ſeven ways* before him, Deut. 28. 7, 25.

left] Either left alive, eſcaping: as Chap. 17. 9, and ſo Luke 17. 35, 36. or *forſaken, left* alone, without company: as cha. 1. 8. & 6. 12. each one ſhifting, as in ſuch flight, and flighting, for himſelf.

as a beacon] Heb. *a maſt*, chap. 33. 23. Ezek. 27. 5. but here uſed for ſuch a tall pole, as our *may-poles*, reſembling a maſt, erected on an hill, or ſet up in ſome eminent place, for ſome ſpecial publike uſe, as from thence to give warning of the approach of ſome hoſtile troops or the like: for it ſeems but weak, that ſome here have, of ſetting up the *maſt* of a ſhip on ſome foreland, where the ſhip had it ſelf miſ-carryed: nor is it ſo probable, that hereby ſhould be underſtood, *a tree bereft of branches or boughs*: or, *a tree*, or two, left for *maſts*, or *ſtanders*, or *ſeamarks*, or *way-marks*, when all the reſt of the wood about it, hath been felled.

on the top] Heb. *head*: as chap. 2. 2. & 17. 6.

as an enſign on a hill] Of which, ſee on chapter 13. 2. but in this place it ſeems to intend no other, then ſuch as was in the former branch intimated: ſo it is uſed, Num. 21. 8. of the pole, on which Moſes pitched the Serpent of braſs: an embleme of ſolitarineſs in this place.

V. 18. *And therefore will the Lord wait, that he may be gracious unto you; and therefore will he be exalted, that he may have mercy upon you*] Here beginneth the later part of this Sermon, containing matter of comfort, for the conſtant, and convert faithfull, laid down in gracious promiſes, referred to two heads; the one, concerning the deliverance and reſtitution of Gods people, v. 18-26. the other, concerning the deſtruction of the Aſſyrian, their enemy, verſe 27-33.

And therefore] Or, *Yet therefore*; as chap. 29. 2. or, *And yet*, or *Notwithſtanding*: as chap. 51. 21. Jer. 16. 14. & 30. 16. for all this, if it have reference to what went before: or, *therefore*; for this end if it have reference to what followeth; in all that God doth in this kind, he intendeth nothing but grace and mercy unto thoſe that be his, either that continue ſtill faithfull to him, or are reclaimed and amended by theſe judgements upon them: ſee 2 Chro. 15. 3, 6.

will the Lord wait] That is, as ſome, he reſpites, and ſuſpends the execution of judgement, as preſent, expecting your reformation and repentance, that he may not proceed in rigour againſt you, Gen. 6. 3. Jer. 3. 12. & 8. 4-6. & 26. 2, 3. Ezek. 18, 31, 32 & 33. 11. 1 Pet. 3. 20. 2 Pet. 3. 9. or, as others rather, he will ſtay and delay the putting an end to theſe troubles, for ſome time, expecting a ſeaſonable time to ſhew mercy, when men being humbled and amended by them, are fitted for the receit of it, chap. 10. 20. & 17. 7, 8. & 27. 8, 9. verſe 22. This the rather, becauſe the *waiting* afterward commended, hath relation hereunto. For as for thoſe that take it tranſitively, as ſome of the Jewiſh Doctors do, *the Lord will make to wait*, that is, will cauſe you to wait and depend upon him, they ſeem to force the text aſide, out of its plain path.

will be he exalted] That is as ſome he will *keep aloof*, for a time, until the ſeaſon of ſhewing mercy come, Pſalm 10. 1. but I find not where the word is ſo uſed, rather God, who ſeemed to ſit ſtill, and not regard what was done, while the enemy prevailed, will at length raiſe up himſelf, and advance his own name, both in the deſtruction of the enemy, and the deliverance of his people, Pſalm 46. 10. Chap. 33. 10.

upon you] That have kept conſtantly with him, or have ſincerely returned to him, ch. 1. 27. & 59. 20.

for the Lord is a god of judgement] *Judgement*, is in Scripture taken, ſometime, for a ſtrict, ſevere, and exact execution of juſtice on Delinquents, as chap. 28. 17. And ſo is God, *a God of judgement*, in regard of obſtinate wicked ones, Exod. 34. 7. Pſalm 146. 7. cha. 5. 16. and ſo ſome would have it here. Sometime, again, it is put for *moderation* and *diſcretion*; as Pſalm 112. 5. ſuch as God uſeth in the chaſtiſement of his children, oppoſed *to wrath*, or *rage*, rather, and rigour of Juſtice, chap. 27. 8. Jer. 10. 24. and 30. 11. and ſo it is here to be underſtood. He is a God, that doth all things with wiſdom, moderation and diſcretion, eſpecially in his carriage towards, *and dealings* with his children. See chap. 28. 24, 29.

Bleſſed are *all they that wait for him*] While he waiteth to ſhew himſelf gracious unto them: That are content to wait quietly, depending upon him for deliverance, not running out, this way, and that way; and ſeeking by indirect courſes, to relieve, or ſecure themſelves; but expecting it from him, when to him, it ſhall ſeem ſeaſonable to ſend it, Pſalm 33. 20, 21. and 40. 1. 1 Chr. 8. 17. and 28. 16. and 49. 23. Daniel 12. 12. Hab. 2. 3. Zeph. 3. 8.

V. 19. *For the people ſhall dwell in Zion at Jeruſalem: thou ſhalt weep no more*] He proceedeth to ſhew wherein God would be gracious, and mercifull to them, to wit, in making Jeruſalem a place of refuge, and ſafegard for them; and upon their ſupplications to him, in returning ſuch gracious anſwer, not by verbal promiſes onely, but by actuall performances, as ſhould put an end to all their, both fears and tears. See chapter 37. The words may be read, *For a People in Zion ſhall ſit ſtill*, (as verſe 7. or *ſit quietly*, and ſafely (as Pſal 23. 6. See verſe 15.) and *in Jeruſalem*; as ſome render it. See chapter 10. 12. A Company of Gods people, that either before, were abiding in Jeruſalem, or repaired thither out of other parts of Judea, upon the Aſſyrian invaſion; for ſhelter and ſuccour, ſhall through Gods gracious protection, ſit there in ſafety, chapter 37. 35. Or; which I conceive to be the genuine ſenſe; *For thou the people* (I mean) *of Zion*, that *abide*, or *dwell in Jeruſalem, ſhalt weep no more.* Of which Change of the perſon, ſee 1 Kings 22. 28. Job 17. 10. and 18. 4. Which laſt is a fit parallel to this, thus read; and ſheweth that ſuch interchanges are found, as well in the Indicative mood, as in the Imperative, to which ſome Grammarians would reſtrain them. It is word for word there, *Tearing his ſoul in anger, ſhall the land for thee be left?* For, *O thou that teareſt thy ſelf in thine anger, ſhall the Land for thee be left?* and here, *People in Zion ſhall dwell*, or, *abideth in Jeruſalem: Thou ſhalt not weeping, weep*; for, *O thou people of Zion*, that *dwelleſt*, or, *abideſt in Jeruſalem, thou ſhalt no more* *weep*. *People in Zion*, for *people in Zion* : *As mountains in Gilboa*, for *mountains of Gilboa*, 2 Sam. 2. 21. The defect of the relative, here ſupplyed, is ſo common, as nothing more. See ch. 28. 12, 26, 29. ver. 5,6, 9, 14. That of the copulative, uſuall alſo,(as Chap.17.14.& 27.4.)is not here material;becauſe it varieth not in this regard, either the ſenſe, or the ſyntax. See Chap. 10.24.

thou ſhalt weep no more] Heb. *thou ſhalt not*, *weeping weep*; as Jer. 22.20.As formerly thou didſt,Chap.33.7.See Chap.25.8.& 35.10.

he will be very gracious unto thee,at the voice of thy cry;when he ſhal hear it,he ſhal anſwer thee]See the complement hereof,2 Chr.32.20, 21.ch.37.4,6,7,15,21,22,35,36.

he will be very gracious unto thee]*He*,the Lord;as v.23.Heb. *will dealing graciouſly*, *deal graciouſly with thee*. The word,ſo repeated, hath an emphaſis in it,as before.

at the voice of thy cry]Heb.*of thy crying*;as ch.57.13.

when he heareth it]Heb.*as*(that is,ſo ſoon as) *he heareth it*. Or, *ſo ſoon as he heareth* : for the Hebrew Criticks ſuppoſe the pronoun to refer to the perſon hearing, not to the thing heard : but then there muſt be a defect of the word *it*,to be ſupplyed,as ch.28. 20,28. and oft elſewhere.

he will anſwer thee]Heb.*he hath anſwered thee*. The preſent tenſe for the future;as ch.20.16.Mic.7.8. he will grant thy requeſt : do what thou requireſt,for thee:as Pſ.118.5.& 143.1.See ch.58.9.&65. 24.

V. 10. *And* though *the Lord give you the bread of adverſity, and water of affliction, yet ſhall not thy teachers be removed into a corner any more*; *but thine eyes ſhall ſee thy teachers*] The effect followeth, both of the diſtreſs that God had brought them into, and of his gracious deliverance of them, out of it again: (as Pſ.66.11,12.) to wit, that they ſhould then look after, and attend to their teachers, who ſhould freely admoniſh them,which they had formerly refuſed to do,ver.20,21. and ſurceaſe their former idolatrous courſes, abandoning,and aboliſhing whatſoever had any relation thereunto, v.22.

And though *the Lord give you*] A defect of the diſcretive; as, Job 19.26. Though others render it, *The Lord indeed will give you*. And ſome of the Rabbines. *And when*, or after that *the Lord hath given you* : *and thy teachers ſhall not be removed*. See the like conſtruction,Ruth 2.9.Howbeit,becauſe the words are, by ſome, deemed to contain matter of promiſe, rather then menace; they read them far otherwiſe then our verſion,and the moſt,exhibite: the Belgick verſion thus, *And the Lord will give you bread in adverſity, and water* in *affliction*.The particle,as oft,wanting.So ch.26. 8, 18. Jer. 5.7.and 11.23. That is, he will in your greateſt ſtreights, ſupply you with ſome competency of neceſſaries, 1 Kings 17. 6. Pſalm 33. 19.and 34.10.See chap.33.16.And this I ſhould rather incline to, the ſyntax being familiar, and ſuiting well with the context, then that which another learned writer exhibiteth, *I will make your adverſity bread, and your affliction water* : I will make your afflictions to be as food to you. But the frequent uſe of the proverbial form, ſeems much to ſtrengthen the received reading.

bread of adverſity, and water of affliction] Or, *bread of ſtraights, and water of affliction* ; for *oppreſſion*, which our margent hath,ſorteth not ſo well here. It ſeems to have bin a proverbial form of ſpeech, importing ſhort and ſorry fare, or diet. Such as thoſe uſe to have allowed them, that are ſhut up in priſon; and ſuch as thoſe are put to, in time of a ſiege, that are mured up in ſome city, eſpecially when all the country about them hath been plundered, and ſpoiled by the enemy; the caſe of Samaria, 2 Kings 6. 25. and of Jeruſalem, as in the Chaldean ſiege, Jer. 38. 9.& 52.6. Albeit, not ſo extream in the Aſſyrian invaſion, Chap. 2.27. and 36. 1, 12. Of the phraſe, ſee Deut. 16.3.1 Kings 22. 27.2 Chr.18.26. Mean while they ſeem to run far beyond the mark, that put this off to the Maccabees times : and thoſe that would alter the received conſtruction, becauſe the word *water*,is not in a contract, but in an entire form, might have obſerved, that ſo it is alſo, in thoſe places of the ſacred ſtory pointed to, where the ſyntax is, without contradiction,the ſame.

yet] Heb. *and*. But ſo Chapter 29. 20. verſe 18. Howbeit, in this place, it may ſeem to be more fitly (if at all here expreſſed)rendred, *then*, as Chap. 24. 3. See the beginning of the verſe.

ſhall not thy teachers be removed into a corner any more] The word, here uſed, and no where elſe found, (as many other in this Prophet, which maketh his writings the more difficult) is derived from one that ſignifieth,ſometime the *wing* of a fowl, ch. 10.14. Sometime the *skirt* of a garment,Num.15.38.ſometime,*the corner*,or *border*,the utmoſt part of a land,ch.11.12. Hence divers expoſitions of the word in this place, ſome rendring it, as our verſion, *driven into corners*. But ſuch kinde of corners,or hidden and ſecret places, the word ſeems not to ſignify. Others, *driven away*, or *run away* into remote parts; which they underſtand of ſeeking after foreign people for relief, Proverb. 17. 24. Others, by teachers ſhall not hide their faces with the *skirt* of their garment; as men are wont to do, that they may not ſee them, or be ſeen of them, whom they regard not, or by whom they are not regarded, 2 Kings 3.14. Others,laſtly, they ſhall not flee from thee, but ſtay by thee ; they ſhall not be on the *wing*, either driven, or called away, and removed far from thee, Pſal. 55. 6,7. And this moſt follow, as implying, that though God kept them in ſtreights, and held them to hard meat, for ſome ſpace of time, yet during that time they ſhould not want of his Prophets, Eſay, and others, to inſtruct them. This is true, but I conceive it not to be the Prophets meaning in this place;wherein he ſeems rather to relate how it ſhould be with them,when by this hand of God that had been upon them ,they were now reclaimed, to wit,that their teachers ſhould not be inhibited,& thruſt away by them,as formerly they had been, v.10,11. for thoſe words,*any more*, do evidently relate to what had before time been with them. And I ſhall crave leave to add a further notion, which I ſuppoſe may have place here. I took away, ſaith the Aſſyrian, the wealth of the world, like eggs out of a birdsneſt, and none durſt move *the wing* againſt me, ch.10.14.in alluſion whereunto, to wit, to the manner of fowls,which with the wing are wont to ſtrike at, and put by the hand, that offereth to take eggs, or chickins from under them, the Prophet here making uſe of an unuſual word, might ſay,*Your teachers ſhall not be winged,)* as divers, but in another ſenſe,render it)that is, *wing-beaten*,(as *cudgeld*, for beaten with a cudgel) thruſt aſide, and put away, by ſuch as diſtaſte what they deliver. But this I ſubmit to the judgment of others.

thy teachers] That is, ſay ſome, Ezekiah, and his godly Princes, that ſet them, at firſt, into the good way of God, 2 Kings 29.5-12. & 30.2,5-9,12. Others, Eſay, and the other religious Prieſts and Prophets. But becauſe there is an ambiguity in the word ; and it is uſed, ſometime, for *rain*, that is, caſt forth and ſhed abroad,Joel 2.23. ſometime,for an *archer*, that ſendeth out ſhafts, 2 Sam.11.24. ſometime,for a *teacher*,that poureth out, and diſtilleth doctrine like rain, Deut.32.2. Chap.9. 14. Prov.5.13. Some of the Hebrew Commenters, (nor want there that concur with them)would have the meaning to be, that their *rain* ſhould not be reſtrained, or kept from them, that the ground being watered, they might then again have plenty,inſtead of that ſcarcity, which they were afflicted with before. And becauſe it might be objected that the word is plural : whereas neither this, nor another of the ſame linage, are in this notion ever found, but ſingular. This,to put by, they obſerve,that the verb which it is joyned with, is ſingular : and that there may be an irregularity in the form of the word. But the words next following,ver.21.carry it the former way. And as for the incongruity of the number, it is a thing ſo common, as nothing more, in a diſtributive way, to joyn a noun plural, with a verb ſingular; *thy teachers*,for *any one* of them.So Exod.17.12.Eſt.9.23.Pſ.73.7.Ioel 1. 20.And the ſpeech is emphatical, not any of thy teachers,be he never ſo mean,ſhal be ſlighted,rejected,or diſregarded by thee.Beſides, that the bleſſing of *rain*,and ſeaſonable ſhowers, comes after apart, ver. 23.

but]Heb.*and*:as ch.28.7.

thine eyes ſhall ſee thy teachers] *Thy rain*,ſay ſome;but of that, before: and *thy rain*, is a phraſe unuſual in Scripture. This moſt expound, of having with them,and enjoying their teachers. And the word,*ſeeing*, in Scripture,is not ſeldom ſo uſed,Pſal.34.12.ch.29.23. & 33.17.Jer.17.6. ſo that they ſhould not complain of a want of them, as in ſome ages they have done, Pſal. 74. 9.Amos 8.11,12. Howbeit, I conceive the meaning here to be,(delivered,in way of oppoſition, to their wonted carriage) that they ſhould look after their teachers, with due reſpect and regard, whom they had looked away from, and rejected before. *Your eyes ſee*, is an emphatical phraſe in Scripture,Gen.45 12.Joſh. 24.7. But it is here yet more emphatical; *Thine eyes ſhall be ſeeing*; thou ſhalt be frequently, yea, continually eying of them,& looking after them, as thoſe on whom ye depend for inſtruction,and direction,as 2 Chr.20.21.Pſ.123.1,2. So Solomon admoniſheth his ſon, never to have his eyes off his precepts,Prov.3.21.& 4.21.

V.21. *And thine ears ſhall hear a word behind thee,ſaying, This is the way* : *walk ye in it, when ye turn to the right hand, and when ye turn to the left*]Theſe words alſo; as the former, are, by moſt,underſtood of a promiſe of direction, that God would afford them, by his Word and Spirit, in the time of their afflictions, before mentioned,ver.20. And they ſuit well with that direction, whereby God is wont, in all eſtates, ſo to guide his, that they may walk evenly, and uprightly,in thoſe waies,that tend to heaven and happineſs, Pſ. 25.9,12,14.Chap.35.8.& 59.21.Joh.16.13. Yet I adhere rather to thoſe who conceive this to be ſpoken of the new diſpoſition,and demeanure of Gods people; who as they ſhould have their eyes now ſet upon their teachers,whom they expected inſtruction from, Luk. 4.20. ſo their ears ſhould be ready to hearken to, and follow ſuch directions, for the ordering of their lives, as from them they ſhould receive See ch.29.18.

thine ears]Now opened, ch.51.5.

ſhall hear]*Hearken to*:which before they refuſed to do,ch. 18.12. v.9.15.

a word behind thee] Alluding to a Pedagogue, ſaith one that following the children, whom he hath charge of, calleth to them, and mindeth them of the way, when he ſeeth them going out of it,To a Shepherd,ſaith another, that driving his ſheep before him, whiſtleth them in, when he ſeeth them ready to ſtray.

this is the way] *The right way.* The way that ye ſhould go, Pſal. 25. 9. Jer. 6. 16.

when ye turn to the right hand, and when ye turn to the left] Heb. *when ye right hand it, and when ye left hand it.* But, *and*, is here for, *or*; as Job 31. 5, 7, 9. It ſeems to have been a proverbial form of ſpeech, by the common uſe of it, Gen. 13. 9. and 24. 49. 1 Sam. 6. 12. 2 Sam. 2. 22. & 14. 19. Job 23. 9. chap. 9. 19. & 54. 3. Taken from paſſengers, that journey on the road, or the Kings high-way, leading to ſome place of note, whither they are bound; which they muſt not leave, but keep preciſely to it, becauſe if they go out of it, over hedg or ditch, they treſpaſs upon, upon thoſe, into whoſe lands they break, or on whoſe ground they tread; if they ſtrike into any lane, or by path, on either ſide, they caſt themſelves behind hand in their journey; and unleſs they get timely into it again, are not like to attain the place they intend, Numb. 20. 17. Deut. 2. 27. It is, both here, and elſewhere, applyed to the ſtrait way of Gods precepts, whether laid down in his law, in general, or delivered in ſpecial, by the mouth of his meſſengers; which is preciſely to be obſerved, without declining any way from it, Deut. 5. 32. & 17. 11, 20. & 28. 14. Joſh. 1. 7. & 23. 6. 2 Kings 22. 2. 2 Chr. 34. 2. Prov. 4. 27. They ſeem to ſwerve from the genuine ſenſe of the phraſe, who, by *right hand*, here underſtand proſperity, by the *left hand*, adverſity: for proſperity and adverſity, are not the waies that men turn aſide into, in leaving Gods way, but companions rather with them in their way, be it good or bad; or affections indifferent in themſelves, neither morally good nor bad, of the way that they walk in, chap. 26. 8. The meaning is plain, that we ought not to ſwerve any way, from any courſe, that God directeth us to, by his word. See Job 23. 10-12. Pſal. 18. 21, 22. & 119. 1, 33-37, 101, 102, 128.

V. 22. *Thou ſhalt defile alſo the covering of thy graven images of ſilver, and the ornament of thy molten images of gold*] Another effect of their change, and argument of their amendment; the defacing of their idols, with all their appurtenances, Deut. 7. 5. 2 Kings 23. 4, 8.

defile] Not onely convert them to a prophane, or common uſe, as ſome would have it; (there is another word for that, Deut. 20. 6. 1 Sam. 21. 4.) but uſe it in a diſgraceful manner: as Deut. 9. 21. 2 Kings 18. 4. So 2 Kings 23. 8, 13, 24.

the covering] The plates of ſilver, or leaves of gold, or the like, wherewith their images were overlaid, being not all of maſſy metal: ſo Exod. 38. 17, 19. Num. 16. 38, 39. See Chapter 40. 19. Jeremy 10. 4, 9.

of thy graven images of ſilver] Or, *thy ſilver graven images.* See Chapter 2. 20. both for this and the next. *Graven images*, and *molten* ones, put here for images of all ſorts; as Deut. 27. 17. chapter 42. 17.

the ornament] Or, *coat*: Veſtment garment; as Exod. 28. 5. & 39. 5. Which was oft-times of very rich and coſtly matter, as was that made all of beaten gold, which Denyſe, the Sicilian tyrant, took off from an image of Iupiter, and gave him a cotton coat inſtead of it; affirming that the other was too heavy for Summer, and too cold for winter, this more ſuteable for either ſeaſon. Cicero *de natur. Deor.* lib. 3. and *Valer. Maximus*, lib 1. c. 1.

thou ſhalt caſt them away, as a menſtruous cloth, thou ſhalt ſay unto it, Get thee hence] Thou ſhalt hate and abhor, not onely thine idols themſelves, but whatſoever had any relation to them, and teſtifie the ſincerity of thy converſion to God, by the abandoning and aboliſhing of them, See ch. 27. 9.

caſt them away] Heb. *diſperſe*, or *ſcatter* them; being broken and torn to pieces. See Ier. 22. 28. Exod. 32. 20. 2 Kings 23. 4, 6, 12.

as a menſtruous cloth] Heb. *one ſick of her infirmity*, Lev. 12. 2. & 15. 33. There is, therefore, a defect of the ſubſtantive in regiment: as chap. 17. 5. & 41. 24. ſupplyed, chap. 64. 6. and to be ſupplyed here, that it may anſwer to the word *coat*, or, *veſtment*, before. Thou ſhalt reckon it, as a moſt abominable thing, and accordingly diſpoſe of it, or deal with it.

unto it] *them*, before; *it*, now: that is, to each of them. None ſo rich, or ſpecious, that thou ſhalt deſire to retain, Deut. 7. 25. For the ſyntax, ſee the like, Iob. 12. 7.

Get thee hence] *Go out*, or, *Be gon.* A ſpeech of indignation, and deteſtation, Mat. 4. 10. & 16. 23. Get ye gon, I have nothing further to do with you; there is a divorce between you and me. An alluſion it may well be to ſomewhat of that kind, wherein the word is uſed, Deut. 24. 2. Ier. 3. 1. See Hoſ. 14. 8.

V. 23 *Then ſhall he give the rain of thy ſeed that thou ſhalt ſow thy ground withall; and bread of the encreaſe of the earth, and it ſhall be fat and plenteous*] As they ſhall manifeſt the ſincerity of their return to God, by the deſtruction of their Idols: ſo ſhall God declare his reconcilement unto them, by bleſſing their tillage, with a rich and plentiful return of encreaſe: ſee ch. 37. 30. 2 Chr. 31. 10. ſee alſo, Ezek. 34. 26, 27. Ioel 2. 23, 24.

Then] Heb. *And*: as ch. 24. 23. when they do the one, then will God do the other, Hoſh. 2. 17, 21. 22.

ſhall he] Or, *will he*; the Lord: the pronoun, for the noun: as v. 19. Exod. 34. 28. 2 Kings 25. 4.

give the rain] Or, *give rain*, Deut. 28. 3, 4, 11, 12.

of thy ſeed] Or, *for thy ſeed*, or *to thy ſeed*; to water it, and bring it up: *the rain of thy ſeed*, for *rain for thy ſeed*: as *the rain of your land*, for *rain for your land*, Deut. 11. 14.

and bread] Or, *and* he will give *bread*: ſupplying it from the former branch: as Prov. 9. 7. ſee 2 Cor. 9. 10. or, *and* for thy *bread*; referring this alſo to *rain*; *rain* for thy *bread*, that is, for thy bread-corn: as Iob 28. 5. ch. 28. 28. 2 Cor. 9. 10. and this, the rather, to carry on the tenour of the context the more eavenly: thy *bread*, as thy *ſeed*: the pronoun thence ſupplyed: as Pſalm 45. 3.

of the encreaſe of the earth] Or, *from the revenew of the ground*: for ſo is the word rendred, chap. 23. 3. and ſignifies whatſoever comes out of the ground.

and it ſhall be fat and plenteous] Or, *that it may be*, to make it ſo: as chap. 8. 21. Mal. 1. 9. Heb. *fat, and fat*: for both words have a ſignification of *fatneſs*, that is, *exceeding fat*: which applyed to corn, or grain, doth intimate the richneſs, fulneſs, fairneſs, and weightineſs of it; and conſequently, argueth it the fitter for food, and able to give the ſtronger nouriſhment: ſo Gen. 27. 28. 39. Deut. 32. 14. *the fat of the kidneys of corn*, and *fat paſture*, 1 Chr. 4. 40. & Ezek. 34. 14. thus, *fat*, through Gods *footſteps dropping down fatneſs*, Pſalm 65. v. 11.

In that day ſhall thy cattel feed in large paſtures] God will afford plenty of food, and of all neceſſaries, not for man alone, but for beaſts alſo: not for your ſelves onely, but for your cattel, Pſalm 36. 6. & 65. 12, 13. & 104. 13-15. & 147. 8, 9. This branch, of right, belongeth unto the next verſe; as being jointly with it, concerning proviſion for their cattle.

in that day] At the ſame time, as chap 28. 5.

ſhall thy cattle feed] That is, each of them: for the noun is plural, the verb ſingular, as chap. 26. 19.

in large paſtures] Heb. *in a paſture enlarged*: being not pent up, and ſtraightned, as, in the time of the ſiege, they had formerly bin: the word ſignifies, ſometime, a *lamb*, or *ram* rather, ſee chap. 16. 1. (where taken collectively, as here) Pſalm 37. 20. ſo called of *frisking* and *skipping*, 2 Sam. 6. 14, 16. as lambs, or rams, are wont to do, Pſalm 114. 4, 6. ſometime *a paſture*, wherein cattle uſe ſo to play and ſport themſelves, Pſalm 65. 13. eſpecially, when having bin pent up before, they come now to be enlarged, in paſture where running at large, they may range freely, and diſport themſelves at pleaſure, and having ſcope enough, they may feed the more plentifully and battle the better: See ch. 5. 17.

V. 24. *The oxen likewiſe, and the young aſſes, that ear the ground ſhall eat clean provender, which hath bin winnowed with the ſhovel, and with the fan.*] As their grain ſhall be rich, ſo it ſhall be very plentiful, which both ſeldom concur: there ſhall be ſo great abundance of it, and ſuch plenty of proviſions, that the labouring beaſt ſhall eat, as pure corn, as men are uſually wont to feed on themſelves or ſuch, ſaith one, as at other times they uſed to reſerve for their Steeds: ſee Pſalm 72. 16.

likewiſe] Heb. *and*; or *alſo*: as v. 22. or *even*: as ch. 1. 6. or, *yea*: as ch. 29. 23. for there is an emphaſis in it.

oxen, and young aſſes] Both theſe they uſed in earing their grounds ch. 32. 20. though they might not draw both together, Deut. 22. 10. alluded to, 2. Cor. 6. 14.

clean provender] So ſome of the Jewiſh Writers on this place, affirming the word, in Arabick, to ſignifie corn, *good and pure*: though others ſay, that in that language it is uſed for a ſmall kind of peaſe, which the Latines call *cicer*, whereof *Cicero* had his name; We *Chich peaſe*, or *Chiches.* Others render it, *ſavoury*, or well reliſhed, becauſe it cometh very neer to that word, that ſignifies, *leaven*, or *leavened.* Others again, ſharp, becauſe the word hath ſome affinity with that which we call *vinegar.* The word being no where elſe found, becometh, here, therefore, the more ambiguous: but what *corn*, or *grain* ſhould have to do with *leaven*, or *vinegar*, I am not able to conceive; let me add what, peradventure, may with ſome be deemed, as likely as either of theſe: the root from whence it cometh, ſignifieth ſometime, *to uſe harſhly*, or *to oppreſs*: whence *an oppreſſor*, or one that dealeth harſhly, Pſ. 71. 4. and one oppreſſed, or harſhly dealt with, ch. 1. 17. which word, and this, differ but in one letter; and that letter, in either, wherein they differ, admitteth a mutual interchange. I ſuppoſe therefore, it may well ſignifie corn, beaten and threſhed out: for *threſhing* is oft uſed in a notion of *oppreſſion*, or *harſh uſage* ch. 25. 10. Amos 1. 3. Hab. 3. 11. and *threſhing*, or *beating* out of grain, is called a *chaſtiſing* of it, ch. 28. 26. By the word then here uſed, I underſtand corn *threſhed* out from the ear, or the ſtraw: for of the cleanneſs of it, from the chaff, or other traſh mixed with it, cometh after in the winnowing: ſo the meaning ſhould be, that their beaſts ſhould eat, not chaff, or ſtraw, as they uſed to do, chap. 11. 7. & 65. 25. nor corn in the ear, or husk with the ſtraw, or beaten out, but mixed ſtill with baſer ſeed, that had grown among it, or other like traſh, as when they trod the mow, they might do, Deut. 25. 4. but grain threſhed out from the ear, and ſtraw, and winnowed from the chaff and duſt, accurately dreſſed, as if it were for themſelves to eat at their own boards: which way ſoever it be taken, there is a defect of the ſubject, *clean*, or *ſavoury*, or *ſharp*, or *threſhed*, for ſuch *grain*, or grain ſo uſed; as *ſtanding*, for *ſtanding corn*, ch. 17. 5

provender] Or, as ſome render it *for provender*: or, inſtead of *provender*: the word *belil* here uſed is ſo taken alſo, Job 6. 5. & 24. 6. (though they have another word beſides, for *provender*, more frequently uſed, Gen. 24. 25, 32. & 42. 27. & 43. 24. Jud. 19. 19) & hath in it a notion of *commixtion*, or *confuſion*; as *Babel* coming from the ſame root hath; and *provender* is ſo termed, becauſe it conſiſteth commonly of divers ſorts of corn, or pulſe, mingled together, as in our horſe-bread: of the grain, not ſevered as yet from the chaff: in regard whereof, our Prophet, who is wont to be very accurate in the choice of his words, may ſeem the rather here to have uſed it.

that hath bin winnowed]The word ſignifieth, primarily to *diſperſe*, or *ſcatter*, Lev.26.33. Job 18.15. Prov. 15.7. and then to *winnow*, Ruth.3.2. Jer.21.2. becauſe in winnowing, and the chaff is diſperſed, whence that proverbiall form of ſpeech, *as chaff before the wind*, Pſ.35.5.

with the ſhovel, and with the fan] The former word is no where elſe uſed; in regard whereof, the ſignification is the leſſe certain: but our Jewiſh maſters tell us, that it ſignifieth a *ſhovel* : ſo called, becauſe by it, the corn is lift, or caſt up againſt the *wind*, to ſever the chaff from it : and ſome of them ſuppoſe a two-fold manner of clenſing corn intimated; either both ſeverally uſed about the ſame grain, as paſſing through two dreſſings, the one, firſt by the *ſhovel*, and the ſecond after by the *fan*: or the one uſed at ſometimes, & the other, at ſome other times, as occaſion and opportunity was : and then the text ſhould be rendred, by way of disjunction, *with the ſhovel, or with the fan*; either with the one, or the other : as Chap. 17. 8. Others make but one ſort of dreſſing implied, performed, partly, by the *ſhovel*, wherewith the grain is caſt up; and partly by the *fan*, or *ſcreen*, that receiveth it from the ſhovel : the latter word derived from the verb here uſed, is found, alſo, Jer. 15.7.

V.25. *And there ſhall be upon every high mountain, and upon every high hill, rivers and ſtreams of waters, in the day of the great ſlaughter, when the towers fall*] A proſecution of the former promiſe, of a plentiful meaſure of ſeaſonable ſhowers, for the watering of their Land, to make it the more fertile and fruitful, ver.23. the want of it (not the abundance of it, as with us oft) being the ordinary cauſe of dearth in thoſe parts, Deut.28.12,13,14. 2 Sam.21.1,10. 1 Kings 17. 1. & 18.5. Jer.3.3. & 5.24. & 14.2,3. Amos 4.7, 8. The meaning then is, that God would ſend them ſuch *a rain of liberalties*, as it is Pſalm 68.9. ſuch a large and liberal quantity of it, that the higher grounds ſhall run down with floods and ſtreams of it, wherewith both themſelves, that are wont to be dryeſt, and the lands below them, ſhould be abundantly watered, Judg.1.15. Pſ.104.10. & 133. 3. for, I ſuppoſe them to be wide here, who following a Jewiſh Commenter, underſtand all this of ſtorms and tempeſts, that ſhould fall upon the Aſſyrian forces, quartering upon the hils neer to Jeruſalem: ſee v.30.

high]Or, lofty: as ch.2.15.

mountain]Of Judah, Ezek. 36.8-12.

high hill]Heb. *lifted up*: as ch.2.12.

rivers and *ſtreams of waters*]Or, *rivers* with *ſtreams of water*. (For though the word be in a plural form, yet the notion of it is ſingular, as Chapter 1. 30, 39.) floods divers ways (ſo the word properly ſignifieth, Gen. 10.25. (ſtreaming down with water: ſee Chapter 44.4.

in the day] *At*, or *after that time*, as ch. 4.1,3. the time more particularly deſigned; when it ſhould thus be, to wit, after the overthrow given to Sennacherib, Ch.37.30.

of the great ſlaughter]That God ſhall make of the enemies of his people, that had put them to ſuch ſtraights before in the Camp of Sennacherib, Chap.37.37. See the like, chap.34.5-7. Ezek.39. 17-20. Rev.19.17,18.

when the towers fall] *Towers*, properly great ones: for thence have they this name; and from thence ariſeth ſome variety of reading, 2 Sam.22.51. & Pſalm 18.50. put here for great ones in State and place: as Chap.2.15. Sennacheribs great Princes, that fell, no doubt, many of them, among the reſt of his forces, ch.10.8,33. See v.31. Though many refer all this to the ſlaughter of the Babylonians, by the Medes and Perſians, Chap.13.15-18. & 14.21. and the fall of Babels ſtately Towers, Ier.50.27, 30. & 51.25, 40,53,58. But the following diſcourſe from verſ. 27. carrieth it ſtrongly the other way.

V. 26. *Moreover the light of the moon ſhall be as the light of the ſun, and the light of the ſun ſhal be ſeven fold, as the light of ſeven days*] This paſſage moſt of the Iewiſh Interpreters expound of the days of Meſſias, after the ſlaughter of Gog and Magog, Ezek.39. And many of ours herein ſwerve not much from them, underſtanding it, ſome, of the great glory of the Church here upon earth, in the times of the Goſpel, being mightily enlarged, and with ſpiritual endowments abundantly enriched, ch.11-9. Joel 2.28,29. Mat. 28.28, 29. Mar.16.15,16. John 7.38,39. Acts 2.17,18, 23. the luſtre whereof ſhould be ſuch, that it ſhould far exceed the brightneſs of the celeſtial luminaries, ch.24.23. or ſhould far ſurpaſs that, which in fore-going times it had, 2 Cor.3.7-18. See chap 32.15. & 60.17. others, of the glorious condition of the Church triumphant in heaven, chap. 60.19,20. Mat.13.43. 1 Cor.15.40,43. Rev.21.10-23. But I rather concur with one of thoſe Iewiſh Commenters, and ſome others of ours, who conceive it to be meant of the great joy and gladneſſe, that the people of God, coming out of thoſe ſtraights, that before they were held in, and freed from thoſe fears that formerly enthralled them, ſhould now be ſurprized with, and poſſeſſed of, upon their ſudden and unexpected deliverance, out of thoſe their grievous diſtreſſes, by the deſtruction, in an inſtant, of thoſe forces, that lay ſo neer them, and preſſed ſo hard upon them, that there ſeemed no poſſibility of eſcape: ſee ch.17.14. & 37.3. v.29. *light* is commonly put for *joy and gladneſſe*, Eſt.8.16,17. Pſ.9.11,12. & 112.4. *darkneſs*, for *grief*, *heavineſſe*, and *dread*, ch.8.22. & 9.1,2. & 50.10. Amos 5.18, 20. and as when men are in much grief and fear, the heavens themſelves are ſaid to be darkned, and the ſun to be ſet with them, c.13. 10. Ezek.32.7. Amos 8.9. ſo are the heavens, and thoſe heavenly bodies ſaid to ſhine forth, more then ordinarily, bright upon perſons and people, when they are taken with extraordinary joy; which then commonly moſt exceeds, when their dangers and diſtreſſes have bin extraordinary great, and their deliverance out of them, very ſudden, ch.58.10.

Moreover]Heb. *And*, as ch.29.5.

the light of the moon]There is another word more commonly uſed for the *moon*: this here, and ch.24.23. given to her from her *whiteneſſe*, that is, brightneſs and beauty, Cant.6.10. and ſave in theſe places, is not found.

as the light of the ſun] That is, as ſome, conſtant, not variable, with full and wane; but rather, for ſplendor, equall to it, which it otherwiſe cometh far ſhort of. 1 Cor. 15. 41. nor is the word, for the *ſun*, here, the common name of it; but a term given it from its *heat*, accompanied with *light* & luſtre, Job 30.26, 18. Pſ. 19. 4. Cant.6.10. ch.24.23. no oftner found, ſave in that of Job, then the former.

as the light of ſeven days]Wherein the World was made, and man ſtood, ſay ſome, as being now reſtored to its original excellency, much eclipſed by mans fall. But neither was there any ſun the three firſt of thoſe ſeven days, Gen.1.16,19. Nor is the time of mans fall certain, and the Prophet plainly expounds himſelf, and ſheweth his meaning to be, that the day-light ſhould, through their exceſs of joy, ſeem ſuch unto them, as if *ſeven* days of bright ſun-ſhine, were put all into one; a certain number for an uncertain: as Gen.4.15. Job 5.19. Pſ.79.12. ch.4 1.

in the day that the Lord bindeth up the breach of his people, and healeth the ſtroke of their wound] When God repaireth again thoſe breaches that the Aſſyrian had made in the State of the Jewiſh people, ch.37 30-31. & 38 6.

in the day that]Or, *when*: as Gen.3.17. Ruth 4,5.

bindeth up the breach of his people] As a wound is wound up, to cloſe it, Luk.10.34. or bones that have bin broken, or disjoynted, being ſet again, are bound up, that they may faſten the better, chap.3.7. Hoſ.6.1.

breach]As v.13. c.7.6.

healeth]A metaphor; from the curing of a diſeaſe or wounded body, to the reſtoring and ſetling of a diſtracted and diſtreſſed State: ſo ch.19.22. & 57.19. Ier.33.6.

the ſtroke of their wound] Or rather, *the wound of their ſtroke*; or *their wound of ſtroke*, that is, the wound made in them, that is, in their State, by a ſtroke: for the latter word, of frequent uſe, ſignifies *a ſtroke*. Ch.14.7. & 27.7. rendred a *ſore*, chap.1.6. the former a *wound*, though no where elſe found; yet the verb, whence it is derived, ſignifying *to wound*, Job 5.18. Pſ.68.21. and the affix, though annexed to the latter; yet in conſtruction, ordinarily hath reference to, and goeth with the former: of which, ſee on chap.2.20. Two words, much of the ſame ſenſe, or notion, are oft joyned together, as here: So Num.14.5. Deut.8.15. & 32.13. Pſ.145.v.5.

V.27. *Behold, the name of the Lord cometh from far, burning with his anger, and the burden thereof is heavy*] At this verſe beginneth the laſt part of this Chapter, concerning the deſtruction of Sennacherib, and his forces, and the great joy that Gods people ſhould have thereupon. With the ſame, are divers Chapters and Sermons concluded: as chap.10.33,34. & 14.24, 25. & 17. 12-14. & 31. 8 9. & 33.13,14. In this verſe, and the next, is God deſcribed, as coming like ſome Potentate, in State and Pomp; but withall, in much fury, and indignation, furniſhed with inſtruments of torture and torment, to execute an heavy doom, either upon ſome rebellious people of his own, or upon ſome robbers, that from other parts, breaking in upon his people, have made much havock of them, and ſpoiled a great part of their countrey.

Behold] See the like entrance into the ſame ſubject, Chapter 10. 33.

the name of the Lord] That is, the Lord himſelf; as we uſe to ſay, the *Kings Majeſty*, for the King himſelf. So Pſalm 20. 5. & 116. 13. chap. 18. 7. & 50. 10. or, as ſome, God worthy of all *renown*, and praiſe; *name*, for *renown*; as Gen.6.4. & 11.4. or his *power*, to be ſhewed in the execution of juſtice and vengeance, Pſ.99.3. chap.59.19. Mal. 1.14. or, ſo cometh, that the very *name*, or *fame*, of his coming, daunteth his foes, Jer.6.24. but the firſt is the plaineſt and the beſt : nor was there any fame of his coming, before he came.

cometh from far]That is, as ſome, cometh ſuddenly, unexpected, while he is deemed yet to be far off, Pſ.10.1. Amos 6.3. as men oft that have bin travelling return from remote parts, when they are thought to be far off, and are, leaſt of all looked for, Mat.24.44. Mar. 13.34,35. or, as others, from heaven, whence he ſent his Angel to deſtroy the Aſſyrians, ch.37.36. a place remote from the earth, Pſ. 103.11. See ch.13.5.

burning with his anger]Or, at *the noſe* : ſo the word ſignifies properly, Pſal.115.6.Ezek.8.17.applyed to God,by a figurative ſpeech taken from man, whom anger putteth into an heat, and ſuch heat diſcovereth it ſelf, uſually,in that part.See ch.13.13. Or, *his noſe*,or *anger,burneth*. Heb.*burning*.

and the burden thereof *is heavy*] Heb.*heavineſſe*,as Prov.27.3. his anger, whereſoever it lighteth, will prove *heavy*, that is,grievous,as Gen.50.10.or *heavineſſe*, that is, *grievouſneſs* it ſelf, as chap.21.15. & 42.25. moſt grievous; and there is then a defect of the pronoun, as chap.27.9. or, as our margent, following therein, the Hebrew Commenters, and ſome others,*and with grievouſneſſe of flame:* for ſo the word is ſometime uſed, for a *lifting up* of fire, by flame and ſmoak, Judg.20.38,40. and, as ſome,alſo, Jer. 6. 1. he cometh fuming at the noſe with fire and ſmoak,See Pſal.18.8.or knitting this to the latter verſion of the former,his *noſe*,or *face*,*burneth*,or *burning*, and(as Jer.17.4,10,11.) with *a grievous flame*.

his lips are full of indignation, and his tongue as a devouring fire] Or,*is as a devouring fire*,Exod.24.17. *fire from his mouth*.Pſal.18.8. ſee Pſal.50.3.& 97.3.

V.28. *And his breath as an overflowing ſtream*] Or, is *as a ſtream*, or *floud over flowing*,Heb.*his ſpirit :ſpirit*,for *breath*:either of fire to conſume,as Dan.7.10.or,of water,to drown,as ch.28.15,17,18.Rev. 12.15.for the Prophet paſſeth from one ſimilitude to another,as ch. 28.17.and again afterward in this verſe.

ſhall reach to the middle of the neck] Or, that *reacheth to the middle of the neck*, a defect of the relative; as v.14. Heb. *that divideth unto the neck*,or *by the neck*; as the ſame particle is uſed, Ezr. 10. 17. that reaching unto the neck, divideth by it, the upper part, to wit, the head, yet above water, from the reſt of the body remaining under water; a type of a dangerous, and almoſt deſperate condition, chap.8.8. In which place, yet becauſe the King of Aſſyria is ſaid ſo to over-flow the land of Judah; ſome, therefore, conceive the words to be ſpoken of by him,reading the words, *as a floud*, or *ſtream, over-flowing him*, that *divided to the neck*, that is, over flowing him, totally, over head and ears, as we ſay, who did lately,with his forces, overflow the whole land and State of Judah,even to the neck,ſo as no part of it,ſave Jeruſalem,the head City, ſeemed to be above water.

to ſift the Nations with a ſive of vanity] Heb. *to ſhake to and fro*, as chap.11.15. & 13. 2. here more ſpecially, as corn is ſhaken and toſſed to and fro in a ſive, Luk.22.31.but the uſe of a ſive, ordinarily, in ſuch caſe, is to ſhake out the droſs, or leſſer and lighter ſeed, and retain the full and weighty grain,Amos 9.9.but this ſifting, the Prophet telleth us, ſhould be another manner of ſifting, *a ſifting with a ſive of vanity*; ſuch a ſifting, as did ſhake to and fro, what was ſifted in it, till it came even to nothing; to drive them to nothing,by that,whereby he only purgeth his own people, ch.27.8,9. or to ſift them in ſuch a ſive, as retaineth nothing, but letteth all run thorow,to make an utter riddance of them. See ſomewhat the like in alluſion to *fanning*, Jer.4.11. the word rendred,*a ſive*, is no where elſe found in Scripture; in regard whereof,ſome of the Jewiſh Criticks queſtion the ſignification of it, and would have it to ſignifie rather, ſome part of horſe harneſs, becauſe of the *bridle* that followeth: but they produce no proof, for ſuch uſe of it; and beſide what we before obſerved, of the Prophets paſſing from one trope to another, the word is oft found, thus uſed, in the Jewiſh Doctors; as in that of one of them,concerning four ſorts of Scholars,or hearers;ſome like to *a ſpunge*,that ſucketh all in alike,ſome like an *hour-glaſſe*,or *water-glaſs* (ſuch as anciently they were) that taketh in at the one end,and putteth out at the other(alluded to,Heb.2.1.)ſome, like a *wine-bag*,that letteth go the wine,and keepeth only the dregs; (he might as well have ſaid,*a bolter*, that bolteth out the flour,and keeps in the bran)ſome,to *a ſive*,that letteth go the traſh,and keepeth in the corn.

the Nations] Thoſe of ſeveral Countries, that ſerved under Sennacherib.

and there ſhall be *a bridle in the Jaws of the people, cauſing them to erre*] Or, *and* to be *a bridle*, or *a ſnaffle*; that it may run in the ſame tenour, with the branch next before it; or,as ſome, with reference to the former words, *as a floud*,or *a ſtream over-flowing to the neck*;——*and* as *a bridle, cauſing to erre*, or *wander in the Jaws of the people*;to wit,before-mentioned, turning the remainder of them this way,and that way,as he pleaſeth,Jam.3.3. or forcing them out of the way,that they deſired,and intended to go, (their purpoſe being to Ieruſalem) and enforcing them in a ſcattered manner, wandring ſome one way,ſome another, to make what haſte they could home to their own country again,ch.37.7,29,33,34,37.See 2 King. 6.19.Iob 12.19,24.Pſal.107.40.

a bridle,] or *a ſnaffle* as ſome: there are two words uſed,Pſal.32. 9.this here,and that other, chap.37.29. where our tranſlators render this *bridle*: as alſo,Iob 3.11.& 4.13.that *bit*,which ſeems moſt probable: becauſe ſaid to be put,between the lips,into the mouth: ſee there:ſo that this ſeems to ſignifie properly,*a bridle*,or *rein*: that is *a ſnaffle*, or *bit*: but this uſed here, as that there, to comprehend both.

V.29. *Ye ſhall have a ſong, as in the night, when an holy ſolemnity is kept,and gladneſs of heart, as when one goeth with a pipe, to come into the mountain of the Lord, to the mighty one of Iſrael*] In the midſt of the relation, of the deſtruction of Sennacherib and his forces, is this paſſage inſerted, foretelling the great joy, that Gods people, thereby, delivered from their former fears and afflictions,ſhould conceive,and expreſs thereupon,to wit,ſuch as they uſed to have at their ſolemn feſtivals,when with much mirth and muſick,they repaired to the Temple, and ſpent the night alſo, in ſinging and chanting there.

ye ſhall have a ſong] Heb.*the ſong ſhall be to you*. That is, as ſome; Then *ſhall ye have a ſong*: ſupplyed for the better connexion; as Job 9.35.Or,as other,*This ſhall be a ſong unto you*: conceiving the article to be put for the pronoun. But I ſuppoſe it is never ſo uſed, with reference to any other thing, ſave that which the word,whereunto it is joyned,importeth. I ſhould therefore thus render it, *Such ſongs*,or,*ſinging*,then *ſhall ye have*. *Song*,for *ſongs*: as 1 Kings 4.32; or,*ſinging*: as 1 Chr.6.31.

as in the night, when *an holy ſolemnity is kept*] Heb. *as a night*, or, *according to a night of ſanctifying a feſtival*. That is, according to the ſinging that is wont,in ſuch a night,to be uſed. For the word of *ſinging*,is to be ſupplyed, here, from the former branch: as chap.16. 5.(ſee the note there) and in the next member the like. By *night*, ſome underſtand here the *night*, before the feſtival day,becauſe their feſtivals began at even, Exod.12.18,42.Lev. 23. 32. Others, the night following the feſtival day: in which they made merry, with junkets after ſupper, and paſt the night with all manner of mirth. Of ſome ſolemn night-wakes that they uſed to have in their feſtivals, ſee on chap. 12. 3. The Jewiſh Doctors hence gather, that it was a Paſchal night, wherein Sennacheribs forces were defeated and deſtroyed. Which that it was done *in the night* time,is certain, 2 Kings 19.35.but that it was the Paſchal night,is their groundleſs aſſertion. Nor is it likely that that night, wherein the deed was done, was ſo merry a night with them, being not as yet informed of it.

gladneſs of heart] That is, *hearty gladneſs*; as Cant.3.11. Jer. 15. 16. When a man is *glad*, as we ſay, *at the heart*, *Our heart ſhall rejoyce*, Pſal.33.21.& 105.3. Such joy doth God require of us in his ſervice,Deut.16.12,14.& 28.47.Neh.8.10-12.chap.58.13.See Pſal. 81.1,2.

as when one goeth with a pipe] Heb. *as*, or, *according to one going*, or, *travelling*,(as ver.2. Iudg.5.10.) or, *journeying with a pipe*. That is, like the gladneſs of one that is going with muſick to Gods houſe which they uſed to cheer up themſelves with by the way, the journey, ſometime, being long, 1 Sam. 10. 3, 5. Pſal. 41. 4. & 122. 1.

a pipe] The word ſignifies any ſort of *wind-inſtrument*, *pierced*,or, *bored*, thorow, whereof it hath its name) as thoſe made of wood, or metal,or *hollow*,ſo as it may be blown thorow,as thoſe of cane, and the like. Put here for any ſort of muſical inſtruments; becauſe ſuch they uſed in the way,as being lighteſt for carriage, and readieſt at hand,for uſe.See ch.5.12.

to come into the mountain of the Lord] Or, *to go unto the mountain of the Lord*,as the particle,(for change the rather here made uſe of) is uſed,Gen.11.4.ch.9.8.ſo ch.2.3.*unto*,not,*into*,to mount Sion,Pſ. 84.7.

the mighty one of Iſrael] Heb. *to the rock of Iſrael*.So is God frequently ſtiled,Deut.32.30,31.2 Sam.23.3.Pſ.78.38.Howbeit,by *the rock of Iſrael*,ſome underſtand *Sion*,the rock, on which the Temple ſtood: and it ſhould then be,as oft the ſame thing, in other terms. But the former may well ſtand: for they went to meet with God there,Exod.23.14,17.Pſ.41.1,2.& 63.1,2.

V.30. *And the Lord ſhall cauſe his glorious voice to be heard*] The Prophet returns to proſecute the relation of the overthrow of the Aſſyrians, in a rhetorical deſcription of the manner, how it was done.

his glorious voice]Heb.*his voice of might*,or *magnificence*,or *majeſticalneſs*. That is, *his mighty*, or *his magnificent*,and *majeſtical voice*. For the word ſeems to be uſed in either of thoſe notions,Job 37.22. Pſal.21.5.& 96.6 & 104.1. And by it is the *thunder* ſignified,called *the Lords voice* Pſal.29.3,5,7-9.and *his mighty*.Pſal.29.4.and 68. 33.& *powerful* Job 26.14.and *ſtately voice*,Job 36.4. From hence alſo, as alſo from the paſſages enſuing, it may be deemed, that though the judgment inflicted upon the Aſſyrian Camp, was put in execution by the miniſtery of an Angel, Chap. 37. 36. Yet it was not executed in a ſecret and ſilent way, as that deſtruction of many thouſands, in Davids time, by the peſtilence, 1 Chr. 21. 14-16. or, as that ſlaughter made of the firſt-born, throughout all Egypt, Exod.12.12,23,29.Heb.11.28. but by raiſing a mighty ſtorm and tempeſt, accompanied with dreadful thunder and lightning,wherein ſo many thouſands of Sennacheribs ſouldiers miſcarried.See the like,Pſ.18.12-14.& 77.17-18.ch.29.6.Zach.9.14,15. This ſeems rather to be here intended, then as ſome, an alluſion to the voice of a Commander,enciting, and encouraging his forces to fight;Joel 2.11.

and ſhall ſhew the lighting down of his arm, with the indignation of his anger, and with the flame of a devouring fire; with ſcattering, and tempeſt, and hailſtone] A further deſcription of that horrible and hideous tempeſt, wherewith the Aſſyrians were ſurprized.

and ſhall ſhew the lighting down of his arm] The word rendred, *lighting down*, is ſuppoſed to ſignifie, ſometime, *deſcenſion*,though there be no clear place produced for it: ſometime, *reſt*, and ſo it is oft uſed, Job 17.16.Prov.29.9.Eccl.4.6.& 6.5.Nor do I ſee, why it may not well be ſo taken here; as Damaſcus is ſaid to be the *reſt*, or *reſting* place of Gods wrath, Zach. 9. 1. God will in a moſt conſpicuous manner, cauſe his revenging power (that is, his *arm*, here; as chap. 48. 14. & 52. 10.) to light on, and to reſt upon them. See Ver. 32.

with the indignation of his anger] Heb. *in indignation of anger.* Two words, much of the ſame notion, joyned together, as before, ver. 26. Ch. 7. 4 & 13. 13. Lam. 2. 3, 6. to expreſs an exceſſe of wrath, manifeſted in this their deſtruction. God will do it, as in a moſt conſpicuous, ſo in a moſt fierce, and wrathful manner; that it may be ſeen, both who doth it, and in what manner it is done. See chap. 26. 11.

and with the flame of devouring fire] As chap. 29. 6.

ſcattering] Or, as ſome, *lightning*: ſo termed, becauſe it pierceth into, and violently rendeth, and breaketh aſunder. For the word ſeems to have in it a notion, not ſo much of *diſperſion*, as of *diſſipation*, or breaking to pieces; as chap. 27. 9. And hence comes the word, for an *hammer*, that breaketh things to pieces, Ier. 51. 20.

hailſtones] Heb. *ſtone of hail*]; *Stone*, for, *ſtones*; as Hab. 2. 11. See Joſh. 10. 11. chap. 28. 2. Pſal. 18. 12. Thus alſo it is, by ſome, deemed, that God diſturbed the Egyptian at the red-ſea, with a ſtorm of the like condition, with that here deſcribed, Exod. 14. 24.

V. 31. *For by the voice of the Lord ſhall the Aſſyrian be beaten down, which ſmote with a rod*] Or, *By the voice of the Lord ſhall the Aſſyrian be terrified*; or, *affrighted*, ch. 20. 5. & 31. 4, 9. Mal. 2. 5. ſpoken of Sennacherib, eſpecially, who though not ſlain, at preſent, yet was ſo affrighted, with what he heard and ſaw, that he durſt not ſtay by it, ch. 31. 8. & 37. 37. Or, if of his army, rather, *broken in pieces*, and diſſolved; as Ch. 7. 8. which at length, alſo, befel himſelf, ch. 37. 38. See ch. 31. 8. & 33. 3.

which *ſmote with the rod*] Whom God uſed as a rod, to chaſtiſe his children, chap. 10. 5, 6, 20. a defect of the relative; as ver. 14. 28. Or, as others, *with the rod will he ſmite* him: that is, *God will ſmite him*; or, *he ſhall be ſmitten*: as ver. 14. 23. See chap. 10. 24. with *the rod of iron*, that ſhall break him to pieces like a potters veſſel, Pſal. 2. 9. The text will bear either: and this latter ſuiteth well with what followeth, ver. 32.

V. 32. *And in every place where the grounded ſtaff ſhall paſs, which the Lord ſhall lay upon him, it ſhall be with tabrets, and harps*] Heb. *Every paſſage of the founded ſtaff, which God ſhall make to reſt on him, ſhall be with tabrets* or, *drums, and harps.*

grounded ſtaff] The rod ſpoken of, verſ. 31. which ſhall not paſs, ſlightly over them, giving of them a wipe onely by the way; but ſhall be fixed and founded; as chap. 28. 16. it ſhall ſtick ſurely by them, as a rod, or ſcourge, that enters into the fleſh, and makes therein a deep impreſſion.

ſhall lay upon him] Or, *make to reſt on them.* The word being collective, ver. 31. it ſhall not be, as with Gods own people, on whom *the rod* doth *not reſt*, Pſal. 125. 3. but it ſhall ſtick by them, and reſt on them, till it make an end of them, Zach. 9. 1. ver. 31. Yet there want not, that expound this of the rod, wherewith, by Gods appointment the Aſſyrian had ſmitten them, that in all ſuch places, there ſhould now be much joy, ver. 29. See more on the next clauſe.

with tabrets, and harps] This paſſage is exceedingly peſtered with variety of expoſitions: ſome by the *tabrets and harps*, underſtand thoſe ſacrifices, which were offered with ſome kind of ſolemn muſick, Numb. 10. 10. Pſal. 81. 1, 2. to that purpoſe, drawing in hither from the next branch, the word of *ſhaking*, which they apply to the *ſhake-offerings*, Levit. 8. 30, 34. or to the lifting up of the hand in prayer, Pſal. 141. 2. and ſo the ſenſe ſhould be, that the Aſſyrian ſhould be fought with, and prevailed againſt, by ſacrifice and prayer, 2 Chr. 32. 20, 21. Others, that the Angels ſhall exceedingly rejoyce, and make melody, that they were ſent upon ſuch an employment; and hither they ſtrain *the ſhaking*, after mentioned, as implying the agitation of the hand, in the uſe of hand-inſtruments. Others, of Gods coming to battle againſt the Aſſyrian, In a triumphant way, as being ſure of victory before hand, and going forth to fight in ſuch manner, as conquerers uſe to be entertained, when they come home from fight, as conquerers, Judg. 11. 34. 1 Sam. 18. 6. Others, of the publike joy and triumph, that ſhould be in all places, where this miraculous overthrow had been wrought, as was after the overthrow of the Egyptians in the red-ſea, Exod. 15. 1, 20. Pſal. 66. 6. ſo 2 Chr. 20. 28. Pſal. 59. 10. & 68. 25. Jer. 31. 4. And this ſhould I encline to, but that this whole verſe ſeems to run ſtill upon the defeat, and the overthrow it ſelf. Others, therefore, of thoſe, that by muſick and merriments ſhould ſeek to avert the rod of God, and either the dread, or the ſmart of it, as Kings aſſay oft to do, that God will ſet, in a furious manner, upon ſuch. Others, laſtly, ſuppoſe that as we now uſe *drum* and *fife*, ſo the Jews, and other Eaſtern people, in thoſe dayes, uſed *taber*, and *harp*, in battle: And that thereunto the Prophet ſhould here allude, as intimating that with *tabers* and *harps*, indeed; but other, then ſuch as they uſed, to wit, thunder and lightning, and ſtorm and tempeſt, and hailſtones, inſtead of ſuch, would God come to war againſt them, ver. 30. and the very noiſe of his warlike drums, and military muſick alone, ſhould be ſufficient, both to diſmay and to deſtroy them, v. 31.

and in battels of ſhaking will he fight with it] Or, *againſt them: battels of ſhaking.* That is, ſay ſome, by a kind of inverſion, *agitation of war*: thereby underſtanding the enemy, who had deſtroyed Gods people, and whom God would now deſtroy. Or, as others, rather, *battles*, wherein God will ſhew his power, by *ſhaking* them to nothing in *the ſieve of vanity*, before ſpoken of, ver. 28. which ſome of the Jewiſh Doctors ſuppoſe here alluded to. Or, with the *lifting up*, and *ſhaking* of his hand over them, ch. 11. 15. & 19. 16. (in another manner againſt the Aſſyrian, then he formerly ſhook his hand, at Jeruſalem, chap. 10. 31. which may here be glanced at, as another of them intimates) *will he fight with it*, that is, as ſome, with the *rod*, before ſpoken of, ver. 31. Or, as one of the Rabbines, with the Aſſyrian *camp*. Or, *with her*, that is, with *Aſhur*, or, *Aſſyria*: for the names of countries, are commonly feminine in Hebrew: See ch. 15. 1. Some render it, *with them, or againſt them*; as Exod. 14. 25. Pſal. 55. 18. & 66. 2. that is, with the Aſſyrians, ſuppoſing the word collectively taken, ver. 31. and the country put for the people. See ch. 31. 8, 9. The whole verſe may well be rendred, as one of the Jewiſh Commenters well obſerveth; *And it ſhall be, that in every paſſage of the ſtaff*, (that is, in every place, whereby it paſſeth) *which God ſhall cauſe to reſt on them, with tabrets and harps, and warlike ſhakings, will he fight againſt them.*

V. 33. *For Tophet is ordained of old, yea, for the King it is prepared; he hath made it deep, and large*] The Prophet cloſeth up this prediction of the Aſſyrians overthrow, with a rhetorical relation of what manner of place God had prepared for the execution of them, and in what manner, therein, they were to be dealt with. That which ſome underſtand, only of their deſtruction, here; others, of their torment, only, hereafter, in hell. A middle ſort of the former, but not without reference alſo, to the latter; with whom I concur.

Tophet] Heb. *Tophte*: With addition of a letter; which is not therefore alwaies, a note of honour, or reſpect, as ſome have ſaid. But it is, ordinarily, elſewhere termed, *Tophet*. And it is the name of a place, in the valley, lying on the South-ſide of Jeruſalem, Joſh. 18. 16. ſometime belonging to one *Hinnom*, then owner of it, and after him to a ſon of his, and his poſterity; in regard whereof, it is called ſometime, *the valley of Hinnom*, Hebrew, *Gehinnom*: whence the Greek, Γέεννα, and the Latine, *Gehenna*. Sometime, *the valley of the ſon of Hinnom*, 2 Chr. 33. 6. & Jer. 7. 31, both Joſh. 15. 8. & 18. 16. And ſometime, *the valley of his ſons*, 2 Kings 23. 10. In this vale, ſtood *Tophet*, wherein the Idolatrous Jews uſed to burn their children, in ſacrifice to an Idol, called *Molec*, Levit. 20. 2. 2 Chr. 28. 3. & 33. 6. And it had that name from the *drums*, or, *tabrets*, that their idolatrous Prieſts uſed to beat upon, at the time of their deteſtable ſervices, to drown the ſhrieks and cryes of the poor ſacrificed children. For it ſeems but a fancy, which one of the Rabbines here hath, that it ſhould be termed *Tophet*, from a word ſignifying to *entice*, or *ſeduce*; becauſe every one that is miſled by his own concupiſcence, (Jam. 1. 14.) goeth down thither. But this place, was by Joſias, in deteſtation of the horrid acts therein committed, not deſtroyed onely, but defiled, 2 Kings 23. 10. Made a common layſtal for the city, where dung and filth lay continually reeking; and it became afterward, a common place of burial, for the meaner ſort, eſpecially, of the people; and perſons (as ſome ſay) executed by the hand of juſtice, which were not, ordinarily, ſuffered to lye unburied, Deut. 21. 22, 23. Alſo it is, by ſome, affirmed, that there ſuch were burnt, who by the law, were to ſuffer that kind of death, Levit. 21. 9. And further, that in ſome notorious crimes, the bodies of the perſons executed were thither thrown out, as to the *ſcalæ Gemoniæ*, at Rome; and there lay without burial; as to Jehojakim was threatned, Jer. 22. 9. until the fleſh being rotted and waſted, the bones remaining of them, were there burnt: alluded unto, as they ſuppoſe, in the *Gehenna of fire*, (for ſo the words are) as a higher degree of *judgment* or penalty, in capital crimes, Mat. 5. 21, 22. And it is uſed, as in the writings of the Rabbines, ſo in the Scripture of the New Teſtament for *Hell*; whereof it is a type, not unfit, Mat. 18. 8, 9. & 23. 15. Mark 9. 43, 44. But what is ſpecially meant by, *Tophet*, here, is queſtionable; among thoſe eſpecially, that underſtand it of ſome place, wherein this execution was done here upon earth. Of theſe ſome are of opinion, that in the vale of *Benhinnom*, this execution was done; the Aſſyrian camp, a great part of it, lying thereabout; or that there the Jews buried, or burnt the carcaſes of them, as Ezek. 39. 11, 15. But this is of no certainty, nor great probability. See on ch. 37. 36. Others therefore underſtand it of a tropical Tophet, a place that ſhould be as a Tophet to them; that whereſoever they ſhould lye encamped, when Gods executioner ſhould come to do his office with them, and to execute his maſters doom upon them, that place ſhould prove ſuch a Tophet to them, as the Prophet here deſcribeth. See ch. 66. 25. and ſee of *Ariel*, ſomewhat the like, ch. 29. 2.

ordained] Fitted and furniſhed, as ch. 21. 5

of old] Heb. *from yeſterday*: which phraſe is uſed, ſometime, for ſome ſhort ſpace of time paſt, as we are, but *of yeſterday*, Job 8. 9. *thou cameſt* but *yeſterday*, 2 Sam. 15. 20 ſometime, without any ſuch reſtriction, as 1 Sam. 10. 11. *thoſe that knew him yeſterday*; that is, in time paſt, or before-time: and ſo here. Howbeit, that fancy of the Jewiſh Doctor is too nice, who becauſe the phraſe, in Hebrew, of a thing paſt, runneth commonly in thoſe words, *yeſterday, and the third day*, paſt, Gen. 31. 2, 5. Exod. 4. 10. & 5. 7, 14. Joſh. 4. 18. would have here by *yeſterday*, meant the ſecond day of the Creation, on which they hold that *hell* was made, which had an yeſterday, indeed before it, but no third day. But to let paſs the groundleſneſs of the conceit, he might have found the phraſe uſed ſingle, as here, ſo elſewhere, in the places above recited, & Mic.2.8. So alſo, Heb. 13.8.

it is prepared] So of hell-fire, Mat.25.41.

for the King] For the King: which being underſtood of hell-fire, there is no ſcruple of it; or, if of ſome place of deſtruction here on earth, in general, then his Temple proved his Tophet, chap.37.38. But he eſcaping that tempeſt, that ſwept away ſo many thouſands of his army, the queſtion is, how it is ſaid, to have been prepared for him. To evade, rather then to aſſoil this, ſome would have the words read, not *prepared for the King*; but *prepared by the King*: and the old Latine ſo renders it: ſome, by the King, underſtanding *God*, that *great King*, Mal 1.14. *the King of the whole world*, Pſal.47.7. Others, King Ezekiah, who, ſay they, had purged that place, and voided it of thoſe ſuperſtitious and idolatrous inſtruments and monuments, that it was packed and peſtered with before, among thoſe other traſh and abominations of the like kind, which he is ſaid to have taken away, 2 King.18.4. and ſo made it a fit place to receive the Aſſyrian carcaſſes: not that he intended any ſuch thing, in ſo doing; but that, by that work of his, it was made as fit for ſuch an uſe, as if it had bin of purpoſe thereunto deſigned. See the like, Mat 26.12. But of ſuch uſe of the particle, there is no example. Others therefore, retaining the received, and right reading, underſtand it, *for the King*, that is, for the forces he bringeth with him, and in whom he ſuſtains loſs, being thereby, both diſappointed of his purpoſe, and much weakned in his power; as David ſuffered deeply in the diminution of his people; and it is ſaid, therefore, to be done to him, 2 Samuel. 24. 12-15. or, as others, underſtanding the word collectively, *King*, for *Kings*, as Proverbs 25. 3, 4, 5. for thoſe *Kings* that ſerve under him, and thoſe his Commanders, whom he counteth as Kings, Chap. 10.3.33. ſee Chap.31. 8,9.

he hath made it deep and large] Heb. *he hath deepned, he hath broadned*: that is, *made it deep*, and *broad*; capacious enough to receive as many as are deſigned to it; a defect of the perſon agent herein, Ezekiah, ſay ſome; Others, God. It may be underſtood indefinitely, *it is made deep* and *broad* enough, as verſ. 14. a defect of the pronoun, as Chap. 28. 20, 28. of the copulative, as chap 27.4.

the pile thereof is fire, and much wood] Heb. *the pile thereof, fire and wood abundance*. See the like, Ezek. 24.9-10. he ſeems to allude to thoſe piles of wood, that were uſed and ſpent there, in their cruel and inhumane ſacrifices, or in the burning of bodies, and other abominable things there, when it came to be for either purpoſes employed.

the breath of the Lord, as a ſtream of brimſtone, doth kindle it] See v. 28. he ſeems to allude to that ſhower of *brimſtone*, wherewith Sodome was deſtroyed, Gen.19.24. ſo Pſ.11.6. beſide, that all lightning is of a ſulphury ſavour; any ſudden deſtruction is compared to a great fire, that in an inſtant conſumeth any combuſtible matter. In ſomewhat the like manner is the deſtruction of Sennacheribs Army, deſcribed, ch.10.16-18.

kindle it] Heb. *burneth*, or *fireth it*: ſee of the *Leviathan*, Job 41. 18-21.

CHAP. XXXI.

Verſ.1. WOe *to them that go down to Egypt for help*] This Chapter containeth another *Sermon*, or Prophecy, of the ſame ſubject with the former; and conſiſteth, partly, of a ſevere denunciation of deſtruction to thoſe that were ſtill obſtinately bent to ſeek ſuccour from abroad, from Egypt eſpecially, and relied upon humane helps, ver. 1-3. and partly, of a gracious promiſe of protection from God, unto all thoſe, for their comfort and encouragement, that ſhould conſtantly reſt on him, or ſincerely return to him, v. 4. 7. together with a prediction of the Aſſyrians overthrow, verſ. 8, 9.

Wo] As ch.30.1.

go down to Egypt] Whither God had forbidden them to return, Deut.17.16. & 28.68. Hoſ.11.5. partly, that they might not ſeem to ſlight, or forget the benefit of their deliverance thence; and partly, alſo, yea, principally, that they might keep free from the ſuperſtitions, and idolatries, of that place and people, Jer. 2.17, 18. See chap. 30. 1,2.

for help] Againſt the Aſſyrians, 2 King. 18.21. Chap.30.6, 7. and 36.6. as after, alſo, in proceſs of time, for ſuccour, Jer. 37. 5. and for ſhelter againſt the Chaldeans, Jeremiah 43. 1-7.

and ſhall ſtay on horſes, and truſt in Chariots, becauſe they are many; and in horſemen, becauſe they are very ſtrong.] See Chap 30.16. Pſ.20.7.

ſtay] See ch.30.12.

they are many] Heb. *a multitude*, as ch.1.11. to wit, there; in Egypt where was both ſtore and choice of them, Deut.17.16. 1 King.10. 28,29. Ezek.17.15.

they are very ſtrong] Or, rather, *very many*, as before: ſo the word is moſt commonly uſed in the Hebrew, though the other way, in the Syriack: ſee Pſ.40. 5.13. & 69.5. & 139.17. Jer. 5.7. & 15. 8. & 30. 14,15.

but they look not to the holy one of Iſrael, nor ſeek the Lord] Without whom, all help of man, or horſe, is vain and helpleſs, Pſalm 33. 16,17. & 60.11,12. & 108.12. Prov. 21.31. See chap.30. 1,2.

look not] Up to God, as ch.17.7. See ch.22.11.

ſeek the Lord] Either by asking advice of him, 1 Chr.10.13,14. ch. 38.2. Or by craving help and aſſiſtance, by prayer and ſupplication, from him, chap.55. 6.

V.2. *Yet he alſo is wiſe, and will bring evill, and will not call back his words*;] God is too wiſe, for them to go beyond with their projects; wherewith they ſhall not be able to prevent, or avoid that evil, which he is peremptorily purpoſed and reſolved to bring upon them, as hath already bin foretold: ſee ch. 28. 15. 17, 18. & 29. 15,16.

Yet] Heb. *And*: as ch.8,10. & 29. 2.

he] The Lord, v.1.

alſo wiſe] Yea, *onely wiſe*: 1 Tim. 1. 17. Jude 25. and all their wiſdome is folly to his, 1 Cor.1.25. & 3.19. Job 5.13. and 12. 13.16.

bring evill] Affliction and deſtruction upon the obſtinate wicked, for the evill of their ways, chap. 45. 7. Jer.11.11. and 18.11.

call back his words] Heb. *remove*, as chap.48.9. or *with hold*, or *withdraw*, Prov.4.26. or *revoke*, and fruſtrate, leave undone, as Joſh. 11. 15. *his words*, what he hath ſpoken, as Eſt. 5. 5. Pſal.103.20.

but will ariſe againſt the houſe of evill doers, and againſt the help of them that work iniquity] He will raiſe up himſelf though he now ſeems not to look after them, and deſtroy the wicked, for all their helps and ſupports; yea, both them, and their aids together, v.3.

but] Heb. *And*: as ch.30.20.

ariſe] In hoſtile manner will I raiſe up my ſelf, Pſal.9.19. & 12.5. See ch.28.21.

againſt the houſe of evill doers] That is, againſt Egypt, ſay ſome; but that is the help, in the next branch: againſt Iſrael, the ten Tribes, ſay others: but this Prophecy concerneth not them. Rather, therefore, that Family, if there be meant, ſome one ſpeciall Family, that had a principal hand in this project; or thoſe Families that had: or that malignant and rebellious people, conſidered as a body, or a family: of whom, chap. 30. 1.9. So Ezek.2.5.8. See v.6.

the help] Egypt, from whom they ſought help, and that ſhould aſſay to ſuccour them, ch.30.7.

workers of iniquity] Or, *wrong-doers*, the common deſcription of the wicked ones in Scripture, Job 34.5,22. Pſalm 5.5. and 6.8. and 14.4. and 18.3. and 36.12. & 64.2. and 92.7, 9. & 94.4,16, ch.59.4.

V.3. *Now the Egyptians are men, and not God*] And unable therefore to help, or prevail againſt God, Pſ.9.20. & 60.11. ſee Pſ.82.9,7. Ezek. 28.9.

Now] Heb. *And*.

and their horſes fleſh, and not ſpirit] *Fleſh*, in Scripture, is uſed, as a note of infirmity and frailty, Pſal.79.39. 2 Chr.32.8. Jer. 17.5. Heb. 5.7.

not ſpirit] Nothing like, in regard of power, to *a ſpirit*; one of whom, is able to do more, then many millions of horſe, or men, can do: how many thouſands did one Angel deſtroy ſuddenly in the Aſſyrian Camp? Ch.37.36. how many millions did one in an inſtant of time diſpatch in the Land of Egypt? Exod. 11.29,30.

when the Lord ſhall ſtretch out his hand, both he that helpeth ſhall fall, and he that is holpen ſhall fall down: and they all ſhall fall together] Or. *And when the Lord ſhall ſtretch out*, or *put out his hand, the helper ſhall ſtumble, and the holpen ſhall fall, and they ſhall all fail together*. Heb. *And the Lord ſhall ſtretch out his hand, and the helper ſhall ſtumble*, &c. That is, by a common Hebraiſm, when the one is done, the other ſhall be. So 1 Sam.17.34.

ſtretch out his hand] The bare putting out of Gods hand, ſhall be ſufficient to overthrow, both all your own forces, and theirs alſo, that offer to aſſiſt you: ſo Jer.15.6. Zeph.2.v.13.

both] Heb. *And*. So 17.26. but here rather (if it be needful to expreſs it) *then*: as ch. 6.1.

he that helpeth ſhall fall] Heb. *ſtumble*, Pſal. 27.2. See Chapter 3.8.

fail] Or, *periſh*, Job 4.9. Pſ.37.18. & 71.13.

V.4. *For thus hath the Lord ſpoken unto me*] Or, *Howbeit*, or *Notwithſtanding*: as ch.9.1. Job 5.7. becauſe here beginneth the comfortable part of this Prophecy; the gracious promiſe of protection. Albeit, that God intendeth thus to deſtroy both the Egyptian aids, and thoſe that ſeek to them, for ſuccour, againſt the Aſſyrian: yet will he not ſuffer the Aſſyrian to ſurpriſe Jeruſalem: but he will protect it, againſt him, and deſtroy him. The like introduction, ſee chapter 21.16.

Like as the lion, and the young lion, roaring on his prey, when a multitude of ſhepherds is called forth againſt him, he will not be afraid of their voice, nor abaſe himſelf for the noiſe of them: ſo ſhall the Lord of hoſts come down to fight for mount Zion, and for the hill thereof] God will protect Jeruſalem, no more regarding the multitude of the Aſſyrian forces, then ſome fierce lion, in the prime of his ſtrength, will regard a company of ſhepherds, that ſhall aſſay to reſcue his prey from him. See Mic.5.8.

Like as]Or, *Like as when*: for the one is frequently included in the other: ſee Eſt.2.20.ch.64.2.Jer.5.26.

a lion, and a young lion] Or, *a lion, even a young lion*: as chap.1.6. or *a lion, or a young lion*: as Exod.21.15.1 Sam.17.34.See ch.30.6.

roaring over his prey] Heb. *ſhall roar*, or rather *murmur, mutter, grumble*, or *gruntle*. The lion roareth not, when he hath his prey; as of the Oxe, and the wilde Aſſe, Job 6.5. but when pinched with hunger, for want of it, he is ranging after it, Pſ.104.21. or hath it now, haſting to ſeize on it, in his eye, Amos 3.4.Chap.5.29. but being poſſeſſed of it, he is in another, a new note, in a grumbling, or gruntling tone, over it; eſpecially upon the approach of any that attempt to get it away from him: for ſuch a kind of voice doth the word, here uſed, imply, ch.38.14.& 59.11.See ch.8.20.Jer.2.15.& 25.30.

on his prey]Or, *over it*: as 1 Chr.21.16.

when a multitude of ſhepherds is called forth againſt him]Or, *againſt whom a full company of ſhepherds is called out*. Heb. *whom a fulneſſe of ſhepherds is called againſt him*: *a fulneſſe*, for *a multitude*: as Gen.48.19.or, *a full company*: all that the Town or Village is able to make out: *as the fulneſſe of the world*, for all that is in it, Pſal.24.1. *whom againſt him*, for *againſt whom*: a common redundancy, Gen.1.21.Pſ.1.4 Jer.1.2.

is called forth againſt him] Or, as ſome read it, and ſo the old Latine, *ſhall meet with him*: and ſo the word is uſed, Deuter.22.6.and it may well ſtand here; which if we admit, the text would be rendred, *with whom a multitude*, or *ful company of ſhepherds, ſhal meet*.

not be afraid]Or, *daunted*: as Ahaz was, at the rumour of the Syrians confederacy with Ephraim, ch 7.7. and as the Aſſyrians ſhall be with Gods voice, chapter 30,31. where the ſame word is uſed.

nor abaſe himſelf]As thoſe of Jeruſalem, even the King himſelf, did to the Aſſyrians, 2 King.1.8,14,26. chapter 10.4.& 36.11. Heb. *be humbled*, Pſal.116.10.& 119.67.Eccl.1.13.Zach.10.2.

for that noiſe] Or, *the multitude*: ſo called, of the noiſe, that multitudes are wont to make, Chapter 13.4.See Chapter 33.ver.3.

the Lord of hoſts] So ver.5. able without any forrein aids, ſufficiently to defend his, and to diſcomfit any forces, that ſhall come againſt them. See ch.1.9.

come down] From heaven, as Pſal.18.9.& 144.5.ch.64.1. by his Angel, ch.37.36.or *go forth* to war, as the word is uſed, 1 Sam.23 11.& 29.4.becauſe fights were moſt in the plain, Exod.17.9,10. Judg.4.11.14.

to fight for mount Zion] That is, for Jeruſalem, ver.5. Zion, the principal part of it, the place of Gods ſpecial reſidence in his Temple, and the Kings in his Palace, both there ſituate put for the whole City, ch.1.8.& 37.35.Some read the words, *againſt Zion*; as ch.29.3. Hoſ.8.1.and the initiall particle ſo taken, as our Engliſh renders it, would carry it that way, as rendring a reaſon of what was ſaid, v.3. of the Egyptians helping, and the Jews holpen by them, both falling together: but the verſe next following, ſheweth evidently, that the meaning is not againſt, but *for*, or in the behalf of it; as the prepoſition is oft uſed alſo, v.5.and elſe-where, 1 Chr.6.49.& 29.21. Lam.5.17,18. Ezek.27 30.where, *againſt the*, is againſt the ſenſe and drift of the place.

for the hill thereof]The *hill*, or *knole* on which that city then ſtood: the words here uſed, rendred *mountain*, and *hill*, are of the ſame ſignification, ſaith a Jewiſh Critick differing onely in quantity; the latter, the leſs. For *mountain*, and *hil*, with us, though in common uſe, it may ſeem alſo ſo to be: yet if we regard the originall, they differ, but as a Latine term, and a *Saxon* only, both importing the ſame thing: and that therefore, which is rendred *a mountain* here, is, elſewhere, rendred *an hill*, Pſ.1.6 & 15.1 & 68.15,16. but what is here termed *an hill*, may wel be rendred, *a knole*. For though Sion be termed *a mountain*, or *an hill*; in regard, either of the lower part of the city, ſtanding on the ſide of it, Pſ.48.2.or in regard of the valley that lay beneath it, yet the riſing, or higher ground, on which both the reſt of the city, and Sion it ſelf ſtood, may well be termed, rather, *a knole*, then *an hill*, in regard of thoſe far higher hils that encircled it, Pſ.125.2.See Jer.17.3.

V.5. *As birds flying; ſo will the Lord of hoſts defend Jeruſalem*] Another ſimilitude, whereby the Prophet illuſtrateth Gods working, for the protection of his people: the former intimated his power and ability to do it, this, as ſome his ſpeed and alacrity, to the doing; or, as others, rather, his affection and ſedulity in the doing of it.

As birds flying]As Fowl are wont to flie, either to their neſts with all ſpeed, when they perceive their young ones to be in ſome danger, or deſcry any making towards them; ſo will God come ſwiftly and ſuddenly to reſcue and deliver his, Pſalm 18.10. (the flight of Fowl being an embleme of ſwiftneſs, Deut.28.49. Hoſ.8.1.) or, about their neſts, fluttering over their young ones, to ſuccour and ſhelter them, when any offer to ſeize on them; and flying to and fro on every ſide, to keep thoſe off, what they can, that come to annoy them: ſo will God hover over thoſe of his, that truſt in him, and depend upon, to ſave and ſecure them; and over Jeruſalem, in particular, to protect it: in ſuch manner beſtirring himſelf, that the enemy ſhal, on no ſide, find opportunity to aſſault it, Deu.32.12 Pſ.91.1,4, and it may well be deemed, that the Prophet herein alludeth, to what the Aſſyrian had boaſted; that he had ſeized upon the Kingdoms of the earth, *as a birds neſt*, and none durſt *wag the wing* at him, ch.10.14. but he ſhould find it otherwiſe there, when he came to Jeruſalem, ch.37.33.

will defend Jeruſalem] The word properly ſignifieth, *to fence*, and ſo to *defend*, by fencing a place round about, as a vineyard, ch.5.2,5. or *a garden*, Cant.4.12. which, from thence, hath its name: ſo Pſalm 34.7 & 125.2.Zach.2.5 See chap.37.35.Zach.9.15.& 12.8.

defending, alſo he will deliver it]Heb. *defending, and he will deliver*: a defective ſpeech; for in *defending*, he will defend *and deliver*: of which form of ſpeech ſee further, on ch 59.13.he wil aſſuredly defend, and by defending, deliver it: a defect of the pronoun, as ch.28.28.& 30.33.

and *paſſing over, he will preſerve it*] Or, rather, (tranſplacing the copulative, thruſt out of his right place, and ſupplyed needleſly, in a wrong one) *paſſing over*, he will paſs over, *and deliver it*, or *cauſe it to eſcape*. For the word is of the very ſame notion with the former; that is, he will aſſuredly ſo paſs over, as to ſave, and deliver the city; and withall, to defeat and deſtroy thoſe that encamp againſt it, or intend evil to it, as he did ſometime in Egypt, when he ſlew their firſt born, Exod.12.12.for thereunto, the word uſed here, ſeems to allude; though ſome would have it import no more, then ſuddenly, as in a paſſage. But the former, is the rather juſtly deemed here to be intimated, becauſe the word is no where elſe found in Scripture, uſed in that notion; but concerning that act of the Angel, in Egypt, of which it is thrice uſed there, ver.12, 22, 26. it is uſed, alſo, but once only of an *aſſault*, 1 Kings 18.26. which not unfitly, alſo, may be applyed to Gods dealing with the Aſſyrian Camp; by *aſſault* whereof, he ſaved the city, ch 37.36,37.

V.6 *Turn ye unto him, from whom the children of Iſrael have deeply revolted*] The Prophet having propounded to them, Gods gracious promiſe of preſervation and protection, doth now ſhew them, what courſe thoſe that had revolted from God, and failed in their loyall carriage to him, muſt now take, if they deſire to have a ſhare in the promiſed protection, to wit by returning to him, from whom they had withdrawn themſelves; which he, therefore, here exhorteth them to.

Turn ye]Or, *Return*: as Jer.3.1.& 4.1.that it may anſwer to *Revolt*; ſome read it, *They ſhall return*: to wit, moved by the miraculous, both overthrow, and delivery: and ſo verſ.7.but the form of the verb will hardly bear it.

unto him from *whom*]Heb. *unto whom*, or *unto which*: which ſome expound with ſuch ſupply, as our text hath; as deſigning the perſon, whom they were to return to: a defect of the antecedent: as Ruth.2.9.2 Chr.1.4.and of the prepoſition: as ch.18.7.& 32.2.& 52.2. Others, rendring it, *according* to that *which*, or *according as*, underſtand it, of the manner, or meaſure of their return: as your revolt hath bin deep and great; ſo let your return be proportionable thereunto: and indeed, ſo is the particle oft times uſed, Eſt.3.15. Pſal.119.91.154.

the children of Iſrael]Not the ten Tribes; though true of them, Hoſh.9 9 as if they were, by their example, warned, and admoniſhed to do better, Hoſh.4.15,16.but the people of the Jews, as v.5.11,16. many, if not the main of them, and too many of the chief among them, had herein bin faulty, ſee v.1,2.ch.30.1. and ſome, therefore, read this, as in the vocative, *Return, according as you have deeply revolted, O ye children of Iſrael*: which term, he giveth them, not to grace them, but to mind them, what they boaſted to be, and to tax, and ſhame them, for not anſwering the honour and worth of that title, but diſgracing the Stock they came of, by degenerating from him, whoſe name they bare. So Chap.7.13.& 48.1.

have deeply revolted]Heb. *have deepned revolt*; and there is the like phraſe, ch.7.11.as alſo, not unlike, uſed in the ſame argument, Hoſ 5.2.& 9.9.This they had done, as by other enormities, ſo by their ſeeking to Egypt, and relying on an arm of fleſh, v.1,2. which is a revolting from God, 2 Chr.16.7.Jer 17.5. In the word of *depth*, ſome think there is an alluſion to the *depth* of their plots and projects; and digging *deep*, as imagining to conceal them, even from God, ch.29.15. It may well have ſome glance that way; but withall, it is not unlikely, that the Prophet had a purpoſe to mind them, both of the grievouſneſs of their defection and delinquency, and of the greatneſs, alſo, of the danger, that thereby they had plunged themſelves into; as being ſunk ſo deep in revolt, that unleſs they did riſe, and get up again the ſooner, by ſpeedy and hearty repentance, returning unto God, from whom they had revolted, they were like ſuddenly to periſh, without hope of recovery. See Pro.9.18.& 22.14.& 23.27.of the change of the perſon, *they have revolted*, for *ye have revolted*, See ch.29.15.& 30.19.v.7.

V.7 *For in that day, every man ſhall caſt away his Idols of ſilver, and his Idols of gold, which your own hands have made unto you, for a ſin*] Many Interpreters underſtand this of the ſerious, and ſincere repentance, and return of idolatrous perſons unto God, teſtified by the breaking, and abandoning of their Idols, as chap.27.9.& 30.22. Some, upon the Aſſyrian invaſion, and before his overthrow, and of them, ſome conceive a reaſon to be here rendred, of what was formerly ſaid, *they ſhall return*, v.6. Others of them, reading the words, *when in that day*; or *For in that day*. Wherein men ſhall do thus, then will God ſtay his hand from proceeding further in judgment againſt his people, and turn it againſt the Aſſyrian, v. 8. chap. 10.12. and ſo it ſhould come in, as an argument, to induce to repentance, in hope of ſuch an iſſue. Others after his overthrow, being by that ſtrange work of God, convinced; as of his power and providence; ſo of their own former ſin and folly, & returning now from their Idols, to their only true and living God, ch. 10.20. & 17.7. But others, rather, whom I herein concur with, expound it, as fore-telling, what would befall all thoſe, that perſiſted in their Idol-worſhip, and reſting on any other helps, ſave God, and his alone; that then they would caſt away their Idols, when by wofull experience, they ſhould find, to their coſt and ſmart, that neither their Idols, nor their humane helps, were able to ſtand them in any ſtead. So underſtood, it is the ſame, with what he had before, ch. 2.20. produced here, as there alſo, to perſwade to return ſpeedily to God, and to give over reſting on ſuch ſorry ſhores, as are not able to ſupport them, ch. 1.31. & 2.20. 22.

every man] Heb. *a man*; but ſo, chap. 9. 20. here, the rather, becauſe the verb is plural: whereas, chap. 2. 20. it is ſingular: but there is another word for *man*, and that, alſo, there collective.

ſhall caſt away] ſo ch. 2. 20. but the ſame thing, here intimated, by a word, that ſignifieth properly, *to diſpiſe*, or *ſet light by*: ſo it is rendred, ch. 33.8. Amos 5.21. and becauſe things of no account, are uſually refuſed, rejected, thrown away, and the like; hence it comes, that it is rendred ſometime, *refuſe*, chap. 8.6. ſometime, *reject*, 1 Sam. 15.23. ſometime, *caſt off*: as ch. 5.24. ſo here, & ſo *ſpernere* in Latine, *a ſe ſpernit procul*.

his idols] See chap. 2. 20.

which your own hands made for you] See ch. 2 8. and of the change of the perſon, v.6.

for a ſin] Or, *for ſin*. To commit that moſt hanious ſin of idolatry. For ſo it is, chap. 2.20. *to worſhip*, inſtead of the true God. So of the golden calf, Moſes, I took *your ſin*, that is, the idol, wherein you had ſo grievouſly tranſgreſſed, Deut. 9.21. Or, as a learned writer of ours, and the rather, becauſe there is no prepoſition in the text, *of ſin*, with reference to the word *hands*; *Which your hands of ſin*; that is, your moſt ſinfull hands, *had made for you*. Of which manner of ſyntax, that author produceth divers examples, Exod. 26.21. Levit. 6.10. 2 Sam. 22. 32. Pſalm. 35.19. & 71.9. Lam 4.17. Ezek. 16. 27.

V.8. *Then ſhall the Aſſyrian fall with the ſword, not of a mighty man, and the ſword, not of a mean man, ſhall devour him*] As God will deliver Ieruſalem, ſo will he deſtroy the Aſſyrians, by the miniſtery of an Angel, that intend, and attempt to deſtroy that city, having over-run the whole country, round about it, already; and cauſe their King, for fear, to retire to his own country, with ſuch ſcattered ones as are left him, ch. 36 1,2. & 37.36, 37.

the Aſſyrian] Heb. *Aſhur*, as ch. 10.5. the name, both of the country and people; here put for the King of Aſſyria, who is ſaid to *fall*, and yet to *flee*; to *fall* in his forces; to *flee* in his own perſon. See ch. 30.31,32. & 37.36,37.

fall] Be ſlain; as 1 Kings 22. 20. Pſalm 63. 10. Luke 21. 24.

with the ſword] Or, *by the ſword*; as Pſ. 63 10. *not of a mighty man, or a mean man*. (See of the terms, chap. 29.) Not of any man, one, or other; (which of Sennacherib himſelf cannot be ſaid, who was ſlain by his own ſons, chap. 37. 38.) but by an Angel, to whom *a ſword* is here given, as 1 Chr. 21.16,30. Not that he uſed any ſuch material weapon, but to expreſs his commiſſion, and power to do execution; as the Magiſtrate is ſaid *to bear the ſword*, Rom. 13.4. And Gods power put in practice, by taking vengeance on his enemies, is called *his ſword*, Chapter 34. 4,5. and *a mouth* to *devour* with, is given to this ſword, as to the material one, Deut. 32. 42. ch. 1.20. Jer. 21.7.

but he ſhall flee from the ſword] Or *for fear of the ſword*. Heb. *from before*, or *from the face of the ſword* as chap. 21.15. Jer. 35.11. ſeeing his forces defeated and deſtroyed, he ſhall, for fear of the like, likely to befal him, if he ſtay by it, betake himſelf to flight or, as ſome render it, ſupplying the note of ſimilitude, which they ſuppoſe to be wanting, both here, and ver. 9. *he ſhall flee*, as *from the ſword*: as if men with ſwords drawn, were purſuing him. There is a redundancy in the Hebrew, that hath ſome emphaſis in it, which our Engliſh cannot well expreſs: *He ſhall flee himſelf*, or *for himſelf*. Which though in ſome other like forms, it may ſeem to have no ſuch weight; as Exod. 18. 27. Yet here ſeems to be, as if it had been ſaid, *He ſhall flee for his life*; as of Elias it is ſaid, 1 Kings 19. 3.

but] Heb. *and*; as ch. 29. 13.

and his young men ſhall be diſcomfited] Thoſe of his forces that remain, and eſcape that hideous ſtorm, wherein ſo many were ſlaughtered. For of thoſe, that fell in it, before.

his young men] *His choice young men*; properly, as Chap. 40. 38.

ſhall be diſcomfited] The Hebrew word, here uſed, is ambiguous. It may ſignifie, *they ſhall be unto tribute*: or *they ſhall become tributary*. And ſo ſome here, according therein with the old Latine, expound it; becauſe ſo it is moſt commonly uſed, Gen. 49.15. Deut. 20.11. Joſh. 16.10. & 17.13. Lam. 1.1. And this expoſition to make good, ſome ſay, that ſome of them purſued, and ſeized on, were made captives. Others, ſupoſing that to be too much forced; and for that the Aſſyrians were never tributary, in thoſe times, to the Jews, they deny this to be ſpoken of Sennacherib and the Aſſyrians, in Ezekiahs reign, and would turn it, wholly, to the Kingdom of Chriſt. But the Prophecy is too clear to be ſo ſhifted off. And as for thoſe, that would have it underſtood of the Aſſyrians becoming *tributary*, ſometime after, firſt, to the Chaldeans, and then to the Medes and Perſians, they ſtray too far from the ſtory, here intended. Others, therefore, render it, They *ſhall be unto melting*; for that is the proper notion, and common uſe of the root, and the ſignification of another word ſpringing from it, Pſ. 58.8. So the meaning is, either their multitude *ſhall melt* away; as 1 Sam. 14.16. or their hearts *ſhall melt* within them; as Joſh. 2.11. & 5.1. & 7.5. and they ſhall faint for fear; as chap. 10.18.

V.9. *And he ſhall paſs over to his ſtrong hold, for fear*] The word, here uſed, ſignifieth, properly *a rock*, c. 32.2. and in the next places any *ſtrong hold*, or *fort*: becauſe ſuch were uſually built upon rocks, and from their ſuch ſituation, receive much ſtrength. See on chap. 16.1. And for that to ſuch places, in time of trouble and danger, men are wont to retire, and therein much to confide: (Prov. 18.10, 11.) Hence by a metaphor, that is called a mans *rock*, wherein his ſtrength conſiſteth, and whereunto he truſteth, Pſalm. 18.2 & 31. 3. and 42. 9. Some therefore, here, render the words, *his rock*, that is, his ſtrength, ſaith one; his forces which he confided in, ſaith another, ſhall paſs away, that is, ſhall fail, *for fear ſhall periſh*; as Iob 34.20, & 36.12. But others, taking the words in a ſenſe neerer to the native uſe of it, read the text, ſome, *His rock for fear he ſhall paſs by*, underſtanding by *rock*, a ſtrong hold, ſituate in the frontiers of his countrey; or as ſome, *his ſtrong holds*, collectively, and indefinitely; which for fear he ſhould not dare to ſtay in, but paſs by, to arrive at ſome ſurer place of retreat, as to Niniveh. Of which others underſtand the words, and read them, as our Engliſh hath them, *To his ſtrong hold, for fear he ſhall paſs over*: that is, to Niniveh, his chief city, and of greateſt ſtrength, never thinking himſelf in ſafety, until he gat thither, ch. 37.37. Thus *the wicked fleeth, where none purſueth*, Prov. 28.1.

and his Princes ſhall be afraid of the Enſign] Some read the words, *his Princes ſhall be afraid of flight*: That is, as ſome with the old Latine, *Shall flee with fear*: or, as others, *ſhall be terrified with the flight* of their King. And it is true, that the word here uſed, hath in ſound, ſome affinity with that of *flight*; whence ſome ambiguity, ch. 59.19. but never ſo ſignifies, voweled, as here. Our verſion, therefore, is by moſt ſound Interpreters, and by the Jewiſh, generally, here maintained and approved. Howbeit, by *being afraid of the Enſign*, ſome underſtand here, that they ſhould be ſo affrighted, that if they eſpied but an enſign on ſome watch-tower, by the way, (as ch. 30. 17.) though within their own country, they ſhould be afraid, as if ſome troops of ſouldiers were purſuing them: or, that they ſhould be afraid, as men are wont to be, when they do indeed ſee an *enſign*, with ſome hoſtile forces making towards them; Suppoſing the note of ſimilitude to be here wanting, as before; ver. 8. Others, that they ſhould be ſtricken with fear, at the ſight of thoſe wonderous *ſigns*, and miraculous works, that God had wrought for his people. Or rather, (for I finde not this word any where ſo uſed) of the *Enſign*, or *Standard*, that God, by his Angel, had lifted up, in the ſlaughter of their fellows: for this is ſpoken of ſuch of them, as had eſcaped, and ſurvived the bitter brunt of that battle, in which the Angel came down, as with *Gods Standerd*, againſt them. See Exod. 17.15-16. & ch. 59.19.

ſaith the Lord, whoſe fire is in Zion, and his furnace in Jeruſalem] Whoſe reſidence is at Jeruſalem; where his houſe is, and fire continually kept burning on his altar, in it, Levit. 6.13. which he alſo therefore will protect, ch. 37.35. or, who there hath his furnace and his fire, to burn up his enemies, and the enemies of it, Lev. 10. 2. Num. 16.25. Pſal 21.9. Zach. 2. 5.

fire] Or, *hearth*; as ſome render it, Ezek. 5.2. Or, *flame*; as others, ch. 50.11.

furnace] Or, *oven*; as it is rendred, Lev. 2.4. Hoſ. 7.6,7. or *chimney*, as ſome render it. Lam. 5.10. and ſo may not unfitly be here expreſſed, if the alluſion be to houſe-keeping.

CHAP. XXXII.

Verſ. 1. B*Ehold a King ſhall reign in righteouſneſs, and Princes ſhall rule in judgment*] Whether this Chapter be a new Sermon, or Prophecy, diſtinct from the next before, or belong to it, and have dependance upon it, as well it may, yet is not ſo clear. That the former part of it, containeth a deſcription of the righteous and religious Government of Gods people, under Ezekiah, moſt concur. In the latter part of it, is a denunciation of judgments to be inflicted on Gods people, for ſome ſpace of time, v. 9.14. with a promiſe of a removal thereof, after that time expired; and reſtitution of them to their wonted eſtate, ver. 14.19. Some ſuppoſe, the Prophecy to have been delivered in Ahaz his dayes, foretelling the happy entrance of Ezekiah, his pious ſon, after the deceaſe of his ungodly father. Others, in the time of Ezekiahs

kiahs reign, foretelling what manner of government ſhould be in the State, now better purged, and ſetled then ever before, after the overthrow given to Sennacherib, and the deliverance of them from that diſtreſs, that his invaſion had put them to, with reparation of the damage, that had thereby accrued unto them. See v.10.

a King] That is, Chriſt, ſay ſome, the King of his Church, Pſalm 2.6. Or, Ezekiah, as the Jews generally, and moſt of ours ſo Chap.33.17. Yet a type of Chriſt, as before him, David, Ezek. 34.24.

in righteouſneſſe] As Hoſ.10.12. or *according to juſtice:* that is, juſtly, righteouſly; as the like, Lev.19.15. Pſ.9.8. ſee Joel 2.23. where the ſame is: yet ſome render it, *to juſtice:* that is, *to* do *juſtice:* and after *to judgment*, or *to right:* that is, *to* execute *judgment*, or *to* do *right:* but the former ſeems the plainer.

Princes ſhall rule] There is a particle in the text, which the Jewiſh Criticks deem redundant here; as it is, queſtionleſs, in ſome places elſe-where, 2 Sam.3.30. 1 Chr.3.2.& 26,17. Pſalm 9.17.& 12.6. Yet ſome Interpreters thus expreſs it, *as for Princes, they ſhal rule*, as Eccl. 9.4. chap.59. 11. See verſe 2.

Princes] Thoſe under Ezekiah, the inferiour Magiſtracy being now purged, and well ordered; and ſuch as Shebna was, ch.22.15. being either removed, or reformed. See ch.1.26.

in judgment] Or, *according to judgment*, or *right*. See ch.1.27. not unjuſtly, by oppreſſion, extortion, bribery, and iniquity, as formerly, ch.1.23.& 60.18.

V.2. *And a man ſhall be*, &c.] The great benefit that ſhall hereby redound to the people, to wit, the righting and relieving of al thoſe that have bin wronged or oppreſſed, ſet forth by divers elegant and pregnant ſimilitudes.

a man] This ſome reſtrain to Chriſt: Others, to Ezekiah, the King before mentioned, v.1. and the like is ſaid of Solomon, Pſalm 72.2,4,12-14. a type, alſo, of Chriſt: and they read the words, *And* that *man*, as conceiving a defect of the article, according to the like, Acts 17.31. 1 Tim.2.5. But that ſeemeth, both a groundleſs, and a needleſs ſupply in this place. The word *man*, being here put indefinitely, or diſtributively: as Chap.13,14.& 31.7. and hath reference to the *Princes* before ſpoken of, as the Jewiſh Writers well obſerve: and ſo the particle in the former verſe, if the courſe of the context be well weighed, is not wholly without weight, the text being thus rendred, *as for Princes* (to wit, governing under the King, 1 Pet.2.13, 14.) *they ſhall rule according to right*; and not the King alone himſelf, but) *each one* of them (alſo under him, *ſhall be*, ſuch as is here deſcribed; *a man*, for *each one*, or *any one*, is moſt frequent in Scripture, ch.2. 20.& 3.5,6.& 9.20.& 19.2.

as an hiding place from the wind] Heb. *of the wind:* that is, ſuch a place of covert, as may protect man, or beaſt, from, or againſt the violence and injury of wind and weather. See the next branch: the word is no where elſe found, ſave here, in the ſingular form, and in the plural, 1 Sam.23.23. where it is rendred, *lurking places*.

and a covert from the tempeſt] Heb. *a covert of a tempeſt:* a defect of the prepoſition, either *from*, as Chap. 18.7. & 52.2. or *againſt*, as Pſalm 53.5. Chap.25. 4. *tempeſt* of wind, or water, extraordinary, either in ſhowers, or deluges, ch.4.6.& 25.4. See Pſ.32.7 & 119.114. ch.28. 17.

as rivers of water in a dry place] Or, *as ſtreams*. (Heb. *diviſions*, as ch.30.25.) *of water in* a place of *drought*. Heb. *in drought*, or *drineſs:* a defect of the noun regent, as chap.25.5 Pſ.63.1. as ſtreams of water in ſuch a place, which not onely moiſten the parched ground, & make the place more pleaſant and fertile, ch.44.3,4. but are a mean, alſo, of much refreſhing to the thirſty paſſenger, ch.41.17-19. & 43. 19,20. See Joh.4.10.14.& 7.37-39.

as the ſhadow of a great rock in a weary land] *Shadow*, for *relief*, *ſuccour*, or *ſhelter*, Chap. 4.6. & 25.4. becauſe, againſt the ſcorching heat of the Sun, the ſhade affordeth much refreſhing, whether from trees, and plants, where ſuch are, 1 Kings 13.14. Jon. 4.6. or where they want, from ſome high hill, or rock, overlooking the plain.

a great rock] Heb. *heavy*, as ch.36.2.

in a weary land] As pſ.143.6. Prov 25.25. where it is rendred, *thirſty:* ſee ch.20.12.& 29.8. where men are weary of travelling through heat and drought, John 4.6. Mat.11.28.

V. 3. *And the eyes of them that ſee, ſhall not be dim*] Or, *cloſed*, as chap. 29. 10. *he hath cloſed their eyes*. Which ſome underſtand, of ſpiritual ſight reſtored by the pure, and clear preaching of the Goſpel, in the Kingdom of Chriſt, chap.29.18. and 35.5. Acts 26.18. 2 Cor.4.6. Eph.1.18. oppoſed to the judgment threatned, Chap 6.9. & 29.10. and that complaint of the condition of his people, chap.42. 19,20. or, as ſome rather render it, *ſhall not look* another way? as, *look* away *from me*, Iob 7.19. chap. 22.4. and *look* away *from him*, Job 14. 6. they ſhall not look another way, when holy things are tendered to them, and wholeſome admonitions, are preſſed upon them, as their manner formerly had bin? and as thoſe are wont to do, who have that preſented to their view, which they liſt not to look upon. See Pſalm 18.22.& 119.37,117. or, they ſhall not now *look aſide* after their idols, and other frivolous ſtays, which they then relyed and reſted on, refuſing to look after their only true ſtay, Chapter 31.1. but they ſhall now look unto God, and rely upon him, Chapter 10.20.& 17.7,8. and this latter reading, ſeems to ſuit, very fitly, with what followeth in the next branch. But whether way we take it, it is not to be doubted, but that in Ezekiah's days, it was fulfilled in thoſe, who by the judgments of God, then inflicted on the land, and ſanctified to them, were refined and reformed, Chap.48. 10. See chap.30.20.& 35.5. The meaning is, that his people (for thoſe, here, are they, that *See*, or, as the word is, the *Seers:* as ch. 42. 20. not the Prophets, as ch.30.10.) who had the light of Gods Word ſhining brightly among them, and his judgments conſpicuouſly manifeſted to them, ſhould not now wilfully turn their eyes aſide from them, or ſhut them wilfully againſt either, as thoſe, Chap. 26. ver.11.

and the ears of them that hear, ſhall hearken] Heb. *attend:* as ch.21. 7.& 28.13.& 48.18. they that before refuſed to hear any Word of God, or meſſage from God, or to hearken to any advice given them by his Prophets, from him, ch.28.9-12. ſhall then attentively hearken, to what is, from God, ſpoken to them, and readily yeeld obedience thereunto, ch.29.18. See ch.30.21.& 35.5. They ſeem to carry it too far, and to narrow it no leſs, that reſtrain it to the peoples attentive hearing of Chriſt, Mat.7.28. Luke 4.22.

thoſe that hear] As before, Gods people, that had Gods Word among them, and continually ſounding in their ears, ch. 42. 20.

V.4. *The heart alſo of the raſh ſhall underſtand knowledge*] Heb. *haſty:* ſo alſo, ch.35.4. ſuch as were heady and inconſiderate, as fond and fooliſh perſons uſually are, ſhall then be better adviſed, and by attending to the Word of God, come to underſtand aright the Will of God. See Prov.1.2-7.& 2.2-5. Heb. *underſtand to know*, or *unto knowledg:* When men ſo hear, that they underſtand what is ſpoken; and by underſtanding, attain to ſound knowledg, Neh.8.3,8.12. not like thoſe, ch.6.9. Mat.13.19. 2 Tim.3.7.

and the tongue of the ſtammerers ſhall be ready to ſpeak plainly] Men, by their religious ſpeech, and communication, at which they did but ſtammer, when they aſſayed ought before, ſhall now manifeſt the inward alteration and change of their hearts, Mat.12.34,35. or their language, that was before rude, harſh, ſavage, barbarous, unſavory, unpleaſant, ſhall now be pure, pious, like the language of Gods people, ſeaſoned with grace, and pleaſing in Gods ear, Prov.15.26. ch.19.18. Zeph.3.9. Eph.4.29. Col.4.6. See ch.35,6.

ſtammerers] See chap. 28 11. for this word, no where elſe found, and that there uſed, differing but in a letter, have neer affinity in notion, alſo, the one with the other: and there is in the word, here, an alluſion, either unto thoſe, that out of a naturall defect, cannot ſpeak without ſtammering; or to thoſe, that ſpeaking in ſome barbarous language, ſeem ſo to do, unto thoſe that underſtand them not, 1 Cor. 14. 11.

be ready] Heb *haſten; make haſt:* as ch.51.14. a good *haſte*, or *ſpeed*, far differing from the haſtineſs, or headineſs, of inconſiderate perſons, taxed in the branch before going; and implying an inward readineſs of heart to vent it ſelf, in ſuch ſanctified communication, as is here imported.

to ſpeak plainly] Heb. *to ſpeak neat*, *elegant*, or *cleer* words, or things: a metaphor taken from the cleerneſs of the ayr, in dry and fair weather, ch. 18.4. and a defect of the ſubject, as Gen.42. 30. *hard*, Pſalm.12.4. *great*, Prov.5.10. *right*, for *hard*, *great*, *right*, words or things.

V.5. *The vile perſon ſhall be no more called liberal, nor the churl ſaid to be bountiful*] The Prophet, in theſe words, further deſcribeth the happy and well-ſetled condition of the Iewiſh State in thoſe times. Some underſtand the words, as if the meaning were, that men having, in thoſe dayes, the ſpirit of diſcerning, ſhould be able to diſtinguiſh between good and evil; yea, between good and bad men, Rom 2.18. Phil.1.10. 1 Cor.12.10. 1 Iohn 4.1. Acts 8. 23. Others, of the ſincerity and ingenuity of the times, that neither the falſe Prophets ſhould ſooth men up, any more in their ſins; nor others, for fear or favour, flatter thoſe that were in power and authority, the richer ſort, and the great ones Pſalm 49.18. chap.5.20. Ezek.13. 22. But the moſt, and beſt, that in the State reformed, and eſtabliſhed, by Ezekiah, after his delivery from the Aſſyrian Invaſion, and the recovery of his health, from that deadly Diſeaſe that ſoon after ſurpriſed him, chap.38 5,6. having aſſurance given him from God, both of the continuance of his life, and of his reign in peace; baſe minded, and evil affected perſons ſhould not be now raiſed, and advanced unto places of honour and dignity, as in his Father Ahaz his time, too many had bin; whereof, alſo, ſome had continued their places, in the former part of his reign, the State being, as yet, unſetled; nor he able, by reaſon of wars with his neighboring adverſaries, to do as otherwiſe he would: ſee Pſalm 12.8. Prov.28.12, 28.& 29.2.

vile perſon] The word is, in Scripture, commonly uſed for *a fool:* as Deut.32.6. where *wiſe*, and it, are oppoſed: as alſo, in that ſpeech of Abigail, excuſing her husbands uncivil and churliſh behaviour towards Davids meſſengers; *Nabal* is *his name*, *and folly is with him*, 1 Sam.25.25 his name ſheweth what he is, and ſo ſome render it here. Howbeit, in the native ſignification of it, it may ſeem to import, as our Engliſh well rendreth it, *a vile* perſon, a man of no worth: like *a withered flower*, or *leaf*, or *branch*, or *plant*, of no reckoning or eſteem, ch.28.1,4.& 64.6. See ch.14.19. & 27.11. and both *fooliſh* and *wicked* ones (of whom, alſo, it is in the Proverbs of Solomon, eſpecially uſed, and they may well go for the ſame) are perſons of no worth, Prov. 10. 20. But in this place, being oppoſed to a word, that hath a notion of *liberality* in it, it ſeems rather to import *tenacity* and niggardlineſs; and our ancienter verſions therefore render it, one of them, *a niggard*; another, *a fooliſh niggard:* and it may well be, that the Prophet had a glance at the ſtory of Nabal, 1 Sam. 25. and that the very name of *Nabal*, was among them, in thoſe daies, as with us, to this day, uſed as a by-word, or a nick-name, for *a niggard:* and that the Prophet, the rather, made choice of it here; becauſe this, and the other its oppoſite here, ſound ſomewhat alike, as they lie together in the text; as if he had ſaid, alluding to the names of men, in uſe formerly; *Nabal ſhall not be Nadab*, or *Nadib:* for ſuch alluſions to names are found in Scripture: as Pſa. 144. 4. *Adam is like Abel*; and *all Adam is all Abel*, Pſa. 39. 5, 11.

ſhall no more be called] That is, *ſhall no more be, to be called*; for *to be*: as chap. 61. 3. & 62. 11. Mat. 5. 9. Luk. 1. 32, 33. ſuch ſhall no more get up, and creep into ſuch places, as thoſe titles belong to. Heb. *it ſhall not be called to* him *liberal*; or *liberal ſhall not be called to* him; for *he ſhall not be called* See the like. Prov. 16. 21. chap. 1. 26.

liberal] The word, indeed importeth *freeneſſe, liberality, ingenuity*; as appears by Exod. 25. 1. & 35. 5. Pſalm 68. 9. & 110. 3. and is uſed commonly in Scripture, for a *Prince* or a *Lord*, Mal. 1. 8. Prov. 17. 7. & 25. 7. Pſalm. 118. 9. & 146. 3. becauſe ſuch perſons ſhould ſo be, Prov. 19. 6. as the word, *Lord*, with us, alſo, in its firſt original, is ſaid to import: and the term among the Greeks, commonly given to great Potentates, implyeth as much, Luk. 22. 15 And ſo, I ſuppoſe, the intent of the Prophet here is, that no *Nabal ſhall be a Nadib*; that is, no *niggard*, or baſe-minded fellow, *a noble man*, or *a Prince*. Our ancienter tranſlations render it, *gentle*; *A Niggard ſhall not be called gentle.* Had they ſaid, *No niggard ſhall be called*, or *ſhall be a gentleman*, they had come well neer home to the mark.

nor the Churl ſaid to be bountiful] Heb. *and to the Churl it ſhall not be ſaid bountiful:* ſuch a word, or term, ſhall not be given him: it ſhall not be his title, or his ſtile. So chap. 19. 18. & 61. 6. & 62. 4. See alſo Job 34. 18.

Churl] The word here uſed, and not elſe-where found, ſeems to be much, if not altogether the ſame, in ſenſe with the former: the original of it, is uncertain; one of the Jewiſh Criticks ſaith, it comes of a word, that ſignifieth, *to contain*, as a meaſure doth, and conſequently to meaſure, ch. 40. 12. 1 Kings 7. 26. and would have it import one that doth all things, as by weight and meaſure, taking and keeping account of every trifle, and not parting with a grain, or a crum, above weight or meaſure, ſuch an one, as with the Greeks is termed, μικρολόγος & Κυμινοπρίστης, one, as we ſay, that will cleave an hair. Another of them, though not unwilling to derive it from the ſame root, but in another notion, as it ſignifieth, *to contain*, that is, keep in, Jer. 2. 13. & 6. 11. Yet, rather, fetcheth it from another of no unlike notion, that ſignifieth, *to reſtrain*, and ſhut up in priſon, which is thence, alſo, ſo termed, ch. 42. 7. Jer. 32. 7. & 37. 4. and ſo it ſhould have, in it, a notion of *tenacity*; and denote one that hordeth up his treaſure, and keepeth it with him, as impriſoned. A third ſaith, it ſignifieth one that hath thoſe words riſe in his mouth, *mine own to my ſelf:* alluding therein, to a ſaying they have among them, from Eſau's words, to his brother Jacob, Gen. 33. 9. of four ſorts of men: the firſt, of thoſe that ſay, *Mine thine, and thine mine:* and that is, *the way of the world*, or *the way of tradeſmen:* the ſecond, that ſay, *Mine mine, and thine thine*: and that is the middle ſort, *Eſau*'s *way*. The third, that ſay, *Mine thine, and thine thine own*: and that is the *Chaſids* (they might have ſaid the *Nadibs*) *the bountiful mans way*. The fourth, that ſay, *Thine mine, and mine mine own:* and that is *the wicked mans way*. Now either he meant it of the ſecond, and then the *Cilay* ſhould not be ſo bad, as the *Nabal*, as his fellow Rabbi holdeth: or of the fourth, and then the one may well be as bad as the other, as, in likelihood, there is little difference between them the Prophets manner, being very frequently to deliver the ſame thing in divers terms. See chap. 57. 1.

bountiful] Or, *magnificent*, as ſome; who with the Jewiſh Critick, ſuppoſing this to go a ſtep beyond the former, render that *munificent*, this *magnificent*. It is no where elſe found, ſave Job 34. 19. where ſome would have it rendred *wealthy*, becauſe they find *needy* there oppoſed to it, and the abſtract form of it, Job 36. 19. *wealth*. But they ſhould conſider, that it is there coupled with *Princes*, and the needy oppoſed to either. And I ſuppoſe it, therefore, to be as well as the former, a title of honor; and concur with thoſe, who in their verſions, exhibite *the noble*, in the one place, and *thy nobility*, in the other. The words of the Prophet, I conceive ſhould be rendred, to expreſs his mind aright, *nor ſhall any Churl have the title of a Lord*, or the like; the Hebraiſm, being adjoyned in the margent; *and to a Churl it ſhall not be ſaid, Lord*; for ſo it is pointed in the text: he ſhall not be ſaluted by, or graced with any ſuch title of honor. For how the word ſhould come to ſignifie *bountiful*; or, as ſome would have it, but in the better part, *prodigal*: to have it a degree aboue *liberal*, I ſee not: nor do I well underſtand, what ſhould move ſome Tranſlators of great note, to render it *noble*, in Job; and *liberal* here.

V. 6. *For the vile perſon will ſpeak villany*] In this verſe, and the next, I conceive a reaſon rendred, why ſuch ſhould not, nor indeed ought to be, admitted into place of office, or honor; to wit, becauſe perſons ſo affected, would but groſly abuſe their places, and the power that ſhould be conferred on them, by vertue of their places, to their own diſgrace, and the wrong of others. Yet ſome read the word, as a continuation of the former Sentence, *But he* ſhall be called (ſupplied from the fore-going verſe, as Job 14. 5. & 24. 19.) *vile*, or *fool*, that *ſpeaketh villany*, or *folly*, Chap. 9. 17. men ſhall be accounted ſuch as their words and dealings declare them to be, Mat. 12. 33. 37. Joh. 8. 39, 44. 1 Joh. 3 7, 10. But the former better agreeth with the genuine ſenſe of the fore-going ſentence; and the text yeeldeth it of it ſelf.

will ſpeak villany] His communication will be correſpondent to his inward baſe diſpoſition. See Chap. 9. 17. but here more ſpecially applied to the words and ſpeech of perſons, in place of authority, and in exerciſe of their power, Prov. 30. 15. Hoſ. 4. 18. Mic. 7. 3. whom ſuch manner of ſpeech worſt beſeemeth, Prov. 16. 10. & 17. 7.

and his heart will work iniquity]. That is, will deviſe and contrive it; for that is properly the work of the heart, Pſa. 64. 6. So Mic. 2. 1. the work is aſcribed to the heart, becauſe there it is forged. and from thence it proceedeth, Mat. 15. 9. Some read it, *and whoſe heart worketh iniquity*, as before.

iniquity] Which in all men is inexcuſable, but in Judges, and place of Judicature, moſt abominable, Pſalm 58. 1. 2. & 82. 1, 2. Prov. 17. 15. & 24. 23, 24. & 28. 21.

to practiſe hypocriſie] Or, *in practiſing* (as Chap 3. 8. & 10. 2.) *prophaneneſs*, or abominable wickedneſs, as the word commonly, yea, univerſally ſignifies. (See Chap 9. 17. & 33. 14.) and as the next branch intimates.

and to utter error againſt the Lord] Or, *and in uttering error*, as ſome, *of*, or *concerning the Lord*; which they expound of delivering and teaching falſe doctrine: and the particle here is ſometime ſo uſed, as Job 42. 7. but the Prophet ſpeaketh not here of Miniſters, but of Magiſtrates, and their giving unjuſt ſentence, and paſſing erroneous dooms againſt the Word and charge of God. See Chap. 28. 7. the particle is uſed for *againſt*, as here, ſo Chap. 23. 11. Thus, rather, I take it; then as ſome of the Rabbines, of impious ſpeeches, concerning God and his providence; ſuch as, Pſalm 14. 1. & 53. 1. & 10. 11. 13. & 94. 7. for theſe are uſually in their hearts, not in their tongues, in their minds, not in their mouths.

to make empty the ſoul of the hungry, and he will cauſe the drink of the thirſty to fail] Or, *in making empty the ſoul of the hungry, and in making the drink of the thirſty to fail*, as before, or, *and in that he maketh*, &c. by unjuſt courſes bereaving them of thoſe means that ſhould maintain them, and ſo cauſing them to ſtarve, Chap. 3. 14. 15.

make empty] A metaphor from emptying of veſſels: as if they pluckt their bread out of their bodies, and their meat out of their bowels, as Job 20. 15, 20, 21. Jer. 51. 44. or kept them from being ſatisfied, by withdrawing that from them, wherewith they ſhould have been filled: as a river, or pool, is emptied, by deriving or diverting the ſtreams that ſhould feed it, Chap. 19. 5, 6.

make empty the hungry] For *by emptying to make hungry*, or to ſtarve. See the like, Chap. 24. 10.

hungry ſoul] That is, *perſon*, Pſalm 107. 9. but this phraſe maketh the ſpeech here more emphatical.

the drink of the thirſty] Not which he hath, but which he needeth, and would have, which he wanteth and deſireth.

he cauſeth to fail] By withdrawing that from him, which ſhould procure it him when he thirſteth: or, by ſuch means, bringing him, as to hunger, ſo to thirſt, and to periſh by either, Chap. 5, 13. Amos 8. 13. See the contrary, Chap 33. 16.

V. 7. *The inſtruments alſo of the Churl* are *evil*] Heb. *And the churl*, or, *The Churl alſo*, (as Chap. 29. 19.) *his inſtruments* are *evil*. Where by *inſtruments*, ſome of the Jewiſh Commenters underſtand, weights and meaſures, as if the meaning were, that ſuch would uſe light weights, and ſcant meaſures, Amos 8. 5. (though there the *ſhekel* is heavy, becauſe, by it, they took their money) Mic. 6. 10, 11. ſuppoſing that thence alſo, ſuch had that name; and the meaning to be, that ſuch an one would forbear no evil courſe to enrich himſelf. But the Prophet ſpeaketh not here of merchants, or tradeſmen, but of Princes, and men in place of authority and judicature. Others, therefore, rather by *inſtruments*, conceive to be meant, ſuch under-officers, or adherents, as corrupt Judges and great ones, do, ordinarily make uſe of by them, as inſtruments to negotiate with thoſe, that have cauſes before them, or ſuits to them, or to help to bring about, and put in execution their wicked and unjuſt deſigns, Prov. 12. 12. & 19. 12. Amos 4. 2. Zeph. 1. 9. Or, as ſome of the Jewiſh Doctors, ſuch ſlights, and artifices, as perſons ſo affected, are wont to uſe, for the perverting of judgment, and either bringing about, or ſmothering, and ſetting ſome fair and colourable pretence, upon their unjuſt and wrongful courſes Mic. 2. 1, 3. & 7. 3. Yet ſome would have it, he ſhall be called, or accounted, *a churl*, or, *a niggard*, *whoſe inſtruments*, that is, courſes, are *evil*. See before, on v. 5. 6. There is an elegancy of ſpeech in the original, which our Engliſh cannot expreſs: as if it were ſaid, *The Tolemans tools* are evil, or the like. *The churl his inſtruments*; as *a Ruler his ſervants*, Prov. 29. 12. See ver. 1.

he deviſeth wicked devices] Heb. *he conſulteth*, that is, *contriveth*; as Chap. 23. 8. He will alwayes be contriving ſome miſchiefe or other, Pſalm 36. 4. The latter word, in its original,ſignifies *a thought*, or *deſign*,in general; but is for the moſt part, uſed for ſome wicked thought,deſign, or device,and that not projected,or plotted only,,but practiſed;any vile, and abominable, either project,or practice,Levit.18.17.& 19.29.& 20.14. And there was ſmall reaſon for the Jewiſh Critick, hence to collect, that the *Cilay*,here mentioned, is not ſo bad as the *Nabal*; becauſe the one is ſaid *to deviſe*,and *contrive*,whereas the other is ſaid *to do*,and *to utter*:v.6.

to deſtroy the poor]Or, *the afflicted*; as the word properly ſignifies; but uſed for *poor*; becauſe ſuch more expoſed to affliction and oppreſſion,then others,Pſ.102.title, ch.3.14.

with lying words]Heb.*words of falſhood*; as Jer.23.32. or *matters of falſhood*:as *words of iniquity*,for *matters of iniquity*, Pſ.65.3. and *a word*,or *matter of falſhood*,for *a falſe matter*, Exod. 23.7. By falſe ſuggeſtions, or wrongful dooms, to overthrow them in judgment, whom they ought to right and relieve,ch.3.12-15.

even when the needy ſpeaketh right] Heb. *judgment*; as v.1. Or, *and by ſpeaking* againſt *the needy* in *judgment*. A defect of the particle,*againſt*;as ver.2.of *in*,as Pſ.9.16. Or as ſome,ſupplying the verb from the former member, *and* to deſtroy, or ſpoil *judgment*, *when the poor ſpeaketh*, not regarding what he ſaith; ſo ſome, not improbably.

V.8.*But the liberal deviſeth liberal things;and by liberal things ſhal he ſtand*]So the moſt render it, and it is oppoſed to what was ſaid,v. 6. of the *niggard*. Some read the words, *but he* ſhall be called *liberal*, or *munificent*, that taketh *liberal*, or *munificent courſes and perſiſteth in the ſame*. I conceive rather, that they ought thus to be read : *But the Prince ſhall take ingenuous courſes, and by ingenuous courſes ſhall he be eſtabliſhed*, Prov.12.7.or *and for ſuch courſes ſhall he ſtand*;as Dan.11.31.*The Prince*, or *the Lord*, or *the honourable* man in thoſe times(in diſpoſition of heart & minde,anſwering his name) ſhall carry himſelf ingenuouſly,& honourably,forbearing,and abhorring ſuch baſe and diſhonourable courſes, as the perſons,before deſcribed,uſually take & follow; and he ſhall not only take ingenuous and honourable courſes,himſelf,but uphold and maintain others,alſo,in the like.

V.9. *Riſe up ye women, that are at eaſe;hear my voice, ye careleſs daughters,give ear unto my ſpeech*]TheProphet in theſe words,maketh entrance into his enſuing diſcourſe, in the latter part of this Chapter, concerning thoſe troubles that were to come, before the eſtabliſhment of the State,in manner before deſcribed;with an earneſt exhortation unto thoſe,whom it ſpecially concerned; wherein, or,by he exciteth them, rouſing up themſelves from,and ſhaking off that ſecurity, that at preſent poſſeſſed them, to attend diligently thereunto.See the like,in the like caſe, ch.28.23.

riſe up] Either *awaking out of your ſleep of ſecurity* : as Eph. 5.14. Or, *riſing from your beds*, on which ye lye at eaſe, repoſing your ſelves;as 2 Sam.11.2. or, without ſpecial reſpect to any ſuch preſent poſture or diſpoſal, ſetting other matters aſide, liſten ſeriouſly to what I ſay : as Numb. 23. 18. for of *riſing* to give reverence to Gods word, as Judg. 3, 20. ſeems not ſo well to fit here.

ye women] and *daughters*. Theſe two terms, ſome underſtand here properly of the weaker ſex ; as Chap.3. 16,17. The Prophet directing his ſpeech to them more ſpecially, becauſe they lived moſt at eaſe, and ſeemed, at preſent, moſt ſecure, as wanting that fore-ſight, that the other ſex employed in State-affairs, oft times hath;as alſo, for that being as deeply faulty in ſome things, as the men, they were to ſuffer alike with them,in the troubles of the times,and were leſſe able to endure hardſhip,Deut.28.30,32.41. 2 Chr.36.17.Ch.3.16,17.Others think,that the men of that State,are ſo ſtyled,here,for their effeminate carriage, and woman-like diſpoſition.See Chap.3.12.& 19.16. Others, laſtly, ſuppoſe that thereby is meant, the Towns and Cities of Judah, (for this Prophecy ſeems not to deal with Samaria ; though ſome carry it over thither) which are commonly, in Scripture, compared to women,and were as daughters to Jeruſalem, the mother city, and at preſent, enjoyed much tranquility and peace, together with her, who neither alſo is here excluded. See the common phraſe, Joſh.15.32,36,41, 43,Lam. 3.51. And I take them both for the ſame : for I ſuppoſe that too nice, which ſome here have, who by *women* would have underſtood the greater cities,by *daughters*,the leſſe.Howbeit, I ſuppoſe it,as was in the firſt place,propounded,to be directed to the women,the court-Ladies eſpecially;and by them to the men. See Ch. 3.16.

careleſs] Heb. *confident*. Alluding to their vain confidence,for which they are ſo frequently taxed, Chap. 30. 12. and 35.1.

V.10. *Many days and years ſhall ye be troubled,ye careleſs women*] So ſome read it, expounding it of the Babylonian captivity, which was to laſt for many years, Jer.25.11. The words are in the Hebrew, *Days above a year*;as Job 23.2.or, *Days upon*,or *unto a year*; as chap.29.1.or, (ſo ſome of the Jewiſh Criticks would have it) *Days with*,or *beſide a year*;as Chap.7.2.that is,as ſome,*two years* : *a year upon a year*;*dayes*,for *a year*: as Exod.13.10. Numb.9.22. but *days*, and *a year*, are here put as diſtinct things, which in thoſe places is not. Some therefore would have it read, A year of *days above a year*, as 1 Sam. 27. 7. which yet would amount to no more then the former; as 2 Samuel 13. 23. & 14. 28. Others, *days* over and *above a year* ; that is,ſome ſpace of time more then a year:a few days,ſay ſome;as Gen 24.55.more then a few,ſay others:but within two years;as 2 Chr.22.15,19. But the main doubt here is, whether the term of time, here deſcribed, concern the entrance into the calamities,here foretold, or the continuance thereof with them.Some ſuppoſe the former, and hence gather, that this prophecy was delivered about the twelft year of Ezekiahs reign,ſome two year before the Aſſyrian invaſion, when all ſeemed quiet, and well grounded for future firm peace, the neighbouring adverſaries ſubdued, and both Church and State ſetled, 2 Kings 18.7, 8. 2 Chr. 32.1. Others ſuppoſe,rather,the meaning to be,that this calamity, cauſed by the Aſſyrian incurſion, under Sennacherib, ſhould continue for more then a year, very neer two; but ſhould within that compaſs, be circumſcribed. And indeed that ſo it was, may appear by computation of the times:for in the fourteenth year of Ezekiah, Sennacherib invaded the land of Judah, 2 Kings 18.13.and not long after his departure, Ezekiah being at deaths door, had with promiſe of recovery, and of ſecurity againſt the Aſſyrian, or any other adverſary, a leaſe-parol of his life, made him from God, for fifteen years,then to enſue: and ſealed ſolemnly both, with a ſtrange and unheard of miracle, chap. 38. 1,5,6,8. Now Ezekiah reigning but twenty and nine year in all,2 Kings 18.2. there cannot well be two entire years,between the thirteen years before the acceſſe of Sennacherib, and the other fifteen after his departure. And I concur therefore with thoſe, who conceive, in theſe words,to be contained,a juſt limitation of that calamitous time, that laſted during the abode of the enemy in their land. See the like ambiguity, Chap. 16.14.

for the vintage ſhall fail; the gathering ſhall not come] The enemy entring your land, ſhall make havock of all, and ſo overſpread the whole country,Chap.7.19.& 8.8 that ye ſhall have, neither opportunity, nor ability to get ought in, of the fruits of the earth;as no doubt,while the Aſſyrian forces continued among them, little vintage or *fruit-gathering* could be had with them.See Ch.1.7.

the vintage ſhall fail] The vineyards ſhall, either be ſpoiled by the enemies,ere the time of cutting the grapes; or then ſiezed upon by them.

the gathering] Of other fruits, Mic.7.1.whence *the feaſt of gathering*, when their fruits were all gathered in, Exod.23.16. and 34.22.

V.11.*Tremble ye women that are at eaſe,be troubled ye careleſs ones: ſtrip ye,and make ye bare,and gird* ſackcloth *upon your loyns*]Break off your ſecure,and retchleſs courſes, and betake your ſelves to lamentation,and humiliation.See ch.22.12.

women that are at eaſe]See v.9.But *women* is not here in the text: yet not unfitly inſerted,as ſupplyed from v.10.before;the adjective is here alſo feminine.

ſtrip ye]Of your better rayment,and ordinary apparel, as in time of mourning they were wont to do,Exod 33.5.

make ye bare]See ch.20.2,3.

gird ſackcloth]An emblem of mourning,being the ordinary mourning weed.See Ch.15.3.and though wanting here,yet well ſupplied from ch.22.12.It is made a badge alſo of a mean condition Chap.3. 24.Howbeit,I concur not with thoſe,that ſuppoſe here intimated, a fitting of themſelves for ſervile employments, as being to be taken captive by the enemy,and made drudges. Who alſo therefore render the words without ſupply,*gird up your loins*;as Luk. 12.35.'See Chap.47.2. But the particle,*upon*, which they obſerve not, intimateth a defect to be ſupplyed, of that wherewith they were to be girt.

V.12 *They ſhall mourn for the teats, for the pleaſant fields, for the fruitful vine*]The cauſe and ground of the Lamentation before preſcribed them,the ſpoil, and loſſe of their pleaſant and fertile lands and grounds; the pleaſure they had wont to take in them, and the fruit and benefit that they received from them.

They ſhall mourn]Or, *Men ſhall mourn* ; or *Lamentation ſhall be made*.Heb.*mourning* they ſhall be,that is, *mourning ſhall be*:the participle put indefinitely.The word is uſed for mourners,at ſolemn burials,Eccl.12.5.See further on the next word.

for the teats]That is,as moſt,for their fertile fields and vineyards' which as *teats*,yeelding abundance of milk, nouriſhed and fed them: whence their land was ſaid to flow with milk,Ezek.20.6. as others, for want of milk in their teats to nurſe their poor infants with, Lam.2.11.& 4.3,4. But one of the Jewiſh Doctors, whom I rather here concur with,reads the words, *Beating upon their breaſts*: *teats*, for *breaſts* : as we uſe the word *breaſts*, for *teats:* and ſo render it, Chap. 28. 9. the uſual manner being in ſolemn mournings,and much heavineſſe, to beat upon their breaſts.See Mic. 2. 7.Luke 18.13. and the word here rendred *mourning*, is moſt commonly in the Latine verſion, expreſſed by a term, that properly ſo ſignifies. So the text would be rendred, *There ſhall be beating upon the breaſts*. So rather,then with a learned Writer,as an epithet of the word *teats* or *breaſts*,*for the mournful breaſts*,as,*dry breaſts*, Hoſh.9.14. Of the word *teat*,ſee on ch.28.9.

for the pleaſant fields]Heb.*fields of deſire*,or delight.See Ch.2.16. Jer.3.15.*for them*,that is,for the ſpoil,want &,loſſe of them:as c.24. 11.*for wine*,ſee Lam.4.9. there is a pleaſant affinity of ſound here, between the words rendred *teats* & *fields:*which our Engliſh cannot expreſs .

for the fruitful vine] *vine*, collectively, for *vines*: as ch.24.7. See the like uſe of the particle, 2 Sam.11.26. Zach.12.10.

V.13. *upon the land of my people ſhall come up thorns and briars, yea, upon all the houſes of joy, in the joyous city*] At theſe words the Prophet ſeemeth, cloſely, and (as we may ſo ſay) abruptly to paſſe from the relation of that ſpoil of the Country, that for ſome ſhort time ſhould be very ſhortly made of it, by the Aſſyrian invaſion; unto the prediction of a far greater and more general devaſtation, and of far longer continuance, that in future times ſhould further befall their land, in the Chaldean invaſion; under Nebuchadnezzar, deſcribed in this verſe, and the next. So that it is, as if the Prophet had ſaid, I told you before of ſome trouble that would befall you for a year and a day, (as we uſe to ſay) or for days, not a few after the years end: but I am now further to acquaint you with a far greater calamity that hereafter will befall your whole country, and ſhall laſt longer, by much, then that. See the like paſſage from the deſtruction of Judahs two adverſaries, the Kings of Iſrael and Syria, to the Invaſion of Iudah it ſelf, by the King of Aſſyria, without any expreſſe connexion, ſo much as a copulative, as in this place. chap. 7.16,17.

land] As chap.1.7.

my people] As ch.22.4.

thorns and briars] As ch.7.23,24. & 34.13. Hoſ.9.6.

yea] Or, *alſo*: as a Iewiſh Critick here expounds it: and ſo moſt take it; as alſo ſome of ours render it, chap.15.9 & 16.8. Not your land only, but your pleaſant houſes, and Palaces, as well in the city, as the country, ſhall undergo the like ſad and rueful condition, being both alike waſted, and with the like overgrown. Howbeit, ſome render it, *burning*: as it is taken, ch.3.24. underſtanding it, of the burning of the houſes and Palaces of Ieruſalem by the Chaldeans, 2 King.25.9. 2 Chron.36.19. Neh.1.3. & 2.3. Some take it for a cauſual particle, as relating the procuring cauſe of this miſchief, *becauſe over all the houſes of merriment the city revelleth*, or *rejoyceth*, becauſe ſhe is ſo full of nothing but revelling and exceſſe, ch.5.11-13. & 22.2,13.

houſes of joy] Or, *pleaſant*, or *merry-houſes*: ſo termed, either becauſe they took much delight in them; as Sion is ſaid to be *the joy of the whole land*, Pſal.48.2. Whence ſome would have Temple and Palace, both ſituate on that mount, here to be meant; or, becauſe they were at preſent full of mirth, and merriment in them, as miſdoubting no trouble neer. See ch.13.12. Amos 3.15. Briars and brambles ſhall grow in the waſte places, where ſuch houſes had before ſtood, but were now by the enemy either burnt down, or defaced and demoliſhed: as ch.13.22.

in the joyous city] Or, *the revelling city*. For the words ſeems to import here, as elſewhere, ſome exceſſe; as ch.5.15. *he that revells it*: and, chap.24.8. *the noiſe of the revellers is at an end*. By the city thus termed here, Some underſtand Samaria; and of that land, ſome of the Iewiſh Commenters underſtand all this. But that ſeems not ſo probable. Others, even of them alſo, underſtand Ieruſalem; unto whom the ſame term is given, and her inhabitants taxed for their faultineſſe herein, chap. 22. 2, 13. Others take it more generally, in a collective ſenſe, *city*, for *cities*: as chapter 25. 2. and underſtand by it, in general, the ſeveral cities throughout the whole land of Iudah. See the ſame term alſo uſed, Zephan. 2.15.

V.14. *Becauſe the palaces ſhall be forſaken, the multitude of the City ſhall be left*] As if he ſhould ſay, no marvel if thoſe places be with ſuch traſh overgrown, when they are wholly abandoned by thoſe people, that did formerly therein abide.

Palaces] Heb. *Palace*. The Kings houſe burnt down by the Chaldeans, 2 Kings 25.9. or if taken collectively, for *Palaces*, ſuch goodly and ſtately buildings, as were more like Princes Palaces, then private mens dwellings, ch.13.22.

forſaken] Or, as the Tygurine, and ſome other, *disjected*, *diſſipated*, *deſtroyed*, as they ſuppoſe alſo the word to be taken, Ezek. 31. 12. See ch.33.23.

the multitude] Or, *noiſe*: ſuch as a multitude makes, ch.31.4. See ch.22.2. Lam.1.1.

ſhall be left] See ch.6.11,12 but there ſeems here an inverſion of the words: *the multitude of the city ſhall be left*, for, *the city ſhall be left of its multitude*: for that is ſure the meaning, not, that *a multitude ſhall be left in the city*. See the like, ch.57.10.

the forts and towers ſhall be for dens for ever] As the faireſt buildings ſhall be demoliſhed, ſo the higheſt towers and ſtrongeſt forts ſhall be diſmantled, and lye waſte, as well the one, as the other.

the forts] Or, as ſome render it here, *the cliffe*. For the word is ſingular, (which our tranſlators deemed to be taken collectively, as the Jewiſh Commenters alſo take it,) and is elſewhere rendred *a tower*, 2 Kings 5.24. and, *a ſtrong hold*, Mic. 4. 8. it ſeemeth to have been the proper name of a place within Jeruſalem, about Mount Sion, in which many dwelt, and was encompaſſed with a wall. See 2 Chron.27.3. & 33.14. Neh.3.26,27. & 11.21 in all which places, the name *Ophel*, is in our verſion retained; and ſo I conceive it may well be here, and then it muſt be meant of Ieruſalem; though the ſame term be uſed of a tower or fort about Samaria, 2 King.5. 24. Howbeit, there want not ſome learned Criticks, who ſuppoſe the word *Ophel*, to ſignifie dwelling houſes, cut out of the rocky ground, ſuch, as much about Jeruſalem was, and ſo called of a word, that ſignifies *cloudy* and *dark*, not as Jerome ſaith of the tower *Ophel*, becauſe it reached to the *clouds*; but becauſe they were *obſcure* and *dark*. But this I ſuppoſe to be a very groundleſs and improbable conjecture: beſides that the word that ſignifies *miſt*, or *darkneſs*, ch.29.18. is of another root. This *Ophel*, and *ophel* a miſt, differ as much, as *Ab*, a father, and *Ab*, a cloud.

towers] Heb. *tower*, or *watch-tower*. See ch.23.13. & Jer. 6. 27. Yet the word there uſed, coming near to our *Beacon*, differeth in a vowel from that here uſed, & no where elſe ſo read: that it may ſeem to have been, as the former, the name of ſome other, place thereabout, that which Jerome, from ſome Jewiſh Doctors, avoweth; but on what ground; I wot not: for in their Commentaries we now commonly have, I find it not.

for dens] Or, *caves*: as chap.2.19. 1 Sam. 13. 6. but here *dens*; becauſe ſuch intended, as wild beaſts uſe to lurk and lodge in; and thoſe that conceive the word *ophel* to ſignifie ſuch houſes, as was before ſaid, ſuppoſe that the wild beaſts now took up their lodgings in thoſe ſtony caves, ſo cut out, which men had before inhabited. But of that before.

a joy of wild aſſes] That running at large, Job 39.5. Jer. 2. 24. ſhall there play and diſport themſelves, where people uſed to take their pleaſure, and make merry together before; for thereto he alludeth here. See ver.13.

for ever] That is, *for a long time*: for about ſeventy yeers; if the Prophecy be of the Babylonian captivity, Jer.25.11,12. Dan.9.2. for the word here uſed, doth not alwaies import an everlaſting perpetuity, but ſome long ſpace of time onely. See chap. 14. 20. & 25. 2. And the Doctors critical obſervation, as well here, as elſewhere, faileth, that would have the word here uſed, where it is full written, as here it is, to ſignifie *eternity*.

a paſture of flocks] Places for ſheep and goats to graze on. See chap.17.2.

V.15 *untill the Spirit be poured upon us from on high*] This Sermon as others, both before and after, the Prophet concludeth with gracious promiſes of the reſtitution of Gods people, being purged, by their foregoing afflictions, and Gods ample benediction upon them. See chap.30.4.

untill the ſpirit be poured upon us] Untill God be pleaſed to ſend forth a gracious gale of his ſpirit, that breathing mildly and gently upon us, may reſtore all to a flouriſhing eſtate and condition again with us. See. Pſal.104.30. chap.44.3. Some refer it unto the reſtitution of them, from their long thraldome in Babylon. See Ezek.37.5,6,9,10.14. Others, (among whom alſo ſome of the Jewiſh Maſters) to the times of the Meſſias, and the plentiful effuſion of Gods Spirit in thoſe dayes. See Joel 2.28. Zach.12.10. Act.2.17,18, 33. I will not deny, but that it may comprehend either. Yet I ſuppoſe, it withal includeth, and was in part fulfilled in Ezekiahs time alſo, and the reſtitution of the Jewiſh State after the defeat of Sennacherib; and the words following imply as well a temporal change, as a ſpiritual; though this typified by the former. And there may ſeem alſo ſome alluſion, by way of oppoſition, to another kind of ſpirit before poured upon them in judgment, Chap.29. 10. or to ſuch as that rather, Hag.1.9. as for thoſe that expound it of *the Spirit of judgment and burning*, Chap.4.4. I cannot accord with them, becauſe that ſeems to imply a fore-going work in the purging of the people; and fitting of them for what is promiſed in this place.

be poured] So the word is uſed, Gen.24.20. Ch.53.12. Howbeit, becauſe the word ſignifieth ſometime, and moſt commonly to *make bare*, ch.3.17. ver.11. ſome render it, *ſhall be made bare*, that is, *revealed*, or in a conſpicuous manner poured out, as ch. 30.30. & 52.10. & 53.1. But this ſeems ſomewhat over nice.

from on high] From God above, Pſalm.18.16. & 102.19. & 144. 7. or from Chriſt, reſiding now in heaven, Act.2.33. & 3.21. Eph. 4.8,11.

and the wilderneſſe be a fruitful field, and the fruitful field be counted for a forreſt] Or, and *then the wilderneſs ſhall be a fruitful field*, &c. as ch.30.29. This ſome expound of the equality that ſhould be among them, after their return from the Babylonian captivity, the greater and wealthier ſort being then brought low, and the meaner ſort made eaven with them; to which purpoſe, alſo they apply that, chap.40.4. But the words ſeem rather to import a general fertility, that ſhould be in all places throughout the land; of which, as alſo of other expoſitions of this paſſage, ſee on chap. 29. 17. ſee alſo Ezek.34.26,27.

the wilderneſs] Or *waſte*: ſuch as divers were in the Land of Judah, 1 Sam. 17. 28. & 23. 15, 25. & 24. 2. Chap. 35. 1. & 40.3. Mat.3.1.

be counted for a forreſt] That is, be as a foreſt: as chapter 40.15.

V. 16. *Then judgment ſhall dwell in the wilderneſſe, and righteouſneſſe remain in the fruitful field*] Heb. *And judgement*. There ſhall be upright dealing, and due execution of juſtice, without partiality, in all parts of the land: ſee v.1,2. Jer.31.23. ch.60.21. The whole land being deſcribed by a diſtribution of it into two parts, *the wilderneſſe* (conſiſting of Woods and Plains, on which their cattel, great and ſmal, were kept, 1 Sam.25.15,21. Luk.15. 4. & many towns & habitations were neer to them, & upon them, as Zacharies, Lu.1.39,40, 80.) & the *Carmel*, conſiſting of ſuch grounds, as were either eared and tilled for corn and grain, or planted with vines olives, and other fruitful plants; oppoſed here, to the *wilderneſs:* of which, ſee more, on chap.29.17. For thoſe ſeems to ſtray far from the Prophets mind, who by *judgment* underſtand here, Gods vengeance executed upon the Aſſyrians, by juſtice his goodneſs, and mercy to the Jews. See ch.1.27.& 33. 5.

V.17. *And the work of righteouſneſs ſhall be peace, and the effect of righteouſneſs, quietneſſe, and aſſurance for ever*] The fruit and benefit that ſhall redound to the State and People, by this due execution & obſervation of juſtice, to wit, that they ſhall enjoy a conſtant tenour of peace, proſperity, quietneſs, and aſſured ſafety. See Pſ.72.2,3. Rom 14.17. Jam 3.18. The ſame thing, in effect, is in both branches imployed.

peace] That is, *proſperity:* whereof peace is both a procuring cauſe, Pſ.122.7-& 133.3. and a principal part, *Pſ*.119.165. Ch 26 3.& 48. 18.& 54.13.& 66.12.

quietneſs and aſſurance] Or, *confidence*. See ch.26.4.& 28.26. which may well be referred, not onely to the ſetled tranquility, that they ſhall, then enjoy, living both free from fear of war, and hoſtile incurſions from abroad, and from jars and broils at home amongſt themſelves; but a religious compoſure of mind alſo, reſting quietly now upon God alone, and depending on him, with confident aſſurance of protection from him, Chap.10.20. & 17. 7. See chap.30. 15.

for ever] ch.26.4. See ver.14. as long as Ezekiah lives, ſay ſome, ch. 33.6.& 39.8.

V.18. *And my people ſhall dwell in a peaceable habitation, and in ſure dwellings, and in quiet reſting places*] A further deſcription of that ſecurity and ſafety, that God ſhall in thoſe times afford his people, in the ſeveral places of their abode, Lev.26.5,6. ch.4.5.& 26.1, 3.& 33.20. Ezek.34. 25-28.

a peaceable habitation] Heb. *an habitation* (as Exod.15.13.) or, *a fold* (as 2 Sam.7.8.) *of peace*, as *a land of peace*, Jer.12.5. and *an habitation of righteouſneſs*, Jer.31.23.

ſure dwellings] Heb. *dwellings of aſſurances*, or *confidences*, that is, of moſt aſſured confidence: ſuch as where in a man is, or may be fully ſure of ſafety, and reſt ſecure. See Prov.1.33.

V.19. *When it ſhall hail coming down on the foreſt, and the city ſhall be low in a low place*] Thoſe that thus render the text, knit this paſſage to the end of the verſe before-going; and indeed if it be thus read, it makes out no entire ſenſe; as it it were ſaid, *they ſhall ſit ſafe, when it haileth on the foreſt:* or; as Some; *howſoever, it hail, when the foreſt goes down, and the cities abroad are ruined.* Others to make the ſenſe entire, render it, *But it ſhall hail, when it falleth upon the foreſt;* or *when it doth hail, it ſhall come down upon the foreſt, and the city ſhal be brought very low, or be utterly abaſed.* They that read the text thus, either way, expound it, ſome, of the miniſtery of the Goſpel thundering upon the conſciences of wicked caſt-aways, and throwing them, at length, down into hell, 2 Cor.10.4-6. Hebr.4. 12. & 6.4-8.& 10. 26-29. Matthew 11. 23. Others, of Gods judgments, that ſhould now be bent againſt, and ſpent upon the wicked of the world, poured forth upon thoſe that live without the pale of the Church, and ſhould ruinate their cities: or, as ſome, dividing their whole country into Foreſts, or Woods, not peopled; and *city*, places repleniſhed with Inhabitants (as the land of Judah before into land, *wild* and *tilled*, ver.15.) it ſhall (as that Plain where Sodom ſtood, Gen.19.24.) be all utterly deſtroyed: or, as ſome other again, their country, that is as ful of towns and cities, as a foreſt is of trees, ſhall be totally ruined. See Joſh.10,11 *Pſal*.11.6. chap. 10.33, 34.& 28.2,17.& 30.30. There is yet another reading with thoſe, that apply this to Jeruſalem; then, ſay they, ſhall Gods people enjoy this peace and ſafety, *when God hath hailed upon the foreſt* (that is, upon the land of Judah, wherein much woody ground was) and laid the city very low, that is, pulled down the pride of Jeruſalem; this being the end for which God brought in the enemy upon them, not to deſtroy, but to humble them, Chapter 2. 12-17. & 3.16.& 5.15.& 29.4. And theſe be the chief expoſitions, that moſt Writers of note do give of this verſe; from all whom, I muſt crave leave to diſſent; and taking the text aſunder, to deliver mine own thoughts of either branch a part, according to ſome hints given by two of the Jewiſh Commenters; the one, concerning the former; the other, in the latter.

when it ſhall hail coming down on the foreſt] Heb. *And it ſhall hail, or he ſhall hail in deſcending on the foreſt;* or as others, *in the deſcent of the foreſt*. Which, whether way we read, will come all to one. But ſome ſuppoſe the word rendred, *in deſcending*, or *in deſcent*; to be, not an infinitive, with a particle prefixed, but one entire word. a noun femine, ſignifying *hail :* of which form, they give divers inſtances; and theſe thus read the words, *And it*, or *he*, *ſhall hail with hail the foreſt* : the meaning whereof, one of them very fitly giveth, That God will preſerve the fruits of the earth for them, that they ſhall not with ſtorm and tempeſt be ſpoyled ; and will therefore, in his providence, ſo diſpoſe occurrents of that kind, that when ſtorms of hail come, they ſhall light on the wilde waſte or foreſt, where it can do little hurt, and not on their corn grounds, or vineyards, or the like, where it might do much miſchief, Pſ.78.47.&.105. 32, 33. and the Prophet might well allude unto the diviſion that God made with that hideous judgment between the land of Goſhen, and the reſt of Egypt, Exod.9.22-26.

and the city ſhall be low in a low place] That is, as moſt here take the Hebrew phraſe, *with abaſing be abaſed*: as chap.22.18. or *utterly abaſed*, chap. 26.5. But they that thus render it, obſerve not the article prefixed to the word here uſed, and only cut ſhorter by the mid vowel here, then elſe-where; which as it ſorteth not ſo well with the word *abaſing*, for which it is no where uſed (though the verb it cometh of, be commonly ſo taken) ſo it is always joyned with it, when it ſignifies (as it always doth) *the low* ground, or *the vale*, diſtinct both from the hill, Deut.1.7. Joſh. 9.1.& Jer. 17.26. and from the plain too, 2 Chr.26. 10. whence *the cities of the lower* grounds, or *the vale*, oppoſed to thoſe ſituate on the *upper* grounds, or *the hils*, Jer.32.44.& 33.13. I render the words, therefore, after one of the Jewiſh Sholiaſts, *the city* (that is, *cities*, as chap.25.2,3.) *ſhall be low*, or *beneath in the low* grounds, or *in the vale*, that is, as the Jew rightly underſtands it ; Such ſhall be the tranquility and the ſecurity of thoſe times; and through aſſurance of Gods protection, ſo ſafe and ſo fearleſs ſhall they be, that they ſhall neither need, nor deſire to build upon the hils and higher grounds only, that were places of greater ſtrength, and better able to hold out againſt an enemy, Judg. 1. 34, 35. but ſhould build Towns and Cities in the low grounds and the vale, where they might ſeem to be more expoſed to peril and damage, by the irruption of any adverſary, and indeed ſhould be, if any ſuch ſhould invade the country, 2 Chr.28.18. See 2 Chr.20.29,30.& 32.22. ſo that in this paſſage, is a note of the ſecurity foretold and promiſed, v.18.

V.20. *Bleſſed are ye that ſow beſide all waters, that ſend forth thither the feet of the oxe and the aſſe*] The laſt benefit here fore-told and promiſed, is Gods bleſſing upon their labours, in earing and tilling their land, in cauſing it to return them a large and liberal encreaſe, chap.30.23,24. See ver.15. And this is well ſubjoyned to what went before : for the cities ſituate in the lower grounds (men, in times of peace, regarding wealth, more then ſtrength; and revenue, then defence) were much better watered, and the grounds about them commonly more fertile, as we ſee it with us alſo, then thoſe above upon the higher parts of the hill. God therefore promiſeth, that as they ſhould haue opportunity, to till thoſe rich and well watered grounds, ſo by his bleſſing upon their labours therein, they ſhould receive rich crops from them, that ſhould make them happy men, *Lev*.26.3-6. Deut.28.3,4.8. *Pſ*.144.13,15. If any, further, ſuppoſe hereby to be typified, Gods ſpiritual husbandry in the miniſtery of the Goſpel, accompanied with his bleſſing, to the great joy and comfort of his Miniſters that labour therein, Mat.13.8,23. Luk. 8. 8. 15. 1 Cor. 1.6 —— 9.& 9.9,10. 1 Theſ.2.19,20.& 3.8,9. of which opinion, I find moſt to be; I oppoſe them not. Yet deem this to be the firſt, proper, and genuine ſenſe ; which, thoſe that wave, decline the purpoſe and intention of the Prophet in this place.

beſide all waters] So the particle is uſed, Exod. 14.9. Pſal.106.7.& 137.1. Eccl.11.1. where that is, at leaſt, alluded, that is here intended, to wit, that grounds well watered, yeeld much encreaſe, ch.35.6, 7. Howbeit, I ſuppoſe none, either neceſſity, or probability, of that which ſome imagine, that the Prophet ſhould have any ſpecial eye here to the waters of Egypt, and the fertility of that Soil, ch.19.7. & 23.3.

ſending thither the feet of the oxe and the aſſe] Putting in theſe labouring beaſts to eat the ground, and fit it for receit of ſeed, Pſ.144. 14. See c.30.24. or, as ſome, to feed on the corn grown up, but green ſtil, as an ordinary herbage, in regard of the great plenty of it, not turning them out into the common or waſte, but ſending them alſo into the field. See ch. 7. 25.& 30.24. or to keep it down, when it begins to grow too rank ; as in marſh grounds, new broken up, eſpecially, is with us not unuſual : Either of theſe, better then that of the aſſe, to bring in the corn, and the oxe to threſh it out, Deut. 25. 4. What dreams the Jewiſh Dotards fetch out of theſe words, concerning their two Meſſiaſſes; the one, of the houſe of Joſeph, the *oxe*, Deut. 33. 17. the other, of the houſe of Iudah, the *aſſe*, Zach.9.9. themſelves, for the ſame, well deſerving the title, that Jacob gives Iſachar, Gen.49.14. See on ch.11. 13.

CHAP. XXXIII.

V. 1. VV*O to thee that ſpoileſt, and thou* waſte *not ſpoiled; and dealeſt treacherouſly, and they dealt not treacherouſly with thee: when thou ſhalt ceaſe to ſpoil thou ſhalt be ſpoiled; and when thou ſhalt make an end to deal treacherouſly, they ſhal deal treacherouſly with thee*] This Chapter of the ſame nature and ſubject with the next before-going, conſiſteth of three heads, artificially enterwoven, one within another; the diſtreſs of Gods People, their delivery out of it, and the deſtruction and overthrow of the adverſe party. In the entrance, the Prophet directeth his ſpeech to the enemy, foretelling & forewarning him, of what ſhould befal him, to wit, that as he had made a ſpoil of others, and dealt perfidiouſly with them, when he had no juſt cauſe given him, to deal in that manner with them; ſo when the time ſet him for power and liberty ſo to do, ſhall expire, he ſhould in like manner, as with others he had dealt, by others alſo be dealt with himſelf.

wo to thee] Or, *O thou:* as chap. 10. 5. & 18.1. Thou the Chaldean, Nebuchadnezzar, as ſome, Chap.14.4.& 21.2. Hab.2. 5,8.

5, 8. or, as others rather, the Aſſyrian, Sennacherib. See v.8.

and thou waſt not ſpoiled] Or, *when thou waſt not ſpoiled:* as chap. 30. 20. when others did not ſpoil thee, Ier. 34. 1. Zach. 12.2.

and dealeſt treacherouſly] Heb. art *dealing treacherouſly.* So did Sennacherib with Ezekiah, 2 King. 18.14.17.

and they deal not treacherouſly with thee] Or, *when* (as before) *thou waſt not treacherouſly dealt with.* See the like form of ſpeech, ch.53. 2. Gen.40.15. Iob 19.26. But here may a doubt be made: for did not Zedekiah deal treacherouſly with Nebuchadnezzar, when he rebelled againſt him, 2 Kings 24. 20? and Ezekiah the like with Sennacherib, when he rebelled alſo againſt him? 2 Kings 18.7. I anſwer, Zedekiah indeed did ſo, becauſe he was ſet up by Nebuchadnezzar, and had ſworn allegeance to him, 2 Chr. 36.13. Ezek. 17. 15-19. and hence it may be gathered, that Nebuchadnezzar is not here intended. But of Ezekiah, it cannot be ſo ſaid: for neither was he, by the Aſſyrian, advanced to the Crown, nor doth it appear, that he ever engaged himſelf to him, though his Father, it ſeems, upon the aſſiſtance by the Aſſyrian afforded him againſt the Syrian and Iſrael, to continue amity with him, had agreed, for ſome yeerly contribution to be made him, which Ezekiah, at his coming to the Crown, refuſed to make good; and is therefore ſaid to have rebelled againſt him, becauſe he refuſed to be under that heavy yoke of contribution any longer; which how great it had bin, may appear by that vaſt ſum that Ezekiah ſent to make his peace again with him; and which, though by Sennacherib accepted, yet perfidiouſly he proceeded ſtill in hoſtile manner againſt him, 2 King. 18. 14-17.

when thou ſhalt ceaſe to ſpoil] When thy time, by God prefixed, is once expired, thou ſhalt be bereft of thy power, and others ſhall ſpoil thee, So of the Babylonian, Jer. 25.12,14. Hab. 2.8. as thou hadſt formerly dealt with others, ſo ſhall others deal with thee, Judg. 1.5. Jer. 50.16. Mat. 7.2. Rev. 13.10. & 16. 6.

ſhall deal treacherouſly with thee] That is, ſay ſome, the Chaldeans ſhall deal treacherouſly with the Aſſyrians; and the Medes and Perſians afterward with the Chaldeans. For the former branch of *ſpoiling*, it may well be granted, that as the Aſſyrians ſpoiled Gods people, ſo the Chaldeans ſpoiled the Aſſyriant; and the Medes and Perſians in like manner ſpoiled the Chaldeans. But for *treacherous dealing*, though the Chaldeans, before ſubject to the Aſſyrians, (ſee 2 Chron. 33.11.) might in ſuch kind be faulty, yet it appears not, how the Medes and Perſians ſhould come to be charged with diſloyalty toward the Chaldeans. It ſeems rather meant of Sennacherib, againſt bonds of Allegiance, as well civil as natural, ſlain by his own ſons, ch. 37.38.

V.2. *O Lord be gracious unto us; we have waited for thee: be thou their arm every morning, our ſalvation alſo in the time of trouble*] A Prayer conceived, in the perſon of Gods faithful people, intreating him, that ſince that they did by faith and patience depend upon him, expecting what iſſue he would be pleaſed to give, in the time of thoſe preſent troubles, he would vouchſafe ſuch ſuccour and deliverance, as to other of his, he had formerly in the like caſes afforded, Pſ. 9, 10. & 18.4,5. & 44.1,2. See ch. 26.16.

we have waited for thee] See ch. 8.17. & 25.9. & 26.8. & 30.18. Pſ. 22.4,5.

be thou their arm every morning] Thus read, it ſhould be a paſſage from perſon to perſon: as ch. 1.29. See ver. 4. or, as ſome would have it relating to the perſon of the Church, as a mother preſenting her children in her arms unto God their Father, to be taken into his protection: but it may better be read, *be thou*, who *waſt their arm every morning, our ſalvation alſo*: a defect of the relative, as ch. 30.5, 6,9.

their arm] Their mighty and powerful ſupport, ſuccour, and ſafeguard, Pſ. 89.21. & 136.12. Jer. 17.5. *an arm to them*, that is, to our fore-fathers, to thy people in times paſt, Pſal. 18.4,5. & 44.1. the pronoun, for the noun: as Gen. 15.13. Exod. 34.28.

every morning] Heb, *by mornings*, that is, ſpeedily or conſtantly: as Iob 7.18. Pſ. 73.14. & 101.8. & 143.7. Lam. 3.22.

ſalvation] See ch. 12.2.

V. 3. *At the noiſe of the tumult the people fled; at the liftingup of thy ſelf the nations were ſcattered*] Or, as Some, conceiving it to be a continuation of the former prayer; *Let the people flee, let the nations be ſcattered:* as Pſ. 68. 1,2. As others, they *ſhall flee*, they *ſhall be ſcattered*: as a prediction of the overthrow to be given to the Aſſyrian forces, conſiſting of ſundry nations that ſerved under Sennacherib, in way of anſwer to the peoples Prayer, 2 Chr. 32.20,21. But the manner of the Prophets is to ſpeak of things future, as paſt.

at] Heb. *from*: as noting the cauſe, or ground of their flight and diſperſion. So Pſ. 18.12,15.

the noiſe of the tumult] That was in the Aſſyrian Camp, upon the deſcent of the Angel, ch. 30.30, 31. & 31.8,9. & 37.36, 37. of the word here uſed, See ch. 29.5 & 40.4.

the lifting up of thy ſelf] As a Judge, ſay ſome, to ſit on the bench; or rather, as a warrier in fight, rouzing up himſelf, and lifting up arm & hand to ſmite his foe, Pſ. 118.16. See v. 10. In both branches, is implyed how eaſily God is able to overthrow his adverſaries; his bare voice, or hand lift up, is enough to do it, without ſtriking any ſtroke, ch. 30.31.

V.4. *And your ſpoils ſhall be gathered, like the gathering of caterpillars: as the running to and fro of locuſts ſhall he run upon them*] One effect of the overthrow, by the Angel, given the Aſſyrians, to wit, the ſpoiling of their camp, deſerted by them, falling into the hand of the Jewiſh people. So v.23.

your ſpoils] Heb. *ſpoil*: as Deut. 22.14. that is, as moſt, the *ſpoils* of the Aſſyrians, that left and loſt them, unto whom the Prophet now bends his ſpeech; as ch. 8.4. Zach. 14.1. Yet ſome, *Your ſpoil*, that is, of you the Jews, becauſe they became owners of it: as *Davids ſpoil*; or *prey*, 1 Sam. 30.20. though they ſeem to go out of the way, that underſtand it, of the *ſpoils* taken by the Aſſyrians, from the Jews, ch. 10.6.

ſhall be gathered] As is uſual after a defeat, 2 Chron. 20. 25.

like *the gathering of caterpillars*] The word is ſaid to ſignifie a kind of worm, in ſhape like a locuſt, but without wings; joyned therfore with the locuſt is it, 1 King. 8.37. Pſal. 78.46. and is ſo called of a word, that ſignifieth *to devour, or conſume*; Deut. 28.38. becauſe they make ſpoil and havock of all that is green, where they come, Exod. 10.15. Pſal. 105.35. Joel 1.4. & 2.25. Some therefore expound it, Your ſpoils ſhall be as eaſily gathered, as the caterpillar devoureth herbs and graſs. See ver. 23, 24. Others, Ye ſhall be pillaged, and left as bare, as locuſts and caterpillars uſe to leave the places where they have been, Ioel 2.5. Others, Ye that as locuſts and caterpillars, have deſtroyed and pillaged others, ſhall now be deſtroyed, and laid on heaps your ſelves, and your ſpoils gathered together, as ſuch vermine are wont to be. See Exod. 8.13,14. chap. 17.11. Howbeit, ſome ſuppoſe an alluſion to thoſe holes, wherein ſuch vermine lodge themſelves, and lay their eggs, in winter, where they may eaſily be taken up together, and ſo deſtroyed; and to eggs taken in a neſt, are ſpoils compared, ch. 10. 13,14. Yet this ſeems not to be ſo probable in this place.

like *the gathering*] As ſuch uſe to be gathered: a defect of the note of ſimilitude: as ch. 28.1. expreſſed, Mic 7.1. or, with *the gathering*: as ch. 24.22. either comes in ſenſe to the ſame.

as the running to and fro of locuſts, ſhall he run upon them] The word rendred *locuſts* is uſed generally, elſewhere, for *ditches* made to receive water, 2 Kings 3.16. Jer. 14. 3. And ſo both ſome of the Jewiſh Writers, and the old Latine, here, alſo, render it. The Rabbine expounding it of the noiſe that the Jews ſhould make, going out to ſpoil the Aſſyrian Camp, like the noiſe of water, running down into *ditches*, ch. 17.12,13. Others of the Aſſyrians gathered together into the vally of Tophet, as locuſts or caterpillars ſwept into *a ditch*, there to be covered with earth, and deſtroyed, ch. 30. 33. But the moſt deem it, a Syrian term, ſignifying *locuſts*, and with little alteration, ſo alſo uſed, Amos 7.1. Nah. 3. 17. And ſo taking it, ſome expound it, of the Aſſyrians, like *locuſts*, over-running the land, and laying it all waſte, before the defeat given them, Joel 2. 2,3. Others, of the Angel falling in upon the Aſſyrian Camp, and routing it as a company of *locuſts* do upon a ground, which they ſuddenly depaſture, Pſ. 105.34.35. Others laſtly, of the people pillaging the Aſſyrian Camp; and running to and fro in it, and among the ſpoil they there meet with, as men, ſay ſome, that run up and down, to gather up the *locuſts*; or, as others more probably, as the *locuſts* themſelves run to and fro in the corn, Ioel 2. 7. So the words would be read, as they are in the Hebrew; *According to the running to and fro of locuſts running among it*: or, *by thoſe that after the manner of locuſts running to and fro, ſhall run to and fro among it*; to wit, the *prey*, or *ſpoil*, in the foregoing branch mentioned. See the like phraſe, Chapter 1.7. and 13.19. a defect of the prepoſition noting the efficient: as Chap. 26.9. So in the next verſe.

V.5. *The Lord is exalted*] Or, *will be exalted*, ver. 10. He will in glorious manner manifeſt his might, and gain much honour to himſelf, not onely by the overthrow of his enemies, Ch. 2.11,17. & 12.4. & 59.19 but yet further, alſo by the reſtitution of his people, and ſetling them in a well-ordered, and firmly grounded State again, ver. 5,6.

for he dwelleth on high] In the higheſt heavens: from whence he is able to pour down evils unavoidable, on the heads of thoſe whom he hateth, Pſal. 2.4,5. & 11.4, 6. & 33.10,11,13. & 93.4. & 115.3. chap. 24.18. and 57.15. But the words may, according to the Hebrew, be well thus read; *For he that dwelleth* (Heb. that is, *dwelling*: as Chap. 57. 15.) *on high, will fill Zion with judgment, and righteouſneſs*: and thereby gain abundance of honour to himſelf, Pſ. 99 2. 4,5.

he hath filled Zion with judgment, and righteouſneſs] Or, *he will fill Zion*, that is, Ieruſalem; as Ch. 30 19. ver. 15. with *judgment*, ſay ſome, executed upon the enemy, and *righteouſneſs*, that is, *goodneſs*; as Pſ. 112.7. & 103 17 2 Cor. 9.9,10. or, *faithfulneſs*, in performance of his promiſes; as 1 John 1. 9. to his people, Chapter 1-27. Or, rather, with due execution of juſtice and judgment, in the State now refined, and reſtored to its ancient purity, ch. 1.21,25,26. See ch. 32.1,16.

V.6. *And wiſdome, and knowledg ſhall be the ſtability of thy times; and ſtrength of ſalvation*] Or, *The ſtability of thy times, and ſtrong ſafeguard alſufficient, ſhall thy wiſdom and knowledg be*: (the pronoun ſupplied from the former words, as ch. 58.13.) O Ezekiah: for to him the Prophet here directeth his ſpeech; as foretelling by what graces in him, and his exerciſe thereof, the State ſhould, in ſetled peace and ſafety, be eſtabliſhed, during his days.

wiſedome and knowledg]See ch.11.2.2 Chr.1.10.

the ſtability]So the word is uſed, Exod.17.12.

of thy times]As Pſ.31.15. The time of thy reign, ch.39.8.

ſtrength of ſalvation]That is, *ſaving ſtrength*, or *ſtrong ſafeguard*. Heb. *ſalvations*: that is, *all manner of*, or *alſufficient ſalvation*; as 2 Sam.22.51. Pſ.28. 8. The words may well thus be rendred, *Thy wiſedom and knowledg* (that is, thy wiſe, and prudent carriage) *ſhall be*, (that is, ſhall procure to thee; as John 12.50.& 17.3. Rom.7.7.) for *thy times*, (during thy days, chap.39.8.) *firmneſs of ſtrength of ſalvations*, that is, firm, ſtrong, and alſufficient ſafeguard. See the like continuation of regency, ch 10.12.& 25.12. See alſo of this ſettlement of the State, under Ezekiah, ch.32.17,18.

the fear of the Lord is his treaſure]Or, *ſhall be*. Heb. *it*. The pronoun for the verb ſubſtantive; as Pſ.44.4. Eccl.1.5,10. Eſt.7.5. ch.43. 10.25. The true ſervice, and worſhip of God, Hoſ.3.5. Heb.12.28. ſhall be as dear unto him as any treaſure, Pſal.19.9, 10.& 119.72. or ſhall bring wealth to him, and enrich him, Pſ.112.1,2.& 128.1,5, 6. Prov.14.26.& 15.6. See Ezekiahs zeal in ſetling, and advancing the true worſhip of God, 2 Kings 18.3-6. 2 Chr.29.& 30.& 31. and the great wealth that God endowed him with, 2 Chr.32.22,23,27. 29.

V.7. *Behold their valiant ones ſhall cry without; the Embaſſadors of peace ſhall weep bitterly*] The Prophet, the more to amplifie and magnifie the greatneſs of Gods goodneſs in the delivery of his people, which he comes afterward to relate, v.20. and to ſhew the opportunity and ſeaſonableneſs of it, maketh way thereunto, by declaring the great difficulties, and deep diſtreſſe they were in, until it pleaſed him to ſend it: which is here two waies laid forth; Firſt, by the uneffectual iſſue of all means uſed, to pacifie the over-powerful enraged adverſary, v.7. And ſecondly, the ſpoil and waſte he had made of the whole land, none being able to make head nor place to ſtand out againſt him, ver.8,9.

Behold]See ch.29.14.& 30.27.& 32. 1.

the valiant ones] The word *Erel*, here only uſed, and not elſewhere, in Scripture, cometh neer to the word *Ariel*, chap.29.1. and accordingly, many here diverſly expound it. For firſt, becauſe the altar is ſometime termed *Ariel*, Ezek. 43.15. therefore ſo ſome take *Erel* here, reading the words, *Behold their Erel, ſhall they cry without*: that is, the Aſſyrians, in mockery, *Behold their altar*; intimating, that their ſacrifices thereon offered, ſhould now ſtand them in no ſtead. Others, becauſe *Ariel* is ſometime put for Jeruſalem, and the Temple, wherein the altar ſtood, Chap.29.1,2. do by *Erel*, underſtand that city, and Temple alſo, reading the words thus, *They ſhal cry* for *their Erel*, that is, for their city, and for their Temple, and altar there, to ſee them ſo diſtreſſed, or deſtroyed. See ch.29.1.2. Others again, becauſe Ariel ſignifieth *a mighty Lion*, or *a Lion of God*, and is put ſometime, for *a mighty*, or *a Lion-like* man, 2 Sam.23.20. thus render it, *each moſt valiant among them, ſhall cry out*: the noun ſingular taken collectively, or diſtributively, and joyned with a verb plural; as Chap.26. 19. But the moſt, (and that moſt probable) ſay, the word ſignifies *an herald*, that uſeth to *cry aloud* like *a lion*, Chap. 21. 8. Dan. 3 4. and whoſe ſpeech carrieth power with it, as ſpeaking in the perſon of his Sovereign, whoſe meſſenger he is, and delivering his minde and meſſage, Prov.19.12. & 20. 2. Eccl.8.4. And hence the word is uſed among the Talmudiſts, for *an Angel*, whom that name is given to, both in Hebrew(the very word uſed in the next clauſe) and in Greek becauſe they are Gods *meſſengers*, Pſal.103.20.& 104.4. Heb.1.7, 14. So that the words heere, may well be read and rendred, *their meſſengers*, underſtanding thereby, either thoſe that Ezekiah, and the State, ſent with preſents, unto Sennacherib, at firſt to ſtay him, if it might be, from proceeding further, as miſdoubting that he had not power ſufficient to oppoſe him, Luke 14.31,32. See 2 Kings 18. 14. or thoſe other, that afterward he ſent to parley with Rabſhakeh, when the Aſſyrian forces were now come neerer the city, Chap. 36.3.

cry] *cry* out. Through extremity of grief, as a woman in travel, Chapter 26.17. becauſe they could not obtain that for which they were ſent, to wit, any terms of peace without rendition, ch.36. 15,16.

without] Either without the city, whither they were ſent to meet with Rabſhakeh, Chapter 36.3. or, abroad openly in the ſtreets, not able to conceal their heavineſs; but coming into, and paſſing a long the city, with their garments rent, in mournful manner ch.36. 22.

the Embaſſadors of peace]Not that brought tidings of peace; as ch. 25.7. (for they could not ſpeed in their Treaty) nor, as ſome would have it, that laboured to have peace, upon any terms, made with the Aſſyrian, complotting, and complying under-hand with him; as of Shebna, ſome ſurmiſe; (ſee on ch.22.15.) but thoſe which were ſent with commiſſion, to entreat of peace if, on any terms reaſonable, it might have bin compaſſed.

weep bitterly]Heb. with *bitterneſſe*. A defect of the prepoſition; as v. 5. See ch.22.4.

V.8 *The high-ways lye waſte; the wayfaring man ceaſeth*]As in dangerous times, in a land peſtered with ſouldiers, forrein forces eſpecially, few dare travel to and fro; and thoſe that are, by neceſſity, enforced ſo; to do, ſhun the common roads commonly, as the moſt dangerous, and betake themſelves to blind & leſſe beaten by-ways, Judg. 5,6.

the wayfaring man]Or, *paſſenger*. Heb. *paſſing by the way*, as Job 21. 29. Lam.1.12.& 2.15.

ceaſeth]Heb. *reſteth*: for thence the *Sabboth*; becauſe thoſe that reſt, ceaſe from work, Gen.2.2,3. So ch.14.5. & 24 8.

he hath broken the covenant]He, that is, the people of Judah, ſay ſome, have broken their covenant with God, and now ſuffer for it, God, by the enemies ſword, revenging the breach of his covenant, Lev.26.15,25. Others, God himſelf, of whom the people complain, as not keeping the covenant he had made with Abraham and David, Pſalm 89.28, 34, 39. But it is rather, the enemy Sennacherib, that he ſpeaketh of, who had received from Ezekiah, in way of compoſition, the ſum by himſelf aſſigned him, and yet ſtill proceeded in hoſtile manner againſt him, 2 Kings 18.14,17. See on v.1.

he hath deſpiſed the cities]Or, *he ſcorneth cities*: both by ſurpriſing and ſacking of them, and by inſulting over them, ch.10.9,10,14.& 36.1,19,20. So Hab.1.10.

he regardeth no man] Neither any man, high or low; nor God neither, ch.10.8,14.& 36.8,9. So Hab.1.10. *he regardeth none*, either to keep faith to them, or to make ſpare of them; but breaketh faith with them, and maketh havock of them, ch.10.7. v.1.

V.9. *The earth mourneth and languiſheth*]Or, *The land mourneth, it languiſheth* : being over-run by the Aſſyrian forces. See chap. 24.4.

Lebanon is aſhamed, and *hewen down*] Or, *Lebanon is aſhamed*, as bereaved of her trees, cut down for the ſervice of Nebuchadnezzar, to make warlike engines for his ſieges: ſee ch.14.8.& 37.24. *it is hewen down*; which of the trees is proper, of Lebanon it ſelf, not ſo: Or, as ſome, it is withered away: which being ſpoken of trees cut down, is not ſo fit: or, as others, *it languiſheth*: but that we had in another word before. I ſuppoſe, we may well render it, *it is decayed*. The word is no where found, but here, and chap. 19.6. where it is rendred *withereth*; but may as well there alſo be, *is decayed*.

Sharon is like a wilderneſs] *Sharon*, the name of a fertile and pleaſant region, lying in the tribe of Gad, beneath mount Lebanon, and adjoyning unto Baſhan, as appeareth by, 1 Chr.5 16. (howſoever ſome would place it in Ephraims portion, and ſome in Zebulons) there had David his herds of cattel fed, 1 Chr.27.29. which argueth the fatneſs of the Soil, and the *roſes of ſharon* were in requeſt, Cant. 2.1. which argues the pleaſantneſs of the place. See ch.35.2. It is ſuppoſed to be the ſame with *Laſſharon*, mentioned, Joſh. 12. 18.

Baſhan and Carmel ſhake off their fruits] They have the fruit and leaves of the trees growing on them, ſhaken off, and beaten down by the enemies rude ſouldiery: the word is uſed afterward, v.15. or they are as waſte, as a tree that hath ſhed fruit and leaves, ch. 1.30. deſpoiled of all the fruit that the rich ſoil with them yeeldeth, like a fig-tree that caſteth his untimely figs, when it is ſhaken with a ſtiff wind, Rev.6.13. Yet ſome render the word *bray*, or *roar*, becauſe of the lions *roaring*; it is uſed, Jer.51.38. and the Talmudiſts uſe it, for the *braying* of an aſſe, or a camel: of *a waſte howling wilderneſſe*; but in another ſenſe Moſes ſpeaketh, Deut.32.10. The former ſeems better here.

Baſhan and Carmel] Two other places, not unlike the former: of the former; ſee chap. 2.13. 1 Chr. 5.12,16. Pſal.22.8. Of the latter, ſee ch.10.18.& 29.17. Jer.4. 26. Now becauſe Sharon and Baſhan were not in the land of Judah, but in ſome of the other tribes: Some would have them here to be put figuratively, not for thoſe particular places, but as *Carmel* is oft uſed, for places in Judah, like unto, and of the ſame condition with them; which though it be not improbable; yet it is not unlikely, that thoſe places ſuffered much from that vaſt army of the Aſſyrians in their paſſage. Howſoever, the Prophets ſcope is to ſhew, that the land was generally laid waſte, as chap.1.7,8.& 10.18. For as for thoſe, that ſuppoſe the whole land, by the four boundaries of it, here deſcribed, *Libanus* on the North, *Sharon* on the Weſt, *Baſhan* on the Eaſt, *Carmel* on the South; I doubt whether their Geography can be made good or no. I ſhould concur rather with thoſe, who ſuppoſe, that by theſe places, Sennacherib made his way into Judea: for *Carmel*, ſaith Tacitus in his hiſtory, lib.2. ſtood between Iudea and Syria. See. Pliny l. 5.c. 19.

V.10. *Now will I riſe, ſaith the Lord: now will I be exalted: now will I lift up my ſelf*] *Now will I ariſe*, to help and deliver my people, when they are in theſe inextricable ſtreights, ſee v.2. Then it is moſt ſeaſonable for God to ſtrike in, when all ſeems given up for loſt and gone, when all humane helps and hopes utterly fail; mans extremity, being his opportunity, Pſ.11.3,4.& 12.5.& 78.65. & 119.126. ch.37.3.& 59.16. See ver.3,5. ch.30. 18.

V.11. *Ye ſhall conceive chaff, ye ſhall bring forth ſtubble* :] Your frivolous projects & deſigns, wherewith ye Aſſyrians grow great, and whereof you promiſe to your ſelves great matters, ſhall all be fruſtrate, and unable to produce ought : it ſhall be, as if ye had ſown chaff inſtead of grain, and ſtubble had come up of it inſtead of corn: ſee ſomewhat the like expreſſions, Job 4 8. Pſal. 7.14. Prov.22.8. ch.59.4. *chaff and ſtubble*, for light ſtuff of no worth, or combuſtible matter; ſuch as any puff of wind may ſoon blow away; any ſpark of fire ſuddenly ſet on a light flame, ch. 5.24. & 41.2, 15, 16.

Your breath, as fire ſhall devour you] Or, *your Spirit is a fire, that ſhall devour you*: a ſupply of the note of ſimilitude in the one, as v. 4. of the relative in the other, as v. 1.

your breath] Or, *Spirit*, as Job 15. 13. the fire that you have blown and kindled, to burn others with, ſhall conſume your ſelves, as Dan. 3.22. or, your wrath and rage againſt God and his people, breathing out reproaches and blaſphemies againſt either; or, the haughtineſs of your hearts, or ſtoutneſſe of your ſtomacks, ſhall prove your own overthrow, your own ruine and confuſion; and ſhall be, not as wind only, to blow away all your vain projects, but as fire to devour your ſelves, (Jer. 5.13, 14.) by incenſing the wrath of God againſt you, and procuring, from his hand, your utter deſtruction, ch. 10.11, 12, 16, 17. & 37.3, 4, 23, 29, 36. Pſ. 76.10, 11. The Jewiſh Doctors, ſome of them, reading the text, *in your Spirit the fire ſhal devour you*, thence gather, that the Aſſyrians had their inward vitals burnt up with the ſtroke of the Angel, their bodies ſtill ſtanding bolt upright. But that is one of their groundleſs figments.

V. 12. *And the people ſhall be as the burning of lime*] Heb. *burnings of lime*, that is, as chalk that is burnt to make lime: ſee chap. 27.9. Some read it, as if they were caſt into lime kils, as 2 Sam. 12. 31. but ſo large a ſupply needs not; that of the note of ſimilitude is ſufficient, as v. 11. ſo here, and in the next clauſe.

as thorns cut up ſhall they be burnt in the fire] Or, *with fire*, as Jer. 37.8. *as thorns* not growing, or green, that are not ſo eaſily kindled, but *cut up*, and ſear, that will ſoon take fire, and are burnt oft times in the ſame place, where they lye, or if not there, elſe-where: ſee 2 Sam. 23.6, 7. Pſ. 80. 16. ch. 27.4, 11. By theſe ſimilitudes, he deſcribeth that fatal blaſt, wherewith ſo many thouſands were ſuddenly ſmitten in the Aſſyrian Camp, and deſtroyed, as if they had bin burnt up with fire, See ch. 10.16, 17. & 30.27, 28 30, 33.

V. 13. *Hear ye that are afar off, what I have done; and ye that are neer, acknowledg my might*] God, by the Prophet, calleth upon all people, far and neer, to take notice of, and ſeriouſly to conſider of this remarkable judgment of his, executed upon the Aſſyrians: ſee c. 18.3. thereby alſo implying, that the vengeance taken on them ſhould be ſuch, and ſo notorious, that it ſhould be talked of far and neer, ch. 59. 19.

acknowledg] Or, *take notice of*, Heb. *know*: ſee ch. 1. 3. Jer. 3. 13.

V. 14. *The ſinners in Zion are afraid; fearfulneſſe hath ſurprized the hypocrites*] What the ground of this fear ſhould be, or who they be that ſhould be thus ſurprized with it, is much queſtioned. Some, and ſo the moſt, underſtand the words of the wicked inhabiting Jeruſalem, thus ſurprized and poſſeſſed with fears and frights; either upon the acceſſe of the Aſſyrian, miſtruſting Gods promiſes, and miſdoubting his power, as not able to protect them againſt ſo potent an adverſary, that by fire and ſword carried all away before him: as Chap. 7. 2, 9. or being terrified with apprehenſion of that dreadful execution done upon the Aſſyrians; (as Pſalm 119. 119, 120. Hab. 3.16.) and complaining of Gods rigor and ſeverity, with Cain, Gen. 4. 13. and fearing leſt the like vengeance ſhould light alſo upon them. So Num. 16.34. 1 Sam. 5.10, 11. & 6.19, 20. Others would have it ſpoken of theſe wicked ones, the Aſſyrians, that lay neer to Jeruſalem, ſuch of them, as had eſcaped, and ſurvived the great overthrow of their country-men and complices, enciting one another in all haſt to be done, as there being no ſtaying by it, or ſtanding out againſt ſuch a God. So the Egyptians; Exod. 14.25. But this ſeems not to ſuit well, either with the words of the text, or with that which after enſueth. I rather therefore take the words the other way, and concur with the firſt.

in Zion] In Jeruſalem: as ver. 5. *by*, or *about Zion*, is too harſh here.

are afraid] Or, *ſhall be afraid*: as v. 5, 6, 7.

fearfulneſſe hath ſurprized] As Pſ. 48.6. or *ſhall ſurprize* them, as before.

hypocrites] Or, *prophane*, or *flagitious* ones. See ch. 9.17. & 24.5. Thoſe prophane, that derided and jeered Gods Prophets formerly, when theſe judgments were by them foretold and denounced, ch. 22. 13. ſhall now, when they perceive the enemies approach, and ſee that which before they would not believe, much of it fulfilled, ſhall then be clean out of heart, and at their wits end.

who among us ſhall dwell with devouring fire? who amongſt us ſhall dwell with everlaſting burnings] That is, as ſome, with God, who is a conſuming fire, when he is once incenſed; and whoſe wrath once kindled, burns without ſtint or end, Deut. 4.24. & 9.3. & 29.23. & 32. 22. Pſ. 85.5. & 89.46. Heb. 12.29. or rather, as others, with the Aſſyrian forces which like a conſuming fire waſted and devoured all before them, as thoſe locuſts, Joel 2.3.

who among us] The words, or thoughts, at leaſt, of thoſe diſtruſtful wicked wretches, and in the text therefore *ſay they*, or the like, would as a ſupply, be inſerted: as Job 8. 18. Neh. 13.25. ch. 22.13. & 26. 19.

who among us ſhall dwell] So the particle is uſed, Ezra. 2. 65. for *among*, or *of*. But more commonly, yea, moſt uſually, it hath another notion with it, and is rendred, *for us*, Pſ. 124. 1, 2. with Rom. 8. 31. chap. 6 8. ver. 21. and ſo the beſt of the Jewiſh Commenters here take it; reading the words *who will gather for us*? for ſo the word rendred, *dwell*, ſometime ſignifieth; as Pſalm. 56.6. and 59.3. and 104.2. In this Prophecy, thrice together in one verſe Chap. 54.15. and that there, as alſo in the Pſalms, uſed of warlike preparations. They therefore conceive the meaning to be this, Who is able to ſtand for us, and to gather forces together ſufficient to make head, and to protect us againſt ſo great an army, as the Aſſyrian bringeth with him, that hath already over-run, and laid waſte the whole land? chap. 36.1. I ſhall add one other reading, and ſo leave it. The word, here uſed, ſignifies, oft times, alſo *to fear*; as Job 19.29. Pſ. 22 23. & 33.8. Hoſ. 10.5. So I conceive it may be here taken, and the words thus rendred, *who of us can but fear a devouring fire*? ſuch as the Aſſyrian army is. The negative in interrogations is oft times implyed, and to be ſupplyed; as Job 20. 4. and 21. 4. whereof ſee on Jer. 31. 20. Thus read, the context would moſt clearly, and evenly run.

with devouring fire] The word *with*, is not in the text: and *againſt*, may be ſupplyed, as well, as *with*, as Pſ. 53.5. ch 32.2. *a devouring fire*, is atributed to the enemy here, as to the locuſts, Joel 2.3. Yet I doubt whether any alluſion be here, (as ſome conceive) to that ſacred fire, (adored, anciently, by many people, in thoſe parts, as having ſome kinde of deity) that was carried before their Kings. Of the Perſian Kings, ſee Xenophon, in the life of *Cyrus*, lib. 8. and of the latter Roman Emperors, Herodian, in *Commodus*, and in *Pertinax*.

everlaſting burnings] This thoſe that underſtand the paſſage of God, expound of thoſe everlaſting burnings in hell-fire, Matth. 3. 12. & 25.41. Mark. 9.44. Yet with ſome alluſion unto that fire, that burnt night and day upon the altar, Chap. 31.9. Levit. 6.2. in which place another word of very neer affinity to this, is uſed. Howbeit, the word it ſelf, properly ſeems to ſignifie *an hearth*, on which fire is made, ſo it is rendred, Pſal. 102.3. no where elſe found, ſave here and there: and ſome therefore here ſo render it, *hearths of perpetuity*, that have fire ever on them, or never lin burning. And this others underſtand, alſo, of the Aſſyrians fury and rage, that was never ſatisfied; but as the fire that hath never enough, Prov. 30.16. was inceſſantly ſpoiling, and making havock, of countries and people, Ch. 10.7. See ch. 14.6. So *hatred of antiquity* or *perpetuity*; for inveterate hatred, or hatred long continued, Ezek 25. 15. See chap. 32.14. Yet neither do I conceive any alluſion here to any ſuch *eternal fire*, as they termed it, which, at firſt, kindled from heaven, was continually kept burning on their *everlaſting hearths* (ſo they ſtyled them) among the Magi in the Eaſtern parts, ſome ſmall portion whereof was born anciently, before the Aſian Kings, as Ammian reporteth, lib. 23. which way ſoever the words be rendred, whether, *who among us can abide*, or *dwell*, (to wit, in ſafety) with *a devouring fire, with continual burnings?* or *who can gather* forces *for us* againſt ſuch? or *who can* but *fear* ſuch? they may well be the words of prophane and wicked perſons diſtruſting Gods providence, and power to defend and protect them againſt the Aſſyrians: as if they ſhould ſay, The Prophets tell us, that God will protect this city, and deliver it out of the hands of the Aſſyrians, and we need not therefore to look after any aids from abroad: but who is there among us, that is able to raiſe forces ſufficient to withſtand them? or who is there of us, that can do other then fear; or that can promiſe himſelf ſafety; when he ſeeth all the land on a light fire about him, againſt one that continually burns up all before him? A learned late Writer, would have the context thus cut out, *who of us ſhall abide? the fire devoureth, who of us ſhall abide? the burnings* are *everlaſting*. But I ſuppoſe, he walketh herein by himſelf.

V. 15. *He that walketh righteouſly, and ſpeaketh uprightly; he that deſpiſeth the gain of oppreſſions, that ſhaketh his hands, from holding of bribes; that ſtoppeth his ears from hearing of blood, and ſhutteth his eyes from ſeeing evill*] The Prophets anſwer to thoſe diſtruſtful perſons queſtion; declaring who they are, that need not on ſuch occaſions be diſmayed, but may confidently reſt on God, with hopeful expectation of aſſured protection, and undoubted ſafety; nor ſuch indeed as they were, but ſuch as were truly religious, and made conſcience of their wayes: of whom he giveth a large deſcription and portraiture to life in this place. See ſomewhat the like, Pſ. 15. & 24.4.

walketh righteouſly] Liveth ſo: as Pſ. 26.11. & 119.1. mans life and converſation being in Scripture compared to *a way*, and *a walk*, Pſ. 1. 6. Eph. 2.10. & 4.1.17. & 5.8. Heb. *in righteouſneſſe*; in a continued courſe of righteouſneſſe, and juſt dealing of all ſorts, Pſ. 106.3. ch. 56. 1, 2.

ſpeaketh uprightly] Heb. *evenneſſes*, or *uprightneſſes*. See ch. 26.10. & 45. 19.

deſpiſeth] As 1 Sam. 15.23. ch. 30. 12. or, *refuſeth*: as ch. 7.15, 16. ſee ch. 31. 7.

gain of oppreſſions] Or *deceits*: but that rather, as Pro. 28.16. gain, by ſuch courſes gotten: as Luk. 16.9. *the mammon*, or *wealth of unrighteouſneſs*, by unjuſt means procured, and compaſſed. See ch. 30.12.

that ſhaketh his hands from holding of bribes] That is, as ſome, if a bribe chance to come into his hand, he ſhaketh it off, as Paul did the viper, Acts 28.3, 5. or rather, *he ſhaketh his hands from receiving*, (as it is rendred, Prov. 4.4.) or *taking hold of* (as Prov. 5.5. & 28 17.) *of a gift*, or *a bribe*: as Deut. 16. 19 when it is offered and tendred to him; for it is not ſo much the holding or keeping of it, (which Judas himſelf durſt not do, Mat. 27.3, 5. it burnt like a ſpark of hell-fire in his hand) but the taking of it, that the godly keepeth his hands free from.

ſtoppeth his ears]Pſ.58. 4.

from hearing of blood]Heb. *bloods*;that is, murther,cruelty,or any courſes,or counſels tending thereunto; any the leaſt motion to ſuch purpoſe,he endureth not to hear.See ch.1.15.

ſhutteth his eyes]ch.29.10.

from ſeeing of evill] The very ſight of evil in others is an eye-ſore to him,Pſ.119.158.Hab.1.3,13.2 Pet.2 7, 8. or, he careſully ſhunneth ſuch objects, by the ſight whereof, he may be enticed,or induced to any evil,Job 31.1.Pſal.119.37.Mat.5.28.

V.16.*He ſhall dwell on high,his place of defence* ſhall be *the munitions of rocks:bread ſhall be given him; his waters* ſhall be *ſure*] The man deſcribed,as before,ſhall be as ſafe, as if he were in a fort impregnable, not to be taken by any force; and ſufficiently furniſhed with ſtore of proviſions to hold out any ſiege.

on high] Heb. in *heights*, or *high places*, chap. 58.14. ſuch as are commonly deemed moſt ſafe,Pſal.18.33. he ſhall be as ſafe, whereſoever he be abiding, though his dwelling place be in the vale, as if he were ſeated on the higheſt rock, or hill, that is. See ch.32. 18,19.

his place of defence ſhall be *the munitions of the rocks*] Or, *his high place*,or *high fort*,(as the word properly ſignifies.See Pſal 9.9. chap. 25.12.)ſhall be *rocky holds*; either founded on a rock,Mat.7.24. or cut out of a rock,chap.22.16. See both joyned together, Pſ.18.2.& 31.3.impregnable, not for height only, but for ſtrength too; ſuch as *rocks* are, Judg.15.8.& 20.45.Job 39. 28.Prov.30.26.

bread ſhall be given him]Heb.*his bread ſhall be given.* Such *bread*; that is,ſuch *proviſion*(ſee 1 Kings 4.22.Neh.5.14.)as he ſhall deſire, or ſhall have need of,(as ch.32.6.)ſhall be afforded him,1 King. 17. 6.Jer.37.21.

his waters ſhall be *ſure*]Or,*his water*, (for the word is in notion, ſingular, though in form plural. See Chap. 3. 1.) that is, his drink;(for that was in thoſe parts,the uſual ordinary drink,Gen.24. 13,14,18,19.Joh.4.7,9,11.)ſuch as he ſhall have need of, ſhall not fail him.See the contrary; Job 6. 15-20. Jer. 14.3.& 15.18.Chap. 32. 6.

V.17.*Thine eyes ſhall ſee the King in his beauty,they ſhall behold the land that is very far off*] A further benefit and bleſſing, that ſuch ſhould enjoy the ſight of their King, and State, ſetled in proſperity and glory; and liberty to travel abroad unto the remoteſt parts of the land,without danger or diſturbance,in ſafety.

ſee the King]That is,God,ſay ſome, in beatifical viſion,Job 19.26, 27.Mat.5.8. Heb. 12. 14.1 Joh. 3.2. or Chriſt coming in glory, with comfort and joy, Mat. 16.27, 28.& 24.30. Acts 1.11.Rev. 1. 7. But the courſe of the context carrieth it to King Ezekiah, whom after the defeat of Sennacheribs forces, the perſons above deſcribed,v.15.(unto whom the Prophet now turneth his ſpeech) ſhould behold,not dejected,and in a ſubmiſs and low manner,ſtooping,and ſeeking to an inſolent tyrant,2 King.18.14.ch.10.4.ver.7,8. nor in ſackcloth,and mourning weeds, as before in time of their diſtreſſe,Chap.37.2,3.but reſtored to his former ſtate and dignity,yea, raiſed up to a far greater degree of honour and magnificence, then he ever in any former time enjoyed, 2 Chr. 32. 22, 23, 27.29.

they ſhall behold] *They*, that is, thine eyes(it is no change of the perſon, for the word is feminine)*ſhall behold*, or *ſee*, that is, *viſit*; as 2 Sam.13.6. *behold*,would do better in the former branch; *ſee*, in this.

the land that is very far off]Heb.*the land off far diſtances*,Jer.8.19. that which ſome underſtand of Embaſſadors repairing to Jeruſalem out of countries far remote,2 King.20.12,14.2 Chron.32.22 23.ch. 39.1,3.but that the text will not well bear. But the meaning is, ye ſhall not now remain mured up in Jeruſalem, or in any other place of defence,as formerly, not daring to ſtir out for fear of being ſnapped up and ſurpriſed by the enemy, ver.8. Lam.5.9. but ye ſhall be at full liberty to look abroad, and to travel ſafely and quietly all over your land, to the remoteſt parts of it, Pſalm 31.8. and 119. 45. Yet there want not thoſe who underſtand all this ſpoken,not to the juſt, before deſcribed; but to ſome great ungodly one,and in particular to Shebna,as telling him, that the day ſhould come,when he ſhould ſee his Soveraign,whom he now ſcorned and vilified,as a petty Prince,in regard of Sennacherib,(ſee ch.8.6.) in great ſtate and magnificence, when as himſelf ſhould be either exiled,or carried captive into a ſtrange country, as was alſo foretold of him, chap. 22. 18. But the former ſuiteth much better with the tenour of the Prophets ſpeech.

V.18.*Thine heart ſhall meditate terrour:Where is the Scribe?where is the receiver?where is he that counted the towers?*] This ſome underſtand of their terrours and affrightments that they were in, while Sennacheribs forces were maſters of the field, and they were now preparing to fortifie the city againſt his approaches; as foretelling in what diſtractions they ſhould then be,for the preſent,chap.22.7 11.& 37.1,2. Others, of their calling to mind,afterward,and with ſome delight now conſidering, what fears they had formerly been poſſeſſed with, and what ſpeeches among thoſe diſtractions had fallen from them; or inſulting, as ſome think, over the enemy, now overthrown and diſperſed, and demanding of Sennacherib, what is now become of his great officers, that he made uſe of in his camp: and this ſeemeth to be not improbable. Though I do not concur with thoſe,who ſuppoſe this,and that of the Apoſtle, 1 Cor.1.20. to be of one and the ſame ſenſe; which to make good, the old Latine Tranſlation hath moſt unreaſonably ſtrayed here from the text.

where is the Scribe] The words, as ſome, of people full of diſtraction, asking where is this officer, and that officer, to look after his charge. See ch. 22.7-11.or, as other, demanding where the enemies officers now are. See ch.51. 13. and thus far it is not unlike to that, 1 Cor.1.20. See ſomewhat the like alſo, ch.19.12.

The Scribe]of the *Scribes* office among the Jews, See chap.36.3. the old Latine renders it, *the lettered*, or *learned* man : as the word is uſed of Ezra, Ezra 7. 6. But it ſeems to have bin the title of ſome Officer in the Camp : ſome would have it to be one of the Councel of War: Others,one that kept a record, and took account of the captives. I conceive it rather to be ſuch an Officer, as the *Muſter-maſter* is with us.

the receiver] Heb. *the weigher* : not, as the old Latine ; *he that weigheth the words of the Law.* But *the tribute-gatherer*, or *the paymaſter*, ſo called, becauſe they both received money by weight,Gen. 22.16.Jer. 32. 9.

he that counted the towers] Or, *counteth*, or *ſurveyeth*,or *ſurveyed* : he that ſurveyed the towers, or other parts about the city, as ſome, how to make the city moſt defenſible, by ſlighting ſome of them, and ſtrengthning the reſt, ch. 22. 10. or, as others, rather, ſuch artiſts and engineers ; or others, in the Aſſyrian Camp,as took notice of ſuch forts, as were to be aſſaulted, to conſider what courſes were to be taken for the more eaſie and ſpeedy ſurpriſal of them: as alſo, of what towers and galleries were to be raiſed and uſed for the taking of any fort or city : ſee on ch.26.1.v.20. For the old Latine tranſlator is here moſt ridiculous,rendring it,*the teacher of little ones*; whereas the word ſignifieth, *a great tower*, or *fort*, *a tower*, or *fort*, from its *greatneſs* ſo termed : whence the diverſity of reading, 2 Sam.22.51.& Pſal.18.50. Howbeit, ſome underſtand all this, as the words of diſcontented perſons, deſpairing of any likelyhood or poſſibility, of maintaining a ſiege againſt Sennacheribs forces; there is neither order taken, nor proviſion made, for the defence of the city; nor ſouldiers to muſter, nor money to pay them, nor forts wherein to lodge them.But I concur rather with thoſe, that underſtand them of the Aſſyrian Officers.

V. 19. *Thou ſhalt not ſee a fierce people;a people of a deeper ſpeech then thou canſt perceive ; of a ſtammering tongue, that thou canſt not underſtand.*] Or, as ſome, *Look not upon* ſuch a people; conſider not the Aſſyrians, what a fierce and rude people they are, as Shebna, and ſome others, tell you, whereby to affright you, as if you could not but fall into the hands of ſuch, and be at their mercy,if ye ſtood out againſt them. But the received reading agreeth better with the ſequel of the context; as promiſing deliverance from the Aſſyrians, and giving them aſſurance, that they ſhould not return to moleſt them again.ſee ch.38.6.

not ſee] Within the walls of Jeruſalem,ch.37.33.or,not ſee them again within thy land, after thou art once rid of them,as Exod.14. 13. thou ſhalt no more be vexed with ſuch cruel ſtrange people, they ſhall have no more acceſs to thee,ch.16.4.

fierce] As *of a fierce countenance*, Deut.28.50.Dan.8.23.yet ſome of the Jewiſh Criticks render it, *a barbarous* people,Pſ.114.1. by the change of a letter;the like whereunto they give inſtance of,in a word uſed for a *chamber*:and others of them deem it,a forrein term, of no family in their language.

of a deeper Speech then thou canſt perceive] Heb. *of depths of lip from hearing*; or *more then to hear: depths or profundities:* as Prov.9. 18.*depths*,or *profundities of lip*, for ſpeech or language, deep, profound,or not intelligible,as Ezek.3.5,6.*lip*,for *language*,as Gen.11. 1.Zeph.3.9 *from hearing*, that they cannot be heard or underſtood: of the phraſe,ſee on chap.23.1.& 28.20.*to hear*, for *to underſtand:* as ch.36.11. whence alſo it appeareth, that the Iewiſh people did not commonly underſtand the Syrian tongue, which both the Aſſyrians and the Chaldeans ordinarily uſed, Dan.2.4 the pronoun, though not amiſs ſupplyed, yet is not in the originall ; ſo, Job 15. ver. 7.

of a ſtammering tongue]Or, *ridiculous*, or *barbarous*. rather:ſuch, ſay the Jewiſh Doctors here,as all languages are,beſides the Hebrew;as the Greeks had the like eſteem of all languages,ſave their own,Rom. 1. 14. yea, ſuch as any language ſeems to be unto him, that underſtandeth it not, 1 Cor. 14. 11. See ch. 28. 11. Deut.28. 49,50.

that thou canſt not underſtand]Heb.whereof *underſtanding is not*. for there is a want,not of the pronoun only, as before,but of the relative alſo,as v.1.11,20.

V.20.*Look upon Zion,the city of our ſolemnities*] See how ſafe, and whole,Jeruſalem is ſtill, notwithſtanding all the vain and preſumptuous vaunts and menaces of the inſolent enemy, that he would do thus, and thus, unto her,chap.10.11.ſo Pſal 48.12,13. *walk round about Zion,and tell her towers; mark well her bulwarks, and her palaces:*and ſee if any one of them be wanting, or any breach, or flaw, made in any one of them,for all the enemies might,multitude, and boaſtings,ch.37.33. See ver.16.

Zion] Jeruſalem, as ver. 5.

the city of our ſolemnities] Or, *ſolemn aſſemblies*, or *meetings*, which were there held. See chap.1.14.& 14.13.

thine eyes ſhall ſee Jeruſalem a quiet habitation] Free from thoſe diſturbances, wherewith ſhe was formerly diſquieted, Chap.30.17,18. *Pſ.*128.6.

a tabernacle that ſhall not be taken down] Or, *removed*, as ſome render it: the word is no where elſe found. But a learned Writer referreth it to an Ethiopick root, that ſignifieth *to bear*, as a beaſt doth man or burden, Mat.21.7. Mark 11.2,7. The city is compared to a Tabernacle, as ch.54. 2. yet not like to that Tabernacle made by Moſes, which was from time to time taken down, and removed from place to place, as they journied in the Wilderneſs, Numb. 4.5.and 10. 17. but as the Temple built by Solomon, that ſtood conſtantly firm and fixed, Pſ.78.69. a type of the ſafety and ſtability of the Church, Pſ.46.5.& 48.8.& 125.1.Mat.16.18.

not one of the ſtakes thereof ſhall ever be removed, nor ſhall any of the cords thereof be broken] No one tower, or palace, or part of it, ſhall be in the leaſt degree impaired. See above, Pſ.48.12,13. an alluſion to thoſe cords, wherewith the curtains of the tent, or pavilion, ſupported with a pole, pitched in the midſt of it, being faſtened unto pins, or ſtakes, driven into the ground, do keep them tight, and ſo help to uphold it, ch.54.2.

not one of the ſtakes thereof ſhall be removed] Or, *no ſtake whereof ſhall be removed*. Heb. *the ſtakes thereof ſhall not go:* the noun is ſingular, the verb plural; which juſtifies, *not one*, in our verſion. See Ch. 26.19.and *to make to go*, is *to remove*, Job 19.10. as, *to go*, here, *to be removed*, plucked up, and pulled out of its place; the poſſeſſive, for the relative, as v.21.Exod.18.20.Job 3.3.Pſ.11.4.

ſtake] Or, *pinne:* the word properly ſignifies *a nail*, or *a pin*, ſuch as we uſe to hang things on, chap.22.23, 25. Ezek. 15.3. then ſuch *pins*, or *ſtakes*, of what matter ſoever, as were uſed about tents, Exod.27.19.Judg.4.21.

for ever] As ch.13.20.& 25.8.

nor ſhall any of the cords thereof be broken] Or, *and whoſe cords ſhall none of them be broken*. Heb *and all the cords thereof ſhall not be broken:* *all not*, for *not any:* as Ezek.18.22,24. *See* v.24.

V. 21. *But there the glorious Lord* will be *unto us a place of broad rivers, and ſtreams; wherein ſhall go no Galley with oars, neither ſhall gallant ſhip paſs thereby*] In this verſe and the next, the Prophet ſheweth by whoſe powerful ſupport and ſafeguard, the city ſhould attain and enjoy this conſtant and aſſured ſafety, by God alone, and his protection of it, Chap.26.1,3.Pſal.46.5.& 48.8.Zach.2.5. compared here to a broad river, that is of much uſe and ſtrength to a city; but withall, of ſo ſtiff and ſtrong a current: that neither ſhip or galley, of any enemy, ſhall be able, with help of wind, or oars, or both, to get up thereby to it, to moleſt or annoy it; and the Prophet ſeems to allude to, and meet with the conceit of thoſe, that thought meanly of Jeruſalem, becauſe it had no ſuch great river neer it, as Niniveh and Babylon had, which the Aſſyrian boaſted of, and to which he is compared, ch.8.7. or ſuch an one as Egypt had of Nilus, wherein they ſo much confided, Ezek.29.3. but a ſmall rivelet, or two only; which though they might afford water ſufficient for the city, Pſal.46.3, 4. Yet they had no great breadth of channel, to bear any great veſſel, or rain with any ſtrong ſtream, nor could afford much ſtrength or defence to the city. See Chap.8,6. But God, ſaith the Prophet, ſhall inſtead of ſuch a river, as Euphrates, or Nilus, afford more ſecurity and ſafety unto us, then any ſuch river did, or could do unto them; he will himſelf be ſuch a river to us, ſo broad, and of ſo ſtrong a ſtream, as neither the King of Aſſyria, nor any other enemy ſhall be able to paſs. See Ezek. 47.5. or, as ſome expound it, he will make this city and land as Meſopotomia, that was environed with the branches of the one, as Egypt that was fenced and fed, and enriched with the ſtreams of the other.

there the glorious Lord will be *unto us*] Or, as ſome render it, *the Lord* will be, (or, will appear, will ſhew himſelf) *glorious*, or *magnificent for us*; becauſe the Epithet is not wont to go before his maſter, or owner, in the Hebrew: or, will do *gallantly* for us; for ſo the word is afterward here rendred, to wit, in the overthrow of our enemies.

a place of broad rivers and *ſtreams*] Or, as ſome, in *place*, that is, inſtead of ſuch *rivers* and *ſtreams*, as Eccl.3.17. a defect of the copulative; as Ch.32.13. Heb. *broad*, *of hands*, or *ſpaces*; as the word is uſed, ch.22.18. Pſ.104.25.

wherein ſhall go no galley with oars] Heb. *no ſhip of oar ſhall go in it*, Of the ſyntax, ſee on v.20. *ſhip or oar*, for, bark, veſſel, or galley, rowed with oars. See Ezek.27.5, 6,26,29. *ſhall go*, that is, *paſſe:* as Pſ.104.26. *there go the ſhips*.

nor gallant ſhip] The term given before to God. God, as he hath done gallantly for us, in our preſent delivery; ſo he will for the future, ſo engage himſelf for our ſafety, that no enemy of what power ſoever, ſhall he be able to approach us, to diſturb our peace, Pſ.91.4. 9, 10.

V. 22. *For the Lord* is *our Judge, the Lord* is *our Law-giver, the Lord* is *our King, he will ſave us*] God alone hath intereſt in us; to him alone we belong; and ſo long as we continue loyal to him, our Soveraign, and walk according to the Laws, by him preſcribed us, we ſhall be ſure of his protection and ſafeguard, Deut. 26. 17-19. & 30.19,20.& 33.12,26-29. Pſ.81.8,9,13-15.ch.48.17-19.

our Judge] To right us againſt thoſe that wrong us, Pſal.7.6,8, 11.& 9.4.& 18.1.& 75.7.& 94.2. he ſeems to have ſome reference to thoſe Judges, that God raiſed up for the reſcuing of his people out of the hands of their oppreſſors, Judg. 2. 16. Acts 13.20.

our Law-giver] Heb. *ſtatute-maker*, Gen.49.10. a title given to God more eſpecially, in regard of his people, unto whom he had preſcribed ſuch ſtatutes and ordinances, as he had not to any other, Pſ 147. 19, 20. See Deut. 33.2, 21. Jam. 4. 12. of the term, ſee chap. 10.1.

our King] He, and not the Aſſyrian, who yet hath formerly tyrannized over us, ch.26.13.and would ſtill ſo do. See Pſ.44.4.& 74.12. & 89.18.

he will ſave us] As a Soveraign protecteth his ſubjects, that continue loyal to him, and live according to his Laws, Pſ.7. 8.& 72.4, 12-14.See ch.25.9.

V. 23. *Thy tacklings are looſed; they could not well ſtrengthen their maſt; they could not ſpread the ſail*] The Prophet here returneth again, to foretel the defeat given to the Aſſyrian forces; whereof ſomewhat before, v.3. addreſſing his ſpeech unto them, or to Sennacherib their chief Commander, and he compares his vaſt army, here, to a great gallioun, in diſtreſs at ſea, and ſo inceſſantly purſued and driven with furious blaſts of boiſterous winds, that ſhe is not able to bear ſail, or keep up her maſt, and cannot therefore but miſcarry: and this reſemblance he may the rather ſeem to have made choice of, becauſe he had ſpoken before of goodly great ſhips, with top and top gallant, v.21. See ch.2.16. So that it is, as if he had ſaid, Your ſhipping, O Aſſyrians, is, or ſhall be, wrecked; ye have miſcarried, or ſhall miſcarry, as by ſhipwrack. See Pſalm 48.7.

Thy tacklings are looſed] So the old Latine, and divers other later verſions; but that ſignification of the verb here uſed, is queſtioned; nor is there any place produced, where it is ſo uſed. The margent hath it; *They have forſaken thy tacklings*; and ſo ſome other, *they ſhall leave thy tacklings*, or *thy tacklings ſhall be left:* they ſhall be let go, and give over, by thoſe that ſhould manage them; an argument of evident danger, and great likelyhood of wrack approaching, when the marriners, as deſpairing of ſafety, give over the managing of their tackle, and leave the ſhip, to ſhift, as it may, for it ſelf, Act.27.30,40. And the word here uſed, doth not unuſually ſignifie ſo to *leave*, or *give over*, Exod.23.11.Judg.6.13.1 Sam. 10. 2.Pſal.27.9.Prov.17.14. Chap.2.6. But ſome other render it, with the ancient Greek, *Thy tacklings are ſplit or broken*; or, that which followeth thereupon, *they are diſſipated*, driven to and fro with the wind, or thrown about aboard the ſhip, as they conceive the word to be uſed. Chap.32.14.Ezek.31.12. *See* ch. 16.8. which way ſoever we take it, it ſeemeth oppoſed to that which he had ſaid before of the city, compared to a tent, that no ſtake, or cord of it, ſhould be ſtirred, verſe 20. whereas of the enemies army, compared to a ſhip on the other ſide, he ſaith, that no maſt or tackle of it ſhould hold. For I cannot accord with thoſe, that of *a tent*, or *pavilion*, expound this whole paſſage: by *maſt*, in the next branch, underſtanding the *pole* pitched in the midſt, to bear it up. See ch.30.17. and much leſs with that, which a learned Annotator exhibiteth, who renders it, as ſpoken to Sion, *Thy ſorrows are leaſt:* thou haſt no longer cauſe to be ſorry: that the word ſignifies as well pains, as cords, Job 21.17. Pſ. 18.4.& 116.3. is undoubted; but how that ſuiteth here, appeareth not.

they could not well ſtrengthen their maſts] *They*, that is, the *tacklings*, which failing, the maſt cannot ſtand.

well] Heb. ſay ſome, *the ſtreightneſs of the maſt:* that is, they could not keep the maſt upright: ſuppoſing the word here uſed, to be a noun ſubſtantive; but it is hard to find a place where it is ſo uſed. Others make it not a noun, but an adjective and render it, *they could not hold*, or *keep the maſt ſtraight*, or *upright:* and the word indeed ſeems ſo to be taken, Gen.42.11,19. Prov.15.7.Eccl.8. 10. nor do they miſs of the true ſenſe of the place, that here ſo underſtand it. Yet, becauſe (as was intimated on ver. 21.) the adjective is ſeldome ſet before its ſubſtantive, in Hebrew: it is conceived rather to be an adverb, here, as our Engliſh Tranſlators took it, when they rendred it, *well:* as alſo, it oft elſe-where ſignifies *well*, or *aright*, Exod. 10.29.2 Kings 7.9. Jer.8.6. & 23. 10. for, as for thoſe, that would have it a note of ſimilitude, though it be commonly ſo uſed, Gen.9. 7,9.11 Pſ.1.4. Yet that hath no place here; as little in mine apprehenſion that, which the forementioned learned Writer ſuggeſteth, *the baſis of the maſt*, that is, ſaith he, of the ſtandard, whereon the banner was to be diſplayed in the field; which God would not ſuffer to be fixed, much leſs the banner to be upon it diſplayed: but the Prophet ſeemeth to be here in a diverſe reſemblance

could not ſtrengthen] Heb. *they ſhall not:* for, *they could not*, or *they ſhall not be able to ſtrengthen*, or *hold faſt*, or *keep firm:* the indicative form, in a potential notion: as Num.23.10 Deut.4.28.Neh. 6.6. Job 9.3.& 14.4.Eſt.5.14.ch.10.19.& 26.18.Dan.3.15. with 17. ſo alſo in the next branch.

they could not ſpread their ſail] Heb. *the ſign*, or *flag*, or *enſign*, as the word moſt commonly ſignifies, and ſo divers Interpreters, after the old Latine, here render it; underſtanding the word, ſome, of a *flag*, ſet on the top of a tent, or pavilion, to ſhew whom it belongeth to: Others, of the *the banner* diſplayed in fight in the field: Others, of the *flag on the* top of the maſt of a ſhip, which none of them, ſeem to fit well here. And others, therefore, laſtly, after the Chaldee Paraphraſt, with the Jewiſh Commenters, render it, as ours, here, *the ſail* : the meaning of the words being, that their tackle was all ſo ſpilt, and torn, and diſſipated, as well thoſe that ſhould keep the maſt upright and ſteady, as thoſe alſo, that ſhould hold and guide the ſail; that neither maſt nor ſail could do them any ſervice; and their ſhip therefore deſtitute of all ſuch neceſſary furniture, muſt needs be ſwallowed up of the Sea.

Then is the prey of the great ſpoyl divided] Or, *then ſhall the prey* (as Gen.49.27.) *of a great ſpoyl be divided.* The ſpoil of the Aſſyrians Camp, after the defeat given them, and their ſudden flight thereupon, ch.32.8,9. divided among the Jewiſh people, as the Syrians, 2 King.7.16. and of thoſe of Moab and Ammon, 2 Chr.20.25. and, as after a wrack of ſome great carvel, or carick, laden with abundance of rich commodities, the coaſting people are wont to ſeize on ſuch of them : as on drift, come floating to the ſhore: ſee v.4.

prey of a great ſpoil]Or, as ſome of the Jewiſh Criticks, *prey*, and *much ſpoil*, or *ſpoil in abundance:* ſee ch.9.7. a defect of the copulative: as ch.32.13. See 2 Chro. 28.8.

the lame take the prey] Or, *ſhall take the prey.* Heb. *prey*, or *prey on the prey*, as ch.10.6. Ezek.38.12, 13. the lame ſhall do as the lepers did, 2 Kings 7, 8. The weakeſt and moſt impotent ſhall be able enough to make ſpoil of them; as the Jebuſites bragged that they could do with David and his, 2 Sam.5.6,8. or, ſhall among the reſt, ſeize on the prey, when the enemy is fled and gone, Pſ.68.12. ch.37. v.36,37.

V.24. *And the Inhabitant ſhall not ſay, I am ſick*] No one Inhabitant of Ieruſalem, ſhall have cauſe to complain of any infirmity, contracted by the ſiege or invaſion of Sennacherib; their health, or ability of body, ſhall not (as by long and ſtreight ſieges is uſual) be in the leaſt degree impaired: See Pſal.105.37. Others, the weak ſhall take heart; or, they ſhall have incolumity, health and ſtrength, reſtored to them, Pſalm 103.3. chap.35.6. But the former is, I take it, more agreeable to the ſcope and drift of the Prophets diſcourſe.

the inhabitant]To wit of Jeruſalem, v.20. *inhabitant*, for *inhabitants* : as Chap. 5. 3. Yet here rather diſtributively, then collectively, as there: *the inhabitant ſhall not ſay*, for *no inhabitant ſhall ſay*: ſee v.21.

I am ſick]As 1 Sam.30.13. or *feel pain*: as Prov.23.35. or *am weak*: as Judg.16.7,11.

The People that dwell therein ſhall be forgiven their iniquity]Or, *the People dwelling therein, being diſcharged of iniquity*: for ſo it runneth word for word in the Hebrew. *Diſcharged*, or *diſburdened of iniquity*: as Pſalm 32.1. or, as it may well be rendred, *having iniquity taken off them*; or, *from them*, 2 Sam.12.13. Pſalm 103.12. being by the hand of God upon them, refined and reformed; and God, upon their repentance, now reconciled unto them, Chap. 1. 25. 27. and his wrath, by their ſinnes formerly incenſed, remitted wholly, and removed, ch.38.27.& 43.25.& 54.7-10.& 57.17,18. Jer.31.34. a defect of the pronoun : as ch.13.15.22.

CHAP. XXXIV.

Verſ. 1. *Come neer, ye nations, to heare, and harken, ye people; let the earth hear, and all that is therein, the world and all things, that come forth of it*] Whether this Chapter, and the next, belong to the Prophecy, or Sermon, recorded in the foregoing Chapter; as ſome would have it, or contain another ſeveral one, is not altogether ſo certain. Yet the former ſeems not improbable. Howſoever, this Chapter, for the ſubject matter of it, agreeth much with Chap.24. and the next, with Chap. 25. this being a prophecy of the deſtruction of the enemies of Gods people : the next, of the reſtitution of the Church. And this he maketh entrance into, by a ſummons of all Nations, yea, of all creatures : as Chap. 1. 2. to take notice of, and conſider, what he was about to do. as with one Nation before, ch.33.13. ſo now to all of them that had bin enemies to his people; implying thereby, that what was here denounced, did neerly concern them all, and the ſeveral places of their abode.

all that is therein] Heb. *the fulneſs thereof*: as chap.42.10. Pſal. 24.1.

the world] The habitable world: as Mar.16.15. or, the world that yeeldeth ought (as the word properly importeth) for the food, and uſe of man or beaſt, oppoſed to the waſte that is altogether barren, and devoid of ought, ſuch as that, Jer.17.6.

all things that come forth of it]Heb. *all the off-ſprings*, or *proceeds of it*, ch.22.24.& 42.5.

V.2. *For the indignation of the Lord is upon all nations, and his fury upon all their armies*]Or, will be *againſt:* as Gen.40.2.& 41.10. God intendeth to proceed in wrath and vengeance againſt all thoſe Nations, that had bin enemies to his people: or, as ſome, all the wicked of the world, in generall. But theſe ſeems to enlarge it overmuch; as well, as thoſe on the other ſide to over-narrow it, that reſtrain it to the King of Aſſyria, and his ſubjects or aſſociates. See ch. 24.1.& 26.21. Joel 3.2. v.8.

indignation] Or, *boyling wrath*; for the word properly ſignifieth *a bubble*. Hoſ. 10.7. (where it ſeems not ſo well rendred *ſcum*: *froth*, were better there, then *ſcum*: for which another word is, Ezek. 24. 6,11.) ſuch as are wont to riſe on the top of the water, when the pot boileth upon the fire, ch.64. 2.

fury] Or, *fervent wrath*, from a word, that ſignifieth *heat*. Pſ.19. 5.& 39.3. whence the ſun is ſo termed: chap.24.24.

all their armies] Heb. *each army of them*; that have waged or do wage war againſt his people. See ch.24.21.

he hath utterly deſtroyed them, and hath delivered them to the ſlaughter] or, *he will utterly deſtroy them*, (*make an anathema of them.* Joſh.6.17, 21. See ver.5.) *and will deliver them* (Heb. *give them*, as Jer.15 9.) *unto ſlaughter.* He hath paſſed ſuch a doom of deſtruction upon them, as ſure to be put in Execution, as if it were executed already. ch.14.26,27. Joh. 3.18.

V.3. *Their ſlain alſo ſhall be caſt out*] To be devoured by birds and beaſts, (the multitude of the ſlain being ſuch, that they ſhall want either perſon to bury them, or places to bury them in; or, people in deteſtation of them, caſting their corps out to lye and rot aboveground, Jer.7.33,34.& 22.19.) as themſelves had formerly dealt with Gods people, Pſ.79.2,3. Jer.34.20.

and their ſtink ſhall come up out of their carcaſſes] Heb. *and their carcaſſes, the ſtink of them ſhall aſcend, or go up* : a nominative put abſolutely: as Pſal.18.31.& 104.17. See Exod 8.14. ch.66.24. Amos 4.10. Joel 2. 20.

and the mountains ſhall be melted with their blood] They ſhall run down with ſtreams of blood, as with water, chap.30.25. as if they were even diſſolved into blood. See chap. 64. 2,3. nor need we, with ſome Interpreters, by *mountains*, underſtand here heaps of carcaſſes, piled up like hills, as thoſe that Sampſon made of the Philiſtines, Judg.15. 16. It is an hyperbolical form of ſpeech, uſed in like manner of great plenty, of any thing coming from the mountains, and the plants there growing, or the beaſts there grazing. So, *the hills ſhall flow with milk*, Joel 3. 18. and, *the hils ſhall melt with wine*, Amos 9.13.

V.4. *And all the hoſt of heaven ſhall be diſſolved. and the heavens ſhall be rolled together as a ſcroll, and all their hoſt ſhall fall down, as a leaſe falleth from the vine, and as a falling fig from the fig tree*] So great ſhall their fear and terrour be, and ſo ſtrange and dreadful the judgments of God inflicted upon them, that the whole frame of the creature ſhall ſeem to be diſſolved, and the world to be at an end. See the like, ch.13.10,13.& 24.21. Rev.6.13,14. Yet neither do I concur with thoſe, that underſtand theſe words of the general dooms-day, though ſuch things then ſhall be, 2 Pet.3.10,11. no more then thoſe in the Revelations are to be ſo underſtood; many things, in the courſe of the context, both there, and here, ſhewing, that they cannot ſo be meant, and much leſs with thoſe, who ſuppoſe no more to be meant, then the thickning and darkning of the ayr, by ſuch abundance of foggy vapours and exhalations, aſcending from the gore-blood and putrified carcaſſes, and the production of divers meteors, conſiſting of ſuch, that ſhoot to and fro, like ſtars, and fall at length to the ground. The one go to far, and the other fall far too ſhort. It is the manner of Gods Prophets, in their deſcriptions of ſome extraordinary judgment, to ſet it forth in ſuch colours, as if they were deciphering the face of that laſt univerſal judgment, whereof, ſuch are, in ſome ſort, reſemblances and fore-runners. See Dan.7.9, 10. Joel 3. 12-16. as, on the other ſide, the reſtitution of Gods people after ſome grievous calamity, and long affliction, is wont to be ſhadowed and ſet forth in ſuch terms, as have cauſed many to be miſtaken in them, conceiving no other, then the general reſurrection, at the laſt day, to be therein deſcribed. See Chap. 26. 19. Ezek. 37.2, 13. Dan. 12. 1,2.

hoſt] See Gen.2.1. ch.24.21. & 40.26.

ſhall be diſſolved]Heb. *pine*, or *waſte away*, Lev.26.39. Ezek.24.23. & 33.10. Zach.14.12. See ch.3.24.& 5.24. the verb is plural, becauſe the noun is collective. See 2 Pet.3. 10.

rolled up as a ſcrole]Heb. *as a book.* and ſo Rev.6.14. alluding to ſuch books, as were then in uſe, called *rolles*, or *volums*. See Chap. 8. 1. ſo that as it could not be ſeen what was written in thoſe books, when they were ſo rolled up; no more ſhould the ſtars now, as they might formerly, when the heaven was ſpread abroad, Pſalm 104.2.

their hoſt] The Stars, Rev.6.13.

a leaf falleth]Or, *as leaves fading, fall*: as ch.64.6. Jer. 8.13. for ſo the word properly importeth; as the leaves of a vine, when they are withered fall. See ch.1.30.& 28. 1.

as a falling fig] The like defect of the ſubſtantive, ſee ch. 28.4. where a *fading*, is for, a *fading* plant : ſuch green figs as come firſt; but ſhed after a while, when others begin to put forth. See Rev. 6. 13. The old Latine, and ſome of our verſions ſupply *leafe*, or *leaves*, from the former branch, but the gender is feminine, which help to ſtrengthen (as alſo doth that of the Evangeliſt) the former, but ſome would have it taken neutrally, as is the feminine oft in Hebrew, and then it may include both.

V.5. *For my ſword ſhall be bathed in heaven*] A deſcription of the great ſlaughter that ſhall be made, ver.2. and the perſons that ſhall be ſlaughtered.

my ſword] Spoken in the perſon of God: *his ſword*, for his power manifeſted in the execution of juſtice, Deut. 32.41. Jer.50.35-37. Ezek. 21.1,9.

bathed]Embrued in blood: as Jer.46. 10. Heb. *drunk*: as Rev.17. 6. or *ſoaked*, ſee v.7. or *ſatisfied*: as Pſ.36.8. Pro.7.19. Jer.31.14,23. v.6.

in heaven] According to a decree paſt concerning it in heaven, Pſ.119.89.See v.16.Though ſome of the Jewiſh Commenters read it, *my ſword in heaven*, or, *that is in heaven, ſhall be made drunk.* Which is yet more probable, then what another of them hath, of ſlaying the great Potentates firſt, that ſit alof; as in heaven, chap. 14. 13, 14. and after that, the inferiour ones, that ſit far below them, as on the ground, Pſal. 113.7,8. See chap.24. 21. or, what ſome of our, following the old Latine, that readeth the words in the time paſt, My ſword hath begun to rage, as drunken men uſe to do, Prov.20.1.in heaven, that is, in my Church, among mine own people, Ezek.9.6.1 Pet.4.17.ſtyled *heaven* in Scripture, Rev.4. 1.& 12. 1. and thence ſhall deſcend to thoſe without the Church, called the earth, Rev.12.12.See Jer.25.15 16,18,29.

behold it ſhall come down upon Idumea, and upon the people of my curſe, to judgment] The people and perſons, whom this ſword is to make ſlaughter of, are more ſpecially the Edomites, and together with them, ſuch other nations, as were deſtinated to deſtruction.

behold]As ch.10.33.

come down]From heaven;as ch.30.30.Rom.1.18.

upon]*come down upon*,for,*coming down* light *upon*:as Exod.19.20. *The Lord deſcended upon the Mount*, for *deſcending*, abode *on it*. Of which manner of ſpeech, ſee ch.13. 12.& 38.17.

Idumea]Heb. *Edom*, that is, *Eſau*. See Gen 25.30.& 36.8.here put for his poſterity, and their country. See ch. 21.11. as the Moabites, ch.25.10.ſo here:and Chap. 63. 1. the Edomites are marked out, as two of the principal enemies of Gods people. See Pſ. 137.7 Lam.4.21.

and upon]Or, *even upon*: as Ezra 1.8. if the Edomites be in this latter branch alſo intended. See v.6.

the people of my curſe]Heb.*cherem*,Joſh.6.17.Greek, *anathema*, 1 Cor.16.22.it ſignifies a thing devoted to deſtruction, Deut.7.26,27. See v.2.

V.6. *The ſword of the Lord is filled with blood, it is made fat with fatneſſe*]An intimation of a very great ſlaughter.

ſword of the Lord]As Jer.47.6.See ver.5.

is filled]Or, *ſhall be filled with blood*; ſhall drink its fill of blood, v.5.ch.15.9.

it is made fat with fatneſſe]Or,*it ſhall be fatted with fat*; it ſhall eat abundance of fat:a reſemblance taken from ſome greedy glutton or other ravenous creature, that hath gotten, and eaten his, or its fill of fat beaſts.

and *with the blood of lambs and goats, with the fat of the kidneys of rams*]Or,even *with*,&c.for he relateth more particularly what *blood*, and *fat*, before, he meant.

of lambs, goats, and rams] Men of all eſtates and ranks: but theſe ſeem here mentioned, as of the meaner ſort; for the greater ſort followeth, ver. 7. and it ſeems ſomewhat overnice, that ſome have of the common people, Prieſts, and wealthy ones. Howbeit, it may well be queſtioned, whether the word *carim*, tranſlated *lambs*, might not rather be rendred, *bell-wethers*:as it is by ſome, not amiſſe rendred, *leaders of the flock*, or *ſheep*, 1 Sam.15.9. to the ſouldiery eſpecially, the words ſeem to have reference : as Ezek. 39. 18. & Rev. 19.18 and to thoſe, that had ſome command among them. See on ch. 16.1.

fat of the kidneys] Which they lye enwrapt in, Levit.3.8.Deut. 32.14.

for the Lord hath a ſacrifice in Bozrah, and a great ſlaughter in the land of Idumea] What he called *a ſlaughter* before, ver.2.and hereafter again, he now calleth *a ſacrifice*. For the word ſignifieth as wel *to ſlay*, as *to ſacrifice*, Gen 31.54.1 Sam.28.24.1 King.1.9, 19.Howbeit, there ſeems an alluſion here, to the beaſts offered in ſacrifice, whoſe blood, and fat, was reſerved, as for God, unto whom they were ſacrificed, Levit.7.23-27.See ch.1.11.Deut.32. 38. & to thoſe ſolemnities, in which ſo great abundance of them was ſlain, 1 Kings 8.63.2 Chr 29.31-35.& 30.24.to which ſome alſo add, as implying that Gods vengeance executed on his enemies, and on the enemies of his people, is as pleaſing to him, as any ſacrifice whatſoever, ch.1. 24.Ier.46.10.

Bozrah] The Edomites chief city, chap. 63. 1.Ier.49.19.13. ſo termed, not, as the Greeks, who by an inverſion of the letters, cal it, *Byrſa*, as if it had its name, from an ox *hide*, that ſhould encompaſs the ground it ſtood on, being cut out into thongs; (for the word is the ſame, with the name of that place, of which they tell us ſuch a tale,) but from the fortifications and ſtrength of it, bearing that name, as the word importeth, chap. 20. 15.& 25.2.& 27. 10.

Idumea]As v.5.

V.7. *And the unicorns ſhall come down with them, and the bullocks with the buls*]The great Potentates, and mighty Commanders, by theſe greater cattle, and wilde-beaſts, reſembled, ſhall be pulled down, and ſlain, as well as the reſt, Pſalm 22.21. Jer. 50.27.Rev. 19. 8.

unicorns]Not ſuch horned creatures like horſes, as our Painters uſually portray;or wilde aſſes, which ſome tell us of, with one ſtrait horn in the fore-head. Whereof, ſee Ariſtotle, in his *hiſtory of living creatures*, l.2.c.1 Elian, l.4.c.52.& l.16. c.20.& Pliny, l.8.c.21. & l. 11. c. 37. for ſuch in theſe days, no where found, are deſervedly deemed figments : and the horns we have, called *unicorns horns*; are well known to be the horns, not of land-beaſts, but of ſea creatures; one, the principal of them; kept, as a royal monument with us, taken out of the head of a vaſt-bodied creature, found dead, and floting in the Sea; another of leſs note, broken off from the head of the like ſea-creature, that had run it thorow the ſhips timber, and there left it behind her; but as ſome gueſs the *rhinoceros*, a vaſt beaſt, for ſhape, not unlike to the Elephant, whom he is reported to fight with, but inſtead of his trunk, furniſhed and armed with an horn, of no great length, riſing from his noſe, as engraffed on it, (whence he is ſo termed) and ſlanting ſomewhat back toward the head of the beaſt; whereof cups are made, and ſet in ſilver of no great ſize, nor ſlightly eſteemed only for rarity : and this way moſt of our Interpreters go; from whom our margent here rendreth it, *rhinocerotes*. But other ſtick at it; for two reaſons eſpecially ; Firſt, becauſe this beaſt is not found, but in India, and in the remoteſt parts thereof; nor is it likely, that it was commonly known among the Jews, as this creature appeareth to have been, by the frequent mention of it, Num.23.22.Deut. 33.17.Job 39.9,10.Pſalm 22.21.& 29.6.& 92.10. and that bred alſo with them, as may ſeem by Pſalm 29. 6. and again becauſe, (to let paſſe what is ſaid of its, not *horn*, but *horns*, Deut.33.17.) the beaſt here mentioned; is elſewhere ſpoken of, as having goodly, lofty, and ſtately horns, Deut.33.17.Pſalm 92.10. which of the Rhinoceros cannot be well ſaid. Some therefore of the Jewiſh Writers, ſuppoſe it to be that, which the Latines term *Bubalus*, the Italians, *Bufalas*: with us, ſome a *bufale*, ſome a *buffe*; from whom; again, ſome of ours, ſomewhat diſſenting ſuppoſe it rather to be that kind of *wilde ox*, which the Latine Writers call *Vrus*, partly, becauſe they find this in Scripture joyned commonly with *oxen*, and *bulls*, whereby they conceive it to be ſome beaſt of that kind, Deut.33.17. Pſal. 22.12,21.& 29.6. and partly, becauſe that, as this is of ſpecial note for ſtrength, Num 23.22.for horns, Pſal.92.10. and for untameable fierceneſſe, Iob 39.9,10. ſo theſe; are all reported alſo to be in the *Vrus* eminent. For beſides his remarkable ſtrength, and bigneſs, wherein ſome of them are reported. not to come much ſhort of elephants; his horns are ſaid to be ſo large, that drinking cups, or veſſels rather, of great capacity are made of them; and withal, his untameable fierceneſs to be ſuch, that being taken in pits, they will be ſlain ſooner, then maſtered; and though coming into mens hands very young, they will rather be ſtarved. then tamed. See Ceſar of the *French war*, l.6.& Pliny, l.8.c.15.& l.21. c.9. but this of the *Vrus*, and that former of the *Bubalus*, may well be reconciled, if we ſhall obſerve what Pliny informs us, that the name *Bubalus* was among the common ſort of people, given to the *Vrus*, even in his dayes. See on ch. 51. 20.

come down]An alluſion to beaſts ſtruck down, and laid along by the hand of the huntſman or the butcher.

with them]Together with the meaner ſort, mentioned v.6.See pſ. 68.30.

bulls] The word is uſed for ſuch as are of moſt excellency and eminency in their kind, whether of horſe, *ſteeds*, as we term them: & ſo Iudg.5 22.Ier.8.16. & 47.3.or, neat, *bulls*, and ſo here:as alſo, Pſalm 22.12.& 59.13.& 68.30.Jer.50. 11.

and their land ſhall be ſoaked with blood; and the duſt thereof made fat with fatneſs] That which was before ſaid of the ſword, employed in the ſlaughtering of them, verſe 5,6. is here ſaid of the ground, receiving the blood, and the fat of the ſlaughtered. See verſe 5.

their land]The Edomites Country, verſe 6.

ſoaked] Heb.*drunken*, ſaith our margent: but the word is uſed for *watering*, in a plentiful manner, Pſalm 65.10.Prov.11.25. Chap.55.10. and 58.11. watered with abundance thereof, as with water.

the duſt thereof]Heb *their duſt*: as,*their land*.

made fat with fatneſſe] Cloyed, and thickned with fat, See verſe 6.

V. 8. *For it is the day of the Lords vengeance, and the yeer of recompences for the controverſie of Zion*] It is the time that God hath appointed for the righting and avenging of wrongs done by them, to his people.

the day of the Lords vengance] So ch.63.4.for they ſtrain the words exceeding far, or pervert it rather to a clean contrary ſenſe, that would have it ſound, nothing but matter of love, and kind affection and retribution of good in liew of evils and afflictions, formerly ſuſteined, ſee ch.61.2.

the yeer of recompences]Or, *retributions*, as, *the days of retribution*, Hoſ.9.7.taken in the worſe ſenſe, for retribution of penalty, for wrong done:as chap.35.4 & 59.18.Ier.51,56.

for the controverſie of Zion]The controverſie that ſhe hath againſt you for the wrongs that ye have done her, as, *the quarel of my covenant*, Levit. 26.25. for the quarel that I have againſt you, for the breach of Covenants. *Zion*, for Jeruſalem:as ch.1.8. and Jeruſalem, for the whole State of Judah, ch.33.20.whereunto the Edomite had from time to time been very injurious, and done them much miſchief, Pſalm 137.12.Lam.4.22 Ezek.25.12.Amos1.11.Obad.10. See ch.45.24,25 & 47.3,6.Mic.7.9,10.

V.9. *And the ſtreams thereof ſhall be turned into pitch; and the duſt thereof, into brimſtone, and the land thereof ſhall become burning pitch*] A rhetorical deſcription of extream devaſtation; in way of alluſion to the deſtruction of Sodom and Gomorrah, Gen. 19. 24. Deut.29.23.Rev.19.20.& 20.10.

V.10.*It ſhall not be quenched night nor day; the ſmoke of it ſhall go up for ever*] This devaſtation of Idumea ſhall laſt long, as of cities burned down, the ſmoke, embers, and aſhes, do a long time continue. See Jer. 7.20.Rev.14.11.& 18.18.& 19. 3.

from generation to generation,ſhall it lye waſte] That is, for many generations. See v.17.

it ſhall lye waſte]Heb.*be waſted* : as chap. 60.11. *ſhall be opened*, for, *ſhall ſtand open*; and Neh.1.3. *is broken*, and *are burnt*,for,continue broken and burnt.

none ſhall paſs through it, for,ever and ever] Heb.*ever of evers.* See the like note of extream deſolation, Chapter 60. 15. Jerem.9. 10, 12.

V.11.*The cormorant and the bittern ſhall poſſeſſe it; the owl alſo,and the raven ſhall dwell in it*]Such creatures, only, as haunt waſte places, ſhall be, and abide there. See the like, ch.13.18-22. & 14.23. Zeph.2.13,14.Rev.18 2.

cormorant]Or, as ſome, *the Pellicane* ; it is reckoned among the unclean birds, Deut. 14. 17. Levit.11. 18. and noted for one, that keepeth in waſte places, Pſ.102.6.Zeph.2.14. It ſeems, to be a Water-fowl, and is ſuppoſed to be ſo termed,for ſwallowing down fiſh, ſhell fiſh eſpecially,till by the heat of his gullet,or ſtomack,being in a manner concocted and made to open, he then *caſts up* again, and ſo picks the fiſh out of the ſhell. Ariſtotle, *hiſtory of living creatures*.l. 9.c.10.Pliny,l.10.c.40.Tully,*of the Deity*,l.1.

bittern]See on ch.14.23.

poſſeſſe it] So,he will *make it a poſſeſſion*,ch.14.23.

the owl]An unclean fowl,Levit.11.17.Deut. 14.16. ſo called,becauſe it ſhunneth the clear day-light,and flyeth abroad,in the *evening,or twilight*;as the adulterer doth, Job 24.15. it is rendred, *the great owl*,in Levit.& Deut.See v.12.

raven]An unclean fowl alſo,Lev.11.15.Deut.14.14. that feedeth upon carcaſſes and carrion,Prov.30.17 Rev.19.17,18.

dwell]Inſtead of the former Inhabitants, ch.13.21.

and he ſhall ſtretch out upon it, the line of confuſion, and the ſtone of emptineſs]It ſhall by line and level, be deſigned and laid out, to be an horrible deſolation,and a waſte wilderneſs:and in vain therefore for them, to attempt the reſtoring of it again, Mal.1.4. a metaphor taken from the manner of Maſons and Workmen, who when they are to take down ſome part of a building, are wont, by line and level, to mark out how far, or how much of it, is to be pulled down. See the like,1 King.21.13.Lam.2.8.

he ſhall] God ſhall, or, taking the word indefinitely, ſuch a line ſhall be ſtretched out upon it:as ch.22.8.& 33. 1.

ſtones]Or,*plummet*,or,*level*, as we call it, from the Latine, *Libella*, a ſtone, plummet, or other weighty thing, hanging on the line, or cord,to keep it tight and ſtrait, Zach.4.10. See alſo, ch.28.17.& Amos 7.7,8.

confuſion and emptineſſe] The words are the ſame, uſed of that confuſed and formleſs ſhape of the lower part of the world,in its firſt production,Gen.1,2.See ch.24.10.Jer.4.23.

V. 12. *They ſhall call the Nobles thereof to the Kingdom, but they ſhall not be there,and all their Princes ſhall be nothing*]There ſhall be none of their Nobles or Princes left, to take the Government upon them, if it were offered unto them. See ch.3.6.

They ſhall call, the Nobles thereof to the Kingdom]The particle *to*, is not in the text, and ſome therefore read it,*The Kingdom ſhall cal the Nobles thereof*,to wit, to afford conduct, or defence to them:but the noun, and the verb, ſo joyned, agree neither in number, nor perſon,and that particle is oft wanting, ch.23.5. Pſ.45.7. Howbeit, the like irregular ſyntax is in the next verſe. And a learned Writer renders it, *The Nobles thereof ſhall call for a Kingdom, when there is none there*; that they might, under a King, enjoy their honours and places : ſo is the copulative uſed, Jer. 34. 1.Neh.2.13.Job 21,22. 34.

nobles] The word properly ſignifies *white* ones, Eccl. 10. 17. Jer. 27. 20. ſo called, becauſe ſuch are wont to go in *white*, that is, fair, goodly, and gorgeous apparel, Eccl.9 8.Luk.7.25.Rev.3.4. & 7.9,13, 14.

and] Or, as ſome, according to that latter reading, *but*: as ch. 29.13.

nothing] As chap. 40.17. & 41.12.or,*none*:as Amos 6.10.2 Sam. 9.3.

V. 13. *And thorns ſhall come up in her Palaces, briers and brambles in the fortreſſes thereof*] As in the places where ſuch buildings formerly ſtood, when they ly ruined, is wont to be, chap. 32. 13, 14.

And thorns ſhall come up]Or,*thorns alſo*:as ch.32.7.Some render it, *a multitude of thorns*, becauſe the noun is plural and maſculine; the verb ſingular and feminine.

in *her palaces*] The particle *in*, is wanting: as chap. 26.8. and 28.7.

And it ſhall be an habitation of dragons]Ch.13.22.& 35.7.Jer.9. 10,22.& 49.33.& 51.37.noted for abode in waſtes, Job 30.29.Mal. 1.3.of the word, ſee ch.27.1.

and a court for owls]As if he had ſaid,owls ſhall keep court there, alluding to the courts, that were uſually before great mens houſes, 2 King.20.4.See ch.35.7.

owls] Or, *oſtriches*, as ſome would have it, ſee Lam. 4. 3. Heb.*daughters of the owl*, as it is commonly almoſt, generally ſtyled : as Levit. 11. 16. Deut.14. 15. and elſewhere : it may be, becauſe leſs then thoſe other kinds, mentioned, ver.19,14,15.This, and the *Tanain*, in the branch next before, are found joyned together,ch.43.20.as creatures, both abiding ordinarily in the Wilderneſs.

V. 14. *The wild beaſts of the deſart, ſhall alſo meet with the wild beaſts of the Iland*] Heb. *Zijim*, and *Ijim*: of which, ſee chap. 13. 21,22.

and the ſatyre ſhall cry to his fellow]Or, *his mate*,v.15.one to another:as Gen.11.3,7.See ch.13.21.

the ſcrich-owl alſo ſhall reſt there, and ſhall find for her ſelf a place of reſt] There being no body to diſturb her, chap. 17. 2. Jer. 7.33.

ſcrich-owl] Or, *night-raven* : our margent, *night monſter* : ſome of the Jewiſh Doctors would have it to be a *Camelion*,that liveth by the ayr : Others of them, *an evil ſpirit*, that haunteth waſte places(Mat.12. 43.) and our old Latine rendreth it *Lamia*, ſomewhat to that purpoſe; but the doting Talmudiſts tell us, that it is the name of Adam's firſt wife, made of the ſame mould with him, before Eva,Gen.1.27.who becauſe ſhe would not be ruled by him,ran away from him, and became an evil ſpiris; whereupon alſo they write on a parchment, which they faſten over the door of the new married couple, *Adam Evah,out Lilits.* The word is no where elſe found in Scripture:it ſeems, by the name,to be ſome night bird;for as another of the like kind,ver.11. was ſo called of the *evening*:ſo is this,as being a night-haunter,of the *night.*

reſt]Or,*reſt her*.Heb.*make to reſt*;or,*place her reſt*: the word is in like manner uſed,ch.51 4.Jer.31.4.

a place of reſt]Heb.*reſt*,ſimply:as Gen. 8.9.

V. 15. *There ſhall the great owl make her neſt, and lay, and hatch, and gather under her ſhadow*] What creature this ſhould be (the word being no where elſe read)the Jewiſh Doctors agree not: ſome of them would have it the ſame with that rendred *a bittern*, ver.11. (concerning which, ſee on chap. 14. 23.) becauſe the names differ but in a letter;and that ſuch, as enterchangeth in Chaldee forms, eſpecially, oft with the other.But other of them, deny that,and ſay it is another kind of bird : nor is it probable, that the Prophet ſhould mention the ſame twice.Our old Latine,following the Greek rendreth it, *an hedge-hog*:ſome other, *an owſel*, or her ſolitarineſs, ſuppoſed, by ſome,to be in Latine, called *merula*.The word having no known ſtem,or ſtock,it is hard given any certain,ſentence of it: for whereas ſome would have it ſo termed, of *ſkipping*, or *hoping*, Cant.2.8. the radical letters agree not, they differ as much, as *as*, *haſty*; and *az then* : Howbeit, in the Arabick, the word of *leaping*,or *ſkipping*, is ſaid to be ſo written, as this here, with *az* : whence, in Avicenna, is found the name of a ſerpent, ſo called, becauſe it is wont to *ſpring up* from the ground, to faſten upon man or beaſt; which ſome therefore ſuppoſe to be here meant. That which might ſeem very probable, the words coming ſo neer, the one to the other, *kippoz*, and *kippazah*, but that the text ſeems not ſo willing to admit it, ranking this among Fowls ; and deſcribing the manner of her breeding, and brooding her young, in terms particular to that kind. I ſhould ſuppoſe, therefore, if I may be ſo bold, to deliver my conjecture in ſo doubtful a buſineſs, that the Serpent mentioned by Avicen, had its name from the Fowl here ſpoken of, and the manner of its motion.

lay]Heb.*deliver*:ſo ch.66.7.

hatch]Jer.17.11.

gather]*Brood*,her young ones, Mat.23.37.

under her ſhadow]Her wings that ſhade and protect them,Pſ.91.1 Mat.23.37.

there ſhall the vultures alſo be gathered] Meet and flock together, as about a carcaſs ſuch are wont to do, Matth. 24. 28. Luke 21. 37.

vultures]It is found among the unclean Fowl. Deut.14.13. and and with the name a little altered,Lev.11.14. where the old Latine rendreth it, the *kite* : ſome other, the *faulcon*, ſo called of its ſwift *flight*, Deut. 28. 49 Jer.48.40.& 49. 22. but the ancient Greek, as our here,and there, *a vulture*: ſo called of its colour, becauſe black as *ink*,Jer.36. 18.

each one with *her mate*] Heb *a woman*.and,or with,*her friend*, or *familiar*,Exod.11 2.Jer.9.20. a defect of the particle:as Pſ.5. 4. See ver.14,16.

V.16. *Seek ye out of the book of the Lord, and read*] Look into the book of the Law, ſay ſome, wherein theſe courſes are recorded; or, as others, when the day cometh, of the execution of this judgment, take the book of this Prophecy into your hands, and read over this paſſage; and ſee if any of theſe be found wanting there : or, theſe ſhall as certainly be found all there, as if they were, by name, entred each of them into a roll of record : and there you might be ſure to find them, could ye but have the ſight of that book. Such like phraſes,alluding to rolls and regiſters, are frequent in Scripture, Exod.32.32,33.Pſ.56.8.& 69.28 ch.4.3.Mal.3.16.

no one of theſe ſhall fail] Either of the ſeveral kinds:as Mat. 4. 23. Luk.11.42 or of the whole number, and tale of each kind, entred into Gods liſt:as ch. 40.26.

none ſhall want her mate] There ſhall none of them be alone: but ſtore of each kind, ver. 14. or, none ſhall be without her mate, that they may there breed, and repleniſh the Country with ſuch kind of wild creatures: as Gen. 7. 2. Heb. *a woman, or each one, and her familiar, they ſhall not viſit*: that is, *miſſe*, or *want*, as the word of *viſiting* is uſed, Num. 31. 49. 1 Sam. 25. 15. in regard whereof, ſome render it, *a woman*, and *her mate*, *they ſhall not miſſe*: that is, neither the one, nor the other, ſhall be found miſſing, either in Gods roll, by thoſe that can come to the ſight of it, or in the countrey deſigned unto them; and ſo it ſhould, in effect, be the ſame with the former.

for my mouth it hath commanded, and his Spirit it hath gathered them] An emphatical redundancy of the pronoun added to the noun: as Chap. 8. 13. & 48. 6. Or, *my mouth, it is*, that *hath commanded* (or given order to have this done) *and his Spirit it is* (whoſe mouth commanded it) that *will gather them together*, there to inhabit: the pronoun, for the verb ſubſtantive; as Eccl. 1. 5, 10. Chap. 43. 10, 13. a defect of the relative, as Chap. 33. 1, 11, 19. and a paſſage from perſon to perſon, as ver. 5, 6. Chap. 33. 4, 6, 17. he hath given out a commiſſion for it; and as by a ſecret inſtinct will bring them together, as he did ſometime to Noah, Gen. 7. 9. See Chap. 10. 6. Joel 2. 11.

V. 17. *And he hath caſt the lot for them, and his hand hath divided it, unto them, by line*] Or, *he will caſt the lot for them, and his hand will divide it to them by line.* He will ſhare it out to them, and divide it among them, as an inheritance, whereof many are coheirs; or a poſſeſſion, wherein many are joynt purchaſers, is wont to be divided by line and lot, Pſal. 16. 5, 6. Mic. 2. 5. the *line* being firſt uſed for the meeting out of the parts; and the *lot*, for aſſigning of each one, out of the parts ſo ſet out and bounded, his ſhare: ſo was the land of promiſe ſhared, Num 26. 53-56. Joſh. 13. 7. & 14. 1, 2. & 18. 4, 6. which the Prophet may ſeem to allude unto, to wit, that as God had by line and lot, divided the Canaanites country to his people: ſo he had, in like manner, divided the Edomites land unto theſe wild and ſavage creatures, to inherit and poſſeſs it for ever, or for many deſcents; for ſo it followeth.

they ſhall poſſeſs it for ever, from generation to generation ſhall they dwell therein.] Heb. *to generation and generation*, that is, *for many generations*: as chap. 60. 15. See ver. 10.

CHAP. XXXV.

Verſ. 1. *THe wilderneſs, and the ſolitary place, ſhall be glad for them; and the deſart ſhall rejoyce, and bloſſome as a roſe.*] This Chapter, and the former, are, queſtionleſs, two parts of one, and the ſame Sermon, and have coherence evident enough, the one, with the other; that being of the dreadful deſtruction of the enemies of Gods people, and the utter deſolation of their lands: this, of the joyful and glorious reſtitution, exultation, and exaltation of Gods people, thereupon enſuing, and oppoſed thereunto. So chap. 14. 1, 2. & 25. 1-9.

wilderneſs] The land of Judah, that had before, by the enemy over-running it, been made like a wilderneſs, Chap. 1. 7. & 8. 23, 24. & 14. 17. & 32. 12-14.

ſolitary place] Or, *waſt.* Heb. *drineſs*, that is, land of *drineſs*, or *droughts*; as Pſal. 63. 1. chap. 32. 2. & 14. 18. and there may be in the word, an alluſion to the name of *Sion*, thence derived. See Jer. 30. 17.

ſhall be glad for them] For the judgments of God, executed upon her malicious enemies, and her deliverance from their cruel oppreſſions, Pſalm 48. 11. & 58. 10.

the deſart ſhall rejoyce] Shall revive, recovering of her former devaſtations, and look as with a cheerful and pleaſant ſurface again, Pſalm 96. 12. & 98. 8. chap. 51. 3. & 52. 9.

bloſſome] Or, *flouriſh*: for the land or ground is not ſo properly ſaid to bloſſom, nor the *roſe* neither, Pſal. 72. 7. chap. 27. 6. Hoſ. 10. 4.

as a roſe] Cant. 2. 1. ſo *as a lilly*, Hoſ. 14. 5. where the ſame verb is uſed.

V. 2. *It ſhall bloſſom abundantly, and rejoyce even with joy and ſinging.*] As the land, ſo the State alſo (for by the recovery of fertility and pleaſantneſs to the land, is ſhadowed out alſo the flouriſhing condition of the State. See Chap. 4. 2.) ſhall have a new face, ſhall put on a new habit. Whereas it was penſive and mournful before, it ſhall now abound with joy, Pſal. 126. 1, 2. ver. 10. Chap. 61. 10. whereas formerly it was in a dejected and rueful condition, it ſhall now flouriſh exceedingly, and be more glorious, then before theſe calamities befell it. See on Chap. 33. 17.

bloſſom abundantly] Heb. *flouriſhing, flouriſh*: as Levit. 13. 12. but to another purpoſe there.

rejoyce even with joy] Heb. *exult, even* with *exultation*; or, as ſome render it, *even* with *exultation, ſhall it exult*: a defect of the particle: as Chap. 33. 7.

and ſinging] Or, *and ſinging* it ſhall ſing; for the verb is an infinitive, and implieth, frequently, a defect of the indicative, or, imperative, or rather includeth either of them in it, Exod. 20. 8. where the word is, *Remembring*, for, *Remembring* remember, Eccleſ. 9. 11. *I returned, and ſeeing*, for, *ſeeing* ſaw *again.* So Ezek. 1. 14. Jer. 14. 5. *ſinging* ſing, for ſing abundantly. So Pſal. 132. 16. See Jer. 31. 12. & 51. 48.

the glory of Lebanon ſhall be given unto it the excellency of Carmel, and Sharon] It ſhall now be, for ſtatelineſs, like Lebanon, a mountain full of lofty Cedars, for wealth and beauty like Carmel and Sharon, two places of ſpecial note, for fertility and pleaſantneſs. See Chap. 27. 6. & 29. 17. & 32. 15. & 33. 9.

they ſhall ſee the glory of the Lord, and the excellency of our God] Either his people ſhall ſee it: as Chap. 33. 17. & 52. 8. & 66. 18. or men ſhall ſee it, others alſo ſhall ſee it, and take notice of it, as well as they: as Pſal. 98. 3. Chap. 40. 5. or taking the word indefinitely, the glorious majeſty and power of God, ſhall be moſt conſpicuouſly ſhewn and ſeen, as in the deſtruction of the enemies of his people, and the overthrow of their lands and ſtates; ſo in vindication of his people, delivery of them from their former diſtreſſes, and raiſing them to ſuch a flouriſhing and glorious eſtate, that were in ſo great contempt before, Chap. 33. 5, 10. & 40. 5. & 59. 19.

V. 3. *Strengthen ye the weak hands, and confirm the feeble knees*] The Prophet having before declared, both what judgments God intendeth to inflict on the enemy; and unto what eſtate he is reſolved to raiſe up his people: hereupon he exhorteth, and exciteth them to hearten and encourage one another, Gods Miniſters eſpecially, the weak and feeble-minded ones, with faith and patience, to expect the fulfilling of theſe gracious Promiſes, Heb. 12. 12.

weak hands] Hands that hang down, Job 4. 3. See chap. 13. 7.

feeble knees] Knees, for feebleneſs, ready to fall. So the word importeth, Job 4. 4.

V. 4. *Say to them that are of a fearful heart, Be ſtrong, fear not*] Be not out of heart, or diſmayed, in regard of your preſent preſſures, Chap. 40. 1. & 43. 1.

fearful] Heb. *haſty*: as Chap. 32. 4. prone to fear; oppoſed to *confidence*, Chap 28 16.

behold, your God will come with *vengeance, even God* with *a recompence; he will come, and ſave you*] God will, ere long, come to execute judgment on your enemies, and to work your deliverance.

behold] as Chap. 30. 27.

your God] Whom your enemies jeer you with; demanding where he is or what is become of him, Deut 32. 37. Pſal. 42. 3. & 115. 2.

will come] Though it ſeem long before he come, as the Phyſitian to the Patient, that lieth in pain; and relief to thoſe that are in diſtreſs, Pſal. 6. 3. & 10. 1. & 13. 1. and the wicked think he will never come, Chap. 5. 19. Zeph. 1. 12. yet he will ſurely come, and that ere long, Chap. 30. 27. & 40. 10. & 66. 15. Hab. 2. 3. Heb. 10. 37.

with *vengeance*] To take vengeance on your enemies and oppreſſors, Chap. 34. 8. & 59. 17, 18. a defect of the particle *with*, both here, and in the next: as Chap. 34. 15.

recompence] Or, *retribution.* See Chap. 34. 8.

he will come, and ſave you] Or, *when he cometh, he will ſave you*: as Chap. 30. 20. Ruth 2. 9. See Chap. 33. 22. & 50. 1. performed, and made good, in part, in many gracious deliverances, at ſundry times, from divers grievous calamities, from the Aſſyrian yoke, and from the Babylonian bondage, Chap. 37. 35. & 38. 6. Jer. 30. 8, 10. but perfectly fulfilled in Chriſt, Chap. 9. 5, 6. Mat. 1. 21.

V. 5. *Then the eyes of the blind ſhall be opened.*] The great and manifold benefits, comforts, and bleſſings, that by thoſe deliverances, ſhould accrue to Gods people, as well ſpiritual, as corporal.

Then] When by the foregoing afflictions, Gods people being now fitted for mercy, God ſhall be pleaſed to afford it, Chap. 1. 25. & 4. 2, 4. & 48. 10.

the eyes of the blind ſhall be opened] They that were before moſt ſtupid and brutiſh, ſhall now evidently ſee what affection God beareth to his people, what care and regard he hath of them, Pſal. 58. 11. & 126. 3. or, thoſe that were ſpiritually blind before, ſhall now, being illightened, ſee, conceive, and underſtand, both the myſtery of godlineſs revealed in Gods Word, and his mercy and goodneſs manifeſted in his works, Pſal 34 5. & 107. 43. & 119. 18. See Chap 29. 18. & 32. 3. & 42. 7. & 43. 8. fulfilled, corporally, in cures wrought by Chriſt, Mat 9. 27. & 11. 5. & 12. 22. & 20. 30. & 21. 14. Joh 9. 6, 7. ſpiritually, in the Miniſtery of the Goſpel, by the efficacy of his Spirit, Act. 26. 18. 2 Cor. 4. 6. Eph. 1. 18. Rev. 3. 18.

and the ears of the deaf ſhall be unſtopped] They ſhall now liſten to the Word of God ſpeaking in his book, and by his meſſengers, that had no liſt to hearken unto either, before, Chap. 29. 18. & 30. 20 21. & 32. 3. & 50. 5. Pſal. 40. 6. Job 33. 16. fulfilled in Chriſts time, both corporally, Mat. 11. 5. Mar. 7. 32. and ſpiritually, Act. 2. 37, 41. & 8 6, 14. & 13 42, 48. & 16 14.

opened] There is a pleaſant conſonancy between this term and the former; which our Engliſh cannot expreſs.

V. 6. *Then ſhall the lame man leap as an Hart*] Even thoſe that are lame ſhall get up, and go forth, to ſee the overthrow given the enemy, and gather ſome part of the ſpoils, Ch 33. 23 24. or men ſhall be cured of ſuch ſpiritual defects, in their ſouls, whereby they were diſabled unto ſincere, upright, conſtant, and cheerful walking in Gods wayes, Jer. 6. 16. fulfilled in Chriſts time, both corporally, Mat. 11. 5. & 15. 30. & 21. 14. Joh. 5. 8, 9. Act. 3. 2. & 8. 7. & 14. 8. and ſpiritually, Rom. 6. 4. & 8. 1. Gal. 5. 25. Eph. 2. 8.

as an hart] As men are wont to leap and ſpring up, upon ſudden

ccaſion

occaſion of joy, Luk. 1.41,44. Act. 3.8. or, walking both nimbly and ſteadily, in the good wayes of God, Pſal. 18.33. & 119.32. Heb. 12.13.

and the tongue of the dumb ſing] Thoſe that have leaſt tongue, or had no tongue at all, to ought that is good, Mat. 12.34. yet ſhall then, for joy, ſing, and chant out the praiſes of him, that had done ſo great things for them. Chap. 26.1. & 32.4. ver. 2. fulfilled in the times of the Goſpel, both corporally, Mat. 9.32,33. & 12.22. & 15. 30. Luke 1.64. and ſpiritually, Mat. 21.16. Luke 2.20. & 19.37. & 24.50. Acts 3.8,9. Rom. 15.11. Col. 3.16.

for in the wilderneſs ſhall waters break out, and ſtreams in the deſart.] One main ground of their joy, and their ſinging for joy, the great alteration that ſhall be, for the better, in the Jewiſh land and State. That which was a waſt wilderneſs before, ſhall now be a well watered, and conſequently, a fruitful and pleaſant place. See ver. 1,2. Chap. 30.23,25. & 33.15. A type of the ſpiritual watering, whereby ſuch perſons and places become fertile and fruitful, that were barren of all grace and goodneſs before, John 7.38,39. 1 Cor. 3.6-8. See the like promiſe to another purpoſe, chap. 43.20.

ſhall break out] Heb. *ſhall be cloven*; that is, ſhall flow out from the earth, being cloven. So Pſalm 74.15.

V. 7. *And the parched ground ſhall become a pool, and the thirſty land ſprings of water; in the habitation of dragons, where each lay,* ſhall be *graſs with reeds and ruſhes*] The ſame thing in other terms.

parched ground] Heb *heat*, chap. 49.10. or, *ſcorching heat*, for it hath affinity with two words, that ſignifie *to ſcorch*, or, *burn*: *ſcorching heat*, for, ground ſcorched with *heat*; as in the next branch, *thirſt*, for, a land of *thirſt*; a thirſty land: as alſo, Deut. 8.15. and, *drineſs*, for a land of *drineſs*; a dry land, ver. 1. The word, ſave in two places, this, and that other, is not found.

ſhall become] Heb. *ſhall be for*, or, *unto*: as chap. 32.15. See chap. 41.18.

ſprings] As Chap. 49.10.

the habitation of dragons] Whoſe abode is in waſt places. See Chap. 34.13.

where each lay] Heb. *her couch*, or *reſting place*: as it is rendred, Prov. 24.15. Jer. 50.6. where they, or each of them, lay. See the like form of ſpeech, chap. 2.20. 2 Kings 5.13.

graſs with reeds and ruſhes] So the particle is uſed, Ezra 1.5 Jer. 19.13. or rather, *a court for reed*, or, *cane*, *and ruſh*: for either word, though collective, yet is ſingular. The word here uſed, doth ſignifie, moſt commonly, *graſſe*, chap. 15. 11. & 40. 6, 7. but ſometime, alſo, *a court*, or, large open place, wherein graſs uſually groweth. So in another form very frequently; but in this alſo, ch. 34.13. and ſo here.

reed] Or, *cane*: for ſo the word is; and as yet remaineth in Greek, Latine, ours, and divers other languages. See ch. 19. 6. & 36.6. & 42.3.

ruſh] That uſeth to grow in moiſt and miry places, neer to pools and plaſhes, Job 8.11.

V. 8. *And an high way* ſhall be *there, and a way; and it ſhall be called the way of holineſs; the unclean ſhall not paſs over it; but it ſhall be for thoſe:*] Having related the flouriſhing condition of the land and ſtate with Gods people, in the words before-going; becauſe all that were of little worth, unleſs it might be quietly enjoyed, and were to continue ſuch: he addeth here another benefit, that Gods people ſhould be bleſſed with, to wit, peace and ſafety, chap. 32.18. & 33. 20. deſcribed here by freedome of paſſage from place to place, ch. 33.17. and the excluſion of ſuch as might annoy or diſturb, chap. 29.20. & 32.5,6. & 33.19.

ſhall be *there*] In the lands of Gods people.

an high-way, and a way] A common road *way*, and *a cauſey* the one for man, with beaſts and carriages; the other, for foot paſſengers: or, *a cauſey, and a way*; that is, *a way caſt up*: for ſo the word here, and no where elſe found, importeth, *a cauſey*, or, *caſt-way*: as alſo another of the ſame family doth, more commonly uſed, chap. 7.3. & 40.3. & 49.10. both coming from a word that ſignifies *to caſt up*, chap. 62.10. Jer. 18.15. in wayes uſed for firmneſſe and ſureneſs. Of the form of ſpeech, ſee chap. 4.5. Howbeit, I ſuppoſe the word, or words here uſed, to be taken collectively, for *ways*, or *cauſeys*; as chap. 40. 3. the wayes ſhall not be neglected and lie waſt, as formerly they did, chap 33.8. Lam. 1. 4. but ſhall be kept in due repair, and fitted for the conveniency of paſſengers, who ſhall travel freely and ſafely by them.

it ſhall be called] Or, *it ſhall be ſimply*: See on chap. 32. 5. & 62.12.

the way of holineſs] Or, *a way of holineſs*, that is, *an holy way*; as *hill of holineſs*, for *an holy hill*, Pſalm 15.1. and *city of holineſs*, for *an holy city*, chap. 48.2. or, *the way of the Sanctuary*, the way of the Temple: ſo it is called, as a place of *holineſs*, Pſalm 20. 2. Ezek. 42.14. See ver. 10. or, *the way of* men *of holineſs*, that is, *of holy men*: a way, for ſuch alone, to walk or travel in, a type of the way to heaven, Mat. 7.13,14. *holineſs*, for *holy men*; as *peace*, for *peaceable men*, Pſalm 120.7. *charity*, for *charitable*, Prov. 10. 12. *righteouſneſs*, for *righteous*, as moſt, chap. 41.2.

the unclean ſhall not paſs over it] Or, *by which the unclean ſhall not paſs*: the poſitive, for the relative; as chap 30.6. & 47.4. unclean people, that is, ſtrangers, ſuch as the Aſſyrians, Syrians, Ethiopians, and Egyptians, ſhall have no more acceſs to the land of Judah, to paſs to and fro in it, as formerly, Lam. 1.10. nor ſhall the paſſage to Gods houſe be peſtered with uncleane perſons of their own, the State being now refined and reformed, chap. 1. 25, 26. & 60.21. & 62.12. Revel. 21,27.

but it ſhall be for thoſe] To wit, for thoſe Saints, or holy ones. See ver. 9. the pronoun, for the verb ſubſtantive, as Eccl. 1. 5, 10. Job 28.28. the pronoun, for the noun, as chap. 33.2. Heb. *and*, for *but*; as chap. 29.13. or, *and*, for *for*; as chap. 29. 14. and ſo ſome here, but reading the words another way, thus; *for he* ſhall be *with them* (as ver. 7.) or ſhall be *to them*, to wit, a guide; he ſhall accompany them, conduct, and guide them, as he did the Iſraelites in their travelling to Canaan, Exod. 13,21,22. & 33.14-17. that they may neither miſs their way, nor miſcarry in it, Pſalm 23.3,4. & 25. 8,9. & 119. 130. Luke 1.79. And a learned late Writer, notwithſtanding the pauſe, taketh in hither from the next branch; *but he ſhall be walking the way with them*; He, that is, God, ſhall go along with them, and accompany them in their way. Howbeit, I encline rather to the former reading, for that which followeth, v. 9.

the wayfaring men, though fools, ſhall not erre therein] The way ſhall be ſo plain, and eaſie to find, being a cauſey caſt up, and ſo ſtrait, and right on, without windings and turnings, ſuch as other croſs ways are wont to have, Pſalm 125.5. Prov. 2. 13, 15. that even the ſimpleſt that are (of whom it is made a note, that they *know not the way to the city*, Eccl. 10.15.) ſhall not miſs of it, or, through want of skill, ſtray from it, eſpecially having ſuch a guide at hand, as occaſion is, to direct them, chap. 30.21. & 59.21.

the wayfaring men] Heb. one *going*, or *walking the way*, or in the *way*; as chap. 65.2. taken collectively.

though fools] Heb. *and*, which thoſe that go the laſt way abovementioned retain: but ſo, chap. 41.5. or, *even fools*, as chap. 1.6.

therein] Wanting; as, *thereof*, chap. 27.9. So Deut. 8.12. Jer. 6.16.

V. 9. *No lion ſhall be there, nor any ravenous beaſt go up thereupon; it ſhall not be found there*] The plainneſs of the way, and freedom from men ill-diſpoſed and ill-affected, was before: here is now ſecurity given, in regard of fierce or ravenous beaſts, that might annoy paſſengers, and either deſtroy, or diſturb them, in their paſſage to and fro.

no lion] This paſſage ſome expound of men, for fierce and ravenous diſpoſition, like to ſuch wild creatures, as chap. 11.6-9. but of ſuch, he ſeems to have ſpoken before. Others, of the Devill, that roaring Lion, ravenous Woolf, and red dragon, 1 Pet. 5.8. John 10. 12. Rev. 12.3,9. but it ſeems rather, as the words ſound, and as Job 28.8. conceiving it to be underſtood of the removal, or reſtraint of ſuch noiſome and noxious creatures, as uſe to grow numerous in thoſe places, that through want of inhabitants lie waſt, Exod. 23.29. and had ſo done in many places of the land, in all likelihood, during the time of the forepaſſed preſſures, where the inhabitants had, by the enemy, been driven from their dwellings: but it is here ſaid, that now they ſhould be rid of ſuch, and no longer infeſted with them: ſee the like promiſe, Lev 26.6.

nor ravenous beaſt] Heb. *ravenous of beaſts*: the word properly ſignifieth, *a burgler*, one that breaketh into houſes, to rob and ſpoil, or murder and miſchief, Ezek. 7.22. & 18.10. Hoſh. 4.2. Mic. 2.13. more generally rendred, *robbers*, Jer. 7.11. alluded to, John 10.1,8,10. here uſed, for any ravenous creature, ſuch, among wild beaſts, as theſe are among men: *ravenous*, or *ravener* (for the word is ſubſtantive) *of beaſts*, that is, not one, that in a ravenous manner maketh havock and ſpoil of other beaſts; (though ſuch commonly ſo do;) but one among beaſts, that is ſo qualified, or that ſo practiſeth; as, choice *of firres and cedars*, is not the choice that others make of cedars; but the choice ones among them, chapter 37. 24. Jeremiah 22. verſe 7.

ſhall go up thereon] Or, *ſhall paſs along thereby*: for ſo the word is oft uſed, without ſpecial notion of aſcent, 2 Sam. 2.1. & 5.19,20. chap. 36.10. See chap. 38.8. Howbeit, the word may ſeem to have ſomewhat more then ſo in it here; and to have ſome reference to the condition of the way before-mentioned, being ſaid to be a cauſey, or a way caſt up, and ſo raiſed to ſome height, ver. 8. as if he had ſaid, that though wilde beaſts might lurk in ſome by-places out of the way; yet none of them ſhould be ſo bold, as to come upon the cauſeys, to impeach travellers in their paſſage.

it ſhall not be found there] Or, *it ſhall not be there*: as chap. 13. 15. & 51.3. none of thoſe ravenous creatures ſhall haunt the highways, as Judg. 14.5. 1 Kings 13.24. Prov 26.13. alluded to, Jer. 5.6.

but the redeemed ſhall walk there] The wayes ſhall be free and ſafe, for thoſe that God hath reſerved for himſelf, and delivered out of the fore-going ſtreights and diſtreſſes. See v. 8.

but] Heb. *and*, as ver. 8.

redeemed] Or, *reſerved, reſcued, delivered*; as Pſal. 107.2. chap. 51.10. & 62.12. & 63.4.

walk] Or, *go*, *travel*; as ver. 8.

there] Or, therein; as Deut. 8.12. wanting in both places: but here ſupplied from the former branch.

V. 10. *And the ranſomed of the Lord ſhall return, and come to Zion with ſongs, and everlaſting joy upon their heads*] Thoſe that God ſhall have delivered, either from the Aſſyrian Invaſion, or the Babylonian bondage, both types of the ſpiritual deliverance of Gods people by Chriſt, ſhall with expreſſions of much joy, repair after their wonted manner, to the ſet place of Gods ſolemn ſervice, being freed from their former tears and fears, and ſetled in an eſtate of continued joy and ſafety.

ranſomed] The word is in ſignification the ſame with that uſed, v.9. as appeareth plainly, both here, and chap. 51.10,11. the word ſignifieth firſt, and properly, *to redeem*, or *buy out*; as Exod 13.13.& 34.20. Num.18.15-17. Job 5.20. but it is commonly uſed, in a more general notion, for *reſcuing*, or *delivering* out of danger or diſtreſs, by any means or courſe whatſoever, Deut.9.29. 2 Sam. 4. 9. Pſalm 55.18. & 34.22. & 78.42. chap 29.22.

ſhall return, and come to Zion] Shall return from captivity, or come back from thoſe places, whither they had fled formerly for fear of the enemy. See Chap.1.27. and 10. 22. or *ſhall return and come*, that is, *ſhall again repair* (after their wonted manner, as the phraſe is uſual, Gen.26.18. Pſalm 78.41. Mal.1.4.) *to Zion*, that is, to Jeruſalem, where there was no free paſſage before, as chap. 23.20. or to the houſe of God, the Temple there ſituate; as Pſalm 84.7. Chap.2.2.

with ſongs] Or, *with a ſinging noiſe*; or, *with a noiſe of exultation*: ſo the word properly ſignifies, Chap.14.7. & 48.20. ver.51.11. See ver.2. either with ſuch mirth as they repaired with to their ſacred ſolemnities. See Chap.30.29. or with ſolemn ſongs, penned on purpoſe for their preſent deliverance, Pſalm 32.7. Chap.26.1. & 38.9,20.

and everlaſting joy upon their heads] Or, *and* with everlaſting joy. See Jer.2.37. or, *and everlaſting joy* ſhall be *upon their heads*; the verb wanting, as Chap.51.11. ſupplyed, as Chap.61.7.

everlaſting joy] Or, *laſting joy*, Heb. *joy of an age*, or *of perpetuity*, as Chap.61.7. joy of long continuance here, Chap.32,17. and to all eternity hereafter, John 16.22.

upon their heads] Heb. *head*; as Chap.51.11. on the head of each of them, as a precious crown, 2 Tim.4.8. James 1.12. Rev.2.10.& 4.4. & 7.9. or a garland, ever green, and never fading, 1 Pet.1.5. & 5.4.

they ſhall obtain joy and gladneſs] Abundance of joy, chap.51.3,11. fulneſs of joy, in the light of Gods favour; manifeſted in theſe, and the like gracious works wrought for them; but much more compleat, in the immediate enjoyment of his glorions preſence hereafter; the one being, as a type or ſhadow, ſo a fore-runner, and earneſt of the other, Pſalm 4.7. & 16.11. & 89.15,16.& 126.2. 1 Pet.1.8. 1 Joh. 1. 5.

and ſorrow and ſighing ſhall flee away] The former griefs and groans, proceeding from their heavy foregoing preſſures ſhall utterly vaniſh, and be clean forgotten, as if they never had been, Chap.25.8. & 30.19. John 16.21. Rev.21.4.

CHAP. XXXVI.

Verſ. 1. N*Ow it came to paſſe in the fourteenth year of King Ezekiah, that Sennacherib the King of Aſſyria, came up againſt all the defenced cities of Judah, and took them*] The relation of Sennacheribs Invaſion of the land of Judah, together with the deliverance of the city of Jeruſalem, and the deſtruction of a great part of his army, and the ſhameful flight of himſelf with the reſidue, and the murther of him, at home, by the hands of his own ſons; is here inſerted, out of the records, in the books of the Kings, and Chronicles, in this Chapter and the next; both to clear ſome of the foregoing Prophecies, and to confirm, and ſeal up the truth, both of the predictions therein contained, of thoſe evils that were to befal the Jewiſh Nation, for their ſins; as alſo of the promiſes delivered in them, concerning Gods protection and deliverance of his faithful people among them, and of the comminations of the defeat and overthrow therein denounced, againſt their adverſaries, chap. 10.& 14.24,25. & 17.12-14. & 24. & 25. & 30-35. See the like relations, to the like purpoſe, inſerted in the Prophecies of Jeremy, Chap.39.& 52. And this ſtory, ſee 2 King.18.13. & 19.& 2 Chr.32.

Now] Heb. *And*; as 2 Chr.36.22. chap.7.1. for with the copulative, the Hebrew oft beginneth new narrations. So Ezr.1.1. Neh.1. 1. Jon.1.1.

it came to paſs, that] Heb. *it was*: with a defect of the particle carrying on the relation: as Chap.7.1.

in the fourteenth year] About eight years after the ſurpriſal of Samaria by Salmaneſer, and the deportation of the ten Tribes. See 2 Kings 18.10,13.

of King Hezekiah] See Chap.1.1.

Sennacherib] Heb. *Sancherib*. Herodotus, who maketh mention of him, lib.2. calleth him, *Sanacharib*.

King of Aſſyria] This Sennacherib ſeemeth to have ſucceeded Salmaneſer in the Aſſyrian Empire, either immediately, as moſt think, or mediately, as may well be deemed, Sargon coming between. See Chap.20.1. Herodotus ſtileth him, *King of the Arabians, and Aſſyrians*; not of the Arabians only, as Ioſeph the Jew miſrelates him, lib.10.c.1.

came up] A term uſed of military expeditions. See chap.7.1.

againſt all the fenced cities of Judah] In purſuit of the Conqueſt, that his predeceſſors had made, Salmaneſer of Samaria; and Sargon of Paleſtina, (Chap.20.1.) he attempted now againſt Iudea, upon pretence of the contribution with-held by Ezekiah, which unto Tiglath-Pileſer had, in former times, been paid in yearly, by Ahaz his Father, 2 King 16.7-9.& 18.7.

and took them] That is, either took the moſt of them; not all ſimply, (for ſome of them he had not yet taken: See Chap.37.4,8.) but all in a manner, ſome few only excepted, that ſeemed as nothing, in compariſon of the reſt: as thoſe univerſals are frequently taken; ſee Chap.64.6,7. Ier.6.28. and 9.2. or, *he came up againſt them all, and took them*, for, *he came up againſt them all*, with a purpoſe *to take them*: as, *Balak aroſe, and warred againſt Iſrael*, for, *roſe* with a purpoſe *to war againſt Iſrael*, Ioſh.24.9. againſt whom yet he never actually warred, Iudg.11.25. his purpoſe was to ſurprize them all, whatſoever the iſſue were: and this way that ſeems to look, and to lead, that we find, 2 Chr.32.1. where it is ſaid, that *he encamped againſt the fenced cities, and thought to take them to himſelf.* Howbeit, the former ſeems to ſuit better, both with the matter of the ſtory, and the drift of the relation. Otherwiſe, no mention ſhould be of the taking of any. Beſide, that his *purpoſe*, there mentioned, may have a more ſpecial reference, not ſo much ſimply to the *taking* of them, as to the taking of them, to *himſelf*, that is, to have, and hold them, as his own; wherein he fell ſhort of what his intent and purpoſe was. And he nameth expreſly, *the fenced cities*, both here and there: as Chap.25.2. to intimate the general over-running, and ſubduing of the whole country before him. For thoſe of leſs ſtrength muſt of neceſſity yeeld, when thoſe of defence were unable to hold out. See chap.33.8.

V.2. *And the King of Aſſyria ſent Rabſhakeh from Lachiſh, to Jeruſalem, unto King Hezekiah, with a great army:*] See 2 King.18.17. 2 Chr.32.9.

the King of Aſſyria] Sennacherib, 2 Chr.23.29.

Rabſhakeh] 2 King.18.19. mention is made of two others joyned with them, to wit, *Tartan* (of whom, ſee alſo, chap.20.1.) and *Rabſaris*; (of which name, ſee Ier.39.3.) but thoſe other two are here omitted, and notice is only taken of Rabſhakeh; either becauſe the principal man, in the Commiſſion, though laſt named, in the relation; or, as is moſt likely, becauſe he was the principal ſpeaker, and the beſt skilled of them, it may be, in the Iews language, 1 King.18.19. whether the term *Rabſhakeh*, be the proper name of the man, or the title of his place; (as of *Rabſaris* is deemed) importing the *Chief-Butler*, or, *Cup-bearer* to the King, is not very certain. For as for the Iewiſh tradition, that he ſhould be an apoſtate Iew, (which ſome of them gather, becauſe he ſpake their language, ver.13. and becauſe they rent their garments, upon his blaſpheming, v.22. whereof ſee more there; weak grounds to build that conceit upon) and that he ſhould be the Prophet Eſays ſon, in relation to whoſe apoſtacy, the Prophet ſhould name his other ſon, that continued loyal and conſtant to his fathers God, and in his faith, *Shear-jaſhub*, Chap.7.3. it may juſtly be deemed, as many other of the like, a fancy of their own framing.

from Lachiſh] A city of Judah, (of which, ſee Ioſh.10.3,32. & 15. 39.) againſt which he lay encamped, 2 Chr.32.9. and where Ezekiahs meſſengers found him, when they came to him, and there made an agreement with him, 2 King.18.14. contrary whereunto, he now ſends Rabſhakeh from thence with forces, either to ſeize on him, or to beſiege him.

to Jeruſalem] The head city of the kingdom, (ſee chap.1.1.) which unleſs it ſhould, upon the ſight of his vaſt army, and his ſummons ſent with it, ſurrender, he was reſolved to beſiege.

with a great army] Heb. *heavy*. So alſo, 2 King.18.17. See Chap. 32.2.

and he ſtood by the conduit of the upper pool, in the high-way of the fullers field] Of this place, ſee on chap.7.3. & 22.9.

V.3. *Then came forth unto him*] By the Kings appointment, ver. 21. whom they had ſummoned to a parley, 2 King.18,18. it being neither honorable, nor ſafe, for him, to go out to them himſelf in perſon.

Then] Heb. *And*: as chap.30.29.

Eliakim Hilkiahs ſon, who was over the houſe,] Or, *high-ſteward*, advanced now to that office, which Shebna formerly held, as was by this our Prophet foretold ſhould be, Chap,22.20,22.

and Shebna the Scribe] Or, *Secretary*; who had been *over the houſe*, or *high-ſteward*, before, Chap.22.15. and this ſeems to be the firſt ſtep to his utter down-fall, foretold, and threatned, ch.22.19. of the office, ſee 2 King.4.3. Beſides, hence it is not improbably conjectured, that this man Shebna, was either a ſtranger born, or of baſe and ignoble birth, for that there is no mention at all made of his parentage, when as of the other two, the one before, and the other after him, there is. See Chap.22.16.

and Joah Aſaphs ſon, the Recorder.] Or, *Remembrancer*: it ſeemeth to have been an office, not unlike to our *Maſter of Requeſts*. See 2 Sam.8.16. alluded unto, ch.62.6.

V. 4. *And Rabſhakeh ſaid unto them*, Say ye now to *Hezekiah*, *Thus ſaith the great-King, the King of Aſſyria; what confidence is this wherein thou truſteſt?*] He beginneth this meſſage, that he would have them deliver, from his Maſter, to Ezekiah, with his Maſters lofty title, *The Great King*; which the Aſſyrian Kings then arrogated, as having the largeſt extent of any known Monarch, and the Chaldean kings took up, after them, having diſſolved their Empire; (but indeed is the ſtile beſt beſeeming him, who is abſolute Lord, and King of heaven and earth, Pſ.47.2.& 48.2. Mal.1.14.) thereby to terrifie King Ezekiah, as afterward to affright his people, ver.13. And his main drift throughout his whole ſpeech, is to ſhew, that

Ezekiah, could not have any ground of hope, to be able to ſtand out againſt ſo great a Potentate, as his grand Maſter was, either from any power of his own, or from any other to be expected from abroad, either from man, or from his God.

I ſay (ſaiſt thou) (but they are but *vain words) I have counſel and ſtrength for war*] In theſe words, his intendment ſeems plain to be this, to upbraid him with vanity, and condemn him of folly, if he ſuppoſe himſelf able to match, much more, if to out-go his Maſter, either in policy, or in power, being ſo defective in either: but the manner of ſpeaking, being very conciſe, maketh the ſentence not ſo clear.

*I ſay (*ſaiſt thou) Theſe words, *ſaiſt thou*, muſt of neceſſity be ſupplyed, if we retain the reading, which the text here exhibiteth. But in the Hiſtory of the Kings, 2 King 18.20. it is, not, *I ſay*, but, *Thou ſaiſt*; the letters the ſame, and the points or vowels alſo, all ſave one; and this if we follow, no ſupply at all will need. *Thou ſaiſt*, that is, thou mayſt ſay, peradventure; though it be folly for thee ſo to do: an indicative form in a potential ſenſe: as Num.23.10. Neh.6.6. Eſt. 5. 14. Job 37.23. Chap.26.9,18. Yet ſome would have it ſpoken by Rabſhakeh in his own perſon, or in the perſon of his king, *I ſay*, it is *but a vain thing*, for thee to ſay, or think thus, or thus: or, as ſome of our former verſions; *I ſaid*, *ſurely*, thou truſteſt *in vain words*: ſupplying that of *truſt*, from ver.4. But I rather take it to run here, as in the ſtory whence it is taken.

but they are but *vain words*] Heb. *a word of lips*; that is, ſay ſome, a word, that cometh from the *lip* only; that which he could not ſpeak from the heart; as being conſcious to himſelf, of his own deficiency in either: ſo it ſhould be, not unlike that, ch.29.13. of *honouring God with the lip*, and *not with the heart*: but it ſeems rather to import vain and windy words, and the *lip*, to be oppoſed here, not ſo much to the *heart*, as to the *hand*: words without fruit, or effect; and may well be rendred, *matter of lips*, idle talk onely: for the word, *word*, in Hebrew, doth often ſignifie *matter*; as it is alſo rendred, Prov.16.20. and 25.2. So Prov.14.23. *the word*, or *matter of lips*, is oppoſed to the *labour of the hands*; and profit, or *advantage*, ſaid to come of the one; nothing but *want* to proceed from the other: and, *a man of lips*, Job 11.2. is put for, *a talkative man*; for one that talks much, but proves nothing. Nor can I accord, therefore, with thoſe, who by *a word of lips*, here underſtand *eloquence*; becauſe *lip* ſeems to be put, not for *language* alone, as Gen.11.1. Zeph.3.9. but for fineneſs of *language*, Job 12.20. yet ſo the Geneva verſion, rendring the text, *I ſay, ſurely* I have *eloquence*; as ſpoken in the perſon of Ezekiah: the uſe of the phraſe carries it the other way, rather.

I have *counſel, and ſtrength for war*] The words thus read, are ſpoken as Ezekiahs, intimating a conceit, that he ſhould have of his own ſufficiency, for ſuch requiſites as were needful to wage, and maintain war with. But ſome of our former verſions render the words, thus, *but counſel*, *and ſtrength* are for war; as ſpoken by Rabſhakeh. (but ſcoffingly) in way of advice to Ezekiah, not to rely on vain words, that would ſtand him in no ſtead; but to conſider ſeriouſly what want he had, as well of good counſel, as of forces and arms, being both alike neceſſary for war. See Prov.20 18. and 24.6. Luke 14.31. And there want not thoſe, who read the whole paſſage in one continued tenour. *Thou ſayeſt* (that is, thinkeſt, imagineſt, with thy ſelf) that *counſel*, *and ſtrength for war*, are *but a matter of words*; that is, as eaſie to be had, as words are; or, as others, that *ſurely lip-labour* (ſo ſay they in ſcorn, he termeth prayer) is *counſel, and ſtrength* ſufficient *for war*: as if inſtead of theſe, he relied upon prayer. So the Jewiſh Doctors. But theſe expoſitions ſeem over-forced.

Now in whom doſt thou truſt, that thou rebelleſt againſt me?] If thou haſt not a fond conceit of thine own ſufficiency herein, what other aid or power from abroad, is it, that thou relieſt upon? that thou dareſt offer to withdraw thy ſelf from mine obedience, whoſe Predeceſſors, thy father before thee acknowledged, 2 Kings 16.7. and 18.7.

V. 6. *Lo thou truſteſt in the ſtaff of this broken reed, on Egypt; whereon if a man lean it will go into his hand, and pierce it.*] Having endeavoured to beat him, or ſcoff him off, rather, from confiding in any policy or power of his own: he now labours to take him off, from expectation of any ſure aſſiſtance from abroad. If he think of any forreign forces, it muſt be from Egypt; but Egypt was more like to hurt, then to help: for that was her wonted guiſe. Which he ſetteth forth, by a reſemblance taken from a bruiſed, or broken cane, which if a man lay hold on to ſuſtain him, when he is in danger of falling, will not onely fail him, but maim him, with the ſharp toothed ſhivers of it, running into his hand.

In the ſtaff of this broken reed] Thus he termeth Egypt, *a ſtaff*, being an emblem of ſtay and ſupport, (ſee chap. 3. 1.) becauſe ſhe profeſſed and promiſed ſupport and ſuccour to other people. See on Chap.18.1. and 30.2. and 31.1. And *a reed*, or *cane*, rather; (for the Hebrew word here uſed, is the very ſame with our Engliſh; whence alſo by the Greek and Latine, it deſcended unto us) in way of alluſion, partly, to thoſe paper-canes; for which Egypt, abounding in them, and ſupplying other countries, far and neer, with them, was famous; (ſee on ch.19.6,7.) and partly, alſo, to ſuch canes, as men commonly uſed for walking-ſtaves; as we alſo do, at this day, and the weaker ſort, for ſupport. See on ch.10.20. and 50.10. but withal, to *a broken*, or *a bruiſed* one, as the word is rendred, where from *broken*, it is diſtinguiſhed, Chap.42.3. and therefore unable to help, or uphold, Chap.20.6. and 30.5,6. For whereas a learned late Writer would have rendred it, not *broken*, or *bruiſed*, but *frail*; though, as we read it *a reed*, it may carry the better colour; yet if the word be aright rendred, not *a reed*, but *a cane*; though the Hebrew word comprehend both, (becauſe not of *reeds*, but of *canes*, are ſtaves made) it will appear not ſo fit: ſince that the failing of it, as alſo the maiming of it, is here attributed, not to the matter of it, becauſe a *cane*, which being firm and entire, would afford ſtay ſufficient; but to the affection of it, becauſe *bruiſed* and battered, and ſcarce able, therefore, well to ſuſtain it ſelf, much leſs to ſupport another.

ſo is Pharao King of Egypt to all that truſt in him,] Not only, not helpful, but prejudicial and harmful. So had he been to Samaria, 2 Kings 17.4,5. and ſo he proved to Gods people, Chap. 30.3. and 31.3. See Ezek.29.6,7.

V.7. *But if thou ſay to me, We truſt in the Lord our God*: Is it not *he, whoſe high places, and whoſe Altars Hezekiah hath taken away, and ſaid to Judah and Jeruſalem, Ye ſhall worſhip before this Altar?*] Having endeavoured to take him off from his confidence in man, and in Egypt by name; wherein, a party, at leaſt, among them, had been very faulty, as appears, Chap.30.1,6. and 31.1,2. he now ſtriveth to ſhake him off from his hold of, and truſt in God, as one whom he had exceedingly wronged, in abridging his ſervice, and reſtraining it to one place, which yet was no other thing then God himſelf had enjoyned, Deut.12.11,13,14. nor were thoſe high places and altars, that he took away, the moſt of them, other then high places aſſigned to idol-ſervice, 2 Kings 18.4. and for thoſe other in which the true God was ſerved, it is noted as a defect in his ſon Manaſſes reformation, in his latter, and better daies, that they were not utterly removed, 2 Chr.33.17,

But if thou ſay] Heb. *And* (which may here well ſtand) *if (as* Deut.12.21.*) thou ſhalt ſay*: as Jer.5.19.

ſaid to Judah and Jeruſalem] 2 Chron.32.12. *commanded Judah and Jeruſalem*, (that is, the Inhabitants of either) *ſaying*.

before this altar] 2 Chr.32.12. *before one altar*, to wit, that in the Temple at Jeruſalem, Chap.31.9.

V.8. *Now therefore give pledges, I pray thee, to my Maſter the King of Aſſyria; and I will give thee two thouſand horſes, if thou be able on thy part to ſet riders upon them.*] Since that thou neither haſt power ſufficient of thine own to withſtand my Maſters forces, nor haſt hope of help, either from God, or man; thy beſt courſe, is to come to agreement with my Lord, and give him ſecurity for thy future fidelity, and performance of what he ſhall further require of thee; which if thou do, I will undertake he ſhall furniſh thee with more horſes, then thou canſt find men to mannage: Or, to let thee know thine own weakneſs, do but give me good ſecurity, and I will deliver thee two thouſand horſe, upon condition, that thou ſhalt furniſh them with Riders, and do the beſt thou canſt with them; or, if thou canſt not, that then thou re-deliver them, and thy ſelf together with them; or laſtly, as others, engage thy ſelf in fight with my Maſters forces, and I will furniſh thee with two thouſand horſe, to come forth with into the field, if thou haſt but as many Riders for them, as daring him to fight, and offering him, in ſcoffing manner, ſome helps, if he could, and durſt undertake it.

Now therefore] Heb. *And now*; as Chap.30.3. Yet ſome retaine the copulative here.

give pledges] Or, *hoſtages*. Heb. *mingle thy ſelf*; as Ezr.9.2. Pſalm 106.35. Prov.20.19. & 24.21. and the word, in the original, is very general, and may as well ſignifie *compound*, or *make agreement*. Which ſome therefore underſtand of yeelding himſelf into the hands of Sennacherib, on ſuch terms, as he ſhould propound to him, and engaging himſelf for the making of them good, as ver. 16. Others, of *giving ſecurity*, for the horſes hereafter mentioned, or *laying a wager* upon them, becauſe of undertaking by ſuretiſhip, the word is oft uſed, Prov.6.5. and 11.15. and 17.18. and others, of joyning battel, wherein two adverſe parties are mingled either with other; becauſe another word of the ſame notion is very commonly ſo uſed, Deut.2.5,19,24. 2 Kings 14. 10. Dan. 11.25.

I pray thee] The word here uſed, as alſo that which anſwers it, the ſame with it, both in Greek and Latine, is a particle, either of aſſeveration and aſſent, Gen.18,21. or of incitation, and putting on, Pſalm 118.2-4. or, of obſecration and entreaty, Gen.18. 30,32. and hereafter, ver.11. for this place controlleth thoſe Jewiſh Criticks, who affirm, that perpetually it ſignifies *now*: it is here uſed, in the ſecond notion, not in the third; for Rabſhakeh would ſcorn to ſtoop ſo low, as to pray, or to entreat; and would rather therefore be rendred, *go to*, then I *pray thee*.

and I will give thee two thouſand horſes] Either my Maſter will furniſh thee with horſe, for thy uſe and honor, if thou yeeld thy ſelf to him: or, I my ſelfe, will at preſent, out of my own troops, afford thee ſuch a number of them, to do the beſt thou canſt with them.

if thou be able on thy part to ſet riders upon them] Implying, that he was not able to find ſo many among all his ſouldiery, that were expert and able riders. And the old Latine therefore rendreth it in the negative; *and*, or, *but thou wilt not be able to ſet riders on them.* Which howſoever it is by moſt Interpreters deemed ſuch a thing, as might probably be true; for that, ſay they, their Kings were forbidden to multiply horſes, Deut.17.16. and the land of Iudah was not ſo fit, either for the breed of them; for which cauſe, they ſtored themſelves much with horſe, out of Egypt, and other lands, 2 Chron.1.16. & 9.28. or for the uſe of them, being hilly, in war; and few therefore among them had any great skill in horſemanſhip. Yet it ſeems rather to be an Aſſyrian brag and jear, ſetting light by Ezekiahs forces, in regard of his Maſters, and withall, covertly nipping them, for their ſending of ſupply to horſes to Egypt, Chap.31.1. as if he had ſaid, they ſhould not need, if they would be ruled by him. to ſend ſo far for horſes, he would furniſh them neerer at hand, with a greater number then they could well tell what to do with. See ver.9. for though Egypt might have the greater plenty of horſe, and be, in ſome reſpects, the fitter for breed of them; yet was the land of Canaan well ſtored alſo with them, as appears by the multitude of charets, there recorded to have been anciently, which could be of no uſe, without horſes. See Joſh.11.4. Judg 4.3,13. as alſo by the number of them that Solomon kept, though he had many, alſo from other parts, as what King or Country hath not, though never ſo well ſtored it ſelf, 2 Chr.1.14. & 9.25, yea, the Land in theſe very times, is ſaid expreſſly to have been *full of horſes*, and *of charets* in abundance, chap.2.7. nor were their Kings inhibited to keep ſtore of horſe, ſufficient for the defence of themſelves, and the State: but that they ſhould not give their mind wholly to multiply horſes, or heap up treaſure (for the charge is, concerning both, the ſame) as if their chief ſtrength conſiſted in either, Deut.17 16,17. Pſa.20.7. & 33.16,17. Prov.21.31.

to ſet] Heb. *give:* but ſo the word is commonly uſed, for *to put*, or *ſet*, Exod.25.12,21,26.30. Jer.6 27. and it is the rather uſed here, in reference to the former branch, as if he had ſaid, if thou canſt find Riders, I will find thee horſes.

V.9. *How then wilt thou turn away the face of one Captain of the leaſt of my Maſters ſervants?*] How then, being ſo ſorrily furniſhed, art thou able to defeat any one of my maſters leaſt and loweſt commanders? much leſs to deal with all his forces.

How then] Heb. *And how*; as Dan.10,17.

wilt thou] Or, *canſt thou:* the future is oft potential; ſee Jer.2.23. or, *dareſt thou*, to wit, offer once to attempt it; as ch.10.14. Jer.2.23. Zach.1.21.

turn away the face] Or, *turn back the face*; as, *turn back the battel*, chap.28.6. and the phraſe implieth a defeat, a cauſing to turne back without effect, as in ſuit, 1 Kings 2.16. Pſalm 132. 10. ſo in fight.

of one] Or, *of* any *one: one*, for *any one*, as Job.14.4. Matth.18.10.

of the leaſt of my Maſters ſervants] As implying, that the leaſt of them was able to command, and to furniſh, far more then ſo. See chap.10.8.

and put thy truſt on Egypt for charets and for horſemen?] While thou relieſt on them that can do thee no good, but much harm. See ver.6.

and put thy truſt] Some disjoyne this branch from the former, rendring it, *but thou putteſt thy truſt:* but it runs better, as we have it, and would yet more ſmoothly, if it were, *while thou truſteſt:* for ſo the particle is uſed and rendred, Eſt.2.21. Pſalm 146. 2. and ſo would be, 2 Kings 11.25. *and he vexed Iſrael, while he reigned over Syria.*

charets] Heb. *charet*; ſee chap.21.7. & 22.7.

V.10. *And am I now come up without the Lord againſt this place to deſtroy it? the Lord ſaid unto me, go up againſt this land and deſtroy it.*] The more yet to diſhearten Ezekiah and his people, by cutting off all hope of help from above, he pretendeth, that he came by command, and commiſſion from God. And it is true, that ſuch a buſineſs was determined, and paſt, in Gods ſecret diſpoſition, ch.10.6. but that was more then he ever once dreamed of, or had any intent to execute, ch.10.7.

come up] *Come up*, Or, *go up:* as 1 Kings 22.12,15. military terms: Heb. *aſcend:* ſee ver.1.

without the Lord] The name *Jehovah*, as we now read and render it, Exod.6.3. Pſalm 83.18. or, that *Son of four letters*, that is, *four lettered* name, as the Jews ſtyle it, which that anſwers to, is here twice uſed; whereby it appears, that the ſame (notwithſtanding the ſuperſtitious conceit, and groundleſs aſſertions, of not Iews alone, but ſome of ours alſo, to the contrary, concerning it) was in thoſe times in uſe, and commonly known; and that, not unto Gods people only, but unto other nations alſo. Rabſhakeh names it ſix ſeveral times in his ſpeech, ver.7. here, and ver.15, 16. ſee alſo, Gen.24.50. Exod.5 2.

and deſtroy it] This, concerning the city, God had not determined; much leſs ever ſigned him any ſuch commiſſion: ſee ch.27.33,35.

V.11. *Then ſaid Eliakim and Shebna, and Joah unto Rabſhakeh, Speak, I pray thee, unto thy ſervants in the Syrian language, for we underſtand it; and ſpeak not, in the Jews language, in the ears of the people, that are on the wall*] In theſe words is related a piece of that ſubmiſſe and dejected carriage, foretold, chap.10.4.

Then] Heb. *And*; as ver.9.

ſaid] The verb is ſingular, becauſe delivered but by one of them, though in the name of the reſt alſo: See verſe 12.

I pray thee] Of this particle (for ſo only it is) ſee on ver 8. and on chap.38.3. it is rendred *oh*, Gen.18.30,33. and ſo would rather be here, then, *I pray thee*; the rather, the ſpeech running as in the perſon of no one of them, but them all.

thy Servants] Too meane a phraſe, for a Kings Meſſengers: But ſo Ahaz himſelfe, before; *I am thy Servant*, 2 Kings 16.7.

the Syrain language] Heb. *Aramite*, Ezra.4.7. Dan.2.4. by all which places (this and thoſe) put together, it appears, that this language was in ancient times moſt generally ſpoken, being in ordinary uſe under thoſe three great Monarchies, the Aſſyrian, the Chaldean, and the Perſian: and it is that, wherein ſome part of the old Teſtament was penned; which we commonly, but cauſleſly, now call *Chaldee*; when as the Scripture it ſelf, terms it *Aramit*, or *Syriack*, nor was it indeed more the Chaldean, then the Perſian or Aſſyrian language, though termed, Dan.1 4. the *tongue of the Chaldeans*; becauſe ſpoken with them at Babylon, and in the Kings court eſpecially; in regard whereof the Jewiſh children, being to attend the King there, were to be taught it.

we underſtand it] Heb. *hear it*; as Gen.11.7. & 41.15. & 42.23. So chap. 33. 19. The Courtiers and States-men underſtood it, having for, and by negotiations learned it, and been acquainted with it, though the common ſort of people then did not, chap.28.11. & 33.19. howſoever, in proceſs of time, after their returne from the Babylonian captivity, and in the dayes of our Saviour, when it was more corrupt, and had further degenerated from the Hebrew, which it had more affinity with before, it grew common among them; and is in that regard called the *Hebrew tongue*, in the New Teſtament, becauſe then commonly ſpoken with them, Joh.19.13,17. Act.21.40 & 22.2

Speak not in the Jews language] The Hebrew, their native language, Neh.13.24.

in the ears] For, in the hearing: as Ch.5.9. & 22.14. Jer.36.6.

of the people] Herein they bewray overmuch timerouſneſs, and diffidence; thereby occaſioning the adverſary to be more peremptory with them.

upon the walls] Where the Souldiers lay, and whither the people did, in likelihood, upon this occaſion flock, many of them, to view the King of Aſſyria's Embaſſadors, and to hear (if they could) alſo, what their meſſage might be.

V.12. *But Rabſhakeh ſaid, Hath my Maſter ſent me to thy Maſter, and to thee, to ſpeak theſe words?*] Upon the diſcovery of their diffidence, manifeſted in the requeſt they made to him, he carrieth himſelfe the more arrogantly and inſolently toward them; and endeavours to move the people to mutiny; whom he perceived them to be jealous of; partly by menacing them with a ſtraight ſiege, and putting them out of hope of being able to hold out; and partly, by promiſing them very faire conditions, that the King his Maſter would afford them, if they yielded themſelves up to him, v.16,17.

But] Heb. *And*; as Chap.31.2.

to thee] Hence it appears, that the former requeſt, though conceived, as in the name of them all three, yet was delivered by one of them only, as the foregoing ſpeech was uttered by Rabſhakeh alone, though two other were alſo joyned in commiſſion with him: ſee ver.2. And it may be ſurmiſed, to have been a motion of Shebna's own contriving of purpoſe, ſuſpected to comply with the enemy, thereby to give them ſome hint of the peoples diſpoſition, and occaſion, by theſe meanes, to work further upon them.

Hath he *not* ſent me *to the men that ſit upon the wall*] Heb. *not to the men?* with the note of interrogation only; the ſupply is from the former branch; the like whereunto, ſee 2 Chr.10.11. Iob 14.5. & 22.24. Chap.10.5. & 30.29.

that ſit] That is *are*, or *abide upon the wall*] expecting the iſſue of the treaty: So Deut 9.9. 2 Sam.7.18. (for it is not to be imagined, that David conceived that ſo humble and ſolemne a prayer, ſitting) Ier.39.14. & 40.5 6.

that they may eat their own dung, and drink their own piſſe with you] This he ſpeaks to affright the people with expectation of a ſtraight ſiege; ſuch as that threatned, Ezek.4.9,12, 15. and as Samaria ſuſtained, 2 Kings 6.25. Not that they were then in any ſuch extremity; but that ſo they ſhould be compelled to do, unleſs they yielded up the city.

dung and piſſe] The Jewes, becauſe they account the words here uſed by Rabſhakeh, no very cleanly termes, never read them, but two other in the roome of them; in like manner they deal, not with Rabſhakehs onely, but with the Holy Ghoſts language, 2 Kings 10.27. where they ſubſtitute another in the roome of one, derived from the former of theſe, importing a common *draught:* Inſtead of the latter, they read *the water of the feet:* of which form of ſpeech, ſee on chap.6.2. & 7.20. from Deut.28.56 57. and I find the very ſame uſed by Pliny, l. 30. c. 7. *the water that runs by*, or *between the feet.*

V.13. *Then Rabſhakeh ſtood, and cryed with a loud voice in the Jews language*] *Then:* Heb. *And*, as ver.11. *Rabſhakeh ſtood:* lifted himſelf, as much as he could (for he was ſtanding, before, v.2.) being not now to parley with them, that ſtood on even ground with him; but to ſpeak unto them, that were aloft on the wall; *and cryed aloud*, together with his body raiſing alſo his voice, that it might reach to the whole multitude of them, or to as many, at leaſt, as might be. See ch.33.7.

and ſaid, Hear the words of the great King, the King of Aſſyria] See verſe 4.

V. 14. *Thus ſaith the King, Let not Hezekiah deceive you : for he ſhall not be able to deliver you*] As he dealt before in his ſpeech, addreſſed to the King, by his meſſengers, ſo now in his parley, directed to the people, he laboureth to perſwade them, that neither their King, nor their God, ſhould be able to deliver them, if they ſtood out againſt his Maſter.

to deliver you] *Out of his hand* ; As it is, more fully, 2 Kings 18. 29.

V.15. *Neither let Hezekiah make you truſt in the Lord*]That which he both did himſelf, 2 Kings 18.5. and endeavoured to make his people alſo ſo to do, 2 Chr.32.6.-8.

ſaying, the Lord will ſurely deliver us] Heb. *will delivering deliver us* ; as Exodus 5. 23. 1 Samuel 30. 8. So alſo, 2 Kings 18.30.

the city ſhall not be delivered into the hand of the King of Aſſyria]This he might well aſſure them of ; for God, by his Prophet, had before promiſed as much,ch. 31.4,5. & 33.20.

delivered into the hand] Heb. *given into the hand* : that is, the power; as 2 Kings 18. 29, 30. Jer.15. 21. & 26. 24. and ſo, *deliver out of hand*, that is, *from the power*, v.19.1 Kings 18.29.Dan.3. 15,17.

V.16.*Hearken not to Hezekiah* ; *for thus ſaith the King of Aſſyria, Make agreement with me, by a preſent, and come out to me, and eat ye every one of his own vine, and every one of his own figtree, and drink ye every one the waters of his own ciſtern*]He would bear them in hand, that their condition ſhould be no way impaired, but bettered, rather, by yeelding themſelves up to his Maſter. For they ſhould quietly enjoy what they were poſſeſſed of at preſent, (which unleſſe they came out, and compounded with him, they could not do,)and when he ſhould ſee good to remove any of them into ſome other place, he would ſeat them in a land, in all reſpects, as good as their own.

make an agreement with me by a preſent] Or, *ſeek my favour by a preſent.* Heb. *make with me a bleſſing* ; or *deal with me, by a bleſſing:a bleſſing* ,for, *a gift*, or *preſent*:as Gen. 33. 11.Joſh.15.19.1 Sam.25. 27.2 Kings 5.15.

come out to me] Yeild your ſelves up to me. So 2 Kings 24.12.Jer. 38.2,17,18.

and eat] Or, *and ye ſhall*, or *may eat.* For that is the uſe of the imperative, in ſuch kind of ſpeeches. So Gen.42. 18. *Do this, and live*, that is, *if ye do thus, ye ſhall live* : as Luke 10. 28. Romanes 10. 5. See the like, Pſalm 37. 25. *dwell for ever*, 2 Kings 18. 32, *live, and dye not.* Ye ſhall freely and quietly enjoy each one his own, if ye do, as I adviſe you.

every one] Heb. *a man:* as ch.9.20.

of his vine, and of his fig-tree] That is, the fruit of *his vine*, and the fruit of *his fig-tree* : as Jer. 5.17. theſe plants and fruits mentioned, becauſe moſt common in thoſe parts for food and refreſhing. See 1 King.4.25. Mich. 4. 4. Zachary 3. 10. put here for all commodities and conveniencies, as well for neceſſity, as for delight.

and drink] Or, *ſhall*, or, *may drink* : as before.

the waters of his own ciſtern] Or, *the water* (ſee chap.1.22.) *of his own pit :* as Leviticus 11. 36. Jeremiah 14. 3. ſuch as they had uſually neer unto their houſes, for receit of water, that they might have it, upon all occaſions, ready at hand, alluded unto, Prov.5.15.

V. 17. *Untill I come, and take you* away *to a land like your own land*] Untill I ſee good to remove you hence, as Salmaneſer did your brethren of the other ten Tribes, 2 Kings 17. 6. and 18. 12. This being the manner of Conquerors, in thoſe times, to remove the natives of a land conquered, into ſome other countrey, placing others in their ſtead, to keep them the quieter, and to put them out of hope, by riſing, to recover their own again.

take you away to a land] Heb. *take you to a land*, for *take you*, and carry you *unto a land* : a defective, or comprehenſive ſpeech, including two ſeveral notions in one term. So Gen. 29. 9. *take me*(for, *take*, and bring *me*) *two kids*, Num.11.16. *take them* (for, *take*, and bring *them*) *unto the Tabernacle*, Prov. 25. 22. *take coals* (for, *take*, and heap *coals*) *on his head*, Ezek. 17. 5. *he took* (for, *he took*, and placed, or ſet it) *by great waters*, Hoſ.11.3.*he took them*(for, *he took*, and carried *them*)*on his arms.* So the words would there be rendred. See of the like, chap. 38. 17,21.

a land of corn and wine, a land of bread, and vineyards] A land that hath plenty of theſe commodities; as the land of Canaan had, Deut.8. 8, 9

wine] Heb. *new wine*, or, *ſweet wine*, Chapter 24.7.

V. 18.Beware *leſt Hezekiah perſwade you*] A defective ſpeech, See the like Gene. 3. 22. Deuter. 8. 12. Job 36. 18. Jer. 51.46.

perſwade you] Or, *ſeduce you* ; or *beguile you*, as Jeremiah 38. 22.

ſaying, the Lord will deliver us] See on v.15.

Hath any of the Gods of the Nations delivered his land out of the hand of the King of Aſſyria?]Either this King, or other his predeceſſors.ch.37.11,12, 19.

V. 19. *Where are the Gods of Hamath, and Arphad* ?] What is become of them ? See Chapter 37.19.or, *Where* were they,to wit, when they ſhould have ſaved thoſe that ſerved them ? but indeed could not ſave themſelves. See Chap. 47.1.

Hamath and Arphad] Of theſe places, ſee ch. 10.9.

where are the gods of Sepharvaim?] See 2 Kings 17.24. whereby it appeareth, that this place (and ſo in likelihood the other alſo here mentioned) was not ſubdued by Sennacherib, (though he vainly arrogate the ſubduing of them to himſelf, verſe 20.) but before his time, by Salmaneſer, or ſome other of his anceſtors.

and have they delivered Samaria out of my hand?] Or, *or have the* gods of *Samaria delivered it out of my hand ?* or *could they deliver it*, &c. the copulative in a disjunctive notion : as ch.17.8. the indicative in a potential : as Job 37.23.v.9. and a ſupply from the former branches, as ch.10.5.

V. 20. *VVho* are *they amongſt all the Gods of theſe lands,that have delivered their land out of my hand,that the Lord ſhould deliver Jeruſalem out of my hand?*] He boaſteth arrogantly of what had been done by others, (ſee verſe 19.) and impiouſly yoaketh the living God with dumb idols, as of no more power then they. So Chapter 10.15.

have delivered]Or,*could deliver:*as ver.19.

V.21. *But they held their peace, and anſwered not a word* ; *for the Kings commandement was, ſaying, Anſwer him not*]*But.* Heb. *And:* as v.7.*they held their peace*; both the Kings Meſſengers, and the People alſo, 2 Kings 18.36.

not a word]Or,*ought:*as Jer. 26.2. not that they ſaid, nothing at all to him; for to what end then went they out,but that they made no anſwer to theſe his vain glorious vaunts and blaſphemous menaces : the king having before hand given them inſtructions to the contrary, as well wotting that to debate, and argue thereabout with him, would but encite him to further outrage. See Prov. 9.7,8. & 26.4.Amos 5.13.

the Kings commandement was]Heb. *it*, for,*was*: the pronoun for the verb ſubſtantive:as ch.34.16. & 43.10,13.

V. 22. *Then came Eliakim the ſon of Hilkiah, that was over the houſhold, and Shebna the Scribe, and Joah the ſon of Aſaph the Recorder, to Hezekiah, with their clothes rent, and told him the words of Rabſhakeh*]Heb. *And:*as v.12.See v.3.

with their clothes rent]Heb. *rent of clothes* : as 2 Sam.13,31.& 15. 32.Jer.41.5.See the like Syntax, Chap.63.1. Either in the deteſtation of the blaſphemies uttered by Rabſhakeh ; as the High-Prieſt on the like pretence. Mat.26.65. or, out of perplexity of mind, and extremity of grief, ariſing as well from the conſideration of their own diſtreſs, as of the diſhonour alſo done unto God : for this renting on ſuch occaſions was very uſual, Gen.37.34.2 Sam. 1.1.& 3. 31.& 13.19. Joel 2.13 ſee ch.37.1. The Jewiſh Doctors would hence gather, that Rabſhakeh was a Jew by birth : becauſe ſay they, the Jews manner was not to rent their clothes, upon the hearing of any blaſphemer, unleſſe he were a Jew. But neither doth it by the text appear, that they tare their clothes at that very time,when he ſo blaſphemed,but rather afterward, when they were come away from him : nor is there any good ground brought to prove ſuch a reſtraint of that their demeanure : and the Apoſtles practice may ſeem to control it, Acts 14.14.See of Rabſhakeh, further before, on v. 2. and of the heavy plight of theſe meſſengers,ch. 33.7.

CHAP. XXXVII.

Verſ. 1. AND *it came to paſſe, when King Hezekiah heard it,that he rent his clothes, and covered himſelf with ſackcloth, and went into the houſe of the Lord*] This Chapter is the ſame in ſubſtance, with 2 Kings 19. It relateth Ezekiah's carriage upon the report of Sennacheribs meſſage, delivered by Rabſhakeh, ver. 1-5. Gods gracious anſwer returneth thereupon, verſe 6, 7. A ſecond meſſage of Sennacherib ſent in writing,ver.8-13.what Ezekiah did therewith,v.14-20.Gods ſecond anſwer thereupon,v.21-35.The deſtruction of Sennacheribs hoaſt, by an Angel,v.36.of himſelf,by his ſons,ver.37,38.

it came to paß, that] Heb. *it was*, —— *and* : as Chapter 3. 2.

heard it]A defect of the pronoun:as ch.31.5.v.9.

rent his clothes]In token of extream grief: as his meſſengers before him, ch. 36. 22.

covered himſelf with ſackcloth] Heb. *ſack* : which God by the preſent judgment,called for,chap.22.12. a further expreſſion of inward regret,humiliation,and repentance,1 King.21.27,29.Jon.3.6.

this being the uſual mourning weed in thoſe times. See Chap. 15.3.

went into the houſe of the Lord]Unto the Temple, to pray there where God had promiſed to hear, 1 Kings 8.18,19.& 9.3. 2 Chr.7. 15,16. (as Heathen people and Princes uſed in ſuch caſes for ſuch purpoſes, to repair to the Temples of their gods, Chap. 15.2. & 16.12.) and to perform that office in perſon himſelf, which he required in his behalf, and in the behalf of the whole eſtate, from the Prophet Eſay and others, v.4.So 2 Chr.20.3,5,6.Eſt.4.16. Ion. 4.6,7.

V.2. *And he ſent Eliakim, who was over the houſhold, and Shebnah the Scribe, and the Elders of the Prieſts, covered with ſackcloth unto Iſaiah, the Prophet, the ſon of Amoz*] He reſted not in his own performances, but ſends to requeſt the aſſiſtance of others Gods Prophet more eſpecially, in prayer. See Jer.21.1,2. So Paul himſelf, Rom.15.30.2 Cor. 1.10,11. Eph.6.18, 19.Col.4.3.2 Theſſ. 3.1.

Eliakim, and Shebna]Two in chief place about him, See chapter 36.3.

the Elders of the Prieſts] As thoſe other two of the chief in the civill State; ſo thoſe in the Eccleſiaſtical, called *the Elders of the Prieſts*; to diſtinguiſh them from *the Elders of the People*, Numb.11. 16.1 Sam.15.30.chapter 3.14 called alſo *the Elders of the Congregation*, Levit.4.15.and, *of the land*, 1 Kings 20.7.and, *of Judah*, or *Iſrael*, in general, 2 Chr. 5.4. & 34.29. So the Centurion procured *the Elders of the Jews*, to repair, in his behalf, to Chriſt, Luke 7.3.

covered with ſackcloth] In mourning apparrel. See verſe 1.

Iſaiah the ſon of Amoz]See chapter.1.1.

V. 3. *And they ſaid unto him, Thus ſaith Hezekiah, This day is a day of trouble, and of rebuke, and of blaſphemy*] *A day*, for, *a time*: as ch.26.1.

of trouble]Or, *diſtreſſe*, or *ſtreights*: as chapter 33.2.

rebuke]Whereby God rebuketh us for our ſins: as Job 33.19.Pſ. 39.11. Hoſ. 5.9. or, *taunting*, and *reviling*, wherewith the enemy taunteth and revileth both God, and us, verſe 4.Hab.2.1.and ſo rather here.

blaſphemy]Or, *provocation*, Ezekiah 35.12.or *contempt*, or *reproach*, Neh.9.18,26. See Chapter 5.24.

for the children are come to the birth, and there is not ſtrength to bring forth] We are in great diſtreſſe and extream difficulties, out of which we are by no means able to wind our ſelves; reſembled here by the condition of a woman that hath hard labour, hath been long in ſore travel, but cannot be delivered, her own ſtrength being quite ſpent, and that ſhe goeth with ſo feeble, that it cannot work for it ſelf, to procure, or further its own delivery. See ch.26, 17,18.

birth]Heb. *breach*, or *breaking place*: the mouth of the matrice; the neerer whereunto, the fruit of the womb approacheth, the ſtronger and ſharper the pains are. So the word I rather ſuppoſe to ſignifie, with the moſt part of the Jewiſh Interpreters, then as ſome other of them, who would have it to be *the ſtool*, ſpoken of, Exod.1. 16.See ch.66.9.Hoſ.13.13.

V.4. *It may be the Lord thy God will hear the words of Rabſhakeh, whom the King of Aſſyria his Maſter hath ſent to reproach the living God, and will reprove the words which the Lord thy God hath heard*] It may be God, though not in regard of us, who by our ſins have deſervedly brought theſe evils upon our ſelves, yet in tender regard to his own honour and Majeſty, which theſe wicked wretches thus abuſe and inſult over, and will do ſo much more, if they prevail further againſt us, will be induced to ſhew mercy unto us, and vindicate his own honour, by delivering of us. The argument that Gods own people were wont anciently to plead with, in the like caſes: See Num.14.13-16.Joſh.7.9. Pſalm 74.18,23.& 89.50,51.& 115.1,2. and God himſelf profeſſeth oft times to have had ſpecial regard hereunto, in the ſparing of his people, Deut.32.26,27,36 38. verſe 35.ch.48.11.Ezek.20.8,9,13,14.22.& 36.20,21,32.

the Lord thy God] Not only the God whom thou worſhipeſt, or ſerveſt, as his ſervant at large: as Dan.3.17.18. but the God whom thou in a more ſpecial manner belongeſt unto, as his Prophet. So 1 Sam.15.21.1 Kings 17.1.

will hear] Not that he doubted whether God had heard him; for he could not be ignorant (of what he alſo afterwards implies) that there is in every place, as an eye of God ſeeing, Prov. 15.3 ſo an ear of God hearing, as well bad, as good, Pſalm 94.7,9.but *to heare*, is here to take notice of, and to make it by ſome ſpecial ſign, or work, to apppear, that he ſo doth, Pſalm 4. 1.& 65.5. & 86, 17.for when God forbears to right the wrongs offered to his people, and indignities done to himſelf, he ſeems, in the eyes of fleſh and blood, not to hear, or to regard either, Pſalm 22.2.& 44.23,24.& 94. 7.ch.40.27.& 49.14.

the living God]The true God. So called, Pſalm 42.2.Jer.10,10. in way of oppoſition, to liveleſſe, dumb, and dead idols, Pſalm 116.4. 6.Jer.10.5.

and will reprove the words] Will convince them of folly and vanity, by ſhewing, that he can do, what they ſay he cannot do, ch. 36.20. as he convinced Nebuchadnezzars words, by delivering his three ſervants, Dan.3.15,17. ſo the word is uſed, Job 6.25,26. And ſo the Chaldee here taketh it, and ſome of the Jewiſh Doctors. But the words may be referred to the King of Aſſyria, and his meſſengers, their language; and read, as thus knit, to the former, *to reproach the living God, and to taunt* us, or *and to taunt*, (ſimply, to wit, *the living God*, as before,) *with the words that the Lord hath heard*. See verſe 3. and this way, beſides ſome of the Rabbines, go, the ancient Greek Interpreters, the old Latine, and divers others. So ſome take the word, as Iob 15. 3. and ſo there is a defect, of the particle inſtrumental; like that, Pſalm 17.13, 14. ſo of the other before the verb infinitive, *to taunt*, but ſupplyed from the former branch. Which yet alſo will not need if with one of the Jewiſh Commenters, whom a learned late Writer therein ſecondeth, we render the text, *and hath evinced*, or *demonſtrated*, (endeavoured at leaſt ſo to do) *by ſuch words, as the Lord hath heard*. So he ſuppoſeth the word to be taken, Gen. 24. 14, 44. and 31. 42.

wherefore lift up thy *prayer for the remnant that is left*] *Wherefore*. Heb. *And*: as ch.29. 13.

Lift up prayer] Becauſe voice, heart, and hand, are wont all to be lift up in earneſt prayer, 2 Chron.32.20.Pſalm 141.2.Lam. 3. 41.

thy *prayer*] Not without good ground required of Gods Prophet, whoſe office it is as well to be the tongue of Gods people, by prayer to God for them, 1 Sam.12.23.as to be Gods mouth to them, by delivering his word to them, Ier. 15.19.Mal.2.7.Acts 6. 4. a defect of the pronoun: as ch.30.23.

for the remnant] For a great part of the land was ſurpriſed and ſpoiled by the enemies forces already. See Ch.33.8.and 36.1.over, and beſides the ten Tribes, gone before into captivity, 2 Kings 17.6.& 18.11. which ſome ſuppoſe alſo here reſpected; but ſee v 32.

that is left]Heb. *that is found*: that is ſtill in being. So 2 Kings 25. 19.

V.5. *So the ſervants of King Hezekiah came to Iſaiah*] Heb. *And*, (as 2 Kings 3.9.) *the ſervants of the King*, (as alſo v.1.) his courtier before mentioned, verſe 2.

V. 6. *And Iſaiah ſaid unto them; Thus ſhall ye ſay, unto your Maſter; Thus ſaith the Lord, Be not afraid of the words which thou haſt heard, wherewith the ſervants of the King of Aſſyria have blaſphemed me*] *Thus ſhal ye ſay*, or *Thus ſay*: as the imperative for the future, ch.26.16.ſo the future for the imperative: as Gen.32.4.1 Sam.11.9.

of the words]Heb, *from the face of the words*. So 2Chr.20.15.c.30.17.

thou haſt heard] By the report of thy meſſengers, v.1.and I much more immediately by my ſelf, verſe 4.

the ſervants] The word here uſed, is, in his native ſenſe, a name of age, and ſignifieth a *boy*,, or a *youth*, Gen.37.2.& 41.12. Chap. 3.5.& 7.16. & 8.5. but becauſe ſuch are uſually under the government, and the command of their Elders, hence both it, and the words in Greek and Latine, anſwering it, are uſed as terms of ſtate & condition, for *a ſervant*, Judg.7.11.1 Sam.9.22.Eſt. 2.2.Acts 4.25. in both notions together, it is found uſed of one, and the ſame perſon, 2 Kings 9.4. *the young man, the Prophets Servant*, (ſo the words would there be rendred) one that attended upon Eliſeus, as Eliſeus did upon Elias, 2 Kings 3.11. In the latter notion it is here taken: yet it may well be here, not without ſome privy nip; when God uſeth this term of ambiguous notion, that might as well import *his boys*, as *his ſervants*, inſtead of that uſed elſe-where of them, 2 Chron. 32.16.

blaſphemed] Or, *reproached* as it is rendred, Numb.15.30.ch.43. 28.& 51. 7.or *reviled* becauſe this, and reproaching, are diſtinctly uſed, verſe 23.

V.7. *Behold, I will ſend a blaſt upon him*]Or, *Behold* (ſo he beginneth his doom likewiſe, ch.10.33.) *I will put a ſpirit into them*. Heb. *Behold* I am *giving* (as Jer.5.14.) *a blaſt on him*, or *ſpirit on him*, which ſome underſtand of the report brought him, of the Ethiopian expedition. Others rather, becauſe this, and the report, ſeem here diſtinguiſhed, of a fear or terrour that God would ſtrike into him: for the word, *Spirit*, is uſually taken for any ſtrong and efficacious affection and diſpoſition, of what nature or kind ſoever. See Num.5.14.Ch.11.2.& 19.14 & 29.10. and ſuch a fear or affrightment God is read to have ſtricken into perſons and people, either for the reſtraint or diverſion of them, from purſuit of evill intended againſt his people, or for his peoples more eaſie prevailing againſt them, Gen.35.5.Exod.23.27.& 3.24.2 Chr.14.14 & 20.29. Some conceive it to import only a mind to return, as if it were ſaid only, I will work in him, on ſuch news brought him, a willingneſs to return: but that ſeems not ſo full; though the Rabbines run, as with one conſent, that way, and ſome of ours alſo after them. Yet of ours, ſome other again ſuppoſe it to be meant of carrying him away headlong, as with a ſtiff blaſt, or guſt of wind; as Zac.4.6,7.& 7. 14. But this ſeems too forced.

and he ſhall hear a rumour]Of this rumour, ſee v.9. though ſome would have it meant, of the tydings brought him of the ſlaughter made in his Army, verſ.36.

and he ſhall return to his own land]See verſ.37.that which alſo he began to do, upon the former report. See v.8.

and he ſhall fall by the ſword in his own land]That is, *be ſlain with it*: as chap 3.25.ſee the complement, v.38.

V.8. *So Rabſhakeh returned*] Heb. *And*; as ver.5. Whether he went back with that great Army, wherewith he came befoer Jeruſalem,

ruſalem, chap. 36.2. ſome make it a queſtion: there ſeems to me no likelihood, that he ſhould ſo do, becauſe it appears not, that he returned to his maſter, for any other end, ſave to acquaint him, what iſſue his parley had with them of Jeruſalem, and to receive inſtructions how to proceed further with them; for which purpoſe, his own return, with ſome ſmall retinue, was ſufficient: nor was his Maſters ſecond meſſage likely to take any effect with Ezekiah, when the forces were withdrawn, that did formerly affright him.

and found the King of Aſſyria warring againſt Libnah] This Libnah was a royal city, having a King of her own, before the Conqueſt of Canaan, Joſh. 12.15. after the conqueſt whereof, it fell by lot to the tribe of Judah, Joſh. 15.42. & was one of thoſe cities, which out of that tribe were aſſigned unto the Levites, Joſh. 21.13. It had ſome time revolted from Judah, under Joram, 2 Kings 8.22. 2 Chron. 21. 10. but was, it ſeems, after recovered again, though by what King of Judah, is uncertain. It ſeems to have been ſituate not far from Lachiſh, Joſh. 10.31.

for he had heard that he was departed from Lachiſh] From whence he had before diſpatched him, with two other Commanders, and a great part of his army, unto Jeruſalem: though whether having firſt taken it (as moſt conceives, and ſeems not unlikely) or no, is not expreſſed. But concerning the occaſion of his removal from thence to Libnah, divers conjectural reaſons are rendred. Some ſay, becauſe Libnah ſtood more towards Egypt, thereby to ſtop the paſſage of any aid from thence. Others, that he might make towards Tirhakah, that was coming againſt him. I ſuppoſe rather, to make his approaches neerer to Jeruſalem, with the reſidue of the forces which he retained ſtill with him. So that as Joſhuah, moving from Jeruſalem-ward, and clearing the coaſt before him, went from Libnah to Lachiſh, Joſh. 10.29,31. So Sennacherib making onward toward Jeruſalem, went from Lachiſh to Libnah. Mean while thoſe of ours are very wide, who make Libnah here to be Peluſium, a city of Egypt, miſled by Joſeph the Jew, who in the tenth of his *Antiquities*, Chap. 1. miſrelateth this ſtory, affirming, that Sennacherib having taken all the cities of Judah and Benjamin, ſave Jeruſalem only, ſent Rabſhakeh, and ſome other with him, to take in Jeruſalem, but went himſelf, in perſon, into Egypt, where lying in ſiege before Peluſium, news was brought him of the Ethiopian forces coming againſt him, to aid the Egyptians: for fear of whom, breaking up his Camp there, and returning into Judea, he found his forces left in thoſe parts, deſtroyed by the plague. Which relation varieth much from the ſacred ſtory, as that Author too oft doth.

V.9. *And he heard ſay concerning Tirhakah, King of Ethiopia, he is come forth to make war with thee*] To wit, Sennacherib lying before Libnah, had ſuch tydings brought him, whether true indeed, as thoſe that came to Saul, and diverted him from the purſuit of David, 1 Sam. 23.27,28. or raiſed upon ſome vain and groundleſs ſurmiſe, as befell the Syrians ſometime at the ſiege of Samaria, 2 Kings 7.6. is not certain. Whether of the twain it were, certain it is, that it put him into thoughts of leaving Judea, and withdrawing of his forces thence, with what ſpeed he might.

Tirhakah] The Greeks and Latines call him Tharaks, and Tarachus, and Euſebius telleth us, that he was an Ethiopian, but King of Egypt, which ſeems not ſo well to accord with the words of the Prophet in this place; he ſeems to have been the ſame with that, Ethiopian King, of whom Strabo ſpeaks in his *Geography*, lib. 2 and 15. by the name of *Tearchon*, or *Tarchon*: for that termination, the Greeks uſe much in proper names, whence *Jeſua*, *Jaſon*, 2 Mac. 2. 24. and *Sarug*, *Sargon*, Chap. 20.1. Joſeph, more corruptly then any other, unleſs his copies be corrupted, calleth him *Tharſices*, or *Tharſicen*.

King of Ethiopia] Not of Egypt, as Euſebius, and ſome other from him. Heb. *of Chuſh*: whereof ſee, on chap. 11.11.

he is come forth] Or, *gone out*: a term uſed commonly of warlike expeditions, as 2 Sam. 2.13. & 11.1. Pſalm 60.9. cha. 42.14. Ier. 4.7.

to make war with thee] Either by coming to aſſiſt the Iewes, as chap. 20.5,6. or by invading the Aſſyrians own country in his abſence, while his principal forces were in forreign employment; which ſeems the more likely of the twain, becauſe it put him into thoughts of looking home.

and when he heard it, *he ſent meſſengers to Hezekiah, ſaying*] Yet before he would withdraw his forces that lay before Ieruſalem, or depart the country, as he was reſolved to do, he thought good to make tryal whether Ezekiah, whom by the ſomewhat over-baſe demeanour of ſome of his meſſengers (ſee ch. 36.11.) and his own former ſubmiſs carriage (2 Kings 18 14.) he ſurmiſed to be well neer utterly quailed, would, upon a ſecond ſummons, ſuddenly give all up, or no.

and when he heard it; *he ſent*] Heb. *and he heard, and ſent*. The like ſtructure, ſee Ruth 2.9. chap. 30 30. & 35.4. and the like defect of the pronoun, ver. 1.

meſſengers] Whether the ſame, that before, or ſome other, is not certain: the latter more likely; but the meſſage the ſame.

ſaying] Not by word of mouth, but by writing: ſee ver. 14. as Zachary, yet ſpeechleſs, *wrote, ſaying*, Luke 1.63. whence an ancient Father, proveth *writing* to be *ſpeaking*, againſt thoſe of his times, who deemed their ſubſcriptions no denial of their Chriſtian profeſſion.

V.10. *Thus ſhall ye ſpeak unto Hezekiah, King of Judah, ſaying,*] The inſtructions given by him, to his meſſengers, are related, as ſpoken to them; but were indeed delivered to them in writing, to be delivered by their hand to Ezekiah, as a letter from him, though not directed to him, as if he ſcorned to grace him, ſo much as to write to him; but had ſent him only a copy of the inſtructions, that he had given his meſſengers, whereby he might ſufficiently underſtand his mind. See ver. 14.

Let not thy God, in whom thou truſteſt, deceive thee, ſaying, Jeruſalem ſhall not be given into the hand of the King of Aſſyria] See cha. 36.14,15.

thy God] As if he were the God of that nation alone, and had a finite and circumſcribed power, exerciſed only among that people. So the Syrians ſpeak of God, 1 Kings 20. 23. and ſome ſuch conceit, the Iewiſh Doctors ſuppoſe, that Ionas had, Ion. 1.3.

V.11. *Behold thou haſt heard what the Kings of Aſſyria have done unto all lands, by deſtroying them utterly; and ſhalt thou be delivered?*] See Chap. 36.19,20. & 10.13,14.

deſtroying them utterly] See chap. 11.15. *them*, that is, their Inhabitants: ſo ver. 18.

V.12. *Have the Gods of the Nations delivered them, which my fathers have deſtroyed?*] Or, *Could the Gods of the Nations, whom my fathers deſtroyed; deliver them?* See on chap. 36 20.

as Gozan] A City of the Medes, ſo called of the river, beſide which it was ſeated, 2 Kings 17.6. & 18.11. by Ptolomy termed, *Gauzania*.

and Haran] A City of Meſopotamia, called alſo, *Charran*, Gen. 11.31. Act. 7.4. it is joyned with Eden and Aſhur, Ezek. 27.23. and by Lucan, is termed, an *Aſſyrian* city.

and Rezeph] A city of the ſame region; in Ptolomy, called *Reſapha*.

and the children of Eden which were *in Telaſſar*] *Children*, that is, Inhabitants, or Natives; as chap. 11.14. Ier. 2.16, *of Eden*, a region in Meſopotamia; or, as ſome, in Chaldea, but the former name, ſeems ſometime to include alſo the latter. (See Acts 7.2. with Gen. 11. 31.) ſo called from the delightſomneſs of it: for the word, it ſelf ſignifies *delicacy*, or *delight*, Pſalm 36.8. Chap. 47.8. in the Eaſterne part thereof was that pleaſant Garden, or Paradiſe ſeated, wherein our firſt parents at firſt were placed, Gen. 2. 8. See Ezekiel 27. 23.

Telaſſar] Some, with one of the Chaldee Paraphraſts, would have this to be *Reſen*, a city mentioned, Gen. 10.12. Others, that Seleucia, of which Strabo, lib. 11. Some remains of the ancient name of it, ſeem to continue in the term, *Thelda*, found in Ptolomy; and *Thilutha*, mentioned by Marcelline, l. 24. a place of great ſtrength, ſituate on an Iſland, in the midſt of the river Euphrates: which yet, whether ſo called, as ſome would have it, as if it were *Tell-Aſhur*, that is, *a bank*, ſet to keep out the Aſſyrian, may deſervedly be doubted: nor want thoſe, who ſuppoſe it to be the ſame with *Elaſſar*, Gen. 14.1. Of the term *Tell*, in the name of this, and divers other towns and cities, ſee on Ier. 30.18.

V.13. *Where is the King of Hamath, and the King of Arphad, and the King of the City of Sheparvaim, Henah, and Ivah?*] Before he ſpake of their Gods, now of their Kings; whom their Gods, or Idols rather, could not ſave: nor can I accord with that learned Critick, who would have *Melec*, here, to be the ſame with *Moloc*, not a King, but an Idol. See Chap. 36.19. and of *Hamath*, and *Arphad*: See chap. 10.9 & 11.11. 1 Chr. 18.9. Ier. 49.23.

Henah and Ivah] Theſe two, though omitted, chap. 36. 19. yet were before mentioned alſo in the firſt meſſage, 2 Kings 18.34. what places they were is very uncertaine, little mention being made of them, ſave in this Aſſyrian Embaſſie. Some reſemblance of the one of them, to wit, of *Hena*, ſome deem to be found, in the term *Ingiline* (for the laſt letter of it, the Greeks expreſs oft, by *G*. ſee on chap. 1.9.) the name of a territory bordering upon Meſopotamia, whence the Hereticks, called *Angelici*, are by ſome deemed to have had their denomination. See Epiphanius, *Hereſie*, 60. though ſome other ſuppoſe it to be *Ange*, a city of Arabia the fertile, mentioned by Ptolomy. The other of them called *Ivah* here, ſeemes to be the ſame with that, which is termed *Avah*, 2 Kings 17.24. which ſome would have to be the land of the *Avits*, who dwelt ſometimes in the Philiſtines country, until driven from thence, they ſeated themſelves, as they think, in Arabia, the deſart. See Deut. 2. 23. for for as thoſe *Avits*, mentioned, Ioſh. 13. 3. divers, both of Iewiſh Writers, and ours, deem them to be no other, then the *Hivits*, Exod. 23.23. one letter being put there for another.

V.14. *And Hezekiah received the letter from the hands of the meſſengers, and read it:*] Hence it appears, that the meſſage it ſelf, was ſent to him in writing; though it be not unlikely, that the meſſengers, as occaſion was, would, by words of mouth, be preſſing the ſame things. See ver. 9,10.

letter] Heb. *books*; 2 Kings 5.5-7. Ier. 29.1. in the plural, as here, 1 Kings 21.8. 2 Kings 10.1. & 20.12.

and Hezekiah went up into the houſe of the Lord] See ver. 1.

went up] Becauſe it ſtood on high, and they went to it by degrees, Chap. 2.3. Ezek. 40.6. or, ſimply *went* thither, as ver. 1. See Chap. 7. 1,6. So Chap. 28.22.

and ſpread it before the Lord] Not that God might read it, as himſelf had done; as if otherwiſe he could not have notice of it, or were not ſufficiently acquainted with it already; but that by the tender of it thus, as before Gods face, he might expreſs the earneſtneſs of his deſire, that God would be pleaſed to take ſpecial notice of it, and to induce him the rather ſo to do. A learned Interpreter rendreth it, *and he read it before the Lord:* and a word, almoſt the ſame with that here uſed, differing onely in the diverſe placing of a point (as Sibboleth, and Shibboleth, Judg.12.*6.*) ſignifies ſometime, *to expound*, Neh.8.8. whence ſome have thought, that the *Phariſees* had their name; but neither is that here uſed, nor is either of them found uſed for to read.

V.15. *And Hezekiah prayed unto the Lord, ſaying*] Heb. *before the Lord*: as Pſalm 42.2.

V.16. *O Lord of Hoſts, God of Iſrael*] See Chap.1.9. & 17.6. & 45.15.

that dwelleſt between *the Cherubims*] Who doſt in a conſpicuous manner, exhibite and manifeſt thy ſelfe, in thy Temple, as in thy Palace, the place of thy reſidence among thy people, and in it, more ſpecially, upon thine Ark, therein placed, as on thy Throne, or Seat of Eſtate, where thou wilt be convened, and ſought unto; and from whence thou haſt promiſed to hear, and to help, Exod. 25.22. Num.7.89. 2. Chron.7.15. Pſalm 20.2,6, & 68.28,29. & 80.2.

dwelleſt] Heb. *ſitteſt*, as on thy Royal Seat, or Chair of Eſtate; as 1 Kings 2.12. Pſalm 9.4. or *dwelleſt*, or *reſideſt*; as in thy Palace, 2 Sam.7.2. Pſalm 132.13,14.

between the Cherubins] Or, *Cherubim*, or *Cherubs*; for one note of plurality ſufficeth. See *Seraphim*, Chap.6.1. The word *Cherub*, is of doubtful, both original, and ſignification. Some ſuppoſe, that both this, and the word *Seraph*, do in the firſt place ſignifie thoſe celeſtial ſpirits, that miniſter unto, and attend upon the moſt High, the Soveraign Lord of heaven and earth; and it ſeems to be, not improbable, for what other could, or ſhould be thoſe ſo termed? Gen.3.24. Ezek.10.3,8,9. Though I conceive not on what ground it ſhould be affirmed, as by ſome it is, that either of their *knowledge*; or the *abundance* of it, they ſhould be ſo termed, there being ſomewhat indeed in the word, that may ſignifie *abundance*, nothing that hath any notion of *knowledge*. But the word here, as alſo in the ſtory of the furniture of the Sanctuary, and elſewhere, is moſt commonly uſed, for certain ſymbolical Images, whereby thoſe celeſtial Miniſters, were in a bodily ſhape repreſented, Exod.25.18, 19. & 26.1,31. 1 King.6.23,32,35. That they had a reſemblance of ſome living creature, cannot be doubted. For mention is made of their wings, Exod.25.20. 1 King.6.24. And ſome would have them to have been winged *Calves*, or *oxen*; becauſe that which is called, *the face of a calf*, or *an ox*, Ezek. 1. 10. is called the face of *a Cherub*, Ezek.10.14. Others, and ſo moſt of the Jewiſh Doctors; ſuppoſe them to have been, as we decipher them, like winged *boys*: and their Criticks, ſome of them, would have them ſo termed, from the particle of ſimilitude; and the word *rabe*, or *rabia*, that ſignifies *a boy*: for the figure they give them, it is not improbable; but for the notation of the word, there is little likelihood of it: the word though in Chaldee and Syriack, ſo ſignifying, yet in Hebrew never ſo uſed. Nor do I ſuppoſe, that any inſtance of the like compoſition can be produced. The firſt letter ſeems radical, and the word to have been deduced from ſome Hebrew root, though now unknown. That ſeems more probable, that ſome other have, who ſuppoſe, that by a tranſpoſition of letters, (whereof many inſtances may in the Hebrew be given,) the word *Cherub*, may be deduced from the word *Recheb*, that ſignifies *a chariot*, both, for that the *Cherubs*, or *Angels*, are called *Gods chariots*, Pſal. 68. 17. and God is ſaid to come riding on a *Cherub*, as a Prince, or Commander on his horſe, or in his chariot, Pſal.18.10. and that the name of *a chariot*, is expreſly given to the *Cherubs*, here mentioned, 1 Chr.28.18. for they are theſe two that ſtood fixed on the lid of the Ark, called *the Propitiatory*, Exod.25.18,19. from whence God ſpake to Moſes, Num.7.89.

dwelleſt between *the Cherubim*] The word *between*, is not here in the Text, nor in any of thoſe places, where this phraſe is uſed, 1 Sam.4.4. 2 Sam.6.2. 2 King.19.15. Pſal.80.2. So that it is no more in the text, then *that ſitteſt the Cherubs*, or, *dwelleſt* (that is, inhabiteſt) *the Cherubs*; *ſitteſt on them*: as he is ſaid, *to ſtand over them* Ezek.10.18. or, *to abide among*, or *between them*; as he is ſaid, to ſpeak *from between them*. Num.7 8,9. a repreſentation of his Majeſtical preſence, among his glorious Troops in heaven: and I ſhould chooſe rather to render it, that *reſideſt*, then (as the Greeks and Latine) that *ſitteſt*; becauſe the Ark, on the lid whereof theſe *Cherubs* were fixed, is called Gods *footſtool*, Pſal.99.5.

that thou art the God, even *thou alone*, *of all the Kingdoms of the earth*] And, not of ours only, as Sennacherib ſuppoſeth, ver.10. Ch.10. 10,11. See Pſal.103.19. and Nebuchadnezzars confeſſion, Dan.4. 17,32,34,35.

thou art] Heb. *thou he*: the pronoun for the verb ſubſtantive: as Chap.9.15. & 43.10 13. ver.19.

thou alone] Deut.6.4. Pſal.86.10. Chap.43.10,11.

thou haſt made heaven and earth.] The peculiar character of the true God; whereby he is diſtinguiſhed from all counterfeit gods, Pſal. 96. 5. & 146. 6. Chap. 42. 5. & 45. 24. Jer. 10. 11, 12. & 32. 17.

V.17. *Incline thine ear, O Lord, and hear; open thine eyes, O Lord, and ſee;*] Hear their words, and behold his letter, ver.14. that is make it by ſome act and work to appear, that thou haſt heard the one, and ſeen the other, and takeſt notice of either. So Dan.9.18, See on ver.4.

Incline thine ear] A metaphor taken from thoſe, that bow down the head to liſten to ſuch as ſpeak to them, from below, and in ſpecial manner therefore attributed to God, whom, as ſitting aloft in the higheſt heavens, Chap.57.15. & 66.1. we ſpeak unto, from here below, Eccl.5.2. ſo Pſal.31.2. Dan.9.18. yet is it uſed more largely; for as God is ſaid to *incline his ear* unto us, ſo are we ſaid to *incline our* ear, alſo, to him. See Chap.55.3.

and hear all the words of Sennacherib, which hath ſent to reproach the living God] Or, *who hath ſent*: becauſe it is ſpoken of a perſon. Or, and of him, *whom he hath ſent*, as ſome render it, to wit, of *Rabſhakeh*, Chap.36.2. ver.4. ſee 2 King.19.16. but the former ſeems the better, becauſe it needs no ſupply, nor is any defect apparent: for Rabſhakeh's words were his Maſters, delivered in his name, ch.36.4. beſide, that Ezekiah in this clauſe ſeems rather to have reſpect to the contents of the preſent letter, then to the words of the former meſſage, which he laid open to God before, verſ.1.4. The words may be read, *wherewith he hath ſent to reproach the living God*, ſee ver.4.

V.18. *Of a truth, Lord, the Kings of Aſſyria have laid waſt all the Nations, and their Countries*] Heb. *Verily, Lord*, &c.

all the Nations] Before mentioned. So it is, 2 King.19 17. but the Hebrew text here hath it, *all the lands*; *Lands*, for *nations of* thoſe lands, as it is more fully expreſſed, 2 Chr.32.13,17. So ver.11. See Chap.66.8. And there is in the words, a ſylleptical, or comprehenſive form of ſpeech; whereby two divers notions, are in one word comprized; the one expreſſed, the other implyed, and to be ſupplyed, to make the ſenſe up entire; when it is ſaid, *have laid waſt nations and countries*, for, *deſtroyed the nations, and laid waſt their countries*. See the like, Exod 20.18. *they ſaw the thunderings, and the lightnings, and the ſound of the trumpet*, for, *they ſaw* the one, *and heard* the other, Luke 1. 64. *his mouth opened, and his tongue* that *opened*, this *looſed*, 1 Cor.3.2. I made *you drink milk, not meat*; for, *drink milk, eat meat*, 1 Tim.2.12. *I permit not a woman to teach, but to be in ſilence*; *permit not* the one, *command* the other, 1 Tim.4.3. *forbidding to marry, to abſtain from meats*; *inhibiting* the one, *enjoyning* the other.

and their countries] Heb. *countrey*, or *land*, taken collectively, for *countries*, or *lands*; or diſtributively rather, for the *countrey* and *land* of each *of them*.

V.19. *And have caſt their gods into the fire*] Heb. *giving*, for, *giving* have given: a defective form, as Chap.59.13. that is, *have ſurely given*, or *caſt*; (as the more uſual phraſe is, Judg 1.8. & 20. 48. Pſal.7.47. in all which places, yet there is an hypallage, or a kind of tranſpoſition) *their gods* (that is, their idols: as Pſal. 96.5.) *into the fire*: as David dealt with the Philiſtines gods, 2 Sam.5.21. *giving into the fire*, for, *caſting into the fire*: as Ezek.15.4,6.

for they were *no gods*] Heb. *they no gods*, for, *they were no gods*: the pronoun for the verb ſubſtantive: as ver.16. *no gods*, 2 Chron. 13.9. Gal,6.8.

but the works of mens hands, wood, and ſtone, therefore they have deſtroyed them.] So Pſal.115.4. & 135.15. Chap.40.19, 20. & 44. 12-17. Jer.10.3,4. Dan.5.4,23. He mentioneth thoſe, the rather, of the baſer matter, becauſe thoſe the enemy leſs regarded, and thereſore burnt them; whereas they made booty of thoſe that were of ſtuff more precious, chap.46.1. See Jer.43.12.

V.20. *Now therefore, O Lord, our God, ſave us from his hand*] Heb. *And now*: as Chap.36.5. *hand*, *for power*: as chap.36.15, 18. do thou that for us, that their gods could not do for them, ver.12.

that all the Kingdoms of the earth may know that thou art the Lord, even *thou, only.*] Pſal.83 18. Chap.59.19. See ver.16. *thou, thou only*: as, *thee, thee only*, Pſa.51.4. the gemination makes the ſentence the more vigorous.

V 21. *Then Iſaiah the ſon of Amoz ſent unto Hezekiah, ſaying*] Heb. *And*: as Chap.36.22. *ſent*, in likelihood, by ſome meſſengers, that the King had ſent unto him, as before, ver.2. to underſtand whether he had any further word of anſwer from God. See Jer. 37.17.

Thus ſaith the Lord God of Iſrael] So ſtiled here, in way of oppoſition to thoſe ſorry gods, of other nations, as before, ver.16.

whereas thou haſt prayed to me againſt Sennacherib King of Aſſyria] Or, *What thou haſt prayed unto me* for, *againſt the King of Aſſyria*, I have heard: ſo it is, 2 Kings 19.20. and the word here uſed, though of more general extent in the uſe of it, yet in its original, having a notion of *judicature* in it, whence the ambiguity of it, Pſa. 106.30. ſignifies properly, ſuch a prayer, wherein a man, though in all ſubmiſs and lowly manner, doth as it were debate the caſe with God, and plead the equity of that, which he ſueth unto him for. Such are thoſe of Moſes, Num.14.13-19. of Joſhuah, Joſh.7.7-9. ſuch are divers in the book of Pſalms, Pſalm 7.& 10. & 13. & 74 & 88.& 89. & 115. and ſuch is this of Ezekiah; and the word therefore is very ſignificantly here uſed; as alſo againe, Chap. 38. 2. Some joyne the words thus to the former, *Thus ſaith the Lord God* *of Iſrael, to whom thou haſt prayed.* See the like ſyntax, chap. 49.23.

V.22. *This is the word which the Lord hath ſpoken concerning him:*] In way of anſwer to thy latter prayer, ver.15-20. or, as ſome, *This is the thing (word,* for *thing,* as Eccl.8.3.) *that God commandeth,* to be returned in way of anſwer, *to him*; but this ſeemes to be overſtraitned.

concerning him] Or, *againſt him*; as Ier.49.1,7.

The virgin the daughter of Zion hath deſpiſed thee, and *hath laughed thee to ſcorn; the daughter of Jeruſalem hath ſhaken her head at thee*] Or, *the Virgin, daughter of Zion, deſpiſeth thee,* and *derideth thee; the daughter of Jeruſalem ſhaketh the head at thee.* Some underſtand the words, as ſpoken, not of the Inhabitants of Jeruſalem, ſcorning and deriding Sennacherib; but of his ſcoffing and ſcorning them, thus rendring the text, *He hath deſpiſed thee,* and *mocked thee, O virgin, daughter of Zion, he hath ſhaken his head at thee, O daughter of Jeruſalem.* But the text will not bear it; for the pronouns are maſculine, the verbs feminine.

virgin daughter of Zion] Some ſuppoſe the term of *virgin* to be here given unto the city of Jeruſalem, becauſe ſhe had not hitherto been ſurpriſed or forced by any forrein power. But neither is that true; for Joaſh, King of Iſrael, took it, and pillaged it in Amaziah's reign, 2 Kings 14.13,14. nor doth it ſeem to be the true notion of this title, being given to other places, whereof that cannot be ſaid: Howſoever the Jewiſh Criticks ſay, that it is alwayes to be ſo taken, where it is applyed to place or people. Others, therefore, would have it given to the Jewiſh people, the Inhabitants of Jeruſalem, as to Gods Church, which he had as a chaſt virgin eſpouſed to himſelf, chap.54.5. Hoſ.2.19,20. 2 Chron.11.2. Rev. 14.4. and had as great care of, as any man or woman had of a darling daughter, abiding yet under their wing, chap.49.15,16. Zach. 2. 5, 8. but conſidering, the ſame term is given, even by this Prophet alſo, to other people; as to Sidon, chap.23.12. and to Babylon, chap.47.1. I ſuppoſe, it would rather be rendred, *damſel*, a term given to thoſe ſtates as in beauty, bravery, ſtatelineſs, and delicacy, reſembling a damſel of noble birth, and according to her parentage, curiouſly educated. But of the ſtile, ſee more, on chap.1.8. & 23.12.

daughter of Jeruſalem] As before of Zion: for the place it ſelf, or the Inhabitants of it; as Jer.2.13. *Sion,* and *Jeruſalem,* the ſame, as chap.1 27. for as for thoſe, that by *the daughter of Sion,* would have underſtood the people of the upper city, by *the daughter of Jeruſalem,* the people of the lower city, it is over-nice; nor accordeth with thoſe other places of the Prophet, where both termes are likewiſe uſed, chap.2.3. & 4.3,4. & 10.12,32. & 24.23. & 31.4,5,9. as alſo is that of a learned Writer, who by the *daughter of Babel,* Zach.2.11. would have underſtood the region or territory of Babylon, whereof Babel was as the mother, becauſe inferiour towns are commonly called daughters, in relation to their mother city, Ioſh. 15.31,36,41.

ſhaken her head] Heb *the head,* as Pſalm 22.7. *they ſhake the head:* which yet is more fully, Pſalm 109.25. and Lam.2.15. *they ſhake their head:* and ſo is not amiſs here rendred, *ſhe ſhaketh her head:* but then *her* ſhould be in a diverſe character, to note a defect of the pronoun, as Deut.25.12. and as ver.23. As he ſometime ſhook his hand, in menacing manner, at her, chap.10.32. ſo ſhall ſhe ſhortly ſhake her head in ſcorn and deriſion at him: ſee Jer.18. 16. Mat. 27.39.

at thee] Heb. *after thee*: When inſtead of thine hands, wherewith thou braggeſt that thou wouldſt do great matters, verſe 24. thou ſhalt be glad to betake thy ſelf to thine heels, and to turn thy back to her; a ſecret gird at his ſhameful flight, ver.37. 2 Chron. 32.21.

thee] Sennacherib it is, whom he ſpeaketh unto, but calleth not by his name, as not vouchſafing to name him.

V.23. *Whom haſt thou reproached and blaſphemed?*] Or, *reviled?* ſee ver.6.

and againſt whom haſt thou exalted thy *voice*, *and lifted up thine eyes on high?*] Doſt thou well know, and conſider with thy ſelf, who it is, againſt whom thou doſt ſo inſolently advance thy ſelfe: ſee Exod.5.2. & 9.16,17.

and] Or, *or*; as chap.36.19.

exalted thy *voice*] In big words, and preſumptuous language: though alluding, it may be, alſo, to Rabſhakehs loud crying, chap. 36.13. Heb. *the voice*; as chap.13.2. a defect of the pronoun, as ver. 4.22. ſupplyed, chap.40.9. & 58.1.

lifted up thine eyes on high] A lofty look, a ſigne of an haughty heart, chap.2.12. ſee on chap.10.12. otherwiſe, the phraſe is uſed in no evil ſenſe, Gen.19.22. chap.40.22.

even *againſt the holy one of Iſrael*] In blaſpheming his name, taunting his people, and traducing and diſgracing his Annointed: ſo Exod.5 2. & 9.17. Pſalm 2.1,2. & 74.19. and 89.51. of the ſtile given to God here, ſee on chap.1.4. Some end the interrogation at voice? and read the reſt of the verſe, by way of enunciation: as ſhewing either wherein, or againſt whom he had carried himſelf ſo inſolently, in *that thou lifteſt up thine eyes on high*; or, *thou haſt even lifted up thine eyes on high, againſt the holy one of Iſrael:* and ſo the inſertion of *even,* in our verſion, ſhould be needleſs, which yet is very frequent, ver.16,20. chap.41.12. & 43.10,11,25. the copulative being put for *that*; as chap.22.20. or, *even*; as chap.27.1. But the received reading ſeems the better, becauſe more agreeable to the manner of our Prophet, whoſe common cuſtome is to expreſs the ſame thing, by divers notions, laid down in diſtinct branches, as in this very argument, chap.10.12. beſides, that it ſuiteth not ſo well, to ſay, *thou exalteſt thy voice, in that thou lifteſt up thine eyes:* or, the queſtion, being of the former, to return anſwer to it by the latter.

V.24. *By thy ſervants haſt thou reproached the Lord*] Heb. *By the hand of thy ſervants:* as Exod.35.29. chap.20.2. Jer.27.3. it is, 2 Kings 19. 23. *thy meſſengers.* See chap. 36. 2. and verſe 4, 14, 17.

and haſt ſaid] Or, *in that thou ſaiſt,* for that uſe of the copulative doth not amiſs here: ſee on verſe 23.

By the multitude of my chariots, am I come up to the height of the mountains, to the ſides of Lebanon:] Or, *With the multitude of my chariots.* I have with my chariots, not with my foot forces only, got over the higheſt mountaines that lay in my way, and I have brought them all ſafe over the tops of the hills, notwithſtanding the great number of them (a matter of no ſmall difficulty) partly, by cutting out, and levelling of wayes for them, where the grounds were rough and rocky, (a practice alluded to, chap.40.3.4.) and partly, by felling of ſuch trees as obſtructed their paſſage. So did Xerxes make way for his Army through Athos, in his expedition againſt Greece, Herodote, l.7. Annibal over the Alps, into Italy, Livy, l.21. Veſpaſian in his march towards Jeruſalem, over the mountains of Judea, Joſeph *of the Iewiſh war*, l.3.c.11. which mountains ſeem to be by the Aſſyrian alſo here ſpecially intended, together with thoſe in his way thither, and chiefly thoſe about Jeruſalem, that ſeemed to make the acceſſe thither the more difficult, Pſalm 125.2.

the height of the mountains] Or, *the higheſt mountains,* or *hils*; as Pſal.95.4. and as afterward, *the talneſs of cedars,* for *the talleſt cedars*: and *the choice of firres,* for *the choiceſt firres.*

the ſides of Lebanon] One of the famouſeſt mountains in thoſe parts, mentioned, as one of the limits of the promiſed land, Deut.3. 25.& 11.24.

and I will cut down the tall Cedars thereof, and *the choice firre trees thereof;*] Or, *I will cut down the talleſt of his Cedars,* and *the choiceſt of his firres.* Heb. *tallneſs,* as Chap.10.33. Ezek.31. 5, 10.) and *choice*: as Jer.22.7 either to clear his way for his army to paſſe, or to furniſh him with timber, for works and lodgings. See chap. 14. 8. the meaning ſeems to be, that nothing could, or ſhould hinder him in his paſſage toward, and his approaches to Ieruſalem, which he principally aymed at. Howſoever, as he threatens to hew down Lebanon here; ſo God threatens elſewhere to hew down his Lebanon. See chap.10.33, 34. and ſo accordingly did, verſ. 36. But the words may well be rendred, in the time paſt, *I have cut down,* &c. and ſo the next, *I have entred,* &c. as the foregoing words were; thoſe enſuing, alſo, ver.25. ſo run; for he ſeemeth in this whole paſſage to vaunt of what he had done.

and I will enter into the height of his border, and the forreſt of his Carmel.] This paſſage is ſomewhat otherwiſe read in the book of Kings, 2 King.19.23. and the readings compared, will afford us the more light, whereby to finde out the right meaning of the text. What is here termed *merom,* that is, *height,* or *high place,* rather: as Chap.26.5. is there called *melon,* that ſignifieth *an inne,* Gen. 42. 27. Exod 4.24. or, *a lodge,* or *lodging,* Chap.10.29. Ier.9.2. by both which terms, is, undoubtedly, the ſame thing meant; and ſomewhat it muſt be, about Mount Lebanon, or, appertaining thereunto: and I conceive it to be no other, then *the tower of Lebanon,* ſituate on the Eaſtern ſide thereof, with its proſpect towards Syria, Cant.7.4. called *an high place*; becauſe it ſtood aloft, and was high built, of purpoſe, to overlook the country before it: and *a lodg,* or *lodging,* in regard of the garriſon, that being a frontier place, was, for the ſecurity of the place, lodged in it: though it is not improbable, that the Aſſyrian might alſo, in way of contempt, ſo term it; as a place, in his reckoning, of no more ſtrength, or worth, then a ſorry lodg, in a park, or garden. See of Ieruſalem, chap.1.8. and of ſome other lands, Chap.24.20. In both places it is ſaid to be *the high place*; or, *lodge, of its end*; (ſo, rather then *border*; for which the Hebrews have another word) becauſe it ſtood at one end of the mountain, looking toward Damaſcus, the head city of Syria, that lay Eaſtward from Iudea, Chap.7.8. & 9.12. our Engliſh renders it, *lodgings*; as taken collectively, and intending not ſome one, but ſuch forts and holds as were on the frontiers thereabout ſituated, for the better ſecurity of the adjacent parts: nor is this interpretation altogether improbable: but admitted there, it ſhould have been accordingly, *high places,* here; the words following, in both places the ſame, are by divers good Interpreters, otherwiſe rendred, then our verſion hath them, nor, and *the foreſt of his Carmel,* but (as the Hebrew points, though by the Iewes themſelves, here not obſerved, lead unto, diſtinguiſhing between the two laſt words,) *his foreſt,* and *field* or *fruitful field:* as the word is rendred, chap. 32.15. it is word for word in the Hebrew; *and I will go*; or, *have gone,* (gotten up) *unto the high place of the end thereof, foreſt, field,* or *fertile field thereof*: as if he had ſaid, having felled his trees, and ſo made paſſage for my army, I will march, or, have marched, with it, to his high garriſon tower, and ſo through his foreſt, to the fertile fields that lie below it. I am not ignorant, that the Jewiſh Interpreters here underſtand by *Lebanon*, the land of Judea; ſo called, ſay they, becauſe it is the higheſt ground in the world; (which what ground they have for, I know not: but know it certainly to be untrue) by the tall *cedars* and *firres*, the great men of the land: as Chap.2.13. by *the high place*, or *lodging*, the Temple, Gods dwelling, Pſalm 78. 69. & 132. 13, 14. as alſo, that divers of our Writers tread in the ſame track; ſome conceiving the land of Judah to be meant here, likened to *Lebanon*, for height and ſtatelineſs; to *Carmel*, for fertility and pleaſantneſs. Others, by *Lebanon*, underſtanding Judea; by the *foreſt*, the wilder part of it; by *Carmel*, the manured; by the *lodge*, or *inne*, as they render it, Jeruſalem: and that Jeruſalem ſeems, ſometime, to be in Scripture called *Lebanon*, or to be likened, at leaſt, to it, appeareth, Jer. 22. 23. Zach. 11.1. But that which I have before delivered, ſeems to me to be the genuine ſenſe of this place.

V.25. *I have digged, and drunk water*] The text, 2 King.19.24. is ſomewhat fuller, *I have digged, and drunk ſtrange waters*; that is, ſprings of water, where none appeared, and which had beene formerly unknown. He boaſteth of his power and policy, that could find out means, to furniſh with water, ſuch a numerous army, as emptied the pools, and dried up the rivers whereſoever they came. The Jewiſh Doctor, as he wideneth it too much, ſo, withal, he extenuateth it not a little, when he would have the meaning to be, I undertake no work, but that I finiſh; as thoſe, that wanting water, dig, till they find what to drink: of *digging for water*, ſee on Gen.26.18-22. Num.21.27,28. Pſal.84.6. and of furniſhing with water, beyond expectation where none to be had; that whereby God, at ſundry times, hath manifeſted, and is wont to magnifie his power, and his providence, and wherein this vain boaſter profeſſeth himſelf able to do ſtrange matters; See Exod.17.1-6. Num. 20.1-11. Judg.15.18,19. 2 King 3.17.20. Neh.9.20. Pſalme 74. 15. & 78.15,16. & 107.35. & 114.8. Chap.41.17,18. & 43.19, 20.

and with the ſole of my feet have I dried up all the rivers of the beſieged places] As if his army had beene ſo great, that with their feet alone, they were able to dry up all the pools and rivers whereſoever they came; not unlike the Syrians vaunt of his forces, that he brought men more then enough, with him, to carry all the duſt of Samaria away in their fiſts, 1 King.20.10. as alſo to what the Greeks report of Xerxes his army, that they ſhould drink whole rivers dry at a dinner. Juvenal, *Satyre* 10. See Herodote, lib.7. and Juſtine, lib.2.

with the ſole of my feet] as Pſal.57.6. or, *footſteps*, as Pſalm 85. 14. that is, whereſoever I ſet footing, as Joſh 1.3. I do with the multitude of men and beaſts, that I bring along with me, drink all dry. So ſome of the Jewiſh commenters. But other of them, rather, I dry up all with the very footing of them. And he ſpeaks it, as if the rivers were dried up in a trice, ſo ſoon, as he ſet but the ſole of his foot on them; as Jordan was divided and dried up ſo ſoon, as the plants of the Prieſts feet, that bare the ark of God, touched the water thereof, Joſh.3.15,16. For it ſeems to come far ſhort of the Aſſyrians boaſting, that ſome would have the meaning to be, that he dried up great rivers, incloſed with high and ſtrong banks: as Cyrus did Gyndes and Euphrates, Herod. *lib.*1. Jer.50.38. to make them fordable for his forces.

have I dried up all the rivers] As the Pſalmiſt, of God, *Thou drieſt up mighty rivers*, Pſal.74.15. See Chap.42.15.

the rivers of the beſieged] Or, *fenced*, or, *incloſed*. Heb. *rivers of ſeſſion, ſiege*, or, *incloſure*. See Chap.19.6. that is, either ſuch rivers and ſtreams, as running beſide cities, make them the more difficult to beſiege, and the better able to hold out a ſiege. Or, ſuch waters derived from ſome river, into pooles and encloſures, made for that purpoſe. Some Iewiſh Criticks would by the word here uſed, underſtand Egypt; becauſe the name in Hebrew comes neere unto it: as if he ſhould brag that he had dried up the rivers of Egypt, which God threatens to do, Chap.11.15. but that another of them, not undeſervedly, controlleth the whole paſſage: ſome render in the future, *I will dig and drink waters, and with the ſole of my feet, dry up all the waters of the ſiege*; as aiming at Ieruſalem, and the preparations made by them, to furniſh themſelves with water, expecting a ſiege, Chap.22.9,11. and the courſes taken by them to keep his army from water, by obſtructing the ſprings that might afford it them, 2 Chr.32.3,4. He boaſteth therefore, that their endeavours, in either kind, ſhould prove but loſt labour; he would dry up all their ſtore, and provide water ſufficient for his forces, by digging deep, and bringing of ſprings to light, where none had ever been ſeen, or dreamed of before. And this ſo well ſuiting with the ſtory it ſelf, would not lightly be rejected. Howſoever the words be rendred or read, the ſcope of this his vain vaunting, is to imply, that no place had been, or could be able to hold out againſt him, who was able, by his power and policy, to overcome all difficulties, to level mountains, and dry up rivers, for the freer paſſage of his forces, and yet to furniſh them, alſo, with all neceſſary proviſions, where they were moſt unlikely to be had.

V.26. *Haſt thou not heard long ago*, how *I have done it*, and *of ancient times, that I have formed it?*] Hitherto was Sennacherib brought in vaunting of his owne deſignes and doings; now God turneth his ſpeech again to him, controlling him for his folly. And as he told Ezekiah, that he could not but have heard, what his anceſtors, the Kings of Aſſyria, and he himſelf alſo had done, ver. 11. So God demandeth of him, whether he had not heard from his Prophets, to whom he had revealed it, and by whom he had formerly publiſhed it, c.48.3. That God had in his ſecret counſel, deſigned all thoſe things to be done by his progenitors and himſelf, both concerning other nations, and concerning his own people, which he fondly arrogates to his anceſtors, and to himſelf, Deut. 32. 27 Chron.10.13. Whereas He and They, were all but Gods inſtruments therein, and had never, without him, been able to do what they did. See Chap.7.17,20. & 10.5.6,15. & 20.4. So many, both of the Jewiſh Commenters, and ours. But divers other, go another way, reading the words, *Haſt thou not heard*, that *I long ago did it*, or, *made it*, *and*, or, *that of ancient time I framed it?* Applying the note of time, not to the Aſſyrians ear, but to Gods act & expounding the text. Some, of the works that God had formerly done for his people, ſuch as the Aſſyrian king, here, vaunted of, in making a paſſage for them through the red ſea, Exod. 14.21,22. and through Iordan, Ioſh.2.10. & 3.16. but this ſeems not ſo probable. Others, of the city, and State of Ieruſalem, which he had founded and eſtabliſhed, Pſal.48.8. & 78.68,69. & 149.2. Chap. 14.33. & 22.11. And this ſeems very probable.

long ago.] Heb. *after from.* It is uſed ſometime of place, 2 Chr. 26.15. Ezr.3.13. ſometime of time paſt, as here, and 2 King.19.25. to come: as 2 Sam.7.19.

how] Or, that: a defect of the particle, as Pſal.55.2. Chap. 10. 12.

I have done] Or, *I made*: as Chap.44.2. & 46.4.

it] Or, *this*; as Pſalm 109.27. as having reference to the thing, either ſpoken by Sennacherib, or done by God, Chap.41.20. or, *her*; that is, the city of Ieruſalem. Of which before, ver.22. though not naming her here; but ſpeaking of her, as the only *her* that God regarded. So Ier.33.2.

of ancient times] Heb. *from daies of priority*, or, *antiquity*; as cha. 33.7. that is, *from eternity*, ſay ſome, underſtanding it of Gods purpoſe, Chap.25.1. In former times; *long ſince*, ſay others, underſtanding it of his work, Chap. 44. 2. For thoſe Iewiſh maſters do but trifle here, that tell us of the Meſſias, and Ieruſalem, made before heaven and earth; and of Tophet, made for Sennacherib on the ſecond day of the world. See Chap.30.33.

formed it] Or, *framed it.* The word is taken from the potters act and art, in framing of earthen veſſels; Ier. 18. 3, 4, 6. that is, ſay ſome, decreed, determined, that it ſhould be done; as Chapter 14.24,26. Acts 2.23. & 4.2. Eph.1.11. 2 Tim.1.9. 1 Pet.1.20. As the potter conceives in his mind before-hand, the faſhion of that which he intendeth to frame. See Chap. 26. 3. & 29.16. Others, framed, and effected by mine own might, without help of nature, or humane art, or force; as Gen.2.6,8. Chap.45.18. But as others, rather, *formed*, or, *framed her.* This city and State, the framer whereof, he is in a more ſpecial manner, by this Prophet, oft ſaid to be, Chap.43.1,21. & 44.2,21,24. and 64.8.

now have I brought it to paſs, that thou ſhouldſt be to lay waſte fenced cities, into ruinous heaps] What I formerly purpoſed, ſhould be effected concerning thoſe nations and cities, which I would have deſtroyed, that have I now done by thee, Chap.24.1,10,12. & 25. 2. & 26.5. & 27.10. Or, as others, reading the words, by way of interrogation, And *now ſhould I bring it to be laid waſt*, and *fenced cities* to be *ruinous heaps*? or, to be *ruinous heaps*, as *fenced cities*? Should I ſuffer this place, which I ſo framed, to be laid waſt, and deſtroyed by thee, as if I had founded it to no other end? See chap. 45.18. and that thou ſhould do with it, or the cities belonging to it, as thou haſt done with ſome others, verſe 18. See Ier. 33. 2,6.

have I brought it] Or, *ſhould I bring her to that paſs?* A potential ſenſe: as Chap.26.9.

that thou ſhouldeſt be to lay waſt] Or, *that it*, or, *ſhe ſhould be laid waſt.* Heb. *and*, (for *that*; as Chap.16.12.) *thou*, or, *it*, or, *ſhe* (for the ſecond perſon maſculine, and the third feminine, or neuter, are in this form the ſame) *ſhall be to lay waſt*, or, *unto vaſtities*, or, *deſolations*, (for ſome make it a noun as the like word, Pſal.73.19. & 74.3. or, *that thou ſhouldeſt be to lay* her, or, it *waſt*: for ſo the words alſo may well be rendred; and the want of the pronoun is very rife, Chap.31.5. ver.22.

to lay waſt defenced cities into ruinous heaps] That is, *to lay waſt*, by bringing them, or by *laying waſt*, to bring them, *to ruinous heaps*: To lay them waſt in that manner, that they become ruinous heaps; A defective form of ſpeech; ſuch as ver.18.

ruinous heaps] Or, *heaps over-grown*; to wit, with graſs, weeds, ſhrubs, and other like traſh, as waſt places are wont to be. So the word not elſwhere found, ſave Ier.4.7. is deemed to imply, from a word of the ſame notion of neer affinity with it. See Chap.27.10. & 32.14. 1 Macc.4.38.

defenced cities] Either of other nations, Chap.25.2. or, of Iudah and Ieruſalem; (ſee Ier.34.1.) whereof, though he took many, yet he razed them not, Chap.17.10. or, as the *defenced, cities*, to make this city heaps, (Pſal.79.1.) as ſome other, ſo ſerved by him; which albeit the Chaldeans were afterward ſuffered to do, Mic.3.12. yet the Aſſyrian never did. The note of ſimilitude ſupplyed, as ver.27.

V.27. *Therefore their inhabitants were of ſmall power; they were diſmayed, and confounded*] Heb. *And*; as ver.20. So read, it renders a reaſon why thoſe cities were by the Kings of Aſſyria, ſo ſurpriſed and ruinated, to wit, becauſe the inhabitants of them had no power of hand, or courage of heart to withſtand them: and therefore they were ſo enfeebled and diſheartned, becauſe it was God that brought that evil upon them: ſo Exod.23.27,28. Joſh. 2. 11,12. & 5.1. Howbeit, it may as well be read, *Whoſe inhabitants. And they*, for, *whoſe*; as, *and he*, for, *who*; Mal. 3. 1. compared with Mat 11.10. and ſo it proceeds to relate the condition of the perſons, as well as of the places, that had, by the Aſſyrians, been ſubdued.

of ſmall power] Heb *ſhort* or, *ſhortened of hand*; as chap. 50. 2. & 59. 1.

they were as *the graſs of the field, and* as *the green hearb on the houſe-tops, and* as corn *blaſted before it be grown up*] An extream weakneſſe and feebleneſſe; or a ſoon and ſudden deſtruction, or both, by divers lively reſemblances copiouſly deſcribed.

as] A defect of the note of ſimilitude: very common in Scripture; that yet needed not to have been ſupplied, ſave in the firſt branch, See the like, Pſal.11.1. Chap.33.11,12.

the graſs of the field [Heb. *hearb*; as Deut.32 2. ſee Pſal.90. 5, 6. & 102.4,11. & 103.15. Chap.40.6. Mat.6. 30. that is eaſily trodden down by the foot, not of wild beaſts only, 2 Chr.25.18. but of the leaſt, and feebleſt cattle. See chap.26.6.

the green herb on the houſe-tops] Or, *green tender herb*; as it is rendred, Deut.32.2. Job 38.26. or, *tender graſs*; as 2 Sam.23.4. Prov. 27.25. *graſs*; ſimply, Gen 1.11,12. Job 6.5. Chap.15.6. Jer.14.5. *herb*; as here, Pſal,37.2. Chap. 66.14. It is deemed, properly, to ſignifie the firſt putting forth of ought that ſprings out of the ground, as the former; the ſame when it is come to ſome growth, as *the green herb*: ſo Pſal.129.6.

corn *blaſted before it be grown up*] Heb. *blaſting before ſtanding*; as *ſtanding*, for, *ſtanding* corn, (of which defect, ſee on chap.17.5.) ſo *blaſting*, for, corn of *blaſting*; that is, *blaſted*. The abſtract, for the concrete, as chap 35.1,7. the word moſt commonly is ſuppoſed to ſignifie arable ground; for which purpoſe, a dry Soil is wont to be preferred before a moyſt. It is here only uſed for *blaſting*, by the Hebrew Criticks therefore deemed, through the change of a letter, to deſcend from another root, that ſignifies to *blaſt*, Gen.41.6, 23. and the word indeed uſed, 2 King. 19. 26. is apparently ſo: Whence it is alſo manifeſt, that either the Scribes pen ſlipt here in a letter, (the letters of either word being much alike) or, that both words though differing in a radical letter, were uſed for one and the ſame thing. Howbeit, a late learned Writer, retaineth the word here in that other ſenſe, rendring it, *as a land*, or *arable ground, before corn*, to wit, to be ſown in it, while it lieth fallow. But the other term here uſed, ſignifieth properly *corn*, not as ſown, or ſprouting out, but *ſtanding*; got to height, and expecting harveſt; and the parallel place in the ſtory, requireth to take it the other way.

Ver.28. *But I know thine aboad, and thy going out, and coming in, and they rage againſt me*] I am well acquainted with thy doings at home, thine enterpriſes abroad, all thy counſells, all thy courſes; and take notice of thine inſolent carriages againſt me.

I know] Not, as I know the wayes of the righteous, by way of approbation, acceptation, and care to give a good iſſue to them, Pſ. 1.6. but by a general notice of them; in that they neither are, nor can be concealed from me, Pſa.94.11. & 139.1-4. and by a ſpecial notice, alſo, that I take of them, in due time to deal with thee, for them, as, for them, thou deſerveſt to be dealt with, Jer. 17. 10. & 48.30. Hoſ.5 3. Amos 5.12.

thine abode] As Gen.24 55. or *thy dwelling*: as Jer.9.6. as we ſay to one, that takes overmuch upon him; *we know where you dwell, Sir*: or, *thy ſitting*: as Pſa.139.2. Lam.3.63. thine abode at home, and what thou doſt there, becauſe oppoſed to buſineſs abroad: ſo Deut.6.7. & 11.19.

thy going out, and thy coming in] As Deut. 28. 6, 19. Pſalme 121.8.

thy rage againſt me] Heb. *thy raiſing up of thy ſelf* (in a raging manner) *againſt me*: the verb is not found any where in this emphatical and reciprocal form, ſave in this argument: the prepoſition ſignifying uſually *unto*, is uſed here for *againſt*, as Chap. 33. 11. *el*, for *al*, as Jer.47.5,7. & 50.7,26,29. & 51.1. So in the next verſe.

V.29. *Becauſe thy rage againſt me, and thy tumult is come up into mine ears*] Heb. *Thy raging*; or, *raiſing up of thy ſelf*: as v.28. the verb infinitive, for the noun.

thy tumult] The word here uſed, doth moſt uſually ſignifie *tranquility*, Job 12.5. chap.32.11. & 33.20. but here, and 2 Kings 19. 28. *tumultuation*, as ſpringing from another ſtock; whence the word, that ſignifies *a tumultuous noiſe*, chap.13.4. & 17.12. & 66.6. and is framed with a reduplication of the laſt letter, to imply an intention of the thing thereby ſignified. Howbeit, ſome of the Jewiſh Commenters would have the word taken in his common ſenſe, reading the words (which they ſuppoſe defective) with ſupply from the former branch, *and*, or *even*, the rage of *thy tranquility*, that is, thence ariſing, or thereby procured; as Prov.1.32. but this ſeemes over-nice, and a nicety needleſs; not unlike the conceit of thoſe, that would deduce the word in this ſenſe, of *noiſe* and *tumult*, from that, of *eaſe* and *tranquility*, becauſe eaſe and tranquility, is wont to breed pride and inſolency, Jer.48.11.

is come up] So Pſalm 74.23. *the noiſe of thine adverſaries; the tumultuous noiſe of thoſe that riſe up againſt thee, goeth up continually*. See 2 Chron.28.9. Ezr.9.6. Jon.1.2.

into mine ears] It makes ſo loud a cry, that I cannot but hear it, and take notice of it. So Gen.18.20. chap.5.9. Jam.5.4. See ver. 4.17.

I will put my hook into thy noſe, and my bridle in thy lips; and I will turn thee back, by the way, by which thou cameſt.] Becauſe thou rageſt and raveſt on this wiſe, like ſome great unruly fiſh, or ſome fierce wild beaſt, or ſome head-ſtrong horſe, I will take thee with my hook, or, I will ring thee, and bridle thee, and lead thee whither I liſt; turn thee about, and make thee go the way thou wouldeſt not, turn thee back from the place thou principally intendeſt, and with ſhame and confuſion return thee to thine own home. So chap. 30.28.

hook into thy noſe] Alluding either to *a fiſh-hook*, wherewith fiſh taken, are drawn which way the fiſher-man pleaſeth, Job 41.1. Ezek.29.4. & 38.1. Amos 4.1. or to ſuch *rings* as men put into the noſes of bears and buſales, to keep them in, and over-maſter them with; Ezek.19.4,9. or, to *a chain*, or *collar*, put about the neck of a dog, or ſome other beaſt, with a cord, or leaſh faſtened thereunto, whereby to lead him, as ſome of the Jewiſh Maſters would have it; but the mention of the *noſe*, ſeems not well to admit it: and the moſt of them go to the firſt way; I ſhould rather the ſecond.

my bridle in thy lips] *My bridle*, or *ſnaffle*, or *bit*; as it is rendred, Pſa.32.9. where, from *bridle*, it is diſtinguiſhed; and the Jewiſh Doctors affirm it to be an inſtrument made of iron to put into beaſts mouths; *in thy lips*, that is, in thy mouth; wherewith to rein and reſtrain thee, and to keep thee within compaſs, as the rider doth the horſe with bridle and bit, whereby he hath him at command, Pſa.32.9.& Prov.26.3. chap.30.28. Jam.3.3.

and turne thee back by the way that thou cameſt]See verſe 34.

V.30. *And this* ſhall be *a ſign unto thee*;] God now turneth his ſpeech from Sennacherib, whoſe *dimiſſion*, or *mittimus*, he had now ſigned, ver.29. as his *miſſion*, and *commiſſion* before, chap.10.6. unto Ezekiah, whoſe faith to confirme, in the aſſured exſpectation of of his ſpeedy delivery, he confirms his prediction and promiſe of it, with a ſign, though of a thing afterward to enſue. See on chap.9.6. and the like, Exod.3.12. I am not ignorant, that ſome, both of the Jewiſh Writers, and ours, ſuppoſe, that Sennacherib ſhould upon the report of Tirhakahes coming againſt him, withdraw his forces from Jeruſalem, go forth to meet him, paſs into Egypt, having ſpent two years in that expedition, return again to the ſiege of Ieruſalem, and receive that fatal diſcomfiture there, and ſo it ſhould be, a ſigne antecedent, not ſubſequent, to the main matter, to be thereby aſſured. But theſe things are ſpoken without any ground of ſtory, ſacred, or other; nor ſeem to ſuit ſo fitly with the relation of the Pen men of Scripture, either here, or in the other holy records, 2 Kings 20. and 2 Chr.32. See ver.36.

ye ſhall eat this year that which groweth of it ſelf; and the ſecond year, that which ſpringeth of the ſame; and in the third year, ſow ye, and reap, and plant vineyards, and eat the fruit thereof.] A ſigne of this nature, God was pleaſed to aſſign them, not only thereby, to aſſure them of further indemnity from the Aſſyrian, and deliverance out of their preſent difficulties and diſtreſs, but to encourage and comfort them alſo, againſt thoſe diſtracting thoughts, that might ariſe in their minds, concerning neceſſary proviſions, for them and their families, when the ſiege ſhould break up, the land being ſo waſted by the Aſſyrians, and ſuch ſpoil made of all, as by an enemy is wont to be, in a country that is not his own, chap.1.7. for God hereby engageth himſelf, ſo to provide for them, that from thoſe very returnes of their land, that it ſhould of it ſelfe yeeld, notwithſtanding the havock that the enemy had made, and the want of liberty and opportunity to till and manage their grounds, they ſhould have food ſufficient, both for the preſent yeare, and the next.

ye ſhall eat] That is, thy people, the Inhabitants of Ieruſalem and Iudah, *ſhall eat*, that is, have food ſufficient to ſuſtain them, as cha.65.3. Heb. *eating*, a defective ſpeech: for *eating*, ye ſhall eat: ſee the like, cha.59.13.

this year] Heb. *the year*, as Ier 28.16. ſo, *the day*, for *this day*; or, *to day*, as Ier.1.10,18.

that which groweth of it ſelf] So is the word uſed, Lev.25.5,11. where it is enjoyned, that in the Sabbatical year, or year of ceſſation, or intermiſſion, they ſhould not till their grounds, nor prune their trees, nor reap the encreaſe of the one, nor gather the fruit of the other, but let all lie common, and eat out of the field onely from hand to mouth, as we ſay, that which came up of its own accord, either forth of the ground, by grain and ſeed, the year before, ſhed; or from off their trees, without any husbandry uſed about them; God engaging himſelf, by promiſe, ſo to bleſſe them with encreaſe, the fore-going year, that the proceed of it ſhould afford ſtore ſufficient, both for that year, and the next alſo, until the harveſt time came, of what had been that year ſowne, and the gathering of their fruits from the trees, that year dreſſed, Lev.25.20-22. Now hence ſome gather,that the fourteenth year of Ezekiah(for in that year it was that Sennacherib invaded Judea)was a Sabbatical year, and that ſhould be the reaſon,why that year, they ſhould feed upon ſuch things,as the ground,unmanaged;ſhould yeeld. Others,that not this year,but the next,was the Sabbatical year; and that this yeare being hindred from tilling and ſowing,by the enemies invaſion;and the land therefore affording nothing to ſuſtain them, but what the ground of it ſelf yeelded;and the next year being a Sabbatical year, wherein,by the law,they were inhibited to ear, or ſow ought, they muſt for that year feed on that which ſprang up, from what came of it ſelf the year paſt. Others drive off the Sabbatical year,one year further, to the ſixteenth of Ezekiah,the hindrance from tilling and ſowing, ſay they, being in the fifteenth, from the enemy; in the ſixteenth,from the law. To examine ſtrictly thoſe diſſenting opinions; and compute exactly the Sabbatical years, from the firſt obſervation of them,unto theſe times, is a matter of much difficulty, and would require a far longer diſcourſe , then theſe Annotations will admit. Sufficient it is,that God here promiſeth, that for two yeares together, they ſhould have a competence of ſuſtenance from that, which their land, untilled and unmanaged, ſhould afford them of it ſelf, notwithſtanding the great waſt that the enemy made of it, and the fruits of it. See Judg.6.3-5.

that which ſpringeth of the ſame] This to be the meaning of the word, here uſed,is generally,in a manner, agreed : howſoever the Rabbines,ſome of them,add frivolous fables of fruit-trees, by miracle ſuddenly ſhooting up again,and bearing fruit,where the enemy had cut them down;and of corn,in like manner, where it had been burnt down by the enemy,as alſo,Popiſh Commenters,in favour of their old Latin verſion, of their feeding the ſecond year on *apples*, and the like, only. The word is no where elſe found, but here, and (with a tranſpoſition of letters,the like whereunto,is in other words alſo obſerved) in 2 King.19.29.

ſow ye] Ye ſhall have liberty, without either impeachment from the enemy,or inhibition,otherwiſe,to ſow,and reap freely,and quietly to enjoy the fruits of your lands and labours,Pſa.128.2.of this uſe of the imperative form,ſee on chap.36.16. The words imply a plenty of proviſions,that their land then tilled,ſhould afford them, with much comfort and cheerfulneſs to be enjoyed by them,Deut.8.7-10. chap.65.13. See chap.4 2. & 30.23-25.

V.31. *And the remnant that is eſcaped of the houſe of Judah, ſhall again take root downward, and bear fruit upward*] From the promiſe of a bleſſing more then ordinary,upon their land,he paſſeth to the like,concerning the State,and themſelves;That albeit,they had been much diminiſhed and impoveriſhed, by the Aſſyrian invaſion; yet thoſe that remained of them,having eſcaped the Aſſyrian ſword, ſhould thrive and preſper;& the State that was thereby ſo ſhrewdly ſhaken, that it ſeemed ready to fall to the ground, ſhould be ſetled again, and reſtored to the ſame,or to a better and more flouriſhing condition,then it enjoyed before thoſe broils.See the like promiſe, chap.27.6. and the complement of it, 2 Chr.32.22,23.

the remnant that is eſcaped of the houſe of Judah]Heb.*the eſcaping of the houſe of Judah that remaineth*,or,*is left*;ch.4.2.&10.20.Ezr.9.15.

ſhall again take root]Heb *ſhall add to root*, as ch.10.20. & 52.1. *to root*,for *to take root*,as ch.40.24. Jer.12.2.a metaphor from plants or trees, that being ſorely ſhaken, and looſned with violent winds, yet ſettle, faſten, and take firm hold again at the root.

downward] As trees, which the lower they ſhoot down with the root, become the more firme. See Virgil, of the *eſculus*, a kind of Oke, in his Poems of *Husbandry*,l.2.

bear fruit upward] Shall become ſo conſpicuous like a tree laden with fruit, that to other people abroad, their thriving and proſperity ſhall appear, Chap.4.2. & 60.21,22. & 61.3,9.

V 32. *For out of Jeruſalem ſhall go forth a remnant, and they that eſcape out of mount Zion*]There ſhall be a certain number of people, who having eſcaped the Aſſyrians ſword and hand, by repairing to Jeruſalem , and continuing there in ſafety, ſhall, when the ſiege is broken up, and the enemy gone out of the land, return in peace to their former poſſeſſions,and wonted places of abode, and be ſetled again in them.See the like,Jer.4.5. & 34.11. & 37.11,12.

go out] Either to view the enemies camp,now left,and to gather the ſpoils of thoſe that came to ſpoil them: ſo ſome, as Cha.33.23, 24. or, rather, to return to their own dwellings again, from which, for fear of the enemy, they had fled; and others of the city, to their lands and poſſeſſions abroad, which, for fear of the enemy, before, they durſt not do,Chap.33.17.

a remnant] A ſmall company remaining, in regard of thoſe multitudes that had miſcarried in the troubles of the times.Chap.1.9.& 10.21,22. & 17.6.

they that eſcape] Heb.*an eſcaping*: as Ch.10.20. ver.31.

the zeal of the Lord of hoſts ſhall do this.] This God will do,out of a due regard to his own glory, and a fervent affection of love to his people: as Chap 9.7. ver.35. Ezek.36.5.

V.33. *Therefore, thus ſaith the Lord, concerning the King of Aſſyria*] Heb.*unto the King of Aſſyria:* as in the next words , *unto this city*: but ſo is the particle uſed,alſo,ch.29.22.

He ſhall not come into this city] Heb. *unto this City*: as Joſh. 8. 5. though it be uſed alſo for *into*, as 2 King.7.12. but here rather, *unto*; he ſhall not ſo much as come at it, much leſs enter into it, and ſurprize it,as he made full account to do.For the truth is,Sennacherib never came himſelf,in perſon,to Jeruſalem, though he ſent men and meſſengers thither. See Chap.36.1,2. ver.9 34.

nor ſhoot an arrow there]Nor ſhoot ſo much as an arrow into the city, to annoy,or hurt any there;or to ſtrike down thoſe,that,for defence,might appear upon the walls; though it is not unlikely,that his army lying before it,and neer unto it, would be exerciſing of their archery. Heb. *and he ſhall not :* and ſo afterward thrice repeated; adding much vehemency and vigor to the ſentence.

nor come before it with ſhields] Heb.*with ſhield*: not that his army came thither unarmed ; or without ſhields for defence,with ſwords and weapons of offence only : but that either he ſhould not in perſon ſo preſent himſelf with his guard of ſhield-bearers, (whereof, ſee 1 King.10.16,17. 2 Chr.9.15,16. & 12.9-11.) or with his forces,ſo furniſhed. to make any aſſault upon the city. Some learned, conceive by *ſhields*, to be meant,here,a kind of military frame,conſiſting of a great number of ſhields joyned together, ſomewhat like the tiling,or ſhingling of a roof, by the Latines called *teſtudo* ; becauſe their ſhield reſembled a *tortoiſes ſhell*,under the covert whereof, being thereby ſecured againſt ſhot of arrows and ſtones , that might be caſt down upon them, they made their approaches to the walls of cities beſieged,or aſſaulted. Of this ſee Livy,l.44.Ammian, l.26. and Vegetius,l.2.c.16. But whether this device were ſo ancient,as theſe times,or no,may be doubted.

nor caſt a bank againſt it.] So 2 Sam. 20. 15. or, *mount*; as it is ſometime rendred, Jer.6.6. Ezek. 4. 2. ſo the Chaldee here underſtands it : and the notation of the word may ſeem to carry it this way. For it comes of a word that ſignifies to *caſt up :* and it is uſed, commonly,of the caſting up of earth, to make *a cauſey*, or *caſt way:* thence ſo termed,Chap.62.10. of the uſe thereof, in war, and ſiege of cities,ſee Hab.1.10.Howbeit,the Hebrew Doctors,(whom divers of ours follow,rendring it, *nor diſcharge an engine*,) affirm it to be an engine; ſuch as the Romanes call *baliſta* ; wherewith they uſed to caſt great ſtones, with much violence,either againſt the walls of cities and forts beſieged, or into the forts and cities themſelves: to this purpoſe preſſing, Jer.6.6. where mention is, of cutting downe wood to make ſuch withal; and Ezek.17.17.where *towers* are joyned with them, from the tops whereof, they uſed to diſcharge them. Of the engine, ſee Ammian, l. 23. and Vegetius,l. 4. c. 22. See of the like, 2 Chron. 26. 15. The word is here in the ſingular number, as thoſe, alſo, of *arrow*, and *ſhield*, before ; though collectively taken to make the ſpeech more emphatical : *he ſhall neither ſhoot arrow into it, nor come with ſhield before it* ; *nor diſcharge engine againſt it :* and it is alwayes joyned with a verb, that ſignifies *to pour out*,which helps to confirm this latter opinion,concerning the right ſignification of it : it hath its original from being *lift up* : its conſtruction, from the uſe of it, in *throwing*, or *pouring out* ſtones,and the like. See, beſides the places already cited.Ezek.21.27. & 26. 8. Dan.11.15.and there ſeems to be a defect in the phraſe *to caſt*, or, *pour out the baliſt* for,*to pour out* ſtones with *the baliſt* : as, *to throw out*, or *ſhoot the bow*, for, *to ſhoot* arrows with *the bow* Pſalm 78. 9. Jer. 4. 29. our term of diſcharging, doth very fitly expreſs it.

V. 34. *By the way that he came, by the ſame ſhall he return*] So verſ.29. A proverbial form of ſpeech, having in it an intimation of ſome attempt, without iſſue, or of labour in vain. He ſhall go as he came, and loſe all his labour : as Jer.14.3. But it ſeems here to import ſomewhat more ; to wit an ignominious return. with ſome few ſcattered troops,thorow thoſe countreys, by which he had marched in great ſtate,with ſuch a gallant and numerous army, before. See ch.10.8.& ver.14,15,37.

and ſhall not come into this city.ſaith the Lord]or *unto* : ſee verſ.33. The ſame thing is repeated, and Gods own word again given upon it : he began with it,and concludeth with it, and firms to it, to give the ſtronger aſſurance of it ; becauſe it might ſeem a thing moſt improbable, almoſt incredible, that Sennacherib, having ſo great an hoſt with him at Libnah, not many miles from Jeruſalem, and a puiſſant army before Jeruſalem, yet ſhould not ſo much himſelf, as come thither : for what could be imagined, that ſhould ſtay, or hinder him from ſo doing ? And they much diminiſh the force and weight of Gods words,when they render them *he ſhall not come into this city*:beſides both the prime and moſt proper uſe of the particle, and ſhort of that,which the ſtory it ſelf holds out.

V. 35. *For I will defend this city to ſave it*] Heb *I will ſhield*,(for thereof cometh the word *ſhield*,uſed,ver.33.) or, *fence*, (for thereof, alſo, cometh the name of *a garden*, as a place *fenced*, and encloſed, Cant.4.4.) *this City*,to ſave it(ſee 2 Chr.32.22.)that which no other fence, without him, could effect. See Pſalm 5. 12. & 32. 10. Zach.2.5.

for mine own ſake] In regard of mine own glory : which this inſolent varlet endeavours ſo to obſcure and debaſe : ſo elſewhere, *I wrought for my names ſake*, Ezek. 20. 9, 14, 22, 44.& 36.21,22. See ver 32.

and for my ſervant Davids ſake] See chap.29.1. & 38.5. To ſhew thereby his entire and conſtant affection to David, and high eſteem of him,in doing good to,& taking care of,the ſafety and welfare of his ſeed, for him, Exod.20.6.& 34.7.(ſee Ruth 2.20.1 Sam. 22,22,23.2 Sam.9.3.)and to make his word and promiſes good unto him, concerning the eſtabliſhment of his houſe, 2 Sam.7.11,15,26.

Pſal.89.29,35,36.& 132.11,12.So 1 King.11.12,13,32,34,36, 38. & 15.4,5.2 King.8.19.hence the ground of thoſe prayers,1 King.8. 25,26.Pſal.132.1,10.

my ſervant]The ſtyle that God is wont to give unto thoſe, whom he will there by ſhew, in more ſpecial manner,to affect and reſpect: as to Moſes, Num.12.7,8.to Job, Job 1.8.& 2.3.& 42.7,8. to David, moſt frequently, 2 Sam.7. 5, 8. 1 King. 11. 13, 36, 38. See the ſame promiſe and paſſage with this, 2 Kings 20.6.Ch.38.6.

V.36.*Then the Angel of the Lord went forth;and ſmote in the Camp of the Aſſyrians an hundred and fourſcore and five thouſand*] The complement of that which had been more then once before threatned, Ch.10.12,16-18,33,34.& 14.25.& 30.27-33.& 31.8.& 33.23.

Then] That is, as many Interpreters, ſome two year after the prayer of Ezekiah, and Gods promiſe, by Eſay, concerning the deliverance of his people, ver.35.For they ſuppoſe, that Sennacherib, having upon Tirakahes riſing agaiſt him, withdrawn his forces out of Judea; and ſpent two years in the conqueſt of Ethiopia and Egypt, returned back to Jeruſalem, to renew the ſiege of it, and then received this blow. See ver.30.But theſe be meer ſurmiſes; for which no good record of antiquity, is produced: and the courſe of the relation being carried on in this manner,by a continued thred, without interruption, both here, and in the ſacred hiſtory elſewhere, 2 Chron. 32. 20, 21. ſeems not to admit any ſuch diſtance between the one, and the other. Yea, the expreſſe words in the book of Kings, putteth the matter, in mine apprehenſion, out of all doubt. For the Pen-man of that book, or that part of it, wherein this ſtory is recorded, having related Sennacheribs firſt meſſage, together with an army ſent unto Jeruſalem, from Lachiſh, 2 King.18.17.the return of his meſſengers, back from thence, unto Libnah, whither, from Lachiſh he had removed, Chap.19 8.then the tidings brought him of the Ethiopians againſt him, ver. 9. and his ſecond meſſage thereupon, by letter, unto Ezekiah, ver.10-14. (all which muſt needs be, before any expedition into Ethiopia, or Egypt,) Ezekiah's prayer, preſently, upon the receit of the letter, ver.14-19.and Gods gracious anſwer, by Eſay, thereunto, ver.20, 34. he ſubjoyneth immediately to prevent all miſtake in this kind, and excluding all conceit of any long delay in the execution of what God,by the Prophet,had promiſed;*And it came to paſſe in that night, that an Angel of the Lord went out*, ver.35.What night,but the very next after the meſſage, by the Prophet, ſent from God ? Thus the links of the ſtory are ſo cloſe claſped together, that there is not the leaſt gap,or flaw left,for any ſuch disjuncture of time, to be forced in, without breach made in the chain it ſelf.In the Hebrew, both here, and there,it is,*And*:as ch.36.3,9,11.

the Angel of the Lord] Or,*an Angel of the Lord*:not an evil ſpirit; as yet ſome;they are no where ſo ſtyled: but one of thoſe bleſſed ſpirits, that are of Gods ſouldiery; which he is wont to make uſe of, as well for the protection of his people, as for the deſtruction of his and their enemies,Gen.32.1,2.2 King.6.14-17.Pſ.34.7.& 68.17.& 103.20,21.Heb.1.14.

went forth] From heaven, where theſe glorious Troops attend on Gods Majeſty, Matth.18.10.Luke 1.19.or, from the Lord, that ſent him, 2 Chr.32.21.See chap.30.27.or, *went forth*, in a warlike manner about this work. For it is a military term,2 Sam.11. 1. See ver.9.and ſo ſome take it,Gen.10.11.

and ſmote] With plague and peſtilence, ſay ſome: as 2 Sam. 24. 15,17.ſo, not Beroſus, as ſome miſtake it; but Joſeph the Jew, l. 10,c.2. ſaith, that Sennacherib returning from the conqueſt of Egypt, found his army thus conſumed with the peſtilence: but that ſeems not ſo likely, becauſe the noyſomeneſſe of ſuch a malady, would have infected the whole country; with thunder and lightning, ſay other: which is not altogether improbable. See chap.30. 30.or, with an hidden combuſtion, that ſcorched and killed them. See ch.10.16,17.which,ſay ſome of the Jewiſh Writers,did ſo conſume their bodies to aſhes, that neither the land might be annoyed with their carcaſſes, nor the people troubled with interring them;& yet neither burnt their garments,(no more then the fire did, that ſlew Aarons ſons,Levit.10.2,5)nor defaced their ornaments, that the people might enjoy their ſpoils.See ch.10.16.& 33.23.

In the Camp of the Aſſyrians]As ſome, lying before Libnah,where Sennacherib himſelf,with a great party of it was,ver.8.Others, ſet down before Jeruſalem, whither no ſmall body of it had been ſent to beleaguer it,while the reſidue ſtayed at Lachiſh,ch.36.2.there being no mention or probability of the departure of it, as yet, from thence;though it be not unlikely, that ſome ſuch matter was intended,had not this ſudden blow prevented it: & here ſome proceed ſo far,as to particularize the place, where this blow was given; ſome affirming it to have been in *the valley of Jehoſhaphat*,2 Chr. 20.25, 26.Joel 3.12.Others in *the valley of Gehinnom*,Joſh.15.8.ch.30.33. But theſe are meer uncertainties.I ſuppoſe the ſlaughter was made, as well in the one part of the camp,as in the other;as well in that before Jeruſalem,as in that alſo before Libnah. Nor was the diſtance of place between the one,& the other; ſuch as could impeach the diſpatch of that execution,by an Angel, in an inſtant, when as within ſo ſhort a ſpace of time,an Angel, in likelihood, ſlew all the firſt born, throughout the whole land of Egypt,Compare ch. 30.27, 30-32.with this place,& Exod. 12.22,29.with Heb.11.28 & 1 Cor. 10.10.what God is ſaid to do in the one,an Angel is ſaid to do, in the other:becauſe by the Miniſtery of an Angel it was don.ſee c.31.8.

an hundred and fourſcore & five thouſand]A great ſlaughter indeed, as it is termed, ch.30.25.and a ſlaughter of great ones, there termed *towers*; for ſo it is ſaid, 2 Chr.32.21.*The Lord ſent an Angel, which cut off all the mighty men of valour, and the Leaders and Captains in the Camp of the King of Aſſyria.* Rabſhakeh, in likelihood, with his Companions; among the reſt.See ch. 10. 16,33. where theſe great ones are called *his glory,his lofty boughes,and his tal trees*: as the meaner ſort of them,that make up this reckoning,*his thorns*, and *his thicket*, ver. 17. 34. for I cannot believe what ſome of the Jewiſh Maſters groundleſly gather from that paſſage in the Chronicles, that this whole number ſhould conſiſt only of the former. This ſtory and remarkable paſſage of Gods providence, the Devil hath endeavoured to obſcure and deface,(as many other of the like nature,recorded in Scripture,)partly,by diſplacing of it,and partly, by blending of it with idle fictions of his own: this to effect, he hath made uſe of the Egyptians.who,therewith,to gain eſtimation to themſelves & their idols,relate, that Sennacherib invading their country,Sethon a Prieſt of Vulcan,who was then their King, being upon ſome diſguſt deſerted by his ſouldiery, and in regard thereof, in great diſtreſſe, betook himſelf to his idol, before whom having deplored his preſent condition, he fell into a ſleep, wherein his god appearing to him, willed him to arm ſuch of the common people,as were willing to follow him,& go out the next day againſt the enemy with thē,& he ſhould be ſure to do wel enough.This oracle given him,his god the night following,ſent a multitude of field-mice into Sennacheribs Camp, conſiſting of Aſſyrians and Arabians that gnawed aſſunder all their bow-ſtrings, and lether thongs of their quivers and their ſhields; by which means on the morrow, finding themſelves thus diſarmed,they were enforced to flye, and by the Egyptian(though raw)forces,fell many of them in their flight. So Herodote,l.2.from the reports of the Egyptians to him,when he was among them,by whom alſo he was ſhewed an image,ſaid to be that Sethons,with a mouſe in his hand, and this motto adjoyned to it; *Let men learn devotion, by looking on me.* And thus, as Sennacherib would have ranked the true God among heathen idols: as no more able to ſave his people, then they were, thoſe that ſerved them:ſo hath the Devil,by them,endeavoured to detract from him the honour of this admireable work, and to attribute it to their idols.

and when they aroſe early in the morning, behold they were all dead corpſes]Heb.*and they aroſe-and behold*.The like ſyntax,ſee c.35.4.v.7.

when they]To wit, thoſe of the enemies party, that had eſcaped with their lives:as 1 King.20.29,30.or the people of Jeruſalem,that expected to hear further of them.

behold]A note of admiration,not without juſt cauſe prefixed, before the relation of ſo ſudden, and ſo ſtupendious a change. So in the prediction of it,ch.10.33.

they were all dead corpſes] Yet not *all* ſimply, but *all* in a manner: the main body of the army, and the moſt of the great ones: for ſome, with Sennacherib himſelf, eſcaped. See ch.17.14.

V. 37. *So Sennacherib King of Aſſyria departed*] He was not deſtroyed then,with the reſt of his forces: God reſerving him as to be deſtroyed at home, by his own ſons, ſo ſurviving the loſſe, to ſee the power of that God, whom he had ſet ſo light by. The like have ſome deemed of Pharao, becauſe he is not expreſly mentioned, as periſhing together with his Troops:Exo.14.18.& 15.4.but we have elſewhere,as well clear Scripture againſt Pharaohs eſcape,Pſal.136. 15.as for Sennacheribs eſcape here,ſee Job 21.30.

So] Heb.*And*:as ver.8.

departed] With ſuch a ſorry remnant of his great army, as was left,ch.31.8,9.

and went and returned] *with confuſion of face, to his own land*, 2 Chr.32.21.eſpecially being to paſs thorow ſome of thoſe countries, which he had formerly ſubdued,and in great pomp and ſtate, marched thorow before.See ver.34.

and dwelt at Nineveh] *the ſtrong hold*, that, *for fear of the ſword, he fled to*; no where ſtaying by the way,as no where thinking himſelf in ſafety, until he got thither. See chap. 31. 8, 9. or. *and ſate down at Nineveh*, 2 Sam.7.1. & 11.1. kept himſelf quiet there, and went out to war no more. So ſome of the Iewiſh Commenters, not amiſſe: his loſſe was ſo great, as he could not ſoon recover: his ſhame ſuch,as he had no liſt to look much abroad. See 2 Chr.32.21.

Nineveh]The chief City of Aſſyria,built there by Nimrod,Nephew to Cham, by his ſon Cuſh: after that out of the land of Shinar,or Chaldea,where he was firſt ſeated,he had broken into the country of Aſhur, the ſon of Sem; and is in Scripture conſtantly termed *Nineveh*, Gen.10.11,12. 2 King. 19.36. Ion.1.2. & 3. 3,4,6,7. & 4.11.Nah.1.1. & 2. 8. & 3. 7. which name, alſo, is ſometime found in prophane Authors; as in Ptolomy, l.8.c.6.Sect.5. and in Ammian, l.18.c.9.Howbeit, the moſt Hiſtorians, both Greek and Latine, call it, *Ninos* and *Ninus*, and report it to be ſo named, from a King of that name, who firſt founded it, which is directly contrary to the records of holy Writ. And indeed, who ſeeth not that *Ninos*, or *Ninus*, are no other then *Nineveh*, moulded into a Greek and Latine form ? and it is not improbable, that the *Ninus*, they write of,was no other then Nimrod, for ſome of them make him the firſt King of the Aſſyrians. See Diodore, l.2.c. 1. who is ſaid to have been the firſt that, by war, invaded any neighbour country; (ſee Juſtine, l.1.) which is as much in effect, as of Nimrod, Moſes reporteth, Gen.10.10,11. where the word uſed, is obſerved to imply no leſs. See on ver. 36. Howbeit, the word *Nineveh*, may, to ſome, ſeem to come neerer to the Greek *Ninuas*, or *Ninyas*, which they ſay, was the name of their *Ninus* his ſon. See Diodore, *ibid.* c. 21. and from him, might Nimrod be deemed to have given Nineveh that name; as Cain called the city that he built, by the name of his ſon *Enoc*, Gen. 4. 17. if it could be made to appear, that Nimrod had any ſon of that name. But it is more probable, that from the name of the City, the Greeks, at firſt, forged the names both of the father, and the ſon. The like whereunto, both they, and other Writers are wont to do; when the names of cities and countries, are ſuch, as they find no other certain, or probable ground of, to faſten them on ſome one man of note, or other, who ſometime bare that name, that either founded, or forced them, and ſo became Lord of them; as by a multitude of inſtances might eaſily be ſhewed. Nor can I therefore be induced to concur with that learned Writer, who preſuming, not Nimrod, but Chus, the father of Nimrod to be *Ninus*, ſuppoſeth, that Nimrod building this city, called it, not by his own, but by his fathers name *Nineveh*, as *Ninaveh*, that is, *Ninus his habitation*, or dwelling place, ſince, neither is it the manner of thoſe oriental tongues, to put the governing word, after the governed; nor doth it appear, that either Cuſh, or Nimrod, were either of them, ſo anciently known by the name of *Ninus*. *Nun*, indeed, or *Non*, we read to have been the name of Joſhua's father, Exod.33.11. Num.13.9. 1 Chr.7.27. and, *Nin*, for, *a ſon*, or for *iſſue*, we find, Gen.21.23. Job 18.19. Eſay 14.24 but neither do we any where find *Nin*, to be a proper name of any one, or other; nor either *Nun*, *Non*, or *Nin*, to have been the name either of Cuſh, or Nimrod, or, of any of Chams poſterity; and conſequently, not of the firſt founder of *Nineveh*.

V.38. *And it came to paſs, as he was worſhipping in the houſe of Niſroch his god, that Adrammelech, and Sharezer his ſons ſmote him with the ſword*] Thus was he reſerved, as Pharao, in the ſlaughter of the firſt-born, Exod.12.30. to ſee the deliverance of Gods people, and the deſtruction of his own; and then to be ſlain at home by the hand of his own ſons, in the Temple of his god, who was not able to ſave him, as the God of Iſrael had his, from the evil that he threatned, and had intended againſt them; who alſo had foretold this his end. See ver.7.

And it came to paſs, as he was worſhipping] Heb. *And he was bowing himſelf*: as 2 Kings 5.18.

in the houſe] The Temple. See on Chap.15.2.

of Niſroch] Of this idol, ſave in this ſtory, we find no mention in Scripture; nor that hitherto hath been obſerved by thoſe, that have made diligent ſearch into the monuments of antiquity in this kind, elſewhere. It may ſeem to have been the *Sun*, whom, moſt of thoſe Eaſtern people, chiefly adored, under divers names, Ezek.8. 16. and may ſeem to have been ſo termed from his circular motion, whereby he traverſeth the heavens, between the two tropicks, from a word of that notion, Jer.2.23. For as for the conceit of a learned Writer, who would have it to import *a God of ſoft*, or, *tender*, *flight*; anſwering to the Greek Ζεὺς ὁ Φύξιος, unto whoſe Temple, therefore, as to a Sanctuary, Sennacherib ſhould flee for ſuccour; it neither hath ground in ſtory, and is too far fetched; and as little probability carrieth that of another, who would bring *Niſroc* up to *Rac*, found in *Shadrac*, Dan.1.7. which (ſaith he, but without proof) in the Babylonian language, ſignifieth, the *Sun*. Joſeph, l. 10.c.2. calleth this idol, *Araſce*.

Adrammelec] The name of an idol, which thoſe of Sepharvaim adored, 2 King.17.31. the word ſignifieth *a magnificent King*; both titles given to the true God, Chap.33.21,22. and their manner was, as to give unto their idols, the titles of the true God; ſo to impoſe the names of their idols, on their children, or on thoſe whom they would honor, and had in eſteem. See on Chap.39.1. Dan. 1. 7. & 4.8.

Sharezer] An Aſſyrian name, compoſed of *Shar*, and *Etſer*; from whom, it grew to be in uſe, alſo, among Gods people: as appears, Zach.7 2. Joſeph in his *antiquities*, corruptly calleth him *Selenaar*.

his ſons] Theſe words here written, are read, but not written, 1 King.19.37. and are very remarkable, much conducing to aggravate the diſmal end of this impious and inſolent miſcreant, having his life taken from him, by thoſe who had received life from him. Divers cauſes, the Jewiſh Commenters relate of this their unnatural attempt and deſign: which, becauſe they ſeeme to be but fabulous fictions, ſuch as they are nothing ſparing of, I forbear to rehearſe. See Chap.33 1. Joſeph ſaith they were his two elder ſons; but without ground.

ſmote him with the ſword] That is, ſlew him; as Deut.20.13. See ver.7.

and they eſcaped into the land of Armenia] So that the murther of the tyrant, by his own ſons, for the preſent, went unpuniſhed; no juſtice being done on them, for the death of him, that had unjuſtly, himſelf, done ſo many to death. See Judg. 1. 5. 1 Sam. 15. 33.

Armenia] Heb. *Ararat*; on the mountains whereof, the Ark, wherein the whole ſtock man and beaſt was encloſed, reſted after its floting ſo long to and fro, when the deluge was abated, Gen.8.4.

and Eſarhaddon and his ſon reigned in his ſtead] Of this Eſarhaddon, there is mentioned alſo, Ezr.4.2. whence it may appear, that ſometime after, he renewed the attempts of his Anceſtors, againſt the land of Iſrael. For he further emptied that country of its natives, by Salmaneſer there left, and peopled it with ſome Colonies of his own, who there profeſs to have been brought thither by him, therein proſecuting what Salmaneſer had in part done before him, 2 King.17.4,24. and it is not unlikely, but it was he alſo, who after Ezekiahs deceaſe, by his forces, under the command of others, (for it appeares not, that in perſon he did it,) re-invaded Judea, took Manaſſes priſoner, and carried him to Babylon, which was, it ſeems, as yet ſubject to the King of Aſſyria, 2 Chr.33.11. But he is thought to have been the laſt of that Monarchy. Some ſuppoſe him to have been the ſame with him, whom Ptolomy calleth *Aſſaradinus*; and the names, indeed, come very neer. Others would have him to be him, whom the Greeks call *Sardanapalus*; becauſe the Aſſyrian Monarchy ended in him: nor are this name and that of *Eſar-haddon*, much aſunder. For *Sardanapalus*, is no other, then *Eſar* (or *Sar*,) *-haddon-pul*; a compound of thoſe three ſimples; the laſt whereof, *pal*, or, *pil*, or, *pol*, or, *pul*; (for they come to all one,) is found in thoſe Aſſyrian and Chaldean names, (for it is common to both,) ſometime ſingle, as in *Pul*, 2 King.17.19. ſometime prefixed, as in *Pil-eſer*, 2 King 15.29. ſometime inſerted, as in *Nabo-pol-aſar*, mentioned in Ptolomy; ſometime annexed, as in *Eſar-Haddon-Pal*, or, *Pul*, whence *Sardanapalus*.

CHAP. XXXVIII.

Verſ.1. *IN thoſe daies was Ezekiah ſick unto death.*] This ſtory, of Ezekiah's ſickneſs and recovery, a remarkable monument, both of, the uncertainty of all outward proſperity, and how ſoon and ſuddenly our greateſt joys may be blaſted; as alſo, of Gods, as well power, as pitty, in being able to bring back from the threſhold of death, and ſo doing Pſalm 9.13. is recorded alſo, in 2 King 20.1-7. 2 Chron.32.24.

In thoſe daies] That is, ſay the Jewiſh Writers, three daies, before that ſlaughter made in the Aſſyrian Army: for on the third night of his ſickneſs, that, ſay they, fell out. But if Ezekiah then lay ſick of ſo dangerous a diſeaſe, how could he, with Sennacherib's letter, go up to the Temple? Chap.37.14. when as it is apparently implyed, that by means thereof, he was reſtrained from acceſſe to Gods houſe, ver. 22. Some of ours would have it to be in Sennacherib's abſence, while he was in employment againſt the Ethiopians and Egyptians: concerning which, ſee on Chap. 37. 35. from 2 Chron.32.20,22. and the reaſon they render is from ver.6. where deliverance from, and defence againſt the King of Aſſyria, is promiſed: whereby it appeares, ſay they, that this ſickneſs did precede that deliverance. But this may eaſily be avoided: for the promiſe there ſeems to be, and well may be, of a continued preſervation and protection, for the future. See on the place. Others, therefore, after Joſeph the Jew, in his *Antiquities*, l.10.c.3. hold, that this ſickneſs befell Ezekiah, ſhortly after Sennacherib's defeat, and departure thereupon. Nor doth the computation of Ezekiah's years and reign, any way controll this. For in Ezekiah's fourteenth year, Sennacherib invaded Judea; and having received a ſubmiſs meſſage and moneys, according to his own demand, from Ezekiah, ſent notwithſtanding his Army, a great part of it, unto Jeruſalem, ſuppoſing it would be ſuddenly, upon the very ſight thereof, delivered up to him. This his Army had not long lien there, but that Rabſhakeh, who at his acceſs thither, had preſently ſummoned the city, receiving no ſuch anſwer, as he looked for, returned to his Lord, whom he found diſlodged from the place where he left him; & upon tidings brought him of the Ethiopian Kings expedition, ſending a letter back to Ezekiah, to try what might be done, before his Camp were broke up: and Ezekiah, upon receipt of it, ſeeking by renewed ſuit unto God, that was from God, by the Prophet promiſed, which, without longer delay, was the very next night performed. Now all this might very well have been accompliſhed within the fourteenth year of the reign of Ezekiah, eſpecially if the invaſion were made about the beginning of the yeare: but allowing for the diſpatch of them ſome good part of the fifteenth; and this ſickneſs following very ſhortly thereupon the reckoning of fifteen years enſuing, will well conſiſt with twenty nine of his reign fully compleat. Of the phraſe it ſelf, ſee ch.4.1,2. Jer.3.16,18.

ſick] What kind of diſeaſe this was, is not certain: ſome deem it to be that which we call *the plague*. Thus much only appeares, that that it was ſome diſeaſe, accompanied with a malignant Ulcer, ver. 21. Much more uncertain it is, for what ſpecial cauſe it was, that God pleaſed thus to exerciſe him, about which, many are pleaſed to deliver their conjectures, ſome improbable; as thoſe, who ſuppoſe it was to chaſtiſe him for not marrying before. But neither doth it appeare, that he was not before married; nor is any ſet terme of time defined in the Law, at which men ought, in thoſe times, to enter into that eſtate; nor do we read of any, that were chaſtiſed for leading a ſingle life. Others, ſomewhat more probably, to keep him from being lifted up, after ſo great, and ſudden, and ſtrange a deliverance, that which mans nature is too prone unto (ſee 2 Chr.26.16

Cor.12,7.)and Exekiah himſelf was,not long after,overtaken with, 2 Chron. 32.25. or to correct him, for coming ſhort in thankfulneſs, anſwerable to ſo high a favour; that which he was ſometime after found ſomewhat defective in, 2 Chron. 32. 25. or, thereby further to refine him, and fit him for ſuch favours, as he meant further to confer on him, chap.1.25.2 Cor.4.16. Heb.12.10,11.or thereby to enure him, to depend conſtantly upon him, and keep cloſer to him; conſidering what need he had of his continual ſupport, 2 Cor.1.9,10.or laſtly, to withdraw his heart and affections from the things here below, and to cauſe them to mount up, and aſpire more unto heaven, 2 Cor. 5. 1, 2. And theſe, or ſome of theſe, or ſome other, not unlike theſe, might God have an aim at, in this paſſage of his providence: but which, or what, in particular, is no eaſie matter for any mortal man to divine. See Job 10.2. Rom. 11.33,34.and it is ſafeſt for us, therefore, to be ſparing in defining ought therein.

unto death] The diſeaſe being ſuch as was deadly in its own nature. See Joh.11.4.Phil.2.27.

and Iſaiah the Prophet, the ſon of Amoz, came unto him, and ſaid unto him; Thus ſaith the Lord]being ſent unto him from God,not ſo much to give him a viſit, as to deliver him the meſſage hereafter related.

Set thine houſe in order] *Command*, Or, *Give charge concerning thine houſe:* as ch.45.11.& 48.5.As if he had ſaid; make thy Will, and diſpoſe of thine eſtate,that there may ariſe no queſtion or controverſie about it,after thy deceaſe.

for thou ſhalt die, and not live] Heb. *thou* art *dead*; no better then a dead man, as ſure of this diſeaſe to die, as if thou wert already dead. So Gen.20.3.Joh.3.18.Rom.8.30.Yet a ſecret reſervation there was,though the ſentence ſeemed peremptory, to humble and to try him; as in that of Nineveh,Jon.3.4.See Jer.18.7,8. Ezek.3.18.

die, and not live] As, *live, and not die*, Ezek.18.21. and, *not dy, but live*, Pſal.118.17. an emphatical form of ſpeech, onely; not, as ſome of the Rabbines fondly and falſly expound it; *Thou ſhalt dy*, in this world, *and not live* in the next.

V. 2. *Then Hezekiah turned his face toward the wall, and prayed unto the Lord*] *Then*, to wit, after this meſſage delivered to him, and the departure of the Prophet that brought it. See on ver. 4. Heb. *And*; as ch.37.36.

turned his face to the wall] As he lay in his bed, not out of ſullenneſs and diſcontent,as Ahab, becauſe he wanted of his will, 1 King. 21. 4. nor becauſe he could not endure to behold the face of Gods Prophet, that had brought him ſo ſad a meſſage, as Eliſeus telleth Joram, 2 King.3. 14. (for the Prophet departed, when he had done his errand) but, as ſome conjecture, becauſe the Temple ſtood from his houſe on that ſide, toward which, they uſed in their private houſes to pray,1 King 8 35,48.Dan.6.10. and ſo the Chaldee Paraphraſt expreſly renders it. As others, that being ſequeſtred from the company of thoſe about him, and having withdrawn himſelf from ſuch variety of objects, as might in his devotions diſtract or diſturb him, he might with the more privacy, the more intention of mind, and the more freedom and fervency of Spirit,addreſs himſelf unto God. See ſomewhat the like, 1 King. 18. 42. and the contrary,upon a diverſe occaſion 1 King 8.14. where it is rendred, and *the King turned his face about*; and ſo the word properly ſignifies. They ſwerve too much from the ſimplicity of the text, who by *wall*, would have the *heart*, here meant, becauſe *the walls of the heart* are mentioned, Jer.4 19.

prayed] Of the word here uſed, See on ch.37.21.

V. 3. *And ſaid remember now O Lord, I beſeech thee, how I have walked before thee in truth, and with a perfect heart; and have done that which is good in thy ſight.*] Thus Gods Servants, in an humble and modeſt manner, dare appeal, even to God himſelf, for the ſincerity and integrity of their hearts, and for their ſerious care, and ſedulous endeavour, to pleaſe him and to approve themſelves and their courſes unto him, Iob 10. 7. & 23. 10-12. Pſal. 7. 3-8.& 18.22 23.and do plead ſometime the ſame unto God, as expecting,therefore, favour and mercy at his hands; not in regard of any matter of merit in them,or of reward, deſervedly for the ſame due to them;)for they acknowledg all that they do,or can do, to be but duty,and due debt,Luk.17.10.Rom.8.12.1 Ioh.2,6.) but in regard of his gracious promiſes freely made thereunto, Pſal.5.12.& 7.10 & 33.18,19.& 34.15,19,22 & 37.39,40.& 91.1-16.See Neh. 5.19.& 13.14.31.Pſ.26.1 9.& 86.2.& 119 22,31,38,94.

Remember] So Nehemy, in the places above-cited; and the Pſalmiſt, Pſal.25.6 7 & 18.32.& 89.5. Not that God can forget ought, much leſs any good,that is done by any,or for any of his,Heb.6.10. but then he is in a ſpecial manner,ſaid to remember either perſon, or performance,when by ſome act of mercy,or bounty, exhibited to the one,or for the other,he maketh it to appear, that he taketh notice of,mindeth,and accepteth of either.So Gen.8.1 & 18.29. & 30. 22.See the like,ch.37 4,17.

now] The ſame word that was uſed before,ch.36. 11. and might better be rendred, *I pray thee*, here, then there. The words run thus in the text; *I beſeech thee, O Lord, remember, I beſeech thee.* For the word repeated, is with very little difference the ſame, *Ana*, and *Na*, and of the ſame notion uſually; and there is the very ſame repetition found twice in one verſe, in the *Hoſanna*, Pſal.118.25. whence ſome, too much addicted to Jewiſh fopperies, would have *Ana*, to be one of the names of God; becauſe it is joyned both here, and there, with *Jehovah*; and the Jews ſo uſe it in their prayers.

How] Heb. *that*; as ver.7.

I have walked] Heb. *I have made* (that is enured, or accuſtomed) *my ſelf to walk* I have ſtudiouſly and carefully applied my ſelf ſo to live, and ſo to behave my ſelf. So Gen.24.40. or, I have conſtantly ſo converſed and carried my ſelf; as Lev.26.12. 1 Sam. 12.2.Pſ.26.3.See of Ezekiah,2 King.18.5 6.

before thee] As in thy ſight, Gen.5.22.& 6.9.& 17.1. Pſal.16.8. & 119.168.Luk.1.6.

in truth] In ſincerity,1 Sam.12.24.1 King.2.4.

with a perfect heart] Or, *an entire heart*; when the heart is not divided between God and the creature, or between God,and ſome falſe God, but is entirely ſet upon him; though a man may have his failings in ſome things,as Ezekiah alſo,and ſome others had,to whom yet this commendation is given. See 1 King.8.61. & 11.4. & 15.3,14.2 Chron.25. 2.whereas of ſome other,it is ſaid,that ſome good things they did,but *not with an entire heart*,2 Chr.25.2.See of Ezekiah,2 Kings 18.6.

have done that which is good in thy ſight] Heb. *the good in thine eyes*, as Jer.26.14 that which hath been acceptable and well-pleaſing to thee, and accepted of thee, 2 Chron.29.2. as that is ſaid to be *evil in Gods eyes*, that he miſlikes and diſallowes, Gen. 38. 10. 2 Sam.11.27.ch.65.12. ſo that is ſaid to be *good in the eyes of God*, that he liketh and alloweth, Lev.10.19.Deut.6.18. 1 Sam. 3. 18. 1 Chron.18.13.

and Hezekiah wept ſore] Heb. *wept with great weeping*,as 2 Sam. 13.36. This grief of Ezekiah, thus manifeſted, is ſuppoſed, to have proceeded, partly, from an apprehenſion of ſome diſpleaſure, that God had conceived again him; in regard whereof,he ſhould be taken away ſo ſoon, and ſo ſudddenly, after ſo great a deliverance, as one deemed unworthy to enjoy the bleſſed fruit and comfort of it, as befell that Nobleman for his unbelief, 2 Kings 7.2, 19, 20. partly, from a foreſight and forecaſt of ſuch danger and diſturbance, as might befall Church and State; much out of frame, both when he came to the crown; and much diſtracted and disjoynted again by the late Invaſion, ſhould he then be taken away, before either were again well ſetled; eſpecially, ſince that he had then no Son to ſucceed him; and the want of an Heir-male (many, in regard thereof, taking occaſion to pretend title to the Crown) might be a means of producing much diſtraction in the ſtate: for his ſon Manaſſes, that ſucceeded him, was, as yet unborn; as appeareth by his age, when he came to the crown; for he was but 12. years old at his fathers deceaſe,2 King.21.1.whereas his Father lived fifteen year after this ſickneſs,ver.5.

V. 4. *Then came the word of the Lord to Iſaiah; ſaying*] A ſpeedy return of a gracious anſwer,agreeable to thoſe free promiſes,ch.58. 9.& 65.24.

Then] Before he was gone out into the city, or unto his own houſe, while he was yet in the Kings houſe; for *he was not* yet *gone out* into *the middle Court*; or, as ſome read it, *gone out of*, to wit, the Kings houſe, which had three courts within the utmoſt wall, or compaſs of it; one,next to the chief houſe; another,next the ſtreet; and a third between thoſe other two: (See 1 King.7.8. & Jer. 36. 12.& 37. 15.) which Eſay had not yet entred, being ſtill in the firſt, or at leaſt, was not gone out of, when this meſſage came to him, 2 King.20.4.where the reading is *Court*; but the writing is *City*;becauſe,ſay ſome of them,the Kings Palace was as a city;and the courts thereof,as the ſtreets of a city. And they render this, as one reaſon,why God was pleaſed to return ſuch an anſwer,by the ſame meſſenger,ſo ſpeedily, ere he were gone out of the Kings court, 2 King.20. 5. that it might not be known and divulged in the city; that a doom of death had, from God, been paſſed upon their Soveraign, which might have produced ſome evil conſequences among the people. This is not improbable. Whereunto we may add,that God haſtened his anſwer, that he might not hold his dejected ſervant over-long in affliction of mind,anxiety of ſpirit, and ſolicitous ſuſpence; and by the ſame meſſenger,by whom he had ſent the former, to give the ſtronger aſſurance of the certainty of it; which might have bin more queſtionable,had the meſſage come by any other:and that the ſame party might,to others abroad,relate joyntly together,both the one,and the other.So dealt he with David: he ſent Nathan to him,at the ſame time,ere they parted, both to convince him of his ſin, and the hainouſneſs of it:and withal, upon his humble confeſſion and acknowledgment thereof, to aſſure him of pardon,2 Sam.12.ver.12,13.

Then] Heb. *And*: as ver.2.

came] Heb. *was*: as Jer.1.2,4.

the word of the Lord] By a ſecret inſpiration, a meſſage from God:as 2 King.1.15.& 3.15. Act.10.19.& 11.12.

V. 5. *Go, and ſay to Hezekiah*] *Return*,or, *Go back* 2 King.20. 5. Heb.here. *Going* go:as Jer.13.1.& 28.13.

and ſay]Heb. *thou ſhalt ſay*:as ch.6.9.& 7.4.

thus ſaith the Lord, the God of David thy Father,] For whoſe ſake alſo, he beareth a loving and tender affection to his iſſue: and to thee more ſpecially treading in his ſteps,2 King.18 3.chap.16.5.See ch.37.35.Jer.13.13.& 17.25.& 33.17,21-26.

I have heard thy prayer :] ſee ch.37.4,21.

I have ſeen thy tears :] Taken ſpecial notice of them, and taken them to heart : as Exod.3.7.ſee Pſal.56.8.Though the Prophet had neither heard the one,nor ſeen the other:yet God,in Heaven,had; Pſal.34.15.

behold, I will add to thy days fifteen Years] I will not onely recover thee of thy preſent diſeaſe, ſo that thou ſhalt be able, within three days, to go abroad again, 2 King. 28. 5. But I will over and above that, aſſure unto thee a leaſe of thy life,for fifteen years longer : ſuch a favour,as we never read the like, afforded unto any other of his ſervants,though very high in favour with him. See Gen. 27 2.Pſal.39.4. and no marvell, therefore, if it be uſhered in with a note of attention,and ſerious conſideration : *behold*(ſee ch.7.14 & 37.7.) and ſealed,being an unuſual grant, with an unwonted miracle, ver. 8.

I] Who before had paſſed,by my Prophet, a ſentence of death on thee,ver.1.Deut.32.39.1 Sam.2.6.Pſal.68.20.Hoſ.6.1.

I will add] Heb. I am *adding :* or, I am he, that will *add* : as ch.29.14.

to thy days] That is,to the days,ſay ſome, that were formerly allotted thee in my ſecret purpoſe,Job 7.1.& 14.5.as if Gods counſels were not fixed,ch.25.1 & 26.3.to the days;that in the courſe of nature,he might have attained to, ſay others, but could not have attained,had he been given up to the violence of this preſent diſeaſe, Job 15.32,Pſ.55.23 See 1 Sam.26.10.but the meaning is plain, to thoſe years,that he had lived already.

fifteen years] The one half,in likelihood,and it may be preciſely, of the whole time of his reign: For this is, not without ground, deemed to have fallen out, about the fourtieth year of his age, and the fifteenth year of his reign: for he was full twenty five year old, when he began his reign : and full twenty nine he reigned, 2 King. 18. 2. 2 Chronicles 29. 1. ſo that the fourtieth of his age, and fifteenth of his reign, are in part, at leaſt, co-incident: In part,I ſay,becauſe they might have divers beginnings,and expirations accordingly.So that half the time of his reign,he enjoyed peace and tranquility,without interruption : ſee ver.6,15. chapter 39.6.

V. 6. *And I will deliver thee, and this city out of the hand of the King of Aſſyria ; and I will defend this city*]Hence ſome infer, that this ſickneſs of Ezekiah befel him, before the diſſolution of the Aſſyrian camp.But of that there is no neceſſity, in regard of ought here ſpoken. See on ver.1.The promiſe before made to them,in the time of their diſtreſs,by the Aſſyrian forces, chap.37.35.is again here renewed, to give Ezekiah aſſurance, not of his life onely to be prolonged,but of peace and tranquility to be continued unto him, together with it. For Ezekiah might have ſome doubt, leſt Sennacherib, though having ſo great a blow given him : yet might in ſome ſpace of time, recover himſelf again, and either he, or ſome of his ſucceſſors, might return to moleſt him, and the ſtate again, out of a deſire to be revenged for the former diſcomfiture : and that after his deceaſe appeareth to have been, in ſome ſort, effected, 2 Chron.33.11.Now this to meet with, and to eaſe Ezekiahs mind of all ſuch miſdoubt and dread : God promiſeth to continue this his protection, both of him and his city : and to ſafeguard them, againſt whatſoever power any King of Aſſyria ſhould be able to raiſe, or make againſt either. That which Sennacherib made account was more then God could do, Chapter 36. 20. & 37. 10, 11. Ezekiah prayed for, well knowing, that he could, chapter 37. 20. and God by promiſe engaged himſelf to do, for the preſent, there, chapter 27. 21, 25. for the future, alſo, here. See 2 Chron. 32.22.

V. 7. *And this* ſhall be *a ſign unto thee from the Lord,that the Lord will do the thing that he hath ſpoken*] Ezekiah had craved a ſign for the ſtrengthening of his Faith, verſ.22.and the ſign here mentioned, being put to his choice, 2 Kings 20. 8, 10. Thus is God content, in mercy and goodneſs , to comply with mans infirmity, and condeſcend to his weakneſs : and as the nurſe leading the little child, to ſtoop down to us , when the ſhort hand or arm of our feeble faith , is not able to reach to his, 2 Chronicles 32. 24. See Geneſis 15. 8-18. Judges 6. 36, 40. Chapter 7. 11, 14. and 37. 30.

that the Lord] The pronoun relative,for the demonſtrative particle:as ver 3.

will do the thing] Heb.*word* : as Gen.20.10.& 21.11.

V. 8. *Behold*] See before, ver.5.

I will bring again the ſhadow of the degrees, which is gone down in the Sun-dial of Ahaz, ten degrees backward] Heb. *I am bringing*, or *do bring again* : as ch.3.1.& 44.25.Jer.29.3,4.

the ſhadow] Made by the Sun:and the Sun,conſequently, together with it:as in the next branch is expreſſed.

of the degrees] Marked upon the ſurface of the diall, to ſhew the progreſſe of the Sun , and the proceſſe of the day together with it.

which is gone down] Or, by *which it is gone forward.* See more hereof on the next branch.

in the Sun-dial of Ahaz] Heb. *in the degrees of Ahaz*, (that is,in the dial which King Ahaz, Ezekiah's father, had for publike uſe erected, in ſome open place, about his palace , marked out with a certain number of lines, or degrees, ſuch as before,) *in the Sun*, or *with the Sun* ; on whoſe motion the ſhadow with the progreſs, or the regreſs of it, wholly depended ; the particle may be taken the latter way, as well as the former : as 1 Sam. 1. 24. Hoſ.5. 6.

ſo the Sun returned ten degrees,by which degrees it was gone down] By *the Sun*, ſome here would have underſtood the ſhadow which the Sun made on the Dial ; becauſe it is ſaid to have gone back by ſo many degrees, as it had gone forward on Ahaz his Dial. And ſome hence would infer,that the courſe of the univerſe was not inverted,or altered ; but the ſhadow,only,upon the dial ; called here the Sun, as the windows are ſo called, by which the Sunſhine is let in, Jer. 15. 9. but neither can it well be conceived, how the ſhadow made by the ſun,ſhould go backward, or forward, without the ſun ; nor could forraign people, in remote places,have taken notice of it, had no alteration been in the courſe of the univerſe.See chap.39.1. nor is any ſuch thing found,as is intimated in that place of Jeremy: nor is it neceſſarily ſo implyed in the text, that the Sun went forward, or backward, on Ahaz his Dial, either here, or, 2 King. 20. 9-11. where there is no mention of the *Sun*,but of the *ſhadow* onely.Though it be true, that the retrograde motion of the Sun, appeared by the ſhadow upon the Dial : for there may well be a tranſpoſition of the words in the text, as our Engliſh hath conceived it, or the text be otherwiſe expounded, as ſhall afterward appear.

returned] Or, *went back* ; as is more fully before expreſſed,ſo many degrees, as it had already gone forward. Which ſome ſuppoſe to have been done in an inſtant ; and then the day ſo much longer then ordinary, by ſo much of it,only, as was already ſpent. Others are of the mind, and ſo the moſt, that the Sun went back in his ordinary pace, and then the day muſt be twice ſo much longer then ordinary : as much time being ſpent in his return to the point,at which he roſe ; as much more in his coming back to the point, from whence he had returned.

ten degrees] What ſpace of time was by each of theſe degrees deſcribed and limited out, is uncertain. Some would have them whole entire hours ; *ten* of ſuch twelve,as are mentioned, Joh. 11. 9. and then ſhould that day have been, if the Sun went back ſuddenly, two and twenty hours long ; if an ordinary pace, (as they ſeem to hold) thirty two hours long. But againſt this is objected ; Firſt, that if it had been of this latter and larger ſize, it had been longer then that,when the Sun ſtood ſtill in Joſhuah's day:for that was no longer then two days,at moſt ; a day of four and twenty hours,Joſh.10.13.whereas this ſhould be,within four hours,as long as three days : and yet of that day, it is ſaid, that there was none like it before,or after it,Joſh.10. 14. 2 Neither ſize will ſuit with the choice that Ezekiah was put to, of having the Sun go ten degrees forward,or backward, 2 King 20.9, 10. For if they were entire hours, the ſun was already within two hours of ſetting ; and could not go, therefore, above two ſuch degrees forward ; nor by above two hours (which his going forward muſt do) haſten the night. Others, therefore, conceive theſe degrees to have been but half hours ; and that is the opinion moſt received ; and ſo the day ſhould be of ſeventeen hours, if the Sun retired in an inſtant. And ſo ſome define it;or of twenty and two hours,(two only ſhort of Joſhua's day)if he kept to his pace:for ten degrees,that is,five hours of the day were paſt, what time this miracle was wrought. So that it was about their fift hour compleat our, eleven.Ten degrees,that is, five hours were ſpent in his regreſs,and as many in his renewed progreſs,unto the point from which he retired.All which put together, make twenty two hours. Yet there want not thoſe,that allow each degree but a quarter of an hour, and ſo enhaunce the number of them on the diall ; from twenty four to fourty eight : ſo the day ſhould be cut ſhorter by five hours, at leaſt. But it is not very probable, that the day ſhould be minced into ſo many ſmall ſhreds on the Diall. The Jewiſh Doctors tell us , (but that is one of their tales) that the day was ſhortned , juſt ſo many degrees at Ahaz his death , as it was lengthened at Ezekiah's recovery.

by which degrees it was gone down] Heb *in the degrees*,or, *by the degrees which it had gone down.* And according to our reddition of it,therefore, ſhould be a tranſpoſition of the words in the text ; *by the degrees which* ; for, *by which degrees.* Some following the order of the words,as they lye in the text,render them,*in the degrees :* and expound them, *in the Dial*, thence inferring, what above is related. And it is true,that in the foregoing words; the dial of Ahaz his ſetting up, is called, *Ahaz his degrees* : by a Synecdochical form of ſpeech,whereby the part is put for the whole,becauſe it conſiſted of *a gnomon*:or,*index*,and *a table*,or.*plane*.marked with thoſe degrees. But the word is there without the article : whereas it is here, as in the beginning of the verſe, with the article prefixed : and is to be taken,therefore,rather for the degrees themſelves, wherewith the motion of the Sun was meaſured,and diſcovered upon the Dial.And the words therefore may well be rendred,*by the degrees which it* (to wit,the Sun)*had proceeded.*

it was gone down] This if we take the word ſtrictly, and underſtand it of the Sun : it ſhould imply, that the Sun was then in his declination, and that it was paſt high-noon, or mid-day, ſo many hours, as thoſe ten degrees made up. So he ſhould return, not to his morning point, but to his *Zenith*, or meridian, where in Joſhuah's days he ſtood ſtill, Joſh.10.13. But this ſeems not ſo likely. Some underſtand it of the ſhadow on the Dial; ſuppoſing it to have been like our ſun-dials, againſt ſome wall, whereon the ſhadow deſcendeth, as the Sun gets up, and aſcendeth again, as the Sun declines and goes down. So the miracle might commence from ſome part of the fore-noon, according to the degrees ſpent, and paſt, from the Sun-riſing. But the Dials ſeems to have been no mural, or vertical, but an horizontal one. And ſome of the Jewiſh Writers tell us, that it conſiſted of an half circle, whereon thoſe degrees were ſigned with an *index*, or *ſtyle*, ſituate in the midſt thereof; the ſhadow whereof, falling upon the verge of it, ſhewed, how, by degrees, the day went away. And to meet with ſuch doubts, the plaineſt way, is, to expound the word rendred, *gone down*, not ſtrictly of declination, or deſcention, but of *progreſs*, ſimply conſidered, without any notion of aſcent, or deſcent properly ſo termed. So ye may finde it uſed, Judg. 11. 37. & 15. 11. 1 Sam. 23. 6. 2 Sam. 23. 21. 2 Kings 8. 29. Jer. 18.2. & 22. 1. and ſo it may well be rendred here, *which it had paſt*; or, by *which it had gone forward*.

V. 9. *The writing of Ezekiah, king of Judah, when he had bin ſick, and was recovered of his ſickneſſe*] The Inſcription, or Title of the enſuing Hymn, declaring the occaſion of it; like that, 2 Sam. 22.1 Pſalm 18. and 34. their Titles. The manner of Gods people, anciently, was, upon ſome ſpecial favours received from God, to conceive, and compoſe ſolemn forms of thankful acknowledgment. See Exod.15. Iudg 5. 1 Sam.2. Pſalm 18.& 30.& 34. Chap. 12.& 25. & 26.

writing] That it might remain upon record, to poſterity, Deut. 31.19,22. Pſal.78.5,6. ver.19.

when he had been ſick] Heb. *in being ſick*: ſo Deuteron. 4.46. chap.5.5.

was recovered of his ſickneſſe] Heb. *lived from his ſickneſſe*; as ver.16,21.

V. 10. *I ſaid*] I thought; I made ful account; as Pſal. 14. 1. & 32.5.& 39.1. Lam.3.18,54.

in the cutting off of my dayes] When the Prophet brought me that meſſage from God, that I muſt dye, ver.1. Then are things ſaid to be done, in Scripture, when, by Gods meſſengers, from him, they are either promiſed, or denounced, Jer.1.10. compared with Jer. 18. 7,9. Hoſ.6.5.

cutting off] A borrowed ſpeech, taken from the practice of Weavers, who, when their web is wrought out, cut it off from the Loom, v.12--14. Lam.3.54.

my dayes] The time of my liſe, Pſal.39.4,5.& 100.2.24. See on ch. 1. 1.

I ſhall go to the gates of the grave] *As the gates of death*, Pſalm 9. 13. & 107. 18. Of the word *grave*, here uſed: ſee on Chapter 5. 14. For what the Popiſh writers, here, ſome of them, prate of their *Limbo*, not far from hell-gate, wherein ſome of their own, alſo, here controll them, is ridiculous. I paſſed a doom of death upon my ſelf; I looked for nothing but death, 2 Cor. 1. 9.

I am deprived of the reſidue of my years] Which I hoped to have lived, and in courſe of nature, might have done. So Pſ. 55. 23. & 89.45.& 102.24. Heb. *I am made to miſs the reſidue of my years*: ſo ſome; referring us to thoſe places where the ſame word, but in another form, ſignifieth *to miſs*, or, *be miſſing*, 1 Sam. 20. 18.& 25.7, 21. Or, as others, *I am bereaved of the reſidue of my years*; affirming it to be an elegant term, taken from the uſe of the word in the Kedaren, that is, the Arabick tongue. They ſeem to ſtrain a little too much, who would read it, *the reſidue of my years, is failed from me*: though they produce the like defect of the particle, Jer. 10. 20.

V.11. *I ſaid*] As before, v. 9.

I ſhall not ſee the Lord] I ſhall not viſit his temple any more, among thoſe that there worſhip, Pſalm 27. 4. and 42. 2. and 84.7.

even *the Lord in the land of the living*] Among thoſe that ſurvive, ch.53 8. Pſ.27.13.& 116.9. v.19. He redoubleth the word *Jah*, rendred, *the Lord*; (of which, ſee on ch.26. 4.) to expreſs his ardent affection to Gods ſervice, and to intimate his deſire of life, to that purpoſe, v.22.

I ſhall behold man no more with the inhabitants of the world] I ſhall no longer converſe with men here on earth. See Gen. 27. 49. Exod.18.28. I deſpaired of life. 2 Cor.1.8. The ſtate of perſons deceaſed, is deſcribed, ſometime, by others *not ſeeing* of them; as Job 7, 8. ſometime, by their *not ſeeing* of others: ſo here.

V. 12. *Mine age is departed, and is removed from me, as a ſhepherds tent*] Heb. *My generation*, (as Jer.2.31. Acts 13.26.) that is, *mine age*,) as ours render it) or, *mine iſſue*, (my poſterity, as others; becauſe he had no male-iſſue then: ſee ch.53.8.) or, *mine habitation*, (as Pſ.84 10.) *is made to go.* (as Job 4. 21.) *and is carried away from me*, (in a forcible manner; as one is carried away), *into captivity*: for ſo the word properly ſignifies, in this form no where elſe uſed. I am bereaved of my continuance, or abode here, by the violence of my diſeaſe; as one that is, in hoſtile manner, forced out of his dwelling place; it being as ſoon and ſuddenly thrown down, and I ſevered from it, as is a ſhed, that a ſhephard ſetteth up for his ſhelter, and removed, from place to place at pleaſure, ch.24. 19. Jer.4,20. Lam. 2. 6.

I have cut off like a Weaver my life] He returneth to the borrowed ſpeech before uſed, verſe 10. taken from the Weavers practice, cutting off his web from the loom, either when the web is woven out, as uſually; or, as upon ſpeciall occaſion, at ſome times, before it be finiſhed. So again, ver. 12,13. His meaning is, as ſome, I have ſhortned my life, or provoked God to ſhorten it, by my ſins, as Gen. 38.7,10. See ver.17. or, as ſome other, *my life is cut off by me*, that is, by God, ſome occaſion, by me, given him ſo to do, though the doing of it be ſore againſt my will; as of Judas, it is ſaid, that *he purchaſed a field with the reward of iniquity*, Acts 1. 18. though purchaſed, by the Prieſts, not by him, with the money wherewith they hired him, Matth.27.6,7. I ſuppoſe it is to be referred rather to his eſtimation and account of himſelf. I made no other account, but that my life would be ſo cut off. I ſhould bring it ſuddenly to an end. See ver. 10. 2 Cor. 1. 9. The word rendred, *cut off*, is no where elſe found in Scripture: (though in the Chaldee Paraphraſt, ſometime) only a noun derived from it, that ſignifieth *cutting off*, Ezek. 7. 25. and the name of a beaſt, chap. 14. 23.& 34.11.

he will cut me off with pining ſickneſs:] *He*, (that is, God) *will cut me off*, (as Job 6. 9.) or, *I ſhall be cut off*; (the word being taken indefinitely; as ch.2.19.& 17.13.& 22.8, 19.) *with pining ſickneſs*: ſo ſome, becauſe the word cometh of a root, that ſignifieth, *to attenuate*: whence alſo this name is given to the poorer and meaner ſort of people, Jer. 40. 7. & 52.15. but others render it, *from the thrum*; becauſe ſome Iewiſh Criticks hold it, to ſigniſie thoſe thin and looſe threds, that hang dangling down at the end of the web; whence it is uſed alſo for *locks*, becauſe they reſemble ſuch, when diſhevelled eſpecially, Canticles 6, 7. and ſo the metaphor from the Weavers manner of doing, is ſtill continued.

from day, even to night, wilt thou make an end of me.] Heb. *from day, unto night*: that is, as ſome, *from morning*, *to evening*, (as Gen. 1. 5.) thou wilt continually and unceſſantly purſue me, untill thou haſt made an end of me; or, this very day, before night come, thou wilt diſpatch me. See Job 4. 20. there is a paſſage from perſon to perſon; as chap.21.10.& 25.5, 6. & 31.7. Amos 9.1. and ſome would have inſerted, *I ſaid*; as ver.10, 11. but that is needleſs.

V.13. *I reckoned until morning*] Heb. *I ſet*, or *put*, or *propounded* to my ſelf (as the word is uſed, Pſal.16.8.& 119.30.) I thought within my ſelf, *till morning*, or *while yet morning* was, that is, as ſome expound it; I made account, over-night, that I might live untill morning; as others, rather, I made account, ere the morning were over, that an end would be made of me; that I ſhould not live, either the morning, or the day, at leaſt, (as *morning* is taken, Gen. 1. 5.) to an end.

that as a lion, he will break all my bones:] So moſt Interpreters take it, as a relation of what his thoughts were, and what he made full account of, that this would betide him ere morning were over. Yet ſome render them; But *as a lion he*, or, *it broke all my bones*. Whereas I had conceived ſome hope of holding out till the next day, my diſeaſe, or God by it, did ſo grievouſly handle me in the night, as if ſome fierce lion had cruſht all my bones to pieces: that that hope of mine was utterly daſht and quailed. Of the ſimilitude, ſee Jer. 50. 17. Lam. 3, 4. ſore pains are by the *breaking of bones* oft expreſſed, Job 7.15. Pſalm 6.2. and 51.8. Prov.14.30. and 17.22.

from day, even to night, wilt thou make an end of me] See the ſame, ver.12. From this reiteration of the ſame thing again, ſome gather, that Ezekiah was two days in this extremity; that in the former verſe, is expreſſed his firſt days thoughts; in this, his ſeconds: But this obſervation is of no great certainty. It may rather intimate the fixedneſs of his thoughts, and the vehemency of his affection thereupon.

V. 14. *Like a crane*, or *a ſwallow, ſo did I chatter*: *I did mourn as a dove*] This, ſome apply to his prayers, as very quick and ſhort, by reaſon of his pains. Others underſtand it of his ſpeech, ſo ſuſpended, with the violence of his diſeaſe, and the exceſſe of his grief, that he was not able to utter any articulate voice: as Pſalm 77.4. but this his prayer recorded, ver. 2. doth ſufficiently controll. The meaning ſeems to be, that his pains and grief, both joyned together, did wring from him ſuch ſighs and groans, in the bemoaning of himſelf, as might well be compared to ſuch kind of noiſe, or mournful ſounds, as theſe Fowls, or their young ones, or their dams, when their young are taken from them, are wont to make.

a crane, or, *a ſwallow*] The connexive particle is not in the text: in regard whereof, the old Latine make them but one Fowl, rendring it, *the ſwallows young*, or *young ſwallow*; and the Greek, likewiſe one only, *a ſwallow*: but the defect of the particle, as well in the copulative, as in the disjunctive notion, is frequent. See chap. 5.6.& 17.6,14.& 27.7.& 28. 24. and that they are the names of two ſeveral Fowls, and both ſuch as change their abode with the Seaſon of the year, appears from Ier.8.7.

crane] The word is *Sus*, or *Sis*, as the Jewiſh Criticks require to have it read, which howſoever moſt of the Jewiſh Maſters affirm to ſignifie *a crane*; ſome rendring the reaſon thereof, becauſe it is a tall

Fowl, and goes upright, like *an horſe*, who bears alſo the former name; Yet there want not, (whom I rather herein accord with) that conceive it, to ſignifie *a ſwallow*, ſo termed from her note, or the noiſe ſhe makes, not unfitly expreſſed, by the word *Sis*. And I the rather hereunto encline, becauſe of the Egyptians fable of their *Iſis*, that was turned into a *ſwallow*. See Plutarch, *of Iſis, and Oſiris*, and *Symachus* here ſo renders it.

a ſwallow] The Hebrew word is *Agur*, or *Gnagur* (as ſome pronounce it) both here, and in Jeremy, not elſe-where found, which ſome of the Jewiſh Writers would have to be a *ſwallow*; ſome, *apie*. Yet others rather ſuppoſe it to be a *crane*, which from the Greek γέρανος, we ſo term. whereunto they are the rather induced; becauſe not only the Greek comes neer it, but the Latine, *Grus*, comes in a manner full home to it. And again, for that by a tranſpoſition of letters, in the holy language very uſual, (ſee ch. 36.16, 30.) it ſeems to come from the word *Arog*, or *Gnarog*, that ſignifies to *bray*, as *Deer* do when they want food, either paſture, or water, Joel 1.20. to whoſe voice, which a cranes, rather then a ſwallows, reſembleth, doth the Pſalmiſt compare his groaning after God, uſing the ſame term of either, Pſ 42.1.

chatter] Aloud and apace, as thoſe Fowls, in parting with, or miſſing their young; or *peep*, as their young ones do, when they miſs their dam, or want meat. Of the word, ſee ch. 8.20, and 10.14. and 29.4.

mourn as a dove] So chap. 59.11. Ezek. 9.16. the mournfull and doleful tone, that Turtles and Doves have, is well known. See of the word, rendred *mourn*, ch. 8.20. Ezek. 2.10. and of his mourning, v.2.

mine eyes fail with looking upward] Toward heaven, to God, for eaſe and relief, 2 Chr. 20.12. Pſ. 123.1, 2.

fail]Heb. *are exhauſt*, or *ſpent* : as Job 28.4. ch. 19.6. a metaphor from rivers drawn dry, the vigour of them is waſted; my ſight faileth. So Pſ. 6.7. & 31.10. & 38.10. & 69.3, & 119.82, 123.) but ſome of the Jewiſh Commenters render it, are *liſt up*; according to a word neer unto it, but riſing from another root, Prov. 26.7. this, if we admit, there needs no ſupply: but neither is the word any where found ſo uſed; nor is that other word agreed on, ſo to ſignifie, in that place of the Proverbs; nor doth the root it comes from, ſignifie *to liſt up*, ſimply, but *to draw up*, uſed properly of water, out of a well or pit, Exod. 2.16, 19. alluded to, Prov. 20 5. & Pſalm 36.1, 3. compared alſo, with Pſalm 40.2. I chooſe therefore rather, to ſtick to our verſion; only rendring it, as the former, in the time paſt; *mine eyes failed*, or *were exhauſt*, with looking, or while I looked *upward* : a comprehenſive, or complicated kind of ſpeech, whereby two diverſe notions are enfolded and wrapped up in one word. So Pſ. 89.33, 34. *thou haſt profaned his crown to the ground*; that is, *profaned it, by caſting it down to the ground*; as it is afterward there expounded : ſo ch. 14.12. *how art thou cut down to the ground?* for, hewed down, and laid along on the ground; and ch. 21.9. *her Gods hath he broken unto the ground*, for, hath he broken and caſt down to the ground. See further on v. 17.

O Lord I am oppreſſed] Heb. *it oppreſſeth me*; to wit, my diſeaſe : it is ſo ſtrong upon me, that it preſſeth me down beyond my ſtrength, Pſalm 32. 3, 4. & 38. 2, 4, 6. 2 Cor. 1.8. Here I ſuppoſe would fitly be inſerted, *I ſaid*; oft wanting, and ſupplyed; as Nehem. 9.25. Job 8.18. chap. 22.15. and 26.19. See ver. 10, 11.

undertake for me] He compareth his diſeaſe to a Bayliff, or Serjeant, that, from death, as a mercileſſe exactor, had ſo attached him, and taken ſuch hold on him, that unleſs God would be pleaſed to undertake for him, as his bayl or ſurety, or to reſcue him, at leaſt, there was no means for him to eſcape. See ſomewhat the like, Job 17.3. Pſ. 119.122. where the ſame word is uſed; yet ſome render it, *eaſe me*; and the word ſignifies, indeed, ſometime, to be *ſweet, pleaſant*, or *pleaſing*, Pſalm. 104.24. Prov. 3.24. & 13.19. Jer. 31.26. Mal. 3, 4. but never actively, *to ſweeten*, nor any where, *to relieve*, or *eaſe*. Others of ours render it, *weave me out*; for, becauſe they find a word of the ſame family with this, to be uſed for the *woof*, Lev. 13. 51. and ſome alluſions to *weaving*, went before, verſe 10, 12. they ſuppoſe the verb here uſed, may ſignifie *to weave*; and the former ſimilitude therein proſecuted; as if it had bin ſaid: though this diſeaſe would cut off the web of my life before it be compleated : yet Lord be thou pleaſed to weave it out ſtill, and lengthen it to its due period. But this ſeems ſomewhat too far fetched.

V.15. *What ſhall I ſay? he hath both ſpoken to me, and himſelf hath done it*] This paſſage, Some, make part of Ezekiah's former complaint: but as checking himſelf therein, and intimating the fruitleſneſſe of his complaint, and the unlikelyhood of ſpeeding in his former requeſt : as if he had ſaid : to what end do I thus bemoan my ſelf in vain, and ſpend words to no purpoſe? it is God that hath paſſed a doom of death, and what he hath doomed, he will do : and there is no either debating the matter with him, or murmuring againſt him, or reſtraining him from what he intendeth to do. So Job 9.12, 32. & 11.10. & 23.13, 14. Pſ. 39.9. c. 29.16. or, to what end, do I ſeek to him, to undertake for me, when it is he himſelf that doth it? But others, at the fore going verſe, end his complaints, and relations of his ſad and forlorn condition, and at this, begin his narration of Gods unexpected mercy and goodneſs to him, in revoking his former doom, returning a gracious meſſage in the room of it, and, accordingly, accompliſhing it: as if he had ſaid, according to ſome, *what I ſaid, he ſpake, and did.* What I requeſted of him, for the prolonging of my life, he promiſed to do, and accordingly did. Or, as others, *what ſhall I ſay?* What ſhall I make more words, in way of relating my then ſad condition? like that of David, to Mephiboſheth, 2 Sam. 19.29. Or, how can I ſufficiently, in any words, expreſſe Gods goodneſs toward me? like that of David, to God, Pſal. 106.2. & 116.12, & 139.17, 18. he hath both ſaid, and done it : both promiſed me recovery, and accompliſhed what he promiſed, 2 Kings 20.5.

he hath both ſpoken] Heb. *and he hath ſaid*, as Jer. 17.16. & 32. 44.

unto me] Or, *concerning me*, as chapter 36. 7. either concerning my death, as ſome, or, concerning my recovery, as others, rather.

himſelf hath done it]Heb. *he hath done*, with a defect of the pronoun, *it*. as chap. 44. 23. though ſome; to exclude any ſuch ſupply, bring in the pronoun, expreſſed in the text, after the verb: which yet will not ſo well do here: becauſe the neuter, commonly, is feminine.

I ſhall go ſoftly, all my years, in the bitterneſs of my ſoul] So thoſe that underſtand the fore-going branch, of the meſſage, or doom, of death: I ſhall, hereafter, have no joy of my life: I ſhall go drooping all my life long. But this ſeems not to be his meaning. For what hope, or expectation, could he have, of living years, that deſpaired of holding out a day to an end? See v. 12, 13. Others, therefore, render it, I will be thinking on this favour that God hath ſhewed me, all the days of my life, as long as I live, v. 20. Pſ. 34.1. & 116.2. or, I ſhall paſſe the reſt of my life peaceably and quietly, after this bitter brunt is once over, v. 6. ch. 39.8.

go ſoftly] That is, *penſively* : ſay ſome : as one oppreſſed with extremity of grief. So Ahab, 1 Kings 21.27. Or, *ſoftly*, that is, *deliberately*, or *conſiderately*, ſaith a Rabbine, as men uſe to do, that are ſeriouſly thinking on ſome weighty matter, : (to which purpoſe, the old Latine, *I will reckon up to thee*) As minding Gods mercy herein ſhewed him, and *confeſſing* to, or praiſing his name for the ſame. Or, rather, *ſoftly*: that is, *quietly*, and *chearfully*: as the word is uſed, alſo, ch. 42. 4. being no where elſe found: as thoſe are wont to do, that march in ſtate, ſaith one: as a Nurſe, that leadeth a child gently by the hand, ſaith another, from the uſe of it, in the Talmud: rather, as men are wont to walk leiſurely, where they fear no danger of ſurpriſall: contrary to the manner of thoſe that are frighted, or poſſeſſed with fear, ch. 28.16. Jer. 46.5. & 48.9.

in the bitterneſſe of my ſoul] Whereof, verſe 17. ſo Job 7. 11. and 10. 1. or, *after my ſouls bitterneſſe*, when it is paſt, and Gone. So is the particle found uſed, Chapter 18.4. See Chap. 53. 8.

V.16. *O Lord, by theſe things men live : and in all theſe things is the life of my ſpirit : ſo wilt thou recover me, and make me to live*] That is, as thoſe that admit this reading: By thy promiſes and performances of the ſame, is the life of man prolonged, and mine among the reſt, whom thou haſt reſtored to life and health, Deut. 8. 3. Mat. 4.4. See ch. 64.5. And this ſenſe the words will very well bear. Yet they are by divers, divers other ways rendred, by ſome, thus : Other men may *live beyond theſe* years, that thou haſt now aſſigned me, *but among them all the life of my ſpirit*, by miracle thus continued to me, hath this advantage above theirs, *that thou wilt maintain it in health and life*: that is, in vigorouſneſs to the laſt. By others, it is thus read : *Beyond thoſe* years, that thou by ſome meſſage, aſſigneſt them, men may *live*, *and among them all*, ſo may *the life of my ſpirit* be produced: and I hope, therefore, or entreat thee, therefore; that *thou wilt* yet, *releive and quicken me*. By others again, *unto all thoſe*, that *ſhall live* in time to come, *beyond theſe* years, ſhall *the life of my ſpirit* be made known, how thou haſt *made me to ſleep, and quickened me* : brought me to deaths door, and raiſed me up again. By ſome laſtly to let paſs the reſt, *In theſe, yea in all theſe* troubles of divers ſorts, threatning death, ch. 37.3. & 38. 1. Yet, *doth the life of my ſpirit live : thou haſt made me to ſleep*, (or, rather, *recovered me*,) *and revived me*. The former require too many ſupplements to make them up : this laſt, leaſt of any.

by]Heb. *upon*: as ch. 3.5, 6. or, *beyond*: as Job 22. 24. & 23.2. or, *by*, as Gen. 27.40. Pſ. 92.4.

men live]Heb. *they live*: an indefinite form of ſpeech.

in all]Heb. *unto all*: as moſt commonly: and ſo v. 17. or, *in*: as ch. 26. 9. & 28 2.

the life of my ſpirit] See Gen. 2. 7. Chapter 42. 5. Pſalm 104. 29, 30.

ſo]Heb. *and*: or *ſo*: as Prov. 17.3. ch. 53.7.

wilt recover me]Or, *haſt recovered me* : reſtored me to health and ſtrength: ſo Job 39.7. is the word uſed: and as ſome alſo, Pſalm 1.26. 2. Some render it, *thou haſt made me to ſleep*, underſtanding thereby, ſome, (as above) the ſleep of death, Pſalm 13.3. ſome, natural reſt: as if he had been diſtempered, through want of ſleep, which God had been afterward pleaſed to afford him, Pſalm 127. 2. Jer. 31. 26. but the word ſignifies, ſometime, indeed, *to dream*, Chapter 29. 7, 8. and ſo moſt take it, Pſ. 126.1, never *to ſleep*.

make me to live]Or,*made me whole*,as v.9.or,*kept me alive*:as Exod. 1.17.

V.17. *Behold*] See what a ſudden change here was. So Chapter 17.4.

for peace I had great bitterneſſe] Or,*upon my peace* (as chap.30.6.) or, *after my peace*, (as Jer.52.31.) came *great bitterneſſe.* Not long after my deliverance from thoſe difficulties, I had been in by the Aſſyrian King, and his forces, when I made account, that now I ſhould enjoy peace and reſt, this grievous affliction then ſuddenly ſurpriſed me.See ver. 1. ſo Job 29. 18. & 30.15.Ier.8.15.& 14.19.

for peace]That is, inſtead of it, as Gen.11.3.or preſently *upon* it, or *after it*; as Gen. 7. 4.Heb. *unto*; as Gen.50.21.whence ſome would expound it, My bittereſt afflictions became ſalvation to me; that is, they turned to my good,Pſ.119.67,71. Rom. 8.28.Heb.12. 11.but the former ſeems the ſounder.

peace] Tranquility and proſperity, Chapter 48. 18. and 57. 19, 21.

great bitterneſſe]Heb.*bitter bitterneſs*, or, *bitterneſſe bitterneſſe*, for abundance of bitterneſs, or, bitterneſs upon bitterneſs; grief upon grief: ſo, *juſtice juſtice*, for, exact juſtice, Deut.16.20. *peace peace*, for, *perfect peace*, ch.26.3. *bitterneſs*, for, matter of grief and vexation;as v.15.1 Sam.22.2.Ruth 1.20, 21.

but thou haſt in love to my ſoul delivered it from the pit of corruption] Heb. *and* (for, *but*, as chap. 29. 13.) *thou haſt loved my ſoul from the pit of corruption*:a conciſe,or comprehenſive form of ſpeech, compriſing two notions in one term ; whereof, the one is expreſſed, the other is ſuppreſſed; but implyed, and to be ſupplied in the verſion, that the ſenſe may be entire ; ſo Pſal.118.4.*the Lord anſwered me in largeneſs*, for *the Lord anſwered me*,and ſet me *in a large* place, or, ſet me at *large*, enlarged me. Jer. 46. 27. *I will ſave thee from afar*, for, *I will ſave thee*, and bring thee back; or, *in ſafety* bring *thee* back *from a far* country; Acts 27. 44. *they were ſaved to the ſhore*, that is, *they were ſaved*, and brought, or, brought in *ſafety unto the ſhore*; ſo 1 Sam.7. 2. *they lamented after the Lord*; that is, *with lamentation*, they looked, or ſought *after* him; 2 Corinthians 5. 2. *Ye have not mourned, that he might be taken from among you*, that is, *out of grief*, or in *mournful manner*, endeavoured, or taken a courſe, *to have* ſuch an one *caſt out* of your ſociety;as it followeth, there, ver.13.ſee here,before,ver.14. and after,v.21.as alſo, ch.1.4.

love]The word here ſignifieth a propenſion, whereby a mans ſoul is ſtrongly carried toward ſome party, whom he is exceedingly taken with : ſee Gen.34.8.it is frequently uſed, of Gods love to his people, Deut. 7. 7. & 10.15.& 21.11. and of them to him. Pſalm 91.14.

my ſoul] For,*me*;as Pſ.3.2.& 116.7,8.& 119.25.

from the pit] The grave, Pſalm 30.3. & 103.4.the word here uſed ſignifies as well *deſtruction*, as a *pit* ; whence ſome ambiguity in that latter place ; and that which is here called *the pit of corruption*, or *conſumption*, is, Pſal. 55. 23. called *the pit of deſtruction* ; the ſame word being there uſed in the latter place, that is here in the former.

of corruption] Or, *conſumption.* The word it comes of, ſignifies *to waſt*,and *wear away*, as garments, over long worn, uſe to do,Deut. 8.4.& 29.5.Pſal. 102.26. ch.50.9. it is applied to mens bodies alſo, and the parts thereof, Gen. 18.12. Pſalm 32.3. Lam.3.4.attributed here to the grave:becauſe it waſtes and rotteth mens bodies, as old clouts and rags rot,or,conſumes them, *till they be not*;as the Pſalmiſt ſpeaks, Pſal.72.7. where this very word is uſed; another term of the ſame notion,ſee ch.10.25.where with that conſumption,the Aſſyrian is, in wrath, threatned, from which, Ezekiah is here, out of love, delivered.

for thou haſt caſt all my ſins behind thy back] Thou haſt no more minded, regarded, or taken notice of my ſins, which might juſtly have cauſed thee to deny me this favour ; then as if thou hadſt caſt them behind thy back; a borrowed ſpeech, taken from the manner of men, who are wont to caſt behind their back, ſuch things as they liſt not to look on, have no regard of, nor deſire to mind, or remember, Pſal 16.22.& 50.17.ſee ſomewhat the like expreſſions,Pſ. 85. 2. Chapter 43. 25. Jeremiah 31. 34. Micael 7. 19. we know the common by-word of the wallets, or, two parts of the wallet; the fore-part, into which we put other mens faults, and the back-part, into which, our own. But we muſt ſet our ſins before our face, if we would have God to caſt them behind his back,Pſ. 50.21. & 51.3.

V.18. *For the grave cannot praiſe thee; death cannot celebrate thee*] The deceaſed cannot perform thoſe offices any more, whereby thou art honoured ; thy name celebrated, and the glory publiſhed and propagated here on earth, among the ſons of men, Pſalm 6. 5. & 30. 9. and 80. 18. and 88. 10-12. and 115. 17, 18. *the grave*,for,the buried;and *death*,for, the dead:as *circumciſion*,for, the circumciſed, Rom.15.8.Gal.2.9.Phil. 3.5.the ſame thing repeated in divers terms.

cannot praiſe thee]Heb.*will not*,or, *ſhall not confeſs thee*;as Pſ.6.5. & 105.1.Mat.11.25.and ſo ver.19.the indicative form,in a potential notion ; as chap. 26.18.ſo in the next word, and the next branch.

celebrate] Or , *praiſe* , thence , *hallelujah* : the firſt , and laſt word of divers Pſalms ; Pſalm 106. & 146-150.Rev.19.1,4,6.

they that go down into the pit cannot hope for thy truth]Dead bodies laid up in the grave, can neither ſee,nor expect : neither take notice of, nor look for thy faithfulneſſe and truth, in the performance of thy gracious promiſes,Eccl. 9.4-6,10.

they that go down into the pit] So the word is uſed, Gen.37.22,24. Exod 21.33.ch.14, 15.19. and why ſome ſhould here render it, *a ciſtern*, I ſee not : for the phraſe,ſee Pſ.88.4.Ezek.26.26.& 31.16.& 32.24, 25.

V. 19. *The living, the living he ſhall praiſe thee, as* I do *this day*] They that ſurvive, and they alone can, and each of them ſhould : the repetition is emphatical ; as the like, Pſalm 51.4. & 76. 7. this being the principal end to which men ſhould live, and for which they ſhould deſire life, Pſalm 80. 18. & 102. 21. & 115.18,28. and 119.17,88, 175.Rom.14.7,8. Phil.1.20,21. See v.22.

as I do] A defect to be ſupplyed, from the former branch; *as I now* praiſe thee ; as Job 14. 5. 2 Chron. 10, 11. Chapter 30. 29.

the father to the ſon ſhall make known thy truth] To tranſmit the memory thereof unto poſterity, Pſ.78.3,4.& 145.4.Joel 1.3. The ſyntax is, as 2 Sam.3.30 .Jer.40. 2.

thy truth]Thy faithfulneſs in the performance of thy promiſes,as v.18.Pſ.25.10.

V. 20. *The Lord* was ready *to ſave me*] Of his readineſs, ſee v. 4. Heb. *The Lord to ſave*, a defective form: as,*the ears of the peopel were to the book*, Neh.8.3.and, *thy ſervant to thy fear*, or *ſervice*, Pſalm 119. 38. that is, *attentive* to the one, and *devoted* to the other.

therefore we will ſing my ſongs to the ſtringed inſtruments, all the days of our life, in the houſe of the Lord] As at preſent he praiſed God, by his Hymn, penned to that end, on purpoſe ; ſo he doth, by ſolemn promiſe, further engage himſelf ſo to do, as well in publike, as in private, as long as he liveth:ſo Pſalm 34.1.& 104.33.The memory of Gods mercies ſhould abide with us, when the act of them is over : as the ſent of the civet doth in the box, though the civet it ſelf be gone, Pſalm 105. 5. and 119. 93. & 145.7.

therefore]Heb.*and*;ſo ch.37.20, 26.

we will ſing my ſongs to the ſtringed inſtrument]Heb. *we will hand my hand-inſtruments.*

we]He ſpeaks in the plural, as men of ſome note and repute do, ſometime, of themſelves; (ſo Gen.39.27.Dan.2.36.Job 18.1.Cant. 1.4.)or, to imply a joyning of others together with him, in this ſacred and ſolemn action:as Pſ.34.3.& 142, 7.ſo Num.22.6.Iob 18.3. Cant.1. 4.

will ſing] The word properly ſignifies *to handle*, or play upon ſuch an inſtrument as is managed by the hand. See on chapter 23.16.

my] Becauſe more ſpecially concerning me : or the ſong ſung to them, compoſed by me : though ſome ſuppoſe the jod here, to be no pronoun, but a paragogical production of the word only, and then there will be no *my*, in the text. See ſomewhat the like,Jeremiah 22.14.Lamentation 1.1.and Pſalm 50.10.ſo Hab. 3.19.

ſtringed inſtruments] Or, *hand-inſtruments*, rather:for the word is more general. We find in Scripture, their ancient muſical inſtruments reduced to two heads,the *Nechiloth*, Pſalm 5.and the *Neginoth*, Pſalm 6. the *Nechiloth*, were *wind inſtruments*, ſuch as were managed by wind, or breath, as pipes, fifes, flutes, trumpets, cornets, and the like : ſo called, becauſe they are pierced, or bored thorow, and made hollow, to receive and tranſmit the wind, or breath, that produceth the ſound. See ch. 2. 19. & 30.19. The *Neginoth* were *hand-inſtruments*,ſuch as were managed by the hand, not the ſtringed only,whether touched with the fingers, as lute,and harp: or ſtruck over with a quill, as the cittern, or with a bow, as the viol,but ſuch, alſo, as are ſhaken to and fro, as the cymbal, or beaten, whether with hand, or ſtick, as the timbrel, ſo called, from the fore mentioned word, that ſignifies *to touch, ſtrike*, or play upon any ſuch kind of inſtrument, whether without ſong, or ſinging thereunto, 1 Sam.16.16,17, 23. & 18. 10.& 19. 9. 2 Kings 3. 15. Pſalm 68.25. and the word here uſed, is ſometime, therefore put for *a ſong*, that is ſung thereunto:as Job 30.9.Pſal.69.12.& 77. 6.Lam.3.14,63. which may help to juſtifie our verſion, that here ſo rendreth it.

all the days]See on ch.1.1.no day ſhould paſs over his head, without ſome mindfulneſſe of this mercy,or,ſo long as he lived,he would be praiſing God for it, ſo oft as he ſhould have occaſion to repair to his houſe,Pſ.145.1,2.

of our life] See before, *we will ſing.*

in the houſe of the Lord]The Temple: as Chap. 37.14. which he deſired health to repair to,ver.22.he would praiſe God for it,as well in publike, as in private, that others might be affected alſo with it, receive ſpiritual good by it, be incited to ſerve God, truſt to him, and depend on him, with expectation of the like ſucceſs: and that as many had(no doubt) joyned together in prayer for him, ſo many might return praiſe to God with him, and in his behalf : this being the end of holy aſſemblies, as well to bleſſe God for benefits received, as to ſeek him for them, Deuteronomy 16.15.2 Chro. 20. 26,28.Pſalm 9.14. and 22.22,25. and 34.1-6. and 40.10. and 66.13-15. and 111.1. and 107. 32. and 149.1. and 150.1.2 Cor. 1.11.

V.21. *For Iſaiah had ſaid*] The Hymn reported, the Penman of this part of the book, whether Eſay himſelf,or any other, returneth again to the ſtory, annexing two paſſages of it, not before ſpecified in this verſe,and the next. Heb. *And Iſaiah ſaid*;but well rendred, *had ſaid*:as the like, Gen.12.1.becauſe done before his recovery,and the hymn before related, penned by him thereupon,v.9.See 2 Kings 20.7.

ſaid]No doubt,by Gods direction and appointment.

Let them take a lump of figs, and lay it for a plaiſter upon the boil] Whether this plaiſter,according to Gods appointment, by the Prophet preſcribed, had any power or vertue in it, to help forward the cure intended, is much queſtioned. Some think that it had not,no more then the clay, that our Saviour tempered, to open the mans eyes with, that was born blind,Ioh.9.6,7.uſed,only,to intimate the cure, and to enhaunce the miracle, the cure being accompliſhed by ſuch means, as had, of themſelves, no power to produce it. Others ſuppoſe,that it might have ſome natural power, to put forward the thing intended ; for that they find in good Authors, that *figs* are held uſeful, either for the diſſolving, or ripening of ſwellings; and thoſe alſo, that are with ſome malignity accompanied.See Celſus,lib.5.ch.28.& Pliny,lib.23.chap.7. Againſt which,ſome except again,that figs are deemed ſo, where no ulcer is, as here there was. But whether any ſuch efficacy were in the plaiſter, or no, certain it is, that the cure was miraculous,and the effect,in a way, extraordinary; that Ezekiah brought ſo low, by ſo violent a diſeaſe, as himſelf deſcribeth it, ver. 13, 14. and an ulcer of that malignity, ſhould with the uſe of ſo ſlight a remedy, be ſo raiſed up, and recovered,that he ſhould be able within three days, not to riſe from his bed,or ſit up only,but without danger to go abroad, 2 Kings 20.5. God would have him , and others,hereby,learn,not to neglect the means, when God either enjoyns, or affords them,for their good, corporal,or ſpiritual, that they may not by tempting him, bereave themſelves of the benefit that they might have reaped by them,See 2 King.5.10-14.Mat.4.6,7.& 22.4,5,8.Luk.7.29. & 14.16-24.Acts 27.24,25,31.

lay it for a plaiſter upon the boil]Heb. *bruiſe it*(for ſo the word ſignifies,Lev.21.20.found in no other place of Scripture,but here,and there)*upon the boil*; *bruize it upon the boil*, for *bruize* it, and lay it, or lay it *bruized upon the boil*.So Prov.26.7.*can a man take fire (*for, *take*, and carry, or *taking fire*,carry it*)in his boſome,and not be burnt*; and Prov.25 22.where the very ſame word is, compared with Rom. 12.20. *ſo ſhalt thou take coals of fire*)that is, *take*,and heap, or lay, or having *taken coals*,heap,or put them)*upon his head*. Of ſuch conciſe language,ſee before on v.14.17.It is more fully expreſſed,2 Kings 20.7.*they took, and laid*.

it] The lump, Or, them; the figs: the ſame defect is, 1 Kings 20.7.

upon the boil]Or, *ulcer:* one of the plagues of Egypt,Exod.9.9-11. See alſo,Iob 2.7, 8.

and he ſhall recover]Heb. *he ſhall live*: as ver.9. ſo Num.21.8,9. this ſheweth, that this was done by direction from God. Otherwiſe, the Prophet could not have thus enſured the ſucceſſe of it. The complement whereof,after the thing done,is recorded, 2 Kings. 20.7.

V.22.*Hezekiah alſo had ſaid*]Heb. *And Hezekiah ſaid*, ſo before, v.21.

what is the ſign] Or, *what* ſhall be *the ſign* ? as it is rendred, 2 Kin.2.8.what ſign may I have of the certainty of what thou telleſt me ?

that I ſhall go to the houſe of the Lord ?] To wit, ſo ſuddenly ſo ſoon, being in ſo low and weak condition,as now I am*:* for the promiſe of God was, that he ſhould on *the third day*, go abroad, and repair to Gods houſe, 2 King.20.5. and the ſame is repeated in craving a ſign, 2 Kings 20.8. ſo that the ſign ſeems to have been deſired,not ſo much to ſeal the leaſe of the enſuing term of his life, as the ſudden recovery of his health; which ſeemed to him, a thing ſo ſtrange, and in a manner incredible,that he deſired to have it, by ſome ſign, enſured to him: the rather,in likelihood, encouraged to make that requeſt; becauſe God, of his own accord, had before given him a ſign to aſſure him of delivery, from the King of Aſſyria, ch.37.30.And that learned man,that would have the word to be underſtood,as ſpoken not by way of requeſt,but in way of wonderment only;*What a miracle* will this be,*that I ſhall go to the Lords houſe*?conſidered not the courſe of the ſtory, whence this is taken: and is controlled by the Prophets anſwer there recorded, 2 King.20.9.

go up]To wit,within theſe three days,2 King.20.5,8.*go up*,as,*went up*,ch.37.15.

to the houſe of the Lord] The Temple *:* as Chap. 37. 15. His firſt journey,upon his going abroad, was to the Temple: partly, to publiſh his recovery,and to make it known to the people, that hung in ſuſpence, uncertain what was, or would become of their King, whoſe continuance with them could not, but be earneſtly deſired by the better part among them:but, principally, to praiſe God,in publike,in the ſpeciall place of his ſolemn ſervice, and in the face of his people,therein joyning together with him, it being one main cauſe, for which he deſired life,and health.See v.20.So Pſ.27.4.& 42.1,2, 4 & 84.2.& 122.1.Ezek.46.2,10.

CHAP.XXXIX.

Verſ. 1. A*T that time Merodach Baladan,the ſon Baladan king of Babylon,ſent letters,and a preſent to Hezekiah*] This ſtory is recorded alſo,2 Kings 20.12-19. briefly touched with ſome aſperſion upon Ezekiah,concerning it,2 Chr.32.25,26,31.It is here inſerted to make way, and give ſome light unto ſome enſuing Prophecies, concerning the Babylonian captivity, and the deliverance from the ſame.

At that time]Shortly after Ezekiahs recovery,2 King.20.7.

Merodach]This was the name of one of their idols,Jer.50.2. As it was an uſual thing among Gods people, to inſert ſome of Gods titles into the names of their children; ſo the manner of the Heathen people, was to impoſe their idols names on their ſons, favourites, and followers Hence *Merodach*, here,and *Evil-Merodac*,2 King.25.27. See Dan.1.7.& 4.8.As alſo,Rom.16.1,14,15.1 Cor.1.12.Phil.2.25. 1 Theſſ.1. 1. His name at large is ſuppoſed to have been, *Merodac-ken pad*, whence *Mardokempad*, in Ptolomy. So his idol,*Merodach* ſhould be but a part of his name; as *Nebo*, another of them, ch.46.1.of his fathers,or as ſome his grandfathers; *Nabo-natſar*,of his ſons, *Nabo-pol-atſar*;and of his ſons ſon, *Nabu-chadnatſar*. For that learned man ſeems to be miſtaken, who conceives this *Merodach*, to be *Nabopolaſar*, who underſtanding that ſo many degrees the Sun went back, in Ezekiah's Dial, began thereupon to divide the day into hours. Nor do I finde, where the Author he cites, ſaith ought of the latter ; and he is expreſly againſt the former. I might add, that this croſſeth the relation of the Rabbines, of *Merodacs* being accuſtomed to eat the third hour of the day, and then ſleep to the ninth,and that on the day that the Sun went thus back, he found it morning ſtill, when he awaked. But the one ſeems to be as Authentick as the other.He is called *Berodac*,2 King.20.12.whether by a ſlip of the Scribes pen, the letters being much alike *:* or by a change of the letter, in common ſpeech, is uncertain. But ſo *Dimon*,for,*Dibon*,ch.15.9.And this mans nephew,as is ſuppoſed,commonly called,*Nebuchad netſar*,is in Jeremies Prophecies, oft termed *Nebuchadretſar*,Jer.25.1.9.& 37.1.& 39.1.Some would have *Merodac*,to be a common name to the Kings of Babylon,as *Pharaoh*,anciently,to the Egyptian Kings,and *Ptolomy*,in latter times,*Candace*, to the Ethiopian Queens.Acts 8.27. and *Cæſar*,to the Romane Emperors,Act.25.10,12.But hereof is no great probability, nor any good proof made.See on Jer.50.2.

Baladan] So called, by his fathers name, then added, it may be,to the former,when he came to ſucceed him. The name is found mentioned, by Beroſus, a very ancient writer of the Chaldean affairs,Joſeph,antiquities,lib.10.ch.3.It is a compound name of *Bel*,or, *Bal*, one of their deities, chap. 46. 1.(found alſo in *Bel-ſhatzar*, Daniel 5,1.) and *Adan*; found likewiſe in *Nabuzar-adan*, 2 Kings 25.8.

Baladan the ſon of Baladan]As *Bartimeus, the ſon of Timeus*,(if we may compare Kings and beggers, together*)* Marke 10.46. added here, it may be, to diſtinguiſh him from ſome other of that name His Father, or grandfather (*Sonne* put for *Nephew*, as Dan.5.18,. 22. ſome ſuppoſe,to have been *Nabonaſſar*,mentioned by Ptolomy, from whoſe reign the Chronologers uſe to draw their computations of thoſe times: yet not to have been ſo called, until he came to the Crown,but *Beladan*,or, *Baladan,* by his native name before:contrary to that which is ſaid of his ſon. They walk by themſelves, that would make,either the father,or the ſon, a Mede. One of the two Baladans,ſome ſuppoſe to be to him,whom Cteſias, calleth, *Belitanas*;whoſe ſhrine,or ſepulchre, at Babylon, was in high eſtimation, for many after-ages.

king of Babylon]Yet not ſo abſolute a king, as may ſeem, but that he held, in ſome ſort, from the King of Aſſyria, *that great king*, as they then termed him,Ch.36.4,13. for out of his country, the king of Aſſyria drew people to inhabit ſome part of the diſpeopled land of Samaria,2 King.17.4.and unto his city,did the Aſſyrian Kings Captains carry King Manaſſes priſoner,2 Chr.33.11.Howbeit,about this time, the luſtre and power of the Aſſyrian being much impeached and impaired, by the defeat given to Sennacherib, the Babylonian kings growing weary of the Aſſyrian yoke, began to entertain thoughts of ſhaking it off, and making themſelves more abſolute, as not long after they did,laying ground for a new Monarchy,as large as that other,on whoſe ruines it was reared.

ſent letters]Heb.*books*;as ch.37.13.

and a preſent] See 2 Chr.32 23.

for he had heard that he had been ſick,and was recovered] The occaſion of this embaſſage,is, in part, here related,(*he had heard of his ſickneſſe*)to congratulate his recovery, 2 King.20.12. He had heard alſo of the defeat given by miracle, to the Aſſyrian forces ; and of the miracle granted upon Eſay's prayer, for the confirming of Ezekiahs faith, concerning his recovery, 2 Kings 20. 11. and in regard of the one of theſe two, in likelihood, of the latter, he is ſaid alſo to have ſent to enquire,2 Chr.32. 31. Which yet no way favours their fancy,who would have the ſhadow only to have gone back on Ahaz his ſun dial, the Sun holding his ordinary courſe ſtill in the skie*:* for he ſent not to enquire, whether ſuch a thing were done or no, *(* which in his own country they could not but ſee and obſerve*)*but whether, upon ſuch an occaſion,it had been done, and at ſuch an ones requeſt. And for the former, the like ſeems to be implyed; where it is recorded, that upon that defeat, preſents were, from forraign Princes, ſent to Ezekiah, 2 Chr.32.21,23. He ſent, in like lihood, therefore, the rather, partly, out of his diſaffection to the King of Aſſyria, of whoſe overthrow, and power, and repute, thereby clipt, and eclipſed, he was glad; and partly, alſo, out of a deſire to curry favour with Ezekiah, and entertain amity with one, who appeared, hereby, to be highly in favour with ſo powerful a God, as could, on that wiſe, command, both in heaven, and on earth. That which one of his lineage, alſo, was enforced to confeſſe, Dan. 4.35.

was recovered] Heb. *grown ſtrong* again.

V. 2. *And Ezekiah was glad of them*] Being over-much taken with, and ſomewhat puffed up with ſo ſolemn an embaſſage, from a Prince ſo remote, and of no ſmall power, with whom he had never had any commerce, or entercourſe before. And there may ſeem to have been two ſpecial cauſes of this his affection; his repute and his profit. For he deemed it, a matter of no ſmall repute and honour to him, that the report of what had befallen him, and God had done for him, ſhould flye ſo far abroad, and that hereby occaſion was miniſtred, to make his ſtate and wealth further known, to ſuch a Potentate, as he was. And again, he might ſuppoſe, that compliance with ſuch an one, might turn to his advantage. For the Babylonian might be induced to attempt ſomewhat againſt the Aſſyrian, whom he perceived that he bare no good affection unto, if he ſhould be offering, at any time, to moleſt him again. Certain it is, that ſome ſmatch of elation and ſiniſter affection was in it. See 2 Chr.32.25,31. and ſee Davids like infirmity, or, as himſelf termeth it, *folly*, 2 Sam.24.1.10. Inſtead of what is here ſaid, *He was glad of them*, or *on them*, is read, 2 Kings 20.13. with change of one letter, he *heard of them*, or *on them*: which may miniſter ſuſpicion of ſome ſlip of a pen, in that place; as in *Berodac*, above See v.1.

and ſhewed them the houſe of his precious things, the ſilver, and the gold, and the ſpices, and the precious ointments, and all the houſe of his armour, and all that was found in his treaſures; there was nothing in his houſe, nor in all his dominions, that Hezekiah ſhewed them not] Some of the Iewiſh Writers ſay, that Ezekiah did this, not of his own accord, but at the requeſt of the Babylonian Embaſſadors, who deſired the ſight of them. And therefore underſtand thoſe words, that are read, 2 Kings 20. 13. as they expound them, & ours render them, *He hearkned to them*: he condeſcended therein to them. This is but a meer conjecture of theirs. But howſoever, by the iſſue, it appears, that there was ſome ſpice of vanity, and oſtentation, in it; which afterward he ſmarted for, 2 Chr.32.25.

his precious things] Or, *his ſpicery*: or *odoriferous drugs*. The ſame word is found, with little difference, in letters interchangeable, Gen. 37.25. & 43.11. And it ſeems to be derived, from a word that ſignifies *to pound*, or, *beat* to powder; becauſe ſuch drugs and ſpices, are wont to be ſo dealt with, to make confections of them, Exod. 30.34-36. Howbeit, ſome of the Iewiſh Doctors would have it a more comprehenſive term, and to ſignifie, as ours, in the text, render it, any *precious* things, of what kind ſoever. Which ſome, the rather, encline unto, becauſe mention is made, afterward, of *ſpices*, apart. But the one word, may be here uſed of odoriferous *drugs*, the other, of *ſpices*, for other uſes. And ſo the old latine ſeems to diſtinguiſh them, interpreting the former, *ſpices*, or *drugs*, the latter, *odors*, as the Greek, *perfumes*

precious oyntment] Heb. *good oyl*; as Ec.7.1 So c.57.9. Hoſ.12.1. *oyl*, for *ointment*: becauſe the ordinary ground of them, Exod. 30.24,25.

all the houſe] or, *every houſe*; for there might be divers of them, ſo ch.1.5.

of his armour] Of which, ſee ch.22.8. Some render it, *jewels*; and it may as well be *wardrobe*: for the word is very general. See ch.22.24. including all *arms*, 1 Sam.31.9. *weapons*, Ier.21.4. *jewels*, Gen.24.53. *garments*, Deut.22.5. *inſtruments*, 1 Chr.15.16. *veſſels* chap.52.11. *cask*, Ier.48.11. *houſehold ſtuff*, Gen. 31.37. Ezek.12 4. of any kinde whatſoever. The firſt; which our verſion gives in the text, ſeems moſt probable in this place.

all that was found in] For *all that was in*: an uſual Hebraiſm. See ch.13. 15.

his treaſures] Or, *treaſuries*. For the word is uſed here, as elſewhere, for places, wherein ſtores, of all ſorts, are ſtowed, 1 Chr.26.24. & 27.25. So ver.4.

there was nothing] Of worth ſufficient for the ſight of ſuch perſons. Heb. *not a word*, for, *not a thing*: So Gen. 19.21. 1 Kings 10.3. Pſalm 141.4. ſo alſo, v.4.

in his houſe, nor in all his dominion] Heb. *and*, or, *or*; (as ch. 36.19.) *in his whole dominion*. The ſight whereof, when they were there, and report of what they had ſeen when they came home, might, in likelihood, prove a bait to the Babylonians, enciting them, in ſucceeding times, to attempt the gaining of ſo rich and flouriſhing a kingdom. For Babylon, in likelihood, was not in thoſe times, ſo goodly, and ſtately a place, as afterward: Nineveh, at that time, being *the great city*, Ion.1.2. & 3.2,3. the chief ſeat of the Aſſyrian Monarchy, c. 37.37. by the ruine whereof, was Babylon raiſed.

V. 3. *Then came Iſaiah the Prophet unto king Hezekiah, and ſaid unto him; what ſaid theſe men? and from whence came they unto thee*] By theſe queſtions, and that other, v. 4. The Prophet not coming on his own head, but ſent on Gods errand, as Nathan to David, 2 Sam.12.1. would draw from him a relation of his own inconſiderate act, and make way by his anſwer thereunto, to the meſſage, which, from God he was to deliver unto him.

Then] Heb. *And*; as ch.28.4. and ſo ver 4. & 5. & 8.

And Ezekiah ſaid, they are come from a far country to me, even from Babylon] So it is ſaid of Babylon, Jer.4.16. And Ezekiah ſeems the rather to mention the remoteneſs of the place, from whence they came, as implying, that he could, in common civility, do no leſs, then ſhew all the kindneſs, and afford the beſt and ampleſt entertainment that might be, to thoſe that had come ſo long a journey, on ſo kind and friendly an embaſſage. Of *Babylon*, Heb. *Babel*; ſee on ch. 13.1.

V. 4. *Then ſaid he, What have they ſeen in thy houſe? And Hezekiah anſwered; All that is in mine houſe have they ſeen: there is nothing among my treaſures, that I have not ſhewed them*] An ingenuous confeſſion. See on v.2.

among my treaſures] Heb. *in my treaſuries*; ſee on v.2.

V. 5. *Then ſaid Iſaiah to Hezekiah, Hear the word of the Lord of Hoſts*] Hear what, for this thine overſight, God now ſaith to thee: ſo cha.28 14.

V. 6. *Behold the days come, that all that is in thine houſe, and that which thy Fathers have laid up in ſtore unto this day, ſhall be carried to Babylon*] A ſad meſſage, and ſuch as might well quail and quel all the joy that Ezekiah had of this ſo gloſing and well pleaſing an embaſſage, fulfilled, partly, in his ſon Manaſſes his days, 2 Chr.33. 11. but principally in the days of Jehojakim, and Zedekiah, 2 Kings 24. 12-16. & 25.6-21. God, thereby, ſhewing how deeply he deteſteth pride and vain glory, and how ſeverely he, ſometime, chaſtiſeth it in his own, even his deareſt, and beſt beloved. See 2 Sam.24.10-13. Not that this failing in Ezekiah, was the main cauſe of this grievous evil, here foretold; but to intimate that what he had unadviſedly done, ſhould help to whet them on to the doing of it; and by the acquainting of him with it, to ſad his ſoul, and give him occaſion, thereby, to humble himſelf for his folly therein: which, accordingly alſo he did, 2 Chr. 32.26.

Behold] I ſhall tell thee that which thou didſt little think of, when thou ſhewedſt theſe men all thy ſtores. So chap.29.14. & 37.7.

the dayes come] Heb. *coming*, the time is a coming. So Jerem 7.32.

thy Fathers] *Thine Anceſtors*; the Kings, thy progenitors. So chap. 37.12.

ſhall be carried to Babylon] As ch.8.4. being ſeized on by the King of Babylon, & his miniſters. So the Syrian threatned Ahab, 1 King. 20.5,6.

nothing ſhall be left ſaith the Lord] As thou concealedſt nothing from them. See on v.2.

V. 7. *And of thy ſons that ſhall iſſue from thee, which thou ſhalt beget, ſhall they take away; and they ſhall be eunuches in the Palace of the King of Babylon*] This is news yet ſadder, and more heavy then the former: a mans ſons are much dearer to him, then his ſubſtance, and their welfare, then his wealth: this was the worſt tidings that came laſt to Job, Job 1.18,19 See alſo, 1 Sam.8.11.13. and the Prophet delivers it, in variety of terms, (as God to Abraham Gen.21.1.) *thy ſons, that ſhall iſſue from thee*, and *whom thou ſhalt beget*; the more to move affection; and to make the deeper impreſſion.

whom thou ſhalt beget] Either immediately, as Manaſſes, 2 Chr. 33.11. or, mediately, as thoſe his iſſue, and thine by him, of the blood Royal, 2 Chr.36 6,10,20. Dan.1.3,4.

ſhall they take away] That is, *ſhall be taken away*; the verb taken indefinitely: as ch.8.4. Luke 12.20.

and they ſhall be] Or, *that they may be*; to make them ſo: ſo the particle is oft uſed, ch.13.2. & 19.12.

eunuches] Or, *officers*; for the word is uſed for either. See Gen.37.36. ch.56.3. Jer.41.17.

V. 8. *Then ſaid Hezekiah to Iſaiah, Good is the Word of the Lord which thou haſt ſpoken*] A pious ſpeech of an humbled ſoul, acknowledging all that God willeth, or doth, to be juſt and good; & willingly, therefore, ſubmitting himſelf thereunto. So 1 Samuel 3.18. 2 Sam.15.26. Job 1.21. Pſ.39.9 & 119.75,137. Lam.3.22. Mic. 7.9.

he ſaid Moreover] Heb. *and he ſaid*; as cha.30.26.

For there ſhall be peace and truth in my days] It is yet a great favour, that God hath vouchſafed me, in delaying this evil, that it ſhall not come in my time, (as 1 Kings 21. 29.) and in giving me aſſurance of continued peace and ſafety, during my life. See Chap. 28.6.

For there ſhall be] Or, *Yet there ſhall be*; as ch.9.1. or, *That there ſhall be*: as Iob 11.6. & 22.3. to wit, *is it not good?* as it is more fully, 2 King.20.19. See there.

peace and truth] Or, *aſſured peace*. So Chap. 26.3. and 20.18. Jeremiah 14.13. and 33.6. Howbeit, there ſeemeth to be an alluſion to the ſolemn form of ſalutation, then in uſe, *peace, and truth*, Eſt. 9.30.

CHAP. XL.

Verſ. 1. C*Omfort ye. comfort ye my people, ſaith your God*] In the fore-going Chapter, was an hint given of the Babylonian Captivity. And by the ſubject matter of the enſuing Prophecies, it may appear, how fitly the ſtory, therein related, was here inſerted. For the ſubſequent Sermons are generally, moſt, if not all of them, concerning that their Captivity, their delivery out of it, and the reſtitution of their State and Church, in after-times; but ſo, that they reſt not in that, but reach ſtill further, unto the ſpirituall delivery of Gods people, from the far more direful thraldom under ſin and Satan, by the Meſſias typified, the advancement of his Kingdome, and enlargement thereof, by the ſubduing and bringing in of thoſe nations, that had formerly been enemies thereunto. The Sermon, in this Chapter contained, the Prophet maketh entrance into, with a promulgation of Gods purpoſe, concerning his peoples deliverance; the approach thereof, he commands, for their comfort, to be publiſhed to them, by his meſſengers, ver. 1-5, 9-11. and the undoubted certainty of the performance of it, notwithſtanding all obſtructions and difficulties lying in the way, is confirmed; firſt, from the ſtability of Gods Word, illuſtrated by the fickleneſs and frailty of all humane excellency, ver.6-8. Secondly, from the immenſity of his power and eſſence, illuſtrate by the feebleneſs and vanity of all creatures, idols eſpecially, ver. 12-20. and concluded with a tart check to idolaters, for their impious preſumption, verſe 21-26. and a gentle reproof of Gods people; for their diffidence of ſupport and deliverance, verſe 27-31.

comfort ye] It is the ſpeech of God by the Prophet, directed firſt to the Prophets, that were to live in the time of the Babylonian Captivity; as did Jeremy, Ezekiel, and Daniel; and ſecondly, alſo, to thoſe holy perſons, endued with a prophetical Spirit, that lived neer our Saviours coming in the fleſh; as Zachary, Luke 1.67. Simeon, and Anna, Luke 2.25, 26. and to the Apoſtles, likewiſe, and their aſſiſtants, that were to publiſh the glad tidings of ſalvation by Chriſt, not to the Jews only, but to the Gentiles, Acts 13.23, 33, 46, 47. It is redoubled, to add the more emphaſis to it: as verſe 9. Zeph. 2. 1.

my people] Whom I have not utterly caſt off, or forgotten; though for the preſent, I may ſeem not to regard, v.27.

ſaith your God] Heb. *will your God ſay*; and ſo divers Interpreters, not amiſs, as foretelling what charge and inſtructions God would give, in thoſe times, to his Miniſters and meſſengers, for their dealings with his people.

your God] Who will ſhortly ſhew himſelf ſo to be, ch.14.1, ver.10. Rom.3.29, 30.& 10. 12.

V.2. *Speak ye comfortably to Jeruſalem*] Heb. *Speak to the heart of Jeruſalem*; as Gen. 24. 3. & Hoſ. 2. 24. *Jeruſalem*, that is, Gods people, ver.1. thoſe that ſometime dwelt there themſelves, or are the iſſue of them; that have ſpecial relation to Ieruſalem, either that below, or from above, Galat.1.26. So verſe.9. chap. 51. 17.

cry unto her] Publiſh, proclaim it; as ver.6. So Dan.3.4. Ion.3. 2, 4.

that her warfare is accompliſhed] The word here uſed, doth ſignifie, ſometime, *a ſet term* of time, Iob 14. 14. Sometime, *ſervice* in generall, whether military, or other, Num.4.23.& 8.24. ſometime, *a ſet term of ſervice*, Job 7. 1. and ſo here; the *ſet term of her ſervice*, or *ſervitude, is expired*. Heb. *fulfilled*; as Gen.29.27. Acts 2.1. that the time, which was by God prefixed, for the continuance of her captivity and ſervitude, under the Chaldeans, is now at an end, See Jer. 25. 12.& 27.7. Dan.9.2. and ſo that the term likewiſe prefixed for their ſervitude, though of another nature, under the Law, is now expired, at the bringing in of the Meſſias, Gal.4.1-4.

that her iniquity is pardoned] Gods wrath is pacified and appeaſed towards her, and he reconciled again to her, having for Chriſts ſake, in whom ſatisfaction is made for the ſins of all Gods people, forgiven, and forgotten all thoſe her tranſgreſſions, that were the procuring cauſes of her captivity, Chapter 43. 25. Jer.31.34. Dan. 19. 24. Romans 3. 25, 26. Hebrews 9. 15, 26. Hebrews *her iniquity is accepted*; or, the puniſhment of her iniquity: as the word is uſed, Gen.4.13. an alluſion to thoſe ſacrifices, or ſacred rites, uſed for expiation of ſin; which being accepted, the ſin is ſaid to be expiated, Lev.1.4.

that ſhe hath received of the Lords hand double for all her ſins] Not that ſatisfaction was by any of their ſufferings made unto Gods juſtice for their ſins; that nothing could do, but the blood of Chriſt alone, Heb.10.4-10. much leſs, that they had ſuffered more at Gods hand, then by their ſins they had deſerved; for they confeſs, that God had puniſhed them far beneath their iniquities, Ezra 9.13. Lam. 3. 22. but that ſhe had in a large meaſure been chaſtiſed by God for her tranſgreſſions, endured ſo much to the full, as he deemed fit to be inflicted, Pſ.80.5. *double*, for, abundantly, as ch.61.7. Jer. 16.18. & 17.18. Rev.18.6.

V.6. *The voice of him that cryeth in the wilderneſſe*] Or, This ſhall be, or, Let this be *the voice of him, that cryeth in the wilderneſs*. This ſhall be, or, Let this be the ſubject matter, that ſhall then be proclaimed. Yet the Prophet may ſeem here to ſpeak of it, as if in a Prophetical rapture, at preſent, he heard it. So ch.13.4.& 66.6. Jer.4.15. 19, 21, 31.& 31, 1, 5.

of him that cryeth] Collectively, of thoſe that are ſent out to publiſh the return of Gods people from Babylon, unto their own country again; and of thoſe, likewiſe, that give warning of the Meſſias his coming; of John the Baptiſt more eſpecially, Mal. 4. 5. Matthew 11. 14. Mark 1. 2, 3. Luke 1. 76, 77. Iohn 1. 22, 23.

in the Wilderneſſe] The waſtes that lay between Babylon and Judea; as implying the place where this cry ſhould be made; to the people, that dwelt neer at hand thereabout; and ſo the text runneth, both in the ancient Greek verſion, and in the Evangeliſts, who ſeem to have followed the ſame, Mat. 3.3. Mar.1.3. Luke 3.4. John 1.23. which yet, as it reſpecteth the appearance of the Meſſias, ſo it hath a more ſpecial relation unto the wilderneſſe of Judea, where Iohn Baptiſt's Father lived, and wherein he began his preaching, Luke 1.39, 40.80. Mat.3.1. Mark 3.1, 4. Howbeit, ſome, regarding the points of diſtinction in the Hebrew, refer this clauſe to the words following, and making them part of the cry, read the text in this manner.

In the Wilderneſſe prepare ye the way of the Lord] It is a figurative ſpeech, borrowed from the practice of great Princes and Potentates, who when they are to remove from place to place with their train and attendants; or to lead military forces into forreign parts, are wont to ſend their harbingers before, to ſurvey the Coaſts, and with the help of pioners going along with them, or the Inhabitants of places adjacent ſummoned in to aſſiſt them, to clear the way from obſtructions, and facilitate their paſſage. See on Chapter 37. 24. and ſee the like, Chapter 62.10.

In the Wilderneſſe] Becauſe in ſuch places, there being ordinarily no beaten roads, the wayes are uſually over-grown, and uneaven, and the paſſages commonly obſtructed. And it hath an eye to thoſe waſte and deſart places, that Gods people were to paſs by, in their return from Babylon, into their own Country: as Chapter 41.18, 19. and 43.19, 20. but withal, alluding to their travelling in former time, through the wilderneſs, from Egypt, to Canaan, Num.10.33.

prepare ye the way] Not that the people of the countries, by which Gods people were to paſſe, in their return from Babylon, ſhould be called in, to clear and fit the way for them: but that their paſſage home, ſhould, by Gods providence, and his good hand upon them, be made as eaſie and expeditious for them, as if ſuch a thing had been done. See Cyrus his Proclamation, how well it ſuiteth herewith, Ezra 1.3, 4. and the effect of it there, ver.5, 6. See alſo, Ezra 7.7-28.& 8.21-3, 31, 32. ſpiritually, the way is prepared for Chriſts coming, by ridding mens hearts of thoſe myſtical thorns and thickets, briers and brambles, of evil concupiſcence and corruptions, wherewith they are either by inbred vitioſity, or by practice and cuſtome of ſin, wholly over-grown, Ier.4.4. Hoſ.10.12. Heb.6.8. that which in a ſpecial manner was performed by the Miniſtery of John, Mal.4.5, 6. Mat.3.1, 2, 7-12. Mark 1.4.

of the Lord[By which Gods people may paſſe under his conduct; as formerly, to the land of Canaan, Exod.13.21, 22. Num. 9.17-23. Pſ.68.7. ch.58. 8.

make ſtrait in the deſart an high-way for our God] The ſame thing in other forms repeated.

make ſtraight] Or, *eaven*, or both; make it ſtraight, and lay it level, that they may not be compelled to fetch tedious compaſſes about, and wind to and fro, to avoid the uneaveneſs of the way. See ch.26.7.

an high-way] Or, *cauſey*, a way caſt up for the more convenient paſſage. See ch.35.8.

V.4. *Every valley ſhall be exalted, and every mountain and hill ſhall be laid low; and the crooked ſhall be made ſtraight, and the rough places plain*] Luk.3.5. The way ſhall be made eaven and eaſie, for their more convenient and commodious paſſage, all impediments & obſtructions being remedied and removed, ch.11.15, 16.& 42.16.& 45.11. Zach.3.7. The words may be read, as ſpoken by way of injunction, that ſo they may run in one tenour with the former, ver.3. *Let every valley be raiſed, and every mountain and hill taken down*, or *laid low*, made eaven and level with the other, as much added to the one, as is taken from the other, that there may be an equality; as 2 Cor 8.14. (becauſe hill and dale make the paſſage more troubleſome and tedious) *and let the crooked* way, or place, *be made a ſtraight one, and the rough* places *plain*. Howbeit, what God willeth to be done here, he ſaith, he himſelf will do, that is, cauſe to be done, Chapter 42.16.

the crooked] To wit, place, way or paſſage: a defect of the ſubject, as ch.34.4. Ezek.13.15. the word may ſignifie *perverſe*, as we render it, Ier.17.9. or *crooked*, as our verſion hath it; and as another word, in a parallel place, ch.42.16. and ſo both the Greek, and the Evangeliſt, Luke.3.5. Yet the word, in its native notion, ſignifieth *a ſupplanting* place, or paſſage (for ſo the verb it comes of, is conſtantly found uſed, Gen.27.36. Hoſ.12.3. Jer.9.3) ſuch a way, as men are ſubject to trip and ſtumble in, as rough and ſtony ways commonly are: ſee ch.62. 10.

ſtraight] Heb. *ſtraightneſſe*; Pſalm 45. 6. or *eaveneſſe*, as Pſalm 26.12. for the word moſt commonly ſignifieth *a plain*, Deut.3.10.& 4.43. Joſh.13.9, 16, 17. the abſtract for the concrete, or a defect of the regent: *ſtraightneſs*, or *eaveneſs*, for a place of *ſtraightneſs*, or *eaveneſs*; that is, *a ſtraight*, or *eaven* place, a *plain*: ſo alſo, chap. 42.16. Zach.3.7.

rough places A defect of the ſubject, as before: the word here uſed, comes from a verb, which, as moſt think, ſignifies to *lift up*, Exod.

28. 28. & 39.21. where alone it is in Scripture found: whence a noun commonly rendred *elation*, or *pride*, Pſal.31.20. and another uſed by the Iewiſh Doctors, for *a ſtone*, or *peble*, that lying higher then the ground, or path, makes the way rough and uneaven; and the Jewiſh Doctors therefore expound the word here, or places rough or rugged with hillocks, clods, ſtones, or other eminences, that make it uneaven and troubleſome to travellers. Only one of them would have the verb in Moſes ſignifie, *to joyn*, or *bind* together, and the ſubſtantive, in the Pſalm, *a combination*; ſand the adjective, hills *joyned* one to another. But the ormer, as the more received, ſo ſeems the more probable.

plain] Or, *a plain*, as we uſe the word ſubſtantively: for the word ſignifies properly, *a vale*, or *a plain*, Geneſis 11. 2. Deuteronomy 11.11. Chapter 41, 18.& 63.14.this clauſe may well be the ſame, in effect, with the branch next before-going: the ſum of all is, that all impediments and incumbrances, great or ſmall, ſhould be removed.

V. 5. *And the glory of the Lord ſhall be revealed, and all fleſh ſhall ſee it together*] Or, *That the glory of the Lord may be revealed, and all fleſh may together ſee it.* So ſome, as rendring a reaſon, why all this preparation is required, that the Lord may generally be ſeen coming in pomp and ſtate. But the clauſe annexed, confirms the received verſion. The meaning is, that Gods power manifeſted in the deliverance, reduction, and reſtitution of his people, ſhall be ſo conſpicuous, that not they alone themſelves; but others alſo of all ſorts, ſhall ſee it, and take notice of it, Pſal.126.2. A typicall reſemblance of Gods majeſty, and glory manifeſted in Chriſt, for the ſalvation of all his, Joh.1.14.See Pſal.97. 6.ch.33.13.& 66. 18.

all fleſh] That is, all the Elect, ſay ſome, as *all fleſh*, for the whole Jewiſh Nation, Ier. 45.5. but the word ſeems more generall; and to import all Nations, as well Gentiles, as Iews as Ioel 2.28.

ſee it] A defect of the pronoun; as Jer.17. 6. and ſo in the next clauſe.

for the mouth of the Lord hath ſpoken it] And it ſhall certainly therefore be effected, how improbable, or impoſſible ſoever, it may ſeem in mans ſight. So Chapter 1. 20. and 58. 14.

V. 6. *The voice ſaid, cry.*] Heb. *A voice ſaying*. which ſome render in the future, *A voice ſhall ſay*, which they underſtand of a voice of Chriſt, ſpeaking to his Apoſtles, and ſuggeſting unto them what they ſhould preach. Others, in the preſent: There is *a voice, that ſaith*; which yet they expound, as ſpoken prophetically of the time to come. But we need not decline the received verſion; the Prophet relating a charge, that God had by an inward voice, in viſion given him. Howbeit, I ſhall rather render it, *A voice*, then *The voice*, partly, becauſe there is no article in the text; and partly, to diſtinguiſh it from the voice before-mentioned, ver.3. See the like, Rev.14.13.

And he ſaid, what ſhall I cry] *He*, that is, the party unto whom the voice came, and that charge was thereby given, demanding what it might be, that he was to proclaim: the Prophet Eſay himſelf, as I conceive it: for the Prophets manner is to ſpeak in the third perſon, of themſelves. So chap.2.1. Howbeit, the conceit of that Jew is moſt frivolous, who ſuppoſeth the Prophet, as repenting him of his over-forwardneſſe in offering to be ſent, before he knew what his errand would be, chap.6.8. was now grown more wary; and would firſt know, what it was, that he was thus to publiſh. But this vain conceit of ſo unſutable a diſpoſition to ſo heroical a ſpirit, as this our Prophet was endowed with, I ſhould not mention, but that I find it, to have taken with ſome great ones.

All fleſh is graſſe, and all the goodlineſſe thereof is as the flower of the field] The ſubject matter of that which he was to proclaim: which to make the text, therefore, the more clear and entire, ſome inſert, *And he*, or *it* (to wit, the voice) *ſaid, cry*. The like ſupplies, ſee Neh.13.25. Job 8.18. Pſal.27.8. But the queſtion is, to what end, or upon what occaſion this Sermon of mans frailty, is here enjoyned to be made. Some would have it done, for the fitting of men, to receive Chriſt, and the doctrine of ſalvation, by Chriſt. And, indeed, the ſerious conſideration of mans own infirmity and impotency, notwithſtanding all his naturall endowments and excellencies, to ſave himſelf, or to afford ought that may conduce thereunto, is a ſpecial means to induce, yea, enforce him, to go out of himſelf, and to make him willing to ſeek for ſalvation by Chriſt. But the ſcope of God, by the Prophet, in this place, ſeems rather to arm and confirm the hearts and minds of Gods people againſt ſuch doubts and diſtruſtful thoughts as might ariſe within them, or be ſuggeſted to them, in the time of their captivity, concerning the impoſſibility of the foregoing promiſe, of the releaſement & reſtitution, eſpecially, conſidering the great power of the Babylonians, under whom they were captives: which to remove and blow away, the Prophet is willed to proclaim, that not the Babylonians alone, but all the men in the world, were they put all together into a body, were but graſſe, and all their might and excellency, no other, then as ſome goodly and beautiful, to look upon, Mat.6.28,29. but tender and fading flower, that cannot endure ſo much as the leaſt puff of wind; ſuch as God is able, with a word of his mouth, to defeat and deſtroy, yea, with the leaſt blaſt of his breath, to diſperſe and blow clean away. And ſo it hath reference to the cloſe of the foregoing diſcourſe; *for the mouth of the Lord hath ſpoken it*, ver.5. that which alſo it returneth unto, in the end of this paſſage, as being the main end intended in it; *but the word of our God ſhall ſtand for ever*, v.8.

All fleſh is graſſe] So Pſ.37.2.& 90.5,6.& 92.7. & 103.15.ch.37. 27.1 Pet.1.24.

fleſh] Man, or Mankind, Gen. 6.12, 13.ſo verſe 5. But in the word here, is an intimation of mans infirmity and frailty; as Gen.6.3. Pſ.78.39.ch.31.3.Ier.17.5.and ſo it is uſed of Chriſt, Rom.8.3.Heb. 5.7.

is graſſe] That is, is like graſſe, is as graſſe; as in the next branch, is as a flower: a defect of the note of ſimilitude; as Chapter 28. 1. and 33. 4, 11. but it is that, that makes the ſentence more emphatical; as if he ſhould ſay, he is not like graſs only, he is no other then graſſe, with God eſpecially. So, not like vanity only, Pſalm 144.3. but vanity it ſelf, Pſal.39.5. & & 62..9 not *as a wind*, but *a wind that paſſeth away, and returneth not*, Pſalm 79. 39. See the like, Job 7. 7. and 8. 9, 14. So verſe 7.

and all the goodlineſſe thereof] The Hebrew word properly ſignifieth, *benignity, bounty, or goodneſs*, Proverbs 20.6. and becauſe that is a thing, that uſually maketh men deſirable, and to be had in eſtimation and repute, Prov.19.20. hence it cometh to paſs, that the ſame word is uſed for *grace*, or *gracefulneſs*, or *glory*, as it is here rendred in the ancient Greek, and by the Apoſtle, 1 Pet.1.24. See Exod. 33.19,22. where the one is deemed to be expounded by the other; and there appeareth, therefore, no neceſſity of altering the text, as ſome would do. The word ſeems to import, whatſoever natural endowments, may make men to be had in admiration, or eſtimation, with others, as perſons of eminency, and ability to effect great matters. And one of the great Iewiſh Maſters obſerveth it, to be ordinarily uſed for any *excellency*, or *eminency*, either in good, or in evil. See Pſal.16.3. See alſo of mans vanity, ch 2.22. Thoſe, that preſſing the propriety of the word, underſtand it to be meant of *piety*, or moral *goodneſs*, I conceive to go beſide the intendment of the Prophet, in this place: as well as the Jewiſh Commenters, who expound it of the Gentiles, the enemies of Gods people eſpecially, all whoſe goodneſs, ſay they, is but ſin; (not unlike that, Rom.14.23.) or, if they had done any good, yet it periſhed, & was not regarded, in regard of the wrongs that they did to Gods people, Ezek.18.24. or the good that they intended, or do to any, dyeth with them, when they dy. Pſ. 146.4.

as the flower of the field] Or, *as a flower of the field*: as any one of them, the tendreſt, and of leaſt continuance or vigour ſo Job 14. 2. Pſ.103. 15.

The graſs withereth] *Pſalm* 37.2.and 90.6.and 102.4.Chapter 15.6.

The flower fadeth] Chap.28.1,4.James 1.10. and ſo doth man and all his excellency, together with him, *Pſ.*49.17.& 73.19,20.& 146.4.

becauſe the Spirit of the Lord bloweth upon it] Or, *when the breath of the Lord bloweth upon it*: The flower fadeth, if but the wind blow upon it, *Pſalm* 103.16. James 1.11. called *Gods breath*, Pſalm 147.18. whence ſome of the Ancients do ſo underſtand that, Gen.1. 2. man, and his excelleucy, is all likewiſe blaſted, if God do but blow upon it, ver.24. Hab.1.9. who, as with a word, with a breath, he made and created all things at firſt, Gen.1.2. and 2.7. Pſalm 33.6. and when they are ruined, can raiſe and renew them again, *Pſ.*104. 30. ſo with a bare blaſt of his breath, he can much more diſſipate, & blow clean away, both the creature it ſelf, and whatſoever might or power it is able to make, Job 34.14,15. *Pſ.*104.29. Dan.2.34,35. Zach.4.6,7. Some expound it of the Spirit of God, diſcovering the vanity of all humane excellency. But that ſeems not ſo much intended in this place.

ſurely the people is graſs] Or, *ſurely* all *people*, (as all *fleſh*, before, v.6. ſupplyed, as 1 Sam.30.8.& chap.30.17. and as the like, chap. 58.13.) are *graſs*. And the Babylonians therefore and your mightieſt adverſaries whoſoever. So *Pſ.*39.5. *ſurely every man*, or *all men, in his beſt*, or *ſureſt*, his moſt ſetled eſtate, is *all*, or *altogether vanity* ſee ver.6. Some reſtrain it to Gods people; as if the meaning were, that even in them, by nature there is no preheminence above others: but if they have any, it is of Gods free grace only, Rom.3.9. but this ſeems to narrow the text over much, and to be beſide the ſcope of the Prophet.

V.8. *The graſs withereth, the flower fadeth; but the word of our God ſhall ſtand for ever*] This ſome underſtand of the Jewiſh People: that, howſoever through humane frailty and mortality, many of them might dy, during the time of the captivity, and ſo periſhing, not partake in the promiſed delivery; yet Gods promiſe, ſhould be fulfilled, and remain firm to the reſidue, Rom.3.3.& 9.6.& 11.1.5. But the meaning, rather, ſeems to be, that men being but frail and infirm creatures, their plots and projects might miſcarry, and their attempts and deſigns be fruſtrate; but Gods Word and purpoſe, in whatſoever he ſpake or promiſed, ſhould be ſure to ſtand firm, and take place, maugre all the oppoſitions that man might make againſt it, *Pſ.*33.10,11.& 119.89.91. ch.14.26,27.& 55. 10,11. Dan.4.35. Mat.5.18. Mar.13.31. The Apoſtle Peter applyeth it to the work of regeneration, wrought in the ſoul by the miniſtery of the Word, 1 Pet. 1.23, 24, 25. So John 8. 51. 2 John 2.

ſtand] Firm. See.chap.7.7.

V. 9. *O Zion, that bringeſt good tidings, get thee up into the high mountain*] Or, *O thou that bringeſt*, or *telleſt good tidings to Zion, get thee up into an high mountain.* The former reading ſome of the Jewiſh Commenters follow; and the moſt of ours underſtanding the text; they of Jeruſalem, as being the head-city, from whence theſe good tidings were to be divulged unto the whole country, round about: ours, alſo, of the glad tidings of ſalvation by Chriſt, from thence to be publiſhed unto other people abroad, Chap. 2.3. Luk.24.47. Rom.10.18. But they conſider not that the meſſage, or tidings, concerning the diſſolution of the Jewiſh captivity by Cyrus, at Babylon, was not to come abroad from Jeruſalem, but to be carried from Babylon thither. The latter reading, after the Chaldee Paraphraſt, ſome of the Jewiſh Doctors, and after the old Greek and Latine, ſome of ours alſo admit and approve. And according to it, thoſe are called upon, that were by publike authority to be employed about the divulging of the edict made by Cyrus, for the freedome of gods people from their long and tedious captivity, and the liberty granted them for return into their own country, as 2 Chron. 36. 22, 23. Ezra 1. 1, 2. or any other that were to go upon the like errand, to get up into places of eminency, from whence they might beſt be heard, to acquaint as many, as might be, with this comfortable news. So chap. 52. 7. Nah.1.15.

Zion] The ſame here with Jeruſalem; as chapter 1. 27. and 37.32.

that bringeſt good tidings] The word, here uſed, is in a feminine form. That which ſeems to have miſled many, in applying it to Sion; becauſe the names of Cities are, in Hebrew, feminine. But the feminine form is uſed, in Scripture, ſometime with a maſculine notion; Eccl.1.1,12. *The Preacher* (a feminine form) *the ſon of David, king of Jeruſalem:* and this very word, Pſalm 68.11. *The Lord gave the word*, and *great was the company* (not of women-preachers, though the form be feminine, but) *of thoſe that publiſhed* it. And ſo the Greek, in the maſculine, rendreth it here. For the reaſon of the phraſe; there is a twofold figure in it; a threefold, I might ſay: there is, firſt, an *Ellipſis*, or a defect of the ſubject; as, *ſtanding* for, *ſtanding* corn, Chap. 17. 5. *fading*, for, *a fading* plant, ch. 28.4. And the word wanting, to be ſupplyed, is a feminine, to wit, *nepheſh*; howbeit, not ſimply, as it ſignifies, *a ſoul*; but as by a *Synecdoche*, or comprehenſive form of ſpeech, it is put, and that very frequently, for *a perſon*, Gen.12.5.& 14.21.& 46.26. Rom. 13. 1.1 Pet.3.20. This ſupplyed, there will appear to be a *Periphraſis*, or a circumlocution in it, as *a preaching perſon*, for, *a Preacher:* ſo *a publiſhing*, or, *reporting* party, or perſon; for, *a publiſher*, or, *reporter*. The word *good*, is not in the text, nor, neceſſarily, implyed in the word; though it be in that which the Greek here uſeth; for the word ſignifies ſimply and indefinitely, *to report*, or publiſh ought, without any ſpecial notion of good or evil, 2 Sam. 18. 19.20. Yea, it is uſed of one that brought very bad tidings of the loſs of the Ark, 1 Sam.4.17. Howbeit, becauſe it is more frequently uſed of gladſom meſſages, 1 Sam.31.9. 1 King.1.42. Jer. 20. 21. And it muſt of neceſſity be ſo rendred, 2 Sam. 4. 10. the reading may well be here retained; though, *thou that bringeſt tidings*, were ſufficient: the ſubject matter of the meſſage, being not, in the preſent paſſage, expreſſed; as it is, chap. 52.7. The word here is ſingular as there alſo, but taken collectively; and ſo comes home to that in the Pſal.

get thee up] Heb. *aſcend thee*. A redundant elegancy, yet having ſome emphaſis in it; as Gen. 12.1.

into the high mountain] Or, *into an high mountain*. Alluding as ſome, to the ſituation of Sion, ch.2.2.& 14.13. But that was formerly rejected. Others therefore conceive, that there is a reſpect had to their ſentinels that were ſeated, commonly, (as our beacons) on the top of ſome high hill, which ſuch as brought tidings of publike concernment, were wont to repair unto; and there having by ſome ſign, ſet up, called people together, to publiſh to them what news they brought, or meſſage they came with. So chap.42.11. & 52. 7. Apparent it is, that men uſe to get up into ſome eminent place, that deſire to be heard of many, Deut. 27. 12, 13. Judg.9.7. 1 Samuel 26.13,14. Jerem.20. 22. ſo did our Saviour, Matth.5,1.

O Jeruſalem, that bringeſt good tidings,] Or, *O thou that bringeſt good tidings to Jeruſalem*, as before.

lift up thy voice with ſtrength] Or, *ſtrongly*, Pſal.29. 4. 1 Chron. 25.5. Jon.3.5. Cry with all thy might, as loud as thou canſt, that as many as may be, may hear thee, having a double advantage from the height of the place, from whence thou ſpeakeſt, and from the ſhrilneſſe of thy voice: ſo ch.58.1.

liſt it up] A reduplication emphatical; as ver.1. and a defect of the pronoun: as ver.5.

be not afraid] Make no ſcruple or doubt of publiſhing it, though the tydings ye bring may ſeem never ſo unlikely to be credited; for it is certainly true, and ſhall be undoubtedly made good, chapter 35.4.

ſay unto the Cities of Judah,] The ſomerime Inhabitants of them (as Jer.11. 12.) though, at preſent, driven from them, and diſperſed here and there: but to the cities, the rather, becauſe they were to be repaired, and re-edified, upon their return to them. See ch 44.28.

Behold your God] Your God with whom the heathen have ſo oft, and ſo long twitted you, during this time of your captivity, as unable to relieve you, Deut.32.37,38. Pſal 42.3.& 115.2. Ezek.36.20. and of whom your ſelves have had ſome doubtfull thoughts, as if he did not regard you, but had clean forgotten you, ver. 27. chap.49. 14. is now at hand, ready to ſhew forth himſelf, to their conviction, and your comfort, Deut.32.39. So chap.12.2.& 25.9 & 41.27.& 52. 6. As it hath reference to the Meſſias, Behold he that was ſo long before promiſed, and hath ſo long been expected, is now, at length, exhibited, Hag.2.7. Zach.9.9. Mal.3.1. Luk.2.15.30. Act. 13.32, 33. or, as ſome, behold that Ieſus, whom you denied, and crucified, but is riſen again from the dead, received into heaven, and ſet there at the right hand of the father, the ſame is your God, Act 2.23,32-36.& 2.14,15,20,21. But the former ſeems to ſort better with the type here firſt intended.

V.10. *Behold*] As ch.35.4.& 62.11. Zach.9.9.

the Lord God will come with ſtrong hand] As chap 8.8. Exod. 13. 3. Ezek. 20.33,34. and ſo there ſhould be ſuch a defect of the ſubject as before, ver. 9. and ſo moſt of the Jewiſh Commenters on the place take it. Howbeit, becauſe the word here is Maſculine, whereas the word for *an hand*, in Hebrew is feminine;) howſoever one of them would ſalve that incongruity, by a place, Ezek. 2. 9. where a Maſculine relative hath reference to it) the text is by one, (that herein diſſenteth from the reſt, whom ſome of ours alſo follow) read; *The Lord God will come againſt the mighty*, or *ſtrong* one; that is, taking the word collectiuely; as the like, Jer.9. 23. Amos 2.14. againſt the mightieſt, and moſt powerful enemies of his people, whether temporal, as the Babylonian, or ſpiritual, as Satan; ſo is the particle uſed, Exod.14.25. and 20.15. Num.12.1. See chap. 49.24,25. Luk.11.21,22. Col.1.13. Heb.2.14. 1 John 3.8. But a late Writer ſuppoſing the particle to be here redundant, as elſewhere, rendreth the words, *The Lord will come ſtrong*. See on ch. 26.4.

and his arm ſhall rule for him] Or, *his arm ſhall rule over him*, that is, prevail againſt him; to wit, *the mighty* one before-mentioned; his power, Chap.51.5.& 53. 1. of it ſelf ſufficient fully to effect his own work and will, Pſal. 115.3.& 135.6. chap.59.16. ſhall overcome and overſway all oppoſition, chap.41.2.& 59.16. Rev.6.2. I ſuppoſe the term *lo*, that is, *him*, or *to him*, may well be here an elegant redundancy, as oft it is, Exod.18.27. *he went to him*. See ch.59.16. and before ver.9.

his reward is with him] So chap.62.11. he cometh with a recompence of mercy and bounty, unto all thoſe that have faithfully adhered unto him. conſtantly depended upon him, and patiently expected his appearance, for their delivery from their forepaſſed thraldom, Pſal.9.18. & 58.11. chap.28.16.& 30.18.& 61.7. Jer.31.16. and of wrath and fury unto thoſe, that have been the afflicters and oppreſſers of them, chap.35.4.& 59.18.& 66.15. Pſal.31.23. The Apoſtle hath the like of Chriſts coming to judgment at the laſt day, Rev.22.12.

his reward] This ſome refer to the Rewarder, the Lord, called his, becauſe to be given or rendred by him, Pſ.62.12. Rom.2.6. Others, to the rewarded, *the mighty*, or *ſtrong*, before ſpoken of, as called *his*, or *their* reward; becauſe to be received by him, or them, Pſ. 28.4. But the paralel place to this, ch.62.11. not admitting this latter, carrieth it ſtrongly for the former.

with him] He comes furniſhed with rewards of either kind, to be preſently rendred without further delay, Mal.3.17,18.& 4.1,2. Howbeit, I ſuppoſe that over-nice, that one of the Iewiſh Doctors hath, who expounds this paſſage of Gods freeneſs in working for his people, that he is not like other ſhepherds (for a ſhepherd he is compared to, ver.11.) that keepeth ſheep for hire, Hoſ.12.12. Zach. 11. 12. but he feedeth his freely, *his hire* is all *with himſelf*, he bringeth it with him, he demandeth nothing from them, Chapter 43. ver.25.

and his work before him] This ſome refer to the mighty ones, as before; whoſe wicked works for which God will recompence them with wrath, are ſaid to be, in Gods ſight, known to him, and obſerved by him, whatſoever they may ſurmiſe to the contrary, Pſal. 94.5-11 Chap 66.18. Others, to the perſons to be rewarded in general; but by *work*, underſtanding recompence *for work*, as Chap. 49.4.& 65.7. Pſal.28.4. Ier.25.14. and ſo this paſſage ſhould be the ſame with the former. But others, laſtly, refer it unto God himſelf; *his work*, that is, the work he cometh to effect for the deliverance of his, is *before him*, it lyeth open to him, ready to be accompliſhed by him, there lying nothing in his way, that may any way impeach his free paſſage to it, or progreſs in it. See the like phraſe, Gen.13.9.& 47.6. Pſ.5.8.

V.11. *He ſhall feed his flock like a Shepherd*] The office that God in Scripture doth uſually make choice of, whereby to decipher his ſedulous and tender care of the good and welfare of his people, Pſ. 23.1.& 77.20.& 78. 52. & 80. 1. applyed in more ſpecial manner to the Meſſias, Ezek.34 23. and owned by him, under the title of *the good Shepherd*, Ioh.10.11,14. called alſo *the great Shepherd*, Heb.13. 20. and *the chief Shepherd*, 1 Pet.5.4.

he ſhall]Or, *will*;as before, *will come*: and ſo after, *will gather*, *will lead*.

feed] Under the term of *feeding*, (being of large extent)is comprized all neceſſary attendance and acommodations, conducing to the ſafety and welfare of a flock; as proviſion of paſture, protection againſt rapine, preventing of ſtraying, cure of ſuch maladies, relief of ſuch infirmities as ſheep are wont to be ſubject unto, and the like. ſee Pſalm 23. 1-4. Ezek. 34. 2, 4, 11-16.

his flock]His people, Pſ.100.3. Ezek.34.31.

he ſhall gather the lambs with his arm]Or, as ſome, *into*, or *in his arm*; that is, *bring them together*, and take them up *in his arm*: a conciſe ſpeech, ſuch as ch.38.17, 21. Jer.13.6.& 36.21.and, *arm*, for *arms*; as Pſ.10.5.he will have a ſpecial care of dealing charily with weak and feeble ones, ſupporting their infirmity. So Chap. 42. 3. Matthew 11.28.

and carry them *in his boſome*] Or, *lap* : as chap.49.22. when they are wearied with travelling: a defect of the pronoun;as chap. 30. 2.

and *ſhall gently lead thoſe that are with young*] So ſome of the Jewiſh Criticks take the word here uſed, as ſignifying ſuch as have been *covered* by the male, from a word, uſed, Gen.31.12.Some other of them, *that give ſuck*, 1 Sam.6.7.10, Pſalm 78.71. becauſe hence the word ſignifying *a ſucking-Childe*, Chap.49.15.& 65.20. the ſame is found uſed, and likewiſe diverſly rendred: as 1 Sam. 6.7, 10.Pſalme 78.71. So Gen.33.13.where, ſee Jacob, how chary of over-driving ſuch; and as chary an hand would God cauſe to be had, in bringing his people home to their own countryſ, fitted with all convenient accommodations, for their ſafety by the way, Chapter 60. 4, 9. and 66. 20. Ezra 1.6. See how chary, alſo, Chriſt was of over-charging his novices with ought, that they could not yet well brook, Mat.9.14, 17.Joh.16.12. and Paul therein imitating him, 1 Cor.3.1,2.

V.12.*Who hath meaſured the waters in the hollow of his hand?*]Becauſe it might be ſuggeſted, or ſuppoſed, that though no power of man were able to hinder God from working ſo ſtrange, unexpected, and as little believed a work, for the delivery of his people; Yet their gods might be able to croſs him, in that his intending deſign; the Prophet inviteth them to the ſerious conſideration of Gods infinite and inconceiveable power and eſſence, ſuch as neither any counterfeit deity is able to imitate, nor any creatures ſkill is able to expreſſe. See the like, Proverbs 30. 4.

who hath meaſured the waters in the hollow of his hand?] Or, *who can meaſure the waters*(that is, the ſea, Gen.1. 10.) in *his fiſt* ? the word is uſed for an *handful*, 1 Kings 20.10. Ezek.1. 3.19.and the indicative is oft uſed potentially, in Hebrew. See Num.23.8 10.Jer 2.23.32.Dan.3.15.with 17. *who can?* he, and he only, *in whoſe hand are the depths of the earth*, which together with the water, make but one globe, Pſ.95.4 and in whoſe *fiſt*, the whole air, that environeth either, is incloſed;as Agur, Prov. 30.4.

and meted out heaven with a ſpan] Or, *or* (as ver.13.)*can* (as before)*mete out heaven with his ſpan*? a defect of the pronoun; as Job 39.21.the word is uſed, 1 Sam.17.4. Ezek.43.13.it is a borrowed ſpeech, taken from builders and carpenters, that uſe to mete out their work, ſometime by rule, and ſometime, alſo by hand, ch.44. 13.See ch.48. 13.

and comprehendeth the duſt of the earth in a meaſure?] Or, *or can comprehend*(as before) *the duſt of the earth* (that is, the main body of it, as cha.26.19.Dan.12.2.)*in a meaſure*, or *in a tierce*;as the Hebrew word intimateth, derived from a term, that ſignifies *three*, for notation correſpondent to the Latine *triental* : it ſeems by the uſe of it, Pſ.80.5. to have been a drinking, or quaffing cup, as well as a meaſure; of what capacity it was, our Jewiſh Maſters tell us not : ſome of them ſay, it was a great meaſure, and cite the Pſalmiſt, not improbably, to that purpoſe. ſo termed, becauſe it contained as much as three leſſer. Other of them ſay otherwiſe, that it was no great meaſure; but it was ſo termed, becauſe it contained a third part, only, of a greater veſſel, or caſk:and the one ſort, therefore, would have it, there, to comprehend the three captivities, Iehojakims, Jehojacins, and Zedekiah's; the other, to reſemble their abode in Babylon, as but a third part of their ſojourning in Egypt. Thus they leave us in meer uncertainties. I ſuppoſe it to have been uſed for a cup, with the former, of capacity more then ordinary; and by the notation of it, *a cup of three*, as containing ſo much, as might well make three draughts or ſo much as three of thoſe cups, that they were ordinarily wont to drink at one draught : but for a meaſure, or veſſel, to mete out materials, whether liquid, or ſolid with; to have been among thoſe that were reckoned of the leaſt ordinary ſize; that might well be deemed a ſorry meaſure to deliver earth out by, or other like traſh, yea, or matter of more worth, that yet might be reputed of a deep and large ſize, either to offer a man to drink of, or to enforce him to take down, when the liquor is very unpleaſant, and ſuch as he likes not: it muſt here, of neceſſity, to import no ſuch great veſſel, that it may, with ſome proportion, anſwer the *fiſt*, and the *ſpan*. Nor can I, therefore, ſo eaſily accord with that learned man, who would have it to ſignifie the *third* part of an Epha, as the *Seah* is ſaid to do;(ſee Chap. 27.8.) becauſe by a word neer unto it, that meaſure is in the Ethiopick language expreſſed, Mat:13.33.The old Latine rendreth it, *with three fingers*:which would ſuit well with the former, if there were any good for it; but none appeareth.

and weighed the mountains in ſcales, and the hills in a balance]Or, *and weigh out the mountains by a beam, and the hills in ſcales*, or *in a ballance?* there are two words here uſed, which, ſay our Jewiſh Maſters, ſignifie two ſorts of engines, or inſtruments, uſed for the weighing out of commodities, or wares, the one for greater quantities, the other for leſſe: but that is ſomewhat too generall. And I ſuppoſe they have no other ground for it, ſave becauſe the *mountains* are ſaid to paſſe the one, and the hills the other:they are both found together, Prov. 16. 11. where the words are rendred, *a juſt weight, and balance*, but would rather *be a juſt beam, and balance*:the former word, ſave in thoſe two places, no where elſe found, is, by ſome of them, ſaid to ſignifie (and that not improbably,)ſuch *a beam*, as is uſed to weigh commodities, by hanging of a ſtone, or other weight at the one end, and them aterial that is to be weighed, at the other, it being marked with certain notches, or figures, whereby the certain ſtint of the weight may be diſcerned, ſuch, I am told, that they uſe oft with us, to weigh hay in the field : the latter word more common, and uſed after again, verſe 15. ſeems to anſwer the Latine *bilanx*; whence our *balance*, and is ſo termed, from the two *ſcales*, hanging at either end, which from the ſimilitude of them, the Latines call *diſhes*, the Hebrews, *ears*. The meaning is, that God can as eaſily lift up the higheſt and greateſt mountains that are yea, all of them together, great or ſmall, as a man can do any ordinary weight, at a beam, or in a ſcale.

V. 13. *Who hath directed the Spirit of the Lord; or being his Counſellor hath taught him?*] Or, *who directed the* Spirit *of the Lord* : or *taught him ?* As there is none that can do ought of the things before-mentioned : ſo was there none aſſiſtant to him by way of aid or advice, in the creating and conſtitution of theſe creatures at the firſt, nor needs he any ſuch help or direction, for the contrivance or execution of ought that he determined to do.

directeth the Spirit of the Lord] The word ſignifieth, ſometime, *to mete out*, as ver.12. ſometime, *to direct*, or carry a thing evenly, as mens works are, when they are cut out by rule, and ſquared by line and level. So Ezek.18.25,29 and 33.17,20. and ſo moſt here take it: ſometime, *to weigh out*, as Job 28.25.or, *to ponder*, taken metaphorically: and by *weighing*, or *pondering* of things, to *explore*, or *examine* them: or, by ſearching into them, to attain to an exact knowledg of them : as by weighing of things in the balance, or at the beam, men come exactly to know their weight, Pſal.62.9. Dan. 5.27. So it is taken, *Prov.*16.2.& 21.2.& 24.12. So the ancient Greek by the Apoſtle retained, Rom.11.33.1 Cor.2.16.rendreth it here, *who hath known the Lords mind?* Who can ſo dive into his ſecret thoughts, or purpoſes, as to come to diſcover what he intendeth to do, or by what courſes he meaneth to carry on what he intendeth ? And this way alſo divers go. Howbeit ſome of the Jewiſh Doctors, to bring in the four elements, by *Spirit* here underſtand the *air*, as it ſeems to be taken, *Prov.*30.4, and as for the *wind*, Joh. 3. 8. And becauſe the verb ſometime ſignifieth, alſo, *to diſpoſe*, or, *eſtabliſh*, 1 Samuel 2. 3. they expound the words, *who hath ordered*, or *ſetled the air?*or, *who* is it, that *meteth*, or *weigheth out the winds* ? Job 28. 25. And there ending the queſtion, they make the anſwer to it, *the Lord*. But this nicety rents the text too much aſſunder. Either of the former is probable enough.

or]Heb.*and*;as ver.12.ſo ch. 17.8.

being *his Counſellor*] Of his counſel or of counſel with him. Heb. *the man of his counſel*, or *his man of counſel*; as Pſal.119.24.There is a defect, either of the particle, as Rom.1.29.1 Pet.2.4.which the Apoſtle expreſſeth by the verb-ſubſtantive, or of the note of ſimilitude, as v.6.So ſome; who read, *who as his Counſellor* ? ſupplying alſo the relative from the former branch; as the Greek, and the Apoſtle alſo doth, Rom.11. 34. There is an alluſion to ſuch counſellors, as Kings uſe to have about them, and which they cannot well want, 1 Chron.26.32. and 27.33.Prov. 11.14.and 24.6. See Chap.3.3.and 9.6. See the ſame term in another ſenſe, Chap. 46.11.

hath taught him] Heb. *made him to know*; as Exod.18.16.Prov. 22.19.Ezek.20.11. Hath inſtructed him in ought, or acquainted him with ought that he was ignorant of before : or ſhewed him what he ſhould do, or how he ſhould do it. See Iob 21. 22.& 36. 22,23.

V. 14. *With whom took he counſel, and who inſtructed him, and taught him in the path of judgement ? and taught him knowledg, and ſhewed him the way of underſtanding ?*] Or, *with whom doth he conſult, that he may*(as Joſh.24.9.Mal.1.9.)*inſtruct him*;(Heb.*make him to underſtand*, as Pſal.119.27.)*and teach him the courſe of judgment*; (how to carry himſelf judiciouſly in his affairs, or uprightly, in execution of Judgment)*or*(as ver.13.) *may teach him knowledg, and acquaint him*(Heb. *cauſe him to know*(*the way of underſtanding* ? Hebr. *underſtandings*:as Pſ.78.72.which ſome expound of variety and multiplicity of underſtanding : and ſo ſuch plurals, ſometime, ſeem to import, 2 Sam.22.51.Pſalm 18.50. Prov.1.20, but yet ſometime they ſeem to extenuate and diminiſh; as this very term, chap.27.11. and ſo here, *underſtandings*, not for all manner, but for any manner of underſtanding. See the like, ver.29. It is, in effect, the ſame, only ſomewhat enlarged, with the former, ver.13. implying, that God, in no work of his, receiveth any inſtruction, or direction from any, as earthly Kings and Potentates are wont to do from their Councellors, whom, in State-matters of great moment, or neer concernment, they uſually confer and conſult with, 2 Chron.30.2. Eſt. 1.13.

V.15. *Behold the nations are as a drop of a bucket, and are counted as the ſmall duſt of the balance.*] This is added, to ſhew the invalidity and inability of any humane power, to oppoſe God in his purpoſed work, or in the leaſt manner, to obſtruct any paſſage of his providence: and withall, to encourage his people, not to fear any might or malice of man: but to reſt ſtedfaſtly, with full confidence of heart, upon him, for the making of his promiſes good unto them, chap.51.7,8,12. Pſalm 60.11,12, and 62.8,9. and 146.3-6.

the nations] As Some, the Chaldeans, your Lords and Maſters, at preſent, chap.26.13. Or, rather, all nations, they, and others, (as before, ver.6,7. and after, ver.17.) are all of them put together.

as a drop of a bucket] That hangeth on it, or falleth from it, in the drawing of it up; or that ſtayeth behind, when the water or liquor is poured out, and yet miniſheth not the meaſure: the former word is no where elſe found; the latter only, Numb. 24. 7.

they are counted] All one here, with, *they are*; as it is in the former branch: ſo ch.29.17. & 32 15. & v.17.

as the ſmall duſt of the balance] or, *as the powder of the balance*: ſuch as hangs on the ſcale, and yet altereth not the weight; or ſtayeth ſtil in it, after the ſpice weighed in it, is poured out; as a thing of no conſiderable worth, or weight: the word (in this notion no where elſe found) comes of a root, that ſignifies the breaking of clods to ſmall duſt, 2 Sam.22.43. Pſ.18.42. or the beating of ſpices to fine powder, Exod. 30.36.

Behold] In way of admiration, as before. So Chapter 29. verſe. 14.

he taketh up the Iles as a very little thing.] Or, *he taketh up, and throweth away* (for the word includeth both: ſee ch.63.9. with Jer. 16.13. & 22.26.) *the Iles* (the Lands or Countries, as c.41.1.) *as powder*: the word ſignifieth any thing *beaten very ſmall*, or *thin*, Exod. 16.14. Lev.16.12. *thin*, or *beaten thin*, for *thin* powder, or powder ſo beaten: a defect of the ſubject, as ver.10. expreſſed, ch.29.5. The old Greek, by miſtake of a letter, rendreth it, *he caſteth* them *out as ſpittle*; and the letters, by reaſon of the neer affinity of their figure, are taken the one, oft, for the other. See 1 Chr.1.6,7,30,41,50 Jer.2.20. & 15.14. See alſo, v.12.

V.16. *And Lebanon is not ſufficient to burn; nor the beaſts thereof ſufficient for a burnt offering*] Or, *a ſacrifice*; ſo called, becauſe it aſcendeth, or goeth up, upon the altar, Pſal.51.19 (for they narrow it too much, that render it, *an whole burnt offering*, from which it is there diſtinguiſhed) rather then as ſome, becauſe it goeth up all into ſmoke, Pſalm 37. 20. Judg. 13. 20. The meaning is, no creature, or matter, is ſufficient to furniſh a ſervice of God, anſwerable to his infinite greatneſs; though all the beaſts, harbouring in that ſpacious foreſt of Lebanon, ſhould be ſlain, and all the wood growing on it, felled to fire them with, it would come far ſhort of a ſacrifice, proportionable to his greatneſs unto whom it were to be tendred. See cha.66.1. and of Lebanon, ſee Pſalm 29.6, & 104.16. ch.3.13. & 37. 24.

V.17. *All nations before him, are as nothing; and they are accounted to him leſſe then nothing, and vanity*] See Dan.4 32. for the former; Pſ.62. 9. for the latter.

before him] In his ſight; as Job 26.6. or compared with him; as Gen.2.18, 20.

are counted to him] Either are ſo deemed by him, or are ſo in reference to him. See on ver. 15.

nothing, and vanity] Or, *nothing, or, vanity*; *and*, for *or*; as ver.13. *leſs then nothing, or a thing of nought*; a thing of no ſhape, or worth, or uſe. The word is uſed of that rude, confuſed and ſhapeleſs maſs, out of which the creature were afterward formed Gen.1.2. applyed to things ſtripped of all their beauty, ſtate, endowments, & furniture, and reduced to extream deſolation and confuſion. See Chapter 24. ver. 10.

V. 18. *To whom then will ye liken God?*] Heb. *And* (as Chapter 28. 2, 20.) *to whom will ye make God like?* what humane creature, or counterfeit diety, can ye imagine to be any thing like ſuch an infinite and almighty eſſence, Pſ.89.6,8. and 96. 4,5.

or what likeneſſe will ye compare unto him?] Heb. *and* (as ver.13.) *what ſimilitude will ye ſet him up?* Or, *fit him with?* it may well be underſtood of Images, made to reſemble and repreſent God, Act.17.29. albeit the word be uſed alſo of furniſhing a table, ch 65.11. and of ſetting battle in array, 2 Sam.10. 17. the former whereof, might well ſuit with verſe 16 the latter, with ver.17. but that the term of ſimilitude will hardly admit either. The ſcope hereof ſeems to be, not onely to diſſwade them from attempting to reſemble God, by any viſible ſhape or figure, Deuter. 4. 12, 15-19, 23,25. or to ſtrengthen them againſt the idolatry, though never ſo pompouſly ſet out, that they might be tempted unto in Babylon, chap 44 21. Jer.10.1-13. Dan.3.1,2. but chiefly, and principally, to confirm their faith, and to ſettle their minds in an hopeful expectation of their deliverance from God, according to his gracious purpoſe and promiſe, ver. 2. by ſetting forth, as his infinite might and majeſty; ſo, the meanneſs, baſeneſs, emptineſs, and nothingneſs, of men or idols, or ought elſe whatſoever, that might enter into competition with him, or offer to make any oppoſition againſt him. See cha.46.5. Jer.10. 6.

V.19. *The workman melteth a graven image.*] Having laid forth Gods unconceiveable might, majeſty, and immenſity, he proceedeth now to diſcover the vanity, baſeneſs, and imbecility of idols. See the like, ch.41.6,7. & 44 9,20. & 46.6,7. Jer.10.3-5,8,9. Pſ.115.4-8. and 135.15,18.

workman] Or, *braſier*, or *founder*; the word is a very general term. See of it, on Chap 3.3. See alſo, verſe 20. Chapter 41. 7. and 44.11-13. but here, more ſpecially, one that worketh in metals; as 1 Kings 7.14. 2 Chron.24. 12. Chap. 44. 12. and 54.16.

melteth] Or, *caſteth*, as ch.44. 10. So their gods muſt paſs the fire, before gods they can be.

a graven image] He melteth ſome metal, either braſs, or ſome ſuch baſer ſtuff, becauſe they will not be at the coſt to have it all of maſſie Gold, or ſilver; which being melted, he caſts into a mould, and ſo maketh an image of it, to be further graven and poliſhed, before it go to the Goldſmith to be gilded, or overlaid with gold: ſo that in the words, there is a kind of anticipation, *he melteth, or caſteth a graven image*, that is, metal to make an image, that being melted ſhal be graved: ſo chap.44.10. See of the like, chap.24.10. and 44.9. and 47.2.

and the Goldſmith] Heb. *the finer*: as it is rendred, Prov.25.4. and the like, Mal.3. 2. or *founder*: as Judg. 17.4. See ch.41.7. the term, though not ſo general as the former, yet comprehends *founders* of all ſorts: though thoſe more ſpecially, that are employed in the finer ſort of metals for the making and refining of them. So ch.46.6. Jer. 10.9,14 & 51.7.

ſpreadeth it over with gold] Exod.39.3. beateth out gold into thin leaves, or plates: and therewith over-lays and covers what the other had produced and poliſhed, thereby to add the more ſhew and ſtate unto it, ch.46.6. Jer.10.9.

and caſteth] Heb. *is burning*, or *melting chains*, that is, ſilver to make chains, as before.

ſilver chains] Heb. *chains of ſilver* (as, *gods of gold and ſilver*, Dan.5.4. for *golden and ſilver Gods*) therewith to adorn it, as 1 Kings 6.21. or to faſten it unto ſome poſt or pillar, or ſome ſtaple driven into either, that it may not fal or ſtir, but ſtand faſt and ſteady, bolt-upright, ch 41.7. & 46.7. Jer.10. 5. for of ſuch chains, alſo, is the word uſed Ezek.7.23. Nah.3.10.

V.20. *He that is ſo impoveriſhed, that he hath no oblation chooſeth a tree, that will not rot: he ſeeketh unto him, a cunning work-man, to prepare a graven image, that ſhall not be moved*] The pooreſt man that is will have ſome god, or other, wooden one, rather then fail of one, Chapter 44. 14, 13. Deuteronomy 28. 64. and is ſo ſottiſh and ſenſeleſſe, as to imagine, that a ſilly Wright, of a ſorry piece of wood, is able to make him a god, Chapter 46.6. Jer.10 3.

ſo impoveriſhed, that he hath no oblation] Heb. *impoveriſhed*, or *penurious of oblation*: it is a word, in this form, no where elſe found; but one neer it, for a *poor* man, Eccl.4 13 & 9 15.16. another for *penury*, or ſcarcity, Deut.8.9. Howbeit, becauſe the word is here in an entire form, not ſuch as is in regiment uſual, ſome would have the text rendred, *he that is impoveriſhed doth* for *an oblation chooſe a tree that will not rot*. But this another excepting againſt, as not regarding the pauſe at *oblation*, rendreth it, *he that is in danger* voweth *an oblation*. So the word is uſed in another form, for *to be endangered*, Eccleſ.10 9. and with the Rabbines (ſaith he) frequently. I adhere to the firſt, reading the words with a more familiar ſupply, *To him that is impoveriſhed, an oblation is*. There is no man ſo weakned in his eſtate, but he will have ſome offering or other, he will find ſomewhat to furniſh himſelf with, in this kind.

oblation] Such as they offered toward the building of the Sanctuary, Exodus 25. 2. and 30. 13. hath nothing of any great value to lay out upon, or confer toward the making of his idoll.

chooſeth a tree that will not rot] Or, *makes choice of ſome wood* (as Deuteronomy 4.28.) that *will not rot*: ſuch as the *Cypres* is ſaid to be, much uſed, therefore, for ſuch purpoſes. Theophraſt, lib.5. ch.5. Pliny, lib.16 ch.40,41,42. See chap. 44.14. a defect of the relative; as Chapter 33. 19. and ſo in the next branch.

cunning] Heb. *wiſe*: as ch.3.3.

Workman] *Wright*, *Carpenter*, or *Carver*: the word was before uſed, for one that worketh in metal, verſ.19. here, for one that worketh in timber, as alſo, ch.44.13.

a graven image] Or, *a carved* one rather, becauſe of wood: not of ſtone, or metal.

that *ſhall not be moved*] Or, *may not ſtir*, being fixed and faſtned to the wall, or ſome other ſure ſtay. See v.19.

V.21. *Have ye not known? Have ye not heard? Hath it not been told you from the beginning? have ye not underſtood* from *the foundations of the earth?*] The Prophet, in theſe words, is generally deemed to turn his ſpeech to Gods people, as charging them with extream ſtupidity, if having not only the light of nature, and the ſight of the creature, as other people had; but the Word of God, alſo, and the Story of the creation, and the adminiſtrations of God therein related, and regiſtred, they ſhould yet entertain ſuch baſe conceits of the diety, as thoſe Heathen Idolaters did; ſo chap.41.8,9.& 44.21.howbeit, I ſuppoſe, that he ſtill perſiſteth in dealing with the Heathen Idolaters, whoſe folly, and ſtupidity he was laying forth before, ver. 18-20. admiring their blockiſhneſſe and brutiſhneſs, if they never took notice of, or had never heard ought concerning God, or were not able by the very frame of the creature, though they had never heard word of him, to conceive a diety that had given being thereunto, and the infinite power and wiſdome of him that had ſo done, Pſ.8.3,4.& 19.1-3.Rom.1. 19-25.

Have ye not known?] Or, *Do ye not know?* as Pſ. 14.4. & 82 5.& 92.6.ch.44.18.Heb. *will ye not know?* as taxing their wilful and affected ignorance: ſo Pſal.36.3.& 82.5.2 Pet.3.5. yet the future may be put for the preſent; as 2 Sam.3.38.2 Chron. 32.13. ſo in the next clauſe, Heb. *will ye not hear?* for, *have ye not heard?* did ye never hear ought of thoſe ſtrange paſſages of Gods providence, wrought for his people; the report whereof hath gone abroad unto other nations far and neer, Exod.15.14-16.Num.14.13,14.Joſh. 2.10,11.ch.59.19. 2 Chr.32.31.

from the beginning] Being underſtood of Gods people, from the time that they firſt were a people, or that God ſevered them to himſelf, ch.41.9.& 44.2.or, if of other people, alſo, from the very beginning of the world; the notion of a deity being engraven in mans heart, at firſt, and by tradition alſo propagated and tranſmitted unto Poſterity. Hebrews *from the head*: as Chapter 41.4.

have ye not underſtood from *the foundations of the earth?*] The particle *from* is not in the text: nor doth the ancient Greek, or old Latine, therefore, own it; which divers Interpreters, therefore, following, read the words, *have ye not conſidered the foundations of the earth?* Or, *do ye not underſtand the foundations of the earth?* To wit, that they were made, or laid by God, Pſ.102.25. But our Engliſh verſions, all of them, admit it; and its oft omitted, where it is to be ſupplyed, as ch.18.7.& 32.2.& 52.2. here to be fetched in from the clauſe next before-going: for explication, ſee Rom.1.20.the beſt Comment upon this place.

V.22. It is *he that ſitteth upon the circle of the earth*] Or, as the margent hath it, *Him that ſitteth*; as continuing the ſentence, *underſtand*, or *conſider him, from the foundations of the earth, who ſitteth*: or, as ſome of our former verſions, that *he ſitteth*: or, that it is, *he who ſitteth*; as ver. 28. *upon the circle of the earth*; or, *above the circle of the earth*: as Gen.1.20. as Soveraign Lord and Ruler of it, having heaven for his throne, and the earth for his foot-pace, Chapter 66. 1. as, *the circle of the earth*, here: ſo, *the circle of the deep*, or the Sea, Proverbs 8. 27. and the *circle of heaven*, Job 22.14.

and the Inhabitants thereof are *as Graſhoppers*] Or, *as locuſts*: as the word is rendred, 2 Chr.7.13 where it appeareth to be one of the creatures that made havock of their grain, which Graſhoppers are not wont to do: and it ſeems, therefore, to be ſome kind of locuſts (from which yet it is diſtinguiſhed, Lev.11,22.) or of ſome other kind very neer unto it: ſuch they are, even the greateſt Giants, and the mightieſt of them, in regard of God, as the Iſraelites ſeemed ſuch to the Sons of Anak, Num.13.33.

that ſtretcheth out the heavens as a curtain] Pſalm 104. 2.ch.42.5. ſuch curtains, as their tents did ordinarily conſiſt of, Exod. 26.1. Cant.1.5.ch.54.2.Some render it, *as a Canopy*: the word no where elſe uſed, ſome would have to ſignifie a *fine*, or *thin* ſheet, or veil: becauſe it cometh from a word, that hath a notion of *thinneſſe*. I ſuppoſe it rather to ſignifie *a thin skin*, or *film*: becauſe tents were uſually made of *skins*, Exod.36.19. and a word very neer to it, of the ſame ſtock, is uſed for a *film*, or thin skin, overgrowing the eye, Levit. 21.20.

and ſpreadeth them out as a tent to dwel in:] Heb. *to ſit in:* as a general in his pavilion, 1 King.20. 12 or, to *dwel in*, as his Palace, Pſ. 11.4.& 33.13,14.& 123.1.

V. 23. *That bringeth the Princes to nothing*] Or. *That bringeth* (Heb. *giveth*, as Chapter 41.2.) *Princes* (for there is no article in the text) *to nothing*. See Iob 12.21.Pſal.107 40.Chapter 41. 11.

he maketh the Judges of the earth as vanity] *the Judges*, that is, *the Rulers*, Iudg.2.16.Act.13.20. *as vanity*. or, *a thing of nought*. See v.17.ch.44. 9.

V.24. *Yea, they ſhall not be planted: yea, they ſhall not be ſowen: yea, their ſtock ſhall not take root in the earth*] Heb. *Yea, they have not been planted, yea, they have not been ſowen, yea, their ſtock hath not taken root in the ground.* Which ſome render in the preſent tence, *they are not planted, nor ſowen, nor doth their ſtock take root.* Which they diverſly expound, ſome applying it to idols, as having not ſo much firmneſſe, as trees, or plants, that are ſet, or ſowen, and take deep rooting in the ground: which theſe do not: Others, of Princes and Potentates, before ſpoken of, as like, not to trees, or plants, ſuch as before: but as graſſe, that is neither ſet, nor ſowen, but cometh up of it ſelf; nor taketh any deep root, as trees do, and is therefore ſoon and ſuddenly gone, Pſal.37.2.ver. 6-8. But I ſee no cauſe, why we ſhould altar the tenſe that the text exhibiteth. Which one of the Jewiſh Commenters underſtandeth, as that which may be ſaid of them, *Surely, they were never planted, nor ſown, nor did their ſtock ever take root*: alledging to that purpoſe, Job 8. 18. and the ſenſe, indeed, is no other: but the words may be rendred, as thus depending on the former; *he ſo bringeth* them to *nothing*, that *they* are, *as if they had never been planted, as if they had never been ſown, as if their ſtock had never taken root in the ground*: albeit, like goodly oaks, or cedars, they ſeemed to have taken ſuch deep rooting before, that they could not eaſily be ſtirred, much leſs removed, or pluckt up by the roots, Pſ.37.35,36.Ezek.31.3-14. Job 18.16,17,19.the particle is thrice repeated, to add the more vehemency to the ſentence; as the like, Gen.43.8.Ezra 8.21.ch.41.26.& 48.8.See the like ſyntax, and ſupply alſo, ch.10.15.Job 39.16.ſupply likewiſe, Iud.9.30.and the contrary expreſſion, Job 14.9.eſpecially, if the term, there uſed, be (as ſome learned would have it,) a verb, not a noun.

and he ſhall alſo blow upon them, and they ſhall wither] Or, *yea, let him but blow upon them, and they ſhall wither*; or, *for he doth but blow upon them, and they are withered.* Heb. *and he hath even blown upon them, and they ſhall be dryed up*, or, *withered*. See the like, both matter, and model of ſpeech, Pſal.103. 16. the copulative, for the cauſative: as v.26.See before, v.7.

and the whirlwind ſhall take them away as ſtubble]. A bare blaſt of Gods breath blowing upon them, ſhall be ſufficient, not to blaſt them only, and cauſe them to wither away; but to blow them away, alſo, like ſtubble, or chaff, with a whirlwind, chap.41.2,15,16.Job 15.30.

V.25. *To whom then will ye liken me, or ſhall I be equal?*] Or, *That I ſhould be like him*; as Prov.26.4. *and*, for, *that*: as ch.53.2.See v. 18. ch.46.5.

ſaith the holy One] God, who is holineſs it ſelf; and none holy as he, 1 Sam.2.2.

V.26. *Lift up your eyes on high*] To *the heaven*, to the ſtarry sky, ch. 51.6.Job 35. 5.

and behold who hath created theſe things] Heb. *and ſee*; that is, *conſider*; as 1 King.20.7.Jer.2.19,31. *who* it is that *created theſe*, to wit, the ſtarres, that numberleſſe hoſt, (Gen.15.5.) which there ye ſee; and who is, therefore, far more excellent, then they, and of an infinite power, that was able to create them, Geneſis 1.14.18. and 2.1.Iob 26.13.Pſalm 8.3. and 19.1,2. and 136.7-9. and 148. 3-5.

that bringeth out their hoſt by number;] Who it is, *that bringeth out their hoſt by tale*; that muſtereth them, and keepeth a liſt of them, as a General, or Commander, doth of his Souldiers, and bringeth them forth, every one, in his due place, as a chieftain draweth out his ſouldiers on a training day, into the fields, each one in his proper rank and ſtation, Job 38. 37. Pſalm 104. 19. and 147.4.

their hoſt] See Gen.2.1.ch.1.9.

he calleth them all by names] Heb. *by name*; and ſo it would be rendred, as Exod.33.17. *I know thee by name*; for as for that, Pſ.147.4. it is not aright rendred, *he calleth them by their names*; it is in the Hebrew, *he calleth names unto them*, that is, *he gives them names*; or, imposeth names on them: the ſame Syntax, that is, Gen. 2.20. and 26.18.

by the greatneſſe of his might (for that he is ſtrong in power) not one faileth] By reaſon of his infinite power and greatneſs, he hath another manner of command over his heavenly hoſt, then any Commander hath over his companies; ſome of theirs may fail them: when they ſhould appear before them, or attend upon them: it is otherwiſe with his; they appear each one conſtantly in his place, ready preſt to do ſervice to God, his General, in whatſoever he ſhall pleaſe to aſſign him unto, Judg.5.20.Pſalm.148.8.cha.37.36.& 48. 13.

of his might] Heb. *mights*: as Pſ.78. 51.So v.28.

for that] Heb. *and*: as Pſalm 60. 11. Chapter 64. 5. So v.24.

not one] Or, *no one*; or, *not any*: to wit, of them, as ch.34.16.Heb. *man faileth not*; *man*, for, *each*, or *any* one: as Exod.25.20. Chapter 41.28.

V.27. *How ſaiſt thou, O Jacob, and ſpeakeſt thou, O Iſrael?*] Hitherto the Prophet had bent his diſcourſe againſt the ſottiſh folly, and brutiſh ſtupidity of Idolaters, in their vain conceits concerning their baſe idols, and their ridiculous practices about them. Now he turneth the ſtream of his debate unto Gods own people, taxing them as perſons that had bin taught better things, for their diffidence and diſtruſt, either of Gods care of them, or power to relieve them, or both: *Jacob*, and *Iſrael*, for thoſe of his poſterity: as chap.29. 22,23.

My way is hid from the Lord?] God looketh not after me, nor taketh notice of thoſe things that do befall me, no more then as if they were concealed from him, and were hidden from his ſight. So Gen.4.14.Pſalm 31.22.& 94.7. Howbeit, in Scripture, the term of *being hid*, doth oft import difficulty, and imply ſomething *hard* to be done, So Deuteronomy 17.8. *if a matter be hidden from thee*;

that is, be too hard for thee to decide. Jeremiah 32. 27. *Is any thing hidden from me?* that is to hard for me to do? So alſo, Geneſis 18.14. & Jeremiah 32.17. and it may likewiſe be ſo here underſtood, *My way is hidden from God*, or *is too hard for God*; that is the courſe to be taken for our delivery out of captivity, is a matter too difficult for God himſelf to effect: we account it a thing altogether impoſſible: Yea, this very word ſeems ſo to be taken, Job 3.23. *to a man, whoſe way is hidden*, that is, involved in ſuch difficulties, that he cannot poſſibly get out; for ſo it followeth, *whom God hath hedged in*: See Lamentation 3.7. Hoſea 2. 16. whether way we take it, they are the thoughts and imaginations, even of Gods own people, in the time of their captivity. See the one, Chapter 49.14. and the other, Ezekiah 37.11. the latter I rather follow, becauſe of what followeth, verſe 28,29.

my way] Not the courſe that I take; but that is taken with me: not, what I do, but what I endure: as, *my wrong*, Geneſis 16.5. See Jeremiah 51.35. or, the courſe that is to be taken for me, or with me, for the effecting of my deliverance.

and my judgment is paſſed over from my God] He regardeth not my cauſe, nor to right the wrong done me. So Job 27. 2. and 34.5.

my judgment] That is, *my cauſe, my right*, as Pſalm 9.4. Lamentation 3.59.

is paſſed from my God] Or, *paſſed away from my God*: as Jeremiah 8.13. or, *it is ſo paſt, that God cannot* redreſſe it: it is a cure too hard for God himſelf; for in ſuch a notion is this prepoſition oft uſed: See the places pointed to, in the former branch; ſpoken by them, as not expecting ought in this kind, from him: and that either ſuppoſing that he did wholly neglect them, or doubting of his ability, in ſome ſort, to relieve them; their State being ſo low, and their condition ſo deſperate; for that ſome ſuch tang, and taint, theſe their complaints were touched with, appeareth by the anſwer returned thereunto, v. 28,29. See Ieremiah 30.12, 13.

V.28. *Haſt thou not known*] Or, *Doſt thou not know?* as 1 Cor.3. 16. & 6.9,15,16,19. Are ye yet to learn that which you have been ſo oft told and taught? Or, as our Saviour to his Diſciples, Matthew 15.16. *Are ye alſo without underſtanding?*

Haſt thou not heard?] See verſe 1.

That *the everlaſting God, the Lord, the Creator of the ends of the earth fainteth not, nor is weary?*] That God as he created the world at the firſt, ſo he ſtill rules and governs it, and all things in it, from the one end of it to the other, without toil or travel, Job 28. 24. Pſalm 9.7-9. John 5.17. and is able therefore, having all power, both to deliver you, when he ſeeth good, Chapter 63. 1. and, mean while, to ſupport and ſuſtain you, to keep you from fainting and failing, be ye of your ſelves never ſo feeble, or, far ſpent, verſe 29, 31. Philip 4.13.

that] A defect of the particle, as Chapter 4. 3.

the everlaſting God] Heb. *God of perpetuity*, or *eternity*: as Geneſis 21.33. See Pſal. 9,10. & 10.16. & 90. 2. & 102.12. Chapter 26.4.

creator of the ends of the earth] Maker and ruler of the whole world, from the one end to the other, Chapter 41.5.

he fainteth not, nor is weary] As men do oft, when they have over-wrought themſelves, Iudges 4. 21. 1 Samuel 29. 10. 2 Samuel 21.15. Chapter 44.12. the words may well be rendred, *he is neither tired nor toiled*; for that is the proper ſignification of either word.

there is no ſearching of his underſtanding] His wiſdom in the Government of the world, and in the diſpenſation and diſpoſition of events and occurrents, concerning the creature, is ſuch, as is beyond the reach of mans ſhallow capacity, Pſalm 147.5. Chapter 55. 8,9. Romanes 11.33.

V. 29, *He giveth power to the faint; and to him that hath no might, he encreaſeth ſtrength*] He maketh his might to appear in mans weakneſs, 1 Corinthians 1.17,18. 2 Corinthians 12.9. enabling thoſe to do, and endure any thing, Philip 4.13. Colloſians 1. 11. who, of themſelves, are able to do nothing, John 15.5. 2 Cor. 3. 5. and 4.7. and 10,4, 6.

to the faint] Or, *the weary one*, or *the tired*, Chapter 50.4. Jeremiah 51.58, 64.

no might] Heb. *mights*: as verſe 26. but there, *mights*, for, abundance of might, or might of all ſorts; but here, *mights*, for, *any might* at all: as *underſtandings*, for, *any underſtanding* at all, Chapter 27.11. thus thoſe plurals, that uſually have a notion of abundance and exceſs, yet ſometime have on the other ſide, (which few obſerve) an intimation of ſcarcity and want: but this moſt in the negative. See Chapter 26.18.

increaſeth ſtrength] Gives abundance of ſtrength. Hebrew *multiplyeth ſtrength*, or, *maketh* it to *abound*: as of glory, Daniel 11.39.

V. 30. *Even the youths ſhall faint and be weary, and the young men ſhall utterly fall*] Such as are of greateſt might and ſtrength, and are beſt able therefore, to endure labour and travel, and to hold out in ſuch works as they are employed about, yet ſhall faint and fail, when weak and feeble ones, by God aſſiſted and ſupported, ſhall ſtand faſt by it, and hold out to the laſt, Pſalm 33. 16. Amos 2.14. See the like frame of ſpeech, Pſalm 34.10.

even the youths ſhall faint, and be weary] Or, *The youths may be even tired and toiled*, for the particle, *even*, (Heb. *and*: as chapter 11. 6.) is joyned to the former verb, and the latter verb hath a notion of toilſome labor, Geneſis 31.42. ch.49.4. & 62.8. & 65.23. and both here ſeem potential, as theſe alſo, Pſalm 34.10.

young men] Or, *choice youths*, for that is the notation of the word; expreſſed alſo, Jer.48.15. 1 Sam. 9.2.

ſhall utterly fall] Heb. *ſhall ſtumbling ſtumble*; that is, *ſhall be ever and anon ſtumbling*: as folk, faint and feeble, or toiled and tired out, are wont to be, it is diſtinguiſhed from *falling*, Pſalm 27.2. ch.8.15. though it may here include both; or by the antecedent imply the conſequent; as Pſalm 107.12. chap.59.14.

V.31. *But they that wait upon the Lord*] Heb. *And*: the copulative for the adverſative; as chap. 36. 12. they that with patience and tranquility of ſpirit expect his ayd, and the performance of his promiſes in their due ſeaſon, Pſalm 40.1. and 130.5,6. ch.8.17. & 28.16. & 30.18.

ſhall renew their ſtrength] As Job 14. 7. & 29. 20. Eccle. 8. 1. or, *change*: as Geneſis 35.2. & 41. 14. chap.8.10. they ſhall have a new ſupply of ſtrength, enabling them to bear up, and hold out, when they ſeem to be clean ſpent, Pſalm 37.26. & 103.3. 2. Cor.1 8, 9. & 4.8 10,16. & 12,9,10. a defect of the pronoun poſſeſſive: as Chapter 13. 22.

they ſhall mount up with wings, as eagles] Fowls, that flye ſtrongly, and ſwiftly, and that build and ſoar aloft, Deut.28.49. 1 Samuel 1.23. Job 39.30. Proverbs 23.5. Jer.49.16. Hoſea 8.1. They ſhall as eaſily overcome, and get over all difficulties and obſtructions, that encounter them in their way, as if they had wings to flye over them, Exodus 19.4. Deut.32.11. Rom.8.35,37. Rev.12.14.

with wings] Heb. *with feather*. So the word properly ſignifies, Pſal. 68.13. & 91.4. but here, *feather*, for, *wing*; and *wing*, for, *wings*, as Pſalm 55.6. Ezekiah 17. 3.

they ſhall run, and not be weary; and they ſhall walk, and not faint] Or, *they ſhall run, and not be tired; they ſhall walk*, (that is, proceed, or, go on,) *and not be toiled*. See verſe 28, 30.

CHAP. XLI.

Verſe 1. K*Eep ſilence before me, O Ilands*] Whether this Chapter joyned to the former, make up one Sermon, or be an entire diſcourſe of it ſelf, is not generally agreed; ſure it is, that it is much of the ſame argument with the former. For in it God foretelleth, by his Prophet, that it may not be aſcribed to any other, what he intendeth to do, for the reſcuing and reduction of his people; challengeth the falſe gods to do, any of them, the like; and both them, and their worſhippers, to hinder him in the execution of it, if they can, with all the power that they are able to make.

Keep ſilence before me] Heb. *to me*; that is, *Keep ſilence*, and hearken to *me*; or, *with ſilence* hearken to *me*. Of ſuch defective, or comprehenſive forms of ſpeech, ſee on chapter 38.17,21. God ſtanding up to debate his cauſe, by his Prophet, againſt the enemies of his people, with them, and their idols, directeth his ſpeech to them, rather then to their idols, that were as well deaf, as dumb, Pſalm 115.5,6. and as the manner of men is, where they are about to ſpeak, unto multitudes eſpecially, Job 29.9,10. and 33.31,33. Acts 21. 40. requireth ſilence, that he may be heard. So Chapter 48. 14,16.

O Ilands] Or, *Lands*; as Chapter 20.6. and 40.15. Ye people of ſeveral countries. So after, verſe 5. yet ſome would have the Ilanders and borderers on the Sea-coaſt, intended in this branch; other people in the next: But I ſuppoſe the ſame perſons intimated in either.

and let the people renew their *ſtrength*] Let the nations make all the power they can, for the ſupport of themſelves, and their idols, and to hinder, if they be able, the work that I foretel, and intend to effect, for the delivery of my people. Of the phraſe and defect of the pronoun in it, See on chapter 40.31.

the people] That is, the Jewiſh people, ſay ſome, of whom, cha 41. 31. but the word is plural; and never uſed, but of Nations of divers lands, chapter 17.12,13. & 43.9. & 49.1.

let them come neer, then let them ſpeak, let them come neer together in judgment] That we may parly, and debate the matter together: as ch.1.18. they ſhall have free liberty to ſpeak, and ſay what they can for themſelves they ſhal not ſay, that they were condemned unheard. So verſe 21. chapter 45.20,21. and 48.14,16.

V.2. *who raiſed up the righteous man from the Eaſt*] The moſt Interpreters, following the Chaldee Paraphraſt, and the main ſtream of the Jewiſh Commenters, underſtand this paſſage of Abraham. Though ſome of the Jewiſh Doctors interpret them of the Meſſias; with whom, ſome of ours, alſo, therein accord. Howbeit, I ſuppoſe that the things here ſpoken, are meant of Cyrus, that was to deliver Gods people out of the Babylonian thraldome, and to reſtore them, to their country and former freedome again (though a type of Chriſt, and of ſpirituall freedom, from the thraldom of ſin and Satan, by him atchieved,) to whom whatſoever is here ſaid, doth moſt exactly agree. See Chapter 44. 28. and 45.1.

Who] Which of all your idols? or, Who but my ſelf? verſe 26. who ſo long before do now foretel it, Chapter 44. 28. See verſe 4.

raiſed up] v.25.ch.45.13.Act 13.23.He ſpeaks in the Prophetical ſtrain,of a thing to come, as already done:and ſo in the two places pointed to: as all there agree.

the righteous man]Heb.*righteouſneſſe*: which thoſe that apply it to the Meſſias, expound, *that juſt one*,Acts 22.14.*our righteouſneſs*, Jer. 23.6.1 Cor.1.30.thoſe that underſtand it of Abraham,*righteouſneſs*, for, a man of *righteouſneſs*; that is, *a righteous man*, Gen.15.6. as, *peace*, for a man of *peace*, a peaceable man, Pſal.120.7.and,*wiſdome*, for a man of *wiſedome*, a wiſe man, Mica. 6.9. But the text may well be rendred, in *righteouſneſſe* : as chapter 42. 6. and as it is expreſly ſaid of Cyrus, chapter 45.13. to manifeſt my righteouſneſs and faithfulneſs, (for faithfulneſs is alſo a branch of righteouſneſs, Hebr.6.10.1 John 1.9.) in the fulfilling of my promiſes, and in righting the wrongs done to my people, Chap.1.27.and 46.13.2 Theſſalonians 1.6,7. the defect of the particle, *in*, is moſt frequent. See Ch.26.8.18.and 28.7.and 33.7.and 34.2,13.but eſpecially, ch. 45.23.

from the Eaſt] Chriſt;and righteouſneſſe introduced by him,Dan. 9.24. from the Eaſtern parts of the world; from Judea,Rev.16.12. ſay ſome; Abraham, from Chaldea, ſituate Eaſtward from Canaan, ſay others,Gen.11.31.& 12.4,5.& 29.1. But in Scripture, Chaldea is conſtantly termed,as from Canaan, North, Jer.1.13-15.& 4.6.& 6.1,22.& 10.22.But Cyrus rather, from Perſia,lying Eaſt from Babylon,v.25.ch.46.11.

called him to his foot] Abraham to go to and fro at his command, and as he ſhould appoint him, Geneſis 12.1. Hebrews 11.8. Or, Cyrus, whom he ſingled out to do him ſervice, to be led by him, and be at his command, chapter 44.28.& 45.1,2,3,4. for that is it,which this phraſe importeth.Gen.30.30.Judg.4.10.Matth. 8.9.

gave the Nations before him, and made him rule over Kings?] This ſome apply to the reproach of thoſe two Kings,Pharao,and Abimelec,rebuked by God for the wronging of Abraham,Geneſis 12. 17.& 20.3.Pſ.105.14.the moſt, to the victory that Abraham atchieved againſt thoſe four Kings,Geneſis 14.14,15. But as the former hath no affinity with what here followeth ; ſo, nor doth the latter ſuit well with the words enſuing:for though Abraham then overcame theſe four Kings in fight, yet that he ever ruled over any King , or country, we read not.It is rather,therefore,meant of Cyrus,who ſubdued many countries and kingdoms, with their Kings, and having ſubdued them:reigned over them,chapter 41.5.

gave nations before him]To be ſubdued by him,ch.45.1.the article is not in the text.

made him *rule over*]Subdued to him: as Chap.40.10. a defect of the pronoun, as *Hoſea* 6.4.

he gave them *as the duſt to his ſword*, and *as driven ſtubble to his bow*] Or, *made* them(continuing the ſentence) *as the duſt to his ſword, as driven ſtubble to his bow* ? or, *whoſe ſword made* them *as duſt,his bow, as driven ſtubble*.So that he beat them,as to duſt,Pſal. 18.42.and they were no more able to ſtand before him, then ſmall duſt,or dry ſtubble before a ſtiff gale,or guſt of wind,Pſ.1.4 & 35.5. & 83.13.ver.15,16.ch.40.24.Jer.13. 24. the demonſtratiue, for the relative;as Jer.5. 15.

grave]Or,*made*:as Jer.44.22.

them] A defect of the pronoun : as Chapter 30. 2. and 40.11.

ſword,and bow]The weapons of war,then moſt in uſe,Pſal.44.3, 6.chapter 21.15. the one to ſmite with at hand;the other, to ſtrike with at diſtance,Pſalm 37.14.

V.3.*He purſued them*]As Pſalm 18.37.or,ſo that *he purſued them*: as Pſalm 109. 27. carrying on the ſentence to the end of the verſe.

and *paſſed in ſafety*] Hebrew *he paſſed in peace*; that is, both with ſafety, and ſucceſſe, 2 Samuel 3.21.Iudges 18 6.without diſturbance, or reſiſtance, to any purpoſe : as Exodus 11.7. Chapter 45.1.

even *by the way* that he *had not gone with his feet*] Or, *a way he had not gone with his feet*. For there is no more in the text; not turning back by flight, as Sennacherib, the way that he came, Chapter 37.29.or,rather,paſſing ſafely under Gods conduct,(as Ier. 2.17.)chap.45.2.through ſuch places as he had not formerly been acquainted with;to wit,Abraham,ſay ſome,unto Damaſcus,Geneſis 14. 15.or,Cyrus, rather through Aſſyria,and the countries adjacent, into Chaldea, and unto Babylon. See on Ieremiah 50. 2.& 51.46. no ſtrangeneſſe, or uncouthneſſe of way, ſhall be any impediment to his paſſage ; as chapter 42. 16. a want of the relative there is in the text : as Chapter 42.16.and 55.5. Which yet will not need, if a learned late Writers note be admitted, who rendreth the text, *he ſhall not go the way with his feet*; that is, he ſhall proceed with that ſpeed and expedition, that he ſhall ſeem rather to flye, then to go. But this, to me, ſeems ſomewhat ſtrained

V.4.*Who hath wrought, and done it*?]Who was it,or is it, that did, or doth all this before ſpoken of, verſe 2,3 ? *it* : as Chapter 31. 15.or,*theſe things*,as Pſalm 22.31.Malachi 2.17.

calling the generations from the beginning] Hebrew *from the head*; as Chapter 40.21.or, Who is it *that calleth the generations from the beginning ?* or *from the firſt* ? ſupplying the interrogative from the former branch. Who as he made man at firſt, ſo continueth the race of mankind throughout all ages, Gen.1.27,28.Acts 17.26,28. or, that hath ruled, doth rule, and ſhall rule,the whole race of mankind, from the beginning of the world, to the end of it : authority implyed in *calling*, that is, in impoſition of names, whereby perſons or creatures, may be called, Gen.1.5, 8,10.& 2.19.Dan.1.7. and in having them at *call*, and command. See on Chapter 40.26.

I the Lord, the firſt, and with the laſt, I am he] The anſwer to the former demands. It is Iehovah alone, that hath done all theſe things ; and no counterfeit deity, none but he, Pſ. 136.4.ch. 44.24.

the firſt,and with the laſt]Who have ever been,and ever ſhall be,Pſ. 90.2.& 102.27.ch.40.18 & 43.10.& 44.6.& 48 12.Rev.1.17.& 16. 5.& 22.13.

I am *he*] That doth all theſe things : or, *I am*, to wit, *the firſt, and with the laſt* : *I am* , in being : as John 8. 58. *before Abraham was, I am* : the pronoun demonſtrative, for the verb ſubſtantiue; as Pſalm 44.4. *Thou be my King*, for, *Thou art my King*, or *I* am *the ſame*, as *Thou* art he, for, *Thou* art *the ſame*, Pſalm 102.27.

with the laſt] That is, continuing with, and ruling this whole world to the end of it,Pſalm 146.10. or, before whom, there was none, nor ſhall any be after, that ſhall continue as long as any creature ſhall have being,chap.43.10. A learned late Writer, thus rendreth this verſe, *Who hath wrought and done*, and *calleth the former generations*? (that is, thoſe now paſt,)*I the Lord the firſt;and the latter*? (to wit, thoſe generations that are yet to come, who calleth, as before,)*I the ſame*, I propound it only, and leave it to the conſideration of the learned.

V.5. *The Iles ſaw it, and feared; the ends of the earth were afraid, drew neer and came*] The effect that theſe ſtrange works of God ſet on foot, for the deliverance of his people, in raiſing up of Cyrus,and making him ſo ſucceſſeful, had upon the Idolatrous Nations, far and neer ; to wit, that they were ſtricken with much amazement and affrightment ; and laid their heads together , to conſult , by what means, to help and ſecure themſelves ; which (ſilly ſots) they could not deviſe how to effect, but by recourſe had to their counterfeit gods, and by making them more idols, as if their ſafety conſiſted in the multitude of ſuch fopperies,cha. 2.8.Jer.2.28.& 11.13. Yet the words may be , and are, by ſome, thus read and rendred; When *the Iles ſee it, and are afraid, the ends of the earth are affrighted, let them draw neer and come*; and ſo forward See at the cloſe of v.7.a defect of the adverb of time,as ch.17.6.& 26.10.So v.17. See v.1.& ch.44.11.

Iles] Or, *Countries*, that is, the people of ſeveral countries. See v.1.

ſaw it]Conſidered,or took notice of it,as ch 40.6.Pſ.119.153,159. a defect of the pronoun;as ch.37.1,9.

feared] So Exodus 15.14, 15,16. for to the circumſtances and effect of the deliverances out of Egypt, doth God oft allude, in fore-telling, and relating of that other out of Babylon. See ver. 17-19.

the ends of the earth] Not the earth it ſelf ; as Chap.40.28. but the inhabitants of the utmoſt parts of it, whoſe habitation reacheth to the lands end : as Pſalm 65.8.& 67.7. & 98.3. verſe 9. Ieremiah 50.26.

drew neer, and came] Not to God, to appear before him; but to take counſel together, how to ſecure and ſave themſelves;as Ioſhua 10.1-4.& 11.1-5.

V. 6. *They helped every one his neighbour,and ſaid every one to his brother, Be of good courage*] They endeavoured to hearten and encourage one another to hold out, and ſtand to it, in hope of help from their idols.So Exodus 14.5,6,9. 1 Samuel 4.6-9. Pſalm 64.5.

every one his neighbour]Or;*one another*. Hebrew *a man his neighbour*, as Geneſis 11.3.Ieremiah 31.34.

ſaid every one to his brother]Or,*ſaid* one *to another* as Geneſis 26. 31.Ieremiah 34.17. a ſupply from the former branch; as Geneſis 1. 16.1 Chronicles 10.11.

Be of good courage] Hebrew *Be ſtrong* , 1 Samuel 4.9.Pſalm 27.14.and 31. 24.

V.7.*So the Carpenter encouraged the Goldſmith*] The Workmen, whoſe employment is about making idols,were right glad, and ready to take hold of the opportunity to be ſet on work about the forging and coining of new Gods; loath, with Demetrius, to have idolatry go down, and their trade to grow out of requeſt, Acts 19. 24.27.

So] Hebrew *And* ; yet ſo, Chapter 37.5,8.howbeit, the copulative here retained, is better.

the Carpenter] See Chapter 40. 19,20.

the Goldſmith] Or, *Finer*, or *Founder*. See Chapter 40.19. and 46.6. And ſo ſome of the Jewiſh Doctors ; howbeit, ſome other of them, by the former, underſtand *the Founder* ; by the latter , *the workman* , that overlayeth it with plates ; as Chapter 40. 19.

and *he that ſmootheth* with *the hammer*]The gold or ſilver plates, that the idoll is to be overlaid with, Chapter 40. 19. Jeremiah 10. 9. a defect of the inſtrumentall particle ; as Pſalm 17.13,14. yet ſome render it without any ſuch ſupply. See the next note.

him that ſmote the anvill]Or,as others,*he that beateth out* the metal on *the anvill*. But the former word, in Hebrew, is a noun,not a verb; and ſignifieth not a *ſmiter*, but *ſmiting* as another of the ſame ſtock, Prov.18.6. & 19. 29. and thence a term for *an hammer*, Judg.5.26. the latter word no where elſe in Scripture found, for *an anvil* (though the Jewiſh Doctors, ſome of them, ſo expound it; and, ſome other of them, *an hammer*) cometh of a word, that ſignifieth, *to ſhake*, or *diſturb*, and *trouble*, Gen.41.8. Pſal.77.4. Dan. 2.1,3. whence a term for *a bell*, Exod.28.33,34. but it is moſt commonly and frequently uſed for *a courſe*, or *a turn*, Gen.18.32. Joſh. 6.3. Some, therefore, of the Jewiſh Commenters, read this paſſage thus; *the Carpenter encouraged the founder*, or, *the metalliſt that ſmooths the hammer, for ſmiting on the anvil*, or, *for ſmiting* by *turns*. And to confirm this, they call in the Chaldee Paraphraſe; from whence they gather, that the former word *pattiſh*, ſhould ſignifie *an hammer* of the greater ſize; *a ſledge*, the latter, to wit, *paam*, one of a ſmaller ſize; it being, ſay they, the manner of Workmen, to make uſe of the greater, for the beating out of their work at firſt; and of the leſſer, afterward, for the poliſhing of it. Whereas, other of them would have the former word to ſignifie the leſſer hammer; and the latter, the bigger: that which is more agreeable to the words of the text, wherein the former ſeems to be the poliſhing hammer. See Chap. 44.12. But the truth is, the Chaldee ſeems not to take the word *paam*, for any *hammer* at all, either bigger, or leſs; but expoundeth it by the word *zimna*, that anſwereth to *paam*, as it ſignifieth; *a turn*, or *courſe*. It uſeth a word, indeed, withal, that in the Writings of the Talmudiſts, imports *an hammer*, of any ſort or ſize indifferently; whither one to beat iron out, or one to crack nuts with; as by the places, out of their diſcourſes produced, appears. But that ſeems to appertain to the expoſition of the fore-going word *holem*. Nor do I find any place alledged, either out of ſacred Scripture, or Talmudical Writer, wherein the word is taken, either for *hammer*, or *anvil*. I ſuppoſe, therefore, that this paſſage may well be thus rendred, and *the ſmoother* with the *hammer*, *the ſmiter* by *courſe*; that is, *he that poliſhed the work, him that wrought at the forge*. Heb. *ſmiting*, for a man of *ſmiting*; a ſmiter, or one that ſmiteth, as men of *deriſion* for *deriders*: ſuch as uſe to deride, Prov.29.8. Chap.28.14. a defect of the ſubſtantive regent. Of the like whereunto, ſee on ver. 2. Howſoever, thus muſt their gods be handled and hammered, ere they can attain their Deity.

ſaying, It is ready for the ſodering] It is ſufficiently beaten out at the anvil; it is now time to put the parcels of it together, and to faſten, with ſoder, the joynts one to another. Or, as others, rather, more agreeably to the original; *ſaying, of the ſoder* (ſo is the particle uſed, Chap.38.15.) or, *of the ſodering*, (the word is no where elſe uſed, but for joynts, or junctures, in the plural, 1 Kin. 22. 34. 2 Chr.18.33.) *It is good*, the pronoun, for the verb ſubſtantive, as ver.4. It is well ſodered, the joynts are well faſtened one to another.

and he faſteneth it with nails, that *it ſhould not be moved*.] They faſten with nails, either the frame of plates joyned together with ſoder, unto the wooden ſtock underneath it, that the joynts may keep the faſter, and hold the firmer together, (as the Jewiſh Commenters underſtand it) or the image, it ſelf, to ſome wall, poſt, or pillar, that it may ſtand faſt, in the place aſſigned it, and neither fall, nor be ſtirred; as moſt of ours take it. See chap.40.19. and 46.7.

he faſteneth] That is, ſome one of them, or other; the verb taken indefinitely, as Gen.48.1. *he told* (that is, *one told*) *Joſeph*.

faſteneth it] The idoll; ſuch as is mentioned, Chapter 40. 19. the pronoun, for the noun, as Chapter 33. 2. and 35. ver.8.

that *it ſhould not be moved*] Or, that *it ſtir not*; a defect of the particle, as Pſalm 93. 1. It is not to be omitted, that ſome of ours read the whole paſſage, from ver.5. hitherto, not as ſpoken in way of relation, what the enemies of God, and his, did; but delivered, by way of permiſſion, and provocation; as if it were ſaid, *Let them, when at the ſight of theſe things, they begin to be troubled, draw neer, and convene; let them aſſiſt and encourage one another: let the idol-makers joyne together, and conſpire to make their work as firm as they can*. See the like, chapter 8. 9, 10. Let others conſider, and judge of it.

V.8. *But thou Iſrael art my ſervant, Jacob whom I have choſen, the ſeed of Abraham my friend.*] From the idolatrous Pagans, God turneth his ſpeech to his own people, endeavouring to confirm and ſtrengthen them, againſt all fear from the adverſe party, undertaking to ſecure them, and make them ſucceſſeful againſt all that ſhould oppoſe them.

But] Heb. *And*: as ver.8.

thou Iſrael art *my ſervant*] Or, rather, *thou Iſrael my ſervant*: or, who art *my ſervant*: and ſo forward, in way of compellation, and deſcription of the party ſpoken to, unto ver.10. of *Iſrael* and *Jacob*: ſee ch.40.27. To him was the promiſe, made before to Abraham, ſolemnly renewed, Gen.28.13,14.

my ſervant] Not as all men, yea, all creatures are Gods ſervants at large, Pſal.119 91. but in a more ſpecial manner, taken into his Family, to be his houſhold-ſervants, to have them neer about him; and to reſide, himſelf, among them, Levit.25.42. & 26. 11,12. Deut.9.28. Pſal.22.30. & 148.14. Eph.2.19. See ch.43.1. & 44.1.

whom I have choſen] To be a peculiar people to my ſelfe, Exod. 19.4,5. Deut.7.6. Pſalm 135.4. Heb. *whom I have choſen thee*; a redundancy in that language riſe, Pſa.1.4.& 144. 8. the like is in the next verſe.

the ſeed of Abraham] His Poſterity: as Pſalm 105.6. 2 Cor. 11. 22. whom God for his ſake regarded, Deuter.7.7. and 9.27. and 105 9.

my friend] So 2 Chr.20 7. Jam.2.23. whom I freely loved, Deut. 4.37. and who entirely loved me, Gen.22.12. and with whom I was pleaſed to enter into a ſolemn league of amity, as well defenſive; as offenſive, Gen.12.2,3. & 15.1,18. & 17.2,7. Thus is God a friend, even to his friends iſſue, as well as to himſelf, Exod.20.6. Pſa.37.26. & 115.13,14.

V.9. Thou *whom I have taken from the ends of the earth.*] Heb. *whom I have taken thee*; as before, ver.8. The word, *Thou*, is here needleſs: there is, as a redundancy in the pronoun, ſo, a defect in the verb: entire and full, it is thus, *Whom I have taken*, or *took*, and brought *from the ends of the earth*, or, *from the lands end*; as Pſa.72. 8.v.5. to wit, in Abraham, their Progenitor, in whoſe loins they then were, (as Judg.2.1. God is ſaid to have brought them out of Egypt, in their Parents, then all deceaſed, Num.14.29 31.) and whom God took and brought from the land of Chaldea, unto the land of Canaan, in which alſo, afterward, he ſetled his ſeed, Joſh.24.2,3. Of the ſupply, ſee on Chap.38.17,21. and ſee the like, Gen.27.9. Jer. 30.10. yet it followeth not hence, as ſome would infer, that Abraham was the party mentioned before, ver.2. for the ſequel is of no neceſſity. And the next branch doth exclude the expoſition of thoſe, who would underſtand this, of the bringing of the Iſraelites out of Egypt. Nor do they ſeem to go leſs wide, who, either with the Jewiſh Doctors, underſtand this paſſage of the deliverance of them from the captivity of Babylon, a place far remote from their own home, Chap.39.3. Jer.30.10. Or, as ſome of ours, of the Elect, called out of all parts of the world, by Chriſt, Chap.56.6,7. Matth. 8.11.

and called thee from the chief men thereof] So is the word uſed, Exod.24.11. and it ſignifieth great ones, *chief*, or *choice* men; ſo termed, as *reſerved*, and *ſet apart* from others of leſs reckoning: as the word, whence it cometh, importeth, Gen.27.36. Num.11.17. Eccl. 2. 10. a borrowed term, from things that are kept cloſe and ſafe under the *arm-holes*, Ezek.13.18. Jer.38.12. meant of Abraham, whom God called out of Chaldea, from the great men there allied to him, or among whom he lived, Gen.12.1. Joſh.24.2,3. So rather, then as ſome, from the great men, their hard maſters in Babylon, chap.26.13. & 43.14. Or, as others, of the Elect called, when the great ones are paſſed by, Matth.11.5,25. 1 Corinth. 1. 26,27.

and ſaid unto thee, Thou art *my ſervant, I have choſen thee*] That is, I made thee my ſervant: or, made choice of thee to be my ſervant, as Ezek.16.6. *I ſaid to thee, live*; for, I ſaved thy life, or, kept thee alive: and, *ſay to my ſoul, I am thy ſalvation*, for, do thou ſave me, Pſal.35.3. and ſo it is, the ſame in effect with the former, ver.8. or, I made it known to thee, that I had made choice of thee to be my ſervant, and would not caſt thee off Gen.17 7.

and not caſt thee away] Or, *and have not refuſed thee*: as the word is rendred, chap.8.6. Or, *and I will not caſt thee off*: as 2 King. 23.27. See 1 Sam.12.22. Pſal.94.14. Jer.31.37.& 33.26. Rom.11. 1,2.

V.10. *Fear thou not*] Ver.13,14. Chap.8.12. & 37.6. & 43.1,5. Lam.3.57.

for I am *with thee*] Gen.15.1. & 26.3,24. & 46.4. Exod.3.12. Chap.43. 2,5. Jer.1.8,19. & 15.20 Acts 18.10. that is, ſecurity all-ſufficient, Pſalm 23.4. & 27.1,2. and 46.2,3,11. Romanes 8. ver 31.

be not diſmayed] As thoſe that have nothing but their idols to truſt to, ver.5. the word ſignifieth properly, *to look about*, Chap. 17. 7,8 Or, *to look aſide*, Chap.32.3. as men are wont to do, when they are in diſtreſs, Pſal.142.4. then *to be amazed*; as in ſuch caſes men oft are, Chap.29.9. and laſtly, *to be diſmayed*, as here. See ver. 23. Jer.46.27.

for I am *thy God*] I the true God, endued with all power, am thy God, Gen.17.7. Pſa.48.14. & 84.11. & 144.15. Cha.63.1.

I will ſtrengthen thee] Or, *I ſtrengthen thee*: and ſo, *I help, I uphold*: See ver.12. cha.40.29,31. Pſa.46.1.

yea, I will help thee] Pſal.46.5.

yea, I will uphold thee] Pſal.41.12. & 63.18. Cha.42.1. the redoubling of the particle addeth much weight to the words: as chap. 40.24. importing, that no ſtrength, or aid, or ſupport, ſhall be wanting, that in any kind ſhall be needful for them, 2 Cor.12.9.

with the right hand of my righteouſneſs] Or, *by my right hand of righteouſneſs*: that is, *my righteous right hand*. See on cha.2. 20. & 30.23 *a right hand of righteouſneſs*, for, *a righteous right hand*: Or, a right hand working righteouſly, as, *a right hand of falſhood*, Pſalm 144.8,11. for, *a falſe right hand*: or, a right hand working falſly and fraudulently. Gods *right hand*, for his acting power, Pſa.17.7, 14. & 118.15,16. his *righteous right hand*, for his active power exerciſed in righting the wrongs done to his people, and in the faithful performance of his free promiſes made to them. See Chapter 1. ver.27.

V.11. *Behold, all that were incenſed againſt thee, ſhall be aſhameed and confounded*:] Of the note prefixed, ſee Chap.10.33. & 30. 27. & 40.10. Before, was a promiſe of all ſtrength, aid, and ſupport,

to

toGods people: Now, a denunciation of ſhame, confuſion, and utter deſtruction, of their enemies and oppoſites, Exod.23.22.Zach. 12.3.

incenſed againſt thee]So ch.45. 24.

aſhamed and confounded] Pſalm 25. 3. and 40. 14, 15. and 129.5.

they ſhall be as nothing] They ſhall come to nothing, or be as a a thing of nought,ch.40.17.v.12.Or, *they ſhall be as* if *they were not*, or *never were*,ch.40.23,24.

they that ſtrive with thee ſhall periſh]Heb. *the men of thy ſtrife*, or, *of thy quarrel*, or, *thy men of ſtrife*, or, *quarrel*; they that ſtrove or quarrelled with thee:So Job 31.35.See Pſalm 35.1. Chap.50.8.

V.12.*Thou ſhalt ſeek them, and ſhalt not find them*]Or, *Thou ſhalt ſeek them, but ſhalt not find them*;as Cant.3.1.& 5.6.Or,*Though thou ſeek them, thou ſhalt not find them*. They ſhall be ſo deſtroyed,that thou ſhalt wonder to think what is become of them,Iob 26.7-9.Pſa. 9.5,6.& 10.15.& 37.35,36.Dan.2.33.

even *them that contended with thee*]Heb.*the men of thy contention*,or, *thy men of contention*;thy contendents.See v.11.The word cometh of a verb, that ſignifieth ſometime, *to ſlight*, or *brawl*, as Num.26.9. ſometime,*to fight*,or *bicker*,as Pſ.60.title, it may here import either, or include both.

they that war againſt thee]Or, *that war againſt thee*;that it may run in the ſame tenour with the former.Heb. *the men of thy war*,or, *thy men of war*;not that warred with thee;but that maintained war with thee, or waged war againſt thee.

ſhall be as nothing, and as a thing of nought] The whole paſſage may well be thus rendred ; *they that contended with thee, ſhall be as nothing*,(ch.40.23.Pſ.39.5.Hag.2.3.)Or,*as* that which *is not*,(Gen. 30. 1. Chap. 37.3.) *and thoſe that warred with thee, as nought*; as(ch.34.12.& 40.17.)Or,as that *that is gone*,or hath *failed*, and *is not*,Gene.47.15,16.chap.5.8.& 16.4.& 29.20.for both the negative particles are,in ſubſtance,the ſame.

V. 13. *For I the Lord thy God will hold thy right hand*] Or,It is *I the Lord thy God, that hold thy right hand* ; that is, hold thee by thy right hand, to keep thee up, Pſalm 63.8.& 73.23.ch.42.6.& 45. 1.& 51.18.or,go hand in hand with thee,to aſſiſt thee,as thy friend and fellow in fight.Pſal.83.8.See Prov.11. 21.or, *that ſtrengthen thy right hand*; and enable thee to prevail againſt all thine oppoſites, Pſalm 80.17.Ezekiah 30.25.Hoſ.7.15.ſo is the word uſed, Dan.11. 1,6.

ſaying unto thee]Heb.that am *ſaying*,as before,*am holding*;*that ſay unto thee*,Lam.3 57.See on v.9.

Fear not, I will help thee]Or,*I help thee*. See v.10,

V.14.*Fear not*]As before,v.10,13.Repeated again and again, to confirm them againſt the conſideration of their powerful enemies, and their own weak and low condition.

thou worm Jacob] That art ſuch in the eye and eſtimation of thine enemies,who trampled upon thee,as ſuch a contemptible creature.See Job 25.6.Pſa.22.6.

and *ye men of Iſrael*]Or,as ſome render it, *ye ſew men*: and ſo the ancient Greek:but then it ſhould be, *men of number*; as Gen.34.30. Deut.4.27.Jer.44.28.Others,*ye dead men*,that are as dead men, ch. 26.19.Ezek.37.11-14. and ſo the old Latine. But they miſtake the vocal point,for *men*, and *dead men*,in Hebrew,differ but in a vowel. Yet had they ſaid *mortals*, it had not been much amiſs, See on ch. 2.9.

I will help thee] Or, *I help thee* : I am thine aſſiſtant, verſe 10,13.

ſaith the Lord, and thy Redeemer, the holy One of Iſrael] Or, *even thy Redeemer*:that is,deliverer, and reſcuer. So is the particle uſed, chap.40.30. See chap.54.5.

V.15.*Behold*] As Chap.7.14.ver. 11.

I will make thee a new ſharp threſhing inſtrument, having teeth] Heb. *I have made thee* like unto ſuch a cart, or ſled, as they uſed to threſh out their harder grain with. Of which, ſee on chap. 28. 25, 28. (the note of ſimilitude is wanting, as chap.40.6.)a *new* one : and in that regard, the ſtronger, and ſharper, being neither worn, nor blunted with uſe: as 2 Samu.21.16.

ſharp threſhing inſtrument] Two words are here uſed : the former whereof, *morag*, ſignifies *a ſled*, in general, 2 Sam.24.22.1 Chr.21. 23. not found elſewhere: the latter, *charuts*, more peculiarly ſuch an one, as was uſed, commonly, for threſhing out of corn,chap. 28. 25,28. as alſo, ſometime, to torture men with, 2 Sam. 12. 31. Amos. 1.3. ſo called from a verb that ſignifies *to cut*, yet not, as *cut*, as ſome would have it : though the form be paſſive: and it is ſo, when taken for a *ditch*, Dan. 9.25. but of *cutting*, becauſe it cutteth the ſtraw, in threſhing out of the grain : nor is it an adjective, as our verſion maketh it, rendring it *ſharp*, but a ſubſtantive, either joyned to the former, by appoſition, as his fellow, in way of ſpecification, as a *damſel*,a *virgin*, Deut.22.28, *a woman*,*a widow*, 2 Sam.14.5.*a woman*, *an harlot*, Judg.11.1.*a man*, *an eunuch*, Act.8. 28. and ſo here, *a ſled*, *a threſhing one* : or, ruled by the former, as Ioel 3.14. *the valley of the threſhing*, or, *of the threſhing ſled*: or, as ſome there render it, *of conciſion*, or *cutting* : and ſo here, *a ſled of cutting* : or *threſhing*, that is, *a cutting* or *threſhing ſled*. to diſtinguiſh it from other ſleds, that are uſed for other purpoſes.

having teeth] Heb. *a maſter*, or *owner of mouths*:as, *an owner of wing*,for *a winged fowl*; or one *that hath wing*, Prov.1.17.and *an owner of horn*, for *an horned creature*, or one *that hath horns*,Dan. 8.6.*mouths*, for *teeth*, or the like : here *a ſled*, whoſe wheels are furniſhed with iron-ſpokes, or teeth, as we commonly term them, chapter 28.28.Amos 1.3.as *a ſword of mouths*, for *a double edged-ſword*. Pſalm 149.6.Prov.5.4.and *a two-mouthed*, for , *a two-edged ſword*,Heb.4. 12. and *to fall on*, or *by*, *the mouth*, for *the edg of the ſword* ,Geneſis 34 .26. Exodus 17 .13.Luke 21.24.

thou ſhalt threſh the mountains] I will make thee able, not to withſtand only, but to over-maſter, ſubdue, and deſtroy all thine enemies, (ſee Judg 6.7.2 Kings 13.7.chapter 25.10.Amos 1. 3.) be they never ſo great, or, ſtrong, ſo lofty, or mighty, chapter 2. 14. Zach.4.7.fulfilled, as in many glorious victories, as well as deliverances, at ſundry times vouchſafed Gods people, after their return from captivity,Zach.2.5.& 12. 2,3,6 ſo principally, and more fully accompliſhed in the reign of the Meſſias.Dan.2.34,35,44,45.2Cor. 10.4,5.

and ſhalt beat them *ſmall*]Or, to *ſmall* duſt, or powder. So the word properly ſignifieth, Exod. 32. 20.& 30.36. 2 Kings 23.7,15. chap.29.5.thou ſhalt threſh them in another manner then corn is wont to be threſhed. See chap. 28.28.See alſo, Matth.21.44. a defect of the pronoun,as our reading yeelds it; ſuch as Chapter 40. 15. yet it may be rendred without ſuch ſupply, *thou ſhalt threſh, and beat*, or *grinde to duſt* , or *powder* , *the mountains*.

and ſhalt make the hills as chaff] See verſe 2, 16. Pſalm 18. 42.

V.16.*Thou ſhalt fan them,and the wind ſhall carry them away, and the whirlwind ſhall ſcatter them*]Thou ſhalt diſperſe them,and make an utter riddance of them ; not like chaff, that ſtayeth in the floor when the grain is there winnowed, reſerved for ſome further uſe; but that, which upon winnowing in ſome open and high place, in a ſtiff wind, is carried clean away; or, upon winnowing on the floor, is,by the whisking of the wind, blown out of the floor,and ſo ſcattered,that it cannot be recollected. See Jer.4.11.& 15.7.& 51.1,2. Dan.2.35.

and thou ſhalt rejoyce in the Lord, and glory in the holy One of Iſrael] Or,*but*(as v.8.) *thou ſhalt rejoyce in the Lord* (as Pſ.9.14.& 13.5.& 14.6.)*thou ſhalt glory*,(as c.42.14.)or *boaſt thy ſelf*,(as Ier.9.22,23.) *of the holy One of Iſrael*,ver.14,16. aſcribing to him, whatſoever he hath enabled thee to do,or hath done for thee,ch.12.1,6.& 25.1-5 & 26.1-6.

V. 17. When *the poor and needy ſeek water, and there is none, and their tongue faileth for thirſt* ; *I the Lord will hear them, I the God of Iſrael will not forſake them*] When my people, detained in captivity at Babylon, or elſewhere, Zach.9.12. or by the way in their return home from thence,thorow waſte places,v.18,19.ſhall be in diſtreſs, through want of water, or other neceſſaries;and conſequently, when any poor ſoul ſhall be in perplexity for want of any ſpiritual conſolation, I the Lord will not be wanting unto them, for any neceſſary ſupply, Chapter 12.3.John 4.10.and 7.37.2 Corin. 12.9. A defect of the particle *when* : as chapter 17. 6. & 26.10. v.5.

hear them] By a gracious ſupply, ſhew, that I have heard them, even by ſatisfying their deſires, chap.59.9,10.Pſal.107.5,6,9.Hoſ. 2.22.

their tongue faileth for thirſt] Sticking to the roof of their mouth, for want of moiſture,Pſ.22.15.& 137.6. Lam.2.11.*faileth*,as ch.19. 5.Jer.51.30.

the God of Iſrael] Hereby ſhewing himſelf ſo to be, verſe 10,13.

will not forſake them]Gen.28.15.Joſh.1.5.1 Sam.12.22.Heb.13 5.verſe 9.

V.18. *I will open rivers in high places, and fountains in the midſt of the valleys* : *I will make the wilderneſs a pool of water , and the dry land ſprings of water*] I will alter the very courſe of nature, and cauſe thoſe places to yeeld water, where none ordinarily is, rather then my people ſhall want means of comfortable ſubſiſtence; an alluſion to thoſe extraordinary courſes taken by him, for the ſupply of his with water in the wilderneſs, what time they travelled from Egypt to Canaan,Exod.17.6,7.Num. 20.10,11.Pſ.105.41.& 107.35. & 114.8.ch.35.7.& 44.3.

high places] See Ieremiah 12.12.and 14.6.Howbeit, a learned late Writer, would have it rather, in *low places* ; as after, *in the valleys, in the plains*. See Chapter 13.1.Jer. 3.2. But it is rather in *high places*, in oppoſition to the valleys ; in places as well of the one condition, as the other. See chap. 30. 25. a place parallel to this.

in the midſt of the valleys]Or,*in the valleys*, as ch.19.19.& 24.13. See Deut.8.7.Pſ.104.8,10.

dry land] Heb. *land of dryneſſe* : as Pſalm 63.1.Chapter 35.1. & 53. 2.

ſprings]Heb *goings out*,or *iſſues*:and ſo,Pſ.107.33,35.for there is another term for *ſprings*,or *fountains*,as before.See Pſ 74.14.& 84. 9.ch.12.3.

V.19.*I will plant in the Wilderneſſe, the Cedar, the Shittah-tree,and the Myrtle, and the Oyl-tree* : *I will ſet in the deſart the firre-tree, the Pine, and the Box-tree together*] I will not furniſh them(only)with water, to quench their thirſt; but beſet the way which they are to paſſe by, (where the heat of the Sun might, for want of ſhade, annoy them, as in wilde waſtes, it oft falleth out,)with ſuch ſhrowdy trees, as ſhall afford them ſhade, and may much refreſh them in their travel,cha.55.12,13. Yet the meaning is not, that God would, by miracle, cauſe ſuch kind of trees to ſpring up in the way, where no ſuch were before; but that he would,by his providence and proviſion, make their paſſage as convenient & commodious unto them, as if ſuch a thing had been done. So v.3.ſee Pſ.105,39.chap.4.5, 6.& 32.2.

plant]Or,*place*,or *ſet*. Hebrews *give*:as Gen.39.20.2.Chr.6.13.& 16.10.

cedar]A goodly tree for ſhroud and ſhade, Ezek.31.3.

Shittah-tree] Divers conceits concerning this kind of tree, what it ſhould be, becauſe groundleſs, I ſpare to relate. The moſt of the Iewiſh Commenters ſuppoſe it to be a choice kind of Cedar; in regard whereof, ſome of them make the Cedar here mentioned,and it, but one and the ſame tree ; as if it were ſaid, *the Cedar of Shittah*; that is, the cedar that yeeldeth the Sittah-wood; which appeareth to have been a wood of ſome ſpecial note and worth. See Exod.25.5.& 35.7,24. but they ſeem rather to be reckoned up here, as trees diſtinct, in like manner, as the reſt. It is no where found mentioned in Scripture, ſave here, and about the furniture of the Tabernacle.Concerning which, what fables the Talmudiſts tell us, of the Iſraelites planting them in Egypt,by Iacobs admonition,and their carrying the wood thereof out of Egypt,by Moſes his direction ; and of an whole wood of them,growing neer to Mount Sinai,that the people ſhould fell, wherewith to make them Tabernacles , I forbear to inſiſt on.

- *myrtle*] A very pleaſant and delightful tree, of a fragrant ſmell, in regard whereof,it was,by the painims,dedicated to Venus:thence had Eſter her name, *Hadaſſah*, Eſt. 27. by the Greek Hiſtorians termed *Atoſſa*; the branches whereof, travellers, for their refreſhment, (and as by them deemed to have ſome efficacy to keep them from weatineſs in travel)uſed to carry in their hands, by the way. See Pliny, liber 15. Chapter 29. it is reckoned among the ſhadowy trees, Nehemiah 8. 15. See Zachariah 1. 1.8.

oyl-tree]Heb. *tree of oyl*; the olive tree, whoſe fruit yeeldeth oyl, Exodus 30.24.Judges 9.9.Romanes 11.17. hence the *ſucking of oyl out of the flinty rock*;that is from thoſe rocky places,on which the olive trees grew,Deut.32.13.of the beauty and ſhadineſs of it,ſee Hoſ. 14.6,7.

firre]A bout this tree, alſo, there is ſome diſſent among the Jewiſh Maſters; but the moſt agree it to be *a firre* : which is the more likely,becauſe muſicall inſtruments were made of the wood thereof, as at this day with us,2 Sam.6.5. It is joyned oft with the *Cedar*,ch. 14.8.& 37.24.Zach.11.2.See ch.55.13.& 60.13.in which place, all theſe latter three trees are mentioned, and joyned, as here, *together*.

Pine] This word being no where elſe found, but here, and chap. 60.13.is very ambiguons; the Rabbines, after their manner, where they are as uncertain , as others , ſay , it is a kind of cedar , and ſo leave us at randome. Moſt of ours take it to be the *pine*, or the pitch tree:which ſome gueſſe to be ſo called, from the noiſe that the branches thereof make, when they are ſhaken with the wind : and the root, whence it ſeems to ſpring, is uſed of ſuch a noiſe, as horſes uſe to make,trampling,or prancing with their feet,Judg.5. 22. Nahum.3.2. Others derive it from an Arabick word, that ſignifies *eternity*: either becauſe it holdeth his verdure all the year long:as ſome kind of flower, thence called by the Greeks, *Amarantum*, alluded to, 1Pet.5.4.& with us *everlaſting*:or,becauſe,though the wood,or timber thereof, is of long continuance : for they ſeem to ſtray further,who, by change of a letter, yet not altogether unuſuall, would have it deduced, either from the *rozen*, that it yeeldeth, or from another Arabick word, found in that verſion,Hoſ.14.6. that ſignifies *to flouriſh*.

box-tree]Of this,alſo, the Rabbines tell us, that it is a kind of Cedar. Yet ſome of them ſay, that it is the *braſil* tree: and ſome, as our verſion hath it, the *box* : it is no oftner found, then the former. Nor can I aſſent to a Writer of great note,who in his verſion,renders it, *ſhadowy trees*, ſuch, as groves commonly conſiſt of, whence be would have them ſo named : as if it denoted no partilar kind of tree : but ſuch, in general, as yeelds much ſhade : ſuch as thoſe reckoned up, Nehemiah 8.15. and thoſe pointed to, Hoſ.4.13.

V. 20. *That they may ſee, and know, and conſider , and underſtand together, that the hand of the Lord hath done this, and the Holy One of Iſrael hath created it*] Or, *That* men *may ſee,and know*, &c. other people, as well as Gods own : for the verbs are indefinite. So Pſalm 109 27. a place parallel to this. See ch. 40.26. verſe 4.

conſider] Hebrews *lay* : to wit, their heart, to theſe things, or theſe things to heart : as it is more fully, ver.22.cha 42.25.Hag.1. 5,7.

the Holy One of Iſrael]ver.14,16.

created it] Hath appointed it ſo to be:as Chapter 37.26.or,hath effected it: the word is uſed, as of the creation and production of the creatures at firſt, Chapter 40.26 and 45. 12,18. ſo, of ſtrange works,that may juſtly be deemed as works of creation,ch.4.5.Ierem. 31.22.

V.21.*Produce your cauſe, ſaith the Lord*]Heb.*cauſe to come neer*: as ch.46.13.

bring forth your ſtrong reaſons]Heb.*make to come neer*(as Exod.21. 6.1 Sam. 14. 18. for the words are both of the ſame notion,)*your ſtrong*,to wit,reaſons,or arguments. a defect of the ſubject: as chap. 40.10.

ſaith the King of Jacob] Pſalm 44.4.and 89.18.and 149.2.chap. 33. 22. God turneth his ſpeech to the idolatrous people, challenging them to produce the ſtrongeſt pleas they can, in the behalf of their idols; and to prove the truth of their religion, by producing the like words foretold firſt, and effected afterward,by thoſe whom they adore, to thoſe of his before-mentioned, when they ſhall ſee them accompliſhed; and withal, take notice, how long before, warning had been given of them. See verſe 1, 2.

V.22. *Let them bring them forth, and ſhew what ſhall happen*]A defect of the pronoun, as ver.15.or, rather, without any ſupply, here needleſſe; *Let them come forth, and declare what will happen*. Let your Idols do it. He challenged the Idolaters, before, to ſay what they could, for their idols. He telleth them here, what he would have their idols to do. See ver.23. There is an elegant conſonancy in the Hebrew words, which our language cannot well expreſs.

Let them ſhew the former things what they be]Let them ſhew what they can foretel, or effect ; or have formerly foretold and effected, So ch.44.7.& 45.20,21.& 46.10.and 48.14.

that we may conſider them]Heb.*and we will*(as ch.37.26.& 53.2.) *ſet our heart upon them*.See v.21.

and know the latter end of them] Or, *the iſſue of them*, how they came afterward to paſſe. Heb. *the poſterity of them*, as Deut. 32.20.

or declare us things for to come]Heb.*make us to hear*(as v.26.Pſ.51. 8.)*things to come*,as Gen.41 35.

V.23.*Shew the things that are to come hereafter; that we may know that ye are gods*] As verſe 2. ſee verſe 20 Hebrews. *And we ſhall know*; which may well be retained,elſe, as before,verſe 22.the copulative , for the finitive.

yea, do good, or do evill] To your friends,the one; to your enemies, the other:as I, for mine, verſe 10-20. but neither of both can ye do,Jer.10.5.& 14 22.

that we may be diſmayed, and behold it together]Heb. *and we ſhall be aſtoniſhed*, or *amazed*, or *diſmayed* (as verſe 5. and here, before *and we ſhall know, and behold*: a defect of the pronoun, *it*; ſuch as ch.37.1,9. Or,(becauſe ſight goeth, in nature, before aſtoniſhment, or amazement,as verſe 5. (*when we ſee it*;as ch.31.3. & 43.12.Jer 34.1.Zach.12.2.

V.24.*Behold, ye are of nothing*] See 1 Cor.8.1.Or,*ye are leſſe*, or *worſe then nothing*: the particle is oft uſed, in a comparative notion: as Pſalm 8.5.Job 11.6.the pronoun, for the verb ſubſtantive: as v. 10,29.

and your work of nought] The work that is done about you, or by you : all that is done with you, or that your ſelves do, is *leſs*, or *worſe then nought*, as verſe 29. or *worſe then that of a viper*; ſo the word lengthned with one ſubſervient letter, is found uſed, Job 20.16.Chap.30.6.& 59. 5. they are of leſſe worth, then the hiſſing of ſuch a Serpent: or they do not only no good nor benefit, but much miſchief to thoſe that adore them, and adhere to them, Pſalm 16.4.

an abomination is he that *chooſeth you*] To worſhip as gods, chap. 44.17.or, *moſt abominable* (as Lev.18.22.ch.1.13.) is he that (a defect both of the verb ſubſtantive,antecedent, and relative,as Jer. 2. 8,11.)*delighteth in you*:as ch.1.29.& 58.5,6.

V.25.*I have raiſed up* one *from the North, and he ſhall come*] God having challenged the falſe gods, to ſhew what they have done, or can do: doth now again relate, what himſelf had done. Some render the verbs,both, in the time to come, *I will raiſe up,and he ſhall come*. And they ſupply, for want of the noun following, the former verb, not one, as our verſion, as of a particular perſon: but a people: which doth not recede much from the former, ſince that party, albeit he were but one, it is certain that he brought people, yea, peoples along with him. But we need not depart from the words of the original, that runs thus; *I raiſed up one, and he came*:(for ſo it was before,v.2.in the queſtion there, which this anſwereth to, here, and it is ſpoken here, as of a thing already accompliſhed,as there:ſo ch.43.14.& 45.13.)or,*I raiſed up one that he might come, or to come*: as v.22,24.to wit,at my call.

from the riſing of the ſun ſhall he call upon my name:] Or, *from the riſing of the ſun*, one that *might proclaim*, or *to proclaim my name* : as Exod.33. 14. Now, this ſome underſtand of Nebuchadnezzar the former, that ſubdued and captived Gods people, ſaid,every where, to come from the North, Jer.1.13,15. & 4 6. of Cyrus, the latter, that delivered them out of captivity, and is ſaid to come from the East, Chapter 46.11.to ſhew, ſay they, that both their captivity by the one and delivery by the other, were of Gods appointment and diſpoſal.But I conceive,rather,with others,that Cyrus, is the party intended in either, who was a *Medo-Perſian*, himſelf, of a medley race: a Perſian, by Cambyſes his Father : and a Mede, by Mandane his mother , and carryed along with him, in his expedition againſt Babylon,of his Subjects out of both Kingdoms,ſome out of

Media, that lay more northerly to it, Jer. 50. 3, 9. others, out of Perſia, that lay more to the Eaſt of it, ver.2.Chap.46.11.Yet ſome expound it of Chriſt, that ſhould gather his diſperſed out of all parts of the world, Pſalm 107.3. Chap.43.5,6. & 49.12. Mat.8.11. Joh. 11.52. of whom Cyrus was a type. Howbeit, they make over-large reckonings, who by the *ſun-riſing*, would underſtand Eaſt and Weſt; by the *North*, North and South, to hook in the whole world.

call upon my name] So did Cyrus, ſay ſome,becauſe the Perſians worſhipped no idolls: but, rather, *proclaim my name*; as did Nebuchadnezzar, ſay ſome, who both praiſed him, himſelf, and proclaimed him to others, Jer.39.11,12. & 40.2,3. Dan.3.28,29.and 4.2,3,34. but it ſeemes rather to have reference to that ſolemne proclamation of Cyrus: whereof, ſee 2 Chron. 36.22,23. Ezr.1. 1,2.

and he ſhall come upon *Princes, as* upon *morter, and as the Potter treadeth clay*] Or, *that he might come* (as the like before) or *go* (as Gen.7.1. Ezek.36.20.) and tread down, or trample upon *Princes*. (See the like defective, or comprehenſive forms of ſpeech, cha. 38. 17,21. howbeit, the ſupply here, is from the branch enſuing,as ch. 23.5.) *as morter*, and be *as a potter* that *treadeth clay*:a defect of the relative; as v.24. ſee Pſa.18.42. Nah.3.14.

Princes] Such as God ſhall ſubdue to him; as Aſtyages, Creſus, Baltaſar, and others. See ver.2. chap.45.1. or rather the Babylonian Captains and Commanders, Jer.51.28,57.

V.26. *Who hath declared from the beginning, that we may know? and before time, that we may ſay*, he is *righteous*?] Which of your gods did, or could, fore-tel this, that I fore-told above one hundred, well neer two hundred year, before it came to paſs; and, ye ſee, at length, fulfilled? See on chapter 13.22. See alſo, chapter 43.9.

declared] See v.22,23. or *declared* this: as ch.45.21.& 48.14.See the like defect, 1 Cor.9.10.

from the beginning] Heb. *head*: as ch.40.21.& 48.16. that is,long before: as in the next branch, *before time*; or *from before time*. Heb. *from before*; or, *from to the face*: as Jer.7.24.

that we may know] Heb. *and we ſhall know*: as ver.23. and ſo afterward, *and we ſhall ſay*.

He is *righteous*?]He is to be juſtified and allowed of, in his claim, to a deity, he may juſtly go for a god; or, may deſervedly, claim the name of a god, Deut.25.1. cha.43.9. See v.23.and the like defect, 2 King.10.9. Prov.24,24. ch. 3.10, 11. & 43. 10, 11. A late learned Writer would rather have it rendred, *he is true*; becauſe the word, in Arabick, is ſo commonly uſed; and *righteouſneß*,where it is given to God, doth oft ſigniſie *truth*, as chap.42.21. & 45. 23. So the Chaldee, and the Greek, here; *it is truth*, the one; *true*,the other. And he rendreth thus the whole paſſage, *who will declare former things? we will know* (or acknowledge him, or them) *and thoſe things that were before? we will ſay*, he is true. Let others judg of it.

yea, there is none that ſheweth, yea, there is none that declareth,yea, there is none that heareth your words] There is never an idol of you, that foretold ought of it;nor Prieſt,or Prophet,belonging unto either of them, that reported it (Heb. *making to hear*: as ver. 22. ch. 52.7. & 53.1.) from them; nor any of your worſhippers, that hath heard ought of it, either from your ſelves, or from any of you, by any of them, ſince neither your ſelves can ſpeak ought, Pſal. 115. 5. and 135.16. nor are any of your Prieſts and Interpreters able to ſay ought thereof, chap. 47. 12, 13. The repetition of the particle, makes the ſpeech more emphatical: as chap. 40. 24. So verſe 20.

V.27. *The firſt* ſhall ſay *to Zion*; *Behold, behold them, and I will give to Jeruſalem one that bringeth good tidings*] Or, as ſome, I *the firſt* (that is,God,v.4.) will ſay *to Zion*; *Behold, behold them*: Or,as others, *I will give a prime*, or *chief one to Zion*, to wit,Chriſt, Cant 5.10.) *and a bringer of good tidings to Jeruſalem*, who ſhall ſay, *Behold, behold them*. Or,as others, again, *I will firſt give to Zion, and to Jeruſalem, one joyfully publiſhing, Behold, behold them*. But theſe, all, invert the words of the text too much. I ſuppoſe the words may be beſt thus rendred, with leaſt force to the text, and moſt fitneſſe with the context; I ſay *firſt to Zion, Behold, behold them*; *and give to Jeruſalem a bringer of glad tidings*.

The *firſt* ſhall ſay] Or, I *firſt* ſay, or ſaid; I am the firſt that ſignified ought to Sion, either concerning her deliverance, or the deſtruction of Babylon; and the perſons, by whom either of theſe ſhould be effected, that which none of your Idols, or Wizzards, could do,v.26. a defect of the verb: as Pſa.27.8.

Behold, behold them] That is, ſay ſome, the things now foretold, and then fulfilled: but the pronoun is not a neuter, but a maſculine, as our verſion well rendreth it: which ſome expound of the people under Cyrus his command, coming to ruine Babylon, and to releaſe Gods people. See Cha.13.4,5. & 21.9. Jer. 51.41,44. Others, of the Jewes returning in flocks, and troops, from captivity. See ch.49.12. the repetition addeth more vehemency and evidence to it: as Cha.65.1.

will give] Or, *do give*: do ſend, do aſſign.

to Jeruſalem] This, and *Sion*, here, are all one: as Chap.1.27.& 40.9.

one that bringeth good tidings] That is, Cyrus, ſay ſome, Ezr. 1. 1 2. Chriſt, ſay other, Chap.42.1. & 61.1. John Baptiſt, ſay other, chap.40.3. the Prophet Eſay, ſay others, who fore-told all this, ſee chap.61.1. But I conceive that no peculiar, or particular meſſenger, is here meant, but that the word is uſed collectively, *meſſenger*, for *meſſengers*: as Chap.40 9. and 52.6,7.

V.28. *For I beheld, and* there was *no man even among them, and there was no counſellor, that when I asked of them, could anſwer a word*] God here drawing to a concluſion of the controverſie, concerning the Deity, or divine power of idols, and having formerly ſummoned all their proctors and patrons, to come in and plead for them, ver. 1, 21. doth now addreſs himſelf to paſs ſentence, as a Judg, where none appeareth in behalf of the party queſtioned, neither himſelf, nor any for him, that ſince they are not able to produce ought in their own defence, nor any other, in their behalf; he therefore concludeth againſt them, that there is no matter of deity in them, but that they are meer vanity, counterfeit gods, and baſe idols, verſe 29.

For I beheld] Heb. *And I beheld*: that is, *But I looked about*, as ch.31.2. Or, *Now* when *I looked about*, to ſee whether any would make appearance: as v.17 ch.30.20. & 35.4. &37.9,36. Pſa.142.4. ſo afterward.

there *was no man*] Or, *not any*, ch.40.20. for it is uſed, not of man alone, but of any creature whatſoever.

even amongſt them] As v.12. any of their idols. For I cannot agree with thoſe, that underſtand it of Gods people: as chap.59.16. and 63.3. the whole courſe of the context runs another way.

no Counſellor] None that could give any advice what was fit to be done, ch.45.21.

that when I asked of them, could anſwer a word] Heb. *and I asked of them, and they returned* (the ſame conſtruction with that before) *a word*, or *ought*, Job 13. 22. Jer. 26. 2. Mat.22.46. the verb taken potentially: as Jer.2.23,32.

V.29. *Behold, they are all vanity*] Jer.10.3,15.

their works are *nothing*] See ver.24.

their molten images are *wind and confuſion*] *Molten images*, diſtinguiſhed from *graven images*, chap.48.5. but put here for images of all ſorts, both the one, and the other, promiſcuouſly, as Jer.10.14. & 51.17.

wind] Of no ſolidity, ſtability, efficacy, or utility; but ſuch as cauſe much ſorrow and vexation to thoſe that have dealing with them, Pſal.16.3. v.24. Jer.10.15. in regard whereof,they are ſometime termed by a word that ſignifieth *ſorrow* and *pain*, chap.10.10. and 48.5. like a puff of wind that paſſeth away, and cannot be held or kept, Pſal.78.39. Prov.10.15. & 27.16. and blaſteth, ſometime, in its paſſage, Pſalm 103.16. chap.40.7. Ezek.17.10. being no ſolid ſubſtance, cannot feed or nouriſh, Prov 11.29. Hoſ. 12. 1. yea, being incloſed in the body and bowels, not only affordeth no nutriment, and is a fit emblem, therefore, of labour in vain, whereof cometh no emolument, Eccleſ.5.16. Hoſ.8.7. but diſturbeth digeſtion, hindreth concoction, and produceth, oft,pain, and torments intolerable, Chap.26.18.

confuſion] Of this term, ſee on chap.24.10. & 34.11. & 40.17, 23.

CHAP. XLII.

Ver. 1. THis Chapter, and the two next enſuing, which together make up but one Sermon, are much of one ſubject, relating and fore-telling the bleſſings that God would confer upon his people; partly, by Cyrus, and partly, yea, principally by Chriſt; diſcovering the vanity of idols, and ſottiſhneſs of idolaters; taxing his people for their incredulity, blindneſs, exceſſes, and obſtinacy, the cauſes of their captivity; and yet promiſing pardon and reſtitution, upon their ſincere repentance.

Behold my ſervant] The words of God the Father, ſpeaking of Chriſt, as the Evangeliſt expoundeth and applieth it, Mat.12.18.ſo called, in regard of his humane nature,and office of Mediatorſhip, Chap.49.3. & 53.11. Phil 2.7. Rom. 15. 8. on whom are all the promiſes of God founded, Gen.22.18. and ratified in him, 2 Cor.1. 20. And of the Meſſias doth the Chaldee Paraphraſt expound it,and ſome of the Jewiſh Commenters, after him. Howbeit,ſome of them expound it of Cyrus; which ſome of ours, alſo, but as a type of Chriſt, admit. See Chap.44.28. & 45.1. And if it be objected,that ſome things, hereafter ſpoken, will not agree to Cyrus,it is by them anſwered, that in the like Prophecies, ſome particulars agree to the type, and not to the truth: as Pſalm 22.6. & 40. 12. Some to the truth, and not to the type: as Pſalm 16.10. with Acts 2.29. and 13. 36,37. Or, to the type, in one ſenſe, to the truth, in another. So in thoſe Pſalms, wherein David is a type of Chriſt: as Pſalm 2.and 16. and 22. and thoſe, in which Solomon: as Pſalm 45. and 72. Some things are ſpoken, that muſt, of neceſſity, be underſtood of them, in one notion, of Chriſt, in another: of Pharao's daughter eſpouſed to Solomon, and the Church, to Chriſt, the one typified by the other, Pſalm 45. the ſame may be ſaid. Others of them, again, underſtand it of Jacob, and Iſrael (which the ancient Greek, therefore, hath over-boldly thruſt into the text)and the godly of his Poſterity, becauſe the term is ſo oft given unto them,Chap.41.8,9.

and 44.1,2. & 21.24. & 45.4. & 48.20. And others, of the Prophet Eſay, unto whom they apply thoſe places, Chap.43.10. & 44.26. & 49.5. which a late Writer alſo avoweth. But theſe two latter carry no probability at all with them.

whom I uphold] Whom I am with, to ſtrengthen, ſupport, and enable him, unto the office and work that I have aſſigned him, Ch. 49.5,8. Chriſt principally, chapter 53.10. John 16.32. & 17.4. Cyrus, as a type of him, chapter 45.1,2,5. Or, as the Jewiſh Doctors read it, *whom I lean upon*: as Kings do on thoſe that ſerve them, 2 Kings 5.18. & 7.2,13. whom I truſt unto, or rely upon, for the performance of what I entruſt him with: and this, alſo, many of ours admit. See of Chriſt, Heb.3.2. of Cyrus, chapter 44.28. But I find not where the word, here uſed, hath this notion; the former, very commonly and conſtantly, Exodus 17.12. Pſalm 16.5. & 17.5. & 41.12. & 63.8. cha. 33.15. & 41. 10, 13. and to that, therefore, I adhere. Heb. *I will uphold him*; the demonſtrative, for the relative: as chapter 33. 20, 21.

mine Elect] Or, choice one: the term is uſed of Moſes, Pſalm 106. 23. of Saul, 2 Samuel 21.6. of Iſrael and Jacob, and his Poſterity, Pſalm 105.6,43. & 106.5. chapter 43.20. & 45.4. & 65 9,15. See chapter 14.1. & 41.8,9. & 44.1,2. of Chriſt true, in a more ſpecial manner, ſet apart by God, for the work of mediation, chapter 43.10. John 6.27,29. & 10.36. 1 Peter 1.20. & 2.4. of Cyrus, as a type, deſigned for the deliverance of Gods people, chapter 44.28. & 45. 3, 4.

in whom *my ſoul delighteth*] Or, *is well pleaſed*; Deuteronomy 33. 11,24. Ezekiel 20.40. who alone is in ſpecial manner acceptable to me, Matthew 3.17. & 17.5. and no means of reconcilement, or free acceſs to me, but by him, John 14.6. Epheſians 1.4,6. & 2. 14, 18. a defect of the relative: as Geneſis 39.4. chapter 40.20. & 41.3. verſe 5. and by a metaphorical reſpect had to man, *his ſoul*, for himſelf: as chapter 1.14. Amos 6.8. with Hebrews 6. 13. which yet may have ſome reference to Cyrus, in regard of the work done by him, and, by God, accepted of, for the good of his people, Chapter 45. 3, 4. and whom he is, therefore, ſaid to affect. See Chapter 48. 14.

I have put my Spirit upon him] Or, *on whom I have put my Spirit*: the like defect, with that in the firſt branch. Of Chriſt, ſee chapter 11.2. and 61.1. John 1.33,34. and 3.34. of Cyrus, ſee Ezr. 1. 1. as of Sampſon, Judges 13. 25. and of Saul, 1 Samuel 10. 9, 10.

he ſhall bring forth judgement to the Gentiles] He ſhall be their Governor, executing judgment upon them, and among them, calling, converting, conquering ſubduing, ruling, and over-ruling them by his Word and Spirit, Pſalm 2.8. and 45.4,5. and 110.2. chapter 2.3,4. and 49. 6. Revelations 6. 2. and 19.11-16. So of Chriſt: Of Cyrus, as proclaiming Gods mind and purpoſe to all people, concerning the reſtitution of his people, and executing of his judgment on thoſe that detained Gods people in captivity, and ſuch as adhered to them, Ezra 1.1. See verſe 3.

V.2. *He ſhall not cry, nor lift up, nor cauſe his voice to be heard in the ſtreets*] Of Chriſt, ſome expound it, that he ſhall not come with noiſe and ſtir, or with pomp and ſtate, as worldly Princes and Potentates are wont to do, but in a meek, ſtill, quiet, and lowly manner, Zachary 9.9. Matthew 12.14,19. and 21.5. Others, that he ſhall not carry himſelf contentiouſly, and clamorouſly, with paſſion and perturbation; (for *anger* and *clamour*, go commonly together, Epheſians 4.31. and perſons poſſeſſed with wrath and rage, are ſo loud, many times, that they may be heard abroad in the ſtreets: therefore Matthew rendreth it, *he ſhall not contend*) but ſhall adviſedly and conſiderately demean himſelfe, and diſpoſe things with tranquility and calmneſs of Spirit, chapter 11.2. (in which ſenſe, alſo, ſome apply it to Cyrus) The Hebrew Commenters conceive it to have reſpect unto worldly Judges; who, in keeping Courts, are fain to ſpeak with extention of voice and vehemency, to cauſe men to keep ſilence, and attend to their dooms; which the Meſſias ſhall not need, men being of themſelves ready to hear and obey him, though ſpeaking calmly and quietly to them, Geneſis 49.10. 1 Kings 19.12. Pſalm 18.44,45. Chapter 2.3.

lift up] *his voice*: to be ſupplied from the following branch; as chapter 30.19. So verſe 11. Yet ſome of the Rabbines ſupply, *face*: *He ſhall not lift up* faces. That is, *He ſhall not reſpect* the perſon of any, Exodus 23.3. Deuteronomy 16.19. 2 Chronicles 19.7. Matthew 22.16. Romanes 2.8-11. But the former ſeems the plain and genuine ſenſe of the place.

V.3. *A bruiſed reed he ſhall not break, and the ſmoaking flax ſhall he not quench:*] Either, as the Jewiſh Commenters, he ſhall not tyrannize over, but nouriſh and cheriſh the poor and feeble ones, ſuch are wont, by great ones, to be oppreſſed, Pſalm 72. 2, 4,12-14. Ezek.34.21,22. Or, as moſt of ours, he ſhall not deal roughly and rigorouſly with weak and tender ſouls, but ſhall ſupport and ſtrengthen them, deal mildly and gently with them, and be tender-hearted towards them, chapter 40.11,29-31. Ezek.34.24. Some apply it to Cyrus, as an inſtrument of delivering and reſcuing Gods then poor and feeble ones, as a ſhepherd his ſheep, out of the hands of their oppreſſors, and from thoſe countries, into which, by their cruelty, they had been ſcattered, chapter 44.28. and 45.13. Ezek.34.4-6,12,13.

a bruiſed reed] Or, *cane*. An embleme of inability, and imbecility: See chapter 36.6.

the ſmoaking flax] *Flax*, that is, a weik of *flax*; as *flax*, for, ſtrings, or, threds of *flax*, Judges 15. 14. And ſo fully, *threds of tow*, Judges 16.9. *ſmoaking*; having more ſmoke, then light, chapter 50.10. or, *burning dimly*; almoſt ſpent, and ready to go out; as thoſe that are dim-ſighted, and can hardly ſee, having almoſt loſt their eye-ſight, of whom the word is uſed, Geneſis 27.1. 1 Samuel 3. 2. Zechariah 11.17.

not quench] As chapter 43.17. Heb. *not quench it*: a redundancy: as Geneſis 2.17. Matthew 21.41. He ſhall not blow out, but blow up, raiſe, trim, ſupply, ſnuff, and make to burn brighter, Exodus 27. 21. 1 Samuel 3.3. The poſitive implyed in the privative, as in the branch fore-going.

he ſhall bring forth judgment unto truth] Though he favour the weak, yet ſhall he not ſpare the wicked, but judge according to truth and equity, Exodus 23.2,3,6. Leviticus 19.15. Deuteronomy 16.20. chapter 11.3,4. John 7.24. See verſe 1,4. *truth* is uſed ſometime for, *equity* and *fidelity*, Judges 9.16. chapter 38. 3. and 48. 1. ſometime, for the *due* and *ful performance* of ought, Joſhua 2. 12. 2 Samuel 7. 28. Iohn 1.14,17. It may well be taken either way here.

V.4. *He ſhall not fail, nor be diſcouraged, until he have ſet judgement in the earth*] He ſhall not faint, nor be diſheartned, in regard of thoſe difficulties that ſhall encounter him, in his purſuit of the work enjoyned him, but go on couragiouſly, until he have diſpatcht it: See Iohn 17.4. Hebrews 12.2,3. See alſo chapter 45.1,2,5,13. The Evangeliſt rendreth it, Matthew 12. 20. *until he bring forth judgement unto victory*. That is, until he have overcome all oppoſitions that he ſhall meet withal, in the execution of the judgement to be executed by him, according to Gods purpoſe and appointment; and ſubdued all the enemies and oppreſſors of Gods people. This of Chriſt, ſee Romanes 8.36. and 16.20. 1 Corinthians 15. 25. Revelations 3. 21. and 6. 2. Of Cyrus, chapter 44. 28. and 45.1.

fail] As a Lamp, or Taper, doth when it is even ſpent, and the oyl, or wax, that fed it, faileth. For it is the ſame word that was of a *weik*, verſe 3. And ſome, therefore, expound it of ſeeing clearly, and diſcerning things aright in judgment, chapter 11.2,3 See Deuteronomy 34.7. Zechariah 11. 17. And they expound the whole paſſage thus, He ſhall be neither miſled by ignorance and miſtake, nor forced aſide through fear. But I conceive the former here intended, when men faint, their eye-ſight faileth, 1 Samuel 14.29. Lam.5.17. For they are wide, who expound it, He ſhall do nothing in paſſion, or anger; becauſe of that, Pſalm 6. 7. For the word there ſignifieth, not *anger*, but *grief*; as Eccl.7.3.

be diſcouraged] Heb. *be broken*. The ſame word that was uſed of a *reed*, or *cane*, verſe 3. or, *bruiſed*. For it differeth ſomewhat from *broken*, verſe 3. and it is uſed in a notion *of oppreſſion*, 1 Samuel 12. 3,4. chapter 58.6. Hoſea 5.11. Amos 4. 1. whence ſome here expound it actively, *He ſhall not oppreſs*. But the word is uſed paſſively, in the former ſenſe, Eccleſiaſtes 12.6. Others, *He ſhall not run*; referring it to another root, and expounding it, either of timidity and cowardiſe, that ſetteth men on running, chapter 21.14,15. Jeremiah 48.9. or of temerity and turbulency, that maketh men run on head, Iob 5.13. Proverbs 19. 2. and ſo the meaning ſhould be; He ſhall do all things conſiderately and adviſedly, not haſtily, or raſhly: See verſe 2. But I concurre rather with the firſt.

until] This particle is here taken, not in way of determination, as if he ſhould then begin to faint and fail, though not before; as Geneſis 24.19,33. and 27.44. and 49.10. 1 Samuel 1. 22. Pſalm 132.5. chapter 36.17. but in way of continuation; that ſo long he ſhould perſiſt and hold out, without fainting or failing; there being no needful mention of not fainting, or failing, any longer, then till then; becauſe from thence forward, all difficulties being now utterly removed, there could be no ſuſpition, or fear of ought in that kind. So Geneſis 28.15. Pſalm 71.18. Canticles 3.4. chapter 22.14. Matthew 1.25. and 13.33.

ſet judgement] Setled things in due ſort, according to Gods appointment.

in the earth] Or, *on the earth*, here below: as Pſalm 135. 6. Matthew 6. 10. and 18. 18. Or, *in the land*, to wit, of Gods people, as diſtinguiſhed from other nations, mentioned in the next clauſe. So chapter 4. 2. and 14.2. and 16.1. and 19. 24. But whether way we take it, I cannot aſſent unto that late learned Annotator, who, by *judgement*, underſtanding *condemnation*, (as the like term is uſed, Iohn 5.24,29.) would have the words to be rendred, *until he lay condemnation* along *on the ground*: as ſome, ſaith he, are ſaid *to lay juſtice on the ground*, Hoſea 10.7. that is, until he hath utterly abandoned and aboliſhed it. But this ſenſe ſeemeth too coact, nor to fit ſo well in this place.

and the Iles ſhall wait for his Law] *The Iles*, or, *Lands*: as verſe 10. chapter 41.1. and 51.5. and *lands*, for, people, or, nations: as chapter 37.18. Not the Iewes onely, but the Gentiles alſo: the people of divers countries, ſhall willingly, and readily receive and embrace his doctrine and dictates. *Law*, for, *doctrine*: as chapter 1.10. See Geneſis 49 10. Pſalm 18.43,44. chapter 2.3,4. Acts 2.42. and 13.48. and 14.1.

V.5. *Thus ſaith God the Lord*] The former word ſignifies *might* and *power*: and ſo the Greek, ſometime: as Exodus 20 5. and ſome of ours conſtantly expreſs it, *the mighty God*: though that in a verſion need not, no more then for us, in engliſh, to ſay ever, for *God, the good God*; albeit the term of *God* be deemed, not without good ground, to come from the word, *good*. Of the latter, ſee on ch. 1. 2. verſe 8. This large deſcription of God is here inſerted, as well to intimate his ability to go thorow with whatſoever he undertakes, as his fidelity in making good all his promiſes.

he that created the heavens] Or, *heaven*: ſee ch. 1. 1. Gen. 1. 1. ch. 40. 26. & 48. 13. Zach. 12. 1.

and ſtretched them out] Or, *it*: as a curtain, or canopy, Pſa. 104. 2. ch. 40. 22.

he that ſpread forth the earth] Made it appear above the water wherein it lay, as buried and drowned before, Gen. 1. 9. Pſa. 136. 6. ch. 40. 28. & 44. 24. 2 Pet. 3. 3. The ſame word that is uſed of the sky that over-ſpreadeth the earth, Gen. 1. 6-8.

and that which cometh out of it] Heb. *the off-ſprings*, or, *the proceeds* of it: as ch. 34. 1. See Gen. 1. 11.

he that giveth breath unto the people upon it, and ſpirit to them that walk therein] Or, *thereon*, rather; as verſe 4. *breath*, and *ſpirit of* life, Geneſis 2. 7. & 6. 17. Proverbs 24. 27. Job 33. 4. Acts 17. 25, 28.

V. 6. *I the Lord have called thee*] Chriſt my Son, and Servant, Pſa. 2. 8. Heb. 5. 4, 5. See ver. 1.

in righteouſneſs] In a juſt and righteous courſe; or, in faithfulneſs, to fulfil my promiſe, ch. 1. 27. & 46. 13. Acts 13. 23, 32, 33. See cha. 41. 2. & 45. 13.

and will hold thine hand] To direct and aſſiſt thee, Pſa. 16. 8. & 73. 23, 24. ch. 41. 13. & 42. 1. & 45. 1.

and will keep thee] From miſcarrying, Pſalm 17. 8. and 91. 11. ch. 49. 2.

and give thee for a covenant of the people] To be a Mediator and a ratifier of the covenant, plighted between me and my people the Jews, Gen. 17. 4, 17. & 22. 18. Deut. 5. 3. & 29. 10-12. ch. 49. 8. Rom. 15. 8. 2 Cor. 1. 20. Hebr. 7. 22. & 11. 24.

for a light of the Gentiles] Or, *to the Gentiles*. To comfort and cheer them up, as light is cheerful and delightful, Eccl. 11. 9. Pſal. 27. 1. Or to bring them out of ſpiritual darkneſs, into the light of grace and liſe, ch. 9. 2. and 49. 6. Luke 2. 32. Acts 13. 47. and 26. 18, 23. Col. 1. 13. Or, to go before them, and conduct them in the way that tends and leads to liſe eternal, Luke 2. 32. A metaphor taken from ſuch as go before paſſengers, journeying in the dark, with a light: or to the pillar, that by night, conducted the children of Iſrael in the deſart, Exod. 13. 21, 22. Num. 9. 15. and 10. 33. Pſal. 105. 39.

V. 7. *To open the blinde eyes*] To illighten the minds of thoſe that were, by nature, ſpiritually blind, with the ſound knowledg of ſaveing truth, ch. 35. 5. Acts 26. 18. 2 Cor. 4. 4, 6. Eph. 1. 18. and 4. 18, 19. Rev. 3. 18.

to bring out the priſoners from the priſon, and them that ſit in darkneſs out of the priſon-houſe] The ſame thing, in divers terms repeated, to deliver them from the thraldome of ſin and ſatan, whereof their captivity in Babylon, was a type, ch. 45. 13. and 49. 9. and 61. 1. Zach. 9. 11. Luke 4. 18. Rom. 6. 6, 14. Col. 1. 13. 2 Tim. 2. 26. Tit. 2. 14. Heb. 2. 14, 15.

priſoners] Heb. *priſoner*. But taken collectively: as Pſa. 79. 11. & 102. 20. chap. 10. 4. and 24, 22. properly, *a bound one*, Pſalm 68. 6. Whence alſo the priſon-houſe is called *an houſe of bond*, or, *bonds*, Jer. 37. 15.

priſon] Heb. *cloſure*: or houſe of *cloſure*: or, *ſhutting up*: as Pſalm 142. 5. ch. 24. 22. where the notation of the word is, *cloſure*: for an houſe, or place of *encloſure*, as *reſtraint*, for an houſe, or place of *reſtraint*, 2 Kings 25. 29. Jer. 52. 33.

ſit in darkneſs] Or, *in the dark*: as Pſalm 88. 6. Like priſoners in a dungeon, into which light hath no acceſſe, chap. 9. 2. Luke 1. 79.

priſon-houſe] Heb. *houſe*, or, *place*, (for the word is in Hebrew, a very general term, Job 8. 17. 2 Sam. 15. 17. Pſalm 84. 3. Prov. 8. 2. Ezek. 1. 27.) of *reſtraint*: as 1 Kings 22. 27. 2 Kings 17. 4. Jer. 37. 4. and 52. 31. verſe 22. It is uſed with an ellipſis either way, ſometime, *houſe*, or, *place* alone, as ſome take it, chapter 14. 17. ſometime, *reſtraint* alone, for *houſe*, or, *place of reſtraint*; as above.

V. 8. *I am the Lord, that* is *my name*] Or, *This*, to wit, *Jehovah*, Exod. 15. 3. Is *my name*, Pſalm 83. 18. the name, whereby I am, and will be diſcerned, and diſtinguiſhed, as having my being of my ſelf, from all idols, and falſe gods, that have their being from others, Exo. 3. 14. Deut 6. 4. 1 Kings 19. 21, 22. And thereby I will alſo, in a more ſpecial manner, be known to my people, in making good all my gracious promiſes to them for their good, Exod. 6. 3. For the Talmudiſts, and thoſe that follow them, are here moſt ridiculous, who read the words, *Hu* is *my name*; and thence coin us a new name of God, which they uſe in ſome of their prayers: as they do alſo *Aphu*, from 2 Kings 2. 14. Whereas the word ſignifies no more then *this*, or, *that*, here; *he alſo*, there.

and my glory will I not give to another, nor my praiſe to graven images] I am jealous of my glory, and will not ſuffer it, therefore, to be imparted to any other, but will ſeverely avenge my ſelf on any that ſhall ſo do, Exod. 20. 5. Deut. 4. 15-19, 23, 24. Or, I will not ſuffer my glory to be impaired, as it would be, ſhould I faile in the performance of any of my predictions, or promiſes, and ſo give idolaters occaſion to advance their idols above me. See chapter 48. 11.

to another] *To any other*, ſimply. Or, *to any other* (that is, *ſtrange*: as Mar. 16. 17.) *another*, for, *another* god: or, *a ſtrange* god: as Pſalm 16. 4. A defect of the ſubſtantive, (as ch. 43. 12.) taken collectively in either.

graven images] For images of all ſorts. See on chapter 41. 29.

V. 9. *Behold the former things are come to paſs, and new things do I declare: before they ſpring forth I tell you of them*] As in times paſt I have been true in my promiſes, ſo will I be for time to come, Joſh. 7. 5. and 23. 3, 5. 1 Kings 8. 23-25. Or, as my predictions to Ezekiah, concerning the Babylonian deportation ſo long before delivered, have already been effected. So now I fore-tel other things, concerning the downfal of Babylon, and the deliverance of my people, temporally, by Cyrus; ſpiritually, by Chriſt; long before any ſeeds, or ſigns of either, appear. That which before he challenged any of their falſe gods to do; and whereby he confirmeth his owne divine power, and convinceth them as counterfeits. See chap. 41. 22-24, 26, 28, 29.

ſpring forth] Or, *bud out*, Gen. 2. 5. And as there, when no ſight of any ſuch matter yet appeared, or meanes that might produce it.

tell you] Heb. *make you hear*; as ch. 41. 26.

V. 10. *Sing unto the* Lord *a new ſong*;] *A new ſong*. That is, ſay ſome, an excellent one: or rather, *a new ſong*, of a new matter, for a new mercy, upon a new occaſion. For it hath reference to thoſe *new* matters, mentioned, verſe 9. See ch. 43. 19. Jer. 31. 22. Pſalm 32. 7. and 33. 3. and 96. 1. and 98. 1.

and *his praiſe from the end of the earth*] Or, *from the lands end*: as Pſalm 72. 8. ch. 24. 16. Either from all parts, where Gods people remained as exiles, as ch. 11. 12. or where Babylon had exerciſed here rigor, ch. 14. 5-7, 16, 17.

ye that go down to ſea] That are employed in ſhipping, as merchants, or, as mariners, Pſalm 107. 23. Let all praiſe God every where, both by ſea and land, Pſalm 96. 11, 12.

and all that is therein] Heb. *the fulneſs thereof*: as Pſalm 96. 11. and 98. 7. Yet not fiſhes, but men, that trade and traffick there. For that ſeems over-nice that ſome here have, that the Ilands themſelves ſhould be called the *filling* of the ſea, as being ſet in the ſea, like pearls, or precious ſtones, in the hollow of a ring, or other jewels: Becauſe of ſuch the word is ſometime uſed, Exod. 25. 7. and 28. 17.

the Iles, and the Inhabitants thereof] Or, *lands*, as verſe 4. or, *ſea-coaſts*, and thoſe that border upon the ſea: as Chapter 24. 15.

V. 11. *Let the wilderneſs, and the cities thereof, lift up* their voice] See the like defect, verſe 2. See chapter 35. 1.

the villages that Kedar doth inhabit] The Arabians, or Iſhmaelites that dwelt in ſcattered villages, or in tents. Gen. 25. 13. Chap. 21. 17.

let the Inhabitants of the rock ſing] Or, of *Petra*, the chief city of Arabia: See Chapter 16. 1.

let them ſhout from the top of the mountains] That is, as ſome, thoſe that are moſt ſavage, ſuch as Mountainees commonly are, Jer. 3. 2. but to be civilized under the Kingdom of Chriſt, chapter 2. 4. and 11. 6-9. Others think it an alluſion to thoſe Sentinels, or, watch-towers, ſituate on the tops of high hills, or other eminencies, from whence meſſengers uſed to call people together, to acquaint them with what good tidings they brought. See chapter 40. 9.

top] Heb. *head*: as chapter 2. 1.

V. 12. *Let them give glory to the Lord, and declare his praiſe in the Ilands*] Or, *Lands*, or *Countries*: See verſe 10.

V. 13. *The Lord ſhall go forth*] To wit, to war againſt the enemies of his people. See chapter 37. 36.

as a mighty man] Or, *a mighty* one: ſo Job 16. 14. Pſalme 78. 65.

he ſhall ſtir up jealouſie] Or, his *jealouſie*; that is, his raging wrath, and fierce indignation, Prov. 6. 34. ſo Deut. 19. 20. chapter 59. 17. fitly termed *jealouſie*, becauſe proceeding from a vehement and ardent affection, both of love to his people, and regard to his own honor, Deut. 4. 19. chapter 37. 32. Zach. 1. 14. a defect of the pronoun; as chapter 40. 12. he will ſet with much fury and fierceneſs upon them: See Pſalm 78. 38.

like a man of war] Heb. *a man of wars*, as 1 Chronicles 28. 3. a man much exerciſed in wars, that hath fought many battels; See Exodus 15. 3.

he ſhall cry] Or, *ſhout*, Pſalm 78. 65. as military men uſe to do, in giving the onſet, in joyning battel in the field, or on-ſlaught in the aſſault of a City: See Jer. 48. 33. Amos 1. 14.

yea, roar,] Like a mighty fierce Lion, that breaketh in with violence upon the flock; and with his hideous roaring, affrighteth both ſheep and ſhepherd, Amos 1. 2. and 3. 8. or, *make an hideous cry*; for the word that ſignifieth *roaring* properly, is another, this is no where found, but here, and Zeph. 1. 14. and imports a louder and more hideous cry, then the *ſhout* before-mentioned.

he ſhall prevail againſt his enemies] Or, *behave himſelf mightily*, or, *play the valiant man*, Job 13.25.See Pſalm 118.15,16.

V.14. *I have long time holden my peace, I have been ſtill*, and *refrained my ſelf*] Or, *I have refrained my ſelf*, for there is no copulative in the text: ſo chap.41.16. The words of God himſelf, (in regard whereof, ſome prefix the word, *ſaying*, as Pſalm 105.15. Acts 7. 32.) profeſſing, that he had long forborn to execute judgment, and take vengeance in the behalf of his people, (as Pſalm 50.21.and 83.1.) reſtraining his wrath, (ch.48.9.& 62.1.) like a woman in travel, ſtriving to hold in her breath; for the next branch ſeems to imply ſome alluſion thereunto, ſee Jeremiah 44.22. the word is uſed of Joſeph, Geneſis 43.21 & 45. 1.

long time]Heb. *from an age*. So Geneſis 6.4.Ieremiah 5.15.

now *will I cry like a travelling woman*] Or, *cry out*; (the word is no where elſe found) as a woman in pain, that being not able to hold her breath any longer, cryeth out in her travel, and can have no eaſe, or reſt, untill ſhe be delivered, Chap. 26. 17. Rev.12.2. Hence, ſome would have one of the Hebrew Midwives, in Egypt, termed *Pua*, Exodus 1 15.which may not be altogether improbable, becauſe they are converſant about women, in ſuch caſes; or rather, becauſe with much *cry*, her mother had been delivered of her; as Jabez his mother, of him, with much *pain*, 1 Chr. 4.9. for they ſeem to miſ tranſlate the word, who render it, to *hiſs*, as ſome kind of ſerpent, whoſe name cometh neer it, Chapter 14 29. & 59.5. for that name is deemed to come from another root: nor doth that ſeem to be the tone of women in travel. See Chapter 29. 4. The meaning is, I will now haſten the execution of my wrath, with all ſpeed, without further delay; as if I travelled, and were in pain, until it were executed. See Chapter 1. 24.& 65.6.Luke 12.50.

I will deſtroy, and devour at once]Heb. *ſmitten down:* as Job 5.5. or, *ſup up*, as Jeremiah 2.24. and 14.6. An alluſion to ſuch ravenous wilde beaſts, as do ſo ſuddenly ſwallow down what they have ſlain, that they may ſeem to go quick down their throats, or to be ſlain, and ſwallowed at once, Pſalm 124. 3. yet becauſe the former word ſignifies, properly, to *lay waſte*, or, *make deſolate*, ſome apply the former word, to the lands, or countries, the latter to the Inhabitants, See Ezek.36.3. where both words are joyned together, as here.

V. 15. *I will make waſte mountains, and hills, and dry up all their herbs*] The herbage that the mountains afford to man and beaſt, Pſalm 50.10,11.and 65.12.& 72.3,15. and 104.13, 14. & 147.8. The meaning is, he will lay deſolate the whole country of Chaldea, and of thoſe that were adjacent and adjutant to it, Chapter 13.9. Accompliſhed by Cyrus, in his expedition againſt Babylon. He compareth the vengeance that he intendeth to execute upon Babylon, to a devouring fire, that conſumeth all before it. See Deut.32. 22. Pſalm 83.13.& 97.3. Ioel 2.3. They ſeem to wring the text needleſly, who by *mountains*, and *hills*, here underſtand cities and towns; by the *herbage*, their inhabitants.

and I will make the rivers Ilands, and will dry up the pools] ch.50 2. It was ſo done by Cyrus, in the ſiege of Babylon, See Ier. 50.38.& 51.32.

ilands]Or, *dry lands*, as Jer. 47.4 verſe 10.

V. 16. *And I will bring the blind by a way*, that *they knew not, I will lead them in paths* that *they have not known*] Meant: partly, of the Jewiſh people, that had lived ſo long in grief and perplexity, that their very ey-ſight ſeemed to fail them, with long expectation, for their fore-promiſed deliverance; (as Pſalm 6.7.& 31.9.& 38.10. & 119.81,82,123.Lam.4.17.& 5.17.) and whom, after their deliverance, God would bring home into their own country, by ſuch ways, as they had not gone, nor been acquainted with, before, chap.43.19.& 49.9,11.Ier.31.9. & 50.5. as he did before time, in their paſſage from Egypt to Canaan, Jer. 2. 17. partly of thoſe converts, either Jew, or Gentile, who being by nature blind, but illightened by the Spirit of grace, Cha. 35.5.& 43.8.Iohn 9.13,17. 2 Cor.4,5,6.Ephe.1.18.& 4.18.& 5.8.Hebr.6.4.& 10.30.Rev.3.17, 18. ſhould be entred into, and led on, in a new way, that tended to life and peace, Chap.11.16.& 35.8. Luke 1.79. Heb.10.10. ſuch a way, as they had never walked in, nor had heard of, before, John 14.6.Rom.15.20.a defect of the relative; as Pſalm 81.5. Prov. 5.6. cha.55.5.Jer. 5.15.

lead]Or, *make to go*: ſo Pſalm 25.5.& 107.7.Prov.4.11.Chapter 48.17.

I will make darkneſſe light before them] Turn their adverſity into proſperity, ſay ſome, and ſo the metaphor is oft uſed, Eſter 8.16,17. Pſalm 112.4.but becauſe the ſpeech is of a way the meaning is, rather, of making their paſſage cleer, thorow obſcure and dark places; as with light he went before his people, in their journey, through the wilderneſſe, Exodus 13. 21. for the ſpiritual ſenſe, of directing the godly thorow the dark and blind ways of this world; ſee Pſalm 89.15.chapter 11.1.Iohn 8.12.& 12.35.Eph.5.8.1 Iohn 1. 5, 6.

and crooked things ſtraight]Heb. *into ſtraightneſs*; or, turn *uneaven* ways *into a plain*. I will remove all the impediments that may impeach their free paſſage. So ch.40.41.& 45.2.

Theſe things will I do unto them] Or, *for them*, Chapter 26.12.

and not forſake them] But as well conduct them, and bring them ſafe home, as deliver them out of thraldome. See chap[illegible]1.17.

V.17. *They ſhall be turned back, they ſhall be greatly aſhamed, that truſt in graven Images, that ſay to molten Images, Ye are our gods*] The Idolatrous people ſhall be utterly confounded, when they finde how unable their ſorry gods are to ſave them; and ſee what the true God hath done for his, Pſalm 97. 7. Chap. 1.27.& 44.11.& 45.15.

be turned back]As men that are forced to flee, and turn their backs in fight, to their foes, Joſhua 7.8.Pſalm 44.10. or, that turn their faces back, from being ſeen, for ſhame, 40. 14. & 129. 5. or that ſhuffle, and traverſe their ways, out of ſhame and repentance for what they have done, Ier 2.18,36,37.or that turn back, with ſhame, the ſame way they came, when they fail of their expectation, Pſalm 6.10.ch 37.29,37.

greatly aſhamed]Heb. *be aſhamed with ſhame*, Jer. 6.15.but here, by way of intention; there of diminution.

graven, and molten images] See chapter 41.29.

Ye are our gods]Exodus 32.4 chapter 44 15,17.Jer.2.26,27.Hoſea 14.3.

V.18, *Hear ye deaf, and look ye blind, that ye may ſee*] Theſe words ſome ſuppoſe to be ſpoken to the Gentiles, blinded with ſottiſh ſuperſtition, and erroneous conceits concerning their idols; and that notwithſtanding what they had heard, and ſeen done by the true God, in the behalf of his people, in deſpight of their idols, chapter 40.21.& 44 18-20.Jer.10. 14. But moſt take them, as ſpoken to the Jews themſelves, of whom many ſtill continued ſuch, notwithſtanding all that from time to time they had heard, and ſeen, concerning God, and the wonderous works wrought by him, Jer.4.22.Eze. 12.2.Chapter 6.9.

V.19. *Who is blind, but my ſervant, or deaf, as my meſſenger*, that *I ſent? who is blind, as he that is perfect? and blind, as the Lords ſervant?*] This ſome underſtand, as ſpoken in way of correction of, or diverſion from what he had ſpoken before, verſe 18. as if he ſhould ſay, what do I blame and tax the Gentiles for their deafneſs and blindneſs, when as mine own people and their leaders, alſo, are herein as bad and defective as any. See the like, chapter 28.1-7. Mat.15,14,16.But the moſt, by way of confirmation, as rendring a reaſon, why he gave his own people theſe titles becauſe they deſerved them as well, yea, rather, then any other. See verſe 20.Rom.11. 25.2 Corinthians 3.14.

my ſervant] Iſrael, who ſhould have more light, and better ſight, then other people, having the light of my Law among them, Pſalm 19.7,8.& 119 105,130.Prov.7.23.Pſalm 147.19,20.Rom.3. 1,2. See verſe 21.

my meſſenger]Collectively taken for *meſſengers:* as Ch.40.9.& 41, 27.their Prophets and teachers, that ſhould be Gods meſſengers to hear from God, and declare to his people, what from him they haue heard, Deut.33.10.M[illegible].2.7,8.2 Cor.5.20.

that *I ſent*] A defect of the relative; as verſe 16.

he that is perfect] The Prieſts, and Prophets, that ſhould be unblameable, and of better abilities, then the common ſort of men, that they might be lights and types to others, John 5. 35.1 Tim.3. 2.& 4.12.Titus 2.7.but were, many of them, blind and bad guides, Chap.3.12.& 28.7.& 56.10,11.Matthew 15.14.& 23.16,17,19. or Gods people in general, whom by his gifts and favours, wherewith he had furniſhed them, he had made compleat, Ezek. 16.14. and ought to have been perfect, as God their Father, whoſe children they profeſſed themſelves to be, is perfect, Gen.17.1. Deut.18.13.& 32.4,5.Matthew 5.48.John 10.41.Hence ſome ſuppoſe the Turks to be called *Muſſalmans*, as *perfect* ones; though others, as *reconciled*, or *ſaved*. Howbeit, Others render the word here, he that hath been *recompenced*, or *rewarded*; or, on whom many benefits have been *beſtowed*; (for the word ſometime ſignifieth ſimply, to deal well, or ill, with one, Pſalm 7 4.Joel 2.25.) the Jewiſh people, on whom God had conferred ſo many bleſſings aboue any other people, Exodus 19.4,5.Deut.4.7.Amos 3. 2.

as the Lords ſervant] In a ſpecial manner. See Chapter 41.8.

V.20 *Seeing many things, but obſerveſt not, opening the ears, but he heareth not*]Deuteronomy 29.3 4. chapter 6.9.

Seeing]Or, *Seeing* he ſeeth; and ſo after, *opening*, he openeth; a defective, but emphatical form; as if he ſhould ſay, *he ſeeth well enough*, and, *ſetteth his ears wide open*. See verſe 22.

many things] So many wonderful works of God wrought for you, and among you, Deut.4 3,4.

but] Heb. *And*; as Chapter 29. 13. and ſo in the next branch.

obſerveſt not] Doſt not duly conſider them, as a wiſe people would do, Pſalm 106 7.& 107.43.Chapter 1.3.Some ſeem to underſtand it, of obſervation in practice: as Rom.2.19-23. but the former ſeems more probable, as the peculiar office, for which the mind makes uſe of the eye: there is a defect of the pronoun: as Chapter 41.15.

opening the ears]Liſtening, in ſhew, at leaſt, as if they did hearken, and deſire to hear and attend, ch.58.2.Jer.42. 2,5,6.Ezek.14.1, 3.& 33 30,31.

he heareth not] No more regardeth, or obſerveth, then as if he heard not at all, Ezek.33.32 heareth with the outward ear, but not with the inward: Of which, chap. 50. 4,5. Matthew 13. 9.14. there is a tranſition from perſon to perſon; as if God ſpake in the firſt place to ſome of them, as by way of reproof: in the latter, to others of them, as in way of complaint. See chap.29. Jer.6.16.& 7.26.

V. 21. *The Lord is well pleaſed for his righteouſneſſe ſake, he will magnifie* his *law, and make* it *honourable*] Or, *to magnifie* his *law, and make* it *honourable.* The like ſyntax is, 1 Samuel 2.3. Prov. 23. 35. Eccl.10.1. Hoſea 1.6.& 9. 9. Gods pleaſure is to magnifie and honour his law, as well by execution of juſtice upon the tranſgreſſors of it, as by making good his promiſes unto thoſe that obſerve it, Deut.29.19,20.& 32.47.& 33.2. Or, as ſome other read it, *God was pleaſed for the making of him* (to wit, that people) *righteous, to give* him *a great* (a large, or excellent) *Law* (that is, many precious inſtructions and precepts (*to make him illuſtrious*, Deut.4.7,8. Or, as others, again, *God delighted in* him (ſet his love and affection upon him, Pſalm 149.4. ch.62.4.) *for his righteouſneſs ſake*;) his fidelity, v. 6. in fulfilling his promiſes made to their Fathers, Deut.7.8.) *he magnified and dignified* him with his *Law*, Pſalm 147. 19, 20. cha.43.4. Rom.3. 2. there is a defect of the pronoun, *it*, in the firſt of theſe: as Chapter 41.23. and *his*; as verſe 13. and ſo alſo in the third, of *him*; in the ſecond and third: as Hoſea 6. 3. in the third, alſo, of the prepoſition, *with*; as Pſalm 17.13,14. The firſt and laſt, ſeem moſt probable, to me, eſpecially, the laſt.

V.22. *But this is a people robbed and ſpoiled*] Or, *Yet*. Heb. *And*: as chap.29.2. Yet after all theſe favours and honours conferred upon them, ſee what calamities and miſeries are now befallen them, for their neglect of God, and their wilful obſtinacy againſt him and his precepts, v.19,24. who hath therefore expoſed them to direption and thraldome, without relief or releaſe, hitherto: For he ſpeaks, as to the Jewiſh people, yet remaining in thraldome, ch. 10.6.& 28.13. howbeit, ſome expound this of the Samaritans, or ten Tribes, then in captivity, when this was ſpoken, without hope of releaſe, or returne See 2 Kings 17.

ſpoiled] Or, *trodden down* : chapter 17. 14. See the laſt branch.

they are *all of them ſnared in holes, and they are bidden in priſon-houſes*] They are taken, as beaſts or birds, in ſnares and pit-fals, Pſalm 35.7. and 124.7. Chapter 8.15,16. and 28.13. Lamentations 4. 20. Ezekiah 17.20.& 19.4,8,9. and caſt into Dungeons, where they remain in ſtrict cuſtody, as cloſe priſoners, Pſ.88.8. ch.24.17. Lam.3. 2, 6, 7.

ſnared] Or, *enſnaring*, he hath enſnared, *all of them*: as verſe 20 .ch.59.13. Ier.14. Eze.114. ſo is the word taken, Pſ.29.8. that is, *they are all faſt enſnared* : either by God: as verſe 24. Lam.3.6,7. Or, by the enemy: as 2 Kings 25.5,7. for the verb is here taken indefinitely: as Chap.18.5. they are kept manacled and fettered. as birds, or beaſts, enſnared, Pſalm 107. 10. howbeit, a learned late Writer would have it rendred, *they ſigh all of them*: from another root that ſo ſignifies, Jer.4.31. but the former is more regular.

in holes] Or, *dungeons* under ground; an alluſion to ſuch pits or holes in the ground, as either are made to catch beaſts in, or that beaſts themſelves uſe to harbour in, 1 Sam.4.11. Job 30.6. chap.11. 8. Ezek.19.8. Nah. 2.12. Yet ſome read it, *in enſnaring the young men*; or, *choice ones, all of them*: ſuppoſing the word here uſed, to be the ſame with that, 1 Sam. 9.2. chap.40.30. but the Jewiſh Commenters, generally, make it two words, and render it, as our text doth, and as the courſe of the context evidently leadeth: Onely they acknowledg the alteration of one title, from the uſual pointing of it: and underſtand it, ſome of them, of ſuch holes and caves, as for ſuccour and ſafety they had betaken themſelves unto, to ſhroud and ſhelter themſelves in: See Judges 6.2. 1 Sam. 13.6. ch.19.21. where yet they ſhould be ſurprized : but the former is more agreeable to what followeth.

hidden] Encloſed, or cloſe ſhut up : as Joſhua 10. verſe 16,18.

in priſon-houſes] Heb. *houſes of reſtraints*: or, *of perſons reſtrained*. See verſe 7. *they are for a prey, and none delivereth*: *for a ſpoil, and none ſaith, Reſtore*] They are in a ſtrait captivity, and none either by word or deed, endeavoureth to right or releaſe them, Chapter 14.17.

a ſpoil] Or, *a treading*: but the former, rather, here, for the word following: ſo Jer.30.16.

ſaith, Reſtore] As Gen.20.7. 2 Kings 8.6.

V.23. *Who among you will give ear to this ?* who *will hearken, and hear, for time to come ?*] To amend and reform himſelf, and to grow wiſer and warier, from time to time, by the preſent afflictions: conſidering from whom and for what they come, Jer.9.12. Mic. 6.9. Or, as ſome, by looking backward on judgments formerly inflicted, Ioſhua 22.17. Neh.13.18. Zach.1.5,6. Or, as others, again: how few are there, that hearing theſe judgments denounced, do, for the preventing, or averting of them, timely reform themſelves, 2 Chr.36. 15,16. Jer.5.12.

for time to come] Heb. *for after* : Or, *for backward*: as chapter 1. 4.

V.24. *who gave Jacob for a ſpoil, and Iſrael to the robbers?*] *Jacob* and *Iſrael*, the ſame: as ch.41.8. See verſe 22.

did not the Lord, he againſt whom we have ſinned ?]Or, *had ſinned* : See Judges 2.11——————14.(and 3.12.& 4.1,2. 2 Chro. 36. 16.

for they would not walk in his ways, neither were they obedient to his law] Heb. *And*: which may well ſtand, as continuing the ſentence: *and would not walk in his ways, nor obey his law*. Howbeit, the copulative is ſometime uſed for the cauſative: *for*, or *becauſe* : as chap.64.5. or the diſcretive, *yet*; as verſe 20,25. and ſo it is an aggravation of their ſin, by their obſtinacy and ſenſleſneſs under it, ch. 57.1,17. Jer.5.3.

be obedient]Heb. *hear*: as 1 Samuel 15.22. Pſalm 81.11.

V.25. *Therefore hath he poured upon him the furie of his anger, and the ſtrength of battle*] Therefore, in the fervour and fierceneſſe of his wrath, did he ſend in a powerful enemy upon him, that, with fire and ſword, over-ran him and his countrey, and deſtroyed all on every ſide, 2 Kings 23.32.& 24.& 25.

Therefore] Heb. *And*; as Chapter 37.20,27.& 38.20.

he poured out] As Pſalm 79.6. Jer.10. 25. an alluſion to great ſtorms, that pour down ſuch ſpouts of rain, as thoſe in the Levant Seas, and in Egypt, where a whole cloud, ſometime, ſuddenly diſſolving, doth not drip, or deſcend in drops, (that is eſteemed a prodigy with them,) but falleth flat down, in a violent manner, with a continued ſtream: Or, unto the pouring of water out of ſome great veſſel; not by ſmall parcels, as in watering of grounds in a gentle manner; but violently, all at once, in an inſtant, Rev.16.1. See 1 Samuel 7. 6.

the furie of his anger] Or, *his anger* with *fervour*; or in *heat*, or, (as others, keeping more ſtrictly to the order of the terms in the text) *fervour* in *his anger*: a want of the prepoſition: as verſe 21. ch. 41.2. Elſe the word entire is uſed in regiment, as ſometime, for the contract. See Jer.10 10. ſo our verſion taketh it; and then it would be rendred, *the heat of his anger*, word for word, *of his noſe*. See ch.13.9. & 51.17.

ſtrength of battle]Or, *war*, chapter 21.15 & 36.1.

and it hath ſet him on fire round about]Set city and country, all on a light fire, chapter 9.18,19. Jer.39.8.& 52.13.

yet he knew not]Heb. *And* (as verſe 20,22.) *he knew not, he took no notice of it*: as chapter 1.3. Jer.3.13. Hoſ.7.9. a defect of the pronoun *it*, as verſe 21. and ſo in the laſt clauſe.

and it burnt him]Or, *and* though *it burnt him*: a defect of the latter particle; chapter 30.20. Job 19.26. Prov. 29.19. Some refer the former to the country round about the city; this, to the city it ſelfe, Ieremiah 37.8.

Yet he laid it *not to heart*] Heb. *upon heart* : as Job 22. 22. their extream ſtupidity, not ſenſible of, or effected with Gods judgments preſent upon them; nor repenting of their ſins, though ſcorched with the fire of Gods wrath for them, Ier. 35.3. Amos 4.11. Revelations 9.18——21.& 16.8——11.

CHAP. XLI.

Verſe 1. But now] Or, *Yet now*. Heb. *And now* : as Chapter 42.22,25. Which entrance, ſheweth, that this Chapter hath dependance upon the former; and, that therein the Prophet continueth on his diſcourſe, begun in the former: as, alſo, the ſame thereby appears to be held on in the next. See chapter 44.1. It is, as if he had ſaid, Though a great part of my people, yea, the main body of them continue ſtill, notwithſtanding my wrath thus poured forth upon them, thus obſtinate and impenitent, chapter 42. 25. yet will I have care of my choſen ones among them, whom I will protect, and in my due time, reſtore. Or, as ſome, though the other ten Tribes continue in thraldome, and are like ſtill ſo to do; yet have I more ſpecial care of you, my people. See chapter 42.22. But the former agreeth better with the main courſe of the context.

Thus ſaith the Lord, that created thee, O Jacob : and he that formed thee, O Iſrael]Who at firſt made thee, and moulded thee into a National Church and State, at the bringing thee out of Egypt, Chapter 37. 11 and 41. 8————10. and 44. 1, 2. *Jacob* and *Iſrael*, one, and the ſame; as Chapter 41. 8. yet, here, taken, not for the promiſcuous multitude; as Chapter 42. 24. but for the true Iſrael, the Iſrael of God, Pſalm 125,4,5. John 1.47. Rom.9.6. Gal.6.16. the rather, termed by the name of Jacob and Iſrael: becauſe the whole iſſue of Jacob were comprehended in the Covenant, Deut.33.5,28,29. Rev.7. 4. where Iſmael and Eſau, with their iſſue, loſt their intereſt therein, Gen.17.21. and 21.12.& 25.34. Galatians 4.30. Hebrews 12.17.

for I have redeemed thee]Chapter 41.14. and 44.22.

I have called thee *by thy name*] *I have taken ſpeciall notice of thee, and have a ſpeciall care of thee* : as Exodus 33. 17. chapter 40.26. Pſalm 147. 4. Or, I have choſen thee, and called thee to be my people, and by that title, diſtinguiſhed thee from all other people, Exodus 19.5,6. Chapter 1.9. and 42.6. So Exodus 35. 30. For that ſeems too ſlight, that ſome would have to be the meaning, that God gave Jacob the name of Iſrael, Geneſis 32 28.

thou art mine]Chapter 41.8,9. So Pſalm 119.94. and this confirmeth the latter expoſition, of the former words, *thou art mine*, both becauſe I haue made thee, Pſalm 100.3. and becauſe I have bought thee, 1 Cor. 6. 20. and becauſe I have culled thee out, and called and taken thee to my ſelfe, Deuteronomy 7.6. and 26.18. See verſe 7.

V.2. *When thou paſſeſt thorow the waters*, I wil be *with thee* : *and thorow the rivers, they ſhall not overflow the: when thou walkeſt thorow the fire, thou ſhalt not be burnt, neither ſhall the flame kindle upon thee* :] I will ſecure and ſafeguard thee, amidſt all dnagers and difficulties, meant, here, by *fire* and *water*, as Pſ.66.12.

the waters]Or,*water*:as ch.3.1.as when thorow the red-ſea,Exod. 14.22. for thereunto, he here alludes.

I will be *with thee*] Some read it, *I* was *with thee*; as relating what he had formerly done, as ver.3. but I ſuppoſe the former, rather here,intended:as chap. 41.10. *I* will be *with thee*, to preſerve thee from drowning, Pſalm 78.53. & 106.10.

and thorow the rivers]*And* when thou paſſeſt *thorow the rivers*: to be ſupplyed from the former branch;as 2 Chronicles 10;11. *thorow rivers*;as thorow Jordan, ſometime,Joſhua 3.17.

walkeſt thorow the fire]*Goeſt thorow*,or ,*walkeſt in the fire*;as thoſe three in the furnace;with whom, the Angel was in the fire ; which, though it burnt up thoſe that caſt them in, yet could not ſo much as ſinge their apparel,Dan.3.21,22,25,27.

V.3. *For I* am *the Lord thy God, the holy one of Iſrael, thy Saviour*]ch.4.13,14.& 49.26.& 60.16.

I gave Egypt for thy ranſome, Ethiopia, and Seba, for thee]Heb.*inſtead of thee*: as verſe 4. to ſave thee from deſtruction, which might otherwiſe have befallen thee:as Prov.11.8.& 21.18.This moſt underſtand of Gods turning Sennacheribs forces againſt Egypt and Ethiopia, upon the tidings brought him of Tirhaka's coming againſt him, when he was making toward Jeruſalem to beſiege it, and ſo ſaving it from being ſacked thereby,chapter 37.9.But I cannot conceive this to be the meaning of the place. For though it be true, that that rumour ſtartled him, and made him think upon retiring; yet was it not that, but the fright that he took, upon the unexpected blow given in his Camp, that enforced him to flight ; not to invade Egypt or Ethiopia, which he was in ſorry caſe then to do; but to get him home, with as much ſpeed as he could, into his own country, chapter 31. 8,9.& 37.36,37. Only one of the Jewiſh Commmenters expoundeth it, of the Egyptian firſt-born, whom God deſtroyed, when he ſaved the firſt-born of Iſrael, in lieu of whom, afterward, he took the Levites, Exodus 12. 12,23,29.Num. 3.12,13. which though it come not full home to, yet giveth an hint of that, which I conceive here intended ; to wit, that God deſtroyed the Egyptians, for the ſaving and reſcuing of his people, when he drowned them in the red-ſea, being upon eager purſuit of them, Exodus 14.20-.38.& 15 9,10. and as for that of the *Ethiopians*, or *Cuſhites*, and the *Sabeans*, their brethren, Geneſis 10.9.and living, in likelihood, not far aſunder,it may well have reference to that remarkable defeat of that vaſt Army, the greateſt, upon record, in Scripture, given to the Cuſhites and their complices under King Aſa, together with the ſpoyl of the cities;among which is mentioned, the plundering of their tents, with their camels and cattel, the common commodities of the Arabians, among whom theſe Sabeans ſeem to have been ſituate, as well as the Cuſhites, chapter 45. 14. Jeremiah 49.29.See 2 Chronicles 14. 9,15.

V.4.*Since thou haſt been precious in my ſight, thou haſt been honourable, and I have loved thee; therefore will I give men for thee, and people for thy life*]Or, *Becauſe thou waſt precious in my ſight, waſt honourable, and I loved thee : Therefore have I given men for thee, and people for thy ſake*. So it may well be the ſame,in effect, that he had ſaid before , with an adjection of the reaſon , why he had ſo done.

Since]Or, *Since that*; or, *For that*; Or,*becauſe*:Heb.*From that*,for, *Becauſe of*:as Num.14,16.Pſalm 12.5.

haſt been precious in my ſight] As Pſalm 116. 15. but the word, here,is a verb; and ſo the next : So alſo,1 Samuel,26.21.2 Kings 1. 13,14.Pſalm 72.14.See further,chapter 60. 9.

I have loved thee]Or, *I loved thee*,Or,*do love thee*,Deut.7.7,8.Jer. 31.3.Hoſ.1.1.Mal.1.2.

therefore]Heb.*and*;as chapter 42.25.

will I give]Or,*gave I*, as verſe 3.

men]Heb. *Adam*: of which name, ſee on chapter 2.9. here taken atlarge, for men indefinitely, or any man whatſoever : as chapter 2.22.

for thee]Heb.*in thy room*;or,*in thy ſtead*: as verſe 3.

nations]Whole countries,or people:ſee verſe.3. for the time paſt; and ver.14.for time to come.

for thy life]Or,*for thee*; *for thy perſon:* as Pſalm 3.2.& 7.5.Hebre. *for thy ſoul* : So rather,as 1 Samuel 26.21.then, as ſome here, *at thy deſire*:as Deuteronomy 23.25.

V.5.*Fear not, for I am with thee*] Verſe 1,2. chapter 41.10,11.& 44.1,2.Jeremiah 30.10.& 46. 27.

I will bring thy ſeed from the Eaſt, and gather thee from the weſt] I will bring you home from all thoſe places, where, in captivity,any of you do abide, Chapter 11.11,17.fulfilled, temporally, by Cyrus, Ezra 1. 1. verſe 14. Chapter 45. 4. according to Gods promiſe, Deuteronomy 30.3,5. ſpiritually by Chriſt,chap.66.19. Zacheriah 8. 7.

thy ſeed————thee]Both the ſame; you, the ſeed of Iſrael, Pſalm 22.23.Jeremiah 23.8.Or, you, and your children, Jeremiah 30.10.& 46.27.

from the Eaſt]Heb. Sun *riſing*:as chapter 41.2.

weſt]Heb. *Evening-coaſt*,chap.45.6. from all parts of the world, chapter 11.12.for the other two follow,verſe 6.

V. 6. *I will ſay to the North, give up; and to the South, keep not back : bring my ſons from far, and my daughters from the ends of the earth*] No remoteneſſe of place ſhall hinder their return, Deuteronomy 30.5.chapter 11.12.Jeremiah 46.27.

ſons and daughters] All of either ſex, Deuteromy 32. 19.2 Cor. 6.18.

V. 7. Even *every one that is called by my name*] See on verſe 1; Chapter 63.19.

I have created him for my glory, I have formed him, yea, I have made him]To wit,this people, verſe 21.See alſo, verſe 1.or, *whom I have created*-and *formed*-and *made*;the poſitive,for the relative, as ch.33. 20,21.& 42.1. & 46.4.

V.8.*Bring forth the blind people, that have eyes;and the deaf, that have ears*] Some conceive this, as ſpoken by way of challenge to the Gentiles, who were as blind and deaf,for all their eyes and ears, as their idols, which they adored,Pſalm 115.5,6, 8. and ſee, if they can yet produce ought, in defence of their idols , verſe 9. Others, as ſpoken by way of reproof, to thoſe wilfully obſtinate among Gods own people: Of whom, chapter 42.16,20. as called upon, to ſee now, what they would not formerly believe: So Hab.1.5. Acts 13.41.But ſome again, applying it to the former promiſe, verſe 5, 6. read the words in this manner, *I will bring forth the blind people*, and, or with, them *that have eyes* ; *and the deaf* with them, *that have eares:* I will bring them out, of all ſorts, as well ſick, and defective, as ſound, and entire, Jer.31.9.or,as others, *I will bring forth the blind, and they ſhall have eyes*; *and the deaf, and they ſhall have ears* : Thoſe that were naturally *blind*, ſhall then be illightned; and thoſe that were naturally *deaf*, ſhall have their ears then opened,chapter 29.18.& 35.5.& 42.7, 16. The word may be rendred, either, *Bring forth* ; or, *Bringing forth*: for the infinitive, and the imparative, are here all one; and it may, therefore, by an uſual Hebraiſm,be read,either,*Bringing*,bring ye forth;or,*Bringing*,I will bring forth:the like form,ſee Ec.4.2.& 9.11.Jer.14.5. But the firſt expoſition ſeems cleereſt,and moſt agreeable to the courſe of the context.

V.9. *Let all the Nations be gathered together, and let the people be aſſembled*]See Chapter 41. 1.

who among them can declare this, and ſhew us former things ?] Heb.*firſt*,as verſe 18,27.Which of their idols could fore-tel theſe,or the like things? See chapter 41.21,22.& 44.7.

let them bring their witneſſes, that they may be juſtified] Let them produce witneſſes, to teſtifie that they have foretold things, as I am able to do, that ſo they may be proved to be gods indeed, and no counterfeits.See ch.41.23, 25.

bring]Heb.*give*,or,*give in*; as verſe 6.

or let them hear, and ſay, It is *truth*]Otherwiſe, let them acknowledg that, which they are hereby convinced of, to be true, to wit, that the Lord alone is the true God, and they all but baſe idols,ch. 41.29.& 42.8.or, let them hear ſuch witneſſes, as I am able to produce,and they wil be convinced of the truth of what I ſay,and compelled to acknowledge it.

or]Heb.*and*;as chapter 40.13,17.

It is *truth*]See the like conciſe ſpeech, Chapter 41.26.*truth*, that is;moſt truth:as Pſalm 119.142. John 17.17.

V.10. *Ye* are *my witneſſes, ſaith the Lord*] *Ye* my people, (for to them he now turneth his ſpeech, (who have had from time to time, ſo pregnant and plentiful proofs of my divine power and providence are able to give teſtimony ſufficient for me. For I cannot accord with thoſe, who expound it of the Gentiles, who by the preaching of the Goſpel,ſhould give teſtimony unto Gods truth, which formerly they did not believe,ch.52.14,15.1 John 5.10. but adhere to the former;for that which followeth, ch.44.8. where the ſame thing is repeated.

and my ſervant whom I have choſen] This is diverſly expounded by Interpreters as well Jewiſh, as Chriſtians. Some expound it of the Iewiſh people, with whom the Gentiles ſhould atteſt, ch. 41. 8, & 42.19.Others, of each of Gods ſervants, whom he ſhould hereafter chooſe and call, John 3.33. 1 Iohn 5.10. Others, of Eſay the Prophet, by whom God had foretold theſe things; ſo the Jewiſh Commenters moſt of them, and ſome others. Others, of the Prophets and other Gods Miniſters and meſſengers,taking the word collectively,John 1.7.Acts 1.8.and 5.32.1 John 4.14. Others,of Cyrus, who by his edict, and act,alſo ,gave teſtimony thereunto, 2 Chroni. 36.21,22. Ezra 1.1-4.chapter 44.26,28.& 45.1. Others, laſtly, of the Meſſias the Lord Jeſus,and ſo the Chaldee Paraphraſt,and moſt of ours, chap.42.1.& 55.4.John 18.37.Theſe two laſt are moſt probable; and the latter of theſe two, the principal.

that ye may know, and believe me, and underſtand that I am he] Theſe things, and many other, have been from time to time foretold you, yea, many of them, long before told you, ye have ſeen already accompliſhed, and the reſidue ſhall,in their due time,be effected, by ſuch inſtruments as I have deſigned thereunto, my Meſſias eſpecially, that you may be further confirmed in the faith and belief of that, which I now call you to atteſt.

know, and believe]As John 6.69.1 John 4.16.

that I am he]The only true God,verſe 11,12.ch.41.4.John 17.3. or, as ſome, *that I am*, that I have an exiſtence ; which theſe idols have not,1 Cor.8.4. the pronoun demonſtrative, for the verb ſubſtantive;as chap.9.15.verſe 3.yet here I cleave to the former;for that which here followeth.

before me there was no God formed, neither ſhall there be after me] Chapter 44.8 & 45. 22. none before him, becauſe from eternity; before idol, or ought elſe was, Geneſis 1.1.John 1.3.Col.1.16,17, not any after him, becauſe he is unto eternity, and ſhall be, when all idols ſhall be aboliſhed, Pſalm 90.2. Ier.10.15.

no God formed] Or, *nothing formed of God*: he ſeems to give a privy nip to the Heathens idols, as being of mans making, and a time, therefore, when they were not, receiving their being from another: whereas the true God having his being in himſelfe, and from no other, muſt of neceſſity be before all other. See ch.44.10.

V.11. *I*, even *I*, am *the Lord*] Deuteronomy 6.4. Pſalm 83.18. and 86.10. chapter 42.8. and 45.21. there is an emphaſis in the redoubling of it, as verſe 25.

and beſide me there is no Saviour] None that is abſolutely able to ſave, chapter 45.21. and 63.1. Hoſea 13.4. James 4.12.

V.12. *I have declared, and have ſaved*] I have foretold the deliverance of my people, and have fulfilled what I foretold, chapter 37.35,36. and 46.10. Some of the Iewiſh Writers reſtrain it to their deliverance out of Egypt. I promiſed it long before, and in due time, made it good, Geneſis 15.13-16. Exodus 12.40,41. but of ſuch reſtraint, there appears no neceſſity.

I have ſhewed, when there was no ſtrange God among you:] I made known to you, what I intended to do, what time I brought you, by mine own power, out of Egypt, & had no other God therein aſſiſting me, nor you any other, either to foretel what was intended to you, and much leſſe, that could effect it for you, Deut. 32.12. Jer. 2.2. or, as ſome read the words, by way of tranſpoſition, *I, and no ſtrange*, or, *other*, God, *among you, did cauſe* you *to hear* (as chapter 41.22,23.) theſe things: a defect of the pronouns; as chapter 1.15. the one; and chapter 41.26. the other.

when there was no] Heb. *and there was no*: *and*, for, *when*, as chapter 33.1. or, *and no*; for this particle is ſometime a bare negative: as 1 Samuel 21.8. Jer.38.5.

ſtrange God] A defect of the ſubſtantive: as chapter 42.8. Pſalm 16.4. Some of the Jewiſh Writers underſtand it, of Gods ſpeaking to them, in Mount Sinai, rendring the words, *I made* you *to hear*, (my voice in the mount) *and there was no ſtranger among you*: there was none there, but you my people, Deut. 4.10,12,13,33,36. and 5.24,26. But the former ſeems more probable, and more agreeable to Gods preſent purpoſe. See Deuteronomy 32.12. Jer.2.2.

therefore ye are my witneſſes, ſaith the Lord, that I am *God*] Ye, to whom I made ſuch things known before, and afterward fulfilled them, verſe 20,

therefore] Heb. *and*: as chapter 42.15.

that I am *God*] Heb. *and I* am *God*: as chapter 22.20. & 37.26.

V.13. *Yea, before the day* was, *I* am *he*] Heb. *Since day*, (as Exodus 10.6. Jer.36.2. ſince any day was,) *I am*; (as John 8.58.) the pronoun demonſtrative, for the verb ſubſtantive; (as Pſalm 24.10. and 44.4. 2 Kings 7.7,10.) or, *I* am *the ſame*, as Pſalm 102.27. chapter 46.4. The middle way I like beſt.

and there is none that can deliver out of my hand] Heb. *no deliverer*; or, *none that delivereth*: So Iob 10.7. and ſo of *the ram*, Daniel 8.4. but there the meaning is, no man, and for that time; for of *the goat* is the ſame afterward ſaid, verſe 7. that none could deliver the ram out of his *hand*, (that is, his power, as Pſalm 22.20. and 49.15. but here it is, *none*, either God, or man: Which though Nebuchadnezzar preſumed to ſay of himſelf, yet he ſhortly after found falſe, and was enforced to confeſſe, that no god could deliver ſo, as the true God did, Daniel 3.15,17,29.

I will work, and who ſhall let it?] *I will work*, as Ezek. 20.14,22. or, *I wrought*; the word is the ſame. Heb. *and who ſhall turn it back*? or, *reverſe it*? or, *what I do, who can undo*? the indicative, for the potential, as in the former branch. See Iob 9.12. chapter 14.24,27. Daniel 4.35.

V.14. *Thus ſaith the Lord our Redeemer*] That reſcueth, and delivereth thee out of thy troubles, Geneſis 48.17. chapter 41.14. and 44.24.

the holy One of Iſrael] Verſe 3. chapter 47.4. and 48.17.

For your ſake I have ſent to Babylon] Or, *I will ſend to Babylon*: The Medes and Perſians, under the conduct and command of Cyrus, chapter 13.3,17. and 14.1. and 21.9. and 44.28. and 45.1,4.

and have brought down] Or, *will bring down*, by them.

all their nobles] Heb *barres*, Pſalm 137.13. either bring down their great ones, and nobles, chapter 13.4. Ier.51.35. or, break open, and caſt down their forts, and ſtrong holds, chapter 45.2. See Ier.51.56. or, as ſome, will *bring them all down flying*; or, *all* their *flyers*; for ſo the word, alſo, ſometime ſignifieth: as chapter 15.5. enforced by flight to ſhift for themſelves. See chapter 27.1. The pronoun is wanting in the text: as chapter 40.31.

and the Chaldeans, whoſe cry is *in the ſhips*] Heb. *their outcry*, or *ſhout*, is *in the ſhips*; or, as ſome, *to the ſhips*: the poſitive, for the relative: as chapter 41.1. *the ſhips*, for, their *ſhips*; as, their *barres*, before.

whoſe cry] The word is ambiguous; and ſignifieth, ſometime, *a ſhout* of exultation and joy, chapter 35.10. and 51.1. To which purpoſe, ſome read the words, *together with* their *ſhips*, or *ſhipping*, (ſo the particle is uſed, Pſalm 35.16. Hoſea 5.6.) *which they vaunt of*. Sometime, it is put for any loud cry, in general, 1 Kings 22.36. and more ſpecially, for an *out-cry* in prayer, 1 Kings 8.24. Pſalme 17.1. and 142.6. or other the like, proceeding from confuſion, diſtreſſe, or grief, Ier.14.12. Lam.2.19. and ſo moſt here take it, either *whoſe cry* is *to the ſhips*; (ſo is the particle uſed, chapter 10,22. and 8.8. and 30.29.) all whoſe cry is, *to the ſhips, to the ſhips*; as chapter 22.5. *to the hills, to the hills*: or, that cry out aboard their ſhips, and ſhallops, by which they ſeek to eſcape; the city being taken, when they find the water ſo ſhallow, being turned away, and ſo drained by Cyrus, that it is not deep enough to bear the veſſels wherein they have embarked themſelves. See Ier. 50.38. and 51.32.

V.15. *I* am *the Lord, your holy one*] As verſe 11. or, Even *I the Lord*, as the note of continuation is there ſupplied: as if he had ſaid, It is even, *I the Lord*, I ſay, *your holy One*, &c. that have done, or will do this; that ſent, or will ſend, Cyrus, he went not of his own head, to Babylon, but on mine errand: though he had other ends of his own, yet I ſent him, for your ſake, verſe 14. See the like, Geneſis 45.5,7,8. and 50.20. chapter 10.6,7.

the Creator of Iſrael] verſe 7.

your King] To ſave you, Pſalm 44.4. and 74.12 and 149.2. chapter 33.22. for that is the office of a King, to protect his people, to ſave his ſubjects, 1 Samuel 10.19,27. Hoſea 10.3. and 13.10,11. Mic. 4.9.

V.16. *Thus ſaith the Lord which maketh a way in the Sea, and a path in the mighty waters*] Or, *that made a way in the Sea*, when he made the red ſea paſſable for his people, Exodus 14.22,29. *and a path in the mighty waters*, when he made Iordan fordable for them, being then at the higheſt, Ioſhua 3.7,10. Zach.11.3. as if there had been a beaten path through either of them, as on ſome plaine, chapter 63.11,13,14. See Pſalm 77.19,20. chapter 44.27. Thus Interpreters generally, implying, that no difficulty in the way, ſhould hinder the paſſage of his people, in their return from Babylon to their own country, no more then ought did, or could, in their journey thither, at firſt. Howbeit, I ſuppoſe that the *Sea*, and *mighty waters*, are here, one and the ſame: as Exodus 15.1,10. and the rather, for that which followeth, verſe 17. which no way agreeeth to Jordan, wherein none were deſtroyed.

V.17. *Which bringeth forth the chariot, and horſe, the army, and the power; they ſhall lye together, they ſhall not riſe; they are extinct, they are quenched, as tow*] Or, *Who brought forth the chariot, and horſe, the army, and the power*; (who drew out all Pharao's horſe, and forces, out of his own country into the wilderneſſe; the like whereunto, ſee Judg.4.7. and from off the land into the ſea, Exod. 14.4-9,23.) that *they might lye together*, (in the bottom of the ſea, Exod. 14.27,28. and 15.1,14. like a lump of *lead*, Exodus 15.10.) *and not riſe*; (Exod.14.13,28. Pſalm 106.11.) that *they might be extinct*, even *quenched, as a weik*. Heb. *as flax*; Exod 9.31. Hoſea 2.5. ſo rather then *tow*; for there is another word for that, Judg. 16.9. ch.1.31. *as flax*, for, *as a candle-weik* made of *flax*, ch.42.3. when water is caſt on it, or it is caſt into the water. In which term, ſome ſuppoſe an alluſion to that commodity of *flax*, which Egypt was famous for, ch. 19.9. and 23.3. Thus the text floweth ſmoothly, that ſounded harſhly, and ran abruptly before. The defect of the final, or finitive particle, is not unuſual. See Pſalm 93.1. ch. 40.27. and 41.7. And the defect of the copulatives no leſſe; which oftentimes make the ſentence the quicker, and more emphaticall; See Exodus 15.9. Iudges 5.17. cha.33.22. and 37.27. and 40.24. Some of the Jewiſh Commenters, expound this of Sennacherib, and his forces, whom God drew out of Aſſyria to their deſtruction, chap. 7.18. and 37.36. Others, of the Babylonians and Chaldeans, whom God would draw out into the field to fight with the Perſians, to their own ruine. As alſo ſome, of Gods drawing out the Medes and *Perſians*, to deſtroy the Chaldeans, chapter 13.17. But theſe regard not the connexion of this verſe with the former. That of the Egyptian is here related, to ſhew, how able God is, both to deliver his people, be they never ſo diſtreſſed; and to deſtroy their adverſaries, be they never ſo powerful, by wayes, and courſes, unexpected.

V.18. *Remember ye not the former things, neither conſider the things of old*] Not that Gods former mercies ſhould not be remembred, or regarded, for thoſe they are every where called upon to keep in mind, and think upon, Exodus 12.42. and 13.3. Deuteronomy 4.9,10. and 9.7. and 16.3. and 32.7. Pſalm 78.6,7. and 105.5. and reproved for forgetting, and not regarding them, Pſalm 78.11,42. & 106.7,21. But the meaning is, that thoſe things, which he now foretelleth, and intends to do, partly, in their temporal deliverance, by Cyrus, but principally, in their ſpiritual deliverance by Chriſt, ſhould be ſo great, and ſo remarkable, that they might be ſufficient, of themſelves, to aſſert his divine power, though all the former were clean forgotten; or, as the moſt, that in regard of them, the former, though great and wonderful, ſhould, in a manner, neither be minded ſo much, nor regarded. See Ier.16.14,15. and 23.7,8.

former] Heb. *firſt*, verſe 9,27. So Rev.2.5.

V.19. *Behold, I will do a new thing*] Heb. *Behold, I* am *doing a new thing*. This ſome expound, of the renewing, or making all things new, 2 Cor.5.17. Rev.21.5. but neither the text it ſelf, nor the intendment thereof, will admit it: they alſo ſeem to ſtrain the word, needleſly, too far, who by *new*, would have meant *excellent*. It is apparent, that the meaning is, that he will do ſome new thing, beſide, and divers from what he had formerly done, ſome ſuch thing as he had not done before; as Ier. 31.22. Num.16.30. So, *ſing a new ſong*, a ſong newly compoſed, not made, nor ſung before, for a new benefit, a new deliverance, chapter 42. 10

now it ſhall ſpring forth] Or, *it is even now ſpringing forth*; it is even working already: as 2 Theſſ. 2. 7. it is a metaphor, from plants, that bud and bloſſom before they bear fruit; and the former giveth warning of the approach of the latter, Num. 17.8. ſo Pſalm 8. 11. Zach. 6.12. See chap. 13.22.

ſhall ye not know it] Or, *do ye not perceive it?* This he ſeemes to ſay, as ſpeaking to thoſe that remained in captivity at Babylon, about the time of Cyrus his preparation for that expedition, or when he was now upon his way thither: For his preparations were great, and took up ſome time, chap 13.2,4. as alſo, his way long, and paſſage difficult, that took him up a year or two, at leaſt: See chap. 13.5. Jer. 51.46.

I will even make a way in the wilderneſſ] *A way*, that is, a plain, or a free *way in the wilderneſſe*, where the wayes are wont to be uneaven with hills and dales, and obſtructed with thickets, and overgrown with brambles and briars: I will make a convenient and eaſie paſſage for my people returning, by waſt places from Babylon, to their own country, free from all ſuch lets and impediments, as might hinder or impeach their paſſage: See chapter 40.3,4. & 49. 11.

and *rivers in a deſart*] I will furniſh them with a plentiful ſupply of all neceſſaries, that they may not faint by the way, chap. 41. 17, 18,19. and 49.9,10. Jer. 31.9. He alludeth to the water, that he gave before time, from the rock, in the wilderneſſe, Exodus 17 6. Num. 20.8-11. Pſalm 105.41.

deſart] Heb. *waſt*: for ſo the word properly ſignifieth, Pſalm 106. 14. & 107,4. So verſe 20.

V 20. *The beaſts of the field ſhall honor me, the dragons, and the owles; becauſe I give waters in the wilderneſſe, and rivers in the deſart, to give drink to my people, my choſen*] The very bruit beaſts, and wild creatures, ſhall fare the better for the paſſage of my people through the waſts they abide in, being cheered with the refreſhments that they ſhall receive from the water wherewith I ſupply my people; as the water that God, in former times, gave, in like caſe, to his people, was a refreſhment to their cattel as well as to themſelves, Num. 20.8. and the wild beaſts, alſo, had benefit thereby, as well as by the Egyptian carcaſſes that they fed upon, Pſalm 74. 14.

beaſt] For *beaſts*, taken collectively; as Pſalm 50.10. 2 Samuel 21.10. they ſeem wide, that underſtand by *wild beaſts*, here, ſavage people.

honor me] In their kind: who as they are ſaid to *cry to God*, when they lament for want of food, Pſalm 104.2. and 147.9. ſo are they ſaid to *praiſe him*. Pſalm 145.9,10. and 148.7,10. when they are cheerfully affected upon ſuch refreſhments, afforded to them; as implying what they would do, had they that reaſon and underſtanding, that man hath, to conceive from whom ſuch things come.

dragons] See chapter 27.1.

Owles] Or, *Oſtriches*: as ſome: ſee Lam. 4.3. Heb. *the Owles daughters*, as chapter 34.13.

to give drink to my people] Heb, *to make my people drink*: as Jer: 25.17.

my choſen] See verſe 10. chapter 41.8. and 44.1.

V.21. *This people I have formed for my ſelf; they ſhall ſhew forth my praiſe*] Or, *The people that I formed for my ſelfe ſhall recount*, or *ſhould recount* (as chapter 26.9.) *my praiſe*: the poſitive, or demonſtrative, for the relative: as Pſalm 74. 2. and 104. 8. and 142. 4. This ſome underſtand, as to be done of the people refined, and reformed by their afflictions, chapter 48. 10. and returned from captivity, Pſalm 102.18. Others, of the duty that was required of Gods people, whom, for that end, he had formed, verſe 7. but they had exceedingly failed in; and this agreeth well, both with the ſequel, wherein God complaineth of their default, and failings herein, verſe 22-24. and with Gods intendment, in this place, to ſet forth the freeneſs of his mercy, in this their delivery, verſe 25. and it is, as if he had ſaid, having an eye back to the former words, verſe 20. the very bruit-beaſts ſhall, in their kind, and as well as they can, do that which many of you, whom I formed for that purpoſe, do not.

V.22. *But thou haſt not called upon me, O Jacob:*] Or, *Yet:* Heb. *And*; as verſe 1. chapter 44.1. Thou haſt not been ſo carefull to ſerve and worſhip me, as thou ſhouldeſt and oughteſt to have been, being for that end and purpoſe formed into a Church and State, by me, that thou mighteſt ſerve and worſhip me; the invocation of Gods name, being put for his whole ſervice and worſhip, as Pſalm 79.6. Ier. 10.25. though ſome underſtand it of not ſeeking to God, in their troubles and diſtreſſes, 2 Chronicles 28.22. chapter 9. 13. & 22.8-13. & 64.7. Daniel 9.13. Hoſea 5.13. and 7.7,14. Amos 4.6-12. But the former ſeems the genuine ſenſe of the place.

but thou haſt been weary of me, O Iſrael] Thou haſt beene weary of me and my ſervice; thou haſt counted it, not a benefit, but a burthen to thee, Pſalm 81.11. Mal. 1.13. But ſome read the words, *thou haſt wearied me*; as, ſay they, the word is taken, Eccleſ. 10.15. Mal. 2.17. and that is ſaid, indeed, verſe 24. but the verb is here, in another form, then there; or then in either of the places produced. Others read them, *when thou waſt afflicted by me*. Of which before. Others, *when thou tookeſt pains with me*; as if the meaning were, that when they did take much pains in outward obſervances; they did not ſerve God, but an idoll of their own framing, a God that would accept of ſuch formal courtings and complements; though neither proceeding from inward devotion, nor accompanied with a religious courſe of life: that which ſeemes aimed at, Prov. 21.27. Jer. 7.9,10. Hoſea 7.14. Zach. 7.5,6. and the particle, indeed, ſignifies, as well *when*, as *but*: and ſo ch. 36.10. Joel 2.10. But the verſe ſeems to conſiſt of two Propoſitions, joyned, though much to the ſame, in effect, with a diſcretive; the name of Jacob, annexed; to the one, of Iſrael, to the other, but both ſignifying the ſame people: as verſe 1. chapter 44.1.

V.23. *Thou haſt not brought me the ſmall cattel of thy burnt offerings, neither haſt thou honored me with thy ſacrifices:*] Thou haſt not offered them to me, but to ſtrange gods, to idols, which thou choſed'ſt, rather then me, and prefrered'ſt before me, Deuteronomy 32. 17. Judges 2.12,13. and 5. 8. and 10.6, 13, 14. Pſalm 106. 35-39. Jer. 2.11,13,28. Amos 5.25,26. or, as ſome other, thou haſt offered them, indeed, as to me, but ſo, as no way pleaſing to me, becauſe without true piety, or ſincere repentance: See chapter 1.11-15. But this ſeems here, not ſo natural.

the ſmal cattel of thy burnt offerings] Or, *thy burnt offerings of ſmal cattel*, that is, *kids*, or *lambs*, as Exodus 12.5. Of the phraſe, ſee chapter 2.20.

burnt offerings, and *ſacrifices*] See chapter 1.11.

I have not cauſed thee to ſerve with an offering, nor wearied thee with incenſe] I have not exacted of thee ſuch abundance of theſe kind of oblations, that thou ſhouldeſt deem it to be ſuch a burthen to thee, or to make thee weary of me and my ſervice; and ſo it hath reference to that, verſe 22. or, it is not I, but thine idols, that have been at ſo much coſt with thee, and have made thee a ſlave to them, tiring thee out with ſuch ſervices, as they have from time to time exacted from thee: See chapter 57.5-10. Jer. 3.24. and this I take to be the genuine ſenſe of the place. Though moſt Interpreters go another way, to wit, that theſe things God had not required of them, being performed by them in ſuch manner, and for ſuch ends as they did them. See chapter 1.11,12,13. of *offering*, or *oblation*, and *incenſe*, ſee alſo there. Some of the Jewiſh Commenters refer all this to the time of the captivity, wherein the Temple being deſtroyed, the only place where they might ſacrifice, Deut. 12.13,14. theſe were neither done by them, nor required of them. Others, reſtrain them to Achaz his time, 2 Chr. 28.24. but the one ſeems impertinent, the other too narrow.

V.24. *Thou haſt bought me no ſweet cane with money; neither haſt thou filled me with the fat of thy ſacrifices:*] This goeth on in the ſelf-ſame notion with the former, verſe 22,23.

ſweet cane] Heb. *cane*, or *canel*, as it is uſually termed (for *ſweet* is not in the text) or, *calamus*, as it is rendred, Ezek. 27. 19. but, *ſweet cane*, as here, ſo Ier. 6. 20. either for the compoſition of the ſweet ointment, Exodus 30.34. or, for the incenſe, Exodus 30. 7. there is an elegant conſonancy in the original, between *buy*, and *cane*, which our Engliſh cannot expreſs.

money] Heb. *Silver*: as chapter 55.1.

filled me] Heb. *made me drunk*; or, *made me drink*; or *moiſtned me abundantly*: for the word doth not onely ſignifie, *to be drunk*, or *make drunk* (if at leaſt, it do at all ſo ſignifie, which to me doth not yet appear, nor can I light on any place that doth neceſſarily evince it) but ſometime *to bedew*, as chapter 16.9. or, *to bathe*, as chapter 34.5. or, *to ſoak*, chapter 34.7. Jer. 46.10. or, *to water plentifully*, Pſalm 65.10. chapter 55.10. whence it is applied to beneficence, Prov. 11.25. and ſo it may have reference to Gods altar, that was patiently bedewed with the blood, and the fat of the beaſts that were ſacrificed thereon, Lev. 3.13-17. ſometime, *to drink largely*, or, *liberally*, or, *to full ſatisfaction*; and the word that is commonly uſed for *drunkenneſs*, doth ſometime import the like, as of Joſephs brethren, Geneſis 43.34. for it is not to be thought, that they would ſo far forth forget themſelves, as to be drunk in his preſence; and the Greek word, in like manner, that anſwereth thereunto, John 2.10. alſo, 1 Cor. 11.21. for it is ſcarce imaginable, that any of them were ſo extreamly profane, as to be drunk openly in the congregation at ſuch times, nor doth the oppoſite member of hunger intimate any more: And by conſequence alſo, the word here uſed, doth ſignifie, *to take* ones fill of ought, or, to take large or full ſatisfaction, or delight, in ought, Proverbs 1.19. and 7. 18. Pſalm 36.8. where the term of *watering*, is not ſo ſuitable: and in the active form, *to ſatiate*, *refreſh*, or *cauſe to drink*, or *feed liberally*, even to full contentment, Jer. 13.14,25. or, to make one drink, or take in largely of that, which yet they take little delight or contentment in, Lam. 3.15. Thus, here, reſpecting God, it implyeth a large or liberal expence in ſacrifice, for the ſupply of his ſervice at the Altar, which is called his Table; as the ſacrifices offered on it, his meat, Ezek. 41.22. Mal. 1.7,12. Yet withal, not without ſome hint of that groſſe conceit, which ſome Heathen had, that their gods fed on the ſteam that aſcended from their ſacrifices, which ſome among the Jews might have, alſo, ſome taint of. See Deut. 32.38. Pſalm 50.13.

but thou haſt made me to ſerve with thy ſins; thou haſt wearied me with thine iniquities] Hitherto he had minded them of their failings, in performance of duty; he now telleth them of their faults. They had not only neglected him, as weary of his ſervice, which they eſteemed of no better, then as ſome ſlaviſh condition, verſe 22, 23. but had alſo ſo vexed and grieved him with their ſins, that his bearing with them, and enduring of them, was as grievous and burdenſome to him, as an hard ſervice, under ſome harſh and rigorous maſter, chapter 7.13. and 63.10. Jer.44 22. Ezek.6.9. Amos 1.13. And this latter, eſpecially, was it, that he took to heart. To which purpoſe it is, that God ſaith elſwhere, that he did not ſo much command the former, Jer.7.22. or, complain of the want thereof, Pſal. 50.8. as well becauſe he regarded not ſo much their failings in the one, as in the other: and again, becauſe they were ſometime free, and forward enough in the one, when they were wholly regardleſſe of the other, Mic.6.6-8. All this, to ſhew, that the deliverance of them from their thraldome, was of his owne free favour and mercy; not from any matter of merit, or deſert, on their part, verſe 25.

V.25. *I, even I,* am *he, that blotteth out thy tranſgreſſions,*] Or, *I*, even *I*, (a paſſionate and emphatical expreſſion, as Gen. 6. 16. verſe 11.) *do blot out*; (Heb. *he blotting out*, or, *am blotting out*; the pronoun, for the verb ſubſtantive: as verſe 13. for there is no article prefixed before the participle,) and there is in the term of *blotting out*, a metaphor taken from the blotting of ſome thing out of a book, as Exodus 32.32,33. and more ſpecially, of a debt out of a debt-book, Col.2.14. and our *ſins* are as *debts*, Matthew 6.12,14, 15. and 18.24,27,33. Luke 7.41-43,47,48. and 11.4. which being once blotted out, and done away, neither are we any more charged with them, Ezek.18.22. nor God any more wroth with us, for them, chapter 54.9. See chapter 44.22.

for mine own ſake] Heb. *for my ſelf*; as Job 18.4. Proverbs 16. 4. out of a reſpect to his own honor, chapter 52.5. Ezek.20.14,22. and 30.9. and 36.20-23. his mercy, Deut.4.27. Jer.3.12. his fidelity, Pſalm 106.45. chapter 1.27. and 56.1. and his free love and affection to them and their Anceſtors, Deut.7.7,8. verſe 4. Ier.31.3. Mal.1.2. not in regard of any deſert of theirs, who had ſo extreamly, from time to time, both neglected and wronged him, chap. 44. 8,9. Ezek.36.22,23.

and will not remember thy ſins] As that which is blotted, or razed out, cannot now be read, or repeated, and conſequently, is not regarded, nor remembred, Exodus 17 14. Pſalm 9.5,6. and ſo a debt, when the bond cancelled, or the book croſſed, is then no more thought on, or looked after. In like manner, God having remitted the ſins of his, doth no more now regard them, then as if he had forgotten them; (for ſo is the term of *forgetting*, or, *not remembring*, frequently uſed, both in Scripture, and common ſpeech, Pſalm 45. 10. Phil.3. 13.) ſee Pſalm 25.7. and 79. 8. Jer.31. 34. Hoſea 4.6.

V.26. *Put me in remembrance:*] If I have omitted, or not taken notice of ought, that thou ſuppoſeſt might make for thy juſtification, mind me of it.

let us plead together] See chapter 1.19.

declare thou, that thou mayſt be juſtified] Or, *cleered*, or, *cleer thy ſelf*; as verſe 9. Say what thou canſt for thy ſelfe, thou haſt liberty ſo to do, as Acts 26.1. The ancient Greek rendreth it, *Remember, that we may be judged, tell thy ſins firſt, that thou mayſt be juſtified*: and this the Greek Fathers commonly produce, and preſs, to prove, that confeſſion and acknowledgment of ſin goeth before juſtification, and is the way to remiſſion, Luke 18.13,14. a point not unſound, but a place impertinent, for the verſion forceth that into the text that is not there.

V.27. *Thy firſt father hath ſinned*] This ſome underſtand of Adam, from whom all mankind is deſcended, and from whom ſin was propagated unto all his iſſue; yea, of whoſe actual ſin, as moſt hold, all men ſtand guilty: and to this purpoſe, they apply that, chapter 48.8. Rom.5.12. and that all men, for that corruption traduced to them from Adam, ſtand guilty of ſin, and liable to Gods wrath, cannot be denied, Pſalm 50.5. Rom.5.12. and 6.23. Epheſ.2.2,3. But this charge ſeems to be more ſpecial, and ſuch, as in a more peculiar manner concerneth this people. Others, of Abraham, the principal Patriarch, with whom God entred into a ſpecial covenant, ſealed up with that ſolemn right of circumciſion, Geneſis 17. 2,7,11,13. Rom.5.11. named, as the head and root of their ſtock, chapter 41.8. and 51.2. and the ſin of his here hinted, ſome make the deniall of his wife, chapter 12.15. and 20.2. Others, the doubting of Gods promiſe, in demanding a ſign, Gen.15.8. Or, becauſe theſe may ſeeme to have been ſlips of humane frailty: the moſt, therefore, conceive it to have been his idolatry, before his call, which they ground upon Joſhua 24.2,3. But of Abraham, no ſuch thing is there ſaid, and the Jews traditional ſtory, of Abrahams eſcaping the fire, that he was thrown into, becauſe he would not worſhip idols, (which they build on the word *ur*, that ſignifies *fire*, Neh.9.7.) telleth us a contrary tale: but the truth is, the one is as groundleſs as the other. Others, Terah, Abrahams Father, the firſt, ſay they, of that line, that fell off to idolatry; which circumſtance, though uncertain, yet, that ſometime an idolater, is apparent, Joſh.24.2. Others, Jeroboam, who ſet up idolatry among the ten Tribes, 2 King. 12. 28,30. But this ſeems to concern Judah, as well as Iſrael, which that did not, 2 Chron.13.10,11. Others, Ahaz, 2 Chron 28. and others, Manaſſes, 2 Kings 21.& 23.26.& 24.3. Now Kings, ſay theſe laſt, as are Fathers to their people. But how or, why, either of theſe ſhould be termed their *firſt-father*, after ſo many fore-going them, they ſhew not. I ſuppoſe, therefore, that thy *firſt-father*, is no more here, then *thy fore-fathers, thine anceſtors*. The word *father*, is ſometime taken collectively: ſo Ezek.16.3. *Thy father*, for *thy fathers*; and the word *firſt*, is frequently uſed for *former*: ſo, *the firſt age*, for *the former age*, or the age before-going, Job 8.8. and, *the firſt things*, for *former things*, verſe 9.18. and ſo would it be rendred, 1 Tim.5.12. Rev.2.4. So the meaning is, not you alone, but your fore fathers, alſo, have been grievous tranſgreſſors, as well as your ſelves; and there is no cauſe, therefore, why I ſhould doe ſo great a favour for you, as this is; in regard either of your ſelves, or of them. See chapter 1.4. Pſalm 78.8. and 106.6,7. Jer.3.24,25. and 7.22-26. Zach.1.4. Mal.3.7.

and thy Teachers have tranſgreſſed againſt me] Heb. *thine Interpreters*, Geneſis 42.23. Iob 33.23. or *embaſſadors*, 2 Chronicles 32. 31. Their Prieſts and Prophets, ſo termed; becauſe they are as embaſſadors between God and his people; and their office is, to open and make known Gods will and pleaſure unto them, Deuteronomy 33.10. Ier.15.19. Mal.2.7. and are called his embaſſadors, becauſe ſent by him; their embaſſadors, becauſe ſent to them, 2 Cor.5.19, 20. They that ſhould have taught others better, have been, themſelves, as bad as any. See 2 Chron.39.24. Ier.5.30,31. and 8.10, 11. and 23.13,14. Dan.9.8,11.

V.28. *Therefore*] Heb. *And*; as verſe 4.

have I profaned the Princes of the Sanctuary]. Or, *of holineſſe*, as chapter 62.9. that is, *the holy Princes*; as their land was termed the *holy land*, chapter 63.19. Ieruſalem, *the holy city*, Neh.1.11,18. the people, *an holy ſeed*, Ezr.9.1. the ſanctuary, *an holy place*, Pſalm 5. 7. and 68.5. Either the Rulers of the Temple, Ier.20.1. Or, their Kings annointed with *holy oyl*, Pſalm 89.20. and Princes, Governours of the holy people, becauſe taken into ſpecial covenant with God, Deut.26.19. Pſalm 114.2. theſe God is ſaid to have profaneed, becauſe he had rejected, abhorred, deſtroyed them, expoſed them to a curſe, to ſhame, to reproach, Pſalm 44.13,14. Ier.23. 40. and 24.9. or dealt with them, as with profane and common perſons, not regarding the dignity of their places, Pſalm 89.39. ch. 47.6. Ier.22.18,19,24-28. and 39.6,7. Lam.2.2. For they ſeeme to ſtep aſide here, who expound the words, as if God ſhould not ſay, that he had ſo done, but that he might juſtly deale ſo with them.

and have given Jacob to the curſe] Or, *made Jacob a curſe*; or, *an accurſed thing*, chapter 65. 11. cauſed him to be deſtroyed, as an accurſed thing, Ioſhua 6, 16,18,21. for that is the word here uſed.

and Iſrael to reproaches] Expoſed them, by their ſervitude and bondage, to moſt ſhameful reproach, Zeph.2.8. Ier. 24.9. *Jacob* and *Iſrael*, the ſame, as verſe 22.

CHAP. XLIV.

Verſ.1. Y*Et now heare*] This Chapter dependeth upon the next before-going, as that on the next before it; God ſignifying unto his people, that though they, and their fore-fathers, had deſerved ſo evill of him; and that he had therefore, therein intending, as well the chaſtiſement, as the amendment of them, given them up into their enemies hands, and ſuffered them to endure a long and tedious captivity; yet he would now, at length, relieve and refreſh them, reſtore them, and cauſe them to thrive and proſper again.

Yet] Heb. *And*; as ch. 43.1.

O Jacob, my ſervant; and Iſrael, whom I have choſen] See chapter 41.8.

V.2. *Thus ſaith the Lord, that made thee, and formed thee*] See chapter 43.1,7,21.

from the womb] From thy nativity, ſay ſome; as Pſalm 22.9,10. and 71.6. before thou waſt able to do, much leſſe to deſerve ought, Rom.9.11. But rather from thy firſt beginning, to be a Nation ſevered from others, an entire people of thy ſelf. It is a metaphor, taken, not ſo much from the forming of the body in the womb, Pſalm 119.73. and 139.13-16. Iob 10.8-11. Ier.1.3. as from the practice of Midwives, that receiving the birth from the womb, do compoſe and frame it, and each limb of it, unto its due poſture; and ſo did God with this people, when he moulded them up, into a proportionable frame of Church and State: So verſe 24. chapter 46.3. See, alſo, chapter 48.8. Ier.2.2.

which *will help thee*] A defect of the relative; as chapter 42.1,5. Or, as the words may well be read, *Thus ſaith the Lord, he that made thee, and formed thee from the womb, will keep thee.* See chapter 41. 10,13,14.

Fear not, O Jacob, my ſervant] Chapter 41.8,10.

and thou Jeſurun, whom I have choſen] Heb. *Jeſhurun*: a name given to Iſrael and his Poſterity, in regard of the uprightneſſe that was in him, and ought to have been in them, Deut.32.15. and 33. 26. *choſen*; as verſe 1.

V.3. *For I will pour water on him that is thirſty*] That is, as ſome, the ſpiritual water of grace, in abundance, upon thoſe, that finding, and feeling the want of it, in themſelves, do hunger and thirſt after it; and ſo the metaphor ſhould be taken from water, or drink, that a man is ſupplied with, for the ſlaking of his drought, and the quenching of his thirſt, as chapter 12.3. and 55.1. Jer.31.25. Matthew 5.6. John 4.14. and 7.37,38. Rev.22.17. But neither will the word, of *pouring out*, well admit that metaphor here, no more, then in other the like places, to the like purpoſe produced, Joel 2. 28. Acts 2.18. (which rather ſeem to allude to the pouring out of the oyl, upon the head of King, or Prieſt, Leviticus 8. 12. Pſalm 133.2. 1 Samuel 10.1. 2 Kings 9.3.) ſince that we uſe not to pour water, or drink, upon men, or beaſts either, when they are thirſty, but rather pour it out to them, or for them, 2 King.4,20. chap. 58.10. and the tenure of the text carrieth it to ſuch water, rain, or other, wherewith dry and parched grounds are wont to be watered, to refreſh them, and make them fertile and fruitful: and I conceive it ought not to be rendred, *him that is thirſty*, but, *the thirſty* place; as, after, *the dry*, for *the dry* land: a defect of the ſubject in either. By a like metaphor, is *a land of thirſt and dryneſs*, or, *a thirſty and dry* land, chapter 35.7. and Ezek.19.13. for, a land that is dry, for want of water, as a man a thirſt for want of drink, Pſalme 63.1.

and floods upon the dry ground[Heb. *dry*: as Geneſis 1.9. a defect of the ſubject, as before; *floods*, for abundance of water: as chapter 30.25. Pſalm 119.136. an alluſion here, partly, to rain, that the clouds pour down, Pſalm 77.17. and partly, to ſuch rivers, as overflowing the lands that lye neer them, make them fertile. See on chapter 19.5,6. and 23.3.

I will pour my ſpirit upon thy ſeed, and my bleſſing upon thine offſpring] *My ſpirit*, that is, *my bleſſing*, (the one expoundeth the other) whereby they and their State ſhould thrive and flouriſh, and multiply, and increaſe, that had been almoſt clean exhauſt, and exceedingly impaired, in a manner, beyond all hope of recovery, before, chapter 26.19. Ezek.37.3,11-14. So of their land, chapter 32.15. and of their ſeed, chapter 61.9. he followeth ſtill the compariſon taken from grounds well watered, as chapter 58.11. and the ſeed ſown in ſuch ſoil, chapt. 32.10. A type of that ſpiritual growth, and increaſe of Gods Church, and the members of it, under the Meſſias, by the graces and comforts of his Spirit, Acts 9.31. Eph. 4.12-15. Col.2.19. 2 Peter 3.18. See chapter 27.6. and 37.31. and 61.9,21.

V.4. *And they ſhall ſpring up* as *among the graſs, as willowes by the water-courſes*] Heb. *in among*; and then there ſeemes a defect of the note of ſimilitude, to be ſupplyed from the latter clauſe: but ſome rather read it, *as among*; and then there is no defect. Howbeit, there want not, that read it in a continued ſentence, but with ſome tranſpoſition of the words, *They ſhall ſpring up*, or *ſhoot up*; or, *That they may ſhoot up* (as chapter 41.20.) *as willows beſide the ſtreames*, (as it is rendred, chapter 30.25.) or, *water-courſes amidſt the graſs*; that is, as willows, that ſhoot up ſpeedily in watery places, and ſoon over-top the graſs among which they grow. See chapter 15.7. Job 40.22. Ezek.17.5. the trees here mentioned, are reckoned up among thoſe fair, ſhrowdy, and flouriſhing ones, that they uſed to make booths of, in the Feaſt of Tabernacles, Leviticus 23. 40. Howſoever we read the text, a proſecution it is of the former reſemblance. See the like, Numbers 24.6. Pſalm 1.3. Jeremiah 17.8.

V.5. *One ſhall ſay,* I am *the Lords; and another ſhall call himſelf by the name of Jacob; and another ſhall ſubſcribe* with *his hand to the Lord, and ſurname himſelf by the name of Iſrael*] The future encreaſe of Gods people is intimated, not onely by his bleſſing, in making them fruitful, and multiplying their iſſue, chapter 60.22. and 61.9. Jer.31.27. as he did ſometime in Egypt, Exodus 1.12. but by addition, alſo, of many Proſelytes, from other parts, to them, who ſhould give up their names to God, to be entred into his muſter-roll, and regiſtred in his Church-book, among the faithful, that belong to him, and are liſted for his ſervice. See the like, Pſalme 87.5,6. See alſo, chapter 40.26. This, in likelihood, was, in part, fulfilled, upon the diſſolution of the Babylonian captivity; many thereupon adjoyning themſelves to Gods people; as the like was ſometime done on the like occaſions, both before, and after, upon their departure out of Egypt, Exodus 12.38. and upon their deliverance from Hamans miſchievous plot againſt them, Eſt.8.17. But more fully, in the converſion of the Gentiles, by the preaching of the Goſpel. See chapter 2.3.

I am *the Lords*] Souldier, or ſervant; as, *the Lords, and Gideons*, for, *the ſword of the Lord, and of Gideon*, Judges 7.18. and 20.

ſubſcribe with *his hand*] A defect of the particle inſtrumentall, as Pſalm 17.13,14. a metaphor from ſuch volunteers, as doe, of their own accord, under their hand-writing, liſt, and enrol themſelves, for ſervice, Pſalm 110.3. or, as ſome render it, *write* on *his hand, unto the Lord*: or, I am *the Lords*: and ſo the ancient Greek hath it: as, *I unto thee*, Pſalm 119.94. that is, I am *thine*; or, belong to thee; which they conceive to allude unto the manner of ſouldiers, or ſervants, that did bear the Captains, or Maſters name, to whom they belonged, imprinted on one of their hands, which, though it might be alluded unto, Revelations 3. 12. and 14. 9. yet I doubt, whether that cuſtome was ſo ancient as Eſay's daies.

ſurname] Shall take on him that name, inſtead of that which he had from his original; or, ſhall aſſume it, as an additional unto it, Heb. *ſhall entitle himſelf*. See chapter 45. 4. thereby intimating, that he is one of *the Iſrael of God*, Gal. 6.16. a member of Gods Church, a ſubject of that kingdome whereof he is *King*, ver.6. chap. 33.23.

V.6. *Thus ſaith the Lord, the King of Iſrael, and his Redeemer*] See chapter 43.14,15.

the Lord of hoſts] See chapter 1. 9. One, as willing to deliver you; ſo, able to do it.

I am *the firſt, and I* am *the laſt*] chapter 41. 4. and 48.12. Rev. 1.8,17. and 22.13. *the firſt*, ſay ſome, from whom all things are, and *the laſt*, unto whom, all is to be referred, Romanes 11. 36. But I conceive Gods eternity, only, to be here implyed, Pſalm 90 2.

and beſides me there *is no God.*] Or, more conciſely, *no god, beſides me*, Deuteronomy 4.35,39. and 6.4. and 32.39. chapter 43. 10,11. and 45.6,21. verſe 8. John 17.3. 1 Cor.8.5,6.

V.7. *And who, as I, ſhall call, and ſhall declare it, and ſet it in order for me, ſince I appointed the ancient people? and the things that are coming, and ſhall come? let them ſhew unto them.*] Or, *who is like unto me*, (Pſalm 35.10. and 89.8. to wit. among the gods that the heathen ſo account, Pſalm 89.6.) that *can call, and declare it, and ſet it me in order, ſince I appointed a people of old? or, let them* (that is, their idols) *ſhew unto them*(to wit, that take them for their gods *the things to come, and ſuch as iſſue* from them; to wit, if they will be accounted gods, chapter 41.23.)

ſhall call] Or, *can call*, potentially, as ch.40. 12. and 41. 26. and 43.8. This, ſome expound of Gods calling of the Iſraelites, to be his people, chap.41.9. Others, of calling and deſigning certain of perſons, as Cyrus and his forces, to deliver his people, chapter 44. 28. and 45.1,4. I ſuppoſe the former here intended.

and ſhall declare it] Or, *and declare it*, that is, tell before-hand what ſhall, in future times, befall that people: or, as ſome other, who ſhall tell me, or direct me, how I ſhould, in the managing of theſe affairs, proceed? as chapter 40.13. and 45.11.

and ſet it in order for me] Or, *ſet it me in order*, or, *ſet it in order to me*: relate it to me, in a conſtant courſe and tenour, what ſhall, from time to time, betide them, as I have done with my people, both concerning the Egyptian bondage, with the bringing them out from thence, and the ſetling of them in the land of Canaan, Gen.15.13, 14,16. as alſo concerning the Babilonian captivity, together with their deliverance out of it, and the reſtoring them to their own land again, Chap. 39. 6,7. & 40. 2. & 43. 5, 6,14. 45-47. See alſo, Jer. 25. 9, 11, 12.

ſince I appointed the ancient people] Or, *an ancient people, that* is, the lineage of Abraham, in the poſterity of Jacob, to be a numerous nation, and my peculiar people; which long ſince he both foretold, and fulfilled, Gen. 13.16. & 15.5. & 22.17. Num.1. 45,46. Deut.1.10. Heb. *a people of antiquity*, or, *of perpetuity*, or, *of eternity*, for the word is uſed, (as the Latine *olim* alſo, ſuppoſed, by ſome, to com from it,) as well of the time paſt, chap.42.14. Jer. 48.8. as of the time to come: in which latter ſenſe, alſo, ſome here taking it, expound the text of Gods elect, from the worlds beginning, yea, from all eternity, choſen, and ſet apart, and in time, culled out, and called to inherit eternity, Gen.3.15. Rom.8.29.30. Eph. 1.4,5. 1 Pet.1.3,4. Rev.13.8. and 17.8. but I ſuppoſe the former here, principally intended, becauſe God here points unto ſuch conſpicuous evidences of his divine power, as lay open, even to any natural mans eye, chapter 41.20. Nor do they ſeem to conjecture aright, who refer it to the creation of mankind, at the firſt. See chapter 40.21. and 41.4.

things that are coming, and ſhall come] *things to come*, as (chap. 45. 11.) *ſuch as ſhall come to paſſe*, the copulative for the relative, as chapter 3.6. & 5.4. or, *things to come, and* ſuch as *ſhall proceed*, or *ſpring*, from them. See chapter 43. 19. a defect of the relative, as verſe 2. that is, things to come, in a continued courſe, from the firſt to the laſt, like links of a chain, hanging one upon another. See chapter 41.22,23,26. and 46.10. and 48.14.

V.8. *Fear ye not, neither be afraid*] As if, either I were not able to fulfill what I foretel, verſe 6. or, any counterfeit deity were able to over-power me, in what I foretel, and intend: the vanity of whom he layeth forth, at large, in the words following, together with the ſenſleſs ſottiſhneſs of thoſe that are bewitched with them, ver.9-20.

Fear not] Ver.2.

have I not told thee from that time, and have declared it?] Remember that theſe things were told you before, John 16.1. Matthew 26. 6,7. Luke 24.6-8. whereof ye ſee ſome part already fulfilled, and the reſidue ſhall, in their due time, be accompliſhed. So Luke 1.31, 36,37.

told thee] Heb. *made thee to hear*: as chapter 41.26.

from that time] At that time, when I appointed thee to be a people, verſe 7. or, in a more large ſenſe, *formerly*, or, *in time paſt*. Heb. *from then*: as chapter 16.23. and 48.3.

declared it] A defect of the pronoun *it*: as chapter 42. 21, 25.

ye are *even my witneſſes*] Or, *and ye are my witneſſes* hereof: See chapter 43.10.

Is there a god beſides me?] The interrogative affirmatively delivered, doth more vehemently deny: as Job 7.1. See verſe 6.

there is *no god*] That is, *no* other *god, no god* beſides me, to be ſupplyed from the former branch. Heb. *no rock*, Pſalm 19. 14. no ſuch rock, as is able to protect and ſecure thoſe that repaire to it for ſhelter and ſafety, as God doth thoſe, that betake themſelves to him, Deut. 4.35,39.& 32.4,32,39. 1 Samuel 2.2. Pſalm 18. 31. Prov.18.10,11.chapter 26.4.& 43.11.& 45.5 & 46.9. it is a metaphor taken from ſuch caves, or places of receit, in rocks; that either men in diſtreſs and danger, or, the feebler ſort of creatures, for better ſecurity againſt the ravenous kind of them, are wont to reſort unto, or to make their conſtant abode in, Iudges 15.8. & 20.47. Pſa. 104.18. Proverbs 30.26. Canticles 2. 14.

I know not any] Who yet ſhould, if any ſuch were. Howbeit, ſome read the words of the text, as a continued ſentence; that is *no God*, that *I know not*; and there ſhould then be a defect of the relative; as before, verſe 7. but the former reading ſeems the more probable.

V.9. *They that make a graven image*, are *all of them vanity*] See cha. 41.29. ſome read the words, *They that frame a graven image, are all of them* framers of *a vain thing*: The word in the latter part ſupplyed from the former; as 2 Chronicles 10.14.

and their delectable things ſhall not profit:] The Hebrew word ſignifieth as well *delectable*, or *delightful*, as *deſireable*. See Chapter 64.11. their idols, which they ſo dearly affect, and delight ſo much in, (ſee Chap.1.29. and 57.5. Jeremiah 17. 1,2.) *ſhall not profit*, or *cannot profit*: as Chapter 30.5, 6. they ſhall not ſtand them in any ſtead, when they need their help, Chapter 45.20. Jeremiah 2.28. or, they are altogether unprofitable, they are good for nothing, ch. 41.29. verſe 10.

and they are their own witneſſes, they ſee not, nor know; that they may be aſhamed] Or, *even themſelves are their own witneſſes to their ſhame that they never ſee, nor know* ought; a defect of the particle *that*: as Chapter 37.26. The maker of them, who know whereof they are made, and how handled in the making, are the beſt witneſſes, that can be, againſt them, to teſtifie that they have neither ſight, nor ſenſe; and may juſtly therefore be aſhamed of adoring ſuch trumpery, as they, of all others, cannot but know them to be, Pſ.97.7. v. 11. or, they cannot but ſee their own ſottiſhneſs and ſenſeleſneſs, if they had the wit to conſider it, in worſhiping thoſe as gods, whom they ſee and know to be ſuch, verſe 18,19. But the former ſeems the better.

V.10. *Who hath formed a god, or molten a graven image; that is profitable for nothing?*] Who, but a mad man, would deem ought that man makes, or that himſelf hath made, to be god? or account that to be God, that is good for nought? verſe 9. Hoſea 8.6. Hab.2.18. See Ieremiah 16.20.

or] Heb. *and*: as Chapter 43.9.

molten a graven image] Caſt materials, or metals, in a mould, to frame thereof an image, that may, by graving, afterward be poliſhed, and perfected. See ch.49.19. ſuch images put here, for all of all ſorts; as ch 41 29.

that is profitable for nothing] Heb. *not to profit*: as Jeremiah 7. 11. and how then fit to be Lay-mens books? being unprofitable, Habakuk 2. 18. abominable, Chapter 41. 24. the fruit of errours, Jeremiah 10.15. and lying teachers, Ieremiah 10.8.& 16.19. Habakuk 2.18.

V.11. *Behold all his fellows ſhall be aſhamed; and the workmen, they are of men*] Or, *and the workmen, they more then any*. See the like phraſe, chapter 52.19. Heb. *Adam*; *a man*, for, *any* man, or *any* one; as verſe 15. and as *iſh*; Jeremiah 5.1. the whole ſociety, or fraternity of them, that have ought to do about them, or dealings with them, may juſtly be aſhamed of them; as they ſhall alſo be confounded, when they expect help from them, Pſalm 97.7. chapter 1. 29.& 42. 27. and 45. 16. and none more then the workmen, (of which term, ſee on Chapter 40.19.) the makers of them, that have been beſt acquainted with them, and the nature and condition of them. See on verſe 9.

Let them all be gathered together, let them ſtand up, yet *they ſhall fear*, and *ſhall be aſhamed together*] Let them convene, and combine, as Demetrius and his fellows, Acts 19.24-29. ſtand ſtoutly to it, and make all the power they can, yet ſhall they never be able to maintain their forged deities, nor to acquit themſelves from fear and ſhame, in ſeeking to ſupport them. See chap.41.1,5,21,22.

ſtand up] As parties to be tryed at the barr, Num.35.12. or, as Patrons to plead for their clients, Acts 24.1.

yet] A defect of the diſcretive; as Pſalm 119.8,9. Iob 14.9.

V.12. *The Smith* with *the tongs both worketh in the coals, and faſhioneth it with hammers, and worketh it with the ſtrength of his arms*] See chapter 40.19.& 46.6, Jeremiah 10.3.

Smith] Heb. *workman of iron*: as 2 Chr.24.12. He ſpeaketh firſt of the *Smith*, that maketh idols of metal: then of the Carpenter, that frameth them of wood. verſe 13.

with the tongs] The word here uſed, ſeems rather to ſignifie *an ax*. See Jer.10.3. and ſo the Jewiſh Maſters commonly expound it, *an axe*, or *an hatchet*, nor is the particle *with*, in the text. Others, therefore, read the words, *The ſmith* maketh *an ax*, to wit, ſay they, for the Carpenter, to uſe for the ſame purpoſe, for the framing of ſuch idols of wood, as he doth of iron or, as ſome other, He maketh his idols, as he doth *an ax*, or *an hatchet*, or any other inſtrument for ordinary employment. Others, laſtly, expound the whole verſe of the making of *an ax*, ſimply, as deſcribing what pains he taketh about the forming of an axe only, which the hewer of wood, or feller of trees, taking from him, or buying of him, maketh uſe of, for matter to make an idol, with, Jer.10.3. this may ſeem the more probable, becauſe elſewhere, ſpeaking of molten, or metal images, he mentioneth gold and ſilver onely, paſſing by thoſe baſer metals, as pointing to the gold-Smith, or ſilver-ſmith, rather then to the iron-workman, or, the blackſmith, ch.40.19 & 46.6 Jer.10.4,9. Howbeit, they had, even the greateſt of them, gods alſo, as well of braſſe and iron, as of gold and ſilver, Daniel 5. 4. and much art and curious workmanſhip may be ſhewed, as well in the one, as in the other.

both worketh in the coals] Heb. *coal*, taken collectively: as we do oft uſe it; *coal*, for *coals*: and it is uſed, ſometime for *coal*, ſimply, or dead *coal*, as Prov.26.21. ſometime, for quick *coal*; as chap. 54.16. and ſo here: either, *he worketh in the coals*, to wit, the metal, to make his idol, verſe 10. or, *which he worketh in the coal*, to wit, the axe before-mentioned; the copulative, for the relative, in this latter, as verſe 7.

and faſhioned it] Either the idol, or the axe. See verſe 9, 10. Chapter 41.7. and the text may be read, without any ſupply, *The Smith an ax both worketh in the coals, and faſhioneth it with hammers*: a trajection of the copulative; ſuch as is found, Geneſis 22. 4. Chapter 17. 14. 2 Kings 2.14. Job 23.12. Proverbs 23.4.& 24.27.

with hammers] So the word ſignifies, as appeareth, Iudges 4. 21. joyned with *nails*, Jeremiah 10.4. which it cannot therefore ſignifie; though it come from a word, that ſignifies *to bore*, or *to pierce*; which is not the proper, or principal uſe of an hammer: but to that is anſwered, that the *hammer* thereby ſignified, was ſomewhat like the *twi-bil*, ſharpe, to ſtrike thorow with, at the one end; and flat, to beat out with, at the other: *hammers*, in the plural; becauſe ſeveral ſorts of them: ſome to beat out; and ſome to poliſh, Chapter 41.7.

with the ſtrength of his arms] He putteth all his might to it, either in regard of the toughneſſe of the metal he works upon; (ſee ſomewhat the like, Eccl.10.10.) or, out of an earneſt deſire to make him an idol.

yea, he is hungry, and his ſtrength faileth; he drinketh no water, and is faint] This ſome, alſo, refer to their eagerneſſe upon the work they are about, that it maketh them forget the neceſſities of nature, out of devotion even to their yet unmade idols, verſe 20. Others; to ſhew the unuſefulneſſe and inability of their idols,, whom they take ſo much pains about, to relieve them; they may work, and faſt, until they faint, for ought they are able to do for them, verſe 10. they cannot refreſh them, or renew ſtrength to them, when they are tired out, and ready to faint, as God can do, and doth, to his, chap. 40.29. they cannot ſupply them with food, as God did his people, with manna from heaven, Exodus 16.13-15. nor with drink, as with water from the rock he did his, Exodus 17.6. Heb. *and is hungry, and his ſtrength faileth; he drinketh no water, and is faint*. Which ſome therefore thus render, *when he is hungry*, (wanting bread) *his ſtrength faileth*, and *if he drink not water*, *he is faint*; that is, if he want bread and water, he may faint, and his ſtrength fail him, for any proviſion his idol is able to afford him. See the like conſtruction, chapter 30.20.& 35.4.& 37.9, 26. and of *fainting*, and *failing*, Chapter 40. 30, 31. for, *his ſtrength faileth*; the Hebrew hath it, *ſtrength is not* to him: as 2 Chr.20.12. Or ſimply, he laboureth hard at the forge, and about the fire, until he be faint, and his ſtrength fail him, for want of refreſhing; as in that employment work-men, the meaner ſort of them eſpecially, oft do.

V.13. *The Carpenter ſtretcheth out his rule*] From the Smith, he paſſeth to the Wright. Heb. *The workman of trees*, or *wood*, or *timber*; as 1 Chron.14.1.& 22.15. *carpenter*, *cutter*, or *carver*. See Chapter 40,20.

ſtretcheth out] Upon the piece of timber, whereof he meaneth to make his idol.

rule] Heb. *line*. So the word properly ſignifies: nor is *a rule* ſo properly ſaid to be *ſtretched out*. See chap.28.17.

he marketh it with the line] The word ſay the Jewiſh Doctors, ſignifieth *vermilion*; though for that, another word ſeemeth uſed, Jer. 22 14. and it may, peradventure, rather be *oker*: but by a metonymy, a *ſtring*, or *thred*, therein dipt, or therewith coloured: not unlike the ſame, that our workmen uſe: the word is no where elſe found in Scripture: but ſo *a ſcarlet ſtring*, or *thred*, Cant. 4.3. for that which is rendred, *a ſcarlet thred*, Gen.38.28.& Joſhua 2.18. ſeems to have a far other notion, ſomewhat the ſame with that, Prov.31.21. The ſame thing in effect, is this with the former, for he ſtretcheth a line over it, therewith to mark it, where, and how far, to cut of it.

he fitteth it with planes] Heb. *he maketh it with planes*; or *to work it with planes*: that being the end of his marking the timber, to direct him, and ſhew what is to be taken away of it, the word cometh from a root, that ſignifies *to ſcrape*, or *pare away*, Leviticus 14 41. the verb found in that notion there, and the noun in this, only here: and it is uſed here, in the plural number, becauſe they uſed two ſorts of *planes*, a bigger, and ſtronger, to fetch off the rougher and more rugged matter firſt, and a leſs, or finer afterward, to ſmooth and poliſh the more exactly the remainder.

and he marketh it out with the compaſſe] The word comes from a verb uſed, Job 26.10. the verb there only, and the noun here.

and maketh it after the figure of a man, according to the beauty of a man] Or, *to make it after the model* (for the word is properly, of *buildings*, Exod.25.40.1 Chr.28.12.) *of a man, according to the comelineſs*, (comely proportion) or *goodlineſſe of a man*, with ſuch outward limbs and lineaments, as a man hath, Pſalm 115.5.7.& 135.16,17. or, *according to the excellency of a man*, as ſome; referring it to that which followeth. Of the word, ſee on chap.4.2. But I conceive it, rather to be here taken the other way, becauſe it is the word *Adam*, that is here uſed; which uſually goeth for an ordinary man. See on ch.2.29. Howſoever, that is the end of uſing the compaſs about his idol; as the planes before, to ſmooth and poliſh, ſo this, to give it its due proportions and lineaments.

that it may remain in the houſe] Heb. *to ſit*, or *dwell*, or *ſtay*, or *abide, in the houſe*; for all theſe, the word of *ſitting*, importeth, in Scripture; Deut.9.9.2 Sam.7.18. Pſalm 23.6. chap.13.20. to dwell in ſome Temple, as ſome King in his Palace, or ſome great man in his houſe, Dan.1.2. or to ſtay and abide in ſome houſe, either publike, or private, Deut.27.15. Judges 17.5. becauſe it is not able to ſtir out, ch.41.7. Jer.10.4, 5.

V. 14. *He heweth him down cedars, and taketh the cypreſs and the oak*] Such trees as afford timber of longeſt continuance. See chap.40.20. Heb. *to hew down*, as Deut. 19.5.1 Kings 5,6. which may well be retained, and the text thus read, *He taketh courage alſo to himſelf, among the trees of the forreſt*, or *he uſeth his ſtrength upon the trees of the wood, to hew him down cedars, and to take the cypreſs, or the oak*, or, to wave all the trajections, and take the words, as they lye in the text, *In hewing* he heweth him down, (as Jer.3.1.) that is, *He is buſie in hewing him down* (ſee on chap.59.13.) *cedars; he taketh alſo the cypreſs and the oak*, or *the cypreſſe*, *or the oak*: Or, as a learned late Writer, *cedars are to be cut down by him*. See on chap. 45.1.

cypreſſe] The name of this tree is no where elſe found; and our Jewiſh Maſters ſay little of it, but that it is the name of a fruitleſs tree. Some of ours would have it, to be a *pine*: ſo the Greek ſeems to render either this, or that, in the laſt clauſe mentioned. Some, a kind of *oak*, that which is uſually called the *holm*; ſo the old Latine. Some, a kind of *cedar*, becauſe the name of the *cedar*, and this, differ but in one, and that a ſervile letter: it may well be the *cypreſſe*, partly, becauſe ſome remarkable places of pleaſure ſeem to have had their name of *Thirſah*, from it, as being planted with pleaſant groves of it, 1 Kings 16. 9. Cant.6.4. now the *cypreſſe* is a very graceful tree; and the timber of it, both for the beauty, and the dureableneſs of it, much uſed in times paſt, for images. See on chap. 40.20. Howbeit. ſome are of the mind, that *Gopher*, which Noah built the Ark with, Gen.6.14. to be the *Cypreſſe* tree, and the names come very neer; and this then ſome other. See Bochart in his *Phaleg*, l.1.c.4.

and the oak] Or, *or the oak*, as v.10. of the tree, ſee on ch. 2.13. and 6.13.

which he ſtrengtheneth for himſelf among the trees of the foreſt] So reading the words, the copulative is put for the relative; as ver. 7. But the trees of the foreſt are not of any mans planting; nor is mans care uſually employed about them, to further their growth. See Pſa. 104.16. Beſides that thoſe trees, as they are of long continuance, ſo of ſlow growth, beyond a mans ordinary age, ere they come to be fit for timber. I ſuppoſe therefore, the marginal reading to be the better; *and he taketh courage to himſelf*; or, *he employeth his ſtrength among*, or *upon*, *the trees of the foreſt*: or, if we admit the former change that would be more probable that ſome other have, *Which hath lift up it ſelf*, or *ſtrengthened it ſelf, among the trees of the wood*. See of Aſhur, Ezek.31.5.

he planteth an aſh] Either he ſeeketh out ſome fair tree in the foreſt, or taketh ſome one of his own planting, (the original whereof, therefore, he cannot but well know,) that is now, what by his own induſtry about it, and what by the rain from above, Deut.11.10, 11. grown to ſome bulk, that may well afford matter for ſuch a purpoſe.

aſh] The name of this tree, likewiſe, is no where elſe found in Scripture; and the Jewiſh Maſters leave us here, alſo, at a loſs: telling us only, that it is a good timber tree. The old Latine, and ſo it may be the Greek alſo, render it, *a pine*. But many, in regard of the identity of the name, conceive it to be a kind of *aſh*, that hath leaves broader then ordinary, by the Latines called *ornus*, which cometh ful home to the Hebrew; though I ſuppoſe that conſonancy between the two words, *oren*, and *ornus*, to be but caſual; and that this latter came rather from the Greek ὀρεινὸς and was by the Latines ſo termed, becauſe it thrived beſt on hills: as Pliny reporteth of it, l.16.c.18. it ſeemeth, that cheſts or, arks, were uſually made of it; for the names of either, this, and that of a *cheſt*, or *ark*, in Hebrew are of the ſame ſtock, and differ not much, *Oren*, and *Aron*.

and the rain doth nouriſh it] Or, *which when the rain hath brought up*] Heb. *made big*, or *great*: as ch.1.3. Ezek.31.4. of the ſyntax, ſee ch. 37, 9, 36.

V.15. *Then ſhall it be for a man to burn*] Heb. *And*: as ch.30.20. and 35.4.& 40.18. when it is thus grown up, it ſerveth any one for fuel: *a man*, for, *any* one, as ver. 11.

for he will take thereof, and warm himſelf] Heb. *and he will take* (as ver.14) Or, *yea, he will take* (as Chap.29.23.) Or, *even he* himſelf *will take* (as Chap 40.30.) *of them*, (of any one of thoſe trees before mentioned, or of chips that he heweth off) *and be warm*, that is, *that he may be warm*, as chapter 53. 2. or, *wherewith to warm himſelfe*, as Job Job 34.ch.47.14. he himſelfe maketh fuel of part of that, whereof, afterward, he maketh him a god; Verſe 17.

yea, he kindleth it, and baketh bread] Or, *he kindleth it, alſo, to bake bread*: he maketh uſe of it, as well for the oven, as for the chimney: the ſame ſyntax, as before, and Joſh.24.9. a defect of the pronoun it; as ver. 8,13.

yea, he maketh a god, and worſhippeth it, he maketh it a graven image, and falleth down thereto] Or, *he maketh alſo* (as 2 Kings 2.13.) or, yet (as chap.44.10.) *he maketh* of it a *god, to bow himſelf down to*, (as Exod. 20.5.) *he maketh* it *a graven* (or, *carved*, as chap.40 20.) *image, to fall down to*: the Prophet uſeth of purpoſe, as ſome think, a Chaldee term, both here, and again, v.17,19. and ch.46.6. It is found eleven times, in the Syriack of Daniel, chapter 3.

V.16. *He burneth part thereof in the fire; with part thereof he eateth fleſh: he roaſteth roaſt, and is ſatisfied; yea, he warmeth* himſelf, *and ſaith, I am warm, I have ſeen the fire*] See verſe. 15, 19.

part] Heb. *half*; as Zach.14.14. and ſo both the ancient Greek and Latine, and our former Engliſh: which needed not have bin altered: the one half of the timber lightly goeth away, in hewing, ſquaring, planing, faſhioning, and the like.

with part thereof he eateth] Or, as ſome, on part thereof he eateth, having made him a table, or trenchers of it: but the Prophet ſeems throughout this whole paſſage, to intend fuel only. I read the words, therefore partly, as in the text; and partly, as before, *with half thereof he eateth fleſh*: that is, he dreſſeth fleſh, or meat, to eat. See the like comprehenſive forms of ſpeech, cha.38,17,21 to which add, becauſe it comes neer to this, that, Prov. 12.27. *the ſlack*, or *the deceitfull man ſhall not roaſt his veniſon*: that is, he ſhall not roaſt and eat it: ſee ver.19. not, that he ſpendeth one half of his materials, in roaſting, or dreſſing him, a joynt of meat only; But that which he had before, in the firſt branch, laid down in general, of burning the one half, that he now repeateth after his wonted manner, illuſtrated by a more particular enumeration of the ſeveral employments, whereabout, for fewel, he maketh uſe thereof; to wit for dreſſing of his meat, his roaſt, eſpecially, and for the warming of himſelf. See verſe 19.

he roaſteth roaſt, and is ſatisfied] Or, *with half of it* (I ſay) *he eateth fleſh, having roaſted roaſt, to his fill*. So Pſalm 22. 26. *The meek ſhall eat, and be ſatisfied*, that is, *ſhall eat to their fill*.

yea, he warmeth himſelf] Or, *he warmeth himſelf alſo*, as ver. 15. Heb. *he is warm*: but thoſe neuters, and paſſives, have oft a reciprocal ſenſe, as this before. See on ver.15. and the word *himſelf*, therefore, need not be in a different character, being included in the verb. See ch.45.8.

and ſaith, aha] An interjection, intimating joy and comfort, Pſ.35. 25,26.& 70.3.

I have ſeen the fire] I have been at a good fire, I have felt the fire; to *ſee*, for to *feel*, as Pſalm 34.8. and ſo for, to *enjoy*, as Pſal.34.12. and to *ſuffer*, or *endure*: as Pſ.89.ver.48.

V.17. *And the reſidue thereof he maketh a god, even his graven image*] Of the one half of that ſtuff which he burnt of before, v.15,16

he falleth down unto it and worſhippeth it] Or. *he falleth down* (before it) *and boweth to it*, v.15. to his own workmanſhip, c.2.8.

and prayeth unto it, and ſaith; Deliver me, for thou art *my god*] See Jer.2.27,28. Hoſ.14.3.

Deliver me] Hee ſeeketh for ſafety to them that are not able to ſave, either him, or themſelves. See chapter. 46. verſe 1,7.

V.18. *They have not known, nor underſtood*] Or, They have no knowledge nor underſtanding: they neither know, nor underſtand ought; as Pſalm 14.4. Ch. 27. 11. See ver. 19, 20. ch. 45.20. Jer 10. 8, 4.

for he hath ſhut their eyes, that *they cannot ſee*, and their *hearts, that they cannot underſtand*] Heb. *he hath daubed* (as Ezek. 13.10,13.) *their eyes from ſeeing, their hearts from underſtanding*. Of which form, ſee on Chap.5.6.& 23.1. *He*, that is, the idol, ſay ſome; God, in juſt judgment, ſay others, ch.6.9, 10. But more ſimply, the verb being taken indefinitely, *Their eyes are dawbed up*, or *ſhut*. See the like. Gen. 41.13.2 Sam.24.1. Luke 6.38.& 10. 20.

V.19 *And none conſidereth in his heart*] Or, So that (as Pſal.78.5. Jer.14.19. none conſidereth in his heart. Heb. ſetteth it on, or returneth, or reduceth it to his heart, as ch.46.8.

neither is there *Knowledg, nor underſtanding*] See verſe 18.

to ſay] To reaſon and debate the matter, thus, with themſelves.

I have burnt part of it in the fire; yea, alſo, I have baked bread upon the coals thereof; I have roaſted fleſh and eaten it] See verſe 15,16.

baked bread] That is, baked dough, to make bread. So Levit. 26. 26. *grind meal*, for grind grain, or corn, whereof to make meal; or, that by grinding, may produce meal, Chapter 47.2.

part]Heb.*half*;as v.16.

roaſted]Or, *I have roaſted fleſh* therewith, *and eaten* thereof, See v.16.the like defects are,ch.27.9.& 30.27.

and ſhall I make the reſidue thereof an abomination?]A moſt abominable thing:ſo Deut.27.15.ch.41. 24.

ſhall I fall down to the ſtock of a tree]And that one of mine own planting too?ver.14.Heb.*to that which cometh of a tree?*as Job 40.20.See ver.15.Ier.2.17.Hoſ.4.12.

V. 20. *He feedeth on aſhes*] He is groſly deluded, like one that would feed on aſhes, to ſlake his hunger; or his idoll feeds and entertains him with nothing but aſhes, matter of ſorrow and mourning, Pſal.16.4.as Pſa.102.9.or,he feedeth himſelf with fooliſh hopes of benefit, from a thing of no worth, no better then aſhes; from a piece of wood, that may eaſily be turned to aſhes, Cha.37.19. See ſomewhat the like,Hoſ.12.1.*aſhes* is here, what *wind* there. Howſoever, there ſeems an alluſion to the *aſhes*, that the one moiety of his ſtuff made, ſhewing of what worth the other half was,whereof his god was made.

a deceived heart hath turned him aſide]Or,*a deluded heart*,(as Judg. 16.10,13.Job 17.3.)*hath ſeduced him.*See Hoſ.4.12.& 7.11.2 Theſ. 2. 11.

that he cannot deliver his ſoul]Heb.*and he will not*, or *ſhall not deliver his ſoul*;*and*,for.*ſo that*:as ver.19. the verb taken potentially, as ver.7.*his ſoul*,for *himſelf*: as Pſ.3. 2. he is not able to wind himſelf out of this fooliſh errour,and ſuperſtitious conceit, he is ſo bewitched and beſotted with it,Rom.1.21-25,28.

and ſay]Think within himſelf:as Pſal. 14.1.& 39.1.

Is there *not a lie in my right hand*]Is not this mine Idoll, which I hold in mine hand, a bare figment,a meer fancy and falſhood ? Do not I ſee it, and feel it,and find it to be ſuch? See Ier.10.8.Romanes 1.25.

V.21. *Remember theſe (O Jacob and Iſrael) for thou* art *my ſervant*]An admonition to Gods people, adviſing them to conſider, ſeriouſly, the ſottiſhneſs of thoſe perſons before-mentioned, and to learn wiſdom, by their folly; that which they are the rather engaged to do, and ſhunning, carefully, ſuch vanities and abominations, to keep cloſe to the true God, becauſe he hath taken them in ſpeciall to himſelf, and hath dealt very freely and bountifully with them, above others, as well in ſetling their eſtate, and his Church among them, as in paſſing by, and pardoning their manifold defections,and reſtoring them, after a long and tedious captivity, unto their former ſtate again. The words,in the tranſlation, are not ſo diſtinguiſhed,as they are in the text : they lye there thus; *Remember theſe, O Jacob: and Iſrael,for thou* art *my ſervant.*

theſe]Either things, or perſons,or both; for the term is common to either. See ch.45.7.& 60 8.

Jacob, and *Iſrael.*] The ſame, as before, verſe 1, 23. Pſalm 14. 7.

thou art *my ſervant*]Ch.41.8.

I have formed thee, thou art my ſervant, O Iſrael; thou ſhalt not be forgotten of me]The words ſhould, rather, according to the ſtops and points in the Hebrew, be thus diſtinguiſhed; *I have formed thee,thou art a ſervant, to me, O Iſrael, thou ſhalt not be forgotten of me.* Of the former branch, ſee ch.43.1. ver.1,2. Of the latter, Chapter 48.15.

thou ſhalt not be forgotten of me] Or, *thou art not*,or, *canſt not be forgotten by me.* I neither do, nor can, forget thee,though,for a time, I may ſo to do;Chap.49.14,15.

V.22.*I have blotted out,as a thick cloud, thy tranſgreſſions; and, as a cloud, thy ſins*]Or,*I blot out*:as chap.43. 25. As the Sun; when it breaketh forth, diſpelleth the miſts and clouds with his bright beams, Job 37.11.Pſal.18.12.Or, as the wind diſperſeth them, be they never ſo thick,Pſalm 68.2.Prov.25.23.or,as a cloud,or vapour, vaniſheth and appeareth no more, then if it never had been, Job 7. 9.& 30.15.Hoſ.6.4.& 13.3.Jam 4.14.ſo do I put away thy ſins, that riſe up as a cloud between thee and me, Chap.59.2. hindering the light of my countenance from ſhining forth upon thee, ch.57.17.and thy prayers from finding acceſſe unto me, and acceptance with me, Lamentations 3. 44.Chapter 1. 15. Howbeit, Some render the words another way, on this manner; *I wipe away*, *as* with a *thick cloud, thy tranſgreſſions, and as* with *a cloud, thy ſins*:the prepoſition being omitted, as ch. 34. 15. & 35. 4. & 42 .21. So the ſenſe ſhould be; I waſh away thy ſins and thy pollutions, chap. 4.4.as the clouds, by pouring down ſhowrs of rain, Eccl.11.4.do waſh away the filth and ſlime of the earth, Ezek.22.24. and ſo it might have ſome reference to the general deluge.Of which,the word is uſed,Gen.6.7. & 7.4.But the former ſeems the fitter.

return unto me; for I have redeemed thee] And have therefore beſt right unto thee:ſo Pſal.31.5.1 Cor.6.19,20.See chap.43.1,3,4.They ſeem to ſtrain the text, needleſly,that render it,*return unto me, that I may redeem thee*; as Chap. 45. 22. But the ſyntax is not the ſame.

V.23. *Sing O ye heavens, for the Lord hath done* it: *ſhout ye lower parts of the earth ; break forth into ſinging, ye mountains, O foreſt, and every tree therein : for the Lord hath redeemed Jacob,and glorified himſelf in Iſrael*] As the whole World, Heaven and Earth and all the creatures in either, are invited to rejoyce, upon the ruine and deſtruction of Babel, chapter 14 7,8. Rev. 18.20. ſo are they likewiſe here incited all to the like, upon the redemption and deliverance of Gods people,enſuing thereupon,c.14.1.& 35 1.42.10, 11.& 45.8.& 49.13.& 52.9.See the like rhetorical expreſſions,Pſal. 96 11.and 98.7, 8. All implying ſuch abundant matter of joy, as might well affect the whole creation, were it all ſenſible of it. See ſomewhat the like in another kind, Rom.8.21,22.

lower parts of the earth]Heb. *low*; a defect of the ſubject,for low parts or places;as Pſal.63.9.& 139.15 or,*lower*; as Eph.4.9. that is the *earth* below,oppoſed to the heavens,before,as there;or here,the *valleys* oppoſed to the *mountains*, in the words enſuing. See Chap. 24.15.

the Lord hath done it]A defect of the pronoun;as Mal.3.17. Or, the Lord hath been working.See ch.48.v.11.

redeemed Jacob]ch.45.20.

glorifie himſelf]As well in the deſtruction of his enemies, as in the deliverance of his people,ch.49.3.& 60.21.& 61.3.Heb. *ſhew himſelf gallant*:for the word properly importeth *bravery*,or *gallantry*,cha. 3.18.

V. 24. *Thus ſaith the Lord thy redeemer*] Chapter 43. v.14.

and he that formed thee from the womb]See v.2.

I am the Lord that maketh all things]Or, *that made all things*, as before,*that formed thee*,Gen.1.1.& 2.1.John 1.3.Heb.3.4.

that ſtretcheth out the heavens alone]Or, *ſtretched out*;ſee ch.42.5. Jer.10. 12.

alone]Without help of any; as in the next branch.

that ſpreadeth abroad the earth by my ſelf] Or, *ſpread.* See chap. 42.5.

V.25. *That fruſtrateth the tokens of the liars, and maketh diviners mad*]Or,*That fruſtrate*,and *make mad*; make them at their wits end, by croſſing them in their predictions:thoſe,eſpecially,whereby they promiſed long continuance to the Babylonian Monarchy. See of theſe,ch.47.ver. 12-14.

liars]The word ſignifies,firſt, *lies*,ch.16.7.Jer. 48.30. then *lyars*; that is, men of *lyes* ; as *wine*, for a man of *wine*, that is, given to wine, a drunkard,Prov.20.1.it is given to *wizzards*,here, and Jer. 50.36.and it ſeems to come from a word,that ſignifies, *to invent*, or *deviſe*,1 Kings 12 33.or,*feign*, Neh.6. 8.

that turneth wiſe men backward]Or, *turn :* by confounding them in their counſels and courſes, in their plots and projects, Job 5.12-14.& 12.12,13,16, 17. Pſalm 2.1-4. & 10,11.& 37. 12-15.ch.19 3,11,13, 14.

and maketh their knowledg fooliſh]Or,*make*,as before,2 Sam. 15. 31.ch.29.14.1 Cor.1.20.& 3.19.

V.26. *That confirmeth the word of his ſervant, and performeth the councel of his meſſengers*] Or, *Confirm the word of my ſervant, and perform the councel of my meſſengers.* For the perſons do oft interchange. See ch.1.29. of Eſay, and other of his Prophets;as Jeremy, Ezekiel,and the reſt,that foretold the downfal of Babylon, and the deliverance of Gods people.

That ſaith to Jeruſalem, Thou ſhalt be inhabited; and to the cities of Judah, ye ſhall be built; and I will raiſe up the decayed places thereof] Or, *That ſay*; that give my people , by my Prophets aſſurance of theſe things, to be undoubtedly effected. For what God ſaith ſhall be,ſhall undoubtedly come to paſs: Much more what he ſaith himſelf will do, whoſe Word is his Will, and his will his Work. What he will have done, no power or policy of man,can prevent avert,or avoid. He can fruſtrate all their deſigns;none can defeat his,Pſal.33. 11,12.& 115.3.& 135.6.

inhabited]Zach. 2.4.

cities of Judah] Pſalm 69.35.

decayed places]Heb.*waſtes*;as Neh.1.5, 8 & 2.1,2.

V.27.*That ſaith to the deep, Be dry and I will dry up the rivers*]Or, *That ſay*;and ſo ver.28. who with a word of my mouth, can dry up the Sea, and his ſtreams. He ſeems to have an eye to what he did at the red ſea;as ch.43.16.& 51.10,11. and, withal, to allude unto Cyrus his draining of Euphrates, at the taking of Babylon,Jer.50. 38.& 51.32,36.See Rev.16.12.

Be dry] A word of authority and ability conjoyned, producing, irreſiſtibly and inſtantly, an effect anſwerable to either. See the like of our Saviour, Mark 4.39.to the Sea likewiſe,*Be ſtill.* The argument ſeems to run thus, for the confirmation of Gods people. He that can with a word only lay the deep dry, Pſalm 106.9. can as eaſily ſet his people free, and remove all obſtructions that may hinder them, either in their way homeward; or their ſetling there. See ch.40.3,4.Zach.4.6,7.

V.28.*That ſaith of Cyrus*, He is *my Shepherd*]Or,*That ſay to Cyrus*, (for the particle is the very ſame that was, before) Thou art *my ſhepherd ;* for in the text, there is no more, then, *my ſhepherd.* See the like conciſe form of ſpeech, Chapter 41. 26. and 43. 9.

Cyrus] To aſſure them of deliverance , he nameth the party by whom it ſhould be effected, about two hundred years before he was born. See chap.13.22. and the like, 1 Kings 13. 2. This name he had from a Perſian word, in that language ſaid to ſignifie the *Sun*; which they honoured as a God; and ſome ſuppoſe that this word *Cores*, or *Cyrus*,was derived from the Hebrew *Cheres*, or *Chares*, that is uſed ſometime for the *Sun*, ſee on chap 16. 11. and Jeremiah 19. 2. it being not unuſual with the Perſians and Arabians, as ſome learned affirm, to turn the Hebrew *Chet* into *Caph.* That the

Sun is by the Perſians ſo called, Plutarch, in the life of *Artaxerxes*, from Cteſias, and upon his credit, relateth. But Joſeph Scaliger, in his *emendation of times*, l.6. ſuppoſeth that Cteſias, being a Greek, was miſtaken, by the ſimilitude of ſound, between *Corſhed*, which, in Perſick, ſignifies the *Sun*, and *Coreſh*, which, in that language, ſaith he, ſignifies *food*. Yet from the neerneſs of theſe two, ſome other learned ſeek to confirm the truth of the former. Howbeit, it may not unjuſtly be queſtioned, whether either of thoſe words, *Coreſh*, or *Corſhed*, had ſuch uſe, or ſignification, in thoſe ancient times, that in the vulgar Perſian, they have at this day; any more, then the word *Aphtab*, which now, alſo, they are ſaid to uſe for the *Sun*. One main cauſe of my doubt is, becauſe the Sun was among the ancient Perſians, commonly known, called, adored, and atteſted, by the name of *Mithra*, or, as the Greeks are wont to pronounce it, *Mithras*, and *Mithres*; which appeareth by records undeniable, out of Strabo, l.15. Plutarch, in *the life of Alexander*, and *of Artaxerxes*, his *diſcourſe of Iſis, & Oſiris*, and oft elſe-where. Hence the *Mithriaca*, or feaſts and rites, held and performed in honour of the Sun; and the name *Mithridata*, or *Mithridates*, common among them, Ezra 1. 8. & 4. 7. whereas of either of thoſe two, or of any of thoſe three names above-mentioned. I find no ſuch ancient and authentick record produced. If it be ſaid, that the Sun might have more names then one or two, either among them, in thoſe times, as in the Hebrew text of Scripture it hath; that is true indeed; but ſome ſolid proof muſt be brought for particulars; whereby it may appear, that theſe were then names thereof with them. But ſee further, on chap.45. 4.

Shepherd] Heb. *Paſtor*, or *Feeder*, a title given uſually to Rulers and Governours, both in Church and State, ch. 56. 11.& 63. 11. Jer. 2.8.& 23.1-4. Eph.4.11. that which may admoniſh them of their office and duty; not to *rule*, only, as the word ſometime ſignifieth, Pſa. 78.71,72. Mic. 1.14. but to *feed*, alſo, Chap.40.11. Jer.3. 15,& 23. 14. Ezek.34.2,23. 1 Peter 5. 2. And if the word *Coreſh*, did in the Perſick tongue, anciently, ſignifie *food*, the name of *Cyrus*, might have a notion of feeding in it, anſwerable to that title that is here given him in the Hebrew.

my ſhepherd] Not as David, of God, Pſ.23.1. but as God, of Chriſt, Zach. 13.7.

and ſhall perform all my pleaſure] both concerning Babylon, chap.48.14. and concerning Jeruſalem, and *his* Temple there, in the next words. God will do all his pleaſure himſelf, Chapter 46. 10. but not in theſe particulars, *by himſelf*, as he ſpread the earth, verſe 24. but by Cyrus, chap.13,3,17.& 45.13. & 46.11. Jer. 51. 20-24.

even ſaying to Jeruſalem] Heb. *and ſaying*, or, *and* that *ſaying*, ſay: that ſay confidently, giving good aſſurance of what I ſay. See the like before, ver.14.& Jer.3.1.

Thou ſhalt be built] Ch.46.13. 2 Chron.36.22,23. Ezra 1.1-3.

and to the Temple, Thy foundation ſhall be laid] Ezra 3. 10,11.

CHAP. XLV.

Verſe 1. *THus ſaith the Lord*] This Chapter is alſo of the ſame ſubject with the former, and may not, without good probability, ſeem to be part of that prolix Sermon, or Prophecy, that began with the fourtieth Chapter, and endeth with this; apparent it is, that this Chapter beginneth, where that next before ended, Chap.44.28.

to his annointed to Cyrus] Among the people of God, two ſorts of perſons were annointed: Kings, 1 Samuel 10. 1. and 16.13. 2 Sam. 2.4. 1 Kings 1.39. 2 Kings 9.6.& 23. 30. Pſalm 89.20. and Prieſts, Lev.8.12.& 16.32. Num.3.3.& 35.25. Pſalm 133.2. as for the annointing of Prophets, with material oyl, there is no record extant in Scripture. Elias is willed to annoint Eliſeus, Prophet in his ſtead, to ſucceed him; but that he put in execution, only, by caſting his mantle on him, 1 Kings 19.26,29. So that there to annoint, as it concerned Eliſeus, yea, and Hazael too, for ought we find in the Story, and comparing 1 Kings 19.25. with 2 Kings 8 13. ſignifieth no more then to aſſign or deſign one to ſome ſpecial office or function, though no drop of material oyl be ſhed on him to that purpoſe: ſo is Abſolon ſaid to have bin *annointed*, by the people, for their King, 2 Sam.19.10. though we read not, that that Ceremony was uſed about him; and Chriſt is ſaid to have bin *annointed*, though not with any ſuch material, Chap.61.1. and ſo Cyrus, here, though no ſuch cuſtome of oyling Kings were in his Country. But he is called *Gods Annointed*, becauſe he was, as certainly, as ſufficiently, and as efficaciouſly deſigned by God, and enabled unto the execution of thoſe offices that God had appointed to be done by him, as if he had, at Gods command, in the ſolemneſt manner, been annointed by the hand of the higheſt Prieſt, or holyeſt Prophet. For thoſe Jewiſh Maſters are wide and wild here, (whom yet ſome Chriſtian Writers ſeem fondly to abet) by his *annointed*, underſtanding not *Cyrus*, but the *Lords Meſſias*, or, *the Lord Meſſias*, peculiarly ſo termed, *Chriſt*, as if the meaning were, *Thus ſaith the Lord, to his Meſſias, concerning Cyrus*. But the text is plain, *to his Meſſias*, or, *to his annointed, to Cyrus, as to his Meſſias*, or *to his annointed*, to *David*, Pſ.18.50. there is an emphaſis in it; here eſpecially: to him, whom I now name, ſo long before he is in beeing. See ch.44.28. and verſ.4.

whoſe right hand I have holden] Or, *ſtrengthened*; *or, I do*, or *will hold*, or, *ſtrengthen*; for the word ſignifieth, ſomtime, *to hold*, chap 41.6,13.& 42.6. ſomtime, to *ſtrengthen*, 2 King .15.19. Dan. 11. 1. But the particle, here uſed, carryeth it rather to the former as chap 64.7. Yet ſo, as the latter is alſo implyed; as if it were ſaid; *whom I* by *holding his right hand* ſtrengthen, or enable, *to ſubdue nations*. Of ſuch conciſe and comprehenſive manner of ſpeech, ſee on ch.38.17,21. Of the metaphor, Pſ.73. 22.& 89.21. Ch.41.ver.10.

to ſubdue nations before him] Or, as a late learned Writer, *nations* are *to be overthrown*, or, *laid along before him*: that, ſaith he, is the frequent uſe of the particle here uſed, as Chap.44.14. But the received verſion may well ſtand. *Nations*, that is, the Babylonians, and others, that either lay in his way thither, or were aſſiſtant unto them; Jer.50.21.& 51.9. So Pſalm 144.2.& ch.41.2. where the ſame word is uſed.

and I will looſe the loins of Kings] Or, *and that I may looſe the loins of Kings*; or, *when I ſhall have looſed the loins of Kings*, or, *of their Kings*. See the like uſe of the copulative, Pſal. 99.8. chap.8.21.& 33.1.& 43.12. Neh.2.13. Iob 11. 3. and the defect of the pronoun poſſeſſive; chap.40.31. and 43.14. and 49.22. Heb. *open* them; as if their joynts opened, and ſo were looſed one from another. Either by ſtriking with the ſword, thorow the loins, where wounds are deadly, Deuteronomy 33.11. and where the ſeat of ſtrength is, Job 40.16. Nah. 2.1. or, by ſmiting them with terrour, and with pains and anguiſh, thence proceeding, Ezek. 21.6. Dan.5.6. ch.21.3. or, as ſome of the Jewiſh Commenters, by looſing the girdle from their loins, the emblem of ſtrength and authority, Job 12.18. ch.11. 5.& 22.21.& 23.10. See ver.5.

to open unto him the two-leaved gates] Or, *that doors*, ſuch as great mens houſes and Palaces are wont to have, Deut. 3.5. Ezek.41.24. Mal.1.10. See chap.13.2. *may be opened to him*; or, *doors are to be opened to him*, as before, *nations to be ſubdued*.

and the gates ſhall not be ſhut] Or, *that the gates may not ſtand ſhut*. The gates of great towns and cities: for of them is the word moſt commonly uſed, Joſh.2.5. 2 King.7.1,3,10. put oft times alſo, therefore, for the city it ſelf, Exodus 20,10. Deut.16.11.& 28.52. no gates, or bars, ſhall be able to keep him out: all ſhall fly open before him, as Acts 12.10. See ver.20. The whole paſſage may thus be rendred. *Whom holding by the right hand*, I will enable *to ſubdue Nations before him, when I have looſed the loins of Kings; and to open the two-leaved doors unto him, ſo that no gates ſhall ſhut*. Or, *Whom I hold by my right hand, to ſubdue nations before him, whoſe Kings loins I have looſed*: the copulative for the relative; as Chap.4.6.& 17.2. *and to open the two-leaved doors unto him, ſo that no gates ſhall ſtand ſhut*. Of this uſe of the copulative, ſee Chap.44. 20. *Be ſhut*, for ſtand ſhut; as, *be open*, for ſtand open, chap.60.11. and *be built*, for, ſtand built; Dan.9. 25.

V.2. *I will go before thee, and make the crooked places ſtraight*] or, *uneaven wayes, eaven*; the word rendred *crooked*, is no where elſe found, and ambiguous, therefore: the root it ſhould come from, hath a notion of *goodlineſſe*, and *glorious neſſe*: nor want there thoſe, who not improbably conjecture, that it ſignifieth hilly places: two letters, *reſh* and *daleth*, being in ſhape ſo neer the one to the other; that they may eaſily be taken, and ſo are, ſometime, the one for the other; *Diphath*, and *Rodanim*, for *Riphath*, and *Dodanim*, 1 Chr. 1.6, 7 with Gen.10.3,4. See, alſo, Chap.40.15, Jer.2.20.& 31.40. So the ſenſe ſhould be, *I will lay the hilly places level*: for the verb doth manifeſtly ſignifie, *to level*, or make plain and eaven, chap.28.25. I will go before thee to conduct thee (as Exod.13.21. ch.58.8.) and to cleer all thy paſſages for thee. See ch.40.4.& 42.16. ver.13.

I will break in peices the gates of braſſe, and cut in ſunder the bars of iron] No ſtrength ſhal be able to withſtand thee, or keep thee out, Pſal 107.16. and 147.13. Prov. 18.19.

V.3. *And I will give thee the treaſure of darkneſſe, and hidden riches of ſecret places*] The rich treaſures, as of other Kingdoms, ſo of Babylon, eſpecially, Jer.50. 37. and 51. 13. that have a long time been laid up, and lien out of ſight; but thou ſhalt now ſeize on, and receive as a reward for thy workdone, for me and my people. See the like of Nebuchadnezzar, Ezek.29.18-26.

that thou maiſt know, that I the Lord, who call thee by thy name, am the God of Iſrael] Or, *that* it is *I the Lord, who call thee by name*, even *the God of Iſrael*. Heb. *I have called thee by thy name*. See before, on ch.44.28. and ver.4. See alſo before, ch.43.1.

V.4. *For Jacob my ſervants ſake, and Iſrael mine Elect*] See on ch. 41.8, it is out of Gods love to his Elect, that he doth all this, ch.14.1. & 43.4,14.

I have even called thee by thy name: I have ſurnamed thee, though thou haſt not known me] That is, I have taken ſpeciall notice of thee, ſay ſome; as Exod.34.12,17. Chap.43.1. John 10.3. but it ſeems to intimate withal, a ſpecial denomination of him; becauſe it is here more fully, then before, ver.3. *I have called thee*, or, *call to thee, by thy name*, Exod.31.2. and becauſe there is mention of *a name*, and, *a ſurname*; ſome refer it unto that, which, of Cyrus, ſay they, is reported by Herodot, lib. 1. and by Juſtine after him. that being caſt out by his Grandfathers command, he was found ſucking a bitch, and was thereupon called *Spaco*, which in the Perſick tongue, ſignifieth *a dog*; but after, coming to years, and to place of command, withal, was then called *Cyrus*, a name, that hath a notion of power and authority in it, as they ſuppoſe may appear, by the

Greek Κῦρος, that ſignifieth *authority*; thence derived, and from it, Κύριος, *a Lord*, ſo that his firſt name ſhould be *Spaco*, and his ſirname, *Cyrus*, before mentioned, in the laſt of the foregoing Chapter, and the firſt of this. But of theſe fables, rather then ſtories, antiquity yeeldeth us not a few: as of Telephus, nurſed by an Hinde or a Doe, Romulus, and Remus by a female Wolfe, and the like. Howbeit, the truth is, that the Authors produced do not ſo report, as is related; for the former ſaith only, that the herdſman's wife was called *Spaco*, which in the Median tongue, anſwereth the Greek *Cyno*, ſo termed, of a word that ſignifieth *a dog*, or *bitch*, and that thence aroſe the idle figment, of his being ſuckled by a bitch, becauſe he had been nurſed by her, as from Romulus, and Remus his nurſe, called *Lyco*, or *Lupa*, the like report was raiſed: and the latter, though he tell the tale, as a truth, yet he affirmeth the name *Cyrus*, to have been given him, while he lived in the herdſmans houſe: nor indeed is it ſo certain, what the name *Cyrus* ſimporteth: and much leſs, that thoſe Greek terms had their original from the Perſees nor ſeems it ſo ſafe, to build expoſitions of Scripture, on ſuch ſandy ground: nor, laſtly, doth the word here uſed ſignifie that which we uſually call *a ſurname*. The word ſignifieth, properly, *to enſtile*, or *entitle* one, to give him ſome eminent, or honourable, title: ſo Elihu telleth Job, that he could not, nor durſt, give titles, as in way of flattery, men uſe to do, Iob 32.21,22. & Chap. 44. 5. it is ſaid, *one ſhall entitle himſelſe by the name of Iſrael*: call himſelſe one of thoſe that belongeth to Iſrael: as our Saviour calleth Nathaneel, *a true Iſraelite*, John 1.47. and two of his Apoſtles, Iames, and John, *the ſons of thunder*, Mark 3.17. the word therefore, here, hath no reference to the term *Cyrus*, (for that was his proper, and peculiar name,) but to thoſe other high, and honourable titles, that God here giveth him, and would rather be rendred, *I have entituled*, or *ſtyled thee*; or *I have given thee an honourable ſtile*, or *title*, to wit, in calling thee *Cyrus my ſhepherd*, Chap. 44.28. and *Cyrus, mine annointed*; for that is the ſtyle, and thoſe the titles, that God here faſteneth upon him. The words may be rendred, either by connexion with the former verſe, *That thou maiſt know, that* it is *I the Lord, that call* thee *by name, the God of Iſrael, for Jacob my ſervants ſake, and Iſrael mine Elect* (for ſo the verſes, ſometime, break, in the middle of a ſentence: as Pſalm 96.12,13. & 98.8,9. chap. 64.1. Jer. 41.18. and 50.13.) *I both call thee by thy name, and give thee honourable titles.* So is the copulative oft uſed, Pſal. 76.7. Jer. 17.26. howſoever, the latter part of this verſe, ſeems moſt fitly, either thus rendred, or *I then called the, &c——when thou knewest not me*: as Chapter 31.3. & 44.14.

though thou haſt not known me] Heb. *and thou knoweſt me not*; or *when thou knewest me not*: as Chapter 33. 1. and 43. 12. before ever thou hadſt any notice at all of me; but waſt, by means thereof, afterward brought thereunto. See Ezra 1.1.

V.5. *I am the Lord, and there is none elſe; there is no God beſides me*] ch. 43.11. & 44.6,8.

I girded thee with ſtrength, though thou haſt not known me] I gave thee power and might, (as Pſal. 18.32.11,5. a metaphor from perſons girt, who are in that regard, both more active and ſtronger. See on v.1.) or, I ſtirred thee up, to gird, and get on thine armour, to make warlike preparations, and ſet upon an expedition, (as 1 King 20.11. 1 Sam. 24.13. Pſal. 45.3,4.) though thou then little thoughteſt on me, or who it was, that did ſet on work, or that did ſo proſper and ſtrengthen thee, ver. 1, 2. or, *when as* yet, *thou waſt* altogether *ignorant of me*: as verſe 4. See alſo, Chapter 13.3-5,17. and 10.6,7.

V.6. *That they may know from the riſing of the Sun, and from the Weſt, that there is none beſides me; I am the Lord, and there is none elſe*] Or, *That it may be known*: as Chap. 59.19. See Mal. 1.11. That by the deliverance of my people, which I will effect by thee, my name, and renown, may paſſe thorow the whole world, and men in all parts, come to the notice of it, by occaſion of thy proclamations concerning it, & thine acknowledgment thereof therein publiſhed, Ezra 1.1,2.

the VVeſt] Heb. *evening-coaſt*: as Pſalm 113.3. Chapter 43.5.

I am the Lord] Or, that *I am the Lord*: as Chapter 41.7. & 43.17.

V.7. *I form the light, and create darkneſſe*] Heb. *Framing light, and creating darkneſs*; or, *That frame light, and create darkneſs.* That ſend proſperity, and adverſity; the one, at ſome times; the other, at other times: and the one, to ſome; the other, to others, Eſter 4.3. & 8.16,17. Pſalm 97.11. & 112.4. Eccleſ. 3.1,4. as by the motion of the celeſtial bodies, I make the ayr, either lightſome, or dark, Gen. 1. 2-5. Pſalm 19.1,2. & 74.16. & 104.20. Jer. 31.35. & 33.20. for thereunto he here alludeth.

I make peace, and create evil] Heb. *making*, or, that *make*; and *create*, or *that create peace*, that is, proſperous ſucceſſe and ſafety; as Judg. 18.6. Ch. 48.18. as to Cyrus and his forces; ſo to his own people by him, and them, Chapter 26. 3. & 57.18, 19. *Evils*, that is, calamities to the Babylonians, and their complices, Chapter 47.9,11.

I the Lord do all theſe things] Or, that (as before) *I the Lord do*, or that it is, *I the Lord, who do all theſe* things; as ch. 44.21. See Lam. 3.37,38. Amos 3.6.

V.8. *Drop down ye heavens from above; and let the ſkies pour down; righteouſneſs: let the earth open, and let them bring forth ſalvation, and let righteouſneſs ſpring up together*] Theſe words are diverſly expounded. Some underſtand them, as a calling upon heaven and earth, the whole world, to rejoyce, upon the deliverance of Gods people; as chap. 44.23. So the ancient Greek, and thoſe that follow it; Though ſome ſuppoſe that this reading came there by a miſtake of the Tranſcriber. Others, of their concurring, and conſpiring together, in carrying on that work, that God was now, by Cyrus, ſetting on foot for the deſtruction of Babylon, and the deliverance of Gods people, according to his judgment, the one, to his faithfulneſs, the other. See Joſh 10.13. Judg. 5.20 1 Sam. 7.10. Pſalm 18.9-14. & 85.11. Others make it a deſcription of Cyrus his proſperous and plentiful reign, accompanied with juſtice, clemency and bounty: in regard whereof, the Perſians were wont to call *Cyrus a father*, *Cambyſes*, his ſon, *a Lord*, and *Darius*, his ſucceſſor, *a Merchant*, or *a Trader*: ſo Herodote, lib. 3. And indeed ſomewhat after this manner, is Solomons reign deſcribed, Pſalm 72. 6,7. Some draw it all to a ſpirituall ſenſe, as a promiſe from God, that holineſs and righteouſneſs, ſhould abound as plentifully among them, after their return from captivity, (the people being thereby refined, and reformed, chap. 48. 10.) as the earth is wont to abound with fruit, when it hath been liberally watered with rain from above, Pſalm 65.10-13. & 68.9. For they ſeem to dive over-deep, that find Chriſt, and the Virgin Mary, here: as many alſo do the like, Pſalm 72.6. & 85.11. Thoſe ſeem to come neer to the true ſenſe of the text, who ſuppoſe, therein to be intimated an abundant bleſſing of God upon his people, in their ſtate now again to be reſtored; and that ſet forth in certain metaphorical phraſes, borrowed from thoſe means, whereby lands are wont to become fertile and fruitful, and the benefits of plenty, peace, proſperity and ſafety, that unto people from thence accrew. See the like, *P*ſalm 72.3,6,7,16. & 85.9-12 chap. 35.1,2,9. Hoſ. 2.21-23. Howbeit, I conceive the genuine ſenſe of the place to be this, That Gods mercy and goodneſs, ſhould ſo manifeſtly, and plentifully appear, in the deliverance of his people, and diſpoſing all things for their behoof, as if the heavens rained down whole ſhowers of it upon them, and the earth, having received it, ſhould return a plentiful improvement of it, that it ſeems to be the proper intendment of the like paſſages, in thoſe places, Pſ. 85.11. & ch. 61.1.

Drop down] Not a prayer for a bleſſing, as ſome would have it) by man: but a command, rather, of bleſſing from God, Deut. 28. 8, 12. Pſalm 78.23. Ezek. 34.26. Mal. 3.10. as a counter-mand on the other ſide, croſſe thereunto, Chap. 5.6.

pour down righteouſneſs] Or, *in righteouſneſs*; as Pſalm 72.3. & Joel 2.23. two parallel places: that is, in a due, juſt, and full meaſure: or, ſhowers of *righteouſneſs*; as *rain of liberalities*, Pſalm 68. 9. and *ſhowers of benediction*, Ezek. 34.26. for large and plentifull rain; or, of *righteouſneſs*; that is, of mercy, bounty and goodneſs: for ſo the word is, in Scripture, very frequently uſed, Pſ. 112.3,9. 2 Cor. 9.9, 10.

let the earth open] Or, *open it ſelfe*; for ſuch verbs, neuterally taken, have oft a reciprocal ſenſe: ſee Ch. 44.16. So *to be hard*, or *to harden*; (as the forme of the verb carries it) for, *to harden* ones ſelf, Job 9.4. & 39.16. or *open*, by a defective form, for, *open its mouth*, as it is at full, Geneſis 4. 11. and Numbers. 16. 30. 32. But ſo it is alſo, Pſ. 106.17. *the earth opened*; to wit, her mouth; as, I *opened*, to wit, the door, Cant. 5.6. *open*, to receive, and take in, what cometh down upon it from above, Deut. 11.11.

let them bring forth ſalvation, and let righteouſneſs ſpring up together] That is, ſay ſome, *Let* the things on earth, *bring forth ſalvation.* Others, *that ſalvation and righteouſneſs, may ſpring forth*; and it, (to wit, the earth) *may produce*, them *together.* But I finde not where the former verb is ſo uſed, as may well warrant this verſion. I ſuppoſe the text may not, amiſs, be thus rendred, *That* (as verſe 1.) *they* (that is, heaven and earth, as it were between them) *may bring forth ſalvation*; (that is, *deliverance, or, ſafety:* as chap. 26.1. & 60. 18. to my people) *and it* (that is, the earth, as Gen. 3.18. Deut. 29.23. ſo watered from above) *may cauſe righteouſneſs to ſprout forth together* with it, either Gods goodneſs, or his faithfulneſſe, therein manifeſted, and magnified. See theſe two joyned, Chapter 56.1.

I the Lord hath created it] Or, as ſome, *God will create it:* as ch. 41. 20. That God, who hath an abſolute command and power over heaven and earth, hath appointed theſe things to be done, or, is he that will do them: as Pſ. 109.27. But others rather (becauſe the pronoun is a maſculine,) *I have created him*, to wit, Cyrus: I have fitted & furniſhed him with parts and abilities, for this purpoſe, to deliver my people, and to do execution on their enemies, ch. 44.28. *S*o chap. 43. 7.

V.9. *Wo unto him that ſtriveth with his Maker*] This paſſage is here inſerted, as ſome think, to curb and reſtrain the impatiency of ſome ſpirits among Gods own people, who growing weary of their long continuance in captivity, began to murmur againſt God, and complain of him, as if he dealt not ſo equally with them, nor ſo adviſedly, in delivering them up to the will, and detaining them ſo long in the hands of thoſe that thereby took occaſion to blaſphem his name, Chap. 52.5. Ezek. 36.20. and refuſing, withal, to await Gods leiſure, and abide his pleaſure, either for their continuance, in that dejected eſtate, or their deliverance out of it; as by him, in his wiſdome, ſhould be deemed meet. See Chap. 28. 16. As others, to check and control the pride and preſumption of their enemies, the Babylonians eſpecially, who made account to keep Gods people in an everlaſting ſlavery, chap. 14.17. Yea, to make their part good againſt God himſelf, if he ſhould attempt to reſcue them out of their hands. See Chap. 10.11. & 37.10. Dan. 3.15. It may well intend either, or both rather, with many other paſſages of Gods providence, concerning the affairs of thoſe times; which fleſh and blood would be over-prone to be quarrelling with God about, and controlling his carriage of them. See chap. 40. 27. and 49. 14.

ſtriveth with his Maker] Either by oppoſing his intentions, or by controlling his diſpenſations. Some taint whereof, in heavy preſſures, taketh hold ſometime, even of the godly, though they check, recall, reprove, and recover themſelves, eft ſoons, again. See Job 21.7-13. Pſalm 73.1-22. Jeremiah 12.1,2. Habakkuk 1.2-4, 13,14.

his Maker] Heb. *his potter*, or *him that framed him*, Chapter 44. 24. and 64. 8. an alluſion to the matter, and manner, of mans firſt creation, where the ſame term is uſed, Geneſis 2.7.

let the potſherd ſtrive with the potſherds of the earth] That is, *with earthen potſherds*, like it ſelf: as if he had ſaid, if frail man, who is but an earthen pot, 2 Cor. 4.7. made out of the earth, Gen. 2. 7 & 3. 19. will needs be contending, let him pick out his match to contend with, let him cope with man like himſelf; but let him take heed how he attempt to be dealing with his Maker, how he enter into the liſts with him, who is infinitely ſtronger then himſelf, Eccl. 6. 10. 1 Cor. 1. 25. & 10. 22. See Jer. 18. 3, 4, 6. or, as ſome render the words, as *the potſherd, with earthen potſherds*; as if it were ſaid, that contendeth with his potter, as if he were, being but an earthen pot, at the beſt, contending and quarrelling with ſome other ſuch as himſelf: the defect of the note of ſimilitude is frequent. See ch. 21. 8. & 28. 1, 4. and the ſupply of the verb from a former paſſage, no leſs uſual. See ch. 44. 11, 18. Some would render it, *the potſherd with the workers of the earth*: that is, with ſome one of the potters. But I find not the word any where ſo uſed: that for a *workman*, Chapter 44. 12, 13. differeth from this, as *Shibboleth*, from *Sibboleth*, Judges 12. 6.

ſhall the clay ſay to him that faſhioneth it, what makeſt thou?] What is it, that thou intendeſt to make? as controlling his intentions, either as not fit, or, as not feaſible: or, why didſt thou frame me in this, or that manner, in other manner then I would have had thee to have done? See Jer. 18. 4, 6. Rom. 9. 20. and ſomewhat the like, ch. 10. 15.

or thy work, it hath no hands] That is, thou haſt not ſufficiently poliſhed thy work, thou haſt not done it ſo exactly, as thou ſhouldeſt: it hath not yet the laſt hand, as we ſay, put to it. But the words may rather be read, *or*, Heb. *and*; as Chap. 44. 10.) For *thy work there are not hands*; thou wanteſt hands, that is, power and ability, to go thorow, with what thou intendeſt; thou foretelleſt, or promiſeſt, more then thou art able to perform, or bring about. See 2 King. 7. 2. But I rather here encline to that late learned Annotator, who, from the former branch, rendreth the words, *or ſhall thy work ſay*, (to wit, of the workman,) *he hath not hands?* ſhall it deny him to have hands, by whoſe hands it was made.

V. 10. *Wo unto him, that ſaith to his father, what begetteſt thou? and to the woman, what haſt thou brought forth?*] Another ſimilitude, whereby God illuſtrateth the unreaſonableneſs of thoſe, that will take upon them, to controll, or quarel, with their Maker; either charging him with impotency, or challenging him of indiſcretion: as if the child ſhould quarrel with his parents, about the breeding of him, in ſuch and ſuch times, or in ſuch and ſuch manner; (ſee Job 3. 3-12. Jer. 15. 10. & 20. 14-18.) or rather, (and ſo it anſwers fitly to the latter branch of the former verſe, (to what end do ye breed, or attempt to breed; ye will never be able to bear, or bring forth, much leſs to bring up; and ye were beſt, therefore, to forbear. See Chapter 66. 9. the iſſue is introduced by an allegory, ſpeaking to the parents here, as the clay to the workman, there.

the woman] *woman*, for, *mother*; as chap. 49. 15. and this term is the rather uſed here; becauſe the ſpeech is conceived, as with ſome kind of ſcorn, as our Saviour alſo uſed it, to his mother, in ſomewhat a tart reproof, for her a little overmuch preſumption, John 2. 4.

V. 11. *Thus ſaith the Lord, the Holy One of Iſrael, and his Maker*] Chap. 43. 15. & 44. 2.

Ask me of things to come concerning my ſons: and concerning the work of my hands, command ye me] Or, as ſome, ſomewhat allaying the harſhneſs of the term, *commend unto me* (to wit, by prayer) *my children and the work of my hands*; that is, your ſelves, Chap. 60. 21. my new-creatures, 2 Cor. 5. 17. my workmanſhip in Chriſt, Eph. 2. 10. Seek ye to me, for the accompliſhment of my promiſe, concerning my children themſelves, my handy work, or concerning thoſe works that are to be wrought for them; and you ſhall find me as ready to do you ſervice, as if ye had me at command, (ſee Joſh. 10. 14.) ye ſhall not fail, to obtain whatſoever ye requeſt, 1 John 5. 14. But the words ſeem ſpoken rather by way of reproof, directed unto the idolaters, and enimies of Gods people. And ſome therefore would thus read them; *Ask me of things to come, and concerning my children, and the work of my hands enjoyn me*; as if it were ſaid, ſeek for information concerning things to come, to me the true God, who am able to foretel them, Chap. 42. 9 & 43. 12 & 44 7. and not to your idols, who are not able to foretel you ought, Chap. 41. 22, 23, 26. & 43. 9. & 44. 7. See the like, Jer. 33. 3. Zach. 10. 1, 2. and try, withal, if ye can countermand, inhibite, or hinder me, in thoſe things, that I intend to do, concerning my people. So the word of *enjoyning*, is uſed ſometime, in a notion of *inhibition*; as Deut. 2. 37. Chap. 5. 6. But I ſuppoſe the words may well be read, as ſpoken by way of interrogation, and thus rendred, *Do ye queſtion me* (as Chap. 41. 28.) *concerning the things to come?* (concerning thoſe things that I intend to do,) *concerning my ſons*, (or, *children*) *and concerning the work of my hands, will ye enjoyn me?* or, *order me?* as the word is uſed, chap. 38. 1. will ye preſume to appoint, and direct me, what I ſhall do, and how I ſhall carry matters concerning the diſpoſition of my people? See chap. 40. 13, 14. Rom. 11. 33, 34. for it agreeth very fitly with v. 9. & 10. and ſpeaketh more plainly what thoſe ſimilitudes there intimate; to wit, that it is over-much boldneſs for man to take upon him, to teach, or control God in ought.

V. 12. *I have made the earth, and created man upon it*] See Gen. 1. 1, 27. Pſalm 102. 25. chap. 42. 5. & 48. 13 ver. 18. I framed at firſt, this vaſt univerſe, without advice, or ayd of any; and have, by mine infinite power and wiſdome, ſupported, and ruled it, ever ſince, to this day: and want not, therefore, either ability to go thorow with; or skill, to manage whatſoever I undertake. See chapter 41. 4.

I even *my hands have ſtretched out the heavens*] Pſ. 8. 3. & 104. 2. ch. 42. 5.

and all their hoſt have I commanded] Or, *do I command*; have I continually at command, ch. 40. 26.

V. 13. *I have raiſed him up in righteouſneſs*] Cyrus, he meaneth, Ezra 1. 1. to manifeſt the faithfulneſſe of his promiſes, in the deliverance of his people, ver. 1, 4. See chap. 41. 2. & 42. 6. or, *in truth*, as ver. 23. See chap. 41. 26.

and I will direct all his wayes] Heb. *make ſtraight*, or, *make even*. I will level all his waies: I will give him free paſſage, and ready ſucceſs, in all his undertakings; I will facilitate for him all his deſigns. See ver. 2. & ch. 26. 7.

he ſhall build my city] Ch. 44. 28. that is, give order for the building of it; the Temple eſpecially, the principal part of it, Ezra 1. 1. as the like is ſaid of Solomon, Acts 7. 47.

and he ſhall let go my captives] Heb. *captivity*: as ch. 20. 4. my people remaining in captivity under the Chaldeans.

not for price, nor reward, ſaith the Lord of Hoſts] Freely, without ranſome, or any conſideration. An argument of a royal mind, and of a right generous diſpoſition. See Chapter 13 17.

V. 14. *Thus ſaith the Lord; the labour of Egypt, and merchandiſe of Ethiopia, and of the Sabeans, men of ſtature ſhall come over unto thee*] Before, he told of their deliverance out of captivity, and the ſetting of them at liberty, now, he proceeds to ſhew how, and by whom, they ſhould be furniſhed with a rich and plentiful ſupply of ſuch commodities, as ſhould be requiſite for the convenient ſetling of them, in their land again, and the furtherance of them, in thoſe works, that were there to be wrought by them, fulfilled, as moſt imagine, in the contribution that theſe people, being tributary to Cyrus, ſhould, at his command, plentifully afford unto Gods people returning home from exilement, into their land, and towards the building of Gods Temple, Ezra 1. 4. & 7. 21, 22. See chap. 60. 5-7. Howbeit, ſome other, not without ſome ſhew of probability, expound this whole paſſage of Cyrus himſelf; of whom he ſpake before, ver. 13. to wit, that becauſe he had dealt ſo freely with Gods people, as was before intimated; God would therefore give him, as a reward, of this his generous carriage, the wealth of thoſe rich Kingdoms and Countries, which, together with Babylon, of whom they formerly held, at the fall of that ſtate, fell alſo into his hands. See verſ. 3. Againſt which is objected, that the pronoun is in the feminine gender; which thoſe, therefore, that ſtand for the former Interpretation, refer either to the word *captivity*, in the former verſe; or to the word *city*; but neither is needful: for of ſtates doth the Scripture ſpeak uſually, as of women, damſels, ladies, wives, or widows, Chap. 47. 1, 7, 8. & 52. 2. & 54. 1. & 60. 4-7. where the like promiſes are made unto the Iewiſh State, reſtored, with thoſe here: which ſeems to carry it with the former. The Tranſition from perſon to perſon, which either expoſition preſumeth, is not unuſual. See verſe 17. Chapter 31. 6, 7. and 32. 11, 12. and 34. 5, 6. and 42. 13, 14.

the labour] That is, the fruit of their labour, their wealth thereby gotten; as Pſalm 128. 2. Ier. 3. 24.

Egypt] A very rich kingdome, 1 Kings 10. 28, 29. and ſo the other two rich countries. See Iob 28. 19. Pſalm 72. 10, 15. of them, ſee on chap. 43. 5. where, becauſe the ſelf-ſame people are mentioned, ſome would have theſe two places parallel; and refer both to the diverſion of Sennacherib: but of that, ſee there. Sure it is, that it can have no place here.

men of ſtature] Heb. *meaſure*, or, *dimenſion*; as Num. 13. 32. 2 Sam. 21. 20. 1 Chr. 11. 23. & 20. 6. So Ieremiah 22. 14. Men, tall, and big. Such are the Sabeans reported to have been, Agatharchides, l. 5. c. 50.

they ſhall come over unto thee] Yeeld themſelves unto thee, whether to Cyrus, or to the Church, and to Chriſt (of whom Cyrus a type,) in his Church. See Pſ. 45. 12. & 68. 31. & 72. 9, 10, 11, 15. ch. 18. 7. and 19. 21. Zeph. 3. 9.

and they ſhall be thine] Thy ſubjects. See Chapter 19. 23-25.

they ſhall come after thee] As captives are wont to follow a conquerer, in triumph.

in chaines they ſhall come over;] As priſoners, or, captives, Job 36. 8. 2 Chr. 36. 6. which concerning thoſe, that were by Cyrus ſubdued corporally, is literally plain enough; but applyed to thoſe, that are brought in, by the Miniſtry of the Goſpel, unto Chriſt, and his Church, muſt be ſpiritually underſtood Pſ. 45. 5. and 149. 6-8.

and they ſhall fall down unto thee] After the manner of adoration, in uſe among the Eaſtern people; which yet Calliſthenes, in Arrian, lib. 4. reporteth, not to have been received in Perſia, before Cyrus his dayes. See chap. 49. 23. & 60. 14. Pſal. 72. 9. 11.

they ſhall make ſupplication unto thee] So Pſal. 45. 12. and 72. 15.

ſaying] A defect of the participle; as Pſal. 105. 15. Chapter 26. 19.

ſurely God is in thee] Either *in thee*, or *with thee*; O Cyrus ſhewing it ſo to be, by giving thee ſuch ſucceſs: as ſome. See Ver. 1, 2. or, in a peculiar manner, in, and with Chriſt, of whom Cyrus a type, Exod. 23. 21. Joh. 1, 2. & 14. 10. & 16. 32. & 17. 23. Acts 10. 38. Col. 2, 3. 9. and both God and Chriſt, in his Church, Ezek. 48. 35. Zach. 8. 23. 1 Cor. 14. 25.

and there is none elſe, there is no god,] That God, who is the only true; and beſides whom there is none, ver. 6. 21. Chapter 44. 6.

Ver. 15. *Verily thou art a God that hideſt thy ſelf*] The Prophets words, admiring the hidden depths of Gods diſpenſations; as if he had ſaid, Thou Lord doſt, for ſome time, ſeem to hide and withdraw thy ſelf, to ſtand aloof off in thy peoples afflictions, Pſal. 10. 1. Chap. 57 17. and they muſt, therfore with patience, wait for their deliverance, though for a while it be delayed, Chap. 8. 17. and 28. 16. for they that ſo do, ſhall not repent them of their patience, but ſhall be delivered, when the wicked Idol-worſhippers ſhall fail of their expectation, and be deſtroyed, ver 15 chap. 30. 18. and 44. 23. Or, thou doſt carry thy ſelf ſo cloſely and covertly, in thy diſpenſations, and in the paſſages of thy providence, that thy wayes and judgements are unſearchable, and thy intentions oft times undiſcernable; and men ought not, therefore, to control and cenſure thoſe things, that are paſt their ſhallow reach, Pſ. 77. 19. Rom 11. 33, 34. and ſo it hath reference to ver. 9, 10, 11.

O God of Iſrael, the Saviour] Chap. 43. 3.

Ver. 16. *They ſhall be aſhamed, and alſo confounded all of them; they ſhall go to confuſion together that are makers of Idols*] Or; *The workmen of Images ſhall be aſhamed, and even confounded all of them; they ſhall go together to confuſion*, Pſal. 97. 7. & 115. 8. Chapter 44. 11.

Idols] So called, either of a word that ſignifieth *pains* and *throws*, Chap. 13. 8. & 21. 3. becauſe they procure to men nothing but ſorrow and diſtreſs. See Chap. 10. 10. & 46. 1. or, from another, that ſignifieth the figure and faſhion of ought, Pſal. 49. 14. Ezek 43. 11. See Chap. 44. 13. Ezek. 8. 10.

Ver. 17. *But Iſrael ſhall be ſaved in the Lord with an everlaſting ſalvation*] *in the Lord*, ver 25. or, *By the Lord*, as Pſal. 33. 16. and Chap. 30. 15. Heb. *with a ſalvation of ages*, or, *perpetuities*, or *eternities*, as Chap. 26. 4. Dan. 9. 24. See Chap. 54. 68.

ye ſhall not be aſhamed, nor confounded, world without end.] Heb. *unto ages of perpetuity*, Pſal. 25. 3. Joel 2. 26, 27. Rom. 9. 33. See the like paſſage from perſon to perſon, Chap 1. 29. & 46. 1.

Ver. 18. *For thus ſaith the Lord, that created the heavens*] Gen 1. 1. ver. 12.

God himſelf, that formed the earth, and made it] Or *that God*, as (2 Chron. 28. 22.) or, *the ſame*, (as Pſal, 102. 27.) *that faſhioned the earth, and made it*,) who (not made it of nothing, but) out of that rude maſs, which at firſt it was, wrought it into that, faſhion, that now it beareth, Gen. 1. 1, 2, 9, 11.

he hath eſtabliſhed it] Or, *he that eſtabliſhed it*, Pſal. 93. 1. and 119, 90, 91. Eccl. 1. 4. or, *that prepared*, or, *fitted*, or, *furniſhed* it as Pſ. 119. 73. *Thy hands have made me, and fitted me*, or *furniſhed me*, with abilities, for employment: So the word is frequently uſed, Exod. 19. 11, 15, Joſh. 8. 4. Job 8. 8. Pſal. 7. 12. and 21. 12. fitted it for mans uſe, by laying it dry, and furniſhed it with all neceſſaries for his ſupport, Gen. 1. 9, 11, 29.

he created it not in vain] Or, *who created it, not in vain.* The ſame word is heer uſed, that is found, Gen. 1. 2. as if he had ſaid, who though of nothing he made it a rude maſs, and miſhapen lump, or a vaſt and waſt body, at firſt, yet did not intend that it ſhould ſo continue: the ſame term is uſed, Chap. 24. 10. and 34. 11 and 44. 9. A defect of the relative; as Ch. 44. 2.

he formed it to be inhabited] Or, *who formed it to be inhabited*: by man principally, Pſal. 119. 16. and of mankind, chiefly, for his Church, 1 Cor. 3. 22, 23. Heb. to *inhabit*, for man to *inhabit*, or, *to be inhabited.* See Chap. 13. 20. Some apply this, more ſpecially, to the land of Judea, which he had aſſigned for his people, and fitted and furniſhed it accordingly for them, Gen. 12. 7. and 13, 15. and 15. 18. Deut. 11. 10. Pſal, 136. 21, 22. But the text ſeems larger.

I am the Lord, and there is none elſe] Ver. 14, 21, 22.

V. 19. *I have not ſpoken in ſecret, in a dark place of the earth*] I have delivered my oracles, from time to time openly in publike, and that planly and perſpicuouſly, for the moſt part, as I now alſo do, Deut. 4. 11-13, 14. and 5. 22. and 30. 11-14. chap. 48. 16. Jer. 3. 12. Joh. 18. 20. not as your falſe gods, that deliver their oracle in dark caves and corners, from under the ground, places fit for deceit; and in obſcure and ambiguous terms; ſuch as may bear contrary ſenſes, that their fraud and ignorance may not be diſcovered, chap. 8. 19. and 29. 4.

in a dark place of the earth] Heb. *in a place of the earth of darkneſs*, for ſome *dark place of the earth*; as Pſal. 74. 20.

I ſaid not to the ſeed of Jacob, Seek ye me in vain:] Or, *I have not ſaid*, &c.

the ſeed of Jacob] all whoſe iſſue God took to be in covenant; that which he did not with the whole iſſue, either of Abraham, or Iſaac, Pſal. 22, 23. ſo ver. 25.

Seek ye me] Pſal. 27. 8. & 105. 4.

in vain:] The ſame word uſed before, ver. 18. *Not in vain*, becauſe I perform what I promiſe, and do not fruſtrate their expectations, being both able to do for them, what they ſeek to me for; and faithfully to keep touch with them, Pſal, 9. 10. & 22. 4, 5. whatſoever worldlings think of me, Job 21. 15. & 22. 17, Mal. 3. 14. that which the heathen-gods are not able to do for thoſe that ſeek to them, ver. 20. chap. 46. 7.

I the Lord ſpeak righteouſneſs, I declare things that are right.] Or, *I am the Lord* (as chap. 44, 24.) *that ſpeak righteouſneſs*; (that is, *righteous things*, as chap. 56. 1. or, *in righteouſneſs*, (as ver. 13 that is, righteouſly, faithfully, firmly, See chap. 63. 1.) *or that ſpeak truth*, (as chap. 41. 26. ver. 23.) *that declare things equal.* Heb. *even, or right*, and *ſtraight*. See chap. 26. 7. & 33. 15. I neither require, nor deliver ought, but what is juſt and equal, Pſal. 19. 7-10. and 111. 7, 8.

Ver. 20. *Aſſemble your ſelves, and come; draw neer together, ye that are eſcaped of the nations.*] This ſome underſtand of the Jews returned from the Babilonian captivity, having eſcaped the Chaldean ſword, chap. 43. 6. and 66. 19. Jer. 50. 28. Others, of Proſelytes converted to Judaiſm, upon the diſſolution of the Jewiſh captivity, chap. 44. 5. or, converted to chriſtianity, by the miniſtery of the Goſpel, Zach. 8. 21, 22. Eph. 2. 12, 13, 19. Col. 1. 21. But I concur rather with thoſe, who expound it of thoſe Chaldeans, or, rather, Nations, that had eſcaped the ſword of Cyrus, and were now, having by experience been taught it, able to ſee, how much God was able to do for his people: how little their Idols, for thoſe that them ſerved. Jer. 51. 50. See chap. 43. 9.

they have no knowledg, that ſet up the wood of their graven image]

That ſet up (alluding either to the poſture of their Images, or to the bearing of them in pomp on their ſhoulders, chap. 46. 18. Jer. 10. 13. (their wooden Idols, or their graven or carved (ſee chap. 40. 20.) images of wood, Dan. 5. 4, 23. But the phraſe is emphatical; that ſet up a piece of wood for their god, as a piece of *braſs*, or, *braſen* ſtuff, 2 King. 18. 4. and *bricks*, or *brick*-ſtuff, chap. 65. 3. See chap. 44. 15-20.

and pray unto a god that cannot ſave] Heb. *to a god, will not*, or *ſhall not ſave*: *as to a people, will not*, or, *ſhall not ſave*, Lam. 4. 17. and, *to a people, will not* or, *ſhall not profit*, chap. 30. 5, 6. a defect of the relative; and a future taken potentially. See chap. 44. 17. Jer. 2. 27. Hoſ. 4. 12.

Ver. 21. *Tell ye, and bring* them *neer*: *yea, let them take counſel together.*] Or, *Declare, and draw neer*, (there is an elegant conſonancy in the words) or, *approach*: (ſo is the word uſed, Amos 9. 10.) *yea, let them conſult together*, as, Pſal. 71. 10. Some expound it, of coming home to God, and bringing of others with them: as chap. 2. 3. Zach. 8. 23. but that followeth, ver. 22. this is rather of coming to debate. See chap. 41. 22, 23. 28. & 48. 14.

who hath declared this from ancient time? who *hath told it from that time*? Heb. *who hath made to hear this*? (as chap. 41. 22.) or *cauſed this to be heard*, (as ver. 18 *to be inhabited*) *from antiquity*? or, *from before*? (of old, as Pſal. 68. 33. & 74. 12. Hab. 1. 12.) *hath told it from then*? as chap. 44. 8. See chap. 41 26. and 48. 14. he uttereth this, as ſpoken in thoſe times, when Cyrus had won Babylon, and ſet Gods people free.

Have not I the Lord? and there is *no god elſe, beſides me, a juſt god and a Saviour*, there is *none beſide me.*] Or, *have not I the Lord, beſide whom there is no god elſe, a juſt and a ſaving god; beſide whom* (I ſay) *there is none*: the pronoun indicative, for the relative: as chap. 37. 27. nor need, *there is*, be in a different character, becauſe that negative, of courſe, includes the verb ſubſtantive. See chap. 43. 12.

no god elſe] Ver. 5, 18.

a juſt god, and a ſaviour] chap 43, 11. and 63. 1.

V 22. *Look unto me, and be ye ſaved all the ends of the earth*:] Conſidering the iſſue of theſe things, and how therein, as well my power & deity, as the imbecility & vanity of your Idols, hath moſt evidently appeared: leaving them out of all parts, as far as the world is wide betake your ſelves to me, who am the only true God, and able to afford you that ſafety which your Idols cannot. See Verſe 16. 17.

Look unto me] As to a place of ſafe receit, and ſure refuge, Pſal. 34. 5. chap. 17. 7, 8. or as the Jewes, ſometime, to the brazen Serpent, Numb. 29 8, 9. Joh. 3. 14. 15. and 6. 40.

be ye ſaved] Or, *ye ſhall be ſaved*: the imperative, for the future: as *do this, and live*, Gen 42. 18. that is, *ye ſhall live*, Luke 8. 28. ſo Pſal. 37. 27. chap. 36. 16.

all the ends of the earth] All the inhabitants of the world, from one end to another, Pſal. 22. 27. & 65. 8.

for I am God, and there is none elſe.] Ver. 21. and that ye are now convinced of, by what ye have ſeen, ver. 26.

Ver. 23. *I have ſworn by my ſelf,*] Gen. 22. 16. having no greater to ſwear by, Heb.6.13.So Jer.22.5. & 49. 13.

the word is gone out of my mouth in righteouſneſs,] A defect of the prepoſition, as chap.41. 2. in *righteouſneſs*, that is, juſtly, upon good ground, and agreeable to right and equity: one of the conditions required in an oath, Jer. 4. 2. in righteouſneſs, that is, righteouſly, firmly, and faithfully: ſo as what I ſay, ſhall be certainly fulfilled, and this ſenſe, the words next following, confirm; See chap.63.1. ſome read it, *out of my mouth*, a mouth of *righteouſneſs* (*as right hand of righteouſneſs*, chap. 41.10.) that is, *out of my righteous*, or, *out of a moſt righteous mouth*, Pſal. 119. 172. ver. 19. and ſome, by *righteouſneſs* here underſtand *truth*: as, alſo, chap. 41. 26.

and ſhall not return:] What I have uttered, ſhall not be revoked or reverſed, being, eſpecially, bound thus with a ſolemn oath, Pſ.89. 34,35 & 132.9. or, it ſhall not return without effect, but ſhall moſt ſurely and certainly be performed and fulfilled, ch.48,3.& 55.10, 11. See Joſh. 8.26. and 2 Sam. 1.22.

that unto me every knee ſhall bow, every tongue ſhall ſwear.] That the knowledge, and acknowledgment of me, by ſubmiſſion to me, and worſhip done me, ſhall paſs thorow the whole world: and it is your wiſeſt courſe, therefore, to come willingly in unto me, ver. 22. Pſal. 2.8-10. & 22 27-31. and 86. 9. 110. 2,3. Phil.2. 10. Rom. 14. 11. where the Apoſtle applyeth it to the laſt judgment, and Chriſts power and authority, that then ſhall be manifeſted and excerciſed by him; which though it be not the main drift of Gods ſpeech, in this place: yet is it therein neceſſarily included.

every knee ſhall bow] They ſhall not have me in reverend eſtimation and ſerve me inwardly in heart only, Chap. 59. 19. Mal. 1 11,14 but ſhall manifeſt it by outward expreſſions, and profeſſion alſo. See 1 King 19. 18.

tongue ſhall ſwear] Swear by me, or ſwear allegiance to me. See ch. 19.18.& 48.1.

V.24. *Surely, ſhall one ſay, in the Lord have I righteouſneſſe and ſtrength*] Or, *Surely, ſhall he ſay of me*. (ſo is the particle uſed, Gen. 20.13. Chap.41.7.(*In the Lord is righteouſneſſe*. Heb. *righteouſneſſes*, as Judges 5.11.Pſal.103.6.Dan.9.6.Mic.6.5. that is, all righteouſneſs, or abundance of righteouſneſſe) and ſtrength. The faithful ſhall find, feel, and acknowledg all faithfulneſs and righteous dealing, with ſtrength all-ſufficient, to be found in God, Job 12.13,16.Pſal. 36.5,6.& 145.3,11,12,17. or, their righteouſneſs and ſpirituall ability to come from him, Zach.12.5.John 15.5.2 Cor. 3.5.Phil 2.13.& 3.9. & 4. 13.

ſhall one ſay] Heb. *ſhall he ſay*, each one *ſhall ſay*, or, *it ſhall be ſaid*, as chap. 25.9.

even to him men ſhall come, and all that are incenſed againſt him ſhall be aſhamed] Moſt men read theſe words, as two diſtinct ſentences; the former, concerning thoſe, who perceiving all power and faithfulneſs to be in the true God alone, ſhall voluntarily repair unto him, and adjoyn themſelves to his people, embracing the advice given them, verſe 22. Pſalm 65.2. Jer. 16.19. The other, concerning thoſe, that (obſtinately ſtand out againſt him, and provoke him thereby to wrath, that ſuch ſhall be put to everlaſting ſhame and confuſion, verſe 16. Jeremiah 17. 13. Yet ſome, in regard of ſome diſtinctions in the original, make them, in effect at leaſt, but one; and theſe render them two ways. Some, as ſpoken of perſons reclaimed, and affected with a religious ſhame, ariſing from the conſideration of their former follies. *To him ſhall they come, and be aſhamed, all that have been incenſed againſt him*, Jer.31.18,19. Others, as ſpoken of the obſtinate and impenitent wicked, and thoſe only; *To him ſhall they come*, (that is, before his tribunal they ſhall appear, Rom 14,10, 11.2 Cor.5.12.) *and ſhall* (there, and then) *be aſhamed*, (and confounded, chap. 1.29-31 & 2.19-21.Rev.6.15-17.) *as many as are incenſed againſt him*, Pſal.2.1, 2.12. & 21 8-12.& 92. 9. For as for thoſe, that underſtanding the words of the ſame perſons, do thus read them, as a ſpeech of the former parties, ſpeaking on ſtill of God, *Let him come to him, to bicker with him; they ſhall be aſhamed, all that are in heat againſt him.* It ſeems to me, to force the text too much; as, alſo, ſome other do, whom I therefore let paſs.

ſhall men come] Heb. *he ſhall come*, as before, *he ſhall ſay: there ſhall be coming to him*, to wit, by ſuch as were before ſpoken of. See on ch. 2.19.

that are incenſed againſt him] See the like of Gods people, chap. 41.11.

V.25. *In the Lord ſhall all the ſeed of Iſrael be juſtified*] Or, *By the Lord ſhall all the ſeed of Iſrael be juſtified*: as, *by my ſelf*: v.23 That which moſt Interpreters expound of juſtification, and diſcharge of their ſins, by faith in Chriſt, Acts 10.43.& 13.37,38. Rom. 5.24, 25,28.& 5.1.Gal.2.16.chap.53. 11. as the righteouſneſs, before ſpoken of, verſe 24. of the righteouſneſs by faith, Rom. 1.17.& 3.21, 22. 2 Cor.5.21.Phil.3. 9. drawing hither, what was before ſaid, of blotting out, and doing away their ſins, ch.27.9.& 33.24. & 43.25.& 44.22. Howbeit, I ſuppoſe it may be underſtood of Gods juſtifying of his people, by approving their ſincerity, as he did Iobs, againſt Satans calumnies, and the groundleſs ſurmiſes of his friends, Job 2.3.& 13.18.& 23 10. and declaring their innocency and unjuſt ſufferings, in regard of thoſe, at whoſe hands they ſuffered: as he juſtified David, againſt the falſe charges and ſuggeſtions of Saul, and his flatterers, 1 Sam. 24.9.18.Pſal.7.3-5,8. ſo chap.50.8. *He is neer*, that *juſtifieth me*, to wit, againſt the falſe aſperſions, and wrongful imputations of mine adverſaries. To cleer this a little more, becauſe moſt, if not all, run the other way; The enemies of Gods people pretended, that they had juſt cauſe, and good ground, to deal with them, as they did; they are lawful prize ſaid they, and we may juſtly keep them: and there is no juſt cauſe, or reaſon, that we ſhould be compelled to part with them, chap. 49.24. Jer. 40. 33. yea, they took occaſion to juſtifie their extream cruel dealing with them, chap.47.6. by a pretence of doing juſtice, in Gods behalf, on them, *We offend not* (ſay they) in *deſtroying, and devouring them; for they have treſpaſſed grievouſly againſt their God*, Jer.50.7. But God telleth both his people, and them, that he would plead the cauſe of his people againſt them, and both cleer their innocency, by diſcovering the vanity of theſe their frivolous pretences, and do them right on them, as well by reſcuing them out of their hands of thoſe that held them, as by taking vengeance on them, for the wrong done to his people, chap.46.13.& 49.25,26.& 51.5, 22,36. Thus Gods people preſume, that God would cleer the righteouſneſſe of their cauſe, as the light, Mic.7.9,10. compared with Pſal.37.6. and upon the diſſolution of the captivity, they acknowledg that God had ſo done, Jer.51.10,24. And this I take to be the genuine ſenſe of the place.

all the ſeed of Iſrael] See verſe 19. either the main body of them delivered out of captivity, (for even a wicked man may be juſtified, when he is wronged in ought,) or all the faithful, and true-hearted among them, Pſ 24 6. John 1.47.Rom. 9.6.& 11.26. Gal.6.16.

and ſhall glory] In him, and not in themſelves, v,24 Pſal 56.4. and 106.4.Jer.9.24 Rom.3.27.& 5.1.1 Cor.1.30,31.Gal.6.14 ſhall glory, in that ſalvation, either ſpiritual, or temporal, that he hath wrought for them, Pſ.34.2.& 105.3 & 106.5. as one that is not cleered only, but righted enlarged, and avenged on his malitious adverſaries, Pſ.64.9,10.ch.41.16.

CHAP. XLVI.

Verſe 1. **B***El boweth down, and Nebo ſtoupeth*] In this Chapter, and the next to it, (as in the thirteenth, and fourteenth before,) is laid down a very pregnant Prophecy againſt Babylon, containing in it, a prediction of her utter and unavoidable overthrow, together with a general deliverance of Gods people, that had been long in thraldome under her. Wherein, alſo, by the way, is inſerted, an aſſertion of Gods incomparable divine power, therein manifeſted, illuſtrate by the vanity and imbecility of the Babylonian idols, that ſhould fall, and come down together with that State. In regard whereof, ſome Interpreters deem this to be but a part of the precedent Prophecy, and make them one continued context. This Chapter begins with the ruine of their idols, as the next with the ruine of their State; which their idols were not able to ſupport, being unable to keep up themſelves

Bel] *Bel*, and *Nebo*, were idols of much note among the Babylonians; and *Bel* ſeems to have been their chiefeſt and choiceſt god. See Jer.50,2.& 51.44. The name, divers Writers of ſpeciall note, ſuppoſe to be the ſame with *Baal*, conceived in a different dialect. And that this title, ſignifying *Lord*, was ſometime given to the true God, as the *Lord of heaven and earth*, Matth.11.25. in like manner, as the Phenicians called their god, *Baal ſamen*, that is, *the Lord of heaven*, as out of Sanchuniathon, and Philo, his tranſlater, Euſebius relateth in his *Goſpel-preparative*: but that afterward, God refuſed ſo to be ſtyled, becauſe the name had been ſo commonly given unto idols, Hoſ.2.16. and true it is, that the name of *Baal*, as it ſignifieth a *Lord*, doth, in regard of Gods abſolute Soveraignty, beſt agree unto God, but in that regard, he is in Scripture rather termed *Adonai*. Whereas that of *Baal*, both in the term it ſelf, there parallel'd with *Iſh*, that ſignifieth an *husband*, as alſo, in the uſe of the word from whence it cometh, is attributed to God, not ſo much in regard of that his general dominion, which he hath over the whole creation, Pſalm 103.19. as in regard of that ſpecial relation which he hath to his Church, as he hath contracted her to himſelf, in a conjugal bond, and ſhe ſtandeth ſo eſpouſed, and united unto him. See chap. 54.5. & 62.4. Jer. 3. 14. & 31. 32. though it be not denyed, that the name *Adon*, or *Lord*, is ſometime alſo given to the husband, Gen. 18.12.1 Pet.3.6. Howbeit, apparent it is, that this name of *Baal*, (though whether taken up from the uſe of Gods people, uncertain, who are not read, to have called God, uſually, by that name,) was very anciently given by the Moabites, Ammonites, Canaanites, Philiſtines, Sidonians, Phenicians, and other neighbouring Nations, as alſo by the idolatrous Iſraelites themſelves, treading in their ſteps, to ſuch idols, as both the one and the other adored, Num.22.41.1 King.16.31,32. whence the mention of many *Baals*, Judg 3.5,7 & 10.6,10. and thoſe ofttimes diſtinguiſhed, either by the places where their Temples ſtood, or by ſome peculiar attribute; as *Baal-Zephon*, Exodus 14.2. *Baal-Peor*, Num.25.3. *Baal-Zebub*, 2 King.1.1. *Baal-Meon*, Joſhua 17. 17. ſee on Chap. 15. 2. and the like: as alſo names impoſed as well on perſons, as on places, from thoſe their Idols, as *Ethbaal*, the King of Sidon, Jezebels father, 1 K. 16. 31. *Baal-hanan* Ge. 36. 38. the ſame, in a manner, with *Hanniball* reverſed; & *Hierombal* the Prieſt, of whom, out of Porphyrie Euſebius, in the place before mentioned, the ſame, it may be with *Jerub-baal*, Jud. 6. 32. as *Ambakum*, for *Abakkuk*: and *Ambuba* for *Abuba*, or as ſome, with *Hierombal*, That *Baal* therefore was a name common to many forged deities, is a thing undeniable; and from thence, divers learned men deem, that the name *Bel*, here uſed, did at firſt deſcend, being the ſame in notion, the one with the other, nor differing but in manner of pronunciation, not as two divers words, but two dialects of one word, as *Zen*, and *Zan*, in Greek; for that, ſay they, which the Phenicians, following the Hebrews, pronounced *Baal*; that the Babylonians, after the Chaldean guiſe, pronunced *Bel*, Howbeit, ſome difference I obſerve betwen thoſe great ones, that enforceth me here to make a ſtand; for ſome of them, ſay, that *Baal* and *Bel*, are written with the ſelf-ſame letters, בַּעַל the one; and בְּעֵל the other: Which if it be true, then the בֵּל here mentioned, wanting the middle-letter, ſeems not the ſame with *Baal*, in the Chaldee dialect. Other of them ſay, that the middle letter in *Bel*, is caſt away, after the manner of the Chaldee dialect: but albeit, of the manner of the Chaldean, or Babilonian pronunciation, in ſome other words, ſome examples are produced, and in Greek and in Latine, it be a common courſe, to clip off, or cut out that letter, becauſe they want one whereby fitly to expreſs it, as in other words *Ozias*, Mat. 1. 9. *Eſaias*, Rom. 10. 20. *Pharao*, Rom. 9. 17. and the like; ſo in this: yet neither is there any the like neceſſity of ſo doing, in the Chaldee dialect; which is ſo far from ordinary caſhiering of it, that it changeth other Hebrew ones, oft, into it. Neither do I meet with any inſtance, given out of any monument of that language, of *Baal*, thus contracted; the contary rather doth appear, by thoſe portions of Scripture, penned in the Syriack, (which we commonly call the Chaldee,) Ezr. 4. 8, 9, 17. where the word בעל without any ſuch contradiction, is found. Nor do I find, either in the Targum, or Chaldee Paraphraſe, as it is commonly called,) of the Old Teſtament, or in the *Syrian* verſion of the New, either the name of *Baal*, in any place, without that letter, or the name of *Bel*, with it. It ſeems to me, therefore, not improbable, that *Bel* and *Baal*, are two ſeveral names, though by Greek and Latine writers, commonly confounded: and that *Bel* was a proper name, in ancient times not unuſual; as *Bela*, Gen. 36. 32. & 46. 21. and other the like, & that of that name, ſome emminent perſons, in divers places had after their deceaſe, been deified. Whence it came to paſs, that as there were divers *Herculeſſes*, in ſeveral countries and thoſe of ſeveral ages, and ſeveral breeds; See Tully *of the deity. lib* 3. and Herodote, *lib*. 2. ſo were there likewiſe, ſundry *Bels*, or *Beluſſes*, the Egyptian, the Tyrian, the Aſſyrian, and many more, whoſe pedigrees are related in Apollodorus, *lib*. 1. Diodore, *lib* 1. Euſebius his *preparative*, *lib*. 1. & 9. from Phylo Byblius, his verſion of Sancuninthon, & others: yea, therefore, many the more, becauſe *Bel*, and *Baal*, are both by Greek and Latine Writers, as is not denyed, ſo commonly confounded. Again, that which hath been ſuggeſted concerning this *Bel*, or, *Belus*, as being ſomtime a great Potentate, and after his deceaſe deified, may receive further ſtrength from hence: in that as the Tyrian *Belus*, is ackowledged to have been no other, then an ancient King of that Country, whoſe cup therefore, the Poet ſaith, Dido drank in, to Æneas. Æneid. l. 1. ſo is the like alſo averred, of the Babylonian *Belus*; whom Nebuchadnezzer, therefore, called his Progenitor; in that ſpeech of his uttered in a fit of rapture, from Megaſthenes reported by Abydenus, in his *Aſſyrian Hiſtory*, and by Euſebius recorded out of him, in his *Goſpel preparative*, l, 9. wherein he foretelleth his Babylonians, of an evil that ſhould befal them, which ſaith he, *neither Belus my Progenitor, nor Queen Beltis, are able to induce the Fates to avert*. Thus he, whereby it appeareth, that this *Belus* had been a King, one of his Anceſtors; and *Beltis*, in times paſt, a Queen. This *Bel*, therefore, whom the Prophet here mentioneth, is not unlikely to be that *Belus*, unto whom ancient Writers attribute the building of Babylon; though about that, there be no good agreement among them. But in regard thereof, ſome conclude *Bel*, or *Belus*, to be Nimrod, ſo called, at firſt, ſay they, for his rebellion againſt his Superiours, or his Peeres; afterward, *Baal*, or *Lord*, when he was ſetled in his Empire; and that the Chaldeans kept the latter name of him, in their Records, ſuppreſſing the former, as containing matter of reproach. Yet ſeem not theſe things altogether ſo cleer, as is conceived. For however it be certain, that Nimrod, at firſt built Babylon, Gen. 10. 10, 11. and it be very probable, that this *Bel*, whom the Babylonians thus adored was ſome ſuch great one, as Nimrod, in his life-time; yet it is well knowne, that the name of the firſt founder of a City, is in continuance of time, oft loſt, and devolved from thoſe that firſt began it, unto thoſe, that in ſucceeding ages repaired it's ruines, or raiſed it to more floriſhing and glorious condition. So it is ſaid of a later Pharao, after Joſephs death; that by the Hebrews he built *Rameſes*, Exod. 1. 11. though it appears, that it was built by ſome other before, Gen. 47. 11. and *Hiel* is ſaid to have *built Jericho*, which he re-edified, 1 King. 16. 34. and of Babylon it ſelf, Nebuchadnezzar ſaith, that he *built* it, that is, did ſo beautifie and enlarge it, that it might well ſeem a new city, Dan. 4. 30. See Joſephs *antiquities*, l. 10. c. 11. and ſo might this *Belus*, or *Bel*, have done many ages after Nimrods daies; as of Semiramis alſo the like is related, to whom many Authors therefore aſcribe the building of Babylon, as Cteſias, Diodore, l. 2. Strabo, l. 16. and others, not a few: albeit, ſome again ſay, that ſhe only performed ſome works about it: nor doth Abyden, one of the ancienteſt Authors, whoſe remains we have, ſay any more of Belus, in Euſebius his *preparative*, l. 9. but that *he encompaſſed Babylon with a wall*. Beſides that, as it may juſtly be doubted, whether Nimrod were upon any ſuch occaſion, at firſt, ſo called, (which is not very likely, though not much to the preſent purpoſe:) and not by his father, upon ſome other ground, ſo named from his birth; ſo there ſeems as little likelihood, that from the Hebrew *Baal*, this name was given either to him, or any other, whom the Scripture ſo termeth; it being not the manner of Scripture, to corrupt names, as other languages are forced to do, for the reaſon before expreſſed. But the Scripture conſtantly ſtileth this idol, neither בַּעַל nor בְּעֵל but בֵּל ſimply; nor do we ever find, either this, or that name, in Scripture, ever given unto Nimrod. But whoſoever he was that bare the name, or upon what ground ſoever the name was given him, certain it is, that this *Bel* was a principal god with the Babylonians: under which name, ſome tell us, that they adored the Sun. Howbeit, the ancienteſt Authors, of whom we find ſome few fragments, in relations of former Writers, as Abydenus, and Megaſthenes, (of whom, ſome remaines are found here, and there, in Joſephus his *Antiquities*, and Euſebius his *Preparative*,) tell us of two counterfeit deities, King *Bel*, or *Belus*, and Queen *Beltis*, that ſeem to have been unto them, as *Jupiter*, and *Juno*, unto the Latines and Greeks: the former of them we find in the name of *Belſhatſhar*. Dan. 5. 1. the latter, in the name of *Beltſhatſhar* Dan. 4. 8. nor is that which they ſay concerning this latter, contrary to what is there ſaid by the Babylonian Monarch, that Daniel was ſo called *according to the name of his God*; for the name of *God*, with them, might well comprehend deityes, ſuch as thoſe were, of either ſex, as well, as Θεὸς doth in Greek: nor is *is* in the one, any more, then a ſillabical adjection: as *os*, or *us*, is in the other: nor doth this Babylonian *Beltis* ſeem to be the ſame with that Phenician *Baaltis*, whom they make the daughter of Celus, and ſiſter to Aſtarte, or Venus, by the Greeks termed Dione. See Phylo Byblienſis in Euſebius his *Preparative*

Nebo] Another of their Idols, whoſe name is found in the appellations of many of their Kings and Nobles, mentioned as well in Scripture, as in other Writings. Of this ſort, are *Nabonaſſar*, *Nabo-pelaſar*, *Nabuchadnetſar*, *Nabuzaradan* his chief Marſhal, Jer. 39. 1, 9. and many other. As the former ſeems to have been ſome Marſhall man, or great Monarch; ſo this latter, to have been ſome famous falſe Prophet, from whom, after his death, deified, they expected Oracles by his Prieſts, for his name imports *Prophecy*: and as among both Greeks and Latines, though *Jupiter* were deemed their chief god: yet not he, but *Apollo*, was the god, whom they repaired moſt to, for anſwer by Oracle: ſo it ſeemeth, that with the Babyilonians, albeit, *Bel*, were their *Jupiter*; yet *Nebo* was their *Apollo*: whoſe Oracle that may well be, which Stephen the Byzantine ſaith, was among the Chaldeans, in like requeſt, as Apollo's at Delphos, was among the Greeks. How-ſoever, I am not ignorant that ſome learned underſtand him, of the Oracle of *Belus*: whereof Arrian, in *the life of Alexander*, lib. 7.

boweth down] Or, *is bowed down*: not only failing thoſe that expected help from them; but being pulled down, and carried away, either to be born about, as a conqueſt being made, as well of their gods, as of the people themſelves, and their perſons; or to make monuments of them, or money of the rich metals whereof they were made. See Chap. 10, 10, 11. Jer. 43. 12, 13. & 50. 2.

their idols were *upon the beaſts, and upon the cattel: your carriages*, were *heavy laden: they* are *a burden to the weary* beaſt] Or, *their idols* were *for the beaſts, and for the cattel*. So the words are in the Hebrew; as if he had ſaid, they went to the bruit beaſt, as fitteſt companions for them; on whoſe backs the Medes and Perſians beſtowed them, to carry them away with them, into their own conntry, among other their carriages, or they that had wont to be born about in proceſſion, on mens ſhoulders, or in chariots, with much pomp and ſtate, are now packed up, and laid as luggage on the backs of beaſts, without any reſpect, or regard, See Chapter 15. 7. Heb. *beaſts*, and *cattel*, collectively; as Geneſis 7. 21. Ezek. 33. 27.

idols] The word in the firſt notion, ſignifieth *pain* and *ſorrow*. See on Chap. 10. 10 & 45. 6. uſed the rather, here, as hinting what they were; not to thoſe only, that had adored them, but to the beaſts alſo, that did now bear them. Though ſome expound it of the heavy burthens, that they had formerly been to the beaſts, that uſed either to bear them about, or to draw the chariots, wherein they had wont to be born; like that, Chap. 14. 7, 8. but the former ſeems the better.

your carriages] He turneth his ſpeech, as ſome, to the Medes and Perſians, that carried them away with them; as relating how heavy their carriages would be, with the weight of them: As others, to their idols, as in way of deriſion, telling them, that they were heavy gods indeed, heavy burthens both to man and beaſt. See the like change of the perſon, Chap. 45. 17.

heavy laden] With the weight of them. See v. 3 & of the maſſineſs of their idols, Daniel 3: 1.

they are *a burden*] Or, were; that it may agree with the former.

the weary beaſt] Tired with the carriage of them; a defect of the ſubject: as ch.28.12. & 40. 29. and that taken collectively, as before.

V.2. *They ſtoop, they bow down together*] Either the Babylonians themſelves, that looked ſo big, and ſtrouted it ſo before, do now hang the head, and go with dejected looks. See the like, ch.3.16. & 10.3,4.& 51.23. or, the images of their gods all alike, in the pillaging of their Temples. For the words are the ſame, that were before uſed of them, v.1. and there is an elegant conſonancy in the words, which our Engliſh cannot ſo fitly expreſs, as if it were ſaid, *they droop they ſtoop*, or the like.

they could not deliver the burden] That was carryed away upon the beaſts, ver.1. The Babylonians were not able to ſave their idols, that ſhould have ſaved them, chap.44.17. nor could their idols ſave themſelves that ought to have ſaved others. See ver.7. The words may well, be rendred, *the burden could not be delivered*; either by others, or themſelves: for the verb is indefinite. See the like, ch.2. 19.& 45.24. Mal.1.4.

but themſelves are gone into captivity] To wit, their idols, or gods themſelves. See Jer.48.7. Heb. *and*; (as ch.29.13.) *their ſoul went into captivity*; as Pſ.105.18. *his ſoul went into iron*; and the word *ſoul*, is ſometime metaphorically applyed, even to things not endued with any ſenſitive faculty, as ch. 10.18.

V.3. *Hearken unto me, O houſe of Jacob*] God, by the Prophet, turneth his ſpeech to his people, minding them of his divine power manifeſted in his ſupport of them, from their very firſt original; thereby to ſtrengthen their faith, in the aſſurance of his deity, and in a conſtant expectation of deliverance from captivity; and withall, laying before them, the vanity of idols, and extream folly of idolaters; partly, to diſſwade them from the practice of any ſuch fond fopperies; and partly, to arm them againſt the fear of them. See the like, ch.41.8,9.& 43.1,10.& 44.1,8,21.

houſe of Jacob] See ch.2.5.

and all the remnant of the houſe of Iſrael] That yet ſurvive after the Chaldean Invaſion, and Babylonian deportation, c.10.21,22.&11,11, 12.&28.5.

which are born by me *from the belly*, *which are carried from the womb*] Or, *which have been born*, and *have been carried*; becauſe he ſpeaketh of the time paſt: Which from your firſt original, have been ſupported, and tenderly tended by me: A metaphor from Parents, or Nurſes, that carry younglings, not yet able to go well, in their arms, or in their lap, chap.63.9. See Pſal.92.12. Hoſ.11.3. and he uſeth both the terms of bearing and carrying, before uſed of their idols, v.1. as thereby purpoſely to difference the true God, from thoſe counterfeit gods, in that they needed bearing, & were born by thoſe that worſhipped them, v.7. whereas the true God did himſelf ſupport and bear thoſe that adored him; and depended on him, Exod.19.4. Deut.32.11. ch.40.11. where by other reſemblances, alſo, is the ſame thing ſet forth.

by me] A defect of the pronoun; as Job 16.8,9.

from the belly] See ch.44.2,24. and ſomewhat the like; even that, from whence this ſeems borrowed, Pſ.22.9-12.& 71.6.

V.4. *And even to your old age, I am he, and even to hoary hairs will I carry* you: *I have made, and I will bear; even I will carry, and will deliver* you] I am *he*; or, I am *the ſame*; as 2 Chron.28.22. Pſal.102. 27. See Mal.3.6. Jam. 1. 17. He promiſeth the like tender affection toward them, conſtant care for them, and ſupport of them, as he had formerly afforded them, and uſed about them, (therein ſurpaſſing the wonted practice of Parents and Nurſes) even to the laſt, Gen.28.15. Joſh.1.5. Jer.32.40. Joh.13.1. Heb.13.5. See Pſ.48.14.& 71.9. the pronoun, both poſitive, and poſſeſſive, is wanting; as ch. 1.15. & 30.3.

I have made, and I will bear] A faithful Creator, 1 Pet.4.19. Another difference between the true God, and the falſe; he is the maker of thoſe that worſhip him, Pſ.100.3. ch.44.2. where as, they are made by thoſe that worſhip them, verſe. 6. chapter. 44. 15.

I will deliver] The main ſcope of all, to aſcertain them of deliverance out of their thraldome at Babylon, Chap.43.14. and 45.13.

V.5. *To whom will ye liken me, and make* me *equal, and compare me, that we may be like?*] Or, *To whom will ye make me like, or equal? or compare me, that we ſhould be like?* To wit, the one to the other. Heb. *and we ſhall be like*. The copulative, for the disjunctive; as cha.45.9. and for the finitive; as chap.43.12. See chap.40.18,25. and v.9.

V. 6. *They laviſh gold out of their bag, and weigh ſilver in the balance, and they hire a goldſmith, and he maketh it a god*] Having laid before them his own approved power, he proceedeth to lay open the ſilly and ſorry condition of thoſe idols, where on the Babylonians their enemies, relyed; and theſe to render the more, both deteſtable, and deſpicable to them, he mindeth them, both of the original of them, and their inability to help, either others, or themſelves. See the like, Chap. 40. 19, 20. and 44. 12–19. Jeremiah 10. 3-5, 9.

laviſh gold] The word here uſed, ſignifieth properly, to *waſte*, or, *ſpend riotouſly*, more peculiarly, *fleſh*, and dainty fare: whence the term *zolel*, for *a glutton*, or a great *waſter* of fleſh: as *ſobe*, for a *drunkard*, or deep drinker of wine, joyned oft together, Deut. 21. 20. Prov.23.20,21. and to *waſte* it, whatſoever it be, as ſome matter of no worth: For that notion, alſo, the word includeth, as appeareth, Jer.15.19. Lam.1.8,11. where it is uſed. The meaning is, they ſpare no coſt in making them idols, but ſpend waſtfully, as if the ſet light by their treaſure, upon that that is, in truth, of no uſe or worth, ſave what the metal gives it. Of their laviſh waſtfulneſs in this kind, ſee in that vaſt coloſſus, Dan.3.1.

bag] Or, *purſe*: ſuch as they uſed to put, keep, or carry money about them in, Prov.1. 14. It is alſo uſed for ſuch bags as they kept their weights in, Deut.25.13. Prov.16.11. Mic. 6.11.

weigh ſilver] As in payments they uſed to do, Jer.32.9, 10. The whole text may thus be rendred, (becauſe the verbs are indefinite, as thoſe, alſo, ver.7.) *Gold is laviſhed*, or, *waſtfully ſpent*, and, *ſilver is weighed*. *Gold*, whereof to make the idol, and ſilver, wherewith to pay the work-man, or either, to make an idol of it, chapter 30.22.

in the balance] Or, *by the beam*, or, *at the beam*. Heb. *reed*, or *cane* whereof it was oft made: the *beam*, put for the balance, a principal part of it, for the whole. And thence it may be the Hebrew word, *to buy*, Chap.43.24. becauſe they uſed to buy and ſell by it. Of their ſeverall ſorts of beams, and ſcales, or balances. See on chapter 40.12.

they hire a gold-ſmith] Heb. *Founder*, or *Finer*, ch.40.19,20. and 41.7.

and he maketh it a god] Or, *to make it a god*, as verſe 5. or, *to make a god of it*, of that ſilver, or that gold, that they deliver him to work upon, Chap. 2. 20. or, as before, *a goldſmith is hired, that may make it a god*, as chap. 44. 14. as if the workman were able to make a god of that, which was nothing leſs before, Jer.10.3,9. and 16.20.

they fall down, yea, they worſhip] *It*, the idol ſo made. See cha.44. 17. or, which *they may fall down to, and worſhip*, a defect of the relative as Ch.42.1.& 44.2.

V.7. *They bear him upon the ſhoulder*] Or, *he is born upon the ſhoulder*, on mens ſhoulders; either unto the place where he is to ſtand, or from thence ſometime, abroad to be ſeen. See on ver.3.

they carry him, and ſet him in his place] Or, *and carried, and ſet*. See ch.44.13. Thus have their gods need of help from them, as they had their being from them at firſt, Jer.10.3-5.

and he ſtandeth] Or, *there he ſtandeth*, Jer.10 5. or, *that he may abide there*, as before, v.6. *to make it a god* : *To ſtand*, for, *to abide*, or *ſtay*; as Deut.5.31. ch 66.22. ſo, *to ſit*, ch.44.13.

from his place ſhall he not remove] Or, *can he not ſtir*, ch.40.20.& 41. 7. Jer.10. 5. the indicative, in a potential notion; as in thoſe other places, and ſo in the next clauſe.

yea, one *ſhall cry unto him, yet can he not anſwer*] Or, *yea, though* one *cry unto him, yet can he not anſwer*, becauſe he can neither hear, nor ſpeak, Pſal.125.6,7. Heb. *yea, he ſhall cry, and he ſhall not anſwer*, *and*, for *yet*, as Neh.5.18. Pſ.44.18. ch.29.2. and the verb potential, as before.

nor ſave him out of his trouble] Or, *from his ſtreights*, becauſe he can neither do good, nor evil, he can neither help, nor hurt, cha.41. 23,24. Jer.10.5. Heb. *he ſhall not ſave*: ſo ch.45.20.

V.8. *Remember this*] ch.44.21.

and ſhew your ſelves men] Not beaſts, like thoſe idolaters, cha.45. 20. Jer.10.14. or, not women-like, timorous, for fear, to comply with them, or, to ſtand in aw of ought from their idols, Jer.10 1,11. So 1 Cor.16.13.

bring it *again to mind, O ye tranſgreſſors*] Heb. *bring back to heart*: That is, conſider well of it, ye of my people, that have in this kind gone aſtray: a defect of the particle *it*, as ch.44.19. Yet ſome read the text, *reduce to wiſdome ſuch as have tranſgreſſed*, and the verb ſignifieth, commonly, *to reclaim*, or *reduce*, Jer.31.18. Lam.5.21. Ezek. 18.30. and the *heart* is likewiſe put, as uſually, for *wit*, or *wiſdome*, Prov.6.32.& 7.7. Hoſ.7.11. Howbeit, this form of ſpeech is moſt frequently uſed, in the former notion, Deuteronomy 4. 39. and 30. 1. So ſomewhat the like form, Chap. 41. 22. Hagg.1.5,7. and 2. 15,18.

V.9. *Remember the former things of old*] ch.42.9.& 48.3. what things I have in former ages, from time to time, done among you, whereby I have evinced my power, and my deity, v.3. Pſal.77.11,12. ch.40.21, 22.& 43.16,17.& 44.7,8.

for I am *God, and* there is *none elſe*] Or, *that I* am *God, and none elſe* whereby it ſo appeareth, cha.45. 5,6,21,22.

I am *God*] Or, that, *I* am *God*, that ſupplyed from the former branch, as ch.45.6.

and there is *none like me*] Or, as ſome, *nothing like me*. See ver.5. Acts 17.29. But here, rather, the former, as ch.43.7. becauſe of that which followeth, ver.10. that can both fore-tell, and effect things, as I have done, and ſtill do.

V.10. *Declaring the end from the beginning, and from ancient times, the things that are not yet done*] Foretelling the iſſue of things, long before they come to be executed, and the proceedings or paſſages of them, in a continued courſe and progreſs, from the firſt to the laſt, and ſuch things, at preſent, which though, as yet, they are not in being, yet ſhall ſurely in their due time, be effected, that which no other then my ſelf can do, chap.41.22,23.& 42.12. & 45.5,6. & 48.2.

ſaying, my counſel ſhall ſtand]Pſ.33.11.Prov.19.21.& 21.30. ch. 14.21,26.

and I will do all my pleaſure]Pſ.115.3. & 136.5.Dan.4.35.applyed,in particular, to Gods will and pleaſure, accompliſhed by Cyrus, in the deſtruction of Babylon,the deliverance of his people,and ſetling them in their land again,ch.44.28.So v.11.

V.11.*Calling a ravenous bird from the Eaſt*]Cyrus from Perſia, lying to the Eaſt of Babylon,ch.41.2,25. who ſhould come ſwiftly, and ſeiz upon Babylon,as an Eagle,or Vultur,upon his prey, Job 9. 26.By either of which alſo,Cyrus might be reſembled, in regard of his hooked noſe like an Eagles, or Vultures beak; which was in him ſo notable, that it brought men ſo marked,into much repute among the Perſians.See the like ſimilitude of an *Eagle*, Ezek.17.3,10. Jer. 48.40.& 49.22.Hoſ.8.1.Hab.1.8.

a ravenous bird]Heb. *a fowl*; but the word coming from a root, that ſignifies, properly, *to flee*, or *fall forcibly*(as a Greek word alſo fetcht from it)upon prey:So uſed, 1 Sam.14.33. and metaphorically to fall foul upon a man with bad language, 1 Sam.25.14. it is more ſpecially uſed for wild Fowl, and thoſe of prey. See inſtances, on ch. 18.v.6.

the man that executeth my counſel]Heb.*the man of my counſel*; as ch. 40.13.yet not whom he taketh counſel of for ought ; for, ſuch God hath none,chap.40.14. But whom he intendeth to make uſe of, for the execution of his counſels and purpoſes,concerning the deſtruction of Babylon, and the deliverance of his people, chap. 44. 28.Jer.50. v.45.

from a far country]For Perſia lay far off,both from Babylon,(Aſſyria, and ſome other Provinces lying between them)and from Judah.See ch.13.5.

yea,I have ſpoken it,I will alſo bring it to paſs;I have purpoſed it,I wil alſo do it] Or, *as ſure as I have ſpoken* it, *I will bring it to paſs*; as I have *contrived* it, *I will alſo do* it.See v.10.ch.14.21,26. a defect of the pronoun *it*, as ch.44.13,15.

purpoſed]Heb. *framed*, *formed*, or, *moulded*;not only as the potter doth the clay with his hands.Gen.2.7.ch.63.8. but as either he, or any other workman, alſo, is wont to contrive, and conceive in his mind,the faſhion of that work, which he intendeth to produce. for thereunto,alſo,it is oft applyed,Gen.6.5.& 8.21. 1 Chron.28.9. ch, 26.3.

V.12.*Hearken unto me ye ſtout hearted*]Or,men of *great ſtomacks*, Pſal 76.5.He ſeemeth to ſpeak,rather,to the enemy, that out of the pride of their heart, and height of their ſtomack, thought to carry things, as they liſted themſelves, contrary to Gods predictions and purpoſes ; (as chap. 10.12.) then to thoſe of Gods people, who, either out of imbecility, or incredulity, made doubt of, or denied the truth of Gods promiſes : the term doth not ſo well fit theſe.

that are far from righteouſneſſe]That is, ſay ſome,*the tranſgreſſors* among Gods people; who by their impenitency, and contumacy, made themſelves altogether unworthy of the favour, by God, intended them, ver.8.Chap.43.22,24. But I ſuppoſe it, rather, meant of their adverſaries,who had dealt moſt unjuſtly and cruelly with his people,whatſoever they pretended, Chap.47.6.Jer. 50. 7, 33. and 51.35.

V.13.*I bring neer my righteouſneſſe*]Heb. *make to approach*,as chap. 41.21. *my righteouſneſſe*, that is, as ſome, the *righteouſneſſe*, which my people receive from me, for their juſtification, and acquital from their ſins, Chap. 33. 24.& 43. 25.& 45.24,25.As others, *my faithfulneſs*, my fidelity, in keeping my word, in making good my promiſes, chap.1.27.& 41.2.& 45.8.& 51.5.which no might,malice, or unbelief, of any, ſhall hinder from taking effect, Rom.3.3.2 Tim. 2.13.or, as I conceive,*my righteouſneſſe*, which I ſhall ſhew, in executing judgment on the oppreſſors of my people, and righting the wrongs that by their adverſaries have been done them; as if he had ſaid, though ye have been far from all juſtice and equity, in thoſe things that ye have done unto my people; yet I will deal juſtly with you, and cauſe my juſtice ſpeedily to approach,and take hold on you ere-long,*Pſalm* 146.7-9.chap.59.14-18.Ier.51.35, 36.See on chap. 45.25.

it ſhall not be far off]See on ch.13.22.& 60.22.

and my ſalvation ſhall not tarry]The deliverance of my people, depending upon, and conjoyned with the deſtruction of their foes. See ch.14.1.theſe two go together,as here, ſo Pſal. 98.2.ch.56.1.& 59. 16,17.

and I will place ſalvation in Zion, for Iſrael,my glory] I will make Ieruſalem a place of ſafety,chap.26.1,2.& 33.20. Zach.2.5. for my people; by whoſe deliverance and reſtitution, I will gain to my ſelfe much glory. So Exod.15.1,6,11.chap,60.21.& 63.14. & 66.18. or, as ſome read the words, and in *Iſrael my magnificence*; as ch.4.2,5.& 24.23.& 60.7,19. but the change of the particle carryeth it rather the former way.

CHAP. XLVII.

Verſe 1. *Come down, and ſit in the duſt ; O Virgin daughter of Babylon*]In this Chapter is proſecuted the denunciation of Babylons deſtruction , entred upon in the beginning of the Chapter before going, with a relation of the ruine and captivity of their idols; and after ſome windings, and occaſional digreſſions,now returned unto again. In this Chapter, is her dejected and deſpicable condition, upon her over throw, together with the procuring cauſes, the ſuddenneſs and unavoidableneſs of it,very pithily and pregnantly deſcribed.

Come down]From thy throne, from thy former height and ſtate. So Jer.13.18.& 48.18.& 51.25.Lam.1.14.

ſit in the duſt] Sit on the ground, as one of low and mean condition, having neither throne, nor ſeat, to ſit on, Pſal.113.7. But that in the next branch; here rather, ſit in duſt and aſhes, after the manner of mourners, on ſpecial occaſions of great and ſolemn mournings, much uſed in thoſe times, Job 28.& 42.6.Mat.11.21.See ch. 52.2.Jer.13.v.18.

O virgin daughter of Babylon] Or , *O virgin daughter Babylon*: thou Babylon, ſay ſome, that haſt hitherto been unſubdued, chap. 23.12,but rather,that art like unto a beautiful young damſel,tender and delicate, in diet and dreſſings, gorgeous in attire, ſumptuous in furniture,and priding thy ſelf in the goodlineſs of thy glorious eſtate, Jer.46.11.See on ch.1.8.& 23.12.

ſit on the ground]As before:ſo Lam. 2.10.

there is *no throne*] For thee to ſit on, in ſtate: thy government is gone; *throne*, for *government*, as Pſal.89.14,29.& 122.5.ſo of Tyre, ch.23.10.there is *no girdle*: there is no power,or trade, left thee; thy might,or merchandize, is gone.

O daughter of the Chaldeans]O thou Babylon, the beauty and glory of the Chaldean State,ch.13.19.So ver.5.

for thou ſhalt no more be called tender,and delicate]Heb. *thou ſhalt no more add, they ſhall call thee*: or, *that they ſhall call thee*; a form of ſpeech, in other languages, unuſual; but,in Hebrew, very common, ſo 1 Sam.2.3.ver.5.chap.23.12.*to be called*, for,*to be*,ſimply; or,*to be accounted*, ſuch, as chap.4.3.& 54.5.& 56. 7. thou ſhalt no longer enjoy that delicacy and daintineſs, that formerly thou didſt. See a deſcription of ſuch, and of ſuch an alteration,Deut.32.56,57.See,alſo,ver.8.

V 2.*Take the mill-ſtones, and grind meal*] Prepare and fit thy ſelf for all ſervile offices; of which, the turning of, or grinding at the mill, as accounted one of the meaneſt,aſſigned commonly,as in many countries at this day, inſtead of beaſts, unto the ſorrieſt ſort of ſlaves and captives, Exod. 11.5.Judg. 16.21.Iob 31.10.Lam.5.13. and was ordinarily womens work,Exod.11.5.Job 31.10.Mat.24.41. *Luke* 17.35.

take the mill-ſtones] Betake thy ſelf to the mill,as we uſe to ſay, *take thy bed*; when our meaning is, *betake thy ſelf to thy bed*.

the mill-ſtones]The word here uſed, and ſo alſo,Exod.11.5. Num. 11.8. and elſe-where, is of a dull form; becauſe the mill conſiſteth of two ſtones,the upper,and the lower:the former called,in Hebrew, *receb*, or, the *rider*, as in ſome places, with us, *the runner*, becauſe it rideth, or runneth about, upon the lower, Deut.24.6.the latter, in the writings of the Rabbines(for in Scripture it is not found) is called *ſheceb* , the *bedſted* , or the *reſter* , becauſe it ſtirreth not, but lyeth down , and reſteth under the former. In the law forbidding the taking of the mill-ſtones to pledge , it might be deemed by our tranſlation , where the word *rachajim* here uſed, ſtandeth in the firſt place, and the word *receb* in the ſecond, that the former ſhould ſignifie *the upper mill-ſtone* only; and the latter, *the lower*: but the former comprehendeth the whole *mill*, conſiſting,as of two principal parts, of both : the latter, the upper only: the intent of the Law-giver , being to inhibite any to take , for pledge, either the whole mill, both ſtones, or the one of them only; yet , by name , expreſſing only the uppermoſt; becauſe that lying looſe, might the more readily be taken off, and carryed away upon any ſuch occaſion;whereas the other being ordinarily fixed,could not ſo eaſily be removed; and without it, the other would be altogether unuſual.That of grinding, ſome of the Jews Doctors,both here,and in other the places above-cited,writhe,and wreſt,to an obſcure ſenſe not worthy to be related.

grind meal] That is, *grind* grain or corn, whereof to make *meal*, or by grinding of it,make meal;as in that proverbial ſpeech running elegantly, in Hebrew, *their bud ſhall make*, or *yeeld no meal*, Hoſ.8. 7.So,*he baketh bread*, for *he baketh dough*, therefore to make *bread*, chap.44.19.there is a kind of prolepſis,or anticipation,in it, metal, whereof a graven image is afterward to be made ; otherwiſe, the Founder no more melteth the one, then the Miller grindeth the other.

uncover thy locks] That is, ſay ſome ſhave thy ſelf, as mourners uſe to do, Job 1. 20. See chap. 22. 12. or, as ſlaves and captives are wont to be uſed. See on chap. 3. 24. But that were rather to uncover the head, then the hair, or the locks; to make the head bare, by taking away of the hair : and the like exception may be taken againſt the expoſition of thoſe,that by the word here uſed, would have to be underſtood, certain rich or curious *fillets*, wherewith the hair is wont to be wound,and bound up,among great ones eſpecially.The word rather ſignifies the *locks*,or *treſſes*,that the hair of ſuch uſeth to be made up in,their *fore-locks*, eſpecially, on either ſide of their temples, as appears; by Cant.4.1, 3.& 6.7. now thoſe of note and ſtate , Queens and Princes , eſpecially, had goodly rich tires and diadems , which did not only cover and adorn their heads; but did bind in alſo, and keep up theſe their locks, from falling down upon their faces: Of which, ſee ch.3.21.& 62.3.Eſt.1.11.& 2.17.Ier.13.18. The meaning therefore is, that being ſtript of, or having caſt off her coſtly and ſtately head-tire, and head-bands, ſhe ſhould go bare-head, with her hair hanging down about her ears, as captives and drudges are wont to do. See Ezek.21.16.Lam.5.16.So ch.3.24.

make bare the leg; uncover the thigh, paſſe over the rivers] Truſſe up thy clothes about thee, not as thoſe that are to travel, only, Exod. 12.11.1 King.18.46. but higher then ordinary, as thoſe that are to wade thorow deep waters, to paſſe thorow thick and thin, Pſa.66.12.& 69.1,2. *the leg*, and *the thigh*, for, *the legs*, and *thy thighs*: a defect of the pronoun; as Chap. 37.4, 23. and the nouns collective; as chap.20.2. the former whereof, I ſuppoſe, might better be rendred *foot*, then *leg*; as the plural is *footſteps*, or *paths*, Pſalm 77. 19. Jeremiah 18.15. the latter, *knee*, rather then *thigh*, becauſe it is expreſly diſtinguiſhed from the *thigh*, Judges 15. 8. where it is rendred *hip*, as I conceive, not ſo fitly: but if it be ſo taken here, it ſhould intimate a further degree of diſgrace. Of which, Chap. 3. 17. and 20. 4. but of that, the Prophet ſpeaketh in the next verſe: and the laſt clauſe leadeth rather to the former ſenſe, as ſpoken unto one that was to wade up to the knees. Some ſuppoſe an alluſion in it, to the river Euphrates; over whoſe ſtreams the Babylonians ſhould paſſe captive into Media and Perſia: which it may be, is ſomewhat too nice, and to me ſeems needleſſe.

V.3. *Thy nakedneſſe ſhall be uncovered, and thy ſhame ſhall be ſeen*] Either thou ſhalt want wherewith to cover thoſe parts that womanly modeſty abhoreth to have ſeen, and to lye open to common view; or, thou ſhalt, in ſcorn and deriſion, be ſo diſgracefully uſed, as women-priſoners, taken captive, oft-times are, by thoſe uncivil & inhumane perſons into whoſe hands they fall. See, beſides the places pointed to, on the former verſe, Ier.13.21,26.Ezek.16.37.& 23.29. Nah.3.5.

I will take vengeance] To wit, on thee, to be ſupplyed from the latter clauſe; as ch 48.9. as if he had ſaid, it is not ſo much Cyrus, as God by him, that cometh to take vengeance upon thee, ch. 13.3-5, 9,11,17.& 14.22.Ier.50.9.15,21,25,28.& 51.6,11.14,24.25,44. for the wrongs done to his people, ver.6.Jer.51.35,36. See chap.34.8. and 46.13.

and will not meet thee as a man] But in full wrath, without any pity, or commiſeration, ſuch as men are wont to ſhew; ſometime, unto the weaker ſex. I will deal with thee, as thou haſt dealt with mine, ver.6.2Chr.36.17.Iudg.8.18-21.Jer.50.15.Iam.2.13. or, in full power, as God, one of might unconceiveable. See Pſ.90.11.ch.31.3. To this purpoſe, the Latine, and thoſe that follow it, read the words, *and man ſhall not withſtand me*; but that ſenſe the words will not admit. Again, ſome of the Jewiſh Doctors, as alſo of ours, treading in their ſteps, encline much to the former notion, and render it, *I will not admit any mans interceſſion for thee*; for the word here uſed, ſay they, ſignifies, ſometime, *to intercede*, ſometime, *to admit interceſſion*: and in the former ſenſe, indeed, it ſeemeth taken, Gen.23.8.Jer.7.16 & 27.18. but for the latter ſenſe, it is not ſo eaſie to find a place, that may fit it: they alledge, ch.64.5. but that ſeems not ſo clear to this purpoſe.

as *a man*] A defect of the note of ſimilitude; as Chapter 40.6.& 41.15.

V.4. *As for our Redeemer, the Lord of hoſts is his name, the holy One of Iſrael*] Or, Saith *our redeemer*, (for *As for*, is not in the text, nor doth ſo well fit here; and *ſaith*, or *ſaying*, is oft ſuppreſſed, but to be ſupplyed, as 1 Kin-20.34.Pſ.27.8.& 105.15.c.5.9.& 26.19.45.14.Na.2.8.) *our redeemer* (our reſcuer out of dangers, difficulties, and diſtreſſes, Gen.48.16 ch.43.14.) *whoſe name is the Lord of hoſts*, (as ch.48.2.& 54.5. the poſitive for the relative; as chap.33.21 & 42.1.ver.11.) *the holy one of Iſrael* See ch.1.4. Spoken in the perſon of Gods people acknowledging all this done, by God, for their deliverance, out of Gods free favour and mercy unto them, Chap.14.1.& 43. 14. & 45.4.

V.5. *Sit thou ſilent, and get thee into darkneſſe*] Having broke off his ſpeech to Babylon wherein he had begun to tell her what ſhe muſt do, and what ſhould betide her, to give her to underſtand, who it was that ſpoke it, and would enforce her to do it, ver.3,4. he returns in this verſe again to her; enjoyning her further, for ſhame, and confuſion, to be mute, and to get into ſome dark corner out of ſight. *Sit ſilent*, or *Sit dumb*, (for that is the very word in the Hebrew; as alſo, Lam.3.23.) as one confounded, and not able to ſpeak, Pſ.77.4.& 107.42.Mat.22.12. *and go into the dark*, (the abſtract for the concrete; as Iob 3.3.) as one aſhamed of thy ſelf, and not enduring to be ſeen, in ſuch ſorry condition, as thou ſhalt be in ſhortly, v.3 Lam.1.9.& 2.10.

O daughter of the Chaldeans] See on v.1.

for thou ſhalt no more be called the Lady of Kingdoms] As the State of Iudah, ſometime, *the Princes of Provinces*, Lam.1.1. and as Babylon it ſelf alſo, *the glory of Kingdoms*, ch.13.19. not only, as a moſt ſtately and glorious one among them, but as one that ruled over them, Jer.27.7,8,9.Dan.2.37,38.

V.6. *I was wroth with my people; I have polluted mine inheritance, and given them into thine hand: thou didſt ſhew them no mercy; upon the ancient haſt thou very heavily laid the yoke*] One cauſe of Babylons overthrow, before hinted, ver.4. their extream cruelty exerciſed upon Gods people; which howſoever, through the juſt judgment of God, it befel them for their ſins, chap.10.5,6. Ier.1.15,16. yet it did no more excuſe them, who intended nothing leſs, then the execution of Gods juſt deſigns, Chapter 10. 7. then Gods counſel, and purpoſe, concerning the giving up of his Sons, for the ſalvation of his Elect, did acquit any of thoſe from *wicked* hearts, and *hands*, that had ought to do, either as procurers, or actors, in the putting of him to death, Acts 2.23.& 4.27,28. See on cha.45, 24, 25.

I was wroth with my people] ch.57.17.& 64.5.Zach.1.15. of the term, ſee on ch.34.2.

I have polluted mine inheritance] Or, *I polluted*; that it may run in the ſame tenour with the former; as in the original it doth. I dealt with my people, whom I had adopted, and taken unto my ſelfe, for a peculiar, Exod.19.5.Deuteronomy 7.6. and was as deer to me, as to an heir his inheritance is wont to be, 1 King.21.3.ch.19.25. as with ſome profane, or unclean thing, Chap. 43, 28.Lam.1.17.

and given them into thine hand] Or, *gave them* (as before) *into thine hand*; that is, *into thy power*: as verſe 14. Jer.12.7. Lam.1.14.

thou didſt ſhew them no mercy] Inſtead of pitying, and compaſſionating their miſery, thou didſt exceedingly aggravate it, by thine extream, hard, and cruel uſage of them, 2 Chr. 36.17.Pſal. 69.26. Heb. *thou didſt ſet them no bowels*: *bowels*, for *mercy*, or *tender mercy*: as chap.54.7.Dan.9.9.Zach.1.16. So Luke 1. 78. Philip 2.1.

upon the ancient] Who for age ſhould have been pitied; but with thee found no mercy: thou dealeſt unmercifully, with old and young alike, Deut.28.50.Lam.2.21.& 5.12, 13.

haſt thou very heavily laid the yoke] Or, *didſt thou*, as in the former branch. Heb. *make thy yoke very heavy*: for the pronoun expreſſed in the Hebrew, ſhould not be omitted: *thy yoke*, not that thou didſt thy ſelf wear, or bear: as 1 King.12.4.Ier.2.20. but that thou laidſt upon, and didſt compel them, to bear, and wear: as Jer.27.7,10. a metaphor taken from ſuch yokes, as beaſts are wonted to draw in. See Jer.28.48. Lam.1.14.

V.7. *And thou ſaidſt*] Thoughteſt with thy ſelf; as Pſ.10.11.& 94.7. ch.10.10. See alſo, ver.8.

I ſhall be a Lady for ever] Another cauſe of her ruine, her inſolent, and confident preſumption, imagining her power and ſettlement to be ſuch, as ſhe never ſhould, nor could, by any means, be pulled down, or diſmounted, from the top, or height of her ſtate. So Pſ.10.6. Rev.18.7. See the like preſumption of Edom, Obad.13. of Ammon, Jer.49.6. of Gods own people, Jer.21.13. yea, ſome tang of it, in one after Gods own heart, Pſ.30.6.

So that thou didſt not lay theſe things to thine heart] Heb. *hitherto*, or, *as yet*, *thou haſt not ſet theſe things upon thine heart*: as chap. 57.1. thou little thoughteſt of any ſuch matter, as is now befallen thee. See on ch 46.8.

nor didſt remember the latter end of it] Heb *nor haſt remembred her latter end*; as Lam.1.9. that is, *thy latter end*, as Job 18.4. a permutation of perſons, or paſſage from perſon to perſon; the like whereunto; ſee ch. 1. 29.& 31.7.& 34.16. Jer.17.1. Thou little thoughteſt what would be the iſſue of theſe things, or what would, at length, befal thee, Deut.32.29. the clauſe, likewiſe, of the ruine of Gods own people, Lam.1.9.

V.8. *Therefore hear now thus, thou that art given to pleaſures, that dwelleſt careleſly*] Heb. *And now hear this*: *and*, for *therefore*, the copulative, for the illative: as chapter 42. 25. or, *But now hear this*: the copulative, for the adverſative; as chap. 40. 31. *thou delicate*, or *delitious one*: it comes from that root, from which the land, or garden of *Eden*, had its name. Gen. 2.15. See ver.1. *that dwelleſt careleſly*, or *ſitteſt ſecurely*, or *confidently*, Judg.18.7. Jeremiah 49.31.

that ſayeſt in thine heart] See v.7.

I am, and none elſe beſide me] The like, ſee of Nineveh, Zeph.2.15. An inſolent & arrogant expreſſion, of proud and preſumptuous perſons imitating what God is wont to ſay of himſelf, Chap. 41.4.& 43.10,11,12,13.& 44.6.& 45.5,6,22. Some ſupply it; *I am a Lady*, (the peculiar one, ver.5,7.) *and* there is *none* (no Lady worth ſpeaking of) *beſides me*; as ver. 10. But the words here next following, carry it rather to the former, as ſpoken, rather of her unmoveable ſubſiſtence, then of her matchleſs magnificence. See verſe 7. Howbeit, a learned late Critick, controlleth this generally received verſion; and would have it rendred, either by way of aſſertion, *I am*; *and I only* (as Deut.15.4.Num.22.35.2 Sam. 12. 14.) *hereafter*: or, by by way of interrogation, *I am*, *and is there any more beſides me?* And this his rejection of the received reddition to ſtrengthen, he obſerveth, that another form of ſpeech is uſed in the like, concerning God, chap.45.6. But that very place, if the manner of the Hebrew language be well obſerved, will help to juſtifie the received verſion here; for it is a thing very uſual in Hebrew, to ſwallow up the prepoſition intervenient between the verb or the noun, and the pronoun affixed to either, which yet muſt of neceſſity be reſtored, or ſupplyed, to make the ſenſe entire. Hereof, ſee inſtances, not a few, on Chap.28.15.& 48.10.& 49.24.& 65.5. the particle *beſides* then, expreſſed there, being (as of neceſſity it muſt, to make the ſenſe entire,) ſupplyed here; the verſion there *is none*, *I*, that is, but *I*, or beſide *me*, will be warrantable, becauſe ſuitable to that parallel place, and agreeable to many other the like conſtructions.

I ſhall not ſit as a widow, neither ſhall I know the loſſe of Children] Thou thoughteſt it impoſſible, ever to be deprived of thy King and Kingdome, whereunto thou ſeemeſt to be weded, as to an husband, by an indiſſoluble band; or, of thy people, that are as thy children, or, as ſome, thy poſterity, thine iſſue, that ſhould ſucceed conſtantly, in thy Kingdom. See Rev.18.7.

ſit as a widow] Heb. *ſit a widow:* as Gen. 38. 11. or, *ſit as a widow*, the note of ſimilitude ſupplyed: as Lam. 1. 1. which here wanteth, as verſe 3. I ſhall not ſit deſolate, as widows uſe to do.

know] Experimentally*: ſuſtain*, or *ſuffer*, as Gen.2.9. Eccl.8.5. 2 Cor.5.21.

V.9. *But theſe two things ſhall come unto thee, in a moment, in one day, the loſſe of children, and widow-hood*] It ſhall befal thee clean contrary to thine expectation, or preſumption rather, in both, and in both at once, yea, both ſhall betide thee, ſuddenly, and in as much extremity as may be, the loſs both of Soveraignty, and of ſubjects together; or, of poſterity, to ſway the ſcepter of thy State ſucceſſively, the line of Nebuchadnezzar being with Baltaſar cut off, Dan.5. 30, 31. See the like ch.51.19.

But] Or, *Yet*. Heb. *And*. So Chap. 40. 31. and 42. 20, 25.

in a moment] Or, *ſuddenly*. When it is leaſt thought on, or looked for, Job 21. 13. and 34. 20. *P*ſalm 73. 19. See ver.11.

in one day] At one time together; not ſo preciſely: as 1 Sam. 2.34. but as Rev. 18.8.

they ſhall come upon thee, in their perfection] They ſhall come full, or fully upon thee. Heb. *according to their entireneſs*, or, *perfection*, thy calamities, in either kind, ſhall be exceeding great. See the next clauſe.

for the multitude of thy ſorceries, and *for the great abundance of thine enchantments*] *For*, or *with*, *thy manifold witch-crafts*, *for thy mighty enchantments*, ſhall they come upon thee *exceedingly*; for the laſt word is an adverb, and ſignifies, *very much*, *very greatly*, *abundantly*, exceedingly and is uſed commonly, to expreſs the ſuparlative degree, which the Hebrews want, Gen.1.31. Exod.1.7. Pſal.119.4. and there is a pauſe at the word next before it, which ſheweth, that it hath reference to ſomewhat elſe before that, and to no noun ſubſtantive, which it will not fitly accord with, but ſome verb, which out of the former branch, therefore is to be ſupplyed; as Gen.1.16, 30. 2 Chr. 10. 11. *Prov*.15.15. ch.43.2. And ſo our ancient verſions had it, *they ſhall mightily fall upon thee*.

for] As the particle is uſed, Gen.18.28. Jer.18.18. and then are her ſorceries, or witchcrafts, and enchantments, here mentioned, as one procuring cauſe, alſo, of her downfal; or, *with*, that is, together with; as 1 Sam 1.24. Jer.11.19. Hoſ.5.6. and then the meaning is, that all her magical ſlights, aud cunning fetches, ſhould ſtand her in no ſtead, but ſhould all fail, and fall together, with her, and her ſtate v.12, 14, 15.

ſorceries] Or, *witchcrafts*; (for thence the word for *a witch*, Exod. 22.17.) whereby is underſtood, as well her politick devices, wherewith ſhe circumvented, and deluded, and ſo either won to her, or kept with her, great Princes and Potent people: as if they had been bewitched, and enchanted by her: but her magical arts, and practiſes alſo, wherein that State abounded v.12, 13. therein treading, and tracking the ſteps of Nineveh, by whoſe ruine ſhe roſe, called, *a Miſtreſs of witchcrafts*, Nah.3.4. as alſo the ſpiritual Babylon that ſucceeded the ſecular, did herein alſo, not come ſhort of either. See Rev.17.2, 3. & 18.23.

the great abundance of thine enchantments] Heb. *the might*, or *power*, *of thine enchantments*; for ſo the word ſignifies, and is ſo rendred, ch. 40.29. Nah.9.3. derived from a word, that ſignifieth a *bone*, and is uſed, alſo, for ſtrength; becauſe the bones are the ſtrength of the body, Job 21.23. It is true, that the verb is uſed, as well for to *abound* or *to be many*; as *to be ſtrong* or *mighty*. Pſalm 40.5, 12. chap. 31.1. and the adjective from it, deſcending likewiſe, Chap.60.22. but the ſubſtantive here uſed, for *might*, rather then for *multitude*, as in the places pointed to, where alone it is found; ſo that not only the variety and numeroſity of her ſlights and policies, but the powerfulneſſe and prevalency of them, is here alſo intimated: neither whereof, yet, ſhould be able to ſecure her againſt God: For there is no power, or policy: no might, or ſlight of any, that can prevail againſt him, *P*roverbs 21. 30. Chapter 28. 15, 17, 18.

Ver. 10. *For thou haſt truſted in thy wickedneſſe*] Or, *Becauſe* (Heb. *And*, as Chapter 64. 5.) *thou haſt truſted*, In thy wicked courſes, thy wiles and ſlights before-mentioned: or, thy means and might thereby acquired, *P*ſalm 52. 7. Chapter 28.15.

thou haſt ſaid, None ſeeth me] Thou haſt deemed thy ſelfe even out of Gods eye-ſight, and thy deſigns and projects ſo cunningly contrived, ſo cloſely and covertly carried, that they could not poſſibly be deſcryed, or diſcovered by any, Pſal.64.5. & 94. 3. Chapter 29. 15.

Thy wiſdome and thy knowledg, it hath perverted thee] Or, *hath made thee to turn away*; or, *hath turned thee aſide*, Chap.57.19. Thou didſt imagine, but vainly, as by experience it will appear, that thy ſlight and skill would ſecure thee: and thy truſting thereunto, made thee tranſgreſſe the more freely: that which Solomon, therefore, forewarns his ſon, to beware of, Proverbs 3.5. ſuch *wiſdome and knowledge, falſly* ſo *termed*, 1 Timothy 6. 20. *puffeth up*, 1 Cor.8. 1.

and thou haſt ſaid in thy heart, I am, and none elſe beſides me] See v.8.

V.11. *Therefore ſhall evil come upon thee, and thou ſhalt not know from whence it ariſeth*] Heb. *thou ſhalt not know the morning thereof*: or *the riſing of it*; that is, *the morning*, *or riſing, whereof thou ſhalt not know*: as ver.4. *morning*, for *riſing:* as evening, for, ſunſeting; oppoſed to ſun-riſing, Chap.45. 6. Thou ſhalt not know, either from what region it ſhall ariſe; or, on what day it ſhall come: alluding to the riſing of the Sun, whoſe approach produceth morning; and withal, giving a privy nip to the parctice and profeſſion of their wizzards, by that State ſo much relyed upon, who by the courſe of the Stars, and the riſing and ſetting of them, undertook to preſage, and foretel, what would every day fall out; and by whoſe help, they made account that they might eaſily foreſee, and prevent, conſequently, any evil, that was on foot, or intended againſt them, ver. 12.13. It may have reference alſo to Cyrus his ſudden ſurprizal of them, ere they were aware of him. The Babylonians little dreamed, when they aroſe at Court, from their up-ſitting at their revels, that their city was ſurprized; and the tidings of the unexpected ſurpriſal of it, was even then poſting apace to them. See Jeremiah 51. 31.

and miſchief ſhall befall thee; and thou ſhalt not be able to put it off] Or, *which thou ſhalt not be able to avoid*, or *to avert*: as chap. 37.27. Heb. *to expiate*, cha.28. 18. a metaphor from ſuch expiations, as being duly performed, did free the party ſo expiated from penalty, Num.16.46-48. thou ſhalt neither be able to foreſee it, nor to free thy ſelf from it, Jer.50.24.

and deſolation ſhall come upon thee ſuddenly, which *thou ſhalt not know*] Or, which thou *doſt not know*: as Prov.27.1. a defect of the relative, as ch.44.2. or, when thou ſhalt not *know it*, what time thou thinkeſt not of it: as Mat.24.39, 50. the adverb of time ſupplyed: as ch.17.6. & 26.10. & 41. 17.

V.12. S*tand now with thine enchantments, and with the multitude of thy ſorceries*] Or, *witchcrafts*, or *witcheries:* as ver.9. In way of deriſion he calleth upon them, to muſter up all their deviliſh arts & devices, to try what in their diſtreſs, they are able to do for their indemnity, and deliverance by them. Some both here, and v. 9. would have read inſtead of *enchantments*, and *witcheries*, *enchanters*, and *witches*: but theſe terms in Scripture are no where ſo uſed; two other words of the ſame ſtock with theſe, are uſed for either, Pſalm 58.5. Jer.27.9. Howbeit, there may in this place, be an Ellipſis, or want of the ſubject; as in divers places, the like is found: *enchantments*, for, men, or maſters, of *enchantments*: and *witcheries*, for men, or women, maſters, or miſtreſſes, of *witcheries*, that is, profeſſors, or practiſers, of ſuch helliſh arts, *enchanters*, or *charmers*, *wizzards*, or *witches*: as Nineveh is called, a *miſtreſſe of witcheries*, that is, a great practitioner in ſuch kind of abominations, Nah. 3.4. ſo is the *harveſt*, put for the *harveſt*-man, ch. 17. 5. See more there: if we take it for the arts, or practiſes themſelves, the text would be rendred, *ſtand up now with* them: as armed, and furniſhed with them: as 2 Kings 11.11. See ver.13. if for the profeſſors, and practiſers of them, it would be rendred, *ſtand now among* them; as conſulting with them, or ſeeking ayd and advice from them, ver.13.

wherein thou haſt laboured from thy youth] Or, *with whom*, as ver. 15. having reference, either to the practiſes themſelves, or to the practiſers of them. Theſe kinds of arts, the Chaldeans were anciently ſo much addicted unto, that the profeſſors of them, were, among other nations known, and called commonly, by the name of Chaldeans. See Diodore l.3.c.8. and Tully of *divination*, l.2. and their Magicians were highly eſteemed with them, and great men in the State. See Dan.2.2. & 4.6, 7. & 5.7, 8.

from thy youth] From thy firſt beginning to riſe, and grow up into a State. See the like, Jer.22.21.

if ſo be thou ſhalt be able to profit, *if ſo be thou mayſt prevail.*] Try whether the one, or the other, be able to do thee any good, or to ſtand thee in any ſtead, to avail thee in ought, or to prevail ought for thee, againſt the evil that is coming upon thee. So ch.30.5, 6. & 45.20. Lam.4.17. See the like ironies, Jer. 22.20. & 46. 11. v.13.

V.13. *Thou art wearied in the multitude of thy counſels*] Thou doſt but tire out thy ſelf in vain, in ſtudying how to ſave thy ſelf, one while by one courſe, another while by another. So ch. 16.12. Jer.2. 36, 37. & 4.14.

let now the aſtrologers, the ſtar-gazers, the monethly prognoſticators ſtand up, and *ſave thee, from thoſe things that ſhall come upon thee*] Call for all thy wizzards to ſtand up for thee, and to improve their skill, and power, to the utmoſt, in thy behalf. So chap.41.1. & 43.9. Baltaſar called for them all; but none of them all knew what to adviſe him, or how to ſave him, Dan.5.7, 8.

aſtrologers] Heb. *viewers of the heavens:* not ſuch, as view ſo as

David did, *Pſ*.8.3.and as Gods people and others, are willed to do, ch.40.26.to conſider,and contemplate the incomparable glory, wiſdom, power,and providence of God,diſcovered,and brightly ſhining forth in them, Pſal.8.1.& 19.1-4.& 104.1-4. Rom. 1.21. but that gaze on them, to read the fates, and fortunes(as they term them) of men,and ſtates,perſons,and people in them;and to foretel thence, what good, or evil, ſhall betide them: building upon ſuch fond, groundleſs, ſuperſtitious, and ridiculous principles, as by the Devils ſuggeſtion, (ſuch are the good Angels that theſe ſeducers and deluders of people tell us of, if they have them from any that pretend ſo to be,) or from the flaſhy fancies of their own addle brains, that they have framed and forged to themſelves , Jer.10.1.and the Hebrew Doctors,therefore, affirm the term here uſed,to come from an Arabick word, that ſignifieth to *decide*, and to denote ſuch, as take upon them, to *decide*, and determine things of future contingency, by the view of the sky. Howbeit, ſome take upon them, here, to alter the text; and, becauſe this word is in Scripture no where elſe found, to read inſtead of it, the word uſed elſewhere, for an *enchanter*, or *charmer*, Deut.18.11.Pſal.58.5. of the ſame ſtock with that, ver.9.12. but taken in another ſenſe; ſo as it is no where, ſave in a feminine form, found uſed in Scripture, as it ſignifieth *a conſociater*, or *conjoyner*; expounding the words , by an inverſion of terms; *ſuch as conſociate*, or *conjoyn the ſtars*, (that obſerve the conjunctions of them, for the drawing of dooms and predictions from them) *by contemplating of the heavens*:ſuch an inverſion of terms, ſome alſo would have,Pſ.35.7.But theſe ſeem to be ſomewhat overbold with the text.

ſtar-gazers] Heb. *thoſe that gaze upon the ſtars*. Another term given to the ſame perſons, to thoſe of the ſame profeſſion, among whom there were thoſe as Tully reporteth , that vaunted of skill, gathered from the obſervation of the courſes and conjunctions of the ſtars, for above, or about, as ſome, fourty,yea,as ſome,ſeventy thouſand of yeers ; ſo many thouſands, before there were either ſtars to be obſerved, or men to obſerve them, the world having not, as yet, ſeen neer ſix thouſand years.

monethly prognoſticators] Heb. *that give notice, inſtruct*, or *make to know things concerning the moneths*; the word properly ſignifies *the new moon*, Pſa.81.3.Ezek.46.3.but is uſed commonly for *the moneth*, becauſe the *new moon*, among the Jews, began the *moneth*. Thoſe that take upon them , to tell beforehand , the occurents of each moneth,as our Prognoſticators alſo do.

ſtand up, and ſave *thee*]Heb.*ſtand up*, *and ſave thee*; for the copulative is in the text:or *ſtand up to ſave thee*:as that particle is alſo oft uſed,Joſh.24.9.cha.19.12.& 53 2.

V. 14. *Behold they ſhall be as ſtubble*; *the fire ſhall burn them*] They ſhall be as ſtubble to the fire, in the day of Gods wrath, Chapter 1.31.and 5.24.Exodus 15.7.Nah.1.10.Zeph. 2.2. and it may be, alſo, made fuel, matter for ordinary fire, as the Philiſtines idols, 2 Samuel 5.21.and the Jewiſh falſe Prophets, Ieremi. 29.22.

they ſhall not deliver themſelves from the power of the flame] Heb. *their ſouls*(as ch.44.20.Ezek.14.14.*from the hand*(as Pſ.22.20.&49. 15.)*of the flame*,that is,*of the fire*:as Luk.16.24. they ſhall not be able to ſave themſelves;much leſs to ſave others,v.13,15. ch.46.2.Pſ. 146.3,4.

there ſhall *not be a coal to warm* at, nor *fire to ſit before it*] They ſhall utterly periſh, and nothing of them remain, that may yeeld the leaſt help, or hope, that may afford the leaſt comfort : a metaphor taken from wood, or fewel, ſo burnt and conſumed to aſhes, that not ſo much as any coal, cinder, or ember, is left, that may be of any uſe, afford any heat, or help, to kindle a new fire again.See the like in another notion, Ch.30. 4 or,as ſome render it, ſhall *not be a coal to warm* with, or *fire to ſit before it* that is , ſay they , the fire which the Medes and Perſians ſhall kindle at Babylon, among the Chaldeans , ſhall not be ſuch a fire , as men are wont to ſit by for warmth in winter, Jer. 36.21. but ſuch a waſting and conſuming fire, as ſhall deſtroy and devour all before it, Pſ.50.3.& 97.3.cha.9. 18.& 10.16.& 24.6.& 26.11 Jer.51.25,31. But the former ſenſe ſeems the ſounder, both for what went before, and for what followeth after.v.15.However,the negative is to be ſupplyed from the former branch;or the disjunctive inſtead of it to be inſerted;as Pſ 9.18. See on ch.28.28.

V. 15. *Thus ſhall they be unto thee*, *with whom thou haſt laboured*, even *thy merchants from thy youth*] Or, *Thus ſhall thy merchants be unto thee*,(that is, in like manner ſhall it be with thee, as in regard of thy wizzards, ſo in regard of thy merchants) *with whom thou haſt tired thy ſelf*(as Ier.51.58.*from thy youth*. For there ſeems to be a trajection in the words of the text. The like, whereunto, is found Rev.13.8.compared with ch.17.8.there; as this, with ver. 12. here:either of theſe readings doth well fit thoſe,who, by *merchants*, here underſtand her *wizzards*. Howbeit, if we regard the diſtinctions in the Hebrew, the text would thus be read; *Thus ſhall it be with thee, in regard of thoſe, with whom thou haſt tired out thy ſelf* : (for there is the middle diſtinction)that is of thy wizzards: and then followeth ; *thy merchants*, or *thy traders*, *thoſe that have traded with thee*(as *thy campers*,for thoſe that camp againſt thee,Pſal.55.5.)*from thy youth ſhall wander every one to his quarters* : and this I take to be the genuine reading of the place.

thy merchants] All that had any trading with her, from foreign parts, which were not a few, (as with Nineveh before, Nah. 3.16.)partly, in regard that ſhe was now become the head city of the Empire; and partly, alſo, in regard of her convenient ſituation,for trade, by reaſon of the great rivers, upon which, and neer unto which,ſhe was ſeated.See the like of the myſtical Babylon Rev.18.11.

from thy youth] Since thou beganneſt to riſe to a more abſolute empire, by the declination of the Aſſyrian Monarchy , the trade of Nineveh,that fell with it,being then transferred,and devolved unto thee.See v. 12.

they ſhall wander every one to his own quarter:] Heb. *paſſage*. They ſhall flee away as faſt as they can,each one to his own home, to his own country, when they ſee how it goeth, or is like to go with thee. Or, they ſhall flee each one any way , that they can find free paſſage by, for his own ſafety, unto any place, where they ſuppoſe they may be ſecured , and leave thee alone , to ſhift,as thou canſt, for thy ſelf. See the like of her Souldiery. Jer. 51.9.

none ſhall ſave thee]Neither they merchants; for they ſhall forſake thee:nor thy wizzards ; for they ſhall periſh together with thee; verſe 14.

CHAP. XLVIII.

Verſe 1. H*Ear ye this*] This Chapter is, alſo, much of the ſame both ſubject and frame , with divers of the former; eſpecially the 43. and 44. For in it, the *Lord* reproveth the diſobedience, rebelliouſneſs, and obſtinacy of his own people; layeth before them, his power, and his providence, whereof by many evidences, they might be convinced; ſheweth, by what means they might have prevented many miſchiefs that had befallen them , and yet promiſeth , having refined them by ſuch afflictions as they had undergone, by Cyrus freely to ſet them free , and reſtore them again.

Hear ye this, O *houſe of Jacob*]Ch.44.1. & 46.3.

which are called by the name of Iſrael] Which profeſs your ſelves to be Iſraelites, and bear that name, but do not anſwer your name, are not ſo in truth, Rom. 2.17.& 9 6 They vaunted themſelves of Iſrael, as of Abraham,Mat.3.9.John 8.33. whereas, indeed,they neither reſembled, nor imitated, either Iſrael, or Abraham, Mat. 3.7. John 8.37,39,40.

and are come forth out of the waters of Iudah ?] That are of the lineage, or off-ſpring of Judah , deſcending and iſſuing from him, as ſtreams, or rivelets, from a well head, or ſpring, Deuter. 33.28.Pſalm 68.26.See the like metaphor,Prov.5.15-18.And this is an higher degree of honour and dignity,that theſe men arrogated to themſelves: for all the twelve Tribes were deſcended of Jacob ; but we, ſay they,are of the ſtock of Judah, the royall Tribe,Gen.49.8, 10. which had retained the ſervice and worſhip of God with them, when the other fell a way to idolatry, 2 Chron.11.13-16. and 13. 8-10.

which ſware by the name of the Lord, *and make mention of the God of Iſrael*]That ſware by the true God, as profeſſing to ſerve him, ch. 19 18.& 45.23. as every nation is wont to ſwear by that god they ſerve and worſhip, Gen.31.53.when as yet they yeeld him no obedience,but abuſe his name to evil purpoſes, Jer.5.2.Hoſ.4.15.Zeph. 1.5.and make mention of him,when they ſwear, Exod. 23.23. Joſh. 23.17.or more generally have the name of God oft in their mouths as well out of oaths as in oaths as if they reverenced and regarded him, when, indeed, they do nothing leſs, Chapter 29.13.Jerem. 12.2.

but not in truth, *nor in righteouſneſſe*] As an oath ought to be taken, and Gods name to be uſed. See Jeremiah 4. 2. and 5.2.

V.2.*For they call themſelves of the Holy City*] As it is ſtyled, Mat. 4.5.& 27.53.Heb. here, *the city of holineſs*, or rather, *the city of the Sanctuary*. For there is an article of ſpecial deſignation before the noun governed and ſo ch.52.1.which,indeed, was the main ground why it was called and accounted, by an eminency, *the holy city*, in regard of Gods Sanctuary there ſeated, and his name or worſhip there ſetled, Deut. 12.11.2 Chron. 7.12, 16. of this city Jeruſalem, Ch. 52. 1. they profeſſed themſelves to be citizens , even fellow-citizens, with Gods holy ones, Eph.2.19. Now as the text is here read, it ſeems to render a further reaſon, of what they were formerly ſaid to profeſs, to wit, that they were of Jacobs Family, and Iudahs iſſue; for they were of Ieruſalem, the head city of Judah ; which being yet a further matter of honour, and an higher dignity , to be citizens of ſo honourable and holy a city, might well help to confirm the former, becauſe it was an adjection thereunto. But Some read the words rather, *Though they call themſelves of that city*; as having reference to the laſt words of the former verſe , *not in truth* , *nor in righteouſneſs: though*, or *albeit*, they profeſs themſelves to be ſuch as is hereafter mentioned; and the particle here uſed,is very frequently thus taken , in a diſcretive notion; which, not obſerved,hath made ſome places the more obſcure;as that,Gen.8.21.& 48.14.Pſa.25.11. but ſo clearly,Joſh.17.18.Pſ.23.4.ch.12. 1. See the like, Chapter 58.2.

and ſtay themſelves upon the God of Iſrael]Make as if they truſted, and relyed upon God, Mic. 3. 11. Rom. 2 .17. Joh. 2. 23-25. and 6. 64. Acts 8. 13,23. a metaphor taken from ſome ſtay, that a man leaneth upon for ſupport. See Chap. 36.6.

the Lord of hoſts is *his name*] Or, *whoſe name is the Lord of hoſts*; as Chap. 47.4. Jer. 48. 15.

Ver. 3. *I have declared the former things from the beginning, and they went forth out of my mouth, and I ſhewed them : I did* them *ſuddenly, and they came to paſs.* Or, *The former things* which *I declared in times paſt, and* which *came out of my mouth, and* which *I ſhewed*; *I did ſuddenly, & they came to paſs.*] This is here mentioned, as oft before; partly, to aſſert Gods divine power and providence: partly, to tax them for not adhering ſincerely and conſtantly to him, notwithſtanding thoſe evident proofs thereof exhibited unto them, and partly, to ſtrengthen the faith of the godly, partly in firm expectation of the future performance of thoſe things that now he promiſed, See Chap. 41.22.26. & 42.9. & 43.9-13 & 45. 21. & 46. 10. The relative is wanting in the two firſt branches: as chap 47.11. ſupplyed by the poſitive in the third, as chap. 46.4. ver. 1.

former] Heb. *firſt* : as chap. 46.9.

from the beginning] Heb, *from then*; as chap. 44.7. verſe 5. Since the time that I firſt took you to be my people, chap. 43.4. or, rather, more generally, in times paſt, chap. 46.9.

went out of my mouth] Either by way of prediction, Pſal. 89.34. or, by way of determination, Lam. 3.37,38. Chap. 45.23. See Verſe 5.

ſhewed] *made to hear*, Or, *to be heard*: Chap. 41.22. & 42.2. ver. 20.

I did] Whatſoever I fore-told, or promiſed, I failed not in due time to effect, Joſh 21 45. & 23.24. chap. 45 23.

ſuddenly] Either when they were leaſt expected and looked for, Chap. 30,13. & 47.11. or at the very inſtant of time prefixed, Exo. 12.41. ſo Mal. 3.1.

Ver. 4 *Becauſe I knew that thou art obſtinate, and thy neck* is *an iron ſinew, and thy brow braſs.*] A reaſon why God was pleaſed to fore-tel things to his people, long before he did them; that they might not, when they were done, be aſcribed to any other beſide himſelf, by them: which he fore-knew that they would be too prone to do.

Becauſe I knew] Heb. *From my knowing*; as ch. 31.4. & 53. 5. Pſ. 12. 5. where the particle is uſed in a cauſal notion See it in another, concerning the ſame ſubject, that is here inſiſted on, Deut. 9.24.

obſtinate] Heb. *hard* : Exod. 32. 9. & 33,3,5. & 34.9. Deut. 9.6.13. & 31. 27.

thy neck is an iron ſinew] Or, *an iron ſinew* is *in thy neck* : a defect of the prepoſition. as Ch. 34.13. & 44 12. Heb. *a ſinew of iron* as *a yok of iron*, Deut. 28 48. and, *a rod of iron*, Pſal. 2. 9. for, *an iron yok*, and, *an iron rod* : *an iron ſinew*, for, *a ſtiff, hard, tough one*; as it is expounded in the places above-mentioned

thy brow braſs] Or, as ſome, *ſteel* : as the word is ſuppoſed to ſignifie, Judg. 16.21. Jer. 15.12. Lam. 3 7. Heb *brazen*; as we ſay, *a brazen brow* : or, *a ſteely*, as the word is uſed, Lev. 26 19. Job. 6.12. and Pſal. 18.34. *a bow of ſteel : a brow of ſteel*, or, *a ſteely brow*, for, a brow as hard, as if it were of braſs, or ſteel, that is, exceeding hard. See the like phraſes of *rocky faces*, Jer 5.3. and of *ſtony*, and, *flinty hearts*, expreſſing an extremity of obſtinacy, Eze. 36.26. Zach. 7. 12.

Ver. 5. *I have even from the beginning declared* it *to thee : before it came to paſs, I ſhewed* it *thee.*] See on ver. 3. the pronoun *it*, is here wanting as, chap. 46. 11. See alſo, ver. 6.

leſt thou ſhouldeſt ſay, Mine idol hath done them :] The pronneſs even of many even among Gods people, to aſcribe unto their falſe gods, what God himſelf hath done for them, Jer. 44.17,18. Hoſ. 2,5.8. as the Heathen people uſed to do, Jud. 16.23. Of the word *idol*, here uſed, ſee on Chap. 10.10.

and my graven image, and my molten image hath commanded them] Or, *given them in charge*; as Chap. 38 1. & 45.11. appointed them thus to come to paſs. See before, *Gone out of my mouth*, ver. 3.

and] Or, *or*, the copulative disjunctively; as Chap 44.10. & 45. 9. Some one, or other of mine idols.

Ver. 6. *Thou haſt heard ; ſee all this : and will not ye declare* it ?] Or, *Conſider all this*, which *thou haſt heard*; (all that I have ſhewed thee, or made thee to hear, ver. 3 5.) a defect of the relative, as ver. 3. and will ye diſſemble what ye have heard from me ſo long before and not acknowledge it your ſelves, and acquaint others with it, that ye may be witneſſes in my behalf, of the truth thereof, unto them? Chap. 43.10. & 44.8. See Chap. 43.19, Some would read the words, *and do not you your ſelves publiſh it?* that is, publikely acknowledge it, in the celebration of your ſolemn rites and feaſts, which you obſerve as memorials thereof, Pſal. 81. 1,2,3. Exod. 12. 25-27. Lev. 23.16. Deu. 16. See the like of Chriſts death, 1. Cor. 11. 26. And this ſenſe ſeems not improbable. Others would have it read; *and have ye declared it?* that is, have ye by the help of any of your idols——foretold, any of that, that I have ſo fore-ſhewed to you Chap. 43.9. & 44.7. So the negative ſhould be taken for an interrogative, as ſome would have it, Mal. 1.10. But I ſuppoſe it no more ſo in the one place then in the other; and doubt much, whether ſo in any There might be ſome better colour for ſuch a form, from our verſion, 2 King, 1.3. if it were right: but the double negative ſeems there more vehemently to aver; as that tripple one, Heb. 13.5.

I have ſhewed thee new things from this time, even hidden things, and thou didſt not know them. Or, *I ſhew thee* (Heb. *make thee hear*, as ver. 5. *at preſent*. Heb. *from now*, as chap. 59.21. as before, *from then* ver. 3.5. (*new* things) as chap 43.19. *and hidden*, Heb. *kept* cloſe, or *reſerved*, Prov. 7.10. Jer. 33.3. *which thou knoweſt not*, to wit, before, as v. 7. the copulative with the poſitive, put for the relative, as chap 37.27. & 44.14. Some read the words, *and* there are things *reſerved* (to be revealed, and done hereafter) which *thou knoweſt not*, but art as yet ignorant of. But the former runs more ſmoothly: Yet further to convince thee of thy wilful obſtinacy, I acquaint thee again, with other of my ſecret counſels, which ſhall alſo in their due time be fulfilled.

V. 7. *They are created now, and not from the beginning, even before the day, when thou heardeſt them not, leſt thou ſhouldeſt ſay Behold I knew them.*] Or, *They are brought to light now*, (as things are, when created (*and not in time paſt*, (not formerly. Heb. *from then*, as ver. 3,5. 8.) *or before* this *day*, (the copulative disjunctively, as ver. 5. and the pronoun wanting. as Joſh. 22.16,18,29 2 Chro. 35.25) *when thou hadſt not heard of them.* Heb. *and thou heardeſt not of them* : as chap. 33.1. & 43.12. leſt thou ſhouldeſt pretend that ſome other way, or from ſome of thine idols, thou hadſt been made acquainted with them before, ver. 5. *knew*, for *knew* before, as ver. 6.8.

V. 8 *Yea, thou heardeſt not, yea, thou kneweſt not: yea, from that time, that thine ear was not opened*] Or, *even* when (ſupplyed from verſe 7. to carry on the ſentence depending upon it,) *thou hadſt not heard, even*, when *thou kneweſt not*; *even* when *thine ear had not formerly* (Heb. *from then*: as v. 7.) *opened*, that is, opened it ſelf, as ch. 45.8. Can. 7.12. or, *been open*, as ch. 50.11. to wit, to hear ought from any other concerning theſe things, that are now by me revealed to thee. The repetition of the particle, *yea*, or *even*, doth much quicken the ſentence and make it more emphatical; as the like, chap. 40. 24. Moſt Interpreters underſtand it of the ſpiritual *opening* of the inward ear, Deut. 29.4. Chapter 50.5. as if God ſhould intimate his free favour unto them, in revealing theſe things, yea, and in making them good to them, even when they continued in their obſtinacy, when they ſtopped their ears, and would not hear, Pſal. 58.4,5. Chap. 28.12. Zach. 7.12. But the former ſenſe is the plainer.

for I knew that thou wouldeſt deal very trecherouſly] That thou wouldeſt be aſcribing them, and the foreknowledge of them, either to thine Idols, and thy Sooth-ſayers, or to thy ſelf, ver. 5.7. Heb. *wouldeſt dealing trecherouſly, deal treacherouſly* as: chap. 24.16. or, *Becauſe* (as chap. 59,14.) *I knew*, that is, fore-knew knew beforehand, as ver. 7.) *that thou wouldeſt deale very treaherouſly*.

and was called a tranſgreſſor from the womb] Heb *a tranſgreſſor*, or, *a revolter*, (as, chap 53.12.) *was called uppon thee*; as chap. 62.2. for, *to be*, or, *to be accounted* and commonly known to be: as chap. 58 .12. & 60.3. I might well deem, that in future time, thou wouldeſt ſo demean thy ſelf; becauſe thou hadſt been prone (as was well known) to ſuch carriage of thy ſelfe, from thy beginning, Deut. 9.7,24. Chap. 63.10.

from the womb [From the time that I brought thee out of Egypt; which was as the birth of that State and Church, chap. 46.3. Jer. 2. 2. & 22.21. & 31.30. an alluſion to mans natural birth, Pſal. 51.5. & 58 3. of which alſo, ſome, but without good ground understand it; this paſſage implying ſomwhat, not common to all, but peculiar to that people.

V. 9. *For my names ſake will I defer mine anger; and for my praiſe, will I refrain for thee, that I cut thee not off*] Or, *for my names ſake*; (that is, for mine own ſelfe, ver. 11. Chap. 43.25. Pſal. 25. 11. & 106.8. Ezek. 36.31. (Or. *becauſe of my name*, (where by thou art called, verſ. 1. being accounted my people, Chap. 64.9. Jer. 14.9. Ezek. 20,9. & 36.20 (*do I foreſlow*, or, *ſtay my anger*, or, *I am ſo ſlow to anger*; Heb. *will I prolong*, or, *do I prolong mine anger* : Now *to prolong anger*, may be taken two wayes, either for *to lengthen* it, that is, to continue long in it as Pſal. 85.5. *wilt thou draw out thy wrath from age to age?* though another word be there uſed; and ſo one of the Jewiſh Writers would have it here taken, but renders no reaſon of it: and it ſeemes directly contrary to the main ſcope of the place; but it may be taken alſo for *to ſtay* it, and ſuppreſſe it, that it break not forth, that it ſtir not: as of the Ark it is ſaid, Num. 9.19,22. *when it ſtayed*, and ſtirred not; where the ſame word is uſed, that we have here: and ſo it is uſed in this place; as alſo, Prov. 19.11. the diſcretion of a man *doth ſtay, and repreſſe his anger* : or, *make him ſlow to anger* : not maketh him *defer*, or, put it off, till he find opportunity to vent it: and thence *ſlow to anger*, Deut. 34 6 Num. 14.18. *and* for *my praiſe*, (as ſome, that I may have a people to ſerve and praiſe me, Pſalm, 102 .18. 130.3,4. Ch. 43. 21. 64.11. or rather, that I may gain thereby to my ſelf, the praiſe of my might, and my mercy, Pſal. 65.1. & 75 1 ch. 12.1. for mine honour, and my glory, Pſ. 106.8. v. 11. (*do I reſtrain* it (to wit, *mine anger*, ſupplyed, as the particle, *for*, alſo from the former clauſe:) See Pſal. 78.38.) *from thee*, (that is, from ſeizing upon thee) or, *for thee*, (that is for thy good) *that I deſtroy thee not*, Jer. 30.11. As it was of my free favour, that I choſe you at firſt, Deut. 7.7,8, & 9.4-6. ſo is it of my meer mercy, and reſpect to mine own honour, that I have hitherto ſpared you, and not utterly deſtroyed you, and that I ſtill forbear ſo to do, Num. 14.12-18.

Pſal.106.45. Lam.3.22. Some read the words. *I will ſeal unto thee that I will not cut thee off*: and it is true, that the word which ſignifies to *ſeal*, differeth but in one letter from this; but yet in ſuch a letter as makes ſeveral roots; and the Jewiſh Criticks enform us that this word, which as they ſpeak, hath no mate in Scripture, is a word of the Eaſtern, that is, of the Syrian, language; and ſignifieth *to obſtruct*, *ſtop*, or *reſtrain*, and that more ſpecially, *the noſe*, which among them, therefore, is alſo ſo termed: that which ſuiteth paſſing well with the words of the former branch, where the word rendred *anger*, as it is very commonly uſed, doth properly ſignifie the *noſe*, becauſe by puffing at the noſe, anger is uſually diſcovered: and God is ſaid *to ſmoak at the noſtrils*, when he ſheweth himſelf *angry*, Pſal.18.7,8. And ſo on the contrary, he is ſaid to foreſlow, and reſtrain his breathing out at the noſe, as if his noſtrils were obſtructed and ſtopped, that he could not freely breath at them; when he keepeth in, and reſtraineth his anger, and ſuffereth it not to break out, or fly out ſo freely and fiercely, as otherwiſe it would do; hence the phraſe *a man long*, or, *ſlow of breath*: that is, one that breaths ſlowly; oppoſed to one that *breatheth high*, and big, Eccl.7.8. and a man *of long*, or *ſlow noſtrils*, that breathes ſlowly at the noſtrils, Prov. 15.18. & 16.32. oppoſed to one of *ſhort breath*, or *quick of breath*, Prov.14.17. and, *of ſhort* or *quick noſtrils*, Prov.14.29. that is, one that breatheth at the noſtrils, ſhort and quick: the former, uſed for one that is ſlow to wrath; the latter, for one that is of an haſty diſpoſition. See further, on Jer. 15. 15.

Ver. 10. *Behold I have refined thee, but not with ſilver*] Some render it, as here, in the time paſt; *I have refined thee* by many afflictions already, and yet art thou never the better for them, Jer.5.3. Others rather, in the future, *I will refine thee*, Ch.1. 25. Jer. 9.7.

not with ſilver] Or, *as ſilver*; as *ſilver*, in ſome reſpects, Pſal.66.10, to purge and purifie them, Dan.11.35. Mal.3.2,3. yet in ſome reſpects, *not as ſilver*, that is, not ſo exactly, and exquiſitely, as ſilver is wont to be fined, which the finer uſeth to keep in the fire, till all the droſſe be waſted, and wrought out of it: intimating, that he would not deal overſtrictly, and ſeverely with them: but uſe much moderation in chaſtiſing of them: regarding their infirmity, who would be themſelves utterly conſumed, if God ſhould hold them ſo long in the furnace, until their droſſie matter were all melted out of them. See Pſal. 103.9,14. & 118.18. Chap. 27.7,8. & 57.16. Jer. 10.24. and 30.11. Some render it, *not into ſilver*: as if he had ſaid, all my melting of you, ſo full of droſs, and other baſe mettal you are, hath not hitherto made you, nor will ever make you become good ſilver, Chap.1.22. Jer.6.27-30. Ezek.22.18-22. Others, and ſo the ancient Greek, *not for ſilver*: as if he had ſaid, I have got nothing by ſending you into Babylon, ſuch another furnace as Egypt was, Deut. 4.20. and melting you there. So Pſal. 44.12, Chapter 52. 3. But theſe two latter ſeem not ſo natural.

I *have choſen thee in the furnace of affliction*] Or, as others *I will chooſe thee*; that is, make a choice one of thee, by purifying of thee through afflictions, and fitting thee thereby for my ſelf, chap. 1.25. Dan.12.10. Mal.3.2,3. Acts 14.23. Heb.12.10. 2 Tim.2.20,21. 1. Pet. 1.6,7. Rom.7.14. See chap.49.7. But ſome other read the words: *I have ſelected*, or *ſet thee apart*, *for the furnace of affliction*: to be therein tryed, and purifyed more & more, better then thou haſt hitherto been. I ſuppoſe that to be moſt genuine which the Jewiſh Commenters, moſt of them, on the place give, *I have made choice of a furnace* or, *a melting-pot*, rather, *of affliction for thee*. Heb. *I have choſen thee*: that is, *choſen* for *thee*: as, *given me*, for, *given* to *me*, Joſh. 15. 19 Judg. 1.15 as we alſo ſpeak conciſely, in either: ſo, *come us*, for, *come* at *us*, chap. 28.15. *dwell thee*, for, *dwell* with *thee*, Pſal. 5.4. and many other the like: *in the furnace*, or *a furnace*, or, *melting-pot*; for the verb of *chooſing* here uſed, hath this prepoſition (as another alſo) prefixed before the noun after it, vacant, according to the manner of that language. So Deut. 7.7. & 14.2. *the Lord choſe to thee*, for, *the Lord choſe thee*: and 1 Sam. 10. 16. and Pſal.105.26. *hath choſen in him*, for, *choſen him*, *a melting pot*, for ſo the word properly ſignifieth, Prov.17.3. & 26 21.) *of affliction*, that is, affliction to be, as, or, for, a melting-pot: as, *the ſign of circumciſion*, Rom.4 11. that is, circumciſion to be a ſign. So that the meaning is, that God had appointed their affliction in Babylon, during the time of their captiviy there, to be as a melting-pot unto them, as the like in Jeruſalem, had formerly been, during the ſiege, Ezek. 22. 18,19.

V. 11. *For mine own ſake, even for mine own ſake will I do it*] That which he ſaith elſewhere, *I wrought for my names ſake, that it might not be polluted in the ſight of heathen people*, Ezek.20.9,14,22. where the word is the ſame, as alſo, chap 43 13. and the word may well be ſo rendred here; *For mine own ſake will I work*. I will have a regard to mine own honour and credit, though you deſerve nothing leſs, then what I do intend to do: and then there needs no ſupply: otherwiſe, *it* or *thus*, is to be ſupplyed: as ch. 10.13. ver. 5,6. Ezek. 36,37. Mal.3.17. See chap.44.23. there is an emphaſis in the repetition: as Pſal. 115.1. Chap.43.25. as if he had ſaid, *for my ſelf alone*, as Pſal.51.4. and not for you, or for any deſert of yours, Ezek. 36.32. See ver.9.

for how ſhould my name *be polluted*?] Heb. *how ſhould it be polluted?* to wit, *my name*; ſupplyed from ver. 9 otherwiſe how would mine honour be eclipſed and obſcured in the minds of people: as if I were not able to ſave, or to deliver my people? See Num.14,15.16. Deut. 32.-27-37,38. Joſh.7,8,9. Pſalm.42.10. and 115.1,2. & 106.8. Ezek. 36. 20.

and I will not give my glory to another] Or, *to any other*: as Exod 34. 14. I am very chary, and Jealous of mine honour, and cannot endure any corrival in it, Exod. 20.5. & 34.7. Deut. 4.24. and 5. 9.

Ver. 12. *Hearken unto me, O Jacob, and Iſrael my called*] Whom I called out of Egypt, Hoſ.11.1. or, whom I have called to be my peculiar people, Ch. 44.1. 1 Cor. 1.14,26,27. or that are called by my name, as my people, Chap. 43.7. & 63.19. as, *ſo the called of Jeſus Chriſt*; that is, not called by him only, but to be his, and by calling made his, Rom.1.6. See chap. 44.1. & 46.3.

I am he] Or, *I am*; or, *I am the ſame*. See chap. 41.4. & 43.10. & 46.4. & 47.8.

I am the firſt, I alſo am the laſt] Chap.41.4. & 44.6.

Ver. 13 *My hand hath alſo laid the foundation of the Earth*] Pſal. 102.25. Chap.42.5. & 45.12. & 51.13.

and my right hand hath ſpanned the Heavens] Or, *doth ſpan the Heavens*; doth mete them out, as a workman doth his work in meting whereof, when he maketh uſe of the hand, he doth it with the right hand rather then with the left. Or, as ſome, *the palm of my right hand hath ſpread out the heavens*: the word is uſed, Lam.2.22. of mothers, or nurſes, that either dandle their little ones in their hands, or lay them out to ſtretch their limbs, that ſignifies the meaſure of an hand ſpread out, or *a ſpan*, Ex.25.24. Pſal.39.5. See Ch.40.12.

when I call unto them, *they ſtand up together*] Or, *I call them*, and *they ſtand up together*; according to the former reading, a defect of the adverb: as Chap. 41.17. ver.21. according, to the latter of the copulative; then which, nothing more frequent. The celeſtial, bodies are as ſervants, that ſtand attending on Princes, or great perſons, 1 King. 1.2. & 10.8. Prov.22.29. ready preſt at a word, or a beck, to obey me their Soveraign Lord, Maker, and Maſter; and to go inſtantly about whatſoever I enjoyn them, Pſal.119 91. & 148.8. Mat.8. 9. See Chap.40.26. All this is here related, to aſſure them of Gods power, and al ſufficient ability, to effect their deliverance according to his promiſe. So chap.40.26,27.

V. 14. *All ye aſſemble your ſelves, and hear* [Theſe words ſeem to be ſpoken by the Prophet in his own perſon: and ſo moſt take them; becauſe the Lord is ſpoken of in the third Perſon, in the latter end of this verſe: and the Prophet ſpeaketh of himſelf in the firſt Perſon, in the latter end of verſe 16. But there is no neceſſity thereof: for God ſpeaketh of himſelf oft in the third Perſon, as chap. 37.24,32. & 40.29,31. in the next verſe, God himſelf ſtill ſpeaketh in his own perſon, as Chapter 37.24.,32. & 40.29,31. in. the next verſe, God himſelf ſtill ſpeaketh in his own Perſon: and the Prophet oft paſſeth ſuddenly from Perſon to Perſon, in that 16 verſe, as appeareth plainly by the fifteenth, interjected, at leaſt if not in the ſixteenth it ſelf. The words therefore I ſuppoſe to be ſpoken, as by God him ſelf: and that to his people, to convince them of his divine power, ſhewed in foretelling of things ſo long before, and to be further manifeſted in the fulfilling of them. So ver. 12,16. and ſo to the Nations, chap.41.1 & 43.9.

Which among them hath declared theſe things?] Which of the heathen idols hath foretold ought of them? Chap. 41.22,23. and 44.7. & 45.21.

The Lord hath loved him] *The Lord*, that is, *I* (as ver. 15. the noun, for the pronoun, as chap. 2. 1. & 3.4,5,6,8. 2 Tim.1.18.) *do love him*, to wit, Cyrus: as, *he faſtened it*, to wit, the Smith, the image; So, *he ſaid*, for, God ſaid, Gen. 15.14. and, *he wrote*, for, God wrote, Exod.34. 28. and, *he went*, for, the King went, 2 King. 25.4. I do ſo far forth affect, and favour Cyrus, as to proſper him in his proceedings, and to honour him with glorious ſucceſs in his undertakings, having made choice of him, to overthrow Babylon, and to free my people their detained, chap.45.1-4. See ch.52.1.

He will do his pleaſure on Babylon, *and his arm ſhall be on the Chaldeans*,] Or, *he* (that is, Cyrus, as before) *ſhall* (as in the next clauſe) *do his* that is, the Lords) *pleaſure*, chap.44.28. See there: *and his arm* (that is, his warlike power, as chap. 30.30, & 59.16.) *ſhall be upon the Chaldeans*: ſhall light heavy upon them, to diſperſe, and deſtroy them. See chap. 43.14.

Ver. 15. *I, even I have ſpoken*] Or, *I*, even *I*, (as chap.43.25.) *have ſpoken* it; a defect of the pronoun: chap. 46.11. and a return again to the firſt Perſon.

yea, I have called him,] I have raiſed him up, according to my Purpoſe and Counſel, by a ſecret inſtinct, Chapter 45.4. 13 and 46. 11.

I have brought him :] Heb. *made him to go*, or, *cauſed him to come ſent him to Babylon*, Chapter 43.14. on mine errand: to do me ſervice there, Ver. 14.

he ſhall make his way proſperous] That is, *I will make his way proſperous*: the third perſon for the firſt; as before ver.14. or, *his way ſhall be made proſperous*: the verb taken indefinitely, as Cha. 46.,6 7. or, *he ſhall proſper* in *his way*: the verb taken neutrally, and the prepoſition ſupplyed, as chap 55.11. which I take to be the genuine ſyntax, as well here, as there,

Ver. 16 *Come ye neer unto me, hear ye this*] See on ver.14.

I have not ſpoken in ſecret from the beginning] Heb. *from the head*, as chap. 41. 26. This ſome underſtand of God: as chap. 45.19. that, he had in publike, and openly, delivered his oracles from time to time, unto his people, ever ſince that he took them, at firſt, to himſelf, Num.11.25,26. Jer.7.25. Others of the Prophet Eſay, as profeſſing of himſelf, that he had openly delivered, and publikely declared Gods Mind nad Will unto them, ever ſince God had called him unto that Office, chap. 6.8,9. & 50.4,5. I rather follow the former, the very ſame being proteſted by God himſelf, in the place there pointed to.

from the time, that I was, there am *I*] This, thoſe that conceive it to be ſpoken of God, underſtand two ſeverall wayes; ſome, in the time paſt, as if it were ſaid, ever ſince that ought was, or had being, I was there: to wit, at the creating of them: as noting Gods eternity, Prov. 8.22-30. chap.43.10,13. & 44. 6. or, *from the time, when that was,* (to wit, of my taking you unto me) I have been *there*, preſent among you, in my Prophets, by my Spirit, Deut.18.15,16. Chap.59. 21. and 63. 11. Some rather, whom I concur with, of the time to come: *from the time that this ſhall be*, (when the time appointed ſhall come, wherein this great work, which is now foretold you, is to be put in execution,) *there*, will *I be* preſent, and ready at hand, to carry on the work, and to cauſe it to be accompliſhed: the ſame, in effect, with that, Chap. 46.11. and ver.15. Thoſe that underſtand it of the Prophet, take it alſo two ſeverall wayes: Some, *from the time before which it was done, there I was:* ſo the old Latine, and they that follow it; that is, ſay they, I foreſaw things to come as evidently, as if I were preſent at the doing of them, Chap.13.2,3. ſo Joh.8.56. but I ſee not how the words will admit this reading. Others, ever ſince Gods charge came to me, (as Hoſ. 1.1.) I have conſtantly attended it, chap.21.8. So Jer. 6. 26. Hab.2.1. For that is moſt ridiculous, that ſome of the Jewiſh Commenters here ſuggeſt, of all the Prophets being preſent with Moſes, on Mount Sinai, at the giving of the Law, and ſo Eſay among the reſt, Deut. 33.2.

and now the Lord God, and his Spirit hath ſent me] This likewiſe ſome conceive ſpoken by Chriſt, the Word Joh.1.1. and Wiſedom, of the Father, Prov. 8.1, 23. by whom he revealeth himſelf, and his Will and purpoſes to his people, Mat.11.27. Joh.1.18 Zach.2. 9,11. 1Pet.1.10 12 ſent by the Father, and the Spirit, to acquaint them with thoſe gracious promiſes, as well the ſpiritual ones, as the temporal, that were types of the ſpiritual, Ch. 61.1. Luk.4.18 21. But others, whom I rather accord with, conceive this clauſe to be ſpoken by the Prophet of him ſelf, ſent by the three Perſons joyntly about the delivery, as of other Gods meſſages, ſo of this in ſpecial: added here more expreſly, to giue the greater aſſurance of the truth and certainty of it, and of the accompliſhment thereof. So Jer. 26. 12,15. See Ch.6 8,9. The Prophet doth many times paſs ſuddenly, & (as may ſeem, to perſons not acquainted with ſpiritual raptures, and ecſtacies) ſomewhat abruptly, in the heat of delivery, from one perſon to another.

V. 17. *Thus ſaith the Lord thy Redeemer, the Holy one of Iſrael*] See Chap. 43.14.

I am the Lord thy God, which teacheth thee to profit] Heb. *teaching thee*, or, *who do teach thee* (as Chap .44. 24.) *to profit*, Who teach thee ſuch things, as for thy welfare, that conduce to thy peace and proſperity, ver.18. Deut. 4.1,40. and 5.29. & 6.3. Job 22,21. Luk. 19. 42.

which leadeth thee, by the way that *thou ſhouldeſt go.*] Heb. *making thee to tread* (that is *teaching* thee, and directing thee to go, as Pſal. 25.5. & 43.10. as a guide doth a traveller, chap 30. 21. or, as a Nurſe doth a child, Hoſ. 11.13.) *in the way, thou ſhalt walk*, that is, wherein thou ſhouldeſt walk: the relative wanting, as ch. 47.11. and as frequently with us, and the verb taken in ſignification of duty: as Chap.26 9. ſo Pſal. 25.12,13,14.

V. 18. *O that thou hadſt hearkened to my commandement:*]Deut. 5.29. & 32.26. Pſal.81.13. implying, that then they had eſcaped many evils, and much ſorrow, that *melting-pot of affliction*, that in the captivity of Babylon, they had ſo long lien in, among the reſt, ver. 10. which by their ſinful exceſſes, wilful diſobedience, and obſtinacy therein, they procured to themſelves, Pſal, 81.11,12. Jer. 7.23-28. & 26.2-6.

then had thy peace been as a river] *thy peace*; that is thy proſperity, as Pſal 119 165. ſhould have abounded, as thoſe rivers that flow with great ſtreams; and do oft-times overflow their banks, So Ch.59.19. Jer. 12.5 and becauſe of the article encloſed in the note of ſimilitude, *as the river:* ſome of the Rabbins ſuppoſe, that Euphrates is here more ſpecially pointed at: as Pſal.72.8. Chap. 7. 20.

and thy righteouſneſs, as the waves of the Sea] This is, the ſame in effect, though in other terms, with the former. By *righteouſneſs*, is here meant, not any moral vertue, or gracious diſpoſition: as the word properly, & moſt commonly ſignifieth Pſ.1 17. & 45.7. Eph.4. 24. But as ſome, a State well compoſed, & wanting nothing, that is due unto it, or requiſite to its compleat happineſs, Pſ, 72.3. Joel 2. 32. Others, *proſperity*, as before: ſo called, becauſe the fruit of peace, as ſome, Rom.14 17. Heb.12.11. Jam.3.18. the reward of righteouſneſs, as others, Gen.30.32. as *iniquity*, for, *puniſhment*, the fruit and reward of it, Gen. 4.13. or, which I take to be the genuine ſenſe of it, a confluence of all good things, which God, out of his benignity, is wont, in way of beneficence, (for that alſo, by the word of *righteouſneſs*, is oft underſtood, Pſ. 1,2,3,4,9.) 2cor.9.9. 10. to impart unto & confer upon a people, So is the word uſed, 2 Sa. 12. 7. Pſal.36.5,6,10. where *benignity* and *righteouſneſs* are twice joyned together: as things very neer, if not the ſame, as alſo, Pſ. 75.9, 10. See alſo Pſal. 48.9,10. compared with Prov. 3.16,17. Chap.54.17. and 58.8 and 63.7. and this is called *Gods*, Pſal 36. 6,10. becauſe it cometh from him. Chap.54.17. and yet *theirs* alſo, Chapter 54.17 & 58.8. becauſe conferred upon them, Chap.45. 24 Deut. 28.1-13

as the waves of the Sea,] As great plenty of all good, as of water in the Sea, or, in the main Ocean, where waves wallow moſt at large. See the like, Chap.11.9. So the Greeks uſe to ſay, *A ſea of good things*, for, great abundance thereof.

V. 19. *Thy ſeed alſo had been as the ſand*] Thine iſſue ſhould have been not numerous only, but numberleſs, Gen 13.16. & 15.5. & 22.17. & 32.12. Jer. 30.22. Hoſ.2.10. See the like expreſſion, Chap.10.22. Gen.41.49 1Sam.1.38. 2 Sam.13.11. 1 King.4.20, 29. Job 29. 18. Pſ.78.27. & 13.9.18. Jer.15.8 Hab.1.9.

and the Off-ſpring of thy bowels like the gravel thereof:] *Off ſpring*, ſee Chap. 44.3. Heb. *the commings out*; as chap. 34.1. & 42.5. put for, *iſſue*, Job 5.25. & 21.8. & 27.14 and 31.8. Chap.61.9 & 65. 23. ſo called, becauſe they are ſaid to come out of the bowels of their parents, Gen.15.4. & 25.23. 2 Sam 13.11. in alluſion whereunto, the gravel-ſtones or beach, that ly on the ſhore, by the ſea ſide, are in the Hebrew here ſtyled, *the bowels thereof*, to wit, of the Sea; to be ſupplyed from Verſe 28. the pronoun for the noun, as Verſe 14.

his name ſhould not have been cut off, nor deſtroyed from before me] *His name:* that is, the memory of him, (*name*, for, *memorial*, as Pſ. 83.4. Prov.10.7.) or their poſterity (in whom, mens names are continued, Num.27.4.) ſhould alwayes have been acceptable with me: or as others, This thy proſperous eſtate had continued with thee, and thy poſterity, without interruption, Pſal.81.14,15. Zeph. 3.7. or, Thou hadſt not been caſt out of thy land, and thy *name*, that is, the glory of thy State, and the renown thereof, cut off, Jer. 22.30. & 36.30. Lam.5.16. (See Ezek.16.13,14.) nor hadſt thou been removed out of my ſight, the Temple being defaced, & deſtroyed wherein thou was wont to appear before me, and to attend me, and have communion, as my people, with me, Pſal.42 2. and 84.7. See Jer.35.19. Howbeit, others (the rather for that gracious promiſe of never cutting off, or caſting off the whole ſeed of Iſrael, Jer. 31.37.) read the words, as ſpoken in way of commination, or intimation of what ſhould befal them; but in way of mitigation, and of a favourable exception, with ſupply of a diſcretive particle, thus, Yet *ſhall not his name be cut off, nor deſtroyed from before me*; or, *out of my ſight*, Jer.33 18. See Chap.49.15,16. Jer.30.11. and 31.37. and 46.28. in which laſt place, God promiſeth, that notwithſtanding all the ſins and abominations committed by them, yet he would not utterly either cut, or caſt them off, See the like defect of the like particle, Job 14.9. Chap.44.11. And this ſenſe ſeemeth the more probable; becauſe preſently followeth a promiſe of deliverance, and reſtitution again, Ver.20. See the like, 2 King. 14.24,26,27. The words run in the Hebrew ſomewhat otherwiſe, then they are in our verſion; *He ſhould not have been*, or, *ſhall not be, cut off, nor his name deſtroyed out of my ſight.* But the difference is not much material; ſave that the cutting off of their perſons, ſeems imported (whether implyed, or denyed,) in the one; the caſting off all care of them, or ſpecial relation to them, in the other: an alluſion, it may be deemed, to enrolment of ſervants, and retinue in ſome great mans family; ſouldiers in an army, penſioners in a State, or the like. See the like, Exod. 32.32,33. Pſal.69.28. cha. 34. 26, 27.

V. 20 *Go ye forth of Babylon; flee ye from the Chaldeans, with a voice of ſinging*] A promiſe of deliverance from the Babylonian thraldom, not by a timerous, and hazzardous flight: as when ſervants and captives break away from their hard Maſters, by ſtealth, Gen.31.20,27. Exod.14 5-9. 1 Sam.25.10. but freely and cheerfully, without fear of ſtay, or purſuit, as merrily as a ſlave, or captive, that is, reſcued out of thraldom and bondage, and ſet at full liberty. See Chap.52.12. Howbeit ſome underſtand the words. as an admonition unto the Jews, abiding in Babylon, to get out of the City, and eſcape by flight, ſo ſoon as they hear tydings of Cyrus his entrance into Chaldea, or approach to the city, and not ſtay the ſurpriſal of it Ch. 51.14. 52.11. Jer.50.8. & 51.6.45. Zach, 2.6. Rev. 18.4. See the like Gen. 19.15. Jer. 46.5. & 47.3. and 48.9. Matth 24.15-19. Luk.17.31,32. But the *ſinging* here mentioned, ſeems rather to import their departure, with free and full liberty upon Cyrus his proclamation, Ezra.1.1. See Pſal.14.7. and 126.1,2. ch.12.1,5 and 26.1. and 35.10.

declare it, tell this; utter it, even to the end of the earth:] See the like, chap.12.4 5.

declare it] Some joyn the former clauſe, *with ſinging*, to this; as if it were ſaid, *with joy tell it*, or talk of it, one to, or with, another: but the pauſes annex it rather to the former: and this with what followeth, ſeems to require the publiſhing of it, to other, Pſal. 9. 11.

tell] Heb. *make it to be heard:* as ver. 3,5,6.

utter it] Heb. *make it to go forth*, or *to paſſe*; as Pſal. 19.4.

ſay ye, the Lord hath redeemed his ſervant Jacob] hath reſcued, and delivered him out of the Chaldean Captivity, Pſal. 107.2.3. as formerly out of the Egytian bondage, Exod.19.4-6. A type of their ſpiritual deliverance by Chriſt, Luk. 1.68. Col.1.13. Some would have it read in the future, *The Lord will redeem*; and parallel it with that, Luke 21.28. but it ſeems ſpoken rather to the people, as telling what they ſhould ſay, when they were ſet at large; as chap.12.4.

his ſervant] As chap. 41.8,44.1.

V.28. *And they thirſted not*, when *he led them thorow the deſarts*; *he cauſed the waters to flow out of the rock for them*; *he clave the rock alſo, and the waters guſhed out.*] This may well be read in the future: *And they ſhall not thirſt*, as when *he led them thorow the deſarts.* For the Prophet returneth to ſpeak in his own perſon, and to tell them, how it ſhall be with them, after their enlargement. For whereas it might be ſaid, how ſhall we go with ſo much mirth and jollity, when we have ſo long and tedious a way to travel, before we can get home into our own Country, and are to paſſe thorow ſo many wild and waſt places, wherin, through want of neceſſaries, we may periſh and miſcarry by the way. The Prophet, therefore telleth them, that God will look to that, he will furniſh them with all neceſſaries, one way or other: and to put them out of fear, and doubt thereof, to wit, of his power to make proviſion ſufficient for them, he mindeth them of what he did in former times when he led them thorow the Wilderneſs to the land of Canaan; how he furniſhed them with water, the greateſt matter of want in thoſe places, and moſt neceſſary for mans ſuſtenance in travel, in thoſe hot Regions eſpecially. Exodus 17.6. Numbers 20. 11, 12. Pſalme 78.15. and 105.41. implying withall, that what God had then done, he could now doe: yea, and would doe; he would as well and ſufficiently ſupply them, with that, and all other neceſſary accommodations, as if he had done the very ſelf-ſame thing again. See Chapter 41.18. and 49.10.

they thirſted not] Or, *they ſhall not thirſt*; as Chap. 49.10. not that they ſhould not at all thirſt; for hunger, and thirſt, are natural affections, ſo far from being of themſelves ſimply any annoyance; that they are as ſauce, to give reliſh to our food: but that they ſhould not, when they were athirſt, want wherewith to ſlake and quench it. So Joh. 4.14. & 6.35. & 7.37,38.

when *he lead*] Or, as when *he lead*: a defect of the adverb of time; as ver. 13. chap.41.17. of the note of ſimilitude, as chap. 33.4,11. See Chap. 17.5.

V. 22. There is *no peace, ſaith the Lord, unto the wicked.*] Or, as Some render it, But, or, yet *no peace* ſhall be *to the wicked*: *no peace*, that is, *no proſperity*: no proſperous ſucceſſe in ought, as ver. 18. See Pſal. 1.3,4. the diſcretive is ſupplyed; as Chapter 44.11. This ſome underſtand this of the prophane and wicked party among the Jews, that they ſhould have no part or ſhare in the proſperity promiſed to Gods people, Chap. 65.21. Others, of the Babylonians, the enemies of Gods people, that all things ſhould goe croſs with them, Chap. 13.11-16. Others, both of the one, and of the other; and of the unquiet and reſtleſs condition of either; yea, of all wicked ones in general, Job 15.20,21. and 20.20. See Chap. 57.20,21.

CHAP. XLIX.

Verſ. 1. L*iſten, O Iles, unto me*; *and hearken, O people from far.*] The Prophecy delivered, and recorded in this Chapter, runneth on in the ſame ſtrain with the former, relating the reſtauration and enlargement, of Gods Church, conſiſting both of Jews and Gentiles, under a type of the Jews releaſment from the Babyan deportation: and the re-eſtabliſhment of them in their former eſtate, with much honour and encreaſe, by acceſſion of other Nations unto them; both effected by the mighty power of the Lord Jeſus the Meſſias. Jn theſe firſt words is contained a preamble, prefixed before the delivery of the Prophecy, inviting people, far and near to hear it, and inciting them to give due attention, unto the things therein delivered. See the like, chap.41.4.

Liſten] Heb. *Hear*: as chap. 1.2 or, *hearken*, as chap. 51.1. a duty required as in regard of all Gods Prophets in general, Amos 3.1. & 4.1. Zach. 7.7. ſo, more ſpecially, in regard of Chriſt, that principal Prophet, or Prince of Prophets, Deut. 18.18,19. Acts 3.22,23. by whom, the Father revealeth himſelf, his mind, and his myſteries, both to his prophets, and to his people, Mat.11. 27. & 17.5. Joh. 1.18. & 3.13. Heb.1.1,2. & 2.1-3. & 3.1,7. & .4.2.7. & 12.15.25.

O iles] or, *lands*, *countries*, Ch.41.1. Some expound it ſimply, *iland*s, being remote, ſay they, from the countries ſituate in the continent. Others, *tranſmarine* regions: ſuch of them, eſpecially, as coaſt upon the ſea: but the word ſeems more generall, as chap.20. 6. & Jer.47.4. ſo here: and the *lands* are put for the Inhabitants, or thoſe that abide therein; as the next clauſe ſheweth.

unto me] The Jewiſh Commenters underſtand this, as ſpoken in the perſon of the Prophet Eſay himſelf, calling upon them, to give ear to Gods meſſage, which he was to deliver, wherein alſo ſome of ours concur with them: and it is not improbable, that divers paſſages in theſe Prophecies might have ſome reference to him, as in part verified in him, but in a more peculiar, and tranſcendent manner, to be accompliſhed in Chriſt, of whom, therefore principally intended; of Eſay only, as what was done either by him, or about him might hold out ſome ſhadowy reſemblance of ſuch excellent graces, as were to be conferred upon Chriſt; and glorious works as were to be effected by him. See chap.50.4. & 61.1. So divers of ours, underſtand this; though the moſt, of Chriſt alone without relation to any other: as the perſon, by whom was to be wrought whatſoever benefit God intended to beſtow upon his people, either in thoſe times, or in theſe: and who, as by the Prophet he then foretold them, ſo was to be depended upon both now and then, for the making of them good, Chapter 11.10. Rom.15.8-12. 2 Cor.1, 20. and 5.18,19,20. Epheſ.1.3. and 2.13-17. Col.1.19,20. and 2.3,9.

and hearken] Or, *attend*; for the word ſignifieth a ſedulous, and ſerious attention, to ought. either heard, or ſeen, chap.21.7 & 28. 24. So chap.34.1 & 51.4.

O people] Not ye Jews alone, but ye people alſo abroad; either becauſe the Jewiſh people were to be diſperſed among them, and to be thence again recollected, ver.12. chap.11.11,12. or becauſe the ſalvation in this Prophecy foretold, ſhould concern the Gentiles, as well as the Jews, ver.6. chap.60.3. & 66.19,20.

from far] Either in regard of diſtance of place, ver.12. Chap.60.4. or, of diſpoſition, and affection, Eph.2.13,17 Some of the Jewiſh Writers underſtand it of the enſuing ages: not ye alone, that now are; but thoſe that ſhall be in after times, as ſome alſo expound the like, Act.2.39. but this ſeems here not ſo fit.

the Lord hath called me from the womb;] Here followeth the matter, or meſſage, unto the hearing whereof, ſuch attention was required. And it is principally of Chriſt, his office to be the Saviour, both of Jew and Gentile, and Gods calling him thereunto which in regard it was the main foundation of that work, wherein he was to be employed, Heb.5.4-6,9,10. the Prophet begins firſt with it

called me from the wombe] God the Father, who. from eternity had fore-aſſigned me to this office, 1 Pet.1.20. did, both while I was yet in the womb, and ſo ſoon as I was come out of it, manifeſt and make known this his purpoſe concerning me, both to men and Angels, Mat.1.21-23. Luk 2.10,11.13. Heb.1.6. the like is, in reſpect of their office and employment, in their inferiour ſphere, ſpoken alſo of other the ſervants of God, extraordinary ones eſpecially, Jer.1.5. Luk.1.15. Gal.2.15, and may be verified alſo of this our Prophet.

from the bowels of my mother] While I was yet unborn, or ſo ſoon as I was conceived in the womb of the virgin, Mat.1.20, *Luk*.1. 35. ver.5. See Act.13.32,33.

hath he made mention of my name.] Or, *he recorded*, or, *entred upon record my name*; he made a ſolemn record of it, as chap. 12.4. Whence the term, that ſignifieth *a Recorder*, or, *Remembrancer*, Chap.36.3. or, *he mentioned* (that is, aſſigned me) *my name*, and called me thereby to give notice of that work and office, that he had deſigned me unto, Mat.1.21. Luk. 1.31. & 2.21. The like hereunto was even before conception, birth much more, done with ſome ſpecial inſtruments, by God intended for remarkable employments; as Joſias, 1 King. 13.2. Cyrus, chap. 44.28. & 45.1,3. and John the Baptiſt, Luk. 1.13.60.63. that which the Hebrew Doctors, ſome of them affirm alſo, of this our Prophet; to wit, that (as *Johns* name was by God aſſigned him, importing that *Grace of God*, which he was to publiſh, Luk.1.17 76-79. ſo) the Prophet *Eſays* name, was before his birth, impoſed on him by God, thereby to import that *Salvation of God*, which he was to foretel. See chap. 1.1. But of this their aſſertion, we have no aſſurance: albeit we are not able to ſay, that it was not ſo; and leave it therefore in ſuſpence.

V. 2 *And he hath made my mouth like a ſharp ſword*] Having avouched Chriſts calling to the work of mans redemption; he proceedeth, now, to a relation, of Gods fitting, and furniſhing of him, with abilities ſufficient, for ſo important a work: together with his ſuſtaining and ſupporting of him, in the performance of the ſame.

he] The Father, from whom all power is derived, and communicated unto Chriſt, chap.50.4. & 61.1. Mat. 11.27. & 28.18. Joh. 3.34,35. & 5.19 23 Col. 1.19. & 2.3,9. 2 Pet. 1.16,17.

hath made] All, ſo far as concerneth Chriſt, revealed in the fleſh, 1 Tim. 3.16. runneth in a Prophetical ſtrain; ſpeaking of things future, as preſent, or paſt So Chap.7,14. and 45.5. & 51.16.

my mouth like a ſharp ſword] The word of Chriſt is a ſword of all-ſufficient power and efficacy, as for the ſubduing of mens ſouls, to the obedience of it: ſo for the cutting off, of whomſoever, or whatſoever ſhall oppoſe, or withſtand it; compared therefore to a *ſword*, and ſaid to be ſharper then any *two-edged ſword* whatſoever, Chap.11.4. Eph.6.17. Heb.4.12. Rev.1.16. & 6.2. this alſo ſome apply to the Prophet, whom God, by his Word, and Spirit, enabled, to the cutting down, & killing of ſin in mens ſouls. See the Apoſtle, what he ſaith of his Miniſtry, 2Cor 2.14 16. & 4.7. & 10.4-6. There is an elegant alluſion in the original, which in other languages, cannot be ſo fully, or fitly expreſſed; for the word *mouth*, in the Hebrew, is ambiguous, & ſignifies as well the *edge* of the ſword, as the *mouth* of man, or beaſt: hence, *a ſword of mouthes*, for, *a ſword of divers edges*, Pſ.149,6. Pro. 5.4. and *they ſhall fall by the mouth*, that is, *the edge of the ſword*, Luk. 21.24. and with the Greeks, as *a ſharp-mouthed*, for, *a ſharp-edged*; ſo, *a double-mouthed*, for,

a

no other then my ſelf can do, chap.41.22,23.& 42.12. & 45.5,6. & 48.2.

ſaying, my Counſel ſhall ſtand]Pſ.33.11.Prov.19.21.& 21.30. ch. 14.21,26.

and I will do all my pleaſure]Pſ.115.3. & 136.5.Dan.4.35.applyed,in particular, to Gods will and pleaſure, accompliſhed by Cyrus, in the deſtruction of Babylon,the deliverance of his people,and ſetling them in their land again,ch.44.28.So v.11.

V.11.*Calling a ravenous bird from the Eaſt*]Cyrus from Perſia, lying to the Eaſt of Babylon,ch.41.2,25. who ſhould come ſwiftly, and ſeiz upon Babylon,as an Eagle,or Vultur,upon his prey, Job 9. 26.By either of which alſo,Cyrus might be reſembled, in regard of his hooked noſe like an Eagles, or Vultures beak; which was in him ſo notable, that it brought men ſo marked,into much repute among the Perſians.See the like ſimilitude of an *Eagle*, Ezek.17.3,10. Jer. 48.40.& 49.22.Hoſ.8.1.Hab.1.8.

a ravenous bird]Heb. *a fowl*; but the word coming from a root, that ſignifies, properly, *to flee*, or *fall forcibly*(as a Greek word alſo fetcht from it)upon prey:So uſed, 1 Sam.14.33. and metaphorically to fall foul upon a man with bad language, 1 Sam.25.14. it is more ſpecially uſed for wild Fowl, and thoſe of prey. See inſtances, on ch. 18.v.6.

the man that executeth my counſel]Heb.*the man of my counſel*; as ch. 40.13.yet not whom he taketh counſel of for ought; for, such God hath none,chap.40.14. But whom he intendeth to make uſe of, for the execution of his counſels and purpoſes,concerning the deſtruction of Babylon, and the deliverance of his people, chap. 44.28.Jer.50. v.45.

from a far country]For Perſia lay far off,both from Babylon,(Aſſyria, and ſome other Provinces lying between them)and from Judah,See ch.13.5.

yea,I have ſpoken it,I will alſo bring it to paſs;I have purpoſed it,I wil alſo do it] Or, *as ſure as I have ſpoken it*, *I will bring it to paſs*; as I have *contrived* it, *I will alſo do* it.See v.10.ch.14.21,26. a defect of the pronoun *it*, as ch.44.13,15.

purpoſed]Heb. *framed*, *formed*, or,*moulded*;not only as the potter doth the clay with his hands.Gen.2.7.ch.63.8. but as either he, or any other workman, alſo, is wont to contrive, and conceive in his mind,the faſhion of that work, which he intendeth to produce. for thereunto,alſo,it is oft applyed,Gen.6.5.& 8.21. 1 Chron.28.9. ch, 26.3.

V.12.*Hearken unto me ye ſtout hearted*]Or,men of *great ſtomacks*, Pſal 76.5.He ſeemeth to ſpeak,rather,to the enemy, that out of the pride of their heart, and height of their ſtomack, thought to carry things, as they liſted themſelves, contrary to Gods predictions and purpoſes ; (as chap. 10.12.) then to thoſe of Gods people, who, either out of imbecility, or incredulity, made doubt of, or denied the truth of Gods promiſes : the term doth not ſo well fit theſe.

that are *far from righteouſneſſe*]That is, ſay ſome,*the tranſgreſſors* among Gods people; who by their impenitency, and contumacy, made themſelves altogether unworthy of the favour, by God, intended them, ver.8.Chap.43.22,24. But I ſuppoſe it, rather, meant of their adverſaries,who had dealt moſt unjuſtly and cruelly with his people,whatſoever they pretended, Chap.47.6.Jer. 50. 7, 33. and 51.35.

V.13.*I bring neer my righteouſneſſe*]Heb. *make to approach*,as chap. 41.21. *my righteouſneſſe*, that is, as ſome, the *righteouſneſſe*, which my people receive from me, for their juſtification, and acquital from their ſins, Chap. 33. 24.& 43. 25.& 45.24,25.As others, *my faithfulneſs*, my fidelity, in keeping my word, in making good my promiſes, chap.1.27.& 41.2.& 45.8.& 51.5.which no might,malice, or unbelief, of any, ſhall hinder from taking effect, Rom.3.3.2 Tim. 2.13.or, as I conceive,*my righteouſneſſe*, which I ſhall ſhew, in executing judgment on the oppreſſors of my people, and righting the wrongs that by their adverſaries have been done them; as if he had ſaid, though ye have been far from all juſtice and equity, in thoſe things that ye have done unto my people; yet I will deal juſtly with you, and cauſe my juſtice ſpeedily to approach,and take hold on you ere long,Pſalm 146.7-9.chap.59.14-18.Jer.51.35, 36.See on chap. 45.25.

it ſhall not be far off]See on ch.13.22.& 60.22.

and my ſalvation ſhall not tarry]The deliverance of my people, depending upon, and conjoyned with the deſtruction of their foes. See ch.14.1.theſe two go together,as here, ſo Pſal. 98.2.ch.56.1.& 59. 16,17.

and I will place ſalvation in Zion, for Iſrael,my glory] I will make Jeruſalem a place of ſafety,chap.26.1,2.& 33.20. Zach.2.5. for my people; by whoſe deliverance and reſtitution, I will gain to my ſelfe much glory. So Exod.15.1,6,11.chap,60.21.& 63.14.& 66.18. or, as ſome read the words, and in *Iſrael my magnificence*; as ch.4.2,5.& 24.23.& 60.7,19. but the change of the particle carryeth it rather the former way.

CHAP. XLVII.

Verſe 1. COme down, *and ſit in the duſt*; *O Virgin daughter of Babylon*]In this Chapter is proſecuted the denunciation of Babylons deſtruction , entred upon in the beginning of the Chapter before going, with a relation of the ruine and captivity of their idols; and after ſome windings, and occaſional digreſſions,now returned unto again. In this Chapter, is her dejected and deſpicable condition, upon her over throw, together with the procuring cauſes, the ſuddenneſs and unavoidableneſs of it,very pithily and pregnantly deſcribed.

Come down]From thy throne, from thy former height and ſtate, So Jer.13.18.& 48.18.& 52.25.Lam.1.14.

ſit in the duſt] Sit on the ground, as one of low and mean condition, having neither throne, nor ſeat, to ſit on, Pſal.113.7. But that in the next branch; here rather, ſit in duſt and aſhes, after the manner of mourners, on ſpecial occaſions of great and ſolemn mournings, much uſed in thoſe times, Job 28.& 42.6.Mat.11.21.See ch. 52.2.Jer.13.v.18.

O virgin daughter of Babylon] Or , *O virgin daughter Babylon*: thou Babylon, ſay ſome, that haſt hitherto been unſubdued, chap. 23.12,but rather,that art like unto a beautiful young damſel,tender and delicate, in diet and dreſſings, gorgeous in attire, ſumptuous in furniture,and priding thy ſelf in the goodlineſs of thy glorious eſtate, Jer.46.11.*See* on ch.1.8.& 23.12.

ſit on the ground]As before:ſo Lam.2.10.

there is *no throne*] For thee to ſit on, in ſtate: thy government is gone; *throne*, for *government*, as Pſal.89.14,29.& 122.5. So of Tyre, ch.23.10.there is *no girdle*. there is no power, or trade, left thee; thy might,or merchandize, is gone.

O daughter of the Chaldeans]O thou Babylon, the beauty and glory of the Chaldean State,ch.13.19.So ver.5.

for thou ſhalt no more be called tender,and delicate]Heb. *thou ſhalt no more add, they ſhall call thee*: or, *that they ſhall call thee*; a form of ſpeech, in other languages, unuſual; but,in Hebrew, very common, ſo 1 Sam.2.3.ver.5.chap.23.12.*to be called*, for,*to be*,ſimply; or,*to be accounted*, ſuch, as chap.4.3.& 54.5.& 56. 7. thou ſhalt no longer enjoy that delicacy and daintineſs, that formerly thou didſt. See a deſcription of ſuch, and of ſuch an alteration,Deut.32.56,57.See,alſo,ver.8.

V 2.*Take the mill-ſtones, and grind meal*] Prepare and fit thy ſelf for all ſervile offices; of which, the turning of, or grinding at the mill, as accounted one of the meaneſt,aſſigned commonly,as in many countries at this day, inſtead of beaſts, unto the ſorrieſt ſort of ſlaves and captives, Exod. 11.5.Judg.16.21.Job 31.10.Lam.5.13. and was ordinarily womens work,Exod.11.5.Job 31.10.Mat.24.41. *Luke* 17.35.

take the mill-ſtones] Betake thy ſelf to the mill,as we uſe to ſay, *take thy bed*; when our meaning is, *betake thy ſelf to thy bed*.

the mill-ſtones]The word here uſed, and ſo alſo,Exod.11.5. Num. 11.8. and elſe-where, is of a dull form; becauſe the mill conſiſteth of two ſtones,the upper,and the lower:the former called,in Hebrew, *receb*, or, the *rider*, as in ſome places, with us, *the runner*, becauſe it rideth, or runneth about, upon the lower, Deut.24.6.the latter, in the writings of the Rabbines(for in Scripture it is not found) is called *ſheceb* , the *bedſted* , or the *reſter* , becauſe it ſtirreth not, but lyeth down , and reſteth under the former. In the law forbidding the taking of the mill-ſtones to pledge , it might be deemed by our tranſlation , where the word *rachajim* here uſed, ſtandeth in the firſt place, and the word *receb* in the ſecond, that the former ſhould ſignifie *the upper mill-ſtone* only; and the latter, *the lower*: but the former comprehendeth the whole *mill*, conſiſting,as of two principal parts, of both : the latter, the upper only: the intent of the Law-giver , being to inhibite any to take , for pledge, either the whole mill, both ſtones, or the one of them only; yet , by name , expreſſing only the uppermoſt; becauſe that lying looſe, might the more readily be taken off, and carryed away upon any ſuch occaſion;whereas the other being ordinarily fixed,could not ſo eaſily be removed; and without it, the other would be altogether unuſual.That of grinding, ſome of the Jews Doctors,both here,and in other the places above-cited,writhe,and wreſt,to an obſcure ſenſe not worthy to be related.

grind meal] That is, *grind* grain or corn, whereof to make *meal*, or by grinding of it,make meal;as in that proverbial ſpeech running elegantly, in Hebrew, *their bud ſhall make*, or *yeeld no meal*, Hoſ.8. 7.So,*he baketh bread*, for *he baketh dough*, therefore to make *bread*, chap.44.19.there is a kind of prolepſis,or anticipation,in it, metal, whereof a graven image is afterward to be made ; otherwiſe, the Founder no more melteth the one, then the Miller grindeth the other.

uncover thy locks] That is, ſay ſome ſhave thy ſelf, as mourners uſe to do, Job 1. 20. See chap. 22. 12. or, as ſlaves and captives are wont to be uſed. See on chap. 3. 24. But that were rather to uncover the head, then the hair, or the locks; to make the head bare, by taking away of the hair : and the like exception may be taken againſt the expoſition of thoſe,that by the word here uſed, would have to be underſtood, certain rich or curious *fillets*, wherewith the hair is wont to be wound,and bound up,among great ones eſpecially.The word rather ſignifies the *locks*,or *treſſes*,that the hair of ſuch uſeth to be made up in,their *fore-locks*, eſpecially, on either ſide of their temples, as appears; by Cant.4.1, 3.& 6.7. now thoſe of note and ſtate , Queens and Princes , eſpecially, had goodly rich tires and diadems , which did not only cover and adorn their heads; but did bind in alſo, and keep up theſe their locks, from falling down upon their faces: Of which, ſee ch.3.21.& 62.3.Eſt.1.11.& 2.17.Ier.13.18. The meaning therefore is, that being ſtript of, or having caſt off, her coſtly and ſtately head-tire, and head-bands, ſhe ſhould go bare-head, with her hair hanging down about her ears, as captives and drudges are wont to do. See Ezek.21.16.Lam.5.16.So ch.3.24.

make bare the leg; uncover the thigh, paſſe over the rivers] Truſſe up thy clothes about thee, not as thoſe that are to travel, only, Exod.12.11.1 King.18.46. but higher then ordinary, as thoſe that are to wade thorow deep waters, to paſſe thorow thick and thin, Pſa.66.12.& 69.1,2. *the leg*, and *the thigh*, for, *the legs*, and *thy thighs*: a defect of the pronoun; as Chap. 37.4,23. and the nouns collective; as chap.20.2. the former whereof, I ſuppoſe, might better be rendred *foot*, then *leg*; as the plural is *footſteps*, or *paths*, Pſalm 77.19. Jeremiah 18.15. the latter, *knee*, rather then *thigh*, becauſe it is expreſly diſtinguiſhed from the *thigh*, Judges 15.8. where it is rendred *hip*, as I conceive, not ſo fitly: but if it be ſo taken here, it ſhould intimate a further degree of diſgrace. Of which, Chap. 3.17. and 20.4. but of that, the Prophet ſpeaketh in the next verſe: and the laſt clauſe leadeth rather to the former ſenſe, as ſpoken unto one that was to wade up to the knees. Some ſuppoſe an alluſion in it, to the river Euphrates; over whoſe ſtreams the Babylonians ſhould paſſe captive into Media and Perſia: which it may be, is ſomewhat too nice, and to me ſeems needleſſe.

V.3. *Thy nakedneſſe ſhall be uncovered, and thy ſham ſhall be ſeen*] Either thou ſhalt want wherewith to cover thoſe parts that womanly modeſty abhoreth to have ſeen, and to lye open to common view; or, thou ſhalt, in ſcorn and deriſion, be ſo diſgracefully uſed, as women-priſoners, taken captive, oft-times are, by thoſe uncivil & inhumane perſons into whoſe hands they fall. See, beſides the places pointed to, on the former verſe, Ier.13.21,26.Ezek.16.37.& 23.29. Nah.3.5.

I will take vengeance] To wit, on thee, to be ſupplyed from the latter clauſe; as ch 48.9. as if he had ſaid, it is not ſo much Cyrus, as God by him, that cometh to take vengeance upon thee, ch. 13.3-5, 9,11,17.& 14.22.Ier.50.9.15,21,25,28.& 51.6,11.14,24.25,44. for the wrongs done to his people, ver.6.Jer.51.35,36. See chap.34.8. and 46.13.

and will not meet thee as a man] But in full wrath, without any pity, or commiſeration, ſuch as men are wont to ſhew; ſometime, unto the weaker ſex. I will deal with thee, as thou haſt dealt with mine, Ver.6.2Chr.36.17.Iudg.8.18-21.Jer.50.15.Iam.2.13. or, in full power, as God, one of might unconceiveable. See Pſ.90.11.ch.31.3. To this purpoſe, the Latine, and thoſe that follow it, read the words, *and man ſhall not withſtand me*; but that ſenſe the words will not admit. Again, ſome of the Jewiſh Doctors, as alſo of ours, treading in their ſteps, encline much to the former notion, and render it, *I will not admit any mans interceſſion for thee*; for the word here uſed, ſay they, ſignifies, ſometime, *to intercede*, ſometime, *to admit interceſſion*: and in the former ſenſe, indeed, it ſeemeth taken, Gen.23.8.Jer.7.16 & 27.18. but for the latter ſenſe, it is not ſo eaſie to find a place, that may fit it: they alledge, ch.64.5. but that ſeems not ſo clear to this purpoſe.

as *a man*] A defect of the note of ſimilitude; as Chapter 40.6.& 41.15.

V.4. *As for our Redeemer, the Lord of hoſts is his name, the holy One of Iſrael*] Or, Saith *our redeemer*, (for *As for*, is not in the text, nor doth ſo well fit here; and *ſaith*, or *ſaying*, is oft ſuppreſſed, but to be ſupplyed, as 1 Kin.20.34.Pſ.27.8.& 105.15.c.5.9.& 26.19.45.14.Na.2.8.) *our redeemer* (our reſcuer out of dangers, difficulties, and diſtreſſes, Gen.48.16.ch.43.14.) *whoſe name is the Lord of hoſts*, (as ch.48.2.& 54.5. the poſitive for the relative; as chap.33.21.& 42.1.ver.11.) *the holy one of Iſrael* See ch.1.4. Spoken in the perſon of Gods people acknowledging all this done, by God, for their deliverance, out of Gods free favour and mercy unto them, Chap.14.1.& 43.14.& 45.4.

V.5. *Sit thou ſilent, and get thee into darkneſſe*] Having broke off his ſpeech to Babylon wherein he had begun to tell her what ſhe muſt do, and what ſhould betide her, to give her to underſtand, who it was that ſpoke it, and would enforce her to do it, ver.3,4. he returns in this verſe again to her; enjoyning her further, for ſhame, and confuſion, to be mute, and to get into ſome dark corner out of ſight. *Sit ſilent*, or *Sit dumb*, (for that is the very word in the Hebrew; as alſo, Lam.3.23.) as one confounded, and not able to ſpeak, Pſ.77.4.& 107.42.Mat.22.12. *and go into the dark*, (the abſtract for the concrete; as Iob 3.3.) as one aſhamed of thy ſelf, and not enduring to be ſeen, in ſuch ſorry condition, as thou ſhalt be in ſhortly, v.3. Lam.1.9.& 2.10.

O daughter of the Chaldeans] See on v.1.

for thou ſhalt no more be called the Lady of Kingdoms] As the State of Iudah, ſometime, *the Princes of Provinces*, Lam.1.1. and as Babylon it ſelf alſo, *the glory of Kingdoms*, ch.13.19. not only, as a moſt ſtately and glorious one among them, but as one that ruled over them, Jer.27.7,8,9.Dan.2.37,38.

V.6. *I was wroth with my people; I have polluted mine inheritance, and given them into thine hand: thou didſt ſhew them no mercy; upon the ancient haſt thou very heavily laid the yoke*] One cauſe of Babylons overthrow, before hinted, ver.4. their extream cruelty exerciſed upon Gods people; which howſoever, through the juſt judgment of God, it befel them for their ſins, chap.10.5,6. Ier.1.15,16. yet it did no more excuſe them, who intended nothing leſs, then the execution of Gods juſt deſigns, Chapter 10.7. then Gods counſel, and purpoſe, concerning the giving up of his Sons, for the ſalvation of his Elect, did acquit any of thoſe from *wicked* hearts, and *hands*, that had ought to do, either as procurers, or actors, in the putting of him to death, Acts 2.23.& 4.27,28. See on cha.45, 24, 25.

I was wroth with my people] ch.57.17.& 64.5.Zach.1.15. of the term, ſee on ch.34.2.

I have polluted mine inheritance] Or, *I polluted*; that it may run in the ſame tenour with the former; as in the original it doth. I dealt with my people, whom I had adopted, and taken unto my ſelfe, for a peculiar, Exod.19.5.Deuteronomy 7.6. and was as deer to me, as to an heir his inheritance is wont to be, 1 King.21.3.ch.19.25. as with ſome profane, or unclean thing, Chap. 43, 28.Lam.1.17.

and given them into thine hand] Or, *gave them* (as before) *into thine hand*, that is, *into thy power*: as verſe 14. Jer.12.7. Lam.1.14.

thou didſt ſhew them no mercy] Inſtead of pitying, and compaſſionating their miſery, thou didſt exceedingly aggravate it, by thine extream, hard, and cruel uſage of them, 2 Chr. 36.17.Pſal.69.26. Heb. *thou didſt ſet them no bowels*: *bowels*, for *mercy*, or *tender mercy*: as chap.54.7.Dan.9.9.Zach.1.16. So Luke 1.78. Philip 2.1.

upon the ancient] Who for age ſhould have been pitied; but with thee found no mercy: thou dealeſt unmercifully, with old and young alike, Deut.28.50.Lam.2.21.& 5.12, 13.

haſt thou very heavily laid the yoke] Or, *didſt thou*, as in the former branch. Heb. *make thy yoke very heavy*: for the pronoun expreſſed in the Hebrew, ſhould not be omitted: *thy yoke*, not that thou didſt thy ſelf wear, or bear: as 1 King.12.4.Ier.2.20. but that thou laidſt upon, and didſt compel them, to bear, and wear: as Jer.27.7,10. a metaphor taken from ſuch yokes, as beaſts are wonted to draw in. See Jer.28.48. Lam.1.14.

V.7. *And thou ſaidſt*] Thoughteſt with thy ſelf; as Pſ.10.11.& 94.7. ch.10.10. See alſo, ver.8.

I ſhall be a Lady for ever] Another cauſe of her ruine, her inſolent, and confident preſumption, imagining her power and ſettlement to be ſuch, as ſhe never ſhould, nor could, by any means, be pulled down, or diſmounted, from the top, or height of her ſtate. So Pſ.10.6. Rev.18.7. See the like preſumption of Edom, Obad.13. of Ammon, Jer.49.6. of Gods own people, Jer.21.13. yea, ſome tang of it, in one after Gods own heart, Pſ.30.6.

So that thou didſt not lay theſe things to thine heart] Heb. *hitherto*, or, *as yet*, *thou haſt not ſet theſe things upon thine heart*: as chap. 57.1. thou little thoughteſt of any ſuch matter, as is now befallen thee. See on ch 46.8.

nor didſt remember the latter end of it] Heb *nor haſt remembred her latter end*; as Lam.1.9. that is, *thy latter end*, as Job 18.4. a permutation of perſons, or paſſage from perſon to perſon; the like whereunto; ſee ch. 1.29.& 31.7.& 34.16. Jer.17.1. Thou little thoughteſt what would be the iſſue of theſe things, or what would, at length, befal thee, Deut.32.29. the clauſe, likewiſe, of the ruine of Gods own people, Lam.1.9.

V.8. *Therefore hear now thus, thou that art given to pleaſures, that dwelleſt careleſly*] Heb. *And now hear this*: *and*, for *therefore*, the copulative, for the illative: as chapter 42.25. or, *But now hear this*: the copulative, for the adverſative; as chap. 40.31. *thou delicate*, or *delitious one*: it comes from that root, from which the land, or garden of *Eden*, had its name, Gen.2.15. See ver.1. *that dwelleſt careleſly*, or *ſitteſt ſecurely*, or *confidently*, Judg.18.7. Jeremiah 49.31.

that ſayeſt in thine heart] See v.7.

I am, *and none elſe beſide me*] The like, ſee of Nineveh, Zeph.2.15. An inſolent & arrogant expreſſion, of proud and preſumptuous perſons imitating what God is wont to ſay of himſelf, Chap. 41.4.& 43.10,11,12,13.& 44.6.& 45.5,6,22. Some ſupply it; *I am a Lady*, (the peculiar one, ver.5,7.) *and* there is *none* (no Lady worth ſpeaking of) *beſides me*; as ver. 10. But the words here next following, carry it rather to the former, as ſpoken, rather of her unmoveable ſubſiſtence, then of her matchleſs magnificence. See verſe 7. Howbeit, a learned late Critick, controlleth this generally received verſion; and would have it rendred, either by way of aſſertion, *I am*; *and I only* (as Deut.15.4.Num.22.35.2 Sam. 12.14.) *hereafter*: or, by by way of interrogation, *I am*, *and is there any more beſides me?* And this his rejection of the received reddition to ſtrengthen, he obſerveth, that another form of ſpeech is uſed in the like, concerning God, chap.45.6. But that very place, if the manner of the Hebrew language be well obſerved, will help to juſtifie the received verſion here; for it is a thing very uſual in Hebrew, to ſwallow up the prepoſition intervenient between the verb or the noun, and the pronoun affixed to either, which yet muſt of neceſſity be reſtored, or ſupplyed, to make the ſenſe entire. Hereof, ſee inſtances, not a few, on Chap.28.15.& 48.10.& 49.24.& 65.5. the particle *beſides* then, expreſſed there, being (as of neceſſity it muſt, to make the ſenſe entire,) ſupplyed here; the verſion there *is none*, *I*, that is, but *I*, or beſide *me*, will be warrantable, becauſe ſuitable to that parallel place, and agreeable to many other the like conſtructions.

I ſhall not ſit as a widow, neither ſhall I know the loſſe of Children] Thou thoughteſt it impoſſible, ever to be deprived of thy King and Kingdome, whereunto thou ſeemeſt to be weded, as to an husband, by an indiſſoluble band; or, of thy people, that are as thy children, or, as ſome, thy poſterity, thine iſſue, that ſhould ſucceed conſtantly, in thy Kingdom. See Rev.18.7.

ſit as a widow] Heb. *ſit a widow:* as Gen. 38. 11. or, *ſit as a widow*, the note of ſimilitude ſupplyed: as Lam. 1. 1. which here wanteth, as verſe 3. I ſhall not ſit deſolate, as widows uſe to do.

know] Experimentally: *ſuſtain*, or *ſuffer*, as Gen.2.9. Eccl.8.5. 2 Cor.5.21.

V.9. *But theſe two things ſhall come unto thee, in a moment, in one day, the loſſe of children, and widow-hood*] It ſhall befal thee clean contrary to thine expectation, or preſumption rather, in both, and in both at once, yea, both ſhall betide thee, ſuddenly, and in as much extremity as may be, the loſs both of Soveraignty, and of ſubjects together; or, of poſterity, to ſway the ſcepter of thy State ſucceſſively, the line of Nebuchadnezzar being with Baltaſar cut off, Dan.5.30, 31. See the like ch.51.19.

But] Or, *Yet*. Heb. *And*. So Chap. 40. 31. and 42. 20, 25.

in a moment] Or, *ſuddenly*. When it is leaſt thought on, or looked for, Job 21. 13. and 34. 20. Pſalm 73. 19. See ver.11.

in one day] At one time together; not ſo preciſely: as 1 Sam. 2.34. but as Rev. 18.8.

they ſhall come upon thee, in their perfection] They ſhall come full, or fully upon thee. Heb. *according to their entireneſs*, or, *perfection*, thy calamities, in either kind, ſhall be exceeding great. See the next clauſe.

for the multitude of thy ſorceries, and *for the great abundance of thine enchantments*] *For*, or *with*, *thy manifold witch-crafts*, *for thy mighty enchantments*, ſhall they come upon thee *exceedingly*; for the laſt word is an adverb, and ſignifies, *very much*, *very greatly*, *abundantly*, exceedingly and is uſed commonly, to expreſs the ſuparlative degree, which the Hebrews want, Gen.1.31. Exod.1.7. Pſal.119.4. and there is a pauſe at the word next before it, which ſheweth, that it hath reference to ſomewhat elſe before that, and to no noun ſubſtantive, which it will not fitly accord with, but ſome verb, which out of the former branch, therefore is to be ſupplyed; as Gen.1.16, 30. 2 Chr. 10. 11. Prov.15.15. ch.43.2. And ſo our ancient verſions had it, *they ſhall mightily fall upon thee.*

for] As the particle is uſed, Gen.18.28. Jer.18.18. and then are her ſorceries, or witchcrafts, and enchantments, here mentioned, as one procuring cauſe, alſo, of her downfal; or, *with*, that is, together with; as 1 Sam.1.24. Jer.11.19. Hoſ.5.6. and then the meaning is, that all her magical ſlights, aud cunning fetches, ſhould ſtand her in no ſtead, but ſhould all fail, and fall together, with her, and her ſtate v.12,14,15.

ſorceries] Or, *witchcrafts*; (for thence the word for *a witch*, Exod. 22.17.) whereby is underſtood, as well her politick devices, wherewith ſhe circumvented, and deluded, and ſo either won to her, or kept with her, great Princes and Potent people: as if they had been bewitched, and enchanted by her: but her magical arts, and practiſes alſo, wherein that State abounded v.12,13. therein treading, and tracking the ſteps of Nineveh, by whoſe ruine ſhe roſe, called, *a Miſtreſs of witchcrafts*, Nah.3.4. as alſo the ſpiritual Babylon that ſucceeded the ſecular, did herein alſo, not come ſhort of either. See Rev.17.2,3. & 18.23.

the great abundance of thine enchantments] Heb. *the might*, or *power*, *of thine enchantments*; for ſo the word ſignifies, and is ſo rendred, ch. 40.29. Nah.9.3. derived from a word, that ſignifieth a *bone*, and is uſed, alſo, for ſtrength; becauſe the bones are the ſtrength of the body, Job 21.23. It is true, that the verb is uſed, as well for to *abound* or *to be many*; as *to be ſtrong* or *mighty*, Pſalm 40.5, 12. chap. 31.1. and the adjective from it, deſcending likewiſe, Chap.60.22. but the ſubſtantive here uſed, for *might*, rather then for *multitude*, as in the places pointed to, where alone it is found; ſo that not only the variety and numeroſity of her ſlights and policies, but the powerfulneſſe and prevalency of them, is here alſo intimated: neither whereof, yet, ſhould be able to ſecure her againſt God: For there is no power, or policy: no might, or ſlight of any, that can prevail againſt him, Proverbs 21. 30. Chapter 28. 15, 17, 18.

Ver. 10. *For thou haſt truſted in thy wickedneſſe*] Or, *Becauſe* (Heb. *And*, as Chapter 64. 5.) *thou haſt truſted*, In thy wicked courſes, thy wiles and ſlights before-mentioned: or, thy means and might thereby acquired, Pſalm 52. 7. Chapter 28.15.

thou haſt ſaid, None ſeeth me] Thou haſt deemed thy ſelfe even out of Gods eye-ſight, and thy deſigns and projects ſo cunningly contrived, ſo cloſely and covertly carried, that they could not poſſibly be deſcryed, or diſcovered by any, Pſal.64.5. & 94. 3. Chapter 29. 15.

Thy wiſdome and thy knowledg, it hath perverted thee] Or, *hath made thee to turn away*; or, *hath turned thee aſide*, Chap.57.19. Thou didſt imagine, but vainly, as by experience it will appear, that thy ſlight and skill would ſecure thee: and thy truſting thereunto, made thee tranſgreſſe the more freely: that which Solomon, therefore, forewarns his ſon, to beware of, Proverbs 3.5. ſuch *wiſdome and knowledge, falſly* ſo *termed*, 1 Timothy 6. 20. *puffeth up*, 1 Cor.8. 1.

and thou haſt ſaid in thy heart, I am, *and none elſe beſides me*] See v.8.

V.11. *Therefore ſhall evil come upon thee, and thou ſhalt not know from whence it ariſeth*] Heb. *thou ſhalt not know the morning thereof*: or *the riſing of it*; that is, *the morning*, *or riſing*, *whereof thou ſhalt not know*: as ver.4. *morning*, for *riſing:* as evening, for, ſunſeting; oppoſed to ſun-riſing, Chap.45. 6. Thou ſhalt not know, either from what region it ſhall ariſe; or, on what day it ſhall come: alluding to the riſing of the Sun, whoſe approach produceth morning; and withal, giving a privy nip to the parctice and profeſſion of their wizzards, by that State ſo much relyed upon, who by the courſe of the Stars, and the riſing and ſetting of them, undertook to preſage, and foretel, what would every day fall out; and by whoſe help, they made account that they might eaſily foreſee, and prevent, conſequently, any evil, that was on foot, or intended againſt them, ver. 12.13. It may have reference alſo to Cyrus his ſudden ſurprizal of them, ere they were aware of him. The Babylonians little dreamed, when they aroſe at Court, from their up-ſitting at their revels, that their city was ſurprized; and the tidings of the unexpected ſurpriſal of it, was even then poſting apace to them. See Jeremiah 51. 31.

and miſchief ſhall befall thee; and thou ſhalt not be able to put it off] Or, *which thou ſhalt not be able to avoid*, or *to avert*: as chap. 37.27. Heb. *to expiate*, cha.28. 18. a metaphor from ſuch expiations, as being duly performed, did free the party ſo expiated from penalty, Num.16.46-48. thou ſhalt neither be able to foreſee it, nor to free thy ſelf from it, Jer.50.24.

and deſolation ſhall come upon thee ſuddenly, which *thou ſhalt not know*] Or, which thou *doſt not know*: as Prov.27.1. a defect of the relative, as ch.44.2. or, when thou ſhalt not *know it*, what time thou thinkeſt not of it: as Mat.24.39,50. the adverb of time ſupplyed: as ch.17.6. & 26.10. & 41. 17.

V.12. *Stand now with thine enchantments, and with the multitude of thy ſorceries*] Or, *witchcrafts*, or *witcheries*: as ver.9. In way of deriſion he calleth upon them, to muſter up all their deviliſh arts & devices, to try what in their diſtreſs, they are able to do for their indemnity, and deliverance by them. Some both here, and v. 9. would have read inſtead of *enchantments*, and *witcheries*, *enchanters*, and *witches*: but theſe terms in Scripture are no where ſo uſed; two other words of the ſame ſtock with theſe, are uſed for either, Pſalm 58.5. Jer.27.9. Howbeit, there may in this place, be an Ellipſis, or want of the ſubject; as in divers places, the like is found: *enchantments*, for, men, or maſters, of *enchantments*: and *witcheries*, for men, or women, maſters, or miſtreſſes, of *witcheries*, that is, profeſſors, or practiſers, of ſuch helliſh arts, *enchanters*, or *charmers*, *wizzards*, or *witches*: as Nineveh is called, a *miſtreſſe of witcheries*, that is, a great practitioner in ſuch kind of abominations, Nah. 3.4. ſo is the *harveſt*, put for the *harveſt*-man, ch. 17. 5. See more there: if we take it for the arts, or practiſes themſelves, the text would be rendred, *ſtand up now with* them: as armed, and furniſhed with them: as 2 Kings 11.11. See ver.13. if for the profeſſors, and practiſers of them, it would be rendred, *ſtand now among* them; as conſulting with them, or ſeeking ayd and advice from them, ver.13.

wherein thou haſt laboured from thy youth] Or, *with whom*, as ver. 15. having reference, either to the practiſes themſelves, or to the practiſers of them. Theſe kinds of arts, the Chaldeans were anciently ſo much addicted unto, that the profeſſors of them, were, among other nations known, and called commonly, by the name of Chaldeans. See Diodore l.3.c.8. and Tully of *divination*, l.2. and their Magicians were highly eſteemed with them, and great men in the State. See Dan.2.2. & 4.6,7. & 5.7,8.

from thy youth] From thy firſt beginning to riſe, and grow up into a State. See the like, Jer.22.21.

if ſo be thou ſhalt be able to profit, *if ſo be thou mayſt prevail.*] Try whether the one, or the other, be able to do thee any good, or to ſtand thee in any ſtead, to avail thee in ought, or to prevail ought for thee, againſt the evil that is coming upon thee. So ch.30.5, 6. & 45.20. Lam.4.17. See the like ironies, Jer. 22.20. & 46. 11. v.13.

V.13. *Thou art wearied in the multitude of thy counſels*] Thou doſt but tire out thy ſelf in vain, in ſtudying how to ſave thy ſelf, one while by one courſe, another while by another. So ch. 16.12. Jer.2. 36,37. & 4.14.

let now the aſtrologers, the ſtar-gazers, the monethly prognoſticators ſtand up, and *ſave thee, from thoſe things that ſhall come upon thee*] Call for all thy wizzards to ſtand up for thee, and to improve their skill, and power, to the utmoſt, in thy behalf. So chap.41.1. & 43.9. Baltaſar called for them all; but none of them all knew what to adviſe him, or how to ſave him, Dan.5.7,8.

aſtrologers] Heb. *viewers of the heavens*: not ſuch, as view ſo as

David did, Pſ.8.3.and as Gods people and others, are willed to do, ch.40.26.to conſider,and contemplate the incomparable glory, wiſdom, power,and providence of God,diſcovered,and brightly ſhining forth in them, Pſal.8.1.& 19.1-4.& 104.1-4. Rom. 1.21. but that gaze on them, to read the fates, and fortunes(as they term them) of men,and ſtates,perſons,and people in them;and to foretel thence, what good, or evil, ſhall betide them: building upon ſuch fond, groundleſs, ſuperſtitious, and ridiculous principles, as by the Devils ſuggeſtion, (ſuch are the good Angels that theſe ſeducers and deluders of people tell us of, if they have them from any that pretend ſo to be,) or from the flaſhy fancies of their own addle brains, that they have framed and forged to themſelves, Jer.10.1.and the Hebrew Doctors,therefore, affirm the term here uſed,to come from an Arabick word, that ſignifieth to *decide*, and to denote ſuch, as take upon them, to *decide*, and determine things of future contingency, by the view of the ſky. Howbeit, ſome take upon them, here, to alter the text; and, becauſe this word is in Scripture no where elſe found, to read inſtead of it, the word uſed elſewhere, for an *enchanter*, or *charmer*, Deut.18.11.Pſal.58.5. of the ſame ſtock with that, ver.9.12. but taken in another ſenſe; ſo as it is no where, ſave in a feminine form, found uſed in Scripture, as it ſignifieth *a conſociater*, or *conjoyner*; expounding the words, by an inverſion of terms; *ſuch as conſociate*, or *conjoyn the ſtars*, (that obſerve the conjunctions of them, for the drawing of dooms and predictions from them) *by contemplating of the heavens*:ſuch an inverſion of terms, ſome alſo would have,Pſ.35.7.But theſe ſeem to be ſomewhat overbold with the text.

ſtar-gazers] Heb. *thoſe that gaze upon the ſtars.* Another term given to the ſame perſons, to thoſe of the ſame profeſſion, among whom there were thoſe as Tully reporteth, that vaunted of ſkill, gathered from the obſervation of the courſes and conjunctions of the ſtars, for above, or about, as ſome, fourty,yea,as ſome,ſeventy thouſand of yeers; ſo many thouſands, before there were either ſtars to be obſerved, or men to obſerve them, the world having not, as yet, ſeen neer ſix thouſand years.

monethly prognoſticators] Heb. *that give notice, inſtruct*, or *make to know things concerning the moneths*; the word properly ſignifies *the new moon*, Pſa.81.3.Ezek.46.3.but is uſed commonly for *the moneth*, becauſe the *new moon*, among the Jews, began the *moneth*. Thoſe that take upon them, to tell beforehand, the occurents of each moneth,as our Prognoſticators alſo do.

ſtand up, and ſave *thee*]Heb.*ſtand up, and ſave thee*; for the copulative is in the text:or *ſtand up to ſave thee*:as that particle is alſo oft uſed,Joſh.24.9.cha.19.12.& 53.2.

V. 14. *Behold they ſhall be as ſtubble; the fire ſhall burn them*] They ſhall be as ſtubble to the fire, in the day of Gods wrath, Chapter 1.31.and 5.24.Exodus 15.7.Nah.1.10.Zeph. 2.2. and it may be, alſo, made fuel, matter for ordinary fire, as the Philiſtines idols, 2 Samuel 5.21.and the Jewiſh falſe Prophets, Ieremi. 29.22.

they ſhall not deliver themſelves from the power of the flame] Heb. *their ſouls*(as ch.44.20.Ezek.14.14.*from the hand*(as Pſ.22.20.&49.15.)*of the flame*,that is,*of the fire*:as Luk.16.24. they ſhall not be able to ſave themſelves;much leſs to ſave others,v.13,15. ch.46.2.Pſ.146.3,4.

there ſhall *not be a coal to warm* at, nor *fire to ſit before it*] They ſhall utterly periſh, and nothing of them remain, that may yeeld the leaſt help, or hope, that may afford the leaſt comfort: a metaphor taken from wood, or fewel, ſo burnt and conſumed to aſhes, that not ſo much as any coal, cinder, or ember, is left, that may be of any uſe, afford any heat, or help, to kindle a new fire again.See the like in another notion, Ch.30. 4 or,as ſome render it, ſhall *not be a coal to warm* with, or *fire to ſit before it* that is, ſay they, the fire which the Medes and Perſians ſhall kindle at Babylon, among the Chaldeans, ſhall not be ſuch a fire, as men are wont to ſit by for warmth in winter, Jer. 36.21. but ſuch a waſting and conſuming fire, as ſhall deſtroy and devour all before it, Pſ.50.3.& 97.3.cha.9.18.& 10.16.& 24.6.& 26.11. Jer.51.25,31. But the former ſenſe ſeems the ſounder, both for what went before, and for what followeth after.v.15.However,the negative is to be ſupplyed from the former branch;or the disjunctive inſtead of it to be inſerted;as Pſ 9.18. See on ch.28.28.

V. 15. *Thus ſhall they be unto thee, with whom thou haſt laboured*, even *thy merchants from thy youth*] Or, *Thus ſhall thy merchants be unto thee*,(that is, in like manner ſhall it be with thee, as in regard of thy wizzards, ſo in regard of thy merchants) *with whom thou haſt tired thy ſelf*(as Ier.51.58.*from thy youth*. For there ſeems to be a trajection in the words of the text. The like, whereunto, is found Rev.13.8.compared with ch.17.8. there; as this, with ver. 12. here:either of theſe readings doth well fit thoſe,who, by *merchants*, here underſtand her *wizzards*. Howbeit, if we regard the diſtinctions in the Hebrew, the text would thus be read; *Thus ſhall it be with thee, in regard of thoſe, with whom thou haſt tired out thy ſelf*: (for there is the middle diſtinction)that is of thy wizzards: and then followeth; *thy merchants*, or *thy traders, thoſe that have traded with thee*(as *thy campers*,for thoſe that camp againſt thee,Pſal.55.5.)*from thy youth ſhall wander every one to his quarters*: and this I take to be the genuine reading of the place.

thy merchants] All that had any trading with her, from forreign parts, which were not a few, (as with Nineveh before, Nah. 3.16.)partly, in regard that ſhe was now become the head city of the Empire; and partly, alſo, in regard of her convenient ſituation,for trade, by reaſon of the great rivers, upon which, and neer unto which,ſhe was ſeated.See the like of the myſtical Babylon Rev.18.11.

from thy youth] Since thou beganneſt to riſe to a more abſolute empire, by the declination of the Aſſyrian Monarchy, the trade of Nineveh,that fell with it,being then transferred,and devolved unto thee.See v. 12.

they ſhall wander every one to his own quarter:] Heb. *paſſage.* They ſhall flee away as faſt as they can,each one to his own home, to his own country, when they ſee how it goeth, or is like to go with thee. Or, they ſhall flee each one any way, that they can find free paſſage by, for his own ſafety, unto any place, where they ſuppoſe they may be ſecured, and leave thee alone, to ſhift,as thou canſt, for thy ſelf. See the like of her Souldiery, Jer. 51.9.

none ſhall ſave thee]Neither thy merchants; for they ſhall forſake thee:nor thy wizzards; for they ſhall periſh together with thee; verſe 14.

CHAP. XLVIII.

Verſe 1. *HEar ye this*] This Chapter is, alſo, much of the ſame both ſubject and frame, with divers of the former; eſpecially the 43. and 44. For in it, the *Lord* reproveth the diſobedience, rebelliouſneſs, and obſtinacy of his own people; layeth before them, his power, and his providence, whereof by many evidences, they might be convinced; ſheweth, by what means they might have prevented many miſchiefs that had befallen them, and yet promiſeth, having refined them by ſuch afflictions as they had undergone, by Cyrus freely to ſet them free, and reſtore them again.

Hear ye this, O houſe of Jacob]Ch.44.1.& 46.3.

which are called by the name of Iſrael] Which profeſs your ſelves to be Iſraelites, and bear that name, but do not anſwer your name, are not ſo in truth, Rom. 2.17.& 9.6 They vaunted themſelves of Iſrael, as of Abraham,Mat.3.9.John 8.33. whereas, indeed,they neither reſembled, nor imitated, either Iſrael, or Abraham, Mat. 3.7. John 8.37,39,40.

and are come forth out of the waters of Iudah ?] That are of the lineage, or off-ſpring of Judah, deſcending and iſſuing from him, as ſtreams, or rivelets, from a well head, or ſpring, Deuter. 33.28.Pſalm 68.26.See the like metaphor,Prov.5.15-18.And this is an higher degree of honour and dignity,that theſe men arrogated to themſelves: for all the twelve Tribes were deſcended of Jacob; but we, ſay they,are of the ſtock of Judah, the royall Tribe,Gen.49.8, 10. which had retained the ſervice and worſhip of God with them, when the other fell a way to idolatry, 2 Chron.11.13-16. and 13. 8-10.

which ſware by the name of the Lord, and make mention of the God of Iſrael]That ſware by the true God, as profeſſing to ſerve him, ch. 19.18.& 45.23. as every nation is wont to ſwear by that god they ſerve and worſhip, Gen.31.53.when as yet they yeeld him no obedience,but abuſe his name to evil purpoſes, Jer.5.2.Hoſ.4.15.Zeph. 1.5.and make mention of him,when they ſwear, Exod. 23.23. Joſh. 23.17.or more generally have the name of God oft in their mouths as well out of oaths,as in oaths, as if they reverenced and regarded him, when, indeed, they do nothing leſs, Chapter 29.13.Jerem. 12.2.

but not in truth, nor in righteouſneſſe] As an oath ought to be taken, and Gods name to be uſed. See Jeremiah 4. 2. and 5.2.

V.2.*For they call themſelves of the Holy City*] As it is ſtyled, Mat. 4.5.& 27.53.Heb. here, *the city of holineſs*, or rather, *the city of the Sanctuary.* For there is an article of ſpecial deſignation before the noun governed and ſo ch.52.1.which,indeed, was the main ground why it was called and accounted, by an eminency, *the holy city*, in regard of Gods Sanctuary there ſeated, and his name or worſhip there ſetled, Deut. 12.11.2 Chron. 7.12, 16. of this city Jeruſalem, Ch. 52. 1. they profeſſed themſelves to be citizens, even fellow-citizens, with Gods holy ones, Eph.2.19. Now as the text is here read, it ſeems to render a further reaſon, of what they were formerly ſaid to profeſs, to wit, that they were of Jacobs Family, and Iudahs iſſue; for they were of Ieruſalem, the head city of Judah; which being yet a further matter of honour, and an higher dignity, to be citizens of ſo honourable and holy a city, might well help to confirm the former, becauſe it was an adjection thereunto. But Some read the words rather, *Though they call themſelves of that city*; as having reference to the laſt words of the former verſe, *not in truth, nor in righteouſneſs: though*, or *albeit*, they profeſs themſelves to be ſuch as is hereafter mentioned; and the particle here uſed,is very frequently thus taken, in a diſcretive notion; which, not obſerved,hath made ſome places the more obſcure;as that,Gen.8.21.& 48.14.Pſa.25.11. but ſo clearly,Joſh.17.18.Pſ.23.4.ch.12. 1. See the like, Chapter 58.2.

and ſtay themſelves upon the God of Iſrael]Make as if they truſted, and relyed upon God, Mic. 3. 11. Rom. 2 .17. Joh. 2. 23-25. and 6. 64. Acts 8. 13,23. a metaphor taken from ſome ſtay, that a man leaneth upon for ſupport. See Chap. 36.6.

the Lord of hoſts is his name] Or, *whoſe name is the Lord of hoſts*; as Chap. 47.4. Jer. 48. 15.

Ver. 3. *I have declared the former things from the beginning, and they went forth out of my mouth, and I ſhewed them : I did them ſuddenly, and they came to paſs.* Or, *The former things which I declared in times paſt, and which came out of my mouth, and which I ſhewed; I did ſuddenly, & they came to paſs.*] This is here mentioned, as oft before; partly, to aſſert Gods divine power and providence: partly, to tax them for not adhering ſincerely and conſtantly to him, notwithſtanding thoſe evident proofs thereof exhibited unto them, and partly, to ſtrengthen the faith of the godly, partly in firm expectation of the future performance of thoſe things that now he promiſed, See Chap. 41.22.26. & 42.9. & 43.9-13 & 45. 21. &46. 10. The relative is wanting in the two firſt branches: as chap 47.11. ſupplyed by the poſitive in the third, as chap.46.4. ver.1.

former] Heb. *firſt*: as chap. 46.9.

from the beginning] Heb, *from then*; as chap.44.7.verſe 5. Since the time that I firſt took you to be my people, chap.43.4.or, rather, more generally, in times paſt, chap. 46.9.

went out of my mouth] Either by way of prediction, Pſal. 89.34. or, by way of determination, Lam. 3.37,38. Chap. 45.23. See Verſe 5.

ſhewed] *made to hear*, Or, *to be heard*: Chap. 41.22. & 42.2. ver. 20.

I did] Whatſoever I fore-told, or promiſed, I failed not in due time to effect, Joſh. 21 45. & 23.24. chap. 45 23.

ſuddenly] Either when they were leaſt expected and looked for, Chap.30.13.&47.11. or at the very inſtant of time prefixed, Exo. 12.41. ſo Mal. 3.1.

Ver. 4 *Becauſe I knew that thou art obſtinate, and thy neck is an iron ſinew, and thy brow braſs.*] A reaſon why God was pleaſed to fore-tel things to his people, long before he did them; that they might not, when they were done, be aſcribed to any other beſide himſelf, by them: which he fore-knew that they would be too prone to do.

Becauſe I knew] Heb. *From my knowing*; as ch.31.4.&53.5.Pſ.12.5. where the particle is uſed in a cauſal notion See it in another, concerning the ſame ſubject, that is here inſiſted on, Deut.9.24.

obſtinate] Heb. *hard*: Exod.32.9.&33,3,5. &34.9.Deut.9.6.13. & 31. 27.

thy neck is an iron ſinew] Or, *an iron ſinew* is *in thy neck*: a defect of the prepoſition as Ch.34.13.&44 12. Heb. *a ſinew of iron* as *a yok of iron*, Deut. 28 48. and, *a rod of iron*, Pſal.2. 9. for, *an iron yok*, and, *an iron rod* : *an iron ſinew*, for, *a ſtiff, hard, tough one*; as it is expounded in the places above-mentioned

thy brow braſs] Or, as ſome, *ſteel* : as the word is ſuppoſed to ſignifie, Judg.16.21. Jer.15.12.Lam.3 7. Heb *brazen*; as we ſay, *a brazen brow* : or, *a ſteely*, as the word is uſed, Lev.26.19. Job.6.12. and Pſal. 18.34. *a bow of ſteel* : *a brow of ſteel*, or, *a ſteely brow*, for, a brow as hard, as if it were of braſs, or ſteel, that is, exceeding hard. See the like phraſes of *rocky faces*, Jer.5.3. and of *ſtony*, and, *flinty hearts*, expreſſing an extremity of obſtinacy, Eze.36.26. Zach. 7. 12.

Ver. 5. *I have even from the beginning declared* it *to thee : before it came to paſs*, I *ſhewed* it *thee.*] See on ver. 3. the pronoun *it*, is here wanting as, chap. 46. 11. See alſo, ver. 6.

leſt thou ſhouldeſt ſay, Mine idol hath done them :] The pronneſs even of many even among Gods people, to aſcribe unto their falſe gods, what God himſelf hath done for them, Jer. 44.17,18. Hoſ. 2,5.8. as the Heathen people uſed to do, Jud.16.23. Of the word *idol*, here uſed, ſee on Chap.10.10.

and my graven image, and my molten image hath commanded them] Or, *given them in charge*; as Chap. 38 1. &45.11. appointed them thus to come to paſs. See before, *Gone out of my mouth*, ver.3.

and] Or, *or*, the copulative diſjunctively; as Chap 44.10.&45. 9. Some one, or other of mine idols.

Ver. 6. *Thou haſt heard ; ſee all this* : *and will not ye declare* it ?] Or, *Conſider all this*, which *thou haſt heard*; (all that I have ſhewed thee, or made thee to hear, ver.3 5.) a defect of the relative, as ver. 3. and will ye diſſemble what ye have heard from me ſo long before and not acknowledge it your ſelves, and acquaint others with it, that ye may be witneſſes in my behalf, of the truth thereof, unto them? Chap.43.10. & 44.8. See Chap.43.19, Some would read the words, *and do not you your ſelves publiſh it?* that is, publikely acknowledge it, in the celebration of your ſolemn rites and feaſts, which you obſerve as memorials thereof, Pſal. 81. 1,2,3.Exod. 12. 25-27.Lev.23.16.Deu. 16.See the like of Chriſts death, 1.Cor.11. 26. And this ſenſe ſeems not improbable. Others would have it read; *and have ye declared it ?* that is, have ye by the help of any of your idols——foretold, any of that, that I have ſo fore-ſhewed to you Chap.43.9.&44.7. So the negative ſhould be taken for an interrogatiue, as ſome would have it, Mal. 1.10. But I ſuppoſe it no more ſo in the one place then in the other; and doubt much, whether ſo in any There might be ſome better colour for ſuch a form, from our verſion, 2King,1.3. if it were right: but the double negative ſeems there more vehemently to aver; as that tripple one, Heb.13.5.

I have ſhewed thee new things from this time, even hidden things, and thou didſt not know them. Or, *I ſhew thee* (Heb. *make thee hear*, as ver.5. *at preſent*. Heb. *from now*, as chap. 59.21. as before, *from then* ver,3.5. (*new* things) as chap 43.19. *and hidden*, Heb. *kept* cloſe, or *reſerved*, Prov. 7.10. Jer. 33.3. *which thou knoweſt not*, to wit, before, as v.7. the copulative, with the poſitive, put for the relative, as chap 37.27.& 44.14. Some read the words, *and* there are things *reſerved* (to be revealed, and done hereafter) which *thou knoweſt not*, but art as yet ignorant of. But the former runs more ſmoothly: Yet further to convince thee of thy wilful obſtinacy, I acquaint thee again, with other of my ſecret counſels, which ſhall alſo in their due time be fulfilled.

V.7. *They are created now, and not from the beginning, even before the day, when thou heardeſt them not, leſt thou ſhouldeſt ſay Behold I knew them.*] Or, *They are brought to light now*, (as things are, when created (*and not in time paſt*, (not formerly. Heb. *from then*, as ver. 3,5. 8.) *or before* this *day*, (the copulative disjunctively, as ver.5. and the pronoun wanting. as Joſh.22.16,18,29. 2 Chro.35.25.) *when thou hadſt not heard of them.* Heb. *and thou heardeſt not of them*: as chap.33.1.&43.12. leſt thou ſhouldeſt pretend that ſome other way, or from ſome of thine idols, thou hadſt been made acquainted with them before, ver.5. *knew*, for *knew* before, as ver.6.8.

V. 8 *Yea, thou heardeſt not, yea, thou knoweſt not: yea, from that time, that thine ear was not opened*] Or, *even* when (ſupplyed from verſe 7. to carry on the ſentence depending upon it,) *thou hadſt not heard, even*, when *thou knoweſt not*; *even* when *thine ear had not formerly* (Heb. *from then*: as v. 7.) *opened*, that is, opened it ſelf, as ch. 45.8. Can.7.12. or, *been open*, as ch. 50.11. to wit, to hear ought from any other concerning theſe things, that are now by me revealed to thee. The repetition of the particle, *yea*, or *even*, doth much quicken the ſentence and make it more emphatical; as the like, chap.40. 24. Moſt Interpreters underſtand it of the ſpiritual *opening* of the inward ear, Deut. 29.4. Chapter 50.5. as if God ſhould intimate his free favour unto them, in revealing theſe things, yea, and in making them good to them, even when they continued in their obſtinacy, when they ſtopped their ears, and would not hear, Pſal, 58.4,5. Chap. 28.12. Zach.7.12. But the former ſenſe is the plainer.

for I knew that thou wouldeſt deal very trecherouſly] That thou wouldeſt be aſcribing them, and the foreknowledge of them, either to thine Idols, and thy Sooth-ſayers, or to thy ſelf, ver.5.7. Heb. *wouldeſt dealing trecherouſly, deal treacherouſly* as: chap. 24.16. or, *Becauſe* (as chap. 59,14.) *I knew*, that is, fore-knew knew beforehand, as ver.7.) *that thou wouldeſt deale very treacherouſly*.

and was called a tranſgreſſor from the womb] Heb *a tranſgreſſor*, or, *a revolter*, (as, chap 53.12.) *was called uppon thee*; as chap.62.2. for, *to be*, or, *to be accounted* and commonly known to be: as chap. 58 .12. &60.3. I might well deem, that in future time, thou wouldeſt ſo demean thy ſelf; becauſe thou hadſt been prone (as was well known) to ſuch carriage of thy ſelfe, from thy beginning, Deut.9.7,24. Chap.63.10.

from the womb[From the time that I brought thee out of Egypt; which was as the birth of that State and Church, chap.46.3. Jer.2. 2.&22.21.&31.30. an alluſion to mans natural birth, Pſal.51.5.& 58 3. of which alſo, ſome, but without good ground underſtand it; this paſſage implying ſomwhat, not common to all, but peculiar to that people.

V.9. *For my names ſake will* I *defer mine anger ;and for my praiſe, will I refrain for thee, that I cut thee not off*] Or, *for my names ſake*; (that is, for mine own ſelfe, ver.11. Chap.43.25. Pſal.25. 11. & 106.8. Ezek.36.31. (Or. *becauſe of my name*, (where by thou art called, verſ.1. being accounted my people, Chap.64.9. Jer. 14.9. Ezek .20,9. & 36.20 (*do I foreſlow*, or, *ſtay my anger*, or, *I am ſo ſlow to anger*; Heb. *will I prolong*, or, *do I prolong mine anger* : Now *to prolong anger*, may be taken two wayes, either for *to lengthen* it, that is, to continue long in it as Pſal. 85.5. *wilt thou draw out thy wrath from age to age ?* though another word be there uſed; and ſo one of the Jewiſh Writers would have it here taken, but renders no reaſon of it: and it ſeemes directly contrary to the main ſcope of the place; but it may be taken alſo for *to ſtay* it, and ſuppreſſe it, that it break not forth, that it ſtir not: as of the Ark it is ſaid, Num.9.19,22. *when it ſtayed*, and ſtirred not; where the ſame word is uſed, that we have here: and ſo it is uſed in this place; as alſo, Prov. 19.11. the diſcretion of a man *doth ſtay, and repreſſe his anger* : or, *make him ſlow to anger* : not maketh him *defer*, or, put it off, till he find opportunity to vent it: and thence *ſlow to anger*, Deut.34 6 Num.14.18.*and* for *my praiſe*, (as ſome, that I may have a people to ſerve and praiſe me, Pſalm, 102 .18. 130.3,4. Ch.43. 21.64.11. or rather, that I may gain thereby to my ſelf, the praiſe of my might, and my mercy, Pſal. 65.1.& 75 1 ch. 12.1. for mine honour, and my glory, Pſ. 106.8.v.11.(*do I refrain* it (to wit, *mine anger*, ſupplyed, as the particle, *for*, alſo, from the former clauſe:) See Pſal.78.38.) *from thee*, (that is, from ſeizing upon thee) or, *for thee*, (that is for thy good) *that I deſtroy thee not*, Jer. 30.11. As it was of my free favour, that I choſe you at firſt, Deut. 7.7,8, &9.4-6. ſo is it of my meer mercy, and reſpect to mine own honour, that I have hitherto ſpared you, and not utterly deſtroyed you, and that I ſtill forbear ſo to do, Num. 14.12-18.

Pſal.106.45. Lam.3.22. Some read the words. *I will ſeal unto thee that I will not cut thee off*: and it is true, that the word which ſignifies to *ſeal*, differeth but in one letter from this; but yet in ſuch a letter as makes ſeveral roots; and the Jewiſh Criticks enform us that this word, which as they ſpeak, hath no mate in Scripture, is a word of the Eaſtern, that is, of the Syrian, language; and ſignifieth *to obſtruct, ſtop*, or *reſtrain*, and that more ſpecially, *the noſe*, which among them, therefore, is alſo ſo termed: that which ſuiteth paſſing well with the words of the former branch, where the word rendred *anger*, as it is very commonly uſed, doth properly ſignifie the *noſe*, becauſe by puffing at the noſe, anger is uſually diſcovered: and God is ſaid *to ſmoak at the noſtrils*, when he ſheweth himſelf *angry*, Pſal.18.7,8. And ſo on the contrary, he is ſaid to foreſlow, and reſtrain his breathing out at the noſe, as if his noſtrils were obſtructed and ſtopped, that he could not freely breath at them; when he keepeth in, and reſtraineth his anger, and ſuffereth it not to break out, or fly out ſo freely and fiercely, as otherwiſe it would do; hence the phraſe *a man long*, or, *ſlow of breath*: that is, one that breaths ſlowly; oppoſed to one that *breatheth high*, and big, Eccl.7.8. and a man *of long*, or *ſlow noſtrils*, that breathes ſlowly at the noſtrils, Prov.15.18. & 16.32. oppoſed to one of *ſhort breath*, or *quick of breath*, Prov.14.17. and, *of ſhort* or *quick noſtrils*, Prov.14.29. that is, one that breatheth at the noſtrils, ſhort and quick: the former, uſed for one that is ſlow to wrath; the latter, for one that is of an haſty diſpoſition. See further, on Jer. 15. 15.

Ver. 10. *Behold I have refined thee, but not with ſilver*] Some render it, as here, in the time paſt; *I have refined thee* by many afflictions already, and yet art thou never the better for them, Jer.5.3. Others rather, in the future, *I will refine thee*, Ch.1. 25. Jer. 9.7.

not with ſilver] Or, *as ſilver*; as *ſilver*, in ſome reſpects, Pſal.66.10, to purge and purifie them, Dan.11.35. Mal.3.2,3. yet in ſome reſpects, *not as ſilver*, that is, not ſo exactly, and exquiſitely, as ſilver is wont to be fined, which the finer uſeth to keep in the fire, till all the droſſe be waſted, and wrought out of it: intimating, that he would not deal overſtrictly, and ſeverely with them: but uſe much moderation in chaſtiſing of them: regarding their infirmity, who would be themſelves utterly conſumed, if God ſhould hold them ſo long in the furnace, until their droſſie matter were all melted out of them. See Pſal. 103.9,14. & 118.18. Chap. 27.7,8. & 57.16. Jer. 10.24. and 30.11. Some render it, *not into ſilver*: as if he had ſaid, all my melting of you, ſo full of droſs, and other baſe mettal you are, hath not hitherto made you, nor will ever make you become good ſilver, Chap.1.22. Jer.6.27-30. Ezek.22.18-22. Others, and ſo the ancient Greek, *not for ſilver*: as if he had ſaid, I have got nothing by ſending you into Babylon, ſuch another furnace as Egypt was, Deut. 4.20. and melting you there. So Pſal. 44.12, Chapter 52. 3. But theſe two latter ſeem not ſo natural.

I *have choſen thee in the furnace of affliction*] Or, as others *I will chooſe thee*; that is, make a choice one of thee, by purifying of thee through afflictions, and fitting thee thereby for my ſelf, chap. 1.25. Dan.12.10. Mal.3.2,3. Acts 14.23. Heb.12.10. 2 Tim.2.20,21. 1 Pet. 1.6,7. Rom.7.14. See chap.49.7. But ſome other read the words: *I have ſelected*, or *ſet thee apart, for the furnace of affliction*: to be therein tryed, and purifyed more & more, better then thou haſt hitherto been. I ſuppoſe that to be moſt genuine which the Jewiſh Commenters, moſt of them, on the place give, *I have made choice of a furnace* or, *a melting-pot*, rather, *of affliction for thee*. Heb. *I have choſen thee*: that is, *choſen* for *thee*: as, *given me*, for, *given to me*, Joſh. 15. 19. Judg. 1.15 as we alſo ſpeak conciſely, in either: ſo, *come us*, for, *come at us*, chap. 28.15. *dwell thee*, for, *dwell with thee*, Pſal. 5.4. and many other the like: *in the furnace*, or *a furnace*, or, *melting-pot*; for the verb of *chooſing* here uſed, hath this prepoſition (as another alſo) prefixed before the noun after it, vacant, according to the manner of that language. So Deut. 7.7. & 14.2. *the Lord choſe to thee*, for, *the Lord choſe thee*: and 1 Sam. 10. 16. and Pſal.105.26. *hath choſen in him*, for, *choſen him*, *a melting pot*, for ſo the word properly ſignifieth, Prov. 17.3. & 26 21.) *of affliction*, that is, affliction to be, as, or, for, a melting-pot: as, *the ſign of circumciſion*, Rom.4.11. that is, circumciſion to be a ſign. So that the meaning is, that God had appointed their affliction in Babylon, during the time of their captiviy there, to be as a melting pot unto them, as the like in Jeruſalem, had formerly been, during the ſiege, Ezek. 22. 18,19.

V. 11. *For mine own ſake*, even *for mine own ſake will I do it*] That which he ſaith elſewhere, *I wrought for my names ſake, that I might not be polluted in the ſight of heathen people*, Ezek.20. 9,14,22. where the word is the ſame, as alſo, chap 43 13. and the word may well be ſo rendred here; *For mine own ſake will I work*. I will have a regard to mine own honour and credit, though you deſerve nothing leſs, then what I do intend to do: and then there needs no ſupply: otherwiſe, *it* or *thus*, is to be ſupplyed: as ch. 10.13. ver. 5,6. Ezek. 36,37. Mal.3.17. See chap.44.23. there is an emphaſis in the repetition: as Pſal. 115.1. Chap .43.25. as if he had ſaid, *for my ſelf alone*, as Pſal.51.4. and not for you, or for any deſert of yours, Ezek. 36.32. See ver.9.

for how ſhould my name *be polluted*?] Heb. *how ſhould it be polluted?* to wit, *my name*; ſupplyed from ver. 9 otherwiſe how would mine honour be eclipſed and obſcured in the minds of people: as if I were not able to ſave, or to deliver my people? See Num.14,15.16. Deut. 32.-27-37,38. Joſh.7,8,9. Pſalm.42.10. and 115.1,2. & 106.8. Ezek. 36. 20.

and I will not give my glory to another] Or, *to any other*: as Exod 34. 14. I am very chary, and Jealous of mine honour, and cannot endure any corrival in it, Exod. 20.5. & 34.7. Deut. 4.24. and 5. 9.

Ver. 12. *Hearken unto me, O Jacob, and Iſrael my called*] Whom I called out of Egypt, Hoſ.11.1. or, whom I have called to be my peculiar people, Ch. 44.1. 1 Cor. 1.14,26,27. or that are called by my name, as my people, Chap. 43.7. & 63.19. as, *ſo the called of Jeſus Chriſt*; that is, not called by him only, but to be his, and by calling made his, Rom.1.6. See chap. 44.1. & 46.3.

I am he] Or, *I am*; or, *I am the ſame*. See chap. 41.4. & 43.10. & 46.4. & 47.8.

I am the firſt, I alſo am the laſt] Chap.41.4. & 44.6.

Ver. 13 *My hand hath alſo laid the foundation of the Earth*] Pſal. 102.25. Chap.42.5. & 45.12. & 51.13.

and my right hand hath ſpanned the Heavens] Or, *doth ſpan the Heavens*; doth mete them out, as a workman doth his work in meting whereof, when he maketh uſe of the hand, he doth it with the right hand rather then with the left. Or, as ſome, *the palm of my right hand hath ſpread out the heavens*: the word is uſed, Lam.2.22. of mothers, or nurſes, that either dandle their little ones in their hands, or lay them out to ſtretch their limbs, that ſignifies the meaſure of an hand ſpread out, or *a ſpan*, Ex.25.24. Pſal.39.5. See Ch.40.12.

when I call unto them, they ſtand up together] Or, *I call them*, and *they ſtand up together*; according to the former reading, a defect of the adverb: as Chap. 41.17. ver.21. according, to the latter of the copulative; then which, nothing more frequent. The celeſtial, bodies are as ſervants, that ſtand attending on Princes, or great perſons, 1 King. 1.2. & 10.8. Prov.22.29. ready preſt at a word, or a beck, to obey me their Soveraign Lord, Maker, and Maſter; and to go inſtantly about whatſoever I enjoyn them, Pſal.119 91. & 148.8. Mat.8. 9. See Chap.40.26. All this is here related, to aſſure them of Gods power, and al ſufficient ability, to effect their deliverance according to his promiſe. So chap.40.26,27.

V. 14. *All ye aſſemble your ſelves, and hear* [Theſe words ſeem to be ſpoken by the Prophet in his own perſon: and ſo moſt take them; becauſe the Lord is ſpoken of in the third Perſon, in the latter end of this verſe: and the Prophet ſpeaketh of himſelf in the firſt Perſon, in the latter end of verſe 16. But there is no neceſſity thereof: for God ſpeaketh of himſelf oft in the third Perſon, as chap. 37.24,32. & 40.29,31. in the next verſe, God himſelf ſtill ſpeaketh in his own perſon, as Chapter 37.24.,32. & 40.29,31. in. the next verſe, God himſelf ſtill ſpeaketh in his own Perſon: and the Prophet oft paſſeth ſuddenly from Perſon to Perſon, in that 16 verſe, as appeareth plainly by the fifteenth, interjected, at leaſt if not in the ſixteenth it ſelf. The words therefore I ſuppoſe to be ſpoken, as by God him ſelf: and that to his people, to convince them of his divine power, ſhewed in foretelling of things ſo long before; and to be further manifeſted in the fulfilling of them. So ver. 12,16. and ſo to the Nations, chap.41.1 & 43.9.

Which among them hath declared theſe things?] Which of the heathen idols hath foretold ought of them? Chap. 41.22,23. and 44.7. & 45.21.

The Lord hath loved him] *The Lord*, that is, *I* (as ver. 15. the noun, for the pronoun, as chap. 2. 1. & 3.4,5,6,8. 2 Tim.1.18.) *do love him*, to wit, Cyrus: as, *he faſtened it*, to wit, the Smith, the image; So, *he ſaid*, for, God ſaid, Gen. 15.14. and, *he wrote*, for, God wrote, Exod.34. 28. and, *he went*, for, the King went, 2 King. 25.4. I do ſo far forth affect, and favour Cyrus, as to proſper him in his proceedings, and to honour him with glorious ſucceſs in his undertakings, having made choice of him, to overthrow Babylon, and to free my people their detained, chap.45.1-4. See ch.52.1.

He will do his pleaſure on Babylon, and his arm ſhall be on the Chaldeans,] Or, *he* (that is, Cyrus, as before) *ſhall* (as in the next clauſe) *do his* that is, the Lords) *pleaſure*, chap.44.28. See there: *and his arm* (that is, his warlike power, as chap. 30.30, & 59.16.) *ſhall be upon the Chaldeans*: ſhall light heavy upon them, to diſperſe, and deſtroy them. See chap. 43.14.

Ver. 15. *I*, even *I have ſpoken*] Or, *I*, even *I*, (as chap.43.25.) *have ſpoken* it; a defect of the pronoun: chap. 46.11. and a return again to the firſt Perſon.

yea, I have called him,] I have raiſed him up, according to my Purpoſe and Counſel, by a ſecret inſtinct, Chapter 45.4. 13 and 46. 11.

I have brought him:] Heb. *made him to go*, or, *cauſed him to come ſent him to Babylon*, Chapter 43.14. on mine errand: to do me ſervice there, Ver. 14.

he ſhall make his way proſperous] That is, *I will make his way proſperous*: the third perſon for the firſt; as before ver.14. or, *his way ſhall be made proſperous*: the verb taken indefinitely, as Cha. 46.,6 7. or, *he ſhall proſper* in *his way*: the verb taken neutrally, and the prepoſition ſupplyed, as chap 55.11. which I take to be the genuine ſyntax, as well here, as there,

Ver. 16 *Come ye neer unto me, hear ye this*] See on ver.14.

I have not ſpoken in ſecret from the beginning] Heb. *from the head*, as chap. 41. 26. This ſome underſtand of God: as chap. 45.19. that, he had in publike, and openly, delivered his oracles from time to time, unto his people, ever ſince that he took them, at firſt, to himſelf, Num.11.25,26. Jer.7.25. Others of the Prophet Eſay, as profeſſing of himſelf, that he had openly delivered, and publikely declared Gods Mind nad Will unto them, ever ſince God had called him unto that Office, chap. 6.8,9. & 50.4,5. I rather follow the former, the very ſame being proteſted by God himſelf, in the place there pointed to.

from the time, that I was, there am *I*] This, thoſe that conceive it to be ſpoken of God, underſtand two ſeverall wayes; ſome, in the time paſt, as if it were ſaid, ever ſince that ought was, or had being, I was there: to wit, at the creating of them: as noting Gods eternity, Prov. 8.22-30. chap.43.10,13. & 44. 6. or, *from the time, when that was,* (to wit, of my taking you unto me) I have been *there*, preſent among you, in my Prophets, by my Spirit, Deut.18.15,16. Chap.59. 21. and 63. 11. Some rather, whom I concur with, of the time to come: *from the time that this ſhall be,* (when the time appointed ſhall come, wherein this great work, which is now foretold you, is to be put in execution,) *there,* will *I be* preſent, and ready at hand, to carry on the work, and to cauſe it to be accompliſhed: the ſame, in effect, with that, Chap. 46.11. and ver.15. Thoſe that underſtand it of the Prophet, take it alſo two ſeverall wayes: Some, *from the time before which it was done, there I was:* ſo the old Latine, and they that follow it; that is, ſay they, I foreſaw things to come as evidently, as if I were preſent at the doing of them, Chap.13.2,3. ſo Joh.8.56. but I ſee not how the words will admit this reading. Others, ever ſince Gods charge came to me, (as Hoſ. 1.1.) I have conſtantly attended it, chap.21.8. So Jer. 6. 26. Hab.2.1. For that is moſt ridiculous, that ſome of the Jewiſh Commenters here ſuggeſt, of all the Prophets being preſent with Moſes, on Mount Sinai, at the giving of the Law, and ſo Eſay among the reſt, Deut. 33.2.

and now the Lord God, and his Spirit hath ſent me] This likewiſe ſome conceive ſpoken by Chriſt, the Word Joh.1. 1. and Wiſedom, of the Father, Prov. 8.1, 23. by whom he revealeth himſelf, and his Will and purpoſes to his people, Mat.11.27. Joh.1.18 Zach.2. 9,11. 1 Pet.1.10 12 ſent by the Father, and the Spirit, to acquaint them with thoſe gracious promiſes, as well the ſpiritual ones, as the temporal, that were types of the ſpiritual, Ch. 61.1. Luk.4.18 21. But others, whom I rather accord with, conceive this clauſe to be ſpoken by the Prophet of him ſelf, ſent by the three Perſons joyntly about the delivery, as of other Gods meſſages, ſo of this in ſpecial: added here more expreſly, to giue the greater aſſurance of the truth and certainty of it, and of the accompliſhment thereof. So Jer. 26. 12,15. See Ch.6 8,9. The Prophet doth many times paſs ſuddenly, & (as may ſeem, to perſons not acquainted with ſpiritual raptures, and ecſtacies) ſomewhat abruptly, in the heat of delivery, from one perſon to another.

V. 17. *Thus ſaith the Lord thy Redeemer, the Holy one of Iſrael*] See Chap. 43.14.

I am the Lord thy God, which teacheth thee to profit] Heb. *teaching thee*, or, *who do teach thee* (as Chap.44. 24.) *to profit,* Who teach thee ſuch things, as for thy welfare, that conduce to thy peace and proſperity, ver.18. Deut. 4.1,40. and 5.29. & 6.3. Job 22.21. Luk. 19. 42.

which leadeth thee, by the way that *thou ſhouldeſt go.*] Heb. *makeing thee to tread* (that is, *teaching* thee, and directing thee to go, as Pſal. 25.5. & 43.10. as a guide doth a traveller, chap. 30. 21. or, as a Nurſe doth a child, Hoſ.11.13.) *in the way, thou ſhalt walk,* that is, wherein thou ſhouldeſt walk: the relative wanting, as ch. 47.11. and as frequently with us, and the verb taken in ſignification of duty: as Chap.26 9. ſo Pſal. 25.12,13,14.

V. 18. *O that thou hadſt hearkened to my commandement:*] Deut. 5.29. & 32.26. Pſal.81.13. implying, that then they had eſcaped many evils, and much ſorrow, that *melting-pot of affliction,* that in the captivity of Babylon, they had ſo long lien in, among the reſt, ver. 10. which by their ſinful exceſſes, wilful diſobedience, and obſtinacy therein, they procured to themſelves, Pſal, 81.11,12. Jer. 7.23-28. & 26.2-6.

then had thy peace been as a river] *thy peace*; that is thy proſperity, as Pſal 119 165. ſhould have abounded, as thoſe rivers that flow with great ſtreams; and do oft-times overflow their banks. So Ch.59.19. Jer. 12.5 and becauſe of the article encloſed in the note of ſimilitude, *as the river:* ſome of the Rabbins ſuppoſe, that Euphrates is here more ſpecially pointed at: as Pſal.72.8. Chap. 7. 20.

and thy righteouſneſs, as the waves of the Sea] This is, the ſame in effect, though in other terms, with the former. By *righteouſneſs*, is here meant, not any moral vertue, or gracious diſpoſition: as the word properly, & moſt commonly ſignifieth Pſ.117. & 45.7. Eph.4. 24. But as ſome, a State well compoſed, & wanting nothing, that is due unto it, or requiſite to its compleat happineſs, Pſ, 72.3. Joel 2. 32. Others, *proſperity,* as before: ſo called, becauſe the fruit of peace, as ſome, Rom.14 17. Heb.12.11. Jam.3.18. the reward of righteouſneſs, as others, Gen.30.32. as *iniquity,* for, *puniſhment,* the fruit and reward of it, Gen. 4.13. or, which I take to be the genuine ſenſe of it, a confluence of all good things, which God, out of his benignity, is wont, in way of beneficence, (for that alſo, by the word of *righteouſneſs*, is oft underſtood, Pſ. 1,2,3,4,9.) 2 Cor.9.9. 10. to impart unto & confer upon a people, ſo is the word uſed, 2 Sa. 12.7. Pſal.36.5,6,10. where *benignity* and *righteouſneſs* are twice joyned together: as things very neer, if not the ſame, as alſo, Pſ. 75.9, 10. See alſo Pſal. 48.9,10. compared with Prov. 3.16,17. Chap.54.17. and 58.8 and 63.7. and this is called *Gods,* Pſal 36. 6,10. becauſe it cometh from him. Chap.54.17. and yet *theirs* alſo, Chapter 54.17 & 58.8. becauſe conferred upon them, Chap.45. 24 Deut. 28.1-13

as the waves of the Sea,] As great plenty of all good, as of water in the Sea, or, in the main Ocean, where waves wallow moſt at large. See the like, Chap.11.9. So the Greeks uſe to ſay, *A ſea of good things,* for, great abundance thereof.

V. 19. *Thy ſeed alſo had been as the ſand*] Thine iſſue ſhould have been not numerous only, but numberleſs, Gen 13.16. & 15.5. & 22.17. & 32.12. Jer. 30.22. Hoſ.2.10. See the like expreſſion, Chap.10.22. Gen.41.49 1 Sam.1.38. 2 Sam.13.11. 1 King.4.20, 29. Job 29. 18. Pſ.78.27. & 13.9.18. Jer.15.8 Hab.1.9.

and the Off-ſpring of thy bowels like the gravel thereof:] *Off ſpring,* ſee Chap. 44.3. Heb. *the commings out*; as chap. 34.1. & 42.5. put for, *iſſue,* Job 5.25. & 21.8. & 27.14 and 31.8. Chap.61.9 & 65. 23. ſo called, becauſe they are ſaid to come out of the bowels of their parents, Gen.15.4. & 25.23. 2 Sam 13.11. in alluſion whereunto, the gravel-ſtones or beach, that ly on the ſhore, by the ſea ſide, are in the Hebrew here ſtyled, *the bowels thereof,* to wit, of the Sea; to be ſupplyed from Verſe 28. the pronoun for the noun, as Verſe 14.

his name ſhould not have been cut off, nor deſtroyed from before me] *His name:* that is, the memory of him, (*name,* for, *memorial,* as Pſ. 83.4. Prov.10.7.) or their poſterity (in whom, mens names are continued, Num.27.4.) ſhould alwayes have been acceptable with me: or as others, This thy proſperous eſtate had continued with thee, and thy poſterity, without interruption, Pſal.81.14,15. Zeph. 3.7. or, Thou hadſt not been caſt out of thy land, and thy *name,* that is, the glory of thy State, and the renown thereof, cut off, Jer. 22.30. & 36.30. Lam.5.16. (See Ezek.16.13,14.) nor hadſt thou been removed out of my ſight, the Temple being defaced, & deſtroyed wherein thou was wont to appear before me, and to attend me, and have communion, as my people, with me, Pſal.42 2. and 84.7. See Jer.35.19. Howbeit, others (the rather for that gracious promiſe of never cutting off, or caſting off the whole ſeed of Iſrael, Jer. 31.37.) read the words, as ſpoken in way of commination, or intimation of what ſhould befal them; but in way of mitigation, and of a favourable exception, with ſupply of a diſcretive particle, thus, Yet *ſhall not his name be cut off, nor deſtroyed from before me*; or, *out of my ſight,* Jer.33 18. See Chap.49.15,16. Jer.30.11. and 31.37. and 46.28. in which laſt place, God promiſeth, that notwithſtanding all the ſins and abominations committed by them, yet he would not utterly either cut, or caſt them off, See the like defect of the like particle, Job 14.9. Chap.44.11. And this ſenſe ſeemeth the more probable; becauſe preſently followeth a promiſe of deliverance, and reſtitution again, Ver.20. See the like, 2 King. 14.24,26,27. The words run in the Hebrew ſomewhat otherwiſe, then they are in our verſion; *He ſhould not have been,* or, *ſhall not be, cut off, nor his name deſtroyed out of my ſight.* But the difference is not much material; ſave that the cutting off of their perſons, ſeems imported (whether implyed, or denyed,) in the one; the caſting off all care of them, or ſpecial relation to them, in the other: an alluſion, it may be deemed, to enrolment of ſervants, and retinue in ſome great mans family; ſouldiers in an army, penſioners in a State, or the like. See the like, Exod. 32.32,33. Pſal.69.28. cha. 34. 26,27.

V. 20 *Go ye forth of Babylon; flee ye from the Chaldeans, with a voice of ſinging*] A promiſe of deliverance from the Babylonian thraldom, not by a timerous, and hazzardous flight: as when ſervants and captives break away from their hard Maſters, by ſtealth, Gen.31.20,27. Exod.14 5-9. 1 Sam.25.10. but freely and cheerfully, without fear of ſtay, or purſuit, as merrily as a ſlave, or captive, that is, reſcued out of thraldom and bondage, and ſet at full liberty. See Chap.52.12. Howbeit ſome underſtand the words. as an admonition unto the Jews, abiding in Babylon, to get out of the City, and eſcape by flight, ſo ſoon as they hear tydings of Cyrus his entrance into Chaldea, or approach to the city, and not ſtay the ſurpriſal of it Ch. 51.14. 52.11. Jer.50.8. & 51.6.45. Zach, 2.6. Rev. 18.4. See the like Gen. 19.15. Jer. 46.5. & 47.3. and 48.9. Matth 24.15-19. Luk.17.31,32. But the *ſinging* here mentioned, ſeems rather to import their departure, with free and full liberty upon Cyrus his proclamation, Ezra.1.1. See Pſal.14.7. and 126.1,2. ch.12.1,5 and 26.1. and 35.10.

declare it, tell this; utter it, even to the end of the earth:] See the like, chap.12.4 5.

declare it] Some joyn the former clauſe, *with ſinging,* to this; as if it were ſaid, *with joy tell it,* or talk of it, one to, or with, another: but the pauſes annex it rather to the former: and this with what followeth, ſeems to require the publiſhing of it, to other, Pſal. 9. 11.

tell] Heb. *make it to be heard*: as ver. 3,5,6.

utter it] Heb. *make it to go forth,* or *to paſſe*; as Pſal. 19.4.

ſay ye, the Lord hath redeemed his ſervant Jacob] hath reſcued, and delivered him out of the Chaldean Captivity, Pſal. 107.2.3. as formerly out of the Egytian bondage, Exod.19.4-*6*. A type of their ſpiritual deliverance by Chriſt, Luk. 1.*68*. Col.1.13. Some would have it read in the future, *The Lord will redeem*; and parallel it with that, Luke 21.28. but it ſeems ſpoken rather to the people, as telling what they ſhould ſay, when they were ſet at large; as chap.12.4.

his ſervant] As chap. 41.8,44.1.

V.28. *And they thirſted not*, when *he led them thorow the deſarts; he cauſed the waters to flow out of the rock for them; he clave the rock alſo, and the waters guſhed out.*] This may well be read in the future: *And they ſhall not thirſt*, as when *he led them thorow the deſarts*. For the Prophet returneth to ſpeak in his own perſon, and to tell them, how it ſhall be with them, after their enlargement. For whereas it might be ſaid, how ſhall we go with ſo much mirth and jollity, when we have ſo long and tedious a way to travel, before we can get home into our own Country, and are to paſſe thorow ſo many wild and waſt places, wherin, through want of neceſsaries, we may periſh and miſcarry by the way. The Prophet, therefore telleth them, that God will look to that, he will furniſh them with all neceſſaries, one way or other: and to put them out of fear, and doubt thereof, to wit, of his power to make proviſion ſufficient for them, he mindeth them of what he did in former times when he led them thorow the Wilderneſs to the land of Canaan; how he furniſhed them with water, the greateſt matter of want in thoſe places, and moſt neceſſary for mans ſuſtenance in travel, in thoſe hot Regions eſpecially. Exodus 17.*6*. Numbers 20.11,12. Pſalme 78.15. and 105.41. implying withall, that what God had then done, he could now doe: yea, and would doe; he would as well and ſufficiently ſupply them, with that, and all other neceſſary accommodations, as if he had done the very ſelf-ſame thing again. See Chapter 41.18. and 49.10.

they thirſted not] Or, *they ſhall not thirſt*; as Chap. 49.10. not that they ſhould not at all thirſt; for hunger, and thirſt, are natural affections, ſo far from being of themſelves ſimply any annoyance; that they are a ſauce, to give reliſh to our food: but that they ſhould not, when they were athirſt, want wherewith to ſlake and quench it. So Joh. 4.14. & *6*.35. & 7.37,38.

when *he lead*] Or, as when *he lead*: a defect of the adverb of time; as ver. 13. chap.41.17. of the note of ſimilitude, as chap. 33.4,11. See Chap. 17.5.

V. 22. There is *no peace, ſaith the Lord, unto the wicked.*] Or, as Some render it, But, or, yet *no peace* ſhall be *to the wicked*: *no peace*, that is, *no proſperity:* no proſperous ſucceſſe in ought, as ver. 18. See Pſal. 1.3,4. the diſcretive is ſupplyed; as Chapter 44.11. This ſome understand this of the prophane and wicked party among the Jews, that they ſhould have no part or ſhare in the proſperity promiſed to Gods people, Chap. *65*.21. Others, of the Babylonians, the enemies of Gods people, that all things ſhould goe croſs with them, Chap. 13.11-1*6*. Others, both of the one, and of the other; and of the unquiet and reſtleſs condition of either; yea, of all wicked ones in general, Job 15.20,21. and 20.20. See Chap. 57.20,21.

CHAP. XLIX.

Verſ. 1. L*iſten, O Iles, unto me*; *and hearken, O people from far.*] The Prophecy delivered, and recorded in this Chapter, runneth on in the ſame ſtrain with the former, relating the reſtauration and enlargement, of Gods Church, conſiſting both of Jews and Gentiles, under a type of the Jews releaſment from the Babyan deportation: and the re-eſtabliſhment of them in their former eſtate, with much honour and encreaſe, by acceſſion of other Nations unto them; both effected by the mighty power of the Lord Jeſus the Meſſias. Jn theſe firſt words is contained a preamble, prefixed before the delivery of the Prophecy, inviting people, far and near to hear it, and inciting them to give due attention, unto the things therein delivered. *S*ee the like, chap.41.4.

Liſten] Heb. *Hear*: as chap. 1.2 or, *hearken*, as chap. 51.1. a duty required as in regard of all Gods Prophets in general, Amos 3.1.& 4.1. Zach.7.7. ſo, more ſpecially, in regard of Chriſt, that principal Prophet, or Prince of Prophets, Deut. 18.18,19. Acts 3.22,23. by whom, the Father revealeth himſelf, his mind, and his myſteries, both to his prophets, and to his people, Mat.11.27.&17.5. Joh. 1.18.&3.13. Heb.1.1,2. & 2.1-3.&3.1,7. & .4.2.7. & 12.15.25.

O iles] or, *lands*, *countries*, Ch.41.1. Some expound it ſimply, *ilands*, being remote, ſay they, from the countries ſituate in the continent. Others, *tranſmarine* regions: ſuch of them, eſpecially, as coaſt upon the ſea: but the word ſeems more generall, as chap.20.*6*. & Jer.47.4. ſo here: and the *lands* are put for the Inhabitants, or thoſe that abide therein; as the next clauſe ſheweth.

unto me] The Jewiſh Commenters underſtand this, as ſpoken in the perſon of the Prophet Eſay himſelf, calling upon them, to give ear to Gods meſſage, which he was to deliver, wherein alſo ſome of ours concur with them: and it is not improbable, that divers paſſages in theſe Prophecies might have ſome reference to him, as in part verified in him, but in a more peculiar, and tranſcendent manner, to be accompliſhed in Chriſt, of whom, therefore principally intended; of Eſay only, as what was done either by him, or about him might hold out ſome ſhadowy reſemblance of ſuch excellent graces, as were to be conferred upon Chriſt; and glorious works as were to be effected by him. *S*ee chap.50.4. & *61*.1. So divers of ours, underſtand this; though the moſt, of Chriſt alone without relation to any other: as the perſon, by whom was to be wrought whatſoever benefit God intended to beſtow upon his people, either in thoſe times, or in theſe: and who, as by the Prophet he then foretold them, ſo was to be depended upon both now and then, for the making of them good, Chapter 11.10. Rom.15.8-12. 2 Cor. 1.20. and 5.18,19,20. Epheſ.1.3. and 2.13-17. Col. 1.19,20. and 2.3,9.

and hearken] Or, *attend*; for the word ſignifieth a ſedulous, and ſerious attention, to ought. either heard, or ſeen, chap.21.7 & 28.24. So chap.34.1 & 51.4.

O people] Not ye Jews alone, but ye people alſo abroad; either becauſe the Jewiſh people were to be diſperſed among them, and to be thence again recollected, ver.12. chap.11.11,12. or becauſe the ſalvation in this Prophecy foretold, ſhould concern the Gentiles, as well as the Jews, ver.*6*. chap.*6*0.3. & *66*.19,20.

from far] Either in regard of diſtance of place, ver.12. Chap.*6*0.4. or, of diſpoſition, and affection, Eph.2.13,17 Some of the Jewiſh Writers underſtand it of the enſuing ages: not ye alone, that now are; but thoſe that ſhall be in after times, as ſome alſo expound the like, Act.2.3*9*. but this ſeems here not ſo fit.

the Lord hath called me from the womb;] Here followeth the matter, or meſſage, unto the hearing whereof, ſuch attention was required. And it is principally of Chriſt, his office to be the Saviour, both of Jew and Gentile, and Gods calling him thereunto which in regard it was the main foundation of that work, wherein he was to be employed, Heb.5.4-*6*,9,10. the Prophet begins firſt with it

called me from the wombe] God the Father, who. from eternity had fore-aſſigned me to this office, 1 Pet.1.20. did, both while I was yet in the womb, and ſo ſoon as I was come out of it, manifeſt and make known this his purpoſe concerning me, both to men and Angels, Mat.1.21-23. Luk 2.10,11.13. Heb.1.*6*. the like is, in reſpect of their office and employment, in their inferiour ſphere, ſpoken alſo of other the ſervants of God, extraordinary ones eſpecially, Jer.1.5. Luk.1.15. Gal.2.15, and may be verified alſo of this our Prophet.

from the bowels of my mother] While I was yet unborn, or ſo ſoon as I was conceived in the womb of the virgin, Mat.1.20, *Luk.*1.35. ver.5. See Act.13.32,33.

hath he made mention of my name.] Or, *he recorded*, or, *entred upon record my name*; he made a ſolemn record of it, as chap. 12.4. Whence the term, that ſignifieth *a Recorder*, or, *Remembrancer*, Chap.3*6*.3. or, *he mentioned* (that is, aſſigned me) *my name*, and called me thereby to give notice of that work and office, that he had deſigned me unto, Mat.1.21. Luk. 1.31. & 2.21. The like hereunto was even before conception, birth much more, done with ſome ſpecial inſtruments, by God intended for remarkable employments; as Joſias, 1 King. 13.2. Cyrus, chap. 44.28. & 45.1.3. and John the Baptiſt, Luk. 1.13.*6*0.*6*3. that which the Hebrew Doctors, ſome of them affirm alſo, of this our Prophet; to wit, that (as *Johns* name was by God aſſigned him, importing that *Grace of God*, which he was to publiſh, Luk.1.17 7*6*-79. ſo) the Prophet *Eſays* name, was before his birth, impoſed on him by God, thereby to import that *Salvation of God*, which he was to foretel. See chap. 1.1. But of this their aſſertion, we have no aſſurance: albeit we are not able to ſay, that it was not ſo; and leave it therefore in ſuſpence.

V. 2. *And he hath made my mouth like a ſharp ſword*] Having avouched Chriſts calling to the work of mans redemption; he proceedeth, now, to a relation, of Gods fitting, and furniſhing of him, with abilities ſufficient, for ſo important a work: together with his ſuſtaining and ſupporting of him, in the performance of the ſame.

he] The Father, from whom all power is derived, and communicated unto Chriſt, chap.50.4. & *6*1.1. Mat. 11.27. & 28.18. Joh. 3.34,35. & 5.19 23 Col. 1.19. & 2.3,9. 2 Pet. 1.1*6*,17.

hath made] All, ſo far as concerneth Chriſt, revealed in the fleſh, 1 Tim. 3.1*6*. runneth in a Prophetical ſtrain; ſpeaking of things future, as preſent, or paſt So Chap.7,14. and 45.5. & 51.1*6*.

my mouth like a ſharp ſword] The word of Chriſt is a ſword of all-ſufficient power and efficacy, as for the ſubduing of mens ſouls, to the obedience of it: ſo for the cutting off, of whomſoever, or whatſoever ſhall oppoſe, or withſtand it; compared therefore to a *ſword*, and ſaid to be ſharper then any *two-edged ſword* whatſoever, Chap.11.4. Eph.*6*.17. Heb.4.12. Rev.1.1*6*. & *6*.2. this alſo ſome apply to the Prophet, whom God, by his Word, and *S*pirit, enabled, to the cutting down, & killing of ſin in mens ſouls. *S*ee the Apoſtle, what he ſaith of his Miniſtry, 2Cor 2.14 1*6*. & 4.7. & 10.4-*6*. There is an elegant alluſion in the original, which in other languages, cannot be ſo fully, or fitly expreſſed; for the word *mouth*, in the Hebrew, is ambiguous, & ſignifies as well the *edge* of the ſword, as the *mouth* of man, or beaſt: hence, *a ſword of mouthes*, for, *a ſword of divers edges*, Pſ.149,*6*. Pro. 5.4. and *they ſhall fall by the mouth*, that is, *the edge of the ſword*, Luk. 21.24. and with the Greeks, as *a ſharp-mouthed*, for, *a ſharp-edged*; ſo, *a double-mouthed*, for, *a double edged, ſword*, Heb. 4. 12. Revel. 1. 16. that which the Latine, call, *a double-headed* one: but each language hath its peculiar properties: the ſpeech ſeems to be defective; for it is more fully, as if it had been ſaid, *he hath made my mouth*,* *like* the (mouth that is, *the edge*,) *of a ſharp ſword*: as Daniel 4.33. *till his haires were grown like eagles*, (that is, *like the* feathers *of eagles*) *and his nailes like birds*; that is,, *like the* claws of *Birds*: *mouth*, for, *word*, frequently, Geneſis 45. 21. Levit. 24. 12. Numbers 3. 16. but here more ſpecially, in alluſion to the terme, no leſs commonly uſed of the *ſword*, Judg. 1. 8, 25. & 4. 15, 16. & 18. 27. & 20. 37.

in the ſhadow of his hand hath he hid me] *in*, or with, as Pſal. 17. 7. chap. 37, 38. He hath taken me into his powerful protection, chap. 51.16. *ſhadow*, for, *protection*; as Numb. 14.9. Pſal. 17. 8. and 31.20. & 91.1,2. Eccl. 7.12. *hand*, for, *power*, as chap. 10.10,13. and 11.11. & 23.11. & 26. 11. verified, as of other his Prophets, and Servants, Jer. 1.18,19. & 15.20,21. & 20. 11. ſo in more ſpecial manner, of his Meſſias, Pſal. 2.1-4. chap. 42.1. whom the Lord ſo protected, againſt all the might and malice of his capital enemies, that they neither could lay hold on him, or do ought to him, before the time, by God fore-deſigned, was come, Joh. 7. 30,44. Luk. 22.53. nor yet keep him under, when that time was once over; though they endeavoured what they could, to do it, Mat. 27.62-66. & 27.2-6. Acts 2.23,24.

and made me a poliſhed ſhaft] As before, *a ſword* to cut; ſo here, *a ſhaft* to pierce: that, at hand, this at diſtance, that none may eſcape him: though I approve not that nicety of ſome Jewiſh Writers, that would have him termed *a ſword*, for the Jewiſh Nation, neer at hand, Pſal. 148.14. *a ſhaft*, for the Heathen people, to reach them further abroad, ver. 1. See chap. 41.2. as before, not a dull, but *a ſharp ſword*, Rev. 1-16. to cut the quicker; ſo here, *a ſhaft trimmed*, Ezek. 21.21. and ſo ſharpened, to make it pierce the deeper. See Pſal. 45. 5. *a ſhaft poliſhed*, reſpecting the head, or point of it, as *a ſword forbiſhed*, in reference to the edge of it, Ezek. 21.9. of this piercing power of the Word, (the efficacy whereof, is in both ſimilitudes implyed,) ſee Act. 2.37. Some render it, (and ſo both the old Latine, and the Greek) as *a choice arrow*; ſuch an one, as may both flye far, and pierce deep: and the word ſometime, indeed, ſeems to ſignifie *choice* or, *chief*, 1 Chron. 7.40. & 16.41. Neh. 5.18. Cant. 6.10. but here rather, as elſewhere, when applyed to *ſhafts*, or *arrows*, by whetting or poliſhing, made *bright*, and *ſharp*. See Jer. 51. 11. See alſo of *Gods ſword*, Ezek. 21.28. and the like ſpoken of Gods people, what is here ſaid of Chriſt, Zach. 9.13.

in his quiver hath he hid me] The *quiver*, the place, wherein *ſhafts* are, both for ſafety and readineſs at hand, wont to be diſpoſed, Pſa. 127.5. ch. 22.6. Jer. 5.16. (as the ſword in the *ſheath*, or *ſcabbard*, Jer. 47. 6) called, therefore, *the ſons*, or, *children of the quiver*; becauſe uſually put up in it, and drawn out of it, as occaſion is, to make uſe of them, Lamen. 3.13. In this reſemblance therefore ſeemeth to be implyed, as Gods providence, ſo Chriſts obedience; as Gods protection, for the ſafegard of Chriſt: ſo Chriſts readineſs to do all faithful ſervice to God his Father, Pſal. 40.7,8. Heb. 10.5. 7. ch. 42.1. & 50.5 7. Joh. 5.30. & 6.38. Heb. 3.2,5,6. but the former more ſpecially. And the like protection will the Lord afford unto all his true and faithful ſervants, Pſal. 31.19,20. For I ſuppoſe them over-curious, who by the *quiver*, would have underſtood, here, Chriſts humanity; by the *ſhaft*, his diety.

V. 3. *And ſaid unto me*] Or, *And he* (*the Lord*, ver. 1.) *ſaid unto me*, or, *Moreover*, (as Chap. 8.1. becauſe it beginneth a new relation of a further matter) *he ſaid unto me*. The words of God follow, who having called the Meſſias, ſet him apart, ſanctified him, and ſent him into the world, for the executing of that office, whereunto he had aſſigned him, Chap. 61.1, 2. Joh. 6.27,29. and 10. 36. doth, by his ſpeech, to him, in the words enſuing related, encourage him to ſet upon it, and to goe on cheerfully, and conſtantly, in it, with aſſurance of ſucceſs.

Thou art *my Servant, O Iſrael, in whom I will be glorified.*] Thus moſt read the words; or, with little variation, by way not of compellation, but of appoſition, ſome, *Iſrael in whom I will be glorified*; but much divided in their expoſitions. Some by *Iſrael*, here, underſtand *Chriſt*: ſo called, ſay ſome becauſe he was of the ſtock of Iſrael. Which though it cannot be doubted of, much leſs denyed; yet they produce us no place of Scripture, where the word *Iſrael*, is uſed for an Iſraelite, though for the body of the people, or the better part of them, it is frequently found, Chap. 43 .1.14. and 44.1,21. or, becauſe the head of the Elect *the Iſrael of God*, Gal. 6. 16. who are one body with him, Joh. 17.20,21. Eph. 1.22,23. but this is alſo liable to the ſame exception with the former: for albeit, in regard of the conjunction of the faithful with Chriſt, by inſition into him, Rom. 11.17,24. yea, of thoſe alſo, in ſome ſort, that profeſs the faith of Chriſt, by external adherence unto him, Joh. 15.2. the name of *Chriſt*, is ſometime given as well to the one, Gal. 3.16. as to the other, 1 Cor. 12.12. Yet I no where find, that the name of *Iſrael*, is given unto Chriſt, for, as for that place, Luk. 1.54. which ſome Popiſh Authors produce, it looketh plainly another way: or, ſay ſome again, as the true *Iſrael*, that ſhould wreſtle with the wrath of God, and prevail againſt it, as Jacob did with the Angel, and thence gained that name, Gen. 32.26,28. But this alſo, ſeemeth overquaint. Others therefore, who retaine this reading, underſtand it of Eſay; ſo called, ſay they, as aright Iſraelite: ſuch an one, as Nathaniel, Ioh. 1.47. yea, as the only Iſrael, in a manner, that God, in thoſe times of general defection, had loyal to him, and conſtant with him, Chap. 59.15,16. and 64.6,7. Mich. 7.1,2. But this expoſition laboureth with as many difficulties as the former. Others, again, of the whole ſeed of the true *Iſrael*, conſiſting joyntly of the faithful, both of Jew, and Gentile, Rom. 9.6. & 11.26. and it is true, that *Iſrael*, is ſtyled *Gods ſervant*, Chap. 44.1. but they that, after this reading, do here ſo underſtand it, conſider not the coherence of this verſe with the former, wherein ſome particular perſon is apparently deciphered, and ſo make the context very abrupt. This to ſalve, and make the text run the ſmoother, ſome thus render the words, *Thou* art *my ſervant, to Iſrael*, or, for, *Iſrael*; that is, for Iſraels good; for my peoples behoof. Which they expound, ſome of Eſay: of whom it is queſtionleſs, true: the Prophet being principally ſent on Gods errand, to them, Chap. 1.1. & 2.1. Others, of Chriſt, who as he came of them, Rom. 9.5. and had been formerly promiſed to them, Acts 2. 30. and 13. 23, 32. ſo, was in the firſt place, ſent unto them, Mat. 4.23,24. and 10. 6. Luke 24.47. Act. 3.26. and 13. 23.46. and 28. 25. to which purpoſe it is, that Chriſt is ſaid to be *a miniſter to the Circumciſion* (that is, *to the circumciſed*, the Jews, as Gal. 2.9.) Rom. 15.8. and (as ſome alſo would expound it, but that is queſtionable) *a ſervant to Iſrael*, Hoſ. 11.1. And this I ſhould encline to, did not the Hebrew pauſe ſtay me, that makes a ſtop, between *ſervant*, and *Iſrael*. Thoſe therefore I concur with, who read the words in two diſtinct clauſes, thus; *Thou* art *my ſervant* (as having relation to his calling, mentioned, ver. 1 and pointing unto the office, whereunto he was called; of which branch, ſee Chap. 42.1.) *Iſrael* it is, *in whom I will be glorified*, (or, *will glorifie my ſelf*, as chap. 44.23. (*by thee*. For it *is the true Iſrael, the Iſrael of God*, Rom. 9.6. Gal. 6.16. the body of the faithful in the ſalvation of whom, by Chriſt, God will glorifie the riches of his grace. Rom. 9.23,33. and 11.22,26. Eph. 1.6,12,14. See Chap. 46.13. Nor doth that late learned Annotators obſervation here, ſtay me from adhering to this verſion, who, with the Tigurine, would have, *whom in thee*, to be no more then, *in whom*, according to a good and uſeful rule given by him, that in Hebrew, when one ſpeaketh to another, the pronoun affixed, following the relative, & having reference thereunto, is not wont to be in the third perſon; but either in the firſt, if it relate to the perſon ſpeaking, as ver. 23. or in the ſecond, if it relate to the perſon ſpoken to, as here: for although it be granted ſo to be there, where the affix hath reference to the relative, by an elegant redundancy, in that language very frequent: yet is there no neceſſity, of admitting either that reference, or that redundancy, in this place.

V. 4. *Then I ſaid, I have laboured in vaine, I have ſpent my ſtrength for nought, and in vain*] Heb. *And I ſaid*, which if it be rendred, *Then*, as Chap. 40.18. it ſhould then be as an inference upon the former: as if he had ſaid, *Then I make account that all my labour is loſt, if it be Iſrael, by whom I muſt bring glory to thee*. I ſuppoſe, therefore, it ſhould rather be rendred, *But I ſaid*: for it ſeems to be in nature of a reply, or counterplea, in ſome ſort returned to Gods former ſpeech of encouragement, ver. 4. complaining of the paucity, and ſmall number of thoſe, that his miniſtry had hitherto any gracious work upon, among his people. That which ſome conceive to be ſpoken of, and by Eſay; others of, by Chiſt; and a third ſort, to concern both: but the one is a lower degree, as a leſs perfect portraiture, and delineation of the other. See the like complaint, in the perſon of Gods miniſters, his Prophets and Apoſtles, Chapter 53. 1. and of Chriſt, John 1. 11. and 7. 5. and 12. 37-41.

in vain] As Lev. 26.16. Job. 29.16. Chap. 65. 23. the word properly ſignifies *emptineſs*; Whence *an empty veſſell* Jeremiah 51. 34.

I have ſpent my ſtrength] Or, *conſumed it*; as Chap. 10.18

for nought] Of this word, ſee on chap. 40. 17.

and in vain] Heb. for *vanity*, Ecl. 1-2. not that his paines, with Gods people, were wholy in vain, either in regard of God, that ſent him, unto whom glory ſhould accrew, as well by his juſtice manifeſted in the deſtruction of the obſtinate: as by his mercy magnified in the ſalvation of ſincere Converts, 2 Cor. 2.15, 16. Or, in regard of the perſons, unto whom he was ſent, as if not any at all of them were converted for a remnant of them ſtil were reſerved, ch 6.9,10, 13. & 8. 16. or, in regard of himſelf, as if loſs or prejudice ſhould thereby accrew unto him. For his work was not the leſs, either regarded with God, or to be rewarded by God, as the words following import; but in regard of the ſlender effect, that his labours had hitherto found, for the benefit and behoof of thoſe, about whom he had laboured; and the welfare of their ſouls, which he principally therein aimed at, and did more earneſtly affect. See Mat. 23 35. Mar. 3.5. Luk. 13.34. & 19.41,42. Phil. 4.1. 1 Theſ. 2.19,20. and 3.8. Heb. 13. 17.

yet ſurely my judgment is *with the Lord, and my work with my God*] The adverſative particle, *yet*, though it may ſeem wanting in the Original, yet is not amiſs ſupplyed, as it is alſo elſewhere. Iob 14.19. ch. 44. 11. becauſe in the words enſuing, as by way of recollection; for the better ſupport, & re-incouraging of himſelf, to perſiſt in his empolyment, he oppoſeth unto the want of the chiefly deſired ſucceſs of his labours with men, the gracious acceptance of them with God, (ſee 1 Cor.15.58.)though the particle, *yet*, may as well be ſubſtituted in the room of the word, *ſurely* , which may here be omitted. Since, that albeit, ſometime it ſignifie *ſurely*, as being a note of aſſeveration , Geneſis 28. 26. 1 Samuel 15. 32. yet it is oft rendred,*yet*, or,*but*, as in a notion of oppoſition, as Job 32.8.Pſ.82,7.yea,it may well include both,as the Latine *veruntamen* ſeems to do, by which ſome render it both here,and ch.53.4.

my judgment]That is, as ſome, *mine office :* ſo is the word taken, 1 Sam.10.25.1 Chr.6.32.and ſo it ſhould have a reſpect to his vocation, to Gods calling him to his office, ver. 1. as other rather, *my manner*, to wit, of carriage in my place (as the word is uſed, 1 Sam. 2.13.& 8.11.)is well known to God, and approved of by him. So Paul of himſelf, 1 Cor.4.3-5.2 Cor.1.12.& 2.17.or, it may well be rendred, *my cauſe*, as Job 23.4.& 34. 6. God will juſtifie me, and make it to appear , that it hath not been through any default of mine,that my labours have had no better ſucceſs.See Chapter 50.8.

my work]Or,*my reward*; as Chap.40.10. my wages for my work, which God will render unto me, not according to the iſſue, or ſucceſs of my labours;but according to my pains therein taken, and the faithful diſcharge of my duty therein,1 Cor.3.8.See Joh.17.4, 5.2 Tim.4 7,8.

V.5. *And now ſaith the Lord that formed me from the womb to be his ſervant,to bring Jacob again to him*]A further matter of encouragment is here adjoyned , by a ſpeech of God himſelf , either to the Prophet,as the Jews, and ſome of ours,therein following them; or, as moſt of ours, unto Chriſt, related, partly, in this verſe, in a promiſe not of ſufficiency of ſupport, and protection of him , only, in the work of his miniſtery; but of making him glorious in it,and by it;though it ſhould not prove ſo ſucceſsful among his own people,as he deſired ; and partly,in the verſes following, wherein he ſheweth, how his miniſtery ſhould become ſo glorious, by the efficacy of it, among, and upon the Gentiles,far and neer,throughout the whole world beforementioned, v.1.

that formed me from the womb] This ſome expound of Chriſts humane nature, framed in the womb of the virgin, Luk.1.35.Gal.4.4. Others, the Jews eſpecially, of the moulding of the Prophets body, to ſuch an exact temperature and conſtitution,as might be fit to receive a prophetical ſpirit, as the like of Jeremy, Jer.1.5. but this may well go among their Cabaliſtical fancies. Others(whom I agree unto)underſtand it of a deſtination unto,and if you will alſo, a preparation of the perſon ſpoken of,for the work,that he had a purpoſe to employ him about. For the word of *forming*,or *framing*, is ſometime found ſo uſed.See ch.26.3.& 37.26.& 46.11.See alſo,cha. 43.21.& 44.21.v.1,2.

to be his ſervant]See v.3.

to bring Jacob again to him]To convert and reduce them back to God, that were ſtrayed away from him, by the miniſtery of the word,the office principally of Chriſt the Arch-ſhepherd,Eze.34.11-16,23,24.Mat.18.11-13.Heb.13.20.1 Pet.2.25.& 3.18.& 5.4. and of others alſo under him, in their ſeveral places,Ezek.34.4-6.

Jacob]The ſame with *Iſrael*,as ch.44.1.v.6.the Jewiſh people,unto whom he was in the firſt place ſent,Mat.15.24.Act.3.26.See on v.3.

Though Iſrael be not gathered]There is a two-fold reading in this place,as the like in divers other places, even in this Prophecy,ch.9.3. & 63.9.the one in the margent,the other in the text. The Jewiſh Maſters,for the moſt part,are wont to follow the margent;and ſo do the moſt of them here, though ſome admit both. Thoſe that keep to the text, read the words in the negative;but ſo,that for the ſenſe they concur, in effect with thoſe, who admitting that in the margent as the genuine reading,take them in the affirmative, and read them, *Iſrael ſhall be gathered to him*: for either they conceive them, as uttered by way of interrogation, *and ſhall not Iſrael be gathered?* as if it were ſaid, Shall God ſend his Prophet, or Meſſenger, to reduce a people; and ſhall they not firſt , or laſt be reduced ? or they take the word of *gathering* in another ſenſe, for *taking away*, or *deſtroying*, as it is oft uſed,ch.4.1.& 16.10.& 57.1.& 60.20.Jer.8.13. Zeph.1.2.as if it were ſaid, *and Iſrael ſhall not be taken away*, or *deſtroyed*.Our former tranſlations have ſtuck to the text:our laſt verſion exhibiteth both ; the one in the margent, the other in the body of the text,as they were found in the Hebrew:neither reading, as they render them,but carryeth with it very good probability,and fit conſonance with the reſt of the context, though the one onely can be genuine. For to paſs by all other interpretations, according to the textual reading,the words may wel be thus rendred,*Though*,or *Albeit*, (as ch.10.5.) *Iſrael be not gathered* (that is, reclaimed and brought home unto God,a metaphor from ſtraying or ſtragling ſheep, as Pſ. 27.10.c.11.12.)or,*will not be gathered*;(as ſome of our former verſions,agreeable to Mat.23.37) *yet*, (Heb.*and*; as c 42.25.) *ſhall I be glorious as in the eyes of the Lord*,(God will have me in high eſteem for the faithful diſcharge of my duty, and confer glory upon me, Joh.5.20,23.& 10.15.17 & 12.28.& 17.1,5.Phil.2.9.) *and my God ſhall be my ſtrength*:he will enable me to go thorow with, whatſoever ſhall be required of me, in the place whereunto he hath aſſigned me; and protect me againſt the might and malice, both of men & devils,of all oppoſites whomſoever.See of Chriſt,Joh.10.15,18.and 16.32 of other his faithful miniſters and meſſengers,Jer.1.18,19.& 15.20,21.& 20.11.According to the marginal reading they run very aptly and ſmoothly thus,(to give you the whole entire paſſage together) *And now ſaith the Lord,that formed me in the womb,to be his ſervant, for the reducing of Jacob to him, that Iſrael may be gathered to him, and I may be glorified in the eyes of the Lord, even my God that hath been my ſtrength.*Who hath hitherto ſupported me, for the verb ſubſtantive(as they term it)is in the time paſt; *and*, for *even*, as ch. 40.30.and the relative ſupplyed,as ch.44.2. a place parallel to this; either reading ſo well ſuiteth with the ſequel of the context, that I can hardly reſolve , whether of the twain to adhere to , onely the ſpeech running along throughout, in the perſon of the reporter,not as ſpoken to him by another,but ſpeaking of himſelf,ſeems to ſpeak for the latter. I ſhall only add what I ſince find in a learned Annotator oft mentioned, who in this manner carryeth on the ſile of the context ; but following the other reading with the negative, rendreth that paſſage,*to reduce to him Iſrael, who is not gathered*; that is, who is diſperſed,and his ſhepherds look not after him. And this verſion ſeems alſo very probable,as rendring a reaſon, why there was great need of ſending one to gather them.See Ezek.34.4-6,11,12. Mat.9.36.the defect of the relative, as v.25.is frequent.

V.6. *And he ſaid*]Following the latter reading, It would be rendred, *Even he*(of whom before, ver.5.) now *ſaith*, or(as ſome render it)*He, I ſay(the Lord my God*,ver.5.)*ſaith*.The Hebrew particle is oft ſo uſed, in returning after ſome other matter interpoſed,to the relation of what had been begun before,2 Sam.23.1.But according to the former,*He alſo*,or *He further ſaid*,as ch.8.5.& 39.6.becauſe it ſhould then uſher in a ſecond ſpeech.

It is a light thing , that thou ſhouldeſt be my ſervant to raiſe up the tribes of Jacob,and to reſtore the preſerved of Iſrael]As if he had ſaid, It is but a ſmall matter,or too ſmall a matter for thee to reduce and reſtore this handful of people, though thou ſhouldeſt have as ample ſucceſs with them, as thou deſireſt, in compariſon of what further work I intend to effect by thee; and for which, I have accordingly fitted and furniſhed thee,Col.1.19,20.Thus,according to the reading held forth in the text.Howbeit,the Jewiſh Commenters, and not a few of our own Interpreters alſo read them, as ſpoken by way of demand; *Is it a light matter for thee to be my ſervant* to this purpoſe?So the Jewiſh Doctors expounding it of Eſay; of whom God ſhould demand,whether it were a ſlight matter to be put upon ſuch an employment.And thoſe of ours,that go this way;Art thou *lighter*,or *viler*(of leſs account,to wit,in the eyes of thy people,as v.7.)*then that thou ſhouldeſt be my ſervant*, an inſtrument uſed by me, for the raiſing and recovery of my people?But the former interpretation ſeems the more familiar,and not to need any ſuch ſupply.

a light thing that thou ſhouldeſt be]Or,*too light for the to be*.Or,*a lighter thing then for thee to be*.Heb .*light from being*.See 1 Sam.18.23.1 King.16.31.2 Kin.13.18.Eze.8.17.and of the uſe of the particle thus in way of compariſon,Job 11.6. ch.41. 24.

my ſervant] As v.6.

to raiſe up the Tribes of Jacob]The Jewiſh people fallen from me; my Church among them decayed by their deſertion of me;and their State ruined by their ſin, Amos 9.11.Acts 15.16. This the Jewiſh Writers,and divers of ours, alſo apply, ſome to Eſay,as the foreteller of it,and ſome to Cyrus,as the effecter of the reſtitution of Gods people,here pointed to,in the diſſolution of the Babylonian captivity. But whatſoever dusky draught of it , might be deſcried in either, the full accompliſhment of it is moſt cleerly in Chriſt. See ch 44.26.

to reſtore]Heb.*to reduce*,or *bring back* or *cauſe to return*,as ver.5. Neh.9.26.for I find not where it is uſed of reſtitution,or reparation of decays in building.

the preſerved of Iſrael]Or, as ſome, *the reſerved :* the Elect of God among that people,whom God had from time to time protected and preſerved in times of common calamity,as a remnant reſerved for himſelf, Chap.1 9.& 6.13.& 8 14.& 10 20,22.Ezek 11-16, 17.Mat.24.21,24.Rom.9.27,29.& 11.1,2,4,5,7.Jud 1. Howbeit, our margent here affordeth us another reading,to wit, *deſolations*, that which the Rabbines alſo here hold forth, calling in , for the juſtification of it, divers places , where they ſuppoſe the word ſo to ſignifie, as Chap.1.8 & 65.4 Prov 7.10. But theſe places,ſome of them,ſeem queſtionable;and though the reſtoring of Waſtes be oft mentioned,and promiſed in this Prophecy,verſe 19.Chap.44.26.& 51.3 & 52.9.& 58.12.& 61.4.Yet neither is this word found in any of them;nor the verb here joyned with it,uſed of them.Beſides,that the gender of the word carry it rather unto perſons,then unto places.

I will alſo give thee for a light to the Gentiles, that thou mayeſt be my ſalvation unto the end of the earth] This likewiſe not the Jews alone, but of ours alſo apply, ſome to Eſay; from whoſe Prophecies, much light ſhone forth, not to the Jews alone, but to other people, when they ſaw them fulfilled, and were many of them, as they preſume, thereby converted : ſome to Cyrus , by whoſe diſſolution of the Babylonian Empire, much light of joy , accrewed not to the Jews alone(as by Hamans downfall, Eſt.8.16,17.)Pſal.126.1,2 ch. 9.2, 3.& 12.3, 6.& 35. 10. but to all thoſe people, that lived formerly, either in ſlavery, or in ſlaviſh fear, under it,chap.7.16. But theſe things ſeems too much ſtrained. Evident it is, that Chriſt was ſent by God,to illighten, by the ſaving light of the Goſpel,not thoſe of his own nation alone,Chap.9.2.Mat 4.15,16.Luke 1.78,79.John 1.4,5.& 8.12.& 9.5. & 12.35,36,46. but people of all parts throughout the whole world , Chap. 42. 6. & 51 4.Luk. 2.32.Acts 13.47.& 22.21.& 26.17,18.Rom.10.18. 2 Cor.4.4,6.&

to effect ſalvation, as well for the one as the other, Pſ.98.3.chap.45.22.Mark.16.15,16. Luke 24.47. John 10.16.& 11.51,52.& 12.32. Rom.3.9,23-25,29,30.& 10.12,13.Gal.3.28.Eph.2.13-16.1. Iohn 2. 2.

V.7. *Thus ſaith the Lord, the Redeemer of Iſrael, and his holy one*] Another ſpeech of God, unto his annointed one, followeth; to give him further encouragement, againſt that ſorry conceit, and mean eſtimation, that the world ſhould have of him, with a more ample aſſurance of good ſucceſs in his miniſtery, and an iſſue, beyond expectation, of the work to be undertaken by him, for the deliverance of his people.

the Redeemer of Iſrael, and his holy one] See Chapter 48. 17.

to him, whom man deſpiſeth; to him, whom the Nation abhorreth; to a Servant of Rulers] A lively deſcription of the condition of our bleſſed Saviour in the time of his humiliation, in the days of his fleſh. See the like, chap. 52. 14.& 53. 2,3. Howſoever the Hebrew Commenters would turn it all another way, applying it all, ſome of them, to the Prophet Eſay, and ſome to the body of their people.

to him, whom man deſſpiſeth]Heb.*to the contempt of ſoul*; as ſome, that make the word a noun: or, as others, ſuppoſing it to be a verb, to him who is ready, *for a ſoul to contemn*: or, as a third ſort, who take it for a participle of a paſſive ſenſe, *to the deſpiſed of a ſoul.* Herein they all agree, that by the word *ſoul*, is underſtood *man*, or *perſon*, as it is frequently uſed in either Teſtament, Exod.1.5. Acts 7.14.1 Pet. 3.20.and in a kind of generality here, *ſoul*, or, *a ſoul*, for *every one*, every *ſoul*, as Lev.4.1.& 5.1. though the note of univerſality be not expreſſed. So the meaning is, one that is generally expoſed to contempt, as our bleſſed Saviour was here on earth, in the eyes and minds of the moſt, Pſal.22.6,7.chap.52.14.& 53.3.Mat,13 55.57.Mar.6.3.John 7.48,49. Our margent rendreth it, *To him that is deſpiſed* in *ſoul*, that is, as ſome, to a contemptible creature, one whoſe *ſoul* is *filled*, or cloyed *with ſcorn and contempt*, Pſalm 123.3,4. expounding it of the Jewiſh people, under the Babylonian bondage, Pſalm 137. 1,3. And thus it was indeed alſo both with Chriſt himſelf, when he was here on earth, Mat,27.38-44.Mar. 15. 28. and with his members and miniſters after him, 1 Cor.4.9 13. Again, ſome other render it, *to him that ſetteth light by* his own *ſoul*; as all true Chriſtians are both admoniſhed to do, Mat.16.24,25. Luke 14. 26. and are, ſaid ſome of them to have done, Rev.12.11.See Acts 20.24. applying it to our Prophet, who expoſed himſelf to hazard, by his freedom of ſpeech, in oppoſing of Shebna, and other the great ones of the times. That which is true, alſo, of Chriſt, who expoſed, and gave up his life, or ſoul, unto death, as an expiatory ſacrifice for the ſins and ſafety of Gods people, Chap.53.10,12.John 10.15,18. But the ſenſe firſt given ſeems genuine, which way ſoever the Grammar reſolution, there given, go. Howbeit, a late learned Annotator propoundeth here two other Interpretations. The word, ſaith he, is a verb infinite, which with the particle here prefixed, oft anſwereth the Latine gerund in *dum*, as Chap.44.14. and upon this ground he rendreth the text, either thus; thy *ſoul muſt be deſpiſed*, or, *ſet light by*, *for him*, or *thoſe* (collectively taking it) whom *people abhor*, (a defect of the relative, as chap.65.1.) and is, or are, *in ſervitude to Rulers.* Or, thus, thou *muſt contemn*, or, *ſet light by, the Will*, or *deſire*, (ſo is the word *ſoul* uſed, Pſalm 27. 12.) *of him that abhorreth the Nation*, and is *a Servant to Rulers*, that is, of Pilate, who abhorred the Jewiſh people, and was a ſervant to the Ceſars. I propound them onely, and leave them, as himſelf doth, to be weighed by others.

to him whom *the nation abhorred*]Heb no more then, *to an abhorring nation*; which ſome render, *to an abominable nation*, that is, a people, ſay they, who in regard of their preſent, baſe, and calamitous condition, are generally abominated, Lam.1.17.But others, and ſo the Jewiſh Commenters, alſo, *to one abhorring a nation*; that is, who abhorreth the Nation, either of the Jews for their wickedneſs; or other, for their impieties and wrongs to Gods people: or, as they alſo, to one, whom the *nation* is *abhorring*, that is, whom this Nation, the Jewiſh people, (the rather ſo termed, as ſome obſerve on the place, becauſe by their wicked practices, they had made themſelves no other then as other nations, and ſuch alſo in Gods ſight, Ezek.5,6.Hoſ.1.9.See chap.1.4.) do for the moſt of them even abhor. See Chapter 53. 3. Matthew 11. 19. and 26. 65 John 5. 12, 18. and 7.12,20.and 8. 28, 52. and 10. 20.Act.3.14.The defect of the relative is not unuſuall. See on v.5. nor the placing of the nominative after the verb, or participle commonly uſed for the verb.So Gen.25.21. Of which place, ſee on ch. 21.8.

to a Servant of Rulers] This ſome underſtand of Eſay, being a ſubject, and ſo a ſervant to the Kings of Iudah, under whom he prophecied, ch.1.1.Others of the Jewiſh people, in ſervitude under forrein Governours, during the time of their captivity, ch. 26.13. But the moſt, and beſt, of Chriſt, uſed in a baſe ſort, and in a ſervile manner, by the Rulers in thoſe times, when he was here upon earth, and put, by them, to ſuch a death, as ſlaves among the Romans were wont to undergo, Matthew 26. 27. and 27. 20, 22, 26-38. Luke 22. 63-65. and 23. 11, 23. John 19. 1 2, 5.

Kings ſhall ſee, and ariſe, Princes alſo ſhall worſhip, becauſe of the Lord, who is faithful, and the holy one of Iſrael, and he ſhall chooſe thee]Thou that waſt ſometime contemned, and ſcorned, both by Princes, and people, ſhalt, through the faithful procurement of God, who made choice of thee for this office, be advanced to that height of honour, that thou ſhalt be worſhipped, and adored by the greateſt Potentates in the world, Eph.1.19-21.Phil.2.7-11.Heb.2.9. A pregnant Prophecy of the Kings and Princes of the earth, ſubmitting their crowns and ſcepters, to the Kingdom, and Soveraignty of Chriſt, Pſ.2.8-12.& 72.10,11.& 110.2,5.Chap.52.13,15.Rev.11. 15. Though ſome expound it of this Prophet alſo, at the reading of whoſe Prophecies, Cyrus ſhould ſtand amazed; and other Princes admire, when they ſhould ſee them fulfilled. Others, of the Church reſtored by Chriſt, of which ſomewhat the like, ſee hereafter, v.23.Ch.60.3,10,11,12. for ſhe partaketh alſo in ſome degree with Chriſt, as his Spouſe, in his honour, Mat.19.18.Luk.22.29,30. Rev.3.21.& 12.1.& 19.7,8.but this place is principally concerning Chriſt himſelf.

See] Or, *See* thee; the pronoun wanting: as v. 18. They ſee him, with the eye of faith, as Abraham foreſaw him, Joh.8.56. and behold the glory and dignity of Chriſt, now exalted, in the marvellous works, wrought by him, upon, and among his people, cha.52.15.

and ariſe] Or, ariſe to thee, as before: in token of reverence, as Levit.19.32. Iudg.3.20.1 King.2.19.Job 29.8.

ſhall worſhip] Or, *ſhall* ariſe, and *bow down*: as verſe 23. (ſee Geneſis 23. 7. 1 Samuel 25. 41.) or, *do obeyſance*, to thee; in token of ſubmiſſion, Chap. 45. 23. Phil.2.10.ch.60.14.Rev. 3.7.a repetition of the former verb, from the former branch: as cha. 41.25.& 43.2.and ſupply of the pronoun attending the latter; as ch. 58.9.

becauſe of the Lord, who is faithful] Conſidering Gods faithfulneſs, which ſhall then appear in the performance of all his promiſes, made both unto thee, and unto his people, by thee, Rom.15.8,9.2 Cor.1.20.

and *the holy One*]Or, *for the holy one*; the prepoſition repeated from the former branch; as the verb before; *the holy one*, that ſpeaks this. See before.

and he ſhall chooſe thee]Or, *ſhall make thee a choice one*: as ch.48-10. Zach. 1. 17. or, *who hath choſen thee*: the copulative, for the relative; as Chapter 44. 14 Jeremiah 14. 18. or, *becauſe he ſhall have choſen thee*: the copulative, in a cauſative notion, as chapter 64. 5. becauſe he ſhall make it then to appear, that it was he that had formerly made choice of thee, and deſigned thee unto this office, to be the Saviour of his people as well Jew, as Gentile See ch.43.10.

V.8, *thus ſaith the Lord*] God the Father ſpeaking again unto Chriſt, as Pſalm 2. 7. and 110. 1. For they ſtrain the text unreaſonably, that either reſtrain, or apply, all this, alſo, to Eſay.

In an acceptable time have I heard thee, and in a day of ſalvation have I helped thee] Or, becauſe it runneth as the former did, ver. 6. 7. *I will hear thee, I will help thee*: when the time appointed ſhall come, wherein I have determined to manifeſt my free favour, and gracious good will unto them, by working by thee ſalvation and deliverance for them, I will then accept thy ſuits, and interceſſion for them, and will be aſſiſtant unto thee, in that work. See 2 Cor. 6.2.

an acceptable time]Heb.*a time of good will*, or acceptance, as Pſal. 69.13.See Chapter 61.2.

heard] Or, *will hear*. Heb. *anſwer*. God is then ſaid, as to *hear*, ſo to *anſwer*, when he granteth requeſts, and makes it appear, that he ſo doth, chap.65.24.Pſal.118.5.See his ſolemn ſuit for his, John 17.

helped] Or. *will help*: as Chriſt is with his at hand; alwayes, to hear, and help them, Mat.28. 20. ſo was God the Father, ever at hand with Chriſt, to hear, & help him. See Joh.11.41,42.& 16.32. Act.10.38.2 Cor.5.19. See the like promiſes made to Gods people, ch.41.10,13,14.

and I will preſerve thee] Both in thy perſon, and in the execution of thine office. See ch.42.1,6.ver.2.

and give thee for a covenant to the people]Not only make thee, the Mediatour of the new Covenant between me and my people, Heb. 7.22.& 8.6. but make good by thee, all my promiſes made to my people, concerning their deliverance, either corporall, out of the Babylonian bondage; or ſpiritual, from the ſervice of ſin, and Satan, 2 Cor.1.20.the one, being as a type and ſymbol; ſo a pledge, or pawn, alſo, in ſome ſort, of the other: and the latter therefore, being uſually ſhadowed out by the former, as wel in this place, as elſewhere. See ch.61.1,2.

to eſtabliſh the earth] Or, *to raiſe up* (as verſe 6.) *the land*: as Chapter 57. 13. to wit, of Iudah, to reſtore, and ſettle the State of it again, after their return from the captivity: a type of the reſtitution, and eſtabliſhment of the Church by Chriſt, chap. 2.2.

to cauſe to inherit the deſolate heritages] That my people returning again to their poſſeſſions, out of which they had formerly been ejected, may repair, and re-edifie thoſe places that had lien waſte a long time, during the time of their abſence from them; and being repoſſeſſed of them, enjoy them, as in former dayes they had done, ver.6.ch.51.3.& 58.12.& 61.4.Ezek.36.3,4,34,35. a type of the reſtitution of the faithful, to their eſtate, and condition, forfeited through the fraud of Satan, and the default and defection, both of their parents, and themſelves, Romanes 3.23. & 5.12.

V.9. *That thou mayſt ſay to the priſoners, Go forth; to them that ſit in darkneſſe, Shew your ſelves*] That thou mayeſt not only ſay it; but do it. For Gods Word is his Will, and his Will, is his Work, Pſalm 115.3.& 135.6. Chapter 44.26. that thou mayeſt not only proclaim, or preach, liberty to them; but procure it for them; liberty corporal, from Babels bonds, Ezra 1.1-4. Chapter 43.14.& 44. 28. & 45. 13. & 51. 14. Pſalm 107. 10-14. liberty ſpiritual, from Satans bonds, Luke 13. 16. Iohn 8.31, 32,34. Acts 26.18. Col.1.13. 2 Tim. 2.26. Heb.2.14,15. 1 John 3.8. See ch.42.7. & 61.1.

in darkneſſe] In dark dungeons, Pſalm 88. 6.& 107.10,14. ch. 42.7,22. a type of ſpiritual darkneſs, ch.9.2. Mat.4.16. Luke 1.79. & 22.53.

Shew your ſelves] Heb. *Be revealed*: as 1 Sam.14.8,11. come forth into the light.

They ſhall feed in the wayes, and their paſtures ſhall be *in all high places*] To the promiſe of delivery from their captivity, is adjoyned a further promiſe of a competent ſupply, and proviſion of all neceſſaries for them by the way, in their travelling home to their own country, ſet forth in an alluſion to the manner of ſheep (and Gods people are ſtyled his ſheep, Pſalm 100.3. ch.40.11. Ezek.34.31.) or other cattle, that being removed (as in Spain, and ſome other parts) at time of yeer, from one ſide of the country, to the other, are permitted by the way, to graſe on the roads, and drift-walls, that they paſſe by; together with an intimation of ſufficiency of food, that ſhould, by Gods procurement and providence, be found for them, even in the places moſt waſte and barren, by which they were to paſſe. See Chapter 35. 1. and 41. 18, 19. and 43. 19,20.

high places] That are uſually dry and barren, Chapter 41.18. Jeremiah 12,12. albeit, a learned late Writer would have it ſignifie, not *high*, but *low* places, *valleys*, or *plains*. See chapter 13.1. & 41. 18.

V.10. *They ſhall not hunger, nor thirſt*] Having proviſion ſufficient, of either ſort, made for them, as thoſe that travel thorow deſerts, are compelled oft to do, Pſalm 107.4,5. See Pſalm 105.40,41. cha. 41.17.& 48.21. Rev.7.16.

neither ſhall heat, nor the Sun, ſmite them]. They ſhall not be troubled with ſuch inconveniences, and annoyances, as travellers, in torrid regions, waſte places eſpecially, where no ſhade, or ſhelter is, are wont to be expoſed unto, and moleſted with, Pſalm 105.37,39. chap. 32.2.& 41.19.

heat, nor Sun] Heb. *burning*, or *ſcorching* heat, *and Sun*, for, *burning*, or *ſcorching heat of the Sun*. See Chapter 5. 6. or, *ſcorching* heat (ariſing from the nature of the ſoyl; as chapter 35. 7. or other like occaſions,) *or ſun*, that is, ſun-ſhine: becauſe they are alſo, ſo diſtinctly ſet down, Rev.7.16. though the Sun put firſt here: the copulative for the disjunctive; as chapter 44. 10, 14.

ſmite] As Pſalm 121.6.

for he that hath mercy on them, ſhall lead them; even by the Springs of water ſhall he guide them] The reaſon of this affluence of neceſſaries for them, in their way homeward; becauſe the ſame God, who out of his meer mercy, had wrought their deliverance from Babylon, Chap.14.1. will go along with them, and conduct them, as he did their fathers formerly, thorow the wilderneſs, after he had brought them out of Egypt, Exodus 13.21, 22. and will ſee that nothing be wanting unto them by the way: and becauſe water is one of the moſt neceſſary ſupports of mans life, and means of his refreſhment, the want whereof, whereof, unto travellers eſpecially in hot regions, and through waſte places, might moſt of all diſtreſs; mention is particularly made of proviſion for it, God promiſing to lead them along by ſuch paſſages, where plenty of Springs ſhould be found. See ch.41.18,19.& 43.19,20. Pſalm 23,1-3. Jer. 31. 9.

Springs] As ch.35. 7.

V.11. *And I will make all my mountains a way, and my high-ways ſhall be exalted*] Another means of facilitating their journey for them, by making their way ſafe and eaven before them, and by removal of ſuch impediments as might hinder them in their paſſage. See ch.40.4.& 51.10.

I will] A change of the perſon; as oft elſe-where. So ch.41.19,20. & 42.13, 14.

my mountains] Thoſe by which my people are to paſſe, Chapter 40. 4. Or, therefore, *mine*, becauſe I am the Maker of them, and can, therefore, diſpoſe of them as I pleaſe, Pſalm 95. 4. See Zacheriah 4.6, 7. I will cauſe them to paſs with as much eaſe, as if all the mountains were taken away, that ſtand in their way.

my high-way ſhall be exalted] Or, *my cauſey* (that is, ſuch ways as ſhall be caſt up for the more convenient paſſage of my people) *ſhall be hightned*. See Chapter 35.8. & 62.10. Of the word, ſee chap. 19. 23. Howbeit, ſome expound the words, *I will make my mountains a plain way*, by depreſſing them, *and my high-ways*, or roads, in the valley, *ſhall be raiſed*, to make them eaven with the other, and ſo lay all leuel, as chap.40.4.

V. 12. *Behold theſe ſhall come from far:*] To aſſure them of return to their own country again, he telleth them, that no remoteneſſe of place from their own land; nor diſtance of regions one from another, into which they had been diſperſed, ſhould impeach their paſſage, or hinder their concurrence and meeting together, in their own land again, Deut. 30.3,4. See Chap. 11. 11,12.

from far] From places moſt remote, Ch 43.6.& 60.4. Jer.30.10. Howbeit, in regard that ſome ſpecial regions are in particular after related, lying towards the four quarters of the world, and the Weſtern coaſt, next but one to this, moſt Interpreters here, by the *far* country, underſtand the Eaſt, or Sun-riſing, the Perſian land, ch.41. 2,25. as moſt diſtant from the land of Judah, that lay ſo far Weſt, on the brink of the Weſtern Sea.

and lo theſe from the North] From Media, ſay ſome, ch.41.25. From Babylon, rather, others, ch.14.31. Jer.1.14,15. for it is not probable, that the principal place of their captivity ſhould be omitted. See Zach.2.6,7.

and from the Weſt] Heb. *from the Sea*, as Joſh.16.6,8. ſo called, becauſe the Midland-ſea lay Weſt of them; that is, as ſome, from the Philiſtines land, into which they had ſometime fled. See ch 9.12. as others, from the tranſmarine parts, and Weſtern Ilands, Cyprus, Candy, Macedonia.

and theſe from the land of Sini] Or, *of the Sinites*; whereby ſome underſtand ſuch as lived in the deſart of *Sin*, or about Mount *Sinai*, Exod.16.1.& 19.1. But there ſeems to have been little dwelling in thoſe deſerts. Others, the *Sinites*, reckoned among the poſterity of Canaan, Gen.10.17. But theſe were, in likelyhood, Families, inhabiting among the reſt of that Stock in the land, where the Iſraelites themſelves were afterward ſeated. Others, would carry them, as far as *China*, by Ptolomy, called *Sina:* But that country was not in thoſe times, yet, in likelyhood, known to theſe parts. The moſt probable opinion, therefore, is, that by the *Sinites* is hear meant, the Inhabitants of *Sin*, a chief city of Egypt, called, therefore, *Sin, the ſtrength of Egypt*, Ezek.30.15, 16. having its name *Sin*, from a Syriack word, that ſignifies, *mire*, or *dirt*; as by the Greeks alſo, it is therefore termed *Peluſium*, from a Greek word of the ſame notion, in regard of its ſituation, being environed with marſhes and quaggy grounds; as Strabo, l.17. put here for Egypt, becauſe one of its head cities; which land, lying to the South of Judah, Chap. 30.6. cometh in to make up the fourth quarter. The return of the Iewiſh people, out of all theſe parts, into which they had been ſcattered, Ezek.5.10. being a type of thoſe, that out of all parts of the world, ſhould be converted, and come in unto Chriſt, Pſ.107.3. v.18. c.43.5, 6.& 66.19, 20.

V.13. *Sing, O heavens, and be joyful, O earth; and break forth into crying, O mountains*] A calling upon all the creatures, both above, & below, to rejoyce, upon the deliverance of Gods people, Chapter 44.23.& 55.12. as the whole frame of the creature is ſaid to droop and mourn, untill their deliverance be fully compleated, Rom.8. 19-22.

for the Lord hath comforted his people, and will have mercy upon, his afflicted] Or, *and had mercy*, Chap. 14.1. ver.10. chap.51.3. and 52. 9.

V.14. *But Zion ſaid, The Lord hath forſaken me; and my Lord hath forgotten me*] Or, Jehovah *hath forſaken me*; and *Adonai*, or *my Lord, hath forgotten me*; as two diſtinct expreſſions of the ſame perſon, which at ſeveral times they had frequetly in their mouths. The one, ſometimes; and ſometime the other. The laments of Gods people bemoaning themſelves, in the time of their long and tedious captivity; and complaining of God, through humane frailty, as if he had utterly caſt off all care for, and thought of them. See the like, ch.40.27. Pſ.13.1. & 31.22.& 88. 14.

Zion] Gods people, ver. 13. who had wont to meet together at Zion, to ſerve God there, Pſalm 84. 7. So Chapter 1.27. and 40.9.

my Lord] That was in times paſt, ſo: my good Lord, my gracious Soveraign, ſo forward to protect me, ſo ready to relieve me; whom, alone, I had wont to repaire unto, and rely upon, for ſuccour and ſhelter, for ſafety and delivery in all my diſtreſſes; he now fails me, and looks not after me; that which much aggravated their preſent affliction, and added much aloes thereunto, Pſalm 44. 7-9.

V.15. *Can a woman forget her ſucking child, that ſhe ſhould not have compaſſion on the ſon of her womb?*] Gods affectionate anſwer to his peoples lamentable, but erroneous, and groundleſs, complaint.

Can a woman forget ?] Heb. *Will a Woman forget ?* But theſe enunciatives ate oft uſed in a potential notion. So Jer. 2.32. & 11.12.

her ſucking child] That hangeth on her breaſt. Such as mothers are wont to be moſt chary of, and to be moſt tenderly affected towards them. Or, *her young child, her youngling*: For the word ſeems to be ſomewhat larger, and to ſignifie any young infant, or child, like a tender *branch*, or *cluſter*, as the words of neer affinity to it import, chap.13.16.& 24.12. diſtinguiſhed from *ſucklings*, Pſal.8.2. Ier.6.11. See the word it ſelf uſed, chap.65.20. Job 19,18.& 21. 11. which latter places cannot well be underſtood of ſucking babes. See Chap.40.11. A learned Annotator obſerveth, that the ſame word in the Ethiopick verſion, is uſed for a colt, Matt. 21. 2.

that ſhe ſhould not have compaſſion] Heb. *from having compaſſion*; as ch.23.1.& 50.2. & 59.1.

on the ſon of her womb] Heb. *of her belly*, an affectionate form of ſpeech, Proverbs 31. 2. and emphatical, Mica 6. 7. uſed as well of the male, as of the female parent, Deut.28.4,18.Pſa. 132.11. not unlike that, *my ſon which came out of my bowels*, 2 Sam. 16. 11.

yea, they may forget; yet will I not forget thee] Though ſome of them ſhould be ſo unnatural, Lam.4.3.Rom.1.31. yet I cannot prove ſo towards thee, Pſ. 103. 13.

yea] Or, *though*, as Neh. 6.1.

they] Heb. *theſe*; as v. 11, 21.

may forget] Heb. *will forget*, to wit, her ſucking-babe, or her youngling, as the Oſtritch doth, Job 39.14-16. But the word is taken here potentially; as ch.39. 15.

yet] Heb. *and*: as ch.42 25.

will not I forget thee] Ch.44.21.Ier.31.20. or, *cannot I forget thee*; that it may anſwer the foregoing member.

V.16. *Behold, I have graven thee upon the palms of* my *hands*] Or, *I have drawn thee* (*portraid thee*, as Ezek.4.1.) *on my hands*, as Pſal. 119.48.Lam.3. 41. an alluſion, as ſome, to the manner of thoſe, that ſet ſome mark, or ty ſome ſtring upon their hand, or about ſome of their fingers, to mind them of ſome buſineſs, that they may not forget it. See Exod.13.16.Prov.6.21. or, as others, to the manner of builders, that uſe to draw models, of thoſe ſtructures, that they intend to erect, which ſuits well with the wals mentioned in the next clauſe. Or, as others again, preſſing the word, *graven*, (though not indeed found there) to thoſe, that carry about with them engraven, on ſome tablet, or on the ſtone of ſome ring, which they wear on their finger, the mark, name, or picture, of ſome perſon, whom they entirely affect. See Cant.8.6.Jer.22,24. whereunto ſome add as a probable conjecture; that the Jews, the citizens of Jeruſalem eſpecially, ſhould uſually have the figure of that city engraven on their rings; and that thereunto ſome alluſion ſhould be, Pſ.137 5. of ſome of their coins, ſome ſuch thing is reported and exhibited : of their rings, I read nothing: a defect of the pronoun poſſeſſive; as Job 13. 18.

thy walls are *continually before me*] Either mine eyes are continually upon thy wals now demoliſhed and ruined. Lam.2. 7, 8. a ruful ſpectacle, to move me, out of pitty and compaſſion, to be mindful of the raiſing and re-edifying of them, Pſalm 102.14. or, the model and frame of that goodly ſtructure, that I intend to raiſe Sion unto (for he ſpeaketh of Church, and People, as of a ſtately ſtructure, ch. 55.11,12.Rev.21.10 26) is continually in my thoughts, as the workman hath his model, or pattern, conſtantly, either before his eye, or in his brain, that he is for to work by. See Exod.25.9.Pſ.39.16.Eze. 40.2.& 43.11.

V. 17. *Thy children ſhall make haſte*] They ſhall ſpeedily return, Chap.51.14.Ier.50.8. or, as ſome read it, *thy builders ſhall make haſt* : Thy walls ſhall be ſpeedily built up again chap. 44. 28. and 60. 10.

and they that made thee waſte, ſhall go forth of thee] They that razed thy walls, and laid thee waſte, ſhall be expelled, and driven again out of thy land, whereof they had formerly diſpoſſeſſed thee, ver. 19. Chap.14.2,6.& 16.4.& 54.14.& 60.18. Zach. 1. 21.

V.18. *Lift up thine eyes round about, and behold*; *all theſe gather themſelves together, and come to thee*] God ſpeaks to Sion, by the Prophet, following the former allegory; as to a mother or mother-city; and as of a preſent viſible confluence of multitudes of people, from all parts on every ſide, flowing in to her; partly of her own natives; and partly, of others joyned to them, and deſirous to be enfranchiſed with them : a type of thoſe numerous, or numberleſs rather numbers of perſons, that ſhould be brought home to the Church of God, under Chriſt, by the miniſtery of the Goſpel; and have their names enrolled in Gods Regiſter, as fellow citizens, with the Saints, ch.2.2,3.& 14.1.& 60.11.Pſ.87.4-6.Hoſ.1.10.Act.2.41, 47.& 4,4.& 19.18-20.& 21.20.Rom.9.24,25.Eph.2.12,13,19.Rev. 3.12. See ch.60.4.

Lift up thine eyes] An ordinary form of ſpeech uſed in Scripture, to expreſſe a ſerious and adviſed conſideration, or contemplation of ought that offereth it ſelf unto view, Gen. 13. 10. & 22.4.& 31. 10, 12.

gather themſelves together] Heb. *are gathered together* : chap. 43. 9. out of ſeveral parts and places, wherein formerly they abode.

and *come to thee*] Or, *they come to thee*; or *to come to thee* : as Judges 9. 48. *make haſte, do as I do*, for *make haſte to do, as I do*; and ſo Pſalm 106. 13. *they made haſte, they forgat*; and the like.

as I live, ſaith the Lord] A ſolemn form of an oath; that God himſelf, upon ſpecial occaſions, oft uſeth: as ſure as I live, Ezek.33.11. Jer.22.24.

thou ſhalt ſurely clothe thee with them all, as with *an ornament, and bind* them to thee, *as a brid* doth] They ſhall all joyn themſelves to thee; and being joyned to thee, ſhall not be a bare burdenſome multitude, hanging upon thee; or as ignominious troops of baſe ſorry people, that are no better then blots, and blemiſhes to a State; but they are ſuch, as ſhall be as jewels, and ornaments, matter of much honour, to thee, being perſons endowed with ſuch ſpiritual graces, as ſhall make them, and thee, by them, through thoſe pretious endowments, reſplendent in them, of high eſteem, in the eyes both of God, and man, 1Cor.12-4.11.Tit.2.10.Jam.2.5.1Pet.1 7.& 3,4.2 Pet.1.1, 4.Rev.19.8,14.

thou ſhalt ſurely] So the particle ſeems uſed, ch.5.7.& 7.9,16. or, *that thou ſhalt*, &c. As ſure as *I live*, ſo ſure it is, *that thou ſhalt*. So 1 Sam. 20.3.

clothe thee with them] Heb. *clothe them on*, or *put them on* : as Exodus 29, 30. as one is ſaid to be *clad*, or *clothed* with that, which makes him conſpicuous in the eyes and eſteem of others, Pſ. 93.1.& 104.2.& 132.9,16. Rom.13.12,14. Eph.4.24. Col.3.10, 12,14.

as with *an ornament*] The word is a very generall term, comprehending all rich, and gorgeous raiment, or other ornaments, that people are wont to wear about them, Exodus 33. 4-6.

bind them to thee] Or, *bind them on* : as Jewels are wont to be for more ſecurity, Proverbs 3. 3. and 7. 3. it ſeems uſed more ſpecially of head-attire, the *head-band*, or *diadem*, Jer.2.32. the pronoun is not in the text : but may be ſupplyed; as v.7.Job 11.18.

as a bride doth] As a bride is wont, of all other, in moſt ſpecious and curious manner, to attire, and ſet out her ſelf, Chapter 61 10.Ier.2.32.Rev.21.2. *as a bride* bindeth on her ornaments, or, her head attire, which ſhe hath ſpecial care of : the verb is to be ſupplyed, from the member before-going, as Proverbs 25.23. and 26. 9,14.

V.19. *For thy waſte, and thy deſolate places, and the land of thy deſtruction, ſhall even now be too narrow, by reaſon of the Inhabitants*] Or, carrying on the text in a continued tenour, (which I take to be the right, *That thy waſte, and deſolate places, and thy land deſtroyed, ſhall be too ſtrait for the Inhabitant*: for ſo it runs word for word; as certain, as I ſaid before, it is, that thy land, formerly exhauſted with deſtructions, and deportations, ſhall now be ſo repleniſhed with people, that there ſhall hardly be room for them, to dwell one by another. See Jer.31.27.Ezek.36.37,38.Zach.2.4. or, as a learned late Writer, *For in thy deſolate places*, *and* in *thy waſtes*, *and* in *thy land deſtroyed, thou ſhalt now ſurely be ſtraitned, by reaſon of Inhabitants* : a double *ci*, in a twofold notion, as Gen. 22.16. and a defect of the particle, *in*, very frequent; as ch.44.12 & 48.4. And this I concur with; adding only, that according to this interpretation, the tenour of the context, may run on as before, *That* in all thoſe places *thou ſhalt be ſtraitned*. See v.20.

thy waſte, and thy deſolate places] Heb. *thy waſtneſſes, and thy deſolations* : as Ezra 9.9.

the land of thy deſtruction] Or, rather, *thy land of deſtruction*; that is, thy deſtroyed land, v. 17.

by reaſon of the Inhabitants] Heb. *Inhabitant* : as chapter. 5.3.

and they that ſwallowed thee up, ſhall be far away] To wit, from thee: a ſupply of the pronoun: as ver.18. Being either driven away, or deſtroyed, See ch.19.18.

ſwallowed thee up] Or, *deſtroyed thee*, that waſted and ſpoiled thee, thy lands, cities and people, ch.3.12.& 19.3.& 25.7.Jer.51.34,44. a metaphor from ſuch ravenous beaſts, as devour, what they deſtroy, Gen.37.33.Pſ.124.3.Jon.1.17.ch 42.14.

V.20. *The children which thou ſhalt have, after thou haſt loſt the other, ſhall ſay again in thine ears, The place is too ſtraight for me; give place to me, that I may dwell*] The great fruitfulneſs of the people, returned from captivity; not unlike that, wherewith God bleſſed them, ſometime, in Egypt; Exod.1.12,20. a type of the fertility of Gods Church, under the Meſſias, Ch. 54. 1.

after thou haſt loſt the other] Either cut off by the enemy, Ier.31. 15. or caſt off, for their incredulity, Rom.11.15,20. which theſe latter ſhall, in number, far exceed, Rev. 7.4-9. Heb. *the children of thine orbity*, or *thy childleſſe*, or *deſtitute, eſtate*. See ch.47.9.& verſe 21.

ſhall ſay again] Or, *yet*, or *further*.

in thine ears] Or, *in thy hearing*; as Jer. 48.7.

the place is too ſtraight for me] As 2 Kings 6.1. we want room, Zac. 10. 10.

give place for me, that I may dwell] Or, *make room for me, that I may have where to abide*; as chap.5.8. Ieremiah 39.14. See chap. 54.1.

Ver. 21. *Then ſhalt thou ſay in thine heart*] Heb. *and*: as chap. 38. 2, 4. *thou ſhalt think with thy ſelf*; as 1 Samuel 27.1. Pſalm 14.1.

Who hath begotten me theſe, ſeeing I have loſt my children, and am deſolate, a captive, and removing, to and fro? and who hath brought up theſe? behold, I *was left alone : theſe where had* they been ?] A ſpeech, or thought, of much wonder, upon the ſight of her exceeding great, and that ſudden, alſo, encreaſe, with her, after her return: having been ſo long a time, like a lone woman, and loſt ſo many of her children, partly, in the ſiege, and ſurprizal of the city, (for as of Sion, or Jeruſalem, ver.14. he ſtill ſpeaketh,) before the captivity,

vity; and partly, during the time of their abode therein. See ch. 66. 7, 8.

I have loſt my children] Heb. *I am childleſſe*; or *have been ſtript of my children*: for the word ſignifieth *childleſſe*, yet not at large: not ſo, as Mical, 2 Sam. 6. 23. one that never had childe; but more ſtrictly, ſuch an one, as hath had children, but hath miſcarried with them, either, by abortion, before birth, Cant. 4. 2. & 6.6. Hoſ. 9. 14. or, by loſſe of them, afterward, 2 Samuel 17. 8. Hoſea 13.8.

and deſolate] So is the word uſed, in the male-form, Iob 15.34. & 30.3. here, in the female, it is put for a *lone* woman, (as we ſpeak) or, *a widow*, as appeareth by thoſe parallel places, where the judgments, here mentioned, are (as here) joyned together, ch. 47. 8, 9. Jer. 18.21. ſeeing I have bin a long time husbandleſs; not one, that never had any, (for God had been married to her, Jer. 3. 14. & 31, 32 Ezek. 16. 8.) but as one that liveth ſevered, and divorced from her husband, as ſhe ſeemed to do, during the time, of her captivity, & the intermiſſion of her wonted ſolemn communion with God, in his Temple-ordinances, wholly for that whole time abandoned, together with the only place, thereunto appropriated, ch. 50. 1. See Lam. 1. 1.

removing to and fro] *a pilgrim*, or, *a vagrant*; one that goeth aſide, and flitteth from place to place; ſo the ſtock it comes from, gives it. Howbeit, not ſuch an one here, as roveth to and fro, of his own accord, like Cain, whom none, ſave his own guilty conſcience, drave up and down, Gen. 4. 14. but ſuch an one, as is hurried from quarter to quarter, at the pleaſure of thoſe, in whoſe power, hee, or ſhe is; and can find reſt in no place; (ſee Lam. 1. 3.) a juſt fruit of their wilfull wandring from God, Jer. 14. 10. the word in this notion, is not elſewhere read; in another it is, Jer. 2. 21. and in a third, moſt proper, Jer. 17. 13.

brought them up] To growth, ſee ch. 1. 2.

left alone] Lam. 1. 1.

theſe where had *they* been] Or, *where were they*, or have *they* been, all this while? and from whence now come they? Heb. *theſe where they*? that is, where were theſe? the pronoun, for the verb ſubſtantive: as Eccl. 1. 10. ch. 50. 1.

V. 22. *Thus ſaith the Lord God, Behold, I will lift up my hand to the Gentiles; and ſet up my ſtandard to the people*] Becauſe it might be demanded, by what means ſuch multitudes ſhould be brought together, and brought home; the diſperſed ones of Gods people, being ſcattered, and ſevered, ſo far aſunder one from another, and by reaſon of their low and bare condition, deſtitute of all neceſſary means of conveyance; God telleth them therefore here, that he himſelf would take a courſe for the due, and full effecting hereof: for he would, by a ſecret inſtinct, work ſo upon the hearts of people in all places, where any of his were, that they ſhould not onely help to bring them together, but accommodate them, alſo, ſo ſufficiently, with all neceſſaries for their journey, that it ſhould be with as much eaſe performed by them, as if they were brought home in the arms, or on the ſhoulders, of others, Pſal. 147. 2. Chapter 11. 11.

lift up my hands to the Gentile] As men uſe to do to thoſe, whom they call to them, or ſpeak unto, for the doing of ought, that they deſire to have done by them, ch. 13. 2.

ſet up my ſtandard] See ch. 11. 12. & 66. 19.

and they ſhall bring thy ſons in their *arms*, *and thy daughters ſhall be carried upon their ſhoulders*] Or, *they ſhall bring thy ſons in arms*; (Heb. as ſome, *boſome*: ſo it is rendred, Pſal. 129. 7. as others *lap*, Neh. 5. 13. ſee ch. 40. 11. *arm*, may well be retained, the rather, becauſe little ones are wont to be ſo carried, Pſalm 91. 11. though a learned late Writer, would rather have it in the plural, *arms*; not only becauſe the term is here collectively taken, but becauſe it ſignifieth, properly, as he ſuppoſeth, the *folding* of both arms together, to *embrace* ought; as the Ethiopick verſion uſeth it, Mar. 9. 36. & 10. 16. Luke 2. 28.) *and thy daughters ſhall be brought on ſhoulders*: with as much eaſe either, and with as much conveniency, as if carryed in arms, or born on ſhoulders; for the pronoun is in neither branch: yet may not amiſſe be ſupplyed here, as it is, chap. 41. 31. and may be, chap. 43. 14. See the like notion in a divers expreſſion, chapter 66. 20.

V. 23. *And Kings ſhall be thy nurſing Fathers, and Queens thy nurſing Mothers*] Fulfilled in thoſe Perſian Potentates, Cyrus, Artaxerxes, Darius, Aſſuerus; with the Queens alſo of ſome of them, that patroniſed, and protected Gods people, and promoted Gods work with them, Ezra 1-1-4. & 6. 3-12. & 7. 12, 26. Neh. 2. 6-8. Eſt. 8. 3-8. and much more in other Emperours and Kings, together with their Queens, as Conſtantine, Theodoſius, and the like, who both embraced the Chriſtian Faith themſelves, and maintained the profeſſion of it. Of ſome whereof, ſee Rev. 17. 12, 16, 17. Yet ſome would have it underſtood of Nebuchadnezzar, and his iſſue, under whom Gods people were preſerved, though not in ſo full liberty, Jer. 29. 5-7. yea, divers of them liberally provided for at the royal charge, Dan. 1. 3-5. and ſome of them advanced to places of honour, Dan 2. 48, 49. and ſo it ſhould be as an anſwer to the Queſtion, where her children had been bred, and brought up, and by whom, ver. 21. And ſome again, would have it to imply no more, then that her children ſhould be daintily fed and brought up, as Kings and great mens children are wont to be, Gen. 49. 20. Mat. 11. 8. but neither of theſe ſeems to fit ſo well as the firſt, with the ſcope and tenour of the context. See ch. 60. 6, 7, 16.

nurſing Fathers] Or, *nouriſhers*: ſuch as have the charge of educating great mens children, 2 Kings 10 1.

Queens] Heb. *Princeſſes*, *Saraes*, they ſhall be to thy children as Sarah was to Iſaac, Gen. 21. 7. *nurſing mothers*. Heb. *nurſes*, ſuch as give children milk, Exod. 2. 7. and ſo the word ſignifies.

they ſhall bow down to thee with their *face* to *the earth*] Heb. *faces* of the *earth*, or, to the *earth ſhall bow down to thee*; which ſyntax, becauſe it is not ſo uſual, ſome would thus render the text; *the faces* of the *earth* (the entire put for the contract, as Jer. 10. 10.) *ſhall bow down to thee*; that is, ſay they, *the honourable*, or great men of the *earth*, ſhall do obeyſance to thee. To which purpoſe they alledge *a portion of faces*, for *an honourable portion*, as 1 Sam. 1. 5. but that place is not ſo cleer, and the phraſe very frequent; though ſuch as requires ſome ſupply here, as it doth alſo elſewhere, carrieth it rather the plainer and ordinary way, with *face*, or *faces*, (for the word, though dual, becauſe the face hath two ſides, the right, and the left; yet is uſed of any one alſo alone, as Gen. 19. 1.) Or, with their *face*, or *faces* (for there is a want both of the prepoſition, and of the pronoun alſo, as here: So Gen. 42. 6. 1 Sam. 24. 8. & 28. 14. 2 Chron. 7. 3. though the latter expreſſed, Gen. 48. 12. 2 Sam. 24. 20. and the former, *on*, or *upon the face*, Num. 22. 31. 1 Kings 1. 23.) to the *earth*, or to *the ground*: the noun for the adverb, found fully and expreſly in moſt of the places before recited, and 1 Sam. 20. 41. 2 Sam. 14. 4. & 18. 28. This is, by ſome, ſuppoſed to be meant of ſuch Princes, of Moab, and Edom, as were in the time of the Jews reſtored eſtate, after their return from captivity, by force of arms ſubdued unto them. Others, of ſuch Chriſtian Kings and princes, as entertaining the Faith of Chriſt, ſubmitted themſelves unto the Scepter of Chriſt, and to his Ordinances ſetled in the Chriſtian Church. It is an alluſion to that ordinary expreſſion of ſubmiſſion & reverence, uſually practiced of old in thoſe parts, as by the places above pointed to, may appear. See v. 7. Rev. 3. 9. and it may have alluſion to Pharao, and his followers, their bowing down, in ſuppliant ſort, unto Moſes and Aaron, and Gods people, Exod. 11. 8. & 12. 31.

and lick up the duſt of thy feet] Or, ſtoop ſo low to thee, as if they would even lick up the duſt under thy feet; an expreſſion of the loweſt ſubmiſſion that may be: they ſhall deem no office too mean, wherein they may be helpful and uſeful to Gods Church; or whereby they may teſtifie their high eſtimation of Gods ordinances in it, together with their free and full ſubjection, and entire ſubmiſſion thereunto. And it is an alluſion, to the peculiar manner of the Perſian adoration, with whom the manner was anciently in worſhipping their Kings, to kiſſe their very foot-ſteps, or thoſe places of the pavement on which, their feet did ſtand, or had ſtood, ſee Pſ. 89. 51. & 99. 5. Howbeit, becauſe the phraſe is elſewhere uſed of perſons ſubdued, and ſo brought under; ſome would have it rather meant of ſuch Princes, before ſpoken of, as were conquered by the Jewiſh armies. See Pſ. 72. 9. & 110. 1. Mal. 4. 2. but nothing hinders, but that in a ſpiritual ſenſe, it may be underſtood as before, Pſ. 45. 5. and 66. 3. & 110. 1, 2.

and thou ſhalt know that I am *the Lord*] Thou ſhalt, by due proof, and experience, find, that I am the true God Iehovah, able, to perform and make good all my promiſes to thee, Ezek. 36. 38. & 37. 14, 28. Rev. 3. 9.

for they ſhall not be aſhamed, that wait for me] Or, and *that* (as chap. 38. 7.) *they ſhall not be aſhamed, that wait on me*. Or, as ſome, *on whom, thoſe that wait, ſhall not be aſhamed of me*. Or, *ſhall not be aſhamed*: For in the firſt perſon, ſometime, ſuch ſpeeches run, as Gen. 45. 4. ch. 37. 21. See on ver. 3. The meaning is, that it ſhall evidently be made to appear, that whoſoever they be, that, through faith and patience, expect me, and ſalvation to be wrought by me, Ch. 8. 17. & 28. 16. & 30. 18. Luke 2. 25, 38. their hopes and expectations, being never fruſtrate, ſhall never ſhame them, Pſalm 9. 10. & 25. 3. & 34. 22. Romanes 5. 5. & 9. 33. as the hopes and expectations of all thoſe, ſhall do, that rely and depend upon any other beſides me, Pſ. 20. 7, 8. ch. 20. 5. & 30. 5, 7.

V. 24. *Shall the prey be taken from the mighty, or the lawfull captive delivered*] A two-fold objection is here met with, that might be made againſt this promiſed delivery of Gods people; and a two-fold plea, that their adverſaries might alledge, for the detention of them ſtill, with them, Jer. 50. 33. the one, taken from their might; that they were able enough to detain them: the other, from their right, they had a due intereſt in them; being lawfully poſſeſſed of them, by law of arms, and right of conqueſt, Gen. 48. 22. Judg. 11. 21-23. unto both which, God returneth anſwer, in the next verſe, but pitching mainly upon the former.

prey be taken] There is, in the Hebrew, an elegancy of ſound in the words, as if it were ſaid; *Shall from the mighty* their *taking be taken*? For as we uſe the word, *takings*, for *gain*, gotten by trade and traffique; ſo do the Hebrews the word of *taking*, for *prey*, or booty, taken in war, Numbers 31. 11, 12. So, *the taking of the terrible*, v. 25.

the lawfull captive] Heb. *the captivity of the juſt*. See Jer 50. 7.

V. 25. *But*] Or, *yet*; as ch. 31. 4.

thus ſaith the Lord] In way of anſwer, or counter-plea, unto the enemies allegations, to give ground or comfort and aſſurance of deliverance to his people.

The captives of the mighty ſhall be taken away]Heb.captivity,as v. 24.Pſ.126.1.

and the prey of the terrible ſhall be delivered] Heb. *the taking of the terrible* : as ver. 24. No power of any ſhall be able to detain what God will have to be re-delivered,and reſtored,c.43.6.Jer. 51.44.

and I will contend with him, that contendeth with thee]Heb. *I will contend with he ſhall contend thee: with he ſhall contend,* (a defect of the relative,as chap.47.11.)for, *with him,* that *ſhall*,or *with* whoſo *ſhall contend thee,* that is, *contend* with *thee,* as, *dwell thee,* for, *dwell* with *thee*,Pſalm 5.4.ſo alſo, chap.7.8.Howbeit, the word may be (as ſome make it)not a verb, but a verbal; and then it is word for word, *with thy contender*: as the plural,from ſuch a form, is uſed, Pſal.35.1.Jer.18.19. Whether way we take it, (and this latter ſeemeth the more expedite) it is delivered in the ſingular number, to aſſure them of protection againſt any whoſoever, that ſhould offer to be medling, or quarrelling with them. So Gene. 12. 3. Pſalm 35. 1. chap. 41. 11. & 50.8, 9. and this ſeems to have ſome reference to the latter part of the enemies plea, concerning their pretended right, ver. 24. as undertaking alſo, to cleer that againſt them, in behalf of his people , though there were no other to do it for them, chap. 51.22. Mic.7.9. as if he had ſaid ; I will debate with them, in thy behalf,and put them beſide their groundleſſe claim,Jer,50.34.& 51.36. See God himſelf ſo doing.ch. 52.3-5.

and I will ſave thy children]Jer.30.10.

V.26.*And I will feed them, that oppreſſe thee,with their own fleſh; and they they ſhall be drunk with their own blood,as with ſweet wine*] I will cauſe them to deſtroy one another, and ſhed the blood of each other, as eagerly, and greedily, as if it were meat and drink to them; yea, the moſt delightful drink to them, that could be, to be making havock of, and ſpilling the blood, either of other.Thus God had, at divers times, formerly done, Judg.7.23.1 Sam.14.20. 2 Chr.20.23.and the like he threatens,as to the Egyptians,chap.19. 2.ſo here,to other the enemies, and oppreſſors of his people, thoſe nations, that had ſerved under the Chaldeans,againſt them,one by another, 2 Kings 24. 2. and the Chaldeans alſo, by factions, and diviſions amongſt themſelves. For Xenophon reporteth, that many of the Chaldeans fell off from the Babylonian King, and joyned themſelves to Cyrus, and were of the forwardeſt, both in the ſurpriſal of the city, and of the Kings Palace eſpecially, where they ſlew him themſelves, and all that were about him. For that which ſome would have to be hereby intimated, of the Babylonians feeding one upon another for famine , during the ſiege of their city, is of no probability; ſince that, as Herodotus reports, they had laid in abundance of victual before, as expecting a far longer ſiege then it proved; and on that very day, wherein the city was taken , they had a great general feaſting,both in publike,and private,throughout the whole city,as thoſe two Writers both record. See on Jer. 51.39,57. See alſo the like judgment,to that here mentioned,ch. 9.20.

them that oppreſſe thee] So moſt render it, *thine oppreſſors*; as coming from a verb, that ſignifies to oppreſſe, Ezek.18.10.& 22.7. See ch.51.23.yet ſome of the JewiſhCriticks,and others after them,render it,*thy numberers*,or *thoſe that numbered thee*:as coming of a word, that ſignifieth *to number, reckon*,or keep account: as it is uſed, Pſ. 147. 4. thoſe that *numbred thee out to the ſword*, as God himſelfe ſpeaks, chap. 65-11. and they ſuppoſe it to have ſome reference, either unto ſuch officers, as are appointed to take tale of captives, or priſoners;ſuch as the *field-marſhal*,ch.33.18.or, as ſome of them to thoſe that take tale of ſheep, or other cattel, Ier. 33.13.(where the word alſo is read)& Ezek.20.37.and this way they turn it the rather.becauſe Gods people are called his *ſheep* See on v.11. But the numbering of cattel looks another way; and the former ſenſe ſeems the plainer, and better.

drunk with blood]A phraſe uſed of bloud in great abundance ſhed, ch.34.5-7.by ſuch eſpecially,as much deſire it,and take delight in it, Rev.14. 10.& 16. 6.

as with ſweet wine] Such, as with the pleaſantneſs of it, enticeth men to drink much : the word ſeems to ſignifie , in the firſt place, *new-wine*, or *muſt* , as newly *troden out*, coming of a word that ſo ſignifies, Mal.4.2. and in the next place, *ſweet wine* , becauſe the new is uſually ſuch,Ier.1.5.& 3.18.Amos 9.13.See Chap. 62.6.

and all fleſh ſhall know, that I the Lord am thy Saviour, thy Redeemer, the mighty one of Jacob] So remarkable ſhall thy deliverance be,and the deſtruction of thine enemies ſo ſtrange,that all people ſhall take notice of a ſpecial hand of thy God in it. See ch. 60.16.

all fleſh] As ch.40.5.

the mighty one] So called here, in oppoſition to the mighty ones, before-mentioned,v.24.

CHAP. L.

Verſ. 1. T*Hus ſaith the Lord*]This Chapter,and the next,are not improbably deemed to make one Sermon , ſpent in a conviction of the Jewiſh people, as Authors of their own forlorn condition;together with a juſtification of God and his miniſters, againſt them , ver.1-9. an exhortation to the godly party, among them, to reſt and rely upon God, in theſe calamitous times; with a ſad commination to thoſe that truſted to ought elſe.ver. 10,11. a conſolation and encouragement, by promiſed protection, againſt their enemies power, unto thoſe,that ſo did, Chap.51.1-8. a pathetical ſupplication of them, unto God,to manifeſt his power, formerly ſhewed in their delivery, together with a gracious anſwer of God thereunto,ver.9--16. and a compellation of Gods people thereupon, calling upon them, to raiſe up themſelves, and come out of that deſolate condition, in which they had a long time lain, verſe 17-23.

Where is the bill of your Mothers divorcement, whom I have put away?] The people of the Jews, during the time of their captivity, ſeemed to be in a manner divorced from God, and by God,whom they had been formerly joyned to in marriage, Jer.3.8,14.See cha. 49.21. Now whereas, among that people, many times, for very frivolous occaſions, men were wont to put away their wives,Matth. 19.3. but the Law then commanded that a writing, or bill of divorce ſhould be given them, Deut.24.1. wherein alſo ſome ſuppoſe but that without ground) that for ſaving the womans reputation in ſuch caſe, there ſhould, if not, the particular ground of the divorce be declared, yet a cleering of her from any imputation of diſloyalty. But howſoever it be for the latter, in alluſion to the thing it ſelfe, God here calleth upon his people to produce the bill of divorce,by which he had diſcharged them,and himſelfe of them as implying, that either none ſuch could be produced, for that he; had not, in any ſuch manner, put them away;but they had wilfully, of their own accord, gone away from him,Chap.1.4.Or,if any ſuch were extant, and could be produced, it would thereby appear, that the breach began on their part ; that they had rather forſaken him, then he them, and that it was not for any ſlight occaſion, but for their diſloyalty,that they had been caſt off; Jer.3.1, 2,20.Hoſ.2 2,5. For whereas ſome Interpreters would ſo mince the matter, as if the Jewiſh people, though they had been,by God, ſevered,as from bed and boord only for a time, during their deportation, and the deſtruction of the Temple : yet they had not been divorced from him,nor had joyned themſelves in marriage to any other , though they were defiled with many, which therefore nothing hindred, but that they might be received again by God,upon their return.Yet the contrary hereunto appears , both that God had put them away, as by a bill of divorce ; and that their carriage had been ſuch, as came within compaſs of that *Law*; and that God , notwithſtanding as not obliged thereby, nor taking advantage of it, would again receive ſuch, as he had ſo repudiated upon their return,Jer.3.1,2,6,7, 8,12,14. Nor will that hold, which the Jewiſh Doctors have here, that Ieremy ſpeaks of Iſrael, the ten Tribes, that were never to return, or have King again, and are therefore, ſaid to have had a bill of divorce given them; whereas Eſay ſpeaks of Iudah, that were to return from captivity, and to have Meſſias for their King : For return is both proffered, and promiſed, as well to the one, as the other ; and Chriſt as a common King to them both Jer.3. 12. 14.& 31.1,4-6.Ezek.37.16-25.Hoſ.3.4,5. Yet true it is, that God did never utterly caſt off the whole body of his people, but had his reſerved ones, in all times,among them, Rom.11.1-5.

where is]Heb.*where that*: but the pronoun demonſtrative, is put for the verb ſubſtantive,as ch.49.21.& 66.1.

your Mothers] The Jewiſh Church and State, is reſembled by a woman, a mother; whoſe ſons, her people, are ſaid to be,ch.49.20, 21 So Hoſ.2.2.

bill of divorcement] Heb.*book of abſciſſion*,or *cutting off*, Deut.24. 1.ſo called, becauſe the woman was thereby declared to be cut off from her husband,unto whom ſhe had formerly been joyned in wedlock.

I have put away]Heb.*ſent away*, or *diſmiſſed*, Deut.24.1,3,4. So of Iſrael,or the ten Tribes, Jer.3.8,9.Hoſ.2.v.2.

or which of my creditors is it, to which I have ſold you] Among the Jews, Parents many times falling behind hand, or being in want, did ſell their children to help themſelves,or pay their debts,Exo.21. 7 and their creditors,unto whom, they were not able to make ſatisfaction otherwiſe, took their children for their debt, 2 Kings 4. 1. Mat.18.25.God alluding therefore thereunto, willeth them to name the creditor,to whom upon ſuch occaſion, he had ſold them;which was a thing that could not be, God being not a debter , or owing ought unto any,Rom.11,35,36.

my creditor]Heb.*lenders*,Deut.24. 11.ch.24.1.

behold, for your iniquities have you ſold your ſelves] They rather had ſold themſelves unto ſin, to purchaſe liberty for their inordinate deſires and delights,1 Kings 21.25. Chap. 52.3.Joh.8.34.Rom.6. 15,16.2 Pet.2.19.Or, *ye are ſold*: For in the Hebrew it is no more. and although the paſſive form is in Hebrew uſed ſometime in a reciprocal notion, as Chap.1.15.24.& 45.20.yet there is no neceſſity of it here:for it is well known,that for ſome offences,men were ſometime,by Law,ſold, Exod.22.3 But the ground,and cauſe of the ſale, was then from themſelves And ſo was it with this people,when God ſold them,ſometime,unto ſlavery, for their ſins,Judg.2.13,14.& 3.7, 8.Pſal.44.11,12.

and for your tranſgreſſions is your mother put away] Or, *diſmiſſed*, as ver. 1. *for your tranſgreſſions is your mother diſmiſſed*;] as if the children were ſo exceedingly unruly, and rebellious, and the mother ſo fondly addicted to them, that without caſting out both, no quietneſs could be had, Gen.21.10. Gal.4.30. or, indeed, becauſe the State or Church, reſembled by the perſon of a mother, and the perſons, or people, in the generallity, at leaſt, of whom the Church and State did conſiſt, as of limbs a body, 1 Cor.12.12. but reſembled by ſons, or children, are, in effect, one and the ſame. See on Ch.62.5. howſoever we take it, the meaning is, that God had not out of any peeviſh, or ſelfiſh humour, caſt off their mother, and them, with her; but for her, and their diſloyal and rebellious carriages, which yet, if they put away repented of, and reformed, they might be received, and taken in again, Jerem. 3.1.12,14. Hoſea 2.2.5.

V. 2. *Wherefore when I came, was there no man? when I called was there none to anſwer?*] Heb. *why came I, and there was not a man?* or, *not any one?* (as Jer.5.1. implying a general defection, cha.59.16.& 64.6,7.) *I called, and there was no anſwerer*, or, *none that would anſwer:* a note of wilful obſtinacy, Prov.29.19. for the ſyntax, ſee the like, Gen.14.14. chap.30.20.& 44.14. As their refractary, and rebellious courſes, not any unkindneſs, or harſh carriage, on Gods part, had procured their captivity, and brought them into that deſolate and diſconſolate condition; ſo it was not any unwillingneſs thereunto, or inability on Gods part, who had never willingly caſt them off, that retarded their delivery. It was their obſtinate refuſall to returne to God by repentance, though by his Prophets, oft and earneſtly inviting, and inciting them thereunto, that kept them ſtill in this deplorable plight, ch.5.43.1.& 65.2. Ier.5.3.23,25.& 8.6.& 11.7,8. Zach.7.11.12.

I came] He came to them, by his Miniſters, and Meſſengers, 2 Cron.36.15. Ier. 15.19.& 35.14. as to thoſe other, Epheſ.2.17. 1 Pet.3.20. yea, not by his Servants only, but by his Son, Mat.21.34,37. Ioh.1.11. unto which coming (but groundleſly) ſome reſtrain this.

Is my hand ſhortned, at all, that it cannot redeem? or have I no power to deliver?] Am I not as well able to reſcue and deliver you out of the hands of thoſe, that hold you in thraldome now, as in time paſt? out of Babilon, as out of Egypt? See Chapter 59.1,2.

ſhortned at all] Or, *any whit ſhortned.* Heb. *ſhortning ſhortned.* See Num.11.21.

that it cannot redeem] Or, *reſcue*: as Pſalm. 107. 2. Heb. *from reſcuſe*, or *redemption*: as, *from ſaving*, *from hearing*, chapter 59. 1.

Behold, at my rebuke, I dry up the ſea] Or, *with my rebuke, I can dry up the ſea*: for theſe futures, have oft a potential notion in them. See on chap. 49.15. I am able to do it with a word of my mouth; and to reſcue your fore-fathers from eminent, and imminent deſtruction: I ſometime did it, Exod.14.21,29. chap.15.10. *He rebuked the red ſea, and it was dryed up*, Pſal.106.9. for though Gods rebuke be not a verbal, but a real rebuke, yet what therein he doth, he doth it with as much eaſe, as if he did it with a word, Pſal 76.6.

I make the rivers a wilderneſs] Or, *I can make* (as before; to wit, *with my rebuke*, to be ſupplyed from the former branch, as chap.47.9.) *the floods* (as Pſal. 93. 3. the floods, both of the red ſea, and of Jordan, Ioſh.2.10. & 3.14. though the former principally here intended,) as *a wilderneſs:* (as dry as waſtes are wont to be) or, as *a plain*, as eaſie to paſſe, as any plaine ground. See Lam.5.9. So Pſal.107.33. *He turneth floods into a wilderneſſe*; and, chap.42.15. *I will make floods, Ilands, or, dry lands:* and chap.63.13. *He led them through the deep, as an horſe in the wilderneſs*, or, *on the plain.* See chap.51.10.

their fiſh ſtinketh, becauſe there is no water, and dyeth for thirſt] The like is intimated, chap. 19.5-8,10. Ezek. 29.4,5. Hoſ.4.3. Zeph.1.3.

their fiſh ſtinketh] So when the waters were turned into blood, Exod.7.18.

becauſe there is no water] For want of water. Heb. *from no water being*, as chap.5.9. *from no Inhabitant being.*

dieth for thirſt] Heb. *with thirſt*: as Hoſ.2.5. See Pſalm. 105. 29.

V. 3. *I clothe the heavens with blackneſs, and make ſackcloth their covering*] Or, *I can clothe* (as before, ver. 2) *the heavens with blackneſs.* I can cauſe the heavenly bodies to withdraw all their light, as if they were turned into darkneſs, in token of my diſpleaſure, Chapter 13.10. Ezekiel 32.7. Joel 2.31. Amos 5. 8. Mat. 24. 29. and 27.45. as I did alſo ſometime in Egypt, Exod. 10.21-23.

make ſackcloth their covering] Make them as blacke, as if they were covered over with ſackcloth; ſuch ſtuff, as the Kedaren curtains were made of, Canticles 1. 5. and as they uſed to cover themſelves with, in time of ſolemne humiliation and mourning, Pſalm, 35. 9, 10. Jonas 3. 6, 8. So Revelations 6——12. *The Sun became black, as ſackcloth of hair*, as ſackcloth made of goats black hair. Heb. *ſack*; as chapter 3.24.

Ver. 4. *The Lord God hath given me the tongue of the learned*] In the paſſage enſuing, the Prophet maintaineth his own Miniſtery, by relating of Gods furniſhing him with indowments fit for it, and his faithfull diſcharge of his duty therein: and that partly, to juſtifie God himſelfe; of whom before, verſe 2. who had come to them, and called upon them, to reclaime, and reduce them, by no ſorry ſely perſon; but ſuch as whom having aſſigned unto that office, he had ſufficiently qualified for the ſame: and who had accordingly applyed themſelves diligently and conſtantly thereunto, notwithſtanding all the obſtructions and oppoſitions they had met with, in the execution thereof: and there was nothing, therefore, wanting on his part, for the bringing of them home againe to him, Chapter 5.4. and withall, to cleer himſelfe, concerninge his own carriage in his place, againſt all his oppoſites, corrupt Princes, falſe Prophets, and refractary people, that had bandied together, and bent themſelves joyntly againſt him, uſing him with all ſcorne and contempt: and ſo it hath reference to his former diſcourſe; and partly also, to ſtrengthen thereby, the pious, party among them, in firmer aſſurance of thoſe gracious promiſes of God, wherewith he was ſent unto them, that his meſſages, concerning them, might be the more efficacious with them, for their conſolation and encouragement: and ſo it looketh forward to what enſueth, verſe 10. Chapter 51. 1,4,7. See the like paſſages in the Apoſtle Paul, concerning his Apoſtle-ſhip, Rom. 11.13. 1 Cor. 4. 1--19. and 9.1 2. and 15. 10. 2 Cor.1. 12. and 2. 14--17. and 3. — and 4.1,2. and 5.20. and 6.1---10. and 10. and 11. and 12. and 13. 1.---10. It is true, that divers Interpreters underſtand all this, as ſpoken in the perſon of Chriſt; and there are divers paſſages, that very fitly agree in to him, and whereof concerning Eſay, there is no mention, in the holy Story: but as ſome other, of prime note: well obſerve, the ſame may be ſaid of ſundry particulars, in Pſalm. 22. and 40 and 69. applyed expreſly unto our Saviour Chriſt, in the New Teſtament, Matthew 27. 34, 35, 43, 46. and Heb. 10. 5 ——— 10. and yet, none make doubt, but that thoſe Pſalmes but as they were by David compoſed; ſo in his own perſon, they concerned him: and that, in all likelihood, in ſome particulars, which yet are not found expreſly recorded in the ſtory of him.

The Lord God] Heb. *Adonai Jehovah*; the *Sovereign ſelf-being*: and ſo ver.5.

hath given me] He, from whom every good gift, and endowment, cometh, Joh. 3.27. Rom.12.3,6. 1 Cor. 4.7. and 7.25. and 12.4-6 Jam.1.17.

me] The Prophet Eſay. See chap.8.11. and 49.1,2. and Jeſus Chriſt much more, Joh.3.34. Col. 2.3,9. whom he ſent furniſhed, beyond meaſure with all abilities, requiſite, for information, and conſolation, of his elect.

the tongue of the learned] The word ſignifieth one well skilled in ſpiritual doctrine, in divine truths. Such an one, as our Saviour ſpeaketh of, Mat. 13.52. for the word there uſed, fitly anſwereth this. See on chap. 8.16.

that I might know how to ſpeak a word in ſeaſon to him that is weary] Heb. *to ſeaſon a word*, or, *timely*, or, *ſeaſonably, to deal a word*, (for the word, no where elſe found, comes from that which ſignifieth *time*, or, *ſeaſon*, Eccleſiaſtes.3.1.7. and importeth the *timely*, or, *ſeaſonable, doing* of ought;) *to the weary*, that is, to miniſter a word of comfort and conſolation to a ſoul, that lyeth under heavy preſſures, and is almoſt tired out with them, Chapter 61. 1, 2. Matthew 11. 28. as another *Barnabas*, *a ſon of conſolation*, Acts 4.36. and doe it in due ſeaſon, when it is moſt needfull, and may be moſt advantageous to the poor diſtreſſed Soul. See Proverbs 25. 11. Eccleſ. 3. 11. Some render it, *to* him that is *thirſty*, expounding it, to ſuch as thirſt after knowledge, are deſirous to hear, and learn: but the word ſignifieth, not *thirſty*, but *faint*, and *weary*, Pſalm. 107. 5. Chap. 40. 28, 29.

he awakeneth morning by morning] Or, *he awakeneth* me *morning by morning:* the pronoun wanting, as chapter 46.3. or it may be carried on to the next clauſe, *he wakeneth* or, *ſtirreth up*, (as Haggai 1.14. Zacha. 41.) *morning by morning*, or, *morning* after *morning*, (Heb. *in the morning*, *in the morning*; that is *every morning:* as chapter 28. 19.) *he ſtirreth up*, or, *raiſeth up*, (I ſay) *mine ear* (every morning) *to hear as the learned.* He doth inceſſantly, day after day; and very early, every day, not by fits and ſtarts only ſtir up my ſpirit, and inſtruct me, Pſal.16.7. Joh.5 20.& 8.28.

he wakeneth mine ear] He ſtirreth up my ſpirit; as Ezra 1. 1.

to hear] To liſten, and attend diligently, to what he is pleaſed to diſcloſe unto me, Pſalm. 8.58. Habbuk. 2.1. Acts 16.14. Rev. 2. 7, 11.

as the learned] As Teachers are wont to excite, and ſtir up their Scholers; and Doctors, their Diſciples: and ſo the word of *ſtirring up* is to be ſupplyed from the former branch; or, as thoſe that are not *learners* only; but *learned*: and that affect, and deſire to be further taught, and more learned, are wont to hearken and attend, and then is the word of *hearing*, to be thence ſupplyed, *as the learned* uſe to hear. The word firſt, and properly, ſignifieth one *taught*; in the next place, one *learned.* See chap, 8. 16. & 54. 13.

V. 5. *The Lord God*] As before, ver. 4.

hath opened mine ear] Or, *opened mine ear*; to wit, then, when, he called me to this office, as he *touched my tongue* then, to refine it, and thereby to enable me, to ſpeak in fit, and due manner to his people, chap. 6.7. Jer. 1. 9. & 15.19. ſo he *opened mine ear* alſo, to hearken to him, to receive the Word from him, as chap. 35.5. and to be dutiful and obedient to him, in whatſoever he ſhould require of me, or ſet me about, as Jer. 1.7. for *hearing*, in theſe, and the like phraſes, implyeth as well obedience, as attention, 1 Sam. 15.22,23. Pſal. 81.8,11,13. See ſomewhat the like, of David, and of Chriſt, Pſal. 40.6. though the word there uſed, be divers from this, and, by ſome deemed to look another way. But of Chriſts obedience to God his Father, See Luk. 2.49. Joh. 4.34. & 5,19,36. and 6,48. & 8.26-29 & 12.49,50. Phil. 2.7,8. Heb. 5.8. of perſons diſpoſed the contray way, Pſal. 58. 4,5. chap. 28.11,12. & 30.9. and 33.15. & 42.18-20. Jer. 6.10. Zach. 7.11. Act. 7.51,57.

and I was not rebellious, neither turned away back] Or, *I was not diſobedient*, (as Pſal. 105.28) *nor turned backward*, Pſal. 44. 18. I did neither hang back, (as Moſes ſometime, Exod. 3.11,13. and 4.1,10,13.) nor refuſe to go, when God ſent me, as Jonas, Jon. 1. 3. but offered my ſelf freely, and readily, to his call: nor did I afterward flinch, or ſhrink back, for any oppoſition, or evil uſage, I met with: as Jeremy ſometime, Jer. 20.7 9. See chap. 6.8. See alſo of David, and of Chriſt, Pſal. 40.7,8. Joh. 14.31. Phil. 2.8. Heb. 10.5. of Paul, Act. 26.19 Gal. 1.15,16.

V. 6. *I gave my back to the ſmiters, and my cheeks to them, that plucked off my hair:*] How theſe particular evil uſages were by Eſay endured, no ſtory enforms us: yet that he did undergo much opprobrious uſage, and many affronts, in the proſecution of his Prophetical employment, from the prophane great ones of the times, under Ahaz eſpecially, there need no great doubt be made. See chap. 28. 14. But of our Saviour, we have expreſs and pregnant relations of what in this kinde he endured, Mat. 26.27. & 27.26. Luk. 22. 63,64. Joh. 18.22. See on ver. 4.

my cheeks] Job 16.10. Lam. 3.30. Mic. 5.1.

plucked off the hair] To wit, of the beard, Ezr. 9.2. which doth cloth the cheeks alſo, as well as the chin; for tough the word *hair*, be not expreſſed in the original, which hath reference only *to the pluckers off*. yet the word doth properly and peculiarly, ſignifie *a plucking off of hair*; and is well, therefore ſo rendred, both here, and Neh. 13.25.

I hid my not face from ſhame, and ſpitting S]*hame*, for, ſhameful and opprobious uſage, Mic 2 6.

ſpitting] Heb. *ſpittle*, Job 7.19. See Num. 12.14. Luk. 18.32. Job 30. 10. a practice uſed, as well in way of deteſtation, as of contempt, Mat. 26.47. & 27. 30. Mar. 14 65.

V. 7. *For the Lord God will help me*] Or, *but*, or, *Yet, the Lord*, or, *Soveraign, Jehovah*; as before, ver. 4,5. and again, ver. 9. Heb. *And*: as chap. 42.25. His encouragement to perſevere, from aſſurance of God, aſſiſtance. So ver. 9. See the like, Pſal. 118. 7. Jer. 15 26 chap. 42.10,13.14.

therefore ſhall I not be confounded] Or, *aſhamed*; as chap. 54. 4. Jer. 3.3. & 8.12. for it is the ſame word, in notion, and notation, with that which was rendered *ſhame* before ver. 7. and hath reference thereunto; as if he had ſaid, their ſhameful uſage of me, ſhall never ſhame me, ſhall never make me aſhamed. See Act. 5. 41.

therefore have I ſet my face, as a flint] A form of ſpeech, noting extream obſtinacy in ſome, Jer. 5.3. Zach. 7.12. ſetled and fixed conſtancy in others, Ezek. 3,8,9. and ſo here.

and I knew that I ſhall not be aſhamed] Or, *bluſh*: which comes neer to the Hebrew term here uſed; in notion the ſame with the former. See, Pſal. 25.2.3. & 119.6. Chap. 29 22.

V. 8. *He is neer, that juſtifieth me*] God is ready to juſtifie me, by approving my miſſion, and his acceptance of mine employments, againſt thoſe that oppoſe my Miniſtery, and traduce me, a sa falſe Prophet, as many did Paul, for a counterfeit Apoſtle, 1 Cor. 4. 2,3 2 Cor. 13.6,7. for ſo the word, much miſtaken by many, doth there properly ſignifie. This ſome underſtand of Chriſt, according to thoſe places, Ioh. 16.10. 1 Tim. 3. 16. See chap. 49. 4. Others, becauſe of the Apoſtles, either allegation or alluſion rather, to it, Rom. 8.33,34. underſtand it, as ſpoken in the perſon of Gods people in general; as Chap. 29.22. & 41.10-14. & 45.24,25. & 46.13. and 49.25. & 54.19. where the ſame things, in effect, here ſpoken, are applyed unto the body of that people. But the Apoſtles manner is, to enlarge the promiſes of God, made to ſome particular perſons, as to Iacob, Ioſhua, David, and others, Gen. 28.15. Ioſh 1.5. Pſa 23.1 extending them unto all the faithful in general, as having a joynt intereſt therein with them Heb. 13. 5,6 & the Apoſtles argument borrowed hence, ſtands firm and good, in general, that whom God juſtifies, it is in vain for any man to attaint, or condemn.

who will contend with me] Enter plea againſt me, or implead me, Chap. 49.25. & 54.17.

let us ſtand together: As the accuſer, or plaintiff, and the defendant, ſuch as have ſuits in Law, one with another, are wont to do before the Judge, Exod. 22.9. Deut. 19 17.

who is mine adverſary?] as ſome render it the *maſter*, or, *owner of my cauſe* or, *of my judgment*: but rather, *my maſter*, or, *owner of ſuit*: *judgment*, for, *cauſe*, or *Law ſuit*, as, 2 Cron. 6. 35. Job 9. 19. and *Maſter*, or *Owner of ſuit*, for *one that ſueth*; as *maſter* or *owner of buſineſs*, for, *one that hath buſineſs*, Exod. 24.14. and, *my maſter*, or *owner of ſuit*, for, *one that hath any ſuit againſt me*: mine Impleader, or he that entereth any action againſt me; ſo, *thy men men of ſtriſe*, for, *they that ſtrive with thee*, Chapter 41. 11.

let him come neer to me.] Let him joyn iſſue with me; as Chap. 41. 1.

V. 9. *Behold, the Lord God will help me:*] as ver. 7.

who is he, that ſhall condemn me?] Or, *who is it*, that *ſhall*, or, *can condemn me?* Heb. *make me guilty*, convince, or condemn me, as guilty, Deut. 25. 1. Prov. 17.15. Rom. 8.34. the pronoun, for the verb. ſubſtantive, as Eccleſ. 1. 10. chapter. 50. 1. the relative wanting, as 49. 25. and the future in a potential notion, as verſe 2.

Lo, they ſhall all wax old as a garment;] All mine oppoſites ſhall be worn out; I ſhall ſurvive to out-wear them, to ſee an end of them, a proverbial form of ſpeech, Pſal. 120 26. chap. 51.6. Heb. 1. 11. a *garment*, for an old or over-worn-*garment*; ſuch, as Joſh. 9. 4,5. Je. 38. 11. or a moth-eaten *garment*; as the next clauſe implyeth, a deffect of the adjunct, as chap. 1. 18. & 5.6. *wax old*, that is, *be conſumed*, or *waſted*, as Pſal. 32.3. or, *periſh*; as it is expounded, Pſal. 102. 26. So chap. 41. 11. *thoſe that contend with thee, ſhall periſh*.

the moth ſhall eat them up] Another proverbial form, Pſal. 39.11. Chap. 51.8.

V. 10. *Who is among you that feareth the Lord*,] He turneth his ſpeech from thoſe obſtinate, and oppoſite ones, to the pious and obedient; as endeavouring to ſupport & ſuſtain them amidſt the common calamities, that were to befal the Nation: ſo withal implying the ſmall number of ſuch among them. So Pſal. 25.12. & 90.11. chap. 53.1. Joh. 12.37,38.

that obeyeth the voice of his ſervant,] Heb *that heareth*: but *to hear*, for *to obey*. See on ver. 4. that yeeldeth obedience to the word of his Servant; Chriſt, as ſome, chap. 42.1. & 53.11. ſpeaking either by himſelf, Luk. 4.18,21,22. Heb. 1.1,2. Or, by his Miniſters, Luk. 10.16. 2 Cor. 5 20. and 13.3. Eph. 2.17. or, as others, the Prophet Eſay himſelf, ſent by God, to enform, and inſtruct, his people, and to acquaint them with his Will, chap. 44. 26. A note of one that ſincerely feareth God, as to tremble at his Word, chap. 66.2. ſo to yeeld obedience thereunto, Eccleſ. 12.13.

that walketh in darkneſs, and hath no light?] Heb. *no ſhine*, as Amos 5.20. no light ſhining (as Prov. 4. 18.) upon him, or into him; as a man in a dungeon, where no glimpſe of light ſtriketh in. *to walk in darkneſs*, is ſometime to live in wickedneſs, 1 Ioh. 1.6. and ſo the Jewiſh Commenters, ſome of them, here underſtand it; as if it were ſaid, ye that walk in blinde paths, and take wicked courſes, return to God, and truſt in him: ſometime to live in miſery and diſtreſs, Pſal. 23.4. and ſo rather here; as other of them alſo much better, and moſt of the beſt with us; that is, in the greateſt depth of miſery and calamity that may be, without any means of relief or comfort. So are *light* and *darkneſs* oft taken, Pſal. 18.28. and 112.4. Chap. 9.1,2. See Chap. 8.22. & 9.19. Amos 5.18. Some obſerving the Hebrew pauſes, end the demand at the foregoing branch, where the midling ſtop ſtandeth in the original; & joyning this limb to the next following, read the words thus; *Let him that walketh in darkneſs, having no light, truſt in the Lord*. or, *he that walketh in darkneſs, &c. let him truſt in the Lord*; which comes all to one; Let ſuch as you, or ſo many of you, as are in ſtraights and difficulties, as well as others, partaking with the reſt, in the common calamities of the times.

let him truſt in the name of the Lord] Let him live by faith, & ſuſtain himſelf by confidence in, & aſſurance of, Gods powerfvl protection; who is able to draw light out of darkneſs, to give light in darkneſs, to turn darkneſs into light, & to bring out of darkneſs into the light; to give inward joy & comfort amids all calamities, to ſupport and ſuſtain under all heavy preſſures, and to deliver out of all diſtreſſes, Gen. 1.2,3 Exod. 10.22,23. Eſt. 3.15. & 4.3. & 8.16,17. Pſal. 1828. 11.2,4,7. chap. 9.2. & 49.9. & .2. Luk. 1 79. 60 2 Cor. 4.6. See 1 Sam. 30.6. Hab. 2.4. & 3.17,18. Heb. 10. 38.

and ſtay upon his God] As a man ſtayeth up himſelf with a ſtaff, that he reſteth upon for ſupport, Pſal. 18.18, & 23.4. chap. 10.20, (for thence is the metaphor taken. See chap. 3.1. & 36.6.) ſo let him rely, and reſt himſelf upon his God, whom he cleaveth cloſe, and continueth loyal unto, (Deut. 4.3,4. & 26,17,19. chap. 28. 16. Pſal. 73.25-28.) by conſtant dependance upon him, ſtaying up, and ſupporting himſelf from ſinking down, and fainting away through incredulity and deſpair, Pſal. 27. 13. So may ſuch, and ſuch only, boldly doe, their expectation never failing them, Pſal. 125. 1,2. chap. 28.16. & 49.23. their ſincere confidence in God being here oppoſed, as well to the folly and vanity of thoſe that withdraw themſelves from God, and truſt to other ſtays, Jer. 17.5,6. Jon. 2.8. ver. 11. as alſo to the groundleſs preſumption of ſuch, as promiſe to themſelves protection and ſafeguard from him, while they carry themſelvs diſloyally, and rebelliouſly towards him, chap. 48.1,2. Jer. 7.8-10.

V. 11. *Behold all ye that kindle a fire*,] The expoſitions of this paſſage, are ſo numerous, and ſo various, that it would be overlong to relate, and much more to diſcuſs them all. I will pitch only upon one or two of the principal, and moſt probable. By the *fire* therefore here mentioned, ſome underſtand the fire of Gods wrath, which wicked perſons, and obſtinate wretches, do incenſe againſt themſelves by their ſins. So ſome of the Jewiſh Commenters, and moſt of ours alſo, pointing us to thoſe places, Deut.32.22. Jer.15.14 & 17.4. But others, rather, underſtand by it ſuch other means of light, ſupport, relief, and comfort, as the wicked Worldlings of thoſe times that relyed upon, for their ſuccour and ſafeguard, in, and againſt thoſe evils and calamities, that were denounced againſt them and the State, by the Prophet. See ch.28.15.& 30.7,12,15,16. for to theſe, the *Prophets* oppoſites, that ſcorned Gods Word, and refuſed to hear it, or yeeld obedience unto it, chap. 28.12,14. & 30.9,12. doth the Prophet here direct his ſpeech. So in the word, here, is an alluſion, not to ſuch a fire, as burns and conſumes; as ch. 9.18.& 26.11. but to ſuch a fire, as men kindle in cold, wet, and winter weather, to warm, releive, comfort, and cheriſh themſelves with, ch.44.16. Jer.36.22. Joh.18.18. Act.28.2. See the like alluſion, ch.47.14.

that compaſs your ſelves about with *ſparks*] Heb. *girders on of ſparks or brands: that begirt* your ſelves with ſuch; as ſome are ſaid to *gird on ſtrength*, or *to begirt* themſelves with *ſtrength*, 1 Sam.2.4. Moſt render the word, here uſed, *ſparks*, and ſuppoſe an alluſion to ſuch ſparklings, as upon colliſion of ſteel and ſtone, are wont to ſtart out; or, to ſuch ſparkles as are wont to flye about folk, upon the blowing up of brands: no unfit reſemblance of ſuch, as by their rebellious provocation, ſo incenſe and blow up the fire of Gods wrath, that the ſparks fly about their ears. See chap.42.24,25: and this way may that ſeem to encline, that in Chaldee, and Syriack, a word from this deduced, is deemed to ſignifie, *ſparks*, in the Paraphraſe, on Exod.24. 18. and on Hab. 3.4. in which latter place, yet it ſeems rather to import ſuch *coruſcations, or flaſhes* of light, as uſe to ſhoot out of the clouds, ſomewhat like unto *horns*, for ſo the Hebrew word there uſed ſignifies, as alſo a Greek and Latine, correſpondent thereunto, whence ſome ambiguous verſions, and fabulous conſtructions of them, Exod.34.29. But to let that paſs, the word it ſelf here uſed ſeemeth rather to ſignifie *brands*, then *ſparks*: It is no where elſe found in Scripture, ſave here, and Prov.26.18. where it is well rendred in the text, *fire-brands*, not ſo well in the margent *flames*, or *ſparks*; for ſuch as *play the mad-men*, or *make themſelves mad*, (*that is, fain themſelves ſuch*; *as make thy ſelf ſick*, that is, *fain thy ſelf* to be ſo, 2 Sam.13.5. for of ſuch the wiſe-man there ſpeaks) are not wont to fling *flame*, and *ſparks*, but to caſt *fire-brands* about. And the Chaldee there rendreth it, *torches*, or *tapers*, as alſo one of the Jewiſh Criticks upon this place enformeth us, that the term is uſed for ſuch parcels of wood, or coal, as being fired at one end, were out of Engines diſcharged in fight again the enemy, or ſhot into places beſieged; the uſe of guns, and gun-powder being in his times, and long after, in theſe parts of the world, at leaſt unknown. and it ſeems therefore to be a term parallel to that other elſewhere uſed that ſignifies, *a fire-brand*, Judg.15.4. Amos 4.11. Thoſe ſhifts, therefore, and fetches, which theſe prophane wretches relyed upon, and from whence they promiſed ſufficient warmth of relief, comfort, yea, and ſafety to themſelves, being on every ſide therewith begirt, the Prophet compares unto *brands*, that ſhould afford them little heat, or light, but ſmoke enough, to vex and choak them with. See ch.7.4.

walk in the light of your fire, and of the ſparks, which ye have kindled] *Brands* here again, not *Sparks*: for men uſe not to kindle ſparks, though upon kindling of fire ſpaks in *brands*, eſpecially, are wont to flye about. Some, becauſe the former word here uſed, is ſometime uſed for a *fornace*, or a *flame*. (See chap. 31. 9.) would have it rendred, *Go into the fornace*, or *flame of the fire, ye have kindled*, as foretelling, that thereby they ſhould be conſumed, to wit, by the fire of Gods wrath, which themſelves had kindled, & heated, as on oven, to conſume themſelves, Pſal.21.9. But I ſuppoſe rather that the Prophet, in way of deriſion, willeth them to make trial, when time ſhall be, and need require, what light of comfort their own fire, with all the muſter of brands kindled by them, and ſet about them, will be able to afford them. See v.10. no, the light of the wicked ſhall be put out in darkneſs, and go away in a ſtifling ſtench, Job 18. 5,6.& 21.17. Prov.20.20.& 24.20. a defect of the relative, as ch.49. 25.

This ſhall ye have of mine hand] This take from me Gods meſſenger, that now ſpeak unto you; *hand*, for *miniſtery*; as Mal.1.1. Or, as moſt take it, ſpoken in the perſon of God which ſome therefore read as in the preſent tenſe, *This is unto you from mine hand*, that is, this obcecation of mind, and obduration of heart, is, through my juſt judgment, for your former obſtinacy, befallen you, ch.6-10. & 29.10. Mat.13.14. But others, rather, in the future, as our Verſion gives it, this that I now tell you, ſhall, in concluſion, befall you, whatſoever you now fondly flatter your ſelves with, Chapter. 28. 15. 17 18.

ye ſhall lye down in ſorrow] Yet that have refuſed to walk in the light of Gods favour, Pſal.89.15. and in obedience to his Word that holy fire, that affords both light and heat, Pſ.119.105.92.93. Luk.24.32. Joh.12.35,36. ſhall, notwithſtanding all the fire that ye kindle, and vain lights that ye ſet up for your ſelves, wander in the dark, and meet with nothing but perplexity and confuſion in the end, Pſal.16.4. Chap.8.21.22.& 28. 13.& 30.12.14. Jeremy. 13. 16.

ly down in ſorrow] A metaphor from an uneaſie bed, whereon, one that made account to eaſe and refreſh himſelf, findes nothing but diſeaſe and pain, and is in worſe caſe, by reaſon of the uneaſineſs of it, then he was before he betook himſelf to it, Job 7.3,4 13-15. Chap.28.19,20. or, to bed cloths, wherein a man lies enfolded, and wrapt up over head and ears. So Jer.3.25. *we lye down in our ſhame, and our confuſion covereth us*, and 1 John.5.19. *the whole world lyeth down in evil.* Howbeit, ſome, both of the Jewiſh Commenters, and Others, conceive in it, an intimation of death and deſtruction, becauſe of *deceaſe* the word is oft uſed, Gen.47.30. 1 King.20.10. Job 7.21. ch.14.8.

CHAP. LI.

Verſ.1. H*Earken to me ye that follow after righteouſneſs, ye that ſeek the Lord*] The Prophet returns here, to comfort and encourage the godly party again, endeavour to keep them from being diſmayd, and diſcouraged, either by the conſideration of their own fewneſs and feebleneſs, ver.2,3. or by the apprehenſion of the ſuppoſed might, together with the joynt malice, and multitude of the adverſe party v.4.8.

Hearken to me] As ch.41.1.& 44.1.& 49.1.

ye that follow after righteouſneſs] Heb. *purſuers of righteouſneſs*; as, *purſuers of miſchief*, Pſal.119.150. that continue conſtant in the ſerious and ſedulous practice of holineſs, and righteouſneſs, Prov.21. 21 or, as ſome, that ſeek righteouſneſs by faith in Chriſt, Rom.9.31, 32. but the former here rather, as alſo, ch.56.1,2. Mat.5.20.& 6. 33. there ſeems in the phraſe a metaphor, either from a worldly mans eagerneſs, in following the world, in ſome gainful trade, whereof, he never hath enough, Eccl.5 10. or, the inſtancy of huntſmen, or military perſons, in purſuit of their foe, or prey, 2 Sam.2.19. So Pſal.37.15. ch.1.22. Heb. 12.14.

that ſeek the Lord] The Character of a true Iſraelite, Pſ.24.6. See ch.55.6. Zeph.2.3.

look unto the rock, whence ye are hewen] Or, *were hewen*, rather. Abraham and Sarah, from whom, they came, as ſtones cut out of a rock, or digged out of a quarrey; Dan.2.34. Some would have Abraham here termed *a rock*, as a dead, and dry, rocky ſubſtance, unfit to yeeld iſſue, Rom 4.19. Others, for the firmneſs of his faith, Gen.15.6. Rom.4.3,18-22. as Peter was *a rock*, or a *ſtone*, Mat. 10. 2.& 16.18. John 1.42. Neither ſeems neceſſary; and the latter of the twain the leſs: as not ſeeming at all, in this reſemblance, to be regarded: Since that it is not the firmneſs of Abrahams faith; that is here propounded for imitation, but the bareneſs, and barrenneſſe of him, and his wife, in regard of iſſue, and the improbability, yea, in humane apprehenſion, impoſſibility, of attaining to any increaſe in that kind; ſuch much leſs, as afterward iſſued from them: not what Abraham upon Gods Word believed, but what God did for Abraham, ver.2.

and to the hole of the pit, whence *ye were digged*] Or, *to the hollow of the ciſtern*: whence *ye were digged*, Jer. 2.13. to Sarah, and to her womb, deemed as dead, and utterly diſabled unto iſſue, Gen.11.30. & 16.1.& 18.11,12. Rom.4.19. (for from the word here uſed, hath *a woman* her name in Hebrew; and to *a Well*, or *ciſtern*, is the wife compared, Prov.5.15.) untill God, beyond the courſe, or power of nature, opened her womb, as he did that hollow place in Lehi, Jud. 15.19.& gave her power to conceive iſſue, Heb.11.11. There is a want of the relative, either pronoun, or adverb, as wel in this branch as in the former alſo.

V.2. *Look unto Abraham your father, and unto Sarah*, that *bare you*] The explication of the former words, in plainer terms: a want again of the relative; in the latter branch; as ch.50.11.

Abraham] The name then given him, when a large iſſue was promiſed him; at which time, with an enlargement, he was by God himſelf, ſo named; as *the father of a great multitude*: whereas he was called *Abram* only, as *an high*, or *lofty father*, before, Geneſis 17. 5.

your father] Theirs in a more ſpecial manner, becauſe deſcended from him, both by Iſaac, in whom his ſeed was to be reckoned, Gen. 17.21.& 21.12. and by Jacob, to whom the birth-right, and bleſſing was devolved from Eſau, Gen.25.33,34.& 27.29,30,33,35,36. and was, through him, derived unto all his poſterity, Gen.49. Exod 24. 4.& 27.11,21. Deut.33. Otherwiſe, there were divers nations alſo beſides the Iſraelites, of the lineage of Abraham; as the Iſmaelites, the Edomites, and others. See Geneſis. 17. 20. &21. 13. and 25.2 4, 12 18. and 36. and of him, therefore, as more peculiarly their father, did the Jews much vaunt, Mat.3.9. John.8. 33.39.

Sarah] The name likewiſe given her, at the ſame time with *Abrahams*; ſignifying a *Lady*, or *Princeſſe*, without limitation, or reſtriction, at large: whereas ſhe was formerly termed *Sarai*, ſignifying *my Lady*, or *my Princeſſe*, as with a relation to Abram, her husband, and *Lord*, or *Prince*, alone: for the one title ſhe gave him, Gen.18.12. 1 Pet.3. 6. and the Hethites, the other, Gen 23.6. her Ladiſhip or Princeſſe-doom, being now to be enlarged, Gen 17.15,16

that *bare you*] The word implies the pain of breeding, and birth; in Rebecca more remarkable, Gen. 25. 23. the ſame word is found, Pſal. 51.55. that *bare you*; not immediately but mediately, in Iſaac to Abraham, Gen. 17.21. a defect of the relative, as before Ver. 1. Chap. 47.11.

for I called him alone] Or, *how I called him alone*: as the particle is uſed, Exod. 19.4. Pſal. 119.159. Chap. 66.24. Lam. 1.9. or, how, *when*, he was but *one*, *I called him.* Heb, *when one, I called him*: *one*, for, one only, or, *but one*, as Deut. 6.4. Zach. 14.9. *one only*, or, *a lone man*: becauſe though married, yet childleſs; and in regard of iſſue, as wife-leſs: ſhe being barren, and aged, in courſe of nature paſt childing, and not without iſſue only, but paſt hope of any by her, Gen. 15.2. & 16.1. See Ezek. 33.24. and above, on ver. 1.

and bleſſed him, and increaſed him,] Gods bleſſing is no verbal, but a real bleſſing: the beſtowing of a bleſſing. So Gen. 1.28. and 9.1. and this bleſſing of multiplication, and encreaſe, was more ſpecially though, among many other bleſſings, conferred upon Abraham, Gen. 12.2,3. & 15.5. & 17.2. & 18.18. & 22.17, 18. here pointed to, as picked out of the whole heap, to ſtrengthen the faith of Gods people, againſt the conceit and apprehenſion of their paucity, and imbecility, by ſetting before their eyes, a pregnant pattern of Gods power, able to raiſe up, of one, and that one, not a decayed only, but, in ſome ſort, as a dead one, an iſſue for multitude, like the ſtars of the sky, and ſands of the ſea, beyond number, Heb. 11.12. and no leſs able, therefore, to do the like alſo for them. See Chapter 49.19-21. Jer. 31.27. Ezek. 37.11-14,26.

V. 3. *For the Lord ſhall comfort Zion, he will comfort all her waſte places*] God can doe, and will do as much for his Church, as he ſometime did for Abraham.

ſhall comfort Zion] Or, *will*; as in the next branch.

comfort Zion] He will comfort his people; (ſo is Zion taken, Chap. 1.27. & 49.14.) not by ſpeaking only comfortably to them, Chap. 40.1. Hoſ. 2.14. but by relieving, and refreſhing of them, chap. 12.1. & 49.13. & 54.9.

he will comfort all her waſte places] Or, *waſtes*, Chap. 49.19. By reſtoring the ruined City, and State, to her wonted beauty and luſter again, chap 49.8. & 54.3. & 58.11.

and he will make her wilderneſs like Eden] He will raiſe her up to a flouriſhing eſtate, and make her land, as pleaſant and plentiful, as Paradiſe; called *Eden*, for the daintineſs and delightfulneſs of it, Gen. 2.8,9. & 13.10. Ezek. 36.35. See on Chapter 4.2. and 35.1.

and her deſart] Or, *champion*, as Ioſh. 11.2. & 12.3.

like the Garden of the Lord] *As a Garden of God*: that is, a moſt excellent one: *as mountaines of God*, for, goodly great mountaines, Pſal. 36.6. and *cedars of God*, for, goodly tall cedars, Pſal. 104.16. and, *an hoſt of God*, for, a mighty great hoſt, 1 Chr. 12.22. or, *as the garden of Eden*, (the ſame thing in other terms,) ſo called, Gen. 13.10. Ezek. 28.13. becauſe of Gods own planting, Gen. 2.8. See chap. 60.21. & 61.3.

joy and gladneſs ſhall be found therein; thanksgiving and the voice of melody] So Ier. 33.11. See chap. 35.10.

ſhall be found there] Or, *ſhall be there*: as Eſt. 1.5. chap. 35.9.

V. 4. *Hearken unto me, O my people: and give ear unto me, O my Nation*] My peculiar people, whom, from all other Nations, I have ſet apart, and ſingled out for my ſelf, Exod. 19.5. Deut. 7.6. See Chap. 28.23 & 44.1.

for a law ſhall proceed from me] as a Law ſometime proceeded from me in mount Sinai, Deut. 33.2. ſo a ſecond Law, in the doctrine of the Goſpel, not for the reſtitution of my Church, among you only, but for the information, and direction of other people alſo, ſhall hereafter go abroad from me, chap. 2.3. Pſal. 110.2.

and I will make my judgment to reſt for a light of the people.] The *judgment*, here ſpoken of, is no other, then the Law, or, Doctrine before mentioned. For, *Law, Doctrine, Judgment, Word, Precept Statute*, are words promiſcuouſly uſed oft one for another. See Pſa. 19.7,8,9 and Pſal. 119. throughout.

make to reſt] So ſome render it, that is, *I will ſetle* it, there; to wit, in my Church: becauſe the word ſignifieth ſometime *to reſt*, Ch. 34.14. Ier. 50.34. Others, I *will ſuddenly execute my judgment.* I will ſpeedily do, what I now ſpeak: becauſe this ſtock hath oft-times a notion of *ſuddeneſs* Ier. 4.20. & 18.7. ſee ver. 5. and others again, becauſe it ſignifieth ſometime *to breake*: as Job 7.5. render it, *I will cauſe my judgement*, that is, my Doctrine, *to break forth*; as light is ſaid *to breake out.* See Pſ. 119.130. Hoſ. 6.5. & though this ſeem not altogether improbable, yet becauſe that uſe of the word ſeemeth not ſo cleer, I go rather with the firſt, For the Jewiſh Doctors here ſeem to run counter to the text; as if the meaning were, that God would cauſe his people to reſt a while, while he executed judgment upon the Gentiles; as Chapter 26.20. Ier. 50.34.

for the light of the people] Heb. *peoples*: as Pſal. 117.1. to illighten their minds with the ſaving knowledge of Gods truth, Pſal 19.7,8. & 119.103.130. Prov. 6.23. 2 Cor. 4.6. Rev. 1.20. See chap. 49.6.

V. 5. *My righteouſneſs is neer*] The time approacheth, of accompliſhing my promiſe, in the deliverance of my people, chap. 1.27. and 48.13. and 56.1. an effect of my faithfulneſs, and righteouſneſs, 1 Theſſ. 5.24. 2 Theſſ. 1.6,7. Heb. 6.9,10. 1 Joh. 1.9. See chap. 13.22. they force it evermuch, that would have it, *my righteouſneſs*; that is, *my righteous one*: applying it to Cyrus; as moſt do, as forcedly expounding the like of Abraham, Chap. 41.2.

my ſalvation is gone forth] The decree is gone out for my peoples deliverance, which ſhall ſpeedily be accompliſhed either as having reſpect unto Gods purpoſe revealed unto the Prophet, and by him to his people, chap. 14.24-27. or to Cyrus his Edict, as ready to go out, or gone out already, Ezr. 1.1,2. See Chapter 13.22. and 43.19.

and mine armes ſhall judge the people:] Heb. *peoples*; as verſe 4. *Armes*, in the plural, to intimate the greatneſs of Gods power, and the large extent of the exerciſe thereof; either in the ſubduing and taking vengeance of thoſe that had been enemies to his Church, and oppreſſors of his people, chap. 25.10,11,12. and 32.2-8. and 49.25,26. or in the managing of his Church, and the Nations, out of all parts gathered into it, chap. 2.4. See ch. 59.16.

the Iles ſhall wait upon me] Or, *lands, countries*; even thoſe about, and beyond the Sea: as Chap. 49.1. See Chap. 42.4. and 60.9.

and on mine arm ſhall they truſt] On his power and might, manifeſted, in the execution of judgment upon the enemies of his people, and in the reſcuing of them, out of their hands, chap. 52.10. & 59.16,19. Pſal. 98.1,2. or, on his Word, and Goſpel, by which, having ſubdued them, and brought them in to himſelfe, he ſhall, alſo, as by his mighty arm, and powerful ſcepter, rule and reign, in the midſt of them, chap. 53.1. Pſal. 110.2. Ezek. 20.33,34. Rom. 1.16. 1 Cor. 1.16.

V. 6. *Lift up your eyes to the heavens: and look upon the earth beneath*] Conſider how firm and ſtable they ſeem to be. See chap. 40.26. Pſal. 24.2. & 93.1. & 104.5.

for the heavens ſhall vaniſh away like ſmoke] Heb. *be diſſolved* or *melted, as ſalt*; ſo the word properly ſignifieth. See Jer. 38.11. and ſo doth a late learned Writer expound the Greek word preciſely anſwering it, Mar. 9.49. *every ſaccrifice ſhall be waſted, or conſumed with fire* and ſo paſs into ſmoke, Pſal. 37.20. chap. 34.4. Mat. 24.35 2 Pet. 3.10. Rev. 6.14.

and the earth ſhall wax old like a garment] Pſal. 102.26. Heb. 1.11. Mar. 13.31. See chap. 50.9. ver. 8.

and they that dwel therein] Or, *thereon*; as Mat. 6.10. Heb. *her Inhabitants.*

ſhall dye in like manner] Joſh. 23,14. 1 King. 2.2. Job 14.10. Pſal. 89.48. Heb. 9.27.

in like manner] That is, as ſmoke, or old rotten rags, the matters before mentioned: ſo Interpreters generally; taking the term here uſed, for a note of ſimilitude: as uſually it is, Pſal. 1.4. chap. 16.6. But a late learned Annotator renders it, *as a louſe*; taking it for a noun, (for a note of ſimilitude there is here beſides) whoſe plural is found, Exod. 8.16,17,18. and the words of the text do not only well bear it, but ſeem even to require it. See ſomewhat the like, Pſ. 39.11. *as a louſe*, for, as any ſorry deſpicable vermin.

but my ſalvation ſhall be for ever, and my righteouſneſs ſhall not be aboliſhed] Though heaven and earth fail, yet ſhall not my promiſes fail, nor the ſalvation therein promiſed: thoſe ſhall ſooner fail, and have an end, then theſe ſhall, Pſalm. 119.80, 90. Chap. 45.17. & 50.9. & 54.10. Mat 5.18. Mar. 13.31. Joh. 3.16. Heb. 12.28.

V. 7. *Hearken unto me*] As ver. 1.

ye that know righteouſneſs] Not only that know it, & what belongs to it; but that approve, regard, and make reckoning of it. So is the word of *knowing*, frequently uſed, Pſal. 1.6. Prov. 12.10. Mat. 7.23. Rom. 7.15. See ver. 1

the people in whoſe heart is my Law,] That highly eſteem of it, and heartily affect it; having it not in the head only, but in the heart alſo, Pſal. 37.31. and 40.8. & 119.97, 103, 111, 112, 113, 127, 128.

fear ye not the reproach of men, neither be ye afraid of their revilings.] See chap. 8.12. & 41.10-14. Mat. 10.28. Luk. 12.3,4. Act. 5.40,41.

men] Heb. *men*, or mortal, miſerable *men.* See on chap. 2.9.

afraid] Rather *terrified, affrighted, damped diſheartned*, chap. 31.9. Jer. 10.1.

of their revilings] Or, *with their ſpiteful taunts*: for ſo the word ſeems to import, chap. 37.6,23. Pſal. 44.16.

V. 8. *For the moth ſhall eat them up like a garment,*] A proverbial ſpeech. See chap. 50.9. Job 13.28. Pſal. 39.11.

and the worm ſhall eat them up like wool.] Another proverbial form of ſpeech; for notion, one with the former: *wool*, for a woollen garment, more prone to breed mites, and moths, then linnen.

but my righteouſneſs ſhall be for ever, and my ſalvation from Generation to Generation.] Heb. *to Generation of Generations*; as Pſal. 102.24. See on ver. 6.

V. 9. *Awake, awake,*] This is ſpoken either in the perſon of Gods people, or by the Prophet himſelf, moving in their behalf.

Awake, awake,] Or, *Ariſe, ariſe*; raiſe and rouz up thy ſelf, ſo ver. 17. chap. 52.1. So alſo Jer. 6.22. & 25.32. becauſe the term of *awaking*, ſeems not to ſuit ſo well with the *arm.* Yet according to the like, of *tongue, lute*, and *harpe*, Pſal. 56.8. & 108.3. it may be retained, and the ſenſe of it applyed unto God, whoſe *arm* is his power, and his power the ſame with himſelf. Manifeſt thy ſelf to be awake, and to watch for us, and over us, Pſal. 121.3,4. and that in a powerful manner; who, at preſent, *by ſuffering us to ly* in miſery, under heavy *preſſures*, mayſt ſeem to be aſleep, and not at all to regard us, or look after us. So Pſalm 44. 23. and 78. 65. and 80. 2. The redoubling of the word, intimates the vehemency of their affection, and earneſt deſire of ſpeedy relief and releaſe. See the like, Iudg. 5.12. ch. 52. 1. ſo Pſ. 13.1. & 94. 3.

put on ſtrength] Shew forth thy might, in that manner, by ſuccouring and ſaving of us, that it may evidently appear, and as conſpicuouſly be ſeen, as a mans garment is on him, that weareth it. See ch. 52.1. & 59.17. & 61.10. ſo Pſ. 93.1. & 98. 1,2,3, c. 40.5.

O arm of the Lord]See v.5.ch.52.10.

awake, as in the ancient days, in the generations of old] Ariſe, and beſtir thy ſelf, as in former times thou haſt done, Pſ.44.1.ch.63.11-14. Heb. *in days of antiquity* (as ch.37.26.) *generations of ages, as years of ages*, Pſ.77.5.

Art not thou it that hath cut Rahab] Or, *that did cut*, or *hew Rahab*: that by *Rahab* is meant *Egypt*, ſo far as I know, no doubt is made. But how Egypt came to be ſo termed, is not altogether ſo generally agreed. Moſt are of opinion, that from her *pride*, and *power* pretended, at leaſt, (c.30.2,3.7.) that name was given her. See Ezek.30.6. and the word may well import, either. See Iob 9.13. Pſalm.90.13. Howbeit, a learned Authtor conceiveth *Egypt* to be ſo termed, from the figure, or form, of the lower part of that country; which the River Nilus, having with one entire ſtream attained unto, doth at the head thereof, where it is ſharpeſt and narroweſt, divide it ſelf into two main channels; and ſo ſhooting down on either ſide of the land, growing wider and wider, encloſeth it in that manner, till it arrive at the Sea, that it makes it to be of a pyramidal, or triangular form, with the point upward, and the baſis beneath, to the Sea-ward. Hence the Greek term this part of Egypt, *Delta*, becauſe it had the ſhape of their D. thus drawn Δ, and the Egyptians themſelves called it *Riph*, or *Rib*, by a word that ſignifieth a *pear*, the faſhion whereof it bare: whence the head city of the midlemoſt canton, within that Iland, was named *Athribis*, which ſignifieth, the heart of *a pear*, and ſome late Authors, alſo, make mention of the name *Errif*, with the Arabick article prefixed. *Rib* and *Rahab* therefore he holdeth to be all one; as *Nahal*, and *Nilus*. And theſe things, indeed, carry ſome good ſhew of probability with them. Howbeit, it may be doubted, whether this *Rif*, or *Rib*, for a *pear*, be an home-bred Egyptian word or no. For it may not, without ſome good ground, be ſuſpected, that as the Arabian *Phil*, or *Pil*, and with their article *Elphil*, for an *Elephant*, ſprunge, as moſt learned deem, either from the Hebrew *Eleph*, for an *Ox*, or the Greeks and Latines, *Elephas*, reciſed and reverſed; ſo that this Egyptian *Rib*, or *Riph*, for a *pear*, was taken from the Latine *Pyrum*, The Latine termination being cut off, and the term it ſelf inverted; that which the rather may be ſuppoſed; becauſe in thoſe pieces of the Egyptian language, which learned men have of late acquainted us with, words, as well Latine, as Greek, are found not a few. And the Arabian *Errif*, may more juſtly be deemed to deſcend from the Hebrew *Rahab*, then the Hebrew *Rahab* to have flown from it, as *Nilus*, from *Nahal*, not *Nahal* from it. I ſhould therefore rather encline to the received notation of this name, given unto Egypt, being a proud and potent State, from a ready Hebrew originall; then to one ſo far fetcht about, from grounds, neither of any great certainty, nor of approved antiquity; and appliable, in compariſon, but to a ſmal part of the country.

and wounded the dragon] Or, *didſt thruſt thorow*, (as the word properly ſignifieth. See Chapter 2. 19. and 5.12.) Or, *ſlay*, (as it is well rendred, Ezek. 28.9. and 32. 26. and would alſo be here) *the whale*. (See chap.27,1.) Pharao, Pſ.74.14. ſo termed, in regard of the ſtreams of the River Nilus, amidſt which, his abode was, and the neighbourhood of the Sea. See Ezek.29. 3.& 32.2.

V.10. Art *not thou it which hath dried the Sea, the waters of the great deep*]Or, *which did dry the Sea*: as before, v.9. the red-ſea, Exo. 14.21.ch.50.2.

that hath made the depth of the Sea, away for the ranſomed to paſs over?] Or, *didſt make the deeps or deep* places (as *waſtes*, for *waſte* places, verſe 3. ſo alſo, Pſalm 69. 2.) *of the Sea, a way for the reſcued* ones, (as Pſalm 107.2. thoſe that he not only delivered out of Egypt; but reſcued alſo from the hand of Pharao, who purſued them with the ſword, and was ready to ſeiz upon, them, Exod.14.10,23.& 15.9.) *to paſs by*, or *paſs through*, Exo. 14.22. ch.43.18.& 63. 11-13.

V.11. *Therefore the redeemed of the Lord ſhall return, and come with ſinging unto Zion*] Or, *So*, (in like manner. Heb. *And*; but ſo alſo is the copulative oft uſed, Prov.26 7 chap.41.7.) *the Lords reſcued ones ſhall come again unto Sion, with ſong*. See chap.35.10. thoſe that ſhall be delivered from the Babylonian captivity; God being able to do as much for theſe now, as he did for thoſe then, ch.43.16. &44.27.&50.2.

and everlaſting joy ſhall be *upon their head?*] Or, *with ſong, and everlaſting joy upon their head*. So it was rendred, chap. 35. 10. See chap. 48. 20.

they ſhall obtain gladneſſe and joy, and ſorrow and mourning ſhall flee away] See chap. 35. 10. It is all of it, Gods anſwer to the former ſupplication, in way of an humble expoſtulation propounded, v.7.8.

V. 12. I, even I, am *he that comforteth you*] See verſe 3. the word is, for the greater emphaſis, redoubled; as Chapter. 43.25.

who art thou, that thou ſhouldeſt be afraid of a man that *ſhall die; and of the ſon of man*, that *ſhall be made as graſs*] A ſecret reproof of them, that having the immortal, and almighty God, to their Protector and Saviour, ſhould be afraid of a frail mortal man, ch.2.22. Mat.10.28.v.7,8.

that thou ſhouldeſt fear]Heb. *and thou ſhalt fear*. See the like ſyntax, Gen.23 9. Joſh.24.7.ch.53.2.

man, and ſon of man]As Job 25.6.Pſ.8.4.

that *ſhall die*]As ver.6. Pſalm 118. 6. and 146. 4. a defect of the relative, both here, and in the next branch; as alſo, Chapter 50.9.

ſhall be made as graſſe] Or, *ſhall become graſſe*, or *made* like *hay*: but there is an emphaſis, in the omiſſion of the note of ſimilitudes, as Chapter 40, 6. Pſalm 27.3. and 90.5,6. Heb. *ſhall be given graſs*, or *hay*: but the word of *giving*, ſignifies ofttimes to *make*, Num.14.4.Neh.13,26. Jer.5.14. and, *to be made*, for *to become*.

V.13. *And forgetteſt the Lord thy Maker*]Conſidereſt not his power and what he is able to do for thee: *to forget*, for *not to conſider*, as Heb 12.5. See ch 40. 27-29.

thy Maker]ch.44.2. Hoſ.8.14.

that hath ſtretched out the heaven] Chapter 42. 5. and 45.12.

and hath laid the foundations of the earth] ch.48.13. Job 38.4. Pſal. 102.25.

and haſt feared continually every day]Or, *all the day long*, as Pſal. 44.22. Rom.8.36. waſt never free from fear; but livedſt in a perpetual expectation of death, Heb. 2. 15. notwithſtanding the aſſurance given thee, by God, of his conſtant protection, Chapter 43. 1,2.

becauſe of the fury of the opreſſour, as if he were ready to deſtroy;] Or, *had made* himſelf *ready to deſtroy*; and there were no poſſibility of eſcape. So Geneſis 19. 19, 30. Exodus 14. 10-12.

and where is the fury of the oppreſſour]What is now become of the fury of the Babylonians thine oppreſſours, whoſe fury thou ſtoodſt ſo much in fear of? they are periſhed, and it is gone, Pſ.9.5,6.&76.10. ch. 16.4.

V.14. *The captive exile haſteneth that he may be looſed, and that he ſhould not die in the pit, nor that his bread ſhould fail*] Or, *The exile* (*he that is gone*, to wit, out of his country, as Jer.48. 12. for the word *Captive*, is not in the original) is *haſtening to be looſed*. (Heb. *to be opened*, as ch.15.17. Job 12. 18.& 39.5. that have the priſondore opened to him, and to be ſet, free from his bonds and reſtraint; *is haſtening to be looſed*, for *ſhall haſtily*, , or *ſpeedily be looſed*. So Gen.41.32. *God is making haſt to do it*, that is, *will do it ſpeedily*, out of hand,) *and he ſhall not die in the pit*, (but ſhall be timely releaſed) *nor ſhall his bread fail*, as in ſieges, and ſuch reſtraint, it oft doth. See Ier.37.22.& 38 9,10. that which ſome apply here to that ſpiritual food, John 6.27. See chap.33.16. The meaning is: My people, that are at preſent driven out of their own country, and clapt up in holes and dungeons, ch.42.22. ſhall be ſpeedily ſet at liberty; Nor ſhall they periſh in their priſons, and places of reſtraint, for want of food, by delay; nor in their journeying home again, through want of victuals, by the way. See Ch.49.9,10. Yet I cannot omit, that ſome here read the words, *He* (to wit, *the oppreſſour*, that now holdeth you in bondage, ver. 13.) *ſhall haſten*, (that is, *haſtily bring out*, as 1 King.22.9.) *the exile* that is *to be looſed*. Or, as with an alluſion to the Egyptian deliverance, *He haſteneth*, or *ſhall make haſte*, the oppreſſour *going to and fro*, or *running up and down*, (ſo the word ſeems to be taken, chap.63.1. Jer.2.20.) *to ſet at liberty*; and ſo it is ſaid of the Egyptians, that God ſaid, that Pharao and his followers ſhould (as alſo accordingly they did) come to Moſes, and to his people, and inſtantly preſs them to be gone from among them, Exodus 11.8. and 12. 31-33: and ſo the meaning ſhould be, that God would enforce the Babylonians to do the like by them. But this ſeems not to flow ſo freely from the text, as the former.

in the pit] That is, *in the hole*, or *the dungeon*, as ch.42.22. Zach. 9.2. but the word, here uſed, is applyed commonly to the grave, Job 33.18,24 33. Pſalm.30.9.& 55.23. the rather here made uſe of, becauſe the place of their captivity, ſeemed to be unto them, as a *grave* and the getting out of the one, as impoſſible, as the riſing from the other, ch.26.19. Ezek.37.11,12.

V.15. *For* I am *the Lord thy God, that divided the Sea, whoſe waves roared*]Heb. *And*; as Chap.40.26. or, *I the Lord thy God*, am *he, that divided the Sea, when his waves roared*; and ſo read, it ſhould have reference to that of the red Sea, before ſpoken of, ver.10. which being effected, by a ſtiff and ſtrong blaſt of wind, beating back the current of it, Exod.14. 12. could not be done, ſay thoſe, that ſo render it, but with an hideous roaring noiſe: But I find not where the word here uſed doth ſignifie, *to divide*, ſave, as any thing, that is crackt or broken, may be ſaid to be divided: and ſo Job ſaith, Job 7.5. *my skin cracketh*, or *breaketh*: and of the Sea, it is ſaid, Job 26.12. *By his power he breaketh the Sea*; as it is commonly rendred: where Interpreters diſpute much what ſhould be meant by *breaking of the Sea*: For it cannot be there underſtood of the dividing of the red-Sea; it being generally agreed, that Job was ancienter then thoſe times: and the moſt therefore underſtand it, of *troubling* the Sea, and ſetting it on working, as Pſal.107.25. Jon.1.4,13. and ſo, alſo, both the ancient Greek, and the old Latine, here render it, reading the words, *that trouble the Sea, and the waves thereof roar*, Pſ. 93.3. Howbeit, becauſe the word, uſed both here, and there, hath oft in it a notion of *quietneſſe*, and *reſt*, (See on v.4.) of *troubling*, or *diſturbing*, that I can find, no where; I ſuppoſe the words may rather, in either place, be rendred, and ſo alſo, Jer.31.35 *I the Lord thy God*, am *he that ſtilleth the Sea*, (that maketh it calm and quiet) *when the waves of it roar*, and being able to rule, and ſtill the raging Sea, and much more able to curb and quiet the rage of man; and to ſuppreſs and quel the power and fury of any oppreſſour, ver. 13. Pſal. 76.10. chap.25.5. this expoſition the latter branch much ſtrengthens; nor is there any thing wherein the power of God ordinarily more appears, nor whereby in Scripture it is more frequently extolled, then by the quieting and laying of ſtorms and tempeſts at Sea, and the keeping of that vaſt and unruly creature within compaſs, Job 38.8-11. Pſ.65.7.& 77.16,19.& 93.3,4.& 104.6-9.& 107.23-29. Jer.5.22. Jon.1.4-16. Mat.8.24.27. Mar.4.39,41. Luk.8.24,25.

whoſe waves roared] Or, *when the waves thereof roar.* Heb. *and its waves roar.* So Proverbs 3. 24. Chapter 44. 14. See Gods people on this ground ſtrengthning their faith, in aſſurance of all-ſufficient protection from God, amidſt all troubles, turmoils, and tumults whatſoever, Psalm 46.1——3.& 65.7.& 93.3,4.

the Lord of hoſts is his name] Or, *whoſe name is the Lord of hoſts*, as Chap.47.4. & 48.2. and doth not therefore vainly boaſt of more then he is able to do, having all creatures at command. See Cha. 1.9.

V.16. *And I have put my words in thy mouth*] Or, as ſome, *I will put*, &c. There is much doubt, and debate, whom theſe words ſhould be ſpoken to. Some would have it ſpoken to the Church of God, to Sion, or Jeruſalem: but to it he ſpeaketh in the feminine gender, ver.12.17. whereas here, in the maſculine. Others, therefore, to the people, of whom the Church conſiſteth, in the laſt clauſe of the verſe, to Iſrael, or Jacob; out of whoſe mouth, God promiſeth that his Word ſhould never depart, Chap.59.20,21. Others, and ſo moſt of the Jewiſh, and ſome alſo of ours, conceive that God turneth his ſpeech to the Prophet, whom he had acquainted with his Will, and made choice of to deliver it unto his people; and that in ſuch words and terms, as he had preſcribed him, or dictated to him. See the like, Num 22.35.& 23.5,16. Jer.1.9. and others, laſtly, to Chriſt, whom the Father, had fully opened all his mind unto, concerning what was to be done, in behalf of his Church, and appointed him to acquaint his people with it, Joh 3.32,34.& 5.19,20 & 8.26,28. Or, of all the Prophets in general, Chriſt himſelf not excluded, by whom, God, through his gracious promiſes, comforteth his Church, ch.40.1.v.12. Luk 24.25. I concur with thoſe who take the whole paſſage, as ſpoken to Eſay in particular, thereby to aſſure his people of the undoubted performance of the things foretold by him, as coming from God himſelf, who was able to effect them. Yet ſo, as that they have a further reſpect to Chriſt, who, in an higher, and more eminent manner, they alſo concern. See ch. 49.2.& 61.1,2.

and have covered thee under the ſhadow of mine hand?] Or, *with the ſhadow of mine hand have I covered thee.* See Chapter 49.2.

that I may plant the heavens, and lay the foundations of the earth.] Heb. *to plant an heaven, and to found an earth*: To make a new world a new heaven, and a new earth, Chap.65.17.& 66.22. 2 Cor.5.17,18. 2 Pet.3.13. Rev.21.1. that which may not amiſs be here underſtood, as ſaid to be done, by Eſay miniſterially, or prophetically; as the like is ſaid of Jeremy, by preaching, publiſhing, propheeying, and giving aſſurance of the doing of it. See Jer.1.10.& 18.9. and the next clauſe here, by Chriſt Jeſus actually, and effectually, as being the perſon, by whom the Church is planted and built, Jer.31.28. Mat.16.18. all things in it are made new, Rev.21.5. and all things both in heaven and earth are reſtored and ſetled, Eph.1.10. Col.1.20. Some, with the ancient Greek, render it, *wherewith* (referring it to the word, *hand*, before mentioned) *I planted the heaven* (or, *ſtretched it out*, by change of a letter, as ver.13.) *and founded the earth*, as if he had ſaid; I will protect thee with the ſame hand, wherewith heaven and earth were built: and ſome, ſo long as the *heavens* ſhall continue *built, and the earth founded*: as containing a promiſe of an everlaſting protection. See on v 6, 8. But I ſee not how the words of the text, though never ſo much tortured, will yeeld either of theſe two.

and to ſay to Zion, *Thou* art *my people*] Or, *Thou* ſhalt again be *my people.* See Hoſea 1.10. and 2.1,23. Eſay, by foretelling Chriſt, by fulfilling the reſtitution of the Church, Rom.9.24.26.

V.17. *Awake, Awake*] Or, *Ariſe, ariſe.* Heb. *Raiſe*, or *rouze up thy ſelf*; as ch.64.6. The Prophet, or God, by the Prophet calling upon the people, as ſome, to awake and rouze up themſelves from the ſleep of ſin, and the drowſineſs of ſecurity, 1 Cor.15.34. becauſe the Apoſtle ſeemeth ſo to apply it, Eph.5.14. though I ſuppoſe another place there alluded to; or, as others, rather, in the firſt place, at leaſt, and in the literal ſenſe, to raiſe and rouze up themſelves, from that drooping and diſconſolate eſtate and condition, wherein they had long continued, being much dejected and diſheartned, during the time of their captivity. See c.26.19.& 52.1. implying, that there ſhould be out of hand, a ſtrange and ſudden alteration of that their condition.

ſtand up] Sit no longer on the ground, nor lye in the duſt, as the manner of priſoners, and mourners, is wont to be, 2 Samuel 12. 16, 17. Ezra 9. 3. Chapter 47. 1. See Chapter 52.1.

O Jeruſalem] The ſame with Sion, ver.16. the State and people of the Jews, ch.1.27.

that haſt drunk at the hand of the Lord, the cup of his fury] That haſt ſuſtained grievous things, inflicted on thee, by God, for thy ſins; yea, that beganneſt of this cup to others, and haſt drunk deep of it, Jerem.25.15,17,18,29. and 49.12. Ezek. 23.31.

drunk] Afflictions, in Scripture, are commonly compared to ſome bitter, unpleaſant, yea, or poiſonous potion, Jer.8.14. and 9.15. and 23.15. eſpecially conſidered, as proceeding from Gods wrath, Job 21.20.

at Gods hand] Heb. *from Gods hand*: as ch.50.11. becauſe inflicted on her, by his diſpoſition; in whoſe hand it is to diſpoſe good and evill, at his pleaſure, Pſ.75.6-8 cha.45.7. Jer.51-7. Lam.3.37,38. Hab 2.16.

the cup of his fury] Or, *his cup of wrath*, as the word is well rendred, Deut.29.28. Job 19.19. Eſt.3.5. Pſ.37.8. Prov. 15.1. for it ſignifies properly and primarily, *heat.* See chap.42.25. then *anger*, or, *wrath*, as we alſo uſe the word *heat*, when we ſay, *the man is in an heat*: becauſe anger, cauſing the blood to boil about the heart, heats, and enflames; *while his heart is hot*, Deut.19.6. whence alſo the Latine, *excandeſcentia.* See ch.5.25. and yet further, becauſe poiſon heats, and enflames, the ſame word is uſed alſo for *poiſon*, Deut. 32.24,33. Pſal.140.4. applyed to the Lords *arrows*, Job 6.4. as here, to his *cup*, and to the *wine*, in his cup, Jer.25.5. and I ſee not what ſhould inhibit the rendring of it ſo here, *his cup of poiſon*, that is, *his cup tempered with poiſon*: it hath at leaſt ſure, ſome alluſion thereunto. See Jer.8.14.& 9.15. Lam.3.15. See alſo, Rev.14.10 and 16.19.

cup] The word taken from ſome certain proportion, or allowance of drink, to ſervants, or other, at meals; or to marriners, and paſſengers, ſometime at ſea, is in Scripture uſed, ſometime, for ſuch a portion of favours and mercies, as God is pleaſed to afford any. So Pſ. 16. 5. ſometime, for ſuch a quantity of evils, and judgments, as, in his juſtice, he deemeth fit to inflict upon any, Pſalm 11.6. Lamentation 4.21. Ezekiel, 23.31. Mat.20.22,23.& 26.39. Joh 18.11. Rev. 18. 6.

thou haſt drunk the dregs of the cup of trembling, and wrung them *out*] Or, that *haſt drunk*, (a defect of the relative, as ver. 12.) and *ſucking out*, or *in drinking ſucked out* (as Pſ.75.8. *the dregs thereof ſhall they ſuck out, drink*; that is, *in drinking ſuck out*: for there is no copulative in either place) *the dregs*, or *lees*, (the word in this paſſage only uſed, ſignifieth ſuch thick ſtuff, as ſticketh uſually to the bottom and comes not ſo eaſily away) *of the cup of trembling*, or *of concuſſion*, or *horror*: as the word it comes of, is well rendred Nah.2.3. *the firre trees ſhall be terribly ſhaken*: a potion ſo ſtrangly ſtrong, as makes all that drink it, to ſtagger, and quake, and ſhake, in terrible manner, every limb and joynt of them. See an inſtance of it in Baltaſar, Dan.5.6. yea, in Habakkuk himſelf, Hab 3.16. at the ſight onely of the character, that forewarned it, with the one; at the bare report of it, with the other. So Pſal.60.2,3. ſuch a potion as made the whole land to ſhake, as made a terrible earthquake in the whole State; (ſee chap.2.19. and ſo Zach.12. 2. where ſome alſo render it *poiſon*, as others, *aſtoniſhment*, in the Pſalm; for they that render it *ſlumbering*, as if it importeth ſome ſoporiferous potion, ſeem to warp from the words original: ſuch a cup they had before drunk, when they were poſſeſſed with a ſpirit of *ſlumber*, and ſecurity, ch. 29.9,10. which was a means to bring on this, that not only rouzed them out of that ſecurity, but caſt them into a clean contrary fit, and plight of terrour and aſtoniſhment, and of this latter, it is here intimated, that ſhe had drunk very deep, when ſhe is ſaid to have drunk it down to the very dregs, yea, to have *drained*, or *ſucked out* the very loweſt of it, the lees after the reſt, that are uſually the ſtrongeſt, and are reſerved for the worſt of wicked ones, Pſal.76.8. as the Jewiſh State is ſaid to have done, both here, and Ezekiel 23.34.

V. 18. There is *none to guide her among all her ſons*, whom *ſhe hath brought forth*; *neither* is there *any* that *taketh her by the hand, of all her ſons*, that *ſhe hath brought up*] Either *that guideth her*, in the former branch; or, *to take her by the hand*, in the latter branch: for the form is the ſame, to wit, a participle, as alſo, *of*, or, *from, all her ſons*, in either. She had not any one of all thoſe, that had been bred, and brought up in her, neither King, Prince, nor Prophet that was able to ſuſtain, and hold her up or direct her what courſe to take, when that dreadfull concuſſion, from that direfull potion, beforementioned, v.17 befel her. See c.3.6-8. An alluſion to one, that being over-maſtered with ſome ſtrong heady drink, hath none to lead him or to lend him an hand, to keep him from falling down to the ground Jer.30.12.14.

none to guide her]Heb.*none leading*,or *no leader to her*.

brought up]Or,*reared*.Heb.*made great*,as ch.1.2.

V.19.*Theſe two things are come unto thee*] Heb. *are happened to thee*: for the Holy Ghoſt doth not wave that term, See Eccl.8.14. & 9.11.nor our Saviour himſelf, Luk.10.31. and it is uſed of thoſe things, that fall out beyond mans expectation, and fore-ſight without his contrivement, or beſide his intent and purpoſe. See the like, ch. 47.9.

who ſhall be ſorry for thee]Or, as ſome, *who is ſorry for thee?* as if it were ſaid, and yet who takes thine afflictions to heart? or is at all affected with them, as implying, that ſhe had been utterly abandoned in them, Jer.15.5. Lam.1.12.& 2.15.or, *who ſhall mourn*, (as it is expreſſed, Job 2.11)or, *lament* (as Pſal.69.20.) *with thee*. or, *who ſhall bemoan thee?* as it is rendred, Jer.15.5. Nah.3.7. for it hath not a bare notion of *ſorow*, or *grief*: but ſuch an expreſſion of a fellowfeeling of the miſeries of another, whereby the ſame is made known unto him, and that for this end, to help, if it may be, in ſome degree, to lighten, and leſſen his heavineſſe and grief: and theſe two, are ordinarliy yoked together, *condoling*, and *comforting*, both in ſome of the places before mentioned, Job 2.11. Pſ.69.20. Jer. 15.5. and in this.

deſolation, and deſtruction, and the famine, and the ſword]Heb.*devaſtation, and contrition*, or *breaking*, as we ſay, *to ſhivers*: for from hence our *ſhiver* ſeems to come. So Chap. 1.28.& 30.13,14 He ſpake of two, he reckoneth up four; the queſtion is, how this ſeeming difference may be reconciled? Some, by the two, at firſt propounded, underſtand thoſe two before related, *deſolation*, or *affliction*, from the wrath of God, by the enemy, from abroad, called alſo, *Gods cup*, Jer.51.7.ver.17.and want of conſolation, of means to relieve and ſupport her, from any of her own, at home: none of them affording her, or being able to tender unto her, *the cup of conſolation*, Jer.16.7.ver.18.both alſo here intimated: in the numeration of evils, the one; in the queſtions concerning the condoling with her, and comforting of her, the other. See ch.54.11. Others ſuppoſe that thoſe two evils, are contained in theſe four terms; the evils comprized in them, though branched into four ſprigs, yet reducible to two heads, to wit, either, evils during the ſiege of the city, *hunger, and ſword*, and evils, enſuing the ſurpriſal of it, *devaſtation, and deſtruction*, or, evils concerning the city, *devaſtation, and deſtruction*, and evils concerning the citizens, *famine and ſword*: or, as ſome others, ſuppoſing them to be twice repeated, *deſolation, and deſtruction*: and again, as the ſame, in effect, with the former, *famine, and the ſword*, that is, as if he had ſaid, *deſolation by famine, and deſtruction by the ſword*: but theſe latter ſeem more coact: the firſt to have leaſt force; the rather for that theſe four here mentioned, were all ingredients of that cup of wrath, that poiſonful potion, that God in his juſt judgment, had deſervedly reached out to them.

by whom ſhould I comfort thee]Or, *whom ſhall I make to comfort thee?* as ſome: but that without example; rather as our verſion. By *whom*: a defect of the particle, as ch.63.12. By whoſe help, or ayd, ſhould relief be procured for thee? as Nah.3.7. or, by what example of others, that have been in like diſtreſs, ſhould I aſſay to miniſter comfort to thee, as implying, that her calamity was matchleſs, without example, or precedent. So Lam. 2.13. The former ſuits better with that before, ver.18. and that after, ver.20. The prepoſition is wanting; as Pſalm 17. 14. Now all this is here inſerted, to ſhew, that notwithſtanding this her forlorn, and deſperate condition, God was able to raiſe, and reſtore her, and would do it.

V.20.*Thy ſons*]Of whom, ver.18.

have fainted]Or, *do faint*: as Jon.4.8. Amos 8.13. they that ſhould help to releive, and ſuſtain thee, v.18. or, to condole with thee, and comfort thee, v.19. are in as bad plight, as thy ſelf, Lam.1.11,12.& 2.11,12.

they lye]*they faint, they lye*; that is, they lye fainting: as, *they haſted, they forgat*, for *they ſoon forgat*, Pſal 116.13.

in the head of all the ſtreets] That is, in the city of Jeruſalem, at the end, beginning, or entrance of every ſtreet there, where they either had been ſurpriſed, and ſeized on, by the enemy, like beaſts, taken in a toil, Lamentation 4.18-20. Ezek. 19.4,8. or, lay ſtarved, and pineing with famine, for want of food. Lamentati. 2.19. and 4.5. *head of the ſtreets*, Nah.3.10. as, *head of the ways*, Ezek.16. 25.31.

as a wilde bull in a net]As that fierce creature, when he is taken in the huntſmans toil, and ſo maſhed, and entangled in it, that he is by no means able to wind himſelf out, though having clean ſpent himſelf, by ſtriving ſo to do: what creature it ſhould be, that is here mentioned, the Jewiſh Doctors themſelves are very uncertain. Some of them tell us, it is a kind of bird, or fowl; but of what kind they ſay not: and that is apparently falſe; for it is mentioned among the beaſts allowed for food, Deut.14.5. and it is therefore moſt generally agreed on, to be a beaſt, which ſome of the Jewiſh Maſters affirm to be a kind of *wild ox*, or *bull*; which our verſion followeth, nor do thoſe ſeem to have ſwerved from the ſame notion, that render it, *Bubalus, a Buffal*, or a *Bugel*: for howſoever the word *Bubalus*, is, with the ancient Greeks and Latines, the name of a beaſt in Affrick, not much bigger then a calf, and ſhaped ſomewhat like a ſtag; whereof, ſee Oppian, l.2. Yet Pliny telleth us, l. 8.c. 15. that even in his time, the common ſort of people had begun to give that name to the *Uri*, a kind of wilde oxen, that Germany bred, whereof Ceſar, in his ſixt book of his *war* with *the Galles*, telleth, that ſome were not much leſs then an Elephant. See on Chap. 34.7. The ancient Greek verſion, and old Latine Tranſlation in Moſes, render it *Oryx*. This Ariſtotle, in his *hiſtory of living creatures*, l.2.c.1. ſaith, is ſingle horned, and cloven footed: and ſo Pliny, in his *naturall ſtory*, l.11.c.46. who further, l. 8.c.53. affirmeth it, to be a kind of *wild goat*, whoſe hair groweth toward his head. But Oppian, in his *hunting-treatiſes*, l. 2. deſcribeth it, as a very fierce beaſt; not much leſs then the *Rhinoceros* (for height I ſuppoſe he meaneth, rather, then for bulk of body) with upright, maſſy, exceeding hard, and ſharp horns, wherewith he would venture upon any beaſt, wild boar, wild bul, leopard, or lion: and this Author may the better be herein credited; becauſe in his times, this beaſt, came to be exhibited, in publike ſhews, at Rome, where Martial telleth us, it coſt the price of many a dog, l.13.Epigr.95. for thoſe things that Ælian, and Orus relate of it, ſeem fabulous. But the conjecture of ſome other, to me, ſeems more probable; who conceive the Hebrew, *To*, or *Tho*(for that is the name of it, both here, and in Moſes,) To be the ſame with that, as in name they agree, which the Greeks, and from them, the Latines call *Thos*, reported to be a kind of *Wolf*, longer tailed, but ſhorter legged, and yet ſwifter; becauſe nimbler; then the ordinary wolf, living by prey, not of himſelf prone to ſet on man, though not fearing him neither; but fighting with dogs, and lions, Ariſtotle, l.2. c.17.& l.6.c.35.& l.9.c.44. Pliny, l.8.c.34.& l.10.c.74. Oppian addeth in his *hunting-treatiſes*, l.3. and in his *fiſhing treatiſes*, l.1. that they are a mungrel kind, bred between a *wolf*, and an *ounce*; and do prey much upon Deer.

in *a net*] The word ſignifieth a *net*, or *toil*, ſet to take beaſts in, Pſalm 141. 10. the prepoſition is wanting, as Pſalm 35.7.

they are full of the fury of the Lord]Heb.*being full of heat*, or *wrath of the Lord*. See on v. 17. that is, of calamities, thence proceeding, ch 9.19. Rom.2.8 9.

of the rebuke of thy God] See on ch.50.2.

V. 21. *Therefore*] Or, *Notwithſtanding*. So the courſe of the context neceſſarily requireth it to be rendred. Notwithſtanding this thy forlorn, helpleſſe and hopeleſs eſtate, that in mans eyes may ſeem altogether irrecoverable, yet the Lord will alter thy condition, and raiſe thee up out of it, and reſtore thee to thy former luſtre again. See the like uſe of this particle, ch.30.18. Jer.16.14. & 30.16.

hear now this, thou afflicted, and drunken, but not with wine] Not drunk, at preſent, with ordinary wine, or ſtrong drink, as thy people had too much wont to be, when they revelled it in the times of thy better eſtate, ch.5.11,12.& 22 2,13.& 28.1,3,7. Hoſ.4.11. what time thou waſt drunk alſo, as well with pride and ſecurity proceeding from the height of thy proſperity, Chapter 29. 9, 10. Jeremiah 2. 31. and 22. 21. as thou art now, with anguiſh and vexation of mind and ſpirit, ariſing from the depth of thine adverſity, Lamentati. 3.15,19. but with that ſtrong potion, in Gods cup of wrath, v.17. and the diſmal effects of it, which makes all that drink deep of it, as thou with others haſt done, not drunk only, but even mad drunk, and to fare as perſons diſtracted, Jer. 25. 16. & 51.7. Ezek.23.33 34.

V.22. *Thus ſaith the Lord, the Lord and thy God*, that *pleadeth the cauſe of his people*]Whom, being their Soveraign Lord, he hath undertaken to protect. See ch.49.14.& 50.7,9,10. Heb.*will plead*. So Chap. 49.25. Jeremiah 50. 34. not, by a meer verbal, or vocal; but by a real, and active plea, as Ezek.38.22. a defect of the relative, as v. 18.

Behold,] A note prefixed, to ſtir up, not attention only; but admiration, upon conſideration, and contemplation, of the ſtrange change and alteration that was now to enſue. So chapter 10. 33.

I have taken out of thine hand] Or, *I will take out of thine hand*: that which I put formerly into thine hand, Jer.25.17, 18. I will do that for thee, that none of thine can do, v.18,20. I will alter thy condition.

the cup of trembling]Whereof, ſee on v.17.

even, *the dregs of the cup of my fury*:] Or, with *the dregs of my cup of wrath*. See verſe 17. that is, together with the dregs thereof: the noun repeated for the pronoun, as Jer.18.4. 2 Tim.1.18. the former particle ſupplyed, as ch.5.9. this latter, as chap. 34, 15. and 35. 4.

thou ſhalt no more drink it again] Heb.*thou ſhalt not add to drink it further*; that is, either *thou ſhalt drink it no longer*, as ch.23.12. or, *thou ſhalt not drink it any more*, as Gen.8.21. See ch.54.9. But the former rather.

V.23.*But I will put it into the hand of them that afflict thee*]I will remove my wrath from thee; and I will pour it out upon them, that have been thine oppreſſours, ch.49.26. See Lam.4.21.

But] Heb *And*, which may alſo be here retained.

that afflict thee]Or,*vex thee*; as Job 19.2. or, as ſome, *oppreſſe thee*; ſuppoſing it to be the ſame with that, Chapter 49.26. altered only by a ſmall ſlip of the Scribes pen : but there is no need to queſtion, or alter the reading, the word whereof it comes regularly,being oft uſed for to *vex*,or *afflict*,Lam.1.5.12.& 3.32.

which have ſaid to thy ſoul] That is, *to thee*, as Pſalm 3.2.and 11.1.

Bow down, that we may go over] That have troden thee down, and trampled upon thee as a deſpicable people : an alluſion to the inſolent uſage of thoſe Eaſtern Kings, to ſet their feet upon the necks backs,and bodies, of conquered perſons,and to make them, as their foot-ſtools.See Joſh.10.24. Pſal.66.12.& 110.1.ch.10.6.Jer. 12. 10.

go over]Or,*go over* thee: the pronoun ſupplyed as chap.49.7.and 58.9.

and thou haſt laid thy body as the ground] Or, *and lay*(the words ſtill of her inſolent maſters,the future,as oft,in an imperative notion ſo 1 Sam.2 3.)*thy back*(as ch.38.17 & 50 6.Prov.10.13.& 19. 29.& 26.3.)*as the ground*,for us to tread on.See Pſ.44.25. & 119.25.cha. 52.2.

and as the ſtreet to them that went over]Or, *as the ſtreet to paſſengers*: that we may as freely tread upon thee, and go over thee, as men go along the ſtreets.

CHAP.LII.

Verſe 1. A*Wake, Awake*] The former part of this Chapter, unto verſe 13. ſeems to be no other, then an appendix to the foregoing Prophecy, or Sermon,running all along in the ſame tenour,with the latter part of it,and very aptly cloſing with it.

Awake]Or,*Ariſe*. The Prophet calleth upon Sion to do that her ſelf here,which ſhe had called upon God to do for her before, c.51. 9.to wit,to rouz up her ſelf,and pluck up her ſpirits.See ch.51.12.& 60.1.

put on thy ſtrength,O Zion]Be of good courage,and make it to appear that thou art ſo. See ch.51.9.

put on thy beautifull garments, O Jeruſalem] Heb. *thy garments of beauty*, or *bravery*,as it is rendred, ch.3.18. put of thy priſon garments, thy captive attire, thy mourning weeds, thy ſervile garb, lay aſide now thy wonted rayment, and put on thy beſt and braveſt apparel;thine eſtate being clean altered,and changed for the better. See Gen.27.15.& 38.14.&41.24.Rut.3.3,c.61.10.Jer.52.33.Zach. 3.4,5.

the holy city]Heb.*city of holineſſe*;as c.48.2.Now being purged and refined,as having paſſed thorow the furnace, by the fire of affliction, to be reſtored to her former purity again, Chap.1.25.& 4.3,4.&62. 12.

from henceforth there ſhall no more come into thee the uncircumciſed, and the unclean]Heb. *there ſhall not add* that *ſhall come into thee*,or *againſt thee*: as the particle is uſed, Num.23.21,23.for the ſyntax, ſee the like ch.29.1.& 47.5.Hoſ.1.6.Thou ſhalt no longer be poſſeſſed,nor ſhalt any more be invaded by heathen people, as by the Syrians, Aſſyrians, Egyptians, and Chaldeans,thou haſt been,2 King. 16. 18. 23, 24, 25. Chapter 63. 18 Lamentation 1.10. See Chapter 60.18.& 62.8.or,wicked ones ſhall not harbour with thee, chap.35.8.and 60.21.and 62.12.Rev.21.27.But the former here rather.

V.2 *Shake thy ſelf from the duſt*] That thou ſateſt in before, as a mourner, Job 2.8.& 42.6.or,layeſt along in, as a priſoner, or captive,that are wont to lye, diſregarded,and il-intreated, on the bare ground, and in the duſt, Pſal.7.5.& 44.25.& 119. 25. or, *ſhake the duſt from thee*,which thou haſt gathered,by lying flat on the ground while thou waſt made, as a common foot-ſtoole, for thy proud,and ſtately Lords, and Maſters to tread upon.See ch.51.23. which this may well reflect upon:and there ſeems an *hypallage*,or,inverſion in the words,*Shake thee from the duſt*,for,*ſhake the duſt from thee*.So in the next clauſe.

Ariſe, and *ſit down O Jeruſalem*] Rather, *Ariſe, ſit up, O Jeruſalem*:for the copulative is not in the text,and the word of *ſitting*, is here uſed, not for ſitting *down*, but for *ſitting up*, as Gen. 27. 19. where Jacob to his Father Iſaac, that lay bedrid, *ariſe, ſit up*. As Babylon is commanded, to *come down, and ſit in the duſt*, ch. 47. 1. ſo is Jeruſalem here willed, to *riſe from the duſt*, and *ſit up*.

looſe thy ſelf from the bands of thy neck] That is, *looſe the bands from off thy neck*:an *hypallage*,as before,ſuch bands, or chains, as priſoners, or captives,are wont to be faſtened with,by the neck,to ſome poſt, or ſtaple, or one to another,as beaſts in a yoke.See Jer.27.2,8, 12.& 28.23,24.Lam.1.14.So Jer.40.4.*I looſe thee from the bands on thy hands*,for *I looſe the bands from off thy hands*; or, them, from off thee.

O captive daughter of Zion] Or, *Daughter Sion*. See Chapter 1.8.

V.3. *For thus ſaith the Lord, Ye have ſold your ſelves for nought*] I ſold you not ; but ye ſold your ſelves by your ſins, or *ye were ſold for nought* : for the Hebrew text ſaith no more.the Babylonians to whom ye were ſold, paid me, whoſe ſervants ye were, nothing for you, not ſo much as thanks, Pſal.44.12. ie that I gained nothing by the ſale of you, but reproach from the hands, and mouthes of thoſe,unto whom ye were ſold, ver.5. Dan.1.2.& 5.2, 3. 24.

and ye ſhall be redeemed without money] Heb. *without ſilver*, as Exod.21.11. Chap.55.1.I will require you back from them again, without ranſome, Chap.45.13. So that Gods argument runs thus; Ye were my people, I had Intereſt in you ; the Babylonians have gotten you into their hands ; they pretend to hold you, as good purchaſe ; but I had never ought of them for you : and there is no reaſon,therefore,but that you ſhould be reſtored without ranſome. Thus doth God plead the cauſe of his people.See ch.49.24,25. and 51.22.

V.4.*For thus ſaith the Lord God*]Heb.*the Lord Jehovah*:as ch.50. 4, 9.

my people went down aforetime, into *Egypt*, *to ſojourn there*] in time of famine, Jacob went with his whole houſhold thither, Gen 46. 6.

went down]See ch.30.2.& 31.1.

into *Egypt*] The particle is wanting, as alſo in thoſe texts.

and the Aſſyrian oppreſſed them with out cauſe] The Interpreters do exceedingly diſſent about the ſenſe of theſe words: Some by *Aſſur*, here, would have Pharao underſtood, the Egyptian King, for his cruelty towards Gods people, and his evil uſage of them, termed *Aſſur*; becauſe therein reſembling the Aſſyrian King. Some of them proceed ſo far,as to affirm ,that that Pharao,which oppreſſed Gods people in Egypt, was no Egyptian; for he would there have known Joſeph; but an Aſſyrian, Exod.1.8. So the meaning ſhould be. My people did not invade Egypt in warlike manner, but came thither to ſojourn; and during their abode there, did them no wrong, but were beneficial to them, preſerved them alive from periſhing through famine, by their foreſight, and built them divers cities, Gen. 47.19.Exod.1.11.and yet they oppreſſed them, and dealt very cruelly with them,Exod.1.13,14,16.But this expoſition is built upon a very forced interpretation, and a meer groundleſs, yea, an improbable, conjecture. Others, by *Aſſur*, here, underſtand the King, or Kings of Aſſyria, and ſome, Salmaneſer, that had carried captive the ten Tribes, 2 King. 17. 11. Some, Tiglath-Pileſer, and Sennacherib, that pilledged and plundered the other two, 2 King.16.8,17,18.& 18.13-17.the one called in by Ahaz; the other indeed, becauſe Ezekiah had at firſt revolted from him;, yet after his ſubmiſſion, and compoſition made,contrary to his covenant,beſetting, and diſtreſſing Jeruſalem, Ch.33.8. Others again,by *Aſſur*, or the Aſſyrian King,underſtand the Babylonian, Nebuchadnezzar, ſo called, ſay they; becauſe Babylon was ſometime ſubject to the Aſſyrian, and the Kingdome of Babylon, a branch of that Empire. See 2 King.17.24.2 Chr.33.11. and the Babylonian was afterward poſſeſſed of that Monarchy, which the Aſſyrian Kings had held before.Now again among them, there is ſome diſſent about the connexion of this latter branch of the verſe,with the former: for ſome knit them together,as our verſion,with a copulative,ſo the firſt,they went down into Egypt,and Pharao cauſeleſly wronged them:and ſo ſome of thoſe alſo,that go with the latter branch, aplying from the latter branch, what was implyed, but not expreſſed in the former; the Egyptians,at firſt,wroungfully oppreſſed them,when they ſojourned with them, and the Aſſyrians, and the Babylonians have of late done the like.Others give the copulative,an adverſative notion; *and*,for,*but*,as Ch.29.13.and 53.5.and they conceive the context to run thus : My people did, of their own accord,ſometime,go down into Egypt, where they had means afforded them , that kept them from periſhing by famine,and were there ſeated in the beſt,and richeſt part of that land, Gen. 47.4,6, 11,12,17. now, by this means they became Pharao's Subjects,and he might juſtly claim ſome intereſt in them, and refuſe therefore to part with them : but you Aſſyrians, and Babylonians, can make no ſuch claim; you have violently invaded them ; by force tranſported them out of their own land, into your dominions. If I compelled them to deliver them, and plagued them, for their evil uſage of them,Deut.26.5,6.I may much more juſtly both conſtrain you to re-deliver them, and that freely too ; and take vengeance alſo upon you for the wrongs that you have done them, having, for nothing , without any juſt cauſe on their part given you, afflicted, and oppreſſed them: and it may indeed be ſo underſtood; for howſoever it be true,that Gods people had, at his hand,deſerved whatſoever at their enemies hand they had endured;and that God had,for their ſins juſtly given them up into their hands;yet they intended nothing leſs,whatſoever they might pretend, then the executing of Gods judgment, or the righting of the wrongs done to him, whom they both otherwiſe, and even therein alſo, wronged much more themſelves ; they minded nothing but the ſatisfaction of their own ambitious humours, the wrecking of their wrath, and the exerciſing of their cruelty upon them. Chap.10.5-14.& 47.6.Jer.50.7,17. So in the Pſalms, Gods people complain to God,of their cauſeleſs ſufferings, in regard of their enemies; becauſe, though they had treſpaſſed againſt him, yet, they had not treſpaſſed againſt them, Pſal.7. 3-5, 8,and 25.18,19,21.& 35.7,12,24.&41.4-9.& 69.4,5. Among this great variety, all circumſtances weighed, I concur with thoſe, who underſtand this latter of the Aſſirians, as the words expreſly give it; which I ſuppoſe: may well comprehend the whole race of thoſe Kings above mentioned, with their iſſue, that had from time to time infeſted either houſe, as well that of Judah, as that alſo of Iſrael, as the like is thereby deſigned, Jer. 50.17. and I conceive, that the ſufferings of Gods people by the Egyptians, are intimated, as well in the former branch of the verſe, as by the Aſſyrians in the latter: yet not ſo much the cauſeleſneſs of the wrongs done them, as the fruitleſneſs of their ſufferings, in regard of any gaine that God gat thereby, to be intimated in the word, *for nought:* as Pſal. 44.12. *for nothing of wealth*, or *worth.*

V. 5. *Now therefore what have I here ſaith the Lord, that my people is taken away for nought?*] The words are in the Hebrew word for word, *And now what to me here, that* (as Job 11. 6. ver. 6) or, *when* (as Job 3. 22 for the word may ſignifie either) *my people is taken away freely?* Now this moſt Interpreters take, as reflecting upon the words foregoing. Some expounding it, what ſhould I doe? ſhould I ſit ſtill, and doe nothing, when my people when my people are thus cauſeleſly oppreſſed, and detained from me injuriouſly? or, what ſhould I do, but deliver my people, as formerly, in the like caſe, I have done? Others, what do I here, to wit, at Jeruſalem, when my people are in Babylon, and doe not rather haſt thither to deliver them thence? Others, again, What do I here, to wit, at Babylon, as kept in captivity with my people, in a prophane country, in a ſtrange land, from my Temple at Jeruſalem, Pſal. 137. 4. I conceive this verſe to be of a diſtinct ſubject from what was mentioned in the former: he had pointed at two ſeveral oppreſſions of his people, In the words foregoing, both paſt, and gone; the one by the Egyptian, the other by the Aſſyrian: he now paſſeth on to the third, that was preſent, and concerning which he was dealing with his people, at preſent: for the Prophecy is delivered, as to the people held by the Babylonian in captivity, aſſuring them of ſpeedy deliverance out of it.

Now therefore] Or, *And now:* as the Hebrews is; at this preſent.

what have I here,] Heb. *what to me here?* what accreweth unto me? what gaine get I by this preſent oppreſſion of my people, more then by either of the former?

that my people is taken away for nought?] Or, *when*, or, *ſince that:* as Job 38.5. or, as ſome, *for my people is taken away for nought*: and ſo the particle is taken, chap. 28.27. but I adhere rather to the former.

is taken away] So the word ſignifies, Pſal. 51.12. Hoſ. 4.11. and 13.11. or, (for ſo it may very well be rendred,) *is led away*, or, *is carried away:* as Gen. 12.15. to wit, captive; as Jer. 48.46. oppoſed here, to their voluntary deſcent into Egypt, ver. 4.

for nought] As before, ver. 3. my people are taken from me, and carried away, and I receive nothing at all for them. I have no more now from the Chaldeans, then from the Aſſyrians before.

they that rule over them, make them to howl ſaith the Lord;] Their Lord-like Maſters (chap. 26.13. and 49.7.) uſe them with extream cruelty, chap. 47.6. they ſuffer much, and I recive nothing, for all the hard ſervice my Servants endure.

and my name continually every day is blaſphemed] That is all I had from the Aſſyrian before, chap. 37.4,6,17,23,24,29. and that is all I get from the Babylonian now, Dan. 3.15. & 5.23. chap. 14.13, 14. Ezek. 36. 20,23. as my people ſuffer in their perſons, ſo I my ſelf, in my reputation, being deemed unable to deliver my people. Thus prophane perſons, by the ſufferings of Gods people take occaſion to blaſpheme, and to inſult, even over God himſelf, Pſalm, 3.2. & 42.3. & 74. 22,23 & 89.50,51.

every day] Or, *all the day* long: and thus rather for the article as Gen. 6.5. Pſal. 44.22. chap. 51.13. Rom 8.36. which is wanting; when it is, *every day*: as Pſal. 7. 11. & 140.2. & 145.2.

V. 6. *Therefore my people ſhall know my name:*] I will no longer endure this loſs and reproach; but I will make my power known, by the deliverance of my people, Pſ. 106.8. chap. 49.26. & 63.14. it may ſeem to have an eye to Gods words unto Moſes, Exod. 6. 3. I will make my ſelf known to my people, by my name Jehovah, as I did to them in Egypt, by making my Word good, by fulfilling my promiſes.

therefore they ſhall know *in that day*] A ſupply from the former branch; as Gen. 1.16,30. 1 King. 10.11.

in that day] At that time, when this is effected; as chapter 26. 1.

that I am he that doth ſpeak: behold it is *I.*] That is not Eſay, or any other my meſſenger, but I the Lord, that ſpeak by him; who now foretel and promiſe, what I will then fulfil and perform, chap. 42.9. & 48.3,5. *that* it is *I that doe ſpeak*, ſaying (ſupplyed, as Pſal. 105,14,15.) *Lo*, here *I* am, ready to doe what I have undertaken, and by promiſe engaged my ſelf to make good. See chap. 42.27. and 65. 1. There is a trajection in the words, with a repetition of the particle intervenient, not unlike that, chap 59.18.

V. 7. *How beautiful upon the mountaines are the feet of him that bringeth good tidings.*] The joyous and gladſome entertainment of thoſe that ſhould bring tidings into Judea, and unto Jeruſalem, of the diſſolution of the Babylonian captivity. Nah. 1.15. and of thoſe, much more, that ſhould publiſh ſalvation, purchaſed by Chriſt, Rom 10. 15, Gal 4. 15, 16.

How beautiful] Or, *comely*, or, *ſightly*, as Prov. 19.10. and 26. 1. Cant. 1. 5,10. and 2. 14: or, *delightful*, or *deſireable*, Jer. 6.2. for that, the root it ſpringeth from, doth firſt, and properly ſignifie.

are the feet] How welcome will ſuch be when they come; *foot*, or *feet*, for the perſon himſelf, ſay ſome, as Pſal. 38 16 & 119. 59. Prov. 6.18. & 7.11. or, how welcome will their coming be? *foot*, and *feet*, for coming, ſay others, as Gen. 30. 27. 2 King. 6.32. yet there ſeems here to be ſome emphaſis in it, as if it were ſaid, the very *feet*, of ſuch, though ſweaty, duſty and dirty with travel. yet will be deemed deſireable and amiable unto Gods people, in regard of the tidings they bring to them; and they ready to fall down at them, as ready even to kiſs them. See Act. 10. 25.

upon the mountains] Alluding either unto ſuch high places, on which beacons, and wach-towers, were ſituate, which thoſe were wont to get up unto, thence, by ſome ſigne given, to call people together, that had ſome meſſage, or tidings, to publiſh unto them, Chap. 40.9. or, to the mountains, rather, that Jeruſalem was environed with, Pſal. 121. 1. & 125.2. and he ſeems to ſpeake, as if he ſaw meſſengers coming over theſe hills, to bring tidings from Babylon to Jeruſalem, of the captivity broken up. See the like Chap 13. 4.

of him that bringeth good tidings] The word *good*, ſhould be in a different character; for the word is indefinite to good, or bad. See chapter 40.9. *of him that bringeth good tidings*; that is of the Prophet Jeremy, ſaith one, that defined the time of the captivity, Jer. 25. 12. & 29. 10. Dan. 9.3. but poor Jeremy found but very ſorry entertainment among his people, for all that his determination: Nor is it probable, that people would be ſo much taken, and ſo deeply affected with a prediction of a deliuerance, to come ſeventy years after, from a very calamitous captivity, that they were then ſuddenly to enter into. The word is rather taken collectively, and indefinitely, not aiming at, or pointing to, any one in particular; but intending any whaſoever, one, or more, that ſhould come with ſuch tidings. See Chap. 40.9. & 41. 27. as in ſuch caſes men are wont to contend, to goe one before another, and to ſtrive who ſhall bring the good news firſt, 2 Sam. 18.19-23. See Jer. 50. 8.

that publiſheth peace] Heb. *maketh to hear*; as Neh. 8.15. *peace*, that is proſperity and welfare; as chap. 48.18.

that bringeth good tidings of good,] A ſuperfluous repetition; it would be ſimply rendred; *of him that bringeth good* or, *glad tidings:* for the word here uſed ſignifieth either, 1 King. 22.8. Prov. 15.15. Zach. 9.17.

that publiſheth Salvation,] Deliverance, Corporal, by Cyrus; ſpiritual, by Chriſt, Chap. 51.5. Heb. *that maketh to hear*; as before,

that ſaith to Zion, Thy God reigneth] Thy God hath manifeſted, and magnified his royal power, by the deſtruction of his enemies, and the deliverance of his people; but chiefly, and principally, in his ſpiritual Kingdome erected, and exerciſed by his Chriſt, Pſal. 93.1. & 97.1. & 99.1. 110, 1-7. & 146.10. Rev. 6.2. & 11.15. and 19. 6.

V. 8. *Thy watch-men ſhall liſt up* their *voice*] Heb. *the voice:* the pronoun wanting. as chap. 49.22,23. Of another ſyntax, ſee anon. Thy Prophets and Teachers, (Chap. 60.10. Ezek. 3.17. & 33.7. Heb. 13.17.) ſhall with much joy, and loud voice, publiſh thy deliverance. See Chap. 40.9. an alluſion, as there, and ver. 7. ſo here as ſome think, to the manner of thoſe that bring tidings, and tell them aloud, in high places, that as many as may be, may hear them; but the term of *watch-men*, ſuits not ſo well to ſuch. I rather take it, to have an eye to thoſe, that are placed upon watch-towers, to eſpy, and give notice of the approach, or coming afar off, of any that may be deemed to come for relief, in ſtraits, or with good tidings after ſome great battel fought, conqueſt atchieved, or the like. See 2 Sam. 18.24-27. as the former ſort, the tiding-bringers are ſaid to appear on the hills, not far diſtant from the city, ver. 7. ſo the watchmen from the walls, and turrets, about the city, who either deſcrying them afar off, and by their geſture, or other ſigns, diſcerning that they come with good tidings, or receiving, as the uſual manner is, the report of things firſt from them, ſhall, in the manner here mentioned, publiſh it to others. See 2 King. 7.10,11

with *the voice together ſhall they ſing*:] So Chap. 51.11. *they ſhall come with ſong*, or *ſinging to Zion*: But the particle expreſſed there is wanting here; as chap. 33.5. and oft elſewhere. But ſome therefore thus render the context; As for *the voice of thy watch-men*; or, as others, *the voice of thy watch men.*, without ought elſe prefixed, (which I take to be the better, as Cant. 2.8. as if he heard the one now, ſaw the other before, ver. 7. and were raviſhed at the hearing of the one, at the ſight of the other,) *they lift up the voice, they ſing together*; and this reading, the points, and pauſes, in the Hebrew, encline to. Some think it hath ſome reference, either to the ſinging and ſhouting of the Prieſts and Levites, and others, at the founding, of the Temple, Ezr. 3, 10,11. or to their ſinging together afterward in the Temple, at the dedication of it after it was built, Ezr. 6. 16. but they were works of a later date, then this here reſpected.

for they ſhall ſee eye to eye, when the Lord ſhall bring again Zion.] They ſhall cleerly, and evidently, behold thoſe things fulfilled, that had before by them been foretold, thoſe things performed that had been promiſed 1 Pet. 10-12.

eye to eye] Num. 14. 14. *face to face*, Gen. 32. 30. and *mouth* *to mouth*, Num.12.12. See Jer. 32.4.

when the Lord ſhall bring again Zion.] So is the word generally rendred, both here, and Pſalm. 14.7, & 53.6.& 126.1.in all which places.yet it ſeemeth to be word for word in the text *when the Lord ſhall return again to Zion*, with a want of the particle *to*, as, chap. 35. 10. and 51. 11. and it may well be ſo rendred alſo in thoſe places of the Pſalmes; *when the Lord ſhall turn* to *the captivity of his* people; and, *when the Lord turned* unto *the captivity of Zion*: when in mercy and favour, he turned again to them; as Num.10. 36. Pſal. 90.13. chap.63.17. ſo the ſenſe will be, *when the Lord ſhall return unto Zion* again; either to his people that had ſometime held it,but had been diſpoſſeſſed of it,and detained long from it; or, to the place it ſelf,to take up his abode, & make his reſidence again there, as in former time he did, Pſ.132.13,14. c.31.9.for God is ſaid to come along with his people,in the front of them,at their return, ver. 12 they ſhall cleerly ſee God himſelf returning, in conſpicuous manner, together with his redeemed ones unto Zion. And this way the moſt of the Jewiſh commenters go: Nor can it be denied, but that the word,in the form here uſed,is commonly,almoſt generally, intranſitive; and ſignifieth, not to *reduce*, as in another form, but *to return*. Howbeit, ſome places there are,wherein it ſeemeth to require a tranſitive notion,as Job 42.18.*the Lord turned the captivity of Job*, & Nah. 2. 2.*The Lord hath turned the pride of the excellency of Jacob*; and ſo without any ſupply, it may well be here as our verſion hath it. See Jer.30.3,18.

V. 9. *Break forth into joy, ſing together, ye waſte places of Jeruſalem:*] That have lien long ruined, but ſhall now be re-edified, chp.44.28.Heb *waſtes*; as chap.49.19. & 51.3. See chap.14.7.and 35.1.& 44.23. & 49.13. and 45.1. and 55.12.

for the Lord hath comforted his people,] Returning in mercy to them, ver.8. See chap.51. 3.

he hath redeemed Jeruſalem.] Set her at liberty again, ver.3. See chap. 44.23. & 48.20. Luk.1.68.

V. 10. *The Lord hath made bare his holy arm in the eyes of all the nations:*] Or, *hath ſtripped up his arm*; as alluding to the geſture of thoſe, that ſtrip up the ſleeve of the arm, to ſtrike the more readily with it. See Ezek.4.7 chap 53.1 *arm*, for *power*; as chap. 51.9. which place this ſeems to reflect upon. The Lord according to your deſire, and ſuit to him there,hath raiſed up himſelf,and ſheweth forth his might, in moſt conſpicuous manner, in the ſight of other people, as well as your own,that they cannot but take notice of his handy work, both in your adverſaries deſtruction, and in your deliverance, Pſal.98.2. chap. 26.11.

holy arm] Heb. *arm of holineſs*; as Pſal. 98.1.

in the eyes] For, *in the ſight*, Pſal 98.2. as, *in the ears*, for, *in the hearing*, Chap. 36.11.

and all the ends of the earth ſhall ſee the ſalvation of the Lord] Or, *that all the ends of the earth may ſee*; as Chapter 41.20,22 or, *ſo that all the ends of the earth have ſeen*; as Pſalm. 98. 3. *the ſalvation of the Lord*; which he hath wrought for his people, Chap.49.26.which ſhall be ſo remarkable,that notice ſhall be taken of it, even in the remoteſt parts of the world, on every ſide,unto the lands end, Pſal.67 8. & 98.3. Mic.5.4. Luk.3.6.

V. 11. *Depart ye,depart ye, go ye out from thence:*] Get ye with all ſpeed out of Babylon, ye that have been hitherto detained in captivity there, Chap.48.20. & 62. 10. Jer 50.8. & 51.6. 2Cor.6. 17. Rev. 18. 4.

touch no unclean thing,] Keep your ſelvs pure and clean, free from heatheniſh and idolatrous defilements, 2Cor.6.17. and 7.1. 1Tim.5. 22 Jam. 1 27. an alluſion to legal pollutions, contracted by touch, Lev. 11. 24.39 44 & 22.4-6. Col.2.21.

Go ye out of the midſt of her] Or, *out of her*; as chap 5.8. to wit,out of Babylon, as before: a double repetition redoubled.

be ye clean, ye that bear the veſſels of the Lord.] Either ye that are to bear back the holy veſſels that Nebuchadnezzer had carried away to Babylon,being,by Cyrus, now reſtored,Dan.1.2. 2Chron. 36.7 Ezr.1.7,8 11. See the charge, by Eſdras, given unto them, Ezr.8.28. or, ye Prieſts that are to handle them in your ordinary miniſtrations, Lev 21.6,23. Num.4.5,15.& 19.13.19. Ezek. 22.26. Hag. 2. 13,14. and to all Chriſtians called to be ſpiritual Prieſts, 1Pet.2.5,9,13. Rev. 1.6.

V.12. *For ye ſhall not go out with haſte,*]Or,*in haſte*; haſtily as they were enjoyned to eat the paſſover,Exod.12.11. and as they are ſaid to have gone out of Egypt, Exod.12.33. ſo that they could not have time to provide themſelves of neceſſaries, Exod. 12.39. Deut 16.3. but the word ſeems to import ſomewhat more then ſo here: ye ſhall not make haſte out of fear, as if ye miſdoubted, leſt ye ſhould be intercepted and ſtayed again, by thoſe that detained you before: for the word it comes from, properly ſignifies, *to tremble*, Deut. 20.3. and conſequently to make *haſte out of fear*, 1Sam. 23. 26. it implyeth therefore, a *frightful* or, *trembling haſte*, a making haſte out of fear, Pſal.31.22.& 116.11.

nor goe by flight,] As if ye fled; as they ſeemed to do out of Egypt,Exod. 14.5. and as thoſe are wont to do,that ſteal away without the privity of thoſe,under whom,or, in whoſe power, they are, Gen.31.20,21. and this therefore, and the former,*flight*,and *haſt*, are, as here, ſo elſewhere, joyned together, 2Sam.4.4. 2King.7. 7,16. you ſhall not goe away haſtily, out of fear, or by ſtealth; but ye ſhall depart freely, peaceably, quietly, by commiſſion from publike Authority, taking your own time, without tumult, noiſe, or fear of ought, chap.55 12. 2Chron.36.23. Ezr.1. 3,4.

for the Lord will go before you; and the God of Iſrael will be your rereward] Heb. *the Lord is walking*, or, *marching before you*; *and the God of Iſrael* is *gathering you up*,or, *cloſing you*: as Num. 10.25. Joſh. 6. 9,13. Ye ſhall not need to fear ought, either in ſetting out,or on the way; for God will ſecure,and ſafeguard you, on every ſide, both before,and behind. It is an alluſion to Gods conduct of his people, in their departure from Egypt, and paſſage thorow the wilderneſs, by the the pillar of cloud, and fire; which ſometime went in the front with them,and ſometime alſo ſtood in the rere of them, as was moſt conducible for their protection and ſafety, Exod. 13.21.& 14.19,20. So Chap.58.8.

V. 13. *Behold*] At this verſe ſeems to begin a new Sermon; certain it is, that they belong to the ſame ſubject, with the next Chapter, and do together with it, joyntly make up an entire Prophecy, concerning Chriſt, his perſon, parentage, condition, manner of liſe, ſufferings, humiliation, exaltation, benefit redounding thence to his, and honour to himſelf.

Behold] So is the Prophecy of his birth uſhiered in, Chapter 7. 14.

my Servant] This prophecy, the Jewiſh Commenters themſelves affirme to be very difficult; and howſoever their later Maſters ſtrive all they can, to turne it from Chriſt, in hatred to whom, they ſtrangely ring, and wreſt the ſeverall paſſages of it, writhing, and wrigling them, ſometime one way, and ſometime another, (wherein I could wiſh, that ſome Chriſtian Writers had not too far concurred with them,) by, and in applying them, ſome to Moſes, ſome to Eſdras, ſome to Jeſus the ſonne of Joſadak,ſome to Joſias, ſome to Ezekias, ſome to Eſay, ſome to Jeremy, ſome to Iſrael, in generall, or the maine body of the juſt ones returned from the Captivity; (unto none of all which, the ſubject matter of it will agree) yet the Chaldee Paraphraſt expoundeth it of the Meſſias; and ſo likewiſe ſome of them acknowledge upon the place, that their ancient Doctors did. The title was before given unto Chriſt, Chapter 42. 1. and hereafter, Chapter 53. 11. ſo called by God the Father, who here ſpeaketh of him, becauſe he did him ſervice in the work of mans redemption, Luke 2. 49. John 5. 17, 30. and 6. 38. and 9.4. and 10. 18. and 12. 49. and 14. 31. and 17. 4, and 18. 11. Phillipians 2. 7,8. for the deliverance of his Elect from the thraldome of ſin, and Satan, Matthew 1. 21. Gal 1. 4. and 3. 13. 1Theſſ. 1.10. Titus 2. 14. Heb. 2. 14, 15.

ſhall deal prudently] So the word ſeems to be uſed of David, 1Sam. 18. 30. or, *ſhall proſper*; and ſo it is generally deemed to be uſed of the Meſſias, deſcended from David, Jer 23.5. of whom alſo it is ſaid, chap.53.10. that *the pleaſure of the Lord ſhall proſper in his hand.*

he ſhall be exalted, and extolled, and be very high.] Divers terms heaped up, to expreſſe in part the tranſcendent, and unexpreſſible advancement of Chriſt, in regard of his humane nature, aſſumed by his deity, the Eternal Word, to ſubſiſt in one perſon with it. John 1. 14. Hebr. 2. 16. For the Talmudiſts doe but trifle, when they dreame of three diſtinct degrees in the text; *exalted* above Abraham, *extolled* above Moſes, and *advanced* above the Angels; though the things themſelves be true, John 8.53,56. Heb.3.3 5.& 1.4-7 but not ſo particularly here intended. Rather, as ſome of ours every way exalted, that men are ordinarily wont ſo to be; to wit, when raiſed from a mean eſtate to ſome honourable condition, or from a private life, to magiſtracy, and government, Gen. 41. 14,40——44. Pſalm 105. 17——22. and 78 70, 71. and 113. 7,8. Eccleſ. 1. 14. or when furniſhed with ſuch parts, and endowments of wiſdome and underſtanding, as makes them admirable in the eyes of others, Gen. 41. 39. 1 King. 3. 12. and 10. 24. Daniel 1.19, 20. and 5.11. and when enabled to perform and goe thorow with great matters, whereby they become famous, and renowned, far and neer, 2 Sam. 7. 8, 9. 2 Chron. 26. 5——8. In all which reſpects, our Saviour was moſt eminently exalted, above all creatures in Heaven, and Earth; as by the Scriptures above pointed to, and thoſe typical Pſalmes, 2. and 45. and 72. 110. moſt evidently appeareth. See on Chapter 53. 4 See Epheſ. 1. 20——22. Phil. 2.9,10.Col. 1. 19. and 2. 3,9. Heb. 2.7,8. and 12.3.

V. 14. *As many were aſtonied at thee*] The ſpeech of the Father, not of Chriſt, as before; but unto Chriſt, whom he here directeth his ſpeech unto. The words ſome expound, of an aſtoniſhment at Chriſt, in way of admiration of him, in regard of the power of his Deity, and his excellent parts, appearing, and manifeſting themſelves, partly, in his manner of teaching, and partly, in the miracles, and mighty workes wrought by him, Matthew 7. 28, 29. and 8. 27. and 13. 54. and 22. 33. Marke 1. 22, 27. and 6. 2. and 7. 37. and 11. 18. Luke 9. 43. But this ſenſe ſuits not well with the courſe of the context. The word rather, according, both to the Originall, and the ordinay uſe of it, is here to be underſtood of ſuch an aſtoniſhment as ariſeth from the contemplation of ſome ſtrange, uncouth, and rueful ſpectacle of deſolation, deformity, miſery, or the like. So is it uſed, Levit. 26.32. where the notation of it alſo is expreſſed. So alſo, 1 King. 9. 8. 2 Chron. 7. 21. Jer. 18. 16. & 19. 8. & 49. 17. & 50. 13. Ezek. 26. 16. & 27. 35. & 28. 19. and no marvel, if many were aſtoniſhed at the ſight of our Saviours condition, in regard of thoſe baſe, diſgraceful, and diſpiteful uſages, that were offered, and done, to him, in the time of his humilation here on earth, when his followers were ſo amazed at the relation of them, when they were ſometime foretold them, Mar. 10. 32-34.

(*his viſage was ſo marred more then any man, and his form more then the ſons of men)*] Thoſe that expound the foregoing branch, of mens wondring at Chriſts excellencies, make theſe words the ſecond member of the collation, which the note of ſimilitude, prefixed to the former, ſheweth, here to be intended: as if the text ran thus; As he was ſometime highly admired for his powerful words and works; ſo he ſhall afterward be as much abuſed and diſgraced again. But the reddition of the ſimilitude, cometh afterward in the next verſe: this being inſerted between both, by way of *parentheſis*, with a tranſition from perſon to perſon, in this Prophet not unuſual; (ſee chap. 1. 29, 30. & 2. 9. & 3. 25. 26. and we need not therefore, with ſome of ours, either offer to alter the text, or underſtand the former, of one perſon; and the latter of another: that, of Iſrael, this, of Chriſt,) as rendring a reaſon, why at ſight of our Saviour, in time of his depreſſion, many ſhould be ſo aſtoniſhed. Howbeit, the words are not ſo to be underſtood, as if our bleſſed Saviour had, in regard of his bodily perſon, or preſence, been ſome ſtrange, deformed, or miſhapen creature; but in regard of his outward eſtate, coming of mean, and obſcure parentage, ch, 53. 2. living in a low deſpicable condition, ch. 53. 3. expoſed to ſcorn, and contempt, and to much affliction, thorow the whole courſe of his life, ch. 53. 2. and more eſpecially, yet, in regard of what he was alſo in his Perſonal appearance; through the baſe and deſpitefull uſages, that he ſuſtained at the hands of his malitious and miſchievous adverſaries, when they had gotten him into their power, Pſ. 22. 12-18. and 69. 19-21. & 71. 7. cha. 50. 6. and 52. 5, 7, 10. *Mat.* 26. 67, 68. and 27. 16-44. Mar. 14. 65. & 15. 15-32. Luk. 22. 44, 63. & 23. 26, 33, 35-39. Joh, 19. 1, 5, 16-18, 23, 29. A learned late Writer would have this paſſage read by way of interrogation, as the words of thoſe that wonder at the ſight of Chriſt, thus rendring the text; ſaying, (as Pſal. 105. 15.) is *his viſage in ſuch manner corrupted*, or, *marred?* &c. but the former verſion ſeemeth the more familiar, and to come off more freely.

his viſage was ſo marred] His watching, dragging to and fro, from place to place, buffeting, ſcourging, carrying his croſſe, and other miſ-uſage, could not, but much alter the ſtate of his body, and impair, yea, deface all the ſightlineſs of it. Howbeit, the word *viſage*, here, and *form*, in the next branch, ſeem to be taken more largely for all outward appearance, both of bodily ſhape and of ſtate, or condition in general; as *ſight* or appearance, ch. 11. 3. Joh. 7. 24. and *form*, 1 Sam. 28. 14. 2 Tim. 3. 5. and *face*, or *perſon*, Deut. 16. 19. Rom. 2. 11. So chap. 53. 2. Heb. *ſuch the corruption of his viſage more then*, or, *above a man*: for they ſeem wide here, who drawing the word from another root, would have it rendred, *the unction of his perſon above any man*, Pſal. 45. 2, 7.

more then any man] Heb. *then a man*: *a man* for, *any man*, or, *any one*; as chap. 4. 11. & 40. 26. & 50. 2. ſo that he ſeemed rather as a worm, then a man, Pſal. 22. 6.

and his form more then the ſons of men] As if no form, or ſhape of a man, were left to be ſeen in him: as ſome render thoſe words, Pſal. 38. 3. chap. 1. 6. the ſame notion in other terms; as Job 25. 6.

V. 15. *So ſhall he ſprinkle many nations*] The reddition, or latter part of the collation, concerning Chriſts exaltation, oppoſed to the former, concerning his humiliation, ver. 14. and further confirming and illuſtrating what concerning Chiſts ſucceſs, and advancement, was before delivered, ver 13.

ſprinckle] The Jewiſh Commenters expound theſe words, ſome of them, of the ſlaughter that he ſhould make of his enemies; *he ſhall ſprinkle* them, that is, ſhed their blood; chap. 63. 3. *their blood was ſprinckled upon my garments*; ſome of them, of the reports that ſhall go abroad of his honour, and valour, :for the term of *ſprinckling*, or *dropping* rather, is, ſay they, uſed of ſpeech, Deut. 32. 2. Ezek, 20. 46. & 41. 2. Amos 7. 16. Mic. 2. 6, 11. ſo the meaning ſhould be, he ſhall make them to *ſprinkle*, or *drop*; that is, give them occaſion to talk of him: but the word of *ſprinkling*, is one, thoſe of *dropping*, other: & this never found ſo uſed; though thoſe are. Others of them again, but without example, likewiſe, would have the word taken, in a notion *of diſperſion*, he ſhall ſay they, grow ſtrong, and drive away the horns of the Heathen, that had formerly diſperſed Gods people, Zach. 1. 21. but theſe Interpretations are groundleſs, and forced. Ours expound the words much to one effect; to wit, that Chriſt ſhould bedew many Nations with the Doctrine of the Goſpel, by the miniſtery of his Apoſtles, and thereby convert them to the Faith, through the efficacy of the Spirit, accompanying the ſame, and working faith in them, chap. 59. 20, 21. Mat 28. 18. Acts 2. 33, 38, 41. Rom. 10. 17. 2 Cor. 3. 6. or, which comes all to one, that he ſhould ſanctifie, and cleanſe them with his Spirit, imparted to them, by the Word, and with his blood, by faith applyed unto their ſouls, Ezek. 36. 25, 27. Joh. 15. 3. & 17. 17. Act. 15. 9. Gal. 3. 2. Eph. 5. 26. 1 Pet. 1. 2. 1 Joh. 1. 7. Rev. 1. 5. & 7. 14. an alluſion, as ſome think, to the water, and waſhing with it, uſed in the Evangelical Baptiſme, Mat. 3. 11. Joh. 3. 5. Acts 2. 38. & 22. 16. 1 Pet. 3. 21. as others, to the the legal baptiſings, or ſprincklings, with water, or blood, or both mixt together; for the ſanctifying of ſome, and cleanſing of others, that were legally unclean, Exod. 24. 6, 8. & 29. 4. 20, 21. Lev. 13, 6, 7, 8. Num. 19. 12—21. Pſal. 51. 7. Heb. 9. 10, 13, 14, 18-22. & 10. 8. 10. 22.

many nations] As many perſons aſtoniſhed at him before; ver. 14. ſo many people now taken with him, and converted to him, chap. 2. 3. yet *many*, not *all*, as Mat. 28. 18. becauſe not accepted by ſome, though offered to all, Acts 2. 41. and 17. 11, 18. 32—34.

the Kings ſhall ſhut their mouths at him] *Kings* ſimply, (for there is no article in the original) or, even *Kings* (as chap. 51. 12, 22. and 60. 10. & 62. 2.) *ſhall ſhut their mouths* (Heb. *mouth* as, *tongue*, alſo, Job 29. 10.) out of reverence and reſpect, out of another manner of aſtoniſhment at him now, then before, ver. 14. to wit, out of admiration of his incomparable excellency. See Job 29. 9, 10. or, being ſo convinced of the truth of his teaching, that they ſhall not be able, or dare once to contradict it, Luk. 21. 12, 15. See Job 40. 4, 5. Pſal. 107. 42. Mic. 7. 17. But the former ſeems rather here chiefly intended. For the Jewiſh Crittick doth but dally here who, to make this ſuit with his forced fancy, concerning the foregoing branch, would faſten upon this a double ſenſe: the word here uſed, ſaith he, hath a two-fold notion; of *opening*, and of *ſhutting*; of *opening*, as it ſignifies *to skip*: for in skiping, or leaping, the feet are opened, Cant. 2. 8. of *ſhutting*, or *cloſing*, Deut. 15. 7. Job 5. 16. here it may import both: they ſhall open their mouths to talk of him; and they ſhall ſhut their mouths, in way of wonderment at him. But this is to make *a Delphick* ſword of Gods Word. And yet ſuch quirks are too many much taken with.

for that which had not been told them, ſhall they ſee; and that which they had not heard, ſhall they conſider.] *For*, Heb. *And*; as chap. 40. 29. They ſhall ſee thoſe things fulfilled, which their Wizzards could never foretel; nor had been told by any other, and they ſhall hear ſuch myſteries, yea, not hear them only: but conſider ſeriouſly of them, and underſtand them aright. (See chap. 1. 3.) as they never had been made acquainted with, or had once thought on before, chap. 41. 26. and 45. 21. and 64. 4. Rom. 16. 25, 26. 1 Cor. 2. 8, 9. or, as others read, and render the words; *they to whom it had not been related*, or, *to whom nothing had been related* of him, *ſhall ſee*: *and thoſe that had not heard*; *ſhall conſider*, or, *underſtand.* So the ancient, both Greek and Latine, and of ours not a few. See chap. 65. 1. Rom. 15. 20, 21. I go rather with the former; the ſyntax ſeeming to me the more familiar, and the fuller. The ſame way go the Jewiſh Commenters, ſave that ſome of them conceive it ſpoken, not ſimply, and abſolutely, but comparatively; they ſhall ſee greater glory, and excellency in him, then ever they heard, or dreamed of; they ſhall find, and know his magnificence to go far beyond whatſoever they had been told, or could conceive of him before. See of Solomon, 1 King. 10. 6, 7.

CHAP. LIII.

Verſ. 1. WHO *hath believed our report?*] Or, *who believeth our report?* or, *doctrine*; as ch. 28. 19. or, *preaching*, as ſome render it, Hoſ. 7. 12. Heb. *hearing*, chap. 28. 19. that which they hear from us; thoſe glad tydings before-mentioned, Chap. 52. 7. Some for the better connexion of the enſuing diſcourſe, with the former, prefix the adverſative particle, *But*; rendring the words: But *who believeth our report?* that is, who, ſay they, of the Jewiſh people: the fewneſs of thoſe that received the Goſpel among that people, being oppoſed to the multitudes of other nations, that ſhould embrace it, and believe in Chriſt, chap. 52. 15. So the words containe a complaint of the paucity, and ſmall number of thoſe, among the Jews, that gave any credit to the Prophecies foregoing, concerning Chriſt, and the doctrine of his Kingdom, and his glorious advancement, either in the times of this our Prophet, and other his fellow-meſſengers; or, in the time, that being exhibited in the fleſh, he lived here upon earth: unto which times, we find theſe words applyed in the Goſpel, Joh. 12. 37, 38. Rom. 10. 16. See chap. 49. 4. Joh. 3. 32. & 5. 43, 44. & 7. 5, 48. Act. 28. 25. See for the form of ſpeech, Pſalm 90. 11. chap. 50. 10.

and] Or, *or*; as, chap. 40. 13, 18.

to whom is the arm of the Lord revealed?] His mighty power working by, and manifeſting it ſelf in Chriſt, and in the miniſtery of his Word, ch. 40. 10. & 51. 5. & 52. 10. Rom. 1. 16. 1 Cor. 1. 18, 24. which muſt from God be revealed, before it can be believed, chap. 54. 23. Mat. 11. 25. & 16. 17. Joh. 6. 44, 45. 1 Cor. 2. 9, 12. Gal. 1. 12. Heb. *upon whom*; which ſome taking hold of, thus render the text; *upon whom is the arm of the Lord ſtript up*, or, *made bare?* that is, on whom hath the miniſtery of his ſervants an efficacious work, for the converting of them unto God? a metaphor, ſay they, taken from Workmen, who are wont, for the better expedition, to ſtrip the arm up to the elbow, when they go about their work. See chap. 52. 10. But this ſeems over-curious; nor will the Greek, in the Goſpel, bear it: and the particle, though it uſually ſignifie *upon*; yet is it alſo frequently uſed for *unto*; as Exod.20.3.*to my face:* ſo the words there are, 2 King.18.27.compared with Eſay 36.12.1 ſal.13.6.& 18.41.ch.29,12.with v.11.

V.2. *For he ſhall grow up before him, as a tender plant*] Heb. *And*; which both the old Greek, and Latine, and ſome other after them retain. Others, render it, *Indeed*, as chap.30.20. Or, *Yet*; as ver.7.ch.46.7. and others again, not a few, whom our verſion concurreth with, *For*; as ver.11.Chap 52.15.& 64.5.as uſhering in a paſſage, wherein the ground is diſcovered, and a reaſon rendred, how it came, or ſhould come to paſs, that ſo few of the Jewiſh nation ſhould entertain Chriſt, as the Meſſias, and their Saviour, and give belief to the doctrine of the Prophets and Apoſtles, concerning him. They looked for a Meſſias to come in princely ſtate, with royal attendance, and ſecular power, that ſhould reign and rule, as ſome mighty Monarch, and ſet them free from the bondage of the Romane Empire, and when they ſaw nothing leſs; but all clean contrary in Chriſt, hence came it to paſs, that they were offended in him, and could by no means be induced to believe that ſuch an one ſhould be their Meſſias, Mat.13.55,57.*Luk*.24.21.Joh.7.27, 41,53.1 Cor.1.23.

grow up]Heb.*aſcend*; which ſome underſtand, of Chriſts exaltation; as if it were ſaid, that he ſhould riſe and grow great, for all this, that ſo few entertain him, and believe in him. And ſome of note, to this purpoſe, would thus joyn this verſe with the latter part of the former; *And he, on whom the arm of the Lord ſhall be revealed* (to wit, Chriſt)*ſhall grow up:* but this offereth too much violence to the context. And albeit, the word here uſed, doth ſometime import *a riſing*, by advancement, and improvement of height, ſtrength, ſtature, or ſtate, Chapter 40. 31. Jeremiah 51. 53. yet it is uſed commonly of plants, ſimply ſpringing up, without any ſuch ſpecial connotation, Chapter 32.3. and all the circumſtances of the text do carry it another way, as in the opening of the words will appear.

before him]This ſmall particle is very variouſly expounded. Some underſtand it, of God; that in the ſight of God he ſhould be great, and highly eſteemed, though mean, and of no account in mans eyes, as the like is ſaid, in expreſs terms, of John his Herbinger, Luk.1.15.and, in effect, of Chriſt alſo, Luk. 1.32. or, that by his moſt wiſe, and powerful providence, he ſhould be produced, and under his protection, having his eye perpetually upon him, grow up to a great height, Chapter. 52. 13. Others, of the people, in whoſe eyes he ſhould appear, and ſeem to be ſuch, as is hereafter intimated. Others, of Chriſt himſelf, that he ſhould be lowly, and of ſmall eſteem in his own ſight; as it is ſaid of Saul, 1 Sam.15.17.and in the perſon of Chriſt, Pſalm.22. 6. Others, laſtly, of none of all theſe; becauſe no expreſs mention of any of theſe, unto whom it may fitly be referred, but of the outward ſhew that Chriſt ſhould make, rendring the text, *for his appearance*, or *outward ſhew*, or *ſtate*: for the word *face*, in Hebrew, is very frequently ſo uſed; as was before ſhewed, on Chapter 52. 14. and anſwereth to the word *ſight*, or, *appearance*; uſed afterward, in the laſt clauſe of this verſe.*for ſight*, as, *for height*, Prov. 25.3. where the ſame particle is ſo uſed; and this beſt ſuits with the ſcope, and current of the context.

as a tender plant] The word *tender* is not in the text; and true it is, that the term here uſed, is of a large extent in the ordinary uſe of it, comprehending branches of all ſorts, without diſtinction of ſtrength, or ſize. See Pſalm 80.11. Hoſ. 14.6.Job 8.15,16.30.& Ezek.17.4.where, though our verſion renders it, *a young twig*, which would do very well here; yet the words, next before going, controll it there. The word properly ſignifieth, *a ſuckling*, or *ſucking-childe*, Num.11.12.Pſal.8.2.1.Sam.15.3.& 22.19.Jer.44.7. Lam.2.11.and 4.4. and ſo the ancient Greek, and ſome after them, here take it; but the reſemblance, here uſed, admitteth not that. In the next place, therefore, the word doth ſignifie, ſometime, *a branch*, or, *bough*, in general; becauſe it ſucketh, and draws the ſap and moyſture, as milk, from the root, or ſtock, from whence it ſhoots up, or ſpreads out, Rom.11.17.ſometime, more ſpecially, ſuch *a plant*, or, *twig*, as reſembleth for its tenderneſs, and ſmalneſs of growth, ſome *ſuckling*, or *ſucking-child*: ſo is it uſed, Job 14.7. where it is not amiſs rendred, *a tender branch*; and may well here (the circumſtances of the place, not well admitting only, but requiring it) *a tender plant*, or *young twig*, at we uſe to ſay, *a ſucker* : for ſo uſe we to term ſuch young plants, as ſhoot up from the root of ſome elder tree, or Stander. See ch.11.1. This ſome underſtand of the mean beginnings of Chriſts Kingdom; though afterward wonderfully thriving, and proſpering, Mat.13.31,32.Mar.4 27-32. Others, rather of Chriſt himſelf. See ch.11.1.

——*and as a root out of a dry ground*] By *root*, ſome underſtand here, *a ſprig*, ſprouting out, or ſpringing up from a root; as chap. 11.10. Rev.5.5.but it may be here taken in its ordinary notion; the word, *ſprig*. or *twig*, or *plant*, being ſupplyed from the former branch, as is not unuſuall. See on ch. 51. 8. and ſo the words may be rendred; *and as*, or *even as*(a ch.1.6.& 40.30.) the twig, or plant of *a root*, that riſeth *out of a dry ground*. Heb. *a ground of drought*, or *drineſs*, as Pſalm 63.1.& 68.6. where it is ſtrange (ſaith the Jewiſh Commenter) that tree, or herb, ſhould take root; and much more unlikely, that it ſhould thrive, and bear fruit, as this plant was to do, Chap.52.13.ver. 10. By this *dry ground*, ſome underſtand the Virgin Mary, Chriſts Mother, in regard of hope of iſſue, while ſhe ſhould ſo continue, as ſuch. See ch.56.3. Luk.1.34. Others, of the decayed ſtock of David, and mean Family of Jeſſe, that then ſeemed to be a dry tree, or dead *trunk* of a tree rather; as being reduced to a far lower eſtate, then it was in at firſt. See ch 11.1. But I ſuppoſe we need not appropriate this limb of the collation, unto either of theſe, albeit, the conſideration of the mean, and low ſtate and condition of both theſe (Joſeph the Virgins husband being alſo taken in to them) come within compaſs of that, which is here aimed at; to wit, the mean condition of our Saviour, which made him ſo deſpicable in the eyes of his own people, Luk.1. 48. & 2. 4. & 3.23.Mat.13.55.Mar.6.3. It is ſufficient, that by this reſemblance is intimated, ſuch a poor, and bare condition, without ſightly ſhew or ſtate, as might well be compared to ſome ſorry plant, that had, with much ado, ſhot up, and got above ground from ſome almoſt ſapleſs root, in ſome ſuch waſte and waterleſs place. See Jeremiah 17. 6.

he hath no form, nor comelineſs] The former word applied to a plant, ſeems to import the ſightlineſs, or comelineſs of a plant, or tree in regard of the trunk, and body of it, its ſhape, proportion, ſtraightneſs, ſmoothneſs, well colouredneſs, and the like : for it comes of a word, that ſignifies, *to delineate, draw out*, or *portray* ought, in its due ſhape and lineaments, Joſh. 15. 9,11.& 19.13 ch. 44.23. and applied to mankind, or woman-kind, ſignifies a perſon well compoſed, and complexion, well faced and featured, or well proportioned, and ſhaped, Gen 29.17. & 36.6. ſo it is uſed alſo of beaſts, Gen.41.2.where, with its epithet, it is rendred, *well-favoured*, and might as well be, *well-featured, and fat*: fatneſs bettering the feature of a beaſt, as leanneſs defaceth it: the latter ſeems to have reference, in plants, to that ſightlineſs of them, that proceedeth from the leaves, and bloſſoms, and kays, and fruits, or other like verdure, wherewith ſuch are wont to be arrayed and adorned. So it is uſed, Lev. 23.40. where they are enjoyned at the feaſt of Tabernacles to take the *fruit*, (that is *boughs*, or *branches*, as it is explained, Neh.8.15.or more ſpecially, *leafie boughs*, and *branches*, (for ſo the word there uſed, properly ſignifies. See Prov.11.28)*of trees of ſightlineſs*, or *goodlineſſe*, that is, *of ſightly*, or *goodly trees*, (as it is there rendred, of ſuch trees, as were thick with leaves, and twigs, as in both places it is afterward expounded)to make them *booths* of. And hence applyed to beaſts, it is attributed to ſuch, as are furniſhed, and garniſhed with goodly and ſtately heads or horns, Deut.33. 17.given to men, and women, it is uſed of ſuch, as are attired and decked with goodly and gorgeous apparel, Chap.63.1.Ezek.16.10, 14 where the word is alſo uſed. Hence thoſe ſpeeches in the Proverbs, *In the multitude of people, is the ſightlineſs of a King*, Prov.14. 28.as if he had ſaid, not ſo much, in his rich and royal robes, as in the numerouſneſs of his ſubjects; and Prov.20.29. *the bravery of young men is their ſtrength; and the ſightlineſs of old men is the gray-head*; that is, vigour and valour, ſetteth out, and adorneth the one; and his gray hairs, the other; more then fine, and gay apparel doth either. Now leaves and verdure, are to plants, as veſtments and attire, unto man, or woman. Howbeit, ſome of the Rabbines, on Gen.29.17.where *beauty* in two diſtinct reſpects, is given unto Rachel, and uſe made of theſe two words, by the former, underſtand the *feature*, or compoſure of the face, by the other, the *clearneſs* of the complexion or countenance. But I ſuppoſe them not to be ſo ſtrictly here taken. Howſoever, the mean eſtate of the Meſſias, void of all ſhew and luſtre, that is wont to draw mens eyes after it, is here very pithily and pregnantly, ſet forth, and deciphered by the reſemblance of ſuch a plant, as hath neither height nor ſtrength, nor comely ſhape, nor leaves, or verdure, to make it any way ſightly, or deſireable. Or, if it ſhall be deemed, that in the former branch onely, ſome plant is alluded unto, the perſon of man rather in this latter, ſuch a party is here intimated, as for perſonage and ſtate, may be compared unto ſuch a plant, as by ſuch notions hath been deſcribed. See ch.1.30.

and when we ſhall ſee him, there is no beauty that we ſhould deſire him]Heb. *and we ſhall ſee him, and no ſight*(or *ſightlineſs*); for ſo the word ſoundeth, having an elegant conſonance, with the term of *ſeeing*, whence it is derived, Chap.52.14. and comprehendeth both the former) is (to wit, *in him*, a defect of the pronoun, as Deut.3.12.ch. 35.9.the like ſyntax, ſee Prov.4.23.Chap.37.9.36.) or (as it may be rendred; by ſupply from the former member, as Gen.1.16.Ch.52.6.) we ſhall not *ſee* any *ſightlineſs* in him; *and we ſhall deſire him*, for *that we ſhould deſire him*: as Chap.40.25.Mal.1. 9 that is. for which or in regard whereof, we ſhould have any deſire, or affection unto him: neither is there any need, as ſome would, to ſupply the negative from the former branch, as Pſalm 9.18.Prov.30.3.rendring the words, *and we ſhall not deſire him*, there being as much implyed without it. He that is ſtyled, *the deſire of all nations*, Hagg.1.7.(whence ſome are of opinion, that *Machmed*, or *Mahommed*, borrowed his name, that he might be deemed as another Meſſias) and who much better then Daniel, might be termed, *a man of deſires*, Dan. 10.11, 19.having all deſireable things that can be; yea, all deſireableneſs, treaſured up in him, Col.2.3,9. in true beauty, and excellency, far exceeding and ſurpaſſing, not the ſons of men only, Pſalm 45.2.7. but the Angels themſelves, Heb.1.4 yet appears ſo ſtript, and deveſted of all ſhew of any ſuch matter, Phil.2. 6,7,8, that his own people, when they ſee him, can diſcern nothing at all ſightly, or deſireable in him. See ch.52.14.

V.3. *He is deſpiſed, and rejected of men*] It was not enough to ſay of him, that he was not deſired, ver.2. but he addeth further now, that he was, as ſome: not baſe only and deſpicable, but even vile, and abominable creature, both deſpiſed, and rejected. See Chap.49.7 *deſpiſed*, as of Jeconiah, Jer.22.28. *rejected of men*: or, as ſome, taking the word for a noun: *a rejection of men*; the abſtract for the concrete; as 1 Cor.4.13. But I conceive it rather to be a participle, found entire, Ezek.3.27. but here contracted, becauſe it reſteth on the word adjoyned to it: and it is not amiſs rendred by our Tranſlators, *rejected of men*, that is, as one of the Jewiſh Commenters, either more abject then any man, as Chap.52.14. (as ſo there ſhould be a want of the prepoſition there uſed, as there is alſo, Chap.20.7.& 32.2. and that in this very notion, alſo) Chap.65.5. or, one *ſevered*, and *caſt out* from the company and ſociety of men, as ſcarce deemed worthy the name of a man, Pſalm.22.6. and unworthy, therefore, to converſe with men, or to have any communion with them. See of Paul; Act.22.22. and this latter fitteth well with the Hebrew; for it is word for word, *leaving of men*, or, *ceaſing from men*: as one that cannot be admitted to any ſociety with them: the condition of the leper, Levit.13.46. 2 Chr.26.21. deemed in that regard, *as dead*, Num.12.10,12,14. See Pſalm 31.11,12.& 88.4,5-8. So rather, then as one, the *laſt*, or *loweſt of men*: as Paul of himſelf, *the laſt, and leaſt of the Apoſtles*: yea, the *leaſt*, or (as the word imports, compoſed of a two-fold degree of compariſon) *leſſe then the leaſt of the Saints, not worthy to be called an Apoſtle*, 1 Cor.15.8,9. Eph.5.8. ſo here, as we would ſay the very liſt, or fag end of mankind, one, at whom the nature, and name of man ends. ſo mean, and ſo low, that the nature of man can hardly deſcend lower, and may therefore ſeem ſcarce worthy the name of a man. See Pſalme 22.6. and what Agur of himſelf, Proverbs 30.2. But this ſeems to ſtrain ſomewhat too far. Howbeit, Chriſt of himſelf ſaith, that he was to be *made nought-worth*, or *nothing*, Mar.9.12.

a man of ſorrows] Not *of ſorrow* barely; but *of ſorrows*: not a man *full of ſorrow*, or *filled with ſorrow* only; as the Pſalmiſt ſpeaks *Our ſoul is exceedingly filled with ſcorn, and contempt*, Pſal.123.3,4. but, a *man of ſorrows*, as the Pſalmiſt elſewhere; *My ſoul is full of evils*; with evil of all ſorts, or all ſorts of evil: Pſal 88.3 and as Solomon, *a man of wicked devices*, Prov.12.2. a man, not wholly ſet upon, and addicted unto evil, only; ſuch an one as Moſes deſcribeth, Gen 6.5. *all the device of* whoſe *heart*, (or whatſoever he deviſeth) is *all day long only*. (that is, continually nothing but) *evil*: but a man made up of evil, or wicked devices of all ſorts, that deviſeth nothing but evil, and refraineth no device that is evil, Pſal.36.4. as if he conſiſted of nothing but ſuch: ſo *a man of ſorrows*, of ſorrows of all ſorts, ſo full of them, that he may ſeem to conſiſt wholly of them to be made of no other mould: nothing but ſorrow to be ſeen in him, (ſee Chap.1.6.) and variety of ſorrows, ſorrows of all ſorts; ſuch ſorrows, as for our ſake he ſuſtained, and for our ſins, verſe 4,5.

and acquainted with grief] The participle here uſed, is by the Jewiſh Criticks diverſly expounded. Some of them would have it ſignifie *cut off*, or *deſtroyed with infirmity*, or *grief*. So they ſuppoſe the word whereof it cometh, to be taken, Judg.8.16. Prov.10.9.& 14.33. Jer.31.19. Ezek.19.7. but theſe places are not ſo pregnant; and others of them, underſtand them all in another notion: the moſt of them therefore herein depart from them; and expound it according to the ordinary uſe, and ſenſe of the verb: ſome *known by infirmity*; well known, or commonly known, to be much ſubject thereunto, and exerciſed therewith, one ſo encompaſſed with infirmities, as, Heb.5.1. that they cannot but appear, and be ſeen in him by all that behold him: thus they take it, becauſe the word is in a paſſive form, and is by moſt ſo taken, Deut.1.13,15. but thoſe paſſive forms have ſometime an active, or a neuter notion, as in our languages, alſo, ſometime the like: and ſo others of them, as moſt of ours, take this here, rendring it, one *knowing of infirmity*; as it ſoundeth word for word, that is, knowing it experimentally: as it is ſaid, *he that knew not ſin*, 2 Cor.5.21. that neither had drawn ought of it from any other, nor done any himſelf: and as the tree inhibited, was called *the tree of the knowledge of good and evil*, Gen.2.9,17. not, as the devil ſuggeſted, becauſe the fruit thereof eaten, had a ſingular power to give man a notional knowledg of good and evil, which before he had not: but becauſe, upon the eating of it, contrary to Gods command, man ſhould come to have an experimental knowledg of evil, as well as of good, which before he had not: yea, and in ſome ſort, of the benefit and excellency of good alſo, being by the want, better: by the loſs of it (which is yet more) beſt known, ſo we uſe to ſay, *ſuch an one never knew what miſery meant*, having lived free from it, and, *a man never knoweth what health is*, untill he have had a fit of ſickneſs: thus it might be rendred, *knowing of infirmity*, as *men knowing of the ſea*, 1 King.9.27 and, *knowing of the times*, Eſt.1.13. and, *knowing of good and evil*, Gen.3.5. (for ſo the words are in thoſe places) that is, *skilful* in thoſe things: and as we uſe to ſay, *a knowing man*, for one *skilful* in ought: or, to fit it better to the Hebrew form, *a man skilled in infirmity*, as both the ancient Greek, and ſome of ours, alſo, take the word for *skilful*, or *skilled*, in the place of Deuteronomy before pointed to: or, as the word *taught* c.54.13. doth ſometime imply, not only *learned*, and ſo skilled in ought, but one alſo *expert*, or *experienced* in, and *accuſtomed*, or *enured* unto ought, Jer.2.24.& 3.23. and the word of *learning* is uſed by the Apoſtle, both of himſelf, Phil.4.11,12. and of Chriſt, Heb.5.8. ſo the word here may be taken, one *enured to infirmity*, or grief, and *accuſtomed* thereunto; which by ours is very fitly rendred, *acquainted* therewith, as we uſe to ſay of thoſe, who not only know one another by hear-ſay, or by ſight, but that have familiarly converſed together. Or, laſtly, as ſome render the word, both in Moſes, and here, *known* of it: as thoſe are ſaid to be well known of us, that we have been frequently converſant, and familiarly acquainted with, Hoſ.5.5. Amos 3.2. which, as it comes neereſt to the ordinary acception, and conſtruction of the terms in the original, ſo is it the ſame, in effect, with the laſt before propoſed. *Howſoever*, the notice, or acquaintance, is attributed to the perſon, in the one; to the affection, in the other: both which, in ſubſtance, come all to one: and import thus much; That Chriſt, and humane griefs, and infirmities, were to have great, and much acquaintance, the one with the other, he having had in his perſon, much experience of them, and they conſtantly keeping together with him: a great comfort to all thoſe that have intereſt in him, Hebrews 4.15.

grief] The word here uſed, (as the root alſo from whence it ſprings) hath, in the firſt place, a notion of *diſeaſe*, or *ſickneſs*, Chap.38.1,9. in the next place, (becauſe ſickneſs uſually bringeth pain, and weakneſs with it,) they are either of them uſed, ſometime, in a notion of *vexation*, and grief, as Eccl.5.17.& 6.2. Jer.5.3 Hoſ 5.13. ſometime, in a notion of *infirmity*, and *weakneſs*, as Judges 16.7,11,17 Chap.14.10. and of either of theſe, proceeding as well from any affliction of body, or mind, as from any natural diſeaſe: in either of which latter notions, it may well be here taken, not ſo fitly in the firſt: becauſe we read not of any peculiar *diſeaſe*, ſuch as we uſually appropriate that term unto, that our Saviour was troubled with, all his life: and by ſome of the ancients, it is not improbably deemed, that he was not exerciſed with any ſuch; it being not ſo ſuitable for him, to have any diſeaſe hanging on him, that ſhewed his power conſtantly, in the healing of others; that it might not be objected to him, as in another kind, and upon another occaſion, it was; *Phyſitian heal thy ſelf*, Luk.4.23. *infirmity*, for *infirmities*, collectively, as Heb.5.2.

and we hid as it were our faces from him] The words in Hebrew are both diverſly read, and diverſly reſolved. For ſome make the firſt word a participle, *as one hiding*, or *one that hideth*: and the participle, in that flexion, is very commonly ſo framed. Others make it a noun verbal, *as an hiding*, and ſome verbals of that form are found. Again, ſome render the laſt, the particle with the pronoun *from us*, and that not a few embrace. Others, *from him*, and ſo the pronoun in that form, is moſt frequently uſed, yet in the other notion, alſo, not unuſual, Gen.3.22. Pſal.2.3. Hence ariſe variety of verſions; Some render the words, *and he hid, as it were the face* (that is, his face, the pronoun ſupplyed, as Chap.59.2.) *from us*; or *he is as one that hideth his face*. Heb. *the face from him*, or *of him*: but of this latter conſtruction, I find no ſuitable example. But whether of theſe two wayes we read, or render the words, they import ſuch a condition of dejection, and confuſion, and of affection thence ariſing, as makes a man, like one aſhamed of himſelf, to cover his face, as not enduring to look up, or to be ſeen, and to ſhun the ſight of others: and ſo the meaning ſhould be, he is one, who, as conſcious to himſelf, either of the deformity, and lothſomeneſs of his perſon, or of his deſpicable and dejected eſtate, hideth his face from humane ſight: the one was the lepers caſe, Levit.13.45. the other, Babylons, Chap.47.3,5. and hence, together with the help of another word in the next verſe, have the Talmudiſts coined us a tale, how that one of their great Maſters met with their Meſſias, at Rome, where he found him, lying among the lepers. But others render the words, *and as an hiding of faces*, or *of the face*, (for the Word, though of a plural form, yet is ordinarily of a ſingular notion, as Prov.25.23. Cha.59.2) *from him*, or *as he, from whom one would hide the face*, or *his face*; as before: that is, as one, whom men hide their faces from: this ſenſe our verſion follows: and following it, it may ſeem that it ſhould rather be rendred; *and as one, from whom the face is hid*, or mens *faces are hid*: for according to this reading, the words are more general and indefinite; there being no *our*, in the text. Now *hiding the face*, proceedeth, ſometime, from a reverent reſpect, and awful dread, Exod.3.6 1 King.19.13. ſometime, from ſome glorious ſplendor, that dazeleth the eye ſight, Chap.6.2. Exod.34.30,33. 2 Cor.3.13. ſometime, from ſome ſtrange paſſion of love, that with a kind of raviſhment, affecteth the lover, upon the ſight of his beloved, and caſteth him into fainting fits, Cant.6.5. compared with Chap.4.9. (for they palpably abuſe, both that Scripture, and the Churches eyes, that is, her teachers, who thence would force a malignity intimated in them,) ſometime from pitty, and compaſſion; when men cannot endure to ſee ſome perſon deer unto them, or any of the ſame nature with them, cruelly dealt with, or otherwiſe, in ſome lamentable condition, Eſt.8.6. ſometime, out of extream hatred, or at leaſt, out of diſpleaſure, indignation, or wrath, 2 Sam.14.8 Pſal.10.1.& 27.9 Chap.54.8.& 59.2 ſometime, out of neglect, and diſregard; as from one, whom we liſt not to look after, Chap.58.7. ſometime, out of deteſtation, as from ſome vile, loathſome abhorred and abominable creature, whom we cannot brook, or abide to behold, Chap.1.13,14,15. and to this purpoſe, one of the Jewiſh Commenters telleth us, that there is a certain people that cannot endure the ſight of a Jew, but turn the face from him, alſo frequently uſed for *unto*; as Exod.20.3.*to my face:* ſo the words there are, 2 King.18.27.compared with Eſay 36.12.Pſal.13.6.& 18. 41.ch.29,12.with v.11.

V.2. *For he ſhall grow up before him, as a tender plant*] Heb. *And*; which both the old Greek, and Latine, and ſome other after them retain. Others, render it, *Indeed,* as chap.30.20. Or, *Yet*; as ver.7.ch.46.7. and others again, not a few, whom our verſion concurreth with, *For*; as ver.11.Chap 52.15.& 64.5.as uſhering in a paſſage, wherein the ground is diſcovered, and a reaſon rendred, how it came, or ſhould come to paſs, that ſo few of the Jewiſh nation ſhould entertain Chriſt, as the Meſſias, and their Saviour, and give belief to the doctrine of the Prophets and Apoſtles, concerning him. They looked for a Meſſias to come in princely ſtate, with royal attendance, and ſecular power, that ſhould reign and rule, as ſome mighty Monarch, and ſet them free from the bondage of the Romane Empire, and when they ſaw nothing leſs; but all clean contrary in Chriſt, hence came it to paſs, that they were offended in him, and could by no means be induced to believe that ſuch an one ſhould be their Meſſias, Mat.13.55,57.*Luk.*24.21.Joh.7.27, 41,53.1 Cor.1.23.

grow up]Heb.*aſcend*; which ſome underſtand, of Chriſts exaltation; as if it were ſaid, that he ſhould riſe and grow great, for all this, that ſo few entertain him, and believe in him. And ſome of note, to this purpoſe, would thus joyn this verſe with the latter part of the former; *And he, on whom the arm of the Lord ſhall be revealed* (to wit, Chriſt)*ſhall grow up:* but this offereth too much violence to the context. And albeit, the word here uſed, doth ſometime import *a riſing*, by advancement, and improvement of height, ſtrength, ſtature, or ſtate, Chapter 40. 31. Jeremiah 51. 53. yet it is uſed commonly of plants, ſimply ſpringing up, without any ſuch ſpecial connotation, Chapter 32.3. and all the circumſtances of the text do carry it another way, as in the opening of the words will appear.

before him]This ſmall particle is very variouſly expounded. Some underſtand it, of God; that in the ſight of God he ſhould be great, and highly eſteemed, though mean, and of no account in mans eyes, as the like is ſaid, in expreſs terms, of John his Herbinger, Luk.1.15.and, in effect, of Chriſt alſo, Luk. 1.32. or, that by his moſt wiſe, and powerful providence, he ſhould be produced, and under his protection, having his eye perpetually upon him, grow up to a great height, Chapter. 52. 13. Others, of the people, in whoſe eyes he ſhould appear, and ſeem to be ſuch, as is hereafter intimated. Others, of Chriſt himſelf, that he ſhould be lowly, and of ſmall eſteem in his own ſight; as it is ſaid of Saul, 1 Sam.15.17.and in the perſon of Chriſt, Pſalm.22.6. Others, laſtly, of none of all theſe; becauſe no expreſs mention of any of theſe, unto whom it may fitly be referred, but of the outward ſhew that Chriſt ſhould make, rendring the text, *for his appearance*, or *outward ſhew*, or *ſtate*: for the word *face*, in Hebrew, is very frequently ſo uſed; as was before ſhewed, on Chapter 52. 14. and anſwereth to the word *ſight*, or, *appearance*; uſed afterward, in the laſt clauſe of this verſe.*for ſight*, as, *for height*, Prov. 25.3. where the ſame particle is ſo uſed; and this beſt ſuits with the ſcope, and current of the context.

as a tender plant] The word *tender* is not in the text; and true it is, that the term here uſed, is of a large extent in the ordinary uſe of it, comprehending branches of all ſorts, without diſtinction of ſtrength, or ſize. See Pſalm 80.11. Hoſ. 14.6.Job 8.15,16.30.& Ezek.17.4.where, though our verſion renders it, *a young twig*, which would do very well here; yet the words, next before going, controll it there. The word properly ſignifieth, *a ſuckling*, or *ſucking-childe*, Num.11.12.Pſal.8.2.1.Sam.15.3.& 22.19.Jer.44.7. Lam.2.11.and 4.4. and ſo the ancient Greek, and ſome after them, here take it; but the reſemblance, here uſed, admitteth not that. In the next place, therefore, the word doth ſignifie, ſometime, *a branch*, or, *bough*, in general; becauſe it ſucketh, and draws the ſap and moyſture, as milk, from the root, or ſtock, from whence it ſhoots up, or ſpreads out, Rom.11.17.ſometime, more ſpecially, ſuch *a plant*, or, *twig*, as reſembleth for its tenderneſs, and ſmalneſs of growth, ſome *ſuckling*, or *ſucking-child*: ſo is it uſed, Job 14.7. where it is not amiſs rendred, *a tender branch*; and may well here (the circumſtances of the place, not well admitting only, but requiring it) *a tender plant*, or *young twig*, as we uſe to ſay, *a ſucker*: for ſo uſe we to term ſuch young plants, as ſhoot up from the root of ſome elder tree, or Stander. See ch.11.1. This ſome underſtand of the mean beginnings of Chriſts Kingdom; though afterward wonderfully thriving, and proſpering, Mat.13.31,32.Mar.4 27-32. Others, rather of Chriſt himſelf, See ch.11.1.

——*and as a root out of a dry ground*] By *root*, ſome underſtand here, *a ſprig*, ſprouting out, or ſpringing up from a root; as chap. 11.10. Rev.5.5.but it may be here taken in its ordinary notion; the word, *ſprig* or *twig*, or *plant*, being ſupplyed from the former branch, as is not unuſuall. See on ch. 51. 8. and ſo the words may be rendred; *and as, or even as* (a ch.1.6.& 40.30.) the twig, or plant of *a root*, that riſeth *out of a dry ground*. Heb. *a ground of drought*, or *dryneſs*, as Pſalm 63.1.& 68.6. where it is ſtrange (ſaith the Jewiſh Commenter) that tree, or herb, ſhould take root; and much more unlikely, that it ſhould thrive, and bear fruit, as this plant was to do, Chap.52.13.ver. 10. By this *dry ground*, ſome underſtand the Virgin Mary, Chriſts Mother, in regard of hope of iſſue, while ſhe ſhould ſo continue, as ſuch. See ch.56.3. Luk.1.34. Others, of the decayed ſtock of David, and mean Family of Jeſſe, that then ſeemed to be a dry tree, or dead *trunk* of a tree rather; as being reduced to a far lower eſtate, then it was in at firſt. See ch 11.1. But I ſuppoſe we need not appropriate this limb of the collation, unto either of theſe, albeit, the conſideration of the mean, and low ſtate and condition of both theſe (Joſeph the Virgins husband being alſo taken in to them) come within compaſs of that, which is here aimed at; to wit, the mean condition of our Saviour, which made him ſo deſpicable in the eyes of his own people, Luk.1. 48. & 2. 4. & 3.23.Mat.13.55.Mar.6.3. It is ſufficient, that by this reſemblance is intimated, ſuch a poor, and bare condition, without ſightly ſhew or ſtate, as might well be compared to ſome ſorry plant, that had, with much ado, ſhot up, and got above ground from ſome, almoſt ſapleſs root, in ſome ſuch waſte and waterleſs place. See Jeremiah 17. 6.

he hath no form, nor comelineſs] The former word applied to a plant, ſeems to import the ſightlineſs, or comelineſs of a plant, or tree in regard of the trunk, and body of it, its ſhape, proportion, ſtraightneſs, ſmoothneſs, well colouredneſs, and the like: for it comes of a word, that ſignifies, *to delineate, draw out*, or *portray* ought, in its due ſhape and lineaments, Joſh. 15. 9,11.& 19.13 ch. 44.23. and applied to mankind, or woman-kind, ſignifies a perſon well compoſed, and complexion, well faced and featured, or well proportioned, and ſhaped, Gen 29.17. & 36.6. ſo it is uſed alſo of beaſts, Gen.41.2.where, with its epithet, it is rendred, *well-favoured*, and might as well be, *well-featured, and fat*: fatneſs bettering the feature of a beaſt, as leanneſs defaceth it: the latter ſeems to have reference, in plants, to that ſightlineſs of them, that proceedeth from the leaves, and bloſſoms, and kays, and fruits, or other like verdure, wherewith ſuch are wont to be arrayed and adorned. So it is uſed, Lev. 23.40. where they are enjoyned at the feaſt of Tabernacles to take the *fruit*, (that is *boughs*, or *branches*, as it is explained, Neh.8.15.or more ſpecially, *leafie boughs*, and *branches*, (for ſo the word there uſed, properly ſignifies. See Prov.11.28)*of trees of ſightlineſs*, or *goodlineſſe*, that is, *of ſightly*, or *goodly trees*, (as it is there rendred, of ſuch trees, as were thick with leaves, and twigs, as in both places it is afterward expounded) to make them *booths* of. And hence applyed to beaſts, it is attributed to ſuch, as are furniſhed, and garniſhed with goodly and ſtately heads or horns, Deut.33. 17.given to men, and women, it is uſed of ſuch, as are attired and decked with goodly and gorgeous apparel, Chap.63.1.Ezek.16.10, 14 where the word is alſo uſed. Hence thoſe ſpeeches in the Proverbs, *In the multitude of people, is the ſightlineſs of a King*, Prov.14. 28.as if he had ſaid, not ſo much, in his rich and royal robes, as in the numerouſneſs of his ſubjects; and Prov.20.29. *the bravery of young men is their ſtrength; and the ſightlineſs of old men is the gray-head*; that is, vigour and valour, ſetteth out, and adorneth the one; and his gray hairs, the other; more then fine, and gay apparel doth either. Now leaves and verdure, are to plants, as veſtments and attire, unto man, or woman. Howbeit, ſome of the Rabbines, on Gen.29.17.where *beauty* in two diſtinct reſpects, is given unto Rachel, and uſe made of theſe two words, by the former, underſtand the *feature*, or compoſure of the face, by the other, the *cleerneſs* of the complexion or countenance. But I ſuppoſe them not to be ſo ſtrictly here taken. Howſoever, the mean eſtate of the Meſſias, void of all ſhew and luſtre, that is wont to draw mens eyes after it, is here very pithily and pregnantly, ſet forth, and deciphered by the reſemblance of ſuch a plant, as hath neither height nor ſtrength, nor comely ſhape, nor leaves, or verdure, to make it any way ſightly, or deſireable. Or, if it ſhall be deemed, that in the former branch onely, ſome plant is alluded unto, the perſon of man rather in this latter, ſuch a party is here intimated, as for perſonage and ſtate, may be compared unto ſuch a plant, as by ſuch notions hath been deſcribed. See ch.1.30.

and when we ſhall ſee him, there is no beauty that we ſhould deſire him]Heb. *and we ſhall ſee him, and no ſight* (or *ſightlineſs*; for ſo the word ſoundeth, having an elegant conſonance, with the term of *ſeeing*, whence it is derived, Chap.52.14. and comprehendeth both the former) is (to wit, *in him*, a defect of the pronoun, as Deut.8.12.ch. 35.9.the like ſyntax, ſee Prov.4.23.Chap.37.9,36.) or (as it may be rendred; by ſupply from the former member, as Gen.1.16.Ch.52.6.) we ſhall not *ſee* any *ſightlineſs* in him; *and we ſhall deſire him*, for *that we ſhould deſire him*: as Chap.40.25.Mal.1. 9 that is, for which or in regard whereof, we ſhould have any deſire, or affection unto him: neither is there any need, as ſome would, to ſupply the negative from the former branch, as Pſalm 9.18.Prov.30.3.rendring the words, *and we ſhall not deſire him*, there being as much implyed without it. He that is ſtyled, *the deſire of all nations*, Hagg.1.7.(whence ſome are of opinion, that *Machmed*, or *Mahommed*, borrowed his name, that he might be deemed as another Meſſias) and who much better then Daniel, might be termed, *a man of deſires*, Dan. 10.11, 19.having all deſireable things that can be; yea, all deſireableneſs, treaſured up in him, Col.2.3,9. in true beauty, and excellency, far exceeding and ſurpaſſing, not the ſons of men only, Pſalm 45.2.7. but the Angels themſelves, Heb.1.4.yet appears ſo ſtript, and deveſted of all ſhew of any ſuch matter, Phil.2. 6,7,8.that his own people, when they ſee him, can diſcern nothing at all ſightly, or deſireable in him.See ch.52.14.

V.3.*He is deſpiſed, and rejected of men*] It was not enough to ſay of him, that he was not deſired, ver.2. but he addeth further now, that he was, as ſome: not baſe only and deſpicable, but even vile, and abominable creature, both deſpiſed, and rejected. See Chap. 49.7 *deſpiſed*,as of Jeconiah, Jer.22.28.*rejected of men*:or,as ſome, taking the word for a noun : *a rejection of men*; the abſtract for the concrete; as 1 Cor.4.13. But I conceive it rather to be a participle, found entire, Ezek.3.27. but here contracted, becauſe it reſteth on the word adjoyned to it : and it is not amiſs rendred by our Tranſlators, *rejected of men*; that is , as one of the Jewiſh Commenters; either more abject then any man, as Chap. 52. 14. (as ſo there ſhould be a want of the prepoſition there uſed , as there is alſo, Chap.20 7.& 32.2.and that in this very notion, alſo)Chap.65.5. or, one *ſevered*, and *caſt out* from the company and ſociety of men, as ſcarce deemed worthy the name of a man, Pſalm.22.6. and unworthy, therefore, to converſe with men, or to have any communion with them.See of Paul; Act.22. 22. and this latter fitteth well with the Hebrew; for it is word for word, *leaving of men*, or,*ceaſing from men*: as one that cannot be admitted to any ſociety with them: the condition of the leper, Levit.13.46.2 Chr.26. 21. deemed in that regard, *as dead*, Num.12.10,12,14.See Pſalm 31.11,12.& 88. 4,5-8.So rather, then as one, the *laſt*, or *loweſt of men*: as Paul of himſelf, *the laſt, and leaſt of the Apoſtles*: yea , the *leaſt*, or(as the word imports, compoſed of a two-fold degree of compariſon) *leſſe then the leaſt of the Saints, not worthy to be called an Apoſtle*, 1 Cor. 15.8,9.Eph.5.8.ſo here, as we would ſay the very liſt, or fag end of mankind, one, at whom the nature, and name of man ends: ſo mean, and ſo low, that the nature of man can hardly deſcend lower, and may therefore ſeem ſcarce worthy the name of a man. See Pſalme 22. 6. and what Agur of himſelf , Proverbs 30. 2. But this ſeems to ſtrain ſomewhat too far. Howbeit, Chriſt of himſelf ſaith,that he was to be *made nought-worth*,or *nothing*,Mar.9.12.

a man of ſorrows] Not *of ſorrow* barely; but *of ſorrows*: not a man *full of ſorrow*, or *filled with ſorrow* only; as the Pſalmiſt ſpeaks *Our ſoul is exceedingly filled with ſcorn, and contempt*, Pſal.123.3,4. but, a *man of ſorrows*, as the Pſalmiſt elſewhere; *My ſoul is full of evils*; with evil of all ſorts, or all ſorts of evil: Pſal 88.3.and as Solomon, *a man of wicked devices*,Prov.12.2.a man, not wholly ſet upon, and addicted unto evil, only; ſuch an one as Moſes deſcribeth, Gen 6.5.*all the device of* whoſe *heart*,(or whatſoever he deviſeth)*is all day long only*. (that is,continually nothing but) *evil*: but a man made up of evil,or wicked devices of all ſorts;that deviſeth nothing but evil, and refraineth no device that is evil,Pſal.36.4.as if he conſiſted of nothing but ſuch:ſo *a man of ſorrows*,of ſorrows of all ſorts, ſo full of them, that he may ſeem to conſiſt wholly of them to be made of no other mould: nothing but ſorrow to be ſeen in him,(ſee Chap.1.6.)and variety of ſorrows, ſorrows of all ſorts; ſuch ſorrows, as for our ſake he ſuſtained,and for our ſins,verſe 4,5.

and acquainted with grief] The participle here uſed,is by the Jewiſh Criticks diverſly expounded. Some of them would have it ſignifie *cut off*, or *deſtroyed with infirmity*, or *grief*. So they ſuppoſe the word whereof it cometh, to be taken, Judg.8.16.Prov.10.9.& 14. 33.Jer.31.19.Ezek.19.7.but theſe places are not ſo pregnant; and others of them, underſtand them all in another notion:the moſt of them therefore herein depart from them ; and expound it according to the ordinary uſe,and ſenſe of the verb:ſome *known by infirmity*; well known, or commonly known, to be much ſubject thereunto, and exerciſed therewith, one ſo encompaſſed with infirmities, as, Heb.5.1.that they cannot but appear, and be ſeen in him by all that behold him: thus they take it, becauſe the word is in a paſſive form, and is by moſt ſo taken, Deut.1.13,15.but thoſe paſſive forms have ſometime an active, or a neuter notion, as in our languages, alſo, ſometime the like: and ſo others of them, as moſt of ours, take this here, rendring it , one *knowing of infirmity*; as it ſoundeth word for word, that is, knowing it experimentally: as it is ſaid, *he that knew not ſin*, 2 Cor.5.21. that neither had drawn ought of it from any other , nor done any himſelf: and as the tree inhibited, was called *the tree of the knowledge of good and evel*,Gen.2.9,17.not, as the devil ſuggeſted, becauſe the fruit thereof eaten, had a ſingular power to give man a notional knowledg of good and evil,which before he had not : but becauſe, upon the eating of it, contrary to Gods command, man ſhould come to have an experimental knowledg of evil, as well as of good, which before he had not: yea,and in ſome ſort, of the benefit and excellency of good alſo, being by the want, better: by the loſs of it(which is yet more)beſt known,ſo we uſe to ſay, *ſuch an one never knew what miſery meant*, having lived free from it,and,*a man never knoweth what health is*, untill he have had a fit of ſickneſs: thus it might be rendred, *knowing of infirmity*, as *men knowing of the ſea*, 1 King.9.27 and,*knowing of the times*,Eſt. 1.13.and, *knowing of good and evil*, Gen.3.5. (for ſo the words are in thoſe places)that is, *skilful* in thoſe things:and as we uſe to ſay, *a knowing man*, for one *skilful* in ought: or, to fit it better to the Hebrew form, *a man skilled in infirmity*, as both the ancient Greek,and ſome of ours, alſo, take the word for *skilful*, or *skilled*, in the place of Deuteronomy before pointed to: or,as the word *taught*,c.54.13. doth ſometime imply,not only *learned*, and ſo skilled in ought, but one alſo *expert*, or *experienced* in , and *accuſtomed*, or *enured* unto ought, Jer.2.24.& 3.23. and the word of *learning* is uſed by the Apoſtle, both of himſelf, Phil.4.11,12. and of Chriſt,Heb.5.8.ſo the word here may be taken, one *enured to infirmity*, or grief, and *accuſtomed* thereunto; which by ours is very fitly rendred, *acquainted* therewith; as we uſe to ſay of thoſe,who not only know one another by hear-ſay , or by ſight, but that have familiarly converſed together. Or, laſtly,as ſome render the word, both in Moſes,and here, *known* of it: as thoſe are ſaid to be well known of us, that we have been frequently converſant, and familiarly acquainted with, Hoſ.5. 5.Amos 3.2. which, as it comes neereſt to the ordinary acception, and conſtruction of the terms in the original , ſo is it the ſame, in effect , with the laſt before propoſed. *Howſoever*, the notice, or acquaintance , is attributed to the perſon , in the one; to the affection, in the other: both which, in ſubſtance , come all to one: and import thus much; That Chriſt, and humane griefs, and infirmities , were to have great, and much acquaintance , the one with the other , he having had in his perſon , much experience of them , and they conſtantly keeping together with him : a great comfort to all thoſe that have intereſt in him , Hebrews 4.15.

grief] The word here uſed , (as the root alſo from whence it ſprings)hath, in the firſt place, a notion of *diſeaſe*, or *ſickneſs*,Chap. 38.1,9. in the next place,(becauſe ſickneſs uſually bringeth pain, and weakneſs with it,)they are either of them uſed, ſometime,in a notion of *vexation*, and grief;as Eccl.5.17.& 6.2.Jer.5.3 Hoſ.5.13. ſometime, in a notion of *infirmity*, and *weakneſs*, as Judges16.7,11, 17.Chap.14.10.and of either of theſe, proceeding as well from any affliction of body, or mind, as from any natural diſeaſe: in either of which latter notions,it may well be here taken, not ſo fitly in the firſt : becauſe we read not of any peculiar *diſeaſe*, ſuch as we uſually appropriate that term unto,that our Saviour was troubled with, all his life:and by ſome of the ancients, it is not improbably deemed, that he was not exerciſed with any ſuch ; it being not ſo ſuitable for him, to have any diſeaſe hanging on him, that ſhewed his power conſtantly, in the healing of others;that it might not be objected to him,as in another kind,and upon another occaſion,it was; *Phyſitian heal thy ſelf*,Luk.4.23. *infirmity*,for *infirmities*,collectively, as Heb.5.2.

and we hid as it were our faces from him] The words in Hebrew are both diverſly read, and diverſly reſolved. For ſome make the firſt word a participle,*as one hiding*,or *one that hideth*:and the participle, in that flexion, is very commonly ſo framed. Others make it a noun verbal, *as an hiding*, and ſome verbals of that form are found. Again, ſome render the laſt,the particle with the pronoun *from us*, and that not a few embrace. Others, *from him*, and ſo the pronoun in that form, is moſt frequently uſed,yet in the other notion, alſo, not unuſual, Gen.3.22.Pſal.2.3. Hence ariſe variety of verſions; Some render the words, *and he hid, as it were the face* (that is, his face, the pronoun ſupplyed, as Chap.59.2.)*from us*; or *he is as one that hideth his face*. Heb. *the face from him*, or *of him*: but of this latter conſtruction, I find no ſuitable example. But whether of theſe two wayes we read, or render the words,they import ſuch a condition of dejection, and confuſion, and of affection thence ariſing, as makes a man, like one aſhamed of himſelf, to cover his face, as not enduring to look up , or to be ſeen , and to ſhun the ſight of others : and ſo the meaning ſhould be, he is one, who, as conſcious to himſelf, either of the deformity, and lothſomeneſs of his perſon, or of his deſpicable and dejected eſtate, hideth his face from humane ſight:the one was the lepers caſe, Levit.13.45. the other, Babylons, Chap.47.3,5.and hence,together with the help of another word in the next verſe, have the Talmudiſts coined us a tale, how that one of their great Maſters met with their Meſſias,at Rome, where he found him,lying among the lepers.But others render the words,*and as an hiding of faces*,or *of the face*,(for the Word, though of a plural form, yet is ordinarily of a ſingular notion, as Prov.25.23.Cha.59.2.)*from him*,or *as he, from whom one would hide the face*, or *his face*; as before: that is, as one, whom men hide their faces from: this ſenſe our verſion follows: and following it, it may ſeem that it ſhould rather be rendred;*and as one, from whom the face is hid*,or mens *faces are hid*;for according to this reading,the words are more general and indefinite ; there being no *our*, in the text. Now *hiding the face*, proceedeth,ſometime, from a reverent reſpect, and awful dread, Exod.3.6.1 King.19.13.ſometime,from ſome glorious ſplendor, that dazeleth the eye ſight, Chap. 6.2.Exod.34.30, 33.2 Cor.3.13.ſometime, from ſome ſtrange paſſion of love, that with a kind of raviſhment, affecteth the lover , upon the ſight of his beloved, and caſteth him into fainting fits, Cant.6.5. compared with Chap.4.9. (for they palpably abuſe, both that Scripture, and the Churches eyes, that is, her teachers, who thence would force a malignity intimated in them,)ſometime from pitty,and compaſſion; when men cannot endure to ſee ſome perſon deer unto them, or any of the ſame nature with them, cruelly dealt with, or otherwiſe, in ſome lamentable condition, Eſt.8.6.ſometime, out of extream hatred,or at leaſt,out of diſpleaſure,indignation,or wrath, 2 Sam.14.8.Pſal.10.1.& 27.9.Chap.54.8.& 59.2.ſometime, out of neglect, and diſregard; as from one, whom we liſt not to look after, Chap.58.7.ſometime, out of deteſtation, as from ſome vile , loathſome abhorred and abominable creature, whom we cannot brook, or abide to behold, Chap.1.13, 14,15. and to this purpoſe , one of the Jewiſh Commenters telleth us, that there is a certain people that cannot endure the ſight of a Jew, but turn the face from him, whereſoever they meet with any of them. But whether that be, or ever were ſo, or no, is not much material; not at all, to this text. Howbeit, in this laſt notion, wherewith ſome alſo take in two of the next before it, I conceive the words may well be here underſtood. See Chap. 49.7. yet not concurring with thoſe that attribute this, *hiding of the face*, unto pitty and compaſſion; becauſe it croſſeth the main drift of the whole context: nor conſenting with them, that ſuppoſe the covering of mens *faces* condemned to dye, to be here pointed at; as Ch.25.7.Eſt.7.8. To which purpoſe, they draw in alſo the blind-folding of Chriſt, Luk.22.64. but that is the covering of the parties own face by others, not the hiding of others from him. Howbeit, all things well weighed, I encline rather to the firſt, both reading, and rendring; becauſe it both fitteth well the ſcope of the place, as importing a deſpicable and ſhameful condition and that of one, who ſeemed to be deveſted of that magnificence, which formerly he had been poſſeſſed of. See Joh.17.5.Phil.2.6,7,8. Heb.12.2 and floweth moſt freely, without any force at all, from the terms uſed in the text.

he was deſpiſed]Or, *he is deſpiſed* as in the beginning of the verſe. Pſ 22.6, repeated again for the more emphaſis. So ch.14.26,27.Pſal. 68.22.

and we eſteemed him not]Or, *eſteem him not*; (Phi.2.7.*he made himſelf of no eſteem*) or *regard him not*; as the word is rendred, Chap.33.8.*he regards no man*, Pſal.144.3. the great contempt that ſhould be offered unto Chriſt by the Jewiſh Nation, being expreſſed here in a form of extenuation, but to be conceived in a notion of exaggeration, as if it had been ſaid more fully, We ſhall not only, when he cometh amongſt us, afford him no reſpect, or regard; but ſhall very reproachfully and diſgraccefully abuſe him. See the like manner of ſpeech, Prov.10.2. *Treaſure wickedly gotten ſhall not profit*; that is, ſhall do a man much miſchief: and, *the father of a fool ſhall not rejoyce*; he ſhall have no joy, but much grief, of him, Prov.17.21. and, *It is not good to have reſpect of perſons in Judgment*, that is, indeed, it is ſtark naught, Prov.24.23. and, *If any man love not the Lord Jeſus, let him be anathema, maranatha*; that is, accurſed, without revocation, irrevocably, and irrecoverably accurſt, 1 Cor.16.22. a text by ſome, extreamly tentred; meant of ſuch, as out of meer malice alone againſt knowledg, oppoſe Chriſt, and Chriſtianity; ſuch as our Saviour ſpeaks of, Matthew.12.32. and the Apoſtle, Heb 6.6.& 10.26,27,29.

V.4. *Surely, he hath born our griefs, and carried our ſorrows*:] He took upon him, not our nature alone, but the infirmities alſo of it; and became liable to ſuch ſorrows of affliction, and pains, as mans ſinful nature is expoſed, and ſubject unto, Rom.8.3.Heb.4.15.ver.3. Or, the griefs and ſorrows, that he is ſaid to have been ſo abundantly exerciſed with, ver. 3. (for theſe words have apparent reference to the very ſame there uſed) he ſuſtained for us: and are therefore called *ours*, becauſe procured to him, by our ſins; and ſuſtained by him, for the diſcharge of our ſins, unto the guilt whereof, out of love to us, undertaken by him, they were deſervedly due, Heb.9. 29.1 Pet.2.24.& 3.8. Some would have the former word rendred, *he took away*, or *hath taken away, our griefs*, that is, our ſins, the procuring cauſe of them, together with the griefs themſelves, the effect of them: And it is true, that the word ſignifies, ſometime, to take away, as Iob 7.21. and that our Saviour is ſaid *to take away the ſins of the world*, Joh.1.29. but the ſequel of the context carryeth it another way: tending to ſhew here, rather the ground, and cauſe of his ſufferings then the end, or iſſue of them. This paſſage the Evangeliſt makes uſe of, in relating Chriſts practice, in the healing of corporal infirmities, not ſo much, as I conceive, thereby intimating that thoſe bodily maladies, and the cure thereof, was, (as ſome would have it) a type of thoſe diſeaſes of the ſoul, that Chriſt came principally to free men from, and his deliverance of them from the ſame: but that by his tender pitty, and compaſſionate affection towards perſons ſo effected, and afflicted, he ſhewed that he had aſſumed, together with our nature, the infirmities of the ſame; and had therefore a lively fellow-feeling of thoſe pains and griefs, that did from the ſame proceed, in others.

yet we did eſteem him ſtricken, ſmitten of God, and afflicted] The reaſon why they ſo much diſ-eſteemed Chriſt, to wit, becauſe they made no other account, but that all thoſe afflictions that befell him, were, by God, for his own evill deſerts, inflicted upon him, out of a diſaffection to him, Phil. 22.7,8.& 71.11. Matth.27. 39-43.

yet]Heb.*and*; as ch.50.7.

we eſteemed] The ſame word, by an elegant *antanaclaſis*, is here repeated, that the Prophet had made uſe of in the verſe before-going; but in a different notion here, from that there: they did not *eſteem* him, that is: made any account of him, becauſe they *eſteemed*, that is, accounted him to be one out of grace and favour with God; yea, to be one purſued by him, with thoſe evils, for his ſins. The very like conceit, that Iobs friends had of him, for his ſufferings, Job 4.7, 8.& 8.4.& 22.5-11.

ſtricken, ſmitten, and afflicted] Three ſeveral terms uſed, to expreſs the greatneſs, and grievouſneſs of his ſufferings; as three other of neer nature, being joyned together, to intimate the eminent, and incomparable height of his enſuing honour, c.52.13.

ſtricken]Or, *plagued*: ſo it is rendred, Pſal.73.14. now becauſe the noun hence deduced, is uſed of *the ſtroke*, or *plague of leproſie*, Levit. 13.3 9.20. and very oft in that chapter; hence the Rabbines, ſome of them, abuſe this place, to prove that their dotage before touched; that the Meſſias ſhould ſometime be *a Leper*: and the old Latine rendreth it, *as a Leper*: which yet may bear a warrantable ſenſe. See ver 3. But that of the Talmudiſts, is a moſt ridiculous fancy, ſuch as their rapſodies are fraught with, not a few: the word is general, comprehending any *ſtroke, plague*, or *affliction* whatſoever: and they may as well prove, that Aſaph, the Author of that 73. Pſalm, was for a long time a *Leper*, from the paſſage therein pointed to, as from this, that the Meſſias was ſo, or ever ſhould ſo be. See v.8.

ſmitten of God]That is, as ſome would have it, moſt grievouſly ſmitten; it being the manner of Scripture, by ſuch forms, to expreſs the eminent greatneſſe of any thing, as *Sinners of God*, for grievous ſinners, Gen.13.13. and, *a ſleep of God*, for *a deep ſleep*, 1 Sam.26.12. See Jer.2.31. But that he was grievouſly ſmitten, was conſpicuous enough; nor did they deem amiſſe therein: their miſtake was, that they thought him thus handled by God, in way of vengeance for his ſins. So they wickedly and impiouſly deemed of Chriſt, when they ſaw what grievous things he ſuffered. And it is but an idle foppery of ſome popiſh Writers, to require the words to be read, *God ſmitten*; as intimating the diety of Chriſt: becauſe the word, *of*, is not expreſly in the text: when as they cannot be ignorant, who know any thing in the Hebrew, that the courſe of the conſtruction, of noun with noun, doth neceſſarily imply it. Beſide, that this reading directly croſſeth the Prophets intention; as intimating, that the Jewiſh people ſhould acknowledg Chriſt, notwithſtanding his ſufferings, to be God; who, on the contrary, therefore condemned him, as guilty of impiety and blaſphemy, and were enraged againſt him for it, becauſe he profeſſed himſelf to be the Son of God, one with the Father, and equal to God, Mat.26.53-56. Joh.5.18.& 10.31, 33.& 19.7.

and afflicted] To wit, *by God*, as before; for that have all the three words reference unto: as if all that befell him, came not from mans malice againſt him, but Gods juſt wrath and diſpleaſure.

Verſe 5. *But he was wounded for our tranſgreſſions*] Heb. *And*; the copulative, in an adverſative notion, as Chapter 36. 12. and 40.31. The right ground, and true cauſe of Chriſts ſuffering, is, in this verſe, and thoſe following, related, in way of oppoſition, to that vain and fond conceit, that his own people had of him and them.

wounded] So both the ancient Greek, and old Latine, render the word here uſed; and ſome, *ſmitten*, to have it anſwer to the latter end of verſe 4. which comes, much in effect, to the ſame; as deſcending from a word, that ſignifies, *to ſmite, to wound, to thruſt thorow, to ſlay*. Others, render it, *polluted*, or *profaned*, uſed, and dealt with, as ſome common, vile, or profane thing; as deſcending from the ſame root but in another notion: whereof ſee Pſal. 89. 39,44,45, chap.43.28.& 47.6. but the word deduced from that root in whether notion of the twain, is ſomewhat different from that, that is here uſed, as may be ſeen, Ezek.32.26. I ſuppoſe, therefore, that the better reading is that in the margent of our Bibles; *He was tormented*, or *pained*: for the word comes regularly from a root, that ſignifies properly, *to be in pain*; as women, or other creatures, that bring forth, with pain, are wont to be, at the time of their travel, ſo Pſ.51.5. where, as the one word, there uſed, hath in it a notion of the *heat* of delight, in conception, as Gen.29.39,41. ſo the other, of ſharpneſſe of *pain*, in production, as Job 39.1,2,3.& 29.9. and it is uſed, commonly, of any grievous *torment*, or *pain*, proceeding from vexation, affliction, or fear, Iob 19,20. Prov.26.10. chap.13.8.& 26. 18. and 51.9. Ier.5.3. and this word, the Prophet, delighting much in conſonances, may ſeem the rather to have made choice of here; becauſe it comes very neer, in ſound, to the word rendred *grief*, ver. 3,4.

for] Heb. *from*; that is, *becauſe of*, as Pſalm 12. 5. chapter 48.4. Obad. 10. as importing the principal cauſe of Chriſts ſufferings, mans ſins, Romanes 4.25.1 Corinthians.15.3. ſo in the next branch.

our tranſgreſſions] Or, *defections, revolts*, (as ſome not amiſſe render it, both here, and Chap.59.12,13.) or, *rebellious*; for ſo the word it comes of, is commonly rendred, 2 King.1.1.& 3.5.7.& 8.20,22.

he was bruiſed for our iniquities:] The word uſed again, verſe 10. ſignifies properly, *to beat*, or *break*, or *cruſh to pieces*, or *grind to powder*. See chap. 3. 15. uſed ordinarily, of grievous oppreſſion, and affliction; yea, ſuch as tends to, and ends, if not ſtaid, in deſtruction: Job 4.19.& 6.9.& 19.2. and 22.9. Pſal.72.4.& 90.3.& 94.5. Lam.3. 24.

the chaſtiſement of our peace was *upon him*] He was chaſtiſed to procure our peace, by removal of our ſins, that ſet God and us aſunder, Chapter 59.2. the guilt thereof, being diſcharged with the price of his blood, 1 Peter 1.18,19. and to reconcile us unto him, Rom.3.25.& 5.1.10.2 Cor.5.19,21. Eph.2.13-17. Col.1.19,20. 1 Pet.3.18.

and with his ſtripes are we healed]Heb. *by his ſtripe*, or *bruiſe*: for the word properly ſignifies, *the mark*, or *print of a ſtripe*, or *ſtroke*, remaining upon ſome part of the body, black and blue, by gathering and ſetling together of the blood there; from whence it hath this name, Exod.21.25. Prov.20. 30. and the ſame ſignifies the Greek word, whereby it is expreſſed, 1 Pet.2.24.But it is uſed alſo for any ſore,and grievous ſtroke, or hurt; ſuch as thoſe, by which the ſame is wont to be produced, Geneſis 4.23. See chap.1.6.Jer.30.12.and ſuch, no doubt,our *Saviour*,as well in the propriety of the term, as otherwiſe alſo,bare in his body,being not buffeted only,but ſcourged,as he was,Mat.26.67.& 27.16.

V.6.*All we like ſheep, have gone aſtray*]In theſe words is ſhewed wherein thoſe iniquities , and ſins of ours, for which our Saviour ſuffered, do conſiſt.

All we]By nature, none of us excepted, Pſ.14.3.Rom.3.12,23. Eph.2.2,3.

like ſheep]Or,*like* loſt *ſheep*;as more expreſly, Pſ.119.176.So *cluſters*,for *cluſters* loaſt,chap.24.13.

have gone aſtray] As ſheep ſtray, ſometime ſcared and ſcattered, by dogs,or wolves,or thieves,or the like,Joh.10.12. or forced to ſeek abroad,for want of paſture, Gen.47.4.Jer.14.5.ſometime, again of themſelves,out of a ſilly diſpoſition,Luke 15.4.ſo it is with men alſo, in either reſpect , reſembled by *ſheep*. There is a *ſtraying*, or *wandring*,enforced,when they are driven, by violence,from their wonted places of abode. Of which, ſee Pſal. 119. 176.Jer. 50.17.Ezek.34 4,6.Zach.13.7.Mat.26.31. Mar.14.27. But this is not the *ſtraying* here ſpoken of ; and there is a voluntarie *ſtraying*, (they are not willing onely,but love to wander, Jer.14.10.)a wandring out of ſelf-will; not a corporal, but a ſpiritual ſtraying ; by which, men, of themſelves, wander from God, and go aſtray from the way of truth,and life ; from thoſe ways and courſes,that God hath preſcribed them in his Word;and directeth them unto,by his Spirit.Of which,ſee Pſalm 14.3.& 53.2.& 58.3 & 119.67.Rom. 3.12.1 Pet. 2.25.James 5.20.and this is the *ſtraying* here ſpoken of.

we have turned every one to his own way] *We have turned the face* (to wit, away from God, and his ways, and) *looked after every one his own way*. So the Hebrew word uſed, both here,and chap.56.11.(a parallel place)as alſo,Jer.2.20.(where the notation of it is) properly ſignifieth : and becauſe in ſo doing, *the face*, and whole body with it, are turned about; hence it cometh to paſs that the word is alſo uſed, for *to turn*,or to *return*, as Numbers 14. 25.Deuteronomy 1.7,40.and 2.3.& 16.7.See Deut. 31.18,20.Ier. 7.24.

every one to his own way] So Chapter 56.11. All agree in turning aſide from the right way ; but they herein diſagree , in that each one hath a by-way of his own , which they turn unto; ſome running after one luſt,or vice, or evil courſe,or idol, ſome after another,ch.55.7.& 57.17.Eccleſ.11.9.2 King.17.30,31. Jer.2.28.& 11.13.

and the Lord hath laid on him the iniquity of us all] Heb. *hath made the iniquity of us all to meet on him*; or *to light*,or *fall on him*,rather. Some of the Jewiſh Doctors, to divert this place from being underſtood of Chriſts ſatisfaction,by his ſufferings,made for ſinners; becauſe the word here found, is ſometime uſed of interceſſion by prayer,as Jer.7.16.and here alſo,ver.12. would fain turn the word that way; as if the party here ſpoken of, were, by prayer , only to have mediated, and pacified Gods wrath, for the ſins of ſome other, as Moſes did ſometime for his people, Exod.32. 12,14.Num. 14.19,20. Pſal. 106. 23. and becauſe the word, would not ſound handſomly, if it ſhould be ſaid here,*the Lord interceded*,or *prayed*, as it is afterward; *he interceded*, or *prayed*; they would have it rendred; *the Lord made him to intercede*,or *to pray:* But neither produce they any inſtance of the word ſo uſed, nor will the ſyntax admit,or endure ſuch a ſenſe : For what a ſtrange piece of non-ſenſe were this; *the Lord made him to intercede the iniquity of us all upon him?* and both the words before,ver.4,5. and thoſe alſo following,ver.7, 10,12. do evidently hold out to any eye,not wilfully winking, that ſatisfaction was made to Gods juſtice , and his wrath pacified, towards thoſe, that had intereſt therein; not by interceſſion,and prayer only, but by penalties, and ſufferings. The word, therefore, is not a miſs rendred by our Interpreters, where they give it,word for word in the margent,*the Lord made to meet on him*, and it may well be, *to meet with him*, as our Engliſh phraſe is wont to expreſs the like. So chap.47.3. *I will not meet thee*, as *a man*, and *the revenger of blood, ſhall ſlay the murtherer,where he meeteth with him*, Num.39. 19,21.(as Exodus 23.4. *if thou meet with thine enemies ox,or aſſe.)* Or, *where he lighteth on him*; as *he lighted on a place*, Gen. 28. 11. which place, ſome of the Jewiſh Maſters themſelves , alſo, refer us to, for the notion of the word, in this place: and ſo, here, it may more fitly be rendred; *he made the iniquity of us all to light upon him:* as, *the arm of God* is ſaid (though another word be there) *to light upon Aſſur*,Chap. 30. 30. or, which I conceive to be the fitteſt expreſſion; *he made it all to fall on him:* for ſo the word is,in the firſt form, very frequently rendred, *fall upon him*, 2 Sam. 1. 15.1 King. 2.29.31.and, *fall upon the Prieſts*, 1 Sam.22.18. and, *he fell upon the Prieſts*, ver.20. and, *he fell upon him*, 1 King.2.25,34,46. and, *he fell upon two men better then himſelf*, 1 King. 2. 32. God made it to fall on him as man is wont to fall in hoſtile manner,with a weapon,on his foe. God inflicted on him, whatſoever was requiſite, to the ſatisfying of his juſtice,for all the ſins of all his Elect ones,even of all that truſt in him, Joh. 3.14,15, 16. & 11.50.52.2 Cor.5.14,15.Heb.2.9,14,15.

the iniquity] Not the ſtain, or taint it ſelf of ſin ; but, as the Jewiſh Doctors themſelves, well expound it, the guilt and penalty of it; a portion of puniſhment, in ſome regard proportionable, to whatſoever was due unto their ſins, and to themſelves for the ſame. So is the word taken, Gen. 4.13.Lev. 20.17,19,20.1 Sam.28.10. Lam.4.6. which two latter places, the Jewiſh Commenters here point us to. The Greek Interpreters render this paſſage much in the ſame words, that the Apoſtle uſeth , Romanes, 4.25.

V.7.*He was oppreſſed;and he was afflicted*]A very pregnant place; for the ſatisfaction made by Chriſts ſufferings for our ſins, were it fitly rendred , and rightly underſtood. The words are , word for word; *It was exacted, and he anſwered. It was exacted*; or, *It is exacted* ; as ſome alſo well render it: that the former word doth properly, and commonly, ſignifie, *to exact*, cannot be denied. The Jewiſh Commenters, themſelves, obſerve on the place , that it is uſually meant of *moneyes*;directing us to that place,2King.23.35.*he exacted the money*. So Chap.58.3. *ye exact all your labours*; or, as ſome, *all your debts*: and, *of a ſtranger thou mayeſt exact it*; but *not of thy brother*,Deut.15.2,3.hence the name of *an exacter*,ſo frequent in Scripture, Job 3.17.& 39.7.Chap.3.12. & 9.4.& 14.2.& 60.17. Zach.9.8.& 10.4. and that it is here a paſſive, the ſame Writers here obſerve. The old Latine rendreth it, *He was offered*, as if the word were parallel to that other,from whence the *Corban* cometh, mentioned, Mat.15.5. and ſo the meaning ſhould be, *he was made to approach*,or *offered* as a ſacrifice,ver.10.But this verſion ariſeth from a two-fold miſtake: For, firſt, the word here uſed, and that other, of *approaching*, differ, as our Jewiſh Criticks tell us ; as *Sibboleth*, and *Shiboleth*. Judg.12.6. And ſecondly,this latter, in the paſſive form, carryeth always neutrall; neither an active,nor paſſive ſenſe: it ſignifies , *to approach*, not *to offer*, or *make to approach*, not yet *to be made to approach*,or *to be offered*. So Gen. 33. 7.Exod.20.21.Chap.29.13. The word, therefore : is the ſame rather, with that, 1 Sam.13.6. where it is ſaid, *the people, being in a ſtrait, were preſſed*, or *diſtreſſed:* and ſo alſo, Chap.14.24.ſave that there it is uſed, more metaphorically, here properly; there ; perſonally; here, imperſonally; as the words of the text evidently ſhew: For there is neither noun, nor pronoun, before the firſt word of the verſe; but a pronoun expreſly before the next : which evidently controleth their conceit, who expound it of the perſon,from whom it was exacted, and render the words , *He was exacted*, which yet they expound, it was demanded, or required of no other,but of him: the ſenſe is ſound, but the conſtruction harſh, and not ſorting well with the frame of the context. This the Rabbine himſelf ſaw,and thereupon expounds it; *It was exacted*, to wit, money ſaith he, by way of tax, or aſſeſment, as 2 King.23.34,35. *and he was afflicted*, namely, the people of whom it was required, by ſtripes, or ſtrokes, being beaten, becauſe they paid not the ſums required of them; as the people in Egypt were beaten, when they could not make up the full tale of bricks, Exod.5.14. But the great Doctor had no regard to the current of the context : for that runneth in a conſtant, and continued courſe and tenour, not as ſpeaking of one, and the ſame party or parties, both ſining and ſuffering, or ſuſtaining penalties, for their own defaults: but as one, ſuffering for the ſins of another, and ſuſtaining grievous penalties,for defaults made,and faults committed, by other perſons. Some of ours therefore read it; *It is exacted, and he is afflicted*. Others, *It was exacted, and he was afflicted*. Or , *When it was exacted , he was afflicted*. Of which manner of ſyntax, ſee on ver. 2. that is, the penalty due to Gods juſtice, for our ſins, ver 6. was exacted, and he ſuſtained the ſame for us. For that which a learned late Annotator ſuggeſteth, who would have it rendred, *he was humble*, or humbly ſubmitted himſelf, *not opening his mouth*, becauſe of Pharao it is ſaid, Exod.10.3. *thou refuſeſt to be humbled*: Neither doth that place and this, ſuit well the one with the other : (It is one thing to *be humbled*; another to *be humble*,)and this Interpretation ſeemeth to decline from the drift of the precedent diſcourſe , whereupon this hath dependance. The words, as formerly read , do ſufficiently confirm the doctrine of ſatisfaction made to Gods juſtice, by Chriſts ſufferings for our ſins. But yet ſome further ſtrength may be, from hence, added thereunto, if we conſider the latter term a little more exactly: For howſoever it be true, that the word, here uſed , do in the paſſive form ſignifie,*to be afflicted*, or *humbled*, as Exod.10.3. Pſal. 119. 107. and ſo in a grave, or weighty form, it is uſed, ver. 4. which this may here ſeem to have reference unto : and that the word uſed in a notion of *anſwering* , be ſeldome found , but in an active form : yet , as in the notion of *affliction*, the word is uſed, ſometime, in an active form paſſively, for, *to be afflicted*; Pſal.116. 10.ſo in the notion of *anſwering*, it is ſometime uſed actively,in the paſſive form, not *to be anſwered*, either verbally, as Iob 11.2. or, really ,as Iob 19.7.Prov. 21. 13. but, *to anſwer*, and that either verbally, or really, alſo. In the former ſenſe, ſome underſtand that place, Pſal.119.167.*before I anſwered*,(that is, ſay they,before ever I was able to ſpeak, as ver.172. *my tongue ſhall anſwer*,that is, ſpeak of, *thy word*,)I *went aſtray*; as parallel to that, Pſal.58.3. and having reſpect to inbred pravity : but the word ſeemeth to be there:as in an active form, ſo in a paſſive ſenſe; and in a ſignification of *affliction*,and *humiliation*,as it is commonly expounded Howbeit,the word is found elſe-where, in a paſſive form,with an active ſenſe, and that without any queſtion, in the notion of *anſwering*, Ezek.14.4,7.as alſo the word of *ſpeaking* is Pſal. 119.13.Ezek.33.

30.Maſ

30.Mal.3.13,16.And ſomewhat to this purpoſe, an Author of good note expoundeth this text, thus rendring the words; *It is exacted, and he undertaketh,* (a term that ſome of the Ancients alſo uſe, in the opening of this text)that is, ſaith he, the penalty due to us,was in rigour of juſtice exacted; and he became *a ſponſor*, or *ſurety* for us, by undertaking, in our behalf, the diſcharge of it. And though the word, ſaith he, in Hebrew, be not found ſo uſed; yet in Latine, the word *reſpondere*, that is, *to anſwer*, comes from *ſpondere*, that ſignifies *to undertake*; and the word, *to anſwer*, In the French tongue,is ſo commonly uſed. Hereunto may be added, that the old Latine ſeems to look this way,that renders the text, *He was offered of his own accord*, or *becauſe he himſelf would*: which verſion, howſoever it fail much, in the former term, as hath already been ſhewed; yet it comes home to us, in the latter word; implying a voluntary undertaking,or *engaging of himſelf*(ſee Jer.31.20.) unto God his Father, in our behalf, as a *Surety*, (ſo is he termed, Heb.7.22.)for the payment of our debt. And, which is yet more then ſo, that albeit, the Hebrew be not found expreſly,and directly uſed for ſuch *a ſponſion*, or *engagement*;yet that in this very form, that here it hath,it is twice uſed in the place of Ezekiel,before pointed to; *I the Lord will anſwer him* (to wit, the man that repairs to me for advice, with an idol in his heart)and again, *I will anſwer him by my ſelf*, and that in a notion, not of a verbal, but of a real *anſwering* and ſo I conceive it is to be taken here, *It was exacted, and he anſwered* it,(the particle being neceſſarily,as oft elſe-where, ſupplyed; See Chap.48.5,6.)that is, he not only undertook it, but diſcharged it. So we uſe the word commonly in our Engliſh tongue, *to anſwer a debt*, for *to diſcharge it*.And ſo of our Saviour it is moſt true,that he *anſwered* our debt, and cauſed our bond to be, cancelled,that it might not come to be put in ſuit, againſt us, any more again. See Joh.19.30.Rom.4.25.Col.2.14. A ſingular comfort to every ſincere Chriſtian ſoul.

yet he opened not his mouth]Heb. *And*; But ſo we had it before,v. 4.and it may well be here retained, if we keep to the received reading of being *oppreſſed*, and *afflicted*, as if it were ſaid, having reſpect to his patience, for all the oppreſſions and afflictions, that he ſuſtained for others, and that in regard of thoſe,by whom he ſuffered them unjuſtly: yet was he ſilent, he neither murmured, or repined, at Gods diſpoſal of things in that manner, nor uſed any railing, or reviling ſpeeches, againſt thoſe that dealt ſo deſpitefully with him, but carryed himſelf calmly,and quietly,under them,Mat. 26.39,42.Mar.14.36.Joh.18.23.1 Pet.2.23. Howbeit, if we admit the ſenſe in the ſecond place propounded, and preſſed, of *exacting*, and *anſwering*,that is, *undertaking*, or *diſcharging*, the copulative ſhall not need at all, to be altered: for the words will well go on in way of connexion to the former: as if it were ſaid;Having an eye to his voluntary obedience, and ſubmiſſion to the Will of his Father,and agreement thereunto, he under took willingly what his Father required of him, and as willingly when the time came, underwent it; neither hanging back, or oppoſing ought, in way of contradiction thereunto, when it was by his Father propounded to him, at firſt; not afterward ſeeking to ſhift it off, when he was to perform what he had engaged himſelf unto, by pleading ought for himſelf,& the releaſment of him,from their moſt unjuſt proceedings, in whoſe hands he then was.See ch.50.5,6.Mat.26.62,63.& 27.12, 14.Mar.14.60,61,& 15.3,5.Luk.23.9.Joh. 10.18.& 14.31. & 19. 11.*to open the mouth*, an uſual form, (the antecedent, put for the conſequent)for, *to ſpeak*.So Job 3.1.& 33.2.Pſal.78.2. Prov.31.8, 26, *ſo to open the lips*. Job 32.20. and on the contrary, *not to open the mouth*, for *to be ſilent*, not to ſay ought, Pſalm. 39.9. Proverbs 24.7.

he is brought as a lamb to the ſlaughter]The Hebrew word is more general, and ſignifies a *ſheep*; which word of ours, it comes neer to in ſound: and it is ſo rendred alſo, Act.8.32. where this paſſage is related, Pſal.119.176.Jer.50.17.and yet more largely, *leſſer cattle*, Ch.7.25.as parallel to another word uſed, v.6.but,as more ſpecially intending,*ſheep* there,in regard of the ſillineſs thereof;ſo here,in regard of the ordinary number of them, above any ſuch other cattel, brought to the butchery,Pſ.44.22.Jer.12.3.Zach.11.4. Rom 8. 36.and their quiet carriage,in driving thither:the text may well be rendred,*as a ſheep* that *is led to the ſlaughter*,as Jer. 11.19. As a ſheep,that goeth as quietly,to the ſhambles,or the ſlaughter-houſe, as if it were going to the fold, wherein it is uſually lodged; or the field, where it is wont to feed. See Jer.11.19

and as a ſheep before her ſhearers is dumb] This latter word,whereof *Rachel* had her name, Gen.29.6.is,by the ancient Greek Interpreter, rendred, *a lamb*,and ſo Act.8.32.Luke retaining that tranſlation,giveth it.Howbeit, it ſignifieth *an Ew*, as appeareth plainly, Gen.31.38.& 32.14. where theſe *rachels* are diſtinguiſhed from *rams*,as alſo,Cant.6.6.where they are deſcribed with *twins* by their ſides: and the word, though of a maſculine form, yet is of a feminine gender, as is manifeſt, by the verb, or participle, joyned with it: and he ſeems to mention the *Ew*, as the quieter of that kind, becauſe the rams are ſometime more unruly.

is dumb] So Pſalm.39.2, 9. or *tongue-tied*: for that ſeemes to be the firſt notion of the root it commeth of,*to bind*,or *ty up*,Ge. 37.7.

ſo he openeth not his mouth] Heb. *and*; uſed here, for the note of ſimilitude; as alſo, Pſal.1.3. and 109.17.Prov. 10.25.and 17.3.ch.10.26.and ſo it is rendred,Act.8.37. Of the phraſe, ſee before.

V.8.*He was taken from priſon, and from judgment*]In the expoſition of this paſſage, Interpreters do exceedingly diſſent, and that about every word, and particle, in it.Howbeit,they may in general be referred all to two heads, either of thoſe, that underſtand them of Chriſts humiliation,and oppreſſion only,and the harſh,cruel,and unjuſt courſes,whereby his life was taken from him,Mat.27.18,24. Act.2.23.&3 14.15.&13.28.Or,of thoſe,that conceive them to be ſpoken of his deliverance out of thoſe afflictions,and diſtreſſes,injuriouſly inflicted;and his advancement from them,to a glorious condition,Luk.24.26.Act.2.24,33,36.& 3.15, 21.Phil.2.8,9.1 Tim.3. 16.Heb.2.9.1 Pet.1.11.

taken] That is, as ſome, *taken away*, put to death:as Pſal.31.13. Prov.1.19.as others, *drawn away*; to wit, unto judgment, and to puniſhment,by death;as Prov.24.11. but the ſtructure is not here, and there alike: yea, as ſome, ſuppoſing the particular manner of his death here deſigned, *taken up* to the croſſe, John 3.14,15. and 12.32,33. but of ſuch uſe of the word, no inſtance is brought.Others,*he is taken up*,from hence,and received by God,into glory; as Gen.5.24.Mar.16.19.Luke 24.51.Act.1.9,11.1 Timo. 3.16.

from] So the word moſt uſually ſignifieth;and ſo many here take it, as meant of being delivered, and let free from the matters here mentioned: as, *from work*, Gen.2.2. *from enemies*, Pſal.44.4. *from bands*, Jer.40.4. others take it, for, *by*, or *thorow*, as noting the means whereby,or the manner how,he was brought to his end.So Job 7.14.& 37.10.Jer. 10.14.or,*for*; as implying the cauſe producing,procuring,or impedient.So Pſ.12.5.v.5.c.65.14.others,for *without*,without being impriſoned, or having any due courſe of judicature,taken with him:as the particle ſeemeth to be uſed, Pſ.109.24. Lam.4.9.but neither are thoſe places parallel;and one produced to that purpoſe, hath a negative joyned with it, Job 31.19. Others, laſtly, for, *after*: after that he had paſt thoſe harſh and unjuſt courſes taken with him. So is the particle uſed,Dan.11. 23.Hoſ.6.3.

priſon]Suppoſed to be ſo called, as a place of *coertion*,or *reſtraint* (ſee on chap.44.7.) for the verb, whence it comes, ſignifies *to ſhut up*, or *reſtrain*,Gen.20.18.Deut.11.17. yet,for a *priſon*,the word is no where found to be uſed: nor was our Saviour ever impriſoned; though that would ſtand well enough with their expoſition, that render the particle *without*.Others, therefore underſtand by it, *reſtraint*, or *diſtreſſe*: and this not unfitly agreeth with the native ſignification of the word; uſed for *the ſhutingup* or, *reſtraint*, *of the womb*,(ſo the words are) Proverbs 30.16.that is,*the womb ſhut up*, or, *reſtrained*; as Jacob ſpeaks to Rachel, Gen.30.2. nor can it be denyed, or doubt made, but that Chriſt was under *reſtraint*;and in *diſtreſſe*, proceeding from ſuch ſtrict reſtraint. Others, of ſuch *anguiſh*, and *anxiety* of mind,and ſpirit,as Chriſts ſoul was poſſeſſed of,ariſing from the apprehenſion of Gods wrath;both in his agony, Luke.22.44.and upon the croſſe, Mat.27.46. Others render it,*dominion,power,tyranny, oppreſſion*: and a term of the ſame ſtock, differing but in a vowel only from it, is uſed ſometime for *power, authority*,or *magiſtracy*,Judg.18.7.and the root they both ſpring from, for *to have power*, or *to prevail*,2 Chr.14.11. and this very word ſometime for ſuch power abuſed: for *oppreſſion*, or *tyranny*. So Pſal.107.39.where it is alſo joyned with the particle here uſed:and it ſuiteth well with the power,both of Jews, and Gentiles, unjuſtly exerciſed againſt Chriſt, Pſalm.2.1,2.Act.4.25 27. Others would have it to ſignifie,here, *a congregation*,or *a multitude*: becauſe another word of kin to this, is uſed for a *ſolemn aſſembly*. See on Chap.1.13. and this ſome refer to the Aſſembly of the Jewiſh Rulers, wherein Chriſt was condemned, Mat.26.57-66.Others,to the popular multitude,that were inſtant to have him crucified,Mat.27. 15-26.Mar.15.8,15.Luk.23.18-25.and to theſe therefore,as wel as thoſe,by whom they were incited,is the murther of Chriſt aſcribed, Luk.24.20.Act 3.23,26.& 3.13,14,15.& 7.52.& 13.27.but neither is the word it ſelf any where,as I conceive,ſo uſed; not its kin, of other, then a ſolemn *aſſembly*, called together by authority,not of a confuſed, or diſorderly multitude on their own heads gathered together.

and from judgment]This ſome underſtand of *judgment*,in general, either, without which,or by which, or after which, exerciſed, and executed upon our Saviour,he was,either taken away, or taken up. Some more particularly reſtrain it, either to the Jewiſh Aſſemblies cenſure of him,Mat.26.66.Joh.19.7. or, to Pilates ſentence paſſed upon him; Luk.23.24.diſtinguiſhed from the act of the rude multitude, which they conceive implyed in the word before-going. Nor want they, that expound it of the *judgment* of God, and the torments by him inflicted upon him, implyed in the word *curſe*,Gal.3. 13.I concur with thoſe, who by theſe two terms,underſtand *oppreſſion, and judgment*, as comprehending all thoſe harſh, and cruel courſes, as under pretence of judgment, were exerciſed upon our Saviour, whereby his life was taken from him, and himſelf taken away, for the time; or, from which, he was after a while freed, being, after the ſuſtaining of them, taken hence, and taken up unto God,as Enoch, and Elia before him; of both whoſe aſſumption,the ſame term is uſed, Gen.5.24. 2 King.2.9,10.But I encline rather to the former, becauſe the courſe of the context, both before, and after, as well in this verſe, as in the next, runs ſtill upon his ſufferings.

and who ſhall declare his generation ?]Or, *who can declare ?* for the indicative future, is oft potentially uſed. See chap.26.18.& 49.25. This paſſage, ſome underſtand of the generation of Chriſt, from eternity, in regarde of his God head, Prov.8.24,25. Others, of the production of him, and that of a virgin, without knowledge of man, in regard of his manhood, Luk. 1.34,35. and ſome, of both jointly; as alſo that, Pſal.2.7. Acts 13.33. Some by *generation*, here, underſtand neither of theſe ; but, either, his continuance, reading the words, *but who can reckon his age ?* living now to eternity, beyond all number of dayes, or years, Ro.6.9. Heb. 7.3,8, 25. Rev. 1.18. agreeable to that, *he ſhall prolong his dayes*, ver.10. that, which they extend alſo to his body, the Church. Pſal.125.1. Jer. 31.36,37. & 33.25,26. Mat.16.18. Heb.7.25. and for continuance of time, the word is commonly uſed ; as chap.13.20.& 60.15. or, of his iſſue, rendring the text : *who can count*, or, *reckon, his race ?* his ſpiritual ſeed and iſſue, being a numberleſs multitude, Gen.15.5.& 22.17,18. Jer.33.22. Heb.2.10,13. Rev.7. 9. as agreeable to that, *he ſhall ſee a ſeed*, verſe 10. ſo is the word taken, Pſal. 22.30. & 24.6. & 49.19 & 73.15.& 112.2. In the firſt ſenſe, moſt of the ancient Writers take it:& in the two latter, moſt of the later. What the firſt ſhould do here, cannot eaſily be made to appear; the latter if we admit, according to the former Interpretation, at leaſt of the foregoing branch, the copulative would be turned into an adverſative, as ver.10. *yet who can reckon his age*, or, *count his race?* But there want not thoſe, that turn the words another way : and they conceive them to run in an abrupt, and paſſionate form of ſpeech, as complaining either of the ſtrangeneſs of the things that befell him : & they then read the words, *who would have ſaid of his generation ?* to wit, that ſuch things ſhould have, in his age, or time, befaln him? as, *Who would have ſaid to Abram, that Sarah ſhould give ſuck ?* Gen. 21.7. or, of the monſtrous impiety, and wickedneſs of them, that dealt in this manner with him, that came to ſave them: and then they render the words, *Who can utter*, or *deſcribe, his generation ?* or, *his age ?* that is the wickedneſs of the men of his time, or the age he lived in: the verb ſignifies *to ſpeake*, or *utter*, Job 12.8. Pſal.69.12.& 143.5. *his generation*, or *age*, for, the men of his time : as, *his generations* or *ages :* for, thoſe of the times wherein he lived, Gen.6.9. So is the word very frequently uſed, Gen.7.1. Deut.32.5,20. Pſal.78.8. Mat.11.16.& 12.39.& 16.4. and 17.17. And this ſenſe ſeems not improbable ; as well ſuiting, both with what uſhered it in, and what attends on it. As for that of another, *Who could declare his ſtock ?* that is, who would ſay, that he was begotten of God, or the Son of God, ſeeing him depreſſed, and abaſed ſo beneath the meaneſt of men ? chap. 52.14. it gaineth with me no acceptance ; becauſe I find not where the word is in that notion uſed. Beſides, that the Centurion, unto whom the execution was committed, ſeeing the manner of his death , and, in likelihood, obſerving his laſt words, recorded, Luk.23.46. is, both by Matthew & Mark, reported to have broken out into thoſe words, *of a truth, this man was a Son of God*, Mat.27.54. Mar.15.39.

for he was cut off out of the land of the living] Or, as ſome read the words, (thoſe eſpecially, that expound the two fore-going branches, of his deliverance, and exaltation) *though he were cut off:* as the particle is uſed, Gen.8.21. Joſh.17.18. chap.12.1. But what if we read it according to the expoſition of the branch, next before, deemed not improbable ; as continuing the ſentence in a notion of wonderment, *that he ſhould be cut off*, (ſo the particle was uſed before, ver.5,6.) as a tree that was hewen down, 2 King.6 4. that he ſhould be thus taken away, by a violent death, from abiding and converſing on earth, among men, that there live, Pſal.27. 13.& 52.5. and 116 .9. chap.38.11.

for the tranſgreſſion of my people was he ſtricken] The words thus read, are the ſame in ſubſtance, with what was before ſaid, ver.5. See there. But ſome read them thus rather ; *by the tranſgreſſion of my people was he ſtricken*. Heb. *from*, but of the various uſe of that particle , ſee on the firſt branch of this verſe : in this ſenſe, the words conceived, the ſentence may ſtill be continued, and carried on thus, that (the particle ſupplyed from the former ; as 1 Sam.24.30.) *by the tranſgreſſion of mine own people he ſhould* thus *be ſtricken*, Act.2 23.& 3.13-15,& 13.28.

my people] Either mine Elect, for whom he dyed: as Col.1. 24. 2 Tim.2.10. or, thoſe obſtinate wicked, that purſued him to death, 1 Theſſ.2.15.

was he ſtricken] As ver.4. Heb. *the ſtroke was upon him* : ſo the pronoun is found uſed in a ſingular notion, Gen.9.26,27. Job 20. 23 & 22.2. Pſal.11.7.& 28.8. chap 44.15. contrary to that which both ſome Popiſh Writers, to faſten wilful corruptions upon the Hebrew text, affirm; and ſome Jewiſh Doctors alſo, to divert this teſtimony from the Meſſias, avow : both either of groſſe ignorance, or of mere malice; for other of the Jewiſh Maſters, and that of prime note, for Grammar eſpecially obſerve the affix here uſed, to be as well ſingular , as plural : and the places above recited, whereof ſome alſo are by them alledged, do evidently evince as much. Howbeit others, and that of ours alſo render it, *they were ſtricken* ; *the ſtroke was upon them*; taking the pronoun in a plural notion as it is commonly uſed, Exo.15.15. Deut.33.29. Pſ.2.5.& 17.10.& 21.11.& 49.11.& 104.9. and ſo ſome underſtand it, of the Jewiſh people, upon whom, according to their own imprecation , Mat. 26. 25. the ſtroke of Gods wrath, ſhortly afer, lighted, and lyeth heavy, to this very day, for their crucifying of Chriſt, Mat. 21.39,41, & 23. 37,30.& 24.22,23. Luk.13.34,35.& 21.20-24. 1 Theſſ.2.15,16. And ſome of thoſe that go this way, knit this member thus to the former: *becauſe he was cut off through the tranſgreſſion* or, *wickedneſs of my people* : therefore, *ſhall they be ſmitten*, or, *they are ſmitten* ; (for the Prophet ſpeaks of theſe things, as already in execution, and act) *the ſtroke*, ſhall be, or is, *upon them*. But the courſe of the context carries it on , rather, the former way, and makes the paſſage cleerer to what followeth. For they ſeem to go further out of the way, who taking the affix in a plural notion, would have it underſtood, either of Chriſt, conſidered joyntly with thoſe, as one with him, for whom he ſuffered, 2 Cor.5.21 . or of thoſe alone, whom the ſtroke was due to, rendring the text , *he was cut off from the land of the living, for the iniquity of my people, unto whom the ſtroke belonged, was due*, or, *was intended* ; for this, the words will hardly bear.

V. 9. *And he made his grave with the wicked, and with the rich in his death:*] Some Writers of note, ſuſpect theſe words to have been by ſome means tranſpoſed, and ſuppoſe, for the fitting of them, to the ſtory of the Goſpel, concerning his death with malefactors, on mount Calvary, Mat.27.33,38. Mar.15.28. Luk.22.37. and his burial, in Joſephs Sepulchre, Mat.27.57,60. that the text ought thus to be read ; *And his death ſhall be diſpoſed of, with the wicked, and his grave with the rich*. The like thoughts have ſome other had of Pſal. 35.7. and of Act.7.16. but to give way to ſuch conjectures, ſeemeth unſafe. To let that therefore paſs, and take the words as we find them, at preſent, in the text; the expoſitions of them in the lump, may be referred to two heads : the one of thoſe , which ſeems the more improbable, who underſtand the words, as concerning either the effect, or the efficacy of Chriſts ſufferings; to wit, either, that thoſe wicked ones, and rich ones, that had had an hand in the procuring of his death, ſhould pay full dear for it ; being given up to endure the like harſh and cruel uſage, at the hands of others, as Chriſt, at their hands had ſuſtained : as chap.43.3,4. or, that even wicked men, and thoſe great ones too, who are wont to be moſt obſtinate, ſhould be ſubdued, and made ſubject to the Scepter of Chriſt, by the power and efficacy of his paſſion, Pſal.110.2. The other is, of thoſe, who conceive them to be meant, wholly of his ſufferings themſelves, either, that the Jewiſh people ſhould put him into the hands of Heathen people, the Romans, and their Ruler Pilate, Mat.20.19,20. Joh.18.35. who by that means, having condemned him, and dealt with him, as with a malefactor, ſhould diſpoſe of his death, and burial, at his pleaſure, Mat.27.2,57,58. Luk 23.1,2.50,52. Joh.18.28-32 & 19.6,11.12,38. or that God ſhould deliver him into the hands of wicked men, and Rulers ſo to be diſpoſed of by them, for either, as themſelves pleaſed, Luk.22.53. Act.2.23.& 4.27,28. Howbeit, among the latter there are, who, together with his ſufferings, conceive an intimation of ſome honour done him, concerning his burial ; as if it were ſaid, that though *his grave*, were, in ordinary courſe to have been *among malefactors*; yet it was *with the rich:* being buried in honourable manner, by Joſeph, in his own tomb, Mat.27.57-60. and that to ſhew, that all penalty and ſhame for ſin, were fully ſatisfied for, and had an end at his death ; according to that, Joh.19.40. Howbeit, that ſeems rather to have been manifeſted, at, and by, his reſurrection, Rom.4.25. & the reception of him, in ſoul firſt, (though that not ſo conſpicuous) Luk.23.43,46. and in the whole man, not long afterward, into Heaven, Joh. 13.1. & 16.10. 1 Tim.3.16. otherwiſe his abode in the grave, though a rich, and honorable mans grave, under the power of death, for a time, was a branch of his humiliation, and is reckoned, as a part of his paſſion, Act 2.24,27. Nor want there here again ſome others, who would have hereby intimated, Chriſts carrying of our ſins, which in his body he bare on the Croſſe, 1 Pet.2.24. with him into the grave, and there burying them, that they may not appear any more in Gods ſight, as Gen. 23.4. Pſal.88.5. to which purpoſe, alſo, they hook in hither that of the Apoſtle, Rom.6.4. Col. 2.12 as alſo that of Dan. 9 24. *to ſhut up and ſeale up ſin*, as they would have the words there read, with ſome reference to the ſhutting up of Chriſt in the Sepulchre, and the ſealing up of it, Mat.27.66. And as this in the former branch, ſo the pretious *riches* of his bloud and death in the latter, 1 Pet.1.19. Eph.1.7,8,18.& 2.7.& 3.8. Col.1.27. All which to make out, the two concretes in the text are preſumed to be put for the abſtracts, *wicked* ones, for, *wickedneſſes* : & *rich*, for *riches*: and the text is rendred, *He put wickedneſſes in his grave, and riches in his death*. But theſe things ſeems overmuch forced, and far fetcht. Nor ſeems it ſafe, or fit, to ſtrain Scriptures thus, to wring points of faith from them : nor ſhould I have mentioned them, but for the note of their great Author.

And he made his grave with the wicked] Heb. *And he gave*, or, *ſhall give the wicked*, or, *with the wicked, his grave*: which the old Latine ſwarveth too far from, rendring it *He gave the wicked for his grave*. Now ſome here, by *he*, underſtand God, by whoſe hidden counſel, and predetermination , theſe things were done ; and without whom, men could not have had any ſuch power over him, Mat.26.53,54 Joh.19 9,10. Others, the Jewiſh People, by whoſe hands they were acted, and executed, See Act.2,23.& 4.27,28. But others conceive, not amiſs, that the words may well be taken indefinitely, and ſo rendred by a paſſive form , (of which manner of conſtruction.

See on Chap. 34.11. and the like to this, Gen. 40.15. *his grave was given to the wicked*, (as Levit. 13.49.) or, *was diſpoſed* of (for ſo, the word of *giving*, oft ſignifies, See Chapter. 41.2) *by the wicked*, (as chap. 7.17.) or, *with the wicked*: (as chap. 28.15.) that is, as if he had been one of that rank, ver. 1. ſay ſome; or becauſe in Mount Calvary he was buried, ſay others, Joh. 19.41,42. where malefactors corpſes uſed to be laid. But this latter ſeems not ſo ſuitable to the tenour of the ſtory. For albeit, the place of his burial was not far diſtant from the place of his execution; yet it was in a private garden, belonging to a man of eminent place, wherein he had cut a ſepulchre out for himſelf, Mat. 27. 57,60. Mar. 15.43,46.

and with the rich in his death] Or, *and to the rich*; as before, for the particle is the ſame: by *the rich*, ſome underſtand Joſeph, that begged, and buried Chriſts body, called *a rich man*, Mar. 27. 57. Others, Pilate, that had the power to diſpoſe of Chriſts corpſe, and of whom Joſeph begged it, Mat. 27.58. conceiving a *rich* man, to be put here for a *Ruler*; as Eccl. 10. 6,7,20. becauſe thoſe uſually are ſuch: thus they that expound it of ſome particular perſon, which may carry the better ſhew with it; becauſe the former word, *wicked*, was plural, this, ſingular. But many other conceive the word *rich*, here to be taken collectively, and the ſame perſons to be meant by both; thoſe that had an hand in the death of Chriſt, as well the baſer ſort of people, as the rich and wealthy Rulers, whether of the Jewiſh Nation, or the Roman State, whom (ſay thoſe, that underſtand the place of the vengeance, by God executed, on either, for the death of Chriſt,) their riches ſhould not ranſome, nor relieve in the day of wrath, Prov. 11.4. Ezek. 7.19. as yet they are uſually wont to doe, Prov. 13. 8.

in his death] Or, *at his death*; as Job 27.19. *at their death*; though in another notion there, then here: for there 'tis ſaid of ſome, that *they ſhall be buried at their death*: that is, in mean and baſe manner; their corpſes being committed to the ground, aſſoon as their breath is out of their bodies, without further care or, coſt; whereas, though our Saviours body was, ſhortly after his deceaſe, diſpoſed of, for burial, yet was it curiouſly ſhrowded, and richly embalmed, before he was laid up in the grave, Mar. 15.46. Joh. 19. 39,40. ſo the particle is uſed alſo, Ezr. 9.4. Eſt. 1.12. Heb. *deaths*; as Jer. 16.4. hence the Jewiſh Doctors (whoſe expoſitions I medle the leſs with, in this preſent Prophecy, becauſe they run moſt upon another ground) ſtrive to wring this prediction awry, and to turn it, from the Meſſias, or any other particular perſon, to the main body of their own people; who, though innocent, ſay they, yet were put to death, as malefactors, becauſe they would not change their religion, Pſal. 44.22. and, were made away, if rich, not for their wickedneſs, but for their wealth: & that ſome, by one kinde of death ſome by another: ſome burnt, ſome ſlain, ſome ſtoned, and the like: but the word, though plural, is founde elſewhere alſo, applyed to one particular perſon, as to the King of Tyre, Eze. 28.8,10. where it is ſaid of him, that he ſhall die *the death of the ſlain*; &, *the deaths of the uncircumciſed*: and ſo the Apoſtle of himſelf, alſo, *in deaths oft*, 2 Cor. 11.23. that is, not in hazards, and dangers of death only; but in afflictions, and vexations, as ſore and painful, as death it ſelf, and ſuch as might well go, for as many deaths, 1 Cor. 4.9. & 15.31. Luk. 9.23. 2 Cor. 1 9. & 4.8-11. & 6.4,5,9. & 11.23-27. and the ſame might by the Prophet, as well, yea, far better, be ſaid of the Meſſias, as of the Tyrian Prince, by the Prophet, in the one place: or, of himſelf, by the Apoſtle in the other: beſides, that the Chaldee Paraphraſt, rendreth it in the ſingular number. Nor can I condeſcend unto thoſe, though of prime note, who, having put the word *people*, into the text, and ſet it in the front of the verſe, render the words, unto *their own death*; as importing, that the Jews, by delivering up of Chriſt, brought deſtruction upon themſelves: as having reference to the imprecation by themſelves paſt upon them, at the delivering up of him, Mat. 27.25. See before, ver. 8. There is another reading, that the Rabbines ſome of them, here exhibit; as if it were not made up of a ſervile particle, and a noun, with his affix; as both we, and themſelves, alſo, commonly take it; but a noun only, with a pronoun affixed unto it, and ſo ſhould ſignifie *his high places*. Which I ſhould not mention, ſave that ſome, not Popiſh Writers only, but ours alſo, and thoſe of note, doe not only take notice of it, but admit it, and preſſe it, as intimating the ſtatelineſs of the Sepulchre, wherein Chriſts body was laid: as if Ioſephs monument were, as ſtately an one, as Shebna had built it for himſelf, ch 22.16. But this reading, the points, or vowels, in the original, refuſe, and refute: nor doe the Doctors, that cite it, give any appobaton of it; nor will this reading cohere handſomly with the reſt of the context. I ſuppoſe that as the latter part of the foregoing verſe, ſo the forepart of this, run on in a continued ſeries, containing matter of admiration, in this manner; *And* that *his burial ſhould be at the diſpoſal of wicked ones, and of rich* ones, or, *rulers, at his death*; that is that wicked great ones ſhould have ſuch power given them over him, as not only to take his life away from him, by a violent and moſt cruel death; but after that perpetrated, to diſpoſe of his dead corpſe alſo for his burial, at their pleaſure.

becauſe he had done no violence, neither was any *deceit in his mouth*] This reading may ſtand, not amiſs, with the expoſitions of thoſe, that conceive the foregoing words to be underſtood, either of the revenging hand of God, upon the Jews, for the death of Chriſt, or of ſome honour done him, in, or at, his interrement; or of the benefits, that from his death and burial, accrew to the faithful: not ſo well with theirs, that goe the other way before mentiond; for the conſtruction ſeemeth over-much ſtrained, when the meaning is made to be because they envied him for his integrity, both in life and doctrine, Mat. 27.18. yea, though not only no man could convince him of ſin, Mat. 27.19,23,24. Luk. 23.14,15. Joh. 8.46. but even the devil himſelf could find nothing amiſſe in him, Joh. 14. 30. But the words would rather be read, as they ſound, *not for* any *iniquity*, that *he had done*, *nor guile* that was *in his mouth*. So Job 16. 17. where the very ſame form of ſpeech, and words alſo, are found, *Not for* any *injuſtice* (ſo the word is there rendred) *that is in mine hands*; that is, *albeit, he had done nothing amiſſe*, Mar. 7.37. Luk. 23. 41. for the word rendred *violence*, is more general: and is uſed for any *wrong*, Gen. 16.5. Pſalm. 7.16. Jer. 51.35. and the Greek therfore gives it, *ſin*, 1 Pet. 2.22. according to that, 1 Joh. 3. 5. *in him was no ſin*: ſo alſo, but there the negative only tranſpoſed, 1 Chron. 12. 17. *without* any *wrong*, that is *in my hands*: for ſo it would be rendred, both in Job, and there; there being in either place, a defect of the relative, as alſo here; and the like, Chap. 50.9. and 51.12. Nor doth that at all croſs this expoſition, which a learned Writer objecteth, who having himſelf ſometime rendred the text here, *although*, or, *when as yet, he had done no wrong*, doth afterward revoke it, becauſe never findeth the particle here uſed, in ſuch an adverſative, but frequently in a cauſal notion, for it is plainly in a cauſal notion, when it is ſaid, *not for*, or, *becauſe of*, any *wrong he had done*: which is the very ſame, in effect, with what himſelf had before given, *albeit he had done no wrong*, and he had no cauſe therefore to reverſe; his grammatical conſtruction only, was not ſo exact.

neither was any *deceit in his mouth*] Or, *nor* for any *guile*, that was *in his mouth*: a defect, of the particle; as Pſal. 59.3. but ſupplyed here from the former member of the diſtribution & of the relative, alſo, as before: it is rendred, 1 Pet. 2.22. *neither was guile found in his mouth*: *to be found*, for, *to be*; as Luk. 17.18. So chap. 30.14. 51.3. There was nothing amiſſe with him, either in word, or dee

V. 10. *Yet it pleaſed the Lord to bruiſe him, he hath put* him *to grief*[Or, *Yet the Lord being willing*, (as 1 King. 13.33.) or, *deſiring*, (as Pſal. 34.12. for the word ſeems to be here, as in thoſe places, a participle,) *to breake him, did put* him *to pain*, or, *torment*.

Yet] Heb. *And*: as Ver. 4,7.

bruiſe] Or, *breake*. See on ver. 5. not, that his body was battered to pieces; or, that any bone of him was broken, Exod. 12. 46. Pſal. 34.20. Joh 19.33,36. but as the Pſalmiſt of himſelf, *I am ſore broken*, Pſal. 38. 8. and as we uſe to ſay, that a man is much *broken*, with age, ſickneſs, grief of mind, evil-uſage, and the like: all which and much more, were together in Chriſts ſufferings.

put him to griefe] Or, as ſome, *ſuffer* him *to be put to pain*, or, *torment*; becauſe this form, oft hath in it, a notion of permiſſion: as Pſal. 37.33. & 119.10,116. Chap. 63.17. and true it is, that God did not incite, or inſtigate thoſe wicked wretches, unto thoſe vile, and cruel courſes and carriages, that they offered unto Chriſt, Jam. 1.15. but yet that his ſufferings were by God predetermined for the Salvation of man-kind, is expreſly ſaid, Act. 2.23. & 4.28. and of Abſoloms wicked Act, we know what is ſaid, 2 Sam. 12. 11, 12. of the word, ſee on ver. 3,4. the pronoun, *him*, is wanting in the text: as Chap. 12.2. ſupplyed here from the words before,

when thou ſhalt make his ſoul an offering for ſin] So if it be read, it may well cloſe with the foregoing branch, as implying ſuch harſh, and hard uſage of him, then put in execution, and exerciſed, what time he was made ſuch a ſacrifice. Otherwiſe, as if as moſt ſeem to take them, they relate to the after fruits and benefits, mentioned in the words enſuing, it would rather be rendred, *when thou ſhalt have made his ſoul an offering for ſin*: as Chap. 4.4.

when] Heb. *if*. So Num. 36.4. Job 21.6. Chap. 28.25.

thou ſhall make his ſoul] A, 2 Cor. 5.21. a change of the perſon; the ſpeech being turned to God; as ch. 2.9. or, *his ſoul ſhall have* made it ſelf *an offering*; for the ſecond perſon maſculine, and the third feminine, are in letters, and ſound, the ſame, *his ſoul*; that is, *himſelf*: or, he himſelf, as Pſal. 3.2. and as God made a ſacrifice of him; ſo he made a ſacrifice of himſelf, Eph. 5.2. Heb. 9.14, 25,26. But the former ſeemeth the better.

an offering for ſin] Heb. *treſpaſſe*, or, *ſin*. So Levit. 5.19. & 7.5. Zach. 14.19. and ſo of our Saviour, 2 Cor. 5.21. *God made him ſin*; that is, *a ſin* ſacrifice: a ſacrifice *for ſin*, Rom. 8. 2. for the word *ſacrifice*, is there alſo wanting; as Heb. 10.8. becauſe he had undertaken for the guilt of our ſins, ver. 7. and ſuſtained for us, the penalty due thereunto, ver. 5. 6. 1 Cor 5.7.

he ſhall ſee his *ſeed*] Heb. *a ſeed*; that is, iſſue, poſterity, as Gen. 15.3. *thou haſt not given me a ſeed*: and Gen. 4.25. *God hath ſet me a ſeed*: and, *ſo ſhall thy ſeed be*, Gen. 15.5. *his* is not in the Hebrew; but may be ſupplyed: as oft elſewere, ver. 3. chap. 27.6. & 40.12. yet not greatly needful here: *a ſeed*, indefinitely, is ſufficient. It is that which our Saviour of himſelf, applying it to himſelf, and the fruit of his ſufferings; *If the grain fall into the ground and dye* there, it fructifies, and multiplies; *it brings forth much fruit*, Joh. 12. 24, 32, 34. and ſo Chriſt by his death, brought *many ſons to* God, Heb 12.10, 3. even a numberleſſe progeny. See on verſe 8. *who can reckon up his race?* as from Abraham and Sarah, that were eſteemed, a *dead* ſtock, the one: and *no better then dead*, the others, Gen. 18. 11, 12. Rom. 4. 19. Heb. 11. 12. and from Iſaac deſtinated unto death, & *received again*, in a manner, *from the dead*, ſprung a numberleſs iſſue, Ge. 22.2,10.& 26.24. & Heb.11.17-19.

ſee ſeed] Live, and ſurvive to ſee them; as Job *lived to ſee his ſons, and ſons ſons*, Job 42.16. and, *thou ſhalt ſee thy childrens children*, Pſal. 128. 6.

he ſhall prolong his dayes,] The pronoun is wanting; as before: in regard whereof, the words have a two-fold ſenſe given them. Some expounding them, of Chriſt himſelf, who, after his reſurrection, ſhould dye no more; nor live a while here, and then dye again; or ſome other, raiſed to life, for a time, 1King.17.22. 2King. 4.35,& 8, 5.& 13.21.Luk. 7.15. & 8.55. Joh. 11.44. but live, and reign, for ever, Act.13.34.Rom.6.9,10.Heb.7.25.& 9,27,28. and Rev.1.18. Others, of his iſſue, the race of Saints; (and the ancient Greek, and old Latine, go both that way) being to continue ſucceſſively here on earth, to the worlds end, and from thenceforth to live with him in glory for ever, Mat.16.18. & 28.20. and 25.46. Joh. 25,29.& 11.25,26.& 14. 19. 1 Theſſ.4.17. and then it ſhould be read, *he ſhall ſee a ſeed*, that *ſhall prolong* its *dayes*; with a ſupply of the relative; as chap. 51.12. but the former ſeems more probable. Of the prhaſe, ſee Deut. 17.20. Prov. 28.16.

and the pleaſure of the Lord ſhall proſper in his hand] Or, *the will*; as the old latine giveth it, according to that Joh.4. 38. and 6.38. or, *the deſire*, as the word is rendred, 1 Sam.18.25. or, *the purpoſe of the Lord*, as Eccl. 3.1,17. and 8.6. it hath reference to the verb, from whence it comes, uſed in the firſt branch. That which God intended to effect, by giving him up, Rom. 8.32. v.9. and for which he was well content, & pleaſed ſo to do, ſhall, by his means, and miniſtery (ſo the word, *hand*, is ordinarily uſed, chap.20.1. and 37.24.& 6.4-7.) accordingly take effect. See ver.11.52,13.

V. 11 *He ſhall ſee of the travel of his ſoul*, and *ſhall be ſatisfied*:] Or, as ſome render it, *He ſhall ſee* the fruit *of the travel of his ſoul*, and *ſhall be ſatisfied*. That is, he ſhall receive, and enjoy that, as the effect, and iſſue, of all the paines that he hath taken, and pain that he hath endured; that ſhall give him full content.

ſhall ſee] *To ſee*, is commonly uſed, for, *to perceive*, or *enjoy*; as, *to ſee good*, for, *to receive*, or, *enjoy good*, Pſ. 34.12. Job 9.25. Jer.17.6. *to ſee life*, for, *to enjoy life*; *to live*, Eccl. 9.9. Job.3. 36.& it is uſed frequently, without any further addition, to behold, what one much deſires, with great delight, Pſ.35.2.&54.7.&ch.60.5.&66.14. ſo here.

of the travel] Heb. *from the travel*; as, *to eat of* ones *bread*, Lev. 22.13. Num.15.19. and, *to drink of* ones *wine*, Dan.1.5. Jer.51.7. *travel*, for the fruit of his *travel*, as, *labour*, for the fruit of ones *labour*, Pſal.128.2. *thou ſhalt eat the labour of thine hands*; eat, and enjoy that, for which thine hands have laboured; or, *from the travel*, that which proceedeth, and cometh from it; as, *from the eater came meat, and from the ſtrong, ſweet*, Judg.14.14. and the word rendred *travel*, ſignifies properly, toilſome, troubleſome, weariſome labour, Deut.26.7. Job 5.7. Pſal.107.12.

the travel of his ſoul] For, *his travel*, or, *his own travel*; as, *his ſoul*, for, *himſelf*, ver. 9.

ſhall be ſatisfied] A metaphor taken, either from perſons, that, having been much pinched, and pained with hunger and thirſt, have food, or drink, afforded them now to their fill, which they ſo much wiſhed for, and earneſtly deſired before, Pſal,107.5,9. Mat. 5.6. or, from the husbandman, that hath his fill of thoſe fruits of the earth, that he hath taken much pains for; or, of trees, and plants, that he hath taken much pains about, 2Chron.31 10. Joel 2.26. contrary to that, Hoſ.4.10. Mic.9.14. Hag.1.6. See Prov.12. 11. and 28. 19. 2 Tim. 2.6. But there are two other expoſitions, (to paſs by the reſt,) that carry ſome good ſhew of probability with them, we have Authors of good note for them. The former render the words thus, When, *he ſhall ſee his ſoul* (that is, *himſelf*, as before,) freed *from trouble* (having an end put unto all thoſe troubles, that he was here expoſed unto, and excerciſed with) *he ſhall be ſatisfied*; that is, moſt abundantly filled with glory, being taken up into Heaven, and ſet there at Gods right hand, Pſal.16.11. & 17.15. The latter (that which to me ſeemeth the more probable of the twain) read the words thus; *For the travel of his ſoul, he ſhall ſee* ſeed, and be *ſatisfied*: *For the travel of his ſoul*; that is, *becauſe he hath travelled*: as, *for my knowledg*, that is, *becauſe I knew*, Chap. 48.4. *he ſhall ſee a ſeed*: ſupplyed from the verſe before-going, as, Job 3. 17,18,20,23. & 22. 24. Chap.52.26. and *he ſhall be ſatisfied*: that is, much refreſhed, and gladded therewith: and the metaphor they ſuppoſe taken from women delivered of child, after hard, and long labour: which ſenſe, and notion admitted, I ſhould rather render the text, *after the travel of his ſoul*; that is, *after his travel*: yet the word, *ſoul*, may be the better retained; becauſe a feminine term, and that ſex here alluded to rather: by whoſe *pangs*, in travell alſo, are Chriſts ſufferings deciphered, Act..2.27. for ſo the word there uſed, properly ſignifies. *After* theſe therefore (for ſo the particle is oft uſed, as was before ſhewed, on ver. 8.) paſt, and gone, *he ſhall ſee ſeed*: He ſhall not travel in vain, as thoſe complain, that they did, as if they went but with winde, chap.26.18. and that the babe was come neer to the breaking place, but no power to bring forth, chap. 37.3. God would not cauſe to travel, and deny delivery, chap.66.9. but the fruit of his travel, ſo much deſired he ſhould obtain, to wit, a numerous iſſue of faithful ſouls begotten to God, which he himſelf alſo ſhould ſurvive to ſee with much joy, (that which women oft in that caſe fail of, Gen. 35.17 19. 1Sam. 3.18-21) being ſo taken therewith, as a woman, that being ſafely delivered, after ſore and ſharp labour, forgetteth now all her fore-paſſed ſorrow, for joy of her much deſired birth, Joh.16.21. And this expoſition, the words of the text doe very well bear, though I adhere rather to the firſt.

by his knowledge ſhall my righteous Servant juſtifie many:] Theſe words are delivered, as in the perſon of God the Father, with whoſe words he began, chap.52.13. and the like paſſages from perſon to perſon, we oft meet with in this Prophet, as chap.13.11. & 17.10. and 22.19.& 26.19. and they hold out unto us, the main fruit, and effect, of Chriſts paſſion before-mentioned, mans juſtification, and reconciliation, to God, Rom.3.24,25. & 5.1,8,10. and the ſeed, or iſſue, that he ſhould ſee, & reſt ſatisfied in, for all the paines that he had undertaken, and for their ſakes, undergone: the perſons thus juſtified, and ſaved by thoſe ſufferings, whereby ſatisfaction was fully made unto God, for their ſins Heb.2.10,13. The greateſt ſatisfaction to his ſoul, is to ſee ſouls juſtifiied, by faith, in him: as the greateſt joy, and contentment of mind, to his faithful miniſters, to ſee ſouls won, and begotten, by their miniſtery, to him, 1Cor.4.15. Gal.4.19. 1Theſſ. 21.9,20.2 Joh.4. 3 Joh.3.14.

by his knowledge] Or, to make it more plain, and take away all ambiguity, *the knowledge of him*: not *his knowledge*, taken ſubjectively; his own knowledge, as ſome would here expound it: the knowledge, that he hath himſelf, either of God, Mat.11.27. Joh 8. 55.& 10.15. or, of them, Joh.10.14,27. but his knowledge, taken objectively, that is, the knowledge, whereby they know him, Phil. 3.8. 2Pet.1.3.& 2.20. So Pſal.5.7. *thy fear*: for, *the fear of thee*, and, *my fear*, for *the fear of me*, Ier. 32. 40.& Pſal.139. 17. *thy thoughts*, for, *my thoughts of thee*: and, *my wrong*, for, *the wrong*, by others, *done to me*, Gen.16.5. Ier.51.37. Yet not, that the bare *knowledge* of Chriſt, is that, whereby we are juſtified: for the Divels themſelves, both know, and acknowledge him too, Mar.1.24, 34. Luk.4.34,41. but by *knowledge of him*, is meant, *faith on him*, Act.25.23.&26.28. the antecedent, for the conſequent, as Joh.17.3. becauſe the *knowledge* of him, is the ground of *truſt*, and confidence in him, Rom.10.14,17. 1Ioh.5.20. as *the belief of him*, though not the juſtifying act of faith (for the Divels, alſo, *believe and tremble*, Jam. 2.19.) yet is put for *truſt*, and confidence, *in* him, Act.13.39. Rom.10.9. 1 Ioh.5.1. for that act, whereby we are ſaid to be *juſtified*, where the Apoſtle ſtateth the controverſie concerning juſtification, Rom.3.25.,26. and whereby the ſame is more fully expreſſed, and more preciſely defined, Ioh.3.15,16,18,36. Act.16.31. and 20.21.& 24.25. Rom.10.14. Gal.2.16.

my righteous Servant] *My Servant*: becauſe ſerviceable to God his Father; yea, unto the Elect of God alſo, in the work of mans redemption. See chap.42.1.& 52,13. Mat.20.28. Mar.10.45. Luk. 22.27. Rom.15.8. Phil.2.7. *righteous Servant*, as, *righteous Lord*, Pſal.11.7. (the adjective, before the ſubſtantive, not ſo uſuall in that language) called therefore, *that righteous one*, Act.3.14.& 7.52. and 22.14. becauſe wholly free from all act, or taint, of ſin, ver. 10. 2Cor.5.21. 1Ioh.3.5. which unleſs he had been, he could not have been, either a fit Prieſt, Heb.7.26. or, a fit ſacrifice, 1Pet.1. 18,19. to make ſatisfaction to God, for the ſins of others, having need to ſatisfie for his own ſins, & for himſelf, Heb.7.27. 1Pet.2.18.

ſhall juſtifie] Some would have the word, here uſed, to ſignifie no other, then a converting of men to godlineſs and righteouſneſs, by wholſome inſtruction, and religious inſtitution: as the Miniſters of God, or Teachers, are ſaid to *make many wiſe, and righteous*, Dan.12.3. for ſo, queſtionleſs, the word is there taken: and in a notion, neer thereunto, Rev.22.11. the term being uſed of *inherent righteouſneſs*, as we uſually ſpeak, and as the Scripture, alſo, uſeth the word *righteous*, and *righteouſneſs*. Mat.5.20.& 6.31. Luk.1.6, 75. Eph.4.24. or, *ſanctification*, as it is more diſtinctly, and ſpecially termed in Scripture, Rom.6.22.2. Cor.7.1. 1Theſſ.4.3,4. 2Theſſ. 2.13. and true it is, that none are *juſtified*, but ſuch as are withall *ſanctified*, 1Cor.6.11. as alſo, that we have as well the one, as the other, from Chriſt, 1Cor.1.30 & 6.11. Heb.9.14 & 10.10. 1Pet.1. 2. Rev. 1.5,6. but yet that is not the notion of the word, in this place, but by *juſtifying*, is here meant, as alſo, thorow the whole diſcourſe of *juſtification*, in Pauls Epiſtles, Rom.3.24,25,26,28,30. and 4.2,5,25.& 5.1,9,16,18. Gal.2.16. 1 Cor.6.11. (in which laſt place, alſo, *juſtification*, and *ſanctification*, are expreſly diſtinguiſhed, the one from the other) to wit, of the diſcharge of men, from the guilt of ſin, by making ſatisfaction unto God for the ſame: as evidently appeareth by the whole courſe of the context, and the main matter of the Prophets diſcourſe in this place: as well by thoſe paſſages before, that cleer the way to this, ver.5,6,7,10. as alſo, by the reaſon of it rendred, in the very words next enſuing: For being wholly diſcharged of *all ſin* and *all iniquity*: that is, of all guilt of ſin, either for the omitting of ought, that they were bound to do (for that alſo makes guilty, and liable to the curſe, Deut. 27.26. Gal. 3.10,13.) or, for the committing of ought, that they ought, not to have done; yea, or in regard of any the leaſt warping as well as ſwarving, by any obliquity of heart, or Spirit from the Law of God, the onely ſtrict, and ſtreight rule of all righteouſneſs (for that alſo cometh within the compaſs of *ſin*, and *iniquity*; 1 Joh .3. 4. and 5. 17.) being thus (I ſay) diſcharged of all, guilt of ſinne whatſoever, and of what kinde, or nature ſoever they muſt of neceſſity become, and juſtly be deemed (ſo far, as concerns any guilt of ſin) perfectly *righteous*, Romanes 5. 19. Phillip 3. 9. and be conſequently *juſtified*, that is, even in juſtice acquited, and aſſoiled, whenſoever they ſhall be cited to appear at Gods tribunal, Romanes 3.26,30.& 8.1,33,34.But of this notion, and uſe of the word *juſtifie*,ſee more on Chapter3.25.

many] So Matthew 20. 28. and 26. 28. Romanes 5.15, 19. even, *all that truſt in him*, Pſalm 2. 12. and 37. 40. John 3. 15,16,18,36.& 6.29,35,40.& 11.25,26.Act.10.43.& 13.38,39. 1 Joh.2.2.therefore *many*,becauſe ſatisfaction made by him,for *many*, v.12.

for he ſhall bear their Iniquities]Heb.*and he ſhall bear their iniquities*: but the copulative is oft uſed. in a cauſal notion; as implying the cauſe, or reaſon, rendred,of what was before ſaid.So ver.2.Pſa. 75.1.& 95.9.& 108.12.chap.38.21.& 40,26 & 52.15.yet it may alſo be rendred; *whoſe iniquities he ſhall bear:* for the copulative oft ſupplies,alſo,the place of the relative; as Job 20.11.& 37.5.ch. 4.6. & 17.2.& 28. 1. whether way we here take it, either as rendring the reaſon, why he ſhould *juſtifie* ſo many; becauſe he ſhould *bear* the guilt of *their ſins*, and thereby make full ſatisfaction unto God for them;(for,by ſuch *bearing* of them,1 Pet.2. 24. he ſhould take them away from them Joh.1.29.)or,as deſcribing the perſons, whom he ſhould juſtifie;not all promiſcuouſly,but thoſe only,whoſe ſins he undertook to diſcharge, and for whom he laid down his life; that is,the faithful and penitent alone,unto whom,only,he promiſeth to make good this favour,and aſſigneth to ſhare in the fruit of his interceſſion,and ſufferings,Mat.9.13.& 11.28. Mar.1.15.Joh.3. 18.& 17.9,20.it will come, in effect and ſubſtance,all to one,& the reſult of all will be,that Chriſt juſtifies thoſe,and thoſe alone, that rely on him,and belong to him,by his ſufferings for their ſins,Rom. 5.8,9.See ver.10.

V.12.*Therefore I will divide him* a portion *with the great*; *and he ſhall divide the ſpoil with the ſtrong* :] In this paſſage is related another fruit, and effect of the ſufferings of Chriſt, and his ſervice, exhibited unto God his Father therein; to wit, the multitudes of thoſe, that God the Father would for the ſame beſtow upon him, to the advancement of his honour, being adorned, and enriched with them, as a victorious conquerour, and tryumpher, with rich ſpoils and booties,taken from thoſe,whom by fight,he hath ſubdued.

Therefore] So the Apoſtle : *Therefore alſo*, Philip 2. 9. becauſe he hath done me and finiſhed, this faithful ſervice,refuſing no pains hardſhip,or evil-uſage,attending upon it,ch.50.5,6.v.10.and in the next branch again. See Joh.17.4 5. and the Apoſtle Paul of himſelf,2 Tim.4.7,8.and of al the faithful,our Saviour himſelf,Rev. 3.21.

I]God the Father,who ſpake before,v.11.ſo Pſ.2.8. See John.6. 37,39.44,65.Act.2.47.& 11.21.

will divide him a portion *with the great*] This ſome underſtand of a portion of honour and dignity, collated upon Chriſt, not as the *firſt-born* only, in one reſpect, Rom.8.29.Col.1.15.unto whom a double portion was due,Deut.21.17.but,as the *onely begotten* alſo of the Father,in another reſpect,Joh. 1.14.far above all creatures, either men,or angels,Pſal. 45.7.Eph.1.21.Phil.2.9.Col. 1. 18,19. Heb. 1.3 4,6,9. and they ſupppoſe it to be taken from the diviſion of inheritances, Joſh.14.1.Prov.29 24.Luk.15.12.in regard whereof, they inſert the word *portion*, which is not in the text; as ſome other alſo who expound it by that, Pſal 2.8. *I will give the heathen for thine inheritance*, and, *thou inheriteſt all nations*, Pſal.82. 8. underſtanding it,as ſpoken of the great Princes,and Potentates of this world,that ſhould be brought in, and made to ſubmit,and ſtoop to the ſcepter of Chriſt, Ch.49 23.& 52.13,15.& 60.3,10.Pſal.72.10, 11. and to avoid ambiguity, leſt any ſhould ſeem to ſhare herein with Chriſt, and yet in ſome kind and degree, ſome are ſaid ſo to do,Ch.49.23.& 60.10. Mat.19 28.Joh.17.22. Rev 2.26,27.& 3. 21.& 21. 7.) they would have the words rendred, *I will divide him great* ones for a portion. Others,again,inſert the word, *ſpoil*, ſupplyed from the next branch. thus rendring the words; *I will divide great* ones *to him*, for a ſpoyl; or *I will divide him a* ſpoyl *of great* ones: whereby they underſtand thoſe principalities and powers, of the Kingdom of Satan is ſubdued, ſpoyled and tryumphed over, by Chriſt, Col.2.15.an alluſion to the diſtribution of ſpoyls, after ſome great victory obtained,or conqueſt atchieved, Judg. 5.30.Pſal.68. 12.2 Chr:20.25.Chap.9.2.& 33.23.Zach.14.7.Heb.*I will divide to him, of*,or *in great* ones,or *many*. (for the word is ambiguous, and is uſed as ordinarily in the one notion,as in the other,of multitude,as of magnitude,whence the like ambiguity, Pſal 25.11.& 119.162.) Some therefore here render it, *I will give many to him*,or *beſtow many on him*,and that with very good probability: For howſoever it be true, that the word, here uſed,doth ſignifie, in the firſt place,*to didiſtribute*,or *divide*,Joſh.22.8.Neh.13.13. yet the word is uſed ſomtime at the ſecond hand,ſimply,for *to impart*,*beſtow*,*give*,*aſſign*,or *attribute*, even where no diſtribution is neceſſarily implyed,or,at leaſt intended: becauſe of diviſion,and diſtribution, that is the ordinary end. So is the word deemed to be taken Deut.4.19. of the *Sun*, *Moon*, and *Stars*,which the Lord hath *imparted*,and *aſſigned*,*unto all Nations*, beſtowed upon all alike,Deut.29.26. *whom he had not given unto them* Job 21.17. *he gives ſorrows in his anger*,Job 39.17.of the *Eſtrich*: *he hath not imparted unto her underſtanding*: where the ſame particle is found before *underſtanding*, that is here, before *great*, or *many*.And it ſeemeth to be no other here, then there;but note only of the accuſative caſe, as it is commonly termed; as alſo, Exod.7.20.Lev.24.16.Job 21.12.Eccl.5.10. Lam.1.17.Jon.3.5. So the meaning ſhould be no more then this, that God would beſtow many upon him, or give many unto him, to be his ſubjects,whether with an alluſion to a portion of inheritance; as Pſalm 16.5,6. or, the diſtribution of ſpoyls; as Geneſis 49. 27. it is indifferent.

he ſhall divide the ſpoyl with the ſtrong] It is by the beſt Interpreters acknowledged, that the ſame is in ſome other terms repeated here, that was intimated in the words fore-going:this difference only obſerve, that the Fathers donation and appointment, was pointed to there; Chriſts poſſeſſion, and enjoyment of what was by his Fathers donation aſſigned to him, here. Divers go the ſame way here, that our Engliſh doth; *he ſhall divide the ſpoil with the ſtrong*,(as Prov.16.17.*to divide the ſpoil with the proud*;and Prov.29 24.*to partake with a thief*. but another particle there:)that is, ſay ſome, he ſhall ſettle his Kingdom, among the great and mighty Kingdoms of this world; as ſharing in ſome ſort with them, Rev. 11.15.the old Latines reads it, *he ſhall divide the ſpoil of the mighty* that is, as ſome, the ſpoils,that Satan,the *ſtrong* man,had formerly been poſſeſſed of, Luke 11.21,22.but I finde not yet, where this particle is uſed, as a note of the genetive caſe,Some render it, *that he may divide the ſpoil with the ſtrong* : ſo the copulative was uſed before, ver.2. ſee there; as if it were ſaid, I will furniſh him with all endowments,whereby he may be enabled to grapple with,conquer, plunder,and tryumph over,all the enemies of mans ſalvation, Col. 2.15.to which purpoſe alſo, ſome other,*he ſhall divide the mighty as a ſpoyl*. But in the laſt place ſome render it; (which to me ſeems moſt probable)he ſhall *obtain*, *receive*,*perceive*, or *poſſeſs*, very many. for *a prey*: for as the word,that primarily ſignifies, *to divide*, or *diſtribute*,either inheritance, or prey, doth ſignifie,in the next place, *to impart*,*aſſign*, or *give*, *and beſtow*,in general,in relation to the giver,ſo it is uſed alſo,in general, for *to inherit*,*receive*,*obtain*, and *poſſeſs*,in relation to the receiver. So Joſh.18. 2. *theſe remained that had not yet received their inheritance*,Job 27.17. *He*(that is,the wicked man) *ſhall prepare it*, *but the juſt ſhall wear it*; *and thee guiltleſs ſhall inherit*,*obtain*,*poſſeſs*,or *enjoy* his *ſilver*, Pſal 60.6. *I will obtain Sechem*,or *poſſeſs it*,make my ſelf Lord of it:and for the word commonly rendred *ſtrong*, it is very apparent, both that the verb,from whence it comes, hath very uſually a notion of multitude in it.(See on Chap.31:1.)and the word it ſelf is moſt frequently uſed,to ſignifie *very many*;as Chap.8.7.Gen.18.18. Num.14.12.Deut.4.38 & 9. 1.& 11.23.& 26.5.Joſh.23.9.Joel 2.5.Mic.4.7. and, for a *prey*, the word ſo joyned with *very many*, withont any particle coming between,is alſo not unuſual:for ſo it is ſaid, Pſal.135.11. *he gave their land an inheritance*, that is, for *an inheritance*. So that the words, thus reſolved,intimate the numerous or innumerable,rather,multitude of thoſe that ſhould be converted unto Chriſt (of which, ſee Act.2.41, 47.& 4.4.& 6.7.& 8.6,11.& 11.21. & 13.44,48.& 21. 20.)whom he is ſaid to obtain and poſſeſs, or enjoy,as a ſpoyl,or a prey: in alluſion either to the choiceſt ſubſtance,jewels or garments eſpecially, that were reſerved, and ſet apart, for the Generall, or Commander in chief, to wear; riding in triumph, Judges 5. 30. 2 Samuel 12. 30. or, to captives, great ones eſpecially, taken in fight,or conqueſt,and following the conquerour, as an addition to his magnificence and honour, Chapter 45. 14. and 49. 18

becauſe he hath poured out his ſoul unto death] *Poured out*,as water is *poured out*:ſo is the word uſed,Gen.20.24.and ſo the Pſalmiſt of himſelf, in the perſon of Chriſt, Pſal.22.14. *I am poured out like water*:and ſo ſome expound the phraſe here uſed; *poure not out my ſoul*, or *life*,Pſal.141.8.becauſe when the ſoul departs,the life goeth with it:*he poured out his ſoul*,or *his life*:(ſo the word is uſed,Pſal.26. 9.& 31.13.& 35.4.and 56.6.) as if he had made no more reckoning of it, then of water; as it is ſaid of the Martyrs ſlain for him, that *they loved not their ſouls*, that is,their lives, unto death,Rev. 12.11. they parted with their lives,for his ſake, as freely, and as willingly, as if they valued, or loved them not. (which helps to explain that, Luke 14.26.)they did that in Chriſts cauſe,that himſelf before, for them,to fulfill his Fathers Will,had done,Joh.10.17,18.& 14.30, 31. So the Apoſtle of him; *He became obedient unto death*,Phil.2.8. See Luke 23.46.of *pouring out of the ſoul*, in another ſenſe,to wit, by prayer with tears.See 1 Sam.1.15.compared with ch.7.6.Pſ.42. 3,4.Lam.2,19.and of our Saviour ſomewhat neer it,in that notion, Heb.5.7.

and he was numbred with the tranſgreſſours] Or, *with tranſgreſſours*: for there is no article in the text. He was reckoned,as ſuch an one,as one of that rank; being put to the ſame death,that malefactors uſed to ſuffer;in the ſame place, where ſuch were ordinarily wont to be executed; and at the ſame time, when ſome other alſo in the ſame place were to ſuffer: two notorious thieves; the one, crucified on his right, and the other on his left hand, he hanging in the midſt between them, as the principal of them, Mat. 27.38. wherein the Evangeliſt tels us,that this Prophecy was fulfilled,Mar. 15.27,28.yea,he was not only reckoned among them, but caſt behind them; or(if ye will) for height of evil deſert, preferred before them,when Barabbas, that notorious miſcreant, was required to be let looſe,rather then he ſhould be let live, Mat.27. 16,17,20, 21

Mark.15 7,11. Luke 23.18,19,25. Acts 3.14,15.

and he bare the ſin of many] The penalty of the ſins of all that numerous,or numberleſs multitude, before-mentioned, that were, by the miniſtery of the Goſpel, ſo brought home to him, as ſincerely to truſt on him, verſe. 5. 6. which, by bearing alſo for them, verſe. 4. 1 Peter. 2. 24. he took away from them, Joh.1.29. and by diſcharging them of the guilt thereof,v.7.brought them into a juſtifiable condition, even in Gods ſight, and at his Tribunal, v.11.

and made interceſſion for the tranſgreſſors]For thoſe very tranſgreſſors,or wicked ones,by whom he ſuffered,Luk 23.34. wherein Steven alſo imitated him, Acts 7.60. for the article,here emphatical, ſeems to point unto that ſpecial act,and thoſe particular perſons,but hath relation,alſo,to Chriſts interceſſion for ſinners,that belong to him,and have intereſt in him,Rom.4.5.& 5.6.8,10.which continueth ſtill,and ſhall do unto the worlds end, Rom.8.34.Heb.7.25.& 9.24.1 Joh.2.1,2.

CHAP. LIV.

Verſe 1. S*ing, O barren*] This Chapter Some ſuppoſe to belong to the former Sermon,or Prophecy,beginning at ch.52.1.and proceeding on from thence,in a continued diſcourſe, concerning the State of the Church reſtored, unto ver. 12. which having been there interrupted, with a digreſſion, concerning, either the Meſſias, or ſome other , whom they ſuppoſe to be there meant, ſhould,in this Chapter, be returned unto again.But moſt take it to be a new Prophecy, diſtinct from the former , though much of the ſame ſubject, and argument, with it : Howſoever, it hath a good coherence with,and dependance upon,the latter end of the former: For that ended with mention,as hath been ſhewed, of thoſe multitudes that ſhould be converted to Chriſt:this beginneth with thoſe ſwarms of people, that ſhould be bred by, and brought into the Church;and is wholly ſpent in predictions,and promiſes, of the enlargement and advancement thereof , together with the continuance of it in that eſtate.

Sing]Or,*Shout*,for joy;as ch.12.6.Zeph.3.14 Zach.2.10.for there is alſo a crying out for grief, Lam.2.19. where the ſame word is uſed.

O barren, thou that *didſt not bear*] A want of the relative; as ch. 51.12.and ſo in the next branch. This ſome underſtand of the Jewiſh Church and State, returned from captivity, which, during the time of that Babyloniſh bondage,ſeemed to be as a widow, or alone woman,barren without hope of iſſue,ver.4.See Ch.49.21. Others, of the Gentiles, to be called in; by the miniſtery of the Goſpel, who had been before barren,and brought none forth unto God,being *without Chriſt*, *without God*, in the world, Eph. 2. 1-3, 12. It may well be underſtood of the Church under the New Teſtament, conſiſting joyntly of Iew and Gentile; though with reference unto that former , as a type of this latter. See Galatians 4. 27.

break forth into ſinging,and cry aloud, thou that didſt not travel]The ſame thing repeated in other more emphatical terms, implying abundant matter of exceeding great joy.Of the terms,ſee on c.12.6 & 14.7.& 55.1.2.

travel]For *bear*,or *bring forth*,the antecedent for the conſequent as ch.23.4.

for more are *the children of the deſolate,then the children of the married wife,ſaith the Lord*]Heb.*many from*, or *in compariſon of*, them, for,*more* in number then they; as it is rendred, Gal.4.27. See the like uſe of this particle, Judg. 5.34.Pſal.45.7.Prov.22.1.Eccl.7.1. That is, as not a few:the Jewiſh State, that had been a long time deſolate, ſhall abound in people much more then either her ſelf formerly, in her flouriſhing eſtate,as ſome;or then other Kingdoms and Provinces, ſay others,that had enjoyned a continued ſucceſſion of Kings,(a King ſay they,being as an husband to a State)which ſhe for a long time wanted ; and cities inhabited , whereas their land had been depopulated , and their cities ruined ; and they obſerve withal, that Jeruſalem, even in her latter times, is reported, by Pliny, l.5 c.14.to have been the famouſeſt,or faireſt city, not of Iewry alone, but of all the Eaſtern parts. But the moſt refer it to the ſpiritual ſtate of Sion, to *the Jeruſalem, from above*, unto which more children were to be begotten, and bred again, by the miniſtery of the Goſpel, 1 Cor.4.15.1 Pet.1.23.of the Gentiles,that were wholly barren before;then of the Jews , that were ſometime fruitful,Rom.9.23,26,30.Rev.7.4,9. And there is thought to be in the words,ſome alluſion to Sarahs caſe, though a long time barren; yet in iſſue afterward going beyond Hagar,Gen.11.30.& 17.19.& 21.12.& 22.17.Gal.4 27,31.or to Hannah, in regard of Peninnah, at firſt, barren, and yet afterward more fruitful then the other, 1 Sam.1.5,6,20.& 2.5.

Ver. 2. *Enlarge the place of thy tent*] Heb. *widen*; as cha. 5.14. Implying, that her iſſue and Inhabitants,ſhould ſo encreaſe and multiply,that ſhe ſhould want room to recieve them.See chapter 49.20,21.and 60.4,5 it hath reference to their ancient manner of dwelling in tents,Gen.12.8.& 18.1.& 26.17. & 33.19. Hebr. 11. 9.

and let them ſtretch out the curtains of thine habitations] That is, *let the curtains*(of which their tents conſiſted,Exod.26.1.12. Jer.4.20.)*be ſtretched out*,for the verb is uſed imperſonally. See the like, ch.33.1.& 34.11.

ſpare not,lengthen thy cords]Or, *ſpare not to lengthen*(as, *multiply, waſh me*, for *multiply to waſh me*,waſh me over and over,again and again,Pſ.51.2.)*thy cords*: wherewith thoſe curtains were faſtened, whereof their tents conſiſted, unto pins, or ſtakes, driven into the ground.See ch.33.20.

and ſtrengthen thy ſtakes]Make them ſtrong, and ſure;drive them faſt into the ground,that they may be able to hold, and keep tight, ſuch a weight of curtains,of that length and bredth,that thine muſt be,being faſtned to them, by thoſe cords. See hereof alſo, Chapter 33. 20.

Ver. 3. *For thou ſhalt break forth on the right hand, and on the left*] The reaſon why the tent was to be enlarged, becauſe her iſſue, that muſt dwel in it, would be multiplyed, and room on every ſide, on either hand , was to be made for them. See Chapter 49.20.

break forth]That is,bring forth,and propagate abundantly: ſo is the word uſed,both of mankind,and other creatures, Gen 30. 30, 43.Exod.1.12.1 Chr.4.38.Job 1.10.and it is a metaphor,taken,either,from the breaking forth of iſſue,at time of delivery, Gen. 38. 33.See Ch.37.3 or, from ſuch plenty of any material laid up in a ſtorehouſe , as being more in quantity,then the place is able well to contain, breaks through the walls that encloſe it, Proverbs 3.10.

on the right hand, and on the left]That is, ſay ſome,to the South, and to the North, or,South-ward, and North-ward, as intimating which way the Church ſhould moſt propagate: becauſe the face being turned Eaſtward; (which part of the world, as placed before man,ſo ſituate,hath its name. See on Ch.2.6.)the South is on the right hand,(thence in Hebrew denominated.See ch.21.1.& 43.6.) and the North on the left.But this is too nice:the phraſe,*on the right hand,and on the left*,is uſed for,on either ſide,Exod.14.29.Num.22.26.2 Sam.16.6.Ch.9.20.In the phraſe, there ſeems a defect, to be thus more fully made up; *thou ſhalt bring forth*, or, be delivered of thoſe, that ſhall break out, (thorow the curtains of thy tents , if it be not made the wider to hold them)both *on the right hand, and on the left*, as alluding to a ſtore-houſe, ſo unreaſonably ſtowed, that the walls are enforced to give way, on either ſide. See Zach. 2. 4.

and thy ſeed ſhall inherit the Gentiles] This, ſome underſtand of the Jewiſh people, who,. after their return from the captivity, did, in proceſs of time, enlarge their territories, and encroached upon ſome parts of Moab, Edom, and Syria ; according to that promiſe made by God,to Abraham, Gen.22. 17. *Thy ſeed ſhall poſſeſs their enemies gates*. But whatſoever was therein then done, was but a dim ſhadow of that which is herein principally intended : to wit, the inheritance which God would give unto Chriſt, and to his Church together with him, by multitudes of faithful converts,in all parts of the world. See on Chap.46.12.and 53.12.A work begun by the Apoſtles, the children of the former Church , and carried on by thoſe, that ſucceeded them, in the ſpreading of the Goſpel,Matthew 28.19,20.Mark 16.15.Luk.24.47.Acts 1. 8. Romanes 10.18.

and make the deſolate places to be inhabited]They ſhall people the world, that lay as deſolate before, with a new race of faithful people,v.1.as after their return from the captivity, they re-edified, and repleniſhed their cities,and country again. Pſalm.6.9.35.ch.44.26, & 49.8.& 51.3.

V.4.*Fear not*]Do not,out of a diſtruſtful conceit,entertain groundleſs fears, as if the things, now foretold thee,were matters incredible,and impoſſible to be performed. See ch.41.10,14.& 43.1. and 44. 8.

For thou ſhalt not be aſhamed]Or,*bluſh*,ch.50.7.as one fruſtrate of his expectation and failing of his hopes, Rom.5.5.or,thou ſhalt not continue ſtill in or return again unto,that deſerted,dejected,and reproachful condition,wherein,at preſent,thou art,ve.6.See Chapter. 29. 22.

neither be thou confounded; for thou ſhalt not be put to ſhame] The ſame thing repeated in other terms ; to give the fuller aſſurance of the performance of the things promiſed, and add further ſtrength to the feeble faith of his poor people,ch.35.3,4.So likewiſe, Chap. 29. 22.

for thou ſhalt forget the ſhame of thy youth,and ſhalt not remember the reproach of thy widow-hood any more] Or, *but thou ſhalt forget*, &c.as the particle is expreſſed, Chap.30.16.& 49. 25. ſo great,and glorious ſhall thy condition be,and thine iſſue ſo ample,that it ſhal drown the memory,both of thy mean and reproachful eſtate, which in thine younger years,thou ſuſtainedſt, in the Egyptian ſervitude, Jer.2.2.Ezek.23.3 and the like alſo, which thou doſt now undergo, in thy preſent Babylonian bondage. Ch.49.21.Lam.1.1. thou ſhalt no more regard them,(ſo great ſhall thy joy be)then as if they had never been,ch.65.16.Joh.16.21. See the like expreſſions, Gen.41. 30,31,51.

Ver. 5. *For thy maker is thine husband ; (the Lord of hoſts is his name)*] Or, *Thy Maker (whoſe name is the Lord of hoſts)* (as Chap 51.15.)is *thine husband*. The Soveraign Lord of the whole world, who hath all the creatures at his command, and who, at firſt, *to mouth*, Num.12.13. See Jer. 32.4.

when the Lord ſhall bring again Zion.] So is the word generally rendred, both here, and Pſalm. 14.7, & 53.6.& 126.1.in all which places yet it ſeemeth to be word for word in the text *when the Lord ſhall return again to Zion*, with a want of the particle *to*, as, chap. 35. 10. and 51. 11. and it may well be ſo rendred alſo in thoſe places of the Pſalmes; *when the Lord ſhall turn to the captivity of his people*; and, *when the Lord turned* unto *the captivity of Zion*: when in mercy and favour, he turned again to them; as Num.10. 36. Pſal. 90.13. chap.63.17. ſo the ſenſe will be, *when the Lord ſhall return unto Zion* again; either to his people that had ſometime held it, but had been diſpoſſeſſed of it, and detained long from it; or, to the place it ſelf, to take up his abode, & make his reſidence again there, as [illegible] Pſ.132.13,14. & [illegible] 31.9. for God is ſaid to come along with his people, in the front of them, at their return, ver. 12 they ſhall cleerly ſee God himſelf returning, in conſpicuous manner, together with his redeemed ones unto Zion. And this way the moſt of the Jewiſh commenters go: Nor can it be denied, but that the word, in the form here uſed, is commonly, almoſt generally, intranſitive; and ſignifieth, not to *reduce*, as in another form, but *to return*. Howbeit, ſome places there are, wherein it ſeemeth to require a tranſitive notion, as Job 42.18. *the Lord turned the captivity of Job*, & Nah. 2. 2. *The Lord hath turned the pride of the excellency of Jacob*; and ſo without any ſupply, it may well be here as our verſion hath it. See Jer. 30.3,18.

V. 9. *Break forth into joy, ſing together, ye waſte places of Jeruſalem:*] That have lien long ruined, but ſhall now be re-edified, chp.44.28. Heb *waſtes*; as chap.49.19. & 51.3. See chap.14.7. and 35.1. & 44.23. & 49.13. and 45.1. and 55.12.

for the Lord hath comforted his people,] Returning in mercy to them, ver.8. See chap.51. 3.

he hath redeemed Jeruſalem.] Set her at liberty again, ver.3. See chap. 44.23. & 48.20. Luk.1.68.

V. 10. *The Lord hath made bare his holy arm in the eyes of all the nations:*] Or, *hath ſtripped up his arm*; as alluding to the geſture of thoſe, that ſtrip up the ſleeve of the arm, to ſtrike the more readily with it. See Ezek.4.7. chap 53.1. *arm*, for *power*; as chap. 51.9. which place this ſeems to reflect upon. The Lord according to your deſire, and ſuit to him there, hath raiſed up himſelf, and ſheweth forth his might, in moſt conſpicuous manner, in the ſight of other people, as well as your own, that they cannot but take notice of his handy work, both in your adverſaries deſtruction, and in your deliverance, Pſal.98.2. chap. 26.11.

holy arm] Heb. *arm of holineſs*; as Pſal. 98.1.

in the eyes] For, *in the ſight*, Pſal 98.2. as, *in the ears*, for, *in the hearing*, Chap. 36.11.

and all the ends of the earth ſhall ſee the ſalvation of the Lord] Or, *that all the ends of the earth may ſee*; as Chapter 41.20,22 or, *ſo that all the ends of the earth have ſeen*; as Pſalm. 98. 3. *the ſalvation of the Lord*; which he hath wrought for his people, Chap.49.26. which ſhall be ſo remarkable, that notice ſhall be taken of it, even in the remoteſt parts of the world, on every ſide, unto the lands end, Pſal.67.8. & 98.3. Mic.5.4. Luk.3.6.

V. 11. *Depart ye, depart ye, go ye out from thence:*] Get ye with all ſpeed out of Babylon, ye that have been hitherto detained in captivity there, Chap.48.20. & 62. 10. Jer. 50.8. & 51.6. 2Cor.6. 17. Rev. 18. 4.

touch no unclean thing,] Keep your ſelvs pure and clean, free from heatheniſh and idolatrous defilements, 2Cor.6.17. and 7.1. 1Tim.5. 22. Jam. 1.27. an alluſion to legal pollutions, contracted by touch, Lev. 11. 24,39.44. & 22.4-6. Col.2.21.

Go ye out of the midſt of her] Or, *out of her*; as chap 5.8. to wit, out of Babylon, as before: a double repetition redoubled.

be ye clean, ye that bear the veſſels of the Lord.] Either ye that are to bear back the holy veſſels that Nebuchadnezzer had carried away to Babylon, being, by Cyrus, now reſtored, Dan.1.2. 2Chron. 36.7. Ezr.1.7,8.11. See the charge, by Eſdras, given unto them, Ezr.8.28. or, ye Prieſts that are to handle them in your ordinary miniſtrations, Lev 21.6,23. Num.4.5,15. & 19.13.19. Ezek. 22.26. Hag. 2. 13,14. and to all Chriſtians called to be ſpiritual Prieſts, 1Pet.2.5,9,13. Rev. 1.6.

V. 12. *For ye ſhall not go out with haſte,*]Or, *in haſte*; haſtily, as they were enjoyned to eat the paſſover, Exod.12.11. and as they are ſaid to have gone out of Egypt, Exod.12.33. ſo that they could not have time to provide themſelves of neceſſaries, Exod. 12.39. Deut 16.3. but the word ſeems to import ſomewhat more then ſo here: ye ſhall not make haſte out of fear, as if ye miſdoubted, leſt ye ſhould be intercepted and ſtayed again, by thoſe that detained you before: for the word it comes from, properly ſignifies, *to tremble*, Deut. 20.3. and conſequently to make *haſte out of fear*, 1Sam. 23. 26. it implyeth therefore, a *frightful* or, *trembling haſte*, a making haſte out of fear, Pſal.31.22. & 116.11.

nor goe by flight,] As if ye fled; as they ſeemed to do out of Egypt, Exod. 14.5. and as thoſe are wont to do, that ſteal away without the privity of thoſe, under whom, or, in whoſe power, they are, Gen.31.20,21. and this therefore, and the former, *flight*, and *haſte*, are, as here, ſo elſewhere, joyned together, 2Sam.4.4. 2King.7. 7,16. you ſhall not goe away haſtily, out of fear, or by ſtealth; but ye ſhall depart freely, peaceably, quietly, by commiſſion from publike Authority, taking your own time, without tumult, noiſe, or fear of ought, chap.55.12. 2Chron. 36.23. Ezr. 1. 3,4.

for the Lord will go before you; and the God of Iſrael will be your rereward] Heb. *the Lord is walking*, or, *marching before you*; *and the God of Iſrael is gathering you up*, or, *cloſing you*: as Num. 10.25. Joſh. 6. 9,13. Ye ſhall not need to fear ought, either in ſetting out, or on the way; for God will ſecure, and ſafeguard you, on every ſide, both before, and behind. It is an alluſion to Gods conduct of his people, in their departure from Egypt, and paſſage thorow the wilderneſs, by the the pillar of cloud, and fire; which ſometime went in the front with them, and ſometime alſo ſtood in the rere of them, as was moſt conducible for their protection and ſafety, Exod. 13.21.& 14.19,20. So Chap.58.8.

V. 13. *Behold*] At this verſe ſeems to begin a new Sermon; certain it is, that they belong to the ſame ſubject, with the next Chapter, and do together with it, joyntly make up an entire Prophecy, concerning Chriſt, his perſon, parentage, condition, manner of life, ſufferings, humiliation, exaltation, benefit redounding thence to his, and honour to himſelf.

Behold] So is the Prophecy of his birth uſhered in, Chapter 7. 14.

my Servant] This prophecy, the Jewiſh Commenters themſelves affirme to be very difficult; and howſoever their later Maſters ſtrive all they can, to turne it from Chriſt, in hatred to whom, they ſtrangely ring, and wreſt the ſeverall paſſages of it, writhing, and wrigling them, ſometime one way, and ſometime another, (wherein I could wiſh, that ſome Chriſtian Writers had not too far concurred with them,) by, and in applying them, ſome to Moſes, ſome to Eſdras, ſome to Jeſus the ſonne of Joſadak, ſome to Joſias, ſome to Ezekias, ſome to Eſay, ſome to Jeremy, ſome to Iſrael, in generall, or the maine body of the juſt ones returned from the Captivity; (unto none of all which, the ſubject matter of it will agree) yet the Chaldee Paraphraſt expoundeth it of the Meſſias; and ſo likewiſe ſome of them acknowledge upon the place, that their ancient Doctors did. The title was before given unto Chriſt, Chapter 42. 1. and hereafter, Chapter 53. 11. ſo called by God the Father, who here ſpeaketh of him, becauſe he did him ſervice in the work of mans redemption, Luke 2. 49. John 5. 17, 30. and 6. 38. and 9.4. and 10. 18. and 12. 49. and 14. 31. and 17. 4, and 18. 11. Phillipians 2. 7, 8. for the deliverance of his Elect from the thraldome of ſin, and Satan, Matthew 1. 21. Gal 1. 4. and 3. 13. 1Theſſ. 1.10. Titus 2. 14. Heb. 2. 14, 15.

ſhall deal prudently] So the word ſeems to be uſed of David, 1Sam. 18. 30. or, *ſhall proſper*; and ſo it is generally deemed to be uſed of the Meſſias, deſcended from David, Jer 23.5. of whom alſo it is ſaid, chap.53.10. that *the pleaſure of the Lord ſhall proſper in his hand.*

he ſhall be exalted, and extolled, and be very high.] Divers terms heaped up, to expreſſe in part the tranſcendent, and unexpreſſible advancement of Chriſt, in regard of his humane nature, aſſumed by his deity, the Eternal Word, to ſubſiſt in one perſon with it. John 1. 14. Hebr. 2. 16. For the Talmudiſts doe but trifle, when they dreame of three diſtinct degrees in the text; *exalted* above Abraham, *extolled* above Moſes, and *advanced* above the Angels; though the things themſelves be true, John 8.53,56. Heb.3.3 5.& 1.4-7. but not ſo particularly here intended. Rather, as ſome of ours every way exalted, that men are ordinarily wont ſo to be; to wit, when raiſed from a mean eſtate to ſome honourable condition, or from a private life, to magiſtracy, and government, Gen. 41. 14,40——44. Pſalm 105. 17——22. and 78.70, 71. and 113. 7,8. Eccleſ. 1. 14. or when furniſhed with ſuch parts, and endowments of wiſdome and underſtanding, as makes them admirable in the eyes of others, Gen. 41. 39. 1 King. 3. 12. and 10. 24. Daniel 1.19, 20. and 5.11. and when enabled to perform and goe thorow with great matters, whereby they become famous, and renowned, far and neer, 2 Sam. 7. 8, 9. 2 Chron. 26. 5——8. In all which reſpects, our Saviour was moſt eminently exalted, above all creatures in Heaven, and Earth; as by the Scriptures above pointed to, and thoſe typical Pſalmes, 2. and 45. and 72. 110. moſt evidently appeareth. See on Chapter 53. 4 See Epheſ. 1. 20——22. Phil. 2.9,10. Col. 1. 19. and 2. 3,9. Heb. 2.7,8. and 12.3.

V. 14. *As many were aſtonied at thee*] The ſpeech of the Father, not of Chriſt, as before; but unto Chriſt, whom he here directeth his ſpeech unto. The words ſome expound, of an aſtoniſhment at Chriſt, in way of admiration of him, in regard of the power of his Deity, and his excellent parts, appearing, and manifeſting themſelves, partly, in his manner of teaching, and partly, in the miracles, and mighty workes wrought by him, Matthew 7. 28, 29. and 8. 27. and 13. 54. and 22. 33. Marke 1. 22, 27. and 6. 2. and 7. 37. and 11. 18. Luke 9. 43. But this ſenſe ſuits not well with the courſe of the context. The word rather, according, both to the Originall, and the ordinay uſe of it, is here to be underſtood of ſuch an aſtoniſhment as ariſeth from the contemplation of ſome ſtrange, uncouth, and rucfull ſpectacle of deſolation, deformity, miſery, or the like. So is it uſed, Levit. 26.32. where the notation of it alſo is expreſſed. So alſo, 1 King. 9. 8. 2 Chron. 7.21. Jer. 18.16. & 19.8. & 49.17. & 50.13. Ezek. 26.16. & 27.35. & 28.19. and no marvel, if many were aſtoniſhed at the ſight of our Saviours condition, in regard of thoſe baſe, diſgraceful, and diſpiteful uſages, that were offered, and done, to him, in the time of his humilation here on earth, when his followers were ſo amazed at the relation of them, when they were ſometime foretold them, Mar. 10. 32-34.

(*his viſage was ſo marred more then any man, and his form more then the ſons of men*)] Thoſe that expound the foregoing branch, of mens wondring at Chriſts excellencies, make theſe words the ſecond member of the collation, which the note of ſimilitude, prefixed to the former, likewiſe, [illegible] as if the text ran thus; As he was ſometime highly admired for his powerful words and works; ſo he ſhall afterward be as much abuſed and diſgraced again. But the reddition of the ſimilitude, cometh afterward in the next verſe: this being inſerted between both, by way of *parentheſis*, with a tranſition from perſon to perſon, in this Prophet not unuſual; (ſee chap 1.29, 30 & 2.9. & 3.25. 26. and we need not therefore, with ſome of ours, either offer to alter the text, or underſtand the former, of one perſon; and the latter of another: that, of Iſrael, this, of Chriſt,) as rendring a reaſon, why at ſight of our Saviour, in time of his depreſſion, many ſhould be ſo aſtoniſhed. Howbeit, the words are not ſo to be underſtood, as if our bleſſed Saviour had, in regard of his bodily perſon, or preſence, been ſome ſtrange, deformed, or miſhapen creature; but in regard of his outward eſtate, coming of mean, and obſcure parentage, ch, 53.2. living in a low deſpicable condition, ch. 53.3. expoſed to ſcorn, and contempt, and to much affliction, thorow the whole courſe of his life, ch. 53.2. and more eſpecially, yet, in regard of what he was alſo in his Perſonal appearance; through the baſe and deſpitefull uſages, that he ſuſtained at the hands of his malitious and miſchievous adverſaries, when they had gotten him into their power, Pſ. 22. 12-18. and 69.19-21. & 71.7. cha. 50.6. and 52. 5,7,10. *Mat.* 26.67,68. and 27.16-44. Mar. 14.65. & 15.15-32. Luk. 22.44,63. & 23.26,33,35-39. Joh, 19.1,5,16-18,23,29. A learned late Writer would have this paſſage read by way of interrogation, as the words of thoſe that wonder at the ſight of Chriſt, thus rendring the text; ſaying, (as Pſal. 105.15.) is *his viſage in ſuch manner corrupted*, or, *marred?* &c. but the former verſion ſeemeth the more familiar, and to come off more freely.

his viſage was ſo marred] His watching, dragging to and fro, from place to place, buffeting, ſcourging, carrying his croſſe, and other miſ-uſage, could not, but much alter the ſtate of his body, and impair, yea, deface all the ſightlineſs of it. Howbeit, the word *viſage*, here, and *form*, in the next branch, ſeem to be taken more largely. for all outward appearance, both of bodily ſhape and of ſtate, or condition in general; as *ſight* or appearance, ch. 11.3. Joh. 7.24. and *form*, 1 Sam. 28.14. 2 Tim. 3.5. and *face*, or *perſon*, Deut. 16.19. Rom. 2.11. So chap. 53.2. Heb. *ſuch the corruption of his viſage more then*, or, *above a man*: for they ſeem wide here, who drawing the word from another root, would have it rendred, *the unction of his perſon above any man*, Pſal. 45. 2,7.

more then any man] Heb. *then a man*: *a man* for, *any man*, or, *any one*; as chap. 4.11. & 40.26. & 50. 2. ſo that he ſeemed rather as a worm, then a man, Pſal. 22.6.

and his form more then the ſons of men] As if no form, or ſhape of a man, were left to be ſeen in him: as ſome render thoſe words, Pſal. 38.3. chap. 1. 6. the ſame notion in other terms; as Job 25. 6.

V. 15. *So ſhall he ſprinkle many nations*] The reddition, or latter part of the collation, concerning Chriſts exaltation, oppoſed to the former, concerning his humiliation. ver. 14. and further confirming and illuſtrating what concerning Chiſts ſucceſs, and advancement, was before delivered, ver 13.

ſprinckle] The Jewiſh Commenters expound theſe words, ſome of them, of the ſlaughter that he ſhould make of his enemies; *he ſhall ſprinkle* them, that is, ſhed their blood; chap. 63.3. *their blood was ſprinckled upon my garments*; ſome of them, of the reports that ſhall go abroad of his honour, and valour, ;for the term of *ſprinckling*, or *dropping* rather, is, ſay they, uſed of ſpeech, Deut. 32.2. Ezek, 20. 46. & 41.2. Amos 7.16. Mic. 2.6,11. ſo the meaning ſhould be, he ſhall make them to *ſprinkle*, or *drop*; that is, give them occaſion to talk of him: but the word of *ſprinkling*, is one, thoſe of *dropping*, other: & this never found ſo uſed; though thoſe are. Others of them again, but without example, likewiſe, would have the word taken, in a notion *of diſperſion*, he ſhall ſay they, grow ſtrong, and drive away the horns of the Heathen, that had formerly diſperſed Gods people, Zach. 1.21. but theſe Interpretations are groundleſs, and forced. Ours expound the words much to one effect; to wit, that Chriſt ſhould bedew many Nations with the Doctrine of the Goſpel, by the miniſtery of his Apoſtles, and thereby convert them to the Faith, through the efficacy of the Spirit, accompanying the ſame, and working faith in them, chap. 59.20,21. Mat 28.18. Acts 2.33,38,41. Rom. 10. 17. 2 Cor. 3.6. or, which comes all to one, that he ſhould ſanctifie, and cleanſe them with his Spirit, imparted to them, by the Word, and with his blood, by faith applyed unto their ſouls, Ezek. 36.25,27. Joh. 15.3. & 17.17. Act. 15.9 Gal. 3.2. Eph. 5.26. 1 Pet. 1.2. 1 Ioh. 1.7. Rev. 1.5. & 7.14 an alluſion, as ſome think, to the water, and waſhing with it, uſed in the Evangelical Baptiſme, Mat. 3.11. Joh. 3.5. Acts 2.38 & 11.16. 1 Pet. 3. 21. as others, to the the legal baptiſings, or ſprincklings, with water, or blood, or both mixt together; for the ſanctifying of ſome, and cleanſing of others, that were legally unclean, Exod. 24.6,8. & 29. 4. 20,21. Lev. 13,6,7,8. Num. 19.12—21. Pſal. 51.7. Heb. 9.10,13,14,18-22. & 10.8.10.22.

many nations] As many perſons aſtoniſhed at him before; ver. 14. ſo many people now taken with him, and converted to him, chap. 2.3. yet *many*, not *all*, as Mat. 28. 18. becauſe not accepted by ſome, though offered to all, Acts 2. 41. and 17. 11, 18 32—34.

the Kings ſhall ſhut their mouths at him] Kings ſimply, (for there is no article in the original) or even *Kings* (as chap. 51.12, 22. and 60.10. & 62 2.) *ſhall ſhut their mouths* (Heb. *mouth* as, *tongue*, alſo, Job 29.10.) out of reverence and reſpect, out of another manner of aſtoniſhment at him now, then before, ver. 14. to wit, out of admiration of his incomparable excellency. See Job 29 9,10. or, being ſo convinced of the truth of his teaching, that they ſhall not be able, or dare once to contradict it, Luk. 21.12,15. See Job 40. 4,5. Pſal. 107.42. Mic. 7.17. But the former ſeems rather here chiefly intended. For the Jewiſh Crittick doth but dally here who, to make this ſuit with his forced fancy, concerning the foregoing branch, would faſten upon this a double ſenſe: the word here uſed, ſaith he, hath a two-fold notion; of *opening*, and of *ſhutting*; of *opening*, as it ſignifies *to skip*: for in skiping, or leaping, the feet are opened, Cant. 2.8. of *ſhutting*, or *cloſing*, Deut. 15 7. Job 5.16. here it may import both: they ſhall open their mouths to talk of him; and they ſhall ſhut their mouths, in way of wonderment at him. But this is to make *a Delphick* ſword of Gods Word. And yet ſuch quirks are too many much taken with.

for that which had not been told them, ſhall they ſee; and that which they had not heard, ſhall they conſider.] *For*, Heb. *And*; as chap. 40.29. They ſhall ſee thoſe things fulfilled, which their Wizzards could never foretel; nor had been told by any other, and they ſhall hear ſuch myſteries, yea, not hear them only: but conſider ſeriouſly of them, and underſtand them aright. (See chap. 1.3.) as they never had been made acquainted with, or had once thought on before, chap. 41.26. and 45.21. and 64.4. Rom. 16. 25, 26. 1 Cor. 2.8,9. or, as others read, and render the words; *they to whom it had not been related*, or, *to whom nothing had been related* of him, *ſhall ſee: and thoſe that had not heard; ſhall conſider*, or, *underſtand.* So the ancient, both Greek and Latine, and of ours not a few. See chap. 65. 1. Rom. 15.20,21. I go rather with the former; the ſyntax ſeeming to me the more familiar, and the fuller. The ſame way go the Jewiſh Commenters, ſave that ſome of them conceive it ſpoken, not ſimply, and abſolutely, but comparatively; they ſhall ſee greater glory. and excellency in him, then ever they heard, or dreamed of; they ſhall find, and know his magnificence to go far beyond whatſoever they had been told, or could conceive of him before. See of Solomon, 1 King. 10. 6,7.

CHAP. LIII.

Verſ. 1. WHO *hath believed our report?*] Or, *who believeth our report?* or, *doctrine*; as ch. 28.19. or, *preaching*, as ſome render it, Hoſ. 7. 12. Heb. *hearing*, chap. 28.19. that which they hear from us; thoſe glad tydings before-mentioned, Chap. 52. 7. Some for the better connexion of the enſuing diſcourſe, with the former, prefix the adverſative particle, *But*; rendring the words: But *who believeth our report?* that is, who, ſay they, of the Jewiſh people: the fewneſs of thoſe that received the Goſpel among that people, being oppoſed to the multitudes of other nations, that ſhould embrace it, and believe in Chriſt, chap. 52. 15. So the words containe a complaint of the paucity, and ſmall number of thoſe, among the Jews, that gave any credit to the Prophecies foregoing, concerning Chriſt, and the doctrine of his Kingdom, and his glorious advancement, either in the times of this our Prophet, and other his fellow-meſſengers; or, in the time, that being exhibited in the fleſh, he lived here upon earth: unto which times, we find theſe words applyed in the Goſpel, Joh. 12.37,38. Rom. 10. 16. See chap. 49.4. Ioh. 3.32. & 5.43,44. & 7.5,48. Act. 28.25. See for the form of ſpeech, Pſalm 90.11. chap. 50.10.

and] Or, *or*; as, chap. 40.13,18.

to whom is the arm of the Lord revealed?] His mighty power working by, and manifeſting it ſelf in Chriſt, and in the miniſtery of his Word, ch. 40.10. & 51.5. & 52.10. Rom. 1.16. 1 Cor. 1.18,24. which muſt from God be revealed, before it can be believed, chap. 54.23. Mat. 11.25. & 16.17. Joh. 6. 44,45. 1 Cor. 2.9,12. Gal. 1. 12. Heb. *upon whom*; which ſome taking hold of, thus render the text; *upon whom is the arm of the Lord ſtript up*, or, *made bare?* that is, on whom hath the miniſtery of his ſervants an efficacious work, for the converting of them unto God? a metaphor, ſay they, taken from Workmen, who are wont, for the better expedition, to ſtrip the arm up to the elbow, when they go about their work. See chap. 52: 10. But this ſeems over-curious; nor will the Greek, in the Goſpel, bear it: and the particle, though it uſually ſignifie *upon*; yet is it alſo frequently uſed for *unto*; as Exod.20.3.*to my face:* ſo the words there are, 2 King.18.27.compared with Eſay 36.12. Pſal.13.6.& 18.41.ch.29,12.with v.11.

V.2. *For he ſhall grow up before him, as a tender plant*] Heb. *And*; which both the old Greek, and Latine, and ſome other after them retain. Others, render it, *Indeed*, as chap.30.20. Or, *Yet*; as ver.7.ch.46.7. and others again, not a few, whom our verſion concurreth with, *For*; as ver.11.Chap 52.15.& 64.5.as uſhering in a paſſage,wherein the ground is diſcovered,and a reaſon rendred,how it came, or ſhould come to paſs, that ſo few of the Jewiſh nation ſhould entertain Chriſt, as the Meſſias, and their Saviour,and give belief to the doctrine of the Prophets and Apoſtles,concerning him. They looked for a Meſſias to come in princely ſtate, with royal attendance, and ſecular power, that ſhould reign and rule, as ſome mighty Monarch, and ſet them free from the bondage of the Romane Empire, and when they ſaw nothing leſs; but all clean contrary in Chriſt, hence came it to paſs, that they were offended in him, and could by no means be induced to believe that ſuch an one ſhould be their Meſſias,Mat.13.55,57.*Luk*.24.21.Joh.7.27, 41,53.1 Cor.1.23.

grow up]Heb.*aſcend*; which ſome underſtand, of Chriſts exaltation; as if it were ſaid, that he ſhould riſe and grow great, for all this, that ſo few entertain him, and believe in him. And ſome of note,to this purpoſe,would thus joyn this verſe with the latter part of the former; *And he,on whom the arm of the Lord ſhall be revealed* (to wit, Chriſt)*ſhall grow up:* but this offereth too much violence to the context. And albeit, the word here uſed, doth ſometime import *a riſing*,by advancement,and improvement of height,ſtrength, ſtature, or ſtate, Chapter 40. 31. Jeremiah 51. 53. yet it is uſed commonly of plants, ſimply ſpringing up, without any ſuch ſpecial connotation,Chapter 32.3. and all the circumſtances of the text do carry it another way, as in the opening of the words will appear.

before him]This ſmall particle is very variouſly expounded.Some underſtand it, of God; that in the ſight of God he ſhould be great, and highly eſteemed, though mean, and of no account in mans eyes, as the like is ſaid, in expreſs terms, of John his Herbinger, Luk.1.15.and, in effect, of Chriſt alſo, Luk. 1.32. or, that by his moſt wiſe, and powerful providence,he ſhould be produced,and under his protection, having his eye perpetually upon him, grow up to a great height, Chapter. 52. 13. Others, of the people, in whoſe eyes he ſhould appear, and ſeem to be ſuch,as is hereafter intimated.Others, of Chriſt himſelf, that he ſhould be lowly, and of ſmall eſteem in his own ſight; as it is ſaid of Saul, 1 Sam.15.17.and in the perſon of Chriſt, Pſalm.22. 6. Others, laſtly,of none of all theſe;becauſe no expreſs mention of any of theſe,unto whom it may fitly be referred, but of the outward ſhew that Chriſt ſhould make, rendring the text, *for his appearance*, or *outward ſhew*, or *ſtate*: for the word *face*, in Hebrew, is very frequently ſo uſed; as was before ſhewed, on Chapter 52. 14. and anſwereth to the word *ſight*, or, *appearance*; uſed afterward, in the laſt clauſe of this verſe *for ſight*,as *for height*, Prov. 25.3. where the ſame particle is ſo uſed; and this beſt ſuits with the ſcope, and current of the context.

as a tender plant] The word *tender* is not in the text; and true it is, that the term here uſed, is of a large extent in the ordinary uſe of it, comprehending branches of all ſorts, without diſtinction of ſtrength, or ſize. See Pſalm 80.11. Hoſ. 14.6.Job 8.15,16.30.& Ezek.17.4.where,though our verſion renders it, *a young twig*,which would do very well here; yet the words,next before going, controll it there. The word properly ſignifieth, *a ſuckling*, or *ſucking-childe*, Num.11.12.Pſal.8.2.1.Sam.15.3.& 22.19.Jer.44.7. Lam.2.11.and 4.4. and ſo the ancient Greek, and ſome after them, here take it; but the reſemblance, here uſed, admitteth not that. In the next place, therefore, the word doth ſignifie, ſometime, *a branch*, or, *bough*, in general; becauſe it ſucketh, and draws the ſap and moyſture ,as milk, from the root, or ſtock, from whence it ſhoots up,or ſpreads out, Rom.11.17.ſometime, more ſpecially, ſuch *a plant*,or, *twig*, as reſembleth for its tenderneſs, and ſmalneſs of growth,ſome *ſuckling*, or *ſucking-child*: ſo is it uſed, Job 14.7. where it is not amiſs rendred, *a tender branch*;and may well here(the circumſtances of the place, not well admitting only, but requiring it) *a tender plant*, or *young twig*, at we uſe to ſay, *a ſucker* : for ſo uſe we to term ſuch young plants, as ſhoot up from the root of ſome elder tree,or Stander.See ch.11.1.This ſome underſtand of the mean beginnings of Chriſts Kingdom; though afterward wonderfully thriving,and proſpering,Mat.13.31,32.Mar.4.27-32. Others,rather of Chriſt himſelf.See ch.11.1.

——*and as a root out of a dry ground*] By *root*, ſome underſtand here, *a ſprig*, ſprouting out, or ſpringing up from a root; as chap. 11.10. Rev.5.5.but it may be here taken in its ordinary notion; the word,*ſprig* or *twig*,or *plant*,being ſupplyed from the former branch, as is not unuſuall. See on ch. 51. 8. and ſo the words may be rendred; *and as*, or *even as*(a ch.1.6.& 40.30.) the twig, or plant of *a root*, that riſeth *out of a dry ground*. Heb. *a ground of drought*, or *drineſs*, as Pſalm 63.1.& 68.6. where it is ſtrange(ſaith the Iewiſh Commenter)that tree, or herb, ſhould take root; and much more unlikely, that it ſhould thrive, and bear fruit, as this plant was to do, Chap.52.13.ver. 10. By this *dry ground*, ſome underſtand the Virgin Mary, Chriſts Mother, in regard of hope of iſſue, while ſhe ſhould ſo continue, as ſuch. See ch.56.3. Luk.1.34. Others, of the decayed ſtock of David, and mean Family of Jeſſe, that then ſeemed to be a dry tree, or dead *trunk* of a tree rather; as being reduced to a far lower eſtate, then it was in at firſt. See ch 11.1. But I ſuppoſe we need not appropriate this limb of the collation, unto either of theſe, albeit, the conſideration of the mean, and low ſtate and condition of both theſe(Joſeph the Virgins husband being alſo taken in to them) come within compaſs of that, which is here aimed at; to wit, the mean condition of our Saviour, which made him ſo deſpicable in the eyes of his own people, Luk.1. 48. & 2. 4. & 3.23.Mat.13.55.Mar.6.3.It is ſufficient, that by this reſemblance is intimated, ſuch a poor, and bare condition, without ſightly ſhew or ſtate, as might well be compared to ſome ſorry plant, that had,with much ado,ſhot up,and got above ground from ſome,almoſt ſapleſs root, in ſome ſuch waſte and waterleſs place. See Jeremiah 17. 6.

he hath no form, nor comelineſs] The former word applied to a plant, ſeems to import the ſightlineſs, or comelineſs of a plant, or tree in regard of the trunk, and body of it, its ſhape, proportion, ſtraightneſs, ſmoothneſs, well colouredneſs,and the like : for it comes of a word, that ſignifies, *to delineate, draw out*, or *portray* ought, in its due ſhape and lineaments, Joſh. 15. 9,11.& 19.13 ch. 44.23. and applied to mankind, or woman-kind, ſignifies a perſon well compoſed, and complexion, well faced and featured, or well proportioned, and ſhaped, Gen 29.17. & 36.6. ſo it is uſed alſo of beaſts, Gen.41.2.where,with its epithet,it is rendred, *well-favoured*, and might as well be, *well-featured, and fat*: fatneſs bettering the feature of a beaſt, as leanneſs defaceth it : the latter ſeems to have reference, in plants, to that ſightlineſs of them, that proceedeth from the leaves,and bloſſoms, and kays, and fruits,or other like verdure, wherewith ſuch are wont to be arrayed and adorned.So it is uſed, Lev. 23.40. where they are enjoyned at the feaſt of Tabernacles to take the *fruit*, (that is *boughs*, or *branches*, as it is explained, Neh.8.15.or more ſpecially,*leafie boughs*, and *branches*, (for ſo the word there uſed, properly ſignifies. See Prov.11.28)*of trees of ſightlineſs*, or *goodlineſſe*, that is, *of ſightly*, or *goodly trees*, (as it is there rendred, of ſuch trees, as were thick with leaves,and twigs, as in both places it is afterward expounded)to make them *booths* of. And hence applyed to beaſts, it is attributed to ſuch, as are furniſhed, and garniſhed with goodly and ſtately heads or horns.Deut.33. 17.given to men, and women, it is uſed of ſuch, as are attired and decked with goodly and gorgeous apparel,Chap.63.1.Ezek.16.10, 14 where the word is alſo uſed. Hence thoſe ſpeeches in the Proverbs, *In the multitude of people, is the ſightlineſs of a King*,Prov.14. 28.as if he had ſaid, not ſo much, in his rich and royal robes, as in the numerouſneſs of his ſubjects; and Prov.20.29. *the bravery of young men is their ſtrength; and the ſightlineſs of old men is the gray-head*; that is, vigour and valour, ſetteth out, and adorneth the one; and his gray hairs, the other ; more then fine, and gay apparel doth either. Now leaves and verdure, are to plants, as veſtments and attire, unto man, or woman. Howbeit, ſome of the Rabbines, on Gen.29.17.where *beauty* in two diſtinct reſpects, is given unto Rachel, and uſe made of theſe two words, by the former, underſtand the *feature*,or compoſure of the face,by the other,the *cleerneſs* of the complexion or countenance. But I ſuppoſe them not to be ſo ſtrictly here taken.Howſoever,the mean eſtate of the Meſſias, void of all ſhew and luſtre, that is wont to draw mens eyes after it, is here very pithily and pregnantly, ſet forth, and deciphered by the reſemblance of ſuch a plant, as hath neither height nor ſtrength, nor comely ſhape, nor leaves,or verdure, to make it any way ſightly,or deſireable.Or,if it ſhall be deemed,that in the former branch onely, ſome plant is alluded unto, the perſon of man rather in this latter,ſuch a party is here intimated,as for perſonage and ſtate,may be compared unto ſuch a plant, as by ſuch notions hath been deſcribed. See ch.1.30.

and when we ſhall ſee him, there is no beauty that we ſhould deſire him]Heb. *and we ſhall ſee him, and no ſight*(or *ſightlineſs*; for ſo the word ſoundeth,having an elegant conſonance, with the term of *ſeeing*, whence it is derived,Chap.52.14. and comprehendeth both the former)is(to wit, *in him*, a defect of the pronoun, as Deut.8.12.ch. 35.9.the like ſyntax, ſee Prov.4.23.Chap.37.9,36.)or(as it may be rendred;by ſupply from the former member,as Gen.1.16.Ch.52.6.) we ſhall not *ſee* any *ſightlineſs* in him ; *and we ſhall deſire him*, for *that we ſhould deſire him*:as Chap.40.25.Mal.1. 9 that is, for which or in regard whereof, we ſhould have any deſire, or affection unto him: neither is there any need, as ſome would, to ſupply the negative from the former branch, as Pſalm 9.18.Prov.30.3.rendring the words,*and we ſhall not deſire him*,there being as much implyed without it. He that is ſtyled, *the deſire of all nations*, Hagg.1.7.(whence ſome are of opinion, that *Machmed*,or *Mahommed* , borrowed his name, that he might be deemed as another Meſſias)and who much better then Daniel,might be termed *a man of deſires*, Dan. 10.11, 19.having all deſireable things that can be; yea, all deſireableneſs, treaſured up in him, Col.2.3,9. in true beauty, and excellency,far exceeding and ſurpaſſing, not the ſons of men only, Pſalm 45.2.7. but the Angels themſelves, Heb.1.4.yet appears ſo ſtript,and deveſted of all ſhew of any ſuch matter, Phil.2. 6,7,8.that his own people,when they ſee him,can diſcern nothing at all ſightly,or deſireable in him. See ch.52.14.

V.3. *He is deſpiſed, and rejected of men*] It was not enough to ſay of him, that he was not deſired, ver. 2. but he addeth further now, that he was, as ſome: not baſe only and deſpicable, but even vile, and abominable creature, both deſpiſed, and rejected. See Chap. 49.7 *deſpiſed*, as of Jeconiah, Jer.22.28. *rejected of men*: or, as ſome, taking the word for a noun: *a rejection of men*; the abſtract for the concrete; as 1 Cor.4.13. But I conceive it rather to be a participle, found entire, Ezek.3.27. but here contracted, becauſe it reſteth on the word adjoyned to it: and it is not amiſs rendred by our Tranſlators, *rejected of men*; that is, as one of the Jewiſh Commenters, either more abject then any man, as Chap. 52. 14. (as ſo there ſhould be a want of the prepoſition there uſed, as there is alſo, Chap.20 7.& 32.2. and that in this very notion, alſo) Chap.65.5. or, one *ſevered*, and *caſt out* from the company and ſociety of men, as ſcarce deemed worthy the name of a man, Pſalm. 22.6. and unworthy, therefore, to converſe with men, or to have any communion with them. See of Paul; Act.22. 22. and this latter fitteth well with the Hebrew; for it is word for word, *leaving of men*, or, *ceaſing from men*: as one that cannot be admitted to any ſociety with them: the condition of the leper, Levit.13.46. 2 Chr.26. 21. deemed in that regard, *as dead*, Num.12.10,12,14. See Pſalm 31.11,12.& 88. 4,5-8. So rather, then as one, the *laſt*, or *loweſt of men*: as Paul of himſelf, *the laſt, and leaſt of the Apoſtles*; yea, the *leaſt*, or (as the word imports, compoſed of a two-fold degree of compariſon) *leſſe then the leaſt of the Saints, not worthy to be called an Apoſtle*, 1 Cor. 15.8,9. Eph.5.8. ſo here, as we would ſay the very liſt, or fag end of mankind, one, at whom the nature, and name of man ends: ſo mean, and ſo low, that the nature of man can hardly deſcend lower, and may therefore ſeem ſcarce worthy the name of a man. See Pſalme 21. 6. and what Agur of himſelf, Proverbs 30. 2. But this ſeems to ſtrain ſomewhat too far. Howbeit, Chriſt of himſelf ſaith, that he was to be *made nought-worth*, or *nothing*, Mar.9.12.

a man of ſorrows] Not *of ſorrow* barely; but *of ſorrows*: not a man *full of ſorrow*, or *filled with ſorrow* only; as the Pſalmiſt ſpeaks *Our ſoul is exceedingly filled with ſcorn, and contempt*, Pſal.123.3,4. but, a *man of ſorrows*, as the Pſalmiſt elſewhere; *My ſoul is full of evils*; with evil of all ſorts, or all ſorts of evil: Pſal 88.3. and as Solomon, *a man of wicked devices*, Prov.12.2. a man, not wholly ſet upon, and addicted unto evil, only; ſuch an one as Moſes deſcribeth, Gen 6.5. *all the device of* whoſe *heart*, (or whatſoever he deviſeth) *is all day long only*, (that is, continually nothing but) *evil*: but a man made up of evil, or wicked devices of all ſorts, that deviſeth nothing but evil, and refraineth no device that is evil, Pſal.36.4. as if he conſiſted of nothing but ſuch: ſo *a man of ſorrows*, of ſorrows of all ſorts, ſo full of them, that he may ſeem to conſiſt wholly of them to be made of no other mould: nothing but ſorrow to be ſeen in him, (ſee Chap. 1.6.) and variety of ſorrows, ſorrows of all ſorts; ſuch ſorrows, as for our ſake he ſuſtained, and for our ſins, verſe 4,5.

and acquainted with grief] The participle here uſed, is by the Jewiſh Criticks diverſly expounded. Some of them would have it ſignifie *cut off*, or *deſtroyed with infirmity*, or *grief*. So they ſuppoſe the word whereof it cometh, to be taken, Judg.8.16. Prov.10.9.& 14. 33. Jer.31.19. Ezek.19.7. but theſe places are not ſo pregnant; and others of them, underſtand them all in another notion: the moſt of them therefore herein depart from them; and expound it according to the ordinary uſe, and ſenſe of the verb: ſome *known by infirmity*; well known, or commonly known, to be much ſubject thereunto, and exerciſed therewith, one ſo encompaſſed with infirmities, as, Heb.5.1. that they cannot but appear, and be ſeen in him by all that behold him: thus they take it, becauſe the word is in a paſſive form, and is by moſt ſo taken, Deut.1.13,15. but thoſe paſſive forms have ſometime an active, or a neuter notion, as in our languages, alſo, ſometime the like: and ſo others of them, as moſt of ours, take this here, rendring it, one *knowing of infirmity*; as it ſoundeth word for word, that is, knowing it experimentally: as it is ſaid, *he that knew not ſin*, 2 Cor.5.21. that neither had drawn ought of it from any other, nor done any himſelf: and as the tree inhibited, was called *the tree of the knowledge of good and evel*, Gen.2.9,17. not, as the devil ſuggeſted, becauſe the fruit thereof eaten, had a ſingular power to give man a notional knowledg of good and evil, which before he had not: but becauſe, upon the eating of it, contrary to Gods command, man ſhould come to have an experimental knowledg of evil, as well as of good, which before he had not: yea, and in ſome ſort, of the benefit and excellency of good alſo, being by the want, better: by the loſs of it (which is yet more) beſt known, ſo we uſe to ſay, *ſuch an one never knew what miſery meant*, having lived free from it, and, *a man never knoweth what health is*, untill he have had a fit of ſickneſs: thus it might be rendred, *knowing of infirmity*, as *men knowing of the ſea*, 1 King.9.27 and, *knowing of the times*, Eſt. 1.13. and, *knowing of good and evil*, Gen.3.5. (for ſo the words are in thoſe places) that is, *skilful* in thoſe things: and as we uſe to ſay, *a knowing man*, for one *skilful* in ought: or, to fit it better to the Hebrew form, *a man skilled in infirmity*, as both the ancient Greek, and ſome of ours, alſo, take the word for *skilful*, or *skilled*, in the place of Deuteronomy before pointed to: or, as the word *taught*, c.54.13. doth ſometime imply, not only *learned*, and ſo skilled in ought, but one alſo *expert*, or *experienced* in, and *accuſtomed*, or *enured* unto ought, Jer.2 24.& 3. 23. and the word of *learning* is uſed by the Apoſtle, both of himſelf, Phil.4.11,12. and of Chriſt, Heb.5.8. ſo the word here may be taken, one *enured to infirmity*, or grief, and *accuſtomed* thereunto; which by ours is very fitly rendred, *acquainted* therewith; as we uſe to ſay of thoſe, who not only know one another by hear-ſay, or by ſight, but that have familiarly converſed together. Or, laſtly, as ſome render the word, both in Moſes, and here, *known* of it: as thoſe are ſaid to be well known of us, that we have been frequently converſant, and familiarly acquainted with, Hoſ. 5. 5. Amos 3.2. which, as it comes neereſt to the ordinary acception, and conſtruction of the terms in the original, ſo is it the ſame, in effect, with the laſt before propoſed. Howſoever, the notice, or acquaintance, is attributed to the perſon, in the one; to the affection, in the other: both which, in ſubſtance, come all to one: and import thus much; That Chriſt, and humane griefs, and infirmities, were to have great, and much acquaintance, the one with the other, he having had in his perſon, much experience of them, and they conſtantly keeping together with him: a great comfort to all thoſe that have intereſt in him, Hebrews 4.15.

grief] The word here uſed, (as the root alſo from whence it ſprings) hath, in the firſt place, a notion of *diſeaſe*, or *ſickneſs*, Chap. 38.1,9. in the next place, (becauſe ſickneſs uſually bringeth pain, and weakneſs with it,) they are either of them uſed, ſometime, in a notion of *vexation*, and grief; as Eccl.5.17.& 6.2. Jer.5.3 Hoſ.5.13. ſometime, in a notion of *infirmity*, and *weakneſs*, as Judges 16.7,11, 17. Chap.14.10. and of either of theſe, proceeding as well from any affliction of body, or mind, as from any natural diſeaſe: in either of which latter notions, it may well be here taken, not ſo fitly in the firſt: becauſe we read not of any peculiar *diſeaſe*, ſuch as we uſually appropriate that term unto, that our Saviour was troubled with, all his life: and by ſome of the ancients, it is not improbably deemed, that he was not exerciſed with any ſuch; it being not ſo ſuitable for him, to have any diſeaſe hanging on him, that ſhewed his power conſtantly, in the healing of others; that it might not be objected to him, as in another kind, and upon another occaſion, it was; *Phyſitian heal thy ſelf*, Luk.4.23. *infirmity*, for *infirmities*, collectively, as Heb.5.2.

and we hid as it were our faces from him] The words in Hebrew are both diverſly read, and diverſly reſolved. For ſome make the firſt word a participle, *as one hiding*, or *one that hideth*: and the participle, in that flexion, is very commonly ſo framed. Others make it a noun verbal, *as an hiding*, and ſome verbals of that form are found. Again, ſome render the laſt, the particle with the pronoun *from us*, and that not a few embrace. Others, *from him*, and ſo the pronoun in that form, is moſt frequently uſed, yet in the other notion, alſo, not unuſual, Gen.3.22. Pſal.2.3. Hence ariſe variety of verſions; Some render the words, *and he hid, as it were the face* (that is, his face, the pronoun ſupplyed, as Chap.59.2.) *from us*; or *he is as one that hideth his face*. Heb. *the face from him*, or *of him*: but of this latter conſtruction, I find no ſuitable example. But whether of theſe two wayes we read, or render the words, they import ſuch a condition of dejection, and confuſion, and of affection thence ariſing, as makes a man, like one aſhamed of himſelf, to cover his face, as not enduring to look up, or to be ſeen, and to ſhun the ſight of others: and ſo the meaning ſhould be, he is one, who, as conſcious to himſelf, either of the deformity, and lothſomeneſs of his perſon, or of his deſpicable and dejected eſtate, hideth his face from humane ſight: the one was the lepers caſe, Levit.13. 45. the other, Babylons, Chap.47.3,5. and hence, together with the help of another word in the next verſe, have the Talmudiſts coined us a tale, how that one of their great Maſters met with their Meſſias, at Rome, where he found him, lying among the lepers. But others render the words, *and as an hiding of faces*, or *of the face*, (for the Word, though of a plural form, yet is ordinarily of a ſingular notion, as Prov.25.23. Cha.59.2.) *from him*, or *as he, from whom one would hide the face*, or *his face*; as before: that is, as one, whom men hide their faces from: this ſenſe our verſion follows: and following it, it may ſeem that it ſhould rather be rendred; *and as one, from whom the face is hid*, or mens *faces are hid*: for according to this reading, the words are more general and indefinite; there being no *our*, in the text. Now *hiding the face*, proceedeth, ſometime, from a reverent reſpect, and awful dread, Exod.3.6. 1 King.19.13. ſometime, from ſome glorious ſplendor, that dazeleth the eye-ſight, Chap. 6.2. Exod.34.30, 33. 2 Cor.3.13. ſometime, from ſome ſtrange paſſion of love, that with a kind of raviſhment, affecteth the lover, upon the ſight of his beloved, and caſteth him into fainting fits, Cant.6.5. compared with Chap.4.9. (for they palpably abuſe, both that Scripture, and the Churches eyes, that is, her teachers, who thence would force a malignity intimated in them,) ſometime from pitty, and compaſſion; when men cannot endure to ſee ſome perſon deer unto them, or any of the ſame nature with them, cruelly dealt with, or otherwiſe, in ſome lamentable condition, Eſt.8.6. ſometime, out of extream hatred, or at leaſt, out of diſpleaſure, indignation, or wrath, 2 Sam. 14.8 Pſal.10.1.& 27.9. Chap.54.8.& 59.2. ſometime, out of neglect, and diſregard; as from one, whom we liſt not to look after, Chap.58.7. ſometime, out of deteſtation, as from ſome vile, loathſome abhorred and abominable creature, whom we cannot brook, or abide to behold, Chap.1.13, 14,15. and to this purpoſe, one of the Jewiſh Commenters telleth us, that there is a certain people that cannot endure the ſight of a Jew, but turn the face from him, whereſoever they meet with any of them. But whether that be,or ever were ſo, or no, is not much material; not at all, to this text. Howbeit, in this laſt notion, wherewith ſome alſo take in two of the next before it, I conceive the words may well be here underſtood. See Chap. 49.7. yet not concurring with thoſe that attribute this, *hiding of the face*, unto pitty and compaſſion; becauſe it croſſeth the main drift of the whole context: nor conſenting with them, that ſuppoſe the covering of mens *faces* condemned to dye, to be here pointed at;as Ch.25.7.Eſt.7.8.To which purpoſe,they draw in alſo the blind-folding of Chriſt, Luk.22.64.but that is the covering of the parties own face by others, not the hiding of others from him. Howbeit, all things well weighed, I encline rather to the firſt, both reading, and rendring; becauſe it both fitteth well the ſcope of the place,as importing a deſpicable and ſhameful condition and that of one, who ſeemed to be deveſted of that magnificence, which formerly he had been poſſeſſed of. See Joh.17.5.Phil.2.6,7,8. Heb.12.2 and floweth moſt freely,without any force at all,from the terms uſed in the text.

he was deſpiſed]Or, *he is deſpiſed* as in the beginning of the verſe, Pſ 22.6.repeated again for the more emphaſis.So ch.14.26,27.Pſal. 68.22.

and we eſteemed him not]Or.*eſteem him not*;(Phi.2.7.*he made himſelf of no eſteem*)or *regard him not*; as the word is rendred, Chap.33.8.*he regards no man*,Pſal.144.3.the great contempt that ſhould be offered unto Chriſt by the Jewiſh Nation,being expreſſed here in a form of extenuation,but to be conceived in a notion of exaggeration,as if it had been ſaid more fully, We ſhall not only, when he cometh amongſt us, afford him no reſpect,or regard; but ſhall very reproachfully and diſgracefully abuſe him. See the like manner of ſpeech, Prov 10.2 *Treaſure wickedly gotten ſhall not profit*; that is ſhall do a man much miſchief: and,*the father of a fool ſhall not rejoyce*; he ſhall have no joy, but much grief. of him, Prov.17.21.and,*It is not good to have reſpect of perſons in Judgment*, that is, indeed,it is ſtark naught,Prov.24.23.and, *If any man love not the Lord Jeſus, let him be anathema, maranatha*; that is, accurſed, without revocation, irrevocably, and irrecoverably accurſt, 1 Cor.16.22. a text by ſome,extreamly rendred; meant of ſuch,as out of meer malice alone againſt knowledg,oppoſe Chriſt,and Chriſtianity;ſuch as our Saviour ſpeaks of,Matthew.12.32.and the Apoſtle,Heb 6.6.& 10.26,27,29.

V.4.*Surely, he hath born our griefs, and carried our ſorrows*:] He took upon him, not our nature alone, but the infirmities alſo of it; and became liable to ſuch ſorrows of affliction, and pains, as mans ſinful nature is expoſed, and ſubject unto, Rom.8.3.Heb.4.15.ver.3. Or, the griefs and ſorrows, that he is ſaid to have been ſo abundantly exerciſed with, ver. 3. (for theſe words have apparent reference to the very ſame there uſed)he ſuſtained for us:and are therefore called *ours*, becauſe procured to him, by our ſins; and ſuſtained by him, for the diſcharge of our ſins,unto the guilt whereof, out of love to us,undertaken by him, they were deſervedly due, Heb.9. 29.1 Pet.2.24.& 3.8. Some would have the former word rendred, *he took away*, or *hath taken away,our griefs*, that is,our ſins,the procuring cauſe of them, together with the griefs themſelves, the effect of them: And it is true, that the word ſignifies, ſometime, to take away,as Iob 7 21. and that our Saviour is ſaid *to take away the ſins of the world*, Joh.1.29. but the ſequel of the context carryeth it another way: tending to ſhew here, rather the ground, and cauſe of his ſufferings,then the end, or iſſue of them. This paſſage the Evangeliſt makes uſe of, in relating Chriſts practice, in the healing of corporal infirmities, not ſo much, as I conceive, thereby intimating that thoſe bodily maladies, and the cure thereof, was, (as ſome would have it)a type of thoſe diſeaſes of the ſoul, that Chriſt came principally to free men from, and his deliverance of them from the ſame: but that by his tender pitty, and compaſſionate affection towards perſons ſo effected,and afflicted,he ſhewed that he had aſſumed, together with our nature, the infirmities of the ſame; and had therefore a lively fellow-feeling of thoſe pains and griefs, that did from the ſame proceed,in others.

yet we did eſteem him ſtricken, ſmitten of God, and afflicted] The reaſon why they ſo much diſ-eſteemed Chriſt, to wit, becauſe they made no other account, but that all thoſe afflictions that befell him, were, by God, for his own evill deſerts, inflicted upon him, out of a diſaffection to him, Phil. 22.7,8.& 71.11.Matth.27. 39-43.

yet]Heb.*and*;as ch.50.7.

we eſteemed] The ſame word, by an elegant *antanaclaſis*, is here repeated, that the Prophet had made uſe of in the verſe before-going,but in a different notion here,from that there:they did not *eſteem* him, that is: made any account of him, becauſe they *eſteemed*, that is, accounted him to be one out of grace and favour with God,yea,to be one purſued by him,with thoſe evils,for his ſins. The very like conceit, that Iobs friends had of him,for his ſufferings, Job 4.7, 8.& 8.4.& 22.5-11.

ſtricken, ſmitten, and afflicted] Three ſeveral terms uſed, to expreſs the greatneſs, and grievouſneſs of his ſufferings; as three other of neer nature,being joyned together, to intimate the eminent, and incomparable height of his enſuing honour, c.52.13.

ſtricken]Or,*plagued*:ſo it is rendred, Pſal.73.14.now becauſe the noun hence deduced, is uſed of *the ſtroke*, or *plague of leproſie*,Levit. 13.3 9.20. and very oft in that chapter; hence the Rabbines, ſome of them, abuſe this place, to prove that their dotage before touched;that the Meſſias ſhould ſometime be *a Leper*:and the old Latine rendreth it, *as a Leper*: which yet may bear a warrantable ſenſe. See ver 3. But that of the Talmudiſts, is a moſt ridiculous fancy, ſuch as their rapſodies are fraught with, not a few: the word is general,comprehending any *ſtroke, plague*, or *affliction* whatſoever: and they may as well prove, that Aſaph, the Author of that 73. Pſalm, was for a long time a *Leper*, from the paſſage therein pointed to,as from this, that the Meſſias was ſo,or ever ſhould ſo be. See v.8.

ſmitten of God]That is, as ſome would have it, moſt grievouſly ſmitten; it being the manner of Scripture, by ſuch forms, to expreſs the eminent greatneſſe of any thing, as *Sinners of God*, for grievous ſinners, Gen.13.13.and,*a ſleep of God*,for *a deep ſleep*,1 Sam.26.12. See Jer.2.31.But that he was grievouſly ſmitten, was conſpicuous enough; nor did they deem amiſſe therein: their miſtake was, that they thought him thus handled by God, in way of vengeance for his ſins. So they wickedly and impiouſly deemed of Chriſt, when they ſaw what grievous things he ſuffered. And it is but an idle foppery of ſome popiſh Writers, to require the words to be read, *God ſmitten*; as intimating the diety of Chriſt: becauſe the word,*of*, is not expreſly in the text: when as they cannot be ignorant, who know any thing in the Hebrew, that the courſe of the conſtruction, of noun with noun, doth neceſſarily imply it. Beſide, that this reading directly croſſeth the Prophets intention;as intimating,that the Jewiſh people ſhould acknowledg Chriſt, notwithſtanding his ſufferings,to be God; who, on the contrary, therefore condemned him, as guilty of impiety and blaſphemy, and were enraged againſt him for it, becauſe he profeſſed himſelf to be the Son of God,one with the Father,and equal to God,Mat.26.53-56.Joh.5.18.&10.31, 33.& 19.7.

and afflicted] To wit, *by God*, as before; for that have all the three words reference unto: as if all that befell him, came not from mans malice againſt him,but Gods juſt wrath and diſpleaſure.

Verſe 5. *But he was wounded for our tranſgreſſions*] Heb. *And*; the copulative, in an adverſative notion, as Chapter 36. 12.and 40.31.The right ground, and true cauſe of Chriſts ſuffering,is,in this verſe,and thoſe following, related,in way of oppoſition, to that vain and fond conceit, that his own people had of him and them.

wounded] So both the ancient Greek, and old Latine, render the word here uſed; and ſome, *ſmitten*, to have it anſwer to the latter end of verſe 4. which comes, much in effect, to the ſame; as deſcending from a word, that ſignifies, *to ſmite, to wound,to thruſt thorow, to ſlay*. Others, render it, *polluted*,or *profaned*, uſed, and dealt with, as ſome common, vile, or profane thing; as deſcending from the ſame root but in another notion: whereof ſee Pſal. 89. 39,44,45,chap.43.28.& 47.6.but the word deduced from that root in whether notion of the twain,is ſomewhat different from that,that is here uſed,as may be ſeen, Ezek.32.26. I ſuppoſe, therefore, that the better reading is that in the margent of our Bibles; *He was tormented*, or *pained*: for the word comes regularly from a root, that ſignifies properly, *to be in pain*; as women, or other creatures, that bring forth, with pain, are wont to be, at the time of their travel, ſo Pſ.51.5.where, as the one word,there uſed, hath in it a notion of the *heat* of delight, in conception, as Gen.29.39,41.ſo the other, of ſharpneſſe of *pain*, in production; as Job 39.1,2,3.& 29.9. and it is uſed, commonly, of any grievous *torment*, or *pain*, proceeding from vexation, affliction,or fear, Iob 19,20.Prov.26.10.chap.13.8.&26. 18. and 51.9.Ier.5.3. and this word,the Prophet,delighting much in conſonances, may ſeem the rather to have made choice of here; becauſe it comes very neer,in ſound,to the word rendred *grief*, ver. 3,4.

for] Heb. *from*; that is, *becauſe of*, as Pſalm 12. 5. chapter 48.4. Obad. 10. as importing the principal cauſe of Chriſts ſufferings, mans ſins,Romanes 4.25.1 Corinthians.15.3. ſo in the next branch.

our tranſgreſſions] Or, *defections, revolts*, (as ſome not amiſſe render it, both here,and Chap.59.12,13.)or, *rebellious*; for ſo the word it comes of,is commonly rendred,2 King.1.1.& 3.5.7.& 8.20,22.

he was bruiſed for our iniquities:] The word uſed again, verſe 10. ſignifies properly, *to beat*, or *break*, or *cruſh to pieces*, or *grind to powder*. See chap. 3. 15. uſed ordinarily, of grievous oppreſſion,and affliction;yea,ſuch as tends to, and ends,if not ſtaid, in deſtruction: Job 4.19.& 6.9.&19.2.and 22.9.Pſal.72.4.& 90.3.& 94.5.Lam.3. 24.

the chaſtiſement of our peace was *upon him*] He was chaſtiſed to procure our peace, by removal of our ſins, that ſet God and us aſunder, Chapter 59.2. the guilt thereof, being diſcharged with the price of his blood, 1 Peter 1.18,19. and to reconcile us unto him,Rom.3.25.& 5.1.10.2 Cor.5.19,21.Eph.2.13-17.Col.1.19,20. 1 Pet.3.18.

and with his ſtripes are we healed]Heb.*by his ſtripe*,or *bruiſe*: for the word properly ſignifies, *the mark*, or *print of a ſtripe*, or *ſtroke*, remaining upon ſome part of the body,black and blue, by gathering and ſetling together of the blood there; from whence it hath this name, Exod.21.25.Prov.20. 30. and the ſame ſignifies the Greek word, whereby it is expreſſed, 1 Pet.2.24.But it is uſed alſo for any ſore,and grievous ſtroke, or hurt; ſuch as thoſe, by which the ſame is wont to be produced, Geneſis 4.23. See chap.1.6.Jer.30.12.and ſuch, no doubt,our Saviour,as well in the propriety of the term, as otherwiſe alſo,bare in his body,being not buffeted only,but ſcourged,as he was,Mat.26.67.& 27.16.

V.6.*All we like ſheep, have gone aſtray*]In theſe words is ſhewed wherein thoſe iniquities , and ſins of ours, for which our Saviour ſuffered, do conſiſt.

All we]By nature, none of us excepted, Pſ.14.3.Rom.3.12,23. Eph.2.2,3.

like ſheep]Or,*like* loſt *ſheep*;as more expreſly, Pſ.119.176.So *cluſters*,for *cluſters* loaſt,chap.24.13.

have gone aſtray] As ſheep ſtray, ſometime ſcared and ſcattered, by dogs,or wolves,or thieves,or the like,Joh.10.12. or forced to ſeek abroad,for want of paſture, Gen.47.4.Jer.14.5.ſometime, again of themſelves,out of a ſilly diſpoſition,Luke 15.4 ſo it is with men alſo, in either reſpect , reſembled by *ſheep*. There is a *ſtraying*, or *wandring*,enforced,when they are driven, by violence,from their wonted places of abode. Of which, ſee Pſal. 119. 176.Jer. 50.17.Ezek.34 4,6.Zach.13.7.Mat.26.31. Mar.14.27. But this is not the *ſtraying* here ſpoken of ; and there is a voluntarie *ſtraying*, (they are not willing onely,but love to wander, Jer.14.10.)a wandring out of ſelf-will; not a corporal, but a ſpiritual ſtraying ; by which, men, of themſelves, wander from God, and go aſtray from the way of truth,and life ; from thoſe ways and courſes,that God hath preſcribed them in his Word;and directeth them unto,by his Spirit.Of which,ſee Pſalm 14.3.& 53.2.& 58.3 & 119.67.Rom. 3.12.1 Pet. 2.25.James 5.20.and this is the *ſtraying* here ſpoken of.

we have turned every one to his own way] *We have turned the face* (to wit, away from God, and his ways, and *) looked after every one his own way*. So the Hebrew word uſed, both here,and chap.56.11.(a parallel place)as alſo,Jer.2.20.(where the notation of it is) properly ſignifieth : and becauſe in ſo doing, *the face*, and whole body with it, are turned about; hence it cometh to paſs that the word is alſo uſed, for *to turn*,or to *return*, as Numbers 14. 25.Deuteronomy 1.7,40.and 2.3.& 16.7.See Deut. 31.18,20.Jer. 7.24.

every one to his own way] So Chapter 56.11. All agree in turning aſide from the right way ; but they herein diſagree , in that each one hath a by-way of his own , which they turn unto; ſome running after one luſt,or vice, or evil courſe,or idol, ſome after another,ch.55.7.& 57.17.Eccleſ.11.9.2 King.17.30,31. Jer.2.28.& 11.13.

and the Lord hath laid on him the iniquity of us all] Heb. *hath made the iniquity of us all to meet on him*; or *to light*,or *fall on him*,rather. Some of the Jewiſh Doctors, to divert this place from being underſtood of Chriſts ſatisfaction,by his ſufferings,made for ſinners; becauſe the word here found, is ſometime uſed of interceſſion by prayer,as Jer.7.16.and here alſo,ver.12. would fain turn the word that way; as if the party here ſpoken of, were, by prayer , only to have mediated, and pacified Gods wrath, for the ſins of ſome other, as Moſes did ſometime for his people, Exod.32. 12,14.Num. 14.19,20. Pſal. 106. 23. and becauſe the word, would not ſound handſomly, if it ſhould be ſaid here,*the Lord interceded*,or *prayed*, as it is afterward; *he interceded*, or *prayed*; they would have it rendred; *the Lord made him to intercede*,or *to pray:* But neither produce they any inſtance of the word ſo uſed, nor will the ſyntax admit,or endure ſuch a ſenſe : For what a ſtrange piece of non-ſenſe were this; *the Lord made him to intercede the iniquity of us all upon him?* and both the words before,ver.4,5. and thoſe alſo following ver.7, 10,12. do evidently hold out to any eye,not wilfully winking, that ſatisfaction was made to Gods juſtice , and his wrath pacified, towards thoſe, that had intereſt therein; not by interceſſion,and prayer only, but by penalties, and ſufferings. The word, therefore, is not a miſs rendred by our Interpreters, where they give it,word for word in the margent,*the Lord made to meet on him*, and it may well be, *to meet with him*, as our Engliſh phraſe is wont to expreſs the like. So chap.47.3. *I will not meet thee*, as *a man*, and *the revenger of blood*,*ſhall ſlay the murtherer,where he meeteth with him*, Num.39. 19,21.(as Exodus 23.4. *if thou meet with thine enemies ox,or aſſe.)* Or, *where he lighteth on him*; as *he lighted on a place*, Gen. 28. 11. which place, ſome of the Jewiſh Maſters themſelves , alſo, refer us to, for the notion of the word, in this place: and ſo, here, it may more fitly be rendred; *he made the iniquity of us all to light upon him:* as, *the arm of God* is ſaid (though another word be there) *to light upon Aſſur*,Chap. 30. 30. or, which I conceive to be the fitteſt expreſſion; *he made it all to fall on him*: for ſo the word is,in the firſt form, very frequently rendred, *fall upon him*, 2 Sam. 1. 15.1 King. 2.29.31.and, *fall upon the Prieſts*, 1 Sam.22.18. and,*he fell upon the Prieſts*, ver.20. and, *he fell upon him*, 1 King.2.25,34,46. and, *he fell upon two men better then himſelf*. 1 King. 2. 32. God made it to fall on him as man is wont to fall in hoſtile manner,with a weapon,on his foe. God inflicted on him, whatſoever was requiſite, to the ſatisfying of his juſtice,for all the ſins of all his Elect ones,even of all that truſt in him, Joh. 3.14,15, 16. & 11.50.52.2 Cor.5.14,15.Heb.2.9,14,15.

the iniquity] Not the ſtain, or taint it ſelf of ſin ; but, as the Jewiſh Doctors themſelves, well expound it, the guilt and penalty of it; a portion of puniſhment, in ſome regard proportionable, to whatſoever was due unto their ſins, and to themſelves for the ſame. So is the word taken, Gen. 4.13.Lev. 20.17,19,20.1 Sam.28.10. Lam.4.6. which two latter places, the Jewiſh Commenters here point us to. The Greek Interpreters tender this paſſage much in the ſame words, that the Apoſtle uſeth , Romanes, 4.25.

V.7.*He was oppreſſed;and he was afflicted*]A very pregnant place; for the ſatisfaction made by Chriſts ſufferings for our ſins, were it fitly rendred , and rightly underſtood. The words are , word for word; *It was exacted, and he anſwered. It was exacted*; or, *it is exacted* ; as ſome alſo well render it: that the former word doth properly, and commonly, ſignifie, *to exact*, cannot be denied. The Jewiſh Commenters, themſelves, obſerve on the place , that it is uſually meant of *moneyes*;directing us to that place, 2King.23.35.*he exacted the money*. So Chap.58.3. *ye exact all your labours*; or, as ſome, *all your debts*: and, *of a ſtranger thou mayeſt exact it*; but *not of thy brother*,Deut.15.2,3.hence the name of *an exacter*,ſo frequent in Scripture, Job 3.17.& 39.7.Chap.3.12. & 9.4.& 14.2.& 60.17. Zach.9.8.& 10.4. and that it is here a paſſive, the ſame Writers here obſerve. The old Latine rendreth it, *He was offered*, as if the word were parallel to that other,from whence the *Corban* cometh, mentioned, Mat.15.5. and ſo the meaning ſhould be, *he was made to approach*,or *offered* as a ſacrifice,ver.10.But this verſion ariſeth from a two-fold miſtake: For, firſt, the word here uſed, and that other, of *approaching*, differ, as our Jewiſh Criticks tell us ; as *Sibboleth*, and *Shiboleth*. Judg.12.6. And ſecondly,this latter, in the paſſive form, carryeth always neutrall; neither an active,nor paſſive ſenſe: it ſignifies , *to approach*, not *to offer*, or *make to approach*, not yet *to be made to approach*,or *to be offered*. So Gen. 33. 7.Exod.20.21.Chap.29.13. The word, therefore : is the ſame rather, with that, 1 Sam.13.6. where it is ſaid, *the people, being in a ſtrait, were preſſed*, or *diſtreſſed:* and ſo alſo, Chap.14.24.ſave that there it is uſed, more metaphorically, here properly; there ; perſonally; here, imperſonally; as the words of the text evidently ſhew: For there is neither noun, nor pronoun, before the firſt word of the verſe; but a pronoun expreſly before the next : which evidently controleth their conceit, who expound it of the perſon,from whom it was exacted, and render the words , *He was exacted*, which yet they expound, it was demanded, or required of no other,but of him: the ſenſe is ſound, but the conſtruction harſh, and not ſorting well with the frame of the context. This the Rabbine himſelf ſaw,and thereupon expounds it; *It was exacted*, to wit, money ſaith he, by way of tax, or aſſeſment, as 2 King.23.34,35. *and he was afflicted*, namely, the people of whom it was required, by ſtripes, or ſtrokes, being beaten, becauſe they paid not the ſums required of them; as the people in Egypt were beaten, when they could not make up the full tale of bricks, Exod.5.14. But the great Doctor had no regard to the current of the context : for that runneth in a conſtant, and continued courſe and tenour, not as ſpeaking of one, and the ſame party or parties, both ſining and ſuffering, or ſuſtaining penalties, for their own defaults: but as one, ſuffering for the ſins of another, and ſuſtaining grievous penalties,for defaults made,and faults committed, by other perſons. Some of ours therefore read it; *It is exacted, and he is afflicted*. Others, *It was exacted, and he was afflicted*. Or , *When it was exacted* , *he was afflicted*. Of which manner of ſyntax, ſee on ver. 2. that is, the penalty due to Gods juſtice, for our ſins, ver 6. was exacted, and he ſuſtained the ſame for us. For that which a learned late Annotator ſuggeſteth, who would have it rendred, *he was humble*, or humbly ſubmitted himſelf, *not opening his mouth*, becauſe of Pharao it is ſaid, Exod.10.3. *thou refuſeſt to be humbled*: Neither doth that place and this, ſuit well the one with the other : (It is one thing to *be humbled*; another to *be humble*,)and this Interpretation ſeemeth to decline from the drift of the precedent diſcourſe , whereupon this hath dependance. The words, as formerly read , do ſufficiently confirm the doctrine of ſatisfaction made to Gods juſtice, by Chriſts ſufferings for our ſins. But yet ſome further ſtrength may be, from hence, added thereunto, if we conſider the latter term a little more exactly: For howſoever it be true, that the word, here uſed , do in the paſſive form ſignifie,*to be afflicted*, or *humbled*, as Exod.10.3. Pſal. 119. 107. and ſo in a grave, or weighty form, it is uſed, ver. 4. which this may here ſeem to have reference unto : and that the word uſed in a notion of *anſwering* , be ſeldome found , but in an active form : yet , as in the notion of *affliction*, the word is uſed, ſometime, in an active form paſſively, for, *to be afflicted*; Pſal.116. 10.ſo in the notion of *anſwering*, it is ſometime uſed actively,in the paſſive form, not *to be anſwered*, either verbally, as Iob 11.2. or, really as Iob 19.7.Prov. 21. 13. but, *to anſwer*, and that either verbally, or really, alſo. In the former ſenſe, ſome underſtand that place, Pſal.119.167.*before I anſwered*,(that is, ſay they,before ever I was able to ſpeak, as ver.172. *my tongue ſhall anſwer*,that is, ſpeak of, *thy word*,)I *went aſtray*; as parallel to that, Pſal.58.3. and having reſpect to inbred pravity : but the word ſeemeth to be there:as in an active form, ſo in a paſſive ſenſe; and in a ſignification of *affliction*,and *humiliation*,as it is commonly expounded Howbeit,the word is found elſe-where, in a paſſive form,with an active ſenſe, and that without any queſtion, in the notion of *anſwering*, Ezek.14.4,7.as alſo the word of *ſpeaking* is Pſal. 119.13.Ezek.33.

30.Mal.3.13,16.And ſomewhat to this purpoſe, an Author of good note expoundeth this text , thus rendring the words; *It is exacted, and he undertaketh,* (a term that ſome of the Ancients alſo uſe, in the opening of this text)that is, ſaith he, the penalty due to us,was in rigour of juſtice exacted ; and he became *a ſponſor*, or *ſurety* for us, by undertaking, in our behalf, the diſcharge of it. And though the word, ſaith he, in Hebrew, be not found ſo uſed ; yet in Latine, the word *reſpondere*, that is, *to anſwer*, comes from *ſpondere*, that ſignifies *to undertake*; and the word, *to anſwer*, in the French tongue,is ſo commonly uſed. Hereunto may be added, that the old Latine ſeems to look this way,that renders the text, *He was offered of his own accord*, or *becauſe he himſelf would*: which verſion, howſoever it fail much , in the former term , as hath already been ſhewed; yet it comes home to us, in the latter word ; implying a voluntary undertaking,or *engaging of himſelf*(ſee Jer.31.20.) unto God his Father, in our behalf, as a *Surety*, (ſo is he termed, Heb.7.22.)for the payment of our debt. And, which is yet more then ſo, that albeit, the Hebrew be not found expreſly,and directly uſed for ſuch *a ſponſion*, or *engagement*;yet that in this very form, that here it hath,it is twice uſed in the place of Ezekiel,before pointed to; *I the Lord will anſwer him* (to wit , the man that repairs to me for advice, with an idol in his heart)and again, *I will anſwer him by my ſelf*, and that in a notion, not of a verbal , but of a real *anſwering* and ſo I conceive it is to be taken here, *It was exacted, and he anſwered* it,(the particle being neceſſarily,as oft elſe-where, ſupplyed, See Chap.48.5,6.)that is, he not only undertook it , but diſcharged it. So we uſe the word commonly in our Engliſh tongue, *to anſwer a debt*, for *to diſcharge it*.And ſo of our Saviour it is moſt true,that he *anſwered* our debt, and cauſed our bond to be, cancelled,that it might not come to be put in ſuit, againſt us, any more again. See Joh.19.30.Rom.4.25.Col.2.14. A ſingular comfort to every ſincere Chriſtian ſoul.

yet he opened not his mouth]Heb. *And*; But ſo we had it before,v.4.and it may well be here retained, if we keep to the received reading of being *oppreſſed*, and *afflicted* , as if it were ſaid , having reſpect to his patience, for all the oppreſſions and afflictions, that he ſuſtained for others, and that in regard of thoſe,by whom he ſuffered them unjuſtly: yet was he ſilent, he neither murmured, or repined, at Gods diſpoſal of things in that manner, nor uſed any railing, or reviling ſpeeches, againſt thoſe that dealt ſo deſpitefully with him, but carryed himſelf calmly,and quietly,under them,Mat.26.39,42.Mar.14.36.Joh.18.23.1 Pet.2.23. Howbeit, if we admit the ſenſe in the ſecond place propounded, and preſſed, of *exacting*, and *anſwering*,that is, *undertaking*, or *diſcharging*, the copulative ſhall not need at all, to be altered: for the words will well go on in way of connexion to the former: as if it were ſaid;Having an eye to his voluntary obedience , and ſubmiſſion to the Will of his Father,and agreement thereunto, he under took willingly what his Father required of him, and as willingly when the time came, underwent it ; neither hanging back, or oppoſing ought , in way of contradiction thereunto, when it was by his Father propounded to him, at firſt; not afterward ſeeking to ſhift it off, when he was to perform what he had engaged himſelf unto, by pleading ought for himſelf,& the releaſment of him,from their moſt unjuſt proceedings, in whoſe hands he then was.See ch.50.5,6.Mat.26.62,63.& 27.12,14.Mar.14.60,61,& 15.3,5.Luk.23.9.Joh.10.18.& 14.31.& 19.11.*to open the mouth*, an uſual form, (the antecedent, put for the conſequent)for, *to ſpeak*.So Job 3.1.& 33.2.Pſal.78.2.Prov.31.8,26,*ſo to open the lips* Job 32.20. and on the contrary, *not to open the mouth*, for *to be ſilent*, not to ſay ought, Pſalm. 39.9. Proverbs 24.7.

he is brought as a lamb to the ſlaughter]The Hebrew word is more general, and ſignifies a *ſheep*; which word of ours, it comes neer to in ſound: and it is ſo rendred alſo, Act.8.32. where this paſſage is related, Pſal.119.176.Jer.50.17.and yet more largely, *leſſer cattle*, Ch.7.25.as parallel to another word uſed, v.6.but,as more ſpecially intending,*ſheep* there,in regard of the ſillineſs thereof;ſo here,in regard of the ordinary number of them , above any ſuch other cattel, brought to the butchery,Pſ.44.22.Jer.12.3.Zach.11.4.Rom 8.36.and their quiet carriage,in driving thither:the text may well be rendred,*as a ſheep* that *is led to the ſlaughter*,as Jer.11.19. As a ſheep,that goeth as quietly,to the ſhambles,or the ſlaughter-houſe, as if it were going to the fold, wherein it is uſually lodged; or the field, where it is wont to feed. See Jer.11.19

and as a ſheep before her ſhearers is dumb] This latter word,whereof *Rachel* had her name, Gen.29.6.is,by the ancient Greek Interpreter, rendred, *a lamb*,and ſo Act.8.32.Luke retaining that tranſlation,giveth it.Howbeit, it ſignifieth *an Ew*, as appeareth plainly, Gen.31.38.& 32.14. where theſe *rachels* are diſtinguiſhed from *rams*,as alſo,Cant.6.6.where they are deſcribed with *twins* by their ſides: and the word, though of a maſculine form , yet is of a feminine gender, as is manifeſt, by the verb , or participle, joyned with it : and he ſeems to mention the *Ew*, as the quieter of that kind, becauſe the rams are ſometime more unruly.

is dumb] So Pſalm.39.2, 9. or *tongue-tied* : for that ſeemes to be the firſt notion of the root it commeth of,*to bind*,or *ty up*,Ge.37.7.

ſo he openeth not his mouth] Heb. *and*; uſed here, for the note of ſimilitude; as alſo, Pſal.1.3. and 109.17.Prov.10.25.and 17.3.ch.10.26.and ſo it is rendred,Act.8.37. Of the phraſe, ſee before.

V.8.*He was taken from priſon, and from judgment*]In the expoſition of this paſſage, Interpreters do exceedingly diſſent , and that about every word, and particle, in it. Howbeit,they may in general be referred all to two heads, either of thoſe, that underſtand them of Chriſts humiliation,and oppreſſion only,and the harſh,cruel,and unjuſt courſes,whereby his life was taken from him,Mat.27.18,24. Act.2.23.&3.14.15.&13.28.Or,of thoſe,that conceive them to be ſpoken of his deliverance out of thoſe afflictions,and diſtreſſes,injuriouſly inflicted;and his advancement from them,to a glorious condition,Luk.24.26.Act.2.24,33,36.& 3.15,21.Phil.2.8,9.1 Tim.3.16.Heb.2.9.1 Pet.1.11.

taken] That is, as ſome, *taken away*, put to death:as Pſal.31.13.Prov.1.19.as others, *drawn away*; to wit, unto judgment, and to puniſhment,by death;as Prov.24.11. but the ſtructure is not here, and there alike : yea, as ſome , ſuppoſing the particular manner of his death here deſigned, *taken up* to the croſſe, John 3.14,15. and 12.32,33. but of ſuch uſe of the word , no inſtance is brought.Others,*he is taken up*,from hence,and received by God,into glory; as Gen.5.24.Mar.16.19.Luke 24.51.Act.1.9,11.1 Timo.3.16.

from] So the word moſt uſually ſignifieth;and ſo many here take it, as meant of being delivered, and let free from the matters here mentioned: as, *from work*, Gen.2.2. *from enemies*, Pſal.44.4. *from bands*, Jer.40.4. others take it, for, *by*, or *thorow*, as noting the means whereby,or the manner how,he was brought to his end.So Job 7.14.& 37.10.Jer.10.14.or,*for*; as implying the cauſe producing,procuring,or impellent.So Pſ.12.5.v.5.c.65.14.others,for *without*,without being impriſoned, or having any due courſe of judicature,taken with him:as the particle ſeemeth to be uſed, Pſ.109.24. Lam.4.9.but neither are thoſe places parallel;and one produced to that purpoſe, hath a negative joyned with it, Job 31.19. Others, laſtly, for, *after* : after that he had paſt thoſe harſh and unjuſt courſes taken with him. So is the particle uſed,Dan.11.23.Hoſ.6.3.

priſon]Suppoſed to be ſo called, as a place of *coertion*,or *reſtraint* (ſee on chap.44.7.) for the verb, whence it comes, ſignifies *to ſhut up*, or *reſtrain*,Gen.20.18.Deut.11.17. yet,for a *priſon*,the word is no where found to be uſed: nor was our Saviour ever impriſoned; though that would ſtand well enough with their expoſition, that render the particle *without*.Others, therefore underſtand by it, *reſtraint*, or *diſtreſſe*: and this not unfitly agreeth with the native ſignification of the word ; uſed for *the ſhuting up* or , *reſtraint, of the womb*,(ſo the words are) Proverbs 30.16.that is,*the womb ſhut up*, or, *reſtrained*; as Jacob ſpeaks to Rachel, Gen.30.2. nor can it be denyed, or doubt made, but that Chriſt was under *reſtraint*;and in *diſtreſſe*, proceeding from ſuch ſtrict reſtraint. Others, of ſuch *anguiſh*, and *anxiety* of mind,and ſpirit,as Chriſts ſoul was poſſeſſed of,ariſing from the apprehenſion of Gods wrath;both in his agony, Luke.22.44.and upon the croſſe, Mat.27.46. Others render it,*dominion,power,tyranny, oppreſſion:* and a term of the ſame ſtock, differing but in a vowel only from it, is uſed ſometime for *power, authority*,or *magiſtracy*,Judg.18.7.and the root they both ſpring from, for *to have power*, or *to prevail*,2 Chr.14.11. and this very word ſometime for ſuch power abuſed : for *oppreſſion* , or *tyranny*. So Pſal.107.39.where it is alſo joyned with the particle here uſed:and it ſuiteth well with the power,both of Jews, and Gentiles, unjuſtly exerciſed againſt Chriſt, Pſalm.2.1,2.Act.4.25 27. Others would have it to ſignifie,here, *a congregation*,or *a multitude* : becauſe another word of kin to this, is uſed for a *ſolemn aſſembly*. See on Chap.1.13. and this ſome refer to the Aſſembly of the Jewiſh Rulers, wherein Chriſt was condemned, Mat.26.57-66.Others,to the popular multitude,that were inſtant to have him crucified,Mat.27.15-26.Mar.15.8,15.Luk.23.18-25.and to theſe therefore,as wel as thoſe,by whom they were incited,is the murther of Chriſt aſcribed, Luk.24.20.Act 3.23,26.& 3.13,14,15.& 7.52.& 13.27.but neither is the word it ſelf any where,as I conceive,ſo uſed; not its kin, of other, then a ſolemn *aſſembly*, called together by authority,not of a confuſed, or diſorderly multitude on their own heads gathered together.

and from judgment]This ſome underſtand of *judgment*,in general, either, without which,or by which, or after which, exerciſed, and executed upon our Saviour,he was,either taken away, or taken up. Some more particularly reſtrain it, either to the Iewiſh Aſſemblies cenſure of him,Mat.26.66.Joh.19.7. or, to Pilates ſentence paſſed upon him; Luk.23.24.diſtinguiſhed from the act of the rude multitude, which they conceive implyed in the word before-going. Nor want they , that expound it of the *judgment* of God, and the torments by him inflicted upon him, implyed in the word *curſe*,Gal.3.13.I concur with thoſe, who by theſe two terms,underſtand *oppreſſion, and judgment*, as comprehending all thoſe harſh, and cruel courſes, as under pretence of judgment , were exerciſed upon our Saviour, whereby his life was taken from him, and himſelf taken away, for the time; or, from which, he was after a while freed, being, after the ſuſtaining of them , taken hence, and taken up unto God,as Enoch, and Elia before him; of both whoſe aſſumption,the ſame term is uſed, Gen.5.24.2 King.2.9,10.But I encline rather to the former, becauſe the courſe of the context, both before, and after, as well in this verſe, as in the next, runs ſtill upon his ſufferings.

and who ſhall declare his generation?]Or, *who can declare?* for the indicative future, is oft potentially uſed. See chap.26.18.& 49.25. This paſſage, ſome underſtand of the generation of Chriſt, from eternity, in regarde of his God head, Prov.8.24,25. Others, of the production of him, and that of a virgin, without knowledge of man, in regard of his manhood, Luk. 1.34,35. and ſome, of both jointly; as alſo that, Pſal.2.7. Acts 13.33. Some by *generation*, here, underſtand neither of theſe; but, either, his continuance, reading the words, *but who can reckon his age?* living now to eternity, beyond all number of dayes, or years, Ro.6.9. Heb. 7.3,8, 25. Rev. 1.18. agreeable to that, *he ſhall prolong his dayes*, ver.10. that, which they extend alſo to his body, the Church. Pſal.125.1. Jer. 31.36,37. & 33.25,26. Mat.16.18. Heb.7.25. and for continuance of time, the word is commonly uſed; as chap.13.20.& 60.15. or, of his iſſue, rendring the text: *who can count*, or, *reckon, his race?* his ſpiritual ſeed and iſſue, being a numberleſs multitude, Gen.15.5.& 22.17,18. Jer.33.22. Heb.2.10,13. Rev.7.9. as agreeable to that, *he ſhall ſee a ſeed*, verſe 10. ſo is the word taken, Pſal. 22.30. & 24.6. & 49.19 & 73.15.& 112.2. In the firſt ſenſe, moſt of the ancient Writers take it:& in the two latter, moſt of the later. What the firſt ſhould do here, cannot eaſily be made to appear; the latter if we admit, according to the former Interpretation, at leaſt of the foregoing branch, the copulative would be turned into an adverſative, as ver.10. *yet who can reckon his age*, or, *count his race?* But there want not thoſe, that turn the words another way: and they conceive them to run in an abrupt, and paſſionate form of ſpeech, as complaining either of the ſtrangeneſs of the things that befell him: & they then read the words, *who would have ſaid of his generation?* to wit, that ſuch things ſhould have, in his age, or time, befaln him? as, *Who would have ſaid to Abram, that Sarah ſhould give ſuck?* Gen. 21.7. or, of the monſtrous impiety, and wickedneſs of them, that dealt in this manner with him, that came to ſave them: and then they render the words, *Who can utter*, or *deſcribe, his generation?* or, *his age?* that is the wickedneſs of the men of his time, or the age he lived in: the verb ſignifies *to ſpeake*, or *utter*, Job 12.8. Pſal.69.12.& 143.5. *his generation*, or *age*, for, the men of his time: as, *his generations*, or *ages*: for, thoſe of the times wherein he lived, Gen.6.9. So is the word very frequently uſed, Gen.7.1. Deut.32.5,20. Pſal.78.8. Mat.11.16.& 12.39.& 16.4. and 17.17. And this ſenſe ſeems not improbable; as well ſuiting, both with what uſhered it in, and what attends on it. As for that of another, *Who could declare his ſtock?* that is, who would ſay, that he was begotten of God, or the Son of God, ſeeing him depreſſed, and abaſed ſo beneath the meaneſt of men? chap. 52.14. it gaineth with me no acceptance; becauſe I find not where the word is in that notion uſed. Beſides, that the Centurion, unto whom the execution was committed, ſeeing the manner of his death, and, in likelihood, obſerving his laſt words, recorded, Luk.23.46. is, both by Matthew & Mark, reported to have broken out into thoſe words, *of a truth, this man was a Son of God*, Mat.27.54. Mar.15.39.

for he was cut off out of the land of the living] Or, as ſome read the words, (thoſe eſpecially, that expound the two fore-going branches, of his deliverance, and exaltation) *though he were cut off*: as the particle is uſed, Gen.8.21. Joſh.17.18. chap.12.1. But what if we read it according to the expoſition of the branch, next before, deemed not improbable; as continuing the ſentence in a notion of wonderment, *that he ſhould be cut off*, (ſo the particle was uſed before, ver.5,6.) as a tree that was hewen down, 2 King.6.4. that he ſhould be thus taken away, by a violent death, from abiding and converſing on earth, among men, that there live, Pſal.27.13.& 52.5. and 116.9. chap.38.11.

for the tranſgreſſion of my people was he ſtricken] The words thus read, are the ſame in ſubſtance, with what was before ſaid, ver.5. See there. But ſome read them thus rather; *by the tranſgreſſion of my people was he ſtricken*. Heb. *from*, but of the various uſe of that particle, ſee on the firſt branch of this verſe: in this ſenſe, the words conceived, the ſentence may ſtill be continued, and carried on thus, that (the particle ſupplyed from the former; as 1 Sam.24.30.) *by the tranſgreſſion of mine own people he ſhould* thus *be ſtricken*, Act.2.23.& 3.13-15,& 13.28.

my people] Either mine Elect, for whom he dyed: as Col.1.24. 2 Tim.2.10. or, thoſe obſtinate wicked, that purſued him to death, 1 Theſſ.2.15.

was he ſtricken] As ver.4. Heb. *the ſtroke was upon him*: ſo the pronoun is found uſed in a ſingular notion, Gen.9.26,27. Job 20.23 & 22.2. Pſal.11.7.& 28.8. chap.44.15. contrary to that which both ſome Popiſh Writers, to faſten wilful corruptions upon the Hebrew text, affirm; and ſome Jewiſh Doctors alſo, to divert this teſtimony from the Meſſias, avow: both either of groſſe ignorance, or of mere malice; for other of the Jewiſh Maſters, and that of prime note, for Grammar eſpecially obſerve the affix here uſed, to be as well ſingular, as plural: and the places above recited, whereof ſome alſo are by them alledged, do evidently evince as much. Howbeit others, and that of ours alſo render it, *they were ſtricken*; *the ſtroke was upon them*; taking the pronoun in a plural notion as it is commonly uſed, Exo.15.15. Deut.33.29. Pſ.2.5.& 17.10.& 21.11.& 49.11.& 104.9. and ſo ſome underſtand it, of the Jewiſh people, upon whom, according to their own imprecation, Mat. 26.25. the ſtroke of Gods wrath, ſhortly after, lighted, and lyeth heavy, to this very day, for their crucifying of Chriſt, Mat. 21.39,41, & 23.37,30.& 24.22,23. Luk.13.34,35.& 21.20-24. 1 Theſſ.2.15,16. And ſome of thoſe that go this way, knit this member thus to the former: *becauſe he was cut off through the tranſgreſſion* or, *wickedneſs of my people*: therefore, *ſhall they be ſmitten*, or, *they are ſmitten*; (for the Prophet ſpeaks of theſe things, as already in execution, and act) *the ſtroke*, ſhall be, or is, *upon them*. But the courſe of the context carries it on, rather, the former way, and makes the paſſage clearer to what followeth. For they ſeem to go further out of the way, who taking the affix in a plural notion, would have it underſtood, either of Chriſt, conſidered joyntly with thoſe, as one with him, for whom he ſuffered, 2 Cor.5.21. or of thoſe alone, whom the ſtroke was due to, rendring the text, *he was cut off from the land of the living, for the iniquity of my people, unto whom the ſtroke belonged, was due*, or, *was intended*; for this, the words will hardly bear.

V. 9. *And he made his grave with the wicked, and with the rich in his death*:] Some Writers of note, ſuſpect theſe words to have been by ſome means tranſpoſed, and ſuppoſe, for the fitting of them, to the ſtory of the Goſpel, concerning his death with malefactors, on mount Calvary, Mat.27.33,38. Mar.15.28. Luk.22.37. and his burial, in Joſephs Sepulchre, Mat.27.57,60. that the text ought thus to be read; *And his death ſhall be diſpoſed of, with the wicked, and his grave with the rich*. The like thoughts have ſome other had of Pſal. 35.7. and of Act.7.16. but to give way to ſuch conjectures, ſeemeth unſafe. To let that therefore paſs, and take the words as we find them, at preſent, in the text; the expoſitions of them in the lump, may be referred to two heads: the one of thoſe, which ſeems the more improbable, who underſtand the words, as concerning either the effect, or the efficacy of Chriſts ſufferings; to wit, either, that thoſe wicked ones, and rich ones, that had had an hand in the procuring of his death, ſhould pay full dear for it; being given up to endure the like harſh and cruel uſage, at the hands of others, as Chriſt, at their hands had ſuſtained: as chap.43.3,4. or, that even wicked men, and thoſe great ones too, who are wont to be moſt obſtinate, ſhould be ſubdued, and made ſubject to the Scepter of Chriſt, by the power and efficacy of his paſſion, Pſal.110.2. The other is, of thoſe, who conceive them to be meant, wholly of his ſufferings themſelves, either, that the Jewiſh people ſhould put him into the hands of Heathen people, the Romans, and their Ruler Pilate, Mat.20.19,20. Joh.18.35. who by that means, having condemned him, and dealt with him, as with a malefactor, ſhould diſpoſe of his death, and burial, at his pleaſure, Mat.27.2,57,58. Luk 23.1,2.50,52. Joh.18.28-32 & 19.6,11.12,38. or that God ſhould deliver him into the hands of wicked men, and Rulers ſo to be diſpoſed of by them, for either, as themſelves pleaſed, Luk.22.53. Act.2.23.& 4.27,28. Howbeit, among the latter there are, who, together with his ſufferings, conceive an intimation of ſome honour done him, concerning his burial; as if it were ſaid, that though *his grave*, were, in ordinary courſe to have been *among malefactors*; yet it was *with the rich*: being buried in honourable manner, by Joſeph, in his own tomb, Mat.27.57-60. and that to ſhew, that all penalty and ſhame for ſin, were fully ſatisfied for, and had an end at his death; according to that, Joh.19.40. Howbeit, that ſeems rather to have been manifeſted, at, and by, his reſurrection, Rom.4.25. & the reception of him, in ſoul firſt, (though that not ſo conſpicuous) Luk.23.43,46. and in the whole man, not long afterward, into Heaven, Joh. 13.1. & 16.10. 1 Tim.3.16. otherwiſe his abode in the grave, though a rich, and honorable mans grave, under the power of death, for a time, was a branch of his humiliation, and is reckoned, as a part of his paſſion, Act.2.24,27. Nor want there here again ſome others, who would have hereby intimated, Chriſts carrying of our ſins, which in his body he bare on the Croſſe, 1 Pet.2.24. with him into the grave, and there burying them, that they may not appear any more in Gods ſight, as Gen. 23.4. Pſal.88.5. to which purpoſe, alſo, they hook in hither that of the Apoſtle, Rom.6.4. Col. 2.12. as alſo that of Dan.9.24. *to ſhut up and ſeale up ſin*, as they would have the words there read, with ſome reference to the ſhutting up of Chriſt in the Sepulchre, and the ſealing up of it, Mat.27.66. And as this in the former branch, ſo the pretious *riches* of his bloud and death in the latter, 1 Pet.1.19. Eph.1.7,8,18.& 2.7.& 3.8. Col.1.27. All which to make out, the two concretes in the text are preſumed to be put for the abſtracts, *wicked* ones, for, *wickedneſſes*: & *rich*, for *riches*: and the text is rendred, *He put wickedneſſes in his grave, and riches in his death*. But theſe things ſeems overmuch forced, and far fetcht. Nor ſeems it ſafe, or fit, to ſtrain Scriptures thus, to wring points of faith from them: nor ſhould I have mentioned them, but for the note of their great Author.

And he made his grave with the wicked] Heb. *And he gave*, or, *ſhall give the wicked*, or, *with the wicked, his grave*: which the old Latine ſwarveth too far from, rendring it *He gave the wicked for his grave*. Now ſome here, by *he*, underſtand God, by whoſe hidden counſel, and predetermination, theſe things were done; and without whom, men could not have had any ſuch power over him, Mat.26.53,54. Ioh.19.9,10. Others, the Jewiſh People, by whoſe hands they were acted, and executed, See Act.2.23.& 4.27,28. But others conceive, not amiſs, that the words may well be taken indefinitely, and ſo rendred by a paſſive form, (of which manner of conſtruction.

See on Chap. 34.11.and the like to this,Gen.40.15. *his grave was given to the wicked*, (as Levit.13.49.) or, *was diſpoſed* of (for ſo, the word of *giving*, oft ſignifies. See Chapter.41.2) *by the wicked*, (as chap.7.17.) or, *with the wicked* : (as chap.28.15.) that is, as if he had been one of that rank, ver.1. ſay ſome; or becauſe in Mount Calvary he was buried,ſay others, Joh.19.41,42. where malefactors corpſes uſed to be laid. But this latter ſeems not ſo ſuitable to the tenour of the ſtory.For albeit,the place of his burial was not far diſtant from the place of his execution; yet it was in a private garden, belonging to a man of eminent place,wherein he had cut a ſepulchre out for himſelf, Mat.27. 57,60. Mar.15.43,46.

and with the rich in his death] Or, *and to the rich* ; as before, for the particle is the ſame: by *the rich*, ſome underſtand Joſeph, that begged , and buried Chriſts body, called *a rich man*, Mar.27. 57. Others, Pilate, that had the power to diſpoſe of Chriſts corpſe, and of whom Joſeph begged it,Mat.27.58. conceiving a *rich* man, to be put here for a *Ruler*;as Ecl.10. 6,7,20.becauſe thoſe uſually are ſuch: thus they that expound it of ſome particular perſon, which may carry the better ſhew with it; becauſe the former word, *wicked*, was plural, this, ſingular. But many other conceive the word *rich*, here to be taken collectively, and the ſame perſons to be meant by both; thoſe that had an hand in the death of Chriſt, as well the baſer ſort of people,as the rich and wealthy Rulers,whether of the Jewiſh Nation, or the Roman State, whom (ſay thoſe, that underſtand the place of the vengeance, by God executed,on either, for the death of Chriſt,) their riches ſhould not ranſome,nor relieve in the day of wrath, Prov.11.4. Ezek.7.19. as yet they are uſually wont to doe, Prov.13. 8.

in his death] Or,*at his death*; as Job 27.19. *at their death*; though in another notion there, then here : for there 'tis ſaid of ſome, that *they ſhall be buried at their death* : that is, in mean and baſe manner; their corpſes being committed to the ground, aſſoon as their breath is out of their bodies, without further care or, coſt; whereas, though our Saviours body was; ſhortly after his deceaſe, diſpoſed of, for burial, yet was it curiouſly ſhrowded, and richly embalmed, before he was laid up in the grave, Mar.15.46. Joh,19. 39,40. ſo the particle is uſed alſo, Ezr. 9.4.Eſt.1.12.Heb. *deaths*;as Jer.16.4. hence the Jewiſh Doctors (whoſe expoſitions I medle the leſs with, in this preſent Prophecy, becauſe they run moſt upon another ground) ſtrive to wring this prediction awry, and to turn it, from the Meſſias, or any other particular perſon, to the main body of their own people; who,though innocent, ſay they, yet were put to death, as malefactors, becauſe they would not change their religion, Pſal. 44 22. and, were made away, if rich, not for their wickedneſs,but for their wealth: & that ſome,by one kinde of death ſome by another : ſome burnt, ſome ſlain, ſome ſtoned, and the like: but the word, though plural, is founde elſewhere alſo, applyed to one particular perſon,as to the King of Tyre,Eze.28.8,10. where it is ſaid of him,that he ſhall die *the death of the ſlain*; &,*the deaths of the uncircumciſed*: and ſo the Apoſtle of himſelf, alſo,*in deaths oft*, 2 Cor. 11.23. that is, not in hazards, and dangers of death only; but in afflictions, and vexations, as ſore and painful, as death it ſelf, and ſuch as might well go, for as many deaths, 1Cor. 4.9. & 15.31. *Luk.*9.23. 2Cor.1 9.& 4.8-11.& 6.4,5,9. & 11.23-27. and the ſame might by the Prophet,as well,yea, far better,be ſaid of the Meſſias, as of the Tyrian Prince, by the Prophet, in the one place : or, of himſelf, by the Apoſtle in the other : beſides, that the Chaldee Paraphraſt, rendreth it in the ſingular number. Nor can I condeſcend unto thoſe, though of prime note, who,having put the word *people*, into the text, and ſet it in the front of the verſe, render the words, unto *their own death*; as importing, that the Jews, by delivering up of Chriſt, brought deſtruction upon themſelves : as having reference to the imprecation by themſelves paſt upon them, at the delivering up of him, Mat.27.25. See before,ver.8. There is another reading, that the Rabbines ſome of them, here exhibit; as if it were not made up of a ſervile particle, and a noun, with his affix ; as both we,and themſelves, alſo, commonly take it; but a noun only, with a pronoun affixed unto it, and ſo ſhould ſignifie *his high places*. Which I ſhould not mention, ſave that ſome, not Popiſh Writers only, but ours alſo, and thoſe of note, doe not only take notice of it, but admit it, and preſſe it, as intimating the ſtatelineſs of the Sepulchre, wherein Chriſts body was laid; as if Ioſephs monument were, as ſtately an one, as Shebna had built it for himſelf, ch 22.16. But this reading, the points, or vowels, in the original, refuſe, and refute : nor doe the Doctors, that cite it, give any appobaton of it ; nor will this reading cohere handſomly with the reſt of the context. I ſuppoſe that as the latter part of the foregoing verſe, ſo the forepart of this, run on in a continued ſeries, containing matter of admiration, in this manner; *And* that *his burial ſhould be at the diſpoſal of wicked ones, and of rich* ones, or, *rulers, at his death*; that is that wicked great ones ſhould have ſuch power given them over him, as not only to take his life away from him , by a violent and moſt cruel death ; but after that perpetrated, to diſpoſe of his dead corpſe alſo for his burial, at their pleaſure.

becauſe he had done no violence, neither was any *deceit in his mouth*] This reading may ſtand , not amiſs, with the expoſitions of thoſe, that conceive the foregoing words to be underſtood, either of the revenging hand of God, upon the Jews, for the death of Chriſt, or of ſome honour done him, in, or at, his interrement; or of the benefits, that from his death and burial, accrew to the faithful : not ſo well with theirs, that goe the other way before mentiond ; for the conſtruction ſeemeth over-much ſtrained, when the meaning is made to be because they envied him for his integrity, both in life and doctrine, Mat. 27.18. yea, though not only no man could convince him of ſin, Mat.27.19,23,24.Luk.23.14,15.Joh.8.46. but even the devil himſelf could find nothing amiſſe in him, Joh. 14. 30. But the words would rather be read, as they ſound, *not for* any *iniquity*, that *he had done, nor guile* that was *in his mouth*.So Job 16. 17.where the very ſame form of ſpeech, and words alſo, are found, *Not for* any *injuſtice* (ſo the word is there rendred) *that is in mine hands*;that is , *albeit,he had done nothing amiſſe*, Mat. 7.37.Luk.23. 41. for the word rendred *violence* , is more general : and is uſed for any *wrong* , Gen.16.5. Pſalm.7.16. Jer. 51.35. and the Greek therfore gives it,*ſin*, 1Pet.2.22. according to that,1 Joh.3. 5. *in him was no ſin* : ſo alſo , but there the negative only tranſpoſed, 1Chron.12. 17. *without* any *wrong*, that is *in my hands* : for ſo it would be rendred, both in Job, and there ; there being in either place , a defect of the relative , as alſo here ; and the like, Chap.50.9. and 51.12. Nor doth that at all croſs this expoſition, which a learned Writer objecteth, who having himſelf ſometime rendred the text here,*although*,or,*when as yet, he had done no wrong*, doth afterward revoke it, becauſe never findeth the particle here uſed, in ſuch an adverſative, but frequently in a cauſal notion, for it is plainly in a cauſal notion, when it is ſaid, *not for*, or, *becauſe of* , any *wrong he had done* : which is the very ſame, in effect, with what himſelf had before given, *albeit he had done no wrong*, and he had no cauſe therefore to reverſe; his grammatical conſtruction only, was not ſo exact.

neither was any *deceit in his mouth*] Or, *nor* for any *guile*, thatwas *in his mouth* : a defect, of the particle; as Pſal.59.3. but ſupplyed here from the former member of the diſtribution & of the relative, alſo, as before : it is rendred, 1Pet.2.22. *neither was guile found in his mouth* : *to be found*, for, *to be*; as Luk.17.18.So chap. 30.14. 51. 3.There was nothing amiſſe with him,either in word, or dee

V. 10. *Yet it pleaſed the Lord to bruiſe him, he hath put* him *to grief*[Or, *Yeb the Lord being willing*,(as 1King.13.33.)or,*deſiring*, (as Pſal.34.12. for the word ſeems to be here, as in thoſe places, a participle,) *to breake him, did put* him *to pain*, or, *torment*.

Yet] Heb. *And* : as Ver. 4,7.

bruiſe] Or, *breake*. See on ver. 5. not, that his body was battered to pieces; or, that any bone of him was broken, Exod.12.46. Pſal.34.20.Joh 19.33,36. but as the Pſalmiſt of himſelf, *I am ſore broken*, Pſal. 38. 8. and as we uſe to ſay, that a man is much *broken*, with age, ſickneſs, grief of mind, evil-uſage, and the like: all which and much more, were together in Chriſts ſufferings.

put him to griefe] Or, as ſome, *ſuffer* him *to be put to pain*,or, *torment* ; becauſe this form, oft hath in it, a notion of permiſſion : as Pſal.37.33. & 119.10,116. Chap.63.17. and true it is, that God did not incite, or inſtigate thoſe wicked wretches, unto thoſe vile, and cruel courſes and carriages, that they offered unto Chriſt, Jam.1.15. but yet that his ſufferings were by God predetermined for the Salvation of man-kind, is expreſly ſaid, Act.2.23.& 4.28. and of Abſoloms wicked Act, we know what is ſaid, 2Sam.12. 11, 12. of the word, ſee on ver. 3,4. the pronoun, *him*, is wanting in the text :as Chap.12.2. ſupplyed here from the words before,

when thou ſhalt make his ſoul an offering for ſin] So if it be read, it may well cloſe with the foregoing branch , as implying ſuch harſh,and hard uſage of him, then put in execution, and exerciſed, what time he was made ſuch a ſacrifice. Otherwiſe, as if as moſt ſeem to take them, they relate to the after fruits and benefits, mentioned in the words enſuing, it would rather be rendred, *when thou ſhalt have made his ſoul an offering for ſin* : as. Chap. 4.4.

when] Heb. *if*. So Num. 36.4. Job 21.6. Chap.28.25.

thou ſhall make his ſoul] A, 2Cor. 5.21. a change of the perſon; the ſpeech being turned to God; as ch.2.9. or, *his ſoul ſhall have* made it ſelf *an offering*; for the ſecond perſon maſculine, and the third feminine, are in letters, and ſound, the ſame, *his ſoul* ; that is, *himſelf* : or, he himſelf, as Pſal.3.2. and as God made a ſacrifice of him ; ſo he made a ſacrifice of himſelf, Eph. 5 2. Heb. 91.4, 25,26. But the former ſeemeth the better.

an offering for ſin] Heb. *treſpaſſe*, or, *ſin*.So Levit.5.19. & 7.5. Zach.14.19. and ſo of our Saviour, 2 Cor.5.21. God *made him ſin*; that is, *a ſin* ſacrifice : a ſacrifice *for ſin*, Rom.8. 2. for the word *ſacrifice*, is there alſo wanting ; as Heb.10.8. becauſe he had undertaken for the guilt of our ſins, ver. 7. and ſuſtained for us, the penalty due thereunto, ver. 5. 6. 1Cor 5.7.

he ſhall ſee his *ſeed*] Heb. *a ſeed*; that is, iſſue, poſterity, as Gen. 15.3. *thou haſt not given me a ſeed* : and Gen. 4.25. *God hath ſet me a ſeed* : and, *ſo ſhall thy ſeed be*, Gen.15.5. *his* is not in the Hebrew; but may be ſupplyed : as oft elſewere, ver.3. chap.27.6.& 40.12. yet not greatly needful here : *a ſeed*, indefinitely, is ſufficient. It is that which our Saviour of himſelf, applying it to himſelf, and the fruit of his ſufferings;*If the grain fall into the ground and dye* there, it fructifies, and multiplies; *it brings forth much fruit*, Joh.12. 24,32,34. and ſo Chriſt by his death, brought *many ſons to* God , Heb 12.10, 3.even a numberleſſe progeny. See on verſe 8. *who can reckon up his race?* as from Abraham and Sarah, that were eſteemed , a *dead* ſtock , the one : and *no better then dead*, the others, Gen. 18. 11, 12. Rom. 4. 19, Heb. 11. 12. and from Iſaac deſtinated unto death,& *received again*,in a manner, *from the dead*, ſprung a numberleſs iſſue,Ge. 22.2,10.& 26.24. & Heb.11.17-19.

ſee ſeed] Live, and ſurvive to ſee them ; as Job *lived to ſee his ſons, and ſons ſons*, Job 42.16. and, *thou ſhalt ſee thy childrens children*, Pſal. 128. 6.

he ſhall prolong his dayes,] The pronoun is wanting ; as before! in regard whereof, the words have a two-fold ſenſe given them. Some expounding them, of Chriſt himſelf, who, after his reſurrection, ſhould dye no more; nor live a while here , and then dye again; or ſome other, raiſed to life, for a time, 1King.17.22. 2King. 4.35,& 8, 5.& 13.21.Luk. 7.15. & 8.55. Joh.11.44. but live, and reign,for ever, Act.13.34.Rom.6.9,10.Heb.7.25.& 9,27,28. and Rev.1.18. Others, of his iſſue, the race of Saints ; (and the ancient Greek,and old Latine,go both that way) being to continue ſucceſſively here on earth, to the worlds end , and from thenceforth to live, with him in glory for ever, Mat.16.18. & 28.20. and 25.46. Joh. 25,29.& 11.25,26.& 14. 19. 1 Theſſ.4.17. and then it ſhould be read, *he ſhall ſee a ſeed*, that *ſhall prolong* its *dayes*; with a ſupply of the relative ; as chap. 51.12.but the former ſeems more probable. Of the prhaſe, ſee Deut. 17.20. Prov. 28.16.

and the pleaſure of the Lord ſhall proſper in his hand] Or, *the will* ; as the old latine giveth it, according to that Joh.4. 38 .and 6.38.or, *the deſire*,as the word is rendred,1 Sam.18.25.or, *the purpoſe of the Lord*, as Eccl. 3.1,17 and 8.6. it hath reference to the verb, from whence it comes, uſed in the firſt branch. That which God intended to effect,by giving him up, Rom 8.32 v.9. and for which he was well content, & pleaſed ſo to do, ſhall, by his means, and miniſtery(ſo the word,*hand*,is ordinarily uſed, chap.20.1. and 37.24.& 6.4-7.) accordingly take effect. See ver.11.52,13.

V. 11 *He ſhall ſee of the travel of his ſoul*,and *ſhall be ſatisfied:*] Or,as ſome render it, *He ſhall ſee* the fruit *of the travel of his ſoul*, and *ſhall be ſatisfied*. That is, he ſhall receive, and enjoy that,as the effect, and iſſue, of all the paines that he hath taken, and pain that he hath endured ; that ſhall give him full content.

ſhall ſee] *To ſee*,is commonly uſed, for, *to perceive*,or *enjoy*; as,*to ſee good*,for, *to receive*, or, *enjoy good*,Pſ. 34.12. Job 9.25. Jer.17.6. *to ſee life*, for, *to enjoy life*; *to live*,Eccl. 9.9. Job.3. 36.& it is uſed frequently,without any further addition,to behold,what one much deſires,with great delight,Pſ.35.2.&54.7.&ch.60.5.&66.14. ſo here.

of the travel] Heb. *from the travel* ; as, *to eat of* ones *bread*, Lev. 22.13. Num.15.19. and, *to drink of* ones *wine*, Dan.1.5. Jer.51.7. *travel*, for the fruit of his *travel*, as,*labour*,for the fruit of ones *labour*, Pſal.128.2. *thou ſhalt eat the labour of thine hands* ; eat, and enjoy that,for which thine hands have laboured;or,*from the travel*, that which proceedeth , and cometh from it ; as, *from the eater came meat, and from the ſtrong , ſweet*, Judg.14.14. and the word rendred *travel*, ſignifies properly,toilſome,troubleſome, weariſome labour, Deut.26.7. Job 5.7. Pſal.107.12.

the travel of his ſoul] For, *his travel*, or, *his own travel* ; as,*his ſoul*,for, *himſelf*, ver. 9.

ſhall be ſatisfied] A metaphor taken, either from perſons, that, having been much pinched , and pained with hunger and thirſt, have food, or drink,afforded them now to their fill, which they ſo much wiſhed for, and earneſtly deſired before, Pſal,107.5,9. Mat. 5.6. or, from the husbandman, that hath his fill of thoſe fruits of the earth , that he hath taken much pains for ; or, of trees, and plants, that he hath taken much pains about, 2Chron.31 10.Joel 2.26. contrary to that,Hoſ.4.10.Mic.9.14. Hag.1.6. See Prov.12. 11. and 28. 19 .2 Tim. 2 .6. But there are two other expoſitions, (to paſs by the reſt,) that carry ſome good ſhew of probability with them,we have Authors of good note for them. The former render the words thus , When , *he ſhall ſee his ſoul* (that is , *himſelf*, as before,) freed *from trouble* (having an end put unto all thoſe troubles,that he was here expoſed unto,and excerciſed with) *he ſhall be ſatisfied* ; that is, moſt abundantly filled with glory,being taken up into Heaven, and ſet there at Gods right hand, Pſal.16.11. & 17.15. The latter (that which to me ſeemeth the more probable of the twain) read the words thus; *For the travel of his ſoul, he ſhall ſee* ſeed, and be *ſatisfied : For the travel of his ſoul*; that is, *becauſe he hath travelled :* as, *for my knowledg*,that is, *becauſe I knew*, Chap. 48.4. *he ſhall ſee a ſeed :* ſupplyed from the verſe before-going, as, Job 3. 17,18,20,23. & 22. 24. Chap.52.26. and *he ſhall be ſatisfied ;* that is, much refreſhed, and gladded therewith : and the metaphor they ſuppoſe taken from women delivered of child, after hard, and long labour : which ſenſe, and notion admitted, I ſhould rather render the text, *after the travel of his ſoul*; that is, *after his travel :* yet the word, *ſoul*, may be the better retained ; becauſe a feminine term , and that ſex here alluded to rather: by whoſe *pangs*,in travell alſo, are Chriſts ſufferings deciphered, Act..2.27. for ſo the word there uſed, properly ſignifies. *After* theſe thereſore (for ſo the particle is oft uſed , as was before ſhewed, on ver. 8.) paſt, and gone, *he ſhall ſee ſeed :* He ſhall not travel in vain, as thoſe complain, that they did,as if they went but with winde, chap.26.18 and that the babe was come neer to the breaking place, but no power to bring forth,chap.37.3.God would not cauſe to travel,and deny delivery, chap.66.9.but the fruit of his travel,ſo much deſired he ſhould obtain, to wit, a numerous iſſue of faithful ſouls begotten to God, which he himſelf alſo ſhould ſurvive to ſee with much joy, (that which women oft in that caſe fail of,Gen. 35,17 19. 1Sam. 3.18-21,)being ſo taken therewith,as a woman,that being ſafely delivered, after ſore and ſharp labour, forgetteth now all her fore-paſſed ſorrow, for joy of her much deſired birth, Joh.16.21.And this expoſition, the words of the text doe very well bear;though I adhere rather to the firſt.

by his knowledge ſhall my righteous Servant juſtifie many:] Theſe words are delivered,as in the perſon of God the Father,with whoſe words he began, chap.52.13. and the like paſſages from perſon to perſon, we oft meet with in this Prophet, as chap.13.11. & 17.10. and 22.19.& 26.19. and they hold out unto us,the main fruit, and effect,of Chriſts paſſion before-mentioned, mans juſtification, and reconciliation,to God, Rom.3,24,25. & 5.1,8,10. and the ſeed, or iſſue,that he ſhould ſee, & reſt ſatisfied in,for all the paines that he had undertaken, and for their ſakes, undergone : the perſons thus juſtified, and ſaved by thoſe ſufferings, whereby ſatisfaction was fully made unto God,for their ſins,Heb.2.10,13. The greateſt ſatisfaction to his ſoul,is to ſee ſouls juſtifiied,by faith, in him ; as the greateſt joy,and contentment of mind, to his faithful miniſters, to ſee ſouls won, and begotten,by their miniſtery, to him,1Cor.4.15. Gal.4.19. 1Theſſ.21.9,20.2 Joh.4. 3 Joh.3.14.

by his knowledge] Or, to make it more plain, and take away all ambiguity, *the knowledge of him : not his knowledge* , taken ſubjectively; his own knowledge, as ſome would here expound it : the knowledge,that he hath himſelf, either of God, Mat.11.27. Joh 8. 55.& 10.15.or, of them, Joh.10.14,27. but his knowledge, taken objectively, that is, the knowledge, whereby they know him, Phil. 3.8. 2Pet.1.3.& 2.20. So Pſal.5.7.*thy fear* : for, *the fear of thee*, and , *my fear*, for *the fear of me*, Ier. 32. 40.& Pſal.139. 17. *thy thoughts*, for, *my thoughts of thee :* and,*my wrong*, for, *the wrong*, by others, *done to me*,Gen.16.5. Ier.51.37. Yet not, that the bare *knowledge* of Chriſt, is that, whereby we are juſtified:for the Divels themſelves, both know,and acknowledge him too, Mar.1.24, 34.Luk.4.34,41. but by *knowledge of him*, is meant, *faith on him*, Act.25.23.&26.28. the antecedent,for the conſequent,as Joh.17.3. becauſe the *knowledge* of him,is the ground of *truſt*,and confidence in him,Rom.10.14,17. 1Ioh.5.20. as *the belief of him*, though not the juſtifying act of faith (for the Divels,alſo,*believe and tremble*, Jam.2.19.)yet is put for *truſt*,and confidence, *in* him, Act.13.39. Rom.10.9.1 Ioh.5.1. for that act,whereby we are ſaid to be *juſtified*, where the Apoſtle ſtateth the controverſie concerning juſtification,Rom.3.25.,26. and whereby the ſame is more fully expreſſed,and more preciſely defined, Ioh.3.15,16,18,36.Act.16.31.and 20.21.& 24.25. Rom.10.14.Gal.2.16.

my righteous Servant] *My Servant* : becauſe ſerviceable to God his Father ; yea, unto the Elect of God alſo, in the work of mans redemption. See chap.42.1.& 52.13. Mat.20.28. Mar.10.45.Luk. 22.27.Rom.15.8. Phil.2.7. *righteous Servant*, as, *righteous Lord*, Pſal.11.7. (the adjective, before the ſubſtantive, not ſo uſuall in that language) called therefore,*that righteous* one,Act.3.14.& 7.52. and 22.14. becauſe wholly free from all act, or taint, of ſin, ver. 10. 2Cor.5.21. 1Ioh.3.5. which unleſs he had been, he could not have been, either a fit Prieſt, Heb.7.26. or, a fit ſacrifice, 1Pet.1. 18,19.to make ſatisfaction to God, for the ſins of others , having need to ſatisfie for his own ſins,& for himſelf,Heb.7.27.1Pet.2.18.

ſhall juſtifie] Some would have the word, here uſed, to ſignifie no other, then a converting of men to godlineſs and righteouſneſs, by wholſome inſtruction, and religious inſtitution : as the Miniſters of God,or Teachers,are ſaid to *make many wiſe, and righteous*, Dan.12.3. for ſo, queſtionleſs, the word is there taken : and in a notion, neer thereunto,Rev.22.11. the term being uſed of *inherent righteouſneſs*, as we uſually ſpeak, and as the Scripture, alſo, uſeth the word *righteous*, and *righteouſneſs*. Mat.5.20.& 6.31.Luk.1.6, 75. Eph.4.24. or,*ſanctification*,as it is more diſtinctly,and ſpecially termed in Scripture, Rom.6.22.2. Cor.7.1. 1Theſſ.4.3,4. 2Theſſ. 2.13. and true i tis, that none are *juſtified*, but ſuch as are withall *ſanctified*, 1Cor.6.11. as alſo, that we have as well the one, as the other, from Chriſt, 1Cor.1.30 & 6.11.Heb.9.14 & 10.10. 1Pet.1. 2. Rev. 1.5,6. but yet that is not the notion of the word, in this place, but by *juſtifying*, is here meant, as alſo, thorow the whole diſcourſe of *juſtification*,in Pauls Epiſtles, Rom.3.24,25,26,28,30. and4.2,5,25.& 5.1,9,16,18. Gal.2.16. 1 Cor.6.11.(in which laſt place,alſo,*juſtification*,and *ſanctification*,are expreſly diſtinguiſhed, the one from the other) to wit, of the diſcharge of men, from the guilt of ſin, by making ſatisfaction unto God for the ſame: as evidently appeareth by the whole courſe of the context,and the main matter of the Prophets diſcourſe in this place: as well by thoſe paſſages before, that cleer the way to this,ver.5,6,7,10. as alſo,by the reaſon of it rendred, in the very words next enſuing : Eor being wholly diſcharged of *all ſin* and *all iniquity* : that is, of all guilt of ſin, either for the omitting of ought, that they were bound to do (for that alſo makes guilty, and liable to the curſe, Deut. 27.26. Gal. 3.10,13.) or, for the committing of ought , that they ought, not to have done ; yea , or in regard of any the leaſt warping as well as ſwarving, by any obliquity of heart, or Spirit from the Law of God , the onely ſtrict, and ſtreight rule of all righteouſneſs (for that alſo cometh within the compaſs of *ſin* , and *iniquity* ; 1 Joh .3. 4. and 5. 17.) being thus (I ſay) diſcharged of all, guilt of ſinne whatſoever , and of what kinde, or nature ſoever they muſt of neceſſity become, and juſtly be deemed (ſo far, as concerns any guilt of ſin) perfectly *righteous*, Romanes 5. 19. Phillip 3. 9: and be conſequently *juſtified*, that is, even in juſtice acquited, and aſſoiled, whenſoever they ſhall be cited to appear at Gods tribunal, Romanes 3.26,30.& 8.1,33,34.But of this notion, and uſe of the word *juſtifie*,ſee more on Chapter3.25.

many] So Matthew 20. 28. and 26. 28. Romanes 5.15, 19. even, *all that truſt in him*, Pſalm 2. 12 and 37. 40. John 3. 15,16,18,36.& 6.29,35,40.& 11.25,26.Act.10.43.& 13.38,39. 1 Joh.2.2.therefore *many*,becauſe ſatisfaction made by him,for *many*, v.12.

for he ſhall bear their Iniquities]Heb.*and he ſhall bear their iniquities*: but the copulative is oft uſed. in a cauſal notion; as implying the cauſe, or reaſon, rendred, of what was before ſaid.So ver.2.Pſa. 75.1.& 95.9.& 108.12.chap.38.21.& 40,26.& 52.15.yet it may alſo be rendred; *whoſe iniquities he ſhall bear:* for the copulative oft ſupplies,alſo,the place of the relative; as Job 20.11.& 37.5.ch. 4.6. & 17.2.& 28. 1. whether way we here take it, either as rendring the reaſon, why he ſhould *juſtifie* ſo many; becauſe he ſhould *bear* the guilt of *their ſins*, and thereby make full ſatisfaction unto God for them;(for,by ſuch *bearing* of them,1 Pet.2. 24. he ſhould take them away from them Joh.1.29.)or,as deſcribing the perſons, whom he ſhould juſtifie;not all promiſcuouſly,but thoſe only,whoſe ſins he undertook to diſcharge, and for whom he laid down his life; that is,the faithful and penitent alone,unto whom,only,he promiſeth to make good this favour,and aſſigneth to ſhare in the fruit of his interceſſion,and ſufferings,Mat.9.13.& 11.28. Mar.1.15.Joh.3. 18.& 17.9,20.it will come, in effect and ſubſtance,all to one,& the reſult of all will be,that Chriſt juſtifies thoſe,and thoſe alone, that rely on him,and belong to him,by his ſufferings for their ſins,Rom. 5.8,9.See ver.10.

V.12.*Therefore I will divide him* a portion *with the great*; *and he ſhall divide the ſpoil with the ſtrong* :] In this paſſage is related another fruit, and effect of the ſufferings of Chriſt, and his ſervice, exhibited unto God his Father therein; to wit, the multitudes of thoſe, that God the Father would for the ſame beſtow upon him, to the advancement of his honour, being adorned, and enriched with them, as a victorious conquerour, and tryumpher, with rich ſpoils and booties,taken from thoſe,whom by fight,he hath ſubdued.

Therefore] So the Apoſtle : *Therefore alſo*, Philip 2. 9. becauſe he hath done me and finiſhed, this faithful ſervice,refuſing no pains hardſhip,or evil-uſage,attending upon it,ch.50.5,6.v.10.and in the next branch again.See Joh.17.4 5. and the Apoſtle Paul of himſelf,2 Tim.4.7,8.and of al the faithful,our Saviour himſelf,Rev. 3.21.

I]God the Father,who ſpake before,v.11.ſo Pſ.2.8. See John.6. 37,39.44,65.Act.2.47.& 11.21.

will divide him a portion *with the great*] This ſome underſtand of a portion of honour and dignity, collated upon Chriſt, not as the *firſt-born* only, in one reſpect, Rom.8.29.Col.1.15.unto whom a double portion was due,Deut.21.17.but,as the *onely begotten* alſo of the Father,in another reſpect,Joh. 1.14.far above all creatures, either men,or angels,Pſal. 45.7.Eph.1.21.Phil.2.9.Col. 1. 18,19. Heb. 1.3.4,6,9. and they ſupppoſe it to be taken from the diviſion of inheritances, Joſh.14.1.Prov.29 24.Luk.15.12.in regard whereof, they inſert the word *portion*, which is not in the text; as ſome other alſo who expound it by that, Pſal 2.8. *I will give the heathen for thine inheritance*,.and, *thou inheriteſt all nations*, Pſal.82.8. underſtanding it,as ſpoken of the great Princes,and Potentates of this world,that ſhould be brought in, and made to ſubmit,and ſtoop to the ſcepter of Chriſt, Ch.49.23.& 52.13,15.& 60.3,10.Pſal.72.10, 11. and to avoid ambiguity, leſt any ſhould ſeem to ſhare herein with Chriſt, and yet in ſome kind and degree, ſome are ſaid ſo to do,Ch.49.23.& 60.10. Mat.19.28.Joh.17.22. Rev 2.26,27.& 3. 21.& 21. 7.) they would have the words rendred,*I will divide him great* ones for a portion.Others,again,inſert the word,*ſpoil*,ſupplyed from the next branch. thus rendring the words; *I will divide great* ones *to him*, for a ſpoyl; or *I will divide him a* ſpoyl *of great* ones: whereby they underſtand thoſe principalities and powers, of the kingdom of darkneſs ſubdued, ſpoyled and tryumphed over, by Chriſt, Col.2.15.an alluſion to the diſtribution of ſpoyls, after ſome great victory obtained,or conqueſt atchieved, Judg. 5.30.Pſal.68. 12.2 Chr:20.25.Chap.9.2.& 33.23.Zach.14.7.Heb.*I will divide to him*, *of*,or *in great* ones,or *many*: (for the word is ambiguous, and is uſed as ordinarily in the one notion,as in the other,of multitude,as of magnitude,whence the like ambiguity, Pſal 25.11.& 119.162.) Some therefore here render it, *I will give many to him*,or *beſtow many on him*,and that with very good probability: For howſoever it be true,that the word, here uſed,doth ſignifie, in the firſt place,*to diſtribute*,or *divide*,Joſh.22.8.Neh.13.13. yet the word is uſed ſomtime at the ſecond hand,ſimply,for *to impart*,*beſtow*,*give*,*aſſign*,or *attribute*, even where no diſtribution is neceſſarily implyed,or,at leaſt intended: becauſe of diviſion,and diſtribution, that is the ordinary end. So is the word deemed to be taken Deut.4.19. of the *Sun*, *Moon*, and *Stars*,which the Lord hath *imparted*,and *aſſigned*,*unto all Nations*, beſtowed upon all alike,Deut.29.26. *whom he had not given unto them* Iob 21.17. *he gives ſorrows in his anger*,Job 39.17.of the *Eſtrich*: *he hath not imparted unto her underſtanding* : where the ſame particle is found before *underſtanding*, that is here, before *great*, or *many*.And it ſeemeth to be no other here,then there;but note only of the accuſative caſe, as it is commonly termed; as alſo, Exod.7.20.Lev.24.16.Job 21.12.Eccl.5.10. Lam.1.17.Jon.3.5. So the meaning ſhould be no more then this, that God would beſtow many upon him, or give many unto him, to be his ſubjects,whether with an alluſion to a portion of inheritance; as Pſalm 16.5, 6. or, the diſtribution of ſpoyls; as Geneſis 49. 27. it is indifferent.

he ſhall divide the ſpoyl with the ſtrong] It is by the beſt Interpreters acknowledged, that the ſame is in ſome other terms repeated here, that was intimated in the words fore-going:this difference only obſerve, that the Fathers donation and appointment, was pointed to there; Chriſts poſſeſſion, and enjoyment of what was by his Fathers donation aſſigned to him, here. Divers go the ſame way here, that our Engliſh doth; *he ſhall divide the ſpoil with the ſtrong*,(as Prov.16.17.*to divide the ſpoil with the proud*;and Prov.29 24.*to partake with a thief*; but another particle there:)that is, ſay ſome, he ſhall ſettle his Kingdom, among the great and mighty Kingdoms of this world; as ſharing in ſome ſort with them, Rev. 11.15.the old Latines reads it, *he ſhall divide the ſpoil of the mighty* that is, as ſome, the ſpoils,that Satan,the *ſtrong* man,had formerly been poſſeſſed of, Luke 11.21,22.but I finde not yet, where this particle is uſed, as a note of the genetive caſe,Some render it, *that he may divide the ſpoil with the ſtrong* : ſo the copulative was uſed before, ver.2. ſee there; as if it were ſaid, I will furniſh him with all endowments,whereby he may be enabled to grapple with,conquer, plunder,and tryumph over,all the enemies of mans ſalvation, Col. 2.15.to which purpoſe alſo, ſome other,*he ſhall divide the mighty* as *a ſpoyl*. But in the laſt place ſome render it; (which to me ſeems moſt probable)he ſhall *obtain*, *receive*,*perceive*, or *poſſeſs*, very many. for *a prey*: for as the word,that primarily ſignifies, *to divide*, or *diſtribute*,either inheritance, or prey, doth ſignifie,in the next place, *to impart*,*aſſign*, or *give*, *and beſtow*,in general,in relation to the giver,ſo it is uſed alſo,in general, for *to inherit*,*receive*,*obtain*, and *poſſeſs*,in relation to the receiver. So Joſh.18. 2. *theſe remained that had not yet received their inheritance*,Job 27.17.*He*(that is,the wicked man) *ſhall prepare it*, *but the juſt ſhall wear it*; *and thee guiltleſs ſhall inherit*,*obtain*,*poſſeſs*,or *enjoy* his *ſilver*, Pſal 60.6. *I will obtain Sechem*,or *poſſeſs it*,make my ſelf Lord of it:and for the word commonly rendred *ſtrong*, it is very apparent, both that the verb,from whence it comes, hath very uſually a notion of multitude in it.(See on Chap.31.1.)and the word it ſelf is moſt frequently uſed,to ſignifie *very many*;as Chap.8.7.Gen.18.18. Num.14.12.Deut.4.38 & 9. 1.& 11.23.& 26.5.Joſh.23.9.Joel 2.5.Mic.4.7. and, for a *prey*, the word ſo joyned with *very many*, withont any particle coming between,is alſo not unuſual:for ſo it is ſaid, Pſal.135.11. *he gave their land an inheritance*, that is, for *an inheritance*. So that the words, thus reſolved,intimate the numerous or innumerable,rather,multitude of thoſe that ſhould be converted unto Chriſt (of which, ſee Act.2.41, 47.& 4.4.& 6.7.& 8.6,11.& 11.21. & 13.44,48.& 21. 20.)whom he is ſaid to obtain and poſſeſs, or enjoy,as a ſpoyl,or a prey: in alluſion either to the choiceſt ſubſtance,jewels or garments eſpecially, that were reſerved, and ſet apart, for the Generall, or Commander in chief, to wear; riding in triumph, Judges 5. 30. 2 Samuel 12. 30. or, to captives, great ones eſpecially, taken in fight,or conqueſt,and following the conquerour, as an addition to his magnificence and honour, Chapter 45. 14. and 49. 18

becauſe he hath poured out his ſoul unto death] *Poured out*,as water is *poured out*:ſo is the word uſed,Gen.20.24.and ſo the Pſalmiſt of himſelf, in the perſon of Chriſt, Pſal.22.14. *I am poured out like water*:and ſo ſome expound the phraſe here uſed; *poure not out my ſoul*, or *life*,Pſal.141.8.becauſe when the ſoul departs,the life goeth with it:*he poured out his ſoul*,or *his life*:(ſo the word is uſed,Pſal.26. 9.& 31.13.& 35.4.and 56.6.) as if he had made no more reckoning of it, then of water; as it is ſaid of the Martyrs ſlain for him, that *they loved not their ſouls*, that is,their lives, unto death,Rev. 12.11. they parted with their lives, for his ſake, as freely, and as willingly, as if they valued, or loved them not, (which helps to explain that, Luke 14.26.)they did that in Chriſts cauſe,that himſelf before, for them,to fulfill his Fathers Will,had done,Joh.10.17,18.& 14. 30, 31. So the Apoſtle of him; *He became obedient unto death*,Phil.2.8. See Luke 23.46.of *pouring out of the ſoul*, in another ſenſe,to wit, by prayer with tears.See 1 Sam.1.15.compared with ch.7.6.Pſ. 42. 3,4.Lam.2,19.and of our Saviour ſomewhat neer it,in that notion, Heb.5.7.

and he was numbred with the tranſgreſſours] Or, *with tranſgreſſours*: for there is no article in the text. He was reckoned,as ſuch an one,as one of that rank; being put to the ſame death,that malefactors uſed to ſuffer;in the ſame place, where ſuch were ordinarily wont to be executed; and at the ſame time, when ſome other alſo in the ſame place were to ſuffer: two notorious thieves; the one, crucified on his right, and the other on his left hand, he hanging in the midſt between them, as the principal of them, Mat. 27.38. wherein the Evangeliſt tels us,that this Prophecy was fulfilled,Mar. 15.27,28.yea,he was not only reckoned among them, but caſt behind them; or(if ye will) for height of evil deſert, preferred before them,when Barabbas, that notorious miſcreant, was required to be let looſe,rather then he ſhould be let live, Mat.27. 16,17,20, 21

Mark.15.7,11.Luke 23.18,19,25. Acts 3.14,15.

and he bare the ſin of many] The penalty of the ſins of all that numerous,or numberleſs multitude, before-mentioned, that were, by the miniſtery of the Goſpel, ſo brought home to him, as ſincerely to truſt on him, verſe. 5. 6. which, by bearing alſo for them, verſe. 4. 1 Peter. 2. 24. he took away from them, Joh.1.29. and by diſcharging them of the guilt thereof,v.7.brought them into a juſtifiable condition, even in Gods ſight, and at his Tribunal, v.11.

and made interceſſion for the tranſgreſſors]For thoſe very tranſgreſſors,or wicked ones,by whom he ſuffered,Luk 23.34. wherein Steven alſo imitated him, Acts 7.60. for the article,here emphatical, ſeems to point unto that ſpecial act,and thoſe particular perſons,but hath relation,alſo,to Chriſts interceſſion for ſinners,that belong to him,and have intereſt in him,Rom.4.5.& 5.6.8,10.which continueth ſtill,and ſhall do unto the worlds end, Rom.8.34.Heb.7.25.& 9.24.1 Joh.2.1,2.

CHAP. LIV.

Verſe 1. SIng, *O barren*] This Chapter Some ſuppoſe to belong to the former Sermon,or Prophecy,beginning at ch.52.1.and proceeding on from thence,in a continued diſcourſe, concerning the State of the Church reſtored, unto ver. 12. which having been there interrupted, with a digreſſion, concerning, either the Meſſias, or ſome other, whom they ſuppoſe to be there meant, ſhould,in this Chapter, be returned unto again.But moſt take it to be a new Prophecy, diſtinct from the former, though much of the ſame ſubject, and argument, with it: Howſoever, it hath a good coherence with,and dependance upon,the latter end of the former: For that ended with mention,as hath been ſhewed, of thoſe multitudes that ſhould be converted to Chriſt:this beginneth with thoſe ſwarms of people, that ſhould be bred by, and brought into the Church;and is wholly ſpent in predictions,and promiſes, of the enlargement and advancement thereof, together with the continuance of it in that eſtate.

Sing]Or,*Shout*,for joy;as ch.12.6.Zeph.3.14.Zach.2.10.for there is alſo a crying out for grief, Lam.2.19. where the ſame word is uſed.

O barren, thou that *didſt not bear*] A want of the relative; as ch.51.12.and ſo in the next branch. This ſome underſtand of the Jewiſh Church and State, returned from captivity, which, during the time of that Babyloniſh bondage,ſeemed to be as a widow, or alone woman,barren without hope of iſſue,ver.4.See Ch.49.21. Others, of the Gentiles, to be called in; by the miniſtery of the Goſpel, who had been before barren,and brought none forth unto God,being *without Chriſt, without God*, in the world, Eph. 2. 1-3, 12. It may well be underſtood of the Church under the New Teſtament, conſiſting joyntly of Iew and Gentile; though with reference unto that former, as a type of this latter. See Galatians 4. 27.

break forth into ſinging,and cry aloud, thou that didſt not travel]The ſame thing repeated in other more emphatical terms, implying abundant matter of exceeding great joy.Of the terms,ſee on c.12.6 & 14.7.& 55.1.2.

travel]For *bear*,or *bring forth*,the antecedent for the conſequent as ch.23.4.

for more are *the children of the deſolate,then the children of the married wife, ſaith the Lord*]Heb.*many from*, or *in compariſon of*, them, for,*more* in number then they; as it is rendred, Gal.4.27. See the like uſe of this particle, Judg. 5.34.Pſal.45.7.Prov.22.1.Eccl.7.1. That is, as not a few:the Jewiſh State, that had been a long time deſolate, ſhall abound in people much more then either her ſelf formerly, in her flouriſhing eſtate,as ſome;or then other Kingdoms and Provinces, ſay others,that had enjoyned a continued ſucceſſion of Kings,(a King ſay they,being as an husband to a State)which ſhe for a long time wanted; and cities inhabited, whereas their land had been depopulated, and their cities ruined: and they obſerve withal, that Jeruſalem, even in her latter times, is reported, by Pliny, l.5 c.14.to have been the famouſeſt,or faireſt city, not of Iewry alone, but of all the Eaſtern parts. But the moſt refer it to the ſpiritual ſtate of Sion, to *the Jeruſalem, from above*, unto which more children were to be begotten, and bred again, by the miniſtery of the Goſpel, 1 Cor.4.15.1 Pet.1.23.of the Gentiles,that were wholly barren before;then of the Jews, that were ſometime fruitful,Rom.9.23,26,30.Rev.7.4,9. And there is thought to be in the words,ſome alluſion to Sarahs caſe, though a long time barren; yet in iſſue afterward going beyond Hagar,Gen.11.30.& 17.19.& 21.12.& 22.17.Gal.4.27,31.or to Hannah, in regard of Peninnah, at firſt, barren, and yet afterward more fruitful then the other, 1 Sam.1.5,6,20.& 2.5.

Ver. 2. *Enlarge the place of thy tent*] Heb. *widen*; as cha.5.14. Implying, that her iſſue.and Inhabitants,ſhould ſo encreaſe and multiply,that ſhe ſhould want room to recieve them.See chapter 49.20,21.and 60.4,5 it hath reference to their ancient manner of dwelling in tents,Gen.12.8.& 18.1.& 26.17. & 33.19. Hebr. 11. 9.

and let them ſtretch out the curtains of thine habitations] That is, *let the curtains*(of which their tents conſiſted,Exod.26.1.12. Jer.4.20.)*be ſtretched out*,for the verb is uſed imperſonally. See the like, ch.33.1.& 34.11.

ſpare not,lengthen thy cords]Or, *ſpare not to lengthen*(as, *multiply, waſh me*, for *multiply to waſh me*,waſh me over and over,again and again,Pſ.51.2.)*thy cords*: wherewith thoſe curtains were faſtened, whereof their tents conſiſted, unto pins, or ſtakes, driven into the ground.See ch.33.20.

and ſtrengthen thy ſtakes]Make them ſtrong, and ſure;drive them faſt into the ground,that they may be able to hold, and keep tight, ſuch a weight of curtains,of that length and bredth,that thine muſt be,being faſtned to them, by thoſe cords. See hereof alſo, Chapter 33. 20.

Ver. 3. *For thou ſhalt break forth on the right hand, and on the left*] The reaſon why the tent wa to be enlarged; becauſe her iſſue, that muſt dwel in it, would be multiplyed, and room on every ſide, on either hand, was to be made for them. See Chapter 49.20.

break forth]That is,bring forth,and propagate abundantly: ſo is the word uſed,both of mankind,and other creatures, Gen 30.30, 43.Exod.1.12.1 Chr.4.38.Job 1.10.and it is a metaphor,taken,either,from the breaking forth of iſſue,at time of delivery, Gen. 38, 33.See Ch.37.3 or, from ſuch plenty of any material laid up in a ſtorehouſe, as being more in quantity,then the place is able well to contain, breaks through the walls that encloſe it, Proverbs 3.10.

on the right hand, and on the left]That is, ſay ſome,to the South, and to the North, or,South-ward, and North-ward, as intimating which way the Church ſhould moſt propagate: becauſe the face being turned Eaſtward; (which part of the world, as placed before man,ſo ſituate,hath its name. See on Ch.2.6.)the South is on the right hand,(thence in Hebrew denominated.See ch.21.1.& 43.6.) and the North on the left.But this is too nice:the phraſe,*on the right hand,and on the left*,is uſed for,on either ſide,Exod.14.29.Num.22.26.2 Sam.16.6.Ch.9.20.In the phraſe, there ſeems a defect, to be thus more fully made up; *thou ſhalt bring forth*, or, be delivered of thoſe, that ſhall break out, (thorow the curtains of thy tents, if it be not made the wider to hold them)both *on the right hand, and on the left*, as alluding to a ſtore-houſe, ſo unreaſonably ſtowed, that the walls are enforced to give way, on either ſide. See Zach. 2. 4.

and thy ſeed ſhall inherit the Gentiles] This, ſome underſtand of the Jewiſh people, who,. after their return from the captivity, did, in proceſs of time, enlarge their territories, and encroached upon ſome parts of Moab, Edom, and Syria; according to that promiſe made by God,to Abraham, Gen.22. 17. *Thy ſeed ſhall poſſeſs their enemies gates*. But whatſoever was therein then done, was but a dim ſhadow of that which is herein principally intended: to wit, the inheritance which God would give unto Chriſt, and to his Church together with him, by multitudes of faithful converts,in all parts of the world. See on Chap.46.12.and 53.12.A work begun by the Apoſtles, the children of the former Church, and carried on by thoſe, that ſucceeded them, in the ſpreading of the Goſpel,Matthew 28.19,20.Mark 16.15.Luk.24.47.Acts 1. 8. Romanes 10.18.

and make the deſolate places to be inhabited]They ſhall people the world, that lay as deſolate before, with a new race of faithful people,v.1.as after their return from the captivity, they re-edified, and repleniſhed their cities,and country again. Pſalm.6.9.35.ch.44.26, & 49.8.& 51.3.

V.4.*Fear not*]Do not,out of a diſtruſtful conceit,entertain groundleſs fears, as if the things, now foretold thee,were matters incredible,and impoſſible to be performed. See ch.41.10,14.& 43.1. and 44. 8.

For thou ſhalt not be aſhamed]Or,*bluſh*,ch.50.7.as one fruſtrate of his expectation and failing of his hopes, Rom.5.5.or,thou ſhalt not continue ſtill in or return again unto,that deſerted,dejected,and reproachful condition,wherein,at preſent,thou art,ve.6.See Chapter. 29. 22.

neither be thou confounded; for thou ſhalt not be put to ſhame]The ſame thing repeated in other terms; to give the fuller aſſurance of the performance of the things promiſed, and add further ſtrength to the feeble faith of his poor people,ch.35.3,4.So likewiſe, Chap. 29. 22.

for thou ſhalt forget the ſhame of thy youth,and ſhalt not remember the reproach of thy widow-hood any more] Or, *but thou ſhalt forget*, &c.as the particle is expreſſed, Chap.30.16.& 49.25. ſo great,and glorious ſhall thy condition be,and thine iſſue ſo ample,that it ſhal drown the memory,both of thy mean and reproachful eſtate, which in thine younger years,thou ſuſtainedſt, in the Egyptian ſervitude, Jer.2.2.Ezek.23.3 and the like alſo, which thou doſt now undergo, in thy preſent Babylonian bondage. Ch.49.21.Lam.1.1. thou ſhalt no more regard them,(ſo great ſhall thy joy be)then as if they had never been,ch.65.16.Joh.16.21. See the like expreſſions, Gen.41. 30,31,51.

Ver. 5. *For thy maker is thine husband; (the Lord of hoſts is his name)*] Or, *Thy Maker* (*whoſe name is the Lord of hoſts*) (as Chap 51.15.)is *thine husband*. The Sovereign Lord of the whole world, who hath all the creatures at his command, and who, at firſt,founded thee,Deut.32.15,18.Pſal.149.2.Chap.43.1.& 44.2. is joyned in marriage unto thee; and will again live and dwel, as an husband, with thee, to make thee fruitful in iſſue, and honourable in eſtate,as beſeemeth the wife of ſuch an one to be.See c.65.2.Hoſ. 2. 19,20.Eph.5 25.27,32.

Maker] Heb.*makers*;for the word is in the plural number; as Job 35.10 See the note there.

and thy Redeemer, the holy One of Iſrael,the God of the whole earth ſhall he be called] Or, *and he*, that is,*thy redeemer,the holy One of Iſrael*; or *thy redeemer*, who is *the holy One of Iſrael, ſhall be called the God of the whole earth.* He that founded thee,will now reſcue, and reſtore thee again,chap.49.7,26.and will not be only (*to be called*: for *to be*:as ch.4.3.& 56.7.) the God of Iſrael, as formerly he hath been,Deut.26.17,18.both the God of all nations, thorow out the whole world,ch.56.3,7.Zach.14.9.Mat.28.19.Rom.3.29,30.& 10. 12,13.

V.6 *For the Lord hath called thee,as a woman forſaken,and grieved in ſpirit, and a wife of youth , when thou waſt refuſed, ſaith thy God*]Or. as ſome render the words, *For the Lord will call*,or *revoke thee,as a woman that hath been forſaken, and grieved in ſpirit,& a wife of youth,though thou waſt rejected, will thy God call*, or *name* thee.

the Lord hath called thee]Or.*will call*;or, as ſome,*will recall thee*: as,*out of Egypt I called* back *my ſon*, Hoſ.11. 1. God will re-unite thee again unto him, as a man his wife,that he had left for a time, Jer.3.1,12.& 4.1.

as a woman forſaken]By her husband, upon ſome diſlike,or difference, falling out between them; ſo ſeemed ſhe to be, during the time of her captivity,Chap 62.4. See v.7.

grieved in ſpirit]In regard of her barrenneſs, ſay ſome, that was reproachful in thoſe times, 1 Samuel. 1. 6——8, 15. See on Chapter 4. 1. but rather in regard, that God her husband ſeemed to have forſaken her, Chapter 49. 14. the word uſed here, is that from whence *Jabez* his mother gave him that name. 1 Chr.4 9 there is an elegant conſonancy between this term , and the former in the Hebrew , which our Engliſh cannot expreſs.

and a wife of youth]*a young wife*; or *a wife taken in youth*,Prov.5. 18.Mal.2.14. *as an husband of youth*, Ioel.1.8.thou ſhalt be as dear to me, as a young wife to her husband, Chapter 62. 5.or as ever thou waſt to me,in thy younger dayes, at firſt, Jer.2.1, 2.Ezekiel 16.8.

when thou waſt refuſed] Or , *though thou haſt been*, or *waſt rejected*, or *caſt off*; as it is rendred,Jeremiah 31.37. for ſo ſhe ſeemed to be, during the time of her captivity as a woman *divorced*; Chap.50.1.*diſmiſſed*, Jer.3.1.and caſt off : ſo ſhe complaineth of her ſelf,that God had *utterly caſt* her *off*, Lam.5.20. and further, that he had made her as *refuſe*, among forreign people,Lam. 3.45. which word ſeemeth the rather here to be uſed, as implying the deſpicable eſtate,that ſhe had been in,while her abode was in Babylon.See Jer.30.17. and for the uſe of the particle, ſee on Chap. 12.1.

ſaith thy God]Saith he, who continueth ſtill to be thy God, and to mind thee and thy good,Chap.49.15,16.or, as ſome, who joyn this clauſe to thoſe words, *a wife of youth*, incloſing, as in a parentheſis, thoſe that lye between them: *a wife of youth will the Lord name* thee, or *call* thee. So the verb of *ſaying*, is found uſed in the participle *O thou that art named*, or *called*, *the houſe of Jacob*, Mica. 2. 7. and the pronoun, oft omitted , may well be ſupplyed from the former branch. See Chapter 51. 2, 3. and 58.13.

V.7.*For a ſmall moment*] For a very ſhort time. God as he is ſlow to wrath,Exod.34.6.Num.14.18.Chap.48.9.ſo ſhort in wrath uſually, and in the expreſſions of it, towards his, Pſal.30.5.& 103 8,9.Chap.26.20.their ſeventy years captivity, is reckoned but as a moment, not only in regard of God with whom, *a thouſand years* are but as one day, Pſal.90.4 2.Pet.3.8.and mans life reckoned, at that rate, Pſal.90.10.leſs then a moment, as juſt nothing Pſ.30.5 but in regard of that enſuing favour , and goodneſs of God, that ſhall continue unto all eternity, and that exceeding maſs of glory & happineſs iſſuing from it;able not to weigh down only,but to ſwallow up,whatſoever foregoing afflictions and grievances,though never ſo great,and of never ſo long continuance,2 Cor.4.17,18. Rom.8.18 Heb.11.37.

have I forſaken thee :] So God ſeemeth to do , both to the ſight of others, and to their own ſenſe alſo, when he withdraweth from his people, thoſe outward expreſſions of his ſavour and love towards them , which they had formerly enjoyed,and more eſpecially . when for ſome ſpace of time , he giveth them up into , and leaveth them in the hands of their enemies Pſal.22. 1.and 27.9. & 71. 11.

but with great mercies will I gather thee] Heb. *and* (for *but*; as Ch.53.5.)*with great tender mercies* (for ſo the word is not amiſs rendred,Pſal.103.4.importing an inward earning, and working of the bowels, in a mother, towards the fruit of her *womb* , from whence the word comes,1 King.3.16.)*will I gather thee*,or *take thee up*:as it is well rendred,Pſal 27. 10. as ſome left, loſt, or forlorne creature.See ch.40.11.Yet there may be in the word,ſome hint had to their diſperſion,in the captivity, into ſundry parts, out of which they were to be recollected, before they could be reduced. See ch. 11,11,12.Thus is God for more free,and full in mercies and goodneſs,then in wrath and anger,to his,Exod.20.6. Pſal. 30,5.& 63.3. & 86.5.

V.8.*In a little wrath, I hid my face from thee, for a moment*] The ſame thing, in other terms, repeated again; as before the like was obſerved,v.4.

a little wrath] Oppoſed to the *great mercies*, mentioned verſe 7. The word rendred *little*, is no where elſe found; but ſeems to have ſome affinity with a word uſed, Iob 4.12.& 26. 14. that is deemed to ſignifie *a ſhip* : and there is an elegant Paronomaſie (which our Engliſh will not yeeld) between it , and the word tranſlated *wrath*; but ſignifying, properly, *a bubble*, Hoſ. 10. 7. that is no ſooner up, but is ſuddenly down again; and may the rather be here uſed, to imply the ſhortneſs of Gods wrath. See chap. 34.2.

I hid my face from thee] So alſo is God ſaid to do, when he withdraws and with-holds the wonted expreſſions of his favour, from perſons, and people ; eſpecially, when having ſo done , and they being now in ſtraits and diſtreſſes , he anſwereth not their ſuits,for relief and releaſe,according to their deſires,Deuteronomy 32. 20.Pſal.27.9.& 30.7.See chap 1.15.& 8.17.& 57.17.a ſpeech borrowed from thoſe, that refuſe to admit unto ſight, or to look upon one, whom they do really diſaffect,or would ſeem at leaſt to be diſpleaſed with,2 Sam.14.24.28,32.2 Kings 13.14.See on chapter 53.3.

for a moment] As verſe 7.

but with everlaſting kindneſs will I have mercy on thee]Heb. *and* (as before.v.7.)*with kindneſs of perpetuity*, oppoſed to that little,or ſhort moment of diſpleaſure,before-mentioned.See Pſ.103.17.Jer. 31. 3.

ſaith the Lord thy Redeemer]As ver.5.

V.9.*For this is as the waters of Noah unto me*] This covenant of grace, that I will now enter into with thee, ſhall be as firm, and as ſure to continue, as that which I made at the general deluge,never to drown the whole world,in that manner again,Gen.9. 9.11.

the waters of Noah]as we uſe to ſay, *Noahs flood*, for the deluge in his days,concerning ſuch a general inundation as then was:the note of ſimilitude wanting;as Chap.51. 12. Yet the Iewiſh Criticks, ſome of them, have another reading here, which the Chaldee alſo exhibiteth, and the old Latine retaineth , rendring the text: *as the days of Noah*; as Matthew 24. 37. but the former reading is the more received; nor do the Jews themſelves approve the other.

For as I have ſworn]Heb. *which I have ſworn*; or as ſome render it,*who have ſworn*, as having relation unto the words next before, *unto me*.Others, concerning *which I have ſworn*. But it may well be rendred, *As I have ſworn*: for ſo is the relative uſed, Jer. 48.8. *as the Lord hath ſpoken*. Otherwiſe, if we retain our verſion here, the relative muſt ſtand for the conjunction cauſal,as 1 Samu. 15. 15. and the note of ſimilitude muſt be ſupplied, as before; which is oft alſo in the other particle included. See Chapter 55.9.

I have ſworn] Or, *did*,ſometime,*ſwear*;where any formal oath, concerning this, was by God conceived,we find not. Howbeit,in regard that ſolemn covenants of great concernment , were wont to be confirmed by oath,Gen.26.28,31.& 31.44.53.1 Sam.20.16, 17, 42. God therefore ſpeaks here of his ſolemn Covenant,made, with all mankind,to Noah,as if he had taken a formal oath, in preciſe terms,for the conſtant and inviolable performance of it; as to Abraham he did for the confirmation of his faith, Gen.12.2.& 17. 3,4.& 22.17.Heb.6.13,14. and is ſaid to have done the like unto Iſaac, Pſal.105.9.though we read only of a promiſe made him without any new oath,to make good unto him the oath made formerly to Abraham, Gen. 26. 3.4. Yea, ſo is God ſaid to have ſworn, to make David King of Iſrael, 2 Sam. 3. 9. and to ſet of his iſſue on his throne for ever, Pſal.132.11. though we finde not upon record any formal oath concerning either : onely a ſolemn ſymbol, intimating the one, 1 Sam.16.12, 13. and a ſolemn meſſage ſent unto him,concerning the other,2 Sam.7.12,16.but Gods promiſes are as firm and ſure,as any oath is,or can be.God cannot ly,nor fail in the leaſt title of ought he ſaith,or undertaketh, Num.23.19.1 Sam.15. 29.Mat.5.18.Tit.1.2.

that the waters of Noah ſhall no more go over the earth] That is, ſuch an inundation , as was in Noahs time, to drown the whole word again,Heb.*from the waters of Noah paſſing over the earth*:as if he had ſaid, I bound my ſelf, as by oath, from cauſing or ſuffering them ſo to do. Of the phraſe, ſee before , Chapter 17. 1. & 23.1.& 24.10. So in the next clauſe, *from being wroth, and from rebuking*.

ſo have I ſworn,that I would not be wroth with thee,nor rebuke thee] I have bound my ſelfe by oath,from being ſo incenſed againſt thee, as utterly to caſt thee off , or to deſtroy thee ; for of ſuch a kind of wrath,and ſuch a kind of rebuke,Pſ.9.5.doth God ſpeak in this place. See on the next verſe. Otherwiſe God is angry oft, even with the beſt of his,Exod.3.14.Num.12.7.Deu.3.26.and rebuketh thoſe,and that ſharply too, ſometime,whom he loves beſt,2 Sam.11.27.& 12. 10,11.Pſ.32.3,4.&38.3 &118.18.Heb.12.6.Rev.3.19.Of Gods rebuke,

buke, not verbal, but real, ſee ch. 50.2. Many other reſemblances, between the waters of Noah, and the ſtate of Gods people, do ſome Expoſitors,& other Writers, here frame; which conceiving to be beſide the intention of Gods Spirit in this place, I forbear either to refute, or relate.

V.10. *For the mountains ſhall depart, and the hills be removed; but my kindneſſe ſhall not depart from thee, neither ſhall the covenant of my peace be removed*] That is, ſooner ſhall the one be, then the other, So Chap. 51.6. See Jer.31.35-37.& 33.20, 21,25,26. from which places, parallel to this, collated with this, may evidently appear, in what notion thoſe terms of *wrath*, and *rebuke*, v.9. are to be taken.

the mountains ſhall depart] Not neceſſarily implying, that they ſhall ſo do: for many of them are like to ſtand as long as the world laſts, Pſal.65.6. but that they ſooner may ſo do, (as alſo ſome, ſometime, in earthquakes, have done, alluded unto, Hab.3.6. Zach.14.4. Rev.6.14. and whole regions with them; whereof, ſee Seneca, in his *naturall queſtions*, l.6.c.29. and Pliny in his *natural ſtory*, l. 2.c. 81,85,86.) ſooner then that ſhould come to paſſe, that God ſaith, and ſwears, here, ſhall never be: this the people of God built upon, Pſal.46.3.

the hills removed] As following, or going along with the greater; *mountains* and *hills*, are oft joyned together, Chapter 30. 25. and 31. 4. and 40. 4, 12. and 41. 15. and in the two verbs here uſed, *mut*, and *muſh*, differing but in one letter, there is an harmony of ſound, which our language cannot fitly expreſs.

the covenant of my peace] Or, rather, *my covenant of peace*, Ezek. 34.25.& 37.26. that is of reconcilement to thee, and continuance at one with thee, Rom.5.1,10.& 8.35,38,39. or of welfare, proſperity, and ſafety, everlaſting, and never to have an end; for that notion alſo, the word of peace, oft hath, Geneſis 33. 18. Chapter 9.6.& 26.3,12. and 48.18. ver.13. See Heb. 9.12. and 10.4. and 13. 20. whether way we take it, a moſt ſweet and comfortable conſideration for every true-hearted ſoul to rely, and reſt it ſelf upon, chap. 50.10.

ſaith the Lord that hath mercy on thee] So Ch.14.1. implying, that it is all of meer mercy, whatſoever God, in this kind, doth for any of his, Pſ.6.4.& 106.43. Eph.2.4,5. Tit.3.5.

V.11. *O thou afflicted, toſſed with tempeſts,* and *not comforted*] Heb. *afflicted*, (chap.51.21.) *ſtormed*, like Jonas his ſhip, Jon.1.11, 13. for the ſame word is uſed of either: ſuch ſeemed their eſtate to be, forlorn, helpleſs, hopeleſs, during the time of their captivity. So God by Zachary uſing the very ſame word, ſaith, that he had *ſtormed them*, that is, with a ſtorm, or tempeſt, driven them out, as a ſhip, or a fleet of ſhips, forced out of the haven, or from their moorings, where they road in harbour quietly, into the main ocean, Zach. 7.14. and there with boiſterous winds diſtreſſed, weather-beaten, and without rudder, tackle, or ancker, toſſed to and fro, Jam.3.4. in which diſtracted and diſtreſſed eſtate, they ſeemed to continue, while their captivity laſted, both deſtitute of all help from man, ch. 51.17,18. Lam.1.2,3.12. and ſeeming utterly forſaken of, and forgotten with, God, ch.40.27.& 49.14.

behold, I will lay thy ſtones with fair colours, and lay thy foundations with Saphir] God promiſeth, not to raiſe her onely, out of that dejected and diſtreſſed eſtate, wherein at preſent ſhe was, but to advance her, to a moſt eminent, and glorious condition: the ſpiritual excellencies of the Church, under the Meſſias, being here deſcribed by an hyperbolical ſimilitude of ſuch a goodly, coſtly, ſtately ſtructure, whether city, or palace, as here on earth, is ſcarce imaginable: whereof, ſee the like, Rev.21.11-21. and the relation hereof, is therefore uſhiered in with a note uſually prefixed before ſuch matter, as may deſervedly require, both ſerious conſideration, and admiration in abundance. See Chapter 7. 14. and 28.16.

lay thy ſtones with fair colours] Heb. *I am making*, or *will make*, (as Chap.3.1. *is taking away*) *to lye with puc*, or *phuc*, *thy ſtones*, about which the Jewiſh Criticks much puzzel themſelves. Some would have it rendred, *I will lay* thy foundation, and *the ſtones* ſhall be *of puc*, or *phuc*. Other, *I will lay* thy pavement, *with ſtones of puc*, or *phuc*: and they tell us, ſome of them, that it is the name of a pretious ſtone, of a *ſandy* colour. Others, that it is *black*; and the ſame with *nophec* mentioned Exod.28.18 which the moſt render, *a carbuncle*, there, as many alſo do this here. Howbeit, a carbuncle is not black, having its name, indeed, from *a coal*, but a quick, and burning coal meant, not a dead one, as being of a fiery and flamy colour. See on ver.12. The word certainly ſignifies a kind of *paint*, *tincture*, or *complexion*, (as we now a days term it) wherewith women uſed to improve, or taint and corrupt rather, their native hew, 2 King. 9.30. Jer.4.30. which, whether it were compoſed of the juice of ſome plant, or the matter of ſome mineral, is not among the Jewiſh Doctors agreed: But hence it is, not unlikely, that the latine word, *fucus*, uſed in general, for all ſuch ſtuff, accuſtomed to counterfeit with, had its original, from whence alſo, was one of Jobs daughters named, *the horn of paint*, or *complexion*, for the eminency of her beauty, Job 42.14. and the Chaldee Paraphraſt, therefore, rendreth the words, *I will cover*, or *varniſh thy ſtones with paint*, uſing a word that is acknowledged to ſignifie ſuch ſtuff, as was before deſcribed and ſo our late tranſlators, as ſome others alſo before them, both here, and 1 Chr.29.2 render it, where the text is, *ſtones of puc*, or *phuc*. The verb whoſe participle is here uſed, ſignifies, in its firſt form, *to lye down*; properly, as beaſts do: diſtinguiſhed from another appropriated to mankind: yet ſometime it is uſed more generally, as Job 11.19. Chap.14.30. in the form here uſed, it ſignifies, *to make to lye down*, or *to lay*. Whence ſome of the Jewiſh Commenters here render it, by a word uſed, Cant.3.10. (from whence another for *a pavement*, 2 Kings 16.17.) ſignifying *to pave*, as if he had ſaid, *I will lay thy pavement*, or *pave thee with painted ſtones*; or *make thy pavement ſtones of goodly colours*; that is, of ſuch fair, and curious colours, as may ſeem to have had ſome artificial tincture uſed to them, Rev.21.21. the *ſtreets* of the new Jeruſalem, are ſaid to be paved with *pure gold, as tranſparent as glaſſe*. The participle is here put for the verb: as ch.3.1. and there may ſeem an inverſion of the terms, *I will lay*, or *pave in*, or *with paint*, *thy ſtones*, for *I will pave thee with ſtones of paint*: as the words are, 2 Chr.29.2. See the like inverſion of terms, Judges 1.8. Pſalm 74.7. Howſoever, I concur rather with thoſe, that underſtand this branch of the pavement, then with thoſe that refer it to the foundation; whereof, in the next.

and lay thy foundations with Saphirs] Heb. *found thee with Saphirs* as before, *pave thee with painted ſtones*. This ſtone is found in the Prieſtly *breſt-plate*, Exod.28.18. as alſo, in the foundations of the *new Jeruſalem*, Rev.21.19. the Jewiſh Doctors tell us, ſome of them, that it is a pretious ſtone of a *red* colour; and that they would prove from Lam.4.7. Other of them, that it is of a *white* colour; that which they would draw from Exod.24. 10. but neither with any probability of proof from thoſe places, as we ſhall (God willing, and aſſiſting us) ſhew, if we ſhall be able to break thorow to the former of them. But our Jewellers, and Lapidaries, generally hold the right *Saphir*, to be of a *sky* colour, though ſometime found, as poudred with ſome golden ſpots. So Theophraſt, *of ſtones*, Pliny, l. 37.c.9. and Dennis, the Greek Geographer, who calleth it therefore, *the Golden sky coloured Saphir*. In regard hereof, it is in viſions, and apparitions, ſo frequently mentioned, Exod.24.10. Ezek. 1.26.& 10.1. and hence ſome read thoſe words of God to Job, Job 38.37. *Who by his wiſdom can make the sky of a Saphirine hew*; ſuch as it ſheweth, when the ayr is moſt cleer, and free from clouds. The word is both in Greek and Latine, the ſame with the Hebrew.

V.12. *And I will make thy windows Agates*] The *windowes* are of ſpecial uſe in a building; and in regard of their ſituation, very conſpicuous. They are here ſtyled by a term, not elſewhere found, derived from the *Sun*, (whence alſo *Samſon* had his name) becauſe the ordinary uſe of them, is to let in the day-light, that proceeds from the Sun. And this being a principal uſe of them, beſide their eminency otherwiſe, gives juſt cauſe to doubt, whether the word *Cadcod*, be well rendred an *Agate*, the *Agate*, being a ſtone, neither of any eſteem or reckoning neer to *a Saphir*; nor tranſparent, as the *Saphir* is. Howbeit, in Theophraſts time, it ſeems by him, that it bare ſome price: and Pliny, l.37 c.10. enformeth us; that though, in his time, they were of no great value, yet were, ſome ſort of them, commended for their *glaſſy perſpicuity*. But they that render it an *Achate*, or an *Agate*, ſeem to have been led moſt thereunto, by the affinity of the ſound, and the letters, in either term, interchangeable. Others render it, both here, as alſo, Ezek. 27.16 ſome, *a Pyropus*, as ſo termed, of *ſparkling* like *fire*, Job 41.19 ſome; *a Chryſopraſe*; ſome, *Pearl*; ſome, *Amber*, ſome *Chriſtal*; which with windows ſeems beſt to ſuit: for they go too low, that would draw it down to *glaſſe*; whereof alſo, I ſuppoſe no mention to be, in the ſacred records, left us, in the Hebrew. Some would have inſtead of *windows*, here, *terrets*, or *ſentinels*: but the notation of the word ſpeaketh for the former.

and thy gates of Carbuncles] Heb. *ſtones of Ekdah*, or *Ekdach*: as *Ahaz*, and *Achaz*, Chap. 1.1. a word no where elſe found in Scripture; but having its name from a word that ſignifies *to kindle* fire, and *to burn*, Chap.50.10.& 64.2. from which root alſo comes another term, that denotes a kind of hot, burning, malady; as doth alſo the word *Carbuncle*, both in Engliſh and Latine; and its parallel in Greek, importeth as well a *ſore*, or *ulcer*, ſo called of the *inflammation*, it bringeth with it, as a rich ſtone, of its fiery, or flamy colour; ſo termed. See on v.11. the *gates*, Rev.21.21. are ſaid to be each of one entire *pearl*.

all thy borders of pleaſant ſtones] Heb. *all thy border*; or *thy whole border*; that is, ſay ſome of the Jewiſh Commenters, all thy cities; not Jeruſalem alone, but all the cities within her territories, called *Jeruſalems cities*, Jer.34.1. as intimating, that they ſhould be built with goodly rich ſtones, as well as ſhe. But I rather conceive, with the ancient Greek Interpreter, that by *border*, is here meant, the whole compaſs of her wals, ſo far, as the ſame ſhould reach, See Chapter 60. 18. Ezekiel 48. 35. the foundation, the pavement, the gates, and windows, were before; there reſts nothing, but the wals, that bound it, and the compaſs thereof, therefore not unfitly termed, *her border* By the foundation, ſome would have underſtood here, Chriſt our Saviour, 1 Cor. 3. 11. By the windows, the teachers, that let in light to the people, Dan.12.3. By the gates, and walls, Gods protection, Ch 26.2.& 60. 12. But to deſcend to ſuch nicities, I deem it both unſafe, and needleſſe.

of pleaſant ſtones] Heb. *into ſtones of deſire*, or, *delight* : *ſtones of delight*; for, *goodly,beautiful,delightſome ſtones* ;ſuch as are pleaſing to the eye , and men delight to look upon : (ſee Pſal. 102. 14.) as *a city of deſire* or, *delight*, for, *a delightſome city*, Mal. 3. 12. for the ſyntax, both here and in the former branch, *I will put thy windows,and border ,into* ſuch & ſuch *ſtones:* Some would have it to be an *Hypallage*, or Inverſion of the words;for, *I will put* ſuch and ſuch *ſtones into thy windows ,and into thy walls* ; or, *in thy windows , and thy walls* ; as Judg.1.8. *They caſt the city into the fire*, for , *they caſt fire into the city.* Others, and ſo ſome of the Jewiſh Criticks, would have it to be,as if it were ſaid, *I will turn* the ſtones that thou waſt at firſt built with, *into* ſuch and ſuch *ſtones* ; and ſo the terms of *windows* and *walls*, ſhould be put for the materials whereof they were built: and they point us to Hoſ.2.12.where it is ſaid, (the ſame verb and participle, being both there uſed, that are here) *I will turn her vines and fig-trees* (that is, the places wherein they grow, their vineyards, and orchards) *into a forreſt.* But this paſſage helps rather to put us into the right. For it is well there rendred in our verſion, *I will make them a forreſt.* And in ſuch forms of ſpeech, the particle ſeems oft to be ſuperfluous, as, 2Sam.3.30.1Chr.3.2. compared with,2Sam.3.3.Jer.40.2.See ch. 4.2.Jer.12.11.or,if it ſhall be deemed to be of ſome ſpecial uſe,the words may be rendred ; *I will make them to become a forreſt*, in the one place; and *I will make* them to be ſuch, and ſuch *ſtones*, in the other;which our verſion ſufficienly expreſſeth.

V. 13. *And all thy children* ſhall be *taught of the Lord* ;] Or, made *skilful, and learned. by the Lord.* See Chap. 8.16. & 50.4. For Gods teaching, is an effectual teaching unto thoſe, whom, by the inward efficacy of his Spirit working together, with the external miniſtery of his Word, he inſtructeth, Jer.31.34. Joh.6.45. 1Cor.2. 10. 2Cor. 13.3. Eph.4.20,21. 1Joh.2.20,27.

and great ſhall be *the peace of thy children.*] They ſhall enjoy abundance of proſperity and welfare, Pſal. 37.11. and 119. 165. Chap.48.18. & 52.7. See on ver.10.

V. 14. *In righteouſneſs ſhalt thou be eſtabliſhed* :] Thou ſhalt be ſettled again by righteous and faithful Governours; ſuch as were Zorobabel, Ezra, Jeſhua, and Nehemy : *righteouſneſs* , for men of *righteouſneſs* ; as chap. 1.21.& 41.2. So ſome : See Chap. 1.26,27. Others,by *righteouſneſs* underſtand Gods gracious *goodneſs*, whereby their State ſhould again be eſtabliſhed. So the word ſeems uſed. 1Sam.12.7. Pſal. 36.10. ver.17. Others Gods fidelity and faithfulneſs, in performance of his promiſes; as, Pſal. 142. 1, 2. chap.51.5. & 56. 1. Heb.6.10. 1Joh.1. 9. But I conceive the meaning to be, as the words plainly ſound, (*righteouſneſs* being oppoſed to *oppreſſion*) that ſhee ſhall be ſetled again in a conſtant tenour, and due execution of juſtice ; with ſecurity, to enjoy quietly that condition, that God ſhould reſtore her unto, (ſee chap.1. 27.) the continuance whereof, as ſetled on a ſure groundwork, is implyed in the term of *eſtabliſhment*, Pſal. 111. 7, 8. and 125.1. Mat. 16. 18 Heb. 12.28. See chap. 2. 2.

thou ſhalt be far from oppreſſion ;] Heb. *be thou far from oppreſſion*: though ſome would make it not a verb, but a verbal rendring it; *being far off from oppreſſion*; but no inſtance is given of the like: the meaning is, either *be thou far*, for *thou ſhalt be far* : as, *live*, for, *thou ſhalt live*, Gen. 20.7. Prov. 4.4. and *dwell*, for, *thou ſhalt dwell*, Pſal.37.27. and ſo the Hebrew Commenters expound it : or, *be far* from fear *of oppreſſion* : fear it not ; and ſo ſome of ours, ſupplying that term of *fear*, or, *dread*, from the words enſuing. See the like promiſe, chap. 60.18.

for thou ſhalt not fear,] Thou ſhalt have no need, or cauſe, to fear it ; becauſe thy former oppreſſors ſhall be deſtroyed ; and an utter riddance made of them,Chapter 16.4. and if any ſhall hereafter attempt ought againſt thee, their deſignes ſhall be utterly fruſtrate, ver.15.—17 Some read the words, *that thou maiſt not fear*; that thou mayſt be freed from thoſe fears, that ſo much poſſeſſed,diſturbed, and diſtracted thee in times paſt. chap.33.18. and 51.12, 13. So is this particle uſed, Job. 6.11. Chap.52.5,6. and this reading ſuiteth well with the former expoſition of the branch before-going.

and from *terrour* ;] Or, *dread* ; to wit, of oppreſſion ; whereof before; for the word is oft uſed for *conſternation*;or, a quelling and diſmaying dread, Jer.10.2. & 17. 17. & 48. 39. but it may as well be rendred, *and* from *contrition*,or,*deſtruction*. or, *ruine*: for ſo alſo the word ſignifies ; and is ſo rendred, Pſal. 89.40. Prov. 1.014,29. and 13.3. & 18.7. ſuch as formerly hath befaln thee, Jer. 4. 20. Lam. 3. 47.

for it ſhall not come neer thee.] Or, *that it may not come neer thee*; as before, Pſal. 91. 7. Prov. 1. 33.

V. 15. *Behold*,] To give them fuller aſſurance of future ſafety, becauſe they might have ſome thoughts within them, that though their former adverſaries, and oppreſſors, were quelledand deſtroyed; yet ſome other riſing up in their room, might again diſturb them, and reduce them to their former ſad condition, the Lord promiſeth to fruſtrate whatſoever attempts ſhall, by any evill-affected, be at any time made againſt them ; to incite, and ſtir them up to a more ſerious and ſedulous conſideration thereof , he prefixeth this note , as requiring attention before it : whereof , See on verſe 11.

they ſhall ſurely gather together,] Heb. *he ſhall gathering, gather together* : ſo the word is uſed, Pſal.56.6. & 59.3.& 140.3. and the word, though ſingular, yet is in a plural, or collective notion ; as ſpeaking, not of ſome particular perſon, but of people : the gemination of the word, in this manner, doth ſometime imply, certainty ; as Mic.2.12. and ſo our Tranſlators here take it : and the meaning then is, that there ſhall undoubtedly be ſuch, as will be attempting the diſturbance and deſtruction of Gods people ; as ſuch formerly have ever been, Pſal. 129.1. 2Tim.3.12. ſomtime, ſedulity ;as Exod.19.5. Deut.6.17. and taking it ſo here, the text may be rendred, *they may diligently gather together* ; as not foretelling what ſhall be, but forecaſting what may be ; as if it were ſaid, though people ſhould never ſo ſedulouſly, and in never ſo great multitudes, combine, and gather themſelves together againſt thee, Zach.12.3. yet it ſhall be to no purpoſe, chap. 8.9,10. Thoſe that that here conceive the word in a notion of *dwelling*, or *ſojourning* (though it be moſt commonly ſo uſed) and expound the text of hollow-hearted Proſelites, doe ſwerve clean away from the genuine ſenſe of the Prophet.

but *not by me* :] Heb, *not from me* : the adverſative is wanting ; as chap. 17.11. *from me* : nor with any charge, command, or commiſſion from me ; as Sennacherib pretended, and God himſelf, in ſome ſort, acknowledgeth : though that neither known to him, nor minded by him, chap.10.6,7. and of Nebuchadnezzar the like may be ſaid, Jer,25.9. & 40.2,3. but it ſhould not be ſo with theſe, who are thereforeſaid to come not from him, becauſe he ſhould not go along with them, to make them ſucceſsful, as wtih ſome of them he did. So Hoſ.8.4. *they have ſet up Kings,but not by me.* The Jewiſh Commenters expounding this paſſage of Gog and Magog, with their retinue,object, that God himſelf is ſaid to *bring* them againſt his people, Ezek. 38.17. whereunto they anſwer not amiſs, that God indeed is ſaid to bring them : but that it is to their ruine,and to the benefit of his people. So Mic.4. 11—13.

whoſoever ſhall gather together againſt thee ſhall fall for thy ſake.] Or, *whatſoever* people *ſhall gather* themſelves together *againſt thee*, to fight *with thee*, *ſhall fall*, Pſal.59.3.& 140.3.or, *whoſoever ſhall gather together*, to fight *with thee*, *ſhall fall before thee* : as the particle is uſed, Zach.6. 5.Exod.20.3. Pſ.9.19. So, *they ſhall fall before you*, Levit.26.7,8. All their attempts againſt thee, ſhall tend to their own ruine , and end in their own deſtruction,] Pſal. 27.2. & 37.12.-15. chap. 10.34.

V. 16. *Behold*,] as before, ver.15.

I have created the Smith that bloweth the coals in the fire , *and that bringeth forth an inſtrument for his work* :] Both the workman, that maketh weapons, and arms, and the Warrier, that weareth them, or maketh uſe of them, are my creatures ; and in my power therfore it is, to diſpoſe both of them, and their arms, and weapons, as I pleaſe,Pſal.119.91.Joh.19.11.

created the Smith] Both made him a man, Job 10.8. Pſal.119. 73. Jer. 1.5. and made him a *Smith* ; a man skilful in the work of his trade : for, skill in ſuch things, is alſo of God, Exod. 31.3-6. of the word rendred *Smith*, ſee on chap. 40. 19.

that bloweth the coales in the fire] Or, *that bloweth the fire of coals*. Heb. *coal*. See chap.44.12. thereby to melt or mollifie the metal that he is to work upon. this is added to diſtinguiſh him from the Carpenter that worketh in timber, and the Maſon that worketh in ſtone;and need not the help of fire ſo much,to make out their work : becauſe the term here uſed, comprehendeth them all three. See on chap. 40.20. & 41. 7.

and that bringeth forth an inſtrument for his work] That is, if we ſo read it, *a tool*, for himſelf to uſe in his trade ; which ſeems not to ſuit with the ſcope of the place , ſave that ſuch tooles , as he frames for his own uſe, may further him in the framing of arms. See chap. 44. 12. Others , therefore, read it, *an inſtrument of his work* :as a *Pſalm of David*, Pſalm, 20. & 21, &c.That is, ſuch an one , as he is wont to make : warlike weapons, being a great part of them, fruits of the forge, 1Sam. 13. 19. And this not amiſs. Howbeit, I conceive, that it may as well be rendred, *that produceth inſtruments for their work* ; that is , ſuch weapons, as they muſt uſe,that intend ought againſt thee, v.15. for though the verb there be ſingular, yet the notion is plural,and ſo may alſo be here; as chapter 5. 26—30. where though the text in the original run conſtantly in the ſingular ; yet the words, becauſe collectively uſed, are not amiſs, all along rendred in the plural : and ſo it ſuiteth fitly,both with what went before,ver.15.and wit hwhat followeth verſe 17 For I cannot concur with thoſe that would have the words expounded,by way of inverſion; *that bringeth his work out into an inſtrument.* But *inſtrument*, for, *inſtruments* : as Jer.51.34. Zach.11.15. ſo *coal*, for *coals*, before.

and I have created the waſter to deſtroy] *to deſtroy* thoſe,whom my Will is to have deſtroyed. It may be underſtood of wicked men, whoſe whole ſtudy, life, & practice, is to waſte & deſtroy : for ſuch alſo doth God make uſe of, Chap. 10. 6. and for ſuch uſes, hath he made them, Prov.16. 4. to be executioners of his juſt wrath againſt other wicked , (ſo is that of Solomon to be underſtood) chap. 10. 5. Ezek 7. 21, 24. But I ſuppoſe, that by the *waſter*, or *deſtroyer*, is underſtood the *warrier*, in general : whoſe work and employment is to waſte and deſtroy; and whoſearms are therefore termed weapons, or, *inſtruments of deſtruction*, from the word here uſed, Ezek. 9. 1. Some would have the whole verſe, to this effect rendred, *As I have created the Smith to produce warlik weapons: ſo haue I made waſters* (I want not inſtruments my ſelf) *to deſtroy* mine enemies, and thine. But the former ſenſe is more familiar, and agreeth better with the context.

V. 17. *No weapon that is formed againſt thee ſhall proſper*:] *That is formed* to be employed *againſt thee*; a form of ſpeech defective, but in Scriptue very frequent. See chap.38.17,21. and of Gods turning back mens weapons, upon thoſe themſelves, that uſe them. See Jer.21. 4.

and every tongue that ſhall riſe up in judgment againſt thee, thou ſhalt condemn] There are two wayes eſpecially, whereby perſons are wont to be oppreſſed, etiher by force or violence, as Urias was, Jer.29.23. or,by pretence of Law and Right; as was Naboth,1 Kin. 21. 13. againſt the one, God in the former branch, had given them ſecurity; aſſuring them, that none, by hoſtile courſes, ſhould prevail againſt them: for no weapon, or engine uſed againſt them, ſhould be able to doe,either the enemy ſervice. or them damage: againſt the other, he giveth them ſecurity in theſe words, aſſuring them, that none ſhould by falſe ſuggeſtions, and wrong information, any way impeach them in their right; but that they ſhould have the better, at length, in the upſhot, of all thoſe, that by any means ſhould attempt ſo to doe. See chap. 49. 24,25. and 50. 8,9. & 51.22.

every tongue] That is every perſon, that ſhall ſo uſe, or abuſe rather, his tongue; as Pſalme 12. 3. *The Lord will cut off the flattering lips, and the tongue that ſpeaketh proud things*; that is, thoſe that ſo uſe lips and tongue; becauſe things are acted by the tongue, Pſal. 52.2.whence,*a man of tongue*, for, a detracter, or ſlanderer, Pſal 140. 11.

riſe up in judgment againſt thee] To accuſe or charge thee wrongfully,Deut,19.16. as the devil did Job to God, Job 1.9,11. and his friends to himſelf, Job 16. 20. & 22.5———10. or to lay claim to thee, as pretending to have right to thee, and power over thee as their lawful captive, or ſlave, chap.49.24. & 52.3———5.

ſhalt thou condemn] They ſhall not caſt thee, Pſal. 109. 6,7.31. but thou ſhalt caſt them: thou ſhalt be cleered, Pſal. 37.6. and they ſhall be convinced of falſhood, and condemned accordingly to ſuffer, Deut.25.1. & 19.17- 19.

This is the heritage of the ſervants of the Lord;] A ſolemn cloſe of all before related, concerning the ſtate of Gods people. The like whereunto, ſee concerning their adverſaries, Chap.17. 14. and the wicked in general, Job 18.21. & 20.29. and concerning both the one, and the other, Judg.5.31.

the heritage of the ſervants of the Lord] The portion that God will vouchſafe to beſtow upon his ſervants, for their fidelity and loyalty ſhewed in his ſervice; & the priviledge,or benefit,that from thence ſhall accrew unto them.See Job 20.29.&27.13 &31.2. & it ſeems to allude to that of Solomon,concerning a wiſe and diſcreet ſervant, that he ſhall ſhare in the *heritage* among the brethren, Prov. 17.2. that which the Apoſtle alſo ſaith of the faithful Servant, that from God, he ſhall receive, as a *reward*, of his faithful ſervice, the *inheritance*, that belongeth to a ſon and heir, Col. 3.24. and God indeed makes all his ſervants, not ſons only, but *heirs* alſo, 2 Sam.7.14.Mat.6.1,4,9,26,32. Luk. 12.32. Rom.8. 14———17. Rev.21. 7.

and their righteouſneſſe of me] Heb.*from with me*; which ſome expound, *from before me*, or, *in my ſight*: as it is ſaid of Zachary and Elizabeth, Luk.1.6. *they were both juſt in Gods ſight*: that is, ſincerely righteous; not in outward ſhew and ſemblance only, as thoſe, 2 Tim. 3. 5. but in inward diſpoſition of heart and ſoul: where, God only ſees, 1Sam.16.7. as if the meaning were,in way of further deſcription of the ſervants of God before-mentioned, *of whoſe uprightneſſe I am well aſſured*. But, *from with me*, ſeems to be no more here, then ſimply *from me*; as Gen. 4.1.where the former particle is deemed to be underſtood; and Gen. 19.24. and Pſal.24.5. where both formes are uſed; the latter particle being expreſſed in one part of the verſe, omitted in the other. Howbeit, the meaning is rather their *righteouſneſſe*; that is, the reward of their *righteouſneſſe*: as *my work* for, the reward of my work, chap. 49. 4. So Pſal.112.3,9. or, that *beneficence*, and bleſſing, which from my hand they ſhall receive,: for ſo alſo, is the word *righteouſneſſe*,uſed: as the Apoſtle alſo ſeems to expound that of the Pſalmiſt, at leaſt, ſo uſeth the word himſelf, 2Cor. 9.9, 10. So Pſal. 24. 5. fore-cited, *he ſhall receive the bleſſing from the Lord; and righteouſneſſe from God his Saviour*. See ver. 14. or if it be deemed to have a peculiar reſpect, to the priviledge in the laſt place, to wit, in the fore-part of this verſe propounded; by *righteouſneſſe*, may be underſtood, Gods juſtification of them, and vindication of their righteouſneſs, againſt all thoſe, that ſhall wrongfully attempt to appeach them, and impeach it, Pſal.37.6. & 106. 30,31.chap. 59.8,9 Rom 8.33. 2 Cor.5.21. See chap,45.24,25. unto which place,if this be deemed parallel,it would rather be rendred, *and their righteouſneſſe is from the Lord*. But I take the former to be the genuine ſenſe of the word, in this place.

ſaith the Lord. As ver. 10.

CHAP, LV.

Vers.1. HO, *every one that thirſteth*, &c.]In this Chapter is contained, a free invitation of all ſorts of people as well Gentiles, as Jews, to come in, unto Chriſt; and to yeeld themſelves to him, to be inſtructed, and ruled by him, for their own good, ver. 1.—5. together with a ſerious exhortation to repentance, and amendment of life, ver. 6,7. and a gracious promiſe of reconciliation, and reſtitution thereupon, ver. 8.-13,

Ho] Of the various acception of the particle here uſed, ſee on Chap. 1. 4. & 10.5. & 18.1. here it is without queſtion, a note of compellation; and of invitation,and incitation withal: as alſo, Zach. 2. 10,11.

every one] Whether Jew,or Gentile,ver.4,5.Joe.2.32.Rom.10.12. though ſome reſtrain it to the former,becauſe ſomethings, hereafter mentioned, ver. 12, 13. ſeem more ſpecially to concern them.

that thirſteth] That is in diſtreſſe, and being ſenſible of his diſtreſſed condition, is deſirous of relief, that finding and feeling in himſelf a want of ſincere grace, and ſound comfort, is pained with the ſenſe thereof, and earneſtly deſires a ſupply: for all theſe things concur in bodily thirſt; a want of moiſture in the inward parts; a ſenſe of pain, and grievance, thence ariſing, and ſuch an earneſt deſire of liquor to ſlake and relieve the ſame, as nothing can ſatisfie, but that alone, Pſal.42.1.Chap.41.17,18. and a ſpiritual affection, proportionable hereunto, is required, in all thoſe, that are invited to partake in the mercies and favours of God, here offered, to be found, and had, in Chriſt. So Mat. 5.6. & 11.28. Joh.7.37. Rev. 21.6 & 22. 17. and neither bruitiſh worldlings therefore, that reſt fully ſatisfied with worldly contentments, and carnal delights, Pſal.17.14. nor Phariſaical juſticiaries, that are puffed up, with a fond and vain conceit of their own good parts,and perfections, while they ſo continue, can have any ſhare in the mercies here propounded, Luk.1.53. & 18. 9--14. Rom. 10. 3. Rev.3.17,18. Of this ſpiritual thirſt, after God, and grace, and the enjoyment of his ordinances, and the comforts of his Spirit, ſee Pſal. 42.1,2. & 63.1,2. & 84.2. Howbeit, under the name of *thirſt*, is *hunger* here alſo comprehended; that which appeares by the mention of *eating* here, of *bread*, or *food* in general, ver.2. and both are expreſſed, Mat.5.6. as alſo, Pſal. 107. 5. See the like, Chap. 5.13. but *thirſt* is more frequenly mentioned; partly, becauſe that is the more vehement, and intolerable, of the twain: and partly, becauſe thoſe meanes that quench thirſt, doe in part alſo ſlake hunger; whereas, thoſe that allay hunger, are not wont to abate thirſt.

come] The word ſignifies indifferently, either *goe*,as Gen.42. 33. or, *come*; as Hoſ. 6.1. here it is rightly rendred in the latter notion; becauſe they are called to return to God, the Fountain of living water, whom before they had forſaken, Jer.2.13

to the waters] That is,as the moſt,to the waters of ſaving grace, and ſpiritual comfort, Chap. 12.3. Ezek. 47.1,2. Joh. 4. 10. 14. and 7. 37, 38. Rev.21.6. & 22.17. But it ſeems to me, that, to *the water*, here, is, as if he had ſaid, *to the water* ſide; as Judg. 7. 4,5.for it ſeemeth to be, not ſo much *water*, as other commodities, (yet ſuch as ſupply the room of water, and in a more eminent manner, relieve, and refreſh; doe that, for which water is deſired, and much more then it,) are thoſe pretious things, that they are invited to partake in: and the *water*, or; water-ſide, the place whether they are willed to reſort, there to furniſh themſelves with them:and I conceive it,to be an alluſion to the manner of people dwelling in towns and cities; ſituate neer to ſome river by which victuals & other wares are wont to be brought to them; who, upon the arrival of ſhipping there, with ſuch proviſions, are wont, after notice thereof given, to repair thither, for the ſtoring of themſelves with ſuch neceſſary proviſions, as they ſtand in need of, and are there to be had: it is like our Saviours invitation, to come unto him, with aſſurance of finding with him, and receiving from him, means of relief, and refreſhment, Matt. 11. 28. Joh.6. 35,37. in which place, he ſheweth what manner of coming it is, that is required; not a bare corporal motion; but a ſpiritual acceſſe by faith, which is as well the foot of the ſoul, to bring us unto Chriſt, as the hand of the Soul to lay hold upon Chriſt, Cant. 3. 4. Mat. 9. 11,12. See ver.3.

and he that hath no money] Or, *even*, (as chap.40.30.) *he that hath no money*. Heb *ſilver*: as Chap. 43. 24. that is, ſay ſome, that hath no merits; but merits none can any have. The meaning is, that is never ſo poor, that hath nothing in this world, of any worth, or valuable conſideration; implying, that Gods grace (which Simon the Sorcerer fondly ſuppoſed, might be bought with money, Act. 8. 20.) is given freely without regard had to the wealth, or poverty of the party, that deſireth to partake of it, Mat.11.5,25. 1 Cor.1.26-28. Jam 2.5. and without any matter of valuable conſideration required of any, in liew of it; Mat.10,8. Rom.3.24. Eph.2.8.

come] As before: and again in the next branch; and yet again, in the third verſe, ſo oft repeated, as to ſhew Gods forwardneſs to invite,and willingneſs to impart: ſo cloſely to tax mens natural backwardneſs to thoſe things, that moſt neerly and deeply concern his own good. See the like, Ezek.32,18.30, 31,32.

buy] The word here uſed, ſignifies in the firſt place, *to break*, Cyap. 14.5. & 30.14 and becauſe in buying, and ſelling, eſpecially by retail, the wares and commodities that are bought and ſould,are wont to be *broken*, if ſolid bodies of large bulk; or to be divided, and made out into parcels: hence the word is, in the ſecond place uſed, in one form, for *to buy*: as Gen.41.57.& 42.2

and ſo here; in another form, for *to ſell*, Gen.46.6. Amos.8.5,6. But here may be a queſtion moved, how they are called to *buy*, when no price is required; or, how the commodities here mentioned are freely conferred, when they are ſaid to be *bought*; Hereunto it is commonly anſwered, that theſe things are ſaid to be *bought*; becauſe ſomething is to be done by thoſe, that deſire to partake of them; for it is required of them, that they *come to the water*, that they have recourſe to the place, where they are to be had; that they repair to him from whom they are to be had, *come unto me*, ver. 3. that they *hearken* to him, and be adviſed, and ruled by him, ver.2, 3. and again, becauſe ſomething muſt be parted with, for the atcheiving of them: for they muſt part with their corruptions, they muſt leave, and lay down their ſins, ver.7. yea, the caſe may ſo ſtand, that a man muſt be fain to part with all that ever he is poſſeſſed of, and his life it ſelfe alſo, or he cannot become owner of the commodities here mentioned. See Mat. 13.44--46. and 16.24,25. & 19.21. Luk.14.26.23. and yet notwithſtanding all this, the things offered may be truly ſaid to be freely beſtowed; as a Princes almes may be ſaid to be freely given, albeit, it be required, that thoſe that deſire to ſhare in them, do repair to his Almoſyner, reſiding at his Court; or as a Scholer is ſaid to have his learning freely given him, when no ſtipend is required for the teaching of him, albeit, that for the attaining of learning, he muſt frequent the School, and follow his book hard; or, as the Phyſitian may be ſaid freely to have cured his Patient of whom he demandeth no fee, for his viſitation, and advice; although he require of him, to be ruled and ordered in all things by him, and to obſerve exactly what he preſcribeth. The rather here, notwithſtanding all that is required to be done, or to be endured, to be parted with, or obſerved: becauſe, firſt, nothing is required, that is any matter of gain to God, or whereby any benefit can redound unto him: he receiveth nothing from us, that can add ought to him, Job 22.2,3.& 35.6,7. Pſ. 16.2.2. All that is required of any, is for the good, behoof, benefit, of thoſe of whom it is required, ver.2,3. Deut.5.29. & 6.24. and 10. 13. & 30. 16,19,20. Prov.9.12.3. All that is required of them, is no more, then they were bound in duty to have done, albeit, no ſuch mercies, as are here typified, had been vouchſafed unto them, Luk. 17.10. and a Kings pardon of a rebel, is not the leſs free, becauſe granted under condition of loyall carriage for the future. 4.ly, All that is neceſſarily required, for them to part with, is nothing but that, that is the very bane of their ſouls, and will at length ſo prove, if it be not timely avoided: it is, as the Phyſitian requiring to have the malignant humour purged out, with ſome pill, or potion; or the Surgians, to have the dead, or proud fleſh eaten out with ſome coroſive: And laſtly, whatſoever elſe may, upon occaſion be parted with; beſides, that it is Gods own, either lent us only, or, at moſt, not aſolutely given us, but that God ſtill retaineth a right to it, and intereſt in it, and may redemand it, when he pleaſeth, 1 Chron.29.11,12,14,16. Job 1.21. it is all as nothing, of no worth, of no valuable conſideration, in compariſon of that which, parting with it, we gain Rom.8. 18. 2 Cor. 4. 17,18. Phil 3.7,8. not to add, that whatſoever it be, that is ſo parted with, is required *an hundred fold*, ſome way, or other, Mar.10.29,30. All which conſiderations laid together, it may eaſily be conceived how, in ſome ſenſe, theſe commodities may be ſaid to be bought; and yet nothing thereby derogated from the freeneſs of the guift. Howbeit, I conceive that the readieſt way of anſwer is, that the words of *buying*, and *ſelling*, are in Scripture oft uſed improperly, *to ſell*, for *to give*, part with, or *deliver*; and ſo God is ſaid ſometime, to have *ſold* his people, Deut.32.30. Judg. 3. 8. & 4.2. Pſal.44.12. ſometime to have *delivered*, or *given* them up, Judg.2.14.& 6.1. Pſal.106.41. into the hands of the Heathen, their enemies, the latter term expounding the former. See chap. 50. 1.& 52.3. and in like manner, *to buy*, is uſed for, *to get*, *gain*; *compaſſe*, *receive*, or, *attain* ought, So *buy truth*, *but ſell it not* buy *wiſdome, and inſtruction, and underſtanding*, Prov. 23.23. that is, *get wiſdome*, *get underſtanding*: *forget* it not: *get wiſedome*, *forſake her not*; *and with*, or *among*, *all thy getting*, *get underſtanding*: as it is well rendred, Prov.4.5,6,7. Yet in another place, not amiſs, *buy*, becauſe oppoſed to *ſell*; but taken improperly: *buy*, for, *get*: *ſell*, for, *forſake*, *put away*, or *forget*. So our Saviour, to the Angel of the Laodicean Church: *I adviſe thee to buy of me*; that is to procure from me: for Chriſt ſetteth not ought to ſale. Thus the plain meaning will be; *get*, provide you, furniſh your ſelves: the word of *buying*, being only uſed to this purpoſe; becauſe that is the ordinary, and moſt uſual way, whereby men, that want ſuch neceſſaries, are wont to ſupply themſelves. See Chap.1.3. yet here, as ſome ſuppoſe, alſo, to aſſure them, that they ſhould as readily have it, without payment of ought, as if they were able, and willing, to lay down the full price for it.

buy and eat] That is, *buy*, or *get*, that which you may eat: furniſh your ſelves with food; as they did, by going into Egypt, Gen 41. 57. & 42.5. *buy, and eat*, for, *buy*, *that ye may eat*: as, *doe this, and live*, that is, *that ye may live*, Gen. 42. 18. and *make haſt, and goe*, for, *make haſt to be gone*, Gen. 45 9. and, *Balak aroſe, and warred*, for, *aroſe to war*; or, *that he might war againſt Iſrael*, Joſh. 24. 9. for, indeed he never durſt do it, nor did, Iudg. 11. 25.

eat] Or, *feed*: for it comprehendeth both *eating* and *drinking*; as, Gen. 31.46. Neh. 9 21. and hath reference as well to *bread*, in the next verſe, as to *milk*, and *wine*, in this.

yea, come,] Or, *come*, *I ſay*, Heb. *and*, *come*: ſo chap. 44. 15. and 49. 6. of *coming*, ſee before: the ſame thing, for more vehemency, not doubled, but tribled, as chap.51.9. & 52.11.

buy wine, and milk] Of *buying*, before: *wine, and milk*, are here put, as two eminent, and principal kinds, and parts of nouriſhment, to comprehend, as whatſoever is neceſſary for the ſuſtentation, refreſhing, and cheering of the body; ſo typically, whatſoever is requiſite for the ſupport, relief, comfort, and delight of the ſoul, ver. 2.

wine] Not *water*, (for it was to the water-ſide only that they were called to come, as well for the *wine*. as for the *milk*; nor was either to be found in the water, but at the water) but *wine*: not drink barely, but drink of more then ordinary excellency: drink reſerved for Feaſts. See Ch. 25.6. ſuch drink, as may not allay thirſt only, but pleaſe and delight the palate, Cant.1.2. & 4.18. & 7.9. cheer & glad the heart, Judg.9.13. Pſ. 104.15. Zach.9.17.& 10.7. and make men forget their griefs, as drownd in it, Prov.31.6. in regard whereof it is, that Chriſts *blood*, whereby remiſſion of our ſins is procured, and our reconcilement to God purchaſed, the main ground of all true joy, and ſound comfort, Rom.6.25. & 5.1. 2,10. Eph. 1.7. is reſembled by *wine*, Mat. 26. 28, 29. See alſo Prov. 9. 2.

milk] As not *water*; but *wine*: ſo not *water*, but *milk*: ſuch as Jael gave Siſera, inſtead of water, as in a ſweltring heat, having fled on foot, the leſs hazardous, and more comfortable, Judg. 4. 19. & 5.25. *milk*, a food commended not for wholſomeneſs, and battleing only, as appears in children that feed mainly, if not wholly on it, and thrive exceedingly with it; but for ſweetneſs alſo, and delight, Cant.4.11. it is put ſometime, for the weaker ſort of food that children are fed with, oppoſed to ſtrong meat, 1 Cor. 3.2. Heb.5.12,13. but it is here uſed more largely to comprehend all ſuch kind of ſuſtenance, as affordeth plentiful nouriſhment; and not children only, but men alſo, are wont to feed on with delight, Gen.18.8. & 49.12. where *wine*, and *milk*, are joyned together, as two principal, not ſtays only of life, but maintainers, where plenty is of them, of a cheerful life. So in a typical notion, and a ſpiritual ſenſe, they are alſo found together. Cant.5. 1.

without money,] Heb. *ſilver*, as before.

and without price.] Freely, without any valuable conſideration whatſoever; without any ſuch expence, as wicked wretches would ſeem willingly to tender unto God, therewith to purchaſe liberty for continuance in their ſin, Mic. 66,7. So Chap.45.13. the word is rendred *hire*, Mic.3.11. and our Engliſh word comes very neer to it

V. 2. *wherefore doe ye ſpend money for that which is not bread? and your labour for that which ſatisfieth not?*] An affectionate expoſtulation, containing in it a gentle reproof, and compaſſionate complaint withall, of their folly, in being at great coſt, and taking of much pains, about the procuring of ſuch meanes, as were not able to relieve them, in their diſtreſſed condition, or to afford them ſuch contentment, as they deſired, and expected from them, chap.30.4--7. & 57,9,10. Hoſ. 5.13.

ſpend] Heb. *weigh*, as Jer.32.9,10. becauſe payments of money anciently were, for the moſt part, by weight, Gen.23. 16,

money] Heb. *ſilver*; as ver. 1.

for that which is no bread] Heb. *for not bread*; as *not wood*, chap. 10.15. *bread*, for, *food*, in general, as Neh. 5,18 chap. 31. for that which can no more feed you, then thoſe husks could the hungry Prodigal, Luk. 15.16.

your labour] *weigh out your ſilver, and your labour*; for, *weigh*, or lay out *your money*, *and* ſpend *your labour*: for labour cannot be weighed out, as *ſilver*, or *moneys*, may: ſo 1 Cor.3.2. *I gave you to drink milk, and not ſolid meat*, for, *I gave you milk to drink, and fed you not with ſolid meat*; and the word properly ſignifies, *weariſome labour*, Chap.57.10.

for that which ſatisfieth not] Or, *for that which cannot ſatisfie*, or, *wherwith ye cannot be ſatisfiied*. Heb. for *not to be ſatiated*; or, *not unto ſatiety* (for it may be either a noun, or a verb) as Hag. 1. 6. as, *not to profit*, chap.30.5.& 44. 10. for *that cannot profit*.

harken diligently unto me] Heb. *hearing hear*, as chap. 6. 9. but there, in a notion of bare *hearing*; when, as we uſe to ſay, one *giveth us the hearing*, but regardeth not what we ſay; but here rather, *hearkening hearken*; implying both attention to what is ſaid, and obedience to what is thereby required. So Exod.15.26. & 19. 5. Deut.11.13.& 15.5. Jer.17.24. Zach.6.15.

and eat ye that which is good] Or, *and ye ſhall eat that which is good*; as chap.1.19. Heb. *eat good*: *eat*, for, *ye ſhall eat*; as Gen.45. 18. Chap.36. 16. *good*; that which is both wholſome, and toothſome, alſo, as we uſe to ſay; comfortable, pleaſant and delighful: for the Hebrew word comprendeth as well the one, as the other, Gen.3. 6. Pſal. 3.48. Prov13.2.& 24.13 Cant.4. 10.

and let your ſoul delight it ſelf in fatneſs.] Or, *and delight your ſelves with that which is fat*: *your ſoul*, for, *your ſelves*; as Jer. 6. 16. and *your heart*, for, *your ſelves*, Pſal 22.26. *let it delight it ſlef*; Heb. *it ſhall delight it ſelf*: and ſo it would be rendred; ye ſhall be both abundantly and daintily fed, even as ye your ſelves would deſire, Pſal.37. 3,4. Job 36.11.

in fatneſs] Or, *with fatneſs* : *fatneſs*, for that which is *fat* : fat meat, that is uſually more pleaſing to the taſt, then that that is lean ; and is the choiſer ſort of fleſh, Neh.8.10. So Pſal. 36.8. & 63.5. See chap. 25. 6.

V. 3. *Encline your ear*,] So Pſal. 45. 10. & 78.1. A metaphorical ſpeech, borrowed from thoſe, that either bow down, or turn the head to the one ſide, to bring the better ear ; if the one be quicker of hearing then the other, to liſten to him, that ſpeaketh unto them ; and is uſed here, in the ſame notion with that of *hearkening*, before, ver. 2.

and come unto me :] As before, ver, 1.

hear] *Obey* ; as 1Sam. 15.22,23. the principal matter that God requires of them, Jer.7.22,23.

and your ſoul ſhall live :] That is, *ye ſhall live* ; as, *let my ſoul live*, (that is, *let me live*) *that I may praiſe thee*, Pſal. 119.175. See before, on ver. 2. Ye ſhall not miſcarry and periſh, whether temporally, or ſpiritually, for want of ſuch ſupplies, and ſupports, as, in vain, ye ſeek for, elſe where, but ſhall aſſuredly, and abundantly, be furniſhed with either from me, Pſalme 37. 3,4. Chap. 33. 16.

and I will make an everlaſting Covenant with you,] I will enter into a new gracious Covenant with you, that ſhall never be diſannulled ; chap. 54. 10. Heb. *I will cut out unto them*, (a metaphor taken from that ſolemn right of cutting, or cleaving the body of ſome beaſt aſunder, at the making of ſuch covenants, Gen. 15. 9, 10, 17, 18. Jer.34. 8, 18. or from the ſtrict and exact cutting out of articles, agreed upon, for mutual performance, by the Covenanters on either ſide : that which a word of the like notion with this importeth. See on chap. 10.22,23,) *a Covenant of perpetuity*, or *eternity* ; as Gen.9.16. chap. 24. 5. See the ſame promiſe, Chap. 61. 8.

even, the ſure mercies of David.] Or, as ſome would have the words rendred ; *the ſure mercies of David* will I beſtow on you, or, I will give you *the ſure mercies of David* ; becauſe the Apoſtle ſo citeth the place, Act. 13. 34. but it is not needful to thruſt into the text, whatſoever the Apoſtles in citing of a paſſage, or ſome ſmall parcel of a paſſage, ſhall, for the fuller explication, or fitter application of it, to the preſent purpoſe, add, or annex thereunto. Otherwiſe, it would be neceſſary to inſert ſome things, into the text, in other places likewiſe ; as chap,61.1. from Luk.4.18. and elſe-where ; yea, and to alter a word in the text here ; becauſe inſtead of *mercies* here, we have, after the Greek verſion, *holy things*, there. I ſhould rather chooſe to render the words, according to *the ſure mercies of David* ; for that note of ſimilitude, or correſpondency, is very frequently omitted. See on ver. 8.& chap.54.9.

the ſure] Or *firm*, as chap.22.23.& 33.16. or *faithfull*; as Neh. 13.13. chap.8.2. and as the Apoſtle, from the Greek, the word may well ſignifie either.

mercies of David] Thoſe that God had ſometime promiſed unto David, and, by Covenant, ſolemnly engaged himſelf, to perform, and obſerve for ever, 2Sam.7.13-17. Pſal.89.35-37,40. & 132.11, 12. and there want not, that ſuppoſe the beginning of that 89 Pſalm, to be here alluded unto, the Pſalm it ſelf, being commonly called, and known among the Jewiſh people, by that name, taken from the firſt word of it, (as divers books of Scripture are in like manner entituled with them) *The mercies of David*, as deemed the Pen-man of that holy hymn. But this ſeemes to be but a groundleſs conjecture : for neither doth the Pſalme begin with thoſe words *The mercies of David* ; but, *The mercies of the Lord* : nor is Davids name prefixed before it: nor doth it appear that *David* was the Compoſer of it ; but *Ethan*, rather, whoſe name it holdeth forth in its front. And howſoever it be undoubtedly true, that this paſſage hath, queſtionleſs, reſpect to the ſubject matter, and ſubſtance of that Pſalm ; yea, not improbable, that it may have ſome glance at the very words and terms alſo, wherein the ſame is there delivered, ver. 1--4 24, 28 ,29,33--37. yet becauſe I find the preciſe words here uſed, not there, but elſe-where, to wit, in the cloſe of Solomons ſolemm ſupplication, 2Chron.6.42 concluded with theſe words, *Remember the mercies of David thy ſervant*, I ſuppoſe this form rather to have reference thereunto. Now according to this expoſition, moſt commonly received, by *the mercies of David*, ſhould be meant, mercies promiſed unto David, and covenanted with him ; and that Solomon ſeems to have meant thereby, which ſome conceive to imply that the Covenant, which God promiſeth to make this people upon their return to him, ſhould be as firm, and as ſure, as that which he had plighted with David concerning the perpetual ſucceſſion of his ſeed. Others, that the Covenant ſhould be the ſame in ſubſtance, with that, which God at firſt, made with Abraham, to be the God of him, and his ſeed, and that in his ſeed all the Nations of the World ſhould be bleſſed, Gen. 17.7 & 22.18. and afterward again, renewed, and ratified unto David : for that took in, and comprehended together with him, not his iſſue alone, that was to reign after him, but the body alſo of Gods people, that were to be ruled, and reigned over, by him, and them. See Jer.31.36,37. & 33.24——26. and David the rather may here be mentioned, becauſe by the Babylonian captivity, the ſucceſſion of Davids line, in the royalty of that State might ſeem to be wholly cut off, without hope of riſing, and recovery again. The words of the text may well bear either : and this latter moſt goe with. Howbeit, by *David*, divers, both Jewiſh, and Chriſtian Commenters, underſtand the Meſſias, the ſeed promiſed to Abraham, and David ; and that was to be of *the ſeed of David*, Act.13.23. Rom.1.3. Now, as of Chriſt it is ſaid in the Goſpel, that God would give him, *the Throne of his Father David* ; and he ſhould *reign over the houſe of Jacob for ever* : ſo is he frequently mentioned and ſtyled by the name of *David*, in the writings of the Prophets, Ezek. 34.23,34, & 37.24,25. Hoſ.3.5. And this the rather I encline unto, albeit, Solomon ſpake it in the other ſenſe ; becauſe not of David himſelf, but of the Meſſias, a ſecond David, (as John Baptiſt, another Elias, Mat.11. 14) the very next words, ver.4. (which of neceſſity muſt have relation to this clauſe) are by all ſound Interpreters underſtood. As for that learned man, that would turn off, both this, and other pregnant Prophecies of the Meſſias, from Chriſt to Jeremy, he is herein not worth the regard : The meaning then is, *the mercies of the Meſſias*, the *David*, not paſt, but to come : the mercies before promiſed, and to be exhibited in, and by him ; in whom the Covenant is made with Gods people, chap.49.8. in whom *all Gods promiſes* are *yea*, and *amen*, 2Cor. 1.20. but whether way we take it, the Apoſtle to good purpoſe alledgeth it, Act 13.34. for neither had Gods gracious promiſes, made to that David, nor concerning this David, taken effect, and been fulfilled, had not Chriſt been raiſed up again from the dead.

V. 4. *Behold*] Thus are prophecies, and promiſes, concerning the Meſſias very commonly uſhiered in. See chap.7.14. and 42. 1. & 52.23. Jer.23.5. & 33.15. Zach.6.12.

I have given him for a witneſs to the people ;] The words of God the Father, concerning the Meſſias ; of whom the Jewiſh Doctors themſelves expound this place.

given] That is, *appointed*, or *ordained* ; as Jer.1.5. Ezek.3.17. as Chriſt is ſaid to be *conſecrated* by God, Heb.5.9. howbeit the term of *giving*, may withall have a glance at the freeneſs of Gods mercy, in the beſtowing of Chriſt on us, chap.9.6. Joh.3.16.

him] Whom, but the *David*, mentioned ver. 3. See there.

for a witneſs ;] That is, a witneſs of the truth of Gods promiſes chap.43.10. 2Cor. 1.20, Heb.7.22. and, (that which the Jewiſh Commenters alſo hold out to us) a teacher and teſtifier of his Will, Joh. 7.16,17, & 12.49,50, & 17.6. & 18.37. Hence, he is called, *Amen, the true and faithful witneſs*, Rev.3.14.

to the people] Not to Iſrael alone. So chap. 49. 6. *I have given thee for a light to the Gentiles*,

a leader and commander to the people,] *A leader*, as the word is rendred, 2Chron.32. 21. or, *a Ruler*, as 1Chron. 9.20. & 11. 2. or, *a Prince*, as Ezek.28.2. and ſo is Chriſt termed in the New Teſtament *a leader*, Heb. 2.10. & 12.2. *a Ruler*, Mat.2.6. from Mich 5.2. *a Prince*, Rev.1. 5.

commander] One, whoſe commands, under pain of eternal deſtruction, each one ſtandeth bound in all things to obey, Act.3.22, 23. 2Theſſ.1. 8. Heb.5.9.

V. 5. *Behold*,] as above, ver. 4.

thou ſhalt call a nation, that thou knoweſt not ;] Or, *kneweſt not*, as Pſal. 18.43. whom thou didſt not own, or regard, or look after, or take notice of in times paſt, Act.14.16. & 17.30. So is the word of *knowing*, oft taken, Pſal.1.6. Prov.12.10. Mat.7.23,

and nations that *knew not thee, ſhall run unto thee*,] The Gentiles that never heard of thee, nor were acquainted with thee, nor had any notice of thee before, Rom.15.20. & 16,25,26. Eph.2.11, 12. & 3.5,6. See chap 65.1. a defect of the relative, as chap.54.1.

run unto thee,] They ſhall with all ſpeed, and readineſs, repair unto thee, as ſoon as they hear of thee, by the miniſtery of the Goſpel, Pſal.18.44. this running intimates, as the alacrity of the perſons called; ſo the efficacy of Chriſts call, Pſal.119.32. Cant.1.4.

becauſe of the Lord thy God, and for the Holy one of Iſrael ; *for he hath glorified thee.*] Or, *for he will glorifie thee* or, *becauſe he hath glorified thee* ; or *when he ſhall have glorified thee* ; as chap. 53. 10. after thy former ſtate of humiliation, and thy paſſion over-paſt, that the Lord ſhall have raiſed thee up from the dead, taken thee up into the higheſt heavens, and placed thee at his right hand, Pſal. 110. 1. 3. Chap.2.2. Joh.12. 32. Act. 2. 33,41. and 13. 48. then ſhall the Lord, *the Holy one of Iſrael*, be *the God of the whole earth*, chap.54.5. See chap.60.9. They narrow the text over-much, that would reſtrain it to the repairing of forrein Nations, to worſhip God in his Temple at Jeruſalem, upon the report of ſuch remarkable works of deliverance, as God ſhould doe for the Jewiſh people, Pſal.68. 28,29.

V. 6. *Seek ye the Lord, while he may be found* ;] An exhortation of the Prophet, directed, as Some would have it, to the Gentiles, not yet converted, calling upon them to come in, and make their peace, while he may, while Gods gracious offers, and tenders of grace, yet continue, 2Cor.6.1. as others to the Jews, now under heavy preſſures, for their defections, and revolts, chap.2.5. I conceive, by what followeth, that it is not to be reſtrained unto either, but extendeth unto both.

Seek ye the Lord.] As implying, that they had left him, and eſtranged themſelves from him ; yea they had loſt him, and were fallen out of favour with him, by their ſinnes ; and it ſtood them upon therefore, if they deſired their own ſafety and welfare, to ſeek after him, and ſeek to him, to uſe all the means that might be, to regain and recover his favour again: the word ſignifieth, in the firſt place to *enquire*, to make enquiry after ſomewhat that we are ignorant of, 1King. 1 2, 2King. 22. 13. chap 8. 19 and ſo God muſt be enquired after by us, ere we can come to know, or be acquainted with him, Pſal. 14. 2. & 24. 6. & 119. 10. Act. 15. 17. & 17. 27. but that is not the *ſeeking* here principally intended: in the ſecond place it ſignifies, to *make requeſt* for grace and favour, to ſome perſon offended, to [illegible] them, for reconcilement again. So Pſalme 34. 4. and 7[illegible] & 78. 34. and ſo here: the next branch ſheweth it.

while he may be found;] So Pſal. 32, 6. *in a time of acceptance*, chap. 49. 8. while he offereth himſelf unto you in the means of grace, in the miniſtery of his Word, Pſal. 27. 8. and 95. 7, 8. 2Cor. 5. 20. & 6. 1, 2. Heb 3. 7. before the term of time, reſpited for repentance, be expired, Gen. 6. 3. Exod. 9. 18. Jon. 3. 4. Luk. 19. 42, 44. Rev. 2. 21. before the decree goe forth, Zeph. 2. 1, 2, 3. and God grow weary of repenting, Jer. 15. 6. having born ſo long, that he can no longer forbear. Jer. 44. 22. and he take a ſolemn oath, Pſal. 75. 11. that he will not be ſpoken with, he will not be found of you, chap. 1. 15. Jer. 7. 16. Prov. 1. 24--28. Hoſ. 5. 6.

call ye upon him, while he is neer.] The ſame, in effect and ſubſtance, with the former, while he cometh neer unto you, in his ordinances, by his miniſters and meſſengers, chap. 51. 5, Eph. 2. 17. while he is neer yet in mercy, and the means and offers of mercy; not in judgment, and execution of wrath and vengeance, Mal. 3. 5.

V. 7. *Let the wicked forſake his way, and the unrighteous man his thoughts;*] Prayer and ſupplication, that it may prevail for grace and favour with God, muſt be backed, and ſeconded, with ſincere repentance, teſtified by ſerious reformation, and amendment, both of heart and life, Prov. 28. 13. Dan. 4. 27. Mat. 3. 8. Mar. 1. 15. nor can there be any true turning unto God, until men turn away from their ſins, 2King. 17. 13. Jer. 18. 11. Lam. 3. 40. Act. 23. 8. and 3. 19. & 20. 21. & 26. 18. 20. they muſt leave, and loſe their ſins, before they can find God.

his way] *His* own *way*; wherein he had gone aſtray from God and his ways, chap. 53. 6 as *thine* own *wayes*; oppoſed to Gods wayes, chap. 58. 13. or, *his* evil *way*, *his* wicked *way*; as Jer. 18. 11. and 25. 5. & 26. 3. and 10. *his thoughts*; that is, *his* own, or, *his* unrighteous *thoughts: thoughts of iniquity*; as Prov. 6. 18. chap. 59. 6. and if we take it the latter way, there is a defect of the adjunct; but to be ſupplyed from the quality of the perſon whoſe, *way*, and *thoughts*, they are.

way] For courſe of life and converſation, as Pſal 1. 6. and 119. 1. Jer 7. 3.

the unrighteous man] Heb *man of iniquity*, or, *wrong*, or, *vexation* rather. See chap. 10. 1. So Prov. 6. 12. by the former ſome would have underſtood the profane, and ungodly; by this latter, the injurious, or, unjuſt, in their dealings with men: but the terms ſeems to be promiſcuouſly uſed, and our Prophets manner is, in divers terms, for variety, and elegancy, to expreſſe the ſame thing.

his thoughts] Or, *imaginations*, or, *devices*, or, *projects*, or *contrivances*, or, *purpoſes*: (for the word is large, Gen. 6. 5. Prov. 15. 22. & 19. 21. Ezek. 38. 11.) ſuch as above. See chap. 59. 7. and ſuch thoughts, and purpoſes, as well as wayes, and works, are to be purged out, and repented of, Jer. 4. 14. Zach. 8. 17. Act. 8. 23. Rom. 2. 15, 16.

and let him return unto the Lord] By entring upon a new courſe of holy life, conformable to the Will, and Word of God, Jer. 4. 1. Zach, 1. 3. Mat. 3. 8. Act. 26. 10, 20. 1 Theſſ. 1. 9.

and he will have mercy upon him] Deut. 4. 27--31. & 30. 2--8. 2 Chron. 7. 14. Prov. 28. 13. Jer. 3. 12. Ezek. 18. 27, 28. and 33. 11.

and to our God] Whoſe nature and diſpoſition, in this kind, we well know, having had good proof, and large experience thereof, Exod. 34. 6. Num. 14. 18. Pſal, 86. 5. and 103. 8. Jon. 4. 2.

for he will abundantly pardon] Heb. *he will multiply to pardon*: as, *multiply to waſh*, Pſal. 51. 2. for, waſh thoroughly, over and over: and, *multiply to tranſgreſſe*, Amos 4. 4. for, multiply tranſgreſſions. Of Gods proneneſſe to pardon, and his frequent abundant, and plentiful pardoning, ſee Numb. 14. 19, 20. Pſal. 32. 5. and 78. 34-40. & 103. 8--11. Jer. 3. 1--12. Mic. 7. 18, 19. and a lively reſemblance of it, Luk. 15. 20--24.

V. 8. *For my thoughts* are *not your thoughts*; *neither* are *your wayes my wayes*——*ſaith the Lord*] Theſe words are by divers Interpreters diverſly referred and diverſly reſolved. Some refer them to the requiry of reformation, both in their *thoughts* and *wayes*; as rendring a reaſon why theſe are to be reformed, if they deſire to be reconciled to God; to wit, becauſe there is a great diſtance beween Gods wayes, and theirs, his thoughts, and theirs: his thoughts, and wayes, being all holy and heavenly, theirs, wicked, and earthly; ſet wholly upon the things here below: and ſuch, therefore, as muſt both be reformed, and raiſed up, if they would have any either reconcilement to him, or entercourſe with him, Mat. 5. 8. Col. 3. 1———5. Heb. 12. 14. Others, refer them to the Motive annexed to the requiry, containing a promiſe of finding favour, and mercy with God; and giving aſſurance of having the ſame, upon their return to him, made good: And of thoſe that goe this way, ſome expound it of Gods proneneſſe to pardon, and forwardneſſe to receive into full favour againe: that Gods diſpoſition, and his dealings are herein much unlike unto mens; men are commonly of unmercifull, and revengefull minds; and where they have been much wronged, are with much difficulty drawn to admit any motion of reconcilement, on any reaſonable terms; ſeldome ſo freely, or fully reconciled, but that ſome inward grudge ſticketh ſtill in their ſtomacks, ſome remembrance of the wrong done them, ſtayeth ſtill in their minds: yea, that many times, though from the face, and teeth outwardly, they make ſhew of reconcilement, and profeſs to be ſatisfyed; yet they nouriſh hatred, and malice inwardly in the heart; and doe but wait, and watch, for an opportunity to doe the delinquent ſome ſhrewd turn, or other, even to miſchief him, if they may. See 2Sam. 3. 27, 30. & 13. 20, 22, 26. 28. & 20. 9, 10. Pſal. 55. 21 Jer. 41. 1, 2. Dan 11. 27. But with God it is not ſo, he is of a clean contrary diſpoſition, he is of tender bowels, ſlow to wrath, loath to take vengeance, Exod 34. 6. chap. 1. 24. Lam. 3. 33. Ezek. 18. 31, 32. & 33. 11. ready to remit the greateſt wrongs, ſuch as no man almoſt would, or could endure to put up, Jer. 3. 1. and to receive the wrong-doers into as great grace and favour again, as ever, not retaining the leaſt memory of ought, formerly done, no more then if the ſame had never been, either done by them, or known to him, chap. 1. 10 15, 18. & 43. 25. Jer. 31. 34. Zach. 10. 6. Others again, expound it of Gods conſtancy and immutability in his purpoſes and propoſals: Men are mutable and variable; they promiſe much, and perform little; what accord, and agreement they are brought unto one day, they repent many times, the ſame day, and the next day revoke: ſuch they are. both in their carriage towards God, and in their courſes and dealings one with an other, Pſal. 78. 34, 41, 57. Jer. 34. 10, 11, 15, 16. But it is not ſo with God; he is a moſt true and faithful God; there is no mutability, or ſhadow of change with him: his promiſes are not ſo free, and large, but his performances are as ſure, and as full, Num. 23. 19. Joſh 23. 14. 1 Sam. 15. 29. 1 King. 8. 23. Mat. 5. 18. Mar. 13. 31. Rom. 11. 29. 1 Cor. 1. 8, 9. 2 Cor. 1. 19, 20. Phil. 1. 6. 1 Theſſ. 5. 24. 2 Tim. 2. 13. Tit. 1. 1. Jam. 1. 17. 1 Joh. 1. 9 Rev. 15. 3. and this ſuiteth well with that which followeth, ver. 10, 11. But this, and the former, may well ſtand together, as being both included, and intended in the diſparity, propounded between God and Man: and adding much ſtrength to the motives before mentioned, to perſwade people to come readily in unto God.

mine not yours,—*neither yours mine* For, *as*, or, *like yours*; and, *as*, or, *like mine*; a defect of the note of ſimilitude. See the like, v. 3.

V. 9. *For as the heavens are higher then the earth; ſo are my wayes higher then your wayes; and my thoughts then your thoughts.*] There is a vaſt difference, between my diſpoſition, and dealings, and yours: as there is diſtance between heaven and earth, my diſpoſition and dealings, both for mercy and goodneſs, and for firmneſs and faithfulneſs, are as far aboue yours, as the very higheſt heavens are above the very center of the earth: yea, indeed far higher; for the one is, though unmeaſurable, yet, finite; whereas the other, becauſe infinite, is for greatneſs, and amplitude, and immenſity, inconceiveable. So Pſal. 103. 11. 12. Jer. 31. 37. and God is far above man, in mercy and goodneſs, in truth and faithfulneſs, as in immenſity of height and greatneſs, Pſal. 36. 5, 6. & 57. 10, 11. & 108. 4 & 119. 89, 90. & 145. 3, 9. and there may well be ſome emphaſis in theſe words, *your wayes*, and *your thoughts*, as if he had ſaid, *yours*, even the very beſt of you, that either have, or would ſeem to have, ſome bowels of compaſſion, ſome tender-heartedneſs, ſome equanimity, ingenuity, and readineſs, to remit a wrong; or ſome firmneſs, or faithfulneſs, in making good what ye promiſe. See the like, Mat. 7. 9———11. Luk. 11. 5, 12.

For as] Or, *but as*, So the particle is rendred, chap. 30. 16. and 49. 25. and may well be here: They are not as yours; but far higher then they; the note of ſimilitude is not expreſſed in the text; but is to be ſupplyed, and is in the other particle very frequently included. So chap. 54. 9. & 62. 5.

are higher then the earth] Heb. *are high from* or, *in regard of the earth*. So 1 Sam. 10. 24. Job. 11. 8, 9. & 35. 5. and the like in the next branch.

V. 10. *For as the rain cometh down, and the ſnow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth, and bud;*] As theſe inferiour creatures, through my bleſſing accompanying them, doe not fail of their effect, but attain their intended end, in cauſing the earth to fructifie, for the benefit and behoof of mankind, when to that purpoſe I am pleaſed to employ them, Job 37. 6, 11——13. ſo ſhall the gracious promiſes of mercy, and of delivery, that I make unto you, not fail, or be fruſtrate, but ſhall certainly take place, and be aſſuredly effected. chapter 14. 24———27.

from heaven] From above, for all above us, goeth under the name of *heaven*, Gen 11, 6-9, 14, 17, 20. from the clouds, that are as *Gods chambers*, Pſal. 104. 13. or, *ſtore-houſes*, Job 38. 22.

returneth not thither; but watereth the earth,] Or, *till it have watered*, Heb. *but if it have watered*; or, *unleſs it have watered* as Gen 32. 26. *I will not let thee goe, but if thou bleſſe me*: or, *unleſſe thou bleſſe me*; that is, *until thou have bleſſed me*: neither ſnow, nor rain return, untill they have done the work that God ſendeth them about; who by them is ſaid, *to water the earth*, Pſalme 65. 9, 10. and 104. 13. and 147. 8. not that they then go up again, (though as the rivers are ſaid to return again to the ſea, whence they had their original, Eccl. 1. 7. ſo the moyſture that cometh from above, being licked up by the wind, and exhaled by the Sun, doth, in proceſs of time, aſcend up oft in vapours again, Pſal.135.7. Ier.10.13.) but the meaning is, that it never faileth to effect that, for which God ſends it, whether it then go up again, or no: for the term uſed in theſe formes oft times implies no more. See Gen.28.15. Mat.1 25. See the like form of ſpeech, 2 Sam.1.22. Ch. 37.29,34. Jer.23 20. and 50.9.

maketh it bring forth and bud] Heb. *maketh it child*; as we ſometime ſpeak: for the term is properly uſed of *childing* women; applyed to Sion, ch.66.8. and it is indeed uſed, not of men and women only, begetting and breeding, but of other creatures alſo that bring forth young: of the earth, or ground, as here, more both improperly, and unuſually: for as for that paſſage in the place cited, where it is ſaid, *ſhall a land be brought forth in one day*: by *land*, is meant, not the *ground*, but a *people*.

and bud] Heb. *and maketh it bud*, or *ſprout up*, Job 38.27. Pſ.104. 14. & 147. 8. the word is rendred, ſometime, *to grow*, Gen. 2.5,9. ſometime *to ſpring up* ch.44 4. Job 5.6. the text may well be read, *till it have watered the earth, cauſed it* (to wit, the earth) *to bring forth, and make it ſprout up*: *made the earth to ſpring up*, that is, made graſs, and corn, and plants to ſpring, or ſprout out from the earth; as it is, Gen.2.9. Pſ.85.11. but the ſame form of ſpeech is alſo found, Pſ.147.8.

that it may give ſeed to the ſower, and bread to the eater:] Unto bread-corn, eſpecially, hath this paſſage reſpect, becauſe of greateſt moment for the ſupport of mans life, chap.3.1. ver.2. and becauſe there is a two-fold neceſſary uſe of ſuch grain, for food, and for ſeed; the Prophet pointeth at either. See Gen.47.17 19. Heb. *and gives*, or *hath given*: but the copulative is oft ſo uſed, and ſo rendred, ch.53.2. Mal.1.9 Howbeit, this is not to be referred to the earth, but to the *rain*, or *ſnow*; as by the gender of the terms uſed in the original, appeareth: they *give*, becauſe they cauſe the earth to give, what without them, it could not: For when the heaven is as braſs, the earth is as iron, Deut.28.23. and God himſelf, by them, moiſtening the ground, Pſal.104.23,24. unto whom the Apoſtle therefore applies this paſſage, 2 Cor. 9.10.

Ver. 11. *So ſhall the word be that goeth out of my mouth: it ſhall not return unto me void; but it ſhall accompliſh that which I pleaſe, and it ſhall proſper in the thing, whereunto I ſent it*] So Ezek. 12 25.

the word] That is, my promiſe concerning reconcilement to my people, upon their return to me, and deliverance of them out of captivity: verſe 12. So Pſalm 119.38,41,42,49.

return void] As Embaſſadors, or Meſſengers, failing of that they were ſent about; or miſſing that they went for, Geneſis 32.3,6. 2 King.18.14,17,37. Chap.30.4,5. and 33.7. Jer.14.3.

Ver. 12. *For ye ſhall go out with joy, and be led forth with peace*:] From Babylon the place of your captivity, a type of mans ſpiritual thraldome under ſin and Satan; as Chapter 52.11.

with joy] Ch.35.10. & 51.11.

let forth] Or, *led along*: So the word rather importeth, Pſalm 46. 14, 15. where it is uſed of conveying, and conducting, in State: and it ſeems to have relation to the conduct of Gods people, by the pillar of cloud from Egypt to Canaan, Exodus 13. 21,22.

with peace] Or, *in peace*; that is quietly and peaceably, See ch.52. 12. Exod.11.7. or, *in ſafety* (ſo is the word, *peace*, oft uſed. See ch.54. 13.) ſafely; under Gods protection, ch.52.12. & 58.8. Exod.14.19, 20. Pſ.78.53.

the mountains, and the hills ſhall break forth before you into ſinging] So great ſhall your joy be, and the expreſſions of it, by ſinging and ſhouting, ſo loud and ſo plentiful that the very ſenſleſs creatures ſhall ſeem to be ſenſible of it, and affected with it, when the mountains and hils, on every ſide ſounding therewith, return echoes of it, as if they rejoyced joyntly with you, and praiſed God together with you for it. For thereunto do theſe, and the like forms ſeem to allude, Pſalm 98.7,8. Ch 35.1. & 44.23. and 49.13.

and all the trees of the foreſt ſhall clap their *hands*] Heb. *applaud with the hand*; as Ezek.25.6. or, with *the palm* of the hand; as the word properly ſignifieth, uſed both here, and Pſ.96.12. where the ſame geſture is attributed to the floods: the trees of the foreſt being gently ſhaken with the wind that ye ſhall have to refreſh you by the way, ſhall by making a pleaſant-noiſe, and entertwining their twigs and branches, as their hands and arms, one with another ſeem to applaud you, and your joy, as you go. See Pſalm 76. 11, 12.

V.13. *Inſtead of the thorn ſhall come up the fir tree; and inſtead of the bryer ſhall come up the myrtle-tree*] That this paſſage hath, in the firſt place, a reference to the Jews return from the Babylonian captivity, as well as thoſe, ver.12. to me ſeemeth undeniable, and the beſt Interpreters acknowledge it. Some underſtand it, of the accommodation of them in their way homeward, when they were to paſs thorow waſte Wilderneſſes: and ſo it ſhould be the ſame with that, Chap.41.19. Others, rather conceive it meant of their land and country, that they were to return unto. For whereas aſſurance was given them, of a quiet diſmiſſion from the place of their captivity, and a ſafe conduct unto their own country again, ver. 12. their minds might be troubled, when they began to think, what there would be to entertain them with at their arrival there; conſidering that they ſhould find their land, moſt of it having lien waſte, and enjoyed, not a ſeventh yeers, but a ſeventy yeers, ſabbath, Lev.26.34,35,43. over-grown with buſhes, and thornes, and bryers, and brambles, Chap 7 24. and the Prophet therefore, from God, telleth them, that inſtead of ſuch traſh as the face of their land was then over ſpread with, it ſhould, upon their return, be furniſhed with ſuch plants and trees, as ſhould be, not uſeful only, but beautiful, and delightful alſo; and ſo the paſſage is parallel to that, Chap. 4.2. and that Chap.35. 1,2. So the meaning is, that the face and ſtate, of their Land and ſtate, ſhould be ſtrangely altered for better. See the like in, another notion, Chap.60.17. Now this is commonly expounded of, and applied unto, that gracious and bleſſed change, that ſhould be wrought upon, and appear in, thoſe perſons and people, that ſhould, by the miniſtery of the Word, be converted unto God; being now ſo ſtrangely altered, and changed, 2 Cor.5. 17. that as they are elſe-where ſaid, to be thereby transformed, out of ſerpents and wild-beaſts, into mild and tame creatures, ch. 11.6.8. ſo here, out of ſuch thorny, and prickly ſhrubs and buſhes, as wicked men for their harmful, and miſchievous minds and courſes, are in Scripture commonly compared unto, 2 Sam. 23.6. Mic. 7.4. into ſuch plants and trees, as are both pleaſant and uſeful, chap.61. 3. or, as others, that thoſe vices and corruptions, that their hearts and minds were formerly overgrown with, as with brambles and bryers, Heb.6.8. ſhould be ſtubbed up, and rooted out, Jer.4.4. and the graces of Gods Spirit there implanted in the room of them. But the ſoundeſt, and moſt judicious Interpreters, deem it over curious to deſcend unto, and reſtrain the paſſage to theſe particulars: they conceive the flouriſhing eſtate of the Church of God, in general, hereby to be intimated, as abounding in ſpirituall graces and comforts; thoſe at ſome times alſo accompanied and dignified with a remarkable deliverances, proſperous ſucceſſes, countenance of Potentats, peace, plenty, and the like temporal bleſſings, Act. 9 31.

thorn] See of this, ch.7.19.

brier] The word *ſirpad*, here uſed, is no where elſe found; the Jewiſh Criticks leave us here in the briers; one while telling us, it is a *kind of thorn*; another while, that it is a *kind of baſe ſhrub*, and no more: The ancient Greek rendreth it, *coniza*; an hearb deſcribed by Dioſcorides, l.3.c.127. & Pliny, l.21.c.10. and is ſuppoſed by ſome, to be a kind of *Mullen*; the old Latine, *a Nettle*. Some of our Criticks would have it ſignifie not any ſhrub, or herb, one or other, but a thorny ground, a place over grown with thorns, as compounded of *ſir*, that ſignifies a *thorn*; and the verb *rapad*, or *raphad*, that ſignifies, *to ſtrew*, or *pave*, (whereof ſee on Chap.54.11.) but the oppoſition of plant to plant, here; not of ground to ground, as Chap. 35.2. ſheweth it rather to denote ſome particular buſh or ſhrub: and the name of a thorn found in it, ſeems to imply one of a thorny kind: To which purpoſe, ſome late Interpreters, conceiving the word rather to be made up of *ſir*, *a thorn*; and *pid*, that ſignifies *harm*, or *miſchief*, Job 31.29. Prov.24.22, as you would ſay, *an harmfull*, or *miſchievous thorn*, do render it, *paliurus*, a ſhrub; of note, for ſharp and thorny prickles: Of which, Dioſcorides, l.1.c.106. and Virgil, *ecloge*, 5. our verſion gives it a *brier*, but another word, is by that term elſe-where uſually rendred, Chap 5.6. & 7.23,25. Mic. 7.4.

and it ſhall be to the Lord for a name] Or, as ſome render it; *and this ſhall be to the Lord for a name*. This deliverance of his People and reſtitution of his Church, and the ſtate thereof, ſhall be a means of bringing much glory to God, Chap.44.11. & 60.21. & 61.3. for they ſeem to ſwerve from the genuine ſenſe of the words, that would have it underſtood of the acknowledgment of God, for their Soveraign Lord, by bearing his name, as children do of their parents, ſervants of their maſters, wives of their husbands, Geneſis 48. 16. Chapter 4.1. and 63.19. *name*, for name, renown and honour, Gen.11.4. Num. 16.2. Chap.63.11. See Chapter 56, 5.

for an everlaſting ſign] An everlaſting monument, and memorial of Gods gracious goodneſs to his people. *a ſign of perpetuity*, or *eternity*, that is, a *ſign*, to endure *for ever*: as Exod 31. 17. as *a name of eternity*, for *an everlaſting name*, ch.63 12. That which ſome ſuppoſe to have an eye unto ſuch ſtones, or pillars, as men uſe to erect for bondaries, or land marks, with their names thereon engraven, in lands eſpecially, either newly purchaſed, or recovered from ſome adverſary that had before held, and with-held them. But I ſhould rather conceive it to allude to ſuch tropheys, as are wont to be erected, in memory of ſome great victory, or extraordinary atchievement. ſuch as that monument erected by Moſes, upon the diſcomfiture of Ameleck, and Gods ſpeech thereupon, with thoſe words (as ſome think) engraven on it, *Jehovah niſſi*, Exod.17.15.16. for what Popiſh Writers here prate of the ſign of the croſs, is ridiculous.

that *ſhall never be cut off*] Or, that *it may never be cut off*, that is, applyed to the memorial,and the matter thereby to be remembred, that ſhall never be forgotten,Jer.50. 5. or that it may never be forgotten,but abide ſtill in mens mindes and mouths.See Jer.7.28. But the text may as well be rendred,that *it ſhall not be cut off:* and ſo relating to that which is by the ſign obſigned, the meaning will be , that this act of God , in delivering and reſtoring his Church, ſhall be,as an everlaſting honour to God;ſo for a ſign to his Church, that it ſhall never be forſaken by God, no more then that act of his forgotten by his people. It ſhall ſtand firm and faſt for ever, under Gods powerful ſupport and protection, never to be cut off , or caſt off,again,ch.48.19.& 54.9,10.Jer.31.31-37.& 32.40.&33.25, 26.a defect either of the pronoun relative,as ver.5.or of the finitive particle, as ch.41. 7.

CHAP. LVI.

Verſ. 1. THus *ſaith the Lord*] This whole Chapter, (the four laſt verſes onely excepted)ſeemeth to belong to the foregoing Sermon, and to be the concluſion of it:wherein God admoniſheth his people to do that,whereby they may obtain a part in the favours and mercies beforementioned,Ch.55. and retain it, when they have them: withall,comforting the religious Eunuch againſt want of iſſue,and the Proſelytes of other people, (the number of whom he promiſeth to encreaſe) with promiſe of an equal intereſt with his ancient people, in all the priviledges of his houſe , the Church.

keep ye judgment, and do juſtice]Or,as ſome render it, *Obſerve equity*,(as the word *judgment* is oft uſed for *moderation*, oppoſed to ſtrictneſs, and rigour of juſtice, Pſ.25.9 & 112.5.Jer.10.24.& 46. 28.Mat.23.23.)*and deal juſtly*, ſo *to do juſtice*,is ordinary uſed for to carry a mans ſelf uprightly, and faithfully, in his dealings with others,Pſal.15.2.chap.64.5.1 John 3.7,10.*Judgment*,*and Juſtice*, are frequently joyned together; which when they are attributed to publike perſons,ſeem to deſign,the one, the due and equal hearing,and deciding of cauſes, that come before them; the other, the cauſing of juſtice to be executed , for the righting of the wronged, and puniſhing of the wrong-doer,2 Sam.8.15.1 Chr.18.14.Pſalm 99.4.Jer.33.15. when to private men, the one ſeems to import equitable carriage,free from rigour, and extremity,mixt with mercy and moderation, in exacting their own from others; the other, a juſt and faithful dealing,in, and about thoſe things that they owe unto others,or are employed about,or entruſted with,by others,Ge. 18.19.Pſ.106.3.Ezek. 18. 5. the exerciſe of theſe Offices,God requires here of them,as fruits of true faith, and ſincere repentance. So ch.1.16.Dan.4.27.Mic.6.8. Zach.8.16,17.Mat.3.8.Act.26.20. Gal.5.6.Tit.3.8.

for my ſalvation is neer to come] Which none muſt look to partake in,unleſs they be thus qualified.So Pſ.85.9.ch.46.13.& 51.5.Mat. 3.2.Mar.1.15.1 Cor.6.9,10.Eph. 5.5.

my righteouſneſs to be revealed]My righteouſneſs, which I ſhall manifeſt,as by my faithful performance of my promiſes to my people;ſo by juſt vengeance inflicted upon their oppreſſours,ch. 1.27.& 51.5.

Ver. 2. *Bleſſed is the man* that *doth this*] So Pſalm 106. 3. *Bleſſed* are they that *obſerve judgment* , and each one , *that doth Juſtice*.

and the Son of man that *layeth hold on it*]Or, that *holdeth it faſt*. So ver. 4. Ier.8.5. that keepeth cloſe to it,that practiſeth it conſtantly;not by fits and ſtarts, but *at all times*,Pſal.106.3.*Son of man*, the ſame with *man* before;as Job 25.6. and a defect of the relative in either branch,as ch.55.5,13.

that keepeth the Sabbath from polluting it] *That ſo obſerveth the Sabbath*(Exod.31.13,14,16.)*that he pollute it not* : for that is the meaning of that phraſe See the like,Pſal.69.23. Chap.33.15.Hoſ. 4.6.So ver.4. The obſervation of the Sabbath, put here for the whole exerciſe of religion and piety,as Lev.19 3. Jer.17.21,22. to be joyned unto, and go along with the practice of thoſe other duties, before required, ver.1.Amos 5.24. and that here the rather put for the reſt; becauſe that might be obſerved in forrein parts, during the time of their captivity, whereas many other parts of Gods religious Worſhip, being confined to the Temple at Jeruſalem, could not,Deut.12.11-14.

pollute it] Or,*profane it*:by ſpending it,or any part of it,ſave in caſe of neceſſity , in any profane employment, Exod.31.14.Neh. 13.17,18.Jer.17.21,22,24.

and keep his hand from doing any evill]Or,*that it do not any evill*, to wit, *to his neighbour*, as it is more fully expreſſed, Pſal.15.3. So Zach.8.17.Heb.*all*,for *any*,as Ezek.18.13. that is as well careful to walk uprightly among men, as to carry himſelf religiouſly toward God,Act.10 35.Jam.1.27. and to abſtain as well from wronging his Neighbour,as from profaning Gods Sabbath.See ch.1.13,15.& 58.3-5,13.Amos 5.21,24.

V.3.*Neither let the ſon of the ſtranger, that hath joyned himſelf to the Lord, ſpeak, ſaying, The Lord hath utterly ſeparated me from his people*] Let no man think himſelf excluded from partaking in the gracious promiſes of God,before propounded,Chap.55.1,2,12,13. in regard of his birth and generation, becauſe he is of another nation,and no native Jew, Gal.2.15. for Gods offers of grace, are propounded to all , without diſtinction of nation,be they Jews, or Gentiles, that ſhall ſincerely come in unto God , and embrace his ſervice,Act.10.34,35.Rom.1.10,11.&3.29,30.&10.12.1 Cor.12. 13.Gal.3.28. Col.3.11.

the ſon of the ſtranger]That is,*the ſtranger born*,or by deſcent.See ver.6.But ſo he ſpeaketh the rather, in regard of that law,whereby the iſſue of ſome people,were for divers deſcents ſecluded,from admiſſion into the congregation of Iſrael,Deut.23.3,7,8.whereunto the Jewiſh Commenters further add, that he makes mention of *the ſtrangers ſon*, becauſe he had no inheritance in the land ; of the Eunuch, becauſe though he were a Iew, yet he had no iſſue to inherit : But God here intimateth, that thoſe laws that made ſuch diſtinction between the native Jew,and the ſtranger,ſhould under the Meſſias be repealed; the partition wall being then removed, that ſevered Jew, and Gentile, the one from the other, as the veil was from the top to the bottome rent in twain,at his death,Mat.27. 51.Eph.2.11-16.and in the Prophecy of Ezekiel,proviſion is made for the ſtranger, alſo, and his iſſue, that had joyned himſelf unto Gods people, to inherit alſo among them,Ezek.47.22,23. a type of their joynt portion in the heavenly inheritance, Epheſians 3.6.

that hath joyned himſelf] Heb. *that is joyned*, as it is rendred , Chapter 14. 1. where the ſame thing is mentioned ; but theſe paſſives have oft a reciprocal notion. See Chapter 5, 8. and ſo Jeremiah 50. 5. *let us joyn our ſelves to the Lord*. See further, v.6.

utterly ſeparated]Heb.*ſeparating ſeparated*.

neither let the Eunuch ſay, I am *a dry tree*] Barren, and without poſſibility of iſſue : which might peradventure run in the minds of ſuch, as if therefore they ſhould ſeem to be without the verge of Gods benediction , becauſe fecundity was promiſed,and eſteemed,as a bleſſing,Exod.23.26.Deuteronomy 28.4,11.Pſ.128. 1,3.

Eunuch]Of the term, ſee on ch.39 7.

a dry tree]Or,*a ſear tree*,Luk.23.31.

V.4. *For thus ſaith the Lord unto the Eunuchs, that keep my Sabbaths, and chooſe the things that pleaſe me, and take hold of my covenant*]That are careful, as well in other things, generally to pleaſe me,and approve themſelves unto me : and to keep covenants with me,as in the obſervation of my day,1 King.8.23.Pſa.132.12.Col. 1.10.

thus ſaith the Lord] This rather doth the Prophet here prefix,*thus ſaith the Lord*;becauſe it might ſeem to croſs the Law given by Moſes,before-mentioned. So the Apoſtle, 1 Cor.7.10.*not* I, *but the Lord*.

unto the Eunuchs]Or,*concerning* them as the particle is rendred, ch.23.5.for Gods ſpeech here related, is not directed to them, but delivered as concerning them.

chooſe]Not take them up upon ſome ſudden motion,or from example barely, or tradition, or for ſome baſe reſpects, and ſiniſter ends;as Eſt.8.17.but after ſerious and mature deliberation, upon due conſideration,out of judgment rightly enformed, and affection thereon grounded,do by a free election,betake themſelves to them. See v.6.ſo David,*I have choſen the way of truth*,Pſal.119.30.a term very ſignificant.

thoſe things that pleaſe me]So ch.38.3.Joh.8.29.1 Theſ.4.1.Heb. 13.16.1 Joh.3.22.

take hold of my covenant]Or,*hold faſt my covenant*;as v.2.Pſ.103. 18.

V. 5. *Even, unto them will I give in mine houſe, and within my walls, a place*]By the Law of Moſes, none,ſo maimed,and diſmembred,might be admitted into the Prieſtly function, ſo as to execute any ſervice within the vail of the Tabernacle, or the walls of the Temple, Levit.21.20,23.Deut.23.1. but no ſuch bodily maim, or defect, ſhould hinder any true beleever , any ſincere and faithful ſoul, from having a part in the ſpiritual Prieſthood,1 Pet.2.9.Rev. 1.6.and 20 6.and a place in Gods houſe, the Church, 1 Timothy 3.15.

Even]Heb.*And*,as ch.1.6.& 40.30.

within my walls] The walls of Jeruſalem, as ſome , Pſalm 122.7.a type of the Church : but I ſuppoſe rather, of the Temple ; of which, verſe 7. and from which, ſome were excluded though not ſhut out of the city. See Lev.21.22,23.Lam.1.10.& 21.28.

a place]Heb.*hand:* as Chap.57.8.Deut.23.12.

and a name better then that of ſons, and daughters] Mens names are ſaid to be continued in their iſſue male eſpecially, and to fail conſequently in ſuch as wanted iſſue, Numbers 27.4.2 Sam.18.18. and a numerous iſſue is deemed no ſmall honour, Pſal.127.4,5.& 128.3.Prov.17.6.God therefore promiſeth here,to ſupply and make good the want of iſſue, and of whatſoever, either honour here, or memorial hereafter, might from it, have accrewed unto them, by beſtowing upon them, matter of far greater honour, and more durable; even ſuch as ſhould continue unto all eternity : that which ſhould abundantly recompenſe, and much more then countervail that defect.

a name]What this *name* ſhould be,many debate much,and ſome would have it to be the name of *Gods people*, Hoſ.2. 23. ſome of *Gods ſervants*, Chap.44. 1,2. ſome, of *Gods Prieſts and Miniſters*, chap.61. 6. ſome of *Gods ſons, and heires*, Joh.1.12.Rom.8.16, 17.2 Cor.6.18.Eph.3.6.1 Ioh.3.1.But this is not unlike the diſpute about the name ſaid to be given unto Chriſt, Phil.2.9. but as *name* there, doth not import any one particular title, but is put for power and authority; as Act.3.16.& 4.2. ſo by *name*, is not any ſuch particular ſtyle here meant, but ſuch honour and dignity, as ſhould far ſurpaſſe that, which iſſue was able to afford, both for eminency, and for continuance. See Chapter 55. 15. and 66. 15. Howbeit, what Popiſh Writers hence gather for the merit of ſingle life, above the married ſtate, expounding the place of voluntary Eunuchs; from Matthew 19.12,13. is groundleſs, and frivolous.

better then that of ſons, and daughters] Heb. *good from*, or *before, ſons and daughters*: as Prov.22.1. Eccl.7.1. that is, *better then* the name of *ſons, and daughters*: the word *name* ſupplyed from that before-going, as Dan.4.33.

I will give them an everlaſting name] Heb. *I will give him* (that is, each one of them, as ch. 26. 19.) *a name of eternity*, as Chapter 63.12.

that ſhall not be cut off] As that by iſſue continued, (it failing oft) is, 1 King.14.10. 2 King.10.11. Pſa.21.10.& 109.13. See ch.48.18. & 55.15. Rev.3. 12.

Ver. 6. *Alſo the ſons of the ſtranger that joyneth himſelf to the Lord to ſerve him*] Heb. *And the ſons of the ſtranger, that ſhall be joyned to the Lord, to ſerve him.* Which ſome render, *And* as for *the ſtrangers*, becauſe the nominative caſe ſeems to be put abſolutely.

the ſons of the ſtranger] That is, ſuch as are ſtrangers by deſcent. See ch. 2. 6.

joyneth himſelf] Heb. *are joyned*; as it ſhould be rendred, *that joyn themſelves.* See v. 4.

to ſerve the Lord] The end of this joyning himſelf to him more fully, then before, ver.4. here expreſſed; ſo it is ſaid of the prodigal, that he joyned himſelf to one, that kept a farm, not as a partner with him, but as a ſervant to him, Luk.15. 15. and ſo the words here following are. Howbeit, the term here uſed, would rather be rendred, *to miniſter unto him*, it being ordinarily applyed to the Prieſtly function, Deut.10. 6, 8. and it is ſaid here, not as of the Levites, *to miniſter unto Aaron*, Num.18.2,4. but as of the Prieſts, *to miniſter unto the Lord*, Deut.21. 5. thereby intimating, that they ſhould be admitted, unto the ſacred adminiſtration, to miniſter, not as Levites only, but as Prieſts. See ch.61.6. whereas all ſtrangers, all, that were out of that one tribe, whether Iſraelites, or forraigners, were before excluded from either, Numb. 3. 38. and 18. 4.

to love the name of the Lord, to be his ſervants] That is, out of love to the Lord, to be his ſervants. So Deut.10.12. *to love him, and to ſerve him*; that is, out of love to ſerve him: that was before cloſely intimated in the term of *chooſing*, ver.4. See the like ſyntax, v.10.

the name of the Lord] For, *the Lord himſelf*: as Pſal.116.4,17. Prov. 18. 10.

every one that keepeth the Sabbath from polluting it, and taketh hold of my covenant] See on ver. 2. *every* ſtranger, that ſo doth; for of them ſtill he here ſpeaks: and he mentioneth the obſervation of the Sabbath more ſpecially as the Jewiſh Doctors, ſome of them, would have it, becauſe that was appointed by God, in more ſpecial manner, to be a ſolemn ſign between God and his people, to ſignifie, and obſign his ſanctifying of them, Exod.31.16,17. Ezek.20.20. and being in Covenant with them, Exo.31.16,17. Eze.20.20. ſome other to diſtinguiſh between ſtranger and ſtranger, and to ſhew what manner of ſtranger it was, that he here intended: for among the Jews, ſay they, there were two ſorts of *ſtrangers*; one ſort, that obſerved the commandements given unto Adam, and Noah, but went no further: another, that were circumciſed alſo, and obſerved the rites delivered by Moſes; among which, the Sabbath, Exodus 16. 23. and of theſe, ſay they, it appeareth, that he ſpeaketh, by mention made of the Sabbath. But this diſtinction, we find no ground for, in Scripture; and places are much wronged, to wring this conceit out of them: the Sabbath being the time ſet apart for Gods conſtant ſolemn ſervice, Lev. 23.3. is put for the whole ſervice of God, performed ordinarily on that day. So Levit. 26. 3.

V.7. *Even, them will I bring unto my holy mountain*] Heb. *And I will bring them* (but, *Even them*, as ver.5. or, *Them, I ſay*: as Ch.49.6.) *unto my mountain of holineſſe*; as Pſ.15.1. to Mount Sion, on which the Temple was ſituate, a type of the Church, ch.2.2.& 11.9. Ezek. 20.40.

and will make them joyfull in mine houſe of prayer] I will cauſe them to ſerve me there, with alacrity, and cheerefulneſs of ſpirit, Deut.16.14,15. for the manifold bleſſings, wherewith I have bleſſed them, and for the ſpiritual comforts, that by their communion with me, in my ſacred ordinances, I ſhall there impart unto them, Pſ.36.8.& 42.4.& 43.3,4.& 63.5.& 84.4,10.

houſe of prayer] The Temple, in which, and towards which, as Gods palace, and peculiar place of his reſidence, they were wont to pray, being at Gods command, built, ſanctified, and ſet apart for that purpoſe, 2 Sam.7.13. 1 King.8.19,28-30, 33,35.& 9. 3.

their burnt offerings and their ſacrifices, ſhall be *accepted upon mine altar*] Heb. ſhall be *to acceptance upon mine altar.* So Exod.28, 38. Levit.22.21. Pſal.19.14 and ſo the contrary, Levit.20.21. Jer. 6.20. Howbeit, there ſeems to be here, a defective form of ſpeech, thus to be ſupplyed, *their burnt offerings* (of which word, ſee on Ch. 1.11.) ſhall *unto acceptance*, or *with acceptance*, go up *upon mine altar*: or they ſhall de *accepted*, being offered *upon mine altar*: as it is more fully, ch.60.7. See of the like, chap.38.17,21. A type of thoſe their ſpiritual ſacrifices, of themſelves, or their ſervice, their prayers, their praiſes, their beneficence, Pſal 50.23.& 69.30,31. & 141. 2. Romanes 12.1. 2 Cor. 8 5. Phil.2.17.& 4.18 that ſhould be accepted, Pſalm 51.17,19. Mal.1.11. & 3.4. Rom.15.16. Heb.13.16. being offered upon the true altar, that ſanctifieth every oblation, on it offered, the Lord Jeſus, Mat,23.19. Heb.13.10,15. Rev.8.3,4. Jer. 33. 18.

for mine houſe ſhall be called the houſe of prayer] Mat. 21.13. Mar. 11.17. Luk. 19. 46. *ſhall be called*, that is, *ſhall* ſo *be*, and *be* ſo *accounted*: as ch.54.5. Mat.5.9.

for all people] Heb. *all peoples*: as Pſalm.117.1. ſo rendred alſo Rom.15.11. not for Jews only, but for other nations alſo, without exception, or excluſion of any, Rom. 10. 12, 13. See 1 Kings 8. 41-43.

V.8. *The Lord God which gathereth the out caſts of Iſrael, ſaith*] Heb. *The ſaying* (as ch.1.24.) *of the Lord God that gathereth together: the out-caſts of Iſrael*: as it is well rendred, Pſ.147.2. See Ch.11.12.

Yet will I gather others to him, beſides thoſe that are gathered together] Heb. *Yet*, or *Furthermore*, (as ch.8,5.) or, (dividing it) *I will further gather together more upon him*, (as alluding to an heap, which to raiſe higher, materials are laid one upon another) or, *to him*, (ſo is the particle uſed, Pſal.16.2.& 23.2. chap.22.15.& 53.1.) *unto*, or *above* (as Job 23.2. *my ſtroke is above my groaning*) *his gathered together*; that is, over and above, or beſides thoſe, that I ſhall at firſt gather together. This, a learned Writer of great note, would have meant of the ſecond gathering of ſome by Nehemy, after the firſt by Ezra, Ezr.2.1,2. Neh.7.7. but we read not of any remarkable number gathered together by Nehemy, who was not that way employed, but about repairing the city, and reforming, and ſetling of the State, with thoſe, whom he found there. The courſe of the context rather carrieth to thoſe forraigners, and ſtrangers, before ſpoken of, ver.6,7. who were alſo to be gathered, and brought in to Gods people, and added unto his fold, the Church, Joh.10.16.& 11.32. Act.1.41,47.& 11.24. And ſo not ours alone, but the Jewiſh Commenters alſo, expound it; only one telleth us of an expoſition of his fathers, which yet he doth not expreſſe any allowance of, that this verſe, ſhould be underſtood of Gog, and Magog, of whom, Ezek.29.16,17. unto whom, he would alſo apply the paſſage enſuing, v.9. reading the text, I *will gather together againſt him*, &c. But the former paſſages control this expoſition; and the enſuing words ſeem to be part of another Prophecy.

V.9. *All ye beaſts of the field, come to devour*, yea *all ye beaſts in the foreſt*] Divers Expoſitors annex the enſuing part of this Chapter, to the former; making, ſome of them, this the coherence, That the Prophet, from the conſolation of the godly party, in the former part, doth in this latter part, proceed unto the reprehenſion of the wicked, and ungodly party among them. Other of them, that this is ſubjoyned unto the promiſes before-going, to ſhew that yet, before they ſhould be fulfilled, very fearful and ſad matters ſhould befall the Jewiſh State: which by the Romanes they conceive to have been done, in the deſtruction of Jeruſalem, Dan. 9. 26,27. Matthew 23. 38. and 24. 15——22. Luke 19. 43, 44. and 21. 20——24. But the moſt, and beſt, herein agree, that at theſe words beginneth a new Sermon, or Prophecy: and that the four laſt verſes of this Chapter ſhould go joyntly, in one, with the next.

All ye beaſts of the field] Heb. *Every beaſt*? and ſo in the next branch: but taken collectively; as Chap. 43.20. Ezek.31.6,13. and 34.5,8. The Prophet maketh entrance into the enſuing Prophecy, with a ſolemn proclamation, wherein ravenous beaſts of all ſorts: are called upon to come in to devour, and make havock of Gods own flock, of his own people; and by ſuch kind of creatures are here deſigned, as ſome would have it, the Romanes, but, as moſt rather, the Chaldeans, together with the Syrians, Aſſyrians, Moabites, Ammonites, Edomites, and other people, that joyned with the Babylonians, and ſerved under the King of Babylon, in his expedition againſt the Jews, 2 King. 24.2. Pſal. 137.7. Jer.1.15,16. See the like, Jer.12.9.

come to devoure] Heb. *to eat*: as alſo, Jer.12.9. The adverſaries of Gods people ſo deſcribed, as alſo, Pſal. 80. 13. are incited to do with them, as ſuch creatures are wont to do, with ſuch as they prey upon. Howbeit, ſome conceive, that the beaſts themſelves are called to devour their ſlain, as intimating what havock would be made of them, and what ſhould become of their corpſes, (that which, in likely hood, alſo befell many of them) after they were dead, Pſal.79.2. Jer.7.33.& 34.20. See the like, Ezek.39.17-20. where the ravenous birds, and beaſts are invited, as to a feaſt, to eat, unto their fill, at Gods table, on the carcaſes of horſe, and men; as alſo, Rev.19.17, 18. and I ſuppoſe there may well, in this paſſage, be ſome alluſion thereunto: but take the former to be the genuine ſenſe of the place; the rather, for the reaſon of this call, and invitement, rendred, ver.9,10. to wit, the defect, and neglect, blindneſſe, and ſleepineſſe of their ſhepherds, that which is wont to give opportunity to wolves, and wild beaſts, not to prey, upon dead carcaſes,

caſes, but to break in upon, and worry the flock. See Ezek. 34. 2--8.

all ye beaſts of the foreſt] *Beaſts in the foreſt*, for *beaſts of the foreſt*: the uſual receptacle, and harbour of ſuch ravenous creatures, Pſ.50.10.& 80.13.2 King.2.24.Jer.5.6.So *mountains in Gilboa*, for *mountains of Gilboa*, 2 Sam.1.12. and, *the Prince in thy people*, for *the Prince of thy people*, Act. 23.5.

V. 10. *His watchmen are blind; they are all ignorant*]Or, *Their watchmen are blind*(becauſe he ſpeaketh of his people; as ch.5.25.) *they have no knowledg any of them*. Heb. *they know not*. So Pſ. 14.4.& 82.5.Chap.1.3.& 44.18. Their Prieſts, and pretended Prophets, or their Rulers, as well Civil, as Eccleſiaſtical,(for under the name of *watchmen*, both may well go, though theſe eſpecially ſeem here intended)that ſhould watch, and look out, to diſcover any evil, or enemy, approaching, to give warning of it, both to People and State, Chap.62.6.Ier.6.17.& 33.2.7.are ſtark blind, utterly void of any ſound knowledg, or ability to diſcern, Chap.42.19.Hoſ.4.6.and any enemy therefore may ſafely and eaſily break in upon either, without any notice taken of their approaches, or oppoſition made againſt them. Some underſtand this of the Scribes, and Phariſees, in our Saviour Chriſts time, taxed by him, in his preachings under the name of *blind guides*, Mat.15.14.& 23.15,16,24. & unto them it may be well applyed; but ſeemeth to be of a far larger extent, and to intend other times.

they are *all dumb dogs, they cannot bark*] That which is principally required of a *watchman*, is to ſee, and look about him: that which of a *dog*, ſet to keep the houſe, or the flock, is to give warning, by barking, of the reproach of the thief, or any ſtranger unto the one, of the Woolf, or any ravenous beaſt to the other, Job 30.1. watchfulneſs is required in either: and in thoſe, conſequently here reſembled by either, Matthew. 24. 41-45. Mark 13. 33——37. Luke 12. 36-42. whereas they were blind, dumb, drowſie, and drunk, for ſo the words enſuing intimate. So the Princes are revelling, when Babylon is taken, Ch.21.5.Dan.5.1-4,30. and the ſhepherds are ſlumbering, when Niniveh is ſurpriſed. Nah. 3.18.

bark] By reproving the people for their ſins, Chapter 58.1. and forewarning them of ſuch evils, as would befall them for the ſame, unleſs prevented by repentance, Exekiel 18.19. and it is not unuſual in Scripture, to ſay, that men *cannot* do thoſe things, which they have no mind, or will, to do. So ver.11.Gen.44.22,26.Jerem. 13.23.

ſleeping] So the moſt: Yet ſome, *dreaming*; ſome, *talking in their ſleep*: ſome, *ſnorting*: ſome, *doting*, from an Arabick term, that by change of a letter ſo ſignifies: the old Latine, *ſeeing vain things*: which ſome impute to a miſtake of *hozim*, for *chozim*, or *hhozim*, that ſignifies *ſeeing*. A late Interpreter of ſpecial note, *ſerving the time*, but of that his verſion, ſo diſcrepant from the reſt, no ground is, by him, given; nor am I able to conceive what it ſhould be.

lying down, loving to ſlumber] That is, lying down of purpoſe to take their eaſe, and repoſe themſelves, as the only thing, that they deſired, took delight in, and had never enough of, Prov.6.9,10.& 24.33.Amos 6.4. See the like form of ſpeech, v.6. So Nah.3.18. *Thy ſhepherds ſlumber*.

V.11. *Yea, they* are *greedy dogs*, which *can never have enough*] To their ſluggiſhneſs, and love of their eaſe, is added their greedineſs, and their inſatiable covetouſneſs, an uſual concomitant of the former, with the moſt, requiring means to maintain them, in an idle and looſe courſe of life.

yea, they are greedy dogs] Or, *And theſe dogs*, or *Theſe dogs alſo are very greedy*. Heb. *ſtrong of ſoul*, or, *of appetite*, as *a man*, or *owner of ſoul*; that is, *of appetite*, for one of greedy appetite, Prov. 23.2.

which *can never have enough*] Or, *they can never have enough*. Heb. *they know not to be ſatiſfied*: Our margent renders it, as if it were a verb of the infinitive mood, which ſome of the Jewiſh Maſters alſo, but doubtingly, deliver. Or, rather, *they know not ſatiety*: for the word ſeems to be a noun, in that not unfrequently found, Ruth 2.18.ch.23.18.& 55.2.Ezek.16.28.& 39.19 Hag.1.6.as Ch. 59.8. *they know not the way of peace*: that is, they know not how to walk, or carry themſelves peaceably: they cannot do it, becauſe they have no mind thereunto. See verſe. 6. of ſome ſuch like dogs, David, Pſalm 59.6, 14,15. the greedineſs here ſpoken of, is not of meat, or drink, (though in following their voluptuous courſes of riot and exceſs, they were that way alſo inſatiable, ver. 12.) but of moneys, and means, to maintain that withall, Eccl. 5. 10. and 10.19.

and they are *ſhepherds* that *cannot underſtand*] Or, *and* ſuch *ſhepherds they* are, as *have no underſtanding*; a defect of the relative, as ver.2.Heb *know not to underſtand*; as Ier. 6.15.& 8.12. *they know not to bluſh*, and *they know not to do right*; Amos 3.10. though ſome render it; *they know not to teach*, as if it were to make to *underſtand*, to inſtruct: and ſo the word is uſed, Dan.10.14. See alſo chap. 28.19. but is more frequently taken in the former ſenſe, 1 King.3.9.Prov.1.2,6 & 14.8. Some would here diſtinguiſh between the *dogs*, and the *ſhepherds*, as if the one were the inferiour officers; the other, the ſuperiour governours: But the ſame parties ſeem to be, in either appellation, intended; as before, ver.10. they have no underſtanding to foreſee, and conceive, what the iſſue of things will be, Jer.6.14. ſo the Jewiſh Commenters. Or, they have no skill to order the flock aright: a matter of much moment, and in ſpecial manner, required in a ſhepherd, Jer.3.15.

they all look to their own way, every one to his gain, from his quarter] This clauſe ſheweth more plainly, what greedineſs was meant before; to wit, greedineſs of gain, Prov.15.27. and 31. 15, 16.

look to their own way] See Chap.53.6. they are all for themſelves, without any regard to, or care of, the flock, and its welfare, Jer.22.17.Ezek.34.2,3.Phil.2.21. Some make this paſſage parallel to that, Chap.53.6. *We have turned every one to his own way*. Others, to that, Iudg.17.6. *every man did that which was right in his own eyes*. Both underſtand them, as implying not a general concurrence onely, in running out into evil; but a diverſity of thoſe courſes, that they ſeverally took, ſome abandoning themſelves to the giving of ſatiſfaction to one inordinate luſt, and ſome to another: whence, alſo, ſome conceive a diſtribution of them here, into two ranks; ſome addicted to covetouſneſs, and ſome to riot and exceſs. But I ſuppoſe the meaning of the words to be ſimply ſuch as was before hinted: nor do the places pointed to, ſeem altogether parallel, the pronoun being in them ſingular, as importing a diſtribution; whereas here it is plural. Beſides, that the ſame parties ſeem charged with the ſame vices, not ſome of them with the one onely, and ſome with the other. See the like, Amos 4. 1. and 6. 3. 4.

his gain] As Prov.1.19.& 15.27. it is rendered, *covetouſneſs*, ch.57.17.Ier.6.13.Ezek.33.31. but the word ſignifies properly, *lucre*, or *gain*.

from his quarter] Heb. *from his end*; which Interpreters diverſly expound. Some, from the one end of them to the other; that is *from the higheſt to the loweſt*; as Jer.6.13. all ſorts of them; and ſo the old Latine rendreth it. Others, from the one end of their way to the other: from the firſt to the laſt, they mind and follow nothing but this: it is the whole tenour of their life, to look after their gain. Others, from the one end of the city to the other, as if out of all parts of it, they did rap and rend what they could; no place was free from their pillage: and according to theſe expoſitions, the ſpeech ſhould be defective, as wanting the latter term more fully expreſſed elſe-where; as Exod.26.28. & 36.33. Others, and ſo ſome of the Jewiſh Commenters, from the place of his abode, and they parallel it with that, Gen.19.4. where the word is not amiſs rendred, *quarter*, as it is alſo according to this ſenſe, which ſeemeth the plaineſt here. Howbeit, ſome conceiving it further to intimate their inſatiable thirſt, and purſuit after gain, render it, *without end*, and in that notion is the noun oft uſed, as Chap.2.7. and the particle alſo prefixed before it, is ſometime uſed in the like ſenſe: and ſo, *from end*, ſhould be here, as much, as *without end*, as *from viſion, without viſion*, Mic.3.6. But the pronoun, *his*, affixed, ſeemeth to make the conſtruction; in that ſenſe, here, the harſher, and to carry it rather the other way. I ſhall ſubjoyn only an Annotation of a late learned Writer: He conceiveth that the word here uſed, though commonly ſignifying, *coaſt*, or *end*, or *extremity*, doth oft-times alſo denote, *eminent*, or *honourable perſons*. So he deemeth it to be taken, Gen.19.4.& 47.2.Judg.18.2.Chap.26.15.Ezek. 33.2. and ſo he would have it taken here: and the meaning to be, either referring it to the Prieſts, *they look after their gain, the very chief of them*; not the meaner ſort only: or referring it to the people whom they made a prey of, *they follow their gain, from the principall*, (that is, the richer ſort) *of them*, to wit, of that people, whoſe *watchmen* they are ſaid to be, ver.10. But the places produced, are all queſtionable; nor doth it ſeem to go ſmoothly either way here: yea, this Author himſelf elſewhere ſeemeth confident, that this phraſe ſignifieth, *on every ſide*, both here, and Jer.50.26.& 51.31. and in moſt of the places here alledged by him to other purpoſe. But howſoever it may be with other places, the pronoun affixed will not permit it to be taken ſo here.

V.12. *Come ye*] The ſpeech of theſe wicked Prieſts, and pretended Prophets, either enciting one another, to joyn together, in the practice of riot and exceſs; or inviting ſome of the people to partake therein with them; and ſo impiouſly encouraging them unto ſuch vile courſes, as their duty was to have reproved in them, and to have by all meanes endeavoured to withdraw them from. Thus they applied themſelves to the humour of the people, Mic.2.11 and ſtrengthened the hands of the wicked, that they might not leave their ſins, Ezek.13.19,22.

ſay they] Theſe words are ſupplyed, being not in the text, as chap 22.13.& 45.14. Neh.13.15.Act.7.32.

I will fetch wine, and we will fill our ſelves with *ſtrong drink*] Heb. *I will take wine*(but it is well rendred here *fetch*, as alſo, Gen. 18. 7.& 27.9. for it includeth two notions, *to take*, and *to bring*; as *to receive*: and *to beſtow*, Pſ.68.18. compared with Eph.4.8.) *and we will be drunk*(as it is well rendred, Mic. 1.10.) with *ſtrong drink*: we wil want no good liquor of any kind. Of the word, joyned alſo with *wine* there, ſee on ch.5.11. a defect of the particle *with*, as ch.28.1. Jer.13.12.

and to morrow ſhall be as this day, and *much more abundant*] Some conceive it to be ſpoken in deriſion of Gods Prophets, as ſcoffing at their denunciation of deſtruction, ſhortly and ſuddenly to befall them; we do well enough to day,and we will do better to morrow. See Chap. 22.13. But it ſeemeth rather a profeſſion of a wicked and wretched reſolution, to proceed in the continued practice of their preſent exceſs, day after day, without abating an ace of it, but improving it rather. See ſomewhat the like reſolution of the drunkard, Prov.23.35.

and *much more abundant*] Heb.*great*; (that is, *greater*,then this: the poſitive, for the comparative,as Gen.10.21.) yea of *much* more *excellency*,or *abundance*, as Gen.49.3.

CHAP. LVII.

Verſ.1. THe *righteous periſheth*;] Amidſt the reproofs of the wickedneſs and profaneneſs of the times, and the dreadfull denunciations of wrath and judgement, againſt the main body of the ſtate for the ſame the Prophet here, by the way,inſerts ſomewhat for the comfort of the ſincere-hearted,that living in thoſe times, ſhould either by the cruelty of oppreſſion, have their lives ſhortned,or be taken away otherwiſe: yet not without a ſecret nip, unto thoſe other ungodly ones, that regarded it not,nor took notice of Gods mercy toward them, in tranſlating them hence, before the judgements denounced came to be put in execution; or, of the warning thereof given by the ſubtraction of ſuch.

The righteous] This ſome reſtrain to Joſias, commended for his juſtice,Jer.22.15,16.as well as for his piety 2 Chron.34.3.and taken away by an untimely end, 2 Chron.35.23,24. But the word ſeems more general; being taken collectively, as Pſal.11.5. & 34.19.

periſheth] Is taken away by death: the deceaſe of many ſuch,a fore-running ſign of ſome general judgement approaching. See Chap.3.2. & 6 13. and ſee the like complaints of a defection of ſuch, Pſal.12.1. Mic.7.1,2. Howbeit it is not ſo to be underſtood, as if ſuch utterly periſhed, and were loſt; for it is not ſo; they live even in death, Joh.11.25,26. But by *periſhing*, is underſtood only deceaſe, and departure hence, as, *ready to periſh*; that is, to die, Chap.27.13. And the Prophet the rather uſeth this term, becauſe to the carnal eye, it ſeemed ſo to fare with them; which yet he controlleth, ver.2.

and no man layeth it *to heart*:] Heb. *there is no man*, or, *not any*, (as Chap.36.6. & 40.26.) *laying* it *on heart*; as Chap. 47. 7. So ver.11. where a defect alſo of the pronoun demonſtrative it, as here: *heart*, for *his heart*. See the like defect of the poſſeſſive, Chap.27.9. & 53.10. none of them, of thoſe debauched ones, Chap.56.12. do any whit regard it, or take notice of Gods hand, and end, in it. See Chap.5.16,17. Amos 6.5,6.

and merciful men are *taken away*;] Or, *pious*, *godly*; or, *kinde*, *pittifull*; for the word is uſed for either: for the former, Pſal.16.10.& 32.6. & 86.2. for the latter, Pſal.103.4.& 109.18.Jer.2.1. & 3.12. Heb. *men of piety*, or *pitty*: or, *men of benignity*, or *kindneſs*; as Prov.11.17. *a man of benignity*, or *kindneſs*, oppoſed there to a *cruel* man: the word is uſed in the adjective, Pſal.12.1.Mic.7.2.The Jewiſh Criticks thus diſtinguiſh theſe two; *the Juſt*, or *Righteous*; and *the kind*, or *bountiful* man: the former, ſay they, is one that giveth preciſely to God, or Man, in matter of tithes, or alms, and the like, what the ſtrict letter of the Law exacts of him, and no more: the latter, one that affordeth it with ſome over-plus: For example, the firſt-fruits of their corn, wine, and oyl, was without any certain ſet proportion, or ſtint, required of them by the Moſaical Law,Deut.18.2. howbeit, their Doctors had ſo defined it,that a ſixtieth part, at leaſt, was to be given. This they gathered from Ezek.45.11. where for their oblation, the *ſixt* part of an *Epha*, is required out of an *Homer*, which contained ten *Ephaes*.Hence, they made three degrees of offerers, one that brought but a *ſixtieth* part, whom they call a man of *a ſtrict eye*: Another that brought the *fiftieth* part,whom they term the *middle* man: A third, that brought the *fortieth* part,whom they call a man of a *good eye*.So Eccleſ.35.9. And this third, is the *kinde*, or *bountiful* man. Again, from Eſaus words to Jacob, Gen.33.9. they coin four ſorts of men: The firſt, he that ſaith, *Mine to thee, and thine to me*; or, *Mine thine,and thine mine.* And this is the man of the world, that dealeth ſtrictly in mutual commerce. The ſecond, that ſaith, *Mine to me, and thine to thee*; or, *Mine mine, and thine thine.* And this is the way of *Sodom*, that would part with nothing to the Poor, Ezekiel 16.49. or, the *middle* man, between the *wicked*, and the *kind*. A third, that ſaith, *Mine to my ſelf, and thine too to me*; or, *Mine mine own, and thine mine*, and that is a *wicked* man.A fourth, that ſaith, *Mine to thee, and thine to thy ſelf*; or, *Mine thine, and thine thine own*; that giveth freely, looking for nothing again, Pſal.37.21. Luk.6.35. And this is the *kinde*, or *bountiful* man See Chap.32.5. True it is, that the word hath a notion of *bounty*,and *benignity* in it; but ſo is the word of *righteouſneſs* alſo oftentimes uſed. See on Chap.54.17. and ſo Matth.1.19. nor ſeemeth it the purpoſe of the Holy Ghoſt, here to diſtinguiſh between *righteous* men, and *men of piety*, or *kindneſs*; but to deſcribe the ſame perſons by words, as they are largely taken, (though in ſtrict notion diſtinct) of equal extent, So *righteous*, and *good*,Rom.5.7.

taken away] Heb. *gathered*; as Gen.25.8. Pſal.27.10. a metaphor taken from the gathering of fruit, or corn, Levit.23.39. Chap.17.5.

no man conſidering] Or,*while none conſidereth*. Heb, *in there being none underſtanding*, or *conſidering*: as, *when no depts were*, Prov 8. 24. & 29.18. *where no viſion is*, or, *without any underſtanding*, or *conſideration*: as, *without inſtruction*, Prov.5.23. that is, for want of it: and, *without a wall*, Ezek.38.11.

that the righteous] The ſame word comprehending here, the perſons ſpoken of in the two former branches,as being not divers perſons, but the ſame diverſly deſcribed.

is taken away from the evil to come] Heb. *from before*,or,*from the face of the evil*,(as Jer.42.17.) *is the righteous gathered*: a reſemblance taken from the fruit, that is pluckt, and carried into the houſe; or corn, that is cut, and brought into the barn, when a ſtorm is perceived coming, to prevent ſuch hurt, or damage, as thereby it might have received: So here, they are before-hand taken away, that they may not ſee the ruine of the State, and the captivity of their people. See inſtances of the like, in Jeroboams ſon taken away, that he might not ſee the downfal of his fathers whole family, and the utter extirpation of his ſtock, 1 Kin.14.12, 13. of Joſias gathered up, that he might not ſee the ſame with theſe, had they ſurvived, 2 Kin.22.20.

V.2. *He ſhall enter* into *peace*] Or, *He ſhall go* in *peace*: the particle wanting; as Chap.41.3. or,as ſome render it, *Peace ſhall come*, to wit, to them; it ſhall befall them; for the word ſignifies,as well to *come*, as to *go*, Chap.27.13. & 35.10. and ſome alſo ſupplying the particle of continuation, (which is oft ſuppreſſed: as 1 Sam. 18.30. Ch.2.2. & 10.20. & 11.11.) carry on the ſentence, as further relating what it was, that theſe wicked wretches, who deemed the godly,ſo taken away, to be wretched, and unhappy perſons, did not underſtand, or conſider, to wit, That *he goeth* to *peace*; or, That *he goeth* in *peace*, or, That *peace cometh* to him. That they are taken away while outward peace yet continueth, 2 Kin.23.20. and quietly with inward peace in their ſouls, Luk.2.29. or, That they depart hence unto reſt, and peace, Rev.14.3. to a place of eternal joy and bliſs, Mat.25.21-23. Luk.16.25. Joh.16.22. and this is that which worldly men conſider not; becauſe to the eye of fleſh it appeareth not, Col.3.3. 1 Joh.3.2. but they ſeem rather to have periſhed, ver,1. 1 Cor.15.18.

they ſhall reſt in their beds] As their ſouls paſs to a place of reſt, and bliſs; ſo their bodies are laid down to reſt in the grave, as in a bed, or bed-chamber, there to ſleep quietly, until the general reſurrection, what time they ſhall awake,and be raiſed up again, Job 7.21. and 14.12. Eccleſ.12.7. 2 Cor.5.8. Phil.1.23. and 3.21. 1 Theſſ 4.14,17. becauſe the verb here is plural, whereas the former was ſingular. Some would have it rendred his bones *ſhall reſt in their beds*; but that is not needfull: the word was collective before; and *their beds* intimateth as much here: and the paſſage from number to number is not unuſual. See Pſal.127.5.& 140.9.

each one *walking* in *his uprightneſs*] Or, *that walketh uprightly*, ſtraight forward, without ſwerving to the one hand, or the other, Prov.4.25-27. or, *before him*; that is, before God: as Judg.18.6. Prov.5.21. that walketh ſincerely and circumſpectly,as in his ſight, Gen.17.1. Pſal.18.23. & 119.168. chap.38.3 Jer.17.16. *before him*, for, *before God*: as, *he ſaid*, for, *God ſaid*, Gen.15.13. the pronoun, for the noun: *each one*, is inſerted; becauſe a diſtribution is implyed oft in ſuch conjunctions of the ſingular noun, with the verb plural. See on Chap.26.19. Some of thoſe that rendred the foregoing branch, *Peace ſhall come* to them; repeat from thence, the word *peace*, here, and render it; *Peace ſhall go before him*, or *them*: becauſe the word was collective, as Pſal.85.13. *righteouſneſs ſhall go before him*; and, *their works go along with them*, or, *accompany them*, Rev.14.13. as if peace were ſaid to conduct them, and convey them unto the place of their reſt. But the former reading ſeems the clearer.

V.3. *But draw neer hither*] After the former paſſage inſerted and premiſed, for the comfort of the faithful, that ſhould live in thoſe times hereafter enſuing, and preceding that general ruine, and diſſolution of the State, and deportation of the people, pronouncing them bleſſed,that ſhould be taken away; though by the hands of cruel wretches, (as under Manaſſes,and ſome of Joſias his wicked ſons, and ſucceſſors, it is not unlikely, but that many ſuch were, 2 Kin.21.16. Jer.22.17.) becauſe they ſhould not live to ſee,what ſhould befall the land when they were gone; the like whereunto, ſee Rev.14.13. he now addreſſeth himſelf unto the ſurviving wicked ones, that were of a far other mind concerning thoſe pious ones, ſo made away, as deeming them miſerable creatures,and themſelves happy men, as living ſtill, to enjoy the land, and their places, and poſſeſſions in it, together with what they had bereaved them of: and firſt, in lively colours, he layeth out their moſt impious, and abominable courſes; then foretelleth, from God, what judgements ſhould unavoidably befall them, from which none of their complices ſhould be able to deliver them; and laſtly, concludeth with gracious promiſes of mercy, deliverance, and reſtitution, (wherein yet the obſtinate wicked ones ſhould have no ſhare) to the pious and repentant.

But draw neer hither ye ſons of the Sorcereſs] The words run ſomewhat more emphatically in the original,thus: *And* (for, *But*: as Chap.53.5.) *ye*, or, *as for you*, (as Chap.61.6.) *draw neer hither, ſons of the ſorcereſs*; as if he had ſaid,But as for you,come ye hither a while;I have another manner of errand to deliver unto you,ſome ſorcereſſes brats, an adulterous brood: it is like that of Achijah to the Iſraelitiſh Queen, *Come in Jeroboams wiſe, I have heavy tidings to tell thee*, 1 King.14.6.

ſons of the ſorcereſs] Heb. *of a ſorcereſs*, or *witch*; not of Abraham, as ye pretend to be, Chap.41.8. Mat.3.9. Joh.8.33. or, of Sarah, Chap.51.2. but of ſome *ſorcereſs*, or *witch*, rather: their children are men, in Scripture, ſaid to be, whom in affection, and diſpoſition, they reſemble, and whom, in practice, they imitate, Ezek. 16.3. Mat.3.7.& 12.34.& 23.33. Joh.8.37,39,40,44. 1 Joh.3.8,10. the word *ſorcereſs*, doth not ſo fitly anſwer the term here uſed; for the word *ſorcerer*, or *ſorcereſs*, ſignifies properly, one that dealeth with *lots*, and by them divineth; coming from a Latine word, that ſignifieth *a lot*: the word *witch*, being more general, may ſeem to ſuit better with it; and the rather, becauſe it is here a feminine, in which form, it is no where elſe found: and ſome would have it to denote ſuch an one, as *bewitcheth* with her eyes; as among the Heathen, anciently, ſome were deemed to do. But of the notion, and notation of the word, ſee on Chap.2.6. where the maſculine is rendred, *a South-ſayer*. By which place, alſo, it is apparent, that theſe kind of practices were very riſe among that people: whereof, ſee 2 King.21.6. and well therefore are they here termed, *a witches children*; becauſe to ſuch practiſes addicted.

the ſeed of the adulterer, and the whore] A baſtardly brood, begotten by ſome adulterer, upon an *hore*, (for ſo I ſuppoſe our Engliſh word ſhould be written, coming from the word *hire*; as the Latine, *meretrix*. See Deut.18.18. Ezek.16.33. Mic.1.7.) and belong therefore no more to Gods family, then ſuch iſſue, as ſome adultereſs, or common ſtrumpet, hath by ſome adulterer, whom, forſaking her husband, or dealing diſloyally with him, ſhe hath joyned her ſelf unto, Prov.2.17.& 30.20. See Hoſ.1.2. & 2.2. & 3.1. Mat.12.39. & 16.4. Joh.8.41,42,44,47. Heb. *a ſeed* (that is, *iſſue*, or *race*; as Chap.1.4.) *of an adulterant*, or *adulterer*; (as Jer.9.2. & 23.10. Hoſ.7.4. by which places it appeareth, how this ſin abounded with them; though of ſpiritual adultery God principally here ſpeaketh) *and* of one, or of *her* that *playeth the harlot*; for the word here is a verb: as alſo, Levit.19.29. Judg.19.2. Jer.3.6,8. where it is ſo rendred: the defect of the relative is very riſe, as hath been before obſerved, Chap.55.13.& 56.2,11. Howbeit, ſome render it, *a ſeed committing adultery*, (as alſo they would have the term uſed, Mat. 12.39.& 16.4. to be taken,) *that playeſt the harlot*; (the copulative, for the relative: as Chap.17.2. & 28.1.) or, *thou, I ſay*, (as Chap.49.6.& 55.1.) that *haſt plaied the harlot*, Jer.3.1. Ezek.16. & 23, or, *a ſeed that hath committed adultery, and will play the harlot* ſtill; as noting the unſatiableneſs in their ſpiritual pollutions, and their pertinacious perſiſting therein, Jer.2.25. Ezek.16.28. But theſe all offer force to the text; for the verb here is feminine, as in the places alſo fore-cited, whereas the word *ſeed*, and the participle annexed to it, (yet not neceſſarily in conjunction with it) are both maſculine; and neither of them therefore can couple well with this verb. The former ſenſe is fit, and fair, and to me ſeems to be genuine.

V.4. *Againſt whom do ye ſport your ſelves*] The Prophet having to the life limned them, and ſet before them, an exact picture, and portrayture of themſelves; proceedeth now to debate the matter with them, concerning their practices: and he beginneth firſt, with their carriage toward Gods meſſengers, whom, when they reproved them for their enormities, Chap.58.1. and denounced Gods judgements againſt them for the ſame, Chap.56.9. they entertained with nothing but mocks and ſcoffs, and made ſport with them, and their meſſages, 2 Chr.36.16. Chap.5.19. & 22.13. & 28.14,22. Jer.5. 12,13.& 23.33. Ezek.11.3. The Prophet therefore adviſeth them ſeriouſly to conſider, who it was, that they thus derided, and made themſelves ſo merry with: not ſome ſorry ſely mortals, as they ſeemed to make account; but the immortal, and almighty God, whoſe Miniſters and Meſſengers they were, and whom therefore they wronged and abuſed, in them, Exod.16.8. Num.16.11. Luk.10.16. 1 Theſſ.4.8. for that it is, that he intendeth, though he name not the Lord: and the concealment of the party, makes the ſpeech the more emphatical; as if he had ſaid, it concerneth you neerly, to conſider who it is, though I name him not to you: and it is very like that expoſtulation, or debate of God, with Sennacherib, Chap.37.23. They warp too much from the Prophets drift, that would have this branch expounded, of their abandoning themſelves to wantonneſs; as that, 1 Tim.5.6. which they make parallel to this: or, of their voluptuous feaſtings at their idols tables, Chap. 65.11. the like whereunto, 2 Pet.2.13,14. Jud.12. but the words enſuing, clear ſufficiently the Prophets intent.

Againſt whom do ye ſport your ſelves] Or, *with whom do ye make your ſelves merry?* The word is moſt commonly taken in the better ſenſe, for *to delight* ones ſelf in ought; as Pſal.37.4,11. Job 22. 26. & 27.10. Chap.58.15. & 66.11. but yet ſometime alſo, in the worſe, in a notion of extream *delicacy*, Deut.28.56. Jer.6.2. See Chap.47.1. here to make themſelves merry and frolick, with jeſting, and gibing at Gods Prophets. See the like, Pſal.35.15,16. Lam.3.14.

againſt whom] Or, *at whom*.

make ye a wide mouth, and draw out the tongue?] Heb. *do ye widen the mouth, and lengthen the tongue?* geſtures, and expreſſions of deriſion, and mockage, Job 16.10. Pſal.22.7. & 35.21. Lam.2.16.

are *ye not children of tranſgreſſion, a ſeed of falſhood?*] Perſons addicted to diſobedience, and rebellion; (as *Children of wickedneſs*, Hoſ.10.9.) and a race of liers, and counterfeits: as Chap.30.9. that diſſemble with God, profeſſing themſelves to be his, when they are indeed nothing leſs, Chap.48.1,2. or that by their diſobedience to him, diſcard him, and caſt him off, as none of their father, and carry themſelves towards him, as none of his children, Deut.32.5. And this cenſure of them, is propounded by way of interrogation; which addeth much vehemency to it; as alſo, ver.6. as if he had ſaid, Deny it if you can. See the like, Amos 2.11.

V.5. *Enflaming your ſelves with idols, under every green tree*] Or, *Ye that are enflamed*. For howſoever theſe paſſive forms have ſometime a reciprocal notion; whereof, ſee on Chap.55.3. Yet here there is no neceſſity of it. *Enflamed*, or (carrying on the ſentence, as the particle prefixed ſhews that it ſhould be) ye *that are enflamed*; to wit, with filthy ſpiritual luſt, here principally implied; and with corporal alſo, which went commonly along with it, and was uſually practiſed by them, at their meetings, and in the meeting places, for the ſervice of their idols, Num.25.1,2. 2 Chr.23.6,7. Hoſ.4.10-- 14. Amos 2.8. See the uſe of the word, Gen.30.38. Pſal.51.5. Hoſ.7.4,6. The old Latine rendreth it, *ſolacing themſelves*; and the word that ſignifies, ſometime, *to repent*; ſometime, *to be comforted*, ver.7. Jer.8.6. doth in the form, wherein this is here uſed, come very neer to it; but the roots are divers, the formation different, and the former vowel-point not the ſame.

with idols] Or, *among the okes*: for the word ſometime, ſignifieth *Gods*, or *Potentates*; great and mighty ones, as Chap.44.10. Exod. 15.11,15. Pſal.89.6. Job 41.25. ſometime *rams*, that domineer, as ſtrong ones, among the ſheep, Chap.1.11. & 34.6. Ezek.34.17, 18,21. whence the ambiguity, and diverſity of readings, Pſal.29.1. ſometime *okes*, or more generally, ſtrong and tall trees, of more eminency, than the ordinary ſort, and rank of them: And it is therefore rendred more generally, in ſome places, *trees*, Chap.61.3. Ezek. 31.14. as the word, in Greek (whereof ſome think the *Druides*, or Pagan Prieſts, and Prophets, among the Galles, the *Dryades*, *wood-Nymphs*, or inferiour Goddeſſes, among the Greeks, queſtionleſs, had their names) ſignifying properly an *oak*, yet is oft taken more largely, for the common ſort of forreſt trees. But of the word it ſelf, ſee more, on Chap.1.30. & 6.13. Here thoſe that take it for ſuch *trees*, ſome of them render it, *a grove*, or *tuft*, of ſuch like *timber-trees*, dedicated to idolatrous ſervices, Chap.1.29.

under every green tree:] After the manner of the Gentiles, that, in ſuch places, uſed to ſacrifice to their idols, and perform their ſuperſtitious ſervices, being ſheltred from the heat of the ſun, by their ſhade. So Deut.12.2. 2 King.16.4. & 17.10. 2 Chr.28.4. Jer.2.20. & 3.6. Ezek.6.13. Hoſ.6.13. See Chap.27.9.

ſlaying the children] Heb. *ſlayers of the children*; *that ſlay* your *children*: for their own they were, whom they ſo ſlaughtered and ſacrificed, 2 King.16.3.& 21.6. & 23.10. Pſal.106.38. (a defect of the pronoun, as Job 19.2. Chap.46.4.) that are wont to murther your children in the ſervice of your idols. A ſavage practice, which they learned from the heathen that uſed ſo to do, Deut.12. 31. Pſal.106.35—38. See Lev.18.21. & 20.2. Jer.7.31.& 19.5. Ezek.16.20. & 20.26. & 23.37,39. 2 Chr.28.3. & 33.6.

in the valleys] Or, *beſides the brooks*; as the particle is uſed, Neh. 3.15,25. 1 King.15.13. the word ſignifieth, ſometime, *a valley*; ſo called, becauſe it ſhooteth along as an hollow *pipe*, or *gutter*, between two hils. So Chap.7.19. ſuch a valley was that of *Elah*, 1 Sam.17. 2,3. and ſuch a valley ſeems that of *Hinnom*, to have been, where ſuch inhumane ſervices were commonly practiſed, Jer.7.31. ſometime, *a brook*, Lev.11.9,10. Hence, *the brook Kiſhon*, Judg.5.21. and *the brook Kidron*, 2 Sam.15.23. 1 King.2.37. 2 Chr.30.14. whence the vale, lying neer about it, is called, *the fields of Kidron*, 2 King.23.4. and, *the valley of Kidron*; as ſeems to be intended, 2 Chr.29.16. this brook is deemed alſo, to have run, among other lower grounds, thorow the valley of Hinnom: and brooks are ſo termed; becauſe they run commonly along the valleys, with thoſe waters, that ſhoot down from the hils, Pſal.104.10.

under the cliſts of the rocks.] Heb. properly, *branches*. See on Chap.2.21. ſuch over hangings of them, or cliſts branching out from them, as towards the root, or foot, of rocky, or chalky hils oft-times, are ſeen, made by the water undermining them; and afford ſhade, as well as the branches of thick trees do, Chap.32.2. Some ſuch caves alſo might be made, and cut out of purpoſe, as for habitation and ſepulture ſometime, Chap.22.16. ſo for exerciſe of idolatrous ſervices, for which they made uſe, ſometime of groves and woods, ſometime of dales; ſometime of rocky caves; ſometime of hils. See Chap.17.8.

V.6. *Among the ſmooth ſtones of the ſtream* is *thy portion*] The Prophet here beginneth to alter the frame of his diſcourſe; not ſpeaking, now, as before, to the people, as children of the State, as a ſtock, or ſtem; or, as the iſſue of ſome adulterous couple; but directing his ſpeech to the State it ſelf, as to a lewd woman, or common ſtrumpet: and the tenour of his charge therefore now runneth in a ſingular feminine form. So Jer.2.2. & Ezek.16.& 23.

Among the ſmooth ſtones of the ſtream] Heb. *in the parts*, or *ſmooths*, *of the valley*, or *brook*. The former word: (but without ſuch a point, as the middle letter here hath) doth moſt uſually ſignifie *parts*, and *portions*, as Joſh.18.5,6,9. Ezek.45.7. & 48.8,21. and it is regularly the plural of the word, here rendred *portion*: whence ſome therefore render it, *parts*, or *diſtributions*. And ſo the old Latine hath it.

Now of theſe, Some expound it, of the parts adjacent to the *brooks*: for the word is the ſame, with that before, ver.5. only ſingular here, but in a collective ſenſe, as Job 21.33. & 28.4. & 40.22. Others, of the *diviſions* of the *brooks*, parting themſelves into divers branches, or ſtreams: amids which, ſay they, in the Ilands, were their altars ſometime erected; eſpecially, about the fountain-heads, from which they deſcended. Others, again, of the rocky-parts at the hill-foot that were as *part* of the *vale*, ver.5. But the Jewiſh Commenters, becauſe of the point commonly called *dageſh*, in the belly of the ſecond radical, underſtand by it *ſmooth* ſtones, directing us to that place, 1 Sam.17.40. where the ſame word, ſo *dageſhed*, another vowelling point only ſubſtituted, is found in the ſame notion, it being ſaid of *David*, that he picked *five ſmooth of ſtones* (ſo the words are) *out of the brook*, or *valley* rather; that is, five ſmooth ſtones out of thoſe that lay in the vale of Elah, which vale lay between the two Armies, and in which the combat was fought between him, and Goliah, 1 Sam.17.2,3. for of any brook that ran between them, we read not: ſo, *the ſmooth of the brook*, or *valley* (for the Hebrew hath no more) is here put for *the ſmooth* ſtones (as it is more fully in that other place expreſſed) *of the valley*, or *the brook*; and there is a defect of the ſubject or ſubſtantive; as *full*, for *a full* cup, Pſal.73.10 *ſtrong*, for *a ſtrong* hand, chap.40.10. And by ſuch ſtones, ſome underſtand the ſmooth pebles, whereof there was great ſtore in the brooks, or about them in the valleys; in which their altars were erected ver.5. Jer.2.23. Others, thoſe ſlick and ſmooth ſtones, curiouſly cut out, and poliſhed, Pſal.144.12. whereof their altars were made, contrary to Gods command, Exod.20.25. and this ſeems moſt probable; for what the Jewiſh Doctors relate, that their manner was to pick up ſome fair ſtone, and adore it, is but a groundleſs conceit. Nor doth that of a learned Writer take much with me, (I ſhall leave it to be weighed and deemed of by others) who referring the word both here, and there, in the ſtory of David, to the former root, would have it rendred, as before, *diviſions of the brook* here, as Pſ.1.3. (adding withall, that by Paynims, *brooks* were adored, as having ſome kind of diety) ſo, *diviſions of ſtones* there; that is, not whole ſtones, but pieces of them; nor ſmooth ones, but rough and broken, as in that regard, much better, and fitter for his uſe: But whither ragged ones were ſo fit to fling with, I doubt.

is thy portion] Thine altars, and thine idol-ſervice, is that which thou delighteſt in, and truſteſt unto; as worldly men, in their wealth, Pſal.17.14. Prov.18.11. that thou eſteemeſt thine inheritance, thy lot, and thy portion: thine idols are to thee, ſo, as God is to the godly, Pſ.16.4 5,6. & 119.57. Prov.18.10. Jer.10.16. Lam.3.24. though ſome would have it ſpoken in a menacing way, as foretelling what ſhould betide them, when they ſhould be in captivity, and ſit mourning in waſte places, beſide the brooks ſides at Babylon, Pſ.137.1,2. But this ſuiteth not ſo well with the ſequel of the context. However, there is an elegant paronomaſie, and antanaclaſis, in the Hebrew, between the words rendred, *ſmooth*, and *portion*; which our Engliſh cannot expreſs.

they are *thy lot*] Some would have the pronoun, to be put here for the verb ſubſtantive, as oft it is. See ch.43.13. and then ſhould not the word, *are*: be expreſſed, by any different character. But the gemination of the word (which is here very emphatical, as the like, ch.43.25.) to me ſeems to carry it another way; the emphaſis being rather in the pronoun, then in the verb: the ſentence is the ſame, in effect, with the former: and a trope in either, taken from the parting, and dividing an inheritance, ſo as to aſſign each of the coheirs, or parceners, his, or her portion, by lot; as Num. 26.55. and 34.13. Joſh.14.2. ſo Pſal. 16.5. Chap.34.17. Howbeit, I cannot concur with thoſe, that would have it to be ſo underſtood, as if hereby were intimated, that theſe their idolatrous practiſes, were hereditary to them, that they were left unto them, as a legacy, an inheritance, or a portion, from their Parents, 1 Pet. 1. 18.

even, to them, haſt thou poured a drink offering; thou haſt offered a meat offering] Heb. *alſo unto them*, to wit, thine idols, ver.5. or, *upon them*, to wit, thine altar ſtones, or altars in thoſe places erected, ver.6. for ſo alſo doth the particle here uſed ſometime ſignifie; as Pſal.9.4. *upon the throne*. chap.3.26. *upon the ground*.

a drink offering] By the Law of God, unto every ſacrifice of any Beaſt, was to be added, a certain quantity of meal, or flower, mixed with oyle, which was termed *minchah*, as we render it, *a meat offering*: and a certain quantity of wine, that was termed *neſec*, rendred uſually, *a drink offering*, Num.15.4, 5. neither was the ſacrifice deemed compleat, until this latter, the laſt rite, uſed about the body of the beaſt, was poured upon it. Hence, thoſe ſpeeches of the Apoſtle, *I am ready to be poured out*, 2 Tim.4.6. and *if I be poured out upon the ſacrifice and ſervice* (as Rom. 12.1. & 15. 16.) *of your faith*, Phil.2.17. where he compareth the Philippians faith, and his miniſtery about them, to a ſacrifice his bloud, by marterdom ſhed, to obſign and ſeal up, in way of confirmation, and conſummation thereof, the ſame, to ſuch an offering as this. Howbeit, the word *neſec*, ſignifying an *effuſion*, or ſomething poured out, may ſeem to be more general, and to comprehend any liquid oblation, were it of *oyl*, or of *wine*: For we read of *effuſions*, or pourings, in the religious performances of the ancient Patriarks, before Moſes, as well of *oyl*, as of *wine*, Gen. 28 18 & 35.14. and upon ſome of their *bread-corn offerings*, to wit, their *flower oblations*, was by the latter Law, *oyl* to be poured, Lev.2.1. For others of this latter ſort, were to be only moulded, and made up, or anointed therewith, Lev.2.4,5. But another term is uſed in thoſe places, for the *pouring* out of oyl, then that, from which the word *neſec* deſcendeth, which may therefore well be deemed to import, ſpecially that of wine, of the pouring out of theſe to their falſe gods, wherein they partaked alſo themſelves with them. See Jer.7.18. & 19.13. & 44.17-19,25. Ezek.20.28. Amos 2.8.

a meat-offering] Or, as ſome, *a wheat offering*: but as the one is too large; for the fleſh-oblations alſo are called, Lev.3.6. *Gods meat*, Mal.1.12. and were ſome of them *meat* for the Prieſts, Lev.6.26, 29. Ezek.44.29. ſo the latter is too narrow: for there were ſome, oblations of *barly*, as well as of *wheat*, Lev.2.14, 16. & 23.10,17. Num.5.15. nor doth the word, *meal-offering*, come exactly home to it; becauſe ſome were of the *ears of corn*, or *corn* yet in the *ear*: the neereſt to it ſeems to be, *the corn*, or *the bread-corn offering*; which will comprehend all the *minchaes* in Moſes: for what *Caiines* was *of the fruits of the earth*, being, in terms, ſo general, and large-related, is uncertain. But of this kind of oblation, two ſorts of it, the notion, and the notation of the term. See before on chap.1.13. of theſe offered to their idols, (for of this kind were their *cakes* tendered to the hoſt of heaven) ſee Jer.7.18. & 44.19. Ezek.20.28. Amos 4.4,5. The word is here, as the former alſo: though in a ſingular form, yet in a plural notion.

ſhould I receive comfort in theſe] What joy, or comfort, can I have (for this form hath oft ſuch a potential notion, as Jer.2.23.) in ſuch people as theſe? Chap.9.17. though they ſhould withall perform other ſervices to me, Chap.66.3. Jer.7.9,10. Ezek.20.39. or, as ſome, ſhould I *have compaſſion* on ſuch wicked wretches as theſe? as alſo, chap.9.17. ſo Jer.5.7. *how ſhould I ſpare thee for this?* thus the word may ſeem to ſignifie, Deut.32.36. Pſal.90.13. Others, how ſhould I *repent* of the evill, that for theſe things I intend to bring upon them. So is the word taken, Exod.32.12. Jer.18.8. See Jer. 15.6. Pſalm 90. 13. Others, how ſhould I rid my ſelf of that grief, and ſhake of that ſorrow, that my ſoul is poſſeſſed of, and my Spirit vexed with, by ſuch practiſes as theſe, Ezek.6.9. ſo the word ſeems taken, Gen.24.67. 2 Sam.13.39. Others, can I be at any reſt, or have any joy of ought, untill I have taken vengeance for ſuch practiſes as theſe? See Jer.5.9. The old Latine, after the ancient Greeks, read the words in the negative, *Should I not be wroth*, or *have indignation for theſe things?* and in theſe interrogative forms (which run uſually with much quickneſs, and vehemency, as ver.4.) the negative particle is oft omitted. So 1 Sam.2.27,28. *Did I*, and *Did I?* for, *Did* not *I?* Job 20.4. *Knoweſt thou* not *this of old?* Ezek.20, 30. *Are ye* not *polluted? Do ye not commit whoredome?* See Jer.31. 19. This therefore here alſo admitted, I ſhould thus render the words; *Should I not eaſe my ſelf of ſuch?* To wit, by taking vengeance upon them; as Jer.5.9. *Should I not viſit for theſe things? Should not my ſoul be avenged on ſuch a Nation as this?* For the uſe of the word, in this notion, ſee Chap.1.24. and the Prophet may ſeem the rather to have made choice of this word, here, to conclude this verſe, with a word of the like ſound, though not ſenſe to that wherewith he began the verſe fore-going.

V.7. *upon a lofty, and high mountain, haſt thou ſet thy bed*;] After that paſſionate parentheſis, wherewith the fore-going diſcourſe was ſhut up, he returneth to relate their ſhamefull, or ſhameleſs, rather, pollutions of themſelves with their idols. Thou haſt not in vales, and caves only, below by the brook-ſides, erected thine altars, but aloft on the higheſt hils, in thine high places. Such alſo they made uſe of as Temples for the ſervice of their idols, after the manner of the Heathen, whom God caſt out before them, Deut.12.2. 1 King.12.31. & 14.23. 2 King.17.9,29. & 21.3. Jer.17.2,3. Ezek. 6.13. & 16.16,31. & 20.28,29. He compareth the Jewiſh State to a ſhameleſs ſtrumpet, that entertaineth her companions, not in private chambers, and cloſets, as having yet ſome ſhame of what ſhe did, Ezek.8.8,12. but without all ſhame, as glorying rather in her ſhame, committing fornication, and practiſing uncleanneſs in open view, as Abſolom with his tent ſpred upon the houſe top, 2 Sam. 16.22. ſo with her bed, made, and ſet in ſome conſpicuous place, lying open, and expoſed to the eyes of all. See 2 King.23.5,12. Jer. 32.29. Ezek.16.24,25. & 23.41.

high and lofty] Words of the ſame notion multiplied, to make it more emphatical, and to expreſs the eminency of the place. So Chap.2.13,14. & 30.25. & 52.13.

thy bed] Ver.8. Ezek.23.17,41.

even thither wenteſt thou up to offer ſacrifice.] Heb. *thither alſo*; as ver.6. *wenteſt thou up*; not to do ſervice and ſacrifice unto me, (as though in an irregular way thy people ſometime did, 1 King.3. 2. 2 Chron.33.17.) but to defile thy ſelf there, (See ver.8.) by offering ſacrifice to thoſe thine idols, on thine altars, to the honour and ſervice of them, there erected, ver.5,6. for I ſuppoſe them to be wide, that conceive the Prophet to allude here to the manner of thoſe, who lodged in the Temples of their idols, expecting direction from them, by dreams.

V.8. *Behind the dores alſo, and the poſts, haſt thou ſet up thy remembrance*:] There is no place, either abroad, or within dores, free from ſome ſign, or mark, ſome memorial, and monument, or other, of thine idols, thine affection to them, and filthineſs with them, Ezek.17.31.

Behind alſo] Heb. *And behind*, as Chap.34.13.

the dores and the poſts] Where God commanded his precepts to be ſet, that they might be ever in their eyes, Deut 6.9. & 11.20. & 27.2,3. Heb. *the dore, and the poſt:* which ſome therefore underſtand, as ſpoken of the dore of Gods houſe, the Temple, Ezek. 8.3.5.7,14,17. & 43.8. but the words ſeem to be taken collectively, as our verſion rendreth them; as alſo the word *valley*, and *mountain*, ver.6,7. or, if it be taken in a ſingular notion, becauſe the ſpeech runs of the whole State, as of one ſtrumpet, it may be conceived, as ſpoken of the dore of her own brothel-houſe, Prov.5.8. as before of her bed, v.7. Prov.7.16,17. Some would have an alluſion in it, to the arms, and enſigns of nobility, ſet over great mens dores: it might rather be, to the titles, and inſcriptions wont to be ſet anciently over common ſtrumpets cels. But the words here, are, *behind the dore*; not ſo much to invite them to her (of which before, and afterward, ver.7,9.) as to mind her ſelf of them, Ezek.8.10. & 23.14. Others, to the *Lares*, or, *family-tutular-gods*; whoſe images, ſay they, they uſed to have about their dores, to ſecure their goings out, and comings in: but of that they bring no proof. Others underſtand it, of the incenſe that they burnt unto their idols; becauſe the incenſe ſeems to be termed, *a memorial*, Lev.2.2. but that ſeems not to ſuit ſo well with *dore*, and *poſt*.

for thou haſt diſcovered thy ſelf to another, *then me, and haſt gone up*] Heb. *for*, or, *yea*, (as Chap. 15.9. & 16.8.) *from me*, or, *from with me, thou haſt diſcovered, and haſt gone up*; that is, *yea*, more then ſo; departing *from me*, or refraining company, and ſociety, with me, of which manner of defective, or comprehenſive form of ſpeech, (ſee on Chap.1.4.) *thou haſt diſcovered* thy ſhame, or nakedneſs, or proſtituted *thy ſelf*, (that is the meaning of the phraſe, as appeareth, Ezek.23.18. Levit.20.17,18. a defect of the pronoun; as Lev.18.6.) *when* (ſo is the copulative uſed, Gen.14.14. Chap.37.9,36. & 53.2.) *thou wenteſt up*; to wit, unto thy bed, ſet aloft, in open view, ver.7. there to defile thy ſelf. See the like form of ſpeech, in the like notion with the ſame quick, and conciſe manner of delivery, implying much indignation againſt, and deteſtation of, the fact mentioned, Gen.49.4. They ſwerve from the reſemblance uſed here by the Prophet, that underſtand this paſſage, of withdrawing her ſelf from Gods protection, and abiding under his wing: as alſo thoſe of the Jewiſh Doctors, who ſuppoſe all this, together with the former paſſage, ver.6,7. to reſpect that injunction, Exod.21.24,25. that whereas God had commanded them, if they built him any altar, to make it, either of earth, or of rude rag, and to place it in ſome hidden place, (though that be not in the text) and to ſet it on the plain ground there; ſhe had built altars of hewen ſtone, to ſet them aloft, in high places, and gone up to them by degrees: as alſo thoſe, both of them, and ours, ſeem to narrow it too much, who expound it, as if it were ſaid, that riſing from Gods ſide, or his bed, that is, his Temple, ſhe had immediatly gone up to her idols bed, in her high places: for howſoever, ſome ſuch charge is entred againſt her, Ezek.23.38,39. to wit, that the ſame day that ſhe had committed idolatry with her idols, ſhe had preſumed to repair to Gods houſe: Yet the meaning of the text here ſeems more general, that falling off from God, ſhe had joyned her ſelf unto idols, and not in private only, retained monuments of them, but in publick view alſo, committed acts of ſpiritual uncleanneſs with them, See Ezek. 14.6. & 23.17,41 Nor can their interpretation be admitted, who render it, following the old Latine, *thou haſt beſide me*, or *at my ſide*; that is, ſay they, in my Temple, in my ſight, proſtituted thy ſelf; as reſpecting what Ahaz and Manaſſes did, 2 King. 16. 11, 15. and 21 4,5,7. becauſe the words of the text will not bear it: nor doth that ſeem probable, which ſome others render, concerning the laſt word, which, to fit the Latine, they render in an active ſenſe, *thou haſt cauſed* them *to aſcend*; expounding it, by the ſame term uſed, Gen.31 10,12. for though the verb admit either notion, yet the uſe of it before, in the ſenſe commonly received, here carrieth it the other way. See ver. 7. no more then that, which the Greek giveth, *thou haſt there offered thy ſacrifices*: as Joſh.8. 31. though that agree better with what the former place, ver. 7. hath. But the Prophet is in another reſemblance here.

thou haſt enlarged thy bed] Thou haſt encreaſed thine idolatry more and more, by the multitude of thine altars; or by enlarging the Temples, and places built, for the exerciſe thereof: as 1 King. 11.7. & 21.3. like a ſtrumpet, that makes her bed, or room larger: or maketh many beds, and rooms, to receive, and entertain the more company, 2 Chron.28.24,25. Jer.2.28. & 11.13. Ezek.16. 15,16,24,25,31. and 23.14. See ver. 7. So, *enlarge*, or *widen*, *the place of thy tent*, to receive the more Inhabitants, Chapter 54. 2.

and made a covenant with them] So the old Latine, and ſome of the Jewiſh. Thou haſt engaged thy ſelf to their idols, by entring into covenant with them, Deut.7.2-4. 2 King. 16.10. Heb. *and cut thee out*, or *cut thee down from them*, or *more then they*. Now howſoever it be true, that the word of *cutting out*, be applyed unto *covenanting*; the reaſon whereof, ſee on, Chap. 28. 15. from Jer. 34. 8,18. Yet becauſe neither the word is found ſo uſed, but where the word *covenant*, is expreſſed; nor are perſons ſaid, *to cut covenant from* one, but *to cut covenant* with him, as in the place before pointed to, and elſewhere; ſome other ſenſe of the words is to be ſought out: where, to paſs by thoſe, who, ſeeming to wander far from the ſenſe of the words here, read it, *thou haſt cut thee ſome of them*, made Eunuchs of them: as Chap 39.7. though of ſuch, the word be ſometime uſed, Levit.22.24. & Deut.23.1. Some others render it, *and thou haſt cut* it *thee out* (to wit, thy bed, before ſpoken of) larger *then theirs*; (of which form of ſpeech, ſee on Chap.2.6. & 55.1.) that is, felled trees, in thy groves, (Chap. 14. 8. & 37.24. to make room for thine Altars, or, Temples, built for the ſervice of thine idols; and herein ſtriven to out-ſtrip in thine idolatries, either thine idolatrous Anceſtors, Jer. 16.11,12. as ſome; or other idolatrous heathen, Ezek. 5.6. as others: this latter ſeems more probable, then the former; becauſe of Anceſtors, there ſeems no hint, at all, either before, or after; of ſtrangers, there doth. Howbeit, ſome refer, both the fore-going branch, and this, with ſomewhat that followeth, to a particular act of Ahaz, who ſeeing at Damaſcus, an altar erected to the honour of ſome, either Syrian, or Aſſyrian, idol, far greater then that of the true God, at Jeruſalem, ſent a pattern of it to Uriah, the High-Prieſt, to have ſuch another made for him, 2 King. 16. 10, 15. 2 Chron. 28. 23. and they render the text, *thou haſt enlarged thy bed, and haſt cut it out for thy ſelf*; taking a pattern *from them*: and ſome ſuch thing may be hinted; but the text ſeems much more large.

thou loveſt their bed where thou ſaweſt it] This ſome alſo refer to the altar, that Ahaz ſaw at Damaſcus, and was ſo much taken with it, 2 King.16.10. of whom, ſome alſo render the words, *thou haſt cut out for thy ſelf from them*, whom *thou loveſt*, *their bed*, in *the place*, which *thou haſt provided* for it: and the defects, both of the relative, as ver.3. and of the pronoun *it*, as Chap,46.11. are very frequent; but the pauſes will hardly admit this conſtruction, Heb. *thou loveſt their bed*, in *the place thou ſaweſt*; that is, the company of them, as Num.31.17. Judg.21.12. See Jer. 2.25. whereſoever thou ſaweſt them: and ſome of the Jewiſh Doctors obſerve it, as a tranſgreſſion of that inhibition, Deut. 12. 13. but that here, is far beneath the guilt of the crime: it rather, ſo read, imports their proneneſs to this ſpiritual inordinate luſt, wherewith, upon any the leaſt occaſion, in any place, at any time given, ſhe was as a common ſtrumpet delighting in ſuch filthineſs, preſently enflamed, Ezek.23.14,16. a defect of the particle, *in*, as Chap.44.12. & 48.4. and of the relative, as before; or, *thou loveſt their bed*; *thou preparedſt*, or, *providedſt*, *room*; to wit, for them, to entertain them *in*: for the verb ſignifies, not to *ſee* only, but *to prepare*, or, *provide*, alſo; as Exod.18.21. and ſo the word alſo parallel to it, Gen.22. 8. and the noun is frequently uſed for *room*, or *place*: as Deut. 23. 12. Chap.56.6. and in the plural maſculine, for *ſpaces*, or *ranges*, 2 Chr.23.15. Chap.22.18. & 33.21. and this I conceive to be the genuine ſenſe of the word: for that which ſome ſay here, of *a monument*; as if the word were ſo taken, 2 Sam.18. 18. to omit, that it may there alſo be rendred, as our verſion alſo hath it, as well *Abſoloms place*, as *Abſoloms monument*, that notion ſeems not to ſuit ſo well here. Howbeit, becauſe the word properly ſignifies *an hand*; and the old Latine renders it, *with an open hand*; as if the latter word were not a verb, but a noun, ſome Popiſh Writers would have it to mean, *with an open hand*; that is, not covertly, but openly, without ſhame, or *with the hand* beckning to, and inviting company, and cuſtomers to her: as Chap. 13. 2. and 65.2. Prov.1.24. or, *with open-hand*, liberally, hiring ſuch, and ſparing no coſt to ſatisfie her filthy luſt, ver. 9. Ezek.23.31-34. but one of their own coat, doth ingenuouſly acknowledge, that no ſuch noun, as they here dream of, is at all found in Scripture: who would therefore, expound it of the workmans *hand*; put, as he ſuppoſeth, for his work or workmanſhip; as we ſay *a mans hand*, for, his handwriting; the efficient, for, the effect: drawing in hither, that of *Abſoloms pillar*, and applying it to *Ahaz his altar*; of both which before. Others, of the adulterers *hand*, in an obſcene notion, not fit to be expreſſed. But thus men out of a prepoſterous affection, perverſly employ and ſtrain their wits, to ſupport and bear out a vitious verſion.

V. 9. *And thou wenteſt to the King with oyntment, and didſt encreaſe thy perfumes*] Another crime charged upon this State is, the ſending Embaſſadors to forraign Nations with preſents, and in moſt baſe manner, ſubmitting, and bowing down, to them. 2 King. 16.7,8. Chap.10.4. either to crave ayd and aſſiſtance from them, 2 King.16.8,9. Chap.30.1,6. & 31.1. Jer. 2.18,36. Ezek.17.15. Hoſ. 5. 13. & 12. 1. or to curry grace, and find favour with them, 2 King.18.14,15. Chap. 10.4. and 33.7. or to communicate with them, in their idolatries. 2 King. 16.7,8. Ezek.16.26,28,32,33. and 23. 16, 40.

And thou wenteſt] Or, *Thou haſt gone alſo* v. 8. *gone*, either in perſon thy ſelf, as Ahaz, 1 King. 16.10. or, by thy meſſengers, as the Centurion is ſaid to have *come* unto Chriſt, Mat. 8. 5. compared with Luk.7. 3,4,6. Chriſt himſelf to the old world, 1 Pet. 3. 19. with 2 Pet.2.5. and to Epheſus, Eph.2.17. ſo the word is ſuppoſed to be uſed, Cant.4.8. or, *haſt reſpected*, or *obſerved*, as our margent renders it: and ſo one of the Jewiſh Commenters, *thou haſt ſending beheld*. So it ſhould be a defective, or complexive form of ſpeech, as ſome of ours make it, reading the text thus; *Thou lookeſt about to the King*, that is, *thou lookeſt about* for ayd, (as Pſal.142. 4.) and ſendeſt *to the King*; and ſuch forms are uſual. See Chap. 38. 17,21. but there ſeems no need thereof here. The word indeed ſignifieth, moſt uſually, to *view*, or *behold*, Job 20.9. & 33.14, 27.& 35.5,13. but ſometime alſo, *to preſent*, or to *tender a preſent*; as appeareth by the noun thence deduced, uſed for a *preſent*, 1 Sam. 9. 7. that which I conceive to be the genuine ſenſe of it in this place, *thou haſt preſented the King with oyntment*. The old Latine rendreth it, *thou haſt decked thy ſelf for the King with oyntments, and perfumes*; as harlots uſe to doe, when they are to entertain their companions, Ezek.23.40.Prov.7.17. but for this uſe of this word, I find no ground,

to the King] For, *Moloch*, Lev.20.2. ſay ſome; becauſe the word hath the notion of a *King* in it: whence the variety of reading, Jer.49. 1. Zeph.1. 5. Others, by the *King*, underſtand here, the King of Aſſyria, to whom Ahaz, both ſent, and went, 2 King. 16. 8—10. Others, the King of Egypt, whom, divers of them, at divers times, had craved help from, againſt the Aſſyrian, and Chaldean, 2 King.17.4. Chap.30.1. & 31.1. Jer.37.5,7.Ezek.29. 16. and others again, of the Babylonians, or Chaldeans, Jer.51. 59. but the word ſeems to be taken collectively; not of any one particular, either King, or kingdome; but of ſeeing indefinitely, ſometime to one, ſometime to another, Jer. 2.36. Hoſ. 7. 11.

with oyntment] Heb. *with oyle*, as Pſal.133.2. & 141.5. Eccl. 7. 1. Amos 6.6. of pretious oyntment wherewith that land ſeemed to be ſtored, ſee Chap.39 2. among which, their *balſome* peculiar to that country, ſeems to have been a principal. See Gen. 43.11. Jer.8.22. & 46.11. Ezek.27.17. and of this, eſpecially, many underſtand it here.

and didſt encreaſe thy perfumes] Or, *haſt multiplyed thy confections*; for the word is more general, and comprehendeth as well *oyntments*, as *perfumes*, Exod. 30. 25,35. whence the word that ſignifies, *a confectioner*; ſo rendred, 1 Sam. 8. 13. See alſo, Eccl.10.1. Job 41.31. that is, either thou haſt uſed abundance of them, to prepare, and fit thy ſelf for them; (ſo, *to multiply waſhing*, for, to waſh abundantly, Pſ.51.2. & *to multiply ſope*, for, to uſe abundance of ſope, Jer. 2. 22.) or ſent abundance thereof to them, to woo, and win them to thee. Which latter ſeems the more likely. See Jer.2 33. and 4. 30. Hoſh.12. 1.

and didſt debaſe thy ſelf, even *unto hell*] Heb. *make low*, or *lay low*: but uſed here, in a reciprocal, though not form, yet notion; as Pſal.113.6. Jer.13.18. thou haſt laid thy ſelf low, or debaſed thy ſelf, as one that boweth himſelf down to the ground, or to the loweſt ground, as if thou wouldſt goe even into the ground, or the grave. See chap. 51. 21. an alluſion, as ſome think to ſuch vile and baſe ſtrumpets, who, among the Greeks, had their name, from proſtituting themſelves on the ground; yea, under the ground, in cellars, and vaults, and in tombs, and monuments, ſometimes. I conceive rather, from ſuch, as in a moſt ſubmiſs, and ſervile manner, caſt themſelves at the feet of thoſe, whom they ſue, and ſeek to, for ought; as if they would creep into the very ground. See Chap. 10. 4. for I ſuppoſe they ſwerve from the Prophets intent, who conceive the meaning to be, that they had, by theſe their abominable courſes, brought themſelves to a very low condition, by ſuch like forms of ſpeech ſometime expreſſed, Pſal. 7. 5. & 63.9 & 88. 3,4,6. Chap. 25.12. & 26.5,6. and 47. 1. that which yet is true, Chap.29 4. and ſhe was forewarned of, Jer. 2.25. But this ſeems to look another way.

V. 10. *Thou art wearied in the greatneſs of thy wayes*] Thou haſt even tired thy ſelf out, with the length of thy Journeys, ſending to and fro, ſo far abroad. See Jer.2.38. Ezek. 33.40. Howbeit, ſome take it, as ſpoken in reference to their inſatiable idolatrous deſires, as therein reſembling the *way*, and courſes of baſe harlots, Prov. 30. 19. But that place doth not parallel ſo fitly with this.

yet *ſaidſt thou not There is not hope*] Though thou ſaweſt that all thy toiling, and tiring out thy ſelf was in vain, it was all but loſt labour; yet thou wouldeſt not give over, but goe on ſtill deſperately, in that toilſome and chargeable courſe. Heb. *it is deſperate.* See Jer. 2. 25. & 18,12, the diſcretive is not unfitly ſupplyed; as Chap.41.11. & 49.4.

thou haſt found the life of thine hand] Thou ſtill imagineſt, that by theſe courſes thou ſhalt find at length, or haſt already found, and attained that, which ſo much thou deſiredſt, ſufficient meanes, and ayds to ſupport thee, and to ſtrengthen thine hand. See Hoſ. 12. 8. the *life* of the *hand*, for, the *ſtrength* of it, ſay ſome; others, *the life of the hand*, for, life, and meanes of life, and ſupport, by the induſtry of the hand acquired; and either of theſe will ſuit well with the ſenſe above-delivered: for they ſeem to rove too far out of the way, that would have the meaning to be, that either their pains and toyle, in ſeeking abroad ſo, or their idol-worſhip, were as pleaſant and delightful to them, as their *life*; (of which kind of expreſſion, ſee Pſal. 30.5. & 63.3.) or, then *food*, or *meat*, whereby, *life* is ſuſtained. Of which form, ſee, Job 23.12. Joh.4.34. & thoſe yet further, who expound it, *thou getteſt thy living by thine hand*, that is, thou maintaineſt thy ſelf (as common harlots uſe to doe, thereof in Latine ſo termed) by thy filthy earnings; for neither doth the Prophet ſeem to be in that argument here, and the contrary rather is implyed, both in the fore-going branch; as alſo Ezek.16. 31——34. Howbeit, becauſe the word here rendred *life*, as it properly ſignifies, and is moſt commonly uſed, doth alſo ſignifie *a troop*, or *company*, conſiſting of living creatures, men, or beaſts, 2 Sam.23.11. Job 38. 39. Pſal.68. 30. ſome late Writers here render it, *thou haſt found a troop of thine hand*, that is, ſay they, forces that will be ready at hand to aſſiſt thee upon all occaſions. Nor might this Interpretation ſeem altogether improbable, (ſee ver. 13.) but that it is by ſome queſtioned, whether that word doe in any place at all ſo ſignifie; and I goe rather, therefore, with what was before propounded.

therefore thou waſt not grieved] Therefore thy pains ſeemed no pains, but a pleaſure, rather, to thee; becauſe by ſuch means thou didſt hope, and madeſt full account to accompliſh thine ends, and what thou deſiredſt, (as Gen.29 20. with 31.40.) and ſeemedſt ſometime ſo to do, 2 King. 16.7,8,9. though it proved otherwiſe afterward in the end, 2 Chron.28. 20,21. Chap. 7.17. & 8.7,8. or, as ſome render it, *thou waſt not wearied*, or *tired*; as the other word before in the front of the verſe; as if he had ſaid, though thou haſt toiled, and tired thy ſelf, yet thou wouldeſt not be weary, wouldeſt not give over: the word properly ſignifies *ſick*, or *weakned*; as Chap 33.24. it may well be rendred, either thus, or the former way, as ſometime alſo it is, Prov.23 35. Jer.5. 3. The old Latine rendreth it, *therefore thou haſt not prayed*; that is, ſay they that follow it, thou haſt not ſought by prayer to me, becauſe thou thoughteſt that thou hadſt no need of my help, thou hadſt ayd ſufficient from others; but the verb is never found ſo to ſignifie in the form here uſed.

V. 11. *And of whom haſt thou been afraid, or feared,*] Some ſuppoſe theſe words to be taken, as an aggravation of her ſin, by her impudency in it, that ſhe neither feared, or regarded God, or Man, ſtood in no aw, nor had any ſhame of either; as Luk. 18.4. See ver. 11. Others, as a preocupation, & meeting with ſuch pretended excuſes, for her ſeeking to forrein forces for aſſiſtance; to wit, out of the fear that ſhe conceived of ſuch powerful adverſaries, as were combined together againſt her, Chap.7. 2. implying, that no ſuch fear of man ought to have prevailed ſo much with her, as to make her to break with, and to forget God, who could, and would, have ſecured her againſt all ſuch fears, had ſhe relyed upon, and continued loyal to him, Chap. 7. 7,9. This may ſeem not improbable. Howbeit, I conceive the purpoſe of the Prophet, in theſe words, to be ſomewhat other, to wit, to tax her for want of the fear of God ſimply, as the main ground of her ſecure, and pertinacious obſtinacy, both in this, and other her ſinful courſes; that which in the cloſe of the verſe, is in plain terms expreſſed.

of whom haſt thou been affraid, or feared] The former word ſignifieth *a careful*, or *ſolicitous fear*, 1 Sam.9.5. & 10.2 Jer.17.8. and 38.19. the latter, any fear in general: the copulative is here uſed, and may be retained; as Chap. 8. 12,13. and then it aggravates: but it taken for the diſcretive, as oft it is (See Chap. 44.10. & 45.10.) then it diminiſheth: the words may be rendred according to the latter; *Whom didſt thou dread, or fear?* that is, whom hadſt thou any dread, or fear, at all, of? Or, which I conceive to be the fitter; *whom ſhouldeſt thou have dreaded, and feared?* Whom oughteſt thou to have been affraid of, as one that would certainly be avenged on thee, for thy wicked and croſſe carriages, according to what he had long before threatned? Lev.26.14-23, 24. this form is oft uſed in ſuch a notion of duty; as chap. 26. 9. Jer. 2. 8. and elſewhere.

that thou haſt lied,] Or, rather, *when*, (as Gen.4.12. Pſal.75.2.) *thou lieſt*, that is, dealtſt diſloyally, or unfaithfully, with me? as Joſh.7.11.Pſal.89.44,45. Chap.59.13. whoſe wrath and indignation ſhouldſt thou have feared, when thou dealtſt ſo wickedly and unfaithfully with me? Mal.3.5.

and haſt not remembred me] Or, *but* (as ver.3.) *thou didſt not think upon me*; to carry thy ſelf towards me, according to thy duty, Eccl.12.1. Pſ.106. 7. for they ſeem to go aſide from the drift of the text, who expound it of *flattering* the King of Aſſyria, 2 King.16.7.

nor laid it to thine heart:] Heb. *thou didſt not lay*, or *put it upon thine heart*; as ver.1. thou didſt not conſider, what the iſſue of theſe things would be, Chap. 47 7. A learned late Writer would have it run thus; *Whom waſt thou afraid of, or didſt thou fear, that thou ſhouldſt lie?* to wit, in denying thy ſins, when charged with them by my Prophets: ſure it is not out of fear of me; for *thou doeſt not think of me, or mind* me at all. But this I ſhall refer to the jugdment of others.

have I not held my peace even of old, and thou feareſt me not?] Or, is it *not*, becauſe I *have held my peace*, or *been ſilent*, and that *for a long* time, (Heb. *from antiquity*, as Chap.42.14.) *that* (as Chap. 46.5.) *thou feareſt me not?* See the like ſyntax, Jer.7.19. My lenity and forbearance of thee hitherto, for a long time together, maketh thee, not to ſtand in awe of me, but to proceed obſtinately in thy wicked courſes, and goe on from evil to worſe, Eccl. 8. 11. Pſal. 36. 1,2. and 50.21,22. and 55.19. Chap. 26. 10. Jer. 48. 11.

V. 12. *I will declare thy righteouſneſs, and thy works*;] I will hold my peace or forbear no longer (Jer. 44. 16.) I will declare and lay open, thy lewd and wicked courſes, and convince thee of them; not by a verbal reproof, but by a real rebuke, by taking vengeance on thee for them. So Pſal. 5.21. Chap. 42.14.

thy righteouſneſs] Spoken, either according to their own eſtimation, who deemed their own ways & courſes, to be all right and juſt, Prov. 16.2. & 21.2. & 30.12. Or, would ſtill have them, at leaſt, reputed ſuch, Jer.2.26. Prov.30.20. Or, it is ſpoken, rather, ironically, *thy righteouſneſs*, that is, thy wickedneſs, thy naughtineſs. See the like manner of ſpeech, Gen.3.22. and the words *righteous*, and *righteouſneſs*, uſed; where in the parties ſpoken of, nothing leſs, is preſumed, or intended, Chap. 64,6. Mic.7.4.

for they ſhall not profit thee.] Heb. *and they ſhall not profit thee*; which need not be altered. Thy courſes, that thou truſteſt to, ſhall do thee no good, ſhall ſtand thee in no ſtead, but ſhall rather do thee miſchief and prove thy bane, in the end. So Prov.10.2. with 21.6,7. & 11.3,4,5,6. See 2 Chr.28.20. ch.28.15,17,18. & 30.2,3,5. & 31. 2,3. & 36.6. Ezek. 29. 6,7. The fore-mentioned Writer readeth the words, by way of interrogation, *ſhould I declare thy righteouſneſs*, and lay open *thy works*, thy wicked ways? it would be to no end, *they would do thee no good*? it would not prevail with thee, or avail ought for the bettering of thee: But this ſeems not ſo natural.

V. 13. *When thou crieſt, let thy companies deliver thee*] When thou crieſt unto me for help, amidſt thy diſtreſſes, I will return thee no anſwer, afford thee no help but turn thee over to thoſe, and ſend thee to them, whom, forſaking me, thou haſt relyed upon, and truſted unto; *thy troops*, (Heb. *thy gathered ones*; as Ezek, 22. 20.) either, of ſtrangers, ver. 9, 10. or, of ſtrange gods, Chap. 65. 11. See Deut.32.37,38. Judg.10.13,14. Jer. 2. 28. and 11.12

but the wind ſhall carry them all away] Heb. *and*, as ver. 3. a puff of wind ſhall blow them all away, Chap.40.24. & 64.6. Dan.2.35. Hoſ. 4.19.

vanity ſhall take them] Or, *ſhall take* them *away*; as Hoſ 11.13. the ſame, in effect, with the former: they ſhall all come to nought, Chap. 31.3. a defect of the pronoun to be ſupplyed from the former branch; as, Chap. 13.8,15.

But he that putteth his truſt in me, ſhall poſſeſs the land, and ſhall inherit mine holy mountain.] A word of conſolation, ſubjoyned for the ſtay and ſupport of the faithful, to aſſure them yet of protection and deliverance in theſe calamitous times, Jer.15.19,21. & 39. 17,18. & 45.5. Ezek. 11. 16. and of return to poſſeſs their land again, and to enjoy Gods ordinances in his Temple, Chap.10.21. and 30. 18,19.

putteth his truſt in me] Maketh me his refuge, or place of retreat, (for ſo the word properly ſignifies, Pſal.104.19. Chap.4.6. & 25. 4.) and looketh not after other vain ſhelters and ſuccours, Pſal. 2. 12. & 40. 4. & 46. 1. See Chap.28.15,16,17.

poſſeſs the Land] Pſal.37. 3,11. or, *inherit the land*; returning again to their former inheritances, Jer.3.18. & 12. 15. there is in the word, an alluſion to the firſt diſtribution of the land, by lot, Num. 34.2.13.

inherit mine holy mountain] Heb. *poſſeſs my mountain of holineſs*; as Pſal.15.1. Chap.11.9. enjoy my ſacred ordinances there. See Chap. 56. 5, 7.

V. 14. *And he ſhall ſay*] Or, *And it ſhall be ſaid*: for the verb is uſed here indefinitely; as Chap.59.19. Mal.1.4. Proclamation ſhall be made, to remove all impediments that might hinder Gods people, in their paſſage, from the places of their captivity unto their own Countrey. See Chap.40.3.

Caſt ye up, caſt ye up;] Or, *Make cauſies*: for their ſafer and more convenient paſſage. See Chap.35. 8. & 62.10. Prov.19.19.

prepare the way] Make plain the ſurface of it, by ſweeping away, and removing out of it, whatſoever might make it uneaſie, or unſafe. So Mal. 3. 1. See the uſe of the word, Gen. 24. 31. Lev. 14.36. Pſal. 80.9 compared with Chap.5.2.

take up the ſtumbling-block out of the way of my people.] Heb. *lift up*, or *take off*, or *take away*; as the word is uſed, Lev.6.10.15. Dan 8.11. *the ſtumbling*, either block, or ſtone; as Chap.8.15. and this here more properly: the word is general, and imports any thing, that man, or child, may trip, or ſtumble at, and be indangered thereby to fall. See Lev. 19.14 Pſal.91. 11, 12.

V. 15. *For thus ſaith the high, and the lofty God,*] Exceeding high; as Chap.52. 13. whom heaven, even the higheſt heaven is not able to hold. 1 King. 8. 27. but is infinitely higher then the higheſt of any creature, Pſal. 83. 18 & 113.4. Eccl. 5. 8. far higher then the higheſt created heavens, Pſal.113.4. Eph. 4. 10. and is ſaid therefore to *ſtoop*, in taking notice of the things, as well in *heaven*, as on *earth*, Pſal. 113. 5, 6.

that inhabiteth eternity,] As 1 Tim.6. 16. *who alone hath immortality*, who alone is truly eternal, without beginning, or ending, Pſal. 90. 2. not immortall only, but immutable, Mal. 3. 6. Jam. 1. 17. or as ſome, *that inhabiteth*, or abideth for *ever*: but the former ſeems more emphatical; and they ſeem to diſjoynt the text, who not regarding the points of diſtinction, render the words; *Thus ſaith the high* one, *who the lofty* place *inhabiteth perpetually*.

whoſe name is *holy*;] Heb. *and holy* is *his name*; as Luk.1.49. the pronoun demonſtrative, with the conjunction copulative, put for the relative: So Judg.13.2. Ruth 2.1. *his name*, for, himſelf, Pſal.99. 3,9. who is not *holy* only, but alone holy; as *alone wiſe*, 1 Tim. 1.17. and *alone good*, Mar. 19.17. *ſo holy*, *as none*, but he, 1 Sam. 2.2. ſo, that thoſe, who are in part holy, by participation from him, are not at all holy, if they come once in compariſon with him, Job 9.2. & 15.14,15. Some joyn this, and the former together, thus reading the words, *inhabiting eternity, and holy* is *his name*; or, *whoſe name* is *inhabitant of eternity, and holy*: ſo it ſhould be only the demonſtrative for the relative; as Chap. 55. 15. And true it is, that divers attributes are ſometimes joyned together, to make up one complexed name; as ch.9.6. But of that here, there is no neceſſity; and the text ſo read, runneth nothing ſo ſmoothly, as it doth the other way.

I dwell in the high and holy place;] In heaven, Chap 32. 15. & 66. 1. Pſal.11.4. & 113.5. & 115.3. where is nothing but holineſs. 2 Pet. 3. 13. Rev. 21. 27. whereof alſo the Holy of Holies in the Temple, his Palace on earth was a type, Exod.26. 34. Pſal. 78.69. Heb.9.8,12,24. Heb. *I will*, or, *ſhall inhabit high and holy*: the future, for the preſent; as Chap.53. 1,7. the word, the ſame that before, ſave that the participle there, the verb here; a defect of the ſubject, or ſubſtantive; as Chap. 26. 5. & 33. 5. nor ſee I any good ground, why ſome late Interpreters, of ſpecial note, ſhould rent this branch off from Gods ſpeech, and annex it to his ſtyle, rendring the words, *Who dwell in the high and holy*; omitting the pronoun, which is here emphaticall, and expreſſed therefore in the text: as alſo ver. 12. Chap. 43.12 & 45,7,12,13. Howbeit, had they thus rendred it, as a part of Gods ſpeech; *I that inhabit*, or *dwell* in *an high and holy* place, doe dwell *alſo with him*, &c. I ſhould not diſſent from them; the ſuppreſſion of the relative being very frequent. (See v. 3.8.) the ſupply from the former branch nothing unuſuall; as Gen.1.16. and Gods dwelling, in, or with the perſons here deſcribed, in this ſpeech of his, being principally intended.

with him *alſo*,] To wit, doe I dwell: or, *him alſo*, doe I inhabit: for it may be as well the bare ſigne of a noun under regiment, as the particle of concomitancy. I dwell, or inhabit both with him, and in him, Joh.14.17,23. Rom.8.10,11. 2 Cor.6.16. & 13. 5. Eph. 3. 17. Heb. *and him*, or *with him*; as ver. 8.

that is, *of a contrite and humble ſpirit*] Heb. *a contrite, and low of ſpirit*; or, any one *of a contrite, and lowly ſpirit*. See Ch.66, 15.

contrite] So, *the Lord is neer unto all* the *broken of heart*, *he will ſave the contrite of ſpirit*, Pſal.34.18. that is ſuch as be of a broken heart, and of a contrite ſpirite; and, *the ſacrifices of God* are *a broken heart*; *a broken and contrite heart, O God, thou wilt not deſpiſe*, Pſal. 51.17. See of the word, on Chap.53.5,10. By it here, is expreſſed an inward contrition of heart, and breaking of ſpirit, ſoftned and humbled by apprehenſion of wrath, joyned with a deep ſenſe of Godly grief, ſincere repentance, and ſerious remorſe for ſin, as ſin, as offenſive, diſpleaſing, and grievous to God, 2 King.22.19. 2 Chron.32.26. & 33.12. Ezek.6.9. Act. 2. 37,38. 2 Cor.7. 10.

humble ſpirit] One demiſs, ſubmiſs, low, lowly of ſpirit. So, Prov. 16. 19. and 29. 23. In the ſoul of ſuch an one, God will take up his lodging, in ſuch he deſires, and delights to dwel; as in the higheſt heavens, ſo in the loweſt hearts: the metaphor is taken from the plain countrey, or the vale, that lyeth lower then the hills, Joſh. 10.40. & 11.2,16. Jer.17.26. & 32.44. & 33. 13.

to revive the ſpirit of the humble, and to revive the heart of the contrite ones] Heb. *to quicken*, or *make to live*, *the ſpirit of humble* ones,——*and the heart of contrite* ones: *to quicken*, or *make to live*, for *to keep in life*, (as Exod.1.17. Pſal.22.29. Chap. 38. 16.) when ready to faint, and go away, Chap.40.29. or, to comfort, relieve, refreſh, and reſtore, Pſal.71.20. & 80.18. & 85.6. and 119,25,40,50,88,93,107,159. Mat.11.28. *heart*, and *ſpirit*, all one, as before.

V. 16. *For I will not contend for ever, neither will I be always wroth*:] This reſolution with God, not to contend for ever, but to give over ſtriving with man, is ſometime in wrath; when God, after exerciſe of his patience, and forbearance, for ſome ſpace of time, having made trial of divers courſes, to reclaim ſinners; and finding that nothing will prevail, reſolveth now to ſtrive no longer with them, but to give them over, and leave them to themſelves, as perſons incorrigible, and deſperately obdurate: as the Phyſitian doth the Patient, that will not be ruled by him, or, whoſe diſeaſe, he deemeth incurable. So Gen. 6.3. Ch. 1.5. ſometime, in mercy, when ſeeing his people, now brought very low, and brought down on their knees; yea, though ſometime, not ſo ſincerely, or not ſo thorowly, eſpecially where the heart is yet upright, he ſtayeth his hand, and either reſtraineth, and refraineth his wrath, and further proſecution of any harſh and rigorous courſe, for the preſent, or is wholly reconciled again to them. See 1 King. 21. 27,29. 2 King.14. 26,27. Pſal. 78. 34——38. & 85. 3. So here: and ſo Pſal. 103. 9. *He will not always chide, nor retain* wrath *for ever*. See alſo Lam. 3. 31,32.

for the ſpirit ſhould fail before me, and the ſouls which *I have made,*] The verb here uſed ſignifies ſometime, *to cover*, or, *to be covered*, Pſal. 65. 13. & 73.6. ſometime, (eſpecially where applyed, as here, to the ſoul, or ſpirit) *to be over-whelmed*, or, *to faint*; as one that is muffled and ſtifled, Pſal.61. 2. & 77. 3. and 102. title, & 107.5 & 142.3. & 143.4. Lam.2.11,12,19. Jon. 2. 7. Mans ſpirit would faint, being over-ſpread, or wrapt up in, and over-whelmed with terrour and trouble, and the ſouls, that I made, would fail. The conſideration of Mans infirmity and weakneſs, unable to hold out, when God proceeds in wrath a-

gainſt

againſt him, doth many times move him, in way of commiſeration, to ſtay his hand, and reſtrain his wrath, Pſal.78.38,39. eſpecially, in dealing with his people, his weak and tender-hearted ones; whom he hath a ſpecial care of, Chap.40.11. ver. 15. that they may not wholly be deſtroyed, or utterly diſheartned and diſcouraged, Job 37.23. Pſal.103.10——14. Chap.27.8.& 42.3. and 48.9,10. and the ſaints plead it themſelves unto him, Pſal.39. 10, 11. & 89. 47, 48. Heb. *ſpirit*, or *wind*; and *breaths*, or *blaſts*; (not amiſs rendred *ſouls*) Gen. 7. 15. Pſal.150.6. Prov. 20.27. (words uſed the rather to expreſs the vanity, and imbecillity, of Mans conſtitution and condition. See Chap. 2. 22.) are here, one, and the ſame; as alſo, Job 27.3. Chap.42.5. there is in the latter branch a defect of the relative, as ver.3.8. and of the verb to be ſupplyed from the former branch, as ver.15. *the ſouls* would faint away, *which I have made*, Gen.2.7. Eccl. 12.7. Chap. 42. 5. and have a regard to, as mine own work, in mine own people, eſpecially, Pſal. 138. 8. 1 Pet. 4.19. And this I conceive to be the genuine ſenſe of the place: howſoever divers Interpreters run other ways; ſome rendring, *A ſpirit*, or *breath*, *ſhall goe forth from before me, and I will make blaſts*, or *gales*. So the old Latine, which many follow, expounding it, ſome, as of a gentle breath, or blaſt, that ſhould revive and refreſh them, as Pſal. 104.30. others as of a proſperous gale of wind at ſea, that ſhould carry them to their own country again: applying that unto it, Pſal. 143.10. others, *A ſpirit from my face* (that, is proceeding from me) ſhall *inſinuate* it ſelf *into you*; *and I will cauſe you to breath*: as he ſaid before, to *revive*, and refreſh them, Ezek.37.9,10,14. Others, again, *My ſpirit ſhall ſlacken*, or *allay*, *and the blaſts* that *I made* before. And ſome again, (taking it a clean contrary way) *My ſpirit ſhall over-whelm*, and deſtroy *the breathing ſouls* that I *made*; as Gen. 6.7,17. But theſe all ſtrain the text over-much: Some of them force it againſt its own ſenſe and drift. A late learned Writer would have it rendred from the uſe of the verb, in the Syriack and Arabick tongues, *The ſpirit would return from before me*: but how that ſhould fitly ſuit here, neither he ſheweth, nor doe I ſee.

V. 17. *For the iniquity of his covetouſneſs I was wroth*.] Or, *For his iniquity of gain*; that is, for his unjuſt lucre and gain, by injurious and wrongful courſes, acquired, Mic. 6.9. Luk. 16.9,11. For they ſeem to be over-curious, who ſuppoſe the words, thus conceived, to imply, that it is not the outward Act of fraud, oppreſſion, or the like, either, ſo much or alone, that God regards, as the inward affection, and diſpoſition of the heart: as alſo thoſe, that would have the word rendred, *covetouſneſs*, to be put here, for all manner of *evill concupiſcence*, in general, Rom.7. 8. Col. 3. 5. becauſe it is ſaid to be *the root of all evill*, 1 Tim.6. 10. though it be not unlikely, that this vice be the rather mentioned, becauſe many other ſpring from it, Prov. 1. 16——19. Now ſome conceive it to be ſpoken, with relation to thoſe watchmen, ſpoken of, Chap.56.11. and this vice there taxed in them. But this evill ſeems to have been more general rife in all ſorts among them, Jer.6. 13. & 8.11. and even thoſe alſo, to have been over-much tainted with it, who yet were not abandoned to thoſe groſs practices of idolatry, nor did run a madding after idols, as thoſe deſcribed before, ver. 3 10.

and ſmote him] See Chap.1.10. & 60. 10.

I hid me and was wroth] Or, *being wroth*, *I hid me*; or *in my wrath I hid me*; as *in my wrath I ſmote thee*, Chap.60.10. for he is wroth firſt, and then ſmites, and hides; though in open view, yet hidingly, becauſe by the hand of another, Chap.10.5. Jer. 1. 14, 15. he ſmites, and then hides himſelf; as one, that in diſpleaſure, having left one to the evil, and harſh uſage of ſome other, with draweth himſelf out of the way, and having ſhut himſelf up in his cloſet, will not be ſeen, or ſpoken with. 2 Sam.14.24,32. Pſal. 10. 1.27. 7, 9. Heb. *hiding*, I hid, as it is more fully expreſſed, Deut.31.18. See of ſuch defective forms, on Chap. 59. 13. *I hid my ſelf*, or *my face*,: a defect of the noun, and affix, *my face*, ſo oft expreſſed, Deut 31.18. & 32.20. Pſal. 13. 1. & 22.24. and 51. 9. Chap.8.18. & 54 8. & 59. 2. & 64.7. Ezek.39.23,24,29. or, *my ſelf*; the active form put for the reciprocal, Chap. 45. 15. as the paſſive form is frequently uſed, 1 Sam.20.19. 1 King.17.3. Pſal.55.13. Chap.28.15. Jer.36.19.

and he went on frowardly, in the way of his own heart] Or, *yet* (as Chap. 53. 4,10.) *he went on*, or, *walked on*, *perverſly*, (Heb. *turning away*: as Jer.3.14,22.) *in the way of his heart*. See Chap. 53.6. Jer.18. 14. & 23.17. though I manifeſted my diſpleaſure, by giving them up to their enemies, Chap. 47. 6. and withdrawing my ſelf, for ſome ſpace of time, from them, Lam.3.43,44. yet they walked on croſly in their own crooked courſes, and would not be reclaimed, Jer. 5. 3.& 8.5,6. or, it may be read, as rendring a reaſon, why God did ſo both ſmite them, and having ſmitten them, withdraw himſelf alſo from them, to wit, *becauſe* (ſo the particle is not ſeldome uſed, Chap. 52. 15. & 53. 2. & 64. 4, 5.) they perſiſted in their own croſs, and rebellious courſes, refuſing to repent, and return from them. See Levit. 26. 23, 24. Zach. 7. 11, 12. and this I conceive to be the proper ſenſe of the place.

V. 18. *I have ſeen his ways, and will heal him*] That is, ſay ſome of the Jewiſh Commenters, I ſee his repentance, and I will therefore reſtore him. But the word, *ways*, ſeemes rather to have reference, to the *way of his own heart*, or *mind*, mentioned before; ver. 17. and that way moſt goe; and ſo the text would be rendred, *I ſee his ways, but* as Ch. 51.23. *I will heal him*; or, *Though I ſee his ways, yet I will heal him*. A defect of the former particle, as Ch. 30. 20. the latter in the ſame notion, as chap. 53.10. Though I ſee what his ways and courſes are, how untowardly and obſtinately, they have carried themſelves: yet for mine own names ſake, I will not wholly withdraw, or for ever withhold my mercy from them but will reſtore them again, Ch.43.22.25. & 48. 8-11. Ezek. 36.17-23,32. So is the word of *healing*, commonly uſed See chap. 19. 22. & 30.26. & 58.8. Jer 3. 22. & 17.14. & 30. 17. & 33. 6. Lam. 2.13. Hoſ.5.13 & 6.1. & 7.1. & 11.3. & 14.5. Pſal.60.2.

I will lead him alſo] Heb. *and I will lead him*. I will conduct him in ſafety to his own Country, Chap. 52.12. & 58.11. See Chap.14.1,2. & 40.11. & 52.12. Jer.3.14. & 32.37. Some of the Rabbines expound it, *I will give reſt to him*, or *cauſe him to reſt*: as Chap.14.3. & 63.14. but the roots are divers.

and reſtore comforts unto him, and to his mourners] I will reſtore abundance of comfort to them, in liew of thoſe manifold ſorrows, and diſcomforts, that they had during their captivity, endured. See Chap.14.1. & 66.13. *comforts*, for, abundance of comforts: as Chap.66.11.

to his mourners] The perſons, whom God principally reſpecteth, and hath a more ſpecial eye unto, in the favours and mercies here promiſed, the reſidue partaking therein only with them, and for them; *thoſe that mourn in Sion*, Chap.61.2,3. or, *for Sion*, Chap.66. 10. that mourn for the deſolations of her, for Gods judgements upon her, and for, both their own ſins, and the ſins of others, as the procuring cauſes thereof, Ezr.9.6. Ezek.6.9. & 7.16. & 9.4. Zach. 12.10. Mat.5.4.

V. 19. *I create the fruit of the lips; peace, peace, to him that is afar off, and to him that is neer, ſaith the Lord*:] Some carry on theſe words all in one tenour, *I create*, or, *make the fruit of the lips*, to be *peace, peace* &c. expounding the text, either of Gods own lips, that is, his Word, which he turneth into act, by giving his the peace formerly promiſed them, Pſal.85.8. Chap.55.9. or, of the lips of his Miniſters, and Meſſengers, that bring the glad tidings of peace, and reconcilement with God to his people: God making their words to be, not matter of peace only, but means of peace, between them, and him, Chap.40.1.& 52.7. Rom.5.1. 2 Cor.5.19,20. Eph. 2.14,17. or, of the people of God themſelves, who, whereas formerly, they had nothing, but to talk of war, in their mouths, ſhould now have occaſion given them, to ſpeak of nothing but peace. A learned Writer of good note, ſuppoſeth, that it may be read, and rendred, *I create* as *the fruit of the banks, peace, peace*; that is, peace in great plenty, like the fruits of ſuch plants, as grow neer the rivers ſide: and true it is, the banks of rivers are ſometime called their *lips*: (ſee on Chap. 19.7.) and that the note of ſimilitude is oft omitted; as Chap.33.4,11. But to let paſs the needleſs ſtraining of the text, the pauſes in the original, expreſſed alſo in our verſion, require the members to be taken aſſunder, and read apart.

I create the fruit of the lips] Or, as ſome render it, *I will create*, Heb. *creating*; as Chap. 65.17,18. Of the uſe of the word, ſee Chap.4.5. By *the fruit of the lips*, (to paſs by thoſe, who underſtand *comfort*, and *conſolation*, ver.18.) I conceive, with many other, to be underſtood the voice of *praiſe*, and *thankſgiving*; as we find it to our hands expounded, Hoſ.14.2. Heb.13.15. that, which God promiſeth to give abundant occaſion of, by the reſtitution of them, Chap.60.18. & 61.3,11. Jer.30.19.

peace, peace] True, firm, ſure, conſtant, abundant, peace; a large meaſure of tranquillity, plenty, proſperity; for the name of *peace* includeth all theſe, Chap. 48.18. and the gemination of the word imports a large extent of it, 1 Chr.12.18. See Chap. 26.3. the verb ſubſtantive is to be ſupplied; as Pſal.119.165. *peace, peace*, ſhall be; or, there ſhall be *peace, peace*.

to him, that is *afar off*, *and to* him, that is *neer*] Heb. *to the far, and to the neer one*. The ſpeech runs along in the ſingular form, but in a collective ſenſe; becauſe ſpoken of the main body of a people; to thoſe far and neer. As well to him that is abroad in captivity, as to him that abideth ſtill at home; or, to thoſe abroad, as well in places more remote, as in places neerer at hand, Deut.30.3,4. See Chap.11.11,12. or, *afar off, and neer*; that is, as well Gentile, as Jew: the one being a people, in time paſt, neer unto God, Pſal. 148. 14. the other, afar off from him, untill called in, by Chriſt, Act.2. 38,39. Eph.2.12,13,17. Col.1.21. See Chap.56.3. for this, with all the former, though in the firſt place, relating to the ſtate of that people, and in part fulfilled in them, yet doth typically foreſhadow the reſtauration, and enlargement of the Church, under the Meſſias in the Goſpel, where the fuller complement of them is found.

and I will heal him] As ver. 8. ſo the Hebrew, word for word. Howbeit, Some render it, *that I may heal them*: as Chap. 41. 22. but that ſeems not ſo fit here; *peace*, as health; being rather, an effect of healing, then a means of cure: if any change be thought of, I ſhould rather chooſe to render it, *when I ſhall heal*, or, *ſhall have healed him*; as ver.8. which may well ſeem to have reference alſo to a ſpiritual healing; and may receive ſtrength from what followeth, of the excluſion of thoſe from the peace, before promiſed, who are not ſo healed, ver.20,21.

V 20. *But the wicked* are *like the troubled ſea, when it cannot reſt, whoſe waters caſt up mire and dirt*] This, ſome underſtand of the wicked enemies of Gods people, who envying their peace and welfare, ſhould be reſtleſs in ſeeking, and ſtriving, by all the means that they could, to diſturb, and impeach it. See Ezr.4.& 5.3. Neh.4.& 6. But the moſt rather, of the profane, and obſtinate wicked ones, among Gods people, oppoſed to the humble and penitent mourners, among them, ver. 15,19. implying, that they ſhould not have any ſhare, either in that inward tranquility, and ſettlement of mind, nor in that outward peace and proſperity that thoſe other ſhould enjoy; not, that none ſuch at all ſhould be ſet free from captivity, or return to, and be ſeated in their own country again; but that little benefit, or comfort, ſhould thereby accrue unto them, their minds being ſo unſetled, Jam. 1.6. and their conſciences ſo unquiet, Job 15.20. that they ſhould never be able to reſt, Job 20. 20. or to enjoy any ſound, and ſetled peace, ver. 21. See Chap.65.20.

But] Heb. *And*: as ver .3.13.

are *like*] Or, ſhall be *like*. See Chap. 65. 13,14.

troubled] Or, *driven*; to wit, with winds, Jam. 3. 4. but the word ſignifies properly, *to drive away*, or, *expel*, Exod 34. 11. it is uſed in the next branch, for, *to caſt out*, or, *caſt up*.

when it cannot reſt] Or, *becauſe it cannot reſt*, Jon. 1.11,13. and no more can they, Job. 15.21-24.

whoſe waters caſt up mire and dirt] Heb. *and the waters thereof*, as ver. 15.

caſt up] To the ſhore, when it worketh

mire] Or *mud*. The word is no where elſe read; the verb only, Prov. 25. 26.

and dirt] This, ſome expound of the iſſue of wicked mens practiſes againſt Gods people, as producing nothing beneficial to themſelves, but ſorry traſh, ſuch as the *Sea* is wont to caſt up. Others, of the effect of Gods judgments upon them, whereby he would work them to repentance; but cauſeth them only to diſcover their own filth, wherewith their hearts are full fraught. See Jud.13. Rev.16. 8.-11. But theſe things ſeems over-curious, and beſide the ſcope of the place

V. 21. There is *no peace, ſaith my God, to the wicked*] Or, There ſhall be *no peace* to ſuch. See Chap.48.22.

CHAP. LVIII.

Verſ. 1. C*Ry aloud, ſpare not*;] This Chapter and the next, ſome joyn together. In either of them, according to an injunction given him, by God, the Prophet layeth forth the wicked courſes of his people; in this, their hypocriſie eſpecially, pretending much devotion, and aſſiduity, in holy exerciſes, chiefly in faſting, and prayer; and charging God with neglect of them, notwithſtanding their diligence in theſe duties; whereby the Prophet taketh occaſion to enform them of the defects in their faſts, and other their devotions, and to inſtruct them, what manner of ſervice, God requireth of them, and expecteth from them, ſubjoyning many gracious promiſes of ſundry bleſſings from God, upon their ſervices ſo performed.

Cry aloud] Heb. *Cry with the throat*: the throat being an inſtrument of voice, and ſound, Pſal.69.3. & 115. 7. Or, *Cry with* full *throat*: as Jer. 12. 6. *they cry with full* throat *after thee*: a defect of the adjunct here; as of the ſubject there. Of which forms of ſpeech, ſee on Chap. 5. 4. thus we uſe to ſay, and it might well be ſo rendred here; *Set up* thy *throat*. Gods ſpeech to the Prophet.

ſpare not] Or, *refrain not*. Howſoever it may be deemed matter of commendation, ordinarily for a man to refrain his tongue, and to be ſparing of his ſpeech, Prov.10.19 & 17.27. yet not when mans duty to God requireth it, Pſal.40.9,10. or, when God himſelf ſhall enjoyn it, Jer.1. 17. & 19. 2. & 26. 2. Amos 3.8. Act.4. 19-21, & 5.19-21,29.& 20.27. or, *cry as loud as thou canſt*. Though intention of voice, or clamor, and loudneſſe of ſpeech, be in ſome kind, and ſome caſes, neither needful, nor decent, Cha.42.2. Pro.7. 11. Eccl.7.8,& 9.17. Eph. 4 31. yet where the matter is ſerious and weighty, and men wilfully deaf, and unwilling to hear, loud crying is neceſſary, and by God himſelf here required. So Prov.8. 1-3.& 9. 3. Joh.7.28,37.& 12.44.

lift up thy voice like a trumpet] Make uſe of thy throat inſtead of a trumpet; not as ſome fondly, alluding to the manner of managing a trumpet, which a man holdeth with his hand, and ſoundeth with his mouth; but to make a loud noiſe, as a trumpet doth, and to give people warning of evils approaching, which is one ſpecial uſe of the watchmans trumpet, Jer.6. 1. Ezek. 2. 17-21. & 33.2-9. Amos 3 6 8.

and ſhew my people their tranſgreſſions, and the houſe of Jacob their ſins.] *My people*; *and the houſe of Jacob*; ſuch as one would think, ſhould have leaſt need of any, to be ſo loud cried unto, or ſo roundly dealt with, yet their wicked courſes, and their averſneſs, requiring it; and though ſuch untoward wretches, owned ſtill by God, as his people. See Chap.2.5,6. Mich.6.2,3,5.

V. 2. *Yet they ſeeke me daily, and delight to know my wayes*;] As wicked as they are in their practices, yet they make a great ſhew of much devotion, and of ſedulity, aſſiduity, and diligence, in my ſervice. See the like, Chap. 1. 11——15. & 29.13. & 48. 1, 2.

ſeek me daily] by repairing to my Sanctuary, Chap. 1.12. Jer. 7.9. or, to other places, where my people aſſemble to ſerve me. Heb. *day day*, that is, day by day; or, day after day: as *morning morning*, Chap.28.19. So Prov.8.30,34.

delight to know my wayes] Make ſhew as if they ſo did; contrary to the open, and unveiled impiety of thoſe, who profeſs, *not to deſire the knowledge of his wayes*, Job 21.14. as, *they ſtay themſelves upon God*; that is, profeſs ſo to do, Chap. 48. 2. ſo here, *they delight to know his wayes*; make as though they tooke great pleaſure in hearing ought of them, Ezek. 33.30,31.

as a nation that did righteouſneſs] That walked uprightly, that practiſed nothing but what was juſt, and right, Chap. 56. 1. Mic. 6.8. 1 Joh.3.7,10.

and forſook not the ordinance of their God] Heb. *forſook not the judgment* (that is, the Law; as Jer.5. 4.) *of their God*: whoſe people they profeſs themſelves to be; and whoſe name yet they will bear, Chap.48.1,2. Jer. 8.7.

they ask of me the ordinances of juſtice] They come to enquire of me, by my Miniſters, Prieſts, and Prophets, what courſes they ſhould take, and what I require of them: as if it were of ignorance only, and for want of information, if they did ought amiſſe, Jer. 42. 2-21. & 43.2-4.& Ezek.14.1, 2. Mal.2.8.

and take delight in approaching to God] Seem to do ſo; as before. Howbeit, ſome turn all theſe paſſages another way; expounding the words according to thoſe, ver. 3. of their continual muttering, and murmuring againſt God, as if it were ſaid, *they demand of me daily*, and deſire, *to know what my mind and meaning is*, as if they were a people, that had given me no juſt cauſe of offence; *they require more juſt, and equal courſes of me*, (as if I dealt not juſtly, and equally with them, Ezek.18.24.) *and deſire to approach to God*; not in a kind and familiar manner, or dutiful way, to be better acquainted with me or to do me, ſome ſervice; but to debate, and argue the caſe with me, as one that dealeth unequally, and injuriouſly with them, Job 23. 3——8. the word is uſed ſometime of an hoſtile, and malitious *approach*, Pſal.27.1. and 119.150. ſometime, of a judicial *approach*, for tryal, or hearing, and debating of a cauſe, Exod.22.8. Joſh.7.14. Chap.41.1,5. Mal. 3.5. But I conceive that this expoſition, and that uſe of the word fitteth not ſo well with this place.

V. 3. *wherefore have we faſted*, ſay they, *and thou ſeeſt not*?] They complain that they had faſted again, and again, and worn themſelves out, by frequent practices of humiliation, and yet God did not regard, or take notice of it, in regard thereof, to releive them, and free them from ſuch troubles and afflictions, as they were ſtill annoyed and encombred withall; or, And it is as if he had ſaid, they will expoſtulate with God, when after ſome hypocritical performances, and external humiliations, they be not by and by heard, and anſwered, according to their mind; as if in the moſt ſerious, and ſincere manner, they had ſought him, and ſerved him. See Jer.3.4,5. Mic.6. 6.

have we faſted] Or, *do we faſt*: that which ſome underſtand of the yeerly ſet, and ſolemn faſt, on the day of propitiation, Lev. 23.27,29. and this ſeems to be backed, by that of the Sabbath, ver. 13. For that day was a day of ſtrict reſt, Lev.23.28,30,31. as if their formal faſting on that day, were ſufficient to expiate and ſatisfie for all the ſins of the whole yeer with them. But others rather expound it, of other more frequent, voluntary, and occaſional faſts; ſuch as thoſe, upon ſome exigencies, undertaken before the captivity, Chap. 22. 12. Jer.14.12. & 36. 69. Or held, and continued by them, during the time of the captivity, Zach. 7. 3, 5. & 8. 19. either publicke, or private, Dan. 9. 3. Zach. 12. 12-14.

ſay they,] A neceſſary ſupply; as Chap. 22.13. and 56. 12.

ſeeſt not] Or, *ſeeſt* it *not*; that is, regardeſt it not; as Pſal. 10. 11,13,14. a defect of the pronoun *it*, here, as there.

wherefore have we afflicted our ſelves,] Or, *do we afflict our ſouls*, that is, *our ſelves*; as Pſal. 44. 25. & 123.4. to wit, by faſting, Lev.23.27,29.

and thou takeſt no knowledge?] Heb. *thou knoweſt not*? as Jer. 3. 13. thou takeſt no notice of it, of what we do; a defect of the pronoun, as before.

Behold,] Take notice of the reaſon, why theſe your performances are not accepted: Ye are faulty, and failing much otherwiſe in ſuch things, as God requireth, and regards, as much as, yea, much more, then theſe formalities, as Chap. 1. 15.-17. Jer, 14. 12.

in the day of your faſts ye find pleaſure] According to this verſion it might be ſuppoſed, that upon their faſt days they took their pleaſure, and ſolaced themſelves as thoſe revellers, Ch. 22.12,13. But there is nothing leſs here intended, and the contrary appears; both by their profeſſion, ver. 3. and Gods conceſſion, ver. 5. *Some* of thoſe therefore that follow this tranſlation, expound the words, thus rendred, as if it were ſaid; on theſe very faſt-dayes of yours, on which you would ſeem to be moſt devout; yea, on that very day of ſolemn humiliation that ye abſtain from food, yet ye abſtain not from evil practices; ye follow thoſe courſes that ye are moſt taken withal, and are as delightful, as any the daintieſt diſh to you, 1 Kin 21.12. Prov.2.14.& 4.16,17. Jer.9.3. Ezek.23.38,39. Mat.23.14,23. Luk.18.12. But the words would rather be read, *In the day that ye faſt, ye finde your* own *deſire, pleaſure,* or *will.* Heb. *In the day that ye faſt,* or *of your faſting:* as, *in the day that ye eat,* or *of your eating,* Gen.2.17. that is, *when,* or *what time ye faſt, and ye eat:* ſo Ruth.4.5. *in the day that thou buyeſt,* that is, *whenſoever,* or, at *what time thou buyeſt:* nor need the word, *day,* be reſtrained to that very day, on which they held their faſt; but may be taken more largely, as Chap.3.18.& 22.12. & 26.1.& 27.2. much leſs to the ſolemn day of humiliation: For the actions hereafter mentioned, were ſuch, as were not practiſed, nor in likelyhood would be permitted, or could be executed on that day, being no day for matter of judicature; and for that of Naboth, 1 Kin.21.9,10. it ſeems not to have been either enjoyned to be done, or put in execution, on the very faſt day: but a faſt being proclaimed, as if ſome wrath were feared, and ſome evil expected, a courſe was enjoyned withal to make ſome previous enquiry, for the finding out of ſuch delinquents and delinquencies, for which judgement might be feared, that juſtice being done on thoſe that were found guilty of ſuch crimes, the faſt might prove the more effectual. The meaning then I conceive to be, that at thoſe times, whether of that general and ſolemn annual faſt, or other occaſional ones, they did not at all break off their ſinfull *wills, deſires, minds, pleaſures,* or *purpoſes.* (for ſo the word here uſed, doth at large ſignifie, 1 Sam.18.25. Eccl.5.1,17. & 8.6. Chap.53.10.) but perſiſt, and proceed ſtill in a reſolution and purpoſe, to purſue them, howſoever they might not be employed publikely, in the acting of them, on that particular day on which the faſt was held; but ſuſpended the practice of them for the preſent: not unlike thoſe, of whom another Prophet, Amos 8.4,5,8. *find,* for *follow;* becauſe *finding* the end of *following;* as *ſeeking,* for, *getting,* Eccl.3.6. and for *finding,* as ſome, Chap.65.1. becauſe this the end of that: and a defect of the pronoun; as, *word* for thine own *word,* ver.13. So, *deſire,* for, *your own deſire;* as it is more fully there expreſſed: and *their own will,* for, *the deſires of the fleſh:* and, *the wills of the fleſh, and thoughts,* or, *minds:* that is, their fleſhly deſires, and carnal minds and wills, Eph.2.3. Some conceive this place to be parallel to that, Zach 7.5,6. *when ye faſted, in faſting faſted ye,* or, *faſted ye at all to me; to me,* I ſay? *and when ye did eat and drink, did not ye eat and drink,* not to me, but for your ſelves: (the former branch ſheweth, that the latter muſt be ſo conceived and ſupplyed) as if he had ſaid, You had no more regard to me, in your faſting, then ye had in your eating or feaſting: ye did both for your own ends. And ſo here, in your faſtings, ye intend nothing, nor regard ought, ſave the compaſſing of your own ends, and ſatisfying of your own deſires: Them you follow, and find even then when you faſt. See ſomewhat the like alſo, Hoſ.10.1. *Iſrael* is *an empty vine: he bringeth forth fruit for himſelf.*

and exact all your labours] By *labours,* ſome of the Jewiſh Doctors, whom ſome of ours alſo follow, underſtand, their *wealth* their *gettings,* their *gains:* ſo called; becauſe by labour and travel uſually atchieved, Eccl.4.8. & 5.16-18. alledging for this interpretation, that place, Prov.5.10. where the word is ſo uſed: and accordingly, Pſal.128.2. though another word be there uſed, *The labour of thine hand thou ſhalt eat:* and Eccl.5.19. *to rejoyce in* ones *labour:* that is, that wealth and ſtore, which, by labour, hath accrued unto either: And they draw hither the greedineſs of gain, taxed in them, Chap.56.11. they might better that, Chap.57.17. for the former is ſpecial; the latter more general. But others, rather, take the word more largely, and underſtand by it, their *debts,* or *dues,* whether of moneys, or ſervices, ſo termed, not from the labour and pains taken, in the getting and compaſſing; but from the *grief* and *pain,* thoſe are put unto, from whom, by rigour, they are exacted: Of which term, ſee on Chap.53.7. for the word (as alſo another of the like notion, Job 5.6,7. and both the Greek and Latine, anſwering to either, and our Engliſh *labour* too, as when we ſay; *a woman is in labour*) ſignifies, as well *pain* and *dolour,* as *labour* and *pains;* whereof Jabez had his name, 1 Chron.4.9. Thus the meaning ſhould be, You exact of your ſervants, ſervile labour & pains, with extremity, contrary to Gods command, Lev.25.39,40,43,45,53. Or, detain them in ſervitude, beyond that extent of time, by God preſcribed, for an hired ſervant three years, Deut.15.18. (See Chap.16.14) for one ſold outright ſix years, Exod.21.2. Deut.15.12. (See Jer.34.8-11,14-16.) or to the year of Jubilee, whether came firſt, Lev.25.40. as alſo your debts you require with rigour and cruelty, either where the party is not of ability, or where God requireth them to be remitted, Lev.25.28. Deut.15.2. See 2 Kin.4.1. Neh.5.2-13. And this ſome the rather ſuppoſe to be charged upon them, as a fault more frequent, at their faſt time, then at others because about that time of the year, to wit, at the beginning of the ſeventh Moneth, called *Tiſri,* of the *new-wine* then made, their fruits being all gathered in, Lev.23.24,39. Deut.16.13. the old year, for civil affairs and accounts, ended, & the new began that moneth; for ſuch matters, though being reckoned the firſt, and the new year beginning with it, Exod.34.22. Now on the tenth day of that moneth, being the ſolemn faſt, the Trumpet of remiſſion and releaſe was to be blown, Lev.25.9. Some read the words, *That ye may exact all your labours:* And ſo the particle is oft uſed; as Chap.13.2. & 41.22. But it ſeems here not ſo ſeaſonable. Others, rather, *while ye exact all your labours;* as 1 Kin.11.25. *While he reigned over Syria,* (for ſo it would be there rendred) and, *While Mordecai ſate in the Kings gate,* Eſth.2.21. See Chap.56.9. Howſoever we take the words, by their failings in theſe offices of mercy and charity, and their practices contrary unto either, he ſheweth all their pretended devotion and piety, to be unſound, and unſincere. So Chap.1.17,18. Mat.23.23. Jam.1.27. 1 Joh.3.17. & 4.20,21. And God ſeems to argue the matter with them, as if he ſhould ſay, Do ye think to obtain any mercy from me, when ye ſhew none to your brethren? that I ſhould ſet you free from evils, when ye refuſe to let your brethren go free? That I ſhould remit all to you, when ye remit nothing to them? See Jer.34.17. Mat.5.7. & 6.14,15. & 18.24-35. Jam.2.13.

V.4. *Behold,*] As before, v.3. which ſome therefore conjoyn with this: but repeated, to add the more vigour and vehemency to it, as if he ſhould ſay, Do ye wonder, if God regard not your faſting, when ye faſt in this manner? ver.5.

ye faſt for ſtrife and debate] Or, *unto ſtrife and debate.* Theſe words are by Interpreters variouſly expounded. Some would have the meaning to be, that this was the end of their faſting, to expiate their former ſinful and injurious courſes, that they might return the more freely to them again; as the Papiſts, in ſome places, are reported to have a common ſaying in their mouths; *We muſt ſin, that we may be ſhriven; and be ſhriven, that we may ſin.* Others, that on the ſolemn faſt day, when they met together, they fell to quarrelling one with another, about their debts and morgages; as if the faſt-day had, for no other end, been inſtituted, but to quarrel and contend upon: Or, that on that day, they had much brawling and brabling with their ſervants, whom, by the Law, they were then to diſmiſs, and uſed them with much cruelty. Others, that the Faſt-days, being kept as Sabbaths, or days of reſt, from other ſervile labours, and employments abroad, they were willing to have Faſt days, that they might have the more leiſure to caſt up their accounts, and ſurvey their debt books, to prepare matter for Actions to be commenced, and purſued againſt their debters. Others, that the words here imply not, that they faſted at all, but that about the time thereunto deſigned, they did practiſe ſuch things, becauſe at that time there was more ſpecial occaſion of them, then at other. And ſo indeed is the word, *the faſt,* taken, without ſpecial relation to any action of that kind then performed, Act.27.9. But both the verb here uſed, not the noun, as there, and the whole drift and current of the context, ſheweth, that the rite of faſting, performed by them, is here ſpecially intended. I conceive, therefore, (ſuppoſing that moſt of the works before recited, could not that day be done, ſave by minding of them, or occaſionally ſpeaking of them, if they obſerved the ſolemn faſt) that the words would be read, not as our verſion hath them; *Ye faſt for ſtrife and debate,* as importing the end for which they faſted; but, *Ye faſt unto ſtrife and debate:* as implying the iſſue and conſequent of their faſting. Of which manner of ſpeech, ſee Chap.3.8. your faſtings end in, and are ſeconded with, vexatious ſuits and brawls.

and to ſmite with the fiſt of wickedneſs.] Or, *with a wicked fiſt;* as, *with wicked hands,* Act.2.23. the word is uſed alſo, Exod.21.18. and no where elſe in Scripture: Some apply it to the miſuſing of their Servants, Exod.21.20,21,26,27. Others to the harſh uſage of their debtors, not able to pay them, or the laying of violent hands upon them, Mat.18.28. it may well comprehend either.

Ye ſhall not faſt as ye do *this day, to make your voice to be heard on high.*] This ſome underſtand, as if it were ſaid, alluding to their branglings and brawlings, and clamorous outcries, uſed in proſecution of perſons obnoxious to them, whether ſervants, or ſtrangers: Ye are not to faſt as ye uſe to do, ſo quarrelling and chiding upon your Faſt-days, that your voice may be heard to the very hills, that they ring again with them: Or, that the cry of your violences goeth up unto heaven. See Gen.18.20,21. Exod.22.23,27. 2 Chr.28.9. Chap.5.7. & 22.1.5. Jon.1.2. Jam.5.4. Others, as alluding to their loud cries, that they uſed commonly in their faſts, and days of humiliation; by ſome, out of fervor, and intention of ſpirit, 2 Chr.14.11. & 32.20. Joel 1.13. Jon.3.8. But by theſe here, either for popular applauſe, to let others know that they faſted, and hear how devoutly and earneſtly they did it; as the Phariſees did alſo with their alms, and their prayers, Mat.6.2,5,16. Or, as if by their loud cries, they made account to be heard of, and prevail with God; as Baals Prieſts with their Idol, 1 Kin.18.27,28. But the moſt, and beſt, underſtand it, as enforming them, that the way they now took, faſting in ſuch manner, as was before related, was not the way to cauſe God to hear, and grant thoſe things, which, by humble ſuit and ſupplication, joyned, of courſe, with their faſts, as being the main end of their faſting, 1 Sam.7.5,6. 2 Sam.12.16. 2 Chr.20.3,6. Ezra 8.21. Mat.17.21. Act.13.3. they deſire at Gods hand to obtain. See ver.3. As if he had ſaid, Never look to have your faſtings accepted, or your ſuits *heard on high* (that is, in heaven, as Chap.57.15.) 1 Kin 8.32. ſo long as ye continue theſe courſes of vexation and oppreſſion. See Chap.1.15. Prov.28.13. and this to be the genuine notion of the place, the oppoſite part, ver.6. ſheweth. Heb. *Ye ſhall not faſt, as to day,* or, *as this day,* &c. which ſome render, *Ye faſt not as theſe times are,* or, *according to the manner of this time;* to wit, *to cauſe your voice to be heard on high.* But this reading ſeems ſomewhat harſh: and our verſion is plain and ſmooth enough, whether we ſupply ought, or no.

V. 5. *Is it ſuch a faſt* that *I have choſen?*] Or, *As I have choſen*: the relative wanting; as Chap.57.8,16. Or the demonſtrative put for the relative; as Chap.51.15. the ſame in effect; but *as* fitter then *that*, becauſe *ſuch* went before; ſuch as I approve, affect, deſire, and delight in; as Zach. 7. 5. ſo Pſal. 119. 30. Chap.56.4.

a day for a man to afflict his ſoul?] Or, *for a man to afflict his ſoul* for *a day*; as ver.3. not that God did not require ſuch humiliation on the ſolemn faſt-days, Lev.16.19,21. & 23.27,32. but that it was a fond and frivolous thing to imagine, that it was enough for them, to uſe ſuch external exerciſes for a day only, and there an end of all, 1 Tim.4.8.

Is it *to bow down the head as a bull-ruſh*,] *To bow down*; as Mic. 6.6. *his head as a bul-ruſh*, that being bruized, doth with the weight of its ſelf hang down. See Chap.19.14. Or, *as a cord*, made of bull-ruſh, Job 41.2.

and to ſpread ſack cloth and aſhes under him?] As the manner of thoſe times was, in ſolemn mournings, uſual, 1 Kings 21. 27. Eſther 4.3. Job 2.8. & 42.6. Chap.61.3. Jer.6.26. Matth. 11.21.

wilt thou call this a faſt, and an acceptable day to the Lord?] That is, ſuch a faſt as God accepteth of, as before; *a faſt, and a day acceptable*, for, *an acceptable faſt day*. See the like, on Chap.4.5, 6. Heb. *a day of good will*; or, *well-liking*; as Chap.49.8.& 61.2.

V. 6. Is *not this the faſt, that I have choſen, to looſe the bands of wickedneſs, to undo the heavy burdens, and let the oppreſſed go free, and* that *ye break every yoke?*] Having ſhewed them what manner of faſts, God did not approve, nor would accept, ver. 4,5. he proceedeth now to ſhew what manner of ones they were, that he required, and would accept; to wit, ſuch as were joyned with reformation, and amendment of their former injurious and vexatious courſes, ſuch as were ſeconded with a practice of the contrary duties of compaſſion and mercy: Not that the faſt conſiſted, to ſpeak properly, in them: but that it was to be always accompanied with them, as was Cornelius his, Act. 10.2, 4. See the like ſpeech, Jam. 1.27.

that I have choſen] That I like, and am pleaſed with; as ver. 5. So is the word uſed, Job 29. 25. *If I choſe their way*, that is, *If I liked*, or *was pleaſed*, to come among them, or joyn with them: And ſo it may well be rendred, Pſal.25.12. *Who is the man that feareth the Lord? he will inſtruct him in the way*, that *he* (to wit, God himſelf) *liketh*, or, *approveth of*, Heb. *I ſhall choſe it*, or, *like, approve, accept it*, the demonſtrative for the relative; as before, verſe 5.

to loſe], Heb. properly, *to open.* See Chap. 51.14.

the bands of wickedneſs] Or, *wicked bands*, as, *the fiſt of wickedneſs*, ver. 4. The word is found only here, and Pſ. 73.4. and it is by ſome deemed, to conſiſt of a term, that ſignifies, *to cut*, whence alſo the *threſhing-ſled*, called by the Latine *tribula*, and from it, our Engliſh *tribulation*; and of another, that ſignifies, *to vex*, or, *grieve*: Of which, ſee on, ver. 3. ſo joyned in one, becauſe *conſtrictions*, as ſome render it, or *ſtreight-bands* do both. By it, ſome underſtand the combination of thoſe that are in places of Judicature, by unjuſt ſentence, and extream rigour of Law, hired to vex and oppreſs. See Mic.7.3. Others, the bands, which they held their poor brethren enwrapped in, by unequal, injurious, and uſurious contracts, Exod 22.25. Lev 25.35 37. Neh.5.25. See *the bond of iniquity*, in a divers ſenſe, Act 8.23.

to undo the heavy burdens,] Heb. *burdens of declination.* So the Chaldee rendreth it: and not unfitly, becauſe it cometh of a word that ſignifies, to *decline, ſtoop, bow down*, Lev 25.35. Prov.25.26 ſuch *bunches, bundels*, or *fardels*, (ſo it is uſed of leſſer ones, Exod. 12. 22. of greater, the Elements lying as globes, or bundles, are upon, or over another, Amos 9. 6. of a troop of men, as made up in a bundle together, 2 Sam.2.25.) lying ſo heavy upon a man, that they bend him down, and make him to ſtoop. See Jer. 1. 14. for this latter word alſo ſignifies, *a yoak*, ſo called, becauſe it *preſſeth down, puls down*, and *holds down*, Jer.27.2. & 28.10,13. See more afterward. And this may well have reference to the heavy bondage they kept their brethren in. Whereof, See before, on ver. 3. 4.

and to let the oppreſſed goe free,] Some reſtrain this, to ſuch as they kept in priſon, and in bonds, for debt; but it ſeems more large: And the word includeth all ſuch, as are made like a bruiſed, or broken reed, or cane, chap.36.6.& 42.3. much weakned, cruſhed, and broken, (as we uſe to ſay) in their ſtates and perſons, by vexation and oppreſſion. See Deut.28.33. Hoſ.5.11. Amos 4.1. this branch is found inſerted with that paſſage, chap. 61. 1. in the Evangeliſts recital of it, Luk.4.18.

and that *ye break every yoke*] Heb. *and every yoke ye ſhall break*: a defect of the particle *that*, as Chap.41.7. and a redundancy of the pronoun *it*: as chap.8.13. & 45.9. *to break every yoke*, for, to give eaſe of, or ſet free from, any grievous courſe, of vexation, and oppreſſion; as Chap. 9. 4. the term here uſed, is taken ſometime, for *a yoke*, as was before hinted. Howbeit, it is deemed primarily, and properly, to ſignifie the *ſtaff*, or *bar*, that runneth thorow the two ends of its bow, to hold them faſt, the one to the other: the word being uſed of the *ſtaves*, ſhot thorow the rings, by which the Arke was born on the Levites ſhoulders, 1 Ch.15.15. as alſo of that, on which the two ſpies carried the great bunch, or cluſters of grapes, between them, for bruiſing, Num.13.23. or, as ſome think, the *bands*, or *cords*, wherewith, either thoſe ſtaves are faſtened to the reſt of the yoke, or the yoke it ſelf to the neck of the beaſt. So it is rendred, Ezek.34.24. *When I have broken the bands of their yoke, and delivered them out of the hands of thoſe, that ſerved themſelves on them*: and yet more fully, to ſuit with the form above mentioned, and the explication thereof, Lev. 26. 13. *I brought you out of Egypt, that, you might not be*, or, *abide, their bondmen; and brake the bonds of your yoke, that ye might goe upright.* Now when either the *ſtaff*, or the *bonds* of the yoke are broken, the yoke falls off, and the beaſt is at liberty.

V. 7. Is it not *to deal thy bread to the hungry, & that thou bring the poor, that are caſt out*, to thine *houſe? when thou ſeeſt the poor, that thou cover him, and that thou hide not thy ſelf from thine own fleſh?*] Inſtead of injurious, and vexatious courſes formerly taken, to practice offices of mercy and charity, a ſound argument of ſerious and ſincere repentance, Dan. 4. 27. Luk.19.8.

to deal] Heb. *break*, or *divide*; as Jer. 16.7. for their loaves were ſuch as might be ordinarily broken, Mat.26.36. Luk.24.31, 35. See Ezek. 18.7. Lam.4.4.

and that *thou bring* to thine *houſe*] Heb. *and thou ſhalt bring home*, or, unto thine *houſe*: a defect of the particle that, as ver. 6. and of the pronoun; as chap. 37. 4,23.

the poor caſt out] The latter word ſeldome found; in this place, in this form, alone, Some render, *attenuated*, or brought to extream poverty; as parallel, to another uſed, chap. 10. 2. & 11. 4. the Greek renders it, *harbourleſſe*: the old Latine, *wandring*. Some of the Jewiſh Criticks, after the Chaldee, *caſt out*; or, *toſſed* to and fro, as the word, they uſe, ſignifies, and one from the ſame root, Chap. 22.17. and to make up the notation of it, becauſe the verb, the root of this, commonly ſignifies, *to rebel*, and the active participle, or verbal, *a rebel*, Dan 9.5. Ezek.20.38. therefore ſome render this paſſive participle, or verbal, *caſt out*, and driven to and fro, as *rebels*: but in the Arabick, the word is ſaid to ſignifie, *going*, to and fro, or *travelling*; and ſuch as ſo wander, we alſo call *travellers*, or they themſelves, rather: the harbouring of the harbourleſs, is both commanded, and commended, Mat.25.36. Rom. 12.13. Heb.13.2. precedents of it, ſee Gen.18.3-5. & 19.2,3, Job 31. 32. Judg. 19. 20, 21.

that thou cover him] Heb. *and thou ſhalt cover him*: as chap. 53. 2. See Iob 31.19,20. Mat.26.36.

hide not thy ſelf] By turning thy face from him: as refuſing to ſee, or own, or take notice of him, Pſ.39.11. & 142.4. Luk.10. 31,32. See on chap 53.3. & 57. 17.

from thy fleſh] Thy poor brother, who is the ſame fleſh with thee, Judg.9.2. 2 Sam.5.1. Neh.5.5. Prov.28.27.

V. 8. *Then*] A promiſe followeth, of many favours, and abundance of bleſſings, that ſhould here upon enſue: when thy faſts, and other the like performances, are in this manner qualified, they ſhall find gracious acceptance with God, as by the fruits thereof following the ſame, here related, ſhall appear.

ſhall thy light break forth as the morning] Thine adverſity ſhall then be diſpelled, and removed, as the night, or as the foggie miſt, and proſperity ſhall then ſucceed, as broad day light, or bright ſunſhine, breaking out, in the room of it, Eſt. 8.16. Pſal.37.6. and 97.11. & 112.4. Prov.4.18. chap.9.1,2. & 60.1.

and thine health ſhall ſpring forth ſpeedily] Thy calamitous condition ſhall ſoon be altred, and thy former damages, and detriments, ſuddenly repaired: all recovery out of, or delivery from, any foregoing evils, is in Scripture termed, by a metaphor, taken from the ſtate of mans body, an *healing*, or a reſtoring of *health*. See chap. 6. 10. & 57.18. Jer.8.22. & 30.17. & 33.5.

and thy righteouſneſs ſhall go before thee] That is, as ſome, Chriſt thy righteouſneſs Jer.23.6.& 33.16. 1 Cor. 1. 30. ſhall conduct thee and be thy guide, Luk.1. 79. & 2.32. Heb.12. 2. Rev.14. 4. Others, the fruit, and teſtimony of thine uprightneſs, ſhall ſhew it ſelf forth and appear conſpicuouſly, in the eyes both of God and man, Pſal. 37. 6. or the fruit and reward of it, from God, in Gods gracious conduct of thee, thereby procured, ſhall goe before thee, as a light to direct thee, or as an herbinger, to fit thy way for thee; both to remove out of thy way, what might impeach thy paſſage, and to diſcover unto thee, what way thou ſhouldeſt goe, to cauſe all things to proceed and goe on, proſperouſly with thee, Pſal. 5.8. Prov.6. 22. Act. 10. 4. See Pſal 85. 13. Ch.52. 12. v.11.

the glory of the Lord ſhall be thy rereward] By *glory of the Lord*, ſome underſtand here, a very glorious eſtate: *glory of God*, for, *great glory*; as, *hills of God*, and, *trees of the Lord*, Pſal.36.6. and 104. 16. Other, the glory that God ſhall then confer upon thee, Pſal. 149. 4. Or, rather, *the glory of God*, manifeſting it ſelf, as Chap. 40.5. that is, *the God of Glory*, Act. 8.2. or, *the glorious Lord*, Chap. 33. 21. ſhall by his power, providence, and glorious preſence, both conduct, and protect; both guide, and grace thee, goe before thee to prevent thee, with his bleſſings; and to come after thee, to follow thee, with further favours, and to ſecure thee from any, that may come on thy back, to aſſault thee unawares. See Pſal. 21.3. & 33. 6. It is an alluſion to Gods manner of carrying on his people, thorow the wilderneſs. Exod. 13.21. & 14.19. Of the phraſe here uſed, ſee Ch.52.12.

V.9. *Then ſhalt thou call, and the Lord ſhall anſwer; thou ſhalt cry, and he ſhall ſay, Here I* am] Thou ſhalt have no cauſe then to complain, as formerly, ver.3. that God regardeth thee not, nor thy ſuits, and requeſts; he will be moſt ready to hear, and to help, to grant thee readily, what thou requireſt, Pſal.34.15,17. & 37.4. Chap.30.19. & 65.24.

Then ſhalt thou call, and the Lord ſhall anſwer] Or, *Then when thou calleſt the Lord will* (as after, *he will ſay) anſwer*; as Chap.44.14. & 53.2. *anſwer*; that is, grant thy requeſt; return thee, not a verbal, but a real anſwer; do what thou deſiredſt, Pſal.99.6. & 118.5.

thou ſhalt cry, &c.] Or, as before, *when thou cryeſt,* (being in danger, or diſtreſs, Pſal.121.1) *he will ſay, Here I* am. Heb. *Lo I.* See Chap.6.8. & 65.1. I am ready at hand to help, relieve, and deliver thee, Pſal.46.1.

If thou take away from the midſt of thee, the yoke] If ye put from among you, thoſe grievous oppreſſions, before mentioned, and whatſoever either looketh that way, or tendeth thereunto.

from the midſt of thee] *from within thee,* as ſome; as intending the reformation, as well of the heart within, as the alteration of the act without, Pſal.51.6. Chap.55.7. Jer.4.14. Jam.4.8. Or *from thee,* ſimply, as Chap.4.4. or, rather, *from among you*; (becauſe he ſpeaketh of the people, or State, as of a body, or a family, conſiſting of a multitude, though in the ſingular number, yet collectively, ver.1,2.) as Chap.37.12. & 40.6.

the yoke] As before, ver.6.

The putting forth of the finger] Heb. *to put forth the finger*: as after, *to ſpeak*; the verb infinitive, for the noun. Hereby ſome underſtand the pointing with the finger, in way of ſcorn, and deriſion, at godly perſons, and Gods Prophets. Whither alſo they draw that, Prov.6.13. But that ſuits not ſo well here. Others would have it, to be a note of refuſal, or, a geſture, (intimating a denial) of putting of, or putting by, one, that ſeeks, and ſues to them for mercy, or remiſſion, and releaſe of ought. Others, the violent faſtning, and laying hold of one, to maim, or to miſchief him; as ſomewhat the like is frequent, in another term not far from it, 1 Sam.22.17. & 26.11. Job 1.11. which place cometh neereſt to this notion. So they bring this home, to the *fiſt,* before-mentioned, ver.4. and they ſuppoſe it a geſture of one in rage, if not attempting, yet threatning, with his finger, to dig out a mans eyes againſt whom, he is ſo enraged. Others, laſtly, whom I concur with, conceive it to be a geſture, ſimply, of menacing; not by words ſo much, or in harſh terms; as by the hand, or finger, thruſt out only: as if he had ſaid, if thou put away, and forbear, not acts of violence, or threatening terms only, Eph.6.9. but even all expreſſions of that kind whatſoever.

and ſpeaking vanity] As Chap.59.4. that is, *falſhood,* ſay ſome; as Jer.9.4. (though the words there are other) whence this uſed for an *idol,* Chap.66.3. *iniquity,* ſay others: but there is another word, very neer unto this, that doth properly ſo ſignifie: and albeit, this alſo be almoſt generally ſo rendred, in that form of ſpeech, ſo frequent, *workers of iniquity*; or, *wrong-doers,* Job 34.5,22. Pſal. 5.5. & 6.8. yet the word doth properly, and moſt commonly, ſignifie *affliction,* or *vexation.* See Chap.1.13. & 10.1. Job 4.8. & 5.6. Pſal.73.5. & 90.10. and *iniquity,* or *wrong,* only, as it procureth afflictions, and produceth vexation, and grievance to thoſe, that are wronged; for which the Chaldee therefore hath *violence,* here, I ſhould render the words, and *ſpeaking* (Heb. *to ſpeak*; as before. *to put out*) *vexation,* or *grievance,* or words of *vexation,* or *grievance*: as, *thoughts of affliction,* or *vexation,* Chap.59.7. that is either harſh language, ſuch as may vex, and afflict others; ſuch as Nabals words were, 1 Sam.25.10,11. Prov.18.23. Jam.5.3. or diſcourſe of ſuch kind of matter, talk concerning the wringing and wronging of others; as Chap.59.13. Pſal.36.3. & 73.8. that which God would not have ſo much as once talked of, or once named, unleſs with deteſtation, and diſgrace, among his people, Eph.5.3-5.

V.10. *And if thou draw out thy ſoul to the hungry, and ſatisfie the afflicted ſoul:*] The Prophet returneth here again, to the works of mercy and charity, before required, ver.7.

And if] The conditional ſupplyed from the former verſe; as Job 22.23. compared with Job 8.6. Job 31.9,20. Howbeit, it ſeemeth not ſo needful here, as there; becauſe the copulative may carry it well enough on without; *If thou take away the yoke, and draw out thy ſoul,*&c.

draw out thy ſoul] Or, as moſt, after the old Latine, render it, *pour out thy ſoul*: a phraſe ſometime uſed (though with another word) of *prayer,* 1 Sam.1.15. Pſal.42.4. and it may ſeem to have a two-fold notion in it, of *drawing out,* and of *pouring forth*: as it is ſaid, 1 Sam. 7.6. *they drew water, and poured it out,* and in the term of *drawing out,* is liberality and bounty intimated; for the word implies *plenty,* Pſal.144.13. in the term, *ſoul,* an inward affection, and diſpoſition, going along with, and accompanying the outward action of *beneficence,* as proceeding from *benevolence,* put, the one therefore, which the Jewiſh Doctors well obſerve, for the other, as Prov.18.22. So that it is, as if he had ſaid; If thou relieve thy poor brother, freely, liberally, cheerfully, cordially, compaſſionately, ſo as that thine heart go along with thy gift, Deut.15.7-11. Pſal.37.21,26. & 112.5. 2 Cor.8.5,12. & 9.5,7.

and ſatisfie the afflicted ſoul:] Not relieve him in ſome ſcant and niggardly manner, with ſuch a poor pittance, as will ſcarce afford him any relief, and may rather enhance, then allay, his hunger; make him more ſenſible of his want, rather then ſatisfie and ſupply it; but afford that unto him, that may ſupply his neceſſity, and may ſatiate his ſoul: *the afflicted ſoul,* for, *the afflicted perſon*: but the word ſoul, maketh the ſpeech the more affectionate, and emphatical. So Pſal.107.5,9. Jer.31.14.

then ſhall thy light riſe in obſcurity, and thy darkneſs be *as the noon-day*] Heb. *then ſhall thy light ariſe* (that is, *light ſhall riſe to thee*) *in darkneſs,* or *in the dark,* (as Pſal.112.4.) *and thy miſt* ſhall be *as the noon-day.* See Chap.59.9. Thine adverſity ſhall be turned into proſperity; and that in a very eminent degree, Job 11.17. Pſal.37.6. See before, ver.8.

V.11. *And the Lord ſhall guide thee continually*] Or, *lead,* or *conduct thee*: as Pſal.5.8. & 23.3. & 25.5. & 143.10. chap.57.18. See ver.8. Yet ſome render it, after the old Latine, *the Lord will make thee to reſt*; as Chap.14.3. & 63.14. but the roots are divers.

and ſatisfie thy ſoul in drought] *he will ſatisfie thy ſoul,* Pſal. 103.5. as thou didſt ſatisfie the poor mans ſoul, that is, his deſire, by ſupplying his want, the cauſe of it, ver.10. See Prov.11.25. *in drought,* Heb. *in droughts*; that is, in extremity of drought: for the plural uſually implies eminency, or extremity of ought, good or evil. So, *wiſdoms,* Prov.1.20. & 8.1. *underſtandings,* Pſal.78.72. Prov.11.2. Chap.40.14. *deaths,* Chap.53.9. *dearths,* or, *reſtraints*; the ſame in effect with *droughts* here, Jer.14.1. He will afford thee a competency, and ſupply thee with a ſufficiency, in times of the greateſt dearth, and famine, Job 5.20. Pſal.33.19. & 34.9,10. & 37.19. a metaphor taken from plants, that are carefully watered, when rain faileth, by mans induſtry. See Chap.17.11. & 27.3. Howbeit, becauſe the word here uſed, cometh from a root, that ſignifies as well *pure, clear,* and *bright*; as *drineſs,* and *drought,* Cant. 5.10. Chap.18.4. Lam.4.7. in regard that the one doth uſually accompany, and proceed from the other. Hence it is, that the old Latine renders the words, *he will fill thy ſoul with brightneſſes*; but that notion ſuiteth not here.

and make fat thy bones;] That is, according to this verſion, as ſome, he will fill thy bones with marrow, Job 21.24. Prov.3.8. or, as others, *make thy body fat,* and in good plight, Prov.11.25. & 28.25. *bones,* for, *body,* ſay they, conſiſting of them; as Pſal.35.16. & 141.7. but *bones,* more eſpecially: becauſe in beaſts thorowly fatted, there is much fat, not in the belly only, but about the bones too: and in this notion, do ours moſt commonly take it; as alſo doth the ancient Greek render it. Howbeit, the old Latine rendreth it, *he will deliver,* or, *ſet free, thy bones*: as alluding to the looſning of mens joynts, and their bodies, conſequently, out of bands, and fetters: and ſome of our lateſt Interpreters, *he will make thy bones expedite,* that is, nimble and active: the word moſt generally ſignifieth *to looſe,* or, *to ſet at liberty,* Prov.11.8,9. ſometime, to *draw out,* Lam.4.3. ſometime, *to pull off* ſhoes, or the like. Chap.20.2. ſometime, to *put on* armour, or harneſs, and make ready, and fit for fight, Numb.32.17,20,32. The Jewiſh Criticks themſelves are much puzled about it. Some go the ſame way that ours do, taking the word, in a notion of *fatting*: all the ground they give for it, is becauſe they finde that phraſe, Prov.15.30. *a good hearing fatteth the bones*; but there is no affinity between the term there uſed, and this, either in letters and ſound, or uſe, elſewhere: and they add therefore, that this word hath in that notion no fellow. Yet ſome others of them conceive, that they have found a fellow for it: to which purpoſe, they would draw in a place of Job 36.15. where they ſuppoſe the word to be found in the ſame notion, in thoſe words, as they render them, *he fatteth the afflicted in his affliction*: but neither is the verb in the ſame form there, nor ſeems it there to carry that ſenſe. The moſt give the words otherwiſe, as at firſt ſight, they ſound, *he delivereth the afflicted in his affliction.* Others of them produce a ſaying, out of their rituals, wherein it ſhould ſo ſignifie; but of the ſence of that ſaying, they ſeem to ſpeak ſomewhat doubtfully. Some ſay it is here in a notion of *reſt*: as if it were ſaid, *he will make thy bones reſt*: contrary to that, *there is no reſt in my bones,* Pſal.38.3. but of this uſe, they produce no precedent at all. Others, laſtly, render it, *he will arm thy bones,* or, *ſtrengthen thy bones*; according to that notion of fitting men for fight: ſo *keep,* and confirm them, *that they ſhall not be broken.* Pſal.34.20. the bones being ſay they, as the foundation of the bulk of mans body. I ſhould moſt willingly go with the firſt, were there any good ground for that uſe of the word; becauſe it beſt ſuiteth with the metaphors, both before, and after: but that failing, I concur with this laſt, as moſt probable: becauſe it cometh neareſt of any to ſome, not unuſual, notion of the word, of addreſſing, and fitting men for military employments: or, if that ſeem ſomewhat too far fetcht, with that of the old Latine, concerning *looſing,* or *ſetting free*: as anſwering to their looſing of bands and yokes, and letting their bounden ones go free, ver.6. as if he had ſaid, God will ſet the free, if thou ſet thoſe poor ſouls, thy brethren free.

and thou ſhalt be like a watered garden] Or, *a well-watered garden*: for there is in the word, a notion of abundance, Pſal.23.5. Chap.34.7. an emblem of a flouriſhing, and proſperous eſtate, Num.

24. 6. alluding to the garden of Eden, Gen. 3. 8--10. & 13. 10. Ezek.31.3-9. Cant.4.12.-15. See Jer.17. 8.

like a ſpring of water, whoſe waters fail not] Heb. *do not ly*, or *deceive*; as Hab. 3.17. that runneth conſtantly all the yeer long; and is not dryed up, as ſome ſmal brooks, or winter-floods, in heat of ſummer, or droughts of any continuance, are, what time there is moſt need of them, 1 King. 17.7. Job 6. 15,20. an emblem, not of flouriſhing for a time, but of conſtant proſperity. See Chap.33. 16. Joh. 4. 14.

V. 12. *And they* that ſhall be *of thee, ſhall build the old waſte places:*]Heb. *the waſtes of antiquity:* as Chap. 61. 4. thoſe that come of thee, ſhall re-edifie the ruinous places of Jeruſalem. and other cities of Judah, that have lien long waſte, Chap.49. 8. and 51. 3. See Neh. 3. Yet ſome would have it meant of people, repleniſhing the cities with Inhabitants, which are as fleſh and blood to them, being but as ſceletons, or dry bones without them: but the former is more familiar.

thou ſhalt raiſe the foundations of many Generations] Heb. *raiſe*, or *ſettle*, (as 2 Sam.7.25.) *the foundations of age, and age*, either build upon thoſe foundations, that have lien divers ages deſolate; or lay the foundation of ſuch buildings, as for many ages ſhall endure. See Chap.44,26. & 61.4.

and thou ſhalt be called] That is, thou ſhalt be; as Chap.61. 6. Heb. *it ſhall be called to thee*: as Chap.48.8 & 62.2.

the repairer of the breach,]Or, *the maker up of the breach*, that God had made in the wall, or fence, of their City, and State, for their ſins, Chap.5.5. See Pſal.106. 23,29. Ezek.22.30.

the reſtorer of pathes to dwell in] That is, the cleerer of thoſe wayes, by which men may return to thoſe places, where they are to inhabit, whereas they were formerly neglected, and diſuſed, and conſequently over-grown, either through want of people to travel, or of ſafety to travellers, Judg. 5. 6,7. Lam. 1. 4. or, the *returner* of thoſe places, that were made *paths* of before, by the enemy paſſing to and fro over them, having ruined the buildings, and flatted the foundations of them, to be places for men to inhabite again. For they ſeem to ſtoop too low, that underſtand them of fencing their vineyards, and cleering the way to them: and they to ſhoot as wide, that render the words, *The reſtorer of paths to the Sabbath*: for though the words be in ſound ſomewhat like; yet they differ both in roots, point, and form.

V. 13. *If thou turn away thy foot from the Sabbath.*] This Some underſtand of the yearly Sabbath, or day of ſtricteſt reſt, in the ſolemn convention for humiliation and prepitiation, Lev.16. 31. and 23. 27-31. whereof, ſee on ver. 3,4. Others, more largely, of the Weekly Sabbath: one ſpecial commandment, as a principal, put for the reſt of thoſe, that concerned the religious Worſhip, and ſervice of God; as Chap.56.2,4,6. Jer. 17.21. and the words of the text are applyable to either.

turn away thy foot] The Jewiſh Doctors expound it, of walking abroad: but ours rather, of forbearing, and withdrawing their minds and affections, from ſuch ſtudies and employments upon that day, whereby the ſame might be polluted or profaned, Ezek. 22.26.

from doing thy pleaſure on mine holy day;] Heb. *to doe*, or *doing thy pleaſure*, or *will*, or *buſineſs* (ſee on ver.3.) *on my day of holineſs*: the prepoſition ſupplyed from the fore-going branch; (ſee the like defect, Exod.19.12.) and expreſſed again afterward: and, *day of holineſs*, for, *holy day*; as *hill of holineſs*, for, *holy hill*, Chap.57. 13.

and call the Sabbath a delight] That is, account it ſuch, or make it ſuch: or, as ſome, not amiſs render it, thy *delight*: the pronoun ſupplyed; as ver. 7.13. by taking delight in the offices and holy duties of the day. See ver. 12. for the form of ſpeech; for the word, ver.14. So did the Servants of God, in former times, count the ſervices of God, in his houſe, on thoſe dayes, their chiefeſt delight, and the very life of their ſouls; lamenting and bemoaning themſelves, as even dead on the neſt, when they were debarred from, or deprived of, them; deſiring nothing more earneſtly, then free acceſs again to them, when they were reſtrained from them; and rejoycing in nothing, more affectionately, then in the enjoyment of them, when they had liberty ſo to do. See Pſal. 27.4.& 36. 8. & 42.1,2,4. & 43.2-4.& 65.1-5. & 84. & 122. 1,2. And that is the genuine meaning of the place, for whether Sabbath of the twain we take it. For it is but frivolous, that the Jewiſh Doctors expound it, of eating dainty and delightful meats; which, though on ſome feſtivals, was ſeaſonable, Neh.8. 10. yet was not ſuitable to the afflicting Sabbath: and of as little worth is it, that in the word, *call*, here, ſome reference ſhould be to the ſolemn convocation, becauſe that word cometh from this of *calling*, Lev.23.3,27. Chap.1.13.

the holy of the Lord, honourable;] Or and *the Lords holy* day *honourable*: ſo call, and account it, as well honourable, as delightful: For the word is to be underſtood in this clauſe alſo; as the like, ver. 12. Heb. *the Lords holineſs*, for *his* day *of holineſs*; *his holy* day; as before: a defect of the noun regent; as Chap.17.5. to be ſupplyed from the words fore-going.

and ſhalt honour him]Or, *it*: To wit, his day: for the word will bear either: And we may be ſaid, as well, *to honour God*, or, *to honour his day*; as, *to ſanctifie him*, Chap. 8. 13. and, *to ſanctifie his day* Exod.20. 8. But here again our Jewiſh Maſters run their carnal way, telling us, that the Sabbath is to be honoured, by wearing good cloths, and having better diet upon that day: that which too many encline to them in, more regarding ſuch matters, then thoſe things, that doe indeed concern the right honour of the day, contrary to that Apoſtolick rule, Rom. 13. 14. Beſides that on the Sabbatical faſt here alſo intended, ſuch ſuits of apparel, as well as good cheer, would be very unſeaſonable, Exod.33.4,5.

not doing thine own wayes,] Heb, *from doing*; that is, abſtaining, or refraining thy ſelf, as before, *from doing thine own ways*; that is, following thine own wicked works and courſes, as Chap.56.7.

nor finding thine own pleaſure,] of this branch, ſee before, ver.3.

nor ſpeaking thine own *words.*] Heb. *and* (for, *or*; as Chap. 48. 5.) *to ſpeak*, or *ſpeaking a word*, or *ought*; as Jer. 26.2. *thine own* is ſuplyed from the former branches, as, *firſt*, 1 Tim.2. 13,14. *Adam was not* firſt *deceived*. Howſoever, by *thy word*, or *words*, are meant, ſuch words, or things, as were before mentioned, ver. 9. and they were there forbidden, as too uſual with them, even at ſuch times: For this place doth apparently anſwer to that; and the Chaldee therefore rendreth it, *words of wrong*, and *oppreſſion*; as the Jewiſh Doctors alſo expound the term there uſed, though roving another way themſelves. For as for thoſe two late learned Annotators; the one whereof would have it rendred, *a proud, inſolent*, or *lofty word*; as he ſuppoſeth two other terms, that ſignifie *a word* to be taken, Job 15.13. & 20.29. And this the rather, becauſe the root it cometh of, hath ſometime ſuch a notion: Whereof, ſee on, Chap.17. 6,9. & 61. 6. The other, would have the copulative taken, in an adverſative notion, rendring the text, *but ſpeaking the word*, to wit, of God, I ſuppoſe that either of them goeth, therein, a way by himſelf, and that ſolitary, without company, for want of probability.

V. 14. *Then ſhalt thou delight thy ſelf in the Lord*,] This is ſometime required as a duty, Pſal. 37.4. ſometime promiſed, as a reward. So Job 22.26. and ſo here. And it is, as if he had ſaid; If thou keepeſt the Lords day, forbearing thy wonted evil thoughts, and mindings, on it, and ſhalt diligently apply thy ſelf unto the duties of the day, therein imploying thy ſelf, not as of neceſſity, and by conſtraint: but cheerfully, and with delight; thou ſhalt find in the Lord, not ſufficient onely, but abundant matter of ſuch delights, as ſhall miniſter a fulneſs of ſatisfaction unto thy ſoul, Pſal.36.8.& 37.11. Chap.55.2. & 66.11. ſuch delights as the ungodly man ſhall never enjoy, Job 27.10. Prov 14.10.

and I will cauſe thee to ride upon the high places of the earth,] To dwell aloft in places of ſecurity and ſafety, and to ride to and fro, there, at pleaſure. See Chap. 33.16,17. The words ſeem to be taken from Moſes his Song, Deut.32.13. and to have ſome glance at the land of Judea, being much of it mountainous, Pſal.87. 1. Chap.14.25. & 37.24. A paſſage from perſon to perſon, as Chap. 57.10-12.

and feed thee with the heritage of Jacob, thy Father:] With the good things of the land of Canaan, given for an inheritance unto him, for his poſterity, Gen.28.13,14. Pſal. 135.11,12. a type of the heavenly inheritance; The Jewiſh Doctors here move a queſtion; why the Prophet ſhould rather ſay, *Jacob thy Father*, then *Abraham thy Father*: And divers anſwers they give,: as that Abraham kept no Sabbath, but Jacob did: and that Abraham had an Iſmael, as well as an Iſaac, and Iſaac, an Eſau, as well as a Jacob; and they deſcant upon the promiſes made ſeverally to them, Gen.13.15. & 26.3. & 28.13,14. But theſe are, the firſt unſound, and in part untrue; the laſt of them, curious and frivolous. Somewhat may be in the ſecond, whereof, ſee before on Chap.43. 1.

for the mouth of the Lord hath ſpoken it.] See Chap. 1. 20. and 40. 5.

CHAP. LIX.

Verſ. 1. B*Ehold*] This Chapter, whether a continued diſcourſe with the former, as ſome; or, an entire Sermon diſtinct, and divers from the former; yet conſiſteth of two principal parts, as that alſo did: The former, a relation of the grievous enormities of that people, as the main cauſe of thoſe calamities that lay heavy upon them, ver. 1——15. the latter, a prediction, and promiſe of deliverance to Gods faithful afflicted ones, both from oppreſſions at home, and invaſions from abroad, verſe, 16——19. together with the continuance of ſpiritual favours unto them, by the Meſſias, here alſo fore-told, and hereafter to be exhibited; wherewith the Prophet uſually concludeth his diſcourſes, as the complement of all outward mercies, and temporal deliverances, as tending thereunto, and being thereof types to them, ver.20. 21.

Behold] See Chap.42. 1. & 58.3,4.

the Lords hand is not ſhortned that he cannot ſave] This may either have reference to the former part of the fore-going Chapter, where they complained of God, for not hearing, and regarding their faſtings and praiers, Ch.58.3. as if he had ſaid, Ye complain of God, that he doth not hear and help you, as he had wont to do others of his in times paſt, Pſal.22. 4,5. & 44-22. Ch.51.10. that deliverance is not wrought, and effected for you, v. 9,10. the fault is not in God, (who is ſtill the ſame, not ſubject to any defect, or default, Num. 11.13. Mal. 3.6.) but in your ſelves, and in your ſins, Jer. 5. 25. Lam. 3. 42, 44. Or, it may back the latter part, and confirm the cloſe of it, as giving them aſſurance of the undoubted making good unto them, of all thoſe large and liberal bleſſings, there propounded upon their repentance, ſeemed they never ſo improbable, or incredible, in regard of their preſent low, and forlorn condition, Chap. 58. 11, 12, 14. for that God was no leſs, either able, or willing, to hear, or help, then in former times he had been, did not their obſtinacy in ſin, reſtrain him from the doing of either, Chap. 50. 1, 2.

hand] His power; as Pſal. 136. 12.

is not ſhortned] Or, *abridged*, or, *ſtreitned*; as Mich. 2. 7.

that it cannot ſave] Heb. *from ſaving*; as Chap. 50. 2. and ſo after, *from hearing*. See on Chap. 23. 1. & 58. 13.

neither his ear heavy] That is, *deaf*, or thick of hearing, as we uſe to ſay: ſo is the word uſed, being applyed to the *ears*, Ch. 6. 10. Zach. 7. 11. as it ſignifies, *dim*, when applyed to the eyes, Gen. 48. 10. *dull*, or *hard*, when to the heart, Exod. 9. 35. & 10. 1.

that it cannot hear.] Heb. *from hearing*, as before, *from ſaving*. See ver. 2.

V. 2. *But your iniquities have ſevered between you, and your God*:] Heb. *Have been*, or, *ſevering between you, to between your God*: a redundancy of ſpeech, ſomewhat like whereunto is found, Gen. 1. 4. *between the light, and between the dark*: and neerer to this, Gen. 1. 6. *between waters to waters*: and Deut. 17. 8. *between bloud to bloud, between ſuit to ſuit*; or, *ſtriſe to ſtriſe, and between ſtripe to ſtripe*: But this is yet more redundant then either of thoſe forms, uſed, not improbably, to imply the great diſtance, that ſin makes between Man, and God: not in poſition of place; (for God is every where preſent, as well with bad, as good, Pſal. 139. 7——12. Prov. 15. 3. Jer. 23. 25. Amos 9. 2, 3. Act. 17. 28.) but in diſpoſition of mind, and affection of heart, Pſal. 138. 6. Prov. 15. 29. Chap. 29. 13. Jer. 12. 2.

and your ſins have hid his *face from you*] That is, have cauſed him, in anger to withdraw his gracious Preſence, and aſſiſtance from you, as refuſing to be ſeen of you, or to be ſpoken with, by you. See Deut. 31. 17. Pſal. 10. 1. Chap. 54. 8. & 57. 17. a defect of the pronoun; as Chap 53. 3.

that he will not hear.] Or, *not hear you*: a defect of the pronoun, as Chap. 1. 15. Heb. *from hearing*: as ver. 1. Or, *from hearing* you. So Zach. 7. 11, 12. God ſerveth you, as ye ſerve him: Ye refuſe to hear him; and he refuſeth to hear you, Prov. 1. 24, 28. & 28. 9. Lam. 3. 42, 44.

V. 3. *For your hands are defil'd with bloud, and your fingers with iniquity*] The Prophet that he may not be deemed to charge them, without good ground, and juſt cauſe; and the better to cleer Gods juſtice, in thus eſtranging himſelf from them, doth at large relate, and in lively colours lay forth, their general injurious, mercileſs, and miſchievous carriages. Of this firſt branch, ſee Chap. 1. 15. Lam. 4. 14. 2 Chron. 21. 6. *hands and fingers*, are here the ſame, as *lips and tongue*, in the next branch: onely the one is added unto the other, to make the ſpeech themore emphatical.

your lips have ſpoken lies, your tongue hath muttered perverſneſs] Or, *your lips ſpeaks lies, and your tongue meditateth*, or *talketh of perverſneſs*, or, *unrighteouſneſs*, as it is rendred, Deut. 25. 16. or, *iniquity*; as Mic. 3. 10. where it is joyned with *bloud*. Your common practice, is, by falſe ſuggeſtions, and ſuborned depoſitions, to ſtrip men of their ſtates, and to bereave them of their lives, Pſal. 52. 2——8. Prov. 14. 5. & 25. 18. Jer. 9. 3. See Chap. 58. 9.

muttered] So the word ſeems ſometime to ſignifie. See on c. 8. 19. but moſt commonly to *meditate*; and ſo ſome here render it. Howbeit, becauſe *meditation* is not the proper work of the tongue, ſome conceive it to be a complexive form of ſpeech; *Your tongue uttereth premeditated iniquity*; and ſo it ſhould be like that, Pſal. 52. 2. *Thy tongue deviſeth miſchiefs*; that is, *uttereth miſchievous plots, deviſed* by thee. But the word here uſed, ſignifieth as well, *to talk*, as *meditate*, and *to utter*, as *to mutter*. So, *My tongue ſhall ſpeak*, or *talk of thy righteouſneſs*, and *thy praiſe*, Pſal 35. 28. & 71. 24. and, *they ſpeak not thorow the throat*. Pſal. 115. 7. It may well therefore be rendred, *Your tongue talketh of iniquity*: *lips* and *tongue*; as Pſal. 12. 3, 4. & 120. 2.

V. 4. *None calleth for juſtice; nor any pleadeth for truth*:] All ſorts of people are given to vexation and oppreſſion; and no man endeavoureth to relieve and right the wronged, or to redreſs and remedy ought that is done amiſs: No man ſtands up for right or truth, againſt faſhood and wrong, ver. 16. Eccl. 4. 1. Jer. 9. 3. Theſe general terms, are not to be underſtood, exactly and abſolutely; but of the greateſt part, of the moſt: the better part being ſo gealon, and ſo drownd in the generality, that they were not to be ſeen, they ſeemed as none. So Pſal. 12. 1. & 14. 1, 3. Chap. 56. 10. & 64. 6, 7. Jer. 5. 1. & 6. 28. Mic. 7. 2, 4.

pleadeth for truth:] Heb. *is judged*; that is, *pleadeth in judgment*; as Chap. 66. 16. Jer. 2. 35. & 25. 31. or, *is judged, is tryed* (hath ſentence paſt in his cauſe, Pſal. 109. 7. 1 Cor. 6. 1.) *in truth*, that is, truly, faithfully, uprightly, as 2 Chron. 31. 12, 15. & 34. 12. no man can have his cauſe juſtly decided.

they truſt in vanity,] Heb. *truſting in vanity*, or, *emptineſs*. Of the phraſe, ſee on ver. 13. Of the term rendred *vanity*, ſee on Chap. 24. 10. & 40. 17, 23. it is here uſed for deceit, fraud, and lies: becauſe they are things void, and empty of being, of ſoundneſs and ſubſiſtence, and ſo will prove in the end, unto all thoſe that truſt to them. See Chap. 28. 15, 17, 18.

and ſpeak lies] Heb. *and ſpeaking* (as before, *truſting*,) *vanity*, that is, *lies*; as Pſal. 41. 6. & 144. 8, 11. the ſame in effect with the former. See Pſal. 36. 3.

they conceive miſchief, and bring forth iniquity.] Heb *conceiving*, or, *going great with grievance, and bringing forth affliction*, or *vexation*: they are continually contriving of ſome injurious and vexatious plot, or other, and never at reſt, as a woman going with child, untill by putting it in practice and execution, they be, at length delivered of it. See the very like phraſes, Job 15. 35. Pſal. 7. 14. and of the practice Pſal. 36. 4. Prov. 4. 16. Mic. 2. 1.

they conceive] Heb. *conciving*, or *going great with*, rather. See on Chap. 7. 14. they are as much ſtreightned with it, as a woman neer her time: like Boaz, that could not be at reſt, untill he had finiſhed the buſineſs that his heart was ſet upon, Ruth 3. 18. and the manner of ſpeech is emphatical; for it is both deficient, and redundant: *conceiving*, for *conceiving* they *conceive*; or, *going great*, for *going great* they goe great with, as alſo, Job 15. 35. and here-after, ver. 13. and, *bringing forth*, for, *bringing forth* they bring forth: and ſo before, *truſting* they truſt; and, *ſpeaking* they ſpeak; that is all they truſt to, and that is their whole continual talk: for theſe forms of reduplication whether expreſſed, or implyed, have much emphaſis in them: and it is, as if it were ſaid; ſuch courſes as theſe, are their minds tongues, and hands, continually taken up with; they are the conſtant employment of them. See further, on v. 13.

miſchief, and iniquity] Of theſe two terms, ſee on Ch. 10. 1.

V. 5. *They hatch cockatrice egs*] Or, as ſome, *adders*. See of the word, on Chap. 11. 8. They contrive, and bring forth miſchievous plots. Nothing proceedeth from them, or is produced by them, but what is poiſonful, and pernicious, Deut. 32. 32, 33. Rom. 3. 13-16.

and weave the ſpiders web:] They contrive ſuch plots, as may entangle others, as the ſpiders web doth the fly, to their damage, and detriment, or to their utter undoing, and deſtruction, Pſ 10. 9. Mic. 7. 2. Howbeit, ſome expound it of the vanity of their wicked plots and projects, that in fine, they ſhall prove uneffectual, and unuſeful, no more helpful to them, or able to ſtead them, then a company of cobwebs. So Job 8. 14, 15. and hereafter, ver. 6. and ſo it ſhould have reference to their confidence before-mentioned v. 4. which maketh that notion here, not improbable. And yet can I not aſſent unto a late learned Writer, who therefore would have the former branch to be rendred, not, *they hatch*, but they *break* ſuch *egs*: as alluding not to egs that fowls, or ſerpents, firſt lay, then ſit on, or brood, & ſo hatch, by cleaving of the ſhell, (which the word properly ſignifies) to bring forth their young, but to the uſuall manner of thoſe, that having gathered fowls, or torteſes egs, ch. 10. 14. doe break them to feed on: as if the Prophet ſhould ſay, of thoſe that maintain themſelves by rapine, and ſpoil, or fraud, and deceit, that they cloth themſelves with ſpiders cobwebs, and feed themſelves with vipers, or adders egs: the one frivolous ſtuff, that will do them no good: the other, matter pernicious, that will doe them much miſchief, but both the uſe of the word elſewhere, Chap 34. 15. ſideth with the former expoſition: and this latter to me ſeems ſomewhat too far fetcht.

he that eateth of their egs dyeth] Not he that eateth of cockatrice, or adders egs, but he that eateth of their egs, compared to ſuch, whom the Prophet here ſpeaketh of: yet not ſuch egs, as they feed on, but ſuch egs, as they hatch, wherewith to doe others miſchief. Whoſoever eateth of their egs, that is, hath any commerce, or dealing with them: it proveth dangerous, yea, deadly to him. See ver. 7. So I rather underſtand it, then with ſome other, of ſuch, as partake with them, in their miſchievous deſigns, Pro. 29. 24. Chap. 1. 2, 3. the poiſon of ſerpents is pernicious unto others, not to themſelves: though it be true, that wicked men drink both firſt, and moſt, of their own venome, their malice: and it will prove their own bane in the end, Pſal. 34. 21. But that ſeems not the drift of the Prophet in this place.

and that which is cruſhed, breaketh out into a viper] That is, ſay ſome, if any deſcry and diſcloſe their plots and purpoſes, they fly out upon him, as a viper, or ſome other ſuch like ſerpent: furniſhed with deadly poiſon, to work his deſtruction: or if one will be tampring with them, to make ſome tryal of them, induced by the fair outſide of ſome ſpecious and friendly pretences, he ſhall meet with ſuch matter, as in the end he ſhall rue it: as if a man taking a ſerpents egg, for the egg of ſome fowl, that men uſually eat of, ſhould, upon the breaking of it, light on that, which he leaſt of al looked for: or as others, if a man fall into dealing with them unawares, it ſhall be with him as by one that treadeth, by chance, on the egg of ſome ſerpent, which being cruſhed, a young one ſprings out of it in his face. The meaning ſeems to be, which way ſoever we take it, that there is no ſafe dealing any way with them. Nor is it improbable, that ſome would have, who in theſe words, ſuppoſe a reaſon to be rendred of the former branch, thus rendring the words *for that which is cruſhed*, or *broken*, to feed on, *breaks out into a viper*: where a man made account to find ſome wholſome and toothſome meat, when he hath broken the ſhell, he is entertained with a viper: the copulative for the cauſal, we had oft before, Ch. 40. 26. & 52. 15. & 53. 2. Leſs to me probable ſeems to be what ſome others of no ſmal note exhibit; one reading the words, if any *diſperſe them, a viper breaketh out*: another, it is with him, *that is* but *ſprinkled with them*, as if *a viper had ſprung out*, and faſtened upon him, as on Paul, Act.28.3. as if it were ſaid the leaſt aſperſion of them, or drop from them, is not perilous only, but even pernicious. This variety of verſions hence ariſeth, for that in Hebrew, verbs, though of divers forms, yet in letters much alike, are oft, in uſe and not [illegible] confounded the one with the other. I encline moſt to the laſt or the firſt because I finde the very ſame word that here is uſed for *compreſſion*, or *cruſhing*, Chap.1.6. and again, for *cruſhing*, or *breaking* of eggs, by treading on them with the foot. Job 39.15. Which yet I ſuppoſe, him to have roaved far, from the true meaning of, who ſo rendring the text, expoundeth the words; as if it were ſaid, he that can cruſh their plots in the egg, or the ſhell, is ſafe enough; for the ſnake, or ſerpent, will then be gone: ſo it ſhould be ſomewhat like that, Pſal.137.9. as alſo that other learned man, who by alteration of a vowel, making it an active participle, readeth the words, *if one ſcatter* them that is, refuſing to eat of them, caſt them away, and ſo break them: for the like uſe of the participle pointing us to Pſal.141.7. 1 Sam.2.13. 2 Sam.14.10. & 19.8. 2 Kin.7.2. The text ſeemeth to look a far other way, then either of them drives to.

a viper] Thus the moſt. Yet the ancient Greek, and the old Latine, render it, *a Baſiliſk*, the one; and *a regulus*, the other: by a name anſwerable to the former, which we commonly call, *a cokatrice*: the former, they ſtile *an aſp*. The Jewiſh Doctors tell us only, that it is a kinde of hurtfull ſerpent; and ſome of them would have this, and the forementioned, to be one and the ſame; but of that, there ſeems no probability: it ſeems to be a ſerpent, that was riſe in the ſoutherly waſtes, bordering upon them, Chap. 30.6. and ſuch an one as had a venemous tongue, Job 20.16. yet not like to be *a viper*; becauſe albeit Pliny, l.10.c.62. rank the viper among thoſe that lay eggs; Yet Ariſtotle (with whom the moſt and beſt Writers accord, and whoſe words Pliny ſeems to have miſtaken,) avoweth more then once, that of all ſerpents, the viper alone, layeth no egg, but brings forth young ones; as alſo the dolphin, or porpes, ſeal, whale, and ſome other fiſh, do. (See his *hiſtory of living wights*, l.1.c.6. l.3.c.1. l.5. c.34.) whence alſo in Latine it is deemed to have its name, *vipera*, as *vivipera*; not, as ſome fable, from a forcible delivery. Some other ſerpent therefore it muſt be, to which the Prophet here alludeth.

V. 6. *Their webs ſhall not become garments; neither ſhall they cover themſelves with their works*:] Their devices, plots, and practiſes, though they may hurt and miſchieve others, yet they ſhall not help, or avail themſelves; all the good, or gain they get, and gather by them, ſhall ſtand them in no ſtead, they ſhall not be able to ſhelter them againſt Gods wrath, no more then a coat of cobweb is able to ſhelter him, that wears it, againſt a fierce ſhower of hail, or a thick volley of hail-ſhot. See Chap.28.15,18,20. & 30.12,14. they ſhall all prove, in concluſion, as cobwebs to themſelves, for any ſuccour, or benefit, that they ſhall receive from them, or reap by them. See Job 8.14. Prov. 10.2. & 11.4.

their works are *works of iniquity; and the act of violence* is *in their hands*.] Or, *their works* are *works of vexation*, (and *grievance*: as ver.3.) *and the practice of violence is in their hands*; that is, their whole employment is no other then a continued practice of vexation, and oppreſſion. See ver.3,4. for they ſtrain the text unreaſonably, who by *work*, or *act*, would underſtand here, *the work of puniſhment* inflicted upon themſelves, for their wrongful, and violent dealing; as *violence* for the juſt reward of it, Pſ.7.16.

V. 7. *Their feet run unto evil, and they make haſte to ſhed innocent blood*] So Prov.1.16. Jer 22.17. Rom.3.15.

their thoughts are *thoughts of iniquity*] Or, *vexation*: as, *works of vexation*, ver.6. vexatious thoughts, and vexatious works; ſuch contrivances, and courſes, as tend wholly to the vexation, and wrong, and ruine of others. See Chap.55.7.

waſting and deſtruction are in their paths] Or, *devaſtation* and *deſtruction*, (Chap.60.19. Heb *breaking*; as Chap.1.28.) are *in their cauſeys*, Chap.7.3. & 33.8. See Rom.3.16.

V. 8. *The way of peace they know not*] They are ſtrangers unto, and utterly unacquainted, with any quiet, or peaceable carriage; or nothing of that nature pleaſeth them, or is entertained by them, that tendeth to the proſperity and welfare of others. See Rom.3.17.

and there is *no judgement in their goings*] Or, *tracts*: (for it ſignifies properly the tract, that *a cart-weeel* makes, 1 Sam.17.20.) no regard of equity, or right, in their courſes: *judgement*, for, *right*: as Chap.56.1.

they have made them crooked paths] Heb. *they pervert their paths to them*. So Prov.10.9 & 28.18. oppoſed there to ſuch as walk uprightly: and an elegant redundancy in that form, *to them*; like that, Jer.23.12. *their way ſhall be to them*.

whoſoever goeth therein, ſhall not know peace] He that treadeth their tracks, ſhall never attain to any true proſperity, or welfare, to any ſound peace, Chap.48.22. & 57.21. *ſhall not know* it; that is, *not have* it: as 2 Cor.5.21. *to know*, for, to attain, poſſeſs, enjoy: as, *to ſee good*, is, *to enjoy* it, Pſal.34.12. *to ſee life*; *to live*, Joh. 3.36. and, ſo, *to know good and evil*; whence the tree, inhibited, had its name, Gen.3.16,17. to know either experimentally; to have experience, as well of the one, as of the other, in ones ſelf: and, *to know Chriſt, and the power of his reſurrection, and the communion of his ſufferings*, Phil.3.10. that is, to have, and enjoy him, together with the fruit, and efficacy of either: but it is a phraſe very emphatical; they ſhall not ſo much as once know it, not ſo much as once know what it meaneth, Rev.2.17. See the like, Joh.3.3,5. 1 Joh.3.4.

V. 9. *Therefore is judgement far from us; neither doth juſtice overtake us*] The Prophet having, at large, deſcribed the general, and horrible depravation of the people of God, in thoſe times, doth here begin to apply, what he had hitherto related, concerning the ſame, to the ſtopping of the mouths of thoſe hypocritical murmurers, who had before complained, that notwithſtanding their frequent faſts and ſuits, and ſolemn ſeekings unto God, yet their prayers had not prevalied with him, for the delivery of them out of their preſent difficulties, and diſtreſſes. For this cauſe, ſaith he, that is, for theſe your vile, and deteſtable courſes is it, that God ſtands aloof off from you, and neither executeth judgement for you, upon your enemies, nor protects you, againſt their wrongs; he ſtandeth by, and permitteth them to deal with you, as ye deal your ſelves one with another, Hab.1.13-17. *judgement*, put, as frequently, for *vengeance*, or righting perſons wronged, by juſtice done upon the wrong-doer, Numbers 33.4. Chap.1.27. Ezek.14.21. & 16. 38, 41.

we wait for light, but behold obſcurity; for brightneſs, but *we walk in darkneſs*] We expect deliverance out of our troubles, but they rather encreaſe with us. Of the uſe of the words, *light*, and *darkneſs*, ſee Eſther 8.17. Pſal.112.4. Chap.58.8,10. Of expectations, in the like manner fruſtrated, Jeremiah 8.15. & 14.19.

but behold obſcurity] Heb. *and* (as Chap.57.20.) *behold* (ſee how croſs, and contrary to our expectation, things fall out; as Gen.29. 25.) *darkneſs*, as Chap.5.20. & 8.22.

for brightneſs] Heb. *brightneſſes*; that is, brightneſs in abundance: (ſee on Chap.58.11.) *we look for*, (to be ſupplyed from the former branch: as Jer.8.15.) and the more is expected, the more grievous is its failing.

we walk in darkneſs] Heb. *in miſts*, for, in an extream thick miſt, or fog; correſpondent to the *brightneſs* that they expected, and hoped to have had: darkneſs, like that in Egypt, called, *a darkneſs of miſt*, for, *a miſty darkneſs*: or, *a thick miſt*, Exod.10.22. or, *a miſt of God*, for a moſt extream thick miſt, Jer.2.31. Their preſent condition is reſembled, by a man walking, or wandring, rather, in ſome place full of dangers, environed on either ſide with an extream thick miſt, able from no part to deſcry any the leaſt glimpſe of light; and being at his wits end therefore, as not knowing which way to take. See Chap.8.21,22. & 50.10. & 58.10. Jer.13.16. 1 Joh.2.11.

V. 10. *We grope for the wall like the blinde; and we grope, as if we had no eyes*: Or, *we grope*, I ſay; as Chap.49.6. & 55.1. ver.17. For the latter is, in effect, and meaning, the very ſame with the former. We are as blinde men, who wanting eyes, uſe their hands inſtead of their eyes, Act.17.27. We are wholly deſtitute of counſel, and can finde no iſſue, out of our calamitous condition. So Deut.28.29. Job 5.14 & 12.25. Lam.4.14. Zeph.1.17.

we ſtumble at noon day, as in the night] Heb. *evening* or *twilight*, Prov 7.9. put for the *night*. Chap.5.11. for, *darkneſs*, Jer.13.16. noon-day is no other with us, then as midnight. See Amos 8.9. a proverbial ſpeech it is, both with Greeks, and Latines. *to ſtumble at noon-day*; uſed here of people, no where ſafe; but ready to miſcarry, and fall into miſchief, even where leaſt danger might be, either expected, or ſuſpected, Joh.11.9,10.

we are in deſolate places, *as dead* men.] The word here uſed is no where elſe read; that is one cauſe that maketh it the more ambiguous. A ſecond, becauſe queſtion is, whether the firſt, or the laſt letter of it, be radical. A third, becauſe of the confuſion of forms, that in ſound of letters, ſeem neer the ſame. The moſt render it, *deſolate*. They that ſo do, deduce it from a word, that primarily, and moſt commonly, hath a notion of *guilt* in it, Yet ſometime of *deſolation*; as Ezek.6.6. Hoſ.13.16. Joel 1.18. becauſe it comes neer in ſound to one that, properly ſo ſignifies. Howbeit, thoſe that thus render it, do not all underſtand it alike: For, ſome of them take it ſimply, as it ſounds, that their lands were laid waſte and deſolate, by hoſtile invaſions and incurſions, Chap.1.7. Others, as an emblem only of a ſad and ruful condition; like people abandoned, unto ſuch places of abode, Pſal 44.19. & 68.6. Jer.17.6. Others, conceive meant by it, *graves*, or *ſepulcres*; ſo the Chaldee, and divers of the Jewiſh Doctors, becauſe the grave, ſay they, is a place of *deſolation*: Though ſome go further, conceiving that not *graves*, or *ſepulcres*, barely, or ſimply, are hereby meant, ſuch as are newly delved, or built; but ſuch as have been deſerted and abandoned; ſo that the bodies laid in them, are now putrified and diſſolved. And to add ſtrength to this conceit, ſome have recourſe to the ordinary ſignification of the root, and render it, places *condemnable*, or *abominable*; fetching hither that of our Saviour, Mat.23.27. And theſe expound the words, as if it were ſaid, we are even like dead-men, laid up in our graves, and there in a manner clean diſſolved, or dryed up. And ſo indeed is depth of calamity and miſery, joyned with deſpair eſpecially, in Scripture oft deſcribed, Pſal. 22.15. & 88.4.6. Chap. 26.19. Ezek. 37.11,12. and the ſtyle of *dead* men ſeems to intimate ſomewhat the like here. And yet we need not ſtrain the other word ſo far: It is enough, that he reſembleth them to dead corpſes caſt out, and lying unburied on ſome Waſte, as thoſe, Ezek. 37.1,2. But others render the word, *dark*, or *miſty* places: So the old Latine, and ſome of the Jewiſh Writers before. And of dark places, we had mention before, ver. 9. See Pſal. 74.20. & 88.6. But theſe ſhew us not, the word ſhould come ſo to ſignifie, No more do thoſe, who on the other hand would have it to ſignifie the *day-light*, that it may anſwer to *noon-day*, before-mentioned; as if it were ſaid, *like men dead in the day*, that have no uſe, or joy at all, of the day-light, as the living have, Eccl. 11.7. becauſe no benefit at all thereby. Which, howſoever they might either of them fit well with the tenour of the Prophets ſpeech; yet until it may be ſhewed, what ground there is, of giving the word ſuch a notion, we have little reaſon to admit. Others, fetch it from a root, that ſignifieth *fatneſs*: and theſe again run two various ways; the one partly (ſo ſome of the Rabbines) underſtand it of perſons: *we are as dead men*, ſay they, *amongſt the fat*; that is, thoſe that are alive, in good health and plight: meaning the Gentiles, among whom, in captivity, they lived but a kind of liveleſs life, Lev. 26.38,39. Deut. 28.65——67. Ezek. 36.11. The other party, (and ſo ſome of ours) expounding it, of places, or eſtates: Theſe render it, *in fatneſſes*; (and a word very neer it, is uſed for *fatneſſes*, Gen. 27.28,29. and for *fat* places, Dan. 11.24.) as if he had ſaid, amidſt abundance of plenty, and outward meanes, yet we are as men dead on the neſt; we have no joy or comfort, of ought that we have by reaſon of calamities otherwiſe, Job 20.22. Chap. 24.9. See Eccl. 5.17. & 6.2,3. The firſt, or ſecond; and of thoſe two, the latter, to me, ſeems moſt probable of any.

V. 11. *We roar all like bears, and mourn ſore like doves*:] All that we can do, is but to lament and bemoan our calamitous condition, either in an higher ſtrain, by roaring like beaſts, or, in a lower tone, by mourning as doves. See Pſal. 22.1. & 32.3. & 38.8. Hoſ. 7.14.

roar] The word is uſed of *dogs*, Pſal. 59.6,14. and one very neer it, if not the ſame, of *lions*, Prov. 28.15. Chap. 5.29. and of men alſo vexed within themſelves, and by outward lamentation, expreſſing their inward indignation, and hearts grief, Prov. 5.11.

mourn ſore] Heb. *moaning moan*. Of the word, ſee Chap. 38.14.

like doves] That make a mournful ſound, Chap. 38.14. Ezek. 7.16.

we look for judgment, but there is *none*; *for ſalvation*, but *it is far off from us*.] See before, on ver. 9. Jer. 8.15.

V. 12. *For our tranſgreſſions are multiplied before thee*;] In thy ſight, provoking thee to wrath and indignation againſt us, Pſal. 51.4. & 90.8. Ezra 9.14. the reaſon, why God, and his ayd, are ſo far from us, ver. 2.

and our ſins teſtifie againſt us,] Heb. *anſwer*, each of them, *againſt us*; (for the verb is ſingular, the noun plural, as Chap. 26.19.) as witneſſes produced, one by one, and examined upon interrogatories, do anſwer, and give in evidence, againſt the party, called in queſtion. So Exod. 20.16. See Chap. 3.9. Jer. 14.7.

for our tranſgreſſions are *with us*.] We cannot poſſibly, either ſham or, ſhift them off, they ſtick ſo cloſe to us, Gen. 4.7. Pſal. 32.3,4. & 38.4. & 51.3. Jer. 2.22,23.

and as for *our iniquities we know them*.] Heb. *and our iniquities we know them*: a very uſual redundancy of ſpeech, in that language. See the like, Job 3.8. ch. 8.13. & 45.9. & 48.6. Mat. 21.41. *we acknowledge them*; we cannot but confeſs them, Pſal. 51.3. Jer. 3.13. It is either a ſerious and ſevere profeſſion of the notoriouſneſs of them, as being ſuch as could not be concealed; as Ch. 64.6. or an humble confeſſion and acknowledgment of them, as in the perſon of the Church: as Jer. 14.20. the Prophet not exempting himſelf from that politick body, whereof, with the reſt, he was a member; but including himſelf among the reſt, though not as guilty of their ſins, yet taking them to heart, as well as his own: and being affected with them, as if they had been his own. So Moſes, Exod. 34.9. and Daniel, Dan. 9.5,6,13.

V. 13. *In tranſgreſſing, and lying againſt the Lord, and departing away from our God*:] The Prophet paſſeth on to a more particular and diſtinct enumeration of thoſe ſinful courſes, that he had pointed at in the lump, ver. 12. The words run all along in an infinitive form, but they are to be expreſſed in the indicative: Otherwiſe, the tenour of the Prophets diſcourſe will not run eaven: And there is in the phraſe, or form of ſpeech, a deficiency, thus to be ſupplyed. *We rebelling* rebell; and *dealing diſloyally*, deal diſloyally *with the Lord, and departing* depart *away from our God*: that is, *we do exceedingly rebell, and deal exceeding unfaithfully with the Lord, and depart exceedingly from our God*. See the like, (where the tenour being interrupted, doth more fully confirm it.) Dan. 9.5. *We have ſinned, and done unjuſtly, and dealt wickedly and, rebelled, and departing* departed *from thy precepts*. And again, ver. 11. *Yea, all Iſrael have tranſgreſſed thy Law, and turning aſide* have turned aſide, *that they might not hearken to thy voice*. The like ſyntax we had before, ver. 4. And hereafter again, in the latter part of this verſe. I am not ignorant that ſome Interpreters, of prime note, whom ours ſeems to follow, retaining the verb infinitive onely, carry the text on in a continued frame, from the foregoing verſe, thus; *we acknowledge our ſins*: to wit, that we *treſpaſſe and lie*, &c. And this, in Latine, indeed, runs very ſmooth: But the former is more conſonant to the Hebrew idiom. See alſo the like, Eccl. 9.11. Chap. 43.8. Jer. 6.11. & 14.5. Ezek. 1.14.

treſpaſſing] Or, *rebelling*; as Chap. 1.3.

lying] Or, *dealing diſloyally*, as Chap. 57.11. & 63.8.

departing away] Or, *removing our ſelves*; as Deut. 27.17. Hoſ. 5.10. or, *turning backward*, as ver. 14.

from our God] Heb. *from after*; that is, *from* walking *after* him; or, following him; as Pſal. 78.71. Hoſ. 1.2. Amos 7.15. Zeph. 1.6. So, *to come after*, for *to follow*, Mat. 16.24. *the Lord*, and *our God*, as Chap. 56.7.

ſpeaking oppreſſion, and revolt:] Or, *talking*, we talk *of oppreſſion and apoſtaſie*. See Chap. 59.9. ver. 4. Deut. 13.5. Jer. 29.32. theſe things are the main matter of moſt mens talk; apoſtaſie from God, and oppreſſion to their brethren.

conceiving, and uttering from the heart words of falſhood] We doe nothing but *conceive*, or, *contrive* in our *hearts*, (for that is the forge wherein all miſchievous matter is framed and from whence it is produced, Chap. 10.12. & 32.6. Mat. 15.19. & 12.34,35.) and *utter*, or *bring forth* from our *hearts* (for in ſuch things alone are we cordial) *words* or *matters* (as Jer. 7.4,8,22.) *of falſhood*, things fraudulent and deceitful. See on ver. 3,4. There is an elegancy in the words, which our Engliſh cannot expreſs.

V. 14. *And judgment is turned away backward, and juſtice ſtandeth afar off*:] There is no regard had of right, or wrong, in places of Judicature: cauſes are carried the contrary way; and Juſtice is exiled from Court and Bench, Eccl. 3.16. and no marvel then if God deny it unto us, who have no regard to practice it our ſelves, ver. 9.11.

for] Or, *becauſe*; as Chap. 48.8. Jer. 3.21.

truth is fallen in the ſtreet,] Truth for want of ſupport, or being over born with falſhood, falleth to the ground, and miſcarrieth in the publicke, where cauſes are heard and tryed, Job 29.7. Pſal. 55.11.

and equity cannot enter.] As Chap. 23.1. & 24.10. or, *cannot go or paſs*, as Gen. 10.19,30. it cannot find entrance, being ſhut out by violence, and not ſuffered to come in: Or, if it be, for faſhion ſake, admitted to ſome hearing, yet it is not able to paſs, or obtain any good iſſue: the ſame in ſubſtance with the former. See Hab. 1.4.

V. 15. *Yea, truth faileth*:] Heb. *And*; as Chap. 55.1. All regard of truth, either in publicke, or private, is gone, Hoſ. 4.1.

and he that departeth from evil maketh himſelf a prey,] He that will not do as others, maketh himſelf a prey to others: He cannot be ſafe, that will not be wicked: a man gaineth nothing, by living harmleſly, but to be made a prey and ſpoil to wicked ones, Pſal. 38.20. Hab. 1.13. 1 Joh. 3.12. So is the word uſed, Pſal. 76.5. Some of the Jewiſh Criticks, whom alſo ſome of our great ones follow, render it, *is accounted a mad man*, or, *cauſeth himſelfe to be counted a mad man*: as was Eliſhaes miniſter, 2 King. 9.11. and as the wicked are ſaid to have deemed the devout, Wiſdom 5.4. but they produce no cleer place, where the word is ſo uſed; for that, Job 12.17. is another word; and that Mic. 1.8. as the other alſo there, of another notion. Nor is it needful here to fly to any uncouth phraſe, in that language; as to ſay, *a man deſpoiled*, to wit, of his wits; for, *a mad-man*, (though in Latine the form be not unuſuall; but with them, then full) when the text will well admit the word in its ordinary notion.

And the Lord ſaw it, and it diſpleaſed him, that there was no judgment.] Or, *And* this, or theſe things, *the Lord ſeeth*; *and it is diſpleaſing to him* (Heb. *it was*, or, *is evill in his eyes*; as 2 Sam. 11.27.) *that there is no judgment*: This it is, that incenſeth Gods wrath ſo againſt us, Pſal. 10.14. Lam. 3.36.

V. 16. *And he ſaw that there was no man, and wondred that there was no Interceſſion*: Or, *Interpoſer*; as Job 36.32. none that would ſtand up, and endeavour to ſet things in better order, by ſpeaking, and beſtirring himſelf in the behalf of truth and right, ver. 4. Chap. 63.5. So rather, then, as ſome other, following the Chaldee, none to intercede with God, in behalf of his people, Chap. 64.7. Ezek. 13.5. & 22.30. Some ſupply here from the former verſe, It diſpleaſed him, *to ſee that there was no man*; that is, *no helper*, as Chap. 63.5. Or, *no Interpoſer*, as afterward, which *he wondred to behold*.

wondered] Not that God *wondereth* (to ſpeak properly) as ought: but it is ſpoken in an humane ſtrain, to ſhew the ſtrangeneſs of the thing; that ſo great, grievous, and general a corruption, ſhould be found among thoſe that were Gods own peculiar people having had, from time to time, ſuch conſtant courſes taken with them, for the better information, and inſtitution of them, which other Nations abroad had not, Deut. 4.7,8. Pſal. 147.19,20. And hence therefore the Apoſtle concludeth the univerſall depravation of mankind, in his natural condition: becauſe it was found ſo extream, and in ſuch extremity, ſo common alſo, even amongſt thoſe, that had the beſt meanes, to make them better, Rom. 3.9-19. And ſome read the words, in a continued tract, either in the preſent, or the future. *Since that God therefore ſeeth*, or, *when God ſhall ſee that there is none* (that will ſtir hand, or tongue, to help) *and he wondreth*, or *ſhall wonder, that none interpoſeth, his arm ſhall ſave for him, and his righteouſneſs it ſhall ſuſtain him*; as foretelling, what God, at length, will do, for the relief, and deliverance, of his people, when all humane helps fail them. The like manner of ſyntax, ſee Chap.30.20. and 35.4. and 37.9,36.& 44.14 & 53.2. and the reading is very probable.

therefore his arm brought ſalvation unto him;] Heb. *and his arm ſaved him*, or, *ſhall ſave him*, or *ſave for him*. Either his own power did ſuſtain, and ſave his people, Chap.51.5. the pious, that were a prey to the reſt, ver.15. or, he did the work alone himſelf, without the aſſiſtance of any other, or uſe of other means. See Chap.63.1,3,5. *arm*, for, power; as Chap.53.1. and, *to ſave*, for, to bring ſalvation *to one*; or, to work ſalvation, that is, deliverance, *for one*, Jer.11.12. Ezek.44.22. and Pſal.98.1. *his right hand, and his holy arm, hath ſaved him*, or, *ſaved for him*; (and the like form is, Judg.7.2. Pſal.44.3.) which our verſion there rendreth, *hath gotten him the victory*: but it may well be here rendred; and ſo Chap.63.5. *his arm avenged him*, or *took vengeance for him*; or, *it ſhall avenge him*, or, *take vengeance for him*; according to that, ver.18 for it is aright rendred, 1 Sam.25.26,33. *from ſaving for thy ſelf*; that is, *from avenging thy ſelf*, (as our verſion hath it) or, *from taking vengeance for thy ſelf, with thine own hand.* For as for that which a learned man obſerveth, that the word of *ſaving*, in this ſyntax, ſignifies to *help*; alledging to that purpoſe, Deut.22.27. & Prov.20.22. it is not general; and ſome of thoſe places pointed to, if not thoſe two alſo ſeem to go further. But let it be conſidered, whether this *lo, him*, or, *to him*, be not here a meer elegant redundancy; as the like alſo, Ch.40.10. *his arm brought him ſalvation*, that is, *his arm brought ſalvation*. See the like, Chap.31.8. *he ſhall flee him*, for, *he ſhall flee*, as alſo Hoſh 8.9. Amos 2.13.

and his righteouſneſs it ſuſtained him.] By *righteouſneſs*, ſome underſtand his mercy and goodneſs, to his poor oppreſſed ones, Chap.54.14 & 56.1. But I conceive rather, that by it, is underſtood the juſtice, that he will do for them, upon their oppreſſors; becauſe what is here termed his *righteouſneſs*, is the ſame called, *his wrath*, Ch.63.5. All this, ſome expound of ſpiritual deliverance by Chriſt. Others, whom I rather concur with, of temporal, from ver. 16-19 of ſpiritual, ver.20,21.

V.17. *For he put on righteouſneſs, as a breaſt-plate, and an helmet of ſalvation upon his head.*] The Prophet here deſcribes God, as a man of arms, putting on his armour, and fitting himſelf for the performance of ſome notable exploit. The meaning is, that God will ſo conſpicuouſly ſhew his almighty power, juſtice, regard of his own glory, and tender affection to the welfare of his people, in the deliverance of them, and in the deſtruction of their enemies that they ſhould as evidently appear, and be ſeen in them as goodly rayment, or gliſtering armour, is on the back of one that weareth it, Pſal 93.1. & 94.1. & 98 2.

For] Heb. *And*: and ſo Chap.52.15. & 53.2. yet it may well enough ſtand in his native ſenſe here.

he put on] Or, *he will put on.*

righteouſneſs as a breſt-plate] So Eph.6.14. Yet ſee here, ver.16.

an helmet of ſalvation] Eph 6.17. 1 Theſſ.5.8. though theſe are to be underſtood far otherwiſe of God, then of us; yet unto theſe terms the Apoſtle ſeems to allude there.

and he put on the garments of vengeance for *a clothing, and was clad with zeal as a cloak*] Or, *he will, I ſay* (as Chap.58.10. v.10.) *will put on*; and, *will cloath himſelf*. See before. Of the word here rendred, *cloak*, ſee on Chap.61 10.

V.18. *According to* their *deeds, accordingly he will repay fury to his adverſaries, recompenſe to his enemies*] Heb. *According to retributions, according* to them, *will he repay wrath to his adverſaries*, &c. *retributions*, for, *deeds*, or *deſerts*: as Judg.9.16. 2 Chr.32.25. and a defect of the pronoun; as Chap.52.8. He will take vengeance upon the enemies of his people, for all the wrongs that they have done unto them. See chap.34.8 & 63.6. The like trajection to this here, is obſerved, Chap.52.6. Howbeit, the word may be taken in its proper ſenſe, and the text thus rendred, *As in retributions*, (or, *in* way of *large retribution*, ſee of ſuch plurals, on ver.9. Chap.58.11.) *as in* ſuch, I ſay. (the repetition maketh the ſentence more vigorous, as Chap 8.13. & 48.6.) *he will repay*, &c. the like uſe of the particle, ſee Pſal.119.14. Or, as the Jewiſh Doctors expound it, and the points ſeem to favour it: *As in retributions* (he hath done formerly) he hath repaid, (to wit, unto Pharaoh, and others the enemies of his people) *ſo in* retribution *he will* now again *repay*; *repay*, I ſay, *he will wrath to his adverſaries, retribution to his enemies, retribution to the Iſlands*: or, reſerving the latter verb, as in the text it lyeth, to the laſt, *wrath to his adverſaries, retribution to his enemies, retribution to the Iſlands he will repay.* Somewhat is ſupplyed in the firſt member from the ſecond, in the ſecond from the firſt; as Pſalm 1.6. Chap.13.13. & 30.17. & 60.13,19. and this ſeems to be the genuine both ſenſe and ſyntax of the place.

to the Iſlands he will repay recompenſe] To thoſe of them, that live in divers Countries, either maritime parts, or beyond the ſeas. See Chap.41.& 49.1. & 66.6.

V.19. *So ſhall they fear the name of the Lord, from the weſt, and his glory from the riſing of the Sun*] Heb. *And* (as Chap.41.7.) or, *Then* (as Chap.36.3.) *ſhall they fear the name of the Lord*, that is, *the name of the Lord ſhall be feared*: as Chap.57.14. *from the evening coaſt*: as Chap.45.6. Gods name, and his glory, by occaſion of this his marvellous work, in the deliverance of his people, and in executing of vengeance upon their oppreſſors, ſhall make him renowned thorowout the whole world. See the like expreſſions, Pſal.113,3. Mal.1.11.

when the enemy ſhall come in like a flood, the Spirit of the Lord ſhall lift up a ſtandard againſt him] This paſſage is exceedingly vexed and tortured, by variety of enforced ſtrains: the moſt whereof therefore forbearing to mention, I ſhall pitch upon thoſe only, that the text may, with ſome good probability, admit. Some underſtand the words of a violent irruption made by the enemies, or adverſaries of Gods people, in, or upon them, together with Gods oppoſition made againſt them, and defeating of them. To which purpoſe maketh that, which our verſion hath admitted into the text, and is by many Authors approved; *when the enemy*, or *adverſary*, (as the word is moſt commonly rendred, and ſo was, ver.18.) *ſhall come in like a flood*, (as forraign forces are not unuſually in Scripture ſaid to do, Chap.18.2.7. Jer.46.7,8. Amos 8.8. & 9.5. implying, that the enemies force and fury ſhould be great, and the danger from them no leſs grievous. See Chap.8.7,8. Pſal.124.4. Rev.12.15.) *the Spirit of the Lord ſhall lift up a ſtandard againſt him*; that is, ſhall raiſe, or lead forces, againſt them; as the word ſeems ſometime to import, Pſal.60.5. Chap.10.18. or, *the Spirit of the Lord ſhall flie*, or, *run upon*, or *againſt, him*: as if it were ſaid, they ſhall come ruſhing in, as with a ſtrong torrent, Chap.17.12. but the Spirit of God, as a ſtiff gale of wind, ſhall run, or ruſh, upon them, to cauſe them to recoil; as alluding to that, Exod.14.20. or, becauſe doubt is, not without juſt cauſe, made, whether the verb of *fleeing*, be ever ſo uſed; for the word of *flying*, Chap.14.11. is of a far diverſe notion. Some other therefore, not ſwerving much in ſenſe from the former, render this latter clauſe, as our margent alſo exhibites, *the Spirit of the Lord ſhall put him to flight*; deeming the particle here (as Exod.7.20. Chap.53.12. Lam.1.17.) ſuperfluous: or, ſupplying the word, *blowing*, and ſo giving it, at full; *the Spirit of the Lord ſhall* by blowing *againſt him, make* him *to flee*, or, *put* him *to flight*; as if he had ſaid, *the Spirit of the Lord ſhall blow him to flight.* (See of ſuch kind of forms, on Chap.38.17. & 57.8.) God with a blaſt of his breath only, ſhall blow him away, and cauſe him to flee; not unlike that. Zach.4.6. and this ſuiteth very fitly, both with the ſtory, and terms, uſed, of Sennacheribs, both irruption into the land of Judah, Chap.8.7,8. & 17.12,13. & 36.1. and the defeat there given him, Chap.37.7,36. together with his ſudden, and ſhameful, flight thereupon, Chap.17.13. & 31.8,9. & 37.37. and albeit, the word of *fleeing*, be in another form uſed for, *to put to flight*, or, *to cauſe to flee*, Exod.9.20. Deut.32.2. not in this; yet that the word is in this form, regular for that notion, from the root, that ſignifieth *to flee*, neither is, nor can be, denyed: and the ſame root is in the ſame notion found uſed in both forms. But ſome underſtand this whole paſſage, as ſpoken all of one and the ſame perſon: and of theſe, ſome would have it, as a deſcription of the violent irruption, only of the adverſe party, to this purpoſe rendring the text, *when he ſhall come like a violent river*, or, *a forcible ſtream*, which *the Spirit of the Lord ſhall drive*; that is, when the enemy ſhall break in like a river, that being on either ſide hemmed in with banks, runs in that regard, more ſwiftly, or having been ſtraitned, in ſome place, and getting liberty again, runs down with more fury and rage, then before, eſpecially when it ſhall be driven forward with a mighty wind; for ſo may the *Spirit*, or *wind of God*, be taken for a mighty ſtrong, or ſtiff gale of wind: as, *hills of God*, Pſal.36.6. and *trees of God*, Pſal.104.16. and, *a ſleep of God*, 1 Sam 26.12. for, *ſteep hills*; *tall trees*; *deep ſleep*: or it may have reference to ſome act, or inſtinct of God, putting them on upon the ſervice to their own ruine. See Chap.8.7. Ezek.38.4. Mic.4.12. Others, laſtly, expound it wholly of God himſelf, coming in to the reſcue, and deliverance of his people, and to the defeat of the adverſe party, thus rendring it; *when he ſhall come like a ſtrait river, which the wind of God driveth*; that is, when God himſelf, or, an army raiſed by him, ſhall come againſt his enemies, before-mentioned, ver.18. like a ſtrong torrent driven on with a ſtiff wind, that which as ſome expound of Cyrus, and his forces, ſent by God, againſt Babylon, Chap.13.3,17. & 43.14. & 45.1-6. Jer.51.42. So ſome other, in the ſpiritual application of it, ſuppoſe it to have ſome reference to that gale of wind, that came ruſhing in upon the Apoſtles, and filled the whole houſe, wherein they were, at the Feaſt of Pentecoſt, Act.2.2. And to paſs by all other, a learned man of ſpecial note, underſtanding it, of Gods coming in, and by Chriſt, to propagate his Church, and carry on the Goſpel, thorowout the whole world: as Malach.1.11. Acts 1.8. thus rendreth it; *For he ſhall come like a ſtrait river, the Spirit of the Lord lifting him up, for an enſign*: which he further thus explaineth; *He*, that is, *the Lord*, or, *the name of the Lord*, ſupplyed from the words foregoing, ſhall come with much ſwiftneſs, and great force, in a ſhort ſpace of time, running thorow the whole world, and bearing all down before him, that might hinder his free paſſage; the Spirit of God, in the Miniſtery of the Apoſtles, and Evangeliſts therewith inſpired, lifting up, and bearing before him, Chriſt, or the name of Chriſt, (Acts 9.15. Gal.3.1.) as an enſign, for the faithful to reſort unto, and to follow. So is God,or the name of God ſaid to be, as an enſign to his,Exod. 17. 15. Pſal.20.5. & 60.4. If the text be underſtood of temporal deliverance primarily, (as to me, it ſeemeth, with the moſt) I ſhould go with the firſt,taking the later term in a notion of *flight*: if of ſpiritual wholly, I ſhould concur with this laſt.

V. 20. *And the Redeemer ſhall come to Zion*] This ſome underſtand of the Angel, ſent to free Jeruſalem, from the fear of Sennacheribs Army.chap.37.36. Others,of Cyrus,ſent to Babylon,to ſet free Sions Citizens, there in captivity detained, chap.43.14. & 45.13. Yet withal,not denying them to have reference unto Chriſt: of whom others directly, and in the firſt place expound them; among whom alſo,ſome of the ancienter Jewiſh Doctors,and unto whom the Apoſtle himſelf applyeth them,Rom.11.26. nor is it a thing unuſual, with this Evangelical Prophet, to ſlip from temporal deliverances, in a cloſe way, unto ſpiritual, whereof thoſe were types; and to cloſe up the Prophecies of the one, with the promiſes of the other.

the Redeemer.] *Deliverer*, Rom.11.26. the word properly ſignifieth ſuch an one, as in regard of propinquity, or neerneſs of kindred, had a right to redeem a morgage, or the like engagement of land,or livelihood, Levit. 25.25,26. or to proſecute the *Law* againſt a murtherer, Num. 35.19,24. but is uſed alſo more largely, for any deliverer,out of thraldom,or avenger of wrong in general, Prov. 23.11. Jer.50.34.

to Zion] To the Sionites, the people of God, the Citizens of Sion. See chap.1.27. it is,*out of Zion*, Rom.11.26. which ſeemeth to make ſome difference: and ſome think the Apoſtle altered it on purpoſe, to apply it unto the times of which he was then treating, the Prophet ſpeaking of the time, wherein Chriſt was firſt exhibited unto that people; and ſaid therefore to come unto them,Acts 3.26. the Apoſtle,of a ſecond viſit,that Chriſt ſhould afford that people,in theſe later days,towards the worlds end,as coming now out of the new Sion,the Church of the Gentiles, to them, Heb.11. 23.Acts 3 20. which things, although they be Orthodox, and ſound, yet I ſuppoſe rather, that the Apoſtle retained the ancient Greek Verſion,commonly received in his time, having nothing material to croſs that in ought, for which he alledged it, nor diſagreeing from truth. If it be objected, that the Greek Copies now have not *in from*, but *ἕνεκα. for*; and that therefore the Apoſtles text ought ſo to be read. I anſwer, That it appeareth by Jerome, that the Greek Verſion was anciently,as the Apoſtle now relateth it,both in this branch, and in the next.

and unto them that turn from trangreſſion in Jacob, ſaith the Lord] Or, *even unto them*,or,*unto them, I ſay*, as chap. 56.5,7. & 58. 10. ver.10,17. for this is added onely by way of explication, to ſhew, who of,or in,Sion alone they are, that ſhall have ſhare in,and benefit by, this deliverance; to wit,thoſe alone that turn from their ſins,Deut.30.2,3. 2 Chro.6. 37-39.& 7. 14. & 15. 4. for ſuch indeed are the true Citizens of Sion, Eph.2.19.the right Jacob, Pſal. 24.4,6.the ſincere Iſrael,Joh.1.47. the Iſrael of God, Gal. 6. 16. The Apoſtle readeth it, *and he ſhall turn away ungodlineſs from Jacob*: whereby it appeareth that he took the Greek, as it was commonly then read,both readings holding out undoubted truth: none having intereſt in him,but thoſe that turn from their ſins; nor any turning from their ſins,but by his help. See Acts 3. 26.

V. 21. *As for me,Thus is my Covenant with them, ſaith the Lord*] *As for me*. Heb. *And I*: as 1 Chr.28.2. Chap.66. 18. *This* is,or ſhall be,*my covenant with them*: the words which the Apoſtle addeth, *when I ſhall take away their ſins*,Rom.11.27. ſeem to be taken, either, as ſome,from Jer.31.34. where the ſame covenant is, in effect and ſubſtance alſo, related; or,as others from another place of this Prophecy,chap.27 9. or chap.4 4 in either of which places,the effect of them is found. What covenant ſhould be here intended, is queſtioned. Some would have it, to be the former promiſe of the Deliverer to be ſent unto them. Others, concerning the Word, and Spirit, to be continued in Sion: and to this later, I ſuppoſe the words do more ſpecially relate: becauſe the mention of the covenant renewed,cometh in ſtill,elſewhere, after the redemption, and return, Jer.31.21,22,31,32. & 32.37--42. & 50. 4, 5. Ezek. 36. 24.--27.

My Spirit that is upon thee, and my words which I have put in thy mouth, ſhall not depart out of thy mouth, nor out of the mouth of thy ſeed, nor out of the mouth of thy ſeeds ſeed, ſaith the Lord,from henceforth and for ever] Theſe words,ſome would have to be a ſpeech of the Father unto Chriſt,as promiſing him the continuance of his Word, and Spirit, of which, chap.61.1. for ever, with that ſeed of his,of which, chap.53.10. Others, to the Church, promiſing a perpetual ſucceſſion of the Spirit of Prophecy in the Church. Others, to Eſay,either as a promiſe, that that Spirit of prophecy, wherewith he was at preſent endued,ſhould not fail in his followers, or diſciples, called his children chap.8.16,18. or,that, what God had by him promiſed, ſhould ſo be fulfilled, that the memory of it ſhould continue unto all poſterity,Pſal. 111.4. Or, as ſome other would have it,in way of a charge, enjoyning the Prophet to take order that theſe ſpiritual documents(ſo is the Spirit taken 1 John 4. 1.) concerning ſalvation by the Meſſias; and that to none, but thoſe alone, that turn away from their ſins, ſhould be perpetually in the minds and mouthes of his people, after his departure. So Deut.31. 19,27. 2 Pet. 1. 12. But paſſing by theſe, and other the like Interpretations; that which the beſt, and ſoundeſt Interpreters give, is this,That Gods Spirit and Word, ſhould continue with his Church,(whom he now turneth his ſpeech unto) to direct and inſtruct it,and the children of it, in all neceſſaries, throughout all ages ſucceſſively,even unto the worlds end,chap.30.20,21. & 54.13. Jer.31.34.Mat.28.20. John 14. 16, 17. Eph. 4. 11-13. 1 Joh. 2. 20,27. 2 Joh.2.

Spirit,and words] Becauſe the word is unavailable without the Spirit concomitant, and cooperating with it, John 6. 63. Acts 10. 44. 2 Cor.2.16. & 3. 6. & 4. 13. See a lively reſemblance hereof, Ezek.37.9,10. Nor doth the Spirit of God ever croſs or contradict the Word, or give directions beſide it; and the one therefore is to be tried by the other Deut.13.1-4. Chap.8 20. Joh.5.39. Acts 17.11. & 26,22. Gal 1.8,9, 1 John 4. 1.

thy ſeed] the faithful,the ſeed according to the promiſe, Deut. 30.6.Rom.9.6 8. Gal.3.16,29.

thy ſeeds ſeed for ever.] This ſome would have to contain a more ſpecial promiſe, of the conſtant continuance of the main body of the Jewiſh people,in the faith of the Meſſias, after their return,that ſhall be,without any Apoſtaſie, or revolt again from him, to the worlds end. To which purpoſe they apply alſo that, Jer. 32. 40. But it may ſeem to be more large,as above.

CHAP. LX.

Verſ. 1. A*Riſe,ſhine*:] In this chapter is the glorious eſtate of the Church of God, under the Meſſias, in a moſt hetorical manner deſcribed, (the reſtitution of Jeruſalem,and the re-edification of the Temple there,being underlaid as a type of it) by the multitude of Proſelytes, and thoſe of chief note and place, that ſhould be joyned to it; and with all their beſt endowments, become ſerviceable thereunto; and the abundance of ſpirituall graces and comforts, that ſhould therein be exhibited and enjoyed, and that as in a more eminent manner and meaſure, then in former times here, ſo in a fulneſs of perfection, without any the leaſt interruption,or impeachment, everlaſtingly hereafter.

Ariſe,] Jeruſalem preſumed to be in a very low and dejected condition at preſent,being conſidered (for ſo the type runs) as in thraldom,at Babylon,is called upon now to *ariſe*; (as on the contrary,Babylon was commanded *to come down*,chap.47.1.) and to rouz up her ſelf to an hopeful expectation of her deliverance, reſtitution,and advancement, now approaching. So chap.52. 1.

ſhine] Heb. *be illightned*, or *be light*; ſome render it, *awake*. I ſhould rather, *look up*; as we uſe to ſay, *ſhore up your eye-lids*. So is the word uſed, 1 Sam.14.27,29. where it is ſaid of Jonathan, upon the taſting of the honey,that *his eyes* were *illightned*,whereas, through faintneſs,he was not able to look up, or to look out with them before.

for thy light is come;] Thy night of affliction is over,and the day of thy proſperity approacheth: the day is dawning with thee; the morning is ariſing upon thee; and it is high time therefore for thee to rouz thy ſelf, and look up, chap.58 8. & 62.1. Matth.4.16. Luke 1.78, 79. John 8.12. Rom.13.11,12. Eph.5.14.

and the glory of the Lord is riſen upon thee.] God is beginning to ſhew himſelf glorious,in thy deliverance and reſtauration; his glory ſhall be ſeen upon thee, as it ſometime appeared on Mount Sinai,Exod.24.15, 16. and upon the Tabernacle, Exod. 40. 32,33. and in the Temple, 1 King. 8. 11. But the Metaphor, in the verb it ſelf, is taken from the Sun-riſing, and by his bright and lightſome luſtre, diſpelling and chaſing away the dulſome darkneſs of the fore-paſſed night, Cant.2.17. & 4.6. Mal.4.2. See verſ. 2, 3.

V. 2. *For behold,*] Take notice with admiration of a ſtrange change. So chap.51.22,23.

the darkneſs ſhall cover the earth, and thick darkneſs the people:] There ſhall be a ſtrange alteration in States: for whereas formerly other people enjoyed much peace and proſperity, while Gods people continued in captivity and thraldom. Zach. 1.11, 12. Now on the other ſide, thoſe people that were their adverſaries and oppreſſors,ſhall be made to endure much calamity,and ſuſtain a great deal of miſery, while Gods people ſhall enjoy peace and plenty, chap.13.1,2. & 65.13, 14.

darkneſs] For, *adverſity*; as chap. 59.9. ſpiritual darkneſs,where the light of Gods Word, and Spirit, is wanting,chap.8. 20. & 9. 2. & 59.21. Luke 1.79.Acts 26. 18.

thick darkneſs] The word ſeemeth compounded of a term, that ſignifieth *to drop*, or *diſtill*; as Deut.32.2. & 33.28. and another that ſignifieth *a miſt*, or *fog*,chap.29. 18. & 59. 9. ſo that it implies in its proper notion, a miſt, ſo thick, that it even droppeth again: ſuch a miſt, or darkneſs, as that in Egypt was, Exod. 10.22,23.

But the Lord ſhall ariſe upon thee,] The Meſſias, the Sun of righteouſneſs ſhall ariſe, and ſhine forth upon thee, with healing in his wings,Mal.4 2. an alluſion to the light, that in Goſhen they enjoyed,when all Egypt was over-ſpread with palpable darkneſs, Exod.10 23.

and his glory ſhall be ſeen upon thee.] As it was ſometime upon the Sanctuary,Lev.9.23,24. See verſ. 1.

V. 3. *And Gentiles ſhall come to thy light, and Kings to the* *brightneſs of thy riſing.*] Or, *Nations ſhall walk in*, or, *by thy light, and Kings, by the brightneſs of thy riſing*; as John 12. 35. Rev. 21.24. not, ſhall repair together only, to congratulate with thee, as Chap. 39. 1. & 66. 10. but to adjoyn themſelves unto thee,and to enjoy light together with thee, Chap. 56. 6, 7. & 62. 2. & 66. 11.

the brightneſs of thy riſing.] Thy reſplendent luſtre, partly, in temporall dignity; but principally in ſpirituall excellency, upon this thy reſtitution, Chap. 62.3. the Church being as the morning-ſtar, ſhining bright, with light received from Chriſt, Rev. 2. 28. & 12. 1. the fountain of all true light,John 1. 4, 9. Or, as ſome render it, *the brightneſs that riſeth upon thee*,verſ.1,2.

V. 4. *Lift up thine eyes round about thee, and ſee*:] See Chap. 49. 18.

all they, gather themſelves together, they come to thee.] Or, and *come to thee*; as ſome here render it; and as it was before rendred, Chap. 49. 18. or, *thoſe all* (as if in a viſion, he ſhewed them a numberleſs number of people, flocking together from all parts) *are gathered together to come unto thee*; as Zeph. 3. 7. *they roſe up early, they corrupted their doings*, for, *they roſe early to corrupt* them. Or, *all theſe* that *gather themſelves together* (this great multitude that thou ſeeſt gathered together, a defect of the relative; as Chap.58.5.) *do all come*, or, *are all coming to thee*, Chap. 49. 18. & 54. 2, 3.

thy ſons ſhall come from far, and thy daughters ſhall be nurſed at thy ſide.] That is, as ſome, thy children ſhall all be brought home to thee; ſome from places more remote; ſome from places neerer at hand, where they were nurſed beſides thee, or at thy ſide: as others, thy ſons ſhall be brought from far,and thy daughters ſhall,as nurſe-children, be carried *at the ſide*, that is, in the arms, on the one ſide of thoſe, who as nurſes ſhall bring them: and this by collation of the place, with Chap. 49. 22. and 66. 13. ſeems to be the genuine ſenſe of the place. For,as for that nicety of ſome, that the males, as the ſtronger, are ſaid to *come*; the females,as the weaker,to be brought in arms; it ſeems over-curious, as may appear by comparing this with Chap. 49. 22. where the *ſons* are ſaid to be brought in *laps*, or *boſomes*, and the *daughters* born on *ſhoulders*. It is but a rhetorical amplification, illuſtrate by a *diſtribution*, the terms whereof, may be indifferently, and enterchangeably applyed unto either ſubject. Whereof ſee more on chap. 5. 13. If we follow our verſion, there is a defect of the pronoun; as chap 38.13. Howbeit ſome ſupply another way, reading it, *at* their *ſide*,or beſide them; as Job 1.14. (though another word be there uſed) that is, beſide thy ſons, coming joyntly along with them: a ſenſe not improbable; but I adhere rather to the firſt.

V. 5. *Then ſhalt thou ſee and flow together*:] Or, as ſome, *flow over*: break out,as a river that ſurrounds its banks, chap. 54. 1. But rather retaining our received verſion; when this ſhall befall thee, thou ſhalt ſit feeding thine eyes, as it were with the pleaſing ſight of it; and the heart ſhall even wave, and flow, in a manner,to and fro,through abundance of joy within thee,at the view of that great multitude, that thou ſhalt ſee come flocking in to thee, and flowing in upon thee: for that is the proper, and generall ſignification of the word here uſed: Which yet ſome render,*thou ſhalt ſhine*; becauſe from it is derived a word rendred *light*, Job 3. 4. & Dan. 2. 22. and thence gather, that the verb it ſelf ſignifieth *to ſhine*, both here (as if it were ſaid, *thou ſhalt ſhine out* glorioufly in thy full luſtre; as Job 29.3) and elſe-where, Pſal. 34. 5. But the word of *light* ſeems to have its original from this root; as it hath a notion of *confluence*,or influence, in it. Nor is there any neceſſity, that it ſhould ſignifie *to ſhine*,either in the one place, or in the other.

and thine heart ſhall fear,] Not through dread, or terrour, but with admiration, and joyes ſudden and exceſſive, cauſe a trembling, or fluttering of the heart many times, together with the dilatation of it,Gen.45.26,27.Jer.33.9 Hoſ.3.5. Acts 2.7.& 12. 14. and this more fully explaineth what was before ſaid,*thou ſhalt flow* upon the ſight of it.

and be enlarged:] For joy dilateth & enlargeth the heart, 2 Cor. 6. 11,12. as on the contrary grief is wont to contract and draw it in,Prov.12.25. See chap. 61. 3.

becauſe the abundance of the ſea ſhall be converted unto thee, the forces of the Gentiles ſhall come in to thee.] Or, *when the abundance*, or, *multitude*, (for, *noyſe*, which ſome would fetch in from chap. 17. 12. and 63. 15. fitteth not here) *of the ſea* (of the ſea it ſelf: Of which,ſee on verſ.6. Or, of thoſe that coaſt on the ſea, or trade by ſea; as chap. 23. 2, 4.) *ſhall be turned in to thee*, or, *toward thee*, (as 2 King. 5. 26.) or, *upon thee* (as 1 Sam. 4. 19. Dan. 10. 16. becauſe there followeth, verſ. 6. *ſhall cover thee.* Nor need we, as ſome of note do, to make it a complexive form, like that, 1 Sam.7.2. as if the meaning at full expreſſed were, *ſhall be converted*, and come in *to thee*) *and the wealth* (as the word is uſed, Job 20. 15. Prov.13. 22. Chap. 8. 5. & 61.6) Or,*the troops*, (becauſe the verb is plural, both here and verſ. 11.) *of the nations, ſhall come to thee.* The meaning is, that people out of all parts ſhall repair to Gods Church, and betaking themſelves thereunto, honour him, and it, to their utmoſt ability, by tendring both themſelves,and whatſoever they are ſtored with, unto his ſervice, and to the ſervice of his Church,chap.23.18. & 49. 23. & 61.6. 2 Cor. 8.3--5. For they draw it too low,that fetch in hither, the markets kept at Jeruſalem,and the fiſh,and other wares,brought in thither, by the Merchants of Tyre, Neh. 13. 16.

V. 6. *The multitude of camels ſhall cover thee*;] The word rendred *multitude*, doth ſignifie, in the firſt place, a great *affluence*, or *abundance* of ought. Hence,Deut. 33. 19.*the abundance of the ſea*; that is, of ſuch commodities as the ſeas afford; (and ſo alſo might that in the foregoing verſe be underſtood; but that the word there uſed,doth rather ſignifie, *a multitude* of people, chap. 13. 4.) and *abundance of waters*,Job 2.2, 11. But ſometime it is uſed for ſome great *troop*,or *company*,of men, 2 King.9.17. or horſe, Ezek.26. 10. here, of camels, which were much uſed for carriage of wares, and commodities,in thoſe parts,ch.21.7. & 30.6. ſaid,for the multitude of them, to *cover* the countrey, as thoſe of the Midianites, Judg. 6. 5. So,*abundance of waters,to cover*,Job 22.11. and thoſe *companies of horſe, to cover with duſt*, Ezek.26.10. Yet we need not therefore with the Latine, render it, *an inundation*; becauſe of *waters*, the word is uſed, and they are ſaid *to cover the earth*, Jer. 46.8. and much leſs, as ſome would have it, that the camels ſhould be ſaid to cover the land, with the duſt that they ſhould raiſe with their feet.

the dromedaries.] The Greek rendereth it as the former,*Camels*: And our Jewiſh Criticks would make us believe, that the young camels are thus called, ſo long as they ſuck; and that when they are once weaned, then they begin to be called, *Camels*; becauſe the verb, of which root it ſeems to be,ſignifieth ſometime *to nurſe*,and *to wean*, Gen.1.8. 1 Sam.1. 22--24. as if nurſing,and weaning, were the camels peculiar, and not common to them, with other creatures. They might as well affirm,that *camels* are ſo called; for that they uſe to nurſe their old dams,and ſires, as they ſay of the *ſtork*; (as truly, it may be, as of the *ſwans ſinging* towards her end) becauſe the word ſignifies,as commonly, *to retribute*,& *repay*, Deut. 32.6. 1 Sam.24.18. 2 Sam. 22.21. it is well known that in Hebrew,as well as in other languages,from the ſame root, for letters and ſound, divers words ſpring: that in uſe and notion have no affinity at all one with another. Of which,ſee on Jer.24.2. But that this is a frivolous figment of theirs, is apparent: For it is abſurd to imagine, that the people here mentioned ſhould bring no camels, but *wainlings*,or *unwained* ones,rather, or ſhould bring their wares and commodities on the backs of ſuch: the feminine word is uſed, Jer.2.23,24. of a beaſt running at large,and joyned with the wild aſs,that runs a madding in gendring times after the male. The term is no where found, ſave in the maſculine, here; in the feminine there. It ſeems to be, as the old Latine rendreth it, that which the Greeks,and the Latine, from them; as we, from the Latines,term *a dromedary*,or *a dromas*; a beaſt commended for ſwiftneſs, Jer. 2. 23. whence alſo it hath its name in Greek,and,as ſome would have it alſo, but that is ſomewhat too far fetcht in Hebrew: For, becauſe from the ſame root ariſeth, both the word, that ſignifieth, *firſt-born*, and *firſt-fruits*; and that, whereby this beaſt is named, therefore they deem it ſo called; becauſe,in pace, it out-goeth other beaſts,as the firſt-born cometh before other iſſue. But that ſeems true alſo here, that was hinted before, concerning diverſity of notions,meeting in one root. The *dromas* is a leſſer and lower kind of camel, very riſe in Arabia,though uſed much for burden, yet of ſpecial commendation for ſwiftneſs, and by curriers therefore generally,in thoſe parts employed. See of them, Strabo,lib.15. Diodor.lib.2.c.54. Livy, lib.37. Leo the Africane,li.9.

of Midian] People deſcended from Abraham by Keturah, Gen. 25.2. that had their ſeat in Arabia, mixt with the Iſmaelites, as appeareth,Gen.37.25,28. and with the Cuſhites, as appears,Num. 12.1.Hab.3.7.

and Ephah,] The poſterity of Midian, by his eldeſt Son, Gen. 25.4.

all they from Sheba ſhall come:] The poſterity of Chuſh, by his fourth ſon Raamah,Gen. 10. 7. Pſal.72. 10.

they ſhall bring gold, and incenſe.] The chief commodities of their country,1 King.10.2,10.chap.61.6.Ezek.27.22.Mat.2. 11.

and they ſhall ſhew forth the praiſes of the Lord.] Repairing thither, not for traffick,but to worſhip,Acts 8. 27.

V. 7. *All the flocks of Kedar ſhall be gathered together unto thee*:] Or, *Shall be gathered together*, and come; or, be brought *to thee*; as it is more fully, verſ. 4. Or, *ſhall be gathered together* to bring *to thee*. See the like form of ſpeech, Gen. 27. 9. Chap. 38. 21. The *Kedarens*, or, *Arabians*, called by the Greeks, *Scenitæ* of the *tents* they lived in. See chap. 21. 16. they abounded in cattel,Ezek.27.21.

The rams of Nebaioth ſhall miniſter unto thee:] The iſſue of Nebaioth,Iſmaels firſt-born, elder brother to Kedar, Gen. 25.13. called in later times by the Greeks and Latines, *Nabateans*, whom Strabo,l.16. placeth in Arabia; as alſo,Pliny,l.5. c. 11. where he joyneth them,and the *Cedreans*, together,

they ſhall come up with acceptance upon mine altar:] Being made burnt-offerings, thence ſo termed, Chap. 1. 11. See chap.56. 7. Pſal.51.19.

and I will glorifie the houſe of my glory.] Or,*for* (as chap. 59. 17.) *I will adorn*,or *make magnificent*, *my beautiful*,or,*magnificent*,or,*goodly houſe*: *a houſe of beauty,magnificence*,or,*goodlineſs*; as,*a crown* of the like,chap.62.3. and, *a name* of the like,chap.63. 14. his Temple he meaneth; a type of his Church,chap.2.2. See verſ.13.

V. 8. *What* are *theſe* that *fly as a cloud*; *and as the doves to their windows?*] As before, verſ.4. So here again, the Prophet ſpeaketh, as if in a viſion he ſaw multitudes of people, by *ſholes*, making towards Jeruſalem, like clouds, that come oft from remote parts, driven, ſwiftly, by the wind, chap. 19.1. Jer. 4. 13. and coming ſo thick, that they cover the whole face of the heaven, and intercept the sky-light, Pſal.147.8. Ezek.38.9. Joel 2.2. Heb. 12. 1. Or, like doves, or pigeons, that fly in great flocks, & that with much ſpeed, to their places of retreat and refuge, either when they perceive a ſtorm towards, or when by fowls of prey they are purſued, Pſal. 11.1. as Noahs did, when ſhe could find no reſt elſe-where, to the Ark, Gen.8.9. There is in it an intimation, as of thoſe multitudes of people, that ſhould come in to the Church, and adjoyn themſelves thereunto, Acts 2.37. 40,41. & 4.4. Heb.12.1,22,23. So of the ſpeed and eagerneſs that they ſhould expreſs, in their repair thither, Jer.50.8. Matth.11.12. Luke 12. 1. Some Interpreters of note, read the words, not, *who*; but *whoſe* are *theſe*; making it the ſpeech of Sion, or the Church; not unlike that, chap. 49. 21. *who begat theſe?* Which ſome the rather embrace, becauſe the interrogative ſeems to be of a ſingular notion only. But it is found joyned with the very ſame term, in a plurall notion alſo, Gen. 33 5. *Who* are *theſe?* and may well therefore ſtand as our verſion hath it. Nor doth it hinder, but that it may be fitly deemed, though ſo read, a queſtion moved by Sion, whom the Prophet had called upon, as in a viſion, to ſee people flocking towards her, verſ.4.

and as the doves] Or, *or as the doves*: for they are two divers reſemblances. So chap.1.30. & 6. 13.

that *fly*] a defect of the relative: as chap.58.5.

doves to their windows] Or, *lovers*, or *lockers*: to the loop-holes of the turrets in which they keep: a fit reſemblance of the Jews returning from Babylon to their former places of abode: as doves at time of year, in ſome parts, to their wonted neſts.

V. 9. *Surely the Iles ſhall wait for me, and the ſhips of Tarſhiſh firſt, to bring thy ſons from far*] This ſeems an anſwer returned, as in Gods perſon, by the Prophet, to Sions queſtion. As if he ſhould ſay, Doſt thou ask who they are? They are thy children whom the ſea-coaſters, and Ilanders have, by mine appointment, with their ſhips, been attending on, to bring them home to thee.

Surely] So is this particle uſed, chap.7. 9, 16. & 49. 18. Some render it here, *For.*

The Iles] Such as dwell on the ſea-coaſt, or deal in ſhipping, as chap.41.4. & 51.5. & 59.18. See verſ.5.

ſhall wait for me] Or, *have waited on me*; as chap.8. 17. & 30. 18. attending when to be employed by me.

and the ſhips of Tarſhiſh] As being fitteſt, and readieſt at hand. for tranſportation of perſons into thoſe parts. See chap. 2. 16. & 23. 1.

firſt] That is, as ſome, *with the firſt*: or, among the firſt of them, that have an hand in bringing of Gods people home. Others, *at the firſt*; as implying, that the firſt of thoſe, that returned, ſhould be brought home, with moſt eaſe, as if they had come by ſhipping. Others, carrying it back to the firſt words, *ſhall wait on me in the firſt* place; and on thee, and thine, in the next, 2 Cor.8.5. Others, *with a principal one*, to wit, ſhip; to be as Admiral to the Fleet: Or laſtly, as others, (inſerting the note of ſimilitude, frequently ſuppreſſed: as Pſal. 11.1.) as *formerly*, or, as at *firſt*; as chap. 1. 26. and they ſuppoſe it to have an eye back to Solomons days: wherein ſhips of Tarſhiſh brought Solomon ſtore of treaſure, 1 King. 9. 26-28. & 10.12. this may ſeem the more probable, becauſe mention of ſuch matter followeth. Yet I go rather (becauſe it goeth more ſmoothly off) with the firſt.

to bring thy ſons] Thy children home from the places of their captivity; as chap.49.22. & 66. 20. verſ. 4. implying, that they ſhould get home as eaſily, as if they were born in arms, or carried in litters, or conveyed by ſhipping. See Gal.4.26.

from afar] As verſ.4. no diſtance of place being able to hinder the return of any of Gods captived ones, into their own countrey; nor remoteneſs of place, or ſtate, the acceſſe of any unto God, by Chriſt, chap.43.6. Jer.30.10. Eph.2.13.

their ſilver, and their gold, with them,] Either that which themſelves bring as a free-will offering for Gods ſervice, and the beautifying of his Temple, ver.6. or, the treaſure that Gods people ſhall bring along with them. for more eaſe, and ſafety, together with their perſons, conveying it for them, as pointing unto that gold and ſilver, that ſtrangers ſhould furniſh them with, at their return, for their journey, and the veſſels that were to be ſent back again with them, Ezra 1. 4. 6--11.

unto the name of the Lord thy God, and to the Holy One of Iſrael] That is, unto the place that the Lord hath choſen, to place his Name there, Deut.12.5. the Temple, a type of the Church, there to preſent them as an offering to God, chap. 66 20. Rom. 15. 16. or, *for the name of the Lord thy God, and for the Holy One of Iſrael*; out of that reverent, and religious reſpect and regard that they ſhal have unto the Lord thy God, Ezr.1.2,3. & 6. 8-12. See chap. 55. 5. Of the titles given God here, ſee chap. 1.4. & 41. 13,14.

becauſe he hath glorified thee] Or, as ſome, *when he ſhall have glorified thee*: as by temporall deliverance; ſo by the miniſtery of the Goſpel ſetled with thee, chap.55.5. See chap. 2.2. Zach.8,23. or, *for he will make thee goodly*, or *magnificent*; he is reſolved to make thee ſtately. So verſ. 7. the ſame word is in either place.

Verſ. 10. *And the ſons of ſtrangers ſhall build up thy walls*;] That is, *ſtrangers* themſelves; being now become Proſelytes, chap. 56.6. & 61. 5. ſhall joyn with you, in furthering the reſtauration of the Citie; and ſhall help to carry on the gracious work of ſpirituall edification, 1 Theſſ.5.11.

and their Kings ſhall miniſter unto thee:] Cyrus, and other his ſucceſſors, that ſhall ſupply thee with neceſſaries, and accommodations in divers kind, Ezra 1.4 8. & 7.12-26. Neh. 2. 8. but thoſe eſpecially by the miniſtery of the Goſpel, won to the profeſſion of the Chriſtian faith, chap. 49 7, 23. & 52.15. V.3.

for in my wrath I ſmote thee;] Chap. 57. 17. Jer. 30. 14. Lam.3.1.

but in my favour have I had mercy on thee] chap.12.1. & 14.1. & 54.8

But] Or, *yet*: though in wrath I ſmote thee, yet out of my free favour I will now reſtore thee. chap.57.18. Lam.3.32. Heb. *and*: as chap.12.1.

V. 11. *Therefore ſhall thy gates be open continually, they ſhall not be ſhut day nor night*] Heb. *They ſhall open thy gates*: as chap. 26. 3. or, *thy gates ſhall open* themſelves: as chap. 48.8. Acts 12. 10. they ſhall be *opened*, that is, *ſtand open*: as *waſted*, for, *lye waſte*, chap. 34.10. *builded*, for, *ſtand built*, Dan. 9. 25. they ſhall ſtand open night and day, in regard of continual concourſe, and confluence of people: and as in times of generall peace and ſecurity, is wont to be, when all is quiet on every ſide, as ſome in Chriſts time ſuppoſe it to have been at Jeruſalem; from Luke 21. 37. & John 18. 1. but of that ſome doubt may be; though at that time, in regard of the Paſchal ſolemnity, wherunto out of all parts they reſorted, it might for ſome ſhort ſpace ſo be. See Rev.21.25.

that men *may bring to thee the forces of the Gentiles*] Or, *the wealth*. See verſ.5. Heb. *to bring the forces*, or, *wealth of the Nations*; that is, *that the forces of the nations* (ſubdued in fight) or, their *wealth* (and ſpoils taken in fight) *may be brought in to thee*; as ſome: or, ſimply, for the bringing in of them in any kind, or any way whatſoever, verſ.5,6,7.

and that their Kings may be brought] Heb. *and their Kings led.* Which word, becauſe it is ſometime uſed of *leading* captive; as chap.20.4. the Chaldee (whom divers others alſo therein follow) doth ſo here underſtand: according to that, Pſal.149.8. Chap.45. 14. Howbeit, Others, both Jewiſh and ours, underſtand it of Kings *led*, that is, conducted in ſtate; as they uſe to go uſhered with officers going before them, to clear the way for them: ſo is the word uſed, 2 King.4.24. and it may very well be ſo taken in this place, of Kings entring with their attendants, conducting them in ſtate: and the whole paſſage may be read, *for the bringing in of the wealth of the nations, and of their Kings led* in ſtate, So, rather, then as one of good note, *the wealth of their nations, and of their Kings*, which (wealth, or riches, becauſe the particle is plural) ſhall be *born* before them: as 1 Sam. 30. 20. Chap. 8.4. for this ſyntax ſeems over-harſh; the meaning is, that not the people alone, but their Rulers alſo, ſhould render themſelves and their means ſerviceable unto Gods Church.

V. 12. *For the Nation and Kingdom that will not ſerve thee, ſhall periſh*] All people, or perſons, great, or ſmall, that ſhall refuſe to ſubmit to the ſcepter and government of Chriſt erected in thee, Pſal.110.2. to be ſwayed by his Word, and Spirit, chap.59.21. ſhall everlaſtingly periſh, Pſal. 2. 12. 2 Cor. 2. 16. & 4.3. it ſeems to be an alluſion unto the condition of thoſe, that refuſed to ſubmit unto the people of God, when they entred upon the Land of Canaan, Deut.20.10-17. See Zach.14.16-19.

nation and kingdom] Or, *nation, or kingdom*: as Exod. 21. 15. & 35.29.

yea, thoſe nations ſhal be utterly waſted] Heb. *and* (as c.55.1) *thoſe nations* (to wit, that wil not ſerve thee, to be ſupplied from the former branch; as Gen 1.16.) *ſhal by being waſted, be waſted*; or, *being deſtroyed, be deſtroyed.* See the like, Deut. 7.2. & 20. 17.

V. 13. *The glory of Lebanon ſhall come unto thee, the firre tree, the pine tree, and the box tree together, to beautifie the place of my Sanctuary.*] The goodly cedars, and other choice trees, wherewith Lebanon aboundeth, affording materials fit for ſtately buildings, ſhall be brought in, great ſtore of them, to build and beautifie my Temple, alluding to the plenty of Cedars, and other timber trees, that Solomon procured to be brought from Lebanon, for the building of Gods Temple, 1 King.5.10,14,18.

glory of Lebanon] That is, the cedars, which were of prime and chief note among the trees of the forreſt, Ezek. 31. 3, 8. and Lebanon of prime note, above other places, for them, Pſal. 104. 16. chap.2.13. & 37.24.

the firre] Theſe alſo of much uſe for building, chap. 14.8. and Lebanon for them alſo famous, chap.37.24.

the pine and the box] See of theſe on cap.41.19.

to beautifie] Or, *adorn*: as, Ezra 7. 27. See verſ.7.

and I wil make the place of my feet glorious] Or, *for* (as v.7.c. 59. 17.) *I wil make glorious* (I am reſolved to beſtow abundance of ſpiritual glory, 2 Cor.3.7-11 18. upon *the place of my feet*: ſo, *the place of the ſoles of my feet*, Ezek.43.7. that is, of my ſpeciall reſt, and reſidence, chap. 11. 10. ſo was, in times paſt, eſteemed, and termed, firſt the Ark, ſtyled his *footſtool*, 1 Chr.28.2.Pſal.99.5. & 132.7. then the Temple, and Sion whereon it ſtood, called his *reſt*, Pſal. 78.68,69.& 132.13,14. all reſembling the Church, 1 Tim.3.15. Rev. 21.3.

V. 14. *The ſons alſo of them, that afflicted thee, ſhall come bending unto thee, and all they that deſpiſed thee, ſhall bow themſelves down, at the ſoals of thy feet*] Thoſe that were before thine adverſaries, ſhall now come in to thee, and ſubmit themſelves unto thee, and to the Scepter of the Meſſias, erected with thee, chap.49.23. Rev. 3.9. See ver. 12.

The ſons alſo of them that afflicted thee] Heb. *And* (as chap.57. 8,15,) *the ſons of thine afflicters*; their children: or, they themſelves, as, *the ſons of ſtrangers*, ver.10. and ſo in the next branch, *the deſpiſers of thee*; or both.

and they ſhall call thee the city of the Lord, the Zion of the Holy One of Iſrael] Either, thou ſhalt be ſo called, the verb taken indefinitely, as chap.62. 12. or even they themſelves being convinced in conſcience of the truth hereof, ſhall now acknowledge thee, whom before they contemned, and maligned, oppugned, and oppreſſed, to be the Lords own royal City, and the place of his Holineſſes ſpecial reſidence, Ezek.48.53. See their acknowledgment, ch.49.23.

V. 15. *Whereas thou haſt been forſaken, and hated ſo that no man went thorow thee*] During the time of they depopulation, while thy people were abroad in captivity, ch.3.26.& 6.11,12. Jer.9.11,12.

hated] Diſregarded, diſeſteemed; as Deut.21. 15. Mat.6.24 not ſought to, or looked after, Jer. 30.17.

So that no man went thorow thee] Heb. *and no paſſenger*, or, *and without paſſenger*; as chap.24.10. Jer.9.9. a defect of the pronoun: as chap. 5.23. & 58.9.

I will make thee an eternal excellency] Heb. *an excellency of eternity*, or, *perpetuity*; as chap. 63.12. a laſting excellency.

a joy of many generations] Heb. *of generation, and generation*; as chap. 24. 17.

V. 16. *Thou ſhalt alſo ſuck the milk of the Gentiles, and ſhalt ſuck the breſt of Kings*:] *alſo* Heb. *and*, as ver. 14. All, as well high, as low, ſhall with their endowments, and abilities, of what kind ſoever, ſupply thee, ſuccour thee, ſupport thee, nouriſh thee, being as foſter fathers, or nurſes, to thee, as Mordecai was to Eſter, Eſt. 2.7. ver. 4. chap.49.26. & 66.12.

the breſt of Kings] So is the word rendred, and ſeems to be uſed, Job 24.9. Howbeit, the word that ſignifieth *a teat*, or *dug*, is ſomewhat divers from this. See chap. 28. 9. & 32. 12. Lam. 4.3. and ſome therefore interpret it, not the *breſt*, or *teat* it ſelf; but the moiſture drawn from it: and there want not of the Jewiſh Criticks, who underſtand by the phraſe here, ſuch *dainties*, as Kings are wont to be fed with.

and thou ſhalt know that I the Lord am *thy Saviour, and thy Redeemer, the mighty one of Jacob*] Or, *that thou mayſt know*, (by good proof, and experience, find it ſo to be; as Ezek. 34.30. either implying the iſſue of it: as Ezek. 30. 25. or, the end of doing it, as chap.45.3.) *that I the Lord* am *thy Saviour, and* that *the mighty one of Jacob* is *thy Redeemer.* See chap.49.26.

V. 17. *For braſs I will bring gold; and for iron, I will bring ſilver; and for wood, braſs, and for ſtones, iron*:] I will make reparations of all thy loſſes, and damages, with advantage; all things ſhall be exceedingly improved, and changed, with thee, for the better, ch.30.26.& 35.13. an alluſion to the wealth of the Jewiſh State in Solomons days. Of which, ſee King.10.27. 2Chr.1.15.&9.27.

I will alſo make thine officers peace, and thine exactors righteouſnes] *alſo*. Heb. *and*: as ver. 16. Becauſe there can be no aſſured continuance, or conſtant enjoyment of wealth, and plenty in a State unſetled, and wherein peace and equity are not eſtabliſhed; God therefore promiſeth to furniſh their State with ſuch Rulers, and Officers, as ſhould be careful to demean themſelves equally, and uprightly in their places, and to maintain the people, ſubject unto them, in proſperity and peace.

thine officers peace] Or, *thine officers* officers of *peace*, or, men of *peace*: as Pſal. 120. 7. *I am peace*; that is a man of *peace*: one that affect, deſire, ſeek, ſtudy peace; but here rather officers *of peace*: with ſupply from the other term: as chap.10. 1. Dan. 4, 33. they ſhall be ſuch, as ſhall ſeek and ſtudy thy proſperity and welfare, (ſo is *peace* commonly taken, chap.48. 18. Pſal.122. 9.) Neh.2.10. Ezek.34.23. Heb. *thine office*, Pſal.109.8. or, *over-ſight*; as Num.3.22. or, *government*, for, *officers*, *overſeers* or, *governours*: (for the word it cometh of, is uſed oft for *officers*, with charge of *government*: as Jer.20.1.) as *Kingdome*, or, *royalty*, for, *Kings*, Jer. 10.7. it may, without any force to the text, be rendred, *I will make thy government* a government of *peace*, that is, *a peaceable government*; not embroyled in wars, nor taken up with military employments, as in time paſt

thine exactors righteouſneſſe] Or, *overſeers*; as the ancient Greek rendreth it: the old Latine, *thoſe that are ſet over thee*: the word is uſually taken in the worſe part, for *exactors*, *oppreſſours*, chap. 3.12.& 9.4.& 14.2. yet not always, but ſometime, for *rulers*, *overſeers*, or *officers*; ſuch as either take, or gather tole and tribute; or *overſee* thoſe that are in any employment, or work ſo it is taken, Zach.10.4. and ſo here; *thy rulers*, or *overſeers*, *righteouſneſs*: or, rulers, overſeers, of *righteouſneſs*; that is, juſt and righteous: not ſuch as ſhall pill, and poll thee, exact upon thee, and oppreſs thee as formerly; but ſuch as ſhall carry themſelves moderately, and mercifully: (for ſo is *righteouſneſs* alſo uſed, Pſal.112. 3,9.) See chap.1.23,26. & 32.1,2. Neh. 5.15. Ezek.23.4,16.

V. 18. *Violence ſhall no more be heard in thy land; waſting nor deſtruction within thy borders*] Thou ſhalt live quietly and peaceably, free from oppreſſion, by bad rulers within thee: and free from invaſion, and incurſion, by hoſtility from abroad, Pſal.10.16. and 144.24,25. chap.16.4. Ezek.34.26-28. Zach.9.8.

waſting, and deſtruction] Or, *devaſtation, and deſtruction.* See chap.59.7.

but thou ſhalt call thy walls ſalvation, and thy gates praiſe.] That is, they ſhall be ſuch unto thee; for to *be called* this, or that, is in Scripture language ſo *to be*. See chap.7.14. & 9.6. & 47.1. & 56. 7. ver. 14. either, *thy walls, and gates*, ſhall be ſafety, and praiſe, to thee; that is, ſhall afford thee ſafety, and miniſter matter to thee, of praiſing God for it: or, *ſalvation*, and *praiſe*, ſhall be *wall*, and *gate*, to thee; that is, Gods protection, for which thou ſhalt have cauſe daily to praiſe him, ſhall be ſufficient, inſtead of walls, and gates, to ſecure thee. See the like expreſſion, chap. 26. 2. See alſo, Pſal.147. 12,14. the meaning is, that all ſhould be ſafe with them, under Gods protection: by means whereof, they ſhould have liberty to ſerve him the more cheerfully Luk. 1. 74, 75. Act. 9. 31. Nor is that explication of theirs, wholly impertinent, that would have it to be implyed, that the watchmen, placed on the walls uſually, or over the gates, chap. 62.6. 2 Sam.18.24. ſhould not be taken up, with ſolicitous looking out, or expecting of ſome enemies approach, but being freed from fear of ought in that kind, ſhould ſit ſecurely, paſſing their time, in ſinging of praiſes unto God, chap. 52.8. Howbeit, to draw out to ſuch particulars, is not needful. Nor is that of ſome others altogether unſuitable, that God would continually come to them with new favours, and they goe forth with praiſes, to meet him, Pſal. 89. 15-17. But I ſuppoſe, that both *wall*, and *gate*, here, are in a notion of defence; and the rather, mention ſeems to be made hereof, to comfort Gods people, when they ſhould be, without gate, or wall, for ſometime after their return; to give them aſſurance of ſafety, notwithſtanding the want of ſuch material fortifications, and defences. See Neh.1.3. & 2.13,17.& 4.2,3. Zach.2.4,5. Nor can I therefore accord with thoſe, who refer *gates* here, to execution of juſtice: becauſe the gate was commonly, the place of judicature. Lam.5. 14.

V. 19. *The Sun ſhall be no more thy light by day; neither for brightneſs ſhall the moon give light unto thee: but the Lord ſhall be unto thee an everlaſting light, and thy God thy glory.*] Matter of ſafety was before, ver.18. Matter of joy, and ſolace, now followeth: both joyned together, in *ſun*, and *ſhield*, Pſal. 84. 11. The meaning is not, that after their return from captivity, in their ſtate reſtored, or at any time in this world, Gods people in any place, ſhould have no uſe of thoſe celeſtial bodies, to impart light unto them: but that their chief, and principal light and comfort, ſhould conſiſt in ſuch a plentiful enjoyment of Gods gracious favour, and loving kindneſs, that in compariſon thereof, thoſe external lights ſhould be as of no regard, or account. Though there want not thoſe, who refer this wholly unto the glorious eſtate of Gods children in the next life; when all theſe outward ordinary means of joy and comfort; temporal, or ſpiritual, expiring, or ſurceaſing, God himſelf ſhall immediately become all in all unto his: and then indeed ſhall be the conſummated complement of it, 1Cor. 15. 28. See Rev. 21. 23.

The Lord an everlaſting light] Heb. *a light of perpetuity*, or, *of eternity*; as *joy of perpetuity*, or *eternity*, chap.35.10. a conſtant light: ſuch a light as hath no variation, or ſhadow of change, with it; as theſe bodily lights oft have, Jam.1. 17. a light that ſhineth, as well by night, as by day; a light that never ſetteth, but ſhines to all eternity, ver.20. Of this *light*, ſee Pſal.4.6,7. & 27.1.& 30.5.& 36. 9,10.& 43.3.& 84.11. & 89.15.

for brightneſs] Or, *for luſtre* by night; as ſome ſupply from the oppoſite member, in the former branch; as the like ſupply would be from the latter branch, in the former, Pſal. 105. 39. *he ſpread a cloud for a covering* by day, *and fire to give light by night.*

V. 20. *Thy Sun ſhall no more goe down, neither ſhall the Moon withdraw it ſelf.*] Gods grace and free favour, in the comfortable influences, and effects of it, that ſhall be as Sun, and Moon, to thee, ſhall be in a plentifull manner, without interruption, continually preſent with thee, Rev.22,5. it ſhall not be clouded, or eclipſed towards thee, as in former times; by occaſion of offence, and diſpleaſure for thy ſins, chap.54.8,9. & 59. 2. Lam. 4. 44. Or, as ſome, thou ſhalt not any more be through ſtreights and diſtreſſes, ſurpriſed and poſſeſſed, with ſuch anxiety, and perplexity, of ſoul and ſpirit, as ſhall cauſe thee to have no joy at all of the light, no liſt to look up to heaven. See Chap. 13.10. Amos 8.9,10. both may well ſtand.

Moon with-draw it ſelf:] As to her with-drawing chamber; as of the Sun, Pſal.19.6. Heb. *ſhall not be gathered up*; as chap.57.1. Or, *ſhall not retire*, or, *get her away*; as Num.11.30. *Moſes retired*, or, *gat himſelf away into the Camp.*

for the Lord ſhall be thine everlaſting light;] As before, ver. 19.

and the days of thy mourning ſhall be ended.] chap. 35. 10. & 40. 2. & 54. 9. Rev. 7.16,17. & 21.4.

V. 21. *Thy people alſo* ſhall be *all righteous :*] Heb. *And* (as verſe 17.)*thy people all they* ; (for, *all ſhall be* , the pronoun demonſtrative, for the verb ſubſtantive : as Jer.4. 22.& 9.3.& 35.8. which therefore need not be written in a different character) *righteous*. Such ſhall all be, that are free deniſons of the heavenly Jeruſalem. See chap.4. 3.& 62.12. Jer.31. 23. Eph.2. 19. Rev. 21. 27.

they ſhall inherit the land for ever :] The new world, by Chriſt renewed and reſtored, in a ſpecial manner here, in full perfection hereafter; whereof that of Canaan was a type, Chap.57. 13. & 65.17,18. 2 Pet.3.13. Rev.21.5,7. Some would have the words read; *Thy people all the juſt of them, ſhall inherit the land for ever*; as Pſal.37.29. but the pauſes, in the Hebrew, will not admit it.

the branch of my planting, the work of my hands that I may be glorified.] There is here a two-fold reading, the one in the text, the other in the margent. The text hath, *his planting*, which ſome retaining, thus read, and render it; *That the branch of his plant may glorie in*, or, *through the work of my hands*: and of theſe, ſome, by *the branch*, here ſpoken of, underſtand Chriſt, chap.11.1. whom all the faithful being graffed into, Rom.6.5.& 11. 17, 24. doe, through Gods bleſſing on them, become a moſt glorious plantation, ch. 61. 3. Others, by it underſtand the iſſue and poſterity of Gods people, that ſhould glory in Gods doings for them, and benefits conferred on them, Pſal.44.8. But the moſt, following that in the margent, *my planting*, do, ſome render the words, as our verſion hath them; ſome, with little difference, *they* are, or ſhall be, *a branch of my plantings, a work of my hands*, wherein *I will glory*. Others, *that the branch of my planting, the work of my hands may be glorified*; and ſome would have it to be as a reaſon rendred why they ſhould ſo continue in poſſeſſion of that inheritance before mentioned. either taken from the time paſt : God himſelf hath planted them therein, and therefore would not ſuffer them to be wholly rooted out of it again, Pſal.44.2. & 80.2.chap.5.2. becauſe he would plant it, and ſo plant it, that he might glory of it, and in it; which he could not doe, if he ſhould ſuffer it, to be pluckt up, or rooted out, Mat.15.13.& 16.18. The words are thus preciſely in the original; *A branch of my plantations, a work of my hands to glory in*, that is, my people, being (as by appoſition joyned to what went before) *a branch of my ſpecial plantation* (,for theſe plurals uſually import an eminency, and excellency, in each kind. See Prov. 1.20.) *my handy work* (my maſter-piece) wherein I intend *to ſhew my ſelf magnificent* or, *glorious*, chap. 49. 3. the word is the ſame with that, ver.7.and chap.61,3.

V. 22. *A little one ſhall become a thouſand*; *and a ſmall one a ſtrong nation.*] So reading the words, the ſenſe ſhould be; that the Church ſhould grow, not in number only, but in ſtrength and ſtature too; which is true indeed, Zach.12.4. Eph.3.16.& 4. 13, 15. But the two members of the ſentence here ſeem rather to be, in ſubſtance the ſame; the word rendred *ſtrong*, ſignifying no other then *numerous*; as Joel 1. 6. See on Chap. 16. 14. And it implyes onely a miraculous multiplication of the Church, chap. 66.7,8. Jer.31. 27. Act. 2. 41. & 4.4. & 5.14. as if a ſmall family conſiſting but of a few peſrons, ſhould ſuddenly, or in ſhort time, become a numerous Nation, chap. 66. 7, 8. Some would have the meaning to be, that men but of weak parts, and ſmall gifts, ſhall convert many, Act.11. 20, 21. But the former ſeemeth the native ſenſe.

I the Lord will haſten it in his time] This is added, that they may not doubt of the doing of it, in regard of the improbability : or, as might be deemed, the impoſſibility of it, chap.66.8. he will doe it, with whom nothing is hard to be done, Num. 11. 23. Jer.32 27. he will ſpeedily effect it, when it's due time is come; and till then, they muſt expect, chap.13.22.& 8.17.& 28.16.& 30. 18. Hab. 2. 3. Luk. 1. 20.

CHAP. LXI.

Ver. 1. THe *Spirit of the Lord God* is *upon me*:] This Chapter, much of the ſame argument with the former, conſiſteth of three parts. 1. Chriſts calling to his Miniſtery, and the exerciſe of his Prophetical office, ſhadowed out in Eſays, ver 1-3. 2. The reſtitution encreaſe, and growth of the Church of God under him, ver. 4 9. And 3. a ſolemn acknowledgment made in the Churches name, of the manifold bleſſings, by god beſtowed on her. ver.10,11.

The Spirit of the Lord God is *upon me :*] This is not the Jewiſh Commenters only, but a great part of our Interpreters alſo, conceive to be ſpoken by Eſay of himſelf. Herein they differ only, that the former reſtrain it unto Eſay; the latter extend it unto Chriſt, as more perfectly, and conſummately, fulfilled in him. And it is true, that other of Gods Miniſters, and Meſſengers, had the Spirit of God in them, and on them, and ſpake by it, 2 Sam. 23.2. 2 Chr.20.14.& 24.10 ch.63,11. 1 Pet.1.11. 2 Pet.1.19. but Chriſt in a far more abundant, and tranſcendent manner and meaſure, conſtantly reſting on him, and reſiding in him, ch.11.2.& 42.1. Joh. 1. 33 & 3.34. who therefore alſo in more ſpecial manner applyeth this Scripture unto himſelf, Luk.4.18. in regard whereof divers Interpreters, on the other ſide reſtrain it wholly unto him; of whom, that it is principally intended, I ſuppoſe, cannot be denyed, though not excluding Eſay, who had this Spirit on him, when he ſpake it : Nor the Apoſtles, unto whom Chriſt imparted of the ſame Spirit, for the work of their Apoſtle-ſhip, both before his aſcenſion, in a competency, Joh. 20.22. and after his aſcenſion in a far more plentiful manner, Act. 2. 4,33. as before his paſſion, and again after his reſurrection, he had formerly promiſed, Joh. 14.16,17,26. & 15,26. & 16.7. Luk.24.49. Act 1.5,8. 1 Theſſ.4.8.

becauſe the Lord hath anointed me,] Of this ſpiritual unction, in a competent meaſure of ſanctifying grace, do all the faithful, each one according to his degree and proportion, partake, Pſal. 105. 15. 2 Cor. 1. 21,22. 1 Joh.2. 20,27. But there is, beſides this general unction, a more ſpecial anointing, by which ſome are anointed, and endowed with ſome ſpecial gifts and graces, for the diſcharge of ſpeciall places and offices; a thing typified in thoſe material unctions, whereby men were, in times paſt, ſolemnly ſet apart unto employments of note and weight, in Church and State, Lev.8.12. Num.11.17,25. 1 Sam.10.1,6,9. & 16.13. In either kind, was Chriſt, as man, anointed, in far more large, eminent, and excellent manner, then any other, Pſal.45.7. Act.10.38. Col.2.3,9. Heb.1.8. and thereby ſet apart to the work of the Mediatorſhip, and to be a King, Prieſt, and Prophet, unto Gods people, being furniſhed with all endowments neceſſary for the diſcharge of thoſe offices, and with a ſuperabundant redundancy alſo, for the conveyance of a ſufficiency of ſuch endowments unto others, for the ſpiritual behoof, both of themſelves, and others, Dan. 9. 24. Joh. 1. 16. & 10.26 & 17.19. Thus was he anointed from his very conception, and the aſſumption of his fleſh, by the Word, in the womb of his Mother, Luk.1.35. Joh.1.14. but it was in a more open and ſolemn manner, publikely declared and manifeſted, when at his Baptiſm, being now to enter upon the exerciſe, and execution of his office, the Holy Ghoſt, in a viſible form, deſcended, and reſted upon him, ſhortly after which alſo he preached upon this text, and applyed it unto himſelf, Mat. 3. 16,17. Joh. 1.32,33. Luk.3.22. & 4. 1,14,18,21. the ſame Spirit being afterward ſent by him, did in a viſible ſhape light upon his Apoſtles, and reſted likewiſe on them, Act.2.3,4. who may well alſo be ſaid, to have been anointed therewith : as alſo was Eſay undoubtedly before his miſſion unto the Prophetical function, who might therefore truly ſay this of himſelf, as well as that, chap. 50.4.

anointed me to preach] A complexive form of ſpeech : *anointed*; that is, not fitted, and furniſhed me only with abilities for ſuch an employment; but ſet apart, aſſigned, appointed, and ſent me alſo ſo to do. See the phraſe uſed of Eliſeus, 1 King.19.16, 19, 20.; (where yet no uſe of any material oyl is found) compared with 2 King.2. 9,15. & ſo it may be truly averred of Eſay, that he was ſo fitted and furniſhed, ſo ſet apart, and ſo ſent, chap.6.8,9.&48.16. to preach, both the corporal deliverance from the Babylonian thraldom; and the ſpirituall deliverance, from the ſervice of ſin & Satan, by Chriſt, which ſo frequently he doth. But Chriſt, in a far more ample, excellent, and efficacious manner; not to preach and publiſh theſe things only, as Eſay, to foretell them, but himſelf alſo to effect them, Joh. 3.16,17,34. & 4.34.& 5.23,24,30,36-38. & 6.27,29,38-40. and 7. 16,17,28,29. & 8. 26,29,42. & 10. 36. Gal.4.4. 1 Pet. 1.20. And for their function and employment, had his Apoſtles alſo a miſſion from him, with whom, and others his miniſters, their ſucceſſors, he promiſed to goe along, and to co-operate with them, by his Spirit to the worlds end, Mat.28. 18-20. Mar.15, 15, 16. Joh. 29.21. in regard whereof, he is alſo ſaid to come, and preach by them, Eph.2.17. and to ſpeak in them, 2 Cor.13.3. that which our Prophet alſo foretold ſhould be. chap. 59.21.

to preach good tidings unto the meek] Of the word here rendred, *to preach good tidings*, ſee on chap.40. 9. & 52.7. it is a word of middle notion, but uſed moſt in the better part : From the Greek word anſwering to it, ſo taken, hath the Goſpel (with us alſo ſo termed not as *God-ſpell*, or *Gods-word*; but as *God-ſpell*, that is, *Good-ſpell*) its name, preached, by God him ſelf, to Abraham, Gal.3.8. by Eſay, and other the Prophets, to the ancient Jewiſh people, Act.5. 24. Rom. 16. 25,26. Heb.4. 2. by the Angels to the ſhepherds, Luk.2.10. by our Saviour, in perſon, to the Jews of his time, Luke 4.43.& 8,1. and by his Apoſtles afterward, having from him commiſſion ſo to do, both to Jews & Gentiles, Act.13.32. & 15.7. & 20.24. 1 Theſſ.2.9. and what is therefore ſaid here of *preaching good tidings to the meek*, is by our Saviour, ſaid in terms not much diſcrepant from the ſame, that *the poor have the good tidings* of the Goſpel *preached to them*, Mat.11.5. Luk.7.22. by *poor* underſtanding, not the *poor* ſimply alone, Luk.6. 20. but, *the poor alſo in ſpirit*, Mat.5.3. and ſo what our verſion here, according to the Hebrew, hath *meek*, both the ancient Greek, and the Evangeliſt alſo render *poor*, Luk.4.18. as thoſe two words in Hebrew, comming from the ſame root, are in letters, and notion, very neer the one to the other. Neither are any other intended, by the one term, or the other, but ſuch as were deſcribed, chap.57. 15. ſuch as *with meekneſs receive the word of* ſalvation, Jam, 1.21. this *meekneſs* of ſpirit being a note of thoſe, to whom God ſheweth mercy, and imparteth grace, Pſal. 10. 17. & 22.26. & 25.9. & 37.11. & 76.9.& 147. 6. Prov.3.34. chap.11. 4. & 29.19. Zeph.2.3. and are by our Saviour therefore pronounced happy, Mat.5.5. See on chap.11.4. where both words are found, and uſed as a parallel.

he hath ſent me] This is added, as a further & fuller explication, or expreſſion, of what was before implyed, & included in the term of *anointing*: of both Eſays & Chriſts miſſion and commiſſion, ſee there.

to bind up the broken hearted ;] Such as are humbled, and brought low by affliction and anguiſh, and thorowly touched with a lively ſenſe of their ſins, the procuring cauſe thereof, chap. 50.4. & 57. 15. Mat. 11.28. it is a metaphor taken, from the practice of Chirurgery, in the binding up of wounds, to aſſwage the pain of them, and cauſe them to cloſe, or the binding up, and ſwathing of bones, that are broken or disjoynted, as to give eaſe, ſo to ſet and knit them again: For that which is ſaid here *to bind*, the old Greek and the Evangeliſt, Luk. 4. 18. have to *heal*; whence ſome Interpreters make it a complexive term and render it, by *binding up* to heal, they are both joyned together, Pſal. 147. 3. where the ſame form of ſpeech is uſed. See of *binding up* the like metaphor, chap. 1.6. & 3. 7. & 30.26. Job 5. 17. Ezek. 30. 21. & 34. 4. Hoſ. 6. 4. and of inward *brokeneſs*, in alluſion to the like of bones in the body, Pſal. 51. 8,19. Jer. 23.9.

to proclaim liberty to the captives, and the opening of the priſon to them that are bound:] Temporal freedome by Cyrus from the Babylonian captivity, chap. 45.13. & 49.9. ſpiritual deliverance from the thraldome of ſin, and Satan, by Chriſt, Joh. 8.32,34. Rom. 6.17,18. Col. 1. 13. 2 Tim. 2.26.

the opening of the priſon] There are here, in the original, two terms knit together, with ſuch a joynt, as doth generally joyn divers words together: Whence ſome of our Jewiſh Criticks would have here two ſeveral words: and of theſe, the former to ſignifie *opening*, the latter, to ſignifie, as ſome, a *priſon*; as others, *a prey*, as others, *taking*, or, *taking out*; and ſo to import, not a bare opening of the place of reſtraint onely, but a letting, or ſetting, looſe alſo out of it. But the moſt of them, becauſe the latter word in neither notion is any where at all found, would make it all but one word, the letters of the latter part of it, being redoubled, as in divers other words to add ſome emphaſis thereunto: To whom I ſhould agree, did I find in any other word of the like mould, ſuch a diviſion of the ſyllables one from another, as here, with the like line between. But wanting as yet ſuch an inſtance, I concur rather with the former, ſuppoſing the words to be twain, and the latter to ſignifie, *a priſon* (though not elſe-where found, as many other in this Prophet) ſo called of *taking*, or receiving, and, retaining, or keeping perſons under reſtraint, So a learned man, skilled in thoſe languages, informs us, that a word from the ſame root, with this, is in the Ethiopick tongue, uſed for *bonds*, Mat. 5.25. Mar. 5. 4. and that ſometime joyned with the word *houſe*, Act. 5. 19. ſometime ſimply without it, for a *priſon*, Mat. 14.10. Again, becauſe a word, from the ſame root, whence this is deemed to come, with a letter ſervient onely, and prefixed, is uſed, for *prey*, chap. 49. 24,25. and the word, *prey*, may comprehend as well *men*, as *beaſts*, Num. 31.11. where it is uſed of both; ſome therefore would here ſo expound it; *to open the prey*, that is, *to ſet the captive at liberty*: the ſame that was before mentioned: as *the captive* is ſaid to be *opened*, or, *looſed*, chap. 51.14. Whereunto may be added, that the word here uſed, with a very ſmall change, and that not unuſual, doth in the Chaldee ſignifie, *a leaſh* or *thong*, of leather: and with ſuch, captives and ſlaves were wont to be bound. See chap. 58.6. The former word, that hath in it a notion of *opening*, is moſt frequently uſed of opening the eyes to ſee; as chap. 35. 5. & 37.16. once only of the ears, chap. 42. 20. which the ancient Greek, it ſeems, taking notice of, rendreth the words here, *ſight*, or, *ſeeing again*, or, *looking up to the blind*: Whence ſome imagine, that ſuch as live in darke dungeons, as being in the ſame condition with blinde ones, having no more uſe of light, or ſight, the one, then the other, might therefore, by them be ſo ſtyled: Though others conceive, that ſome parallel places being noted, by ſome in the margent; as this from Chap. 42. 7. *to open the blinde eyes, to bring the priſoners out of priſon*: and another, from chap. 58. 6. did after, in ſome tranſcripts, creep into the text: they are both exhibited in the Greek, by the Evangeliſt, Luk. 4.8.

V. 2. *To proclaim the acceptable yeer of the Lord*] So Luk. 4.19. Heb. *the yeer of liking*, or, *good will* or, *acceptance*, as chap. 56. 7. *of good will*; as, *a time of liking*, or, *good-will*, Pſal. 69. 13. chap. 49. 5. and, *a day of liking*, or, *good-will*, or, *acceptance*, Chap. 58.5. the time in which God is pleaſed to offer and exhibit favour and grace, to tender and extend mercy and goodneſs, to mankind, chap. 60.22. Pſal 102.13. Gal 4.4. Tit. 3.4. *yeer*; as, *day*, afterward, in a latitude, for *time*: as chap 34.8. & 63.4. and thoſe, among the ancients, are much out of the way therefore, who would hence collect, ſome of them, that Chriſt preached but one yeer in all, after his baptiſm, called here *the Lords yeer of acceptance*. Other of them, that he preached two yeers: the one whereof is here termed, *a yeer of acceptance*, in oppoſition unto, or diſtinction from, the other, that was not ſuch: but by *yeer*, is no ſuch limited liſt of time here intended nor is the aſſertion it ſelf conſonant to the truth of ſtory: it being apparent, by the number of Paſſovers therein upon record, that our Saviour preached yeers, more then one or two. But the word, *yeer* here, ſeems to have ſome reference to the yeer of Jubilee, a yeer of general releaſement, proclaimed by ſound of trumpet, wherein every man was to return to his inheritance again & every ſervant to his freedom, Le. 25.9,10,40,41,54.

and the day of vengeance of our God] The time wherein he will take vengeance for his people, upon their oppreſſours; the deliverance of the one, and the deſtruction of the other, going uſually together, See chap. 14. 1. So chap. 63. 4. & 66. 14. for they are very wide, who by *vengeance*, would underſtand here, nothing leſs, then what the word it ſelf generally importeth, nothing that ſavoureth of hatred, or harſhneſs: but a kind and equal retribution of eaſe, and good, to Gods people, for the evil, and hardſhip, which they had formerly ſuſtained, Luk. 16.25. 2 Theſſ. 1.6,7. and this they ground principally on this, that the Evangeliſt, Luk. 4. 19. hath *retribution*; for that which is here rendred *vengeance*: and it is true, that their old Latine ſo hath it there; as the ancient Greek alſo rendreth it: but neither is that clauſe, at all, in the Greek Copies, of Luke: nor doth the word of *retribution*, neceſſarily import matter of good, or benefit, being ſo frequently uſed of *vengeance*, and evill, Judg. 1.7. Pſal. 7.4. chap. 65.6,7. Jer. 25.14. & 51.24. See chap. 34.8. & 59.18.

to comfort all that mourn] All Sions mourners, chap. 57.18. ver. 3. Mat. 5.4. Luk. 6.14.

V. 3. *To appoint unto them that mourn in Zion*] Or, *for Zion*; either for the evils committed in her, Ezek. 9.4. or, for the evils, thereby procured unto her, chap. 66. 10. Heb. *to the mourners of Zion*, or, *to Zions mourners*; as chap. 57. 18. the ſentence ſeemeth defective, and ſomething needful to be ſupplyed; that the verb rendred, *appoint*, may paſſe unto: and ſuch defects we meet with ſometime, as, *take*, for, *take* food, Gen. 42.33. *break*, for *break* bread, Jer. 16.7. In the old Latine Copies therefore was inſerted *ſtrength*; *to put ſtrength to them that mourn in Zion*. But becauſe *ſtrength* ſeems not to ſuit ſo well with *mourning*, or, *mourners*: for that is not the matter, that, as mourners, they need. Some other rather, from the former verſe, ſupply *conſolation*,; rendring the text, *to exhibit* conſolation *to Zions mourners*: and this ſeemes moſt genuine. Though there want not thoſe, that would carry on this, to that which followeth, as having reference to all the enſuing particulars; *to appoint unto thoſe that mourn in Zion, to give*, I ſay, *unto them*: that is, to ſuch, &c.

to give unto them beauty for aſhes] To aſſign them *ornaments* or *bravery*, (ſo the word properly ſignifieth, chap. 3.18,20. Ezek. 24. 17,23.) ſuch fair and goodly apparel, as they uſed to wear on better dayes, or when no ſpecial occaſion of grief, or mourning, Exod. 33.5. *for aſhes*; or inſtead of aſhes: a ſign of ſadneſs and mourning, chap. 58.5. Lam. 2.10. Job 2.12. & 42.6. Mat. 11.21. there is a ſweet elegancy in the original, between the two terms here uſed, which our Engliſh cannot expreſs. The meaning is, to alter their condition from ſadneſs to gladneſs; from mourning to mirth: and accordingly to alter their habit, and weed, whereby either is uſually expreſſed, Pſal. 30.11.

the oyle of joy for mourning] *the oyl of joy*, or *gladneſs*, Pſal. 45.7. ſuch oyntment as they uſed to anoint their heads, and faces with, to make them look more cheerfully, & with the fragrancy thereof, to refreſh their ſpirits, in their feſtivals, or when they deſired to ſhew themſelves frolick and cheerful, Pſal. 104.15. 2 Sam. 12.20. Eccl. 7. 1. & 9.8. Mat. 6.17.

the garments of praiſe] White and fair garments, Eccl. 9. 8. fit for feſtivals, and Triumph, Zach. 3.4,5. Mat. 22.11. Luk. 15.22. Rev. 3.4. an outward ſign of a *merry heart*, of a lightſom, and cheerful ſpirit within. Ecc. 9.7.

for the ſpirit of heavineſs:] Heb. *of dimneſs*, Gen. 27.1. Deut. 34. 7. chap. 42.3. Zach. 11.17. or, *of contraction*, Lev. 13. 6,21,26,39, 56. becauſe grief contracts and draweth in, as joy widens and dilates, chap. 65. So Ezek 21.7. *every ſpirit ſhall contract it ſelf*.

that they may be called] Heb. *and* (as ver. 4.) *it ſhall be called to them*, or, *of them*; that is, *that they may be*; as chap. 60.18. ver. 6. ſo known, ſo accounted, and ſo acknowledged, ver. 9.

trees of righteouſneſs] Or, *okes*, as ſome, See chap. 1. 29,30. & 6. 13. *trees of righteouſneſs*; that is, trees of juſt, full, fair, firm, ſtrength, and ſtature. See chap. 57.5. as, *ſacrifices of righteouſneſs*, Deut. 33.19. Pſal. 4.5. & 51.19. that is, juſt, entire, compleat, ones, Pſal. 69. 31. or, firmly rooted, *in righteouſneſs*, as ſome, Eph. 7.17. not like the grain, on the ſtony-ground, without root, Mat. 13. 6,21. or, as others, filled with, and abounding in, *fruits of righteouſneſs*, Phil. 1. 11. ſuch as bring forth fruit, whereby God may be glorified, Mat. 3.8. & 7.17. & 12.33. Joh. 15.5,8. all which, the ſpiritual ſenſe may include; but the literal I conceive to be, what was firſt propounded; to wit, in the firſt place, the flouriſhing and proſperous eſtate of Gods people, diſcovering even to the natural eye, Gods bleſſing upon them.

the planting of the Lord] Or, *the Lords plantation*: not fair only, but firm, ſuch as may, by the thriving, flouriſhing, and laſting, of it, ſhew whoſe handy-work it is, Num. 24.6. Pſal. 92.13,14. & 104. 16. See chap. 60.21. ver. 9.

that he might be glorified.] As he is by the good works, and well-doings of his people, Mat. 5.16. Joh. 15.8. Phil. 1.11. Yet the words rather are, *that he may glory* in them, or, *ſhew himſelf goodly, and magnificent* in them, by cauſing them to thrive, & proſper, & flouriſh: as Pſ. 1.3. Jer. 17.8. See ch. 44.23. where the ſame word is uſed.

V. 4. *And they ſhall build the old waſts, they ſhall raiſe up the former deſolations; and they ſhall repair the waſt cities, the deſolations of many generations*.] Or, *that they may build, and raiſe up, and repair*: as, *That they may be called*, ver. 3. That being ſet at liberty, returning again to their own country, they may re-edifie the cities, and towns, that have been ruinated, and both people, and plant againe their land, and grounds, that have lien long waſt, and deſolate. So Chap. 44. 26. & 49. 17,19. & 51.3. & 52. 9. and 58. 12.

the old waſtes] Heb. *waſtes of perpetuity*: of long continuance, Jer. 49. 13. above a Jubilee time conſiſting but of fifty yeers, at moſt, Lev. 25. 9, 10. expreſſed by the term here uſed, Exod. 21. 6.

the waſt cities] Heb. *cities of waſtnes*: as Lev. 26.31,32. *your cities ſhall be waſtneſs*: that is, cities of *waſtneſs*; utterly waſted.

deſolations of many generations] Heb. *of generation, and generation*; as chap. 60. 15. thoſe places that had lien a long time deſolate. See chap. 58. 12.

V. 12. *And ſtrangers ſhall ſtand, and feed your flocks; and the ſons of the alien, ſhall be your plow men, and your vine-dreſſers.*] That is, as ſome; Ye ſhall have generally ſo fair, and plentiful eſtates, that ye ſhall not need to make uſe of other then ſtrangers, either hired, or bought, or taken in war, for any ſervile, or meaner ſort of employments. See chap. 14.2. Zach. 2.8,9. which ſome alſo applying to the State, and condition of the Church, under Chriſt, thus expound it, That, thoſe that in former times, haſt uſed Chriſtian people hardly, and harſhly, depriving them of their means, and livelihood, making ſlaves of them, ſhould then, ſubmitting themſelves to them, willingly and ſeduloully apply themſelves, to doe them any pleaſure, to be any way ſerviceable unto them, as the Gibeonites were ſometime unto the Iſraelites, Joſh. 9.23,27. from whoſe example, ſome reſtrain it to ſuch ſtrangers, as living in the Church, though not incorporate into it, yet ſhould be ſerviceable thereunto. See chap. 60.10. Others extending it yet farther, and taking it in a larger notion, conceive the meaning to be; that having applyed themſelves to look after the things concerning the Kingdome of God, and what eſpecially appertained thereunto; other neceſſaries concerning this preſent life, ſhould ſome way or other, be as certainly, and ſufficiently provided for them, as if they had ſuch to do all this for them, Mat. 6.33. but we need not ſtrain the words ſo far. What ſome others have of the ſpiritual husbandry, wherein ſtrangers are now moſt employed, 1 Cor. 3.6-9. or, of a new miniſtery ſetled in room of the former, now aboliſhed, Mat. 21. 41. ſeem to run counter to the text: *ſtrangers*, and *ſons of an alien*, ſeem here the ſame; as Chapter 3. 6. and 56. 3, 6.

ſtand] As ſervants waiting, and attending on their maſter, ready to go, and run, at his beck, or to be enjoyned what ſervice he pleaſeth. See chap 6.2. or, *ſtand, and feed*; that is, *ſtand feeding*: attend the feeding of your cattle; as, *they faint, they ly*, for, *they ly fainting*, chap. 51. 20. and, *ſtand, and ſnuff up the wind*, for, *ſtand ſnuffing up the wind*, Jer. 14. 6.

V. 6. *But ye ſhall be named the Prieſts of the Lord; men ſhall call you the miniſters of our God*] Heb. *And ye*, (as chap. 60.10.) or, *As for you*, (as chap. 57.3.) *Prieſts of Jehovah ſhall ye be called; Miniſters of our God* are ye, *ſhall it be ſaid unto you*; or, *Miniſters of God ſhall it be ſaid of you*: as Num. 23. 23. ch. 19.18. & 62.4. Joh. 13. 13. where the ſyntax ſeems the ſame with this: *to be called* ſuch, for ſo to be, and ſo accounted, as before, v. 3. Now this ſome reſtrain unto the Prieſts and Levites, of whom, chap. 52.11. as if it were ſaid, Ye that are Gods Prieſts and Miniſters, though ye be now in contempt and diſgrace, ſhall then be in repute, and be plentifully provided for, as in times paſt, when the Jewiſh State did moſt flouriſh. But theſe ſeem to narrow the text too much. Others therefore giving it a larger extent, conceive the meaning to be, that all Gods people now ſhould be in that repute abroad, as if they were all Prieſts: as he ſometime ſaid of the Roman Senate, that they ſeemed to be as ſo many Kings; in which ſenſe, or the like to it, ſome would have the word rendred *Prieſts*, to be here taken, not for *Prieſts*, but for *Princes*, or, *chief Rulers*: as ſome alſo conceive it to be, Gen. 41.45,50. 2 Sam. 20.26. 1 King. 5.4. and, as it is apparently, where it is uſed of Davids ſons, 2 Sam. 8.18. in like manner whereunto, would they have that alſo to be rendred, Exod. 19.6. *a Kingdome*, not of *Prieſts*, but of *Princes*; as importing not a ſacred, but a noble Kingdome. For whereas they require here, as they ſuppoſe alſo there requiſite, a ſupply of the note of ſimilitude, oft omitted: though it may doe, not amiſs there, yet neither is it needfull, nor ſuitable here. Others underſtand it, as an enlargement of honour, and neerer approach unto God, then they had formerly enjoyed: that whereas, before, they were, the main body of them, Gods *peculiar people*, Exod. 19. 5. Deut. 7. 6. & 26. 18. and ſome only of them, ſet apart for ſacred functions, Deut. 10.8. they ſhould now be taken all to be as neer to God, and in as honourable a condition, as the Prieſts and Levites, before-time were; as your whole Land, or State, ſhall be called, *the Lords Sion*, chap. 60. 14. ſo ſhall your ſelves alſo be called, and accounted his *Prieſts*, and Miniſters: and if it be ſaid, that they were ſo ſaid to be, at Gods firſt taking of them, to wit, *a Kingdome of Prieſts*; (for ſo the received verſion aright rendreth it, confirmed by the Apoſtle, expounding it, *a royal Prieſthood*, 1 Pet. 2. 9.) the anſwer may be, that they are there ſo termed, becauſe the Prieſthood was then diſperſed, as it were, thorowout all their tribes and families; and ſo the whole body of the Nation ſeemed to ſhare in it; ſome reſemblance whereof ſeemed to remain in the paſchal ſolemnity, whereat, each head of a family ſeemed to be as a Prieſt, Exod. 12. 3,6. whereas afterward it was confined, for the miniſterial employment, in general, unto one tribe, Levi, and for the principal functions thereof, unto one family, Num. 18. 6,7,22. that which is in the New Teſtament, under the Meſſias, ſaid, accordingly, to be extended unto all the faithful, as called to be ſpiritual Kings and Prieſts, 1 Pet. 2.9. Heb. 13. 15. Rev. 1.6. & 5.10. & 20. 6.

ye ſhall eat the riches of the Gentiles] Ye ſhall have ſupplies of all neceſſaries from them, either ſubdued by you, as ſome; or adjoyned to you, as others: or from both as a third ſort. See cha. 60.6,7. and this, alſo ſome think, hath ſome reſpect to the Prieſts manner of maintenance, provided for plentifully, according to Gods appointment, by the labour and husbandry of the people, Nu. 18. 12-15,21.

and in their glory ſhall ye boaſt your ſelves] Or, *by their glory ſhall ye lift up your ſelves*, or, *grow lofty*; as thoſe that derive it from a word, deemed to ſignifie, *an uppermoſt branch*, chap. 17.6,9. it is no where found, ſave here, and Pſal. 94. 4. Ye ſhall be highly advanced, and become very conſpicuous, through that honour, that from them, ſhall accrue unto you, as ſuch uppermoſt branches, on flouriſhing trees uſually are. See chap. 49.18. & 60.9.11.

V. 7. *For your ſhame* ye ſhall have *double*; *and for confuſion, they ſhall rejoyce* in *their portion*; *therefore in their land, they ſhall poſſeſs the double*:] Some rent off the former branch of this verſe, and annex it to the verſe foregoing, thus reading the text; *Ye ſhall feed on the wealth of the Heathen, and be lift up with their glory, inſtead of*, or, *in way of recompence, for your ſhame and confuſion*; which among them, and at their hands, ye had formerly ſuſtained. What followeth, they refer unto the Gentiles coming in to them: *they ſhall commend their portion*; (that is, reſt well apaid, deem themſelves fully ſatisfied, in that, what they have conferred to Gods ſervice, is accepted) becauſe that (which they ſhall be, as being aſſured of this, that) *they ſhall inherit double in their own land*, (here on earth) *and everlaſting joy*, hereafter, Mar. 10. 29. Others, ſo joyn it to the former, as that they apply it entirely to Gods people; they ſhall have ſuch honour, as was ſaid: and it ſhall be unto you, or betide you, *in liew of your double ſhame, and of that ignominy*, whereof, *they* (to wit, thoſe heathen, your enemies) did ſometime *ſing*, ſaying, This *is your portion*; or that this was *their portion*; to wit, of Gods people, Pſal. 44.13-16. Theſe, and divers other readings, for harſhneſſes, not unlike them, I forbear to inſiſt on, and hold to the reading that our verſion exhibiteth; becauſe it ſeemeth, with leaſt force, to flow of it ſelf from the text: all the difficulty is, in the change of the perſon, which in this Prophet is not unuſual. See chap. 1.29. & 22.19. & 33. 4. & 62. 1,2. and here alſo, ver. 4, 5, 7. And this admitted, the meaning is plain, the words being thus rendred, *Inſtead of your ſhame, double* ſhall be unto you; *and*, inſtead of *reproach, they ſhall rejoyce of*, or, *in, their portion: becauſe in their land they ſhall poſſeſs double, and joy everlaſting ſhall be unto them.*

for your ſhame, double] Some joyn *ſhame*, and *double* together: expounding *double*; ſome *two-fold*: the ſhame of their land, and the ſhame of themſelves, a reproach lying upon both, Ezek. 36. 3,4,13,15. or reproach from the Heathen, and reproach from their own country-men, unto both whom the profeſſion of Chriſtianity was reproachful, 1 Cor. 1. 13. or, miſery in themſelves, and contempt from others, Pſal. 123.3,4. Others, *plentiful, abundant*, and the term is oft ſo uſed, chap. 40. 2. Jer. 16. 18. and 17. 18. And ſo I conceive it here to be taken: but with reference unto that, which in liew of it they ſhould now receive *double*, to wit, honour, v. 6. that is, large & eminent, as *double honour*, 1 Tim. 5.17. or, *a double* portion: ſupplying it from the next branch; as ſome of the Jewiſh doe ſupply *poſſeſs* from the laſt; thus rendring the text, *in liew of your ſhame*, ye ſhall poſſeſs *double*: and withall adding, that the enſuing words, are an explication of the ſame: ſo God promiſeth to reſtore *double* to his people, for all their damages that they had formerly ſuſtained, Zach. 9. 12. as he did ſometime to Job, Job 42.10,12.

and for confuſion] Or, *and*, in liew of (the prepoſition repeated from the former member, as the verb in the like manner, ch. 60. 17.) their *reproach*; becauſe the perſon is changed; as Job 18. 4. Jer. 27.1,2. Ezek. 31. 10. the prepoſition omitted; as chap. 59. 18.

they ſhall rejoyce in *their portion*:] Or, *they ſhall triumph*: for the word imlpyes *a ſinging*, or, *ſounding*, in triumphant manner, Pſal. 33.1. & 118.15. ch. 12.6. & 24.14. See ver. 3. Pſal. 126. 2. in *their portion*: a defect of the particle; as chap. 34. 2. 57. 8. in their portion, or inheritance, that they ſhall then return to, or poſſeſs again, as in the Jubilee year, Lev. 25.9,10. alluded to before, ver. 2. as that which for their portion was aſſigned to them at firſt, Joſh. 19. 9. Pſal. 16. 6. Ezek. 47. 13-23. Mich. 2. 4.

therefore in their land, they ſhall poſſeſs the double:] This (not to repeat again what of this branch was before ſaid) ſome make an inference upon the former, in regard of the illative particle, *therefore*; as implying, that becauſe they had undergone *double-ſhame*, therefore they ſhould now receive *double*, whether honour, or what elſe. But I conceive that the retribution of *double-honour*, was before-mentioned; and that in this clauſe is a reaſon rendred; of their rejoycing in the *portion*, that they ſhould then receive. And I ſuppoſe that the word here rendred, *therefore*, as an illative, ſhould rather be rendred, *becauſe*, as a cauſal; as of neceſſity it muſt be taken, chap. 26.14. Though I find not any, either of the Jewiſh Criticks, or ours, that have obſerved it: *in their land* returning again to it, after their long exilement and abſence, *they ſhall poſſeſs double*; they ſhall poſſeſs and enjoy a double portion, either in regard of that bleſſing of God, upon that which they ſhall poſſeſs, affording double in worth; to what beforetime it did. See chap. 4.2. or, in regard of the large extent of each ones portion to that in former times they held, a great part of them being waſted and worn out, either ſlain, and famiſhed in fight, and ſiege, before the deportaion; or conſumed in the captivity, and a remnant, ſome tenth of them onely, returning, chap. 6.13. & 10. 21, 22. & 11. 11. and there ſeemeth to be in it, an alluſion to the Law, concerning the firſt-born, that was to have a *double-portion*, Deut. 21.17. and to the houſe of Joſeph, that had *a double-portion* of inheritance, in the promiſed land; 1 Chron. 5.1. Joſh. 17. 17. Ezek. 47.13. as if he had ſaid, it ſhall be then with each Tribe, as it was with the houſe of Joſeph before: and with each of you it ſhall be, as if he were *a firſt-born*; as all the faithful in the Goſpel are ſaid to be, Heb. 12. 23. Howbeit, ſome underſtand it, not of their own, but of the Heathen, their enemies land; not that they ſhould repoſſeſs their own land, (though that alſo they did) but that *in their* (that is, the Heathens) *land, they ſhould poſſeſs double*, in way of reparation, for the double damages done them. But I adhere rather to the former.

everlaſting joy ſhall be unto them.] Heb. *joy of perpetuity.* See chap. 35.10.

V. 8. *For I the Lord love judgement*,] There is no great difficulty in the words, or matter of this verſe, ſave in the connexion of them, with the reſt of the context. Some conceive them to render a reaſon of what went before; either concerning thoſe ſtrangers, that had contributed to his people, that he would largely, and liberally reward them for it: becauſe they had offered freely, not by conſtraint, nor of rapine, but of their own lawfully gotten, 2 Cor. 8. 3--5. & 9. 5, 7. Or, concerning his own people, that had amids their long tedious, and grievous afflictions, continued firm to him, and ſincere in his ſervice, whom therefore in equity he could not but affect and requite, 2 Theſſ. 1. 6, 7 Heb. 1. 10. albeit the unſound ones among them, he deſervedly abhorred, chap. 1. 11-15. Others, ſuppoſe it to contain matter diſtinct from the former, concerning a further benefit, that God would vouchſafe to confer upon them; to wit the renewing of his Covenant with them, and premiſing a reaſon, why, in ſuch manner, he ſhould renew it. So he before cloſed up his promiſes of favours to be conferred upon, and in their deliverance, and after their return, Chap. 59. 21. Onely one learned Writer ſuggeſteth a divers reading, which admitted, will afford a very fit connexion of this paſſage with the former diſcourſe. He thus rendreth the words, *For I the Lord love right*; *I hate rapine by iniquity.* So preciſely the Greek rendreth it: and ſo is the word uſed in the plural form, Pſal. 58. 3. & 64. 6. and in the ſingular alſo lengthned, Job 5. 16. Thus the coherence will be ſmooth, a reaſon being rendred, why God will right, and repay the wrongs and damages done to his people; becauſe he loveth right, and hateth ſuch unjuſt and injurious courſes, as had been offered unto them, Pſalm. 11. 5.

For] Or, *Becauſe*; as rendring a reaſon of what enſueth.

I the Lord Love Judgment,] I love juſt, upright, and equal, dealing, delight in it, and in thoſe onely that practiſe it, chap. 56. 1, 2, 4. Jer. 9. 24 Zach. 8. 16, 17, 19.

I hate robbery for burnt-offering:] I abhor any oblation whatſoever, (one kind put for all, as chap. 56. 7.) brought of goods gotten by oppreſſion and wrong, and cannot therefore accept of any ſervice, or ſacrifice, tendred to me, by ſuch as practiſe the ſame; that which, in former times arguing their hypocriſie, had made all their ſolemn rites, and religious performances, ſo not unacceptably onely, but even abominable in Gods ſight, chap. 1. 11-15. & 66. 3. Amos 5. 21, 24. Or, *I hate rapine by iniquity*; the ſpoiling of perſons and people, by injurious courſes, as was before ſpecified. See 2 Sam. 3. 34-36. Hab. 1. 13.

and I will direct their work in truth,] This moſt, both Jewiſh, and other Interpreters, expound, of Gods rendring, or returning a reward to his people, for the miſery, and ignominy, that for his ſake, they had ſuſtained; as ver. 7. Some other, of Gods diſpoſing their affairs, in a ſucceſsful courſe, in a proſperous way; and that ſuch as ſhould be conſtant and permanent, chapter 26. 3, 12. And that former intimation of Gods *hating rapine*, as was laſt before hinted, will very well ſort with either of theſe. Howbeit, ſome underſtand it of Gods concurrence with his good Spirit, graciouſly working upon the hearts of his people, & thereby ſo diſpoſing, and managing their ways and works, that being performed in ſincerity, they might have acceptance, chap. 56. 7. the very ſum and ſubſtance of the new Covenant, or the renewed, and renewing Covenant, here after mentioned. See the like, Deut. 30. 6. chap. 57. 18. Jer. 24. 7. & 31. 33. & 32. 40. Ezek. 36. 26, 27. Mal. 3. 3, 4. But I go rather with the former.

and] Or, *therefore*; as chap. 42. 25. & 43. 12. and ſo moſt here render it.

I will direct] Heb. *I will give*; but the Hebrew term is of a very large extent, uſed commonly, *to make, to appoint, to put, to place, to frame, to direct, to diſpoſe.* See Deut. 28. 13. Judg. 15. 1. chap. 3. 4. & 22. 21. & 41. 19. & 43. 16. & 46. 13. and it may well be here rendred, *direct*, or, *diſpoſe*. See Eph. 2. 10. 23, 24.

their work] So the word properly ſignifieth, as Prov. 10. 16. & 11. 18. Jer. 31. 16. nor need we to depart from the proper notion of it, in this place. Howbeit, it is not unfrequently uſed alſo for *hire*, or *reward*, of work; as Lev. 19. 13. Jer 22. 13. Pſalm 109. 20. Chap. 40. 10. and 49. 4. and 62. 11. and ſo many here take it.

in truth] This ſome refer to God, he will, *in truth*, that is truly, and ſurely, make their reward good to them; as Judg. 9. 15, 16. Pſal. 69. 13. Others, to the reward; he will make their reward to be *in truth*,: that is, firm and ſure, as chap. 16. 5. Others, to their work; he will ſo frame, direct, and diſpoſe, their work, that it ſhall be done *in truth*; that is, ſincerely, or ſhall be *in truth*; that is, ſound and ſincere; as 1 Sam. 12. 24. 1 King. 2. 4. & 3. 6. Pſal. 145. 18. chap. 10. 20. & 38. 3. Joh. 4. 24. contrary to that which in former times it had been, chap 48. 1. Others, to their employments, which God would ſettle in a conſtant courſe, and ſo diſpoſe, that they ſhould be as well, ſure as ſucceſsfull. See chap. 39. 8.

and I will make an everlaſting covenant with them.] Heb. *I will cut out a covenant of perpetuity*, or, *eternity, to them.*] See chap. 55. 3. So Jer. 32. 40. & 50. 5.

V. 9. *And their ſeed ſhall be known among the Gentiles, and their off-ſpring among the people. All that ſee them, ſhall acknowledge them, that they are the ſeed* which *the Lord hath bleſſed.*] See chap. 60. 21. ver. 3. They ſhall ſo grow and multiply, ſo thrive and proſper, that they ſhall become very conſpicuous, Mat. 5. 14, 16. and that it ſhall evidently appear to all that ſee them, that there goeth a bleſſing of God along with them, Act. 5. 13.

their ſeed, and their off-ſpring] See chap. 44. 3.

ſhall be known] Shall be eminent, conſpicuous or famous: the word is uſed of ſuch, as are of ſpecial note, and of whom more ſpecial note is taken, then of others, in the places of their reſiance, ſo Pſal. 76. 1. *God is known in Judah, his name is great in Iſrael*; and, *her husband is known in the gates, when he ſitteth among the Elders of the land*, Prov. 31. 23.

among the people,] Heb. *in the midſt of the peoples*; *in the midſt*, for, *among*; as cha. 24. 13. Jer. 39. 14. & 40. 6. *peoples*; as chap. 11. 10. & 14. 2. among peoples of divers and ſeveral countries, with whom they ſhall be mixt, they ſhall be ſo eminent, that they ſhall be known and diſtinguiſhed from them.

the ſeed which *the Lord hath bleſſed*] Or, *a ſeed*; (for there is no article here in the text) that (the relative is wanting; as chap. 60. 8.) *the Lord bleſſeth*; that have Gods bleſſing accompanying them. See chap. 44. 3. & 65. 16, 23.

V. 10. *I will greatly rejoyce in the Lord, my ſoul ſhall be joyful in my God*:] Theſe two laſt verſes, ſome rent off from this chapter, and prefix to the next; but I ſee no neceſſity ſo to do, ſince that the ſubject matter of them ſuiteth well with the former diſcourſe. This verſe containeth a thankful acknowledgment, conceived in the perſon of the Church, of the ſpecial favour, and gracious goodneſs of God, afforded unto her, in ſuch manner, as had been before related, ver. 3——7.

greatly rejoyce] Heb. *rejoycing, rejoyce*; as chap. 66. 10. that is, exceedingly rejoyce: the affection of Gods people, upon their reſtitution, above-deſcribed. So ver. 7.

in the Lord] Or, *for him*; becauſe of him; as Pſal. 150. 2. chap. 47. 9. & 57. 17.

my ſoul] For, *my ſelfe*; as Pſal. 3. 2. But the form maketh it more emphatical. So Pſal. 34. 2. Luk. 1. 46, 47. the ſame thing to that purpoſe alſo repeated, Hab. 3. 18.

for he hath clothed me with the garments of Salvation? he hath covered me with the robe of righteouſneſs:] Or, *with garments of ſalvation*; *with a robe of righteouſneſs*: that is, with ſalvation, as with goodly garments: with righteouſnes, as with a robe, he hath, by his gracious deliverance wrought for me, and his beneficence, plentifully conferred upon me, made me as glorious, and as conſpicuous, in the eyes of all that behold me, as if I were arayed, in the richeſt and moſt gorgeous apparel, that is worn by any, at times of greateſt ſolemnity. So Job 29. 14. Pſal. 132. 9, 16. & 149. 4. Zach. 3. 4, 5. See chap. 51. 9. & 59. 17.

the robe] Of this garment. See chap. 59. 17.

of righteouſneſs,] That is as ſome, Chriſt, who is *our righteouſneſs*, Jer. 23. 6. & 33. 16. 1 Cor. 1. 30. and, *the Sun of righteouſneſs*, Mal. 4. 2. and whom we are ſaid to put on, Rom. 13. 14. Gal. 3. 27. Rev. 12. 1. or, his righteouſneſs to us and made ours, Phil. 3. 9. or, inherent righteouſneſs, exerciſed, and diſcovering it ſelf in the lives of Gods people, Pſal. 132. 9 Eph. 6. 14. Rev. 19. 8. But I rather, by *righteouſneſs*, underſtand here, Gods beneficence and bounty, with the fruits of it conferred upon his Church, his ſpouſe, in a juſt, that is, in a full, ample, large, and liberal manner and meaſure, Luk. 6. 38. See on ver. 3, 11. So ſeemeth the word *righteouſneſs*, to be taken, Pſal. 112. 3, 4, 9, compared with 2 Cor. 9. 9, 10. as alſo, chap 48. 18. & 51. 6, 8. & 52. 17. Dan. 9. 7, 9, 16.

as a bridegroom decketh himſelf with ornaments,] Or, that *maketh*, or *uſeth,prieſtly*,or *princely attire*,or,*bravery*; a defect of the relative; as verſ. 9. the verb ſignifieth properly to *exerciſe*, and *execute*, *the office of Prieſt*, or, *Prince*; for the word ſignifieth either. See on verſ. 6. and in the next place, to uſe *prieſtly*, or, *princely carriage*, or *habit*; or *to demean himſelf as a Prieſt*, or *Prince*: ſo here,for apparel; and ſome conceive it to have reference to the high-Prieſts goodly rich robes, Exod. 28. 2,3,40, 41. or it may as well allude to ſome great Princes ſtately attire, at the time of ſome ſolemn feſtival, Ezek. 23. 15. the noun notes *attire*, or *bravery*. See on verſ.3. *like a bridegroom*, who on his marriage day, though but a mean man, yet ſtrives to make himſelf as brave as he can, as if he were a perſon of ſome eminent place, a Prieſt or a Prince; or, as ſome, as a bridegrom, that (on his wedding day) *miniſtreth* unto, and attendeth upon his Bride among others,but in a ſuit or raiment, diſtinct from, and more eminent, then others: and ſo alſo there ſhould be an alluſion to the Prieſts miniſterial apparel.

and as a bride adorneth her ſelf with Jewels.]Or,*as a Bride*, that (the relative ſupplied,as before) *decketh her ſelf with her implements*: for the word here uſed,is of a very large extent, comprehending any utenſil,veſſel,or inſtrument,uſed about houſe, or husbandry, or perſons themſelves whatſoever.See on chap.22. 24. & 32.7. as a Bride, that is wont to be moſt curious, in dreſſing,and decking up of her ſelf, and will be ſure not to forget, or omit any the leaſt implement,that may be deemed requiſite to make her compleatly ſet out. See chap.48.19. Jer.2.32. There is a ſweet elegancy, of like ſound,in the original,between the words of *bride*, and *implement*; as in the former branch, the like between *bridegroom*, and *prieſt*, or *prince*: neither of which can in our Engliſh be expreſſed. Of theſe rich ornaments of the Church, Chriſts Spouſe, and of Chriſt her bridegroom, ſee Pſalm 45. 8,9,13,14.

V. 11. *For as the earth bringeth forth her bud, and as the garden cauſeth the things*, that are *ſown in it, to ſpring forth; ſo the Lord will cauſe righteouſneſs, and praiſe, to ſpring forth, before all the nations.*]God will cauſe his gracious goodneſs, which ſhall produce abundant matter of praiſe, and fill all places among you, therewith,in ſo large and plentiful a manner,to extend it ſelf unto you, and to manifeſt it ſelf among you, that your whole land ſhall ſeem to be covered over with it,and it may ſeem to have ſhot ſuddenly up out of the ground; and the people that live about you, ſhall be enforced to take notice of it, as before, verſ. 9. unto that which was there ſpoken, doth this ſpeech of Gods people here relate, as acknowledging that now fulfilled and accompliſhed,that was there promiſed and foretold. See the like expreſſions, Pſal. 72. 3. and 85.11,12. chap. 45.8.

the earth,] Or, *the ground*, being tilled,manured,and husbanded, chap.5.2. Mark 4.28.Heb.6.7.

bringeth forth her bud] Or, *ſendeth out her buds*,or *ſprigs*; for the term,though ſingular,is here collective; as Pſal. 65.10. See of the word,chap.4.2. of the generality of it,Gen.19.25.and of the uſe of it,by way of reſemblance,Ezek.16.7.

as the garden cauſeth the things that are *ſown in it,to ſpring forth*;] *A garden*,a place wont to be more carefully and curiouſly kept and tended, then others ordinarily are, chap.1.29 as ſuch a place eſpecially being well watered, chap. 58. 11. maketh the ſeeds ſown in it, to ſpring up, ſoon, and thick, and to thrive exceedingly, chap.44.4.

the Lord will cauſe righteouſneſs, and praiſe, to ſpring forth.] He will make theſe things to be as rife among you, as if your whole land were but one garden, ſown all over with ſuch ſeed. See the like ſimilitude, Jer.31.27.

righteouſneſs and praiſe] The fruits of his goodneſs, and beneficence; which ſhall miniſter matter of, and produce abundance of praiſe from his people, in the cheerfull and comfortable enjoyment thereof. See verſ.10.

CHAP. LXII.

Verſ. 1. F*Or Zions ſake will I not hold my peace*, &c.]In this chapter the Prophet profeſſeth his ſerious purpoſe of conſtant and unwearied ſolicitation of God, for the compleat performance of his Churches reſtitution, before promiſed,chap. 60. & 61. exhorteth, and exciteth,other his fellow-miniſters, to the like practice, verſ.6,7. and relateth again,in Gods name, with new illuſtrations,the former promiſes,confirmed with a ſolemn oath.

For Zions ſake will I not hold my peace, and for Jeruſalems ſake I will not reſt;] Some would have theſe words to be ſpoken,as in the perſon of God himſelf, profeſſing, that he will not let the world,and the kingdoms of the world, be at reſt, until he have, by Cyrus,reſtored his people to liberty, and ſetled them in their own land again. So ſome, both of the Jewiſh and Chriſtian Commenters,who add withall,that God is ſaid to ſit as quiet and ſilent, while he ſuffers men to tyrannize over his people, Pſal. 35. 22, 23. & 83.1.chap.42.14.& 65.6. Others,in the perſon of Iſrael, the main body of the people, inceſſantly ſoliciting God in the time of their captivity, for reparation and reſtitution, Lam. 2. 18,19. ſo likewiſe,ſome of either ſort. But others again, with whom I concur,conceive them to be ſpoken,by the Prophet, in his own perſon, impoſing on himſelf,a continued task, to be inceſſantly imployed, either in the preaching and publiſhing of theſe gracious promiſes, and glad tidings, concerning the deliverance and reſtitution of Gods people, or in dealing with God, by interceſſion and prayer for the ſpeedy performance of it. See the like in the people, Pſal 137.5,6. in Daniel,Dan.9.2,3. & 10.2,3.

Zion, and Jeruſalem] Are here, one and the ſame; as chap. 2, 3. a type of the Chriſtian Church: the ſame thing in divers terms reiterated, to expreſs his earneſt deſire of the welfare of Gods people.

untill the righteouſneſs thereof go forth as brightneſs, and the ſalvation thereof as a lamp that *burneth*] Until Gods people be fully righted againſt their adverſaries, and their deliverance entirely accompliſhed.

untill] Not that the Prophet either was ſure, or did make account that he ſhould ſurvive, either until the diſſolution of the Babylonian deportation (for he deceaſed long before it began)and much leſs untill the incarnation and appearance of the Meſſias, under whom theſe predictions were to have their full complement: but that for his time, ſo long as he ſhould continue, he would never give over preaching of, and praying for theſe things; as the Pſalmiſt of himſelf, Pſal. 104.33. and others after him ſucceſſively, he hoped would do the like,verſ. 7. and that if he were to live and ſurvive, until either, he would never intermit, or ſurceaſe that employment: it is like the Apoſtles ſpeech of himſelf,1 Theſſ. 4. 17. *We that are then alive, and remain*, to wit, at Chriſts coming, that is, I, and ye, if we be found ſurviving; or like his charge to Timothy, 1 Tim.6. 14. *to keep* the things enjoyned him,*until Chriſts appearance*; which yet he was not to live unto; but he for his time,and others, after him, ſucceſſively, and reſpectively,for theirs. So Mat.28.20.

the righteouſneſs thereof go forth as brightneſs] Untill God clear their cauſe,by executing juſtice on their adverſaries, chap.51. 22, 23. & 59.16,17. See the like expreſſions,Pſal.37.6. Mic.7. 9.

as brightneſs] Or, *according to brightneſs*; that is,*brightly*, *clearly*; (as, *according to purity*, that is, *purely*, *exactly*, chap. 1. 25. Or, becauſe the article is here included) *according to the brightneſs*, not the light alone, to wit, of the day, Prov. 4. 18.

and the ſalvation thereof, as a lamp that *burneth*] Till her deliverance and reſtitution, be in a conſpicuous and eminent manner effected,chap.60.1,2.

a lamp that *burneth*] That burneth clearly, John 5. 35. and being ſet aloft, may be ſeen afar off,Mat.5. 14. a defect of the relative,as chap.61.9.

V. 2. *And the Gentiles ſhall ſee thy righteouſneſs, and all Kings thy glory*] Or, *That* (the copulative for the finitive; as chap. 53.2.) *nations may ſee thy righteouſneſs, and all* their *Kings* (a defect of the pronoun; as chap. 61. 7.) *thy glory*. Or, *Then ſhall Nations ſee thy righteouſneſs*, &c. as chap.49. 21. the end is intimated in the one; the event, or conſequent,in the other. The Prophet turneth his ſpeech to Sion, to the Church: a change of the perſon, as chap. 24. 19. & 61.7. That forraign people may ſee, and take notice of what God hath done for thee, how he hath both righted and honoured thee; or,*Then they ſhal ſo do*.See chap. 60 3. & 61.6,7,11.

all Kings] That not the meaner ſort of people only, but Kings alſo, who are wont to ſet light by, what inferiour ones have in high eſteem, may admire thine excellency; and not ſome of their petty Princes only,but all,even the greateſt, and ſtatelieſt of them See chap. 52. 15.& 60.10.

and thou ſhalt be called by a new name, which the mouth of the Lord ſhall name] That is, as ſome, thy fame, and renown,ſhal be far greater then ever it was, God ſo diſpoſing of thee; *name*, for *note*, or *renown*,as Gen.6. 4. & 11. 4. or, as others, thou ſhalt be ſet in a new eſtate, ſuch as thou waſt never in before, whereof God ſhall be the author, Rev.2.17. & 3.12. or, thou ſhalt have a new name aſſigned thee by God, whereby thou ſhalt be commonly known,and called, implying a ſtrange alteration of thy State, from what formerly it was. See verſ.4. chap. 65.15. Some render this alſo, in a continued tenour, *That thou mayſt be called by a new name*, &c. as before.

a new name]That is, *a pleaſant name*, ſay ſome: as, *a new ſong*; that is, *a pleaſant ſong*,Pſal.96. 1.& 98. 1. and, *new wine*,for, *pleaſant wine*,Mat.26.29. but neither doth the word ſeem ſo to ſignifie in the places produced, nor need it here be ſo rendred,rather, as *new wine*, in the one place, is another kind of wine, then that our Saviour then drank with them: (for it is not the ſame word with that uſed, for *wine new*, in regard of age, oppoſed to *old*, Matth.9.17. Luke 5.38,39.) ſo *a new name*, here, may be put for *another name* (ſo is it expreſly ſaid, chap. 65. 15.) then ſhe had been formerly called by: as for *new tongues*, Mar. 16. 17. is ſaid *other tongues*, Acts 2.4. but to alter the ordinary verſion is no need. What this new name is,ſee expreſſed verſ. 4.

which the mouth of the Lord hath named] Heb. *hath named it*: a redundant form, in that language very frequent. So Pſalm 1. 4. & 144.8.which God himſelf hath, as by word of mouth impoſed on thee, anſwerable to that ſtate, that he hath raiſed thee unto: *hath named*; that is, *hath expreſſed*, ſay the Jewiſh Criticks, referring us to the places, where it is ſaid, *expreſſed by name*,Num.1.16.

1 Chron. 12.31. & 16. 41. Some of ours, *ſet, aſſigned,* or *appointed,* thee; as Gen. 30.28. *appoint,* or, *ſet me out, thy wages,* ſo rather, then as ſome, *which the Lords mouth hath engraven:* as alluding to the manner of engraving mens names, to perpetuate the memorial of them, in marble, or braſs; for neither doth the metaphor of *engraving,* ſuit well with the word, *mouth;* nor is the word any where found uſed, for *to engrave;* though to *pierce,* or *bore thorow,* it be ſometime uſed, 2 King 12.10. chap 36.6.

V. 3. *Thou ſhalt alſo be a crown of glory in the hand of the Lord, and a royall diadem in the hand of thy God.*] Heb. *And thou ſhalt be,* &c. *And* for, *Alſo:* as chap. 60. 17, 21. Or, *That thou mayſt be,* &c. carrying on the ſentence ſtill, as before, verſ. 2.

a crown of glory] Or, *as a crown of glory;* the note of ſimilitude is oft wanting. See Pſal. 11. 1. & 119. 119. and hereafter, verſ. 5. *a crown of glory,* that is, *a glorious crown.* So Prov. 4. 9. Jer. 13. 18.

in the hand of the Lord] Here ſome Interpreters make much ado, and having tyed a needleſs knot, deviſe many wayes how to unty it again: a crown, ſay they, is no ornament of the hand, it is wont to be born on the head, not to be carried in, or worn on, the hand: and how is Sion then ſaid to be *a crown,* or as *a crown in Gods hand?* To this ſome anſwer, and ſo one of the Jewiſh Criticks, that there are ſome places, where they wear their crowns on their hands. So indeed the Chriſtian Souldier, in Tertullians time, carried his lawrel wreath, or garland in his hand; becauſe he made ſcruple of putting it on his head: but in what countrey they uſed to wear crowns on their hands, I ſuppoſe that grand Maſter could not readily have told. Others therefore ſuppoſe, that the word *crown* may ſignifie any rich, or coſtly jewel, in general, as rings, bracelets, and the like. Whereof *rings* may the rather be ſo termed; becauſe the word that this cometh of, ſignifieth *to environ,* or *encompaſs,* Pſalm 5. 12. & 103. 4. 1 Sam. 23. 26. and the ring, as an hoop, encompaſſeth the finger round about: and here again is drawn in that of *engraving,* verſ. 2. as wel ſuiting with this notion; becauſe the manner was to carry about them, the names or pictures of their ſpecial friends, engraven on their rings, to have them alwayes in their eye. See chap. 49. 16. but of that before. Some place would be produced, where the word here found, is ſo liberally uſed; for that of 1 Maccab. 4. 57 of the *golden crowns,* wherewith the fore-part of the Temple was adorned, at the feaſt of Dedication, mentioned, John 10. 22. will not prove it. Others therefore ſay, that *in,* or *on, the hand of the Lord,* is no more then, *in,* or, *on the Lord:* and that it may be as well, *on his head,* as, *on his hand.* So, *by the hand of thy ſervants haſt thou reproached the Lord,* chap. 37. 24. that is, ſimply, *by thy ſervants;* who alſo did it with their mouthes, or tongues, not with their hands: but theſe two phraſes, as they render the particle here, are not matches; & yet the one helps, and leads us unto the genuine notion of the other, being rendred as it ought. The Jewiſh Commenters ſome of them expound it, *in the hand;* that is, *in the power and protection of God:* the hand being mentioned, not as wearing the crown, but as holding and keeping the crown faſt on the head of his people, from falling from it; as Lam. 5. 16. or being forced of it; as Rev. 3. 11. & 12. 4. whereunto alſo ſome of ours add, that hereby is implyed, that this crown is not to be ſet on Gods head, but to be put into his hand; that is, committed to his care and charge: and *hand,* for *power* or *protection,* is indeed frequent in Scripture. See chap. 49. 2. Pſal. 31. 15. John 10. 28, 29. as alſo, for *care,* and *charge,* Pſal. 31. 5. chap. 3. 6. But this ſeems not to ſuit ſo well with this place: for it is not a crown ſet on the heads of Gods people, that is here ſpoken of; but Gods people are ſaid rather to be *a crown,* or, as *a crown,* in ſome ſort, unto him. I conceive therefore, that the words ſhould be rendred; *that thou mayſt be* as *a glorious crown,* or *diadem, by,* or, *through the hand of the Lord;* that is by means of that work, which the Lord ſhall effect for thee, in thy deliverance, and advancement; the particle is very commonly uſed in that notion, to import the efficient cauſe or means, whereby ought is effected. So, *thou that ſaveſt by thy right hand,* Pſal. 17. 7. & 136. 12. *by,* or, *with a ſtrong hand, and an arm ſtretched out:* and, *by thee,* & *by my God we ſhall do valiantly;* and the like, Pſa. 18. 29. & 44. 5. & 60. 12. and *hand* for, *work;* or, if ye ſo pleaſe, *power-working,* is no leſs frequent; *that it may be known that it is thy hand, and that thou haſt done it,* Pſal. 109. 27. and, *his hand is ſtill ſtretcht out;* that is, he is working ſtill, chap. 5. 25. & 9. 12, 17, 21. as alſo *finger,* is found uſed in the ſame notion, Exod. 8. 19. Luke 11. 20. See alſo, Ezra 7. 28. & 8. 22. Nehem. 2. 8. & 5. 8. and that the word *Crown* is commonly taken for ought that is a grace, and an ornament, that is, matter of honour, and eminency, in, or, unto, any, it is no leſs apparent; for ſo is *wiſdome* ſaid to be a crown to him that hath it, Prov. 4. 9. and *a vertuous woman a crown* to him that hath her, Prov. 12. 4. and *childrens children a crown* to their parents, Prov. 17. 6. and, *the hoary head, a crown* to the righteous aged, Prov. 16. 31. and, *wealth, a crown* to the wiſe, that know how to uſe it, as they ſhould, Prov. 14. 24. the meaning then is, not ſo much as ſome, that Gods people ſhould be as dear, and as pretious unto God, as his crown is to a King, the like whereunto, is of his ſignet implyed, Jer. 22. 24. as that they ſhould become exceeding glorious and eminent, above other people, as the Crown is an Enſign of the higheſt ſtate, and honour, and ſhould in regard thereof, become very conſpicuous, of great renown, far, and near, (the crown worn on the head, being more in ſight, then any ornament, on any other part of the body) by Gods good hand upon them, and for them, by his works already wrought, and to be further wrought for them, and by his conſtant reſidence among them, and gracious abode with them, ready, upon all occaſions, to engage himſelf and his power for them, chap. 4. 2, 5. & 11. 10. & 60. 1, 2, 7, 9, 15, 19, 20. & 61. 9. 11. and conſequently, that they ſhould become as a crown unto him, the ſubject matter of his glory, a glory unto him, by whoſe hand they had thus been advanced, chap. 44. 23. & 49. 3. & 60. 21. & 61. 3. for I conceive that to come far ſhort of the Prophets intendment, which ſome have, that the meaning is, that they ſhould be *a kingdome* again: they had come neerer home to it, had they ſaid, that they ſhould all of them be Kings, or they ſhould be a kingdome conſiſting of none but Kings. See verſ. 6.

and a royall diadem in the hand of thy God] the ſame thing repeated in divers terms; but of the ſame notion in general.

a royal diadem] Or, as *a royal crown;* the note of ſimilitude ſupplied, as before. Heb. *crown of Kingdome;* or, *a Kingdome,* as Eſt. 6. 8. the word, *a diadem,* would better fit the former term: both ſignifie *a crown;* but with ſome difference, in regard of the native notion of either: for the former cometh (as hath been ſhewed) from a word that ſignifies, *to environ,* or *encompaſs;* and ſo takes in *crowns,* or *wreaths,* of all ſorts: ſo termed, becauſe they do all encircle the head: and thence alſo hath the *diadem* its name in Greek; becauſe it was bound about the head, and was ſometime no other, then a *fillet:* as appears by the ſtory of Mithridates his queen, who therewith endeavoured to ſtrangle her ſelf: but this later word hath its riſing from a root that ſignifies, not *to encircle,* but *to enwrap.* See cap. 22. 18. and doth therefore properly denote ſuch an one, as we call *a cloſe crown;* wherewith the head is not environed, and encircled only, but enwrapped, and encloſed in it: whereas *open crowns,* as well as *cloſe,* are in the former word included; the former whereof, is but as *a wreath;* this as *a wrapper.* Now becauſe theſe enwrapping tires, I mean ſolemn, and honorable ones, were of two ſorts, the Prieſtly one, rendred *a miter,* Zach. 3. 5. and the Princely one, rendred *a diadem,* as here, ſo Job 29. 14. though not ſo fitly, as hath been ſhewed; therefore as well for diſtinction, as for further amplification, the *crown* here alluded unto, is ſaid to be, *the crown of a Kingdome:* not ſuch as the high Prieſt wore; though that alſo was rich, Exod. 28. 36, 37. nor ſuch as might beſeem ſome petty Prince to wear: but *a crown-royall,* ſuch as the King of Ammons was, 2 Sam. 12. 30. ſuch as was Solomons, Cant. 3. 11. ſuch as King Ahaſuerus his, Eſt. 6. 8.

in the hand of thy God] Or, *by the hand.* Heb. *palm;* for the *palm* of the hand doth the word properly ſignifie. See chap. 1. 6. & 49. 16.

V. 4. *Thou ſhalt no more be termed, Forſaken; nor ſhall thy land any more be termed, Deſolate.*] Or, *That thou mayeſt be no more termed, Forſaken; nor thy land any more termed, Deſolate.* Heb. *It ſhall not be ſaid any more to thee, Forſaken; nor to thy land ſhall it any longer be ſaid Deſolate.* Of which form of ſpeech, ſee on chap 61. 6.

Thou ſhalt no more be termed, Forſaken] Thou ſhalt no longer continue in contempt, and diſgrace, as thou haſt done all the time of thy captivity; during which, ſhe was not only forſaken of her people, chap. 60. 12. but ſeemed alſo forſaken, and forgotten, by God himſelf, chap. 49. 14. like a woman caſt off by her huſband, chap. 49. 21. & 54. 6, 7. & 61. 7. Jer. 30. 17. Hoſ. 1. 10. 1 Pet. 2. 10.

nor ſhall thy land be any more termed, Deſolate] Or, *Deſolation:* as chap. 1. 7. & 17. 9. & 64. 10. It ſhall lye no longer deſolate, but be peopled, and huſbanded, and become fertile, and fruitful again, chap. 4. 2. & 61. 4, 5.

but thou ſhalt be called Hephzibah; and thy land Beulah:] Or, *But that thou mayſt be called,* &c. *but it ſhal be ſaid to thee—— and to thy land,* &c. as before.

Hephzibah] Or, *Chephtſi-bah;* that is, *my delight* is *in her:* the name of Ezekiahs queen, Manaſſes Mother, and it was, it ſeems, a name, in thoſe times, not unuſual, 2 King. 21. 1. it implyeth the delight that God would take in his people reclaimed now, and refined, Pſal. 132. 13, 14. & 147. 10, 11. & 149. 4. So the Saints are Davids *Chephtſi-bam,* Pſal. 16. 2.

Beulah] That is, *Married;* as Gen. 20. 3. Deut. 22. 22. chap. 54. 1. It ſhall be with thee, and with thy land, as with a woman that hath got a good match; whereby her ſtate is much improved, and advanced, ch. 54. 5. Jer. 3. 14. Hoſ. 2. 19, 20. or, with one, who having been left by her huſband, upon ſome breach between them, for a time, is now reconciled again to him, & lives now, the breach being wholly made up, in as entire and inward a conjugal conjunction to him, and communion with him, as ever, Hoſ. 2. 7. 1 Cor. 7. 11. For they much diminiſh the force of the term, that render it, with the old Latine, following the Greek, and the Chaldee likewiſe, *inhabited;* or, as ſome other, *poſſeſſed:* albeit, that be true, which the Jewiſh Commenter here hath, that a land inhabited, ſeems to be as a married wife; a land diſ-peopled, to ſit as a lone woman, or a widow, Lam. 1. 1. but they expreſs not the elegancy of the reſemblance, here uſed.

for the Lord delighteth in thee] Or, *becauſe the Lord delighteth in thee*, the reaſon why ſhe might well be ſo termed, when the Lord, by reſtoring of her in that manner, and advancing her to that height of honour, ſhould abundantly ſhew what affection he bare unto her, Pſal.147. 11.

and thy land ſhall be married.] So is the word uſed, Prov.30.23. It is as if he had ſaid, Whereas thy land hath been without Inhabitants, having been diſpeopled, and ſo like a lone woman, without children it ſhall now, as if it were a married wife,enjoying the company of an husband,in a comfortable and honourable way, be repleniſhed with people, as with children, thorough Gods bleſſing upon it,chap. 54.3,5. Jer.31.27.

V. 5. *For as a young man marrieth a virgin; ſo ſhall thy ſons marry thee.*] Or, *when*(as Pſal.75.2.) as (the note of ſimilitude ſupplyed; as chap. 47.3.8.) *a young man marrieth a virgin*; ſo (ſupplyed, as Pro.26.11.) *thy ſons ſhall have married thee*; carrying on the diſcourſe in a continued context,from the beginning of the Chapter, unto the end of this verſe.

as *a young man marrieth a virgin*;] He doth not ſay, as one of the Jewiſh Doctors well obſerveth, as when an old man marrieth a young maid, nor,as when a young man marrieth a widow, whoſe prime,& flower,another hath, before him,enjoyed: but as when a young man, yea, *a choice* one, (for ſo the word here uſed properly ſignifies: See Ch. 40.30.) marrieth *a virgin*: implying ſuch an exact correſpondency of condition on either ſide, as might give full contentment, and mutual delight, unto either: a fit reſemblance, whereby to decypher the moſt comfortable and flouriſhing condition of a Kingdom, or State, ſo unanimouſly compacted, and counited together,that all parts and parties,in it,have abundance of mutual contentment, one in another, Pſal.122.3 Act 2.40-47. & 4.32-34. for they ſeem to ſhoot ſhort, that would have it, an intimation onely of peaceable times; for that in times of peace, young men have opportunity of contracting marriage, & enjoying their matches, while they ſtay at home; whereas in times of hoſtility, they are ſent out to war.

ſo *ſhall thy ſons marry thee*:]Concerning this clauſe, there is much debate among Interpreters; and there ſeems to be in it ſome difficulty: For how the children of Sion ſhould be ſaid to marry her, their mother, may ſome doubt well be moved. This difficulty will be utterly taken away, if we admit either the ancient Greek,or the old Latine verſions, which render the text, *A young man dwelleth with a virgin*; *and thy ſons ſhall dwel with thee*; that is, ſay they, that receive and retain this reading, Thy people ſhall dwell together within thy walls,as lovingly,and contentedly,as ſuch a couple are wont to live together. And ſo the queſtion might ſoon be at an end, if the Hebrew term here uſed, and in our Verſion rightly expreſſed,did not neceſſarily enforce to ſome further conſideration. Some,therefore, by *Sions children*, here, underſtand ſuch of them, as were Teachers, and Paſtors, which God promiſeth to raiſe up from among them, and to furniſh his people with, Chap. 60. 19, 21.Jer.3.14,15. ſaid here to *marry* her, yet not to themſelves, but unto God and Chriſt, of whom, in the next branch,as makers of the match,between him and her. So Paul of himſelf, 2 Cor.11.2. But I find not where this word of *marrying*, in Hebrew, is uſed, for the making up of a match between two parties; though we ſo uſe the word, ſometime in our language: but for to take a wife to ones ſelf,and to *own*, and *poſſeſs* her,as his wife, as the word originally importeth. Others by her *ſons*,conceive to be meant her Rulers, Governours,and the meaning to be,that ſhe ſhould no longer continue in ſubjection to ſtrangers: but ſhould have Rulers and Governours of her own Natives, Jer.30.21. as God had, at firſt, appointed that it ſhould be, Deut.17.15. For the King,or Ruler, ſeems to be as an husband to the State,& the ſtate as a wife to him: And ſhe is therefore ſaid to be as a widow,when ſhe is deprived of her King,her Head, chap. 47. 8,9. Lam.1.1. Others, again, by her *Sons*, would have meant her people in general, who being of the ſame faith and religion, with her, ſhould be joyned firſt,as in a conjugal bond unto her, that is, unto the Church, and being ſo united unto her, ſhould then,together with her, be joyned in marriage unto Chriſt. And true it is, that Gods Church, and his People, in ſuch tropical ſpeeches, doe many times admit notions of divers relations, upon divers conſiderations, which being taken in propriety of ſpeech, would be inconſiſtent one with another. So the *new Jeruſalem*, is ſaid to be *the Lambs bride*, Rev.21.2,9. and they are pronounced *bleſſed*, that are as *gueſts invited* unto their *wedding feaſt*,Rev.19.9. Now,though in propriety of ſpeech, and the truth of the thing ſo taken, the *bride*, and the *gueſts*, cannot be one, and the ſame: yet certain it is, that this new Jeruſalem can be no other then the Church; nor the gueſts at this feaſt, any other,then the faithful,of whom this ſelf-ſame Church conſiſteth,called the Saints, Rev.19.8. Again, here children are ſaid to marry her;whom yet ſhe is ſaid to put on as her wedding apparel, or ornaments, elſe-where, chap.49.18. Howbeit,becauſe the accommodation hereof to the preſent paſſage,ſeems not to come off ſo ſmoothly; there are ſome other ways of ſolving this doubt, and ſalving this ſeeming incongruity exhibited by others. Theſe hitherto have followed the reading, which our Engliſh Verſions, three of them retain. But our ancienteſt Verſion, commonly extant, rendreth it, *God ſhall marry himſelf unto thy ſons*: But beſides that, the verb is plural, which unleſs we will refer to *Elohim*, which is a plural form, and hath ſometime both verbs, and nouns, plural, joyned with it; as Gen. 20. 13. Joſh. 24. 19. and in this very argument, chap. 54. 5. will not ſuit well here, and it may ſeem over-far to fetch it in hither, from ver 3. this Verſion leaves out the word, *thee*, affixed to the verb of *marrying*, which may not be omitted. One therefore, of good note rendreth it; as *a young man joyneth in marriage* unto him *a virgin*: ſo will *he* (to wit, the Lord) *joyn in marriage* to himſelf *thee*, and *thy ſons*; but he rendreth no reaſon of this reddition: And beſides the inſertion of the copulative, which yet is frequently omitted, (though whether in the conjunction of a pronoun affixed with a noun looſe may be doubted) the number of the verb gives a further juſt ground of demur. Others, laſtly, of prime reckoning, render it on this wiſe; As, *when a young man taketh a virgin*, when *thy ſons take thee wives*: not meaning that they take wives for her, but for themſelves: So the word *thee*, ſhould be but an expletive elegantly uſed; as in thoſe forms, *goe thee*, Gen 12. 1. compared with Act 7.3. *ſit ye*, Gen.22.5. *depart thee*, 2 Sam.2. 22.the like whereunto,is in other languages alſo very rife; and the reddition of the ſimilitude ſhould be all in the latter part of the verſe. But this ſeems ſomewhat harſh alſo, as well as the former. Nor doth that run any more ſmoothly, which another hath, and I compriſe under this, becauſe it ſwerveth not much from it, who would not have any ſimilitude here implyed, but a collation rather of things foretold, to wit, that there ſhall be again marrying of young men, and maidens with them, and keeping of nuptial feſtivals, with joy and mirth, an argument, of times of peace and tranquility: for in times of trouble and diſtreſs, ſuch things ceaſe, and ſo did with them,for ſome time,Jer.7.34.& 16.9.& 25. 10 & 33.11.but that the joy and delight ſhall be far greater,then any joy of that kind, either among them,or elſe-where, that God and his Church, ſhall mutually enjoy either in other. And this ſenſe to bear, the words muſt be rendred, *A young man ſhall wed a virgin*; but *thy ſons*, much more delightfully,*ſhall wed with thee*; that is, in thy land; *and the bridegroom ſhall have much joy of* his *bride*:but *God ſhall rejoyce* much more over thee;*and*,for *much more*, ſaith he, as Prov.6.16,17.& 30.19,31. but nor are thoſe places ſo pregnant for it; nor is *and*, here, in the text,where he would have it, though it be in the vulgar Latine. In this great variety I ſhall make bold to deliver mine own conjecture, with the grounds of it, and ſo leave it to the learned. An hint whereof, I have from one of the Jewiſh Doctors, who taking his riſe from the Chaldee before-mentioned. ſaith the meaning is, that her people ſhould *poſſeſs her*; that is, their land, and not be diſpoſſeſſed of it again, as formerly they had been: and that ſeems ſomewhat indeed of it, but not all. The verb *Baal*, therefore doth,in the firſt place ſignifie, *to poſſeſs*,or *be poſſeſſed* (as we uſe to ſpeak) *of*,ought, in general,as Lord, or owner of it, 1 Chon.4.22. after that,more ſpecially, ſo *to take*, and *be poſſeſſed of* a wife, Mal.2.11. *Judah hath married*, or,*holdeth in marriage the daughter of a ſtrange god.* And indeed, this latter is the more peculiar notion of the word. So Deut.24. 1. *when a man hath taken a woman* (to wit, *to wife*, as chap. 21. 11.) *and is poſſeſſed of her*, that is, doth keep, or hold her, converſe & live with her,as a wife: ſo rather then *married* her,for that was mentioned; implied, at leaſt, in the taking of her before. Hence the noun *baal*, ſignifieth firſt, in a large extent, *a Lord, Maſter*, or, *Owner* of ought in general. See on Chap.41.15. So *the owner of the houſe*, Exod.22. 7. and *the owner of the pit*, Exod.21. 34.more ſpecially,*an husband*,as *Lord*,Gen.18.12.or,*owner* of his wife Exod.21.3, 22.and the participle active,*boel*,a man *poſſeſſing*, or *poſſeſſed* of, a wife, being an *husband*,ch.54.5 and the paſſive *beulah* a woman *poſſeſſed* by an husband, *a wife*. So it is fully expreſſed, Deut.22.22. *a woman held*, or *poſſeſſed*, to wit, *of* or *by a man*, as a wife by an husband. This laid as a ground, I conceive the word,rendred *marry*, to be here uſed in a ſylleptical, or metaleptical notion; call it wether ye pleaſe: and it may be, the former way in the one branch; the latter, in the other: and that the text without much ſtraining, may be thus read; *When*, as *a young man*, that *ſhall have married*, or, *is in marriage poſſeſſed of a virgin*: ſo, *thy ſons ſhall*, as *in marriage*, *poſſeſs thee*, or, *keep with thee*, that is ſhall poſſeſs thee, hold, and enjoy thee, as ſurely as if they were joyned in marriage unto thee; or, they ſhall keep, and dwell, and live, together with thee (for that is the conſequent of marrying) in as cheerful, and comfortable manner, with as much contentment and delight,as a young man is wont to keep, and live with,ſome young beautiful damſel, whom he hath taken unto wife. There is beſides the ſupplies in the received reading, no more then that of the relative, ſo rife,as nothing more.See Chap.60.8.& 61. 9. ver. 1. nor is ought here wrung from the text; but what, being fairly dealt with, it freely affordeth.

and as the bridegroom rejoyceth over the bride; ſo ſhall thy God rejoyce over thee.] Heb. with *the joy*, or, as with *the joy of a bridegroom, over a bride, ſhall thy God rejoyce over thee*. God will take as much delight and pleaſure in thee, as ſuch are wont to take the one, in the other: the reaſon why ſhe ſhould be termed *Chephtſibah*, ver. 4. See Chap.65.19. Zeph.3.17. and the like form, Chap. 9. 3. & 22. 17, 18. & 24. 17. they detract over-much from the force and fitneſs of the reſemblance, that render the terms here, *a father in law*, and *a daughter in law*; though the words ſometime ſo ſignifie.

thy God] As verſ. 3. Chriſt; God, and Man; and as man of thy ſeed, chap. 7. 14. Rom. 1. 3. & 9. 5. who ſhall joyn himſelf as an husband to thee, chap. 54. 5. Hoſ. 2. 19, 20. 2 Cor. 11. 2. Eph. 5. 23.

V. 6. *I have ſet watchmen upon thy walls, O Jeruſalem*] That theſe are the words of God himſelf, that is, delivered as ſpoken in his perſon, is generally agreed. But ſome read them, as our Verſion rendreth them in the time paſt, or preſent, as ſpoken of ſome that God had already ſet apart, and deſigned unto the office here mentioned, that which ſome of them conceive to have reference to Gods former ſpeech, as they take it, verſ. 1. that he would not reſt, untill he had reſtored Jeruſalem, and had ſet ſome therefore to be continually minding him of it; as one of the Perſian Kings, ſometime, appointed one to call every day upon him, that he might not forget it, to be avenged on the Greeks. Others ſuppoſe it to be an anſwer, much to the ſame purpoſe, with the Prophets foregoing ſpeech, carried on from the firſt verſe hitherto. Others read them, in the time to come, *I will ſet Watchmen upon thy walls*: and theſe expound them, of the courſe that God would take for the ſafeguard of the Church, after the reſtitution of it, for the continuance of its quiet, and flouriſhing condition, againſt all perils, or evils, whereby they might be either openly aſſaulted by day, or ſecretly ſurprized by night, chap. 21. 6, 8.

I have ſet] Or, *I will appoint*: It is God that ſetteth and aſſigneth men to this office, Jer. 6. 27. Ezek. 3. 17. & 33. 7. 1 Cor. 12. 28.

watchmen] Heb. *keepers*, or *watchers*, Judg. 1. 24. & 7. 19. the Angels, ſay ſome of the Jewiſh Doctors, nor do ſome of ours exclude them; and they ſeem to be termed *watchers*, Dan. 4. 13. 23. and are undoubtedly employed, as watchmen, for the ſafety of Gods people, Gen. 32. 1, 2. 2 Kings 6. 17. Pſal. 34. 7. & 91. 11. Mat. 18. 10. Heb. 1. 14. but they ſeem not to be ſo much here intended; the moſt therefore by *watchmen*, here underſtand Prophets, and Paſtors, that are ſet to watch over Gods people, for the ſafety and welfare of their ſouls, Jer. 6. 17. & 31. 6. Ezek. 3. 17. & 33. 7. Heb. 13. 17. Yet ſome extend the term here unto Rulers, in general, as wel Civil, as Eccleſiaſtical. See chap. 56. 9.

upon thy walls] The uſual place, where watchmen are placed, as ſtanding in ſentinel, to ſee the further, & diſcover the approach of any enemy, or other matter remarkable that may concern the publick, 2 Sam. 13. 34. & 18. 24. Yet ſome would have it rendred, *for thy walls*, expounding it, for the ſafety of thee and them: and true it is, that the particle indeed ſometime ſo ſignifies; as 1 Chro. 6. 49. chap. 31. 4. as alſo, that this is the end of ſuch watching, to keep all in ſafety, Pſal. 127. 1. and in this regard, are the *watchmen* termed *keepers of the walls*, Cant. 5. 7. But there is no need to alter here the received reading, and moſt proper uſe of the particle, chap. 36. 11.

O Jeruſalem] The ſame with Sion, verſ. 1. a type of the Church.

which ſhall never hold their peace] Heb. *ſhall not be ſilent continually*. Which ſhall never ceaſe, either calling upon Gods people, by enforming and inſtructing them, or calling upon God in their behalf, for his mercy toward them, and bleſſings upon them. For theſe two are their ſpecial employments, as they are *watchers*, Acts 6. 4. and ſome ſuppoſe it to allude to the uſuall practice of watchmen, whoſe manner is, ſay they, to paſſe the time, by night eſpecially, in chatting, or chanting, to keep one another awake: but others conceive, that to *be ſtill*, or *ſilent* here, importeth not ſo much ceaſing to ſpeak, as ſurceaſing, and intermitting their watch, the proſecution of their employment, and their attendance thereunto. So the word is uſed, Judg. 18. 9. 1 King. 22. 3.

day and night] Heb. *all the day, and all the night*, as Exod. 10. 13. 1 Sam. 28. 20. Hence would ſome gather, that a guard of Angels is here implyed; as alſo, Rev. 4. 8. becauſe men muſt of neceſſity have times of reſt, and intermiſſion: and one of the Jewiſh Commenters obſerveth therefore a difference between theſe watchers, and worldly ones: for thoſe, when they watch by night, they ſleep in the day; whereas theſe watch day and night: and ſome run out into allegories, of watching as well in times of proſperity, deſigned by the day, as in times of adverſity, reſembled by the night; becauſe dangers are alike in either, Prov. 30. 8, 9. but neither is any ſuch abſolute inceſſancy, as they imagine, here intimated, nor are any Watches in garriſon towns ordinarily intermitted, though not by ſome individual parties continually maintained, but by a conſtant intercourſe of other ſucceſſively ſupplyed: nor need we have recourſe to enigmatical ſpeculations, where the notion is plain and familiar; it is nothing but a promiſe of a ſufficient ſupply of able perſons, that ſhould conſtantly look to their charge, and diligently perform their duty impoſed on them by God, and required of them, for the ſafety and welfare of his people, deſcribed by the employment of Watchers, and Wardens, that are ſet by day, to deſcry any open approach of an adverſary; by night, to diſcover any more ſecret acceſſe. See the like expreſſion of a conſtant watch, chap. 21. 8. and a pattern of its in Paul, Acts 20. 31. 1 Theſſ. 3. 10.

Ye that make mention of the Lord, keep not ſilence:] The Prophet here turneth his ſpeech again, from God, to ſome other, whom he called upon, for the diligent, and conſtant performance of ſome offices with God, that might help to further, and haſten the conſummation of his Churches glorious eſtate. And the verſes therefore ſeem not to have been ſo exactly diſtinguiſhed, either here, or in ſome other places of this Prophet; as chap. 3. 9, 10. & 58. 9. & 59. 15. no more then the chapters oft fitly divided. See chap. 4. 1. & 26. 20. & 52. 13, 14, 15. & 64. 1. See 2 Chron. 30. 18, 19.

Ye that make mention of the Lord,] Whom the Prophet here directeth his ſpeech unto, (for I cannot accord with thoſe, who make them the watchmens words, and inſert the word *ſaying*) is not agreed upon, among Interpreters. Some, both of the Jewiſh, & ours, expound it, in general, of all the pious, and religious ones, among the people of God, that ſhould live in thoſe ſad times, wherein the Church of God ſhould be in that low eſtate, and deſpicable condition, before intimated, verſ. 4. & chap. 61. 1-3, 7. of whoſe *remembrance* of God, in thoſe calamitous times, mention is made, chap. 26. 8. and who are called upon, to ſolicite him, in the behalf of his Church, Lam. 2. 18, 19. and theſe read the words, *Ye that remember the Lord*: and ſo the word ſeems to be uſed, in this form, Gen. 41. 9. Or, *Ye that mind the Lord*; to wit, of his Church, whereof more hereafter. But others rather conceive, that ſome ſpecial perſons are here intended, ſet apart unto this peculiar office; to wit, ſuch watchmen, as were before mentioned: and theſe, though agreeing concerning the perſons, yet differ about the notion of the ſtile, or term, here given them: ſome rendring it, *Ye that mention the Lord*, either by praiſing of him, as chap. 12. 4. & 63. 7. or, by praying to him, as chap. 26. 13. Others, *Ye that mind men of the Lord*; that put men in mind of God: a ſpecial work, and duty, required of Gods Miniſters, to mind them of him, of his bounty and mercy to them, and their duty, in regard thereof, unto him, Pſal. 145. 5, 6, 7. 2 Tim. 4. 1, 2. 2 Pet. 1. 13. Others, which I take to be the genuine notion of the term, *Ye that are the Lords remembrancers*, whoſe office it is, to be conſtantly minding God, and ſoliciting him, in the behalf of his Church, as being in ſpecial manner called, and ſet apart, to that employment. See verſ. 1. Eph. 1. 16. & 3. 14, 16. Phil. 1. 3, 4. Col. 1. 3, 9. 1 Theſſ. 1. 2, 3. & 3. 10. and it is a term borrowed from certain officers, that are about Kings, and Princes, for ſuch purpoſe, to mind them of thoſe matters that concern the publick weal, and welfare. See on chap. 36. 3. not that God is ſubject to forgetfulneſs, as man is, who had need therefore of ſuch minders, to help his frail memory; or, that he can forget his Church, and thoſe things that concern the good and welfare of it, chap. 49. 15, 16. but that he hath in his holy wiſdom, ſo diſpoſed the paſſages of his Providence, for his own greater glory, and mans more abundant good, that he will be ſought to, and ſolicited for the performance of his gracious promiſes, as by all his people, in general, ſo more ſpecially by thoſe, whom to this office he hath deſigned, Ezek. 36. 37. Thus is the word uſed, whence this term cometh, in the title of Pſal. 38. & 70. *A Pſalm to mind*, or, *to bring to remembrance*; to mind God of the preſent ſad condition of the Pſalmiſt himſelf, in the one; and of the people of God, generally in the other; and to crave relief, and deliverance, for either: contrary to the mind of thoſe, who expound it, *to celebrate Gods mercy*, in their delivery; the ſubject matter of either Pſalm, directly croſſing that conceit. This notion of the term here, the words enſuing confirm. And that in this office alſo, the Angels have ſome intereſt, may appear by Zach. 1. 12.

Keep not ſilence] Heb. *let not ſilence* be *unto you*; or, *let not reſt* be *unto you*. So Pſalm 83. 1. *let not ſilence*, or *reſt*, be *unto thee, O God*. See hereof on the former part of the verſe, and Pſal. 22. 2.

V. 7. *And give him no reſt*] *him*, to wit, the Lord, whom ye are to mind of the condition of his people, verſ. 6. *no reſt*, or *ſilence*: the ſame word that was before, verſ. 6. Suffer not the Lord to reſt, but call inſtantly, and conſtantly, upon him, be importunate with him, to haſten the deliverance of his people, and the reſtitution of his Church. See of ſuch importunity, and wraſtlings, to God very grateful, Gen. 32. 25, 26, 28. Hoſ. 12. 3. 4. Luke 11. 8-10. & 18. 1-8. Rom. 15. 30. for that which ſome of prime note here have, who render it, *ſuffer not ſilence to be concerning him*; that is, ſay they, concerning Chriſt: though the particle be ſometime ſo uſed; as chap. 56. 4. yet ſeemeth not to ſuit ſo well in this place.

till he eſtabliſh, and till he make Jeruſalem a praiſe in the earth] Untill by eſtabliſhing his Church, he make it; or until he ſo eſtabliſh and ſettle his Church, that he make it (ſee of the phraſe, chap. 61. 5.) *praiſe*; that is, the ſubject matter of praiſe, (as chap. 60. 18.) either for which the whole world may praiſe him, Pſalm 67. 3, 4. & 102. 21, 22. or, for which, it may become famous thorowout the whole world, Pſal. 89. 3. Chap. 60. 9. & 61. 9, 11. verſ. 1, 2. *praiſe*, for, matter of praiſe; as, *joy*, for matter of joy, chap. 65. 18.

V. 8. *The Lord hath ſworn*,] The better to confirm, and ſtrengthen the hearts of his people, in an hopefull expectation of the forementioned mercies and favours, he telleth them, that God had taken a ſolemn oath, both for the performance of them, in their due time, and for their continuance alſo with them. So chap. 54.9,10. Heb. 6.17,18.

by his right hand, and by the arm of his power] Or, rather, *his arm of power*, or *might*; that is, *his powerfull*, or *mighty arm*; as, *his arm of glory*, or *bravery*, for, his *brave*, or *glorious arm*, chap. 63. 12. God is ſaid to ſwear, ſometime *by himſelf*, Gen. 22. 16. chap. 45. 23. Heb. 6. 13. ſometime, *by his ſoul*, the ſame with *himſelf*, Amos 6.8. ſometime, *by his holineſs*, Amos 4. 2. ſometime, *by Iſraels excellency*; which he himſelf alone is, Amos 8.7. here, *by his right hand, and his arm*; which are no other, than his might, and power, maniteſted in the exerciſe thereof, Pſal. 136. 12. chap. 26. 11. & 30. 30. engaging his almighty power therein; becauſe it was to be imployed, and diſcovered in this great, and glorious deſign, concerning his people. See verſ. 3. It is, as if he had ſaid, Let me not be deemed almighty; let it be ſaid, that I wanted ability to effect it, if I make not this good. See Num. 14.15,16.

Surely I will no more give] Heb. *If I ſhall any longer give*. Of which form of an oath, ſee on chap. 5. 9. & 22. 14. the word *ſaying* is here wanting; and to be ſupplied, as Pſal. 110.4. & 132. 11. expreſſed Pſalm. 105.11. Heb. 6.14.

I will no more give thy corn to be *meat for thine adverſaries*; *and the ſons of the ſtranger ſhall not drink thy wine, for which thou haſt laboured*:] Strange people, thine enemies, ſhall not enjoy the fruit of thy labours; as formerly they have done, chap. 1.7. See chap. 65.22.

I will no more give thy corn to be *meat for thine enemies*;] Or, *I will no longer make thy corn meat for thine enemies*; for ſo the word of *giving* doth very commonly ſignifie. See on chap. 61.8. So Pſal. 79.2. *they have given the corpſes of thy pious ones meat for the beaſts*. And God is ſaid to have done it; becauſe by his juſt judgment on them, for their ſins, and exceſſes; as it was formerly threatned, Lev. 26.18. Deut. 28.30,33,52. ſo it had been effected, and inflicted on them, Jer. 5.15,17. Amos 5.11. See Judg. 6.3.

the ſons of the ſtranger] Heb. *a ſtrangers ſons*; that is, *ſtrangers*; as Pſal. 144. 7. See chap. 2.6. & 56.3. & 61. 5.

thy corn, and thy wine] *corn* and *wine*, put for all manner of proviſions; becauſe two of the principall. So Gen. 27. 28, 37. Deut. 32. 14. Pſal. 4. 7. Zach. 9.17. in which laſt place the word rendred *new wine*, is here uſed for *wine* in generall. See Chap 49. 26.

V. 9. *But they that have gathered it, ſhall eat it, and praiſe the Lord; and they that have brought it together, ſhall drink it in the courts of my Holineſs*] Thy people ſhall enjoy the fruit of their labours, bleſſing God for them; and imparting of them unto thoſe, that have been ſerviceable unto them, in the getting of them in; and to the Miniſters of God, that were therein to partake with them, Pſalm 128.2. chap. 65. 21. a note of a quiet and peaceable time and ſtate, chap 37.13. Jer. 29. 23. Amos 9. 14.

they that have gathered it] Heb. *the gatherers of it*; to wit, of thy corn, verſ. 8. they taking part of it, with thee, that had their pains uſed, to get it in for thee: for of them, equity required, that a ſpecial regard ſhould be had, among other of meaner rank then themſelves. Deut. 15. 13, 14. & 16. 11, 14. & 24. 14,15. & 26.12-14. the contrary practice is condemned, as an accurſed courſe, and a crying ſin, Jer. 22. 13. Jam. 5.4.

praiſe the Lord] Themſelves bleſſing the Lord for his bleſſing upon their labours, and ſerving him the more cheerfully, in regard of his goodneſs therein towards them, Deut. 8. 10. & 16. 10-15. & 26. 1-11. & 28. 47. and thoſe that partaked of it with them, bleſſing God both together with them, and for them, Ruth 2. 4. Job 31.16-20. 2 Cor. 9.12,13.

they that have brought it together] Heb. *the gatherers of it*; to wit, of the wine, verſ. 8. or, the grapes of which it was made: this word and the former, are both of one notion; and do here include all the pains taken, as well about the tilling of their grounds, and dreſſing of their vines; as about the cutting down, and bringing in, of their corn; and the cutting of their grapes, and making their wine; being put for the reſt, becauſe the end, and upſhot of them, Jam. 5.7.

ſhall drink it in the courts of mine holineſs] Either, *in my courts of holineſs*; that is, *mine holy courts*: as, *mine hill of holineſs*, for, *mine holy hill*, chap. 11. 9 & 56. 7,13. or, *in the courts of my ſanctuary*; as the word is found uſed, Exod. 31. 11. Lev. 10. 18. See chap. 65. 18. that is, in the buildings, and places neer about the Temple, in which the holy things were to be eaten, Lev. 6. 16. for the Prophet alludeth here unto thoſe ſolemn anniverſary feaſts, that were held by them, at Jeruſalem, unto which the Levites among other, were invited, Deut. 12.17-19, 26,27. & 14.22-29. & 16. 11,14. and more ſpecially unto that part of their increaſe, that was in a more peculiar manner appropriated unto the Prieſts, and was not to be eaten by any, but by them, and theirs, and that within the precincts of the ſanctuary, taken at large, for the whole fabrick of buildings, within the utmoſt verge, or wall, of it, Lev. 6. 16, 18, 20, 26, 29. & 22. 10-13. as implying, that they ſhould be as Prieſts. See chap. 56. 5. & 61. 6. For I cannot aſſent unto that reverend Writer, who ſuppoſeth a trajection to be in the words of the text, and would have them thus read, *The gatherers thereof ſhall eat it, and the inners thereof ſhall drink it; and ſhall praiſe the Lord in the courts of my ſanctuary*: as if the courts of Gods houſe, were the place here deſigned, not to the eating of it, but the praiſing of God for it; which way ſoever we take it, there is a paſſage from perſon to perſon, as chap. 61. 7.

V. 10. *Go thorow, go thorow the gates*] The Prophet, as in ſpirituall raptures is uſuall, doth oft wind and turn, in his diſcourſe, from one matter to another, from one party to another; though all concerning the main argument principally intended, the reſtitution of Gods people. In regard whereof, the context of his ſpeech, both here, and elſe-where, is very abrupt, and by reaſon thereof, ſometime alſo, ſomewhat obſcure. He had before introduced the Lord, promiſing to furniſh his people with a conſtant ſupply of faithfull watchmen, for their better ſecurity, verſ. 6. he had then called upon thoſe, whom that office belonged unto, for the diligent performance of ſome duties, for the furtherance of their weal, verſ. 7. he had then brought in again God by a ſolemn oath, aſſuring them of a conſtant courſe of tranquillity, verſ. 8, 9. he now directeth his ſpeech to the people themſelves; and from them inſtantly diverteth it, again, to others, that were to be helpfull, and uſefull, in their return from captivity. verſ. 10. then returneth again to God, and a proclamation in his name publiſhed, verſ. 11, 12.

Go thorow, go thorow the gates] Heb. *paſs, paſs by*, or, *thorow the gates*; ſo is the particle taken, Jer. 7. 2. & 17. 20. now becauſe this admitteth a divers conſtruction: for it may be underſtood as well of coming in, as of going out. Hence ariſeth much variety in the interpretation of the place; for ſome ſuppoſe it to be an intimation of the great multitudes of thoſe, that, upon return from captivity, ſhould come thronging into the Citie, chap. 60. 11. or an invitation of people to come flocking into the Church, whereof the Citie was a type, chap 26. 2. Others, an adhortation unto thoſe, that being returned, were now ſeated in the citie, to repair to the Temple, there to perform holy duties, in way of thankfulneſs to God; as Pſal. 118. 19, 20. verſ. 9. And whereas the words next enſuing, of fitting the way for them, may ſeem to imply, that the place is not meant of perſons, now returned, and at their journeyes end; but of perſons preparing for, and about to travel: This to ſalve, ſome would have it underſtood of thoſe already there ſeated and ſetled; as called upon to go forth at the gates to meet, and make way for others that were coming, and on the way toward them; which they apply unto the faithfull Jewes, at firſt, called to Chriſt, as encited to prepare for, and receive the Gentiles, that were to come in to them. But in all the parallel places of this Prophet, the mention of preparing and fitting the way, is conſtantly for the people returning from Babylon, and that by others, for them; not by them, for any other; whom they ſhould go out to meet: though it is not denied, that their return was typical; and a type reſembling the delivery of people from the thraldom of ſin, and Satan, and the converſion of them, unto Chriſt, Acts 26.18. Thoſe therefore that conceive this paſſage to concern thoſe that were now upon return, underſtand them; Some, as directed to the perſons themſelves, as calling upon them, to paſſe by the gates, and come forth out of Babylon, or other cities, where they made their abode, having by Cyrus his Proclamation, liberty now ſo to do, alluded unto, verſ. 11. and ſo it is in effect the ſame with thoſe places, chap. 48. 20. & 52. 11. where they are in like manner called upon, ſo to do: and this I take to be the genuine ſenſe of the place; though if any ſhall ſuppoſe, that in theſe words, other people are called upon, to go out of their gates, that is, out of their ſeveral cities, or places of abode, (as Deut. 12. 17. & 14. 27.) to help to make the wayes fit for Gods people to paſs by, I ſhould rather thereunto incline; then to that which ſome other, as well of the Jewiſh, as of ours, have, that it ſhould be a command given to officers, to *paſs unto the gates*, that is, *from gate to gate*, as Exod. 32. 27. or from city to city, to proclaim the liberty for return granted to Gods people, Ezra 1.1. or, to that of our ancienteſt Engliſh, that rendreth it, *Depart, go aſunder, ye that ſtand in the gate*; as if it were a command given to people, to quit, and clear the gates, for the freer paſſage of Gods people. Howſoever it be taken, the word is doubled, to add the more emphaſis to it: as the like is, in the words enſuing.

prepare ye the way of the people] Or, *prepare way for the people*. Make the people way; or, prepare and fit the way, for Gods people to paſs. See chap. 41. 3. & 57. 14.

caſt up, caſt up, the high-way;] Or, as ſome render it, *tread down, tread down, the cauſey*; becauſe the verb is ſo deemed to ſignifie, Jer. 50. 26. & Lam. 1. 15. and *cauſeyes* are firſt caſt up for the raiſing of them, then troden, or rolled, to make them even and plain: but of the ſenſe of the former place there is ſome doubt; and the word in the later place is divers from this, and ſeems to be of another houſe; the received reading is ſafe and ſure, See chap. 57. 14. and of the noun, chap. 35. 8.

gather out the ſtones;] The verb here uſed, ſignifies in general, *to ſtone*; but more ſpecially, ſometime, *to pick ſtones* out, as chap. 5. 2. ſometime, to *caſt ſtones* in, or at, one: as 2 Sam. 16. 6, 13.

Hence ariſeth a divers expoſition of this place. Some rendring the word, *ſtone it*; that is, *pitch*, or *pave*, it, *with ſtone*: as the particle is uſed, Cant.1.1. & 3.9. to make it the more firm, and plain; as ways well paved, or pitched, are wont to be. Others, whom our Verſion followeth; *ſtone it*, that is, by *ſtoning*: as Chap.5.2. cleer it, or, free it, *from ſtone*; that is, *from ſtones*: the word being taken collectively, as Hab.2. 11. that there may no ſtones, or, ſtone, be left lying in the way for Gods people to trip, or ſtumble, at, Pſal. 91. 12. as Hoſ.9. 12. *I will bereave them from a man*; that is, ſo that there ſhall not be a man of them left: pick the ſtones out of the way, to make it the more eaſie, and the leſs troubleſome, or offenſive: and this the rather I embrace, becauſe in that place parallel to this, Chap.57.14. the words are, *take away the ſtumbling*, (whether ſtone, or block) *out of the way of my people*.

lift up a ſtandard for the people] Or, as others, *to the people*; (as chap.53.1.) or, *peoples*, rather, as chap.56.7. for the word is plural. Heb. *over the peoples*; ſo high, that being over them, or above them, it may be ſeen of them. Becauſe the Jews in their captivity, were diſperſed into many places, and were now ſojourning among ſundry people, there is an enſigne ſaid to be ſet up aloft; either, for thoſe people among whom they ſhould then be found reſiant, to cauſe them to bring the Jews home from among them, Chap. 49. 22. & 66.20. or, as others, to thoſe people, for the Jews abiding with them; that reſorting to it, and having gathered themſelves together, they might travell in troops, Chap. 60. 8. with more conveniency, by mutual ſociety, and ſafety. See Chap. 11. 11, 12.

V. 11. *Behold the Lord hath proclaimed unto the end of the world*,] Heb. *The Lord hath made to hear* (that is, *publiſhed*, or, *cauſed* this *to be heard*; as chap. 45.21. 2 King.7.6.) *unto the end of the earth*: ſo far as any of them might, be diſperſed, Deut.30.4. chap. 48. 20. The words have reference to the Proclamation ſent abroad, through Gods appointment and procurement, into all parts, by Cyrus, 2 Chron.36. 21——23. Ezr.1.1, 2.

Say ye unto the daughter of Zion;] Let this be publiſhed, and made known, unto thoſe that belong unto Sion, to my people in all parts; ſo chap.48.20. Zach.9.9. Mat.21.5. *of the daughter Sion*, See on Chap.1.8.

Behold, thy Salvation cometh,] Or, *is come*; thy deliverance is at hand; or the time of it is come, Pſal.102.13. chap.51.5. & 56.1. & 60.1 or, *thy ſalvation*, for the Author of *thy ſalvation*; thy *Saviour*, as Luk.2.30. thy King, that ſaveth thee, chap.33.22. is come to thee, to ſave, and deliver thee, Pſal.74.12. Zach.9.9. Joh.12.15. and that it is thus to be here taken, the clauſe enſuing ſheweth, See chap.59. 20.

Behold, his reward is *with him, and his work before him.*] Of this paſſage, ſee before, on chap. 40. 10. For I ſuppoſe that learned man to be out of the way, who conceiveth the meaning of the latter to be, that God, for his work, or ſervice, done him by Cyrus, had given him his reward before-hand, chap.45.1-4. As for ſome oher,r he rewarded Nebuchadnezzar afterward, Ezek.29.18-20. The pediction of Gods coming in this manner, is uſhiered in with a three-fold *Behold*; as to note the certainty of it, as a thing in preſent ſight; ſo to intimate the State and magnificence of it, is being a matter of much admiration, and wonderment, See chap. 63.1. and the like three-fold *Behold*, but in an other argument, Jer. 23.30, 31, 32.

V. 12. *And they ſhall call them, The holy people*;] Or, *and men ſhall call them*, (to wit Sions ſons, or thoſe that belong to her; and ſhall now again people her, ver.5.) or, *they ſhall be called* (as the like, Mal.1 4.) *an holy people*. Heb. *a people of holineſs*: as, *a ſeed of holineſs*, for, *an holy ſeed*, Chap.6. 13. See Chap. 4. 3. and 60. 21.

the redeemed of the Lord] Such as God, by reſcuing, and delivering them out of the hands of ſo powerful adverſaries, in ſo ſtrange a manner, hath ſhewed, that he owneth for his, chap.35. 9. & 51.10. & 63 4. See the term alſo, Pſal.107. 2.

and thou ſhalt be called, Sought out;] *thou*, O Sion, ver. 11. (a paſſage from perſon to perſon: as ver.2.) *ſhall be called*. Heb. *it ſhall be called thee*. See ver. 4.

Sought out] Or, *Sought unto*, or, *Sought after*: as one had in high eſtimation, and regard: whom out of reſpect, and regard, men repair, and reſort unto. See Pſal.111.2. contrary to that, which was formerly ſaid of thee, in the time of thy low, and dejected eſtate, *This is Sion that none ſeeketh after*, Jer. 30.17.

a city not forſaken] As ſhee ſeemed to be formerly, in the time of her captivity. See ver. 4.

CHAP. LXIII.

Verſ. 1. WHo is *this*, *that cometh from Edom*, *with garments died from Bozrah*;] Whether this paſſage hath any connexion with that foregoing, or no, is queſtionable. Some ſuppoſe that it hath. And that to confirm Gods people, in the aſſurance both of their deliverance, & of their continuance in a ſetled eſtate after their return, therein promiſed, God is brought in, returning, as in triumph, from the conqueſt, and ſlaughter of thoſe, that were the chief enemies of his people: partly thereby to make way for the one; and partly to give, ſecurity unto them, for the other: as Chap.37. 29——36. & 38.6. and it may ſeem indeed to have reference unto thoſe words; *Behold, thy Saviour cometh*, Chap.62.11. Whether it have or no, (and it is probable that it hath) certain it is, that the Prophets words run, as if in a viſion he ſaw the party here ſpoken of, appearing as ſome great Commander, in goodly rich robes, the more goodly, becauſe be-ſprinkled with the bloud of his enemies, returning in triumph from the ſlaughter, and conqueſt of thoſe, whom he had vanquiſhed in fight. See ſomewhat the like paſſages, in that triumphant Pſalm, 68. verſ. 7, 8, 12-14, 17, 18, 21-23, 33. as alſo, Rev.19.11-16.

Who is *this*,] It is a queſtion, who it it is, that moveth this queſtion. It is the Angels, ſay ſome of the ancients. It is Iſrael, ſay ſome of the Rabbines. It is the Church, ſay ſome of ours. It is the Prophet Eſay, ſay others, of either; to whom the ſight, or apparition was offered in a viſion, or ecſtaſie; with whom I concur. So one of the Elders to John, but as inviting him to ask, what they were, *Who are theſe?* Rev. 7. 13, 14. And it ſeemeth ſpoken by way of admiration; as the like, Cant.3.6. & 8.5. And it is a ſecond queſtion, who the party ſhould be, that thus appeared to the Prophet. Some ſay, God, that gave order for the Proclamation before-mentioned, Chap. 62. 11. So ſome, both of the Jewiſh Writers, and others. Some ſay, Chriſt, the Meſſias; ſo many of ours, both Old and New. Some ſay, Michael, one of the chief Angels; that had been fighting with the Perſian, Dan. 10. 13. ſo ſome of the Jewiſh Maſters. Some, Judas the Maccabee, of whoſe victories, againſt the Edomites, Joſeph the Jew, lib.12. ch.11.12. & 1 Mac.5.3. ſo a learned late Writer. I ſhall accord with the firſt, becauſe this place ſeemeth parallel to that other, Ch. 59.16 18. the very ſame terms, ſome of them, being uſed alſo in either.

that cometh from Edom,-- from Bozrah,] I joyn theſe two together, for the more expedite explication of either, concerning which to let paſs the Rabbines ridiculous conceit, taking Edom, ſtill for Rome, where in theſe Prophecies, they meet with it; becauſe in Hebrew the letters of either are much alike; and their State was by the Roman Empire, utterly ruined: as alſo the groundleſs opinion of ſome Chriſtian Writers, that would have Edom here to be Antichriſt; though I doubt not, much leſs deny, but that by theſe victories atchieved by God, for his people, againſt their adverſaries, and oppreſſours, are typified Chriſts proceedings againſt the enemies of his Church, and ſo againſt Antichriſt, among the reſt, Rev.19.19-21. & 20.7-10. But by *Edom*, in the firſt place, is here meant *Idumea*, the country inhabited by the poſterity of Eſau. Of which ſee Chap. 11. 14. By *Bozrah*, what is meant, is by ſome made more queſtionable. For whereas there were two *Bozrahs*, at leaſt, one, in the land of Moab, Jer.48.24. another in Idumea, Gen.36.31, 33. Jer 49.13, 22. and was the royal city of that Realm, Amos 1. 12. Some would have that of Moab to be here meant; becauſe they find Edom, and Moab to be joyned ſometime together, as the joynt adverſaries of Gods people; as Ch.11.14. But I ſuppoſe rather that *Bozrah* to be here meant, that was held by the Edomites (from whoſe country this Conquerer is ſaid to come) and was their head city: as alſo, I find them both joyned together, Chap. 34. 6. a place parallel to this But it is demanded why this gallant Commander ſhould be ſaid to come from the overthrow of the Edomites, and from Bozrah; and not rather, from the conqueſt of the Chaldeans, and from Babylon; theſe being the principal oppreſſors of Gods people, whoſe State therefore for the deliverance of them, was to be deſtroyed, Chap.14. 1. & 44.14. Whereunto the anſwer is, that the Edomites are put for the enemies of Gods people in general, in regard of the ancient, inteſtine, and inbred enmity, and malignity in their firſt founder, againſt their progenitor his brother, Gen.25.22, 23. & 27. 41. continued, yea, perpetuated in his poſterity, Amos 1.11. and that notwithſtanding the neerneſs of kindred between them, Mal. 1.2. and the fair, and friendly carriage of the Iſraelites towards them, in their paſſage to Canaan, Deut 2.4 6. And the Laws made afterward in favour of them, above ſome other neighbouring nations, Deut.23.7. yet none had demeaned themſelves more ſpitefully and cruelly, then they at the ſurpriſal of Jeruſalem, and the ſacking of it by the Chaldeans, Pſal.137.7. Obad.10-14. in regard whereof Gods people, as they threaten Babylon, that ſhe ſhould be ſerved with the like ſauce, as ſhe had ſerved in to them, Pſal.137.8. ſo they foretel Edom, that ſhe was to drink drunk of the ſame cup, that they had drunk ſo deep of before her, Lam.4.21. Add hereunto, that Edom is the rather mentioned, in reſpect of her Neighbourhood; to aſſure Gods people of their better ſecurity, and more conſtant tranquility, their neighbouring adverſaries being ſubdued and quelled, as well as their enemies more remote. See Chap.60.11, 18. & 62.8, 9. For as concerning that, which a reverend and learned Interpreter hath, that neither Edom, nor Bozrah, are here mentioned with any reference at all unto thoſe places, but in alluſion only to the names they bare; the one ſignifying, *red*; (a two-fold reaſon whereof, ſee Gen.25.25, 30.) whence alſo the *Edomean*, or the *red-ſea* was ſo termed: and ſuiteth well with one, that cometh from *ſhedding of blood*, ver.3, 6. in garments alſo therewith beſmeared, ver.2. the other having a notion of *vintage* in it; and this Warriour is ſaid alſo to come from *treading the wine-preſs*, ver.3. I ſuppoſe it to be ſomewhat over-curious;

albeit it to the notations of terms, alluſions be oft found. But not to inſiſt on that which might be excepted, that *Boſrah* (whence by change of a vowel, the Punick, *Batſra*, and by tranſpoſition of letters, the Greek and Latine *Byrſa*, though Ptolomy, coming neer to the Hebrew, retain the name *Boſtra)* cometh not from the verb *batſar*, as it ſignifies, *to cut grapes*, Lev.25.5. Deut. 24.21. but as it ſignifies, *to fortifie*, or *to fence*, Chap 22.10. & 51.23. the Prophecy here ſeems principally to have an eye unto the place, and to the diſpoſition of the people thereof poſſeſſed, Gen.26.9,33. Deut.2.5.

with died garments] Or, *with garments tainted*, or *ſtained*. Heb. *levened*, as ſome: becauſe the verb it cometh of, ſignifies, *to leven*, or *to be levened* rather, Exod.12.34,39. Hoſ.7.4. But the word, though not found ſo uſed in Scripture; yet in the Writings of the Rabbines, is uſed for *to dip*, or *to be dipped*, whether to waſh, or to dy. And from words of that notion are the terms that betoken *dying*, *tainting*, and *ſtaining*, both in Greek and Latine derived; hence ſome render it, *wetted*, or *moiſtened*: I ſhould rather, *dipped*, or *ſtained*; and this receiveth ſtrength from that parallel place, Rev.19.13. he was clad with a garment dipped in *blood*, ſee ver.3. the Hebrew is, word for word, *dipped*, or *ſtained of cloaths*, or *garments*, that is, having his garments ſtained, as if they had been dipped in ſomewhat that might ſtain them. So ch.36.22. *rent of garments*, for having their garments rent: one of the Rabbines rendreth it, *red*, or *redded*, that is, *died*, or *ſtained red*. But he ſeemeth therein rather to have regarded the ſubject matter of the relation, then the ſtrict notion of the term.

this that is *glorious in his apparel*:] Heb. *this gorgeous* one *in his apparel*, that is, this gorgeouſly apparelled one, in ſuch a rich coat of arms, as great commanders, and generals, uſed to go out to war in. See the term applied to apparel, Job 40. 10. Pſal.104.1. Prov.31.22.

walking in the greatneſs of his ſtrength ?] Or, *marching*, or *ſtalking*; as intimating a going in ſtate; as a word in Hebrew, next door to it doth, Judg.5.4. Pſal.68.7. It ſeems properly to ſignifie, *a travelling unto*, *in*, or *from* ſome *forreign Countrey*, chap.51.14. Jer. 48.12. in which latter place alſo it is uſed, for to *cauſe*, or enforce others ſo to do. Whence the Rabbines here, ſome of them expound it, either of driving the enemies of Gods people out of their countries, or of bringing back the Iſraelites into their own countrey, from the lands wherein they remained as exiles, ch.51.14. but it is not here in that form: one of them rendreth it *girt*: and God indeed is ſaid to be *girt with might*, Pſal.65.6. But he ſheweth not how this word ſhould come ſo to ſignifie: the old Latine rendreth it, *gradiens*: ſome late Writers, *incedens*: both terms uſed of a warlike march, and ſtately gate: and may ſeem either well to ſute with the notion here intended; which thoſe that render it *travelling*, ſeem not to reach: For the meaning ſeems to be, that he paſſeth along, not as one fleeing, or retiring, after ſome foil received, or diſcomfited in fight; as chap.31.8,9. but as one marching leiſurely. with a ſtately gate, and with ſtrength entire, having made a full riddance of his foes, and fearing no enemy behinde.

in the greatneſs of his ſtrength.] Or, *with his greatneſs of might*; that is, *with his great might*, as Pſal.33.17. *by his greatneſs of ſtrength*, that is, *by his great ſtrength*: and *his arm of might*, for *his mighty arm*, chap.62.8 *marching with his*, that is, *his* own *might* (as, *his ſoul*, for *his own ſoul*, Pſal.22.29) not, as other commanders, with ſtrength ariſing from troops of horſe, and horſemen, and companies of foot; but with his own might alone, ver.5.

I that ſpeak in righteouſneſs;] Gods anſwer returned to the Prophets demand; deſcribing himſelf, by his fidelity in his promiſes, and his ability to perform them: both which were now manifeſted by the accompliſhment thereof; as by his preſent garb, and gate might appear.

ſpeak in righteouſneſs;] That is, as ſome, *that ſpeak of righteouſneſs*; as the particle ſeems to ſignifie, Deut.13.12. Jer.38.24. & 48.27. of Gods Juſtice to be executed upon his enemies, and the enemies of his people; which the old Latine ſwerveth not much from, rendring it, *That ſpeak righteouſneſs*, that is, paſs a juſt ſentence of condemnation upon them; as *to ſpeak judgements*, is uſed. Jer.1.16. & 39.5. But I ſuppoſe, with others, that *in righteouſneſs*, here, is *righteouſly*: as, *in truth*, *truly*, *ſincerely*, Pſal.145.18. ch 38.3. ſo, *in righteouſneſs*, *righteouſly*, *faithfully*, (for *faithfulneſs* is a branch of *righteouſneſs*, Heb.6 10. 1 Joh.1.9.) So, *to ſwear in righteouſneſs*, is, *to ſwear righteouſly*, *uprightly*, *faithfully*, with a purpoſe to perform, chap.48.1. Jer.4.2. I utter nothing in my promiſes, but what I intend to make good, and what ye may now ſee accompliſhed. See Chap.55.10,11.

mighty to ſave.] Heb. *much*, or *great*; as Pſal.25.11. ſome render it *ſufficient*: ſome, *ample*: it implyeth indeed Gods ample power and ability, of it ſelf all-ſufficient to ſave and deliver his, without aſſiſtance of any other. See ver.5.

V.2. *Why* art thou *red in thine apparel* ?] Or, *Why* is *thine apparel red*: As before ver.1. A ſecond queſtion, by the Prophet, moved unto this great Warrier, thus appearing. As if he had ſaid, If thou beeſt of that might that thou ſpeakeſt of, how cometh thy gorgeous apparel to be all over ſtained thus, like one that were come out of ſome wine-preſs, from treading of the grapes?

and thy garments like him that treadeth in the wine fat ?] Or, to make the ſentence full and exact to the text, *and* why are *thy garments*, *as* the garments of *a treader in the wine-preſs* ? See the like defect, and ſupply, chap.5.29. Dan.4.33. Like one that by treading of the grapes in the wine-preſs, comes to be beſmeared all over with the blood, (as it is termed, Gen.49.11. that is, the juice) of them; the liquor cruſhed out of them. See chap. 16.10.

that treadeth] Heb. *a treader*. One that treadeth grapes: as before the Noun regent was wanting, ſo here the Noun under regiment. Of the like whereunto, ſee on chap.61.3.

in the wine-fat] Or, *wine-preſs*: as it is rendred, Lam.1.15. Joel 3.13. But I ſuppoſe our Tranſlators render it thus here, for variety ſake only; becauſe another, of the ſame notion, is uſed in the next verſe. The term here is, *gath*: in the uſe whereof, ſome would find an alluſion to the name of *Gath*, a Town of the Philiſtims, where Goliah was born, 1 Sam.17.23. So called, ſay they, becauſe wine-preſſes were there firſt invented, and great uſe of them in thoſe parts. But to paſs by the improbability of the notation, and the ground given for it, there is little reaſon to imagine that the Prophet, in uſing the common and moſt uſual name of a wine-preſs, and ſpeaking of Idumea, ſhould have any glance at a city in Paleſtine.

V.3. *I have troden the wine-preſs alone* ?] Gods anſwer to the Prophets ſecond demand, ver.2. and that conceived in a metaphorical form, correſpondent to the ſimilitude, made uſe of in the queſtion. As if he had ſaid, Thou ſayeſt that I am arrayed like one that had been employed about the treading of grapes in ſome wine-preſs: and it is true indeed, that I come from ſuch a like imployment: I have been treading in a wine preſs, but another manner of wine-preſs, then that wherein grapes are wont to be troden. And here again ſome conceive Bozrah to be alluded unto: For, becauſe, ſay they, the country about Bozrah was, much of it planted with vines; it is as much in effect, as if he ſhould ſay, I come from another manner of vintage, and treading of grapes for the making of wine, then that, at, or about Bozrah, uſeth to be. But whence they have this concerning the land bordering upon Bozrah; unleſs it be from the notation of the name, of which ſee on ver.1. I know not. I finde not the land of Edom, for bearing of vines, or yielding of much wine, any where commended in Scripture. This we finde, that when through the wrath of God, people endure heavy preſſures, eſpecially unto the utter undoing, and deſtroying of them, they are in Scripture phraſe compared unto grapes, that are ſqueezed, and cruſhed under mens feet in the wine-preſs, and are ſaid to be troden in the wine-preſs of Gods wrath. See Lam.1.15. Rev. 14.19,20. The meaning is plain, I have diſcomfited the enemies of my people, and troden them down, as grapes in a wine-preſs. So of Chriſt, Rev.19.15. in which place, parallel to this, the reaſon ſeems rendred, why his garment was ſaid to be *dipped in blood*, ver.13. *becauſe it is he that treadeth the wine-preſs of Gods wrath.*

troden the wine-preſs] That is, the grapes in the wine-preſs as before, ver.2. So, *to drink the cup*; for, the wine in the cup, Jer.49.12. Ezek.23.32.

wine-preſs] A word divers from the former, ver.2. but in ſenſe the ſame. It cometh from a word that ſignifieth, *to break*, or *diſſolve*, Pſal.74.13. chap.24.19. and is ſo called, becauſe the grapes are bruiſed and broken in it. The word is no where found but here, and Hag.2.16. where this rather then the former might be rendred, *a fat*: for it is there diſtinguiſhed from the *preſs*; (which is by a third term there expreſſed) and ſeemeth to be put for the *fat*, or veſſel that receiveth the wine, running into it from the preſs. And by collation of theſe two places, it may juſtly be deemed to comprehend both.

alone; *and of the people* there was *none with me*] This is added, as to render a reaſon why his raiment was ſo beſmeared with blood: becauſe he trod the wine-preſs himſelf, whereas the owners of vineyards, and great wine-maſters are wont to do it by others not medling with that kinde of employment themſelves: ſo withall to intimate the great might and valour of this gallant Warrior, that performeth all himſelf, in the ſlaughter and conqueſt of his enemies; not needing, or requiring the aſſiſtance of any, for the effecting of ought, like worldly Commanders, that of themſelves can do nothing without the help of men and ammunition; but able to diſpatch, and tranſact all that he pleaſeth by his own might alone of himſelf. See ver.1. chap 44.24. Hence divers Interpreters are induced to expound this whole diſcourſe wholly of the work of mens redemption, by Chriſt wrought upon the croſs, by the effuſion of his blood: the rather, for that there he is ſaid to have ſpoiled principalities and powers, and to have led them openly in triumph, Col.2.15. In which action of his, moſt certain it is that he had no creature his coadjutor. But others, even of the beſt note and rank, do herein diſſent from them, conceiving the current of the context to run rather another way, as reſpecting rather, in a ſpiritual ſenſe, Chriſts deſigns, as a powerfull Prince and a valiant Warriour, in the behalf of his people, by executing vengeance upon his and their enemies, then the performances of his prieſthood. Againſt which if it be objected; that in the deſtroying and ſubduing of ſuch, God ordinarily makes uſe of men: and it cannot be ſaid therefore, that therein he is alone, and none with him. To this ſome anſwer, that the meaning is not, that none aſſiſted him; but that there were none able to maintain fight with him, Chap.27.5. And the latter branch of this paſſage may well admit that ſenſe. *Of the people*; that is, of the Edomites, from the ſlaughter of whom I come, there was none *with me*; that is, none that durſt, or was able to ſtand it out *with me*. For ſo is the like phraſe uſed, Pſal.55.18. where when David ſaith, *There were many with me*; he meaneth not many fighting for me; but warring *with me*, that is, againſt me. And the words following, both in this verſe and the next, will well agree hereunto; yea, the next branch indeed ſeems to exact it: for there is nothing to refer the pronoun demonſtrative thereunto, in theſe words, *I trod them*, but the word, *people*, in this. And this may ſeem to be therefore the genuine ſenſe of the words. But this anſwer, though it may clear the ſenſe of that paſſage, and ſo may take off the edge of the argument, ſo far forth as it is thence drawn; yet it meeteth not with the word *alone*, nor with that which cometh after, ver.5. Others, therefore anſwer, that God indeed uſeth men as inſtruments, as well bad as good, for the effecting of ſuch things; but ſo, as that, to ſpeak preciſely, they afford no aſſiſtance, they add no ſtrength to him: Yea, they receive from him whatſoever ſtrength they have, Chap.45.1,5. Being no more able to do ought without him, then a rod or ſtaff to ſtrike; an ax, or a ſaw, to hew or ſaw, without the hand of the workman, or of him that holdeth it, chap.10.5,15. Nor, to add that they many times mind nothing leſs, then the doing of Gods work, or the fulfilling of his Will, chap.10.6,7. And that God oft-times, ſo carrieth things, when he maketh uſe of them, that by his power alone it appeareth, that thoſe works were brought about, which he is pleaſed to effect by them, Pſal.109.27. Chap.49.26. Thus it is ſaid, Deut.32.12. *The Lord alone did lead him.* And yet, *he led* them *by the right hand of Moſes*; here after, ver.12. and, *by the hand*, that is, Miniſtery, *of Moſes and Aaron*, Pſal.77.20. So, albeit, the Lord made uſe of humane helps; of forreign Princes, as Cyrus, Darius, Artaxerxes, of godly governors, as Zerubbabel, and Nehemy, of men and arms, for the reſtitution of his people and protection of them, and the re-edifying, both of Temple and City; yet by his Prophet ſpeaking to them of theſe things; *Not by might, or ſtrength*, ſaith he, to wit, of man, *but by my Spirit, ſaith the Lord*, Zach.4.6. And although God make uſe of men alſo, for the battering, and *beating down* of Satans *ſtrong holds*, erected in mens hearts, and the *ſubduing* of *all unto the obedience of Chriſt*; yet the *power*, whereby all this is done, is *from God* alone, 2 Cor.10.4,5. and the buſineſs is ſo carried, that *the power* may appear to be, *not of man, but of God*, 2 Cor.4.7.

for I will tread them in mine anger, and trample them in my fury] Or, *but I trod them down in mine anger, and trampled on them in my rage.* Heb *and*: but the copulative is ſometime uſed as a diſcretive, or adverſative; as Chap.60.10. & 61.6. and ſometime as a cauſal; as chap.53.2. & 64.4,5. Some would have the words read, as our verſion rendreth them, not in the time paſt; becauſe it is a propheſie of a thing to come. But that is no good argument; becauſe the Prophets uſual wont is, to ſpeak of matters future, as paſt, or preſent. And here there ſeemeth a neceſſity of it; becauſe the party here mentioned is deſcribed, not as going out to war, but as returning from fight, and from the ſlaughter of his foes, ver.1. as did David from the ſlaughter of the Philiſtines, 1 Sam.18.6.

for I will tread them] Or, *for I trod them down.* Which notion of the particle, if we retain, it may be added as a reaſon, by way of explication, rendred of his firſt words; *I have troden the wine-preſs: For I trod them down, and trampled on them*; as the treaders do on the grapes in a wine-preſs. Or, of the word, *alone*; *I alone* did it; *for I* my ſelf *trod down* all that I met with. Or, of the branch next before-going, in the ſenſe fore-mentioned. none could maintain fight with me: for I trod them all down before me. Or, according to the other ſenſe, reading the particle, *but*; there was *none with me, but I trod them down* my ſelf: *mine own arm* did what was done ver.5.

tread] Or, *tread down*; that is, diſcomfit and deſtroy, Pſal.44.5. & 60.12. chap.25.10. and there are two things here implyed in the term; the facility of the diſpatch, I trod them down, as eaſily as one treadeth down cluſters of grapes in a wine-preſs, and the havock made of the enemy; they were utterly ſpoiled, as grapes are under the treaders feet, and their blood was ſpilt on the ground, as the juyce or liquor is wholly forced out of them, ver.6.

them] That is, the Moabites, ver 1. the people next before ſpoken of: and ſo it is expreſſed, ver.6. Otherwiſe we muſt underſtand his adverſaries, thoſe he fought with: and ſo then muſt the pronoun (as ſometime it is. See Chap.30.8.) be put for the noun.

trample them] Or, *trample on*: It is a word ſomewhat more emphatical, then the former. See chap. 41.25. Dan. 8.7,10. 2 Kin.9.23.

fury] See chap.43.25. & 59.18.

and their blood ſhall be ſprinkled upon my garments, and I will ſtain all my raiment.] Or, rather, *their blood was ſprinkled upon my garments, and I ſtained all my raiment*: For it is a part of the anſwer to the foregoing demand, by what means his garments came to be ſo ſtained, ver.2. as they then appeared already to be, ver.1.

their blood] Not his own blood; for he ſhed none in fight himſelf, but theirs with whom he fought: and this paſſage therefore doth not belong to Chriſts paſſion. Heb. *their ſtrength*, or *ſupport*: as the word ſignifies, 1 Sam.15.29. Lam.3.18. and *the blood* is ſo termed, as the Jewiſh Criticks agree, becauſe the life, ſtrength, and ſupport, of the living creature therein conſiſteth, Gen.9.4. Lev.17.11,14. See further, ver.6.

ſprinkled upon my garments] As was Jezabels upon the wall, 2 Kin. 9.23.

ſtain my raiment] By this means my garments came to be ſtained. Heb. *polluted*; or, defiled; for blood polluteth, Chap.59.3. Lam.4.14.

V.4. *For the day of vengeance* is *in mine heart*;] Or, was in *mine heart*: For he ſpeaks ſtill, as of a thing paſt; as if he had ſaid, Do ye ask why I was ſo fierce and furious againſt them, and ſhed ſo much blood with them? the day was come wherein I had reſolved, having a long time forborn them, to take vengeance upon them, for all their wrongs and inſolencies committed againſt me and my people, ch.34.8. and 61.2.

in my heart] That is, as ſome, the day much deſired and longed for, by me; as Pſal.40.8. or rather, the day, or time, in my ſecret counſel fore-appointed, and deſigned thereunto, chap.65.6. Act.17.31.

and the yeer of my redeemed is come.] Or, *was come*; the time was come, wherein my people were to be reſcued out of the hands of their oppreſſors, and righted upon them. See chap.34.8. Pſal.102.13. an alluſion to the Jubilee, the year of remiſſion of Debts, and reſtitution of States; as chap.61.2.

V.5. *And I looked, and* there was *none to help; and I wondred that* there was *none to uphold*:] Or, *And when I beheld, that* there was *no helper*; *and wondred, that* there was *no upholder*; *then did mine own arm bring ſalvation*, &c. The like Syntax, See chap.53.2. & 59.16. a place parallel to this, whereof ſee more there: Then God ſtrook in for the relief and deliverance of his people, when all humane helps failed, and none appeared that would once offer to put forth his hand toward the helping, or upholding of them. So 2 Chron.20.12,15-17. Chap.26.18,19. & 37.3,36.

therefore mine own arm brought ſalvation unto me; and my fury it upheld me.] Or, *then.* Heb. *and*; as chap.30.20. & 37.36. God by his own might made a glorious conqueſt, and did all that was to be done; that which he can do, when means are all miſſing, and men all fail, in doing their duty, Pſal.98.1. and there needed nothing but his own juſt indignation, and zeal for his people, either to put him upon the work, or to make him go thorow ſtitch with it, chap.37.36. See ch.59.16.

V.6. *And I will tread down the people in mine anger.*] Or, *I trod down*, as before, ver.3. See there. See alſo, Chap.14.25.

and make them drunk in my fury;] Or, *made them drink in*, or *with my fury*; his *fury*, being here conſidered, either, as the cauſe impellent, putting him on it, to deal with them, as he did; as chap 14.6. Pſal.95.11. ver.3. or, as the efficient cauſe unto them, through the direful effects of it upon them, of their diſmal condition, Chap.51.21.23. *I made them drunk*; that is, by the evils inflicted on them; I did ſo aſtoniſh them, that, like perſons overcome with drink, they were not able to ſtand, nor knew which way to turn themſelves, See Pſal.60.3. & 75.8. Chap.19.14. Jer.25.16,27. or, to keep to the reſemblance in which we are, the meaning may well be; I drenched them in their own blood, I gave them their fill of blood, I made them *drunk* with it. as *with wine newly trod*, chap.49.26. for ſo the word there uſed doth properly ſignifie. See Rev.17.6. & 18.24. & 16.4,6.

and I will bring down their ſtrength to the earth.] Or, *I did ſhed their blood upon the ground.* Heb. *I made their ſtrength*, or *ſupport*, *to deſcend* (that is, to go down, or run down) *to the earth*: the word is the ſame that was before rendred *blood*, ver.3. and there ſeems no reaſon to render it otherwiſe here, then there. So of Edom, and Bozrah, chap.34.7. *their land ſhall be ſoaked with blood.* Howbeit, ſome would have the meaning here to be, *I will bring down their ſtrength*, that is, their men of *ſtrength*; the ſtrongeſt among them: *ſtrength*, for men of *ſtrength*, ſtrong ones, chap.3.25. as *Juſtice*, for a man of *Juſtice*, a juſt one, ch.41.2. *Wiſdom*, for a man of *Wiſdom*. a wiſe one, Mic.6.9. and *Might*, for men of *Might*, mighty ones, chap.3.25. But the courſe of the context pleadeth ſufficiently for the former.

V.7. *I will mention the loving kindneſſes of the Lord*, and *the praiſes of the Lord, according to all that the Lord hath beſtowed on us, and the great goodneſs toward the houſe of Iſrael, which he hath beſtowed on them according to his mercies, and according to the multitude of his loving kindneſſes.*] Here ſeems to begin a new Diſcourſe, if not a new Sermon, continued unto the end of the next Chapter. Wherein the Prophet having begun with an ample acknowledgement of Gods great goodneſs to his people, complaineth, in the next place, of their ungracious, and rebellious demeanure toward him; bewaileth Gods eſtrangement of himſelf from them, for the ſame, and the evils, that thereupon had befallen them: and earneſtly ſueth unto God, yet out of his free mercy, to mind them in their preſent miſery, and to be reconciled again unto them. In this verſe, is contained his thankful acknowledgement, of the abundant mercies and beneficences of God exhibited to them, which he ſo dwelleth upon, as if he could never finde words enow, or pregnant enough, to expreſs them. See Daniel dwelling in like manner, in his prayer, on the confeſſion of their ſins, Dan.9.5,6. and the like various expreſſions of the amplitude of Gods grace and goodneſs in Chriſt, Eph.2.5,7.

I will mention] Some would have theſe to be the words of the people, I ſee not why they ſhould not be the words of the Prophet, as the Chaldee makes them, though attempered and accommodated unto the condition of the people in the time of their captivity; *I will mention*, as chap.48.1. or, *I will call to mind*, as Gen. 41.9. or, *I will celebrate*, with praiſe and thankſgiving acknowledge, as chap.12.4. But here rather, the firſt or ſecond; the main drift and ſcope of the Prophet being hereby to exaggerate their rebellious demeanure towards him who had done ſo much for them, verſ. 10. and expected other manner of behaviour from them, verſ.7. See Jer.2.2.

the loving kindneſſes of the Lord] His manifold, great, ample, abundant, loving kindneſs: and ſo afterward again, *the multitude*, or *magnitude of his loving kindneſſes*. So Pſalm. 89.1. Lam. 3. 22. theſe are brought to remembrance, partly, yea principally, to aggravate the unworthy carriages of Gods people towards him, who had dealt ſo graciouſly and bountifully with them; as Deut.32.7-14. and partly alſo it may be, to ſtir up in the hearts of them amidſt the calamities of thoſe times, ſome hopeful expectation of finding the like favour with God again, as Pſal.77.5-11.

and *the praiſes*] A defect of the copulative, as chap. 30. 33. unleſs we will ſupply from the former branch (as Gen. 1. 16.) I will mention, or celebrate *his praiſes*.

beſtowed] The word carrieth uſually with it a notion of *retribution*, Pſal. 103.10. 1 Sam. 24. 18. but ſometime again of a *free contribution*, as Pſal.116.7. & 119.17. and ſo here.

the houſe of Iſrael] See chap.5.7. & 14.2.

mercies] Or, *tender mercies*; as the word is rendred, Pſal. 25. 6. and that in Greek anſwering it, Luk.1.78. See chap. 54. 7. abundance of *mercy*, and *tender mercy*; *mercy* not *merit*, Deut. 7. 7,8. & 9.4,5. So Pſal.6.4. & 25. 6,7. Dan.9.9,18.

Verſ. 8. *For he ſaid, Surely they* are *my people*; *children* that *will not ly*.] Heb. *And* (as chap.53.2.) *he ſaid*: he thought with himſelf; he made account, he preſumed, (as 2 King.5.11) what time he brought them out of Egypt, & took them to be his people, that they would carry themſelves loyally and dutifully unto him. A ſpeech taken from the affection and diſpoſition of men, who expect reſpective carriage from them, whom they have ſhewed kindeſs unto; or of a Father, preſuming and hoping the beſt of a child, whom he hath had ſpecial care of, and been at much coſt with: implying how ſuch favours ſhould have wrought upon them, and how they ſhould have ſtood affected toward him, who had dealt ſo kindly and bountifully with them. Pſal.81.8-10. See the like affection aſcribed in like manner to God, Zeph.3.7.

they are] It need not be put in a different character: for the pronoun demonſtrative, ſupplies the place of the verb ſubſtantive, as Ezek. 2. 7.

my people] Whom I have taken in a more peculiar manner to my ſelf, Exod.19.5,6. Deut.7.6. & 26. 17, 18.

that *will not ly*] will not deal diſloyally, as chap.59. 13. but ſee the contrary pronounced of them, chap.30.9. a defect of the relative, as chap.62.1.

ſo he was their ſaviour.] Heb. *and* (as chap.59.19.) *he was unto them for a Saviour*. Upon theſe hopes, this expectation, theſe grounds, and theſe conditions, he undertook the protection of them, Exod.19 5,6. Pſa.81.8,9. the like ſyntax, ſee 1 Chron.19.12.

V. 9. *In all their affliction he was afflicted*,] There is a double reading here in the Hebrew, ſome copies, it ſeems, anciently, having the word *lo*, written with an *aleph*, and then it is an adverb negative, and ſignifies *not*, ſome with a *vau*, and then being a prepoſition, with a pronoun affixt, it ſignifies *to him*: the like diverſity about the ſame word, is found alſo, Exod.21.8. Job 13.15. Pſal.100. 3. chap 9.3. & 49.5. Lev.11.21. & 23.30. 1 Sam. 11.3. 2 King. 8. 10. 1 Chron.11.20. Eſdr.4.2. Hence, the words come to be diverſly rendred. Some, with whom our verſion concurreth, *In all their affliction he was afflicted*. Heb. *affliction* was *to him*, as *affliction is to me*; for *I am afflicted*, Pſal.18.6. Lam. 1.20. he took to heart their afflictions; he was himſelf grieved for them, and with them, Judg. 10.18. a form of ſpeech taken from the manner of men, as the Jewiſh Maſters well here obſerve. See Pſal.106.44,45. Zach. 2. 8. Acts 9.5. Others, taking it in the negative, yet reading the words by way of interrogation, (as ſome alſo do that Job 13.15. & Pſal.105. 26. to reconcile the elder verſion with the later) was *not affliction to him?* or was *he not afflicted?* for ſenſe and ſubſtance, come home to the former. But others, and ſome of the Jewiſh Doctors alſo, read them in the negative, by way of enunciation, *he did not afflict them*; or, *affliction* was *not* to them they were *not afflicted*, that is, as ſome, he afflicted them not; (having no will or deſire ſo to do, Lam.3.33.) but they brought affliction upon themſelves, chap.3. 9. Job 36.23. Jer.2.17. or, though they vexed him, yet he ſpared them, and did not afflict them, as they deſerved that he ſhould. Pſal. 78. 38. & 103.10. or they were not long in any affliction; (and a little is as nothing) becauſe he ſpeedily delivered them out of it, Pſa. 106.44. Or, as ſome, if not including both, yet admitting the one, and ſupplying the other; there was *no affliction* to him: he was not afflicted, he was not troubled with their troubles, he ſeemed for ſome time not to regard them, that they might have a more effectual work upon them, cha.8.17 & 30.18. & 45.15. & 57.17. Hoſ.5. 15. or, becauſe this ſeems to croſs the Prophets drift in this place: Others, there was *no ſtrait* to him, (as Pſal.31.9. & 59.16. & 69.17. *ſtraitneſs is to me* that is, I am ſtraitned, I am in ſtraits, in diſtreſs) or, he was *not ſtrait*; as chap. 49. 20. *the place* is too *ſtrait to me*, or *for me*: he was not *ſtrait-laced* towards them, as we uſe to ſay; or he was not *ſtrait-handed*, chap. 59.1. he was not backward to help them, as they ſpeak, Joſh. 10.6. *ſlacken not thine hand from helping us*: he was forward to help them; or he was not weary of helping; it was no trouble at all to him to help them. Or laſtly, as a learned late Writer, *He was not an enemy*, or *adverſary* to them; (as the word commonly ſignifieth, Lam.1.5,7,10. he carried himſelf toward them, not as a fo, but as a friend. And this, as alſo the next before, may either of them carry ſome good probability with them. Howbeit, the firſt I conceive to be the genuine ſenſe, and the words to have ſpeciall reference to Gods taking to heart, their afflictions in Egypt, Exod.3. 7,9.

and the Angel of his preſence ſaved them:] By *the Angel of his face*, (as the Hebrew ſounds) or *his preſence*: the Jewiſh Doctors here underſtand, ſome of them, *Micael*; the tutelary Angel (as they account him) of their nation, Dan.10.13,21. called *the Angel of his face*, or *preſence*, becauſe he ſtands continually attending in Gods preſence. See Mat. 18. 10. Others, *Metraton*, whom they fain to be Gods *herbinger*, or *meſſenger*, from a Latine word that importeth the former: And ſome of them ſay, that this Angel is no other then Enoch, ſince his tranſlation, ſo employed. Others again, that this is but the title of his office; but his proper name is Micael, and ſo bring it home to the firſt: nor want there of ours, who out of ſome of their Writings, wherein they talk much in a wild manner, both of the title (which is indeed no more then a meer deformation of the Latine *metator*, an *herbinger*) and of the party that beareth it, would prove that this *Metraton*, can be no other then the Meſſias; as many of our Divines alſo conceive *Micael* to be, mentioned Dan.12.1. Jude 9. Rev.12.7. Certain it is, that this Angel here ſpoken of, is that Angel of whom God ſpake unto Moſes, Exod.23.21-23. termed both *Jehovah*, Exod. 13.21. & 14 19, 24. and *his face*, or *preſence*, Exod.33.14,15. and *an Angel*, Exod. 33. 2. who that he was no other, then the *Meſſias*, Jeſus Chriſt, the conductor of them in the wilderneſs, holy Steven enformeth us, Act. 7. 38. the eternal Son of GOD, the reſplendency of his Fathers Majeſty, and exact image of his perſon, Heb.1.3. in whom therefore his name is ſaid to be, Exod.23.22. he that appeared unto Moſes in the buſh, Exod.3.2. ſtyled *Jehovah* there, verſ.4. and by Jacob, *the Angel, that delivered*, or *reſcued* him *out of all evil*, Gen.48. 24. and by Malachy laſtly, *Jehovah, the Angel of the Covenant*, Mal. 3. 1. termed *an Angel*, or *Meſſenger*, in regard of his Mediatorſhip, *Heb.8.6. of Gods face*; either becauſe he doth exactly reſemble God his Father, John 14. 9,10. Col.1.15. or, becauſe *he appeareth before the face*, or in the preſence of God, for us, Heb.9.24. See Rom. 8. 34. Rev.8.3. this Angel ſecured, and ſafegarded them all the way thorow the wilderneſs, from Egypt to Canaan, Deut.8.2, 4. & 32. 10,12.

in his love, and in his pity, he redeemed them.] He reſcued them out of the Egyptian bondage, out of meer affection to them, and compaſſion toward them. Deut 7.7,8.

and he bare them, and carried them, all the dayes of old.] Or, *he took them up*, (as chap.40.15.) *and carried them all the dayes of old*. Heb. *days of perpetuity* or *of antiquity*; *dayes of yore*, as in our old Engliſh they had wont to ſpeak: for in the former notion is the word taken, when ſpeech is of times future; in the later, when of times paſt, as here. He not led them onely, but lifted them; took them up in his arms, as Parents, or Nurſes, are wont to do with young children, and weakly ones, (alluded to Pſal.91.12.) chap.46.3. and carried them, as the Eagle doth her young ones, not fully fledged, or unable yet to fly, on her wings, Exod.19.4. Deut. 32. 11. all the time of that their infancy, and conſtantly alſo afterward from time to time, as occaſion and their neceſſities required it, chap.46. 4.

V. 10. *But they rebelled*] They anſwered not Gods expectation, verſ. 8. they proved diſloyal children, chap.30. 9. and a rebellious race, chap.48.4,8. See Exod. 16. 2,5. Numb.14.4,11. & 16. 3, 11,42. Deut.9.7,24. & 31.17. Pſal 78.56. & 95.9. & 106. 7. Ezek.20.8,13.

and vexed his holy Spirit] Heb. *his Spirit of holineſs*, and ſo verſ. 11. as, *his hill of holineſs*, for *his holy hill*, chap. 56. 7. *his name of holineſs*, for, *his holy name*, Ezek.36.21. *his day of holineſs*, for *his holy day*, chap.58. 13. They ſo carried themſelves towards him, as might juſtly be cauſe of vexation, and grief of heart to him; a form of ſpeech, borrowed, as the former, verſ. 8, 9. from the nature of man: though God be not ſubject to ſuch infirmity and paſſion, as men are. See the like forms in this kind, Gen. *6. 6.* chap 7.13. & 43. 24. Pſal. 78.40. Ezek.*6,9* Amos 2.14. Acts 7.51. Eph.4 30.

his Spirit] Which he had ſet among them, and put upon them, to guide, and govern them, verſe 11. and whereby he had ſtriven, and ſtrugled with them, to reclaim and reduce them, Gen. 6.3. Num.14.11. Pſal.95.10.

therefore he was turned to be their enemy,] Heb. *and*: as chap. 47. 8. he was enforced to carry himſelf, as an enemy towards them, Jer.30. 14. Lam. 2.4, 5. So Job 13.24. & 30.21.& 33.10.

And he fought againſt them] There is a defect of the copulative; as v.7. but it is ſupplyed with an expreſſion of the pronoun, not ſo uſuall, and having therefore an emphaſis in it; as if he had ſaid, he that before fought for them, did then fight againſt them, chap. 29 2,3. he not only forbare to aſſiſt them againſt their enemies; but fought for theſe againſt his people: he raiſed up adverſaries againſt them, and cauſed them to fall before them, Lev. 26.25. Deut.28. 25. & 32. 30. chap. 30. 17. Pſal. 44 9,10. *the hand of God was againſt them for evil, whenſoever they went out,* Judg.2.14,15. So he threatned, that if they *walked croſly*, or *thwartly with him*; he would alſo deal in the like manner with them, Lev.26.23,24.Pſal.18.26.

V. 11. *Then he remembred the dayes of old,*] *Then*; as chap. 38. 4. or, *Yet*: as chap.9. 1. & 60.10. Heb. *And the dayes of old*.Heb. *of antiquity*; as Pſal. 44.1. See verſ. 9. This is ſpoken, as ſome conceive, of God himſelf, calling to mind what he had formerly done for this people, and as loath now to loſe all the fruit of his former favours, notwithſtanding their preſent untoward carriages, thereby induced to work new deliverances for them: (the argument, that Gods ſervants preſs him oft with, in their prayers, Exo. 32. 11, 12. Deut. 9. 16, 18, 19. Num. 14. 13-19. Joſh. 7. 7,9.) and whether we underſtand it of a diſcourſive *remembrance*; (after the manner of men, given unto God) as Exod. 32. 13. Pſalm 78.39. or, an active *remembrance*, in manifeſting his mindfulneſs of them, by what he did for them: as Gen. 8. 1. & 30. 22. it ſhould have reference to thoſe former deliverances, that God upon this conſideration, had in times paſt afforded this people, notwithſtanding their manifold, frequent, great, and grievous delinquencies, after he had brought them out of their troubles and diſtreſſes: and this may ſeem probably to be the genuine ſenſe of the place. Yet others ſuppoſe it to be ſpoken of Gods people, (and ſo the moſt, as well Jewes, as ours) amidſt their troubles, better bethinking themſelves, and as calling to mind, what God had formerly done for their anceſtors. Pſal. 22. 4, 5. & 78. 34,35. ſo complaining that at preſent he did not the like for them, Judg. 6. 13. See Pſal.44. 1-14. And this may ſeem not altogether improbable: one main difficulty is, that the verb is here ſingular; whereas of the people he ſpake before in the plural, verſ. 10. and ſo afterward again. Whereunto might be anſwered, that the word *people*, being, though of a collective notion, yet of a ſingular form, it is joyned oft, with ſingular both verbs and nouns. See chap. 5. 26,27. where the very like ſyntax is; and as the words are there rendred, *they ſhall come*; ſo, this ſenſe admitted, they might here be rendred, *then they remembred*.

Moſes, and his people] About theſe words, there is no ſmall diſagreement among Interpreters. Some of the Jewiſh Maſters conceive *Moſes* not to be at all here mentioned, but the word *moſhe*, here to be a participle of that verb, from which Moſes had his name, Exod. 2. 10. and they read the words, *He remembred the dayes of old, him that drew out his people*; to wit, out of the Egyptian thraldome; or, *that brought him up*, out of the red-ſea; as in the next branch: ſo David ſaith of himſelf, *He drew me out of many*, or, *mighty, waters* 1 Sam. 22. 17. Pſal. 18. 16. where the ſame word is uſed, and ſave in the ſtory of Moſes, not elſewhere. Nor want there of ours, that go this way; but as if it were a noun, rendring the words, *the eduction*, or *bringing out, of his people*. But the moſt, both of theirs, and ours, take Moſes to be meant here: and of theirs, ſome ſuppoſe a defect of the prepoſition, before the word *people*; the like whereunto they find, 1 King. 3. 15. theſe read the text thus; him that ſent Moſes to *his people*: but I find one onely of ours, that doth therein follow them. Others of them, will have rather a defect of the copulative, ſuch as they find, Habb.3.11. and with theſe moſt of ours concur, yet not agreeing about either the ſyntax, or the ſenſe of this clauſe: for ſome refer theſe words both to *dayes*, *the dayes of old, of Moſes*, and *of his people*, Others, to *remembred*; *he remembred Moſes* and *his people*, that is, ſay ſome, what by the Miniſtery of Moſes, he had done for his people, Exod. 3.10. & 32. 1,7. Pſalm 77.20. Others, the covenant, that by the mediation of Moſes, he made with his people, Exod. 19. 3-9. & 21. 3-8. Gal.3. 19. Or Moſes his vehement and prevalent interceſſions at ſundry times, in the behalf of his people, Exod. 32. 11, 12. Num.14.19,20.& 16.22. & 21.7. Pſal. 106. 13. Now which of theſe later wayes we underſtand the words, is not greatly material; eſpecially, if we conſider them, as things in times paſt remembred. whether by God, or by his people; though the text ſeemeth to run more ſmoothly, if we refer them to his remembrance, rather then to theirs. But if we ſhall tranſmit the matter unto future times, and transfer the words to the people, that were to be in the Babylonian captivity, as the Rabbines moſt of them do; then it muſt be conceived in the time to come, and read, *They ſhall remember the dayes of old*: and the former words ſhould rather run in this tenour: *But they have rebelled and vexed his holy Spirit; and he is* therefore *become an enemy unto them, he* himſelf *hath fought againſt them: Yet they will remember the dayes of old* in *Moſes* his time, and *his people* that then were; or, *Moſes*, and *his people*: where *his people*, unleſs we refer it to *Moſes*, as if they ſhould call them, *Moſes his people*, as God himſelf alſo, but in anger, doth, when he ſaith to him, *Thy people, whom thou broughteſt out of Egypt*, Exod. 32. 7. the form will not ſo well ſuit with the perſon of the people. But this rub would be removed, and all defects ſalved, without any ſupply, if, with a grave and learned Writer, we might thus read the words; *And his people will call to mind the dayes of Moſes his age*. But this reading, the points, or ſtops, in the original, will not admit: for they make a ſtay at *age*, but none at *Moſes*; and in the text, *his people*, cometh after *Moſes*.

ſaying, *Where is he that brought them up out of the ſea*] The word *ſaying*, is not in the text, but is inſerted by Interpreters; as Pſalm 105. 15. chap. 26.19. & 45. 14. & 56. 12. and elſwhere, ſo here; underſtanding it as before; ſome, of God; ſome, of the people: but ſome other in ſtead thereof, inſert, *But now*: as the like expreſſion is, in a parallel place, Judg. 6.23. deeming the words enſuing, to be the Prophets own, complaining, if not in the perſon, yet in the behalf of the people; as if God did not mind them, as formerly he had done, notwithſtanding their manifold ſins and exceſſes, chap. 49.14. The Chaldee thruſts in, *Leſt the Gentiles ſhould ſay*; and one of the Rabbines, *The Gentiles now will ſay*: But theſe ſeem over-bold inſertions.

Where is he?] Such kind of ſpeeches, concerning God, are uſed ſometime in deriſion, as intimating, that God was not able to relieve, or deliver his, in their diſtreſſes, as by the enemies of Gods people and ſervants, Deut.32.37. Pſal. 42. 3. & 115. 2. and ſo the Chaldee here accounteth it: ſometime in way of expoſtulation and complaint, as implying, that God did not manifeſt his power and providence, in the behalf of his people, as in times paſt he had done: ſo Judg.6. 23. and ſo rather here. There is a third manner of uſage of ſuch like forms, to wit, in way of inquiſition, as enquiring after God, that had done ſuch things for his people, out of a deſire to know him, and to ſerve him: the neglect of which enquiry is taxed, both in Prieſts, and People, Jer. 2. 6, 8. and it is not amiſs, by ſome, obſerved, that it ſeems here to be intimated, that they who had not regarded to ask after God, in this kind formerly, in the time of their proſperity, ſhould be enforced to complain of the want of him, and his abſence from them afterward, in the time of their adverſity. So 1 Sam.2. 17. & 7.2. Jer.22. 21. & 2. 31,32,37. *Where is he?* ſaith he, or ſay they, either the people, or the Prophet, as in their perſon; implying, that he was not now to be found; as before he had threatned, Hoſ.5.6. becauſe they had neglected to ſeek him, when he might have been found, Pſalm 32. 6. cap.55.6. But ſome of thoſe of chief note, that conceive theſe to be Gods words, render them ſomewhat otherwiſe, then the reading commonly received, thus; *Where* ſhould *he* be? as if God ſhould thus reaſon with himſelf, Where would the glory of God appear, and be manifeſted, if he ſhould ſuffer his people to periſh? Or where would the fruit of all be that he had done for his people, if dealing with them according to their deſerts, he ſhould utterly deſtroy them? Of this ſomewhat before. But it ſeemeth over-harſh here: Nor can I be induced to concur with them, in attributing this part at leaſt of the preſent diſcourſe unto God; becauſe it is apparent, verſ.14. to be ſpoken of him, and unto him in part alſo, by ſome other, at which place they are enforced, to bring in the people ſpeaking, without any colour of reaſon, cutting that off from the reſt.

that brought them up out of the ſea,] Heb *made them to aſcend from the ſea*: both carried them ſafe thorow the ſea, the red ſea, & brought them ſafe out of it, from the very bottom of it, Exo. 14. 29,30. & 15.5,8. verſ.13,14. one of the greateſt miracles that God ever wrought for his people, which God himſelf therefore mentioneth, as one of his Maſter-pieces, chap. 50. 2. and it is by them therefore likewiſe moſt frequently commemorated, Nehem. 9.11. Pſalm.68.22. & 77.19. & 78. 13. & 106. 9. & 114.3,5. & 136. 13, 14. eſpecially in the times of their diſtreſſes and extremities; as here, ſo Pſal.74.13,14. chap.51.9,10. verſ.12,13.

with the ſhepherd of his flock?] There ſeemeth to have been here alſo a double reading in the ancient copies, ſome having the word with a ſoundleſs *jod*, and ſome with an *he* in the end: Whence ſome of the Jewiſh criticks read it, not *ſhepherd*, but *ſhepherds*; which our margent alſo gives us. Thoſe that read it in the ſingular number with an *he*, expound it of Moſes, of whom, v. 11. and who was the Leader and Governor of Gods people; yea, as a King among them, Deut. 33.4,5. and unto ſuch is the name of *ſhepherd* given, chap. 44.28. Ezek.34.23,24. Thoſe that read it in the plural, with *jod*, expound it of Moſes and Aaron both, according to that in the Pſalm 77.20. *Thou leadeſt thy people like a flock by the hand of Moſes and Aaron*: whether of the two we take to, the *flock* is ſaid to be neither the ones, nor boths, but Gods, *the ſhepherd of Iſrael*, Pſal.80.1. who led it by them, verſe 11. Howbeit, ſome of the Jewiſh Doctors, following the Chaldee, render the words, *as a ſhepherd his flock*; that is, ſupplying the verb from the foregoing participle; *as a ſhepherd* bringeth forth, or leadeth out *his flock*: for ſo is that word oftentimes taken at large; as Lev. 11.54. Joſh.24.17. Ezra 4.2. Jer.50.9. and the manner of ſhepherds, in thoſe parts, is to lead out their flocks, Joh.10.3,4. ſo the particle *with*, ſhould be here a note of ſimilitude, which I ſuppoſe is hardly found; and the former expoſition being familiar and ready, there is little reaſon to refuſe it.

where is he, that put his holy Spirit within him?] Heb. *his Spirit of holineſs* (as ver.10.) *in the midſt of him*; that is, *within him*, or *in him*; as Zach.12.1. with 1 Cor.2.11. ſo the moſt, both of the Jewiſh, and ours. But the Jewiſh reſtrain it, to the Spirit of Prophecie. Ours extend it, to that ſpiritual endowment, wherewith Moſes was, in a very large meaſure, furniſhed, and thereby enabled, both for the inſtructing and government alſo of Gods people. See Num.11.17. Deut 18.15. but other, of either ranks, render it, *in the midſt of him*, or *of them*, (becauſe the word *people*, to which they ſuppoſe it referred, is a collective) that is, *among them*; as the *Canaanites dwelt amongſt the Ephraimites*, Joſh.16.10. and ſo Neh.9 20. *thou gaveſt* them (to be ſupplied from the words foregoing) *thy good Spirit to inſtruct them*; for it was given to them, and placed among them; becauſe beſtowed upon thoſe with them, and over them, in their behalf, and for their behoof, 1 Cor.3.22,23. See chap.59.21. and this is that *Spirit*, which they vexed by rebellious courſes, 1 Theſ.4.8. ver.10.

V.12. *That led them by the right hand of Moſes*] See Pſal.77.20. on ver.11. Yet it is ſaid, *The Lord alone did lead him*, Deut.32.12. of which place, ſee on the word, *alone*, ver.3. a defect of the pronoun, as Neh.9.20. chap.57.13. but ſupplied here from ver.13. where it is expreſſed.

by the right hand of Moſes] Heb. *at the right hand of Moſes*. So the old Latine rendreth it; and moſt Interpreters, both Jewiſh and Chriſtian: In which form of ſpeech, becauſe the *right-hand* is uſed commonly, in a ſucceſsfull and wel-boding notion, and the *left*, in the contrary, Mat.25.30,34,41. Some would have noted the ſure and ſafe paſſage, and journeying of the people under Moſes his conduct: But that ſeems over-curious; and the term of *right-hand* ſeems to have, after the phraſe moſt frequent in Scripture, not ſo much a notion of proſperous ſucceſs, (which among heathen people it uſually hath, Ezek.21.21,22.) as of power and ability, the *right-hand* being generally accounted the ſtronger, and the more active then the left. So Pſal.21.9. & 89.26,43. Others therefore read it, *that lead* them, being *at Moſes his right hand*, to help and aſſiſt him. So the Pſalmiſt, Pſal.16.8. *he is at my right-hand, that I be not moved*; and, *the Lord at thy right-hand ſhall ſtrike thorow Kings*, Pſal.110.5. and the Jewiſh Doctors, ſome of them, ſuppoſe, that there is an eye had in this term, to the *ſtaff*, that Moſes held in his *right hand*, over the red-ſea, at the dividing of it, Exod.14.16,21. The Greek readeth it, *that led Moſes by the right hand*; and ſo is God ſaid, *to hold by the right hand* thoſe, whom he ſtrengtheneth and ſupporteth, Pſal.63.8. & 73.23. ch.45.1. but neither is any inſtance produced of the uſe of the particle here prefixed in that notion: and the form of the ſubſtantive ſhews, that Moſes is ſubjoyned to it, as governed by it.

with *his glorious arm*] Heb. *his arm of bravery*, (as the word is rendred, chap.3.18.) or *gallantry*, (See ch.62.3.) for, his *brave*, or *gallant arm*; as, *his arm of might*, for, *his mighty arm*, ch.62.8. and *a name of gallantry*, for, *a gallant name*, or *fame*, ver.14. The particle *with*, is not in the text: but the want of it is very uſual, as Pſal.17.13,14. & 44.3. chap.51.19. Now by *his arm*, Some of the Jewiſh Doctors underſtand the Angel that conducted them, Exod. 14.19. moſt of ours, Gods mighty power aſſiſting Moſes, and working by him, whatſoever was done of him, for the ſafety and protection of the people committed unto him; as the word is, in this argument eſpecially, moſt frequently taken, Exod.6.6. & 15.16. Deut.4.34. & 5.15. & 7.19 & 9.29. & 11.2. & 26.8. Pſal.77.16. & 89.11. & 136.12. And this ſome ſuppoſe the rather added, in regard that the former word ſeemed to have ſome glance at the *ſtaff* in Moſes his hand, to ſhew that the dividing of the red-ſea, upon holding up of the ſtaff over it, was not effected by any vertue, either in his hand, or in the ſtaff it held; but by the powerful act of God alone. See Exod.15.21. Howbeit, ſome, for that according to this reading, there are defects in the text; the one, of the pronoun before-mentioned; the other, of the prepoſition here inſerted, ſuppoſe that the text, as it is, without any ſuch ſupplies interjected, may be thus read and rendred; *That made his glorious*, or *gallant arm, to go*, or *walk at Moſes his right hand*; that is who by his mighty power went along with Moſes, and was ever at hand to be aſſiſtant unto him, according to his promiſe, Exod.3.12. & 33.14. Nor is this reading altogether improbable: the moſt that I ſuppoſe can be objected againſt it, is, that the word of *making to walk*, or *go*, may ſeem not to ſuit ſo well with the word *arm*; and that it is in the next verſe applied to the people.

dividing the water before them] Or, *that divided* (for it runneth in the ſame ſtrain with the former, *that led*) *the water* (to wit, of the red ſea before-mentioned, v.11.) *before them*: before his people, the Iſraelites, to make a paſſage thorow it for them, Exod.14.21,22. Joſh.3.16. ch.43.6. So Neh.9.11. chap.43.12. Some would draw away the former clauſe to this branch, reading the words; *That by his glorious arm divided the Sea before them*: but this reading croſſeth the ſtops in the original; which without cauſe to diſturb, or ſolicite, is not meet.

to make himſelf an everlaſting name.] To procure to himſelf, by a work never before the like heard, an everlaſting fame; both in regard of his almighty power therein manifeſted, and of his providence therein appearing over his people: *name*, for, *fame*, or *renown*; as Gen.6.4. & 11.4. Jer.32.20. and, *a name of eternity*, or *perpetuity*, for, *an everlaſting name*; as Chap.56.6. Yet the words are by ſome deemed to import, not ſo much the end, as the event; not ſo much what God aimed at, in the doing of it, as what from the doing of it, accrued and redounded unto him, as Chap.59.19. Exod.14.17. of ſuch forms, ſee on Chap.3 8.

V.13. *That led them thorow the deep, as an horſe in the wilderneſs, that they ſhould not ſtumble.*] A further amplification of this ſtrange work. The like whereunto, yea, the very ſame in effect, ſee Pſal. 106 9.

led them] Heb. *made them to go*: the word uſed before, ver.12. as alſo in the Pſalm.

thorow the deep] Heb. *depths*, or *deeps*; and ſo alſo is it, Pſal.68. 22. & 106.9. implying, that it was not in ſome ſhallow or ſhoaly place, that the people paſſed that Sea, but where it was with the deepeſt. See Exod.15.5,8.

as an horſe] This is not in the Pſalm, but is inſerted here, by the Prophet, for the further amplification of this act of God, in the conduct of them, enlarged alſo further, ver. 14. God is ſaid to make Judah *his goodly horſe for battel*, Zach.10.3. and men are very chary of thoſe choice ones, that they keep for ſuch purpoſe.

in the wilderneſs] This in the Pſalm ſeems to be referred unto the people, becauſe of an *horſe* is no mention there made; and may imply, that they went as ſafe and as eaſily thorow the ſea, as they had travelled, either before, or afterward, in the Wilderneſſe. But here it is referred unto the *horſe*: *he led them thorow the deepeſt* of that ſea, as ſafely and inoffenſively, as a man could lead *an horſe*, or as *an horſe* goeth *in the wilderneſs*; that is, (ſaith one of the Rabbines, whom ſome other alſo herein concur with) *on dry land*: *the wilderneſs*, for *dry land*; becauſe Waſts, in thoſe parts, are commonly ſuch, chap.41.18. Jer. 7.6. But I conceive rather that the word rendred *wilderneſs*, doth here ſignifie *a plain*; as alſo another of the Jewiſh Doctors here ſuggeſteth: nor is it otherwiſe to be taken, Jer.9.10. Lam.4.19. & 5.9. and that the text would here at leaſt, if not in the Pſalm alſo be rendred, *as an horſe* goeth *in the plain*; that is, as he goeth on plain ground, where there is neither clod, nor ſtone, nor ruck, nor ridge, without ſtumbling. See ver.14.

that *they ſhould not ſtumble*] Or, ſo that *they ſtumbled not*, Jer. 31.9. Heb. *they ſhall not ſtumble*, or, *did not ſtumble*. So Pſal.78. 53. *he led them ſafely*, or, *ſecurely*; *and they feared not*; that is, *ſo that they feared not*: they were without fear; but here the particle is omitted, as oft, in the like ſyntax, chap.40.24. & 41.7. & 43.17. & 58.6. See the promiſe, Pſal 90.12.

V.14. *As a beaſt goeth down into the valley,*] In the former part of this verſe, moſt Interpreters conceive to be a full, and formal ſimilitude, conſiſting of two parts, a propoſition, and a reddition, more largely laying forth, what was more conciſely delivered, v.13. in thoſe words, *as an horſe*: the former part whereof they ſuppoſe to be contained in theſe words; which ſome therefore thus read, *As a beaſt, that goeth down into the vale* is led; (ſupplying the relative, as ver.8. the verb from the words next enſuing; as Chap.18.7. & 30.17.) that is, gently, and quietly, as an horſe is wont to be led, or beaſt driven, down an hill, not head-long, as thoſe ſwine, whom the Devils drove, Mat.8.32. ſo rather, if we retain this verſion, then, as ſome would have it *eaſily*; for this reaſon, becauſe it is eaſier going down, then it is going up, an hill: and ſome would have an eye herein to be had, to the condition of the Jews own country, which being mountainous, much of it, Pſal.125.2. Luk.1.39. their manner was to drive their cattel down to graze in the vale. Others would have it to allude to their deſcent into the channel of the red-ſea, from the land, or the ſhore, that muſt of neceſſity, ly far above it; as before to their aſcent, or, coming up again, from the ſame, on the other ſide, in the word, *made to aſcend*, ver.11. But I ſuppoſe the word rendred, *goeth down*, doth here ſignifie no more then as it alſo doth oft elſewhere, *to go on*, or *to go along*: hereof, ſee inſtances enow, ch.38.8. and ſo the Chaldee, whom ſome of the Jewiſh Commenters follow, ſeemeth here to take it: the words therefore, as I conceive, may be thus rendred: *As a beaſt goeth along in the vale*; or, *As a beaſt* that *goeth along in the vale*; that is, freely, eaſily, without any let, or impediment; as a beaſt, whether horſe, or other, (for the former reſemblance is here enlarged) travelleth in the vale, where the way is uſually clear before it: and thus taking them, that which a learned Writer ſuggeſteth, to me ſeemeth very probable, who annexing this, unto that in the verſe before-going, thus readeth them together; *That led them thorow the deeps, as an horſe in the plain, without ſtumbling*; *as a beaſt going down*, or, *going along in the vale*: ſo conſidered, they make up the former illuſtration; do not begin any new collation, to be abruptly broken off again, in the very next ſentence. The meaning is, that God did not only divide the ſea, to make way for them thorow it; (which albeit he had done, and done no more, they might have been ſtifled in the mud, and buried in the oaze, or have tumbled down head-long, in the deſcent, on the one ſide, or never have been able to get up again on the other) but he ſo diſpoſed the matter, that as the water ſtood like ſolid ſtone walls, on either ſide of them, Exod. 15. 8, 16. ſo the muddy ſoil, was as firm ground under their feet, Exod. 14. 22. & 15. 19. Neh. 9. 11. and they had their whole way thorow the ſea ſo fitted for them, that notwithſtanding any ſuch deſcent, or aſcent, or ought elſe, that might obſtruct, or impeach their paſſage, they made it, as eaſily, as if they had gone on plain, and eaven ground all the way: thus did God as their herbinger, level their way for them, Chap. 26. 7. and 40. 4. & 45. 2.

the Spirit of the Lord cauſed him to reſt] How theſe words come in here, is by many much queſtioned. Some would have them, to be inſerted, as a parentheſis, between the propoſition, or the former part, and the reddition, or latter part of that ſimilitude, which they ſuppoſe to be in this verſe; becauſe, *ſo*, the note of reddition, comes after it: and that for this cauſe inſerted, to prevent, and meet with, a doubt, that might ariſe in ſome mens minds, how it were poſſible that ſuch miraculous matters ſhould be brought about; which to remove, it is by the way caſt in, that it was the *Spirit of God*, that did all this, unto whom nothing is either impoſſible, or difficult, Job 42. 2. Pſal. 115. 3. & 135. 6. Jer. 32. 27. Others, among whom, one of the Jewiſh Commenters, would draw this paſſage within the latter part of the ſimilitude, ſuppoſing a trajection in the words, which ſhould thus be diſpoſed, *ſo thou leadeſt thy people*, and *the Spirit of the Lord made them to reſt*. But this ſeemeth to make over-bold with the context. And no leſſe wide ſeems that to ſtray from the text, which a reverend Writer of ours hath on it, who knitting theſe words to the former part of it, thus rendreth the context; *As a beaſt, which the Spirit of God leadeth, goeth in the valley*; to wit, quietly and in ſafety. For howſoever it be true, that Gods providence and protection, reacheth even unto beaſts, Pſal. 36. 6. and that God, for man, taketh charge of them, and care for them, Gen. 8. 1. Num. 20. 8. Yet is there no ſuch thing intended, by the Prophet, in this place. Nor ſeemeth that ſo ſuitable which a late learned Annotator ſuggeſteth, who thus rendreth the words, *As a beaſt goeth down into the valley, and the wind of God giveth him reſt; ſo didſt thou lead thy people*; that is, as the deſcent of a beaſt down a ſteep hill, eſpecially travelling with a burden on his back, is troubleſome and toilſome; but the wind, when he is therewith wearied, giveth him ſome reſt and refreſhing; ſo leddeſt thou thy people a toilſome journey through the Wilderneſſe, to bring them to reſt in the land of Canaan: And whereas the affix *him* is maſculine, whereas the word *beaſt* is feminine; that he ſeeketh to ſalve, by referring it to the word *horſe* here intended, v. 13. the like whereunto ſome ſuppoſe to be, Gen. 4. 7. & 13. 10. 1 Sam. 15. 9. But the reſemblance ſeemeth not to come ſo handſomely off; and howſoever ſome of the Ancients have ſo expounded, *The Spirit of God*, that is, *the wind of God*, Gen. 1. 2. alledging to that purpoſe that, Pſal. 147. 18. *He maketh his wind blow*; yet the verſion ſeemeth harſh, and in neither place convenient. More probable to me ſeemeth the conceit of that learned Writer beforementioned, who ſuppoſing no ſuch formal ſimilitude, conſiſting of propoſition, and reddition, to be contained in this verſe; but the former branch to depend upon the verſe before-going, doth make theſe words an entire axiom, neither having any ſuch ſpecial relation to either, nor being any ſuch inſertion between either of thoſe two ſuppoſed parts of a ſimilitude, as thoſe other Authors conceive of them; but an adjection only to what went before, concerning Gods ſetling his people quietly in the land of promiſe. Of which, more anon.

the Spirit of the Lord] *The Word of the Lord*, ſaith the Chaldee: whereby ſome conceive to be meant, the ſecond perſon, the Son, Joh. 1. 1, 14. *the Angel* that went before them, ſay others, verſ. 9. *the Spirit of the Lord*, whereof, ver. 10, 11. the holy Ghoſt, the third perſon, ſay others: God himſelf, ſay the Jewiſh Doctors, and others alſo of ours: *the Spirit of the Lord*, here, ſay they, as *his ſoul*, Chap. 42. 1. for himſelf: and *the Lord* himſelf is ſaid to have gone before them, Exod. 13. 21. Num. 14. 14. and to lead them, Neh. 9. 12. Pſal. 77. 20. But howſoever the name of *Spirit*, is given to all the three perſons; to the *Father*, Joh. 4. 23, 24. to the *Son*, 2 Cor. 3. 17. to the *Holy Ghoſt*, 1 Joh. 5. 6-8. and the external operations of the deity, are undivided: yet I conceive the diſtinction of perſons to be intimated in ſuch forms as this, and the third perſon to be more peculiarly here implyed.

cauſed him to reſt] Concerning both the notion of the verb here uſed, and of the perſon here pointed to, there is ſome diverſity of opinion, as well among the Jewiſh Criticks, as among our Writers. Some reading the words, as our verſion, *He cauſed him to reſt*, underſtanding it, of the people hereafter mentioned: whom, ſay they, God gave reſt to from their adverſaries that purſued them, by a ſafe conveyance thorow the Sea, of the one; and the total ſubverſion in the ſame Sea, of the other, Exod. 14. 26-30. Pſal. 78. 53. & 106. 10, 11. Others, rendring them, *he led him*. So the Chaldee, ſome of the Jewiſh, the ancient Greek, the old Latine, and divers of ours, as well as thoſe that follow it. And among theſe, ſome underſtand it, as the former, of the people; ſo the Greek, who render it therefore in the plural, *them*; as before, *that led them*, ver. 13. and ſo the ſame ſhould be ſaid here, with that in the next branch. Others, of Moſes, by whom God led them, Pſal. 77. 20. the Spirit of God, ſay they, led Moſes, and them, by him. See ver. 13. The reaſon of the main ambiguity, is, for that the words of *reſting*, and *leading*, are both for letters and ſound of very neer affinity the one with the other; and words of ſuch neighbourneſſe, do oft mutually lend to, and borrow, the one from the other; as by many inſtances might be ſhewed: The analogy of the form, here uſed, pleadeth for the former; the tenour of the context ſeems in the judgment of many learned, to ſpeak for the latter. I conceive it may include a double notion, as ſome other, taking part from two divers roots, are deemed to do. I will point only at one of them: it is but one word that is rendred, Zach. 10. 6. *I will bring them again to place them*: and in like manner, I ſuppoſe that this may here be rendred, *The Spirit of the Lord leading him*, or *them*, (to wit, his people) *cauſed them to reſt*, that is, ſo led them, that they travelled quietly, and had places of reſt, by the way: to which purpoſe it is ſaid, Num. 10. 33. that *the Ark went before them*, (the viſible ſign of Gods ſpecial preſence among them) *to ſearch out reſt* (that is, *a reſting place*) *for them*. Nor do I miſlike what ſome of the Jewiſh Writers here have, to wit, that the Prophet having before ſpoken of their paſſage thorow the Sea, ver. 13. and having done with that, doth here come to ſpeak of Gods conduct of them, after they came out of the Sea, all the way thorow the wilderneſſe, untill they came unto Canaan: to which purpoſe the learned Interpreter before alledged, carrying on the *reſt* here intended, to their *reſt* in that land: whereof ſee Deut. 13. 9. Pſal. 95. 11. Chap. 14. 3. rendreth the words, *The Spirit of the Lord brought them to reſt*; as if it were ſaid, *The Spirit of the Lord led them*, (that is, never left leading of them) untill *he brought them unto reſt*: and this expoſition receiveth ſtrength from that, Jer. 31. 2. where it is ſaid, of thoſe that eſcaped the ſword in the Wilderneſſe, that *God went out to make them reſt*, that is, to ſettle them in the land of Canaan, where they were to reſt. See the note on the place. I add onely what I further conceive, that the words may well be read, by way of interrogation, as all the former along are; *The Spirit of the Lord* that *brought them to reſt?* to wit, *Where is he?* as before, ver. 11. the ſtop in the original favoureth it; nor doth the defect of the relative, in the text, at all hinder it, being a matter ſo riſe, as before, ver. 8. So it ſhould be the cloſe of the expoſtulation before-going, debated hitherto, whether by the Prophet with himſelf, or the people with themſelves; not directed yet to God, unto whom, in the next words, the tenour of the diſcourſe turneth.

So didſt thou lead thy people,] Or, *Thus didſt thou lead thy people*; that it may have reference to the whole former paſſage, not to any particular branch of it alone. See the like concluſion, where the ſpeech is likewiſe directed unto God, when as it ran otherwiſe before, Judg. 5. 31.

to make thy ſelf a glorious name,] Heb. *a name of bravery*, or *gallantry*. See ver. 12. Chap. 62. 3. and this ſeemes added, as intimating, what honour and renown God might gain to himſelf, by manifeſting his power and providence, in the delivering of them now: though in an humble and modeſt manner, they do not, as yet, expreſly mention it, or directly crave it; yet thereby to induce the Lord to do the like for them, that then he had done; if not for their ſakes, who had deſerved nothing leſs at his hands, yet for his own names ſake, and in regard of that glory, that might thereby accrue unto him. See Pſal. 106. 8. and 116. 1. Chap. 43. 25. and 48. 9, 11.

V. 15. *Look down from heaven, and behold from the habitation of thine holineſſe, and of thy glory.*] Here, they, or the Prophet, in their perſon, beginneth to fall directly unto prayer, and ſupplication, for favour and mercy; yet mixed with ſome paſſionate, but ſubmiſſive expoſtulation, herein differing from the former, that it is directed unto God himſelf.

Look down from heaven,] Or, *Behold from heaven*. So Deut. 26. 15. Pſal. 80. 14. Lam. 3. 50. not that God hath not an eye in all places, Pro. 15. 3. as well on earth, as in heaven, 2 Chron. 16. 9. nor that he is not preſent, as well here on earth, as in heaven, Jer. 23. 25. but becauſe heaven is as his *palace*, in which he doth in greater glory and ſtate manifeſt himſelf, Pſal. 11. 4. & 115. 3. there his *throne* is, Pſal. 11. 4. & 103. 19. or that is his *throne*, chap. 66. 1. from which as being *high and lofty*, Chap. 6. 1. (as a King ſitting above others, in his chair of eſtate, 1 King. 10. 18, 19. looketh down upon theſe, that either ſtand, or ly proſtrate, before, but far beneath him) is God ſaid to *look down upon men* here on earth, Pſal. 14. 2. & 33. 13.

and behold] Or, *ſee*; as chap. 37. 17. *behold, and ſee*; as Pſal. 80. 14. as, *ſee, and behold*, Lam. 1. 11. words much of the ſame notion, uſed to expreſſe their earneſt deſire, that God would be pleaſed, not barely to ſee them, or look on them; for nothing is hid from his ſight, Chap. 26. 17. Job 34. 21, 22. Prov. 5. 21. & 15. 11. Heb. 4. 13. but to have reſpect, and regard to them, to look with tender pity and compaſſion upon them; and to make it appear, by ſome gracious effect, and deliverance, wrought for them, that he ſo did. So Pſal. 25. 18. & 74. 19. & 84. 9.

the habitation of thine holineſſe, and of thy glory.] Or, *thine holy, and glorious*, or *magnificent habitation*: A deſcription of heaven;

yet in ſuch terms, as are given alſo to the Temple, a type of it. Heb. *thine habitation of holineſſe* (and ſo Exod. 15. 13. Deut. 26. 15. Pſal. 68. 5. & 136. 2. Jer. 25. 30.) *and of thy gallantry,* or *magnificence*; as ver. 15. See Chap. 60. 13, 15.

where is thy zeal, and thy ſtrength, the ſounding of thy bowels, and of thy mercies towards me?] A new expoſtulatory complaint, that there ſeemed now not to appear any ſuch affection in God towards his people, or any ſuch ability with him, to do for them, as he had given evident ſigns, and conſpicuous proof of, in times paſt: ſo ver. 11.

where is] What is become of them? Where are they to be ſeen? So Pſal. 89. 49.

thy zeal] Such an ardent affection of love, as cannot endure to ſee the party beloved, to be wronged or moleſted. See Chap. 9. 7. & 26. 11. & 37. 32.

thy ſtrength] Heb. *powers*, or *valours*: for, *exceeding great power*, and *valour*; as Job 41. 12. Pſal. 71. 16. & 90. 10. & 147. 10. or, for *valiant acts*, as Deut. 3. 24. Pſal. 145. 12. & 150. 2. See Jer. 14. 9.

the ſounding of thy bowels] Some would have it to be, *the ſtrutting of thy paps*, or *breaſts*; as if it were a metaphor taken from women that give ſuck, whoſe paps, or breaſts, when they are full of milk, pain them, and they cannot be at reſt, untill they have milked it out, and ſo given themſelves ſome eaſe: but the mention of *bowels*, whoſe place, the belly is, not the breaſt admitteth not this trope. Some render it, *the multitude of thy bowels*: and the word here uſed doth ſometime ſignifie *a multitude*. See Chap. 13. 4. & 17. 12. & 33. 3. and the word *bowels*, in Greek, is uſed for a tenderneſſe of affection, ariſing from pity and commiſeration, Luk. 1. 78. Phil. 1. 8. & 2. 1. Col. 3. 12. 1 Joh. 3. 17. and ſo the meaning ſhould be, *multitude of tender compaſſions*; and of *multitude of mercies*, and *tender mercies*, is found mention in Scripture, Pſal. 51. 1. & 69. 16. ſee alſo, ver. 7. But neither doth the word, here uſed, when it is taken for *a multitude*, ſignifie any *multitude* in general; but a *multitude* of men, or perſons, gathered together; ſo called, not in regard of their number ſo much, as of the noiſe that they are wont to make: Nor is the Hebrew term of *bowels*, or *entrails*, here found, any where ſimply ſo uſed. as the Greek is, with whom, the word alſo deduced from it, hath a notion of *compaſſion*, and *commiſeration* in it, Mat. 9. 36. Mar. 1. 41. Luk. 7. 13. whereas, in Hebrew, from the word that ſo ſignifies, there is none ſuch: The word therefore is here to be taken, in reference to its firſt and native ſignification, wherein it ſignifieth *a noiſe*, Amos 5. 23. which hereby appears in that the verb of *ſounding*, or *making a noiſe*, from whence the word cometh, is in this notion commonly joyned with the word *bowels*, Cant. 5. 4. Chap. 16. 11. in which forms of ſpeech, there is a metaphor taken from thoſe *rumblings* in the *bowels*, that ſudden and ſtrong paſſions of this nature do ſometime produce: and it may well be here rendred, *yernings*; as the like is, 1 King. 3. 26. where it is ſaid of the mother of the child, which the King bad ſhould be divided; *her bowels yerned upon her ſon*: though the words there be divers, but in the ſame notion with theſe. It is a reſemblance taken from humane frailty, to help mans ſhallow capacity, attributed to God, as here, ſo Jer. 31. 20. Hoſ. 11. 8.

and of thy mercies towards me?] Or, *and thy tender mercies.* See ver. 7. the word, in the ſingular number, ſignifieth properly *the womb*, Gen. 20. 18. Exod. 13. 2. and more generally, *the belly*, Chap. 46. 3. where both are put as parallel; and *belly*, for *womb*, Pſal. 132. 11. and ſo *uterus*, in Latine, uſed of either ſex. Hence, in the plural, it is uſed for *bowels*; becauſe the *belly* is the place of them. So of Joſeph it is ſaid, Gen. 43. 30. *his bowels yerned upon his brother*: and of that mother before, the like; in both which places the ſame word is uſed: ſo that this word may well alſo be here rendred, *bowels* (being of the ſame notion with the former; as *womb*, and *belly*, are one, and the ſame, in the place before-mentioned) had we like variety of words, fit to expreſs both by: for the ſenſe of either *bowels*, or *entrails* (which in the former member may not do amiſs) ſeems the ſame.

are they reſtrained?] This diſtinction of the text, in our verſion, is ſomewhat diſcrepant from the pointings in the original, wherein the ſtop, is at the latter word, that ſignifies *bowels*, and the word rendred *toward me*, is carried on, and joyned to this laſt. This moſt other, both Tranſlators, and Expoſiters, have obſerved, and therein therefore this our laſt verſion ſeems to go by it ſelf; to reckon up all the various readings, and rendrings, would be too tedious. I will point at ſome few of the principal only; the old Latine giveth it us in the enunciative; *they contain*, or, *reſtrain, themſelves upon me*, or, *toward me*: that which a learned late Writer controling, would rather have it read, *they do with violence* (like *a torrent*, Job 6. 15. Pſal. 126. 4. hence ſo called) *pour themſelves forth upon me*: a metaphor from waters, that having been pent up ſome time, break forth, and run down with more violence, when the floud-gates are ſet open: but this is directly contrary to the main drift of the whole paſſage; and the Geneva verſion therefore coming neerer home to the Latine, *they are reſtrained from me*: wherewith thoſe alſo do, in ſenſe and ſubſtance, concur, who read them interrogatively apart by themſelves; and render them, as doth the Italian, *Do they reſtrain themſelves towards me?* Nor do they much differ in regard of the ſenſe of the place, who bring this laſt branch, within compaſs of the foregoing interrogation, which the leſſer ſtops hinder not; either renewing the interrogation, at the mention of *mercies*; becauſe no conjunction cometh between that, and the former: and reading it, (which divers do) *the yerning of thy bowels, and thy mercies, are they reſtrained?* or, as, others, *ſhould they reſtrain themſelves towards us?* or, carrying on the whole, in a continued tenour to the end of the verſe, as our ancienter Engliſh Verſions, and ſome other do; *How is it, that thy jealouſie, thy ſtrength, the multitude of thy mercy and loving kindneſs, will not be intreated of us?* But theſe do not ſo fitly, and exactly expreſs the notion of the word here uſed: the word is in a reciprocal form, and ſignifies properly, *to contain*, or, in a manner, *to enforce ones ſelf*, that is, by force, to reſtrain, and keep in, from expreſſing, and manifeſting it ſelf, ſome inward affection, that is hard to conceal, and would be breaking out. So of Joſeph it is ſaid, when *his bowels yerned upon his Brother* Benjamin, he made haſte to withdraw, and having wept a while in private, (for he could not wholly forbear) he waſhed his face, and coming out again, *he refrained*, or, *reſtrained, himſelf*, Gen. 43. 30, 31. and again, Gen. 45. 1. *Joſeph could no* longer *refrain himſelf*; it is applyed unto God, Chap. 42. 14. & 64. 12. I concur therefore with thoſe, that adjoyn theſe words to the latter part of the interrogative, reading them, either with a learned late Writer, Where is *the yerning of thine entrails, and thy bowels*, (ſo I conceive it to be moſt fitly rendred) which *reſtrain themſelves towards me?* (the relative ſupplyed, as ver. 8.) or rather, with the Greek, which inſtead of the relative, ſupplyeth the particle, *that*, (as the like is, ver. 13.) Where is *the yerning of thine entrails, and thy bowels*, (what is become of them?) that *they* (to wit, thy entrails, or bowels) *do reſtrain themſelves towards me?* that they keep themſelves in, as ſhut up, under forcible reſtraint, and do not break out into tender pity, and compaſſion towards me, in this my preſent doleful, and diſtreſſed condition? it is that which John ſaith, *If a man ſee his brother in want, and ſhut*, or *cloſe up, his bowels from him*, 1 Joh. 3. 17. or, if any ſhall deem it better, to ſever them from that branch, and take them apart by themſelves, I ſhould chooſe to render them in a potential notion; *can they contain themſelves at us?* or, *towards us?* as if they had ſaid, how is it poſſible, that ſuch compaſſionate bowels, as thou aboundeſt with, beyond the reach of mans thought, ſhould be able to contain themſelves from yerning upon me, at the ſight, and conſideration of my preſent condition? the potential uſe of theſe forms is frequent. See Num. 23. 8, 10, 21. Chap. 38. 18. the like expoſtulatory complaint of the ſuſpenſe, or, reſtraint, of Gods mercies, ſee Pſal. 77. 7-9. Chap. 64. 12.

V. 16. *Doubtleſſe, thou* art *our Father*;] To move God the rather to compaſſion towards them; and to intimate why they expect it from him, and may ſeem not without ſome good ground, to complain of the reſtraint of it, they mind God of the relations between him and them. So Chap. 64. 8.

Doubtleſſe] Or, *Certainly.* So is the particle uſed, Chap. 49. 18. & 60. 9. Yet it is here by ſome rendred, *For*; as chap. 28. 27. and it may be read, *Since that*, as ſome render it: or, *Yet*; or, *Howbeit*: as Job 5. 7. Chap. 9. 1. and 31. 4. and 49. 25.

thou art *our Father*] Deut. 32. 6. Mal. 2. 10. Mat. 6. 9. and a father cannot but be compaſſionately affected towards his children, Pſal. 103. 13. Mal. 3. 17. Mat. 6. 26, 32. & 7. 9-11. Luk. 11. 11. & 15. 17, 18, 20. or, thou art he, upon whom alone we depend, as upon our Father, for ſupport and relief. See Mat. 23. 9.

though Abraham be ignorant of us, and Iſrael acknowledge us not] Or, *for* (as Pſal. 12. 1.) *Abraham knoweth us not*; *nor doth Iſrael ken us*: he is alike ignorant of us: for it is but the ſame notion, in divers terms, as is very frequent with this Prophet; and ſo the latter word is commonly uſed; as Gen. 27. 23. Ruth 3. 14. 1 King. 20. 41. As for Abraham, and Jacob, they were our fathers indeed; but we are now out of their cogniſance: and it were in vain for us to expect ought from them, who being departed hence, are ſtrangers to the affairs of this world, and altogether unacquainted (for ought we know) with our preſent condition. So the Jewiſh Commenters themſelves on this place; Abraham, ſaith one, knew us not, when we were afflicted in Egypt: nor did Iſrael know us, when we wandred in the Wilderneſſe; for they were long before taken out of the world. And another of them; fathers of fleſh and bloud, may know their children, and their childrens children, ſo long as they live; but Abraham, and Iſrael, were dead many ages agone; but thou alone art our living, and laſting Father: and thou doſt, thorow all ages, continue ſo to be; and we have no father here to ſeek to, beſides thee. See Job 14. 21. 2 King. 22. 20. and this exactly goeth with the Hebrew. Yet ſome would have the meaning to be that they were grown ſo degenerate, that neither Abraham, nor Iſrael, were they alive again, would own them. See Joh. 8. 39, 40. Rom. 9. 6, 7. And others, that though Abraham, and Iſrael, ſhould refuſe to own them, yet would not God ceaſe to be their Father; as Pſal. 27. 10.

Abraham, and Iſrael] Theſe two he mentioneth, ſay the Jewiſh Doctors; becauſe the one was the firſt of the three chief Patriarks, and the covenant was by God, with him plighted, to himſelf, and his ſeed, to be God to him, and them, Gen. 17. 7. the other, becauſe he was the laſt of them; and his whole iſſue taken into the covenant: whereas Iſaacs whole ſeed was not. See chap. 43. 1. & 44. 1.

thou, O Lord, art our Father] Or, as ſome, yet (ſupplyed, as Chap. 49. 4. & 57. 10.) *thou* art *our Father*; or, but ſupplyed, as chap.54.15. *thou* art *our Father*; thou continueſt ſo to be; as Dan. 1. 21.

our Redeemer, thy name is *from eternity.*] Thou art both our Father, and our Redeemer, chap. 44. 24. See Deut. 32. 6. or, becauſe of the ſtop, at *our Father*, in the text, as ſome read it, *our Redeemer* is *from of old thy name*; thou haſt, thorow all ages from time to time, been called, and accounted, the righter, and reſcuer of us thy people, Pſal. 90.1. See chap.47.4.

V. 17. *O Lord, why haſt thou made us to erre from thy wayes, and hardened our heart from thy fear?*] Why haſt thou given us up to a ſpirit of errour, and obſtinacy, by denying unto us the conduct and guidance of thy good Spirit, verſ. 11. and leaving us to be led away by our own corrupt and perverſe luſts, Pſal.81.12. Rom. 1. 26.28 and ſo it may ſeem to have reference unto that dreadful and direfull doom, by God, paſſed upon this people, chap. 6. 9, 10. or, why ſhouldeſt thou, by ſuffering us to lye under ſuch heavy preſſures for ſo long a time together, in the hands of cruell oppreſſors, give this people occaſion to leave thy law; and in a deſperate obſtinacy, caſting off thy ſervice, to betake themſelves to wicked and heatheniſh wayes. See Pſal. 125. 3. Whether way of the two we take, I ſuppoſe it to be by the Prophet conceived, not as ſome would have it, in the perſon of the profane, and worſe ſort among them, murmuring againſt God, and imputing to him, the cauſe of all their miſcarriages; but in the perſon of the pious, and better party, lamenting, that God had, (though juſtly) thus *given* up his people unto errour and obſtinacy; and as amazed to conſider, that God their Father, who had formerly been ſo gracious to them, and chary of them, ſhould now inflict on them, ſo heavy a judgment as to withdraw himſelf from them, and to leave them thus to themſelves; and bewailing the horrid effect, and event, that it either already had, or was like to have, with many, who were, or would be, thereby induced to withdraw themſelves from God, and betake themſelves to heatheniſh ſuperſtitions, and the ſervice of other gods: and this later, with a learned Writer, I encline to, as conceiving it to be the genuine ſenſe of the text.

made us to erre] Or, *wander.* So Abraham of himſelf, *when God cauſed me to wander*, Gen. 20. 13. But I ſuppoſe, if we follow the former ſenſe, it would rather here be rendred, *why haſt thou permitted*, or *ſuffered, us*; or, as ſome, *doſt thou permit*, or, *ſuffer us, to wander from*, or, *out of, thy wayes?* for in this notion, not of impulſion, but of permiſſion, is this form frequently uſed, and ſometime rendred. So Prov. 10.3. *The Lord will not ſuffer the ſoul of the righteous to famiſh*: and, *Thou ſhalt not ſuffer a witch to live*, Exod. 22.18. & Pſal.37.33. *The Lord will not condemn* (that is, ſuffer him to be condemned, but cauſe him to be cleared, verſ. 4. Pſal 109. 21.) *when he is judged*; as alſo, Pſalm. 119. 10. *let me not wander*, or, *ſuffer me not to ſtray.* (the very ſame word that is here uſed) *from thy commandements*; or, according to the later reading, *Why ſhouldeſt thou cauſe us to wander from thy ways?* Why ſhouldſt thou give this people any occaſion, which their wicked hearts are over-prone to take, ſo to do; as if thou hadſt put them thereupon. So it ſhould be, not unlike that ſpeech of David, 1 Sam. 26. 19. *by driving me from abode in the Lords inheritance, they ſay, Go ſerve other gods*: as if they ſhould ſay, What gain will there, or can there, accrue unto thee, by keeping us ſo long, in this forlorn condition, (as they reaſon, Pſal. 30. 9. & 44. 12.) eſpecially, by the revolt of many of thy people from thee, a thing likely thereupon to enſue?

and hardened our heart from thy fear] Or, *why haſt thou hardened our hearts*, (for the word *heart*, is here collective, as Pſal. 119. 70.) *hardened* our hearts; as it is ſaid of Pharao, delivered up by God, unto the hardneſſe of his own obſtinate heart, by Gods forbearance, and mercies, yet further obdurated, Exod. 7. 3,8, 15, 19,32. & 9. 7,12,34,35. & 10. 1,20, 27. & 11. 10. & 14. 48. But ſo the word here uſed, is no where found, ſave here, and Job 39.16. where it is ſaid of the Eſtrich, that *ſhe hardeneth* her ſelf *againſt her young ones*, as if they were *not hers*: *from thy fear*, *that we ſhould not fear thee*: for that is the conſtant notion of this form; as Pſal.69.23. *from ſeeing*, for, *that they may not ſee*: *from ſpeaking*, for, *that one may not ſpeak*, 1 Sam. 25.17 *from houſe, ſo that no houſe is left*, Chap.23.1. *from entrance*, *ſo as none can enter*, Chap.24.15. *thy fear*, for, *the fear of thee*; as Pſal. 5. 7. and as, *his knowledge*, for, *the knowledge of him*, Chap.53.11. not as the ſubject, but as the object of either: or, *why ſhouldeſt thou harden our hearts from thy fear?* that is, *from thy ſervice.* So as we ſhould not ſerve thee, but leaving thee and thy ſervice, go after ſtrange gods; as they, Jer. 44.16,17. for ſo is the word, *fear*, very frequently uſed in Scripture. See 2 King. 17. 25-28,32, 33, 35, 36, 40, 41. Chap.29.13.

Return for thy ſervants ſake, the tribes of thine inheritance,] Or, unto *the tribes of thine inheritance*: as Moſes at the ſtay of the Ark, *Return, O Lord, unto the many thouſands of Iſrael*; a defect of the particle, as 1 King 2.15. Chap.52. 4.

Return] Turn from thy wrath, and return in mercy, and favour; be reconciled again to thy people: as Pſalm 80. 14. & 90.13.

for thy Servants ſake] For Abraham, Iſaac, and Jacobs ſake, unto whom thou madeſt thy promiſes, Gen.22.17,18. & 26.3,24. & 28. 13,14. Pſal.105.9,10. in regard whereof, thou haſt thy ſelf profeſſed to have ſelected us, and to affect us, Deut.7.6-8. So Moſes, Exod.32.13. for theſe, though not excluding other their religious, and pious progenitors, as David among the reſt, of whom mention is alſo made in the like kind, Pſal. 132.1. chap. 37.35. or, for thoſe few, thy faithful ones, that remain yet among us. See chap. 65. 8. but here rather, the former.

the tribes] This ſome by way of appoſition, joyn to the words before going, *thy ſervants*, expounding it of thoſe, their anceſtors, who were, ſay they, as *Rods*, (ſo the word in its native notion ſignifies) out of which theſe people, as ſprigs, did ſprout. But I conceive it rather to be meant, as before was ſaid, of the people themſelves, who were divided into tribes, and according to their tribes had the land of promiſe divided among them, Num. 34. 13-15. Pſal.78.55. of thoſe, not for whom, but unto whom, God is entreated here to return.

thine inheritance] As well the land it ſelf, (which ſeemeth here intended, by what followeth, verſ. 18.) as the people are called Gods *inheritance*; and *the Rod of Gods inheritance*; becauſe lands of inheritance, upon diſtribution, among coparceners, were ofttimes meted out by the rod, Pſal. 74. 2. & 78.71. & 79. 1. & 94.5. cha.19. 25. So rather, then as ſome, both of the Jews, and others, that render the word here *Rods*, and expound it, *Rulers*: as relating to that, chap. 43. 28. and this therefore they plead unto God, as intimating, that it might bee deemed a diſhonour unto him, not to regard his own inheritance, (whether the men, or the land) but to ſuffer it ſo to be trampled on, and ſuch waſte to be made of it, Jer.50.11. Joel 2.17.& 3.2.

V. 18. *The people of thine holineſs have poſſeſſed* it but *a little while*] Or, *Thine holy people* (Exod.19.6. Deut.7. 6. Heb. *thy people of holineſs*: as, *thy mountain of holineſs*, chap.56. 7. and, *thy cities of holineſs*, chap. 64. 10.) *have held* it *but a little* while; the pronoun *it*, is not in the text, but to be ſupplied; as chap. 46. 11. & 57. 8. and hath reference to *inheritance*, verſe 17. that is, the land of promiſe, as moſt here take it. Where queſtion is moved, how it ſhould be ſaid, that Gods peple had poſſeſſed their land but *a little while*, when as they had held it for ſo many hundred years. Whereunto ſome anſwer, that it is ſaid, *a little while*, becauſe a long time ſeemeth but little when it is once paſt, in that eſtate, and thoſe things eſpecially, that men deſire longer to enjoy, Job 9. 25, 26. Pſal. 90. 4. Others, *a little while*, in regard of Gods promiſe, that they ſhould poſſeſs it for ever, Gen. 17. 8. & 26.3. & 28. 13 Exod. 32. 13. which promiſe yet had a condition alwayes implyed in it, and is expreſly mentioned, 2 Chron. 33. 8. See Jer. 18. 9,10. and theſe anſwers are the moſt probable, the words being thus rendred. For ſome take in the word, *Sanctuary*: So the ancient Greek, joyning this branch to the former verſe: *Return to the tribes of thine inheritance, that thy people may poſſeſs thy Sanctuary a little longer.* But this the words will not well bear. Others reading this whole verſe thus; *Thine holy people but a while poſſeſſed thy Sanctuary*, which *our enemies trample on*: and here one of the Jewiſh accountants helpeth them a little, that go this way, which he ſeems alſo ſomewhat to encline to, obſerving on the place, that the Temple ſtood but 420 years: whereas from the promiſe made of the poſſeſſion of the land, to their deliverance out of Egypt, was above 430 years, Gen. 15.13. Exod. 12. 41. and from their deliverance out of Egypt, or, (as they uſe to ſpeak) from the Lamb, or, the Law, to the Temple, 480 years, 1 King.6. 1. But one of ours rather would have it ſo ſaid; becauſe they had ſlighted it, and made little good uſe of it; and might well be ſaid therefore but a little while to have poſſeſſed it. But this ſeemeth to be over-much ſtrained; beſides, that it maketh a needleſs trajection of the terms in the text. Others therefore underſtand it of the adverſaries of Gods people; one reading the words, *They have almoſt poſſeſſed themſelves of thy people.* Another, *For a little ſpace of time have they poſſeſſed thy people, and trampled upon thy ſanctuary*; that is, for three year and a half, under Antiochus, Dan. 12. 7, 11,12. But the former cometh ſhort of the Prophets purpoſe; the later directly croſſeth his drift: a fond thing to imagine, that the people of God ſhould complain, that their enemies had been but a while poſſeſſed of them. The old Latine readeth it, *As a thing of nought have they poſſeſſed thine holy people*; that is, as thoſe that follow it, they poſſeſs, and uſe thy people, as ſome ſorry thing of no account. See verſe 19. & Lam. 1. 11, 17. & 3. 45. and the common uſe of the word may ſeem to wind it ſomwhat this way; for it is uſed ſometime for *little*, whereof *Zaar* was ſo termed, Gen.19.20, 22. ſometime, for the *younger*, as in Latine, *the leſs*: and as *great*, for, *elder*, Gen. 25. 23. ſometime, for, *a ſmall company*, 2 Chr. 24. 24. ſometime for one *of ſmall account*, or reckoning, Pſa.119.141. Mic. 5.2. See chap. 60. 22. but of time, or ſhortneſs of time, I no where find it uſed. And I deem therefore this reading not improbable; the rather, becauſe the particle prefixed, hath oftentimes the like uſe, as Gen. 16. 3. when it is ſaid, that Sarah gave Hagar unto Abraham, not *to be his wife*, (as it is amiſs rendred) but, *to be as his wife.* And I ſhould much rather incline to it, then to that, which yet ſome of prime note hold out, *Even unto the leaſt do they* as *by right of inheritance poſſeſſe thine holy people.* But this I leave to the judgment of others, hinting only mine own diſſent.

our adverſaries have troden down thy Sanctuary] Or, *tread down*, or, *trample upon, thy Sanctuary*; that is, as ſome, thine holy land: whereunto the name of *Sanctuary*, is ſometime given, Exod. 15.17. Pſal. 78. 54. Jer. 12. 10. See Chap. 43 28. Or, as others, rather, thine holy houſe, thy Temple, thy Palace, where thou hadſt wont to appear to thy people; and where thy people had wont to worſhip thee, Chap. 64. 11. Pſal. 74. 3 4. Lam. 1. 10.

V. 19. *We are* thine; *thou never bareſt rule over them; they were not called by thy name*] That is, We are yet ſtill thy people, ver. 18. thy ſervants, thy ſubjects, ſo called, and ſo accounted, and ſuch as do call upon thee, Chap. 48. 1, 2. & ver. 8. That which theſe people, our enemies, ver. 18. never were, never did, Chap. 65. 1. Jer. 10. 25. or, *We have been* thy people *of old*. So the Chaldee, and one of the Jewiſh Doctors, on the place, and ſome other; We are thoſe, whom thou haſt long ſince taken to thy ſelf, to be thy peculiar people, Ver. 19. Exod. 19. 5, 6. Deut. 7. 6, 7. that which they never were, Amos 3. 2. But the word, *thine*, is not in the text; and at *we are*, or, *we have been*, there is a ſtop. The ancient Greek, and the old Latine, therefore, whom divers others, even of ours, follow, read the words, thus; *We have been*, or, *are*, as *from the beginning*, when *thou didſt not rule over us*, *nor was thy name called upon us*; that is, before the deliverance out of Egypt, ſay ſome, or, (becauſe that ſeems not ſo to be. See Exod. 3. 7. & 4. 12.) before Abrahams time, ſay others, Joſh. 24. 2, 3. We are no more regarded, nor looked after by thee, then before thou tookeſt us to be thy people: the note of ſimilitude is ſupplyed; as Chap. 62. 5. the particle of time; as Chap. 48. 13, 21. Divers of ours, with whom I concur, *We are become*, as thoſe, *whom thou didſt never bear rule over, nor were ever called by thy name*: or, as I conceive, more exactly to the terms of the text; *We are*, as if we were thoſe, *whom from of old*, *thou hadſt not ruled over, nor had thy name been called upon.* We are in that deſpicable condition, ſo vilely uſed, & baſely dealt with, as if we were none of thy people, much leſſe ſuch as have been ſo long time thy ſubjects, living under thy protection, & whom thou haſt been pleaſed from time to time, to own as thine. See Chap. 26. 13. and ver. 18. as if we were thoſe (the like ſupply, ſee Job 39. 16 *ſhe carrieth* her ſelf *hardly towards her young ones*, as if they were *not hers*) *whom from old* (as ver. 16.) *thou hadſt not ruled over*, or, *thou hadſt never* (as Chap. 64. 4.) *ruled over*; (Heb. *ruled over them*; the demonſtrative, for the relative: as Chap. 42. 1. & 46. 4. or, a defect of the relative; as ver. 8. and a redundancy of the demonſtrative: as Jer. 1. 2.) *nor had thy name been called upon.* So the Hebrew. Ones *name* is, in Scripture, ſaid to be *called upon* thoſe, that bear his name, or are called by his name, as having relation to him, in ſome kind, or other, as their Superiour, and one that hath ſpeciall intereſt in them, and power over them. So Children are ſaid to have their fathers name called on them, Gen. 48. 14. the wife her husbands, Chap. 4. 1. the ſubjects, and ſervants, their Soveraign Lords, and their Maſters. So here. See Jer. 14. 9. Dan. 9. 19. So Deut. 28. 10. 2 Chron. 7. 14. Chap. 48. 1. & 43. 7.

CHAP. LXIV.

Verſ. 1. O *That thou wouldeſt rent the heavens, that thou wouldeſt come down*;] That this Chapter runneth on in one tenour, with the latter part of the former, is not doubted. But here appeareth plainly, what was formerly obſerved (ſee Chap. 58. 3. & 62. 6.) that the Maſorets, or who ever they were, that divided the books of Scripture, into Chapter, and Verſe, did not ſometime exactly diſtinguiſh either: For theſe words, together with thoſe, that make up the firſt verſe of this Chapter with us, are in the Hebrew copies, caſt into the laſt verſe of the Chapter foregoing, and ſo cloſe up that Chapter; (ſee the like 2 Chron. 30. 18, 19.) and this Chapter is made to begin at our ſecond verſe, which hath a manifeſt dependance upon this, whereas this hath no ſuch coherence with that, which by them it is annexed unto. So that this Chapter, according to the diviſion of the Greek, & Latine verſions, as we have them now divided, and of our Engliſh ones likewiſe, beginneth in the middle of a verſe, according to the diſtinctions in the Hebrew, and that with better ground, if we regard the courſe of the context, as any intelligent reader may eaſily diſcern. Yet this to ſalve, the Chaldee thus rendreth this paſſage; not, as a learned man relateth him; *Didſt not thou rent the heavens for us?* but, as if the word were not *lu*, but *lo*; *Thou haſt not rent the heavens for them*; to wit, for thoſe, *over whom thou didſt not rule, nor were called by thy name*, Chap. 65. 19. whereunto one of the Jewiſh Commenters treading in his ſteps, addeth, *As thou didſt ſometime for us.* But herein the other Jewiſh Maſters diſſent from him, and agreeing with us, refer us, for the ſignification of the particle to Pſal. 81. 13. which Writers do now generally accord in: Onely ſome of them render it in the time paſt, *O that thou hadſt rent the heavens, and come down*; when Nebuchadnezzar was about the ſtorming of our city; as thou didſt, when thou cameſt to deliver thy people from Pharao's purſuit of them, Exod. 14. 24. Pſal. 77. 16-18. and as thou didſt againſt Sennacheribs Forces, when they lay before Jeruſalem, Chap. 30. 30. & 37. 36. But the moſt, as our Verſions, in the preſent, or future, for not on, if not for form, *O that thou wouldeſt* (beholding how baſely thine holy people are dealt with, and how horribly thy glorious courts and palace, are prophaned and polluted, and in deſpight of thee, trampled, and troden upon, Chap. 62. 19. and taking to heart ſuch inſolencies and indignities, offered to thy ſacred majeſty) no longer forbear, but *rent the heavens*, and *come down*; that is, come down in furious and violent manner; as if thou didſt rent the heavens, and all aſunder before thee, to deſtroy thine adverſaries, and deliver thy people. See Pſal. 18. 9-16.

that the mountaines may flow down at thy preſence?] Or, that they might *run down*, or *melt*. See on ver. 2, 3.

V. 2. *As* when *the melting fire burneth, the fire cauſeth the waters to boil*,] That theſe words belong to the former verſe, as intimating in what manner the mountains would *melt*, or *run down*, if God in ſuch manner ſhould appear, and are amiſs therefore disjoyned from them, Writers of the beſt note obſerve and acknowledge. Some ſuppoſe them, to contain two diſtinct ſimilitudes; the former, taken from the melting of metals, the other, from the boiling of water in a caldron, or kettle. Others, but one onely, and that this latter. To paſſe by the great variety of improbable Verſions, and pitch on thoſe onely, that carry ſome probability with them. Some of thoſe that make them two, thus read the words; *As when the fire of burnings melteth*, or, *as when the fire burneth the meltings*; that is, *the things melted*: for the verb is taken ſometime actively; as Chap. 50. 11. Jer. 17. 4. ſometime paſſively; as Deut. 32. 22. Jer. 15. 14. and ſo the meaning ſhould be, the mountains ſhould run down with fire, as the metall that runneth by the force of the fire that melteth it; and, *as the fire* (whether falling into the water, as ſome, or kindled under it, as others) *doth cauſe it to boil*, or, *to ſwell*, and to riſe up in *bubbles*: whence thoſe ſwelling *blains*, or *bliſters*, Exod 9. 9, 10. have their name. See on Chap. 21. 12. & 30. 13. as if it were ſaid, that it might be with the mountains, as with water boiling in a pot, which the fire underneath it, makes to work and ſwell, and riſe up in bubbles; as Job 41. 31. Of thoſe that conceive but one reſemblance alone, ſome read them; *As when the fire burneth the dry ſtubble*, or *the ſpray, the fire* (that is, *it*, the noun for the pronoun; as Chap. 37. 14. 2 Tim. 1. 18.) *maketh the water to boil*, or *bubble*. Others, *As when a melting fire*, or, *a vehement fire burneth, the fire* (that is, ſuch a fire) *maketh the water to boil.* Which way ſoever of all theſe we take it, the meaning will be very neer the ſame; that upon Gods ſo deſcending, as is here deſired, and in ſuch manner manifeſting himſelf, the mountaines may be ſtrangely wrought upon, and made to work, as hard, and as rocky as they are, like water boiling amain over ſome extream forcible fire. Some, following the Chaldee Paraphraſt, would have it an alluſion to the fire, that upon Elias his prayer, falling from heaven, conſumed not the ſacrifice onely, but the ſtones alſo that the altar was built with, and the water in the trench about it, 1 King. 18. 38. but it is by others, deemed rather to have reſpect onely to the force of fire in this kinde, upon water in general: Whereunto may be added, that ſulphury mines (of which more anon) being kindled under ground, neer to ſtreams of water, or to the ſea ſide, do ſometime make thoſe ſtreams to boyl up in ſtrange manner; yea, to make the ſea it ſelf, to boyl like a caldron, as not long ſince, at one of the Weſtern Ilands, where the fiſh died therewith in great abundance; and an Iland of ſome good bigneſs, ſhot up out of the ſea, at a great depth, whereinto afterward it ſunk again. The ſimilitude is not amiſs, by ſome deemed to hold, eſpecially, in the large quantity of ſteem, or vapours, that a pot, ſo working, is wont to ſend up: That which may help to back the opinion of thoſe, who ſuppoſe the caſe of Mount Sinai, when God appeared in fire on it, to be here, at leaſt, glanced at, as it is commonly ſuppoſed to be intended, ver. 3. at which time it is ſaid of it, that the *ſmoke* of it *aſcended*, as the ſmoke of a furnace, Exod. 19. 18.

As when] Of the uſe of the note of ſimilitude, including the particle of time. See on Chap. 17. 5.

the melting fire] The word here uſed, is no where elſe found: whence divers opinions of it; a Jewiſh Critick ſaith it ſignifies, *dry ſtubble*: ſome of ours render it, *ſpray*, ſuch as is commonly put under pots to make them ſeeth, Pſal. 58. 9. Chap. 27. 11. Eccl 7. 6. But neither give they any reaſon why the word ſhould ſo ſignifie, or any inſtance of ſuch uſe of it. A learned Writer would have it deduced from a Syriack word, ſaid to have a notion of *boldneſſe*, and to ſignifie, *a vehement fire*: The moſt take it to be, word for word, *a fire of liquefactions, diſſolutions*, or *meltings*; ſuppoſing the root from whence it cometh, as it hath, for letters and ſound, neer affinity with the word that ſignifieth *to melt*, ſo to be of the ſelfſame notion with it; with whom I concur, as conceiving it to ſuit very well, with what both that learned man, and the Jewiſh Doctors ſay of it, to wit, that it importeth, as he, *a vehement*; as they, *a great*, or *ſtrong fire*: not like that of *ſtubble*, or *ſpray*; but of ſome more ſolid matter, ſuch as is able to melt and diſſolve metals, ſtones, rocks, or any other materials that it meeteth with, Job 28. 2. Howbeit, a late learned Annotator, would have it, from the Arabick, to ſignifie, *a gentle fire*, ſuch as makes no great noiſe; and the meaning to be, as a gentle or ſoft fire is enough to make water boyl; ſo thy very name made known to thine adverſaries, will be ſufficient to affright them. See Pſal. 68. 1, 2. But this I leave unto the judgment of others.

to make thy name known to thine adverſaries,] That thine adverſaries may ſee and take notice of thy power : *name*, for, *might*, *power*, *majeſty*, and the like ; as 1 King. 8. 42, 43. Pſal. 106. 8.

that the nations may tremble at thy preſence.] Heb. *the nations will tremble at thy preſence* : but there is a defect of the particle *that* ; as Chap. 63. 13. See Exod. 15. 14-16.

V. 3. *When thou didſt terrible things* which *we looked not for* ;] Or, *As when*, &c. carrying on the ſentence : the note of ſimilitude ſupplyed ; as chap. 62. 5. See v. 2. Oh that thou wouldeſt do now ſuch dreadfull things, as, in times paſt, thou didſt for our fore-fathers ; and that then, when they little looked for any ſuch matters.

thou didſt terrible things] In the behalf of thy people, both while they were yet in Egypt, and afterward alſo in the Wilderneſſe, Pſal. 78. 12, 13, 43-53. & 105. 27-36. & 106. 9-11. Neh. 9. 9-11.

which] The relative ſupplyed ; as Chap. 63 8.

we looked not for] *We*, that is, our fore-fathers, with whom, we are as one race, as one body. So Jer. 2. 6, 7. Mic. 6. 4. This is the rather inſerted, to ſtrengthen their faith, and to encourage them to ſeek unto God, for the like terrible things now to be done for them ; conſidering, that God had been pleaſed, in times paſt, to do ſuch things for thoſe, who then expected them not. See Pſal. 65. 5.

thou cameſt down] To deliver thy people, and to deſtroy their oppreſſours, Exod. 3. 8. a metaphor taken from the practice of ſome great Prince or Potentate, that ſhould come down, in ſtate, from his Palace, to hear the ſuits of poore ſuppliants, and to ſee juſtice done for them, upon ſuch as had wronged them. So ver. 1.

the mountains flowed down at thy preſence.] Or, ſo that (ſupplyed, as ver. 2.) *the mountains melted at thy preſence.* Theſe words have, queſtionleſs, reference to ſome particular ſtory of things, formerly paſt and done. And it is by moſt Interpreters deemed, that there is in them a ſpeciall reſpect unto Gods glorious appearance on the top of Mount Sinai, at the giving of the Law ; at which time, ſay ſome of the Rabbines upon this place, the thick cloud wherein God appeared, and out of which he ſpake, and from which thoſe fearfull thunder-claps, and flaſhes of lightning, proceeded, Exod. 19. 16, 18, 20. & 18. 20, 21. did withall pour down ſuch ſhowrs of rain, as in ſuch caſe is wont to be, that the mountains all about, not Sinai alone, but mount Paran, Hab. 3. 3. Mount Seir, Deut. 2. 5. and others, did run down with ſtreams of water. And we find indeed ſomewhat the like to have been at the paſſage of Gods people thorow the red ſea, and the ſubmerſion of Pharao and his forces, that purſued them, Judg. 5. 4. Pſal. 68. 8, 9. & 77. 17. but of any ſuch ſhowres that ſhould be at the time of the giving the Law, I read not : Nor ſeems it very probable, if any ſuch were, that they ſhould reach ſo far, as to Mount-Paran, and to Mount-Seir, much leſs, ſo far diſtant from Sinai. But I ſuppoſe the word rendred, *flowed down*, as deemed to come from one commonly uſed of water, Job 36. 28. Pſal. 147. 18. Jer. 9. 18. would, in this place, at leaſt, be rendred, *ran down*, or *melted*, as in the like argument, where that word is queſtionleſs uſed, it is rendred, *The mountains melted at his preſence*, Judg. 5. 5. And as the Pſalmiſt, though uſing another word there, *The mountains melted like wax, at the preſence of the Lord*, Pſal. 97. 5. Here ſo the rather, if not in regard of the foregoing reſemblance of the melting of metals, ver. 2. becauſe that is by ſome queſtioned ; and the word is here in ſomewhat another form, then that in the other place, ſo rendred : yet for that it is by a Jewiſh Critick conceived to come from a root, that ſignifies, as *by melting to waſte*, whence *a rioter* is ſo termed, Deut. 21. 20. Prov. 23. 21. becauſe by riotous courſes, he *melteth*, and *waſteth away* his means. And though it ſhould not be denied, but that the words might have an eye to that dreadfull ſight on Sinai ; yet rather with reference to the fire, and the flaſhings of it, then to any water, or flouds thereof, that ſhould at that time be ſeen. And it may well be deemed, that there is withall ſome alluſion, to the uſuall manner of thoſe burning hils, ſuch as Etna in Sicily, Soma in Italy, Hecla, and Hogla in Iſeland, which breaking out, are wont to run down with ſtreams of fire, and ſulphury matter, into the ſeas beſide them, and valleys beneath them. Nor is it unlikely, but that, as in thoſe Egyptian tempeſts, it is ſaid, that *the fire ran along upon the ground*, Exod. 9. 13. ſo in that terrible apparition, the mountain which was all on a flame, Deut. 4. 11. did run down with fire, as if it had been melted and diſſolved therewith ; as it is ſaid, that in the generall execution of Gods vengeance upon his enemies, the mountains ſhould be *melted with their blood* ; that is, they ſhould run down with ſuch ſtreams of bloud, as if they were melted therewith, or diſſolved thereinto, Chap. 34. 3. Nor is it needfull, becauſe mention is made of mountains ; that therefore we ſhould have recourſe unto thoſe more remote ones. There ſeemeth to have been a cluſter, or combination of mountains in that place, the two principall and higheſt whereof being Sinai, and Horeb, and they joyning much and neer together, the place in the Mount, on which God ſo appeared, is ſometime called *Mount-Horeb*, Exod. 3. 1. & 33. 6. Deut. 4. 10, 15. & 5. 2. ſometime *Mount-Sinai*, Exod. 19. 11, 18, 20, 23. of *Sion*, and *Moriah*, ſee ſomewhat the like, on Chap. 2. 2. & 14. 13. Howbeit, in regard that that apparition on Mount Sinai was not intended ſo much for a *terrour* unto Gods enemies, as to ſtrike a reverent aw, and dread of his Majeſty, into his own people, Exod. 20. 19, 20. Deut. 5. 29. I conceive the words here to have reſpect, not unto that alone, but unto other Gods majeſtical manifeſtations of himſelf in dreadfull manner about thoſe times, for the preſervation of his people, and in way of oppoſition to their adverſaries, and unto that more ſpecially before-mentioned, when Pharao purſued them, being then neer the brink of the red ſea, having gotten them, as he thought there, in a trap, Exod. 14. 3. at *Piharoth*, that is, at *the mouth of the mountains* (ſo the word ſignifies) between the jaws whereof they ſeemed to be ſhut up, no way left to eſcape, but by ruſhing into the Sea, wherein they muſt of neceſſity periſh, Exod. 14. 3, 9. and the *mountains* here mentioned, may well be thoſe among others, between which they paſſed neighbouring ſo neer upon that place, where that admirable deliverance was wrought for Gods people, with ſo remarkable a deſtruction of their inſolent adverſaries. See Hab. 3. 3-15. I ſhall propound but one conjecture more, which I ſhall leave to the conſideration of the learned. I obſerve that an Interpreter, of ſpeciall note, carrieth the latter part of this verſe, to the beginning of the firſt, the words being in either place preciſely the ſame : and renders the words, as there ; ſo here ; Oh that (I ſay) *thou wouldſt ſo come down, that the mountains might run down at thy preſence* : ſo the whole tract of the context between the one and the other ſhould be inſerted by way of parentheſis ; which if it be admitted, I ſuppoſe that the former words of this verſe might not improbably be deemed to have reference unto that ſtrange, and indeed unexpected (in all likelyhood, for the manner of it) defeat given unto Sennacheribs army before Jeruſalem, and the deliverance of the city and ſtate, thereby produced, Chap. 37. 36. and then the *mountains* here mentioned, might have ſome eye alſo unto thoſe *mountains*, on which God threatned *to tread down the Aſſyrian*, Chap. 14. 25. See the lively deſcription of that defeat, Chap. 30. 27, 33. Howſoever, they ſtray from the genuine ſenſe of the text, that would by *mountains* have here underſtood, mighty men, or great Potentates ; as Chap. 2. 14. drawing hither that, chap. 33. 10-12. which is but to ſow together things unſuitable.

V. 4. *For from* the beginning of *the world* men *have not heard, nor perceived by the ear, neither hath the eye ſeen, O God, beſides thee, what he hath prepared for him, that waiteth for him.*] Or, *Nor have* men *ever heard, or heard of* ; *nor hath* any *eye ſeen a God beſides thee* that *hath done*, or *can do ſo for him, that waiteth for him.* Theſe two Verſions exhibit, though not all the particular, yet the principal differences, about the ſenſe of this paſſage. It is not without juſt cauſe deemed to be here brought in, as in the perſon of Gods people, to intimate, that they wanted not ſome good ground to ſolicite God to do for them, as they here deſire, in their preſent diſtreſs ; becauſe they knew him to be ſuch a God, as was able to do for thoſe that depended upon him, as no other was ever known to do for his people ; or becauſe thoſe wonderful works that he had done, could do, and would do, for thoſe that relied and reſted upon him, were ſuch, as no humane eye, or ear, had ever either ſeen, or heard. See Chap. 66. 8.

For] Heb. *And* ; as Chap. 63. 8.

from the beginning of *the world*] Heb. *from the world* ; whence a Rabbine here expounds it, the people of *the world* ; as the boar *from the wood*, for, *of the wood*, Pſal. 80. 13. but I find not where this form is ſo uſed : It is rendred ſometime, *from everlaſting*, (which ſeems a very improper ſpeech) or, *from eternity*, Pro. 8. 23. Pſal. 90. 2. Chap. 63. 16. ſometime, *from of old*, Gen. 6. 4 Chap 57. 11. or, *in old time*, Joſh. 24 2. and *ever of old*, Chap. 25. 6. (where the one ſeems ſuperfluous) and with the negative, *never*, Chap. 63. 19. and may well be ſo rendred here.

men *have not heard*] *Men* is not in the text : the Jewiſh Maſter before-mentioned ; *they of the world have not heard* ; but the verb ſeems indefinite, *they have not heard* ; and the noun, ſaith another of them, is incloſed in the verb ; *the hearers*, or *they that hear, have not heard* ; as, *they embalmed him*, that is, *the embalmers embalmed him*, Gen. 50. 26. or, more plainly, *they have not heard*, that is, *there hath not been heard* ; as, *they ſhall call them*, for *they ſhall be called*, Mal. 1. 4.

nor perceived by the ear] This word, as it is oft joyned with the former, Deut. 32. 1. Pſal. 49. 1. Chap. 1. 10. & 28. 24. & 51. 4. ſo they are much of the ſame notion the one with the other : yet ſome here ſo diſtinguiſh them, as if the one implyed the hearing of a thing immediately ; the other, a receiving it by report from others. So that whereas there be three ordinary means, by which men come to notice of things ; either by hearing them immediately themſelves, or by hear-ſay from others, or by eye-ſight ; all three ſhould be here excluded : whereunto the Apoſtle ſeeming to have an eye to this paſſage, addeth a fourth, 1 Cor. 2. 9. the diſcourſe of reaſon ; *nor hath entred into mans heart* : but that alſo receiveth ſtill ſome ground from ſenſe. Now theſe two branches, or this branch rather conſiſting of two ſprigs, ſome of the Jewiſh Commenters ſeem to refer unto *the terrible* things mentioned ver. 3. ſuch, as the like before, had never been heard, Chap. 48. 6. See Deut. 4. 32-34.

neither hath the eye ſeen O God, beſides thee] That is, as thoſe that go this way, which ſome alſo of the Jewiſh Writers do ; no humane eye, or ſenſe, ever was able to reach, or apprehend, the things that God intended, to do for his, before he did them; or that he intended to do, before they be done, though to God himſelf they were well known before, Acts 15. 18. to which purpoſe, the Apoſtle alſo ſeemeth to apply them, 1 Cor.2.9,11. Others read them, *no eye hath ever* (ſupplyed from the former branch) *ſeen God beſide thee*: there was never any ſuch a God heard, (as Deut. 4. 33, 35, 36. & 5.24.) or heard of, (as 1 King. 8.42.) or ſeen (Deut.4.36.) that hath done or can do, the like things that God, hath. See Pſal.66.8. & 89.6,8.

what *he hath prepared*] Heb. *what he will do*, or *hath done*; for the tenſes are oft promiſcuouſly uſed: yet the word is ſometime rendred, *to prepare*, as Ezek.46.2. and ſo our Tranſlators here give it; the rather, I ſuppoſe, becauſe the Apoſtle uſeth that term, 1 Cor. 2. 9. though the ancient Greek hath it not: And they are miſtaken therefore, who ſay, that the Apoſtle here followed them. Thoſe that take the word *God*, before in the vocative caſe, are enforced here to acknowledge a change of the perſon, *he hath prepared*, or *done*, for, *thou haſt prepared*, or *done*; or, *he will do*, for, *thou wilt do*: as, *ye have deſired*, for, *they have deſired*. chap.1.29. and, *thou that teareth himſelf*, for, *teareſt thy ſelf*, Job 18.4. thoſe that make it an accuſative, or a governed caſe, do not alter the perſon, but inſert the word *ſo*; that *hath* ſo *done*, or *can* ſo *do*: the former ſupply both the anteced[illegible] and the relative, included in the word *what*; that is, *that*, or *thoſe things*. which, as the like is, verſ. 5. & Jer.2.8,11. the later, the relative only; as before, verſe 3. that, or which, (to wit, God) *hath done*, *will do*, or *can do*; for the indicatives are oft in a potential notion. See on chap. 49. 15. Some of either take the words in the time paſt; as meant of acts already done: ſo doth the old Latine. Others take them, in the time to come: ſo doth the ancient Greek. And from ſome of the Jewiſh Commenters, we have an hint given us, that ſome of their ancienter Doctors expounded them, of the times of the Meſſias, & matters under him, to be effected. Of which, the Apoſtle is alſo commonly ſuppoſed to underſtand them (ſee ch.52.16.) as being of the mind, that no propheſies went beyond the Meſſias his dayes. But others of them underſtood them, as they profeſs alſo to do, of the world to come. I agree to them, that hold the text to have an eye to what God had formerly done for his people; ſuch things, as no other God had ever been known to have done, or was able to do. See chap. 41.21-29. & 43. 9-13. And this is confirmed by that which followeth, running on in the ſame ſtrain, v.5. The Apoſtle ſeemeth to have made uſe of the Prophets words, applying them to his preſent diſcourſe, as he doth thoſe other of the Pſalmiſt, Rom. 10. 18. borrowed from Pſal.19 4.

for him that waiteth for him] *For him*; or, *for them*; (and the Apoſtle hath it in the plural) for the word is taken either collectively, for *all thoſe*; or diſtributively, for *any* one *of them*: The like ſee verſ. 5. & chap.17.15. *that waiteth for him* or *for thee*: If there be ſuch a change of the perſon, as was before intimated, and the true God be here intended, for thoſe that patiently wait, and depend upon thee, chap. 8.17.& 28.16.& 30.18. or, *that waiteth for him*; to wit, on any other god beſides thee; as Baals Prieſts did on him, who could not do for them, as the true God did for Elias, 1 King. 18 26, 29,36-38. But the other alſo, according to this expoſition, is, though not expreſſed; yet implied: for when it is ſaid, no other God hath ever been known beſides thee, that hath done, or can do ſo for them, that expect help from them: It is plainly intimated, that God had done, and could do ſtrange things, for thoſe that rely upon him; and that ſometime, even beyond their expectation, as it is v. 3. For what is here ſaid, *that wait on him*, the Apoſtle hath, *That love him*. And indeed, as none truly wait on him, but thoſe that ſincerely love him; ſo all that truly love him, are content, and willing to wait on him for them. See 2 Tim. 4. 8. with Heb. 9 28. Jam. 1. 12. Nor do I doubt but the Apoſtle had an eye to this place; howſoever the Ancients ſome of them have not ſtickt to affirm, that the teſtimony alledged by him, is not at all found in the books of the Old Teſtament; and ſome, both of them, and of later times, would have it taken out of ſome *Apocryphall* Writing, going under the name of Elias; as of that of Jude, verſ.14. out of the like of *Enochs*: but ſuch baſe counterfeits the Apoſtle would ſcorn to own, or to grace, as theſe allegations they do.

V. 5. *Thou meeteſt him that rejoyceth, and worketh righteouſneſs*, thoſe that *remember thee in thy wayes.*] Or, *Thou didſt meet him that rejoyced and wrought righteouſneſs*; and, or even, thoſe that *remembred thee in thy wayes*: For it ſeemeth a continuation of their commemoration of Gods dealings, for, and with, his people in times paſt.

Thou meeteſt] Or, *didſt meet*: hadſt wont to meet. The word here uſed, is diverſly taken, ſometime, in a notion of kindneſſe, and reconcilement, as the Prodigals father ran to meet him while he was yet afar off, Luke 15. 20. and as we uſe to ſay, *I will meet him half way*; when we are willing, upon equal terms, to come to an accord with one, with whom we have been at variance: ſo moſt take the word here. Thou didſt in former times, meet our forefathers in mercy and goodneſſe, thou didſt freely of thine own accord, ſhew them abundance of kindneſſe, and didſt prevent them, even unasked, with thy favours, Pſalm. 21. 2, 3. or, as moſt of the Jewiſh Commenters, When thou waſt diſpleaſed with thy people, yet didſt thou acccept of the interceſſion of thoſe righteous ones, that were among them in their behalf, Exod. 32. 11-14. Numb. 14. 13, 20. Pſalm. 99. 6-8. Of this uſe of the word, ſee on chap.47. 3. & 53. 12. & 59. 16. But the former ſenſe ſeemeth more natural, this later more ſtrained, ſcarce finding any clear inſtance to back it: that yet more conſtrained, which they relate from ſome other of their maſters; who becauſe they find this word, of *meeting*, not ſeldom uſed, in a contrary notion, as we alſo uſe it, when we ſay of one, whom we intend ſome ſhrewd turn to, *I will meet with him*; & ſignifies, to *run on*, or *fall* foul, (as we uſe to ſay) *upon* one, Num.35.19,21. 2 Sam.1.15. 1 King.2.29. whereof alſo, ſee on chap. 47.3. would have it here ſo to ſignifie, *Thou didſt ſlay*, or, *take away*, or, *Thou haſt ſlain*, or, *taken away*, *the righteous* ones: Underſtanding it, ſome of them, of the times paſt; of Moſes and Aaron whom God took away, when as yet, at their entreaty, he had ſpared, and deſtroyed not, the mutinous multitude, Num.20. 12,24. Others, of the time preſent, that God had taken away all the godly ones, that might ſtand in the gap, to intercede for his people: the complaint of the Prophet, that lived in the ſame times with Eſay, Mic. 7. 1. See chap. 59. 16. verſ. 7. but neither doth the word it ſelf, in the places produced, ſignifie to take away, or to ſlay, though joyned with thoſe, that ſo ſignifie; nor is the ſyntax here, the ſame with that there uſed; and cannot therefore here have place.

him, that rejoyceth, and worketh righteouſneſs] Or, *him that rejoyced, and wrought righteouſneſs*. This ſome Jewiſh Writers underſtand as ſpoken of Abraham: Thou waſt beneficial to Abraham, that rejoyced in thy favour, and walked uprightly, Gen.15.1. & 17.1,17. Others of Moſes & Aaron, as was before ſhewed. But the word, though ſingular, yet doth not deſign any one particular perſon, or perſons; but is indefinite, as the like in the cloſe of verſ. 4. The term of *rejoycing*, ſome refer to the word, before going, and render the words, *Thou didſt meet with joy, him*, or *them, that wrought righteouſneſs*. But, beſide, that they take no notice of the copulative, the word here uſed, is never a noun; ever, either a verb, as chap.66.14. or a participle, as Pſalm 119.162. and ſo here. Others, therefore generally joyn it and the next epithet together; but ſo as they take this former in divers notions; for ſome underſtand it of the outward eſtate of the perſons intended: *rejoycing*, that is, being in a cheerfull and proſperous condition, as oppoſed unto the ſad eſtate, wherin themſelves were at preſent; but the moſt rather conceive it meant of their inward diſpoſition, *that rejoyced, and wrought righteouſneſs*, that is, *that rejoyced to work righteouſneſs*, (ſee the like, chap.61.5.) that ſerved thee cheerfully, and delighted in wel-doing. Deut.16.11,14,15. & 28. 47. Pſalm 2. 11. & 37.4. & 68.3. & 112.1. chap.58.13. of the phraſe, *working righteouſneſs*, ſee on chap.56.1.

thoſe that remember thee in thy wayes] Some read theſe words, in the future, *they will remember thee in thy wayes*; ſo the meaning ſhould be, thy people, who at preſent being at liberty, and in proſperity, regard thee not, nor look after thee; yet when they ſhall be in diſtreſs, and under reſtraint, will then think upon thee, and ſeek to thee for relief, chap. 26.16. Lev.26.39. Jer.2. 31,32. & 22.21. Pſal.78.32. Dan. 9.4. Hoſ.5. 15. Others in the preſent, as our verſion, but moſt in the time paſt; Yet ſo, that ſome diſtinguiſh theſe from the former, rendring the words with a ſupply of the copulative; and thoſe that *remembred thee in thy wayes*, that is, thou didſt deal graciouſly, not with thoſe alone, that in times of proſperity had walked uprightly before thee; but with thoſe alſo, who when thy judgements were upon them, being thereby reclaimed and reformed, did then mind thee, and ſue to thee for mercy, chap.26.8,9. Deut 30.1,2,3. Pſal.22.27.2 Chr.15.4. But others rather conceive theſe to be the ſame perſons with the former, by another character further deciphered; and render the text therefore with the ſupply of an explicative; even thoſe that *remembred thee in thy wayes*: ſuch as were conſtantly mindful of thee, and of their duty to thee, according to the divers paſſages of thy providence about them, as well to praiſe thee in proſperity, as to pray unto thee in adverſity, to ſerve and to bleſs thee in both, chap. 26. 13. Deut.8.1, 19. Job 1.8,21. & 2.3. & 13.15. & 27. 3-6. Pſal. 44. 17, 18. the *wayes* here mentioned, ſeeming to be rather wayes of providence, and diſpoſal, then wayes of injunction, and direction; as thoſe, Pſa.119.1,2.& 128.1. whether way we take it, there is in the text a defect both of the antecedent, and relative; ſuch as before, v.4. as alſo of the copulative, according to the one, as chap. 63.7,10. of the explicative according to the other, as chap. 51.22. & 57.2. though there want not here, that ſupply, ſome, the cauſal, reading the words, *becauſe they remembred thee in thy wayes*: others, the illative therefore, or, then, *they praiſed thee for thy wayes*: for thoſe thy dealings with them, as chap. 57.17. Of the uſe, of the word, *remember*, ſee on chap.12.4. But I adhere rather to the laſt of thoſe before mentioned.

behold thou art wroth; for we have ſinned: in thoſe is continuance, and we ſhall be ſaved] The Prophets conciſe language ſeems to have made this place the more obſcure. Scarce two Interpreters agree all out in the ſenſe of them. The Jewiſh Doctors much to this purpoſe expound them; *If*, or, *when*, *thou waſt wroth*, *becauſe we* (to wit, thy people) *have ſinned*, *yet by thoſe* (juſt ones, verſ.4. our peace being made with thee) *we were ever*, or *of old ſaved*;

or, *when thou art wroth*; *becauſe we have ſinned*; *by thoſe*, or, *for thoſe*, (to wit, ſuch righteous ones, were they alwayes among us,) *we alſo might ever*, or, *as of old*, *be ſaved*. Among ours, ſome, *Behold, thou art wroth*; *and we ſin* ſtill, *in them* (to wit, our ſins,) have we *alwayes* been; or, *againſt them* (to wit, thy wayes, thy precepts) *have we ever ſinned*; *and* yet *have we been ſaved*: as Pſal. 106.6 8. Neh.9.26-28. or, as ſome, and *how ſhould we be ſaved?* as Ezek. 33. 10. Others, *Behold, thou art wroth*; *becauſe we have ſinned*; *in thoſe* (thy wayes) had we *ever* been, *we alſo had been ſaved*: had we continued in thy wayes, as they did, we had been ſaved from thoſe miſeries, wherein we now are, Deut.30 20. Chap. 36. 16. or, had we remembred thee, or, been mindful of thee, *perpetually*, *in thoſe* (thy wayes) *we alſo had been ſaved*. Others, referring it to God; *in thoſe* (thy wayes) is *continuance*, *that we may be ſaved*: (*and*, for, *that*; as Chap. 53. 2. and ſo Pſal. 80. 3.) thou continueſt conſtant in thoſe thy courſes with us, to work thereby our ſalvation, Rom.2.4. 1 Cor.11.32. Others, *but in thoſe* (thy wayes) thou art *ever*, *therefore are we ſaved*; or, *therefore we ſhall be ſaved*: (the copulative, in an illative notion; as Chap. 48. 7.) thou continueſt conſtant in thy mercy and goodneſſe; and that is the reaſon, why we are not yet deſtroyed: or, it is that that putteth us in hope, that thou wilt yet ſave, and deliver us, out of our preſent diſtreſſes, Lam.3. 21, 22. Mal. 3. 6. Divers other expoſitions there are; but theſe have Authors of note, and may ſeem more then enow. I concur with that latter of the Jewiſh Doctors; the rather, for that it ſuiteth beſt with what followeth, ver. 6, 7.

behold,] Or, *if*; as Jer. 1. 10. and, *if*, for, *when*; as Pſal.63.6. or, *though*: as Job 13. 15.

thou art wroth] A degree above anger: *when thou art*, or, *though thou beeſt*, *grievouſly angry*. So Chap. 47. 6. & 57. 16, 17. ver. 9

for we have ſinned] Heb. *and*: here, *for*; as Pſal.60.11. & 108. 12. Chap.53. 2, 11. or, *becauſe*, rather; as Chap. 57. 17. 2 Sam, 24. 1. *becauſe* one *had moved David*; or, *David had been moved*: where this uſe of the particle obſerved, would help much to cleer that place; *becauſe we have ſinned*; or, *do ſin*, (as 1 King.8. 46.) and provoke thee unto wrath, by our ſins: though one of the Jewiſh Criticks, (to intimate, that ſin goeth before wrath, and wrath cometh after ſin,) would have the notion of it here, not *becauſe*, but *after*; as Exod.14.21. *and made the ſea dry-land*, *and* (that is, *after*) *the waters were divided*: and, Exod. 16. 20. *and it bred worms, and putrified*; that is, *after it had putrified*: and ſo here; *thou art wroth, and we have ſinned*; that is, *after we have ſinned*; not before: but this ſeems ſomewhat nice; and the other is more familiar, and frequent.

in thoſe] Or, *by thoſe*; as Chap.38. 16. or, *for thoſe*: as Chap. 47. 9. & 57. 17.

is continuance] The Hebrew word here uſed, is very general; it hath in it a notion ſometime of *eternity*; ſometime, of *antiquity*; ſometime, of *perpetuity*; ſometime, of *diuturnity*, *durability*, *continuance*, *conſtancy*: whence it cometh to be rendred, ſometime, *of old*; ſometime, *for ever*. So verſ. 4. here, whether it be underſtood of the time paſt, or preſent, it may be rendred the former way: a defect of ſome particle there is, which way ſoever it be rendred; as the like is, Pſal. 89. 1, 2. Nor do I ſee why there may not the note of ſimilitude, be ſupplyed; that it might be rendred, as *of old*; according to that, Lam.5.21. Mic.6.14.

and we ſhall be ſaved] Or, *by them of old yet we were ſaved*; or, *for them*, *yet as of old*, *we might be ſaved*: *and*, for, *yet*; as Chap.42. 25. & 46. 7. the particle is tranſpoſed: as chap. 17. 14. 2 King.2. 14. Job 23. 12. God might ſtill in mercy, either at their interceſſion, as in times paſt, (ſee on ver.4.) or, in reſpect of them, or, out of favour to them, be induced to ſpare us: as Gen.18.32. had we any ſuch now among us. See Jer. 5. 1.

V. 6. *But we are all as an unclean thing*] Or, rather, *unclean perſon*; becauſe the terme is maſculine. Their preſent wretched, and forlorn condition, is in this verſe, and the next deſcribed; as oppoſed to the ſtate and condition of thoſe, that were beforementioned, ver. 4, 5. In former times there were ſuch among Gods people, that walked uprightly, and were in ſpecial grace, and favour with God; for whoſe ſake God conferred many bleſſings upon them, and that helped, when God was at any time diſpleaſed with them, being provoked to wrath by their ſins, to make up the breach between him, and them, Pſal. 106. 23. but thoſe righteous, and godly ones, are now all gone, Jer. 5. 1. Mic. 7. 2. Pſal. 12. 1. there is ſuch an univerſal corruption of all ſorts with us, that the main body of our people ſeemeth no other, then a lump of ſome filthy matter; ſuch unclean ſtuff, as by the Law was to be burnt, or, abandoned, Lev.13. 55, 57 & 14. 45, 46. or, like ſome leprous perſon, one overſpread with leproſie, or ſome other foul, and loathſome malady from top to toe; ſuch an one as is deſcribed, Chap. 1. 4. and very unfit therefore to appear in Gods preſence, deſerving rather to be ſequeſtred from his ſight; as the leper, and perſons unclean otherwiſe, were ſhut out of the Camp, and ſecluded from ordinary ſociety with men, Levit. 13. 45, 46. Num.5. 23. & 12. 14. 2 Chron. 26. 20, 21. of ſuch general defections, ſee Pſal. 12. 3. Jer.9. 2, 3. Chap. 59. 3, 4. the ſcope is to ſhew, that it is not to be marvelled, if God, who is of ſo pure eyes, Hab.1. 13. cannot endure to look upon ſuch polluted creatures; if none be found fit to intercede with him for the reſt; when they are generally all ſo defiled. See ver. 7.

and all our righteouſneſſes are *as filthy rags*:] There is no ſmall debate about the ſubject of this propoſition, the word, *righteouſneſſes*: and great variety of opinion, concerning the attribute the word rendred, *filthy rags*. By the former, to wit, *righteouſneſſes*, ſome underſtand thoſe legal rites, ceremonies, and ſacrifices, in the obſervation, and performance whereof, they deemed their *righteouſneſs* to conſiſt, (ſee Chap. 57. 12.) but were ſo performed by them, that they found no grace, or acceptance, with God, yea, were very loathſome, and abominable in his ſight, Chap.1.11-14. & 66.3. the Jewiſh Commenters give the word a larger extent; the good works, ſay they, that they did in thoſe times, were done, either out of vain glory, to gain applauſe, or, out of emulation, to out-ſtrip one another; or out of other like corrupt grounds, and other like ſiniſter ends, which made them ſuch in Gods ſight, as is here ſaid. Such were the Phariſees both devotions, and almsdeeds, Mat.6.2, 5. & 23.5. and ſo ſome preached the Goſpel, Phil. 1. 15, 16. See 1 Cor.1.3. Many of ours draw it out further, and take in all the beſt works and actions, even of the beſt, and in the beſt manner performed, as not free from ſome default, and defilement, that might deſervedly render them, ſuch as is here implyed, in Gods ſight, if he ſhould look narrowly, into them, and deem of them, according to the exact tenour, and rigour, of his Law, Rom.7.21. And thus both divers of the Ancients, and very many, not Proteſtant only, but Popiſh Writers alſo, not a few, do both expound, and apply the place; theſe latter, with thoſe Ancients, giving teſtimony thereby, unto the truth, herein maintained, by us, againſt thoſe of their ſide, that do therein controll, and oppoſe us. Some yet further enlarge the ſubject matter here mentioned, as comprehending the natural conſtitution and condition of all mankind, being ſuch, by breeding and birth, as is deſcribed, Ezek. 16. 4-6. But herein for the genuine ſenſe of the place, others of ours, and thoſe of chief note, depart both from theſe, and the former, adviſedly obſerving, that the Prophets intendment here, is to make acknowledgment of ſuch enormious evils, not bare inbred vitioſity, or, defects, of meer infirmity, but vile, and abominable practices, as had incenſed the wrath of God againſt his people, to ſuch an height of heat, as to caſt them out of their land, and to leave them unto a long, tedious, and grievous captivity. That which induced thoſe, both ancienter, and late Writers, to bring within compaſſe of this doom, in this place, thoſe defects, and defaults, adhering to, and allowing the pureſt practiſes of the moſt ſincere, ſeems to have been; becauſe the Prophet ſaith, *our righteouſneſſes*; as ſpeaking in his own perſon, and putting himſelf in among the reſt: But they obſerve not what one of the Jewiſh Doctors ſuggeſteth, that the Prophets, (which, ſaith he, they learned from Moſes, Exod.34.9.) ſpeak often the perſon of the people, as their mouth to God; and yet withall compriſing themſelves in what they ſpeak, as members of that body, in whoſe perſon they ſpeak, as taking to heart, and affected with the evils, that do generally, either infect, or infeſt, that body, as if therein they partaked with them; albeit they were wholly free from them themſelves. So Ezr.9.6, 7, 10, 15. Dan.9. 5, 6, 10, 11. The words may well be underſtood with thoſe Jewiſh Doctors, (whom ſome of our beſt Interpreters herein condeſcend unto) of thoſe outward ſemblances of holineſs and righteouſneſs, that ſome among them, in thoſe times, might ſometime make ſome flouriſh of, when they were inwardly full of nothing but filth, and corruption, and their very lives alſo otherwiſe very vile and abominable, as it was with ſome of the Phariſees, Mat.23. 14, 23-28. Howbeit, I conceive the genuine ſenſe of the place, to be other then is commonly received, and to ſpeak rather of the perſons themſelves, compared one with another, though in regard of their properties, and practices, then of the properties, and practices of the ſame perſons, collated ſome of them, with ſome other: by *our righteouſneſſes*, therefore I take to be meant, *the moſt righteous of us*, or *among us*; it is no unuſual thing in Scripture, to put the *abſtract* for the *concrete*. So, *wiſdome*, for, *a* man *of wiſdome*, *a wiſe* man, Mic.6.9. *folly*, for, *a* woman *of folly*; *a fooliſh* woman, Prov. 14. 1. *peace*, for, *a* man *of peace*; *a peaceable* man, Pſal.120.7. *ſtrength*, for, men *of ſtrength*; *ſtrong* men, Chap.3. 25. *pride*, for, men *of pride*, *proud* men, Pſal.36, 11. now theſe abſtracts in a plural form, enhance the notion of the word to a ſuperlative degree: as, *wiſdomes*, for *the greateſt*, and *chiefeſt*, *wiſdome*, Prov.1.20. & 9.1. and, *a man of underſtandings*, for, *a man of very great underſtanding*, Prov.11.12. and neerer home yet to our purpoſe; *deſires*, or, *delights*, for, *a* man *of deſires*, or *delights*; (as it is more fully expreſſed, Dan. 10. 11, 19.) one *very much deſired*, or *delighted*, *in*, Dan. 9. 23. for what is there rendred, *greatly beloved*, is no more in the Hebrew, then, *deſires*, or, *delights*: and, the ſpouſe of her love, Cant. 5. 16. *he all*, or, *all of him*, is *deſires*, or, *delights*; that is, *he* is *altogether moſt deſireable*, or, *moſt delightful*; (it is rendred, *altogether goodly*) or, there is nothing but moſt deſireable, or delightful, in him: in like manner here, as *righteouſneſſe* is by our Interpreters deemed to ſignifie, *a* man *of righteouſneſſe*, or, *a righteous* man, Chap. 41. 2. (but of that, ſee there) ſo here, *righteouſneſſes*, for, men *of righteouſneſſes*; that is, men *of the greateſt* *righteouſneſs*; *the moſt righteous* among us; thoſe that ſeem, or are deemed, the very beſt among us, are no better then ſome unclean thing, (as he ſaid, ſome *unclean* perſon before) or ſuch as is here further inſtanced. This expoſition I gather from a parallel place of a Prophet, coetaneous to Eſay, Mic.c. 7. where the Prophet having complained of a generall defection in the State; *the pious man is periſhed out of the land*; *and not an upright* one left *among men*, verſ. 2. ſubjoyneth, verſ. 4. *the beſt of them is a bryar*, *the uprighteſt beyond a thorny hedge*; worſe to deal with, he meaneth. See 2 Sam. 23. 6,7. it is true, there is no more in the text, then *good*, and *upright*: but the words are aright rendred, *beſt*, and *uprighteſt*; for theſe poſitives with the Hebrews, when they are uſed by way of collation, if the collation be of one perſon, or party, with ſome one other, make up the firſt degree of compariſon, which we call the *comparative*; when with more then one, the ſecond, which we call the *ſuperlative*. So *the great ſhall ſerve the little*; that is, *the greater*, or *elder ſhall ſerve the leſs*, or *younger*, Gen. 25. 23. becauſe ſpoken only of two; and, of *Japhet*, *the great*, for, *the greateſt*, or, *eldeſt*, Gen. 10. 21. as, of *Cham*, *the little*; that is, *the leaſt*, of Noahs three, Gen. 9. 24. as Micah therefore ſaith there, the *beſt*, and *uprighteſt*, *among them*; ſo Eſay, here, *the moſt righteous of us*; ſpeaking of the ſame people, both the one, and the other.

as filthy rags] He ſaid in general before, of his people, that they were, the whole body of them, as ſome unclean perſon, ſome leper, or the like; he proceedeth now to ſhew more particularly, what the very beſt of them were like. Concerning the notion of the word here uſed, and not elſe-where read, as alſo concerning the notation of it, there is great variety of opinions, even among the Jewiſh Criticks themſelves. Some of them render it, *a coat of patches*, or *rags*; a beggers coat made up of rags, of old cloth, worn out, and *caſt away*; from a Chaldee word that ſo ſignifies. Others, *a garment defiled with bloud*, from a word that ſignifies *prey*, or *ſpoil*, Gen. 49. 24. for that garments ſo taken from ravenous beaſts, or, by men in fight, are uſually ſuch, Gen. 37. 31, 33. chap. 9. 5. See Lam. 4. 14, 15. Others, *a clout of ſores*; a clout, or rag, pulled off from ſome matury ſore; from a Chaldee word ſo ſignifying, Lev. 13. 2. Others, *the cloth*, or *ſheet*, mentioned, Deut. 22. 15, 17. from a term that imports *teſtimony*. Others, *a birth clout*, or *cloth* uſed about *child-birth*; from a Chaldee word ſignifying *to bear*, or *be with child*, Gen. 4. 1. Others, laſtly, *a cloth*, or *cloth of ſeparations*, or, *a menſtruous cloth*, or *clout*; as coming from a word, that ſignifies, both in Hebrew and Chaldee, as before, *to put away*, or *to remove and ſeparate*. Prov. 25. 20. Dan. 2. 21. and as having affinity with another word of that notion, Ezek. 7. 19, 20. & 36. 17. and this moſt pitch upon; the old Latine among others, aud our oldeſt Engliſh: Nor is the Greek deemed to entend other, when it rendreth it, of *a ſitting woman*, being ſuppoſed to have an eye to that of Rachel, Gen. 31. 34, 35. Now the Chaldee, who rendreth it an *abominable* thing in general; but hath a word, in particular deſigning this, derived from it. And to ſome ſuch loathſome and naſty ſtuff, in all likelihood, doth the Prophet compare the moſt righteous among the main multitude of his people. See chap. 30. 22. Lam. 1. 17.

And we all fade as a leaf,] A juſt conſequent of this their ſinfull and polluted condition: we are thrown all of us down, and carried away into captivity.

and] Or, *therefore*; as chap. 12. 3. & 47. 8.

we all fade] Or, *fall*; or, *we are all faded*, or *faln*: for though the word here uſed, be commonly ſuppoſed to ſignifie the former only, (whereof yet no proof can be made, becauſe it is no where elſe found in the form here uſed) yet that root, which it hath very neer affinity with, and it is by ſome of the Jewiſh Criticks referred unto, doth frequently imply both, *to fade*, and *to fall*. See chap. 28. 1, 4. we are, not with the bleſſed man, like the tree, whoſe *leaf* never *fadeth*, nor *falleth*. Pſalm 1. 3. but with thoſe curſed wretches, Jer. 17. 5, 6. like a tree whoſe *leaves fade*, and *ſhed*, chap. 1. 30. or, rather, we are altogether like a company of ſuch *leaves* of tres, that at time of year ſhed them, as *fade*, and *fall* to the ground, at the beginning of Winter, in the eighth month, *Bull*, 1 King. 6. 38. ſo termed from the word here uſed; becauſe then the leaves of ſuch trees begin to *fade*, and *fall*; though ſome from the other root, in regard of the rains that fall then. See Pſalm. 37. 2. & 90. 5, 6.

and our iniquities like the wind have taken us away.] We are for our iniquities hurried out of our land, and carried away captive, as ſuch withered leaves; or other ſuch like dry and light ſtuff, carried away with ſome bluſtering guſt of wind in a ſtorm. See the like, chap. 57. 13. Jer. 4. 11. Hoſ. 4. 19.

taken us away] Heb. *taken us up*: but the word withall implies, ſometime, having taken up, to *bring away*. So the Eaſt-wind is ſaid to have *brought in* the locuſts, Exod. 10. 13. ſometime, having taken up *to carry away*: And ſo the Weſt-wind is ſaid to have *carried them away*, Exod. 10. 19. and in this later notion is it here taken. They were by the wind of Gods wrath for their ſins taken up, and carried into Chaldea; as the Prophet was ſometime by the Spirit of God *taken up* in Chaldea, and carried from thence to Jeruſalem, Ezek. 8. 3.

V. 7. *And there is none that calleth upon thy name, that ſtirreth up himſelf to take hold of thee:*] Amidſt theſe our troubles, or notwithſtanding them, there are very few, or none among us, that ſeek unto thee as they ſhould; or that put out themſelves, to endeavour by any means, to pacifie thy wrath, and procure thy gracious return again to us.

none] Not ſimply none, for ſome godly in all times; but ſo few, that they are not ſeen, they appear not, they are drowned in the multitude. So Pſalm 14. 3.

that calleth upon thy name] that addreſſeth himſelf unto thee, for the redreſſe and removall of theſe evils, Pſalm 14. 4. chap. 43. 22. Dan. 9. 13. Hoſ. 7. 7, 24.

ſtirreth up himſelf to take hold of thee] Either to ſtay thee with us; when thou threatneſt departure; (as when he ſtood on the threſhold of the Tepmle, Ezek. 10. 4.) as they preſſed our Saviour to ſtay with them, Luke 24. 28, 29. or, to induce thee to return in mercy again to us, ſince thou haſt withdrawn thy ſelf from us, Jer. 12. 7. Ezek. 10. 18, 19. See chap. 59. 11.

for thou haſt hid thy face from us] Or, *though thou haſt hid thy face from us*, as the particle is uſed, Pſal. 23. 4. chap. 53. 8. Or, as ſome, *when thou didſt hide thy face from us*, as the ſame particle is uſed, Job 5. 21. Pſal. 75. 2. Joel 2. 20. And this later reading ſeems uery probable, thus knitting this with the former; *Neither was there any that called upon thy name, nor that ſtirred up himſelf to take hold of thee, when thou didſt hide thy face from us.* When at firſt thou beganneſt to manifeſt thy diſpleaſure towards us, by withdrawing the light of thy countenance from us. See chap. 8. 17. & 57. 17.

and haſt conſumed us,] Or, *didſt conſume us*; as before. Heb *melt us*, or *diſſolve us*, Job 30. 22. chap. 14. 31. Ezek. 21. 7.

becauſe of our iniquities] That were before ſaid to *carry* them away. Heb. *in the hand*; that is, in *the room*, or *place of our iniquities*, in the land where they were committed, while we were yet in our own countrey: ſo is the word uſed, chap. 56. 5. or, *by the hand*, that is, *by means of our iniquities* as chap. 62. 3.

V. 8. *But now, O Lord*,] After this dolefull deploration of this their ſinfull and ſad condition, followeth a pathetical imploration of favour and mercy, which they make way unto, or entrance into, by minding of God, or themſeves rather, (thereby to raiſe within themſelves, the better hope of ſpeeding and prevailing with God) of that ſpeciall relation that God had unto them, as a Father. So the prodigal, Luke 15. 17, 18.

But] Or, *yet*; as chap. 17. 6. though we have carried our ſelves thus ungracioully, and unworthily, towards thee, Deut. 32. 5, 6.

thou art *our Father*;] A very pithy and affectionate compellation, by a ſweet and compaſſionate appellation, Pſa. 103. 13. ſo David to Saul, 1 Sam. 24. 11. *See now my Father*. See chap. 63. 16.

we are *the clay, and thou art our potter*,] Or, *we* were *clay, and thou* waſt *our potter*, or *the framer of us*; that is, when we were at firſt but as a lump of clay, a rude maſs, without form or ſhape, a confuſed multitude, thou didſt mould and faſhion us into a State, both Civil and Eccleſiaſtical, into a body politick, into a Church, chap. 43. 1, 7, 21. & 44. 2, 21, 24. a metaphor taken from the Potters employment; (as thoſe other forms alſo, though to another purpoſe, chap. 29. 16. Jer. 18. 6.) but having withall ſome eye to the manner of Gods framing mans body at firſt, Gen. 2. 7. as alſo to the faſhioning of it, ſtill in the womb, Job 10. 8-12. & 31. 15. Pſalm 119. 73. & 139. 13-16. Jer. 1. 5.

we all are *the work of thine hands*.] Not as we are men only, or of Adams poſterity; but as by thy ſpecial procurement we are made a people, yea, a peculiar people for thy ſelf, chap. 43. 21. an argument that God himſelf uſeth to ſhew, why he would not, yea, could not, forget them, chap. 44. 21. and that his people are wont to preſs him with, thereby to perſwade him the rather to ſpare them, Job 10. 8, 9. Pſal. 138. 8.

V. 9. *Be not wroth very ſore, O Lord*,] It will not ſtand with the tender affection of a parent, to be over-fierce, over-rough, or rigorous, to his child, to ſcourge him over-much, or over long. Heb. *Be not wroth unto much*, or to *extremity*; though thou beeſt wroth, becauſe we have given thee juſt cauſe of wrath by our ſins, verſ. 5. yet be not over-wroth with us, either over-much, or over-long; let not thy fierce wrath burn and devour like fire for ever, Deut. 32. 22. Pſal. 79. 5. See on verſ. 12.

neither remember iniquity for ever.] Retain not wrath againſt us for ever, in regard of fore-paſſed exceſſes; a tender parent is not wont ſo to do, but is very prone, and ready, to pity and pardon, Pſal. 25. 7. & 79. 5-8. & 103. 9. Lam. 5. 20.

Behold, ſee, we beſeech thee] Or, *Lo, behold now*, or, *we beſeech thee*, See chap. 38. 3. a very pathetical form of ſpeech. So David, *See now, yea, ſee, O my Father*, 1 Sam. 24. 11. be pleaſed yet to caſt a glance of thine eye upon us, to ſee in how lamentable a condition we remain; as if the very ſight of them, in what plight they were, might of it ſelf be ſufficient, to move him unto commiſeration of them. See chap. 63. 15. Lam. 1. 9, 20. & 2. 20. & 3. 50.

we are *all thy people*. Or, *we all* are *thy people*: Not we are thine onely people, all the people that thou haſt; though that alſo, in ſome ſenſe, was, at that time, true, Exod. 19. 5. Pſal. 147. 20. But we all of us, as bad as we have been, or are, and as badly, and baſely, as we are by our enemies entreated, are thoſe that thou haſt been pleaſed to take into covenant with thee, and to make thy peculiar people, Deut. 5.3.& 29,10-19. See chap.63.19.

V. 10. *Thine holy cities are a wilderneſs; Zion is a wilderneſs, Jeruſalem a deſolation.*] From themſelves, and their relation to God, they paſs to God himſelf, his intereſt, and honour, concerned in this their preſent condition, and the devaſtation of their countrey, thoſe places eſpecially, which himſelf had made choyce of for his peculiar reſidence among his people, and their ſolemn attendance on him, and ſervice of him, there; that ſo, if not for themſelves, who had deſerved ſo ill of him, yet in regard of himſelf and his own concernment, he might be induced unto mercy and commiſeration of them, and to wrath and indignation againſt their oppreſſours, who ſo deſpitefully uſed, as well him, as them. So Pſal.74.22,23.

Thy holy cities] Heb. *The cities of thy holineſs*, or rather, *Thy cities of holineſs*; as, *Thy mountain of holineſs*, Pſal.15.1. and, *thy city of holineſs*, Dan.9.24. *Thy cities*, not ours; and, *holy cities*, having ſpecial relation to thee. Now hereby ſome underſtand onely *Jeruſalem*, and *Sion*, afterward mentioned; and render the words therefore, *the cities of thy Sanctuary*. See chap. 31.9. But moſt, rather, the cities of Judah in general, Jer.10.22. called *holy cities*, as the whole land, an *holy land*, Zach. 2.12. becauſe aſſigned to Gods people; *an holy people*, Exod.19.6. Deut.14.2,21. to inhabit, chap. 63. 18. & 65.9. and becauſe they had in them ſet, and ſolemn conventions, for the conſtant ſervice of God, every Sabbath in their Synagogues, Pſal.74.8. Acts 15.21.

are a wilderneſs] Or, *are become a wilderneſs*; have lien ſo long ruined, that they are become like a meer wilderneſs. See verſ. 11.

Zion is a wilderneſs, Jeruſalem a deſolation.] Or, *Zion is become a wilderneſs, Jeruſalem a waſte*. See chap. 1.7. & 62.4. the ſubject matter riſeth; not the leſſer cities onely, but the mother city Jeruſalem, and the Seat of thy royall Palace, and of thy Temple, Sion; and the ſentence runs conciſe and quick. So Micah's prophecy fulfilled, Jer.26.18. Mic.3.12. Pſal.79.1.

V. 11. *Our holy, and our beautifull houſe, where our Fathers praiſed thee, is burnt up with fire.*] The ſubject matter riſeth yet a degree higher, as from the lower cities to Jeruſalem, and Sion; ſo from theſe to the Temple; the other were oft ſurpriſed and ſacked, when Jeruſalem and Sion, yet held out and were ſaved, chap. 5.7,8.& 7.1.& 36.1.& 37.35. and Jeruſalem might be taken and ſackt, and yet the Temple ſaved, 2 Chr. 25. 23,24. but now, not thoſe inferiour cities onely, but Jeruſalem and Sion; nor thoſe alone, but Gods Temple alſo is deſtroyed together with them, Pſalm 74. 3.6,7.

Our holy and our beautifull houſe] Heb. *our houſe of holineſs*(as, *cities of holineſs*, verſ. 10.)*and of bravery*, *goodlineſs*, or *gallantry*. See chap. 60. 7. *our houſe*; ſo they call Gods Temple, though termed commonly *Gods houſe*, cha.56. 5,7. & 60.7. and ſet it forth with glorious attributes, thereby to expreſs and teſtifie their affection to it, as not ſo much affected with the loſs of their own houſes, as the loſs and want of it. So Pſalm 84.1,2.

where our Fathers praiſed thee] They ſay, not *we*, but *our Fathers*; as ſcarce daring once to mention their own ſervices there: they had been either ſo regardleſſe of Gods houſe, chap. 65.11. Ezek. 8. 16. or in that manner there ſerved him, that their performances there might well (they feared) be moſt loathſome and abominable to him, chap.1.11-15. & 66.3. Jer.7.9-11. but yet minding him, how formerly in better times he had by their Anceſtors there been ſerved.

is burnt up with fire] Or, rather, *is burnt down with fire*, Pſalm 74.7. Heb. *is become unto a burning of fire*; or, *is become a burning of fire*; becauſe the particle is in ſuch forms oft redundant. See chap.5.9. & 13.9. for the ſyntax of it, with this word, ſeemeth divers, chap.9.5. of the burning of the Temple, ſee 2 King. 25. 9. 2 Chron.36.19. Jer.52.13.

and all our pleaſant things are laid waſte.] Heb. *all our deſires*, or *delights*, for the word is a ſubſtantive, as appeareth by the conſtant uſe of it, 1 King.20.6. Ezek.24.16,21,25. but the abſtract is here put for the concrete, as before, verſ. 6. *deſires*, or *delights*, for matters of *much deſire*, of *moſt delight*; that is, *moſt deſirable*, or *delightfull*: Our *moſt deſirable*, or *delightfull*, either *things*, that is, *matters* in general; as it is expreſſed, 2 Chro.26.19. where it is ſaid of the Chaldeans, that *they deſtroyed all her* (that is, Jeruſalems') *matters of deſires*, or *delights*, rendred there, *goodly veſſels*: But the word there uſed is of a far larger extent, then our Engliſh *veſſel*, and reacheth unto any utenſil, or other matter of uſe whatſoever. See chap. 22.24. & 32. 7. and ſo is the adjective, or concrete of the ſame root and notion uſed, Lam.1.7,10,11. or, *our moſt deſirable*, or *pleaſant* places; as it is ſupplied, Hoſ.9.6. becauſe of that which followeth, *are laid waſte*. Heb. *is*, or *is become unto a waſte*; as Jer. 7.24.& 22.5. as *to a burning*, before. So alſo, verſ.10. the verb being ſingular, it would be rendred to anſwer the Hebrew exactly, *each of our moſt deſirable*, or *delightful*, matters, or places, is *become a waſte*; and it may ſeem to have reference to the Kings Palace, and the great mens goodly houſes, with their appurtenances, orchards, gardens, and the like places of delight and pleaſure; which together with the Temple, were likewiſe burnt down and demoliſhed, 2 King 25.9. Jer.39.8.& 52.13. the word is ſometime applied alſo to perſons; as Cant.5.16. whereof ſee before, on verſ. 6. & Lam.2.4. Hoſ.9.16.

V. 12. *Wilt thou refrain thy ſelf for theſe things, O Lord?*] Or, *Canſt thou contain thy ſelf at theſe things?* as one of the Rabbines well rendreth it. How canſt thou endure to ſee thy Cities, Synagogues, thy Temple it ſelf, ly thus waſte and ruined, and thine own honour thereby ſo exceedingly empeached and empaired, Pſal. 74.10,18,22,23. See chap.63.15.

wilt thou hold thy peace] Or, canſt thou be ſilent? How canſt thou endure to forbear, and let them alone that thus wrong thee? See chap.42.14.

and afflict us very ſore] Or how canſt thou endure to afflict us ſo extreamly? Heb. *unto very much*. Or, as ſome render it, *unto extremity*. So verſ. 9. Howbeit, I obſerve that the form here uſed, is appliable as well to extent of time, as to intenſion of degree; and in ſuch uſe of it, ſignifies either *over-long*, or, *for ever*: ſo ſome Jewiſh Criticks take it, in thoſe words, Pſal. 119. 8. *forſake me not over-long* (as our Geneva verſion rendreth it) Or, *for ever*; wherein other of their own that controll them, to give it ſome ſenſe fit for that place and paſſage, are conſtrained to offer force to the text, & to knit that clauſe to the former part of the verſe, reading the words, *I will keep thy ſtatutes exceedingly*, or *exactly*; (as anſwering to what went before, v.4.) *O forſake me not*. But beſide that the pauſes there oppoſe them, carrying on unto this clauſe the word of *forſaking*: There is another place in that Pſalm, verſ.43. which cannot be ſo avoided. *Take not the word of truth out of my mouth for ever*; that is, *Never let the word of truth be taken out of my mouth*; as chap. 25.2. For it is a very poor and ſorry ſenſe, that their verſion hath, who render it, *Take it not much out of my mouth*; nor theirs much better, that render it *utterly*: The Pſalmiſts meaning ſure was, *never*, at any time, or at all. And I conceive therefore, that it may here be ſo rendred, as thoſe of Geneva have it, in the former place, as well, *afflict us over-long*, as, *afflict us overmuch*, or, *afflict us for ever*, and ſo the Chaldee here rendreth it. See Pſalm 79.5. & 88.5.

CHAP. LXV.

Verſ.1. *I Am ſought* of them, that *asked not* for me;] This Chapter the Jewiſh Commenters annex to the former, ſuppoſing that God, in the firſt words of it, returneth an anſwer to the prayer of the captive people, conceived in the later part of the chapter fore-going. But it ſeems rather to contain a new Sermon divers from the former. And in it we have a clear prediction, both of the converſion, and comming in, of the Gentiles; and of the rejection of the Jewes, with a relation of their particular ſins, and their obſtinacy in them, for which they were to be rejected. Howbeit a remnant of them to be reſerved, whom God would proſecute with ſpeciall favours in the times of the Meſſias eſpecially, when his Church ſhould be renewed.

I am ſought of them, that *asked not* for me] In theſe words the Jewiſh Doctors conceive that God, in way of anſwer to the former complaint of his people, concerning his harſh uſage of them, and the continuance of the captivity, doth render a reaſon why it ſo fared with them, to wit, for the obſtinate carriage both of their fore-fathers, and themſelves; who albeit he had from time to time called upon them by his Prophets, to return from their wicked wayes, and rebellious courſes, and come in to him, yet had ſtood out ſtill againſt him, and rejected his gracious invitations and offers. So that they underſtand this whole paſſage, verſ. 1.2. of their own people, and tell us, 'tis all the ſame thing four ſeverall times told over, in divers terms, to add the more emphaſis to it. But from the Apoſtles allegation of it, Rom. 10. 20, 21. it evidently appeareth, that the former part of it, ſpeaketh of the Gentiles; the later part, only of the Jewes: The Jewiſh Criticks, to draw this Scripture their wayes, are mightily puzzled about the ſignification of the firſt word: for there ſeems, ſay they, a contradiction in the text; *I am enquired of*, and *they ask not*: and this to aſſoil, they render the words, ſome, *I was ready to be enquired of*, entreated by, and reconciled to your fore-fathers, when they had offended me, had they ſought me in their afflictions, but *they asked not* after me. So ſay they, is the word uſed, Pſal. 111. 2. *The works of the Lord* are *ready to be ſought*, and found out. Others, giving the paſſive reciprocall notion, as oft-times it hath (ſee chap. 26.20.) *I made my ſelf to be ſought*; that is, offered my ſelf to be ſought unto by them; according to that, chap. 63. 5. *thou didſt meet*, that is, prevent them with mercies unaskt. Others, taking the word as a potential (of which, ſee on chap.63. 12.) *I might have been ſought of* them, if they would; but they had no mind to it. Others, as ſpoken by way of interrogation; *Should I offer my ſelf to be ſought* of thoſe that *ask not* after me? Ours, divers of them ſomewhat ſtrain themſelves needleſly about it. Some render the words, *I am expoſed to* thoſe that *asked not*: and the word indeed in the Rabbinical language is commonly uſed for *to expound*; whence *midraſſes*, or *expoſitions*, are ſo termed: But that ſuiteth but ſorrily with this place, or the notion here intended. Others, becauſe the Apoſtle ſeems ſo to render it, *I am ſought*, ſay they, that is, *I am found*; *ſeeking*, put for *finding*, as Eccleſ.3.6. *a time to ſeek*, that is, *to get*; becauſe the one is the end, and uſual conſequent of the other:

Mat.7.7. Luk.11. 10. ſo Prov.13.9. *He that covereth a fault, ſeeketh love. i.e.* findeth, getteth, gaineth it, and ſo on the other ſide, *finding*, for *ſeeking*, Gen.19. 11. *they wearied themſelves with finding* (that is, *ſeeking*) *the door*. But the word of *finding*, uſed by the Apoſtle (with whom the two branches are tranſpoſed) hath reference, not to this word, but to the word following, which the ancient Greek alſo ſo rendreth. This word, both that Verſion, and the Apoſtle retaining it, rendreth, *I am manifeſted*, or, *I have been made manifeſt:* and theſe ſtrains all ſeem needleſs. The old Latine, which ſome, without cauſe, here control, telling us, that the word is here paſſive, gave the right ſenſe of the text, *They ſeek me*, that before *asked not* of me, word for word, *I am ſought to, by* thoſe that have *not asked*, to wit, ought of me; that is, I am now enquired of, ſought unto, called upon, (ſo the word is commonly taken: ſee Chap. 55. 6. Ezek. 36. 37.) by thoſe, who in former times, having no notice at all of me, Chap.52.15.& 55.5. Rom.15. 20,21. had not wont to ask ought of me, that is, to ſeek to me for ought. So is the word moſt frequently uſed, 1 King. 3, 5, 10, 11. Chap.7. 11. & [illegible].2. Hoſ.4. 12. Zach.10. 1. and I rather chooſe therefore to make the ſupply *of me*, then *for me*. See Rom.10. 14. It is apparently ſpoken of the Gentiles, converted by the miniſtery of the Goſpel. The ſpeech is conciſe and quick; a defect both of the antecedent, and relative, before the latter verb, as Chap.64. 5. and ſo in the next branch: Of the pronoun after it, as Chap. 46. 3. & 50. 2, 4. in the next branch expreſſed,

I am found of them that *ſought me not*] I prevented their ſeeking of me, by ſending and ſeeking of mine own accord to them, 2 Cor.5. 20. Eph.2. 17. Which ſome of the Jewiſh Authors would again turn aſide unto Terah, and thoſe before Abraham, that had not ſought God, before God ſought them, Joſh.24.2,3.

I ſaid, behold me, behold me, unto a nation that *was not called by my name*] The Jews to pervert this paſſage, miſerably wreſt theſe words, expounding them, *a nation not called by my name*; that is, a nation that ſo carry themſelves, as if they were none of mine. But to leave them to their forced interpretations. Nor are ſome of ours, ſo cleer in their expoſitions of this paſſage: For ſome take them, as ſpoken in way of invitation to the Gentiles, as if God did thereby call upon them, to look after him, and come in to him, as Chap.45. 22. or tender, and offer himſelf unto them, (as the Prophet of God, Chap.6.8.) being ready to entertain them, and make them his people, which before they were not, Deut.32.21. Hoſ.2. 14. Rom.9.25. and this way our Verſion ſeems to encline. Others, as directed, and delivered, at departure to the Jews; *Behold me, behold me*, now leaving you, and paſſing to a nation that were none of mine before, according to that of the Apoſtle; *Behold, we turn to the Gentiles*, Act.13. 46. The words run in the Hebrew, *I have ſaid*, or *I ſay*, (ſo would it be rendred to fit with the former) *Lo I, lo I*; or, as it is frequently rendred, *Here* am *I, here* am I, Gen.22. 1,7, 11.& 27.18. Chap.6.8. and it is the voice of God returning a gracious anſwer unto the ſuits and ſupplications, of thoſe that ſeek to him by prayer; here am I at hand, ready to hear and help. So Chap.58. 9. *when thou ſhalt cry, he will ſay, Lo I*; or *here I* am: and it is doubled, to intimate his forwardneſſe, to hear, and grant their requeſts: whereof ſee, ver.24. The latter words, ſome render, *unto a nation that did not call upon my name*, as Chap.64.7. Jer.10.25. and this ſenſe would well ſuit, both with the terms of the firſt branch, and with the former member of this, if the words of the text would bear it: But this word of *calling* here, is not a participle active; but a verb, in a weighty form paſſive: and there is but a vowel difference between either, which cauſed the miſtake. Our Verſion renders it aright, that *was not called by my name*, as Chap. 63. 19. that had not in times paſt born my name; had not been called, or accounted my people; there is a defect of the relative, as Chap. 64. 3, 4. This whole verſe, ſome Interpreters render all in the future; *I ſhall be ſought to*; *I ſhall be found*; *I ſhall ſay*; becauſe it is a Prophecy of future times. But the Prophets manner is not unuſual to ſpeak of things to come, as paſt, or preſent: ſo Ch. 13. 4, 5. & 19. 1. Rev.1. 7.

V. 2. *I have ſpread out mine hands all the day unto a rebellious people*,] Here we cloſe with the Jewiſh Commenters, and with good warrant from Rom.10. 21. agree unto them, that the ſpeech is of them, and their nation, whom God had long laboured with from time to time, to reduce and reclaim; but in vain: and for their wilful obſtinacy therefore was now reſolved to reject, and to receive the Gentiles in room of them, Rom.11.11-24.

ſpread out my hands] As the manner is of thoſe that require audience, Act.26. 1. or deſire acceptance, Prov.1. 24.

all the day] Continually, conſtantly; as Chap.62.6.

unto a rebellious people] Or, *a refractary people*, Jer. 5. 23. that would by no means be reclaimed, ver.12. Chap.66.4. Jer.7.13.& 11. 7, 8. for that expoſition of the word, that a Rabbine gives on the place, *a people gone out of the way*; though it ſuit well with what followeth, and the word may be deduced from that which ſignifies, *to go aſide*, Exod. 32. 8. yet it doth not ſo fully expreſs what the word uſually importeth, and is commonly therefore to another root referred.

which walketh in *a way that was not good*] Heb. *that walk* (for the word is plural, becauſe the word *people*, collective; ſo ver.3.) *the way not good*; that take no good courſe: or, in *a way* (the particle ſupplyed: as Neh.9.19.) *that* is *not good*; that it may anſwer the preſent *walk*: or, if we retain *was*, then, as ſome, *that walked*; *not good*: a form of diminution, for, *evill*, very bad, ſtark naught: as 1 Sam.2.24. Pſal.36.4. Prov.24.23. & 28. 21.

after their own thoughts] Following, not the motions, and directions of my Word, and Spirit; but led by their own minds and luſts, Num.15.39. 1 King.13.33. Pſal.81.11,12. 2 Pet.3.3.

V. 3. *A people that provoketh me to anger continually to my face*;] Heb. *that provoke me*, or, *provoked me*; as before, ver. 2. See Chap.3. 8.

to my face] That is, either ſimply, in Gods ſight, as Exod.20.3. Deut.5.7. & 31. 29. as if a ſervant ſhould do things directly croſs to his maſters known mind and command, to his face: ſo David aggravateth his own ſin, Pſal. 51. 4. or, as ſome, in Gods own houſe, in his Sanctuary; of which, Pſal.42.2. and of their grievous profanations of Gods Temple, ſee 2 King.16.10-15. & 21.4,5,7. & 23.4,6. 2 Chr.36.14. Jer.7. 10, 11. & 11.15. Ezek. 8. 3-16. & 43. 8. But the former ſenſe ſeems the more familiar.

that ſacrificeth in gardens] Heb. *that ſacrifice* (as before) *in the gardens:* ſuch as they have ſet apart for idolatrous ſervices, and dedicated to their idols. See Chap.1.29. & 66.17. the reaſon, ſaith one of the ancients, why Naboth would not part with his vineyard, to be converted, by Ahab, into a garden, that it might not be ſo abuſed: but that is a groundleſs conjecture. Howbeit, ſome underſtand it of their groves; whereof, ſee on Chap.17.8, & 27.9.

and burneth incenſe upon altars of brick] Heb. *and burn incenſe* (as before) *upon bricks:* who leaving Gods houſe, and his altar, ver.11. ſacrifice, and burn incenſe to idols of their own chooſing, in places of their own deſigning, upon altars of their own erecting: Which, in contempt, he calleth *bricks*; (ſo the word properly ſignifies, Exod.1.14. & 24. 10.) from the matter whereof they were made; as Ezekiah the brazen ſerpent ſo abuſed, *braſſe*, 2 King.18. 4. Some expound it, of ſuch *ſtones*, with figures engraven upon them, whereof mention is made, Lev.26. 1. & Numb.33. 52. But this ſeems a groundleſs conjecture. Others, of the *tile-ſtones*, wherewith their houſes were covered, on the tops whereof being flat-roofed, they were wont to ſacrifice, and burn incenſe to their idols. See Jer.19. 13. this is more probable then that; but the firſt carrieth moſt likelihood.

V. 4. *Which remain among the graves*] Heb. *Who ſit in*, or, *on*, *the graves:* but *to ſit*, is oft uſed, for *to ſtay*, or abide, as 2 Sam.7. 18. Jer.39. 14. and the particle, *in*, or, *on*, is ſometime uſed for *among:* as Chap. 57. 6. that abide among the graves, to conſult with ſpirits, that haunt ſuch places; or, to have dealings with the dead, Deut.18.11. 1 Sam.28. 8, 11. Chap.8. 19. Mar. 5. 5. The Chaldee rendreth it; *that dwell in houſes built of the duſt*, or, *moulds*, taken from *graves*.

and lodge in the monuments] That is, in their *idol-Temples* as the old Latine hath it, or, *in caves*, under-ground; or, cut out in rocks, as the Greek, there to expect dreams from their imaginary deities: which was an uſual practice among the Pagans, as appeareth from Ariſtophanes; Ariſtides the Sophiſter; and others; and Jerome on this place teſtifies to have been practiſed by them, in his dayes. The word here uſed is ambiguous; it ſignifieth properly, places *kept*, or *obſerved*. Whence it is rendred, Chap. 1. 8. *beſieged:* and ſo it ſignifies, Ezek.6. 12. ſome would have it here to ſignifie ſuch *horrid* places, as people therefore are wont cautiouſly *to obſerve*, for to ſhun and avoid. See on Chap.1.8. Others, *ſecret*, *hidden*, places: as *hidden* things, Chap.48.6. which agreeth well with thoſe ſecret *vaults*, caves, and cloſets, wherein the heathen had wont to have private commerce with their gods. Others, and this way the Jewiſh Criticks moſt go, render it, *waſtes*; deſolate places, ſuch, ſay they, as are oft-times haunted with Devils, Mat.12. 43. and ſo they would have the word taken, Chap. 49. 6. but of that there: or, as ſome of them, *among the corpſes*, that are *kept* in the graves, and there held as in priſons, or holds, Chap. 14. 18. Ezek. 32. 23. or, *with the corpſes*, for ſuperſtitious purpoſes, reſerved and kept by them. Some late Writers of note, *that lodge with the kept* ones. So, ſay they, in deriſion, are their idols here termed; becauſe they were kept carefully for fear of being ſtoln, as oft-times they were, Gen.31. 19, 30. Judg.18. 18,24. being not able to keep, or ſave themſelves, much leſſe thoſe, that ſerved them, by whoſe care and proviſion, they were to be kept from miſcarrying, Chap. 41. 7. and 46. 1, 2, 7.

that eat ſwines fleſh] Forbidden by Gods Law then in force, Lev.11. 7. Deut. 14. 8. Chap.66. 3, 17.

and broth of abominable things is in *their veſſels:*] Or, *and in whoſe veſſels the broth of abominable things* is: the demonſtrative, for the relative; as Chap. 54. 5. and a defect of the particle *in*, as Chap.57. 8. there is here a two-fold reading. Some read the firſt word *merak*, which ſignifies *broth*; ſo uſed, Judg.6.19,20. and no where elſe found. So the Chaldee, Greek, and old Latine, render it; and the Jewiſh Criticks do moſt follow this reading: and they conceive the word following, to ſignifie the *carcaſſe* of any unclean creature, from Ezek.4. 14. and conſequently, ſuch *broth* meant here, wherein the fleſh of any ſuch had been ſod: but ſome other read it *perak*, that ſignifies *a fragment*, or, *part torn off*; from a word, that ſignifies, *to tear*, or *break*, *off*, Exod.32.2. Nah.3. 1. and thoſe that follow this reading, expound the word following, from Lev.

7.18. & 19.7. where the ſame is uſed of the fleſh of ſome ſacrifices reſerved till the third day, deemed then to be abominable: and of ſuch *fragments*, or *parcels*, of fleſh, contrary to the Law ſo reſerved, would they have the words here to be underſtood; but no clear place appears for this uſe of the former word: and the other reading is the more received; and the rather, for that the latter word, where it is uſed of ſuch remainders ſo reſerved, ſeems to have ſome reference unto ſuch unclean fleſh, as implying, that being ſo reſerved, they ſhould be no more accepted, then any ſuch fleſh, in its kind unclean.

V. 5. *Which ſay, Stand by thy ſelf, come not neer to me:*] Theſe perſons as impure and profane, as they were, yet would ſeem to be holier, then others, and counted all unclean, and polluted, beſide themſelves. So the Phariſees, in Chriſts time, Luk.5.30. & 7. 39. & 18. 11, 12. and the Samaritanes anciently, Joh.4.9. as the ſtories of them relate; and the Jews, and Hereticks, in Jeromes time, yea to this day.

Stand by thy ſelf,] Heb. *Approach,* or, *Draw neer, to thy ſelf:* keep apart by thy ſelf; ſo the Jewiſh, and moſt of ours: though ſome, *Get thee to thine*; that is, to others like thy ſelf.

Come not neer to me;] *touch me not*; as the Samaritanes are reported to have cryed uſually to others, not of their way, as fearing to be defiled by them: this is ſuppoſed alſo to have been the reaſon why the Phariſees uſed to waſh ſo, when they came home from the market; as having contracted ſome defilement by the touch of others there, Mar.7.4. See Luk.7. 39.

for I am holier then thee] So the Chaldee render it; and the Jewiſh Commenters unanimouſly expound it. Heb. *I ſanctifie thee*; and becauſe the word, *ſanctifie*, is in Scripture uſed, ſometime, for to ſet apart for ſome ſacred uſe, Levit. 17. 5. 1 Sam. 16. 5. or, for ſlaughter, Jer.12. 3. Some render the words, *I will ſanctifie thee*; that is, I will make a ſacrifice of thee; I will ſlay thee: and they ſuppoſe the words to have been ſpoken to the Prophet, repairing to them, when they were buſied about ſome of their abominable ſervices, or ſacrifices, to reprove them for the ſame, as giving him warning to keep aloof off, and let them alone, otherwiſe threatning to make a ſacrifice of him. Others, becauſe the word, *Kadeſh*, is ſometime uſed, for ſome *unclean*, vile, and abominable perſon, Gen.38. 31. Deut.23.18. 1 King.14.24. & 15.12. Hoſ. 4. 14. and it is ſo rendred, Job 36. 14. would therefore have the verb here to be taken in that ſenſe, and render it, *I pollute thee*; that is, I account thee a polluted, and unclean perſon; as Acts 10.15. & 11.9. *Do not thou pollute*; that is, account polluted, or unclean: and the old Latine rendreth it, *Thou art unclean:* to which purpoſe, ſome apply that, Lam.4. 15. ſome colour might this Interpretation ſeem to receive, from what is ſpoken of theſe perſons, Chap.66.17. where it is ſaid of them, *that they ſanctifie themſelves in the gardens:* if the word *ſanctifie*, might be taken there for, *to pollute*; as certain it is, that their ſanctification was no other then a groſs pollution; and the word *ſanctifie*, might by a kind of antiphraſis, be uſed for *to defile*, or *unſanctifie*: as the word to *bleſs*, ſometime, for, to *curſe*, Job 1. 5. 1 King.21. 13. but the words following there, carry it another way: nor is any place produced, where this verb is ſo uſed. We return therefore to the firſt, and moſt generally received Interpretation; wherein all the matter of doubt, or difficulty, ariſeth from the defect of a particle, or prepoſition, ſuch as in the affixing of pronouns to verbs, is oft-times omitted; this ſupplyed, it would be, *I am holy* from *thee:* of this kind of defects, ſee on Chap.28.15. & 47.8. & 48.10. & 49.24. of this particle in particular; Jer.10. 20. *my children are gone out me*, for, *gone out* from *me*. Now this prepoſition in Hebrew, as *παρὰ*, in Greek; *præ*, in Latine, hath a peculiar uſe, in comparative notions: ſo *good from*, or *above*, as it is, ſometime, not amiſs rendred, Judg.5.24. Pſal.45.7. is, *better*, Prov. 22. 1. Eccl.7.1. *wiſe from*, or *above*, is, *wiſer*, 1 King.4.21. Ezek. 28.3. and, *holy from*, or, *above*, is, *holier*. But an exact, and full inſtance of the like defect of the ſame particle, in the ſame uſe, we find, Jer.20.7. where the Prophet ſpeaking to God, ſaith, *thou art ſtrong me*, for, *ſtrong from*, or *above, me*; that is, *ſtronger then I*, as it is well rendred there: and it may be, would as well be, *holier then thou*, here. The ancient Greek renders it, *I am clean*; but they take not notice of the pronoun affixed.

theſe are a ſmoke in my noſe, a fire, that burneth all the day.] Theſe are a continual provocation, and vexation, unto me, (ſee Chap.63. 10.) like ſmoke, that riſing from green wood, or other like wet fuel, is moſt grievous and offenſive to mans noſe, and eyes, Prov. 10. 20. See Chap.3. 8. or, as ſome; Theſe will I in mine anger (as Chap.9.21.) diſpel, and diſperſe, like ſmoke, Pſal.68.2. and make fuel of them, matter for the fire, Chap.1. 31. & 9. 18. As others, My wrath incenſed by them, ſhall ſmoke againſt ſuch, and burn everlaſtingly againſt them, Deut.29.20. & 32. 22. Pſal.18.8.& 37. 20. & 104.32. & 144. 5. Chap.14.31. & 30.33. & 34.9.& 66.24. The firſt ſeemeth moſt natural.

all the day] Or, all day long; continually: their continual provocations of him, oppoſed to Gods continual invitations of them, ver. 2. So Hoſ. 11. 2.

V. 6. *Behold, it is written before me*] Or, *is written*, and lyeth *before my face:* a defective form of ſpeech; of which kind, ſee on Chap.38. 21. Theſe their courſes are upon record with me; and this record lieth alwayes open before my face, (as was before ſaid of their ſins, ver.3) that I may not forget them: a metaphor taken from the manner of men, great ones eſpecially, that keep books, or records, wherein they enter ſuch matters, as they would not have to be forgotten, Ezr.4. 15, 19. & 6.2. Eſt.6. 1. So Deut. 32. 34. Pſal.56. 8. Jer.3. 22. Hoſ.7. 2. Mal. 3. 16.

I will not keep ſilence] I will no longer forbear, as hitherto I have done, Pſal. 50. 21. & 83. 1. See Chap. 42. 14. and 64. 12.

but will recompenſe, even recompenſe into their boſome] Or, *will repay, yea, repay* (as Chap. 44. 15. Heb. *and*; as Chap. 56. 5, 7.) *into their lap:* as it is rendred, Prov. 6. 33. that is, abundantly, largely: a figurative form of ſpeech, borrowed from thoſe, that deliver not, what they give out, by tale, meaſure, or weight, but pour it forth into the receivers lap, without any regard how much they give of it. So Pſal.79. 12. Jer.32. 18. Luk. 6. 38. the word is redoubled, to put the doing of it out of doubt. So Deut. 32. 41. Chap.59. 18. Jer. 51. 56. Ezek. 21. 7.

V. 7. *Your iniquities, and the iniquities of your fathers, together, (ſaith the Lord)*] Some Interpreters repeat here, from ver. 6. *I will recompenſe*, or *repay*; and inſert it into the text: but that is needleſſe; for the former words of this verſe, have an immediate dependance upon thoſe words in the former verſe: and our Verſion therefore cloſeth that verſe only with a comma; that neither Verſes, nor Chapters, are alwayes exactly diſtinguiſhed, was before obſerved, Chap.58. 3. & 64. 1.

Your iniquities] Or, *their iniquities*; a change of the perſon: as Chap. 1. 29.

and the iniquities of your fathers together] The meaning is that when God ſhould ſet upon it, the ſins of that nation being come to their full height, (as of the Amorites he ſpeaks, Gen.15. 16.) he would remember, as well their anceſtors ſins, (which he had upon record, ver. 6.) as their own; and would take vengeance for both together; that which no way impeacheth the juſtice of God: who although he lay nothing upon any perſon, but what his own particular ſins deſerve, yea, what comes indeed far ſhort of what is due to them, Ezr.9. 13. Job 37. 23. yet he hath an eye oft in inflicting judgments, on notorious wicked ones, deſcended alſo from ſuch, unto the ſins of their anceſtors, and either enhanceth, or lengtheneth, their afflictions, to make their ſufferings the more exemplary, that men may obſerve how execution of vengeance, though for ſome time delayed; yet even here falleth, at length oft, with a full ſtorm, on the race of the wicked. So 1 Sam.3.12. Jer. 2. 5. Lam.5. 7. Matth.23. 32, 35, 36. and 27. 25. 1 Theſſ. 2. 15, 16.

which have burnt incenſe upon the mountains, and blaſphemed me upon the hills:] Or, *reproached*, or *diſhonoured, me*, Chap. 37. 4. Pſal. 89. 51. for it is no verbal, or vocal; but a reall, and actual reproach, that he chargeth them with; to wit, their idolatrous ſervices on ſuch places frequently exerciſed, Chap. 57. 7. Jer. 3. 1, 6. Ezek.18. 6, 11. & 22. 9. Hoſ.4.13.

therefore will I meaſure their former work into their boſome.] Or, *I will, I ſay*, (Heb *and I will*, as Chap.58.10.& 59. 17.) *mete out the reward of their former work* (Heb. *firſt*, for, *former*, or *forepaſſed*; as Chap. 41. 22. & 42. 9. and *work*, for, *reward of work*, as Chap.49.4. & 61.8. & 62. 11.) *into their lap*; as ver.6. a threefold repetition, to aſſure the certainty of it; as Ezek. 21. 14, 27. and an interchange of perſons, as Chap.1. 29. & 64. 4.

V. 8. *Thus ſaith the Lord,*] Gods ſoreſt, and ſureſt menaces, have yet alwayes ſome matter of grace, and mercy, mixed with them, for the ſupport and comfort, of the few faithful: that which is here therefore annexed, and ſubjoyned, to this diſmall doom, concerning a remnant ſtill to be ſpared, and reſerved, for the propagating of his Church.

As the new wine is found in the Cluſter, and one ſaith, Deſtroy it not, for a bleſſing is *in it:*] Or, *As when* (ſee Chap. 17.5. and 64. 2.) *wine* (as Chap.62.8.) *is found* (as Chap.13. 15.) *in a cluſter, one ſaith*, (or, *it is ſaid*, men uſe to ſay, Jer.3.1. Mal.1.4.) *Deſtroy it not, for a bleſſing* is *in it*. As when a vine being blaſted, or otherwiſe decayed, is grown ſo bad, and ſo barren, that ſcarce any good cluſter of grapes can be diſcerned on it, (Jer.8.13.) whereby it may be deemed to have any life left in it, or any likelihood conceived of its recovery, and ever becoming fruitful again; and the husbandman therefore is about either to ſtub it up, or to cut it down by the ground, if one chance to eſpy on ſome branch of it, ſome one cluſter that hath grapes with liquor in them, whereby it may appear, that there is life yet, in ſome part of it, and ſome hope therefore, that it may, by good husbandry, the dead branches of it being cut away, grow fruitful again; he may thereby be induced to forbear the utter rooting out, or hewing down, of it. This ſeems to be the genuine ſenſe of the ſimilitude: for the old Latine rendring it, *a grane in a cluſter*; hath led Interpreters aſide unto another ſimilitude, of ſaving a cluſter for a ſound grape, or two, among many withered, or rotten ones: applying it unto the ſaving of thoſe, that had any matter of ſound grace or goodneſſe, in them, notwithſtanding the generality of the judgment, to be put in execution upon the main body of the profane, and rotten-hearted, Chap. 17.6. & 24. 13. but that ſeems to be beſides the Prophets ſcope in this place; in this compariſon, at leaſt.

a bleſſing is it] That is, according to ſome Interpreters, ſome good liquor in it, through Gods bleſſing upon it; all things conducible to the ſuſtentation of mans life, being in Scripture termed *bleſſings*, Deut,28. 4, 5. Joel 2. 14. but by *bleſſing*, I rather ſuppoſe here to be meant, not ſo much the liquor in the cluſter, a matter of ſmall moment, as the life, and ſap, that it argued to be in the plant; whereby it might give hope of recovery, and growing fruitful again. See Chap. 44. 3, 4. & 61. 9, 11. Pſal. 65. 10. & 67. 6.

ſo will I do for my ſervants ſake, that I may not deſtroy them all,] Heb. *not to deſtroy all.* The meaning is, that for thoſe his ſincere ſervants, that remained yet among them, he would not deſtroy the whole nation, (ſee Mat. 24. 22.) but reſerve a remnant for poſterity, as he did with Noah, and his family, (whom the Chaldee here inſtanceth in) in the floud; though ſome alſo in his family, it may be, none of the beſt, Gen. 7. 1. & 9. 22, 25. See Chap. 63. 17. See Jer. 30. 11. Amos 9. 8.

V. 9. *And I will bring forth a ſeed out of Jacob*] Or, *But*; as Chap. 61. 6. I will reſerve a remnant of Jacobs poſterity, which I will bring back againe, out of the Babylonian Captivity; a type, as oft before, of the ſpiritual delivery from the ſervitude of ſin and Satan, Chap. 9. 20-22. & 43. 5, 6. Pſal. 22. 30.

a ſeed] A ſmall number, that ſhall be as a ſeed, which though ſmall, yet is apt to grow, both numerous, and Great, Gen. 15. 5. & 26. 4, 12. Mat. 13. 31, 32. See Rom. 9. 27, 29.

and out of Judah, an inheriter of my mountains] Heb. *a poſſeſſor*; a certain number of Judahs poſterity, that ſhall poſſeſs the mountains of Judea. See Chap. 14. 23. Ezek. 36. 1, 8. and 38. 8.

and mine Elect ſhall inherit it, and my Servants ſhall dwell there] Or, *my choice ones* (as Pſal. 106. 23. Chap. 43. 4. & 45. 6. & 48. 10.) *ſhall poſſeſs it*, (to wit, their own land again) *and my ſervants* (thoſe faithful ones, for whoſe ſake, I forbear to deſtroy the whole, ver. 8.) *ſhall dwell there*, Pſal. 102. 28.

V. 10. *And Sharon ſhall be a fold of flocks, and the valley of Achor a place for herds to lye down in, for my people that have ſought me.*] The countrey ſhall not only be peopled again, with men, but repleniſhed with cattel. See Jer. 31. 27.

Sharon] A pleaſant, and plentiful quarter, having good ſtore of paſture-grounds, 1 Chron 27. 29. See Chap. 33. 9. & 35. 2.

a fold of flocks] Or, rather, *a paſture for ſmaller cattel*: as the word is rendred, Ezek. 34. 14. for that ſeemeth but a nicety, that ſome, retaining the former, would have the meaning to be; that that whole region ſhould be as full of leſſer cattel, as *a fold* is wont to be of ſheep.

the valley of Achor] A very rich vale neere to Jericho: ſo called, from the execution done on Achan, and his there, who by his tranſgreſſion had diſturbed the whole State, Joſh. 7. 24, 26. promiſed, as here; ſo Hoſ. 2. 15. *as a dore of hope* to Gods people upon their return, of the enjoyment of their whole land again, becauſe it ſeems to have been the firſt ground that they ſet foot on, after their paſſage through Jordan, Joſh. 3. 16. And Eſay might well here have ſome eye to that of Hoſea.

a place for herds to lye down in] Heb. *a lodging*, as Chap. 35. 7 *for neat*, or *oxen*; as Chap. 11. 7. though I conceive that to be groundleſſe, that, from the former term, ſome would gather, that the whole vale ſhould be as full of beaſts, as a ſtall is wont to be: for the term is uſed very commonly of beaſts, lying down, and lodging, in thoſe places abroad, where they uſually feed, Pſal. 23. 2. chap. 13. 20. & 27. 10. Ezek. 34. 14. Now becauſe theſe two places were ſituate at either end of the land of Canaan, Achor, Eaſtward, neer Jordan; Sharon, Weſtward, neer to Joppe, hence ſome ſuppoſe, that the repoſſeſſion of the whole country is hereby implyed, and here intended.

for my people that have ſought me] Or, *unto my people, that ſeek to me*: as ver. 1. See Chap. 64. 4. Jer. 29. 13, 14. Lam, 3. 25. Ezek. 36. 37.

V. 11. *But ye are they, that forſake the Lord*] Or, *But ye*, or, *As for you, that have forſaken the Lord.* Heb. *And ye*: But ſo, Chap. 57. 3. a place parallel to this. For as there, ſo here, having related what God would do for the better ſort of them, he proceedeth now, returning to the main body of the wicked ones, of whom before, ver. 2-4. to illuſtrate the bleſſed, and comfortable eſtate of the one, by the curſed, and diſmal condition of the other.

that forſake the Lord] Or, *have forſaken*: as Chap. 1. 4, 28.

that forget mine holy mountain] Heb. *my mountain of holineſſe*; as Chap. 56. 7. mount Sion, whereon the Temple was ſituate, Chap. 2. 2. that regard it not, think not of it, have no mind to it; as Jer. 2. 32. Hoſ. 8. 14. contrary to that practice, and profeſſion of thoſe faithful ones, Pſal. 102. 14. & 137. 5, 6. See Chap. 62. 6, 7.

that prepare a table for that troop] Or, *that ſpread*, or *furniſh*, *a table.* So Prov. 9. 2. Pſal. 23. 5. Chap. 21. 5. As Gods people had certain ſolemn feaſts, wherein they feaſted before God, Deut. 16. 14, 15. Pſal. 68. 3. ſo had the idolaters, in imitation thereof, ſuch like feaſts, which they kept in the places where they worſhipped their idols, held as for them; becauſe in honour of them, Judg. 9. 27. Ezek. 18. 6, 11. Amos 2. 8. 1 Cor. 8. 10. & 10. 21. And this way, the word of *ſpreading*, or *furniſhing*, uſed commonly of *tables*, doth rather carry it, then the way of thoſe, who by *table*, here, would have an *altar* meant; becauſe Gods *altar* is ſometime found termed his *table*, Ezek. 41. 22. Mal. 1, 7, 12.

for that troop] Or, *for the troop*: ſo the word ſeems to ſignifie in the ſpeech of *Leah*, at the birth of *Gad*, whom ſhe therefore ſo named, when ſhe ſaid, as it is there rendred, *A troop cometh*, Gen. 30. 11. and Jacob, alluding to his name, *Gad*, *a troop ſhall betroop; but he ſhall betroop* them *at laſt*, Gen. 49. 19. and from the ſame root indeed, comes the word there rendred, *a troop*, as very commonly alſo elſewhere: but the word *Gad*, ſave in that ſpeech of Leah, is no where elſe found. Thoſe that take it here, in that notion, underſtand by it, either the multitude of their idols, which they ſo doted upon, that they thought they could never have enow of them, Judg. 10 6. Jer. 2. 28. & 11. 13. and are ſaid therefore to be in their whoredomes unſatiable, Ezek. 16. 24-26, 28, 29. & 23. 40-44. ſo the Chaldee ſeems to take it; or, the hoſt of heaven, the celeſtial bodies, which they worſhipped inſtead of the maker both of themſelves, and them, Jer. 7. 18. & 8. 2. and ſo ſome of the Rabbines upon this place. But the moſt of them hold it to be the name of a particular ſtar, or an imaginary deity, to wit, *Luck*, or *Fortune*, in Arabick ſo termed; and in effect both fancies come home to one: for they that make a ſtar of it, which ſome affirme to be the planet *Jupiter*, ſay, there is no ſtar, for luckineſs, where it favoureth, like to it; and they tell us withal, that in old time, they uſed, in every houſe to have *a bed*, or, *a table*, (for on beds they tabled anciently) continually ſpread for this idol; which was commonly called; *Good lucks table*, or *bed*. And Jerome relateth, that in Alexandria, and other cities of Egypt eſpecially, on the laſt day of the yeer, there uſed to be a table ſpread and furniſhed, with variety of diſhes, and delicacies, both of meat and drink, for this idol, either in way of thankfulneſſe, for the proſperity and fertility of the yeer paſt; or to procure and obtain from it the like for the yeer enſuing.

and that furniſh the drink offering] Heb. *that fill mixture*; that is, *wine*: at firſt ſo termed, becauſe they uſed in their ordinary uſe of it, to mix it with water, to abate the ſtrength of it: but from that uſe in proceſſe of time, both in Hebrew, and other languages, the Greek eſpecially, the word of *mixture*, came to be uſed for *wine*; or, any ſuch *liquor* as wine: ſo Pſal. 75. 8. the cup in Gods hand is ſaid to be *full of mixture*; that is, of ſtrong *liquor*: and to take us off from fancying ſome mixture there intended, Rev. 14. 10. the *wine* in that cup is ſaid to be (word for word) *mixed unmixed*: which may ſeem to imply a contradiction; but is well rendred, *poured out* (or, if ye will, *poured in*) *without mixture*; for the verb *to mix*, or *mingle*, is from the ſame ground uſed commonly, both in Hebrew, Greek, and Latine; for *to pour in*, *pour out*, and *ſerve out*, wine, or other liquor, ſimply, without reſpect had to any mixture: and ſo would it be rendred, Prov. 9. 2. where it is ſaid, of *Wiſdome*, *ſhe hath poured out her wine*; to wit, into cups, ready to be ſerved out: where they render it amiſſe, *ſhe hath mingled her wine*; that is huckſters faſhion, alluded to, Chap. 1. 22. not hers. So Prov. 23. 30. it is ſaid of wine-bibbers, that *they go out to ſeek mixture*; that is, *wine*, or *liquor*; where alſo it is ill rendred, *mixt wine*: for it is the *meer*, not the *mixt*, that they affect, and look after; and no leſs abſurd is one of the Jewiſh Doctors note here, *mixture*, that is, *wine mixt with water*: they would not in likelihood deal ſo with their deities, eſpecially when they intended, as for the moſt part they did, to drink moſt of it themſelves: another of them much better expoundeth it, *a drink offering*, as our verſion alſo rendreth it; but the word ſignifies, as hath been ſaid, and ſhewed: and *to fill wine*, or, *fill out wine*, or other *liquor*, is a form of ſpeech with us alſo not unuſual.

unto that number] The word here uſed is commonly deemed to ſpring from a root, that ſignifies *to number*, Gen. 13. 16. Num. 23. 10. 2 Sam. 24. 1. Dan. 5. 23, 26. Whence ſome render it *by number*: and of theſe ſome ſuppoſe it to be meant of pouring out a certain number of cups, either according to the number of their idols, unto which they performed thoſe rites; or of thoſe perſons that joyned together in the ſervice. Some again, of their own, drinking by number: For thus, as ſometime at their carouſing feaſts, they uſed to drink healths, according to the number of letters in the parties name, that they drank the health to: ſo in the ſolemn feaſts of *Anna Peranna*, one of their idols, they were wont to drink, in honour of her, as many cups, as they deſired years, to have their life prolonged by her, by which means ſometime their dayes came to be abridged of what otherwiſe they might have been. Of the former, ſee Martial, lib. 1. Epigr. 12. Of the latter, Ovid, in his *Faſt*, lib. 4. Others render them, as our Verſion hath it, *unto that number*, or, *unto the number*; that is, as before, to the numberleſſe number, either of their idols, or of the celeſtiall bodies: though ſome more ſpecially to the ſeven planets, or the conſtellations, which the Aſtrologers have reduced to a certain number. Others, laſtly, render it, as our margent exhibits it; *unto Meni*, or *unto Mni*, which they ſuppoſe to be the name of one of the Planets; that which we call *Mercury*, and to be the Merchants God, ſo termed from *numbring*, or caſting up of accounts, a buſineſſe, about which they are much converſant; and from the word *Maneh*, in Hebrew, *Mna* in Greek, and *Mina*, in Latine, for *a pound*, hath its name. And of this name, that an idol was anciently in Armenia and Phrygia, worſhipped, is by a learned man out of Strabo, and Jamblicus, reported: Whereunto may be added, that *Armenia* is ſuppoſed to have been termed, as ſome, from *Aram*, and *Minni*, or *Menni*, as the Latine rendreth it, mentioned Jer. 51. 27. or, as others, of *Har*, and *Minni*, as the mountainous part of *Minni*, which *Minni* being the ancienteſt appellation of that countrey, may probably be deemed to have been the name of ſome great man that there ruled, and was after his deceaſe (as the manner was) deified by his poſterity. See the like, Chap. 46. 1. Jer. 50. 1.

V. 12. *Therefore will I number you to the ſword,*] Heb. *And*; Yet ſometime the copulative is put for the relative, as Chap. 47. 8. & 63. 12. But it may well be here an expletive onely, as oft it is, Ezr. 1. 1. Ezek. 17. 22. Jon. 1. 1. *I will number you to the ſword*; or, if ſome emphaſis be deemed in it, *I will even*, or *in like manner, number you to the ſword:* Becauſe the word before-going, had either a notion of *numbring* in it, or a neer affinity in ſound, at leaſt, with the Hebrew word, that ſo ſignifies; God, by the Prophet, taketh occaſion to deliver their doom, in theſe terms, as if he had ſaid; I will alſo in no ſmall number, ſet you apart for the ſword; or I will deliver you up to it (that is, as the next words ſhew, I will deſign you to ſlaughter) by number and tale, ſo that none of you ſhall eſcape. See the manner of ſetting out ſome in that ſort, that may ſeem here alluded to, 2 Sam. 8. 2.

and ye ſhall all bow down to the ſlaughter] As you uſed to bow your ſelves down before your idols, Chap. 44. 15, 17. or like thoſe beaſts, which you uſed to knock down, to ſacrifice to your idols. See the uſe of the word, Judg. 5. 27. Chap. 10. 4. & 46. 1, 2. and like alluſions, Chap. 1. 29, 30.

all] Not ſome, but all of you: I will not ſtand to tithe you out, as in execution of multitudes is uſually done, or ſever and ſingle out, as well ſome to be ſaved, as others to ſuffer, as David did with the Moabites, 2 Sam. 8. 2. but deliver you all out to ſlaughter, and that by tale alſo, that none of you may eſcape.

becauſe when I called, ye did not anſwer; when I ſpake, ye did not hear] Or, *Ye would not anſwer; ye would not hear*; to expreſſe more pregnantly their wilful obſtinacy. Heb. *becauſe I called, and ye anſwered not; I ſpake, and ye heard not*. But the like Syntax is frequent, as Chap. 44. 14. & 53. 2. & 59. 16. and the indicative in a potential, or ſpontaneous notion, as common: and ſo it is well rendred, Pſal. 81. 11. Jer. 36. 25. and would alſo be, Prov. 13. 1, 8. Jer. 7. 24, 26. Zach. 1. 4. See Prov. 1. 24, 25. Chap. 50. 2. & 66. 4. Jer. 7. 13.

I called—*ſpake*] In, and by my Prophets, whom ye refuſed to hear, and obey, Zach. 7. 7, 11, 12. 2 Cor. 5. 20. & 13. 3.

but did evil before mine eyes] Or, *did that* which was *evil in my ſight*. (See Chap. 57. 1.) that is, that that is diſpleaſing to me, as 2 Sam. 11. 27. chap. 66. 4. See ver. 3.

and did chooſe that wherein I delighted not:] Or, *which I would not*, to wit, have to be done, as 1 King. 13. 33. Pſal. 40. 6. with Heb. 10. 5. but expreſly forbad, and utterly abhorred. See chap. 66. 3, 4.

V. 13. *Therefore thus ſaith the Lord God, Behold,*] *Behold*, intimating a ſtrange alteration, as chap. 51. 22. & 62. 11. four ſeveral times repeated, to make the deeper impreſſion.

behold, my Servants ſhall eat, but ye ſhall be hungry; behold, my Servants ſhall drink, but ye ſhall be thirſty;] Or, *when my Servants ſhall eat, ye ſhall be hungry; when my Servants ſhall drink, ye ſhall be thirſty*; or, *my Servants ſhall eat, when ye ſhall be hungry; my Servants ſhall drink, when ye ſhall be thirſty*. Heb. *and ye ſhall be hungry, and ye ſhall be thirſty:* the ſame Syntax with that ver. 12. Thoſe that have been loyal and faithful to me, ver. 9. whom ye have vilified and abuſed, ver. 5. Chap. 66. 5. ſhall enjoy plenty, and live cheerfully, when it ſhall be far otherwiſe with you, Pſal. 37. 11, 19, 20. and 68. 1, 3-6. Eccleſ. 9. 7.

behold, my ſervants ſhall rejoyce, but ye ſhall be aſhamed,] Chap. 66. 5. Dan. 12. 2. the ſyntax, as before.

V. 14. *Behold, my ſervants ſhall ſing for joy of heart; but ye ſhall cry for ſorrow of heart, and ſhall howl for vexation of Spirit*] A further inlargement of the laſt branch of the verſe fore-going. See Pſal. 68. 3. Prov. 29. 6. Luk. 6. 20, 21, 24, 25.

joy of heart] Heb. *goodneſs of heart*, as Deut. 28. 47. ſo, *a good heart*, for, *a merry*, or *a cheerfull heart*, Eſt. 1. 10. Prov. 15. 15.

vexation of ſpirit.] Heb. *breach*, or, *brokenneſſe of ſpirit*; as, Prov. 15. 4. *a breach in the Spirit*. See Chap. 61. 1.

V. 15. *And ye ſhall leave your name for a curſe unto my choſen.*] Your very name ſhall be accurſed, and uſed in curſing, as when men ſay, *God make thee like ſuch an one*. See Chap. 43. 28. Jer. 24. 9. & 29. 22. & 34. 9.

for a curſe] Becauſe unto ſolemn oaths were execrations uſually annexed; *Let that befall me, that befell ſuch an one, if I fail, or break my faith*, Num. 5. 21. 1 King. 19. 2. Neh. 10. 19.

my choſen] See ver. 9.

for the Lord God ſhall ſlay thee] Heb. *and*; (as Chap. 64. 4.) *Adonai Jehovah ſhall ſlay thee:* a change of the number; as Chap. 64. 5. See ver. 12.

and call his ſervants by another name:] Heb. *ſhall to his Servants call another name*; as Deut. 2. 11, 20. chap. 47. 1. By *name*, is ones ſtate, or condition, in Scripture, commonly implyed; and by change of name, is an alteration of ſtate ordinarily intimated. Hereof ſee, chap. 62. 4. *by another name* then, is here meant, either another ſtate, then they were formerly in, in regard whereof other terms ſhould be given them, and ſpeeches uſed of them, then heretofore had been, Hoſ. 1. 6, 9. & 2. 1, 23. Rom. 9. 26. 1 Pet. 2. 10. or, a divers ſtate and condition from the wickeds, before ſpoken of; ſuch as ſhould be uſed, not in curſing, but in bleſſing. See Gen. 28. 3, 4. & 48. 20. Ruth 4. 11. and this way the Jewiſh Commenters go. Howbeit, divers Interpreters here maintain debate about this *other name*, or *new name*; (as it ſeems termed, Chap. 62. 2. as, *other tongues*, and *new tongues*, are one, and the ſame, Mar. 16. 17. & Act. 2. 4.) And diſpute much what particular name it ſhould be; and ſome here would have it to be the name, of *a ſtable people*; or, *the people of the true God*, ver. 16. Others, the name of *Gods children*, Joh. 1. 12. Gal. 3. 26. & 4. 4-6. Others, the name of *Chriſtians*, at Antioch firſt given them; now an honourable title, whereas the name of a Jew is grown reproachful and odious, Act. 11. 28. 1 Pet. 4. 16. But that of the Rabbines ſeemeth moſt agreeable to the courſe and current of the context.

V. 16. *That he who bleſſeth himſelf in the earth, ſhall bleſſe himſelf in the God of truth; and he that ſweareth in the earth, ſhall ſwear by the God of truth.*] So that men, in bleſſing, and ſwearing, ſhall make uſe of your names; as in curſings, and execrations of theirs, ver. 15. Though ſome ſuppoſe, that by *bleſſing*, and *ſwearing*, is here intended the whole Worſhip of God, as Chap. 19. 18. Jer. 4. 2. and the meaning to be, that all religious Worſhip, ſhall be given generally to the true God, and not, as formerly, to idols, chap. 45. 23. But this ſeems not the ſcope of the Prophet in this place.

That] Or, *So that:* To make the connexion of this with the former the more cleer.

he who bleſſeth himſelf] Or, *that bleſſeth*, ſimply, either himſelf, or any other: he that wiſheth, deſireth, or prayeth for good unto any: for theſe forms are not always, in notion, or uſe, reciprocal; as by many inſtances might be ſhewed. See Gen. 22. 18. & 26. 4. chap. 66. 10.

in the earth] Either *on earth*, as chap. 42. 4. Mat. 16. 10. & 18. 18. or in the land, to wit, where Gods ſervants abide, as chap. 5. 8. & 6. 12. & 60. 18.

ſhall bleſſe himſelf] Or, *bleſſe*, ſimply.

in the God of truth] God indeed is ſo ſtyled, *a God of truth*, Pſal. 31. 5. Jer. 10. 10. whereof ſee there, and the word, *Amen*, here uſed, given unto Chriſt, expounded, *faithful and true*, Rev. 3. 14. but the word is an attribute, not an abſtract, and hath relation therefore to ſome ſubject, which to make the ſenſe entire, therefore muſt be ſupplyed: it ſignifies, *firm, faithfull, ſtable, ſtedfaſt:* it wanteth his ſubject here, (the like whereunto, we have frequently found in this Prophet. See Chap. 5. 4. & 17. 5, 10.) which ſome ſupply *people*, rendring the words, *ſhall bleſſe by the God of the faithfull*, or *firm*, and *ſtable people*, Pſal. 89. 36, 37. they ſhall in bleſſing uſe the name of God, as having relation to his people, and mention them withall as a people bleſſed, and eſtabliſhed, by him: as they ſhall bleſſe in Gods name, as craving and expecting the bleſſing from him: ſo mentioning Gods people, and their condition, as a precedent, and pattern, of the good that they wiſh unto any. So Gen. 28. 4. & 48. 15, 16, 20. Ruth. 4. 11. See Zach. 8. 13.

that ſweareth in the earth] *On earth*, or *in the land*, as before, and as Chap. 66. 8.

ſhall ſwear by the God of truth] Or, *by the God of the faithfull*, or *firm*, and *ſtable* people, that is, they ſhall in their ſolemn oaths, mention together with him, his goodneſſe to them, and their bleſſed eſtate, and ſetled condition, by reaſon thereof. In ſolemn oaths, they uſed, as execrations and curſings, if they meant not truly, or ſhould deal unfaithfully: ſo bleſſings alſo, and expreſſions of deſire to live and thrive, do well and proſper, as their intentions were ſincere, and their performances ſhould be faithfull. So the Apoſtle, 1 Cor. 15. 31. *by our rejoycing which we have in the Lord Jeſus*; that is, *ſo may I have joy together with you in the Lord God*; and as we uſe to ſay, *So help me God*. The meaning then is, that in conceiving oaths, they ſhould uſe ſuch forms as theſe, or the like; *The Lord that bleſſed ſuch, and ſuch his ſervants, bleſſe me, and mine, in like manner, and no otherwiſe, then as I ſhall deal ſincerely and faithfully, in that, which by oath I now oblige my ſelf unto.*

becauſe the former troubles are forgotten] Or, *when* (as Job 3. 22. & 5. 21.) *the former afflictions ſhall be forgotten:* When former matters, both your ſins (as Chap. 43. 25. Jer. 31. 34. ſay ſome) and your ſorrows and ſufferings (as Chap. 54. 4. which all agree in) ſhall no more be minded, then as if they never had been. See Zach. 10. 6.

and becauſe they are hid from mine eyes.] Or, *and when they ſhall be hid from mine eyes*. This ſome (as was before hinted) underſtand of their ſins, the procuring cauſes of their former afflictions and ſorrows; which as they are ſaid to lie open to Gods eye, ſo long as men after the committing of them continue obſtinate and impenitent, ver. 3. 6. ſo, upon mans repentance, they are ſaid to be *covered*, and *hid* from Gods ſight; he regarding them no more now to take vengeance, or caſt off, for them, then if he neither ſaw, nor knew them, Pſal. 32. 1. & 85. 2. Chap. 38. 17. Mic. 7. 19. But becauſe there is no mention at all of ſins, in the text; Others therefore underſtand this alſo, as the former, of their ſufferings and afflictions, that God out of his tender affection to his children, that had been long in ſtreits and difficulties, as not able to endure longer to ſee them in that miſery, ſhould utterly remove them now out of his ſight, by delivering his people out of them, and putting a full period to their grievous preſſures, Exod. 3. 7, 8. Num. 23. 21. Pſal. 106. 44, 45. Chap. 16. 4. & 26. 17. & 60. 18. See Chap. 63. 15. & 64. 12.

V. 17. *For behold,*] A further more ſtrange alteration, ſubjoyned, to give further aſſurance of the change formerly mentioned, not without a multiplyed iteration of this note of wonderment, ver. 13, 14. See the like of our Saviour, Joh. 5. 25, 28.

I create new heavens, and a new earth:] Or, I am *creating a new heaven* (as Chap. 1. 2.) *and a new earth*; I am even now about it, as Chap. 3. 1. and ſo ver. 18. I am making of a new world; I am about ſo to alter and change the face and ſtate of all things, that the whole frame of the creature ſhall ſeem not to be the ſame, that before it was. This applyed to the external ſtate and condition of Gods-people, may bear that interpretation, that ſome here have given it; the ſky not cloudy and gloomy, as hinting Gods wrath, and expreſſing his frown, Joel 2. 2. Amos 5. 18. but clear and fair, and lightſome, and ſeaſonable, Chap. 30. 26. and 60. 1. the ground not horrid, and waſte, and ſhapeleſſe, and fruitleſſe, Jer. 4. 23-26. but pleaſant, delightful, fertile, and fruitful, Chap. 4. 2. or that which ſome other have, that the change of their condition ſhall be ſo great, their proſperity ſuch, in regard of their former afflictions and adverſity, that coming ſuddenly out of the one into the other, they ſhall ſeem to be in a new, in another world. See Pſal. 126. 1. But, being ſpiritually underſtood, is applyable to the ſtate of the Church, in the times of the Goſpel, under the Kingdome of Chriſt, in regard of thoſe plentiful endowments of ſpirituall graces, that therein ſhould abound, the myſteries of Salvation, being much more clearly revealed, and the ſervice and worſhip of God in a more ſpiritual way ſetled, thoſe former types and ſhadows, being taken away and removed, Joh. 1. 16, 17. & 4. 21-24. Act. 2. 17, 33. 2 Cor. 3. 6, 18. Heb. 9. 1-12. & 10. 1-9. and hereunto do the Apoſtles apply this renovation of the Church, in this world then to be inchoated, 2 Cor. 5. 17. to be conſummated in the next, 2 Pet. 3. 13. Rev. 21. 1, 5. and thus alſo do ſome of the Jewiſh Doctors expound it. See Chap. 66. 22.

and the former ſhall not be remembred, nor come into mind.] Heb. *aſcend into the heart*; as Jer. 3. 16. 1 Cor. 2. 9. and it ſeems a form of ſpeech taken from thoſe vapours, or ſteams, that being ſent up from the ſtomack, and poſſeſſing the brain, are wont to produce fantaſies and dreams; as if it were ſaid, they ſhall not ſo much as be once dreamed of. The meaning is, that the ſpiritual excellency of the Church in thoſe times, ſhall ſo far exceed that, which in former time it had been, that the conſideration of the one, ſhall ſeem to drown and aboliſh the memorial of the other, Jer. 3. 16. 2 Cor. 3. 7-10.

V. 18. *But be ye glad, and rejoyce for ever,* in that which *I create:*] Or, *am creating*; as ver. 17. a defect both of antecedent, and relative; as ver. 1.

be glad, and rejoyce] This ſome of the Jewiſh Commenters conceive to be ſpoken, as that which ſhould be the conſtant and continual language of thoſe times, enciting one another to chearfulneſſe and joyfulneſſe, ſuch as the condition of the times required. So it ſhould be like that, *Let us rejoyce, and be glad,* Pſal. 118. 24. Rev. 19. 7. But it is rather the ſpeech of God himſelf, as calling upon his people, to rejoyce in the good intended by him, for them, in the reſtitution of his Church, Chap. 66. 10. ſo withall aſſuring them, that howſoever it fared with the wicked ones, ver. 12-15. yet it ſhould go well with them, Chap. 3. 10. they ſhould not want juſt matter, and occaſion of joy; and withall, that this matter, and occaſion of joy in them, ſhould not be momentany, and fading, ſuddenly come, and ſoon gone, like Jonas his gourd, Jon. 4. 10. but ſhould be permanent, and perpetual, Chap. 35. 10.

in that which *I create*] Or, am *creating*; reſtitution and renovation, eſpecially for the better, is deemed as a creation, ver. 17. Pſal. 104. 30. So Pſal. 51. 10. Eph. 2. 10. & 4. 24.

for behold, I create Jeruſalem a rejoycing, and her people a joy.] Heb. I am *creating*, as ver. 17. the word of creating here implying not a bare reſtitution onely, but a reſtitution in a glorious and magnificent manner: for of ſuch kind of works alſo is the word uſed, Gen. 1. 26, 27. Deut. 4. 32. chap. 40. 26. I am repairing her, and reſtoring her to ſo glorious a condition, as will miniſter matter of abundance of joy, both to her, and them, and all that are well affected unto either. I am about the doing of that, that I have been ſo much, and ſo long ſolicited for, by my ſervants, chap. 62. 7. Heb. *for rejoycing*, and *for joy*; as, *for a bleſſing*, Pſal. 37. 26. Prov. 10. 7. or, *a bleſſing*, ſimply; and *joy*, and *rejoycing*, for matter of mirth and joy; as *praiſe*, for matter of praiſe, chap. 60. 18. & 61. 11. *for rejoycing, and for joy*, that is, *to be matter of rejoycing*, and *of joy*; as, *for a curſe*, that is, *to be matter of a curſe*, ver. 15.

V. 19. *And I will rejoyce in Jeruſalem, and joy in my people:*] They ſhall rejoyce in me, chap. 61. 10. and I will rejoyce in them, chap. 62. 5. as it is much matter of joy unto an affectionate parent to ſee his children do well; and to a gracious Soveraign to ſee his people proſper and flouriſh, Pſal. 35. 27. Jer. 32. 41. 1 Theſſ. 2. 19, 20. & 3. 8, 9. 2 Joh. 4. 3 Joh. 3, 4.

and the voice of weeping ſhall be no more heard in her, nor the voice of crying.] See the like promiſes, chap. 35. 11. & 51. 11. Jer. 31. 12. Rev. 21. 4. for thoſe Jewiſh Doctors narrow the text overmuch, that reſtrain *weeping*, and *crying* here, to the mourning for perſons, either ſlain, or taken away by immature death; becauſe of that which followeth, ver. 20. Howbeit, it is well obſerved, both by ſome of them, and other learned, that in theſe, and the like predictions and promiſes, the terms, *no more*, and *for ever*; as they concern the ſtate and condition of this preſent life, have in them a notion of diuturnity; as they have reference to the life to come, a notion of perpetuity: as alſo that for the ſubject matter of them, or the things therein propounded, or promiſed, as they concern the former, they import a degree onely of eminency; as they have relation to the latter, a pitch of abſolute perfection. In this manner are we to underſtand, as theſe, and the enſuing paſſages; ſo alſo thoſe, chap. 54. 9. & 60. 18. and other the like.

V. 20. *There ſhall be no more thence an infant of days, nor an old man, that hath not filled his dayes: for the child ſhall dy an hundred years old; but the ſinner being an hundred years old ſhall be accurſed.*] Albeit, there be no ſuch great difficulty in this paſſage; but the literal ſenſe of the words, (as I conceive) if the Hebrew terms uſed in it, be adviſedly weighed, will appear to be obvious enough, and familiar: Yet it is ſtrange to ſee what a number of far-fetcht ſenſes have been forced upon it; ſo that among that multitude of Interpreters, that are commonly in hands, ſcarce any, very few, at leaſt, found, that hold out the genuine ſenſe of the place. The Jewiſh Doctors underſtand it of the length of years that their nation ſhall attain to, in the dayes of the Meſſias, to wit, that then they ſhould live as long as the Fathers did before the floud; and that therefore a man at an hundred years ſhould be counted but a *boy*, or *child*, ſtill; and one that ſhould dy at theſe years ſhould be deemed ſome accurſed creature, as having his life ſhortned by God for his ſins. Others, run out to morall, and myſtical ſenſes. Some, that whereas in former times, they had many grey heads, with green wits; many ancient for years, but of babiſh diſpoſition, and childiſh behaviour, there ſhould now be none ſuch among them; but their old men ſhould be grave, ſound, and diſcreet, able to fulfill, and perform all offices required of them, at that age, in their places: and as for thoſe boyiſh, or childiſh old men, for behaviour and carriage, they ſhould, as accurſed wretches, be conſumed and worn out, in the time of the captivity. Some, that whereas God did formerly threaten, that if the Magiſtrates did not duly perform their duty, in doing juſtice upon delinquents, he would himſelf do it, by taking away perſons ſo ſpared, by untimely and iſſuleſſe death, Lev. 20. 4, 5, 20, 21. as he did Er, and Onan, Gen. 38. 7, 10. that now ſhould not be, it ſhould not need: for that the Magiſtrates ſhould now be very ſtrict and exact in the execution of juſtice, not ſparing any for age, though he were an hundred years old. Some, that whereas the Law, as a petty School maſter, kept men like children, and infants, in their firſt elements, or rudiments, unto their old age, the Goſpel ſhould bring them unto maturity and perfection, Gal. 3. 24. & 4. 3. Heb. 7. 19. Others, that in the times of the Goſpel, all true Believers ſhould be continually growing up in grace, untill they came to a full growth, in which then they ſhould continue for ever, Eph. 4. 12-16. Others, that a child in the Kingdom of Chriſt, ſhall be happier, then an old man in the Kingdom of the world: for a child in the Kingdom of Chriſt, ſhall attain to an happy perfection of life; whereas in the Kingdom of the world, a ſinner, even then when he ſeemeth to have attained a perfection of life, ſhall be accurſed. Others, refer it all to the reſurrection, and the life to come, wherein there ſhall be no difference of old and young, but children ſhall riſe in a perfect ſtature, and old men ſhall be raiſed in youth-like vigour and ſtrength. Some few have diſcovered, that long life is here promiſed, after their return from captivity, to Gods people: but in opening of the words, they have gone ſomewhat wide. For the better conceiving whereof aright, we are to conſider that length of life, is, in Scripture, frequently promiſed, as a bleſſing, Exod. 20. 12. Deut. 4. 1, 40. & 6. 2. Pſal 21. 4. & 61. 6. & 91. 16. Prov. 3. 2, 16. Eph. 6. 2. and, on the other ſide, the ſhortning of mens lives mentioned, and threatned, as a curſe, 1 Sam. 2. 32. Job 15. 32, 33. Pſal. 55. 23. & 94. 23. & 102. 24. Eccl. 8. 13. God therefore, among other bleſſings which he would confer upon his people now refined, and reſtored, promiſeth this, as one ordinarily much deſired, that none among them, young or old, ſhould be taken away by untimely death, but ſhould live to the utmoſt of that, which in the courſe of nature they might reach; and others of their condition, and conſtitution, are (where not impeached by any croſſe occurrent, from within, or from without) wont uſually to attain. See ver. 22. Zach. 6. 4. Howbeit, that the wicked, ſuch as remained ſtill unreformed among them, (as ſome few yet, even in thoſe times might) though their lives in thoſe times of publike peace and tranquility, might be prolonged; yet a curſe of God ſhould purſue them, and at laſt ſeize upon them, they ſhould be but accurſed creatures, Pſal. 140. 11. Eccl. 8. 12, 13. But we ſhall diſcuſſe the terms apart as they ly in the text.

There ſhall be no more from thence] There ſhall not hereafter, as in former times, go out, or be carried out, to wit, unto burial, *from thence*; that is, from Jeruſalem, ver. 19. but put here for the whole Land and State of Iſrael; becauſe the head City of the Kingdom: and thus far the Jewiſh Commenters go along with us. See Eccl. 8. 10. So muſt the words, *from thence*, be underſtood, as with a notion of place; not, as ſome, *from thenceforth*, in a notion of time: the word is no where found ſo uſed.

an infant of dayes] The word, here uſed, ſeems by a late learned Scholiaſt, to be taken for an *embryo*, or child conceived & contained as yet in the womb: for he rendreth the text, *a youngling*, or *little infant, that ſhall not fulfill*, or *accompliſh his dayes*; that is, ſaith he, the dayes required, for the birth of it with life. So this branch of the promiſe, ſhould be equivalent with that, Exod. 23.26. that none among them going with child, ſhould miſcarry, or, be abortive. And it is true indeed, that a word of neer affinity to this, and whereby the Jewiſh Commenters here expound this, is uſed of such, Job 3. 19 *as infants that never ſaw light*; as alſo that, Gen. 33. 13. a word deemed to be of the ſame kindred with this, is rendred, *great with young*. But this, I ſuppoſe, here, to have been this learned mans ſingular conceit, and ſo leave it. That word wherewith theſe Jewiſh Maſters here render it, is ſuppoſed commonly, to ſignifie a *ſucking-child*, or a *ſuckling*; but we find thoſe two diſtinguiſhed, the one from the other, 1 Sam. 15. 3. & 22.19. Jer. 44.7. Lam. 2.11. See on chap. 49. 15. and as that, ſo this ſeems to be uſed more generally for a *child*, or *boy*, though of ſome bigneſs; for as of the one it is ſaid, *the children ask bread*, Lam. 4.4. ſo of the other, *boyes deſpiſe me, & ſpeak againſt me*, or *prate of me*, Job 19. 18. which of ſucking children, can neither of them fitly be ſaid. But by a *child*, or a *boy of dayes*, what ſhould be meant, is further queſtioned; and here ſome would have the meaning to be, one of *many dayes*, as Joſh. 23. 1, 2. *gone in days*, is uſed for *ſtricken in age*: & Dan. 10.14. *the viſion is for dayes*, that is, *for* many *dayes*, as our Engliſh well renders it; and ſo *a boy*, or *a child of days*, ſhould be one, that hath lived a long time, many dayes, is far ſtricken in years, and yet continueth ſtill a child, childiſh, or boyiſh. Others would have it, a *child of dayes*; that is, *of few dayes*: as, a *number*, for a ſmall *number*. See chap. 10. 19. But to let paſs theſe needleſs ſupplies; a *child of dayes*, here ſignifies, as the words ſimply and properly import, a *child for dayes*; one in regard of dayes, or age, but a child: and the oppoſite word, *old man*, joyned with it, doth evidently evince that to be the true notion, both of the word, and form, here uſed. So that the meaning of the words, *no child that ſhall not fulfill*, or *accompliſh his dayes*, is, that their children ſhould not come to untimely ends, as formerly, having their brains daſhed out by the enemy, 2 King. 8. 12. Pſalm 137.8, 9. Jer. 9.20. or being ſtarved for want of food in the ſiege of the citie, Lam. 2. 11, 12, 22. but ſhould live and attain to their juſt growth, and full ſtint of years; and herein alſo the Jewiſh Criticks accord.

nor an old man that hath not filled his dayes;] Heb. *and an old man*: but the copulative, is here in a diſcretive, or disjunctive notion; as, *father and mother*, for *father or mother*, Exod. 21.15. as, *the child*, and *the old man*, are here oppoſed: ſo *the old* man, and the *full of dayes*, are diſtinguiſhed, Jer. 6.11. and the Jewiſh Maſters here, are ſomewhat curious in their explication of theſe terms: a man, ſay they, is deemed an old man at ſixty, but is not ſaid to be *full of dayes*, or to *have filled his dayes*, until he reach unto *ſeventy*, the ſtint of mans life, Pſal. 90. 10. ſo it is ſaid of *David*, that he died *full of days*, 1 Chr. 29.28. and yet he lived not beyond *ſeventy*; for he began to reign when he was *thirty* year old, and reigned *forty*, 2 Sam. 5.4. but, ſay they, now they were to live hundreds of years, as they did before the floud: had they ſaid *an hundred* years, they had not ſpoken much amiſs: for the words following imply as much but their computation is with the niceſt, & their aſſertion too hyperbolical; a man is then ſaid to have *filled* or *accompliſhed his dayes*, when he hath lived ſo long, as in courſe of nature, he might well reach, being not, by any caſualty intervening, debarred from attaining thereunto.

for the child ſhal die an hundred years old:] *The child*, or *boy*, or *lad*, or *youth*, or *young man*; for it is not the word that was before uſed, but another, which in Scripture ſeemeth to comprehend, *infancy*, *childhood*, & *youth*: and ſomtime alſo to take in men of middle-age. Some would ſtint it at *twenty years*; and it is given to *Joſeph* at *ſeventeen*, Gen. 37. 2. but to Benjamin, when he is deemed to have been above *thirty*, Gen. 43.8. this *child*, or what you pleaſe to call him, *the ſon of an hundred years ſhall dy*, ſo the words lye, and are word for word in the text. Hence thoſe Rabbinicall fictions of men living ſo many years, that at an *hundred* they ſhould ſeem to be but *children* and *boyes*. And on the other ſide the fancies of thoſe, who have out of this form, coined us a proverb, *A child of an hundred years old*, for *an old doater*, or *a fool*, ſtiled therefore afterward, ſay they, *a ſinner*: Whereas the ſyntax is familiar, and as clear as the day-light, or ſun-ſhine; *the child*, or *youth* (that now is) *ſhall dye the ſon of an hundred years*; that is, ſhall be an hundred years old when he dieth. So Gen. 11.10. *Sem, the ſon of an hundred years, begat Arphaxad.* And *Abraham was the ſon of an hundred years when Iſaac was born to him*, Gen. 21. 5. in the ſame form run all thoſe genealogical reckonings, Gen. 5.32. & 7. 6. & 12.4. & 16.16. & 17.1. & 25.20, 26. & 37.2. & 41.46. & 50. 26. and very frequently elſewhere: neither young, nor old, ſhall dy, untill they have made up a compleat age; ſuch as an *hundred years* hath anciently with Greeks and Latines, been deemed to be; whence their *ludi ſeculares*, held ſolemnly every *hundreth year*: a form of ſpeech here uſed to expreſs length of life.

but the ſinner being an hundred years old, ſhal be accurſed.] Heb. *and the ſinner, the ſon of an hundred years ſhal be accurſed.* Where becauſe the word rendred *a ſinner*, comes from a verb which, in the firſt place ſignifies *to miſs* the mark. So Judg. 20.16. hence ſome would here alſo have it ſo to be taken, and this branch thus rendred, *he that miſſeth* (or falleth ſhort) *of an hundred years, ſhall be accurſed*, that is, ſhall be deemed ſo to be; but this ſenſe cannot be made out from the words, without manifeſt wringing and wronging the text. Others taking this word aright, run as wide in the later: for becauſe it is ſaid, Deut. 21.23. that *he that is hanged on the tree is accurſed*; would have the meaning to be this, that wicked men, as well old as young, ſhal be, by execution of juſtice done on them, made exemplary, & ſo deemed, as accurſed; and that ſuch become ſomtime matter of a curſe, in proverbial phraſes and by-words, appears by Jer. 29. 22. See v. 15. But this is but to ſtep out to fetch fire, or water, abroad, when we have either of them under our noſes, at home. The genuine ſenſe of its own accord offereth it ſelf to us. That amids all this proſperity & tranquility, all this flouriſhing eſtate & condition of Gods people, the man that liveth among them unreclaimed, and unreformed, continuing ſtil in a ſinful courſe of life, ſhal be never a whit the more happy for all that felicity, though through Gods patience his life be never ſo long prolonged, but ſhal at length prove a curſed wretch. See Job 21.7-20. Pſal. 37. & 73. Prov. 1. 32. Eccleſ. 8.12, 13. chap. 3.10, 11. & 48.22. & 57.20, 21. It ſeems to be not much unlike that, Rev. 20.6. *Bleſſed is he* (not that liveth in the times of the *firſt reſurrection*; that is, in the times of the reſtitution of the Church to its purity and peace, but he) that being *holy, hath his part in the firſt reſurrection*, through a ſpiritual change wrought in his ſoul, in raiſing him from the death of ſin, to the life of grace, Joh. 5.25. I ſhal add only a ſmal punctilio, if I may ſo term it, which yet, as to me ſeems, might conduce to make the connexion of this clauſe, with the reſt of the context, a little clearer, to wit, if that the copulative here were rendred, by the diſcretive, *though*: and the whole clauſe put into a parentheſis, *(though the ſinner an hundred years old be accurſed)* becauſe in the very next words, he goeth on in relating what benefits, together with this long life, the godly party ſhould enjoy.

V. 21. *And they ſhall build houſes, and inhabit them, and they ſhal plant vineyards, and eat the fruit of them.*] They, to wit, my ſervants, v. 13, 14. ſhal live to poſſeſs quietly, the houſes built by them, and to receive and enjoy the fruit of their labours. v. 9. See Pſalm 128.2. Jer. 29. 5.

V. 22. *They ſhall not build, and another inhabit; they ſhall not plant, and another eat*] To wit, the fruit of what they plant; as in the former branch, inhabit the houſes by them built; both to be underſtood from v. 21. not only for that the curſe threatned, Deut. 28.30, 39. ſhould now have no place; they ſhould not build, or plant for an enemy to poſſeſs and enjoy, ch. 62.8, 9. but that they ſhould not build or plant for poſterity alone, but ſhould ſurvive long, to enjoy whatſoever, in either kind, they had taken pains about themſelves: and this to be principally here intended, appeareth, both by what went before, v. 20. and by what here followeth.

for as the dayes of a tree, are the dayes of my people] Or, *ſhall the dayes of my people* be; as of a laſting tree, that continueth for many ages: not as of a fading leaf, as formerly, that at time of year, ſheddeth, chap. 64.6. it is well known of what continuance Oakes and Elms are, to omit all others: nor need we therefore have recourſe here with the Jewiſh Doctors, therein following the Chaldee Paraphraſt, wherewith the Greek alſo concurreth, to *the tree of life*, Gen. 2.9. which, ſay they, laſted *five hundred years*. See Pſalm 128.5, 6.

and mine Elect ſhall long enjoy the work of their hands] Or, *my choyce ones* (as verſ. 9.) ſhall live long to ſpend themſelves; and even *to wear out*, (ſo the word properly ſignifieth, Job 21. 13.) what by their labours they have gotten and gathered, Pſalm 128.2, 6. ſo rather, then, as ſome other, *they ſhall make their handy work durable.* See chap. 23.18.

V. 23. *They ſhall not labour in vain*] As thoſe do that cannot enjoy the fruit of their labours; but others eat what they have tugged and toyled for: or whoſe labours prove fruitleſs for want of a bleſſing from above, Lev. 26.16. Deut. 28.30. Jer. 51.58. Hab. 2.13. Hag. 1.6. 1 Cor. 15.58.

nor bring forth for trouble] Or, *unto trouble*. Their iſſue ſhal enjoy the like quiet and proſperous condition together with their parents, having no occaſions of mourning miniſtred unto them, by the untimely death, & loſs of parents, or their diſmal occurrents; which in times of publick calamity do ſo frequently fall out, that the iſſue of thoſe that live in thoſe times, may ſeem bred to nothing, but to ſorrow and grief; as in times of peſtilence, for the grave; in times of war, for the ſword: and they are wont therefore to be deemed happy, that are in ſuch times without iſſue. See Deut. 28.4. Hoſ. 9.12, 13, 14. Mat. 24.19.

for they are the ſeed of the bleſſed of the Lord, and their offſpring with them.] To wit, is bleſſed: Gods bleſſing is entailed upon them: it taketh in their iſſue together with them, Exod. 20.6. Pſalm 37.25, 26. & 115.13, 14. See chap. 61.9.

V. 24. *And it ſhall come to paſs, that before they call, I will anſwer*] *And it ſhall be* (as chap. 2.2.) *before they call, and I will anſwer*; as chap. 57.11. I will be more forward to grant, then they to crave; more ready to anſwer, then they to ask. See inſtances hereof, Pſal. 32.5. Dan. 10.12. Luke 15.18, 20.

and whiles they are yet ſpeaking, I will hear] By gracious acceptance of their ſuits, and granting to them, what they are ſpeaking and ſuing for, Dan 9. 20-23. So Act. 10.44. & 11. 15. See chap. 58.9.

V. 25. *The wolf, and the lamb, ſhall feed together*;] That is, ſay ſome, juſtice ſhall be ſo ſtrictly and ſeverely executed, that there ſhall be no murthers, nor robberies committed, as in former times, chap.1.21,23. See Deut.13.11. But the meaning rather ſeems to be,that ſuch as had been of a fierce and ſavage diſpoſition formerly, ſhould now be ſo altered and changed, that they might ſeem to be transformed out of wolves into ſheep; ſo altered, at leaſt,as if a wolf were grown ſo tame,that he might ſafely be truſted with ſheep, and ſuffered to go among lambs, contenting himſelf to feed quietly, and harmleſly, not on them, but with them. See chap.11.6.

together] Heb. *as one*; ſo this form is uſed, Ezra 2. 64. & 3. 9. & 6. 20. Neh. 7. 66. ſo alſo, Pſal.82.7. which there not obſerved, hath cauſed a miſtake in the meaning of the place.

and the lion ſhall eat ſtraw like the bullock] Not prey upon cattel, as in times paſt. See chap. 11. 7.

and duſt ſhall be the ſerpents meat.] He ſhall reſt content with the food,by God,aſſigned him, Gen.3.14. and not faſten on man,or beaſt, not feed on, or hurt at all any other creature; all ſhall be harmleſs. See chap.11.8.

They ſhall not hurt nor deſtroy in all mine holy mountain, ſaith the Lord.] Or, *none ſhall hurt, nor deſtroy, in all mine holy mountain.* Heb. *mountain of holineſs*, as verſ.11. thorowout my whole Church, among my people,chap.2.2 Pſal.15.1. & 24.3. Sion, for Jeruſalem; becauſe the chief part of it, wherein Gods Temple, and the Kings palace,ſtood; and Jeruſalem for the whole land; becauſe the mother citie.See on verſe 20. *from thence*.Of the whole paſſage,ſee chap.11.9.

CHAP. LXVI.

Verſ 1. *Thus ſaith the Lord*;] This chapter, though it ſeem a diſtinct Sermon from that next before-going; yet is much of the ſame ſubject matter, and argument with it, and hath many forms and expreſſions,the ſame that we there had: it conſiſteth of various paſſages,inter-woven the one within the other, of mercies and comforts to the godly,of judgements to the wicked: together with Propheſies concerning the ſtrange, ſudden, and unexpected reſtitution of the Church, and the dilatation of it into all parts.

The heaven is *my throne, and the earth* is *my footſtool*:] Becauſe the carnall Jewes confided much in the materiall Temple, and the externall ſervices, and ſacrifices, therein performed, Jer. 7. 4, 10. when as neither their hearts were upright with God, nor their lives otherwiſe conformable to the Rule of his Word; God, by the Prophet, endeavoureth to beat down, and raze the grounds of this their vain confidence; in the former, in this verſe; in the later,verſ. 3.

Heaven is my throne] That is, the place of his Majeſtical preſence, where, in moſt glorious manner, he manifeſteth himſelf unto the bleſſed ſpirits, as a King ſitting in his royall robes, on his throne, Pſal.11.4. & 103. 19. Mat. 5.34.

the earth is my footſtool] So is the earth in general termed; becauſe the loweſt part of the world,which he filleth with his powerful preſence, Pſal.110.1. Mat.5.35. but in a more ſpecial manner the Ark as a place on which he ſeemed to reſt,as mens feet do on a footſtool, 1 Chr.28.2. Pſal.99.5. & 132. 7. Lam.2.1. See ch.60.13.

where is the houſe that ye build unto me?] Or, *where is there an houſe, that ye ſhould*,or *can*,*build for me?* the pronoun demonſtrative, put for the verb ſubſtantive: as 1 Sam.9. 18. Job 39 19, 24. Pſal.25.12. Chap.50.1. and the verb taken potentially, as chap. 49.15. & 64.11.when as I fill heaven and earth with my preſence, Jer. 23. 25. what houſe can ye build, that ſhould hold,and contain me? Do ye imagine,that I am included in, or confined unto, my Temple, as one of your idols,unto ſome cell, or houſe,that ye have framed for it? Chap.44.13. See 1 King.8.27. 2 Chr. 6.18. Acts 7. 47-50. & 17.24.

and where is the place of my reſt?] Or, *or* (the copulative for the disjunctive; as Gen 2. 6.) *where is there a place* (as before,& Job 38. 19.) *for my reſt?* or,as ſome,*what place* (ſo the old Greek rendreth it, and ſo Luke,Acts 7.49.) is *my reſt? reſt*, for a place of *reſt*: as Pſal.95.11. & 132.14. ſuch a place for me to reſt and repoſe my ſelf in,as if I could not find reſt any where elſe,but there; as the dove in the deluge,Gen.8. 9.Howbeit,in ſome reſpects the Temple, in regard of the Ark,termed *Gods footſtool*, is ſomtime called Gods *reſt*, or his *reſting place*, Pſal.132.8. as a type of his Church,wherein he is pleaſed to reſt, and repoſe himſelf, by his Spirit, Cant. 1.7. chap.11.10. See chap.60.7.13.

V. 2. *For all thoſe things hath my hand made*] Or, *Since that* (Heb. *And*; as Job 19.28. & 21,22.) *my hand hath made all thoſe things*: (as ver.8.)to wit, heaven & earth,(v.1.) and whatſoever is contained in either of them; even whatſoever ye ſee and behold, above,or below,in the sky,or on the earth,chap.40.26.Gen.1.1. & 2.1. Pſal.146.6. Joh.1.3.Acts 7.50. Heb.3.3, 4. & 11.3. for they ſeem to go aſide from the true ſenſe of the text,who expound them of the Temple, and the ſacrifices, as being all Gods creatures, 1 Chr. 29.14, 16.

and all thoſe things have been, ſaith the Lord] Or, *are*; that is, have their being,Acts 17.25,28. and ſubſiſt, Col.1. 6,17. or *are*; that is, *continue*,as the word is uſed,Dan.1.21 So Pſal.1 9.89 91. they continue in being, as ſupported by him, Heb. 1.2,3. they *are*, to wit, by my hand; thus rather then as ſome; *have been*, that is,had a beginning: or, as ſome other, *were*, to wit, the work of my hands: though that was in the former branch intended. Since that all things,both heaven and earth, with all the contents and furniture of either, have had their being at firſt from him,and are ſtill upheld by him,he hath no need at all of them; but can well be without them: as he was alſo before they were; much leſs hath he need of any houſe to receive him, or of any ſervice of man therein to be done him,Pſal.16.2. & 50.10,11. Acts 17.25.

but to this man *will I look*, even *to* him that is *poor, and of a contrite ſpirit,and trembleth at my word*] Or, *yet*, (Heb. *and*: as chap, 60.10. & 63. 11.) *to this* man *do I look*,*to* one *afflicted*,or *humbled*, *and ſmitten in ſpirit*, *and* that *trembleth at my word*. Albeit, that I am ſo infinitely high and great, and ſo allſufficient of my ſelf, yet will I look after, regard, and take notice of any one that is of an humble mind, and of a penitent ſpirit, and that doth ſincerely fear me, Pſal.33.18. & 34.18. & 138 6. & 147. 11. ſuch are they that I deſire,and delight to abide with,the hearts of ſuch are the houſe that by my Spirit, I am willing, and well content,to inhabit,Prov. 8.31. 1 Cor.3.16 & 6.19. Eph. 2.22. as alſo theſe affections, and diſpoſitions,are the ſacrifices that he accepteth of, and taketh delight in,Pſal.51.16.17. See chap.57.15.

poor] To wit, *in ſpirit*, Mat.5. 3. or rather, here, at leaſt, *afflicted*, or *humbled*; for that the word properly ſignifies, and is well ſo rendred, Pſalm 18. 27. & 22. 24. & 88.15. Prov. 15. 15. & 22.22.

of a contrite ſpirit] Heb. *contrite of ſpirit*; as ſome: ſuppoſing it to come from a word that ſignifieth *to grind*, or to *vex*,Ezek. 13. 22.& to be the ſame with that,which,from thence derived, is found, Pro. 15.13.& 17.22.& 18.14. rendred ſomtime, *a broken*,ſomtime a *wounded ſpirit*: but though in ſound it come neer to it, and be in ſubſtance the ſame with it, yet it ſeemeth to come from another root, and to ſignifie properly *ſmitten*; and by ſmiting,*weakned*: uſed elſewhere of the body 2 Sam.4.4. & 9 3. here applied to the mind, and ſignifies one *ſmitten in heart*; as it is. Pſal.102.4. or, *dejected in ſpirit*, as ſomtime it is uſed alſo for an *abject*,Pſal. 35. 15. In ſtead of thoſe two,chap.57.15. we have two others; though in root and ſound different from them, yet in notion neer them, to wit, *contrite*,and *low of ſpirit*: but two of the ſame, not notion onely, but notation alſo with them,chap.53 4.

and trembleth at my word] Or, *and* that *trembleth*; for the relative is wanting,as c.65.1. a note of one that truly feareth God,to ſtand in awe of his word,and with due reverence receive it, Eſr. 9. 4. & 10.3. So 2 King 22.11,19.Pſal.119.131. chap.50 10.Jer.36.16.

V. 3. *He that killeth an ox*, is as if *he ſlew a man*:] As this people confided much in their Temple, ſo in their ſacrifices and other external ſervices therein performed, no leſs, 2 Chr.13.10,11. God therefore in theſe words acquaints them,how he eſteemed of thoſe performances,where thoſe inward affections and diſpoſitions of ſoul & ſpirit are wanting; no better then as oblations conſiſting of ſuch abominable things as the heathen offered to their idols; yea,no better then as the committing of the hainouſeſt crimes, that may either againſt God or man be committed; ſuch as were *murther*,the hainouſeſt offence in the ſecond table inhibited, and *idolatry* in the firſt. See Prov.15.8.& 21.27. chap.1.11-14.

he that killeth an ox] To wit, for ſacrifice; as in the next branch, of a *ſheep*.

is as if he ſlew a man] Heb. *killing an ox*,*ſmiting a man*; or *a ſlayer of an ox*,*a ſmiter of a man*,that is, *a murtherer* of him: ſuch a one as God would have by force haled from his altar,and put to death,Exo.21. 14. for the term of *ſmiting* is uſed oft-times for *ſlaying*,as Num.35. 11,15,30 Jer.40.14,15. God, by the Prophet ſo ſpeaks,as putting no difference at all between the one and the other; between their ſlaying of an ox for ſacrifice,& the murthering of a man; between the ſprinkling of his altar by them, with the bloud of a beaſt, and the polluting of it with the gore bloud of one of their children, that they ſlew and ſacrificed to their idols, Pſal. 106 37,38. that which they make offer of unto God ſometime to do for him, if he would accept,& give them leave to live as they liſted, Mic. 6, 6 7. yea,and acted ſometime on the very ſelf ſame day, whereon they tendred him their ſacrifice, Ezek.23 38,39. the note of ſimilitude is wanting; as Gen.49. 0.chap.47 3.& 58 3.which yet maketh the ſpeech the more emphatical. See on chap.40.6.7.

he that ſacrificeth a lamb,as if he *cut off a dogs neck*] Heb. *a ſacrificer*,or, *a ſlayer*,(as Exod 12.4.) *of a ſheep*; for ſo the word ſignifies.See chap.53.7. *a necker of a dog*,or one that *necketh a dog*; that is, beheadeth him,or cutteth off his head by the neck; as the word is alſo uſed, Deut.21.4. for the verb is derived from a noun that ſignifieth the hinder part of the neck, on which, in the beheading of man or beaſt,the executioners ſtroke is wont to light: and hence alſo in the Jewiſh Talmud, the *neck*, is termed, *the houſe*,or *place*, *of ſlaughter*; becauſe in ſlaying of beaſts for ſacrifice, they gave the deadly ſtroke there, See Jer. 2. 27. *to neck*, for *to cut off by the neck*: (though ſometime alſo *to break the neck*. So it is rendred,Exod.13.13. & 34.20.(as,*to root*, for, to pluck up by the roots, *to root out*, Job 31.12. Pſal.52 6. and *to tail*, for, *to curtail*, or, *to cut off the tail*, or hindermoſt part of ought,or party of ſome troop, Deut.25.18.Hoſ. 10. 19. See the like, chap. 10.28.& 22. 25. here.

the beheading, or killing of a dog, by necking, or knetching of him, is mentioned as a matter intended for ſacrifice, a thing by the ritual law.then in force,ſo vile and abbominable,that whereas ſome other beaſts,as the *aſs*,though unclean,& ſecluded from being made matter of ſacrifice,or the firſtlings thereof, to be tendred for an oblation,yet might be redeemed, and ſomwhat accepted in liew of them,Exo.13.13. there was ſolemn proviſion made, in expreſs terms, that *no price of* any *dog* ſhould be brought into Gods houſe, Deut.23.18.

he that offereth an oblation] Heb *maketh an oblation to aſcend*, or, *a maker of a meat*,or *meal*,or, *corn-offering to go up*; as 1 Sam.7.10. Jer.33.18. See chap. 1 13. & 57.6. & 60.7.

is as if he offered ſwines bloud] There is no more in the text, then *ſwines bloud*: the reſt is ſupplied from the former member of the ſentence,and as in the other branches.See the ſupplies from fore-going members, Gen. 1. 16,30. 2 Chr.10.11. Prov.15.15. chap.58.13. *ſwine* were unclean, and their fleſh not to be eaten,or ſo much as touched, Lev.11.7,8. much leſs their *bloud* to be offered on Gods Altar, as was the bloud of beaſts allowed for ſacrifice, Exod.23.18. See chap.65.4. verſe 17.

he that burneth incenſe,as if *he bleſſed an idol*:] Heb. *a remembrancer of incenſe*, (that is, one *that with incenſe makes a memorial*: as Lev.2.2.) or,as ſome, *a celebrater*,or *praiſer*(of God)by *incenſe*; one that, by ſuch means, would ſeem to praiſe God, and expreſs his thankfulneſs to him. See Pſal.141. 2. chap. 1.13. Mal. 1. 11. (and of this uſe of the word here uſed,ſee chap.12. 4.)*a bleſſer of vanity*, or *vexation*: ſo is an *idol* here termed; becauſe no other then *vanity*,Jer.10.15. and matter of meer *vexation* and *affliction*, unto all thoſe that ſerve them, obſerve them,and rely on them. See ch. 41.29.& 46.1. and of the ſignification of the word,ch.1.13. & 10.1.Howbeit the Chaldee Paraphraſt, whom ſome of the Jewiſh Doctors follow,expound it another way; *he that makes a memorial with incenſe*,as if *he bleſſed* me with ſome *rapine*; that is,as if he preſented me (for, *a bleſſing* is uſed for *a preſent*, Gen. 33.10.) with ſomwhat gotten by oppreſſion,which I profeſſe to abhor, ch. 61.8. but the former ſenſe ſeemeth genuine; and the meaning to be,that their incenſe-offerings were ſo far from being any gratefull ſavour unto him,that they did but vex him, as much by preſenting him with them, as they could by praying to, praiſing of, and tendring themſelves, and their ſervice to ſome idol. See Ezek.20.39. where God expreſly profeſſeth, that he would rather they ſhould go ſerve any the vileſt & baſeſt idols,being ſuch as they were, then perform any ſervice in his houſe to himſelf; as deeming himſelf more profaned and diſhonoured by this later,then by the former.

yea,they have choſen their own wayes,] Or, *becauſe*, or *ſince that they choſe wayes of their own*. Heb. *alſo they*, or *they alſo*, that is, ſay ſome of the Jewiſh Commenters, both their fathers, and they alſo,as ch.65.7. but theſe particles are of very various uſe; and this in particular, as it is an illative,Job 7.11. ſo it ſeems here to be a cauſal; and *gam* to be put for *ſheggam*, *becauſe*,Gen 6.3.and ſo alſo one of the Jewiſh Criticks here expounds it; affirming, that in theſe words God rendreth a reaſon, why he ſo deemed, and eſteemed of their ſervices; to wit, becauſe their perſons, and their practices were ſuch, ſo deteſtable, and ſo directly contrary unto that which he required. See the ſame reaſon of the like rendred, Ezek. 20.39. Jer.7 21-28.Some render the words, *they chooſe theſe things* (to wit before-mentioned)*in their wayes*: which reading, were it admitted, the former might ſeem to bear a far other ſenſe, then hath been given of it; to wit, *they that ſacrifice an ox*, or *a ſheep*,or, *bring an offering*,or *burn incenſe*,are ſuch as are withall, *murtherers* and *ſacrificers of dogs, and ſwine*, and *idolaters*: but this miſreading,and miſrendring here,ariſeth from a ſuppoſition, that the particle *beth*,ſhould here ſignifie *in*, as it oft doth: whereas indeed it is but a bare note of the verbs government of the noun: whereunto it is prefixed; which as it is in the ſyntax of divers other verbs, ſo in that of this very frequently, as may be ſeen, Deut.7.7. & 14 2. & 18 5 & 21. 5. 1 Sam.10.26. & 16.8,9.10. as alſo,chap. 14.1. & 44.1,2. and hereafter again twice, verſ. 4. yea, very,ſeldome otherwiſe: it is therefore aright rendred; *Ye chooſe your own wayes*, or *wayes of your own*: ſuch as your ſelves have deviſed, and your hearts hang after, but are none of mine, but directly repugnant to what I require. See chap.65.2. & verſ.4.

and their ſoul delighteth in their abominations.] They have no delight in ought but ſuch abominable practiſes as they have made choice of, and betaken themſelves unto. Of the word rendred *abominations*, ſee on verſ.17. *their ſoul*, for *themſelves*; as Pſalm 3.2. & 33.20. & 107.18. & 124 7. yet the phraſe maketh it more emphatical; as Pſal.11.5.Zach. 11.8. Heb.10. 38. *their abominations*, as before, *their own wayes*.

V. 4. *I alſo will chooſe their deluſions, and bring their fears upon them*:] One of the Jewiſh Maſters finding two *gams*, or *alſoes*, here; the one, in the verſe before; the other, in this, would have them rendred, that they may the one anſwer the other, *both they have choſen, and I alſo will chooſe*; as the like, ſaith he, is found,Deut.32.25. Num.18. 3. Eccleſ. 9.1. though ſcarce any of theſe places are parallel to this.But I ſuppoſe rather, that the former *gam*, was there uſed as a cauſal; this here, as an illative; *becauſe they have choſen, therefore will I chooſe*;and may well have a two-fold reference, as to their impiety before-mentioned; ſo to their obſtinacy therein, hereafter ſubjoyned. Howſoever, there is in the word thus repeated, an implication of a retaliation; as if he had ſaid, *They have made their choice, and I will make mine*: *they have taken the courſes that they pleaſed with me, and I will take what courſe I pleaſe with them*. See the like, Lev. 26. 27, 28. Pſal.18.26. chap.65.12. Jer.34. 17. The Jewiſh Critick before mentioned, would have ſomewhat here ſupplied from verſ. 3. to wit, *I will chooſe*, and delight *in their deluſions*: it may be the rather,becauſe of the particle *beth*, here again found; but of that before: and though as much may be implied, yet the ſupply is not neceſſary.

their deluſions]Or,*devices*,or *deſignes*: the word is no where found, but here,and ch.3.4. from which place, together with ſome other, where the verb it comes of is uſed for,in contumelious manner, to *mock*,& *abuſe*; as Judg.19.25. 1 Sam.31.4. Jer.38.19. ſome Interpreters here render it,*deluſions*,*illuſions*,*petulancies*,or *mockeries*; and this ſome take actively,or ſubjectively,*their illuſions*, *petulancies*,or *mockeries*; that is,the abuſes,indignities,& diſhonors done by them, and offered to Gods ſacred majeſty; and theſe put for the reward of them,or the reward for the ſame due unto them. Others paſſively,or objectively,their *illuſions*,or *mockages*,that is,the reproachful & diſgraceful uſages,that they ſhall be expoſed unto, undergo, and endure; and this I take to be the genuine ſenſe of the place; ſo,*my wrong*, for the wrong done,not by me,but to me, Gen.16.5. and,*my violence*,for the violence offered to me, Jer.51. 35. and this well ſuiteth with what followeth, *their fears*. So the meaning will be,As they have made choice of ſuch wayes and courſes as pleaſe not me; ſo will I make choice of ſuch things for them,as they ſhall find ſmall pleaſure in; ſuch as ſhall bring nothing,but reproach and deriſion,dread and diſtraction upon them,that ſhall expoſe them to ſhame,and terror,Jer.18.16.& 19.8.& 24.9. & 25.9.18. & 29.18. Howbeit, becauſe a word of the ſame allyance with this, is uſed ſomtime for *devices*; ſometime,*deſigns*,and that uſually in the worſe part,for *evil devices*,and *evil deſigns*,Deut.22.14.Pſal.141.4.Ezek. 20.43,44. & 21.24. & 24.14. the greateſt number of Interpreters, would have this word alſo to ſignifie, here; by *devices* and *deſigns*, underſtanding the due and deſerved reward of them;as chap.65.7. But the uſe of the word is without example. The Jewiſh Commenters have hints of either.

and will bring their fears upon them] Such terrors and affrightments as they ſhall ſuſtain,and be diſtracted with; as Pſal.34.4.Jer. 20.4. Some conceive the meaning to be,that God would bring upon them thoſe evils,which at preſent they feared, and by betaking themſelves to thoſe idolatrous ſervices,and practices hereafter mentioned,v.17. hoped to avert, according to that, Prov. 10. 24. *The fear of the wicked*,(that which he feareth, and out of fear, ſeeketh by evil courſes to avert,or avoid) *ſhall befall him*. See Jer.42.16. Ezek.11.8. and pregnant inſtances hereof,1 King.12.26 30. with 13.34. and Joh.11.48,50. with Luke 19.43, 44.& 20,24-26. But the people in likelihood,at the time of this propheſie, were rather poſſeſſed with ſecurity,then ſurpriſed with fears.

becauſe when I called,none did anſwer; *when I ſpake they did not hear*:]Or,*none would anſwer*,and *would not hear*. Heb. *I cryed, and there was no anſwerer*; *I ſpake,and they heard not*. See chap. 65.12.

but they did evil before mine eyes] Or, that which was *evill in my ſight*; that is,diſpleaſing to me. Heb. *and*, as chap. 29. 13. and, *the evil in mine eyes*,as chap.65.12.Jer.7.30.

and choſe that in which I delighted not.]Made choice of ſuch courſes, and walked adviſedly therein,as I deteſted and abhorred, verſ. 3. See chap.65.12.

V. 5. *Hear the word of the Lord, ye that tremble at his word:*]Ye that truly fear God v. 2. for to them he now turneth his ſpeech; as chap.50.10. & 51.1,7. partly, to encourage and ſtrengthen them, againſt the reproachful,diſgraceful, and deſpiteful uſages, which at preſent they ſuſtained at the hands of their own profane & ungodly people: and partly, becauſe they onely, and ſuch as they were, had right to,and were to ſhare in thoſe favours, and mercies, that God promiſeth here to beſtow upon his Church, in, and after the reſtauration of it.

your brethren] In name and profeſſion, but falſe and counterfeit ones, 2 Cor.11.26.Gal.2.4. and this term ſeems the rather here given them,to aggravate their harſh and unbrotherly demeanure toward the godly, as Ezek.18.18. Obad.10.12. 1 Joh.3. 15.

that hated you,that caſt you out, for my names ſake,] Or,*that hate you*,&c. that malign and oppugn you for your ſincere ſervice of God, and cleaving cloſe to him; or, as one of the Rabbines, not amiſs, for their *trembling at his word*, Pſalm 38. 20. Cant. 1. 6. verſ. 2.

caſt you out] So ſome of the Jewiſh Criticks, according to that, Job 18. 18. and ſo it ſhould imply, that cenſure of *caſting out*, the loweſt degree of Excomunication in the Jewiſh Church, called *Niddui*, by a word from that root; or, *put you off*, or *far* from them; as others of them, conceiving the word here uſed, to come from another, but neere neighbour term, that ſignifies, to *remove*, or *put far off*, Amos 6. 2. and they refer it to the wonted ſpeeches of thoſe, Chap. 65.5. and Lam. 4. 15. who, though moſt vile themſelves, ſhunned others truly pious, as perſons polluted, and ſuch as ſhould pollute them, if they came neer them. The two roots are ſo neer akin, that among the Criticks it is queſtioned, whether the term *niddah*, that hath a notion of ſeparation for uncleanneſs, cometh from the one, or from the other; and the meaning here is, thoſe that either by unjuſt cenſure, under pretence of a legal proceeding, caſt you out, as perſons unworthy of communion with Gods people; or that ſhun you, as perſons ſo polluted, and defiled, that there is no dealing with you, without being defiled by you. See Joh. 9. 34. & 16. 2.

for my names ſake;] As Mat. 10. 22. & 19. 29. Luk. 21. 17. Joh. 15. 21. that is, *for my ſake; for me*, for your loyalty to me, Pſal. 44. 22. & 69. 7. Mat. 5. 10, 11. Mar. 10. 29. and thus moſt, both annex, and expound, this clauſe, which yet ſome of the Rabbins, with whom one of ours, an Interpreter of prime note, concurreth, knit unto the words following, and make part of theſe preſumptuous ones words, *By*, or *through my name*, *God is glorified.* But the phraſe to me ſeems uncouth; and I leave it therefore to the judgment of others.

ſaid] Or *ſay*, to wit, when they do thus expreſs, and manifeſt their malevolent, and malignant affection, and diſpoſition towards you.

Let the Lord be glorified:] An Egyptian Rabbine, of no ſmall note among his countrey-men, interpreteth theſe words far otherwiſe then we read them, as, if, in them, this ungodly people ſhould complain, that God was over-heavie, and burdenſome to them, in requiring of them, ſuch a ſtrict obſervation of his rites and precepts; and renders the words, *The Lord is burdenſome*, or *heavy*, alledging 2 Sam. 13. 25. and affirming withal, that in that form, wherein it is here uſed, it doth never ſignifie otherwiſe: but herein another of his own coat controlleth him, and pointeth him to a place, Job 14. 21. where, in the ſame form, it ſignifies, *to be honoured*, or *had in honour*. And theſe, either of theirs, or ours: that thus render it, as the moſt do, expound it, ſome of them, as ſpoken by them in way of juſtification of their ways and courſes in general, to wit, that they honoured God more, by ſerving him in ſo many places, and with ſuch variety of all ſorts of ſacrifices, then thoſe did, that confined his ſervice to one place onely, and reſtrained his ſacrifices to a ſmall number of creatures, ſee Chap. 56. 7. or, of this particular act of theirs, in caſting out of his ſervants, or ſequeſtring themſelves from them, as pretending that they had very good, and juſt ground, and cauſe ſo to do, and that they did a ſervice very acceptable to God, and ſuch as much conduced to the honour of his name, in ſo doing. So Joh. 16. 2. and they render the words, *the Lord is glorified*; to wit, by us, in what we do. But others rather conceive it ſpoken, in way of deriſion, *Let God be glorified*, or *appear in glory*; as Chap. 2. 11. 2 Theſſ. 1. 10. Tit. 2. 13. let him manifeſt his might, and majeſty, in doing ſome remarkable matter for you, if ye be ſo deare to him, and are ſo deep in his books, as ye deem and pretend your ſelves to be; as deriding, and jeering them, for their vain (as they counted it) confidence in God, and hopefull expectation of his glorious appearance, to redreſſe and right their wrongs. So chap 5. 19. Pſal. 22. 7, 8. Mat. 27. 43. 2 Pet. 3. 3, 4. and this ſuiteth fitly with what followeth.

but he ſhall appear to your joy, and they ſhall be aſhamed,] Or, *but he ſhall appear to your joy, when they ſhall be aſhamed*; as Chap. 65. 13. See Pſal. 50. 1-5. 2 Theſ. 1. 7-10. Heb. *and he ſhall appear:* whence ſome take occaſion to annex the former member of this branch, at leaſt, if not both, to the words foregoing, making it part of thoſe profane ones ſpeech; ſome rendring them; *and let them be ſeen to your joy.* Others, *and let us ſee*, or *that we may ſee*, ſomewhat done that may miniſter matter of joy to you, and ſuch as ye are: but the copulative, in a diſcretive notion, is frequent, chap. 60. 10. & 61. 6. and theſe readings do too much disjoynt the text: nor can I concur with thoſe, who, though ſevering this branch from that ſpeech of theirs, render it; *but we* (that is, I and ye together) *ſhall ſee* (as Chap. 41. 23.) *your joy:* for the ſyntax will not bear it; after the verbs of *ſight*, the particle is not wont to be vacant.

V. 6. *A voice of noiſe from the citie; a voice from the Temple; a voice of the Lord that rendreth recompenſe to his enemies.*] Some would thus hang this verſe upon the foregoing paſſage; *they ſhall be confounded* by *a voice of noiſe*, &c. Others, disjoyning this verſe from that, yet ſo as to carry on the context, prefix ſome words, and render the text; For there ſhall be heard *a voice*, &c. But I concur rather with thoſe, who conceive that the Prophet abruptly, on purpoſe, breaketh out into theſe words, as if, in a Prophetical rapture, he heard the noiſe of that *voice*, or thoſe *voices*, that here he ſpeaks of. See the like, Chap. 13. 4. Jer. 50. 22, 28. & 51. 54. and it ſeems not fit or ſafe, to enervate, and diminiſh, the force and emphaſis of Prophetical ſtrains, by any unneceſſary additions. But what manner of voyce this ſhould be, or when uttered, and heard, is much queſtioned. Some would have it *a voice* of triumph, and joy, of ſhouting in the citie, of thankſgiving in the Temple, upon Judas Maccabeus his recovery of the citie, and reſtitution of the Temple, after the ſpoyl and pollutions, by Antiochus, of either, 1 Maccab. 4. 52-58. The Jewiſh moſt refer it to the Meſſias his dayes, at what time ſuch *a voice* ſhould go forth, to ſet forward the expedition, againſt Gog, and Magog, Ezek. 38. 21, 22. The moſt of ours refer it to the ſurpriſal of Jeruſalem, and the deſtruction of the Temple, either by the Chaldeans, as ſome, 2 King. 25. 4, 9. or, by the Romans, as others, Mat. 24. 2, 13. & 23. 38. Luk. 19. 43, 44. & 21. 20, 22. This laſt is moſt likely.

a voice of noiſe] Or, *of tumult*. So the Chaldee; that is, a tumultuous noiſe. So Chap. 13. 4.

from the city] To wit, Jeruſalem; of people, upon the ſurpriſal of it by the enemies forces, running to and fro in the ſtreets, like perſons diſtracted, and like blind men, falling foul one upon another. See Zeph. 1. 10, 17. Lam. 4. 14, 15.

a voice from the Temple.] Of people fled thither for ſuccour and ſafeguard; or of the Prieſts, and other Officers, as much diſtracted and diſtreſſed, as the people; or, of both crying to heaven, but in vain then, for help. Hither ſome refer what Joſeph the Jew relateth, in his *Jewiſh war*, l. 7. c. 31. of the Temple dores flying open ſuddenly of themſelves: and a voice heard, at the feaſt of Pentecoſt, by the Prieſts from the inner Sanctuary, after a noiſe of ſome ſtirring, or ſhuffling within, ſaying; *Let us depart hence*; as alſo of one Jeſus Bar-Annas; that at the feaſt of Tabernacles, went up and down the citie, crying, *A voice from the Eaſt, a voice from the Weſt, a voice from the four winds; a voice againſt Jeruſalem, and the Temple, a voice againſt all this people:* all which prodigious occurrents, are reported to have been not long before the deſtruction of that citie, and Temple, by the Romans. Howbeit, they ſeem not to be the cry intimated, and pointed to, in this place. For the Jewiſh Maſters ſeem to ſwerve from the true ſenſe of the text, who becauſe *Heaven* is ſometime called *Gods Temple*, or *Palace*, (for the word imports either) Pſal. 11. 4. would have the *Temple* here to be *Heaven*; and the *voice*, Gods thundring voice, Pſal. 29. by ſtorm, and tempeſt from heaven: as Joſh. 10. 11. Judg. 5. 20. diſcomfiting the forces of Gog, and Magog, Ezek. 38. 21, 22. See Rev. 20. 8, 9. But the Materiall Temple on earth, built in that City, ſeems rather, here ſpecified; and that the rather mentioned, to controll their vain confidence in it, as implying, how little relief, or ſafeguard, they ſhould then receive from it. See ver. 1. Lam. 2. 20.

a voice of the Lord] Not his ſtill and gracious voice, ſpeaking now by his Prophets, and calling upon them for repentance, with tenders of mercy upon their repentance, which they refuſed then to hear, ver. 4. but his roaring voice of vengeance now to be executed upon them, for their manifold exceſſes, and refuſal to be reclaimed by the former, Ezek. 9. 6, 7 & 24. 21. So Joel 2. 11. Amos 1. 2. the word *voice* repeated, hath no ſmall emphaſis in it; which they ſeem to leſſon, who by variety of terms expreſſe it.

that rendreth recompence to his enemies] Heb. *repaying a retribution*, or *reward, to his enemies*. But who theſe enemies are, the queſtion is. Some would have them to be ſtrange nations, the enemies and oppreſſours of his people, Chap. 59. 18, 19. Jer. 50. 15, 28. Others rather, the obſtinate wicked ones amongſt his people, whom he juſtly ſtyleth his enemies, as here, ſo elſewhere, Chap. 1. 24 of whom he uſeth the very ſame terms, Chap. 65. 6, 7. and to whoſe confuſion he threatned to appear, ver. 5. See ver. 14.

V. 7. *Before ſhe travelled, ſhe brought forth; before her pain came, ſhe was delivered of a man-child*] The moſt Interpreters, both Jew and Chriſtian, underſtand theſe words, of the ſtrange, ſudden, and unexpected delivery of the remainders of Gods people, out of the Babylonian bondage, by Cyrus; whereof, ſee Chap. 43. 18-21. and this as it ſeemeth to be a collation of diſſimilitude, compared with their deliverance out of Egypt, which was not without much tugging and ſtrugling, effected, Exod. 3. 19. & 5. 9, 19, 21, 23. & 6. 9. whereas this was done without any labour, or travel at all on their parts, upon Cyrus his Proclamation only ſent out, 2 Chron. 36. 22, 23. Ezr. 1. 1-3. Pſal. 126. 1. So it is not unfitly deemed, by a compariſon of ſimilitude, to have ſome glance at the ſpeech of the Egyptian Midwives, concerning the Hebrew women, that they were ſo vigorous, and quick, in their travel, that they were uſually delivered ere the Midwife came at them, Exod. 1. 19. Sion is compared to a teeming woman; the people of Iſrael, to ſuch an ones children; which ſhe is ſaid to be delivered of, without pain, or throws, in ſuch caſe ordinary: as Varro reporteth of the Illyrian women, who being at harveſt work in the field, when they were neer their time, would but ſtep aſide, and return again, bringing a child with them, as if they had found it, behind the hedge; Varro, of *huſbandry*, l. 2. c. 10. Howbeit, divers Interpreters underſtand it of the reſtitution and reſtauration of the Church, under the miniſtery of the Goſpel, when ſo many thouſands were ſo ſoon, and ſo ſuddenly converted, without any great labour, or pains-taking about them, of thoſe by whom they were converted, Act. 2. 41. & 4. 4. and both theſe expoſitions conceived, as ſubordinate the one to the other, may very well be admitted. But as for that groundleſs fancy of Popiſh Writers, expounding theſe words, as ſpoken of the Virgin Maries delivery of Chriſt without pain; not unlike that their fiction of the *ox*, and the *aſſe*, in the ſtable with her, from Chap. 1. 3. I let it paſſe, as ſcarce worthy the mentioning.

ſhe was delivered of] Heb. *ſhe hath delivered*. So the word properly ſignifieth, Chap. 31. 8. but it is applyed to delivery of children, by birth here; as to the delivery of a fowles young ones, by hatching, Chap. 34. 15. and the reaſon of the phraſe is; becauſe they ſeem to be *delivered*, by birth, the one, by hatching, the other, out of thoſe ſtreits wherein they were formerly, being encloſed and pent up, the one in the womb, the other in the ſhell: and on the other ſide, with us, the woman is ſaid to be *delivered*, becauſe ſhe is rid of the burden that ſhe went with before.

a man child] As Gen.4. 1. Joh. 16. 21. *a man*. Heb. *a male*; as Rev.12. 5. as noting both the more might of it: as Rev.12.5. See Pſal.105. 37. and the more joy for it, as Joh. 16. 21. for the female is deemed the feebler ſex, 1 Pet. 3. 7. and leſſe joy uſually at its birth: but, that which is more; the term here, ſeems to be taken collectively, *a male*, for, *males:* as Gen.3. 7, 9. for multitudes are here intended at one birth. See ver.8. and to draw it to Chriſt, ſaid to be formed in the hearts of believers, Gal.4.19. ſeems ſomewhat harſh. Of the joy at the return of the people from captivity. See Pſal. 126. 1,2. Chap.60. 4,5. at the converſion of people unto Chriſt. See Act 2.46. & 8. 8. & 11. 18, 23.

V. 8. *Who hath heard ſuch a thing? who hath ſeen ſuch things? ſhall the earth be made to bring forth in one day? or ſhall a nation be born at once?*] Was it ever known, heard, or ſeen? (ſee Chap. 64. 4.) or is it a thing poſſible, that a whole country of people ſhould be born in one day; or, that a woman ſhould be delivered of a whole nation at one birth?

ſuch a thing] Heb. *as*, or, *according to this*; and would therefore be rendred more fully, *ſuch a thing as this*; and ſo afterward, *ſuch things as thoſe*, or, *as theſe*; as ver. 2.

ſhall the earth be made to bring forth in one day?] According to this verſion, the meaning may ſeem to be, as if the queſtion were, whether the whole earth, or all a whole country, that is, all the women in the world, or, all of ſome country, ſhould be made to bring forth, together, in one day; or, as ſome, whether the earth be able, in one day, to bring forth the ſeeds of herbs, and plants, committed unto it, and laid up in it, as at the firſt, without any ſuch ſowing, it did, Gen.1.11,12. or, whether it can bring forth (which is more then ſo) ſuch living wights of all ſorts, in one day; as in the ſixt day of the creation it did, Gen.1.24. becauſe the old Latine hath it; *ſhall the earth bring forth in one day?* But the words would rather be read, *Can a land*, or, *a country be brought forth in one day?* So the Chaldee, *Is it poſſible, that a land ſhould be made*, or, *produced, in one day?* and one of the Rabbines more fully; Is it poſſible that a woman ſhould in one day be delivered of children enow, to fill a whole land, or a country? Verbs indicative uſed in a potential form, are common in Scripture. See on Chap. 49. 15. & 64. 12. and *earth*, for, *land*; no leſs riſe. See Chap.26.1,10.& 65.16. yet the word, of it ſelf ambiguous, might here the rather be uſed, with ſome glance, at the production of both heaven and earth in one day, Gen.1.1. as implying Gods power, that he, who at firſt produced the whole earth, and heaven together with it alſo, in one day, is no leſſe able to make his Sion bring forth children enow in one day, not to people ſome one land only, but to fill the whole world. See Chap.27.6. The verb here uſed, ſignifies in its firſt form *to be grieved*, or, *to be in pain*, generally, Jer. 5. 3. more particularly, *to be in travel*, as women are wont to be neer unto their time of delivery, Chap.23.4. & 26. 18. in its other forms, it hath a notion of *framing, forming, producing*, or, of *being framed, formed, produced*, in general, without ſpecial relation to any *pain*, or, *travel*, Pſal.51. 5. & 90. 2. Prov. 8. 24. & 25. 23. and it is obſerved by one of the Jewiſh Criticks upon this place, that the active form of the term, here uſed, is taken ſometime in a tranſient notion, for *to make to travel*, or *bring forth*, or *be in pain:* as Pſal. 29. 8. but that very ſeldom: ſometime, yea, moſt commonly, in a ſtanding ſenſe, for *to be in travel*, Chap.26.17. and here, ver.7. and by conſequence, becauſe *birth* uſually followeth *travel*, (returning to a tranſient notion; but in another kind,) *to bring forth*. See Chap. 45. 10. and the paſſive form here accordingly, *to be produced*, or *brought forth*.

or *ſhall a nation be born at once?*] Or, *can a nation be born at once*, as before; the disjunctive, inſerted, is needleſſe: there is a particle indeed in the text, that commonly ſignifies, *if*; but is here no other, then a meer interrogative note, as Job 6. 5. and here again, ver. 9. The meaning is; Is it poſſible, that a woman ſhould have as many children at one birth, as were enow to conſtitute a nation? as if he ſhould ſay, in the courſe of nature it is not: for as for thoſe ſtories related by John Aventine, in his *Bavarian hiſtory*, the one; and by Thomas Fazel, in his *Sicilian hiſtory*, the other; of two German Counteſſes of Henneburg, Margeret, and Maud, the one whereof ſhould have 364. the other, 1514. children at a birth, they are deſervedly deemed fabulous; and may juſtly challenge the whetſtone. But that of the multitudes of thoſe that returned to Jeruſalem, after Cyrus his Edict of liberty publiſhed, to wit, 42360. at once; beſides 7337. ſervants, and maidens, ſee Ezr. 2. 64, 65. which might well be deemed a nation brought forth in one day: as alſo that, whereunto ſome apply this of thoſe multitudes of converts in the primitive Church, 3000 at one time, and 2000, if not 5000. at another, Act.2. 41. & 4.4. may well have place here.

for as ſoon as Zion travelled, ſhe brought forth her children.] Or, as others, *that Sion is in travel, and withal bringeth forth her children*. And becauſe there may ſeem ſome contradiction in this, to what was before ſaid of delivery without travel: Some anſwer, that the meaning was in the former place, before ſhe was ſcarce in any travel; in this place it is, that ſome travel ſhe ſhould have, but that ſo light, and ſhort, that it might well be deemed, in a manner, as none, Chap.26. 20. The Hebrew is, word for word, *that Zion*, or, *yet Zion* (as the particle is taken, and rendred, Job 5.7. Eſay 9. 1. & 31. 4. & 49. 25. which thoſe miſtake, that render it, *as ſoon as Sion*) *hath travelled, yea, brought forth her children*; to wit, *at once*, or, *in one day:* for that is the thing intended, and intimated, and is from the former part of the verſe, to be ſupplyed, in the application of it unto Sion; for therein the miracle (as one of the Rabbines hath well obſerved) conſiſteth, that ſhe ſhould be delivered of ſo many ſons ſo ſuddenly, as in one day: and the word of *travel* ſeems rather in this place, to deſign the time of travel, then the pains, or pangs of it; ſhe both came neer to childbirth, and was delivered of her children, at once, in one day: her burden, or children, ſtuck not at the breach, or the birth, to put her to any pain. See Chap. 37.3. Hoſ.13. 13. verſ. 9.

V. 9. *Shall I bring to the birth, and not cauſe to bring forth*, ſaith the Lord] Or, *Should I bring to the wombs mouth, and not cauſe to bring forth?* Some of the Rabbines would have it, *ſhould I bring upon the ſtool?* to wit, that mentioned, Exod. 1.16. that is, ſay they, ſhould I caſt my beloved wife, Sion, into child-bearing pangs, and throes, by bringing in Gog and Magog upon her, Ezek. 38. 9, 16, 17. and not withal afford her deliverance? reſembled here by birth. But of the word, which the verb here uſed, hath relation unto, ſee on Chap. 37. 3. and another of them rather reading it, as it was before rendred, expoundeth it well; Shall I ſet upon a work, and not go thorow with it; cauſe the children to come to the very opening of the womb, and not enable them to come forth, or not afford ſtrength to bring them forth? Some of ours, *Should I open* other womens *wombs*; or, *ſhould I* that *open the matrice* to others; (and make them fruitful. Gen.29. 31. & 30. 22.) *not* my ſelf *beget*, or *breed*; (as Gen.11.27. but remain iſſuleſſe) or *not cauſe* my Sion *to bring forth?* But the former ſenſe being obvious, and ſuch as the words of themſelves freely afford, I ſee not why we may not reſt therein.

ſhall I cauſe to bring forth, and ſhut the womb? *ſaith the Lord*] Heb. Am *I be that cauſe to bring forth? and ſhall I ſhut*, or, *reſtrain?* that is, as the Jewiſh Commenters, Am I he that have conferred upon mankind the power of propagation, Gen. 1. 28. and that have cauſed people in all parts of the world to propagate? and ſhould I now deny this bleſſing to my Sion? But the Hebrew may as well be rendred; Am *I be that begat?* (ſo the word is expreſly rendred, Jer. 16. 3. *their mothers that bare them, and their fathers that begat them*) *and ſhould I reſtrain*, from bringing forth? for that is the firſt, and native notion of the word. So Gen. 16. 2. *God hath reſtrained me from bearing*. Should I that have begotten children upon Sion, reſtrain her from being delivered of them? it is true, that the ſame word is uſed in that phraſe, of *ſhutting up the womb*, Gen. 20. 18. but that is meant of reſtraint from conception, not from birth; for whereas divers render it, *ſhall I be reſtrained?* they depart from the conſtant uſe of the word, which is never other then active; there is only in the text, a defect of the pronoun demonſtrative, *her*, (as Deut. 25. 12.) relating to *Sion*, mentioned, verſ. 8.

V. 10. *Rejoyce ye with Jeruſalem, and be glad with her, all ye that love her*] An exhortation directed to all Sions well-willers, inciting them to rejoyce with her, as friends and allies are wont to do, at the child-birth of one, that hath been long barren and childleſſe, Luk.1.14,58. or upon the reſtitution, or recovery of one, that had formerly been decayed, and ruined, in his eſtate, Job 42. 11.

be glad with her] Heb. *of her*, or *in her*; or, *for her:* as Pſal. 9. 14. & 31. 7. for of, or, in Gods goodneſſe ſhewed unto her; yet is the particle ſometime rendred *with:* as Pſal.2. 11. but then denoting the manner how; not the company with whom. See Chap. 65. 19. and hereafter, ver. 13.

rejoyce for joy with her, all ye that mourn for her] The ſame thing in other terms. Heb. *rejoyce* with *joy*; that is, *be exceeding joyful:* as Chap. 61. 10. Mat.2.10. 1 Pet. 1. 8. *all ye that mourn for her*, or, *that mourned for her*; formerly, in the time of her afflicted and dejected condition. See Chap. 61. 3. Zeph. 3. 18. the Hebrew term is in a reciprocal form; but of that, ſee Chap.65.16.

V. 11. *That ye may ſuck, and be ſatisfied with the breſts of her conſolations:*] Or as the Chaldee rendreth it, *for that*, or, *becauſe*, (for the particle hath oft a cauſall notion, 2 Chron.21.7.) *ye ſuck*, or, *ye ſhall ſuck, and be ſatiated*; that is, *ſuck your fill*, (as, *they ſhall eat and be ſatisfied*; that is, *eat their fill*, Pſal. 22. 26.) *with the breſts*; or, *of the moiſture* that cometh from the breſt. See Chap. 60. 16. that ye may partake with her of thoſe bleſſings, both temporal and ſpiritual, that God ſhall very largely endow her with, and beſtow upon her; and as her foſter children being nurſed by her, 1 Theſ.1. 2,7. 1 Tim.4.6. may receive abundance of refreſhments and comforts from her, Pſal. 36. 8. Ezek. 14. 22, 23. 2 Cor. 1. 4-6.

that ye may milk out, and be delighted with the abundance of her glory] Or, *becauſe ye ſhall milk out*, &c. much the ſame, in other terms, with the former.

milk out] Or, *wring out*; as Chap. 16. 4. Prov. 30. 33. for the proper notion is the ſame, though the forms divers: as the Jewiſh Critick here well obſerves; the word it ſelfe is no where elſe found.

and be delighted] Or, *delight your ſelves*; *take your pleaſure*, as Pſal. 37. 11.

with the abundance of her glory] As Pſal. 37. 11. *in abundance of peace,* or *proſperity :* but the terms here and there are divers; the word here uſed, is not in the like notion any where elſe found : the Jewiſh Criticks will have it ſignifie *ſplendour,* or *brightneſſe* ; the rather in regard of a Chaldee word of that notion, coming very neer to it: and this fitteth well with what we had, Chap. 60. 1-3.

V. 12. *For thus ſaith the Lord, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing ſtream*] I am reſolved to bleſſe her with abundance of proſperity; and to make her glorious by the acceſſe of the Gentiles to her, with whatſoever from them may help to grace and adorn her. See Chap. 60. 5-14.

Behold, I will extend to her]. *Lo I* am *extending to her,* or *bringing in upon her.* Of the form, ſee on Chap. 65. 17.

peace like a river] Or, *proſperity,* (as Pſal. 72. 3, 7.) *as a floud,* Chap 48. 18. See Chap. 59. 19. as Euphrates, ſaith the Chaldee. So Pſal. 72. 8. Zach. 9. 10.

like a flowing ſtream] Or, *an over-flowing ſtream,* or *river :* as Chap. 30. 28. as Nilus, the river of Egypt, Chap. 27. 12. See Jer. 47. 2.

then ſhall ye ſuck] Heb. *and ye ſhall ſuck* ; and there is the middle diſtinction in the text; as ye ſhall ſuck Kings, and Queens, Chap. 60. 16. ſo ye ſhall ſuck her, ver. 11. or, *ye ſhall ſuck it* ; that is, part of that proſperity and glory, that ſhall flow in upon her, and from her, be conveyed and imparted unto you, ver. 11.

ye ſhall be born upon her *ſides,*] Heb. *ſide :* in her arms on the one ſide, as children uſe to be carryed. See Chap. 49. 22. and 60. 4. Pſal. 90. 12. yet ſome, becauſe the Latine renders it, *Ye ſhall be carryed at her breſts,* or *teats* ; would make it to have relation to infants that hang upon the teat : but that ſeemeth ſomewhat more coact.

and be dandled upon her *knees.*] The word here uſed ſignifies *to take much delight* in ought : the Pſalmiſt oft uſeth it, to expreſſe his *delight* in Gods Law, Pſal. 119. 16, 24, 46, 70, 77, 92, 142, 144. and of the comforts and refreſhments, which from thence his ſoul received, Pſal. 94. 19. it is uſed of children, *playing* and ſporting themſelves, Chap. 11. 8. and ſome therefore here render it ; *ye ſhall play upon* her *knees* ; as alluding to children that ſit playing in their mothers lap. Howbeit, it ſeemeth not amiſs rendred, *dandled :* for in ſuch dandlings, children much delight : and it is implyed, that they ſhould be as *darlings, children of delights,* Jer. 19. 20. (where this word alſo is uſed) and, *children of dandlings,* as they ſeem termed. Lam. 2. 20. it hath reference unto the manner of parents, that are wont to have their young ones, their darling ones, eſpecially, whom they take moſt delight in, frequently in their laps, and on their knees, Gen. 30. 3. & 50. 23. Ruth 4. 16. According to the received reading, there ſhould be here a defect of the pronoun poſſeſſive *her* ; as Chap. 27. 22. Howbeit, the words may be read well enough without it ; *Ye ſhall be born in arms, and dandled on knees* ; that is, ye ſhall be carefully, and curiouſly, or tenderly, and delicately, nurſed up, as darling children, of great ones eſpecially, are wont to be, that are almoſt perpetually, either in the arms, or on the knees. See Num. 11. 12.

V. 13. *As one whom his mother comforteth, ſo will I comfort you:*] He ſaith not, as a man comforteth his wife, or his ſpouſe (though the Church be ſo to him, Hoſ. 2. 19, 20.) as it is ſaid, that *David comforted Bathſhebah,* after the deceaſe of her little one, 2 Sam. 12. 24. But becauſe the tender affection of mothers to children, is by common experience well known, (See Chap. 49. 15.) to expreſſe therefore his compaſſionate diſpoſition, and tenderneſſe of affection to his people ; As a mother, ſaith he, comforteth her child. As a mother, when her child weeps and cryes, having taken ſome hurt by a fall ; or the like accident, doth by all tender and gentle uſage, bemoaning it, hugging it, and affectionate ſpeech to it, ſeek to quiet and ſtill it again ; or, as when upon ſome wanton, or waſpiſh carriage of the child, ſhe hath ſhewed her ſelf diſpleaſed with it, and it may be hath withall chaſtiſed it, or carryed her ſelf ſtrangely toward it, and perceiveth that the child taketh it to heart, and is troubled not a little therewith, ſhe cannot reſt, nor be at quiet, untill ſhe have reconciled her ſelf again to her child ; (See David's affection toward Abſolom, 2 Sam. 13. 39.) and by all fair and ſweet inſinuations, and expreſſions of renewed love and affection, endeavoureth therefore to cheer it again: In like manner will I cheer up, and comfort the dejected ſpirits of my people again, whom I had for a while put to ſome heavineſs, by chaſtiſing them for their ſins, Chap. 12. 1. & 14. 1. & 51. 3. & 54. 7, 8 & 57. 15, 17, 18. & 61. 2, 3. See Pſal. 94. 19. Act. 9. 31. 2 Cor. 1. 3-5.

as one] Heb. *as a man* ; though a child be intended ; as Gen. 4. 1. Joh. 16. 21. or, *a man,* for, *any one* ; as Chap. 40. 26.

and ye ſhall be comforted in Jeruſalem.] Beholding Gods goodneſſe towards her, rejoycing in it, and enjoying of it together with her, ver. 10. 14.

Ver. 14. *And when ye ſee* this, *your heart ſhall rejoyce,*] Heb. *ye ſhall ſee* this (ſupplyed, as Chap. 59. 15.) *and your heart ſhall rejoyce* ; ye ſhall rejoyce heartily : ſo Pſal. 105. 3. or, For *when ye ſee* this, *your heart ſhall rejoyce* ; as rendring a reaſon of, or, further confirming, what was delivered in the cloſe of the verſe fore-going. The like ſyntax, ſee Chap. 53. 2. & 59. 16. & 65. 12.

and your bones ſhall flouriſh like an herb :] Or, as *the tender herb* ; as it is rendred, Deut. 32. 2. or, *the tender graſſe* ; as Prov. 27. 25. or, *the green graſſe,* as Pſal. 23. 2. your ſtrength and vigour ſhall revive, and recover verdure again, as graſs and plants do in the ſpring, that in Winter time were withered, and ſeemed as dead, Chap. 26. 19. & 44. 4. & 61. 11. when the vigour and ſtrength of mans body is decayed and conſumed, *his bones* are ſaid to be waſted and withered, or broken and ſhattered, or disjoynted and diſlocated, or diſperſed and ſcattered, Job 33. 19. Pſal. 6. 2. & 22. 14. & 31. 10. & 32. 3, 4. & 53. 5. & 102. 3 & 141. 7. Prov. 12. 4. & 14. 30. & 17. 22. Chap. 38. 13. Jer. 50. 17. Lam. 3. 4. Hab. 3. 16. and on the other ſide, when vigour and ſtrength is recovered again, the bones are ſaid to revive, and to be refreſhed, and to be filled with moyſture and marrow again, Job 21. 24. Pſal. 51. 8. Prov. 3. 8. & 15. 30. & 16. 14. Chap. 58. 11. In like manner did Gods people deem of themſelves in the time of the captivity, that they were no other then, as a company of dead and dry bones, that lay diſperſed and ſcattered, here and there, without regard, Ezek. 37. 11. but God telleth them, that thoſe their dead and dry bones, ſhould revive, and grow moyſt, and recover life and vigour again ; as thoſe in the viſion, Ezek. 37. 1-10.

and the hand of the Lord ſhall be known towards his ſervants] Gods goodneſſe ; his good hand, his power manifeſted for the good of his loyal, and faithful people (Chap. 65. 13, 14.) ſhall evidently appear, Ezr. 6. 7, 9. & 8. 18. Chap 62 2.

and his indignation towards his enemies.] Heb. *and* (or, *but* ; as Chap. 65. 11.) *he will have indignation againſt,* or, *be wroth with his enemies* ; or, as ſome would have it rendred, *he will deteſt,* or *defie his enemies* ; as it is rendred, Num. 23. 7, 8. But I conceive it may very well be rendred, as it is, Zach. 1. 12. *he will have indignation towards his enemies.* Our Tranſlators ſeem to have taken the verb for a noun. The deliverance of Gods ſervants, and the deſtruction of his, and their enemies, go frequently together. See Chap. 1. 27, 28. & 14. 1. & 61. 2. & 63. 4. God will, in the reſtoring of his people, make a difference to be ſeen between the one, and the other ; as Deut. 4. 3, 4. ſo Mal. 3. 17, 18. & 4. 1, 2.

V. 15. *For behold the Lord will come with fire.*] God will come to execute judgment, and take vengeance on the wicked, in moſt terrible manner ; for nothing is more fearfull, or formidable, either to man, or beaſt, then fire : nor were fire-works alſo anciently unuſual, in warlike expeditions ; and devaſtations thereby moſt frequently effected, Joſh 6. 24. & 8. 19. Judg. 9. 49 & 20. 40. Jer. 38. 18. & 52. 13. that which is alluded unto in this, and the like expreſſions, Pſal. 50. 3. & 97. 3. Dan. 7. 9, 10. Amos 7. 4. though ſome of the Jewiſh Doctors expound it ; *with hell-fire.*

and with his chariots like a whirl-wind ;] Or, *and his chariots* ſhall be, or ſhall come, (ſupplyed from the former clauſe) *like a whirl-wind* ; as Chap. 5. 28. Jer. 4. 13. of *Gods chariots* : See Pſal. 68. 17.

to render his anger with fury] Or, *to put in execution his anger with fervour,* Ezek. 18. 18. Mic 5. 15.

and his rebuke with flames of fire.] Or, *fiery flames,* or *flaming fire* ; as Pſal. 29. 7. & 105. 32. Chap. 29. 6. & 30. 30. Of his *rebuke,* ſee Chap. 50. 2. & 51. 20. & 54. 9. This vengeance of God was in part executed on the wicked of his own people, at the deſtruction of Jeruſalem, Jer. 1. 15, 16. & 39. 2, 8. and, in part, on the oppreſſours of them, at the ruine of Babylon, Jer. 50. 18, 31, 32. but ſhall fully be accompliſhed at the laſt day, in the general judgment that ſhall then be, 2 Theſſ. 1. 8. 2 Pet. 3. 7, 10, 12.

Ver. 16. *For with fire, and with his ſword, will the Lord plead with all fleſh :*] God will no longer debate in words with men, as formerly he did, by his miniſters and meſſengers, the Prophets, Mic. 6. 1, 2. but he will now plead with fire and ſword, the ordinary inſtruments of hoſtility, ſuch as men in armes are wont to plead, and decide matters with. So Ezek. 38. 22.

with fire] As before, ver. 15.

with his ſword] No ordinary one. See Chap. 27. 1. *ſword,* for all manner of Warlike weapons ; as Gen. 27. 40.

plead] Heb. *be judged,* or *tried* ; as Pſal. 37. 33. & 109. 7. or, *plead,* and *debate,* the matter ; as Chap. 43. 26. Ezek. 20. 36. or, *execute judgment* ; as 2 Chron. 22. 8. or, *proceed in judgment* ; as Jer. 2. 35.

with all fleſh] Either with the main body of the wicked Jewiſh people ; as Mat. 24. 22. and theſe of all ſorts and ranks among them ; as Chap. 1. 5, 6. if that particular judgment be in theſe words intended ; or, with the generality of wicked ones, thorowout the whole world, if the laſt œcumenical judgment be deſigned, Act. 17. 31. Rom 3. 19, 20. See Chap. 34. 1, 2. Jer. 25. 5.

and the ſlain of the Lord ſhall be many.] The Lords purpoſe is to make a great ſlaughter. See Jer. 25. 33. *the ſlain of the Lord,* for, thoſe that are ſlain by him ; as, *the ſlain of the ſword,* for, ſuch as are ſlain by it, Chap. 22. 2. Lam. 4. 9.

V. 17. *They that ſanctifie themſelves, and purifie themſelves in the gardens.*] He proceedeth more particularly, to deſign who the perſons be, againſt whom he is reſolved thus to proceed : by the deſcription of whom, it evidently appeareth, that the judgment here denounced, doth in a more ſpeciall manner concern the wicked ones of the Jewiſh Nation, before deciphered, Chap. 65. 4, 5.

that ſanctifie and purifie themſelves] That uſe ſuperſtitious rites of expiation, ſuppoſing themſelves thereby to be made holy and pure. Thus rather then as ſome, that firſt *pollute*, and then *purifie themſelves* with water, like Pilate, that by waſhing his hands, thought he might diſcharge himſelf of the guilt of Chriſts bloud, Mat.27.24. See chap.65.5. *that ſanctifie and purifie themſelves*; that think they do ſo, when they do nothing leſs; as, *that bleſſeth himſelf*, Deut.29.19.

in the gardens] Set apart for idolatrous ſervices, chap.1.29 & 65.3. in the pools, or lavers, that there they had for ſuch uſes; or, *for the gardens*, to prepare and fit themſelves for the exerciſe of their idolatry in them: ſo is the particle uſed, 1 Sam.1.27. Ezek. 6.9,11. as among Gods people, the manner was, after any legal uncleanneſs contracted, to purifie themſelves, by aſperſion of pure water upon them, or by dipping themſelves therein, before they repaired unto Gods Sanctuary for the performance of any holy duty, Numb.19.7,8,13,19,20. alluded to Pſalm 26.6. ſo in imitation thereof, both heathen people, and theſe idolatrous Jewes did, by ſuch like waſhings, deem themſelves cleanſed from the ſoil of their ſins, and made fit for their idol ſervice; but it is more likely, that in thoſe gardens, then out of them, they did ſo purifie themſelves for the ſervices to be acted in ſome other part of them, or in ſome Temple thereunto adjoyning; as the heathen had their *delubra*, or holy *lavers*, neer to their Temples.

behind one tree *in the midſt*] This paſſage hath no ſmal variety of notions by Interpreters faſtened upon it. The Greek renders it, *in the porches*, or *entries*, *before dore*, or *without dore*: The old Latine clean contrary; *behind dore within*, as chap.57.8. that is, ſay ſome Expoſiters, in ſecret, where they might not be ſeen, or taken ſuddenly, in the manner, Jer.2.26,27. but as the former hath no footing at all in the text; ſo this later very little. The Chaldee, which ſome of the Rabbines ſollow, renders it, not ſimply *one after another* as ſome cite him, and ſome of ours render the text; but, *company after company*; one company of them after another, until the whole Society of them be ſanctified. Others of them, which our Verſion admitteth *behind* ſome *one* tree, or other, in the grove, or in the garden, Jer. 3. 6. Whereunto ſome of ours add, as a thing not unlikely; that as every one of them had a god of his own, ſo each of them had his peculiar tree, whereat he did ſervice to that his idol. Others, *behind* ſome *one* fountain, or pool; for they obſerve here a double reading; the one of a maſculine, the other of a feminine form; and they ſupply terms accordingly correſpondent to either. Some of ours would have it rendred for ſome *one ſtrange* god; that purifie themſelves in the gardens, for the ſervice of ſome ſtrange god: But the word that they render *ſtrange*, is not found ſo to ſignifie in the form here uſed. Others therefore, give it otherwiſe in terms, but in effect to the ſame notion, *after* ſome *one* falſe god, or other, which they follow and ſerve. Others, laſtly, which to me ſeems moſt probable, conceive the word *achad*, or *echad*, or as it is not unuſually pronounced, *ahad*, and *ehad*, rendred commonly, here *one*, to be, in this place, a proper name; yet not a name of God, as ſome ſuperſtitiouſly would have it to be, Job 31.15. Zach.14.9. but of an idol *Ahad*, or *Ehad*, whom alſo by a gemination of the final conſonant, they termed *Adad*: for ſo Macrobius in his *Saturnales*, lib. 1. c. 23. reporteth, that the Aſſyrians called the chief God that they worſhipped, *Adad*, by a word, ſaith he, that ſignifieth *one*; whence alſo he gathereth, that by this name, they underſtood *the Sun*, who is but *one*, and ever *one*, otherwiſe then *the Moon*. And this ſome learned ſuppoſe to be the ſame with *Hadad*; which ſeems to have been a name very common among the Kings of *Edom*, or *Idumea*, Gen 36.35,36. 1 Chron.1.46,47,50,51. 1 King. 11. 14, 17, 25. but grew afterward much more common with the Kings of *Aram*, or *Syria*, 2 Sam.8.3,5,8. & 10.16,19. 1 King.11.24. & 15.18,20. & 20.1,33. 2 King. 6.24. & 8.7,15. & 13.3,24. See Jer.49. 27. & Joſephs *Antiquities*, l.7.c.6. Howbeit, becauſe theſe two names differ in the initial letter, I conceive them not to be the ſame. But to return to thoſe that underſtand the word here of that Aſſyrian, rather then Syrian idol though it might be common to them both) Some of them render the words, *after Ahad*, whom they *go after*, that is, follow and adore; as Judg 2.11,12. Others, *behind Ahad*, that is, behind the Temple of Ahad, amidſt the walks and gardens adjacent.

in the midſt] That is, ſay ſome, *openly*, *publickly*, in open view, ſhameleſly acting ſuch things in their impious rites, as were moſt unſeemly. But I find not where this form is ſo uſed in Scripture. Others therefore expound it of thoſe fountains, or lavers, in thoſe gardens, wherein they purified themſelves, which were uſually ſituate in the midſt of them: though we need not to drive it ſo neer home, as to ſay, with ſome Jewiſh Criticks, that their groves were at the either end of the gardens, and theſe fountains, or lavers in the midſt, having the one grove before them, and the other behind them, as the men of *Ay*, had the Iſraelites, Joſh. 8.22.

eating ſwines fleſh,] Or, *eaters of ſwines fleſh*. See Chap. 65.4.

and the abomination] Heb. *the ſhekets*, which ſome ſuppoſe to be the name of ſome particular kind of unclean creature; and one of the Jewiſh Doctors ſeems to intimate as much, when he ſaith, *There are ſome nations that eat the ſheket, and the mouſe*: and the placing of it here between two other diſtinct kinds, may well be deemed to imply no leſſe. And if place may be afforded for conjecture, the joyning of *choled*, or *holed*, commonly rendred *a weſel*, with that which is deemed *a mouſe*, Lev.11.29. may afford ſome ſuſpition, that *ſhekets* here may be the ſame with that *choled*, or *holed* there. Howbeit, the word is uſed more generally, for *abomination*, or any *abominable* thing, Lev.11.10,11,12,20. Ezek.8.10. as alſo is another word derived from it, Dan.9.26. & 11.31. compared with Mat.24.13. the plural whereof we had before, verſ.3. as alſo Jer.4.1. & Ezek. 20.7,8.

and the mouſe] Some having rendred the former *abominable* creatures, (See Zach. 9. 7.) render this, as *the mouſe*; and the copulative is ſometime put for the note of ſimilitude; as Job 21. 33. & 34. 3. but ſeldome, I ſuppoſe, in that manner, as here. The *mouſe*, is, among other unclean creatures reckoned up and expreſly inhibited for mans meat, Lev. 11. 29. Yet that *mice*, ſome kind of them eſpecially, were commonly eaten, in many places, among other people, and that reputed alſo as a dainty diſh, doth, by Authors of good note and credit, appear; for Varro in his Treatiſe of *Husbandry*, l.3.c.15. relateth, how for *dormice*, one kind of them, they made Warrens for the breed of them, and coupes for the fatting of them; and Pliny, l.8.c.47. reporteth, that in the Lawes ſometime made to reſtrain exceſs in diet, the uſe of *dormice*, together with ſome *ſhelfiſh*, and *forrain fowl*, was inhibited. The name ſome would have given them, from a word, that ſignifies *to diſturb*, or *trouble*: whence *Achor*, chap. 65.10. becauſe they are wont to diſturb and trouble the houſe, by gnawing; the fields, by digging; both by devouring and deſtroying things of uſe, 1 Sam. 6.5. And we read indeed of an Iland called *Gyarus*, in the midland ſea, to have been ſo infeſted with *mice*, that the inhabitants were enforced to quit it, Pliny, l.8. c.29,57. And Euſtathius on Homer, from ancient Writers, reporteth, that in ſome places, by the name of Smintheus, they worſhipped Apollo, for ridding their grounds of this kind of vermine, if mice may, at leaſt, be properly ſo called. But the notation of the word, in regard of the letters of it, ſeems not very probable: and I have ſome doubt, which I ſhall onely propound, and leave to the learned, whether the word here uſed, ſignifie *a mouſe*, or no: and the ground of my doubt is; becauſe the creature here mentioned, is ranked among *creeping things*, Lev.11.29. and I ſee little reaſon, why the *mouſe*, or the *weſel*, or the *ferret*, ſhould go under that name, more then the *hare* or the *coney*, (which ſome alſo render, a *mountain mouſe*,) Lev.11.5,6,26. or why they ſhould not be comprehended under the general head of *Beaſts*, before mentioned, Lev. 11. 2. and come within the general rules concerning Beaſts there delivered, ver.4,5. the rather, for that I find *creeping* things ſtill diſtinguiſhed from beaſts, Gen. 1.24. & 7. 14, 21, 23. I encline therefore to think, that the creature here, and elſewhere, mentioned, is ſome *creeping* thing, not unlike the *ſcorpion*, as they differ not much in name; the one termed *Achbar*, the other, *Akrab*, Deut.8.15. and that divers ſorts of creeping things, as *Liſards*, and *locuſts*, (for they are reckoned alſo among the *creepers*, and are not forbidden food, Lev.11. 21,22.) and the like, were with many people in times paſt, not unuſually eaten, (as *frogs*, and *ſnails*, and *tortoiſes*, alſo are, in many places at this day) is not onely, by divers other Authors, but of ſome of them, to wit, the *Locuſt*, by Scripture it ſelf teſtified, Mat.3.4. Mark 1. 6. yea of others, beſide the divers ſorts of *locuſts*, under the names of the *ſoleam*, and the *chargol*, or, *hargol*, and the *chagab*, or *hagab*, with their ſeverall kinds, Lev.11.21. which it had been in vain to allow for meat, had they not been fit for food, or not uſually eaten. But hereof let others further conſider, and deem, as themſelves ſhall pleaſe. The word is no where found in Scripture ſave here, in that place of Moſes, and the ſtory of the Philiſtines, with ſuch kind of creatures annoyed, 1 Sam.6.4,5,11,18.

ſhall be conſumed together, ſaith the Lord] See chap.1.28.

V. 18. *For I* know *their works, and their thoughts*] Heb. *And I their works, and their thoughts*. Which ſundry Interpreters ſuppoſing to contain an entire ſentence, but with ſuppreſſion of ſome word, or words, (as in paſſionate ſpeeches it oft falleth out) conceived, do ſome ſupply, as our verſion, and ſome Greek Copies, *I know*, as Hoſ. 5.3. Amos 5.12. and the Chaldee, *they are revealed*, or *ly open, before me*: which ſome of the Jewiſh Commenters expound of the *thoughts* of Gog and Magog, the enemies of God people, Ezek. 38.10. that God knew their thoughts, though they little dreamed of his, as Mic.4.11,12. To which purpoſe alſo others of them, with whom, ſome of ours alſo concur, render it, *I am with* them. It is I that bring them together, and cauſe them to come up, and camp againſt Jeruſalem, Ezek. 38. 4,8. Zach.14.2. Others ſupply, *I will viſit*, or take vengeance upon them, for their courſes, and their counſels; as chap. 65.6,7. which would well ſuit with the clauſe beforegoing. Others again, reading the words by way of interrogation, with a kind of indignation, *And their works and their thoughts*, ſhould I endure? not unlike that, Jer.5. 9. & 9. 9. But I rather here accord with thoſe, that knit theſe words together in one ſentence, with thoſe that come after, reading the text thus; *As for me*, when *their works and their thoughts are come*, (that is, when the time of taking vengeance for them, ſhall come) *I will gather all nations,* &c. or, as others, *As for me, ſince their works and their thoughts are ſuch*; or, becauſe of *theſe their works, and theſe their thoughts, it ſhall come to paſſe that I will gather all nations.* Since that this people do take ſuch courſes, and go on obſtinately in the ſame, verſ. 3,4. I will execute judgement upon them, and caſting off thoſe, that thus perſiſt in their impieties, take in the Gentiles to me, in their ſtead, Rom. 11. 11, 12,15,17.

For I] Heb. *And I*; or, *As for me:* the word is put abſolutely, as 1 Chron. 28.2. See chap. 65.11.

their works] Or, for *their works*; as, for *the fear*, Mal. 2.5.

thoughts] As chap. 65.2.

it ſhall come] Or, *it ſhall come to paſs*; or, the time *ſhall come.*

that I will gather] Heb. *and I will gather* together; ſo the copulative is uſed, chap. 65.24.

all nations, and tongues] People out of divers nations and languages, Acts 2.8-11. Rev. 7.9.

and they ſhall come, and ſee my glory] Or, *that they may come and ſee my glory*; the particle uſed, as before. That being brought into the Church, they may have revealed, and imparted unto them, that gracious and glorious preſence of God, in his ſacred ordinances, which the Jewiſh people alone did formerly enjoy, Pſalm. 97.6. Chap. 40.5. 2 Cor. 3.18. & 4.6. Epheſ. 3.6. The Jewiſh Doctors expound it, of the nations of the world, being brought to ſee Gods glorious might, declared in the Meſſias his dayes, in the deſtruction of Gog and Magog, Ezek. 38.23. & 39. 6,7.

V. 19. *And I will ſet a ſign among them,*] What this ſign ſhould be, and where it ſhould be ſet, is much queſtioned. The Jewiſh Commenters would have it to be, the rotting of the fleſh, and eyes, and tongues of thoſe, that ſerved under Gog and Magog, againſt Jeruſalem, Zach. 14.12. Ours, (to paſs by the ſuperſtitious conceits of ſome Popiſh Writers, concerning the ſign of the Croſs; to which they apply that alſo, Matth. 24.30. and ſome other farfetched, and over-ſtrained expoſitions) do moſt of them pitch upon one of theſe two notions: the one, of *a ſign*, or *enſign*, erected to to call and gather people together; as chap. 11.12. & 49. 22. & 62. 10. that which ſome expound of Chriſt himſelf, ſaid to be *ſet, for a ſign*, chap. 11.10. Luke 2.34. Others, of the miniſtery of the word, and other externall ſignes of Chriſtian profeſſion, together, with the miraculous works accompanying the ſame, erected firſt among the Jewes, for the converſion of the elect among them, and the bringing in of the Gentiles unto them; and afterward alſo among the Gentiles. Some expound this branch of the erecting of it among the Jews, chap. 2.2,3. Mark 16.15-20. Luke 24.47,49. Act. 2. & 5.12-16. Some, of the ſetting it up among the Gentiles, Gal. 2.1. whereof, ſee on the next branch: and though the word uſed for a ſign in thoſe other places of this Prophet, be divers from that here uſed nor doth the word here uſed, ordinarily ſo ſignifie; yet it is ſo taken, Pſalm 74. 4. in thoſe words, *they ſet up their enſignes* for *ſignes*, or, as *ſignes*; to wit, of conqueſt, and triumph. The other notion is of *a ſign*, or *mark*, whereby one may be deſcryed and diſcerned from ſome other: as it is ſaid, *God ſet a ſign, or a mark, upon Cain:* and ſo ſome render the words here; *I will ſet a ſign*, or, *a mark*, not *among them*, but *upon them*; as the ſame particle is uſed in thoſe words, Neh. 9.10. *thou didſt ſet*, or *ſhew ſignes and wonders upon Pharao, and upon his ſervants, and upon the people of the land*; and they underſtand it of a privy *note*, or *mark*, that God would ſet upon his elect, whom he would have reſerved, whereby to mark them out for ſalvation, as temporal here, in the times of execution to be done upon the wicked crew, among whom they were mixed; ſo eternal hereafter: alluding to that ſign of diſtinction between the Hebrews & the Egyptians in Egypt, for the ſaving of the one, amidſt the deſtruction of the other, Exod. 12.7,13,22,23. See the like, Ezek. 9.4,6. Rev 7.3. & 9. 4. and of ſealing and marking for life eternal, 2 Cor. 1.21,22. Eph. 1.13, 14. & 4. 30. 2 Tim. 2. 19. & this expoſition, the word of *eſcape* following, ſeems to confirm. Now the text thus read & rendred, the word *them*, muſt be reſtrained unto Gods faithful *ſervants* before mentioned, verſ. 14. which becauſe it is ſomewhat remote, I ſuppoſe we may well retain the received verſion, *among them*; as the particle is rendred, Pſal. 18.49. ch. 57.6. & 65.4. and hereafter, verſ. 19. So it may well include the mixt body of the people, among whom thoſe faithfull ones abode, upon whom alone this ſaving mark was to be ſet. And I conceive that the copulative hath the notion of a cauſall in this place; as chap. 53. 2. & 65. 15. and the text might better be rendred; *For I will ſet a ſign among them, and ſend thoſe that eſcape of them, unto the nations,* as ſhewing by what means that ſhould be effected, which was before mentioned, concerning the coming in of Gentiles, verſe 18.

and I will ſend thoſe that eſcape of them, unto the nations] Heb. *I will ſend of them*, or, *from them eſcaped* ones, (that is, *ſome of them, that do eſcape*) *unto the nations.* This the Rabbines underſtand of thoſe Gogs and Magogs forces, who though not ſlain, yet with their fleſh waſted, and tongue and eyes eaten out, ſhould, as ſpectacles of Gods wrath and vengeance, being diſperſed into remote places, publiſh without ſpeaking, Gods powerfull proceedings, and miraculous dealing with thoſe forreign forces that had invaded his peoples land, Ezek. 39.11. Zach. 14. 12,16. But our Writers expound it generally of the reſerves of the Jewiſh nation, chap. 37. 31. Jer. 44.14,28. Mat. 24.22,24. Rom. 11. 5,7. the Apoſtles, and other faithful, by whom the Word and glad tidings of ſalvation by Chriſt, was carried abroad and divulged among the Gentiles in all parts of the then known world, Mat. 28.18. Mark 16. 15. Luke 24.47. Acts 8.1,4. & 10.45. & 11.18 23. & 13. 46-49. & 15. 7,14. Rom. 10.15,18. & 15.19,20. Eph. 2.17. Col. 1.23.

to Tarſhiſh] That is, as ſome, *to the ſea.* So the Chaldee and the old Latine. Which ſome expound of people coaſting upon the Arabian & Perſian Gulfs. Others, *to the Ocean:* as if it were ſaid, that they ſhall go carrying about the Goſpel both by ſea and land, unto the parts hereafter named. See chap. 60. 9. yet others among whom the Greek Interpreters take it, for the name of a particular place, whether *Tarſus*, in Cilicia, as ſome; or *Tarteſus* in Spain, as others, ſee on chap. 2.16. & 23.1.

Pul] This ſome ſuppoſe to be the ſame with *Put*, or Phut, mentioned, Jer. 46.9. & Ezek. 30. 5. and both indeed are deemed to be regions ſituate in Africa; but to be diſtinct and divers places. An Interpreter of prime note would have this *Pul*, or *Phul*, to be *Cyrene*; lying between Egypt & Tunis, taking the ground of this his conjecture from the name of a King, that ſomtime there reigned, called, as he ſuppoſeth, *Aphulla*; but by Juſtine, l. 22. corruptly, *Ophellas.* But herein a late learned Writer controlleth him; ſhewing, that Kings time to be many hundreds of years too young to give this name to that place, what ever it was, that is here ſo called: as alſo from Diadore, l. 20. and others, that that Kings right name was not *Aphulla*, but *Ophellas*, or *Opheltes*; the man himſelf a Grecian, and the name a Greek term. He would have it to be *Phile*, an Iland, with a Citie therein of the ſame name with the Iland ſituate amidſt the ſtream of the river Nilus; about ſome hundred furlongs above *Sciene* and *Elephantine* in the confines of Ethiopia and Egypt, whereof Strabo, Heliodore, Pliny, and many other, as being a place of ſome note: and he ſuppoſeth it to have its name from the ſame ground, with *Elephantine*; (*Phile* and *Elephantine*, being two Cities, for ſize and faſhion, bigneſs and beauty, ſo neer matches, nor in ſituation far diſtant, that ſome Authors have confounded them, and taken the one for the other) and to have been ſo called of the word *Phil*; which with Syrians, Chaldeans, Arabians, and Ethiopians, is uſed for an *Elephant*; that Eſay in ſtead of *Phil* giveth it *Phul*: the like change being found in many other proper names in Scripture, as in *Pau*, Gen. 36. 39. & *Pai*, 1 Chron. 1. 50. *Tou*, and *Toi*, 1 Chron. 18.9. & 2 Sam. 8.9. *Perudah*, and *Peridah*, Ezra 2. 54. and Neh. 7.57. But it may be doubted, whether the word *Phil*, for an *Elephant*, be in thoſe languages ſo ancient, as to give the name either to this *Pul*, or to that *Phile*; and whether it came not from the Greeks into thoſe languages; as to the Greeks in likelihood by the Punik, from the Hebrew Eleph, *an ox*; by them applied to the *Behemoth*, that *eateth graſs, like an ox*, Job 40. 15. nor had the Latines at firſt any other name for them, then *oxen*, as by ſome old bywords, in common uſe among them, appeareth; until they had that of *Elephants* from the Greeks: beſides, it appeareth not that this *Phile*, ſituate thus in the midſt of the river, had any large territory belonging unto it: nor is it very probable, that two cities, no further diſtant, poſſeſſed both by the ſame nation, ſomtime wholly, and in part conſtantly, and having in notion the ſame name, ſhould the one be ſo called by an Ethiopian term; the other by a Grecian: and if the names of ancient Kings be deemed to be a matter of any moment, to afford light of conjecture, for the finding out of places, as bearing their names; it might be ſuppoſed, that this *Pul* ſhould rather be ſome place in or about Aſſyria; ſince that *Pul*, and *Pil*, are in Scripture records, found to have been anciently, even before Eſays time, in the names of the Kings of Aſſyria. See *Pul*, 1 Chron. 5.26. & 2 King. 15. 19. and *Pil-eſer* or *Pilneſer*, 2 King. 16.7,10. 2 Chr. 28.20. and from this Aſſyrian *Pul*, or *Phul*, may ſome of thoſe Πύλοι, or *Pyliſi*, in Peloponneſus, whereof Srabo, and Pauſanias, have had their name; as alſo that Φύλλος, or *Phyllus*, in Theſſaly; whence Apollo had a ſirname, as Strabo, l. 9. and Φλυὸς, or *Phlyus*, whom they feigned to be *agagenes*, or a *giant*, one of thoſe whom the earth bare; ſome one of thoſe ancient *Puls*, or *Phuls*, in likelihood. See Pauſanias in his *Meſſeniakes.* Beſides that I find *Aſhur* and *Elam*, whereof more anon, mentioned in a place parallel to this, among thoſe regions, out of which Gods people were to be gathered. See chap. 11. 11. Howbeit, if the conjecture concerning this Aſſyrian *Pul*, ſhal to the learned ſeem light, I am well content that it ſo paſs, deſiring only to ſee ſome other more likely.

and Lud] *Lud* was the name of one of Sems ſons, brother to *Aſhur*, and *Aram*; the one the father of the *Aſſyrians*: the other of the *Syrians*, or *Aramites*, Gen. 10. 22. from him it is generally deemed, that *Lydia*, ſituate in that part of Aſia, which we now commonly call *Anatolia*, his poſterity there ſeating it ſelf, had its name: it was the kingdome ſometime of *Gog*, or *Gyges*, (as *Bozra*, *Byrſa* chap. 63.1.) See Herodote, l. 1. and of this *Lydia*, and theſe *Lydians* (for the name of the Countrey is put for the people) Interpreters, with one conſent, underſtand this place, nor otherwiſe do moſt underſtand that in Ezekiel, 27. 10. where *Peres*, *Lud*, and *Put*, are joyned together, as affording ſouldiery to Tyre. Howbeit, becauſe it is ſaid, Gen. 10. 13. that *Mitſraim begat Ludim*; and that *Cuſh*, and *Put*, and *Lud*, are mentioned among thoſe that were in league with Egypt, Ezek. 30. 5. and that as *Pul*, and *Lud* here; ſo *Put*, and *Lud* there, are joyned together, as neighbours: as alſo, that as *Lud* here; ſo the *Ludim*, Jer. 46. 9. are commended for archery: hence, that learned Writer, before mentioned, concludeth, that the *Lud*, both here, and in Ezekiel ſpoken of, as alſo thoſe *Ludim*, (the ſame in likelihood with theſe) are not the Lydians, ſo commonly called, but the Ethiopians, neighbours to Egypt, and their confederates; and, in ancient records, renowned for their skill at the bow. Concerning which, I ſhall not much contend, only the arguments, ſome of them, ſeem not ſo weighty; ſince that it appeareth, by Herodote, l. 1. not only that the Lydians were, in ancient times, deemed one of the *ſtrongeſt*, and *valianteſt* people in all Aſia; but that they were alſo in confederacy with the Egyptians, whom Crœſus therefore had thoughts of ſending to, for ayd againſt Cyrus: and for the joyning of them together, with *Put* elſewhere, with *Pul* here; it is no good proof of neighbourhood between *Lud* and *Put*; no more then between *Peres*, and *Lud*: and beſide, that the ſite of *Pul* here, is uncertain, the reaſon of the copulative, here inſerted, may be, becauſe this member of the ſentence endeth with an attribute annexed to them, of *handling the bow*; whereof further anon.

that draw the bow;] Heb. *drawers of bow*, (as Jer. 46. 9.) *handlers, treaders* (or, *benders*) *of bow*. Theſe, ſaith one of the Rabbines, are the Turks: but who the Anceſtors of the Turks, whom we now ſo term, were; or how in thoſe times they were ſtyled, or where they abode, is uncertain. The like character of expertneſs in the uſe of the bow, is given by Jeremy, as well to Elam, Jer. 48. 35. (where he giveth him the *bow*, as our Prophet doth the *quiver*, Chap. 22. 6.) as to *Ludim*, Jer. 46. 9. and it may well be queſtioned, whether this attribute of *drawing the bow*, being in the plural number, whereas *Pul*, and *Lud*, are both ſingular, be the character of the latter onely, or rather common to both; and that rather the reaſon of the copulative, then the neighbourhood of the nations. Our Tranſlators ſeem ſo to have deemed; and the Hebrew points which they exactly here follow, ſeem to carry it this way: that which addeth ſome ſtrength to my former conjecture concerning *Pul*, as either in, or appertaining to Aſſyria; for that *Elymais* (which all grant to be *Elam*) is by Strabo, l. 16. aſſigned to the *Aſſyrians*, as part of *Aturia*, (which indeed is no other then *Aſſyria*) and the *Elymeans* noted for skilfull archers.

to Tubal] The old Latine here, hath *Italy*; as alſo Joſeph the ſon of Gorion, placeth *Tubal* in *Tuſcany*; and it was a groundleſs ſurmiſe therefore of a learned Writer, to imagine, that ſome Hebrew Copies, had anciently *Ital*, for *Tubal*: for this ſeemeth to have given occaſion of that erroneous opinion. Tubal we find to have been one of the ſons of Japhet, Gen. 10. 2. whoſe poſterity therefore bare that name: where their ſeat was is queſtioned; for to paſs by ſome of the Ancients, who aſſign them *Theſſaly* in Greece, wherein none, I ſuppoſe, now follow them. Some place them indeed in Europe, and would have them to be the *Spaniards*, or the *Iberi* in Spain, at leaſt: for though that name did more ſpecially belong to the people, inhabiting one part of that vaſt country, bordering upon the river *Iberus*; yet the Romanes, as Strabo teſtifieth, uſed anciently, to call the whole countrey *Iberia*. But others with more probability place them in Aſia, where *Iberi* are alſo found; ſuppoſed by Strabo to have paſſed thither out of Europe; and unto theſe, Joſeph the ſon of Matthias, whom moſt of our therein follow, in his *Antiquities* referreth them. Nor doth that learned late Writer ſtep far from him, who ſeemeth to have preciſely diſcovered both their place, and their name, out of the monuments of antiquity yet extant. For of *Tubal*, ſaith he, have the Greeks made *Tibar*; as of *Picol*, *Phicor*; of *Belial*, *Beliar*; whence the region *Tibaris*, Diodore, l. 4. and the people, at firſt *Tibari*, and then *Tibareni*; who dwelling in part of Pontus, were neer neighbours both to the *Chalybes*, men of ſpeciall note for iron-works, from whom, *ſteel*, in Latine, hath its name; and to the *Moſchi*, with whom, in Herodotes ſtory, the *Tibarenes* are commonly joyned; as in Scripture alſo *Tubal* is with *Meſhec*, being the poſterity of *Meſhech*, brother to *Tubal*, Gen. 10. 2. See Ezek. 27. 13. and 23. 26. and 38. 2, 3. and 39. 1. Beſides, that ſome prints of the name of *Tubal*, or *Thubal* remain in *Thabilaca*, a City, by Ptolomy, reported to be about thoſe parts, ſo called. Howbeit, ſome ſuppoſe this nation to have had the name of *Tubal*, from *Tubal-Kain*, (whence the Latines had their *Vulcan*) the ſon of *Lamec*, one of *Kains* poſterity, the firſt inventer of Smithery, Gen. 4. 22. not as ſome of his race (for that periſhed in the floud) but becauſe of his trade, which they were generally addicted unto.

and Javan] *Javan* was likewiſe one of Japhets ſons, brother to *Tubal*, and *Meſhec*, Gen. 10. 2. Thoſe of his poſterity were termed by the Greeks, and Latines, *Iones*, *Iaones*, and *Iades*; which, though it cleaved moſt conſtantly to thoſe Greeks that were ſeated in Aſia, and came to be peculiarly appropriated unto them; yet the title of *Javan* anciently took in all Greece, and Macedonia alſo with it: whence it is, that Alexander is termed *the King of Javan*, Dan. 8. 21.

to the Iles afar off] Or, ſimply, by way of appoſition, *the Iles*, or *thoſe Iles afar off*; or, *thoſe remote countries*, (as the word is oft uſed in this Prophecy. See Chap. 20. 6. & 49. 1.) ſuch eſpecially, as were beyond the ſea, or coaſted, and bordered upon the Sea. See Chap. 11. 11. to thoſe, with whom the Jewiſh people had little commerce in times paſt.

that have not heard my fame,] Or, *the report of me*; as Chap. 53. 1. where Chriſt had not been named, Rom. 15. 19. where the Goſpel had never been preached before, Chap. 52. 15. & 65. 1.

neither have ſeen my glory;] In that manner, as his own people had done, Pſal. 27. 4. & 63. 2. & 106. 5.

and they ſhall declare my glory among the Gentiles.] Or, *that they may declare my glory among the Gentiles*; as ver. 18. fulfilled in the Apoſtles, and other of the faithful, ſent out from the Jews, to publiſh the glad tidings of the Goſpel, concerning the glorious riches of Gods grace, in the ſalvation & inheritance purchaſed by Chriſt. See before on the firſt branch of this verſe. See alſo, Rom. 10. 14-18. & 16. 25, 26. Eph. 1. 17-22. & 3. 8, 9.

V. 20. *And they* ſhall *bring all your brethren* for *an offering unto the Lord, out of all nations*,] They ſhall bring home into the Church of God, the converts of the Gentiles, and preſent them there as an offering unto God. See Chap. 60. 9. The Jews underſtand it of the remainder of their nation, that had not yet returned home, thus to be ſent into their countrey in great honour and ſtate, after the diſcomfiture of Gog, and Magog: And a late Writer of the diſmiſſion, and ſetting free of the Jews, taken captive in the Macedonian and Syrian Wars, after Judas the Maccabee his proſperous ſucceſſes. But the bringing in of the Gentiles, ſeems rather to be deſcribed here, as elſe-where; with ſpecial eye, and reference, to the return of the Jews from the Babylonian captivity, together with the accommodations of ſeveral nations, at Cyrus his command, afforded unto them, for the more eaſeful and commodious conveyance of them into their own country, Ezr. 1. 1-6. See Chap. 45. 9, 22. & 60. 4, 9.

your brethren] The convert Gentiles, made, by faith, the ſeed and children of Abraham, as well as ye, Rom. 4. 11, 12. Gal. 3. 16, 29. yea, the children of God, as well as ye, Joh. 1. 12, 13. & 11. 52. Gal. 3. 26, 28.

for *an offering to the Lord*] Conſecrate to him and his ſervice, Rom. 12. 1. & 15. 16. Phil. 2. 17. the word, *for*, is ſupplyed; as Gen. 4. 3.

out of all nations.] See ver. 18.

upon horſes, and in chariots, and in litters, and upon mules, and upon ſwift beaſts,] Various means of conveyance heaped up, to intimate a plentiful affordance of all gracious helps requiſite for the bringing of Gods Elect home unto Chriſt. See other expreſſions looking the ſame way, Chap. 60. 9. ver. 12. Of *horſe*, and *chariots*, ſee on Chap. 24. 7. Gen. 50. 9. nor need we, with the Jewiſh Commenters, ſuppoſe *iron chariots*, though ſuch were uſed in war, Judg 4. 3. theſe being intended onely for travel.

litters] The Jewiſh Criticks are much divided about this word, being found no where in this notion, but here, and Num. 7. 3. there in the ſingular number; here in the plural. Some of them, would have it ſignifie *paniers*, or *doſſers*, or the like, faſtened together, and ſo laid upon a beaſts back, to carry neceſſaries in, and to ride, if need be, between them: but what ſhould ſuch implements do with *wains*, or *wagons*, wherewith it is there joyned. Others therefore render it *wains*, or *wagons yoaked*, drawn with a yoke of oxen each of them, which might well ſuit with what followeth of *twelve oxen*, for *ſix wagons*, could any good reaſon be rendred of ſuch ſignification of the word. Others tell us, the right is, that it goes for ſome beaſt; and we find a creeping creature indeed ſo termed, Lev. 11. 29. but very unfit ſure to be uſed about *wagons*: Our Interpreters well render them, their *covered wagons*; that is, *cloſe wagons* as ſome term them: the word, in its firſt notion, ſignifieth, *a torteiſe*, though the Greeks render it, *a crocodile*. Now from the ſwelling up (for it hath very neer affinity with a word that ſignifies *to ſwell*, Num. 5. 21, 22, 27.) or, riſing, ſhield-faſhion (whence *a ſhield* alſo is, in Latine, ſo termed) of the torteiſes ſhell, both in Latine, and other Languages, were *arched*, and *vaulted roofs*, or works of any ſort ſo called; and from that faſhion of covering, were thoſe *wains*, or *wagons*, ſo termed, being appointed to carry the materials of the Tabernacle; and it may well here be rendred, *coaches*, or *litters*, ſuch being uſually much of that making. And that learned man therefore ſeemeth to have ſpoken himſelf without ground, who denieth any ground to be found in the Hebrew, for the rendring of them *arched*, or *covered wains*, or *wagons*, as ſome Interpreters of prime note have done: his rendring them *narrow wains*, or *wagons*, becauſe the like Ethiopick term is uſed for *narrow*, Mat. 7. 13. to me ſeemeth leſs probable, and further fetcht: but thereof, let others deem.

mules,] On theſe, great ones, Kings ſons, yea, Kings themſelves uſed to ride, 2 Sam. 13. 29. & 18. 9. 1 King. 1. 33. and with *horſes*, and *mules*, in great ſtore, beſides *camels*, and *aſſes*, for carriage, were thoſe furniſhed, that went up, firſt, after the diſſolution of the Babylonian deportation to Jeruſalem, Ezr. 2. 66. Neh. 7. 68.

ſwift beaſts] To the ſame purpoſe, moſt of the Jewiſh Doctors, affirming the word to ſignifie a kind of *camel*, ſwifter then ordinary (ſee on chap. 16. 1.) ſuch as the *dromedary*, chap. 66. 6. ſo called, ſay they, of a word that ſignifieth *to skip*, or *dance*, 2 Sam. 6. 14, 16.

becauſe they have a kind of skipping or jumping pace;though ſome from the ſame place and ground, would have it rendred, *pacing beaſts*, or *amblers* that keep a meaſure in their pace, and ſeem to dance as they go; as the word is in that place rendred. The Chaldee rendreth it *with hymns*, or *praiſes*; and one of the Rabbines following him, *with mirth and dances*; as David conveyed the Ark to Sion: and another, *with ſheep*, for ſacrifices, expounding this, by that, which in ſound of letters cometh neer it, Chap. 16. 1. and indeed the word rendred *dancing*, ſeems to have its originall from the manner of *ſheep*, *rams* eſpecially, ſporting themſelves in their paſtures; the word *car*, ſignifying as well *paſture*, as *ſheep*, *ram*, or *wether*, Chap.16.1. and thence the word, *carcar*, *to skip*, and *ſport*, as they uſe to do, Pſal. 114. 6. The ancient Greeks render it, *with ſhades*, or *umbellaes*; ſuch as travellers uſe to carry in thoſe hot countries on the top of a cane,made on light ſtuff,and ſpread circle-wiſe, for ſhadow. Some other of the Greek, and ſo the old Latine, which ſome of ours alſo follow, in *caroches*, or *coaches*; ſuppoſing it to be another ſort of receits, for carriage, diſtinct from the former. The ambiguity is the greater, becauſe the word is no where elſe read: I ſuppoſe the firſt moſt probable, becauſe it ſorteth beſt with the root, whence the word ſeems to ariſe.

to my holy mountain Jeruſalem, ſaith the Lord,] Heb. *upon*, or *unto*, (as 1 Sam. 1. 10. & 2. 11.) *my mountain of holineſſe* (as chap. 65. 11, 25.) *Jeruſalem*; either by appoſition ſimply, *Jeruſalem*; ſo termed, becauſe it ſtood, though in a plain, yet on a knole. See Jer.17. 3. or, *to my holy mountain*, the hill of *Jeruſalem*, as Chap. 10. 32. or, at *Jeruſalem*; as Pſal. 68. 29. to mount-Sion,a type of the Church, Chap. 56. 7.

as the children of Iſrael bring an offering in a clean veſſel, into *the houſe of the Lord.*] That is,ſay the Jewiſh Maſters,they ſhall bring them in goodly apparel, and rich rayment, ſuch as is fit to go unto Gods houſe with, Zach. 3. 4, 5. and as *a gift*, or *offering*, that was not to be redeemed, Lev. 27. 28, 29. The meaning is, that as nothing, which was not pure, or holy, might be brought into Gods houſe, Chap.52. 11. Ezr. 8. 28. Pſal. 93. 5. ſo theſe Gentile Converts ſhould no longer be deemed prophane,or impure, and ſecluded, and ſequeſtred, therefore, from acceſſe unto Gods houſe; but as perſons purified, by faith in Chriſt, ſhould be admitted into the body of Gods Church, his houſe, 1 Tim. 3. 5. and have ſociety in it with the Saints. Act. 10. 15. & 11. 8, 18. & 15. 9. & 26. 18. Eph. 2. 19. See Chap. 56. 3, 7.

into] Or unto; the particle is wanting; but to be ſupplied; as Chap. 13. 2.

V. 21. *And I will alſo take of them for Prieſts*, and *for Levites, ſaith the Lord.*] The Jewiſh Doctors are ſomewhat puzzled about theſe words. Some of them ſay the meaning is, concerning theſe onely now brought, whereof ſome might be of the Prieſtly linage, and ſome of the Levitical Progeny; that albeit, they had ſtaid long behind their brethren, in forrein parts more remote, inſomuch that they were grown now out of remembrance; yea, had peradventure alſo lived after the faſhion of thoſe Heathen,among whom they abode, or had been in ſervitude, and put to baſe employments among them, which might be deemed to make them unfit for, and uncapable of returning to ſuch offices again: yet upon their return, God would take them again, ſuch of them as were of the Prieſtly race, for Prieſts; and ſuch as were of the other Levitical Families, for Levites, and for Levitical employments. But ſome of them go a ſtep further, and ſay it is meant, as well of the Gentiles that bring them, as of thoſe that are brought by them, that God would take them into office. That which others ſtartle at, as if ſome Gentiles then ſhould be admitted into ſuch places; And this to avoid therefore, ſome of them expound the text, *I will take of them for the Prieſts, and for the Levites*; that is,ſay they,not *to be Prieſts*, or *Levites*, but to do ſervice unto them; to be as the Gibeonites, *hewers of wood*, and *drawers of water*, for the ſervice of the Sanctuary, and of them, that either as Prieſts, or Levites, ſhould miniſter therein, Joſh.9. 23, 27. To which purpoſe alſo they would force in that of Zach.14. 21. *In that day the Canaanite*,(that is, ſay they, *the Gibeonite*) *ſhall be no more in the Lords houſe*: for theſe Gentile Proſelytes ſhall then ſerve as they did. They might more ſeemingly have alledged that paſſage, Chap.61. 5, 6. But of that ſee there. Mean while ye may obſerve, how poor ſouls, they ſhut their eyes againſt the light that not ſhineth only, but blazeth and flaſheth full in their faces. They ſhall be brought, ſaith God, in ſtate, as holy ones,home to my houſe; and *I will alſo* (as ſpeaking of a further, and higher degree of honour) *take of them*; what to do with them? think we; to account them as *accurſed* ones, and to make *bond-ſlaves* and drudges of them? as Joſhua ſpeaks of the Gibeonites. No, nothing leſs, but to advance them to honourable places, to make *Levites* and *Prieſts* of them; as moſt of them expound the words of the text: even he himſelf, among the reſt, who relates the other, as his Fathers opinion. And it were a fond thing to ſay, that God would take of them for Prieſts and Levites, that were ſo born, and ſuch already. Of the convert Gentiles, though *aliens by birth*, therefore the place is cleer, whom God elſewhere promiſeth,that he will not onely *bring to his houſe*, but as he ſaith of the Eunuch (for the promiſe alike concerneth either) *give a name,and a place, in his houſe,and within his wals*, Chap. 56. 5-7. The onely difference between that place, and this, is, that the office, or place there-mentioned,is that ſpirituall Prieſthood, which all true Chriſtians ſhare in, and is therefore there promiſed unto every one of them in general: of which, 1 Pet.2.9. Rev.1.6.& 20. 6. whereas here under the name of *Prieſts*, and *Levites*, is intimated the miniſtery of the Goſpel, the office of *Paſtors and Teachers*, whoſe calling, and employment is, to teach, inſtruct, and edifie Gods people, Jer.3. 15. Eph. 4. 11, 12. 1 Tim. 3. 2. & 4. 13, 16. 2 Tim.2. 24, 25. & 4.1,2. that which was the office of the *Prieſts*, and *Levites*, in times paſt Deut.33. 8,10. 2 Chron. 17.7-9.& 19. 8-10.& 30. 22. Mal.2.6, 7. and it is not therefore ſaid here, *I will take them all*, as in that other place: but *of them, not all*, 1 Cor.12. 28, 29. Eph.4 11. Heb.5.4. but ſome of them, as Timothy,Act.16. 2,3. Titus, Gal.2.3. and others. Howbeit, I ſuppoſe they are a little over-curious, that would have *Biſhops*, or *Presbyters*, and *Deacons*, Act.6.2-3. Phil. 1.1.1 Tim.3.2,12. here intended, as anſwering to the *Prieſts*, the one; to the *Levites*, the other.

V. 22. *For as the new heaven, and the new earth, which I will make, ſhall remain before me, ſaith the Lord; ſo ſhall your ſeed and your name remain.*] Here again, do ſome of our Jewiſh Maſters ſtrain their wits. For they will needs have the former part of this collation, to be underſtood of the frame of heaven and earth, at firſt created, Gen.1.1. and the *heaven*, ſay they, is called *a new heaven*; becauſe it continueth in that newneſſe in which it was at firſt; nor is it grown old, but it is ſtill as it was at firſt, Pſal.119. 89-91. and the *earth* is termed *new*, becauſe it ſtill continueth as at firſt it was; howſoever, the race of thoſe that are upon it alter and decay, go and come, Eccl. 1. 4. But they forget what God had promiſed before, Chap. 65. 17. to wit, that he would *create a new heaven, and a new earth*, unto which theſe men,did they not wilfully wink, might eaſily ſee, that this paſſage hath a manifeſt and cleer relation. It is true indeed, that God doth ſometime illuſtrate his conſtant purpoſe of the continuance of his Church to the worlds end, by collations taken from the conſtant, and continued courſe, and entercourſe of the creature,from the firſt conſtitution of it unto the worlds end, Jer. 31. 35, 36. & 33. 25, 26. But it is apparent, that he here ſpeaketh of that *new heaven*, and *new earth*, that was to come in the Kingdom of the Meſſias, Heb.12.28. unto whoſe times alſo, the moſt of them refer that prediction; and,under whom,the face and ſtate of the Church ſhould be ſo renewed, that is, ſhould ſeem to be a new world, 2 Cor. 5. 17. See on Chap. 65. 17.

new heaven, and new earth] Not the ſame, or ſuch as are, or were formerly; but ſuch as never was before; as, *a new* thing, Num. 16. 30. Jer.31. 22.

which I will make] Not have already made. Heb. am *making*, or am *creating*, Chap. 65. 17. am about to create, and make.

ſhall remain] Or, *abide*. Heb. *ſtand*; as Chap. 10. 32. Pſal. 33. 11. Jer. 32. 14. not be altered again, as the former ſtate of the Church was, Heb. 8. 13. & 9. 9, 10. & 12. 27, 28.

before me] Or, *in my ſight*; who have mine eye conſtantly on it, to protect it, and ſupport it, Chap. 27. 3. Zach. 2. 5, 8.

your ſeed] A ſeed of faithfull ones, Jer. 31. 36. & 33. 26.

your name] See Chap. 65. 15. but here, as the Rabbine well obſerveth, *ſeed*, and *name*, are but under two diſtinct notions, and two divers terms, in ſubſtance the ſame thing, 2 Sam. 18. 18. Pſal. 83. 4.

remain] Heb. *ſtand*; that is, continue for ever; as before, Mat. 16. 18.

V. 23. *And it ſhall come to paſſe*, that *from one new Moon to another, and from one Sabbath to another, ſhall all fleſh come to worſhip before me, ſaith the Lord,*] The conſtancy of the faithful, under the Goſpel, in frequenting the ſervice, and worſhip of God at their Church-meetings, is here foretold; deſcribed in terms borrowed from, and alluding unto, the ſolemn manner and ſet-times of conventions, to that purpoſe, which were in ordinary uſe formerly among Gods people, Pſal. 110. 3. See the complement, Act. 2. 42, 46.

it ſhall come to paſſe, that] Heb. *it ſhall be*, that; as Chap.4.3.

from one moneth to another, and from one Sabbath to another,] Heb. *from moneth in*, or *to his moneth*; or, *from new-moon in*, or *to his new moon*; *and from Sabbath in*, or *to his Sabbath*; that is, as the Jewiſh Commenters well expound it, *every moneth*, or *new-moon* conſtantly; and ſo, *every Sabbath.* So oft as new moon or Sabbath, ſhall come, So 1 Sam.7.16. 2 Chron.24. 5.& Zach. 14. 16. a place parallel to this, *from yeer in*, or *unto yeer*, that is, conſtantly *every yeer*, or *yeer by yeer*; as Neh. 10. 35, 39. one of the Jewiſh Criticks draweth hither that, Exod. 5. 19. *the matter of the day, in its day*; to which might be added, ſomewhat neerer to this, *the matter of the yeer, in*, or, *within*, or *by the yeer*, 2 Chron. 9. 24. but the forms are not the ſame with this; that, of any other, comes neereſt to it; *from day to day, and from moneth to moneth*, Eſt. 3. 7. Again, one of them would have the lengthening of the former prepoſition,by a [illegible] adjection,to imply the conſtancy of their acceſs, without omiſſion of any of thoſe times. And true it is, that in ſome formes, the word ſo uſed, ſeems to have ſome emphaſis; as 2 King.4.8. where, *from his paſſing by*, is not amiſs rendred, *ſo oft as he paſſed by*; as alſo, 1 Sam. 18. 30. *from their going forth*, might as well be rendred, *ſo oft, as they went forth.* Howbeit, becauſe that adjection is ordinarily, in other forms of ſpeech, where no ſuch matter is intended; as Chap. 28. 19. Exod.36. 5. as alſo it is found, in like manner, uſed, with other particles, Judg. 6. 5. Jer. 51. 28. nor are the forms alike to this, in the places produced, in which alſo the phraſe ſeems to have ſuch force from the prepoſition it ſelf, rather then from that adjection; the note ſeemes to me, to be of no great weight: the ſame Author would have the words read disjunctively; *from moneth to moneth*, *or from Sabbath to Sabbath*. The one, for thoſe that were more remote from Jeruſalem, and therefore could not come above once a moneth thither: The other, for thoſe that were neerer at hand, and might repair thither every Sabbath: but then the *Sabbath* ſhould rather have been ſet in the firſt place, *every Sabbath, or every new-moon*, every moneth at leaſt: and this therefore ſeemes a meer needleſſe nicety. Theſe ſet-times are mentioned, becauſe the moſt frequent ſolemnities, the *new-moon* coming every moneth, Num. 10. 10. Pſal. 81. 3. the *Sabbath* every week, Lev. 23. 2, 3. See Amos 8. 5. There want not of ours, that expound the words, as underſtood, not of coming to worſhip, *moneth after moneth*, or *Sabbath after Sabbath*; but of a continual ſervice of God, without intermiſſion, all the time between new-moon, and new-moon, and between Sabbath, and Sabbath, (as intimating the obſervation of a perpetual Sabbath) and not at ſet-times and ſeaſons onely, as it was with the Jewiſh people, Rom. 14. 5. Gal. 4. 10. Col. 2. 16. But the conſtant uſe of the phraſe doth ſufficiently confute them.

all fleſh] All ſorts of men: all people and nations indifferently, without exception, exemption, or excluſion of any; as well Gentiles, as Jews, ver. 20. Chap. 40. 5. & 56. 7. Joel 2. 28, 32. Rom. 10. 12, 13.

come to worſhip before me.] Or, *in my preſence*. Heb. *to my face*; as Pſal. 42. 2. in the Aſſemblies of Gods people; where God is, by his ordinances, in ſpecial manner, preſent, as ſometime in his Tabernacle and Temple: for they Judaize too much, that reſtrain this to the Gentiles repairing to worſhip in the utter Court, whereunto ſometime they had free acceſs, 1 King. 8. 42, 43. See Joſeph of *the Jewiſh war*, l. 6. c. 14.

V. 24. *And they ſhall go forth, and look upon the carcaſſes of the men, that have tranſgreſſed againſt me;*] From the mercies and favours wherewith God would ſo abundantly endow and dignifie his faithful ſervants, the Prophet returneth to thoſe heavy judgments, that God would execute upon thoſe wicked and diſloyal ones, whom he had threatned to be avenged on before, ver. 15, 16. of which he would have his faithfull ones, whom they had ſcorned and wronged, to be ſpectators and eye-witneſſes, Pſal. 58. 10.

they] Thoſe added to the Church, ver. 23. Act. 2. 47.

go forth] Come out of their graves, ſay ſome of the ancients, underſtanding it, of the reſurrection, Joh. 5. 28. come out of the world, ſay ſome late Writers, and joyning themſelves to the Church; go out of Jeruſalem, ſay ſome of the Rabbines: and it is not improbable, that an eye might be unto ſome ſuch occurrents concerning that people, wherein, having been ſtreitned by ſieges, or inroads, upon the defeat of the adverſe party, they regained liberty to look freely abroad. See Chap. 33. 17.

and look upon] Or, *to ſee*; as Joſh. 24. 9. ſome exemplary judgments of God, inflicted and executed on the wicked, for their contempt of the Goſpel, their profaneneſs, idolatries, and other impieties. See Rev. 6. 4, 8. & 8. 7, 9. & 9. 5, 6, 18, 20. & 16. 2-10, 21. & 19. 20, 21. for that ſeems too harſh of thoſe, who would here expound, *ſeeing*, by *hearing*, the torments of hell preached: Nor that of others ſo fit, that refer it, to the reall ſight of hell, and perſons therein tormented, after the laſt day, Rev. 14. 10. though I deny not, but that by the hideous' ſpectacles here-mentioned, thoſe torments are here typified.

the carcaſſes] Of thoſe of Gogs and Magogs forces, that ſhall lie ſlain upon the mountains neer unto Jeruſalem, ſay ſome of the Rabbines, Ezek. 39. 4, 5, 9. or lying, as others ſay, *in the valley of Jehoſaphat*, Joel 3. 12, 14. and others, again, in *Tophet*, in the vale of *Gehinnom*, Chap. 30. 33. Jer. 7. 31-33. and it is not unlikely, but that ſome reſpect might be had in this paſſage, either to the carkaſſes of thoſe that lay ſlaughtered for ſome time in the former place, after that they had diſpatched one another, in the reign of Jehoſaphat, 2 Chron. 20. 23, 24. or, of thoſe Aſſyrians in Sennacherib's Camp, deſtroyed by the miniſtery of an Angel, Chap. 37. 36. whom that latter place of Tophet concerneth. Apparent enough it is, that this execution of Gods wrath on the wicked, is here deſcribed, by a reſemblance taken from dead bodies, that after great ſlaughter made of them, lie a long time above ground unburied, either as deemed unworthy to be at all interred; or, becauſe in regard of the multitude of them, it cannot ſuddenly be effected. See Ezek. 39. 12.

for their worm ſhall not die, neither ſhall their fire be quenched;] Or, *how their worm dyeth not, nor is their fire quenched*; as the particle is ſometime uſed. See on Chap. 51. 2. The Prophet, in this clauſe, purſueth the allegory taken from corpſes unburied: and this the Jewiſh Doctors, ſome of them, taking notice of; but withall taking it literally, ſay, this ſhall be part of the ſtrange ſign, ver. 19. that ſhould be ſhewen upon Gogs, and Magogs army, that though the judgment inflicted on them, be by fire, Ezek. 38. 22. yet the worms, that bred in their carcaſſes, lying many moneths unburied, Ezek. 39. 9. ſhall live in the fire: which fictions, others to ſhun, ſay, that the *worm* hath reference to the bodies unburied; the *fire*, to their cities burnt down with fire from above, Ezek. 39. 6. See Rev. 20. 8, 9. But ſuch ſalves need not: the *worm* hath reference to ſuch vermine, as is wont to breed in, and feed on, dead corpſes; ſuch carcaſſes eſpecially as lie ſo long above ground, untill they rot, and become as dung, or carion, Job 12. 14. & 21. 26. Pſal. 83. 10. Chap. 14. 11, 19, 20. the *fire*, to the burning of ſuch bodies, not fit now to be ſtirred, or removed, but to be conſumed by fire, in the places where they lie, Chap. 9. 5. & 30, 33. Ezek. 39. 9. So that the reſemblance is taken from the bodies that lie rotting on the face of the earth, till they crawl all over with worms and magots, and in regard both of their unfitneſſe to be managed, and the multitude of them, it is a long time, ere they can be conſumed with fire; and becauſe the ſight of ſuch muſt needs be a very loathſome ſpectacle, it is therefore added;

and they ſhall be an abhorring unto all fleſh.] Or, *are a loathſomneſſe*, or *moſt loathſome unto all fleſh*; unto every creature; or to all thoſe that behold them, one or other; as ver. 23. the word here uſed, is no where elſe found, but here, and Dan. 12. 3. where it is rendred, *contempt*: but might better be, *loathſomneſſe*, or *deteſtation* there; *moſt loathſome*, or, *moſt deteſtable* here: (*loathſomneſſe*, being put for *extream loathſome*; or, *deteſtation*, for *moſt deteſtable*: as *abomination*, for *moſt abominable*, Jer. 44. 4. *deſolation*, for, *extream deſolate*, chap. 64. 10.) for *contempt*, is a term of too low an alloy. The ancient Greek rendreth it, here, *a ſight*, or, *a ſpectacle*, clipping off its firſt letter: The old Latine, *a ſatiety of ſight*, which came from the Chaldee, who cut it aſunder, and unadviſedly made two words of one. Some of the Jewiſh Criticks ſay, it cometh from a word, that ſignifies, *a worm*: they all herein agree, that it imports ſomewhat very loathſome, and deteſtable. By the whole ſimilitude, or allegory, that dreadful, direful, and deteſtable condition is expreſſed, that ſhall, at firſt, or laſt, befall all obſtinate wicked ones, ſometime in exemplary judgments executed upon them in this world; partly, by inward torture of mind, Dan. 5. 6. partly, by corporal pains, 2 Chron. 21. 18, 19. Act. 12. 23. and ignominious uſages, Chap. 22. 17, 18. Jer. 22. 18, 19. amids which, this alſo is one part of their miſery, that they are, generally, rather abhorred, then pitied, Pſal. 52. 5-7. & 64. 7-9. but ever, if they do eſcape vengeance here, after this life, immediatly in their ſouls; and at the laſt day, in ſoul and body joyned together again; which the Jewiſh Writers alſo grant to be here principally intended: at what time their condition ſhall be everlaſtingly ſuch, as if carcaſſes ſwarming with worms, feeding on them, and committed unto the fire, could be ſenſible of either, and ſhould always ſo live and continue, with thoſe worms inceſſantly gnawing of them, and that fire unquenchable, for ever tormenting them; for thus are the torments of hell, in Scripture, deciphered, wherein wretches are to abide eternally, without either end, or eaſe, with ſome relation therein had to Tophet of Gehinnom, where corpſes lay continually rotting, or fire was conſtantly burning for the conſuming of them. See Ch. 30. 33. Mat. 3. 12. & 10. 28. & 18. 8, 9. & 23. 41, 46. Mar. 9. 44. Jam. 5. 3. Rev. 14. 10, 11. & 19. 20. & 20. 14, 15.

The Jewiſh Maſters out of a ſuperſtitious fancy, becauſe they would not have this Prophecy conclude with ſuch diſmall terms, as this laſt verſe endeth in, repeat again the foregoing verſe after this, as thereby to ſalve and avert the evil preſage of it. But that is a ridiculous, as conceit, ſo device and practice of theirs. Well it would be, both for them, and others, ſo to order their ways here, that they might not meet with ſuch a diſmal cloſe, or paſs unto ſuch a direful condition, when they depart hence. See the like at the end of the Lamentations of Jeremy.

ANNOTATIONS

ON THE BOOK OF THE PROPHET

JEREMIAH.

The Argument.

THE Prophet Jeremy was a Prieſt, and ſo an ordinary Teacher, (which ſome other of the Prophets were not) before his entrance upon this extraordinary employment. This he began (being in his younger years thereunto called) under a good King Joſiah; *in times, though bad enough (the main body of the people, notwithſtanding all the care and endeavour of that godly Governour, continuing ſtill inclined to their former idolatry, and other wonted evil courſes) yet nothing ſo bad, as not long after they proved, when that pious Prince was by immature deceaſe taken away, who had kept them yet within ſome compaſs of external conformity, and reſtrained them from the publick profeſſion, and open practice of ſuch abominations, while he lived. But the Kings that ſucceeded him, being themſelves alſo addicted to like impieties, and exceſſes, and complying with the people therein; all things in ſhort time, grew to ſuch an height of corruption, both in Church and State, that the Prophet having a long time, as one ſtriving and ſtrugling againſt the ſtiff ſtream of a ſtrong torrent, in vain laboured to reclaim them; and having endured much oppoſition by the falſe Prophets, and ſuſtained much hard meaſure from the Prieſts, Princes, and People, for the faithful performance, and due execution of his office, (under which ſome expreſſions of humane frailty, at ſome times, brake from him) he was, at length, conſtrained to denounce from God, the utter ruine and deſtruction of that whole State; which, by the Chaldeans, God accordingly made good. Howbeit, withal for the comfort and ſupport of the faithful, he foretelleth their return, after ſeventy years captivity; and the enlargement of the Church, by that bleſſed Branch, the Meſſias: withal, adjoyning divers Prophecies againſt thoſe ſeveral Nations, that had been either the deſtroyers, or the oppreſſours of Gods people.*

Upon the ſurpriſal of the City by the Chaldeans, he was by the King of Babylon his ſpecial appointment, ſet at liberty: but was ſhortly after carryed away by force, into Egypt, among the reſt of the people, which Prince John, *and his Complices, upon the murther of* Gedaliah, *whom the Chaldean King had made Governour of the Land, for fear of the Chaldeans, againſt Gods expreſs charge, did thither tranſport. There continued he propheſying, how long, it is not certain: howbeit, being called unto that office in the thirteenth of* Joſiah, *it could not be leſſe than between fourty and fifty years that he ſpent in that employment. In Egypt it is not unlikely that he ended his dayes; though how, in what manner, or by what means, is as uncertain, as the time of his abode in thoſe parts.*

Some other things ſeem to have been written by him, which are not now extant, beſides the Sermons and Prophecies recorded in this booke: as a ſolemn Lamentation *compoſed upon the death of Joſias, 2 Chron. 35. 25. that* roll *or* volume, *which Baruc engroſſed for him, containing a* Summary *of all his fore-going Sermons,* Chap. 36, 2, 18. *and the ſame enlarged with ſome farther* Additionals, Chap. 36. 32. *But the main, yea, in likelihood the whole ſum and ſubſtance of both theſe, we have at large in the records of this Book. As for that* Epiſtle, *that goeth under his name, as written to his Countrey-men, that either were to be, or were already in captivity at Babylon, (diverſe from that ſpecified and recorded here,* Chapter 29.*) it is deſervedly deemed a meer counterfeit, as well as thoſe* Prophecies *of Baruc, whereunto it is adjoyned.*

CHAP. I.

Verſ. 1. THE *words of Jeremiah the ſon of Hilkiah of the Prieſts,* that were *in Anathoth in the land of Benjamin.*] The three firſt verſes of this Chapter ſeem to contain an Inſcription; or Title, of the main body of all the Prophecies, and Sermons, in this whole book recorded: of all in general, in this verſe: of thoſe more ſpecially from his firſt calling, unto the time of the captivity, in the two next verſes.

The words] That is, Sermons, or Prophecies; as, *The word that Eſay ſaw,* Eſay 2. 1. and, *The words of Amos,* Amos 1. 1. and, *The words of the Preacher,* Eccl. 1. 1. ſome render it, *The book,* and would have it to deſign no more, than what is delivered from hence, unto the end of the thirty ninth Chapter: from whence ſay they, another book beginneth: as in the Revelation of John, from the eleventh Chapter the like, Rev. 10. 9, 11. But I ſuppoſe the term here to be of larger extent, and to take in the whole volume of Prophecies, that bear the name of this Prophet. Nor is it probable, that all thoſe enſuing prophecies from Chapter 39. ſhould be of later date, than Zedekiahs captivity; yea, concerning ſome of them, the contrary is apparent. See chap. 51. 59.

Jeremiah] Heb. *Jirmjahu*; and ſo conſtantly in this book; as *Jeſhajahu,* and *Jechizkijahu,* and the like; though elſewhere alſo, ſometime, *Jirmja*: whereof ſee on Eſay 1. 1. The Greeks render it *Jeremias,* Mat. 2. 17. & 16. 14. we in Engliſh, ordinarily, *Jeremy*; as *Zachary,* and *Timothy,* 1 Tim. 1. 2. and ſo our former Verſions exhibit it. It ſeems to ſignifie one *raiſed up by God,* 1 King. 14. 17. & 16. 2. 1 Sam. 2. 7. Pſa. 9. 13. and was a name, not unuſual, among Gods people, as appeareth, 2 King. 24. 18. 1 Chro. 5. 24. & 12. 4, 10, 13. Neh. 12. 1.

the ſon of Hilkiah] Added to diſtinguiſh him from others, that might be in thoſe days of that name. Of the groundleſs conceit of the Rabbines, concerning ſuch denominations of Prophets from their Parentage; ſee on Eſay 1. 1.

Hilkiah] Heb. *Chilkijah,* or *Hilkijah,* as the name is found written, 1 Chro. 6. 13, 45. or, *Chilkijahu,* or, *Hilkijahu*; as here, and Eſay 22. 20. See there. The Greek, and Latine, ordinarily render it, *Helkias*; as *Benjamin,* for *Binjamin,* Phil. 3. 5. and for *Jeſhijah, Joſias,* Mat. 1. 11. Of this name divers were, as one here mentioned; and another that was high Prieſt under Joſias, 2 King. 22. 8. whom the Chaldee Paraphraſt, the Jewiſh Doctours, divers of them, and not a few Chriſtian Writers, with whom the Authors of our Geneva Annotations concur, ſuppoſe to have been the Father of this our Prophet: But hereof there is no great probability; for, to omit all other arguments, that ſeem to perſwade the contrary, the high Prieſt had his houſe and abode conſtantly at Jeruſalem; whereas this *Hilkiah* had his dwelling at *Anathoth*, ſubjoyned here, in likelyhood, of purpoſe to diſtinguiſh him from that other of the ſame name, being high Prieſt; yet living, and exerciſing that function, ſome ſpace of time, after that Jeremy began at firſt to propheſy, as appeareth from 2 Kin.22.4. compared with the very next verſe of this Chapter. Nor ſeems that of force ſufficient to take this off, that of Abiathar the high Prieſt under Solomon, it is ſaid, that he had *fields of his own* inheritance *at Anathoth*, 1 Kings 2.26. for albeit, he ſo had, yet lived he at Jeruſalem until Solomon depoſed him, and confined him thither; whereas of this Hilkiah there is no ſuch thing read, but that he made his abode at Jeruſalem, as his place required, 2 Kings 22.4,8.

of the Prieſts that were *in Anathoth*] Heb. *Of the Prieſts in Anathoth.* Or, *at Anathoth*, rather; becauſe the name of a Town, or City; as 2 Kings 2.28. 1 Chron.4.28,31. one of the Prieſts that dwelt there: it being one of the Cities out of the Benjamites lot aſſigned to the Prieſts, Joſ.21.18. 1 Chro.6.60. ſee Eſay 10.30.

in the land of Benjamin] In that portion of the land of Canaan, which by lot was aſſigned unto the poſterity of Benjamin, Joſ.18.11. Jacobs youngeſt ſonn: Of whoſe name, ſee Gen. 35.18. Heb. *Binjamin:* But we follow herein the Greek pronunciation, as in many other names, Acts 13. 21. Phil.3.5. See chap.37.12.

V. 2. *Unto whom the word of the Lord came in the days of Joſiah, the ſon of Amon, King of Judah, in the thirteenth yeer of his reign*] In theſe words is preciſely related the time, and yeer, wherein Jeremy was called unto this Prophetical function, from being an ordinary Prieſt, to be an extraordinary Prophet, and began to execute the ſame.

unto whom the word of the Lord came] Heb. *Whom the word*, or, *a word of the Lord* (as 2 Sam.7.4.) *was unto him*; a kinde of elegant redundancy, in that language, very frequent: The like whereunto, ſee Gen.1.11. Pſa. 1. 4. 2 Sam. 6. 22. Now by *the word of the Lord*, here, ſome underſtand *a charge*, or *commiſſion*, made out by God unto Jeremy, for the exerciſe, and execution of his Prophetical employment, and the publiſhing of theſe his Prophecies; as they conceive the word to be taken alſo, Hoſ.1.1. Lu.3.2. Joh.10.35. *word*, for *charge*, or *commiſſion*, or *command*; as 1 Kin.12.24. Eſth.1.12. & 3.15. and ſo ch.26.1. Others conceive it to deſign the ſubject matter of his prophecy, or that which was revealed to him, and he enjoyned to publiſh; as, *the word which Eſay ſaw*, Eſay 2.1. & Gen.15.1. *the word*, or, *a word of the Lord was to Abraham*; where no ſuch charge, or commiſſion, is implyed: and ſo *the word of the Lord*, here; and *the words of Jeremy*, v.1. are in effect, and ſubſtance, one and the ſame; called *the word of the Lord*, becauſe proceeding from him, and delivered in his name, v.4,7. *the words of Jeremy*; becauſe by him delivered, as *Gods mouth*, and *meſſenger*, to his people, ch. 15. 19. & 26. 12,15. And this latter I encline to, though the word may well comprehend both, ſince that the former alſo, together with the revelation, did conſtantly concur. So Mic.1.1. Zeph.1.1.

in the days] The time of the reign. See on Eſay 1.1.

of Joſiah] Heb. *Jeſhijahu*; as *Jirmjahu*, v.1. and ſometime *Jeſhijah*; as Zach.6.10. for the name (though not the perſon) is the ſame. Greek, *Joſias*, Mat. 1. 10. which our Engliſh ſeems beſt acquainted with: and it ſeems to import one *firmly founded*, or *grounded upon God.* See Eſay 16.7. & 46.8. Of this good Kings religious reign, but over a people, though by his pious, and ſedulous proviſions, reſtrained from their wonted pollutions, and reduced to an out-ſide of conformity in publick profeſſion, & practice, of the ſincere ſervice of God; yet remaining ſtill, in regard of diſpoſition of heart and affection, much unreformed, and unreclaimed. See 2 Kings 22. & 23. 2 Chro.34. & 35.

the ſon of Amon] Of whoſe irreligious reign, and how he renewed and reſtored again thoſe abominations and idolatries, which his father Manaſſes, upon his humiliation and ſerious repentance, had abandoned and aboliſhed. See 2 Kin.21. 19, 23. & 2 Chro. 33.21, 24. The name ſignifieth, *a nurſe-childe*, Prov.8.30.

King of Judah] See on Eſay 1.1.

in the thirteenth yeer of his reign] Some five yeer before the book of the Law found in the Temple, by Hilkiah the high Prieſt, 2 Kings 22. 3, 8. and Joſias reigning one and thirty yeers in all, 2 Kings 22. 1. it followeth hence, that Jeremy propheſyed eighteen yeers under Joſias.

V. 3. *It came alſo in the days of Jehojakim, the ſon of Joſiah King of Judah, unto the end of the eleventh yeer of Zedekiah, the ſon of Joſiah, King of Judah, unto the carrying away of Jeruſalem captive, in the fifth moneth*] As in the former verſe was related the beginning of Jeremies exerciſing this extraordinary function; with an intimation of the time of his propheſying under Joſias: So in this verſe is further related the continuance of it, under his ſucceſſours, unto the captivity that was under Zedekiah, by the ſpace of two and twenty years, ſee 2 Kings 23.31,36. & 24.8,18. which taking in thoſe eighteen under Joſias, make up at leaſt fourty: whence it may be that Jewiſh fable, that God ſhould tell Moſes of a Prophet to come, meaning Jeremy, that ſhould reprove them on this ſide, and reprove them on that ſide; that ſhould propheſy fourty yeer one way, and fourty year another way; as if he ſpent in propheſying, as many years after the captivity, as he had done before it.

It came alſo] Heb. *and it was: It was*; as before, ver.2. *and*, for *alſo*; as Prov.28.16. Eſay 62.3. he had alſo Prophetical viſions, and revelations in thoſe times. See Eſay 1. 1. & 2. 1. Jon, 1. 1. & 3. 1.

In the days of Jehojakim] Here queſtion is moved, Why Jehoahaz, and Jehoiachin are not here mentioned, as well as Jehojakim, whereof the one reigned before him, coming between him, and his father Joſias: the other ſucceeded him, coming between him, and his brother Zedekiah. Whereunto the common anſwer is, that theſe two are omitted, becauſe they reigned a little above three moneths a peece, ſome half a yeer only; and that at two ſeveral times between them, 2 Kings 23.31. & 24.8. 2 Chron.36.2,9. which anſwer may well ſerve for the former: concerning whom alſo it is uncertain, whether any ſpecial prophecy were revealed to Jeremy, or delivered by him, in his days. And for the latter, there was no ſpecial cauſe of naming him, whether ought in that kinde came out under him, or no; ſince that his ſhort reign comes within the compaſs of the two liſts, and limits of time here fixed. See chap. 22. 11, 24.

Jehojakim] Of this *Jehojakim*; and his name, ſee on chap.22.18. of his wicked reign, 2 Kings 23.34,37. & 24.1,6. 2 Chro.36.4,8.

the ſon of Joſiah] Of whoſe iſſue, ſee further on chap.22.11,18.

unto the end of the eleventh yeer of Zedekiah] Heb. *until the eleventh yeer of Zedekiah was accompliſhed*; as Lev. 25.29. where there ſeems to be ſome diverſity of account between this, and that which followeth, where the *fifth moneth* is named; that which comes ſhort by a whole moneth of the half, by many more of the whole yeer. But the anſwer hereunto is eaſie, that the *fifth moneth*, though it ended not the yeer, in regard of its ordinary, ſet, and ſtanding computation, yet it might end the eleventh yeer of Zedekiahs reign, having entred about that time thereinto.

the ſon of Joſiah] 1 Chro.3.15.

unto the carrying away of Jeruſalem captive] Heb. *until Jeruſalem* (that is, the people thereof) *departed*; or, *went into captivity*; as Judg. 18. 30. *unto the day, that the land departed*, or *was captived.* There are two captivities mentioned; the one under *Jehoiachin*, 2 Kings 24.13. the other, under Zedekiah, 2 Kings 25. 11. and of this the Prophet expreſly here ſpeaketh. Howbeit, the meaning here is, not that the Prophet, at this ſecond captivity, ceaſed propheſying, for it appeareth that he propheſyed afterward, both in Judah, chap.40.43. and in Egypt, chap.44. but that he propheſyed ſo long under the State that then ſtood, when he entred upon that office.

in the fifth moneth] See on chap. 52.12,15.

V. 4. *Then the word of the Lord came unto me, ſaying*;] Heb. *And the word of the Lord was unto me, ſaying*; as verſe 2, 11. Jon. 1. 1. yet becauſe this ſeems to have reference to the time of his firſt call to this office, verſe 2. the copulative is not amiſſe here rendred, *then*; as Exod.7.9. Eſay 36.3,9,11. A change of the perſon; as Mic.3.1.

V. 5. *Before I formed thee in the belly, I knew thee; and before thou cameſt forth out of the womb, I ſanctified thee*, and *I ordained thee a Prophet unto the Nations*] The words of God to the Prophet, acquainting him with his ancient purpoſe, and determination, to aſſign him to that office, which he now called him unto. See Eſay 49.1,5.

formed thee] Heb. *moulded*, or *framed*, and *faſhioned* thee; as the Potter doth the clay, whereof he maketh ſome earthen veſſel, Gen.3. 7,8. Eſay 43.1. & 44.2. & 64.8.

in the belly] In thy mothers womb: ſo is the word *belly* uſed, Eſay 46.3. & 49.15. He that at firſt framed man out of the earth, doth ſtill frame man in the womb, upon the earth, Job 10.9. and 31. 15. Pſa.119.79. and 139.15,16.

I knew thee] I had thee in mind, I took ſpecial notice of thee, as of one to be thus employed. So Exod.33.12,17. Rom.8.29.

before thou cameſt out of the womb I ſanctified thee.] The ſame thing in divers terms; I deſigned thee to be a Prophet before thou waſt either bred, or born. It is no more than what the Apoſtle ſaith of himſelf, that God had *ſevered him*, that is, in his ſecret purpoſe, ſet him apart, *from his mothers womb*, unto that Miniſtery, which afterward he *called* him unto *by his grace*, Gal. 1. 15. See the uſe of the word *ſanctifie*, Eſay 13.3. chap.12.3. and 51.27,28. which they ſtrain too far here, who, with the Jewiſh Writers, expound it, of a reall and actual ſanctification of the Prophet, by infuſion, and collation of ſpiritual grace upon him, while he was yet in his mothers womb: which howſoever concerning John the Baptiſt, the Evangeliſt, in the Angels words to his Father, ſeems cleerly to aver, Luke 1. 15. in regard whereof, it is ſaid of him, by ſome of the Ancients, that he was *new bred, yet unborn.* Yet I ſuppoſe it cannot be with good ground, from Scripture, affirmed of any other.

and *I ordained thee a Prophet*] Heb. *I gave thee*; I aſſigned, or appointed thee ſo to be; as Eſay 49.6. It is in plainer terms, what he had before ſaid of him: the copulative need not be inſerted, being not in the Text.

unto the nations.] The Jewiſh Doctours have many odd querks and queſtions, here, about Jeremy: where, to let paſs, what they ſay of his parents preparation to the begetting of him, and the ſtrength of natural conſtitution deſigned unto him, and the prediction delivered to Moſes concerning him, whereof ſomwhat before;

ore ; and that he ſhould propheſy one while to the Jews, another while to the Gentiles : and as long to the one, as to the other. They firſt move a queſtion, Why God ſhould tell him all this, when he called him, concerning his predeſtination of him unto, and preparation of him for this office, rather than Eſay, or any other of the Prophets ? and to this they anſwer, that it was to encourage him, becauſe he hung back, and would have excuſed himſelf, ver. *6*. which Eſay did not, Eſay 6. 8. and therefore needed no ſuch ſpurre. But then they move a new queſtion, Why did not God uſe the like motives to Moſes, who was as unwilling, as Jeremy, to go on Gods errand, Exod. 3. 11. and 4. 1, 10, 13. To which they anſwer, that Moſes was a man of greater wiſdome, than Jeremy, and knew it well enough of himſelf : And beſides, he had a power given him to work miracles, which Jeremy had not, Exod. 4. 2, 8. And true it is, that in all likelyhood, God uſed this ſpeech unto Jeremy, to confirm, and encourage him to that weighty work, which he was now about to employ him in ; the rather, in regard of his age, being called to it very young ; the conſideration whereof, made him ſo loth to come to it, ver. 5. but God neither is wont, nor is tyed to uſe the ſame ways and means of encouragement, at all times, and upon all occaſions, unto all, which at ſome times, to ſome he doth. Another queſtion they move, Why it is ſaid, that God had given him to be a Prophet to the Nations, when as he ſeems rather to have been ſent unto the Jews ? To this, ſome of them anſwer, that by *the nations*, are the Iſraelites themſelves here underſtood, ſo called ; becauſe they walked after the faſhions and courſes of the Nations, and were in that regard, in no other account with God. See Eſay 1. 4. Chap. 9. 25, 26. But others of them anſwer, with the Chaldee Paraphraſt, that therefore he is ſaid to be given for a Prophet *to the Nations* ; becauſe he was to render unto them the cup of Gods wrath, chap. 25. 15. and they adde withal, ſome of them, that the particle *unto*, may here ſignifie *againſt*, as it doth, Pſalm 51. 4. and 56. 3. Job 7. 20. and 8. 4. and that he did propheſy *againſt the Nations*, or *Gentiles*, it is expreſly ſaid, chap. 46. 1. as againſt *Egypt* in that chapter, and chap. 43. 10, 13. againſt *Paleſtine*, chap. 47. againſt *Moab*, chap. 48. againſt *Ammon*, *Edom*, *Damaſcus*, *Kedar*, *Elam*, chap. 49. againſt *Babel*, chap. 50. and 51. Howbeit, we need not conceive this ſo to be ſpoken of *the nations*, as to exclude the Jewiſh people ; for howſoever God were pleaſed thus to ſpeak unto the Prophet, to let him know what a large and ample commiſſion he was to have, and how honourable an employment, as verſe 10. the like whereunto, ſee Eſay 49. 6. yet his meaning was not thereby to exempt the Jews from his charge, but to comprehend them, with other nations, therein ; as *Jeruſalem, and all the Cities of Judah* are muſtered among *the nations*, and ſet in the Front, whom with the cup he is ſent unto, chap. 25. 15, 17, 18.

V. 6. *Then ſaid I* ;] Heb. *And I ſaid*. See on ver. 2.

Ah, Lord God,] An interjection of grief and complaint ; as Joſh. 7. 7. Judg. 6. 22. chap. 4. 10. uſed here by the Prophet, in way of introduction to that ſpeech, which he was to make unto God, requeſting to be excuſed, and diſcharged of an employment of that nature, as both conſidering with himſelf the weightineſs of the work, 2 Cor. 2. 16. and conſcious to himſelf of his own weakneſs and inſufficiency for the performance thereof, and the diſcharge of the duties therein required, 2 Cor. 3. 5. ſee chap. 17. 16. and of Moſes the like, Exod. 3. 11. and 4. 10, 13.

Behold, I cannot ſpeak] Heb. *I know not to ſpeak* ; as Eſay 29. 12. *I know not a book*, for, *I cannot read*. See the like, chap. 6. 15. and 8. 12. I know not how to deliver thy meſſage, in ſuch manner, as I ſhould. For it cannot be conceived ſimply, as if either, in regard of infancy, or dumbneſs, procured by ſome caſualty, he were ſpeechleſſe, as Zachary, Luc. 1. 20, 22. for he could not then have given this anſwer. Nor doth his meaning ſeem to be, that he had ſome impediment in his ſpeech, as it ſeems Moſes had, Exod. 4. 10, 14. or that he complaineth of ſome moral defect, or default ; as Eſay ſeems to do, Eſay 6. 5, 7. but that he was one unfit to ſpeak by way of inſtruction, and reproof, and that not to one nation alone, but to many, as was intimated in his charge, wanting gravity, and authority, in regard of his age and yeers eſpecially. See 1 Sam. 16. 11. and 17. 12, 13, 42. Pſa. 119. 141. 1 Tim. 4. 12. Tit. 2. 15. ſee alſo Exod. 6. 12.

for I am *a child*] Or, *a child I am* ; for the pronoun demonſtrative very frequently ſupplyeth the place of the verb ſubſtantive : as chap. 3. 12. Hoſ. 11. 9. Mal. 3. 6. Here the Jewiſh Maſters about Jeremies words of himſelf, are at ſome variance among themſelves : for one of their principal Doctours (of whom they uſe to ſay, that *from Moſes to Moſes, this Moſes* (for that was his name) *had no mate*) telleth us, that the ancient Rabbines have a rule, that *the Spirit of prophecy reſteth not upon any that is not wiſe, potent and rich :* and yet I ſuppoſe Amos was not very rich, when God called him, from being *a neat-heard*, and *gatherer of Sycamores*, to be *a Prophet*, Amos 1. 1. and 7. 14, 15. but *a child*, or *a youth*, therefore cannot be a Prophet ; becauſe he carrieth no power or authority with him : and leſt this of Jeremy might deceive us, he telleth us, that the word *naar*, here uſed, doth not always ſignifie *a child*, or, *a youth :* for it is uſed of *Ioſeph*, when he was *thirty* yeer old : yea, of *Ioſhuah*, when he was neer *threeſcore* yeer old, Exod. 33. 11. But concerning *Ioſeph*, the great Doctours memory failed him ; he is ſo called indeed, when he was *ſeventeen* yeer old, Gen. 37. 2. and *Benjamin*, when *thirty*, at leaſt, Gen. 43. 8. See on Eſay 65. 20 but of Joſeph no where, at that age : for, as for the place, which not the Doctour himſelf, but his Tranſlatour directeth us to Gen. 42. 22. neither is the word there *Naar*, but *jalad* ; whence may come our Engliſh, *lad :* nor do they ſpeak there of Joſeph, according to the age that he was then of, Gen. 41. 46. but according to the yeers that he was of, when they ſold him ; but thoſe two places, not adviſedly look'd into, ſeem to have bred the miſtake : and for Joſhua it is indeed generally agreed, that he was, at the time here deſigned, between fifty and threeſcore : but that term is there given him, as it is oft elſewhere in Scripture ; not in reſpect of age, or yeers, but in regard of ſervice, Miniſtery, and employment, under another : ſo the words themſelves lead us, as by the hand, there to underſtand it, calling him withal, *Moſes his Miniſter* ; as one, that then waited, and attended upon him, being about thirty yeer, by the computation of ſome, younger than Moſes ; the like uſe of the term, without reference to age, ſee Gen. 14. 24. Exod. 24. 5. 1 Sam. 25. 5. and in a place parallel unto that, Eſth. 2. 2. But ſo to expound it here, there is nothing either in Text, or ſtory, to induce, much leſſe to inforce. And other of the Jewiſh Writers therefore on this place, herein depart from their great Doctour, rightly deeming it to have been ſpoken by Jeremy, in regard of his yeers ; as in reſpect thereof, not eſteeming himſelf fit to undertake ſo great an employment, as having not yet, it may be, been inured much unto ſpeech in publick, nor likely, when he ſhould ſpeak to perſons of place and quality, and concerning ſuch matters, as Gods Prophets were uſually ſent about, to be by any much regarded ; and that God indueth young ones, as well as old ones, with the Spirit, and gift of prophecy : they inſtance in Samuel, 1 Sam. 3. 1, 10, 19. and in Daniel, with his three companions, Dan. 1. 17, 19, 20. to which might be added that of Joel, 2. 28. wherein God promiſeth to confer of his *Spirit*, whereby his ſecret Will ſhould be revealed, to *old men* by *dreams*, to *young men* by *viſions :* howſoever that great Maſter, in the now Iſrael, ſeek to ſhift off the latter branch, by turning it off to the vain viſions, and illuſions, or deluſions of falſe prophets ; as ſorrily and abſurdly, as ſome of our grand Sectaries, and affecters of new-lights among us, do pervert the former ; as intimating, that the *old* Teachers ſhould but *dream*, and dote, when as their new upſtart *younger* ones ſhould have the cleer revelations, and ſee the divine *viſions*.

V. 7. *But the Lord ſaid unto me*] Heb. *And :* the copulative for the adverſative : as Eſay 66. 2.

Say not I am *a child* ; *for thou ſhalt go to all that I ſhall ſend thee, and whatſoever I command thee thou ſhalt ſpeak*] The words may be taken two ways : either as ſpoken by way of injunction ; as if it were ſaid, Make no ſuch excuſes, nor uſe any ſuch pretences, but do as I bid thee, go whitherſoever I ſend thee, ſpeak whatſoever I give thee in charge : as Num. 22. 30, 35. chap. 26. 2. Mat. 10. 27. for the Future Tenſe is oft uſed in an Imperative notion, Exo. 20. 3, 7, 13, 17. Mat. 19. 8. with Mar. 10. 19. or, as delivered by way of prediction and promiſe, as if God had ſaid, Talk not of thy yeers, or thine inability to ſpeak, thou ſhalt be furniſhed with ſufficiency of ability, both to go whitherſoever I ſhall ſee good to ſend thee, and to ſpeak whatſoever I ſhall give thee in charge. So Exod. 3. 12. and 4. 11, 12. Judg. 6. 14, 16. Mat. 10. 19, 20. Mar. 13. 11. Luc. 21. 14, 15.

to all that I ſhall ſend thee] Heb. *upon all that I ſhall ſend thee :* that is, upon whatſoever errand, and about whatſoever buſineſs I ſhall ſend thee, Eſay 55. 11. Acts 26. 16. yet the particle is ſometime uſed for *unto* ; as 1 Sam. 2. 11. Pſa. 13. 6. Eſay 53. 1. and then the ſenſe will be, unto what perſons ſoever I ſend thee : as Mat. 10. 18. Rev. 10. 11. this the rather is mentioned, ſaith one of the Rabbines, not amiſſe, becauſe he was to go to Jeruſalem, which was out of his wonted walk, and there deal with the King, and Peers of the Land, that wherewith he had not been formerly acquainted.

V. 8. *Be not afraid of their faces*] In the former words God gave the Prophet aſſurance of a ſufficient ſupply of parts, and ability for the diſcharge of his duty : now he giveth him further aſſurance of protection, ſecurity, and ſafeguard, upon the diſcharge of his duty : the one, to remove all pretence of diſability ; the other, to free him from all groundleſs fears.

Be not afraid] As Abſolom to his ſervants, 2 Sam. 13. 28. God much more to his Miniſters and Meſſengers. So ver. 17. Ezek. 3. 9. Acts 18. 10.

of their faces] Their ſtern looks, Ezek. 3. 9. the wrathful diſpoſition, and affection of men, diſcovereth it ſelf ordinarily in their looks, and their faces, Dan. 3. 19. whence the *face* is ſometime uſed for *wrath*, Pſalm 34. 16. It may be rendred ſimply, *Fear not before them*, as it is Amos 2. 9. or, *at the preſence of them :* as Pſal. 68. 2, 8. either when thou comeſt to deliver my meſſage to them : as Pſalm 119. 46. or, ſhalt come to be convented before them, for the delivery of the ſame, Mat. 10. 18, 28. But the word ſeems here to have ſome emphaſis in it, which our Verſion fitly expreſſeth.

for I am with thee, to deliver thee, ſaith the Lord] Gods preſence with his Meſſengers is a guard, and a ſafe-guard all-ſufficient, againſt all oppoſition whatſoever, Pſalm 2. 3, 6. & 23. 4. & 27. 1. Earthly Princes, and Soveraigns, are not wont to go with thoſe whom they ſend on embaſſage; God goeth along with thoſe, whom he ſends; and is, by his powerful protection, at all times, and in all places, preſent with them. So Exod. 3. 12. Deut. 31. 6, 8. Joſh. 1. 5. chap. 20. 11. Acts 18. 10. Heb. 13. 6.

V. 9. *Then the Lord put forth his hand, and touched my mouth; and the Lord ſaid unto me, Behold, I have put my words in thy mouth*] By theſe words it appeareth, that that which the Prophet here relateth, was done in a viſion, wherein God appearing in ſome viſible ſhape to the Prophet, did, by this external ſign, confirm and obſign to him, both his miſſion, and commiſſion, to go upon his errands, and the endowment alſo of ſpeech, and language, conferred upon him, for the delivery of his meſſages. See the like, Eſay 6. 7. but that there done by the miniſtery of an Angel, this immediatly by God himſelf. For there is no ground, with ſome Interpreters, to induce the employment of any Angel here. And as for thoſe, who with the Chaldee Paraphraſt, by *hand*, underſtand here the gift of prophecy, becauſe of that phraſe, *the word of God, by the hand* of ſuch an one, Hagg. 1. 1, 3. Mal. 1. 1. they ſeem to be out of the way: the word *hand*, there ſignifying no other, than *miniſtery*: as it is well rendred, Hoſ. 12. 10. and as it is alſo uſed, Eſay 37. 24.

Then] Heb. *And*: as v. 6.

put forth] Heb. *ſent*: or, *ſent out*. So 2 Sam. 15. 5.

touched my mouth] Heb. *upon my mouth*. So Eſay 6. 7. or, reached to my mouth: as Judg. 20. 41.

Behold] As thou ſeeſt this outward ſign; ſo aſſure thy ſelf of the thing thereby ſignified. So Eſay 6. 7.

I have put my words in thy mouth] That thou mayeſt be as my mouth to my people, chap. 15. 19. God ſends no dumb meſſengers. See the like form of ſpeech, Num. 23. 5, 16. chap. 5. 14. and another ſomewhat neer it, Pſa. 40. 3.

V. 10. *See*] As, *Behold*, before v. 9. repeated again for more certainty. So Eſay 65. 13, 14.

I have ſet thee, this day] Heb. *the day*, for *this day*: and ſo v. 18. as Pſa. 2. 7. So, *the yeer*, for *this yeer*, chap. 28. 16.

over the Nations, and over the Kingdoms, to root out, and to pull down, and to deſtroy, and to throw down, to build, and to plant] Jeremies miſſion, in general, was before-mentioned: his commiſſion, and the ſubject matter of it, together with the object, or parties, whom it concerned, are more expreſly and diſtinctly, here ſpecified. The object, and parties, whom it concerned, and to whom it was extended, are whole Kingdomes, and Nations; as Rev. 10. 11. the ſubject matter of it, is referred to two heads, for evil, or for good, to deſtroy, or to ſave; by denunciation, and menaces of wrath, the one; by promiſes of mercy and goodneſs, the other: both, by publiſhing that word, by God, put into his mouth; which ſhould as aſſuredly be fulfilled, and effected, as if the Prophet himſelf had done it, chap. 44. 26. and 55. 10, 11. chap. 5. 14. See God expounding himſelf to the Prophet, chap. 18. 7, 9. and ſee the like manner of ſpeech, Exod. 8. 5. Moſt abſurd, and ridiculous, therefore are thoſe Popiſh Paraſites, that out of theſe words would bring the Popes power of ſetting up, and pulling down, of Kings and Princes, and diſpoſing of their Kingdoms and Crowns, at his pleaſure: a lively character of *that ſinful caſt-away creature*, as the Apoſtle ſtyles him, that ſhould *lift up himſelf above every one that is called God*, 2 Theſſ. 2. 4. It was great pity that poor Jeremy had not ſome one of them about him, to acquaint them with this his power.

to root out, and to pull down] There is a nearneſs of ſound between theſe two in the original, which might be imitated in our Engliſh, if it were rendred, *to pluck up*, (ſo the word properly ſignifieth, and is ſo rendred, chap. 31. 12.) *and to pull down*: there is in the one, a metaphor taken from husbandry; from architecture in the other, as by their oppoſites, in the latter end of the verſe appeareth. See chap. 45. 4. Theſe terms of deſtruction ſeem to be ranked in the firſt row, becauſe they were to take up the firſt place in his propheſying. See v. 12, 16.

to build up] See Chap. 12. 16, 17.

to plant] So Pſa. 44. 2. and 80. 8.

V. 11. *Moreover the word of the Lord came unto me, ſaying*] This ſeems at the ſame time, in the ſame viſion, to have been repreſented unto the Prophet, as well *the Almond-tree rod*, as alſo, *the boiling caldron*, v. 13. and both at the time of his firſt calling unto this employment. Heb. *And* (as Eſay 6. 1.) *a word of the Lord was to me*, as v. 2, 3. So Chap. 2. 1.

Jeremiah, what ſeeſt thou?] This queſtion God moveth to him, to ſtir him up the rather to attend unto, and take ſpecial notice of, that that was repreſented unto him; which otherwiſe it may be, he would have the leſs regarded. So Amos 7. 8. and 8. 2. Zach. 4. 2. and 5. 1.

And I ſaid, I ſee a rod of an Almond-tree] *I ſee* (to wit, in viſion; as Eſay 6. 1.) *a rod* (as it is rendred, Gen. 30. 37.) or, *a ſtaff*, (as Num. 22. 27.) *of an almond-tree*: a viſible ſign for confirmation of what was to be delivered; as Chap. 19. 10. Such *a rod*, or *ſtaff*, in likelyhood, as was Aarons, with leaves at leaſt, if not with bloſſoms, or almonds, upon it, as his had, Num. 17. 8. and ſuch as the hoary-head is compared unto, Eccl. 12. 5. otherwiſe he could not ſo well have diſcerned it to be a rod, or ſtaff of ſuch a tree. Thus I rather conceive it to have been, then as ſome of the Jewiſh Doctours deem, without leaf, or bloſſom; in regard whereof, God ſhould afterward ſay, that he had gueſſed well, wanting that that might have readily informed him of what tree it was: and that it may not ſeem uncouth, that a branch with leaves and bloſſoms upon it, ſhould be termed *a rod*, or *ſtaff*, we have elſewhere the like, in a place, as ſome think, alluding to this, where, as it is ſaid, that *violence is riſen up to a rod*, or *ſtaff*; ſo that this *rod*, or *ſtaff hath bloſſomed*: and the morning of vengeance is therefore *come*, that deſtruction is approaching, Ezek. 7. 10, 11. a good comment upon this place. The old Latine rendreth it, fondly, *a waking rod*: which yet ſome Popiſh Writers are pleaſed to applaud; and one of ours, *a watch-mans rod*, as far as that, from the meaning of the word.

V. 12. *Then ſaid the Lord unto me*] Heb. *And*, as v. 9.

Thou haſt well ſeen] Heb. *Thou haſt done well to ſee*: *Thou haſt ſeen aright*, as, *do well to play*, for, *play cunningly*, or, *ſkilfully*, Eſay 23. 16. Pſalm 33. 3. Ezek. 33. 32. and, *as to do well to be angry*, for *to be very angry*, Jon. 4. 4, 9.

for I will haſten my word to perform it] Heb. *I am waking unto*, or *watching over my word to do it*: the word implyeth two things, ſedulity, and ſpeed. So Pſalm 127. 1. *Unleſſe the Lord do keep the city, the Warder wardeth*, or *watcheth*, but in *vain*: and, *Bleſſed is the man* that is *watching at my gates daily*, (that is, early there) *waiting at the poſts of my doors*, Prov. 7. 37. and, *a Leopard ſhall watch over their cities*, Chap. 5. 6. ſo Eſay 29. 20. *the watchers of iniquity*, that is, ſuch as purſue it eagerly & with ſpeed, as the words σπεύδω & σπουδὴ in Greek (which may not amiſſe be deemed to come from this Hebrew *ſhakad*, as from the Greek λύκος, the Latine *lupus*) imply either. So that the meaning is, that the Lord was buſily contriving an heavy judgment, (reſembled by *a rod*, or *ſtaff*: as Eſay 10. 5.) which he would very ſpeedily, very ſuddenly, bring upon his people. So Chap. 44. 27. and there is in the word an alluſion to the Hebrew name of the *Almond-tree*, which in that language, hath thence its name: becauſe it is wont to bud and bloſſom, the earlieſt of any, as the *Mulberry*, the lateſt. See Pliny, l. 16. c. 25. The like alluſion to the name of the thing, in viſion repreſented. See alſo Amos 8. 1, 2. In imitation hereof in that tale of Suſanna, Daniel is fained to deſcant upon the Greek names of the trees there mentioned, v. 54, 55, 58, 59. whence, by ſome of the Ancients, it is well concluded, that the ſtory was not written in Hebrew, where the words have no ſuch conſonance. See the gracious promiſe of God to his people, upon their return to him, contrary to the heavy doom here mentioned, and menaced, Chap. 31. 27. But what was here threatned, ſee in part, performed, at the death of Joſias, a loſſe beyond eſteem; and after it firſt by the Egyptian King, that pilled and polled the Countrey of their wealth and treaſure, 2 Kings 23. 33, 35. and then by the Chaldeans, Syrians, Moabites, and Ammonites, all joyning together againſt them, to work their deſtruction, 2 Kings 24. 2.

V. 13. *And the word of the Lord came unto me the ſecond time, ſaying, What ſeeſt thou?*] Heb. *A word of the Lord was unto me the ſecond time, ſaying*; that is, a ſecond word, or further ſpeech, was God, in the ſame viſion, at the ſame time, pleaſed to make to me, demanding again of me, what I ſaw? for there is no article here, in the Original: nor is the ſupply of any, needful. So alſo, v. 11. nor is the pauſe between the *ſecond time*, and *ſaying*; but between *unto me*, and *the ſecond time*, to be joyned therefore with *ſaying*. Of the demand, ſee v. 12. See alſo, Jon. 3. 1.

And I ſaid, I ſee a Seething-pot] Heb. *a pot blown up*: and ſo made to boil, Job 41. 20. Now this *pot*, thus *ſeething*, or *boiling* with fire under it, is a reſemblance of Jeruſalem, and of the grievous condition of the inhabitants thereof, which they ſhould be in, during the ſiege of the City, Ezek. 11. 3, 7. and 24. 3, 5. though ſome would have the analogy conſiſt in the liquor boyling over, out of the pot; and the Inhabitants by violence, caſt out of the City: but I ſuppoſe rather, the miſeries ſuſtained within it, here intended. See ſomewhat the like, Mic. 3. 3. Rev. 16. 9, 11. And thus the people themſelves ſeem to have underſtood this paſſage, when in deriſion, as pointing at this of Jeremy, they ſay, *This City is the caldron, and we are the fleſh*, Ezek. 11. 3. Nor is it the fleſh, but the liquor, wherein it is ſod, that is wont in boyling to run over. Howbeit, by the *pot* ſome here underſtand, not the City of Jeruſalem, but the Chaldean Army, that ſhould come in like a ſeething-pot full of ſcalding water upon them, and not upon the City of Jeruſalem only, but upon the whole Country of Judea: Not unlike to thoſe *vials*, or *veſſels*, that are ſaid to be poured out upon ſeveral perſons, and places, Rev. 15. 7. and 16. 1, 4, 8, 12, 17. Yea, one proceedeth farther, and would have it to be a deep *hearth of fire*, that the Aſſyrian, Chaldean, and other Aſian Kings, with whom the *Fire* was eſteemed a deity, and worſhipped as a God, were wont to have carryed before them, and their Armies, when they went forth upon any expedition. Concerning which, divers Authors are by him produced: to which, others alſo might be added. See on Eſay 33. 14. But I conceive it much ſafer, to interpret Scripture by Scripture, and one Prophet by another, living eſpecially together ſome part of their time;

and having reference, in likelyhood, the one of them, to that which had been delivered before by the other. That which moved theſe Interpreters to ſtep aſide here, ſhall hereafter be met with in its place.

and the face thereof was *towards the North,*] The words thus rendred, have no good coherence with the fore going branch; *I ſee a ſeething-pot, and the face thereof* was *towards the North*; a needleſs inſertion disjoynting the text: It would be rendred, as the Hebrew, word for word, yeelds it; *I ſee a ſeething pot, and the face thereof towards the North*, or, *with the face of it Northward*; *and*, for, *with*; as Exod. 1. 5. Neh. 12. 42. Chap. 2. 37. Howbeit, in the laſt words there is a kind of redundancy in the text; for it is, as if it were ſaid; *from the face of Northward*, or, *toward to Northward:* Much the like is, 1 Chr. 26. 17. Pſal. 9. 17. Amos 4. 3. Now by the *face* of the *pot*, ſome of the Jewiſh Doctors underſtand the *mouth* of the pot; but that ſimply conſidered, cannot ſo fitly be here meant; for the mouth of a pot ſtanding on the fire, looketh plumb upward, not to this ſide, or that ſide, as did *the mouth* of the baſes on which the lavers were ſet, 1 Kin. 7. 31. Other of them therefore by the *face*, would have meant, that ſide of the pot on which it hath a *lip*, or *notch*, or the like; for the more convenient pouring of ought out of it: another, the *ranges*, on which the pot is wont to be ſet, that fire may between them be kindled, and burn under it: of which, Pſal. 68. 13. where the words would be read, *though ye have lien between the ranges*; as skullions oft, for warmth do, when the pot is away; and to this laſt I encline: yet adding withal, that the *mouth* of the *ranges*, or *furnace* either, rather than the *ranges*, or *furnace* it ſelf, ſeems by *face* to be here deſigned: more plainly thus, the *pot* appears *boiling*; there muſt be fire under it to make it boyl; this fire, in likelyhood, contained within ſome *range*, or *furnace*; that range, or furnace, muſt on the one ſide, at leaſt, have an open paſſage, whereby to put fuel in, for the feeding of the fire; this open place, is moſt fitly termed, the *face* of the *furnace*; and why not of the *pot* alſo, ſet upon it, and ſo faſtned to it, that it might well ſeem one with it, I ſee not; and this looked *northward*, becauſe from thence they were to come, that ſhould kindle the fire under this pot, and ſo ſet it on ſeething: ſo v. 14. and this taketh away the difficulty, that made thoſe Interpreters interpret this *pot*, not of Jeruſalem, but of the Chaldeans.

V. 14. *Then the Lord ſaid unto me*;] Acquainting me with the meaning of this apparition; as before, v. 12.

Out of the North an evil ſhall break forth upon all the Inhabitants of the land,] *Out of the North*; that, is, from, Chaldea, and Babylon, ſituate North from Jeruſalem, Chap. 4. 6. & 6. 1. Ezek. 26. 7.

ſhall break forth] Heb. *ſhall be opened*, or *let looſe*; as Eſa. 51. 14. Thus wicked perſons, though never ſo powerful, yet are kept under reſtraint, as in bands, until God pleaſe to let them looſe for the puniſhment of others, as bad, it may be, or worſe, than themſelves, Rev. 7. 1, 3. & 9. 14, 15.

of the land] Or, *of this land*; for that is the land here pointed at, ch. 25. 9. though it be true, that God gave the whole *earth*, or *world*, in thoſe days and parts commonly known, into the hands of the Chaldean King, who did grievouſly, in all parts, oppreſs it, ch. 27. 6. Eſa. 14. 16, 17.

V. 15. *For lo I wil call al the families of the Kingdoms of the North, ſaith the Lord,*] Heb. *Lo I calling*, or *am calling*, (See Eſa. 65. 17.) *to all the families of the Kingdoms Northward*; that is, I am, by a ſecret, but efficacious act, and paſſage of providence, ſo diſpoſing of things, that all thoſe of ſeveral Countries, in the Northern parts, under the command of the King of Babylon, ſhall come together with him, and be ſubſervient unto him, in the ſubduing, and deſtroying of this city, and country. See chap. 5. 15. & 6. 22. & 10. 22. & 25. 9, 26. for that is the manner of Gods call here ſpoken of. See Eſa. 46. 11. & 48. 13. Zeph. 1. 7.

families] That is, *countries*, or people of divers countries. See on Ch. 3. 14.

and they ſhall come] At my call; for they cannot but come, whom God ſo calleth, Eſay 7. 18, 19. and 40. 26. and 48. 13.

and ſet every one his throne, at the entring of the gates of Jeruſalem, and againſt the walls of it, round about, and againſt all the cities of Judah.] The end of their coming, to beſet, and ſurpriſe the cities of Judah, and Jeruſalem it ſelf. See Chap. 52. 4, 5.

ſet] Heb. *give*; as ch. 6. 27.

every one] Heb. *a man*; as ch. 6. 3.

his throne] His royal pavilion.

at the entring of the gates] Heb. *at the opening of the gates:* the word is uſed, ſometime, for the *dore*, or, *wicket*, that in great gates ſtandeth open oft-times, when the double *leaves* are ſhut: ſometime, for the *porch*, or *entry*, before a gate; as ch. 26. 10. ſometime, for the way that lyeth before it, and leadeth to it; as Gen. 38. 14. Judg. 9. 35. 2 Kin. 7. 3. See ch. 43. 9. and ſo it is here to be taken: the *gates* being uſually the places, againſt which Beſiegers, and Aſſailants, are wont to pitch, as well to reſtrain egreſs, as to make their aſſaults, Judg. 9. 52. See Eſa. 22. 7. There is another ſitting of them, not *at*, but *in*, the gates of Jeruſalem, now ſurpriſed and taken, part of it; mentioned, ch. 39. 3. which ſome, amiſs, confound with this. The particle *at*, is wanting here; as alſo, Gen. 19. 11. & 43. 19.

againſt all the walls of it round about] Or, *upon*, as ſome; as v. 14. but here, *againſt*, rather; becauſe the ſiege, rather than the ſurpriſal, is here intended, and the ſtrictneſs of it intimated. See ch. 4. 16, 17. & 5. 6. & 6. 22, 23.

V. 16. *And I will utter my judgment againſt them,*] Or, *paſs ſentence*, or, *give judgment upon them*; as it is elſewhere better rendred, chap. 39. 5. This ſome expound of a verbal, or vocal denunciation of judgments, by Huldah, Jeremy, Ezekiel, Zephany, Uriah, and others. But it ſeems rather to import an efficacious, and actual doom, that God would in his own appointed time, paſs upon them, and put in execution, by the Chaldeans. See the uſe of the phraſe, chap. 4. 12. & 39. 5.

touching all their wickedneſs] Or, *for all their wickedneſs*; as chap. 33. 5.

who have forſaken me] Or, *becauſe they have forſaken me:* ſo is the relative uſed, 1 Kin. 15. 13. ch. 13. 25. See ch. 17. 13. & 19. 4. or, *whereby they have forſaken me*; as Deu. 28. 20. See Eſa. 1. 4. & 65. 11. ch. 7. 5. & 16. 11. & 22. 9.

and burnt incenſe unto other gods,] Or, *to ſtrange gods*, chap. 7. 9, 18. & 19. 4, 13. one part of worſhip put for the whole; as Eſa. 65. 3.

and have worſhipped the works of their own hands.] Idols of their own making, Eſa. 2. 8, 20. ch. 16. 20. and 32. 30.

V. 17. *Thou therefore gird up thy loins,*] The Lord having acquainted the Prophet with the ſubject matter of his meſſage, enough to dishearten and diſcourage one of more years, and (it may be) of better parts, and more native boldneſs of ſpirit, than he, as yet, had; doth now, notwithſtanding, impoſe the charge upon him, enjoyneth him to go readily, and ſpeedily, about it; and withal, promiſeth to furniſh him, with an abundant ſufficiency of invincible ſtrength, and impregnable protection, againſt all power whatſoever, that ſhould by any be raiſed againſt him.

Thou therefore] Heb. *And thou:* So chap. 6. 11. and 7. 16.

gird up thy loins,] Prepare thy ſelf for thine employment; addreſs thy ſelf manfully, and readily thereunto: A proverbial form of ſpeech, borrowed from the practice of thoſe, who wearing ſide, and looſe garments, as in thoſe parts they much did, and do ſtill, are wont to truſs them up, and gird them unto them, when they are about to undertake ſome journey, or to ſet upon ſome weighty, yea, or but ordinary work, Exod. 12. 11. 1 King. 18. 46. 2 King. 4. 29. & 9. 1. Job 38. 3. & 40. 1. Prov. 31. 17. Luk. 12. 35. 1 Peter 1. 13.

and ariſe] This word doth not imply, either any certain poſture, at preſent, of the party ſpoken to, or import an alteration thereof, but requireth onely a preſent and ſpeedy addreſs unto the employment enjoyned, ſetting all other affairs and employments aſide. So chap. 13. 4, 6. Jon. 1. 2.

and ſpeak unto them all that I *command thee*;] Heb. *ſhall command thee*, or, *ſhall give thee in charge*. See v. 7.

be not diſmaid at their faces] Or, *before them*, or, *at their preſence*. See on v. 8.

leſt I *confound thee before them.*] Or, *leſt* I *break thee to pieces:* the word is the very ſame with the former; and it ſignifieth, ſometime, *to diſmay*, or *affright*; as Job 7. 14. & 31. 34. Hab. 2. 17. and, *to be diſmayed*, or *affrighted*; as Deut. 1. 21. & 31. 8. Joſh. 1. 9. chap. 17. 18. ſometime, *to break in pieces*; as Eſa. 9. 4. and, *to be broken in pieces*; as Eſa. 8. 9. chap. 50. 2, 36. and in this latter notion, it may well here be taken. Howſoever, it is, as if God had ſaid, Be not afraid of them, ſo as to forbear telling them out of fear, what I bid thee, leſt I fright thee in a worſe manner, than they are able to do, ſo as utterly to deſtroy thee. See Matt. 10. 28. Luk. 12. 4, 5. So dangerous a matter is it, either for fear, or favour, to conceal Gods errand that he ſendeth us on, and not to dare, or not to do our duty, 1 Cor. 9. 16.

before them] In their ſight; that which befel Uriah, Chap. 26. 23.

V. 18. *For behold,*] Heb. *And* I, *lo*; or, *As for me, lo*; As if he had ſaid, Do thou thy duty; do as I bid thee; and for my part, aſſure thy ſelf, that I will not fail to make good, what I do by promiſe engage my ſelf for, unto thee. See the like ſyntax, Gen. 6. 17. 1 Chr. 28. 2. Eſa. 65. 11.

I *have made thee this day*] Heb. *given thee*; as v. 5, 15. for the word of *giving*, is, in Hebrew, of a very large extent. See ch. 49. 15. Ezek. 3. 17. & 12. 6.

a defenced city] Heb. *for a city of defence*; as Pſa. 108. 10. ch. 34. 7. that is, to be like a city ſtrongly built, and firmly fenced, ſupported for the ſtructure of it, not with timber, but with iron columns; and environed, not with ſtone, but with ſteel wals. See the like Eſa. 50. 7. ch. 6. 27. & 15. 20. Ezek. 3. 8, 9.

and an iron pillar] Heb. *for a pillar of iron:* the word *pillar*, here uſed, hath in it a notion of *ſtanding* upright, firm, and faſt, 2 Kin. 11. 14. and *iron* is uſed commonly to denote *ſtrength:* hence, *ſpars of iron*, Job 40. 18. and *bars of iron*, Pſa. 107. 16. and, *a ſtaff*, or, *ſcepter of iron*, Pſal.2.9. and, *an horn of iron*, Mic.4.13. and, *a yoke of iron*, Deut.28. 48. ch.28.14.

and braſen walls] Heb. *for walls of braſs*, or *ſteel*; as the word is oft taken, Pſal. 18. 34. chap. 15. 12, 20. So Zach.6.1. *hills* of ſuch.

againſt the whole land] There is the generality of his charge; the land, for the inhabitants of it in general, ver.14.

againſt the Kings of Judah, againſt the Princes thereof, againſt the Prieſts thereof, and againſt the people of the land.] Heb. *unto the Kings of Judah, unto the Princes thereof, unto the Prieſts thereof, and unto the people of the land*; and ſo it hath reference to the former reſemblances, I will make thee ſuch, or have made thee ſuch, as I have ſaid to all theſe; and the Lord ſub-joyneth this particular enumeration, to the former compriſal of them, in groſs; partly, thereby to foreſhew him, what he was to expect, to wit, that all ſorts, and degrees, would be ſure to oppoſe him, and band together againſt him; (as indeed they did, ch. 11.19,21. & 20.2. & 26. 8. & 36. 26. & 38. 4.) and partly, to aſſure him, that though they ſhould all joyn in one againſt him, yet he ſhould prove too hard for them; they ſhould no more be able to prevail againſt him, than as if they ſhould puſh at an *iron pillar*, or a *ſteel wall*. See our Saviours words to his, Luk. 21. 17, 18.

V. 19. *And they ſhall fight againſt thee; but they ſhall not prevail againſt thee:*] Heb. *They ſhall war upon thee*, or, *againſt thee*; as Jud.20. 11. The text may well be thus rendred, *For though they fight with thee*, or *wage war againſt thee, they ſhall not prevail againſt thee*, or, *with thee*. Heb. *They ſhall not be able to prevail over thee*, or, *againſt thee*. So Eſa.16.12. Hoſea 13.4. The like ſyntax, ſee Eſa. 50. 2. & 58. 9. Job 13. 15. And ſee the like promiſe repeated, chap. 15. 20. So Pſal. 129. 2. Eſa. 7. 1. Revel. 17. 14. They ſhall not be able for all their plots, and practices, to take thy life away from thee; but thou ſhalt ſurvive, to ſee their ruine, chap. 20. 10, 11, & 26, 24. & 39. 11, 12.

for I am with thee, ſaith the Lord, to deliver thee.] And that is ſecurity ſufficient, though all other fail, and all forſake. See verſ. 8. chap. 20. 10. 2 Tim. 4. 17, 18. for if God be with us, who can be againſt us? They muſt prevail firſt againſt him, ere they can prevail againſt them, that withſtand, and oppoſe thoſe whom he ſtandeth by to back and protect, Exod.14.25. 2 Chr. 14. 11. Act.5.39. Rom. 8. 31, 37.

CHAP. II.

Verſ. 1. M*Oreover, the word of the Lord came to me, ſaying*;] Whether this were the firſt Sermon, that the Prophet Jeremie did directly preach unto the people, is uncertain, though it be the firſt here upon record: for the main ſum, and ſubſtance, of thoſe things, in the former Chapter recorded, is moſt concerning the time and manner of his firſt calling to the office, and ſuch general inſtructions, that God was pleaſed then to give him concerning his carriage in it, and diſcharge of it: which was yet to be divulged by him, to procure credit and authority, unto what he was to deliver, as from God, and in his name, to his people. But in this, according as by God, he was expreſly enjoyned, verſ. 2. he directeth his ſpeech unto the whole body of the State, in the name, and as in the perſon of God, debating the caſe, and expoſtulating with them; minding them of his mercies, and favours ſhewed them, taxing them for their baſe and unworthy carriage toward him, convincing them of their extream folly and madneſs, in bringing miſchief and miſery upon themſelves; and forewarning them of the ſorry ſucceſs they ſhould find, by relying on ſuch, as would not be able to releeve them. For the words of this verſe, ſee Chap. 1. 11.

V. 2. *Go, and cry in the ears of Jeruſalem, ſaying,*] *Go*. Heb. *to go*, or *going*; as Eſa.20.2. an enterchange, as ſome, of the infinitive, for the imperative; or, as others, a defect of the imperative; which more fully ſhould be, *going go*, that is, be ſure thou go. See on Eſa. 59.13. So ch.3.12. & 19.1.

Cry] Cry aloud; as Eſa.58.1. or, *proclaim*; as Eſa.61. 2.

in the ears] In the hearing; as Eſa.5.9. & 22.14.

of Jeruſalem] The inhabitants thereof; as Eſa. 1. 27. there, leaving Anathoth, the place of his former abode, he was now to reſide, and to preach unto them. See Chap. 1. 1. and 37. 12.

Thus ſaith the Lord;] The Prophets ordinary preface, ſhewing whoſe meſſage they came with. So Eſa.55.1. Ch.4.3.

I remember thee] Heb. *unto thee*, or, *for thee*; Whence ariſe various opinions, concerning the end of Gods repetition, and mentioning of the ancient matters, that here he mindeth them of; for ſome would have it to be for this end, that thereby they might be put in hope of being received again into favour with him, notwithſtanding their diſloyal, and unworthy carriages; as chap. 3. 1. he retaining ſtill in his mind, his kind and loving affection to them, at firſt; and they ſuppoſe therefore ſome emphaſis to be in the particle here uſed; as the like may ſeem to be in that, Neh. 13. 23. *this alſo remember for me*: but the very ſame form of ſpeaking is found elſewhere uſed, where no matter of ſavour is intended; as Pſal. 137. 7. and not far from the former place, Neh. 13. 29. where our Tranſlators, not amiſs ſuppoſing the particle to be a meer expletive, render the places; *Remember me* concerning *this*; and, *Remember them*; and, *Remember the children of Edom*: the likelyeſt place, that can be produced, ſeems that, Lev.25.45. *I will for them remember the covenant of their anceſtors*: rendred there, *for their ſake*: as by ſome, *for thy ſake*, here. But others ſuppoſe, that Gods main end herein, is to aggravate their unthankfulneſs, and to amplifie the hainouſneſs of their ſin, who had carried themſelves ſo vilely, and unworthily, towards him, who had ſhewed ſo much kindneſs, and love, unto them. So Eſa.63.7.9. Amos 2.9,11. Mic.6.3,5. And following this, (which I rather encline to) the verb may be taken in a notion of *mentioning*, or *minding* another of ſomewhat; in which ſenſe the paſſive form is very frequently found uſed: and then, if the particle be deemed an expletive, the text may be rendred; *I will mind thee* of *the kindneſs of thy youth*; as in that former place of Nehemy; and ſo Pſal. 136. 23. or, if it ſeem to be of ſome force, *I mention unto thee the kindneſs of thy youth*: I deſire to put thee in mind of what love and affection I ſhewed, when I firſt entred into covenant with thee, in the very beginning of thy being a people, what time thou waſt, as yet, but a yong ſtate.

the kindneſs of thy youth, the love of thine eſpouſals,] How theſe words, which in our Verſion hang over-looſly, may be aptly kept knit unto the reſt of the context, hath already been ſhewed. Some refer both branches to the people, as intimating their affection, and diſpoſition to God at firſt: and ſo the words ſhould be read; *I remember thee*, for *the kindneſs of thy youth*, and *the love of thine eſpouſals*: as Mal. 2. 5. but that, the main tenour of the ſtory of thoſe times controlleth. See Deut. 9. 6, 24. Eſa. 48. 8. Others, divide them between God, and the people, referring the former to him, the latter to them: but they ſever things that are not to be disjoyned. They onely expound the text aright, that aſcribe both unto God: yet not as profeſſing ſtill ſo to affect them, as ſome would have it, reading them thus; *I remember thee* with *the love of thy youth*, and *the love of thine eſpouſals*; like that, Pſal. 106. 4. but as minding them onely of what love and kindneſs, he then had ſhewed them.

the kindneſs of thy youth] Or, *thy child-hood*; as it is rendred, Gen. 8.21. but here, rather, *youth*; becauſe ſpeech is here of this people, as of a damoſel fit for eſpouſal; the kindneſs that I ſhewed thee coming out of Egypt: that is the time that is ſo oft termed, ſometime, the *birth*, ſometime, the *youth* of this people. See Eſa. 44. 2. & 46. 3. & 54.6. Ezek.16. 43,60. Hoſ.2.3,15.

the love of thine eſpouſals,] The word here uſed, is no where elſe found; but cometh from a term, that ſignifieth *a ſpouſe*, or *a bride*, verſ. 32. the love that I bare and ſhewed unto thee, when I entred into a ſolemn covenant with thee, and ſo eſpouſed thee to my ſelf, Exod. 19. 5, 6, 8. & 24. 7, 8, Deut. 4. 20, 23, 24. & 5. 2. & 26. 16, 17. & 29. 10, 15. Chap. 31. 31, 32. Ezek. 16. 8, 60. Hoſ. 2. 19, 20.

when thou wenteſt after me in the wilderneſs, in a land that was not ſown] Heb. *thy going after me*: whence ſome would expound it, of her; that is, this peoples pious affection and diſpoſition towards God, in being content to follow his conduct, and keeping cloſe to him, in that tedious and uncouth paſſage thorow the waſte Wilderneſs: To which purpoſe, alſo, is that alleaged, Deut. 32. 12. *and there was no ſtrange god with him*: but this, as was before ſaid, the ſtory it ſelf refelleth, ſhewing in what manner, with murmuring, and repining, they there went after him, and how even there they went on whoring after idols. See Pſal. 106. 7, 32. Amos 5. 25, 26. As for that of Moſes, it intimates only, that God had no coadjutor in the conduct of them, not that they worſhipped no other god, either with him, or in his ſtead. See Eſa. 43. 12. The words in our Verſion are not amiſs rendred; and ſo better, than as ſome, *how thou wenteſt after me*; as Lam. 1. 9. there is in the text only a defect of the particle frequently omitted; expreſſed, Deut. 4. 21. & 6. 7. but omitted, 1 Sam.15.7. & 27. 8. & 29.6. the goodneſs and kindneſs is intended, that God ſhewed, in conducting, ſafeguarding, feeding, and furniſhing them with all neceſſaries, in that wilde and waſte place, where there was no tillage, nor ſuſtenance conſequently, to be had, for the maintenance of mans life. See v.6. Num. 20.5. Deu.8.2,3. & 29.5,6. & 32.10,12.

V. 3. *Iſrael* was *holineſs unto the Lord*;] Conſecrated and dedicated to God, as his peculiar, Exod.19. 5, 6. Pſal. 114. 2. chap. 31. 44. Some ſuppoſe an alluſion here, as Zach.14.20. to the inſcription on the High-Prieſts frontlet, Exo.39.30. but the term is of larger extent; and reacheth unto any time, perſon, place, or ought elſe, that is conſecrated, and ſet apart for holy uſes, or for Gods ſervice, as in a more ſpecial manner his. So it is uſed, Exod. 31. 15. Lev. 21.7. & 27. 14, 23. Eſa. 23. 18. in all which places, and in the like ſpeeches, *holineſs* is put for *holy*: the abſtract for the concrete, and ſo here.

and *the firſt-fruits of his encreaſe*:] The *and*, here, would be expunged; for it is not in the text, and it makes the reading ambiguous: for the words ſo read, may bear this ſenſe, that the firſt-fruits of Iſraels encreaſe, as well as himſelf, were *holineſs to the Lord*: which though a truth, yet is not the meaning of the words here. It would rather be read, either by way of appoſition, ſimply, *the firſt fruits of his increaſe*: or, (the note of ſimilitude being inſerted; as Eſa.62.5.& 66.3.) as, *the firſt fruits of his encreaſe*: which, as other the holy things, being ſet apart for God, were not to be eaten by ſtrangers, Exod.22.29, 30.& 34.26. Lev.22.10. Num.15.19,21. Deu.26.2,10. Such are all Gods people, his *firſt-fruits*, Jam.1.18. his *firſt born*, Exo. 4.22. Heb. 12.23. See Hoſ.9.10.

all that devour them ſhall offend, evil ſhall come upon them, ſaith the Lord.] The words thus rendred, imply nothing leſs, than that which is here intimated, and intended. For the drift and ſcope of this paſſage, is not to ſhew how the caſe ſtood now with them; but how, in former times, it had: and the words therefore would be rendred, as the former branch was, in the time paſt, *all that devoured them, treſpaſſed*; contracted guilt, made themſelves guilty of a treſpaſs againſt God, and liable to judgment, Exod. 4.23. as thoſe did, that ate or devoured ought that was holy, Lev. 5.15. Prov.20.25. *evil befel them*: none that then wronged them, eſcaped without ſome exemplary puniſhment, Exod. 17.8,14. Num. 21.23, 24,33, 35.& 25.17,18. & 31.2. Pſal. 105.14,15. & 106.11. And there is in the words thus rendred, a ſecret intimation, that the caſe was now altered, it was otherwiſe now with them; ſtrangers now prey'd upon them, and devoured them, at pleaſure, as if they were ſome profane, and common thing, that any one might, without guilt, or fear of control, feed upon, might lawfully enough be dealing with, verſ.14.16. chap.12.10. & 50.7. See Eſa.43.28. & 47.6.

V. 4. *Hear ye the word of the Lord, O houſe of Jacob, and all the Families of the houſe of Iſrael.*] An introduction uſual with the Prophets, requiring due attention to what they delivered, as not their own word, but the Lords. So Eſa. 1.10.& 38.14.& 66.5. ch. 7.2. & 17.19.& 19.2. Hoſ.4.1. *Jacob* and *Iſrael*, here, one and the ſame; as Eſa.42.24. & 43.1. and, *the houſe of Jacob*, and *of Iſrael*, for his poſterity; as Eſa. 2.5.& 5.7. and *all the Families* thereof, for, all the twelve Tribes; as ch.31.1.

V. 5. *Thus ſaith the Lord; What iniquity have your fathers found in me, that they are gone far from me,*] God having before minded them, what kindneſs he had, at firſt, ſhewed unto them, and how chary he had been of them; that the equity of his proceedings may the more cleerly appear, if he deal otherwiſe now with them, than formerly he had done, doth here challenge them, to ſhew wherein he had wronged them, or broken covenants with them, or given any juſt occaſion to their fore-fathers to depart from him, and leave him, as they had done. See the like, Eſa. 1.2,3,18.& 5.3. Mic. 6.3,4. verſ. 31.

and have walked after vanity,] That is, after idols, moſt vain things, that cannot avail them ought, being nothing, but meer *vanity*: the abſtract, for the concrete; as Eccl.1.2.& 12.8. as noting their extream folly, in forſaking God, to follow ſuch, 1 Sam.12.20,21. Eſa.41.29. & 44.9. chap.1.16. & 8.19. & 10.15. See 2 Kin.17.15. So Rom. 1.21.

and are become vain.] Senſleſs & ſottiſh, in their counſels and courſes; like their idols whom they ſerve, Pſal.115.8. Jon. 2.8. Rom.1. 21,22. The words would be rendred, *What iniquity did your Fathers find in me, that they went far away from me, and walked after vanity, and became vain*; that it have the better coherence with what followeth.

V. 6. *Neither ſaid they; Where is the Lord that brought us up out of the land of Egypt?*] They did not ſo much as once think thus with themſelves; as chap. 5.24. They regarded not to mind him, or make enquiry after him, who had done ſo much for them, verſ. 8. Pſal.14.2. The deliverance of them out of Egypt, is moſt frequently mentioned, as one of the moſt remarkable works, that was ever done for any people; and ſuch, as could not but moſt deeply, and firmly engage, and oblige both them, and their poſterity, to ſerve him faithfully and conſtantly, who had manifeſted, and magnified, as well his might, as his mercy, in working ſo great and ſtrange a work for them, and to cleave cloſe unto him for ever. See Exo.20.2. Lev.25.38. Pſal.81.10. Eſa. 63.9,11,13. Hoſ.13.4. Mic. 6.4.

brought us up out of] Heb. *made us to aſcend*; as Pſa.135.7. as reſpecting the ſituation of that place, lying low, and depreſſed; ſo ſome. Or, *that brought us forth*, ſimply, without any ſpecial reference unto aſcent, or deſcent; as the word is oft uſed, Ezek.27.22. ch. 50.9. See Eſa.52.4.

that led us thorow the wilderneſs,] See verſ.2. Exo.13.21,22. Num. 10.33.

thorow a land of deſerts, and of pits,] Heb. *a land of waſtneſs*; as chap.50.12. & 51.43. *and of pits*; as chap.18.20,22. Prov. 22.14. & 23.27. a place deſtitute of all neceſſaries, verſ.2. and full of dangerous paſſages: yet, the word *pit*, is uſed oft for the *grave*, Pſa. 30.3. & 103.4. which may here alſo be alluded unto; as if it were ſaid, a place where nothing but death (for want of food) and burial, could be expected. See Exod.14.9,10.

thorow a land of drought] Where no water was to be had, but what by miracle God afforded them, Exo.16.3. & 17.3. Num.20.2,5. Deu. 8.15.

and of the ſhadow of death,] A land wherein they were expoſed to dangers, daily threatning death; as Pſal. 23.4. Luke 1.79. See Deut. 8.15.& 32.10. In the word, *ſhadow of death*, or *deadly ſhade*, there is alluſion, as ſome think, unto ſuch paſſages between hilly groves, in deſert places, ſo over-ſpread, and over-ſhadowed, with boughs of trees, that they ſtrike an horrour and dread into ſuch as are to paſs thorow them; the rather, in regard of ſuch harmful creatures, as may lye lurking there, and cannot eaſily be deſcried, nor avoided, when diſcovered: ſuch apprehenſions, ſo powerfully working many times upon men, that they ſeem dead, even before they die. Others, ſuppoſe an alluſion to the ſhadow of ſome trees, deemed dangerous and deadly, not to plants onely, that grow neer unto them, (ſee *Pliny*, *l.* 17. *c.* 12.) but to men, or beaſts, eſpecially, that lie and ſleep under them, *Pliny*, *l.* 16. *c.* 10. *Plutarch*, in his *Sympoſiacks*, *l.* 3. *c.* 10. Others, to that cloudineſs, that riſeth before mens eyes, as over-ſhadowing their ſight, when they lie drawing on to departure; or, to the ſtate of *death* it ſelf, that is compared to *darkneſs*, and conveyeth the deceaſed to a place of *obſcurity* and *darkneſs*, Job 10.21,22. where the phraſe it ſelf is uſed; *a ſhade of death*, for, *a deadly ſhade*, ſuch as death bringeth with it; as, *ſleep of death*, for, *deadly ſleep*, ſuch as death caſts men into, Pſal. 13.3. See on Eſa.9.2.

thorow a land which no man paſſed thorow, and where no man dwelt] A land extreamly deſolate, either thorow which none had formerly paſſed; much leſs made abode in, or affording neither fit abode, nor convenient paſſage for any. So chap. 6.8.& 9.12.

V. 7. *And I brought you into a plentiful country,*] Or, *Yet I brought you*; as Eſa.60.10.& 63.11. A change of the perſon; as Eſa.61.7. & 64.4. Heb. *into a land of Carmel*. See of the term, Eſa.35.15. and of the land of Canaan, Num. 13.27. Deut. 8.7,9.& 11.10, 12. and God ſpeaketh here, as if he were parlying with thoſe, that lived in thoſe times, and directing his ſpeech unto them. See verſ. 5,9.

to eat the fruit thereof] To enjoy ſuch commodities, as it afforded. So Neh.9.36.

and the goodneſs thereof:] As Eſa.1.19.

but when ye entred, ye defiled my land, and made mine heritage an abomination.] Heb. *and ye entred, and defiled my land*. See the like ſyntax, Gen.14.14. Eſa.30.20.& 35.4.& 65.12.& 66.14.

defiled my land] By idolatries, and other wicked courſes, Pſa.78.58. & 106.38. ch.3.1. *my land*. So Lev.25.23. *the land is mine, and ye are* but *ſojourners with me* in it.

made mine heritage an abomination.] So horribly polluted that land, which I had aſſigned unto you for an inheritance, Pſal. 136.21, 22. or, as ſome, that was as dear unto me, and I was as chary of, as if it were mine inheritance, Deut. 11.12. that it became moſt abominable, (the abſtract, for the concrete; as Eſa. 1.13.& 41.24. So cha. 6.15.& 8.12.) that I could not but abhor it, Chap. 16.18.

V. 8. *The Prieſts ſaid not, Where is the Lord?*] They that ſhould have exhorted, and incited others, to mind me, and ſeek after me, did not at all mind me, or ſeek after me, themſelves. See verſ. 6.

and they that handled the law,] The Prieſts and Levites that ſhould ſo have done; *did*, for, *ſhould have done*: the Indicative form in a notion of duty; as the like, Eſa. 26.9. that ſhould have opened, and taught it to others, Deu. 33.10. Neh.8.8. Mal.2.7. Rom. 2.20.

knew me not] They were ignorant of me themſelves, whoſe office was to bring others to the knowledge of me, Hoſ. 4.6. Luke 11.52.

the Paſtors alſo tranſgreſſed againſt me,] That is, the Governours, both Civil, and Eccleſiaſtical, ſay ſome; or, the Kings, and Princes: ſo the Jewiſh Commenters here expound it; they that ſhould be unto the people, as ſhepherds to the flock. See Eſa.44.28.& 56.11. ch.3. 15.& 12.10. the Princes dealt wickedly, as well as the Prieſts, 2 Chr. 36.12,14. ch.5.5.

and the Prophets propheſied by Baal,] They became Baals Prophets; they worſhipped idols themſelves, and taught the people ſo to do, 2 Kin.18.22.

and walked after things that *do not profit.*] Heb. *went after* ſuch things *as will not profit*; that is, *cannot profit*; as Job 15.3. Lam.4.17. that is, after idols, that could do them no good; as v. 5,11. 1 Sam. 12.21. Eſa.44.9,10. Hab.2.18. a defect both of antecedent, and relative; as Exo.23.20. 1 Chr.15.12. And when Prieſts, Princes, and Prophets, were all ſo corrupt, what was the ſtate of the people like to be? See chap.5.31.

V. 9. *Wherefore I will yet plead with you, ſaith the Lord; and with your childrens children will I plead.*] This ſome underſtand of a verbal *pleading*; and expound it of a courſe that God intended to take ſtill from time to time, by his Prophets, to convince them of their ſinful & wicked courſes, as he had in former ages done, before he would proceed to execute judgment upon them, and that to render them the more inexcuſable, ſee ch. 7.25. 2 Chr.36.14,15. Others, underſtand it of a real *pleading*; as Pſal. 74.22. Eſa. 51.22. by inflicting of evils, and execution of judgement: he would further puniſh them, as he had done their fathers before them, ſince that they trode in their ſteps, Chap.7.26. yea, not them alone, but their poſterity alſo, either the hainouſneſs of their ſins deſerving no leſs, Exod. 20. 5. & 34.7. or fore-ſeeing that their iſſue would walk the ſame way, that they did; as Moſes (ſaith the Rabbine) foreſaw, what the people would do after his deceaſe, Deut. 31. 29. eſpecially being trained up ſo, as by their parents they were, ch.7.18. But the former I conceive the more probable, and more proper ſenſe of the place, eſpecially, if it be applied to Gods preſent debate with his people, which, I ſuppoſe, it doth alone concern; for it ſeemeth to me, as a paſſage from that former expoſtulation, that God had before with them, concerning their fathers, what reaſon they had to leave him, and deſert his ſervice; or what occaſion he had given them ſo to do, verſ. 5. unto a new debate with them, upon another ground, verſ. 10. which he deſireth may remain upon record unto Poſterity, to convince them alſo of the like extream folly, if they follow their impiety. So that it is, as if he had ſaid, I have argued the caſe with your fore-fathers already, let me debate the matter a little further with you; and let your poſterity alſo conſider well what I now ſay. See Deut.31.19,31. and ſo is the ſame word afterward uſed, for debating the caſe or pleading, v. 29.

V. 10. *For paſs over the Iles of Chittim, and ſee; and ſend unto Kedar, and conſider diligently, and ſee if there be ſuch a thing.*] A new argument of debate God here entreth upon with his people: wherein he challengeth them to produce any people, in any part of the world, then commonly known, that had dealt with their idols, as they had done with him: the Heathen were more conſtant and faithful to their idols, than they had been to the true God. See the like argument, Mal. 3. 8.

paſs over] Or, *go over to*; as Eſay 8. 8. becauſe they were to paſs the Sea unto thoſe parts. Howbeit, the meaning is not, that they ſhould either make ſome ſet journey, or ſend ſome meſſengers on purpoſe, to make diligent enquiry, how things there went; but that they ſhould conſider ſeriouſly what concerning them they knew, by report, or otherwiſe; and withal intimating, that if they ſhould either by journeying themſelves, or by diligent enquiry otherwiſe, endeavour to enform themſelves herein, they would find it to be ſo as he ſaid. See the like, Chap. 7. 12. Amos 6. 2.

the Iles of Chittim] *The Iles*, or *lands*; as Eſay 20.6. & 41. 1.chap 47. 1. either ſituate in the mid-land ſea, or coaſting on the other ſide of it more Northward. See of *Chittim*, on Eſay 23. 1. to *the Iles*; as to *Kedar*: a defect of the particle with either; as 1 Kin. 3. 15.

Kedar] *Arabia*, that lay Southward from Judea. See Eſay 21. 16. & 60. 4. as if he had ſaid, Go which way ye will, to any country, North, or South: Yet ſome ſuppoſe that by the *Chittim*, are underſtood, the more civil people; ſuch as were the Greeks and Macedonians; by the *Kedarens*, people leſs civil, and more ſavage, as thoſe Kedarens were, having no certain place of conſtant abode, See chap. 49.29. For the Rabbines doat and dally here after their wonted manner, when they tell us, that theſe two Nations are here mentioned, becauſe the one worſhipped the water, and the other the fire; and yet would not theſe leave worſhipping the fire, though they ſaw that the water put out the fire.

if there be ſuch a thing] Heb. *if*; or, *whether there have been* ſuch a thing *as this*: a defect of the antecedent; as Judg. 19. 30. and it would be in the time paſt, becauſe of that which followeth, verſ. 11.

V. 11. *Hath a nation changed their gods?*] Or, *Whether* any *nation have changed their gods?* Whether the heathen keep not conſtant to their country idols. See 2 Kings 17. 29, 33. Mic. 4. 5.

which are *yet no gods:*] Heb. *and they no gods*; but meer counterfeit ones, idols, ch. 16.20. Eſa.37.19. Gal.4.8. *and*, for, *yet*; as Eſa.60. 10. & 63.11. So verſ.21.

but my people have changed their glory, for that which *doth not profit.*] Heb. *and*; as ch. 1.7. But my people have not onely changed, but made a moſt fooliſh exchange; they have put away, and parted with the true God, who was their glory, Pſal. 106. 20. of whom they had good, and great cauſe to glory that they had ſuch a God, Pſal.44.8.& 148.14. & 149.2. and who made them truly glorious, Deut.4.6--8. Pſal.149.4. Eſa.11.10. & 60.13. for that which they had juſt cauſe to be aſhamed of, verſ. 26. for a thing of no worth, for that which could do them no good, could ſtand them in no ſtead. See before on verſ. 8.

V. 12. *Be aſtoniſhed, O heavens, at this, and be horribly afraid, be ye very deſolate, ſaith the Lord.*] Some by the *heavens*, here, would underſtand the Angels, as called upon to ſtand amazed at the extream folly, and ſtrange impiety of Gods people. But the celeſtial bodies ſeem rather ſpoken to, by a rhetorical elegancy, and form of poetical and pathetical language, oft uſed in Scripture; as Deu.32.1. Eſa.1. 2. as implying that their courſes were ſuch, as might juſtly fill the whole world with aſtoniſhment; and that the very ſenſleſs creatures, the heavens eſpecially, thoſe glorious ones, were they apprehenſive of ſuch things, would abhor them, be agaſt at them, and tremble to think what would be the end and iſſue of them. So rather, then, as ſome of the Jewiſh Doctors, who following the Chaldee, would have the meaning to be, as if the heavens were called upon, to bewail and lament the deſolation of the land, that was to be, the deſtruction of the city, and the ſubverſion of the Sanctuary.

be horribly afraid] Or, *agaſt*, Ezek. 27. 35. & 32. 10. it ſignifieth properly ſuch *a diſturbance*, as a ſtrange ſtorm and tempeſt is wont to affect thoſe with, that are ſurpriſed with it: it hath ſome affinity alſo with the word, that ſignifieth, *hair*, and *hairy*, or *rough*: whereof, ſee on Eſa. 34.14. and may imply ſuch an *horrour*, as ſome horrid occurrent is wont to produce; ſuch as would make ones hair, as we uſe to ſay, ſtand an end.

be very deſolate] Or, *utterly dryed up*, and *exhauſted*; as Eſa.19.5,6. withdraw your luſtre, loſe your light, be clouded, and darkened; as if you were in ſome deſolate eſtate, in ſome diſmal condition. See Eſa. 13.10,33. & 24.23. Ezek.32.7,8. but eſpecially, Mat.27.45. where the ſun, that glorious light, ſeemed to be abaſhed, amazed, and agaſt, at that tranſcendent and matchleſs impiety committed, in putting of the glorious Lord of life, to an ignomimious and accurſed death, Act. 3. 15. 1 Cor. 2.8. Gal.3.13.

V.13. *For my people have committed two evils*] Two grand, two moſt notorious evils.

they have forſaken me the fountain of waters,] A well-ſpring of all manner of good, yeelding water, that runneth conſtantly, and never faileth, and one that was ſuch inceſſantly unto them, while they continued loyal, and dutiful to him, Pſa.36.9. ch.17.13. & 18. 14. Joh.4.14. & 7.38. Rev.22.1. Of the word, ſee on chap.6.7. it is a metaphor taken from waters, ariſing, and iſſuing from a ſpring, that are wont to hold out all the year long, Eſa. 58.11. and are, in Hebrew, therefore termed, *living waters*, Gen. 26. 15. oppoſed to ſuch waters, as proceed only from ſome exceſs of rain, as land-flouds, that, ſhooting down from the hills, run, with a violent torrent, in the Winter time; but in the heat of Summer, are dryed up, and fail, Job 6. 15—20.

and hewed them out ciſterns, broken ciſterns, that can hold no water.] So it is not amiſs rendred the more diſtinctly to deſign that ſecond evil of the twain, before-mentioned; as the leaving of God all-ſufficient, the ever-living, and inceſſantly flowing fountain of all good, Jam.1.17. ſo the betaking of themſelves to ſorry baſe idols, unable to do them the leaſt good, that is, to give them ſo much as a drop of water, when they want it, chap. 14. 22. Zach. 10. 1, 2. Howbeit, the words run, in the Hebrew, *to hew them out ciſterns*; as the words are rendred, Deut.6.11. & Neh. 9. 25. *to dig them wels*; as if one having his habitation neer a fair and cleer ſpring, affording plenty of water all the year long, ſhould abandon the place, upon ſome groundleſs diſlike, and in a fond humour go and ſeat himſelf elſe-where, where if he will have water, he muſt dig for it; and if by digging, he cannot find it, he muſt dig pits, to keep what cometh by rain, or occaſionally otherwiſe: and that which is ſubjoyned, and makes his condition the worſe, theſe wels, or pits, when he hath digged them, prove faulty; ſo as they are not able to keep what is committed to them, but it ſoaketh all away, leaving nothing behind but mire and mud, which uſually alſo breedeth vermin, and noyſom ſavours withall.

broken ciſterns] Or, *pits*: it ſeemes to have been a proverbial form of ſpeech, like that, *wells without water*, 2 Peter 2. 17.

that can hold no water] Heb. *that will not hold water*; and ſo we uſe to ſay of a cloven diſh, or a broken pitcher; *it will not hold water*: when our meaning is, *it cannot*: ſo verſ.8. *that will not profit*, for, *that cannot profit*. Such *broken pits* are all idols, unable to afford any relief, or refreſhing, unto thoſe, that rely on them, Eſa. 46.7. and not idols alone, but all outward ſtays whatſoever, that men, relinquiſhing God, the only ſure ſtay, truſt unto, and ſo make idols of them, chap.17.5. wherein alſo this people were faulty, reſting ſometime upon Aſhur, and ſometime upon Egypt, that proved *broken canes* to them, verſ.18.36. See Eſa.30.1,5. & 36.6.

V.14. *Is Iſrael a ſervant? is he an home-bred* ſlave?] The Lord proceedeth to ſhew what condition this people had caſt themſelves into, by forſaking of him, and putting themſelves under the protection of others, unable to do ought for them.

Is Iſrael a ſervant?] Some take this to be ſpoken, as if God ſhould demand of them, whether he had uſed Iſrael, as a *ſlave*, and not rather as a *ſon*, Deu.8.5. & 32.6. ſo it ſhould be, as that afterward, verſ.31. Others, rather referring it, to his evil entreaty, and baſe uſage by others; Is he *a ſlave*, that he is ſo ſlaviſhly uſed? like that, chap.49.1. and the Jewiſh Doctors here not unfitly add; How cometh it to paſs, that he who was in ſo great reſpect and reckoning with God, as was related, verſ.2,3. that he accounted him, as his *firſt-born ſon*, Exod. 4. 22. ſhould now be left unto ſuch a deſpicable condition, that every one ſhould at pleaſure, wrong him, and domineer over him, as if he were a common ſlave: Though herein they ſeem to be out of the way, in that they make this the demand, not of God, or the Prophet, but of Iſrael himſelf, or of the people, which God, by the Prophet, ſhould return anſwer unto, verſ.17.

is he an home-born ſlave?] Such an one, as being born in his Lords, or Maſters Family, of one that was his ſlave before, was, in that regard, *a ſlave by birth*, Exod.21. 4. Lev. 22.11. alluded to Pſal. 116. 16. theſe were with the Latines called *Vernæ*. So whereas there were two ſorts of *ſlaves*, *ſlaves bought with money*, and *ſlaves born in the houſe*, Gen. 17. 12,23,27. God ſeemeth to have here reſpect unto either; demanding, whether Iſrael were ſo impoveriſhed, that by extream poverty he had been compelled to ſell himſelf for a ſlave, Exo. 21.7,8. Lev. 25. 39,47. or was born in the family, and under the dominion of them that thus tyrannized over him, as having in that regard, ſuch intereſt in him, and power over him. Eſa 26. 13.

why is he ſpoiled?] Heb. *why is he for ſpoil?* as c. 49. 22. Eſa. 42. 24. what is the reaſon that ſtrangers make a ſpoyl of him, as if they had a good right to, and intereſt in whatſoever he were poſſeſſed of, as the Lord or Owner hath in whatſoever goods, or ſtate, his ſlave hath. See 1 Kin. 20. 3,5,6.

V. 15. *The young lions roared upon him*, and *yelled.*] Or, *young lions roar aloud over him.* Heb. *Over him young lions roar, give out their voice*; as Pſal. 18. 13. Amos 1. 2. & 3. 4. By *young lions* (of the term, ſee Eſa. 30. 6.) are underſtood, the Kings of Syria, Aſſyria, and Chaldea; called *lions*, for their fierceneſs; and *young lions*, for their ſtrength. See chap. 4. 7. & 50. 17. ſaid to *roar aloud over him*; as a lion is wont to do upon his prey, or over his prey; either when he comes to ſeiz on it, or is already poſſeſs'd of it. See Eſa. 5. 29. & 31. 4.

and *yelled*] Heb. *give out their voice*; for there is no copulative in the text: this ſome underſtand, as of a General, or Commander, giving out a command, or ſome ſignal, for aſſault; and it may ſeem ſo taken, Joel 2. 11. & 3. 16. but it is commonly uſed for any loud cry in general. See Pſal. 46. 6. Prov. 2. 3. Chap. 22. 20. & 48. 34. Hab. 3. 9. *they roar, utter their voice*, for, *roar aloud*, or, *roar hideouſly*; as, *they make deep corrupt*, for, *they corrupt deeply*, Hoſ. 9. 9.

and they made his land waſte,] Or, *have laid his land waſte.* Heb. *put his land unto waſtneſs*, or, *deſolation*, ch. 4. 7.

his cities are burnt without Inhabitant.] Heb. *burnt from no Inhabitant*, or, *from without Inhabitant*; as chap. 46. 19. that is, ſo burnt, that they lye as a waſte wilderneſs; as chap. 9. 12. which none can inhabit; and ſo chap. 9. 10. *burnt from no paſſenger*, or, *from without any paſſenger*; that is, ſo burnt up, that none paſſeth by. See of this uſe of the particle, on Eſa. 23. 1. & 24. 10. See of the deſolation here mentioned, Eſa. 1. 7. 2 Chr. 28. 5,20,21. & 33. 11. & 36. 6,7,10.

V. 16. *Alſo the children of Noph, and Tahapanes have broken the crown off thine head.*] The Egyptians alſo they make a ſpoyl of thee, 2 Kin. 24. 33,35. 2 Chr. 36. 3. And he ſaith, the Egyptians *alſo*, as ſome would have it, becauſe they were a more effeminate people; as if he ſhould ſay, not the Aſſyrians onely, a manly, and warlike people; but that womaniſh Nation, the Egyptians, with whom the men do womens work, as *Herodote*, *l.* 2. But others, rather, becauſe this people was too prone to confide in them; though they got no help, or good, but much hurt and harm, from them, v. 18,36. Ezek. 29. 6,7,16.

the children] Heb. *ſons*; that is, the Inhabitants, or Natives, (as the *ſons of Jeruſalem*, Eſa. 51. 18, 20. and, the *daughters of Sion*, Eſa. 3. 16.) of theſe two principal Egyptian Cities; put here, becauſe royal Seats, for the whole Kingdom, and land of Egypt.

the children of Noph] As, *the children of Eden*, Eſa. 36. 12. Of this city, ſee on Eſa. 19. 13.

Tahapanes] Or, *Tachapanes*; a famous and principal city of Egypt, ch. 43. 8. Ezek. 30. 18. ſo called, in likelyhood, from *Tahpanes*, or *Tachpanes*, in Solomons time, Queen of Egypt, 1 King. 11. 19, 20. it ſtood not far from Peluſium. Whence it is commonly termed by the Greeks, and Latines, *Daphnæ Peluſiacæ*, to diſtinguiſh it from another place of that name neer to Antiochia, ſo named from a grove of *laurel* growing there; as *Loretto*, in Italy, hath its name from the like. But they are much out of the way, that would render the ſame reaſon of the name of this Egyptian city; becauſe the Greeks corruptly ſo term it, or dream of any laurel grove in thoſe parts. It is ſuppoſed to be the ſame with that called, alſo, *Hanes*, or *Chanes*, Eſa. 30. 4.

have broken the crown of thine head] So the Jewiſh Maſters expound it, taking the word, in the notion of *breaking* aſunder; as it ſeems taken, chap. 11. 16. Mic. 5. 6. and, he ſaith, ſay they, *the crown of the head*; becauſe *wounds* on the head are dangerous, thoſe on the crown of it, eſpecially, as cleaving the head aſunder, Pſal. 68. 21. & 74. 13,14. the Chaldee doth thus paraphraſe it, *They have ſlain thy men of might, and plundered thy goods.* The Greek renders it, *They have known thee, and mocked thee*; in ſuch a notion, as thoſe words are uſed, Gen. 19. 5. & 39. 17. and the old Latine, *They have defiled thee to the crown of the head*; which ſome expound, of no part left free from their filthy luſt; as of the Chaldeans, Lam. 5. 11, 13. Others, of thoſe idolatries, that they were defiled with in Egypt, as well as in Chaldea, chap. 16. 13. & 44. 17. Others, of abuſing them in baſe manner, and by cruel oppreſſions, riding over their head, or inſulting over their Princes, who are as their heads; that, ſay they, of the Aſſyrian reached up to the midſt of the neck, Eſa. 8. 8. & 30. 28. but this ſhould go over the very crown of the head, Deu. 28. 43, 44. Pſal. 66. 12. ſo that no part ſhould go free, from top to toe, from abuſe and oppreſſion, Eſa. 1. 5,6. the heads of the people, the Princes themſelves not eſcaping, Lam. 5. 12, 16. But theſe lay too much weight upon two vitious verſions, rendring the verb in ſuch a notion, as it is no where found uſed. Some late Interpreters render it, *They have fed upon the crown of thine head*, taking the word in a notion of *feeding*; as it is uſed, chap. 3. 15. Eſa. 6. 13. or, of *depaſturing*, rather; as chap. 6. 3. with 12. 10. and Eſa. 3. 14. they have fleeced thee, deſpoiled thee, and eaten upon thee; either, *fed upon the crown of thine head*; or, *fed upon thee* in *the crown of thine head*; that is, ſay they, in the Southern part of thee, that lay toward Egypt, ſituate South from Judea, Eſa. 30. 6. ch. 13. 19. the *head* of a land, by a trope; as the *ſhoulders* of it, Deut. 33. 12. or, rather, they ſpoyl and make havock of thee, in the beſt and principal part of thee; as Iſa. 28. 4. and this laſt, I conceive, to be the genuine ſenſe of the text: a defect of the prepoſition; as Iſa. 32. 6. & 57. 8. and of the pronoun; as Iſa. 60. 4.

V. 17. *Haſt thou not procured this to thy ſelf, in that thou haſt forſaken the Lord thy God, when he led thee by the way.*] The Jewiſh Commenters conceive theſe words, to be, as an anſwer, by God, returned to the peoples complaint, of their preſent low, and forlorn condition, and Gods neglect of them in it, v. 14. But they ſeem rather (for thoſe were Gods words, not theirs) an argument, that God uſeth, to convince them of their extream folly, in forſaking him, and thereby plunging themſelves into ſuch a doleful, and diſmal condition. So v. 19. ch. 4. 18.

procured this] Heb. *done this*; as chap. 4. 18.

in that thou haſt forſaken the Lord thy God] It was not his leaving of them, but their leaving of him, chap. 1. 16. verſ. 13. who leaveth none, till they leave him, 1 Chron. 28. 9. 2 Chron. 15. 2.

when he led thee by the way] Heb. *in the time*, wherein he was *leading thee on the way*: a defect both of the relative, and of the verb ſubſtantive; as Gen. 39. 4. That by his providence governed thee, and led thee on in ſafety, protecting thee from all evils, while thou followedſt his conduct, and would ſo have done ſtill, hadſt not thou forſaken him, and refuſed to have been conducted by him, Pſa. 91. 1, 13. Iſa. 58. 8, 11. or, who preſcribed thee a way, and courſe of life, to walk in, which if thou hadſt obſerved, thou hadſt been ſafe and ſucceſsful, Pſa. 81. 13, 16. Iſa. 48. 18, 19 & 64. 5. Ezek. 20. 10, 11. But the former here rather, becauſe it alludeth to the conduct of them in the Wilderneſs, Exo. 13. 21. Iſa. 63. 12. v. 2.

V. 18. *And now what haſt thou to do in the way of Egypt, to drink the waters of Sihor; or, what haſt thou to do in the way of Aſſyria, to drink the waters of this river?*] God here inſtanceth in, and twitteth them with, two of their cleft ciſterns, or broken wells, whereof, albeit, they had proof enough formerly, how little good they had gained, or gotten, by ſeeking to them, and making uſe of them, yet they would needs be running after them ſtill. See 2 Chr. 28. 16, 20. Iſa. 30. 1,7. & 31. 1, 3. & 36. 6.

now] Having before ſo oft had experience of the il-ſucceſs of ſuch courſes, v. 36.

what haſt thou to do in the way of Egypt] Or, *with the way of Egypt*; as the particle is rendred, Pſa. 147. 20. Heb. *what to thee, to the way!* So 2 Sam. 16. 10. *what to me, and to you?* for, *what have I to do with you?* and, *what to me, and to thee?* for, *what have I to do with thee?* 2 Kings 3. 8. See the like, Mark 1. 24. & 5. 7. John 2. 4. onely there is here a defect of the copulative: what need or occaſion haſt thou to ſend, or to travel, into Egypt? like thoſe, Numb. 14. 3,4.

to drink the waters of Sihor] Of Nilus, the river of Egypt, Amos 9. 5. ſo called, of its blackneſs, by reaſon of the mud and ſlime, that it brings down with it, wherewith it bateleth their grounds; Or, as ſome, by reaſon of the black colour, of the grounds and lands it paſſeth thorow, which yet cometh, in effect, home to the former; for ſuch ſtuff muſt the river of neceſſity bring down with it, as is the land that it paſſeth by. See on Iſa. 23. 3. and it ſeems very ſtrange, that ſome granting *Sihor*, to be Nilus here, ſhould affirm it to be ſome ſmall rill, or rivelet, elſewhere; as Joſhua 13. 3. 1 Chron. 13. 5. To *drink the water of Nilus* in Egypt, is put here, for to ſeek help and relief there. But he delivereth it, in theſe terms; as if he ſhould ſay, that they could have nothing to do there, or no errand thither, unleſs it were to drink of the puddle water of that river, when they had, or might have had, as good, yea, far better than that, neerer at hand, at home. See chap. 18. 14. So 2 Kin. 1. 3.

or, what haſt thou to do] Heb. *and*; the copulative in a disjunctive notion; as Iſa. 48. 5. & 58. 13.

in the way of Aſſyria] Or, *with* it, is before.

to drink of the water] To ſeek ayd, either of them, or their idols, 2 Chr. 25. 14, 15. & 28. 23.

of the river] Euphrates, the river of Aſſyria, Iſaiah 8. 7. in way of eminency ſo termed, Pſal. 72. 8. Iſaiah 7. 20. See Gen. 15. 18.

V. 19. *Thine own wickedneſs ſhall correct thee,*] That is, as ſome, thy courſes, without any further diſpute, or debate, give in evidence ſufficient to convince, and condemn thee; as Iſa. 3. 9. Hoſ. 5. 5. but the words would rather be read, *Thine own wickedneſs might correct thee*;

thy bad courſes proving ſuch, as they have formerly done, might be (one would think) ſufficient to reclaim thee, and amend thee, to make thee abandon them, and be fearful of returning again to them. See Hoſ. 2. 7.

and thy back-ſlidings ſhall reprove thee.] Thou muſt taſte the bitterneſs of thy wicked courſes, thou muſt feel the ſmart of them, before thou wilt wax wiſe, Eſa. 28. 19. Job 33. 14, 22. a note of a ſervile and baſe diſpoſition, Prov. 20. 30. & 29. 15. or, rather, as before, thy *back-ſlidings*, or *perverſe courſes* (as ch. 5. 6. & 14. 7.) *might reprove thee*, or, *convince thee* (as Job 6. 25.) might, by convincing, inſtruct thee, and teach thee more wiſdom; as ch. 6. 8.

know therefore, and ſee] Heb. *and*, (as Ch. 1. 17.) *know and ſee*; as 1 Sam. 12. 17. that is, *take notice*, (as v. 23.) *and conſider*; as v. 31. weigh well with thy ſelf, what it is, that hath brought all theſe evils upon thee; for by thine own experience, thou canſt not but know it; as *knowing* is taken, Gen. 2. 17. 2 Cor. 5. 21.

that it is an evil thing, and bitter, that thou haſt forſaken the Lord thy God,] As before, v. 17.

evil] Not in a moral, but in a natural notion; though true in either: but this here, not that, intended; ſuch as procureth evil of puniſhment, and miſery: as, *I create evil*, Eſa. 45. 7. and, *evil befel them*, verſ. 3.

bitter] Such as bringeth *bitter*, that is, grievous, diſtaſteful, il-pleaſing things, upon thee. So the word, *bitter*, is commonly taken, Ruth 1. 20. Prov. 21. 6. See ch. 4. 18.

the Lord, thy God,] Me, who am the Lord thy God: the noun, for the pronoun; as Eſa. 2. 1.

and that my fear is not in thee;] *My fear*, for, *the fear of me*; as, *thy fear*, for, *the fear of thee*, Pſa. 5. 7. and, *his fear*, for, *the fear of him*, Job 3. 11. and, *his knowledge*, for, *the knowledge of him*, Eſa. 53. 11. See ch. 5. 22, 24. the want of this fear, the ground of all ſin, and cauſe of all evil, Gen. 20. 11. Pſa. 36. 1. Mal. 3. 5. Rom. 3. 15, 18.

is not in thee] Heb. *unto thee*: but ſo the particle is alſo uſed, Gen. 24. 45. 2 Kin. 7. 12.

ſaith the Lord God of Hoſts.] See Eſa. 1. 24. & 10. 24.

V. 20. *For of old time I have broken thy yoke*, and *burſt thy bands*; *and thou ſaidſt, I will not tranſgreſs.*] Or, *when* (as Pſa. 72. 2. Joel 2. 20.) *of old* (as Eſa. 63. 9, 19.) Or, *For when of old, I brake thy yoke, I burſt aſunder thy bands, thou ſaidſt, I will not tranſgreſs.* See the like ſyntax before, v. 7. when I brake the yoke that the Egyptians had laid upon thee, Exo. 1. 11, 13, 14. and diſſolved thoſe bands, wherewith it was ſo faſtened unto thee, that thou waſt not able to ſhake it off, (See Eſa. 10. 27. & 58. 6.) when I ſet thee free from the Egyptian bondage, when I brought thee out of Egypt, v. 6. Pſa. 81. 5, 6, 10. thou didſt then by ſolemn promiſe engage thy ſelf to yield obedience to me in all things, and not wilfully to tranſgreſs my commands, in ought, Deu. 5. 27. & 26. 17. & 27. 10, 26.

yoke] For ſervitude and thraldom, Eſay 9. 4. Chap. 28. 2, 10, 14.

bands] An alluſion, either to ſuch bands, as captives, priſoners, or ſlaves, are wont to be kept in, Chap. 39. 7. & 40. 4. or to ſuch as the yoke is wont to be faſtened with, unto the neck of the beaſt that draweth in it. See Eſay 58. 6. Chap. 30. 8. Lam. 1. 14.

I will not tranſgreſs.] Or, *I will not ſerve*; to wit, any other god, but thee alone, Exod. 20. 3, 23. Joſh. 24. 16. Pſal. 81. 9. Ezra 10. 12. for there are here two divers readings; ariſing, as in divers places elſewhere, from the affinity in ſhape of two Hebrew letters, by the eaſie miſtake of the Scribes eye, or the ſudden ſlip of his pen, put oft the one for the other. So *Diphath*, for, *Riphath*; and, *Rodanim*, for, *Dodanim*, 1 Chr. 1. 6, 7. with Gen. 10. 3, 4. and *Hadareſer*, 1 Chron. 18. 3. for *Hadad-eſer*, 2 Sam. 8. 3. the like in this word, ſee Chap. 15. 14. that which our Verſion hath, ſeems the right reading, and is owned by the Jewiſh Criticks: for as for the ancient Greek, and old Latine, who following this latter, render the words, *Of old thou haſt broken thy yoke, and burnt thy bands* (as chap. 5. 5.) *and ſaidſt, I will not ſerve thee*, like thoſe, Pſal. 2. 3. Luke 19. 14. they alter much the reſt of the text, where no variety of reading is.

when upon every high hill, and under every green tree, thou wandereſt, playing the harlot.] *When*; or, *but*; or, *yet*; as Eſay 31. 4. & 49. 25. Notwithſtanding theſe thy engagements to me, thou dealeſt moſt diſloyally with me, leaving me to run after thine idols, and in every place that thou takeſt liking to, and deemeſt fit for thy purpoſe, defiling thy ſelf with them, ſee Eſa. 57. 5, 8. chap. 3. 2, 6. after the manner of the heathen people, Deu. 12. 2. 2 Kin. 17. 9, 11.

high hill] Where they had their high places, Pſa. 78. 57, 58. Ezek. 20. 28, 29.

green-tree] Or, *flouriſhing*, goodly, thick, ſhady, ſhrowdy tree, Eze. 20. 28. Hoſ. 14. 13. So 2 Kin. 16. 4. Pſa. 37. 35. & 52. 9. ch. 11. 16. & 17. 2, 8. Cant. 1. 16. *Our bed is fair and flouriſhing.* He hath an eye as to their high places, ſo to their groves, Deut. 7. 5. & 12. 3. & 16. 21. See Eſa. 17. 8. & 27. 9.

thou wandereſt] Thou goeſt aſtray from him, unto whom thou hadſt by covenant joyned thy ſelf, (ſee on Eſa. 57. 8.) and runneſt on madding, and gadding, after idols: the word ſignifies, *to travel*, or, *journey*, or, *go to and fro*, Eſa. 63. 1. properly, from ones own place, or ſeat, into ſome ſtrange land, or forreign parts, Eſa. 51. 14. Jer. 48. 12. theſe are all the places where it is found.

playing the harlot.] Committing whoredom: ſo is idolatry commonly ſtyled in Scripture, ch. 3. 1, 2. Ezek. 16. & 23. Hoſ. 1. 2. & 9. 1. the reaſon you have before, verſ. 2.

V. 21. *Yet I had planted thee, a noble vine, wholly a right ſeed.*] I ſetled thee, at firſt, in a right and goodly Church-conſtitution; both free from all ſuperſtitious, and idolatrous ſervices, and ſo moulded, as was moſt ſeemly, and ſightly.

Yet I had planted thee,] Or, *And I did* then *plant thee*, Exod. 15. 17. Pſa. 44. 2. & 80. 8. Eſa. 5. 2.

a noble vine] The Church of God is, in Scripture, frequently, compared to a *vine*, or *vineyard*, Pſal. 80. 8. Matt. 21. 33. Mark 12. 1. Luk. 20. 9. See Eſa. 5. 1. & 27. 2. Howbeit, the word, *vine*, is not here in the text: the Hebrew is no more than *ſorek*: which ſome therefore underſtand of the place where it was planted. I planted thee, in *ſorek*, in *a choice place*; for not vines only, but other things; as ſilk, or fine linnen, ſuch as lawns, and the like, have this attribute given unto them. See Eſa. 19. 9. and that from a place ſo termed, Judg. 16. 4. ſome choice kind of vines had this name, it is commonly deemed; and the word might be uſed, as *Carmel*, v. 7. more generally, for other the like: as alſo it is apparent, that the place is commended for a rich and choice place, wherein God ſeated his people, Exod. 15. 17. Eſa. 5. 2. but the *ſorek*, is in the latter place diſtinguiſhed from the ſeat, or ſoyl, wherein it was planted. See Eſa. 5. 3. The moſt therefore refer it, not to the place, but to the plant: and of theſe, ſome read the words with a note of ſimilitude; as, *ſorek*, as, *a choice vine*. I had as much care, in planting of thee, as a man could have of the choiceſt vine, or plant, that could be, Eſa. 5. 3. & 17. 11. & 27. 3. Some, *I planted thee* for *a Sorek*, for *a choice Vine*; I ſo planted thee, that thou mighteſt prove ſuch an one. Others, laſtly, with *ſorek*, that is, with plants, or *ſlips*, of *ſorek*; ſuch as come thence: as for choice ſlips, and plants, curious people are wont to ſend far and neer, Eſa. 17. 10. and ſuch ſlips are termed *ſerukim*, as ſlips of *Sorek*, Gen. 49. 11. Eſa. 16. 8. and this beſt agreeth with that parallel place, Eſa. 5. 3. that which I conceive to be meant principally of theſe ordinances, that God, by Moſes, ſetled among them, when he moulded them firſt into a Church, and State. See Eſa. 44. 2.

wholly a right ſeed.] Heb. *all of it a ſeed of truth*; *a ſeed of truth*, for, *a right*, *true*, *genuine*, or, *generous*, no baſtardly, no counterfeit *ſeed*; as, *men of truth*, for, *true*, and *truſty*, Exod. 18. 21. Neh. 7. 2. and God is ſaid to have given his people in Mount Sinai, *ordinances right, and laws of truth, and ſtatutes, and precepts good*, Neh. 9. 13. and it is the uſual epithite, that the Pſalmiſt gives unto Gods Word, and Ordinances, that they are *all truth*, Pſal. 119. 142, 151, 160. and they are the *ſeed*, wherewith God ſetteth, or ſoweth his Church, Matth. 13. 24, 27, 37. Luke 8. 5, 11. for *ſeed* is uſed in a large notion, as well of ſlips that are ſet, as of ſeeds that are ſown. See Eſa. 17. 10, 11. I ſuppoſe therefore the words would be rendred, with *ſeed all of it right*, or *true*: the particle *with*, is oft ſuppreſſed; as Eſa. 17. 10. Yet ſome read the words, *whoſe whole ſeed* might be *truth*; that is, ſay they, *whoſe fruit* might *all* be *firm*, or *ſure*; from which he might certainly expect good fruit; as Eſay 5. 4. But *ſeed*, for, *fruit*, ſeems to ſound here ſomewhat harſh.

How then art thou turned into the degenerate plant of a ſtrange vine unto me?] By what means is it come to paſs, that thou art ſo ſtrangly altered and changed? For it is ſpoken by God, in way of admiration, as wondring at the ſight of ſo uncouth an alteration. See the like, Eſa. 1. 21. and of this affection attributed to God, Eſa. 59. 16.

How then] Heb. *And how*; as ch. 1. 12, 14. Eſa. 40. 18.

art thou turned unto me?] Or, *turned me?* for there is an elegant redundancy in the word, *to me*, very familiar, not in Hebrew onely, but in other languages alſo, and in our own. So, *I will go me*, Cant. 4. 8. and, *Go thee*, Gen. 12. 1. Cant. 2. 10. and, *Stay ye*, Gen. 22. 5. *he ſhall flee him*, Eſa. 31. 8. See verſ. 22. chap. 5. 5. & 12. 8. & 16. 20.

into the degenerate plant] There is neither *into*, nor *plant*, in the text; but ſome ſuch ſupply is needful of either: the term uſed here, is an adjective plural: it hath in it a notion of *revolting*, or, *departing*, ch. 17. 13. for it is found onely in this form here, and there: it is not amiſs rendred *degenerate*, but muſt have ſome plural ſubſtantive joyned with it; it may be rendred *degenerate* ſlips: ſo *a ſtrange* vine, or plant, Eſa. 17. 10. where ſee many inſtances of the like defects.

of a ſtrange vine.] Strange plants, and ſeeds, are ſometime mentioned, in way of commendation; becauſe ſuch are uſually rare, and choice ones. See Eſa. 17. 10. but here, in way of diſcommendation, not having ſo much relation to forrein parts, (though in that kind alſo *ſtrange* faſhions, and ſervices, were reproveable in Gods people, Eſa. 2. 6. Zeph. 1. 8.) as in way of oppoſition to ſuch ſlips, and plants, as God had planted his vineyard with; that ſlips of *Sorek*, ſhould prove ſlips of *Sodom*, Deut. 32. 32.

V. 22. *For though thou waſh thee with nitre, and take thee much ſope, yet thine iniquity is marked before me, ſaith the Lord.*] Though thou uſe all the means, and courſes thou canſt deviſe, either to cleanſe, or to cleer thy ſelf; yet the foul bloches of thy wickedneſs, ſticking faſt upon thy ſoul, will appear ſtill, as freſh, as ever in my ſight; nothing will avail thee, either to free thee from the filth, and guilt of them; or to ſecure thee from my wrath.

For though] Or, *Although:* for ſo much the two particles joyntly ſignifie; and the words ſeem to be, not ſo much any rendring of a reaſon of the fore-going reproof, as a paſſage unto a further conviction of her, by removal, and rejection of ſuch colourable pretences, as Gods people imagined to purge themſelves with.

waſh thee with nitre] The Hebrew word uſed here, and Prov. 25. 20. is that, from whence the Greeks, Latines, and We, have the name of this material, of ſingular uſe; not onely for the ſcouring of apparel, and taking out of ſtains, and bloches, from clothes; but for the clearing of the skin, and taking ſpots and frekels away from the body. Of it, ſee *Pliny, l.* 31. *c.* 10. and it is deemed therefore by ſome, to have its name from a word, that ſignifies to *looſe*, or *diſſolve*, Habak. 3. 6. becauſe as *vinegar* diſſolves it, Prov. 25. 20. ſo it *diſſolveth*, and *looſeth*, from clothes, and bodies, any foul and filthy matter.

take thee much ſope] Heb. *multiply to thee ſope: to multiply ſope*, for, *to uſe much ſope*: as, *to multiply prayer*, for, *to make many prayers*, Eſa. 1. 15. *to multiply gifts*, for, *to offer many gifts*, Prov. 6. 35. to *multiply ſongs*, for, to *ſing many ſongs*; or, to *uſe much ſinging*, Eſa. 23. 16. to *multiply medicines*, to *uſe many medicines*; much Phyſick, ch. 46. 11. to *multiply cities*, for, to *build many cities*, Hoſ. 8. 14. *multiply to thee ſope*; that is, *uſe much ſope about thee*; or, *uſe thee much ſope:* by a familiar and frequent redundancy, as our Verſion ſeems to have taken it: whereof, ſee on v. 21.

ſope] So ſome of the Jewiſh Doctors, by a forrein term, expound it: But others of them ſay, it is a kind of herb; (with whom the old Greek, and Latine, concurreth) which Fullers much uſe, being of the ſame nature, and efficacy, with *nitre*, and *ſope:* it ſeemeth to be that which the Greeks call *ſtruthium*; the Latines, *radicula*; ſome later ones, *ſaponaria*, or, *ſopewort*. Of its ſingular quality in this kind, ſee *Pliny, l.* 18. *c.* 3. Howbeit, others ſuppoſe it to be a kind of mould, ſuch as we call *Fullers-earth:* and one of the Jewiſh Maſters would have it to be *alome:* that it was of much uſe with Fullers, for the ſcouring of cloathes, is apparent, by Mal. 3. 2. it is called ſometime, *bor*; as Job 9. 30. Eſa. 1. 25. ſometime, *borith*; as in Malachy, and here; from a word that ſignifieth, to cleanſe and purifie. By theſe natural means of abſterſion, and cleanſing, ſome underſtand here all rites of expiation, either religious, as ablutions and aſperſions, Num. 19. 9, 10, 12, 18, 19. Heb. 9. 10, 13. oblations, and ſacrifices; to this purpoſe applying that, 1 Sam. 3. 14. Heb. 10. 1, 2. or ſuperſtitious, by the uſe whereof they imagined their ſins to be all wiped away; and themſelves made as pure, and clean, as if they had never done ought amiſs, Chap. 65. 5. & 66. 17. Others, all thoſe colourable pretexts, and pretences, whereby they ſought to ſmooth over their wicked courſes, and to extenuate, at leaſt, the guilt of them, if not wholly to excuſe them. See verſ. 23, 33, 35.

is marked] This word being here only found, is by Interpreters therefore very diverſly expounded. Some render it, *it is revealed*; it lies open before me, Job 34. 21, 22. Prov. 15. 11. Heb. 4. 12, 13. Others, *it is written*; it remains upon record with me, Deu. 32. 34. Job 14. 17. Eſa. 65. 6. Hoſ. 13. 12. but theſe give no reaſon why they ſo render it: the word *cetem*, whence it ſeems derived, doth in Scripture ſignifie, *fine gold*, or, gold of ſpecial note, Job 28. 16. & 31. 24. whence ſome render the word, *it ſhineth, it gliſters*, like gold: a very unfit form, to expreſs the filthineſs and foulneſs of ought: another therefore, carrying on the ſentence, *Though thou waſh thy ſelf with nitre, and uſe much ſope about thee, and thine iniquity gild it ſelf over, with the fineſt gold before me: yet how canſt thou ſay I am not polluted?* This courſe of the context ſhould we admit, I ſhould rather conceive the word to be taken in that ſenſe, wherein it is, by the Arabick Interpreter, commonly uſed, for *to conceal*, or *to hide*, Luk. 1. 24. 2 Cor. 4. 3. *though thine iniquity conceal it ſelf:* though thou ſeek to hide, and conceal it, all that poſſibly thou canſt, Job 31. 33. Pſal. 32. 3. Prov. 28. 13. But I ſuppoſe that the context rather runneth the other way aright: the word *cetem* therefore hath in the Chaldee, and Syriack, another notion, wherein it is among the Jewiſh Doctors very frequent: for it ſignifies with them, either *a ſpot, a blot, a blemiſh*, cleaving to the skin; as Jam. 3. 6. in the Syriack Verſion; or, *a mark, a brand*, entring deep into the fleſh; as in the ſame, Gal. 6. 17. Hence, ſome render it, *it is exceedingly*, or, *remarkably foul*, or, *filthy:* the old Greek, and Latine, *thou art beſpotted with thine iniquity*; but this the text will not ſo well bear. Others, *thine iniquity is deeply imprinted upon thee*; as Chap. 17. 1. Either of theſe laſt, or both (the word it ſeems to come of comprehending both) may well be received; thine iniquity is ſo exceeding foul, and it cleaveth ſo faſt to thee, and hath entred ſo deep with thee, that no nitre, or ſope, no waſhing thee with theſe, or the like, that is able to fetch it off, or get it out. See Job 9. 30, 31. Howbeit, a learned late Writer, rejecting all other Interpretations, would have it rendred; *thine iniquity is laid up before me*, producing, and drawing hither, as a parallel place, that of Moſes, Deut. 32. 34. *This is laid up before me, ſealed up in my treaſures*; that of Job 21. 9. *God will hide* (that is, lay up) *his iniquities for his ſons*; that of Hoſ. 13. 12. *Ephraims iniquity is tyed up* (as moneys in a pouch, or purſe) *his ſin is hidden*; that is, laid up in Gods mind and memory: the main ground of this interpretation, here, is, becauſe the Arabick word, *Chetema*, ſignifieth *to hide:* ſo found uſed in the Arabick, Pſa. 50. 14. Luk. 1. 24. & 8. 17. 2 Cor. 2. 3. Heb. 4. 13. And this I ſhall leave to the judgment of the learned: onely adding, that yet, to me, the proportion, and oppoſition, ſeemeth to be more natural, and familiar, between *waſhing*, and *ſcouring*; and remaining ſtill *deeply ſtained*, than between *waſhing*, or *ſcouring*, and being *laid up*, or *hid*.

before me] Or, *in my ſight*; howſoever, thou mayſt, either ſooth up thy ſelf in thy ſin, or, delude others with vain pretences; yet thou canſt not blind, or bleer mine eyes. I ſee thy filthineſs, as it is, Gal. 6. 7. Heb. 12. 13.

V. 23. *How canſt thou ſay, I am not polluted?*] How canſt thou be ſo ſhameleſs, as to offer, or aſſay once, to cleer thy ſelf, when as thy wickedneſs is ſo evident? See Prov. 30. 20.

canſt thou ſay] Heb. *wilt thou ſay*; but the word is in a potential notion, as other the like, v. 23. Eſa. 49. 15. Ch. 11. 12. Yet ſome render it not amiſs, *How dareſt thou ſay?* See the like, Eſa. 10. 14. & 36. 9. Zach. 1. 21.

polluted] As an Adultereſs, Numb. 5. 20.

I have not gone after Baalim?] Or, *I do not go after Baals*; as anſwering to that charge againſt her, of running, and gadding to and fro, verſ. 20. by way of denial; as after alſo, verſ. 35.

Baalim] Or, *Baals*; the word *Baal*, ſignifying properly, *a Lord*, *Maſter*, or *Owner*; and in the next place, an *Husband*, as ſuch to her, that is joyned to him in wedlock, See on Eſay 46. 1. It was a term that they commonly gave unto idols, Hoſea 2. 16, 17. and the name was therefore common unto many of them: hence *Baal-Peor*, Pſal. 106. 28. and *Baal-Zebub*, 2 Kings 1. 2. and the like; and in the plural, comprehending the whole crew of them, *Baalim*, or *Baals*, Judg. 2. 11. Hoſea 2. 11.

ſee thy way in the valley,] God, becauſe ſhe ſo pleaded not guilty, pointeth her, as with the finger, unto thoſe particular places, where ſhe had with her idols, defiled her ſelf. So Chap. 3. 2.

thy way] *way*, for courſe, or carriage; as Pſal. 1. 6. Eſa. 55. 7. for thoſe Rabbines ſeem here to go out of the way, that would here have meant *a path*, that ſhould be made by her frequent paſſing to and fro.

in the valley] The valley over againſt Beth-Peor, in the plains of Moab, from whence they went up to worſhip Baal Peor, Num. 22. 41. & 23. 28. & 25. 3. So ſome of the Jewiſh Doctors, following the Chaldee Paraphraſt. That of the ſons of *Hinnom*, ſay others, where they burnt their children in ſacrifice, Chap. 7. 31. as pointing her to the bones of them that lay there. But the term ſeems more large, as was alſo their practice. See Eſa. 57. 5, 6. for the Jewiſh Doctor ſeemeth over nice here, who having moved the queſtion, why God ſhould bid her look to her way in the *valley*, whereas before ſhe was charged with ſacrificing on the *hills*, verſ. 20. maketh anſwer; Firſt, that a way is not ſo eaſily ſeen on the hill, being oft ſtony, and rocky, Prov. 30. 19. as in the vale; as if paths were not as viſible on the one, as in the other: And ſecondly, that the way in the valley, was for no other end, but to go up to the hills, to ſacrifice there: whereas by that place of Eſay it appears, that they exerciſed their idolatries, as well by the brook ſides in the vale, and where they had ſhady trees growing, as well as upon the top of the hills.

Know what thou haſt done] Or, *take notice what thou doſt*; as v. 19. Ch. 3. 13. Prov. 27. 23.

thou art *a ſwift dromedary, traverſing her* ways] Or, to make the context run on the more ſmoothly; *take notice what thou doſt*; how thou art as *a light dromedary, that traverſeth her ways:* the note of ſimilitude is oft omitted; as Pſa. 11. 1. Eſa. 21. 8. v. 3. and thus the Jewiſh Doctors, with the Chaldee Paraphraſt, read it. Or, as ſome, *O thou ſwift dromedary, that traverſeſt thy ways: her ways*, for *thy ways*; a change of the perſon, as Job 18. 4. *O thou that teareſt his ſoul*, for, *that teareſt thy ſoul*.

dromedary] Of this beaſt, ſee on Eſa. 60. 6.

ſwift] Heb. *light*; as Eſa. 19. 1. and the word may well be here retained, as it is, ch. 3. 9. & 4. 24. though what the Rabbines here tell us of the female, in this kind, being lighter, and ſwifter than the male, ſeems but a fable. Of the female the Prophet ſpeaks, for another cauſe; as the like, verſ. 24.

traverſing her ways] The word is no where elſe read; that it cometh from, ſignifieth *a ſhoe-latchet*, Gen. 14. 23. Eſa. 5. 27. hence ſome render it, *retaining her ways*; keeping ſtill to her wonted guiſe; as the latchet, ſay they, keeps the ſhoe faſt to the foot. Others, *dilating*, or *explicating*, thy way; ſo the ancient Greek, and old Latine: that is, running at large, and ridding thy way, at pleaſure; as alluding to the looſing of the latchet, Mark 1. 7. Others, *latcheting*, or, *delineating, thy way*; that is, as by thy looſe latchet, or ſomewhat that thou draweſt after thee, or droppeth from thee; ſo *marking* the way along, as thou goeſt, that thou mayſt thereby be traced: that which the Chaldee Paraphraſt may ſeem alſo to hold out, who renders it, *marring*, or *defiling, thy way*; uſing a term, from whence, in the Chaldee, is a word deduced, that ſignifies *dung*, and other like filth. Others, laſtly, and ſo ſome of the Jewiſh Doctors, *doubling*, or *implicating*, and *entangling*; or, as our Engliſh exceedingly well, *traverſing thy ways*: as the *latchet*, to faſten the *ſandal* to the foot, is drawn over and over; or, as the *ſhoe-latchet* is tyed up in knots, and ſo drawn ſeveral ways, to make the ſhoe ſit faſt to, and eaven on, the foot: and it is an alluſion to the manner of the *dromedary*, and other beaſts of the like kind, left at large, whoſe females, in gendring time, being mad for the male, run in a confuſed manner to and fro after them, and one while after one of them; another while after another: not unfitly reſembling the practice of this people, that, being mad upon their idols, thought they could never have enow, or enough of them, and were continually therefore running after ſome one, or other of them, and much pleaſing themſelves in variety and change. See verſ. 28, 36. chap. 11.13. Ezek. 16.25, 29. & 23.5, 20. I ſhall ſubjoyn yet, what I find lately in a learned mans Annotations; he would have it to be rendred, either from an Ethiopick word, ſignifying, *late*, or at *even*, Matt. 28. 1. Mark 13. 35. *that belateth*, or, *benighteth, her ways*; alluding to the night-time, wherein wild beaſts ſtir abroad, Pſal. 104.20. (but that is ſpoken of beaſts of prey; whereof this is none) and looſe people look out, Job 24.15. Prov. 7.9. or from an Arabick term, ſignifying, *a companion*, or, *partner, that maketh her ways common*; like a common harlot, promiſcuouſly admitting all comers, Ezek. 16.25. But theſe I leave as conjectures to be deemed of by others.

V. 24. *A wild aſs uſed to the wilderneſs, that ſnuffeth up the wind at her pleaſure*;] To the former ſimilitude of the dromedary, he addeth this of the wild aſs, as wild, and as wanton, as the other; and ſuch as there is no reſtraining of, from her wild vagaries, or ſurpriſing of her, ſave when ſhe goeth great with young.

A wild aſs] Some, to joyn this to the former, render the words, *A wild aſs* ſhe is; and then, why not rather, as before, *A wild aſs* thou art; or like *a wild aſs*; as, *a lions whelp*, for, like *a lions whelp*; and, *a ſtrong aſs*, for, like *a ſtrong aſs*; and, *a ſerpent*, for, like *a ſerpent*, Gen. 49. 9, 14, 17. or, following the other Verſion, which need not be rejected, *O thou wild aſs*. The word here uſed, ſome would have to ſignifie *wild*, in general: and to anſwer, the Latine, *fera*, as in letters, and ſound, it doth: and to be appliable therefore, as well to *a wild* man, as *a wild* beaſt, Gen. 16. 12. ſuch as all men are naturally ſaid to be, Job 11.12. but the word ſeemes rather to denote ſome particular kind of wild beaſt; which yet the Jewiſh Maſters are not wholly agreed upon. Some give us ſtrange names of it, and tell us, it is a beaſt that ſleepeth one whole moneth in the year: ſome *dormouſe* belike they dream of. But the moſt herein concur, that it is the *wild aſs*, called *Onager*: and ſo the old Latine here rendreth it, and the Greeks elſewhere, Job 6. 5. & 39. 5. Pſal. 104. 11. Eſa. 32. 14. as alſo the Chaldee Paraphraſt ſo taketh it: though ſome take the word that he here uſeth, more generally, Dan. 4. 21. But another queſtion is among them, Whether it be the male, or the female, that is here ſpoken of; about which, both they, and ours, are divided. And the adjectives both, whether nouns, or pronouns, are, ſome of them, in the maſculine form, ſome, in the feminine: Whence ſome conclude for the one ſex, and ſome for the other: But one of them well obſerveth, that the genders in the names of beaſts, as *ox*, *aſs*, and the like, are promiſcuouſly uſed; which in other languages alſo is not unuſual: but the tenour of the context ſeems to imply, that as *a ſhe dromedary*, verſ. 23. ſo *a female Onager*, is here intended: Yet not, as they here again inculcate, becauſe the female is the better runner of the twain: as of the *hind*, they fable the like, on Pſal. 18. 33. where the word may be rendred, as well *hart*, as *hind*: as *lions*, where yet the word is *lioneſſes*; but the participle joyned with it, maſculine, Zeph. 3. 3. See Chap. 4. 30.

uſed to the wilderneſs] Heb. *taught the wilderneſs*, that is, enured, and accuſtomed to it; as ch. 13.23. Hoſ. 10.11. that runneth at large there, Job 39.5, 6. for howſoever the word here uſed, ſignifieth, *a plain* ſometime, as well as *a wilderneſs*, ſee on Eſa. 63. 13. and a Rabbine would have it ſo taken here, becauſe running there is more ready, and leſs ſubject to impeachment; yet I ſuppoſe the word here need not be diverted from its native notion, that of Job, and this ſo well ſuiting together.

that ſnuffeth up the wind at her pleaſure,] Heb. that (a defect of the relative; as Eſa. 65.1.) *ſnuffeth up the wind*, as chap. 14. 6. but the *ſnuffing up*, or rather, the *drawing in of the wind*, there, is not the ſame (though the words be the ſame, and the ſubject the ſame, and the Rabbines therefore confound them) with the *ſnuffing up of the wind*, here mentioned: for that is a drawing in of the freſh ayr, to allay the inward heat, ariſing from drought: whereas this *ſnuffing up of wind*, is, as the Hebrew here hath it, *in the deſire*, or *luſt of her ſoul*; (as Deut. 12.15. *all that thy ſoul luſteth after*,) when ſhe windeth the male, going proud, as of ſome other creatures we uſe to ſpeak: & one of the Rabbines therfore obſerveth not amiſs, that this *ſnuffing* appertaineth to the ſenſe of *ſmelling*, and is ſpoken of drawing in the wind, or ayr, by the noſtrils: though he here miſapply it, ſuppoſing it (wherein ſome other alſo concur with him) to be intended here, as done for the more freedom of breath, that ſhe may run the more ſpeedily; ſhortneſs of breath, and difficulty of breathing, being a great impediment to ſpeed, which is clean beſides the Prophets intent in this place: as alſo, that ſeems no leſs of ſome other, who ſo take it, as if it implyed, that ſhe would rather endure hunger and drought in the Wilderneſs, than repair to places habitable, and be ſerviceable to man.

at her pleaſure] Heb. *in her ſoul's deſire*, or *luſt*; when ſhe luſteth after, and longeth for, the male. There is here a double reading, *his ſoul*, and *her ſoul*: and the former, it ſeems, ſome more curious, than skilful, Scribe, would needs be putting in, becauſe he found the word, *taught*, in a maſculine; whereas the word *ſnuffing*, being in a feminine, might have taught him, to let it ſtand, as he found it: but the latter is the more generally received. And I wonder much at that learned Scholiaſt, who tearing the text aſunder, would not have thoſe words ſpoken of the *wild aſs*, but of Jeruſalem, becauſe the former words were in a maſculine form; whereas theſe run in the feminine: but of the promiſcuous uſe of the genders in living creatures, enough before; and we may find both, ſometime, uſed of the very ſelf-ſame thing; as Ezek. 2. 9. Jon. 1. 17. & 2. 1. (for what ſome of the Rabbines dream of two fiſhes there, is both frivolous, and fabulous) yea, the very like is, by the learned Scholiaſt himſelf obſerved in the very next verſe; and by one of the Jewiſh Commenters, chap. 3. 5. & 4. 14. and though Jeruſalem, or the Jewiſh people, be intended in the text; yet it is in an allegorical way, under the reſemblance of ſuch a creature, and her uſual carriage; beſides, that he ſeemeth to be as far wide from the Prophets intendment, when he ſuppoſeth, that in this paſſage Jeruſalem thirſting after idolatry, is compared to, yea, or reſembled by, the *thirſt* of *wild aſſes*; whereof the Pſalmiſt ſpeaketh, Pſal. 104. 11. whereas that there touched upon, is no other, than ſuch as is ordinary, and common, with other beaſts, to wild aſſes; nor as that of the *hart*, Pſal. 42. 1. though extraordinary, yet differing much alſo from this here; the one proceeding from ſore want; from meer wantonneſs the other.

in her occaſion who can turn her away?] What the word rendred *occaſion*, ſhould here ſignifie, is much queſtioned. The particle *in*, is not in the text: the moſt Interpreters therefore admit it not. The old Latine knitteth the firſt word to the former, rendring the text, *ſnuffing up the wind of love*, or *luſt*, rather: and this would ſuit well with the ſubject matter of the place, and the Prophets entendment here; but neither do the pauſes in the original allow it; nor is any ground given for ſuch ſignification of the word. The Chaldee Paraphraſt rendreth it, *as a dragon*; and ſome of the Jewiſh Doctors following him, *dragon-like*, or after the manner of dragons: they build partly upon that place, chap. 14.6. where it is ſaid, *The wild aſſes ſtand in the high places, and ſnuff up*, or *draw in the wind like dragons*: and partly, upon the affinity of ſound, and identity of ſome letters in either term: but there is no analogy that will fitly deduce, either the one from the other, or both from the ſame ſource. Some other of the Jewiſh Doctors would have it taken in a notion of *yelling*; or becauſe it is an *aſs* that it is aſcribed to, it might better be, *braying*; becauſe a word neer it, and of the ſame ſtock with it, is uſed for *wailing*, Eſa. 29.2. Ezek. 2.5. Some of ours, *a ſet* time; rendring it, in, or at, her ſet time. Some, *her courſe*; her running, and ranging. Some, *her incurſe*, or *aſſault*, running upon the male, to incite him to cover her. Some, in *her occurſe*; in the lighting upon, or meeting with, her: and theſe all from that uſe of the word, whence it is derived; whereby it ſignifieth, *to cauſe* ought *to befal* one, or *to meet with* one, Exod. 20.13. Pſal. 91.10. Prov. 12.21. The moſt, *her occaſion*, or *opportunity*, or *in her opportunity*, or *occaſion*; becauſe the verb whence it comes, is ſo uſed, 2 Kin. 5. 7. *he ſeeketh an occaſion* (or *picketh a quarrel*) *againſt me*: and the noun, thence derived, very little differing from this, Judg. 14. 4. *he ſought an occaſion againſt the Philiſtines*: he intended to *pick a quarrel* with them: and though that learned Scholiaſt reject this, as a poor, and cold expreſſion; yet to me it ſeems to ſuit very well with the Prophets intent: for it is, as if he had ſaid, when ſhe findeth *opportunity*, or taketh *occaſion* rather, to run thus on madding after the male, there is no ſtaying, or turning of her; do what any can, ſhe will have her will, ſhe will have her way. Thus retaining our Verſion, which I prefer, there is onely a ſupply of the prepoſition, which is very frequently ſuppreſſed; as Eſa. 44.12. & 48.4. or, if that be omitted, there is a redundancy of the pronoun demonſtrative; *her occaſion, who can turn it back?* But the former ſeems the better.

all they that ſeek her will not weary themſelves] So the Jewiſh Commenters, for it would be to no purpoſe; becauſe it is a creature that will not be taken, or tamed, Job 39. 5. 8. though that is ſomewhat too large: But the meaning is, that there is no dealing with her, while ſhe is in this fit, ſhe is ſo wild and fierce then; there is no taking of her, while ſhe runs thus a madding: Yet ſome late Writers of note render it, to a clean contrary purpoſe; *all they that ſeek for her, need not weary themſelves*: that is, ſay they, turning it to Jeruſalem, reſembled to a common ſtrumpet; all that deſire to be naught with her, need not to take pains to ſeek her out; they may trace her well enough by what falleth from her, ver. 23. or they may find her at hand, ready at all times to receive ſuch, ch. 3. 2. Ezek.16.25. and 23.44. but this ſuiteth not ſo well with the ſimilitude.

in her moneth they ſhall finde her] What ſome learned Interpreters here have of the *monethly* courſe, (which the old Latine here exhibiteth, and Popiſh Writers much beat their brains about, deviſing how to make good) and of the manner of lewd women, admitting looſe perſons like themſelves, without diſtinction of times, Ezek. 22.10. ſtrangely ſtraining to fetch in hither for the backing hereof, that of Hoſh. 5. 7. and others of the *new moons*, on which for idolatrous ſervices they were wont to meet, Hoſh.2.11. I let paſs, becauſe I deem them to be clean beſide the intent and ſcope of the place; which I conceive to be meant of ſuch as hunt for, and ſeek to take the wild creature here ſpoken of: And this the moſt, as well Jewiſh, as our Interpreters alſo, agree in: of the *moneth*, only the queſtion is, what *moneth* ſhould be here meant. And one of the Rabbines telleth us, not that the *wild aſſe*, but that the ſtrange creature, (I know not what, for two ſtrange names he gives us for it, and ſaith, ſome ſay it is the one, and ſome the other) here mentioned, lieth faſt aſleep all one month in the year; and that is the month, in which men may eaſily ſurpriſe her. But that is one of his idle fictions, whereof he hath not a few. Others, take it for the *moneth*, or *moneths*, (the word collectively taken; as *day* for *days*, Gen. 8. 6. and *year* for *years*, Gen. 5.4,5,6,7.) wherein ſhe goeth great with young, and groweth near her time, when ſhe is heavy, and cannot ſo well ſhift for her ſelf: the *moneths*, of which, Job 39. 1, 2. and this indeed ſeemeth the genuine ſenſe of the place: the meaning whereof well may be, as it is appliable to Jeruſalem, and the Jewiſh people; that albeit, there were now no dealing with them, while they were thus in the fervour of their filthy luſt, ſo deſperately bent to run after their idols, that they would have their ſwing whatſoever it coſt them, or whatſoever came of it, v. 25, 31, 33. Chap. 22. 21. Yet the time ſhould come, when being in ſtreights, and diſtreſſes, they would be leſſe wild and fierce, grow tamer, and become more tractable, and eaſier to be dealt with, by thoſe that ſeek after them for their good, v.27. Hoſh.5.15. and 6.1.

V. 25. *Withhold thy foot from being unſhod, and thy throat from thirſt*] That theſe words contain in them, an wholeſome admonition, given either by God, or from God, to this people, is generally agreed on. In regard whereof, ſome put into the Text, *I ſaid*, or, *when it is ſaid unto thee*. See the like defect, Pſalm 27.8. Acts 15. 5. But about the expoſition of them, there is ſome difference. For ſome underſtand the words, as if it were ſaid, Do not wear out thy ſhooes, and expoſe thy ſelf unto thirſt, by taking journies unto remote places thorow waſte wilderneſſes, where water is not to be had, for the procuring of aids from foreign people. See Joſh.9.13. Eſay 36. 6. and 57.15. v. 6. Others, do not, by putting off thy ſhooes, (as perſons do, when they go to bed) addreſs thy ſelf unto the adulterous bed, Eſay 57. 7. or do not uncover thy feet (as Deut. 28.57. Eſay 7.20.) do not proſtitute thy ſelf, Ezek. 16. 25. forbear thine adulterous thirſt after idols. See the uſe of the metaphor, Prov. 5. 15, 18. Eccleſ.26.12. Others laſtly, which I conceive to be the right, break off theſe thy wicked and wretched courſes, (to wit, in running and gadding after ſtrange people, and ſtrange gods) which will at length, if thou go on in them, bring thee into captivity, and in it, to extream beggery and miſery. See Prov. 6. 26. and 30. 16, 20. Eſay 20.2,4. and 47.2. Chap.13.22. and 14.10. and 48.18.

withhold thy foot] Or, *withdraw thy foot*. So Prov. 1. 25. and 4. 27.

from being unſhod] That is, that thou mayeſt not come to be unſhod, to go bare-foot, and bare-legg'd, Eſay 20. 4. and 47. 2. without hoſe or ſhooes. See Chap.13.22. and ſo, *from thirſt*; that thou mayeſt not bring thy ſelf to thirſt; that is, to extream want, having not ſo much as water, wherewith to quench thy thirſt, Pſalm 107. 5. Eſay 5.13. See the like uſe of the particle, Eſay 23. 1. and 24. 10. Ezek. 16.41.

but thou ſaidſt] Heb. *and*; as v. 11. Thou returnedſt a directly croſs anſwer, a plain negative; whereby is confirmed what was before ſaid, of no ſtaying, or turning her, in the heat of her luſt, v. 24. See Hoſ. 5. 4.

There is no hope] The word, here uſed, hath a notion of *deſpair* in it; as appeareth by the uſe of it, 1 Sam. 27. 1. Eccl.2.20. And the moſt read it here, in way of aſſeveration, rendring it, in a Latine proverbial form, *It is done:* there is an end then, ſo let it be. Others, *it is deſperate*; the caſe is deſperate. Others, *I am deſperate*, I am at a point. Others, as our Verſion, *There is no hope*; there is no hope of reclaiming us. Others, which I encline to, as the fitteſt; *There is no remedy*, as we uſe to ſay, *Paſt care, paſt care:* Yet ſome Interpreters of note read it, by way of Interrogation; and that, it may be, the rather, becauſe the anſwer in the like caſe is found turned in the negative, Eſay 57. 10. *Thou wert wearied with the length of thy way; and yet thou ſaidſt not, There is no hope:* And they render it therefore, *Should I deſpair?* Should I grow out of heart, and give over my courſe, and the way that I am in? and the negative following ſo cloſe upon it, ſeems to adde ſome ſtrength to it. I ſhall leave it to the conſideration and cenſure of the Learned. The ſame is found, Chap.18.12.

No] Either we will not follow your advice: as Prov. 1. 25. Chap. 6. 16. and 44. 16. or, we are not out of hope, by our own ways, to attain our ends, and ſufficiently to defend our ſelves, from theſe, and the like evils, and we are reſolved therefore conſtantly to perſiſt in them, Eſay 28. 14, 15. and 57.10.

for I have loved ſtrangers, and after them I will go] Or, *I love ſtrangers*; mine affection is ſtrongly and firmly ſet upon ſtrange people, and ſtrange ſervices; and them I will after, whatever come of it, Eſay 2.6. Ezek.23.7. See chap.18.11,12.

V. 26. *As the thief is aſhamed when he is found; ſo is the houſe of Iſrael aſhamed, they, their Kings, their Princes, and their Prieſts, and their Prophets*;

V. 27. *Saying, to a ſtock, Thou art my Father; and to a ſtone, Thou haſt brought me forth*] That is, ſaith the Chaldee Paraphraſt, and the Jewiſh Maſters after him; As it is with one that hath born the name, and had the reputation of an honeſt man, when he is taken ſtealing, and ſo cometh to be diſcovered, that then ſhame and ignominy befalleth him, by the loſs of his former reputation and credit: for an open, or a profeſſed thief, hath no ſhame of ought. In like manner is it with this people, who bearing the name of Gods people, as their Fathers did before them; and profeſſing to ſerve the true God, and him only, may juſtly be aſhamed, when they are taken in ſuch groſs and palpable idolatries, worſhipping ſtocks and ſtones inſtead of him; yet the meaning, ſay they, is not, that they were indeed aſhamed: had they been ſo indeed, they would have turned from them, and not gone after them ſtill, but that they had good and juſt cauſe ſo to be, Chap.3.3. and 5.15. and 8.12. But moſt of ours, rather; As a thief that hopeth to carry the matter ſo cloſely and covertly, that he ſhall go away with his pilferings, and thefts, undiſcovered; yet is confounded, and put to ſhame, when contrary to his expectation, notwithſtanding all his ſlights, and wiles, whereby he made account to eſcape, he is intercepted, and not only miſſeth of his prey, but is expoſed to publick diſgrace, and made liable to legal penalties: ſo ſhall this people, all ſorts of them, be put to ſhame and confuſion, when they ſhall find their idols, whom they now truſt to, and rely upon, to fail them, and prove utterly unable to relieve, or deliver them, in their difficulties and diſtreſſes, v. 27,28,36. Eſay 1.29,31. and 2.20,21. and 20.4,5. Chap.3.24,24. Hoſ.4.19.

As a thief is aſhamed] Heb. *According to the ſhame of a thief*; as, *according to the overthrow of Sodome*, Amos 4.11. See Chap.48.27.

when he is found] Either upon ſearch made for him, found out, and apprehended, as Achan, Joſh 7.11,18. or, taken in the manner, as we uſe to ſay, and as they ſpeak upon a groundleſs ſuppoſition, Gen 44.12,16.

is the houſe of Iſrael aſhamed] So moſt Interpreters read the words in a paſſive notion; and ſo it is apparently taken, Ch. 46. 24. and 50.2. Joel 1.11. yet ſome late Interpreters of note, render it in an active notion; *they have put to ſhame the houſe of Iſrael, them*, &c. or, *made them aſhamed*; that is, their idols have ſo done: and ſo likewiſe they render it, Chap.5.15. and 8.12. and ſo in this form it is once found uſed, 2 Sam.19.5. but the other is the more frequent, and the Syntax ſeems to favour it here.

the houſe of Iſrael] See ver. 4.

Kings, Princes] The chief that had better breeding, and ſhould have been exemplary to others. See Chap. 5. 5. So Chap. 1. 18. ver. 8.

Prophets, and Prieſts] See v. 8.

ſaying] Or, *That ſay*. See Eſay 8.12.

to a ſtock] *A ſtock*, and *a ſtone*, for, idols made of the ſtock of a tree, or of ſtone, Deut. 28. 64. Eſay 40.20. and 44.14,17. Dan.5. 4, 23. ſo in contempt he terms them, from the ſubject matter of them; as their altars alſo, are termed *bricks*, Eſay 65. 3. So chap. 3. 9.

Thou art my Father] Giving the honour of God (who indeed was their *Father*, Deut.32.6. Eſay 64.8. Chap. 3. 4. Mal.2.10. Mat.23. 9.) to idols; and being ſo ſottiſh, and ſenſleſs, as to take a dead ſtock, or a ſtone, void of ſenſe and life, for their *Father*, and ſo to call or account it, Eſay 44.17.

Thou haſt brought me forth] Or, *begotten me:* as the word is commonly uſed, Gen.4.18. and 10.8. thou art my Maker: they make ſtocks and ſtones, idols, made of ſuch matter, and of their own making, their Makers, v. 28. See on Eſay 8.12.

for they have turned their back unto me, and not their face] Or, *but they turned their back unto me:* ſo is the particle uſed, Eſay 30. 16. and 49.25. they look after their idols, but they look not after me, but turn their back toward me, Chap.32.33. Ezek. 8.16. See Eſay 1. 3, 4. Heb. *the hinder part of the neck*, Pſalm 18.40. See Eſay 66.3. there is in the Original, an elegant *antanaclaſis*, or diverſity of notion in the ſame terms; as if it were ſaid, *they face me with the back part of the neck, and not with the face*. See Chapter 7. 24. and 18.17.

but in the time of their trouble they will ſay, Ariſe, and ſave us] Or, *yet*; as Eſay 65.20. v.11. Though they now thus neglect me, as if they had no need of me, v. 31. and run after their idols, relying wholly upon them; yet when troubles come upon them, and they find now to their ſhame, how little help their idols are able to afford them, they will then be glad to ſeek to me for ſuccour and ſafety, Judg.10.10, 15. Eſay 26. 16. Hoſ.5.15. this is that which he ſaid before, *in her moneth ſhe will be found*, v. 24.

Ariſe, and ſave us] The uſual note of Gods people, in time of diſtreſs, Pſalm 3.7. and 7.6. and 10.12. and 44.23. whom theſe wicked ones would then imitate.

V. 28. *But where are thy gods that thou haſt made thee? let them ariſe, if they can ſave thee, in the time of thy trouble*] Gods anſwer to them, turning them over to their idols, whom forſaking him, they had ſerved, to try what they could do for them, and to ſeek for relief, and reſcue from them. And ſome therefore put into the Text, *Then will I anſwer them.* So Deut 32.37. Judg.9.11, 14. 2 Kings 3. 13. Hoſ.13.10. Chap.11. 11,14.

But where] Heb. *And where*; or, *where now*; as Eſay 8. 7. and 31.3. What is become of your idols now? where are they, that they help you not? as Chap.37.19.

that thou haſt made thee] Or, *that thou madeſt*, or, *hadſt made thee*, Eſay 2.20. Chap.1.16. and 16.20.

ariſe, if they can ſave thee] Or, *ariſe*, and try *whether* (as Judg.9. 3.) *they can ſave thee*, or no; a complexive form of ſpeech, ſuch as Eſay 28.21. ſee Eſay 47.12,13.

ariſe] Implying, that they were not able to ſtir from the place where they were ſet, and fixt, Eſay 46.7. Chap.10.5.

if they can ſave thee] Heb. *will*, or, *ſhall*, *ſave thee*: but the word is in a potential notion; as the like, v. 8,11. ſee Eſay 45.20.

in the time of thy trouble] Heb. *of thine evil*: as Pſalm 49.5. So before, v. 27.

for according to *the number of thy cities, are thy gods, O Judah.*] What needeſt thou come to me, when thou haſt idols ſo many, and thoſe ſo near at hand to go to: enow, and near enough, were they able to do ought for thee, or to afford thee any ſuccour. So Chap. 11.13.

according to *the number of thy cities*] A defect of the particle, the note of collation, or ſimilitude; ſuch as the Jewiſh Criticks obſerve, Exod.14.13. to reconcile the words there with what afterward followeth: not *the Egyptians, whom*, but in that manner, *which ye ſee to day, ye ſhall never ſee more*: for it is ſaid, they ſaw them after lie dead on the ſhore, Exod.14.30. So Exod. 34.18. according to that *which I commanded thee*; and Chap.32.11. according to *the precept, and the ordinances*. They had ſeveral tutelar Deities for their ſeveral cities; after the manner of the Heathen, that had every countrey, and city, an idol, one or more, of their own, 2 Kings 17.29,31.

V. 29. *Wherefore will ye plead with me?*] To what end will ye ſtand out, and offer to debate the matter with me, when the evidence given in is ſo clear againſt you? v.23,34. Chap.3.2. yet ſome of the Jewiſh Interpreters turn it another way, expounding it of ſuch *contending*, as gave the name to *Meribah*, Exod. 17. 2, 3, 7. *why do ye quarrel with me*, when miſchief befalleth you, and demand why I deal ſo with you? and that they were indeed too prone to, chap.5. 19. and 22.8. But that ſeemeth not intended here.

Ye all have tranſgreſſed againſt me, ſaith the Lord.] Or, *ye have all rebelled againſt me*: as it is rendred, Eſay 1.2. *all*, for all ſorts, from the higheſt to the loweſt: ſee v. 26. ſo Mal.3.9.

V. 30. *In vain have I ſmitten your children, they received no correction*] I have tryed all courſes with you, by fair means to win you, by harſher courſes to reclaim you; but neither have prevailed to work any amendment with you: ſee Eſay 1.5. and 9.13. chap. 5.3. Amos 4.6,11. Zeph.3.2.

in vain] Without any good effect; as chap. 6.29.

ſmitten] As Eſay 27.7. *chaſtiſed*: as Prov. 23. 13,14. or, *wounded*: as 1 Kings 20.37. ſo chap. 30.14.

your children] Whom you train up in ſuch idolatrous ways, as your ſelves take to, chap.5. 7,17. and 7. 18. and becauſe from the leaſt to the greateſt, they were tranſgreſſors alike, chap. 6. 13. and 8.10. So the Jewiſh Commenters, and ſome other. But *your children*, ſeems here rather, as others conceive, to comprehend as well parents, as children, the whole body of the Jewiſh people: and it ſeems to me to be no other, than as if he had ſaid, *thy ſons*, or *children, O Judah*, whom expreſly he named, v. 28. as, *thy ſons, O Sion, againſt thy ſons, O Javan*, Zach.9.13. ſo *the ſons of Judah*, Joel 3. 6. and *the children of thy people*, for thy people any of them, Lev. 19. 18. ſee v. 16. and chap. 5.7.

they received no correction] Or, *they would receive no inſtruction*: though they were corrected, they would take no warning by what they ſuffered: they would not be inſtructed, that it might have been for their good, Pſa.94.12. So the word is rendred, Prov. 5. 12,23. & 6.23. & 8.33 & 12.1. & 13.18. & 15.32. & 24.32. and ſo it would here be rendred: for though the word primarily ſignifie *chaſtiſement*, as Prov.13.24. & 23.13. and ſtrictly taken, ſuch *inſtruction*, as cometh by *chaſtiſement*, *correction*, in its native ſenſe, as we term it, Prov.22.15. yet *inſtruction* would do better than *correction* here, becauſe the thing by chaſtiſing here intended is *inſtruction*: whereas *correction* is with us moſt commonly uſed for the *chaſtiſement* it ſelf. Now as *to receive inſtruction*, is to yeeld to what, by admonition, reprehenſion, or correction is required, and ſo to be bettered thereby, Prov.19.20,27. chap. 35. 13. ſo *not to receive* it, is to ſtand out againſt it, to refuſe to yeeld to it, or to be bettered by it, chap.5.3. & 7.28. & 17.23. & 32.33.

your own ſword hath devoured your Prophets, like a deſtroying lion] Ye have been ſo far from hearkning to admonition, and receiving of inſtruction, that, in ſavage and barbarous manner, ye have ſlain thoſe Prophets, which called upon you for repentance, that your ſelves might not be ſlain, 2 Chron.24.20,21. chap. 26. 23. Nehem. 9.26. Mat.23.29,35,37. Luc.11.47. & 13.33,34. Acts 7.52. 1 Theſ. 2.15.

your own ſword] Or, *your ſword*: yet not as ſome, the ſword that hath ſmitten you, not wherewith ye ſmite, but wherewith ye have been ſmitten: but here rather the other: as Pſalm 37. 15. and the *ſword* here put at large, for any forcible means of taking away life: ſee Mat.21.35,36. & 23.37.

hath devoured] Heb. *eaten*: as Eſay 1.20. hence the ſword is ſaid to have *a mouth*, chap.21.7. Luc.21.24.

your Prophets] The Prophets that God ſent to you: as *Zachary*, 2 Chron.24.20,21. *Urijah*, chap.26.23. and others, not a few, 1 Kin. 18.13,14. & 19.10. So the moſt, both Jewiſh, and ours: yet ſome of either would have it, *your Prophets*, as chap. 37. 19. and *their Prophets*, v. 26. the falſe Prophets; either as pointing to ſuch executions, as themſelves had ſometimes done upon them, 1 Kings 18.40. 2 Kings 10.15. (but that can have no place here) or, as intimating that the ſame *ſword*, that had ranged among them, had taken away, together with them, their falſe Prophets, who had promiſed them ſafety, Hoſ. 4.5. but nor doth this ſeem very probable to be meant in this place.

like a deſtroying lion] In a cruel and ſavage manner; as a lion, that killeth not only, but renteth and teareth to peeces, Pſalm 72.

V. 31. *O generation, ſee ye the word of the Lord*] God here again returneth to his former expoſtulation with them, preſſing them to ſhew, what wrong he had done them, or wherein he had carryed himſelf ſo harſhly towards them, as ſhould cauſe them to leave him, and relinquiſh his ſervice: ſee v. 5.

O generation] Some would have the article here, to be a note of demonſtration, and knit this and the laſt words of the foregoing ver. together, thus rendring the Text, *like a devouring lion* is *this generation*: but this too much disjoynteth the context. Others would have it a note of admiration, and exclamation: as if it were ſaid, *Oh generation!* or, *how ſtrange a generation is this*, what times are we, of this age, fallen into? ſee Eſay 23. 8. But others rather a note of compellation; calling upon the people then living, to hearken ſedulouſly to what he ſaid, and preſſing that upon them now, which he had upon their fathers before, v. 5. ſo the article is uſed, Deut. 32. 1. Pſal.9.6. and 114.5. Joel 1.2.

ſee the word of the Lord] *See*: that is, *conſider* ſeriouſly; as v. 19. *See the word*: as, *hear the rod*, Mic. 6.9. for the heart hath an eye to ſee the one, as well as an ear to hear the other: there is an inward eye, as well as an outward, Deut.29.2,3,4. Prov.20.12. Eccl. 1.16.

have I been a wilderneſs unto Iſrael?] Have I held my people to hard meat, as cattel kept upon ſome bare and barren heath, or wilde waſte? or, have I not made them *my paſture ſheep*, and been careful to provide good feeding, and all other neceſſaries for them, Deut. 32.13,14. Pſalm 23.1,2. & 103. 3. Eſay 5.2,3,4. Ezek.34. 14,30, 31. or, have I been unto you, as that *wilderneſs*, thorow which I led you to Canaan? v. 2, 6. did not I make that vaſt and waſte wilderneſs, to be as no wilderneſs unto you, whatever it was to any other, by furniſhing you abundantly with whatſoever was needful for you, during the whole time of your abode in it? Deut. 8. 3,4. & 32. 10, 11. Neh.9.20,21. Pſalm 78. 15, 16,23, 30. or, hath my ſervice been unto you, an unfruitful ſervice, like a barren land, which though a man take never ſo much pains about it, and be at never ſo much coſt with it, yet will yeeld him nothing anſwerable to either? Heb.6.8. as of the ſervice of God thoſe complain, Job 21.15. Mal. 3.14. or rather, have I not dealt at all times bountifully and liberally with you, ſo long as you followed me, and continued loyal unto me? Deut.28.1,13. 2 Chron. 19. 3,5. & 26. 5. & 31. 10. & 32. 22,23. chap.22.15. Mal.3.10.

a land of darkneſs?] Either by way of appoſition to the former: *a land of darkneſs*, as that waſte and wilde deſert was: or by way of disjunction; the disjunctive ſupplyed, or *a land of darkneſs*; as ſome other horrid, and horrible place. The like want of the disjunctive, ſee Eſay 17.6. & 27.7. The word here uſed, no where elſe found in this form, is diverſly rendred: for the old Latine expreſſeth it, by a term, that hath in it a notion of *lateneſs*; as we ſhould ſay, *a late-ward land*; that is, a land, in which it is long, or late, in the yeer, ere ought cometh up, or attaineth, at leaſt to any maturity or growth. So is a word of the ſame root rendred by divers, Exod. 9.32. where it is ſaid, of *the rye*, and the *wheat*, *they were late-ward*; not ſo forward as the *flax*, and the *barley*: and of later fruits, the Jewiſh Doctours do commonly uſe the word: as alſo the Chaldee, Eccl. 11.6. and thoſe that go this way, thus paraphraſe the place; Have I been to you as a wilderneſs that yeeldeth no fruit at all? or, as a late-ward land, that cometh up very ſlowly with ought? have I been either barren towards you, or backward with you, in doing for you, as occaſion required? and not rather bountiful, and forward, in

conferring

conferting upon you whatever your hearts could deſire, Pſalm 37.4. & 81.10. But the moſt, both Jewiſh, and other, go another way, as our Verſion alſo doth. The root it cometh of, is very commonly uſed for *darkneſs*; properly *a thick, miſty, palpable darkneſs*, Exod. 10.22. chap.23.12. Joel 2.2. Amos 5.20. Zeph. 1.15. Yea, hither alſo do ſome refer that, Exod. 9. 32. of thoſe kinds of grain, that they were yet hid in the ground, they lay in the *dark*; but as the ſimple word is uſed of that palpable *darkneſs*, that over-ſpread Egypt, Exod. 10.22. ſo the word, thence deduced, much of the ſame making with this, is uſed of that black, cloudy *darkneſs*, that God ſet between the Egyptians and the Iſraelites, at the red Sea, to keep them aſunder, Joſh.24.7. and to add a further degree unto it, the ſyllable *jah*, containing one of Gods names, whereof ſee on Eſay 26. 4. is, as the Jewiſh Criticks well obſerve here, annexed unto it; as if it were ſaid, *land of darkneſs of God*; that is, of extream darkneſs: as, *a flame of God*, for a moſt vehement flame, Cant. 8. 6. where a term of the ſame frame: and, *a trembling of God*, for a very dreadful trembling, 1 Sam. 14.15. and *a ſleep of God*, for *a very deep ſleep*, 1 Sam. 26.12. Of the like form of terms, ſee on Eſay 6. 13. and 19. 24. By the word then thus reſolved, is here meant, either a land of extream miſery; *darkneſs* put for miſery, as Lam. 3.2. So Eſay 8.22. & 9.19. or rather, a land continually poſſeſſed with *extream darkneſs*, receiving no light at all from heaven, or any of thoſe celeſtial creatures: and conſequently, unfit to afford abode for man or beaſt, and unable to produce ought that may be uſeful to either: and which therefore no marvel if people ſhould abandon, to ſeek ſome place of better abode elſewhere, Pſalm 107. 4,5. It is then, as if God had ſaid, Have I been ſuch to my people, that their wants and ſtreights with me, ſhould inforce them to leave me? Some late Writers of prime note, derive the word from another root, that ſignifies *to fall*, or *to ſhed*: and render it, *a land that ſheddeth*, or *ſpoileth* her fruit, Iſa. 1.30. & 28. 1,4. wherein nothing cometh to maturity, but falleth ere it be ripe, and fit for food: or, *a land that caſteth down* her Inhabitants; makes them fall, and fail, either for want of food, which it yeeldeth not; or, through exceſſive pains, wherewith it tireth, and weareth them out in tilling of it: as Num. 13.32. and it is true, that the Jewiſh Criticks tell of a two-fold pointing of the word, in divers books; but neither ſuits well with this notation, unleſs we leave out a letter.

a wilderneſs, and *a land of darkneſs*] For, *as a wilderneſs*, and *as a land of darkneſs*: as v. 3.23.

wherefore ſay my people, We are Lords, we will come no more unto thee?] If my people cannot thus juſtly complain of me, or my ſervice, what is the reaſon then, why now they think they are grown great, they withdraw themſelves from me?

ſay] Entertain ſuch thoughts; as Pſalm 14.1. & 30.6. v. 25.

my people] Thoſe that I took to me, when they were in a very low condition, to make them my peculiar people, Deut. 4. 20,34. & 7.6,7. & 32. 9, 10.

we are Lords,] The word here uſed, is by divers diverſly rendred. The Chaldee, as ſpoken in way of complaint, *we are expelled*, *caſt off*, or *caſt out*: as from an Arabick term, ſaith one, that ſignifieth *to expel*. One of the Jewiſh Commenters, *we are ſeparated from thee*: to which purpoſe alſo the old Latine, *we are gone, have departed*, or *withdrawn our ſelves*: as God complaineth of them, chap. 5. 23. The ground hereof is deemed to be from the uſe of a word ſo ſignifying in the Talmud: but that is of another form than this here; nor is ever ſo uſed in Scripture. But it may rather ſeem to have been in relation to another root, whereunto alſo ſome of the Jewiſh Criticks refer this: which albeit it properly ſignifie, *to deſcend*, or *go down*, Judg. 19.11. yet is frequently uſed, without any ſuch ſpecial intimation of *deſcent*, for *to go*, or *to depart*. See Eſay 30. 2. & 31.1. & 38.8. A late learned Annotator giveth a two-fold expoſition of it, diverſe from any of the former: He would have it rendred, either, *we will*: it is our pleaſure; we are reſolved upon it, that we will come no more at thee, we will have nothing any longer to do with thee: from an Arabick word that ſo ſignifieth; as he would have this alſo ſo to do, Gen. 27.40. & Hoſh. 11.12. or, if that like not, *we have mourned*: as the word (though in an other form) is uſed, Lam. 1.9. as if the people ſhould complain of God, that they never had merry day, but matter of mourning, from time to time, ſo long as they ſerved him. See chap. 44.17, 18. But ſome other of the Jewiſh Doctors, whom moſt of ours follow, and our Verſion concurreth with, take the word in a notion of *ruling*, both here, and Hoſ. 11.12. as alſo, another of neer affinity with it, doth moſt frequently import, Lev. 26.17. Iſa. 14. 2. and they render it therefore, *we rule*, or *we lord it*: as the Apoſtle ſeemeth to ſpeak, 1 Cor. 4. 8. *Ye Lord it without us*: We are grown up to a goodly Kingdom, furniſhed with Princes and Potentates; we have gotten that ſtrength, that we have no further need now of thy ſupport: and this ſeemeth to ſuit beſt, both with the ſcope of the place, and the uſe of the word elſewhere. See chap. 22.21. Hoſ. 8.4. The ancient Greek rendreth it, *we will not be ruled*: as v. 20. *I will not ſerve*: but that Verſion putteth in the negative, which is not in the Text, and turneth the verb out of its active form into a paſſive.

we will come no more unto thee] Or, *at thee*: we will be ruled no longer by thee; we can do well enough without thee; we will live no longer under thy ſtrict government. So Deut. 32.15. ch. 22.21. See too much of this in Uzziah, 2 Chron. 26. 15, 16. a tang of it in David, Pſalm 30.6. in Ezekiah, 2 Chro. 32.25.

V. 32. *Can a maid forget her ornaments? or, a bride her attire?*] God proceedeth to diſcover, not the unthankful carriage only, but the extream folly of this people, who though God had not only been no ſuch fruitleſs land to them, as was formerly ſaid, v. 31. but an ornament, an honour, a dignity unto them, the main matter of their glory, (ſee ver. 11. Iſa. 60. 2,3,15,19. and 62. 2,3.) that made them to be of high eſteem and repute, in the eyes and minds of other nations, Deut. 4.7,8. 2 Sam. 8. 10, 13. 1 Kings 8. 41, 42. 2 Chron. 32.23,30. Pſalm 148.14. & 149.9. Ezek. 16.10, 14. yet they were more regardleſs of him, than a young maid, or a bride would, or could be, of her jewels, or ſuch her attire, and ornaments, that might grace her in the eyes of thoſe that beheld her, Iſa. 62. 10.

Can a maid forget?] Heb. *will a maid forget?* But it is here not amiſs rendred, as in a potential notion; as the like, v. 23. and ſo would that be rendred, Iſa. 49.15.

her ornaments] Heb. *ornament*, or *array*, Ezek. 16.11. See on Iſa. 49.18.

or] A defect of the disjunctive: as ver. 31.

a bride] *A bride*, and *a young maid*, ſaith the Rabbine, are here one and the ſame: for no bride, but a young maid, is ſo wont to be ſet out, nor any other young maid ordinarily; and would have a glance here, to be had unto Gods eſpouſal of her at mount Sinai, ver. 2. but this ſeems too nice. See Eſay 49.18. and 62. 10.

her attire] Heb. *her bindings*; the Greek and Latine, *her breaſt-band*, or *ſtomacher*: but it would rather be, *her head-bands*. See Iſa. 3.20.

yet my people have forgotten me.] Or, *that my people have forgotten me*. Heb. *and*: as Iſa. 22. 20. ver. 11,27.

my people have forgotten me] Have given over my ſervice, and neglect me; do no more regard or look after me, than as if they had clean forgotten me, or had never known me, Deut. 32. 15,18. Pſalm 106.21. Hoſ. 8.14. So Pſalm 44. 17,20.

days without number] That is, as we uſe to ſay, *time out of mind*: not now alone, but for a long time paſt, Iſa. 48.8. Mal. 3.7. Heb. *days*: whereof *there is not number*: ſo Cant. 6.8. a defect of the relative: as ver. 24.

V. 33. *Why trimmeſt thou thy way to ſeek love?*] Heb. *Why doeſt thou do well in thy way*, or, *make good thy way?* as chap 7.3. whence divers Interpretations ariſe. The moſt received, both with Jews, and other: Why doeſt thou uſe ſo many tricks and devices to gain love, and to draw forrein people unto thee, whom thou hopeſt for help by? See chap. 4.30. The word is uſed, as well of *evil*, as of *good*: as Mic. 7. 3. and it is uſed of Jezabels dreſſing her head, 2 Kings 9. 30. See Iſa. 23.16. where the word is likewiſe uſed. Others, Why doſt thou uſe vain pretences, to varniſh, and ſmooth over thy wicked courſes, as hoping thereby to re-gain favour, and get in with God again, and as if it were poſſible to delude him? as Pſa. 78.36,37. cha. 3.4. or thereby making account to excuſe thy courſes, as if it were only for fear of ſome enemy, when it is indeed for ſatisfaction of thy filthy luſt, that thou ſeekeſt to them. See ver. 35. Some other, in the laſt place, Why doeſt thou take ſuch long and tedious journeys, to draw lovers, ſpiritual adulterers, to thee. See Iſa. 57.9,10. which may ſerve for a Comment upon this place: and this I take to be the genuine ſenſe of it. It is well obſerved by a Rabbine, who yet goeth the former way, that the word is uſed generally to be *earneſt*, *eminent*, or *exceſſive*, in ought: ſo, *to do well in play*, is *to play skilfully*, Pſal. 33.3. Ezek. 33.33. *to do well in anger*, or, *to make anger good*, for *to be very angry*, Jon. 4. 4, 9. *to do well in evil*, for *to do evil, ſedulouſly, earneſtly, effectually*, Mic. 7.3. ſo here, *to do well in thy way*, or, *to make a good way*, is *to travel hard*: to take a long, a tedious journey; to go a great and weariſome way.

therefore alſo haſt thou taught the wicked ones thy ways.] There are two readings, both here, and chap. 13.21. The one reading hath it in the firſt perſon; *I have taught*: which thoſe that retain, expound the words, as ſpoken by God concerning himſelf. I have acquainted forrein people with the wickedneſs of thy ways, that they may come in to execute judgement upon thee for them, chap. 1.15, 16. & 40.2,3. Lam. 4.15. But the other reading is the more generally received, and ſeems the right; and one of the Rabbines who retaineth it, rendreth the words, *Thou haſt inured*, or *accuſtomed thy ſelf to the worſt of ways*: as the word was uſed, v. 24. See chap. 13. 23. But this, though one of ours approve it, ſeemeth ſomewhat forced. Others rather, with whom our Verſion agreeth, Thou art ſo lewd in thy courſes, that wicked women (for the word is feminine) harlots themſelves, may learn of thee; thou goeſt in thy filthineſs ſo far beyond them, ch. 5.28. 2 Chro. 33.9. Eze. 5.6.7. & 16.31,33, 34, 48.

Therefore] Or, as one of the Jewiſh Commenters, *ſurely, verily*: whom one of ours following, would have this particle to be alſo ſo taken, Gen. 4.15. chap. 5.2. Hoſ. 2.16. which may do not amiſs here: ſo *acen*, and *lacen*, ſhould in thoſe places be the ſame.

V. 34. *Alſo in thy skirts is found the bloud of the ſouls of the poor innocents*] Thou art guilty not of ſpiritual adultery, idolatry alone, but of murther alſo, and that of poor innocents, which thou haſt added thereunto: the marks and evidences whereof are ſo freſh upon thee, that it cannot be either concealed, or denyed.

Alſo] Over and above, or beſide thine idolatry, Ezek. 16.20,21. 2 Kings 21. 16.

in thy ſkirts] Heb. *in thy wings*, Pſalm 91. 4. Iſa. 18. 1. whence ſome would have it to be an alluſion to fowls of prey, eagles, or puttocks, that having ſeiſed upon chickens, pigeons, partridge, or the like, and torn them in pieces, have their wings, and feathers, all over ſtained with the bloud of them. See chap. 12. 9. But neither is the word in this form, uſed of them: and the Text ſeems rather to look another way. The word *wing*, is uſed commonly for the *ſkirt* of a garment, Num.15.38. 2 Sam.24. 4,5,11. and *wings*, for *ſkirts*, Deut.22.12. in this form eſpecially: and it is rather therefore an alluſion unto ſuch, as having been killing people, and ſhedding of bloud, have their garments ſtained and defiled with gore bloud, Iſa. 63.2,3. For that learned Scholiaſt ſeems to me ſtrangely to torture the Text, who expoundeth it of *bloud* concret, drawn from ſuch, as ſhe ſhould hire to commit filthineſs with her: ſo *bloud* here ſhould be ſomewhat like that, John 1.13. and *garment*, ſuch as Jude 23. but the notion is too obſcene, and the expoſition forced.

the bloud of the ſouls of poor innocents] That is, either ſimply the bloud of ſuch: *ſouls*, for *perſons*, as Exod.1.5. 1 Pet.3.20. or, their *Life-bloud*, as we uſe to ſay: for ſome bloud may be let out, and drawn from one, and yet life left: *ſoul*, for *life*, as chap.19.9. and 34.20. the former I ſuppoſe the right; but the form makes the ſpeech the more pathetical.

of the poor innocents] Or, *of poor innocents*: for there is no article in the Text, which, as it is here rendred, might very well be underſtood of their children, which they ſlew in ſacrifice to their idols, 2 Kings 16.3. and 21.6. Pſalm 106.37,38. chap.7.31. and 19. 5. Ezek.16.20,21, 36. and 23.37. but according to the uſual courſe of conſtruction in Hebrew, wherein the manner is to place the ſubſtantive before the adjective, it ſhould rather be rendred *innocent poor ones*: and ſo comprehend (though not excluding thoſe) all the bloud, that by oppreſſion, and evil practices, was ſhed in Jeruſalem: Of the abundance whereof, ſee 2 Kings 21.16. and 24.4. Iſa. 1.15,23. and 59.3,7. Ezek.7.23. and 9.9. Lam. 4. 14. For otherwiſe, that of the poorer ſort of men they uſed to make ſacrifices when they could come by them, is not by any teſtimony of Scripture ſo evident; that of Hoſ.13.2. is ambiguous.

I have not found it by ſecret ſearch, but upon all theſe.] There needs no ſearch be made for the diſcovery of it: it is apparent to be ſeen upon all parts of thine apparel.

by ſecret ſearch] By narrow ſearch, or, *by privy ſearch*: as we uſe to ſpeak. Heb. *by digging*: thorow walls, Ezek.8.8. and 12.5. or, *by breaking open*: of doors, or houſes, Exod.22.2. One of the Rabbines, whom a late learned Writer alſo followeth, readeth the words, *Thou didſt not finde them breaking up of houſes* (or, *with ſuch a tool*, as Thieves are wont to carry about them, and to make uſe of for that purpoſe) *but becauſe of all theſe things*, didſt thou ſlay them: to wit, becauſe they reproved thee for them, and would not do as thou didſt. But this offereth over-much force to the Text: from which the old Latine ſtrayeth not a little in the former branch, that rendreth the words, *I have not found them in ditches*: that is, ſay they, that follow it, in obſcure cells and caves: ſuch as harlots had wont to lurk in out of ſight: but thou exerciſeſt thy fornications, in open, publick, and eminent places, Iſa.57.7. Ezek.16.24. true indeed, but nothing to the Prophets purpoſe in this place: and the Greek as far in the latter branch, rendring the words, *but upon every tree*, or *oak*; which ſome of the Ancients expound of the *trees*, under which they ſlew them in ſacrifice, v.20. And a late learned Writer of the *oaks*, or *trees*, that they found thoſe poor ſouls climbing up to get food, when they ſeized on them, to make ſacrifices of them: but the errour ariſeth from a groſs miſtake of the word, which the Latine diſcovered, and the interpretation is ſo unworthy ſo worthy an Authour.

but upon all theſe] *But*; as v.27. *upon all theſe*: to wit, the skirts of thy garments: as if he ſhould ſay, Thy garments are all over ſtained with bloud: not your hands only, as Iſa. 1. 15. See 1 Kin. 2.5.

V. 35. *Yet thou ſaiſt, Becauſe I am innocent, ſurely his anger ſhall turn from me.*] Heb. *And*: as ver.27. 32. But it may well be read in way of interrogation, *And ſaiſt thou*, or, *Canſt thou ſay*, or, *Dareſt thou ſay*, (yet after all this, haſt thou the face to ſay it) *I am guiltleſs? ſure his anger will turn from me.* See ver.23.

Becauſe] Or, *That*: as Iſa. 52. 5,6. But I ſuppoſe the particle here redundant: *thou ſaiſt that I am cleer*, for *thou ſaiſt I am cleer*: as Rev.3.17. *thou ſaiſt that I am rich*, for *thou ſaiſt I am rich*.

I am innocent] Cleer, guiltleſs. So ſhe Prov. 30.20.

his anger ſhall turn from me] Heb. *is turned from me*: but the time paſt is uſed oft in a future notion. So Mic. 7. 8. *I have riſen*, for *I ſhall riſe*. God hath no cauſe to be angry with me: Gods *anger* is ſaid to *turn* away, when he ceaſeth to manifeſt it, Iſa. 5. 25. and 9. 11.

behold, I will plead with thee, becauſe thou ſaiſt, I have not ſinned.] For this very cauſe I will plead with thee, becauſe thou pleadeſt not guilty; and by pleading not guilty, doſt redouble thy guilt. So the Rabbine, *The denial of a fault, is a doubling of it.*

I will plead with thee] Or, *I will proceed in judgement againſt thee.* Heb. *I will be judged with thee*: as Iſa.66.16. chap.25. 31.

becauſe thou ſaiſt, I have not ſinned.] Becauſe thou ſtandeſt upon thy juſtification, ver.23,29. and wilt not be brought to acknowledge thy ſin, chap. 3. 13. though the proofs and evidences of it are ſo pregnant againſt thee, ver. 20, 23, 34. I will, without any further debate, proceed to paſs ſentence upon thee, and put it ſpeedily in execution, chap. 1. 18. One of the Jewiſh Doctours knits to this verſe, the laſt words of the fore-going, ver. 34. as having reference to this clauſe, thus reading the Text: *For all theſe things, and becauſe thou ſaiſt, I am not guilty——I will enter into judgement with thee.* But theſe words ſeem rather to have reference to what went before there, as was above ſhewed.

V. 36. *Why gaddeſt thou about ſo much to change thy way?*] To what end doſt thou run to and fro in this manner, one while one way, another while another way, to ſeek ſuccours abroad? Iſa. 57.10. v. 18, 25. chap.14.10. like a Trader that haunteth Marts and Markets, repairing now to one, then to another, Ezek. 27. 19. where the ſame word is uſed; one while ſending to the Aſſyrians, 2 Kings 16.7. 2 Chron.28.16. Hoſ.5.13. another while to the Egyptians, Iſa. 30. 2. and 31.1. chap.37.5. Hoſ.12.2.

to change thy way] Or rather, *changing thy way*: for this was not the end of her gadding, to change her way; but the manner of her gadding rather, that ſhe did in gadding, change her way: or, did ſo gad to and fro, that ſhe was oft taking a new way: ſo the particle is uſed, and this form would be rendred, Gen. 3. 22. Exod. 14. 11. Num.5.6. Deut.9.18. See Iſa.3.8. & 10.2.

thou alſo ſhalt be aſhamed of Egypt, as thou waſt aſhamed of Aſſyria] Thou ſhalt receive no more ſuccour, or relief from the one, than thou didſt formerly from the other.

thou alſo ſhalt be aſhamed of Egypt] *Thou*, as well as others, that reſort to Egypt for ſuccour, Iſa.36.6. ſo the words thus rendred, may ſeem to import: but that is not the genuine intendment of them. They would rather be rendred, as they lie in the Original, *Of Egypt alſo thou ſhalt be aſhamed*, or, *thou ſhalt be aſhamed of Egypt alſo*: that the collation may appear to ſtand between Egypt and Aſſyria, not between other people, and themſelves.

of Egypt] As they were, Iſa.20.5. and 30. 5. and 31. 5. chap. 22. 22. and 37.7. 2 Kin.24.7.

of Aſſyria] Who diſtreſſed them, rather than delivered them, 2 Chron. 28.20.

V.37. *Yea, thou ſhalt go forth from him, and thine hands upon thine head.*] Thine Embaſſadour ſhall return from Egypt, whither thou hadſt ſent them for ſuccour, v. 18. with heavy hearts, and in a dejected habit; having their expectation fruſtrate, and failing of thoſe ends, which from thence thou hopedſt to obtain. Thus the moſt: Howbeit, one of the Hebrew Commenters rendreth it, *Thou ſhalt go from hence*, from the place where thou now art, into captivity: nor ſhall all aids thou canſt procure from Egypt, or any other, be able to ſave thee, chap.37.7,10. And this I conceive to be the genuine ſenſe of the place.

from him] Heb. *from this*; to wit, place; as, *in this*, for in this place, Num.22.19. 1 Sam. 14.34.

and thine hands upon thine head:] Or, *with thine hands upon thine head*: for ſo the copulative oft knitteth notions together, ſo Iſa.35. 10. *they ſhall return, and come to Sion, and joy upon their heads*, for *with joy upon their heads*: and chap.1.13. *I ſee a boiling pot, and the face of it North-ward*, for *with its face North-ward*.

the hands on the head] A lamenting geſture, uſed commonly by women, importing extream grief, and anguiſh of heart and ſpirit. See an inſtance of it in Tamar, raviſhed by her brother Amnon, 2 Sam.13.19. and well ſuiteth with one expelled her country, and going out into captivity.

for the Lord hath rejected thy confidences] *Rejected*; as Iſa.41.9. or, *refuſed*; as Job 34. 33. where oppoſed to *chooſing*. Thus if we take it here, we may, with the Rabbine, read it, *The Lord hath rejected* thee for *thy confidences*. God, becauſe of thy reſting upon foreign forces, and not relying upon him, (2 Chron.16.7.) hath rejected, and caſt thee off, chap.6.30. and 7.29. a defect of the pronoun: as Iſa. 51.23. and 60. 15. of the particle *for*; as Mal.2.5. or, the word may ſignifie, as it doth frequently, *deſpiſed*: as it is rendred, Pſalm 53.5. Judg.9.38. Eſay 33.8. or, *abhorred*: as Job 7. 16. And referring it, as our Verſion doth, to the *confidences*, I ſuppoſe it may well be rendred, *the Lord diſalloweth*: for what we reject, or refuſe, we diſallow: or, ſetteth *light by them*: for ſo we do what we deſpiſe: or, as ſome render it, *the Lord abhorreth* them: he cannot abide ſuch perfidious dealing, God approveth not of theſe thy courſes, that thou takeſt for the ſecuring of thy ſelf: he proteſteth againſt them by his Prophets, Iſa.30.1,15. or, *he ſetteth light* by them, he ſcorneth them, and your folly, in imagining to ſecure your ſelves by them, Iſa.30. 6. and 31.2,3. Either of theſe will well fit with the words of the Text. I incline to the firſt.

and thou ſhalt not proſper in them.] Or, *therefore thou ſhalt not proſper by them*: ſo is the copulative oft uſed, chap. 1. 17. ver.9. No courſes can proſper, that God approves not, Pſalm 1. 6.

Chap: iii

CHAP.

verse: 1: They say, That the first five verses of this chapter belong to the former in the judgment of many of the best Interpreters, as well Jewish, as others, though how to knit
[illegible] ——— them

them to the former, is that wherein they are much puzzled. This firſt word may ſeem to imply, that the diſcourſe ſhould begin with a continuation of the former argument; and thoſe that ſo deem, render it, as indeed it ſignifieth word for word, *ſaying*; as Chap. 2. 1. Yet among theſe again, there is ſome difference, as there was about the ſenſe of the laſt clauſe of the foregoing diſcourſe: for one of the Jewiſh Doctors ſuppoſeth, that God in the ſpeech ſubjoyned, rendreth a reaſon, why he muſt needs reject Jeruſalem; to wit, becauſe his own Law had ſaid, that if a man ſhould take again his wife, that had been ſeparated from him, and had been joyned to another, the land would be defiled by it; and therefore he could not without ſome aſperſion, and diſhonour to himſelf, receive her again, who had left him, and joyned her ſelf to idols, until he had given her up into the hands of her enemies, and by a long and tedious captivity under ſuch, made her to forget thoſe her lovers, whom ſhe had adjoyned her ſelf unto. Some of ours, and thoſe of note, ſuppoſe the coherence to be this, God rejecteth the courſes that thou truſteſt to, and will fruſtrate them, and turn them to thine evil, becauſe of thine obſtinacy; ſaying, That if thou didſt repent indeed of them, he would receive thee again, though an husband in ſuch caſe by the Law might not do it; but that there is no ſuch matter with thee; for thou perſiſteſt ſtill in thy wicked wonted courſes, verſ. 2, 5. A learned Scholiaſt coming after them, though in rendring the text he concur with them, yet receiving no ſatisfaction (it ſeems) from theſe their expoſitions, ſaith onely, that the coherence is obſcure, and ſo leaveth them, and it. And indeed moſt Interpreters here leave them, ſuppoſing this paſſage to make entrance into a new argument, whereby God yet profeſſeth a willingneſs to receive the Jewiſh State again into grace and favour, notwithſtanding their manifold forepaſſed abominations, upon their ſincere acknowledgment thereof, and ſerious repentance for the ſame; albeit, in the like caſe, an husband ſo uſed, by the Law might not ſo do: and they render the word, ſome, *It is ſaid*, Some, *They ſay*, Some, *Be it ſaid*; put the caſe, as we ſay: That which our ancienter Verſions ſeem to have followed. The old Latine, *It is commonly ſaid*; Whence ſome gather, that it was grown to be a vulgar, or proverbial ſpeech, common in mens mouths, when they would intimate ſome irreconcileable matter; A woman that is gone from her husband, and hath been joyned to another, may not again be entertained: and this indeed ſeems to be the right notion of the term here, though none of them, that ſo expreſs it, either give inſtance of it, or ſhew any ground for it. It is in the Hebrew onely in the infinitive mood, in a gerundial notion, with a particle prefixed, and knit to it, *ſaying*, or, *In ſaying*: but theſe infinitives are frequently uſed in an emphatical, but defective form of ſpeech: whereof, ſee inſtances not a few, on Iſa. 59. 13. Of this word, in this very form with the particle, ſee Iſa. 44. 28. where it is as here, *In ſaying to Jeruſalem*, for, That *in ſaying* ſay *of Jeruſalem*; as the foregoing words, v. 26. where the verb finite is expreſſed, do plainly ſhew; as alſo, Iſa. 9. 9. which cometh full home to this, *In ſaying out of the pride and ſtoutneſs of hearts. In ſaying*, they ſay, for, they ſay commonly, or they uſe to ſay. So is it more fully with the participle, Chap. 23. 17. *They are ſaying ſaying*, that is, they are ſtill, commonly, or continually *ſaying*; and with the verb finite, Ezek. 28. 9. *wilt thou* in *ſaying ſay*, for *wilt thou ſtill ſay?* Our received Verſion therefore may well be retained, *They ſay*; for the ſpeech is indefinite; though the Latine be more full; and our Engliſh might ſo alſo be, if it were rendred, *They ſay commonly*, or, *They uſe to ſay:* and we need not have recourſe to ſuch ſtrained and forced connexions, as thoſe other Interpreters are enforced to flee unto. The like ſyntax is alſo, Iſaiah 44. 14.

If a man put away his wife, and ſhe go from him, and become another mans, ſhall he return unto her again?] In this form it may be, that this proverbial ſpeech was uſed among them, when ſomewhat was preſſed upon them, that their ſtomacks went againſt, as to be reconciled to one, whom they conceived to have deeply wronged them, or againſt whom they had conceived ſome deadly fewd; Should a man entertain a wife again, that he had caſt off, when ſhe hath been another mans? Howſoever it is apparent, that the interrogative here hath the force of a negative, which it addeth alſo ſome emphaſis unto, and the Law expreſly forbids it, Deut. 24. 1, 4.

a man] Any man; as Chap. 5. 1.

put away] Heb. *ſend*, or, *ſend out*; as Gen. 8. 7, 8. or, as we uſe to ſay, *diſmiſs*, and it is commonly uſed of ſuch *diſmiſſion*, or *divorce*, as is here intimated, Deut. 22. 19, 29. & 24. 1, 3, 4. Iſa. 50. 1. Mal. 2. 16.

become another mans] Heb. *be to another man.* So Lev. 22. 12. Deu. 24. 2.

ſhall he return unto her again?] That is, may he entertain her to be his wife again? No, he may not; for ſo the words of the Law are, *He may not return to take her* (that is, *receive her again*) *to be his wife*, as before ſhe had been. Howbeit, it may ſeem that theſe words have not ſo much an eye to the inhibition of the Law, as to the uſual diſpoſition of mens minds in ſuch caſes: and it is not therefore ſaid, *It is ſaid in the Law*, as our Saviour ſaith, *It is written in your Law*, John 8. 17. or, *The Law ſaith it*; as the Apoſtle, *Doth not the Law ſay it?* 1 Cor. 9. 8. but, *They ſay*; it is that which men commonly uſe to ſay: and the words therefore may well be rendred, *Will he*, or *would he return to her again?* That is, Would he be reconciled again to her? for that is the uſual notion of *turning*, in ſuch forms, Iſa. 63. 17. Zach. 1. 16. & 8. 1. would any man take ſuch an one into favour again? could he ſet his affection ſo again upon her, as to be reconciled to her, and entertain her again? albeit, that there were no law, that inhibited the doing of it.

ſhall not that land be greatly polluted?] Or, *ſhould not that land be exceedingly profaned?* Heb. *in being profane, be profaned?* for theſe geminations of the word have much emphaſis in them. So *polluting pollute*, Lev. 13. 44. for ſo the words there are. The Land, or State, wherein ſuch baſe and abominable courſes ſhould be ſuffered, that women ſhould go to and fro enterchangeably, in ſuch manner forward, and backward, from man to man, would become vile, and much looſeneſs, and diſſolute carriage would be, in it, thereby occaſioned: and this is deemed to have reſpect to thoſe words of the law; *It is a thing abominable in Gods ſight, and thou ſhalt not make the land to ſin.* Deut. 24. 4. and by ſuch promiſcuous couplings, *lands* are ſaid to be *defiled*, Levit. 18. 27, 28. the ſame word, and form of ſpeech, concerning a *land*, or ſtate, ſee Num. 35. 33. Pſal. 106. 38. Iſa. 24. 5. Yet there want not that read, and render the words; *Is not that land profaned*, or, *polluted?* That is, Is not the land that this people dwell in exceedingly profaned and polluted, by the manifold abominations that they commit, and exerciſe in it? verſ. 2. 9. But I go rather with the former.

But thou haſt played the harlot with many lovers:] Heb. *and thou haſt committed fornication with many friends*, or *companions*; and according to the latter expoſition of the former branch, the copulative may well be in his proper ſenſe retained, carrying on the demand; Is not the *land* (wherein thou dwelleſt, or, *which the Lord thy God giveth thee for an inheritance*, Deut. 24. 4.) *extreamly profaned*, or *polluted*, by thee? *and haſt not thou committed fornication with many* thy *mates?* or, *by thy committing fornication with many mates?* as the copulative is uſed, Chap. 1. 13. & 2. 39. Howbeit, following the former; which the pauſes ſeem to favour, it is well rendred, *but*; as Chap. 2. 11, 25. or, may not be amiſs, *but though*; for the copulative ſometime not implyeth onely, but includeth, thoſe particles; as Iſaiah 65. 12. & 66. 14. Chap. 2. 7, 20. Hoſea 12. 2. Zach. 12. 3. although thou haſt thus egregiouſly defiled thy ſelf, not with one onely, which yet were ſufficient by law to debar thee from all hope of return to an husband again; or were enough to make a breach irreconcileable between ſuch a wife and her husband; but with a multitude of looſe and baſe ones, like thy ſelf, idols, and others, in whom thou truſtedſt, ſo that thou haſt made thy ſelf as a common ſtrumpet. See Chap. 2. 20, 23, 36. verſ. 2. Ezek. 16, 31, 36. Hoſ. 2. 5.

yet return again to me, ſaith the Lord.] Heb. *and returning*, or, *in returning* return again *to me*: a defect of the one verb, to be neceſſarily ſupplyed; as in the beginning of the verſe. So it is fully, 1 Kings 9. 6. *if* in *turning ye turn*, & 22. 28. *if in returning thou return*, for, *if ever thou return*; *returning return*, that is, return ſedulouſly, and ſeriouſly, and not feignedly. See verſ. 10. Chap. 4. 1, 2. and if thou ſo do, there ſhall be free acceſs for thee unto me again. I will diſpenſe with mine own law, I will do that in favour of thee, which I have inhibited others in the like caſe to do; and that ſcarce any man could endure, though there were no law to inhibit it; upon thine hearty repentance, I will be reconciled again unto thee, and receive thee into grace and favour again. For ſo much is here intimated, as is more fully expreſſed, Zach. 1. 3. Mal. 3. 7.

V. 2. *Lift up thine eyes unto the high places, and ſee where thou haſt not been lien with.*] This is ſubjoyned, to confirm, and to convince her of the truth of the charge given in againſt her, concerning the multitude of her whoredoms, v. 1.

Lift up thine eyes] A phraſe commonly uſed in Scripture, when perſons are called upon to view a thing conſiderately. So Gen. 13. 14. & 31. 12. Iſa. 49. 18. & 60. 4.

to the high places] So the word properly ſignifieth, Eſa. 49. 9. Chap. 14. 6. God pointed them to the places, where they had abuſed themſelves with their idols; as Chap. 2. 23. but as there in the vale, ſo here on the hills; on which their idolatrous ſervices were moſt frequently exerciſed, 2 King. 17. 9, 29. & 21. 3. & 23. 5, 8, 15, 19. v. 6. Howbeit, we are enforced here to make a ſtand; for a learned late Writer herein controlleth all our Interpreters, and the Jewiſh Maſters with them, who the beſt and ſoundeſt of them expound the word here uſed, as we do *high places*; whereas this croſs man will needs have it to ſignifie *valleys*, or *plains*, becauſe in the Syriack the word is ſo uſed, Luke 3. 5. but it ſeemeth no ſuch ſtrong argument, to confirm the uſe of an Hebrew term, from the like in the Syriack, no more than of an ancient Greek word from the modern Greek, or of ſome Latine term from the preſent Italian; unleſs the places where it is found uſed in the Hebrew text will atteſt alſo thereunto. This the Author of this new Interpretation foreſeeing, inſtanceth in a place, wherein he ſuppoſeth it muſt of neceſſity ſo ſignifie; for it is ſaid of Balaam, Num. 23. 3. that (to try if he could meet with God) *he went* to *Shephi*, that is, ſaith he, *to the plain*; for to *the hill*, or *high place*, it cannot be, becauſe he was on the *high places of Baal* already, Num. 22. 41. But to let paſs the divers interpretations of the word in that place, the uncertainty whether it be the attribute there of any place or no, and the improbability of his going down into the vale, or the plain, there to meet God; who would not imagine, that, I ſay not, Balaam might, but that he ſhould rather, though being already on the high places whereon they uſed to ſacrifice, yet ſtep aſide to ſome *cliff*, as ſome not amiſs render it; or to ſome place ſomewhat higher and more eminent, than that where he and the reſt then were? ſo that this place little helpeth to ſtrengthen this new conceit; and that, Iſa. 13. 1. where the Hebrew uſe and notion of the verb original, plainly diſcovereth it ſelf in an attribute given to an high mountain; beſides, thoſe other places where it is uſed, both here, and elſewhere, in this prophecy; as verſ. 21. Chap. 4. 11. & 7. 29. & 12. 12. & 14. 6. do ſeem cleerly to carry it the received way; as when we come to ſcan them, ſhall be ſhewed. It is true, that the Chaldee oft-times renders it *ſtreams*, or *floods*; and from him one of the Jewiſh Commenters (but none of the ſoundeſt) in this place ſo expoundeth it: but *ſtreams*, though they run in the valleys, yet they come down thither from the hils, Pſalm 104. 10. and *ſtreams of water* are promiſed on the lofty *mountains*, Iſaiah 31. 25. as well as in the *valleys*, Iſa. 41. 18. ſee on the place. The ancient Greek, and old Latine, here, as alſo elſewhere, render it *right forward*, little regarding how it ſuiteth with the ſequel.

ſee where thou haſt not been lien with] Implying, that there was ſcarce any place free from her pollutions, Iſa. 57. 5, 8, Chap. 2. 20. verſ. 6, 13. Of the word here uſed; as alſo, Deut. 28. 30. (in which place, as in this, the over-mannerly Maſorets have been pleaſed to check the Pen-men of Scripture, and appoint an honeſter term to be read in the room of that they found written.) See on Iſaiah 13. 16.

in the ways haſt thou ſate for them, as the Arabian in the wilderneſs:] Thou haſt carryed thy ſelf, like ſome ſtrumpet, that is wont to ſit by the high-way ſide, waiting and watching for cuſtomers: the manner of ſuch, that of Tamar ſheweth, Gen. 38. 14. See Ezek. 16. 24, 25, 31.

ſate for them] That is, *ſate* looking, or waiting, *for them*; to wit, for thoſe thy companions, and copeſmates, verſ. 1. a complexive form of ſpeech; as Chap. 2. 28.

As the Arabian in the wilderneſs] The Greek rendreth it, *as a Crow in the wilderneſs*; becauſe the word for a *Crow*, in Hebrew, hath the ſame radical letters with this; but the vowels differ much: nor is the form the ſame in either. The old Latine hath, *as a thief in the wilderneſs:* and the Arabians are indeed to this day noted for people that live much upon pillage: which trade, ſuch as follow, are wont to lye in wait by the high-way ſide, in waſte, or woody places, eſpecially for paſſengers, to ſpoyl them, Judg. 9. 25. Hoſ. 6. 9. Luk. 10. 30. But others rather, and ſo the Jewiſh Writers, conceive it to have reference to another uſage of that people, who dwelling in tents, and inhabiting thoſe deſarts, by which Merchants uſed to paſs with wares and commodities, were wont to pitch their tents neer to the places of their ordinary paſſage; and there to wait their coming, to truck and trade with them. See Gen. 37. 25. Job 6. 19. Iſa. 15. 7. & 21. 13. and ſo the reſemblance agreeth very well; ſhe waited for her cuſtomers, (as they for their chap-men) whom ſhe drove a trade with. See the ſame collation laid the other way, Iſa. 23. 17, 18.

in the wilderneſs] As thoſe of *Arabia the deſart:* who are hence alſo by ſome thought to have their name. See Iſa. 21. 13.

and thou haſt polluted thy land with thy whoredoms, and thy wickedneſs.] Or, *profaned thy land* (as verſ. 1.) *with thy whoredoms, and thy naughtineſs*; as with thine idolatries, ſo with other thy wicked courſes, and oppreſſion and murther, Chap. 2. 34. See Chap. 16. 18. Ezek. 36. 17.

V. 3. *Therefore the ſhowrs have been withholden*;] Thou haſt been chaſtiſed with drought, Deut. 28. 23, 24. Iſa. 5. 6. See Chap. 9. 12. & 14. 1, 2, 22.

Therefore] Heb. *And*; yet ſo the copulative is taken, Ch. 1. 17. & 2. 19. but I ſuppoſe here rather; as verſ. 1. (See there) *And though*; for Gods purpoſe is here to note out her incorrigible diſpoſition, that by no gentle chaſtiſement would be brought to ſhame of, or ſorrow for, her ſin, Chap. 2. 30. and 3. 5.

the ſhowrs] That is, ſay the Jewiſh Doctors here, the *former rain*, that falleth uſually in the eighth moneth, called *Marcheſwan*, or *Bull*, 1 King. 6. 38. containing part of our October, and part of November; and was requiſite for the bringing up of their ſeed; called therefore the *ſeeds rain*, Iſa. 30. 23. to which purpoſe alſo, was the more ſtore of rain in thoſe regions, being hotter, and the ground generally dryer than with us, required; and in regard whereof it is ſaid, Joel 2. 23. that God will give them *the former rain in juſtice*, or, *unto juſtice:* which our Verſion rendreth *moderately*. Some other, *duly*, in his due ſeaſon, Deut. 11. 13. I ſhould rather ſay *plentifully*, or, *liberally*; as Pſal. 68. 9. in juſt and full meaſure; as Pſa. 72. 3. Hoſ. 10. 12. and it is therefore alſo here ſo called, by a term, that hath a notion of *muchneſs*, or *multitude* in it; uſed alſo, Deut. 32. 2. (where it is diſtinguiſhed from the ſmaller rain, that drilleth down, as thin as *an hair*) Pſal. 65. 10. & 72. 6. Chap. 14. 22. Mic. 5. 7. though it have another name more peculiar to it elſewhere: whereof ſee Chap. 5. 24. and Iſaiah 30. 20. as alſo in regard hereof, that moneth wherein it uſually falleth, is ſaid to be called the moneth of *Bull*, from the abundance of rain then falling, as making *a deluge:* and this the rather ſeems probable, becauſe it is diſtinguiſhed here from the *latter rain:* though the word otherwiſe be more general.

have been with-holden] To wit, from thee, and from thy land, Amos 4. 7. The reaſon, ſee Chap. 5. 25.

and there hath been no latter rain] Heb. *latter rain was not:* the *latter rain*, is that which falleth in the firſt moneth, Joel 2. 23. called *Niſan*, by a Syriack term, Neh. 2. 1. *Abib*, by an Hebrew, Exod. 13. 4. containing part of our March, and part of our April: this was much deſired for the filling of their corn, being then in the ear, and the fitting of it for harveſt; for from the *corn* then *eared*, hath that moneth its name in Hebrew. See Job 29. 23. Prov. 16. 15. And this *latter rain* ſeems to have its name from a word found onely, Amos 7. 1. where it is commonly deemed to ſignifie the *latter hay*, or *graſs*; by the Latines called *fœnum cordum*, ſo not a few render it; but I conceive it rather with one of the Rabbines, (whom yet I find none that follow) to ſignifie that which the Latines call *culmum*, and *ſpicum*, *the corn*, ſaith he, *grown up unto its cane*, or *reed*, that is, *ſtem*, or *ſtalk:* Before which, while it is yet in the blade, it is oft, either cut down for, or eaten down by cattel, where it groweth over-rank: A courſe not unuſual, at this day with us, for the ſoiling of ſtoned horſes; and ſuch, in likelyhood, were *the Kings horſes*, for which ſuch corn was cut.

and thou hadſt a whores fore-head, thou refuſedſt to be aſhamed.] Some others, *but*; as Ch. 2. 25. I rather, *yet*; as Ch. 2. 35. For all my chaſtiſement of thee, in this manner, yet thou wouldſt not be drawn to take ſhame to thy ſelf, to acknowledge thy ſin with ſhame; as Ezra 9. 6. or to be aſhamed of what thou haſt done, and to repent thee of the ſame; but like a common ſtrumpet, that is aſhamed of nothing, but to ſeem aſhamed of ought; thou haſt perſiſted in the open practice of thy former uncleanneſſes, Ch. 6. 15. & 8. 12. Amos 4. 7, 8. Zeph. 3. 5.

a whores fore-head] A proverbial form; ſhame appears in the face, Pſal. 69. 7. Dan. 9. 8. and none more ſhameleſs, than common harlots, whence Babylon hath her title, telling what ſhe is written in her *forehead*, Rev. 17. 5.

V. 4. *Wilt thou not from this time cry unto me, My Father, thou art the guide of my youth?*] There is a two-fold reading in the original. The one runneth thus; *Have not I cryed unto* thee, to wit, by my Prophets, that thou ſhouldeſt ſay *of me*, *Thou art my Father*, and *the guide of my youth?* But this both forceth, and ferceth the text beyond reaſon, or due regard. The moſt, both Jewiſh, and ours, follow the other, which our Verſion alſo exhibiteth; yet do they differ much in the expoſition of it: For ſome take it, as ſpoken in the time future; Wilt thou not at length, learning wiſdom by thoſe chaſtiſements, wherewith thou haſt already been exerciſed; and finding by woful experience, how little relief thou canſt get from theſe, on whom thou relied'ſt, repent thee of thy folly, and ſeek again to me? Chap. 8. 4, 5. Eſa. 1. 5. & 9. 12, 13. Some, in the time preſent, as intimating her ſhameleſneſs, verſ. 3. as if it were ſaid, Dareſt thou yet, after all this? Or, haſt thou the face to cry unto me in ſuch terms as theſe, & ask whether I will ever retain wrath towards thee? when as thou goeſt on ſtill to give me juſt occaſion ſo to do. Others, again, in the time paſt, rendring the words, *Didſt thou not from this time cry unto me?* Or, *Haſt thou not from this time cryed unto me?* That is, Didſt thou not yet all this while make ſhew, as if thou hadſt not left me, but didſt ſtill continue loyal and faithful to me? for in the deepeſt of their idolatries, they would ſeem ſtill to retain Gods ſervice. 2 King. 17. 32, 33, 41. Chap. 7. 9, 10. Ezek. 23. 38, 39. Zeph. 1. 5. Or, Have ye not ſince your rain hath been reſtrained, and ye have been puniſhed with drought and dearth, in fawning, but falſe-hearted manner, ſought unto me, imagining thereby, though without reformation, or amendment of ought amiſs, to pacifie my wrath, and obtain ſome releaſement of the preſent evil? Chap. 2. 35. & 36. 6. Pſal. 78. 34, 37. Iſa. 48. 1, 2. & 58. 2, 3. Hoſ. 5. 15. & 6. 1, 4. & 7. 14. and this expoſition, the form of the verb favoureth, being in the time paſt, and is more probable, than that of ſome other, who (either not regarding the negative particle here, or taking it onely for a note of interrogation, as in Greek ſometime it is; and as ſome other of note alſo do, Mal. 1. 10.) render the words, *Doſt thou*, or, *wilt thou ſtill cry unto me*, in this manner? as the ſpeech of God, reproving them, for repairing, or ſeeking to him, whom they had formerly caſt off, to run after idols, and others: not unlike that, Judg. 10. 13, 14. Pſal. 50. 16. Chap. 2. 26. Ezek. 20. 39.

Wilt thou not cry?] Or, *Haſt thou not cried?*

from this time] Wherein I now admoniſh thee, Chap. 2. 25. or, wherein I have chaſtiſed thee, verſ. 3.

cry to me] Or, *call me*; as Iſa. 2. 19. Ch. 33. 16. Hoſ. 2. 18. for in this ſyntax, the particle is oft redundant.

O my Father,] Lamenting as a child to his Father offended; as Luk. 15. 21. Chap. 31. 18. not unlike that of David, to Saul, 1 Sam. 24. 11. or, *My Father*, by way of appoſition; *call me* as I command thee, and would have thee to call me, verſ. 19. and as thou oughteſt to do: call me thy Father; ſo account, and ſo acknowledge me, verſ. 19. that is, one that have loved thee as a Father, carryed a Fatherly affection towards thee, Deu. 8. 5. Pſa. 103. 13. Mal. 3. 16. or that hath been thy Maker, Iſa.43.1.& 44.2.& 64.8. for what one upon the place ſuggeſteth, that the manner was among the Jews, that the bride delivered over to the bridegroom, uſed then to call him *her Father*; becauſe ſhe was then *to leave her Father*, and *cleave* wholly *to him*, Gen.2.24.and he thence-forth, to be as a Father to her, ſeems groundleſs, and nothing probable.

the guide of my youth] Becauſe the old Latine hath it, *the guide of my virginity*: therefore ſome would haue this, to reſpect the name of *Father*, before, given unto God here: for the Father, ſay they, hath the care and charge of his daughters virginity, until ſhe be joyned unto an husband, Deut. 22. 15, 16. But this conceit hath no place here; and ſome other, though acknowledging the right reading, yet by *guide of my youth*, underſtand one, that hath foſtered, and brought me up from my youth, *my foſter-father*, as we uſe to ſay. But the words, which in the original are expreſly, as we have them, contain in them, the ordinary ſtyle of an husband, Prov. 2. 16. eſpecially ſuch an one, as hath marryed a wife, in her youth, or younger years, Mal.2.14. as God did this people, Cha.2.2. and to him, in divers reſpects, are theſe two relative titles given; the name of *a Father*, as he made them a People, a Church, and a State, Iſa.64.8. the name of an *husband*, as by entring into covenant with them, he eſpouſed them to himſelf, Ezek. 16. 8. See Iſa. 54. 5. the words may be read, as the former, in way of compellation alſo, if we ſo take them, *O thou the guide of my youth*; as the words of a wife, ſeeking for reconciliation to her husband, being juſtly diſpleaſed with her, 1 Cor.7.11. or, as they are in our Verſion, calling upon God, in ſuch terms, as he likes, and allows, Hoſ.2.1,6.

V. 5. *Will he reſerve* his anger *for ever? will he keep* it *to the end?*] Theſe words, the Jewiſh Doctors make the Prophets words, by an interrogation, implying an undoubted negative; as if he had ſaid, Would'ſt thou but thus ſeek unto God, God (thou needeſt not doubt of it) would no longer retain his wrath, but would be at one with thee again, verſ.12. Deut.4.29,31. & 30.1,3. 2 Chr.7.13,14. But others, the moſt, and beſt, rather underſtand them, as the words of the people, running on in a continued tenour with the former; and thoſe either enjoyned them to uſe, and required to be uſed of them; as Hoſ. 14. 2, 3. Joel 2. 17. or uſed indeed by them: and complaining unto God (though not in ſincerity) as Gods own people are oft wont to do, when ſome breach hath fallen out between him and them, lamenting and complaining of the continuance of his wrath and indignation, and labouring to pacifie, and appeaſe it again. See Pſal. 77.7,9. & 85. 5. Iſa. 64.12.

reſerve his anger *for ever*] A defect of the noun, for the verb to paſs unto; as Gen.42.33. *take*, for, *take* food; *gather*, for, *gather* grapes, Lev.25.11. *eat*, for, *eat* bread, Chap. 16. 7. *tread down*, for, *tread down* their enemies, Zach. 10. 5. and in the preſent notion very riſe. So Lev.19.18. *thou ſhalt not reſerve againſt the children of thy people*, Pſal. 103. 9. He *doth not reſerve*, or *retain, for ever*, Nah.1.2. *he reſerveth for his enemies*: and hereafter again, *I will not retein for ever*, verſ. 12. now the Jewiſh Doctors here inſert to make the ſenſe full, *thy ſin*, I will not always keep in mind thy ſin, Iſa. 43. 25. chap. 31. 34. and indeed ſo it ſeems, to be not unfitly made up in that place of the law, *Thou ſhalt not revenge nor retein*, keep in mind a wrong or unkindneſs done thee; which ſome of the Jewiſh thus explain. *Simeon* commeth to *Reuben* to borrow an ax of him, and he denies it him, ſome time after *Reuben* comes to *Simeon* to borrow of him a ladder. If *Simeon* anſwer him, *I will not lend you my ladder becauſe you would not lend me your ax*, he revengeth; if he ſay, *though you would not lend me your ax, yet I will lend you my ladder*, he reteineth: thus they. Howbeit, in the moſt places, and ſo here, the word *wrath* ſeems to do beſt.

to the end] Or, *perpetually*, without end, *for ever*; for is is in notion the ſame with the former. See Eſa. 13. 20. & 25. 8. So 2 Sam.2.26. Pſal.9.19.

Behold, thou haſt ſpoken, and done evil things, as thou couldeſt.] Here we meet with a double reading again: for ſome copies have it, *I ſpake*, or, *I have ſpoken*. I Gods Prophet, or, I the Lord, by my Prophet, have ſpoken to thee, and admoniſhed thee of theſe things, endeavouring to reclaim thee, verſ. 4. Chap. 2. 25. but thou perſiſteſt ſtill in thy wicked courſes, and wilt not be reclaimed. But the other reading, which our Verſion exhibiteth, is moſt generally received; yet with ſome variety of expoſition: for ſome render the text, as here we have it, *Thou haſt ſpoken, and done evil things as thou couldeſt*: what thou haſt ſpoken of thy deſperate reſolution, Chap. 2. 25. that thou makeſt good by thy wicked actions, obſtinately perſiſting in the practice of evil, all that poſſibly thou canſt, Chap. 8. 6. Or, as ſome other, *Thou doſt* both *ſpeak, and do evil* ſtill, *and prevaileſt*; to wit, by thy obſtinate wickedneſs againſt my goodneſs, that I cannot remit, or ſlacken my wrath. See Chap. 15.6. & 44. 22. Rom. 12.21. Others again, ſuppoſing the foregoing words to be the ſpeech of the people, thus *thou haſt ſpoken, but* (as Ch. 2. 11, 25.) *thou didſt wickedly ſtill all thou couldeſt*; as Hoſea 7. 14. *they cry not with their heart to me, when they howl on their beds; they aſſemble themſelves*, to ſeek to me *for* their *corn*, and their *wine*, but *they rebel* ſtill *againſt me*. So Iſa. 58. 2,3. And this laſt expoſition ſeems to me very probable.

as thou couldeſt] Heb. *and thou couldeſt*: which ſome render, *thou prevaileſt*, or *haſt prevailed*; which they ſeem to expound diverſly; one, of their perſiſtence in evil; what thou reſolveſt on, thou goeſt on in, and there is no ſtopping, or reſtraining of thee. Chap. 2. 24. & 8. 6. Another, of prevailing againſt Gods gracious diſpoſition, and reſtraining him, from ſhewing favour to them, as otherwiſe he would, Chap. 5. 7, 9. Another again, of prevailing with God, upon her repentance; and he renders the text, *Hadſt thou* thus *ſaid, though thou haſt done evil things, yet thou ſhouldeſt have prevailed*: and ſo indeed is the word uſed, 1 Kin.22.22. Ch.38.22. But here it ſeemeth rather to go in its moſt ordinary ſenſe, and the text to run with it moſt ſmoothly: *and thou couldeſt*, that is, either, *when thou couldeſt*: ſo the copulative is uſed, Ch. 34. 1. whenſoever thou canſt get any opportunity of putting thy wicked plots and purpoſes in practice, Mic. 2. 1. Or, *as thou couldeſt*; What thou couldeſt, as far as thou waſt able, or hadſt power in thine hand; as Mic. 2. 1. If thou didſt not always what thou hadſt determined to do, it was for want of ability; not for want of good-will. So is the copulative uſed, Job 21. 33. & 34. 3. and ſo it anſwers that, Gen.44. 1. *as they can carry*, that is, *as much as they are able to bear*. The Jewiſh Critick obſerveth here, that the former two verbs are feminine; this maſculine; which to ſalve, he ſaith, that the former hath reference to the word *congregation*; the latter, to the word, *people*. See the like, Iſa.27.7,8. But of the promiſcuous uſe of the genders, ſee on Iſa. 15. 1. and on Chap.2.24,25.

V. 6. *The Lord alſo ſaid unto me, in the days of Joſiah the King*;] Here, as moſt agree, beginneth a new Sermon wherein the Lord, by the Prophet, firſt relateth Iſraels revolt from him, and how thereupon he had dealt with them: Then taxeth Judah, and that as herein worſe than Iſrael, in having not taken warning by what had befallen Iſrael: yet inviteth both to repentance, promiſeth reſtitution, upon repentance; and a re-uniting of both people under the Meſſias: which gracious invitation the faithful party accept of, and make their addreſſes unto God.

The Lord alſo] Heb. *And the Lord*; as Chap. 1. 3. or, *Moreover*; as Chap.1.11. or, *Again*; as Iſa. 8. 1. becauſe it beginneth a new Sermon.

ſaid unto me] Acquainted me by revelation, to this purpoſe, with his mind. So verſ. 11. Chap.11.6.

in the days of Joſiah the King] Under the reign of King Joſiah, Ch. 1.2. See verſ.10.

Haſt thou ſeen that which back-ſliding Iſrael hath done?] Haſt thou not taken notice of the idolatrous courſes, that thoſe of the ten Tribes took?

Haſt thou ſeen?] Or, *Haſt thou* not *ſeen?* as 1 Sam. 2.27,28. *did I appear?* for, *did I* not *appear?* and, *did I chooſe?* for, *did I* not *chooſe?* See Chap.31.20.

ſeen] Conſidered, or taken notice of; as Ch.2.19,23,31. for whether Jeremy ever ſaw what was done among thoſe people, is uncertain; that he ſhould ſee what had been done by them, before their deportation, being yet unborn, was not poſſible.

that which] Or, *what*: for there is no *that* in the text. So Exod. 19.4. Mic.6.1.

back-ſliding] Or, *revolting*; as it is rendred, Chap.5.23. So v.8.11, 12. See Hoſ.4.16.

Iſrael] The ten Tribes, ſo termed, as the greater part of Iſraels poſterity, after their revolt from the houſe of David, upon the death of Salomon, 2 Kin.12. in way of diſtinction from Judah. See Iſa.7.1.

hath done] Or, *did*: for he ſpeaketh of things, long ſince paſt, and done before their deportation, 2 Kin. 17.7,12.

ſhe is gone up upon every high mountain, and under every green tree;] Or, how *ſhe went up*: a defect of the particle, *how*; as Exo.19.4. See Ch.2.20. 2 Kin.17.10.

and there hath played the harlot.] Or, *and committed fornication there*. See verſ. 1. Some render the words, *where thou committeſt fornication*, or, *playeſt the harlot*; as if in theſe words God ſhould turn his ſpeech unto *Judah*: and the word in its regular form doth ſo import: but as yet there is no addreſs at all to Judah: and the like irregular form is found in ſome other words, Deut. 32. 18. Chap. 18. 23.

V. 7. *And I ſaid, after ſhe had done all theſe things*] Or, *yet I ſaid* unto her. *And*, for, *yet*; as Ch.2.35. v.3. and a defect of the pronoun; as Iſa. 37.22. & 66. 12. I did not yet preſently caſt her off; but ſought to reclaim her, and invited her by my Prophets to repentance, 2 Kin.17.13. Hoſ.12.6. & 14.1. So v.1,12.

Turn thou unto me] Or, *Return unto me*; as v. 1. to wit, by repentance, and reformation, Iſa. 57. 6, 7. Act. 3. 19. & 26. 18, 20. Heb. *Thou ſhalt return*: the future indicative, for the imperative; as, *Thou ſhalt love*, Deut.6.5. and, *Thou ſhalt not withhold*, for, *with-hold not*, Pſal.40.11.

but ſhe returned not] 2 Kin.17.14. Hoſ.7.16. & 11.2,5. Heb. *and*; as Ch.2.11. v.1.

and her treacherous ſiſter Judah ſaw it.] *Judah*; the other two Tribes, *Judah*, and *Beniamin*, which continued ſtill conjoyned, when the other ten revolted: the name impoſed from the principal of the twain, that enjoyed the Soveraignty, whereby to diſtinguiſh it from the other ten. See Iſa. 1.1.

ſiſter] Iſrael, and Judah, are, in regard of conſanguinity, being both of the linage of Jacob, termed *Siſters*, Ezek. 16.46. & 23.2,4.

treacherous] Or, *perfidious*, having violated her faith plighted unto God, when the whole body of that people entred into covenant with him at firſt, Deut. 5. 2,3. & 29.10, 12. which ſhe had profeſſed to continue in, and keep inviolably, after the revolt of the ten Tribes, 2 Chron. 13. 9, 10. yea, had often-times renewed, 2 Chr.15.12-15 & 23.16. & 29. 10. & 34. 30-32. but again ſtill violated, by returning eſt-ſoons to her former abominations, 2 Chr. 21. 6, 10, 11. & 24. 17, 18. & 28. 2, 3. & 33. 2, 9. and at preſent, howſoever ſhe would ſeem ſtill to continue conſtant in the ſervice of God; yet all being but counterfeit, her ways being otherwiſe very lewd and wicked, Chap. 6. 19, 20. & 7.9-11. Howbeit, the ſame term is afterward given, as well to the one, as to the other. See verſ. 20.

ſaw it.] *Saw*; that is, *knew*; as Pſal. 37. 25. & 40. 3. with 34. 2. could not be ignorant; could not but take notice, both of what her ſiſter had done; and how ſhe had been invited by me to return: for by the ſame Prophets God had ſent to them both, 2 Kin.17.13. a defect of the pronoun, *it*; as Iſa.44.19.

V. 8. *And I ſaw,*] The ſequel of the context in the enſuing diſcourſe, being ſomewhat obſcure and intricate, hath much troubled the Interpreters, and enforced them to take divers tracts. One of the Jewiſh Commenters gives me an hint of that, that may ſerve as a thread to lead us thorow this Labyrinth. He obſerveth well, that the *ſeeing*, here ſpoken of, hath a ſpecial reference unto that which cometh after, verſ. 10. concerning the return of the Jewiſh people unto God, in the religious reign of Joſiah, that for the generality of it, it was not ſound and ſincere; that which, though Jeremy, and many others, could not diſcern; yet God, who tryeth and ſearcheth the heart, ſaw, 1 Sam. 17. 7. 1 King.8.39. Pſal.7.9. Prov. 15. 11. & 17. 3. & 21. 2. chap. 17. 10. and the file of the context is therefore to be continued from this to that; which I conceive may moſt conveniently be thus done, without ſtraining, or forcing the text, as many here do. *And I have ſeen*, or *ſee*, that *though for all this, wherein revolting Iſrael had committed adultery, I had diſmiſſed her, and given her a bill of divorce; yet her perfidious Siſter Judah was not afraid, but ſhe alſo went, and committed fornication; (for ſo it was, that with her notorious fornication ſhe polluted the land, by committing adultery with ſtones, and with ſtocks) and* that *for all this her perfidious Siſter Judah hath not returned unto me with all her heart, but counterfeitly, ſaith the Lord*. But we ſhall examine, and explicate the words apart, as they lye in order in the text.

And I ſaw] Or, *have ſeen*, or *do ſee*; as if he had ſaid, I asked thee before, whether thou hadſt not ſeen, how it had been with Iſrael, verſ. 6. I ſhall now tell thee what I have ſeen, and do ſtill ſee in Judah; and more it may be than thou doſt, that as they have not taken warning by Iſraels fall, but have been as notoriouſly lewd, as they; ſo their external reformation hath not been cordial, but counterfeit; *I ſee*; as Chap. 23. 13, 14. Some others, *And when I ſaw*. Others, *And it ſeemed good unto me*. Others, otherwiſe; according to which they attemper the ſeveral Verſions of the words enſuing: wherein our Verſion faileth, leaving the words hanging in ſuſpence, as if it had been rather, *ſhe ſaw*, than I *ſaw*. And the old Latine indeed ſeems ſo to have rendred it; for it knitteth the words following unto the laſt clauſe of the verſe before-going: and ſo ſome Greek Copies alſo ſeem to have had it. But that the Hebrew, which the Chaldee alſo concurs with, controlleth: which yet ſome Interpreters of prime note, though rendring the text themſelves otherwiſe, yet in the expoſition run unto.

when for all the cauſes whereby back-ſliding Iſ*rael had committed adultery,* I *had put her away, and given her a bill of divorce,*] Others, *when* I *ſaw that for the actions, wherein ſhe had committed adultery,* I *muſt diſmiſs her*, I *gave her a bill of divorce*. Others, It *ſeemed good to me for all theſe cauſes*——*to diſmiſs her, and give her a bill of divorce*.

when] Or, *though*; as Iſa.12.1. & 64.6.

for all the cauſes] Or, *for all*; or, *becauſe of all*: for that is all the word ſignifies, Gen.21. 11, 25. Num.12.1. & 13.24. Judg.6.7.

whereby backſliding I*ſrael had committed adultery*] Or, *wherein*. Heb. *which*: but herein little difference. Of the terms here given her, ſee before, verſ. 6. what is there termed *fornication*, is here called *adultery*; as alſo, verſ. 9. Ezek. 16. 37. becauſe *fornication*, and *adultery*, in a wiſe, are all one, Matt. 19. 9. and this her adulterous carriage, was the cauſe of her abdication, Ezek.23.5, 8.

I *had put her away,*] Heb. *diſmiſſed her*. See verſ. 5. *to diſmiſs her*; or, *that* I *muſt diſmiſs her*, ſuit not well with the text.

and given her a bill of divorce;] Heb. *a book of her divorce*, or, *her book of divorce*, as we uſe to ſay, *make*, or, *give him his mittimus*. Of the term, ſee on Iſa.50.1. and God is ſaid to have diſmiſſed, and divorced her, by putting that State from under the wings of his protection, Ruth. 3. 9. and delivering it up into the hand of the Aſſyrians, who utterly ruined it, and carried away the main body of her people, and placed them in forrain parts, 2 King.17.6. Ezek. 23.9. what the Rabbines here debate about the different caſes of Judah, and Iſrael, ſee on Iſa. 50. 1.

yet her treacherous ſiſter Judah feared not] Or, that *yet her perfidious ſiſter was not afraid*: for the particle, *that*, very frequently ſuppreſſed; as Iſa.7.1. & 36. 1. muſt of neceſſity be ſupplyed, either after I *ſaw*, or in the front of this clauſe: otherwiſe the members of the ſentence will have no good coherence. Of *Judah*, and the ſtyle here given her, ſee v. 7.

but went, and played the harlot alſo] Heb. *and* (as v.1, 7.) *ſhe went, and committed fornication*; or, *ſhe alſo went on whoring*: as, *he went and wept*, for, *he went weeping*, Pſal. 126. 6. there is an emphaſis in the pronoun here expreſſed, and not therefore to be omitted. See on verſ. 7. & Hoſ.4.15. & 11. 12. She that had retained the profeſſion of Gods ſervice, when her ſiſter had wholly ſhook it off, and for her idolatries was divorced; yet was not deterred from running out into the like exceſſes, for which her ſiſter had ſo ſuffered, Ezek. 23.11. See 2 King.17.19.

V. 9. *And it came to paſs through the lightneſs of her whoredom, that ſhe defiled the land*:] Or, *For ſo it was, that by her notorious fornication, ſhe profaned*, or *polluted, the land*. This paſſage, ſome underſtand of Iſrael; ſome of Judah; ſome partly, of the one, and partly of the other: which laſt, ſeems more improbable, than either of the former: of which twain, I conceive the latter to be the genuine; and the whole verſe ſhould be encloſed with notes of interſertion, as above.

And it came to paſs] Heb. *And it was*; as 2 Kin. 4. 6. & 6. 30. or, *For ſo it was*; as Gen.12.1. Iſa.65.15.

through the lightneſs of her whoredom] *Lightneſs*: So the old Latine ſeems to have taken it; as coming from a word, that ſignifies *light*, Iſa. 19. 1. Chap. 2. 23. and we uſe indeed to term ſuch as here are intended, *light women*. The Jewiſh Doctors, with the Chaldee, ſeem to refer it to the ſame root, but as it hath a notion of *contempt*, and vileneſs, 1 Sam. 2. 30. and ſo it ſhould be, *through the vileneſs*, or *baſeneſs*, *of her whoredom*. But the word ſeems not to come from that root; nor is it ever found uſed in either of thoſe notions: it ſignifies commonly *a noiſe*, or *ſound*: but not ſeldom alſo, howſoever ſome have queſtioned it, *a fame*, or *report*. So it is taken, Gen. 45. 16. Cha. 4. 15. & 50. 46. thus here underſtood, by *the fame of her whoredom*; will be meant, the report of it blazed abroad; or, as ſome other, by an hypallage, or inverſion of the words, not unuſual, *the fame of her whoredom*, for, *her whoredom of fame*; that is, *her famous*, (or infamous rather) her *notorious whoredom*; as, *ſilver of ſhekels*, for, *ſhekels of ſilver*; or, *ſilver ſhekels*, Lev. 5. 15. and, *the greenneſs of the tender graſs*, for, *the tender graſs of greenneſs*; that is, *the green tender graſs*, Pſal. 37. 2. and it may be ſo termed, not onely in regard of the *fame*, and *bruit*, ſpread abroad of it; but in regard of the notoriouſneſs of it, in it ſelf; ſuch as doth of it ſelf proclaim and publiſh the ſhame and filth of thoſe that practiſe it: as foul and hainous ſins are ſaid to have a *voice*, and to cry aloud even to heaven it ſelf, Gen. 4. 10. & 18. 20. and this the words following, ſeem to confirm. Now being thus taken, (which I take to be the right) ſome conceive it to be ſpoken of Iſrael: as alſo, ſome going the former way of this ſyntax, render the words, *notwithſtanding the report*, or *fame of her whoredom*; that is, although the report of Iſraels idolatry, dwelling ſo neer her, could not but come to her ſiſter Judahs ears, Ezek. 16. 46. But I find not where the particle, here prefixed, is ſo uſed. Others, who take the latter, and (as I ſuppoſe) righter way, render it, *for her famous, or notorious whoredom*; to wit, *it came to paſs, that ſhe defiled the land*: which I conceive to be the genuine ſenſe of the words; though more fitly expreſſed, if inſtead of *for*, we ſay *with*, or *by*, or *by reaſon of*; for the particle is here a cauſal: as Pſal. 18. 12, 15. Iſa. 21. 3. & 33. 3. & 63. 17. but that which they fail in, is the miſapplication of it; in that they underſtand it, as ſpoken of Iſrael, whereas the courſe of the context aright conceived, and duly conſidered, will evidently ſhew it to be intended of Judah, who in the very next words before going, is ſaid to have *gone a whoring*, verſ. 8. and concerning whoſe whoredoms, and the notoriouſneſs thereof, he ſpeaketh further in this verſe.

that ſhe defiled the land.] Heb. *and ſhe profaned*, or *polluted the land*: ſo is the copulative in this form of ſpeech very frequently uſed, Iſa. 22. 20. & 37. 26. & 65. 24. & 66. 18. See the ſame before, Chap. 2. 7.

and committed adultery with ſtones, and with ſtocks.] With idols made of either. See Chap. 2. 27. or, *by committing adultery* with ſuch: as *ſtand and feed*, for, *ſtand feeding*, Iſa. 61. 5. See verſ. 8. Some render it *for ſhe committed adultery*. But the cauſal is not needful here.

V. 10. *And yet for all this, her treacherous ſiſter Judah hath not turned unto me with her whole heart, but feignedly, ſaith the Lord.*] Or, *And* that *for all this yet*; as having relation to what was before ſaid in the perſon of God, verſ. 8. *I have ſeen*, or, *I ſee*, that neither Judah took warning by what had befallen her ſiſter for her impieties and idolatries; for after that ſhe fell into them afreſh in the reign of Manaſſes, 2 Chr. 33. 3-9, 22. as alſo that although they ſeemed to make goodly ſhews, and fair ſemblances of returning again to me, in the days of good Joſiah, 2 Chr. 34. 29, 33. & 35. 1-18. yet were they never throughly converted, or cordially turned from their former idolatrous courſes, as appeared by their ſudden relapſe, and return again to them, preſently after his deceaſe, 2 Kin. 23. 32-37. & 24. 9, 19. 2 Chr. 36.12, 14.

yet for all this] As verſ. 8.

her treacherous ſiſter Judah] See verſ. 6, 7.

hath not turned unto me with her whole heart] Though Joſias himſelf ſo did, 2 Kin.23.25. yet the people, and generality of them had not ſo done: *with the whole heart*, that is, entirely, ſincerely, Pſa. 119. 2, 10. ch. 24. 7.

but feignedly.] Heb. *in falſhood, falſly*, counterfeitly: as thoſe, Pſa. 78.36, 37.

V. 11. *And*

V. 11. *And the Lord ſaid unto me,*] Or, *The Lord alſo ſaid unto me:* as Chap. 1.3.

The back-ſliding Iſrael hath juſtified her ſelf more than the treacherous Judah.] Iſrael is not ſo bad as Judah; Iſraels ſin is not ſo hainous as is the ſin of Judah: both in regard of her perfidiouſneſs, that would ſeem to retain Gods ſervice ſtill with her, and renewed covenants oft with him; (which Iſrael never did) but brake them as faſt again, ſee verſ. 7. and partly, alſo, becauſe ſhe would not be warned by the ſight of that, which had for ſuch idolatrous courſes befallen Iſrael, verſ. 8 —10. See the like, Ezek. 16. 47, 51, 52. & 23. 4—12.

juſtified her ſelf] Heb. *her ſoul*; as Num. 30. 5. ſo, *his ſoul*, for *himſelf*, Job 18. 4. *my ſoul*, for, *my ſelf*, Pſal. 7. 2. *thy ſoul*, for, *thy ſelf*, 1 Sam. 20. 3.

more than treacherous Judah.] Heb. *from*, or *in regard of*; as if he had ſaid, Iſrael may go for an honeſt woman in compariſon of Judah; ſhe is ſo far the worſe. The like form, ſee Eſther 2. 17. Prov. 22. 1. Eccl. 7. 1. Iſa. 54. 1. and in the like argument, Luke 18. 14. Of the terms given to either, ſee verſ. 6, 7.

V. 12. *Go, and proclaim theſe words towards the North,*] God hereupon, the rather to ſhame Judah, and to encite her to repentance; biddeth the Prophet, turning towards thoſe parts, wherein thoſe of the ten Tribes remained captive, to proclaim a gracious invitation of them, to return again to him, with a promiſe of mercy and favour, to be ſhewed unto them, when they ſhould ſo do; together with a ſecret intimation, that it would ſometime be ſo done; and that under the Kingdom of the Meſſias the reſerves of either family ſhould be reunited.

Go] Heb. *Going*. Either the infinitive for the imperative, or the imperative ſuppreſſed. *Going go*; that is, go out of hand, preſently, ſetting all other affairs apart. So Chap. 2. 2. & 13. 1. Howbeit, as the Jewiſh Commenter well obſerveth, Gods meaning was not that the Prophet ſhould travel into thoſe countries where that people then abode; but to addreſs himſelf unto the performance of the duty enjoyned him, ſetting his face that way; as the like is enjoyned Ezekiel, Chap. 20. 46. & 21. 2. and the word therefore (ſaith he well) is to be taken in a notion of addreſs: as Eccl. 2. 1. Jon. 1. 7.

and proclaim] Heb. *and thou ſhalt cry.* See the like, Chap. 2. 2. & verſ. 7.

toward the north] Becauſe the regions of Aſſyria, and Media, into which thoſe of the ten Tribes were tranſported by Tiglath-Pileſer, and Salmaneſer, 2 Kings 15. 29. & 17. 6. lay North-Eaſt from Judea. See Chap. 50. 3, 9. as on the contrary part therefore Ezekiel being among the Jewiſh Captives in Chaldea, lying North likewiſe from Judea, Chap. 1. 14. is willed to look Southward, when he was to prophecy againſt Judah, and Jeruſalem, Ezek. 20. 46. & 21. 1. So that he was to utter theſe words, in the hearing of thoſe of Jeruſalem; as ch. 2. 2. but with his face toward the places where Iſrael was in captivity, ſo ſpeaking, as if he were parlying face to face with them.

and ſay] Heb. *and thou ſhalt ſay*; as before, *thou ſhalt cry.*

Return, O thou back-ſliding Iſrael, ſaith the Lord,] The ſubject matter of that which he was to proclaim; a new ſummons of Iſrael to repentance. See v. 6, 7, 14. ch. 31. 22.

and *I will not cauſe mine anger to fall upon you.*] I will not proceed further in wrath againſt you.

cauſe mine anger to fall] Heb. *make my face to fall: face*, for, *anger*, or, *wrath*, as Pſal. 34. 16. Lam. 4. 16. becauſe anger diſcovereth it ſelf in the countenance; *to fall:* a metaphor, either, from thoſe that fall in fight upon their foes, Joſh. 11. 7. or rather from ſtorms and tempeſts, that fall from above, to the ſpoiling and deſtroying of people, and other creatures here beneath, Gen. 19. 24. Pſal. 11. 6. Rom. 1. 18. See Chap. 30. 23, 24. and the Jewiſh Doctors ſupply here not amiſs from the clauſe following, *for ever*, becauſe it had in the diſperſion of them fallen in part, and that heavily, on them already.

for I am *merciful, ſaith the Lord*] Or, *pious, pitiful*, Deut. 4. 31. Pſal. 86. 15. & 103. 8. & 145. 8.

and *I will not keep* anger *for ever.*] I will ceaſe to be further wroth with you, Pſal. 103. 9. See on v. 5.

V. 13. *Onely acknowledge thine iniquity,*] No promiſe of pardon, but upon condition of repentance, Iſa. 1. 19, 20. & 55. 7. nor ſincere repentance, without ſerious ſight, and ingenuous acknowledgement of ſin, Prov. 28. 13. Heb. *yet*; as Pſal. 73. 1. *know*, that is, *take notice of*, or *acknowledge*; as Pſal. 51. 3. Iſa. 59. 12. See chap. 2. 23.

that thou haſt tranſgreſſed againſt the Lord thy God,] And haſt therefore been juſtly delivered up into captivity, 2 King. 17. 18.

and thou haſt ſcattered thy ways to the ſtrangers under every green tree,] Running ſometime one way, & ſometime another, after ſtrange gods, and forrain people, 2 Kin. 17. 4, 9, 10. v. 6. See the like, ch. 2. 23, 25. The Rabbine perverteth it, when he expoundeth it, of *the opening of the feet*, Ezek. 16. 25.

and ye have not obeyed my voice, ſaith the Lord.] Heb. *ye have not hearkned unto my voice*; calling upon you, by my Prophets, for reformation of theſe your wicked ways, and miſcarriages, 2 King. 17. 13, 16. verſ. 7.

V. 14. *Turn, O back-ſliding children, ſaith the Lord,*] Or, *Return, Turn again*, as v. 12.

for I am married unto you] Or, *I have married you:* for the verb is active, and is in that form uſed ever of the man, Deut. 21. 13. & 24. 1. Iſa. 54. 5. & 62. 10. Mal. 2. 11. of the woman perpetually in the paſſive form, Gen. 20. 3. Deut. 23. 22. Prov. 30. 23. Iſa. 54. 1. & 62. 4. I am your husband that have married you; I took you at firſt into covenant to me, and ye did enter into the ſame with me, and plighted your faith unto me among the reſt of my people, Deu. 29. 1, 15. and I am ready, notwithſtanding your long continued revolt, upon your ſincere, and ſerious repentance, and return to me, to entertain you, and to renew my covenant again with you, Hoſea 2. 19, 20. v. 1. Some of the Rabbines render it, *I am your Lord*; and it is not for mine honour, that my people ſhould be in the hands of their enemies, Iſa. 52. 5. Ezek. 36. 20. and the word indeed in its firſt and proper notion ſo ſignifies. See chap. 2. 22. but in this place, the conſtant tenour of the context, comparing this people to a diſloyal wife, carrieth it rather the other way. For as for that, which one of them telleth us of a conceit of his Fathers, that it ſhould be rendred, *I have been vexed*, or *grieved by you*, or *am grown a weary of you*; or, *I loath*, and *abhor you:* for ſo the word ſignifies, whereby he expreſſeth it, Gen. 27. 46. Lev. 20. 23. Num. 21. 5. Iſa. 7. 16. withall adding, that the word doth always ſo ſignifie, where the particle *let*, followeth it; it ſeems to me unworthy of any conſideration: nor had I mentioned it, but that I find ſome Writers of note, taking notice of it, and ſome great Criticks enclining to it, if not approving of it. It is true, that God is ſaid to be vexed and grieved, and wearied with the ſins of his people, Iſa. 43. 24. & 63. 10. ch. 15. 6. Ezek. 6. 9. but this in no wiſe ſorts here with the ſequel of the context: and for that of the particle, it is no where found in conſtruction with this verb, ſave here, and chap. 31. 32. a place parallel to this; and no ſuch judgement therefore can be built thereupon; and it ſeemeth to me, to have no other uſe in either place, than it hath in the like ſyntax, with divers other verbs in that language, with which it is generally deemed to be redundant.

and I will take you one of a city, and two of a family, and I will bring you to Zion.] Our Interpreters generally expound this of the paucity, or ſmall remnant of thoſe, that ſhould be reſerved, and return, whether into their own country, as they ſuppoſe ſome did with thoſe of Judah, at the diſſolution of the Babylonian Captivity; or unto God, being converted, and adjoyned unto his Church, according to thoſe foregoing prophecies, Iſa. 11. 11, 12. & 17. 6. & 24. 13. On the other ſide, ſome of the Jewiſh Doctors carry it beyond all reaſon wider another way; as if the meaning were, that if there were but *one* true convert *in a city*, that whole city ſhould be reduced, together with that one: and ſo if but *two* onely ſuch *in a family*, that whole family ſhould, together with thoſe two, be brought back; and ſo they ſhould all at length return to their own country again. But I ſee not how the words can admit of ſuch a ſenſe. The former, it is true, they may well bear: howbeit, ſo taken, they ſeem not ſo well to ſuit with the perſons ſpoken to. The revolted Iſraelites are invited to *return*; and God promiſeth, if they ſo do, to *take them*; whom but the Iſraelites that do return? ſome one out of a city, conſiſting of ſuch; and not the whole city rather, if there were an whole city of ſuch? or one out of a city, conſiſting of Iſraelites, among all whom yet but one ſuch ſhould be? I ſuppoſe it not probable, that there were any ſuch cities conſiſting of Iſraelites onely. I embrace, therefore, that here, that one of the Jewiſh Commenters ſuggeſteth, whom a learned late Writer followeth; That God would make ſuch an exact ſearch for them, in looking after them upon this their ſincere and ſerious return, in all places, in which they had been diſperſed; that though there ſhould be but ſome *one* only of them, *in a city*, or ſome *two* onely *in a* whole *country*, yet they ſhould not be neglected, but ſhould be culled out and reduced. It is a plain parallel place unto that of Iſa. 27. 12. See the note there. And whereas it may ſeem to be ſomewhat improper to ſay, *one out of a city, and two out of a family*; (for ſo it would for the fuller expreſſion be rendred) as if a family were of a larger extent than a city. To this, the Rabbine anſwers not amiſs, that the word *family* is in Scripture ſometime uſed for a *country*, or the people of a country; as chap. 1. 15. Gen. 12. 3. (compared with, chap. 22. 18. where for *families*, in the former place, is *nations*, in the latter) Zach. 14. 17, 18. and may well ſo alſo be uſed in this place.

I will bring you to Zion] Either joyn you unto Judah again, that you may worſhip God at Jeruſalem with them, chap. 31. 6. Eze. 27. 21, 22. or joyn you unto my Church, whereof Sion is a type; that ſo *all Iſrael may be ſaved*, Rom. 11. 26. See Iſa. 56. 7. & 66. 20. See alſo verſ. 18.

V. 15. *And* I *will give you Paſtors according to my heart, which ſhall feed you with knowledge and underſtanding.*] As God promiſeth upon their repentance, to reduce, and reſtore them; ſo to ſettle a government among them, for the continuance of them, in a right and religious courſe and carriage, and ſuch Rulers over them, as ſhould not either miſlead them or oppreſs them, which others formerly had done, Iſaiah 13. 12. Chap. 23. 1, 2. Ezek. 34. 2—4, 10. but ſhould rule and govern them in a religious manner, with a wiſe and diſcreet regard of their good, Iſaiah 60. 17, 18. Chap. 23. 4.

I *will give you*] It is God that gives Governours, whether good or bad ; as a bleſſing, the one ; as a chaſtiſement and exerciſe, the other, Hoſ.13.11. Act.13.20,21. Epheſ.4.11.

Paſtors] Rulers, either in the State, as ſome, Chap.12.7. Mic.5.5. or in the Church, as others, Epheſ. 4. 11. or in both, Iſa. 56.10,11. See Chap.23.1,4.

according to mine heart] Such as I like and approve of, and know to be faithful, and ſuch as ſhall govern you according to my will and deſire, 1 Tim.1.12. an alluſion to Gods teſtimony of David, 1 Sam. 13. 14.

which ſhall feed you] As John 21.15-17. 1 Pet.5.2. or, *rule you*, chap. 23.2. Ezek.34.2. Act.20.28.

with knowledge and underſtanding] This clauſe either reſpects the manner of their ruling in skilful and diſcreet manner, Pſal. 78. 72. 1 Pet.5.2. or the ſubject matter of their feeding, the food wherewith Gods people were to be fed, the ſpiritual food of ſound knowledge, and right underſtanding of Gods truth. Deut. 33.19. Neh. 8.8,12. Mal.2.7. Eph.4.11. 1 Tim. 3. 2. 2 Tim. 4. 2. But I ſuppoſe, that it hath reſpect here to the former.

V. 16. *And it ſhall come to paſs when ye are multiplyed and increaſed in the land, in thoſe days, ſaith the Lord, they ſhall ſay no more, The Ark of the Covenant of the Lord ; neither ſhall it come to mind, neither ſhall they remember it ; neither ſhall they viſit* it, *neither ſhall* that *be done any more.*] This place ſeems as pregnant as is poſſible, for the utter ceſſation and abolition of thoſe viſible pledges of Gods ſpecial preſence among his people, which before had by God himſelf been to that purpoſe ſanctified, ſet apart, and ſetled among them, after the enlargement and growth of his Church under the Meſſias. Which yet the Jewiſh Maſters, though acknowledging the Meſſias his times here to be intended, labour, by a very ſorry ſhift, to put off : for the meaning, ſay they, is, that in thoſe times they ſhall not need to think of ſending for the *Ark of God*, to be with them in their camp, or of carrying it out with them into the field, as in times paſt they had done, Joſh. 3. 3,6,11. & 6. 8,13. 1 Sam. 4.4,5. & 14. 18. 2 Sam. 11. 11. & 15. 24. becauſe all ſhall then be quiet, there ſhall be no war, after the expedition of Gog and Magog is once over, Iſaiah 2. 4. But beſides that we read not that after the Temple was once built, the Ark, once therein ſeated, was ever removed, brought out again, or any ſuch uſe at all made of it : the words are very general, and very expreſs, that it ſhould not at all be ſought to, or once minded, or any uſe at all made of it. And yet this, as ſlight a ſhift as it is, is by a learned late Writer alſo held forth, and approved. Nor want there other of ours, and ſome of chief Note, that will not ſuffer this Scripture to go the way before-mentioned ; but turn it another way ; ſome expounding it, that whereas formerly the Jews herein gloried over Iſrael, that they had the Ark of God with them, a pledge of his ſpecial preſence among them, which the other had not, 2 Chron.13.9,10. ſuch a conjunction and concord, ſhould be now between them, that Judah ſhould no more glory herein, God ſhould be alike preſent with either. Other again, that after their reſtitution, the Jewiſh people themſelves ſhould not ſo much truſt unto, and relye upon, thoſe outward pledges of Gods favour toward them, and preſence among ~~them, the Ark, and the~~ *Temple*, as formerly they had done, Chap. 7. 3. But theſe conſiderations, as well as the former, do all come far ſhort of, and are a great deal too narrow, to reach the large and wide extent of the expreſſions of Gods Spirit in this place. That which ſome others have, that therefore no regard ſhould in thoſe times be had of the Ark, becauſe the whole City ſhould be deemed equally holy with it ; for whereas the Ark was as *Gods Throne*, or Chair of Eſtate before, (ſee on Iſa.37.16.) and the Temple in regard of it, Chap.14.21. & 17.12. Ezek. 43. 7. now Jeruſalem, the whole city ſhould be ſo eſteemed, verſ. 7. it fitteth well with the ſtate and condition of the Church ; but could not conſiſt with the ordinance of God, ſo long as a Temple, whether with an Ark, or without an Ark, allowed and approved of by God, in its peculiar uſe and force ſtood. For as concerning what ſome others ſay, That in the ſecond Temple there was no Ark at all ; and would have this Scripture to intimate as much : It is firſt a great queſtion, whether it be a truth, and not a Jewiſh fable : the grounding of it on that defect of a letter in a word, Hag. 1. 8. is without doubt, both frivolous, and ridiculous. But whether it were ſo or no, it cannot concern this place : for if there were no Ark in it, it was a defect ; and that ſuch as was not by any means extraordinary otherwiſe ſupplyed : and it is eſteemed by the Jews themſelves as a blemiſh ; whereas the want of an Ark, the uſe of it, and regard to it, here implyed, is mentioned as no ſmall benefit and dignity to the Church, of the times here intended ; they ſhould have no need now of ſuch an ordinance ; they ſhould not miſs it, they ſhould find no want at all of it.

it ſhall come to paſs] Heb. *it ſhall be :* as verſ. 9.

when ye are multiplyed and encreaſed] Heb. *and have fructified*, or, *are grown fruitful*, Gen. 26. 22. Exod. 1. 7. both words are oft joyned together, but the latter here uſually in the former place elſewhere ; as Gen. 1. 22, 28. & 9. 1, 7. chap. 23. 3. but as here, ſo Ezek.36.11. a place parallel to it : and it ſeems to imply, that they ſhould be fruitful in converting of many from abroad, and bringing them in unto the Church. See verſ. 17.

in the land] An eye to the land of Canaan, reſembling Gods Church ; called therefore *the holy land*, Zach. 2. 12.

in thoſe days] Or, times : as Chap. 1. 2, 3.

they ſhall ſay no more] Or, *it ſhall not be ſaid* ; as Chap. 16. 14. So Ch.31.29. there ſhall be no more talk of it.

The Ark of the Covenant of the Lord] So is the *Ark* commonly called, Numb. 10. 33. Deut. 10. 8. & 31. 9, 25, 26. Heb. 9. 4. as alſo other whiles, *The Ark of the teſtimony*, Exod. 25. 22. & 30. 26. & 31. 7. and the ground of either ſtyle is the ſame, to wit, becauſe the two Tables of the Law ; wherein the Covenant made between God and his people, was contained, Exod. 34. 28. & 40. 35. Deut. 9.9,11,15. and were therefore a Teſtimony of the ſame, 2 King. 11.12. Iſa. 8. 20. were reſerved in the Ark, Exod. 25. 16, 21. & 40. 20. and as the Ark is therefore ſo called in regard of them, as made principally for them, 1 King. 8. 9. ſo is the Tabernacle alſo called *the Tabernacle of the Teſtimony*, as intended chiefly for them, and it, Exod.30.26. & 38. 21. Act. 7. 44. the Ark therefore containing them, being ſeated in the innermoſt, principal, and moſt ſacred place, both of the Tabernacle, and the Temple, Exod. 40. 21. 1 King. 8. 6. Heb. 9. 3,4. And if the uſe of this chief and principal pledge of Gods preſence, after the coming of the Meſſias, and the Church conſiſting of Jew and Gentile under him ſetled, was utterly to ceaſe ; much more the place deſigned for it, with the whole furniture thereof, ſervice reſtrained to it, and rites appertaining thereunto, John 1. 17. & 4. 23. Col. 2. 17. Heb. 10. 1, 8, 9.

neither ſhall it come to mind] Heb. *aſcend*, or, *go up, upon the heart.* Men ſhal not mind it ; they ſhall not ſo much as once dream of it. See Iſa.65.17. So Ch.7.31. 1 Cor.2.9.

neither ſhall they remember it] Or, *neither ſhall they mention it*, or, *make mention of it :* for the ſyntax here ſeems to lead unto that notion of the word ; it ſhall not be remembred, or mentioned any more : for the verb is indefinite, as that before, *they ſhall ſay*, for, *it ſhall be ſaid :* and alſo in the next branch,

neither ſhall they viſit it] That is, *it ſhall not be viſited* ; there ſhall be no more repairing unto the place of its reſidence, to pray, and worſhip there before it, as now there is, Deut.12.11-14. 1 Sam.7.2. 2 Sam.7.18. 1 Kin.8.29,30,33,34. 1 Chr.13.3. Pſa. 42. 2. & 84. 7. & 95. 2. & 99. 5.

neither ſhall that *be done any more*] No ſuch viſitation of it ſhall any more be uſed ; or rather, as ſome other render it, *neither ſhall it any more be magnified :* it ſhall not be in any repute, or eſteem ; ſo the word ſeems to import, Deut. 32. 6. 1 Sam. 12. 6. The Spirit of God uſing here ſo many pregnant expreſſions, and ſo ſeriouſly and inſtantly inculcating, in ſuch variety of terms, one and the ſame thing, ſeems to have foreſeen how loth and backward people would be, this people eſpecially, to admit of, and aſſent unto, the matter here foretold ; and how prone and forward by ſlights and ſubtilties, to writhe and wreſt this prediction to ſome other intent and purpoſe ; and to have delivered it therefore in ſuch expreſs and preciſe terms, as might cut off all ambiguity, and meet with all ſuch devices as humane wit ſhould invent, either to elude, or divert it.

V. 17. *At that time they ſhall call Jeruſalem the Throne of the Lord*] Or, *Jeruſalem ſhall be called* ; for ſuch indefinite forms are by the paſſive beſt expreſſed. So verſ. 16. Mal. 1. 4. *Jeruſalem*, Gods Church, whereof that was a type, Gal. 5. 26. Rev. 21. 2. *ſhall be called* ; ſhall ſo be, and be ſo accounted ; as Iſa. 60. 14. & 61. 6. *the Throne of the Lord* ; in regard of his conſtant reſidence, and ſitting in ſtate and power, by his ordinances, and by the exerciſe of them there, together with his Spirit accompanying the ſame. See Ch. 14.21. & 17. 12. & before on v. 16.

and all the nations ſhall be gathered unto it ;] That ſo Jacobs Prophecy may be fulfilled, concerning *the gathering of the nations unto Shiloh at his coming*, Gen. 49. 10. and the word here uſed, is the ſame with that, Gen.1.9. where God ſaith, *Let the waters under heaven be gathered together into one place :* as alſo it is ſaid in that parallel place, Iſa.2.2. *the nations ſhall flow into it* ; as intimating both their multitudes, and their forwardneſs, or eagerneſs, rather forcing, than forced in, Pſa.110.2,3. Matt.11.12.

to the name of the Lord to Jeruſalem] To the place which God ſhall make choice of, to place his name there, Deut. 12. 11. which was ſometime *Jeruſalem*, Pſal. 122. 3, 4. is now *the Church*, 1 Tim.3.15. Rev.21. 2, 3. but Jeruſalem now without Ark or Temple ; for thoſe things are now paſt and gone, verſ. 16. Rev. 21. 22. Yet ſome read it, *for the name of the Lord to Jeruſalem.* But the former I approve rather, as preciſely anſwering the particle, uſed twice here in the text ; which though it be ſometime indeed ſo uſed, as in the former place they would have it, as Gen. 2. 23. yet why it ſhould here ſwarve from its moſt proper notion and uſe, I ſee not. See Iſaiah 60. 9.

neither ſhall they walk any more after the imagination of their evil heart.] Neither the Iſraelites, nor the Proſelyte Gentiles, ſhall take ſuch evil courſes, as before times they did ; but ſhall live according to the preſcript of Gods Will and Word, Iſaiah 2. 3.

the imagination] The word here uſed is very frequent, both in this Prophet, Chap. 7. 24. & 9. 13. & 11. 5, 13. & 16. 12. & 18. 12. & 23. 17. and elſewhere, Deut. 29. 19. Pſal. 81. 12. but concerning the native and genuine ſenſe of it, there is much difference among the learned, as well Jewiſh, as others : for ſome render it, *ſtiffneſs, obſtinacy, ſtubbornneſs* ; deriving it from a term commonly uſed among the Talmudiſts, implying *firmneſs*, and *faſtneſs.* Others,

thers, *pravity*, and *perverſneſs*; deducing it from a word that ſignifies the *navel*, and the knotty *wreaths* of it, Ezek. 16. 4. Job 40. 16. Others, *wrieneſs*, or *obliquity*. Whence enemies are deemed by them to be ſo termed; becauſe they *look awry* on thoſe whom they are at enmity with, Pſal. 5. 8. & 27. 11. & 54. 5. & 56. 2. & 59. 10. though rather, becauſe they have either a cautious, or an inſidious eye on them, they *obſerve* and *watch* them to do them a ſhrewd turn, 1 Sam. 18. 9. Pſal. 56. 6. Chap. 20. 10. Other laſtly, as ours here, *imagination*, or *cogitation*, or *contemplation*, or *thought*, or *ſight*: which laſt ſeems moſt genuine; becauſe all thoſe that thus diverſly render it, yet herein concur, that they hold it to riſe from a root that ſignifies *to ſee*, or *to view*, Num. 23. 9. & 24. 17. yet herein may ſome difference ariſe, in that *ſight* applyed to the ſoul, ſometime reſpecteth the mind and its imagination, judgment and approbation of ought; as Pſal. 17. 2. *let thine eye-lids ſee the right*; that is, conſider and approve it: and ſo *the imagination of the heart* ſhould be, what the mind conceiveth, reſolveth and approveth of: ſometime, it reſpects the will and affection; as Pſal. 66. 18. *if I ſee iniquity with my heart*: if mine heart hang after it; if I affect it, and have a deſire to it: ſo it ſhould import here *the deſire of the heart*: according to either it may be rendred, *the ſight of the heart*: they ſhall not follow what their corrupt heart likes and loves; what it approveth and affecteth. See the like phraſe, Num. 15. 39. Eccl. 11. 9. Iſa. 57. 17.

V. 18. *In thoſe days ſhall the houſe of Judah walk with the houſe of Iſrael,*] Some render it, *The houſe of Judah ſhall go to the houſe of Iſrael.* So the ancient Greek, and the Old Latine; that is, ſay ſome, The one ſhall go to the other, that they may return joyntly in company home together: and ſo is the particle uſed, Iſa. 22. 15. and in the latter part of this verſe: And theſe ſuppoſe an alluſion in theſe words to the return from the Babylonian captivity, Judah ſaid to go to Iſrael, becauſe Cyrus his proclamation did principally concern them, abiding in Babylon, and other parts of Chaldea: But that they ſhould ſend to, and invite thoſe of the ten Tribes remaining in Aſſyria and Media, to come and go along with them: whereof, though we find no record, yet it is not unlikely that divers of the other Tribes did, whether invited by them or no. Or, as others, there ſhall be free and open paſſage from the one to the other, that they may have mutual trade and commerce the one with the other; as Iſa. 19. 23, 24. contrary to that which had formerly been, Luk. 9. 53. John 4. 9. But the Chaldee, and the Jewiſh Commenters, whom ſome others alſo follow, reade the words as our Verſion hath them, *Judah ſhall walk with Iſrael*: and they point us to places where the particle is elſe where ſo uſed, Exod. 35. 22. 1 Sam. 20. 8. Iſa. 7. 2. Ezek. 16. 37. Mic. 7. 13. the meaning then is, they ſhall be reconciled either to other, and ſhall converſe in familiar and friendly manner the one with the other: for that is uſually deſigned by the term of *walking together*, Pſal. 55. 14. Amos 3. 3. the enmity that had been formerly between thoſe two houſes, ſhall then ceaſe: the ten Tribes being then reunited to the other two Tribes, and the other two joyning in amity with them, and both walking in one way together with thoſe proſelytes, v. 17. See Iſa. 11. 13. Ezek. 37. 19, 22. Hoſ. 1. 11.

the houſe of Judah, with the houſe of Iſrael] Of theſe *two houſes*, ſee Iſa. 8. 14.

and they ſhall come together out of the land of the North] From Chaldea, and Aſſyria, the places of their captivity, both from Judea Northward: See verſ. 12. Chap. 1. 13. & 31. 8. The ſpiritual deliverance, and reſtitution of them, by Chriſt, with the conſtitution of them in the body politick of his Church, being ſhadowed out in theſe prophetical Sermons, by thoſe temporal deliverances and reſtaurations, that to either of thoſe two people, or any conſiderable party of either, God was pleaſed to afford. So Iſa. 11. & 54. & 60. Chap. 31. & 33.

to the land that I have given for an inheritance unto your fathers.] Or, *that I gave*. Heb. *which I cauſed your fathers to inherit*, or *to poſſeſs*, as an inheritance, Pſal. 44. 2, 3. & 78. 51. & 135. 12. & 136. 21, 22. the land of Canaan, ſee v. 16.

V. 19. *But I ſaid, How ſhall I put thee among the children, and give thee a pleaſant land, a goodly heritage of the Hoſts of nations?*] Some read theſe words in the time paſt, *How did I put thee among the children, and gave thee a pleaſant land*, &c. as if God ſhould relate what he had formerly done for this people; as Eſa. 63. 7, 8. Amos 2. 9, 11. but the moſt conceive them as the words of God, relating what he intended to do for them, upon condition of their repentance, and continuance in loyalty to him.

But I ſaid,] Heb. *And I ſaid*, which ſome alſo here retain. Others, *I ſaid indeed*; as Iſa. 30. 20. As if he had ſaid, I had ſuch thoughts as theſe with my ſelf, for he ſpeaketh after the manner of men, in dealing and diſcourſing with men. See Iſaiah 63. 8.

How ſhall I] Or, *ſhould I*. The voice of God either admiring, and deviſing with himſelf, as ſome, by what means a people brought ſo low, and worn out with long captivity, might or could be reſtored to a flouriſhing ſtate and condition again, like that, Ezek. 37. 3. *can theſe bones live?* or, as others, rather, not ſo much wondring, as demanding of them, how he ſhould do that for them, which he had before ſaid, he would do, to wit, bring them home, and ſettle them in their land again, verſ. 18. ſuch an one, as is here related, when as they had dealt ſo perfidiouſly with him in times paſt, and had ſo defiled it before, verſ. 6, 9, 13, 20. Somewhat like that, Hoſ. 6. 4. & 11. 8.

put thee among the children] Or, as ſome, *among* my *children*: a defect of the pronoun poſſeſſive; as Job 13. 18. Iſa. 49. 16. how ſhould I reckon or account thee as one of mine adopted ones, Hoſ. 1. 10. The ſyntax will not admit that of a learned late Writer, *I will make thee ſons*; that is, ſaith he, I will bleſs thee with a plentiful iſſue, Iſa. 44. 3, 4. v. 16.

and give thee a pleaſant land] For a childs portion; a poſſeſſion, among my people, who are as children to me, Exod. 13. 11. Pſa. 16. 6. & 136. 21, 22.

a pleaſant land] *A deſirable*, or *delightful land*. Heb. *a land of deſire*, or *delight*. So is the land of Canaan termed, Pſal. 106. 24. Zach. 7. 14. Of the phraſe, ſee Iſa. 2. 16.

a goodly heritage] Heb. *an heritage*, or *poſſeſſion of goodlineſs*, or *beauty*. Of the term, and form, ſee on Iſa. 4. 2. & 13. 19. & 24. 16. & 28. 1, 4, 5. It is an attribute given oft to the land of promiſe, 2 Sam. 1. 19. Ezek. 7. 20. & 25. 9. Dan. 8. 9. & 11. 16, 41, 48.

of the Hoſts of Nations] Somewhat to this purpoſe, the Greek; and the Latine, juſt ſo rendreth it: but the Greek, and ſome other, inſert the word, *God*; the land of the God *of Hoſts*, the almighty ruler *of the Nations*. Others, inſert the word *land* onely, ſupplyed from the former branch, and they expound it, ſome, a land *of hoſts of nations*; that is, a land held by people that were ſtrong and mighty, Num. 13. 28, 29, 32, 33. Deut. 4. 38. Amos 2. 9. or warlike, and ready to wage war with thoſe that ſhould offer to invade them, Num. 21. 23, 33. But the Chaldee Paraphraſt, with whom the Jewiſh Doctors here concur, expoundeth the word here uſed, to the ſame effect with the former, as they may well both belong to the ſame root, and may well import the ſame thing, ſave that the one is ſingular, the other plural: and it is by them two ways rendred, either *the heritage of the delight of delights*, or *delicionſneſs of delicionſneſſes of the nations*; that is, the moſt goodly, pleaſant, and moſt delightful country, that any nation is poſſeſſed of: Or, a land *of the deſires of the nations*; that is, ſuch a land as all Nations much affect and deſire; the word coming from a root that in the Chaldee, or Syriack tongue rather, ſignifies, *to will*, or *deſire*, Dan. 5. 19. & 7. 19. and this latter notion ſeems in this place the genuine. See Ezek. 20. 6. where this land is ſtyled by the former term here uſed, *the goodly one of all lands*; that is, the goodlieſt and moſt deſireable of any.

and I ſaid, Thou ſhalt call me my Father, and ſhalt not turn away from me.] Or, as ſome, *further I ſaid*; as Chap. 1. 11. & 2. 1. I ſhould rather render it, *yet I ſaid*; as verſ. 7. As if he had ſaid, After ſuch croſs thoughts as might diſſwade me, from ſhewing ſuch grace and favour unto this people, I yet at length reſolved to do it, upon condition, that they would take me for their protector, and continue loyal to me.

call me my Father] So account me, and ſo acknowledge me, verſ. 3, 4. Pſal. 89. 26. Mat. 23. 9.

ſhalt not turn away from me] From following me (as Matt. 16. 24.) to go after ſtrange gods, Deut. 7. 4. Heb. *from after me*; as 1 Sam. 15. 11.

V. 20. *Surely* as *a treacherous wife departeth from her husband; ſo have ye dealt treacherouſly with me, O houſe of Iſrael, ſaith the Lord.*] Concerning the connexion of theſe words with the former, there is ſome diverſity of opinion among Interpreters, whence the initial particle is diverſly either rendred, or ſupplyed. For ſome reade as our Verſion, *Surely*; and the word here uſed moſt uſually ſo ſignifies, Gen. 28. 17. Exod. 2. 14. verſ. 23. Yet ſome render it, *But*; and ſo it ſeems to be uſed, Pſal. 66. 19. & 82. 7. Zeph. 3. 7. and this laſt place may ſeem parallel to the preſent: for God there telleth, what he preſumed and promiſed to himſelf of them, and expected from them: but withal there relateth, what contrary courſes they took; and it may be deemed, that God doth the like here: and this ſuiteth well with the Expoſition of thoſe, who underſtand the foregoing verſe, of the time paſt; to wit, of Gods ſeating and ſetling them at firſt in that land. But Others, ſome render it with the ſupply of a cauſal, *For ſurely*, which I conceive to ſort beſt with the ſequel of the context: as if God ſhould in theſe words have rendred a reaſon, why he would have her engage her ſelf unto ſuch future loyal carriage; becauſe ſhe had in this kind been very faulty before, verſ. 6, 13. the like defect of the cauſal, ſee Gen. 42. 18.

as] The note of ſimilitude is wanting; as Job 7. 9. but it may here be included in the particle expreſſed; as in other the like oft it is, ſee Iſa. 29. 16. & 64. 9.

a treacherous wife departeth] Heb. *a woman dealeth diſloyally*; *a woman*, for, *a wife*, as Ch. 16. 2. *dealeth diſloyally*, for, *dealing diſloyally* departeth: or in diſloyal manner leaveth, and departs *from her husband*, Prov. 2. 17. a complexive form, like that, Iſa. 38. 17. *thou haſt loved my ſoul from the pit*; that is, *out of love* delivered, or ſaved *my ſoul from the pit*; as Pſal. 103. 4.

from her husband.] Heb. *friend*; as Hoſ. 3. 1. either her husband, whom ſhe hath in a ſolemn legal maner bin joyned to, or to whom ſhe hath otherwiſe engaged her ſelf; as that Levites concubine, Judg. 19. 1, 2.

and that Samaritan woman, John 4.17,18. a learned man obſerveth here, that the word cometh from a term, that ſignifieth to *conſort*, or keep company with one, Prov. 29 .3. and that thence an Ethiopick word derived, is uſed for a *bridegroom*, Mat.9.15. and would have this ſo taken here.

ſo have ye dealt treacherouſly with me, O houſe of Iſrael] Or, *ſo ye houſe of Iſrael* (ye Iſraelites) *have dealt diſloyally with me*; unto whom ye had ſolemnly plighted your ſelves, as in a conjugal bond, v. 14. ſee verſ. 8.

V. 21. *A voice was heard upon the high places weeping,* and *ſupplications of the children of Iſrael.*] This *voice* divers Interpreters underſtand of a lamentation, and out-cry, made by the people, in regard of their grievous preſſures, and ſore calamities, either breaking in upon them, as thoſe that apply it unto Judah and Jeruſalem, ſurpriſed and ſacked, as ſome, by the Babylonians; as other, by the Romanes; (who ſeem to be clean out of the way) or continuing ſtill with them, and lying heavy upon them; as thoſe that apply it unto Iſrael, whom queſtionleſs it concerns. But others rather, and ſo the Jewiſh Commenters, expound it, of a bewailing of their ſins, and acknowledgment of them, with a ſeeking unto God for mercy and pardon: and this the term of *ſupplications* leadeth us unto. The like, ſee Zach. 12. 10.

A voice was heard] So the Greek, and the Old Latine, whom moſt follow: Yet ſome late Writers, *ſhall be heard*: but it ſhould rather be, *A voice* is *heard*: for, as the Jewiſh Critick well obſerves, it is not a verb, but a participle of the preſent tenſe; as the like is, Chap. 31. 15. a place parallel to this: and it is, as if the Prophet had ſaid, Methinks I hear ſuch a voice already, ſee Iſa. 13. 4.

upon the high places] The Greek here, by a groſs miſtake, renders it, *A voice from the lips*: The old Latine, *in the ways*; as Amos 5. 16. But the right of it is, as the Jewiſh Commenter well expreſſeth it, *in the eminencies*, or *high*, and *eminent* places; as Chap. 7. 29. which ſome underſtand, *on the houſe tops*: where in publike calamities, lamentations, and outcries, were ſometime made, Iſa. 15. 3. & 22. 1. Chap. 38. 28. Others, ſuppoſe it an alluſion to the manner of thoſe that keep Sentinel in places erected for that purpoſe; or that having ſome buſineſs of importance to impart unto others, get up into ſuch places, or repair to ſome higher ground, from whence they may the better, and by the more, be heard, Deut. 27. 12, 13. Judg. 9. 7. Iſaiah 40. 9. whether way in that regard we take it, the phraſe ſeems to import, either *a loud* cry; as Chap. 22. 20. or an *open* cry; as our Saviour uſeth the like term, Matth. 10. 27. with reference to ſuch places, from whence ſuch cries may be lowdeſt and fartheſt heard: for I cannot concur with that learned man, that would have it rendred, *in the low places*, or *in the plains*, ſee on verſ. 2.

weeping and *ſupplications*] According to this reading, there is a defect of the copulative; as Iſa. 30. 33. & 32. 13. which the Chaldee ſupplyes: and they are found ſo conjoyned, Chap. 31. 9. but the words in the original ſeem here to run in another ſyntax, thus; *A voice of weeping of ſupplications*; that is, *of weeping in ſupplications*, or, *of ſupplication tears*: *of weeping*, or, *mournful ſupplications*; of ſupplications joyned with weeping. So Ezek. 7.16. Zach.12.10. Ch.31. 18. ſorrow for ſin, and the expreſſions of it, ſhould be ſomewhat proportionable to the hainouſneſs of it; Peter when he had fallen foully, *wept bitterly*, Matt. 26. 75.

for they have perverted their ways, and they have forgotten the Lord their God:] This ſome take as rendring a reaſon of their preſent calamity, the ground that had given them this cauſe of lamentation, Chap. 2. 17, 19. & 30. 15. verſ. 25. Iſa. 59. 14. Others, rather conceive it as the ſubject matter of their lamentation; they bewailed their ſins and forepaſſed tranſgreſſions, as Ephraim, the ſame with Iſrael; Chap. 31, 18. to which purpoſe alſo ſome of the Rabbines ſupply the word of *confeſſion*; confeſſing, *that they have perverted their ways*: but that is not neceſſary: for the text without it, runs ſmoothly enough thus; *A voice of weeping in ſupplications*, or *ſupplications* joyned with *weeping, that they have*, or *becauſe they perverted their ways*; that is the thing that in their prayer they lament and bewail: it is not unlike that, Lam. 5. 14. *Wo worth us, that* ever *we* thus *ſinned*: the particle is in either place the ſame.

perverted their ways] See Lam.3.9.

forgotten the Lord their God] Hoſ.2.13. & 8.14. See Ch.2.32.

V. 22. *Return ye backſliding children——Behold we come unto thee.*] In theſe words the Prophet ſeems to perſonate both the Miniſters of God, that ſhould invite this people to return unto God, in the former branch; and the people wrought upon by their miniſtery, returning an anſwer unto their call, in the latter branch; for the better cleering whereof, ſome inſert theſe ſupplies, *Return ye backſliding children*; ſhall the Lord ſay; and, *Behold we come unto thee*, ſhall they ſay; or, *Return ye backſliding children*, ſaith he; *Behold we come unto thee*, ſay they; for the Prophet ſpeaks it in a prophetical ſtrain, as of a thing preſent. See the like, Pſal.27.8. 2 Sam.18.3. Iſa. 26. 19. Ch. 2. 25.

Return ye backſliding children;] Gods gracious invitation of them, by his Miniſters, and meſſengers, Act.2.38. & 3.19. 2 Cor.5.20. See v. 14. Hoſ.14.1.

and I will heal your backſlidings.] Or *revolts*: all the breaches made between you and me, ſhall be ſalved and made up again; I will paſs them all by, and be reconciled again to you; yea, I will remove all thoſe evils, and repair all thoſe ruines, which by your revolt from me, you had brought upon your ſelves, ſee Iſa. 57. 18. Ch. 32.40. Zach. 10. 6.

Behold, we come to thee:] Their anſwer, as ready to return at Gods call; as Pſa.18.44. ſpoken rather in the perſon of the people of Iſrael, to ſhame Judah: not unlike to that, 2 Sam. 19.11,12. then, as ſome would have it, the ſpeech of God, putting ſuch words into their mouthes, as he would have them to uſe to him, v. 4,5. Hoſ. 14. 2, 3. reading the words; ſay, *Behold we come to thee.*

for thou art the Lord our God.] Thou art he that haſt right to us, and art beſt able to ſave us, Iſa.55.7. Ch.14.22.

V. 23. *Truly in vain* is ſalvation hoped for *from the hills*, and *from the multitude of mountains*:] The reaſon why they repair to God, and ſeek unto him; becauſe they now find the vanity and inability of all other ſtays, and that he alone is able to ſave them. The Hebrew is conciſe; *in vain from the hills, the multitude the mountains*; but the ſupply is from the next branch: the like whereunto, ſee Pſal. 20. 7.

Truly] Or, *Surely*; as verſ. 20.

in vain] Heb. *in*, or, *unto falſhood*, or, *a lye*, or, *vanity*. So Cha. 8. 8.

from the hills] By the *hills* and *mountains*, ſome here underſtand the ſtrength of their hills and forts; thoſe eſpecially about Jeruſalem, or thoſe of Samaria, and others in thoſe parts, which they formerly had much relied upon, and truſted unto, Ch. 5. 17. & 21.13. Pſal. 125.2. Amos 6.1. or the aids that they expected from beyond the hills, Pſa.121.1. & 60.11. by *mountains* eſpecially, the helps of great Kings, as the Aſſyrian and Egyptian, Hoſea 5. 13. & 7. 11. & 12. 1. & 14. 3. But others, and ſo the Jewiſh Commenters, their idols, whom they had worſhipped upon the hills and high places, verſ. 6. Chap. 2. 20. but now found altogether unable to afford them any relief, or delivery, Ch. 2. 11, 13. & 10. 5, 14, 15. Iſaiah 46. 7.

and *from the multitude of mountains*;] Or, *from the multitude* in *the mountains*; that is, the multitude of idols that were worſhipped on the mountains: for the Jewiſh Criticks obſerve, that the former word doth not lean upon the latter, but is in a form abſolute and entire, and a defect there is of the particle *in*, to be ſupplyed; as Deut. 22. 21. 2 Kings 12. 11. Howbeit, a learned man would have the word rendered *mountains*, to be not a noun, but a verb, that ſignifieth to *lift up*, or *to offer*, whence the word for *an oblation*, Iſa. 40. 20. and he thus rendereth the whole ſentence, *Surely in vain* it is *from off the hills to offer a multitude*, to wit, of oblations, or many oblations; or becauſe the word *hamon* ſignifieth, as well *noiſe*, or *tumult*, as *multitude*, Pſal. 65. 7. *to offer* with *noiſe*, or *tumult*, a defect of the particle; as Iſa. 33. 5,7. as having reference to the mountains on which they were wont to ſacrifice to their idols, v. 6. Ch. 2. 20. The words will admit either.

truly in the Lord our God is *the ſalvation of Iſrael.*] Or, *ſurely*, as before. It is the true God alone whom we were ſometime joyned unto, that is able to ſave us. Pſal. 3. 8. & 44. 7. & 130. 7, 8. Iſa. 43. 11. & 45. 15, 17. & 63. 1. Jon. 3.8.

the ſalvation of Iſrael] That is here, *our ſalvation*: the noun for the pronoun; as Iſaiah 2. 1. but they ſpeak ſo the rather, in regard of the promiſes made by God unto Jacob, concerning himſelf, and his ſeed, and God had by that name taken them unto himſelf, and into his protection, Pſal. 135. 4. Iſa. 41. 8, 14. Chap. 14. 8.

V. 24. *For ſhame hath devoured the labour of our fathers from our youth, their flocks and their herds, their ſons and their daughters.*] Our idols have brought nothing either to us, or our fathers, but damage and detriment, both in their ſtate, and their iſſue; yea, deſtruction on either.

For] Heb. *And*; as Iſa. 65. 15.

ſhame] *Shame*, ſay ſome, that is, *ſin*; for ſin brought in ſhame, Gen. 2. 25. & 3. 7. and is that alone whereof men juſtly may, and ought to be aſhamed, Ezra 9. 6. Chap. 2. 26. verſ. 3, 25. Ch. 8. 12. Ezek. 43. 10,11. Rom 6.21. Eph.5.12. Phil.3.19. or, *that ſhameful thing*, as ſome not amiſs render it, that is, ſay they, their idol Baal, Cha. 11. 13. Hoſ. 9. 10. whence *Jerubaal*, Judg. 6. 32. is termed *Jerubeſheth*, from the word here uſed, 2 Sam.11.21. a name uſed, as *Baal*, Chap. 2. 23. for their idols in general, as being all moſt baſe and ſhameful things.

hath devoured] Or, *conſumed*; waſted and deſtroyed (as Iſa. 9. 18. Joel 1.19.) all theſe things here reckoned up, being either waſtefully ſpent upon them, Ezek.16.16,21. Hoſ. 2. 8. or, waſted and conſumed by Gods juſt judgment upon them for the ſervice of ſuch, Hoſ. 2. 3,4,9,12. Cha.5.17.

the labour of our fathers] The fruits of the earth, and the wealth, gotten by their induſtry and painful labour. So Pſalm 128.2. Iſa.45.14. Chap.5.27. & 20.5. See Ezek.23.29. Hoſ. 2.9. & 8. 7.

from our youth] Or, *childhood*; as Gen. 8. 21. from time to time, as far as we can remember, or have been able to obſerve ought, we find that nothing hath thrived, but all hath gone backward, and been waſted with our fathers, and our ſelves; or ever ſince the time that we were firſt a Nation, as Iſa. 48. 8. ſo Chap. 2. 2. & 22.

22. 21. yet here it may ſeem to be taken the former way. See verſ. 25.

their flocks and their herds] Their cattel of all ſorts; the leſs, as ſheep and goats, both which the former word comprehendeth, Exod. 12.5. and the greater, as beeves, which the latter properly ſignifies, Iſa.65.25. either being ſpent in ſacrifices to their idols, Amos 4. 4,5. or deſtroyed by the enemy, or the curſe of God otherwiſe upon them, for their idolatry, Ch.5.17.

our ſons and our daughters] Either their idols requiring them alſo for ſacrifice, on whom they ſpared not to beſtow them, Pſal. 106. 37. 2 King.17.17. or taken away from them by the ſword, plague, and famine, ſent in upon them by God for theſe their idolatries. See Deu. 28.51,57. Hoſ.2.4. & 9.11,16.

V. 25. *We ly down in our ſhame, and our confuſion covereth us; for we have ſinned againſt the Lord our God, we and our fathers, from our youth unto this day, and have not obeyed the voice of our God.*] We have likewiſe brought abundance of ſhame and confuſion upon our ſelves, by treading continually in the wicked ſteps of our forefathers.

lye down in ſhame] As a man that being in ſtreits, or diſcontent, and knoweth not which way to help himſelf, is wont to caſt himſelf down upon his couch, 1 Kin.21.4. or as ſick men, not able any longer to hold up the head, are compelled to betake themſelves to their bed, 2 Sam.13.5. 2 Kin.1.4. or as ſome ſluggards, that lye over head and ears, wrapped up, and buried (as it were) in their bed-cloaths; as the Apoſtle, of the wicked of the world, that lye wallowing, as ſwine, in mire and dirt, that they *lye down in wickedneſs*, 1 Joh.5.19. and the Latine proverbial form, of ſome, that they lye all in leven, as over head and ears in it.

confuſion covereth us] As Pſa. 44. 15. *the ſhame of my face covereth me*; an alluſion here to the coverings that men have caſt over them, when they lye in bed, Iſaiah 28. 20. we have nothing but ſhame to wrap our ſelves in; nothing but confuſion to cover our ſelves with: by the like ſimilitude, it is ſaid of Babel, *the worm is ſpread under thee, and the magot over thee*, Iſaiah 44. 11. ſuch ſhame and confuſion have thoſe ſhameful things our idols brought us unto, verſ. 24.

for we have ſinned] Or, *becauſe we have ſinned*, Iſa. 64. 5. ch. 6.13. verſ.21.

againſt the Lord] Heb. *to the Lord*. So Deu.1.41. Judg.10.10. 1 Sam. 7.6. Pſa.51.4.

we and our fathers] A ſinful race of us, Iſa. 1.4. So the ſervants of God ordinarily in confeſſing their ſins, not excuſing themſelves by them, or by their examples, juſtifying their own evil courſes; as thoſe, Jer.44.17. but humbly acknowledging the guilt and evil of either, Ezr.9.7. Neh.1.6. & 9.33,34. Pſa.106.6. Iſa.64.6. ch.14.20. Dan.9.16.

from our youth] See on verſ.24. for this may well be taken the latter way there mentioned.

unto this day] See Deu.9.7. & 29.4. 2 Kin. 17.34,41. Ch.7.25. & 32. 31.

have not obeyed the voice of the Lord.] See verſ.13.

CHAP. IV.

V. 1. *IF thou wilt return, O Iſrael, ſaith the Lord, return unto me:*] Whether this Chapter begin another Sermon, or continue the former, is ſomewhat doubtful: as alſo, whom the two firſt verſes concern, whether the ten Tribes, or the other two.

O Iſrael] Thoſe that conceive this to be the beginning of a new Sermon, by *Iſrael* underſtand *Judah*, mentioned after, v.3. and ſo is Judah ſometime termed, as being, though not the greater, or larger, yet the better, and more principal part of Iſrael, Gen. 49. 10. So is it ſtyled, 2 Chr.12.1. & 15.17. & 21.2, 4. & 29. 21, 24. But thoſe that continue this with the former (whom, upon due conſideration, I rather concur with) by *Iſrael*, underſtand the ten Tribes, as before, were invited to repentance, ch.3.12.

If thou wilt return, return unto me.] The words run thus, word for word in the original; *If thou wilt return, O Iſrael, ſaith the Lord, unto me, thou wilt*, or *ſhalt return:* Which divers Interpreters diverſly render. Some, as our Verſion, *If thou wilt return, return to me*; that is, turn not this way, or that way, from one idol to another, or one forrein friend and helper to another, or one evil courſe to another, as bad or worſe than it, Chap. 2. 36. but home to me, as thou profeſſeſt to do, Chap. 3. 22. and do it heartily, not feignedly, as thy ſiſter Judah hath done, chap. 3. 10. *to me*, I ſay, chap. 3. 7. that *ſearch and ſee the heart*, 1 Sam. 16. 7. Prov. 15. 10. & 16. 2. chap.17.10. Others, *If thou wilt return to me*, (as thou profeſſeſt to do) *return:* do it ſincerely, with thine whole heart, as Joſias did, 2 King.23.25. not *with an heart, and an heart*, Pſal. 12. 3. with *a double*, Jam. 1. 8. or, *a divided heart*, Hoſ. 7. 14, 16. this reading, the ſtops in the text favour, making a ſhort ſtay, at *unto me:* they come in effect much to one, and either of them fit well with the latter part of the foregoing Chapter, where a large profeſſion is made in the perſon of Iſrael, or the people of the ten Tribes, of their return to the true God, the God of Iſrael, their God; which they are here admoniſhed to ſee to, that it be ſound and ſincere, as chap. 24. 7. and for the latter word, being no other than the former again repeated; it is not unuſual, that the future indicative form be uſed for the imperative; as in this very word, chap. 15. 19. Prov. 1. 23. But it may well be rendred, ſuſpending the ſentence, *If thou wilt return to me, wilt return*; I ſay. The ſame thing emphatically repeated; as Iſa. 27. 5. & 57. 19. or, as ſome again, and ſo ſome of the Jewiſh Commenters, *If thou wilt return to me, thou ſhalt return*; to wit, from thy captivity again, as God had formerly promiſed, Deut. 4. 29, 31. & 30. 2, 5. chap. 3. 14. and this way the Chaldee Paraphraſt goeth. Howbeit, ſome others, both Jewiſh, and ours, take the word here in the latter branch, not in a notion of *returning*, but of *reſting*, and abiding quiet. Of which uſe of the word, ſee at large, on Iſa. 30.15. as alſo, ſomewhat hereafter, on chap. 30. 10. of theſe, ſome expound it, *thou ſhalt reſt*, applying it to Judah; that is, thou ſhalt quietly abide in thy land, where now thou art, and ſhall not *wander*, or go out of it into captivity; as they underſtand the next branch: or, as ſome, underſtanding it, as ſpoken by way of admonition, as Iſa.7.4. keep thy ſelf quiet, and look not after this courſe, and that courſe, for thine own ſecurity and ſafety, but reſt upon God alone, Iſaiah 28. 16. But I take it here rather in the former notion, and as a branch of the condition.

and if thou wilt put away thine abominations out of my ſight, then ſhalt thou not remove.] Heb. *and wilt not*, or *ſhalt not wander:* And here again Interpreters run ſeveral ways; ſome referring it to Judah, as our Verſion rendreth it, *then thou ſhalt not wander*; that is, go out of thy land into captivity, 2 King.21.8. Lam.1.8. or, *then thou muſt not wander*, or, *then do not wander*; for both come to one: if putting away thine idols, thou wilt return to me, thou muſt not wander again after them, or any other, but keep cloſe unto me, Chap. 2. 25. & 14. 20. Deut. 4. 3, 4. & 30. 20. Pſal. 81. 8, 9. *and*, for *then*; as Iſa. 40. 19. chap. 2. 21. thus they fit Iſrael as well as Judah. And I ſuppoſe they may be thus rendred in a continued, but ſtill ſuſpended, ſentence, *If thou wilt return to me, and if thou wilt put away thine abominations, and wilt not wander:* this is word for word the text.

put away] As Hoſ. 2. 4.

thine abominations] Thine idols, which my ſoul loaths and abhors, Deut. 27. 15. Ezek. 11. 18. & 20. 7, 8. Of the term, ſee on Iſaiah 66.3,17.

out of my ſight] That is, ſaith the Jewiſh Doctor, out of every place wheresſoever they are, for Gods eye is in every place, Prov.15.3. much more out of his land, which he hath a ſpecial eye upon, Deut.11.12. and moſt of all, out of his houſe, his Temple, which he hath a continual eye unto, 1 Kin. 8. 29. & 9. 3. in which yet they had placed their abominable idols, 2 King. 21. 7. & 23. 4, 6. 2 Chr. 36. 14. Ezek.8.5,6. thus applyed and reſtrained unto Judah. Others, more at large, out of all places, as well publike, as private alſo, Deut. 27. 15. Iſa.44. 13. Ezek.8.12. or not out of your houſes onely, but out of your hearts; for there alſo I ſee them, Ezek. 14. 3, 4. chap.17.1. verſ. 14.

V. 2. *And thou ſhalt ſwear,*] As by way of injunction, as Deut. 10. 20. where *ſwearing by the name of God*, is made a part of Gods religious worſhip. Or, *And wilt ſwear*, as carrying on ſtill the condition. See Iſa.19.18.

the Lord liveth] Or, by *the life of the Lord*; as, by *the life of Pharao*, Gen. 42. 15, 16. the ordinary form of an oath uſed in thoſe times, 1 Sam. 14. 39, 45. & 19. 6. if thou wilt, when thou doſt ſwear, ſwear by the Lord, Pſal. 63. 11. Iſa. 65. 16. not by Baal, or any idol whatſoever, Joſh. 23. 7. Ch. 5.7. & 12. 16. Zeph. 1. 5.

in truth, in judgment, and in righteouſneſs.] In ſincerity, not in hypocriſie, in a true, right, and religious manner: not falſly, feignedly, fraudulently; as thoſe, Iſa.48.1. Ch.5.2.

in truth] Or, *truly*; as Judg. 9. 15, 16, 19. 1 Sam.12.24. ſwearing nothing, but what is agreeable to truth: not abuſing Gods name, to atteſt an untruth, Exod. 20. 7. Lev. 11. 12. Zach.5.4. & 8. 17.

in judgement] Or, *conſiderately*, Pſal.112.5. well weighing, and adviſedly conſidering, what it is that thou art to ſwear, and who it is by whom thou art to ſwear; that thou neither profane his name, and make it common, by light uſage, or upon light occaſions, Mat.5.34, 37. Jam.5.12. nor make uſe of it unadviſedly; but uſe it reverently, religiouſly, in matters of weighty concernment, Joſh.19.14,15. Mat. 14.7. though ſome refer it to matter of *judicature*; as Prov. 16.10. & 24. 23. but the word *judgment*, is of a far larger extent. See Iſa. 56. 1.

in righteouſneſs] Or, *righteouſly*; as Pſal.72.2. Iſa. 63. 1. binding thy ſelf unto nothing by oath, but what is equal and juſt; not making an oath a bond of iniquity, 1 Sam.25.22. Matt. 14.7. ſwearing with a full purpoſe, to perform what thou doſt by oath oblige thy ſelf unto; and being careful accordingly to make the ſame good, Pſalm 15.4. Mat.5.33.

and the nations ſhall bleſs themſelves in him, and in him ſhall they glory.] Or, *then*; as chap. 1. 4. See verſ. 1. for the Jewiſh Doctor well obſerveth, that this cometh in here, as an effect, and event, that ſhould enſue upon Iſraels performance of the foregoing offices: though he carry it not along, as I conceive he ſhould do: the copulative running along in the original, in ſpeeches of this nature, through each branch the ſame, makes it uncertain ſometime where the condition ends, and where the matter, enſuing upon the performance of it, begins. Hence miſtakes in not ſetling the connexion aright;

and breaking off the condition too ſoon. So in Jacobs vow, Gen.28. 20. *If God will be with me, and will keep me, and will give me food and raiment;* 21. *and I return in ſafety to my fathers houſe, and the Lord will be my God;* 22. *and this ſtone which I have pitch ſhall be Gods houſe; and of all that thou ſhalt give me I will tithe out unto thee:* where they break off the condition amiſs in the midſt of verſ. 21. rendring the words, *then the Lord ſhall be my God:* whereas it ought to be carryed on unto the end of that verſe, and the note of engagement fixed at the beginning of verſ.22. *then this ſtone ſhall be Gods houſe,* &c. In like manner, here is the condition needleſly interrupted, which might well be carryed on without interciſion from the beginning of the Chapter, to this branch; *If thou O Iſrael wilt return to me; and if thou wilt put away thine idols, and wilt not wander; and wilt ſwear by the Lords life, in truth, and judgement, and righteouſneſs; then ſhall the nations bleſs themſelves in him, and in him ſhall they glory;* That is, when thou ſhalt thus religiouſly demean thy ſelf, then ſhall other people moved by thine example, come in alſo unto God, and worſhip him, together with thee, Pſal. 47.8,9. that which was before hinted. ch. 3. 17.

ſhall bleſs themſelves in him] The word indeed is thus actively and reciprocally uſed, Deut.29. 19. yet ſometime onely paſſively; as Gen.22.18. & 26. 4. compared with chap. 12. 3. it is ſomewhat ambiguous, whether way it be taken, Pſal. 72. 17. *they ſhall bleſs themſelves by him,* or, *they ſhall be bleſſed in him.* Now the Jewiſh Doctors take it here; ſome, the former way; ſome, the latter; but both applying it not to God, but to Iſrael: the former thus expound it; *they ſhall bleſs* either *themſelves,* or any other, *in him;* that is, in Iſrael: as for example, ſay they, when a man bleſſeth his ſon, he ſhall wiſh, or pray, that he may prove like ſuch or ſuch an Iſraelite. See ſomewhat the like to this, Iſa. 65. 16. The latter render it, *they ſhall be bleſſed in him;* that is, in Iſrael, the ſeed of Abraham, and Iſaac, in whom all Nations ſhould be bleſſed, Gen. 22. 18. & 26. 4. And becauſe the change of *thee* to *him,* the ſecond perſon to the third, might be objected, as indeed it may well, they anſwer, That in Scripture ſuch paſſage from perſon to perſon is not unuſual, which is true indeed; for we find the like in the place a little before cited, Gen.28 21,22. where there is a manifeſt change of the perſon from *he* to *thee,* from the third, back to the ſecond: but to make ſuch changes needleſly, there is little ground, or reaſon, where the text, as it is read ſimply, runs on ſmoothly without, as here it doth. *In him,* therefore is no other here, than that God, by whom they were to ſwear, and unto whom, being invited by him ſo to do, they were to return; in him the Nations, coming after their example in to him, and being his as well as themſelves, and finding gracious acceptance and entertainment with him, chap 3. 17. ſhall *bleſs him,* Pſal.103 1. Eph.1.3. and *be bleſſed in him,* and *bleſs themſelves for him,* that ever they came to know him, and have intereſt in him. See Pſal.72.17. & 117.1. Rom. 15.10,11.

and in him ſhall they glory] Not in Iſrael, but in God. The verb here, as the former, is in a reciprocal form: whence it is ſometime not unfitly rendred, as in ſuch a notion; *he that boaſteth himſelf of a falſe gift,* Prov. 25. 14. and, *boaſt not thy ſelf of to morrow,* Prov. 27.1. But oft-times it doth not fitly admit that reciprocal ſenſe; and in this caſe ſometime it ſignifies, as in its firſt form, *to praiſe:* but in a more than ordinary, in an eminent manner; for theſe forms imply an intention of the thing deſigned, and add weight to it. So Pſal. 56 4, 10. that which is rendred, *In God will I praiſe his word;* would rather be, *I will greatly praiſe God,* for, or becauſe of (ſupplyed, as Mal.2.5.) *his word:* that is, his promiſe: or, *I will glory in God;* as it is rendred, Iſa. 45. 25. *In God ſhall all the ſeed of Iſrael glory;* and, *Let him that glorieth, glory in the Lord,* Chap. 9. 24. 1 Cor.1.31. 2 Cor.10.17. So it may well alſo be rendred, Pſal. 34. 2. & 44.8. They ſhall exceedingly praiſe his name, having had pregnant proof of his goodneſs, 1 Chr.16.10. Pſal.105.3. and they ſhall glory now, having a part among his people in him, Pſa. 106.5. as before they did in their idols, Pſal.97.7. for he is the praiſe, and the glory of his people, Pſa.89.16, 17. & 106.47. & 148.14.

V. 3. *For thus ſaith the Lord unto the men of Judah and Jeruſalem;*] From this place, the Prophet leaving Iſrael, turneth to Judah, and directeth his ſpeech unto them, calling upon them for repentance, and reformation of heart and life, and exhorting them to ſolemn and ſerious humiliation, for the averting of Gods judgements, verſ. 3,8, 14. diſcovering the neer approach of them, verſ.6,7,9. blaming the falſe Prophets for promiſing them peace, ver.10. convincing the people to be guilty by their wicked courſes of their own ruine, verſ. 18. bewailing their folly, that would take no warning, verſ. 19, 22. and the calamities that for the ſame would ſhortly befal them, by the fierce and furious acceſs of a potent and enraged adverſary, verſ.11, 13,15,17. and by the horrible waſte and havock made of the whole land by him, verſ.23,31.

For] So is the particle rendred, Ch.3.25. & 6.13. But I ſuppoſe it would rather be rendred, *Moreover;* as it is by Interpreters of good note, Iſa. 15. 8. & 16. 9. becauſe it beginneth a new diſcourſe, directed to another perſon; but entred upon with the ſame admonition in effect, that before had been given unto the other, Chap. 3. 12, 14, 22.

thus ſaith the Lord to the men of Judah, and of Jeruſalem] What before he called upon Iſrael for, he calleth upon you of Judah now for the like. Heb. *to man of Judah,* (*man,* for, *men,* as Iſa. 5. 3. or, *man,* for, *each one;* as Ezek.20.7,8.) *and to Jeruſalem;* or, as ſome, with a ſupply from the former, *to* the men of *Jeruſalem;* and may as well be, *to* the Inhabitants of *Jeruſalem;* as it is, Iſa.5.3. and v. 4. Of *Judah* and *Jeruſalem,* ſee on Iſa.1.1.

Break up your fallow ground, and ſow not among thorns.] Heb. *Fallow your fallow,* or *fallow ye a fallow:* if theſe terms at leaſt do well ſuit with, and fitly expreſs, the notion of the Hebrew term; for the noun *nir,* ſeems to ſignifie *a plough-land,* rather than a *fallow:* (as where it is ſaid, much food is in the *plough-land of the poor,* Prov.13.23.) and the verb by *ploughing,* to break up ſuch grounds, which therefore to the ſenſe our Verſion well yieldeth; and might not amiſs alſo be rendred, *plough up your plough-land:* and the Jewiſh Commenters ſo expound it; and ſo Hoſea 10. 11. where the ſame advice is given to Iſrael, that is here unto Judah. Rid your heart and lives by ſincere repentance, and ſerious reformation of your inordinate luſts, diſtempered affections, impious carriages, and abominable practices, which as noiſome weeds, or as briers and brambles, ſo long as your hearts are peſtered, and your lives over-grown with them, will ſuffer no ſeed of wholeſome admonition or inſtruction to prevail with you, nor ought to thrive or come to any good iſſue, that is either by your ſelves undertaken, or by any other for you; for the ſpeech is of far larger extent, than of preparation of the heart for the receiving of the word, though in particular applyable thereunto: whereof ſee Matt.13 7,25. Luk.8.14,15. Jam.1.21. but it is not, leſt the Prophets of God ſow their ſeed among thorns with you; but that you your ſelves ſow not among thorns, leſt by continuance in your wicked courſes, ye cauſe that all your endeavours ſhould yield you no more benefit, than your grain caſt on the ground overſpread with thorns would do, Prov.14. 31. A metaphor taken from grounds that are to be broken up for tillage, which had never been to that purpoſe employed before, or that having been formerly ſo employed, having lien long fallow, and being over-grown therefore with weeds and thorns, are not fit to receive ſeed, which would but be caſt away, being caſt upon them, untill they be broken up with the plough-ſhare, and rid of that traſh; which wicked courſes, are compared unto, Heb.6.8.

ſow not among thorns.]Or, *upon thorns.* Heb. *unto,* for, *upon;* as 1 Sam. 17.49. Chap.35.17. It ſeems to have been a proverbial form among them; *to ſow upon thorns,* as, *to ſow upon ſtones,* Amos 6. 12. Matth. 13.5. Luk.8.6. both uſed of fruitleſs labour. As all things thrive with the godly. Pſal.1.3. Rom.8.28. ſo nothing proſpereth with the wicked, Chap.2.37. and 16.21.

V. 4. *Circumciſe your ſelves to the Lord, and take away the fore-skin of your heart,*] Circumciſe not your fleſh alone, but your hearts alſo; get you the ſpiritual circumciſion, Deut. 10. 16. & 30.6. Col. 2. 11. and content not your ſelves with the carnal alone, wherein you ſo much glory, Act.11.2,3. Gal.6.14. Eph.2.11. Phil. 3. 5. for the one will nothing avail you without the other, chap. 9. 25, 26. Rom.2.25. The ſame thing in effect with the former, but delivered in another notion, to meet with their vain confidence in the fleſh, Phil. 3. 4.

Circumciſe your ſelves] Heb. *Be circumciſed;* as Gen.34.24. but theſe paſſives are oft reciprocal. So, *be hidden,* for, *hide your ſelves,* Ch.36. 19. See the like, Iſa.1.6. & 5.8.

to the Lord] With that circumciſion that he requireth, regardeth, take notice of, and approveth, Deut.10.16. Rom.2.29. Phil.3.3. *to the Lord,* or, *for to me:* the noun, for the pronoun; as ver.2. Gen.19.24. 2 Tim.1.18.

the fore-skin of your heart] The ſinful body of the fleſh, Col.2.11. the obſtinacy that groweth like a thick skin over your hearts, Ch.6. 10. Ezek.44.9. Act.7.51.

ye men of Judah, and inhabitants of Jeruſalem:] Heb. *man;* as v. 3. Iſa.5 3.

leſt my fury come forth like fire, and burn that none can quench it, becauſe of the evil of your doings.] That the wrath of God, by your evil courſes incenſed againſt you, do not in ſo fierce a manner break in upon you, that there will be no pacifying, or appeaſing of it again, until ye be conſumed by it.

my fury] Or, *wrath:* ſee Iſa.51.22. & 63.5.

come forth] As Judg.9.20. or, *go forth;* as Iſa.55.11. Hoſ.6 5. as fire out of a cloud, Pſal.18.12. or, as that from the Lord that ſmote Nadab and Abihu, Lev.10.2.

like fire] Zeph.2.2. So Deut.32.22. Pſal.79.5.

that none can quench it] Heb. *and* there be *no quencher:* So Chap. 21.12. Amos 5. 6. but theſe enunciatives have oft a potential notion. So Chap. 2. 23, 32. and the like denunciation, Chap. 17. 20, 27. *and.* for, *that;* as chap. 14. 19. a defect of the pronoun *it;* as Iſa 9.9. & 21.3.

becauſe of the evil of your doings.] Or, *for;* Heb. *from the face of.* So chap. 7. 12. It is ſin alone that incenſeth Gods wrath, Iſaiah 64. 5.

V. 5. *Declare ye in Judah, and publiſh in Jeruſalem, and ſay, Blow ye the trumpet:*] Give warning thorowout the whole country, and at Jeruſalem eſpecially, of the enemies approach, verſ. 16. And this the Prophet ſubjoyneth to his former admonitions, to ſhew, that it is high time for them to go about that, which therein he required of them; and withal, to intimate, in what kind and manner it was, that the wrath of God was ready to break in upon them; not by a peſtilence, as Pſal.106.29. or famine, as Pſa.105.16.

but by a forrein invaſion, the laſt and worſt of evils; and that which uſually draws thoſe other two at its heels, Levit. 26. 25, 26.

Declare and publiſh] Or, *Declare* it, and *publiſh* it: the like defect with that, v.4. *publiſh*, Heb. *make to hear*; as Iſa.48.20.

Blow the trumpet] To give warning of the enemies approach, Chap. 6. 1. Ezek. 33. 2, 3. and to call men either to aſſemble and arm, 2 Sam. 20. 1, 2. 1 Cor. 14. 8. or to retire out of the fields, and repair to the Towns and places of ſtrength, chap. 8. 14. & 10. 17.

cry, gather together; and ſay, Aſſemble your ſelves, and let us go into the defenced cities.] The ſpeeches and courſes of people at their wits end, unable to ſtand before, much leſs to make head againſt the forces breaking in upon them, and reſolving therefore by flight, and repair to places of ſtrength, to make what ſhift they can to ſave themſelves.

cry, gather together] Heb. *cry*, or *call, fill*, that is, *cry with full mouth*; ſee ch. 12. 6. or, *call a full* aſſembly: ſo, *a fulneſs*, for *a full* aſſembly; or, a company, *a multitude*, Iſa. 31. 4. & *to fill*, for, *to follow fully*, Num.32.11,12. and, *to gather all together*, or, *to make all ready*, chap. 51.11. *call all together*, or, *call all to come together*; *call fill*, for, *call to fill*; as, *roſe early corrupted*, for, *roſe early to corrupt*, Zeph.3.7.

Aſſemble your ſelves] So ch.8.14. Heb. *be aſſembled*, or *gathered together*; as Gen.49.1. Ezek.39.17. as, *be circumciſed*, v.4. or, as ſome; *Retire, betake your ſelves*; as the word is uſed, Lev.26.25. Num.30. 11,30. 2 Sam.17.13. But in thoſe places is ſtill ſubjoyned, an expreſſion of ſome place to be retired unto; whereas here the word is put abſolutely: and that act is intimated in the next clauſe, to which this coming together, is as a preparative; as if it were ſaid, *get ye together*, as many as ye deſire ſhould be in ſafety, and repair to ſome place of ſtrength.

let us go into the defenced cities.] For ſhelter and ſuccour, againſt the invading enemy. So Judges 9. 31. Chap. 36. 6. Matth. 24. 16. Heb. *cities of fortification*, or *defence*; as Chap. 1. 18. & 34. 7.

V. 6. *Set up the ſtandards towards Zion:*] Heb. *ſtandard*; as ver.21. nor need it be altered; though the Authors of this Verſion ſeem to have conceived it, as ſpoken of the Chaldeans coming in, & marching with their banners and enſigns diſplayed againſt Jeruſalem: but they ſeem rather the words of the Prophet in the perſon of the Jewiſh people, ſhewing what they will then do, or require to be done; and to be a continuation of their advice, in part, delivered, verſ. 5. And this way Interpreters, as well Jewiſh, as others, do moſt generally take them: *towards Zion*; that is, as ſome, *in Zion*; in Jeruſalem, and in Sion the higheſt place of it, whence it may be fartheſt ſeen: ſo, *to the ground*, for, *on the ground*, Gen. 28. 12. *toward Babel*, for, *in Babel*, chap. 29. 15. *toward the North*, for, *in the North*, Chap. 46. 6. Or, as others rather, *ſet up a ſtandard towards Zion*; that is, whereby men may be admoniſhed to repair *unto Sion*, or to make *towards Sion*; to Jeruſalem, their chief city of ſtrength; as Sion the ſtrongeſt place in it, 2 Sam. 5. 6, 7. ſo ch. 50. 5. a defective or complexive form of ſpeech, like thoſe, Pſa. 31. 17. *let them be cut off into the grave*, for, *cut off*, and thrown *into the grave*; Iſa. 14. 12. *thou art cut down to the ground*, for, *cut off*, and thrown *down to the ground*; Iſa. 38. 17. *thou haſt loved my ſoul from the pit*, for, *out of love to my ſoul*, kept it *from the pit*.

retire] Some render it, *ſtrengthen your ſelves*; as if it came from that verb, that hath a notion of *hardening*, or *ſtrengthening*, Prov. 7. 13. & 21. 29. but it ſeems rather to come from another root, that ſignifies, *to retire*, or *get away*; as Exod. 9. 19. Iſaiah 10. 31. Chap. 6. 1.

ſtay not] Heb. *ſtand not*; as Deu.5.31. Chap.51.50. Haſten each one, without delay, to flee for his life from the danger approaching, Luk.17.31. Hitherto was the ſpeech of the people, ſuch as they ſhould uſe amidſt that fear and confuſion, that the Chaldean forces, breaking into their land, ſhould bring upon them. Now follow Gods Words, by the Prophet, relating the occaſion and ground that ſhould be of this terrour.

For I will bring evil from the north, and a great deſtruction:] Heb. *I* (the Lord) *am bringing* (ſo Chap. 5. 15. & 6. 19. as of a thing in doing; and ſo it is well rendred, 2 King. 21. 12.) *evil* (a devaſtation of your land, Chap. 1. 14.) *from the north* (from Chaldea, Chap. 1. 13, 15. & 6. 22.) *and a great breaking*, or *even* (as Iſa. 56. 5, 7.) *a grievous deſtruction*; as Iſa. 30. 23, 24. v. 20. Chap. 6. 1.

V. 7. *The lion is come up from his thicket,*] *The lion* (Nebuchadnezzar, the King of Babylon, 2 King. 24. 1. ſo termed for his force and fierceneſs, Prov. 30. 30, 31. the like whereunto, ſee chap. 2. 15. & 5. 6. Ezek. 19. 2. Dan. 7. 4. 2 Tim. 4. 17.) *is come up* (or, *come forth*, or *come on*; as Iſa. 7. 1, 6.) *from his thicket*; *his covert*; as Chap. 35. 28. becauſe ſuch is commonly in the forreſt among the thicket, Iſa. 9. 18. that is, from Babylon, his ſtrongeſt hold, and ſtatelyeſt ſeat; his principal place of conſtant reſidence and retire, Dan. 4. 30.

and the deſtroyer of the Gentiles is on his way:] Or, *a deſtroyer of nations*; for here is no ſpecial diſtinction between *Jew* and Gentile intended: one, by whom God hath already deſtroyed many Nations, 2 King. 24. 7. Iſa. 14. 17. Chap. 50. 23. & 51. 20. and intendeth to deſtroy thee, Chap. 23. 7. *is on his way*; or, *is ſet forward*; as Num. 10. 18, 22. is on his march for Jeruſalem, Ezek. 21. 21, 22.

he is gone forth from his place] From his place of reſidence, Babylon, as before.

to make thy land deſolate] Heb. *to put thy land into deſolation*; or, *to make it a deſolation*; that is, very deſolate; as Iſa. 13. 9. Chap. 2. 15.

and thy cities ſhall be laid waſte without an inhabitant.] Or, as ſome, that *thy cities may be over-grown* with graſs: for the Jewiſh Criticks are divided about the notion of the word here uſed. Some deriving it from a word, that ſignifies *dryneſs*, and conſequently *waſteneſs*, Ch. 2. 6. Others, from a verb ſignifying, as they conceive, *to ſprout* out with graſs, or the like, as the bodies of fowls do with feathers; becauſe the letters of it come neer to thoſe words that have either of theſe notions: and hence the two-fold rendring of the verb here; as the like of the participle, 2 Kin. 19. 25. & Iſa. 37. 26. for the word is no where elſe found in either notion, which maketh it the more ambiguous; but whether way it be taken, the ſenſe is the ſame; for places lying waſte, are ſo uſually over-grown, Iſaiah 5. 6. & 32. 13, 14.

without inhabitant] As chap. 2. 15. & 9. 11. or, *becauſe there is no inhabitant* in them: for in theſe, and the like forms, the particle here uſed, hath the nature of a cauſal; as Num. 14. 16. chap. 10. 6. & 19. 11.

V. 8. *For this, gird you with ſackcloth, lament and howl:*] Or, *Becauſe of this*; or, *Therefore*; as Pſal. 32. 6. Lam. 5. 17, 18.

gird you with ſackcloth] Heb. *gird ſacks*: the wonted garb in great and grievous mournings, publike eſpecially, in thoſe times among that people, 2 King. 6. 30. Iſa. 3. 24. & 22. 12. chap. 6. 26.

Lament and howl] Some ſuppoſe that the former word importeth properly the expreſſions of grief, by outward geſtures of the body, as wringing the hands, beating on the breaſt, and the like, chap. 2. 37. Nah. 2. 7. Luk. 18. 13. the latter, by weeping, complaining, crying out, and the like, Pſal. 32. 3. Iſa. 38. 14. & 59. 11. Hoſ. 7. 14. See on Iſa. 32. 12.

for the fierce wrath of the Lord is not turned back from us] Or, *becauſe* (as ch. 3. 21, 25.) *the fierce wrath of the Lord will not turn from us*; until it have done that which God intendeth by it, ch. 30. 24. ſee Iſa. 9. 12, 17. & 13. 13.

V. 9. *And it ſhall come to paſs in that day, ſaith the Lord,*] As ch. 3. 16, 17.

that *the heart of the King ſhall periſh, and the heart of the Princes, and the Prieſts ſhall be aſtoniſhed, and the Prophets ſhall wonder.*] The effect of the report of the enemies irruption, arriving at Jeruſalem, and the peoples flocking thither for ſhelter and ſafety; to wit, that the great ones, who ſhould have encouraged the meaner ſort, and thoſe who had promiſed them peace and ſecurity, ſhould then themſelves be utterly diſmayed, and at their wits end.

the heart of the Kings, and the Princes ſhall periſh,] They ſhall be clean out of heart: ſo Pſa. 73. 26. *my heart faileth*, and *it is withered like graſs*, Pſa. 102. 4. and *melted as wax*, Pſa. 22. 14. but here more than all that, it is *periſhed*; clean deſtroyed, utterly gone; as Pſal. 12. 1. Iſa. 57. 1. Mic. 7. 1. as it is ſaid of the Canaanites, that upon the report of the Iſraelites paſſing Jordan, *there was no ſpirit any more in them*, Joſh. 5. 1. ſo with theſe it would be upon this occaſion, as if there had been no heart at all in them.

the Prieſts, and the Prophets] The falſe Prophets; that propheſied nothing but peace, ch. 6. 14. & 8. 11. See verſ. 10.

ſhall wonder.] Or rather, *be amazed*; as the word is rendred, Iſa. 13. 8. or, *aſtoniſhed*; as Job 26. 11. but that this was before uſed, to expreſs another term of the ſame notion: for *wonder* here, is too ſlight, and ſlender; ſince that the meaning is not, that they ſhould wonder to ſee their prophecies prove falſe, which they knew well enough to be no other, than vain devices of their own coining, ch. 23. 26, 27. but they ſhould be diſmayed, as well as the reſt, for all their confidence that they had before made ſhew of, and endeavoured to work into others; and that the rather, becauſe, then to their ſhame, they would be diſcovered, and generally in diſgrace; yea, even abhorred by thoſe, whom formerly by their lying prophecies, they had deluded, ſee chap. 37. 19.

V. 10. *Then ſaid I;*] Heb. *And I ſaid*; as ch. 2. 21.

Ah Lord God, Surely thou haſt greatly deceived this people, and Jeruſalem, ſaying, Ye ſhall have peace when as the ſword reacheth unto the ſoul.] The Prophet having made mention of thoſe falſe Prophets, verſ. 9. doth here thereby take occaſion to complain of their deluding the people, by promiſing them, as from God, peace and ſafety.

Ah Lord God,] As Chap. 1. 6. and ſee the Prophets grief, for the peoples being thus deluded by theſe falſe Prophets, chap. 23. 9.

Surely, thou haſt greatly deceived this people,] Or, *much deceived*. Heb. *deceiving deceived*: not that God indeed had ſo done, or that he had promiſed peace and ſafety; but that the falſe Prophets had in his name, and as from him, ſo propheſied to them, chap. 23. 17, 25, 31. & 27. 9, 14, 15. & 28. 2, 11. and the people beleeved them, chap. 23. 32. and that God ſhould indeed have deceived them exceedingly, if he had ſent them upon any ſuch errand unto his people, as they pretended; but which indeed he had not done, Chap. 23. 16, 21, 26, 27, 32. Howbeit, ſome expound it, *thou haſt deceived this people*; that is, *ſuffered them to be deceived*; as Iſa. 63.17. & Ezek. 14. 9. by giving them up, and leaving them unto thoſe their falſe Prophets deluſions; becauſe they loved not, nor liſted to liſten unto his truth, but deſired, and delighted, to be flattered, and ſoothed up with ſuch lies, as thoſe their Prophets preached to them, 1 King. 22. 8, 23. Iſa. 30. 10, 11. chap. 5. 31. Mic. 2, 6. 11. & 3. 5. 2 Theſſ. 2. 11, 12. Others, and ſo ſome of the Jewiſh Doctors, *Thou haſt ſhewed this people to be greatly deceived: to deceive*, for, *to ſhew to be deceived*: as, *to know*, ſay ſome of ours, for, *to make to know*, Gen. 22. 12. Deut. 13. 3. God by his judgements upon them, made it to appear, that their falſe Prophets had deluded them. But the words may well be read by way of interrogation; *Haſt thou indeed thus deceived this people?* as if he had ſaid; Is it poſſible thou ſhouldſt promiſe them peace, and hold them in an expectation of it, as theſe Prophets in thy name do, when thou intendeſt nothing leſs? implying it to be a thing altogether impoſſible that God ſhould ſo do, Num. 23. 19. Tit. 1. 2. The note of interrogation, in the Hebrew, oft wanting, makes divers places the more ambiguous: as Job 13. 15. Hoſ. 4. 14. Mal. 1. 8.

ye ſhall have peace] All ſhall be well; or all ſhall go well with you; for that is the uſual ſignification of the term in ſuch forms of ſpeech; *Is it peace?* or, *Is all well?* 2 King. 9. 11, 17, 19, 31. and, *enquire of their peace*; that is, *whether all be well with them*, Gen. 37. 14. 1 Sam. 17. 18. Chap. 15. 5. and this was the falſe Prophets uſual note to the people, chap. 11. 18. & 23. 17. Ezek. 13. 10, 16.

when as the ſword reacheth unto the ſoul.] Striketh to the heart, verſ. 18. woundeth deadly, even to the taking away of life: *ſoul*, for, *life*; as verſ. 30. 1 Sam. 26. 24. Matt. 16. 25, 26. Luk. 14. 26. So David, *the waters come in even unto the ſoul*, Pſal. 69. 1.

V. 11. *At that time it ſhall be ſaid unto this people, and to Jeruſalem, A dry wind of the high places in the wilderneſs toward the daughter of my people, not to fan, nor to cleanſe.*] Tidings ſhall in thoſe times come to the men of Judah, and thoſe eſpecially of Jeruſalem, of a ſtormy wind coming toward them, that ſhall ſweep all away before it.

At that time] When the King of Babylon ſhall be on his march, verſ. 7.

it ſhall be ſaid to this people] News ſhall be brought them, v. 5. as Zeph. 3. 16.

and to Jeruſalem] As verſ. 3.

A dry wind] Or, as ſome, *A cleer wind*: and ſo the Chaldee, becauſe the word is ſometime uſed for *cleerneſs*, Iſa. 32. 4. or, *A fair wind*; without wet: the word being uſed for *ſerenity*, Iſa. 18. 4. and theſe two come much to one: and ſuch uſually the North wind is, Job 37. 22. Prov. 25. 23. and they ſuppoſe the word hath in it ſome glance to that coaſt, from whence the enemy was to come, verſ. 6. which yet is more probable, than that which ſome of the Rabbines have, who becauſe the word ſometime applyed to mens perſons, ſignifies, *fair*, and *white*, Cant. 5. 10. Lam. 4. 7. expound it of the Chaldean army, that they ſhould be all goodly, and ſightly, the men, their horſes, their apparel, their armour, and arms, Ezek. 23. 12, 15. But the meaning is rather, as our Verſion well rendreth it, and as other of the Jewiſh Writers well interpret it, *a dry*, or, *a drying wind*; and the old Latine not amiſs, *a parching*, or *a ſcorching wind*; a wind that bringeth no rain or moiſture with it to water the grounds, but that blaſteth, and parcheth, and burneth up all, and maketh all the land to be for drought, like a deſart. So is the word uſed, Pſal. 68. 6. Iſa. 58. 11. Ezek. 24. 7, 8. & 26. 4, 14. It is a reſemblance of the Chaldean Army coming in ſwiftly and fiercely, like a ſore tempeſtuous wind, making ſpoil and havock of all. So Ch. 23. 19. & 30. 23, 24, 28.

of the high places in the wilderneſs] Or, *upon the high places in the plain*: for ſo alſo is the word uſed, ſee Iſa. 63. 13. chap. 9. 10. a defect of the prepoſition: as Iſa. 26. 18. & 48. 4. Some Interpreters put in the verb, *bloweth*: I ſhould rather, if any ſupply be deemed needful, the participle, *blowing*: for, the ſentence is not conſummate in this verſe, but continued, and carryed on to the next: *a wind on high ground*, and *in a plain*, in a champion, where it is wont to be moſt powerful and prevalent, there being no ſhelter againſt it, nor ought to break the force of it, as in other places oft there is, Iſaiah 21. 1. Chap. 13. 24. Some think an alluſion to thoſe mountains, plains, or waſtes, that lay between Chaldæa, and Judea, by which the enemy was to march, in his expedition, againſt them, verſ. 12. But a learned man would not have the word rendred *high places*, either here, or elſewhere, ſo to ſignifie; but *champian*, or *plains*, or *valleys*, rather; in which, ſaith he, lying between hills, the ſun-beames, by reflection having the more force, make the wind the more ſcorching; but it ſeemeth to be not the parching or ſcorching onely, or ſo much as the ſcattering and carrying away of all before it, that is here moſt principally intended, which in higher places the wind hath more power to do, than in lower; and I ſee not therefore, why the received Verſion (which the beſt of the Jewiſh Commenters conſtantly atteſteth to) ſhould be waved, either here, or elſe-where: ſee on Iſa. 13. 1. ch. 3. 2.

toward] Heb. *in the way of the daughter of my people*; as Num. 14. 25. & 21. 4, 33. where there is a defect of the particle *in*, as here: and the words would be rendred, as here; *toward the red ſea*, and *toward Baſan*.

the daughter of my people] As, *the daughter of Sion*, Iſa. 1. 8. See there; *my people*, for beauty and delicacy, like a young *damſel*; and as dear to me as a darling *daughter*. So Chap. 9. 1.

not to fan, nor to cleanſe] Not ſuch a wind as they uſe to fan with, and by fanning, to cleanſe the grain, by ſevering the chaff, and ſuch like lighter traſh, from the good corn, and weighty grain, and carrying away the one, but leaving the other, Matt. 3. 12. for ſuch wind, muſt not be any ſtiff, or boyſterous wind: but this wind is ſuch an one, ſo fierce, ſo furious, as ſcattereth, and carryeth all together away with it. See Iſa. 27. 8. chap. 15. 7. & 18. 17. & 51. 1. Ezek. 5. 2, & 21. 3.

V. 12. Even *a full wind from thoſe* places *ſhall come to me.*] Even *a full wind*: the particle ſupplyed; as Job 42. 16. or, *A full wind*, I ſay; as Iſa. 35. 4. & 51. 22. for the ſentence from the foregoing verſe is continued in this, *a full wind*, that is, *a wind full* of a curſe and calamities; a peſtilent wind, ſaith one of the Jewiſh Commenters: but rather, as another of them, *a ſtiff, a ſtrong wind*; as 2 Kin. 9. 24. *Jehu filled his hand with a bow*, that is, as our Verſion not amiſs readeth it, *drew a bow with full ſtrength*: and ſo here, *a full wind*: a wind blowing in its full ſtrength, having nothing to oppoſe it. See on verſ. 11. But there ſeems ſomewhat more in it, than the Jewiſh Critick here takes notice of: for the particle ſubjoyned, is commonly a note of compariſon: *great from*, in Hebrew, is *greater*, Gen. 48. 19. *good from*; *better*, Prov. 22. 1. Eccl. 7. 1. *ſtrong from*; *ſtronger*, 2 Sam. 1. 23. Pſal. 18. 17. in which places alſo it ſhould be ſo rendred: that therefore which is here rendred *from thoſe* places, as having reference to the *high places in the plain*, or *waſte*, before mentioned, verſ. 11. ſome other Interpreters conceive rather, to imply ſome matter of collation, than of lation, or motion, from place to place: and they render the words *a fuller*, that is, *a ſtronger than they*: which they refer to the perſons before-mentioned, verſ. 9, 11. that ſhould be carried away with it: as if it were ſaid, a wind ſtronger than they are able to endure or withſtand: but that ſeems to look too far backward. I rather conceive it to have reference to ſuch winds, as they uſed to fan, and cleanſe their corn with, in the latter end of verſ. 11. in the words next before going; and ſuppoſe it would be rendred therefore, *fuller* and *ſtronger*, in fuller ſtrength, *than thoſe*, to wit, winds wherewith ye uſe to winnow and cleanſe your corn, Iſaiah 30. 14.

ſhall come to me] Or, *cometh to me*; that is, as ſome, *againſt me*; as chap. 3. 25. Pſal. 51. 4. & 56. 3. So the Jewiſh Doctors: the Prophet, ſay they, ſpeaking in the perſon of the people; or rather, relating the words of the people, what in thoſe times they ſhould ſay, ver. 11. But ours moſt underſtand it, as ſpoken in the perſon of God, *ſhall come for me*; that is, by commiſſion from me, at my command, to do my work, to fulfil my will; as of wind and ſtorm it is ſaid, Pſal. 148. 8. So Iſa. 6. 8. *who ſhall go for us?* and this they ſuppoſe confirmed, by what followeth: but thereof there is no neceſſity; and the courſe of the context ſeems to carry it rather the former way: unleſs we will take it for an elegant redundancy, very common, not in Hebrew onely, but in other Languages, as well learned, as vulgar. So Gen. 12. 1. *Go thee out of thy country*: Num. 22. 6, 11. *Curſe me this people*, Exod. 30. 24. *Take thee Spices*: Gen. 27. 13. *Take me a kid*: Cant. 4. 6. & chap. 5. 5. *I will go me*, and the like; which if we admit, it will then be no more than ſuch a wind as hath been deſcribed, *cometh me*: for in the preſent tenſe, I ſuppoſe, it ought to be rendred; becauſe it is not a ſpeech of prophecie, fore-telling what ſhall be, or what will come; but a ſpeech, reporting at that time, when the enemy is on his way, what there is coming towards them.

now alſo will I give ſentence againſt them.] Heb. *will I ſpeak*, or, *utter judgements with them.* Of which phraſe, ſee chap. 1. 16. when this ſtorm comes, which they ſhall then be told of, verſ. 11. The very report whereof ſhall amaze, and amate, the mightieſt, and moſt confident among them, verſ. 9. then (for he ſpeaketh of it, as of a thing preſent) will I put in execution that doom, that I formerly paſt upon them: it would therefore be rendred, *now*, (to wit, at this time, by this ſtormy wind) *will I alſo*, or, *even* (as Iſa. 57. 6, 7.) *I will do execution upon them.* See chap. 39. 5.

V. 13. *Behold, He ſhall come up as clouds*] Another reſemblance, ſetting forth the manner of the enemies coming in upon them, uſhered in with a note of admiration in the front of it. So Iſa. 10. 33. & 66. 12.

he] Nebuchadnezzar, and his forces.

ſhall come up] Or, *come* marching. See Iſa. 7. 1. v. 7.

as clouds] As clouds driven with the wind, for ſwiftneſs; as Iſa. 19. 1. or, with forces, for multitude, as thick as clouds, Iſa. 60. 8. Heb. 12. 1.

and his charets ſhall be *as a whirlwind*] See Iſa. 66. 15.

his horſes are ſwifter than eagles.] An hyperbolical form of ſpeech, uſed to expreſs eminent, or extraordinary ſwiftneſs, chap. 48. 40. Lam. 4. 19. Dan. 7. 4. Heb. *lighter*; as Iſa. 19. 1. chap. 2. 23. verſ. 24.

wo unto us, for we are ſpoiled.] The peoples voice, in their diſtreſs; or the Prophets, before-hand lamenting the ſpoyl that would be made of them. See the like, Lam. 5. 16.

V. 14. *O Jeruſalem, waſh thine heart from thy wickedneſs, that thou* *mayſt be ſaved.*] A ſerious admonition and exhortation, to ſincere repentance and reformation, as well of heart, as of life, for the preventing and averting of this threatned deſtruction: the ſame, in effect, with thoſe former, v. 3,4. but delivered in a new notion, and expreſſed by a divers ſimilitude.

O Jeruſalem] Ye Inhabitants of Jeruſalem, and people of Judah, in general, v.3,11. ſo ch.6.8.

waſh thine heart] As *circumciſe thy heart*, verſ. 4. that your repentance being hearty, it may be ſound and ſincere, not feigned and counterfeit, as formerly, chap. 3. 10. cleanſe not your hands alone, (as by external rites ye oft do, Mark 7.3,4. Heb. 9. 10. alluded to, Pſal. 26. 6.) but your hearts alſo, Jam. 4. 8. Act. 15.9. Heb. 10.22. 1 Pet. 1. 22. otherwiſe all your ceremonial waſhings will ſtand you in no ſtead, chap. 2. 22. Matt. 23. 25,26. no more than Pilat's complemental waſhing of his hands, freed him from the guilt of Chriſts bloud, Matth. 27. 24. It may ſeem an alluſion to ſuch phyſical lotions, and potions, wherewith the inward parts of the body are wont to be purged and cleanſed; which ſo long as they remain foul, all bathings, and ſcouring of the skin, or topical medicines, applyed to the outward parts, are in vain uſed: it requires, queſtionleſs, the true inward waſhing, whereof the outward waſhings were all but types, and meer ſhadows, without ſubſtance, where the inward was wanting, 1 Cor. 6. 11. So Iſa. 1. 16. See chap. 13. 27.

from thy wickedneſs] Not from thy bodily ſoyl, but from thy ſpiritual filth, that makes thee loathſome in Gods ſight, Prov. 30. 12. 2 Cor. 7. 1. Heb. 9. 13, 14. Jam. 1. 21. 1 Peter 3. 21.

that thou mayeſt be ſaved.] Not as the Apoſtle ſaith, *baptiſm ſaveth*, 1 Pet. 3 21. though ſuch ſpiritual waſhing and cleanſing, as the Prophet here ſpeaketh of, be the way and means to attain that ſalvation too, 2 Theſſ. 2. 13. Tit. 3. 5. but *that thou maiſt be ſaved*, that is, delivered from thoſe evils and miſeries, that will otherwiſe to thine utter deſtruction befall thee. See v. 4.

how long ſhall thy vain thoughts lodge within thee?] Heb. *thoughts of vanity*; as Zach. 10. 2. how long wilt thou feed thy ſelf with vain thoughts, and hopes of ſuccour and ſafety, from forrein forces, or other means, that are not able to relieve thee, chap. 2. 5, 37. or, *thoughts of iniquity*, or *miſchief*; wicked and miſchievous thoughts: as Prov. 6. 18. Iſa. 59.7. and ſo one of the Rabbines here expreſſeth it; *thoughts* of violence and oppreſſion. See Iſa. 55. 7. But I rather conceive the word here to ſignifie, (as natively and uſually it doth, and as in the very next verſe it ſeems to do) *affliction*; *thy thoughts of affliction*; ſuch thoughts of thine, as will bring nothing but affliction, miſery, and miſchief upon thee: as, *prophecies of expulſions*, Lam. 2. 14. ſo called, not from the ſubject matter of them, but from the effect of them; not becauſe they threatned them with expulſion, but becauſe by promiſing them peace, (which the people relying on, repented not) they were the means of bringing expulſion upon them. Howbeit, there are two other readings: for becauſe the verb is ſingular; and again may be as well of the ſecond perſon maſculine, as the third feminine: from the former conſideration, ſome of our Interpreters, of prime note, render it; *How long ſhall it* (to wit, thy wickedneſs) even *thy thoughts of vanity lodge in thy mind?* but it is common to have a noun plural, in way of diſtribution, joyned with a verb ſingular: and the ſenſe is, any one of thoſe thy ſuch *thoughts*: the like, ſee Iſa. 26. 19. Pſal. 119. 103. Prov. 14. 1. & 28. 1. From the latter, one of the Rabbines would have them thus read; *How long wilt thou lodge* in *thy thoughts of affliction?* that is, ſaith he, perſiſt and continue in them? as, *mine eye lodgeth*, that is, continueth *in bitterneſs*, Job 17. 2. So, *the world lieth in evil*, 1 John 5. 19. all the difficulty, in this reading, is, that the form is here maſculine, in the reſt feminine; which he thus ſalveth, that in this the congregation is reſpected, in the other terms the people. See Chap. 3. 5.

within thee] Heb. *in the midſt of thee*: as Nah. 3. 13. Deut. 18. 2. & 19. 10.

V. 15. *For a voice declareth from Dan, and publiſheth affliction from mount Ephraim.*] As if he had ſaid; It is high time for you thus to do, for reports are coming to you thick and three-fold, of the enemies coming on apace toward you. Heb. there is *a voice reporting, and making to hear*: the verbs are the ſame that were before, v. 5. and that is related as done here, that was either enjoyned, or adviſed there: *a voice*, for, *a rumour*, or *a report*: as Gen. 45. 16. Chap. 50. 46. and this report is ſaid to come from *Dan*; becauſe that was the utmoſt bound of the land of Iſrael Northward, towards the land from whence this evil was to come, verſ. 6. and from *mount Ephraim*, becauſe that neereſt to Judea, whither the enemy was bound: and the ſubject matter is *affliction*; as the word is well rendred, Job 5. 6. and ſo it is uſed, Job 4. 8. & 15. 35. compared with Prov. 22. 8. Pſal. 7. 14. Iſa. 59. 4. See Iſa. 1. 13. Chap. 20. 18. and this is the firſt and native ſenſe of it; for it comes from a term, that hath a notion of *grief*, and *mourning*, Iſa. 3. 26. & 19. 8. Hoſ. 9. 4. though in the ſecond place, alſo, *wrong*; becauſe by it, men are *afflicted*, *grieved*, and made to mourn. And thus the Jewiſh Rabbine, whom moſt of ours follow, expoundeth this place, which is confirmed, alſo, by that which is ſaid, Chap. 8. 16. *the neighing of his horſes is heard from Dan.* Howbeit, the Chaldee Paraphraſt, underſtands it of *the voice* of Gods Prophets, acquainting them, with what affliction was to befal them, for the worſhipping of the golden calves; the one, at Dan; and the other, at Bethel; and the idol that Micah of mount Ephraim made, Judg. 17. 1, 4, 5. & 18. 29, 31. 1 King. 12. 28, 29. But we read not the worſhipping of thoſe calves objected to Judah, but to Iſrael onely, Hoſ. 8. 5, 6. & 13. 2. Some other therefore late Interpreters, of ſpecial note, render it; *For a voice declareth*, or there is *a voice* that *declareth greater iniquity*, or, *the iniquity* to be *greater*, *than* that of *Dan*; *and that publiſheth more* grievous, or, that *publiſheth* it to be *more* grievous, *than* that in *mount Ephraim*: as if he had ſaid; It is as notorious, as if it were proclaimed, that the wickedneſs of Judah, in idolatry, eſpecially, is greater, and more grievous, than that of Iſrael, committed at Dan and Bethel, with the golden calves there. I am not ignorant, that the particle here uſed, is, commonly, employed in compariſons, as was before obſerved, on verſ. 12. as alſo, that the noun here uſed, is uſually, in many places, rendred *iniquity*, (for which, there is another word, in Hebrew, more proper, though in ſound neer to this, yet of a diverſe notion, and notation) where I ſuppoſe it might better be rendred *wrong*; as Job 34. 5, 22. Pſal. 5. 5. & 6. 8. & 14. 4. as alſo, that the word in the former branch may well, and is oft ſupplyed from the latter: as Iſa. 13. 13. & 18. 7. & 30. 17. and that in ſuch collations, the ſubject matter, wherein the collation conſiſteth, is not ſeldom in the one member concealed: of which, ſee on Iſa. 5.29. verſ. 31. and with all theſe favourable helps admitted, that ſenſe may be made up from the words, that theſe worthy Writers give unto it: Nor can it be denyed, but that Judah was, in ſome ſort, far worſe, and more condemnable, than Iſrael. See Ch. 3. 11. But it ſeems needleſs to me, thus to wring a text for a new ſenſe; where it doth, of it ſelf, freely afford one ſo ſuitable to the courſe of the context, and the main drift of the place. Nor doth that ſenſe, which another learned Annotator gives, ſeem to flow ſo naturally from the place, though one of the Rabbines, from whom he ſeems to have received it, have ſomewhat to that purpoſe, to wit, that the report of that *affliction* which had befallen them for their idolatry, *at Dan and Bethel*, ſhould have admoniſhed Judah, and been a warning to her: and ſo indeed ſhould it have been, Ch. 3. 8, 10. but every truth is not in every place taught: nor ſeems this here to be implyed.

V. 16. *Make ye mention to the Nations, behold, publiſh againſt Jeruſalem*, that *watchers are come from a far Country, and give out their voice againſt the cities of Judah*,] This likewiſe tendeth to give warning, or notice at leaſt, to thoſe of Judah and Jeruſalem, of the enemies march towards them; though ſome underſtand it of the ſummoning of the Chaldeans and other nations with them, to come on againſt them.

Make ye mention to the nations,] The ſubject matter, ſaith one of the Rabbines, of the *voice*, or *rumour*, before-mentioned, verſ. 15.

Make ye mention,] Or, *Put* them *in mind*; as Iſaiah 43. 26.

to the nations] Thoſe of Judah, ſay ſome; *concerning the nations*, ſay others: the Chaldeans, and their complices, 2 King. 24. 3. ſo the particle is oft uſed, Gen. 20. 13. and 26. 7.

publiſh] Heb. *make to hear*; give them to underſtand; as v. 5.

againſt Jeruſalem] Or, *to Jeruſalem*; as Exod. 20. 3. *to my face*: 1 Sam. 2. 11. *to Ramah*. See v. 5. or, *concerning Jeruſalem*, as Iſa. 1. 1. & 2. 1. Some of thoſe that remain that which our Verſion exhibiteth, do thus render the words: *Mind* them *of the Nations*, *tell* them, *Behold, againſt Jeruſalem watchers* are *coming*.

watchers] So the word is uſed, 2 Kin. 17. 9. hoſtile forces; which why ſo termed, ſee v. 17.

come] Heb. *coming*; behold them coming: as if they might ſee them on their way, and did point with the finger to them; as Iſaiah 65. 17.

from a far Country] From Babylon, Iſa. 39. 3.

and give out their voice againſt the cities of Judah] Or, *that give out*; the copulative for the relative; as Iſa. 44. 7. & 49. 7. that threaten ruine to them: or, *that will give out*; that will with loud ſhouts aſſault them. See Ch. 2. 15. & 12. 8.

V. 17. *As Keepers of a field are they againſt her round about*] *Are they*; or, *will they be, againſt her*; to wit, Jeruſalem, mentioned, verſ. 16. An intimation of a ſtreit ſiege to enſue, they will lye round about Jeruſalem, Iſa. 29. 3. Zach. 12. 2. As thoſe that are ſet to watch a field, or a vineyard, and the fruit in it, ſo ſtreit, that none can be ſuffered, either man or beaſt to get in, that may annoy it, or commit waſte in it, Iſa. 27. 3. and there is deemed by ſome to be a bitter taunt in the term: for both *watch* indeed; but the one to keep from going in, the other from coming out: the one watch that nothing go in that may hurt or annoy; the other, that nothing come in that may help or relieve, 2 Chron. 16. 1. 2 Kin. 6. 24, 25. & 25. 1, 3. Yet ſome ſuppoſe the ſimilitude to be taken, from ſuch as are ſet to watch wild beaſts, or deer, encloſed in a wood, to keep them from breaking away, and making eſcape. But the former is the more probable; for *field*, and *wood*, are in Scripture commonly oppoſed. See Chap. 5. 6.

becauſe ſhe hath been rebellious againſt me, ſaith the Lord] The ground of all their miſery, as themſelves acknowledge, Lam. 1. 18, 20. So Hoſ. 13. 16.

V. 18. *Thy ways and thy doings have procured theſe* things *unto thee*,] Heb. *Thy way and thy doings* (or, *Thine* own *ways*, and *thine* own *doings*; to make it the more vigorous, as Ch. 6. 19.) have *doing* done *theſe* things *to thee*: of which manner of ſpeech, both defective and redundant, ſee on Iſa. 59. 13. The ſame matter, ſee before, Ch. 2. 17, 19. ſo Iſa. 50. 1. Pſa. 107. 17. Ch. 5. 25.

this is *thy wickedneſs*;] Or, *this* hath *thy wickedneſs* done, or procured; ſupplying it from the former branch: as the like, Geneſis 1. 16.

becauſe it is bitter] Or rather, *that*, as the particle is alſo frequently uſed, Neh. 4. 1. Job 11. 6. & 22. 3. Iſa. 52. 5, 6. *that it is bitter*. See Ruth 1. 20. Amos 8. 10. So Ch. 2. 19. for their wickedneſs was the cauſe of the bitterneſs; not this of that.

becauſe it reacheth unto thine heart.] Or, *that it reacheth unto thine heart*; that it goeth to the very heart with thee. See verſ. 10, 19.

V. 19. *My bowels, my bowels*;] Theſe words ſome would have to be the peoples, crying out in their diſtreſs; thereby to maintain the common reading of the foregoing words, which they rent from the former verſe, and thus knit unto this; *Becauſe it is bitter*, and *reacheth to thine heart*; therefore ſhalt thou ſay, *My bowels, my bowels*. Such defects and ſupplies, it is true, are not unuſual: ſee on Chap. 3. 22. but needleſs here: the right reading of the foregoing words, was before ſhewed. The moſt rather conceive theſe words to be the Prophets own, very pathetically bewailing the calamities of his people, and expreſſing his extream ſorrow and inward grief for them. So Ch. 9. 1. Iſa. 22. 4.

My bowels, my bowels] He cryeth out, as a woman in ſore and hard travel; or as one torn and tortured with wind in the bowels, that can find no vent. See Iſa. 26. 17, 18. and the ingemination of it addeth no ſmall emphaſis to it; for thoſe that are in pain are wont to double their words: ſo, *My head, my head*, 2 King. 4. 19. and, *My leanneſs, my leanneſs*, Iſaiah 24. 16. See the like affectionate and paſſionate repetitions, 2 Sam. 18. 33. 2 King. 4. 13, 14. Prov. 31. 2.

I am pained at *the very heart*;] Heb. at, or, in, (a defect of the particle, as 2 Chr. 21. 16.) *the walls of* my *heart*; *the walls of the heart*; that is, the *ſides* of it, ſay ſome: Other rathers, the *bowels* that lye round about the heart; as encloſing and fencing it, ſituate in the midſt of them, Pſal. 22. 13. as if his very heart were beſet and ſtreitned, as the city in the ſiege, v. 17. or were ſurpriſed as its walls were, Ch. 5. 10. Lam. 2. 8, 18. which he may well allude to: a defect of the pronoun; as Ch. 3. 19.

my heart maketh a noiſe in me;] Or, *with me*. Heb. *to me*. Of which form of ſpeech, ſee on verſ. 12. the like redundancy, ſee Pſal. 144. 2. Cant. 1. 6. & 8. 12. *my heart ſoundeth with me*; as Iſa. 16. 11. though ſome render it, *my heart worketh*, or, *is troubled*: as it is rendred, Ch. 31. 20. (as the Sea is ſaid *to work*, and to be *troubled*, Ch. 5. 22. & 51. 55. Iſa. 57. 20. Jon. 1. 13.) and is unquiet *within me*; it cannot reſt. So the word ſeems to be taken, Pſal. 46. 6. Cant. 5. 4. where the word *moved*, is too ſlender; *ſtirred*, at leaſt, had been better. My bowels round about my heart are ſo full of pain, that my heart fluttreth to and fro, and cannot reſt. See the like, Job 30. 27. Lam. 1. 20. & 2. 11.

I cannot hold my peace;] Heb. *I will not*; or, *ſhall not, be ſilent*: but ſuch potential notions are frequent. See Ch. 2. 23, 32. It is as if one being in pain, and willed to be quiet and ſtill, ſhould anſwer thoſe that ſo ſpeak to him, My pain is ſuch, that I cannot be quiet, I cannot forbear ſpeaking. See Job 7. 11. & 10. 1. & 13. 19. & 16. 6. Iſa. 22. 4.

becauſe thou haſt heard, O my ſoul, the ſound of the trumpet, the alarm of war.] There is a two-fold reading, the one in the margent, the other in the text, *I have heard, O my ſoul*, ſaith the one; *thou haſt heard*, or, *doſt hear, O my ſoul*, ſaith the other. This latter is the more received, and is the more emphatical of the twain: as the like, Judg. 5. 21. Pſal. 103. 1. & 104. 1. The reaſon why his heart cannot reſt; becauſe he is ſo affected, as if he had the noiſe of the enemies warlike trumpeting, and ſhouting, continually in his ear, Job 15. 20, 21. he ſaith not, as the Rabbine well obſerveth, *O mine ear*, but, *O my ſoul*: for the matter was not in being, but his ſoul, by the Spirit of prophecy, hearing and ſeeing it, as preſent, did as much affect him, as if he had with his bodily eye ſeen the enemies approaches, and aſſaults; and with his bodily ear, heard their hideous ſhouts. See verſ. 21. So John 8. 56. *Abraham ſaw my day, and rejoyced*.

the trumpet] Not his own peoples, but the enemies. So verſ. 22.

the alarm of war.] Or rather, *the ſhout of battel*: as the word is better rendred, Chap. 20. 16. for the *allarm* is properly that ſound, or noiſe, by which men are rouzed up, and called upon, to betake themſelves *all* to their *arms*; whereas that here intended, is the ſhout that is made in joyning battel, or in aſſault. So Chap. 49. 2.

V. 20. *Deſtruction upon deſtruction is cryed*.] Heb. *Breach upon breach* (as v. 6.) *is cryed*, or *proclaimed*. A farther reaſon of this his extream grief: there is yet a further noiſe in the ear of his ſoul, a grievous cry of one miſchief and calamity, coming upon the neck of another: as Deut. 32. 23. Pſal. 42. 7. Ezek. 7. 26. That is, ſay ſome of the Jewiſh Writers, the captivity of Judah, after the deportation of Iſrael. But other, and ſo ours, moſt of them, rather, (becauſe the Prophet ſpeaks of things to come, and concerning his own people) the death of Joſiah, 2 Chr. 35. 24, 25. the depoſition and deportation of Jehoachaz, of Jehoiakim, Jehoiachin and Zedekiah, ſucceſſively, and the utter ſpoyl and ruine of their land and ſtate in this laſt, 2 Chro. 36. 2, 20.

for the whole land is ſpoiled] Or, as ſome, *becauſe*; or, as I conceive it, *that*, or, *ſo that*, (as v. 18.) *the whole land is plundered*: ſo v. 27. See hereafter this general devaſtation moſt rhetorically deſcribed, verſ. 23, 26.

ſuddenly are my tents ſpoiled, and *my curtains in a moment*.] The *tents* of my people, and their *curtains*, whereof thoſe tents conſiſt, Cant. 1. 5. Chap. 49. 29. that is, their ſtrong cities lofty palaces, and ſtately houſes; or their habitations in general, Iſa. 54. 2. Ch. 10. 20. are as eaſily, and ſuddenly overturned and ruined, as ſome ſhepherds, or other like ſorry tent, Iſa. 38. 12. Lam. 2. 6. an alluſion either to the ancient manner of that peoples dwelling, while they abode in the wilderneſs, Num. 24. 2, 5. and in other parts before, Gen. 33. 18. Heb. 11. 9. and the ordinary habitation of divers people at that day, Hab. 3. 7. or to the overthrow of a camp conſiſting of tents, Judg. 7. 13, 14. Chap. 6. 3.

V. 21. *How long ſhall I ſee the Standard, and hear the ſound of the trumpet?*] Or, *How long ſhall I ſee the ſtandard?* how long *ſhall I hear the ſound of the trumpet?* The interrogative ſupplyed from the former branch: as Pſal. 94. 3. The Prophet ſeemeth to have been ſo affected, as if he had the ſight of the one continually in his eye, and the ſound of the other in his ear. See verſ. 19. and withal, by this manner of ſpeech, implyeth the long continuance of this evil; that albeit the whole land were ſuddenly plundered and ſpoyled, yet the war was drawn out at length, as well in the ſurpriſal of city after city, as in the ſeveral ſurpriſals and ſackings of Jeruſalem, under her three laſt Kings. See on verſ. 20. and the like forms of ſpeech, verſ. 14. Chap. 13. 27. & 47. 6.

ſhall I ſee? ſhall I hear?] Or, as ſome render it; *am I compelled to ſee? am I compelled to hear?* as Hab. 1. 3.

the ſtandard, the trumpet.] By *ſtandard*, and *trumpet*, ſome underſtand their own, either giving warning of the enemies approach; or calling people together, to repair to places of ſtrength, or to joyn together in a body, and arm, to make head againſt the enemy, verſ. 5, 6. Others rather, whom I concur with, the enemies *ſtandard*, marching on, and coming to make aſſault; and his *trumpet*, inciting his forces, either to joyn battel, or to make aſſault, and to proceed eagerly in either, Iſa. 31. 9, & 33. 23. & 59. 19. Joſh. 6. 5, 16. 2 Chr. 13. 12.

V. 22. *For my people is fooliſh, they have not known me; they are ſottiſh children, and they have no underſtanding*:] Or, as ſome render it; All this is, *Becauſe my people is fooliſh*: as Pſal. 38. 3, 5. My people, by their own folly, and ſtupidity, have brought all this evil and miſchief upon themſelves, Chap. 2. 17, 19. verſ. 18.

For] Or, *Becauſe*; as Ch. 3. 25.

my people] God ſpeaketh it, yet owning them, that had caſt off him. So Ch. 2. 11, 31, 32.

is *fooliſh*] Or, are (becauſe the word is collective, and plurals follow; as Iſaiah 5. 26.) *fooliſh*. So Deut. 32. 4. Iſaiah 44. 18, 19.

they have not known me] Or, *they know me not*, Iſaiah 1. 3. Ch. 9. 3.

they are ſottiſh children] So Ch. 5. 21. *a ſottiſh people*: *children*; as Iſa. 1. 4. & 30. 1. the verb deduced from the noun here uſed, ſee 1 Sam. 13. 13. 2 Sam. 24. 10. the pronoun demonſtrative, is here put for the verb ſubſtantive; and ſo in the next branches: as Iſa. 60. 21. Ch. 9. 3.

they have no underſtanding] Heb. *they are not underſtanding*. So Deu. 32. 28. Iſa. 27. 11.

they are wiſe to do evil; *but to do good they have no knowledge*.] They have no wit to any thing, but what is evil; that to plot and practice, they are cunning enough, Luke 16. 8. See Chap. 9. 3. the contrary hereunto, the Apoſtle requireth, 1 Cor. 14. 20.

they are wiſe] Heb. *wiſe they are*: the pronoun, for the verb, as before.

to do evil] Either to others, or to themſelves: for all their projects and policies were ſuch, as tended to their own ruine, by carrying them from God, and driving him from them, Iſaiah 30. 11, 14. and ſuch, indeed, is all humane wiſdom naturally, Rom. 8. 6, 7.

but to do good, they have no knowledge.] Heb. *and* (as Chap. 3. 7.) *to do well, they know not*: for well-doing, they have no skill. See Chap. 13. 23. the contrary leſſon God would have them to learn, Iſa. 1. 17.

V. 23. *I beheld the earth*; *and loe* it was *without form*, *and void*: *and the heavens, and they had no light*.] The Prophet proceedeth, here, to deſcribe the lamentable effects, that ſhould enſue this hoſtile invaſion, which as they were in a ſpiritual rapture repreſented to the eye of his mind; ſo he endeavoureth, by a very rhetorical delineation, to ſet forth at large, and to ſet a moſt ruful ſpectacle, as in a lively map of extream devaſtation, and deſolation, before their eyes, if the foreſight of theſe their miſeries, which otherwiſe would enſue, might ſo affect them, as to move them unto the timely entertainment of thoſe counſels and courſes, whereby the ſame might be prevented.

I beheld] Or, *I ſaw*, or, *I ſee*, (as ſpeaking of a thing preſent, and in view) in ſpirit ; as Col. 2. 15. but here more than ſo, in a viſion, or apparition : as Dan. 7. 2, 13. Act. 10. 11. & 11. 5. Revel. 1. 10, 12. Or, *when I look upon the ground*, *it is ſhapeleſs*, or, *unſightly*, and *empty* ; and ſo in the reſt : the like ſyntax, ſee Ch. 2. 7, 30. & 5. 7.

the earth] The land of Judea : but aright rendred, *the earth* ; becauſe it hath a glance unto Moſes his words, Gen. 1. 2.

it was *without form, and void.*] Or, it is *without form*, *and void :* not onely without habitation, or inhabitants ; but deſpoyled alſo, of all its former goodly furniture, and laid utterly waſte and deſolate : inſomuch, that the earth might ſeem reduced unto that original Chaos, or confuſed maſs, that at firſt it was, Gen. 1. 2.

and *the heavens*] Or, *I ſaw*, or, *I ſee the heavens :* by a ſupply from the former branch ; as Gen. 1. 16. 2 Chron. 10. 11. verſ. 21. Heb. *to the heavens*. But a Jewiſh Critick deemeth the particle here redundant ; as Pſalm 2. 7. elſe it ſhould be rendred, I look *to the heavens*.

and they had no light] Or, *how they are without light* ; (as Exod. 19. 4. Pſal. 119. 159.) as if that primordial darkneſs were returned, that poſſeſſed the heavens, and over-ſpread the ſurface of this lower world at firſt, Gen. 1. 2. A ſad and ſolemn expreſſion in Scripture, very frequent of utter deſolation, or extream diſtreſs. See Iſa. 8. 21. & 13. 10, 13. & 24. 23. Ezek. 32. 7. Joel 2. 10. & 3. 15. Amos 8. 9. Some expound it here of the ſmoke of the houſes ; yea, whole towns and cities, fired and burnt down by the enemy, obſcuring the ayr, and darkning the sky : as Gen. 19. 28. Joſh. 8. 20. Judg. 20. 40. Iſa. 9. 18. & 35. 9, 10. See 2 King. 25. 9. Ch. 37. 10. & 38. 23. & 39. 8. & 52. 13.

V. 24. *I beheld the mountains, and lo they trembled* ; *and all the hills moved lightly.*] *I ſaw*, or *I ſee* ; as before, verſ. 23. *the mountains* (to wit, of Judea, Chap. 3. 23. & 9. 10.) *how, lo, they tremble*, (Heb. *are trembling*) *and the hils move lightly*, or, *ſwiftly : lightly*, ſaith a Rabbine, as being lightned of their burthen ; the trees growing on them, or edifices built upon them, being burnt up and deſtroyed : but *ſwiftly*, rather ; yea, exceeding ſwiftly : for the verb is in a redoubled, and withal, a reciprocal form : as if he had ſaid, *the hills all apace beſtirred themſelves : light*, for, *ſwift* ; as Iſa. 5. 26. verſ. 13. He ſpeaks, as if the calamity were ſo hideous, and Gods wrath revealed therein ſo fierce, verſ. 26. that the very ſenſleſs creatures might ſeem to tremble and quake exceedingly at the apprehenſion of it. So Pſal. 18. 7. & 114. 4, 6, 7. Iſa. 5. 25. Hab. 3. 10. For that ſeems too ſlender, that a learned late Writer hath, of their ſhaking, with the multitudes of people paſſing over them. This hideous ſpectacle, concerning rather the ſpoyl of the Enemy made of, and in the land after the ſurpriſal of it, than their march either unto it, or in it. Some render it, they *are deſtroyed*, from a term uſual in the Talmudiſts Writings. But the received notion of *concuſſion*, or *ſhaking*, another backeth from the Ethiopick uſe of the word, Matth. 24. 29.

V. 25. *I beheld, and lo there was no man* ;] Or, *I look, and behold the men are gone*. Heb. *the man is not*. So Iſa. 6. 12. Ch. 6. 8. & 7. 20. the people are either killed, or captived, or fled, and the land left without Inhabitants, v. 7.

and all the birds of the heavens were fled] Or, *the birds of heaven*, (ſee Iſa. 1. 2. for it is but one heaven, at moſt, the birds abide in, Gen. 1. 20.) or, *of the air* (as Matth. 8. 20. & 3. 32.) *are fled* ; as Pſa. 11. 1. or, *wandred away* ; as Prov. 27. 8. either falling down, or ſcared away, ſaith one, with the cryes of the Souldiery : or rather, having forſaken the land, for the extream deſolation of the country, become like a wilderneſs, v. 26. See the like, Ch. 9. 10. Zeph. 1. 3. for of ſuch birds, or fowl, it is meant, as either being tame, are kept, or fed, in or about the houſe ; or that uſe to haunt places inhabited, and peopled, and to build, and feed, about, or neer thereunto : not of ſuch as haunt, and abide, in deſarts, and places, by men abandoned, Iſa. 13. 21. & 34. 14, 15.

V. 26. *I beheld, and lo the fruitful place* was *a wilderneſs* ;] Or, *I look, and behold the tilled land* (Heb. *Carmel*. See Iſaiah 29. 17. & 33. 9.) is become *a wilderneſs*. See Chap. 9. 12. & 12. 10. & 22. 6.

and all the cities thereof were broken down,] Or, *all his cities*, (the cities of my people, verſ. 22.) or, *its cities* (the cities ſituate in ſuch places) *are broken down*, or *demoliſhed*, Iſaiah 1. 7. Chap. 33. 4. & 39. 8.

at the preſence of the Lord, and *by his fierce anger.*] Heb. *from the face of the Lord* (that is, *his wrath* ; as Chap. 23. 12.) *from the heat*, or *fervour*, *of his noſe*, or *anger*. See verſ. 8. Hereby intimating, that it was not ſo much through the enemies rage, as from the wrath of God, juſtly incenſed againſt them for their ſins, that ſo heavy a judgement was to befall them, 2 Kings 24. 3. 2 Chr. 36. 17, 20. Ch. 9. 12, 13.

V. 27. *For thus hath the Lord ſaid*] Or, *Thus ſaith the Lord* ; as Cha. 2. 5.

The whole land ſhall be deſolate] Or, *This land ſhall be very waſte*, or *very much waſted*. Heb. *ſhall be waſteneſs :* as Iſaiah 1. 7. See verſ. 20.

yet will I not make a full end,] Or, *yet* (Heb. *and* ; as Cha. 3. 7, 9.) *will I not make an utter conſumption*, Chap. 5. 10. & 31. 11. For God would yet reſerve himſelf a remnant, Iſa. 1. 9. & 24. 13. according to that which he promiſed in the Law, Levit. 26. 44. Howbeit, ſome expound it, *and yet I have not made a full end* with them : all this ſhall not ſerve, to ſatisfie my wrath ; but I will inflict further penalty upon them, and afflict them yet more grievouſly before I have done ; as having an eye to their enſuing captivity, and thoſe grievous and tedious afflictions, that for ſo long a time, during it, they ſhould endure, Lev. 26. 36, 39. and to this purpoſe, this form may ſeem to ſound, Ch. 5. 18. where it is ſaid, *Notwithſtanding, in thoſe days, I will not make a full end with you :* but neither is the ſyntax the ſame here, and here : and that place alſo may well be deemed to look rather the former way.

V. 28. *For this ſhall the earth mourn*, *and the heavens above be black :*] They ſhall wear blacks as mourners uſe to do, Iſaiah 30. 28. Pſal. 38. 6. & 42. 9. Chap. 8. 21. & 14. 2. See v. 23. Ezek. 31. 15.

becauſe I have ſpoken it, *I have purpoſed it* ; *and I will not repent, neither will I turn back from it.*] What I have reſolved upon and ſaid, I will do, Num. 23. 19. Iſa. 14. 24, 27. The particle *it*, is ſupplyed ; as Chap. 3. 7.

I will not repent] Ch. 15. 6. Zach. 8. 14.

neither will I turn back] See v. 8. Ch. 30. 24.

V. 29. *The whole city ſhall flee for the noiſe of the horſemen and bowmen :*] *The whole city* ; the Inhabitants of Jeruſalem, all ſorts of them *ſhall flee* for fear (Chap. 39. 4.) *of the horſemen* (Heb. *horſeman* ; as Ezek. 26. 10.) *and bowmen*. Heb. *him that throweth*, or, *ſhooteth out arrows with a bow* ; as Pſal. 78. 9.

they ſhall go into thickets,] There to hide themſelves for fear ; as Gen. 3. 8. 2 Chr. 33. 11. So the Chaldee, whom ſome of the Rabbines follow, and the ancient Greek. Yet ſome of the Rabbines render it, *they ſhall go up to the thick clouds* ; as the word is oft uſed, Job 20. 6. Iſa. 44. 22. an hyperbolical ſpeech, ſaith the Jewiſh Doctor, that is, into the higheſt hills, that ſeem to reach the clouds ; *into the high places*, ſaith the old Latine : or as if they would climb up to the clouds, Chap. 49. 16. Amos 9. 2, 3. but the word ſignifies, *thickneſs* in general ; and the former is more probable.

and climb up upon the rocks] Or, *to the cliffs*, Job 30. 6. that are as the branches of the rocks ; for ſo the word primarily importeth, Job 15. 32. See the like, Iſa. 2. 21.

every city ſhall be forſaken, *and not a man dwell therein.*] Or, as ſome, *the whole city* ; as before : but the pronoun in the clauſe requireth the received reading ; the meaning is, that their cities generally ſhould be ruined, and left without Inhabitants, verſ. 25, 26.

V. 30. *And when thou art ſpoiled, what wilt thou do ?*] Heb. *And thou ſpoiled* ; which ſome render, *thou* that art *to be ſpoiled* ; as Pſalm 137. 8. *deſtroyed*, for, to be deſtroyed : as ſure to be ſpoiled, as if thou wert ſpoiled already ; or, *ſpoiled*, that is, *ready to be ſpoiled :* as, *periſhed*, for, *ready to periſh*, Iſa. 27. 13. But we need not depart from the received verſion ; *what wilt thou being ſpoiled do ?* or to make it the more emphatical ; *And thou being ſpoiled, what wilt thou do ?* that is, *And* as for *thee*, (for the pronoun ſeems to be put here abſolutely ; as Iſa. 65. 11.) *when thou art ſpoiled, what wilt thou do ?* But there is an irregularity in the ſyntax, not unlike that Chap. 2. 24. for the pronoun and verb are feminine ; the Prophet here again turning his ſpeech unto Jeruſalem, or Sion, verſ. 31. and ſpeaking unto her as to a woman, and that an harlot, as before. Chap. 2. 20. & 3. 10. whereas the participle paſſive is maſculine. This to ſalve, the Jewiſh Criticks, ſome of them would have it to be a defective form of ſpeech, and the note of ſimilitude to be ſupplyed ; *And thou that art*, or, *When thou art* as *one ſpoiled, what wilt thou do ?* So it ſhould be like that, *Thou haſt broken to pieces Rahab*, *as one ſlain*, or *thruſt thorow*, Pſal. 89. 10. But another of them hath recourſe to his wonted refuge, that the one hath reference to the congregation, the other to the people. See Chap. 3. 5. & 4. 14. but the genders are very oft in this Prophet found promiſcuouſly uſed, as in the places pointed to, hath been ſhewed.

though thou deckeſt thee with ornaments of gold, though thou renteſt thy face with painting, though thou clotheſt thy ſelf with crimſon, in vain ſhalt thou make thy ſelf fair ; thy lovers will deſpiſe thee, they will ſeek thy life.] Theſe words ſome annex to the former, thus rendring the context ; *And thou*, who art *to be deſtroyed*, (or art neer unto deſtruction) *what doſt thou*, (or meaneſt, or intendeſt thou) *that* (as verſ. 18.) *thou thus deckeſt thy ſelf ?* &c. as if he ſhould ſay ; Is this a time for thee, when thou art threatned with deſtruction, thus to adorn thy ſelf, when it were more ſeaſonable for thee, to lay thy rich attire aſide, Exod. 33. 4, 5. and to put on ſackcloth rather, and to humble thy ſelf in the ſight of God for thy ſins. Thus ſome of the Rabbins, paralling this place with that, Iſay 22. 12, 13. But the cloſe of the verſe ſheweth, that the words run rather another way. And a learned Writer of ours hath well obſerved, that the particle here uſed, includeth oft a two-fold notion ; whereof, ſee on Iſa. 29. 16. & 54. 9. & 62. 5. Chap. 10. 21. & 12. 5. and ſo in this place : where it may therefore well be rendred ; *For though thou clotheſt thy ſelf*, &c. All thine whoriſh attires and deſigns, tricks of enticement, and arts of allurement, will ſtand thee in no ſtead, will not avail to ſave thy life; to retain thy lovers with thee, or to keep them from loathing and growing weary of thee, yea, and helping to work thy ruine.

clotheſt thy ſelf with crimſon] A wear of much account in thoſe days, as well as in theſe times, 2 Sam. 1. 24. where it is rendered, *ſcarlet*; by ſome learned, there and here, *a double-dy*; but of the word, ſee at large, on Iſa. 1. 18. See alſo, Revel. 17. 4.

deckeſt thy ſelf with ornaments of gold] Arayeſt thy ſelf in the richeſt and moſt gorgeous manner that may be, 2 Sam. 1. 24. where the ſame word is uſed, that is here rendered *ornament*: whereof, ſee alſo Iſa. 49. 18. Chap. 2. 32. See Pſal. 45. 13. Ezek. 16. 13, 17. 1 Tim. 2. 9. Rev. 17. 4. & 18. 16.

and renteſt thy face with painting] Noted as an whoriſh practice; in Jezabel, 2 King. 9. 30. in Aholah, and Aholibah, Ezekiel 23. 40.

renteſt] With exceſſive uſe of ſuch counterfeit ſtuff; paint and parget ſo much and ſo oft, till at length thou crack the skin of thy face with it.

thy face] Or, *thy cheeks*. Heb. *thine eyes*; and ſo alſo, 2 Kin. 9. 30. Ezek. 23. 40. but the *eyes* are ſometime put for the *face*; as 1 Sam. 16. 12. Iſa. 1. 15. as the *face* alſo for the *cheeks*, or the *eyes*, Iſa. 25. 8. compared with Rev. 7. 17. See Iſa. 3. 16. though ſome would have the *eyes* here taken for the *eye-lids*, or *eye-brows*, as if that kind of counterfeit here mentioned, had been uſed, either to dilate the one, as ſome; or as others, to make black the other: neither of both very probable. See the next note.

with painting] Or, *paint*. Heb. *puc*. or *phuc*; whence both the Greeks and Latines have their φυκὸς and *fucus*: which though ſome would make a mineral, yet moſt agree to have been a ſea-plant, wherewith a kind of red colour was ordinarily died; whence alſo wanton women made uſe of it therewith to counterfeit red, as with *ceruſs* white. See more hereof, on Iſa. 54. 11.

in vain ſhalt thou make thy ſelf fair] Strive to improve thy beauty, by adorning and ſetting out thy ſelf; as thou doſt thine idols, Ch. 10. 4. and as harlots uſe to do, 2 Kin. 9. 30. Ezek. 23. 40. to gain love, and draw lovers to them, Chap. 2. 33.

thy lovers will deſpiſe thee, they will ſeek thy life.] Thoſe that formerly affected thee, will grow out of love with thee; and not ſo only, but now loathing thee, and waxing weary of thee; after they have ſatisfied their filthy luſt with thee, will not ſtick to work thy ruine. See Amnons affection, 2 Sam, 13. 14, 15. and Jehues practice, 2 Kin. 9. 30, 33. and of the Romiſh Babylon, Rev. 17. 13, 16. & 18. 3, 9. that is, Thoſe whom leaving God and his protection, thou haſt formerly relied upon, and that profeſſed to be in a league of amity with thee, Chap. 22. 20. Hoſ. 2. 5. will then not leave thee onely, but joyn with the enemy againſt thee, Lam. 1. 2. See 2 King. 24. 3. Chap. 27. 3.

thy lovers] Or, *paramours*: for the word is never uſed but of wanton and laſcivious luſt, rather than love; found here only, and Ezek. 23. where it and its off-ſpring are nine ſeveral times uſed; it is not unfitly expreſſed, by a Greek term uſed of the Romiſh Babylon and her paramours, Rev. 18. 9. the pronoun is wanting in the original; as Iſaiah 60. 4. but it may ſtand without it, and be taken more generally; no paramours will now look after thee, one or other: thou wilt be as an harlot out of date. See of Tyre, Iſaiah 23. 15, 17.

deſpiſe thee] Set light by thee; or, *reject thee*; or *abhor thee*. See on Chap. 2. 37.

ſeek thy life] Heb. *thy ſoul*; as verſ. 10. Chap. 11. 21. and 19. 7.

V. 31. *For I have heard a voice as of a woman in travel*, and *the anguiſh as of her that bringeth forth her firſt child*; *the voice of the daughter of Zion*, that *bewaileth her ſelf*, that *ſpreadeth her hands*, ſaying] The Prophet as before he ſeemed to hear in his ſpirit the hideous ſhouts of the enemies forces aſſaulting and ſurpriſing Jeruſalem; ſo now to hear in like manner the doleful lamentation that Jeruſalem her ſelf maketh, proceeding from that extream anguiſh of ſoul, wherewith ſhe is ſurpriſed, to ſee her people, her children ſo ſavagely butchered, and no end made of the maſſacring and murthering of them. See 2 Chr. 36. 17. Iſa. 29. 7, 8. & 46. 6.

For] As confirming what was ſaid in the cloſe of verſ. 30. of their *ſeeking her life*.

I have heard] Or, *I hear*; as before, *I ſee*, ver. 23. methinks I now hear.

a voice as of a woman in travel] Heb. *a voice as a travailing woman*; for, *a voice as* the voice *of* one *that is in travel*. See the like, Iſa. 5. 29.

a woman in travel] A ſimilitude in Scripture very frequent, to expreſs extremity of anguiſh and grief, Pſa. 48. 6. Iſa. 13. 8. & 21. 3. & 26. 17, 18. Ch. 6. 24. & 30. 6. & 49. 22, 24.

the anguiſh as of her that bringeth forth her firſt child] Or, a voice *of anguiſh like* the anguiſh *of one being in travel with her firſt birth*: *a voice* muſt be ſupplyed; becauſe it hath reference to ſomewhat heard: and *anguiſh* repeated; as *voice* before: *one being in travel with her firſt birth*. Heb. *making her firſt birth*; ſtraining to be delivered of it: and this addeth to the force of the reſemblance, and the extremity of the grief and anguiſh thereby reſembled. Women in ſuch caſe having uſually hardeſt labour; and (having not been enured unto, or acquainted with pains of that nature before) the leſs patience, for the moſt part, in that regard to endure it.

the voice of the daughter of Zion,] That is, of Jeruſalem. See Eſay 1. 8.

that *bewaileth her ſelf*] Or, how *fetching deep ſighs, ſhe bewaileth her ſelf*; for that is the proper notion of the word. See Pſal. 27. 12. a defect either of the relative, as Chap. 2. 32. or of the particle *how*, as Pſal. 55. 2.

that *ſpreadeth her hands*, ſaying,] Or, how *ſpreading her hands*, ſhe ſaith: either *ſtretching* them *out*, as for relief and ſuccour, to thoſe from whom ſhe expecteth it; as Eſay 1. 15. or *wringing her hands*, and *diſplaying* them, out of grief and anguiſh; as the manner of women in extremity of pain or ſorrow, joyned with impatience and impotency of ſpirit, is wont to be. See Chap. 2. 37. Lam. 1. 17.

ſaying] Or, ſaith; a neceſſary ſupply, as Eſay 58. 3. and 62. 11.

Wo is *me now*] Heb. *Wo now to me*. So Lam. 5. 16.

for my ſoul is *wearied becauſe of murtherers.*] I am weary of my life; as Rebecca ſpeaketh, Gen. 27. 46. but this word is not there: or, *my ſoul fainteth*, or, is *faint*: as the word is well rendred, 1 Sam. 14. 28, 31. and ſo it would be, Chap. 31. 25. See Lam. 5. 17.

becauſe of murtherers.] Or, *for* (ſo the particle is uſed, as noting the cauſe or ground of ought, Exod. 10. 14. Mal. 2. 3.) *murtherers*; the Chaldeans, mine enemies, that murther my people without mercy, 2 Chr. 36. 17. and that much enhaunceth her anguiſh, that her *lovers*, her *paramours*, are now become *murtherers*, and have their hands in her blood as deep as any, verſ. 30.

CHAP. V.

Verſ. 1. R*UN ye to and fro in the ſtreets of Jeruſalem, and ſee now and know, and ſeek in the broad places thereof, if ye can find a man, if* there be *any that executeth judgment, that ſeeketh the truth, and I will pardon it.*] Whether this Chapter cohere, as ſome think, with the former, is ſomewhat uncertain. Howſoever, God in it by the Prophet proceedeth to complain of the general corruption of all eſtates and degrees among them, their groſſe abuſe of his mercy, their ſtrange obſtinacy under his judgments, their extream folly and ſtupidity manifeſted to their damage and deſtruction in either, which by the Chaldeans he threatneth them with.

Run ye to and fro] In this verſe he implies the great paucity and rarity of righteous ones in Jeruſalem, when he maketh offer to ſpare it, if by going to and fro, and making enquiry in the ſtreets and places of moſt concourſe and confluence of people, they could meet with, and light upon, but any one ſuch.

Run to and fro] Or, *Go to and fro*; or, *up and down*, as Num. 11. 8. 2 Sam. 24. 2. Job 1. 7. for there is no notion of *running* in it, either in the notation, or the common uſe of the term; but in this form it is conſtantly uſed of going to and fro for enquiry and ſearch, 2 Chr. 16. 9. Dan. 12. 4. Amos 8. 12. Zach. 4. 10. the word is in the plural number, as ſpoken not to the Prophet alone, but to any other, that would undertake the employment; as if he had ſaid, make the ſearch who will, it ſhall be all one who doth it: for they narrow it overmuch, that would reſtrain it to Jeremy, and Baruch.

in the ſtreets of Jeruſalem] As Chap. 7. 17. the word is general, and comprehendeth as well *lanes*, as *ſtreets*, as well the narrower, as the broader paſſages in a town or city, 1 Kin. 20. 24. See Cha. 6. 11. yea, ſometime more generally, all places, either without doors, in Town, or city; or without town or city, the *country*, as we term it, rendred therefore *the fields*, Prov. 8. 26. and ſo it would be rendred, Pſa. 144. 13. that *our ſheep may bring forth thouſands* —— *in our fields*, or *villages*: in the *country*, where the cattel are kept; diſtinguiſhed from *the ſtreets*, that is, the *Towns*, or *Cities*, where men abide, in the next verſe; *no out-cry* (ſo would it be rendred) *in our ſtreets*: thus if it be here underſtood, the meaning will be, go up and down, both in city and country alſo, about Jeruſalem. But I take it rather in the former ſenſe; as ch. 14. 16.

ſee and know] As, *know and ſee*, Chap. 2. 19. So 1 Sam. 23. 22, 23.

ſeek] Make diligent inquiry; as Deut 13. 14.

in the broad places thereof] Heb. *in the ſtreets*; as Lam. 2. 11. 12. Zach. 8. 4. ſo called in Hebrew, from the *breadth*, or *broadneſs* of them. See Gen. 26. 16. as alſo *ſtreets* have thence their name both in Latine and Greek, in which language alſo, they have another term, for *narrower lanes*, to diſtinguiſh them from the broader: theſe he mentioneth the rather, becauſe the greateſt numbers of people are uſually in the broader ſtreets; that which maketh them, ſaith one, ſometime to loſe their name: places of meeting and convention, either for market, or merchandiſe, being commonly in ſuch: and there therefore one being moſt likely not to loſe his labour, what ſort of people ſoever he were to look after.

if ye can find a man] Some deſcant here upon the word *man*, that is, ſay they, one that deſerveth the name of *a man*; as the Cynick ſometime went up and down at noon-day with a lanthorn and candle in his hand, amidſt a preſs of people in the market-ſtead, ſearching, as he ſaid, for *a man:* and as one of the Ancients, who delighted too much in dallying with Scripture, would pick myſteries out of that form, as it is in the original, Exod. 36. 4. Levit. 15. 2. *a man, a man*; that is, ſaith he, a man both ways, in regard both of the outward and inward man: for there are ſome *men men*, and ſome *men beaſts*, Pſal. 49. 12, 20. Eccl. 3. 18. chap. 10. 8, 14. the notion is good: but the Scriptures are wronged: for *a man*, or, *a man man*, is no more than *any one*, or, *any* ſimply, in the one place; and *every one*, or *each one*, in the other. So is the word commonly uſed. See Iſa. 8. 11. & 57. 1. & 36. 6. & 40. 26. & 66. 13. ch. 4. 29.

if there be any] The word *any*, is not here in the text, but is not amiſs inſerted, as ſupplyed from the former branch; and becauſe the next term is ſingular, ſome render it, *any one:* that admitted, here is a very large offer made concerning Jeruſalem, larger far than that which God made unto Abraham concerning Sodome. God came ſo low there, as to promiſe to ſave Sodome, *if ten righteous* at leaſt, might be found in it, Gen. 18. 32. whereas here he promiſeth, as is deemed commonly, to ſpare Jeruſalem, if but any one righteous one could be met with in the ſtreets of it, being in all likelyhood a city larger and more populous, I ſay not than Sodome; but than that, and the other three cities joyned to it, that periſhed with it; yea, than all thoſe four cities added to it, that ſhould have been deſtroyed together with it: But of this more hereafter.

that executeth judgement, that ſeeketh the truth] Heb. *doing judgement, ſeeking truth*; (as Prov. 12. 17.) or, *fidelity*; 2 Chron. 34. 12. *to do judgement, is, to deal juſtly, uprightly*, Iſa. 56. 1. as *to do truth*, or, *fidelity*; is, *to deal truly, faithfully*, Prov. 12. 22. 1 Joh. 1. 6. *to ſeek truth*, or, *fidelity*, is ſeriouſly to apply ones ſelf unto true and faithful dealing; as, *to ſeek righteouſneſs*, is, to apply ones ſelf in like manner, unto juſt and upright dealing, unto the practice of righteouſneſs, Zeph. 2. 3. So that the meaning ſeems to be, if there can be any one found, that is careful to deal uprightly, and faithfully. Whence ariſeth a very great and difficult queſtion, wherewith Interpreters are much troubled; for was not Jeremy himſelf in Jeruſalem? was not Baruch his Scribe there? there is more than one, there is two at leaſt then; nor were then wanting ſuch in likelyhood among thoſe Princes, Elders, and People, that reſcued Jeremy out of the hands of the cruel Prieſts, and falſe Prophets, and the ſcum of the people, chap. 26. 8, 16, 17, 24. or, among thoſe that diſſwaded the King from burning the book, chap. 36. 16, 25. not to add Ebedmelec one of King Zedekiahs Courtiers, chap. 38. 7, 9. Now to this there are divers anſwers; For firſt, ſome of the Rabbines anſwer, that the command is to ſearch in the *ſtreets*; but that ſuch godly ones as were then in the city, were not there to be found, becauſe they did keep within doors, and durſt not come abroad for fear, chap. 36. 19, 26. but this is not probable; and the places before related diſprove it: Others, that there was none to intercede, or deal with God in the behalf of the city, becauſe the wicked ones ſlew them, and dealt ſo cruelly with them; as an enemy, ſhould he ſurpriſe the city, could not do worſe: to add ſome ſtrength to this, the laſt clauſe might be read, *that I may ſpare it:* if any ſuch may be found, that will intercede with me not to deſtroy it: the copulative for the finitive, as Eſay 61. 3, 4. but it is not likely, that the godly party were ſo hard-hearted any of them; but of Samuels minde rather, *Far be it from me, that I ſhould ſin againſt the Lord, in ceaſing to pray for you*, 1 Sam. 12. 23. And of Jeremies, that prayed unto God conſtantly for them, even after that by God he was forbidden ſo to do: See on chap. 7. 16. Some other ſalve it, by reading the laſt branch; *and I will ſpare him*, will deliver him out of the common deſtruction, as I did Lot ſometime out of Sodome, Gen. 19. 29. 2 Pet. 2. 6, 7. ſuch an one ſhall have his life for a prey, chap. 21. 9. & 39. 18. & 45. 5. And this would do well, if the text would bear it; but the affixed particle here is not maſculine, but feminine, which ſheweth it to have reference not to the *juſt* one, but to *Jeruſalem.* Others therefore again anſwer, that the words are ſpoken to Jeremy, and Baruch, and therefore they are included: and beſides, that Jeremy was not of Jeruſalem, but of Anathoth, chap. 1. 1. and Ebedmelec a Chuſhite, chap. 38. 7. But theſe neither ſeem of weight: Of ours ſome of chief note thus ſalve it. God by the Prophet, ſay they, dealeth with the main body of the people apart, ſetting aſide thoſe faithful ones, whoſe number was not great, and were not comprehended in that body of the people, whereof he ſpeaks. But neither doth this ſeem to ſatisfie: for to ſay, ſee if ye can finde any righteous or religious ones, except it be of, or amongſt thoſe that are ſuch, (and ſo in effect it muſt be) ſeemeth to be but a trifling manner of ſpeech; they come nearer home, who expound it, *one*, that is, very few; *one*, for *a few*; as *one days*, (ſo the Hebrew is) for, *ſome few days*; or, *a few days*, Gen. 47. 44. & 29. 20. So Iſaiah 30. 17. *A thouſand ſhall flee at the rebuke of one*, and *one of a city*, chap. 3. 14. But the truth is, *one* is not in the text, much leſs *but one*; as *one*, for, *one only*, Eccleſ. 4. 8. Nor go they far from this, who conceive the meaning to be, *any:* that is, any conſiderable number, in regard whereof God ſhould ſpare the city, as he would have done Sodome ſometime. And this ſenſe the words may very well bear; *any that doth*, for, *any that do*; any, as we ſay, worth the ſpeaking of: or, if we will reſtrain it to an individual notion, and underſtand it ſtrictly of one ſingle perſon; the meaning may be, and that I conceive to be the right, That the people of the city were generally ſo corrupt, that a man might go to and fro, from ſtreet to ſtreet in it; for a long time together, and yet not light on any man, one or other, that were ſincerely righteous, that were truly religious; See ch. 6. 28. & 9. 2, 4. and the like generality of corruption complained of, Gen. 6. 1. Pſa. 12. 1. & 14. 2, 3. Iſa. 64. 6, 7. Mic. 7. 1, 2.

and I will pardon it,] Or, *ſpare it.* As Lam. 3. 42. For that one, or, thoſe few righteous ones, I will ſpare the whole city and not deſtroy it, as Gen. 18. 24, 26, 29, 31, 32.

V. 2. *And though they ſay the Lord liveth, ſurely they ſwear falſly*] Whereas it might be objected that they might meet not a few, that would ſeem very devout, had Gods name oft in their mouthes, and uſed to ſwear not by idols, as others, but by the only true God; verſ. 7. ch. 12. 6. Iſa. 48. 1. this objection to meet with, God telleth the Prophet, and them by him, that though they ſo did, yet that they do it not ſincerely, ch. 12. 2. & 44. 26. Pſa. 50. 16. Mat. 23. 14, 23. 2 Tim. 3. 5. For even then when they ſwear calling God ſolemnly to witneſs, they have no regard of truth, they ſwear falſly, and do it but to deceive, ch. 42. 5, 20.

And though] Or, *For*, (as ch. 3. 24.) *though*; Heb. *if*, as Job 14. 7, 8. or, *when*; as Pſa. 63. 6. Amos 7. 2.

The Lord liveth] The uſual form of an oath, See ch. 4. 2.

ſurely] Heb. *unto ſo*, or, *even ſo*, as ch. 29. 28. Even when they do ſo ſwear; but that which our verſion hath, may well be retained: for the word is ſometimes uſed as a note of aſſeveration. See chap. 49. 26.

they ſwear falſly] Heb. *unto falſhood*; or, *a lye*; as Iſa. 42. 4. *Unto truth*; or, *in falſhood*; as *in vanity*, or, *in vain*, ch. 2. 30. So Lev. 6. 3. ch. 7. 9. See Iſa. 48. 1. Mat. 23. 23.

V. 3. *O Lord, are not thine eyes upon the truth? thou haſt ſtricken them, but they have not grieved.*] The Prophet turneth his ſpeech to God, complaining of their hypocriſie, which he could not but deſcry, and their extream obſtinacy under his hand.

are not thine eyes upon the truth?] Or, as ſome, *doſt not thou reſpect truth*, or, *fidelity?* that is, true, upright, and faithful dealing (which in theſe men is wholly wanting) doſt not thou reſpect it, expect it, require it, delight in it? as chap. 22. 17. *thine eyes are not, but upon thy lucre only*; that is, thou regardeſt and lookeſt after nothing but that. But *thou affecteſt*, or, *delighteſt, in truth in the inward parts*, ſaith David to God, Pſal. 51. 6. Howbeit, by *truth*, or, *fidelity*, ſome underſtand here men of *truth*, or, *fidelity*; that is, men *true* and *faithful*; as *ſtrength*, for, men of *ſtrength*, *ſtrong* men, Iſa. 3. 25. and *wiſdom*, for, a man of *wiſdom*; *a wiſe* man, Mic. 6. 9. and it is true, that ſuch alone God reſpecteth, and regardeth, Pſal. 11. 5, 7. & 35. 15. So David of himſelf, *Mine eyes are upon the faithful in the land*, Pſal. 101. 6. that is, thoſe they are that I reſpect and regard: yet the former, ſeems to be the proper ſenſe of the place. And others again, *Thou deſcryeſt truth*; thine eyes ſee and diſcern, whatſoever ſhews men may make, where ſincerity is, and where it is not, and thou knoweſt therefore well enough, how hollow-hearted theſe men are; that which alſo is true as well as the former: for *his eyes behold*, and his *eye-lids try*, or, *diſcern the children of men*, Pſa. 11. 4. and, *he pondereth their ſpirits*, Prov. 16. 2. And both of them, I deny not to be here intimated, and to flow neceſſarily from the text, and the drift of the place; but the firſt I conceive to be the preciſe ſenſe of the terms.

thou haſt ſtricken them, but they have not grieved] *But* (Heb. *and*, as ch. 4. 22.) *they are not grieved*, they are not affected with ought, that hitherto hath been inflicted upon them; either by the hand of Sennacherib, Iſa. 10. 5, 6. & 36. 1. or, by Pharao Necho, 2 Kin. 23. 37. or, by the forces of the Chaldeans and their complices, under Jehoiakim, and Jehoiachin, 2 King. 24. 2, 13. they take nothing to heart, they are like Solomons drunkard, Prov. 23. 35. Iſa. 42. 25. Amos 6. 6.

thou haſt conſumed them, but *they have refuſed to receive correction*] Or, *thou haſt waſted them*; but (as Prov. 11. 23.) *they refuſe to receive inſtruction.* See ch. 2. 30. Zeph. 3. 2. corrected they have been with a witneſs, but inſtructed they will not be; they have been grievouſly waſted, and yet will they not be warned; they are never the better, or more reformed, for ought that hath befallen them, Iſa. 1. 5, 6. & 9. 13. Amos 4. 6, 11.

they have made their faces harder than a rock] *To harden the face*; in Scripture, is to grow obſtinate and impudent, Prov. 21. 29. So, *they made their hearts an adamant*, as it is rendred, Zach. 7. 12. Heb. *hard from a flint*; that is, *harder than a flint*, as Ezek. 3. 9. but there uſed of firmneſs and unmoveable conſtancy.

they have refuſed to return] Or, *they refuſe to return*; they go on ſtill in their wicked courſes, chap. 8. 5. & 9. 3. and refuſe by ſincere repentance and ſerious reformation, to turn from them, and return unto God; notwithſtanding that his hand hath been ſo heavy upon them, to reclaim them, and bring them home unto him. See ch. 3. 1, 12. & 4. 1.

V. 4. *Therefore I ſaid*] *And I ſaid:* but the copulative is ſometimes uſed for the illative; as ch. 3. 3. & 7. 16. Howbeit, I ſuppoſe here it need not be altered, unleſs it be for a diſcretive; *but*, or, *yet I ſaid*; that is, *I thought* with my ſelf, as Pſa. 39. 1. Iſa. 63. 8. chap. 3. 19.

Surely, theſe are *poor, they are fooliſh*; *for they know not the way of the*

Lord, nor, *the judgment of their God.*] Or, *theſe*; (to wit, that ſwear by the name of God falſly, v.2. and perſiſt in their wicked courſes, v. 3.) are *poor* ones *onely*; as the particle is uſed, Gen. 18. 32. or, *peradventure* (as Pſa.139.11.) *they are poor* ones; the pronoun demonſtrative, for the verb ſubſtantive, as ch. 4. 22. It may be they are of the meaner, and poorer ſort only, that are thus faulty; poverty putting them upon evil courſes, Prov.30.9. which they make the leſs conſcience of, in regard of their ignorance, becauſe they are not ſo well acquainted with Gods word, and ways, Judg. 1. 10. John 7. 49. *they are fooliſh*, (as Eſay 19. 13. chap. 50.36.) or, *they do fooliſhly*, (as Num.12.11.) *becauſe* (as Chap.3.21, 25.) *they know not the way of the Lord, nor the judgment of their God*: the ſame thing in divers terms, See chap.8.7. *judgment*, for *courſe*, *cuſtome*, or *manner* of dealing, in general, 1 Sam.2. 13. & 8.11.

V. 5. *I will get me unto the great men, and will ſpeak unto them; for they have known the way of the Lord, and the judgment of their God*] I will try whether it be any better with the great ones, peradventure I may find it otherwiſe with them, being better acquainted with Gods will, and his ways; becauſe they have had better breeding, and more abundant means of inſtruction, than thoſe of the meaner ſort, Prov. 4.3, 4.

I will get me] Heb. *I will go me*; as Cant. 4. 6. See chap. 4. 12.

they have known] Or, *know*; as verſ.4.

but theſe have altogether broken the yoke, and *burſt the bonds*] But theſe alſo generally, as well one as another (Pſal. 14. 3.) have caſt off the yoke of Gods Law, and the bonds of loyalty and obedience to him, Pſal. 2. 3. Lam. 3. 27. Matt. 11. 29,30. Luke 19.14,27. they that ſhould have ruled and directed others, and have taught them better things, are as bad, if not worſe, than any other, themſelves, ch.6.13.

V. 6. *Therefore a lion out of the foreſt ſhall ſlay them*] Nebuchadnezzar and his forces, reſembled here by divers ſimilitudes; compared to a lion for his ſtrength, a wolf for his ravenouſneſs, a leopard for his ſwiftneſs, as ſome, or for his ſlyneſs, and watchfulneſs, rather.

a lion out of the foreſt] As, *a boar out of the foreſt*, Pſal. 80.13. See chap. 4. 7.

ſhall ſlay them] See 2 King. 25. 7, 18, 21. chap. 52. 10, 24, 27. Heb. *ſmite them*: as chap. 40. 14, 15. & 41. 2, 3. See Iſaiah 66. 3.

and a wolf of the evenings ſhall ſpoyl them.] So the Chaldee, the old Latine, and the moſt, both Jewiſh, and other, the Greek only excepted, who are clean out of the way here: yet the plural, from the word that ſignifies *Evening*, is, in this form, no where elſe found: the ſingular is, being there alſo applyed unto *wolves*, whereby theſe Chaldeans are alſo reſembled for their fierceneſs, Hab. 1.8. as are the Judges, among this people, for their rapacity, Zeph.3.3. *wolves of the evening*, or, *evening wolves*: ſo termed from the time, wherein beaſts uſually look out, range abroad, and lay about them for prey, Pſalm 104.20. being then eſpecially the more eager upon it, when they have been all day before without it. See Gen. 49. 27. yet ſome in thoſe two places render it, *Wolves of Arabia*, as they ſuppoſe the word to be uſed, chap. 25. 24. and would have it alſo to be ſo underſtood here; but that other place in this Prophet is queſtionable; and the form being plural, will not here admit it. That is more probable, which ſome other of the Jewiſh have, who render it, *the wolves of the deſarts*: for ſo the word is oft uſed, chap.50.12. & 51. 43. becauſe there commonly they keep: or, *of the plains*; for ſo alſo is the word uſed, Deu. 34. 1. ch. 39. 5. becauſe, for prey, they there uſually haunt.

a leopard ſhall watch over their cities, every one that goeth out thence ſhall be torn in pieces.] To *a leopard*, is the Babylonian King and his forces compared, as for ſwiftneſs, Hab.1. 8. ſo here for ſlyneſs, watchfulneſs, and lying in wait: as Hoſ. 13.7. and it is here ſaid of them, that they ſhall ſo ſtrictly beſet & begirt their cities, & have ſo watchful an eye upon them, that not any one ſhall be able to peep out of them, but ſhall fall into their clutches. See chap. 4. 16, 17. The words may be read with ſupply of the note of ſimilitude oft wanting: as Gen. 49. 9, 14, 21, 27. As *a lion*——*ſhall he ſlay them*; as *a wolf*——*ſhall he ſpoil them*; as *a leopard*——*ſhall he watch over their cities*: *he ſhall*, that is, God *will*; or indefinitely, one *ſhall*. See Hoſ. 13.7.

becauſe their tranſgreſſions are many, and *their back-ſlidings are increaſed.*] Or, *are multiplyed*: as Pſa.40.5,12. & 60.4. the ſame thing twice in ſeveral terms, with a defect of the copulative: as v.4,5. yet the Chaldee, ancient Greek, and old Latine, render it, *are ſtrengthened*, or *grown ſtrong*. But the conſtant uſe of the word well obſerved, carryeth it rather the other way. See on Eſay 16.14. & 31. 1. & cha. 30. 15.

V. 7. *How ſhall I pardon thee for this?*] Or, *how can I*, or, *how ſhould I* (as chap. 2. 23. & 3. 19.) *ſpare thee* (as v. 1.) *for this?* as Gen.2.23. Mal.2.3. How can I without ſome aſperſion and diſparagement to mine honour and juſtice, paſs by and pardon ſuch foul abuſes? So v. 9.

thy children have forſaken me] Thy citizens, or inhabitants: *thy children*; as ch. 2. 30. have forſaken me, deſerted my ſervice, ch. 1.16. & 2. 13.

and ſworn by them that are *no gods.*] By idols, falſe and counterfeit gods, chap. 16. 20. Gal. 4. 8. ſuch they *ſwear* by, chap. 12. 16. Zeph. 1. 5. contrary to that inhibition, Joſh. 23. 7. but here to *ſwear* by them, is put more largely for the ſervice of them, and performance of religious worſhip unto them: one kind of it uſed to imply all the reſt. See chap. 4. 2. Heb. *by not gods*: a defect of the pronoun demonſtrative, the relative, and verb ſubſtantive: the like is, 2 Chro. 13. 9.

when I fed them to the full, they then committed adultery, and aſſembled themſelves by troops in the harlots houſes.] Thus idolatry and adultery, ſpiritual filthineſs, and corporal uncleanneſs, go uſually hand in hand the one with the other, Num. 25. 1, 2. Hoſ. 4. 12, 14. Amos 2. 8. Rev. 2. 20. & 9. 20, 21. & 17. 5. Fulneſs of bread, through mans abuſe, breedeth filthineſs and looſeneſs of life, Ezek. 16. 49. And the more love and kindneſs God ſheweth to corrupt man, the more liberty he thereby taketh to live looſly and lewdly, and the more freely to offend, Deut.32.15. Eſay 26.10. Hoſ. 4.7. Rom.2. 4,5. Jude 4.

When I fed them to the full, they then committed adultery] When I fed them plentifully, and gave them their fill. Heb. *and I ſatiated them*, (as Pſal.81.16. ch. 31. 25.) *and they committed adultery*. See the like forme, ch.2.7,20. the *then* in the latter branch may well be ſpared: as Eſay 66.14.

aſſembled themſelves by troops] Heb. *trooped themſelves*: as Mic. 5. 1.

in the harlots houſes.] Heb. *in the houſe of an harlot*: in the brothel-houſes: a defect of the prepoſition; as Job 1.13. *houſe*, for *houſes*; as Prov.14.11. and *harlot*, for *harlots*; as Prov.6.26.

V. 8. *They were as fed horſes in the morning*; *every one neighed after his neighbours wife.*] Their exceſs of uncleanneſs, and the generality of it, is further taxed, and amplified with a ſimilitude taken from the unrulineſs in that kind of ſtallions, or ſtone-horſes full fed. See Ezek. 23. 23.

as *fed horſes*] About the Epithite here uſed, there is great variety of opinions: The Chaldee rendreth it *wild horſes*; as ch. 2. 24. *a wild aſs*: The Greek, and Latine, *mad upon mares*; as deriving it from the word that hath a notion of *fornication*, or unclean couplings: but this the analogy will not admit. The Jewiſh Critick-Maſters would have it ſo read, as if it ſignified *armed*, or *barbed horſes*; ſuch as this people for their wilful running head-long into ſin, are compared unto, ch.8.6. which ſome of their Commenters follow, as drawing it from a term that ſignifieth *armour*, or *arms*, Deu.23.13. & 1 Kin.22.38. as ſome think. But the moſt, both Jews, and ours, render it *fed*, or *well fed*: from a word that ſignifieth *to feed*, found in the Syriack, of Daniel, chap. 4. 12. in the Chaldee Paraphraſe very frequent: whence alſo the word for *food*, or *vitails*, in Hebrew, Gen. 45.23. 2 Chro.11.23. Dan.4.12. as alſo, if our Criticks may be credited, a word that ſignifieth *a victualler*, or *hoſteſs*; as, ſay they, Rachab was, Joſh.2.1. and our Engliſh by-word, of *provender-prickt*, beſides common experience, enformeth us, that horſes well fed, are wont to grow the more wanton and unruly; alluded unto, Deut. 32.15. and the Maſters of husbandry, adviſe to keep ſtallions high fed, when they intend them for that uſe.

in the morning] About this word, there is no leſs diverſity of expoſition, than concerning the former. Some of the Jewiſh Doctors would have it to be a Gentiliſh term from the country called *Meſhec*, of note, ſay they, for horſes, ſtallions eſpecially; and for horſes, indeed, it ſeems that the land of Togarma, one of the ſame lineage with Meſech, was famous, Gen.10.2,3. Ezek.27.13,14. as were alſo the *Mazaces*; of whom Oppian, in his *hunting poem*, l.1. v.170. Nor doth the exception againſt this ſeem valid; to wit, that then it ſhould be not *Maſhcim*, but *Maſchijim*: for the one jod, is in ſuch Gentiliſh terms oftentimes omitted; as in *Jehudim* and *Sidonim*, Deu. 3. 9. Eſther 8. 9. But of any ſuch note of that country for horſes, ſome better proof would be had: for that Oppians *Mazaces*, and the *Meſhecites*, or *Majacites*, were the ſame people, is not eaſie to prove. Some of the Greek Interpreters render it *drawing*; as if it were *horſes of draught*, or *draughts*: and the verb from whence they ſeem to have drawn it, is uſed of *ſowing*, Amos 9. 13. and the noun from it of *ſeed*, Pſal. 126. 6. and ſo it might be deemed, to import beaſts uſed for tillage: but if it be takan for a participle, the analogy rejecteth it; if for a noun, the ſyntax refuſeth it: and the notion ſuiteth not with the ſubject matter. Howbeit, to help this, a learned late Annotator, would have it to be a participle, in a Chaldee, or Syriack form: the like whereunto he findeth, Dan. 3. 16. & 5. 25. Mark 14. 37. 1 Cor. 4. 11. 1 Theſſ. 2. 9. 1 John 2. 20. conceiving that they underſtood it, of *drawing* out at length that part, or member, not named, becauſe not ſo fit or needful to be expreſſed; and ſuppoſing withal, that they read the word in a paſſive form, otherwiſe vowelled than we now have it. But this ſenſe of the word here, he himſelf approves not. A learned late Writer would have it rendred, *a ſtallion*, that is, an horſe kept and maintained on purpoſe for breed. So he ſaith the Syriack Tranſlator hath expreſſed it: and the ſame he ſuppoſeth, that the old Latine intended. Nor ſeemeth the Chaldee otherwiſe to have taken it, rendring it in a word by the Talmudiſts uſed to ſignifie the *gendring* of camels, and taken from their peculiar manner of coupling, as dogs do; which yet may peradventure be of larger extent; for that a term neer it, differing but in an *he*, for an *het*, or a *chet*, ſeems to have a notion of ſomewhat about *horſes*; whence they have a term for *a quiry*, or *a Maſter of horſe*. But ſome of the Rabbines here expound it, as our Verſion hath it , *in the morning :* as alſo ſome ſuppoſe the Chaldee did ; but that the text is now corrupted, which had *Shacharin*, that is, *ſeeking in the morning* at firſt : and this Interpretation is moſt generally received ; as, ſay ſome, *the morning dew*, is by the ſame word expreſſed, Hoſ.6.4. whereunto they add that in the morning, horſes having been full fed overnight, and reſted well in the night, are more frolick and luſty. Againſt which it is objected, that the word is ſingular in Amos , but here it is plural ; whereof more hereafter. And whereas it is by ſome in defence of the former interpretation alleaged , that the ſingular and plural contracted are ſometime the ſame, as in *tannim*, and *tannin*, for *tanninim*, and *tanninin*, Job 30.29. Pſal.44.19. Eſay 34. 13. & 35. 7. & 43. 20. ch. 9. 11. & 14. 6. & 10. 22. & 49,33. & 51. 37. Lam. 4.3. Mic. 1. 5. To this the learned Annotator beforementioned excepteth, That in all thoſe places, the word is ſingular : as Ezek.29.3. though collectively underſtood ; which yet to affirm of ſo many places, ſeemeth ſomewhat hard. The ground of the miſtake, in theſe miſ-expoſitions, he conceiveth to be, that the Interpreters refer, that to the horſes, which is meant of the men, wherin I concur with him ; though I go not otherwiſe his way. He underſtanding it of the men, would have it rendred , *going forth :* for ſo, ſaith he , to *draw out*, to wit, the feet, or ones ſelf, is uſed for *to go forth*, Gen.37. 29. Exod. 12. 2. Deut. 21. 3. Judg. 4. 6. & 20. 37. Job 31.33. and for the form, he hath recourſe, as before, to the Chaldee : Howbeit not ſeeming herein ſatisfied himſelf, he addeth another conjecture, that it may be rendred, not *going out*, but *looking out*, as looſe and Laſcivious perſons are wont after thoſe whom they affect and are taken with ; from a word, that in the Chaldee and Syriack doth ſo ſignifie, and is ſo uſed in either, Gen. 19. 28. Num. 23. 9. Act. 28. 4. and becauſe the middle letter is not alike pointed in that , and this here ; he addeth , that the like variations are found in ſome other words , Eſay 3. 16. verſ. 30. chap. 23. 14. & 29. 17. But theſe conjectures, to me, ſeem ſomewhat over-ſtrained , and far fetcht : let other Learned deem of them, as to them ſhall appear. Mean while, amidſt this diverſity of opinion , I ſhall make bold to propound my thoughts, and ſo leave them to the Learned. I take the word in the received, common, and well known ſenſe, *of riſing early :* or, as it is alſo not unuſually taken, *of ſetting ſedulouſly* , and eagerly, upon ought. So God ſaith, that he called upon his people *riſing early, and ſpeaking, and ſending, and proteſting, and teaching* , ch.7.13, 25. & 11.7. & 25.4. & 26.5. & 29.19. & 32.35. & 35.14,15. that is, doing ſedulouſly and earneſtly all this : and the Prophet of himſelf proteſſeth to have in like manner done his duty, ch.25.3. and yet neerer to the preſent, it is ſaid of this wicked people, Zeph. 3.7. *they roſe up early, corrupted all their actions :* that is, *riſing early* , *they corrupted*, or, *they roſe up early to corrupt all their actions :* they were early, eager, and earneſt upon it : and I conceive the word of *riſing early*, is here attributed, not to the horſes, but to the men here compared to them, thus rendred preciſely, according to the words and pauſes in the text, *Fed horſes riſing early they are :* for the note of ſimilitude is not in the text, and it is oft omitted. See on verſ. 6. here the rather, to make the ſpeech the more emphatical ; as ch.2.23,24. So that as it is ſaid of drunkards, and riotous perſons , Eſay 5. 11. they *riſe early to follow ſtrong drink :* ſo here of thoſe unclean and adulterous perſons , they are in the morning ſo ſoon as they are up like fed ſtallions, or ſtoned horſes , as eager and earneſt to look after their whores , as thoſe other to look after their liquor. All that can be objected againſt this is , that the participle is ſingular, which I acknowledge , the verb plural , which in diſtributive notions is a thing moſt frequent. See on Eſay 2. 20. & 3. 12. & 26. 19. and hereafter, v. 26. and that to expreſs more fully , rendred it may be, As *full fed horſes they were riſing early* each one of them : as in that former place it is put into the text. The very next words confirm it ; where the noun is ſingular, *a man*, for *each one* ; as Ezek. 20. 7,8. as alſo, the pronoun, *his neighbour* ; and the noun, *wife* : yet the verb plural, *they neigh*.

every one neighed after his neighbours wife.] This one of the Jewiſh Doctors fondly expoundeth , of their coming abroad with jollity, when they come out in a morning from their adultereſſes bed ; as ſhameleſly glorying in their ſin and ſhame ; like horſes, ſaith he, that having fed well in the night, uſe to neigh in the morning : but the Prophets purpoſe here, is not to expreſs the diſpoſition or carriage of theſe looſe and lewd perſons, when their filthy luſt is ſatisfied ; but rather their earneſtneſs and eagerneſs in ſeeking after thoſe , with whom they may ſatisfie their unbridled luſt ; nor is the *neighing* here alluded to the *neighing* of an horſe, out of alacrity or courage, whereof, ſee Job 39. 19, 25. but his *neighing* upon the ſight or ſent of the mare , proceeding from unquietneſs , until he can come at her. Of the generality of this corruption among them , ſee chap. 9. 2.

neighed after] That is, *neighing* ſought *after :* as, *lamented after*, for, *lamenting* ſought *after*, 1 Sam.7.2.

V. 9. *Shall I not viſit for theſe things , ſaith the Lord ?*] Or, *Should I not ?* Should I ſuffer ſuch things to go unpuniſhed ? I might well then be deemed a favourer of them , as ſuch wicked ones conceive of me , becauſe I forbear them a while , Pſalm 50. 21. Mal. 2. 17. *to viſit*, for, *to puniſh* ; as Pſalm 89. 31. Eſay 26. 14. & 27. 1. See chap. 6. 6. becauſe viſitation and due cogniſance ought to go before execution of juſtice, Deut. 13. 14. and to ſhew , that God never proceedeth to execution of judgement, but upon ſure and certain knowledge , Gen. 18. 20, 21. Zach. 1. 12. *for theſe things* ; as Chap.1.18.

and ſhall not my ſoul be avenged on ſuch a nation as this?] Or, *ſhould I not avenge my ſelf ?* as Eſa.1.24. *my ſoul*, for, *my ſelf* ; as Pſa.3.2. and, *his ſoul*, for *himſelf*, Amos 6.8. but *my ſoul*, maketh the ſpeech here more emphatical ; as Pſal.11.5.

V. 10. *Get ye up upon her walls and deſtroy,*] Gods words, as ſigning or giving out a commiſſion to the Chaldeans, to ſurpriſe and ſack Jeruſalem, and to make havock of her people. See on Eſay 10.6. See alſo, chap.34.22.

but make not a full end] That is, as ſome, but ſtay not there ; go on to waſte the whole country , to deſtroy the whole nation , chap. 4. 23, 27. but the meaning rather is, that God would not have them utterly deſtroyed. See chap. 4. 27. & 30. 11. and the ground of this reſtriction , in the like caſe , Matth. 24. 22. Heb. *and* (or, *yet* ; as chap. 3. 7, 19.) *a full end ye ſhall not make* ; as implying a providential paſſage , fixing a limit how far they ſhall proceed , and no further : as with Job 1. 12. & 2. 6. and of the Sea , Job 38. 10, 11. verſ. 22. but , though no leſs be implyed, yet the future indicative ſeems put for the imperative : as chap. 3. 7, 19.

take away her battlements] Break down her walls from the top to the bottom ; the battlements whereof were appointed for ſafeguard, Deut.22. 8. yet of the word here uſed, there is ſome queſtion made ; for though ſome of the Rabbines expound it, as our verſion rendreth it, calling them the *teeth* of the wall. Yet, becauſe it is not found elſewhere uſed, but of the *branches* of a vine , Eſay 18. 5. where the ſame verb is joyned with it that is here, and Jer. 48.32. one of them would have it alſo to be ſo here : as if Jeruſalem were compared to a vine, whoſe branches were to be cut off and ſpoiled ; as of Moab, Eſay 16. 8. and this further to put on , he would have the former word alſo rendred *walls* , to ſignifie the *rows*, *alleys*, or paſſages between the vines in the vineyard ; of which alſo , or the like, ſome expound that, Job 24.11. but the term of *ſcaling* , ſuiteth ill with ſuch. The Chaldee rendreth the former, *her cities* ; this , *her palaces*, Eſay 32. 14. But theſe neither of them carry any great probability ; the *battlements* ſeem to have had that name given them ; becauſe they ſhot up like branches above the main body of the wall.

for they are not the Lords.] The pronoun for the verb ſubſtantive ; as verſ. 4. God owneth them not , either them or their city ; they are out of his protection , their ſhield is gone from them ; they have loſt their beſt bulwark , Numb. 14. 7. See chap. 12. 7.

V. 11. *For the houſe of Iſrael, and the houſe of Judah, have dealt very treacherouſly againſt me* ; *ſaith the Lord.*] Both houſes , as well the ten tribes, as the other two , chap.2.4. have dealt very diſloyally and perfidiouſly with me, chap. 3. 1, 6, 10. Heb. *in dealing diſloyally have dealt diſloyally* ; as Eſay 24. 10. Howbeit, the words may be meant here of the two tribes only, and be read , as by way of explication with ſome emphaſis, thus ; *the houſe of Iſrael, even the houſe of Judah* ; as Ezra 1.8. chap. 4. 6. and to this I encline. See verſ. 15. & Eſay 31. 6.

V. 12. *They have belied the Lord*] Or, as ſome, *denyed* him , as Joſh. 24.27. Job 8.18. & 31.28. Prov. 30. 9. or, *They give the Lord the lie* ; they make him a lyar : as he ſpeaketh, 1 John 5.10. See Eſay 59. 13.

and ſaid] Or, *in ſaying* ; or, *ſaying :* as Gen. 24. 60. So Gen. 18. 15.

It is *not he :*] The Prophets ſpeak not from him, but fright us with tales of their own deviſing, 1 King. 22. 24. chap. 29. 26, 27. & 43. 2. For as for that which a learned late Writer hath from one of the Jewiſh Commenters, that they deny God to be the Ruler of the world; that which God ſhould afterward refute by two inſtances, the one in his ruling of the Sea, verſ.22. the other, in diſpoſing of the ſeaſons of the year, v. 24. ſeems clean beſides the drift and purpoſe of the Prophet in this place.

neither ſhall evil come upon us,] See Eſay 28.14,15.

neither ſhall we ſee ſword nor famine.] Heb. *and ſword and famine* (or, *or famine* ; as chap.2.18.) *ſhall we not ſee* ; that is, *feel*, or ſuffer ; as chap.43.14. & 44.17.

V. 13. *And the Prophets ſhall become wind* ;] Their words are but wind ; their prophecies ſhall paſs into the wind ; ſhall prove windy, vain, and of none effect : a proverbial form of ſpeech, very common, not with the Greeks and Latines onely, but in Scripture alſo very frequent, Job 6.26. & 15.2. Prov.11.29. Eccl.5.16. Eſay 57.13. Hoſ. 8.7. & 12.1. 1 Cor.14.9.

and the word is not in them] Or, *neither* (as v. 12.) *is the word* (to wit, of God) *in them.* They ſpeak not from God , as they pretend to do ; nor doth God or his Spirit ſpeak by them, or in them, chap. 43. 2. 2 Cor.13.3. See v.12.

thus ſhall it be done unto them.] The evils wherewith they threaten us, ſhall befal themſelves, 1 Kin.22.24,27.

V. 14. *Wherefore thus ſaith the Lord God of hoſts* ;] Eſay 22. 15. & 28. 16.

Becauſe ye ſpeak this word] Becauſe ye ſpeak on this wiſe ; *word*, for, *words :* as 1 Sam.30.31. or, for, *thing* ; as ch.7.23.

Behold, I will make my words in thy mouth fire, and this people wood ;

and it ſhall devour them.] I will out of hand make it to appear, that the word that I have ſpoken by thee my Prophet, (for to him abruptly, as men oft in paſſion, he turneth his ſpeech. See the like, ver. 19.) to be no vain word, Deut.32.47. but ſuch as ſhall ſpeedily be out in execution, and take hold on them, as fire on ſear-wood, utterly to conſume them, Pſal.83.14. Eſay 9.18,19. ch.6.11. See cha. 4. 4.

Behold I will make] Heb. *Behold* (as chap. 1. 9.) *I am giving*; as chap. 32. 3, 26. *giving*, for, *making*; as Ezekiel 3. 8, 17.

my words in thy mouth] Which I have put into thy mouth, cha.1.9, 15, 16.

fire] By the effect of it, ch.23 29. See Ezek.5.2,4.

this people wood] Fewel for it. See the like, Zach. 12. 6. Obad. 18.

and it ſhall devour them.] Heb. *eat them*; as Eſay 26.11.

V. 15. *Lo, I will bring a nation upon you from far, O houſe of Iſrael, ſaith the Lord*] Heb. *Behold I* am *bringing*: as chap. 4. 6. & 11. 11.

from far] From Chaldea; as Chap. 4. 16. Deut.28. 49. Eſa.39. 3, 6, 7.

O houſe of Iſrael] Ye people of the Jews, who are of the lineage of Iſrael; and the chief part thereof: for they alone are the people here threatned; the other ten tribes were in captivity already. See on ch. 4.1. So v.20. ch.6.9.

it is *a mighty nation, it* is *an ancient nation*;] Heb. *a mighty nation it* is, *a nation from of old*, or, *from antiquity*, (as Eſay 63.16. chap. 2. 28.) *it* is; the pronoun for the verb ſubſtantive: verſ. 4, 10. Eccl. 1. 10. that hath been a potent people ever ſince Nimrods days, the firſt founder of Babylon, Gen.10.10. Eſay 23.13.

a nation whoſe language thou knoweſt not, nor underſtandeſt what they ſay.] For the Babylonians ſpake the Syrian tongue, Dan. 2.4. as did alſo the Aſſyrians: which the Jewiſh people generally underſtood not, having not been accuſtomed thereunto, Eſay 36.11. that which was long ſince threatned, Deut.28.36,49. who will be the more ſtern and ſavage to thee, becauſe thou ſhalt not underſtand what they ſay to thee, nor thou know how to entreat them. See Eſay 28. 11. and 33. 19.

knoweſt not] That is, *underſtandeſt not*: as Pſal.81.5.

nor underſtandeſt] Heb. *heareſt*; as Eſay 26.11. & 33.19.

what they ſay] Heb. *what he ſhall ſay*; but the word *nation* is collective. So v. 16.

V. 16. *Their quiver* is *an open ſepulchre*] Heb. *his quiver*; or, *Whoſe quiver* (the demonſtrative for the relative; as Eſay 47.4. verſ. 21.) *is an open ſepulchre*: a proverbial form of ſpeech. See Pſal.5.7. Prov. 1. 12. the *quiver* ſaid ſo to be in regard of the arrows, *ſons of the quiver*, as they are termed, Lam. 3. 13. that ſhall be deadly to deſtroy and devour, or conſume many. See Eſay 13. 18. ſuch ſhall their arrows be, as ſhall not miſſe what they aym at, like the Benjamites ſling, Judg. 20. 16. and Jonathans bow, 2 Sam.1.22. and where they light, they ſhall wound mortally, they ſhall pierce to the heart; as Pſal.45.5.

they are all mighty men.] The pronoun for the verb ſubſtantive; as Eſay 60.21. So verſ.17.

V. 17. *And they ſhall eat up thine harveſt, and thy bread*, which *thy ſons and daughters ſhould eat*; *they ſhall eat up thy flocks and thine herds*: *they ſhall eat up thy vines and thy fig-trees*] They ſhall conſume and devour all thy proviſions, as well the fruits of the earth, as thy cattel. See Deut.28.30,31,33,51.

thine harveſt] Thy crop, Lev.26.16.

which *thy ſons and thy daughters ſhould eat*] *The childrens bread*, Matt.15.26. and he ſaith, *thy bread*, that *they ſhould eat*; rather than *the bread* that *thou ſhouldeſt eat*: becauſe unto tender-hearted parents, it is a greater miſery to want food for their children, than to want it for themſelves, Lam. 2. 11, 12. Heb. which *thy ſons and thy daughters ſhall eat*: a defect of the relative; as chap. 4. 31. and, *ſhall eat*, for, *ſhould eat*: as, *ſhall reign*, for, *ſhould reign*, 2 Kin. 3. 27.

thy flocks and thine herds] See chap. 3.24.

thy vines and thy fig-trees] That is, the fruit of them; as Eſay 36. 16.

they ſhall impoveriſh thy fenced cities, wherein thou truſtedſt, with the ſword.] By cutting off, and deſtroying the people in them. See Deut. 28. 52.

fenced cities] Heb. *cities of fences*: as, *cities of fence*, ch. 34.7. thy ſtrongeſt and beſt defenced cities: for theſe plurals exaggerate. See on Eſay 58.11. & 64.6.

V. 18. *Nevertheleſs in thoſe days, ſaith the Lord, I will not make a full end with thee.*] Heb. *And alſo*; or, *Yet even*. *And*, for, *Yet*, as verſ.10. *alſo*, for, *even*: as Eſay 57.6,7. Of the meaning of the words, ſee on chap.4.27 and before here, verſ.10.

V. 19. *And it ſhall come to paſs, when ye ſhall ſay, Wherefore doth the Lord our God all theſe things unto us? Then ſhalt thou anſwer them,*] Heb. *And it ſhall be*; as chap. 4. 9. *and thou ſhalt ſay to them*, for, *When ye ſhall ſay, ——— then thou ſhalt ſay to them*; or, *that when they ſhall ſay, ——— thou ſhalt ſay to them*; as Deut. 30. 1, 3. a paſſage from perſon to perſon; as verſ.14. See chap. 15. 2.

Wherefore doth the Lord our God all theſe things unto us?] Or, *hath he done*. Thus wretched and ſottiſh creatures, as if they were to be taught and told that, as a thing that they had never heard of before, which by the Prophets of God had ſo oft been foretold them; or as if they had cauſe to queſtion, why God ſhould deal ſo with them, when as they had dealt ſo diſloyally and perfidiouſly with him, v.21. See the like expoſtulations of wicked ones with God, Eſay 58.3. Ch.13.22. & 16. 10.

Like as you have forſaken me, and ſerved ſtrange gods in your land; ſo ſhall ye ſerve ſtrangers in a land that is *not yours.*] See Deu.28. 47, 48.

forſaken me] Ch.1.16. ver.7.

ſtrange gods] Heb. *gods of a ſtranger*; or, *ſtrange people*. So Joſh.24. 23. See the like, ch.8.19.

in your land] Or, *in your* own *land*: to make it to anſwer the other branch more fully: as, *to your* own *hurt*, ch.7.6.

in a land that is *not yours.*] Heb. *in a land not yours*: as, *for not bread*, Eſay 55.2. *by not Gods*, verſ. 7.

V. 20. *Declare this in the houſe of Jacob, and publiſh it in Judah, ſaying*;] *Declare and publiſh*; as ch.4.5. *the houſe of Jacob*, and *Judah*; one and the ſame: as *Jeruſalem* and *Sion*, Eſay 1. 27. & 2.3. See verſ. 11.

V. 21. *Hear now this, O fooliſh people, and without underſtanding, which have eyes and ſee not, which have ears and hear not.*] *Hear now*; as Eſay 7. 13.

O fooliſh people] Or, *ſottiſh*; as it is rendred, ch.4.22.

without underſtanding] Heb. to whom *heart is not*; as Hoſ. 7.11. a defect of the relative: as verſ.17.

which have eyes and ſee not, which have ears and hear not.] See Eſay 6. 9. & 42. 20. Ezek. 12. 2. Heb. *eyes* are *to them, and they ſee not*; *ears* are *to them, and they hear not*: or, *but they ſee not*; *but they hear not*: the copulative for the diſcretive, or adverſative; as Eſay 29. 13. Chap. 12. 2. and the demonſtrative for the relative, as verſ. 16. and a paſſage from perſon to perſon; as chap. 2. 6, 7. verſ. 19.

V. 22. *Fear ye not me? ſaith the Lord*; *will ye not tremble at my preſence? who have placed the ſand for a bound of the ſea, by a perpetuall decree, that it cannot paſs it*; *and though the waves thereof toſs themſelves, yet can they not prevail: though they roar, yet can they not paſs over.*] The folly and ſottiſhneſs of this people is hereby evinced, in that neither the apprehenſion of Gods powerful greatneſs manifeſted, in bounding that vaſt and violent body of the ſea, which no might or ſlight of man is able to maſter, when it riſeth and rageth, with a bank of ſand, and ſo keeping it within compaſs, that it cannot ſtir an inch further than he hath ſet and aſſigned it; will enforce them to fear him, and ſtand in awe of him: nor the conſideration of his gracious goodneſs, Act. 14. 17. manifeſted, in crowning the year with his bleſſing, Pſal. 69. 9, 11. and giving ſeaſonable times for the ripening and receiving the fruits of the earth, induce them to ſerve and obſerve him for their own benefit and behoof, verſ. 24.

Fear ye not me?] Heb. *Will ye not fear me?* and ſo it would be rendred to ſuit with the next branch; unleſs we render that alſo in the preſent; willye not be ruled by me, who am able to rule and over-rule the moſt unruly creature of all others, Job 7.12. the ſea, Pſa. 65.7. & 93.4.

tremble at my preſence] As Pſa.114.7.

who have placed the ſand for a bound of the ſea] Heb. *ſet the ſand a bound to the ſea*. See Pſal.104.9. Job 26.10.

by a perpetual decree] Or, *an ancient decree*. Heb. *an ordinance of perpetuity*; as Exod. 29. 9. or, *of antiquity*, as verſ. 15. Hab. 3. 6. if we take it the latter way, it hath reference unto the antiquity, either of Gods diſpoſition, at the creation, Gen. 1. 9. Job 28.10,11. or of his determination after the floud, Gen. 8. 21. & 9. 11. if the former way; which the words following ſeem to lead unto, it muſt be underſtood of the continuance of it. Whereof, ſee Gen. 9. 11. Job 26. 10.

that it cannot paſs it] Or, *which it cannot paſs*. Heb. *will not*, or, *ſhall not*, *paſs*; as Pſa.104.9. the copulative and demonſtrative for the relative; as Eſay 46.11. & 48.8. and the indicative in a potential notion; as ch.2.23,32.

and though the waves thereof toſs themſelves, yet can they not prevail;] Heb. *and* (or, *ſo that*, as chap.14.19. or, *though*; as Eſay 10. 5.) *the waves thereof toſs themſelves*, (as ch.46.7,8.) *and* (or, *yet*; as ch. 3. 7.) *they cannot*, (to wit, get over; ſupplyed from the next branch) or, *they ſhall not prevail*; as Gen.32.28. 1 Sam.26.25. that is, *they cannot*; as before: two copulatives diverſly uſed, in a two-fold notion; connexive, and conceſſive; the former the like whereunto, ſee Exod. 19.4. v. 26. in a ſingle diſcretive notion; the latter; as v.10. So in the next branch;

though they roar, yet can they not paſs over.] Heb. *and they roar*, or, *rage*; (as it is rendred, Pſa.46.6.) *and they ſhall not paſs over*: *and*, and for, *though*, and, for *yet*; as Job 8.7.

V. 23. *But this people have a revolting and rebellious heart*; *they are revolted and gone.*] *But*. Heb. *And*; as ver. 3.

a revolting] Or, *refractary*. See v.3,6. they are of a refractary ſpirit, wholly bent unto, pitch'd and fixed upon rebellious courſes, Pſal. 78. 8.

revolted and gone] From my Law, which the ſea it ſelf obſerveth, verſ. 22. as ſome: the wretched and rebellious condition of mankind, who alone of all the creatures tranſgreſs the Law which God hath preſcribed them; go beyond the bounds that he hath aſſigned them, Pſa.119.90,91. & 148.8. or, *revolted and go on*; perſiſt in their revolt and rebellious courſes, and will not be reclaimed, v.3. ch.8.4,5. Heb. *they are gone aſide*; (Pſal.14.3.) *and go*, or, *will go*, ch.2.25. Hoſ. 2. 10.

V. 24. *Neither ſay they in their hearts*;] They think not once with themſelves; as Pſal. 14.1. ch.13.22. Zeph. 1. 12.

Let us now fear the Lord our God] Let us ſerve and worſhip him; let us obſerve and obey him: *to fear*, for, *to ſerve*; as 2 King. 17.25,41. becauſe all our *ſervice* of God ought to proceed from *fear*, Deu.10.20. 1 Sam. 12.24. and to be mixed with *fear*, Pſa.2.11. Heb.12.28. Let us ſerve him for his goodneſs, Deu.28.4. Hoſ.3.5. and for our good Deu. 5.29. & 6.24. & 10.13. ch.32.39.

that giveth rain] Deut.28.12. Amos 4.7. Matt.5.41. which neither the idols, nor the clouds of themſelves can give, Job 38.25,28. chap. 14.22. Zach.10.1. and which if it be withheld, the sky will be as braſs over our heads, and the earth as iron under our feet, Deut.28. 23. *rain*, ſaith the Rabbine, to water their gardens, and for other uſes, both for man and beaſts; the other two ſorts ſubjoyned, principally for their corn: but this ſeems but a nicety; the other two ſeem to particularize rather this general, as being the rains chiefly deſired.

both] Heb. *and*; on which the Jewiſh Critick would ground his former nicety; but it is rather a particular explication of what *rain* he intended: *and*, for, both, as chap. 17. 26. or, *even*: as chap. 52. 13.

the former and the latter] Heb. *yoreh and malkeſh*; So Deut.11.14. for the word *geſhem*, for rain, before uſed, comprehendeth both, Hoſ. 6. 3. Joel 2.23. the former called here *yoreh*, and elſe-where alſo *moreh*, Joel 2. 23. is termed the former; not becauſe it came firſt, according to the more general account of the year, and the ordinary ranking of the months whereof it conſiſted; for that which is here rendred the latter, came in the firſt month, Joel 2.23. this in the eighth: but in reference to their husbandry, and the order thereof; the former falling ſhortly after their ſeed-time, the latter, ſome time before their harveſt, in regard whereof, alſo the year for civil contracts began at the month *Tiſri*, in account otherwiſe the ſeventh, See Lev.23.24. & 25.9. and it had its name *yoreh*, or, *moreh*, from a word that ſignifies *to pour down*, Prov.11.25. Hoſ. 10. 12. See Eſay 30.20. ch.3.3. In which latter place alſo, ſee of the latter rain, called *malkoſh* both here and there.

in his ſeaſon] In the months above mentioned, Lev.26.4. So Deu. 11. 14.

he reſerveth unto us the appointed weeks of the harveſt] Or, *and keepeth*; or, that *keepeth for us the weeks appointed for harveſt*: a defect either of the copulative, as verſ.5.6. or, of the relative, as chap. 4. 31. verſ. 17, 26. That continueth unto us the ſeaſons of the year, each in his turn and due time, Gen.8.22. or, that keepeth the times of harveſt and fair dry for us, ſo that we have weather of either ſort ſeaſonably; for rain in harveſt is unſeaſonable and hurtful, Prov.26.1. See 1 Sam.12.17,18. Eſay 18.4. Heb. *weeks of ordinances*, or, *appointments of harveſt*: whence one of the Jewiſh Doctors would have ſome reſpect had to the two ordinances, made for their harveſt oblations; the one for the *ſheaf*, Lev. 23. 10. the other for the *loaves*, Lev. 23. 17. another to two requiſites in harveſt times; fair weather to reap, and a good wind to winnow. But the former is wholly here impertinent, the latter over-curious. Their harveſt time for corn, was within the compaſs commonly of two months, half *Niſan*, all *Sivan*, and half *Iyar*: but he ſaith rather *weeks*, than *moneths*, or *days*; in reference to thoſe *ſeven weeks*, between thoſe two ſolemn feaſts of *Paſch*, and *Pentecoſt*, Lev. 23. 15. Num. 28. 20. Deut.16.9. (whence the latter of them is called *the feaſt of weeks*, Exo.34.22. Deut. 16. 10,16.) within which it was the moſt part uſually got in; in this regard they were enjoyned at the *Paſch*, at which time they began to put ſickle to their corn, Deut. 16.9. to bring for an oblation to the Lord, a certain quantity of corn; that is, as it is generally deemed, of barley: becauſe that was ſooner ripe with them, as in Egypt alſo, Exod. 9. 31, 32. than wheat, Ruth 2. 23. whether in the ear, or beaten out, is queſtioned; becauſe the term uſed in the Law is ambiguous, ſignifying as well a *ſheaf* of corn, as a certain meaſure of grain, or meal: nor was it lawful for them to eat any bread, or parched corn, or green ear of that years grain, until this offering had been tendred, Lev. 23. 14, 15. and at *Pentecoſt*, (from the number of days, making up thoſe weeks, Lev. 23. 16. ſo termed, Act. 2.1. 1 Cor. 16. 8.) they were to bring two loaves made of fine flower; of wheat, as it is generally deemed, being their wheat harveſt was then begun, and in his height, or heat, if not well neer done; for a *tribute*, as it is termed, Deut. 16.10. or, in nature of their *firſt fruits*, as it is ſtyled, Lev. 23. 17 in regard whereof, is the firſt day of that feaſtival, called *the day of the firſt fruits*, Num. 28. 20. Some of our Interpreters of chief note here, ſtep out of the common rode: ſome reading the words here; *that keepeth with us the oathes of the ſtatutes of harveſt*; as having reference to the *oath*, that God took for the continuance of harveſt in its due ſeaſon, Gen.8.22. but of any *oath* (*oathes* much leſs, as here) there is no mention there. Others rendering them, *the ſevens*, and *the ſtatutes of harveſt*: and by the former, underſtanding the ſeventh year, wherein they were forbidden to till, Lev. 25. 4, 7. by the latter, the bleſſing that God promiſed to give in thoſe years, Lev. 25. 20,22. but I find not the word of *ſevens*, or, *weeks*, any where ſo uſed; and it ſeems to diſtract the text too much: as for the ancient Greek and old Latine, who in ſtead of *weeks*, here read and render *fulneſs*, they are too too apparently out of the way, ſuppoſing it to come from a root that ſignifies *to ſatiate*, which this hath no affinity with, nor hath that any place here: which groſs miſtake yet our Popiſh writers endeavour to ſalve, inſtead of diſcovering, as they might better have done, the ground of their errour.

V. 25. *Your iniquities have turned away theſe things, and your ſins have withholden good things from you*] Heb. *good from you*; as Iſa.55.2. This is the true cauſe why your rains have been reſtrained, ch.3.3. If there be any reſtraint of Gods bleſſings, it is by reaſon of mans ſin, Pſal.107.17,34. Iſa.59.1,2.

V. 26. *For among my people are found wicked men; they lye in wait as he that ſetteth ſnares, they ſet a trap, they catch men*] Or, *that lye in wait*, or, *watch*, or, *prie* each of them; (a defect of the relative, as verſ.7.17. and a change of the number, as Joel 1.20.) *as when fowlers couch themſelves*; (the particle including a two-fold notion, as Iſa.54.9. & 64.2. verſ.25.) *they ſet a ſnare*, or, *a gin, to take men*: as, *roſe and warred*, for, *roſe to war*, Joſh.24.9. *roſe early corrupted*, for, *roſe early to corrupt*, Zeph.3.7. *know not give not*, for, *know not* how *to give*, Job 32.22. So alſo Eccl.8.1.

are found] Or, *are to be found*; for, *to be*, as Eſther 1.5. Luke 17. 18.

lay wait] Or, *watch*, or, *pry*; for ſo the word properly ſignifies, Hoſ. 11.7. whence *enemies* are called *priers*, or, *watchers*; becauſe they eye men to do them ſome miſchief, Pſa.5.8. & 27.11. & 54.7. & 56.2. & 59.10. & 92.11. See of Saul the like, 1 Sam.18.11.

as he that ſetteth ſnares] Or, *as fowlers*; or, *as when fowlers* (ſo the word is ever taken, Pſa.91. 3. Prov. 6. 5. Hoſ. 9. 8. never for *a ſnare*) *couch*, or, *lye ſtill* and quiet; as thoſe do that lye in wait: Heb. *as*, or, *according to fowlers in couching*; for the verb in the form here uſed, is never found in a tranſitive notion, ever in an immanent. So it is uſed of the waters of the deluge; *the waters were abated*, or, *alaid*; fell, and began to be low, Gen. 8. 1. and *the Kings anger was laid*, or, *appeaſed*, Eſther 2. 1. & 7. 10. and in the tranſitive form, *that thou maiſt ſtill their murmuring*, Num. 17. 10. they lye in wait to catch men, as fowlers do to take fowl, Prov. 1. 11, 17, 18. See alſo Pſal. 10. 8, 10. in which place, a word ſomewhat like that here; as well in ſound, as in ſenſe, is of the like uſed, as alſo, Job 38. 40.

they ſet a trap] Or, *gin*, or, *ſnare*: the word properly ſignifies *perdition*, or, *deſtruction*, Exod. 12. 13. 2 Chr.20.23. Ezek.21.31. in the next place, *a gin*, or, *ſnare*, ſet on purpoſe to work deſtruction; in which notion it is here alone found: a learned late writer rendreth it, *a pit*; and true it is that a word ſomewhat neer it, and as ſome think, of the ſame family with it; is uſed ſometime for *corruption*, ſometime for *a pit*, Pſal. 16. 10. & 94. 13. & 103. 4. Prov. 26. 27. as alſo that *pit-fals* are made to take birds; and both pits digged, and ſnares laid in pits to catch other creatures, Pſa.7.15. & 9. 15. & 35. 7. but that will not fit well here; for, *to ſet a pit*, carrieth no good ſenſe; rather, as moſt render it, *they ſet traps*, or *gins*, or, *ſnares*; (for the word is here collectively uſed) *to catch men*; either to ſpoil them, or ſlay them, or both, Prov.1.11,13,16,19. So ſet Jezabel a ſnare for Naboth, 1 King.21. and Saul divers for David, though none of them took; See 1 Sam.18.17,21,25. & 19.1,11,17,20. & 23.7, 9,14,22,23.

V. 27. *As a cage is full of birds, ſo are their houſes full of deceit*] *A cage*, or, *a coup*; for it is (as the Jewiſh Maſters tell us) a receptacle made of boards, wherein fowlers and poulterers uſed to keep and fat their fowl: the fowlers cage or coup, of whom before, v. 26. and it may ſignifie as well one made of twigs, as of boards; for it is uſed alſo for *a maund*, or, *a basket*, Amos 8.1,2.

their houſes full of deceit] Of goods gotten by *deceit*; by ſuch wiles and devices as they enſnare men withal: as, *falſhood*, for goods got by *falſhood*, Eſay 28.15. *labour*; for goods gotten by pains-taking, ch.3. 24. See Mic.6.10. Zeph.1.9.

therefore are they become great, and waxen rich] Or, *thereby*; or, *by ſuch means*. Heb. *for ſo*.

V. 28. *They are waxen fat*] *Fat*; that is, wealthy, Pſal.22.29. Hab. 1.10. or *corpulent*, being full fed, Pſa.73.7. & 119.70. See v.7. Deu. 32. 15.

they ſhine] Or, *they are ſlick*, or, ſmooth; without wrinkles, as full and fat bodies uſe to be: ſo the noun hence deduced, (for the verb is no where elſe found) as *poliſhed*, or, *ſmooth ivory*, Cant. 5. 14. and, *poliſhed*, or, *ſmooth iron*, Ezek. 27. 19. for that is all the ſtock of it.

yea, they over-paſs the deeds of the wicked] According to this verſion the meaning ſhould be; they go beyond the very heathen themſelves in wickedneſs, See Chap. 2. 33. Ezek. 5. 6, 7. and ſo the Jewiſh Commenters alſo underſtand the text. The ancient Greek rendreth it, *they paſs by judgement*; which would ſute well with what followeth, if the words would bear it, but either mangleth the text, or forceth it over-much. The Chaldee, *They tranſgreſs the words of the Law, they do evill*: and much to the ſame effect, the old Latine; *they do wickedly paſs by my words*: but they both alſo put in, what is not in the text. The Hebrew is word for word, *they paſs by words*, or, *matters of evil*; *words*, or, *matters*, *of evil*, is no other than *evil things*, Pſal. 65. 3. as, *words*, or, *matters*, *of faſtings*, *and cry*; for, the *faſts and cries* themſelves. So Chap. 7.4, 8, 22. this ſome of the Rabbines expound, when any evil either is menaced, or befalleth them for the evil they do; they paſs it, or, put it by, and do the evil for all that; as verſ. 3. Some of ours, whom I concur with, *they paſs by evils*; they eſcape thoſe evil occurrents of penalty and judgment, wherewith others are ſurpriſed, as Pſal. 73. 5. Howbeit, a learned late writer, underſtandeth it of perſons, *in bad caſe, ſad, or afflicted*; as the word *evil*, is oft uſed, Gen. 41. 4. Lev. 27. 10, 33. Prov. 15. 15. as if the meaning were; *they paſs by the matters*, or, the cauſes of ſuch, refuſing to meddle with them: which though it would ſute well with what followeth, yet ſeemeth here ſomewhat forced.

they judge not the cauſe, the cauſe of the fatherleſs] *cauſe*: Heb. *judgement*, as Deut. 17. 8. chap. 22. 16. & 30. 13. *the cauſe*, I ſay, *of the fatherleſs*; or, *orphan*; either they refuſe to hear it, Eſay 1. 23. or, if they do, they right them not, but wrong them rather, Zach. 7. 10. Hereby it appeareth, that what was before ſaid, was againſt thoſe principally intended, that were in place of judicature; yet not excluding others alſo, whom for bribes, thoſe great ones backed and bore out, See Eſay 1. 23. Mic. 7. 2, 3. Zeph. 3. 3, 4.

yet they proſper.] Heb. *and*, as verſ. 10, 22. They thrive with, or notwithſtanding, their wickedneſs: as Job 21. 7. 15. Pſal. 73. 3, 12. chap. 12. 1, 2. Hab. 1. 3, 4. Zach. 11. 5. or, as the words may well be read, *that they might proſper*: for ſo alſo is the copulative frequently uſed, Joſh. 24. 9. Eſay 10. 19. & 11. 3. & 13. 2. & 41. 22. & 53. 2. See v. 22. they do not execute judgment and juſtice, that they might proſper through Gods bleſſing upon them for the ſame, ch. 22. 15, 16.

and the right of the needy they do not judge.] *The right*, or *the cauſe*, as before. Heb. *the judgment*: another word of the ſame notion with the former. So Exo. 23. 6. Job 31. 13.

V. 29. *Shall I not viſit for theſe things? ſaith the Lord; ſhall not my ſoul be avenged on ſuch a nation as this?*] Or, *Should I not?* ſee verſ. 9. I might, otherwiſe, ſeem to be neither juſt nor merciful. See Exod. 22. 22, 24, 27. Luke 18. 2, 8. James 2. 23.

V. 30. *A wonderful and horrible thing is committed in the land.*] Heb. *a ſtupendious*; ſuch a thing as a man would be aſtoniſhed at: as, *Be aſtoniſhed, O heavens*, chap. 2. 12. for from thence the word cometh: *and an abominable thing*, not *an horrid*, as ſome; ſuch as may make a mans *hair* ſtand an end: for it cometh not from that root, though they be very neer: the roots differ, as Shibboleth, and Sibboleth, Judg. 12. 6. though ſome would have that diverſity oft-times diſregarded, ſee on v. 8. but *a vile, filthy, abominable* thing, ſuch an one as a man would loath and abhor: it is uſed of thoſe *figs*, ſaid to be ſo bad, that there was no eating of them. ch. 29. 17. So ch. 18. 13. & 23. 14. Hoſ. 6. 10.

in the land] Or, *in this land*: for the article here hath his force.

V. 31. *The Prophets propheſie falſly*;] Heb. *in*, or *by*, or *with a falſhood*, or *a lye*: as ch. 14. 14. & 20. 6. & 23. 25, 26. Ezek. 13. 6. Either they propheſie *in Baals* name, ch. 2. 8. or they propheſie lyes in my name, ch. 4. 10.

and the Prieſts bear rule by their means;] Heb. *the Prieſts*, or *Princes*, (for the word will bear either: See on Eſay 61. 10.) *rule upon*, or *at*, or *by*, *their hands*: as Eſay 62. 3. This ſome render of the Princes, whom, ſay they, the falſe Prophets confirmed in their rapines, and robberies, being by them bribed ſo to do, Ezek. 13. 22. So ſome of the Jewiſh Doctors. Other of them expound it, of the corrupt carriage of the Princes in taking of bribes, Hoſ. 4. 18. Mic. 7. 3. and becauſe the word here uſed, is found, Judg. 14. 9. where it is ſaid of Samſon, that *he took in his hands of the honey* that he found in the carcaſs of the lion; they would therefore have it here ſo to ſignifie, the Princes, or Prieſts, *take* bribes, that are as ſweet as honey to them, into their hands, to pervert the right, and to give wrong judgement. The ancient Greek, and the old Latine, following it, *The Prieſts with their hands applaud them*: or, as a late Writer would have the Greek to mean. *They applaud their*, that is, the falſe Prophets, *hands*; as if they had read with other vowels, *they deſcend upon their hands*. But this the words, without ſome variation, will not admit. Moſt of ours, There is a combination between the Prieſts, and the falſe Prophets, and theſe, by their falſe prophecies, ſupport and confirm the Prieſts in their ambitious courſes and corrupt carriages, whereby as Eli's ſons ſometime, 1 Sam. 2. 12, 17, 22. they domineered and tyrannized over Gods people, and which the true Prophets of God reproved in them. Nor doth that ſwerve from this in effect and ſubſtance, which that learned late Writer ſuggeſteth, that the phraſe *at the hand* here uſed, doth uſually ſignifie *after*, or *according to*, *the leading*, *guidance*, or *direction of* ſome other: as Exod. 2. 5. Num. 13. 29. Joſh. 15. 15. 2 Sam. 15. 18. (which place one of the Jewiſh Commenters here pointeth us to) 1 Chr. 25. 2, 3, 6. 2 Chr. 17. 14. & 31. 15. Neh. 3. 2, 4, 5. ſo it ſhould be implyed, that the Prieſts ruled and ſwayed all, not ſo much by the miniſtery, as by the authority of the falſe Prophets, who pretended an extraordinary call. Howſoever we take the term, certain it is, that they both banded together againſt Gods Prophets, ch. 26. 8, & 29. 25, 27.

and my people love to have it *ſo*:] They like and love the lies and flatteries of the falſe Prophets, better than Gods truth, Eſay 30. 10. Mic. 2. 6, 11. 2 Theſſ. 2. 9, 11.

and what will ye do in the end thereof?] Some underſtand it, as ſpoken in the perſon of God, as rendring a reaſon of what he had ſaid, v. 29. What will this wickedneſs grow unto, unleſs I do by ſome ſpecial penal courſe repreſs it? Others, rather, what will be the iſſue of this? what will become of you at laſt? when all ſorts among you, Prophets, Prieſts, and People, are ſo extreamly corrupt and faulty, what can be expected, but an utter riddance of you all? See ch. 6. 13. Mic. 3. 11.

CHAP. VI.

Verſ. 1. O *Ye children of Benjamin gather your ſelves*] The Prophet proceedeth to give warning of the Chaldeans approach, verſ. 1, 6. ſheweth what miſery and miſchief ſhould thereby befall them, verſ. 21, 26. withal laying before them the cauſes of all this, to wit, the general corruption among all ſorts with them, verſ. 6, 7, 13, 28. and their wilful obſtinacy, in refuſing to hearken to Gods Word, v. 8, 10, 17, 18. and to break off their wicked courſes, verſ. 29, 30.

O ye children of Benjamin,] To the Benjamites, the Prophet directeth his ſpeech, as to forewarn them of the Babylonian expedition againſt Judah, and the ſiege of Jeruſalem ſhortly after to enſue, becauſe that Tribe had adhered to Judah, when the other ten had revolted from it, 2 Chr. 11. 12. chap. 17. 26. and divers of that Tribe did inhabit Jeruſalem, part of the city lying within their lot, Joſhua 18. 28.

gather your ſelves to flee out of the midſt of Jeruſalem;] Or, *retire*: as it was before rendred, chap. 4. 6. or *withdraw* your ſelves. See on ch. 4. 6. *out of the midſt of Jeruſalem*, for, *out of Jeruſalem*: as Num. 14. 44. As before they were adviſed to flee unto Jeruſalem for ſuccour and ſafeguard, as to a place of the greateſt ſtrength with them, ch. 4. 5, 6. thereby intimating the approach of the enemy unto their parts: ſo here on the other ſide, they are admoniſhed to quit Jeruſalem, and get ſpeedily out of her, leſt they be ſurprized in her, and periſh together with her: and as afterward to leave the land of Judah, ch. 10. 17. thereby intimating her approaching ſiege, and what would become of her, whom they had repaired unto for ſhelter and ſafety. See the like Eſay 23. 12. as that before rather foretelling what they would do, than ſeriouſly adviſing them ſo to do: ſo this telling them what indeed their beſt and wiſeſt courſe would be: ſee of Babylon, Eſay 52. 11. ch. 51. 6.

and blow the trumpet in Tekoa, and ſet up a ſign of fire in Beth-haccerem] The blowing of the Trumpet, and ſetting up of a ſign, are to give people in thoſe parts warning of the enemies approach, and either thereby to incite them to make preparation for oppoſition, or to admoniſh them to betake themſelves to places of ſtrength; as ch. 4. 5, 6. Hoſ. 5. 8. & 8. 1. not that they ſhould indeed be able to make head againſt ſo potent an enemy, or that in any place of ſtrength they ſhould finde ſafety; but as foretelling what then would be done, and repreſenting to them, what they would in thoſe times be calling upon to have done, though it were to no purpoſe. See chap. 8. 14.

in Tekoa] A city of Judah, 1 Chro. 2. 24. 2 Chro. 11. 6. Amos 1. 1. it was ſituate on an hill, and lay toward the North of Judah, which way the enemy was to come; and there is in the Hebrew an elegancy of like ſound, in the name of *Tekoa*, and the term of *trumpetting*: the like whereunto is alſo found, Mic. 1. 10, 14. Zeph. 2. 4. ſo that it is as if he had ſaid, do that which thy name importeth.

ſet up a ſign of fire] That is, *fire a beacon*. So ſome of the Rabbines here expound it, whom alſo not a few follow; ſuppoſing the verb whence it cometh to have ſometime a notion of *burning* in it, and ſo to be uſed, 2 Sam. 5. 21. Job 7. 13. & 32. 23. Nah. 1. 5. and this word to be in that ſenſe derived from it, and ſo to ſignifie, both here and elſewhere, Judg. 20. 38, 40. & Ezek. 17. 9. but there is not one of thoſe places, but is very queſtionable, and may well therefore otherwiſe be rendred: and though it be true, that the firing of a beacon may well be comprehended among many other ſigns or ſignifications, of the uſe intended in the term here uſed; yet is the word a term of a far larger extent, and it importeth any thing whatſoever thus ſet up for a ſign, whether banner diſplayed, or beacon fired, or ought elſe of the like uſe: and the text is no more word for word, than *lift up a lift-up*; or ſome *ſignal*, ſo called, becauſe erected or lift up: let ſomewhat be ſet up that may give notice to the parts adjacent of the enemies approach: that which was called *an enſign*, or *a ſtandard*, chap. 4. 6. but the term here uſed, is more general: and ſo Judg. 20. 28. *that they ſhould cauſe to aſcend a great lift-up* (if we may ſo ſpeak) *of ſmoke*: and v. 40. *when the lift-up of ſmoke began to aſcend*: not unlike to that Eſa. 9. 18. though another term there be uſed, *to lift up a lift-up*: as, *to vow a vow*, Gen. 28. 20. *to faſt a faſt*, 2 Sam. 12. 16. *to ſerve a ſervice*, Exo. 13. 5. *to judge a judgment*, ch. 5. 28. See alſo, v. 13.

in Beth-haccerem] Heb. *on Beth-haccerem*: that is, *on the houſe of the vineyard*. So one of the Jewiſh Commenters, expounding it *of a tower*, or *turret*; erected in a vineyard to overſee it, and other neighbouring ones, and for a Watch-man to watch in, for the preſervation of them, Eſa. 5. 2. and the manner of writing, in Hebrew, the two terms ſtanding apart, with no ſuch line intervenient, as our Verſion exhibiteth, might ſeem to add ſome ſtrength hereunto: but the like is found in ſome other proper names, as Eſay 8. 3. where though in our Verſion the like lines are inſerted, yet in the Hebrew text, none ſuch appear. The Chaldee Paraphraſt rendreth it, *on the houſe of the valley of the vineyards:* Nor can I but wouder, why a Writer of great note ſhould ſay the word there uſed ſhould ſignifie cities ſituate on hils. But another of the Jewiſh Doctors ſaith, that it is the proper name of a place, and ſo the ancient Greek, and old Latine, take it; and, as ſome ſay, alſo, the Syrian: And Jerome reporteth, that Beth-haccerem was a Town ſituate on an hill between Tekoa and Jeruſalem, from whence Tekoa was not above twelve miles diſtant: It ſeemeth to be the ſame with *Beth-haccerem*, mentioned Nehemiah 3. 14. and of this ſtamp were the names of many Cities in thoſe parts: as *Bethaven*, Joſh. 18. 1. *Bethana*, Joſh. 19. 38. *Bethania*, John 11. 1. *Betharabah*, Joſh. 15. 6. *Bethbarah*, Judg. 7. 24. or *Bethabarab*, Joh. 1. 28. *Bethleem*, Joſh. 19. 15. Matt. 2. 1. *Bethſaida*, Matth. 11. 21. *Betheſda*, Joh. 5. 2.

for evil appeareth out of the North,] From the Northern parts, by the Babylonians marching towards them from Chaldea, that lay North from them, ch. 1. 14. & 3. 18. & 4. 6.

and great deſtruction.] Heb. *and* (or, *even*, as Eſay 65. 6.) *a great* (or, *grievous*) *breach*, or, *breaking*: as chap. 4. 20. & 48. 3. So cha. 4. 6.

V. 2. *I have likened the daughter of Zion to a comely and delicate* woman.] Theſe words are diverſly taken, and diverſly rendred. The word *woman*, is not in the text: but there is a defect of the ſubject; as, *ſtanding*, for, *ſtanding* corn: and, *fruitful*, for, *fruitful* vine, Eſay 17. 5, 6. And ſome ſupply *woman*, as our verſion doth: but about the former attribute, the Jewiſh Doctors are divided; for ſome of them ſay, that it ſignifieth a woman that *inhabiteth*; one that dwelleth, or keepeth at home, not out of an houſwifely care, as Titus 2. 5. but out of delicacy and nicety, a lothneſs to look out, or ſet her foot on the ground, as Deu. 28. 56. as coming from a word that ſignifies *to inhabit*, or *to keep at home*: as it is rendred, Hab. 2. 5. Others of them expound it, *a comely*, or *beautiful* woman; as the Rabbines frequently uſe the word whence it comes: and as another, whereof anon, very neer it, is uſed, and rendred, Cant. 1. 10. Prov. 17. 7. & 19. 10. & 26. 1. and ſome of ours, which admitting this ſupply, will the better ſuit with what enſueth, would have ſome fair ſhepherdeſs intended, whoſe love many ſhepherds ſeeking to obtain, come and pitch their tents, and feed their flocks neer to her. But there want not thoſe, who ſupply not *woman*, but *land*; and read the words; *I have likened the daughter of Sion* to *a goodly paſture* ground, and, *a delicate* land: ſuch as Aſhers is ſaid to be, affording *royal dainties*, Gen. 49. 20. and indeed the former word differeth in gender only from the term that doth uſually ſignifie *a paſture*; as it is well rendred, Ezek. 34. 14. though in ſome other places elſewhere, amiſs: as alſo the ſame word is rendred *a pleaſant place*, Hoſea 9. 13. whence alſo ſome of the Jewiſh Criticks expound it, both here, and elſewhere, as by intercision of a letter not unuſual, derived from a root that ſignifies *to deſire*, and as the ſame with *deſired*, or *deſireable*, ſuch as good and beautiful things uſually are, (whence alſo the words in the places before pointed to) and ſuch paſture grounds to ſhepherds; in regard whereof alſo, is *Naioth* deemed to have its name, 1 Sam. 19. 19. And to this the rather I encline; becauſe both the word may well bear it, and it ſuiteth exceeding well with the enſuing expreſſions, verſ. 3. So that it is as if the Prophet had ſaid, Methinks Jeruſalem (for that is the daughter of Sion, Eſay 1. 8.) ſeems very like (as the former) to ſome beautiful and delicate dame, living plentifully and daintily in her own land, as at home; or, according to the latter, to ſome goodly pleaſant paſture land, that may well entice ſhepherds to repair to it with their flocks. One difference more there is among the Jewiſh Criticks, about the verb here uſed, which ſome of them underſtand as we have it here rendred; and ſo it is taken, Cant. 1. 9. Howbeit, becauſe the word is there in another form: and in the form here uſed, it ſignifieth generally, this one place excepted, whereſoever it is found in a notion of ſimilitude, not *to liken*, but *to be like*, as Pſal. 144. 4. Cant. 7. 7. Ezek. 31. 8. Some of them therefore would have it here expounded, not, *I have likened*, but, *I have cut off*, or, *I will cut off*: as the very ſame word is in this form uſed, Hoſ. 4. 5. where it is rendred, *I will deſtroy thy mother*. According to this interpretation it ſhould be read without any ſupply, *The fair and delicate daughter of Sion have I deſtroyed*, or, *will I deſtroy*; for ſo the words lye in the text: but the attributes are not wont in Hebrew thus in conſtruction to lead their ſubject: and for the verb, both in this, and ſome other; the forms are ſometime confounded.

V. 3. *The Shepherds with their flocks ſhall come unto her*;] That is, the Babylonian Princes and Chieftains with their forces, as ſhepherds invited by her pleaſant paſtures fit for their flocks: So ch. 12. 10. and there ſeemeth a ſecret taunt in the term of *ſhepherds*; as the like in *watchers*, and *keepers*, ch. 4. 16, 17.

with their flocks] Heb. *and their flocks*; as ch. 1. 13.

they ſhall pitch their *tents againſt her round about,*] *Pitch tents*; as ſhepherds do, Eſa. 13. 20. the warlike *tents* here intended, as ch. 37. 10. a defect of the pronoun; as Eſa. 13. 22.

againſt her round about] As ch. 4. 16, 17. or, *beſides her*; as the particle is uſed, Eſa. 32. 20. they ſhall lye in ſiege about her, ch. 1. 15. & 4. 17. Ezek. 4. 2, 3.

they ſhall feed every one in his place] Heb. *a man* (for, each one, as ch. 5. 8.) *his hand*; which the Greek renders, *with his hand*: they ſhall by might and force, as we uſe to ſay, *with ſtrong hand*, deſtroy and ſpoil. So, *with the hand*, Eſay 28. 2. The old Latine, thoſe that be *under his hand*: *his companies*; So the Chaldee; as, *the ſheep of his hand*, Pſal. 95. 7. Others, *at his ſide*: beſides him; what is next to him: as, *the aſſes* were *feeding at the hand of them*; that is, *beſide them*, Job 1. 14. Others, *they ſhall feed each one in his place*, or, *they ſhall depaſture*, or, *eat down*, (deſtroy and devour, as beaſts are wont to depaſture a ground. See Eſa. 3. 14.) *his place*, or, *his quarter*, aſſigned him. So is the word *hand*, uſed, 2. 17. Deut. 23. 12. Eſay 56. 5, 11. & 57. 8. they ſhall take up their quarters, and according to their imployments in ſuch and ſuch places aſſigned them, they ſhall ſpoyl and make havock of all that they can. And this laſt I conceive to be the genuine notion and uſe of the word in this place.

V. 4. *Prepare ye war againſt her*] Heb. *Sanctifie*: as chap. 12. 3. & 22. 7. Joel 3. 9. So Eſay 13. 3. *I have commanded my ſanctified ones*. The words of God himſelf; and, as I take it, of no other here: though moſt Interpreters underſtand them, as the words of the Babylonian King, or the Chaldean Princes, giving order for preparation; and ſuppoſe it to have reference to ſome ſolemn rites that the Heathen uſed, in denouncing war; and ſome alſo to the fire, that the Chaldeans, ſay they, made an idol of, and had born before them in their camp. See on chap. 1. 13. But neither of theſe conceits ſeem to be very probable, as to the word here uſed; the uſe of it in this kind being ſo large, and ſo indefinite. But for the party, in whoſe perſon this is ſpoken, whoſoever he or they be, the Prophet here gives over his former reſemblance; and that they may underſtand more clearly, what manner of *Shepherds* they were, that were coming againſt them, he telleth them here, that they were Warriors, military men, unto whom God had given a charge and commiſſion againſt them. See Eſa. 10. 5, 6. v. 6.

Ariſe, and let us go up at noon.] Theſe words, without queſtion, hold out the ſpeeches of thoſe, whom God in his ſecret counſel had deſigned unto that ſervice, and by an efficacious inſtinct ſtirred up thereunto; encouraging and enciting one another, with all ſpeed, to ſet upon it, and with all eagerneſs to purſue it: the Prophet thereby intimating, as I conceive, how ready they ſhould be to put in execution, what God would have done by them, ſo ſoon as ever the time was come, wherein God would have it effected. See Eſay 5. 26, 27.

Ariſe] As chap. 1. 17. So Deut. 2. 13. Eſay 21. 5. chap. 49. 14.

let us go up] Let us march; a military terme. See Iſaiah 7. 1.

at noon.] Which ſome expound, as an argument of courage, as who ſhould ſay; we ſhall not need to ſteal in upon them by night, we will ſet upon them at noon-day, 1 King. 20. 16. chap. 15. 8. Zeph. 2. 4. Others, as an intimation of their preſent ſtrength and flouriſhing eſtate, in regard whereof, they needed not to miſdoubt ought, but were ſure to carry all before them with ſucceſs at pleaſure; *day light*, for, *proſperity*: as Eſther 8. 16. Eſay 59. 9. But theſe ſeem to be both wide of the Prophets intendment. Nor cometh the Jewiſh Doctor any thing neerer, who telleth us, that *noon*, and *night*, here mentioned the one, and in the next verſe the other, are times of unlucky occurrents; according to that, Pſal. 91. 6. But they ſeem rather the words of men, manifeſting an impatiency of delay, and calling one upon another, either to march on, and ſet forward, ſo ſoon as they are got together, though it be at noon-day; or to aſſault the city inſtantly, though it be noon-day, ere they can come to ſit down before it; albeit that the heat of the day at noon-tide, in thoſe hot countries eſpecially, be nothing commodious or ſeaſonable, either for march, or aſſault: and complaining, that by delay and ſtay, they do but burn day-light. And to this purpoſe, one of the Jewiſh Commenters underſtanding this whole paſſage, not of their march towards Jeruſalem, but of the city, accordingly expounds and applyes the ſeveral terms here uſed; *Prepare war*; make ready to give an aſſault: *ariſe*, out of your ſeveral quarters, v. 3. *go up*; ſcale the walls: as v. 5. 10. that we may ſurpriſe the city, ere night approach: and as vexed that they cannot take it and ſack it the ſame day. But I conceive it rather to be meant of their march; and their forward deſire to be making on towards it.

Wo unto us; for the day goeth away, and the ſhadows of the evening are ſtretched out.] This the Jewiſh Commenters, and many other treading in their ſteps, underſtand as the voice of Gods people, or the Prophet ſpeaking in their perſon, lamenting their woful condition, and complaining, that all their proſperity was drawing to a period, and the night of affliction was ready to ſurpriſe them; according to that, Amos 8. 9, 10. But others rather conceive it to be a continuation of the voices of the Chaldees, and their complices, eagerly deſirous to be ſetting on forward, and complaining that the day ſpent, and they loſt ſo much time, while by needleſs delays, they retarded their expedition, and let ſlip their opportunities; as chap. 46. 17.

for the day goeth away] Or, *that* (as chap. 4. 18. Lam. 5. 16.) *the day paſſeth away*; or, *ſpendeth*: as Pſal. 90. 9. a metaphor from one that at parting, turneth his face from us. See on Iſay 53.6. chap. 2.27.

the ſhadows of the evening are ſtretched out] Or, *are lengthened*; as towards evening they uſe to be: or, *decline*, as Pſal. 102. 11. & 109. 23.

V. 5. *Ariſe, and let us go up by night*] Let us march night and day, that we may loſe no time. See verſ. 4.

and let us deſtroy her palaces.] Or, *that we may deſtroy her palaces*; as chap. 5. 28. that which made them ſo eager upon this expedition, to have the ſpoyl of the city, the Kings houſe, and the ſtately houſes of his Princes, and great men, ſtored with much wealth, and rich furniture. See Eſay 13. 22. and 32. 14. & 39. 6. chap. 9. 21.

V. 6. *For thus hath the Lord of hoſts ſaid*;] Or, *Thus ſaith the Lord of hoſts*: as chap. 5. 14. That ye may not think that theſe men come led on only by their own ambitious, or covetous affections and diſpoſitions; be it known unto you, that God hath an hand in the buſineſs; it is he that ſetteth them on work, to execute his wrath upon you for your ſins and exceſſes, chap. 1. 15, 16. See verſ. 4.

Hew ye down trees] To raiſe works for the ſiege, and make engines for a battery, ſuch as were then in uſe, Deut. 20. 19, 20.

caſt a mount] Or, *diſcharge engines of ſhot*. See on Iſa. 37. 33. So Ezek. 26. 8.

this is the city to be viſited] Or, *puniſhed*; as chap. 5. 9, 29. the time of her viſitation by judgement is come, chap. 11. 23. & 23. 12. Ezek. 9. 1. Hoſ 9. 7. the time of Gods wrathful viſitation of them, becauſe of his gracious viſitation neglected by them, Luk. 19. 44. their ſins being riſen (as the next words imply) to the heighth, Ezek. 7. 10, 12. 1 Theſſ. 2. 16.

ſhe is wholly oppreſſion in the midſt of her.] There is nothing but oppreſſion in her. She is ſo full of it from the one end to the other, as if ſhe were all made of it, 2 Kin. 21. 16. & 24. 4. Ezek. 7. 23. See of Niniveh, Nah. 3. 1.

in the midſt of her.] As Pſal. 55. 11.

V. 7. *As a fountain caſteth out her waters, ſo ſhe caſteth out her wickedneſs.*] Theſe abuſes flow inceſſantly from her, as water from a ſpring: they are renewed daily with her; they never depart from her: ſhe is in regard of them, as a ſpring that is never drawn dry, Pſal. 55. 9, 11.

caſteth out] Or, *cauſeth to ſpring up*, or, *iſſue out*; whence a word ſignifying *a Well*, or, *Spring*, ch. 2. 13. properly one diſcovered and procured by *digging*; for the verb in its firſt notion ſignifies *to dig*, 2 Kin. 19. 24. Iſa. 37. 25.

her wickedneſs] As the working ſea doth mire and dirt. Iſaiah 57. 20.

violence and ſpoyl is heard in her;] That is the common cry with her; it is that all the city ringeth of. See ch. 20. 8.

before me continually is grief and wounds] Heb. *diſeaſe and ſtroke*, or, *ſtripe*: as Deut. 28. 61. their cruell courſes in vexing and oppreſſing one another, and the cry thereby cauſed, are continually in mine ear the one, in mine eye the other; provoking and urging me to proceed in all ſeverity and rigor againſt her. See Exod. 22. 22-27. Pſa. 109. 15. Iſa. 3. 8, 14, 15. & 59. 13, 18. & 65. 3. Luke 12. 2, 8. Jam. 5. 4. Howbeit, ſome expound all this, not of evils committed by them, but of evils to be inflicted upon them; which the Prophet ſhould have continually in his ear, and his eye; as the *ſtandard*, and *trumpet* leading on, and enciting to them, ch. 4. 21. but the former more eaſily floweth from the text.

V. 8. *Be thou inſtructed, O Jeruſalem*] A ſummons of them to repentance. Heb. *Be corrected.* Take warning, and be amended by the judgments, that already have befallen thee; for the word ſignifies in the firſt place, *to chaſtiſe*, ch. 31. 18. Hoſ. 10. 10. and in the next place, *by chaſtiſing, to reform and amend*, Prov. 29. 15. See ch. 2. 30. & 5. 3.

leſt my ſoul depart from thee,] Heb. *be looſed*, or, *disjoynted from me*: a metaphor taken from the diſlocation of a limb, the forcing of it from its natural place and poſture, and putting it, as we ſay, out of joynt, Gen. 32. 25. intimating what a pain and grief it is to God to leave, or caſt off a people, whom he is once in league with, and with how much difficulty he is drawn thereunto. So Ezek. 23. 17, 18. *ſoul*, for, the perſon himſelf: as ch. 5. 9, 29. but here ſomewhat more ſpecially for *love* and *affection*, whereof the ſoul is the ſeat: as Gen. 34. 8. Pſa. 42. 1, 2. Lev. 26. 11, 15, 30.

leſt I make thee deſolate, a land not inhabited.] Heb. *leſt I make thee a deſolation*, or, *a waſte*, as chap. 4. 27, 29. Leſt I both caſt thee off, and cut thee off, two grand evils, dereliction, and deſtruction: and the one of them uſually following on the other. Hence that, *Wo to them, when I depart from them*, Hoſ. 10. 12.

V. 9. *Thus ſaith the Lord of hoſts*] As before, v. 6.

They ſhall thorowly glean the remnant of Iſrael as a vine:] *They* (the enemy, the Chaldeans, compared to *grape-gatherers*: as chap. 49. 9.) Heb. *ſhall gleaning glean*; that is, thorowly glean; an alluſion to the Law, that inhibited the going over the vine again, after the general cutting, or the leaving of it wholly bare, Lev. 19. 10. Deut. 24. 21. the meaning is, that the enemy in cutting them off, or captiving them, ſhould go over them again and again: as it is ſaid of the Iſraelites, when they had diſcomfited the main body of the Benjamites, they afterward *gleaned* them, as they lighted on them ſtragling in the high-ways, Judg. 20. 45. and thus did the Chaldeans *glean the remnant of Iſrael*, the people of Judah; not ſo called in regard of the ten tribes, before by the Aſſyrian deſtroyed, 2 Kin. 17. 6. but in regard of thoſe of their own people, and their city, whom, and which, the Chaldeans had before plundered, captived, or cut off, not in the time of Jehoiakim and Jehoiachin only, 2 Kin. 24. 2, 13, 16. but in Zedekiahs reign, when at ſeveral times, they ſpoyled, killed, and carried away of them, 2 Kin. 25. 4. See Eſa. 6. 13. ch. 10. 16. & 52. 28, 30. Of the name *Iſrael*, ſee ch. 5. 15, 20.

as a vine] For the word here uſed, is peculiar to the vine, Judg. 8. 2. Eſa. 24. 14. of *gleanings* of corn, another word is uſed, Lev. 19. 9. Ruth 2. 2, 3.

turn back thine hand as a grape-gatherer into the baskets] Heb. *upon the baskets*. Gods ſpeech, ſay ſome, to Jeremy, bidding him pull off the cluſters of grapes, from a vine in viſion repreſented unto him, one after another, until he had pluckt all, and beſtowed them in a basket. Others, to the Chaldeans enjoyning them to ſpoyl, and kill, and carry away again and again, until they had made a clean riddance of them. The Jewiſh Doctors conceive them to be the words of the Chaldeans, inciting one another to ſpoyl and plunder, and maſſacre, or captive again and again, while any perſons of regard, or matter worth the carrying away, remained; to which purpoſe alſo, ſome here inſert the word *ſaying*; as chap. 4. 31. See verſ. 4. I concur with the middle, and conceive a great ſpoyl, and that redoubled, both of perſons and prey to be intimated; though not an utter extirpation of either. See Eſa. 6. 13. cha. 5. 10. & 52. 16. 2 Kin. 25. 12, 22.

V. 10. *To whom ſhall I ſpeak and give warning, that they may hear?*] The Prophets complaint of an unteachable, and untractable diſpoſition, that did generally poſſeſs this people. See the like, Iſa. 28. 9.

To whom] As Eſa. 53. 1.

give warning] Heb. *proteſt*; as ch. 11. 7.

that they may hear] To take warning and obey: as ch. 7. 23, 24. Heb. *and they will hear*: as v. 5. Joſh. 24. 9. Mal. 1. 9.

behold their ear is uncircumciſed, and they cannot hearken.] Or, *that they cannot hearken*; as before: That is, ſay ſome, they have a meer carnal and fleſhly ear, that apprehendeth not, nor admitteth ought that is ſpiritual, 1 Cor. 2. 14. Col. 2. 13. Others, their minds and hearts are ſo poſſeſſed with ſenſuality, ſecurity, and wilful obſtinacy, that they regard not ought that is delivered to them from God, though it never ſo neerly concern them, and their own welfare and good. See Luke 8. 14. & 21. 34. It hath reference, ſay ſome, to ſuch as have ears ſtopped with *ear-wax*, and ſuch like ſoily ſtuff that hinders their hearing; but rather to the *foreskin*, that in circumciſion was taken away, (ſee chap. 4. 4.) and to ſuch perſons, as having a thick skin or film, growing over the organ of hearing, are thereby deprived of the uſe of that ſenſe, implying, that they no more regarded any of Gods meſſages, than as if it were ſo with them, as with ſuch it is. So Act. 7. 51. See Pſal. 58. 4, 5. verſ. 16. ch. 7. 26. Zach. 7. 11. Act. 7. 57.

the word of the Lord is unto them a reproach] They account it as matter, not of reproof, but of reproach; ſuch as men cannot endure to hear. So rather, than as ſome, they make it matter of reproach to thoſe that deliver it, chap. 20. 8.

they have no delight in it] They cannot brook it, they have no love nor liking at all to it. See chap. 5. 31. 2 Theſſ. 2. 10, 12. 2 Tim. 4. 3.

V. 11. *Therefore I am full of the fury of the Lord, I am weary with holding in: I will pour* it *forth upon the children abroad, and upon the aſſembly of young men together: for even the husband with the wife ſhall be taken, the aged with him that is full of days.*] The Prophet, in theſe words, profeſſeth that, though he be moſt unwilling to denounce ſo dreadful and hideous a doom as God hath paſſed upon his people, ſuch as all ſorts, without reſpect of age, or ſex, were to ſuffer in, yet the ſpirit of prophecy is ſo full in him, and powerful upon him, that he is no longer able to keep it in, but he muſt of neceſſity denounce it. See the like profeſſion, though upon another occaſion, ch. 20. 9.

Therefore] As ch. 1. 17. & 3. 3. Heb. *and*; which I ſee not why it ſhould not here be retained: for it is not ſo much, as I conceive, the conſideration of ought with them, as the ſpirit of prophecy within him, that enforceth him to this work.

full of the fury] Or, *wrath*. Heb. *fervour*, or *heat*: that fire of Gods wrath, whereof ch. 4. 4. & 5. 14. See ch. 15. 17.

I am weary with holding in:] *Holding* it *in*: as ch. 4. 4. forbearing to denounce it, like Elihu, Job 32. 18, 20. So ch. 20. 9.

I will pour it *forth*] The Prophets are ſaid to do what they denounce to be done. So ch. 1. 10. & 15. 1.

powr] A borrowed ſpeech taken from ſhours of rain, that the heavens powr down, Pſa. 11. 6. Iſa. 24. 18. ch. 7. 20. & 10. 25. Ezek. 14. 18. & 22. 22. Rev. 16. 1.

powr it *forth*] A defect of the pronoun, as before. Heb. *in powring out*, I will powr out; that is, I will ſurely, or without more ado, without further delay, powr it out: a defective form of ſpeech: the like whereunto, ſee Iſa. 59. 13. ch. 14. 5.

upon the children abroad] Or, *in the ſtreets*; as the Chaldee renders it: and the word is uſed, 1 King. 20. 35. whither children uſe to run out, and where they uſe to play together, Zach. 8. 5. chap. 9. 21. intimating that the Chaldeans ſhould ſhew no mercy to any, not ſo much as to young children, 2 Chr.36.17.Pſ.127.8,9. verſ. 21. Hoſ. 10. 14.

upon the aſſembly of young men together] The word here uſed ſignifies firſt *a ſecret*,Pſa.25.14.Prov.11.13.then *a ſecret* place,Pſa.31.20. then *a ſecret* meeting, a conventicle, ch.15.17. and laſtly, any *aſſembly*,as well publike,as private,Pſa.89.7. ſo here,upon the place where the young men meet to make merry together, ch.31.13. though it may probably be deemed to have a privy glance at their common meetings in bad houſes for evil purpoſes, ch.5.7.

for even the husband with the wife ſhall be taken] Or,*that the husband alſo with the wife may be taken:* as the particle is uſed,Job 6.11.chap. 4.18. or, *ſurely the husband alſo with the wife ſhall be taken:* ſo is the particle rendred, Eſay 49.18. & 60.9. or, as the Hebrew hath it,*man with woman*, that is,*man and woman*; as v.12. the one ſex with the other: no regard being had more to the one than to the other. See Eſa.3.16,24. & 32.9,10. *ſhall be taken*,that is,ſurpriſed,and ſo fall into the cruel enemies hands; as ch.8.9. Lam.4.20. and ſo is the word to be taken,Luk.17.34,36. though Interpreters go moſt there a contrary way.

the aged with him that is *full of days*] Heb. *the old with the full of days*, with the decrepit; with him that hath the one foot already in the grave. Of the phraſe, ſee Eſa.65.20.ſuch as were,in the courſe of nature, at the pits brink; ſuch as, though they ſhould have ſpared them,yet could not have lived long; as he of Jeremy, in regard of the famine in the city, ch.38.9. of the Chaldeans cruelty towards the aged,ſee 2 Chr.36.17. Eſa.47.6. Lam.5.12,13.

V. 12. *And their houſes ſhall be turned unto others*, *with* their *fields, and wives,together.*] A defect of the pronoun in the latter branch,but ſupplyed from the former; as Eſa.49.22,23. Heb.*and women*; which may be of larger extent than *wives* onely,and may comprehend both concubines,and maid-ſervants alſo,as well as wives. The meaning is, that all ſhould fall into the enemies hands. See this threatned long before, Deut.28.30. and again, chap.8.10.

to others] That is, *to aliens*,or *ſtrangers*,as Prov.5.9.

wives] Heb. *women*; as ch.7.18. & 8.10.

for I will ſtretch out my hand upon the inhabitants of the land,ſaith the Lord.] See Eſa.5.25.

upon] Or, *againſt*; as ch.15.6.

the land] Or, *this land*; as ch.5.50.

V. 13. *For*] Or,*Becauſe*; as ch.3.25. A reaſon rendred of this ſevere denunciation: the generality of corruption among them, and among thoſe eſpecially who ſhould have reproved and reſtrained it in others, and given example of better things. See v.6.

from the leaſt of them,even unto the greateſt of them, every one is given to covetouſneſs:]Heb.*from the little of them,and unto the great of them:* a proverbial form of ſpeech uſed frequently in Scripture, to expreſs the generality of any practice, good or bad, among perſons of all ſorts and ranks, 2 Chr.34.30. Eſt.1.5,20.ch.31.34.& 42.8.*little*,for, *leaſt*; and,*great*,for,*greateſt*; as Eſt.1.5,20.Jon.3.5. ſo,*good*,for, *beſt*; and *upright*,for,*uprighteſt*,Mic.7.4.for nouns,in Hebrew,have no forms of compariſon; and in ſuch collations therefore,they make uſe of the poſitive,Pſal.118.8,9. Prov.22.1. Eccl.7.1.

every one is given to covetouſneſs] Heb. is *coveting covetiſe*; as Prov. 1.19.& 15.7.Hab.2.9. See the ſame charge, chap.8.10. and the like phraſe, v.1.

and from the Prophet,even to the Prieſt,every one dealeth falſly] Heb. *from Prophet,and to Prieſt* (as before; that is, *both the Prieſts and the Prophets*; as, *from man, and unto beaſt*,for,*both man and beaſt*,Exod.9. 25. ch.50.3.) *each one* is *doing falſhood*, as if that were their common trade: ſo Prov.10.4. & 11.18. See alſo the ſame manner of expreſſion, Mat.24.38,39. *to do falſhood*,for,*to deal falſly*; as, *not to do truth*, for, *not to deal truly*, 1 Joh.1.6. See alſo, ch.8.10. As *covetouſneſs* is charged upon the Princes and People; ſo *falſhood*,or falſe dealing upon the Prieſts and Prophets: not that theſe were free from the former vice, (ſee Eſa.56.11. ch.5.31.) or thoſe from the latter (for of ſuch diſtributive forms of ſpeech, ſee on Eſa.5.13.) But this was the more ſpecial corruption reigning among the falſe Prophets and the Prieſts;that by their falſe propheſies and flatteries,they deceived the people, and ſoothed them up in their ſins. See ch.4.10. verſ. 14.

V. 14. *They have healed alſo the hurt of the daughter of my people ſlightly,ſaying, Peace,peace,when* there is *no peace?*] They do by their gloſings and flatteries lull people aſleep in ſecurity, bearing them in hand,that there is no ſuch dangerous matter towards them, as Gods Prophets tell them,but that all ſhall be well,whatſoever they ſay. See the ſame,ch.8.11. See alſo,Lam.2.14.Ezek.13.22.

They have healed alſo] Or,*They heal alſo.* Heb. *And they heal*, which may well be retained; for it is an inſtance,and a pregnant one,of the deceitful dealing charged upon them, v.13.

the hurt] Heb. *bruiſe*, or *breach*; as ch.4.20. & 10.19.

of the daughter of my people] See chap. 4. 11. So Chap. 9. 1.

ſlightly] Heb. *upon a ſlight*, or *ſlighted* thing: which ſome interpret *ſlighting*, or *making nothing* of it: So the Greek. Others, *with ſome ſlight* medicine: ſo is the particle uſed, Pſal. 92. 4. *with words of falſhood*, ſaith the Chaldee; with ſaying, *peace, peace*, which was a very *light* matter for them to ſay, ſo the Jewiſh Commenters: and it was indeed an eaſie thing to ſay ſo, as they ſaid it; though not as our Saviour ſaid the like, Matth.9.4,5. Others, *according* to ſome *ſlight* thing, or *according* to the cure of ſome *ſlight* hurt; ſupplying *cure* from the word *heal*; *hurt* from the word *bruiſe*, or *breach*, in the foregoing branch. Whether way we take it, the ſenſe is plain, that the Prophets and Prieſts, dealt with the people and the ſtate, as unfaithfull Phyſitians, or Surgeons, with a fond and fooliſh patient, unwilling to apprehend how it is indeed with him; who, albeit his diſeaſe and wound be dangerous and deadly, yet make light of it, as if it were ſome ſlight matter, that might eaſily be help'd,apply onely ſome lenitive, or ſtupifying plaiſters unto it, that may for a time give eaſe, or take away the ſenſe of pain for the preſent, and bear him in hand, that he ſhall do well enough with it, he need not fear or miſdoubt ought; or that uſe lenitives only, where the diſeaſe requires cauſticks and corroſives,and draw a skin over places full of corrupt matter, that may cauſe them to feſter the more inwardly,unto the patients greater and further evil. See chap.23.14. Lam.2.14. Ezek.13.10. Howbeit, becauſe the word here uſed, hath ſometime a notion of *viliſying* and contempt, 1 Sam.2.30. Hence the old Latine rendreth it, one while, *with contumely*, and *unto contumely*, another while: that which ſome expound; the former, unto the contempt and reproach of the true Prophets, whom thereby they brought into diſgrace with the people, 1 Kin.22.24. ch.28.2,4,10,11. the latter, unto ſuch contempt and reproach, as by their means ſhould befal the people, while being deluded by them, and giving credit to them,they neglect thoſe courſes,whereby their peace with God might have been procured, and thoſe evils prevented that Gods Prophets gave them warning of. See to this purpoſe alſo, Lam.2.14. But the words will not ſo eaſily admit this ſenſe.

ſaying, peace,peace,] A proverbial form of ſpeech,implying as much as that which we uſe to ſay, *all ſhall be well:* So, is it *peace?* for, *is all well?* 2 King.4.26.& 9.17,18. and, it ſhall be *peace*; for,*all ſhall be well*, 2 King.4.23.

and there is no peace]Or,*when there is no peace*; when as mean while there is no ſuch matter, there is nothing well, but all full of deadly danger, ch.4.10.Heb.*and*,(for, *when*; as Eſa.33. & 37.9,36.) *peace is not*, as 2 Chr.15.5. Eſa.57.21. ſo Ezek.13.10.

V. 15. *Were they at all aſhamed, when they had committed abomination? nay, they were not aſhamed, neither could they bluſh.*] Their ſin is further aggravated by their ſhameleſneſs in it, as ch.3.3. ſome read the words, *Did they make them aſhamed?* as if the meaning were, did they labour to bring the people to a ſight of their abominable courſes, and to work them to ſhame and ſorrow for them? and ſo the word indeed, in this form and notion is uſed, 2 Sam. 19.6. but not, that I find elſe-where; in this Prophet conſtantly the former way, ch.10.14.& 46.24. & 58.1,20 & 50.2.& 51.17. So here, the Chaldee,Greek,and Latine take it, and the words following confirm it. See the ſame paſſage again, ch 8.12.

when they had committed abomination] That is,idolatry,ſay ſome,referring it to the people; but as I conceive rather ſuch abominable things, as God ſaw, and complains of in the Prophets, ch.5.30,31. & 23.14.

not at all aſhamed] Heb. *in being aſhamed, aſhamed:* or, *in being abaſhed,abaſhed*, which cometh nearer to our Engliſh; of which manner of gemination, See Eſa.24.16. ch.3.1.

neither could they bluſh] Heb. *they know not to bluſh*; as Eſa.29.12. *I know not to read*, for, *I cannot read: they know not ſatiety*; for, *they cannot be ſatisfied*, Eſa. 56. 11. and Zeph. 3. 5. *the wicked have not ſhame:* for though the latter word here uſed, be ſcarce found elſewhere, ſave in the tranſitive ſenſe; that which ſeemeth to have given occaſion of that diverſe verſion; yet the former word, in this latter branch, is never ſo uſed, and that this latter is not to be ſo here taken,appeareth by the place parallel to this, ch.8.12. where it is exhibited in a paſſive form, that admitteth no ſuch ambiguity; and indeed,none were more ſhameleſs than their falſe Prophets.

therefore ſhall they fall, among them that fall.] That is, *be ſlain, among thoſe that be ſlain*; and to whom they now promiſe ſafety; *to fall*, for, *to be ſlain*, as Pſa.63.10. Luk.21.24.

at the time that I viſit them, they ſhall be caſt down, ſaith the Lord] Heb. *in the time, wherein I viſit them*, (See v.6. a defect of the relative, as ch.5.17,24.) *they ſhall by ſtumbling be made to fall*, or, be thrown down; as if they had ſtumbled,and fallen flat to the ground: for that is the words native and proper notion, Pſal.27.2. Eſa.31.3. ch.50.32. Dan.11.19.

V. 16. *Thus ſaith the Lord, ſtand ye in the ways and ſee and ask for the old paths, where is the good way, and walk therein; and ye ſhall find reſt for your ſouls.*] God proceedeth here by the Prophet, to convince this people of their obſtinacy; and turneth his ſpeech now from the falſe Prophets that ſeduced them,unto thoſe that were ſeduced by them: relating both what advice he had from time to time given them, and how they had ſtill refuſed to hearken thereunto. And in this verſe, he ſeemeth to meet with an objection that the people might make; alleaging for themſelves, that they went that way, that their Prieſts and Prophets directed them unto, and led them in: To which the Lord anſwereth, that he had from to time admoniſhed them to do as travellers are wont to do, when they are at a loſs, or in ſome doubt of their way; ſeeing divers ways or paths before them, and know not which of them leadeth unto the place that they are bound for, they are careful to make inquiry of ſuch as are able aright to enform them, which is the way that leadeth to ſuch a place: and ſo ſhould they do, if they made doubt of the way they were in, or of thoſe divers ways, that they were invited unto by thoſe Prophets, that ſpake unto them in the name of the Lord; as both the true Prophets of God, and the falſe Prophets alſo did; they ſhould make a ſtand, and enter into a due conſideration concerning either, whether of them were the way, that might conduce to their good, and welfare; and to help and further themſelves in this inquiry, ſhould have recourſe to Gods oracles, and the ſacred records of the former ages, and times therein regiſtred; and conſider what way it was, that is therein commended to them, and hath ever proved ſucceſsful and advantageous to thoſe that walked in it; and that betaking themſelves unto that, and walking in it, whatſoever any might ſuggeſt, or enform them to the contrary, they ſhould be ſure to do well, as thoſe before them had done, ſo Deut. 32. 7. Eſay 8. 20. Mal. 4. 4. Luke 16. 29. 1 Theſſ. 5. 21. 1 John 4. 1. And this I take to be the genuine, both drift and ſenſe of this place.

ſtand in the ways] Or, *on the ways*: as travellers, when at a ſtand, uncertain which way to take, Ezek. 21. 19, 22.

and ſee] Or, *conſider*: As Chap. 2. 19.

ask for the old paths] *Enquire after them*: after thoſe that God by Moſes preſcribed you, ſay ſome; after thoſe that your anceſtours, Abraham, Iſaak, and Jacob, and other godly after them walked in, ſay others; or, *enquire concerning* them: as the particle is uſed, Eſa. 56. 4. ch. 14. 10. Heb. *concerning the pathes of antiquity*; as, *the days of antiquity*, Deut. 32. 7. that is, the times that men of former ages lived in, and the courſes that men of former ages took and walked in.

where is the good way] Or, *which of them is the good way*, or, *the beſt way*: *good*, for, *beſt*; as, *great*, for, *greateſt*; *little*, for, *leaſt*, v. 13. for other degrees of compariſon, the Hebrew have not. Heb. *where the good way is*: the pronoun demonſtrative, for the verb ſubſtantive; as Pſa. 25. 12. Eſay 66. 1. They much miſtake the text who hence would prove, that the old way is the beſt way; to which purpoſe, many both Papiſts and Proteſtants abuſe it: for the Prophet doth not ſay, nor God by the Prophet, that the oldeſt way is the beſt, but willeth them to enquire, which of thoſe of former ages proved the beſt unto thoſe that walked in it: So Moſes, Deut. 4. 3, 4. and Deborah, Jude 5. 6, 8. and Azariah, 2 Chr. 15, 2, 6. and this our Prophet, chap. 22. 15, 17.

and walk therein] Take to, and keep to that way, that upon due enquiry ye find to have been ſuch, 1 Theſſ. 5. 21.

and yee ſhall find reſt to your ſouls] That is, ſay ſome, your minds ſhall then be ſetled, ye ſhall not hang in ſuſpence, wavering between two ways; as thoſe in Eliahs time, 1 King. 18. 21. or, rather, ye ſhall find freedom from that reſtleſs condition, ye now remain in, Eſa. 57. 20. from thoſe fears and diſtractions, and ſuch evils and troubles, as by the courſes ye now take, ye procure to your ſelves, having aſſurance of protection and ſafety from God. See Deut. 33. 12, 29. Pſal. 95. 11. Eſay 28. 12. Matt. 11. 29. *your ſouls*, for, *your ſelves*, as Eſay 55. 2, 3.

but they ſaid, we will not walk therein] Albeit, they had it by my Prophets ſo evidently ſhewed them, that the way which they directed them unto, and called upon them to take, was the only good, and ſafe, and advantagious way, and had from time to time ſo proved unto thoſe that walked conſtantly in it, that they could not but be cleerly in conſcience convinced of it; yet out of a ſelf-willed obſtinacy, they refuſe to turn to it, and walk in it. See chap. 2. 25. & 18. 11, 12. Heb. *And they ſaid*; *and*, for, *but*; as chap. 5. 3. or, as ſome read the place, inſerting the words, *when* I ſay (as Pſa. 27. 8.) *ſtand on the ways, and ſee & enquire which way of former times was the beſt, & walk therin; they ſay, We will not walk* in it. See the like ſyntax, ch. 2. 25. Eſay 30. 20. & 35. 4.

walk therein] Or, in it: ſupplyed, as Deu. 8. 12. Eſay 35. 9.

V. 17. *Alſo I ſet Watch-men over you*, ſaying, *Hearken to the ſound of the trumpet; but they ſaid; We will not hearken.*] Or, as ſome render it, *Again*, he ſaith, *I have ſet Watch-men over you, hearken ye* therefore *to the ſound of the trumpet; but they ſaid, We will not hearken.* Or, *And when I ſet Watch-men over you*, ſaying, *Hearken to the ſound of the trumpet; they ſay, We will not hearken*; as before, v. 16. So Eſa. 37. 9, 36. & 44. 4. & 53. 2.

watch-men] Gods Miniſters and Meſſengers, ſet over them, to watch for their welfare, and to warn them of approaching evils, that they may be prevented. See ch. 1. 10. v. 27. Eſa. 56. 10. Ezek. 3. 17. & 33. 7. Heb. 13. 17.

over you] Or, *over them*, becauſe *they* followeth: as Job 18. 4. ch. 2. 6, 7. & 7. 26.

ſaying] Inſerted; as Pſal. 105. 15. Job 8. 18. Act. 7. 32.

hearken to the ſound of the trumpet] The voice of Gods Miniſters, Iſa. 58. 1. giving warning of approaching evils, Ezek. 33. 2, 6. an alluſion to the blowing of the trumpet, mentioned ch. 4. 5. v. 1.

they ſaid] Or, *they ſay*; as v. 16. a paſſage from perſon to perſon: as Iſa. 1. 29. ch. 5. 19.

we will not hearken] To it; as, *walk* in it, v. 16. See the like peremptory anſwers, ch. 22. 21. & 44. 16.

V. 18. *Therefore hear ye, O nations; and know, O congregation, what* is *among them.*] In theſe words, and the next enſuing, God being about further to lay forth this peoples perverſe, and pertinacious carriages, together with the penalties that for the ſame ſhould deſervedly befal them, taketh all the world to witneſs, even the ſenſeleſs creatures themſelves among the reſt, of the obſtinacy of his people, and the equity of his dealing with them; turning his ſpeech unto others, becauſe they would not hear him. See the like, Eſay 1. 2.

hear ye nations] That ye may not wonder, that I ſhould proceed in this manner with that people, whom I had formerly taken into my protection, and by ſolemn covenant and promiſes ſo engaged my ſelf unto. See Lam. 4. 12.

know] Or, *take notice*: as ch. 2. 19. & 3. 13. Iſa. 33. 13.

O congregation] Of Iſrael, ſay ſome: of any forrein people, as others rather: as Pſal. 7. 7.

what is *among them*] Or, *how* it is *with them*; what an heighth of diſobedience and rebellion they are grown to, that ye may underſtand how juſt cauſe I have to proceed thus againſt them; though ſome render it, as of the evils to be inflicted upon them, *what* ſhall befal *them*: but the words better admit the former.

V. 19. *Hear, O earth*] That which this people will not hear. So Iſa. 1. 2. ch. 22. 19. for I ſuppoſe they are wide, who by the *earth*, here, underſtand *mankind*: as Pſal. 98. 9.

behold, I will bring evil upon this people, even the fruit of their thoughts] Or, *Behold*, (be ye as certainly aſſured of it, as if you ſaw it already done: as Iſa. 7. 14. & 65. 27.) *I* am *bringing evil upon this people*, (as ch. 11. 11. & 19. 3. See ch. 4. 6.) *even* (Heb. *and*; as v. 1.) *the fruit of their thoughts*, or, *counſels*, or. *contrivements*. See Iſa. 55. 7. & 59. 7. chap. 4. 14. *the fruit* of them, that, ſay ſome, that ſhall be proportionable to them, Pſal. 28. 4. or that rather, which by thoſe courſes and contrivances, they have procured to themſelves, Prov. 1. 31. for that ſeems too nice, which one of the Jewiſh Doctors ſuggeſteth; that he ſaith not *their works*, but, *their thoughts*: thoſe, to wit, by which they thought, that God ſaw not their works, Pſal. 94. 7. Eſay 29. 15.

becauſe they have not hearkened unto my words,] Heb. *upon*, for, *unto*; as verſ. 10. unto my meſſages brought to them by my Prophets, and advices by them from me given them, ver. 16, 17. Prov. 1. 24, 25.

nor my law, but have rejected it.] Or, *and* as for *my law*, *they have even*, (as before) or, *alſo*, (as ch. 1. 3.) *rejected it*. So Eſay 5. 24. chap. 8. 9.

V. 20. *To what purpoſe cometh there to me incenſe from Sheba, and the ſweet cane from a far country? your burnt-offerings are not acceptable, nor your ſacrifices ſweet unto me.*] Becauſe this people might object, that they had not left God; for they ſerved him ſtill; they frequented his Sanctuary with odors and offerings: God telleth them, that their ſervices were none of them pleaſing to him; ſo long as their lives and courſes otherwiſe were ſuch as he had before ſhewed. See the like, Iſa. 1. 11, 15. & 66. 3. ch. 7. 21, 26. Ezek. 20. 39. Amos 5. 21. Mic. 6. 6, 10.

To what purpoſe cometh there to me incenſe from Sheba, and the ſweet cane from a far country?] The words thus rendred, ſound, as if ſome ſuch preſents were from remote parts brought to Gods Temple; as Pſal. 68. 29, 31. Eſay 60. 6, 7. Zeph. 3. 10. whereas no ſuch thing is intended; and the words therefore would rather thus be rendred, *To what purpoſe unto me* (that is, ſo far as concerneth me) *is incenſe*, that *cometh from Sheba, or ſweet cane* that cometh *from far*. See Eſay 1. 11.

incenſe] Such as you bring to burn before me. See Eſa. 1. 13.

cometh there] Or, that *cometh*; a defect of the relative: as v. 15.

from Sheba] See Eſa. 60. 6.

and the ſweet cane] Or, *or* (as ch. 2. 18. & 5. 12.) *ſweet cane*. Heb. *cane the good*, or, *that* is *good*; or, *cane* of *the beſt*. See verſ. 13, 16. and that I take to be, as the native notion of the word; ſo the genuine ſenſe of it in this place: of ſuch *cane*, ſee Eſa. 43. 24. & Ezek. 27. 19. where it is rendred, *calamus*.

from a far country] Far fetcht, becauſe their own land afforded it not: the word *fetched*, or, *that cometh*, ſupplyed from the former branch; as Gen. 1. 16, 30. yet we need not with Jerome, and ſome others, travel ſo far as India to fetch it. Strabo telleth us, that the Sabeans had ſtore of ſuch ſpices, *lib.* 16. and that might very well be termed a far country, Mat. 12. 42.

your burnt-offerings are *not acceptable*] Heb. *to well-liking*, or, *acceptance*: as Iſa. 56. 7. & 60. 7. See Iſa. 1. 11. ch. 7. 21.

nor your ſacrifices ſweet unto me] Heb. *and your ſacrifices are not ſweet*, or, *delightful, to me*: as Prov. 13. 19. So Hoſ. 9. 4.

V. 21. *Therefore thus ſaith the Lord, Behold, I will lay ſtumbling blocks before this people*] Heb. *Behold, I* am *giving*, or, *laying*, (as ch. 21. 5. Lev. 19. 14.) *ſtumblements* (if we might ſo ſpeak; any thing a man may ſtumble at. See Iſa. 57. 14.) *unto this people*: as, *come unto them*, for, *come before them*, Iſa. 1. 23. I will bring thoſe things upon them, that ſhall be means of ruine and miſchief to them. So Ezek. 3. 20. & 7. 19. Some ſuppoſe an alluſion in the term to caltrops, and other like warlike engines, that are wont to be caſt in the way to maim foot or horſe, and cauſe them to fall: what is by them here intimated, ſee verſ. 22.

and the fathers and the ſons together ſhall fall upon them] Or, *ſhall ſtumble* and fall *by them*. See on v. 15. Iſa. 3. 8. they ſhall miſcarry promiſcuouſly one with another, v. 11. ch. 13. 14. Howbeit, the Rabbine ſeems to ſtretch it too far, who ſo underſtandeth it, as if it were meant, that they ſhould tell or give warning of it, ſuch as did ſee that which they ſhould or might ſtumble at, one to another.

the neighbour and his friend ſhall periſh.] They ſhall ſo fall, that they ſhall not be able to recover, or get up again ; but ſhall periſh and miſcarry, Eſa.8.14,15.

V. 22. *Thus ſaith the Lord, Behold, a people cometh from the North-country; and a great Nation ſhall be raiſed from the ſides of the earth.*] Or, *Behold a people coming :* as if he ſaw them on their march. So ch. 4.16. The Chaldeans forces by which they ſhould fall and miſcarry, verſ. 21.

from the North] As ch.1.15. & 10.22. & 25.9.

a great Nation] Chap.5.15.

ſhall be raiſed up] As a ſtorm is raiſed, ch.25.32. and it is God himſelf that raiſeth it : as the like, Eſa.13.17. ch. 50.9. & 51. 1. Ezek. 23.22. See ch.1.15.

from the ſides of the earth] As far as the King of Babylons dominions reach, ch.1.15. See the like terms, ch.50.41.and this threatned, Deut.28.49.

V. 23. *They ſhall lay hold on bow and ſpear :*] They ſhall be abundantly furniſhed with weapons to annoy and deſtroy with , both afar off, and at hand. See the like, ch.50.42. So Pſa.35.2,3. Yet *by ſpear*, ſome underſtand here the *ſtaff* of the enſign,or ſtandard : as Joſh. 8. 18, 26. But the joyning of *bow* and it together,carryeth it rather the former and more frequent way.

they are *cruel, and have no mercy*] Heb. *cruel is he* ; (the pronoun for the verb ſubſtantive, as ch.5.15,16.) *cruel* are *they* each of them : as afterward, *and they will not pity*, ch.21.7. See the like, Eſay 13.17, 18. ch.50.42. and the thing fulfilled, 2 Chr.36.17. as had been before threatned, Deut.28.50.

their voice roareth like the ſea] See Eſa.5.30.

and they ride on horſes,] Heb. *on horſes ſhall they ride* ; not as thoſe, to eſcape by flight, Eſa.30.16. but as ready to take the field,and well fitted for fight. So ch.50.42.

ſet in array as a man for war,] That is, as ſome, a people,or nation, (from v.22.) *ſet in array as a man :* the whole nation as one man,as Judg. 20. 8. or, *ſet* every one *in array, as a man for war*, or, *for battel.* So chap. 50. 42. as if he ſaw them now not on their march , but in the field, and place of fight, ready to joyn battel, or make ſome aſſault.

against thee, O Daughter of Zion] As, *O daughter of Babylon*, cha. 50. 42. See Eſa.1.8.

V. 24. *We have heard the fame thereof, our hands wax feeble ; anguiſh hath taken hold of us*, and *pain as of a woman in travel.*] At the very firſt report of their approach, all will be diſmayed , and quite out of heart. See chap.4.9,31. & 13.21.

V. 25. *Go not out into the field, nor walk by the way; for the ſword of the enemy*,and *fear* is *on every ſide.*]The ſpeeches of them that in thoſe times ſhould be one to another.

Go not out into the field]Keep within the fenced cities and places of faſtneſs, ch.4.5,6. & 8. 14.

nor walk by the way]Either ſtir not out at all ; or,ſhun the common roads, and betake you to by-ways,as people are wont to do, when the paſſages are dangerous, Judg.5.6. Iſa.33.17.

for the ſword of the enemy, and *fear* is *on every ſide.*] Or,as ſome,*the ſword of the enemy* is there ; and *fear on every ſide :* or , *for* through, (or,by reaſon of, the particle wanting ; as Pſal. 17. 13,14. & 44.2.) *the ſword of the enemy*, (Lam.5.9.) there is *fear on every ſide :* that which ſeems to have been a proverbial form of ſpeech in frequent uſe among them,Pſal.31.13. ch.20.3,10. & 47.5. & 49.29.

V. 26. *O daughter of my people*] As ch.4.11. v. 14.

gird thee with ſackcloth,] The common garb of mourners,ch.4.8.& 25.34.

and wallow thy ſelf in aſhes :] As on the moſt doleful occaſions they were wont to do, Mic.1.10.

make thee mourning,as for an *onely* ſon]Heb.*mourning of an onely* one *make thee :* a defect of the ſubſtantive ; as Prov.4.3. See the like expreſſions, Amos 8.10. Zach.12.10.

moſt bitter lamentation.]Heb. *lamentation of bitterneſſes* ; as,*weeping of bitterneſſes*, ch.31.15. Of the former word, ſee ch. 4.8. The Prophet ſo ſpeaks, as if he could find no terms ſufficient to deſcribe ſuch a lamentation, as the grievouſneſs of their calamities might be deemed to deſerve. See chap. 9. 17, 18. for theſe plurals are wont much to exaggerate. See Iſa.58.9.ch.5.17. & 14.1.

for the ſpoiler ſhall ſuddenly come upon us.] Or, *is ſuddenly come upon us* ; Nebuchadnezzar with his forces , chap. 48. 8. See chap. 4.20.

V. 27. *I have ſet thee for a tower*, and *a fortreſs among my people, that thou maiſt know, and try their way.*] Or,*To try have I ſet thee among my people as a fortreſs.* Or, which I take to be the genuine interpretation, *A fortified watch-tower have I made thee among my people.* Gods ſpeech to the Prophet ; I the Lord have appointed thee my Prophet, (ſufficiently ſupported and fenced, that thou mayſt not fear ought, ch.1.18. & 15.20.) to be as a ſentinel ſtanding on a watch-tower, Iſa.21.5,8. Hab.2.1. to eſpy,and deſcry,the diſpoſitions,courſes, and carriages of this people.

I have ſet thee] Heb. *given thee* ; as ch.1.5. Ezek.3.17.

for a tower] Or, as ſome, *to try*, taking it for a verb ; as Zach. 13.9. but the moſt otherwiſe : the word properly ſignifies *a watch-tower* , whereupon ſentinel is kept , to deſcry and diſcover the approach of ought that may prove prejudicial. See Iſa. 23. 13. and 32.14.

and *a fortreſs*] Heb. *a fence*, or *fortification* ; that is, as ſome Interpreters not amiſs ſupply from the former words , *a tower of fences* or *fortification*, that is, *a fenced*, or *fortified tower :* as, *a city of fences* or *fortification*,for, *a fenced*, or *fortified city* ; as Pſa. 108.11. ch.1.18. & 5.17.

that thou mayſt know, and try their way.] To ſearch and ſift them, and to try them as a Founder doth metal,(for thereof alſo is the word uſed, Job 23.10. Pſa.66.10.) that thou mayſt by diligent obſervation of them, and their courſes, deſcry and take notice of (as v.18.) their affections and diſpoſitions, be able to diſtinguiſh between the good and bad, and to work, if it may be, the wickedneſs of the wicked out of them , ch. 15. 19. Heb. *and thou ſhalt know, and try*, or *ſearch out, their way*,for,*that thou mayſt* ſo do ; as Joſh.24.9. Mal.1.9. *Know and try*,for,*by trying know :* as, *ſearch and try*, for, *by ſearching try*, Lam.3. 40. *make bald and poll*, for, *by polling make bald*, Mic.1.16. *live and remain*,for,*remain alive*, 1 Theſſ.4.17.

V. 28. *They are all grievous revolters*] The Prophets anſwer returned unto God, as rendring an account of the charge impoſed on him, containing an exact cenſure of them , upon his ſearch and ſurvey. There is a grievous defection, and obſtinacy therein, in the generality of them. Heb. *They are all* (as Iſa.60.21.) *revolters of revolters*, or *refractary ones*, that is, *grievous revolters* , or *extreamly refractary :* as, *a ſervant of ſervants*, for, *a moſt baſe ſlave*, Gen.9.25. and *wickedneſs of wickedneſs*, for, *extream wickedneſs*, Hoſ.10.15. See chap.5. 3,23. Some of the Jewiſh Doctors following the Chaldee , as alſo the old Latine , render it , *Princes of revolters* ; and expound it, of great ones giving evil examples to the people , and making uſe of them , as inſtruments for the practice of wickedneſs , applying the next words to wrongful informations : but the initial letter is diverſe (though in ſound much the ſame, and in ſome words promiſcuouſly uſed) nor will the text , without needleſs ſtraining, bear it.

walking with ſlanders] Heb.*walkers of detraction.* So ch. 9.5. ſuch as make a trade of it, forbidden, Lev.19.16.

they are *braſs and iron :*] Baſe metal, droſſie matter; not any metal of price,gold or ſilver,to be found in them, which yet with the oar of thoſe baſer metals, is ſometime,in ſome quantity,found mixed. See Iſa.1.21. Ezek.22.18.

they are all corrupters] Or, *corrupt :* both corrupt themſelves and corrupting one another, ſee Iſa.1.4.

V. 29. *The bellows are burnt,the lead is conſumed off the fire,the founder melteth in vain, for the wicked are not plucked away.*] All the labour and pains that hath been taken by God and his Prophets, for the refining and reforming of them,is loſt ; it is but labour in vain, they are no whit the better for it, Iſa.49.4. ch.2 30.

The bellows are burnt] The Prophet proſecuteth the ſimilitude taken from the practice of metaliſts, in trying and melting of their oar. By the *bellows* , ſome underſtand Gods chaſtiſements ; ſome , his Spirit ; neither well fitting here. Others , the Prophets tongue and throat, according to that, Pſal. 22. 15. & 69. 3. I ſhould rather ſay their lungs, not unlike bellows , and with much ſpeech and clamour waſted. But unto ſuch particularities, in allegories,we need not deſcend.

the lead is conſumed off the fire] Or, as ſome, *the tin* (ſo termed, becauſe uſed for ſeparation of metals,as quickſilver in theſe times, Iſa.1. 25.) *is ſpent* , as Gen. 47. 18. but *lead* and *tin* are diſtinguiſhed, Ezek. 22. 20. and the Jewiſh Commenters tell us, that *lead* was alſo in their times made uſe of, in fining of ſilver, to melt it the more eaſily, and with leaſt loſs , or waſte. Howbeit , an Interpreter of prime note, readeth the text thus, *The bellows are burnt with the fire : the whole is lead :* there is nothing but droſſie matter that , upon melting, appeareth : and this ſhould I encline to,were there any inſtance of the like.

the founder melteth in vain ;] Heb. *in vain melting melteth he* ; or, *trying trieth he :* take he never ſo much pains in melting and trying, though he do it never ſo diligently and exquiſitely, all is to no purpoſe. See the like , Pſa. 58. 5. the word *founder* is not in the text, but is included in the verb, and from it ſupplyed ; as Gen.50.26. *they embalmed him* ; that is, the embalmers *embalmed him* ; as it is more fully there, v. 2.

for the wicked are not plucked away.]Or, *for* their *wickedneſſes* Heb. *and* (as chap.3.24. & 5.2.) *evil*, or *evils*,(evil things,as Pſal.78.49.) *will not*, or *cannot*, (as chap.2.23.) *be removed*, or *withdrawn*, (as the word is rendred, Joſh.8.16. Judg.20.32.) from them ; a double defect of the pronoun, both poſitive, and poſſeſſive, as v.3,12. Gen.43. 24. Iſa. 13.8,15.

V. 30. *Reprobate ſilver ſhall men call them :*] Or, *Refuſe*, or *Rejected ſilver* (ſuch as is nothing but refuſe, or droſs ; or ſuch as is refuſed, and will not paſs in payment ; oppoſed to currant coyn, ſuch as will paſs without refuſal, Gen.23.16. and it agreeth well with the Greek word, that ſignifieth *counterfeit*, or *diſallowed*, 2 Cor.13. 5,6. where the miſ-tranſlating of it hath ſtumbled many) *ſhall they be called.* Heb. *ſhall they call them* ; as Mal.1.4. for *men*, is not in the text. See Iſa.1.22. Prov.20.23. Lam.3.45. So Pſa.15.4. *a vile man is in his ſight as refuſe.*

for the Lord hath rejected them.] Lam.5.22. Hoſ.9.17. becauſe they have rejected him, and his word, Iſa. 5. 24. verſ. 19. chap. 8. 9. See chap. 2. 37.

CHAP. VII.

Verſ. 1. THE *word that came to Jeremiah from the Lord, ſaying.*] At this Chapter beginneth a new Sermon or Prophecy, carryed on to the end of Chapter 9. In this the Prophet laboureth to beat them off from their vain confidence in the Temple and ſervices therein performed, verſ. 2, 12. by ſetting before them the example of Shiloh, where the Tabernacle ſometime was, verſ. 13, 15. by ſhewing what account God made of their ſacrifices, being joyned with wilfull diſobedience, verſ. 21, 28. and for their continued idolatries, threatneth them with utter deſtruction unavoidable, verſ. 16, 20. and that ſo great, that they would want room to bury their corpſes, verſ. 29, 34. Of the words of this verſe, ſee on chap. 1. 2.

V. 2. *Stand in the gate of the Lords houſe, and proclaim there this word, and ſay, Hear the word of the Lord, all ye of Judah, that enter in at theſe gates, to worſhip the Lord.*]

Stand] Not *ſit*; for they *ſate* there to hear cauſes, cha. 26. 10. they *ſtood* to preach, or deliver prophecies, ch. 26. 2.

in the gate] Or, *in the porch*, or *at the entry:* that which opened into the great court, where the people uſed to meet. See ch. 26. 2, 10. & 36. 10.

the Lords houſe] The Temple, ch. 26. 5. v. 4, 10.

proclaim there] There was he the rather to deliver this meſſage, becauſe to refel the fond conceit, that they had of that place, as a ſufficient ſhelter and ſafeguard for them, though they were never ſo looſe and licentious in their lives, v. 8, 9.

this word] Or, *this matter:* as 1 Sam. 3. 17. ch. 5. 14.

Hear the word of the Lord] As ch. 2. 4.

all ye of Judah] Heb. *all Judah:* for out of all parts they uſed to reſort thither, ſo long as the Temple ſtood, Pſal. 84. 7. & 122. 4. and it may be, that this prophecy was delivered at one of thoſe ſolemn feaſts, wherein all the males of the land in general were to meet there, Exod. 23. 14, 17.

at theſe gates] To go into the great court, the peoples court, diſtinguiſhed from the Prieſts court, 2 Chr. 4. 9. See ch. 36. 10.

V. 3. *Thus ſaith the Lord of hoſts, the God of Iſrael,*] As Iſa. 1. 24. So v. 21. ch. 9. 15.

Amend your ways, and your doings, and I will make you to dwell in this place] Heb. *Make good your ways.* So verſ. 5. chap. 18. 11. & 26. 13.

make you to dwel] *Continue your dwelling*; as, *make to live*, for, *continue in life*, Exod. 1. 17.

in this place.] Not in the Temple, but in the land that ye now poſſeſs, Pſal. 37. 3. v. 7. ſo Iſa. 36. 10.

V. 4. *Truſt ye not in lying words, ſaying, The Temple of the Lord, the Temple of the Lord, the Temple of the Lord* are *theſe.*] Heb. *Truſt not to you* (an elegant redundancy, very frequent in Scripture, ſee chap. 4. 12. & 5. 5.) *in words*, or *matters*, (as verſ. 2. 22.) *of falſhood*; as chap. 14. 14. & 23. 26. in ſuch thoughts and conceits, as will fail you, and fruſtrate your expectations, ver. 8. chap. 4. 14. & 29. 31. Truſt not to the Temple, and the ſervices there performed, as if theſe things could ſecure you. See the like, chap. 18. 18. Mic. 3. 11. 1 Cor. 10. 1, 5.

the Temple of the Lord are *theſe.*] Or, *Theſe are the Lords palaces*; as Pſal. 11. 4. and ſo the word properly ſignifieth, Pſal. 45. 15. Iſa. 39. 7. Not *this* people, (as ſome fondly would have it) *are Gods Temple*, 1 Cor. 3. 16, 17. & 6. 19. but *theſe* buildings, which with the finger he ſeemed to point to; as they, Matt. 24. 1, 2. ſee chap. 10. 11. as if he had ſaid, Theſe thoughts you have in your hearts, and theſe, or the like words oft in your mouthes. Theſe buildings, the two Courts, the Houſe, and the Oracle, were by Solomon built, at Gods appointment, for his place of conſtant and continual reſidence, which he will therefore hold and uphold for ever, Pſal. 132. 14. 2 Chr. 33. 7, 8. the pronoun poſitive, for the verb ſubſtantive; as chap. 6. 23, 28. This three-fold repetition, though it have an emphaſis in it, as well as that, Iſaiah 6. 3. & chap. 22. 29. yet I ſuppoſe not ſo much to import the excellency of the Temple, or eſtimation of it with God, as the frequency of theſe terms in the mouthes of the people: and much leſs to aym at any curious diſtribution of it into the houſe, the courts, and the outer edifices about either, as ſome would have it: or that the people themſelves ſhould by this three-fold repetition have ſome reference to the three times of their ſolemn appearance yearly in that place, Exod. 23. 14, 17. as the Chaldee expreſſeth it.

V. 5. *For if ye thorowly amend your ways, and your doings; if ye thorowly execute judgment between a man and his neighbour;*] A promiſe of continuance, upon condition of reformation, in matter as well of juſtice and equity, as of piety and godlineſs.

thorowly amend] Or, *ſurely*, or *ſeriouſly amend.* Heb. *making good make good*; as verſ. 3.

thorowly execute] Or, *ſedulouſly exerciſe.* Heb. *doing do judgment*, or *right*, See ch. 5. 1. & 22. 4.

between a man and his neighbour] That is, *between man and man*; as ch. 22. 8. Heb. *between a man and between his neighbor*; as, *between the light, and between the darkneſs*, Gen. 1. 4, 18. a redundancy frequent in Hebrew. So Joh. 10. 18. *I have power to lay down my life, and I have power to take it up again*; that is, *I have power, having laid down my life, to take it up again.*

V. 6. *If ye oppreſs not the ſtranger, the fatherleſs, and the widow*] Or, *Oppreſs not any ſtranger, orphan, or widow*; carrying it on with the former, v. 5. *and*, for, *or*; as Exod. 21. 15. perſons that God hath taken more ſpecially into his protection, and given a ſpecial charge of, Exo. 22. 21, 24. Deu. 10. 18. & 27. 19.

and ſhed not innocent bloud in this place] Or, *not ſhed innocent bloud*; the guilt whereof, how grievous, ſee 2 Kin. 24. 4. *in this place*; in Jeruſalem, or the land ye live in; as v. 3. ſee Num. 35. 31, 33.

neither walk after other gods to your hurt] *Other gods*; as ch. 1. 17. *to your hurt*, or, *to your* own *hurt*; as chap. 5. 19. and ſo, *their* own *faces*, v. 19. Heb. *to evil to you*; that is, *to your own evil:* not to any evil, or hurt, that ſhall accrue to me by it, but all to your ſelves. See v. 19. God is neither the better for mans obedience, nor the worſe for mans wickedneſs: neither doth his goodneſs, or badneſs, reach unto God, Pſa. 16. 2. Job 22. 2, 3. & 35. 5, 8.

V. 7. *Then will I cauſe you to dwell in this place*] As v. 3. Heb. *And*; as ch. 4. 1, 2.

in the land that I gave unto your fathers for ever and ever.] Heb. *to from of old, and for ever*; which ſome, ſo rendring, refer it unto *gave*, and expound it of the time paſt from Joſhuah's days, by whom God put them at firſt in poſſeſſion of it, wherein they had continued unto that time: Or, as others rather, *from age unto age*; referring it, as our Verſion doth, unto the word *dwell*, and underſtanding it of continuance for time to come, from age to age, in the land, upon performance of the condition here propounded. So ch. 25. 5. The Jewiſh Criticks obſerve well a redundancy of the former *to* here, as elſewhere, Deut. 9. 7. Judg. 19. 30. ch. 31. 34. and ſo verſ. 25.

V. 8. *Behold*] Conſider and think ſeriouſly of it; as verſ. 6, 19.

ye truſt in lying words that cannot profit.] Heb. *ye are truſting to you* (ſuch a redundancy, as Chap. 4. 12. & 11. 17. Ezek. 37. 11.) *in words of falſhood* (as verſ. 4.) *to not profit*, or *no profit*; as Eſay 44. 10. This ſome underſtand of the falſe Prophets lies and flatteries, which they were too much taken with, and truſted unto, chap. 5. 31. & 6. 13, 14. & 23. 26. & 28. 15. & 29. 31. but it ſeemeth rather to have reference to what went before, verſ. 4. ye truſt in vain, to no purpoſe, on that which will not avail you, nor ſtand you in any ſtead.

V. 9. *Will ye ſteal, murther, and commit adultery, and ſwear falſly, and burn incenſe unto Baal, and walk after other gods whom ye know not?*] Will ye live in continual practice of iniquity, immanity, impurity, and impiety? Or, *when as ye ſteal*, &c. Heb. *ſtealing* ye ſteal: and ſo conſtantly in all the reſt; for they are all infinitives: Of the phraſe of ſpeech, ſee on Eſay 59. 13. and it is very emphatical; when as ye make a common practice of theſe things. The like ſyntax, ſee chap. 2. 20. & 5. 7.

ſwear falſly] Heb. *ſwear to falſhood*; as ch. 5. 2.

burn incenſe to Baal] See ch. 2. 23. & 11. 13.

walk after other gods] Verſ. 6. ch. 11. 10. & 13. 10.

which ye know not] Or, *which ye have not known*; which ye have not formerly had any notice of, nor have been acquainted with in former times, Deut. 28. 61. called therefore *new gods*, Judg. 5. 8. Others, of whom ye have had no ſuch proof or experience, as of me ye have had: and that followeth well from the former; but the former ſeems the firſt, proper, and genuine ſenſe. See Iſaiah 43. 10.

V. 10. *And come and ſtand before me in this houſe which is called by my name*] Or, according to the ſyntax before hinted; *when as ye ſteal*, &c. --- *Will ye come and ſtand before me in this houſe*, &c. See the like conſtruction, Iſa. 30. 20. and 35. 4. and 37. 9.

come] Repair to my Sanctuary. See Ezek. 23. 38, 39.

ſtand before me] After the manner of ſervants, attending upon me, as your Lord. See 1 Kin. 10. 8. and 17. 1. Prov. 22. 29.

in this houſe] The Temple, verſ. 2, 4.

which is called by my name] That beareth my name, is called and accounted my houſe. Heb. *which my name is called upon it*; or, *Whereupon my name is called.* So verſ. 11, 14, 30. ch. 32. 34.

and ſay, We are delivered to do all theſe abominations?] *We are delivered:* or, as ſome render it, *We ſhall be delivered to do all theſe abominable things*; that is, ſay they, That we may return again, having by ſacrifices, and other external rites, expiated the guilt of our former exceſſes, to commit and practiſe them afreſh as freely as ever; as the common ſort of people, in many Popiſh places, are reported to uſe it as a by-word; *We muſt ſin to be ſhriven, and ſhriven to ſin.* Or, as others, Notwithſtanding that we have committed ſuch things, yet ſhall we be ſafe, and do well enough for all that. See Mal. 3. 15. But neither will the words bear the latter; nor doth the former ſeem to expreſs the right ſenſe of the place: which the pauſes, in the original, being well obſerved, will lead us to: the middle pauſe is at, *We are delivered:* and there endeth their ſpeech: the words following are the Prophets, uttered in the perſon of God; not theirs. So the meaning is, *Will ye when ye have robbed, and killed, and committed adultery, and perjury, and idolatry, come and preſent your ſelves before me in mine houſe, and ſay, We are delivered*; that is, diſcharged of the guilt of theſe our ſins (ſo is the word uſed, Pſal. 39. 8. & 51. 14.) that ye may return to the practice of theſe vile courſes afreſh? For

I can not aſſent to that learned late Writer, who would remove here the interrogative out of his wonted and conſtant office, and make it a note, either of aſſeveration, or of demonſtration, both here, and elſewhere, Gen.27.36. 1 Sam.2.27. 2 Sam. 23. 19. 1 King.16.31. Prov.24.28. in moſt of which places, the interrogative is generally admitted, and doth right well.

V. 11. *Is this houſe, which is called by my name, become a den of robbers in your eyes?*] Do ye account my houſe, my palace, to be an hole, or an hold, for thieves and robbers, to ſhroud and ſhelter themſelves in? Matt. 21.13. Mark 11.17. Luke 19.46. and that by performance of ſome formalities there, ye are not onely diſcharged of the guilt of your former ſins, but have liberty to ſin afreſh? and ſo make me both a patron of your baſe and abominable courſes, and a pander alſo thereunto? whereas I abhor and abominate both your wicked ways, and theſe your thoughts; and all your ſacrifices and ſervices the rather for them. See Prov.15.8,9,26. & 21.27. Iſaiah 61.8.

a den] An alluſion to ſuch dens and caves, where either wild beaſts, or men miſchievouſly minded, are wont to lye in wait to ſeize upon paſſengers; and whereunto they repair with their prey, and their ſpoyl, Pſal.10.8,9. Nah.2.12.

robbers] The word ſignifieth properly *a burglar*, one that breaketh open houſes, Ezek.7.22. but it is more generally uſed for perſons that ſpoyl and plunder, Dan.11.14. and for beaſts that live by ſpoyl and prey, Iſa.35.9.

in your eyes] Heb. *is* it *in your eyes*; that is, do ye ſo account it? or think ye that I can endure to have my houſe ſo eſteemed. See the ſame phraſe, Num.13.33. 1 Sam.18.23.

Behold, even I have ſeen it, ſaith the Lord.] I ſee theſe your abominable courſes, as cloſely, and covertly, as ye carry them, Pſalm 10.11,14. Ezek. 8.12. and theſe your impious thoughts too, of me and my ſacrifice, Pſalm 94.7,11. So chap. 13.27. and 23.14.

V. 12. *But go ye now unto my place, which was in Shiloh, where I ſet my name at the firſt; and ſee what I did to it, for the wickedneſs of my people Iſrael.*] God refuteth this their vain confidence in the fabrick of the Temple, by an inſtance from another place that ſometime had the like privilege, that had the Tabernacle, and the Ark with it, as they now had the Temple: but that did not ſecure them when they grew wicked.

go ye now] His meaning is not that they ſhould travel thither, but go thither onely in their thoughts. See the like, ch. 2. 10. Amos 6.2.

to my place] That which was once my place, as this is now, called therefore, *his houſe*, Judg.18.31. Pſal.42.4.

in Shiloh] Or, *at Shiloh*; a city belonging to the tribe of Ephraim, Pſal.78.60,67. ſituate, as may ſeem, between Bethel, and Shechem, Judg.21.19.

where I ſet my name at the firſt] Heb. *where I made*, or *cauſed*, *my name to dwell*: as Deut.12.11. where I at firſt in Joſhua's time placed thoſe viſible pledges of my ſpecial preſence and reſidence among you, Joſh.18.1. 1 Sam.1.3,7. & 4.3,4.

and ſee] Take notice of, and conſider; as chap. 2. 19. and 6.16.

what I did to it] How I forſook that place, and fixed mine abode in another; having firſt ſuffered my people to be diſcomfited by the enemy, my Prieſts to be ſlain, mine Ark to be carried away captive, which albeit it were after ſome time ſent home again, yet never returned any more unto Shiloh, 1 Sam.2.10,11. & 7.1,2. Pſalm 78.59,67.

for the wickedneſs of my people] Proceeding principally from the Prieſts, 1 Sam.2.12,17,22,34. See the like advertiſements, ch. 3.7,8. & 44.2,3.

V. 13. *And now becauſe ye have done all theſe works, ſaith the Lord; and I ſpake unto you, riſing early and ſpeaking, but ye heard not; and I called you, but ye anſwered not.*] Since that you do wickedly as they did, and will take no warning, I will deal with you, as I dealt with them.

riſing early] From time to time diligently addreſſing my ſelf unto you by my Prophets: a form of ſpeech taken from the wonted manner of ſedulous and induſtrious either tradeſ-men, or workmen, that get up betimes before day-light, to follow their employments. See on chap. 5. 8. So verſ. 25. chap. 11.7. & 25.3. & 35.15. See Iſaiah 65.2.

I called you, but ye anſwered not] Ye regarded not my call, inviting you to repentance, that you might prevent and eſcape ruine. So Prov. 1.24. Iſa.50.2. & 65.12. & 66.4.

V. 14. *Therefore will I do unto this houſe which is called by my name, wherein ye truſt, and unto the place, which I gave to you and to your fathers, as I have done to Shiloh:*] Heb. *And I will do*, as chap. 6.11.

to this houſe] Which yet is but an houſe; and an houſe that cannot hold me, 1 Kin.8.27. Iſa.66.1.

which is called by my name] Which I am pleaſed yet to own, ſo long as I pleaſe, and no longer. See v.10.

wherein ye truſt] But in vain, v.4,8.

unto the place] Not to my Sanctuary alone, where at preſent I dwell, Pſa.132.13. but to the whole land alſo wherein ye dwell, verſ. 3,7.

which I gave you] And therefore can take again from you, when I pleaſe, Job 1.21. for it is mine ſtill, and ye do but ſojourn in it with me, Levit. 25. 23. and it was given both to you, and your anceſtors, upon condition, that ye ſhould keep my ſtatutes, and obſerve my Laws, Pſal. 104.44, 45. which ye do not, but the contrary, verſ.9,13.

as I have done to Shiloh] Which I forſook, Pſalm 78.60. chap. 26.6.

V. 15. *And I will caſt you out of my ſight, as I have caſt out all your brethren,* even *the whole ſeed of Ephraim.*] I will carry you away captive out of that land, wherein I have formerly in a gracious manner reſided among you, Pſa.76.1,2. Heb. *from againſt*, or, *over againſt*, *my face*: as thoſe things are, that are before a man, and whereon he fixeth his eye. So Exod.20.3. 1 Kin.9.7.

as I have caſt out]. Sent into captivity by Salmaneſer, 2 King. 17.6.

your brethren] That were the ſeed of Iſrael, as well as your ſelves; and ye have no reaſon therſore to look to fare better than they, when ye do as they did, 2 Kin.21.13,14.

the whole ſeed of Ephraim] The ten tribes bearing the name of Ephraim, as the principal among them. See Iſa.7.2.

V. 16. *Therefore pray not thou for this people, neither lift up cry, nor prayer for them, neither make interceſſion to me: for I will not hear*] The Lord here turneth his ſpeech from them to the Prophet; and to intimate, that he was reſolved to put in execution the doom, fore-mentioned upon them, notwithſtanding their vain hopes and confidence of the contrary; forbiddeth the Prophet to ſtrike in between him and them, by any interceſſion in their behalf, to ſtay his hand from proceeding againſt them, as Moſes did, Exo.32.32. Num.14.13,19. and Aaron, Num.16.47,48. Pſa.106.23. See the like, Exo.32.10. ch.11. 14. & 14.11.

Therefore] Or, *Wherefore*. Heb. *And*; as v.14.

for I will not hear thee] Shewing how little hope there is, that the prayers of the godly ſhould prevail with God, for thoſe that perſiſt obſtinately in ſinful courſes, rejecting the means of mercy tendred unto them, and preſſed upon them, 1 Sam. 14.35. chap. 15.1.

V. 17. *Seeſt thou not what they do in the cities of Judah, and in the ſtreets of Jeruſalem?*] Art not thou thy ſelf an eye-witneſs of thoſe abominable idolatries, that all ſorts of them, men, women and children, in all places among them commit? See chap. 2.28. & 11.13. Heb. *Art thou not ſeeing?* Is it not a continual eye-ſore to thee; as the Sodomites manner of life was to Lot? 2 Pet. 2.7,8.

V. 18. *The children gather the wood, and the fathers kindle the fire, and the women knead* their *dough, to make cakes to the Queen of heaven*] Fathers and children, husbands and wives, find all ſome employment or other, about their idolatrous ſervices. See chap. 44. 17,19.

children] Thus idolatrous parents train up their children in idolatry: let chriſtian parents learn from them to train up theirs in piety, Gen. 18.19. Deut.6.7. Prov.4.3,4. & 22.6. Eph. 6.4. 1 Tim. 4. 6. 2 Tim.3.15.

gather] Heb. *gathering*; and ſo, *kindling*, and *kneading*: and ſo it may be retained; as having reference to verſ.17. *Seeſt thou not---the children gathering ſticks, and the fathers kindling the fire, and the women kneading dough?* or, how (ſupplyed, cha.3.6.) *the children* are *gathering ſticks, and the fathers* are *kindling the fire, and the women* are *kneading dough?* as noting how buſily they were employed about it. So Matt.24.38. See chap.6.28.

wood] The word is plural; rendred ſticks, Num. 15.32,33. and ſo would be rather here, than there.

kindle the fire] To bake with it; as he to roaſt, Iſa.44.16.

knead their *dough*] Heb. no more then, *Kneading dough*; nor needs any more. So Hoſ.7.4.

to make cakes] The word is no where elſe found ſave here, and ch. 44.18. they are ſaid by ſome of the Jewiſh Criticks, to have been ſo termed, from the *figure* of a ſtar that was imprinted upon them; to the honour of which they were made, to offer and preſent thereunto, Amos 5.26. Howbeit, ſome other would have them ſo termed from the curious preparation of them; and others, from the uſe of fire about the dreſſing of them, deducing it from a word that ſignifies *to burn*. It is hard to give any certain ſentence, where ſo little light to guide.

to the Queen of heaven] There is a two-fold reading here; for ſome read the word without an *Aleph*, and then it ſhould ſignifie *a Queen*; though in this form, that word be no where found: but yet thus divers of the Jewiſh Doctors, and the old Latine, whom many others follow, here take it, conceiving thereby to be underſtood, ſome the *Sun*; the words that ſignifie it, being one of them leſs frequent, of a feminine form, Eſay 24.23. the other more uſual, though of a maſculine form, yet a feminine oft in uſe; as Nahum 3.17. Others, the *Moon*: one name whereof is feminine; though another be maſculine: and which the Phenicians, ſay ſome, from the Hebrew call *Baaltis*, and *Baltis*. Others, ſome great *ſtar*; but what, or which, they tell us not: and this way the Chaldee taketh; and that the idolatrous Jews did worſhip both the *Sun* and the *Moon*, is not to be doubted. See chap. 8.2. Howbeit, becauſe this word is never found uſed in that nation, (and yet the form is not irregular; and they might well of purpoſe ſo frame it,to make a ſacred term of it) the Jewiſh Criticks moſt of them, and others of ours following them read the word with an *Aleph*; in which form it is very commonly found uſed for *work*, or workmanſhip, as Exod.36.5. 2 Chr.13.10. chap. 48.11. and ſo render it, *the frame*, or *workmanſhip of heaven*; and the ancient Greek, *the hoſt of heaven*: which ſeemeth to receive ſome ſtrength from the collation of this place with that, chap. 19.13. the name of *hoſt* being uſed there, inſtead of that here. The words then may be read, both here, and chap. 44.17. *for the Queen*, or, *the frame, of heaven*: as, *a footſtool for thy feet*, Pſal.110.1. and, *a place for the Lord*, Pſal.132.5.

and to pour out drink-offerings unto other gods] Both this and the former helping, in likelyhood, to furniſh that Table, which for ſuch feigned deities they uſed to ſpread, Eſay 65.11. whereof alſo ſome expound this place. In thoſe *cakes*, they imitated Gods *meat*, or, *meal*, offerings; in theſe, his *drink-offerings*: of both which, ſee Lev. 2.4,5,7. Num. 28.7,8. Eſay 1.13. & 57.6. Of *other gods*, ſee chap.1.16.

that they may provoke me to anger] Heb. *to anger me*. So 2 Kin.22.17. 2 Chr.34.25. chap.11.17. & 25.7. & 32.29. Not that they did theſe things purpoſely for that end; but that this could not but neceſſarily thence enſue. See on Eſay 3.8. and ſee the like, ch. 27.10. Hoſ. 8.4.

V. 19. *Do they provoke me to anger, ſaith the Lord? do they not provoke themſelves to the confuſion of their own faces?*] Some render the words; Is *it againſt me* that *they provoke me to wrath?* is *it not* rather *againſt themſelves, to the confuſion of their own faces?* as if he had ſaid, Am I any whit the worſe for it? doth it not rather tend to their own ruines? the ſenſe is good: ſee on verſ. 6. and the matter ſuch as is implyed; but the words will not admit it: The Text is word for word thus; *Do they anger me? ſaith the Lord: not themſelves to the confuſion of their own faces?* and there is an elegant *antanaclaſis*, or variation of notion, in one and the ſame term: as if it were ſaid; they do not ſo much provoke me to anger, as procure anger to themſelves; by angring me, they do but anger themſelves, or, as we uſe to ſay, they do but ſpite themſelves, and bring ſhame and confuſion upon themſelves. See 1 Cor.10.22. Of confuſion of face, ſee ch.3.25. Pſa.44.15. Dan.9.8. *their* own *faces*: as, *their* own *ways*, Iſa. 53.6. So ch.4.18. v.6.

V. 20. *Therefore thus ſaith the Lord God; Mine anger and my fury ſhall be poured forth upon this place, upon man, and upon beaſt, and upon the trees of the field, and upon the fruit of the ground; and it ſhall burn, and ſhall not be quenched.*] Since that they will needs be thus angring me, I will anger them to the purpoſe; and they ſhall find by feeling to their coſt, who it is that ſmarteth for it, that ſuffereth by it: and ſince that they will needs be incenſing my wrath, it ſhall be ſo fiered, that it ſhall waſte all with them, and none ſhall be able to quench it again. See the like, Deut.32.21,22.

Mine anger] Which they have provoked and raiſed, v.18.

my fury] Or, *wrath*; or, *fervour*: my fierce or fiery indignation. See chap.4.4.

ſhall be poured forth] As ch.10.25. as the clouds or heavens are ſaid to pour down water, when they ſhoot down ſhowrs of rain in great abundance, Pſa.77.17. an alluſion to thoſe ſhowres of fire and brimſtone, that burnt up Sodom and Gomorrah, Gen.19.24. Pſa.11.6. See Pſa.78.49.

upon this place] Not this city alone, but the whole land, v.7.

upon man, and upon beaſt, and upon the trees of the field, and upon the fruit of the ground.] A judgment parallel to thoſe of Egypt, Exod.9. 3,6,18,19,25. & 10.5,15. Pſa.78.45,48. & 105.3,36. ſuch an utter deſolation and deſtruction of all, as is deſcribed, ch. 4.25. & 12.4. Zeph.1.3.

it ſhall burn and ſhall not be quenched] When Gods wrath is once thoroughly kindled, it is not ſo eaſie quenching of it again. Pſa.2.12. See chap.4.4.

V. 21. *Thus ſaith the Lord of hoſts, the God of Iſrael,*] As verſ.2. The Lord turneth his ſpeech now to the people again. And becauſe their vain confidence was partly in the Temple, and partly in the ſacrifices that thither they brought and there offered; God therefore to beat them off alſo from this; as before he ſhewed what he would do with that houſe, verſ. 14. ſo now he giveth them to underſtand what account he made of all their ſacrifices, what ſorry acceptance they had at his hands.

Put your burnt-offerings to your ſacrifices; and eat fleſh] Keep your ſacrifices to your ſelves, diſpoſe of them as you pleaſe: eat your ſelves the fleſh as well of one ſort of them, as of the other: I neither require any from you, nor delight in any of them, nor deſire them, nor regard them. See Eſay 1.11. chap.6.20. Amos 5.21.

Put your burnt-offerings to your ſacrifices] Your *holocauſts* that were to be all burnt, Levit. 1.9. to your other *ſacrifices*, whether *pacificatory*, or, *gratulatory*, *voluntary*, or, *votary*, whereof ſome part the offerers themſelves might eat, Levit.7.11,12,15,16. take them, and put them all together; I deſire no part or ſhare in any at all of them.

and eat fleſh] *Eat* their *fleſh*; or *the fleſh* of them: a defect of the poſſeſſive; as ch.6.3,12.

V. 22. *For I ſpake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt-offerings, or ſacrifices.*] Not that God did not then take order for, and give in charge, the due performance of theſe ſacred rites, Levit.1.7. but that theſe were not the things that he principally regarded, or chiefly required: it was not ſo much theſe ceremonial performances, as their cordial affection and conſtant obedience thence proceeding that he required of them, and looked for from them, 1 Sam. 15.22. Pſal. 50.5,16. Mark 12.33,50. Hoſ. 6.6. Matt. 12.7. *I deſire mercy, and not ſacrifice*; that is, not ſo much ſacrifice as mercy: and, *rent your hearts, and not your garments*; that is, not ſo much your garments as your hearts, Joel 2.13. For I can in no wiſe aſſent unto thoſe, (though I find among the Ancients divers of the ſame mind with them) who ſuppoſe, that the uſe of ſacrificing was at firſt but an humane invention, and that God onely gave way to it, to prevent a worſe matter; becauſe otherwiſe men would be doing it to idols and devils, Lev.17.7. The antiquity of it, even from Adam, Gen. 4.3,4. the conſtant practice of it among Gods people in all ages, Gen 8.20. & 12.7. & 35.7. Exod.5.3. & 8.27. the ſtrict and ſolemn enacting of it, with an exact injunction and determination of ſo many obſervations and circumſtances about it; and the prefiguration of future accompliſhments repreſented in it, Heb. 9. & 10. do evidently evince the practice of this rite, to have been from the beginning a divine inſtitution; which the Devil, Gods Ape, as well in this, as in other ſacred ordinances of God imitating, did after arrogate to himſelf.

concerning] Heb. *concerning the word*, or, *matter*, of them: as Eſt.9. 26,31. ch.52.34. So alſo, ch.5.28. v.2,4,8.

in the day that] Or, what *times*, *when*: as Gen. 3.17. Ruth 4.5. 1 King.2.37. Heb. *in the day of my making them to go forth*; and ſo ch. 11.4.

V. 23. *But this thing commanded I them, ſaying, Obey my voice; and I will be your God, and ye ſhall be my people.*] The main matter, that God firſt and principally required then of them, was *obedience*, Exod. 19.5,6. and the ſacrifices afterward, as a teſtification of their obedience and allegiance to him, and an obſignation of the Covenant, concerning the ſame, plighted between him and them, in the blood of the Meſſias, Exod.24.3,8. Matt. 26.28. Luk.22.20. Heb. 9. 19,20.

this thing] Heb. *word*: as Eſt.1.21. & 2.4.

Obey] Heb. *Hear*. So Exod.15.26. Deut.6.3. v. 24.

and walk ye in all the ways that I have commanded you, that it may be well with you] So Deut.5.29,33. See v. 6.

in all the ways] Heb. *in every way*; as Deut.5.33.

V. 24. *But they hearkened not, nor enclined their ear; but walked in the counſels, and in the imagination of their evil heart, and went backward, and not forward.*] By ſolemn covenant this they engaged themſelves unto, Exo.19.8. & 24.3. Deu.5.28. but they were not careful to make it good, Exod.22.8. Deu.9.24. & 31.27.

But] Heb. *And*: as ch.6.16. and ſo after again.

enclined their ear] As the manner is of thoſe that liſten to ought, which they are deſirous to hear. So ch.11.8. and 17.23.

in the counſels] Or, *contrivements*, or, *devices*. So Pſa.81.12.

imagination of their evil heart] See ch.3.17.

they went backward, and not forward.] Heb. *they were to backward and not to face*: that which he ſaid before, ch. 2.27. *they turned their back unto me, and not their face.*

V. 25. *Since the day that your fathers came forth out of the land of Egypt unto this day, I have even ſent unto you all my ſervants the Prophets, daily riſing up early, and ſending* them.] A defect of the pronoun: as ch.6.29. I have not from time to time failed to adviſe and admoniſh both you and your anceſtors by my miniſters and meſſengers of thoſe things that concern your duty and your welfare, Deu. 18.18. Amos 2.11. See on v. 13.

Since] Or, *From*. Heb. *To from*: as v. 7.

I have even ſent] Or, *I have ſent*; for the copulative here is as oft elſewhere redundant: as Jon.1.1.

V. 26. *Yet they hearkened not unto me, nor enclined their ear; but hardened their neck, they did worſe than their fathers.*] A change of the perſon, very frequent in this Prophet; as ch. 2.7. & 5.19,21. & 6. 17. As if God unwilling to ſpeak further to them, or loth to talk any longer with them, ſhould turn his ſpeech to the Prophet, telling him how croſly and perverſly they had carried themſelves towards him. So chap.44.10.

Yet] Heb. *And*; as ch.5.10,22.

hearkened not] Or, *have not hearkened*, Dan.9.6,10.

but] Heb. *and*: as v. 24.

hardened their neck] Or, *have ſtiffned*; whence the term of *ſtiffnecked*, Deut. 9.6. See Eſay 48.4. ſo chap. 16.12. & 17.23. & 19.15.

did worſe than their fathers] Or, *have done worſe*. Heb. *have done evill from their fathers*; that is, worſe than they. So Judg.2.19. chap. 16.12. thus have they proceeded from evil to worſe, ch.9.3. ſo far are they from amendment.

V. 27. *Therefore thou ſhalt ſpeak all theſe words unto them, but they will not hearken to thee: thou ſhalt alſo call unto them, but they will not anſwer thee.*] Or, *And though thou ſpeak all theſe things* (as ver.23.) *to them, they will not hearken to thee: yea, though thou cry unto them, they will not anſwer thee*. So verſ.13. Of this ſyntax, and ſuch uſe of the copulatives, ſee ch.2.5,20. & 5.7. & 6.9,10. Howbeit, true it is, that God will have his Meſſengers and Miniſters, to ſpeak, admoniſh, warn, and do their duty, whether that people will hear and take warning, or no, to render them the more inexcuſable, Ezek.2.5,7.& 3.7,12.

V.28. *But thou ſhalt ſay unto them*, *This* is *a nation that obeyeth not the voice of the Lord their God, nor receiveth correction :*] Or, *Therefore :* for the illative doth better here, than before, v. 27. Heb. *And :* as verſ.14.16.

obey not] Or, *will not hear.* Heb. *hear not* ; as v. 23. and the verb is plural, becauſe the noun *nation* is collective.

nor receiveth correction] Or, *nor receive*, or, *will receive inſtruction.* See ch.2.30. & 5.3.

truth is periſhed,and is cut off from their mouth.] There is no truth,or true dealing, to be expected from them, Pſal.5.9. & 12.1,2. Iſa. 59. 14,15. ch.9.3. Hoſ.4.1. See Pſal.119.43.

V.29. *Cut off thine hair*, O Jeruſalem, *and caſt it away,*] This is ſpoken to Jeruſalem,as to a woman, (for the verbs are feminine) inviting her to lamentation, and to external expreſſions of it,in regard of the calamities that were to befal her. It was the manner with them, in thoſe times, for men in occaſions of mourning, to cut off their hair, or ſhave their heads. So Job 1.20. Iſa. 15.2. but it is a ſign of greater grief, and deeper mourning, when women tear off, or cut off, and caſt away, their hair, being deemed a principal ornament with them, Iſa.3.24. 1 Cor.11.15. 1 Tim.2.9. and this it is that is here alluded unto ; as alſo, Mic.1.16. and there is an emphaſis in the word ; for it ſignifieth *a crown :* nor is it uſed of hair, or applyed thereunto, ſave in the narrative of the *Nazarites*, Num.6. and when ſhe is bid therefore *to cut off her hair*, under the name of *a crown* ; and not to cut it off only, and reſerve it, as many are wont to do with their combings,and the like ; but to *throw it away*,to caſt it upon the ground ; it ſeemeth to intimate that which our Prophet bewaileth in the perſon of his people, *The crown is fallen* from *our head*, Lam.5.16. and which the Pſalmiſt hath more full, *Thou haſt profaned his crown by caſting it to the ground*,Pſa.89.39. So I ſhould rather apply it, than with a learned late Writer, to imply the diſperſion of them into forrein parts ; as that, Ezek.5.2.

and take up a lamentation on high places] *A lamentation*,ſee ch.9.10, 20. *on the high places*,ſee ch.3.21.for I can not accord to that learned man, who in this place alſo would have it to be, *in the valleys*, or *on the plains :* ſee the like, ch.12.12.

for the Lord hath rejected, and forſaken the generation of his wrath.] He hath caſt off, as they have caſt off him, (ch.6.30. verſ.15.) this whole race,againſt whom his wrath hath been incenſed by their ſins, v.18,20. See Mal.1.4.

V.30. *For the children of Judah have done evil in my ſight, ſaith the Lord*] A paſſage again, from perſon to perſon, as before, verſ.26.

For] Or, *Becauſe* ; as ch.6.13.

the children of Judah] Either the poſterity of Judah ; as Joſhua 14.6. or, the people of Judea ; as, the *children of Noph*, chap. 2.16.

have done evil in my ſight] Or, *have done* that which is *evil in my ſight.*Heb. *in mine eyes* ; as 2 Sam.11.27. either,done evil to my face, where I ſee it,v.11. or, done thoſe things that are diſpleaſing to me. See Iſa.65.12. & 66.4.

they have ſet their abominations in the houſe, *which is called by my name, to pollute it.*] They have ſet their idols in my palace : whereof, ſee verſ. 10, 11. not content to have them in their houſes, or elſewhere abroad, Eſay 57.6,7. chap. 19.13. they have brought them into mine houſe alſo, to ſet them cheek by joll beſide me, Ezek.43.7,8. ſee 2 King.16.10,11,15. & 21.4,7. 2 Chron. 36.14. chap.32.34.

V.31. *And they have built the high places of Tophet*, *which* is *in the valley of the ſon of Hinnom, to burn their ſons and daughters in the fire, which I commanded* them *not, neither came it into mine heart.*] See the ſame,ch.19.5.

built the high places] Erected altars, and other ſtructures, for the practice of that barbarous and moſt abominable idolatry, 2 Kin.21. 3.& 23.10.

of Tophet] Hereof, ſee on Iſa.30.33.

in the valley of the Son of Hinnom] A vale neer to Jeruſalem,whereof one Hinnom was ſometime,and his ſons after him,poſſeſſed ; whoſe name therefore it bare in ſucceeding ages, and doth ſtill,in the ſacred records, unto this day. See Joſh.15.8.

to burn their ſons and their daughters] See this ſavage and unnatural practice, 2 Kin.16.3.& 21.6. 2 Chr.28.3.& 33.6. the children of both ſexes are mentioned, as here, ſo Pſal.106.38. the more to aggravate the immanity of theſe unnatural miſcreants, whom neither the dearneſs of the one, nor the tenderneſs of the other, their own bowels both,(as Paul of Oneſimus,Philē.12.)could move unto mercy, or with-hold from exerciſing ſuch cruelty on them. This inhumane practice they learned from thoſe heathen, whom God had caſt out before them, Deut.12.31. and from thoſe that ſucceeded the Iſraelites in Samaria, 2 Kin.17.31,41. Concerning the manner of acting this hideous rite the Jewiſh Writers relate many things ; but their relations ſeem much of them rather fable than ſtory: and I therefore let them paſs.

which I commanded them *not*] Or, *which I never commanded :* but expreſly forbad, and profeſſed to abhor, Lev.18.21. & 20.3. Deut. 12.31. & 18.10.

neither came it into mine heart.] Heb. *neither came it upon mine heart* ; neither had I ever any the leaſt thought ſo to do. See chap. 3.16.

V.32. *Therefore behold, the days come, ſaith the Lord, that it ſhall no more be called Tophet, or the valley of the Son of Hinnom, but the valley of ſlaughter ; for they ſhall bury in Tophet, till there be no place.*] See the ſame, chap. 19.6. That place,which is now ſo horribly abuſed,ſhall be ſo filled with the carcaſſes of ſlaughtered perſons, that there ſhall not be room enough to afford them all burial, but they ſhall, many of them, lye rotting there above ground ; and the valley ſhall have a new name given it from the multitude of thoſe ſlaughtered bodies, that ſhall, partly, be enterred therein, and partly, lye there unburied.

behold, the days come] Heb. *behold, the days coming* ; as Iſa. 39.6. ch. 9.24.

it ſhall no more be called Tophet, or the valley of the Son of Hinnom] Not that it ſhould not at all be ſo named any more, or known by either of thoſe names (for unto this day the name continueth) but that another name ſhould be given it, that might as well, or much better, be uſed of it, than either of thoſe two. See the like, Gen.32. 28. ch. 20.3.

the valley of ſlaughter] Or, *Ge-haharegah* ; as Judas his field was called *Akel-dama*, Act.1.19. Howbeit, ſome by *ſlaughter* here, underſtand *ſlaughtered* ones ; which the article prefixed, ſeemeth to back : and they render it therefore *the valley of the ſlaughtered* ; for the meaning is not, that the ſlaughter of them ſhould be made there ; but that either their ſlaughtered bodies, for burial, ſhould be brought, there being no place readier, or fitter,at hand,to receive them.

for they ſhall bury in Tophet] Heb. *and* ; but, *for*, here ; as cha.5.2. becauſe a reaſon is rendred, why the name before mentioned ſhould be given unto it.

till there be no place] Or, *becauſe there is no place*, or *no room* ; to wit, to bury elſewhere. Heb. *for no place being* ; that is, *for want of room* ; all wonted places of burial, being ſo glutted with corpſes,that they are able to receive no more : for the particle is oft uſed in a cauſal notion ; as ch.4.6. & 10.6. & 19.11.

V.33. *And the carcaſſes of this people, ſhall be meat for the foules of the heaven, and for the beaſts of the earth ; and none ſhall fray* them *away.*] They ſhall lye unburied, and be devoured by birds and beaſts, either for want of perſons to bury them, or for want of places to bury them in : ſo Pſal.79.2,3. chap. 24.20. See the ſame, chap. 19.7.

carcaſſes] Heb. *carcaſs :* but taken collectively ; as Iſa. 5.25. & 26.19. and ſo *foul*, and *beaſt.*

heaven] Or, *air* ; as it is rendred, Pſa.8.8. Deut.28.26.

and none ſhall fray them *away.*] Either for fear of the enemy, or by reaſon of the great devaſtation that ſhall be, and want of perſons to look after them, & enterre them. So Deu.28.26. a defect of the pronoun, in this form of ſpeech perpetual ; as Iſa.17.2. ch.30.10. & 46. 27. Ezek.34.28. Mic.4.4. Nah.2.11. as if it were ſaid, *there ſhall be no frighter.*

V.34. *Then will I cauſe to ceaſe from the cities of Judah,and from the ſtreets of Jeruſalem, the voice of mirth, and the voice of gladneſs, the voice of the bridegroom,and the voice of the bride :*] I will bereave them of all matter that people are wont to rejoyce in, or to make themſelves merry with. So Iſa. 24.7,8. ch.16.9. & 25.10. & 33.11.Ezek. 26.13. Hoſ.2.11. Rev.8.23.

Then] Or,*thus.* Heb. *And* ; as Iſa.19.22.

the voice of the bridegroom, and the voice of the bride] Such merry ſongs, and melodious muſick, as at weddings is wont to be, Pſalm 78.63.

for the land ſhall be deſolate] Heb. *unto deſolation* ; as Iſa.64.11. ſo chap. 25.11.

CHAP. VIII.

Verſ. 1. A*T that time, ſaith the Lord, they ſhall bring out the bones of the Kings of Judah, and the bones of the Princes, and the bones of the Prieſts, and the bones of the Prophets, and the bones of the Inhabitants of Jeruſalem out of their graves,*] That this Chapter hath coherence with the former, is apparent by the very words of it. In it the Prophet proceedeth to ſhew the grievous calamities that ſhould befal this people, with whom the enemy ſhould ſpare neither living nor dead, but wreck their rage upon either, v. 1, 3. complaineth of their extream ſtupidity and obſtinacy in evil, v.4, 12. threatneth them with utter and unavoidable deſtruction. verſ. 10, 13, 16, 17. and bewaileth their forlorn and incurable condition, v.14,16, 18, 22.

At that time] When thoſe days are come,whereof ch.7.32.

they ſhall bring out the bones] The enemy, either for greedineſs of gain, or in extremity of deſpite, ſhall even rifle their graves, and not ſuffer their bodies, or their bones to reſt in them. A further addition to what was before denounced, that they ſhould not onely want room to bury their ſlain, ch.7.32. but thoſe alſo that were already buried, ſhould be plucked out of their graves again. See Baruch 2. 24.

of the Kings of Judah,and of his Princes] In whoſe ſepulchres, it is not unlikely, that they looked for rich ornaments and jewels, or treaſure : ſee Joſeph the Jew in his *antiquities,l.*13.*c.*15.

of the Prieſts, and of the Prophets,] Thoſe eſpecially are here aymed at, that had been corrupt Prieſts, and falſe Prophets. See the like in ſome kind, through the juſt judgement of God, both denounced and executed upon the like, 1 Kin.13.2. 2 Kin.23.14,20.

of the inhabitants] See this judgment in the like manner promiſcuouſly threatned, Lev.26.30.

V. 2. *And they ſhall ſpread them before the Sun, and the Moon, and all the hoſt of heaven, whom they have loved, and whom they have ſerved, and after whom they have walked, and whom they have ſought, and whom they have worſhipped.*] And ſo made idols of them, committing idolatry, that is, ſpiritual adultery with them, preferring the creature before the Creator, Deu.4.19. 2 Kin.23.5. 2 Chr. 33.5. ch.7.18. Ezek.8.16. their bones ſhould be laid before theſe creatures of Gods making, whom they had abuſed to idolatry, as their carcaſſes were laid and burnt upon the altars of their own making, Lev.26.30. 2 King.23.14,20. as in way of deteſtation on the one, ſo in way of demonſtration alſo to the other; thereby ſhewing how little good either the one, or the other, could do them, being unable to ſafeguard them, either alive, or dead.

before the Sun, and the Moon, and all the hoſt of heaven] That is, the ſtars, 2 King.23.5. implying, that they ſhould lye night and day unburied; as of Jehoiakims carcaſs, ch.36.30.

they ſhall not be gathered, nor buried, they ſhall be for dung upon the face of the earth] They ſhall not be gathered to be laid up in the monuments of their anceſtors; nor obtain ſo much as common ſepulture: ſo ſome. But the words ſeem to be intended rather, in a larger, and more indefinite ſenſe either of them: for bones thus ſcattered, muſt of neceſſity be gathered, ere they can be enterred any where: the meaning is, they ſhall lye above ground till they rot. So Pſal.83.10. ch.9.22. & 16.4.

V. 3. *And death ſhall be choſen rather than life, of all the reſidue of them that remain of all this evil family; which remain in all the places whither I have driven them, ſaith the Lord.*] Or, *in all the places of the remaining* ones (ſo the words run) *whither I ſhall have driven them.* Though the cruelty of the barbarous enemy be ſuch, as that they ſpared neither living nor dead, but maſſacred the one, and digged up the other; yet ſo great ſhall be the calamities, and ſo miſerable the condition of thoſe that ſurvive, and are carried away captive, that being weary of their lives, they ſhall wiſh that they had dyed with the reſt of their people, that had periſhed either during the ſiege, or in the ſurpriſal of the city; and counted them happy that ſo did. See Lev.26.36,39. Job 3.20,21. & 7.15. 1 King.19.4. Rev.9.6. & 14.13.

V. 4. *Moreover, thou ſhalt ſay unto them, Thus ſaith the Lord;*] Heb. *And:* as ch.1.11. To manifeſt the equity of Gods proceeding thus in ſeverity with them, he doth in the words following, deſcribe their extream folly, and wilful obſtinacy, running on head-long with an utter refuſal to be ſtopped or ſtaid on the way, unto thoſe courſes that tend to their utter ruine and deſtruction.

Shall they fall, and not ariſe?] Or, *when* men *fall, will they not riſe?* See the like ſyntax, ch. 6.9,10. & 7.27. Is there any man ſo abſurd and witleſs, who when he hath by accident got a fall, will lye ſtill, and not aſſay to get up again? or that will refuſe to be holpen up again, by ſuch as offer him their help? Eccleſ.4.10. Hereby intimating the folly of this people, that having fallen by, and for their ſin, Hoſ.14.1. yet refuſed to riſe, or to be raiſed again by thoſe, that took pains with them to that purpoſe. Some render the words, *are they* ſo *fallen, that they cannot riſe again?* do they deem their caſe deſperate? See chap.2.25. But the former ſeems the proper ſenſe of the place.

ſhall ye turn away, and not return] Or, *will not* one *that hath turned aſide,* or, *gone aſide, return?* Will not any man that hath gone unwillingly out of the way, deſire to come into it again; and be willing to receive direction from thoſe, that would ſet him again in it? See the application of it to this people, v.5. For thoſe, either of the Jewiſh, or ours, that render it; *if he did return, would not* God *return?* as if he ſhould ſay, undoubtedly he would, chap.3.1. Zach.1.3. make a needleſs inſertion, and ſeem to go beſide the ſcope of the place.

V. 5. *Why then is this people of Jeruſalem ſlidden back, by a perpetual backſliding.*] Heb. *why is this people,* (not, *of Jeruſalem*; for the word people here, is intire and abſolute, but either) in *Jeruſalem,* (as the old Latine) or, *Jeruſalem,* (by way of appoſition) *revolted,* or, *gone aſide* (for the verb is feminine, as anſwering not to *people,* but to Jeruſalem, as the like, Judg.18.7. and is the ſame word, with that in the former branch, though in another form) *by a perpetual,* or, *a pervicacious revolt,* or, *averſion:* and to little purpoſe doth a learned man trouble himſelf, and torture the text, becauſe he findeth the participle uſed actively, Eſa.47.10. to have the words rendred, *Jeruſalem* (that is, the rulers of it) *miſleadeth this people;* or, *a pertinacious averſion leadeth this people away:* when as he may find the participle, or participial at leaſt, ſo oft elſe-where in a paſſive or neuter notion; for, *refractary,* or, *rebellious,* Eſa.57.17. ch.3.14,22. & 31.22. & 49.4. and the meaning is plain enough. What is the reaſon then, that this people contrary to the uſual manner of men in ſuch caſe; having gone out of the right way, and being in a wrong way, prejudicial to themſelves, yet will pertinaciouſly thus perſiſt, and go on in the ſame, and refuſe to be reduced? ch.2.26. & 5.3. and 9.16.

they hold faſt deceit, they refuſe to return] Or, carrying on the ſentence in one tenor with the former; *do they hold faſt deceit? do they refuſe to return?* more fully thus: Why is it, that *this people do thus pertinaciouſly perſiſt in their going aſide,* or, *revolt,* that *they hold faſt deceit?* that *they refuſe to return?* where by *deceit,* ſome underſtand their unjuſt and fraudulent courſes, which were exceeding riſe among them, ch.9.6. Mic.6.10. & 7.5. See Pſa.36.3. & 55.11. Others rather, thoſe frauds and falſhoods, wherewith their falſe Prophets deceived and deluded them, ch.5.31. & 14.14. & 23.26. Iſa.30.10. See 2 Theſſ.2.10,12.

V. 6. *I hearkened and heard,* but *they ſpake not aright.*] The moſt Interpreters, both Jewiſh & others, conceive theſe words to be the Prophets, relating how he had obſerved it to be with the people; as ch.6.27,29. I ſuppoſe them rather to be the ſpeech of God himſelf, implying as his long expectation and forbearance, ſo his earneſt and longing deſire of their repentance, expreſſed by a phraſe borrowed from the practice of men, who are wont diligently and conſtantly to liſten after that, which they much deſire to hear. See Pſal.85.8. Eſay 50.4. See of God the like, Mal.3.16. See alſo 1 King.20.33.

I hearkened and heard] Or, *I have liſtned to hear;* as, *aroſe and warred,* for, *aroſe to war,* Joſh.24.9. for he could hear nothing of that which he deſired to hear.

they ſpake not aright] Or, *none ſpake aright;* as the word is uſed, 2 Kin.7.9. Eccleſ.8.10. ch.23.10. or, as the Greek rendreth it, *none ſo ſpake:* So the word is moſt commonly taken, Exo.10.11. Deut.18.14. Pſa.1.4. in ſuch manner, as men would do in the caſes before mentioned, verſ.4.

no man repented of his wickedneſs, ſaying, what have I done?] Heb. *there is not a man* (as ch.5.1.) *repenting of his wickedneſs;* as, *to ſay, what have I done?* that hath any remorſe, or touch at all in his conſcience, for any of his ſins ſo far forth, as but to think once ſeriouſly with himſelf, what it was that he had therein done? that which they were exhorted to do, ch.2.23.

What have I done?] The manner of a mans ſpeech or thought, recollecting himſelf after ſome ſuddain and inconſiderate act: So Samuel to Saul, 1 Sam.13.11. and Joab to David; *what haſt thou done?* 2 Sam.3.24.

every one turned to his courſe] Or, *each one of them turneth to their courſe,* or, *race;* to his *evil courſe,* or, *race:* as it is, ch.23.10. it implyeth their eagerneſs in the purſuit of evil; ſo Eſay 59.7. Prov.6.18.

as an horſe ruſheth into the battel] Heb. *like an horſe ruſhing into the war:* the word rendred, *ruſhing,* is very emphatical; for it ſignifies properly an *inundation* of waters, with much violence breaking in, and over-flowing all before it, Eſa.8.9. & 28.15,18. ch.47.2. *war,* for, *battel,* as 2 Sam.18.6,8. They run head-long after their own luſts and fancies, and will not be curbed or reſtrained of them: like an head-ſtrong horſe, that hearing the noiſe of the trumpet, and ſmelling the battel a far off, doth with much violence in a full carier, make towards it; his rider having now no command of him, nor being able to keep him in; See Job 39.21,25. and of this peoples unbridled, untamable, and untractable diſpoſition, chap.2.23,24.

V. 7. *Yea, the ſtork in the heaven knoweth her appointed time, and the turtle, and the craine, and the ſwallow, obſerve the time of their coming, but my people know not the judgment of the Lord*] In theſe words is reproved, not their obſtinacy only and willfulneſs, but their ſtupidity and blockiſhneſs, wherein they came ſhort even of the unreaſonable creatures; whereof divers ſorts here mentioned, do duly obſerve the times of their coming, and going from place to place, from one region to another, according to the ſeaſon of the year, Job 39.26. whereas this ſottiſh people, had not ſo much wit as to take notice of, and obſerve Gods courſes and dealings with them; of the ſeaſons of grace, when in mercy he offereth himſelf unto them; or of the times of wrath, wherein he ſheweth himſelf diſpleaſed with them; to lay hold on and embrace the one, and to ſeek to prevent and ſtay the proceeding of the other, Eſa.5.12. ch.5.4. Luk.12.56. & 19.42,44. See the like exprobration of ſtupidity, and ſottiſhneſs in Gods people, Eſay 1.3.

yea] Heb. *alſo;* So chap.5.28.

the ſtork] The foul here mentioned is ranked among the unclean ones, Lev.11.19. Deut.14.18. where ſome render it a *kite;* and the Jewiſh Doctors ſome of them tell us, that it is a kind of *white kite,* or, *puttok:* Some, an *hern;* becauſe it is ſaid to build in the *firres,* Pſal.107.14. Some would have it to be the *oſtrich,* grounded on that place, Job 39.13,14. where ſhe is ſaid as they ſuppoſe, to leave her egges in the ſand, where by the heat of the Sun, they are hatched; but if the text be duly weighed, it will be found, that this foul, what ever it be, and the oſtrich, are there diſtinguiſhed: See the note on the place. That it is a foul of large wings, it is apparent from Zach.5.9. and that it is one of thoſe, that change their quarters at time of year, is no leſs apparent from this place. The moſt therefore, among whom divers of the Jewiſh writers, take it for a *ſtork,* which breedeth alſo, ſaith one of the Jewiſh Maſters, as well in high trees, as in lofty turrets, that which thoſe muſt do of neceſſity, that live in the woody waſts where no houſing is. That the *ſtork,* as well as the *crane,* changeth his quarters, autors generally agree. See Ariſtotle in his *ſtory of living wights, l.8, c.16,* and Pliny in his *natural hiſtory.*

hiſtory, l. 10. *c.* 23. ſave that Pliny ſaith, that the one cometh againſt Summer, and goeth away againſt winter; the other cometh againſt winter, and goeth away againſt Summer; and ſeemeth of the ſtork to affirm this latter, which is certainly untrue: and Ælian, they go and come together: It is deemed in Hebrew, to have its name from a term that ſignifieth *piety*, or kindneſs; and this fowl, ſay the Jewiſh Criticks, is ſo called, becauſe he parteth his prey among his companions: but others, becauſe they are reported to feed their parents, when through age they grow impotent. Hereof Ariſtotle l. 9. c. 13. Pliny alſo where before. Ælian l. 3. c. 23. Ariſtophanes the Comick in his *birds*: and others, not a few; and among the Greeks a proverbial term, denoting this duty in children towards parents, is in very frequent uſe. Howbeit, I ſuppoſe rather, that this name was at firſt given unto this fowl, in regard of her tender affection to her young; whereof divers examples have been in the Netherlands, (where I have alſo ſeen of them, on their neſts on the houſe top) and among others of ſome, that have either burnt themſelves, to ſave their young; or together with them, when they could not ſave them, the houſes being fired on which their neſts were. See Adrian Yong in his *Batavia*, for how either they ſhould come, to know their ſires or dams again, when they are grown old; or it ſhould come to be obſerved of them, how they then tend them; as of their young it may well be, is neither of them eaſie to conceive.

in the heaven] What the Rabbine hence gathereth concerning this fowl, that it ſhould be a great fowl, and of high flight; as the like therefore is ſaid of the eagle, Prov. 23. 5. & 30. 19. is frivolous, ſince all *birds* in general, are called *birds of the heaven*, Pſal. 8. 8. and *heaven* both here and elſewhere, is no other than the *air*, See chap. 7. 33.

knoweth] Obſerveth as duly as if ſhe knew. So Pſal. 104. 19. Job 38. 12.

his appointed time] His ſet ſeaſon of coming and going.

and the turtle] Whoſe acceſs ſheweth the ſprings approach, Cant. 2. 11, 12. See Ariſtotle, l. 8. c. 3, 12, 16. Varro of *husbandry*, l. 3. c. 5.

the crane and the ſwallow] Or, *the ſwallow and the crane*; of the terms, See on Eſa. 38. 14. of the cranes coming and going: See before with the *ſtork*; of the *ſwallows* the Greek proverb is well known, being grown as familiar with us, as with them, that *One ſwallow maketh not a ſummer.*

but] Heb. *and*: as ch. 7. 24.

my people know not the judgment of the Lord.] See chap. 5. 4, 5. *judgment*, for, *courſe*, or, *manner* of dealing; as 1 Sam. 2. 13. & 8. 11. thus man who ſhould be wiſer than the fowls of the air, Job 35. 11. ſeemeth to come ſhort herein of them, in things ſo neerly concerning him.

V. 8. *How do ye ſay, we are wiſe, and the Law of the Lord is with us?*] Or, *How can ye ſay* (as chap. 2. 23.) *We are wiſe*: the pronoun demonſtrative, includeth the verb ſubſtantive; ſo Eſay 19. 11. How have you the face to arrogate wiſdome to your ſelves, when ye are more ſottiſh and ſenſleſs, than the very bruit creatures themſelves, verſ. 7.

the Law of the Lord is with us] We have the Law of God with us, have been trained up in it, and are well acquainted with it, and are not therefore ſuch ſilly ſots, as you would make us to be: As they preſumed much of the Temple, ch. 7. 4. ſo they vaunted much of the Law, ch. 18. 18. Rom. 2. 17, 18. as if the having of the Law among them, were enough to make them a wiſe people, though they neither regarded it, nor walked according to the rules of it, Rom. 2. 21, 23. This ſome ſuppoſe ſpoken to the Prieſts, whoſe office it was to inſtruct the people out of the Law, Deut. 33. 10. Mal. 2. 7. and it may well in ſpecial have an eye unto them: but it ſeems to be more large, as the charge is more general, both here, v. 7. and before, ch. 5. 4, 5. as alſo Eſa. 1. 3.

loe certainly in vain made he it; the pen of the Scribe is in vain.] *In vain hath he* (that is, God; the pronoun for the noun, as Exod. 34. 28. 1 Sam. 6. 19.) *made it*; a defect of the pronoun, as chap. 4. 4. or the verb being taken indefinitely, *in vain was it*; (to wit, the Law) *made, in vain*; as the word is uſed, 1 Sam. 25. 21. chap. 5. 23. for they that render it, *in vain hath he* (that is, the writer) *prepared his pen*, regard not the pauſes in the Hebrew text. Now according to this verſion the meaning is, that the law was in vain enacted by God, or by his appointment put in writing by Scribes thereunto deſigned for the uſe and benefit of his people, Deut. 17. 18. and 31. 9. in regard of any uſe that they made of it, or benefit that thence redounded to them by it, becauſe it was by them no whit regarded, Hoſ. 8. 12. and thus do the Jewiſh Commenters ſome of them expound it, whom divers of ours therein concur with. Howbeit, the old Latine after the Greek, and the Chaldee, which ſome other of the Rabbines agree with; and not a few of ours follow, underſtand this paſſage as ſpoken of the wicked Scribes, that mis-expounded the Law, perverting and wreſting it, to pleaſe the humors of the people, and ſided with the falſe Prophets, whom they adhered to, and approved; and to this effect they render the words: *Lo, ſurely the deceitful*, or, *lying, pen*, or, *quil, of the Scribes, worketh for falſhood*, or, *dealeth deceitfully*: Heb. *the quil*, or, *pen*; for it is properly a pen made of the quil of ſome *fowl*, of the bigger ſort eſpecially, ſuch as are uſed to prey, Gen. 15. 11. 1 Sam. 14. 33. Eſay 46. 11. chap. 12. 9. though uſed more generally for any kind of *pen*, Pſal. 45. 2. or, *ſtile*, though of metal, Job 19. 24. chap. 17. 1. and, *the quil*, or, *pen of falſhood*, for, *a falſe quil*, or, *pen*: as, *a tongue of falſhood*, for, *a falſe tongue*, Prov. 26. 28. that telleth lies the one, that writeth lies the other: *of the Scribes*; ſuch as were to interpret the Law, Ezr. 7. 6. but dealt corruptly and falſly with it, Matt. 23. 15. Luk. 11. 51. Heb. *doth to falſhood*; as, *to ſwear to falſhood*, Lev. 6. 3. chap. 5. 2. or, *doth falſhood*; as, *to do truth*, for, *to deal truly*, 1 John 1. 6. ſo, *to do falſhood*, for, *to deal falſly*; for the particle is oft redundant; as Gen. 2. 24. compared with Matt. 19. 5, 6. Ezek. 37. 27. with 2 Cor. 6. 16. 1 Kings 19. 18, 20. See Pſal. 94. 20. Eſay 10. 1. either verſion may well be admitted, in regard of the terms; but the former ſeems the genuine.

V. 9. *The wiſe men are aſhamed, they are diſmaied and taken*] That is, as ſome, the wiſeſt among them, may well be aſhamed of their groſs ignorance, and folly, v. 7, 8. Rom. 1. 22. or, as others rather, *The wiſe men ſhall be confounded*; and all their wiſdom ſhall not avail, to keep them from being diſmaied, confounded, and captived when the judgement now denounced ſhall be put in execution; See chap. 4. 9. and 6. 11. verſ. 12. So of Babel, Iſaiah 47. 10, 14. Howbeit, ſome of note read the words, by way of interrogation, and thus render; *Have theſe wiſe men, made* the people *to be aſhamed*, (to wit, of their ſins) *diſmaied*, (with fear of Gods wrath) *and taken*, with remorſe, and repentance, and ſo brought home to God? But this reading ſtraineth the words of the text over-much; nor is the firſt word, though the form be ſuch, found but once only in an active notion, and the other two not at all: of the firſt, See on ch. 6. 15. of the laſt, on ch. 6. 11.

loe they have rejected the word of the Lord,] Which yet they ſo much vaunt of, v. 8. See ch. 6. 10, 19.

and what wiſdom is in them?] Or, *what wiſdom then have they?* Heb. *and the wiſdom of what is to them*: *and*, for, *then*; as chap. 4. 1. what wiſdom can they have, who reject that wherein all true wiſdom conſiſteth? Deut. 4. 6. Pſal. 19. 7. & 119. 130. Prov. 2. 6. 2 Tim. 3. 15.

V. 10. *Therefore will I give their wives unto others*, and *their fields to* them that ſhall *inherit them*] See on ch. 6. 11.

therefore] This term may have reference, either to their rejection of Gods Law, mentioned v. 9. or, to thoſe vices afterwards charged on them in this verſe.

will I give their wives unto others] Put them into the power of ſtrangers, as 2 Sam. 12. 11, 12.

to them that ſhall *inherit* them] Heb. *to poſſeſſors, to* ſtrangers *that ſhall poſſeſs* them; or, *poſſeſs themſelves* of them: the word *ſtrangers* ſupplyed from the former branch, as Eſa. 10. 5. & 58. 13. and a defect of the pronoun, as Ezek. 7. 25.

for every one, from the leaſt even to the greateſt, is given to covetouſneſs; from the Prophet, even to the Prieſt, every one dealeth falſly] Or, *becauſe*, &c. See the ſame paſſage. Ch. 6. 13.

V. 11. *For they have healed the hurt of my people ſlightly, ſaying, peace, peace, when there is no peace*] Heb. *and they heal*, or, *cure*, &c. See the ſame before, ch. 6. 14.

V. 12. *Were they aſhamed when they committed abomination? nay, they were not at all aſhamed, neither could they bluſh; therefore ſhall they fall among them that fall, in the time of their viſitation, they ſhall be caſt down, ſaith the Lord.*] See the ſame, ch. 6. 15.

V. 13. *I will ſurely conſume them, ſaith the Lord*] Or, *utterly conſume them*: Heb. *Gathering*, *I will gather them*, or, *conſuming*, *I will conſume them*: for thoſe two roots, come very neer the one to the other, and roots ſo neer in their ſeveral forms, are oft confounded: for it is againſt the uſual manner of the tongue in ſuch forms as this, to have the words in two ſeveral notions; the verb infinitive in one, and the finite in another; See the like denunciation, Zeph. 1. 2, 3.

there ſhall be *no grapes on the vine*, *nor figs on the figtree*, *and the leaf ſhall fade*, *and* the things that *I have given them*, *ſhall paſs away* from *them.*] All means of relief and ſuſtenance, ſhall be taken away from them, in the time of the ſiege of the city. So Joel 1. 7, 12. Hab. 3. 17. the enemy having deſtroyed, and devoured all before them, v. 16. and he mentioneth theſe two, the *grape*, and the *fig*, ſaith the Rabbine, becauſe theſe two among their fruits were of greateſt reckoning, and moſt general uſe in thoſe parts, See Iſa. 36. 16. chap. 5. 17.

and the leaf ſhall fade] Or, *fall*, rather; See Eſa. 1. 30. being together with the fruit beaten down, before the uſual time of ſhedding. Howbeit, ſome read the words, as ſpoken by way of ſimilitude, (as ſome of our verſions do the like, Pſal. 48. 7.) thus rendering the text; *I will utterly conſume them*, as when *no grapes are on the vine, nor figs on the fig-tree, and the leaf is ſhed*: as when, with ſome ſore tempeſt, both vine and figtree are ſo ſmitten, that there is neither fruit, nor leaf left on them, Pſalm 78. 47. And this ſhould I prefer before that which ſome other of prime note exhibit; rendring the words, *there is no grapes on the vine*, *nor figs on the fig-tree*, *yea, the leaves are fallen*; that is, there is no fruit of good works to be found among them, as Iſaiah 5. 2. nor ſo much as any ſhew of ſuch, neither fruit, nor leaf; it is worſe with them, than with that fig-tree, Matth. 21. 19. Luke 13. 6. But I adhere, to that which our verſion hath, though the ſecond be not improbable.

and the things that *I have given them, ſhall paſs away* from *them.*] They ſhall be deprived of thoſe fruits of the earth, and other the like commodities, which I had formerly in great abundance beſtowed upon them, Hoſ. 2. 8, 9. according to this reading, there is a defect in the text, both of the antecedent and the relative; as chap. 2. 8. and the prepoſition is included in the verb; as Job 29. 3. chap. 10. 25. Howbeit, the Chaldee, which ſome of the Jewiſh Commenters, the old Latine, and divers others of ours alſo follow, underſtand it of the peoples tranſgreſſions of Gods Law; and render the words: ſome of them, *and* the precepts *that I gave them they have tranſgreſſed them:* as an addition to what was ſaid concerning their want of fruit and leaf. Others, *becauſe* (the copulative for the cauſal, as ch. 6. 29, 32.) *they have tranſgreſſed them*, or, *thoſe* things, (that is, the Laws; the pronoun for the noun, as Eſay 33. 2.) that *I gave to them:* a defect of the relative; as chap. 6. 15, 20. So it ſhould render a reaſon of the foregoing denunciation. See the like, Eſay 24. 4, 5. And this ſeemeth very probable: more probable at leaſt, than that of ſome other, *whatſoever I uſe about them paſſeth away*; there cometh nothing of all the care, pains, and coſt taken about them; it is all but loſt labour, chap. 2. 30. for how the words of the text will admit this, I ſee not: or, (as I ſuppoſe) than that of another, *I gave them theſe things*, (to wit, the fruits before mentioned; not that they ſhould enjoy them, but) *that they ſhould paſs away from them*; and leave them deſtitute: and no marvel therefore, if they be all gone.

V. 14. *Why do we ſit ſtill? aſſemble your ſelves; and let us enter into the defenced cities; and let us be ſilent there.*] A ſpeech conceived, as in the perſon of the people, inciting one another, upon notice of the enemies approach, with all ſpeed, to betake themſelves for ſhelter and ſafeguard unto the places of greateſt ſtrength and ſurety. See the like before, chap. 4. 5, 6.

Why do we ſit ſtill?] Heb. *for what*; or, *Upon what are we ſitting?* as reproving one another, that they made no more haſte: and demanding, what they ſtaid conſulting upon; or what ſuccour other ways they could expect. See Mat. 24. 16, 18.

aſſemble your ſelves] Or, *retire ye*. See on ch. 4. 6.

defenced cities] Heb. *cities of defence*, or, *fortification*; as Eſa. 36. 1. ch. 5. 17.

let us be ſilent] Heb. *quiet*; as Eſa. 62. 7. Lam. 3. 28. as if they ſhould ſay; it is in vain for us to ſtir, or conceive hope to be able to do ought againſt ſo potent an enemy; and our wiſeſt courſe therefore, is to betake our ſelves to ſome ſuch place, and to keep our ſelves quiet there.

for the Lord our God hath put us to ſilence;] Theſe words ſome make the ſpeech of the Prophet, in way of anſwer to the former ſpeech of the people: and they read the words; *Surely* (as Exod. 3. 12. Eſay 63. 16.) *the Lord our God hath put us to ſilence*; that is, ſay they, hath ſtopped our mouthes, that we ſhould not complain of the wrongs done us by the Chaldean forces. See Lam. 3. 26, 29, 39. Pſalm 39. 9. But the moſt rather conceive them as the words of the people, beginning at length to ſee an hand of God in thoſe things that befel them, and concluding therefore that it was in vain for them to aſſay to make head againſt the Chaldeans; as the Egyptians, Exod. 14. 25. *for*, or, *ſince that*, (as chap. 10. 7.) ſay they, *the Lord our God* (he who had wont to be our protector, and encourager) *hath put us to ſilence*; that is, hath now withdrawn himſelf, and ſo taken our courage away from us, that we dare not ſo much as open our mouthes againſt the enemy, much leſs to lift up hand againſt him. See Exod. 11. 7. Joſh. 10. 21. Pſalm 38. 13, 14. And this ſeems to be the genuine ſenſe of the place. However we take it, there is an elegant antanaclaſis, or variety of notion, in the term; as if he had ſaid, It is beſt for to get us into ſome ſtrong city, and be quiet there; for God hath ſtruck us with aſtoniſhment, and made us as mute, or as ſtill, as a ſtone. See Exod. 15. 15, 16.

and hath given us waters of gall to drink;] So is the word rendred, Pſalm 69. 21. Deut. 29. 18. where yet it may ſeem not ſo proper to ſay, *a root bearing gall: grapes of gall*, for, *grapes as bitter as gall*; may ſeem more tolerable, Deut. 32. 32. but that alſo cometh ſhort of what is there intended; to wit, not *bitter* barely, but *venomous*, or, *poiſonous grapes:* for in the next words, verſ. 33. it is ſaid of the wine that cometh of them, it is as the *venome*, or *poiſon*, *of aſpes:* from which place ſome of the Jewiſh Criticks gather, that it is a kind of poiſon that lyeth in the *head* of the aſpe, and thence hath its name; but other of them, that it is the *gall* of the aſp: and to reconcile theſe two, ſome further affirm, that there are certain veins reaching from the gall of the aſp, unto her mouth, by which the poiſon, when ſhe is angred, is conveyed to the one from the other: but theſe are things uncertain. One of the Jewiſh Commenters well rendreth it here, *a cup of death*, or *deadly poiſon*; and withal telleth us, that it is the name of a poiſonful herb, or plant, wherewith they uſe to poiſon and kill people: and that it is indeed ſome ſuch herb or plant, appeareth plainly by Hoſ. 10. 4. where it is ſaid to *grow in the furrows*, or, *ridges*, *of the field:* ſuch was the *cicuta*, or, *hemlock*, at Athens, with the juice whereof, they uſed to put condemned perſons there to death. Whence that ſaying by ſome uſed of Socrates, who ſo ſuffered death, dying with much confidence and courage, that *hemlock made him a great man*; as being made more famous by his death, than his life: and *aconitum*, or, *wolfs-bane*, in much uſe and note for wicked practices in that kind: in regard whereof, as the name *aconitum*, is more at large both in Greek and Latine Writers, uſed for *rank poiſon* in general: ſo the name of this *roſh* (for ſo it is termed in Hebrew) is uſed in Scripture more generally for any kind of venome or poiſon whatſoever. By *water* therefore, or *juice*, *of roſh*, that is, of *hemlock*, *wolfs-bane*, or the like, wherewith God is ſaid here to have *drench'd* this people, is imported thoſe grievous afflictions and calamities, tending even to death and deſtruction, that God had brought upon them for their ſins. So ch. 9. 15. & 23. 15. Lam. 3. 19.

becauſe we have ſinned againſt the Lord.] The curſed root from whence all theſe poiſonful fruits ſpring, Lam. 3. 39, 42. and 5. 16.

V. 15. *We looked for peace, but no good* came; and *for a time of health, and behold trouble*] Heb. *Looking* we looked (of which kind of ſpeech, ſee on Eſay 59. 13. we looked long till our eyes failed us, Lam. 4. 17.) *and* (as verſ. 7.) *good was not*; *for a time of healing*, *and behold trouble*, or *terrour*; as Job 6. 4. Pſal. 88. 16. our Prophets ceaſed not to put us in expectation of peace and ſafety, and bare us ſtill in hand that all ſhould be well, and that all the evils we feared, would be eaſily help'd and healed, v. 11. but we ſee nothing leſs, no good, but all evil, matter of conſternation, trouble and terrour. See the ſame, ch. 14. 19. yet ſome would have them the words of the Prophet to the people, reading the text thus, *Look for peace, but* there will be *no good*; *for a time of remedy*, but *behold it* will prove *trouble*. But the former followeth more ſmoothly from the context, and the terms of it; as alſo, the parallel place confirmeth it.

V. 16. *The ſnorting of his horſes was heard from Dan, the whole land trembled at the ſound of the neighing of the ſtrong ones; for they are come, and have devoured the land, and all that is in it, the city and thoſe that dwell therein.*] The noiſe of the Chaldean forces, entred upon the land, of their cavalry eſpecially, is heard far and neer, and maketh all to tremble; for they ſpoyl and deſtroy all before them, as well in city as country.

ſnorting] The former Verſions had it *neighing:* but that followeth after; and this, and that, in propriety of ſpeech, are two diſtinct and diverſe things: for that which is rendred *neighing* in the words following, is that noiſe, properly, which horſes make, when they are frolick, or when they look after the mare, or miſs ſome of their company, that they uſe to keep with: Of which, ſee ch. 5. 8. and this proceedeth by the mouth: whereas that here rendred *ſnorting*, and the Rabbine expreſſeth by a word that ſignifieth *neeſing*, (from which yet it much differeth) is the noiſe that they make, when they are held in, or are chafed; ſo called, becauſe it paſſeth thorow the *noſtrils*, Job 39. 20. *the glory of his noſtrils is terrible*; or, of *his ſnorting*, as ſome there render it; and of the *Leviathan*, Job 40. 20. *out of his noſtrils goeth ſmoke:* both words are here uſed to comprehend whatſoever dreadful noiſes horſes are wont to make, either in their march, or in the field, and withal, ſuch hideous noiſes, as ſo numerous an army would fill the ayr with. Eſa. 13. 4.

of his horſes] Of the enemies, the Chaldeans, chap. 4. 15. and 6. 23.

was heard] Or, *is heard:* Either the noiſe it ſelf, or the report of it, ch. 6. 24.

from Dan] Thorow which Nebuchadnezzar, having ſubdued Phenicia, marched toward Judah and Jeruſalem. See chap. 4. 15.

the whole land trembled] Or, *trembleth*, ch. 6. 24.

the neighing] See *ſnorting* before.

of his ſtrong ones] So the Chaldee underſtanding it of his mighty and valiant men; and the old Latine, *of his warriers:* but the word of *neighing*, though metaphorically attributed to luſtful wantons, ch. 5. 8. will not well agree to men here: it doth evidently anſwer to the word *horſes* beforegoing, and may well be rendred *ſteeds*; or more fully, *ſtout*, or *ſturdy ſteeds:* for that is the commendation of ſuch, and the word doth properly ſignifie, the *prime*, *chief*, choice, or excellent in each kind; uſed of *men*, whom valour and courage commendeth, Job 24. 22. & 34. 20. (ſee Eſay 46. 12.) of *angels*, whom might and excellency, Pſal. 78. 25. of *buls*, whom fatneſs and bulk of body, Pſa. 22. 12. & 50. 13. & 68. 30. Eſa. 34. 7. ch. 50. 11. of *horſes* and *ſteeds*, whom ſtoutneſs of ſtomack, Judg. 5. 22. ch. 47. 3. and ſo here: it is in the ſingular number uſed very frequently of God. See Eſa. 1. 24.

for they are come] They are entred the country. Heb. *and they are come*; as ch. 6. 29, 32.

and have devoured the land all that is in it] Or, *do devour*; or eat up and deſtroy. Heb. *the land and the fulneſs of it*; as Pſa. 24. 1. See ch. 4. 20. & 5. 17.

the city and thoſe that dwell therein] That is, as ſome, Jeruſalem with her inhabitants, chap. 4. 29. but I ſuppoſe rather, that the word *city* is here taken collectively; *city*, for, *cities*; as Eſa. 27. 10. as if he had ſaid, city and country are alike before them, they ſpoyl, plunder, and deſtroy all alike: or if we underſtand it of Jeruſalem, it muſt be rendred, as ſome alſo do, *for they are come to deſtroy the land*, *and all that is in it*, *the city*, *and thoſe that dwell therein*. See the like ſyntax, verſ. 6.

V. 17. *For behold, I will ſend ſerpents, cockatrices among you, which will not be charmed; and they ſhall bite you, ſaith the Lord.*] Heb. *behold, I am ſending* (as ch. 29. 17.) *among you ſerpents, cockatrices*, (by way of appoſition: Of which kind of ſerpent, ſee on Eſay 11. 8. & 14.29.) *whom there ſhall be no charm for them*; an elegant redundancy in that language very frequent, as Pſal. 1.4. & 144. 8. that is, *for whom there ſhall be no charm:* Of the uſe of charms, to prevent ſtinging by ſerpents, ſee Pſal.58.4,5.Eccl.10.11. for abſurdly doth a Writer of ours alleage this place, to prove that there is no ſuch thing: and as well might he alleage Exod. 22. 18. to prove that there are no *witches*, the main ſcope of his work: for as God there forbidding to *ſuffer a witch to live*, doth preſume that ſuch there were; ſo when he threatneth to ſend ſerpents that ſhall not be charmed, he doth imply, that ſuch ſometime were charmed, though not indeed by any intrinſecal virtue, or natural power in the ſpell or charm, or the terms uſed in it, but by the act of Satan ſubtilly co-operating with it: the *ſerpents* here menaced to be ſent in among them, are the Chaldeans, whoſe cruelty they ſhould by no means be able to mitigate. See ch. 4.25. 2 Chr.36.17.

and they ſhall bite you] There is an elegant conſonancy in the original, between the word that ſignifies *a ſerpent*, and this of *biting*, differing but in a letter, and that alſo of a neer ſound, the one from the other; which our Engliſh cannot expreſs; but hereby it appeareth, that the kind of ſerpents here alluded to, is not of thoſe that have their ſting in the tail; as the *ſcorpion*, Rev.9.10. but that have their venome in or about their teeth; as aſps and vipers, and our adders and ſnakes.

V. 18. When *I would comfort my ſelf againſt ſorrow, my heart is faint in me.*] After Gods menacing ſpeech, verſ. 17. the Prophets words profeſsing his exceeding great and continual ſorrow for the woful condition of his people, of which he was by no means able to eaſe himſelf, though he had aſſayed ſometime ſo to do. See the like. Eſay 22.4. Heb. as ſome, *O thou that refreſheſt me*, or *ſhouldeſt refreſh me againſt grief*, or *amidſt grief*; that is, ſay they, my ſoul. Others, *when my ſoul is*, or *would be refreſhing it ſelf*, or *refreſhing me*, (as ſome) *my heart fainteth within me*; a defect of the particle of time; as Eſa.17.6. & 26.10. and the word *ſoul* ſupplyed, becauſe the term is feminine; as, the word, *preacher*, Eccl.1.1. See ch.4.19. yet ſome make the word to be, not a participle, but a noun, rendring it, *my recreation* is joyned *with grief:* But the verb I find divers times uſed in Scripture, Job 9.27. & 10.20. Pſa.39.13. and the participle with the ſame ſyntax that here it hath, Amos 5. 9. but no ſuch noun any where. And ſome would have it the ſpeech of the people beſieged in Jeruſalem, and after long expectation of helps in vain fainting, Lam. 4. 17. but this ſeemes not ſo well to ſuit with the courſe of the context.

my heart is faint in me.] Heb. *upon me*; as Pſalm 143.4. See Lam. 1. 22.

V. 19. *Behold, the voice of the cry of the daughter of my people becauſe of them that dwell in a far country:*] The reaſon of this his ſore grief, that he can have no eaſe of; becauſe he ſeems to hear continually ſounding in his ears, the lamentable ſhricks and cryes of his people, in their difficulties and diſtreſſes: ſee chap. 4.19. & 21.31.

the voice of the cry] As, *the voice of my cry*, Pſalm 5. 2. *voice of cry*, for, *a loud cry:* as, *voice of report*, for, *a loud report*, chap. 10. 22.

of the daughter of my people] As chap.4. 11. & 6. 26. So ver. 21.

becauſe of them that dwell in a far country] By reaſon of the Chaldeans coming from a remote country, that grievouſly afflict and diſtreſs them. See ch.5.15.& 6.22. Heb. *from the land of remote ones*; which ſome therefore, with the old Latine, would have to be underſtood, of the peoples bewailing their captivity in Babylon: but the particle here uſed, is very frequently a cauſal. So Pſal.12.5. Eſa 31.4. & 53. 5. and ſo the Rabbine here well rendreth it; for fear of the enemy coming from a remote land.

Is not the Lord in Zion? is not her King in her?] Theſe words, ſome would have to be the ſpeech of God returned to the people, bewailing themſelves in the time of their captivity; and demanding of them, as of Ahaziah, 2 Kin.1.3. whether there were no God in Iſrael, that he muſt needs ſend for an oracle to Beelzebub at Ekron; ſo whether they had not at Jeruſalem God as a King to protect them, that they muſt needs ſend for King *Moloch* (ſo that idols name ſignifies, whence the ambiguity, Zeph.1.5.) to ſet him up in Tophet, and make him in the room of God their King, chap.7.31. But the moſt, both Jewiſh, and others, expound them rather as the words of the people themſelves, in their ſtreits, demanding in woful wiſe, how it ſhould come to paſs, that the enemy ſhould be able thus to prevail againſt Jeruſalem: and ſome underſtand both branches of God; Hath not God his ſeat at Jeruſalem? and will he not, as their King, protect them and his own Palace with them? See Pſalm 44.4. & 48. 2, 3. & 74. 12. & 76. 1, 2. Others, underſtand the former, of God; the latter, of their King; as if it were ſaid, Have they neither God to ſave them, nor King to help them, that they are brought to ſuch diſtreſs? See Hoſ. 10.3. & 13. 10, 11.

why have they provoked me to anger with their graven images and *their ſtrange vanities?*] Theſe are, queſtionleſs, the words of God, returned to their expoſtulatory complaint, and rendring a reaſon why he had left them, and with-drawn the wing of his protection from them, and their city: to wit, for their leaving him, and betaking themſelves to vain idols, ch.2.11,13. See chap. 5. 19.

provoked me to anger] Heb. *angred me*; as ch.7.18,19.

graven images] Put here for all manner of idols; as Pſal. 78. 58. Eſa.42.8.

ſtrange vanities] Heb. *vanities* (ſo are idols termed, ch. 14.22.) *of a ſtranger*, that is, of a ſtrange god; as Deu.32.12. put collectively for *ſtrange* gods; or, *of a ſtrange* people; as Joſh.24.20. *the vanities of the heathen*, ch.14.22.

V. 20. *The harveſt is paſt, the ſummer is ended, and we are not ſaved.*] The ſpeech of the people, again complaining that they had a long time looked for relief; but the year was gone, the time ſpent, within which they made full account to have had it, but none appeared. So verſ. 15. ſee chap.37.7,10. & 46.7,8,17. Lam. 4. 17.

V. 21. *For the hurt of the daughter of my people am I hurt, I am black; aſtoniſhment hath taken hold on me.*] The Prophets words, again, lamenting the remedileſs afflictions of his people, and profeſsing his ſad and mournful affection for the ſame. Heb. *for the breach* (as v.11.) *of the daughter of my people* (as v. 19.) *I am broken:* ſo, *my heart is broken*, ch. 23. 9.

I am black] Or, *I go in black*; as mourners are wont to do: I mourn, and am in heavineſs, Pſa.38.6. ch.14.2.

aſtoniſhment hath taken hold on me.] While I conſider the incurable condition of my people. See verſ.22.

V. 22. *Is there no balm in Gilead? is there no Phyſitian there? Why then is not the health of the daughter of my people recovered?*] The words contain an implication of evils and calamities, ſo grievous, ſo deſperate, that no power, or skill of man, was able to overcome, and eaſe them of.

no balm in Gilead] A place famous for the moſt ſoveraign balſame, ſee Gen. 37. 25. chap. 46. 11. Howbeit, the Greek, and the old Latine, following it, renders the word, both here, and Gen. 37. 25. & 43.10. *roſen*; and from the word here uſed, the name of *rozen*, both in Greek and Latine, ſeems to have deſcended; ours in Engliſh, alſo, coming neerer to it, than either; which ſome retaining, affirm it to be meant of ſuch a kind of liquid *roſen*, or *turpentine*, as we term it, as iſſued from the *Terebinth*-tree, which yeeldeth the beſt balſame, and is highly commended for the cloſing up of wounds. See of it, Pliny in his *natural hiſtory*, l.14.c.20. & lib. 24. c. 6.

is there no Phyſician there?] Or, *is there no chirurgion there?*] For the word includeth both: The place being ſo famous for ſuch a ſoveraign confection, it is not unlikely that there would be many artiſts there, of either profeſsion to direct the uſe of it; as with us at the Bath: The Prophet therefore demandeth, as one that ſhould wonder at it, that there ſhould be no balm at all to be had at Gilead, no one chirurgion at all to be found there: but withal implying, that though there were there never ſo much ſtore of the one, or great number of the other; yet all would not ſerve to cure a mortal wound, to recover a patient altogether incurable; and that the ſtate and condition of the people was ſuch: for what ſome ſpeak here of ſpiritual Phyſicians, Prieſts, or Prophets, at Gilead; as Elias, 1 Kin. 17. 1. See Hoſ. 6. 8, 9. ſeems to ſwerve from the genuine ſenſe of the place:

why then *is not the health of the daughter of my people recovered?*] Heb. *why is no cure*, or *healing of the daughter of my people gone up*, or *come?* of which form of ſpeech, ſee on chap.30.17.

CHAP. IX.

Verſ. 1. O*H that mine head were waters, and mine eyes a fountain of tears, that I might weep day and night for the ſlain of the daughter of my people.*] The Prophet in this Chapter proceedeth to lament the grievous calamities that were to befal his people; together with their wickedneſs and general corruption, the procuring cauſe thereof, v. 1, 16. exciteth others to the like ſolemn lamentation, ver. 17,22. and laboureth to bring them off from their vain confidence, either in natural and worldly parts and abilities, as ſtrength, wiſdom, and wealth, verſ. 23, 24. or external rites, as circumciſion, verſe 25, 26.

Oh, that mine head were waters] Or, *water*; for the notion is ſingular, though the form plural: ſo Gen.24.13. 1 Sam.7.6. Pſalm 119.136. Heb. *who will give*, or, *make*, (as Hoſ. 11.8.) *my head water?* an uſual form of wiſhing, in Hebrew: ſo Deut.5.26. Pſal. 55.6. Mal. 1. 10. for ſo I ſuppoſe that place alſo would be rendred. So alſo verſ.2.

and mine eyes a fountain of tears] Heb. *tear*; as Pſa 80.5. & 116.8. Eſa.25.8. the very ſame word in Hebrew ſignifieth both *an eye*, and *a ſpring*, Gen.16.7. Neh.2.13.

that I might weep day and night] Heb. *and I will weep:* the copulative for the finitive: as Joſh. 24. 9. Mal. 1. 9. *day and night* without intermiſsion; as Lam. 2. 18, 19. as if he could never lament or mourn enough. See the like, Eſa.22.4. ch. 4.19. & 8.18.& 14.17.

for the ſlain] Heb. *the ſlain: weep the ſlain*, for, by *weeping* bewail *the ſlain*. So Deu.21.13. *ſhe ſhall weep for her father and mother*; that is, *weeping* bewail them: *ſlain*; that is, *ready to be ſlain:* as, *deſtroyed*, for, *to be deſtroyed*, Pſa.137.8. *periſhed*, for, *ready to periſh*, Eſa. 27. 13. as ſure to be ſlain, as if ſlain already. So Gen.20.3. Job 3.13. ch.32.24. Ezek.21.24. So alſo, ch.33.5.

of the daughter of my people] My dear country-men ; as cha. 8. 19, 21, 22.

V. 2. *Oh that I had in the wilderneſs a lodging place of way-faring-men, that I might leave my people and go from them.*] A ſecond wiſh, that he might withdraw himſelf from his people and live in any ſolitary deſart, and in any ſorry lodge or ſhed there, rather than among them, whoſe wicked lives were ſuch a continual eye-ſore, and heart-ſore to him : as were the Sodomites to Lot, 2 Pet.2.7,8.

Oh that I had] Heb. *Who will give me ?* as verſ.1.

in the wilderneſs] In the moſt ſolitary waſte, Pſal. 55.7. and among the wild beaſts, not ſo much to eſcape danger from them ; as Elias, 1 Kin.19.3,4. or to avoid moleſtations by them : as Prov.21.19. Pſal.120.5,6. Eccl.25.18,22. as hoping to find better entertainment with the wild beaſts, than with them ; as thoſe faithful ones, Heb.11.38. or, that his ſoul might not be continually vexed with the ſight of their ſinful courſes, as the words enſuing ſhew. See Davids affection in the like kind, Pſalm 119. 136, 139. 158.

a lodging place of wayfaring-men] Or, *a travellers lodge* ; any ſuch ſorry ſhed, as is wont to be erected in ſolitary places where no houſing is, for travellers to reſt, and repoſe themſelves in, by the way : ſee Iſa.24.19.

that I might leave my people] Heb. *and I will leave :* ſee on ver.1. ſo Pſa.55.6. that *I might flee away, and be at reſt.*

for they are all adulterers] The reaſon why he would rather retire himſelf to any place, were he at his own choice, than live among them, ſuch as they were.

all adulterers] For the generality of them, ſee chap. 5. 8. So Hoſ. 7. 4.

an aſſembly of treacherous men.] Or, *a company of perfidious dealers* ; not an holy *congregation*, for which the word is commonly uſed, Lev. 23. 36. Num.29.35. Deut.16.8. but a whole rout, or, pack, of perfidious wretches, Iſa.1.4. See chap. 3. 10. Howbeit, becauſe the word is uſed commonly for an holy *meeting*, or a day of *reſtraint* from civil employments, Lev.23.36. Some reade the text here, *dealing perfidiouſly* in the day of *reſtraint* ; as if they dealt never more wickedly, than on thoſe days, wherein they ought to have been moſt ſtrict, and to have demeaned themſelves moſt devoutly : ſee Iſa.58. 3,4. Ezek.23.38,39. And another, becauſe the word it cometh of ſignifieth ſometime *to rule*, 1 Sam. 9. 17. 2 Chr. 14. 11. and another derivative very neer to this, *regiment*, or *dominion*, Judg. 18.7. would therefore have this here to ſignifie, *a Kingdom of perfidious ones*. But the firſt is as the moſt received, ſo the moſt familiar, and moſt free.

V. 3. *And they bend their tongue* like *their bow* for *lies* ;] Heb. *And they tread their tongue their bow* to *falſhood :* to *tread* ; the uſual term, in Hebrew, for *to bend* ; becauſe by treading on it, the bow bendeth : ſo chap.46.9. & 50.14. & 51.3. one of the Rabbines tells us, that it came ſo to be uſed, at firſt, from an engine, not unlike to our croſs-bow, that uſed to be bent with the foot : *their tongue their bow*, that is, their tongue which is as their bow, or which they uſe as a bow to ſhoot out lies, to the impeaching of others, in their name, ſtate and life : the tongue is, in Scriptrue, compared oft to a *bow*, and words to *ſhafts :* ſo Pſa.64.3. & 120.1,2. verſ.8. and this *bending* of the *tongue* like *a bow*, may ſeem to be that which the Pſalmiſt calleth, *deviſing of miſchief with the tongue* ; that is, of miſchievous matter to be uttered by the tongue, Pſa.52.2. See Pſal.64.3,4. For that conſtruction of a great man ſeemeth ſomewhat over-harſh ; *they bend their tongue* ; *their bow is a lye :* the *lye* ſhould be the *ſhaft* rather : ſee verſ. 8.

but they are not valiant for the truth upon the earth :] The text is here by divers diverſly both diſtinguiſhed and interpreted. The Greek teareth ſomewhat from the former clauſe, and faſtening it unto this, rendreth the words, *falſhood and not faithfulneſs prevaileth upon earth*. But this the text will not bear. The old Latine on the other ſide pulleth ſomewhat from this, and affixeth it to the former, reading them thus ; *they bend their tongue as a bow of falſhood, and not of truth :* but neither doth this ſuit well, either with the pauſes in the Hebrew, or ſome terms in the text. The Chaldee, whom the Jewiſh Commenter concurreth with, hath the ſame in effect that our verſion exhibiteth, ſave that thoſe laſt words, *upon the earth* ; which might ſeem to anſwer our Engliſh phraſe, *in the world :* as if it were ſaid, *for the truth they have no courage in the world :* as the like, Iſa. 26. 18. *no deliverance upon earth* ; (of which, ſee there) they ſeem rather to underſtand of *the land* that they lived in ; that they did not put out themſelves, or make uſe of their ſtrength for the maintenance of truth and equity *in the land* ; but for the wronging of the weak. So Iſa.59.4. and this I take to be the native ſenſe of the place : *and*, for, *but* ; as chap.8.15. though the copulative may well here be retained. Howbeit, ſome late Writers of note render it, *and not according to faithfulneſs*, or *by neglect of faithfulneſs*, (that is, by falſhood and unfaithful dealing) *they grow ſtrong upon earth*, Pſal. 73. 12. ch. 5. 27, 28. & 12. 1, 2. But this to me ſeemeth ſomewhat to force the text.

for they proceed from evill to evill] Or, *but they proceed* (as Pſal.118. 17.) *from evil to evil* ; from one evil to another ; or from one degree of it to another : they grow daily worſe and worſe, ch.7.26. So 2 Tim. 3. 13.

and they know not me, ſaith the Lord.] This cometh laſt, as the main cauſe of all the former ; the principal ground of all evil is in Scripture aſſigned, as ſometime to the want of the ſincere fear of God : as Gen. 20.11. Pſa.36.1. Mal.3.5. Rom.3.18. ſo otherwhile to the want of the ſound knowledge of God, as here, ſo Judg.2.10,11. 1 Sam.2.12. ch.4. 22. Hoſ.4.1,2. and indeed the former followeth upon this latter ; for where no knowledge of God is, no fear of God can be : what a man knoweth not, he cannot fear.

V. 4. *Take ye heed every one of his neighbour* ; *and truſt ye not in any Brother : for every brother will utterly ſupplant* ; *and every neighbour will walk with ſlanders.*

V. 5. *And they will deceive every one his neighbour, and will not ſpeak the truth*] They are generally ſo corrupt, that a man can hardly find, or light on any one honeſt and faithful, whom he may truſt, though he be never ſo neer to him in nature, or pretend never ſo much friendſhip or fidelity to him, Pſal. 12.1,2. Prov.20.6. ch.5.1. & 12.6. Mic. 7. 5, 6.

his neighbour] Or, *friend* ; as it is well rendred, 2 Sam.15.37. and 16. 17. 1 King. 4. 5. and ſo would be here, and verſ.5. for there is here an emphaſis in it : nor is it barely as in that common phraſe, ch. 22. 8.

will utterly ſupplant] Or, *will ſurely ſupplant*. Heb. *ſupplanting ſupplant* ; over-reach, go beyond, and cheat his own brother : the word ſignifieth properly *to trip up ones heeles* ; a figurative ſpeech taken from the practice of runners, or wreſtlers, an alluſion to the name of Jacob thence ſo termed, Gen.25.26. & 27.36. Hoſ. 12. 2. See the contrary enjoyned, 1 Theſſ.4.4.

every neighbour] Or, *friend* ; as before.

will walk with ſlanders] Carrying tales to and fro, and ſpreading abroad falſe reports. So ch.6.28. a wicked practice, inhibited, Levit. 19.16. ſuch friends as ſpeak a man fair to his face, will be detracting from him, and traducing him behind his back. So ch.12.6. & 18.18. See Prov.26.20,22.

they will deceive] Or, *mock*, and delude ; as Job 13.9. or, *beguile :* as Gen.31.7.

every one his neighbour] Heb. *a man his neighbour*, or, *his friend* ; not ſimply, *one another* ; as v.20. Zach.8.10. but each one his neereſt and deereſt friend, as v.4.

and will not ſpeak truth] See the contrary enjoyned, Zach. 8. 16. Eph.4.25.

they have taught their tongues to ſpeak lies ;] Or, *they have enured*, or, *accuſtomed*, them ; as the word is, ch.2.24. Hoſ.10.11. where it would alſo be ſo rendred ; they have got ſuch an habit and cuſtome of lying, that they cannot leave it. See ch.13.23.

and weary themſelves to commit iniquity] They take pains to do wickedly, and tire out themſelves in it, Pſalm 7. 14. Iſaiah 5. 18.

6. *Thine habitation is in the midſt of deceit*] Gods ſpeech to the Prophet. Thou my Prophet liveſt among a company of deceitful and falſe-hearted people, and haſt need therefore to walk warily, chap. 12. 6. or, as others, there is little hope therefore that thou ſhouldeſt do any good upon them, they are ſo wedded to their deceitful ways : and this the words following ſeem to confirm. See chap. 8. 5.

Thine habitation] Heb. *Thy ſitting* ; that is, *Thine abode :* as Exo.16. 3. Deu.6.7. & 11.19.

in the midſt of] Or, *among* ; as ch.39.14. & 40.5.

deceit] That is, *deceitful* perſons : *deceit*, for, men of *deceit* ; as Pſal. 109. 2.

through deceit they refuſe to know me, ſaith the Lord.] They are ſo addicted to their deceitful courſes, that they will rather ſtick to them, though to their own ruine, than return to me for their good, chap.8. 5. or, that their ſtrong affection to them, makes them altogether unwilling and averſe unto the knowledge of me and my Will, becauſe contrary thereunto, Pſal.36.3,4. or, as others, they ſo truſt to their frauds and falſhoods, to their wiles and guiles, whereby they make account to ſecure themſelves, that they regard not me, or ought that cometh from me, Job 21. 14. Pſa.52.7. Iſa.28.15. & 30. 15. But I adhere rather to the former.

they refuſe to know me] A further degree than the former, of *not knowing*, verſ. 3. a refuſal to know ; implying a wilful, affected, obſtinate ignorance ; a rejecting of means offered them, whereby they might come to knowledge. See Pſal. 82. 5. 2 Peter 3. 3, 5.

V. 7. *Therefore thus ſaith the Lord of hoſts* ; *Behold, I will melt them, and try them.*] I will melt them, as the finer doth his oar, or metal, in the furnace and fire of affliction, to conſume the wicked as droſs out of them, and to refine the reſidue, Iſa.1.25. & 4.4. & 49.10. Dan.11. 33. Mal.3.3. or, as ſome of the Jewiſh Commenters, I will try them by ſome leſſer and lighter afflictions, whether they will be brought home to me, or no, before I proceed to an utter deſtruction. That which a late learned Writer exhibiteth in the time paſt, rendring the words ; *I have melting them tryed them*. I have by milder caſtigations aſſayed to amend them ; but to little purpoſe, ch.6.29. But the ſequel of the context, and the illative in the front of the verſe, carrieth it rather the firſt way.

I will melt them, and try them] Heb. *I am melting them, and I will try them* ; that is, I am about by melting to try them. See the like, chap. 6. 27.

for how ſhould I do for the daughter of my people ?] Or, *what* elſe *ſhould I do for the daughter of my people?* that is, as ſome, what could I do leſs? underſtanding it of the time paſt: or, as others, what other courſe can I take with them, being generally grown ſo deſperately evil? as, *How can I do this great evil?* Gen. 39. 9. See Iſa. 5. 4, 5. Hoſ. 11. 8. it may well be rendred; *How ſhould I deal* (as Hoſ. 6. 4.) otherwiſe, with (as the particle here uſed ſeems to be taken, Pſalm 68. 2. Mic. 1. 4.) *the daughter of my people:* or, as one of the Jewiſh Doctors not amiſs, *becauſe* of the wickedneſs *of the daughter of my people*, as verſ. 1, 3. and there ſeems to be, as he well obſerveth, an emphaſis in it; as if God had ſaid, how can I endure to ſee, or ſuffer, to mine own extream diſhonour, ſuch horrible abominations to reign among thoſe, that are called and counted my people. See verſ. 9.

V. 8. *Their tongue* is as *an arrow ſhot out*;] The *tongue* was before compared to *a bow*, verſ. 3. here, to *a ſhaft:* to *a bow*, in regard of the fitting of it for the uttering of falſhood by wicked contrivances; to *a ſhaft*, in regard of the ſpeech paſſing from it to the wrong and prejudice of others; as Pſal. 64. 3. Prov. 25. 18. There is concerning the attribute here aſſigned to this *ſhaft*, or *arrow*, a two-fold reading in the original: for ſome copies had it *a ſlaying*, or, *ſlaughtering ſhaft:* (for the ancient Greek and old Latine rendring it, *wounding*, and ſome other *cutting*, come far ſhort of the true notion of the term) and *arrows* are mentioned as *inſtruments of death*, and of *deſtruction*, Pſal. 7. 13. Deut. 32. 23. Ezek. 5. 16. others, *a ſhaft drawn out*, as the word is uſed, 2 Chr. 9. 15, 16. of *gold drawn out*, or, beaten out into plates; which thoſe that follow, expound, either of a ſhaft *drawn out* of the quiver: or, *ſhot out* from the bow; (and this our verſion followeth) or, *drawn over* the whetſtone to ſharpen it: according to that, *they have whet their tongues like a ſword*, Pſal. 64. 3. *and they have ſharpened their tongue like a ſerpent*, Pſal. 140. 3. and this laſt the Chaldee alſo exhibiteth: But neither do any of theſe expoſitions ſute well with that uſe of the word concerning *gold*, and the notion of it thereby in that place expreſſed: for in that notion, or in any other, ſave that of *ſlaying*, it is no where elſe found: yea, ſome of thoſe Jewiſh Doctors alſo that retain this latter reading, bring it fully home to the ſenſe of the former, affirming the word to be, not a paſſive participle, though it have the form of ſuch an one, but a *toar*, as they term it, or a noun adjective; alleaging ſuch an one of the ſame ſtamp uſed for an *oppreſſing* perſon, Prov. 28. 17. whereunto may be added, that as in Greek and Latine, and with us alſo from the latter, ſome ſuch paſſive forms have yet an active notion, as when we ſay, *a conſiderate*, and, *a circumſpect* man; ſo in Hebrew alſo, their *Paul's*, as they term them, have ſometime the like, Prov. 7. 10. *a woman*, not *reſerved*, as ſome; but as ſome other, *circumſpect*; or, as others again, *cautious:* as our verſion, *ſubtil*; word for word, *obſervant*, or, *watching* warily to entrap and enſnare fooliſh youth: & whether reading therefore for the frame of the word we follow, this may well be, and I conceive to be the true ſenſe of the words; *A ſlaying* (that is, a pernicious and miſchievous) *ſhaft* (for the two terms in Hebrew have ſome conſonancy with them) or, *arrow*, is *their tongue:* for the note of ſimilitude (that which maketh it the more emphatical; as ch. 6. 8.) is not in the text. Some late Writers of prime note, inſtead of *a ſhaft* here, give us *a knife:* and it is true, that a wicked tongue is compared ſometime to *a ſword*, Pſal. 57. 4. & 59. 7. and to *a raſor*, Pſal. 52. 2. but theſe learned Interpreters do not ſhew us, where the term here found is ever uſed for *a knife*; nor doth any ſuch place appear.

it ſpeaketh deceit] Or, *fraud*; it uttereth nothing leſs than what in truth they intend: as it is reported to have been a common by-word concerning one of the Popes, and a baſe ſon of his, that the one of them *never ſpake what he meant*, and the other, *never meant what he ſpake:* and this *deceit*, or *fraud* is commonly pernicious or miſchievous, as the Latine word for *fraud* is uſed for either; in regard whereof, *the falſe tongue*, is ſaid to be as the *raſor* of ſuch a guileful barber, as pretending to trim a mans hair, inſtead thereof cutteth his throat, Pſal. 52. 2.

one ſpeaketh peaceably to his neighbour with his mouth; but in his heart he layeth his wait] Or, *with his mouth will a man talk peaceably*, or *kindly*, (Heb. *ſpeak peace*, as Pſal. 35. 20. and 85. 8. Eſt. 8. 30. & 9. 3.) *with his neighbour*, or *friend*, (*with another*; as Zach. 8. 16, 17.) *when inwardly*, or, *in his heart*, (Heb. *in the midſt of him*; as ch. 3. 14. See Pſal. 5. 9.) *he layeth wait for him.* Heb. *and*, for, *when*; as chap. 6. 14. and, *his wait*, that is, *wait for him:* as, *his ſnare*, and, *his gin*, for, *the ſnare*, and *the gin*, ſet for him, Job 18. 10. when they ſpeak a man faireſt, they then mind him the moſt miſchief. So Gen. 34. 13. 2 Sam. 3. 27. & 13. 26. & 20. 9. Pſal. 5. 9. & 28. 3. & 55. 22. Prov. 26. 23, 25.

V. 9. *Shall I not viſit them for theſe things? ſaith the Lord? ſhall not my ſoul be avenged on ſuch a nation as this?*] Or, *Should I not puniſh?* See the ſame, ch. 5. 9.

V. 10. *For the mountains will I take up a weeping and wailing, and for the habitations of the wilderneſs a lamentation; becauſe they are burnt up, ſo that none can paſs thorow* them, *neither can men hear the voice of the cattel; both the fowl of the heavens, and the beaſt are fled, they are gone.*] The Prophets words returning to his lamentation again; as before, for the multitude of the people ſlain, verſ. 1. ſo now for the utter devaſtation of the whole country, as well hill, as vale, left deſtitute of all living wights. See chap. 4. 23, 26.

the mountains] For Judea, about Jeruſalem eſpecially, was much of it hilly, Pſa. 87. 1. & 125. 2. Iſa. 14. 25. ch. 17. 3. & 33. 13. Ezek. 36. 1, 8.

the habitations of the wilderneſs] Or, *paſtures* (as the word is uſed, Joel 2. 22.) *of the plain*, or, *vale.* See Iſa. 63. 13. thus the whole country is divided into *hill* and *vale*, chap. 17. 26. & 33. 13. Ezek. 36. 4, 6.

a lamentation] As ch. 7. 29. Ezek. 19. 14. So hereafter, v. 20. and, *to take up a lamentation*; as Ezek. 19. 1. & 26. 17. & 27. 2. & 28. 12. & 32. 2. Amos 5. 1.

burnt up] Or, *deſolate:* ſo waſted and ſpoiled, as if they had been burnt up with fire. So verſ. 12. chap. 46. 19. See Joel 2. 3.

ſo that none can paſs thorow them] Heb. *from no man paſſing*; that is, either *becauſe none paſſeth* to and fro by them; for through want of paſſengers, ways become waſte, Lam. 1. 4. or *ſo that none paſſeth thorow* them, they are ſo waſte and uncouth: ſo extreamly are they waſted, that not onely there is no dwelling in them, but no paſſing by them. So ch. 2. 6. v. 12. *man*, for, *any one*; as ch. 5. 1. and a defect of the pronoun; as ch. 8. 10.

neither can men *hear the voice of the cattel,*] Heb. *nor do they hear the voice of the cattel*; that is, *nor is the voice of cattel heard* there. See Iſa. 62. 10. the lowing of oxen, or bleating of ſheep, Judg. 5. 16. 1 Sam. 15. 14. that had wont to feed and graze there. See chap. 33. 10, 12, 13. a defect of the particle *there*, or, *therein*; as ch. 6. 16.

both the fowl of the heavens and the beaſt are fled] Heb. *from the fowl of heaven and unto the beaſt they are fled:* as Gen. 7. 3. chap. 50. 3. See ch. 4. 25.

they are gone] Becauſe nothing is left that may ſuſtain either, ch. 12. 4.

V. 11. *And I will make Jeruſalem heaps*, and *a den of dragons*;] Heb. *I will give* (as verſ. 1.) *Jeruſalem unto heaps:* as Job 15. 28. The city ſhall be ruinated. So Pſal. 79. 1. See Eſa. 25. 2. & 37. 26.

a den of dragons] As they made Gods houſe a den of robbers, ch. 7. 11. Heb. *an habitation*, or, *dwelling place:* as Pſal. 90. 1. and ſo it is rendred, ch. 51. 37. where the ſame things are ſaid of Babylon. See Iſa. 34. 13. ch. 10. 22.

and I will make the cities of Judah deſolate, without an inhabitant] Heb. *the cities of Judah I will give*, (or, *make*, as before) *deſolation*; that is, *utterly deſolate.* So ch. 4. 27. & 10. 22.

without inhabitant] Or, as ſome, *becauſe* there is *no inhabitant.* So ch. 4. 7. See v. 10.

V. 12. *Who is the wiſe man that may underſtand this; and* who is *he to whom the mouth of the Lord hath ſpoken, that he may declare it?*] The Prophet having related the dreadful devaſtation that the whole land ſhould undergo, doth now incite men to conſider ſeriouſly with themſelves, what might be the procuring cauſes of ſo great and grievous evils.

who is *the wiſe man that may underſtand this*] Heb. *Who the man the wiſe, and he will underſtand this:* but the copulative is oft uſed in a finitive notion, as before, v. 1, 10. as if he had ſaid, Is there never a wiſe man among you, who vaunt ſo much of your wiſdom, ch. 8. 8. to underſtand and take notice of the procuring cauſes of theſe evils? See the like, Pſa. 107. 43. Hoſ. 14. 9.

and who is he *to whom the mouth of the Lord hath ſpoken, that he may declare it?*] Or, *or*; (as ch. 5. 12.) *to whom the mouth of the Lord hath ſpoken.* Heb. *whom the mouth of the Lord hath ſpoken to him* (as Pſa. 1. 4.) *and he will tell it*; as before: Or, if there be none ſo wiſe among you, that is able of himſelf to conceive it, is there never a Prophet among all thoſe with you, that profeſs themſelves to be ſuch, chap. 27. 16, 18. whom God hath acquainted with his mind herein, that he may, from him, at leaſt make it known to you?

for what the land periſheth, and *is burnt up like a wilderneſs that none paſſeth thorow?*] Or, *Wherefore is the land periſhed?* See verſ. 10. chap. 2. 6.

V. 13. *And the Lord ſaith*;] Or, *Therefore ſaith the Lord:* the copulative, for the cauſal; as ch. 6. 11. & 7. 16, 28. if there be none among you, that can tell wherefore all this cometh upon you, God himſelf, by me, will inform you of the cauſe of it: ſo ch. 5. 19. & 16. 10, 11. & 22. 8, 9.

Becauſe they have forſaken my Law, which I ſet before them, and have not obeyed my voice, neither walked therein;] Or, *Becauſe they have left my Law, which I ſet* (Heb. *gave*; as Dan. 9. 10.) *before them*, (ſee chap. 26. 4.) *and have not hearkned to my voice* (as chap. 3. 25.) *nor walked therein*; to wit, in, or according to my Law; for to that it hath reference: ſee Dan. 9. 10, 11, 14.

V. 14. *But have walked after the imagination of their own heart,*] Heb. *And* (as verſ. 3.) ſee chap. 7. 24. & 15. 8. ſo 2 Peter 3. 3.

their own *heart*] As, *their* own *face*, ch. 7. 19. and, *thine* own *way*, ch. 4. 18.

and after Baalim] See ch. 2. 23.

which their fathers taught them.] Or, *as* (Lev. 7. 26. ch. 48. 8.) *their fathers taught them*, or *accuſtomed them*; as v. 5. training them up in ſuch idolatrous practices, as themſelves exerciſed: ſee ch. 7. 18. 1 Pet. 1. 18.

V. 15. *Therefore thus ſaith the Lord of hoſts, the God of Iſrael,*] God purſueth ſtill his anſwer to the former demand. The ſame ſtyle, ſee ch.7.21.

Behold, I will feed them, even this people, with wormwood, and give them the water of gall to drink.] Heb. *Behold, I am feeding*, (that is, *about to feed*; as chap. 8. 17.) *them, this people*; as Exod. 2. 6. *and ſhe ſaw him, the child*, chap. 27. 7. *that ſhall not ſerve him, Nebuchadnezzar*; pronoun and noun both together, for the more emphaſis; and our verſion therefore well inſerteth, *even*.

with wormwood] That the word here uſed, is the name of ſome herb or plant, is not doubted: and it ſeems to appear by Deut. 29. 18. but what herb it ſhould be, the Jewiſh Doctors themſelves ſeem as uncertain as we: it is a kind of herb, ſaith one; a bitter herb, ſaith another: and that not unlikely, by the alluſion in likelyhood to that place of Moſes, Act. 8. 23. & Heb. 12. 15. and more evidently by Prov. 5. 4. and therefore *wormwood*, ſay ſome, becauſe *bitter*, Rev. 8. 11. but a third addeth, that it is a plant, or *ſimple* (ſo I render the word *ſam*, becauſe larger than our *Spice*) not of life, but *of death*; that is, not vital, or wholſome, but mortal, hurtful even to death, a deadly poiſon, as well as the other here joyned with it: which epithet the Chaldee alſo in that place of Moſes giveth it; and then ſurely not *wormwood*: for that is no unwholſome, or hurtful, though nothing toothſome or pleaſant, much-leſs a venemous or poiſonful plant; as this is acknowledged to be: and may well be deemed to have its name, as an *accurſed* herb, or plant, from the Arabick word, that ſignifieth *to curſe*. Said to be uſed in that verſion, Gen. 3. 17. & 12. 3. Mark 11. 21. and I ſuppoſe therefore the text might better be rendred; *I will feed them with wolfs-bane, and drench them with water*, or, *juice of hemlock*: or uſing the names of ſome other like poiſonful plants; for *water of gall*, ſeems no fit phraſe: but of this latter, ſee before on chap. 8. 14. they are both joyned together, as here, ſo Deut. 29. 18. chap. 23. 15. Lam. 3. 19. Amos 6. 12. but this apart without that, Amos 5. 7. & Lam. 3. 19. where this people complain, that God had given them to drink ſuch a quantity of it, that they were even drunk withal; ſo that the ſame thing is mentioned as their meat here; as their drink there: and the meaning is, that God would bring ſuch grievous afflictions upon them, that ſhould put them to ſuch torture and torment, as rank poiſons would do, had they no other thing either to eat or drink but ſuch.

V. 16. *I will ſcatter them alſo among the heathen, whom neither they nor their fathers have known*;] That which God by Moſes had long before threatned them. Deut. 28. 64. See chap. 15. 4, 7.

and I will ſend a ſword after them, till I have conſumed them.] So Levit. 26. 33, 38, 39. See chap. 42. 16. and 43. 11. and 44. 12, 27.

V. 17. *Thus ſaith the Lord of hoſts*;] Becauſe this people were ſo ſtrongly poſſeſſed with a ſpirit of ſecurity, which their falſe Prophets confirmed them in, pronouncing them aſſured peace and ſafety, that they little regarded the Prophets doleful lamentations, as of one, whom they conceived to be but either a mad or a melancholike man. ch. 5. 12, 13. The Prophet now telleth them, that God himſelf did invite them unto ſolemn lamentation, to try whether that would work upon them or no. So Eſa. 22. 12.

Conſider ye] As ch. 2. 10. or, *Underſtand*, as Iſa. 1. 3. either conceive aright what your condition is, and ſuffer not your ſelves any longer to be therein deluded; or conſider with your ſelves ſeriouſly of it: I encline to that rather.

and call for the mourning women, that they may come; and ſend for cunning women that they may come;] Heb. *call for mourning ones*, (but in the feminine form, as the next alſo,) *and they will*, or, *ſhall come*; *and ſend for wiſe ones, and they ſhall*, or, *will come*, the copulative in a finitive notion, as Eſa. 53. 2. v. 1, 2. and *wiſe*, for *cunning*, or, *skilful*, as Exod. 31. 3, 6. Such there were among the Greeks, and Latines, and were for the moſt part women, by a peculiar term in Latine, called *præficæ*, that profeſſed an art and skill of mourning, and making exquiſite lamentation; to which purpoſe alſo they were wont to be hired at ſolemn funerals, where going along with the corps, they made much more ſemblance uſually of lamentation and wailing, than thoſe did that mourned indeed, and ſuch it ſeemeth there were alſo among this people; ſuch at leaſt as were skilful in compoſing of doleful poems and ditties, that might raiſe up and enhance affections of that kind in others. See 2 Chr. 35. 25. Job 3. 8. Eccl. 12. 5. Amos 5. 16.

V. 18. *And let them make haſte and take up a wailing for us, that our eyes may run down with tears, and our ey-lids guſh out* with *waters.*] Theſe words would thus rather be knit to the former, *that they may come, and take up ſpeedily a wailing for us*; the ſyntax, as before, v. 17. *to haſt and take up*; for *to take up haſtily*, or, *ſpeedily*; as, *to haſte and come*, for, *to come haſtily*, 1 Sam. 4. 14. *to haſte and take*; for, *to take ſpeedily*, without delay, Eſt. 6. 10. *to haſte and forget*, for, *eſtſoon to forget*, Pſal. 106. 13.

that our eyes may run down with *tears*] Heb. *and* (as before) *our eyes ſhall deſcend* with *tears*. So v. 1. ch. 14. 17.

guſh out] Or, *flow down*; as ſhowers from the sky, Job 36. 28. Eſa. 45. 8. or, as ſtreams from a ſpring, Pſal. 78. 16. Eſa. 48. 21. See verſ. 1.

with *waters*] Or, with *water*, as v. 1. a defect of the particle, *with*, both here and before, as Eſa. 61. 8.

V. 19. *For a voice of wailing is heard out of Zion; How are we ſpoiled?*] Or, as ſome render it, *will be heard out of Zion*: that is, out of Jeruſalem. Yet the preſent tenſe may be retained, it being as ſure to be heard, as if heard at preſent, and as ſounding in the Prophets ears already, as ch. 4. 19, 20. & 6. 24. & 8. 16, 19.

we are greatly confounded, becauſe we have forſaken the land, becauſe our dwellings have caſt us *out.*] We are at our wits end; becauſe we are compelled to leave our land, (ſee Iſa. 2. 11, 12. & 6. 12.) and are violently caſt out of our dwellings. See Job 15. 33, 34. Deut. 29. 28. but the form of ſpeech is very pregnant: *our dwellings* themſelves *caſt* us *out*; as being weary of us for our impurities, and even ſpewing us out, Lev. 18. 18. & 20. 22. the ſpeech of the people, either enforced to retire to Jeruſalem, abandoning the places of their former abode, or of thoſe of Jeruſalem, expecting ere long, to undergo the like. A defect of the pronoun; as Iſa. 37. 4. Howbeit, ſome of the Jewiſh Commenters, whom ſome of ours alſo follow, read the words. *they* (that is, the enemy) *have caſt down our dwellings*, to the ground: as Ezek. 19. 12. and then no ſupply needeth.

V. 20. *Yet hear the word of the Lord, O ye women; and let your ear receive the word of his mouth*;] Or, *For hear*, &c. becauſe it is a further confirmation of what was before ſaid, v. 17. that God himſelf inviteth them to it, and enjoyneth it. See the like exhortation, Iſa. 32. 9, 11. and the phraſe, Job 4. 12. if ye regard not what I ſay, yet weigh well, and take to heart what God ſaith.

ye women] Becauſe affections of this kind more riſe and free uſually with that ſex; in ſuch calamities and diſtreſſes eſpecially; as being leſs able to ſhift for themſelves. See on Iſa. 32. 9.

and teach your daughters wailing,] Learn them before-hand ſome doleful ditties, that may expreſs your grief, and affect others alſo with it.

and every one her neighbour lamentation.] Heb. *and a woman her friend*, or, *familiar*; that is, *one teach another*: as Gen. 11. 2. Iſa. 34. 15, 16. a ſupply of the verb from the former branch; as Gen. 1. 16. Implying, that ſo great ſhould be the calamity, and ſuch cauſe of mourning on all hands, that no lamentation might ſeem ſufficient. See Amos 5. 16. Lam. 1. 12. & 2. 13.

a lamentation] As ch. 7. 29. v. 10. from this is Cain deemed, by ſome, to have had his name; but his mothers words ſeem to carry it another way, Gen. 4. 1.

V. 21. *For death is come up into our windows*, and *is entred into our palaces; to cut off the children from without, and the young men from the ſtreets.*] Deſtruction cometh in ſo on every ſide of us, that there is no poſſibility to avoid it; as Ezek. 21. 14. *it entreth into our privy chambers*, or, *cloſets*: nor can our ſtrongeſt places keep it out, ch. 6. 5. & 17. 25. Lam. 2. 5. an alluſion, as ſome, to an enemy ſcaling and ſurpriſing a city, 2 Sam. 5. 8. chap. 5. 10. as others, to the ſtones and fireworks, that by engines were thrown into the city. See chap. 6. 6. as others again, to the heaps and piles of dead bodies reaching up to the very windows, and the enemy by them climbing up to them. See ch. 33. 5. others, to theeves, that break in, or ſteal in, at windows, Joel 2. 9. John 10. 1. and theſe would ~~have it to imply, not ſo much~~ the unavoidableneſs, as the ſuddenneſs, and unexpectedneſs of it; for in great and high buildings, ſay they, the dores commonly in the night time are ſhut, but the windows are left open, there being no fear of danger by them, in regard of their height. But the former is more probable, and ſeems to allude to a city taken by aſſault.

to cut off the children from without, and the young men from the ſtreets] Or, it proceedeth *to cut off the children without, and the young men out of the ſtreets*: ſo that there is no ſafety for any, either without dores, or within. See 2 Chr. 15. 5. Lam. 4. 18, 19. nor regard of any age, ſee ch. 6. 11. Some ſuch word muſt of neceſſity be ſupplyed to make the ſenſe full: for to ſay, that it entreth in by the windows into the great houſes, to cut off them in the ſtreets, ſeems not to ſound ſo well; *children from without*: whither they are wont to run and ſteal out, and where wont to play together, Zach. 8. 10. and *young men from the ſtreets*: where they are wont to meet together, not deſirous, or enduring commonly to be couped up much in the houſe, chap. 6. 11. & 49. 26. both words here uſed are of the ſame notion, and ſignifie *ſtreets*; though the former ſeem the more general. See chap. 5. 1.

V. 22. *Speak, Thus ſaith the Lord*;] I conceive with ſome learned Interpreters, that theſe words are to be read by way of parentheſis; and thoſe that follow, to be thus knit unto the foregoing ſentence: it proceedeth *to cut off the children from without dores and the young men out of the ſtreets*; (*Speak* it, *the Lord ſo ſaith*, or, *it is the Lords ſaying*) *and mens carcaſſes ſhall lye as dung upon the open field.*

even the carcaſſes of men] Heb. *and* (which need not be altered) *mans corpſe*, or, *the carcaſs of man*: but both taken collectively; as ch. 7. 23.

ſhall fall as dung] Or, *ſhall fall* (that is, *be ſlain*; as ch. 6. 15. & 44. 12.) and lye (a double notion in the ſame term: as Iſa. 14. 12.) *as dung*, See chap. 8. 2. there is an elegant conſonancy in the original, between the noun *carcaſs*, and the word *fall*: as the like is alſo in Greek.

upon the open field] Heb. *on the face*, or, *ſurface*, *of the field*, as 2 Kin. 9. 37.

and as the handful after the harveſt-man] Or, *as the ſheaf* (as Amos 2. 13.) *from after*, or, *behind the reaper*: which the hired reaper, either forgetting, or not regarding, letteth lye, and leaveth behind him. See Ruth 2.7.

and none ſhall gather them.] Or, *where there is none to gather*, or, *take it up*, (ſo, *and they ſhall ſerve*, for, *where they ſhall ſerve*, Gen.15. 13.) as having relation to the ſheaf let fall, or left behind. Heb. *and no gatherer*; the meaning is, none to afford them ſepulture, Pſa.79.5.

V. 23. *Thus ſaith the Lord, Let not the wiſe man glory in his wiſdom, neither let the mighty man glory in his might, nor the rich man glory in his riches.*] God by the Prophet here laboureth, to beat them off from thoſe vain confidences, either in publike, or private ſtays and ſhelters, whereby they made account ſufficiently, to ſecure themſelves againſt thoſe evils, that the Prophets of God threatned them with. For the publike, they made account they had many wiſe counſellors, and politick men, to manage as well military, as civil affairs, chap. 8. 8. and ſtore of warriers, and men of valor, to execute great matters; and they wanted not treaſure if need were, to hire forces with from abroad, and ſo be well enough able to withſtand the Chaldeans, if they ſhould come in upon them, Iſa. 30. 6. ch. 37.5. Again, many among them made account if it came to the worſt, yet they ſhould ſhift well enough, either by their ſhifts and ſlights, or by their might, or by their money, wherewith they might ranſome themſelves, Pſalm 49.6. & 52.7. Prov.10.15. & 13.8. & 18.11. Iſa. 28.15. & 30.2. & 31.1. But God here aſſureth them, that it is in vain to glory in, or relye upon any of theſe, power, policy, or wealth, for not any of theſe ſhould avail, to deliver them from death or captivity, when God ſhould bring the judgment now denounced upon them, Pſa. 33.16,17. Prov. 11.4. Eccl. 9.11. Iſa.28.17. & 30.3. & 31. 2,3. Ezek.7.19. Amos 2.14, 16.

V. 24. *But let him that glorieth, glory in this, that he underſtandeth and knoweth me, that I am the Lord that executeth kindneſs, judgment, and righteouſneſs in the earth*] If they will glory in ought, or relye on ought, let it be in, and on me, who alone am able to ſave and ſecure them, Pſa.20.7,8. Iſa.43.11. & 45.25. & 63.1. 1 Cor.1.31. 2 Cor.1. 9,10. & 10.17. and in the ſound and ſaving knowledge of me, (whom this people refuſe to know, to their own ruine, v. 3.6. Hoſ.4.6.) and of my goodneſs and faithfulneſs, to thoſe that do ſincerely relye on me, which will be the only means to ſecure them, Pſa.9.10. & 32.10. & 34.22. & 37.40.

underſtandeth and knoweth me] The Jewiſh Doctor thus diſtinguiſheth theſe two, that the former ſignifieth an intellectual or contemplative knowledge, by which we conceive aright of the nature of God, his attributes, and his works; the latter an active or practical knowledge, whereby men do ſo know him, that they imitate him in heart and life, and live according to his law; whether the words are ſo to be diſtinguiſhed, I much doubt, yet make no queſtion but that the conjunction of theſe two words together, as if it were ſaid, *in knowing me skilfully or underſtandingly*, (for that I conceive to be the true ſenſe of the phraſe, *in underſtanding and knowing me*) doth intimate ſuch a ſound and ſolid knowledge of God, as doth not float in the brain, but ſinketh down into the heart, & ſo worketh upon the affections, that it worketh them unto God and his will, the efficacy whereof appeareth, and is expreſſed in the life; all other knowledge of God being but knowledge falſly ſo termed, and no true or ſound knowledge at all, 1 Tim. 6. 20. 1 John 1. 6. & 2. 4.

that execute kindneſs, judgement and righteouſneſs] Heb. *that do*, or, *doing*, (as Exod.20.6. chap.32.18.) *kindneſs*, (and goodneſs, in favours and bleſſings exhibited to the godly, Pſal. 5. 12. & 25. 10. & 103. 17,18.) *judgement*, (which he executeth upon the obſtinate wicked; *and righteouſneſs*, (whereby he maintaineth and defendeth the faithful, Eſay 1. 27. & 51. 4, 5.) or, *goodneſs* in general, whereby he dealeth kindely with all that reject not him, and his *kindneſs*; *uprightly* and equally with all in general, Pſal. 92. 15. & 97. 2. & 99. 4. & 105. 8, 9. for ſo *judgment* and *juſtice* are uſually taken where they are thus coupled together. See Eſay 56. 1. chap. 5. 1. and in this ſenſe rather do I take the words here for that which followeth.

for in theſe things *I delight*; *ſaith the Lord*,] Both in doing them my ſelf, and in ſeeing them done by others, Pſal. 5. 4. and 11.5,7. & 15. 1, 2. & 24.3,5. & 99.4. Eſay 33.15,16. & 61.8. Mic. 6.8. & 7. 18.

V. 25. *Behold the days come ſaith the Lord, that I will puniſh all them that are circumciſed with the uncircumciſed,*] The Lord here endeavoureth to take this people off from another privilege, which they relied much upon; as formerly from the *Temple*, chap. 7. 4. and their *Temple-ſervice*, chap. 7. 21. ſo here, from their *circumciſion*, whereby as the genuine ſeed of Abraham, Iſaac and Jacob, (with whom, and their poſterity in that line, the Covenant, whereof *circumciſion* the ſign and ſeal, Rom.4. 11. was continued) they were diſtinguiſhed from other nations that were without it; & this prerogative they ſtood not a little upon, and preſumed much on it, Gen. 34.14. Act.11.2,3. Rom.3.1. Eph.2.11. Phil.3.3,5. Now this the Lord, to take them off, as a ſorry ſtay for them to truſt to, telleth them here, that he intendeth very ſhortly and ſuddenly, to hold a viſitation, wherein he will proceed againſt wicked perſons and people, as well circumciſed as uncircumciſed, without any regard had to that external rite, promiſcuouſly and impartially one with another. See Rom. 2. 25, 27. Phil.3.3. Heb. *the days* are *coming*, (as chap. 7.32.) *and* (as chap.3.9.) *I will viſit upon* (as chap. 5. 9. & 21.14.) *circumciſion with uncircumciſion:* as Rom.2.26,27. Gal. 2. 7, 9. For the Jewiſh Talmudiſts are here moſt abſurd, expounding it of ſuch as having been formerly circumciſed, to renounce their circumciſion, drew on again their foreskin: (of which practice, ſee 1 Cor.7.18.) as, ſay they did *Iſmael*, and hence thoſe *corner* ones here; *Eſau*, and thence here the Edomites; the iſſue of Lot, whence the *Moabites* and *Ammonites* here; the *Egyptians*, that had in Joſephs days received circumciſion, but after his deceaſe, abandoned it again; and *Jehoiakim* King of Judah, to pleaſe the King of Babel. But theſe are no other than their own groundleſs fictions and fables; the meaning of the text is plain enough, God himſelf by the Prophet, explaining it in the words next enſuing.

V. 26. *Egypt, and Judah, and Edom, and the children of Ammon, and Moab, and all that are in the utmoſt corners, that dwell in the wilderneſs.*] He ſeemeth to begin with the Egyptians, becauſe this people relied much upon them, Ezek. 29. 6,7,16. and to them in the next place he ſubjoyneth the Jews, reckoning them up without diſtinction, among the nations uncircumciſed, the reaſon whereof is afterwards given. And concerning thoſe here mentioned, there is no great doubt or difficulty, ſave only about the laſt, deſcribed not by any peculiar name, but by ſome remarkable circumſtance, and the place of their abode; that they are of the Kedarens, and the kingdom of Hazor, ſeems to appear from chap.49.28,32. but why ſo ſtyled, as both here and there, that is the queſtion; the Hebrew is, word for word; *cut off* to *the corner*, or, *polled* by *the corner*, which the Jewiſh Commenters expound, of the country they lived in, as if the meaning were, that they lived as *cut off* from other people, in the utmoſt *nooks*, and remoteſt parts of the wilderneſs. But the Chaldee, Ancient Greek, and old Latine expound it, of the manner of their cutting of their hair off, by the *corners*, or ſides of the temples, which was the manner of ſome people, but forbidden Gods people; and which Herodote, *lib.* 3. affirmeth to have been the Arabian faſhion; and this ſeemeth the more likely; the place of their habitation *in the wilderneſs*; to wit, in part of Arabia the deſert, is noted apart here: now that theſe ſeveral people were by Nebuchadnezzar to ſuffer, together with the Jews, appeareth plainly by that other prophecy, where they are related with others added unto them, ch. 25. 18,19,21,23,24.

for all theſe nations are *uncircumciſed, and all the houſe of Iſrael* are *uncircumciſed in the heart.*] Or, *in heart*; as Ezek.44.7. for the article is ſuperfluous here, nor is in the text. In theſe words God renders a reaſon, why he ranked the Jews among the uncircumciſed ones; to wit, becauſe they were ſuch in heart, as the other were in their fleſh; whence it appeareth, that the Edomites, though deſcended from Iſaak by Eſau, who was doubtleſs circumciſed as well as Jacob, had abandoned the uſe of this rite, which yet Hyrcanus in the times of the Maccabees, enforced them to reſume. See Joſephs *antiquities*, *l.* 13. *c.* 17. for *theſe nations*, ſaith he, are *all uncircumciſed*; though that no way either backeth that Talmudick fancy concerning the ſenſe of this place, or addeth force to their figments, which they fabulouſly adjoyn concerning ſome others. But hence it appeareth that the generality of Iſaac's poſterity were at that preſent uncircumciſed, either in the one kind, or in the other: his whole iſſue by Eſau having caſt off the outward circumciſion; and the main body of Jacobs poſterity, then in being, (*the whole houſe of Iſrael*, as well Judah, as the other ten tribes) wanting the inward circumciſion of the heart; without which, the outward rite in the fleſh is of no force or worth in Gods account. See ch. 4 4. Amos 9. 7. Rom. 2. 28,26. Gal.5. 6. & 6. 15.

CHAP. X.

Verſ. 1. H*Ear ye the word which the Lord ſpeaketh to you, O houſe of Iſrael.*] The Lord by the Prophet in the former part of this chapter, (for the latter is of a far diverſe ſubject) diſſwadeth and dehorteth his people from attending to, or at all regarding thoſe heatheniſh practices of Aſtrology and idolatry: for he coupleth them both together, v. 1. 16. and this former part, as to me ſeems, principally concerns thoſe of the former captivity, under Jeconiah, who already were in Babylon; the latter, thoſe that remained yet in the land under Zedekiah. See ch.24.

Hear ye the word] The like entrance, ſee chap. 7.2. Amos 3. 1.

which the Lord ſpeaketh] Not I, but the Lord, Eſay 1.2. 1 Cor. 7. 10.

O houſe of Iſrael] As ch.2.26.

V. 2. *Thus ſaith the Lord, learn not the way of the heathen*] Becauſe the Jewiſh people, were a great party of them to go in captivity into Babylon, and other the regions adjacent, yea, many of them in likelihood were there in captivity already, (See verſ.11. ch.24.1. & 29. 1, 2.) God by the Prophet endeavoureth to confirm and ſtrengthen them, the pious eſpecially among them, (for ſuch alſo there were there of them, ch.24.5. Ezek.11.16.) againſt thoſe ſuperſtitions and vanities that were rife in thoſe parts; and they might be in danger, being exiles and captives in a ſtrange land, to be ſtrongly tempted unto: Heb. *Learn not to the way*: where either the particle is ſuperfluous, omitted therefore, Pſal. 106. 35. chap. 12. 16. or elſe it may be rendred, *Accuſtome not your ſelves to the way of the heathen*; and ſo ſome render it; *do not imitate them*, See chap. 9. 5. their *way*; that is, their ſuperſtitious courſes, Lev. 18.3. & 20. 23.

and be not diſmaied at the ſigns of heaven] The firſt head of ſuperſtitions, which he beginneth with, is *Aſtrology*, a ſtudy and practice ſo rife among them in thoſe parts, Eſay 47. 13. that the profeſſors and practiſers of it, not with them alone, Dan. 2. 2. & 5. 7. but among other nations alſo, are generally deſigned by the name of *Caldeans*. See Strabo l. 17. Cicero of *divination* l. 2. Pliny l. 6. c. 26. *Aſtrology*, I ſay, not that which we commonly term *Aſtronomy*, whereby the true nature and motion of the celeſtial bodies are by grounds of reaſon, and rules of art thence taking their riſe, enquired into, and diſcovered; but that *judiciary Aſtrology*, as it is uſually ſtyled, whereby men take upon them, from the poſtures and aſpects of them, to foretel the iſſue of humane affairs, either publike, or private, and what caſual events, ſhall befal either perſons or people: a practice grown of late with us into great eſteem, being either countenanced or connived at, by thoſe in authority with us, though having entred themſelves, and cauſed others with them, to enter into a religious bond of a ſolemn oath and *covenant*, to endeavour the *extirpation* of all thoſe things among us, that are *contrary to ſound doctrine, and the power of godlineſs*, whereof this is none of the leaſt. For the original whereof, (ſince it hath not, nor can be ſhewed to have any ground from the light of nature, or natural reaſon) we ſhall not need to go far to find it out. We have a blind, but inſolent, buzzard (I may well ſo term him) among us, one that profeſſeth himſelf no ſmall Doctor in theſe impoſtures, and dotages (wherewith he hath bewitched not a few with us, eſteeming his predictions, as no other than divine oracles) and taketh upon him by the ſtars, to ſteer the affairs of our ſtate, pretending *to read in the book of heaven*, all that he writes, who will ſufficiently inform us herein. Now this man to juſtifie the warrantableneſs of this his practice, telleth us, that *the good Angels of God in former ages, at firſt by perſonal conference, acquainted the ſons of men with this learning of the ſtars*; and *thoſe holy men*, (ſaith he) *ſo inſtructed, living many years, and in purer airs, where they curiouſly obſerved the Planets and their motion, brought this art to ſome maturity, without the leaſt hint of ſuperſtition.* But *as the ſons of men fell from God in divine worſhip, ſo in flitting and ſhifting their habitations, they forgat the purer part of this art*; *and in ſome Countries added ſuperſtitious conceptions.* The holy Angels then belike by this mans relation, did at firſt inform thoſe holy men, which they could not otherwiſe have known, of the nature of the Planets; to wit, that *Saturn* was *a melancholick malignant* planet, *Mars, a cholerick and litigious* one, *Mercury*, *a thieviſh, Venus, a laſcivious and wanton* one: and that they do accordingly affect and diſpoſe ſuch people, or perſons, as are either bred under them, or whom they have ſpeciall relation unto. For theſe, and the like ridiculous fopperies, and impious calumniations of thoſe glorious creatures, are with them, as the Popiſh *Purgatory* with the Papiſts, the main grounds and principles of their whole Art, which being taken away, the whole fabrick and frame of their ſuperſtitious ſuperſtructures, will preſently fail and fall flat to the ground; as with thoſe other, all their maſſes, dirges, obites, pardons, and indulgences, if you deny them their Purgatory; which becauſe they can produce no clear Scripture for, they run with theſe men to their forged revelations. But whence theſe frivolous conceits, and irreligious ſurmiſes concerning thoſe celeſtial bodies, (which if you queſtion, you ſhake the ground of all their conjectural skill,) had their original, may well be conjectured from the very names, the heathen impoſed upon them, being borrowed from their counterfeit deities, whom they deemed ſo qualified: aſſure our ſelves we may, that Gods holy Angels never raiſed any ſuch foul aſperſions and groundleſs defamations, upon thoſe pure and ſpotleſs creatures, far from, and wholly uncapable of any tincture of ſuch vicious diſpoſitions. But all that this man relateth, we may if we pleaſe, and be ſo ſilly as ſo to do, take upon his credit; for he telleth us not what times thoſe were, wherein it was thus, or who thoſe holy men were, unto whom the holy Angels at firſt revealed thoſe things; or out of what records he hath theſe relations, concerning ſuch pretended revelations. And as little reaſon have we, to engage our faith to his Antagoniſt, another fowl of the ſame feather, that flieth yet ſomwhat higher than he, & pretending *his predictions to be grounded on Art and Nature*, telleth us (that we may not miſdoubt or queſtion his Art) that *this art was deduced from God to Adam, to Seth, to Abraham*; for proof whereof, he referreth us to a Knight of note, for his ſtudies in this kind; who in favour indeed of this Art, which he was overmuch addicted to, and beſotted with, affirmeth in part what he ſaith, but bringing no better proof of it, than a tale out of Joſeph the Jew, who in his *Antiquities* l. 1. c. 3. telleth us, that *thoſe of Seths iſſue living long and without diſturbance, gave themſelves to the ſtudy of heavenly things, and the conſtitution or adminiſtration of them*; *and becauſe Adam had foretold a two-fold deſtruction of the world that ſhould come, the one by water, the other by fire*; *they left the ſum of what they had, of that kind of learning obſerved, engraven on two pillars of brick the one, of ſtone the other*: but neither is any word in the Jew of this their *judicial Aſtrology*, nor of any skill in this kind, or any other by God imparted unto Adam, which they yet father upon him: and the whole relation of the *two pillars* ſeems as true, as that which he addeth of the continuance of the latter of them in Syria unto his time. And indeed, if any ſons of Adam ever had any ſuch immediate communion, either with God himſelf, or his holy Angels, it muſt be thoſe Ancient Patriarks, Abraham, Iſaak, and Jacob, and thoſe Prophets of God among his people; unto whom God uſed ſometime immediately, ſometime by the Miniſtery of Angels, to impart his minde, concerning future events, as well publike, as private: but no where in Scripture read we, that God did this, either by the natural courſe of the celeſtial ſigns, or, as from thence to be obſerved; nor undoubtedly had any ſuch art and skill, been taught the godly ones among Gods people, whether by God himſelf, or his Angels; would they either have concealed it from them, or much leſs committed it unto Paynims, and Pagans, and by ſuch, have tranſmitted it unto poſterity, for from ſuch in corrupt times, it crept in among Chriſtians, being yet ever among them liable to cenſure; nor was any in the Ancient Church, that had profeſſed ſuch arts, admitted into the profeſſion of Chriſtianity, unleſs that firſt they renounced thoſe damnable practices, and recanted ſuch their ſuperſtitious conceits. But men may eaſily gueſs what Angels they were, that acquainted men at firſt with theſe things, and ſet them on work to buſie their brains about ſuch matters, as neither light of nature, nor grounds of reaſon, were able to inform them of, but muſt have ſome revelation; either Divine, or Angelical, or Diabolical rather, for the finding of them out. So far are God himſelf and his Prophets from taking notice hereof, as ſome ſuch heavenly diſcovery, or giving any approbation thereunto, that God by them ſometime derideth it, Eſay 44. 25. and 47. 13. and ſometime diſſwadeth and condemneth it, as an heatheniſh practice, not befitting his people to heed; as here, ſo elſe-where, Deut. 18. 10, 14. From the Prince of the air therefore, it may juſtly by this mans own grounds and grants, be deemed to have proceeded; at firſt by him taught the heathen that were ruled and ſwayed by him; and from them, together with the worſhip of them in their idols, conveyed unto Gods own people. For what of further obſervation he ſubjoyneth; to omit, that thoſe ridiculous principles muſt firſt be made good, ere any obſervation can be grounded upon them: the like did the Heathen Magicians report of their charms, and other ſuperſtitious divinations by the flight of fowls, and from the bowels of beaſts; to wit, that obſervations had been made of them, for many hundreds of years. See Pliny l. 28. c. 2. and this and thoſe may well go together, one with the other, unto him, that was the firſt founder of them, *the father of lies*, John 8.44.

and be not diſmaied at the ſigns of heaven] As if the event of things, or the iſſue of your affairs depended upon them; which thoſe fond *ſtar-gazers* bare people in hand, and took upon them thereby to determine and foretel, what good or bad ſucceſs mens deſigns ſhould have, Eſay 47. 12, 13, Howbeit, ſigns there are of two ſorts; firſt, natural, and ordinary, the ſtars themſelves being ſet in the skie, to diſtinguiſh the times and ſeaſons of the year; to which may be added, the conjunctions of them one with another, or oppoſitions of them one to another, whence the eclipſes of ſome of them, at ſometime do proceed; and theſe are thoſe ſigns, which comming in a conſtant courſe, and continued tenor, (in regard whereof men skilful therein, are able either going backward, to tell how it hath been with them for thouſands of years paſt, or looking forward how it will be for as many, if the world it ſelf ſhould ſo long continue:) God would not have his people to be affected or affrighted with, as if in regard of them, or from them, any evil in the ſucceſs of their affairs could betide them: other *ſigns* there are extraordinary, in dreadful apparitions, beſides the ordinary courſe of the creature, by which the Lord doth ſometime give notice unto his people, of his diſpleaſure, and warning of enſuing wrath; and theſe God doth not inhibit his people to be affected with, and taking of them unto heart. See Joel 2. 30, 31. Luke 21. 11, 25.

for the heathen are diſmayed at them] Or, rather, *though the heathen be diſmayed at them.* Though they be ſo ſilly or ſuperſtitious, as to be therewith thus affected, yet ought ye not ſo to be. So is the particle very frequently uſed, in our verſions alſo not ſeldom expreſſed, Gen. 8. 21. Joſh. 17. 18. Pſal. 23. 4. Eſay 12. 1. Dan. 9. 9. Mic. 7. 8. Hab. 3. 17.

V. 3. *For the cuſtoms of the people are vain*] Heb. *The ſtatutes*, or, *ordinances of the people* (that is, thoſe courſes of this nature, which people of ſeveral countries herein concurring do, as if it were ſome ſacred or divine ordinance, very preciſely and ſuperſtitiouſly obſerve) *vanity it ſelf*; i.e. *are each of them exceeding vain*, as vain as vanity it ſelf; and a matter therefore very ill-beſeeming ſuch as profeſs themſelves to be Gods people, as did the Jews then, and as Chriſtians at this day do, to be taken and carried away, with ſuch frivolous and ridiculous fancies and fopperies: the pronoun, for the verb ſubſtantive, as chap. 6. 16, 28. the abſtract, for the concrete, as verſ. 15. Eccl. 11. 8, 10. and the ſingular diſtributively joyned with the plural, as chap. 5. 8.

For *one cutteth a tree out of the forreſt (the work of the hands of the workman) with the axe.*] From their Aſtrology, he paſſeth to their idolatry; and theſe two, ſay ſome, he joyneth together, becauſe thoſe Eaſtern people had a conceit, that the images of thoſe celeſtial bodies which they worſhipped, had a ſecret efficacy conveyed unto them from thoſe celeſtial bodies, whom by and in them they adored. But the connexion to me, ſeemeth to be apparent from the context it ſelf: ye muſt not be affraid of the ſigns of the heavens, though heathen ſo be, for their courſes are full of folly and vanity; and that they are ſo, doth further appear by their idols, which though they either made themſelves, or cauſed to be made by ſome other, yet they worſhip and ſtand in awe of. The words would rather be read without any parentheſis, *A tree is cut down out of the foreſt*, for *the work of the hands of the carpenter*, or, *carver*, *with the axe*; that is, for the carpenter to exerciſe his handy-work on it with the axe; for the *axe* here ſeemeth not to be mentioned, as the inſtrument of felling the tree, but of framing the image out of the wood, or timber of it. So that here, the ſorrineſs and baſeneſs of their images is intimated, by the matter of it, a piece of wood; the maker of it, a poor man that worketh upon it for his penny, and the inſtrument wherewith he frameth it, *his axe*. See the like, Eſa.40.20. & 44.12,17. Heb. *a tree cutteth he out of the foreſt*; the verb uſed indefinitely, and moſt fitly therefore expreſſed by the paſſive: as, *he planteth an aſh*; for, *an aſh is planted*, Eſa.44.14. the pronoun redundant, as Eſa. 8. 13. & 45. 9. the particle *for* ſupplied, as v.9. Mal.2.5. of the word rendred *workman*, See on Iſa.40.20. of *axe*, Iſa.44.12.

V. 4. *They deck it with ſilver and with gold*] Or, *It is decked*: the verb being taken indefinitely, as verſ. 3. Heb. *make it fair*, or *beautiful*: to add ſome grace to it, having no beauty otherwiſe of it ſelf, but what by ſuch means they give it, See Iſaiah 40. 19. and 46. 6.

they faſten it with nails and with hammers, that it move not] Or, *it is faſtned with nails and with hammers*, as before; that is, as ſome, the joynts of it, one to another, that they may not fall aſunder; but the image he ſpeaketh of, ſeems carved out of the main trunk or timber of the tree, verſ. 5. as others, the ſilver and gold plates to the woodden ſtock, that they may ſit cloſe to it: but he ſeemeth here to ſpeak onely of ſuch woodden gods, as were onely made beautiful, with ſome leaf-ſilver and gilt; of others afterward, verſ. 9. and others therefore rather, to the wall, pillar or poſt, that it is nailed to, that it may ſtand faſt and not *ſtagger*, (ſo the word properly ſignifieth, Iſaiah 28. 7. Neh. 2. 10.) and fall. See Jſaiah 40. 19. and 41. 7. and 46. 7. Heb. *and it ſhall not* (as chap. 9. 1, 2.) *ſtir*, or, *ſtagger*; as before: Goodly Gods, about whom ſo much coſt muſt be uſed to make them handſome, ſo much care muſt be taken, as with children to keep them from a fall.

V. 5. *They* are *upright as the palm-tree, but ſpeak not*] They ſtand bolt upright like a palm, or a pillar, and cannot move or bend; or they ſtand upright, as one that ſtandeth up to ſpeak, but are not able to utter ought, Pſa.115.5. & 135.16.

They are *upright*] Heb. *They are firm work*, or, *maſſy matter*, carved out without joynts, as works of maſſy metal beaten out of a main piece. So the word is commonly taken, Exo. 25.18,31.36. the pronoun for the verb ſubſtantive, as verſ. 3.

as a palm-tree] That groweth ſtraight and even up to the top, without knots or boughs, skaled only, and the flaggy leaves, which are the only branches of it; at the top of the trunk, or, *as a pillar*; for ſo the word alſo is uſed, Cant. 3.6.

they muſt needs be born, becauſe they cannot go] Heb. *bearing born they ſhall be*; or, *carrying they are carried*; which ſome underſtand, of their carrying them about in their ſolemn proceſſions, either in chariots, or on mens ſhoulders: but it may be underſtood more generally, of bearing them from place to place; either at the firſt ſeating of them, or upon any occaſional removal. See Iſa. 45. 20. & 46. 1, 7.

becauſe they cannot go] Pſa.115.7. much leſs help, or hurt.

be not afraid of them] No more than of the ſigns of heaven; though theſe ſottiſh people fear as well theſe, as thoſe, v.1.

for they cannot do evil, neither alſo is it *in them to do good.*] Heb. *they will not*, or, *ſhall not, do evil*; but the verb is taken potentially, as ch. 2.23,32. See Iſa.41.23.

V. 6. *Foraſmuch as* there is *none like unto thee, O Lord, thou* art *great, and thy name is great in might*] Unto theſe vain and baſe idols, the Prophet oppoſeth the true God, (whom he turneth his ſpeech unto) as indeed in regard of his incomparable might and majeſty, alone worthy of all fear and dread, Pſalm 86. 8, 10. & 89. 7, 8. & 145. 3. Heb. *from none being like thee*; the particle in a cauſal notion, as ch. 4. 6. That which ſome ſuppoſe to have reference unto what went before, v.5. concerning the inability of idols, to do good or evil; becauſe not like to the true God: but others rather to what followeth, verſ. 7. concerning reverence and due regard to be given unto the true God; as ſhewing the cauſe, why he ought to be ſo reverenced and regarded.

V. 7. *Who would not fear thee, O King of Nations?*] Theſe words make up an entire ſentence with thoſe of the former verſe: and might therefore not unfitly be annexed unto them. Of the title therein given unto God, together with the ground of it. See Mal. 1. 14. Rev.15.4. Pſa.47.7. and 103. 19.

for to thee doth it appertain] Or, *ſince that* (as ch.8.14.) *it agreeth to thee*; as Gen.34.15,22. *fear* and *reverence* ſorteth and ſuiteth well with thee, not with them; the noun ſupplied from the verb foregoing, Pſal.76.7,11. & 89.7. or, as ſome; *the kingdom*, implied in the word, *King*, 1 Chr.29.11,12. Matt.6.13. but the former rather, this being the cauſe of that.

foraſmuch as among all the wiſe men of the nations, and among all their kingdoms, there is *none like unto thee*] Heb. *for in all the wiſe of the nations, and in all their kingdoms, becauſe none being like unto thee*: the particle in a cauſal notion, as before, verſ. 6. and there is a two-fold particle; either the one being redundant, but added for the more emphaſis, or ſome ſupply to be made, as ſome conceive; rendring it; *for among all the wiſe of the nations, and in all their Kingdoms*, thou art great, or the greateſt; *becauſe* there is *none like unto thee*: and he mentioneth the *wiſe* ones and the *Kings*, ſaith the Rabbine, becauſe the wiſer ſort among the heathen knew well enough, that there was but one ſupream power, and if they worſhiped any other, it was but as mediators between him and them; and that no Kingdom was perpetual, but Gods alone: and *Kings* that converſed with, or made uſe of ſuch, knew as much alſo, Dan. 4. 3, 32, 37. But I concur rather with thoſe, who conceive theſe two to be mentioned, the rank of *wiſe*, and of *royal*, (for it is *Kingdom*, not *Kingdoms*) becauſe of theſe two ſorts the heathen uſed to deifie after their death; ſome for their wiſdom, ſome for their royalty. See Iſaiah 46. 1. chap. 50. 2. among either of which, either for wiſdom or proweſs, there is none comparable to God, 1 Sam. 2. 2. Pſalm 18. 31. 1 Cor.1.25. 1 Tim.1.17. & 6.15. And to cut off theſe difficulties for matter of ſyntax, I ſuppoſe the words may well thus be rendred, *even among all the wiſe of the nations, and all their royalty, becauſe* there is *none like unto thee*: the firſt particle being taken not as a cauſal, but as a note of aſſeveration, or amplification, as the ſame is apparently found ſo uſed, Eſay 32. 13. *Kingdom*, or, *royalty*, for, *Kings*: as, *government*, for, *governours*, Eſay 60. 17.

V. 8. *But they are altogether brutiſh and fooliſh*:] Heb. *And* (as cha. 9. 13, 14.) *in one they are brutiſh and fooliſh*. Which the Jewiſh Commenters expound with reference to the wiſe men mentioned verſ. 7. that though in other things they were wiſe, as in acknowledging one ſupream power; yet herein they dealt fooliſhly, in teaching the people to worſhip ſtocks and ſtones, Rom. 1. 21, 23. But this expoſition narroweth the text too much: our verſion rendreth it, *altogether*; and a form ſomewhat like it, is uſed for, *together*, Ezr. 2. 64. & 3. 9. and would ſo be rendred Pſa.82.7. but the word *one*, is there maſculine; here, feminine: nor is the particle the ſame. I ſuppoſe it may well be rendred, *at once*: and ſo it is rendred, though, as I conceive, not aright, Prov. 28.18. but ſo the very ſame form is uſed in the Greek, Luke 14.18. which will come well home to what our Verſion exhibiteth: for it is as if he had ſaid, not of ſome ſpecial ones, but of all idolaters in general; as ver. 14. (unto whom with their folly, and brutiſh ſtupidity, he now returneth again) Take them all *at once*, or *altogether*, they are even as brutiſh and ſenſleſs, as thoſe very ſtocks & ſtones they worſhip, Pſa.115.8. & 135. 18. See Eſa.41.29. & 44.18,20.

the ſtock is a doctrine of vanities.] Either that which the idols teach, is nothing but meer vanity and falſhood; as they are ſaid to be *teachers of lies*, Hab.2.18. Zach.10.2. (and images then ſurely ill Laymens books) or thoſe things, that are taught and received, or believed concerning them, are moſt vain things, as the idols themſelves are, verſ. 3, 14. See Eſa. 44. 10, 20. Heb. word for word; *an inſtruction of vanities, wood it is*: the pronoun poſitive for the verb ſubſtantive; as v. 3. for all the coſt beſtowed upon it, and pains taken about it, it is but a piece of *wood*, or a ſtock ſtill. See Eſa. 10. 15. & 44. 15, 17.

V. 9. *Silver ſpread into plates is brought from Tarſhiſh, and gold from Uphaz, the work of the workman, and of the hands of the founder.*] He cometh in this paſſage, to the better and richer ſort of their idols, and ſuch as were moſt ſumptuouſly and gorgeouſly ſet forth: becauſe with ſuch ſottiſh people are wont to be more taken, than with thoſe ſorry ones of wood or ſtone; and ſheweth, that theſe alſo, for all their rich materials and their bravery, were as far from any divine power or efficacy as the former.

Silver ſpread] Heb. *drawn out*, or, *dilated*: beaten out into plates, Exo.39.3. Num.16.13. to cover their images with, that were not all of maſſy metal. See Eſa.40.19.

from Tarſhiſh] From beyond ſea; from the *Ocean*; either Eaſtern, or Weſtern, or, as ſome, from *Tarteſſus*, Ezek.27.12. See on Eſa. 2. 16. & 23.1.

gold from Uphaz] Where the fineſt gold ſeemeth in thoſe times to have been, Dan.10.5. this ſome ſuppoſe to be the ſame with *Paz*, or *Phaz*, Job 28.17. Pſa.21.3. See on Iſa.13.12.

the work of the workman] Or, *for the work of the workman*; as v.3. for the *carver*, or *carpenter* there; ſo, for the founder, or goldſmith here, to exerciſe his art and skill upon: for the word hath here reference not to the work done about it formerly, in beating it out into plates, but unto the work further to be done, for the framing of an image out of it. See Eſa.40.19.

and of the hands of the founder] The former word was more general, comprehending any skilful workman, working in wood, ſtone, or metal; this thoſe that work in the laſt only, and ſuch properly as exerciſe their skill thereupon, by caſting, melting, and refining with fire, alluded to, Pſal.66.10. Mal.3.2,8.

blue and purple is *their clothing*] With garments of ſuch coſtly ſtuff, and gorgeous colours, they were wont to adorn, and ſet out their idols. See Iſa.30.22. Ezek.16.17,18. Hoſ. 2.3.

blew] Stuff, either ſilk, linnen, or woollen, died of that colour; which the Jewiſh Doctors of greateſt repute ſay was *a sky-colour*: yet ſome of them ſay it was died with a *worm*. Others, with the bloud of a fiſh; & thoſe ſuppoſe it to have bin *yellow*; theſe blew. The Greek rendreth it an *hyacinth*, or *violet* colour: whatſoever colour it were, it appeareth that it was much worn by Kings, and great Perſonages, Eſt. 8. 15. Ezek.23.6. and uſed for hangings in Kings Courts, Eſt.1. 6. it was uſed alſo about the furniture of the Tabernacle, and the Prieſtly robes,Exo.25.4. & 26.21.& 28.5,6. and about the Temple, 2 Chr.2.7,14.

purple] For the term here rendred *purple*, the Rabbines tell us it was a *red* colour ; and ſome of them,that it was that which the Arabians call *kermes*, we *crimſon*, whence ſome gather that this was the forrein name of that which the Hebrews called *tola* , and *tolaat :* whereof, ſee on Iſaiah 1. 18. but of this latter conceit, there is no probability ; for theſe two are diſtinctly mentioned in the work of the Tabernacle,where the one is rendred *purple*,and the other *ſcarlet*, Exod. 25. 4. and howſoever it be true, that theſe two come ſo neer the one to the other, that they ſeem to be uſed ſometime promiſcuouſly ; whence the garment that the ſouldiers in mockage arrayed our Saviour with, is termed *a ſcarlet robe*, Matt. 27. 28. and *a purple robe*, John 19. 3. yet there is no doubt , but that they were two diſtinct colours, the *ſcarlet*, or *crimſon* died of *a grain*, or *a worm*, or both,which in theſe times we call *cocchionele*, (ſee on Iſaiah where before) the *purple* of the *bloud*, or *mature* of a ſhell-fiſh,at this day out of uſe and unknown. See Pliny in his *natural hiſtory*, l. 9. c. 36. Howſoever, that this *purple* was anciently the wear of Kings and great perſons, appeareth not by the ſacred records alone, Judg. 8. 26. Eſth. 8. 15. Luke 16. 19. Rev. 17. 4. but by the forrein hiſtories of ſeveral nations of all ages, ancient and modern.The former and this,are oft joyned together in divers of the places above-recited,and very frequently in relating the work of the Tabernacle, and the Prieſts veſtments.

they are *all the work of cunning-men.*] Heb. *the work of wiſe ones all they*, or *they all* ; *wiſe*, for, *cunning*,or *skilful* ; as chap. 9. 17. a defect of the ſubject, as before,ver.7. and the pronoun for the verb ſubſtantive ; as v.3,8. Both the idols themſelves, and all their furniture,are the workmanſhip of ſorry people,unable to give any deity, or divine power and efficacy unto them, which they have not themſelves. See Iſa.37.19.

V. 10. *But the Lord* is *the true God*] To this baſe traſh he again oppoſeth *Jehovah*, the true God , a God of another manner of might and majeſty, power and efficacy, than theſe ſorry counterfeits. Heb. *And* (as v.8.) *Jehovah God truth* ; rendred generally,as our Verſion in the margent exhibiteth it , *a God of truth* ; as he is alſo expreſly termed, Pſalm 31. 5. But it may ſeem that it ſhould rather be rendred, *Jehovah God*, or *God Jehovah* is *truth :* for the word *Elohim* here is in an entire, not in a contracted form , the uſual form of regiment ; and albeit , the entire form be ſometime found uſed in ſtead of the contract, as Pſalm 80. 7, 19. yet the commanding accent here making a ſtay at *Elohim*, ſeems to require the other reading. Howſoever the attribute of truth, in the abſtract here aſcribed unto God, as to the Word of God, Pſalm 119. 142. John 17. 17. doth intimate God to be, not *true* onely, but even *truth* it ſelf. Nor do I conceive that this term is here given unto God , as in that place of the Pſalm, in regard of his *veracity* and *fidelity*, becauſe he ſpeaketh nothing but *truth* ; *he cannot lye*, Num. 23. 19. 1 Sam. 15. 29. Tit. 1. 2. and *he keepeth his truth for ever*, Pſalm 146. 6. but in regard of the *verity* and *truth* of his eſſence ; as of our Saviour it is ſaid, that he is *true God*, or very God, 1 Joh.5.20.and ſo is the phraſe uſed, 2 Chr.15.3. *the God of truth* , for, *the true God* ; that is , no counterfeit one, Phil. 2. 6. whereas thoſe idols were all of them but meer counterfeits, having nothing of the nature or eſſence of God, chap.16.20. Gal. 4. 8. Nor do I miſlike therefore the judgment of that learned man, who readeth it with ſupply of the prepoſition, in *truth* ; *Jehovah* is *God* in *truth*, or *truly* ; as Deu. 13.14. and 17. 4. where the word ſo taken, the copulative ſhall not need to be inſerted.

he is *the living God*] As Pſal. 42. 2. both endued with *life* himſelf, and being the *fountain of life*, Pſal. 36. 9. from whence all life is in any kind or degree derived unto any : whereas theſe idols are but dead things, verſ.14. and in that regard inferiour unto the worſt and meaneſt living creature, wholly deſtitute of all life themſelves , and altogether unable either to impart it in the leaſt and loweſt degree unto others , or to maintain and preſerve it in others , Iſaiah 46. 7. as the name of God is here in a plural form , ſo is the attribute alſo plural ; as the like, Joſh. 24. 19. and the ſame, chap. 23. 36.

and an everlaſting King :] Heb. *a King of eternity* ; as , *Father of eternity*, Iſa. 9. 6. another manner of King than either theſe idols, whom they call their *Kings :* ſee on chap. 8. 19. or their *Kings*, that ſet them up to be worſhipped, Dan. 3. 1. for theſe are both of them corruptible creatures , verſ. 11, 15. Pſalm 146. 3, 4. they and their Kingdoms lye down in the duſt together, Iſaiah 14.9,19.Ezek. 32.18,32. whereas the true God is an eternal King , and his Kingdom endureth for ever, Pſal.93.2. & 103.19. & 146.10. Dan.4.34. 1 Tim.6.15,16.

at his wrath the earth ſhall tremble,] Or, *trembleth*. His angry look, his frown alone, is able to ſhake the main body of the earth , Pſalm 18.7. & 68.8. & 77.18. & 104.32. & 114. 4, 6, 7. Hab.3.6,10. Other manner of works, and effects,than their poor puppets were able to produce.

and the nations ſhall not be able to abide his indignation.] Heb. *ſhall not ſuſtain :* the verb is ſo uſed, ch.6.11. Amos 7.10. but it is here in a potential notion, as the like,v.5. All the people of the world being put together, are not able to ſuſtain his wrath, that is,either to withſtand his wrath, or to ſtand before him when he is wroth , Pſal.76.7, 8. Iſa.40.15,17. Dan.4.35.

V. 11. *Thus ſhall ye ſay unto them*] Or, *on this wiſe*. This verſe is conceived not in pure Hebrew,but in the Syrian dialect, in which alſo ſome other paſſages and portions, either in, or of the Scriptures of the Old Teſtament were penned (ſee Dan. 2. 4. Ezr. 4.7.) becauſe that was moſt generally ſpoken among the Chaldeans , with thoſe eſpecially at Babylon : whence it is obſerved, that when Cyrus had taken Babylon , he cauſed it by his Herauldsto be proclaimed thorow the whole city in the Syrian tongue , that every man , upon pain of death , ſhould keep within dores , Xenophon , l. 7. In this Dialect , therefore, is this paſſage conceived , that they might have it at hand to ſtop the Chaldeans mouthes in their own language, when they ſhould be enticing of them unto idolatry ; for neither did the Chaldeans well underſtand the pure Hebrew , nor the Jews the Syrian, which both the Aſſyrians, and the Chaldeans alſo uſed. See Iſa.36.11.ch.5.15. The Chaldee Paraphraſt ſeems to intimate, that this ſhould be the ſum of a letter,that Jeremy ſhould write and ſend unto the Jews , that abode in captivity at Babylon ; wherein ſome other control him, and ſay , That it was written rather before-hand to confirm them againſt they came thither. And true, indeed,it is, that this is not that Epiſtle that Jeremy is reported to have ſent unto Babylon,unto thoſe that with Jehojachin or Jeconiah, had been carryed thither before the reign of Zedekiah, 2 Kin.24.14, 16. See ch.29. But it may well be, nor is it unlikely , that this prophecy was penned as well for the behoof and uſe of ſuch as were there already,as for thoſe afterward that were,with Zedekiah,to be brought thither, ch,52.11,15. See v. 1.

The Gods that made not the heavens, and the earth, even *they ſhall periſh from the earth, and from under theſe heavens.*] The peculiar character of the true God, to be creator of heaven and earth , Gen.1.1. Pſa.146.6. Iſa.37.16. & 44.24. & 48.13. Rev. 10.6. and it is obſerved, that it was an uſual ſpeech among ſome Greeks that held one ſupream deity,*Let him that ſaith he is God,make another world* ; and ſome of the ancient Fathers adviſe Chriſtians living among Paynims , to ſay,when they would preſs any ſtrange God upon them,*Let him make me a world,and he ſhall be my God.*

the gods] In the heathen language, as *the gods*,Dan.2.11. and,*a ſon of the gods*, Dan. 3.25. ill rendred there, *the ſon of God* , whom the heathen King never dreamed of : termed *Gods*, becauſe by the heathen ſo called and accounted, Pſa.96.5. 1 Cor.8.5,6.

that made not the heavens and the earth] Or , *the heaven and the earth* ; as it is rendred, Gen.1.1. See Iſa.1.2. the word uſed for the *earth* in this former branch is no where elſe found in Scripture : and it ſeemeth to have been a term of ſome peculiar dialect in the Syrian language, that uſed to turn *Ayin* into *Koph*, as the other Syrians did the Hebrew *Tſade* into *Ayin* ; from whence the Hebrew word for *earth* in the next clauſe. Howbeit the Jewiſh Doctors , as one of them here telleth us,make it an Hebrew term,to make up four names in Hebrew for the *earth*, very fondly applyed by them to the four Seaſons of the year,the *Spring*,*Summer*,*Autumn*,and *Winter* ; and that here reſpecting this laſt.

even *they ſhall periſh*] Theſe words, *even they*, are neither of them in the text, nor are needful here, unleſs the pronoun in the cloſe of the verſe be fetched in hither,which then muſt be omitted there. See v.15. Iſa.2.18.

from off the earth] A diverſe word here from that before , deduced from the Hebrew,and of more frequent uſe in the Syriack,Dan.2.35, 39. Ezr.5.11. *from off the earth* ; as Pſal.21.10.

from under theſe heavens.] Or, *this heaven* ; or,as ſome,*heaven*, ſimply : if we read it, *this heaven* , it muſt be underſtood, as if they ſhould ſpeak it, pointing up to heaven ; as ſome ſuppoſe that our Saviour did to his own body, when he ſaid, *this Temple*, Joh. 2. 19. this heaven, which the true God made, ſee the like, ch. 7. 4. but ſome of note refer the word, *theſe*, not to the *heavens* , but to the counterfeit gods, *Theſe ſhall periſh from off the earth, and from out of* the regions *under heaven* ; for ſo they, with ſome others, ſupply the text here ; as Deut.9.14.

V. 12. *He hath made the earth by his power* ;] After this admonition, by way of advice, given them, which ſome Interpreters incloſe as a parentheſis, he returneth again to relate ſome of thoſe works of the true God, wherein his incomparable might, wiſdom , and majeſty, moſt appeareth. The whole paſſage contained in this verſe, and the next , is found the ſame, chap. 51. 15, 16. The firſt, is the creation of the earth aſcribed to his power. The next, his ſetling the habitable part of it, aſcribed to his wiſdom. The third , his conſtitution of the heavens in a way of wondrous skill. The laſt , his diſpoſition of wind and rain , with the appurtenances attending either. *He hath made*, Heb. *making* ; or , It is he (to wit , the true God, v. 10.) *that made* ; as Pſa.146. 6. and ſo in the enſuing branches.

the earth] The main body and bulk of it, Gen.1.1.

by his power] A work requiring an infinite power to produce a frame of that vaſt and immenſe bigneſs , chap. 31.37. Job 38. 4, 6.

he hath eſtabliſhed the world by his wiſdom] Or, *that hath prepared*, (as the word is rendred, Pſalm 147.8.) or, *ſetled* (as Pſalm 65. 6.) *the world* (that is, the habitable part of the earth, Pſalm 24.1. & 93. 1. See Eſa.13.11. & 14.16.) *by his wiſdom*. So diſpoſing in moſt wiſe manner of it, that there might be a conveniency, and ſufficiency of room, for the ſons of men, and other land creatures, to dwell upon; That which at firſt he did by cauſing the waters to quit a great part of the ſurface thereof, and retire unto ſuch places as he had aſſigned them; and afterward, from time to time, as by continual keeping them within the bounds before aſſigned them, ſo by framing in-lets for them into the land, and diſpoſing of ſprings and ſtreams, for the ſeveral parts thereof, whereby it might become the more uſeful, both for man and beaſt, Gen.1.9. Job 38.8,11. Pſalm 104.6,11,34. cha. 5.22.

and ſtretcheth out the heavens by his diſcretion] Or, *and that ſtretched*, or, *ſpread out the heavens by his underſtanding*, or *ſkill:* for ſo the word properly ſignifieth, Exod. 36. 1. Job 12.13. Prov. 21. 30. an unconceiveable meaſure of art and ſkill hath the Lord ſhewed, in framing and drawing out that goodly canopy of the ſky, ſo gloriouſly adorned, and embelliſhed, with unexpreſſible variety of reſplendent lights, over the whole circumference of the earth, Eſa.42.5. & 44. 24.

V. 13. *When he uttereth his voice*, there is *a multitude of waters in the heavens*;] Heb. *at his giving a voice*, (of which phraſe, ſee on chap.2.15.) Or *at the voice of his giving*; or, *at whoſe giving out a voice* (the poſſeſſive, for the relative, as Eſay 48.2.) That is, ſay ſome, at his will, at his pleaſure; for his Word is his Will, and his Will his Work, Pſalm 105.31. & 115.3. & 135.6. Dan.4.35. But others rather, when he cauſeth it to thunder, (for that is commonly called *Gods voice* in Scripture, Pſal.18.13. & 77.18. Exod.20.18. and is, indeed, a moſt majeſtical voice, Pſal. 29. 3, 10. & 66. 33. which ſome wretched tyrants have endeavoured to imitate, ſome of the moſt impious of them have been exceedingly afraid of) abundance of rain uſually followeth, Job 37.2,5. or, as ſome render the words, there is *a noiſe of waters* (and the word may ſignifie either, ſee Eſay 63. 15.) *in the heaven*, that is, *in the air*; as Pſal. 8. 8. & 18. 11. See 1 Kin.18.41.

and he cauſeth the vapours to aſcend from the ends of the earth] Or, *and* that, or, who, *cauſeth*, &c. a defect of the relative; as ch.8.13. See the ſame, Pſa.135.7. ch.51.19.

vapours] Heb. *elevations*; it is rendred *clouds*, Prov. 25.14. but the Jewiſh Criticks tell us, it is more general, comprehending as well dry exhalations, the matter of wind; as moiſt vapours, the matter of rain.

to aſcend] Or, *go up*; becauſe unleſs they go up, no rain can come down, Gen.2.5,6.

from the ends of the earth] Not, as the Jewiſh Doctor, from thoſe remote Northern, and Southern parts, which he conceiveth not to be inhabited; but from all parts of the earth, eſpecially from the Sea at the Lands-end, Pſal.72.8. to water the Earth, and to feed and maintain the Springs, from which the rivers ſtream, Pſal.104.10,13. & 147.8. Eccl.1.7. Howbeit, we need not to render the words therefore with the Jewiſh Critick; *after that he hath made the vapours to go up:* though the copulative ſeemeth ſo uſed, Levit. 9. 22. or with another learned late Writer, to read the text, *At* (that is, ſo ſoon as he giveth out) *his voice*, whereby *to ſet a multitude of waters in the heavens, he cauſeth the vapours to go up from the ends of the earth*, The ſame reaſon they give both, becauſe the aſcent of vapours goeth before rain: but the copulative in its proper ſenſe may well ſtand here; for the Prophet doth not tye himſelf to any ſuch ſtrict method here, as that one member of his diſcourſe muſt be ſo rivetted into another, but relateth the ſeveral works of God apart one from another, and this, together with thoſe that follow, in that order, as to his hand he found them recorded by the Pſalmiſt, Pſalm 135. 7.

he maketh lightnings with rain] So is the particle uſed, Ezra 1. 5. & 2. 63. yet in this very paſſage, Pſalm 135. 7. it is rendred, *lightnings for rain:* and ſo it is uſed, Ezra 10.14. chap. 7. 18. either may well ſtand; for lightning, by rending the clouds, maketh way for rain, which goeth commonly along with it, Job 38.25,26. neither of which any idol is able to do, Chap. 14. 22. Zach.10.1,2. nor are the heavens themſelves of themſelves, Job 38. 28, 34, 35. Chap. 14. 22.

and bringeth forth the wind out of his treaſures.] Heb. *treaſuries*, or *ſtore-houſes*, as 2 Chron. 11. 11. Neh. 13. 12. Joel 1. 17. God hath his ſtore-houſes, as well for *wind*, as for *water*. Pſalm 33. 7.

V. 14. *Every man is bruitiſh in* his *knowledge*;] Or, as ſome other, *by* his *knowledge*; that is, as ſome, man dealeth then moſt brutiſhly, when he thinketh to do moſt wiſely, Job 11. 12. Rom. 1. 22. Or, as others, reſtraining it to thoſe idol-god-makers, they deal moſt brutiſhly in abuſing their *knowledge*, that is, their art and ſkill, to the making of idols, and in giving ſuch honour to that that is of no worth or uſe, Eſay 44. 9, 20. But others render the words, *Every man is become more brutiſh than to know*; that is, than to underſtand and take notice of the palpable folly and vanity of ſuch ſilly courſes as theſe are; they are ſo bewitched and beſotted therewith, Iſaiah 44. 18. Others again, *from knowing*, for, *more than to know*; as, *from ſpeaking*, for, *more than to ſpeak*; 1 Sam.25.17. *from reckoning*, for, *more than to reckon*, Pſa.40.5. Or, *Every man becometh brutiſh*, falling *from knowledge*, or having loſt his underſtanding, and his wits, as we ſay; as Hoſ.9.1. *Thou haſt played the harlot from thy God*; that is, falling or departing *from thy God*. But I conceive the genuine notion and conſtruction of the words to be this; *Every man is become brutiſh for want of knowledge:* for this particle oft-times implyeth a defect of the thing ſpoken of. So Pſal.109.24. *My fleſh faileth from fatneſs*; that is, *for want of fatneſs*; and Lam. 4. 9. *theſe pine away from the fruits of the earth*; that is, *for want of the fruits of the earth*. So the meaning is plain, It is for want of knowledge and underſtanding, that people, all ſort of them, even theſe among the reſt that would ſeem wiſer than the reſt, are become ſo brutiſh, and ſo ſtupid, Eſay 44.18. verſ. 8. for what difference is there between a man and a bruit beaſt, when he wanteth that that ſhould diſtinguiſh him from a beaſt? Job 35. 11. Of the Heathen-idol-makers and worſhippers he ſpeaketh, whoſe follies he doth here again return unto. See the ſame again, chap.51.17.

every founder is confounded by the graven images:] Or, *ſhall be confounded*, or *may be confounded for*, or *aſhamed of the graven image*; which he caſteth to have it afterward graved, and poliſhed, to make an handſome god of it: or, as others, for which he caſteth ſilver plates to cover it with, that it may be more gorgeouſly ſet out: aſhamed of them, at preſent, they may be, and one day ſhall be; Pſal. 97. 7. For as for thoſe learned late Interpreters, that would have the word rendred actively, not *is*, or *may be*, or *ſhall be confounded*, or *aſhamed*, but *maketh confounded*, or *aſhamed:* it is beſide the ordinary uſe of the word; and as I conceive hath no more place here, than in chap. 6. 15. & 8. 12. where they alſo ſo render it. Nor do I conceive that the word will well bear that ſenſe, which ſome other give it here, who render it, *is grown infamous*; *the graven image*, for, any at large; as Eſa.42.17. as *the molten* followeth after.

for his molten image is *falſhood.*] Heb. *his melting*; as Eſa. 41. 29. *falſhood*, or *a ly*; as Iſa.44.20. having nothing of that which they conceive it to have, or attribute unto it. See v.8.

and there is *no breath in them*] Heb. *and wind*, or, *ſpirit* is *not in them:* there is no breath of life in them, Pſal.135.17. ſorry dead things they are, altogether unlike *the living God*, v.10.

V. 15. *They* are *vanity*] Heb. *Vanity they*, for, *are they*. See verſ. 3.

and *the works of errors*] Or, *a moſt deceitful work*; either proceeding from an unſound and erroneous judgment, Rom.1.28. or, tending to nothing but deceit, and leading into groſs errours, v.8. Habb. 2.18. Howbeit, becauſe the verb is uſed ſometime for *to mock*, or *delude*; as Gen.19.14. ſome render it, *works of illuſions*, or, *meer mockeries:* ſuch as people are ſtrangely deluded with, 2 Theſſ.2.11. and deſerve rather deriſion and mockery than fear, or reverent regard, verſ. 5.

in the time of their viſitation they ſhall periſh.] As v. 11. that is, ſaith the Rabbine, when the day of Babylons viſitation cometh, (ſee the phraſe, ch.11.23.) then will God deſtroy her idols together with her, Iſa.46.1. See Jer.51.18.

V. 16. *The portion of Jacob* is *not like them:*] The true God, who is ſaid to be the *portion* of his people, Deut. 32. 9. Pſal. 16.5. & 73. 26. & 119. 57. is not like unto theſe vanities; but one that is able to protect and ſave his, Gen.15.1. Pſa.18.31. & 84. 11. Iſa.41.11. & 63.1.

and Iſrael is *the rod of his inheritance*] They are his poſſeſſion, as he is theirs, Deut.26.17,18. chap. 12.7. Zach. 2. 12. a metaphor taken from the manner of the diviſion of land, as by *lot* and *line*, or *cords*, Pſal. 16. 5, 6. ſo by *rod*, or *reed*, alſo, Pſalm 74. 2. Ezek. 48. 21.

the Lord of hoſts is *his name.*] So Iſa.47.4. It is he that hath all the creatures in heaven and earth at his command, Gen.2.1. Pſal.119.91. Dan.4.35. See this paſſage the ſame, Jer.51.19.

V. 17. *Gather up thy wares out of the land, O thou Inhabitant of the fortreſs.*] The latter part of this Chapter, as it conſiſteth of a far different ſubject from the former; ſo it ſeemeth to me to be the ſum of another Sermon. See on verſ. 1. and the like hereunto, ch.22.20. In it the Prophet from God threatneth this people with extream diſtreſs and diſperſion, for the brutiſh ſtupidity of them and their Rulers, verſ.17,22. himſelf bitterly bewaileth that heavy doom, and maketh ſuit for mitigation of ſo ſore a ſentence, verſ. 19, 23, 25. In the entrance into it, the Prophet calleth upon thoſe his Country-men that abode in any place of ſtrength, to get in whatſoever they had in any place abroad, as the uſual courſe of people is in times of invaſion, Judg. 9. 51. chap. 4. 5, 6. and 8. 14. So rather, than as thoſe, who ſuppoſe it ſpoken to ſuch as had got into Jeruſalem, as adviſing them to pack away from thence, and get them out of the land of Judea; as ch.6.1. Ezek.12.3. Mat.24.16,18. Luke 17.31.

gather up] Or, *withdraw*; as 1 Sam.14.20. otherwiſe, *gather up out of the land*, ſhould be a complexive form, for *gather* and get *out of the land:* as, *thou haſt loved my ſoul from the pit*; that is, *loved* and kept it *from the pit*, Eſa.38.17.

thy wares] Or, *merchandiſe*; for it cometh from a word that ſignifieth *a merchant*, Job 41.6. Eſa.23.8. in times of publike invaſion, the manner of ſuch being to betake themſelves, and the commodities they trade in, unto places of moſt ſecurity: put here generally for all goods, cattel, or chattels whatſoever.

out of the land] That is, from the country abroad, where they lye open and expoſed to pillage and plunder by the enemy.

O thou Inhabitant of the fortreſs] Heb. *Inhabitreſs*: as chap. 21. 13. for in a feminine form the Prophets uſe to ſpeak both of, and unto, companies of people that live as in a body together, in ſome city, or whole country, whence the names of *virgin*, or *damſel*, and *daughter* ſo frequent with them. See Eſay 1. 8. & 37. 22. & 47. 1. chap. 9. 1. This one of the Rabbines reſtraineth unto Jeruſalem the ſtrongeſt fort in Judea: and it may well be, that the Jews there abiding, ſhould hereby among the reſt (for the words ſeem more general) be admoniſhed to get in what proviſion they could from abroad, as expecting a ſtreit and tedious ſiege. But another of them transferreth it to Babylon, as adviſing her to gather together all thoſe ſpoyls, which from other nations ſhe had pillaged, and to betake her to flight with them out of her own country; which all her idols and Magitians could not be able to ſecure againſt the Medes and Perſians her enemies. But this is many miles from the Prophets meaning.

V. 18. *For thus ſaith the Lord; Behold I will ſling out the Inhabitants of the land at this once; and will diſtreſs them that they may find* it ſo.] Heb. *Behold I am ſlinging*; I am out of hand about, by the Chaldeans, to caſt this people out of their land into Babylon, as eaſily and readily as a ſtone is caſt out of a ſling, 1 Sam. 17. 49. & 25. 29. See ch. 16. 14.

at this once;] Or, as *at one caſt*: not making any long work of it; but ſlinging or flinging them all out at once, 2 Chr. 36. 17.

and will diſtreſs them that they may find it ſo.] The text here hath no more then, *that they ſhall*, or, *may find*. The old Latine here inſerteth a negative, rendring the words, *that they may not be found*: and ſo it ſhould have reference to the term of *ſlinging*. I will ſo caſt them out, and in that manner diſperſe them, that they ſhall not be found; as ſtones thrown far with a ſling, are not eaſily found. But there is no negative in the text, nor reaſon to inſert it: neither is the verb in a paſſive form. Others underſtand it of the ſtreit ſiege of them in Jeruſalem; *I will ſtreiten them that they* (that is, their enemies) *may find* them. Others, *I will put them to* ſuch *ſtreits*, or, *afflictions*, *that they may find*, and receive the reward of their wickedneſs. So the Chaldee, and ſome other, *that they may find*, by diſcovery, the folly and vanity of their former courſes, as alſo of their idols, and other lying helps, that they formerly relyed upon: or, as others laſtly, which to me ſeems moſt likely, *that they may find*, by woful experience, that Word of God to be true, which they will not now beleeve, cha. 5. 13, 14. Ezek. 6. 10. & 33. 33.

V. 19. *Wo is me for my hurt; my wound is grievous*] One of the Jewiſh Doctors knitteth this verſe by a ſupply thus to the former, *I will afflict*, or, *ſtreiten them*, *until they ſhall find*, and ſay, *Wo is me for my hurt*, &c. wherein alſo ſome late Interpreters of ſpecial note follow him. But ſuch forced connexions ſeem not to do ſo well. I conceive them rather with others, to be the words of the Prophet, either himſelf bewailing, or in the perſon of the people bemoaning that grievous condition, that by their ſecurity and ſtupidity, they had brought upon themſelves, v. 18.

Wo is me] An ordinary form of lamentation: as ch. 4. 31.

for my hurt] Heb. *my breach*; as ch. 6. 14. & 14. 17.

my wound is grievous] Heb. *my ſtroke*. So chap. 14. 17. and 30. 12. Nah. 3. 19.

but I ſaid, Truly, this is a grief; and I muſt bear it.] Some conceive theſe to be the Prophets words ſo delivered in the perſon of the people, as teaching them to take notice of, and acknowledge Gods hand in their ſufferings, and humbly ſubmit to the patient enduring of it: not unlike that, 1 Sam. 3. 18. Lam. 3. 17, 18. Mic. 7. 9. and they render the words, *But I ſaid, Surely this is my infirmity*, (that which God hath allotted me) *and I muſt*, or, *will bear it*. Others take it, as ſpoken by the Prophet of himſelf, as making account ſometime that he ſhould overcome his grief; but finding himſelf now unable to maſter it, ch. 8. 18, 21. or in the perſon of the people with himſelf, as having ſometime made account that it was an infirmity, that might well enough be born, a fit of ſickneſs that would eaſily away again; but that they found it now to be far otherwiſe, ch. 6. 14. & 8. 16. and theſe read the words, *Yet I ſaid, It is but ſuch an infirmity, and I ſhall bear it*; or, *that I may bear*.

But] Heb. *And*: as ch. 10. 10. or, *Yet*: as ch. 7. 26.

I ſaid] Or, *I thought* with my ſelf; I made account; as Pſal. 39. 1. & 77. 10.

Truly] Or, *Surely*: as Pſa. 73. 1. as if it were a note of certainty: or, *Yet*, or, *But*; for it ſeems here rather to be a note of diminution: as verſ. 24.

this is an infirmity] The pronoun demonſtrative for the verb ſubſtantive; as Pſal. 25. 12. ſome render it, *my infirmity*; as Pſal. 77. 10. but the pronoun poſſeſſive is not here.

and I will bear it] Or, *which I may bear*: as ch. 5. 22. or, *that I may bear it*, as ch. 14. 19.

V. 20. *My Tabernacle is ſpoyled, and all my cords are broken*] By *Tabernacle*, or, *Pavilion*, is here meant the city of Jeruſalem; or the ſtate of Judah: as Eſay 33. 20. & 54. 2. See chap. 4. 20.

cords] Wherewith the curtains of their tents, or pavilions were faſtned to the pins, or ſtakes: all the ſtays of city and State. See Eſa. 3. 1, 2. & 33. 20.

my children are gone forth of me, and they are not] They are gone into captivity, and are as if they were not, being paſt hope of all recovery; as ch. 31. 15.

there is *none to ſtretch forth my tent any more, and to ſet up my curtains*] He perſiſteth in the ſimilitude of a tent or tabernacle, conſiſting of curtains erected, or ſtretched out, by help of poles, cords and pins, or ſtakes. See Eſay 54. 2. chap. 4. 20. & 49. 25. There is none that may help to raiſe and ſet up my ſtate again. See Eſay 51. 18.

and to ſet up] Or, *or to ſet up*: as ch. 9. 12.

V. 21. *For the Paſtors are become brutiſh, and have not ſought the Lord*:] The main cauſe and ground of all theſe evils, the brutiſhneſs and ſtupidity that was generally among them, (for if the Rulers were ſuch, the people much more. See ch. 5. 4, 5.) and their total neglect and diſregard of God.

For] Or, *Becauſe*; as chap. 6. 13. or, *For, becauſe*: for the particle hath ſometime a two-fold notion included in it; as Deut. 31. 20. ch. 4. 30. & 12. 5.

Paſtors] Rulers, as well Civil, as Eccleſiaſtical, both Magiſtrates and Miniſters, Eſa. 56. 10, 11. So is the word taken, ch. 3. 15. Num. 27. 17.

brutiſh] As v. 8. Pſa. 73. 22. & 92. 6.

have not ſought the Lord] Or, *ſeek not the Lord*; do not look after him, Pſa. 14. 2. Eſa. 9. 13. Zeph. 1. 6. neither conſult at all with him, or take advice from him, Eſa. 31. 1.

therefore they ſhall not proſper;] Becauſe they neglect him, without whom nothing can proſper, Eſay 30. 1, 6. & 54. 15, 17. chap. 2. 37.

and all their flocks ſhall be ſcattered] Heb. *their paſture*, (ſo the word conſtantly ſignifieth, Pſal. 95. 7. Eſay 49. 9. Hoſh. 13. 6.) for, *their ſheep*: or, *the ſheep of their paſture*; or, *their paſture ſheep*, as it is more fully expreſſed, Pſal. 74. 1. & 79. 13. & 100. 3. chap. 23. 1. Ezek. 34. 31. See chap. 25. 36. The people committed to their charge, ſhall all be diſperſed. See chap. 13. 26. chap. 50. 6, 17. Zach. 13. 7.

V. 22. *Behold the noiſe of the bruit is come, and a great commotion out of the North country, to make the cities of Judah deſolate*, and *a den of dragons*.] The Prophets words, as if he ſaw the Chaldean army marching forward to invade and over-run Judea, and heard not the report of their approach alone, but the noiſe that they raiſed before them. See chap. 4. 7, 19, 20. Heb. *a voice of hearing*: as, *a word*, or, *ſpeech*, *of hearing*; that is, *a word*, or, *ſpeech*, *heard*, Heb. 4. 2. or, *of report*, or, *rumour*, (as 1 Sam. 2. 24. ch. 49. 14, 23. that is, *a loud rumor*, or, *a loud report*: as, *a voice of cry*, for, *a loud cry*, ch. 8. 19.) *behold it cometh*; as Ezek. 21. 7. See ch. 4. 16. & 8. 24.

and a great commotion] Or, *concuſſion*; or, *ſhaking*: as Eſay 14. 16. Hag. 2. 7, 21. or, *noiſe*; ratling of chariots, and clattering of arms; for thereunto it is uſually applyed, Eſa. 9. 5. & 29. 6. ch. 47. 3. Ezek. 3. 12. Nah. 3. 2. See ch. 8. 16.

out of the North-country] Or, of thoſe that come *from the North-country*; that is, from Babylon, ch. 1. 15. & 5. 15. & 6. 22. and ſome ſuch ſupply muſt be to make the ſentence entire.

to make the cities of Judah deſolate, and *a den of dragons*.] See cha. 9. 11.

V. 23. *O Lord, I know that the way of man* is *not in himſelf*; it is *not in man that walketh to direct his ſteps*.] The Prophet turneth his ſpeech unto God; acknowledging that warlike affairs do not depend upon the power or policy of man; but upon his providence and diſpoſal: and that therefore, though the Chaldeans were never ſo powerful and ireful; yet it is not in their power to do what they liſt, but what he is pleaſed to give way unto; who is able for all their power and policy, wrath and rage, to reſtrain them at his pleaſure, and to turn them which way he will, Pſal. 78. 10. 12. Prov. 21. 1. Eſa. 37. 29. Some conceive it to have reference to a ſecret hand of God, in directing Nebuchadnezzar to ſhape his courſe toward Jeruſalem, when he was at a ſtand, and in debate about another way, Ezek. 21. 21. They that expound it as concerning free-will, are beſide the meaning of the text.

that the way of man is *not in himſelf*] Heb. *that to man his way* is *not*; or, mans way is not his own; he is not maſter of his own way: *his way*; that is, *his own way*; as Eſa. 53. 6.

it is *not in man that walketh to direct his ſteps*] Heb. it is *not to man walking*, (or, *the man that walketh*; it is not a thing in his power,) *and to direct*, or, *ſettle his goings*: *that he ſhould* (as Iſaiah 53. 2. Mal. 1. 9.) *directing* direct, or *ſetling* ſettle, that is, with any certainty *direct*, or, *order* (as Eſay 9. 7.) that is, *ſettle* and eſtabliſh (as 2 Sam. 7. 12.) *his goings*: to carry them on, and give ſuch ſucceſs to them, as himſelf pleaſeth, Pſal. 37. 23. Prov. 16. 9. & 20. 24. & 21. 30, 31. of ſuch defective, yet emphatical, forms of ſpeech, ſee Eſay 59. 13. ch. 6. 11. for the verb is an infinitive, in a gerundial notion.

V. 24. *O Lord, correct me, but with judgment; not in thine anger, leſt thou bring me to nothing*.] The Prophets ſupplication in behalf, and in the perſon of his people, as if ſeeing the approach of Nebuchadnezzars forces he ſhould ſay, Lord we know well, that this army could not come in upon, nor prevail againſt us, but by thy permiſſion and thy proviſion; but ſince that thou art reſolved thereby to chaſtiſe us, we beſeech thee in wrath remember mercy, Habb. 3. 2. and with ſuch moderation correct us, that we may be able to bear it, 1 Cor. 10. 23.

10.13. not with ſuch extream anger, as utterly to conſume us, Eſay 57.16.

but] Or, *Yet.* See verſ.19.

with judgment] Heb. *in judgment*; that is, *with moderation*, in meaſure, Eſa.27.8. ch.30.11.

not in thine anger] Pſal.6.1. not according to that which our ſins, whereby we have provoked thee unto wrath, Eſa.64.5. cha.7.18,19. do moſt juſtly deſerve, Pſa.103.10,14.

leſt thou bring me to nothing.] Heb. *diminiſh me*, Ezek.29.15. ſo diminiſh me, that I ſhould no more be a nation. See cha.30.11. and 46.26.

V. 25. *Pour out thy fury upon the heathen that know thee not, and upon the families that call not on thy name:*] Let the fierceneſs of thy wrath be ſet againſt the Heathen, that do not acknowledge or worſhip thee, and not againſt thine own people, Pſal.74.1,2. See the ſame, Pſal.79.6.

pour out] See Eſay 42.25. So cha. 6.11. & 7.20. Lam. 2.4. and 4.11.

thy fury] Or, *wrath*, as it is rendred, Pſalm 79.6. See chap. 4.4.

know thee not] As Exo.5.2. or, *acknowledge thee not*, as their God; as Eſa.10.11. & 37.10.

families] That is, countries, or, Kingdoms: as ch.1.15.

that call not upon thy name] That do not acknowledg thy Soveraignty in ſeeking to thee by prayer, Pſal.14.4. & 53.4. invocation a ſpecial note of ſuch acknowledgment, Pſa.50.15. & 116.13. 1 Cor.1.2. 2 Tim.2.9.

for they have eaten up Jacob, and devoured him, and conſumed him, and have made his habitation deſolate.] Turn the rigor of thy wrath againſt them to take vengeance upon them for the miſchiefs that they have done to thy people, Pſa.79.7,10,12.

for] Or, *becauſe*; as verſ.21.

eaten up Jacob, and devoured him, and conſumed him] Heb. *eaten Jacob, and eaten him, and conſumed him.* Which would rather be rendred, *eaten up Jacob, even* (as chap.6.5,19.) *eaten him, and conſumed him*; that is, ſo eaten him up, that they have clean conſumed him. See ch.50.7,17.

have made his habitation deſolate.] This ſome of the Jewiſh Interpreters underſtand of the Temple; and would have it read in the future: They will lay the Temple waſte. But this forced expoſition is needleſs, when the words are of themſelves plain enough: as *Jacob*, for, his poſterity Gods people: ſo, *his habitation*, taken collectively, for the land and cities of their abode. See chap. 8.16. & 9.11. verſ.22.

CHAP. XI.

Verſ. 1. THE *word that came to Jeremiah, from the Lord, ſaying,*] See chap. 1.1. The time when this meſſage was delivered by God to the Prophet, as well as of thoſe foregoing, ch.10.1,17. is uncertain; they might very well be much about the ſame time. See verſ.9.

V. 2. *Hear ye the words of this Covenant*] He is willed to mind them of the covenant which in Moſes his time, they had with God entred into, and to call upon them for the due obſervation of it; withal taxing them and their anceſtors for the wilful breach of it, and obſtinate perſiſtance therein, v. 8, 10. for which they are threatned with deſtruction, v.11,17.

Hear] That is, conſider, regard, obey, obſerve: as v.3,7.

the words] Or, matter therein contained: as chap. 7.27. and 36.32.

of this covenant] Long ſince plighted between God and them, Exod. 24.3,8. Deut. 29.10,22. and it is not unlikely, that the Prophet held out the book, or volume of the Law, wherein the covenant was engroſſed, and recorded, then in his hand.

and ſpeak unto the men of Judah, and unto the Inhabitants of Jeruſalem] Heb. *and ye ſhall ſpeak*, or, *ſpeak ye*; as 2 Kin.1.6. whence ſome ſuppoſe that this meſſage ſhould be delivered unto Jeremy, to impart unto the Prieſts, withal charging them, according to their duty, Deut.31.12,13. & 33.10. to acquaint the people with it. And they therefore render the whole verſe thus; *Hear* ye, to wit, O Prieſts, the words *of the covenant, that ye may* (as chap.10.18.) *ſpeak* them *to the men of Judah*, &c. But the words following, *And ſay thou*, or, *thou ſhalt ſay*, verſ.3. ſeem to control this. Others rather, and ſo ſome of the Jewiſh Doctors conceive, that ſome other Prophets of thoſe times were to joyn with Jeremy, in the delivery of this meſſage, either Zephany, if it were in the days of Joſiah, Zeph.1.1. or Uriah, if it were in the days of Jehoiakim, chap.26.20. But I ſuppoſe we need not have recourſe unto either of theſe helps. The Scripture doth oft paſs from number to number; as it doth apparently in this place: for in the next verſe the Charge is in the ſingular given to the Prophet, unto whom alone doubtleſs this meſſage was delivered, v. 1. but the plural number is here uſed, as I conceive, to intimate, what God would have his Miniſters and Meſſengers preſs eſpecially upon his people, to wit, the keeping of covenants with him; and to let the Prophet know, that this part of his meſſage was no other, than others in his place, were from time to time, as occaſion was, to be dealing in with his people. See v.4.

V. 3. *And ſay thou unto them*;] Heb. *And thou ſhalt ſay* (as v. 2. *Ye ſhall ſpeak*) *unto them*; to wit, *to the men of Judah, and to the Inhabitants of Jeruſalem*, v. 2. See Eſa.1.1.

Thus ſaith the Lord God of Iſrael] The Lord God that made his covenant with Iſrael, Deut.5.2.

Curſed be the man that obeyeth not the words of this Covenant] Heb. *Curſed be the man*; evil betide him, Deut. 27.26. *that heareth not*, as Pſal. 81.11,13. So verſ. 2. *the words of this covenant.* See verſ.2.

V. 4. *Which I made with your fathers, in the day that I brought them forth out of the land of Egypt from the iron furnace,*] Egypt is called *an iron furnace*, or, *furnace of iron:* as here, ſo Deut. 4.20. 1 Kin. 8.51. in alluſion unto ſuch *furnaces*, wherein oar or metal is melted and tried, Eſa.48.10. and it is called *an iron furnace*, not in regard of the matter, whereof ſuch are wont to be made; for furnaces and melting pots are not made of metal, but of *earth*, Pſal. 12.6. but in regard of the oar or metal therein to be melted; a ſtronger matter being required for the making of ſuch a furnace, wherein not gold or ſilver, tin or lead, but iron, either oar or metal, is to be melted and caſt, and a far fiercer fire to be uſed about it, than with any of thoſe other. God hereby intimating the grievouſneſs and extremity of that affliction, which this people ſuſtained in Egypt, and out of which he delivered them, by bringing of them from thence, Exod.1.13,14. Of the reſt of the verſe, ſee ch.7.22.

ſaying, Obey my voice, and do them, according to all that I command you; ſo ſhall ye be my people, and I will be your God;] Exod. 19.5,6. Lev. 26.3,12. See ch.7.23.

do them] To wit, my commandments, or the *things* contained and contracted on your parts in the *Covenant*, v.2,3. See v.6. the pronoun for the noun; as ch.4.9. and a paſſage from number to number; as verſ.2.

V. 5. *That I may perform the oath which I ſware unto your Fathers, to give them a land flowing with milk and honey, as* it is *this day.*] Heb. *That I may confirm*, or *eſtabliſh, the oath, which I ſware unto your Fathers*, by making it good unto them, Deut. 7.12. & 8.18. & 9.5. Pſalm 105.9,10. The end of Gods requiring obedience on their part, not for his own behoof, but for their benefit, that he may do them good.

to give them a land flowing with milk and honey;] Abounding with plenty of all good things, as well for neceſſary ſuſtenance, as for pleaſure alſo and delight, Exo.3.8,17. Lev.20.24. Num.13.27. Deu.6.3. & 11.9.

as it is *this day*] Or, *as this day* appeareth. So Deut. 8.18. chap. 44.6.

Then anſwered I, and ſaid, So be it, O Lord.] Heb. *And* (as ch.4.10.) *I anſwered* (as Eſay 21.9.) *and ſaid, Amen, O Lord:* which ſome expound with reference to Gods command, as if he had ſaid, Lord, what thou haſt enjoyned me, I will do, and encite others of my rank, Prieſts and Prophets, likewiſe, unto the doing of the ſame. Others conceive it, as ſpoken in the perſon of the body of the people, as obliging themſelves under a penalty unto the due obſervation of Gods commands; as Deu.27.15,26. Pſa.106.48. I conceive it rather to be the ſpeech of the Prophet, ſpeaking in his own perſon, taking hold of, and having reſpect unto, thoſe gracious words in the cloſe of his ſpeech, and putting his *Amen* thereunto, as if he had ſaid, So Lord let it be, that this people being careful to keep covenant with thee, may enjoy ſtill that land, which thou didſt by oath bind thy ſelf to ſettle them in. See ch.8.6.

V. 6. *Then the Lord ſaid unto me*;] Heb. *And*; as v.5. which need not here be altered. Or, *Again*; as cha.1.11. For it is a repetition of the former injunction.

proclaim all theſe words in the cities of Judah, and in the ſtreets of Jeruſalem;]

Proclaim] As chap. 7.1.

all theſe words] As chap. 7.27.

in the cities of Judah, and in the ſtreets of Jeruſalem.] See the reaſon, verſ.13.

Hear ye the words of this Covenant, and do them.] Action and practice the main end of hearing, Deu.6.3. See v.2.

V. 7. *For I earneſtly proteſted unto your Fathers, in the day that I brought them up out of the land of Egypt, even unto this day, riſing early and proteſting, ſaying, Obey, my voice.*] See chap. 7.23,25.

earneſtly proteſted] Heb. *proteſting proteſted*, 1 Sam.8.9. as, *charging charged*, Gen.43.3.

I brought them up] As chap.2.6.

riſing early] See ch.5.8. & 7.13.

V. 8. *Yet they obeyed not, nor enclined their ear; but walked every one in the imagination of their evill heart.*] See ch.7.24.

therefore will I bring upon them all the words of this covenant, which I commanded them *to do; but they did* them *not.*] Heb. *and* (as chap. 7.28.) *I brought upon them:* and ſo it would be rendred as chap.27.7. I brought upon them all thoſe menaces or judgements threatned in the Law againſt the wilful tranſgreſſors and violaters of the covenant plighted between me and them, Deut.28.16. & 29.19,20. a two-fold defect of the pronoun after the verb; as Gen.43.24. cha.9,10.

V. 9. *And the Lord ſaid unto me* ;] Or, *Again* ; or, *Moreover* ; as verſ. 6.

A conſpiracy is found among the men of Judah, and among the inhabitants of Jeruſalem.] Becauſe it might be ſaid, what is all this to thoſe that now live, if their fore-fathers in former ages brake covenant with God, and ſmarted then for the ſame ? God therefore telleth the Prophet, that the main body of the Jewiſh people, and thoſe of Jeruſalem, among the reſt, had made a general revolt from him, and betaken themſelves unto thoſe idolatrous courſes, that their fore-fathers took before them. And hence the Jewiſh Commenters, not without ſome good probability, gather, that this Prophecy was delivered in the reign of Jehoiakim ; what time they fell back from Gods ſervice and worſhip, reſtored with them, and ſetled among them, in the days of good Joſias. See chap. 14.1.

A conſpiracy] Or, *combination*, or, *league*, 2 Kin. 15.30. & 17.4. a defection from God, as by a general conſent of all ſorts of people thorowout the Land and State. So Ezek. 22.25. *a conſpiracy among the Prophets.*

is found] That is, ſay ſome, is detected : as, *the King of Aſſyria found conſpiracy in Hoſhea*, 2 King. 17.4. and, *as a thief is found*, when he is taken in the manner, Jer. 2. 26. but it may after the uſual phraſe of Scripture, be underſtood ſimply, *A conſpiracy is found*, that is, *there is a conſpiracy.* See the like, Eſt. 1. 5. Eſa. 13.15. Luke 17. 18.

among the men of Judah, and among the inhabitants of Jeruſalem] Heb. *in the man of Judah* : but *man*, for, *men* ; as Eſa. 5. 3. among the main body of the Jewiſh State : for whereas one of great note underſtandeth it of a conſpiracy, between the men of Judah, and thoſe of Iſrael the ten tribes : as if, though being at enmity otherwiſe, they had now conſpired together in a revolt from God, he ſeemeth not to have obſerved the preciſe terms of the text : *in*, for, *among* ; as Eſay 66. 19.

V. 10. *They are turned away to the iniquities of their fore-fathers, which refuſed to hear my words* :] Being not warned, nor amended, by thoſe judgments, which for their diſobedience befel them, ch. 7.26. v. 8. See ch. 13.10. Heb. *they have returned upon*, or, *unto* ; as Prov. 26. 11. with 2.22. ch. 6.9.

Fore-fathers] Heb. *firſt fathers* : *firſt*, for, *former* ; as Eccl. 7.10. Eſa. 61.4. 1 Tim. 5.12. Rev. 1.4.

and they went after other gods to ſerve them :] This thus rendred, may ſeem to be meant of their anceſtors. But it ſeems rather by the emphatical expreſſion of the pronoun in the text, to have reference unto thoſe that then lived, the preſent conſpirators and late revolters ; and would therefore, to take away all ambiguity, be rendred, *and they*, or *they alſo* (as ch. 3.6.) *are gone after other gods*. See ch. 7.9. & 13.10.

the houſe of Iſrael and the houſe of Judah, have broken my covenant which I made with their Fathers.] As well Judah, as Iſrael ; the other ten tribes, have broken covenant with me. See ch. 3.6, 8. & 5.11. Howbeit, it followeth not hence, that the *conſpiracy* mentioned, v. 9. was there intended between the two houſes, as that Learned Writer ſuppoſeth to be from this clauſe made good. Of the two houſes, See on ch. 3.18.

V. 11. *Therefore thus ſaith the Lord*] The ſin in breach of Covenant was before, v. 9, 10. the denunciation of judgment for it, now followeth.

Behold, I will bring evil upon them, which they ſhall not be able to eſcape.] I will deal with them, as I did with their Fathers before them, v. 8. Heb. *I am bringing*, (as ch. 4.6. & 6.19.) *evil to them*, (for, *upon them*, as Ezek. 7.16.) *which they ſhall not be able to get out off*, as Pſal. 88. 8. and ſuch a redundancy, as verſ. 12. that ſhall entangle them in ſuch difficulties and perplexities, as they ſhall not be able by all their might or ſlight, to wind themſelves out off. See the like, Mic. 2. 3.

and though they ſhall cry unto me, I will not hearken unto them.] I will deal then with them, as they deal now with me ; I will then refuſe to hear them, as they now refuſe to hearken to me, verſ. 10. Zach. 7. 11, 13. Heb. *and they ſhall cry unto me, and I will not hearken unto them* ; the like Syntax, See Eſay 58. 9. chap. 7. 27. and 8. 4.

V. 12. *Then ſhall the cities of Judah, and the Inhabitants of Jeruſalem, go and cry unto the Gods unto whom they offer incenſe.*] Let them ſeek then for ſuccour to them, whom now they ſerve, Deut. 32.37, 38. Judg. 10.14. See ch. 2.28.

Then] Heb. *And*, as verſ. 5.

ſhall go and cry] Or, *let them go and cry* ; as, *let them ariſe*, chap. 2. 28.

the cities of Judah] The Inhabitants of them, as Eſa. 40.9.

to which they offer incenſe.] Which they worſhip ; one part of religious worſhip put for the whole, as ch. 7.9. Heb. *which they are burning incenſe to them* ; an uſual redundancy, as Pſal. 1.4. Prov. 2.15. and before, v. 11.

but they ſhall not ſave them at all in the time of their trouble.] Heb. *and* (as chap. 10. 10.) *they ſhall not ſaving ſave them*, (that is, *be able at all to ſave them*, as Eſay 45. 20.) *in the time of their evil*, of that evil, which I am bringing upon them, verſ. 11.

V. 13. *For according to the number of thy cities were thy Gods, O Judah, and according to the number of thy ſtreets, O Jeruſalem, have ye ſet up altars to that ſhameful thing*, even *altars to burn incenſe unto Baal.*] See ch. 2.28.

that ſhameful thing] Heb. *ſhame*, as ch. 3.24. Hoſ. 9.10.

burn incenſe to Baal] See ch. 7.9.

V. 14. *Therefore pray not thou for this people, neither lift up a cry or prayer for them.*] See ch. 7.16. So ch. 14.11.

for I will not hear them, in the time that they cry unto me for their trouble] As v. 11. nor thee for them, as ch. 7.16.

V. 15. *What hath my beloved to do in my houſe*] Theſe words are by divers diverſly expounded. One of the Jewiſh Commenters maketh them the Prophets ſpeech, ſpeaking of God, *What ſhould my beloved* (that is, God, whom I love, as Eſa. 5.1.) *do any longer in my houſe ?* to wit, his Temple, which I as conſtantly frequent as mine own houſe : So Anna, Luke 2. 37. One of ours, (who ſeemeth to have taken his riſe from the Rabbine) maketh them Gods ſpeech ſpeaking of the Prophet ; *What ſhould my beloved* (thou my dear Prophet) *do any more in my houſe ?* frequent my Temple any longer, there to preach to this people, or to pray for them, when as there is no good to be done, either upon them by the one, or for them by the other, verſ. 14. Another of ours expoundeth them, as a ſpeech of God the Father, ſpeaking of Chriſt his *beloved* ſon, Matt. 3. 17. & 17. 5. Eph. 1. 6. who had wont to manifeſt himſelf, in his word and power in the Temple, Exod. 23. 20. & 33. 14. Ezek. 1. 26. and 10.2. Mal. 3. 1. But the Chaldee, whom another of the Jewiſh Commenters concurreth with, underſtandeth it as ſpoken by God of his people. What hath my people, whom I heretofore ſo entirely affected, and ſo dearly loved, Eſay 5.1. ch. 12.7. Hoſ. 3. 1. & 11. 1. Mal. 1. 2. any more to do in mine houſe, when ſhe hath ſo grievouſly played the harlot ? Eſa. 1.12, 21. ch. 7.9, 11. And the entendment of it ſeemeth to be, to cut them off from hoping to prevail with God by prayer, and repairing for that end to his Temple, where he had promiſed to hear them, while they continued loyal with him ; or when they returned ſincerely to him, 2 Chr. 7.14, 15. Heb. *What to my beloved in my houſe ?* as Eſa. 22.16.

ſeeing ſhe hath wrought lewdneſs with *many*] Heb. *in her committing vileneſs with many* ; a defect of the prepoſition, as well before the verb, as the noun ; when ſhe taketh ſuch vile and lewd courſes with ſo *many*, either wicked ones, Heathen, whom ſhe joyneth with, as ſome ; or idols rather, after whom ſhe goeth an whoring, ſo others : as if ſhe were ſome common ſtrumpet ; what ſhould ſhe do any more in my houſe, to make my houſe no better than a brothel-houſe ? Chap. 7.30. See Chap. 2.20. & 3.1, 2. verſ. 13. There is in the Hebrew a paſſage from gender to gender, whereof ſee ch. 2.14. A Learned late Writer would have it rendred, *her doing* ; (that is, her doings, or deeds ; the verb for the noun) is *extreame lewdneſs, O ye great ones* : the article in a vocative notion, as Deut. 32. 1. Joel 1. 2. let others conſider of it. I concur with the former.

and the holy fleſh is paſſed from thee] Theſe words have almoſt as many interpretations, as Interpreters. Some by *holy fleſh*, underſtand the faithful people among them clean waſted and gone, Pſal. 12. 1. Eſay 64. 6, 7. Chap. 5.1. Mic. 7.1. *fleſh* ; for, *people*, as Pſal. 65. 2. Eſa. 40.5. *to paſs away* ; for, *to periſh*, and *be gone*, Job 6. 15. & 9. 26. Some the circumciſion, which they bare in their *fleſh*, as a ſeal of Gods Covenant, and the ſign of an holy ſeed, Gen. 17. 11, 13. Ezra 9. 2. which by reaſon of their profaneneſs and ungodlineſs otherwiſe, was become as uncircumciſion unto them, chap. 9. 26. Rom. 2. 25, 29. The moſt of the fleſh of ſuch beaſts, as were ſlain for ſacrifice, to be offered either unto idols, or unto God. And among thoſe that thus take the word *fleſh* ; ſome read the words, as uttered by way of interrogation ; ſome as by way of enunciation : of thoſe that follow the former manner of reading, one expoundeth them of their idolatrous ſacrifices, the *fleſh* whereof, ſaith he, is called *holy*, by a contrariety of ſpeech, as *unholy* and impure ; as the Greek ἅγιος, and the Latine *ſacer*, is ſometimes uſed ; and the Hebrew *Kaddeſh*, Lev. 6. 29. Deut. 22.9. but herein I ſuppoſe this Author goeth alone, and ſo I leave him. Others of them, and ſo the Ancient Greek, and Old Latine, and thoſe many that follow either, underſtand it of the ſacrifices offered to God in the Temple, called *fleſh of holineſs*, as Hag. 2.12. as ſanctified by the altar on which it was offered, Mat. 23.19. and they render the words *ſhall*, or, *can*, *the holy fleſh cauſe* thy wickedneſs *to paſs away from thee, wherein thou doeſt glory?* do ye imagine, that your ſacrifices are able to expiate your ſins, when ye are ſo far from being humbled for them, that ye glory in them. See chap. 7. 9, 21. But this expoſition the words will not bear, for the verb is not here in an active or tranſitive, but in a ſtanding or immanent form or notion ; it ſignifieth not *to put away*, but *to paſs away* ; and ſo the beſt Interpreters reading the words enunciatively, render them ; *the holy fleſh hath paſſed*, or, *is paſſed away, from thee*. Which ſome expound of their utter neglect of Gods altar, and the ſacrifices to it belonging, which they diſ-regarded and no more looked after, than as if they were matters that had never been injoyned them, as 2 Chr. 28. 24. Eſay 57.5, 6. but this ſeems not ſo probable. Others rather, that their devotions and holy performances, were all paſt away, in regard of any acceptance they found with God, or benefit that redounded thence to themſelves ; See Eſay 1.11, 15. and 66. 3. Or, that they were ſo profaned, that the holineſs of them was utterly gone ; though holy in themſelves, yet not holy to them, Hoſ. 2. 13, 14. Tit. 1.15. or, laſtly, that they had no more right now to *the* *holy fleſh*, than the Prieſts daughter that had played the harlot, or joyned her ſelf to a ſtranger, Lev.21.9. & 22. 12. The laſt of theſe I beſt like of. Howbeit, I ſhall crave leave after all this variety, to ſubjoyn mine own thoughts: The words in the text run thus, *and the holy fleſh, they ſhall paſs away from upon thee*, or, *with thee*; or, in plainer terms, *from thee*, as 2 Chr.33.8. compared with, 2 Kin.21.8. and the meaning, as I take it, is; the *holy fleſh* of your ſacrifices, which ye now ſo profane, ſhall be wholly taken away from you; the Temple wherein they were to be offered, being utterly defaced and deſtroyed, See on Eſay 29.1. this cometh freely from the words without force, only I would for *and*, put, *therefore*; ſo is the copulative oft uſed and rendred, v.11. ch.1.17.& 2.19.& 3.3.& 6.11.& 7,14,16. *therefore the holy fleſh ſhall paſs away from thee*: as having reference as well to the wickedneſs before mentioned, as to her delight in it, or ſecurity under evils denounced or imminent, in the next words related; there is in the text a noun ſingular, *fleſh*, joyned with a verb plural in relation to the *ſacrifices*, the fleſh whereof was intended: ſo Iſaiah 25. 3. *the city of the terrible nations ſhall fear*: where the *city* is ſingular, the verb *fear* plural; and a paſſage as before from gender to gender, ſo from perſon to perſon, not unlike thoſe, chap. 2. 6, 7. & 5. 19. & 6. 17. and ſo verſ. 16. and both theſe irregularities, each one of the readings and interpretations before mentioned acknowledge, as well as this now given.

when thou doeſt evil then thou rejoyceſt.] Heb. *when thine evil*, or, *becauſe when thine evil, then thou rejoyceſt*; which ſome underſtand of evil of ſin and wickedneſs: ſo moſt Interpreters; thou art ſo far from ſorrow for ſin, and repenting thereof, that thou rather rejoyceſt and glorieſt therein, as Prov.2.14. yet ſome underſtand it, of the evil of penalty and affliction, procured by, and inflicted for ſin, as v. 12. and they read the words, *when thine evil* is at hand, *then doeſt thou rejoyce*; that is, when thou art admoniſhed of thoſe evil courſes, and haſt warning given thee of evils approaching for the ſame, thou ſlighteſt all admonitions, and ſetteſt light by all warnings, and giveſt thy ſelf to nothing but ſenſuality and jollity, as Iſaiah 22.12,13. This latter I encline unto. See ch.5.3. only whether of the twain we take to, I ſhould conceive the particle prefixed here to include, as oft it doth, a twofold notion, as Exo.18.16. chap.4.30. & 10.21. & 12. 5. and ſhould therefore render it, *becauſe when thine evil is*, or, thou art in *thine evil* (be it of ſin or penalty) *then thou revelleſt it*; See Iſaiah 22. 2. The ſum of the whole verſe then is this, What hath my people to do any more in my Temple, ſeeing that with ſo many idols, they in moſt vile manner pollute themſelves? therefore ſhall the ſacred rites bee all ſhortly taken away from them, the rather, becauſe that notwithſtanding thoſe calamities, that for theſe their wicked courſes, they were told would ſhortly ſeize upon them, yea had ſeized upon them in part already; they go on ſtill in following their delights and their jollity, and take nothing to heart.

V. 16. *The Lord called thy name a green olive-tree, fair and of goodly fruit.*] What was before intimated of Gods love to his people, is here more particularly expreſſed, in the fruits and effects of it, together with the evil likewiſe before hinted, which God for their wicked and unthankful carriage towards him, was now reſolved to bring upon them.

The Lord called] Or, *The Lord* that *called*; as, *the Lord that planted*, verſ. 17. a defect of the relative, as chap. 6. 20. and 8. 13.

called thy name] That is, had ſometime *called thee*, as Iſaiah 8. 3. *call his name*, for, *call him*; and, *called thee*, that is, *made thee*, as, *the Lord of the whole earth ſhall he be called*, for, *ſhall he be*, Iſa. 54. 5. and, *thy land ſhall be called married*, that is, *thy land ſhall be married*; as in the ſame place it is expounded, Iſaiah 62.4. See the like, Matth. 5. 9.

A green olive-tree] Or, *a freſh* and *flouriſhing olive tree*, Pſal.52.8. and ſo *freſh oil*, Pſa.92.10. ſuch a tree, as keepeth his verdure all the year long, as the olive and ſome others do: an emblem of conſtant and continued proſperity and excellency, Pſa.1.3. & 37.35. ch.17.8. Hoſ.14.7.

fair and of goodly fruit] Heb. *fair of fruit of form*, or, *faſhion*; that is, as the Jewiſh Criticks expound it, fair both to ſight and for fruit, or, *a goodly tree*, *with goodly fruit*; that which ſome underſtand morally of their weldoing, and good works: but I ſuppoſe to be meant rather, as thoſe other before cited paralel places, of that external proſperity, flouriſhing condition, and proſperous ſucceſſes, that God had been pleaſed to bleſs that people with, while they continued faithful to him, See chap. 12. 2.

with the noiſe of a great tumult hath he kindled fire upon it, and the branches of it are broken] That God who formerly bleſſed thee, and made thee ſo proſperous and glorious, hath determined to bring in thoſe upon thee, that ſhall waſte and deſtroy thee. There is in the words a paſſage again, from perſon to perſon, as Iſa.1.29. verſe 15. 18.

with the noiſe of a great tumult] Or, *an exceeding ſtreperous*, or, *tumultuous noiſe*: the word is found no where ſave here; and Ezek. 1. 24. ſuch a noiſe is intended, as ſouldiers are wont to make in the ſtorming of a city, See Iſaiah 5. 29. yet ſome would have the word here uſed, to be of the ſame notion with *Millah*; that ſignifies *a word*, or, *ſpeech*, and ſo our Engliſh rendreth it, Ezek.1.24. *a voice of ſpeech*; and according to this notion they expound this place, *God with a word will kindle a fire.* But neither doth that verſion in Ezekiel, ſute well with the other reſemblances there adjoyned, of *the ruſhing of many*, or, *mighty waters*, and, *the noiſe of a camp*: nor doth the epithet *great*, here annexed to it, ſo well ſort with it in this place; *with*, as chap. 2. 18. or, *at*, as Numb. 16. 34.

hath he kindled a fire] Or, *hath kindled a fire*, or, *will kindle a fire*: the Lord, who *called thee*, &c. as before; *will*, now *kindle a fire*, is now reſolved to ſet thee on fire, to waſte and conſume thee with fire and ſword, ch.17.27. & 21.14.

upon it] Or, as one of the Jewiſh Criticks rendreth it, in *the branches thereof*, ſo the word is uſed, Nehe. 8. 15. and it may ſtand not amiſs here.

and the branches of it are broken down.] Heb. *and they ſhall break the boughs of it*: but the verb is put indefinitely, and is therefore by the paſſive not amiſs rendred, as Mal. 1. 4. Luke 12. 20. the word rendred *branches*; uſed alſo, Ezek.31.12. is deemed properly to ſignifie, *high* and *lofty boughs*, and by it therefore the Rabbines here would have underſtood, the Kings Palace, and Gods Temple, and ſome others, their Princes, as by the former the people.

V. 17. *For the Lord of hoſts that planted thee, hath pronounced evil againſt thee, for the evil of the houſe of Iſrael, and of the houſe of Judah, which they have done againſt themſelves to provoke me to anger, in offering incenſe unto Baal.*] In theſe words the Prophet doth more plainly unfold, what in the former verſe he had ſpoken concerning this people, and the evil that was to befal them, in the great change of their eſtate; withal, pointing them to the principal procuring cauſe of it, their idolatrous practices, whereby they had provoked God to wrath, and jealouſie againſt them.

For] Heb. *And*; as ch.5.2.

that planted thee] As Iſa.5.2. ch.2.21.

hath pronounced evil againſt thee] Heb. *ſpoken evil againſt thee*, or *concerning thee*; paſſed a doom of penalty upon thee. So chap. 26. 13, 19.

for the evil of the houſe of Iſrael, and of the houſe of Judah] Which they have learned the one from the other, and wherein the one hath imitated the other; for the houſe of Iſrael is here mentioned only, as the former in defection to idolatry, whom the other afterward did perfidiouſly follow. See cha.3.6,10,11. & 5.11. verſ. 10.

againſt themſelves] See ch.7.19. or, as others, *between them*, ſee on v.9,10. But I conceive it to be no other than an elegant redundancy in the Hebrew language very frequent: *the evil that they have done them.* So Gen.12.1. *Go thee out of thy country*, Exo.20.23. *Ye ſhall make ye no gods: Make thee a ſerpent.* Num.21.9. & Ezek.37.11. *we are cut off us.* See ch.7.8.

to provoke me to anger] See ch.7.18.

in offering incenſe unto Baal.] As verſ.13.

V. 18. *And the Lord hath given me knowledge* of it, *and I knew* it: *then thou ſhewedſt me their doings.*] In the latter part of this chapter, is a diſcovery made by God to the Prophet, of a ſecret conſpiracy, that his own country men the inhabitants of Anathoth, verſ. 21. had entred into againſt him, verſ. 18, 19. the Prophets reference of his cauſe unto God, who had revealed it to him, with a demand of juſtice againſt them for it, v. 20. and Gods juſt doom paſt upon them, for ſuch their deſign againſt his faithful ſervant the Prophet, verſ. 21, 23.

And] Or, *Moreover*; as ch.1.11. & 8.4.

the Lord hath given me knowledge of it] Or, *the Lord informed me*, or, *gave me notice.* Heb. *made me to know*; as Exod. 33. 12.

and I knew it] Or, *ſo I knew* it; as Iſa.59.19. by that means I came to the knowledg of it, which otherwiſe I could not have done; Gods care of his Prophets ſafety. So Act.23.12,24. & 26.21,22. A defect of the pronoun *it*; as Gen.28.16.

thou ſhewedſt me] Heb. *madeſt me to ſee*; as 2 Kin.8.20. a paſſage from perſon to perſon; as before, v.15,16.

V. 19. *But I* was *like a lamb*, or *an ox*, that is *brought to the ſlaughter*;] I was as ignorant of their evil intentions, as a ſheep or an ox, that is leading to be ſacrificed in the Temple, or ſlain in the ſhambles, when he thinketh he is going to the field; or to the fold, the one; to the ſtall, the other, Prov.7.22. Iſa.53.7. neither aware, nor ſuſpicious, of any ſuch evil from them, as not being conſcious to my ſelf of any wrong that I had done them; but having ever ſought their good, ch. 15.10. & 18.19.

But] Heb. *And*; as verſ.12.

I was] The pronoun for the verb ſubſtantive; as Pſalm 92. 10.

a lamb, or *an ox*] Heb. *a ſheep* (as Hoſ.4.16. where a lamb doth not ſo well) *an ox*: the disjunctive is wanting, as Eſa.38.14. chap.2.31, 32. Howbeit, ſome make the latter to be an attribute onely to the former, rendring it, ſome, *a tame*, or *gentle*; ſome, *a taught lamb*, or a lamb taught and brought to hand; becauſe the root ſignifieth, ſometime, *to teach*, Job 15.1. & 33.33. and another, *a friendly*, or *familiar lamb*; becauſe the word ſeems ſo taken, Pſal.55.13. Mic. 7. 5. and is in Arabick for *a friend* frequently uſed. But hereof, let others judge.

that *is brought to the ſlaughter*] Heb. *led to ſacrifice*, or *to ſlay*; as Lev. 9. 4. a defect of the relative; as Iſaiah 53.7. chap. 8. 13.

and I knew not that they had deviſed devices againſt me, ſaying;] A neceſſary ſupply, as Pſalm 105. 15. Chap. 4. 31. See Chap. 18. 18.

Let us deſtroy the tree, with the fruit thereof;] The Chaldee, ancient Greek, and old Latine, whom Interpreters, Latine and Greek, not a few, follow, render theſe words, as if the text ſaid, *Let us caſt wood into his bread*; which they expound, Let us kill him, by mingling the juyce or powder of ſome poiſonſul plant or wood with his meat; becauſe the word, *bread*, includeth all kind of food, 1 King. 4. 22. Neh. 5. 18. or, as ſome, *Let us give him wood to eat in ſtead of bread*; as the Prophet complaineth in the perſon of Gods people, That God had fed them with ſuch gritty bread, that had rather worn out their teeth, than nouriſhed their bodies, Lam.3.16. Prov.20.17. Let us kill him with hunger, ſtarve him to death, ſhut him up where he ſhall have nothing to feed on, unleſs he can eat timber and ſtones. But becauſe the word, in the Hebrew, ſignifieth, *to deſtroy*; as chap. 6. 5. Some of them would have the text read, *Let us ſpoil his meat* with *wood:* And others, *Let us ſpoil wood*; that is, make powder of it, to put into, or mingle *with his meat.* But theſe ſeem all forced readings; and a *tree* or *wood*, for *poyſon*, is no where found: for whereas ſome of them point us to, Exod. 15. 25. the tales they tell of the tree there mentioned, are of equal weight with this their expoſition of the word in this place. A learned late Writer, rejecting as over-harſh and hard all the former; thus rendreth the text, *Let us break wood upon his body.* This to fetch about, he telleth us, that the word rendred *bread*, is uſed both in Arabick, and in Hebrew, alſo, ſometime, for *fleſh*, (or for *meat* rather in general) Lev. 3.10,11. & 21.8. Job 6.8. And another neer to it, for the *fleſh* of mans body, Job 20.23. Zeph.1.17. and the word rendred *wood*, for a *ſtaff*; as 2 Sam.21.17. Eſay 10. 15. and ſo the meaning ſhould be, Let us beat him, or bang him, with ſtaves, or cudgels, till we break them again. That which to me ſeemeth not unlike that of the Talmudiſts, who expound that ſpeech of Adam, Gen. 3. 12. *The woman gave me of the wood*; that is, banged me with a bough of the tree, and ſo enforced me to eat; and to ſound no leſs harſhly, than any of thoſe other. The words run plainly enough in the text, *Let us deſtroy the tree with its bread*; where by *deſtroying*, ſome underſtand hewing down, as Deut. 20. 19. by *tree*, the *ſtock* of a tree, as chap. 2. 27. and by *bread*, the *fruit*, that it affordeth for mans ſuſtenance, Gen. 1. 29. Some other, by *tree* the *ſtalk* of a plant, as of corn; and by *bread*, the *grain:* whereof bread is made; as Eſay 28.28. and it ſeemeth to have been a proverbial form of ſpeech, *Let us deſtroy ſtock and fruit, or ſtalk and grain together*; that is, Let us make an utter riddance of him, that nothing of him, or his doctrine, name, mention, or memory, may remain. So the words following expound this branch; for that which ſome of the Ancients dream of Chriſt and his croſs; and Popiſh Expoſitors prate of Chriſt in the hoaſt, are but frivolous fancies, not at all touching the text.

and let us cut him off from the land of the living] Let us make away this Jeremy, that we may hear no more of him, nor he trouble us any more. So Pſal.52.5. Eſa.38.10,11.

that his name may be no more remembred.] Heb. *and his name ſhall be no more remembred*; as chap.6.5,10. So Pſalm 9.5,6. & 83.4. Some ſuppoſe that it hath ſome reference to the abolition of the name and memory of ſuch as were condemned for falſe Prophets; as they ſought, and thought, to have Jeremy dealt with. See the like, John 16. 2.

V. 20. *But, O Lord of hoſts*] The Prophets words, committing and commending his cauſe unto God, and craving juſtice at his hands. So ch.15.15. & 18.19. & 20.12.

that judgeſt righteouſly] Heb. *judgeſt juſtice*; as Pſa.9.4. that is, *with juſtice*; as Pſa.9.8. & 96.13. & 98.9.

that trieſt the reins, and the heart;] Or, *ſearcheſt*, ch.6.27. Pſal.7. 9. 1 Sam.16.7. 1 Chr.28.9. chap.17.10. & 20.12. Rev.2.25. a twofold metaphor; the one, taken from the trying of oar or metals, Pſa. 26.2. & 66.10. the other, from the bodies of beaſts ſlain for ſacrifice, which being broken up, their entrails lye all open to the eye, Heb. 4. 12. and they ſeem over-nicely to diſtinguiſh, who by the *reins*, would have underrſtood mens deſires; by the *heart*, their deſigns.

Let me ſee thy vengeance upon them;] So Pſalm 79. 10. A ſpeech proceeding, as moſt deem, from a prophetical ſpirit; which ſome therefore would have delivered rather by way of prediction, than of imprecation; as Pſalm 59. 10. & 92. 11. rendring the words, *I ſhall ſee thy vengeance upon them*; as if he had ſaid, It ſhall ſurely befal them, and I ſhall ſurvive to ſee it: but it ſeemeth rather a direct prayer, or bill of complaint, wrung from him, by the contemplation of their extream malice againſt him, and commenced at Gods Tribunal, craving juſtice againſt them, as againſt perſons grown incorrigible: and that not without ſome mixture of humane frailty, as thoſe other, chap. 15. 15. and 17. 18. and 18. 21, 24.

for unto thee have I revealed my cauſe.] Or, *do I reveal my cauſe*; that is, commit it; as 1 Pet.2.23. becauſe thoſe that deſire to commit their cauſe unto any, are wont, before they ſo do, to open it to them, and acquaint them with it.

V. 21. *Therefore thus ſaith the Lord of the men of Anathoth, that ſeek thy life,*] Gods anſwer followeth to the Prophets bill of complaint.

the men of Anathoth] The place of the Prophets ordinary abode. See chap. 1. 1. and theſe ſeem to have been the forwardeſt men in enforming and incenſing the Prieſts at Jeruſalem againſt him, chap. 20. 10.

ſeek thy life] Heb. *ſoul*; as ch.4.30. & 19.7.

ſaying, Propheſie not in the name of the Lord, that thou dye not by our hand:] Propheſie not unto us, in that manner as thou doſt, menacing us with plagues and judgments. So Eſa.30.10. Amos 2. 12. & 7. 16. Mic.1.6,11.

that thou dye not by our hand] Heb. *and thou ſhalt not dye.* So verſ. 19. *and his name ſhall be no more remembred*; *by our hands*; by our means, ſome one way or other; as 2 Sam. 21. 22. If thou doſt, we will diſpatch thee our ſelves, and never trouble them of Jeruſalem with thee: a deſperate ſpeech, expreſſing a great height of rancor and malice, that they were grown unto againſt Gods Prophet, which in likelyhood they began more openly to diſcover, when they perceived that he had ſome notice of their clandeſtine plots and projects, though they knew not how he ſhould come by it.

V. 22. *Therefore thus ſaith the Lord of hoſts, Behold I will puniſh them:*] Heb. *viſit upon them*; as ch. 9.25. & 13. 21. the complaints and imprecations of Gods Prophets, though proceeding ſometime from heat of paſſion, are oft ſeconded with very dreadful and diſmal effects. See 2 Kin.2.24.

the young men ſhall dye by the ſword,] To wit, of the enemy, either in fight, or in ſurpriſal of the city, 2 Chr.36.17.

their ſons and their daughters ſhall dye by famine.] A death more grievous than the former, Lam. 4.9.

V. 23. *And there ſhall be no remnant of them*] That which they intended againſt thee, v.19. ſhall be inflicted upon them; a juſt retaliation, Deu.19.19. Yet ſee on ch.16.3.

for I will bring evil upon the men of Anathoth; even *the yeer of their viſitation*] Or, *when* (as Joel 2.20.) *I ſhall bring evil* (as v.11.) *upon the men of Anathoth* (v.21.) in *the year* (as Neh.1.1. & 2.1.) *of their viſitation*; what time I ſhall come to take vengeance upon them, v. 22. So ch.10.15. and 23. 12.

CHAP. XII.

Verſ.1. R*ighteous* art *thou, O Lord, when I plead with thee:*] This Chapter which ſeemeth to have ſome connexion with the former, conſiſteth of three parts; 1. A diſceptation between God and the Prophet, concerning ſome paſſages of his providence, verſ. 1, 6. 2. A renewed lamentation of the ſad condition of Gods people, juſtly deſerted by him, and given up to be deſtroyed for their ſins, verſ. 7, 14. 3. A denunciation of wrath againſt their bad neighbours, that had joyned with the enemy againſt them; yet with a promiſe of reſtitution, upon their reformation, verſ. 15, 17.

Righteous art *thou, O Lord, when I plead with thee:*] Or, *Righteous art thou* (the pronoun ſupplying alſo the place of the verb ſubſtantive: as ch. 11. 19.) *though* (as ch. 2. 22. & 10. 2.) *I ſhould contend with thee:* as Eſa.50.8. chap.2.12. thou wouldſt appear ſo to be, if either I, or any other mortal creature ſhould preſume to enter into debate with thee, concerning the juſtice and equity of any of thy proceedings. A learned late Writer would have it read by way of interrogation, *Should I diſpute with thee?* and ſo the particle ſeemeth to be uſed Eſa.29.16. & 36.19. which may here alſo be well admitted. Howſoever, the Prophet fixeth this in the firſt place, as a ground not to be once queſtioned, much leſs doubted of, or denied, that God is juſt and upright in all his dealings, though weak man be not able to conceive himſelf, or render to others, a reaſon of whatſoever he doth. So Pſa.51.4. & 73.1. & 92.15. & 119.75, 137. & 145.17. Rom.9.14.

yet let me talk with thee of thy judgments.] Give me leave yet to argue a little with thee, concerning ſome of thy proceedings, that I may be the better informed, and more fully ſatisfied, concerning the ground and reaſon of them. Heb. *Let me ſpeak judgments with thee:* yet is not *ſpeaking of judgments* here taken in that ſenſe, wherein this form of ſpeech is uſed, for *to paſs*, or *execute, a judiciary doom*, or *ſentence*, ch.1.16. & chap. 39. 5. nor yet, as ſome other would have it expounded, for *ſpeaking moderately*; becauſe the word *judgment* hath ſometime a notion of *moderation* in it, chap. 10. 24. Pſalm 112.5. but for arguing and debating a caſe or cauſe, for the better clearing of truth and right, as in judiciary courſes is wont to be done.

Wherefore doth the way of the wicked proſper?] This conſideration of the proſperity of wicked men, and their thriving by wicked courſes, hath at ſundry times much moleſted the minds of many godly ones. See Job 21.7,13. Pſalm 37.1. & 73.2,12. & 94.3,4. Hab.1. 4, 5. and the wicked thereby take encouragement unto evil, and of nouriſhing impious conceits in their hearts, concerning God and his providence, Job 21.14,15. Pſal.10.3,6,11,13. & 14. 1. & 94.7,8. Mal.2.17. & 3.15.

wherefore *are they all happy,that deal very treacherouſly?*]Heb.*are all the perfidious practiſers of perfidiouſneſs* (that is, ſuch as uſe the moſt perfidious practices, or that moſt of all practiſe perfidiouſneſs. See Eſay 24. 16.) *at eaſe?* (So Lam. 1. 5.) they live at eaſe, and free from troubles, Job 12. 6. & 21. 9. Pſal.73.5. Zach.1.11. chap.48.11. (for that is the proper notion of the word here uſed, Job 3. 25. & 16. 12. & 20. 20. & 21. 23. chap. 49. 31.) the interrogative is ſupplyed from the former branch; as Job 3. 11, 23.

V. 2. *Thou haſt planted them ; yea, they have taken root, they grow ; yea, they bring forth fruit.*] They thrive and proſper as much as may be: a tree may be planted, and yet not take root; and then it cannot ſtand firm, or long continue: it may take root,and yet not thrive or grow, by reaſon of ſome inward defect, or outward accident, as the leanneſs of the ſoyl, or the ſharpneſs of the ayr: it may thrive and ſhoot up, and yet not fructifie; make a goodly flouriſh with leaves, and bloſſoms, yet all be blaſted, and yield no fruit: but the ſtate and condition of the wicked here mentioned, is deſcribed by the reſemblance of a tree, that being ſet in a rich ſoyl, and having taken firm root, thriveth exceedingly and ſhooteth up in heighth, and ſpreadeth in breadth; and is not onely clad with a garniſh of green leaves, and goodly bloſſomes; but is loaden alſo with great abundance of fair fruit; than all which, what can more be deſired? See ch.11.16. Ezek.31.3,9. Dan.4.11, 12,20,22.

Thou haſt planted them] The ſame God that planteth his people, Pſal.44.2. & 80.8. doth plant the wicked alſo; that is, aſsign them unto, and ſeat them in the places of their abode; he caſteth out others before them, and planteth them in their room, Deut.2.5,9,12. Act.17.26.

they have taken root] Heb. *rooted.* So Eſa.40.24.

they grow] In wealth and power, ch.5.27,28. Heb. *go on*; as Gen. 26. 13.

bring forth fruit] See the like, Eſay 37. 31. Heb. *make fruit*; as Gen.1.11,12. Hoſ.9.16.

thou art neer in their mouth, and far from their reins.] They profeſs thee in word, but deny thee in heart and deed, Pſalm 14.1. & 53.1. Tit.1.16. They make ſhew of drawing neer to thee, as a people in league and covenant with thee, and have thee and thy name oft in their mouths, but they have no heart,love or affection at all to thee, their hearts are wholly eſtranged from thee, Eſa. 29. 13. & 48. 1. & 58.1. Pſal.50.16. & 78.34,37.

and far] Or, *but far*; as Eſa.29.13.

V. 3. *But thou, O Lord, knoweſt me, thou haſt ſeen me, and tried mine heart towards thee.*] That this diſceptation of the Prophet, with God, had ſome reference to the carriage of his malicious Townſmen before-mentioned, chap. 11. 21. and other his ſpiteful enemies towards him, appeareth by this paſſage; wherein, as other Gods faithful Servants in the like caſe, he appealeth unto God himſelf for the ſincerity of his heart and carriage, in the diſcharge of his duty. So Job 13. 15, 16. & 23. 10. & 27. 2, 6. Pſalm 7. 3, 10. & 17. 3. & 26. 1. chap. 15. 15. & 17. 16. 2 Cor. 1. 12. See Chap. 11. 20.

knoweſt me] Having taken tryal of me: not that God did not before tryal taken, know how he ſtood affected,Prov.15.11.but that in that regard he may the more boldly appeal unto God,who had taken ſuch tryal of him, Gen.22.12. Pſal.17.3.

toward thee] Heb. *with thee*; as 2 Kin.10.15.

put them out as ſheep for the ſlaughter, and prepare them for the day of ſlaughter.] A petition of the ſame nature with that before,cha.11.20. whereof ſee there. Howſoever this intimateth,what the iſſue and upſhot will be of all the proſperity and tranquility of the wicked,which for a time they here enjoy, Jam. 5. 5. by conſideration whereof, the faithful godly yet recover and gather ſtrength againſt the temptation before related, Pſa.37.2,20,36,38. & 73.17,22. Job 21.17, 21. Mal.3.18. & 4.1.

prepare them] Heb. *Sanctifie them*, as Eſa.13.3. ch.6.4. a borrowed ſpeech taken from ſuch rites as were uſed about the preparing either of beaſts for ſacrifice,or of perſons to partake in a ſacrifice, Exod.12. 3,6. 1 Sam.16.5. 2 Chr.30.17,19. Job 1.5.

V. 4. *How long ſhall the land mourn, and the herbs of every field wither, for the wickedneſs of them that dwell therein?*] Concerning the ſenſe of theſe words, there is no great doubt or difficulty: the queſtion is onely concerning the connexion and coherence of them with the reſt of the context: that which moſt Interpreters either take no notice at all of, or fetch it ſo far about, that firſt to unravel their reſolutions, and then to diſcuſs them, would prove a work over-tedious. I concur with thoſe, who conceive, that in theſe words,the Prophet rendreth a reaſon, why he deſireth to have the proſperity and tranquility of theſe wicked wretches to be cut off, and themſelves removed and taken away, to wit, that the whole land might not fare the worſe for them, and the godly party, among the reſt, ſuffer in thoſe general calamities, that at preſent lay heavy upon the main body of the land, being procured by their impieties.

How long ſhall the land mourn] A land is ſaid to *mourn*, when it lyeth waſte, ſtript, & deſpoiled of its wonted verdure and bravery,in graſs, corn, plants, and fruits, wherewith it was formerly clad and adorned, whether through extremity of drought, 1 King.17.1. & 18.5. or ſpoyl and havock made of all, by ſtorm and tempeſt, Prov. 28. 3. or by vermine, Joel 1. 4. & 2. 3. or by the irruption of an enemy, Eſay 1. 7. as being now in a mourning weed. So Eſay 24. 4. & 33. 9. chap. 23. 10. Lam. 1. 4. Joel 1. 10. Now this ſome would put off to the waſte that was to be made by the Chaldean Invaſion, chap.4.20. verſ. 10, 11. but they ſhew not how that may conſiſt here with the current of the context. It ſeems rather to be meant of the preſent dearth, by means of a long continued drought lying heavy upon the land at preſent. Whereof, ſee at large, ch. 14.1,2.

herbs] Heb. *herb*,or *herbage*: as it might well be rendred: and ſo rather than *graſs*; as it is, Pſal. 72.16. & 92. 7. for the word is more general.

for the wickedneſs of them that dwell therein.] So Pſalm 107. 34.

the beaſts are conſumed,and the birds:] Or,*the cattel*(as Pſa.50.10.) *and the fowl*. Such cattel and fowl as are wont to be kept about mens houſes, which in times of extream drought and dearth for want of food,either periſh,or ſtray the one,and fly away the other. See cha.4. 25,26. & 9.10. & 14.5,6.

becauſe they ſaid,He ſhall not ſee our laſt end] This impious ſpeech of thoſe wicked ones, ſome underſtand as a denial of Gods providence and preſcience,like that, Pſa.73.11. and they render the words, *He ſeeth not our latter end.* God himſelf doth not know, what our end ſhall be. Others, as ſpoken in way of preſumption, that whatſoever the Prophets might ſay, God would not bring thoſe evils that they threatned upon them; and theſe render the words, *He will not ſee our latter end:* he will not ſuffer ſuch an end to be made of us, as they ſay.But I conceive rather,that theſe words were ſpoken by them of Jeremy; though redounding and reaching to God himſelf, whoſe meſſenger he was,and whoſe meſſages he delivered to them; as if they had ſaid,This Jeremy telleth us what at length will befal us,and that all our preſent proſperity ſhall end in extream miſery: but his words are but wind,he will never live to ſee any ſuch matter befal us; we ſhall ſooner ſee an end of him, than he any ſuch end of us. See ch.5. 13. So Gen.19.14.

V. 5. *If thou haſt run with the footmen, and they have wearied thee, then how canſt thou contend with horſes?*] Hitherto was the Prophets ſpeech to God. Now followeth Gods ſpeech, whether in way of anſwer to the Prophet, or leaving him, directed to the people, is much controverted. Some, both Jewiſh Commenters and ours, conceive it as an anſwer returned to the Prophets expoſtulatory complaint; and either checking him for it, or meeting with the root and ground of it. Some ſuppoſe, that in it God checketh and controlleth the Prophets curioſity and preſumption, in taking upon him to enquire into thoſe things that were far beyond the reach of his ſhallow capacity: and they thus expound the ſimilitude of *horſe and foot.* If thou art not able to diſcover the privy plots and projects of men, that ſtand on eaven ground with thee, and are ſilly creatures like thy ſelf, as that conſpiracy of thine own Townſmen againſt thee, chap. 11. 18, 19. how is it, that thou takeſt upon thee to ſearch into, or ſuppoſeſt that thou mayſt be able to comprehend the reaſons and grounds of Gods ſecret counſels, concerning the adminiſtration of the affairs of the world? Others, (which is more probable) are of the mind, that the Lord conſidering from what ground this diſceptation of the Prophet proceeded, to wit, from ſome inward diſquiet of mind, that the wrongful and ſpiteful carriage of his Townſmen had poſſeſſed him with; and animating him unto a quiet and patient undergoing theſe brunts of their malicious demeanure, by intimating unto him, that there were other manner of conflicts and oppoſitions to be dealt with in the further proceſs of his prophetical function; againſt which he was to arm himſelf. As if he had ſaid, if theſe meaner men of Anathoth, that are but as *foot*, do ſo moleſt thee, that thou art almoſt tired out with them; how wilt thou be able to bicker with thoſe great maſterful ones at Jeruſalem, that are in regard of them, as *horſe* to *foot?* Thus they that underſtand it as Gods ſpeech to the Prophet. But divers, whereof the Chaldee alſo giveth ſome hint, would have it to be the ſpeech of God to the people; demanding of them,to control and quell their vain confidence and ſecurity, how they will be able to make their part good with the Chaldean, ſo potent an adverſary, when as far meaner than they have at divers times put them to ſo much trouble. It ſeems to have been a proverbial form of ſpeech among them; as one not unlike it, is found in Greek Authors,*A footman running with a Lydian-chariot:* and, *foot fighting with horſe in a plain.*

if thou haſt run with the footmen and they have wearied thee,] Or, *if* (as Deut.12.21. Eſay 36.7.) *when thou runneſt with footmen they weary*, or, *tire thee.* See the like conſtruction, chap. 7.27. & 8. 4. & 11. 11.

then how canſt thou contend with horſes?] Heb. *and* (as chap.8.9.) *wilt thou mingle*,or,*cloſe*, (as chap.22.15.) *with horſes?* that is, *with horſemen*; as Deut.20.1. for whom we alſo uſe the word *horſe:* the verb is in a potential notion: as ch.2.23,32.

and if *in a land of peace*, whereunto *thou truſtedſt*, they wearied thee,*then how wilt thou do in the ſwelling of Jordan?*] The Inſertions in this our verſion, are taken from the former part, all ſave that of the relative, which is not unfrequent; as chap. 8. 13. & 11. 19. Yet ſome inſert a divers clauſe, thus rendring the words, *and* if *when thou truſtedſt in a land of peace*, thou waſt deceived, *how wilt thou then do in the riſing of Jordan?* For ſenſe they come much to one; I ſuppoſe our verſion the better. Theſe apply it to the Prophet; who, if in his own native habitation among his kindred and acquaintance, he did not deem himſelf ſafe, or free from oppoſition and moleſtation, he had leſs reaſon to look for a quiet life among thoſe haughty and lofty ones at Jeruſalem. Others apply it to the Jewiſh State, which if it were ſo much annoyed with her bad neighbours the Moabites, Ammonites, and Edomites that were allied to her; ſhe would much leſs be able to ſecure her ſelf, when the Chaldean forces, like a ſtrong ſtream of ſome great river, ſurrounding its banks, ſhould break in upon her. See the like, Eſay 8.7,8. & 59.19. chap. 46.7. & 49.19. and ſome of theſe omitting thoſe former inſertions, thus read the words; *and* though (as Eſa.30.20.) *in a peaceable land thou mayſt confide*, or, *be ſecure*; *yet* (Heb. *and*; as chap. 7. 26.) *what wilt thou do in the ſwelling of Jordan?* though thou ſeem now ſafe while all is as yet quiet with thee; yet thou wilt find it to be otherwiſe, when a potent adverſary ſhall over-run thy country.

in the land of peace] Or, *a land of peace*; that is, ſay ſome, *a land of friends*, or, *a friendly land:* as, *a man of peace*, for, *a confederate*, or, *a friend*, Pſalm 41. 9. others, *a land of peace*; that is, *a quiet*, and *peaceable land:* as, *an habitation of peace*, for, *a peaceable habitation*, Eſay 32. 18. for that which a great man hath; *a land of peace*, for, *a land of no defence*, or, *ſtrength*, to withſtand or keep out an enemy: as, *a land of war*, for, a land well fortified and fitted for war; a land of defence, ſeems to carry here no probability at all with it.

in the ſwelling of Jordan] Which in harveſt time uſeth to riſe up above his banks, and overflow all the lower grounds bordering upon it, Joſh. 3. 15. 1 Chron. 12. 15. and there want not, who ſuppoſe ſome alluſion here to Nebuchadnezzars forces that were to paſs over Jordan in his expedition againſt Judea; and others again to the lions and leopards that had their dens thereabouts; or in mount Lebanon, where the head of it was, Cant. 4. 8. chap. 49. 19. and 50. 44. Zach. 11. 3. But theſe things ſeem over-far fetched.

V. 6. *For even thy brethren, and the houſe of thy father, even they have dealt treacherouſly with thee; yea, they have called a multitude after thee:*] The men of Anathoth, thy Country-men, allies and neereſt kindred, though they make fair ſhews of love and good liking to thee outwardly, yet are covertly plotting thy death, enforming and exclaiming to the State againſt thee, and inciting them to work thy ruine, chap. 11. 21. & 20. 10. or if it be referred not to the Prophet, but to the people, thy confederates, O Judah, and in regard of deſcent, thy brethren, the iſſue of Lot, Pſal. 83. 8. the Moabites and Ammonites, Gen. 19. 37, 38. and the iſſue of Iſaac, the Edomites, ch. 35. 29. & 36. 1. Mal. 1. 2. though they may ſeem at preſent to comply with thee, chap. 27. 3. yet are inwardly falſhearted, and will joyn with the enemy againſt thee, ch. 4. 30. v. 14. 2 Kin. 24. 3. See ch. 4. 30.

have called a multitude] Or, *a full aſſembly.* Heb. *full.* So, *a fulneſs*, Eſay 31. 4. or, *they cry*, or, *will cry, full*, or, with *a full* throat, *after thee:* a defect of the ſubject here, as of the adjunct in the like form, Eſay 58. 1. ſo, *a full*, for, *a full* cup, Pſalm 73. 10. Of the Edomites cry againſt Jeruſalem, ſee Pſalm 137. 7. *to cry after thee*, ſeems here to be no other than, to cry unto, or upon others, to proſecute thee with hue and cry, as ſome notorious malefactor.

beleeve them not, though they ſpeak fair words to thee] Truſt them not, though they ſpeak thee never ſo fair; for they mind nothing leſs than what they ſpeak, ch. 9. 4, 6. Prov. 26. 15. *fair words.* Heb. *good words*, or, *things.* So ch. 52. 32.

V. 7. *I have forſaken mine houſe*;] God having done with the Prophet, and hinted unto him what he muſt further expect and prepare himſelf for, as before, chap. 1. 17, 18. doth now return to tell, what he intendeth to do, not with the men of Anathoth only; as chap. 11. 22, 23. but with Jeruſalem, and the whole State of Judah.

I have forſaken my houſe] I am reſolved to leave, and abandon my Temple, that hath been hitherto as my Palace, my Court, the place of my ſpecial reſidence, Pſal. 78. 68, 69. and 132. 13, 14. ch. 7. 14. & 11. 15.

I have left mine heritage] Or, *poſſeſſion.* My people, that were ſometime my peculiar poſſeſſion, and as dear unto me, as any mans inheritance is to him, ch. 10. 16. & 50. 11.

I have given the dearly beloved of my ſoul into the hands of her enemies] My people, that were ſometime ſo dear to me, ſo deep in mine affection. See ch. 11. 15.

the dearly beloved of my ſoul] Or, *my dearly beloved: my ſoul*, for *my ſelf*; as Pſal. 3. 2. ſo, *his ſoul*, for *himſelf*, Amos 6. 8. but the word *ſoul*, maketh the ſpeech the more emphatical: as Pſal. 42. 2. Cant. 1. 2. & 3. 1. Heb. *the love of my ſoul.* See 1 Sam. 20. 17.

into the hand] Or, *power:* as Judg. 6. 13. ch. 20. 5.

V. 8. *Mine heritage is unto me, as a lion in the foreſt; it cryeth out againſt me, therefore have I hated it.*] Becauſe that this might ſeem ſtrange, that thoſe whom God had ſo entirely affected before, he ſhould now deal ſo harſhly with, as to deliver them up unto the power and pleaſure of their utter enemies; the Lord ſheweth here, that the cauſe and ground of this ſo great an alteration in his affection toward them, and dealings with them, proceeded not from himſelf, but from them: they who were ſometime his *ſheep*, Pſalm 77. 20. and 100. 3. were now become fierce *lions* roaring againſt him, and renting his meſſengers, chap. 2. 30. Matth. 23. 37. Acts 7. 51, 53. and that is it that hath turned his love into hatred, Iſaiah 63. 10. for what the Jewiſh Doctors here have of mens leaving their way upon the hearing of lions roar; and of the cry of oppreſſion, Iſaiah 5. 7. and of idolaters in the ſervice of their idols, 1 Kings 18. 26, 28. is all beſide the intent of the place.

Mine heritage is] Or, *is become*, as Iſaiah 1. 21. to intimate a change.

a lion in the foreſt] That is, *a lion of the foreſt:* as, *mountains in Gilboa*, for, *mountains of Gilboa.* 2 Sam. 1. 21.

it cryeth out againſt me] Or, *yelleth aloud*; as ch. 4. 15. Heb. *hath given out her voice:* as ch. 4. 16. Joel 2. 11.

have I hated] Or, *I hate*; as Mal. 1. 2.

V. 9. *Mine heritage* is *unto me* as *a ſpeckled bird*; *the birds round about* are *againſt her*;] By another ſimilitude, God ſeemeth here to ſet out the cauſe of his diſaffection towards his people: becauſe they were become, as like ramping lions, ſo like ravenous fowls; for which cauſe alſo the Lord was reſolved to beſet them with enemies, that as birds of prey, ſhould in like manner prey upon them, as they had done upon others; and call thoſe in upon them, who as wild beaſts ſhould devour them. Some read the words as by way of interrogation, joyned with admiration, *Is mine heritage* become thus unto me? *are the birds round about againſt her?* Others, by way of enunciation, as our verſion exhibiteth it: the Jewiſh Criticks, and the uſe of the particle, carry it the former way; which I therefore alſo encline unto: yet ſo, as that I conceive a defect of the negative in the text; which in ſuch interrogations is not unuſual. So 1 Sam. 2. 27, 28. Job 20. 4. See chap. 31. 20. and I ſuppoſe the words may well be rendred, Is not *mine heritage* ſuch *a bird to me?* are not *the birds*, or, ſhall not *the birds*, be *round about againſt her?* and thus our ancienter Engliſh exhibited it: which in effect alſo, comes home to the preſent verſion. I ſhall ſubjoyn a learned Writers verſion, with his expoſition, and ſo leave it; *O ye coloured birds*, (ye birds of what colour ſoever ye be,) *mine heritage is mine*; (and I may diſpoſe of it, as I pleaſe, as ch. 27. 5.) *O ye birds be round about againſt her:* come and beſet her on every ſide; and bring the beaſts along with you. I adhere ſtill to the former, as better ſuiting with what went before, verſ. 8. for the former branch at leaſt, though not wholly rejecting what is here exhibited, for the latter.

as a ſpeckled bird] The word here uſed, and not elſe-where in this form found; cometh from a root, which though no where uſed in the Hebrew text of Scripture, yet is found in the Syriack of Daniel, Dan. 4. 15, 23, 33. and 5. 21. as alſo in the Syriack and Arabick verſions of the New Teſtament, Matt. 20. 23. Luk. 7. 38. and it is of the ſame notion with another very neer it in Hebrew, both ſignifying *to dip, to bedew*; and by conſequence, *to dy*, or *colour*; the word that is uſed for *a ring*, iſſuing from the one; and *the finger* that weareth it, from the other: now becauſe a term ſpringing from this root, ſeemeth to ſignifie *a tincture* of ſome remarkable colour, or variety of colour, Judg. 5. 30. hence it cometh to paſs, that the old Latine rendreth it, *a bird died*; and our Engliſh, *a ſpeckled bird:* and hereby, ſay ſome of the Jewiſh Writers, is meant a kind of *owl* red with black ſpots, which other birds cannot abide, and are wont therefore to flock about her, and beat her. Others would have it *a peacock*, Job 39. 13. or ſome other bird as curiouſly feathered, as if ſhe were painted, or dyed, Pſalm. 68. 13. which other birds therefore for her beauty, uſe to gaze upon and admire; nor want there thoſe that further drive on this conceit, ſuppoſing an alluſion to birds kept in a cage, partly, for their goodly ſhape, and ſightlineſs; and partly for their pleaſant note, which men are wont to take much delight in; that ſuch had this people been unto God, till they changed their note; and did not now ſing as a bird, but *roar as a lion*, verſ. 8. ſo one: or, till they became, of tame ones *wild*, like thoſe that live abroad *in the woods*, verſ. 8. ſaith another. So expounding the word *ſpeckled*, as if it ſignified *wild*, or none but wild ones were ſuch: or is become *wild*, that is, fierce, as ſome render it. See verſ. 8. which hither alſo they draw: but theſe things ſeem either fabulous, or forced. Some of ours conceive no ſpecial kind of bird to be intended, but any *ſpeckled*, or *pied* fowl to be deſigned: and that this people are here ſo ſtyled, becauſe not contenting themſelves with Gods livery, and the ſimplicity of his ſervice, they had put themſelves into a garb patched up as a party-coloured-coat, of divers ſorts of ſuperſtitious rites and practices, taken up as ſtrange faſhions from forraign nations, Ezek. 8. 5, 10, 11, 16. And this ſeemeth more probable than any of the former. Howbeit, ſome of the Jewiſh Writers, by *a bird died*, or *ſtained*, underſtand here a fowl beſprinkled with bloud; as garments therewith beſprinkled, are ſaid to be *died*, or *ſtained*, Eſay 63. 1, 2. that which frequently befalleth birds of prey: and ſome of them conceive it to be ſpoken of Gods people; as if it were ſaid, *Are the bloudy* *birds of prey* with *mine heritage?* are *the birds of prey,* I ſay, gotten *round about her?* This, it is true, offereth too much violence to the text: but yet I ſuppoſe it hinteth us the true notion of the term. I conceive therefore the meaning neer the ſame in effect, that was before intimated, ver. 8. Is not *mine heritage* become *to me* as *a ſtrained,* or *bedewed bird of prey?* for ſuch fowl doth the word here uſed properly ſignifie, as both the general uſe of it ſheweth, Gen. 15. 11. Job 28. 7. Eſay 18.6. Ezek. 39. 4. as alſo the notation of it confirmeth; for the word it comes of, ſignifieth, *haſtily,* or *fiercely, to fly,* or *fall upon* ought, 1 Sam. 14. 33. & 25. 14. and it is not amiſs therefore rendred, *a ravenous bird,* Eſay 46. 11. Gods people then are ſaid to have been *a ravenous bird,* or, *a fowl of prey,* in regard of that rapine and oppreſſion, that was grown ſo riſe among them. See chap. 6. 6. and not ſo alone, but ſuch an one all *ſtained,* or *bedewed* with gore bloud, that by their cruel courſes had been ſhed among them, wherewith their garments are ſaid to be all over beſmeared, chap. 2. 34. and this I take to be the genuine ſenſe of the place. To which alſo will in effect come home, what ſome late Interpreters of prime note have; who, becauſe from the ſame root with this ariſeth a word ſignifying *a finger,* would have the word here uſed to ſignifie *a fingered bird,* or, *a tallanted fowl;* that is, a fowl with great *talons* like *fingers:* and it is true, that Pliny, lib. 11. cap. 47. ſorteth birds or fowls into two ranks; ſome *fingered,* ſome *palm-footed* ones: but this term is much more general, compriſing as well ſparrows and wrens, as eagles or falcons: and the derivation hereof in the original, is nothing ſo familiar and free as the former, unto which therefore I adhere. In the text there is a defect of the note of ſimilitude, but ſuch as rendreth the ſentence more emphatical, as ch. 5. 8. and as I conceive an elegant redundancy in that form; *unto me,* as if it were ſaid, *is become me;* as, *I will go me;* Cant. 4. 6. See on chap. 11. 17. What this people were become to him and his Prophets, or to him in his Prophets, he had ſhewed before, verſ. 8. here what they were among themſelves one towards another.

the birds round about are *againſt her?*] Or, Are not *the ravenous fowl round about againſt her?* the word *fowl* in the Hebrew is, as before, ſingular, but here in a notion collective, as all agree, and we alſo commonly ſo uſe the word, *fowl;* and it may well be rendred in the time preſent, according to the prophetical ſtrain, as foretelling what in Gods purpoſe, already reſolved on, ſhould be; So verſ. 10, 12. or, as ſome render the words, not in way of interrogation, or of enunciation, but in way of invitation; *O yee ravenous birds* flie *in on every ſide againſt her.* Howſoever we read it, it is as if he had ſaid, as ſhe is become like a ravenous bird, ſo with a company of ravenous fowl, therein like her ſelf, ſhall ſhe be on every ſide beſet, that ſhall prey upon her, deſtroy her, and help to devour her; and by theſe ravenous fowls are queſtionleſs deſigned Nebuchadnezzar and his forces, that ſhould begirt and take Jeruſalem; as Cyrus and his army are reſembled by the like, Eſay 46. 11.

come ye, aſſemble all the beaſts of the field, come to devour.] An invitation of wild beaſts to come in upon them, either as wolves; and the like into a flock of ſheep to worry them, and prey upon them, as Eſay 56. 9. or, as wild bores into a vineyard, to root up and ſpoyl all, as Pſal. 80. 13. or as ravenous beaſts into a field, where many carcaſſes of men ſlain lye, to feed upon them, as chap. 7. 33. and 15. 3. Rev. 19. 17, 18. and this laſt the Jewiſh Commenters pitch upon; withal rendring a reaſon why the *fowl* are firſt mentioned, becauſe they firſt commonly, from a far off, diſcover their prey, Job 39. 29, 30. Matt. 24. 28. Luk. 17. 37. and the beaſts uſually come after them. But this ſeems over-curious: certain it is, that by ravenous birds and beaſts, ſuch as are wont to prey upon the leſs, and more feeble of either kind, and to deſtroy and devour them, are here repreſented, thoſe forces conſiſting of many ſeveral nations, as the Chaldeans, Aſſyrians, Syrians, Ammonites, Moabites, Edomites, and others, that under the conduct of the King of Babylon, ſhould make foul ſpoyl and havoke of Gods people, 2 King. 24. 2, 3. chap. 1. 15.

Come ye] Or, *Go to:* Go your ways, and get you about it; for it is a term commonly uſed, to expreſs a ſetting or inciting of any to go about ſome employment, as Joſh. 2. 16. 2 Kings 1. 2, 6. chap. 7. 12. and ſome conceive it, as ſpoken to the fowls both to come in themſelves, and to bring along with them the beaſts alſo. Howſoever, it is as if God were ſetting ſome on work, to go and ſummon people, as wild beaſts, to come in upon his people.

all the beaſts] Heb. *every beaſt;* as Pſalm 50. 10. wild beaſts of all ſorts, that uſe to prey upon man or beaſt. See the like, Eſay 56. 9.

come] Heb. *make,* or, *cauſe to come;* for the injunction is not directed to the beaſts themſelves, but to thoſe that ſhould bring them together.

to devour] Heb. *to eat;* as ch. 10. 25. Rev. 19. 18.

V. 10. *Many Paſtors have deſtroyed my vineyard,*] The Kings and Princes that ſerve under Nebuchadnezzar, ſo termed before, Chap. 6. 3. have deſtroyed, that is, ſhall deſtroy (as ſure to be done as if done already) Gods people, his vineyard, Eſay 5. 7. a ſimilitude borrowed from ſhepherds, or neat-herds, that turn their cattell into vineyards. For they ſeem to turn it a wrong way, that expound it of the governours of Gods people, either civil, or eccleſiaſtical, who by their miſ government had ruinated the ſtate, Eſay 59. 9, 11. chap. 10. 21.

they have trode my portion under foot] The word ſignifieth any *portion* of land, or the like, 2 Sam. 14. 30. 2 King. 3. 19. taken from the manner of dividing poſſeſſions, and inheritances, and aſſigning each one his peculiar ſhare, or *portion;* Joſh. 13. 7. and 18. 10. Prov. 17. 2. So Gods people are ſaid to be Gods *portion,* or, *poſſeſſion,* Deu. 32. 9. as before his *heritage,* verſ. 8, 9. and his *vineyard,* ver. 10. as alſo the land wherein they lived, Lev. 25. 23, 24. this the enemy is ſaid to tread down, as beaſts do a paſture ground, or a garden, where they ſpoil as much with their feet, as with their feed, Eſay 5. 5. & 63. 18.

they have made my pleaſant portion a deſolate wilderneſs.] This aggravateth the miſchief and miſery done by them, that they have made ſuch ſpoyl, not of ſome common field, or an ordinary paſture, but of a curious and choice paradiſe, which they have ſo ſpoyled, that they have left it like a wild waſte, Joel 2. 3.

made] Heb. *given;* as ch. 9. 10.

my pleaſant portion] Heb. *my portion of deſire,* or, *delight,* as ch. 3. 19. See Pſa. 16. 6.

a deſolate wilderneſs] Not ſuch a wilderneſs wherein cattel uſe to graze, and people, ſome at leaſt, inhabite; as 1 Sam. 17. 18. & 25. 21. Luk. 1. 80. but ſuch as are wholly abandoned, in regard of the barrenneſs of them, to wild beaſts, Deut. 32. 10. Eſay 30. 6. ch. 2. 2. Mark 1. 13. Heb. *a wilderneſs of deſolation;* that is, *a moſt deſolate* wilderneſs, as Joel 2. 3. & 3. 19.

V. 11. *They have made it deſolate*] Heb. *He hath put it into deſolation,* as Zeph. 2. 13. *He,* that is, God, ſay ſome, v. 12. but it is God that ſpeaketh it: Nebuchadnezzar, or the people that come with him, ſay others not amiſs. Howbeit, it may well be rendred ſimply, the verb being indefinite, *It is made utterly deſolate;* as afterwards. See the like, ch. 10. 4.

and being deſolate it mourneth unto me.] It affordeth me a very ſad and ruful ſpectacle; See v. 4. for they ſeem to ſtray from the intent of the place, who expound it of the peoples mourning to God, and his not regarding them, ch. 11. 14.

the whole land is laid deſolate] So ch. 4. 20, 27.

becauſe no man layeth it *to heart.*] Becauſe no man layeth to heart Gods menaces, that they may take ſome courſe, by repentance and reformation to prevent them, chap. 5. 3, 12, 13. and 11. 15. and 18. 18. or, *yet;* (as the particle is taken, Job 5. 7. Eſay 9. 1.) *no man layeth* it *to heart;* few, or none amidſt theſe grievous calamities, do ſeriouſly conſider and apprehend aright, the grounds of this dreadful judgement, and the procuring cauſes of it, See Eſay 42. 25. chap. 9. 12. Hoſea 7. 9. Heb. *there is not a man putting* it *upon heart,* as Deut. 11. 18. a defect of the particle, *it,* as chap. 6. 11.

V. 12. *The ſpoilers are come upon all high places thorow the wilderneſs.*] Or, *In the plain;* as Eſay 63. 13, 14. Lam. 4. 19. either that lay in the way, between Chaldea and Judea, chap. 4. 11, 12. or thoſe within the land of Judah, chap. 3. 2, 21. & 7. 29. No place of fortification or defence, ſuch as high places naturally are, in regard of their ſituation and the difficulty of acceſs unto them, is able to ſtay or to with-ſtand them; See Habb. 1. 10. See alſo chap. 7. 29. where, as here alſo, a Learned man would have the word rendred; not *high,* but *low* places, or, *plains, in a wilderneſs.* Whereof ſee there.

for the ſword of the Lord ſhall devour, from the one *end of the land, even to the* other *end of the land*] The ſword of the enemy, called the *ſword of the Lord,* becauſe drawn, and comming by his appointment and ſecret deſign (as Eſa. 34. 5, 6. chap. 47. 6.) runneth thorow the whole land, from end to end (Heb. *from the end of the land, and unto the end of the land,* as Deut. 28. 64. cha. 25. 33.) and deſtroyeth all before it. Heb. *eateth,* as verſ. 9. 2 Sam. 11. 25. chap. 2. 30. and 46. 10. and it is ſpoken as a thing preſent.

no fleſh ſhall have peace] Heb. *there is not peace* (that is, *ſafety;* as 1 Kings 8. 27, 28. chap. 4. 10.) *to all* (that is, *any;* as Gen. 3. 1. Job 1. 11. & 8. 12.) *fleſh, all fleſh;* for, *any fleſh,* as Pſal. 143. 2. Rom. 3. 20. and, *any fleſh* here, for, any of that people, as chap. 45. 5. Mat. 24. 22. thoſe that promiſed to themſelves and others, ſecurity and immunity, ſhall then find it to fare far otherwiſe with them, than they expected or hoped for, Eſa. 28. 15, 17, 18. chap. 4. 9, 10. and 6. 14, 15. and 8. 11, 12.

V. 13. *They have ſown wheat, but ſhall reap thorns:*] According to that curſe, Gen. 3. 18. Deut. 28. 38. no good fruit ſhall come of all their labour, Gen. 4. 12. Job 31. 4. Mic. 6. 15. Hag. 1. 6. no good iſſue of all their vain endeavours whereby they hope to help themſelves, ch. 2. 37. & 3. 23.

but ſhall reap thorns] Or, *but* (Heb. *and,* as verſ. 2.) *reap thorns:* There is an elegant conſonancy in the words of *reaping* and *thorns,* in the original; as if it were ſaid, *reap riſ-raf;* nothing that is good for ought.

they put themſelves to pain, but *ſhall not prevail:*] They may tire themſelves out with plots and projects, and this courſe and that courſe, to wind themſelves out of the difficulties and ſtreits, that they have caſt themſelves into, but all will be to no purpoſe, ch. 2. 36, 37. & 11. 11. For the Rabbine that underſtandeth it of their crying unto

God,until their hearts ake again,and not prevailing with him,as Pſa. 18. 41. is as much out of the way, as the ſame of ſome other, on verſ. 11.

and they ſhall be aſhamed of their revenews] Heb. *of your revenews*: a paſſage from perſon to perſon, as ch.11.15,16,19. They ſhall be aſhamed to ſee how little good cometh of all their labours,Eccl.5.16. See Eſa.17.10,11.

becauſe of the fierce anger of the Lord.] Which ſhall blaſt all their proceedings, as chap.51.45. Of the attribute, ſee Iſa.13.9. ch. 4. 8, 26.

V. 14. *Thus ſaith the Lord againſt all mine evil neighbours, that touch the inheritance that I have cauſed my people Iſrael to inherit*;] This Prophecy is ſhut up for the ſtay and ſupport of the ſmall remnant of faithful ones, mixed here and there among the main corrupt body of the Jewiſh people with a comfortable cloſe, promiſing reſtitution to them, vindication of the wrongs by their bad neighbours done unto them; together with a gracious offer of mercy alſo to them, if they turned unto God, and joyned with his people in the true and ſincere ſervice of him..

againſt all mine evil neighbours] *Againſt*, or, *concerning*, rather; as ch.18.8,10. & 49.1,7. *mine*; not the Prophets, as may ſeem, but Gods, in whoſe perſon he ſpeaketh it, as by the words following appeareth: and *his neighbours* he termeth them, becauſe they bordered upon his *portion*, verſ.10. thereby underſtanding, not the Chaldeans, as ſome, (for they are ſtill ſpoken of as a remote people,Eſa.39.3.ch. 5.15. & 6.22.) nor the Egyptians neither, as ſome other, (for Paleſtine lay between Egypt and them) but the Philiſtines, Syrians, Phenicians, Moabites, Ammonites, and Edomites, who bordering upon Gods people, had invaded and annoyed them, by their preſent diſtracted and diſtreſſed condition taking occaſion ſo to do,2 Kin.24.2. Pſa.173.7. ch.41.9. Obad.11,14.

that touch the inheritance] That is, as ſome,that border upon it, are contiguous unto it: but as others rather, that wrong,hurt, and annoy them, in the leaſt degree; for there is an emphaſis, in the term of *touching*. So Job 1.11. Pſa.105.15. Zach.2.8.

which I have cauſed my people Iſrael to inherit] Pſa.135.12.and they therefore have no right, nor can make any juſt claim unto, Judg. 11. 23,24. ch.49.1.

Behold, I will pluck them out of their land;] I will deal with them, as they have dealt with my people: as they have diſpoſſeſſed my people of their land; ſo will I cauſe them to be diſpoſſeſſed of theirs. See ch. 30.16. that which was alſo done by Nebuchadnezzar into whoſe hands they were likewiſe given, ch. 25.20,22. and 47. and 48. and 49.1,27.

and pluck out the houſe of Judah from among them.] I will deliver my people, as by main might,ſnatching them out of their hands,that have poſſeſſed themſelves of them, and bringing them back from thoſe places where in captivity they ſhall abide, Deut.30.3.Eſa.1.11, 12. & 27.12,13, cha.32.37. Ezek. 20. 37,38. and there is an elegant diverſity and diſparity of notion in the ſame word of *plucking out* here uſed in this branch, and the former: the like whereunto,ſee ch. 34. 17.

V. 15. *And it ſhall come to paſs after that I have plucked them out*] Heb. *it ſhall be*; as ch.3.16. So v. 16. *after that I have plucked them out*; not my people onely from among them, but them out of their own countryes alſo, verſ.14.

I will return and have compaſſion on them,] Or,*I will again have compaſſion on them*; as Pſa.71.20. & 85.6.

and bring again every man to his heritage, and every man to his land.] Reduce them to their own country, and reſtore them to their ſeveral poſſeſsions again. See the like promiſes, Eſa.18.7. & 19. 22,24. and 23.17,18. & 24.22. ch.49.6,39.

every man] Heb. *a man*; as ch.5.8.

V. 16. *And it ſhall come to paſs, if they will diligently learn the ways of my people, to ſwear by my name, The Lord liveth: as they taught my people to ſwear by Baal; then ſhall they be built in the midſt of my people*] The gracious promiſe of reſtitution is not made to theſe people, but upon condition of relinquiſhing their former idol-ſervices, and embracing the ſervices of the true God, having learned it from his people abiding among them, as Gods people had formerly learned the ſervice of their idols, by intermingling of themſelves with them, Num.25.1,2. Pſa.106.35,36.

diligently learn] Heb. *learning learn.*

the ways of my people] That is, the manners, faſhions,cuſtoms,and practice of my people: as, *the way of the nations*, ch.10.2.

to ſwear by my name] Not, *to my name*; as giving up their names, and by a ſolemn oath of allegiance engaging themſelves to me, as Iſa.19.18. but *ſwear by my name*; that is, *by me*,as Iſa.48.1. *ſwearing by him*, being here put,as a principal part of religious worſhip,for the whole ſervice of God, as Deu.10.20. ch. 4.2. as the *ſwearing by Baal*, and idols in general, for the ſuperſtitious and idolatrous ſervice of them, ch.5.7. Zeph.1.5.

the Lord liveth] Or, by *the life of God*: the moſt uſual form of an oath in thoſe times, ch.4.2. & 5.2.

then] Heb. *and*; as ch.4.1,2.

built in the midſt of my people] Or, *among my people*; as Deut. 13.1. & 18.15. ch.9.6. that is,as ſome,they ſhall dwel quietly, as before in vicinity or neighbourhood with my people: or rather, they ſhall be firmly ſetled in the places of their former abode, (as the term of *building* is uſed, 2 Sam. 7. 27. Job 22. 23. chap. 33. 7. Mal. 3. 15.) and ſhall, withal, have a ſhare among my people in ſuch ſpiritual privileges as they enjoy. See Iſaiah 19. 23,25. and 56. 5,7.

V. 17. *But if they will not obey, I will utterly pluck up and deſtroy that nation, ſaith the Lord.*] Heb. *And* (as verſ.12.) *if they will not hear* (that is, *obey*, as Pſal. 81. 11. chap. 7. 23. if any of them ſhall refuſe to yield hereunto) *and* (or, *then*, as verſ.16.) *I will plucking up pluck up, and will deſtroy that nation*; that ſhall refuſe ſo to do. See Iſa.60.12.

CHAP. XIII.

Verſ. 1. THus *ſaith the Lord unto me*,] In this Prophecy, or Sermon, (which ſeemeth to have been delivered in the reign of Jehojacin: ſee v.18.) partly by the type of a girdle rotted and become fit for no uſe; and partly by the type of bottles,full of liquour, daſhed one againſt another; God ſetteth before the eyes of his people, how he purpoſed to deal with them; and that principally for the contempt of his admonitions and menaces, and their wilful obſtinacy and perſiſtance in their evil courſes, which by continued cuſtom they were become ſo enured unto, that nothing could withdraw them from them.

Thus ſaith] Or, *ſaid the Lord unto me*; for he telleth them of an errand, not that God now was ſending him, but had ſometime before ſent him on.

Go, and get thee a linnen girdle, and put it upon thy loins,and put it not in water.]

Go] Heb. *Going*; as ch.2.2. & 3.12.

get thee] Or,*buy thee*, as ch.19.1. & 32. 6. *get thee*, or, *buy thee*: as *go thee*,Gen.12.1. See ch.11.9.

a linnen girdle] Heb. *a girdle of flaxes*, or, *linnens*: as, *a garment of linnens*, Lev. 13. 47. and it ſeems to intend, not an ordinary girdle, either leathern,or woollen,ſuch as were commonly worn, 2 Kin.1.8. Mark 3.4. but ſuch an one as the better ſort of perſons ware, Iſa.22. 21. Ezek.44.17.

put it upon thy loyns] The wonted place of wearing girdles, 2 King. 1. 8. Iſa. 11. 5. why he was to do this, is afterward ſhewed, verſ. 11.

and put it not in water.] Or, *but*; as chap. 12.2. do not wet it: do nothing thy ſelf to it, that may cauſe it to rot: thereby implying, that neither God, nor ought from him, had been any cauſe of the general corruption, and conſequently of the deſtruction of this people, by that girdle reſembled, verſ. 9, 11. Hoſea 13.9. & 14.1. Nor can I aſſent unto that learned late Writer, who conceiveth, that the Prophet was forbidden to lay it in water for the ſoftening of it, that it might remain ſtiff; reſembling that peoples ſtiffneſs of heart and neck, Iſaiah 48. 4. and much leſs with thoſe Jewiſh Doctors, who would have the meaning to be, that though with long wearing it in the place of ſweat Ezek. 44. 18. it would grow ſweatty and naſty, yet he ſhould not waſh it, that it might rot the ſooner.

V. 2. *So I got a girdle according to the word of the Lord, and put it on my loins*] I did as God bad me, I got me ſuch a girdle and wore it, as men uſe to do. Heb. *And*: (as Ezek. 3. 14.) *I got*, or, *bought*; as chap. 32. 9. *word*, for, *command*: as Jonah 3. 3.

V. 3. *And the word of the Lord came to me the ſecond time ſaying*;] Heb. *was to me*; as ch.1.13.

V. 4. *Take the girdle that thou haſt got, which is upon thy loins*,] Or, *Take the girdle that thou boughteſt*; and which thou weareſt.

and ariſe, go to Euphrates, and hide it there in a hole of the rock.] Whether this were actually done, or in viſion only, it being ſo long a journey for the Prophet to take, is very doubtful: and both the Jewiſh Writers and ours ſeem divided about it. I encline with the moſt, to the judgment of thoſe, who ſuppoſe it to have been done in viſion,only ſo far forth as concerneth his journey, as well for the carrying of it thither, as for the fetching of it back again, v. 7. not unlike that journey of Ezekiel, from out of Chaldea to Jeruſalem, and from thence back again to the captivity in Chaldea, Ezek. 8. 3. and 11.24.

ariſe,] As ch.1.17. See there.

go to Euphrates] Heb. *Prat*, or, *Phrat*, Gen. 2. 14. and it is made one of the limits, or boundaries of the promiſed land,Deu.1.7.& 11. 24. Joſh.1.4.The journey thither with this girdle thus enjoyned,ſome would have to ſignifie, that deſtruction which ſhould befall them for their travelling into Aſſyria, ſeeking unto, and relying on, the King of Aſſyria,whoſe country bordered upon that river, as ſafe under his protection, 2 Kin.16.7. ch.2.18,36. Others,with whom I rather concur,that they ſhould be removed out of their country,and carried captive unto Babylon, ſituate upon that river, Pſa.137.1. See on Eſay 21. 1. Ezek.1.1. & 3.15.

hide it there in the hole of the rock] Thus the Jewiſh Commenters expound the word here uſed, as our verſion rendreth it,*an hole*, both in this place, and elſewhere; where people are ſaid to be hid in the like, chap.16.16. Iſa.7.19. and ſo both the ancient Greek and old Latine exhibit it. Howbeit, the Chaldee rendreth it, *on the ſmoothneſs of the rock*; uſing the ſame term, both Ezek.26.14. & Iſa.57.6.

in which latter place, the Hebrew hath, *the ſmooth pebles of the brook*: Whence it may be deemed, that the Paraphraſt conceived, that it ſhould lye hid among the beach; to which purpoſe, a learned Writer of ours ſuppoſeth, that it ſhould be laid in ſome place, where by the waſhing of the river it might be corrupted: but that were rather to lay it where it were to be waſhed away with the current of the ſtream; and not to be found at his return again. Some other late Commenters of note, render it, *in the projecture*, or, *overhanging of the rock*; to gain thereby ſome ſtrength to their former conceit of this people's for ſafeguard, putting themſelves under the Aſſyrian Kings protection, which ſhould be hereby deſigned: but neither is the ſignification of the word probable; nor needed that ſtraining of the term here for their purpoſe; *holes* of rocks, as well as brows and prominences, being for ſecurity commonly repaired unto. See Iſaiah 2. 19. and indeed where ſhould a girdle be hid out of ſight, but in ſome hole? and why in the hole of a dry rock, rather than in the moiſt ground, but that nothing from without might help to rot it, if it did rot, but its continuance there of it ſelf?

V. 5. *So I went and hid it by Euphrates, as the Lord commanded me.*] How this is ſuppoſed to have been done, ſee on verſ. 4.

So] Heb. *And*; as verſ. 2.

by Euphrates] The Greek and Latine render it, *in Euphrates*; but the words of the injunction confirm our verſion: and the particle is ſo uſed, Joſh. 1. 25, 26, 32. where *in Shechem*, is, *by* it, *beſide* it, or neer to it: and ſo, *in Bezek*, Judg. 1. 4. and 1 Sam. 11. 8. and, *in Anathoth*, ch. 32. 7. See ch. 20. 2.

V. 6. *And it came to paſs after many days, that the Lord ſaid unto me, Ariſe, go to Euphrates, and take the girdle from thence, which I commanded thee to hide there.*] Heb. *And it was from the end of many days, and the Lord ſaid unto me*: as Gen. 4. 3. & 8. 5. that is, a long time after: as Lev. 15. 25. Num. 9. 19.

take from thence] Or, *fetch from thence*: *take*, for, *take* and bring; as Geneſis 27. 9. So, *take*, for, *take* and heap, Prov. 25. 22. *receive*, for *receive* and give, Pſalm 68. 18. So chap. 36. 14, 21.

V. 7. *Then I went to Euphrates, and digged, and took the girdle from the place, where I had hid it*:] Of this ſecond journey, ſee as before on verſ. 4.

Then] Heb. *And*; as ch. 11. 5. or, *So*: as v. 5. becauſe the next verſe beginneth with, *Then*.

digged] Either having before ſtopped up the mouth of the hole, where he hid it, that it might be there the ſafer, or, finding it by ſome other means obſtructed. So Ezekiel digged in a viſion, Ezek. 8. 8.

where I hid it] Heb. *which*, or, in *which*, *I hid it there*: that which, though it may ſeem a redundancy, as the like is found, Gen. 2. 11. and 3. 23. yet the relative may have reference to the *hole*, or the *cave*, and the adverb of place, to the *rock*, wherein that hole, or the region neer the river, where that rock was ſituate.

and behold the girdle was rotted, it was profitable for nothing] An emblem both of that unprofitable condition, that this people by corrupting themſelves and their ways, had brought themſelves unto, Pſal. 14. 1, 3. Iſa. 1. 4. Matt. 5. 13. Rom. 3. 12. Tit. 1. 16. and of that vile and ſorry condition, that by their captivity in forraign remote parts, and their long continuance therein, they ſhould for their wickedneſs be juſtly reduced and brought unto, Lam. 3. 45. Ezek. 33. 10. & 37. 11.

it was profitable for nothing] Or, as we ſay, *it was good for nothing*; and ſo is it well rendred, v. 10. Heb. *it would not thrive*, or, *be uſeful*, (ſo is the word uſed, Ezek. 15. 4.) *for all*; that is, *for ought*. See on chap. 12. 12. So Gen. 14. 23.

V. 8. *Then the word of the Lord came unto me, ſaying,*] Heb. *And*, &c. as ch. 1. 12. v. 3.

V. 9. *Thus ſaith the Lord, After this manner will I marre the pride of Judah, and the great pride of Jeruſalem.*] I will by the Chaldeans, who ſhall over-run the land of Judah, ſurprize and ſack Jeruſalem, overthrow the whole State, carry the people away captive, and detain them a long time in captivity far from their own country, utterly ſpoil all that pomp and power, wherein at preſent they ſo much pride themſelves. See Lev. 26. 19. Iſaiah 2. 11, 17. and 23. 9.

V. 10. *This evil people, which refuſe to hear my words, which walk in the imagination of their hearts, and walk after other gods to ſerve them, and to worſhip them, ſhall be even as this girdle, which is good for nothing.*] The cauſe why God would thus deal with them; becauſe by their refuſal to be led and guided by him, and abandoning themſelves to the ſervice of their own hearts deſires and devices, and the worſhip of baſe idols, they had already made themſelves nought-worth and good for nothing, chap. 2. 5. Iſaiah 57. 6.

refuſe to hear my words] That is, *to obey* them. See chap. 11. 10.

walk in the imagination of their heart] See ch. 9. 13. & 11. 8. and the ſame again, ch. 16. 12. & 18. 12.

and walk after other gods to ſerve them, and to worſhip them] Heb. *and* that *will walk after other gods, to ſerve them, and to bow down to them*: the geſture uſed in adoration, put for adoration, or worſhip in general. So Exod. 20. 5. Numb. 25. 2. 1 King. 19. 18. See chap. 11. 10.

ſhall be even as this girdle] Heb. *and* it, to wit, *this people* or, *they*, (becauſe the word *people*, is collective) *ſhall be as this girdle*: nor is there any need at all to alter the native ſyntax; reading the foregoing part of the verſe, as by way of appoſition joyned to the words, next before, *I will marre the pride of Judah and Jeruſalem*; *this evil people that refuſe to hear my words, and they ſhall be*, or, *ſo that they ſhall become, as this girdle*; for ſo alſo is the copulative frequently uſed. See ch. 5. 28. 6. 5, 10. & 11. 19, 21.

V. 11. *For as a girdle cleaveth to the loins of a man; ſo have I cauſed to cleave unto me, the whole houſe of Iſrael, and the whole houſe of Judah, ſaith the Lord; that they might be for a people, and for a name, and for a praiſe, and for a glory: but they would not hear.*] The reaſon why he compared this people to *a girdle*; becauſe he had taken them unto him, to be as neer about him, and to ſit as cloſe unto him, as a mans girdle doth to his loins, Deut. 30. 20. Pſal. 109. 19. & 148. 14. and that for this very purpoſe, that as ſome rich and goodly girdle, not lying out of ſight, or laid up in a cheſt, but being put on and worn abroad in open view, becometh thereby conſpicuous, hath notice taken of it, of the coſtly materials of it, and curious workmanſhip about it; and is conſequently a matter of grace and ornament to him alſo that weareth it, (ſee Exod. 28. 8. & 39. 5.) So this people, by this their vicinity, neerneſs, and inwardneſs of conjunction to him, and communion with him, might become famous and glorious in the eyes of all nations, Deut. 4. 6, 8, 32, 38. & 26. 19. chap. 33. 9. Eſay 62. 7. and that he himſelf alſo might be magnified and glorified in them, Eſay 43. 21. and 60. 19, 21. and 61. 9, 11. and 63. 12. and withall, the reaſon why he would now ſo deal with them, that they ſhould be like ſome rich girdle, looſed from a mans loins, caſt aſide into a corner, or ſome remote and obſcure place, to lye therein out of ſight, unregarded and not looked after, till it rot there, (ſee Lev. 26. 39.) to wit, their wilful diſobedience, whereby they inconſiderately oppoſed and croſſed God in his deſignment intended for their good. See Pſalm 81. 8, 16. a pregnant comment upon this place.

For] Or, *Becauſe*; as chap. 13. 10. & 10. 21. becauſe it carrieth on the reaſon rendred of the foregoing paſſages, unto the very laſt words of the verſe.

the whole houſe of Iſrael, and the whole houſe of Judah] The whole poſterity of Jacob. See ch. 2. 3, 4. & 3. 18. & 5. 11.

a people] A peculiar people, Exo. 19. 5, 6. 1 Pet. 2. 9, 10.

a name] *Name*, for, *renown*; as Gen. 6. 4. & 11. 4.

but] Heb. *and*; as ch. 11. 2. v. 2.

they would not hear.] That is, *obey*; as v. 10. Heb. *they heard not*: as Eſa. 66. 4.

V. 12. *Therefore thou ſhalt ſpeak unto them this word; Thus ſaith the Lord God of Iſrael;*] Or, *Moreover*, (Heb. *And*: as ch. 1. 11.) *do thou ſpeak this word to them*; or, *tell them this* from me: *this word*, for, *this thing*: as Dan. 1. 14. See chap. 7. 8. & 26. 2. & 36. 2. For at theſe words, the Lord, having done with the former type, paſſeth on unto another, whereby he would have the Prophet make known unto them, and ſet further before their eyes, what he intended to do with them.

Every bottle ſhall be filled with wine] Another type the Prophet is now enjoyned to tell them of: a type taken from that they much loved, liked and looked after: for they loved and *looked after the flagons of wine*, Hoſ. 3. 1. and thoſe Prophets beſt pleaſed them, that *propheſied of wine and ſtrong drink* to them, Mic. 2. 11. God therefore ſendeth his Prophet to them with a prophecy of *wine*, but other wine than they expected. See v. 13.

and they ſhall ſay unto thee, Do not we certainly know, that every bottle ſhall be filled with wine?] Or, *and when they ſhall ſay unto thee, Do not we know well enough* (Heb. *knowing know*; as ch. 26. 15. & 40. 14.) without thy telling, *that every bottle ſhall be filled with wine*: (little deeming what manner of wine the Prophet meant, and dreaming of nothing but mirth and jollity; like thoſe, Eſa. 22. 13. their ſecurity and ſenſuality being herein glanced at) *Thou ſhalt ſay unto them*, or, *Say thou* then *to them*, &c. v. 13. The like ſyntax is very frequent, Gen. 14. 14. Pro. 3. 24. Iſa. 30. 20. chap. 8. 4. & 11. 11. & 12. 5. and hereafter, verſ. 16.

V. 13. *Then ſhalt thou ſay unto them; Thus ſaith the Lord, Behold I will fill all the Inhabitants of this land, even the Kings that ſit upon Davids throne, and the Prieſts, and the Prophets, and all the Inhabitants of Jeruſalem, with drunkenneſs.*] Since that ye are ſo addicted to wine and exceſs, Iſa. 5. 11, 12, 22. & 22. 13. Ye ſhall have wine to your fill. I will fill all ſorts among you from the higheſt to the loweſt, with another ſort of wine than that ye ſo much affect and delight in, until ye be ſtark drunk with it. I will pour ye out ſo largely from the cup of my wrath, the wine of terrour, of anguiſh, of perplexity and aſtoniſhment, that ye ſhall be at your wits end, and ſhall no more know what to do, or which way to turn your ſelves, than men that are deep in drink. Of which *wine*, ſee Pſalm 60. 3. & 75. 8. & 107. 27. Eſay 51. 17, 21. chap. 25. 27. & 48. 26. & 51. 7, 39.

Behold, I will fill] Heb. *Lo I* am *filling*: as, *Lo I* am *bringing*, Chap. 11. 11.

even the Kings] Heb. *and* (as chap. 10. 25.) *the Kings*; either the

Kings themſelves ſucceſſively ; or, *Kings*, for, King and Princes : as ch.17.20. & 19.3.

that ſit on the throne of David] Heb. *that ſit unto David* (that is, as ſome render it, *in ſtead of David*, as his Succeſſors : others, *of the ſtock of David*, being his iſſue. So alſo chap.22.4.) *upon his throne* ; as cha. 17.25.& 22.2.which ſhould not ſecure them ; notwithſtanding that promiſe of perpetuity made to it, Pſal.89.29.

the Prieſts]That ſcorned to be ranked among the promiſcuous multitude ; but were to fare alike with the reſt, Eſa.24.1.

the Prophets] The falſe Prophets, that preached peace and ſafety to them ; and bare the people in hand that all ſhould be well. See ch.4.9,10.and 8.10,11.

V. 14. *And I will daſh them one againſt another, even the Fathers and the Sons together, ſaith the Lord :*] I will ſet them together by the ears amongſt themſelves by inteſtine diſſentions , and cauſe them to fall fowl one upon another, as men in drink are wont to do, as Eſay 9.19. & 19.2. or, I will break them all together to pieces as earthen bottels full of wine daſhed one againſt another ; or like a confuſed company of people in drink, by the violence of the enemy breaking in upon them, ch.6.11,21.

daſh them one againſt another] Some render it, *I will ſcatter them one from another.* So the old Latine : and the word here uſed doth oft ſignifie *to ſcatter* ; as 1 Sam. 13. 11. Eſa.11.12. and 33.3. but as oft, *to daſh*, and by daſhing *to diſſolve, diſſipate*, or, *break to pieces*, Pſa. 137.9. Eſa.27.9. chap. 22.28. and it is ſo applyed to *potters ware*, Pſal. 2.9. to earthen *pitchers*, Judg.7.19. *to bottels*, as here, ſo ch.48. 12. and ſo it muſt here be taken : for the ſyntax admitteth not the former.

one againſt another] Not, *one from another*. Heb. *a man to*, or, *againſt* (as Judg.2.11.Eſa.23.11.) *his brother :* as ch.25.26.Eſa.19.2. or, *one with another* ; as after, all *together*. So is the particle frequently uſed, ch.25.26. Lam.3.41.Ezek.16.26.

even] Heb. *and* ; as verſ.13.

the fathers and the ſons together] No regard being had of natural bonds,relations,or affections,Iſa.3.5. Mic.7.6. ch.6.21.

I will not pity, nor ſpare, nor have mercy , but deſtroy them.] Heb *from deſtroying them* ; that is, *ſo as not to deſtroy them*, or, *that I ſhould not deſtroy them :* as, *from ſeeing*, for, *ſo as not to ſee* ; or , *that they may not ſee*, Pſalm 69.23. and, *from reſcuing*, for, *ſo that I cannot reſcue*, Iſaiah 50. 2. an expreſſion of the ſame thing in various terms, to imply the certainty of it, as a matter irrevocably reſolved. So Iſa. 27.11.

V. 15. *Hear ye, and give ear, be not proud, for the Lord hath ſpoken.*] Or, *Hear and hearken* ; (to good advice when it is given you , and while it may be for your good) *be not haughty.* So the word properly ſignifieth ; and ſo it is well rendred, Eſay 3. 16. perſiſt not in your contumacy , and vain ſelf-confidence, Prov.3.5,7.Rom.11.20. abate of your haughtineſs , the highneſs of your hearts, and the ſtoutneſs of your ſtomacks, before God pull down your pride, ver. 9. for it is he that threatneth to do it. See the like admonition, Iſa. 28. 14,22.

V.16.*Give glory to the Lord your God*] By acknowledgment of your ſins, Joſh.7.19. and humbling your ſelves under his hand, Jam.4.7, 10. 1 Pet.5.6. v.18.

before he cauſe darkneſs] Before he bring a night of affliction and calamity upon you,Eſa.8.22.Lam.2.1.

and before your feet ſtumble upon the dark mountains,] Either upon the mountains, whereunto ye ſhall betake your ſelves for refuge and relief, while ye hope by that means to eſcape, Pſal.11.1. Mat. 24.16. or the mountains over which ye ſhall be carryed away captive into Chaldea, and other forrein parts, v. 17. Heb. *mountains of twilight*, or *evening*, Prov.7.9. Iſaiah 59.10.the time of darkneſs approaching after ſun-ſet ; wherein men are prone to ſtumble , in ſuch places eſpecially, not without much prejudice and danger, Pſa.35.6.Joh.11. 9,10. 1 Joh.2.11.

and while ye look for light, he turn it into the ſhadow of death, and make it groſs darkneſs.] And while ye promiſe to your ſelves peace and ſafety, chap. 4. 10. & 6. 14. and expect from forrein parts ſuch aids, as ye imagine will ſufficiently ſecure you, chap. 37. 5, 6. God turn all another way, and wrap you up in ſuch inextricable difficulties, as ye ſhall not be able by any means to wind your ſelves out of, chap. 8. 15. and 14. 19. Eſay 59. 6. Amos 8. 9. 1 Theſſ.5.2. Heb. *and ye expect light, and he make it the ſhadow of death* ; as above, verſ. 12, 13.

the ſhadow of death] Darkneſs ſo dreadful, that the very horrour of it is enough to damp a mans ſpirits , and ſtrike him even ſtark dead, Pſal.23.4.ch.2.6.

make it *groſs darkneſs*] Heb. *put into groſs darkneſs :* as, *put into deſolation* , chap. 2. 14. See Eſay 60. 2. So Joel 2. 2. Zeph. 1. 15.

V. 17. *But if ye will not hear it, my ſoul ſhall weep in ſecret places for your pride ; and mine eye ſhall weep ſore, and run down with tears, becauſe the Lords flock is carryed away captive.*] All the Prophet can do, when he cannot prevail with them, to bring them to any ſerious conſideration of Gods meſſages delivered unto them, inviting them to ſincere humiliation and abatement of their haughty minds , is this, that out of his tender affection, he ſhall, apart by himſelf, much bewail their fooliſh arrogancy , and the miſeries, that by captivity and deportation will for the ſame befall Gods people. So 1 Sam, 15. 35.

But] Heb. *And* ; as v. 2, 11.

if ye will not hear it] This hath reference to v. 15. the advice now given you, v. 16.

my ſoul ſhall weep] *I ſhall weep :* as, *my ſoul refuſed*, for, *I refuſed to be comforted*, Pſal. 77. 2. but the phraſe maketh it the more affectionate ; as Pſa.42.1,2. & 63.1.

in ſecret places] Or, *ſecreſies*. So cha. 49.10. for ſorrow commonly ſhunneth company, affecteth retiredneſs and privacy. See ch.15.19. Mar.6.16,18.

for your pride] Verſ. 16. Heb. *from before your pride* ; as chap. 4. 4. and 9. 7. fore-ſeeing what the iſſue of it will be , and what a fall your haughtineſs is ſure to have , Prov.15. 25. and 16.18. and 18. 12.

mine eye ſhall weep ſore] Heb. *ſhedding tears ſhed tears :* the verb is no where found but here, and is doubled to expreſs the grievous lamentation he ſhould make. See ch.9.1.

run down with tears] Heb. *deſcend with tears* ; as ch. 9. 16. & 14. 17. Lam. 1.2,16. & 2.18.

the Lords flock] His peculiar people, Pſal. 100. 3. See chap. 10.21. verſ. 20.

V. 18. *Say to the King, and to the Queen*] By the *King* , the Jewiſh Commenters here generally underſtand Jehojacin,or Jeconiah: and by the *Queen*, the Queen Nechuſtah his Mother , who ſeemeth to have ſwayed much in regard of her ſons minority ; and was,together with him, and a great party of the great ones, and other of the people, taken by Nebuchadnezzar , and carryed captive to Babylon, 2 King. 24. 12, 16. chap. 29. 2. Whence alſo they gather, that this Prophecy was publiſhed in the time of his ſhort reign, that did laſt but three months, 2 King.24.12. For what a late Writer hath here of perſons living delicately, as *Kings* and *Queens*, *Lords* and *Ladies*, are wont to do,Prov.30.4.Mat.11.8.and of *Bridegroom* and *Bride*,that ſhould ſometime be ſo termed : of whom, chap.7.34. and 25. 9. they are his private, not probable, opinious.

Say] Gods Words to the Prophet, ſay ſome : But ſaith the Jewiſh Commenter , not ſpoken to any particular perſon, but to any one indefinitely, that might ſay it to them ; as Eſay 35.4. *Say to the fearful hearted :* and it is, indeed, as if it were ſaid , *Let this*, or *Be this, ſaid*, or *ſpoken* to them. So, *Say to the righteous*, Eſay 3.10. and, *Say to Archippus*, Col.4.17. Let it be as ſpoken to them , for them it concerneth.

the Queen] Or, *Madame :* the word properly ſignifieth *Lady* ; as 2 Kin.5.3. or, *Miſtreſs*, Pſa.123.2. Prov.30.23.Eſa.24.2. but it is uſed in a peculiar notion for *Queen*, the Kings wife, 1 Kin.11.19. 2 Kin. 10.13. or, *Regent* ; as 1 Kin.15.13. 2 Chr.15.16. where it is ſaid of Maacah, the Queen-mother, that Aſa her ſon removed her from being *Regent* ; for ſo might the word there well be rendred, that is,from having any *power* of authority in the State , as the notation of the word importeth.

Humble your ſelves, *ſit down :*] So there ſhould be a defect of the pronoun ; as Eſay 57. 9. but it may well joyntly be rendred without any ſuch ſupply. *Sit below :* Come down from your thrones,or chairs of eſtate, and ſit down upon the ground, or the pavement. See the like to Babylon , Eſay 47. 1. and to Dibon, chap.48.18. Heb. *Make low*, or, *Lay low, ſit down*, for, *Sit low :* as, *Make deep to dwell*, for, *dwell deep* , chap. 49. 30. and, *made deep corrupted*, for, *deeply corrupted*, Hoſ.9.9.

for your principalities ſhall come down, even *the crown of your glory.*] Heb. *your pillows*, or, *principalities is come down :* the word cometh from a root that ſignifieth an *head*, and is uſed in a plural form always, but in a ſingular notion for *a pillow*, or *bolſter* , or ought that ſupplyeth the place of ſuch,Gen.28.11,18. 1 Sam.19.13,16. and 26. 7,11,12,16. and the Jewiſh Doctors here expound it, as our Verſion yieldeth it, *Your kingdom*, or, *Kingly State :* but ſome late Writers, *Your head attires*, which may be not improbable : the head being the place , whereon the enſign of royalty is uſually worm, Pſal. 21. 3. The Rabbine noteth it to be uſed in the plural , to imply , that their Princely State , every jot of it ſhould be gone, that they ſhould be led captive , as other ordinary perſons : but it may well be, becauſe the word hath no other form than plural, as the word, *heaven, water, virginity, childhood*, and others. The ancient Greek,and old Latine, render it, in one continued tenour, *the crown* of your glory is fallen from *your head.* But the former Verſion ſeems the better.

the crown of your glory] Or, *your crown of glory* , or *goodlineſs.* So it would rather be rendred , than *crown of your glory* ; as the like is rendred , Eſay 62. 3. (for both the latter term, and the ſyntax,is the ſame in either) that is, *your glorious*, or *goodly crown.* See Lam.5.16.

V. 19. *The cities of the South ſhall be ſhut up, and none ſhall open them :*] This the Jewiſh Commenters, and thoſe that tread in their track, underſtand of the cities of Judah, ſo called, ſay they, becauſe Judah lay South from Babylon ; whence the enemy is ſaid to come from the North againſt it, verſ. 20. as alſo becauſe it was ſo ſituate, in regard of the moſt part of the Land of Iſrael, Joſh. 15.1, 2. and ſaid here to be *ſhut* up, and *none to open* them,either becauſe ſo ſtreitly beſieged,that no going in or out for fear of the enemy,Deu.28.52.

chap. 5. 6. or, becauſe depopulated, and left without Inhabitants to go in or out, ch. 9. 11. See Eſa. 24. 10. But ſome of ours, whom I rather concur with, underſtand it of the cities of Egypt, which lay South from Judea, Eſa. 30. 6. which by the Chaldean forces lying between the Jews and them, ſhould be reſtrained, either from entertaining of them, or ſending any conſiderable relief, or ſuccour, to them. See 2 Kin. 24. 7.

open them] The pronoun wanting, as ch. 11. 8.

Judah ſhall be carryed away captive, and all of it ſhall be wholly carryed away captive.] Heb. *Judah is carryed away captive all of her*; *ſhe is carryed away captive* with a captivity of *entireneſſes*: the noun is to be ſupplyed from the verb. So, *an entire captivity*, Amos 1. 6, 9. This began in Jeconiahs captivity, 2 Kin. 24. 14, 16. and was compleated in Zedekiahs, 2 King. 25. 10. See chap. 52. 28, 30. A Writer of prime note renders the laſt words, the city of *the peaceable* ones *ſhall be carryed away captive*; alluding, ſaith he, to the name of *Jeruſalem*, and the *perpetuity of peace* and proſperity, which they promiſed to themſelves: but neither do I find the word ever ſo uſed; and it is apparent, that Judah is in either member intended.

V. 20. *Lift up your eyes, and behold them that come from the North.*] That is, the Chaldeans by whom this was to be done, chap. 1. 14. & 6. 21. The Prophet ſpeaketh it, as if he ſaw them coming, and they might alſo, if they would, but look up, or look out, as Eſay 60. 4. and it is not unlikely, that even at the very time of the delivery of this Prophecy, they were well on-ward on their way. See on v. 18. The old Latine Verſion here goeth by it ſelf, rendring the words, *Ye that come from the North*; as if the Chaldeans were called upon to view Jeruſalem: but the courſe of the context runneth directly contrary hereunto.

where is the flock that was given thee, thy beautiful flock?] Heb. *thy flock of goodlineſs*; as, *your crown of goodlineſs*, v. 18. He ſeemeth to ſpeak this to the king: What is become now of that goodly flock, Gods people, that were committed to thy charge, and in whom thou didſt over-much pride thy ſelf? See Num. 27. 17. 2 Sam. 24. 1, 2, 17. Prov. 14. 28. ch. 10. 21. v. 9. Howbeit, becauſe the pronoun is feminine, he ſeemeth rather to direct his ſpeech unto the State, ſpeaking to it, as to a woman entruſted with government: to which purpoſe, the reading in the text exhibiteth both the verbs in the foregoing branch in a ſingular feminine form, though the received lection read them in the plural.

V. 21. *What wilt thou ſay?*] As Joſhua, Joſh. 7. 8. and Ezra, Ezr. 9. 10. *What ſhall I ſay?* nor unlike that of Job, *What ſhall I do?* Job 31. 14. ſpeeches importing ſuch a perplexity, as maketh perſons at their wits end, not knowing what to ſay, or do, verſ. 13.

when he ſhall puniſh thee?] Heb. *when he ſhall viſit upon thee?* as cha. 11. 22. *he*, that is, God, ſay ſome. Nebuchadnezzar, and the Chaldeans, ſay others, coming from the North, v. 20. becauſe of them he ſpeaketh in the very next words: or, God by them, ſay others, including both, ch. 5. 9, 10.

(*for thou haſt taught them* to be *captains*, and *as chief over thee.*)] Thou by ſeeking, and in baſe manner ſubmitting thy ſelf unto them, craving ayd from them, and inviting them, by rich preſents to thee, haſt ſhewed them the way, how to come, not to aſſiſt and releeve thee, but to over-maſter and ſubdue thee, and make a prey and a ſpoil of thee. See 2 King. 16. 7, 8. For that which a late learned Writer here hath, as if it were ſpoken to the king; charging him to have been the procuring cauſe of all theſe evils, by being a leader of them unto idolatrous practices, 2 King. 24. 9. the words, though never ſo much forced, will not admit. Heb. *and*, (for, *for*, as ch. 8. 16.) *thou haſt taught them againſt thy ſelf, captains to*, or, *for head*, or, *chief*: *taught them againſt thy ſelf*; that is, to thine own damage and detriment: as Gen. 42. 36. *all theſe things* are *againſt me*: *taught them captains*; a defective form; for, *taught them* to be *captains*: as, *from a King*, for, *from* being *a King*, 1 Sam. 15. 22. *from a Regent*, for, *from* being *a Regent*, 1 King. 15. 13. *predeſtinated, conformable*, for, *predeſtinated* to be, or, become, or, be made, *conformable*, Rom. 8. 20. *choſen, rich in faith*, for, *choſen* to be *rich in faith*, Jam. 2. 5. *to an head*, or, *for an head*; as Judg. 10. 18. & 11. 8, 9, 11. or *upon the head*: as Gen. 49. 26. Deut. 33. 16. the Jewiſh Doctor not amiſs carrieth it thus on with the former, making the ſame ſupply in either; *thou haſt taught them againſt thy ſelf* to be *captains*, to become *the head*; or, *thou haſt taught* them to be *captains*, to be *head over thee*: for either way it may be read; but the former ſeems the better: thou haſt by thine inconſiderate courſes brought that judgement upon thy ſelf, that God long ſince threatned to inflict upon thee, in caſe of wilful and obſtinate diſobedience, Deut. 28. 13, 44. See Lam. 1. 5.

ſhall not ſorrows take thee as a woman in travel?] Or, *will not pains ſurpriſe thee, as a travelling woman?* Heb. *a woman of birth*; an emblem of extream anguiſh and diſtreſs, Pſal. 48. 6. Eſa. 26. 17, 18. and 37. 3. ch. 6. 28. & 22. 23.

V. 22. *And if thou ſay in thine heart*] If ſuch thoughts as theſe ſhall ariſe within thee; as Deu. 7. 17. & 8. 4. & 18. 21.

wherefore come theſe things upon me?] As ch. 5. 19. & 16. 10.

for the greatneſs of thine iniquity] The anſwer to their queſtion, pointing as with the finger, and directing them to the main cauſe and ground of all their miſery; *for the greatneſs*, or, *for the multitude*, (as it is rendred, ch. 30. 14.) *of thine iniquity*; the word will well bear either, as Pſal. 19. 13. & 25. 11. ſo here.

are thy ſkirts diſcovered, and thine heels made bare] Thou art brought to extreme ſhame and ſervitude; an alluſion to the manner of captives, that are led along without hoſe or ſhooes, bare-footed, and bare-leg'd, having ſcarce rayment wherewith to cover their nakedneſs, which in women captives (and to ſuch an one is Judah compared here) is the more ſhameful and grievous. See Eſa. 3. 17. and 20. 4. and 47. 3.

are thy ſkirts diſcovered] Thou art compelled to tuck up thy cloathes about thee, as being to go thorow thick and thin, Eſa. 47. 2. or, thou art expoſed to publike ſhame, as women captives oft are, Eſay 3. 17. and ſo the Chaldee rendreth it; See verſ. 26.

thine heeles made bare] Thy ſhooes being forcibly pluck'd off from thy feet; for ſo the word implyeth, as Lam. 2. 6. and the text may be rendred, *and thine heels being violently uſed*, diſcovered, or, *by violent uſage* made bare, See ch. 2. 25. There is in either branch a figurative ſpeech; for to ſpeak properly, not the *ſkirts* of the garment themſelves *are diſcovered*, but the fleſh of the body for want of them; whether truſſed up, turned up, torn away, or cut off; as 2 Sam. 10. 4. nor are the *heels* themſelves *violently pluck'd away*, but the ſhooes being violently pluck'd away, the heels by means thereof, come to be made bare and diſcovered. Howbeit in the latter part as ſome render it, the phraſe may be proper enough: *thine heels are ſpoiled*; being, ſay they, left bare of that covering, which in modeſt perſons, thoſe of faſhion and ſtate eſpecially, ſuch as ſhe is here compared unto, by means of the skirts or borders of their ſide garments they formerly had; ſo that this branch ſhould be but the ſame in ſubſtance with, or at moſt, but an effect or conſequent of the former. So the Greek, *thine hinder parts are diſcovered, and thine heels expoſed to ſhameful view.*

V. 23. *Can the Ethiopian change his ſkin? or the leopard his ſpots? then may ye alſo do good, that are accuſtomed to do evil.*] God being now to paſs a peremptory doom upon this people, of utter diſperſion, and deſtruction, doth in theſe words render a more full reaſon of it, their incorrigible and incurable condition: they were by cuſtome and continuance ſo habituated in evil, that it was become as a ſecond nature in them; no means would prevail with them, to work it out of them, or work them to any good; aſſoon might a black-moor be with waſhing made white, or the leopards ſpots be taken from him, as this people brought to ought that was good, and it is in vain therefore to take any further pains with them: See 2 Chro. 36. 16. cha. 2. 30. & 5. 3. & 6. 29, 30.

can the Ethiopian change his ſkin] Heb. *will*, or, *ſhall the Cuſhite change his ſkin*; that is, the hew, or colour of it: but the verb is taken potentially, as the like, Eſay 10. 19. 2 Sam. 23. 6. Lam. 3. 7. Amos 6. 12. And it is a proverbial form, uſed among the Greeks alſo and Latines, with whom, *the waſhing of an Ethiopian*, or, *a black-moor*, is commonly uſed as an emblem, of *labour in vain*: Heb. *a Cuſhite*, as Num. 12. 1. and from hence, as alſo from Amos 9. 5. it appeareth that the *Cuſhite*, the poſterity of *Cuſh*, the ſon of *Cham*, and brother to *Miſraim*, the father of the Egyptians, Gen. 10. 6. were a people generally noted in thoſe times for their black hew, above any other; as alſo, have the Ethiopians been from time to time ſucceſſively in all ages, whence alſo that name was by the Greeks given them, importing as much, and thereby diſtinguiſhing them from all other people, as of a deeper dy than any other in that kind; which the rather would be obſerved, becauſe it confirmeth the received judgement, from all antiquity tranſmitted unto us, (though by ſome learned men of great note, without ground ſufficient, as to me ſeemeth, of late controlled) that the *Cuſhites* are no other than the Ethiopians, and the Ethiopians of Africa that now are, the poſterity of Cuſh. Nor doth that wch they alleage concerning the Ancient ſeat of the Cuſhites in Aſia, in ſome part of Arabia, bordering upon the red ſea, any way croſs ought herein received, concerning theſe black Cuſhites; the very name and memorial of whom is by theſe mens own confeſſion, now loſt in thoſe parts, ſince that it is well known, how frequent the tranſmigrations of people have been, from the places of their firſt abode: as alſo how ready the paſſage might be over that ſhoaly ſea, into the upper parts of Africa, is very eaſie to apprehend: and whereas ſome to ſhift off the force of this place, tell us that the *Kedarens* were black people, and therefore had their name, forcing in to that purpoſe that paſſage in the Canticles, Cant. 1. 5. and the Chaldee Paraphraſt, who renders *Kedar* there *Cuſh*; as alſo that the *Arabians* may ſeem to have had their name from the like hew, as being the colour either of the *night*, or of the *raven*: becauſe the Hebrew term for *Arabia*, and another for the *evening*, and a third for *a raven*, are referred all to one root, neither maketh much to this purpoſe. Since that it is not denyed, but that theſe Cuſhites had anciently their ſeat in thoſe parts. But exception ſufficient it is, for to enervate the force of any argument, againſt the received opinion from theſe fore-mentioned allegations; that what is ſaid of the former, to wit, the name of *Kedar*, is groundleſs; it being apparent that from *Kedar* one of Ishmaels ſons, Gen. 25. 13. that people had their name: nor are the people themſelves, but their *tents*, noted for *blackneſs*, in that place of the Canticles, and there is for the latter concerning Arabia, as little probability; with equal ground they might be deemed, to have been not of a *black* colour, like a *crow*, or, *raven*; but of a *ſallow*, or, *willow* colour; becauſe a word riſing from the ſame root, ſignifieth a *ſallow*, or, *willow*-tree. See Eſay 15. 7. & 21. 13. But the *Cuſhites* and the *Kedarens*, ſeem in Scripture ſtill diſtinguiſhed, and the *Arabes* from either: beſides, that one of thoſe Learned Writers, who goeth ſtifly this way, acknowledgeth thoſe Arabes, whom he would have to be theſe Cuſhites, to be rather of a *brown*, or, *tawnie*, than a *black* hew.

or the leopard his ſpots] Heb. *and*; as ch. 6. 20. & 9. 12. the word rendered *leopard*, both here, and ch. 5. 6. is ſuppoſed to ſignifie, that wild, fierce, and wily creature, the male whereof the Latines call *Pardus*, the female, *Varia*, in regard of the great variety of ſpots all over the body of either. See Pliny l. 8. c. 17. the Greeks call both by the name of *Pardalis*. So Ariſtotle l. 9. c. 6. for the other name, I find not in any Ancient Greek Author; it is here rendred *a leopard*; which word, found in Latine Authors of an inferior age, ſhould ſignifie a mungrel creature bred of a *Pardus*, and a *Lioneſs*; whereof ſee alſo Pliny where before. But the Hebrew word here uſed, as alſo the Greek *Pardalis*, and the Latine *Pardus*, and *Varia*, ſeem to deſign no other, than that which we commonly call an *Ounce*, and ſome, *a Cat-a-mountain*, becauſe it ſeemeth of a middle nature, between a Lion and a Cat; as our Caius deſcribeth him, in an Epiſtle to Geſner, of the bigneſs of a Maſtive, for head and face like a *Lion*, for body, tail, foot, and nails, liker a *Cat*; the word rendred *ſpots*, not elſe-where found, ſignifieth properly *dark ſpots*, ſuch as ariſe in the body of one that hath been beaten, as we ſay, *black and blew*, Prov. 20. 30. Eſa. 53. 5. and of a blackiſh colour are the Ounces ſpots.

then *ye alſo*] Or, *then ye*: This ſome would reſtrain to *the King*, and, *the Queen*, mentioned, v. 18. but it ſeems to be more general, and to reach the main body of the ſtate and people.

accuſtomed] Heb. *taught*; as ch. 9. 5. & 31. 18.

V. 24. *Therefore will I ſcatter them as the ſtubble, that paſſeth away by the winde of the wilderneſs*] Heb. *And*; as chap. 11. 8. yet may the copulative here be retained, if we read the 23. verſe as a parentheſis interjected between the 22. verſe and this. In that was intimated their captivity; in this, their diſperſion into divers ſeveral regions and countries, far remote and diſtant one from another; that which ſhould make their captivity much more grievous and uncomfortable, when they ſhould be thus ſevered one from another, Deu. 4. 27. & 28. 64. ch. 9. 16.

as ſtubble] So Pſa. 83. 13. Eſa. 40. 24. Hoſ. 13. 3. Zeph. 2. 2.

by the winde of the wilderneſs] Heb. *unto the winde* (that is, to be carried away with the winde, as Ezek. 5. 2.) *of the wilderneſs*, or, *the plain*; as Eſa. 63. 13. See ch. 4. 11. The Rabbines ſuppoſe, that the Prophet herein had ſome eye to the wilderneſs, that lyeth between Jeruſalem, and Babylon; but of that there is neither any neceſſity, nor much probability.

V. 25. *This is thy lot, the portions of thy meaſures from me, ſaith the Lord.*] This is thy ſhare, the ſtate and condition that God hath aſſigned thee, the ſad doom that he hath paſſed upon thee. It is a borrowed form of ſpeech, taken from lands meaſured out by line, into ſeveral portions and parcels, according to the number of thoſe that are copartners therein, and then divided by lot, that each one may have that part, that the lot hath aſſigned him. So Job 20. 23. Pſal. 11. 6. & 16. 5, 6. Mic. 2. 5. This denunciation a Learned Writer reſtraineth to the Queen-Mother, mentioned, ver. 18. But therein he goeth alone, and ſeems to narrow the text too much. God ſpeaketh by the Prophet to the Jewiſh ſtate, as in the perſon of a woman, So ver. 19, 21, 26, 27.

becauſe thou haſt forgotten me] As chap. 2. 32. Heb. *that*, or, *which haſt forgotten me*; as, *which dwelt in Egypt*; Exod. 12. 40. but the relative is oft uſed in a cauſal notion, as 1 King. 15. 13. chap. 1. 15.

and truſted in falſhood] Or, *in a lye*: either in idols, as ſome; chap. 2. 17, 18. & 10. 14. or, in vain courſes, that cannot ſtand thee in ſtead, but will fail thee in time of need, cha. 3. 23. and 7. 8. & 23. 16, 17.

V. 26. *Therefore will I diſcover thy skirts upon thy face, that thy ſhame may appear.*] Or, *I will diſcover*, (Heb. *make bare*, as Eſa. 47. 2. & 52. 10. chap. 49. 10.) by caſting up *thy skirts upon thy face, thy ſhame, that it may be ſeen*; that that which natural ſhame and modeſty ſeeketh to conceal, may lye open to ſight; See on verſ. 22. & Nah. 3. 5. where the ſpeech is defective alſo, as the ſame here; not unlike that, Pſalm 89. 39, 44. I will expoſe thee to open ſhame and ignominy, that as thy ſin hath been open and publike, ſo thy ſhame alſo may be ſuch. See Eſay 3. 17. & 20. 4. Ezek. 16. 37. and 23. 29.

V. 27. *I have ſeen thine adulteries, and thy neighings, the lewdneſs of thy whoredom,* and *thine abomination on the hills, in the fields.*] Or, as the words ly in the text, *Thine adulteries, and thy neighings, and thy lewd whoredome* have been, or are *upon the hils*, and *in the fields*: *I have ſeen*, or, *I ſee thine abominations*.

adulteries] *Idolatries*; as chap. 2. 20. & 3. 1. Ezek. 16. 31. & 23. 44, 45.

neighings] That is, ſaith the Jewiſh Doctor, thy rejoycing in thy wickedneſs, ch. 11. 15. but that is clean beſides the intention of the Prophet in this place: its parallel to that, chap. 5. 8. ſave that there this *neighing* is of the male winding the female, becauſe ſpeaking of men: here of the female, the mare, when ſhe runs a madding after the male; becauſe the ſpeech is of the Jewiſh State, as in the perſon of a woman: as in that other paſſage of a wild aſs, therein parallel to this, ch. 2. 24.

the lewdneſs of thy whoredom,] Or, *thy lewd whoredom*, chap. 11. 15.

on the hils in the fields] *On the hills* (and high places abroad) *in the fields*, ch. 3. 2. Eſa. 65. 7. Or, *on the hills*, and *in the fields*: no place is free from them, Eſa. 57. 5, 7. ch. 2. 20. & 3. 6.

I have ſeen] Or, *I ſee thine abominations*: I ſee them, and take notice of them, though thou thinkeſt I do not; as chap. 7. 11. Hoſ. 5. 3. & 7. 1, 2. Of the term here rendred *abomination*, ſee on Eſay 66. 16.

Wo unto thee, O Jeruſalem, wilt thou not be made clean? when ſhall it *once be?*] In theſe words, the Prophet cloſeth up this ſad Sermon, with an affectionate compellation of the Jewiſh State, under the title of Jeruſalem, the head city thereof; lamenting her wilful continuance in her ſpiritual filth; with an obſtinate refuſal of being reclaimed and cleanſed from it, after means for ſo long a time tendered unto her, and preſſed upon her, to that purpoſe. See cha. 4. 14. Ezek. 24. 13.

Wo unto thee] Spoken not by way of denunciation: as Eſa. 5. 8, 11. but of lamentation: as Lam. 5. 16.

when ſhall it *once be?*] Heb. *after how long yet*, or *ſtill?* To wit, wilt thou cleanſe thy ſelf? ſay ſome: but as I ſuppoſe rather, Wilt thou perſiſt and continue in thy filth and folly, refuſing to come out of it? for the term, by ſome rendered, *yet* here hath a notion of continuance. See the parallel place, chap. 4. 14.

CHAP. XIV.

Verſ. 1. THE *Word of the Lord that came to Jeremiah concerning the dearth.*] The title prefixed before this Sermon, or Prophecy, acquainteth us with the occaſion of it, a dearth cauſed by drought; but not with the time when this dearth or drought was: Whence ariſeth ſome diverſity of opinion among Interpreters, concerning the time of it. Some ſuppoſing it to have been in the time of the ſiege of Jeruſalem by Nebuchadnezzar, in the reign of Zedekiah, chap. 52. 6. but this famine was not in the city alone, as that was, for want of bread; but over the whole country, for want of rain, verſ. 4, 6. Others would have it to be in the beginning of Zedekiah's reign, ſome good ſpace of time before that ſiege. I ſuppoſe it to have been rather in the reign of Jehojakim: the ground of my conjecture is, becauſe I find chap. 36. 9. that in the fifth year of Jehojakim, a ſolemn faſt was proclaimed thorowout all Judah, which might well be, upon this occaſion; and the rather may be conceived ſo to have been, becauſe God, in his ſpeech to the Prophet, intimateth, that they either had already held, or were about to hold a faſt, to implore Gods favour and mercy, for the removal of this evil, verſ. 12. as alſo, the Prophet ſeems to imply as much in his ſpeech to God, verſ. 2. Add hereunto the opinion of the Jewiſh Doctors, who ſuppoſe the former Prophecy contained in chap. 11. & 12. to have been delivered in Jehojakim's reign. See on chap. 11. 9. and it may well be deemed from chap. 12. 4. that ſuch a drought then was, as is here deſcribed.

The word of the Lord that came to Jeremiah] See ch. 1. 2. & 7. 1. This *word* ſeemeth to begin at v. 10. for the foregoing part of the chapter, ſeems to have been the Prophets ſpeech unto God, bitterly bewailing the ſad condition of the whole State, by reaſon of this great drought, v. 2, 6. and earneſtly, with much affection, making ſuit unto God, for the removal, or mitigation, at leaſt, of this evil, v. 7, 9. See the like inſcription ch. 32. 1. & 40. 1.

to Jeremiah] That is, *to me*; as ch. 13. 1. but the noun is here for the pronoun: as Eſa. 2. 1.

concerning the dearth] Or, *drought*. Heb. *concerning the words* (that is, the *matter*; as Eſth. 9. 31. Pſal. 65. 3. chap. 17. 8.) *of the reſtraints*: to wit, of rain, as chap. 17. 8. where the ſame is in the ſingular number. Hence ſome would pick out two ſeveral *droughts*, at two ſeveral times: but *droughts* rather, for a drought of long continuance: the plural often in Hebrew, implying an eminency, or enhancement, of the thing ſpecified. So *wiſdoms*, Prov. 14. 1. *cavenneſſes*, Eſa. 26. 7. *righteouſneſſes*, Eſay 45. 24. *droughts*, Eſa. 58. 11. *ſtrengths*, Eſa. 63. 15. Again ſome would have it here denounced onely, none at all in preſent being. But the whole current of the context, ſeems to run ſtrongly againſt that conceit. See the cloſe of it, verſ. 22. Howbeit, a learned Interpreter (therein I ſuppoſe going alone by himſelf) ſuppoſeth no mention of drought or dearth at all, either preſent or future, to be here mentioned: for he expoundeth thoſe words of the text, *concerning the words of cohibitions*; that is, concerning the prayers and ſupplications commenced by the Prophet, and other godly ones, for the ſtaying of Gods wrath denounced againſt the State: who alſo therefore ſuppoſeth both this, and all the foregoing Sermons, to have been delivered in the reign of Joſiah, 2 King. 23. 26, 27. but though it be true, that the Prophets prayer ſeems to have occaſioned the Prophecy; yet the preſent *drought* appeareth plainly to have occaſioned the Prophets prayer.

V. 2. *Judah mourneth*] The Prophets complaint of the ruful and diſtreſſed condition of the whole State, by reaſon of the preſent dearth: *Judah* (the whole land) *mourneth*; not Jeruſalem alone, as in the ſiege. See ch. 12. 11.

and the gates thereof languiſh] That is, her *cities*; as Exod. 20. 10.

Deut. 16.5. ch.15.7. Lam.1.4. and the inhabitants thereof: ſo called, becauſe the gates were the ordinary places of publike aſſemblies, and means of keeping in, or letting out, Ruth 4.1,2. 2 King.7.1,20. Pſal.127.5. when the country faileth through drought, the cities muſt needs faint through dearth, Eccl.5.9.

they are black unto the ground] Going in black, as mourners, Pſa.38.6. & 42.9. Mal. 3. 14. or looking black in the face, through grief and famine, Lam.4.6. Rev.6.5. for faintneſs they hang the head, or ſink and fall down *to the ground*: for it is a defective, or comprehenſive form of ſpeech; not unlike thoſe, Pſa.74.7. & 89.39,44. Eſa.14.12. Lam.2.19. & 3.53.

and the cry of Jeruſalem is gone up.] That is, the cry of the people out of all parts of the country there aſſembled, to ſeek God in his Sanctuary by ſolemn prayer and ſupplication to have the preſent reſtraint removed, and the heavens opened again to them, 1 Kin.8.35, 36. See ch.36.9. v.12. So 1 Sam.5.12. *the cry of the city went up to heaven.*

V. 3. *And their Nobles have ſent their little ones to the waters, they came to the pits, and found no water, they returned* with *their veſſels empty; they were aſhamed and confounded, and covered their heads.*] Or, *When their Nobles had ſent their meaner ones to the waters*, and *they coming to the pits found no water*, but *returned* with *their empty veſſels; they were abaſhed, and confounded, and covered their heads*. Of this Syntax, ſee chap.13.12,16.

Nobles] The great men; who if they were driven to ſuch ſtreits, for want of water, the poorer ſort much more. See Eſa.5.13.

ſent their little ones] Or, *meaner ones*. Some of thoſe of the meaner ſort: their menial or domeſtick ſervants. See Pſal.119.141.

to the waters] To thoſe places where water was wont to be had. So Judg.7.6. or, *for water*; that is, to ſeek for water, where it might be found; as 1 King.18.5.

to the pits] Places hewen out, or digged, for the receiving and keeping, either of Spring water derived unto them, or ſuch rain water as fell from above, Eſa.7.3. & 22.11. ch.2.13.

found no water] As Eſa.41.17. the rain being reſtrained, and the ſprings alſo that were therewith fed, dryed up, 1 Kin.17.7.

they returned with *their veſſels empty*] As they carryed them out; not as Naomi, Ruth 1.21. Heb. *they returned their veſſels emptily*, or, *in vain*, without effect; as 2 Sam.1.21. for the word is an adverb, and ſo in that of Ruth; either a defect of the inſtrumental note, *with*, which our Verſions ſupplyes; or the verb in an active notion, as ſome Jewiſh Criticks, *they brought back*, or *returned*, *their veſſels empty*. So 1 Sam.23.6. either, *he came down* with *an Ephod in his hands*; or, *he brought down an Ephod in his hands*.

they] This moſt expound of the ſervants ſent; I rather, of their Maſters that ſent them, and expected water by them, but were fruſtrate of their expectation.

were aſhamed and confounded] Or, *abaſhed* (which preciſely anſwereth the term in the text) *and appalled*: for it is not ſo much ſhame, as dejection and perplexity of ſpirit, that is wont to ſurpriſe perſons in ſuch caſes.

covered their heads] As in much grief and ſorrow the manner was in thoſe times to muffle up head and face, ſcarce leaving any ſpace free for ſight, much after the manner of cloſe mourners with us. See 2 Sam.15.30. So v.4.

V. 4. *Becauſe the ground is chapt; for there was no rain in the earth, the plow-men were aſhamed, they covered their heads.*] Or, *Becauſe the ground* (that peculiarly which is wont to be tilled, Eſa.1.7.) *is chapt* (Heb. *is broken*, or is waſted and ſpoyled, as ch. 48. 20.) *for that no rain hath been* (or *hath fallen*) *upon the land*; (to wit, of Judah, as 1 Kin.18.1.) *the husband-men* (as chap.31.24. for the word is larger than that of *plow-men*, Pſal.129.3.) *are abaſhed*, (ſo Joel 1.11.) *they covered their heads*, as v. 3.

V. 5. *Yea, the hind alſo calved in the field, and forſook* it, *becauſe there was no graſs.*] *Yea* (as cha.10.7.) *the hind alſo calved* (Heb. *brought forth*; as Job 39.1,2.) *in the field* (not in the wild waſte) *and forſook* it (to wit, that which ſhe brought forth, her *young*, Job 39.4. (Heb. *forſaking* forſook, as Eccl. 4. 2. & 8. 9. & 9. 11. Eſa.43.8. & 59.13. and a defect of the pronoun it, as chap.12.11.) *becauſe there was no graſs*, or *tender*, or *green*, *herbage*, Pſal.23.2. Eſa.66.14. So great is the drought that the very bruit beaſts, who by inſtinct of nature are very affectionate unto, and exceeding chary of their young, (in which kind, concerning the *hind*, ſee Pliny, l. 8. c. 32.) have been enforced, though calving in the fields, where herbage uſually is not wanting, to leave their young, their milk being dryed up for want of moyſture, and wander to ſeek for water, or ſome green thing, where they can find either. Thus the Prophet relateth to the Lord, the poor bruit beaſts miſery ſuffering for mans ſin and iniquity; if in behalf of the guiltleſs creature, at leaſt, God may be moved to ſhew mercy to wicked man. So Joel 1. 20. See Jon.4.11.

V. 6. *And the wild aſſes did ſtand in the high places, they ſnuffed up the wind like dragons:*] Or, *The wild aſſes alſo* (as chap.3.6.) *ſtood in the high places, and ſnuſt up the wind*; or, *ſtand in the high places ſnuffing up the wind*: as, *ſtand and feed*, for, *ſtand feeding*, Eſay 61. 5. inſtead of water thereby endeavouring to allay their inward drought and heat thence proceeding: another kind of their *ſnuffing up the wind*, from that mentioned, chap. 2. 24. this for want of moyſture, that out of wantonneſs. And to this purpoſe, therefore, they are here ſaid, to repair and get up to the *high places*, in which if any where, freſh and cool ayr and gales of wind are to be had, that might that way give them ſome refreſhing, which in the lower grounds and valleys, neither breaths ſo freely, and is more heated with the reflexion of the ſun-beams from the higher grounds; and this place alone therefore may ſufficiently control that learned mans conceit, who would have the word here uſed to ſignifie *low* places, or *plains*, eſpecially being compared with what himſelf hath on, chap. 4. 11. See there.

like dragons] Whoſe inward drought, becauſe it is not eaſily ſlaked, ſuch of them as live in hot and dry deſarts, where uſually they moſt abound, are therefore continually drawing in the ayr; wherewith alſo alone ſome of them can continue long, when they have nothing elſe to releeve them. See Ariſtotle, l. 8. c. 4. and Pliny, l. 10. c. 72. and of the word here uſed, ſee on Eſa.27.1. & 34.13.

their eyes did fail] Or, *their eyes fail*; being ſunk in their heads, or wth faintneſs; for famine cauſeth faintneſs, and maketh the ſight fail. See 1 Sam.14.29. Lam.5.17.

becauſe there was *no graſs.*] Or, *becauſe there is no herbage*: nothing green or moyſt, to relieve or refreſh them. Of the word, ſee on chap. 12.4.

V. 7. *O Lord, though our iniquities teſtifie againſt us, do* it *for thy names ſake*;] The Prophets complaint went before: his prayer now followeth, wherein he entreateth God, that although for their manifold great and grievous ſins they juſtly deſerved what they endured, yet that he would for his own names ſake ſhew mercy unto them, in removing of this heavy judgment. The onely remedy for removal of judgments, repentance and prayer: ſo ver.20,22. Lam. 3.40,41.

though] Or, *albeit*. Heb. *if*; as ch.5.2.

our iniquities teſtifie againſt us] Give in ſufficient evidence againſt us, to convince and evict us, as deſervedly ſuſtaining whatſoever we endure. Heb. *anſwer*; as Gen.30.33. So Exod.20.16. ſee Eſa.3.9. & 59.12.

do it *for thy names ſake*] Take pity on us, and relieve us, if not for our own ſake, yet for the honour of thy mercy, and the glory of thy name: ſo Pſalm 25.11. & 115.1,2. Eſay 43.25. & 48.11. *do* it, a defect of the pronoun, as verſ.5. *forſook* it: ſo Pſal. 39. 9. or, *work for thy names ſake*, as Ezek.20.14. and then there needs no ſupply.

for our back-ſlidings are many, we have ſinned againſt thee.] Or, *though our revolts are many*, or *great*, whereby *we have ſinned againſt thee*. So the particle is uſed, Gen.8.21. Joſh.17.18. Pſal.23.4. and ſo would it be rendred in thoſe places parallel to this, Pſal. 25. 11. *For thy names ſake, O Lord, pardon mine iniquity, though it be much*, or *great*; and, *heal my ſoul* (that is, *heal me*) *though I have ſinned againſt thee*, Pſal.41.4. the defect of the relative is not unuſual: ſo cha. 8.13. & 11. 19.

V. 8. *O the hope of Iſrael, the Saviour thereof in time of trouble, why ſhouldſt thou be as a ſtranger in the land, and as a wayfaring man that turneth aſide to tary for a night.*] To the Prophets earneſt ſupplication in the words before-going, in this verſe, and the next, he ſubjoyneth a paſſionate, yet ſubmiſs expoſtulation, that he whom alone his people had to rely upon, and who had wont to relieve and deliver them in their diſtreſſes, ſhould now fail them, carrying himſelf towards them, as one that had little or nothing to do with them; no more regarding them, nor ſeeming to care what became of them, than ſome meer ſtranger, of a place, that he hath no relation to nor ſetled abode in; or than a traveller of the Inn, where he lodgeth only for a night, and careth not what become of it, when that is over, and he gone.

the hope of Iſrael] Chap.17.13. & 50.7. Pſal.22.4. For the Talmudick Doctor doth but dally with the text, who becauſe the word here uſed, doth ſometime ſignifie any place, *ſea*, *lake*, *pond*, or *pool*, wherein waters are gathered together. Gen.1.10. Exod.7.19. Lev.11. 36. Eſay 22.11. would have it here rendred, *the pool of Iſrael*, in which they are purged from their filth; according to that, Zach. 13. 1. for *hope*, or *expectation*, the word is frequently uſed, 1 Chr.29.15. Ezr. 10.2.

the Saviour thereof in time of trouble] Pſal.9.9. & 46.1.

as a ſtranger] Or, *ſojourner*; as Exo.12.48. Lev.19.33.

that *turneth aſide*] So Jael to Siſera, *Turn in to me*, Judg.4.18. and, *let us turn into this city*, Judg.19.11. whence the Latines call an Inne, *diverſorium*, that is, a place to turn aſide into: there is in the text a defect of the relative, as ch.11.19. & as v. 9.

to lodge for a night] Heb. *to lodge*: but ſo much is implyed, as Judg. 19.11,13. and it ſeems to have a glance at that promiſe of God, whereby he had engaged himſelf (but that engagement was conditional) to ſettle his abode among them for ever, 2 Chr.33.7,8. Pſal. 132. 14.

for a night] That is, but *for a night*, or, *for a night* onely; as, *yeſterday*, for, but of *yeſterday*, Job 8.9. and, *a moment*, for, but *a moment*, Pſa. 30.5. and, *one*, for, *one* onely, or *one* alone, Eccl.4.8,11. but the word *night*, is not at all in the text, which yet may well be rendred with the like ſupply, *to lodge* only, or but *to lodge*: *lodging* being here oppoſed to conſtant abode.

V. 9. *Why ſhouldſt thou be as a man aſtoniſhed, as a mighty man that cannot ſave?*] The word uſed in the former branch, is no where found elſe in Scripture, and is by divers therefore diverſly expounded: the ancient Greek renders it *aſleep*, as if they had read *nirdam* for *nidham*: the old Latine, a *wanderer*; on what ground I cannot gueſs. Others, as our Verſion, *aſtoniſhed*, or, *amazed*; *ſtruck dumb*, ſaith one, as if this, and the Hebrew *dum*, whence our *dumb*, were of an affinity: *terrified*, or, *affrighted*, ſaith another; as the word *dabam* is uſed in the Arabick Verſion, Mat. 24. 39. though another, grounding it ſeems upon the ſame place, rendreth it, *coming upon*, and expounds it, as one that coming in upon one that is in danger, and expecteth help from him, either doth not, or dare not, or cannot reſcue, or relieve him. Others laſtly, as one that *fainteth*: and ſo one of the Jewiſh Criticks, affirming that in the Kedaren, or Arabian language, the word *nidhum*, which cometh very neer this, ſignifieth one, that with ſome grief, or ſickneſs, hath his heart quailed: nor doth this ſwarve much from that which our Verſion hath, and ſeems to me moſt probable.

as a mighty man that *cannot ſave*] His power being ſpent; as Eſay 10.18. & 40.30. that which with God, being of infinite power, is impoſſible. See Eſay 40. 28, 29. & 50.2. & 59. 1. the relative is wanting, as ver.8.

Yet thou, O Lord, art *in the midſt of us*,] *Yet* (Heb. *and*; as Chap. 7.26.) *thou* art *among us*: as Chap.17.6 &.39.5. having thy Temple, the place of thy ſpecial preſence and reſidence, as thy court or palace, with us, ver.21.Pſal.46.5.Zach.2.5.

and we are called by thy Name] We are accounted thy people, Deut. 26. 18. Pſal. 135. 4. and the evils therefore that befall us, redound to thy diſhonour, Ezek.36.20. See Numb. 14. 13-16. Heb. *thy name is called upon us*: as Deut. 28. 10. Eſay 63. 19. Chap. 15. 16.

leave us not.] Withdraw not thine aid from us in this our diſtreſs, Pſal.27.9. & 38.21.&119.8.or do not utterly caſt us off: as God ſeemed to threaten; this heavy judgment being by the Prophet apprehended, as a preſage and fore-runner of a far greater enſuing evill. See chap.6. 8.

V. 10. *Thus ſaith the Lord unto this people*;] Or rather, *concerning this people*. So is the particle uſed, Gen.20.13. Eſth. 3.2. Pſal.91.11. Eſay 8.12.& 27.2. & 56.4.and here beginneth the word mentioned, ver.1.as in way of anſwer to the Prophets ſuit and complaint. See the like, chap. 42.7. In it the Lord telleth the Prophet, that ſince this people are ſo addicted to defection from him, and going aſtray after others, either idolaters, or idols; he will not onely at the preſent diſregard them, and not hear them, or return any gracious anſwer to them, notwithſtanding all their faſtings and external humiliations, by removal of the preſent judgement; but that he is reſolved to proceed further in judgement againſt them, and by ſword, famine and peſtilence, two other evils added to this at preſent upon them, to conſume and deſtroy them: and forbiddeth the Prophet therefore any further to ſolicite him in their behalf.

Thus they] This people, whom thou moveſt me for, ver.8.9. and he ſaith *this people*; as thoſe, whom God ſeemed now not to own as his. So ver. 11.

have loved to wander] Or, *love to wander*: all their delight is in wandring, in running to and fro, this way and that way, after their copeſmates and their idols, chap. 2. 23-25. and ſince they love wandring ſo well, they ſhall have their fill of it, cha. 15. 4,7. Hoſ.9.17.

they have not refrained their feet] Or, *they will not refrain*, or, *with-hold*, as (chap. 2.20.) or, *with-draw*, (as Prov.25. 17. though the word there be not the ſame) *their feet*; to wit, from running after ſtrange gods, and ſtrangers, chap.2.25.

therefore the Lord doth not accept them] Heb. *and* (as chap. 13. 24.) *the Lord* (the noun for the pronoun; as ver. 1.) *accepteth them not*: as Hoſ.8.14. or, *hath no favour*, or, *affection*, to them, Pſal.44.3. & 85. 1. or, *taketh no pleaſure in them*; as Pſal. 147. 11. and 149. 4. for the ſame word is uſed in all thoſe places. See Eſay 57. 6. and 65.5.

he will now remember their iniquity, and viſit their ſin.] Or, *he doth now remember their iniquity*; he calleth it to minde: which God is ſaid to do, when by ſome ſign he maketh it to appear, that he doth bear it in mind, though he forbear for ſome ſpace of time to diſcover his diſpleaſure, 1 King.17.18. Pſal. 25.7. and 109. 15. cha.44. 21, 22. *and will viſit their ſin*, that is, puniſh them for it: as Exod. 20. 5. cha. 11.21.

V. 11. *Then ſaid the Lord unto me*] Or, *Moreover, the Lord ſaid unto me*. Heb. *and*; as chap.1.11.and 8.4.

Pray not for this people for their *good.*] Heb. *make not ſupplication in behalf of this people*, (ſee on ver.10) *for good*: as Neh.5.19.& 13.31. See the like inhibition, cha.7.16. and 11.14.

V. 12. *When they faſt, I will not hear their cry*;] Or, *Though* (as cha.12.1.) *they faſt*, (ſee cha.36.9.) *I will not hear their cry*; whereof, ſee ver.2. The like reaſon of the ſame inhibition, ſee rendred, chap. 11. 14. and the peoples expoſtulation upon Gods refuſall in ſuch caſe to hear them, Eſay 58.3.

and when they offer burnt offering and an oblation, I will not accept them:] Or, *and though* (as before) *they offer* (Heb. *make to aſcend*, Eſay 56.7.) *ſacrifice, or* (as cha. 13. 23.) *oblation*, (ſee Eſay 1. 11. 13.) *I will not ſhew them any favour*; as Pſal.85. 1. for the word *them*, may have reference as well to themſelves, as to their preſents and ſervices. So chap. 6.20. & 7.21. Eſay 1.11---15. *ſacrifice*, and *oblation*, collectively, *for ſacrifices*, and *oblations*: but there is an emphaſis in it, as if it were ſaid, not any ſacrifice, or oblation, whatſoever it be, never ſo goodly, never ſo coſtly, ſhall prevail with me to obtain any favour, or removal of evil, in their behalfe. See 1 Sam.3.14.

but I will conſume them by the ſword, and by the famine, and by the peſtilence.] By further judgements added to what at preſent they endure. Three grievous evils, any one of them alone ſufficient to eat out a numerous nation, 2 Sam. 24. 12-14. but uſually concurring, and oft joyntly threatned, chap. 29. 17, 18. and 32. 24, 36. & and 34. 17. Ezek. 5.17. and 6. 11. and 7. 15. and 14. 13-21. See ver.18.

V.13. *Then ſaid I*] Heb. *And I ſaid*. So chap.13.7,8.

Ah Lord God, Behold, the Prophets ſay unto them; *Ye ſhall not ſee the ſword, neither ſhall ye have famine*;] See the like complaint of the Prophet to God, concerning theſe falſe Prophets deluding the people; and pitying the poor people deluded by them, chap.4.10. and 23.9.

ſee] That is, *ſuffer*, or *endure*; as chap. 42. 14. Pſal. 89.48. Joh. 8.51,52.

neither ſhall ye have famine] Heb. *famine ſhall not be to you*; no ſuch famine ſhall befall you, as theſe Prophets threaten you with, by the enemies waſting of your country, and the ſiege of your city, chap.27.8. and 38.2.

but I will give you aſſured peace in this place.] Thus theſe wicked wretches ſpeak as in Gods name, as if God himſelfe ſpake by them, chap.23.17,31. See chap.4.10.

aſſured peace] Heb. *peace of truth*. See Eſay 39. 8. and of theſe falſe Prophets promiſing the people *peace*, that is, proſperity and ſafety, chap.6.14. & 8.11. & 23.17.

V. 14. *Then the Lord ſaid unto me*:] Heb. *And*; as ver.13. which may well be here retained. Gods anſwer followeth to this complaint of the Prophet concerning thoſe falſe Prophets, charging them with falſhood and abuſe of Gods name, ver. 14. and threatning deſtruction both to them, ver. 15. and to thoſe that are deluded by them, ver.16.

the Prophets propheſie lyes in my name,] Heb. *falſhood*, or, *a lye*; as chap.27.10. See chap.23.16.26.and 29.21.

I ſent them not, neither have I commanded them, neither ſpake unto them;] Or, *I neither ſent them, nor commanded them, nor ſpake unto them*; that all may run in one tenour, as in the original it doth. I ſent them not on any ſuch errand, nor gave them any ſuch matter in charge to deliver as from me; as chap. 1.17. See chap. 23.21, 32. and 29.9.

they propheſie unto you a falſe viſion and divination, and, a thing of nought, and the deceit of their heart.] Heb. *a viſion of falſhood*, or, *a lie*, (as in the former branch, and Zach. 10. 2.) *and a divination, and a thing of nought, and the deceit of their heart*; or, *and a divination nought worth*, (as *a cloud and ſmoak*, for, *a cloud of ſmoak*, or, *a ſmoaky cloud*, Eſay 4. 5. *and*, *a ſign and a witneſs* for, a witneſſing *ſigne*, Eſay 19. 20. *and*, *peace and truth*, for, *peace of truth*, as ver.13. or, *aſſured peace*, Eſay 39. 8.) *even* (as chap. 13. 13.) *the deceit*. or, *deceitfull device*; (as Dan. 11.25.) *of their* own (as Eſay 56.11. and 57.17. chap.13.10.) *heart*. So chap. 23. 26.

V. 15. *Therefore thus ſaith the Lord concerning the Prophets, that propheſie in my name and I ſent them not*,] Or, *When as I ſent them not*, as cha.6.14.9.8.

Yet they ſay] Heb. *and* (as ver.9.) *they are ſaying*: this is that which they are ſtill telling the people; the pronoun demonſtrative including the verb ſubſtantive; as cha.17.15.

ſword and famine ſhall not be in the land] Neither war, nor famine procured by it, or accompanying it: as chap.42.14.

by ſword and famine ſhall theſe Prophets be conſumed.] They themſelves ſhall ſuffer and periſh by thoſe evils with the firſt, from which they promiſed immunity and ſecurity to others. See the like commination, chap.6.15,30. So chap.20.6. 1 king.22.25. See alſo, chap. 42.16. and 44.12.

V. 16. *And the people to whom they propheſie ſhall be caſt out in the ſtreets of Jeruſalem, becauſe of the ſword and the famine, and they ſhall have none to bury them, their wives, nor their ſons, nor their daughters*] The people deluded by them ſhall periſh together with them, and find too late by woefull experience, what wicked impoſters they were. So chap.20.6.

caſt out] For, lye *caſt out*; as 1 King.13.24,25. *was caſt in the way*, for, lay *caſt in the way*. See on Eſay 14.12.

in the ſtreets of Jeruſalem] In the time of the ſiege; or at the ſurpriſal of the city. See ver.18.

becauſe of the famine and the ſword] Heb. *from the face of the famine and the ſword*; as chap.4.4,26.

none to bury them] So chap.8.2.

your wives, nor your ſons, nor your daughters] This is added to aggravate their grief and miſery. See the like, chap.5.17.and 6.21. and 11.22.

for I will pour their wickedneſs upon them.] That is, the puniſhment due to it: as Gen.4.13. chap.2.25. of the term of *pouring*, ſee on Eſay 42.25. and chap.10.25. Heb. *and*; as chap.13.21.

V. 17. *Therefore ſhalt thou ſay this word unto them* ;] Heb. *And* (as ver. 10) *thou ſhalt ſay this word* ; that is, *Say thou*, or, *ſpeak*, *on this wiſe to them* : as Chap. 13. 12.

Let mine eyes run down with tears night and day, and let them not ceaſe ;] Or, *mine eyes ſhall run down with tears night and day, and ſhall not ceaſe.* Let them know that howſoever the falſe Prophets feed and flatter them with vain promiſes of aſſured peace and ſafety ; and bear them in hand that all ſhall go well with them, ver. 13. Yet that thou foreſeeing, and being well aſſured of what evils were preparing for them, and would certainly ſurprize them, if not ſpeedily prevented, canſt do no other than abandon thy ſelfe unto an inceſſant mourning for them ; if thou maiſt thereby provoke them unto the like. See Chap. 9. 1. & 13. 17. Lam. 1. 16. & 2. 18.

ceaſe] Heb. as ſome, *be ſilent* : as if tears had a voice : Others rather, as our verſion, *ſurceaſe*, or, *give over*. So Lam. 3. 49.

for the virgin daughter of my people] Of this form, ſee on Eſay 23. 12. & 47. 1. *for*, or, *becauſe* ; as chap. 10. 21. and 13. 17.

is broken with a great breach,] Or, *will be broken* ; but he ſpeaketh in the prophetical form of things future as preſent. See chap. 4. 20. & 6. 14. and 8. 11. 21. the inſtrumental particle is in either member wanting : as chap. 30. 14.

with *a very grievous blow.*] See chap. 10. 19. and 30. 12. So Neh. 3. 19.

V. 18. *If I go forth into the field, then behold the ſlain with the ſword* ; *and if I enter into the city, then behold them that are ſick with famine.*] The Prophet to ſhew them what cauſe he had thus to lament, ſpeaketh as already preſent at the ſiege of the city ; and as if, whitherſoever he betook himſelf, he had nothing but ſad ſpectacles, and objects of much grief in his eye ; without the city, of men ſlain by the enemies ſword ; within the city, of people periſhing for want of food ; See ver. 12, 15, 16. Chap. 15. 2. and 33. 5. and 38. 2, 9. ſo Deut. 32. 25. Lam. 4. 9. Ezek. 7. 15.

then behold] Heb. *and* ; as ver. 13. and ſo in the next branch.

ſlain with the ſword] Heb. *ſlain of the ſword* ; as Eſay 22. 2. Lam. 4. 9.

them that are ſick with famine] Heb. *ſickneſſes*, or *diſeaſes*, *of famine* : for the word being a ſubſtantive properly ſignifieth, 2 Chron. 21. 19. chap. 16. 4. the adjunct for the ſubject ; as Prov. 14. 1. Dan. 9. 23. there is in the original an elegant conſonancy between the terms of *ſick*, and *ſlain* : the word *ſlain*, is uſed of the famiſhed alſo, Lam. 4. 9.

Yea both the Prophet and the Prieſt go about into a land that they know not] Heb. *yea*, (as ver. 5.) *alſo Prophet*, *alſo Prieſt*, that is, as well the falſe Prophets as the Prieſts, who had both conſpired together in deluding the people, and in oppoſing Gods true Prophets, (chap. 5. 31. and 26. 6.) ſhall be led captive into a remote land, into a ſtrange country where they had never been before, chap. 15. 14. This, ſay the Jewiſh Doctors, was fulfilled in the captivity under Jehoiacin ; of whom the like is ſaid, chap. 22. 26, 28. for with him were the moſt of any note in the State carried captive to Babylon, 2 King. 24. 14, 16. and that there were ſome of theſe falſe Prophets among the reſt ; (for of the Prieſts need no doubt be made) they ſuppoſe to appear, nor ſeems it improbable, by what we find chap. 29. 8, 15, 21. and then indeed it is not unlikely that this was in part executed ; though more fully under Zedekiah afterward accompliſhed. See cha. 20. 6. and 52. 24. and it is ſaid, ſay they, *Go about*, to note the length of the way, and the remoteneſſe of the place, whither they were to be carried : for thoſe that take long journeys, cannot alwayes go ſtrait on, but are enforced oft to fetch a compaſſe, and to go far about : and according to this expoſition, (which I conceive to be moſt probable) the copulative in the laſt clauſe ſhould be uſed for the relative ; as oft-times it is : (ſee Eſay 49. 7. chap. 4. 16.) for the Hebrew is, *and they know not*, or, *knew not*, or, *ſhall not know*. Whence ſome expound it, admitting the former interpretation for the reſidue of the text ; *and yet for all this they ſhall not underſtand*, or *take notice* of Gods juſt judgement upon them for their wicked courſes, (as Eſay 42. 25.) but perſiſt ſtill in the ſame, chap. 29. 8. Others, they ſhall wander up and down the country ſeeking for relief and refuge ; being at their wits end, and not knowing what to do ; as Eſay 8. 21. See chap. 4. 9. Howbeit, becauſe the word here found is uſed frequently for *merchants*, Gen. 23. 16. Eſay 23. 8. ſo called, becauſe they go to and fro from place to place with their wares. Some read the words, they *ſhall go up and down trading* in a ſtrange land : and ſome others of prime note, *they make merchandiſe* (not unlike the phraſe that the Apoſtle uſeth, 2 Cor. 2. 17. that is, to eat upon the people, and make a prey of them, pretend to have viſions and revelations from God, chap. 23. 25-27, 30-32. Mic. 3. 5.) *againſt the land* ; as the particle is uſed, chap. 1. 19. and 15. 20. to the ruine and deſtruction of it, Lam. 2. 14. *and they know it not* : the people are not aware of it, apprehend it not, take no notice of it : or, becauſe the verb is indefinite, *it is not known* : their knavery is not diſcovered. But this ſeems a more forced interpretation than the former. Thus they that expound this of the wicked Prieſts, and falſe Prophets. Yet becauſe it may ſeem to be no matter of grief, ſuch eſpecially as the Prophet ſhould ſo much bewail, that Prieſts and Prophets ſo qualified, ſhould ſuſtaine what they moſt juſtly deſerved ; a learned late Writer would have it meant of Gods true Prophets, as Ezekiel and Daniel, that were alſo carried away captive into Chaldea, Ezek. 1. 1-3. Dan. 1. 3, 6. or of the Prieſts only, but thoſe of two ſorts ; ſuch of them, as were imployed moſt about ſacrifice and prayer, called here Prieſts ; and ſuch of them, as were taken up with ſong and matter of praiſe, termed Prophets both here, and 1 Chr. 25. 1. But I ſee no reaſon of relinquiſhing the foregoing interpretation ; ſince that the Prophet might very well intermix together with the miſeries of his people, which juſtly alſo befell them, being the main matter of his grief, the deſerved judgment of God, which ſhould be inflicted upon thoſe by whom they had been ſeduced, as God himſelfe in his ſpeech to him had before joyned them together, ver. 15, 16. Howbeit a learned late Writer, underſtanding this paſſage of the preſent famine, rendreth it, *even the Prophet*, *even the Prieſt*, (whom for their place and employment, ſhould of all others be relieved and ſupplyed with all neceſſaries) *go to and fro in the land*, (ſeeking for relief) *and* men *know* them *not* ; that is, they are not regarded, nor notice taken of them ; the famine is ſo general, and ſo great : the verb taken indefinitely ; and rendred therefore paſſively ; as the like, Job. 7. 3. but the ſword joyned with the famine here, confirmeth me in my firſt judgment.

V. 19. *Haſt thou utterly rejected Judah*] The Prophet after his profeſſed lamentation for the calamities of his people, impendent and imminent, but which he beheld and conſidered as incumbent and preſent ; doth now return againe unto God, directing his ſpeech unto him, as before, ver. 7-9. by way of complaint, expoſtulation, confeſſion of ſin, ſupplication for mercy in the behalfe of his people, and profeſſion of a conſtant purpoſe of dependence upon him, as in the perſon of the better ſort among them. Thus the Prophet yet ceaſeth not to ſolicite God for them, notwithſtanding that inhibition, ver. 11. as did Moſes before him, Exod. 32. 10, 11, 31. *Haſt thou utterly rejected Judah ?* or, *Wilt thou utterly reject Judah ?* Art thou reſolved to deal with Judah, as thou haſt done with Iſrael, the other ten tribes ? chap. 3. 8. Heb. *Haſt thou rejecting rejected ?* or, *Wilt thou rejecting reject ?* Lam. 5. 22. See Pſal. 89. 38.

hath thy Soul loathed Zion ?] Or, *Doth thy ſoul* (that is, *doſt thou ?* as chap. 6. 8. and 12. 7. and 13. 17.) *loath* (as Zach. 11. 8. Pſal. 11. 5. Eſay 1. 14.) *Sion* ; the place that thou formerly ſo much delightedſt in, Pſal. 132. 13, 14. but the people here principally intended. See chap. 15. 1. and this threatned, Lev. 26. 30.

Why haſt thou ſmitten us, and there is *no healing for us*] Or, *ſo that* there is *no healing for us ?* as chap. 11. 19, 21. or, *that* there can *be no curing of us* ; as chap. 15. 1. See chap. 8. 22. and 15. 18.

we looked for peace, and there is *no good* ; *and for a time of healing, and behold trouble.*] See the ſame, chap. 8. 15. ſee alſo, chap. 13. 16. Lam. 4. 17.

V. 20. *We acknowledge, O Lord our wickedneſſe*, and *the iniquity of our Fathers* ; *for we have ſinned againſt thee.*] In theſe words the Prophet, as ſome conceive, would teach the people and preſcribe them a form of prayer, which they might uſe, humbling themſelves in the time of their diſtreſſe ; as Hoſ. 14. 2. But I ſuppoſe it rather the Prophets own prayer at preſent conceived in the perſon of the godly, which the Lord had among that people, as a ſmall quantity of good grain intermingled with, and buried in an huge heap of chaff and traſh. See the like confeſſions, Chap. 3. 25. Pſal. 106. 6. Dan. 9. 8.

We acknowledge] Heb. *We know* ; as Pſal. 51. 3. Eſay 59. 12. So chap. 3. 13.

for we have ſinned againſt thee.] As it is rendred alſo, Pſal. 41. 4. or, *We acknowledge, that we have ſinned againſt thee* : as the particle is uſed, chap. 4. 18. and 11. 19.

V. 21. *Do not abhor us for thy Names ſake* ;] Though for our ſins (we confeſs it) we deſerve that thou ſhouldeſt. See on ver. 7.

abhor us] Or, it ; to wit, Sion, ver. 19. becauſe ſpeech of the Temple followeth ; howſoever, a defect of the pronoun ; as Eſay 37. 1, 9. chap. 15. 14.

do not diſgrace the Throne of thy glory] Or, *thy throne of glory* ; as, *thy hill of holineſs*, Pſal. 15. 1. that is, *thy glorious throne*, as 1 Sam. 2. 8. Eſay 22. 23. Either Jeruſalem the ſeat of Davids throne, chap. 3. 17. called alſo the Throne of God, 1 Chr. 29. 23. or rather the Temple and the Ark in it, the place of Gods ſpecial preſence among his people ; and his chair of ſtate, Pſal. 80. 1. ver. 7. See chap. 17. 12. though we by our ſins have deſerved to be deſtroyed, yet ſuffer not thine own throne to be diſgracefully uſed, and thy ſelf to be diſparaged and diſhonoured therein. See Eſay 63. 18. and 64. 10, 11. Pſal. 74. 3——8.

remember, break not thy covenant with us.] *Remember* thy congregation ; as Pſal. 74. 2. or, *thy covenant*, from the next branch ; as Pſal. 74. 20. and 106. 15. *break not thy covenant with us* : as they complain, Pſal. 89. 39. Howbeit, God never breaketh covenant with thoſe that continue loyall, and are carefull to keep covenant with him, 1 King. 8. 23. Pſal. 103. 17. 18.

V. 22. *Are there among the vanities of the Gentiles that can cauſe rain ? or can the heavens give ſhowers ?*] Neither are any of the heathen idols, Zach. 10. 2. nor the creature above of it ſelf, able to afford the earth a drop of rain, unleſs God pleaſe thereby to give it. See Job 38. 25--29. Deut. 28. 23, 24

vanities of the Gentiles] Their vaine Idols, chap. 8. 19. and 10. 15.

that can cauſe to rain] Heb. *that make to rain:* no, that is Gods peculiar prerogative, Deut.28.12. Pſa.147.8. ch.5.24. Amos 4.7. Mat. 5. 45.

or] Heb. *and:* as ch.9.12, v.12.

can the heavens give ſhowers?] Without thy proviſion, or permiſſion? God muſt hear the heavens, ere the heavens can the earth, Hoſ. 2. 21. Heb. *ſhall*, or, *will*, they *give ſhowers?* but the word is in a potential notion; as the like, chap.13.23. Of the word *ſhowers*, ſee chap.3.3.

Art *not thou he, O Lord our God?*] Either, *Art not thou, O Lord, our God?* the pronoun for the verb ſubſtantive; as Pſal.44.4. thou alone art our God, who in all our neceſſities we are to repair unto, and who alone art able to relieve us, Pſal.65.2,5. or, *Art not thou he* that giveth rain, or that maketh to rain? ſupplyed from one of the former branches; that canſt give it, and ſupply our want of it when thou pleaſeſt, 1 Kin.17.1. & 18.1.

therefore we will wait upon thee] Heb. *and*; as verſ.10, 16. we will ſeek to no other but to thee for it, in this our preſent want and diſtreſs, Zach.10.1. and wait patiently untill thou be pleaſed to afford us this mercy, Eſa.8.17. & 30.18.

for thou haſt made all theſe things.] Rev. 4. 11. and having at firſt made them, doſt at thy pleaſure diſpoſe of them, Pſal.135.6,7. they being all at thy command, Pſal. 119.91. & 148.5,6,8. or, *thou doſt*, or, *workeſt*, (as verſ.7.) *all theſe* things: thou reſtraineſt rain, and giveſt it, when and how thou ſeeſt good, Pſal. 65.9,10. & 147. 8. See Zach. 11.12. And this whole paſſage evidently evinceth, that this Prophecy was delivered in the time of a great drought.

CHAP. XV.

Verſ. 1. T*Hen ſaid the Lord unto me; Though Moſes and Samuel ſtood before me,* Yet *my mind could not* be *towards this people:*] The dependence of this Chapter upon the former (for they make up both one continued diſcourſe) ſtandeth thus: The Prophet had complained to God of the grievous judgement of drought then preſent, and moved him in his peoples behalf, for the removal of it, chap.14. 2,9. God hereupon telleth the Prophet, that he was ſo far from granting what he requeſted for them, that he was reſolved for their leaving him, to leave them, to expel them out of their land, ver.10. and inſtead of removing the preſent judgement, to conſume them by other additionals to it, v. 12. and forbiddeth the Prophet therefore to move him any further for them, verſ. 11. The Prophet nevertheleſs returneth to his wonted courſe of ſoliciting God earneſtly for them; entreating him, that he would not yet utterly caſt them off, or loath and abhor them, verſ. 19, 21. And to this branch of his ſuit the Lord here returneth this anſwer, containing a cloſe, but flat denial of his ſuit; that his affection is ſo alienated from them, that though Moſes and Samuel, perſons ſo gracious with him, that at their requeſt he had oft ſpared this people, and granted what in behalf of them they deſired, Pſal.99.6,8. were now ſurviving, and ſhould intercede for them, yet they ſhould not prevail to win or turn his heart to them; and it was in vain therefore for the Prophet to ſolicite him any further in their behalf. See the like, Ezek. 14. 14. Such an heighth of diſaffection toward perſons and people, may God be wrought and brought unto, by their obſtinate perſiſtence in croſs and crooked courſes, after all means uſed to reclaim and reduce them from the ſame, that no interceſſion of any ſhall avail, to find favour, or obtain mercy, at the hand of God, for them. See 1 Sam.2.25. & 3. 14. Eſa.22.12,13.

Then] Heb. *And*; as ch.14.13,18.

Though] Heb. *If*; as ch.14.1.

Moſes] Of whom, ſee Exo.32.11,14. Num.14.19,20.

and Samuel] Or, *or* (as chap.14.22.) *Samuel.* Of whom, ſee 1 Sam. 7. 9.

ſtood before me] A form of ſpeech, having ſometime a notion of miniſtery and attendance, 1 King. 10. 8. and 17. 1. Dan. 7. 10. here importing the geſture uſed commonly in prayer, Gen. 18. 22. & 19. 27. Matth. 5. 5. Mark 11. 25. Luk. 18. 11. but yet more ſpecially here of one that by prayer, as an interceſſor or advocate, pleadeth or dealeth for another, Deut. 5. 5. Pſalm 106. 23. chap. 18. 20.

yet] A defect of the conjunction; as Eſa. 44. 11.

my mind] Heb. *my ſoul*; as ch. 6.8.

could *not* be] Heb. *is not*, or, *were not*, or, *will not* be; as chap. 14. 19.

to this people] As not owning them now. See ch.14.10.

caſt them out of my ſight, and let them go forth.] Or, *let them be gone*: ſee verſ. 2. as importing that God could no longer endure ſo much as the ſight of them: a ſpeech borrowed from the practice of men, who are wont to throw aſide ſuch naſty and loathſome things, as they liſt not to ſee, or cannot brook the view of, into ſome obſcure nook or hole, where it may lye out of ſight, Pſalm 31. 22. ſo 1 King. 9. 7. 2 King. 23. 27. The Prophet is ſaid to do, what by him God declareth and denounceth to be done: ſee chap.1.10. and 6. 11.

V. 2. *And it ſhall come to paſs, if they ſay unto thee, Whether ſhall we go forth? then ſhalt thou tell them; Thus ſaith the Lord, Such as are for death to death; and ſuch as* are *for the ſword to the ſword; and ſuch as* are *for the famine to the famine; and ſuch as* are *for the captivity to the captivity.*] To that heavy doom paſt upon this people, verſ. 1. the Lord here ſubjoyneth, what the iſſue and effect of it ſhould be when they ſhould be thus caſt out of Gods gracious ſight, and gone out of his protecting preſence: as Gen. 4. 16. to wit, that they ſhould be expoſed to thoſe formerly denounced evils, ſome to one kind of them, ſome to another, accordingly as God had deſigned them thereunto, chap. 14. 12. ſee chap. 43. 11. Ezek. 14. 21. and theſe four, ſay the Rabbines, riſe by degrees: the ſword more grievous than the peſtilence, 2 Sam. 24. 13, 14. the famine than the ſword, Lam. 4. 9. captivity than any of them, being an evil of more length, and expoſing to all kind of calamity, Lev. 26.39. Deut.28. 48,65,67.

it ſhall come to paſs] Heb. *it ſhall be*, as ch.3.16.

if they ſay] Or, *when they ſhall ſay*; as ch. 5. 19. where the particle is the ſame.

whether ſhall we go forth?] Or, ſimply go; as Gen.4.16. & 10.11. 2 Kin.5.26. Zach.6.8.

for death to death] Death, for, *the peſtilence*; diſtinguiſhed from thoſe other kinds of death, by the *ſword* and *famine*; as alſo, Revel. 8. 5. ſo chap. 14. 12. Matth. 24. 7. *death by diſeaſes*; as chap. 16. 4. diverſe from *death by ſlaughter*, Ezek. 28.8. See chap. 18. 21.

for the ſword to the ſword.] *The ſword*; becauſe a principal and moſt general weapon of offence, put for all other of that kind; as Gene. 27. 40. and death by the ſword, for a violent death from the force of an enemy, by what means ſoever effected; as Eſay 1. 20.

V. 3. *And I will appoint over them four kinds, ſaith the Lord; the ſword to ſlay, and the dogs to tear, and the fowls of the heaven, and the beaſts of the earth, to devour and deſtroy:*] *I will appoint*, or, *ſet over them*; as Lev. 26. 16. a borrowed ſpeech from Officers ſet over people, or perſons, and appointed how to handle them, and deal with them, Exod.1.11.

four kinds] Of penalties. Heb. *four families.*

dogs to tear] Heb. *to draw*, or, *drag*, ch.49.20. uſed of a corpſe or carcaſs, ch.22.19.

fowls of the heaven] Heb. *fowl*, collectively: and *heaven*, for, *ayr*, as ch.4.25.

beaſts to devour, to deſtroy] Heb. *beaſt*; as, *fowl*, collectively: here for wild beaſts, ſuch as are wont both to aſſayl and worry living perſons, even unto death, and to prey alſo upon the dead. So Deut.28. 26. Eſa.18.6. ſee 1 Kin.14.11. & 21.23,24. 2 Kin.9.35,36. ch.12. 9. Lev.26.22. Ezek.14.15.

V. 4. *And I will cauſe them to be removed into all Kingdoms of the earth*] Heb. *I will give them for a removing.* So chap. 24. 9. & 29. 18. & 34. 17. Ezek. 23. 46. See Deut. 28. 25. for thoſe that render it, *wandring*; as from Gen. 4. 14. chap. 14. 10. miſtake the root. The former threatning concerned thoſe that were deſigned to death; this, thoſe that were to go into captivity, verſ. 2. that they ſhould be diſperſed into ſeveral Regions and countries one from another. See chap.9.16. & 13.24. verſ. 7. Deut.28.64. Ezek.5.12. & 12. 14.

becauſe of Manaſſeh the ſon of Hezekiah King of Judah, for that which he did in Jeruſalem.] That is, ſay ſome, ſuch ſins as his were; to wit, idolatry and murther, 2 King.21.2,7,16. See chap. 2. 28, 34. ſo it ſhould be like that, 2 Pet. 2. 15. Jude 11. or rather, as others, the ſins that Manaſſes did himſelf commit, and the people partaked with him, and imitated him in, 2 Kin. 21.9, 11. and which albeit he repented of, 2 Chr.33.12,13. yet the people were never truly humbled for, chap. 44. 10. nor ſincerely reclaimed from them, ch.3.10. ſee 2 King.23.26,27. & 24.3,4. See the like of Jeroboam, 1 King. 14.15,16.

the ſon of Hezekiah] But one altogether unlike his father, and that reverſed what had been by him well done, 1 King. 21. 3.

V. 5. *For who ſhall have pity upon thee, O Jeruſalem? or, who ſhall bemoan thee? or who ſhall go aſide to ask how thou doſt?*] So Eſa.51.19. Nah.3.7. intimating, that ſhe ſhould be left in a forlorn condition, friendleſs, helpleſs, and comfortleſs, deſerted by all, and failing even of ſuch offices, as men are wont to afford even to meer ſtrangers in miſery. See Lam.1.2.

For] Or, *But*; as ſome: and ſo is the particle uſed, ch.14.12,13. or, *yet*; as Job 5.7. Eſa.49.25.

have pity on thee] Shew any favour or mercy to thee. See 2 Chron. 36.16,17.

bemoan thee] Condole with thee, and ſeek to comfort thee, though they cannot otherwiſe help or releeve thee: as Job 2.11. So Nah. 3. 7.

go aſide to ask how thou doſt.] So much as turn in, as they paſs by, to enquire how it fareth with thee. Heb. *to ask of thy peace*; as 1 Sam. 25.5,14. 2 Sam.8.10. For they miſtake the form, who underſtand it of *praying for her peace*, Pſal. 122.6.

V. 6. *Thou haſt forſaken me, ſaith the Lord,*] See the ſame plea againſt them, ch. 1.16. & 2.13,19,32.

thou art gone backward.] See ch.7.24.

therefore will I ſtretch out mine hand againſt thee, and deſtroy thee] Heb. *And*; as ch.14.16,22. See ch.9.16. Job 6.9.

I am weary with repenting.] Or, *of repenting*; as Eſa. 1.14. I am weary of reverſing or ſtaying the execution of ſuch dooms and denunciations, as from time to time have been paſt upon thee for thy wicked courſes; and reprieving thee, from the deſtruction pronounced againſt thee, upon thy formal reformation, and feigned repentance. I am now reſolved to forbear and ſpare thee no longer. So Gen. 6.3, 6,7. Pſal. 78.36,38,56,64. ch. 4.28.

V. 7. *And I will fan them with a fan in the gates of the land*;] Or, *into* (as Eſa. 30.29.) *the gates of the earth*; that is, of the wide world: that *gates* are here put for *cities*, or, *coaſts*, as ch. 14.2. is agreed. But thoſe that follow the former Verſion, ſuppoſe the place deſigned, from whence they ſhould be driven away and removed, to wit, out of the cities and coaſt of Judea: and ſo there may ſeem an alluſion to the place where men uſe to fan or winnow their grain, to wit, in the dore uſually of their garners, or barns. Thoſe that take to the latter, (wherein they have the Chaldee, and the Jewiſh Doctors, going before them) conceive reference to be had unto the places, into which they were to be driven and diſperſed, to wit, into the cities, regions, coaſts, and quarters, of the wide world; as verſ. 4. ſee Lev. 26.33. chap. 9.16. & 10.18. howſoever, they ſeem to be wide here, who would have the *fanning* here ſpoken of, to be a cleanſing onely, and purging fan; by which God had aſſayed to ſever them and their wickedneſs, but in vain, the one from the other, chap. 6.29,30. that this was no ſuch fanning, but ſuch a fanning as ſhould carry all away before it: ſee chap. 4.11. ſuch as that, ch. 51.2.

I will bereave them *of children, I will deſtroy my people*:] According to this reading, the pronoun is wanting, to be ſupplyed from the former branch, as chap. 13.19. but the text without it may well be read, *I will bereave*, or, *waſte*, and *deſtroy this people*: *bereave* of their children, as Gen. 42.36. Hoſ. 9.12, (though that be not in the text) or, *waſte* and *conſume*: for the word is of a far larger extent. See Lev. 26.22. (where, *of your children*, is groundleſly put in, as here) Deut. 32.25. (where it is extended to old as well as young, and it is rendred, *deſtroy*) Lam. 1.20. Ezek. 5.17. & 14.15. in all which places it is rendred without that addition, either *bereave*, or *ſpoyl*: *I will waſte* and *deſtroy my people*; or, waſte them until they be deſtroyed: ſee ch. 14.15,16. verſ. 3,6.

my people] Not, *this people*; as before, verſ. 1. to let them know, that that privilege of being called and accounted his people, ſhould not ſecure them, nor ſave them from deſtruction, See chap. 12.7.

ſith they return not from their ways.] Or, becauſe *they return not from their ways*, from their wicked courſes, but perſiſt obſtinately in them, chap. 8.4,5. the particle is wanting, which ſome therefore otherwiſe ſupply, rendring the text, yet (as chap. 15.1.) *they return not from their ways*, and the words foregoing in the time paſt; *though* (as chap. 3.1.) *I have fanned them*, and *waſted*, and *deſtroyed them*, *yet* (as verſ. 10.) *they return not*; they are not reclaimed, they are never the better, for all that hath been done to them already; So Eſay 1.5,6. chap. 5.3. And this thoſe Jewiſh Doctors that go this way, underſtand of the ten tribes carried away captive by Salmaneſer, 2 Kin. 17.6. by whoſe ruine, the other two ſhould have taken warning, but would not, chap. 3.10. but this is very improbable. Others, with more probability ſuppoſe it to have reference to thoſe calamities, that had befallen them by Pharao-Necho at the death of Joſiah, when many of them in likelyhood were deſtroyed, and the land afterward pillaged, 2 Kings 23.29,33. or to the evils that they ſuſtained by Nebuchadnezzar, under Jehojakim and Jehojacin, 2 Kings 24.2,16. but neither do we read of any ſuch diſperſion, as is here intimated, effected either by the Egyptian, or by the Chaldean under Jehojakim; and for that deportation under Jehojacin, it is ſuppoſed to have been later than the date of this prophecie. See chap. 14.1.

V. 8. *Their widows are encreaſed to me, above the ſand of the ſeas.*] Heb. *are many*, or, *more* in number (as Pſal. 40.5,12. & 69.4. their husbands being either ſlain, or otherwiſe deſtroyed, chap. 18.21.) *than the ſand of the ſeas*. A proverbial form of ſpeech, in an hyperbolical or exceſſive expreſſion, intimating a numberleſs number, or exceeding great multitude of ought, not eaſie, if at all, to be numbred. So Gen. 22.17. & 32.12. & 41.49. Pſal. 139.18. Eſa. 10.22. The words, as the former, verſ. 7. are conceived in the time paſt, but if ſo rendred, it muſt of neceſſity be underſtood after the Prophets uſual manner, ſpeaking of things future, as paſt or preſent; for we read not of any ſuch havock in Jeremies time made of this people, before that under Zedekiah, for they ſeem to run too high, that would carry it up to *Ahaz* his time, 2 Chron. 28.5,8. as do ſome of the Jewiſh Writers: nor ſee I therefore, why the words may not be rendred here in the future, as well as in the verſe foregoing: as, *I will fan*, *I will bereave*, or, *waſte*; *I will deſtroy* there: ſo here, *their widows ſhall be more* in number, *than the ſand of the ſeas*; as the red-ſea, the mid-land-ſea, and the like, Pſal. 104.25. & 114.3.

to me] That is, ſay ſome, *from me*; by my juſt judgment executed upon them: as, *bleſſed of*, or, *from the Lord*, 1 Sam. 23.21. and, *ſalvation is of*, or, *from*, *the Lord*, Pſal. 3.8. for the particle is in theſe places the ſame. Others, *before me*, or, *in my ſight*. But I conceive it rather, to be only an elegant redundancy and fineneſs of ſpeech, the like whereunto, See Gen. 12.1. compared with Act. 7.3. Exod. 18.27. Cant. 4.6. Eſa. 22.5. ch. 22.6.

I have brought upon them, againſt the mother of the youngmen, a ſpoiler at noon-day.] Howſoever theſe words be read, as they are diverſly rendred; that they are meant of Nebuchadnezzar, is in a manner generally agreed, which may be good direction unto us, for the right rendring of the former paſſages.

I have brought] Or, *I will bring*; as chap. 49.8. Ezek. 14.21.

upon them] Heb. *to*, or, *unto them*; as Obad. 5. that is, either *upon them*, as Eſa. 3.26. & 26.9. or, *againſt them*; as chap. 3.25. Howbeit, it may be no other than a redundant elegancy, as that in the foregoing branch.

againſt the mother of the young men] Heb. *young-man*, or, *a young-man*; and here the Interpreters are divided, and go divers ſeveral ways: Some render it, *againſt the mothers of the young-men*, taking both *mother* and *young men* collectively, and they thus expound it; the women ſhall be deprived of their husbands, and the young-men of their mothers: others *againſt the aſſembly of the young-men*, chap. 6.11. becauſe from the word *mother*, come ſome terms that ſignifie *company*, *family*, or, *people*. So the Chaldee, and ſome Jewiſh Commenters treading in his ſteps; others, *againſt the mother*, and, *the young men*; that is, againſt both parents and children, 2 Chr. 36.17. chap. 6.11. & 13.14. & 14.16. Others; *againſt the mother of the young-men*, as our verſion rendreth it, that is, againſt Jeruſalem that hath heretofore bred many choice young men, Eſay 51.18. Others, *a ſpoyler of youngmen*; one that ſhall ſpoyl and make havock of them, drawing in hither the word following, but by a trajection overharſh. Others laſtly, *againſt the mother*, (that is, againſt Jeruſalem, the *Metropolis*, or, *Mother-city*; as Eſay 50.1. alluded to Gal. 4.26.) *a young-man*, or, *a choice young-man*; as the word originally intimateth, ch. 49.19. & 50.44. Where it is uſed of Cyrus as many conceive. So is Nebuchadnezzar here termed, becauſe he ſeems to have been in the flower of his youth, and at the heighth of his ſtrength, when he came againſt Jeruſalem. See chap. 4.7. and this laſt I concur with, becauſe the words of the text do moſt freely yield it, and the points or pauſes alſo go with it.

a ſpoyler at noon-day] One that ſhall aſſault it; not as a thief by night in the dark, ch. 49.9. 1 Theſſ. 5.2. Rev. 3.3. & 16.15. but as an high-way man that robbeth openly at noon-day, chap. 6.4. Zeph. 2.4.

I have cauſed him *to fall upon it ſuddainly, and terrours* upon *the city.*] Theſe words are likewiſe very diverſly rendred. I ſhall omit ſome verſions, becauſe they cannot be fitted to the terms of the text: the main difficulty and difference in the reſt, is about the word rendred *city*, as it moſt uſually ſignifieth, which ſignification thoſe that retain, here render the text, either as our verſion doth, *and terrours upon the city*; or, becauſe the words lye otherwiſe in the Hebrew, as other, deſolation of *city*, or, *cities*, *and terrours*. But becauſe this latter maketh ſomewhat an uncouth inſertion, as the former ſeemed to do an over-harſh trajection. Some would have the word *city* to be abſolutely, rendring the words, as for *the city*, *there* ſhall be *terrours*; that is, the city ſhall abound with, or be full of terrors; as *it is all oppreſſion*, that is, it aboundeth with, or is full of oppreſſion, chap. 6.6. But becauſe thoſe alſo ſeem ſomewhat forced, others therefore ſeek ſome other ſignification for the word rendred *city*: and here the Jewiſh Criticks ſuggeſt us, two divers ſenſes of the word; the former from thoſe places, where the word in the plural form at leaſt, hath the notion of *an enemy*, 1 Sam. 28.16. Pſal. 139.20. Dan. 4.19. and theſe render the text, *I will cauſe to fall upon her ſuddainly*, *an enemy and terrours*, as, *the ſpoyler is fallen upon thy fruits*, chap. 48.32. and *terrour and trembling is fallen upon me*, Pſal. 55.5. the latter, becauſe the word cometh of a root that ſignifieth *to raiſe*, or, *rouſe*, Chap. 6.22. & 25.32. would have it rather to ſignifie, *a tumult*; and this ſome Interpreters of the beſt note with us follow; inſtead of *enemy*, rendring it *tumults* and *terrours*. To theſe two, a Learned late Annotator addeth a third, he conceiveth the word here uſed to be a Chaldee term, by change of a letter, framed from an Hebrew word that ſignifieth *pain*, or, *torment*, Eſa. 21.3. & 13.8. and of ſuch enterchange of letters he giveth ſome inſtances, in this very word; for an *Angel*, or, *Meſſenger*; Dan. 4.13. from the Hebrew term, for *a meſſenger*, Prov. 25.13. chap. 49.14. Obad. 1. and in that for *the earth*, chap. 10.11. Hence he rendreth the text, *I will cauſe to fall upon her pain*, or, *torment*, *and terrors*. And theſe three laſt ſeem leaſt of any to force the text; all that can be objected againſt them is, that the word it ſelf is no where found in either of the two latter notions, nor the ſingular form at all in the firſt. I ſhall therefore take the boldneſs amidſt this variety and diverſity, to ſubjoyn mine own conjecture; the word preciſely the ſame is uſed for *a watcher*, Dan. 4.13,23. and to the ſame effect with a very ſlight alteration, Cant. 5.2. Mal. 2.12. I ſuppoſe therefore that the text may well thus be rendred, *I will cauſe to fall upon her* (that is, upon Jeruſalem the mother-city) *ſuddainly a watcher and terrours*; that is, ſuch a watcher, or ſuch watchers, (the word being collectively taken) as ſhall fill them with affrightment; that the Chaldean forces ſet down before Jeruſalem, are compared to *watchers*. and are ſo ſtyled, though by another term, See chap. 4.16,17. & 5.6. and of the *terrours* that upon their approach ſhould ſurpriſe them; See cha. 4.9. & 6.25.

V. 9. *She that hath born ſeven languiſheth*, *ſhe hath given up the ghoſt.*] Jeruſalem, that formerly had bred up ſo many children, (*ſeven*, for many, as Lev. 26.18,24,28. 1 Sam. 2.5. Job 5.19. Pſal. 119.164.) now fainteth and faileth, is clean ſpent; both bereaved of thoſe ſhe had, and unable to breed any more, See 1 Sam. 2. 5. Eſay 23.4. & 51.18,20.

given up the ghoſt] Or, *gaſpeth :* Heb. *puffeth out her ſoul*, as Job 11. 20.

her ſun is gone down, while it was *yet day*] Or, *the ſun is ſet with her while* it is *yet day* ; before the day is at an end, or the time of evening yet come. Amidſt the heighth of her proſperity, and imaginary ſecurity ſhe is ſuddainly fallen. So, *the Sun ſhall go down with them at noon-day*, when they leaſt dream of, or look for any Sun-ſet, any fall, Amos 8. 9. See alſo Eſay 13. 10. and 59. 10.

ſhe hath been aſhamed and confounded] Or, *ſhe is abaſhed and confounded* ; as ch.2.26,36. & 3.25. & 14.3.

and the reſidue of them, I will deliver to the ſword before their enemies, ſaith the Lord] That is, Judah and Benjamin, the two tribes that remain of that ſtock, ſaith one of the Jewiſh Commenters, ch. 13.11. their children, as the word is uſed, Eſay 14.22. ſaith another, thoſe that are not carried captive, ſaith a third ; applying it to thoſe put at Riblah to death, in ſight of the Chaldean tyrant, ch.52.10,27. as ſome other, to thoſe that were ſlain with Gedaliah, 2 King. 25. 25. chap. 41. 3. of ours, thoſe, ſay ſome, that fell not in the firſt encounter ; others, ſuch of them, as eſcaped the famine and peſtilence, by which many periſhed in the ſiege of the city, ſhall be expoſed to the enemies ſword : and this laſt ſeems the moſt likely. See chap.14.12. verſ. 2.

V. 10. *Wo is me my mother, that thou haſt born me, a man of ſtrife, and a man of contention, to the whole earth :*] The latter part of this chapter is ſpent in a communication or conference between God and the Prophet ; not unlike to that, chap. 11. 20. 12. 9. It beginneth with the Prophets complaint, (not wholly free from ſome tang and taint of diſcontent and diſtemper thence ariſing) of the general harſh uſage and croſs carriage that he had met with, for no other cauſe, than for the free and faithful diſcharge of his duty in the work of his miniſtery. See the like, chap. 17. 15. 18. and 20. 14, 18.

Wo is me,] An uſual form of lamentation. See Chapter 4. 31.

that thou haſt born me] Or, *that* ever *thou didſt bear me*, chap. 20. 17, 18.

a man of ſtrife and a man of contention to the whole earth] Or, *land*, rather ; as chap. 3. 1. verſ. 14. not, *a man of ſtrife*, that is, *a contentious* perſon, a man given to ſtrife and contention ; one that ſtriveth and contendeth with every one : as Eſay 41.11. Job 31.35. but one whom the people do all generally oppoſe, whom the whole land ſtriveth and contendeth with. So Judg. 12. 2. the lot, as of Chriſt himſelf, when he was here upon earth, Pſalm 2. 1,2. Luke 2. 34. Act. 4. 27. ſo of his Miniſters and meſſengers, Luke 21. 17. Acts 28. 22.

I have neither lent on uſury ; nor have men *lent to me on uſury*, yet *every one doth curſe me*] Or, *I have not lent* to them, or, to any of them, *nor have they lent to me* ; for the word is more general, extending it ſelf unto any creditor or debtor, on any terms whatſoever. See Deu. 15.2. & 24.10,11. 1 Sam.22.2. 2 King.4.1. Eſa.24.2. and ſo the Jewiſh Doctor here expoundeth it : for *uſury* among themſelves was forbidden the Jews, Deut.23.19. there hath been no ſuch pecuniary contracts or dealings in money-matters between me and any of them, as are wont to breed difference and controverſie between man and man.

yet *every one of them curſeth me.*] Heb. is *curſing me* ; a defect of the diſcretive, as ver. 1. or of the particle foregoing in the ſame notion, as it was there uſed, as Eſa. 10. 20. and ſo it may alſo here be rendred, that *every one of them* ſhould be *curſing me* ; as daily they do.

V. 11. *The Lord ſaid* ;] Gods anſwer to the Prophet, comforting and encouraging him againſt theſe his troubleſome diſtracting, and diſquieting thoughts.

verily it ſhall be well with thy remnant] Heb. *if it be not well* ; a defective ſpeech in the nature of an oath ; and the like in the next branch : as if he had ſaid, Let me not be deemed a God of my word, or true and faithful in what I ſay or promiſe, if it be not ſo. See the like, 1 King.20.23. Pſal.89.35. & 95.11. & 131.2. Eſa.5.9. & 14. 24.

with thy remnant] Heb. *if thy remnant*, or, *reſidue*, be *not to*, or, *for*, *good :* by his *remnant*, or, *reſidue*, underſtanding not his iſſue ; for it is not likely that he had any, chap. 16. 2. but the remainder of his life, as ſome ; or the end and cloſe of it, as others. See Pſal. 37.37. Eſa.3.10. for they may juſtly be deemed to ſtray far from the intendment of the text, who would have by *his remnant*, here meant a remainder of Gods people, which God would have reſerved for himſelf, in that general deſtruction, Eſa. 7. 3. & 10. 20, 21. *thy remnant*, ſay they, as, *thy wealth*, verſ. 13. But the truth is, there appeareth not any mention of *remnant* at all in the text. There was, it ſeemeth, ſome variety in Copies here anciently : the *Cetib*, as they term it, can nothing be well made of, the *Keri*, which the Critick Maſters hath ſubſtituted in the room of it, goeth evidently another way : neither of them afford the term that ſignifieth *a remnant* ; and where neither yeeldeth it, ſmall reaſon ſeems to admit it, no neceſſity enforcing to it. Some therefore of the Jewiſh Commenters following their Maſorets corrected reading, render it, *If I looſe thee not* ; from a word that ſignifieth *to looſe*, Dan. 5. 16. and, as ſome alſo, Job 37.3. and they apply it to that of Nebuzaradans looſing Jeremy from his bands, chap.40.14. as a promiſe of God to procure liberty for him, from ſuch reſtraint and bands, as by his people he might endure. Which expoſition, as it ſuiteth well with the complement of Gods promiſe, ſo it removeth the ground of thoſe former difficulties.

verily I will cauſe the enemy to entreat thee well, *in the time of evil, and in the time affliction.*] Heb. *if I do not cauſe*, &c. as before ; the word *well*, is not in the text : yet may not amiſs be ſupplyed from the foregoing branch ; but is not neceſſarily required. In the words God may ſeem to meet with and prevent a doubt, that might ariſe in the Prophets mind ; to wit, that if this general evil threatned befall the whole State, the Prophet muſt of neceſſity bear his ſhare in it with the reſt. Now this to remove, God undertaketh to the Prophet, to ſecure him from that fear, by aſſuring him, that he will ſo manage the matter, that he ſhall find better entreaty, when that time of publike calamity ſhall come, at the hand of the enemy, than he had formerly found at the hand of his own people : for thoſe draw it too far, that beyond Jeremies own perſon, extend it to any other, of whom, though in part true, chap.39.17,18. & 45.5. & 52.31,34. (as formerly promiſed, 1 Kin.8.50.) Pſal.106.46. Dan.2.48,49. yet it is not here intended.

cauſe the enemy to entreat thee] That is, ſaith one of the Rabbines, underſtanding it of the Jews, I will make thoſe of thine own people, who are now thy bitter enemies, to come and ſeek unto thee in the time of their diſtreſs ; as alſo they did, ch.21.1,2. ſo it ſhould not be much unlike that, Rev.3.9. But the moſt rather underſtand it of the Chaldeans. To which purpoſe another of them ; I will cauſe the enemy to propound the queſtion to thee, and put thee to thy choice, whether to go along with him, or to ſtay in the land with Gedaliah, chap. 40. 4. or, as it may well be rendred, *I will intercede for thee with the enemy* ; as the word is uſed, Eſa.53.12. chap. 36.25. I will ſo deal in thy behalf with the enemy, that he ſhall entreat thee kindly, he ſhall uſe thee no otherwiſe than well, chap. 39.11,12. I ſhall adjoyn my conjecture concerning the place, and ſo leave it : they make all (as to me ſeemeth) a needleſs trajection in the text, where the words lye in order thus ; *I will intercede for thee in the time of evil, and in time of affliction the enemy*, or, *with the enemy.* I conceive that there is a defect of the prepoſition *from*, not unuſual. See Exod. 15. 19. & 19. 12. Eſay 32. 2. & 33.6. & 40. 21. I read it therefore, *of affliction* from *with the enemy*, or, ſimply, from *the enemy :* as, *from the Lord*, Gen. 19. 24. where the particle is the ſame with that here expreſſed ; referring *the enemy*, not to *interceſſion*, as the object of it, but to *affliction*, as the efficient of it, with which it ſtandeth alſo joyned in the text : all that can be objected againſt this is, that the particle here uſed, is commonly prefixed to the party with whom interceſſion is made, Gen.23.8. ch.7.16. & 27.18. & 36. 25. Job 21.15. another moſtly, to the party in whoſe behalf ; as Gen. 23.8. Eſa.53.12. and I ſhall leave it therefore to the deciſion of the learned.

V. 12. *Shall iron break the Northern iron and the ſteel ?*] There are divers expoſitions given of theſe words : to paſſe by thoſe that miſtaking a letter in the text, and ſo miſled by another in ſhape very like it, do of neceſſity ſwarve very far from the genuine ſenſe of it, and ſcarce give any good or fit ſenſe at all. Some of thoſe that retain the right, ſuppoſe the verb here uſed, to come from a root, that hath a notion of *confederacy*, or *friendſhip*, Prov. 13. 20. & 22. 24. and they, with the old Latine, render the word, *Shall iron be confederate*, or, *joyned, together, with iron from the North*, *and ſteel ?* as if it were ſaid, There is no hope that this obſtinate people, and the Chaldeans, ſhould ever be brought to an accord, (that it ſeemeth they had been ſometime tampering about, ſee chap. 51.59.) no more than iron can be glewed unto iron, or to ſteel : Which they ſuppoſe to be ſpoken by God to the Prophet ; ſome, to free him from that fear that Jonas was poſſeſt with, of being accounted a falſe Prophet, things falling out otherwiſe than as he had denounced, Jon. 4. 1, 2. Others, (becauſe this conceit is croſſed by the Prophets conſtant courſe of dealing with God in a contrary way, chap. 9. 1. & 13. 15, 17. & 14. 7, 8, 19, 21. & 28. 6. verſ. 18. to aſſure him, that there was no hope or poſſibility of having any accord between them and the enemy ; that he might no more be troubled with it, nor trouble himſelf with ſoliciting of God, to no purpoſe, about it, that buſineſs being now as paſt cure and care. But neither doth this ſenſe ſeem to fit well with the place ; nor is any ſuch form, as that here, found any where ſpringing from that root. The moſt, therefore, both Jewiſh, and ours, take the word here, as our Verſion doth, and as it is frequently taken in the form here uſed, Job 34. 24. Pſal. 2. 9. chap. 2. 16. & 11. 16. but they diverſe ways apply it : Some, to Gods counſels, and purpoſes ; and they read the words thus, *Can* one *break iron*, *the Northern iron, and the ſteel ?* as if it were ſaid, *Can ſuch iron be broken ?* the verb being taken potentially, as chap. 13. 23. and indefinitely, as chap. 8. 4. that is, ſay ſome, ſhall any power be able to croſs my proceedings, or to hinder the execution of my word and purpoſe, being of greater ſtrength by far than iron, even the ſtrongeſt and tougheſt of it, than ſteel it ſelf ? chap. 23. 29. Or, as others, ſhall any might or malice of the adverſary be able to prevail againſt thee my Prophet, whom I have made to be as ſuch ? chap. 1. 18. verſ. 20. Others, retaining the received reading, which our Verſion exhibiteth,

eth, expound them, ſome of the Chaldeans, ſaid to come from the North, chap. 1. 14. & 4. 6. This people, ſeem they never ſo ſtrong in their own conceit, chap. 21. 13. ſhall never be able to match thoſe Northern forces, that I ſhall ſend in upon them, verſ. 8. Others, of the Prophet himſelf, as if he had ſaid, Though this people that thus oppoſe thee, be in regard either of their inward obſtinacy, or outward might, as hard and tough as iron, or the like metal, Eſay 48. 4. chap. 6. 28. yet ſhall they be no more able to cruſh thee, or prevail againſt thee, than ordinary iron is able to break ſuch tough iron ſtuff that the Northern parts yeeld, or than the firmeſt and ſtrongeſt ſteel. See chap. 1. 18, 19. verſ. 20. See alſo, Ezek. 2. 7, 8, 9.

Northern iron] Heb. *iron from the North*, that is, ſuch as is brought from the countries, that lye Northward, out of which regions the ſtrongeſt and tougheſt iron came to them: for the Chalybes, who were anciently moſt famous for iron-works, and their skill in tempering thereof, and from whom both with the Greeks, and Latines, the *ſteel* had its name, were a people of Pontus, neighbouring upon the Paphlagones, and their country northward from Judea. See Strabo, l. 12. Mela.l.1.c.20. Eudoxus in Steven the Byzantine, and Virgil of husbandry, l.1.

and ſteel] That is, ſaith the Jewiſh Doctor, *iron and ſteel*, mixt together: and ſome other ſuppoſe an alluſion to thoſe words, chap. 1. 18. *a pillar of iron, and a wall of ſteel*; implying the Prophet to be as both, which though they might ſeem able to prevail againſt him, in regard of the one, yet ſhould be ſure to fail in, when they come to the other: but the words I conceive would rather be read by way of disjunction: *Northern iron*, or, *ſteel*; as the like. ch. 10. 20. & 14. 22. Of the word, *ſteel*, ſee ch. 1. 18.

V. 13. *Thy ſubſtance, and thy treaſures, will I give to the ſpoyl without price:*] God in theſe words either continueth his ſpeech concerning the Chaldean forces, and their invaſion of the land according to thoſe, who of them expound the foregoing words, verſ. 12. or as the moſt, who conceive them to concern the Prophet, turneth his ſpeech from him to his people, fore-telling what ſhould become of all their wealth, wherein they prided themſelves, ch. 9. 23. it ſhould all become a prey to the Chaldeans, ch. 17. 3. as in conqueſt is wont to be, Eſay 10. 14. & 45. 3.

without price] Not regarding loſs, or gain, but execution of my juſtice only, Pſa. 44. 13. Eſa. 52. 3.

and that *for all thy ſins, even in all thy borders.*] That is, as the moſt, for thy ſins that have been committed thorowout the whole land, from the one end of it to the other, Chap. 2. 28. & 3. 2. & 11. 13. Heb. *and in* (that is, *for*; as chap. 18. 18.) *all thy ſins, and* (as chap. 14. 14.) *in all thy borders*: where becauſe the particle is the ſame in both members, a learned Interpreter would have the latter read, *and for all thine ends*, that is, evil projects and purpoſes: but neither is the word ſo uſed in Scripture; and the former interpretation is confirmed by chap. 17. 3. where the ſelf-ſame thing is repeated.

V. 14. *And I will make* thee *to paſs with thine enemies into a land* which *thou knoweſt not.*] Or, *I will cauſe* thee *to ſerve thine enemies in a land*, that *thou knoweſt not*: for there is a double reading here, as alſo, chap. 2. 20. ariſing from the neer affinity for ſhape of two Hebrew letters, *dalet* and *reſh*: and from the like enterchange of letters, is that variety of Verſion in the ſame argument, *he was ſeen*, 2 Sam. 22. 11. and, *he did fly*, Pſa. 18. 10. the latter reading (which the Chaldee followeth) ſeems to receive ſome ſtrength from cha. 17. 4. Howſoever, there is a defect of the relative in the latter limb (ſupplyed it ſelf, chap. 17. 4. by a copulative, chap. 14. 18.) of the pronoun in the former, which may as well be ſupplyed, *it*, as *thee*, with reference to the *wealth* or *ſubſtance*, mentioned, verſe. 13. it ſhall all be carryed away into a ſtrange country, into an unknown land; as Eſay 8. 4. & 15. 7. & 39. 6. For as for that learned Scholiaſt, who to reconcile thoſe two places that ſeem parallel, would have the words rendred, *I will cauſe thine enemies to paſs over thee*; that is, ſaith he, to tyrannize, or rule imperiouſly over thee; as they complain, Eſay 26. 13. Pſal. 129. 1, 3. and as the word, ſaith he, is uſed, Job 13. 13. *let what will paſs to me*, or, *paſs over me*, that is, *betide me*, as himſelf there rendreth it: it ſeems too much forced, and the place pointed too impertinent: nor ſeemeth the old Latine to come any thing neerer home to the genuine ſenſe of the place, who rendreth it, *I will bring thine enemies from a land that thou knoweſt not*, or, that learned man, who yet more regarding the particle, yeeldeth it, *by a land*, or, *thorow a land that thou knoweſt not*, or, which thou knoweſt not, which way they ſhould come to thee, being ſo remote from thee.

for a fire is kindled in mine anger, which *ſhall burn upon you.*] A defect of the relative, as in the former branch, and chap. 14. 8. ſee chap. 17. 4. ſee alſo, Deut. 32. 22. Eſay 42. 25. chap. 4. 4. and 17. 27.

V. 15. *O Lord*] The Prophet returneth here to the proſecution of his former complaint, v. 10.

thou knoweſt] Thou knoweſt me and mine integrity, Pſal. 139. 1, 23. or, thou knoweſt how it fareth with me, their malice and mine innocency; and that I complain not without cauſe, ch. 11. 18. ſee ch. 12. 3.

remember me] Think upon me for good, Neh. 5, 19. & 13. 14, 22, 31. Pſal. 106. 4. Eſa. 38. 2. ſee chap. 18. 20.

and viſit me] In mercy; as Ruth 1. 6. Pſal. 106. 4.

and revenge me of my perſecuters] See of this chap. 11. 20. See chap. 17. 18. & 18. 21. See alſo, Pſal. 119. 84. 2 Tim. 4. 14.

take me not away in thy long-ſuffering:] Or, as ſome, *according to thy long-ſuffering, take me not away*: forbear to deal harſhly with me; as chap. 17. 17. or ſuffer me not to be taken away by the malicious practices of my perfidious enemies: So is the particle taken, Pſalm 119. 91, 154. As others, *After thy long forbearance take me not away*; to wit, among the reſt in the common calamity that ſhall befal this people, when thy forbearance ſhall have an end, 2 Chr. 36. 16. chap. 44. 22. ſo is the particle uſed, Eſay 38. 17. Others, *take me not away in*, or, *by*, or, *through thy long-ſuffering*. Heb. *the length* (that is, the dilation, or delay) *of thine anger*: not unlike that, Exod. 34. 7. Num. 14. 18. ſave that the word is there in an adjective notion, here, as ſeldome, if ever elſe-where, in a ſubſtantive. Suffer me not to be taken, and periſh by mine enemies malicious and miſchievous projects, while out of thy long-ſuffering, and ſlowneſs to wrath, thou forbeareſt to right me on them. See on Eſa. 48. 9. So is the verb uſed, Ezek. 33. 4, 6. and ſo the particle, Neh. 13. 27. ch. 5. 2. Somewhat to this purpoſe, the Chaldee, and Greek, ſeem to ſuggeſt, as if a ſpeeding of juſtice, without longer delay, were deſired; as Pſa. 29. 10, 11.

know] That is, *take notice*; and make it appear that thou ſo doſt: as ch. 2. 19. & 3. 13.

that for thy ſake I have ſuffered rebuke.] Or, *I ſuſtain*. Heb. *my ſuſtaining of* (as Pſalm 89. 50.) *reproach*, Pſalm 69. 7. See chap. 20. 8. and it concerneth thee to right thoſe that ſuffer for thee, Pſal. 44. 22, 26.

V. 16. *Thy words were found, and I did eat them; and thy word was unto me the joy and rejoycing of my heart:*] Or, *when thy words were found, I did eat them*; as Prov. 25. 16. *Haſt thou found honey? eat of it what ſufficeth thee*: and Ezek. 3. 1. *eat what thou findeſt*: and there ſeems here a defect of the pronoun, *were found* by me; as Eſay 29. 6. that is, When as thy meſſages came at firſt to me, I received and entertained them, as readily, as willingly, as an affamiſhed man doth his meat. So Job 23. 12. John 4. 34. Of the ſyntax, ſee ch. 13. 12, 16. Of the phraſe of *eating*, Ezek. 2. 8. & 3. 2, 3. Rev. 10. 9.

found] Some put an emphaſis upon this term, and that two diverſe wayes; the one, as if the Prophet ſhould intimate, that he had not ſought this employment, but had, unlooked after, been called unto it; as Eſay 65. 1. the other, as if he ſhould thereby ſignifie, that he had been well aſſured, that the meſſages he came with, were the undoubted word of God: as Eccl. 7. 29. but theſe conſtructions I conceive to be over-nice: the ſenſe ſeems plain; as before. See Ezek. 3. 1.

thy word was unto me the joy and the rejoycing of my heart: for I am called by thy Name, O Lord God of hoſts.] Heb. *thy word was unto me, to*, or, *for, joy, and to*, or, *for, gladneſs of my heart*; *that thy name was called upon me*. According to our verſion, the ſenſe ſhould be, as divers give it, that Gods Word, though otherwiſe harſh, and like to be ſo unto others, yet was to him, becauſe it was his word, delightful, grateful and pleaſant; not unlike that profeſſion of the Pſalmiſt, Pſal. 19. 10. & 119. 103. or, as one of the Jewiſh Doctors, I was at the firſt much taken with the meſſages that I was ſent with, hoping that the people would repent thereupon: and ſo the words following ſhould come in as a reaſon to induce God to regard him, as being one that had been willing and ready to undertake that office, which he profeſſed to have ſpecial care of, Pſal. 105. 15. But neither of theſe ſeem to reach the intent of the Prophet. Which ſeems rather to be that which another of them ſuggeſteth, agreeable to the words as they run in the original, to wit, that that word or commiſſion given him by God, (whereof, ſee chap. 1. 1, 5.) whereby he had been called to bear Gods name, to be called his Prophet, (of which phraſe, ſee cha. 14. 9.) was a great rejoycing unto him, and that which encouraged him chearfully to ſet upon the work of his miniſtery, howſoever it proved afterward, v. 9. See Ezek. 3. 3. Rev. 10. 10. *to joy*, or, *for joy and gladneſs of heart*, for, *great and hearty joy*, ſimply; as Zach. 8. 19. Eſa. 30. 29.

V. 17. *I ſate not in the aſſembly of the mockers, nor rejoyced:*] Thus the moſt Interpreters, yea, all that I meet with, as if the Prophet ſhould profeſs, that he had ſhunned the company and ſociety of profane perſons, ſuch as ſcoffed and mocked at Gods meſſages and menaces. Of which ſort were not a few among this people; and that eſpecially among the great ones, Eſa. 5. 19. & 28. 14, 22. chap. 5. 13. & 20. 7, 8. and ſo it ſhould be the ſame with that, Pſal. 1. 1. and 26. 4, 5. Heb. *ſecret*, for, *aſſembly*; as Pſal. 111. 1. Ezek. 13. 9. See chap. 6. 11. and according to this ſenſe, the next member would rather be rendred, *nor revelled* it; as Eſa. 22. 2, 13. But this ſeems not to be ſo congruent a profeſſion for the Prophet to make, that he had not kept company with looſe and debauched perſons, and revelled it together with them. I render the words, *I have not ſate in the aſſembly*, or, *meeting, of thoſe that make merry*. So is the word frequently uſed. So Eccl. 3. 4. there is *a time to make merry*; and, *better is grief than mirth*, Eccl. 7. 3. and, *they prepare bread* (that is, victuals) *to make merry* with, Eccl. 10. 19. and 2 Sam. 6. 5. & 1 Chro. 13. 8. *all Iſrael made merry before the Lord, with all their might, with ſinging, and with harps*: yea the word is in this very prophecy twice preciſely ſo rendred, chap.30.19. & 31. 4. The Prophets meaning then is plainly this; that howſoever he did at firſt chearfully enterain that employment that God had called him unto; and a place of that dignity to be ſo neer unto God, and be ranked among thoſe that were reckoned his Prophets, ſeemed much to affect him, yet he had found little joy of it, when he came to the execution of it; for that he met with nothing but matter of grief, and had been therefore far from joyning himſelf with ſuch that met together to make merry, as friends, acquaintance, and neighbours oft do, to partake with them in their mirth; but had rather abandoned himſelf to a retired and ſolitary courſe of life, in private continually bemoaning himſelf, in regard of thoſe heavy and ſad meſſages, that he was from God ſent with to his people, and the evil ſucceſs that his errands found with them, chap.8.18. & 9.1,2. & 13.17. & 20.7,8. This I doubt not to be the genuine ſenſe of the place, confirmed both by what followeth here, and by Gods words alſo to the Prophet, chap. 16. 8.

nor rejoyced] Heb. *and rejoyced*, that is, *to rejoyce*; to partake with them in their mirth; as, *Balack aroſe and warred* (that is, *to war*) *againſt Iſrael*, Judg.24.9. otherwiſe, the negative muſt from the former member be ſupplyed: as Pſal.9.18.

I ſate alone becauſe of thine hand] *Alone*, or, *ſolitary*; withdrawing my ſelf from company, as perſons full of grief and heavineſs are wont to do, Pſal.102. 7. chap.13.17. Lam.3.18. ſo rather, then as ſome, being deſerted and forſaken of all: as Pſalm 88. 8,18. But this ſeems rather to imply a voluntary and affected privacy; *becauſe of thine hand*, that is, as ſome, becauſe I am at hand with thee, and yield conſtant obedience unto thee, in the faithful diſcharge of my miniſterial employment; in regard whereof, they refuſe to have any ſociety with me. So, *hand*, ſhould be for miniſtery: as Mal. 1. 1. but, *becauſe of thine hand*, ſeems here rather to import, in regard of thine injunction, and thoſe meſſages which thou ſendeſt by me, full of menaces, and dreadful denunciations of calamities and deſtruction to befal my people. So Ezek. 3. 14. *I went with bitterneſs heated in my ſpirit, but the hand of the Lord was ſtrong upon me.*

for thou haſt filled me with *indignation.*] Either with *indignation* from this people, who for thy meſſages, are generally incenſed againſt me, verſ. 10. or with *indignation* at this people, for their obſtinacy tending to their deſtruction, chap. 9. 1, 2. or with *indignation*, which from thee I denounce againſt them, being ſent daily upon errands of wrath and indignation to them. See Chap. 23. 33. the particle is wanting, as chap. 9. 18. this laſt ſeems the beſt.

V. 18. *Why is my pain perpetual, and my wound incurable*, which *refuſeth to be healed?*] Why ſhould I continue perpetually in this ſad and diſconſolate condition, without hope or expectation of any change and alteration thereof for the better: a ſpeech proceeding from humane frailty, as conceiving no great likelyhood of the before-promiſed amendment of it, v.11.

is my pain perpetual] Or, *ſhould my pain continue* (as Dan. 1. 21.) for *ever*; as Amos 1. 11. and there is a defect of the particle; as Pſal. 13. 1. or, *ſhould my pain be* a pain of *perpetuity*, or, *eternity*; that is, *a perpetual, an everlaſting* pain: as, *pleaſures of perpetuity*, or, *eternity*, for, *perpetual*, or, *everlaſting delights*, Pſalm 16. 11.

my wound incurable] Heb. *my ſtroak* (that is, wound, or ſore, cauſed by ſome ſtroak; as chap.10.19.) *grievous*, or *deadly*: ſo chap. 30. 12, 15.

which *refuſeth to be cured*] A metaphor taken from ſuch wounds, or ſores, with which no plaiſter or medicine can either produce cure, or procure eaſe, and there is a figurative notion in the word *refuſeth*; like that, Jon. 1. 4. *the ſhip thought*, or, *made account, to be drowned*: for to ſpeak properly, *the wound*, or, *ſore*, can no more *refuſe* ought, than *a ſhip think* ought: and according to our Verſion, there is a defect of the relative; as ver. 14. but ſome ſupplying the interrogative from the fore-going branch, read the words, Why *refuſeth it to be cured?* whether way we read it, it is not much material; only the word, *incurable*, would be altered, if it be rendred the former way. See Pſal.77.2. ch.8.18.

wilt thou be altogether unto me as a liar, and *as waters* that *fail?*] Or, *Why* (repeated from the former; as Job 3.23.) *ſhouldeſt thou be altogether* (*being be*; as Gen.18.18.) *unto me as a deceitful* (Heb. *lying*) well, or fountain, or ſpring, (a defect of the ſubject; as Eſay 5.4. & 17.5. Ezek.13.11.) *as waters* that *fail?* Heb. that *are not faithful*, or *firm*. See Eſa. 33. 16. ſuch as are dryed up, and fail in the heat and drought of ſummer, when men have moſt need of them, Job 6. 15, 20. Why ſhouldeſt thou fail me, and not make thy word good unto me, but give me up to undergo ſuch diſtreſs and difficulties without end or eaſe? Such fits of diffidence have the beſt and ſtrongeſt of Gods Saints and Servants been at ſome times ſurpriſed with. See Pſa.13. 1, 2. & 31. 22. & 77.7,9. & 116.10,11. 1 Sam. 27. 1.

V. 19. *Therefore thus ſaith the Lord*;] Or, *Notwithſtanding* (ſee chap.30.16.) *thus ſaid the Lord.* Albeit, that the Prophet had in this his diſcourſe and diſpute with God, much want of that courage and confidence that ought to have been in him, and bewrayed a great deal of humane frailty; yet the Lord was pleaſed to ſtoop ſo low, as to return a gratious anſwer unto him: partly admoniſhing him in a mild and gentle manner, to ſhake off and abandon theſe diſtruſtful and diſcontented thoughts; and to go on conſtantly in the faithful diſcharge of his duty; and partly again further confirming him therein, by renewed promiſes of aſſured protection and ſafeguard, verſ.20,21.

If thou return, then will I bring thee again, and *thou ſhalt ſtand before me*;] Theſe words ſome Interpreters expound of the people; unto whom God ſhould promiſe reſtitution, and confirmation upon their ſincere return to him by unfeigned repentance; as chap.3.1. & 4.1,2. & 26.6,7. & 31.36. & 33.26. & 35.19. Zach.1.3. But the moſt rather of Jeremy; yet diverſly; ſome, as if God ſpake in way of approbation to him, thus rendring the words; *ſince that thou doſt convert thy ſelf, as I do convert thee*; that is, ſince that thou doſt apply thy ſelf diligently unto thoſe things that I enjoyn thee, and direct thee unto: or, as others, *ſince that thou doſt turn from*, that is, withdraw thy ſelf from the ſociety of thoſe profane ones, verſ.17. *I will reduce thee*, that is, free thee from thoſe evils whereof thou complaineſt, and retain thee in my ſervice. Others, by way of admonition; *if thou* be careful to *convert* this people from their wicked wayes; that which is the office of a true Prophet of God to labour in, chap.23.22. taking the word in an active notion; which yet it will hardly here bear. But the moſt and beſt underſtand them in way of admonition indeed, but taking the word in a neuter notion; If thou turn from, and caſt off, theſe diſtruſtful thoughts and diſcontents, and apply thy ſelf chearfully and conſtantly to the work of thy miniſtery, I will continue and confirm thee in thy prophetical function.

then will I bring thee again] Or, *then* (Heb. *and*; as v.1.) *will I reſtore thee*: as Pſal.23.3.

and *thou ſhalt ſtand before me*] Or, that *thou mayſt ſtand*, or, *to ſtand, before me*; as my ſervant and attendant in the room and place of a Prophet: as 1 King.17.1. Zach.3.7. a defect of the finitive particle, as Eſa.63.13. and 64.2. Howbeit, the whole paſſage may well thus be rendred; *If thou wilt return*, (as ch.4.1.) *and wilt be reclaimed by me*, (Heb. *and I ſhall have reclaimed thee*) *before me ſhalt thou ſtand.* So run, and ſo lye, the words in the text: and I ſuppoſe this to be the genuine ſenſe of the place.

and if thou take forth the pretious from the vile, thou ſhalt be as my mouth:] Or, *if thou wilt ſever* (Heb. *make to go forth*) *the pretious from the vile.* This ſome expound of doctrine onely, if thou be careful to teach nothing but the pure truth of God, 1 Pet. 2. 2. without mixture of other baſe and vile ſtuff; ſuch as the falſe Prophets are wont to mingle it withal, ch.23.26,28. Others rather, of perſons: that which the latter term doth neceſſarily carry it unto, being uſed of perſons only: If thou ſhalt draw out the pretious from the vile, by converting thoſe that are vile, that is, wicked ones, from their wickedneſs, and making pretious ones of them, which Gods Miniſters are miniſterially ſaid to do, Dan.12.3. ch.23.22. Mal.4.6. Luk.1.16. or, (which ſeems the genuine ſenſe of the text, and is by the moſt and beſt approved) If in thy teaching thou put a difference between the godly and the wicked, by confirming and comforting the one, and by ſharply reproving, convincing, and menacing the other. See ch.20.27. contrary to the practiſe of the falſe Prophets deſcribed, Ezek.13.19, 22. & 22.26.

thou ſhalt be as my mouth] Or, as ſome, *according to my mouth*: thou ſhalt be ſuch an one as I would have thee, and have commanded thee to be: as, *according to his heart*, 1 Sam. 13. 13. *thou ſhalt do all my pleaſure*, Iſaiah 44. 28. or, thou ſhalt thereby ſhew thy ſelf to be *my mouth*, to ſpeak from me, chap. 23. 22. or what thou doſt ſpeak, ſhall be as if I my ſelf had ſpoken it, 2 Cor.5.20. & 13.3. See Exod.4.16. and I will be ſure to make it good. See 1 Sam. 3.19,21.

let them return to thee, but return not thou to them] Heb. *return ſhall they to thee*; *and* (for, *but*; as chap.13. 17.) *thou ſhalt not return to them.* Which ſome therefore conceive, as ſpoken by way of prediction, or promiſe. They ſhall come and ſeek to thee; but thou ſhalt have no need to ſeek to them; fulfilled, ſay they, when they repaired to him for advice upon the murther of Gedaliah, chap. 42. 2. to which might be added that before, chap. 21. 2. But the moſt conceive them ſpoken rather by way of admonition, or injunction; (for the future is frequently uſed for the imperative; as chap.3.7. & 5. 10.) Some more narrowly, with reference to thoſe ſcoffers, mentioned, as they ſuppoſe, verſ. 17. but of that there. Others, more generally, of the main body of the people, whom he was to deal with; Let them (this people, verſ. 20.) conform if they will, to thee; but be not thou over-induced either by their force or flatteries, (for they will be both ways tempting thee) to come over to them, to comply with them, to ſooth them up in their ſins, with vain hopes of better things, as their falſe Prophets do, or to conceal ought from them, that I give thee in charge concerning them, cha. 1. 17. & 23. 30, 31. & 26. 2.

V.20. *And I will make thee unto this people as a fenced braſen wall*;] Heb. *I will give thee* (as ch.1.5,18.) *for a fenced wall* (that is, to be ſuch an one, or, like ſuch an one, as v. 16. Pſal.31.2.) *of ſteel.* See verſ. 12. If thou doſt go on conſtantly and couragiouſly in the faithful diſcharge of thy duty, not relenting or yeelding at all unto them, (for this ſeems to depend upon the laſt clauſe of the foregoing verſ.) I will arm thee with ſuch power, as they ſhall not be able to prevail againſt thee. See ch.1.18. & 6.27. v.12.

and they ſhall fight againſt thee ; but they ſhall not prevail againſt thee:] Or, *So that though they war with*, or, *againſt thee*, (as Judg. 20.11.) yet *they ſhall not prevail with thee* ; to take thy life away from thee. See chap.1.19.& 20.11,12. ſo that he might well ſay, as they do, Pſal.129.1,2.

for I am with thee to ſave thee, and to deliver thee, ſaith the Lord.] I will protect thee ſufficiently againſt all their might and malice. See Chap.1.8,19.& 20.12. So Act.18.10.

V. 21. *And I will deliver thee out of the hand of the wicked ; and I will deliver thee out of the Hand of the terrible.*] *Hand*, for, *power* ; as Iſa.38.6. *to redeem*, for, *to reſcue* ; as Pſal.107.2. *of the terrible*, or, *violent ones*, Iſa.25.6. ſuch as thou mighteſt moſt fear. See Chap.26. 23, 24.

CHAP. XVI.

Verſ. 1. THE *word of the Lord came alſo unto me , ſaying* ;] Or, *Moreover, the word of the Lord came unto me* ; as ſome of our former Verſions, and as chap.1. 11. Heb. *And the word of the Lord was unto me :* as chap. 1. 1, 2. Whence it may be queſtioned , whether this Chapter be one continued diſcourſe with that chap. 15. or this introduction to it be the title of a new revelation at ſome other time delivered. Whether of the two it be, the Lord in it forbiddeth the Prophet to contract marriage, or breed iſſue, the times enſuing ſhould be ſo bad,ver.2,4.or to mourn with any for the dead : for better dye than live, as the times ſhould be, ver. 5, 7. or to make merry with them ; for it ſhould be no time for mirth, ver. 8, 9. enformeth him, and willeth him to enſorm the people of the ground of ſuch evils as were to befall them, ver. 10, 13. yet annexeth a gracious promiſe of future reſtitution after theſe dreadfull judgements executed upon them, ver.14,18. whereunto the Prophet ſubjoyneth an humble profeſſion, as in the perſon of Gods people, of the acknowledgement of Gods gracious and powerſull protection, and their expectation of the Gentiles coming in to them, ver.19. all ſhut up with an expreſſion of Gods preſent indignation againſt his people, for their idolatry ; for which, he would make them, by penalties inflicted upon them,to know & acknowledge his might, v.21,22.

V. 2. *Thou ſhalt not take thee a wiſe, neither ſhalt have ſons nor daughters in this place.*] Or, *Do not take thee a wiſe, nor have ſons*, or (Heb.*and* ; as Exod. 21.15 Ezek. 14.20.)*daughters*. The future for the imperative ; as chap.15.19. Exod.20.13,17.So ver.5.intimating, that ſo great & grievous ſhould the calamities of that place in thoſe times be, that wife and children would be but an heavy burden amidſt them, and means of much aggravating his grief that had them. So Hoſ.9.13,14.Mat.24.19.Luk.23.29.1 Cor.7.26.

in this place] That is, in Anathoth, ſaith the Jewiſh Doctor : but he ſeems rather to mean Jeruſalem, where this Prophecy was delivered unto him : ſee ver.3.

V. 3. *For thus ſaith the Lord, concerning the ſons, and concerning the daughters that are born in this place, and concerning their mothers that bare them, and concerning their fathers that begat them in this land* ;] All like to be involved in the ſame calamities one with another ; that which ſhould make the condition of each one of them the more grievous, chap.13.14.& 14.16.

in this place] This again, the Rabbine groundleſly reſtraineth unto the men of Anathoth, who together with their whole iſſue were ſo, ſay they, to be rooted out, that there ſhould be no remainder of them, chap.11.23.But here they meet with a difficulty that they find Ezra.2.23. *of the men of Anathoth*, 128. that returned from the captivity : Which to ſalve, they ſay, that ſome of them did afterward repent, though God did not reveal ſo much to the Prophet : But the truth is, that neither that former denunciation reached unto all the Inhabitants of Anathoth, but to thoſe of them only that maliciouſly oppoſed the Prophet, as it is there expreſly mentioned : nor is this place Anathoth a poor Town in compariſon, Eſay 10. 30. but Jeruſalem intended ; as alſo, ver. 9. and as appeareth by the adjection in the next member ; the whole land, to wit, of Judah, whereof *that* the head city, chap. 15.8. ſo chap.7.7.

V. 4. *They ſhall dye of grievous deaths :*] Heb. *death of diſeaſes*, or, *grievances* ; as 2 Chron.21.18. by the plague, or the peſtilence, chap.14.12.ſee chap.15.2.

they ſhall not be lamented] No ſolemn lamentation ſhall be made for them, Job 27.15. Pſal.78.64. chap.22.18. and 25.33. either becauſe they ſhall be deemed happier that are gone, and taken away from the preſent evils, than thoſe that ſurvive, chap. 8.3. and 22.10. Rev.14.13. or becauſe every one ſhall be ſo taken up with their own particular and perſonal fears, cares, and calamities, that they ſhall have no luſt, or leiſure to look after their deceaſed, or to uſe any wonted ſolemnity about them. See Ezek.24.16,23. Amos 6.10.

neither ſhall they be buried] See chap.14.16.& 22.19. & 25.33.

but they ſhall be as dung upon the face of the earth :] Heb. *for dung :* of which form of ſpeech, ſee on chap. 15. 20. ſo Pſal. 83. 10. chap.8.2.

and they ſhall be conſumed by the ſword, and by famine,] Some by the one, and ſome by the other, Chap.14. 15. and 15.2.

and their carcaſſes ſhall be meat for the fowls of the heaven, and for the beaſts of the earth.] chap.7. 33.and 34.20.

V. 5. *For thus ſaith the Lord* ;] Or , *Therefore* ; as chap. 9. 20. for the particle ſeems to be here an illative, (as Pſal. 116. 20. *I believed therefore I ſpake*,2 Cor.4.13.)inferring,and making way, to a further injunction,grounded upon the former denunciation,v 3,4.

Enter not into the houſe of mourning, neither go to lament, nor bemoan them :] Heb. *thou ſhalt not go in, nor go* ; as ver. 1. *into the houſe of mourning*. Concerning the genuine notion of this term,there are divers opinions, and the Jewiſh Criticks themſelves are at ſome variance. Some of them ſay it ſignifieth *mourning*, and this way moſt of them ſeem to go : though ſome of them would have it ſignifie, not *mourning*, but *a mourner* ; withall rendring a ridiculous notation of the word, not worth the relating. But this Interpretation, as well the one, as the other, is croſſed by that place of Amos, 6.7. where it is rendred *banqeut*, and muſt of neceſſity import matter of mirth : And ſo would a late learned Annotator have it here to import, underſtanding it of banquets made for merriment ; the rather , becauſe ſuch are mentioned , ver. 8. But the maine current of the context, evidently croſſeth this conceit. Howbeit, by collation of thoſe two places together, it plainly appears, that the word of neceſſity ſignifieth ſomething at leaſt common as well to mirth, as to mourning. To which purpoſe, one of the Jewiſh Doctors telleth us , that it ſignifieth in the Arabick tongue , *a ſhouting*, or lifting up of the voice, whether out of joy, or out of grief ; for ſuch out-cryes are common to either : ſee chap.48.33.but hereof no proof is brought. Another of them, therefore, ſaith, it ſignifieth *a feaſt*, or, *a banquet* ; for which he alleageth a place out of one of their Talmudiſts Writings ; and it is ſo found uſed in the Chaldee Paraphraſt, Num. 25.1. Now *feaſts*,or *banquets*, we know, are uſual as well at burials, as bridals . and this ſeemeth to be backed by that which followeth , ver. 7. for as for that which ſome learned late Writers here ſuggeſt, that the word ſhould ſignifie ſuch a perſon, as by the Latines is termed *deſignator*, one that did give directions for the marſhalling and ordering of matters at burials ; it ſeemes a groundleſs conjecture, nor could *the houſe of mourning* be ſo fitly termed the houſe of ſuch an one. I ſuppoſe the words may well be rendred,*the banquet-houſe*, as the old Latine hath it;or for fuller explication,*the funeral banquet*,or,*banqueting houſe.*

nor go to lament or bemoan them.] To lament for the deceaſed, or to condole with the ſurvivers ; as chap.15.5. By theſe forbearances, as Ezekiel,chap.24.24. the Prophet was to fore-ſhew them, how it ſhould be with them amidſt thoſe calamities that ſhould ſhortly ſurprize them.

for I have taken away my peace from this people , ſaith the Lord, even *loving kindneſs and mercies.*] For I am reſolved to take from this people whatſoever benefits of plenty, proſperity , or ſafety , (for all theſe, *peace* includeth, Pſal. 85. 8. and 119.165. Eſay 48. 18 chap. 8. 11.) and whatſoever good thing out of my free favour and mercy I had formerly conferred on them; and they had ſometime enjoyed.

have taken away] Or, *I will take away*. Heb.*gather up* ; as Pſal. 85.3.chap.10.17.

even *loving kindneſs and mercies*] Or, my *loving kindneſs, and* my *tender mercies*. See Eſay 63.7. a defect of the pronoun, as chap. 4. 19.

V. 6. *Both the great, and the ſmall, ſhall dye in this land ; they ſhall not be buried ; neither men lament for them* ;] Or, *when great or ſmall*, (*and*, for, *or* ; as ver.2.) *ſhall dye in this land , they ſhall not be buried, nor ſhall any lament for them* ; as chap. 14. 15. Nor need we, as ſome, to inſert, *Therefore*. See of this menace, on ver. 4. where the active here indefinite, is expreſſed in the paſſive, *they ſhall not be lamented* ; no lamentation ſhall be made for them : only here there is a more large extent of it ; ſhewing that no regard ſhould, in this kind, be had of the great ones, more than of the meaner ſort : ſee chap.22.18,19.

nor cut themſelves, nor make themſelves bald for them ;] Courſes in ſuch caſes uſually practiſed among the Heathen, whom the Jewiſh alſo did herein oft imitate, though forbidden ſo to do, Lev.19.28. Deut.14.1.

V. 7. *Neither ſhall* men *tear* themſelves *for them, in mourning to comfort them for the dead* ;] According to this Verſion , the meaning ſhould be the ſame with that before, of *cutting themſelves*, ver. 6. and ſo ſome of the Jewiſh Doctors,alſo take it : but the word is there in a reciprocal form,whereas this here is not ; nor is the word here ever elſe-where found ſo uſed. Some other of them therefore by change of a letter into another,though in ſhape diverſe, yet for ſound in a manner , If not altogether the ſame) expound it of ſtretching out the hands, or ſmiting them one againſt the other ; to which purpoſe, one Verſion rendreth it ; *they ſhall not ſtretch out* their hands, and our ancienter verſion, *they ſhall not wring* their hands,as in wailing people oft-times do, chap.4.31. Lam.1.17. But others of them, which ſeems the true and genuine ſenſe of the place,underſtand it of ſuch proviſions of food,as friends, neighbours, and acquaintance, uſed to ſend home unto thoſe, that were in heavineſs for the loſs of parents, children, or other of the family neer of kindred,or otherwiſe dear unto them, taken from them by deceaſe ; to the end, that repairing to them, and eating and drinking with them, they might endeavour to comfort them, and help to put away their griefe ; alluded unto, Deut. 26. 14. and this expoſition, as the words following confirm ; ſo the uſe of the word elſwhere doth further alſo help to clear : for ſo is the word uſed, Eſay 28.7. *to deal thy bread to the hungry* : and Lam. 4. 4. *the young children ask* *bread, and there is none to deal it to them :* to which purpoſe the text may well be rendred, *Neither ſhall they deal them* bread, *in mourning, to comfort any for the dead : bread,* being put for any proviſion of food in general, as in the places before pointed to, chap. 5. 17. & and Luk. 14.1. as alſo, Ezek. 24.17. a place parallel to this, where the Prophet is inhibited upon the death of his wife, *to eat the bread of men,* that is, ſuch as men uſed in ſuch occaſions of mourning, to partake in with others that came to viſit them ; by which term it is alſo in our ancienteſt Engliſh verſion here rendred. This ſenſe both the ancient Greek, and old Latine, expreſs. Whence alſo ſome gather (nor ſeems it altogether improbable) that the Greek Interpreters, in whoſe ſteps the Latines trode, did in the Hebrew, for *lahem, to them,* which we now have, read, *lechem,* or *lehem,* (whereof *Bethleem*) that is, *bread,* and deem this latter the better reading ; the rather, for that the pronoun in the latter place is ſingular, not *them,* but *him,* that is, ſaith the Rabbine, for any of them, though rendred, as taken collectively in the plrral. Howſoever, if the word *bread,* be not expreſſed, as in thoſe other places before produced it is, yet is it to be ſupplyed, *deal* bread, or food ; as in the like, Gen.42.33.where it is ſaid only, *take for your families* ; that is, *take* bread or food, for your families ; as our Engliſh well ſupplyes it : and *they came out to draw,* Gen.24.43.that is, *to draw* water : as it is aright ſupplyed there from ver. 13.

neither ſhall men *give them the cup of conſolation to drink for their father, or for their mother.*] Heb. *neither ſhall they make them drink* (as chap. 8.14.) *a cup of conſolations* (that is, *a conſolatory cup : conſolations* ; as Eſay 66.11.) *for his father, and* (for, *or* ; as Exod. 21. 15. ver. 2.) *for his mother* :to comfort any orphan, for the loſs of his father, or his mother : the word *them,* put diſtributively for any of *them* ; and ſo might well be expreſſed, both in the former branch (if the received reading be retained) and (howſoever for that) in this : Of ſuch *conſolatory cups* tendred to perſons in grief and heavineſs, ſee Prov.31.6,7.The meaning is, that all ſuch neighbourly and friendly offices on ſuch occaſions formerly uſed, ſhould in thoſe calamitous times be wholly neglected, as others alſo more requiſite, for the reaſons before recited. See on ver.4.

V. 8. *Thou ſhalt not alſo go* into *the houſe of feaſting, to ſit with them to eat and to drink.*] Or, *Neither do thou go* (as ver. 2. 5.) into (the particle ſupplyed, as chap.14.18.) or, unto (as chap.34.3.) *the houſe of feaſting* (as Eccl. 7.2, 4.) *to ſit* there *with them to eat and to drink :* to make merry with them, Exod.32.6. Heb. *And thou ſhalt not go* ; as ver. 13. Before he was forbidden to repair with them, to their mournful and funeral banquetings; now is he charged not to keep company with them, at their merry meetings, or bridal banquetings ; for at ſuch times feaſtings were ordinarily uſed, Gen.29.21,27. by his abſtinence, and refuſal to joyn therein with them ; intimating what ſhould ſhortly and ſuddenly befall them, to wit, that they ſhould be utterly deprived of all occaſions and matter of ſuch mirth and jollity, ver.9.

V. 9. *For thus ſaith the Lord of hoſts, the God of Iſrael* ;] As chap. 7.3,21.& 9.15.

Behold I will cauſe to ceaſe out of this place in your eyes, and in your days, the voice of mirth, and the voice of gladneſs, the voice of the bridegroom, and the voice of the bride.] I will quell and quaſh all your mirth, by ſending ſuch evils upon you, as you ſhall have little joy of ought. See the like, Eſay 24.7,8. Ezek. 26. 13. Rev. 18. 22,23. and the very ſame, Chap.7.34.& 25.10.

this place] The City of Jeruſalem ; as ver.2,3.

in your eyes, and in your dayes] Or, *in your ſight* ; While ye, who think it will never come, chap.5. 12, 13. or, it will be long before it come, Ezek.12.27. ſhall your ſelves ſurvive to ſee it : as Pſal.79.10. chap.20.4. Ezek.13.28.

V. 10. *And it ſhall come to paſs, when thou ſhalt ſhew this people all theſe words, and they ſhall ſay unto thee,*]Or, *it ſhall come to paſs* (Heb. *it ſhall be,* as chap. 4.9.) *when thou ſhalt tell this people all theſe things,* (as chap.11.6.& 36.32.) *if* (as Job 10.15. chap. 18.8.) *they ſhall ſay unto thee.*

Wherefore hath the Lord pronounced all this great evill againſt us ? and what is our iniquity ? or what is our ſin, that we have committed againſt the Lord our God ?] Thus pertinacious and preſumptuous are wicked men, in endeavouring to ſmother, and either deny, or excuſe, their ſins, though never ſo notorious, and conſpicuous, chap. 2. 22. 23, 25. and chooſing rather to charge God with iniqnity, as if he puniſhed them without cauſe, than to acknowledge their owne iniquity, and perfidious carriage towards him, whereby they had deſerved much more, than he either threatned them with, or inflicted upon them. See the like demand, chap.5.19. & 22.8.

or what] Heb. *and what* ; as ver.2.

V. 11. *Then thou ſhalt ſay unto them*]Or, *Then* ; (Heb. *And* ; as chap. 15.19.) *ſay thou unto them* ; as ver.8.

Becauſe your fathers have forſaken me, and walked after other gods, and have ſerved them, and worſhipped them, and have forſaken me, and have not kept my Law.]See chap.2.5.& 7.24,25.

V. 12. *And you have done worſe than your Fathers.*] So chap.7.26.

for behold ye walk every one after the imagination of his evil heart,] See chap.9.13.& 11.8.& 13.10.

that they may not hearken unto me.] Or, *that ye may not hearken unto me :* a change of the perſon ; as Iſaiah 1.29. chap.2.6,7.& 17.1. See chap.7.27.& 8,9.& 11.10. Zach.7.11.12.

V. 13. *Therefore I will caſt you out of this land,*] Chap. 10.18. that which God had long before threatned, Deut.4.26,27.& 28.63. Heb. *And I will caſt you* ; as chap.14.19.

into a land that ye know not, neither *ye, nor your fathers* ;] Heb. *ye and your fathers* ; as ver.8,10. So, *ye, and your children,* chap.35.6. that neither ye, or they ever ſaw, or had been in before. See chap.14.18. & 15.14. See alſo, Iſa.42.16. but there the phraſe uſed of a providential paſſage in mercy and favour, here of an effect of Gods wrath and diſpleaſure, in aggravation of the judgment.

and there ſhall ye ſerve other gods day and night] Or, *where ye ſhall ſerve* ; as Gen.15.13. where ye ſhall have your fill of ſerving ſtrange gods; ſuch as neither ye, nor your fathers had known or ſerved before, Deut. 26.64. but with little eaſe, or reſt from thoſe, under whom ye ſhall ſerve them, Deut.28.47,48,65,66. whence the Chaldee, whom alſo ſome, both Jews, and others, here follow, rendreth it, *Ye ſhall ſerve ſuch people, as ſerve other gods :* but that is more than is in the text.

Where I will not ſhew you favour.] Heb. in *which* (to wit, place ; as Gen.21.17. Ruth 1.17. onely here a defect of the particle, *in* ; as chap.5.7.& 11.23.) *I will not give you reſt* ; that which by Moſes was threatned, that they ſhould find no reſt in thoſe places into which God in wrath ſhould drive and diſperſe them, Deut. 26.65. which yet the Jewiſh Doctor expoundeth, according to that which our Verſion exhibiteth, *I will not have mercy on you* ; as Iſa.27.11. chap.13.13. Hoſ.1.6.& 2.4. but proceed in rigour of judgement againſt you, cha. 14.16.& 15.14. ver.5. or, *I will give you no favour in the eyes of your enemies,* but ſuffer them to exerciſe much cruelty upon you, Iſa. 47. 5. contrary to that which at other times he had done with his people, Pſal.106.45. and with ſome of the godly alſo did at the ſame time, chap.15.11. Dan. 1.9. but this is ſpoken of the main body of the obſtinate wicked : Howbeit, there want not Writers of great note, who render the words, *So long as I ſhall not ſhew favour unto you,* or, *have mercy upon you* ; to releaſe you out of captivity, which after ſeventy yeares I will, by Cyrus, doe for you, chap. 25. 12. But the ſenſe firſt delivered, ſeemes genuine.

V. 14. *Therefore behold the dayes come, ſaith the Lord* ;] To thoſe dreadfull comminations, yet for the ſupport and comfort of the faithfull, is a gracious promiſe of a ſtrange and remarkable reſtitution ſubjoyned, to be exhibited to ſuch a remnant as God ſhould pleaſe to reſerve, after the execution of the judgements here denounced upon the reſt.

Therefore] Or, *Notwithſtanding* rather : as this particle is neceſſarily, both here, and elſe-where, to be rendred. See Iſa. 51.21. chap. 30.16.

behold the dayes come] Heb. *coming* ; as chap. 7. 22. and 9. 24.

that it ſhall no more be ſaid, The Lord liveth, that brought up the children of Iſrael out of the land of Egypt :

V. 15. *But the Lord liveth that brought up the children of Iſrael out of the North, and from all the lands whither he had driven them.*] Thereby intimating, that the captivity in Babylon ſhould be ſo grievous and tedious, and their deliverance out of it, by the Miniſtery of Cyrus, ſo ſtrange and great, that it ſhould ſeem, in ſome ſort, to aboliſh with them the memorial of the deliverance out of Egypt. See the like, Eſay 43.18. But much more ſhould it ſo be with them, in regard of the ſpiritual deliverance & liberty from the ſervitude of ſin and Satan, by Chriſt purchaſed for them. See cha.3. 16.& 23.7, 8. where of the Meſſias his times the ſame is ſaid.

that it ſhall no more be ſaid] Heb. *and it ſhall no more be ſaid,* as chap. 3.7.& 7.32.

the Lord liveth] Or, *as the Lord liveth* ; the uſual form of an oath. So chap.38.16. *the Lord liveth,* or, *as the Lord liveth* that made us *theſe ſouls.*

that brought up] Heb. *made to aſcend,* or, ſimply, *brought,* and ſo ver.15. for there is oft no neceſſary notion of any aſcent in the uſe of the word. See Judg.15.13. Iſaiah 11.11,16.& 30.1. chap. 2.6.& 39.5.

out of the North] From Babylon, and out of Chaldea, chap. 6. 1, 22.

from all the lands whither he had driven them.] Heb. *which he had driven them thither* ; as chap. 23.3,8. ſee Iſa.11.11,12. and 27.12. 13. and 49.12. chap.31.8. and 32.37.

and I will bring them again unto the land that I gave unto their fathers] Or, *for* (as Iſa.13.8. and 16.2. chap. 13.21. and 14.15.) *I will bring them again,* &c. chap. 24.6.& 30.18. nor can I accord with that Interpreter, who would have the copulative here rendred, *if* ; (though it ſeemed but rarely, to be ſo uſed : ſee before, ver.10.) as if the Prophet ſpake not affirmatively, but conditionally, if God ever ſhould deliver them ; intending only to aggravate their miſerable condition during the time of their captivity, not to give any aſſurance of delivery out of it.

V. 16. *Behold, I will ſend for many fiſhers, and they ſhall fiſh them ; and after will I ſend for many hunters, and they ſhall hunt them from every mountain, and from every hill, and out of the holes of the rocks.*] In theſe words, the Lord ſeems to return to what he had menaced, concerning the deſtroying of them in their land, ver.4. or the carrying of them away out of it, ver. 13. ſhewing further by what meanes he would effect either, to wit, by ſuch forces, as he would ſend in upon them, that ſhould ſo environ them, as fiſhermen do fiſhes, to make havock of them, that they ſhould be wholly at their mercy, either to ſlay or to ſave, and withall ſhould ſo purſue, and ferret out, thoſe of them that ſhould either flee into, or lye hid in, any place of retirement, or refuge, that none ſhould be able to eſcape their hands.

I will ſend for many fiſhers] Or, as ſome render it, *to many fiſhers*; and ſo there ſhould be a defect of the word *meſſage : I will ſend* a meſſage to them : as Gen.27. 47. So Chap. 23. 38. or, *I will ſend many fiſhers*, as chap.40.2. *and he took Jeremy*; where the ſame particle is uſed. Heb. *behold I* am *ſending*; as chap.25. 9. & 43.10. And howſoever we read or render it, the meaning is, that God would by a ſecret inſtinct, and enticement, as by a ſolemn meſſenger or meſſage ſent unto them, cauſe them to come in upon this people. See Eſay 5.26. & 7.18,19. chap.1.15.

fiſhers and hunters] Who ſhould hereby be meant, Interpreters differ. Some ſay, the Egyptians and the Chaldeans; the Egyptians termed *fiſhers*, becauſe they fed much upon fiſh, and lived much by fiſhing, Num. 11.5. Eſay 19.8. and they by Pharao-Necho much infeſted this people, 2 King. 23. 29,33. the Chaldeans termed *hunters*; for their tyranny and fierceneſſe: as Nimrod, Gen.10.8,9. See Ezek.19.4,8,9. But this Prophecy ſeemeth of a later date, than that action of Necho, nor do we read of any great havock that he made of the people; he fleeced them onely by Jehojakim of ſome part of their wealth, 2 King. 23. 25. Others therefore, and ſo the Jewiſh Commenters, underſtand both of the Chaldeans; who having incloſed them as fiſh in a net, by the ſiege of the city, did firſt ſweep them away, at the ſurpriſal of it, by ſlaying multitudes of them; compared in that regard to *fiſhers*, that take fiſh onely to kill them, it being the nature of fiſh to dye, when they are out of their own element: and did afterward make ſearch after them that either lay hid in the city, or were fled, and had betaken themſelves for ſecurity to ſome ſecret places; and fetched them out of their lurking holes to make captives of them; compared therefore to *hunters*, that follow fowls and beaſts (for the word here uſed includeth *fowling* alſo, Lev. 17. 13.) in the woods, and in the mountains, to catch them, not to kill them onely, and make meat of them, but for other uſes alſo. See 1 Sam. 24. 11, 14. & 26. 18, 20. Pſal. 90. 3. and of the Chaldeans dealing in this kind with this people, ſee 2 King. 25. 5. Lam.3.52. & 4.18. and this latter ſeemeth the right; though ſome of thoſe Rabbinical niceties intermingled with it may ſeem needleſs. But there want not of our Writers and others, that underſtand theſe words, not as a menace, but as a promiſe: and theſe again are divided: for ſome conceive theſe *fiſhers* and *fowlers*, to be the Medes and Perſians ſerving under Cyrus, who ſhould make ſearch for, and gather the Jewiſh people, after Babylons downfall, out of all thoſe regions into which they had been diſperſed: and they parallel this with that, Eſay 27. 12, 13. Another ſort would have the Miniſters of the Goſpel to be here meant: by *fiſhers*, the Apoſtles, who being formerly by trade *fiſhermen*, were made *fiſhers of men*, Mat. 4. 18, 19. Luk.5.10. by *hunters*, their ſucceſſors, that were ſent abroad into all parts of the world for to catch ſouls for Chriſt, Rom. 10.15, 18. and ſome of theſe go yet further, the Apoſtles, ſay they, were as *fiſhermen*, that caſt in the net, and bring up abundance of fiſh at one draught, Luk. 5.6, 7. Joh.21.6,8. So did Peter, who by the net of the Goſpel, caught 3000. at one draught, Acts 2.41. and 2000. it not more, at another, Act.4.4. the modern Miniſters, as *hunters*, that run up & down all day long with much noiſe and cry, and it may be ſcarce get one poor Hare or Deer ere night; with much toyle and defatigation they weary out themſelves, and ſcarce catch a ſoul or two, gain at leaſt very few, it may be, all their life long, and may therefore juſtly complaine as the Prophet doth, Eſay 49.4. & 53.1. thoſe of the latter age ſhall be as *harveſt men*, to bring in Gods harveſt, Joh. 4. 35,38. Rev.14.14,19. But theſe things, I ſuppoſe, are all wide from the genuine ſenſe of the text.

the mountains and hils] Whither they ſuppoſed the enemy could hardly follow them, Eſay 22.5. Mat.24.16.

the holes of the rocks] Where they might not eaſily be diſcovered. See Eſay 2.19, 21. and 7.19.

V. 17. *For mine eyes* are *upon all their wayes*; *they are not hid from my face, neither is their iniquity hid from mine eyes.*] Heb. *concealed from before mine eyes*; from lying open to my view; as Amos 9. 3. Jon.1.5. Both they themſelves and all their wicked courſes lye open to mine eye, Job 34. 21, 22. Prov.5.21. & 15.3,11. Pſal.119.168. & 139. 2-12. Chap.13.27. & 32. 19. Amos 9. 1,3. Heb. 4. 12, 13. howſoever they imagine that I ſee them not, and little think that I take any notice, either of the one or the other, Pſal.10.4,11,13,14. and 64.5. and 94.7,10. Eſay 29.15. and 66.18. Chap. 13.27. and 17.9,10. Hoſ.7.2.

V. 18. *And firſt I will recompence their ſin and their iniquity double*,] *firſt*, that is, before I reſtore the remainder of them, and receive them into grace and favour again, ver.15. for I conceive thoſe to miſtake, that refer this *firſt*, to the captivity under Jeconiah, 2 Kin.24.14. as ſo termed here in regard of that ſecond under Zedekiah, 2 kin.25.11. there being nothing in the text to lead thereunto. Nor do I concur with thoſe, who render it, *from the beginning*, from the firſt to the laſt, their anceſtors ſins and their own; as Eſay 65. 7. Mat.23.34,35. the words of the text will hardly bear it.

recompence their iniquity] Render unto them the wrath and penalty deſervedly due unto them for their ſins, Eſay 59. 18. and 65. 6, 7, So chap.14.16.

double] That is, abundantly; as Eſay 40. 2. & 61.7. chap.17.18. Rev.18.6. not as ſome of Jewiſh Doctors, firſt for their forefathers ſins, and then for their own, Eſay 65.7.

becauſe they have defiled my land] See Chap.3.1,2. Pſal. 106 38.

they have filled mine inheritance with the carcaſſes of their deteſtable and abominable things] They have *filled* that land, which I counted as *mine inheritance*, chap. 2.7. *with the carcaſſes* (Heb. *carcaſſe*; but collectively taken: as Pſal. 79. 2.) *of their deteſtable things*, (Chap,4.1. and 7.30. both of men, Pſal.106.38. chap.7.31. & 19.5. Ezek. 16.20. and of vile and unclean creatures, which they ſacrificed to their idols, Deut.12.17. Eſay 65.4. und 66. 17. called *the carcaſſes of their idols*, Lev.26. 30. wherewith they cauſed God *to abhor his own inheritance*, Pſal.106.40.) *and* with *their abominations*; that is, the idols themſelves, unto whom they ſacrificed them, ſo termed, Deut.7.25. and 27.15. 2 king.23.13.

V. 19. *O Lord, my ſtrength and my fortreſs, my refuge in the day of affliction*] An acknowledgement of God as the onely ſtay and ſtrength of his, and on whom alone they depended for relief and deliverance in times of trouble and diſtreſs, Pſal. 18. 1, 2. and 46.1. Chap.17.17..

the Gentiles ſhall come unto thee from the ends of the earth] A prophecy of the coming in of the Gentiles to God, being convinced of his power and majeſty manifeſtly diſcovered in his admirable works wrought for the deliverance and reſtitution of his people; that which ſome underſtand of ſuch, as upon the diſſolution of the Babylonian captivity, embraced the ſervice of the true God, and joyned themſelves unto his people. See Ezr. 6.21. and the like, Eſth. 8. 17. Others, of thoſe that ſhould out of all parts be brought in unto Chriſt by the Miniſtery of the Goſpel, Chap.5.2. Mal. 1. 11. Some of both, the one being as a type and fore-runner of the other.

and ſhall ſay, Surely our Fathers have inherited lyes, vanity and things *wherein* there is *no profit.*] Some expound this of the Jewiſh people, returning from thoſe remote regions, into which they had been diſperſed, Deut. 30.4. and whoſe anceſtors in former times had been idolaters, Joſh.24.2,3. but the moſt rather of the Gentiles, acknowledging, that their forefathers had fondly ſerved, and ſet their hearts and hopes on vain idols that were not able to do them any good, or to ſtand them in any ſtead, and by the ſervice of whom they had gained nothing but loſs, ſhame and ſorrow; and it were extream folly therefore for them their children to perſiſt and tread ſtill in their ſteps. See chap.3.24,25. and 14.20,22.

inherited] *Got* or *gained*; as Prov.11.29. *he that troubleth his own houſe, ſhall inherit wind:* and, *the ſilly inherit folly*, Prov.14.18. and, *the upright ſhall inherit good*, Prov.28.10. for I conceive their conceit to be over-nice, who ſuppoſe in this term, an eye to be had unto their receiving their ſuperſtitions and idolatries, as *an inheritance* from their anceſtors, chap.44.17. 1 Pet.1.18.

lyes] Heb. *a lye*, or, *falſhood*, Eſay 44.20. chap.10.14.

vanity] Such as are their idols themſelves, and endow thoſe with that follow them, Eſay 41.29. Ch.2.5. and 10.3,8,15.

and things *wherein* there is *no profit*] Heb. *and in them there is not that profiteth : and in them*, for, *wherein :* as, *and they*, for, *who*, Eſay 37.27. and 46.11. *there is not that profiteth*; nothing that can profit, or is good for ought, Eſay 44. 10. Howbeit, ſome render it, *and there is none among them* (that is, among their falſe gods) *that profiteth*; that can do any good, or availeth ought, Chap.10.5. Nor is this verſion improbable.

V. 20. *Should a man make gods to himſelfe, and they* are *no Gods ?*] Some ſuppoſe theſe words to be ſpoken by God in indignation, that his people who had ſo great, and ſo long experience of his power and deity, ſhould not yet diſcover the vanity of idols made with mens hands, which the Heathen themſelves ſhould ſome of them ſee and acknowledge. See Eſay 42.17—19. and 44.20,21. chap. 10.1. And this ſeemeth very probable, for the inference that ſeems hereupon grounded, ver. 21. Howbeit, the moſt Interpreters goe another way; conceiving them to be meant of the convert Heathens confeſſion, further acknowledging with ſome deteſtation, the extream folly of their forefathers, that could be ſo ſottiſh, as to believe, that ſuch idols made by mans hand ſhould be Gods, Act. 17. 29. Some render the words; *can a man* (the indicative in a potential notion; as chap. 12. 23.) *make him gods ?* (either, *make for himſelf*, to worſhip, Eſay 2. 20. or, *make him*; by an elegant redundancy; as Eſay 31.8.) *yet they are no Gods*. Others, *can*, or *ſhould a man make him gods*; *which are no gods ? and they*, for, *which*; as chap.17.6. Mal.3.1. and the pronoun demonſtrative for the verb ſubſtantive: as chap.10.3,8. Can any man endued with reaſon, be ſo ſilly and ſottiſh, as to deem that his God, which either himſelf hath made, or ſome other man for him; whereas thereby he may know it not ſo to be, becauſe it is the work of mans hands: Pſal.115. 14. Eſay 2.8. chap.10.3,9. Hoſ.8.6. or, that he can ſo change the nature of things, as to make that God, which by nature is nothing leſſe than God ? or that he ſhould attempt ſo to do ? Iſaiah 44.16,17. chap. 2. 11. Gal. 4. 8. But an Interpreter of prime note rejecting all theſe, as but cold notions, thus rendreth and expoundeth the text; *Can any man* (or, *men*, the word collectively taken) *make them Gods, when as they themſelves are no Gods,* but men ? Can he that is no God, make a God ? give that to another which he hath not himſelf: the words may well bear it ; but I leave it to the judgment of others.

V. 21. *Therefore behold I will for this once, cauſe them to know*] Heb. *behold I* am *making them for this time*, or *turn, to know.*

Therefore] Becauſe this people perſiſt in their obſtinacy, ſay ſome : others rather, becauſe they are ſo addicted to idolatry, a ſin ſo palpable, and in them wholly inexcuſable, verſ. 18, 20. Eſay 2. 8, 9.

I will cauſe them to know] I will teach them another leſſon, by thoſe evils, that I will inflict upon them, Eſa. 28. 19.

them] This people the Jews, v. 5, 18.

this once] Or, *once for all*; as Judg. 15. 3. chap. 10. 18. not by divers petty or lighter evils, but by one that ſhall ſerve for all.

I will make them to know my hand and my might,] The heavineſs of my hand, and what I am able to do, (Pſalm 90. 11.) by the ſight and ſenſe of thoſe dreadful judgments now denounced, but not beleeved, when the ſame ſhall be inflicted upon them, verſ. 18. for they ſeem to go out of the way here, both that underſtand the place, of Gods power to be manifeſted in the deliverance and reſtitution of the Jewiſh people, verſ. 15. and thoſe alſo, that expound it of Gods might and majeſty to be made known unto the convert Gentiles together with the Jews, Iſaiah 66. 19. as if the *them* here mentioned, were not the ſame with the *them* in the fore-going branch.

and they ſhall know that my name is the Lord.] Or, *that Jehovah* is *my name*, Pſalm 83. 18. Iſaiah 42. 8. another manner of God than any of your idols are, Iſaiah 43. 11. one that can make my word good, Exod. 6. 2. Iſa. 43. 12, 13. See Ezek. 6. 10, 14. & 7. 17. chap. 23. 20. & 30. 24.

CHAP. XVII.

V. 1. *THE ſin of Judah is written with a pen of iron*, and *with the point of a diamond*, it is *graven upon the table of their heart, and upon the horns of their altars* :]. Whether the four firſt verſes of this Chapter (which in the Greek Verſion are wanting) depend upon the Chapter foregoing, as I conceive them to do; or the whole chapter ſo do, as ſome ſuppoſe : or whether it be an entire Sermon of it ſelf, as ſome would have it ; or contain the ſum of ſome ſeveral Sermons, as ſome others are of opinion, with whom I concur, are matters neither very certain, nor much material. Certain it is, that in theſe four firſt verſes, the former denunciation of wrath and judgment delivered, chap. 16. 13, 16, 21. is again renewed, verſ. 3, 4. and the ground of it, to wit, their idolatry, there pointed to, verſ. 18, 20. here preſſed and aggravated by their extream pertinacy therein, the notoriouſneſs of it, and their inward and entire affection unto it. The firſt whereof is in the former part of the verſe laid down, and illuſtrate by a reſemblance taken from ſome characters, cut or carved with iron or ſteel, or other ſtrong tool, in marble-ſtone, or the like hard matter, ſo deep, that they cannot eaſily, if at all, be done out again : thereby intimating, that in like manner, this evil of idolatry was ſo deeply riveted into their ſouls, and had made ſo deep an impreſſion in their minds and memories, that it was not poſſible to get or raze it out thence, to work it out of their hearts, or to make them leave minding & remembring it. The ſame pertinacy in evil in them, ſee ſet forth by other expreſſions and reſemblances, ch. 2. 22. & 6. 29, 30. & 13. 23. For I cannot concur with thoſe, who would have the words rendred, *The ſin of Judah* ſhall be *written with a pen of iron, and an adamantine claw* ; that is, ſay they, the guilt and penalty of it ſhall be ſo ſet on with them, that they ſhall not be able in haſt to forget it.

ſin] Their idolatry, by way of eminency, for the hainouſneſs of it here, ſo termed, (ſee Exo. 32. 31.) as appears both by the cloſe of this verſe, and by what followeth, verſ. 2, 3.

written] That is, *cut*, or *engraven :* for ſo the Hebrew word is commonly uſed, not onely for to *write* in a book, Deut. 29. 20. chap. 32. 10. but to *engrave* alſo in ſtone, or other like material, Exod. 24. 12. & 34. 1.

with a pen of iron] Such an iron tool as men uſe to carve or engrave with : as Job 19. 24. Of the word rendred *pen*, ſignifying firſt *a pen* to write with, Pſal. 45. 2. then *a tool* to grave with, ſee on chap. 8. 8.

and with the point of a diamond] The former word here uſed, ſignifieth porperly the *claw* of a fowl ; for from *a bird*, or *fowl*, it hath its name : but it is uſed alſo for the *nail* of man or woman, Deut. 21. 12. Dan. 4. 33. and becauſe the claws of fowls, birds of prey eſpecially, are ſtrong and ſharp : Hence by reſemblance, ſuch iron tools alſo, as Artificers that work in hard matter, ſuch as Maſons or Smiths engrave with, are ſo termed, as by ſome places by the Jewiſh Scholiaſt here, and by others elſe-where, out of the Talmudiſts Writings produced, may appear. So that by the word here, rendred *point*, there ſeemeth no other to be intended, than what was rendred *a pen* before ; at leaſt, that they were both names, if not of one and the ſame tool, of two tools not unlike the one to the other ; the one, reſembling the *pen* of a fowl ; the other, the *claw*, and both, as may ſeem alſo, among work-men, much of the ſame uſe. And hence, as here, *a pen of iron* ; ſo out of the Midras, *a claw of iron.* But of the other word there is not a little difficulty ; for ſome of the Jewiſh Criticks would have it to ſignifie any hard matter in general : and here, to ſignifie *hard* iron, or *ſteel* ; ſupplying the word *iron* from the former member ; as, ſay they, the Chaldee Paraphraſt uſeth it for an *hard-ſtone*, joyning *ſtone* and it together, Deut. 32. 13. and that it ſignifieth not *an adamant* alone, (the point whereof, I ſuppoſe, was never in common uſe thus to grave with) but any hard rocky, or flinty ſtone, appeareth by the common uſe of it in the Chaldee, Deut. 8. 15. Job 28. 10. Pſal. 114. 8. and it is ſtrange, if this term ſignifie *a diamond*, how it came to miſs a place in the ſtones of the Ephod ; for another word is deemed to go for *a diamond* there, Exod. 28. 18. I will not make uſe of that Talmudical tale, (which yet ſome of the Jewiſh Scholiaſts, on Eſa. 5. 6. follow) to wit, that this *Shamir* ſhould ſignifie a worm, that Moſes made uſe of, to cut thoſe precious ſtones with ; and Solomon, to cut out the ſtones for the Temple, being taught the uſe of it by Aſmodeus the devil, and fetcht out of Paradice by an Eagle : this were to confute, a miſtake at moſt, by a more frivolous fable : but that it ſignifieth a very hard ſtone, ſo called from its own laſting, and the ſure and long *keeping* of things therein cut and engraved, is evident by thoſe two places, where in this notion it is found uſed, Ezek. 3. 9. & Zach. 7. 12. in the former place, whereof it is ſaid, *ſhamir, harder than the rock.* But what uſe is there ordinarily, ſave among ſavage people, where iron tools are wanting, of flints or ſtone to carve with in hard matter ? Some therefore of the Jewiſh Writers would have the words read, *with a pen of iron, and with a claw* in *an hard ſtone* ; ſuch as marble, or the like : and thereby to be meant, what by further explication followeth, *upon the table of their hearts* ; for their hearts, ſay they, are elſewhere called *hearts of ſtone*, Ezek. 36. 26. and ſaid to be as this *hard ſtone*, Zach. 7. 12. But be cauſe this ſeemeth an overhard conſtruction, I adhere rather to that learned Writer, who by the *claw*, or *iron tool* of *the hard ſtone*, or *long-laſting ſtone*, underſtandeth a tool not made of ſuch a ſtone, but wherewith in ſuch ſtones, not ſoft, but hard marble, or rocky ſtones, things are wont to be cut and engraven : the rather, for that I find *a furnace of iron*, not for a furnace made of iron, but for a furnace, wherein iron is melted and wrought, Deut. 4. 20. See on ch. 11. 4.

it is *graven upon the table of their heart.*] Heb. *engraven*, or, *being engraved.* The word here uſed, anſwereth preciſely to the Latine *exarata :* for it ariſeth as that alſo doth, from a root that ſignifies *to plow* ; whence the plow-*ſhare*, that enters and cuts the ground, 1 Sam. 13. 21. and a term for notion parallel to it, and in one radical letter onely differing, is found, Exod. 32. 16. and as that onely there, (where it is uſed of Gods Law engraven on the two Tables of ſtone) ſo this, in that notion alone here : Of the phraſe of *the table of the heart*, and ought be written and engraven there, ſee 2 Cor. 3. 3. Their ſin, a tranſgreſſion of Gods Law, 1 John. 3. 4. is engraven and ſtamped upon their hearts, and that in ſuch manner, as was before ſaid, where the Law of God was ſome time, Rom. 2. 15. and ought ſtill to be written, Ezek. 31. 33. Some think there is an alluſion to thoſe ſuperſtitious tablets, which idolatrous people uſed to wear next their hearts, with the name, mark, or number, of that god, whom they were moſt addicted to, engraven thereon ; or to the common practice of ſuch perſons as uſed to carry about them, the effigies, or names of thoſe, whom they did in ſpecial manner affect, either drawn upon ſuch tablets, or engraved upon ſome Agate, or the like ſtone in their rings, or ſeals. See on Eſay 49. 16. But hereof let the Learned judge. Some other ſuppoſe, that the meaning ſhould be, that the guilt of their ſin ſtuck ſo faſt to their conſcience, that all they could do, would not be able to raze it out, but that it would ſtand for ever firm and freſh, as upon record, there, Deut. 32. 34. Eſa. 65. 6. But of this before.

and upon the horns of your altars.] In the former words was intimated their pertinacious diſpoſition, in regard of their ſin : in this clauſe, the notoriouſneſs of it ; as if he had ſaid, You will ask me, peradventure, how I can come to know, or tell what is in your hearts. God, from whom I have it, ſeeth and knoweth it well enough, verſ. 10. But I need not have recourſe to any ſuch ſpecial revelations, your outward courſes and practices do openly publiſh and proclaim it : as it is enſtamped upon the tables of your hearts, ſo is it likewiſe portraid upon the horns of your altars. In which term, there is by moſt Writers deemed an alluſion to be unto the bloud of beaſts offered in ſacrifices, which was uſually ſprinkled upon the horns of the altar, a rite enjoyned by God, and imitated by idolaters in the ſervice of their falſe gods : For Gods altar was four-ſquare, and at each of the four corners of it, was fixed a riſing of braſs, to ſome heighth, in the faſhion of an horn, to keep from falling over ſuch things as were laid to be burnt upon the altar, Exo. 27. 1, 2. Ezek. 43. 15, 16. Now upon theſe, for expiation, was the bloud of the ſacrifice part of it put, Exod. 29. 12. Levit. 4. 7. & 16. 18. The like rite whereunto being uſed by theſe idolaters, was an open profeſſion of their idolatrous ſervices, and is here produced as a pregnant proof and evidence againſt them. Now this being the meaning of the text, the word of *engraving*, muſt be taken here in a double notion, as if it were ſaid, *engraven upon the tables of your hearts*, (for the terms are collective) *and* painted (for of bloud that is moſt proper) *upon the horns of your altars.* It is not unlike thoſe ſpeeches of Moſes, *The people ſaw the thundrings and lightnings* ; ſaw the one, heard the other, Exod. 20. 18. & Deut. 4. 12. *Te ſaw* *no ſimilitude*, *a voice only* heard ye: as alſo to that of the Apoſtle, *I made you to drink milk, not* to eat *meat*; or fed you *not* with *meat*, 1 Cor. 3.2. But this double notion, ſome avoid, ſuppoſing this clauſe to have reſpect not to the blood put, or ſprinkled upon the altars; but to the names of thoſe gods, that at them were worſhipped, inſcribed, or engraved, upon the altars: Of which, ſee Act. 17.23. and that in the term of *horns* is intimated, that by, and for thoſe, their abominable practices, they ſhould be goared, as with horns, unto their utter deſtruction. See 1 King.22.11. But the former ſeems the more probable,and is admitted by the moſt. Howſoever it be taken, there is in the text, the particle *unto*, for *upon*, as Pſa.9.4.cha.15.8.and a paſſage from perſon to perſon,from the third to the ſecond; as Eſay 1.29. chap.16.12.

V. 2. *While their children remember their altars and their groves, by the greene trees upon the high hils.*] According to this verſion, which the old Latine holdeth forth, the meaning ſhould be, that the children took after their parents, treading in their idolatrous ſteps, while they kept in, or called to mind their courſes of that kind, and the places wherein they uſually exerciſed the ſame. See chap.7.18. But the Chaldee Paraphraſt,whom both the Jewiſh Commenters, and ſome of ours, follow, render the words; *As they remember their children*, (Heb. *according to the remembring*, or, *remembrance of their children*) ſo remember they *their altars and their groves*; that is, as men are wont to mind their children, the dayly remembrance of whom, being moſt dear and pretious to them,is very pleaſing and delightfull; ſo are theſe men wont to mind and think upon continually with much pleaſure and delight, the places wherein they do ſervice to their idols, being far dearer to them,than their children themſelves.See chap.7.31,32.& 19.5.See for theform of ſpeech,Pſa.106.4.Eſay 1.7.and for the ſupply of the verb from the former branch,Gen.1.16.2 Chr.10.11. Eſay 10.5.Chap.8.10. Thus read,(which I conceive to be the genuine ſenſe)it implyeth the great love and affection that they bare unto their Idols. See Eſay 5.57.8. For that ſeems too much forced, which ſome Jewiſh ones ſuggeſt, of making *memorials* of their children, by burning them in fire to their idols; according to that, Lev.2.9. Eſay 66.3. as alſo that of thoſe who expound it, that they ſhall for a long time *remember* theſe their practiſes, when the evils that they ſuffer for them, ſhall ſtick cloſe to them.

groves] Set apart for, and abuſed unto idolatrous ſervices, Judg. 3.7.Eſay 1.29.See Eſay 27.9.

by the green trees] Or, *beſide*; as Chap. 32. 20. or, *with the green trees*; (Heb. *green tree*; but taken collectively) the *groves* ſet with, or conſiſting of ſuch. So is the particle uſed, Gen.32.11.Exod. 35.22. 1 Sam. 1. 24. for they needleſly wring the text, that by a trajection would refer, *beſide the green trees*, not to the *groves*, but to the *altars*; or that inſtead of, *upon the green trees*, as the particle moſt commonly ſignifieth, render it, *under the green tree*; becauſe it is ſo, chap.2.20. for this particle is never that I can find, uſed in ſo croſs a ſenſe.

upon the high hils.] the uſuall places of their idol-ſervices; whence the term of *high places*, chap.2.20. & 3.2.

V. 13. *O my mountain in the field, I will give thy ſubſtance*, and *all thy treaſures to the ſpoyl*; and *thy high places for ſin, in all thy borders.*] The fruit and effect of theſe their idolatrous courſes followeth, to wit,the expoſing of their ſubſtance and wealth to direption,and their perſons to deportation and ſervitude, ver. 4.

O my mountain in the field] The City of Jeruſalem, and Sion more eſpecially, Gods holy hill, Pſal. 68. 15. & 133. 3. becauſe the city ſtood, though in the midſt of a plain,Pſal.125.1,2. yet upon a riſing all of it, and that upper part of it, upon an eminent hill; with many rich and pleaſant fields round about it: for the Rabbine ſeems here to ſit beſides the cuſhion, who would have the name of a *mountain* to be given here to the Jewiſh people; becauſe on the *mountains* they uſually exerciſed their idolatry, Eſay 65.4. Ezek.18.6.nor ſeem they to have hit the nail on the head, who render the words, *O thou mountain*,thou people of Judah and Jeruſalem,that dwelleſt on and amidſt the mountains,and truſteſt much to the ſtrength of them, as if thou wert therefore impregnable,Cha.21. 13. thou ſhalt be no more ſafe,than as if thou wert ſeated *in the* open *field*,expoſed to prey and ſpoyl: or, come down *into the field*, or thou ſhalt be brought down *into the field*; for thine enemies ſhall pul thee down, lay thee low, and make thee level with the plain, Luk. 19. 44. as alſo thoſe no leſſe miſſe the mark, who by a trajection would render the words; *thy wealth in the fields will I give for a prey.* None of theſe (ſave the firſt, which the words may well bear) but ſeem to force the text too much. Thoſe I conceive to come neereſt to the genuine ſenſe of the place, who thus read it; *My mountains, with the fields,thy wealth and all thy treaſures, will I expoſe to ſpoil.*Heb. *My mountain*, and *field*; but taken collectively; as *heart*, for, *hearts*, ver. 1. *tree*, *for trees*, ver. 2. the mountains of Judah, being much of it hilly, Pſal.125.2. Luk.1.39. (which God calleth by a ſpecialty, *his mountains*, Eſay 14.26. & 65.9.) and the whole territory divided into *mountain* and *field*, or plain, as Ezek.6.3. *with the fields*. So is the particle rendred, Chap. 11.19. Deut.6.7. Pſal.35.16. 1 Sam. 1. 24. Hoſ.5.6. *thy wealth*,that lyeth abroad in the field; and *all thy treaſures*, (the copulative ſupplyed from Chap.15.13.) whether abroad in the field; as chap.41.8. or laid up in thy ſtore-houſes and treaſuries, chap. 15. 13. Eſay 39.6. *will I expoſe to prey.* Heb. *give to*, or, *for*, *prey*; that is, give up to be preyed upon, or made a prey, Chap. 9.10.

and *thy high places for ſin, in all thy borders.*] The former member is diverſly read and expounded. Some underſtand it of their high places to be given up to the ſpoyl with the reſt, *for the ſin* therein committed. See Ezek.6.6. Others, *the high-places* erected *for ſin*; for ſinfull and idolatrous practices, Chap. 7. 31. Others, *thy high places* are *ſin*; as the calf is called *their ſin*, Deut.9.21. the particle redundant; as Job 18.8. See Eſay 26.4. & 40. 10.ver.4. Others, and ſo ſome of the Jewiſh Criticks, by a trajection,*thy high places for ſin*; that is, *for the ſin of thine high places*: as, *after and build*,for, *and build afterward*, Prov. 24.27.and, *a place there of ſepulture*, for, *a place of ſepulture there*, Ezek. 39. 11. and, *wailing to ſuch as are skilfull in lamentation*, for, *ſuch as are skilfull in lamentation to wailing*, Amos 5.16. and this in effect doth come home to the firſt; ſave that the one maketh the *high places* the common ſubject matter of direption with the reſt; the other maketh them the ſubject place of their ſin: the laſt clauſe may have reference, either unto their *wealth* and *treaſure*, that they ſhould in all places be ſtript of, chap. 4. 20. or unto their high places, that the whole land was filled with in all parts of it, and the ſins therein committed, chap.3.2. & 16.18. See the ſame with this, Chap. 15.13.

V. 4. *And thou, even thy ſelf, ſhalt diſcontinue from thy heritage, that I gave thee*] Heb. *And thou, and in thee, ſhall intermit,or diſcontinue.* Which ſome expound; *And thou, even* (as Chap. 15. 13.) *thou*; the other particle being redundant, as ver. 3. Others, *And thou* thy ſelf, *and* thoſe that are *in thee*: all the Inhabitants of the land. Others, *Then* (as Chap. 16. 11. to wit, when thou haſt been thus ſtript) *ſhalt thou,and* that (as ver.10.Chap.20.5.)*for*,or,*through*, *thy ſelf*, (that is, *for*, or, *through*, thine own default: as chap. 15. 13.Eſay 47.9. & 57.17.) *diſcontinue*, or, *intermit from thine heritage*: ceaſe from, and forbear to till the land, that thou now poſſeſſeſt, there is in this term an alluſion to that law, by which they were enjoyned to intermit the tillage of their land in certain years, called therefore Sabbaticall years, becauſe the land in them reſted, as men did on the *Sabbath*.See Exod.23. 10, 11. (where the word here uſed is found) and to that intermination of ſuch a ceſſation or intermiſſion, while they ſhould abide in captivity abroad, Lev. 26. 34. which the words next following do evidently evince: and a learned Scholiaſt therefore ſuppoſeth, that there ſhould be here a ſupply of the word *hand*, becauſe he findeth it ſubjoyned there to the very here uſed, rendring the text, *thou ſhalt be compelled to omit*, or, *withhold thine hand from thy poſſeſſion*; but he might have obſerved, that the verb is there in an active form; here in a neuter: and it may well therefore be rendred, *thou ſhalt ceaſe from* (as the like; Eſay 2. 22.) *thine heritage*,or, *poſſeſſion* (to wit, from tilling, or earing and enjoying of it) *which I had given thee*, to poſſeſs, Pſal.135.12.

and I will cauſe thee to ſerve thine enemies in the land that thou knoweſt not]Or,*while* (ſo is the copulative taken,1 Kin.11.25.and ſo rendred, Eſth. 2. 21. Pſal.146.2.) *I cauſe thee to ſerve thine enemies in a land that thou knoweſt not*, or, *in the land* (as particularly pointing at Babylon) *which thou haſt not known*, formerly, ſave by hear-ſay only; that is, during the time of thine abſence from thine own land, and of thy ſervitude in a ſtrange country. See Lev. 26.34,35. Of the divers reading here, ſee on Chap. 15. 14. where the other is in the text; which if we admit, the words muſt be rendred, *and I will cauſe*, or, *when* (as Chap. 34.1. Zach. 12.2. *I ſhall cauſe thee to paſs* with *thine enemies into a land that thou knoweſt not.*

for ye have kindled a fire in mine anger, which *ſhall burn for ever.*] See Chap.15.14.a want of the relative is there in the former branch, as here in the latter.

for ever.] That is, for a long time; as Exod. 21. 6. Deut. 15. 17. 1 Sam. 1. 22.& 27. 12.Pſal.89.1. Eſay 34.10.

V. 5. *Thus ſaith the Lord*;] Here ſeemeth to begin a ſhort ſum of another Sermon; though moſt conceive it to have dependence upon the former; as holding out a ſecond ſin after their idolatry, ver. 1, 4. to wit, confidence in an arm of fleſh, and worldly wealth, for which alſo they were to ſuffer. It beginneth with a curſe denounced againſt all that withdraw their hearts from God, ver. 5, 6. and a bleſſing to all that conſtantly depend upon him, ver.7.8.

Curſed be *the man,that truſteth in man,and maketh fleſh his arm,and whoſe heart departeth from theLord*]A corruption that this people were ever over-prone to,ſeeking unto,and relying upon, forraign aids from time to time with a neglect of God, and refuſall to reſt upon him. See 2 Chron.16.7. and 28.16,20.Eſay 30.1,2. & 31. 1,2. & 36.6. Chap.35.5,7. Ezek.29.6,7,16.

Curſed be *the man*,] Or, is *the man*: as the like,ver.7.

truſteth in man] Relyeth upon him, as his abſolute ſupport and firm ſtay, Pſal.146.3,4.

in man] Heb. *in Adam*; *a man of earth*, or *dirt*, or *clay*, or *duſt*; ſo the name importeth, Gen. 2. 7. & 3. 19. Pſal. 103. 14. See on Eſay 2.9.

maketh fleſh his arm] *fleſh*, for, *man*; a feeble, frail and corruptible creature, expoſed to caſualty, and ſubject to mortality, Pſal. 103. 15, 16. and 144. 4. and 146. 4. Eſay 2.22. and 51. 3. So Pſal. 78.39. Eſay 40.6,7. *arm*, for, might and ſtrength; as 1 Sam. 2. 31. Pſal. 10. 15. and for ſupport, Eſay 33.2. Hence, *an arm of fleſh*, 2 Chron.32.8. as if one would ſay, of meer fleſh, without bone or ſinew, without ſtrength or firmneſs, (for in the bone and ſinew, not in the *fleſh*, doth the ſtrength and firmneſs of the body conſiſt, Pſal.24.7. Job 40.18.) an infirm and feeble thing, unable to bear up it ſelf, and much leſs able to ſuſtain or bear up ought elſe; and *fleſh*, for, a man that is nothing but *fleſh*; as Gen.6.3. and in the places before pointed to, Pſa.78.19. Eſa.40.6. and ſuch and no better is the mightieſt man without Gods ſupport, even as a meer *fleſhy arm*, without any nerve or bone at all in it; and a meer folly and madneſs for any man to rely on ſuch a piece of infirm and feeble ſtuff, Eſay 31.1,3.

whoſe heart departeth from God] Though he make ſhew ſtill outwardly of continuance with him. See Eſa.29.13. & 48.2. & 58.2.ch. 12.2. Ezek.14.4. & 33.30,32.

V.3. *For he ſhall be like the heath in the deſert*] Heb. *And*; as Pſal. 1.3. How uncertain the great Maſters in Iſrael are, and how far to ſeek in their own language, concerning the names as well of birds, and beaſts, as of trees and plants, mentioned in Scripture, hath in part been already ſhewed, for the former, on Eſa. 13.21,22. & 34. 14,15. for the latter, on Iſa.41.19. and we ſhall here make further to appear. The Hebrew *Arar* here, or *Aroar*, as it is found written, chap.48.6. ſome of them affirm to be the ſame with *dardar*, Gen. 3.18. Hoſ.10.8. which ſome render *a thiſtle*, ſome *a bramble*, ſome *a briar*. See the parallel place, Heb.6.8. which ſeems to carry it to the laſt. Others ſay, it is a kind of *thiſtle*, that is pricky without, but eatable within. And the like is ſaid of the term that the Chaldee Paraphraſt gives it; ſo it might be our *artichoke*. Another telleth us, that it is in ſome barbarous tongues called *joncier*, ſo it ſhould be *a bulruſh*, according to the Latine *juncus*. Another, that it is that which the Arabians call *habal*, by which name are the *Juniper-berries* ſaid to be termed: yea, ſome tell us, that the *juniper* buſh it ſelf is in the Arabian tongue called by the very name here uſed. Which it is marvel then how it eſcaped that Jewiſh Doctor that gave this Interpretation of it, by the name of the *berry*, rather than of the *buſh*. Others of them ſay, it is a plant that in forraign languages is termed *myrice*; and ſo the old Latine rendreth it. Now under this appellation, are two ſorts of plants comprehended, both with the Greeks, and with the Latines; the one called *the tamariſk*, that loveth watry places, and groweth uſually neer the brinks of brooks and rivers; the other called alſo *erice*, and with us *heath*, a ſhrub lower than the former, that affecteth dry grounds and waſte places; which from it therefore we uſually term *heaths*, whether heath grow on them, or no. Now of this latter ſort our Engliſh verſion, (wherein many other Interpreters concur with it) underſtandeth the word here uſed to be meant; as alſo ſome ſay, that the word uſed by the Chaldee, doth ſignifie the ſame. But of this plant or ſhrub, and the ſeveral ſorts of it, ſee Dioſcorides, l.1.c.117. Baſil in his *ſix days work*, Sermon 5. Pliny, l. 13.c. 21. & l. 16. c. 26. & l. 24. c. 9. in which two latter places he telleth us, that this ſort of plant is reckoned among thoſe that were counted *unlucky*, or *unhappy*, and *damned* ones; ſuch as might not be admitted into any religious rite, and that were therefore ſo termed, becauſe they bare neither fruit nor ſeed, nor were wont at all to be planted or ſet: of which ſort this being one, was deemed good for nothing, ſave to make *beſomes*, or *brooms*, ſuch as are with us known commonly by the name of *heath-brooms*; that which ſuiteth paſſing well with the uſe of the word in this place. Howbeit, Pliny in thoſe places ſeemeth to confound thoſe two plants: which Baſil well diſtinguiſheth, applying that to the former ſort, that is peculiar to the latter; becauſe the common ſort of people in his time uſed to give the name of the former to the latter. Which error alſo, it ſeems, the Italian and ſome others alſo following him, are not free from, who render the word here *tamorice*, or *tamariſk*; the Italian note adding, that it is a baſtard plant (which what it ſhould mean, I wot not well, unleſs it be, as *baſtard-ſaffron*, for *ſaffron*, falſly ſo termed: and ſo *baſtard-tamariſk*, for, *tamariſk*; for likeneſs of it to the right *tamariſk*, ſo commonly called) of no uſe but for the fire: for of the former, both Dioſcorides and others affirm, that it is planted, and doth bear fruit, and is very uſeful in Phyſick: and well the Greek therefore here, to take away all ambiguity, expreſſeth it by a term that ſignifies *wild-myrice*; that kind of it (as the text ſaith) that groweth *in the wilderneſs*. Howbeit, in the laſt place, another of them directly croſſing this opinion, yea, and himſelf too elſewhere, telleth us, it is *a great tree*, that groweth in the wilderneſs; but what tree he ſaith not, relating onely what ſome other ſay of it. Thus theſe; agreeing, as we ſay, like harp and harrow, yet all taking it for ſome peculiar kind of plant. But ſome late Writers are herein of another mind; for they conceive it not to deſign any ſpecial ſort or kind of plant; but an attribute onely of ſome plant, tree, or ſhrub in general: and with theſe I concur, for two cauſes; firſt, becauſe in the oppoſite branch, verſ. 7. there is no mention of any particular plant, but *a tree* only, at large: and ſecondly, becauſe I find it uſed, as an attribute, not of a plant, but of a perſon, Pſal.102.17. where ſome expound the word *ſolitary*, as there, verſ. 7. from a word that ſignifieth, *barren, childleſs*, without iſſue, Gen.15.2. Lev.20.20, 21. chap. 22. 30. and ſo it might here ſignifie a tree that ſtandeth *alone* by it ſelf on the waſte; or *a barren* tree, ſuch as the Eunuch is compared unto, Iſa.56.3. but theſe both, are afterward expreſſed. Others, *low*, or, *lowly*, or *dejected*; from a root that ſignifieth *to throw*, or, *pull down*, chap.51.58. and ſo it might here be, *a low* ſhrub: but that ſeems not to ſuit ſo well with the root, whence it ſhould come, uſed of pulling down walls and buildings onely, as the word *to raze*, with us. Others laſtly, render it *deſtitute*; as thoſe, Heb.11.37. or, *deſpoiled, left naked, made bare*: as Job 1.21. from a verb that ſignifieth *to ſtrip, to make naked*, or, *bare*, Iſa.32.11. Habb. 3.9. and accordingly ſome render it, *a bare*, or, *naked* tree; without any furniture of fruit or leaf. See Iſaiah 1.30. a defect of the ſubject; as, *vile*, for, *vile* grapes, Iſaiah 5.4. *a fading*, for, *a fading* plant, Iſaiah 28.4. *untempered*, for, *untempered* morter, Ezek. 13. 11. and the word being of a doubled form, may well be deemed to ſignifie *moſt bare*: which I conceive to be the genuine ſenſe of the word.

in the deſert] As, *in the wilderneſs*, Iſa.48.6. but there is here an elegant conſonancy, between the term intimating the condition of the tree, and that deſigning the place of its abode: as if it were ſaid, *an exceeding bare tree in an extream barren ſoil*.

and ſhall not ſee when good cometh,] Or, *that ſeeth not*; that is, enjoyeth it not, partaketh not of it, hath not any ſhare in it; (as the word is uſed, Job 9.25. Pſa.34.12. chap.29.32.) when any rain from heaven, or other benefit or bleſſing falleth upon, or befalleth other places, Iſa.5.6. Amos 4.7. for that learned late Writer ſeems here to have ſtrayed, who doth thus paraphraſe theſe words; it ſhall not bring forth any fruit fit for food, when the time of ſo doing ſhall with other trees be.

but ſhall inhabit the parched places in the wilderneſs] Or, *but* (Heb. *and*; as chap.15.19.) *is ſituate* (as Joſh.22.19.) *in ſome parched*, or, *extream dry* place, (Heb. *parched* places, for ſome *parched* place: as, *ſepulchres*, for, *any one ſepulchre*, Gen.23.6. *cities*, for, *one of the cities*, Judg. 12.7. *ſtreams*, for, *ſome one ſtream*, Pſal. 1.3. and a defect of the ſubject; as in the foregoing branch: or, a place of *parchedneſſes*, or, *dryneſſes*, for, *a moſt dry*, or, *parched* place: as, a place of *drought*, for, *a dry* place, Iſa.25.5. & 32.2. a land of *drought*, for, *a dry* land, Iſaiah 35.1. and, a land of *droughts*, for, *an extream dry* land, Pſalm 105.41.) *in the wilderneſs*: where ſuch places are moſt frequent, chap. 2.6. & 51.43. in ſuch a land or ſoyl, as can afford it no moiſture: and conſequently, that cannot thrive, receiving neither rain from above, nor moiſture from beneath. See Ezek. 19.13.

in a ſalt land,] Or, *a ſalt ground*. Heb. *a land*, or, *ground*, *of ſaltneſs*: as, a land of *ſaltneſs*, Job 39.6. Pſal.107.34. ſuch as are altogether barren and unfruitful, Deut. 29.23. to which purpoſe alſo were places ſometime *ſowed with ſalt*, on purpoſe to make them ſuch, Judg.9.45.

and not inhabited] Or, *which is not inhabited*; the copulative for the relative: as chap. 14. 18. Heb. *inhabiteth*, for, *is inhabited*: the neuter in a paſſive notion; as Iſa. 13.20. where is no inhabitant to manure or dreſs it, Gen. 2.5, 13. Iſa. 5.6. Luk. 13.8. or where for the barrenneſs of the ſoil, no man dwelleth, chap. 2.6, 15. I am not ignorant, that ſome Writers of great note, underſtand both this ſimilitude and the next, as intending, not external proſperity and ſucceſs, but ſpiritual graces, and the exerciſe of them: the latter, as that alſo, Pſal.1.3. of regeneration by inſition into Chriſt; production of good works, and perſeverance in well-doing: that which the courſe of the context there doth abundantly refel: and ſo this former accordingly of the want of all theſe; he ſhall not partake in the grace of regeneration, nor be manured and dreſſed by Gods Word in his Church; nor bear any fruit of good works: but theſe things ſeem wholly beſide the intent of the Prophet; which is to ſhew ſuch as truſted to humane helps, how they ſhould not only miſs of that benefit, good, proſperity, and ſafety, which by thoſe means they made account to attain; but ſhould alſo bring upon themſelves thoſe evils, which thereby they ſought and thought to eſcape and avoid.

V.7. *Bleſſed* is *the man that truſteth in the Lord, and whoſe hope the Lord is.*] From the curſed condition of all thoſe, that withdraw their truſt from God, to repoſe it on the creature; he paſſeth to the bleſſed and happy eſtate of all thoſe that continue loyal to God, and depend wholly for ſupport and ſafety upon him, who alone is able to ſupport and to ſave. See the like bleſſedneſs promiſed and aſſured unto ſuch, Pſal.2.12. & 40.4. & 125.1. & 146.5. Prov.16.20. Iſa. 26. 3,4. and 30.18.

and whoſe hope the Lord is.] Heb. *and the Lord is his truſt*, or, *confidence*: for the word is a verbal, derived from the foregoing verb: *and his*, for, *whoſe*; as chap. 5.22. & 15.19. and *truſt*, or, *confidence*, for perſon truſted on, or confided in. So Pſal. 40.4. and 65.4.

V.8. *For he ſhall be as a tree planted by the waters, and that ſpreadeth out her roots by the river*;] See the like deſcription of the godly mans proſperous thriving and flouriſhing condition, Pſalm 1.3. and the like reſemblance, Job 8.16, 17. Ezek. 19.10. and 31.4.

For he ſhall be] As Pſal.1.3. ver. 6.

as a tree] See Iſa.65.22.

planted by the waters] Or, *planted* (as Pſalm.1.3. and 92.13.) *by the water ſide*; as Iſa. 32.20. & 55.1. of which care hath been taken, to ſet it in ſome rich and well watered ſoyl, Iſa. 5.1,2. Ezek. 19.10.

and that ſpreadeth out her roots by the river] Where it may freely and conſtantly *drink water*; as the Prophet ſpeaketh, Ezek. 31.4. See Job 8.17. and 29.19. Ezek. 31.4, 5, 7. Heb.

ſendeth out (as Pſalm 80.11. Ezek.17.7. & 31.5.) *his roots*; as Job 8. 17.

and ſhal not ſee when heat cometh]Or,*and doth not ſee*;that is,*feel*,*ſuffer*,or ſuſtain any damage or annoyance by any parching or ſcorching heat, when ſuch cometh at ſome time of the year, becauſe it draweth moiſture ſufficient from the ſtreams of the neighbouring river, that run round about its roots,Ezek.31.4. *to ſee*, for,*to ſuffer*; as ch.5.12. & 42.14. & 44.17.

but her leaf ſhall be green] Or,*but*(Heb.*and*; as v.6.)*its leaf* (Heb. *his*; as, *his roots* before) *is* (that is,continueth; as Dan.1.21.) *green*; neither falling,nor fading, Pſal. 1.3. but retaining its verdure, notwithſtanding any ſcorching heat of the ſun. So Job 8.17. *he is green before the ſun.*

and ſhall not be careful in the year of drought;]Or,*Nor taketh thought*, or,*needeth to take thought*; as Mark 6.25. to think what may become of it (a figurative ſpeech like that, Jonah 1.4. *the ſhip thought to be drown'd*, ſee ch.15.18.) *in the year of drought*. Heb. *of reſtraint*; as ch. 14.1. when the ſhowers are reſtrained, cha.3.3. and no rain cometh from above, 1 Kin.17.1.

neither ſhall ceaſe from yielding fruit.] Or, *nor ceaſeth from yielding fruit*. Heb. *making fruit*; as Gen.1.12. Eſa.37.31. In the fore-going branch was an alluſion to thoſe trees that have their leaves continually green,ſuch as are the palm, the olive, the myrtle, the laurel: Whereof ſee Theophraſt, l. 1. c. 15. Pliny, l.16.c.20,21. So Pſal. 1.3. & 37.35. & 52.8. & 92.12.in this latter,to thoſe that have fruit on them all the year long; ſuch as are the orange, the lemon, the pine: Whereof ſee Theophraſt in his *ſtory of plants*, l. 4. c.4. and in his *cauſes*, l.1.c.11. Pliny,l.12.c.3.l.16. c.24. So Pſal.1.3. & 92.14. Ezek.27.12.Rev.22.2.

V. 9. *The heart of man* is *deceitful above all things, and deſperately wicked; who can know it?*] A lively and pregnant deſcription of the great pravity, and deep corruption of mans heart, very hard and difficult to the diſcovered by others. That which ſome ſuppoſe here to have reference to thoſe that with-drawing their hearts from God, put their confidence in man, verſ.6. Others,to thoſe whom ſuch perſons rely upon, and are prone to deceive, ſure to fail, thoſe that rely on them, Prov.25.19. the former ſeems the right: whereof ſee more on the next verſe.

heart] For *ſoul*, or, *mind*; as moſt frequently, chap.4.4. & 5. 24. verſ. 5.

deceitful] The word here uſed is a very pregnant term; and is diverſly rendred; by ſome, *wily*, *fraudulent*, *prone* (properly) *to ſupplant*, to circumvent and deceive. So it is ſaid of Jehu, by a term hence deduced, 2 King.10.19. when he made a ſhew, as if he meant to ſerve Baal; *he did it ſubtilly*, or, *in ſubtilty*; to deceive and deſtroy the ſervants of that idol; and cha.9.3. *every brother will ſupplant*, or, *deceive*, will undermine, go beyond, circumvent his brother: word for word, *trip up his heels*; for thence had *Jacob* his name, Gen.25.26. & 27.36. Hoſ.12.3. Others,render it *perverſe*, full of *pravity*, ſo the old Latine: or *crooked*, and *uneven*; as the word is uſed of ways, Eſay 40.5. Luk.3.5. that have many windings and turnings in them, and are hard therefore to find: and ſo is it with *mans heart*; full of windings and turnings, and nooks and corners, and wiles and ſlights, Eſay 29. 15, 16. intending one thing, when it pretendeth another, and inwardly purpoſing the clean contrary unto that which by the tongue and outward carriage it pretendeth and promiſeth, Pſalm 41.6. and 55. 13,14,20,21. in regard whereof ſome render the word here *unſearchable*; (as the old Latine doth the next word; and one of our ancienter Editions,this) and the ancient Greek, *deep*, according to that, Pſalm 64. 5, 6. Eſay 29. 15. See Prov. 26. 24, 26. The Chaldee giveth it, *hard*; and one of our Editions *ſtubborn*: for which I ſee no ground, ſave that pravity and perverſneſs hath ſtubberneſs commonly joyned with it. The firſt and ſecond ſeem the beſt, becauſe having ſome ground in the root and ſtock of the term, and the notion and uſe of either.

above all things] Heb. *From all*, that is, *above ought*. No creature ſo ſly or wily, as is mans heart: No creature in wicked ſubtilty and diſſembling can go beyond him. See Eccl. 7. 26, 29. *from*, for, *before*, or, *above*; a particle much ſo uſed in a comparative notion; as Prov.22.1. Eccl. 7. 1. ch.5.3. and *all*, for, *ought*; as Job 1.11. cha. 32. 23.

and deſperately wicked]This word alſo(for it is but one in the text) is diverſly rendred; ſome render it, *deſperate*; ſome, *deadly*. Others joyning both together, *deſperately* bent unto, and ſet upon *deadly* miſchief: wholly given deceitfully to deſtroy, and to do miſchief, 2 Sam.20.9,10. Pſalm 64. 5. whereof ſee a pregnant proof in the demeanure of this people toward this our Prophet, chap.11.18,19. & 12. 6. as alſo in ſome other towards Gedaliah, chap.40.14, 16. & 41.1,2. Of the word, ſee on Eſa.17.11. ch.15.18. & 30.12,15.and hereafter, v. 16. in which place,as alſo in this,ſome,inſtead of *anuſh*, by a miſtake of the vowel-points read *enoſh*, and render it *a man*: whereof more on the next clauſe. But here the words run *deſperate*, or,*deadly*,*it is*; the pronoun for the verb ſubſtantive: as Eccl.1.5.ch. 10.2,8.

who can know it?] Heb. *who knoweth it?* but the verb is taken potentially: as chap.2.23. ſo Job 22. 13. *how doth God know?* for, *how can God know?* and, *who ſeeth them*, for, *ſeeth us?* Pſal.64.5. & Eſa. 29. 15. *Who ſees us?* or, *Who knoweth us?* that is, *who can ſee*,or *know*, what we do? So cloſe and unſearchable is mans heart, ſo full of ſhifts and fetches, that no man can know what is in it but himſelf, 1 Cor.2.11. yea, ſo full of guile, that a man cannot fully know himſelf, Pſal. 19.12. that oft-times it even gulleth and beguileth a mans own ſelf,Gal.6.3. Jam.1.22. The Greek here renders the text, joyning this and the former words together,*and he is a man*,*and who knoweth him?* and this divers Expoſiters apply unto Chriſt,and his human nature: but the ground of this miſtake we pointed to before, and ſhall again meet with the like,v.16.

V. 10. *I the Lord ſearch the heart*, *I try the reins*, *even to give every man according to his ways*, and *according to his doings*.] Becauſe he had ſpoken before of *with-drawing the heart from God*, verſ. 5. and they, it may be, would pretend, as Eſay 48. 2. what the godly do ſincerely profeſs, Pſal. 44. 17,18. that their heart was not turned away from God, and would not ſtick herein to bear down Gods Prophets to their faces, when they charged them with it, and reproved them for it, chap.2.23,35. God therefore here telleth them, that though they might delude men, and blind or bleer their eyes, by raiſing many ſuch miſts of goodly pretences before them, that they could hardly, if at all, be able to diſcover what lay hid in their hearts; having ſo many ſlights and ſhifts to conceal and colour it withal; yet they could not beguile God, who had an eye, that was able to pierce and pry into every nook and corner of their ſouls, and thorow all thoſe cloudy miſts, and colourable pretences, deſcry the inwardeſt motions, and ſecreteſt intentions of their hearts, and accordingly deal with them, as they juſtly deſerved, 1 Sam. 16. 7. 1 Chron. 28. 9. 2 Chron. 6. 30. Pſalm 7. 9. and 94. 9, 11. Prov.15. 11. chap. 11. 20. and 20. 11. Acts 1. 24. and 15. 9. Hebr. 4. 12. Rev.2.23. Heb. *ſearching*, and *trying*, or *exploring*: and ſo both the Greek and Latine render it, which may two ways be expreſſed; either, *I the Lord* am *he that doth ſearch and explore*. So our Verſion; or, as in way of anſwer to the former queſtion, verſ.9. who knoweth it? *I the Lord*, *who ſearch and explore*. I that can ſo do, or do ſo, know it: either of both may well ſtand: *heart and reins*; for the inwardeſt motions, intentions, devices, affections, diſpoſitions, and deſires of the ſoul, Pſa. 16.7. & 26.2. & 51. 6. & 139. 23. chap.12.2. and in the places before pointed to.

to give to every man according to his ways,and *according to the fruit of his doings*] Weighing as well the inward diſpoſition and affection of the heart,as the outward act and work of the hand, 1 Kin.15.14. 2 Kin. 14.3. 2 Chr.15.17. & 25.2. Pſa.7.8,10. & 18.23,28. ch.3.10.Prov. 16.2. & 21.2.

even] Or, *and* that: as verſ.4.

to give unto every man according to his ways] So 1 King. 8. 32, 39. Pſalm 62. 12. Rom. 2. 6. Rev.22.12. *ways*, that is, tenour, or courſe of life and carriage: as Pſalm 1. 6. & 119.1. Ezek. 7. 3, 4, 27.

according to the fruit of his doings] That is,the reward either of mercy by promiſe, Pſal.62.12.Mat.5.12. or in ſtrict juſtice due to them, Rom.2.7,10. & 3.23. So is the word *fruit* uſed,Prov.1.31.& 31.31. ch.21.14. & 32.19. Mic.7.13.

V. 11. As *the partridge ſitteth on egges, and hatcheth them not*; *ſo he that getteth riches, and not by right*, *ſhall leave them in the midſt of his days*; *and at his end ſhall be a fool.*] This people, as they relied much upon forrain forces, an arm of fleſh; which the Prophet met with, verſ. 5. ſo they truſted not a little to their wealth and treaſure, and that much of it gotten by wicked courſes, either fraud or oppreſſion,whereby they made account that they ſhould be able to hire forraign forces enough for their defence, or by means thereof,otherwiſe, ſhift well enough for themſelves. See Eſay 28. 15. & 30. 6. and this the Prophet ſeems here to meet with, telling them, that this their wealth ſo gotten, wherein they put ſo much confidence, Pſalm 49. 6. and 52. 7. Prov.18.11. Eccl. 7. 12. ſhall not avail them, nor be able to protect and ſecure them, Eſay 28. 17, 18. for they ſhall be ſtript of it, or have it taken from them ſooner than they expect, Prov.23.5. Luk.12.15. and ſhall at length prove fools,Luk.12.20.as finding themſelves to have laboured for the wind, Pſal.39.6. Eccl.5. 13,16. and this he illuſtrateth, by the ſimilitude of a fowl, that ſitteth upon ſtrange eggs, which being hatched, leave her; or having laid eggs,hath them broken by one means or other, ſo that ſhe never cometh to hatch them.

As] Both the notes of ſimilitude, *as*, and *ſo*, are here wanting; as alſo, Prov. 26. 7, 9, 14, 21. and 27. 17, 21. ſave that there the latter is ſupplyed by the copulative, but is wholly wanting, Proverbs 26. 11.

the partridge,] Heb. *kore*; and ſo is this fowl alſo called, 1 Sam. 26. 20. the word importeth *a caller*, or, *a cryer*, Eſay 40. 3. which name might ſeem to be given her, from her manner,as ſome write,of *calling* her young after her, when having deluded the Fowler, by her ſlights, ſhe hath drawn her ſelf away from the place of her neſt. See Ælian,l.3.c.16. But one of the Jewiſh Maſters,in his Annotations on this place, telleth us, that this *kore* is that which the French (for in thoſe parts he lived) call a *cuckow*: and that indeed is a more clamorous fowl than any other ſo commonly and ordinarily is: but the *hunting* of this *kore on the mountains*, 1 Sam. 26. 20. ſeems to agree better to *the partridge*, than to the *cuckow*, which few, I ſuppoſe, in that manner follow: the ancient Greek reſpecting the notation of the word, rendreth it, as if they had read it doubled, the *partridge cryeth*.

ſitteth on eggs, and hatcheth them not] Or, as ſome, *gathereth eggs together, but* (Heb. *and*; as verſ. 6.) *hatcheth them not: gathereth together*; as, ſay they, the word ſignifies, Eſa.34.15. and in the Talmudiſts Writings, ſeemeth ſometime to be taken: and, *gathereth them together*; to ſit on, and to hatch, but hatcheth them not; her eggs either proving windy and addle, as oft it falleth out, with thoſe eſpecially that have been produced without the company of the male, which with the partridge is ſaid to be frequent. See Ariſtotle, l.5.c.5. & l.6.c.2. Pliny, l.10.c.32. & 58. or otherwiſe miſcarrying, either by means of thoſe that take them away, Deut. 22.6. Eſa.10.14. or of beaſts that trample caſually upon them, Job 39.15. or of her own mate, the male; that which is of the partridge reported, that the female uſeth not to ſit on her eggs where ſhe layeth them, but to remove them from place to place, where the male may not find them, becauſe being a very luſtful bird, he will be diſturbing, and breaking of them, that he may have the company of the dam: Of which, ſee Ariſtotle, l.9.c.8. & Pliny, l.10.c.32. but the word here rendred *hatcheth*, is, in the Hebrew, *bringeth forth*, uſed commonly of *birth*, and that not in woman-kind onely, but in the female of other creatures, chap.14.5. Job 39.1,3. and they confeſs it therefore thus taken, as they would have it, to be *a catachreſtical*, or a far-fetched metaphorical kind of ſpeech. The moſt therefore render it, ſome, *gather together*; (of which before) others, *ſitteth on eggs, which ſhe hath not brought forth:* and the former verb, indeed, ſignifies, *to ſit upon*, or, *to brood*; either eggs to hatch them, as the Chaldee uſeth it, Job 39.14. and the Talmudiſts very frequently; or young ones already hatched; as Eſay 34.15. for of the proper ſignification of the latter, there can be no queſtion; and that the copulative coming between them, is frequently put for the relative, appeareth by Eſay 3.6. & 5.4. & 44.7,14. chap.4.16. & 14.18. compared with, chap.17.4. in all which places, and many more it is found ſo uſed. Now thoſe that go this way, ſome expound it of the male partridges ſitting on the young, which not he, but the female brought forth: and to this purpoſe, Ariſtotle indeed reporteth of them, l.6.c.8. that having divided their eggs into ſeveral neſts, they ſit on them apart. But neither doth this (were it granted to be ſo) any way well ſuit with the drift of the text, or that whereunto it is here applyed: for as for the maſculine form here uſed, ſee on chap. 2.23,24. Others therefore rejecting this, ſay, ſome, that the partridge having loſt her own young, getteth ſome other partridges eggs, and ſitteth upon them, which when they are hatched, hearing their own dams note, and by a natural kind of inſtinct diſcerning it, run away from this their nurſe, and go after her. So Ambroſe, in his *ſix days work*, l.6.c.3. and Jerome, referring us to Ariſtotle, Pliny, and others; in whom yet I find it not. Others, that the *kore* here mentioned, is a bird that gets together the eggs of Fowls, and is wont to ſit on them as her own, until they be hatched, which then leave her, and keep with thoſe of their own kind. So the Rabbines, ſome of them, and ſome other obſcure Writers, ſay of the partridge; which if it can be made good, will very well ſuit, both with the terms, and drift of the text: And ſome ſuch thing certainly, either as this, or the firſt, to me ſeems undoubtedly here to be intimated: For as for the *cuckow*, whom ſome Jewiſh Doctors would have to be this *Kore*, ſhe is ſo far from filching, and ſitting on the eggs of other birds, that ſhe uſually layeth her own in the neſts of others, to be ſitten upon, and hatch'd by them. So Ariſtotle, l.6.c.7. & l.9.c.29. Pliny, lib. 10. cap. 9.

he that getteth riches, and not by right] Heb. *making*, or, *he that maketh* (as *ſearching*, verſ.10.) *riches*, (as, *to make wealth*, for, *to get it*, Deut. 8.18.) *and*, or, *and* that, (as verſ. 4,10. for there is no certainty even of goods lawfully gotten, Pſal. 62.10. Prov. 23.5. 1 Tim.6.17. and much leſs of thoſe that are by unlawful courſes compaſſed, Prov.21.6.) *not by judgment*, that is, either without *diſcretion* and due conſideration; as the word is uſed, Pſal.112.5. without any regard of right or wrong, as it is with thoſe that ſet this down with themſelves, that they will be rich, by what means ſoever it be, 1 Tim.6.10. or *not by right* (for ſo alſo is the word uſed, Ezek.18.5, 19,21.) that is, by unjuſt and injurious courſes, *wrongfully*, as it is rendred, Ezek.22.29.

ſhall leave them] Either having them taken from him, Eſay 8.4. & 10.13,14. Eccl.5.14. verſ.3. Matt.6.19. or being taken away from them, Pſalm 49.10,12,17. & 52.5,7. Eccleſ.5.15,16. Luke 12.20.

in the midſt of his days] Coming to ſome untimely end, and not lengthening his life above half that time, which in courſe of nature he might have attained unto. See Job 15.31,33. & 22.16. Pſal.55.23. & 102.24.

at *his end ſhall be a fool.*] Heb. at, or, in (wanting as ch.5.7. & 11.23.) *his laſt* (as Num.23.10. ch.12.4.) *he ſhall be a nabal*, or, *a fool*, 1 Sam.25.25,26. he ſhall appear ſo to be, Pſal.49.13. Luk.12.20. See the like, Joh.15.8.

V. 12. *A glorious high Throne from the beginning* is *the place of our Sanctuary.*] In theſe words themſelves, there is no great difficulty; but about the connexion or coherence of this paſſage with the reſt of the context, there is among Interpreters much diſſention. A learned late Writer deemeth, that this is here noted, as the fourth vain confidence, that this people were wont to truſt unto: the firſt whereof was their ſtrength, verſ. 3. the ſecond, their forrein forces, ver. 5. the third, their humane policy, ver. 9. the fourth here, the Temple, which they relied upon as a fortreſs impregnable, chap.7.4. Zeph.3.11. So ſhould theſe words be rather a ſpeech of the people, than of the Prophet; that which to me ſeemeth very improbable, finding in the text nothing that ſhould ſo make or hold it out; nor any other that herein accordeth with him. Howſoever, ſome think that the Prophet, whoſe own words they make them, might have ſome privy nip at that their vain preſumption. Among the Jewiſh Doctors, ſome conceive it to have reference to what was before ſaid, concerning truſt in humane helps, verſ. 5. as if it were ſaid, Let them truſt in man, we will truſt in him whoſe throne is aloft in heaven, and his Sanctuary here on earth, as Pſal. 20.7. but there is too far a diſtance between theſe two, than to be brought thus together, and to be made cohere the one with the other. Others of them would have it referred to Gods *ſight and exploration of the heart and reins*, verſ. 10. which might appear, as well by his looking down from his palace in heaven, Pſalm 11.4. & 33.14,15. & 113.5,6. as by his ſitting on his throne, to wit, his Ark, in his Temple ſituate here upon earth, Pſal. 80.1. and that in the very midſt of all the earth, Pſal.74.12. for the earth, ſay they, ſtands in the middle of the whole world, and the land of Judah in the middle of the earth, and Jeruſalem in the middle of Judea, and the Temple in the middle of Jeruſalem, and the Ark in the middle of the Temple: but not to ſtand upon examination of the exactneſs of theſe vain niceties; this coherence ſeemeth to be no leſs far-fetched than the former. Others of them would have it depend upon the laſt branch of the foregoing verſe, *he ſhall in his latter end be*, or be found *a fool*, being caſt out of that *glorious high Throne, the place of the Sanctuary:* from which, by means of ſuch injurious carriages, he ſhall come to be ſecluded. But this ſeems yet more forced, than either of thoſe before mentioned. Others of them refer it to that which followeth, as if it were ſaid, O thou whoſe *glorious high throne, the place of our Sanctuary* is, *Jehovah, the hope of Iſrael.* And this ſeems moſt probable of any that I find by any produced. Onely ſome of our beſt & ſoundeſt Interpreters, reading it without ſuch preciſe connexion, (which ſome alſo of thoſe Jewiſh that go this way, regard not, nor is indeed ſo needful) as an entire ſentence of it ſelf, as our Verſion yields it, do add, That this is by the Prophet prefixed before his enſuing ſpeech directed unto God; partly, to ſhew the ſingular favour of God unto his people, who had ſetled the place of his ſpeciall reſidence, as in his palace, among them: and thus pointing to him, whom thus dwelling among them, they ought to have truſted unto, Pſal.68.28,29. and partly; alſo, to tax the ingratitude and folly of them, who notwithſtanding that hereby he had manifeſted to them his forwardneſs to protect and ſecure them, would leave him, and ſeek after others for protection and ſafeguard, which were not able to afford it, that which is intimated in the latter part of verſe 13. See Ezek.7.20. The words ſome read as our Verſion exhibiteth, taking *throne*, and *ſanctuary*, for one and the ſame. See chap. 3.17. & 14.21. Others diſtinguiſh them, and make *heaven* the one, Pſalm 11.4. Eſay 66.1. the *Temple* the other, Exod.15.17. 2 Chr. 20.8. and they render the words, with a note of ſimilitude prefixed; As the *glorious and high throne* (to wit, in heaven) is *the place of our Sanctuary.* But the former is the plainer, and ſeemeth the righter.

A glorious and high throne] Heb. *A throne of glory* (as Eſay 22.23.) *high*, or, *of heighth*; which ſome render with repetition, a throne of *heighth.* Others, *of the high one*, that is, of God: and the word being as well of an adjective, as of a ſubſtantive notion, will admit either: but the latter is the rather here to be refuſed; nor need the other to be received: but that of our verſion retained inſtead of either, becauſe of that parallel place, Eſa. 6.1. *a throne high and lifted up*; where the former term coming from the ſame root with this here, is adjective onely.

from the beginning] Heb. *from the firſt*; from the firſt foundation of it: and this the pauſes or points in the original, joyn unto the word, *high:* in regard whereof, the text would thus be rendred, *A glorious throne*, (for there is a ſtop) *high* (or *lofty*) *from the beginning*; in regard of Gods preſence and reſidence in it, 1 King. 8.12,13,27. & 9.3. For frivolous and ridiculous is that figment of the Rabbines, who to that purpoſe abuſing that place, Exod.15.17. and this, reckon *the place of the Temple* among thoſe *ſeven* things, which God, ſay they, made before the creation of the world. But a late learned Writer conceiveth, that this clauſe may be rendred, *an heighth*, or *celſitude, far above the chief*; that is, far in heighth and loftineſs, ſurpaſſing any earthly or worldly heighth and dignity; and ſuch uſe, indeed, of the particle, in compariſons, is frequent: as Gen.3.1. chap.17.9. See verſ. 16. and of the heighth of Gods houſe, ſee on Eſay.2.2. But this I leave to the judgment of others. Only I ſuppoſe it hard to find, where the word, *firſt*, is, in Hebrew, found for *chief*; that Eſa.41.27. is queſtionable.

V. 13. *O Lord, the hope of Iſrael,*] Or, *expectation*: See ch.14.8.

all that forſake thee ſhall be aſhamed] Or, *confounded*; as it is rendred, Pſal.97.7. verſ.18. or, *abaſhed*; as word for word it ſoundeth: ſee on chap.8.9. as in way of prediction, or denunciation, telling what the end of ſuch will be; as v.11. So Pſal.73.27. Iſa.1.28. Howbeit, ſome take it as ſpoken in way of ſupplication and prayer, rendring the words, Let them *be confounded*, or, *abaſhed*, as Pſa.35.4,26. & 40.14. and ſo in the latter part of the next branch, *Let* them *be written*; as Pſal.69.28. but that which our Verſion yieldeth, ſeems herein the better.

and they that depart from thee] The words, *from thee*, are not in the original; and there is a four-fold reading of the Hebrew text: for ſome read it *weſure*, which our Verſion followeth, ſuppoſing the form contracted to be put for the entire; as chap. 22. 14. and the words, *from thee*, to be ſupplyed from verſ. 5. the term is ſo found, Eſay 49. 21. Some, *waſurn*, that *ſhall depart:* a defect of the relative; as chap. 14. 18. Others, *weſuray, that depart from* me; that is, from the doctrine by me delivered to them: *from me*; as Joſh. 1. 7. *depart*, or, *turn not aſide from him*; that is, ſay they, from Moſes: Heb. that *depart* me, for, *that depart* from *me:* the prepoſition, ſwallowed up between the verb and the pronoun affixed to it; as, *that riſe me*, for, *that riſe* againſt me, Lam. 3. 62. and, which cometh in form neer to this, that *contend me*, for, *contend* with *me*, Pſal. 35. 1. chap. 18. 19. Others laſtly, *yeſuray; my caſtigations:* whereof more anon; for the former three will in effect come to one; but the firſt of them is moſt received.

ſhall be written in the earth] Such as ſo do, ſhall not be written *in heaven*; as Luk. 16. 20. where *the book of life* eternal is under ſafe cuſtody kept, Rev. 13. 8. & 20. 12, 15. but here *on earth*; as Matth. 6. 19. where their hopes and happineſs wholly conſiſteth, Pſal. 17. 14. grounded upon ſuch fickle and uncertain things like themſelves, verſ. 11. Prov. 23. 5. Mat. 6. 19, 21. 1 Tim. 6. 17. or, as ſome of the Rabbines, *they ſhall be written in the earth*; that is, they ſhall be *laid in the duſt*. Pſalm 7. 5. die like bruit beaſts, be laid in the grave, and there go to duſt, Pſalm 49. 12, 14. Eccl. 3. 20. or laſtly, it may well be a proverbial ſpeech, *ſhall be written on the earth*; they ſhall not be written in braſs, or marble, in ſome durable matter for long continuance: as Job 19. 24. on which therefore men uſe to engrave their names, and memorials, to be tranſmitted to poſterity; but as ſuch things, as being of little regard, are written, or drawn upon the ground, or *on the earth*, or *in the duſt*; (*earth*, for, *duſt*; becauſe *duſt* is but *earth* with dryneſs diſſolved, and *earth* ſo diſſolved falleth into *duſt*, Gen. 2. 7. & 3. 19. Pſal. 22. 15. Eccl. 12. 7.) and things *written in the duſt*, are with every puff of wind blown away, diſſipated, and done out: *to write in duſt*, a proverbial form, with the Hebrews; as to write ought *in the wind*, or, *in running water*, with the Greeks and Latines: and this laſt ſeemeth moſt likely; they ſhall be of no continuance, ſee verſ. 11. Howbeit, a learned late Writer, following the laſt of the readings before-mentioned, and conceiving the word here rendred, *depart*, to riſe from another root, that ſignifies, *to chaſtiſe*, or, *to inſtruct*, whereof ſee on chap. 6. 8. and the word therefore to import *caſtigation*, and *inſtruction*; as he deemeth one not unlike it to do, Job 39. 35. thus renders the words, *Let my caſtigations*, or, *reproofs, be written in the earth*; that is, Let my Sermons, and reproofs, whereby I have laboriouſly, from time to time, endeavoured to reclaim this revolted people, be entred here on earth in thy preſence, to remain, as upon record, in ſome book or monument, for my juſtification, and their conviction. See the like, Deut. 31. 19, 21. Job 19. 23, 24. & 31. 35, 36. Eſa. 30. 8. But herein, for ought I find, he goeth alone, few ſure, if any, following him: nor ſeems this notion of the word to have place here: beſide that the word, in Job, referred unto, is very queſtionable, whether it be a noun, or a verb.

becauſe they have forſaken the Lord, the fountain of living waters] *Living water*, for, *ſpring-water*, Gen. 26. 19. not rain-water that comes by times, either certain, or uncertain, with intervals and intermiſſions, and that ſometime very long ones, 1 King. 17. 1. chap. 3. 3. and 14. 1. verſ. 8. or pond-water, that may ſoon be drained or dryed up, Eſay 19. 6, 8. or land-flouds, that ſwell up and run ſwiftly in winter, but fall again, and fail, when moſt need is of them, in heat of ſummer; and ſuch are all humane helps and ſtays, creature-comforts and contentments, Job 6. 15, 21. but *ſpring-water*, and ſuch *a fountain* therefore, as runneth inceſſantly, and never faileth, for the ſupport, refreſhing, and affording a competent ſupply of all neceſſary good unto all thoſe that be his, and continue faithful to him, Pſal. 36. 8, 9. & 84. 11. See ch. 2. 13.

V. 14. *Heal me, O Lord, and I ſhall be healed; ſave me, and I ſhall be ſaved:*] The Prophet here again reneweth his ſuit unto God for himſelf; for conſolation and confirmation, preſervation and protection, amidſt thoſe manifold difficulties, dangers and diſtreſſes, that he was expoſed unto, and aſſaulted with, for the faithful diſcharge of his duty in the work of his miniſtery, verſ. 14, 17, 18. which he had not taken up of himſelf, but had entred upon at his command, v. 16. complaining of his peoples contempt of it, and ſcoffing at it, verſ. 15. and requiring to be righted on them for their wicked demeanure towards him, verſ. 18.

Heal me, O Lord, and I ſhall be healed; ſave me, and I ſhall be ſaved:] *heal me*; by freeing me from that affliction and grief of heart and mind, that I continually ſuſtain at the hands of this malitious people. See chap. 15. 16. which place illuſtrateth this: and *ſave me*, or preſerve and deliver me, from the pits that they dig, and ſnares that they ſet for me, from thoſe plots and projects, whereby they ſeek to take my life away from me. See chap. 11. 19, 21. Some read the words, *If thou Lord heal me, I ſhall be healed; if thou ſave me, I ſhall be ſaved:* as they alſo read that, Pſal. 51. 7. as if he ſhould ſay, thoſe means of relief and ſafety that others leaving thee rely upon, v. 5, 11, 13. cannot anſwer their expectation; but thou Lord art able to afford what they cannot: they are ſure to do well, whom thou undertakeſt the cure of; to be ſafe, whom thou undertakeſt the charge of, Matth. 8. 2, 8. Luke 5. 16, 28. A good notion, and a ſound conſequence; but an harſh conſtruction. Thoſe that expound it of ſpiritual health and preſervation, from being infected with the corruptions of the times, John 17. 15. as ſome alſo do that, chap. 11. 17. and of eternal ſalvation, which he ſhould pray to be preſerved unto, 2 Tim. 4. 18. ſeem to have ſtrayed from the genuine ſenſe of the text.

for thou art my praiſe.] *Praiſe*; for the ſubject matter, or the object of praiſe; or the perſon praiſed, Eſay 60. 18. & 62. 7. Chap. 51. 41. as, *truſt*, for, the object of truſt, the thing truſted in, and relyed upon, verſ. 5. thou art he, whom I praiſe inceſſantly for the favours that thou art pleaſed to afford unto me, aſcribing them to thee alone, Pſal. 40. 3. & 65. 1. or, *praiſe*, for the ground and procuring cauſe of praiſe: thou alone art he that doſt miniſter occaſions of praiſe and thankſgiving to me, by thy mercies, for which I depend upon thee alone, and no other, Exo. 15. 2. Pſa. 22. 2. & 44. 8. & 109. 1. Howbeit, it may well be rendred, which ſome of the Jewiſh Commenters alſo ſuggeſt, in the future: *thou* ſhalt be *my praiſe*; thou ſhalt give me abundant cauſe and matter of praiſing thee for thy mercy, when thou ſhalt have delivered me out of their hands, Pſa. 18. title, v. 1. 2. & 32. 7. & 37. 1, 2. Eſay 25. 1. & 38. 19, 20.

V. 15. *Behold they ſay unto me, Where is the Word of the Lord? let it come now.*] Heb. *they are ſaying*; it is their common ſpeech to me in way of deriſion, chap. 20. 7. to aſk, *where is the word of the Lord?* as, *where is the promiſe of his coming?* 2 Pet. 3. 4. ſo, where is the deſtruction that you have ſo long threatned us with, as from God? why doth it not come? we would fain ſee it once, Eſa. 5. 19. Amos 5. 18. the pronoun demonſtrative for the verb ſubſtantive; as cha. 10. 15. & 14. 15. & 32. 36, 43.

V. 16. *I have not haſtened from being a Paſtor before thee; neither have I deſired the woful day.*] Becauſe the people and falſe Prophets would not ſtick to tell the Prophet, that he complained much of evil uſage, of deriſion and vexation, but he might thank himſelf for it; he had pulled it unadviſedly upon himſelf, by thruſting himſelf upon ſuch an employment, and taking upon him to be a Prophet, out of either a mad or ambitious humour, chap. 29. 26, 27. and telling them tales of his own forging, which he never had from God, cha. 5. 13. the Prophet therefore appealeth unto God, who could bear witneſs for him, that as he had not preſſed him to be diſcharged of this ſo troubleſome and thankleſs an employment, ſince that it ſtood not with his duty to God ſo to do; ſo he had not ſought or deſired to be put at firſt thereupon; as well knowing, and then foreſeeing, when God at firſt called him thereunto, how troubleſom an employment it was like in all probability to prove, as alſo that he was able to teſtifie for him, with what faithfulneſs and integrity he had carried himſelf in the diſcharge of his duty therein.

I have not haſtened from being *a Paſtor*] The word indeed here uſed, ſignifieth commonly *to haſten*, or run head-long; as Joſh. 10. 13. Prov. 19. 2. & 21. 8. & 28. 20. & 29. 19. and hence divers Interpreters render it, *I haſtned not* to be *a Paſtor*; that is, a Prophet; for he was, as a Prieſt, a Paſtor before, chap. 1. 1. but this is directly contrary to the terms of the text; which are expreſly, not, *to be a Paſtor*, but, *from* being *a Paſtor:* which is rather as much as *not to be a Paſtor:* as, *from* being *a King*, for to be *no more a King*, 1 Sam. 15. 22. *from* being *a Prieſt*, for, to be *no longer a Prieſt*, Hoſ. 4. 6. *from being an harlot*, for, *to play the harlot no more*, or, *to ceaſe* from *playing the harlot*, Ezek. 16. 41. and ſome other therefore render the word; *I haſtened not from* being *a Paſtor*; that is, an ordinary Prieſt, as before I was, to become an extraordinary Prophet: *from a Paſtor*, for, *from* being *a Paſtor:* a defect of the verb ſubſtantive; as 1 Sam. 15. 22. before alleaged: and, *from a city*, for, *from* being *a city*, Eſa. 17. 1. and, *from a nation*, for, *from* being *a nation*, chap. 48. 2. But this will hardly here hold; for Jeremy ceaſed not then to be a Paſtor, when he was to be a Prophet, any more than when he was a Prieſt before. Others therefore again go another way to work: and becauſe the particle here uſed, is of frequent uſe, not in way of deprivation onely, but in way of compariſon, as Gen. 19. 9. *we will do evil unto thee from them*, or, *in compariſon of them:* the Latines, *præ illis*; that is, *we will do worſe unto thee than to them:* and ſo alſo, *A name* (that is, a good name, a good note, a good repute, a good report) is *good* (*præ*) *above*, or, *in compariſon of a good* (that is, a ſweet, or pretious) *oil*, or *oyntment*; that is, the one is better than the other: and the like, Prov. 22. 1. as alſo Eſa. 54. 1. *the children of the deſolate are many in compariſon of the children of the married*; that is, the one are in number more than the other; hence therefore they thus render the text; *I preſſed not more than a Paſtor*; I preſſed not upon this prophetical office more than was meet for a Paſtor, that is, a teacher, to do, ſuch as I was already, being a Prieſt, chap. 1. 6. But this ſeems ſomewhat forced; and hath found therefore few favourites. Howbeit, from it an hint may be taken of that, which with ſome others, I conceive to be the genuine ſenſe of the place: the word here uſed ſignifies, not *to haſten* onely, but *to preſs*, and *to urge:* as Gen. 19. 15. *they preſſed upon the Angels:* and, *the Task-maſters urged*, or, *preſſed* them, Exo. 5. 13. the word then may well be rendred; *I have not urged*, or, *preſſed*, *from* being *a Paſtor*; not to be *a Paſtor:* that which ſome apply to the time of the Prophets firſt calling; when howſoever at firſt he excuſed himſelf in regard of his want of years, ch. 1. 6. yet he neither ſought by flight to avoid, as Jonas did, Jon. 1. 3. nor refuſed to undertake the employment, when God further preſſed it on him. But I ſuppoſe it rather to be ſpoken by him of his carriage after his entrance upon it; that albeit, he had found it to be a very troubleſome, and difficult work, through the malice and obſtinacy of thoſe, whom he was ſent unto: yet he had not been earneſt with God in ſoliciting and preſſing him, to diſcharge him of that ſervice. For as for that which the ancient Greek exhibiteth, *I have not been weary following thee:* and the old Latine, *I have not been troubled following thee* my *Shepherd:* the one leaveth out ſomewhat that is in the text; the other putteth in that which is not in the text: the words of the text will by no means admit either.

I have not] Or, as ſome render it, As for *me, I have not urged*, or, *preſſed*; the nominative put abſolutely; as 1 Chr. 28. 2. *I*, (that is, As for *me*) *it was in my heart*; and, *I*, (or, as for *me*) *this* ſhall be *my covenant with them*, Eſay 59. 21. as oppoſed to their mockery, ver. 15. which yet had not ſo far prevailed with him, as to move God for a diſcharge of his prophetical miniſtery, though it went much to the heart with him.

after thee] That is, as ſome render it, walking *after thee*; or, *following thee*, ſimply: either in obedience to thee, or to do thee ſervice: as 1 Sam. 11. 17. 1 king. 2. 25. yet a defect of ſome verb, as 1 Sam. 7. 2.

neither have I deſired the wofull day,] Or, *neither did I deſire the dolefull*, or, (as ſome) *the deadly day*. See of the word, chap. 15. 18. as I do not now preſs thee to be rid of mine office: howſoever I ſolicite thee for right againſt thoſe that thus wrong me: ſo I did not at firſt deſire, much leſs ſeek or ſue for the employment, offer my ſelf to it, or put my ſelfe upon it; but excuſed my ſelfe rather, as not ſo fit for it, Chap. 1. 6. as forecaſting what oppoſition and affliction I muſt look to ſuſtain from thoſe that I was to be ſent unto, with ſuch diſtaſtful and unpleaſing meſſages, Chap. 1. 15, 19. Howbeit, ſome underſtand by *deadly*, or, *doleful*, day, the denunciation of ſuch ſad and ſore evils, as he was enjoyned by God to denounce: but this ſeems ſomewhat too far fetched. More probable is that of ſome others, who by *the doleful day*, underſtand the execution of thoſe judgements which from God he had denounced; for they ſuppoſe, that he alludeth unto the carriage of Jonas, who at firſt fled out of the way, that he might not go on Gods errand to denounce deſtruction againſt Nineveh; and yet was afterward vexed, becauſe the judgement denounced was not put in execution, Jon. 1. 3. and 4. 1. whereas Jeremy had neither withdrawn himſelfe from the one, nor deſired the other. See chap. 15. 16. & 18. 10. Some read and render it, *the day of man*. So the ancient Greek and old Latine. Which ſome expound one way, and ſome another. Some, of ſome ſuch things as worldly men ſeeke after, in undertaking offices, honour or gaine: others, of mens cenſures of him, which he regarded not with the Apoſtle, 1 Cor. 4. 3. but of this miſtake, ſee on ver. 9.

thou knoweſt,] Or, *thou knoweſt* it; a defect of the pronoun, as Pſal. 40. 9. this may be referred, as the moſt, to the words before-going, concerning his manner of entrance into his prophetical employment; or, as others, to that which followeth, concerning his carriage in the exerciſe and execution of it; as I conceive, to both. See his like appeal to God, chap. 12. 3. & 15. 15. and the Apoſtle Pauls in the like caſe, 2 Cor. 1. 12.

that which came out of my lips was right *before thee*] Heb. *the outgoing*, or, *the thing gone out of my lips* (as Num. 30. 13. Deut. 23. 24.) *hath been before thy face*; or, ſimply, *before thee*; as Ezek. 14. 3, 6. Lam. 2. 19. ſuch as hath been well known to thee, and ſuch therefore as thou art able to atteſt: or, as ſome render it, which cometh home to our Engliſh, according to *the rightneſs of thy face*; that is, ſincere and upright, ſuch as I needed not to fear the laying of it open to thy ſight; but it may as well be rendred to the ſame effect without any ſuch ſupply, or circumlocution, *was before thy face*, or, *before thee:* as, *to walk before God*, is to walk ſincerely and uprightly, Gen. 17. 1. Eſay 57. 2. I have delivered nothing to them, but thy truth, and that with a ſincere heart; thou who ſearcheſt the heart, and trieſt the reins, ver. 10. knoweſt it. So chap. 15. 15. to ſomewhat the like purpoſe, ſome render it, *was before thy face*; that is, *came from thy face*, or, *from thee*; as Pſal. 17. 3. *let my judgement proceed*, or, *come forth from thy face*, or, *from before thee:* but there is that there, that is not here; and this ſeems to be of larger extent: Some alſo reſtrain it, to his former profeſſion, as they take it, that he had not deſired, either to be an inſtrument of denouncing the ruine of that State, or to have what he had denounced, to be accordingly accompliſhed, for fear of being deemed a falſe Prophet, Jonas had done, Jon. 4. 1. that which God was able to teſtifie for him, whom he had at ſundry times earneſtly ſolicited for the revoking of that heavy doom, chap. 10. 24, 25. & 4. 7, 9, 19, 20. See chap. 18. 19. But this ſeems narrower than the Prophets intent; nor to be the genuine ſenſe of the foregoing branch.

V. 17. *Be not a terrour unto me; thou* art *my hope in the day of evil.*] Having appealed to God as a witneſs of his integrity and uprightneſs, ver. 16. he now ſueth to him, and ſoliciteth him, to be his patron and protector, whom he had made choice of, to repair unto him in times of diſtreſs.

Be not a terrour unto me;] Heb. *for a terror*; as chap. 48. 39. or, as ſome of the Rabbines render it, *unto contrition*, or, *deſtruction:* and ſo the word is uſed, Pſal. 89. 40. Prov. 10. 14, 29. & 13. 3. Howſoever wicked men deal rigorouſly with me, yet do not thou in thine indignation handle me roughly, or deſtroy me, as Pſal. 6. 1. Chap. 10. 24. or do not cauſe or ſuffer me to live in fear and terrour, expoſed to their might and malice, for want of relief and ſupport. See Chap. 15. 15. and for the manner of ſpeech, Eſay 63. 17. Yet ſome others, *Be not thou a fear to me*; and then I fear not ought that they can do to me: as Pſal. 27. 1. but this ſeems not ſo freely or fairly to flow from the text.

thou art *my hope in the day of evil*] Or, be *thou my hope*, or, *refuge*, (as the word is well rendred, Pſal. 46. 1. & 104. 18.) or, adjoyning it to the former, *be not, thou my refuge*, (or, who art *my refuge*) *for a terrour*, unto me: *hope*, or, *refuge*, for the party hoped in, or the place repaired unto, for relief, ſuccour and ſafety, Eſay 4. 6. See Pſal. 31. 1, 3. & 142. 5. and 143. 9.

in the day of evil] That is, *of affliction*, Chap. 16. 19. So Pſal. 49. 5.

V. 18. *Let them be confounded that perſecute me; but let me not be confounded: let them be diſmayed; but let not me be diſmayed:*] Or, *Let my perſecutors be abaſhed*; *but* (Heb. *and*; as ver. 6. and ſo in the next) *let not me be abaſhed*; (ſee ver. 13.) *let them be diſmayed*, or, *deſtroyed*, Heb. *terrified*, or, *affrighted*;) as Deut. 1. 21. Joſh. 1. 9. or, *broken to pieces*, as 2 Sam. 22. 35. Pſal. 18. 34.) *but* (Heb. *and*; as before) *let not me be affrighted*, or, *broken to pieces*. So Pſal. 25. 2, 3. & 35. 4. & 40. 14.

bring upon them the day of evil] As, *the time of evil*, Eccl. 9. 12. of affliction, miſery, or deſtruction. So ver. 17.

and deſtroy them with double deſtruction.] Heb. *break them with a double breach*; that is, *with breach upon breach*; or, *deſtruction upon deſtruction*; as Chap. 4. 20. or, *with full, abundant, utter*, deſtruction. So is *double* commonly taken in Scripture, chap. 16. 18. Rev. 18. 6. Of theſe and the like prayers or imprecations, ſee chap. 11. 20.

V. 19. *Thus ſaith the Lord unto me;*] This ſeems to be the ſum of a new Sermon diverſe from that foregoing; to which the rather he prefixeth Gods particular charge, for the publiſhing of it, in regard of the place where he was enjoyned to publiſh it, and of the perſons therein principally concerned. So Chap. 7. 2.

Go and ſtand in the gate of the children of the people, whereby the Kings of Judah come in, and by which they go out; and in all the gates of Jeruſalem.] *Go and ſtand.* Heb. *Going* (that is, *going go*, be ſure to go; as Judg. 4. 9. a defect of the verb finite; or, *going*, ſimply, for, *go*; the infinitive for the imperative. See chap. 2. 2. & 13. 1.) *and ſtand.* Heb. *and thou ſhalt ſtand:* as, *thou ſhalt publiſh*, chap. 2. 2. and, *thou ſhalt ſay*, chap. 34. 2.

in the gate of the children of the people, whereby the Kings of Judah come in, and by the which they go out,] That the uſuall manner of Prophets was to publiſh their Prophecies in the gates, either of the Temple, or of the city; becauſe the greateſt concourſe of people was moſt commonly there, is apparent. See chap. 7. 2. & 19. 2. & 26. 10. as alſo that ſome one gate among the reſt is here deſigned, doth as plainly appear; but what gate that was, is not ſo certain. Some would have it to be the *ſheep-gate*; whereof, Neh. 3. 1, 32. & 12. 39. called, ſay they, here, *the gate of the children of the people*; as Cant. 7. 4. *the gate daughter of many*; or the gate moſt frequented: becauſe the greateſt confluence of people, by reaſon of the great ſheep-market there kept, was thither: but neither doth it appear that the gate in the Canticles mentioned, is *the ſheep-gate*, nor that it was any gate of more frequency than any other. Many take the word rather for the proper name of a place called *Bath-rabbim*. Nor againe is the gate here deſigned, called *the gate of the children of the people*; becauſe either the moſt of them went out and in that way; or becauſe it was uſually more frequented than any other: for, the term is no other than what agreeth unto any other gate of the city, that people ordinarily went in and out by: *the children of the people*, being no other than *the people* themſelves; as the Greeks uſe to ſay, *the children of the Phyſitians*, for, *the Phyſitians* themſelves: *and the children of the Achaians*, for, *the Achaians* themſelves. See Chap. 5. 7. So, *the children of thy people*, for; *thy people*, ſimply, and generally, whether young or old, parents or children, Ezek. 3. 11. & 33. 2, 12, 17, 30. & 37. 18. the particular deſignation of it is from the words following. Whence ſome other conceive it to be *the water-gate*; whereof, Neh. 3. 26. & 8. 3, 16. 2 Chron. 29. 3, 4. & 32. 6. by which places it appeareth, that it was ſituate on the Eaſt-ſide of the city, and that the ſtreet it opened upon, was one of the eminenteſt, and of greateſt receit in the city, deemed to be that of Millo, which lay between the Temple and the Palace, by which the king and his Courtiers therefore did uſually paſſe to and fro.

the gate of the children of the people] Not the court-gate, but one of the city-gates, one of thoſe neareſt the Palace, by which the people of the land, as well as the King and his followers, had ordinary paſſage, ver. 2.

the Kings of Judah] Either ſucceſſively in their ſeverall times and reigns; or, as the Rabbine here, the kings children that were to reign after him, 2 king. 3. 27. or the Princes rather and Rulers that frequented the Kings court; as Chap. 19. 3. & 20. 5.

and in all the gates of Jeruſalem.] In that firſt, of moſt eminency, or moſt made uſe of, neer the court; becauſe thoſe of the court were therein principally concerned: then in the reſt of the gates round about the city, that all might take notice of it, the gates of the city, being the places whereunto for civil affairs of ſeveral kinds, the people uſed to reſort, Ruth 4. 1, 2. 2 Sam. 19. 8. Chap. 38. 7.

V.20. *Hear ye the word of the Lord, ye Kings of Judah, and all Judah, and all the Inhabitants of Jeruſalem, that enter in by theſe gates.*] As chap.7.2.& 22.2.but here more ſpecially the Kings and Rulers: as ver.19. in the firſt place; becauſe they ſtood bound, not only to obſerve the Sabbath themſelves, but to cauſe it to be kept by others: ſo the tenour of the commandment runneth, Exod.20.8,10.See Neh. 13.16,18. then all *Judah*; that is, the Inhabitants, who were wont from all parts to repair unto Jeruſalem, as a principall market, and the head city, both for Judicature, and for Gods ſolemn ſervice, Pſal. 122.4.5.See ver.25,26.

V. 21. *Thus ſaith the Lord*] As ver.5.

Take heed to your ſelves,] Heb. *to your ſouls*; as, *to your ſelves*, Deut.4.15. Joſh.23.11. implying the importance and weight of the duty required of them: a matter that no leſſe than their lives lay upon, and that concerned the eternal welfare of their ſouls, Deut. 32. 47. See Exod. 31. 14,15. Num. 15.32,35. for that of the learned Scholiaſt, who renders it, *Take heed in your ſouls*, or, *in your hearts*; that is, *take diligent heed*; ſeemeth over-harſh, and ſuiteth not ſo well with thoſe places pointed to, where himſelf renders it, *Take heed to your ſelves.*

and bear no burden on the Sabbath day, nor bring it *in by the gates of Jeruſalem.*]Or, *that* (as Chap.4.4.and 14.19.) *ye bear not burden*, (ſo the Hebrew) or, any *burden* (ſo rather, than *burdens*, as ſome; *any* ſupplyed: Job 16.17. Eſay 53.9.) *on the Sabbath day*, (Heb. *the day of reſt*, Exod.20.8,11.) *or* (Heb. *and*; as chap.16.1,7) *bring* it, (a defect of the participle: as chap. 12.11.) or, any (ſupplyed as before) in (ſupplyed from the oppoſite, *carry out*, ver.21. Heb. *make to go*, or, *come*) *by the gates of Jeruſalem.* See Neh. 13. 15,16,19.

V. 22. *Neither carry forth a burden out of your houſes upon the Sabbath day*] Or, *And that* (as ver. 21.) *ye carry not out* (Heb. *make to go out*, as Ezek. 12. 7.) *from your houſes* any (as ver. 24.) *burden on the Sabbath day*; as ver. 21. not out by the gates of the city only, but out of your houſes within the city. Where it may be demanded why he ſaith, *bring out of your houſes*, rather than *bring into your houſes*: to which ſome anſwer, that by *carrying out a burden*; is meant the caſting out the duſt, or dirt and ſoil of their houſes contracted the week paſt: but that ſeems over-narrow, nor very proper. Others would have it ſo ſaid, becauſe the gates of the city were on the Sabbath day ſhut, Neh.13.19. and they could not therefore bring in ought to be beſtowed in their houſes: but that ſeems no ſatisfactory anſwer; for neither doth it appear that that proviſion of ſhutting the gates, was conſtantly continued, in ſuch corrupt times eſpecially as theſe were: and notwithſtanding it, they might as well bring wares or other burdens from other places within the city into their houſes, as carry out of them to other places: but the better anſwer is, that the one by analogy, and juſt conſequence, comprehendeth both. See the like, ver.24. and as for our Saviours act, willing the man healed at the pool of Betheſda, to carry his bed home, Joh.5.8,11. which the Jews ſo much cavilled at, it no way either infringed the Law of the Sabbath, or croſſed this inhibition? for what ſhould the man do with his bed there then, when as there was no need or uſe either of his bed there, or of his ſtay there to keep it? it was fitter and better for him to get home with it, and to the Temple thence, to praiſe God there with Ezekiah for his recovery, Eſay 38. 22. than ſtay idling at the pool among other cripples with his couch: nor need we with ſome to ſay, that being done by Chriſts command who was God, it was no ſin nor violation of the Sabbath, though the Law were otherwiſe; ranking it with Abrahams ſacrificing of Iſaac in reſolution and purpoſe, Gen. 22. and the Hebrews ſpoiling of the Egyptians, Exod. 11.2. and 12. 35, 36. for to ſay nothing of them; little did the man at that time dream of Chriſts deity; nor was that which the man then did any other, than what any man lying abroad on his couch, being ſuddenly ſo cured, whether by miracle, or by ſome ſpecial providence, might lawfully, without breach of that commandment concerning the Sabbath, have done.

neither do ye any work, but hallow ye the Sabbath;] Or, *nor do* (to carry it on in one tenour with the former) *any work*, to wit, any ſuch work, as in the Law is forbidden to be done on that day. Heb. *all work*: *all*, for, *any*; as Lev.3.17. So Exod.20.10.

as I commanded your fathers] Exod.20.8 and 23.12.and 31.14,15. Lev.19.4.and 23.3. Deut.5.12,15. Exod.20. 12,20. and you alſo in them, Exod. 31.13,16,17. the obſervation of the Sabbath, preſſed here, as much neglected; and put for all religious duties and offices, Eſay 56.2.

V.23. *But they obeyed not, neither inclined their ear*;] See chap. 7. 24,26. So chap.19.15. in general: and of this precept in particular, Ezek.20.21.

but hardned their necks that they might not hear, nor receive inſtruction.]See chap.7.26.and 16.12. Zach.7.11,12. and of the laſt clauſe, chap.2.30.and 5.3.and 7.28.

V. 24. *And it ſhall come to paſs,*] Or, *Yet*; the copulative for the diſcretive: as chap. 14. 9, 15. *it ſhall come to paſs*. Heb. *it ſhall be*, as chap.5.19. Their pollution of my day ſhall not be puniſhed in you, if you keep free from it your ſelves, or, reform it in your ſelves, Ezek.18.14,17.

if ye diligently hearken unto me, ſaith the Lord] Heb. *hearkning hearken*; as Exod.15.26.and 19.5.

to bring no burden thorow the gates of the city on the Sabbath day:] Or, *to bring in*: as before, ver. 21. neither bring in, nor bear out: the one comprehended under the other, as ver.22.

but hallow the Sabbath day to do no work therein] Or, *by doing no work therein*; as the particle with the infinitive is uſed, Deut.9.18. & 17.2.& 22.21.& 28.63.See before, ver.22.

V. 25. *Then ſhall there enter into the gates of this city*] *Then*, as having reference to the condition, *if*, ver.14. Heb. *And*; as chap. 16. 11.but, *That*, rather here; as chap.5.19. & 7.32. & 9. 25. for it anſwereth not to the conditional, but to the words, *it ſhall be*, where the promiſe made upon that condition, beginneth after the condition it ſelfe there interſerted, here proſecuted. See the like promiſe, Chap.22.4.

Kings and Princes] See ver.19.

ſitting upon the Throne of David,] As chap.13.13.

riding in chariots, and on horſes,] Riding out and in, in royal ſtate and pomp, 2 King.10.15,16.Pſal.45.4.

they and their Princes, the men of Judah, and the Inhabitants of Jeruſalem] For the gates of the city were common to either, ver.20. the latter is omitted, where the Palace gates are intended, chap. 22. 4. Heb. *man of Judah*, for, *men*; as Eſay 5.3.

and this city ſhall remain for ever.]Heb. *ſhall ſit*; as Lev.14.8. chap. 40.6.or, *be inhabited* (as ver.6.Zach.12.6. & 14.11.) *for ever*; which hath reference to the eſtabliſhment of Davids Throne in much proſperity, and the continuance of State and City, 2 Sam.7.16.Pſal.132. 12,14,17. 2 King.21.7,8.chap.7.3,5,7.

V. 26. *And they ſhall come from the cities of Judah, and from the places about Jeruſalem, and from the land of Benjamin, and from the plain, and from the mountains, and from the South, bringing burnt offerings, and ſacrifices, and meat-offerings, and incenſe, & bringing ſacrifices of praiſe, unto the houſe of the Lord.*] The city and Temple ſhall both ſtand, and be both frequented, from all parts of the Kingdom, as formerly they have been.

from the land of Benjamin,] Which continued firm to Judah, when the other Tribes fell from her, 2 king.12.21. 2 Chr.11.12. & 15. 2, 8,9.and ſo ſtill did, chap.6.1.See Chap.32.44.& 33.13.

and from the plain, and from the mountains, and from the South] *And*, or, *both*; as the copulative is rendred, Gen.36.24.Pſal.76.6.cha.5.24. & 44. 25. for the copulative doth not knit this branch to the former, as if the places enſuing were not within the land of Judah and Benjamin, and the territory about Jeruſalem, but in other Regions elſewhere abroad; but it referreth to the latter, diſtinguiſhing the places in the former branch mentioned, and therein laid out according to their limits, and the tribes or principall parts of them, whereunto they appertained; and here further ranking them according to the divers condition of them, ſome of each ſort being found in each of thoſe parts: nor is therefore this diſtribution (the like whereunto, ſee Chap. 32. 44. and 33. 13.) to be reſtrained (as ſome do it) to Judah onely, as if proper to that Tribe alone, Joſh. 15. and not common to the reſt; but reſpects the land of Benjamin as well as that of Judah. See chap.33.13.

from the plain] Or, as it is rendred, Chap. 34.44. *the valley*, and chap.33.13. *the vale*, and ſo would be here, for another word the Hebrews have for *the plain*, Chap.21.13. where *the vale* and it are diſtinguiſhed, and the term *plain* better agreeth to the laſt, Heb. *the low land*, or, ground, a defect of the ſubject; as *dry*; for *dry* land, Eſay 44.3.Jon.1.9,13. & 2.11.oppoſed there to the *ſea*; as this here to the *mountain*, for ſo is the word here ſingular, though uſed collectively.

from the South] Or, *the upland*; the word indeed here found, is uſed commonly for the *South*, in bounding of places eſpecially, as Joſh. 15.1,2,4. in regard whereof that learned Writer, who reſtraineth the word here unto Judah, would have it to be here ſo taken, affirming from that place of Joſhuah, the land belonging to that Tribe, to be there divided into *Southerly* land, *mountain*, and *vale*, but there is no ſuch diviſion found there, the *South* is mentioned onely as in all entire diviſions of lands, and of the other Tribes alſo there, Joſh. 17. 9,10. & 18. 13,14, & 19. 8. nor was the Southern part of Judah, or of any other Tribe, without mountain, or vale, more than the Eaſtern, Weſtern, or Northern part of the ſame, but the word that doth firſt properly ſignifie *South*, where oppoſed to, or diſtinguiſhed from, Eaſt, Weſt, or North, hath a diverſe notion, where it is oppoſed to, or diſtinguiſhed from *mountain* and *low-land*, or, *vale*; as here and in that place of Joſhua afterward, and ſignifies a middle ſort of land, between *mountain* and *vale*; ſuch as we uſe to term *heaths*, and *plains*, and *downs*; as we when, ſay, *New-market-heath*, *Saliſ-bury-plain*, and *Baram Downs*; which are neither *mountainy* places, nor *valleys*, properly ſo called: and ſuch places in the Hebrew have this name given them; becauſe they are dryer commonly than the vale, as the Southern parts are ordinarily, being nearer to the Sun, and more expoſed to its parching heat. See Achſahs requeſt to her father Caleb, Joſh.15. 19.Judg.1.15.See alſo Zach.7.7. where this and the *low-ground*, are expreſly diſtinguiſhed.

burnt-offerings, and ſacrifices, and meat-offerings, and incenſe.] Of theſe, See on Eſay 1.11,13.

bringing ſacrifices of praiſe.] Heb. *bringing praiſe*, or, *thankſgiving*, or, *confeſſion*. So Pſal. 50. 14,23. as *ſin*, for, a *ſin*-ſacrifice, Lev.4.24. 2 Cor. 5. 21. or, a ſacrifice for *ſin*, Rom. 8. 3. Heb. 10. 6,8. ſo, *praiſe*, for a ſacrifice of *praiſe*, or thankful acknowledgement.

This is mentioned apart, becauſe it ſhould be moſt frequent, while God by his mercies ſhould give frequent occaſions of ſuch. See chap.33.11.

V. 27. *But if ye will not hearken unto me, to hallow the Sabbath-day, and not to bear burdens, even entring in at the gates of Jeruſalem on the Sabbath-day*] Heb. *And*, as verſ. 23. See for the next words, verſ.21,24. the latter, ſome read, as *you enter*, or, *while you paſs thorow, the gates of Jeruſalem*, as the copulative is uſed, 1 King.11.25. but I ſuppoſe may rather be rendred joyntly with the former, thus, *to ſanctifie the Sabbath-day, both by not bearing any burthen, or*, (Heb. *and*, as ver.21.) *going*, or, *paſſing*, in and out, (as Eſay 23. 1. & 24. 10,) *thorow the gates of Jeruſalem* , for by needleſs paſſing to and fro, as well without burden, as with burden, might they violate the Sabbath, Exod. 16.29.

then will I kindle a fire in the gates thereof ; and it ſhall devour the palaces of Jeruſalem, and ſhall not be quenched.]Or, *Then*, (Heb. *And* as chap.16.11.) *I will kindle a fire*, (as chap. 21.14. & 43.12. & 50. 2.) *in the gates thereof*, (in thoſe gates thus abuſed. See Neh. 1. 3. & 2.13.) *which* (as chap.9.22.) *ſhall devour*, (as Eſay 9.18.) *the pallaces of Jeruſalem* ; (the lofty and ſtately buildings of it, as chap.49. 27. See it fulfilled, 2 King.25.9.chap.52.13.) *and ſhall not be quenched*, until it have conſumed both the one and the other, as did thoſe Chaldean forces, 2 Chr.36.19. Pſal.74.7,8.

CHAP. XVIII.

Verſ. 1. THE *word came to Jeremiah fromthe Lord, ſaying* ;] Heb. *Was to Jeremiah* from the Lord, as Chap. 7.1. The Sermon in this Chapter contained , conſiſteth of two principall parts, a prophecy, and a complaint. In the prophecy is contained ; 1. A demonſtration by a type, what God is able to do either with the Jewiſh people, or any other, ver. 1, 6. 2. A declaration of Gods meaning and intent, as well in his menaces, as in his promiſes, ver. 7,10. 3. An exhortation to repentance and amendment of life, ver. 11. 4. A relation of their obſtinacy, notwithſtanding mercy offered them, ver. 12. 5. A redargution of their extream folly therein, ver.13,14. 6. A denunciation of deſtruction to befall them for the ſame, ver. 15,17. The complaint followeth to the end of the Chapter.

V. 2. *Ariſe*] See chap.1.17.& 13.4,6.

and go down] Or, *go* ; ſimply : as alſo, Chap.22.1. See Eſay 38. 8. *go down from the Temple*, ſay ſome, beneath which, the potters work-houſe was, Mat.27.10. but neither doth it appear by the one text, that Jeremy was then in the temple, when God ſpake this to him : nor by the other, that the potters work-houſe ſtood either beneath the Temple, or neer unto it : and of the uſe of the word *deſcending*, ſee on the place of Eſay pointed to.

to the Potters houſe,] This with the fields belonging to it , ſeem to have been ſituate without the gates, on the South ſide of the city. See chap.19.2.& 31.40.

and there will I cauſe thee to hear my words.] There I will further acquaint thee with my mind, and the meſſage that I mean to ſend by thee, upon that which there thou ſhalt ſee. So, *to make*, or, *cauſe, to hear*, for, *to tell*, chap.4.15.

V. 3. *Then I went down to the Potters houſe* ;]Or, *So*, (Heb. *And*; as 2 King.9.4.Eſay 37.5. according as was commanded) *I went*. See ver. 2.

and behold he wrought a work on the wheels] Or, *he* was *working* (Heb.*making*) ſome *work upon the frames*, or, *ſeat* ; as the Chaldee giveth it : and ours render the ſame word, *ſtools*, Exod. 1. 16. The word is of a duall form ; as that of *a mill* ; whereof ſee on Eſay 47. 2.and by the notation of it may ſeem to have conſiſted of *two ſtones* : as the duall, though irregular of *Eben*, which ſignifies *a ſtone*, and ſo the Greek rendreth it *upon the ſtones*. Howbeit, moſt Interpreters render it *a wheel*, or, as ours, *wheels* : and howſoever one of the Rabbines telleth us it was but one *wheel*, on which the Potter uſed to worke ; yet another of them informeth us, that in the Eaſtern parts the frame that they wrought on , conſiſted of *two wheels* , a bigger and a leſſe ; that uppermoſt, this lower, or within that : and would have it by change of a letter to come of the word *Ophan* , that ſignifies *a wheele*. But I ſuppoſe the word to come neither from *Eben*, *a ſtone* ; or, *Ophan*, *a wheel* ; but either to be, or to have, a peculiar root of it ſelf, or its own ; as the word for *heaven*, and that for *loins*, Chap. 13. 1. whoſe originals are now unknown.

V. 4. *And the veſſel which he made of clay was marred in the hand of the potter*] Or, *the veſſel which he* was *making*, (as ver. 3.) *miſcarried* , *as clay in the potters hand*. But here cometh in a doubt which none of the Jewiſh Commenters ſeem to take notice of. That which we render *of clay*, is conſtantly in our Hebrew Bibles,*as clay* ; that which is alſo exhibited in the margent of our laſt verſion,(howſoever moſt Interpreters take no notice at all of it) with the ſame particle prefixed to it, that is afterward uſed, ver. 6. where neither of the ſenſe or reading any doubt is or can be made. So that according to this reading, the meaning might ſeem to be , *while* it was yet *clay* ; (as *when* it was *budding*, Gen. 40. 10.) that is, moiſt and ſoft, as one of the Jewiſh Doctors interprets the word *clay*, here ; before it was nealed & hardened, while he was yet framing and faſhioning it ; as both the word *making*, not *made*, and the clauſe *in his hand*, (or, *hands*, collectively taken ; for he maketh uſe of both, in giving it the faſhion) is implyed. . Howbeit, both he alſo with the reſt, ſaith, that the particle here uſed is put for *mem*, or, *min*, deſigning the matter. Whence it may be conjectured ; that they read it not with *caph*,, the uſual note of ſimilitude ; but with *beth* : and yet I no where find *beth* ſo uſed, ſave Exod. 38. 8. where it is ſaid that the Laver of braſs was made *of*, or, *with the womens mirrors*, or *looking-braſſes*, rather than *glaſſes*. Where yet no good parallel is brought of this uſe of that particle : onely one of them telleth us, that ſuch uſe of it is frequent in the Iſhmaelitiſh tongue. So that whether *caph*, were here, by ſome ſlip, written for *beth*, the letters being very like the one to the other ; and *beth*, be the right, as moſt ſeem to have taken it,may juſtly require further conſideration,which I leave therefore to the learned.

in the hand of the potter] That is, *in his hand* ; (as alſo ſome render it) whom he had before named, ver. 3. the noun for the pronoun : as Eſay 33.2.& 35.8. chap.10. 3,4. and ſo in the cloſe of this verſe : and *hand*,for, *hands*,taken collectively ; as alſo afterward, ver. 6.

So he made it again another veſſel, as it ſeemed good to the potter to make it] Or, *ſo he made* of *it again another veſſel, ſuch as he thought good to make.*

So] Heb. *and* ; as ver. 3.

he made it again] Or, of *it*, as Exod.32.4.Judg.17.4. Heb. *he returned and made* : as,*returned and digged*,for,*digged again*, Gen.26.18. See Eſay 6.13.

as it ſeemed good to the potter] Heb. *as was right in the eyes of the Potter* : as Chap. 27. 5. *the Potter*, for, *him*, or, *himſelfe* : as before.

V. 5. *Then came the word of the Lord unto me, ſaying*,] Heb. *And* : as Chap.17.27. the reſt, as ver.1.

V. 6. *O houſe of Iſrael, cannot I do with you, as this Potter? ſaith the Lord.*] The Lord in theſe words ſheweth the reaſon why he had enjoyned Jeremy to meet him at the Potters work-houſe ; to wit, there by a pregnant demonſtration to ſhew him how he was able without further adoe to deal with this people ; he was able to deſtroy them, and might well ſo do without further warning ; and it was his meer mercy, if he gave them any warning, having ſo ill deſerved of him, before he ſo did : and that as he had framed them, and made them a People, a Nation, a Church, a State formerly, Eſay 43.1. & 44.2. & 64.8. ſo he could again mar them, eſpecially ſince that they had firſt ſo corrupted and marred themſelves by their ſins, Deut.32.5,6. Eſay 1. 4. unmake them either people, or Nation, or Church, or State ; and either remake or frame them again ſuch as before they were, Eſay 1.25,26. Chap. 33. 7. Rom.11. 23,24. or make others ſuch in their room. See Num. 14. 12. Mat. 3.9. Rom.11.11,17. and they had no juſt cauſe to complain, if he ſhould ſo do, Eſay 45.9. Rom.9.20.

O houſe of Iſrael,] The people of the Jews ; as chap. 2.26.

as this Potter doth] To wit,with his clay, ver.4.

as the clay is in the Potters hand,*ſo* are *ye in my hand, O houſe of Iſrael.*] I have as much power over you, as the potter over the clay, that he works upon ; and as much both might and right alſo to diſpoſe of you at my pleaſure, as he to deal as ſeemeth good to him with his own work,Eſay 29.15,16. and 49.5.

V. 7. *At what inſtant I ſhall ſpeak againſt a nation, and concerning a Kingdome, to pluck up, and to pull down, and to deſtroy* it ;] Whenſoever I ſhall by my Prophets threaten deſtruction to any people or State ; that which in mercy he uſually doth before he come to deſtroy,Amos 3.7. & 4. 12. and for that very end alſo that he may not deſtroy,Chap.6.8.& 36.3. Ezek.3.18.

At what inſtant I ſhall ſpeak] Or, *Let me ſpeak ſuddenly* ; as Job.34. 20. Pſal. 6. 10. or there may be a trajection in the text, as there is apparently in the next verſe, and then the words may be thus rendred ; *Let me ſpeak concerning a nation——ſuddenly——to deſtroy* it ; that it ſhall in an inſtant, without any long delay be deſtroyed ; as with Nineveh he did, Jon. 3. 4. and to this I much encline.

againſt a nation, and concerning a Kingdome] Or, *concerning* any *nation*, (as Chap.17.21.) *or* (as Chap. 15.1,7.) *concerning* any *Kingdome* ; for the particle is the ſame in either member, and ought to be alike expreſſed in either. So chap. 16. 3. and in the parallel, ver. 9.

to pluck up, and pull down, and to deſtroy it] The copulative may here alſo be well rendred,as before by the disjunctive, that I intend, or am about ſo to do. See chap.1.10. a defect of the pronoun, *it* : as chap.3.7. and 4.28. So ver. 9.

V. 8. *If that nation againſt whom I have pronounced, turn from their evil, I will repent of the evill, that I thought to do unto them.*] Or, *If that nation concerning whom I* ſo (ſupplyed, as the like, ver.23.) *ſpake*,*ſhall return from its evil, I alſo will repent concerning the evil that I thought to do unto it*.Thus repentance in man produceth repentance with God. When people or perſons repent of the evil of ſin, for which God hath denounced a doom of penalty againſt them, God ſtayeth his hand, revoketh the doom, and reprieveth ſuch people or perſons. So Judg. 10. 13,16. 1 King. 21. 20. Jon. 3. 10. Not that God repenteth as man through over-ſight, or want of forecaſt and foreſight, or out of fickleneſs and mutability of mind ; for ſuch grounds of repentance are imperfections in man, and cannot befal him who is perfection it ſelf, Num.23.19. 1 Sam.15.29. Mal.3.6. Jam.1.17. but God is ſaid then to repent, when he doth as men uſe to do when they repent, 1 Sam.25.33,34. when he undoeth what he had done before, revoketh a doom that he had paſt before, ſtayeth the execution of a ſentence that formerly he had denounced, Gen. 6.6,7. 1 Sam.15.11,28. which as it was denounced becauſe of mans ſin, ſo is it reverſed, when man ceaſeth ſo to do; the end being accompliſhed for which it was denounced, to wit, that it might not be inflicted. See on verſ. 7. So that, as the Schoolmen well ſay, Repentance in man is a change of the mind, or will; repentance with God, is the willing of a change, his mind and purpoſe abiding ſtill the ſame, chap. 20.16. There is in the text a trajection of the words; as verſ. 7. for in the text they thus lye; *and let that nation return from its evil, concerning which I ſpake.* See the like, chap. 11.16. and an elegant *antanaclaſis* between *evil* and *evil*; *ſin* meant by the one, and *penalty* by the other. So Jon.3.10.

If] Heb. *And*; as ch.16.10. Amos 3.4. Yet may the copulative be retained, reading the text as before, verſ. 7. *Let me ſpeak concerning a nation ——— And let that nation turn ——— and I will repent.*

that nation] Or, *kingdom*, v.7.

againſt whom] Or, *concerning whom*; as v.7. Heb. *whom againſt it*: an uſual redundancy in Hebrew; as Pſal.1.4.

I have pronounced] Or, *I ſo ſpake*; as v.7.

return] A neceſſary companion of true repentance, Act.3.19. & 26.20. whereby therefore repentance is frequently deſcribed, Iſa.55.7. ch.26.3. & 36.7. Jon.3.10.

I will repent] Or, *I will alſo repent.* Heb. *and I will repent*: *and*, for, *alſo*; chap.14.5. or the copulative may ſtand, if we read the former branch, as was before hinted; *Let that nation return, ——— and I will repent.*

I purpoſed] Or, *thought*, or, *had deviſed*, chap. 11.19. See verſ. 11.

V. 9. *And* at what *inſtant I ſhall ſpeak concerning a nation, and concerning a Kingdom, to build and to plant it*] Or, *Let me ſpeak in like manner* (the copulative for the redditive note of ſimilitude: as Iſa. 10.26. & 53.7.) *concerning a nation, or concerning a kingdom, ſuddenly to build or to plant it*: acquainting them by my Prophets what I intend to do for them, and what good is coming to them. See v.7. & chap.1.10.

V. 10. *If it do evil in my ſight, that it obey not my voice, then will I repent of the good wherewith I ſaid I would benefit them.*] Or, *and let it* (that nation or kingdom, whereof verſ.9.) *do* that which is *evil in my ſight*, (Heb. *in mine eyes*; that is, offenſive and diſpleaſing to me; as 2 Sam.11.27.) *in not hearkening to my voice*, (as ch.16.12. & 17.23.) *I ſhall then* (Heb. *and*; as chap.4.1,2. & 8.9.) *repent concerning the good wherewith I ſaid I would do them good.* See before, verſ. 8. As Gods menaces are denounced with a condition, if not expreſſed, yet ſecretly implyed and intended, of repentance; ſo are his promiſes of the like nature propounded unto perſons and people, though in abſolute terms oft-times conceived, yet with the like reſervation, not to take place, but upon their continuance and perſeverance in well-doing, unto whom the ſame are made. So Deut.28.1,10. 1 Sam.2.30. & 15.1,2.

V. 11. *Now therefore, go to, ſpeak to the men of Judah, and to the inhabitants of Jeruſalem, ſaying, thus ſaith the Lord*;] From the former declaration of Gods intentions and courſes, concerning both his righteous menaces and gratious promiſes in general: The Lord now proceedeth and deſcendeth to an application thereof in particular unto the Jewiſh people, and the meſſage that his Prophet was now enjoyned to deliver to them from him.

Now therefore] Heb. *And now*, as ch.15.6.

go to, ſpeak] Heb. *ſpeak now*; for the latter particle is commonly alſo ſo rendred, but it hath withal a notion; ſometime of entreating, as Iſa.36.11. ſometime of inciting, as Iſa.36.8. See there, and ſo here; and again in the cloſe of the verſe.

men] Heb. *man*, as ch.11.22.

Behold, I frame evil againſt you, and deviſe a device againſt you:] Heb. *I* am *framing* (as the potter frameth a veſſel; ſo the word properly ſignifies: uſed alſo, Gen.2.7. And the very ſame word is uſed commonly for *a potter*, as v.3,4.) *againſt you, and* am *deviſing a device* (to wit, of evil, as before) *againſt you.* So chap.48.2. & 49.30. it is a borrowed ſpeech from that model that the workman or artiſt conceiveth in his mind, according to which he afterward faſhioneth his work, Exod.35.33. 2 Chr.2.13.

return ye now every one from his evil ways, and make your ways and your doings good.] Take notice of the evil that will otherwiſe befal you, and take the courſe above-mentioned, for the preventing of it, by ſincere repentance, and ſerious reformation and amendment of your lives: by theſe means alone yet may ye eſcape, v.7,8. 2 King. 17.13. chap.3.12. & 7.3. & 25.5. & 35.15. Ezek.18.21. & 33.11.

every one] Heb. *a man*; as ch.5.8. & 12.15.

V. 12. *And they ſaid, There is no hope; but we will walk after our own devices, and we will do every one the imagination of his evil heart.*] *And* (or, *But*: as chap.17.23.) *they ſaid*, or, *they have ſaid*, or, *ſay*: this hath been their former ſaying, and ſtill is; and this anſwer, I know, they will now give thee again. The effect, or ſum of the anſwer, either that the people did return to Gods admonition delivered to them by the Prophet, as ſome; or that God before-hand knew that they would return, as formerly they oft had done: ſo not improbably one of the Jewiſh Commenters; or, as ſome other, thus they ſay, or think ſtill with themſelves: And it is as if in a manner they had ſaid; It is to no purpoſe to ſpeak to us, or to deal and ſtrive further with us; (whence Gods reſolution, Gen. 6.3.) there is no poſſibility of reclaiming or reducing us: (ſee the like deſperate return, chap. 2.25. & 13.9.) we are fully and firmly fixed upon it, and reſolved to take thoſe courſes that we are pitched upon, and to live as we liſt our ſelves. See chap. 13.10. and 16.20. and 44.16. and hence it appeareth, that the words rendred *device*, and *imagination*, are much at one the ſame: and *man* here for *every one*: as verſ. 12.

his evil heart] Or, *his own evil heart*; as Iſa. 53.6. *evil* is inſerted, not as if they themſelves would ſo ſpeak, unleſs it were in way of deriſion, as you account it, or uſe to call it: for they would never themſelves acknowledge their hearts to be ſuch: but thereby intimating what indeed they were; whatſoever conceit themſelves had of them, Prov.16.2.

V. 13. *Therefore thus ſaith the Lord*] Upon this their deſperate obſtinacy, and refuſal of Gods gratious offers; after ſome amplification of their ſtrange carriage and extream folly therein, v.13,14. God proceedeth to the paſſing of a peremptory ſentence upon them, verſ. 15,16.

Ask ye among the Heathen, who hath heard ſuch a thing?] See the like conteſtation, chap.2.10.

the Virgin of Iſrael] Or, *the Virgin Iſrael.* See Iſaiah 1.7,8. Iſrael termed *a Virgin*; as other States. See Eſa. 23.12. & 47.1. though ſome ſuppoſe a further emphaſis here; as if it were ſaid, She that ſhould have kept her ſelf a pure Virgin for God, who had eſpouſed her to himſelf, Ezek.16.8. 2 Cor.11.2.

hath done a very horrible thing.] Or, *committed a very vile thing.* See ch.5.30. So ch.23.14. See alſo ch. 24.2. what this *vile thing* is, ſee verſ. 15.

V. 14. *Will* a man *leave the ſnow of Lebanon*, which cometh *from the rock of the field?*] Or, *Shall the ſnow of Lebanon be left* coming down *from the rock in the fields?* for the verb is indefinite; and may well therefore be rendred by the paſſive: as chap. 10.3,4. or, as ſome again render it, *Shall water* like the *ſnow* (that is, as cold as the ſnow) *of Lebanon* iſſuing *from a rock in the field be left?* the word *water*, ſupplyed from the clauſe enſuing, and the note of ſimilitude, as Pſalm 11.1. Eſa.21.8. The meaning of the words either of theſe ways thus read, is, that neither any traveller in the heat of the day, meeting in the field with a ſpring, whoſe water iſſueth from ſome rock, having the head of it fed with the ſnow of mount Lebanon, where it hath its firſt riſe, being at time of year diſſolved, will paſs by it, and go on looking for ſome other elſewhere; or no wiſe man having ſuch a ſpring at hand in his field, will, when he hath uſe and need thereof, refuſe it, and go to ſeek water in ſome pond or pool, puddle much leſs, elſewhere. For as for the Chaldee, Greek and Latine Verſions, who render it to this effect; *Will*, or, *Can*, the water *fail from the rock in the field?* or, as the Greek by miſtake of a point, *the teats from the rock*, or, *the ſnow from Libanus?* But this the text will not well bear, the verb of *leaving*, or *forſaking*, being hardly found ſo uſed, as they take it. Howbeit, to remove that difficulty, a learned late Writer thus rendreth the text; *Doth the ſnow of Lebanon from the rock leave*, or, *forſake*, my *field?* that is, doth the ſnow that is perpetually on the mountains and rocks of Lebanon, ever leave running down, as it melteth, into my fields? as God thereby intimating the care that he had of making a conſtant proviſion of water for the land of his people lying below that mount. Which though it ſeem not ſo well to fit here, no more than what concerning the next branch he ſuggeſteth, yet may for ſenſe ſeem to come home to the former; implying, that God, whom his people left to look after idols and ſtrangers, was as a well-ſpring of water that never faileth, but runneth continually, either guſhing out of ſome rock, or deſcending from mount Lebanon, from whence many conſtant ſtreams ran down to the fields and places neer about it; whom yet this people left, to ſeek relief and refreſhment where it was not to be found. So it paralleleth well with chap.2.13. & 17.13. And this way the moſt go, both Jews and others; but rendring the words the former way. Howbeit, ſome late Writers of ſpecial note render the words far otherwiſe, thus; *Will* a traveller *leave my fields*, (as one of them) *the fields* (as another, ſuppoſing no affix pronoun here; but ſuch an irregular form as in ſome words and places is found; as Pſal. 50.11. & 96.12. & 104.11. Eſay 56.9. Lam. 4.9. Hoſ.10.4.) *for a rock*, and for *the ſnow of Lebanon*; that is, for *the ſnowy Lebanon?* whereof, ſee Eſay 2.13. and this is from them exhibited in the margent of our Bibles. So the meaning ſhould be; Will any traveller be ſo fooliſh or mad, as to leave the plain, where he hath a fair, even, free, and cleer way before him, without let or impediment, and inſtead thereof take his way over craggy and rocky hills thorow buſhes and briers, and thickets covered over with ſnow, no leſs dangerous than difficult? as implying, that this people fooliſhly and unadviſedly left Gods ſervice, that was eaſie and free, Matth. 11.29. to run after idols, who required of them other manner of ſervice, far more hard and harſh than any that he did, Deut.12.30,31. 1 King. 18.28. chap. 19.5. verſ. 15. And this ſhould I encline to, in regard of the next verſes cloſe, that may ſeem to hint ſome ſuch matter, did I find the particle *min* here found, to be any where uſed in the notion of *for*, or, *inſtead of*: it oft indeed anſwereth the Latine *præ*; and they ſo expreſs it. Which turned into Engliſh, importeth not *for*, or, *inſtead of*; but *before*, or, *rather than*; being much uſed in compariſons, as the Hebrew particle alſo is: and being ſo here Engliſhed, would make the text ſound clean contrary to what they would have it ſpeak; to wit, *will* any traveller *leave the plain before the rock*, or, *rather than the rock*; *and before*, or, *rather than the ſnowy Lebanon?* when as they would have the meaning to be, that no wiſe man, or in his wits, will chooſe the rocky and ſnowy way before the plain; or will not leave that, to betake himſelf to this. So their verſion and their intention do directly croſs the one the other. The Italian Verſion rendreth it; *Should ſnowy Lebanon be left for a ſtone of the field?* implying as great an inequality between God the rock and ſtrength of all ages, Deut. 32. 4. Eſa. 26. 4. and idols; as there is between mount Lebanon and ſome ſtone in the field. See Deu. 32. 31. But to paſs by the unuſualneſs of the word here uſed to ſignifie *a ſtone*: the ſame incongruity is here alſo that was in the former.

or *ſhall the cold flowing waters that come from another place be forſaken?*] About this latter branch there is no leſs difficulty and diverſity among Interpreters, than about the former. The text is, word for word, or (ſupplyed, as chap. 11. 19.) *ſhall ſtrange, cool, flowing, waters be forſaken*; or, *fail?* which the moſt thus expound; Will men, though they have not ſuch a ſpring of water as was before-ſaid, yet if they have freſh conduit water with them at home, derived and brought to them by pipes, chanels, or other means of conveyance for that purpoſe contrived, from ſome place more remote, ſo long as it is cool, and floweth cleer, refuſe to make uſe of it, and content themſelves with it, rather than trouble themſelves with running abroad to ſeek for other elſewhere; and that in ſome pond or ſtanding pool, which neither runs freſh, nor is ſo cool, being conſtantly expoſed to the heat of the ſun? for ſuch ſupply the oppoſite attributes require: that which in effect for the application comes home to the ſame with the former. See Prov. 5. 15. And that learned man before alleaged, taking the term in a notion of *failing*; *ſhall* ſuch *waters fail?* expoundeth it of the waters of Euphrates and Nilus, which though riſing in forrain parts, yet watered the land of his people; as if God had ſaid, when as hence it appeareth that I forget not my people, in that I furniſh them with water both ſpringing up in their own land from mount Lebanon; and ſuch alſo, as thoſe of Euphrates and Nilus, that have their riſe in regions more remote: what reaſon is it that my people ſhould forget me? But how theſe two great rivers ſhould water the land of Judah, (to ſay nothing of [illegible]non) I ſee not: and the ſeeking after theſe waters is expreſ- cted to them, and charged as a crime upon them, chap. 2. 18. nor doth this therefore ſeem ſo well to ſuit with the drift of the place. Thoſe other Worthies above mentioned, do here alſo go a way out of the common road by themſelves; thus rendring the words, *Shall the running waters be left* for *ſtrange cold waters?* or, for *waters ſtrangely cold?* that is, is any man ſo fooliſh, as that when he is athirſt, having wholſome running water by him, he will leave that, and ſeek elſewhere for water extreamly cold and unwholſome? But ſure it is a commendation of water to be cool. See Prov. 25. 25. nor is there any more than ſo in the text: for that which another hath of *waters corrupted with ice*, ſeems not to ſatisfie: and if I could go this way therefore, I ſhould chooſe rather to render it; *ſhall the running waters be left* for *ſtrange* ones? But neither is the particle *min* here at all in the text; as in the former branch it was: though not in that notion or uſe as they here take it; nor were it put in, would the text afford that ſenſe that they would give it; as in the former branch was evidently ſhewed.

cold] The ſame word with that, Prov. 25. 25. though ſome of the Jewiſh Criticks would refer it to another root that ſignifies *digging*, for water eſpecially, Eſa. 37. 25. as if the meaning were, water by digging procured: but the ready ſenſe is here needleſly rejected, for one without due analogy further fetch'd.

that come from another place] Heb. *ſtrange*. For the meaning whereof, ſome of the Jewiſh Writers refer us to 2 King. 19. 24. where the ſame term is uſed of waters: but there of waters digged and delved for, where none appeared, nor were ever before known to be. Which they preſs to confirm that formerly delivered concerning the meaning of that word from the ſame place, and Eſa. 37. 25. But other of them go the way before mentioned, underſtanding it of water brought from remote places, as before: for as for their curious application of it unto God, as being in ſome ſort remote from them; becauſe dwelling in heaven, Eſay 63. 15. and yet neer unto them in regard of his Temple with them, and in his continual beneficence to them, 1 King. 8. 13, 27. I let paſs: nor are thoſe criticiſms of ſome of them worthy debate, that from a term uſed Eſay 1. 6. would have the word ſignifie *medicinal* waters, like thoſe, Ezek. 47. 8, 9. or that would derive it from another term that ſignifies *an inundation*, or *a ſtorm*, Eſay 25. 4. and 32. 2. as noting the abundance of them: which I therefore alſo ſo leave: for of that which draweth the term out to Euphrates and Nilus, ſee before.

be forſaken] So the moſt of the Jewiſh Interpreters; yet withal obſerving, that this is not the ordinary ſignification of the word; but that by change of a letter of like ſound, *taw* for *teth*, it cometh to ſignifie as here it is rendred. Howbeit, the old Latine retaining the ordinary uſe of the word, renders the text, *can ſuch waters be pulled out*, or, *plucked up?* but the inſolency of the phraſe is ſuch, as inforceth recourſe to the former acception. Howſoever our Romaniſts to maintain the authority of that verſion, which the Councel of Trent hath made authentick, endeavour to ſtrain ſome convenient ſenſe out of it.

V. 15. *Becauſe my people hath forgotten me*;] Or, *That* (as ch. 2. 5.) *my people hath forgotten me*: as making application of what was before ſpoken, verſ. 14. to the practice of his people: they have ſo forſaken me, that they have even forgotten me too: for one may forſake a perſon, whom yet he doth not, nor can forget. See chap. 2. 13, 32. and 17. 13.

they have burnt incenſe to vanity;] Performed religious worſhip (as chap. 7. 9. & 11. 17.) to idols, chap. 2. 5. & 10. 2, 15. An Interpreter of great note, following the old Latine, thus rendreth this branch, as in coherence with the former, *Becauſe my people have forgotten me*; *they burn incenſe in vain* to me. See Eſa. 1. 13. & 66. 3. which I leave to the judgment of others, adhering rather to the former.

and they have cauſed them to ſtumble in their wayes from *the ancient paths, to walk in paths* in *a way not caſt up*.] Or, *while* (as the copulative is uſed, 1 Kin. 11. 25.) *they* (that is, their falſe Prophets, ſay ſome; their idols, ſay others) *cauſe them to ſtumble in their wayes*, (as the corrupt Prieſts are ſaid to do the like, partly, by their corrupt doctrine, and partly, by their bad lives and evil example, Mal. 2. 8.) by leaving (a defect of the verb, as the Jewiſh Critick obſerves; like that, Pſal. 89. 29.) *the ancient paths*, (as Pſal. 77. 19. a word in this notion no where elſe found. Heb. *the paths of eternity*; as ſome, that is tending to life eternal: or, *of antiquity*, as the moſt; which God anciently in his Law by Moſes preſcribed them; and that Moſes himſelf, Joſhua, David, and other the faithful walked in before them, ch. 6. 16. Deu. 4. 1. & 6. 1. & 28. 9.) *to walk* (as Prov. 2. 13.) or, *by walking* (as Lev. 18. 4.) *paths*, or, in (as Exo. 13. 18.) *paths* (the common word for ſuch paſſages) *of a way not caſt up*; or, where there is *no way caſt up*: where there is no cauſey; no way fitted and accommodated for paſſage, the contrary whereunto is the way of God, that the godly and faithful walk in, ſaid to be, Prov. 15. 19. Eſay 35. 8. See on verſ. 14.

V. 16. *To make their land deſolate, and a perpetual hiſſing*;] Not that this was the thing they aymed at, but that this muſt needs, and would undoubtedly prove the iſſue and effect of it. See Eſa. 3. 8. ch. 7. 18. nor could they take a readier way to bring ſuch evils upon their land, if they deſired and ſhould ſtudy ſo to do. See the like, Prov. 13. 24. and 14. 1. Heb. *To put their land into deſolation*, (as cha. 4. 7.) or, *aſtoniſhment*, (ſuch a deſolation as may make any one aſtoniſhed to behold it, ſee the next branch) *an hiſſing of perpetuity*: this and deſolation are joyned uſually together, 2 Chr. 29. 8. chap. 19. 8. and 25. 9.

every one that paſſeth by it, ſhall be aſtoniſhed, and wag his head.] Or, So that (as Eſay 58. 6. and 63. 13.) *every one that paſſeth over it ſhall be aſtoniſhed*, (the verb from which the noun before cometh) *and wag his head*: in way, either of admiration, wondring to ſee ſo ſtrange an alteration; or of indignation and vexation, to ſee ſuch ſpoyl and havock made of all things; or of ſcorn and deriſion, as enemies and ill-willers are in ſuch caſe wont to do, Pſalm. 22. 7. Eſay 37. 22. Matth. 27. 39. See chap. 19. 8. and 50. 13.

V. 17. *I will ſcatter them as with an Eaſt-wind before the enemy*:] Or, *That* (as before) *I ſhould ſcatter them*; that is, cauſe them to flee every way, glad to take any way to ſhift for themſelves, and (if it be poſſible) to make any eſcape, (as with armies routed by ſome fierce over-pouring enemy it uſually falleth out) Deu. 28. 25, 64. like chaff or duſt before the wind, Pſalm 18. 43. ch. 4. 11. & 15. 7. the *Eaſt-wind* eſpecially, that is wont to be moſt violent, and furious in thoſe parts, carrying all away before it, Job 27. 21. Pſal. 48. 7. Eſay 27. 8.

I will ſhew them the back and not the face, in the day of their calamity.] Or, that (as before) *I ſhould ſhew them the back* (Heb. the neck, or back-part of the neck. See on Eſay 66. 3. Exod. 23. 27. Joſh. 7. 8, 12. chap. 48. 39.) *and not the face in the day*, or, *time of their calamity*; as cha. 46. 21. To make me turn my face away from them, and turn my back toward them, not enduring to hear or behold them, when being in diſtreſs, they ſhall ſeek unto me for ſuccour, Eſay 1. 15. dealing then with them, as they now deal with me, 2 Chron. 29. 6. chap. 2. 27. and 32. 33. Ezek. 8. 16.

V. 18. *Then ſaid they, Come let us deviſe devices againſt Jeremiah*:] Heb. *And they ſaid*; as chap. 17. 27. This verſe holdeth out to us the ground of the Prophets enſuing complaint; to wit, the peoples malicious and miſchievous plotting againſt him for the faithful delivery of Gods meſſage.

let us deviſe devices] Contrive ſome one device or other to do him a miſchief: ſo the plural is oft uſed; as Gen. 23. 6. Judg. 12. 7. Pſalm 1. 3. See ch. 17. 5.

for the Law ſhall not periſh from the Prieſt, nor counſel from the wiſe, nor the word from the Prophet.] The Prieſts cannot but conceive and teach the Law aright; nor can the Sages, being men of underſtanding, fail of giving good advice; and the word that our Prophets do ſo unanimouſly deliver, can be no other than Gods Word, Mal. 2.7. Joh.7.48,49. but this Jeremy in his preaching diſſenteth from them al; and muſt needs therefore be in the wrong; and we have no cauſe then to regard what he ſaith: So fared it with Micah, 1 King. 22. 13, 24. See chap. 7. 4. and 5. 12, 31. and 26. 8. This is juſt like the Papiſts plea, the Church, or the Pope, and his conclave (for he is virtually the Church) cannot erre. But ſee the contrary to what they here preſume of, by God himſelf threatned, Eſay 29. 14. Ezek.7. 26. *to periſh*, for, *to fail*, as Pſal. 142. 4. chap. 49. 7. Amos 2. 14.

Come, let us ſmite him with the tongue;] Let us enform, and by informing, incenſe the higher powers againſt him, chap. 20.10. & 26. 11. or, as others render it, *let us ſmite him in the tongue*; let us cauſe his mouth to be ſtopped, that he may preach no more on this faſhion, Tit. 1. 11. or, as others, *for the tongue*; for his preaching in this manner, as the particle is uſed, Gen.18.28. See chap.26.11. and 38.4,6.

and let not us give heed unto any of his words.] For they are not Gods, but his own. So ch.5.12,13. & 43. 2. Heb. *all his words: all* for, *any*; as Job 1.11. & 8.12.

V. 19. *Give heed to me, O Lord:*] Though they heed not my words, that I deliver to them from thee; yet do thou vouchſafe to heed my words, wherewith I complain to thee of them.

and hearken to the voice of them that contend with me.] Or rather, *hear the voice of them that contend with me* (Heb. *of my contenders*; as Pſal.35.1. Eſay 49.25.) *hear* their words to take notice of them, and to puniſh them for them; as Eſa.37.4,17. not *hearken* to them, to grant their deſires, Pſal.140.8. for the particle is here redundant and vacant, as oft elſe-where, Gen.29.13. 1 Sam.10.4. Job 8.8. Eſay 37. 22. ch.40.2.

V. 20. *Shall evil be recompenſed for good?*] Or, *Should*; as ch.16.20. Should men be ſo wicked and ſo maliciouſly minded, as to plot evil againſt, and ſeek to miſchief thoſe, that deſire and endeavour nothing but, or more than, their good? The common complaint and lot of Gods Prophets and people, 1 Sam. 24. 17. Pſalm 35. 12. and 109. 5.

for they have digged a pit for my ſoul,] Or, *that* (as before verſ.15.) *they ſhould dig a pit for my ſoul?* that they ſhould ſeek to deſtroy me, and to take my life away from me, who have by all means that I could endeavoured to do them good: *my ſoul*, for, *me*; or, *my life*; as Pſalm. 35. 7. and 56. 6. and there is in the words a ſpeech borrowed from the practice of thoſe that dig pits, or pit-falls, to take wild beaſts, or to catch birds in. So Pſalm 9.15. & 35.7. & 94. 13. Prov. 16. 27. and 26. 27. Eccl. 10. 8. Ezek. 19. 4, 8. So verſ. 22.

remember that I ſtood before thee to ſpeak good for them, and *to turn away thy wrath from them.*] He appeals to God himſelf, as able to teſtifie, how he had from time to time laboured with him, to pacifie his wrath incenſed againſt them, and to obtain favour and mercy for them. So chap. 15. 15. & 17. 16. Heb. *remember my ſtanding before thee.* See chap.15.1.

to ſpeak good for them] See ch.14.11.

to turn away thy wrath] As Pſal.106.23.

V. 21. *Wherefore deliver up their children to the famine*;] Of theſe & the like imprecations, ſee ch.11.20. & 15.15. & 17.18. Heb. *Give* (as chap.34.18.) *their ſons* (including both ſexes, as afterward) *to the famine*; that which did befal this people, Lam.1.11,12. See Pſalm 109.10.

and pour out their bloud *by the force of the ſword:*] Heb. *pour them out by the hands of the ſword.* See the like defect, Ezek. 35. 5. and the like phraſe alſo, Pſalm 63.10. This ſeemeth ſpoken of the perſons themſelves, or the Parents; as the former of the children: let that befal them, that they intend againſt me, verſ. 20,23. chap. 11. 22.

and let their wives be bereaved of their children, and be *widows, and let their men be put to death.*] Or, *that* (as chap. 14.19.) *their wives may be left childleſs, and widows, their husbands* (as chap.44.19.) *being taken away by death.* Heb. *ſlain of death*; as, *ſlain of the ſword*, and, *of hunger*, chap.14.18. Lam.4.9. ſlain by one means or other, enough to make their wives widows. Howbeit, by *death* here, ſome of the Rabbines not amiſs underſtand ſome one particular kind of it, the *peſtilence*; as chap. 15. 2. where it is expreſly diſtinguiſhed from the *famine*, and the *ſword*: the like whereunto, ſee alſo Rev.6.8. So it may be rendred, their husbands being taken *away by the peſtilence*; as were multitudes of them no doubt in the ſiege of the city, ch. 14.12. & 21.6.

let their young men be ſlain by the ſword in battel.] The uſual lot of ſuch in war, becauſe fitteſt for ſervice in the field; whence the Greek Proverb, *Young men for arms, and old men for advice*; and the ſpeech of the Heathen King, that *Peace was to be preferred before War, becauſe in times of war parents bury their children; children their parents, in times of peace*: the old, the yong in the one; the yong, the old in the other; a thing more agreeable to the courſe of nature. So 2 King. 8. 12. 2 Chr.36.17. ch.11.22. Heb. *ſmitten of the ſword: to ſmite*, for, *to ſlay*; as Num.25.14. ch.21.6. & 40.14,15. the form of ſpeech, as before.

V. 22. *Let a cry be heard from their houſes, when thou ſhalt bring a troop ſuddenly upon them.*] Such an out-cry as people are wont to make, when military perſons break in upon them, to plunder all with them, and to ſurpriſe or deſtroy them, ch.20.16. So ſhould it be with them, when the troops of the Chaldeans, and their complices, ſhould ſurpriſe and ſack their dwellings, 2 Kin.24.2.

for] Or, *becauſe*; as cha.10.21.

they have digged a pit for me] As verſ.20. Pſal.57.6.

and hid ſnares for my feet.] A borrowed ſpeech, as the former, from the practice of thoſe that ſet gins, or ſnares, to catch beaſts or fowl with. So Pſalm 35. 7, 8. & 64. 5. & 141.9. & 142. 3. chap. 5. 6.

V. 23. *Yet Lord thou knoweſt all their counſel againſt me to ſlay* me.] *Yet* (Heb. *And*; but ſo alſo, chap.14.9,11. and then it muſt have reference to verſ.20. though I have ſought their good, yet thou knowſt they ſeek my life) or *yea* (as Eſay 44.15. & 59. 15. for it ſeems to be here rather in an affirmative, than in a diſcretive notion) *thou Lord.* (ſo the words lye in the text; as Pſal. 55.23.) *knoweſt all their conſultations*, or *devices*, (verſ.18. See Eſay 7. 5. & 14. 24, 26.) *againſt me to ſlay* me. Heb. *for death:* to deſtroy, and make me away, by one means or other; as if he had ſaid, this is no bare ſuſpition, or groundleſs ſurmiſe of mine own, concerning their miſchievous plots and projects againſt me, but that which the Lord himſelf is privy to, and knoweth to be true. See ch.11.18,19.

forgive not their iniquity, neither blot out their ſin from thy ſight;] See the like imprecations, Neh. 4.4,5. Pſal. 59.5. & 109.14,15. a form of ſpeech borrowed from thoſe that keep debt-books, to demand and require their debts by, which they continue undefaced, until they be paid, or they pleaſe to diſcharge the debters of them, and do then either blot them out, or croſs the book. See Pſal.51.1. Eſay 43. 25.

but let them be over-thrown before thee;] Heb. *and* (as Eſa.29.13.) *let them be made to ſtumble*; as verſ. 15. See chap. 6.15. & 8.12. *before thee*; when thou purſueſt them with thy wrath. See Pſal.35.6. & 83.15.

deal thus *with them in the time of thine anger.*] Heb. *in the time of thine anger do to them*; as Pſal.83.9. the particle *thus*, is wanting, and may well be ſupplyed; as that, or the like, verſ.8.

CHAP. XIX.

Verſ.1. *THus ſaith the Lord,*] As ch.17.5,21. or, *Thus ſaid the Lord*; to wit, ſometime to me, as chap.17.19. The preſent prophecy containeth a threatning of deſtruction to the Jewiſh State, and a confounding of all thoſe courſes, whereby they ſhould endeavour to avert or avoid it, reſembled by the breaking of an earthen veſſel in Tophet, enjoyned by God, and effected by the Prophet, as for their idolatry in general, ſo more ſpecially for the ſame in that place committed.

Go and get a potters earthen bottel] Heb. *Going*, or, *Go, and thou ſhalt buy*, or *get* (as chap. 13. 1.) *a bottel of the framer of earthen ſtuff*; an earthen bottel of the potters framing, ſuch an one as is eaſily broken, Pſal.2.9. Eſay 30.19. Howbeit, the Jewiſh Criticks ſuggeſt unto us another ſyntax of the place, rendring the text, *Go and get*, or *buy*, of, or from, *the framer of earthen ſtuff, a bottel*, or from *the potter an earthen bottel:* a defect, ſay they, of the particle *of*, or *from*; as the like, 2 Sam.23.24. *Dodo Bethlehem*, for, *Dodo* of, or from *Bethlehem:* and this is much more probable, than that which the old Latine Tranſlator exhibiteth, who having jumbled together the two branches of the verſe, rendreth the words, *Go and take an earthen bottel from the Elders of the people, and of the Prieſts*; and would conſequently have this earthen pot, or bottel, not to have been bought or brought by Jeremy from the potter, but to have been demanded of, and received from, thoſe Ancients or Elders of the people, or the Prieſts.

a bottel] Heb. *bakbuk:* a word no where found in Scripture, but here, and 1 King.14.3. and it is ſaid by the Jewiſh Commenter here, to ſignifie a veſſel with a big belly, but narrow mouth or neck: ſo called from the *bubling* ſound that it maketh, when it is dipped in the water, or liquor, either poured forth, or drunk out of it; and he addeth withal, that the ſame is both in the Greek, and other Languages, termed *bocal*; wherein howſoever a learned Writer control him, both affirming, that no ſuch term as that is found in Greek, or that cometh any thing neer it, ſave *bikos*, which the Greek Verſion here maketh uſe of, and that the veſſel in Spain and Italy, ſo termed, is not of that making: Yet herein, for the former, he bewrayeth his own ignorance; for Athenæus in his *Supper-ſophiſters*, l. 11. out of ancient Greek Authors mentioneth it, adding withal, that it was at Alexandria much uſed, and made ſometime curiouſly, with images upon it, of glaſs. And Nicephorus alſo in his *Eccleſiaſtical Story*, l. 8. c. 5. telleth of a Presbyter at Alexandria, who was commonly called *Baucalis*, in alluſion to the veſſel ſo termed, which he ſaith was ſuch an earthen veſſel, as the Jewiſh Critick here deſcribes; and for the ſame reaſon ſo termed, to wit, in regard of the *bubbling*, or *guggling* ſound that it made, either in taking in of liquor, or in the voiding of it again: whereof Alexander the Greek-queſtioniſt, (or, as ſome will have it, Trallian) rendreth a reaſon in his problems, lib. 1. queſt.94. and for the latter exception, that the *pot*, or *veſſel*, in thoſe places now commonly ſo called, was of another faſhion than is there deſcribed: whereunto might be added, that ſuch a narrow-necked veſſel is not ſo fit to put or carry *honey* in; of which uſe of this *bakbuk*, ſee 1 King. 14. 3. the anſwer is not difficult, that the ſame name may comprehend veſſels of divers ſorts, and differing in faſhion, though at firſt appropriated unto ſome one kind of them; as alſo that names borrowed from forrein Languages may, in time, much alter from that notion and uſe of them, which in their native at firſt they had: for ſo we uſe the term *a vial*, for ſome ſmall glaſs onely of ſuch a faſhion as hath here been mentioned; albeit the word *phiala*, from whence we have it, did both with the Greeks and Latines, from whom we received it, ſignifie *a drinking cup*; as by the frequent uſe of Authors, in either Language, appears. See Rev. 15. 7. with cha. 14 10. And alſo again the Hebrew *ſephel*, from which their *phiala* is not amiſs deemed to have deſcended, did with the Jews ſignifie, neither *a vial*, as with us, or *a drinking cup*, as with them; but *a diſh* for butter, Judg. 5. 25. or *a bowl* to hold water, Judg. 6. 37. But howſoever it were for the ſhape or faſhion of it, that an earthen veſſel it was, appeareth by the word following, whereof ſee Eſa. 45. 9. Nor can I concur with that learned Commenter here, who to comply with the vitious Latine Verſion, would have it to have been one of thoſe pots, wherein by way of ballatting (as the Ancient both Greeks and Romans, and ſome States alſo at this day, ſo the Jews alſo, and thoſe Ancients from whom Jeremy had it) in their places of judicature, when they ſat on the bench, uſed to give and gather up their Votes. But of the ſandy ground of that conceit, ſee before.

and take of the ancients of the people, and of the ancients of the Prieſts.] Some of the Elders of either ſort, (for of both theſe the Jewiſh Conſiſtory conſiſted, 2 Chr. 19. 8. Act. 4. 5, 6, 23.) to go along with thee, that they may be eye-witneſſes of what thou doſt, and take ſpecial notice of what thereupon thou ſayſt. See ſomewhat the like, Eſay 8. 2.

V. 2. *And go forth unto the valley of the ſon of Hinnom*] A Valley neer to Jeruſalem: whereof ſee on Eſay 30. 33. and chap. 7. 31.

which is by the entry of the Eaſt-gate;] What gate this was, or why ſo called, is not ſo certain. Some affirm it to have been *the dung-gate*, mentioned, Neh. 2. 13. & 3. 12. & 12. 31. So the Chaldee, and after him, thoſe of the Rabbines, upon this place, one of whom telleth us, that this Gate had ſeven ſeveral names; and that it is here called the *Sun gate*, from a word that ſignifieth *the Sun*, Judg. 8. 13. & 14. 18. Job 9. 7. becauſe it looked Eaſtward toward the ſun-riſing, whence ſome alſo would have it to be the *Eaſt-gate*, mentioned, Neh. 3. 29. Others render it, *the Pot-ſherd-gate*; as the word is uſed, Job 2. 8. or, *the Earthen-veſſel-gate*; as verſ. 1. ſo the old Latine rendreth it: and it is ſo called, ſay ſome, in part concurring with the former; becauſe together with the filth of the city, and the Temple, the broken potſherds of earthen veſſels uſed in the Temple, or in other places thereabout, uſed to be there caſt out: or, ſay others, with more probability, becauſe the potters-fields, whence they had the clay that they wrought with, and their work-houſes wherein they wrought it, being not far diſtant from thence, the ways thereabout could not want ſtore of that, in the drying and making of it up much of courſe neceſſarily miſcarrying. See chap. 18. 1, 2. I ſuppoſe therefore, that it is not likely to have been either *the dung-gate*, which ſtood farther out of the way; nor yet *the Eaſt-gate*, if from the *Sun* it be ſo termed; but *the South-gate* rather, declining ſomewhat from the Eaſt-ſide of the city, ſo called, becauſe the Sun lay moſt upon it, in regard whereof it was the more uſeful to the Potters, for the drying and hardning of their ware. And again, by it was the way to the valley of Hinnom, which lay Southward from Jeruſalem, Joſh. 15. 8. See Eſay 16. 7.

and proclaim there the words that I ſhall tell thee] Heb. *and thou ſhalt proclaim* (as verſ. 1. *thou ſhalt get*, or *buy*) to wit, in the preſence of thoſe ancients, v. 2.

there] In that place, where ſuch horrible abominations are committed, v. 4.

I ſhall tell thee.] When thou comeſt thither; as chap. 18. 2. whereby it appeareth that Gods meſſages many times were not revealed to the Prophets, before the very inſtant of time, wherein they were to deliver them.

V. 3. *And ſay,*] Or, *Then ſay*; as chap. 18. 18. Heb. *thou ſhalt ſay*; and ſo alſo, verſ. 11.

Hear the word of the Lord, O Kings of Judah, and inhabitants of Jeruſalem:] He ſpeaketh to them as preſent, in the hearing of thoſe that might relate them unto them; and yet not unlikely but many of the people would for novelty flock after them, ſeeing the Prophet with thoſe Ancients going ſolemnly that way out of the city, and taking from the Potter ſuch a veſſel to carry along with him. So chap. 17. 20.

Kings] That is, King and Queen-Mother, ſay ſome, ch. 13. 18. or, as others, King and his Councel, or Princes and Rulers. See ch. 17. 20.

Thus ſaith the Lord of Hoſts, the God of Iſrael] He that is able to do whatſoever he menaceth, and will do it, juſt cauſe being given him, even to thoſe, that call him their God, and profeſs to be his Iſrael, Eſa. 48. 1. So chap. 7. 21.

Behold I will bring evil upon this place,] Heb. *Behold I* am *bringing evil* (as ch. 6. 19. & 11. 11.) *upon this place*: not that particular place where the Prophet ſtood, but upon the neighbour-city, upon the ſtate of Judah and Jeruſalem.

the which whoſoever heareth his ears ſhall tingle.] So hideous, that whoſoever, not ſeeth it, but heareth of it, heareth onely the bare report of it, ſhall have his ears ſtricken with horrour and aſtoniſhment of it. So 1 Sam. 3. 11. 2 King. 21. 12. he ſhall not eaſily get his ears rid of it again, Job 15. 21.

V. 4. *Becauſe they have forſaken me*] Chap. 16. 11.

and eſtranged this place] Or, *have ſtrangely abuſed*; as the word ſeems to be taken, Deut. 32. 27. So abuſed this city contrary to what ſhould have been practiſed in it, and ſo polluted and profaned it, that I can no longer own it. See Eſa. 1. 4, 11, 12. Pſal. 58. 3. Eph. 4. 18. Col. 1. 21.

and burnt incenſe to other gods, whom neither they, nor their fathers, have known, nor the Kings of Judah;] Or, *while they burn incenſe*, (ſo the copulative is uſed, 1 Kin. 11. 25.) or, *in that they have burnt incenſe*, (as Eſa. 37. 24.) to idols, to ſtrange gods, ſuch as neither they, nor their anceſtors, Kings or others, had ever any experimental knowledg or proof of, for their good, as from time to time, they had of him, whom for theſe vanities they leave. See Deut. 32. 17. Judg. 5. 8. cha. 1. 16. & 44. 3.

and have filled this place with the bloud of innocents.] Both the city of Jeruſalem by oppreſſion and murther, 1 Kin. 21. 16. & 24. 4. See ch. 7. 6. & 22. 3. and this place in particular where we now are, by ſacrificing of poor infants to their abominable idols, Pſal. 106. 37, 38. See v. 5. but the former principally here intended, as alſo, chap. 2. 34. for of the latter apart afterward, ver. 5.

V. 5. *They have built alſo the high places of Baal to burn their ſons with fire for burnt-offerings unto Baal, which I commanded not, nor ſpake it, neither came it into my mind.*] Heb. *And have built*, which may well be here retained. See ch. 7. 31. & 32. 35. 2 Kin. 23. 10. What is here ſaid *to Baal*, is in theſe two latter places ſaid *to Moloch*: but *Baal* and *Moloch*, were two terms very generally and promiſcuouſly uſed of their idols; the one ſignifying *a Lord*, or *Owner*; the other *a King*; whence alſo *Baalim* oft, in the plural number. See ch. 2. 23. & 7. 9.

V. 6. *Therefore behold, the days come, ſaith the Lord, that this place ſhall no more be called Tophet, nor the valley of the ſon of Hinnom, but the valley of ſlaughter.*] See ch. 7. 32.

V. 7. *And I will make void the counſel of Judah and Jeruſalem in this place,*] *In this place*, is in Jeruſalem eſpecially, as before, verſ. 4. though ſome would have it ſpoken by the pointing to the Kings Palace, ſituate not far from thence, on the South-ſide of the city: but that may be deemed ſomewhat over-curious. The plain meaning is, I will fruſtrate all your plots and projects, (as chap. 18. 23.) whereby you think to eſcape, and to ſecure your ſelves, (ſee Eſa. 30. 1, 3. & 31. 1, 3. chap. 37. 7, 8.) and make them as vain and empty as this earthen bottel is: for unto the name thereof in this word he alludeth, which ſome therefore would have to be ſo named, not from the ſound it makes in filling or emptying, but from the term of emptying only, here uſed: but that is not neceſſary; for in Scripture alluſion is oft made to the vicinity of ſound in ſome term; from which yet the word never had its original. So Mic. 1. 10, 14.

and I will cauſe them to fall by the ſword before their enemies,] *To fall*, for, *to be foiled*, or, *to be ſlain*, or, *to fall down*, being ſlain: as 1 Sam. 4. 10. & 31. 1. ch. 20. 4. Ezek. 6. 4.

and by the hands of them that ſeek their lives:] Heb. *their ſouls*; as ch. 4. 30. & 18. 20. So v. 9.

and their carcaſſes will I give to be meat for the fowls of heaven, and the beaſts of the field.] See ch. 7. 33. & 16. 4.

V. 8. *And I will make this city deſolate, and an hiſſing: every one that paſſeth thereby ſhall be aſtoniſhed and hiſs, becauſe of all the plagues thereof.*] Heb. *ſtrokes thereof*; as Deut. 28. 59. & 29. 22. See the ſame before, ch. 18. 16.

V. 9. *And I will cauſe them to eat the fleſh of their ſons, and the fleſh of their daughters, and they ſhall eat every one the fleſh of his friend, in the ſiege and ſtraitneſs, wherewith their enemies and they that ſeek their lives ſhall ſtraiten them.*] Before threatned, Lev. 26. 29. Deut. 28. 23. and in the ſiege of the city accompliſhed, Lam. 4. 10.

every one the fleſh of his friend] Or, *neighbour*; they ſhall feed one upon another, (as ch. 46. 16.) without regard had to any bonds of vicinity or amity. See Eſay 9. 20.

———*ſtraiten them.*] Or, *diſtreſs them.* See Eſay 29. 2.

V. 10. *Then ſhalt thou break the bottel*;] Or, *Then* (Heb. *And*, as chap. 18. 18.) *break* (as verſ. 1. *get*, or, *buy*) *the bottle*: which he had brought or took along with him; thereby, as by a viſible type, repreſenting and obſigning what before he had ſaid, that it might make a deeper impreſſion in the minds of thoſe that behold it.

in the ſight of them that go with thee.] See ver. 1. Heb. *to the eyes of them*: as ch. 28. 1, 5, 11.

V. 11. *And ſhalt ſay unto them*;] Or, *And ſay unto them*; as verſ. 3.

Thus ſaith the Lord of Hoſts; Even ſo will I break this people, and this city, as one *breaketh a potters veſſel, that cannot be made whole again:*] Before, he compared this people and State to moiſt and ſoft clay, which though it miſcarry in the framing, yet may, with no great ado, be made up again, in ſome other faſhion, to the mind of the maker, chap. 18. 4, 6. Now, to an earthen veſſel, dryed and hardened, which being broken in pieces, cannot be made up, and ſet together again. So Eſa. 30. 14. and ſomewhat the like, chap. 48. 12.

as one *breaketh a potters veſſel*] Or, *as a potters veſſel is broken* ; as chap.16.6.

made whole] Heb.*cured.* as chap.15.18.Deut.28.27,35.

and they ſhall bury them *in Tophet till there be no place* elſe *to bury.*] Or rather, *they ſhall bury in Tophet* (for *them* is not in the text) *for want of room to bury* elſewhere.See chap.7.32.

V. 12. *Thus will I do unto this place,ſaith the Lord,and to the Inhabitants thereof,*]*this place* ; this city,ver.11.

and even *make their city as Tophet*] Where ye had wont to ſlaughter and ſacrifice your children, ver. 5. I will fill the whole city with the carcaſſes of ſlaughtered ones, as ye filled it before with innocent blood, 2 King.21.16. & 24.4.chap. 32.29. ſo that it ſhall be all like another Tophet,ver.13. not unlike that Iſa.29.2. that the whole city ſhould be as another *Ariel*.See there.Heb.*and* (or *even*,as chap.15.13.)*to give*(for *to make* : as chap.25.18.Dan.12.11.)*this city*, (ſo is the text)*as Tophet.*

V. 13. *And the houſes of Jeruſalem, and the houſes of the Kings of Judah ſhall be defiled as the place of Tophet* ;] The houſes and palaces being filled alſo as well as the ſtreets, with abundance of dead corpſes, lying without ſepulture in them, for want either of perſons or place to bury them. See of Joſias his defiling Tophet, 2 King.23.10. Howbeit, ſome read the words,*the houſes of Jeruſalem,and of the Kings of Judah, which are defiled*,(to wit, with thoſe abominations exerciſed in them,and upon them,hereafter mentioned) *ſhall be as Tophet* ; and the words may very well bear it: *Kings*,as before,ver.3.

becauſe of all the houſes upon whoſe roofs they have burnt incenſe unto the hoſt of heaven,and have poured out drink-offerings unto other gods]Or rather *with all the houſes*(ſo is the particle frequently uſed Ezr.1.5.& 2.63.Neh.7.65.) *upon whoſe roofs*;for their houſes being flat-roofed,Deut. 22.8.they uſed on the tops of them to ſerve their idols,& to ſacrifice to them, to the celeſtial bodies eſpecially, as being in regard of the height of their houſes neerer there to them, and having them more conſpicuous there to their eye. See 2 King.23.12. Iſa.65.3. Chap.32.29. Zeph.1.5.

V.14. *Then came Jeremiah from Tophet, whither the Lord had ſent him to propheſie,and he ſtood in the Court of the Lords houſe, and ſaid to all the people* ;]Heb.*And* ; as ver.10. Having diſpatched his errand by God enjoyned him at Tophet,he returneth to the Temple,from whence in likelyhood he took thoſe Ancients along with him, ver.1. and there in the Court,whereunto the people had acceſs as well as the Prieſts,2 Chr.23. he delivered in their hearing the ſum of that which at Tophet he had before denounced.

V. 15. *Thus ſaith the Lord of hoſts, the God of Iſrael* ;] See the ſame proem,ver.3.

Behold, I will bring upon this city, and upon all her Towns, all the evil that I have pronounced againſt it,] Heb. *Behold I* am *bringing* (as ver. 3.) *unto* (or *upon*; as Cha.4.3.&11.71.)*this city,and upon her cities*,(the inferiour cities,and leſſer Towns belonging to Jeruſalem as the mother-city.See chap.15.8. & 34.1.) *all the evil that I have ſpoken againſt it*, or *concerning it* ; as chap.18.7,9.

becauſe they have hardened their necks,] Their extreme obſtinacy the main cauſe of their ruine.See chap.7.26. and 17.23.

that they might not hear my words.] That is, yield obedience thereunto,Deut.6.3.& 28.1.Pſal.81.11.Zach.7.12.

CHAP. XX.

Verſ. 1. NOW *Paſhur*, &c.] This Chapter hath a manifeſt dependence upon the former, containing a relation of the evil uſage of Jeremy by one of the principall Prieſts, for his plain and faithfull delivery of Gods meſſage before-mentioned , ver. 1,6. together with a a grievous complaint made to God by the Prophet ; wherein a ſtrange mixture of contrary affections and paſſions is manifeſted ; not free from ſome tang and taint of humane frailty,ver.7,18.

Now Paſhur the ſon of Immer the Prieſt, who was *alſo chief Governour in the houſe of the Lord, heard that Jeremiah propheſyed theſe things,*] Or, *Now when Paſhur heard Jeremy propheſying theſe things* ; *Paſhur ſmote Jeremy*,&c. This ſyntax is very common,Chap.2.7,10.& 5.7.& 6.9,10.

Paſhur] Heb. *Paſhhur*, or *Paſhchur* : as *Ahaz*, or *Achaz*. See Iſaiah 1.1.

the ſon of Immer] Not that this Immer was Paſhurs immediate parent, but his progenitor ; this Paſhur being a Prieſt of the ſixteenth courſe, whereof Immer at firſt conſtitution of them was chief head, 1 Chr.24.14. and this ſeemeth added to diſtinguiſh this *Paſhur* from one of the ſame name, that was of another courſe, chap.21.1.

who was *alſo chief Governour in the houſe of the Lord.*] Heb. *and he*,for *who* ; as chap.15.19. & 17.7. unleſſe we read it by way of parentheſis; (*now he* was *principal ruler in the houſe of the Lord*) for *alſo* is not in the text.As for the ſtyle here given him, in the original they are two ſeveral ſubſtantives,whereof the one ſignifies *a prefect*,(rendred *an officer*,chap. 29.26. and *an overſeer*, Neh.11.9,14,22.) the other *a Prince*, or *Ruler*, uſed of Temple-officers, 1 Chro.9.20.& 26.24. 2 Chr.31.12. the head it may be he was of that courſe whereunto he belonged, the Prieſts whereof were then in their courſe attending the Temple-ſervice : or as ſome ſuppoſe, the *ſecond*,next under the High-Prieſt ; who upon any occaſional diſability betiding the High-Prieſt,was to perform offices in his place,Numb.3.32. 2 King.25.18.chap.52.24.called,ſay they,the *principal* ; becauſe divers other Rulers were under this ſecond, 2 Chr.35.8. chap.35.4.Others again ſuppoſe him to have been the *Captain of the Temple* ; who had power to apprehend ſuch as committed any diſorder in the Temple, Act.4.1.See chap.29.26.the thing,being uncertain, I ſhall leave to the conſideration of the learned. I concur with the firſt ; for they that would have this Paſhur to be High-Prieſt,are eaſily anſwered; ſince,that beſides that he was one of the 24. courſes, whereas the High-Prieſt was of none (that which proveth Zachary alſo not to have been High Prieſt, as the ancients moſt of them imagined, Luk.1.5.) in the continued liſt of the High-Prieſts, from Aaron to paſt his time, we find none ſuch mentioned, 1 Chr.6.4,15.

heard that Jeremiah propheſyed theſe things.] Or rather, *heard Jeremiah propheſying theſe things* ; for ſo the words run in the text : he heard not of it by information from ſome other ; but he himſelf heard him in the Temple delivering this propheſie.Heb. *theſe words*,for *theſe things* ; as chap.11.6. and 16.10.

V. 2. *Then Paſhur ſmote Jeremiah the Prophet*] Or, *when Paſhur heard Jeremiah the Prophet* thus *propheſying, he ſmote him* ; (the nouns for pronouns ; as Iſa.64.2.chap.4.4. 2 Tim.1.18.) to wit, in likelyhood with his hand,or fiſt,as Zedekiah ſmote Micaiah, 1 King.22.24. and as they our Saviour, Matth.26.67. And that, as may ſeem, interrupting him, while he was yet ſpeaking,ſo that he could not proceed. Thus this preſumptuous Prieſt,for ought we find, was the firſt that offered ſuch an affront unto the Prophet,as none either of the greater or more powerful, or the meaner and ruder ſort had hitherto done.Nor can I agree to that learned Annotator, who would have it to import no more then that he *apprehended* him, or laid hands on him ; becauſe it is ſaid, Ezek.33.21. & 40.1. *the city is ſmitten*, for *the city is taken* : for even there alſo is more then ſo implied ; not *taken* barely, but *ſtormed*, or *taken by ſtorming* : beſides, that *apprehending*, or *attaching* and *ſmiting*, are two diſtinct things, and diverſly expreſſed,chap.37.14,15.

and put him in the ſtocks] Heb.*gave him*.as Gen.39.20.chap 37.15. but for the word following, there is no ſmal doubt concerning the right ſignification of it : nor doth the original of it afford us any ſure ground to build on therein : it ſignifies properly *ſubverſion*,or *turning upſide downward*,Iſa.1.7. and 13.19.chap.49.18.and 50.40. our tranſlators are not conſtant to themſelves about it : they render it here *ſtocks*, elſewhere *priſon*, chap.29.26.and 2 Chr.16.10. where the word *houſe*, or *place* is joyned with it : as with the like,1 Kin.22.27.2 King.17.4. And for the Jewiſh Doctors,ſome of them alſo ſo take it : but others of them tell us that it was a wooden engine, that they uſed to faſten men with in the priſon ; and ſome of theſe, that it was an engine made of two boards, wherein they were held faſt by the neck ; ſuch as our pillory. Whereunto alſo ſome add, that it had three holes in it, one for the neck, and two for the hands.Others, that it was ſuch an one wherein they held men faſt by the legs,which in forreign languages, ſay they, is called *cippus* : from whence the Chaldee ſwerveth very little ; (though ſome give the word uſed by him another notation) and ſo ſhould it be the ſame with our *ſtocks*, ſuch as Job ſpeaks of, Job 13.27. (but there is another word there) and ſuch as Paul and Silas were laid in, Act.16.24. Some of the Greek verſions render it in general ,*an engine of torture*. Among this variety to deliver mine opinion ; I ſuppoſe it rather to ſignifie the *priſon*-houſe, then any engine for ſurer cuſtody,or torture therein uſed ; to which purpoſe, ſee further on chap.29.26.

that were *in the high-gate of Benjamin,which* was *by the houſe of the Lord.*] Or,*that* was ; if the word be taken for a priſon : which from hence alſo it may ſeem to be; becauſe it is ſaid to have been ſituate *in the high-gate*, or *upper-gate of Benjamin*, where it is more probable that a priſon was, then ſuch an engine for any ſuch uſe without it.But about this *upper gate of Benjamin*, there is again ſome queſtion, whether it were one of the gates of the Temple,or one of the gates of the city. The Rabbines, and thoſe that herein follow them, go the former way, and the words of the text ſeem ſo to carry it,(for that is the moſt generall notion of the particle here uſed) *in the houſe of the Lord* : not the Temple it ſelf alone,but the courts alſo and other buildings about them,coming within the name of Gods houſe.See chap.7.2,10,11.Matth.21.12,13.Joh.2.14,16. and 10.23,24.and this gate,ſay they, is called *the gate of Benjamin*, becauſe it ſtood on that ſide of the Temple that belonged to the Tribe of Benjamin ; the city of Jeruſalem, and the ground alſo whereon the Temple was built,being part of it within the lot of Benjamin, and part within the lines of Judah.That which ſeemeth true indeed concerning the city, Joſh.15.63.compared with Judg.1.21.but for the other concerning the Temple, though a learned late Writer of ours hath endeavoured by a line drawn from eaſt to weſt through it,to cut it out to an hair, aſſigning juſt the one halfe of it,to wit,the North-ſide to Benjamin,and the other preciſe half of it on the South-ſide to Judah ; yet in the ſacred records doth no ſuch thing appear ; nor is ought produced for the proof hereof, ſave ſome places out of Jacobs & Moſes his bleſſing of Benjamin, Gen. 49.27.& Deu.33.12.by the Chaldee Paraphraſt,& ſome Talmudiſts frivolouſly forced that way : which Talmudiſts alſo cut us out the Temple another way then this learned man doth, aſſigning to Judah the Eaſtern part unto the Altar of burnt-offerings, and to Benjamin thence the Weſtern part ; grounding likewiſe this their diviſion on the ſame places as before abuſed. But taking for granted, that the Temple ſtood part of it within Benjamins lot , the forementioned Interpreters further add, that on the Benjamin-ſide of the Temple there were two gates, an upper and a lower ; that this was the *upper* , ſo called, not in regard of the loftier ſtructure of it ; but in regard of the ſituation of it , becauſe it ſtood neerer to the innermoſt part of the Temple , the Holy of Holies : and that in this gate there was a priſon , to commit ſuch unto , of the Prieſts or Levites eſpecially , as did carry themſelves amiſs in the Temple. Thus they. But others, whom our Verſion followeth, ſuppoſe this *gate* to be one of the gates of the city. Howbeit, amōg theſe alſo I find ſome diverſity. For ſome would have it to be a gate within the city. So a learned Interpreter, affirming it to be a gate in the wall of the city, that divided Judahs part of the city from Benjamins part of it, called therefore *the gate of Benjamin* ; becauſe by it they paſſed out of Judah, into Benjamins quarter. But others, and ſo the moſt of this way, conceive it to have been a gate ſituate in the outer wall ; ſo called, becauſe it looked toward the lot and land of that Tribe : (as *the Gate of Ephraim*, 2 King. 14.13. that opened that way) and it may well be alſo that it was ſituate on that part of the city wherein that Tribe had intereſt, called either *the high gate*, as ſome, for the ſtatelineſs of it, (as 2 Chr. 23.20.) or, as others, *the upper-gate*, (as, *the utter pool*, Eſay 7. 3.) to diſtinguiſh it from another that ſtood lower then it on the ſame ſide: and this the rather they are induced to admit, becauſe they find elſewhere *the gate of Benjamin*, ſo uſed and taken, for one of the gates of the city, as twice in this prophecy, Chap. 37.12. & 31.7. and Zach. 14. 10. but no where any of the Temple gates ſo termed : all the difficulty here is in the laſt clauſe, wherein of this gate it is ſaid, that it was *in the houſe of the Lord :* which to remove, our verſion rendreth it, *by the houſe of the Lord :* and this verſion is herein well juſtifiable ; for the particle here uſed doth oft import, not the comprehenſion of the thing ſpoken of in the place mentioned, but the vicinity of it thereunto. So Num. 33.37. *they pitched in* (that is, *by*, or *neer to*) *mount Hor.* See there ver. 38. and, *Joſhuah ſtood, in* (for, *by*, or *neer to*,) *Jericho.* Joſh. 5.13. So alſo Joſh. 24.25,26. Joſhua is ſaid to have *made a covenant* between God and the people, *in Sechem*, ſetting up *a ſtone* for a monument thereof, *under an oak*, that ſtood *in*, or *by the Sanctuary of the Lord* ; that is, *neer to Sechem*, where that *oak ſtood*, Gen. 35.4. not in the Sanctuary, but neer unto it : as alſo in the ſame Chapter, verſ. 32. *Joſephs bones* are ſaid to have been *buried in Sechem* ; that is alſo, *neer unto* it. Yea, ſo Chap. 13.5. *I hid* the girdle *in Euphrates* ; that is, *by* it, *neer unto* it, in the cleft of a rock : and chap. 32.7. *my field in Anathoth*, for, *beſide* it, or, *neer unto* it. And it is probable enough, that this gate of Benjamin was not far from the Temple. See further on Chap. 37.12.

V. 3. *And it came to paſs on the morrow, that Paſhur brought forth Jeremiah out of the ſtocks ; Then ſaid Jeremiah unto him* ;] Or, *And ſo it was* (as chap. 3.9.) *on the morrow, when Paſhur brought Jeremiah out of the priſon, that Jeremiah ſaid unto him.* Of the ſyntax, ſee on ver. 1. Of the word *priſon*, on ver. 2.

on the morrow Paſhur brought forth Jeremiah] Not to bring him to ſome publick hearing, as they did the Apoſtles, whom they had over night clapt up in priſon, Act. 4. 3, 7. but to let him go again, whether admoniſhed ſo to do by ſome other more conſiderate then himſelf, or imagining this reſtraint and diſgraceful uſage of him in publick would ſtop his mouth for time to come, or for what other reaſon thereunto moving him, uncertain. But howſoever it was in this regard, this his contumelious carriage toward the Prophet, no more danted him, or damped his ſpirits, than Zedekiah's like preſumptuous demeanour did Micaiah; for at his parting with him, the Prophet freely delivereth him the like meſſage here, that Micaiah did to Zedekiah there, 1 King. 22.25. confirming what he tels him concerning himſelf, by a new name, and that ſuch an one, as not man, but God ſhould give him ; (ſee ſomewhat of the like kind in Paul to Ananias, Act. 23. 3, 4.) and withall reneweth again his former denunciations againſt the whole land and the city, ver. 4, 5.

The Lord hath not called thy name Paſhur, but Magor-miſſabib.] Together with the change of mens conditions are their names oftentimes altered ; and names are impoſed oft to intimate as much : So was *Abrams* name changed to *Abraham*; *Sarais* to *Sarah*, Gen. 17.5, 15. *Jacobs* to *Iſrael*, Gen. 32.28. *Joſephs* by Pharaoh to *Zaphnath-Paaneah*, Gen. 14.45. and hence Naomi at her return out of Moab, *Call me not Naomi, but call me Marah*, Ruth 1.20. and ſuch or ſuch a name is God ſaid to impoſe on a perſon, not intending or importing ſimply that in ordinary compellation or communication, he ſhould be commonly ſo called or ſtyled ; but thereby intimating & aſſuring, that ſuch ſhould be the condition and ſtate of that party, as that he might well deſerve ſuch a name, and might juſtly ſo be ſtyled. See hereof on Eſay 7. & 14. & 9.6. & 62.4. chap. 23.6. & 33. 16. In like manner here the Prophet telleth this proud & godleſs Prieſt, that God, inſtead of *Paſhur*, had named him *Magor-miſſabib* ; thereby to aſſure him, that ſo dreadfull ſhould his ſtate and condition ere long be, that in regard thereof he ſhould juſtly bear that name, and have it on good ground commonly given him by others. What the notation or ſignification of his native name *Paſhur*, or *Paſhchur*, was, is uncertain : nor is it greatly material. Some make it a compound, conſiſting of two terms, whereof the one ſignifies *a growing up*, Mal. 4.2. the other *a noble*, Eccl. 10.17. & ſo would have it to import *a growing up Prince*, or *Noble*. Others, of a word uſed commonly for *the mouth*; and another that ſignifieth *black* whereof Nilus hath its name *Shichor*, chap. 2.18. And others, of a word that ſignifies *to diffuſe*, Lev. 13. 5,7. And another that imports *paleneſs*, Eſay 29. 22. as ſignifying one that by his authority and ſtern carriage, makes men look pale; which the rather pleaſeth the Author of it, becauſe it ſorteth well with the name now given him ; as if it were ſaid, he that is now *Paſhchur*, one that by his ſternneſſe makes men pale for fear on every ſide, ſhall hereafter become *Magor-miſſabib*, one beſet with terrours on every ſide himſelf. But theſe far-fetcht and forced notations are of little weight, and of leſſe need or uſe here. Whatſoever it were that that term did or might import, God here giveth him another name, which to that needs have no relation ; for the ſignification thereof is well enough known, and it is word for word, *Terrour round about*, or *Fear on every ſide* ; and it may well be deemed by the frequent uſe of it, to have been a proverbial form of ſpeech, uſed of perſons in extreme diſtreſs, ſo beſet with difficulties and dangers, that they are at their wits end, not knowing which way to eſcape or to ſhift for themſelves. See Pſal. 31.13. Chap. 6.25. & 49.5. & 46.29. Lam. 2.22.

hath called thy name] Or, *calleth thy name* ; that is, *calleth thee* ; as *call his name*, that is, *call him*, Iſa. 8.3.

V. 4. *For thus ſaith the Lord*,] He that giveth thee this name, (whereof the reaſon here followeth) and will make it good upon thee.

Behold, I will make thee be a terrour to thy ſelf, and to all thy friends] Heb. *I am giving thee for a terrour : giving*, as *bringing*, Chap. 19.15. *to give for a terrour*, for *to make* one matter *of terrour* : as *to give for an aſtoniſhment*, for *to make* one matter *of aſtoniſhment*, Chap. 25. 18. I will inflict ſuch evils upon thee, as ſhall affright not thee alone, but all thoſe that have any ſpecial relation to thee, or intereſt in thee, Pſal. 31. 31. or as ſome render it, *I will expoſe thee to terrour, thee and thy friends.* I will ſurround and environ both thee and them with frights and fears; according to which verſion, the particle here uſed ſhould be vacant and redundant ; as Chap. 18.19. & 40.2. or as others again, *I will put a terrour into thee, into thee and thy friends : thee unto a terrour* ; by a trajection, for *a terrour into thee* : as *they caſt the city into fire*, for *they ſet on fire the city*, Joſh. 1.8. But the former ſeems the more familiar, and the better.

and they ſhall fall by the ſword of their enemies, and thine eye ſhall behold it;] Or, *and* (as Chap. 17.4.) *in thy ſight*. Heb. *and thine eyes ſeeing* ; as Deut. 28.32. Thy friends, on whom at preſent thou relieſt, and to whoſe ſupport, it may be, truſting, thou now carrieſt thy ſelf ſo preſumptuouſly, ſhall be ſlain (as chap. 19.7.) and ſo taken from thee by the enemy, that thou ſhalt be deprived of all hope of relief or ſuccour from them ; and this, to enhance thy grief, and augment thy terrour, ſhall be done in thy preſence, while thou ſtandeſt by looking on, neither able to afford any help unto them, nor to expect any from them. See the like aggravations, Deut. 28.29, 34. 1 Sam. 2.33. and the like judgement executed on King Zedekiah himſelf, Chap. 39.6,7.

and I will give all Judah into the hand of the King of Babylon, and he ſhall carry them captive into Babylon, and ſhall ſlay them with the ſword.] I will deliver the whole country and people of it into Nebuchadnezzar's power, to diſpoſe, either for captivity, or for ſlaughter at his pleaſure, who ſhall alſo accordingly ſlay ſome, and inſlave others of them, Chap. 25. 9. & 39.6,9. *hand* for *power*, as Chap. 27.6. Pſal. 22.20. & 49.15. So alſo ver. 5.

and ſhall ſlay] *And* for *or* ; as Chap. 18.7. Heb. *ſmite* ; as Chap. 18.21.

V. 5. *Moreover I will deliver all the ſtrength of this city, and all the labour thereof, and all the precious things thereof, and all the treaſures of the Kings of Judah will I give into the hand of their enemies, which ſhall ſpoil them, and take them, and carry them to Babylon.*] Or, *I will alſo deliver*, or *give up*, Heb. *And* (as Chap. 1.3.) *I will give* ; and the ſame word is again repeated.

ſtrength] So the word is uſed, Iſa. 33.6. but here rather *wealth* ; ſo called, becauſe by induſtry and exerciſe of ſtrength ordinarily attained. So Prov. 15.6. & 27.24. See Deut. 8.18.

the labours thereof] Heb. *labour* ; put here for the fruit of their labour, their goods thereby gotten : as Pſal. 128.2. Ch. 3.24. & 5.27.

all the precious things] Heb. *each precious thing* ; as intimating, that nothing of price or worth ſhould eſcape their hands. See Iſa. 39. 2. Lam. 1.10.

the treaſures of the Kings] Both of the King himſelf, and of his Princes, 2 Chron. 36.18. See chap. 17.20. & 19.3. or gathered together, and ſtored up by many Kings ſucceſſively, 2 king. 20.17. Iſa. 39,6. where this alſo was all foretold. See chap. 15.13. & 17.3.

will I give into the hand of their enemies] The Chaldeans, chap. 37.10. So 2 Chron. 36.17. *God gave all into his hand.*

and they ſhall ſpoil them] Not mar them, as we uſe the word *ſpoil* ; though they did make foul ſpoil and havock of many matters of much worth, becauſe they could not tranſport them whole and entire, chap. 52.17. but the word here uſed is of another notion, and may well be rendred, *ſhall prey on them*, or *ſhall make prey of them* ; as 2 Chron. 14.14. and 25.13.

and carry them to Babylon] 2 King. 25.13,16. 2 Chron. 36.18.

V. 6. *And thou Paſhur, and all that dwell in thine houſe ſhall go into captivity, and thou ſhalt come to Babylon, and there ſhalt thou die, and ſhalt be buried there, thou and all thy friends, to whom thou haſt propheſyed lies.*] Thou and thy family ſhall partake in the miſeries and calamities, howſoever thou wilt not now endure to hear of them, that ſhall befall this place and people in either kind, both in the ſiege and ſurpriſal of the city at home, and in captivity alſo, and thraldom abroad : thy life ſhall for no other end be lengthened, but that thou maiſt ſurvive to ſee and ſuffer the more miſery, both in thine own perſon, and in thoſe that have ſpecial relation to thee.

there ſhalt thou be buried] Though not debarred of burial ; as againſt ſome other is denounced, Cha. 22.19. & 34.20. yet interred in a forreign land, out of the land of Iſrael, where to have their corpſe laid up, in regard of that peculiar intereſt that Gods people by his aſſignment had in that land, was in thoſe times counted a favour, Gen. 50.5,25. Joſh. 24.32. and the contrary threatned as a penalty, Iſa. 22. 16,18. chap. 22. 10.

thou and thy friends] Thou, together with them that have been ſeduced and deluded by thee, faring both of you alike. See chap. 14,15,16.

to whom thou haſt propheſyed lies] Heb. *whom to them :* an uſuall redundancy ; as Pſal. 1.4. *thou haſt propheſyed by*, or *with a lie*, or *a falſhood* ;

hood ; as the article in the particle included here carrieth it : ſo Chap. 5. 31.& 23.14. and ſo chap.13.25. as more particularly pointing to the preſent meſſage from God, by his lying Prophecy, and preſumptuous contradiction of it, oppoſed : otherwiſe without the article, with the particle alone, it might well be rendred as ſome here do, *in*, or *with falſhood* ; that is,, *falſly*, as Chap. 3. 10. & 29.9. but that is not ſo full here.

V. 7. *O Lord, thou haſt deceived me, and I was deceived* :] The enſuing part of this Chapter is wholly ſpent in a diſcourſe of the Prophets own concerning himſelf ; ſuppoſed by ſome to have been uſed by him, while he was under reſtraint in the priſon, as the 57. Pſalm, to have been compoſed by David when he was in the cave : and that of Jonas, Chap. 2. while he was in the whales belly. But of this there is no certainty. But whether then, or afterward, which to me ſeems more likely : it is of an abrupt frame, having much of man in it, conſiſting of a medly of paſſions and expreſſions of diverſe nature, ſome pious, couragious, confident and comfortable, ſome ſavouring of diſcontent and diſtemper, whereby it may appear to have proceeded from an eager combate and conflict between two contrary principles within him, and altering therefore erewhiles (as it fared in the fight between Amelek and Iſrael, Exod. 17.11.) as the one or other for the preſent either prevailed, or was foiled : the like ſee before, Chap. 11.20,& 15.15, 18. and 17. 14, 18.& 18,19,23. He beginneth with a complaint, wherein he complaineth not unto God onely, but even of God himſelf, and his dealing with him. The like fits of infirmity whereunto, ſee in Jonas, Jon. 4. 1, 2. yea in Moſes himſelf, Exod. 5. 22,23. Num. 11. 11, 15. yet as Jonas his conteſtation with God, Jonas 4. 9. might well be ſomewhat mollified by a juſtifiable Verſion, as the margent there ſheweth ; ſo may Jeremies complaint have the harſhneſs of it, in part, helpt by a favourable reddition of it in ſome milder terms, which the words may well admit. For inſtead of that which our Verſion exhibiteth, following the old Greek and Latine, *O Lord, thou haſt deceived me, and I was deceived* : And others, with ſome little allay, *Thou haſt enticed me, and I was enticed :* the text may well be rendred, *O Lord, thou perſwadeſt me, and I was perſwaded* ; to wit, by thee. Thou didſt perſwade me to undertake this prophetical employment, when I was of my ſelf nothing forward, but averſe rather thereunto, and deſired to be excuſed from being engaged therein, chap. 1.6. Howſoever by thine injunction and encouragement, upon thy preſſing it upon me, chap. 1.7,8. I was perſwaded and induced willingly to condeſcend thereunto, chap. 17.16. but I find it now far more troubleſome than at firſt I did or could expect. True it is, that the word here found, is ordinarily uſed for by ſmooth and colourable inſinuations to *entice* and *ſeduce* ſimple and ſilly creatures, (thence in Hebrew alſo denominated, becauſe prone to give heed to, and be taken with fair ſhews, and flattering language, Prov. 14.15. and 21. 11. Hoſ. 7.11. Rom. 16.18.) and conſequently by ſuch cunning carriage to *deceive* and *beguile*. So is it taken, Exod. 22.16. 1 King. 22.19,22. Job 31.9. Prov. 16.29. and 20.19. and ſo hereafter, ver. 10. but the word in his firſt notion ſignifieth more largely, *to perſwade* in generall and ſimply, and by perſwaſion (as it is oppoſed to a violent impulſion) to induce and allure unto the doing of ought good or evill, without any ſpecial connotation of *fraud* or *guile*. So is it uſed, Prov. 25.15. and is attributed to God himſelf by Noah, Gen. 9. 27. in alluſion to Japhets name ; and by God himſelf uſed of himſelf, Hoſ. 2. 14. Thoſe that render it, as our Verſion doth, ſeek divers wayes to ſalve it ; ſome ſuppoſing, that Jeremy ſhould complain that God had deceived him, when he told him, that he had *ſet him over nations and kingdoms, to pull down and deſtroy*, Chap. 1.10. which he conceived to have been meant of forreign nations and kingdomes, the enemies of Gods people, to whom he was willing enough to go with ſuch meſſages; but he found it after to be otherwiſe, being ſent on ſuch errands to his own people. Others, that God had failed in the promiſe made him of protection, chap. 1.8. by expoſing and leaving him to ſuch contumelious uſages, as he had lately endured. See chap. 15.18. and the like, Pſal. 89 39. Others, that he had ſent him to threaten judgements, but had not hitherto inflicted them; by occaſion whereof, he had expoſed him to deriſion, and cauſed him to be deemed a falſe Prophet, chap. 17.15. Jonahs caſe, Jon. 4.1,2. But of this, ſee on chap. 15.15. Others laſtly, which would do well, if the ſequel would well admit it, *Lord, thou haſt deceived me, if I be deceived* ; for I have delivered nothing but what thou haſt enjoyned me : and the copulative indeed ſometime ſeems put for the conditional ; as chap. 18.8. Amos 3.4. and we ſpeak ſometime in the ſame manner, *The Prophet is miſtaken, and I be miſtaken ; for I ſay nothing but what he ſaith*. But the context of the Prophets diſcourſe ſeems to bend another way : and I adhere to the Verſion before delivered, as moſt fitly, in mine opinion, expreſſing the Prophets mind and intent here.

thou art ſtronger then I, and haſt prevailed ;] Or, *thou waſt too ſtrong for me, and prevailedſt* with me: ſupplyed as before. Heb. *thou waſt ſtrong* from *me* ; as Pſal. 18.17. *they were ſtrong from me* ; well rendred there, *they were too ſtrong for me* ; ſave that there the particle is expreſſed, which here is ſuppreſſed, as included in the verb: the like ſyntax, ſee, Iſa. 65.5. Thou didſt by thy perſwaſions and encouragements prevail with me, and put me upon it, when I had no mind or inclination of my ſelf thereunto, Chap. 1. 6. 7,8.

I am in deriſion dayly, every one mocketh me.] Or, *I am had in deriſion all the day-long* ; (as Pſal. 44.15,22. Eſay 62.6.& 65.2,6.) *each of them* ; to wit, of this people ; (Heb. *all he*, as chap. 8.10. *mocketh me*. I m unceſſantly and univerſally derided. See the like complaints of other Gods ſervants, Job 12.4. Pſal. 22.7. Lam. 3. 14. But here the Prophet complaineth to God of his continual and general deriſion ; as an effect and fruit of the execution his office by God impoſed on him, ver. 8.

V. 8. *For ſince I ſpake, I cried out, I cryed violence and ſpoil* ; *becauſe the word of the Lord was made a reproch unto me and a deriſion daily.*] In theſe words the Prophet relateth the cauſe why he was thus derided by his people.

For] Or, *Becauſe* ; as Chap. 3.21,25. Or, *For Becauſe* ; for the particle is oft uſed in a double notion : as Exod. 18.16. Deut. 31.30.

ſince I ſpake] So moſt render the particle here : as alſo, Ch. 31.20. *ſince I ſpake of him*, and ſo the meaning ſhould be, ever ſince I began to prophecy. But the Jewiſh Criticks, and others, treading in their ſteps, render it, *So oft as I ſpeake* ; ſo oft as I propheſie, and ſo the term is uſed, 1 Sam. 1.7.& 18.29. 1 King. 14.28. Iſai. 28.19.

I ſpake, I cryed out,] Or, I *ſpeak crying out :* as God in ſuch caſe would have his Prophets to do, Eſay 58.1. Heb. *I ſpake, cryed* for *ſpake crying :* as, *cry fill*, ,for, *cry* with *full* mouth, Chap. 4. 5. though ſome disjoyn them, thus reading the text, *ſince I began to ſpake*, or, *ſo oft as I ſpeak I cry out*. I am enforced by the evil uſage of thoſe that heare me, to cry out and complain of them ; but this ſeems ſomewhat forced : rather, as before, *Becauſe when I ſpeak*, (that is, ſo oft as I ſpeak) *I cry out*. So the text runs moſt freely.

I cryed violence and ſpoil] Or, *I cry*, or, *proclaim violence and ſpoil*: this clauſe ſome knit to the former branch, ſome refer to what followeth : and by *violence and ſpoil* here, ſome underſtand the violence and wrong, which himſelfe was therefore enforced to complain of, becauſe he was ſo reprochfully entertained for it ; but of that before. Others underſtand it of the wicked injurious courſes of his people, which in his prophecy he ſtill cryed out of, and inveighed againſt, chap. 6.6,7. Others again, of the ſpoil and rapine that ſhould from the enemy befall them ; which in his Sermons he was frequently foretelling. See on ver. 5. and this unpleaſing matter was that indeed that made the Prophet ſo odious among them : to which ſenſe of the words I the rather incline ; becauſe the term of *proclaiming* (Chap. 3.12. Dan. 3.4.) ſeems to carry it that way.

becauſe the word of the Lord was made a reproch unto me, and a deriſion daily] The words thus rendred ſeem to render a reaſon why he was conſtrained thus to cry out of violence and ſpoil ; becauſe ſo oft as he propheſied, he found continually ſuch contumelious and reprochful entertainment. Howbeit, the words may well be read on this manner with good coherence to the former ; *For when*, or, *For as oft as I ſpeak crying out*, (in way of admonition and reproof) and *proclaim violence and ſpoil*, ready to fall upon them for their wickedneſs and obſtinacy) *ſurely*, (ſo is the particle oft uſed. See Eſay 60.9. & 63.16.) *the word of the Lord becometh a reproch unto me*, (ſee Chap. 6.10.) or, *For becauſe*, when, or, *ſo oft as I ſpeak crying out, I proclaime violence and ſpoil, therefore* (for this cauſe, becauſe I preach in this manner ; as the particle is uſed Pſal. 116. 10. See Chap. 9.20. & 16.5. as alſo, Gen. 22.12. where the particle is alſo repeated in a twofold diſtinct notion, as here) *doth the word become a reproch unto me, and a deriſion all day long :* inceſſantly ; as before v. 7. not as ſome, becauſe what I ſpeak is not preſently executed; as if that were the ground of the Prophets complaint, and the occaſion of his preſent diſtemper and grievance, though that were one maine cauſe, that made many of them ſo preſumptuous and inſolent in oppoſing the Prophet, imagining his words were but wind ; and that what he ſaid would never be effected, Chap. 5.12,13.& 17.15. but ſimply, that this was the continuall iſſue of his teaching, as he had before hinted, ver. 7. nothing but continual reproch and mockage ; that which therefore made him weary of his employment, ver. 9.

V. 9 *Then I ſaid, I will not make mention of him* ; *nor ſpeak any more in his name.*] Heb. *And I ſaid* ; as Chap. 19.14. or, *Therefore*, (as Chap. 16. 13.) *I ſaid* ; I began hereupon to think or reſolve with my ſelf, (as Pſal. 32.5 & 39.1.) to forbear propheſying any more ; to ſilence my ſelfe, conſidering what manner of ſucceſs I had with it, and to leave mentioning the Lord, and delivering any meſſage unto them as from him : *him*, for, *the Lord* ; the pronoun for the noun ; as Gen. 15.13. Exod. 34. 28. I ſuppoſed it better to hold my peace ; ſince that I ſaw nothing to accrew by my ſpeaking, either to God or my ſelf, but diſhonour and diſgrace, Amos 5.13.

But his word was in mine heart, as a burning fire ſhut up in my bones, and I was weary with forbearing, and I could not ſtay.] Or, *But* (Heb. *And* ; as Chap. 18.27.) *there was*, or, *but* that *there was in mine heart as a burning fire ſhut up in my bones* ; *which I was weary with holding, and not able* to keep in ; or, as ſome render the laſt clauſe, *and I laboured to ſuſtain it, but could not*: the former verb ſignifieth preciſely *to be weary*, Eſay 1.14. cha. 15.6. the latter either *to contain*, as 1 King. 8.27. chap. 2.12. or, *to ſuſtain*, as chap. 10.10. Amos 7.10. but I follow rather here the former : for that parallel place, chap. 6.11. the ſubſtantive is imperſonal ; nor is, *his word*, in the text ; which ſhould therefore have had a different letter : though the Rabbines expound it of the word of prophecy ; and might better be deemed the word of charge : but neither is in the text ; and the copulative for the relative is frequent : as chap. 14.18.& 17.6. The meaning is, I was ſo inwardly pained and tormented, while I did awhile ſtrive to forbear, as if I had had a glowing fire encloſed within me, in my bowels and my bones, ſo that I was not able to contain my ſelf, but muſt of neceſſity fall to my former employment again. See the like, chap. 6.11. Pſal. 39.3. Job 32.18,19. See alſo, 1 Cor. 9.17.

V. 10. *For I heard the defaming of many, fear on every ſide.*] Theſe words are taken from Pſal. 31.13. and are applyed by the Prophet here to his own preſent occaſion and condition, if we take them ſimply, (which our Verſion doth) as they are in the Pſalm, and as the latter branch is uſed, in ſome of thoſe other places above produced, on ver. 3. there is no great difficulty in the text:for the meaning is plain enough,having reference to what the Prophet had berofe ſaid, of thoughts rſing within him of relinquiſhing his employment, and rendring the reaſon of ſuch his thoughts ; to wit, becauſe he had notice given him of ſlanderous reports and treacherous devices of many,that combined and conſulted together, how by falſe ſuggeſtions and malicious informations againſt him, they might work his ruine ; in regard whereof, he perceived that from all ſides there was much danger towards him, and matter conſequently of affrightment : for ſo with David it was when he uttered thoſe words ; and ſo with Jeremy at the preſent. Howbeit, ſome Interpreters here ſuppoſe the latter branch to be ſpoken of Paſhur and his complices ; whereof more anon.

For I heard] Or, *I had heard,* (Gen. 12. 1. *God had ſaid*) or, *I had heard* of : a report had come to mine ears of it : for it is not likely that theſe contrivers of miſchief would openly in the Prophets own hearing relate,what they intended to charge him with.

the defaming] Or,*diffamation*,or,*detraction*,or,*ſlander*,as it is not amiſs rendred, Num.14.36.Pſal.31.13. Prov.10.18. for the word ſeems properly to ſignifie,to wit, a falſe report tending to the diſcredit of the party or thing, whereof it is reported, Numb.13.32.& 14.36,37. and the Jewiſh Criticks obſervation of it is both frivolous and groundleſs, to wit,that where it is joyned to the word *jotſi,* it ſhould ſignifie a *falſe report* ; as Prov.10.18. Num.13.& 14. where with the word *hebi, a true :* as Gen.37.2. for thoſe two verbs ſignifying, the one *to produce*, and the other *to bring*,do alter nothing at all in the nature of the word ; a ſlander may as well be produced, as brought ; and brought, as produced : and for that place of Geneſis, though Joſephs report made to his father concerning his brethren might be true, as in likelyhood it was ; yet that which he complained of to his father concerning them, (if it were, as I conceive it to have been,their opprobrious language,and bad terms given him) might as well for the matter thereof be falſe as true : (emulation and ſpightfulneſs ſeldome ſpeaking otherwiſe) or if it were not matter of ſpeech, but evil and ſcandalous carriage, as ſome would have it,whereby they brought *infamy* and ſhame upon themſelves;(for ſo alſo is the word ſometime uſed; becauſe *infamy* is a brat of ſlanders breeding, Prov.25.10. Ezek.36.3.) then the place maketh nothing at all to the purpoſe for the founding or grounding of the diſtinction concerning *reports*, true or falſe,by this term ſignified : which queſtionleſs is uſed as by David before concerning thoſe falſe reports that were ſuggeſted to Saul againſt him,1 Sam.24.9.So by Jeremy here, concerning thoſe falſe aſperſions, and unjuſt charges, whereby his perſecutors conſpired together, to incenſe King and State againſt him.See Chap.38.4.

Of many, fear on every ſide] Or, as ſome, *the defamation of many, the terrour on every ſide*, of thoſe that ſay, ſuch things as follow in the text : or,as others,*the defamation of many,* from whom *terrour* is *on every ſide* ; by reaſon of the multitude that thus combine againſt me: a defect of the relative : as Chap.15.14, 18. and of the particle *from* ; as Chap.10.20. & 18.1.But ſome Interpreters of note retain the Hebrew term here, taking the word for a proper name;ſome of them rendring the text;*I heard the defamation of many Magor-miſſabibs* ; that is, of many ſuch as this Paſhur.Others,*of many,of Magor-miſſabib*,(that is,of Paſhur,and of the falſe Prophets, ſuch as are after here deſcribed) Others again, *I have heard a report* from *many*, concerning *Magor-Miſſabib* ; that is, concerning this Paſhur,how he hath ſet others on work to raiſe and bring in falſe reports and charges againſt me. But I rather encline to take the words here, as I find them in the Pſalm,from whence they are taken.

Report, ſay they, *and we will report it :*] Theſe ſome make the words of Paſhur, which thoſe many before-mentioned ſhould hear him ſpeak ; and they therefore inſert, *how he ſhould ſay, Report ye to us*, &c. Others, of him and his complices, or, his inſtruments, thoſe of his houſe. ver. *6.* others, indefinitely, of thoſe *many*, before ſpoken of ; which ſeemeth moſt both ſafe and probable ; and with our verſion well agreeth : for I cannot accord with that learned Interpreter, who (going herein , I ſuppoſe, alone) would have it to be a deſcription of the falſe Prophets, thus rendring the text,of thoſe that ſay, *Tell us what we ſhall tell :* that demand of the people what they will have told or taught them, and accordingly tell them, what they beſt like to hear. But the words ſeem rather the ſpeech of thoſe, who deſirous to get ſomewhat whereof to accuſe the Prophet unto the King and State, ſet others on work to watch him, and if they can catch hold of ought that ſlippeth from him, and that by miſrelating and miſconſtruing, may make any way againſt him, to bring it to them, that they may accordingly make uſe of it againſt him : and this ſuits well with the words enſuing. See Chap.18.18. See alſo the like practices againſt our Saviour Chriſt, when he taught here upon earth,Mat.22.16,17. Mar.12.13,14.Luk.11.53,54.& 20.21.

all my familiars watched for my halting ;] Heb. *every man of my peace :* as Chap.38.22. Even thoſe that pretended kindneſs, and made ſhew of good affection to me, carrying themſelves outwardly towards me, as if they intended me no evil,but were deſirous of my welfare; yet did generally ly in wait to take me tripping in ought if they could,that might give mine adverſaries any advantage againſt me. See the like perfidiouſneſs complained of, Job 19.19. Pſal. 14.9.& 55.13.and warning given of it, Chap.9.4.6.& 12.6. and the like lying in wait, with the form of *halting* here uſed, Pſal.35.15.& 38.16. See alſo Chap.5.26. That learned Interpreter before-mentioned, doth hitherto carry on the whole foregoing paſſage of this verſe in one continued tenour, on this wiſe ; *For I heard the infamous ſpeech of many, of Magor-miſſabib,* of thoſe that ſay, *Tell us what we ſhall tell you, of every one that ſhould have been at peace with me,of thoſe that watch for my halting.* But it goeth better in parts ſunder ; as our verſion exhibiteth it.

ſaying, *Peradventure, he will be enticed* ; *and we ſhall prevail againſt him ; and we will take our revenge on him.*] It may be by cloſing and glozing with him, we may draw ſomething from him ; whereby having over-reached him, we may prevail againſt him, and work our own ends. See of the term here uſed on ver. 7. of ſuch ſnares to catch and entrap perſons, Chap.5.26.& 18.20,22. Eſay 29.21. See alſo the like defects of, *ſay they*, and *ſaying*, Chap.2.25. & 3.22. Pſal. 27.8. and 115.15. Act.15.5.

V. 11. *But the Lord* is *with thee, as a mighty terrible one :*] After the former ſtorm of diſcontent and miſdoubt, ariſing from the apprehenſion and conſideration of the general conſpiracy, and banding together of perſons maliciouſly and miſchievouſly diſpoſed againſt him, which ſeemed ſhrewdly to have ſtaggered him, ver.9,10. the Prophet in the next paſſage here beginneth to recover himſelf, and to ſtrengthen his faith againſt all oppoſitions, by aſſurance of Gods conſtant preſence with him,and powerfull protection of him, according to his promiſe,Chap.1. 19.& 15.20,21. *But*,or,*Howbeit*,or, *Notwithſtanding* ; Heb.*And* , as Cha. 35.14. *the Lord* is *with me*, as Pſal. 46.7. Rom.8.31. *as a mighty terrible one :* one of infinite might ; and able to terrifie the moſt terrible among them,that thus plot together, and ſet themſelves againſt me, thinking thereby to affright and daunt me,chap.11.21.

therefore my perſecutors ſhall ſtumble] They that thus purſue me, ſhall themſelves be ouerthrown, Chap.18.23.Pſal.27.2.

and they ſhall not prevaile] They muſt prevail againſt God, ere they prevail againſt me.See Chap.1.19.

they ſhall be greatly aſhamed ;] Or, *abaſhed,* Chap. 17. 18. Pſal. 70. 2,3.

for they ſhall not proſper,] Or, *they deal not prudently* , or , *ſkilfully :* for thence our Engliſh word *skill.* See of the uſe of the word on Eſay 52.13. they take a very unwiſe courſe by oppoſing God in his Prophet, Act.5.39.

their *everlaſting confuſion ſhall never be forgotten.*] Heb. *ignominy of perpetuity.*So chap.23.40. a defect of the pronoun : as Chap. 17.21. or, as ſome, referring theſe words to the firſt member, *they ſhall be greatly abaſhed (becauſe they ſhall not proſper) with an everlaſting infamy*, that *ſhall never be forgotten :* a defect of the relative : as chap.50.5.

V. 12. *But, O Lord of hoſts, that trieſt the righteous, and ſeeſt the reins, and the heart : let me ſee thy vengeance on them* ; *for unto thee have I opened my cauſe.*] See the ſame in effect before, chap.11.20. See alſo chap.17.10.

trieſt the juſt] And by trying of them, knoweſt them, takeſt notice of them, and approveſt them, Pſal.11.5,7.

V. 13. *Sing unto the Lord,praiſe ye the Lord* ;] From the before profeſſed aſſurance of Gods preſence with him, and protection of him, the Prophet here riſeth higher, raiſing up his ſoul from his former damped and dumpiſh diſpoſition,to no ſmall degree of lightſomneſs and alacrity of ſpirit,expreſſed in an encitement of himſelfe to ſing praiſes to God for his goodneſs ſhewed toward him, in delivering him out of the hand of Paſhur and his complices, and reſtoring him to his liberty again. See the like,Pſal.42.5,11.& 43.5.or it may be deemed, as ſome take it, to reſpect future deliverances, praiſing God for them, before he receive them, out of an hopefull and aſſured expectation of them, as if already he had received them, like that of David, Pſal.13.6.

for he hath delivered the ſoul of the poor from the hand of evil doers.] Or, *becauſe* (as (chap.14.5,6.) *he hath delivered the ſoul of the poor* (that is, *the poor ſimply* ; as, *to my ſoul*, for, *to me*, Pſal. 3. 2. or, *the life of the poor :* the poor man being in danger of loſing his life ; as Pſal. 30.3. & 116.8. and his meaning is, my poor ſoul, my poor ſelf, Pſal.34.6. *out of the hand* (that is, *the power* ; as chap.15.21. Plal.89.48.) *of evil-doers.*So Pſal.30.5.and 109.31.

V. 14. *Curſed be the day wherein I was born*] A ſtrange alteration and ſudden downfal from ſuch a ſtrength of confidence before profeſſed,ver. 12. and height of joy in the very next foregoing words manifeſted, to ſuch a low dejection of mind, and ſuch an uncouth diſtemper of ſpirit, as inconſiderately to curſe the day of his nativity,and the perſons themſelves that brought his father the report of his birth. Wherein is repreſented unto us a very lively pattern of humane imbecility, remaining even in the beſt, who in regard thereof therefore have need of an inceſſant aſſiſtance and ſupport from above, to carry them on inoffenſively thorow the croſſe occurrents of this preſent wicked world. See the like weakneſs in Job, Job 3.3.16. a tang hereof we had before, chap.15.10. Howbeit, ſome,to take away the ſtrangeneſs of this ſudden change,ſuppoſe theſe execrations not to have fallen from the Prophet at this preſent, but that in theſe enſuing verſes is contained a relation onely of what had ſlipt from him,during the time of his reſtraint and diſtreſs : and they render the text with a connexion of theſe words to the former, in this manner ; *he hath delivered out of the hand of evill doers the ſoul of the poor* ; who ſaid, *Curſed be the day wherein I was born*, &c. that is, who out of impatiency and impotency of ſpirit, while he was yet in diſtreſs, curſed his birth-day in this manner : and this may ſeem to carry ſome ſhew of probability with it. Let the learned judge of it.

let not the day wherein my mother bare me be bleſſed. The ſame in other terms with the former.

V. 15. *Curſed* be *the man who brought tidings to my father, ſaying, A man-child is born unto thee, making him very glad.* So our Saviour, *for joy that a man* (that is, a male) *is brought forth*,Joh.16.21. Heb. *by gladding gladding him :* as the like, Eſay 61.10. Thus are parents much gladded oft at the birth of their children, who if they did foreſee what miſery they are born to, would lament many times as much over them,as they are wont to rejoyce for them.

V. 16. *And let that man be as the cities, which the Lord overthrew and repented not.*] Let him periſh as did Sodom and Gomorrha, (Deut. 29. 23. Amos 4. 11.) which God deſtroyed without recovery, or without revocation of the doom paſſed upon them, Zeph. 2. 9. which concerning Zoar was reverſed, Gen. 19. 21. 22.

and let him hear the cry in the morning, and the ſhouting at noon-tide:] The ſhouting of enemies breaking in, and the out-cries of people ſurpriſed by them, chap. 4. 19. & 15. 8. & 18. 22. & 49. 2. Zeph. 1. 16. Let him live in continual terrour and trouble, Job 15. 21.

V. 17. *Becauſe he ſlew me not from the womb:*] Or, *Why was I not ſlain from the womb?* that is, ſo ſoon as I came out of it, ſo ſoon as I was born, Job 3. 10. & 10. 18, 19. Hoſ. 9. 11. for *in the womb*, which a late learned Annotator ſuggeſteth, will not do well here. Heb. *he did not cauſe me to die*; that is, God, ſay ſome, which the Italian Verſion putteth in the text: he that brought my father news of my birth; as the moſt: but the verb ſeems indefinite, and is beſt rendred by the paſſive: as ch. 18. 14.

or that my mother might have been my grave, and her womb to be *always great* with me] Heb. *and*: but here in a disjunctive notion; as v. 4. *or was* not (the negative ſupplyed from the former branch: as Pſal. 9. 18.) *my mother made my grave, and her womb ever great?* being never delivered of that ſhe went with. Heb. *her womb going great of perpetuity*; or, *an everlaſting going great*; that ſhe had never been delivered of me; that I had never come to light; like thoſe, Pſal. 68. 8. Eccl. 6. 3.

V. 18. *Wherefore came I forth out of the womb to ſee labour and ſorrow,*] So Job 3. 10. *to ſee*, that is, to ſuſtain and ſuffer: as ch. 5. 12. & 14. 13. Lam. 3. 1. *labour and ſorrow*; or *vexation and grief*; that which man is born to, Job 5. 6, 7.

that my days ſhould be conſumed with ſhame?] That my whole life ſhould be thus ſpent, and my ſelf waſted away, through the ignominious and contumelious uſage of mine adverſaries, v. 7, 8.

CHAP. XXI.

V. 1. *THe word that came unto Jeremiah from the Lord,*] As chap. 18. 1. This Chapter containeth an anſwer returned from God, upon occaſion of a motion made by King Zedekiah to the Prophet, to enquire of God, or addreſs himſelf unto him, in behalf of the King, and the State, in regard of the Chaldean forces that were ſet down before the city, v. 1, 2. and the anſwer is directed, 1. To the whole ſtate of the city, v. 4, 7. 2. To the people, v. 8, 10. 3. To the King and Rulers, ver. 11, 12. all cloſed up with a denunciation of utter deſtruction and devaſtation, notwithſtanding their imaginary ſtrength, v. 13, 14.

when King Zedekiah ſent unto him, Paſhur the ſon of Melchiah, and Zephaniah the ſon of Maaſeiah the Prieſt, ſaying;] Thus Zedekiah, though an evil King, and one that would not take any wholeſome and ſafe advice from Gods Prophet, 2 Chr. 36. 12. ch. 38. 15. yet in times of diſtreſs, is glad to ſend here unto him, as at other times alſo afterward, ch. 37. 3. & 38. 14. but not as Ezekiah to Eſay, out of an heart touched with ſincere ſorrow and remorſe for his ſins, 2 Kin. 19. 1. Eſa. 33. 2. but as Pharao to Moſes, for the removal of judgments, if it might be, Exod. 9. 28.

Paſhur the ſon of Melchiah] One of the ſame name with the former, that ſo abuſed the Prophet, cha. 20. 1. but of another houſe and courſe; for he, that Paſhur, was of the family of Immer, which was the ſixteenth rank, 1 Chr. 24. 14. whereas this Paſhur was of the family of Melchias, which was the firſt rank, 1 Chr. 24. 9. and a man, in likelyhood, of a better and milder diſpoſition than that other.

Zephaniah the ſon of Maaſeiah] Of his race, which made up the twentieth courſe, 1 Chr. 24. 18. Of the ſame party, ſee further, chap. 29. 25, 29. & 37. 3.

V. 2. *Enquire, I pray thee, of the Lord for us;*] Or, *Entreat God for us*; ſeek to him in our behalf: for ſo the word is commonly uſed, Deut. 4. 29. Eſa. 55. 6. Ezek. 36. 37. where it would much better be rendred, *required*, or *requeſted*, or *ſought unto*, then *enquired of*; which ſuiteth not well there.

(*for Nebuchadrezzar, King of Babylon, maketh war againſt us*] *Nebuchadrezzar*; ſo is he called oft in this Prophecy; as ch. 25. 9. who is elſewhere commonly termed *Nebuchadnezzar*, Dan. 1. 1. and by the Greeks and Latines, *Nabuchodonoſor*; and he was now ſet down with his forces before Jeruſalem, v. 5. the cauſe and ground of his invading the land, and beſieging the city, ſee 2 Kin. 24. 17, 20. & 25. 1, 2. 2 Chr. 36. 10, 13.

if ſo be that the Lord will deal with us, according to his wondrous works] Or, *it may be the Lord will deal with us*, &c. for that is the proper and moſt uſual notion of the term here uſed; as Zeph. 2. 3. this they ſpeak as hoping that God might be induced, eſpecially upon Jeremies entreaty, to ſhew favour unto them, and work ſome ſtrange deliverance for them, as he had done formerly for Ezekiah, upon the prayer of Eſay, 2 Chr. 32. 20, 21. (for that deliverance they ſeem to have a more ſpecial eye unto) and for other of his ſervants at other times, 2 Chron. 14. 9, 15. and 20. 1. 25. So Pſal. 44. 1. but in vain do wicked wretches hope for relief and ſuccour from him, whom they regard not to ſerve, by whom they refuſe to be ruled, ch. 2. 27, 28.

that he may go up from us] That Nebuchadrezzar who now beſiegeth us, may be compelled to break up his ſiege, and ſo depart from us; as Sennacherib was ſometime inforced to do, Eſa. 37. 36, 37. *go up*, that is, *riſe*; raiſe his ſiege: or rather ſimply, *depart, go away*; as ch. 37. 5. So ch. 47. 13. 1 Kin. 15. 19.

V. 3. *Then ſaid Jeremiah unto them*] Heb. *And Jeremiah ſaid*; as ch. 20. 9.

Thus ſhall ye ſay to Zedekiah:] Or, *Thus ſay*; as ch. 19. 3.

V. 4. *Thus ſaith the Lord God of Iſrael;*] That God, from whom ye expect protection, as being a part, yea, the principal part of his Iſrael; ſee chap. 19. 3.

Behold, I will turn back the weapons of war, that are *in your hand, wherewith ye fight againſt the King of Babylon, and againſt the Chaldeans, which beſiege you without the walls,*] I will be ſo far from relieving and ſuccouring you, that I will turn the weapons that ye fight with, from your enemies, upon, or againſt your ſelves, by ſetting you together by the ears amongſt your ſelves. See chap. 13. 14. or, I will turn them back, and cauſe them to recoil, without doing of any damage at all unto them. See Pſal. 89. 41. So that all your fighting againſt them, ſhall be in vain, and to no purpoſe. See chap. 32. 2. Heb. *I am turning back*, or *turning about*; as *bringing*, ch. 19. 15. and *wherewith ye* are *fighting with* him, and them, as ch. 37. 10. and *wall*, for, *walls*, as Ezek. 38. 11.

and I will aſſemble them in the midſt of this city.] Or, *I will bring them* (who are yet without the walls) *into this city*. So is the word uſed, Exod. 9. 19. *that is not brought into the houſe:* and Deut. 22. 2. *thou ſhalt bring it into the midſt of thine houſe*; that is, ſimply, *home to thine houſe*; where we have together, both the notion of the verb, and the form alſo here uſed.

V. 5. *And I my ſelf will fight againſt you, with an out-ſtretched, and with a ſtrong arm, in anger, and in fury, and in great wrath.*] So far will I be from defending you or this city, as in former times I have done, Eſa. 37. 35. & 38. 6. Heb. *fight with you*, for, *againſt you*; as before, v. 4. *an outſtretched hand*; a term borrowed from the manner of ſtretching out the hand furniſhed with ſome offenſive weapon to ſtrike the enemy in fight, Joſh. 8. 18, 19. 26. So Eſa. 9. 12, 21. of the *arm*, ſee the like, Exod. 6. 6. Pſal. 136. 12. and this carriage of God towards them, complained of, Lam. 2. 3, 4.

V. 6. *And I will ſmite the Inhabitants of this city, both man and beaſt*] Or, *I will ſlay* (as chap. 18. 21.) *thoſe that abide* in it: for the word ſignifieth as well to *abide*, as to *dwell*, Judg. 5. 16. ch. 39. 14. and would ſo be here rendred, as it is verſ. 9. Heb. *and the man, and the beaſt*; *and*, for, *both*; as chap. 17. 26.

they ſhall die of a great peſtilence.] See ch. 16. 4. & 18. 21.

V. 7. *And afterward, ſaith the Lord, I will deliver Zedekiah King of Judah, and his ſervants, and the people, and ſuch as are left in this city from the peſtilence, from the ſword, and from the famine, into the hand of Nebuchadrezzar King of Babylon, and into the hand of their enemies, and into the hand of thoſe that ſeek their life;*] See ch. 15. 2. & 34. 20, 21.

and his ſervants] So Chap. 22. 2. & 36. 31.

and ſuch as are left] Or, *even ſuch*; as Chap. 19. 12. *hand*, for, *power*; and *ſoul*, for, *life*; as ch. 20, 13. & 38. 16.

and he ſhall ſmite them with the edge of the ſword:] He, that is, the King of Babylon, *ſhall ſmite*, that is, ſlay them; as v. 6. yet not Zedekiah himſelf, chap. 34. 4. but his ſons, his principal and chief officers, and other of the Prieſts and people, ch. 39. 6. & 52. 7, 9. *with the edge of the ſword.* Heb. *mouth*; as Deut. 13. 15. Luk. 21. 24.

he ſhall not ſpare them, nor have pity, nor have mercy.] Of the cruel carriage of the Chaldeans toward this people, ſee 2 Chr. 36. 17. Eſa. 47. 6. ch. 6. 23. Lam, 5. 12, 13.

V. 8. *And unto this people thou ſhalt ſay;*] Or, *And ſay to this people*; or, *Say alſo to this people*; as v. 3.

Thus ſaith the Lord, Behold, I will ſet before you the way of life, and the way of death.] Or, *I ſet before you*. Heb. *I am giving before you*: *giving*, as, *turning*, verſ. 4. and, *to give*, for, *to ſet*; as Deut. 30. 19. where ſee the like. I ſhew you how ye may eſcape; by yeelding your ſelves unto Nebuchadrezzar, ch. 38. 17. and how ye will bring deſtruction upon your ſelves, if ye ſtand it out againſt him, chap. 27. 8.

V. 9. *He that abideth in this city ſhall die by the ſword, and by the famine, and by the peſtilence:*] See v. 6. ch. 38. 2. the disjunctive would do better here (as alſo, ch. 20. 4, 17. and verſe 13. than the copulative; becauſe the participle prefixed is ſingular, though collective: for ſome were to periſh by one of the three, and ſome by another, not each one by all three. See ch. 15. 2.

but he that goeth out, and falleth to the Chaldeans, that beſiege you, ſhall live,] Heb. *and*; as chap. 20. 9. *he that goeth out*; to wit, of the city; to yield himſelf into their hands (ſo chap. 38. 2. & 2 Kin. 24. 12. *Jehoiacin went out unto him*) *and falleth to the Chaldeans*, (as ch. 37. 13. *thou falleſt to the Chaldeans*) *ſhall live*: ſhall eſcape.

and his life ſhall be unto him for a prey.] A proverbial form of ſpeech, importing as much, as he ſhall ſave, or gain his life: his life ſhall be to him, as ſome booty gotten in fight, in regard of the joy he may have of it, ſay ſome, Pſal. 119. 162. or in regard of the atchievment and poſſeſſion of it, as others rather; his life ſeeming to be as it were new acquired, and gotten again to him, and himſelf repoſſeſſed of that, which ſeemed in a manner utterly loſt before: as 2 Cor. 2. 8, 9. Heb. 11. 17, 18. for lawful prey is deemed good purchaſe, Eſa. 49. 24. See the uſe of this form again, chap. 38. 2. & 39. 18. & 45. 5.

V. 10. *For I have ſet my face againſt this city for evil, and not for good, ſaith the Lord;*] Or, *I have ſet my face upon this city* (and ſo Pſal. 34. 16. as the particle is well rendred, Neh. 9. 10. & 13. 21. Eſt. 3. 6. that it may ſort the better with either member of the diſtribution enſuing) *for evil and not for good.* So ch. 39. 16. & 44. 11, 27. Amos 9. 4.

it ſhall be given into the hand of the King of Babylon] *hand*, for, *power*; as verſ. 7.

and he ſhall burn it with fire] He ſhall cauſe it to be burnt. So chap. 38. 23. & 39. 8.

V. 11. *And touching the houſe of the King of Judah*, ſay;] Or, *And unto the houſe of the King*. So the text preciſely hath it. To thoſe of the Kings Court, that are in place of Judicature, or in offices thereunto belonging.

ſay] Supplyed; as Eſa. 8. 19.

Hear the word of the Lord ;] Or, *Hear the word of the Lord , O houſe of David* ; annexing the compellation unto this clauſe, though prefixed to the words enſuing, v.12. as Pſal.96.12,13. & 98.8.9.

V. 12. *O houſe of David*] Ye of the Court that was Davids ſometime, & that come many of you from his ſtock:ſee,Eſa.7.2,13.c.13.13 &22.2.

Thus ſaith the Lord, execute juſtice in the morning ;] Imitate him of whoſe houſe ye are, who ſate conſtantly doing judgment and juſtice to all his people, 2 Sam.8.15. 1 Chr.18.14. So chap.22.3. Heb. *Judge in the morning judgment.* Either do it timely, not ſpending the morning in eating and drinking , when ye ſhould be about matter of judicature, Eccl.10.16,17. for in the morning did the people uſe to repair for juſtice to the place of judicature, Exod. 18. 13. or , do it diligently, every morning ; morning after morning, as Amos 4.4. daily without failing. See David, Pſal.101.8.

and deliver him that is ſpoiled out of the hand of the oppreſſor] Right the oppreſſed againſt thoſe that oppreſs them, and make a ſpoil of them. See Pſal.72.4,11,13. & 82.3,4. *hand*, for, *power* ; as before, v.7,10.

leſt my fury go out like fire, and burn that none can quench it , becauſe of the evil of your doings.] Implying, that their neglect of juſtice , and default therein, was one of the main ſins that would be the cauſe of their utter and irrecoverable ruine, if it were not ſpeedily reformed,Eſa.1.23. & 59.4,14,15. ch.5.28. & 6. 6, 7. & 22. 17. See the like expreſſions, chap.4.4. & 17.24.

V. 13. *Behold, I am againſt thee,O Inhabitant of the valley* , and *rock of the plain, ſaith the Lord, which ſay, who ſhall come down againſt us ? or who ſhall enter into our habitation ?*] In the cloſe of this anſwer returned to the meſſengers of Zedekiah, God, by the Prophet , meeteth with thoſe their preſumptuous conceits, whereby they imagined their city to be , in regard of its ſituation, and fortifications, an impregnable piece, able to withſtand any the greateſt forces, or force, that could be raiſed, or made againſt it ; which to put them from, the Lord telleth them , that he will come himſelf againſt them, as in the head of thoſe that invade and aſſault them, and do that which they fondly and vainly ſuppoſe not to be feacible. See v.5.

Behold, I am *againſt thee*] Heb. no more but , *I unto thee* (for ſo the word moſt commonly ſignifies) or, *againſt thee* : a defective ſpeech in this Prophet not infrequent. So ch.23.30,31, 32. & 50.31.& 51.25. and it may as well be rendred, I am coming *to thee* ; as in way of anſwer, to that their inſolent demand : *who will*, or, *can come at us ?* as if he had ſaid.I will come my ſelf to you,againſt whom there is no ſtanding out, or withſtanding, Pſal.76.7. See the like, Obad.3.4.

O Inhabitant] Heb. *Inhabitreſs* ; that is, Jeruſalem , whereof as a city he uſeth oft to ſpeak, in the feminine form. So ch.10.17. & 22.23.

of the valley] For it ſtood in a vale, environed with mountains, Pſalm 125.2. and they ſtrain it too far, who would have it ſo termed,in regard of what God intended to do with it ; to wit,to deſtroy and bring it down into the vale.

and rock of the plain] Or, as ſome, *of the rock of the plain* : for though it were ſituate in the midſt of a lower ground,yet ſtood it, the upper part of it eſpecially, on a rocky riſing, or hill, having much plain ground round about it, See chap.17.3. as alſo, Joſh.15.8.

which ſay] Truſting over-much in this their ſituation : the word is here maſculine, and plural, as intending the citizens, or inhabitants of the city, who uſed inſolently thus to ſpeak.

who ſhall come down againſt us ?] Who dare come to ſit down before our city, or to joyn battel with us ? *come down* : a military term, as the Jewiſh Criticks obſerve ; having in it a notion, as ſome of them , either of ſitting down in ſiege, or lying in ambuſh : as 2 King.6.9. *the Syrians are couched there* ; or, as others, of coming down into the plain to joyn battel there : as 1 Sam. 26. 10. *he ſhall deſcend into battel , and periſh*, 1 Sam.26.10. the verb ſeems to be here in a notion of *daring* ; as Eſay 10.14. Zach.1.21.

or] Heb. *and* ; as before, verſ.9.

who ſhall enter into our habitations ?] Or, *who can enter upon our dwellings ?* as, *who ſhall ſtand ?* for, *who can ſtand ?* Pſal. 76. 7. See the like vaunt, ch.49.4. & Obad.3.

V. 14. *But I will puniſh you according to the fruit of your doings* ;] Heb. *And* ; which ſome render here, *for* ; and ſo the copulative is uſed , Pſalm 60. 11. But I ſhould rather retain the copulative it ſelf , as knitting this to the former branch verſ.13. I will come to thee, and when I come, I will puniſh thee. I will come on viſiting, when I come , to thy ſmart. Heb. *I will viſit upon thee* ; as ch.9.25. that is, in my viſitation of thee, inflict penal things upon thee ; ſuch as thy wicked courſes do juſtly deſerve, Pſal.28.4. and 62.12. Prov.1.31. chap.17.10.

and I will kindle a fire in the foreſt thereof ; *and it ſhall devour all things round about it.*] Here by *the foreſt thereof* ; to wit, of Jeruſalem, ſome underſtand their woods or groves, and high places thereunto belonging, wherein they had exerciſed their idolatry, ch.3.2. Others, the inferiour Towns and Cities round about it, like ſo many tufts of trees in a wood or foreſt, ch.19.15. Others, mount Lebanon, being one of the boundaries of the promiſed Land. See Eſa.37.24. Others,the goodly and ſtately buildings of the city, that ſtood as thick as trees in a foreſt , and were built with timber fetcht from the foreſt of Lebanon. See chap 22.7,15, 23. Zach.11.1. Of this fire threatned,ſee ch.17.27.kindled, ſee 2 Chr. 36.19. ch.52.13. there is a change of the perſon ; as ch.16.12.

CHAP. XXII.

V.1. THus *ſaith the Lord* ;] It is evident enough,as we ſhall afterwards alſo further ſhew on cha.27.1. that the Sermons or Prophecies in this book recorded, were not ranged according to the times , at which they were delivered ; for the relation made in the chapter next beforegoing, is of ſomewhat done in Zedekiahs reign, in the time of the ſiege of the city ; whereas the ſubject matter of this chapter ſeemes to conſiſt of ſuch things as concerned Jehoahaz, v.10,12. Jehojakim, v. 18. and Jeconiah, v.24. all of them foregoing the reign of Zedekiah. Howbeit, a learned late Writer rendring the words, *Thus ſaid the Lord* , (wherein I alſo willingly concur with him, and ſo do for the like, chap.19.1.) doth thence infer, that Jeremy ſhould together at the ſame time,when he delivered the former anſwer returned to Zedekiah,withal relate,what meſſages he had been before time ſent withal , either unto , or concerning thoſe other Kings his predeceſſours ; and that for this end, to ſhew that God now threatned to do no otherwiſe with Zedekiah , than as he had done with thoſe other before him. But the whole file and ſeries of the context, and frame of this chapter, ſeems to carry it another way.

Go down] This, ſay ſome, becauſe he was in the Temple , when God gave him this injunction ; and he was to go down therefore from thence, ere he could repair to the Kings houſe. But of this there is no neceſſity. For the words of aſcent and deſcent are oft uſed of motion from place to place, without any ſpecial regard had to the ſituation of either. So Judg.5.14. *from Machir came down* (for, *came* forth) *the Scribes* : and, *they went down* (for, *went*) *to the top of the rock*, Judg.25.11,12. See on Eſay 38.8. It may therefore be well rendred here, ſimply, *Go*, as ch.18. 2. and yet, *Go down to the Potters houſe*, would ſound better there, then *Go down to the Kings houſe*, will do, with us at leaſt, here.

to the houſe of the King of Judah.] The words may import the houſe, or palace, in general, that the Kings of Judah did keep court in ſucceſſively : but the queſtion is, who then kept Court there , when Jeremy was with the errand here recorded ſent thither. To paſs by the conceit of the late Writer above-mentioned,who ſuppoſeth it to have been then the Court of Zedekiah ; and that the whole diſcourſe throughout this Chapter, is no other, than a relation of matters already paſt and gone. The moſt deem it to have been all delivered at the ſame time in the reign of Jehojakim ; but to contain matter of prediction, partly concerning Jehojakim himſelf, verſ. 18. and partly concerning Jeconiah his ſon, v.24. I conceive the Chapter to contain two ſeveral prophecies, or meſſages, of two ſeveral dates : the former, from ver.3. to v. 19.delivered in Jehojakim's reign : the latter, from v.20. to 30. delivered in the reign of Jeconiah. The former by the ſubject matter of it, appeareth to have been delivered, while Jehoaaz, or Jehoachaz, being depoſed, yet ſurvived in captivity, v.10,11,12. and while Jehojakim alſo was yet alive,whether at home, or abroad in captivity, uncertain ; but retaining ſtill the royal title: for it foretelleth alſo his death, v. 18. and, conſequently, within the compaſs of his reign.

and ſpeak there this word] Heb. *and thou ſhalt ſpeak* (as ch.1.17. & 17. 27.) *this word there* ; that is, *this commandment*, or *precept* : as,*ten words*, for, *ten commandments*, or, *precepts*, Deut. 10. 4. for with an injunction he beginneth, v. 3. or, *this word*, that is, *this thing* ; as ch. 7.2,23. and, *no vain word*, for, *no vain thing*, Deut.32.47. *ſpeak this* (to wit, that here followeth) *there* : ſo v.4.

And ſay.] Heb. *Thou ſhalt ſay* ; as ch.19.3.

V. 2. *Hear the word of the Lord* ;] As ch.17.20. & 19.3. & 21.11.

O King of Judah] *O Jehojakim.* See on v.1,18.

that ſitteſt upon the Throne of David,] Succeeding him in the Kingdom of Judah. See ch.17.25. & 21.12.

thou,and thy Servants,] *Thou*, as the principal ; *and thy ſervants* , that is, thine officers and attendants : as ch.21.7. for they alſo oft-times are inſtrumental, and over-forward in wrong-doing , as well as their Maſters, Neh.5.15. Prov.29.12. Zeph.1.9.

and thy people] Thoſe that in any kind appertain to thy family , Joſh. 24.15. ch.21.12. or ſuch of the people as repair to thee for audience, and for matter of juſtice : but the former here rather.

that enter in by theſe gates.] The Court or Palace-gates, v.1. that go in and out by them : as c.17.19. the one here put for both : as c.17.23,27.

V. 3. *Thus ſaith the Lord,*] Gods meſſage now followeth to the King and his retinue ; conſiſting of, firſt an injunction, backed with a double ſanction, of promiſe, v.4. of menace, v.5.2. a denunciation of deſtruction, with the ground of it, v.6,9.3. a prediction of Jehoachaz his death in captivity, v.10,12.4. A ſharp reprehenſion of Jehojakim , for his oppreſſions ; wherein he ſwerved from his fathers righteous and religious ſteps,v.13,17.together with a prediction of his ignominious end,v,18,19

Execute ye judgment and righteouſneſs,and deliver ye the ſpoyled out of the hand of the oppreſſor :] The injunction concerning the due execution of juſtice.See the ſame in effect,c.21.12.& of the terms here uſed,Eſa.56.1.

and do no wrong, do no violence to the ſtranger,the fatherleſs, nor the widow ;] Heb. *and ſtranger,orphan,and* (for , *or* ; as ch.21.13.) *widow, oppreſs not, wrong not* : theſe God eſpecially giveth a charge of , both becauſe ſuch commonly are moſt expoſed to wrong, and ſuch as he hath therefore taken into his more ſpecial protection,Exo.22.21,22. ch.7.6.

neither ſhed innocent bloud in this place.] See ch.7.6.

V.4.*For if you do this thing indeed,*]If carefully,or diligently ye do this. Heb.*if doing ye do* (as ch.7.5.) *this word* : as v.1. So ch.26.2. & 32.17.

then ſhall there enter in by the gates of this houſe , Kings ſitting upon the Throne of David,riding in chariots ,and on horſes,he and his Servants and his people.] See the ſame in effect, cha.17.25. Heb. *Sitting for David upon his Throne.*

he and his ſervants, and his people] Each of them, to wit, thoſe Kings ſucceſsively, and their retinue. See ver.2.

V. 5. *But if ye will not hear theſe words,*] Heb. *And*, ch. 21.3. *if ye will* *not herein obey me : to hear* for *to obey* ; as ch. 7. 23. and *words* for *things.* as Deut.30.1. and 32.46.

I ſwear by my ſelf, ſaith the Lord] God ſweareth by himſelf, becauſe he hath none greater then himſelf to ſwear by, Heb.6.12. and what he thus ſweareth, binding by ſo ſolemn an oath, ſhall undoubtedly be fulfilled, Pſal.110.4. & 132.11. Heb.6.17,18.

that this houſe ſhall become a deſolation.] Heb. *ſhall be unto deſolation,* as ch.7.32. that is threatned to the Kings Court and Palace here that is elſewhere threatned to the Temple, Gods own houſe, 1 Kin.9.7,8. cha. 7.14. though they ſwerve from the text here, that refer this and that which followeth here ver. 6. unto that.

V. 6. *For thus ſaith the Lord unto the Kings houſe of Judah*] Heb. *concerning,* as (cha.12.14. See ver.11,18.) *the houſe of the King of Judah :* and conſequently concerning the whole kingdom and State, whereof that was the royal Seat.

Thou art *Gilead unto me,*and *the head of Lebanon : yet ſurely I will make thee a wilderneſs,* and *cities* which *are not inhabited.*] Becauſe the judgment threatned might ſeem to them very unlikely to be effected, truſting partly to their wealth, and partly to their ſtrength, ariſing as well from the natural ſituation of the place, as from their works and fortifications about it ; ſee ch.17.3.& 21.13. God further here telleth them, that though their land were as wealthy as Gilead, and their ſtructures as ſtrong and impregnable, as if they were ſituate on the higheſt part of Mount Lebanon ; yet he would reduce their whole land & head-city to a wild wilderneſs ; and make the other cities about it like a vaſt deſart.

Thou art *Gilead unto me*] Or,Though *thou* beeſt as *Gilead to me :* the particle both of conceſsion and ſimilitude is wanting ; as Job 13.15. the one ; and ch.5.8. the other : as *Gilead* ; that is, like to it for wealth : for the land of Gilead was not only a fat and rich ſoil of it ſelf, but a region abounding with ſuch precious commodities of balm and ſpicery, as did, by trade and traffick in thoſe kind of merchandiſe, much enrich her inhabitants. See Gen.37.25. Numb.32.1. of the ground of the name ſee Gen. 31. 47. *unto me* ; that is, as ſome , in mine eſteem and account : though I well know and grant thee ſo to be. Others , *unto me* ; that is, *before me,*or in my ſight : whereof more anon. Others, *by me* , (as ſome render the particle,ch.15.8,15.)through my bleſsing upon thee ; whereby thou haſt been enriched , and art grown up to this height of wealth and ſtrength, Deut.8.18. Prov.10.22. Ezek. 16. 14. but I ſuppoſe the form here uſed to be onely an elegant redundancy ; not unlike the ſame, ch.5.7. and 12.9.

the head of Lebanon] This ſome joyn to the former, as ſpoken, not of Jeruſalem, or the kings Court, but of Gilead ; and of the kings Court onely as by Gilead reſembled : and they ſay that *Gilead* is called *the head of Lebanon,* neer unto which it lay ; becauſe it was eſteemed a principal part of the land thereabout : whereunto the Jewiſh Doctors add, that as the city of Gilead was the head-city of thoſe parts, ſo Jeruſalem was the head city of the kingdom of Judah ; and the kings Court , or Sion, the head of Jeruſalem;ſometime termed Lebanon,Zach.11.1.*head* for *chief :* as Exod.30.23. Others again ſay, that Gilead is called *the head of Lebanon,* becauſe at the South end of it doth mount Lebanon begin. So *head* ſhould be uſed here for *beginning* ; as Eſa.51.20. Lam. 2. 19. but theſe things are over-forcibly ſtretched unto Gilead ; nor is the *head* of a mountain any where uſed for the firſt *riſe* , but for the *top* of it rather, Iſa.2.2.Amos 9.3. I rather therefore concur with thoſe who conceive in theſe words another reſemblance to be uſed , diſtinct from the former, wherein the kings houſe, or Sion, whereon it ſtood,is ſaid to be for loftineſs and ſtatelineſs, as *the head,* that is, *the top of Lebanon* ; that goodly high mountain, ſtored with abundance of fair and tall cedars, and other the like choice timber-trees,Iſa.14.8.&37.24.ſee v.23.Nor can I aſſent to thoſe who expound both this and the former ; as if it were ſaid, *Thou* Jeruſalem art in *my ſight,* as *Gilead,* as ſome waſte place ; as reſpecting the preſent eſtate of Gilead, by the Aſſyrians laid waſte, 2 King.15.29. or *as the top of Lebanon :* as a parcel of ſome wild foreſt, inhabited, not by men, but by wild beaſts : ſuppoſing the meaning to be , either that God no more then ſo regarded it for the preſent,Amos 9.7. or that God would make it like unto thoſe two places,by laying it waſte, and diſpeopling of it : and ſo it ſhould be as that, which they parallel with this,ch. 7.12,14.

yet *ſurely I will make thee a wilderneſs,*] Heb. *if I make thee not a wilderneſs :* the uſual form of an oath. See Iſa.5.9. & 22.14. and the like menaces, ch.9.10,12. Some inſert the note of ſimilitude both here and in the next member ; as *a wilderneſs* ; and as *cities :* expreſſed alſo,ch. 9.11. Hoſ.2.5.

and *cities* which *are not inhabited*] Like ſuch cities : and then there is a defect, both of the note of ſimilitude, as before ; and of the relative alſo ; as ch.15.14,18. Howbeit, ſome render it, and thy *cities ſhall not be inhabited* ; the cities round about thee ſhall be diſpeopled : but the former ſeemeth the more familiar.

V. 7. *And I will prepare deſtroyers againſt thee,*] Or,*For* (as Iſa.9.11.) *I have prepared* (Heb. *ſanctified,* as Eſa.13.3. chap.6.4.) *deſtroyers* (the Chaldeans, ch.4.7.)*againſt thee :* to come againſt thee and deſtroy thee, ch.44.18.& 6.20.

every one with his weapons] Heb. *a man* (for *each one* ; as ch.18.11.) *and his inſtruments*, for *with his inſtruments :* as Iſa.5.14. ch.1.13. So v. 14. and ſo rather then *weapons* , to keep to the ſimilitude of fellers or hewers with axes and hatchets, ſuch as trees are wont to be felled and hewen down with, Pſal.74.5,6. See ch.46.23.

and they ſhall cut down thy choice cedars , *and caſt* them *into the fire.*] Heb. *the choice of thy cedars* ; as Iſa.37.24. Thy fair buildings made of the choiceſt cedars, ch.21.14. v. 13. and he ſpeaketh of them, as if they were felling ſome part of Lebanon. So Iſa.10.34.

V.8. *And many nations ſhall paſs by this city,and they ſhall ſay every man to his neighbour,*] Or, *And when many nations* (men of divers nations) *paſſing by this city,* (or the place where it ſtood) *ſhall ſay one to another.* Heb. *a man to his friend,* or *familiar* ; as ch.9.4.So Gen.11.3,7.Mal.3.16.

Wherefore hath the Lord done thus unto this great City?] So Deu.29.24. 1 King.9.8. See Lam.4.12.

V. 9. *Then they ſhall anſwer,*] Or, *They ſhall anſwer* ; or, *It ſhall be anſwered :* for the verb is indefinite. This anſwer ſhall be returned them that make the demand, v.8. Heb. *And they ſhall ſay,* for *It ſhall be ſaid :* as Ezek.36.35. See the like ſyntax,Lev.9.24. ch.13.12,13.& 16.10,11.

Becauſe they have forſaken the Covenant of the Lord their God ; and worſhipped other gods, and ſerved them.] So Deut.28.25. 1 King.9.9. cha.1. 16.& 9.13,14.& 16.11.

V. 10. *Weep not for the dead, neither bemoan him* ; but *weep ſore for him that goeth away* ; *for he ſhall return no more , nor ſee his native Country.*] Theſe words ſome take as ſpoken in general of the perſons of thoſe times; to wit, that there was little cauſe to mourn for thoſe that ſhould then dye, whether by ſome natural or violent death ; more cauſe to bewail thoſe that ſurviving them ſhould go into captivity , where they ſhould live in continual ſlavery, and much miſery, without hope of ever ſeeing their own country again, ch.8.3. & 16. 6, 7. Ezek. 24. 16, 17, 21,22. Rev.9.6. & 14.13. not unlike that of our Saviour, Luk.23.28. Others, and ſo the moſt underſtand it, as having reference to ſome particular perſon and Prince,or perſons and princes : the former whereof,the words next enſuing, v.11. do ſufficiently confirm : and of theſe , ſome underſtand the former branch of Joſiah, ſlain in fight by Pharao-Nechoh ; for the loſs of whom, grievous lamentation not without good and great ground, was generally made, 2 Chr.35.24,25. Zach. 10. 12. but the Prophet here telleth them, that howſoever in regard of their own intereſt, they had cauſe to bewail the loſs of ſo worthy and godly a governour ; yet in regard of him there was no ſuch cauſe of mourning ; for that he died with honour, was departed to peace, and taken away from the fight of ſuch evils as were to enſue, 2 King.22.20. Eſay 57.1, 2. the latter they conceive to be meant of Jehoachaz, whom the people ſet up upon his fathers deceaſe, but having ſate little above three moneths,was by Pharao-Nechoh depoſed, and carried captive into Egypt , where he dyed, 2 King.22.30,34. 2 Chr.36.1,4. v.11. Ezek.19.4. and this way, as the moſt probable, the greater part of theſe go. Some onely ſwerve a little from the reſt ; expounding the whole paſſage of Jehoachaz , as more to be lamented in regard of his captivity, then of his deceaſe : but this ſeemeth not ſo probale as the former ; which ſome alſo of the Jewiſh Commenters approve. Howbeit, a learned Chronologer, departing herein from both, ſuppoſeth Jehojakim in this latter branch intended , who was carried away captive, towards, at leaſt, if not unto , Babylon ; nor was to return unto Jeruſalem again. See further on v. 11, 18. And again,ſome of the JewiſhDoctors would haveJehojakim deciphered in the former branch, who dyed by the way, being drawn out of Jeruſalem, but never carried to Babylon, 2 Chr.36.6. whereof ſee more on v.18. Jeconiah ; and as ſome, alſo, Zedekiah in the latter branch ; becauſe both carried captive to Babylon, where they both died. 2 King.24.15. & 25. 7. But the current of the context , with the conſent of the beſt Interpreters, leadeth rather the way before-mentioned.

weep not] That is, not ſo much : as, *I ſpake not,* ch.7.22.

for the dead] As if his ſtate were worthy lamentation, 1 Theſſ.4.13.

neither bewail him] Or, *nor condole* with others *for him.* See ch.16.7.

but] A defect of the adverſative : as ch.5.3.

weep ſore] Or, *weep ſeriouſly,*or *ſadly :* weep to the purpoſe. Heb.*weeping weep,* as Eſa.30.19.

for him that is gone away] Heb. *that goeth* for *is gone* ; to wit , into captivity : as v.11.

he ſhall return no more,nor ſee] Heb. *he ſhall not return any more* , *and ſhall ſee* ; that is, *he ſhall no more return to ſee :* as Joſh.24.9. cha.10.4.& 14.19. or *he ſhall never ſee again :* as Gen.26.18. Zach.4.1.

his native countrey.] Heb.*the land of his nativity* : as Gen.11.28.& 24.7.

V. 11. *For thus ſaith the Lord touching Shallum the ſon of Joſiah King of Judah, which reigned inſtead of Joſiah his father* , *which went forth out of this place* ; *He ſhall not return thither any more :*] There is no ſmall diſpute and debate about this *Shallum,* who he ſhould be. The moſt ſuppoſe him to be *Jehoachaz :* one of the Jewiſh Doctors,to confirm this opinion, produceth that place of the Chronicles , 1 Chron. 3. 15. where Joſiah is ſaid to have had four ſons, *Johanan,* or *Jochanan, Joakim,*or *Jehojakim, Zedekiah,* and *Shallum* ; and this *Shallum,* ſaith he , muſt needs be *Jehoachaz* ; for one of Joſiah his ſons was Jehoachaz,and there is no other left to be this Shallum but he. But againſt this is objected , that *Shallum* here mentioned is ſaid to be Joſiahs *fourth* ſon ; whereas Jehoachaz was his ſecond ſon at leaſt, the next to Jehojakim , who appeareth to have been the eldeſt, being born two years before Jehoachaz. See 2 King.23.31,36. Others therefore acknowledging this *Shallum* to be Jehoachaz, ſuppoſe him to be the ſame with *Johanan, Jochanan,*or *John* (for theſe names are all one. See chap. 40. 8.) whom they ſuppoſe to have had two ſeveral names, (as divers others in Scripture ; whereof,ſee on Iſa.1.1. *Uzziah*) *Jehoachaz* and *Jochanan* ; and as they imagine a third alſo in this place, *Shallum.* So the ſame perſon is called *Shelomoh,* and *Jedidijah,* and *Lemuel* , 2 Sam. 12.24,25. Prov. 31.1. Howbeit, they ſuppoſe him to be here called *Shallum* ; not from his birth, but afterward in regard of the ſhortneſs of his reign, continuing not above ten dayes more then three moneths, 2 King.23.11. partly, from another of that name king of Iſrael, who reigned but a moneth, 2 King.15.13. and partly, from his younger ſon, who bare alſo the ſame name, and deceaſed it may be before him, as more worthy to bear that name then he, and to ſucceed him in the ſame. Beſides, they hold him to be termed Joſiahs *firſt-born*, 1 Chron.3.13. not in regard of priority of birth, (for Jehojakim, as hath been ſaid, was the elder of the twain) but in regard of his primacy in the royal Succeſſion, being through the favour of the people preferred to the crown before his elder brother, 2 King.23.30. And this way the moſt and beſt of ours go. But of the Jewiſh Interpreters, the moſt run other ways: and ſome of them would have this *Shallum* to be Zedekiah, ſaid to be, both the *third* of Joſiahs ſons in regard of his birth, & again the *fourth* of them in regard of his reign: for of Joſiahs iſſue Jehoachaz reigned firſt; then Jehojakim; then Jehojachin, or Jeconiah; & in the fourth place Zedekiah: & they add that therfore he was called *Shallum*, becauſe the kingdom of Judah ended and expired in him, at his downfal ſeeming to give out its laſt breath, Lam. 4. 20. But the text in the genealogy expreſly mentioneth them as two ſeveral perſons; *ſons of Joſiah the third Zedekiah, the fourth Shallum*. Some other of them therefore juſtly rejecting this, would have this *Shallum* to be *Jehojacin*, or *Jeconiah*; for both names he beareth in Scripture; called, ſay they, *the ſon of Joſiah*, here termed *his father*; and reckoned among his iſſue, becauſe he was his ſons ſon; as *Belſhazzar*, or *Baltaſar*, is ſaid to be *the ſon* of Nebuchadnezzar, and Nebuchadnezzar is called his father, Dan. 5.18,22. But this alſo is very improbable; for in the next place there followeth, *the ſons of Joakim, Jeconiah his ſon, Zedekiah his ſon*. So that Jeconiah therefore and Shallum are two ſeveral perſons there; the nephew the one, the uncle the other. In the laſt place therefore, that learned Chronologer before mentioned, by *Shallum* underſtandeth here that fourth ſon of Joſiah; by the party here ſaid to be gone into captivity, *Jehojakim*: and he thus rendreth the text; *For thus ſaith the Lord* (not, *touching*, or *concerning*, *Shallum*; though the particle be ſometime ſo uſed; as Pſal.2.7. & 69.27.v.18. but as it is moſt commonly taken) *unto Shallum, the ſon of Joſiah King of Judah, who reigneth in the room of Joſiah his father*; (as ſpeaking to him of ſome other) *He that is gone out from this place*, (to wit, Jehojakim thy brother, gone in captivity to Babylon) *ſhall return no more hither*. This he thus endeavours to clear. Jehojakim ſet up by Pharao-Nechoh, 2 King.23.34. was afterward by Nebuchadnezzar, Nechoes adverſary invaded, and compelled to hold from him; unto whom he continued loyal ſome three years, but began then to rebel againſt him, 2 King.24.1. whereupon Nebuchadnezzar again invaded the land, ſurpriſed the city, took him priſoner, and *bound him in fetters to carry him unto Babylon*, 2 Chr.36.6. yea, in likelyhood did accordingly carry him thither. See Ezek.19.9. where during his captivity and reſtraint, his brother Shallum, as viceroy in the minority of his ſon Jeconiah, governed the kingdom; and is therefore here ſaid to *reign in the room of Joſiah his father*, unto Jehojakims deceaſe. Now whereas the people were poſſeſſed with a ſtrong perſwaſion, that Jehojakim ſhould at length return back from his exilement; God ſendeth the Prophet here to Shallum, who ruled in likelyhood as Jehojakim had done, as to reprove him alſo for his evil government, ſo withal to aſſure him, that Jehojakim ſhould never ſee Jeruſalem again, but ſhould die in the land of his captivity. Had we any record of this Shallums viceroy-ſhip, I ſhould ſomewhat incline to this learned mans opinion. As it ſtandeth, I leave it to the conſideration of other learned.

V. 12. *But he ſhall dye in the place whither they have led him captive, and ſhall ſee this land no more.*] Or, *For* (ſo the particle alone moſt commonly ſignifieth; and ſo v.11. *but* uſually with an addition) *he ſhall dye* in the place *unto which he hath been led captive*; (for theſe indefinites are beſt rendred paſſively. So v.6. Iſa.47.1. Mal.1.4.) *and ſhall ſee this land no more*; and muchleſs then this Court, or this City, v.10,11.

V. 13. *Wo unto him that buildeth his houſe by unrighteouſneſs, and his chambers by wrong:*] This reprehenſion uſhered in with a *wo*, like that Iſa.5.8. & Habb.2.9,12. is by the moſt deemed to concern Jehojakim; and the main current of the context carryeth it that way: for they force it too much that would divert it, either unto Shallum, or any other.

his chambers] Properly *upper-chambers*; and the word is therefore rendred *a loft*, 1 Kin.17.19. and the Greek fitly anſwering it, *an upper-room*, Mark 14.15.

———— *by unrighteouſneſs, and by wrong*] Heb. *by not juſtice*, or *righteouſneſs, and by not judgment*, or *right*; that is, without either, or contrary unto either, unjuſtly, wrongfully: as Prov.16.8. Ezek. 22.29. either that buildeth with money gotten by oppreſſion and wrong-dealing; or by dealing unjuſtly and wrongfully with thoſe whom he employeth about his buildings: the next way, either of them, not to build up an houſe, but to ruine and pull down the building, Habb.2.9.13.

that uſeth his neighbours ſervice without wages, and givet him not for his work.] The detaining, and denial much more of the workmans wages, and labourers hire, being forbidden, and condemned as a ſin that cryeth unto heaven for vengeance, Lev.19.13. Deut.24.14,15. Jam. 5.4. Heb. *that ſerveth* himſelf *of his neighbour* (as ch.25.14. Exod.1.14. compelleth him to ſerve or work for him) *freely*, (without hire or due conſideration) *and giveth him not his work*; that is, hire or wages for his work: as Job 34.11. Eſa.49.4.

V. 14. *That ſaith*] Thinketh with himſelf: as ch.21.13.

I will build me a wide houſe, and large chambers;] Or, *a ſpacious houſe* (Heb. *an houſe* of *ſpaces*, or *meaſures*, or *dimenſions*: as, *men of dimenſions*, for ſquare and tall men, Num. 13.32. 2 Sam.21.20. Iſa. 45.14.) *with wide*, or *windy*, (*well-aired*, or as ſome render it, *through-aired*) *chambers*. Heb. *widened*, or *winded*; for the participle here uſed cometh from a root, that hath a notion ſometime of *dilating* or *widening*: whence a word uſed for *ſpace*, when applyed unto place, Gen.32.16. for *reſpit*, when applyed unto time, Exod. 8.15. ſometime of *breathing*, or, *drawing breath* for refreſhment, rendred *refreſh*, 1 Sam.16.23. Job 32.20. and to this the old Greek and Latine refer it; as alſo the Jewiſh Criticks, expounding it of ſummer-rooms or lodgings, fitted for freſh air: oppoſed to winter ones, Amos 3.15. the copulative for the relative: as chap.11.16. verſ.7.

and cutteth him out windows,] To let in both air and light, to make the rooms not large onely and lightſome, but well aired alſo, as before; though ſome render the words, *that teareth my windows*; as if the word had a pronoun affixed to it; ſuppoſing that Jehojakim had mangled and defaced the windows of Gods Temple, to adorn and beautifie his own building therewith; as Ezekiah ſometime pilled off the gold from the doors and pillars thereof, to make up the ſum of money required of him to ſatisfie the king of Aſſyria, 2 Kin.18.16. But this carryeth with it no great probability: *to cut out windows* ſeems no more here then to make open ſpaces, by cutting off the walls, wherein to ſet frames of windows; for the letting in as well of freſh ayr, as of light: and the plural, though irregular, is found in this form, as well with divers other words, as here with this. So 2 Chr.31,19. Iſa.19.9. & 20.4. See the like, ch.18.14. In the word *him*, or *to him*; as alſo in the word, *me*, or, *to me*; as the Hebrew hath either, there ſeems an elegant redundancy: the like whereunto ſee ch.2.21.& 5.5. & 12.8. & 16.20.

and it is *ceiled with cedar*] Or, *and* that *ceiled with cedar*; to wit, the large houſe before-mentioned; as was Gods houſe that Solomon built, and his own, 1 King.6.15,16. & 7.3. the like uſe of the copulative ſee chap.17.4,10,11. & 20.5.

and painted with vermilion.] Heb. *anointed with Shaſhur*; which the Jewiſh Criticks both here, and Ezek.23.14. expound one of them *minium*, or *vermilion*; and ſo the Chaldee and the Greek: another *ſinopis*, or *ſinopel*, which cometh all to one; and ſo the old Latine: yet a late learned Interpreter would have it to be *indico*; which coloureth and dyeth not red, but sky-colour, or blew. See *Pliny* l. 35.c. 6. and he ſuppoſeth it to have had its name, as with the Greeks and Latines, from *India*, out of which country it was brought into thoſe parts: So with the Hebrews from the *Saſuri*, a people of that country, mentioned by *Pliny*, l. 6. c. 19. This may be not improbable, though the main current of interpreters go the other way: but that which the ſame Writer addeth concerning the ſenſe of the place, as if the meaning were, that Jehojakim having mangled and torn, not the windows onely of Gods Temple, but ſome of the cedar-ceiling of it alſo, wherewith to beautifie his palace, ſhould to conceal his ſacriledge, colour it over with indico; and ſo rendreth the text, *that teareth away my windows and cedar-ceiling, and then coloureth them over with Indico*; to me ſeems to carry with it no great probability.

V. 15. *Shalt thou reign becauſe thou cloſeſt thy ſelf in cedar?*] Doſt thou Jehojakim who are not reformed by Gods judgment upon thy brother Jehoachaz, v. 10,12. think to eſtabliſh thy throne and prolong thy reign, by ſtately buildings, raiſed from cruel oppreſſion, and by wrongful dealing erected? v.13,14. or doſt thou think that a ceiling of cedar can ſecure thee againſt the forcible aſſaults of a potent enemy, coming furniſhed with commiſſion from God to execute vengeance on thee for thy violent and injurious carriages? for he ſeemeth to allude in the verb here uſed, unto a word that ſignifieth *a coat of mail*, or *a brigandine*, Exod.28.32. & 39.23. as ſpeaking of one that ſhould think himſelf ſufficiently armed, when inſtead of ſuch an armour, he had got a caſe of ſlit cedar about him. For neither can I here accord with that learned Interpreter, who rendring the text; *Shalt thou reign becauſe thou mingleſt thy ſelf with that cedar?* to wit, ſaith he, which thou haſt torn from my Temple, mingling thine and mine together, joyning ſacred and profane materials the one with the other, for the making up of thy building? True it is, that the word ſeems to have a notion of *intermingling* of perſons, or other things one with another, chap.12.5. in which place, and this onely, it is found in the form here uſed: but this ſenſe ſeemeth but harſhly to be here wrung from the text. Nor is it likely, that either the Prieſt, or people, would ſuffer the very ceiling of the Temple to be ſo defaced; which in tearing or taking down, could not but be much mangled, and made very unſerviceable for any exquiſite employment. As far, I ſuppoſe, alſo do they ſwerve from the true ſenſe of the place, who following the old Latine, rendring the words; *Shalt thou reign, becauſe thou compareſt thy ſelf to a cedar?* Some of them conceive his haughtineſs to be taxed, in deeming himſelf like to ſome tall cedar; a tree as well goodly to ſight, and great of growth, as alſo well rooted, and of long continuance: as of Aſſur, Ezek. 31. 3. Others, his preſumption, in comparing himſelf with his father Joſiah, a cedar of Gods own planting: as Ezek.17.21,22. and making account to do as well as he did. But theſe alſo ſeem as wide as the former. If any need were of ſwerving from the received Interpretation, I ſhould rather chooſe to render the words to this purpoſe; *Shalt thou reign, that thou environeſt thy ſelf with cedar?* Doſt thou expect and make account to continue thy reign, that thou art ſo buſie in building thee ſuch a goodly, brave, and ſtrong palace; when as God purpoſeth, ere long, to ſend the packing out of this place? v.18,19. So it might be not unlike thee check given unto Shebna for his building, Iſa.22.16,19. and the places might well be parallel. But in regard of what next followeth, I adhere rather to that which was firſt propounded, *did not thy father eat and drink, and do judgement and juſtice?*] He directeth the preſent King to another manner of foundation, for the firm grounding, and ſure ſetling of a throne, or ſtate: that which Salomon alſo ſuggeſteth, when he telleth us, That by *juſtice* and *judgement*, and *truth* and *mercie*, and *beneficence, the throne is ſupported*, and *the ſtate eſtabliſhed*, Prov.16.12. and 20.28. and 29.4, 14. and pointeth him to a pattern and precedent of it in his father Joſiah, one that was ſtudious and carefull, as of the advancement and ſettlement of Gods ſervice, ſo likewiſe of the due adminiſtration and execution of juſtice; and through Gods bleſſing therefore upon him, and his government, enjoyed a long time of peace and proſperity, and paſſed the time of his reign in tranquillity and quietneſſe: the words may well be rendred; *Did not thy father eat and drink, when he adminiſtred judgement and juſtice?* did he not *eat and drink*; that is, live cheerfully and comfortably, free from carking cares, diſtracting thoughts, and diſtruſtfull fears, Eccleſ.2.24. and 3.13. and 9.7 Mat.11.18,19. See of Potiphar, Gen. 39.6. *when he adminiſtred judgement and juſtice?* So *to do judgement and juſtice* is uſed of David, 2 Sam.18 15. 1 Chr.18 14. See verſ 3. Chap.21.12. the conjunction copulative, for the adverb of time: as 1 King.11.25. *he vexed Iſrael, and reigned over Syria*; that is, *when*, or, *while, he reigned over Syria.* So the words would there be read. Eſt.2.21. In *thoſe dayes, and Mordecai ſate in the Kings gate*, for, *when*, or, *while he ſate* there; as it is well there rendred. See alſo, Eſai 36.9. Chap.17.4

and *then* it was *well with him?*] We need not bring this clauſe within compaſſe of the demand, as our Verſion doth: Nor need we with ſome Interpreters, who cut the demand over-ſhort, concluding it at *eat and drink*; (*Did not thy father eat and drink?*) annex it to the former branch, rendring the words, *Surely he executed judgement and juſtice*; and *then* was it *well with him:* it containeth an enunciation entire of it ſelf; importing a ground, or reaſon of what was before ſaid, he well might, as he did alſo, then live cheerfully and comfortably; though he had no ſuch ſtately palace, as thou art now building, which is but a preſage of thy downfall, Prov.16.18. and 17.19 and 18.12. for it fared well with him, he was ſucceſſefull and proſperous in all his undertakings: as Pſal.1.3. Heb. *then was good to him.* So Deut.5 33. and 19.13. Pſal.128.2. Eſai 3. 10. verſ.16.

Verſ. 16. *He judged the cauſe of the poor and the needy: then* it was *well* with him.] Or, When (as verſ.21.) *he judged the cauſe* (Heb. *judged the judgement*; as Chap. 5.28. and 30.13.) *of the poor and needy* (as Pſal.72.4,12,13.) or, *when the cauſe of the poor and needy was judged* (for the verb may well be taken indefinitely, when juſtice was indifferently and impartially adminiſtred to all ſorts, even to the meaneſt, Deut.16.18 20.) *then* was it *well*: then were all things ſucceſſefull, it went well with the State: for by due adminiſtration of *judgement doth a King eſtabliſh a land*, Prov.29.4. and cauſe a State to flouriſh; and the clauſe here ſeems to reach further than before, verſ.15.

was *not this to know me? ſaith the Lord*] Heb. *that*; that was indeed to ſhew by his deeds and carriage; by the effects and fruits of it, that his profeſſed knowledge of God was ſound and ſincere, when he followed thoſe courſes that he knew God delighted in, and were pleaſing in his ſight, chap.9.24. Mic.6.8. Jam.1.27. 1 Joh.2.6. the contrary hereunto, ſee Chap.9.3. Hoſ.4.1. Tit.1 16. 2 Tim.3 5. 1 Joh. 2.4. The old Latine, though in effect for the matter agreeing here with this, yet ſwarveth ſomewhat from the words of the Text, rendring it thus, Was *it not* therefore becauſe *he knew me*: and the Greek yet far further, rendring both this, and the foregoing branches, all in the negative; *they do not* thus, *becauſe they know not me.* As alſo do they mangle the Text overmuch, that make two members of this concluding clauſe, rendring the words thus, *Is not this? the knowledge* of it is *with me*; as if it were ſaid, Is not that true that I charge thee with? verſ.14. though thou deny it, and others may be ignorant of it, yet I know and take notice of it: as Chap.7.11. and 13.27. But the courſe of the context will not bear this; and it offereth too much force to a familiar expreſſion.

V. 17. *But thine eyes and thine heart*, are *not but for thy covetouſneſſe*] Heb. *upon thy lucre*, or, *gain*, Prov. 1.19. Ezek. 33.31. Thou, contrary to the diſpoſition and practice of thy religious Father, art wholly addicted unto, and ſet upon thy lucre and gain, not regarding by what wrongfull and cruel practices thou compaſſeſt it: to *ſet the heart and eyes* upon ought, in Scripture, is greedily to affect it, and eagerly to purſue it, Pſalm 62.10. Prov. 23.5.

and for to ſhed innocent bloud,] Or, *and upon ſhedding of innocent bloud.* Heb. *and upon innocent bloud to ſhed* it: a defect of the pronoun; as Chap. 17.21. So in the laſt member, ſee verſ. 1.

and for oppreſſion] Heb *upon oppreſſion.*

and for violence to do it] Or, *upon doing of violence.* Heb. *upon incurſion*, or, *contrition, to do* it, as before: to act and exerciſe it at thy pleaſure: the word here uſed, the Jewiſh Criticks, ſome of them, expound *incurſion*; from a root that ſignifieth to *run*; whence it is uſed for *a courſe*, or *race*, 2 Sam.18.27 See Chap. 8,6. and ſo it ſhould ſignifie a violent *incurſion*, or aſſault, made upon a mans perſon. Others of them expound it *a contrition*, or breaking to pieces; from a word of that notion, Pſal.74.14. applied to violent courſes exerciſed upon the perſons of the poor, Amos 4.1. and herein both agree, that the former word rendred *oppreſſion*, hath reference properly to mens goods, the latter rendred *violence* here, to their perſons; eſpecially where they are found coupled together: as Deut.28.33. 1 Sam.12.3.4. Hoſ.5.11. where this latter ſeemeth to be made matter of greater vexation and evil uſage than the former.

V. 18. *Therefore thus ſaith the Lord concerning Jehojakim the ſon of Joſiah King of Judah*] Having given in the charge againſt Jehojakim, he paſſeth now to his doom. *Therefore*; becauſe thou art altogether thus wickedly bent, as verſ.17. carrying thy ſelf clean contrary to thy religious fathers courſes, verſ.15 16. *thus ſaith the Lord*; the Lord hath paſſed this heavy doom and ſad ſentence upon thee: the particle commonly ſignifies *unto*: but here rather, *concerning*, as verſ.11. Gen 20 2. and it is ſpoken in way of denunciation of a thing to come; not in way of relation of ſomewhat formerly denounced, and already executed, as a learned Writer would have it. See on verſ 1.

Jehojakim] The name given him by Pharaoh Nechoh, whereas before he was called *Eliakim*, 2 King.23.34. he is alſo called *Joakim*, by an abbreviation, 1 Chronicles 3.15. as, *Oſhea*, for, *Jehoſhua*, Numb. 13.8. a name for ſignification well agreeing with the former. He was the eldeſt ſon of Joſiah; howſoever the people had preferred his brother, two years younger than him to the Crown before him; whereof ſee before on verſ 11 but Nechoh at his return, reverſed their choice, and ſetled it upon the right heir, 2 Kings,23 30,33,34.

They ſhall not lament for him] For all his ſtately ſtructures and buildings, he ſhall not have ſo much as any ſolemn funeral, or honourable ſepulture: there ſhall no lamentation be made for him; for the Verb is indefinite here; as alſo chap.16.6. See the contrary promiſed to Zedekiah, chap.34.5.

ſaying, Ah my brother, or, Ah Siſter;] as they were wont to ſay upon the deceaſe, and at the burial of ſome near of kin of either ſex; or whom they eſteemed of as ſuch, 1 Kings 13.30. Heb. *and, Ah Siſter*: the copulative in a disjunctive notion, as v.3 for it is a litle too far fetcht, which ſome would draw from the word, *ſiſter*; as if it were ſaid, that neither he nor his Queen ſhould be lamented.

they ſhall not lament for him, ſaying,] As before.

Ah Lord, or, Ah his glory.] Or, *his magnificence* See Eſay 30.30. he ſhall not be lamented either by kindred, or by ſubjects: who were wont to uſe ſuch expreſſions at the funerals of their Kings. See Chap 34.5.

V. 19. *He ſhall be buried with the burial of an Aſſe; drawn and caſt forth beyond the gates of Jeruſalem.*] *with the burial of an Aſſe*; that is, as an Aſſe is wont to be buried: as, *with the overthrow of Sodom and Gomorra*, Chap. 49.18. that is, in ſuch manner as they were overthrown. His corpſe ſhall not come into the Sepulchre of his Anceſtors, 1 Kings 13.22. nor ſhall have any ſtately enterrement, ſuch as Kings uſually have, Eſay 14.18. it ſhall not have ſo much as a place of ordinary burial among the graves of the common people, Chap.26 23. but ſhall be caſt out like ſome carrion, as the carcaſſe of an aſſe, into ſome remote place, where it may not, as it lieth rotting there, infect, or annoy people with its ſtench. So of the King of Babylon, Eſai 14 19. But in what manner, or in what place this doom was executed upon the corpſe of Jehojakim is queſtioned. For firſt, to ſome it ſeemeth that he was buried; becauſe it is ſaid of him, *he ſlept with his fathers*, 2 Kings 24.6 which to reconcile, ſome ſay, that he was buried by his people; but after taken up again by the Chaldeans, and ſo caſt forth without the citie: but it is very unlikely that the Chaldeans, having ſurpriſed the citie, would ſuffer the preſent Kings corpſe being ſlain by them, to be buried, when as they dealt ſo barbarouſly with the corpſes of their former Kings, as to pull the remains of them out of their monuments, where they had long lien quiet, & lay them open to the light, ch.8.1,2. & though the phraſe of *ſleeping with their fathers*, be commonly uſed of thoſe, whoſe bodies are laid up in ſome monument among their anceſtors, yet the form of it ſelf importeth no more, than to die, as his progenitors before him did, Pſalm 49.19 and doth not neceſſarily imply any communion either in ſepulture, or in place of ſepulture with them: whence alſo *to ſleep with* ones *fathers*, and *to be buried with* them are mentioned as two diſtinct things, 2 Chr. 15.18. and 16.20. That Jehojakims corps therefore was ever committed to the ground, there is none, either ſound proof from that phraſe, or probability of the thing it ſelf. But where he died and was thrown, out, is further doubted, and is more doubtfull. Some ſuppoſe that he died at Jeruſalem, being there ſlain and that he was afterward *caſt forth without the walls*; where his corpſe lay buried; that which the words themſelves may here ſeem to import: and Joſeph the Jew in his *Antiquities*, Lib. 10 cap. 8. accordingly, in likelyhood grounding on this place, relateth. But others rather ſuppoſe, that being carried away captive to Babylon he there died, and was after his deceaſe uſed there in ſuch ignominious manner, as is here foretold: for both in the ſacred ſtory it is ſaid of him, that Nebuchadnezzar came againſt him, and having taken him, bound him in fetters to carry him to Babylon, 2 Chr. 36 6. nor have we any more added further of him there: in the prophecies of Ezekiel, it is further ſaid of him, that *they put him in ward chained, and brought him to the King of Babylon*, and ſo *ſecured him*, *that his voyce was no more heard on the mountains of Iſrael*, Ezek. 19. 9. as for that which they preſſe to prove that he ſhould be ſlain in Jeruſalem; becauſe it is ſaid here that he ſhould be *caſt forth* without *the gates of Jeruſalem*, as the old Latine renders it: the words ſhould rather be read *far beyond* (Heb. *from beyond*) *the gates of Jeruſalem*: the rather mentioned in likelihood, becauſe by his curious buildings there, he ſeemed to make full account, as to live and reign long, ſo at length when he died, to lay his bones there: whereas the Prophet from God telleth him, that his corps ſhould be *dragged out*, (as chap. 49. 20.) *and caſt forth farre beyond the gates* of that city. So is the word uſed without the particle here prefixed, Gen. 19. 9. *Stand aloof off*; and with it, Amos 5. 27. *I will carry you captive farre beyond Damaſcus*. Hereunto may be added, that the word *gates*, is frequently uſed fro *cities*, as Deut. 15. 7. & 16. 5. & 17. 2. *in any of thy gates*, for, *in any of thy cities*: and ſo, *farre beyond the the gates of Jeruſalem*, may be, *far beyond the cities of Judah*; called alſo *the cities of Jeruſalem*, Chap. 34. 1. and ſo it would be as much in effect, as farre beyond all the coaſts of Judea. See of the caſting out of his corps further, Chapter 36. 30.

drawn and caſt forth] The two verbs here uſed, are of an infinitive form: the former ſometime ſignifying ſimply, *to drag out*, or, *draw away*, 2 Sam. 17. 13. Chap. 49. 20. ſometime, *to drag to and fro*, as dogs uſe to do with a carcaſſe, when they have ſeized on it, whence it is rendred *to tear*, Chap. 15. 3. the old Latine here renders it, *rotten*: building I ſuppoſe on the uſe of the word, Chap. 38. 11, 12. but there alſo the word rather denoteth *caſtclouts*, as our verſion rendreth it; or, *torn*, or, *ragged*, than *rotten*; though ſuch alſo thoſe there mentioned were: the latter word generally ſignifieth to *caſt forth*, or, *caſt out*: and if the former word be taken in its latter notion, there ſhould be an inverſion in the terms here uſed; for a carcaſſe muſt firſt be caſt out ere it can be ſo dragged, and torne with dogs: but it ſeems rather to be uſed here in the former notion; for dragging of a corps forth of the place, where the party dyed; as they uſe to do among the Romans, with the bodies of malefactors executed in the priſon, or elſewhere made away, into ſome more remote and diſgraceful place, ſome layſtall, or the like. So the words may be rendred; *As an aſſe is buried, ſo ſhall he be buried*; *being dragged and caſt out, far beyond the gates of Jeruſalem*. Heb. *dragging* dragged; *and caſting* caſt out. Of which form, both defective, and yet emphatical, ſee on Eſay 59. 13.

V. 20. *Go up to Lebanon and cry, and lift up thy voyce in Baſhan, and cry from the paſſages*] Whether the reſt of this Chapter be one continued prophecy with the former, or another diſtinct from it, ſeems ſomewhat doubtful. See on verſe 2. Certain it is, that as the former part of it concerns Jehojakim, and his wicked courſes, together with the wretched end and iſſue thereof; ſo this latter concerneth Jehojacin, or Jeconiah, his ſon, who ſucceeded him in the Kingdom, 2 Kings 24. 6. 2 Chron. 36. 8. and the Jewiſh State ſhortly to ſuffer under him, whoſe deſtituted and diſtreſſed condition is here prophecied, together with the cauſe of it, their refuſal to hearken unto wholeſome advice in the time of their proſperity, verſe 20.----23. then Jeconiahs diſgraceful exilement is denounced, with the cutting off of the royal dignity from any of his iſſue. verſe 21.----30.

V. 21. *Go up to Lebanon and cry*;] An abrupt entrance into a new diſcourſe not unlike unto that *Open thy dores O Lebanon* Zach. 11. 1. The ſpeech is directed unto Jeruſalem, or the Jewiſh State, ſpoken to, as to a woman of ſome ſtate, but in diſtreſſe, verſe 23. and called upon therefore to get up into ſome high and eminent place, whence ſhe may be heard at diſtance, calling for friends and aſſiſtance to come in to her ſuccour and relief: but withall implying, that though ſhe turned her ſelf every way, and made out-cries on every ſide yet all would be in vain; for that thoſe, from whom ſhe expected ayd, ſhould be in as bad caſe as her ſelfe.

Lebanon and *Baſhan*] Two high hills, Pſal. 68. 15. from the latter whereof, the whole fat and rich ſoil and countrey about it had its name, Pſal. 136. 20. Theſe two, ſay ſome, becauſe they looked towards Aſſyria, from whence they expected ayd againſt the Chaldeans. And it is true that of the Aſſyrians they had ſometime made uſe againſt the Syrians, 2 Kings 16. 7. but that they ever ſought to them for help againſt the Chaldeans, I no where find; and ſuppoſe therefore that the eminency of thoſe hills, and the vicinity of them, is alone here reſpected.

lift up thy voyce] Or, *cry aloud*. Heb. *give*, or, *give out thy voyce*; as Prov. 2. 3. Chap. 2. 15.

from the paſſages] The old Latine, *to thoſe that paſſe by*; not regarding the prefixed particle. The Greek, *to the ſea-coaſt*, or, *to beyond the ſea*; cutting the word in pieces. Others render it, *at*, or, *beyond the fords*; to wit, thoſe of Sichor, or Nilus, towards Egypt, Chap. 2. 18, 26. But I find not where the word here found is uſed for *fords*, or, *paſſages*; though ſome other words ſpringing from the ſame root ſometime are: for *ſides* indeed it is frequently found uſed, Exod. 32. 15. 1 Kings 4. 24. See on Eſay 7. 20. Beſides it is not here, *at*, or, *unto*, or *beyond*, but, *from*, the place ſpecified, what ever it be: and will not therefore ſo well ſuit with the Egyptian fords. Others therefore render it, *on every ſide*; *from*, or, *on*, *all ſides*, as Chap. 49. 32. Others, *from the ends*; to wit, of the land as the word is uſed in the Syriack, Mat. 12. 42, Luke 11. 31. Howbeit, all things well weighed, I concur with thoſe, that take the word here for a proper name; the mount *Abarim*, a place of ſpecial note in the confines of Moab; by which the Iſraelites paſſed in their journey to Canaan, from the top whereof Moſes ſaw that land. Numb. 27. 12. & 33. 47, 48. Deut. 32. 49. this the rather becauſe of the other two mountains of note. *For all thy lovers are deſtroyed*; According to this verſion, the meaning of the words before going ſhould be; not that ſhe ſhould get up into thoſe places to call in help, as yet all Interpreters generally take it; but bewaile rather there with lamentable out-cries, the forlorn condition both of her ſelf, and of her friends and allies; as Chap. 3. 21. & 7. 29. I ſhould therefore rather render the words; *But thy lovers are all deſtroyed*; ſo is the particle uſed, Chap. 2. 27, 34. & 14. 12, 13. *thy lovers*, thy friends, and wonted aſſiſtants, Chap. 4. 30. are all ruined (Heb. *broken*; as 2 Chron. 14. 13.) before thee, by the Chaldeans already. See 2 Kings 24. 7. and all thy looking about thee therefore and crying for help to any of them, is but in vain, Lam. 1. 16, 17.

V. 21, *I ſpake unto thee in thy proſperity*; but *thou ſayedſt*, *I will not hear*:] Or, When *I ſpake unto thee in the height of thy proſperity*, (Heb. *in thy proſperities*, or *tranquilities*: for, theſe plurals have their emphaſis. See on Eſay 58. 11. chap 14. 1.) *thou ſaidſt*, *I will not hear*, thou refuſedſt to obey. See chap. 2. 31. & 6. 16, 17. a defect of the adverb of time, as verſe 16. and, *to hear*, for, *to obey*, as Chap. 7. 23, 24. See of Gods gracious diſpenſations in this kind, a large and pithy diſcourſe of Elihu, Job 33. 14.----28.

this hath been *thy manner from thy youth*; *that thou obeyedſt not my voyce*] Heb. *this thy way* (as Prov. 1. 19. & 30. 20) *from thy youth that thou haſt not heard*, or, *wouldſt not hearken to*, *my voyce*, Ye have been refractory and rebellious ever ſince I firſt moulded you into a State, Deut. 9, 7. & 31. 27. Eſay 48. 8. Chap. 2, 24, 25. & 32. 30. Of their *youth*, ſee Chap 2. 2.

V. 22. *The wind ſhall eat up all thy paſtors*;] Thy Rulers ſhall all vaniſh or paſſe away, like wind, Pſal. 78. 39. Prov. 10. 25. or, they ſhall be blown away like chaffe before the wind, Pſal. 1. 4. & 83. 13. Chap. 4. 11, 12. Hoſ. 13. 3. or, be blaſted, as graſs, grain, or fruit, with ſuch a wind as ſhrivels or withers it away, Pſal. 103. 15, 16. Eſay 40. 6, 7. alluded to Hag. 1. 9. or all thy hopes of help from foreign forces ſhall prove windy and vain, altogether uneffectual and unable to produce ought for thy good, Hoſ. 8. 7. & 12. 1. and this laſt way the moſt go: but then it ſhould rather have been; *they feed upon wind*; as Hoſ. 12. 1. (which the old Latine yet ſeems to have intended, rendring it, *wind ſhall feed them*) than *the wind feed upon them*. I conceive it therefore to be meant the ſecond or third way; though both come much home to one; and the Chaldee taking after the ſecond, giveth it, *the wind ſhall diſperſe them*, and carry them away: that which is elegantly expreſſed, Hoſ 4. 19. where it is ſaid, *the wind hath bound them up in her wings*: though I prefer rather the third; as alluding to ſome malignant blaſt, that marreth and ſpoyleth all that it meeteth with, Gen. 41. 6. Ezek. 19. 12. Howſoever, the phraſe here denoteth both a ſudden and utter deſtruction, as of things, ſo whether born away or blaſted. There is an elegant antanaclaſis, or variety of notions, in the ſame word here, twice uſed to a divers ſenſe, as if it were ſaid, *All thy feeders*, (ſo are *Shepherds* in Hebrew termed, as Pſal. 23. 1.) or, *all that feed thee*, (as thy Sheperds ſhould do, Ezek. 34. 2.) *ſhall the wind feed on*: not, *feed* them; but *feed on* them: as, *death ſhall feed upon them*, Pſal. 49. 14. that is, devour, deſtroy, and conſume them, as our Engliſh here well rendreth it. So that the word hath a notion of *ruling* and governing in the former place: as 2 Sam. 5. 2. 1 Chron. 11. 2. a notion of *depaſturing* and deſtroying in the latter; as the like is, Ezek. 34. 10. *I am coming againſt the ſhepherds*, or, *feeders*, and, I *will make them to ceaſe feeding the flock*: *nor ſhall the feeders*, or, *ſhepherds, feed any more upon them*. So it ſhould be rendred: for it followeth; *for I will deliver my flock from their mouthes that they may not be meat for them*; that is that they may not be devoured and deſtroyed by them. See alſo chap. 23. 2. Howbeit, by *Paſtors*, or *Feeders*, I conceive rather to be underſtood their *rulers* and governours, as chap. 3. 15. & 10. 21. & 23. 1. than with the Jewiſh Doctor, ſuch foreign nations as were called their *lovers*, verſe 20. though by them they made account that they were fed, maintained and kept in life, Eſay 57. 10, Hoſ. 2. 5. for of them again in the next branch apart.

and thy lovers ſhall go into captivity;] Thoſe that thou and thy rulers relyed upon for ſuccour and ſupport, (ſee verſe 20) ſhall become captives and exiles as well as thy ſelf; for of them alſo had the Chaldean King captives in Babylon, chap. 52. 31, 32.

ſurely then ſhalt thou be aſhamed and confounded for all thy wickedneſſe.] When thou ſhalt find thy ſelfe wholly deſtitute of all help and relief, either from thy princes at home, or thy friends and confederates abroad, amidſt all thoſe evils which by thy wicked courſes thou haſt brought upon thy ſelf, Chap. 2. 17, 19, 37. & 4. 18.

V. 23. *O Inhabitant of Lebanon*, *that makeſt thy neſt in the cedars*] Heb. *O Inhabitreſſe* as chap. 10. 17. & 21. 13. for he ſpeaketh to the people and State of Jeruſalem, as to ſome ſtately and haughty Lady. See verſe 20. ſaid here to dwell in Lebanon, (ſo is the city it ſelf termed, Zach. 11. 1.) not ſo much, as ſome, in regard of the vicinity of that mountain, reckoned not as a boundary onely, but as a part alſo of the promiſed land, Deut. 1. 7. & 3. 25. as of their preſent condition, living and carrying themſelves as loftily and haughtily, as if they ſate rouſting on the top of Lebanon, verſe 6. as alſo in regard of their buildings, conſiſting much, the great mens palaces eſpecially, of choyce cedar-wood brought from Lebanon, ver. 7. 14, 15.

how gracious ſhalt thou be when pangs come upon thee, the pain as of a woman in travel?] Heb. *as of one bringing forth*. So Pſal. 48. 6. Eſay 13. 8. & 42. 14. what will all thy pomp and ſtate, or all thy goodly buildings with their rich and gorgeous furniture availe thee? what will become of it all? or what comfort ſhalt thou have of it, when thou ſhalt be in theſe diſtreſſes? no more than a woman in travel full of pains and throwes, unable to find eaſe, or to procure delivery, (ſee Eſay 26. 17, 18. & 37. 3.] can have any joy or comfort of any ſuch outward ornaments or bravery, while ſhe continueth in that condition. So Chap. 6. 24. & 13. 21. See alſo the like demand, Eſay 10. 3. or how lovely and amiable, for all thy preſent gallantry, wilt thou then appear in the eyes of thoſe, that now ſeem enamoured with thee, and whom thou repuțeſt as thy paramours? See Chap. 4 30.

V. 24. As *I live, ſaith the Lord, though Coniah the ſon of Jehojakim King of Judah, were the ſignet upon my right hand, yet would I pluck thee thence.*] From the State in general, and the diſtreſſes thereof denounced, God by the Prophet deſcendeth more ſpecially to the perſon of Jehojacin, or Jeconiah, foretelling, and that alſo ſolemnly, confirmed with an oath, the ruine and downfall of him and his, with the utter ceſſation of the royal power in regard of him, or any of his poſterity.

As *I live*] Heb. no more but, *I live*. So chap. 46. 18. Ezek. 5. 11. & 14. 15. and, *I live for ever*, Deut. 32. 40. As when men ſware by the Lord one to another, they uſed commonly that form, *The Lord liveth*, Chap. 4. 2. & 5. ſo God, ſwearing by himſelf, ver. 5. uſeth the like defective form; yet not unfitly ſupplyed, as our verſion yieldeth it: as if it were ſaid, *As ſure as I live*.

ſaith the Lord;] As verſe 5. 16. for as for that learned Writer, who would have it rendred, *ſaid the Lord*; as if it were a relation only of ſome former denunciation, enough hath been ſaid before, on verſe 1. 4. 11.

though Coniah] Heb. *Coniahu*; as *Zidkijahu*, Chap. 1. 3. & 21. 1. He is ſometime called *Jehojacin*, 2 King. 24. 8. 2 Chr. 36. 8. and ſometime, *Jeconiah*, 1 Chron. 3. 16. 17. and in the Goſpel, according to the Greek uſage, *Jechonias* Mat. 1. 11, 12. whence in this place, the firſt letter of his name taken off, in a kind of ſcorne and contempt, to note his vileneſſe and baſeneſſe, (ſee on verſe 28.) as nicking his name, or giving him (ſo we uſe to ſpeak) *a nick-name, Coniah* or, *Coniahu*; as names ſo terminated were commonly expreſſed. See Eſay 1. 1. Howbeit, that conceit of a learned Commenter, that the initial letter of his name ſhould be taken away, becauſe it is one of the letters of Gods name, which he was not worthy to bear any part of, is frivolous and unſound: for neither was that initial letter in his name, or the notation of it, any letter of Gods name, being a formative onely of that verb, whereof that his name in part conſiſted; and not that one letter of Gods name alone, but the whole name of God, to wit, *Jah*, remaineth and appeareth ſtill in this his name, notwithſtanding, that detraction; the name ſtill importing, one *prepared*, or *eſtabliſhed, by God:* that which his fathers names, both the one and the other, do in the latter notion alſo import. And as little ground hath the ſame Authours ſurmiſe, concerning the change both of the fathers name, and the ſons; to wit, that as whereas the fathers name was at firſt *Helijoakim*, Pharaoh-Nechoh contracted it, and made it *Aeliakim*; ſo Nebuchadnezzar in like manner when he had ſurprized Jeconiah, altred his name, and by paring away the firſt ſyllable of it, made it *Coniah*; which the Prophet here uſeth: for neither appeareth it, that his father ever had ſuch a compound name as he ſuppoſeth, nor that the King of Babylon ever thus altered the name of Jeconiah: ſomewhat over-curious and groundleſſe alſo is that of another late Writer, who would have the initial letter of his name *Coniahu*, here mentioned, to be taken off, in token of the diminution of his eſtate; the latter ſyllable *hu*, being added to it, in way of contempt, as if it were ſaid, *that Coniah*: for it is no more *that Coniah*, than *that Jeſhajah*, or, *that Ezekiah*, or, *that Vzziah*, or, *that Jeremiah*, or the like; which have uſually the ſame adjection. See Eſai 1. 1. & Chap. 1. 1.

were the ſignet on my right hand,] Though he were as near and dear to me, as a Kings ſealing-ring, that is moſt carefully carried about and kept, worn commonly, yea continually, on ſome finger, not of the hand indifferently and indefinitely, but more ſpecially of his right hand; the better and the more principal hand, (*the right hand*; as, *the right eye* alſo, Matthew 5. 29, 30.) yet ſuch is his vileneſſe and baſeneſſe, that I can no longer endure him, but would pluck him off, and caſt him from me; ſo offenſive is he to me, Mat. 18. 8, 9. See Cant. 8. 6. Hag. 2. 13.

would I pluck thee thence] A paſſage from perſon to perſon; as Eſay 2. 19. & 22. 18, 19. Chap. 16. 12. & 21. 14.

V. 25. *And I will give thee into the hand of them that ſeek thy life*,] An elegant antanaclaſis again. I will pluck thee off my *hand*; caſt thee out of my protection and cuſtody; and I will deliver thee up into the *hand*, that is, the power, as (chap. 19. 7. & 20. 4, 5.) of them that ſeek thy life. Heb. *thy ſoul*. So Chap. 21. 7. & 34. 20. Howbeit, it ſeemeth that albeit he were delivered up into the power of perſons ſo affected, yet that they did not make uſe of that power for the taking away of his life, God in his ſecret providence ſo diſpoſing it: that the line of David ſhould in his iſſue, though deprived of royal dignity, be continued unto the times of the Meſſias our Saviour. See Chap. 52. 31, 32. 2 Kings 25. 27, 28. Mat. 1. 12.

and into the hand of them, *whoſe face thou feareſt*,] Or, *of whom thou art afraid*; as it is rendred, Chap. 39, 17 where is a promiſe to another of the contrary. (Heb. *from the face of whom thou feareſt*) So Chap. 1. 8. 17.

even into the land of Nebuchadnezzar King of Babylon, and of the Chaldeans.] Or, *into the hand*, I *ſay*, Heb. *and*, as Eſay 59. 17. Chap. 19. 12. See 2 Kings 24. 12.

V. 26. *And* I *will caſt thee out, and thy mother that bare thee, into another countrey where ye were not born, and there ſhall ye dye*] Heb. I *will throw thee out*, (the ſame terme that is uſed of Shebna, Eſay 22. 17.) *and thy mother that bare thee*, (*Nechuſtah* the daughter of *Elnathan*, 2 Kings 24. 8. (of whom, ſee Chap. 13. 18.) *into another countrey*, (*a ſtrange land*: as, *other gods*, for, *ſtrange gods*, verſe 9. and, *other tongues*, for, *ſtrange tongues*, Eſay 28. 11. See verſe 28.) *which ye were not born there*; (to wit, into Chaldea; an elegant redundancy frequent in that language, See the like, verſe 27 Chap. 23. 3) *and there ſhall ye dye*: as before of Jehoachaz, verſe 12. See the complement hereof concerning the captivity of Jehojacin and his mother, 2 Kings 24, 15. 2 Chron. 36. 10.

V. 27. *But to the land that they deſire to return, thither ſhall they not return.*] Heb. *And* (as verſe 5.) *unto the land which they lift up their ſoul* (as Exod. 32. 15. Pſal. 24. 4.) *to return there*, (as verſe 26.) *thither ſhall they not return*. See chap. 44. 14. the ſame threatning delivered in the ſame terms: and of Jehoachaz the like, verſe 10, 11. a change of the perſon again here, as before, verſe 24, 25.

V. 28. Is *this Coniah a deſpiſed broken idol? is* he *a veſſel in which is no pleaſure? Wherefore are they caſt out he and his ſeed, and are caſt into a land, which they know not?*] Theſe words ſome conceive to be ſpoken in the perſon of the Jewiſh people, complaining of the diſgraceful uſage of their King, as if he were ſome ſorry picture or image fallen in pieces, or ſome old foul and filthy pot or pan paſt uſe, and therefore throwne out at dores, and caſt into the high-way or ſtreet, for every one that paſſeth by to trample upon: and expoſtulating concerning it, what the reaſon might be, that he and his ſhould be ſo contumeliouſly uſed; or, as ſome of them would have it, objecting it to Jeremy, thereby to diſprove the truth of his prophecy, concerning Jeconiah, that it could not be, that God ſhould ſo meanly eſteem of him, or ſet ſo light by him, as either to deal ſo reproachfully with him, or to permit him ſo to be dealt with. Others would have it to be the ſpeech of the Prophet himſelf, expreſſing his grief upon the conſideration, and at the contemplation of this Jeconiah his ignominious condition, that no more account than ſo ſhould be made of him. But I conceive them rather to be the words of God himſelf, demanding what the reaſon was, why he ſhould be thus uſed, as he had before threatned he ſhould be; and implying that it was for no other cauſe, than for his wicked courſes, wherein he followed his father Jehojakim, treading juſt in his ſteps, 2 Kings 24. 9. See the very like, Chap. 2. 14. 17.

this man] Spoken in way of contempt and diſgrace; as we uſe to ſay, *this fellow*. So Tertullus of Paul Acts 24. 5. that which ſheweth this not to be the ſpeech either of the Prophet, who ſpeaking in his own perſon, would not in likelihood uſe ſuch language of him; and much leſſe of the people.

Coniah] Heb. *Coniahu:* as before, verſe 24.

a deſpiſed broken idol] An idol, which when a man diſcovereth the vanity of it, and he now perceiveth it to be unable to ſtead him in his neceſſity, he then breaketh and caſteth away, or that by caſting away is broken, Eſay 2. 20. & 27 9. & 30. 22. or, ſome old picture or image, that being either fallen in pieces of it ſelfe, or broken by caſualty, or otherwiſe daſhed to pieces, is now of little worth, and of as little regard.

a veſſel in which is no pleaſure] Heb *a veſſel, no deſire*, or, *delight in it*. So Chap. 48. 8. Hoſ. 8. 8 that is, of no uſe, and therefore not regarded; either becauſe broken or cracked, or ſo tainted and polluted, that it is become altogether unſerviceable. See the like, Pſal. 31. 12. Eſay 30, 14. Chap. 19 11.

wherefore are they caſt out] Or, *thrown out:* as ſomething, that being paſt uſe, and now good for nothing, is thrown away, or thrown out at dores Mat. 5. 13. See verſe 26.

he and his ſeed] Here is a queſtion moved, how it is ſaid, *he and his ſeed*, when as it may ſeem he had no iſſue; and is therefore entred upon record as one childeleſſe? verſe 30 To which ſome anſwer, that he had iſſue, before he was carried away captive; but that they died in captivity, and ſo he became childleſſe. So the Jewiſh Commentaters here. But againſt this, ſome of ours object; that if he had had any iſſue, mention would have been made of them where relation is of thoſe that were carried away with him, 2 King 24.12,14 and they therefore by *his ſeed*, underſtand the children that he might have had, had God been pleaſed to bleſſe him with iſſue. Others, by *his ſeed*, underſtand the whole race of Joſiah, which, ſay they, he ſurviving Zedekiah, ended in him: but why the race of Joſiah ſhould be termed the ſeed of Jeconiah, is not made to appear. By *his ſeed* therefore, I conceive to be meant, the ſeed, or iſſue, which God foreſaw that in captivity he ſhould beget and accordingly did, Mat.1.12. ſaid here to be *thrown out*, and *caſt into a ſtrange land* in him, becauſe then in his loins; and by means of his deportation, bred and born in the ſame condition of captivity and exilement with him; as Levi is ſaid to have been *tithed in Abraham*, Heb.7.9 10. and as this people that lived in Jeremies dayes, are ſaid, to have *gone after* God *in the wilderneſſe*; and to have been *brought* by him *into the land* of Canaan, Chap.2.2 7.

and are caſt into a land which they know not.] The word here uſed is not the ſame with the former: and howſoever in notion they come very near the one to the other; in regard whereof alſo the Rabbine makes this member of the ſentence no other than in divers terms the ſame with that before-going; yet there ſeemeth ſome difference here in the uſe of them: the former relating to the place out of which they were *thrown*, the latter to the place, into which they were *caſt*; with an addition of that which containeth ſome aggravation of their miſery; that it ſhould be into a ſtrange place, the condition whereof, and their own there, would be the more uncertain, and where no friend, or acquaintance was like to be found. So Chap.16.13.

V.29 *O earth, earth, earth, hear the word of the Lord*] To give the ſtronger aſſurance of this dreadfull denunciation, and to cauſe it to make the deeper impreſſion in the mindes of thoſe that ſhould hear or read this prediction; and the rather becauſe this ſelf-conceited, ſelf-willed, and incredulous people could hardly be induced to believe that God would herein make his word good; God doth by his Prophet call with much intenſion and eagerneſſe to have a ſolemne record made of it, as intimating that it ſhould be as undoubtedly fulfilled, as if it were already accompliſhed, and the accompliſhment of it entred into ſome publick record; or that being entred upon record, it might remain there unto poſterity. whereby the truth of it upon the iſſue and event of it, might afterward appear: (ſee Job 19.23,24. Eſai 30 8. Chap.17.13.) and the *earth* therefore is called upon as to take notice and bear witneſſe of what, concerning ſuch an inſtrument to be made, he here requireth, verſ.30. But what is meant here by the *earth*, is ſome doubt made. Where to omit the Jewiſh Doctors deſcants upon the repetition of it; ſome, in regard of a diſtribution of the land of Iſrael into three parts; Judah, Galilee and that beyond Jordan: Others, of the land they were to go from, and the land they were to go to, and the land in the way thither. Whereas one of them well obſerveth, that ſuch three-fold repetitions are not to note any divers matter, but to make the ſpeech concerning the ſelf-ſame thing more emphatical and vigorous: as the like, Chap.7.4. Ezek.21.27. Some by the *earth*, underſtand the Inhabitants of the world; the men of the whole earth indefinitely: as, *Let all the earth fear the Lord and let all the Inhabitants of the world ſtand in awe of him*, Pſal.33.8. others, the Inhabitants of the land of Judah onely; becauſe they were the people that made doubt of it, and whom it moſt neerly did concern: ſo it ſhould rather be rendred *land*, than *earth*: as, *all lands*, or *countries*, (that is, people inhabitants of all lands, or out of countries) *came into Egypt unto Joſeph* to buy corn, Gen.41.59 and ſo the Rabbine laſt before-mentioned. Howbeit, others again, whom I rather go with, underſtand *the earth* it ſelf to be ſpoken to, and called upon, as to hear, take notice, and be a witneſſe of what hereafter enſueth: as if he ſaid, Let the earth it ſelf ſo do, if none elſe will: the like compellations and conteſtations of *heaven* and *earth* hereunto, ſee Deut.30.19 and 32.1. Eſai 1.2. Chap 2.12. as alſo of *a ſtone*, Joſh.24.26,27 and our Saviours ſpeech of *ſtones*, Luke 19.40.

V.30 *Thus ſaith the Lord, Write ye this man childleſſe,*] Here followeth that *word* which the *earth* was called upon to *hear*, verſ.29. not to *write*, but to *hear*, what is required to be written: for the word of *hearing* there, was feminine and ſingular; the word of *writing* here, is maſculine and plural; and is indeed indefinitely here uſed: *Write ye* that is, *Let* this *be written*; that it may remain upon record to poſterity See on verſ.29. Revel.14.13. So Eſai 3.10. *Say ye to the righteous*, that is *To the righteous be it ſaid*: and, *Say to Archippus*, for, *To Archippus be it ſaid*, Coloſ.4.17.

Write ye this man childleſſe] So is the word here uſed, taken, Gen.15 2. and ſo is it rendred, Lev.20.20,21. and elſewhere in Scripture, ſave here, it is not found, the word in the original is deemed to ſignifie, *a bare* and *naked*, or *a ſolitary* and *deſolate* one. See on Chap.17.6. where a word from the ſame root, and of the like notion, is found. The ancient Greek here rendreth it *a man abdicated*, or *proſcribed*. But we need not ſwerve from the common acception of the vvord. It ſoundeth as if it vvere ſaid; Enter this man in the roll, or records of the royal race, a childleſſe man. The queſtion is onely, vvhy he ſhould be ſo termed. Some ſay, becauſe he neither then had, nor vvas ever to have any iſſue; but remained childleſſe to his dying day: as Mical, 2 Sam 6 23. Howbeit, others rather underſtand it to be ſaid of him, becauſe none of his iſſue vvere to ſucceed him in the Kingdom, and none therefore of his poſterity to be entred as upon record in the roll of the royal ſucceſſion: for that he had iſſue, ſeemeth apparent, by the mention made of his *ſeed* before, verſ.28 and hereafter again: as alſo by the genealogical relation, 1 Chr.3 17,18. vvhere ſeven of his ſons are expreſly named; of the firſt vvhereof, to vvit, *Salathiel*, the Evangeliſt alſo in as clear and pregnant terms as can be ſaith, *After the Babylonian deportation*, or *after they were brought to Babylon, Jechonias begat Salathiel*, Mat.1.12. vvhich is the very ſame vvith that vvhich is in the genealogical Tables related, *the ſons of Jeconiah Aſir* (that is *the priſoner*; implying, that the iſſue he had was begotten by him, and born to him in the time of his captivity.) *Salathiel his ſon, and Malciram*, &c. 1 Chr.3.16. Nor is it unlikely, but that Jeconiah might have children in Babylon during the time of his captivity, (the captive Jews there being not reſtrained from the benefit of marriage. See Chap.29 6. if not before, yet eſpecially, (though then vvell in years, about fifty and five old) vvhen being by Evil-merodac enlarged, he lived in a freer condition than formerly; enjoying that conſtant portion by the Chaldee King aſſigned him in the Court of Babylon. See 2 King.24.27 —— 30 which he held to his dying day. The Rabbines indeed, to reconcile this Prophecie, and that relation, ſay, that Jeconiah repented him of his evil courſes, when he was in captivity, and that this ſentence paſt againſt him, was thereupon reverſed. Which, though it be not altogether improbable, but that Jeconiah might do, as Manaſſes had done before him, and that God, as he reſtored Manaſſes then again to his Kingdom, 2 Chr.33.12-15. ſo he might give Jeconiah favour in the ſight of Evil-Merodac, and ſo encline his heart to enlarge him; according to that, Pſal.106.46. But, becauſe of this their ſuppoſal, we have no ſure ground, we ſhall not have recourſe to any ſuch uncertainty for the clearing of this doubt; neither is there any neceſſity at all for us ſo to do: ſince that God himſelf expreſly here telleth, why he would have ſuch a record as is here mentioned to be entred concerning Jeconiah, to wit, not becauſe he ſhould die without iſſue; but as a man that ſhould he ſucceſſeleſſe in his reign, and with whom the royal dignity, in a manner, ſhould die and expire.

a man that *ſhall not proſper in his dayes*] For he had both a very ſhort, and a very unproſperous reign See 2 King.24 8 ----16. *in his dayes*, for *in his reign*: as Eſai 1.1. a defect of the relative, as verſ.6.

for no man of his ſeed ſhall proſper, ſitting on the Throne of David, and ruling any more in Judah.] None of all his children ſhall ever ſo thrive, or proſper, as to riſe to the royal ſtate, and attain to the Kingly government of Judah; for Zedekiah his Uncle ſucceeded him in the Kingdom for a few years, 2 King.24.27. nor did any of his poſteritie attain to the royal eſtate, which expired in Zedekiah, Lam.4.20. See the like of Jehojakim his father, Chap.36.30.

CHAP. XXIII.

Verſ.1. W*O to the Paſtors that deſtroy and ſcatter the ſheep of my paſture, ſaith the Lord.*] This whole Sermon or Prophecie is mainly ſpent in menaces denounced: againſt bad rulers, verſ.1.8. falſe Prophets, verſ.9.32. and profane people, verſ.33.40 The firſt part of it concerning bad rulers, conſiſteth of a threatning of the removal of them, verſ.1.2. and a promiſe of the reſtitution of Gods people, principally to be accompliſhed in Chriſt, verſ.3 8. A learned Writer ſuppoſeth it to be a continuation of the Prophets relation of what had been before delivered by him in the reign of Jeconiah, concerning the abuſes and corruptions that reigned among all ſorts in his time; but of this his conceit, there is no great probability. See on Chap.22.1.

Wo] As Eſai 5.8. Ezek.34.2.

Paſtors] That is, *Rulers*; whether Civil, or Eccleſiaſtical; Princes, or Prieſts: for both ruled, Chap.5.31. and 20.1. Heb. *feeders*. So Chap.3.15. and 10.21. and 22.22. and 25.34. Ezek.34.2.

that deſtroy] See Ezek.22 27. and 34 3. Zach.11.4,5.

ſcatter] By their cruel dealing and oppreſſions, Ezek.34.4..21. Chap.50.6.

the ſheep of my paſture] Or, *my paſture-ſheep*; as Pſalm 100.3. thoſe whom I take ſpecial care for; and had not turned out to graze on ſome bare common, in the wild waſte, but had procured good paſture for, Pſal.23,1,2. Chap.3.7 Ezek 34.14.

V.2. *Therefore thus ſaith the Lord God of Iſrael*,] Whoſe paſture-ſheep the people of Iſrael are, Ezek.34 30,31

againſt the paſtors, that feed my people] Or, *concerning* (as Chap.12.14. and 22.6.) *theſe Shepheards*, (Heb. *feeders*; as verſe 1.) *that rule*, (Heb. *feed* as Ezek.34 16. Mic.5.4.) or, *that ſhould feed*, (as, *learn*, for, *ſhould learn*, Eſai 26.9. but do nothing leſſe, Ezek. 34.2,3,8.) or *that feed upon, my people*; that feed upon thoſe whom they ſhould feed, Ezek.34.3,8,10. See on chap.22.22.

ye have ſcattered my flock, and driven them away, and have not viſited them: Or, *but* (as chap 22. 27.) *have not viſited them*; ye expel them, and drive them out of their dwellings; but ye look not after them, nor take any courſe for their welfare, Ezek.34.4,6, 8,21. verſ.1,

behold I *will viſit upon you the evil of your doings, ſaith the Lord.*] Or, *I will puniſh you for your evil doings*, as Exod. 31.34. there is an elegant *antanaclaſis* in the various notion of the word, *viſit*; which in Hebrew ſignifies ſometime to *take care* of, and *provide* for, Ruth 1.6. Job 7.17 18. ſometime, *to puniſh*, Exod.20.5. & 34. 7. Pſal.89.32. *I will viſit you*, ſaith God, *for your not viſiting them.* I will viſit you in wrath and indignation, by taking of vengeance upon you, for your not viſiting of them, by taking care of them, making proviſion for them, and procuring their welfare, according to your duty, Ezek.34.8,10.

V.3. *And I will gather the remnant of my flock out of all Countries, whither I have driven them,*] To the foregoing commination denounced againſt thoſe bad Rulers is ſubjoyned, for the comfort of the faithfull, a promiſe of recollection, and reſtitution of a remnant, after ſuch diſperſions as had been made of the main body of Gods people, partly through the iniquity of thoſe their Rulers, and partly alſo in way of caſtigation by God himſelf for their ſins. See the like, Eſay 1.9.and 4.3.and 6.13,and 10.20 22.and 11.11, 12. Ch.3.14.and 12.14.& 16.15.& 31.7.Ezek.20.40,41.& 34. 11,12. Mic.2.12.Zac.10.3.See Deut.30,1,5. Of the redundancy here, ſee Ch.22,26.

and will bring them again to their folds;] Or, *paſture*; for the word is ſingular; and it is uſed for *paſture*, Ezek.34.14. to the places of their former abode in their own, and for *a dwelling* alſo the word ſignifieth, Eſay 32.18. and 33 20.ſo Ch.24.6.

[*and they ſhall be fruitfull and increaſe,*] Or, *multiply*. as Gen.8.17 Exod.1.7.Ezek.36.11.See the like promiſes, Eſay 44.3.4. Chap. 31.27.Zach.2.4.

V. 4. *And I will ſet up ſhepherds over them, which ſhall feed them*] Heb. *feeders*; as before, ver.1. *and they ſhall feed them*: not feed upon them as the former did, ver.2. the copulative for the relative: as Chap.17.6.fulfilled in Nehemy, Zorobabel, and other faithfull governours of the Jewiſh people, after the captivity, that ſought not themſelves, but the good and welfare of Gods people, Neh.2.10.& 5.14.1.9Hag.2.23.Zach.4.9.& 6.10.14.as alſo in Chriſtian Princes and rulers under the Goſpel. See Ch.3.15. So Ezek.34 11,12.

and they ſhall ſee no more nor be diſmayed] They ſhall dwell in ſafety, and good ſecnrity; free from fear of any adverſary, So ver.6.Chap.28.25,26.26.& 34.30. See the ſame terms, 2 Chr. 20.15.17.and 32.7.

neither ſhall they be lacking, ſaith the Lord.] None of them ſhall be miſſing, whom God will have ſaved and reſerved for a remnant. See Eſai 27.12,13. So is the word uſed, Numb.31.49. 1 Sam. 25. 7,15,21. 2 King 10.19. Eſai 34.16.

V. 5. *Behold the dayes come, ſaith the Lord, that I will raiſe to David a righteous branch,* Heb. *Behold* (ſo are the Prophecies concerning Chriſt uſually uſhered in, to ſtir up unto attention and due conſideration. See Eſai 7. 14.) *the dayes coming* (as verſ. 7. Chap.16.14,18.) *and* (as Chap.9.25.) *I will raiſe*, or *ſet up*, (as verſ.4. for the term is the ſame) or, *ſettle*, (and eſtabliſh; for ſo alſo the word may ſignifie, as Gen.6.17.) *to David*, or *for David*, (of his iſſue to ſucceed him in the government of my people, Pſal. 132. 11. Chap. 33. 26.) *a righteous branch*, or *bud*, or *ſprout*; for the Hebrew word ſignifieth no other: and that great learned man therefore, who requireth to have it here rendred with the Septuagint, *the Sun-riſing*, and with much confidence condemneth them all that render it ſo as we do after ſome of the Greek, the old Latine, and other later verſions in ſeveral languages, of *unskilfulneſſe*, and going *againſt the word of God*, ſhould have had better grounds, than any that he hath produced, for ſo ſevere and peremptory a cenſure: ſure it is that they go beſides Scripture, if not againſt it, that otherwiſe expound it; the word it ſelf being no where found therein uſed but of plants, or with reference unto them; the root alſo that it ſpringeth from never applied but to plants, or to haire, that ſprouteth out from the body, as plants and herbage from the ground, and in metaphorical forms, with alluſion to the one, or the other. Now this paſſage another learned late Writer expoundeth of Zorobabel: and we deny him not to be of the *ſhepherds*, or *rulers* before-mentioned, verſ. 4. but the party here deſcribed is diſtinguiſhed from them, nor can be any other than our Lord and Saviour Jeſus Chriſt. Yea, the Jewiſh Doctors themſelves, both on the place, and elſewhere, acknowledge, that by the *Bud* or *Branch*, or *Sprout*, here ſpokon of, is meant *the Meſſias.* Though they add withall ſome vain devices of their own, to confirm the ſame. to wit. becauſe, ſay they, the letters of the word *Menachem*, that ſignifieth *a Comforter*, and is the name of the Meſſias, Lam. 1. 16. and the letters of the word *Tſemach*, here uſed, do both make up the very ſame number. to wit, 138. But this is but a frivolous fancy of theirs; nor doth the truth of God need ſuch ſandy ſupports. This is he ſtiled, as here, ſo alſo, Zach. 3. 8. becauſe he was to ſpring up, as *a Bud*, *Branch*, or *Sprout*, from *the root of Jeſſe*, and *of David*, Eſai 11.1,10. Rev.5.5. and 22. 16. though in regard of his meanneſſe and weakneſſe to outward appearance, like ſome young *bud*, or tender *ſhoot*, at its firſt ſprouting out, Eſai 53.2. yet that ſhould, in proceſſe of time, *bud*, *ſprout*, and *branch* out, like ſome ſuch plant, as retaineth its verdure perpetually, flowring and flouriſhing unto all eternity Pſal.132.17,18.

a righteous branch] As Chap. 33. 15. *a branch, bud*, or *ſprout of righteouſneſſe*; ſo termed, not onely, becauſe he is perfectly *righteous* in himſelf, *that righteous* one, Act. 21. 14. *that holy and righteous one*, Act.3.14. *the Holy of Holies*, Dan.9.24. but alſo, becauſe he *maketh multitudes righteous*; he makes *all his people righteous* like himſelf, Pſal.27.7. Eſai 53.11. and 60.21. Rom.5 18,19. 1 John 3.3,7. And it is as if the Prophet had ſaid, Be ye not diſmaid, when ye ſee ſo many wicked Rulers of Davids poſterity for their wickedneſſe removed ſo many of them, as degenerate and rotten buds, or branches, cut off & caſt away, without hope of recovery, Chap. 22. 10,11,18,19,24-30. Lam.4.20. God in the room of them will raiſe up *a bud*, or *branch* of the ſame ſtock, that ſhall be herein altogether unlike unto them, ſhall not onely be moſt juſt and righteous himſelf, but ſhall adminiſter juſtice equally unto all, and make others alſo therein like unto himſelf. See the like prophecies and predictions of Chriſt and his Kingdom, Eſai 4. 2. and 40. 11. and 45.8. Chap.33.14,15.

and a King ſhall reign and proſper,] Jeſus Chriſt, *the King of Iſrael*, Joh.1.49. the true *Melchiſedeck*, *the King of righteouſneſſe*, Heb. 7. 1-3. yea, *the King of kings*, 1 Tim.6.15. Rev 19.16. he ſhall *reign and proſper*; that is, *reign proſperouſly*, or *proſper in his reign*: unlike therein to Jeconiah and his ſeed, Chap.22. 30. he ſhall be ſucceſfull in all his undertakings, Pſal. 45. 4. Eſai 52. 13. and 53. 10. Rev. 6. 2.

and ſhall execute judgement and juſtice in the earth.] Or *upon the earth*, as Chap. 31. 22. Mat. 6. 20. he ſhall execute judgement throughout the whole world, Pſal. 96. 13 and 98.9. Eſai 2. 4. or *in the land*; as Eſai 5.8. Ezek 9.9. verſ. 8. among his people: as is ſaid of David, 2 Sam. 8. 15. 1 Chr. 18. 14. a type of Chriſt; therefore alſo called *David*, Ezek,34.23,25.

V.6. *In his dayes Judah ſhall be ſaved,*] For he ſhall ſave his people from their ſins, and reſcue them out of the hands of their enemies, ſpiritual eſpecially, and deliver them from this wicked world, Eſai 33.22. and 63.1. Mat.1.21. Luke 1.74. Gal.1.4.

and Iſrael ſhall dwell ſafely,] Heb. *in*, or *unto confidence*; that is, ſecurely, confidently; as Judg.18.7. Lev.26.5. So Deut 33.12,28. Ezek 34.25,27,28. *Judah* and *Iſrael* here, one and the ſame, Gods people. So Chap.33.16. where the ſame thing is repeated.

and this is his name whereby he ſhall be called, The Lord our righteouſneſſe.] Heb. *this is his name whereby he ſhall call him, Jehovah Tſidkenu: he ſhall call him*; that is, ſay ſome, *God ſhall call him.* Others, *Iſrael ſhall call him.* Others again, *each one ſhall call him*: and the word is here indefinite; and is therefore, as in our verſion, beſt rendred by the paſſive; *he ſhall be called.* But ſome queſtion is made, whom this title is here ſaid to be given unto: and ſome would have it given to Gods people, to Iſrael. So it ſhould be rendred, *Jehovah*, or *the Lord* is *our righteouſneſſe*: as, the name of the new Jeruſalem, *Jehovah-Shammah*; *The Lord*, or *Jehovah* is *there*, Ezek.48 35. and it may not unfitly be given unto Iſrael, whoſe *righteouſneſſe* Chriſt is, 1 Cor. 1.30. being made one with him, 1 Cor. 6. 17. and 12. 12, 13. and profeſſing to have their *righteouſneſſe in* and *from* him, *in whom all the ſeed of Iſrael are juſtified*, and *do glory*, Eſai 45. 24, 25. that which by this title they ſhould acknowledge. But others rather, and ſo the moſt and beſt conceive it to be the name of Jeſus Chriſt the Meſſias, as I*mmanuel, God with us*, Eſai 7.14. So, *Jehovah Tſidkenu*; *Jehovah*, or *the Lord, our righteouſneſſe*: who, as he came *to bring in everlaſting righteouſneſſe*, Dan.4.24. So, *he is by God made unto us righteouſneſſe*, 1 Cor. 1.30,31. while by his being *made by God ſin* (that is, *a ſin-ſacrifice*, as Heb.9.28.) for us, *who had no ſin* himſelf, *we become the righteouſneſſe of God in him*, 2 Cor.5.21.

V.7. *Therefore, behold the dayes come, ſaith the Lord, that they ſhall no more ſay, The Lord liveth, which brought up the children of Iſrael out of the land of Egypt:*] Or, *Furthermore*, or, *Moreover*: for ſo the coherence of this with the former, (and the ſubject matter of either being duely conſidered) requireth the particle here to be rendred, which Chap. 16.14. (where the very ſame thing was before recorded) is upon the like ground, another way rendred: for theſe terms of connexion do frequently alter their notion according to the relations, that the members, or paſſages of the diſcourſe, which they come between, have one to another.

they ſhall no more ſay] Or, *it ſhall no more be ſaid*; as it is, Chap. 16. 14.

V. 8. *But the Lord liveth, that brought up, and which led the ſeed of the houſe of Iſrael, out of the North countrey, and from all countries, whither* I *had driven them, and they ſhall dwell in their own land.*] See the ſame in effect, Chap 16.15.

which led] Or, *brought* Heb *made to come*, as Chap.2.7.

the ſeed of the houſe of Iſrael] A remnant of them, v.3. that ſhould be as *a ſeed*, Eſai 1.9. and 6.13 and 65.9 Rom.9.29.

I *had driven them*] As verſ.3.

and they ſhall dwell in their own land] Or, *that they might dwell* (as Joſh. 24. 9.) *in their own land.* Heb. *on* (as Eſai 24.22.) *their land.* So, *their own heart*, v.16.

V. 9. *My heart within me is broken becauſe of the Prophets*] Here, from the Princes and Rulers before dealt with, ver. 1. 2. the Prophet paſſeth to the Prieſts and Prophets, whom he taxeth as the principal Authours of that general corruption that was ſo rife among the people: and threatneth them therefore with ſome dreadfull judgement to be inflicted upon them for the ſame.

My heart within me is broken] Heb. *As for*, or *Concerning the Prophets*, (as Eſay 32. 1. See there) *my heart in the midſt of me* (as Pſal.22 14 and 39.3.and 55.4)*is broken*: as Pſalm 51. 17 Eſay 65 14 Thus the Prophet expreſſeth his extream grief of heart, to conſider how the falſe *Prophets* (for ſuch he here meaneth,as c. 4. 9)did deceive, delude, and miſlead the people, to the utter ruine of them both See c.14.13,16.

all my bones ſhake] With extremity of fear and trembling, to think what will befall them. See the like,Hab.3.16. the word ſignifieth properly to *hover* or *flutter*, as a Fowl doth over her young, Gen 1.2.Deut.32.11.in which places, and here, it is onely found, and ſo is the heart wont oft to doe, to flutter as a bird, in fainting qualms, or ſudden vehement fears. See Pſalm 38. 10. Chapter 4. 19.

I am like a drunken man, and like a man whom wine hath overcome] not able to ſtand on my legs, ſo aſtoniſhed; or as one at his wits end, not knowing what to doe: as Pſalm 107. 27, Eſay 24. 20.

and like a man] Or, *even*; as Chapter, 15. 13. and 19. 12.

whom wine hath overcome] Heb. *paſſed over him*, as we uſe to ſay, one that *is in drink*, or that is *drowned in drink*; as overwhelmed with it: in like manner as *waves* and *billowes* are ſaid to *paſſe over* one, that is not on, but in the Sea, Pſalm 42. 8. Jon. 2. 3. and the Pronoun demonſtrative in place of the relative, as Eſay 42. 1.and 46 4.

becauſe of the Lord, and becauſe of the words of his holineſs.] Or, *his words of holyneſs*: *his holy*, or *moſt holy words*: as Pſalm 105. 42. that which the Jewiſh Commenter expoundeth of the Words of the falſe Prophets, who had the name of God, and the Word of God, continually in their mouth, as if whatſoever they delivered, were no other than Gods Oracles, verſe 17.31.So the Prophets meaning ſhould be, that he was affected and tranſported with grief and dread, to hear Gods Name ſo horribly abuſed by them, fathering their lies upon him, and ſtrengthning men thereby in their rebellions againſt him, verſe 17. Ezekiel 13.19,22. But the moſt rather underſtand it of God himſelf, his wrath hereby incenſed, and words of dreadful menaces thence proceeding, and expreſſing the ſame by denunciation of ſuch hideous effects of it,as were ſhortly to enſue, So Hab.3.16. Heb. *from the face*, or *wrath of the Lord*, as Pſalm 34 16.or,ſimply, *becauſe of the Lord*: as in the the next member and ver. 10.

V. 10. *For the land is full of adulterers*,] So Chap. 5.8.and 9. 2. either while the falſe Prophets connive at them, and preach nothing but peace to them,verſe 22. 30. or becauſe by promiſing of peace unto them, they encourage them to looſe and licentious living,v.17. Ezek.13.22.

for becauſe of ſwearing the land mourneth] Becauſe of oaths and perjuries that are ſo rife in it. So the Chaldee, whom the Jewiſh Doctors follow; and ſo the ancient Greek ſeemeth to have had it. It is word for word, *from the face*, or, *becauſe*, (as verſe 9.) *of the curſe*, which they therefore ſo render; becauſe *oath and curſe*, *ſwearing and curſing* go commonly together, Levit. 5. 1.Judges 17. 2. 1 Kings 19.2.Neh.10.20. Ezek. 11.18. Howbeit the old Latine, and divers others of the beſt note, retaining the expreſs term render the text: *for becauſe of a curſe the land mourneth*; that is, by reaſon of the curſe of God upon our land, in ſuch manner as followeth, the land mourneth, as Chapter 12. 4. and 14. 2. So, *the curſe hath devoured the land*, Eſay 24. 6. and I ſuppoſe it to be as well the genuine, as the plainer ſenſe; onely I ſhould render it, *though by reaſon of a curſe the land mourn*: as if he had ſaid though manifeſt expreſſions of Gods diſpleaſure be already upon us, and the land by means thereof ſeemeth to wear a mourning weed, as is apparent to the eye, yet it is full of abominable filthineſs; and theſe wicked wretches ſtill tell them, that all ſhall go well with them,Chap 6. 14.and 8.11. and 14. 13. There is an elegancy in the ſound of the words of *malediction* and *mourning*; and between it again, and the term of *filling* in the former member, neither of which our Engliſh can fitly expreſſe: the uſe of the particle in this diſcretive notion,is very frequent, as Gen. 8.26.Joſh. 17. 18. Pſalm. 23.4.

the pleaſant places of the wilderneſſes are dried up.] This ſeemeth to be a knitting of things repugnant together, for what *pleaſantneſs* can be looked for in a wild waſt,or a *wilderneſſe*? Some therefore render it, *the habitations*, or, *habitable places of the wilderneſſe*; that is, of the wilder, and leſs-peopled part of the land, called *the wilderneſſe of Judea*, Matth. 3. 1, But the words would rather be rendred, *the paſtures of the wilderneſs*, or, *of the plain*; for ſo the word rendred *wilderneſs* oft times ſignifieth. See Eſay 63. 13. Lamentations 4. 19 and the former word here joyned with it, is rendred *paſtures*, Pſalm 65.12. & Joel 2. 22. and ſo ſhould be rather than *habitations*, Chapter, 9. 9. And this is that wherein the curſe before mentioned did conſiſt, to wit, in a great drought that had dried up their paſtures; that is, ſaith the Jewiſh Commenters, the places where Beaſts feede. See Chapter, 14. 1, 2.

and their courſe is evil] Word for word, *their race*, See Chapter, 22. 17. from whence ſome alſo render it, *violence here*: but I rather take it as our verſion rendreth it, *their courſe* (by that very word, one of the Rabbines here expounds it) *is naught*; onely I ſhould otherwiſe render the prefixed particle in a notion of reddition, as reflecting upon, or having reference unto the words before going; *yet* (as Chapter 14. 9, 15.) *their courſe is naught*, or, *evil*; though Gods curſe be upon the Land, and his hand thus upon them, yet they will not learn to amend their wayes, Eſay 26. 9,11.Chapter 5. 3. but run on ſtill in a wicked courſe, and refuſe to be reclaimed, Eſay 59.7. c.8 6.

and their force is not right] Heb. *their might*, or *valour*, (as Eſay 3. 25. and 63.15 c, 49 35.) *is unlike*. So the old Latine, following the Greek, that rendreth it *ſuch*, to wit, evil and naught, as their courſe before; or, as they expound the Latine, *unlike* to Gods preſcript, *not ſuch* as it ſhould be, becauſe the word ſometimes ſignifieth *ſo*, or, *ſuch*, Pſalm 1.4. Prov.1. 19. the Chaldee rendreth it, *they ſhall not proſper by their might*; having an eye, I ſuppoſe, to a ſpeech uſed of Moab to that effect, where this word is uſed, Eſay, 16. 6. Chap. 48 30. but I conceive that our verſion is here in the right, and hath approbation from the Jewiſh Commenters, who for the expoſition of it, point us to that in Moſes, Num. 27.7. *the daughters of Zelophead ſpeak right*, to which may be added, Prov.15. 7. *the heart of the fooliſh* caſteth abroad (ſupplyed from the former branch) that which is *not right*. But we need not go far, to finde out the Prophets meaning here, two places of his put together will fully explain him; the one, chap. 8 6. *no man ſpeake aright*, or, what was *right*; the other, chap. 9. 3. *they bend their tongues like their bows for falſhood, but have no courage*, or, *are not valiant* at all *for truth*, or *right*; that which is ſaid here; their courſes are ſtark naught, nor is their courage or valour ſhewed for ought that is right. but rather employed wholly the contrary way; they run on in a violent courſe unto evil, and bend themſelves with all their might thereunto, Pſalme 36. 4. Chapter, 9. 3.

V. 11. *For both Prophet and Prieſt are profane*] Heb. *Prophet alſo*, *Prieſt alſo*, or *even Prophet*, *even Prieſt*, *are* both *profane*, or, *deal profanely*; for though the Nouns are ſingular, (but collectively taken: as *from the Prophet to the Prieſt* Chap.6 13.) yet is the Verb plural, to include both; and is here aright rendred, having in it a notion of *profaneneſs*; not of *hypocriſie*, as is too oft given it; and as ſome of prime note render it here, *play the hypocrites*, See on Eſay 9. 17. and 32.6. It is as if he had ſaid, No marvel, if the corruption be ſo general in the land, when the teachers, as well thoſe that are ſet over them by God to inſtruct the people, Mal 2. 7. as thoſe alſo that profeſſe and pretend to be ſent by him on meſſages to them, doe both by their bad lives, and falſe relations, lead them into looſe courſes, and confirm them therein. See ver.14,15.

yea, in my houſe have I found their wickedneſs, ſaith the Lord.] Heb. *alſo*, or, *even*. (as before) *in my houſe*. My very Temple it ſelf is not free from, but full of their abominable ſuperſtitions and idolatries, and horribly profaned with their lewd and looſe practices, which they forbear not to perpetrate even there in my preſence 2 Chronicles 36.14. Chap. 7.10,11. Ezek. 7. 20. and 8.5.17. See verſe 14.

V. 12. *Wherefore their ways ſhall be unto them as ſlippery ways in the darkneſſe, and they ſhall be driven on, and fall therein.*] Heb. *Therefore their way ſhall be unto them as* a way of *ſlipperineſſes in the darke*, or, *in a miſt*. It ſhall fare with them, as with one that is conſtrained to travel in the dark, or in a thick miſt, where he cannot diſcern his way, and in ſome ſlippery way, where though he could ſee it, yet he ſhould find no ſure or firm footing; and withall ſo put forward, and driven on by thoſe that either puſh him on; or purſue him cloſe at his heels, that he can neither make any ſtay and ſtand ſtill, nor ſlacken his pace, nor take time with his foot to feel and try his way before him; but muſt of neceſſity, being ſo put upon with all theſe diſadvantages, run on head-long, until he fall and miſcarry: an Emblem, to the life, of unavoydable miſcarrying See the very like, Pſalm 35.6.

their way ſhall be unto them] An elegant redundancy: as, *my deliverer unto me*, Pſalm 144. 2. and, *their pathes they have made crooked to them*, Eſay, 59. 8.

as ſlippery wayes] Or, *as a very ſlippery way*. Heb. *ſlipperineſſes*: the word ſignifies ſometime, *ſmoothneſſes*, (for in the ſingular it is not read) and ſo it is uſed for *flatteries*, Dan. 11. 21. 34. And becauſe ſmooth things are commonly *ſlippery*; hence it is that it cometh alſo to ſignifie *ſlipperineſſes*; and ſo here othervviſe a ſmooth or eaven way is a matter deſireable, Eſay 26. 7. and 40. 3, 4. and *ſlipperineſſes*, for, a way of *ſlipperineſſes*, (the word *way*, ſupplied from the former member; as Deut. 32. 4. *all his wayes are judgement*, that is, wayes of *judgement*) that is *a moſt ſlippery way*. So Pſalm. 35 6 as alſo *ſlipperineſſes*, for *moſt ſlippery* places, Pſalm 73. 18. for theſe plurals are in Hebrew much uſed to enhance and improve. See Eſay 58 11.and 59.9.c 14.1.

in the darkneſſe] Or, *in the dark*; as Deut. 28.29. Prov.7.9 or *in a miſt*; as Exod. 10. 22. See Eſai 8. 22. ſo that they cannot ſee to chuſe their way, nor diſcern ought that may lie to endanger them in their way, nor know which way to turn themſelves, Eſai 8. 22. and 59. 9. Prov. 4. 18. Chap. 13. 16. John 11.10 1 Joh. 2. 11. Some render the words, not, *in a miſt*; but, *as a miſt*; and theſe two particles, in Hebrew, are for ſhape much alike; but the originals exhibit that, not this; and the Jewiſh Commenters ſo read it.

driven on] So Eſai 8.22. Pſal.35.6.

and fall] Or, *untill they fall*; being puſht forward (Pſ. 118. 13.) untill they do fall. So is the copulative uſed, Dan.12.12.

for I will bring evil upon them] So Chap. 6. 19. and 11. 11. and 19. 3, 15.

even *the year of their viſitation, ſaith the Lord.*] Or, in *the year of their viſitation*; as Chap.46.21. When in wrath I come on viſiting of them, verſ.2. So Chap.11.13. and 48.44. and 50.27.

V. 13. *And I have ſeen folly in the Prophets of Samaria*;] Or, as ſome render it, I *ſaw indeed* (when time was) *folly*; ſo it is rendred, Job 1. 22. and 24. 12. or, as ſome render it, *abſurdity*, or, *an abſurd thing*. Heb. properly, *inſulſity*, or, *unſavourineſſe*: a metaphor taken from meats, that for want of ſalt, being unſavoury, are offenſive to the palate, Job 6. 6. See the like metaphor, Epheſ 4. 29. compared with Col.4.6. it is applied to the falſe Prophets fictions, Lam 2.14. and to their ill tempered daubings, Ezek.13.10,11,14,15. and 22 28. *in the Prophets of Samaria:* thoſe of the ten Tribes, whereof Samaria was the head citie, Eſai 7. 9.

they prophecied in Baal, and cauſed my people Iſrael to erre.] They delivered their prophecies not in my name, but in the name of Baal; and ſo cauſed my people to go after Baal. See 1 King 18. 18, 21. and 22.6,7. *Iſrael*, thoſe of the ten Tribes; as Chap.3.6.

V. 14. I *have ſeen alſo in the Prophets of Jeruſalem an horrible thing*;] Or, *but* (Heb. *And*; as Chap.22.5,27.) *in the Prophets of Jeruſalem* I *ſee feadity*, or *fetidity*; *filthineſſe*, or *ſtench*; moſt vile and abominable practices, far worſe in ſome kinde, than in thoſe of Samaria. See Chap.5.30. and 29.17. Hoſ.6.18.

they commit adultery] Do as Elies ſons did, 1 Sam. 2. 17, 22. whence adultery became ſo rife in the land, verſ.10.

and walk in lies] Or, *walk* up and down *with lies*. Heb. *with falſhood*, or *a ly*; as Eſai 28. 15. they utter their lies not in Baals name, but in mine, and ſo father their lies upon me, Chap. 14. 14. See verſ.26. Heb. *committing adultery, and walking with a lie*; that is, at full, *committing* they commit *adultery*; *and walking*, they walk about *with lies*; they make a common trade and practice of either: a form though defective, yet very ſignificant. See on Eſai 59.11,13. See theſe two vile practices joyned together in the falſe Prophets again, Chap.29.23. For thoſe that here reſtrain the term of *adultery* to idolatry, ſpiritual adultery, ſeem therein to wrong the Text.

they ſtrengthen alſo the hands of evil doers, that none doth return from his wickedneſſe:] Heb. *and they ſtrenghten the hands of evil-doers, that they may not return, a man* (that is, *each* one; 2 Ch.22.7. or *any* one; as Chap.5.1.) *from his wickedneſſe*. They confirm them in their wickedneſſe and ſo keep them from repentance, by bearing them in hand that they ſhall do well enough, whatſoever Gods meſſengers tell them, though they do continue in their ſinnes. See Ezek.13.22.

they all are become to me as Sodom, and the inhabitants thereof as Gomorrah.] By their means it is come to paſſe, that this citie of Jeruſalem is become as another *Sodom*, and the inhabitants thereof as the inhabitants of *Gomorrah*: for ſo it is to be ſupplied; as *way*, verſ. 12. See Deut. 32. 32. Eſai 1. 10. *to me:* either an elegant redundancy: as Chap. 12. 8. See there, and before verſ.12. or *to me*; that is, in mine account; as Amos 9. 7. I make no other reckoning of them, than as of thoſe abominable cities, Ezek. 16. 46.

V. 15. *Therefore thus ſaith the Lord of hoſts concerning the Prophets*;] Or, *theſe Prophets*: for the article is here reſtrictive, and demonſtrative; as Chap. 27. 7. the Prophets before deciphered.

I will feed them with wormwood, and make them drink the wine of gall:] Or rather, *I will feed them with poyſon, and drench them with juyce of hemlock, or wolfs-bane*. See of the terms here uſed on Chap. 8.14. and 9.15.

for from the Prophets of Jeruſalem is profaneneſſe gone forth into all the land.] See before, verſ.11. for *hypocriſie*, put in the margent, hath no place at all here.

V. 16. *Thus ſaith the Lord of hoſts, Hearken not unto the words of the Prophets that propheſie unto you:*] So Chap.27.9,14,16,17.

they make you vain:] Or, *beguile you*. Heb. *they* are *making you vain*: it is their practice to delude you, while they feed you with vanities, and make you truſt in vain things that will fail you in the end, and ſo make you vain, as all ſuch are, that follow after, and rely upon ought that is vain. So 2 King. 17. 15. Pſal. 62. 10. Chap.2.5. Rom.1.21.

they ſpeak a viſion of their own heart, and *not out of the mouth of the Lord.*] They vent the devices of their own heads and hearts, not ought that comes from God, Chap. 14 14.

a viſion] Alluding to the title given to Gods meſſages, Eſai 1.1. So Chap. 14 14.

of their own *hearts*] As, *their* own *land*, verſ 8.

out of the mouth] Or, *from the mouth of the Lord*; as 2 Chr.35. 22. and 36. 12.

Verſ. 17. *They ſay ſtill to them that deſpiſe me, The Lord hath ſaid, Ye ſhall have peace, and they ſay unto every one that walketh after the imagination of his own heart, No evil ſhall come upon you*] See Chap. 6.14 and 8.11. verſ.14. Ezek. 3 10,22. Zach.10.2.

They ſay ſtill Or, *ſaying ſtill:* or *In ſaying, ſaying*; as, *in ſaying ſay*, Exod 21.5. ſee Chap.3.1.

that deſpiſe me] Or, *provoke*, or *reproach me*. See on Eſai 1.8.

that walketh after the imagination of his own *heart.*] See Chap. 7. 24. and 16. 12. and 18. 12. *his* own *heart*; as *his* own *way*, Eſai 53. 6.

No evil ſhall come upon you. See Chap.14.13. directly contrary to what God had threatned, Deut.29.19,20.

V. 18. *For who hath ſtood in the counſel of the Lord, and hath perceived and heard his word? Who hath marked his word, and heard it?*] The ſpeech either of the Prophet himſelf, as the moſt, concerning theſe counterfeit Prophets, demanding which of them God had acquainted with any ſuch ſecret purpoſe of his, as they pretended to have received from him, as if they came like Angels dropt down from heaven, and ſent by God to reveal his will and pleaſure to his people. See verſ. 22. or, as ſome other, of the falſe Prophets, moving the queſtion, how Jeremy, or any other beſide themſelves, ſhould come to know any ſuch thing from God, as they delivered in his name; as if they were the onely men that were acquainted with Gods privy counſels, and none could know them, but from them: and ſo heartening the people againſt the menaces of Gods Prophets. See the like, 1 King. 22. 24. And the Text thus taken, it would be read with a ſupply, *For who*, ſay they, &c. as Eſai 22. 13. Act.15.5. Some ſuppoſe that the words of the Apoſtle, Rom 11. 34. were taken from hence; but they are much miſtaken; for they are taken from Eſai 40. 13, 14. and are of a far other notion than this paſſage is they ſpeak of Gods taking counſel from others, this of underſtanding Gods counſel from himſelf.

who] *Who* but we, or beſides us; which ſome alſo thruſt into the Text. So Eſai 40 16. and 44 7.

hath ſtood] Waiting or attending upon God as ſervants do upon their maſters great perſonages eſpecially, miniſters & officers upon Kings and Princes, 1 King 10.8. Prov.22. 29 and as, on God, the Angels do in heaven, 1 King 22.19. Eſai 6.2. Dan.7.10. Mat. 18.10. his miniſters and meſſengers here upon earth, expecting his pleaſure, 1 King.17.1. Habb.2.1

in the counſel of the Lord Heb. *ſecret* Pſal.25.14. Prov.3.32. and 11.13. and 20. 19. and 25.9. but ſometime it is uſed for *counſel*, as Prov.15.22. Amos 3.7. becauſe counſel oft requireth ſecrecie: and ſometime again for an *aſſembly* in general, Chap 6.11. though properly and primarily of ſuch as meet to conſult about ought, Gen. 49 6. and it ſeemeth to allude unto the manner of ſuch miniſters, or officers, who attending on Kings when they ſit in councel, do by means thereof, many times, come to the notice of ſuch things, as are wont to be concealed from others. So Job 15.8.

and hath perceived] Heb. *and ſhall ſee*; or, *that he might ſee*, (as Chap. 10. 4. and 22.10.) to wit, in ſome viſion; as Eſai 2. 1 and 6. 1.

and heard] Or, (as Chap 22 3,18.) *hear*; as Pſal.85 8.

marked] Or, *attended*, or, *hearkned*; as 2 Chr. 23. 10. Eſai 21.7 Chap. 8. 6.

V. 19. *Behold, a whirl-wind of the Lord is gone forth in fury,*] *Behold*, mark what I ſay, and aſſure your ſelves of it, (as Eſai 10. 30.) whatſoever theſe falſe Prophets preach to you, as from God, of peace and ſafety, there is a grievous tempeſt in coming, that will fall heavily on the heads of thoſe whom they promiſe peace to, verſ. 14. and ye will finde to your grief, when it will be too late, that what is now told you, was true, verſ. 20. ſee the ſame Chap 30.23,24.

a whirl-wind] Or, *a ſtorm*, or, *tempeſt*, as it is rendred, Pſ.83.15. Amos 1. 14. Jon. 1. 4. for the alluſion is not to wind alone; but to a ſtorm of rain, or hail, that lighteth on mens heads; as in the words enſuing.

of the Lord] That is, *from the Lord*; *a ſtorm*, or, *tempeſt*, coming from him, ſent by him; as Jon.1.4. ſo, *an evil ſpirit of God*, 1 Sam. 16.15,16. for, *an evil ſpirit from God*: as it is there expounded v.14. or, *a tempeſt of the Lord*, for, *a mighty tempeſt*: as, *mountains of God*, for, *great mountains*, Pſal. 36. 6. and, *the trees of the Lord*, for, *great*, and *tall trees*, Pſal.104.16. So, *a ſleep of God*, that may be taken either way 1 Sam.26.12. The former way goeth the Chaldee, which the Jewiſh Commentators concur with.

is gone forth in *fury*] Or, with *fury*, or, in *wrath*: a defect of the particle; as Eſai 52.8. and 56.11. and ſo the Jewiſh Doctors after the Chaldee: or, *wrath is gone forth*; as Num.16 46. as an explication of the former.

even a grievous whirl-wind] Or, *even* (Heb. and; as verſ. 9.) *a grievous tempeſt*. Heb. *grievouſly paining*: from a root that ſignifies, *to be in pain*, Job 15 20. Eſai 53 5. or, as ſome *lighting* or, *falling* becauſe the word is after here ſo rendred, Others, *continuing*;

as the word ſeemeth to ſignifie, Lam. 4. 6. Hoſea 11. 6. ſee Chap. 30. 23.

it ſhall fall grievouſly upon the head of the wicked.] Or, that *ſhall fall grievouſly*: the relative ſupplied; as Chap. 22. 6 30. the word here uſed ſignified ſometime, *to be in pain*, Chap. 5. 3. Ezek. 30. 16. ſometime *to light*, or, *fall upon*; or, as ſome, *to ſtay & abide*, 2 Sam 3 29 *let them fall* or, *reſt upon the head of Joab*: and Hoſ. 11. 6. *the ſword ſhall light*, or, *abide upon their cities*: our Verſion hath joyned both together, and it may well be deemed a complexive form of ſpeech, (of which kinde ſee on Eſai 38. 17, 21.) as if it were ſaid, *it ſhall with pain light and reſt* (as *Damaſcus ſhall be its reſt*, Zach. 9 1.) *upon the head* (whereby it appears that ſome ſuch kinde of ſtorm, or tempeſt is alluded unto, as is wont to light upon mens heads, as Pſalm 11. 6.) *of the wicked*: either the falſe Prophets themſelves, verſ. 15. 30. or thoſe that are confirmed in their wicked courſes by them, verſ. 14. or both, Ezek. 14. 9, 10. See Chap. 14. 15, 16.

V. 20. *The anger of the Lord ſhall not return, untill he have executed, and till he have performed the thoughts of his heart*:] So Chap. 30 24. Heb. *done*, and *eſtabliſhed*. This ſtorm of Gods wrath will not be laid till what he hath purpoſed be fully accompliſhed. See Eſai 55. 11. 1 Sam 3. 12.

in the latter dayes ye ſhall conſider it perfectly.] Or, *hereafter*. Heb. *in poſterity of dayes*, (as Num. 24 5.) *conſider of it* with *underſtanding*, or *conſideration*: for the verb in this form is applyable to either ſignification, Eſai 1. 3. and 52. 15. Chap. 2. 10 and 9. 16. a defect of the particle; as verſ. 19. When theſe dayes are once over, after a while, ye will fully underſtand and ſeriouſly conſider, what ye will not believe at preſent. See the like, Ezek 2. 5. and 6. 10. For there is little reaſon to refer this with the Jewiſh Maſter, to the dayes of Meſſias, when, ſaith he, the wicked ſhall at once be deſtroyed; though of thoſe times this form be found oft uſed, Eſai 2. 2. Chap. 48 47. and 49. 39. Joel 2. 18. Mic. 4. 1. Nor is there any neceſſity of carrying on this clauſe, by knitting the words of the next verſe to it; as if it were ſaid, That when the evils now denounced over-took them, then they ſhould come to know that theſe falſe Prophets were never ſent on any ſuch meſſage from God as they pretended: true indeed; but ſeems not the ſenſe of the Prophet in this place.

V. 21. *I have not ſent theſe Prophets, yet they ran: I have not ſpoken to them, yet they prophecied.*] They do on their own heads all they do, verſ. 16. they have neither miſſion nor meſſage from me. So Chap. 14. 14. and 27. 15. and 28. 8, 9. *yet*, Heb. *and*; or, *and* yet: ſo Chap. 14. 9, 15.

V. 22. *But if they had ſtood in my counſel, and had cauſed my people to hear my words, then they ſhould have turned them from their evil way, and from the evil of their doings*] Or, *For* (as rendring this as a reaſon, to prove, that they came with no meſſage from him Heb. *And*; as Chap. 14. 15. and 16. 15.) *if they had ſtood in my counſel* (as they pretended, and profeſſed to have done, verſ. 18. if they had been admitted into ſo near attendance upon me, as to be made acquainted with my counſels and purpoſes) *they would then* (as Gen. 28. 21, 22. but miſplaced there, as here, and Chap. 4. 1, 2. and 15. 19) *have declared my words to my people.* (Heb. *made to hear*, as Chap. 4. 5. 15, 16. they would have told them nothing, but what I have ſpoken, verſ. 28. acquainted them with my will) *and would have turned them from their evil way, and from the evil of their doings*: they would have endeavoured to withdraw and reclaim them from their wicked courſes, as other my faithfull Prophets and Meſſengers do, Chap. 25. 3——5. and not have confirmed & ſtrengthened them, as now they do in them, verſ 17. So rather, then as ſome others following the old Latine, which our Verſion concurreth with, if they had faithfully declared Gods Word to his people, the people then had been converted; for that is not alwayes the lot of Gods true Prophets, and faithfull Miniſters, Eſai 49. 4. and 53. 1. was not of Chriſt himſelf, when he was here upon earth Mat. 11. 20. John 12. 37, 38.

V. 23. Am *I a God at hand, ſaith the Lord, and not a God afar off?*] Some of the ancient Greeks read theſe words, not by way of interrogation, but by way of enunciation, *I am a God at hand, and not a God afar off*; I am alike near you every where, Pſal. 139. 1——12. Prov. 15. 3. the ſenſe is good, but not proper to this place: for the interrogative, though oft ſuppreſſed, as Hoſ 4 14. Mal 1. 8. is in the Hebrew here expreſſed: the meaning is, Am I not a God here upon earth, that ſeems farther from me, Job 22. 12——14 Pſ. 103. 12. and 138. 6. and 139 15. as well as in heaven, that ſeemeth nearer to me, as being the place of my ſpecial reſidence, Pſal 33. 13, 14 and 115. 3 do you think, becauſe my palace is in heaven, Pſ. 11. 14. that I take no notice of what is done upon earth? Pſal. 113. 5, 6 ſee Ezek 8. 12.

V. 24. *Can any man hide himſelf in ſecret places, that I ſhall not ſee him? ſaith the Lord.*] Heb. *Shall a man be hid in hidneſſes*, or, *hiding places?* the indicative potentially, as Chap. 13. 23. and 15. 22. and the paſſive reciprocally; as Chap. 4. 4. and 36. 19. and *man*, for, *any man*; as Chap. 5. 1. and *hidneſſes*, or *ſecrecies*, for, *hiding*, or *ſecret places*; as Pſalm 10. 8 and 64 4. and *ſecret*, or *hiding places*, for, *any ſecret*, or *hiding place*; as, *our ſepulchres*, for, *any of our ſepulchres*, Gen 23 6.

that I ſhall not ſee him] Heb. *and I ſhall not ſee him*: the copulative for the finitive; as Pſalm 119. 73. Chap. 14. 19. verſ. 18. or *where I ſhall not ſee him*: the copulative for the relative; as Gen. 6. 13. and, *they ſhall ſerve*, for, *where they ſhall ſerve them*, or rather, *ſerve themſelves of them*. See on Chap. 25. 14. See Pſal. 139. 7-12. Amos 9. 2, 3.

Do I not fill heaven and earth? ſaith the Lord.] Not by my powerfull and efficacious providence onely, 2 Chr. 16. 9. Pſal. 33. 12. and 139. 6. Prov. 15. 3. Zach. 4. 10. but with mine eſſential preſence, Pſal. 139. 3, 5, 7-10. Am I not every where preſent? do the heavens ſo confine, or encloſe me, that I am not preſent on earth, as well as in heaven? 1 King. 8. 27. Is not the earth my foot-ſtool, as well as heaven my throne? Eſai 66. 1. Act 7. 49.

V. 25. I *have heard what the Prophets ſay, that propheſie lies in my name, ſaying, I have dreamed, I have dreamed.*] Or, I *hear what theſe Prophets* (as verſ. 15.) *ſay* &c. whatſoever theſe wicked and wretched counterfeits and impoſtors imagine of me, as if I kept aloof, were pent up in heaven and had no place of preſence, or reſidence here upon earth, nor took notice of ought that were ſpoken and done here; yet I hear their lying, and ſee their doings. So, I *ſee*, Chap. 7. 11. and 13. 27. verſ. 14. and, I *know*, Eſai 37. 28. Hoſea 5. 3.

lies in my name] Heb. *a ly*, or *falſhood*; as verſ. 14. ſo verſ. 26. ſee verſ. 17.

I *have dreamed*] Or I have a propheſie, or meſſage from God, revealed to me by dream, one of the wayes, whereby God, in ancient times, imparted his minde to his meſſengers the Prophets, Num. 12. 6.

V. 26. *How long ſhall this be in the heart of the Prophets that propheſie lies? yea*, they are *Prophets of the deceit of their own heart*] Or, *How long?* an abrupt, but very paſſionate form: like that, Pſal. 6. 3 *but thou, O Lord, how long?* and, How *long, O Lord? wilt thou forget me for ever?* Pſal. 13. 1. as alſo that, Chap. 13. 27. *after how long yet?* as if he had ſaid, How long will it be ere they leave this courſe? are they reſolved to make a perpetual practice of it? So I read the next words; Is *it in the heart of theſe Prophets* to be ever *propheſying of lies, and propheſying the deceit of their own heart? Is it in the heart* (that is, is it their deſire and delight? as, *the Law of God is in his heart*; that is, he deſireth and delighteth in it, Pſal. 40. 8. and 112. 1. or are they deſperately bent upon it? as, *the day of vengeance is in my heart*; that is, I am fully reſolved upon it, Eſai 63. 4.) *of theſe Prophets* (as verſ. 15. 25.) to be ever (a defect of the verb ſubſtantive: as, *give Jeruſalem a praiſe*, for, *make* her to be matter of *praiſe*, Eſai 62. 7. and Rom. 8. 29. *he predeſtinated conformable*, for, to be *conformable*: and *he hath choſen rich in faith, and heirs*, for, to be *rich in faith, and* to be *heirs*, Jam. 2 5. that, *for ever*, is ſupplied, as implied in the former *how long?* expreſſed, Pſal 13. 1.) *propheſying lies*, Heb. *Prophets*, or propheſies of *a ly*, or *falſhood*; as verſ. 25. Chap. 14. 14.) *and propheſying* (as before) *the deceit of their own heart*; as Chap. 14 14. their own fancies and devices, wherewith they deceive and delude people, verſ. 16. Thus rather, in my minde, then as ſome great ones; *Should there be* a dream (to wit, a divine one ſent from God) *in the heart of theſe Prophets that Propheſie falſhoods? that propheſie the deceit of their own heart?* Or, yea, *they propheſie the deceit of their own heart.* But I leave this to the judgement of others. Some continue theſe words with thoſe enſuing; *Is it in the heart of theſe Prophets that propheſie lies*, &c. *Do they think*, I ſay, *to cauſe my people to forget my name*, &c. ſo, *to have in the heart*, and, *to think*, ſhould be all one: as 1 Chr. 28 2. and this ſeemeth not improbable.

V. 27. *Which think to cauſe my people to forget my name, by their dreams, which they tell every one to his neighbour, as their fathers have forgot my name for Baal.*] Or, *That deviſe* (as the word is very frequently uſed, Pſal. 21. 11. and 140 2, 4 Chap. 11. 19. Amos 6. 5.) *how to make my people forget my name* (forget me and their duty to me and all regard to my Prophets that come in my name, and with meſſages from me) *by their dreams* (their vain dotages, and lying devices, which they term *dreams*, verſ. 25. as indeed they are no better, verſ. 27. 28.) *which they tell one to another* (ſo Chap. 22. 8. *the falſe Prophets to the people*; as *one from another, the falſe Prophets from the people*, verſ. 30. as men uſe to do their dreams, Judg 7. 13) *as their fathers* (either their anceſtors, or thoſe falſe Prophets of Samaria, verſ. 13. whom herein they imitate) *forgat my name* (as before, ſo Chap. 2. 32.) *by Baal*; by joyning themſelves to him, and ſerving him, inſtead of me, the true God, and their God, Chap. 2. 5, 13. Judge 2. 11. So that thoſe counterfeit Prophets, though they would not be counted Baals Prophets, as thoſe Samaritans; but would be deemed the Prophets of the true God, yet carried men away from God, as well as thoſe Prophets of Baal did. Thus thoſe that pretend revelations from God, may prove no leſſe dangerous in making men forgetfull of God, neglectfull of Gods Word, & regardleſſe of their duty unto God; from whom yet either being deluded themſelves, or on purpoſe to delude others they would be deemed to ſpeak, than thoſe that profeſſe to deliver oracles from idols.

V. 28. *The Prophet that hath a dream let him tell a dream,*] A learned Scholiaſt, by *dream*, here underſtands *a divine dream*: but *the word of God* in the oppoſite member, doth evidently ſhew, that thoſe dreams of theirs are here intended wherewith theſe impoſters cheated and deluded Gods people, verſ. 25. 27. The words may very well be rendred, *The Prophet that hath a dream* (Heb. *with* *whom a dream* is *with* : an elegant redundancy, as in the next member alſo, in that language very rife) *let him tell* it as *a dream*; which are uſually full of vanity Ecclef 5.7. as were theſe dreamers relations, Zachary, 10. 2. not as a divine Revelation : for ſuch defects *of it*, and *as* are frequent. See the former Chapter 17.21, and 22. 17, the latter, Pſalm 11.1. and 141. 2. Eſay 13,8. and 21. 8.

and he that hath my word let him ſpeak my word faithfully.] Heb. *let him with whom my word is*, as Chapter 27. 18. *ſpeake my word truth*, that is, either in *truth, truly, faithfully* : as Judges 9.15, 16, 19. without addition of ought to it, or mixture of ought with it, Chap. 1. 7. 2 Cor. 2. 17. 1 Pet. 2.2. and 4. 10, 11. a defect of the particle *in*, as Eſay 33.7. and 34.2. or as *a truth* : ſuch as indeed it is, Pſal. 119. 142, 151, 160. John 17.17. a defect of the note of ſimilitude, as before.

what is the Chaffe to the Wheat ? ſaith the Lord.] According to this Verſion the meaning ſhould be; *what is the Chaffe in compariſon of the Wheat ?* Or, *what compariſon is there between Chaffe and Wheat ?* or what uſe or worth is the one of, in regard of the other ? But the Hebrew form (which the Greeks and Latines alſo very frequently imitate) here uſed, *what to the Chaffe with the wheat ?* ſeems to have another notion ; and that not ſo much as a learned late Writer , *What ſimilitude is there between the one and the other ?* but, *what ſhould the one doe with the other ?* or *what hath the one to doe with the other ?* as the like, 2 Samuel 16. 10. *what have* I *to doe with you ?* Hoſh. 14. 9 *what have* I *to doe with idols ?* and *what have* I *to doe with thee ?* John 2. 4. to what end ſhould lies and fancies that are no better than chaff, light ſtuff, and uſeleſs for mans food, be mingled with my Word, the Bread of Life, and the onely wholeſome food of mens ſouls, John 6 27. 1 Tim. 6.3. Tit. 2.1. the form is not unlike to that of the Apoſtles, 2 Cor. 6.14, 15, 16. and it ſeemeth to have been a Proverbial kind of ſpeech.

V. 29 I*s not my Word like as a fire ? ſaith the Lord.*] Heb. *ſo as the fire* : Gods Word is not like theſe mens vain and idle dreams, void of life and ſpirit ; but ſuch as hath a powerful and efficacious work upon mens ſouls, to confirm and comfort ſome, and to affright and diſturb others, to mollifie mens hearts, and to eat out their corruptions : in regard thereof like unto fire that warmeth, and heateth, and enflameth, melteth mettall, and burneth out droſſe, and burneth up chaffe and ſtubble, and other like light combuſtible matter, Chapter 5. 14. and 20. 9. Luke 24. 32. 1 Corinthians, 3. 12, 13. 2 Corinthians 2. 16. Hebrews 4. 12.

and like an hammer that breaketh the rock in pieces] Or (as ver. 18.) is it not (ſupplyed from the former branch) *as an hammer*, (as, Chapter 50. 23.) that (ſupplied, as Chapter 22. 6, 30.) *will breake a rocke to pieces* ; or. *or.* will it not (the negative ſupplyed from the former, as Pſalm 9. 18) *breake a rocke to pieces as an hammer ?* Is it not able to breake the ſtouteſt and ſtrongeſt heart, Chapter 5. 3. Zeph. 7.12.) and to beat and bear down any oppoſition that is, or can be made againſt it ? 2 Cronicles 10. 4.

V. 30. *Therefore behold,* I *am againſt the Prophets, ſaith the Lord, that ſteal my word every one from his neighbour.*] Or, *Behold,* I *am* coming *againſt* (Chap. 21. 15.) *thoſe Prophets* (as verſe 15.) *that ſteal*, or *filch, my words* (for the word is here plural) *one from another*, as Geneſis 31.49. So verſe 27. *one to another* : Many ſtrange Expoſitions are given of theſe words which I forbear to relate, confining my ſelf to thoſe alone, that ſeem to carry ſome ſhew of probability with them : the Jewiſh Doctours, whom ſome of ours alſo follow, underſtand of ſuch of them, as did make uſe of thoſe Prophecies, which they heard from Gods meſſengers, but turned them another way, and applied them to other purpoſes : they inſtance in Hananiah, (who ſay they) hearing Jeremiah ſay, I *will breake the bow of Elam*, Chapter, 49. 57. made uſe thereof, and applied to Babylon, what he had ſaid of Elam ; ſaying, *I will breake the yoake of the King of Babel* Chapter 28. 2. and the better to back this abuſive application, ſhould add, if God would thus break the might of the Elamites, then of the Chaldees alſo under whom they ſerved, Eſay 22. 6. Others, going alſo much the ſame way, expound it of the terms borrowed from Gods Prophets; which were ſo rife with them, *Thus ſaith the Lord*, and *the Lord hath ſaid it*, verſe 17.31. Others, that by their wiles and deluſions, they withdraw the people from giving any credit to Gods meſſages, brought to them by his Prophets, and ſo ſtole away the authority of Gods Word, and peoples affections thereunto, as Abſolom by his fauning flatteries did the hearts of Davids ſubjects from him and his government, 2 Samuel, 15. 6. Others, of their conſpiring together to back one another, in their falſe Propheſies, which yet they pretended to be Gods words, and ſuch meſſages as they had received from him : thoſe that propound and aſſert this ſence, reject thoſe former Expoſitions that have reference to Gods Prophets, whom they ſhould either imitate or undetermine. becauſe it is ſaid, *each one from his friend, fellow,* or *familiar* ; in which manner the Holy Ghoſt would not ſpeak of the true Prophets, as if any ſuch relation and communion were between them and theſe counterfeits : but not to inſiſt on that which might be hereunto returned, that *a man and his neighbour, brother, friend, fellow,* or *familiar*, is in the Holy language no more than *one and another* : and *one from another*, here may well be no other, than the falſe Prophets from the people; as *one to another*, the falſe Prophets to the people their followers, verſe 27 againſt this Expoſition may well be objected, that *my words* here, anſwerable to what went before, where they are oppoſed to the dreams, dotages, devices and deceits of the counterfeit Prophets, v. 28 29. cannot ſo fitly be underſtood of them, or applyed unto them, as by this interpretation they are. Others therefore underſtand them of concealing from Gods people ſuch neceſſary truths, as they ought to have delivered unto them, and have acquainted them withall : to which purpoſe they are charged not to have endeavoured, as they ſhould have done, to reclaim people from their wicked courſes, v. 22. that which the Scribes ſeem charged with, Luk. 11.52. and the Apoſtle purgeth himſelf of. Acts 20.27. But I conceive rather the meaing to be, that by their cunning fetches and flatteries, they filched out of peoples hearts thoſe words or meſſages of God, which by his Prophets had been delivered unto them, and they had ſometime ſeemd to heed and regard, yea, to put in execution as our Saviour ſaith, that the *Devil comes and ſtealeth the ſeed of the word out of the hearts* of ſome, with whom it hath been ſown Matt, 13.19. Luke 8. 12. that which comes ſomewhat near to that before, of infringing of the credit and authority of Gods Word. An inſtance whereof we may ſee in that revolt, in likelyhood by the deluſions of theſe falſe Prophets procured, from that which by Jeremies Sermons they had been formerly wrought unto, c. 34. 8.——11.

V. 31. *Behold* I am *againſt the Prophets, ſaith the Lord*] See before, ver. 30.

that uſe their tongues] The word here uſed is by divers diverſly taken, and that among the Jewiſh Criticks themſelves. Some of them expound it, as the word in its native, proper, and moſt uſual acception ſoundeth ; *that take their tongue*, that is, as our verſion giveth it, *that uſe* it, or *make uſe of* it. But this others of them deeming too ſlender, would have it rendred, *that teach*, or *learn*, or *enure*, (for the word of *teaching*, or *learning*, is oft ſo taken. See Chapter 13.23.) *their tongue*. See Chapter 9. 4. *they have taught*, or *learned their tongue to tell lies* : the word is ſingular, though collectively taken both here and there) for the word of *taking*, ſay they, is uſed of *teaching* or *learning* : and we uſe indeed the term of *learning* ſometime promiſcuouſly, of *teaching*, as well as of being *taught* : but whether the word of *taking* (which we uſe alſo of *learning*, ſtrictly and properly ſo termed) be ever uſed in Hebrew for *teaching*, I much doubt : though *Doctrine*, or that which is taught, hath thence a denomination in uſe ; ſo termed, becauſe taken and received by the Scholar. Some of them keeping to the ſame root and notion , but with ſome reſtriction, render it, *that ſweeten their tongue* . for, ſay they, the word of *doctrine* thence derived, ſignifies properly, *a ſweet , pleaſant , plauſible* , or *delightfull doctrine*, Prov. 4.2. and 16 21. So it ſhould ſignifie that which the Greeks call, *an acceptable ſpeech*, or *a ſpeech worthy of acceptance* , Luke 4. 19. 1 Tim. 1. 15. and 2. 3. but in a more general ſenſe ſeemeth *Doctrine* ſo termed ; becauſe as it is *given* out, or *delivered* by the *teacher* : Prov 4 2. and 9. 9. ſo it is *taken* and *received* from him by the *learner* : and the ſame exception that was taken to the former interpretation, is of force againſt this alſo. Others therefore render it, *that ſlicke* or *ſmooth their tongue* : fetching the word from another root that ſo ſignfies, by tranſpoſition of the radical Letters ; that ſpeak nothing but ſmooth , pleaſing, and plauſible things, ſuch as the people deſired and delighted to heare, Eſay 30. 10. See Chapter 6. 14. and 8. 11. verſe 17. So is that word uſed. Pſalm 5. 9. *they ſmooth their tongue*, or *make ſmooth* work with *their tongue*. And Proverbs 28. 23. *one that ſmoothes his Tongue* or, *that ſmoothes*, that is, *flatters* with *his tongue* : thence David alſo of the diſſembler, the words of *his mouth were ſmoother than butter*, Pſalm 55. 21. and Solomon of the ſtrumpet, *the roof of her mouth is ſmoother than Oyle*, Proverbs 5.3. and, *a ſmooth tongue*, for, *a flattering tongue*, Proverbs 26.28. and *ſmoothneſſe of tongue*, Proverbs 6. 24. and *lips of ſmoothneſſe*, Pſalm 12. 2, 3. for, *a flattering tongue*, and *flattering lips*. And to this I encline, both becauſe it ſuiteth ſo fitly with the ſmooth carriage of theſe counterfeits ; and becauſe ſuch tranſpoſition of letters is not unfrequent in Scriptures: *lakach*, for *chalak* ; as Eccleſiaſtes 9. 4. *bachar*, which ſignifieth. *to chooſe* ; for, *chabar*, which hath a notion of *conjunction*, or *aſſociation*, as the Maſſorites there obſerve. So *chedel*, Eſay 38. 11, for *cheled*, *the word*, Pſalm 49. 1. *taphel*, Pſalm 18.26. for *patal*, 2 Samuel ; 22. 27. *to be perverſe* : *alwah*, Hoſea 10 9. for *awlah*, Pſalm 43. 1. *iniquity*. *Zewwaah*, Eſay 29. 18 and *Zeawah*, Deuteronomy 28.25. *a commotion*, or *a removal*. *ſimlah*, and *ſalmah*, Exodus 22. 9. 27. *a garment* : *cebes*, and *ceſeb*, Levit 4.32, 35. *a ſheep*. *ceſel*, Chap. 10.8. and *celes*, Chap. 4.22. and 5.21. *folly*. *ſhachis*, Eſay 37. 30. for, *ſachiſh*. 2 Kings 19. 29. *ſelf-growth*. *almuggim*, 1 Kings 10. 11. and *algummim*, 2 Chronicles 9. 10. the ſame kind of trees, or timber ; and more of the like ſtamp : theſe the rather I recite, that this here may appear the leſs uncouth, as to ſome peradventure it may. For as for thoſe that expound it of *taking their tongues* to themſelv's and uſing them at their pleaſure; like thoſe that ſay, *our lips are our own* Pſal. 12.4. whereas Gods prophets give up their tongues to be moved and guided wholly by him; and his Spirit, 2 Pet. 1. 20. 21. as alſo thoſe that by *their tongues*, underſtand not their own tongues, but the tongues of the true Prophets, whoſe words and terms they imitated; ſee on verſe 30. they ſeem to warp too much from the text.

and ſay, He ſaith.] That is *the Lord ſaith*; as before, *Saith the Lord*, Heb. *Said*: and ſo there. *Said of the Lord*, or, *That which the Lord hath ſaid*: for that is the proper notion of the term; ſo uſed, Chap. 18, 15, 19. verſe 29. 30. that father their lying flatteries upon me, verſe 17.

V. 32. *Behold I* am *againſt the Prophets*] Or, I am coming *againſt the Prophets.* See on verſe 3. Now becauſe here is a threefold denunciation, ſome of the Rabbines would have three ſeveral ſorts of falſe Prophets here deſigned; ſome that filched forms from the true Prophets, but miſapplyed them, verſe 29. ſome that were men of ſmooth and eloquent language, ver. 30. and ſome that pretended viſions and dreams, in this verſe. But this ſeems groundleſſe; they may rather be deemed ſeveral attributes of the ſame parties, who counterfeited revelations and viſions, and thoſe of ſuch matter, as was pleaſing to the people; whereby pretending to have received them from God; they withdrew the people from the belief and likeing of thoſe truths that from God were brought to them by his Prophets. The denunciation is thrice inculcated, to confirm the truth of it, and cauſe it to make the deeper impreſſion if not on the Prophets yet in the hearts and minds of the people. See Chap. 22. 29 and the like threefold *Behold*, but in a divers argument, Eſay 62. 11.

that propheſie falſe dreams, ſaith the Lord, and do tell them:] Heb. *dreams of falſhood*: as *words of falſhood*. for, *lying word*, Eſay 32. 7. not ſuch dreams, as God appeared in ſometime to his Prophets and people, 1 Sam. 28. 6. though they pretended them to be ſuch, ver. 25. and told them to the people as ſuch, ſee ver. 27.

and cauſe my people to erre by their lies,] See verſe 13.--16, 26, 27.

and by their lightneſſe,] Or, *looſeneſſe*, or, *leudneſſe.* So Zeph. 3. 4. *her Prophets* are *light*, or, *looſe*, or, *leud* ones: as we uſe the word *light*, when we ſay, *a light woman*, the word is uſed by Jacob of Reuben, *light as water*, Gen. 49. 4. and what his carriage was, in regard whereof his father gave him that title, is in the ſame place expreſſed: not unlike that which theſe falſe Prophets are alſo charged with in the firſt place, verſe 14. It is uſed alſo of thoſe leud wretches that Abimelech hired to be aſſiſtant to him in the proſecution of his wicked deſignes. Judg. 9. 4 where by the Chaldee according to ſome copies it is rendred by a word that ſignifieth perſons *debauched*: for that ſeemeth overlight that the Jewiſh Critick here giveth it, either *lightneſſe of tongue*, that is, *quickneſſe*, (which ſome of ours alſo follow) or, *haſtineſſe*, not *ſmoothneſſe*, (as ſome amiſſe render him) *of ſpeech*, or, *lightneſſe of knowledge*; that is, *ſhallowneſſe*, want of ſolidity or ſound knowledge: for theſe are not ſo much the faults or defects charged upon them, as their lies and looſe lives. The Chaldee rendreth it here by a word that ſignifieth *raſhneſſe* or, *preſumptuouſneſſe*: the Greek, *errors*: the Latine, *miracles*: but both much out of the way; the latter eſpecially,

yet I ſent them not, nor commanded them:] Or, *whereas I had not ſent them, or given them* ought *in charge.* See Chapter 14. 14. So ver. 21.

therefore they ſhall not profit this people at all, ſaith the Lord.] Heb. *and* (as Chap. 16. 13. which yet may well be here retained) *they ſhall not profiting profit*, or, *nor do they profiting profit this people*; *nor do they profit this people at all*: a form of ſpeech expreſſed in termes of extenuation, but cloſely importing matter of aggravation: they do this people no good at all, but much hurt, by their falſe prophecies, and their flatteries, Lam. 2. 14. So *the treaſures of wickedneſſe*, ill gotten goods, *profit not*, Prov. 10. 2. they will do a man no good, but much hurt, Mat. 16. 26. 1 Tim, 6. 9, 10. and, *the father of a fool ſhall have no joy*, Prov. 17. 21. but abundance of grief, Prov. 17. 25. and, *he that ſhall break the leaſt of theſe precepts, and teach others ſo* to do, *ſhall be called the leaſt in the Kingdome of heaven*; that is, ſhall have no part at all there, Mat. 5. 19.

V. 33. *And when this people, or the Prophet, or a Prieſt, ſhall ask thee, ſaying. What is the burden of the Lord? thou ſhalt then ſay unto them, What burden? I will even forſake you, ſaith the Lord.*] God by the Prophet, having before dealt, and that ſomewhat roundly, with the bad rulers, verſe 1, 2. and the falſe Prophets, verſe 9, 32, proceedeth now to the profane people alſo, who becauſe the Prophets of God uſed to begin their Sermons with *the burden of the Lord*, or the like. See Eſay 13. 1. & 15. 1. & 22. 1. & 30. 6. Zach. 9. 1. Mal. 1. 1. would in mockery demand of them, what burden they had form God for them: or as ſome would have it, when they intended in ſerious manner to ask one of another, or of ſome of Gods Prophets, what word was come, or they had from God, they uſed to ſay, *what is the burden of the Lord?* as if *word of God*, and *burden*, were all one, and nothing but menaces came or could be expected from him. But the former ſeemeth the more probable.

And] Or, *Moreover*; as Chap. 11. 12. & 14. 11. becauſe he entreth here upon a new matter.

when this people] The profane ſort of them; whom thoſe falſe Prophets ſeduce, ver. 14 17 32.

or the Prophet, or a Prieſt,] One of thoſe Prophets that thus delude them, or ſome one of the Prieſts that are combined with them ch. 5. 31. and he joyneth Prophet and Prieſt with the profane of the people; becauſe the Prieſts and the Prophets were no leſſe prophane than the people, verſe 11. and from them profaneneſſe iſſued forth unto the people, verſe 15.

burden] See on Eſay 13. 1.

of the Lord] That is, from him. as ver. 19.

then ſhalt thou ſay] Or, *ſay then*, as Chap. 7. 27, 28. & 16. 11, Heb. *and*, as Chap. 22. 4.

what burden?] As if he had ſaid in way of indignation. Do ye ask what burden?

I will even forſake you, ſaith the Lord.] A burden heavy enough, as ye are like to feel, when ye ſhall undergo it, ere long. See Chap. 1 . 7. Howbeit, ſome underſtand it, as if the meaning ſhould be, that God would rid them of thoſe burdens, as they eſteemed them, and it was no ſmall mercy that he hitherto vouchſafed to continue with them; he would withdraw himſelf away from them, and the gift of Propheſie by which he had been preſent among them. See Pſal. 84. 9. Others, that they themſelves were the Lords burden, ſuch a burden to him, as he intended ſhortly to remove and eaſe himſelf of Eſay 1. 24. Ezek. 6. 9. Amos 2. 13. But theſe things ſeem ſomewhat over-curious. Heb. *and* I *will forſake you*, and ſo verſe 34 Chap. 14. 14.

V. 34. *And* as for *the Prophet, and the Prieſt, and the people, that ſhall ſay, The burden of the Lord, I will even puniſh that man and his houſe*] Or, *And* as for *the Prophet, or the Prieſt, or the people*: the copulative for the disjunctive; as verſe 18. See verſe 33. the words put abſolutely, as Eſay 65. 11. that ſhall ſay, *the burden of the Lord*; in contempt and deriſion, as theſe now do: for otherwiſe the term was afterward uſed by Gods own Prophets, who ſo entituled their prophecies, Zach. 9. 1. Mal 1. 1.

I will even puniſh that man and his houſe.] Heb. *and* (as ver. 33) *I will viſit upon* (as ver. 2.) *that man*; (be he Prieſt, pretended Prophet, or private man) *and upon his houſe*; not he alone, but his whole family, or iſſue (for the word is uſed of either, Chap. 21. 11, 12.) ſhall ſmart for it; as Joſh. 7. 24, 25. Zach. 5. 4.

V. 35. *Thus ſhall ye ſay every one to his neighbour, and every one to his brother,*) Heb. *a man to his neighbour*; or, *friend*, or, *familiar*, *and a man to his brother*; that is, ſay ye thus (as Chap. 21. 8. verſe 33.) *one to another.* as verſe 27, 28. Chap. 31. 34.

what hath the Lord anſwered? and what hath the Lord ſpoken?] Speak ye in more reverent and religious manner, when ye come to enquire of ought from me by my Prophet. So ver. 35.

and what hath the Lord ſpoken?] Or, *or what*, &c. as it is well rendred, ver. 37.

V. 36. *And the burden of the Lord ye ſhall mention no more*] Or, *But* (as ver. 14.] *mention ye the burden of the Lord no more.* This term, being grown into ſuch groſſe abuſe with them, God would have to be forborn; and more reverent and reſpective language uſed to his meſſengers, and of his meſſages. See the like, Hoſ. 2. 16.

for every mans word ſhall be his burden] That which they thus deride and jeer ſhall befall them; and a burden indeed then ſhall they find and feel it to be. See Chap. 5. 13, 14. or this your mockery of Gods meſſengers and meſſages, ſhall bring burden enough upon you, ye ſhall pay dearly for it. See Eſay 28. 22. Heb. *a burden to a man ſhall his word be*: *a man*, for, *every one*; as ver. 35. or, as ſome; *becauſe his word* is *a burden to every one of you*; becauſe ye count Gods Word as a burden, Chap 6. 10.

for ye have perverted the words of the living God, of the Lord of hoſts our God.] Or, *becauſe ye have perverted*, (Heb. *and*, as Eſay 64. 5.) or, *pervert*; as Chap. 3. 21, 25. Some render it, *if ye pervert* (as Chap. 18. 8. either by deriding, or miſconſtruing) *the words of the living God*, (the only true God, Chap. 10. 10. and ſenſible therefore of the wrong ye herein do him) *the Lord of hoſts* (and able to take vengeance upon you for it) *our God*: from whom we ſpeak, and who ſpeaketh by us and in us, Eſay 1, 2. Chap. 15. 19. 2 Cor. 5. 20 & 13. 3. for that of the Rabbine ſeemeth ſomewhat curious *ours*: not yours; becauſe ye have rejected and forſaken him, Eſay 1. 4. Chap. 1. 16.

V. 37. *Thus ſhalt thou ſay to the Prophet, what hath the Lord anſwered thee? or, What hath the Lord ſpoken?*] Heb. *And what*, &c. the copulative is a disjunctive notion; as ver. 35. See the ſame with this there, ſave that here that is delivered in the ſingular, as ſpeaking to each particular perſon, as ver. 34. that was there ſpoken as to the main body of them, in the plural.

V. 38 *But ſith ye ſay, The burden of the Lord*: *Therefore thus ſaith the Lord*; *becauſe ye ſay this word, The burden of the Lord*; *and* and I *have ſent unto you, ſaying, Ye ſhall not ſay, The burden of the Lord*: Or *And if* (ſo is the Hebrew term) *ye will ſay, The burden of the Lord*: (if ye will ſtill perſiſt in uſing this ſcoffing language; as v. 36.) *for this cauſe, thus ſaith the Lord*; *becauſe ye ſay this word*; *The burden of the Lord*; (ſince that ye ſtill uſe this term) *albeit*, (ſo is the copulative uſed, Eſay 10. 5. & 49. 5.) I *have ſent unto you*: *ſaying*, *Ye ſhall not ſay, The burden of the Lord*; notwithſtanding this my ſtrict prohibition to the contrary.

V. 39. *Therefore behold* I, *even* I *will utterly forget you*] Heb. *And* (as verſe 34.) I *will forgetting forget you*; as Deuteronomy 3. 19. I will look no more after, take no more care of you, regard you no more for your good, than as it I had clean forgotten you, So Hoſ. 4. 6.

and I *will forſake you, and the City that* I *gave you and your fathers*.] So verſe 34. nor need we, with that Jewiſh Critick, alter the word by change of a letter, to make it ſignifie, I *will pluck you up*; of which change, ſee alſo on Chapter, 18. 14.

I gave to you and your fathers] Lo Chap. 25. 5.

and caſt you *out of my preſence*] as heavy and unuſeful burdens, ſaith one, are wont to be caſt away: or, rather, as things loathſome and abominable are wont to be caſt out of ſight, chap. 15. 1. the word of *caſting* is not in the Text: there is no more, than I *will forſake you* ——*out of my preſence*, or, *from*, being *before my face*: but it is not amiſs ſupplied: ſee the like defective, or complexive forms of ſpeech, Pſalm 89. 39, with 44. Eſay 14. 12. and 38. 17.

V. 40. *And I will bring an everlaſting reproach upon you, and a perpetual ſhame, which ſhall not be forgotten.*] Heb. I *will give*, or, *put* (as Ezek 37. 7.) *upon you a reproach of perpetuity, and a ſhame perpetuity*; that is, ſuch as ſhall ſticke to them, and abide by them for ever. See the like, Chapter, 20. 11.

CHAP. XXIV.

Verſe 1. *The Lord ſhewed me*] Hebr. *Made me to ſee*; as Amos 7. 1, 4, 8. and 8, 1. to wit, in a viſion, as Eſay 6. 1.

and behold, two baskets of figs were ſet before the Temple of the Lord;] The word *dud* here after uſed ver. 2. whereof this queſtionleſs is the plural: and in the Chaldee *duda* with *aleph*, 2 Kings 4. 38, ſignifieth ſometime, *a pot*, or, *caldron*, 1 Sam. 2. 14 1 Chron. 35. 13. and ſo ſome of the Jewiſh Doctours here render it: ſometime, *a basket*, or, *a maund*, 2 Kings 10. 7. and ſo the Chaldee, whom other of them rather follow, here expreſſeth it: agreable to that in the Law, Deut. 26. 2. hence the plural *dudae* in a contracted form in regard of its regiment, which in his entire ſhape would be *dudaim*, a word of ſignification very uncertain, uſed Cant. 7. 14. and contracted as this here, Geneſis 30. 14. 15, 16. but ſuch as ſeemeth to have no affinity at all with this no more than *ſir*, for *a pot*, Exod. 16. 3. with *ſir*, for *a thorn*, Eſay 34. 13. or then *tſir*, for *a meſſenger*, Prov. 13, 17. and *tſir*, for, *pain*, or, *torment*, Eſay 21. 7. and *tſir*, for *an hinge*, Prov. 26. 14. and *tſir*, for *an image*, Eſay 45. 16. for it is abſurd to imagine, that whereſoever the letters are found the ſame, the word muſt of neceſſity be the ſame, as well for ſenſe, as for ſound, As for the reduncy of *aleph*, in this *dudaim*, and *dudae*, from *dud*: the Jewiſh Critick upon the place directeth us for the like unto *lulaoth*, for *loops*, Exodus 26. 5. from *lul* whence *lulim*, for *winding ſtairs*, 1 Kings 6. 8. and the like ſuperfluity of *aleph* may be obſerved. in *chalaim*, for *jewels*, Cant. 7. 1. as alſo in *tachaluim*, and *tachalue*, for *diſeaſes*, and *diſeaſed*, chapter 14. 18. and 16. 4. and in *betſaoth*, for *meeres*, or *miry* places, Ezek. 47. 11. though our Engliſh manner of pronunciation expreſs it not: as alſo in ſome verbs; as in *heeznichu*, *they have driven away*, Eſay 19. 6. and in *egalti*, I *have polluted*, Eſay 63. 3. and as *aleph* is, beſide the common analogy found added in theſe; ſo is it in like manner found wanting in others; as in *ſherith*, for *a remnant*, 1 Chr. 12. 38. in *maccolet*, for *meat*, 1 Kings 5. 11. in *maleph*, *a teacher*, Job 35. 11. and many other the like: And though it ſhould be objected (as I ſee not why it ſhould) that none of theſe are in all reſpects parallel to this, it might well be anſwered, that ſome irregularities have no match; as beſide divers of thoſe before pointed to, ſo that of *battim* or *bottim*, for *houſes* from *bayit*, for *an houſe* and *banim*, for *ſons* from *ben*, for *a ſon*: and the like therefore may be here; yea, whether it have any match or no, certain it is, that the two *dudae* here mentioned are no other than thoſe, whereof it is immediately after ſubjoyned, *the one dud*, and *the other dud*: and this word *dud* having a plain and known ſence, it is but a needleſs work to hunt after any other far-fecht notion for it, when we have already one at hand.

were *ſet*] Hebr. onely *ſet*. *Behold two baskets of Figs ſet*, or *ſtanding*: for the word is a Participle, not a Verb; as Ezekiel 21. 16.

before the Temple of the Lord] As preſented unto him for firſtfruits or the like, Deut. 26. 2.

after that Nebuchadrezzar the King of Babylon had carried away captive Jeconiah, the ſon of Jehojakim King of Judah, with the Carpenters and Smiths from Jeruſalem, and had brought them to Babylon] The date of this prophecy, and time of the apparition, which from hence appeareth to have been about the beginning of the reign of Zedekiah. See 2 Kings 24. 12. 14. ——16. 2 Chr. 36. 10. Chap. 29. 2.

Nebuchadrezzar] See Chap 29. 2.

Jeconiah] called alſo *Coniah*, Chap. 22. 24, 25. and elſewhere, Jehojacin, 2 Kings 24. 8.

with the Carpenters] The word here uſed is rendred *crafts-men*, 2 Kings 24. 14, 16. and it comprehends as well as *Carpenter*, *Maſons* alſo and *Smiths*. See on Eſay 3. 3. & 40. 19. & 41. 7. Heb *and the crafts-men*: nor need the particle be alteterd; but the noun is taken collectively, as alſo the next is.

Smiths] About this word more doubt is made, becauſe in the notion wherein it is here uſed, it is not oft found and but in this ſtory: in the reſt of the Scripture not at all: it ſignifieth properly *an incloſure*; (whence it is uſed for *a priſon*, Pſalm 142. 7. Eſay 24. 22. & 42. 7.) or *an incloſer*: and ſo both the ancient Greek and old Latine render it: and from ſome ſuch notion the Chaldee conſtantly rendreth it *doore-keepers*, or *Porters*, ſuch as *ſhut the doors*, Mal. 1. 10. yet ſome of the Jewiſh Criticks, *noblemen*, *men of price*, or *worth*: as from a word that is uſed for *gold* Job 28. 15. or another, not much differing from that, that ſignifieth, *purified*, or *refined*; and is never found uſed but of *gold*, 1 Kings 6. 20, 21. & 7. 49. 50. & 10. 21. 2 Chronicles 4. 20, 22. & 9. 20 but why *noble-men* and *craftſ-men* ſhould be in this ſtory yoked together, I ſuppoſe little reaſon can be rendred; and as little for that which ſome other would have, that there ſhould by theſe be meant *wiſe* men and *counſellours*: or, as others, men *skilful in the Law*: either ſo tearmed by the former title, becauſe all others *are ſilent*, when they ſpeak Job 29. 9, 10. or by the later, becauſe what they *ſhut*, none can open or aſſoil, Eſay 22. 22. but theſe ſeem trifling niceties, though delivered by ſuch as are deemed to be of the greateſt among the Jewiſh Maſters. And as far from the truth may that well be deemed, which a late Writer hath of military men, men skilful in *entrenching* and rayſing of works, either to ſecure beſigers, and to ſtraiten the beſieged, or to ſtrengthen the beſieged againſt the beſiegers: to which purpoſe he telleth us, that thoſe who are ſo termed here, are in the Book of the Kings termed, *valiant men and warriours*; but he was herein much miſtaken; for these are there in the ſame terms mentioned and thoſe other after them. Others therefore would have the word to ſignifie *workemen of ſpecial note* and reckoning, in regard of their skil and cunning, ſuch as thoſe called *the skilful of artificers*, the word before uſed Eſay 3. 3. I ſuppoſe with ſome of the Ancients, that this latter word ſignifieth properly *gold-ſmiths*, or ſuch as *encloſe*, that is, ſet ſtones in gold, or other metal. Though that be not improbable, which one of the middle age ſuggeſteth, who by the former word ſeemeth to underſtand *Smiths*, by the other *maſons*; ſo called, becauſe their employment is in rayſing of walls for *encloſing* of Cities and other places of habitation, or ſpecial uſe otherwiſe, Cant. 4. 12. The Chaldeans, ſaith he, dealt with them as the Philiſtines formerly, that left not *a ſmith* in Iſrael, 1. Sam 13. 19. So in like manner the Chaldeans carried away from them, as the *Smiths*, that they might not furniſh them with weapons, Eſay 54. 16. ſo the *Maſons* alſo, that they might not repair again thoſe breaches which they had made in the walls of the City: though it may be queſtionable whether they made any at all then, Jehojacin yielding himſelf to him, as under Zedekiah they did afterward, 2 Kings 25. 19.

V. 2. *One basket* had *very good figs*, even *like the figs that are first ripe*:] Heb. *The one basket of figs very good*, *as figs of the rath ripe* ones; that is, ſaith the Jewiſh Commenter, as the figs of ſuch fig-trees, as bring rath ripe figs; which are uſually for their forwardneſſe, much eſteemed and deſired. See Eſai 28. 4. Hoſ. 9. 10.

and] Or, *but*; as Chap. 23. 14. Mal. 1. 3.

the other basket had *very naughty figs*, *which could not be eaten they were ſo bad.*] Heb. *the other of figs very bad* (as before) *which ſhall not be eaten* (the indicative potentially; as Job 6. 7. ſo alſo verſe 3. 8.) *for badneſſe*; as *for fear*, Job 22. 4. So verſe 3. 8. See Chapter, 29. 17. where the ſame, in effect, is found.

V. 3. *Then ſaid the Lord unto me*] Heb. *And the Lord ſaid*, as Chapter 23. 33.

what ſeeſt thou Jeremiah?] See Chapter 1. 11.

and I ſaid, figs. the good figs, very good; and the evil figs very evil, they cannot be eaten they are ſo evil.] Or, *the bad figs very bad, that cannot be eaten, they are ſo bad*: for of ſuch things we uſe not the word *evil*: and the word is, firſt and laſt, the ſame, both here, and verſe 2.

V. 4. *Again, the word of the Lord came unto me, ſaying,*] Heb. *And* (as Hoſea 11. 6.) *the Word of the Lord was to me*; as Chapter 1. 1, 11.

V. 5. *Thus ſaith the Lord, the God of Iſrael,*] That hath not yet ſo caſt of all care of the Seed of Jacob, or regard to them, as that he ſhould ceaſe wholly to be their God, Eſay, 41. 9. and 44. 21. Chapter, 31. 36, 37. and 34. 26.

Like theſe good figges, ſo will I acknowledge them that are carried away captive of Judah, whom I have ſent out of this place into the Land of the Chaldeans for their *good.*] Here God beginneth to enform the Prophet what by this apparition was meant , and what by thoſe two maunds of figs , ſo diverſly conditioned,was intended.

will I acknowledge] Or , *do I own*,or *take* ſpecial *notice* of, Heb. *know* ; and ſo the word is uſed,Pſalm 1.*6*. and 37.18. Math. 7. 23. Joh.10.14

them that are carried away captive of Judah,] Thoſe that were carried away captive with Jeconiah , verſ. 1. Heb. *the captivity of Judah* ; as Chap. 28. 4. and 29. 22. and 40. 1. So, *the captivity of Sion*, Pſal.126.1.

whom I have ſent out of this place] Whom I have , uſing Nebuchadnezzar as mine inſtrument, ſent out of this citie, as Chap. 29. 20.

for their good.] So the words read, ſhould import the truth of that, which is indeed an undoubted truth, that aſſlictions , deportations, and the worſt of things, work for the good of the godly, Pſal.119.67,71. Rom.8 28. 1 Cor. 11.30,32. Phil.1.12,19. and ſo this clauſe ſhould have reference to Gods ſending of them out, in theſe words , *I have ſent out* ; yet it may rather have reference to the foregoing words, of Gods *owning* , or *taking notice* of them, in thoſe words, *I will own* , or *take notice* of them , *whom I have ſo ſent out for good* : for the Hebrew hath no more. So Chap. 21. 10. *I will ſet my face againſt them for evil, and not for good* : the former ſeemeth to have ſome ſtrength from that which followeth, verſ.9. the latter from what immediately is ſubjoyned verſ *6*. As for that which ſome hence gather, that God ſhould approve of Jeconiahs yielding himſelf to Nebuchadnezzar, as done in obedience to the like command with that,Chap.21.8,9. and 38,17,18 neither is it very probable, nor hath it place here.

V. *6*. *For*] Hebr. *And* ; which need not here be altered.

I will ſet mine eyes upon them] Heb. *eye* ; as Pſalm 33. 18. for which *eyes*,Pſalm 34. 15.

for good] As Neh.5 19. and 13. 31. So ver. 5.

and I will bring them again to this land] So Chapter 12.16.and 15. 16.

and I will build them, and not pull them down, and I will plant them, and not pluck them up.] So Chap. 4 .10. See more of theſe metaphors, Chap 1.10. and 18.7, 9. a defect of the Pronoun in the latter member, is ſupplied from the former ; as Chapter,8. 10.and 9.10,

V. 7. *And I will give them an heart to know me, that I am the Lord;*] So to know me, as to acknowledge me for their God, and to carry themſelves accordingly for matter of obedience towards me. So Deut. 30. 6. Chap.32.39. Ezek.11.19. and 36. 27. 1 Timothy 5.20.

and they ſhall be my people, and I *will be their God* ,] Heb. *And they ſhall be to me for people, and* I *will be unto them for God.* Such a mutual relation, and entire communion, ſhall be between me and them, that it ſhall, appear that I regard them as their God, and they carry themſelves toward me, as my people. So Chap. 7. 23. and 30.22. and 31.33, and 32. 38. the ancient Covenant being between me and them renewed, Gen. 17.7.19. Exod. 20.3,5, 6. Deut. 26:17, 18.

for they ſhall return unto me with their whole heart.] Or, *when* (as Chap 10 2.& 11.23)*they ſhall return unto me* (by repentance and amendment of their wayes, Eſay 55.*6*.)*with their whole heart*: not *feignedly*,as in former times,Chap.3.10. Pſal.78.36.37. but ſincerely,Pſal.119.2.10.Chap.29.13.

V. 8. *And as the evil figs which cannot be eaten they are ſo evil*] Or, *But as the bad figs which are ſo bad, that they cannot be eaten*, as verſe 2,3.

(*ſurely thus ſaith the Lord*)] So is the particle *ci* uſed Capter 22. 22.

ſo will I *give Zedekiah the King, and his Princes, and the reſidue of Jeruſalem. that remain in this land, and them that dwell in the land of Egypt*] Or, *So will* I *give up*, or, *deliver*; as v.9.

the reſidue of Jeruſalem] That remained ſtill there left behind by Nebuchadnezzar, when he caried Jeconiah with thoſe other away, v.1.

that dwelt in the land of Egypt] Whither many in likelyhood, had fled for ſuccour and protection, upon the Babylonian invaſion as before times they had done the like,Eſay 30 2.and 31.1 and as others alſo did afterward againſt Gods expreſs charge to the contrary:Chap.42.15.18. 2 Kings 25.26.

V. 9. *And* I *will deliver them*] Or, I *will*, I *ſay* (as Eſay 55. 1.and 58. 10. and 59. 17.) *give them up*, or *deliver them*; as verſe 8.

to be removed into all the Kingdoms of the earth for their evil.] Heb. I *will give them for a removal* (or,*make them a removal*; make a removal of them) *for evil* (as Chap.21.10.and as, *for good*, v. 5. *6*.) *unto all the kingdomes of the earth* : to be driven to and fro from place to place,or diſperſed into all places Chap. 15. 4. and 29.18 and 34.17. of old threatned,Deut.28. 5.fulfilled Lam.1.8. yet ſome render the word here uſed, *vexation* ; to be vexed and moleſted, 2 Chr 29 8.Eſay 29. 18. Hab. 2. 7. But the word here uſed, and elſewhere in this Prophecy, ſeemeth the ſame in notion with that in Moſes,though the letters be tranſpoſed: whereof, ſee on Ch.23. 31.

to be a reproach and a proverb] Heb. *for a reproach* , *and for a proverb*, or, *by-word*. So Deut.28 37. 1 King.9 7.

a taunt and a curſe] Heb. *for a taunt, and for a curſe*: as Chap. 26 6. and 29.22. See on Eſai 65.15.

in all places whither I ſhall drive them.] Heb. *which I ſhall drive them there* , or *thither*. So Chap. 8.3. and 16. 15. and 23.23. and 29.18. and 32.37.

V. 10 *And I will ſend the ſword, the famine, and the peſtilence among them,*]Theſe come not by chance,but by miſſion,commiſſion, or permiſſion from God. So Chap.14.15.& 34.17.Ezek.14.21.

till they be conſumed] So is the word uſed, Joſh.10.20. Ch. 27. 8. and 44.12.

from off the land,] As Deut.4.*26*. 2 Chr.33.8.

that I gave unto them, and to their fathers.] So Chap.7.14. and 23. 39.

CHAP. XXV.

Verſ. 1. THe *word that came to Jeremiah*] Heb. *The word* (to wit, of the Lord) *which was to Jeremiah* ; as Chap.1.1. Or, *The word that was to Jeremiah* ; to wit, from the Lord ; as Chap. 11. 1.

concerning all the people of Judah,] As Eſai 1. 1.

in the fourth year of Iehojakim;the ſon of Ioſiah King of Iudah,] By the date of this prophecy , compared together with that next before, Chap.24. and the next following, Chap. 26. that appeareth, which formerly hath been obſerved, Chap. 22. that the Prophecies, or ſermons, in this book recorded are not diſpoſed , or ranked , according to the preciſe order of time wherein they were delivered, that foregoing, in time coming after this ; and that following,ſome time before it.

that was the firſt year of Nebuchadrezzar King of Babylon.] Or, *which was* : the demonſtrative for the relative. But hence ſome doubt ariſeth concerning the compoſure of the firſt year of Nebuchadrezzar with the fourth of Jehojakim : whereas Dan.1.1. it is ſaid that *in the third year of Iehojakims reign* Nebuchadnezzar came to Jeruſalem, beſieged and took it. To which anſwer is given by ſome, that the *third* year mentioned in Daniel , is not the *third* year of Jehojakims reign, but the *third* year of the Sabbatical courſe ; the like whereunto they ſuppoſe to be found, Chap. 28. 1. But whatſoever may be ſaid of this latter place , whereof further when we come to it, that of Daniel ſeems to expreſſe for the year of Jehojakims reign, that it cannot be ſo avoided. And others rather anſwer , that the firſt year of Nebuchadnezzars abſolute reign, wherein he reigned after his fathers deceaſe , concurred (as it oft falleth out) partly with the latter part of Jehojakims third year, and partly with the former part of his fourth, and that it may well be therefore, that in the latter part of Jehojakims third year, he might advance toward Jeruſalem , or arrive and ſit down there, and ſurprize it in the beginning of his fourth. So Don Joſeph upon Daniel. For Jehojakim was ſet up by Pharaoh-Nechoh in in the room of Jehoachaz his brother, 2 King. 23. 34. but Nebuchadnezzar having abandoned the power of Pharaoh in thoſe parts , 2 King.25. 7. about this third and fourth of Jehojakims reign came to Jeruſalem , took the citie , and took away divers choice youths of the bloud royal to be trained up for attendance on him in his court at Babylon. Dan.1.3. yet left Jehojakim enjoying the crown and Kingdom ſtill, onely holding now from him,as from Nechoh he did formerly ; untill about three years after , when finding diſloyalty in him, he returned again, took him captive,and carried him to Babylon , 2 King.25.1,2. 2 Chr.36.6. Ezek.19.9. See the like to this, Chap 52. 28. For Joſeph the Jew , with thoſe that follow him, are far out of the way, who in his *Jewiſh antiquities*, l.10, c.7. writeth, that this firſt invaſion of Judea by Nebuchadnezzar, was in the fourth year of his reign,and the eighth of Jehojakims ; which the calculations of the ſacred records do evidently refel. Nor ſhall we need to have recourſe to that which a learned Writer ſuggeſteth, to wit, that in Daniel the words may be rendred, *After the third year of Iehojakims reign* ; becauſe the particle there uſed doth ſo ſignifie, Exod.2.23. and Num. 28. 26. Since that ſuch uſe of it in theſe computations is unuſual ; and the other way is familiar.

V. 2. *The word which Ieremiah the Prophet ſpake unto all the people of Iudah, and unto all the inhabitants of Ieruſalem , ſaying*;] Unto all thoſe, that out of all parts of the land , repaired to Jeruſalem, (for it is not to be imagined that he went up and down to publiſh it from town to town, or from citie to citie) as well as unto thoſe that had their places of abode there , becauſe it concerned all of them , as well the one as the other , verſ. 1. and the former part of this prophecy is concerning them in particular ; denouncing their deſtruction , verſ.8-------11. for their obſtinacy in their wicked courſes, notwithſtanding the manifold admonitions and warnings from time to time given them , both by Jeremy, and other Gods meſſengers , verſ. 3-------7. and yet promiſing a reſtitution at ſeventy years end , verſ.12------14. for the latter part is more general , containing a denunciation of the like judgement againſt ſundry ſeveral nations at large reckoned , the King of Babylon himſelf , by whom they were to ſuffer , not excepted, verſ.15.38.

V. 3. *From the thirteenth year of Joſiah the ſon of Amon King of Judah, even unto this day, (that is, the three and twentieth year) the word of the Lord hath come unto me,*] To convince them of their obſtinacy, he relateth how aſſiduous and ſedulous God himſelf by his Prophets, and his Prophets from him, for a long time had been, in admoniſhing them of their wicked courſes, and endeavouring to reclaim them from the ſame; but all to no purpoſe, without any fruit, or good effect.

From the thirteenth year of Joſiah] So is the time of his calling to the Prophetical function preciſely fixed, Chap. 1,2.

the ſon of Ammon] So Chap. 1,2.

this is the three and twentieth year] Heb. *this three and twentieth year*; which need not be altered, nor put into any parentheſis: for twelve entire years being taken from the *thirty* and *one* of Joſiah 2 Kings 22. 1. there will *eighteen* (with ſome advantage in likelihood) remain; whereunto if we adde *ſix moneths*, 2 Kings 23. 31. together with the *third*, near expiring, or *fourth* beginning of Jehojakims reign, the ſum of *twenty and three* will ariſe. So this prophecy ſeemeth to have been delivered much about the time of Nebuchadnezzars firſt invaſion of Judea, and ſurpriſeing of Jeruſalem, or very ſhortly after it; and to be of the ſame date with that recorded, Chap. 36, 1.

and I have ſpoken unto you riſing early and ſpeaking] I have not failed to deliver faithfully to you, what I received from God; and that with all ſedulity, aſſiduity and diligence, for ſo much this form of ſpeech importeth. See Chap. 7. 13. 25. withall alluding, as ſome think, to the time of the morning meeting for Gods ſolemn ſervice, Numb. 28 4. 2 Kings 3. 20. Luke 21. 36. Acts 2. 15. at which time it is not unlikely that the Prophet uſually preached, there, being then the greateſt concourſe of people in the Temple: but the alluſion ſeems more general unto all ſorts of diligent and induſtrious perſons, that riſe early to attend and follow their ſeveral employments in their ſeveral places; magiſtrates, to ſit in judgement, merchants to attend their trade, workmen and labouring men to follow their dayes work, Pſal. 101. 8. & 104. 23. & 127. 2. Chap. 21. 12.

but ye have not hearkned] Heb. *and* (as chap. 23. 14.) *ye heard not:* ye would not hear; that is, be admoniſhed and obey, Pſal. 81. 11. Chap. 7. 23, 24.

V. 4. *And the Lord hath ſent unto you all his ſervants the Prophets, riſing early and ſending them,*] See chap. 7. 25. So alſo, chap. 29. 19.

but ye have not hearkened nor inclined your ear to hear] See chap. 7, 24. 26.

V. 5. *They ſaid*] Heb. *Saying*; as chap. 18. 1. God ſaying by them whom he ſent, verſe 4. for the ſpeech runneth as ſpoken by him, verſe 7.

Turn ye again now every one from his evill way, and from the evill of your doings] I laboured by them to reduce you to repentance, and to amendment of life, 2 Kings 17. 13. chap. 18. 11. & 35. 15. to reclaim you eſpecially from your idolatrous courſers, which ye have alwayes been much addicted unto, verſe 6.

and dwell in the land] Or, *ſo ſhall ye dwell in the land*, as Pſal. 37, 3. *and be fed; and dwell*, for, *ſo ſhalt thou be fed*, and, *ſo ſhalt thou dwell.*

that the Lord hath given unto you, and to your fathers] As Chapter 23. 9.

for ever and ever] Heb. *to from age and unto age*: but the firſt particle, as in the like forms, (as Chap. 2. 25.) is redundant: as alſo is the copulative before the latter, as Chap. 7. 7. and this clauſe may have reference both here and there, either to their continuance in the land, as Pſal. 37. 27. or to the extent of Gods gift and grant: as Gen. 17. 8,

V. 6. *And go not after other gods to ſerve them, and to worſhip them,*] As both you and your fathers have from time to time done, Chapter 16. 11.

and provoke me not to anger with the works of your hands;] Heb. *and anger me not.* So Chapter 7. 18, 89. *with the works of your hands*; your idols Pſal. 78. 40, 58. & 106. 29. Chap. 32. 30. & 44. 8. or your wicked courſes in general: as verſe 14. Pſal. 28, 4. Hag. 2. 14.

and I will do you no hurt.] Heb. *I will not do evill to you.* As 1 Sam. 26. 11. Thoſe evils that I have threatned to bring upon you, ſhall be reverſed and withheld, Chap. 1. 6. & 6. 19. & 11. 11. & 19. 3, 15. See Chap. 18. 8.

V. 7. *Yet ye have not hearkened unto me, ſaith the Lord;*] Heb. *And* (as chap. 23. 21.) or, *But*; as verſe 4. ſee there.

that ye might provoke me to anger] Heb. *anger me.* as verſe 6. See Chap. 7, 18,

with the works of your hands] See verſe 6.

to your own hurt] No to mine; whom no evil of yours can reach unto, nor do the leaſt harm, Job 35. 6, 8, Chap. 7. 19. Heb. *for evil to you*; that is, *to your* ſelves: as Prov. 9. 12. chap. 5. 19. & 23. 8.

V. 8. *Therefore thus ſaith the Lord of hoſts; Becauſe ye have not heard my words.*] That is not hearkened to him, and yielded obedience to them; but refuſed and rejected them, as Chap. 7. 19. for had they not heard? yes undoubtedly. See verſe 3, 4. heard they had, (which aggravated their guilt) but obeyed they had not. See Rom 10. 16, 18, 19.

V. 9. *Behold, I will ſend and take all the families of the North*] What is termed *ſending and taking* here, is expreſſed by *calling*, Chap. 1. 15. and thoſe here called *the families of the North*, are called *the Kingdomes of the North* there: *family*, for, *Kindome*: as Chap. 8. 3. thoſe of the ſeveral Kingdoms and Nations ſubject to the Chaldean Monarch (whoſe countrey lay to the North of Judeah, Chap. 1. 14. & 6. 22.) and ſerving under him; whom by a ſecret inſtinct, God would cauſe to come as readily and unanimouſly unto this ſervice, as if he had ſent ſome meſſengers to them to invite them thereto, or ſome leaders to bring them on. See the like Eſay 13. 2, 4. Heb. I am *ſending and will take*; that is, *I am ſending to take*, as Joſh. 24 5. to take them up for this ſervice, and bring them on thereunto.

and Nebuchadnezzar the King of Babylon my ſervant,] Heb. *and to Nebuchadnezzar.* I will ſend to him as well as to them; to bring them to him, (whom I intend to employ as my Commander in chief for this expedition, to do me ſpecial ſervice therein: as Chap. 27. 6. & 43. 10. Ezek. 29. 18, 20) and to bring him and them together againſt this land, and the neighbouring countries. Thus doth the Lord ſhew himſelf to be *the Lord* of hoaſts, verſe 8. and that he hath all the creatures even wicked men, and the devils themſelves, at command, Pſal. 119 91. & 148. 8. making uſe of them, even without their privity and beſide their purpoſes, Eſay 10. 5, 7. and 45. 4. 5. for his own glory, the correction and dejection of ſome, and the reſtitution and advancement of others, Prov. 16. 4, 5. Eſay 40. 5. & 45. 4.

and will bring them againſt this land, and againſt the Inhabitants thereof,] He ſpeaketh as if he himſelf were coming in the head of Nebuchadnezzars forces againſt them. See chap 15. 8. & 21. 5, 13.

and againſt all thoſe nations round about,] That ye may not in vain expect or hope for any help againſt him from them. Whence it appeareth that Nebuchadnezzar had not as yet made entire conqueſt of thoſe neighbouring nations, when this prophecy was delivered; whom yet having ſubdued, he made uſe of afterward againſt Judah and Jeruſalem, when Jehojachim proved diſloyal to him, 2 Kings 24. 1, 2. he having at that time taken away from the Egyptian all the power and intereſt that he had in thoſe parts, and the regions thereabout as far as to Euphrates, 2 Kings 24. 7.

and will utterly deſtroy them] Heb. *make a cherem*, or *anathema, of them*; as Eſay 37. 11. So Chap. 50. 16.

and make them an aſtoniſhment, and an hiſſing,] See chap. 19. 8. So verſe 18.

and perpetual deſolations] Heb. *deſolations of perpetuity*; that is, of long continuance: as Eſay 58. 12. So verſe 18.

V. 10. *Moreover, I will take from them*] Or, I *will alſo take from them.* Heb. *And* (which may well here be retained) I *will cauſe to periſh from them*; as Obad. 8.

the voyce of mirth, and the voyce of gladneſſe,] All ſuch mirth as they had wont to have, and to make by muſick inſtrumental or vocal, at their feaſts, and merry meetings, Amos 6. 5. See the like threatning, Chap. 7. 34. Ezek. 26. 13. Hoſ. 2. 11. Rev. 18. 22.

the voyce of the bride-groom, and the voyce of the bride,] Such ſongs and ſolemn ſpeeches as virgins and others, were wont to entertain the bride-groom and bride with, Pſal. 45. 1. Mat. 25. 1. or wherewith they uſed mutually to ſolace themſelves one with another, Cant. 2. 8, 14. See alſo chap. 7. 34. Rev. 18. 23. See alſo Chap. 33. 11.

the ſound of the mil-ſtones] Heb. *the voyce of the mill:* and ſo alſo Rev. 18, 22. that which ſome underſtand, ſimply of the noyſe that the mill-ſtones in grinding are wont to make: alluded to Eccleſ. 12. 4. implying that bread-corn, and bread it ſelf conſequently, (ſee Zach. 9. 16.) and together with it, whatſoever ſupply they had of means, wherewith to maintain, not jolity alone, but life and ſubſiſtence, ſhould be taken away: as Eſay. 3. 1. But ſome others underſtand it of ſuch ſongs as women uſe to ſing, to paſſe the time away, while they wrought at the hand-mill, Exod. 11. 5. Mat. 24. 41. Luke 17. 35. of which kind of ditties, we have ſome yet extant in the monuments of the ancient Greeks. And ſome again going alſo this way, reſtrain to the ſongs uſed by ſuch at the grinding of corn for flower to make bride-cakes and ſpiced bread with for weddings; becauſe it is joyned here with ſuch wedding ſolemnities: but that ſeems of little weight, ſince that in that parallel place of John where all theſe particulars are recited it is ſubjoyned not to weddings, but to artificers; nor is it adjoyned to the former place. I concur rather with the firſt. Of the word here rendred *mill-ſtones* ſee on Eſay 57. 2.

and the light of the candle] Heb. *light of candle*, or, *candle-light*; and ſo Rev. 18. 24. a note of deſolation, and of a place deſolate, and utterly abandoned, where no candle-light at all is to be ſeen: and its needleſly therefore reſtrained, to the enervating of the text unto ſuch torches, tapers or lamps, and other like lights, as they had wont to accompany the bridegroom with brought to the bridal-houſe by night. Mat. 25. 1.

V. 11. *and this whole land ſhall be a deſolation*, and *an aſtoniſhment,*] Heb. *all this land* (to wit, Judea) ſhall be *unto devaſtation*, *unto aſtoniſhment*, or *deſolation*; as it is alſo commonly taken, and rendred, chap. 2. 15 & 4, 7. & 18. 16. and ſo would rather here: and though the root it comes of, have ſometime alſo a notion of *aſtoniſhment*, Lev. 26 32. Chap. 2. 1 . Ezek. 26. 16. whence it may ſeem to be not amiſſe ſo rendred, verſ. 9. yet I ſuppoſe that but a groundleſſe nicety of a learned Writer, who would have the noun here uſed, and thence deduced, to be not a ſimple, but a compound term, and to ſignifie, *there what?* or *what is there?* as taken up from the uſual ſpeech of folk, who ſeeing a place ſtrangely defaced and waſted, are wont to ſay, *what is there there?* or *what have we here?*

and theſe nations] Neighbouring upon you round about, to wit, the Philiſtines, Edomites, Moabites, Ammonites, and Aramites, or Syrians verſ. 9

ſhall ſerve the King of Babylon] Not ſome one King of Babylon alone, but three of them ſucceſſively, one after another. See Chap. 27. 7.

ſeventy years] The term and ſtint of the Jewiſh captivity, together with the ſervitude of thoſe other neighbouring nations, under the Chaldean Monarchy, is here preciſely ſet down, as for the further confirmation of the truth of this propheſie, ſo more eſpecially, for the better ſupport of the faithfull during the time of their captivity, and nouriſhing in them an hopefull expectation of their undoubted deliverance, when that term of years ſhould be expired, Dan. 9 3. Concerning the determination whereof, the agreement ſeems to be more general, the Holy Ghoſt having in the ſacred records expreſly fixed it upon the firſt year of Cyrus his abſolute reign, 2 Chr. 36. 22. Ezr. 1. 1. But about the time, or term from which thoſe years commence is doubt made by divers. For ſome begin them at the date of this preſent propheſie, from the fourth year of Jehojakims reign, verſ. 1. about which time Nebuchadnezzar having given a great overthrow unto Pharaoh Necho, King of Egypt, Chap 46, 2. did afterward alſo upon this occaſion invade Judea; Pharaoh Necho had gone to recover Carchemiſh from the King of Aſſyria, 2 King 23 29 and 2 Chr. 35. 20. and having by the way ſlain Joſiah in fight; upon his return from thence entring upon Judea, he put down Jehoachaz, whom the people had made King in his fathers room, and ſet up Jehojakim, his brother, in his ſtead, 2 King. 33. 29, 30, 33, 34. but Nebuchadnezzar having met with the Egyptian, and given him the forementioned overthrow, ſtruck into Judea, came to Jeruſalem, took it, as may ſeem, without any notable reſiſtance, and compelled Jehojakim to renounce his tenure from the crown of Egypt, and to hold it, which Jehojakim was content to do, from him, 2 King. 24. 1. And from this ſurpriſal of Jeruſalem, in Jehojakims third and fourth year, verſ. 1 Dan. 1. 1. do divers writers make theſe ſeventy years to commence. But howſoever it be true indeed that at that time the Chaldean gave order to ſome of his Miniſters to bring with him unto Babylon ſome young ſtriplings of the bloud-royal and princely alliance; to be trained up for his ſervice and attendance in his Court there, whereof Daniel was one, Dan. 1. 34. yet neither did he then either carry away captive, or depoſe Jehojakim, who continued his reign ſeven years after that, 2 Kings 23. 36. 2 Chr 36. 5. neither is there mention in the ſacred records, either of any great devaſtation at that time made in the land, or of any conſiderable number, that ſhould then be carried away captive. Others therefore chooſe rather to fix it at the eleventh year of Zedekiah; at which time that kingdom and ſtate ſeemed to draw its laſt breath, Lam. 4. 20. for then was the citie not onely ſurpriſed and ſacked, but together with the Temple, and the Kings Palace, a great part of it burnt down, the ſtate royal diſſolved, and a more general deportation of the people of the land then had at any time been before, 2 King. 25. 4. 21. 2 Chr. 36. 17-20 Chap. 5 : 5-30. This further to confirm, they alleadge that ſaying, 2 Chr. 36. 20, 21. that *thoſe which had eſcaped the ſword, were carried away to Babylon, where they were ſervants to him* (to wit, Nebuchadnezzar) *and his ſons, until the reign of the Kingdom of Perſia: to fulfill the word of the Lord by the mouth of Jeremiah, untill the land had enjoyed her Sabbaths*: for *for ſo long as ſhe lay deſolate, ſhe kept Sabbath, untill the ſeventy years were fulfilled.* But hereunto is anſwer given, the end, or uttermoſt term of the lands ſabbatiſing after it began to ly waſte is there ſpecified, and it is ſaid onely to have ſabbatiſed ſo long as it ſo lay waſte: but neither is mention made of the beginning of thoſe ſeventy years, nor that the land lay in that manner waſte that whole ſeventy years time, from that year commencing: and the like they finde in the ſame Chapter, where it is ſaid of Jehojacin, that *he reigned three moneths and ten dayes, and when the year came about*, or *expired*, *Nebuchadnezzar ſent and brought him to Babylon*, 2 Chr. 36 9, 10. yet is not the meaning, that he reigned an entire year; but that when that year went out, the three laſt moneths whereof onely with a few dayes over he reigned, this his ſurpriſal fell out. Others therefore laſtly, with whom I concur, begin them at the captivity of Jeconiah, or Jehojacin, Chap. 22 24- - 26. at what time Nebuchadnezzar in the eighth year of his reign took him priſoner, having ſate little above *three moneths* in the royal ſeat, together with *his mother, his Princes, and his officers*, and carried them away with him to Babylon; and beſides them *all* the Inhabitants of *Jeruſalem*, and *all the men of might, or valour in the land*, ſome *ſeven thouſand* in number, and *all the artificers, and ſmiths*, or *maſons, a thouſand*, and *all that were ſtrong and fit for war, ten thouſand* in all: leaving none ſave of the pooreſt ſort of people behinde, 2 King. 24. 8----16. And this beginning of the ſeventy years captivity we have both from Jeremy and Ezekiel: for Jeremy himſelf, the fitteſt and beſt able to fix the head of this account, writing unto thoſe that were in captivity at Babylon, being carried thither with Jeconiah, in the time of Zedekiahs reign, Chap. 29. 1, 2, 3. telleth them expreſly, that *when as ſeventy years ſhould be accompliſhed, God would viſit them, and bring them back to their own countrey again*, Chap. 29 10. as alſo, Ezek 4 1. the captivity is ſaid to have begun *eleven years* before the ſacking of the citie under Zedekiah; for the *fourteenth year after the ſacking of the citie*, is ſaid expreſly to be *the twenty and fifth year of their captivity*: And again, the firſt tidings are ſaid to have been brought unto him abiding among the captives at Babylon, of the ſurpriſal of the citie, by one that had eſcaped thence, *in the twelfth year* of their captivity, Chap 33. 21. which cometh up juſt to Jeconiahs deportation, the eleven years of Zedekiahs reign coming between, 2 King. 24. 18. and 25. 2----4. whereby it evidently appeareth, that the years of their captivity were reckoned, neither from the fourth of Jehojakim, nor from the eleventh of Zedekiah, but between them both, from the deportation of the people together with Jehojacin, or Jeconiah.

V. 12. *And it ſhall come to paſſe when ſeventy years are accompliſhed*, that *I will puniſh the King of Babylon, and that nation, ſaith the Lord, for their iniquity, and the land of the Chaldeans*;] Thus the deſtruction of Babylon, and the deliverance of Gods people out of that captivity, Chap 29. 10. do concur in time exactly the one with the other. See Eſai 1 . 1.

it ſhall come to paſſe] Heb. *it ſhall be*; as Chap. 17 24.

when ſeventy years are accompliſhed] Of theſe ſeventy, ſix and thirty compleat, are of Nebuchadnezzars reign; for ſo we finde that the firſt year of Evil-Merodac his ſons reign concurred with the ſeven and thirtieth year of Jehojacins captivity, 2 King. 25 27. Chap. 52 31. the other thirty and four are to be divided between Evil Merodac, and Belſhazzar, (the latter of which reigned two, at leaſt, compleat; for of his third is mention made, Dan. 8. 1.) unleſſe ſome vacation, or uſurpation, as ſome deem, came between their two reigns. See Chap. 37. 7. and out of Beroſus his *Chaldean ſtorie*, Joſeph the Jew in his firſt book *againſt Apion*. For as for the Jewiſh Doctors that will give Evil-Merodac onely twenty three, and to make up the ſum reckon from the firſt of Nebuchadnezzar, and the fourth of Jehojakim, taking in the whole fourty five of Nebuchadnezzars reign; they ſeem to go but on mere ſurmiſe for the former and to croſſe the Prophets own computation in the latter, ſee on verſ. 11.

that] Supplied, as Eſai 4 7.

I will puniſh for their iniquitie] Heb. *I will viſit upon* them *their iniquitie*; as Exod 34 7. Chap. 23 2, 34. as he will viſit his people then in mercy, Chap 29 10. ſo he will *viſit* their oppreſſours then in wrath for the wrongs done by them to his people. See Eſai 47. 6. and 51. 22, 23. Chap. 17. 18. and 51. 35, 36. So Gen. 15. 13, 14 Eſai 10. 12.

the King of Babylon] Not Nebuchadrezzar, but one of his iſſue and ſucceſſours in that Empire, Belſhazzar. See on Eſai 14 4-19.

that nation] The Chaldeans, Chap. 6. 12. and 24. 5. together with their land; by deſtruction the one, by devaſtation the other.

and will make it perpetual deſolations.] Heb. *put it unto deſolations*, or *devaſtations, of perpetuity*, or *diuturnity*; as verſ. 9. See Eſai 13. 19. and 14. 23 Chap. 50. 40. and 51. 26.

V. 13. *And I will bring upon that land all my words that I have pronounced againſt it even all that is written in this book, which Jeremiah hath propheſied againſt all the nations.*] Hence ſome gather, that thoſe enſuing prophecies from chap. 46. to 51. the two laſt whereof do at large foretell and deſcribe the ruine of Babylon, were preached before this: and the ancient Greek therefore doth here, after theſe words, inſert them, in a confuſed way. But hereof there is no neceſſity.

And] Or So; as Chap. 11. 18. verſ. 14.

againſt all the nations] See the title prefixed at Chap. 45. 1.

V 14. *For many nations, and great Kings, ſhall ſerve themſelves of them alſo*:] As many nations with their Kings ſhall for a time ſerve them; ſo after the term of that monarchy run out, they ſhall ſerve themſelves of them. Whence ſome obſerve, that theſe *ſeventy years* are to commence, not ſo much from the utter deſolation of the land of Judea, and thoſe other countreys hereafter mentioned, as from their ſervitude, ſee on v. 11.

many nations] The Medes and Perſians with others ſubject to them, and ſerving under them, Eſai 13. 4. Dan. 5. 28, 31. yet the word in the original is ambiguous to *many*, or *great*. So Pſal. 25. 11.

great Kings] Darius and Cyrus: under whoſe conduct thoſe forces conſiſting of divers nations came againſt Babylon. See Eſai 21. 7, 9. and 43. 14. and 45. 1.

ſhall ſerve themſelves of them] Heb. *have ſerved upon them*; which the old Latine following, rendreth the words; *becauſe they ſerved* *them when they were many nations, and great Kings* : and this ſome expound, as if the reaſon were here rendred, why the nations before-mentioned, verſ. 13. ſhould ſo ſuffer, to wit, becauſe they had ſerved againſt Gods people under the Chaldeans : which though true of ſome of them hereafter mentioned, 2 King. 24. 2. Pſal. 137.7. yet of ſome of them, the Egyptians eſpecially, is not true, Chap. 37.5. and others therefore ſay, becauſe that Gods people had ſerved them, and they had dealt rigorouſly and cruelly with them: to which purpoſe, a learned Writer citeth one of the Jewiſh Doctors, who ſhould ſo expound the place : but the Jewiſh Commenter, whom he citeth, ſaith no ſuch matter : he rather directly controlleth it; for firſt he obſerveth, that the verb of the time paſt is put here for the future, as our Verſion well rendreth it; then that the word of *ſervice* (which this Author alſo in part admitteth) in the ſyntax here uſed ſignifies; not to *ſerve* one, but to *exact ſervice* of one, or to *ſerve* ones ſelf *upon* one, (of which ſee on Chap. 30.8. and 34. 10. as alſo, ſee Ezek. 34 27.) and laſtly, that the words are meant of the Kings of Media, and Perſia, with their people, who ſhould have the Chaldeans to ſerve them, as they had done with others before : and this expoſition is confirmed by that parallel place, Chap. 37.7.

of them alſo] Heb. *upon them*; *upon them alſo*, as they have done upon others : or, *even upon them*; as Eſai 57.6,7. howſoever it may ſeem a matter very unlikely at preſent.

and I will recompence them according to their deeds, according to the works of their own hands.] Or, ſo; as verſ. 13. or, *thus*, as Chap. 7. 34. *will I repay them*, or, *render unto them*; as the word is rendred, Chap. 51. 24.

V. 15. *For thus ſaith the Lord God of Iſrael unto me;*] Or, *For thus ſaid the Lord, the God of Iſrael unto me*; to wit, at that time when he delivered me the fore-going meſſage, verſ. 1.

Take the wine-cup of this fury at mine hand,] Or rather, *Take this wine-cup of wrath.* Heb. *heat*, or, *fervour* : whence ſome render it, *this ſmoaking wine-cup*; an argument of anger, Eſai 6.4. See Rev. 14 10,11. Eſai 51. 17, 22. *from my hand.* Thoſe judgements and afflictions that God allotteth, eſpecially out of anger and wrath to any, are in Scripture frequently compared to a cup of ſome hot, or heady drink that doth exceedingly diſtemper. See Pſalm 11. 6. and 60.3. and 75.8. Job 21.20. Lam. 4 21. Ezek. 23. 32-34 Such a cup in a viſion is reached out to Jeremy, and he enjoyned, taking it out of Gods hand, to go with it unto the nations hereafter mentioned, and to tender it unto them.

and cauſe all the nations to whom I ſend thee to drink it.] Heb. *make to drink it all the nations, whom* I am *ſending thee unto them* : an elegant redundancy, very common in this language : ſo 1 King 21. 11.

V. 16. *And they ſhall drink it, and be moved, and be mad; becauſe of the ſword that I will ſend among them.*] The effects of this drink, together with an explication of it, what it is : ſee further, verſ. 27. 29.

they ſhall drink it] They ſhall be enforced to drink of it, whether they will, or no, verſ. 28. or, *that they may drink it*; as Chap 22. 10. and 23. 18 21. Mal. 1. 9.

and be moved] None of them being ſo ſtrong, as to be able to bear it; but ſhall be overcome with it : as Chap. 23. 9. The word may well be rendred, *They ſhall be toſſed*, or, *ſhall toſſe themſelves* to and fro. See Chap. 5. 22. as men unquiet and reſtleſſe, by occaſion of drink that diſturbeth their brains, or being in a diſtemper of frenſie, are wont to do, Prov. 23. 34.

and be mad] As men that are mad drunk. So Ezek. 23. 34 chap. 51. 7.

becauſe of the ſword] Heb. *from before*, or, *from the face of*; that is, by reaſon of; as Chap. 23 9.

the ſword] That is, hoſtile invaſion with fire and ſword : ſo is the term *ſword*; commonly taken, Lev. 26. 25. Eſai 1. 20. Ezek. 30. 4. and that is the cup, or wine of Gods wrath, the ſmoking liquor, before-mentioned. So verſ 27. 29.

I *ſhall ſend*] For by his appointment, and with his commiſſion, it cometh, Chap. 47. 6,7. Ezek. 14. 17.

V. 17. *Then took I the cup at the Lords hand*] Or, *So* (as v. 14. Heb. *And*; So Chap. 13, 2, 5.) I *took the cup from the Lords hand* : being by his hand, in viſion, reached out to me, verſ. 15.

and made all them to drink, unto whom the Lord had ſent me] As verſ. 15. either in viſion, or by denunciation. See Chap. 27. 4. verſ. 30. For that conceit of a learned Writer ſeemeth to me nothing probable, that the Prophet ſhould go up and down with a cup in his hand, and travel to ſo many ſeveral nations, and ſo far remote one from another with it; enough to have taken up a main part of his life.

V. 18. To wit, *Jeruſalem, and the cities of Judah*] Thus judgement uſually beginneth at Gods own houſe, with Gods own people, Ezek. 9. 6. 1 Pet. 4. 27.

and the Kings thereof, and *the Princes thereof.*] The Kings thereof ſucceſſively, Jehojakim Jehojacin, and Zedekiah, Ch. 22. 18, 19, 24, 25. and 21. 7. See chap. 17. verſ. 19. 20, 25.

to make them a deſolation, and aſtoniſhment, an hiſſing, and a curſe,] Heb. *to give them unto deſolation*, &c. See on Chap. 24. 9. verſ. 9.

(*as* it is *this day*)] Or, *as* appeareth *this day*. So chap. 4. 20. 38. and 8. 18. 1 King. 8. 24. whence ſome gather, that this propheſie was delivered after the captivity of Jehojacin : but the date of it, verſ. 1. directly controlleth this. Nor can I accord with thoſe, who would have this propheſie to be of a diverſe date from the former : the ſeries of the context, verſ. 15 it ſeeming not well to admit it : and with thoſe much leſſe, who would have it ſpoken in a prophetical ſtrain, in the time preſent, as of a thing to come, but as ſure to be, as if it were already done, and to be ſeen, even *as* preſent; becauſe I no where meet with this form ſo uſed. Others ſuppoſe that this clauſe hath relation not to the time when the propheſie was firſt uttered; but the time when it was afterward penned and publiſhed in writing, being made up in one volume together with the reſt of his prophecies; which yet to me ſeems no more probable than the former. I ſuppoſe it was ſhortly after the Chaldean irruption in the third and fourth of Jehojakim, ver. 1. Dan. 1. 1. when the land being queſtionleſſe of neceſſity much plundered by ſo great an army as Nebuchadnezzar in all likelyhood brought with him, after it had not long before by Pharaoh Nechoh been ſo pillaged, the citie ſurpriſed, the crown toſſed from one head to another, and enforced to hold from the Egyptian one while, and the Chaldean another while; that diſmal work began then to break forth and diſcover it ſelf, that afterward grew to its higher growth in Jehojacins captivity; and to its full height in the expiring reign of Zedekiah. See 2 King. 23. 32, 37. and 24 1, 16. and 25. 1, 21.

V. 19. *Pharaoh King of Egypt, and his ſervants, and his Princes, and all his people.*] *Pharaoh-Nechoh*, ch. 46. 2. & *Pharaoh-Hophra*, ch. 44. 30. his ſucceſſour. *Egypt* comes in the firſt place, becauſe the Jewiſh people relied principally upon them preſuming much upon ſuccours and ſafeguards, which they promiſed unto themſelves from them ch. 37. 5. Ezek. 29. 6, 7, 16. and the Prophet may ſeem the rather therfore to inſiſt upon particulars concerning them, their *Princes, ſervants, & people*; (becauſe though their King might miſcarry, yet the State might ſtand, managed by the Peers and Officers of State and their ſtrength conſiſting in the multitude of their people, might not be much impaired,) to put them out of all hope of ſupport, or ſhelter from thence. See Chap. 40. Ezek. 29. and 30. and 31.

V. 20. *And all the mingled people*;] Concerning the term here uſed, Interpreters much differ; the word is uſed ſometime for *a mixture* of perſons, or people, a promiſcuous multitude, Chap. 50. 37. and with the *e* onely lengthened in the ſame notion, Exod 12. 38. Neh. 13 3. to which purpoſe ſome underſtand it here. So ſome of the Jewiſh Doctors, affirming hereby to be underſtood a mixture of people, conſiſting of divers nations, that were embodied together : but who in particular, or where abiding, they tell us not. But ſome others deem it to have reference to the nations enſuing, as generally comprehending the people, in this verſe and the next, by name more particularly there recited; and here ſo termed, becauſe, ſay they, their borders and confines were intermixed the one with the other. Others, going the ſame way for notion of the term, underſtand it, as having reference to the verſe before-going; of ſuch people as were mingled in their places of habitation with the Egyptians, or bordered near upon them, and were in confederacy with them : to which purpoſe the Chaldee Paraphraſt expreſſeth it by a term, that is deemed to import *auxiliaries*; which may ſeem therefore to take in the Cuſhites, who are oft mentioned as borderers upon Egypt. See Eſai 18. 1. confederates with it, and aſſiſtants to it, Eſai 20.4. Ezek. 30. 4, 6. where in the 5. verſe, alſo the word here uſed is found : and this the rather may carry ſome probability with it, becauſe the Cuſhites in all this catalogue are not at all mentioned. Howbeit, others take the word here to ſignifie *Arabia*, as ſometime in this very form it doth (though for the moſt part, with a very ſmall variation, as verſ. 24. but ſometime alſo without any ſuch variation; as appeareth by 1 King. 10. 19. compared with 2 Chr. 9. 14. and whereas it might be objected, that *Arabia* is expreſly mentioned apart verſ. 24. it is anſwered, that there is mention made of thoſe that lived under ſome royal government, either in *Arabia* the *fertile*; or in *Arabia* the *deſart*; here ſuch of them are intended, as were under no ſetled government, but lived wildly, wandring from place to place; and withall, which hath ſome hint of the former notation, were a mixture of divers nations. To which purpoſe, alſo, ſome draw in hither that of Tidal, called *King of nations*, Gen. 14. 1. In a matter ſo ambiguous, I ſhall forbear to determine ought, leaving it to the deciſion of the learned.

and all the Kings *of the land of Uz*] or *Uts* : of which name there are three ſeveral parties mentioned in Scripture; and accordingly three ſeveral places deemed to have born that name. The firſt and ancienteſt of them was the ſon of Aram, Geneſ. 10. 23. whoſe poſterity are ſuppoſed to have dwelt in that part of Syria, wherein Damaſcus is ſituate, 2 Sam. 8. 5. Eſai 7. 8. the large valley bordering upon it, retaining ſtill in the Arabick language the name of *Gauta*, by a change of letters not unuſual : as *Gaza*, for, *Azzah*, Act. 8. 26. *Gomorra*, for, *Amorah*, Eſai 1. 9. and *Tyre*, for, *Tſor*, Eſai 23. 1. *Tanes*, for, *Zoan*, Eſai 30. 4. The ſecond was the ſon of Nachor, Abrahams brother, whoſe poſterity are deemed to have taken up their abode in ſome part of Arabia the deſart, near to Chaldea, the place of Jobs habitation, Job 1. 1. where he had ſuch bad neighbours, the Chaldeans on the one ſide, and the Sabeans on the other, Job 1.15,17 the region by the Greeks termed *Auſitis*, and the inhabitants thereof, by Ptolomy, *Aſita*; or as ſome rather think *Auſita* The third was by Diſhan the iſſue of Seir, Gen. 36. 28. thoſe of his poſterity ſeated themſelves, as ſome think, in ſome part of Arabia the ſtony; either within, or very near unto the land of Idumea, Lam 4. 21. and of theſe I conceive that the Prophet here ſpeaketh.

and all the kings of the land of the Philiſtines] See Chap. 47. 1. Theſe were of the race of Cham, by Mitſraim his ſon, the Egyptians progenitor, Gen. 10. 6,13,14. 1 Chr. 1 8. 11,12. thoſe of his poſterity in ſucceeding ages bordered to the weſt upon the land of Judea. See Eſai 2.6. and 9.12.

and Aſhkelon, and Azza, and Ekron, and the remnant of Aſhdod,] Or, *even of Aſhkelon and Azza*, &c. as Chap 19.12. and 23 9. for theſe were all ſeveral Princes in the Philiſtines countrey, See 1 Sam. 6 17. where theſe four are reckoned up among the five, which *Gath* here omitted, maketh up there: the reaſon whereof may be becauſe that albeit, it had a King in former times 1 Sam. 21. 10 yet it may ſeem, in progreſſe of time, before Jeremies dayes, either to have been ſwallowed up in ſome one of the other four, or to have been utterly ruined by ſome forrein force. See Amos 6.2. of *Aſhkelon*, ſee chap. 47 5,7.

Azzah] Rendred *Gaza*, after the Greek pronounciation of it, 1 Sam. 6 17. and chap. 47 5. See on the words beforegoing.

the remnant of Aſhdod] By the Greeks, and Latines, termed *Azotus*, Act. 8.40. And it is here ſaid *the remnant* of it, as ſome ſuppoſe, becauſe it had been much impaired and waſted by Pſammetichus, father to Pharaoh Nechoh, who a long time beſieged it. See Herodote, lib. 2. or as it may well be, by Tartan, a Commander under Sargon King of Aſſyria, who ſeemeth not to have beſieged it onely, as Pſammetichus did, but to have ſurpriſed alſo, and ſacked it, Eſai 20. 1.

V. 21. *Edom, and Moab, and the children of Ammon.*] Theſe, the poſterity of Eſau, the firſt of them, Gen. 36.1. of Lot the other two, Gen. 19. 37, 38. did border near upon one another, Deut. 2. 8, 9. and they were as near borderers, ſo bad neighbours alſo from time to time unto Gods people. See Pſal. 83. 6. 7, 8. Of the ruine of Edom, ſee further, Chap. 49. 7. Moab, Chap. 48. of Ammon, Chap. 49. 1.

V. 22 *And all the kings of Tyrus,*] Heb. *Tſor*; ſee Eſai 23.1 and on v. 10. either Kings of ſeveral colonies from thence ſent abroad, and countreys thence peopled, of which ſort Carthage is generally acknowledged to have been one; or pety Kings, that held from, and were as vaſſals unto the hereditary crown of that State; or, *Kings*, for, *Princes*, and *Rulers*, as chap. 17. 20. and 19.3. and 20.5. the rather here ſo termed for their great ſtate and wealth, Eſai 23. 8. See chap. 47 4. Ezek. 26. 27, 28.

and all the kings of Sidon] Heb. *Tſidon*. Greek, *Sidon*, Mat. 11 21. A neighbouring citie to Tyrus: whereof ſee on Eſai 23. 2, 12. they are found oft joyned together, in regard of their vicinity, Mat. 11. 21. and 15 21

and all the kings of the Iſles which are beyond the Sea] Or, *of the lands*, or *countreys*, or *regions* (as Eſai 20. 6 and 14. 1. and 42. 4. and 49 1.) or, *the coaſt* (for the Hebrew term is ſingular) *that are*, or *that is* (and this rather) *beſides the Sea*, or *by the Sea-ſide*; as the word is uſed, Deut. 1. 1. whereby ſome (taking the words according to our Verſion) ſuppoſe Greece & Italy to be meant, divided from Judah by the mid-land-Sea. Others, Rhodes and Cyprus, and thoſe other Iſlands toward the bottom of that Sea, which they tell us were ſurpriſed and ſubdued by Nebuchadnezzar, but no record is produced for either of theſe; nor is there any great probability of either: and leſſe yet of the former. I conceive therefore rather to be hereby meant thoſe Parts of Syria that coaſted all along upon the mid-land-ſea. See chap. 49 23.

V. 23. *Dedan*] Of this name we finde two perſons in Scripture: the one Chams iſſue by Chuſh, and Raamah, Gen. 10. 7. the other of Abrahams poſterity by Jokſhan, Gen. 25 3. of whom, ſee Eſai 21 13 This preſent paſſage ſeemeth to concern the place where the poſterity of the latter was ſeated; which is deemed to have been part of Idumea. See chap 49 28.

and Tema] *Tema* was one of Iſhmaels race, Gen. 25. 15. the land that his poſterity inhabited in ſome part of Arabia, was from him ſo termed: whereof ſee Job 6. 19 Eſai 21. 14 where the Dedanites, and the Temaites, are together mentioned.

and Buz] The name of one of Nachors poſterity, Gen. 22. 21. of which Family Elihu, one of Jobs friends was, Job 32. 1. 6.

and all that are in the utmoſt corners] Heb. *cutted off of a corner*: whereof ſee on chap. 9. 26. as alſo, chap. 49. 32. where they ſeem to be placed either within, or near upon Idumea, and the Kingdom of Hazor.

Verſ. 24. *And all the kings of Arabia*] Reckoned among thoſe that brought gold and ſilver to Solomon. So 2 Chr. 9. 14. See on Eſai 21 13.

and all the kings of the mingled people that dwelt in the deſart] Or, *of Arabia*; as well thoſe that inhabit Arabia the fertile, as thoſe that abide under kingly government in Arabia the waſte. See on verſ. 20 which ſome conceive to be the Kedarens, mentioned, Chap. 49. 28 ſaid there to dwell *without gates, or bars*; that is, without walled towns, or fenced cities, in tents removeable from place to place, Chap. 49. 31. Eſai 13 20. The old Latine rendreth it, *of the Weſt*; and the word indeed commonly ſignifieth *the evening*, Gen. 5. 8. and one derived from it, *the Weſt*, or *evening coaſt*; becauſe the Sun ſetting in the *Weſt*, produceth the evening, Pſalm 103. 12. Eſai 59. 19. But where the word it ſelf is ſo uſed, I finde not.

V. 25. *And all the kings of Zimri*] The poſterity of *Zimram*, the ſon of Abraham by Keturah, Geneſ. 25 2. *m* being loſt, as in *Maria*, for, *Miriam*, or *Mariam*, Math. 1. 16, 18. with Luke 1. 27. and *Gehenna*, for *Gehinnom*, Math 5. 22. 30. they ſeem to have been thoſe *Zamarenes*, a people of Arabia, mentioned by Pliny, lib. 6. cap 28.

and all the kings of Elam] The Perſians deſcended of Sem, Gen. 10. 22. See on Eſai 22. 6. and afterward, chap. 49 34

and all the kings of the Medes] Heb. *of Madai*: the ſon of Japhet, Gen. 10 2. from whom the *Medes* are deſcended joyned with the Perſians, Dan 5. 28. and 6. 8, 12.

V. 26. *And all the kings of the North far and near one with another:*] Under the preſent Chaldean Government, chap. 1. 15. v 9. Heb. *a man to his brother*: as Gen. 26 31. 2 King. 7. 6. chap. 13. 14. but *to* here for, *with*; as Lam. 3. 41

and all the Kingdoms of the world, which are upon the face of the earth.] In thoſe regions and countreys commonly known in thoſe times unto parts, and with whom any ordinary commerce then was; as Eſai 34. 2. Act 2. 5.

and the king of Sheſhach ſhall drink after them] That by *Sheſhach* is meant Babylon, appeareth plainly from chap. 51. 41. the King whereof is ſaid to drink laſt; becauſe the reſt were to drink, as before him ſo by him, and he afterward by ſome of them, verſ. 9. 12. 14. But why Babylon ſhould be thus termed, or how it ſhould come to have this name given it, is queſtioned. Whereunto the Jewiſh Maſters anſwer, that Sheſhac and Babel, the letters of the Alphabet, being traverſed and tranſpoſed, are all one. For of this trick, or device, they have two ſorts; one, that they call *Albam*; whereof ſee on Eſai 7. 6. another, which they call *Athbaſh*, or *Atbas*, in which two whole ſet of letters being placed, the one in a direct order above; the other under that backward, beneath on this wiſe,

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תשרקצפעסנמלכיטחזוהדגבא

they enterchange them, as they ſtand in order, the upper for the lower, and the lower for the upper; and thus *ſhin* being put for *beth*, and *caph* for *lamed*, for *Babel* ye have *Sheſhac*; and this trick ſome ſuppoſe, that the Prophet ſhould uſe on purpoſe to darken the Propheſie, for fear leſt if he ſhould have expreſly named Babylon, the King of Babylon, then being ſet down before the citie, ſhould uſe more rigour and violence againſt it. But neither was this Prophet afraid freely to deliver Gods meſſage, and that in plain terms alſo, as afterward he did again and again, chap 27. 6, 7. and 29. 10 and 50. 1. and 51, 1. 41, 64. nor doth this propheſie ſeem to have been delivered untill Jehojakim had yielded himſelf unto Nebuchadnezzar, content now to hold the crown from him. See on verſ. 18. nor are the pen men of Scripture acquainted with ſuch tricks as theſe, being but late (to ſpeak of) Talmudical devices. Others therefore ſuppoſe, that there might be ſome other great and famous citie in Chaldea ſo termed from the firſt founder of it, becauſe they finde a King of Egypt to have been of the like name, 2 Chr. 12. 2. But this ſeemeth to be a very groundleſſe conjecture Others therefore think rather, and with more probability, that Babylon is thus termed from an idol, called *Sheſhac*. or *Shak*, from which *Miſhael* was by the King of Babylons Chamberlain termed *Meſhac*, Dan. 1. 7. which they worſhipped, and whoſe feaſtival they were celebrating what time the citie was by Cyrus ſurpriſed. Whereof ſee more on chap. 51. 41. though what a learned Writer hath here, that *Sheſhac* in the Babylonian language ſignifies *to feaſt*; & *ſhare*, *feaſtivals*, I finde not by any author aſſerted. True it is, that Atheneus in his *Supper-ſophiſters*, l. 14. relateth from Beroſus, in his *Babylonian*, and Cteſius in his *Perſian ſtory*, that a feaſt called the *Sacean-feaſtival*, was wont to be held at Babylon for eleven dayes together; not unlike to the Greeks and Romans *Saturnalia*: and it is not improbable, that in the time of this feaſtival, Babylon was taken: of which more hereafter. But that the word *Sheſhac* in that language hath any ſuch general ſignification, is neither by the relater, nor by the Authors whom he relateth, averred.

ſhall drink] In this phraſe is deemed to be ſome alluſion to that fatal banket, at which Belſhazzar was ſlain, Dan. 5. 1. 30. there is in more likelyhood an alluſion thereunto, chap. 51. 39, 57. where God ſaith, that he will *make their feaſt for them, and make them ſo drunk, that they ſhall ſleep an everlaſting ſleep*: but here the ſame term is uſed promiſcuouſly of them all, and of him no more than of the reſt with him.

V. 27. *Therefore ſhalt thou ſay unto them.*] Or, *Say thou unto them*; as Chap. 19. 3, 11. to wit, in the publick delivery of this propheſie.

Thus ſaith the Lord of Hoſts, the God of Iſrael.] As Chapt. 19. 15.

Drink ye, and be drunken, and ſpue, and fall, and riſe no more,] Heb. *and ye ſhall not riſe.* Drink till ye be ſo druk that ye ſpue again (as Eſay 19. 14. & 28. 8. Habb. 2. 16.) and ſo ſtagger as (as Pſal. 107. 27.) that ye fall, and ſo fall, that ye be not able to riſe and recover your ſelves again, Eſay 26. 19. chap. 51. 61. as, *ſleep and not wake again*, chap. 51. 39, 57. the imperative in way of prediction, ſave in the laſt word, where yet it is to run in the ſame tenour with the reſt. See the like, ver. 34. compared with ver. 36. as the future enunciative in way of injunction in the words before-going.

becauſe of the ſword that I will ſend among you] As ver. 6.

V. 28. *And it ſhall be, if ſo be they ſhall refuſe to take the cup at thine hand to drink.*] Aſſure them from me, that according to thy denunciation, drink it they all ſhall, as well one as another, though they be never ſo loath and unwilling to come to it; or conceive themſelves free enough, and ſafe enough from being forced thereunto.

If ſo be] Or, *when*; as chap. 13. 21. or, *that* if: with a defect of the conditional: as 2 Sam 19. 7. chap. 12. 5. but the former here rather.

at thine hand] Heb. *from*; as verſe 17.

then ſhalt thou ſay unto them;] Or, *that thou ſhalt ſay unto them*; as chap. 1. 9. & 16. 11.

Thus ſaith the Lord of hoſts, ye ſhall certainly drink.] Heb. *Drinking ye ſhall drink*; as chap. 49. 12. So, *dying thou ſhalt dye*, for, *thou ſhalt ſurely dye*, Gen. 2. 17.

Ve. 29. *For lo, I begin to bring evill upon the city that is called by my name, and ſhould ye be utterly unpuniſhed? ye ſhall not be unpuniſhed.*] What reaſon have any of you, whom I own not, to expect, or hope to eſcape, when as I have in part already begun with mine own people, and intend to go thorow with them, as well as with you, if not before ſome of you.

I begin to bring evill] Heb. *I am beginning to do evill*, or *inflict evill*: either I am *inflicting evill*; by a circumlocution in Hebrew very frequent: as alſo in the Greek of the New Teſtament from thence, (ſee Gen 6. 1. Deut. 3. 24. Jon. 3. 4. Acts 1. 1. & 11. 15. with 10. 44.) or in the terme of *beginning*, (if any emphaſis be in it) having an hint of their precedency in regard of ſome others, verſe 18. or to what God had already begun to do in the ſurprize of Jeruſalem by Nebuchadnezzar: whereof alſo ſee there.

upon the city that is called by my name] On Jeruſalem, which is called and accounted in a more ſpecial and peculiar manner, mine own city. Heb. *upon which my name is called*: as Chap. 7: 10. & 15, 16. & 32. 34.

and ſhould ye be utterly unpuniſhed?] Heb. *being acquitted be acquitted*; as Chap. 38, 11: Exod. 34. 7. for if God begin ſo ſeverely, and proceed too ſo roughly with his own people, others muſt look as ſurely and ſorely to ſuffer at laſt, Luke 23. 31. 1 Pet. 4. 17, 18.

for I will call for a ſword upon all the inhabitants of the earth, ſaith the Lord of Hoſts.] Heb. *I am calling.* I am going preſently about it. So Chap. 1. 19. and it cannot but come and go at his call, who, being Lord of hoſts, hath all creatures at command, Pſal. 119. 91. & 148. 8 Eſay 7. 18, 19. & 13. 3, & 40. 26. Ezek. 14. 17. Amos 5. 8. & 9. 6.

a ſword upon all the inhabitants of the earth.] See verſe 26, 27.

V. 30. *Therefore propheſie thou againſt them all theſe words*] Or, *all theſe things*: the ſubject matter of the words; as verſe 1. Chap. 21. 1. & 26. 2. The manner how he was to tender the cup to them, verſe 15. to wit, by way of denunciation; as Chap. 1. 10. See ver. 15, 17.

and ſay unto them] Adde further to the former what now followeth.

The Lord ſhall roar from on high, and ſhall utter his voyce from his holy habitation;] God is here ſaid to roar as a lion enraged, when he is about to execute ſome hideous work of vengeance, or puniſhment, to inflict ſome dreadful judgment, Joel 3. 16. Amos 1. 2. & 3. 8.

from on high] From heaven, the place of his glorious reſidence, Pſal. 76. 8. Eſay 63. 15. Rom. 1. 18.

utter his voyce] Heb. *give*, or, *give out, his voyce*: to call together, ſay ſome of the Jewiſh Doctors, and others from them, thoſe whom he purpoſeth to employ: as Eſay 13. 2, 3. but it ſeemeth rather to be here a further addition to the former: and it is uſed to imply the fierceneſſe and dreadfulneſſe of his wrath, which he cometh with unto judgement, with alluſion unto loud and hideous cracks of thunder accompanied with fearful and frightful flaſhes of fire. See Pſal. 18. 13. & 68. 33. So alſo, Joel 3. 16. & Amos 1. 2.

from his holy habitation] Heb. *his habitation of holineſſe*; as Pſal. 68. 5. So *his Temple*, or, *Palace of holineſſe*: that is, heaven, Pſal. 11. 4.

he will mightily roar upon his habitation,] Heb *he will roaring roar*; that is, roar exceeding loud: for theſe ingeminations imply, as certainty ſometime, verſe 28. ſo otherwhile a vehemency or exceſs: as Eſay 24. 16. *upon his habitation.* So the word doth commonly ſignifie, Job 5. 3. & 18. 15. Pſal. 79. 7. Eſay 27. 10. & 33. 20. Chap. 10. 25. For the old Latine here doth miſ-tranſlate it, rendring the word *beauty*, which thoſe that follow deſcant much on to ſmall purpoſe: it is applyed ſometime to Gods Sanctuary, Temple or Tabernacle: as Exod. 15. 2. 2 Sam. 15. 25. and ſo here, both Jewiſh, & ours generally expound it, underſtanding the text, as intimating the place which God threatneth, in particular, to execute judgement upon: which to me ſeemeth nothing probable; becauſe all the following diſcourſe is bent in general againſt the whole ſet of thoſe, whom God intended thus to deal with: and I chooſe therefore to go rather with thoſe Interpreters, though very few, yet of good note, who expound this, as the former, of the place, where, or from whence; God would thus roar: and render the text, not, *upon*, but, *in his habitation*, or *dwelling*. So is the particle oft uſed, Neh. 9. 33, 36. Pſal. 143. 4. Eſay 24. 22. *in priſon*, Dan. 11. 20. *in his place*, Eſay 38, 20. *in the houſe of the Lord*: and ſo here, *in his habitation*: whereunto may be added, that with this particle there is oft a defect of the other particle *from*: as Pſal. 81. 6. *when he came* from *off*, or, *out of Egypt*: and Dan. 2. 1. *his ſleep was broken*, or *departed* from *off him*, or *from him*; as our verſion rendreth it: and accordingly it may be here *from*, or, *out of his habitation*, or *dwelling*, for variety ſake, becauſe this word, and the former, though in notion the ſame, are in ſound and originall divers: and though by and from his ſanctuary he is ſaid ſometime, in the like caſe, *to roar*, and *utter his voyce*, Joel 3. 16. Amos 1. 2. yet I ſuppoſe here is *heaven* rather meant, as before, becauſe the Temple then was demoliſhed, and lay deſolate, when God roared thus on ſome of the people before ſpecified.

he ſhall give a ſhout as they that tread the grapes *againſt all the inhabitants of the earth.*] Heb. *he will anſwer a ſhout*: whence ſome ſuppoſe it to allude to ſuch ſongs as the workmen that were employed in the wine preſſe uſed to anſwer one another withall, to make their work go the lighter and more merrily away with them: it is true, that the word here uſed ſignifies properly *to anſwer*, but ſometime alſo, *to anſwer* one another in ſinging, or to ſing by courſe; as they did, Exod. 15. 21. 1 Sam. 18. 7. & 21. 11. & 29. 5. Ezr. 5. 11. and ſimply alſo *to ſing*; as Eſay 27. 2. yea as *to ſpeak* ſimply; which is very common in both the books of the old and new Teſtament, where no queſtion at all goeth before; ſo more ſpecially to make a loud noyſe, ſhout, or outcry. So Exod. 32. 17, 18. *when Joſhua heard the voyce*, or, *noyſe of the people, as they ſhouted he ſaid, there is a noyſe of war in the camp. But* (Moſes) *ſaid, It is not the voyce*, or *noyſe, of ſhouting for maſtery*; (valour, or victory) *nor is it the voyce of crying out* (of outcry) *for diſcomfiture*; (by reaſon of being ſurpriſed and vanquiſhed) *a voyce*, or *noyſe, of chanting*, (ſinging by courſe, or ſinging aloud ſimply) *do I hear*: by which place, where the word is three ſeverall times repeated; in the light, or ſingle form, as here, twice; in the weighty form, wherein the middle radicall is doubled, once; it appeareth that it is uſed to ſignifie any ſuch loud *ſhout*, or *outcry*, as either aſſailants in war, or perſons ſuddenly aſſailed, and over-poured by an aſſailant enemy, are wont to make. And I conceive the *ſhout* here mentioned to be an *alarme*, or *ſhout* rather, of aſſailants, ſuch as they are wont to make, either at the joyning of battel in the field, or at the aſſault of ſome fort or city, Joſh. 6. 16, 20. Chap. 51. 14. withall compare to that *ſhout* that country people are wont to make at the bringing in of their vintage and harveſt; and more eſpecially when they have their feet in the wine-preſſe, and the new liquor in their heads. See Eſay 16. 9, 10. Jer. 48. 32, 33.

thoſe that tread the grapes] Heb. *treaders*, So *the treader*, Eſay 16. 10. and, *he that treadeth* (to wit, grapes) *in the wine-preſſe*, or, *the preſſe*, Eſay 63. 2. whereunto ſome alluſion is here; the rather, in regard of that ſtore of blood that ſhould be ſhed by the executioners of Gods wrath, to ſuch treaders out of wine in this place compared. So Eſay 63. 3. Rev. 14. 19, 20. *to tread*, for, *to tread* grapes: as, *to tread out*, for, *to tread out* corn, Hoſh. 10. 11.

againſt all the inhabitants of the earth] Heb *unto*: which if we retain, the meaning may be, that the ſhout ſhall be ſo loud, that it ſhould be heard in all parts and places, though never ſo remote and diſtant one from another. See verſe 31. the former part whereof the old Latine joyneth to this: but the particle is ſometime alſo uſed for *againſt*; as Chap. 1. 19. & 13. 14, & 15. 20. of the other terms here, ſee ver. 26. 29. Eſay 34. 1, 2.

V. 31. *A noyſe ſhall come even to the ends of the earth*] Heb. *A tumultuous noyſe is gone unto the lands end*; that is, ſay ſome, from the red ſea, unto the Caſpian ſea; they might as well ſay, from the Perſian Gulf, unto the Mid-land ſea: but *to the lands end* is a form uſed indefinitely, for ſo far, as the lands intended reach, Pſal. 72. 8. See Eſay 15. 4---8. Chap 48, 34. & 49. 21.

for the Lord hath a controverſie with the nations:] Heb. *for a controverſie*, or *a quarrel* *is to the Lord with the nations.* See the ſame form, Hoſ. 4. 1. & Mich. 6. 2.

he will plead with all fleſh] Heb, *he will be judged*, or, *enter into judgement*; as Eſay 3. 14. making it to appear, that he doth moſt juſtly, what in this kind he doth, *with all fleſh*: all people; as before, verſe 26. So Chap. 45. 5.

he will give them which are wicked to the ſword; ſaith the Lord] Heb, *the wicked*, or, as for *the wicked, he hath given them to the ſword*: an elegant form of ſpeech: the like whereunto, ſee Gen. 49. 19 Pſal. 125. 2 & Eſay 65. 11, 12. and a change of the perſon alſo here, as there: he hath deſigned them thereunto, or he hath given them up to it, in the prophetical phraſe: for, he will do it, it is as ſure to be done, as if it were done already, Chap. 15. 2, 3. *the ſword*: of which before, verſe 16.

V. 32. *Thus ſaith the Lord of Hoſts: Behold evill ſhall go forth from nation to nation.*] *From one nation to another*: as Pſal. 105. 13. to each one, as his turn comes. See Lam. 4. 21.

a great whirl-wind ſhall be raiſed from the coaſts of the earth] Or, *a great ſtorm*, or, *tempeſt*, (as Chap 23. 19.) *ſhall be raiſed from the uttermoſt parts of the earth.* Heb. *ſides*: as Chap. 6. 22. from the Chaldeans, firſt on the one ſide, and from the Medes, and Perſians next on the other ſide.

V. 33. *And the ſlain of the* Lord *ſhall be at that day from the one end of the earth, even to the other end of the earth*:] *The ſlain of the Lord*: the ſlain by his purpoſe, and at his appointment, verſe 29. Zeph. 2. 12. *at that day*: that is, at that time, when he comes to take vengeance, and do juſtice upon the wicked (verſe 31.) ſhall be and abound in all parts and places, from the one end of the earth to the other. Heb. *from the end of the earth, and unto the end of the earth*: as Chap. 12. 12. So Mat. 24. 31.

they ſhall not be lamented, neither gathered, nor buried: they ſhall be dung upon the earth] So great ſhall the multitude of the corpſes of the ſlain men be, that they ſhall lye without exequies or burial, without any manner of enterment, unburied, untill they rot upon the ground: See Chap. 8. 2.

V. 34. *Howle ye ſhepherds and cry*] Or, *cry out*: make an out-cry, chap. 4. 6. & 6. 26. See verſe 36. Ye Rulers, and Governours, Kings and Princes: for againſt them principally are theſe evils denounced, verſe 8. 26. So is the word taken, Chap. 22. 22. & 23. 1.

wallow your ſelves in the aſhes] Supplyed from Mich. 1. 10. for in aſhes they uſed to lay themſelves down, in times of ſolemn mourning and humiliation, Job 42. 6 Eſay 58. 5. Mat. 11. 21.

ye principal of the flock] Either ye Maſter-ſhephers, grandees, and chief Governours; or, ye the greateſt and wealthieſt among the people, Ezek. 34. 16, 18. for in publick calamities, the meaner and poorer ſort of people uſually ſcape beſt: the corks ſwim, when the plummets ſink: See 2 King. 24. 14. & 25. 12.

for the dayes of your ſlaughter, and of your diſperſions, are accompliſhed,] Heb. *your dayes for ſlaughter, and your diſperſions*: the time deſigned for the the ſlaughtering and diſperſing of you is *fully come*: as Luke 2. 6. Acts 2. 1. nor paſt and gone: as the word in our Verſion might ſeem to import.

and ye ſhall fall like a pleaſant veſſel] Or, *as a precious diſh.* Heb. *as a veſſel*, or, *diſh*, *of deſire*, or *delight*: So Hoſ. 13. 15. Nah. 2. 9. the oppoſite See chap. 22. 28. *a veſſel*, or *diſh*, *unto which there is no deſire*, or, *in which no delight*: Some ſuch curious utenſils, as Venice-glaſſes, and China-diſhes, that by reaſon of their fitneſſe are with the leaſt fall, or caſualty, ſoon daſhed to pieces, and being once broken, cannot be cemented, or ſet together again, or, that are of much eſteem while they are whole, but of no worth when once broken. So Pſal. 31. 12. chap. 22. 28.

V. 35. *And the ſhepherds ſhall have no way to flye, nor the principall of the flock to eſcape.*] Heb. *Flight ſhall periſh from the Shepherds, and eſcape from the principall of the flock*; as Amos 2. 14.

V. 36. *A voyce of the cry of the ſhepherds, and an howling of the principal of the flock* ſhall be he heard] Or, There ſhall be *an out-cry of the ſhepherds and an howling of the principal of the flock.* Heb. *a voyce of cry*, for, *a loud*, or *clamorous voyce*: as chap. 51. 54. a grievous out-cry; as we term it: See verſe 34.

For the Lord hath ſpoyled their paſtures] Becauſe the Lord hath deſtroyed, and layd waſte their paſtures, that is, their Kingdomes and States: or, diſperſed and deſtroyed their Flocks, that is, the people that lived under their charge, chap. 13. 20. as the word is uſed, chap. 10. 21,

V. 37. *And the peaceable habitations are cut down,*] The ſtately ſtructures, and goodly buildings, wherein formerly ye lived and dwelt quietly, as in places of reſt and repoſe, are through the fierce wrath of God ruined and demoliſhed. Heb. *The habitations*, or *folds*, (2 Sam. 7. 8. the rather, becauſe the allegory runs on, as taken from ſhepherds, and their ſheep-coats) *of peace*; as Eſay 33. 20. Sion is ſaid to be *a quiet habitation*: though I cannot accord to them, who think in the word *ſhalom* here, an alluſion to be unto *Salem*, or *Ieruſalem*, Pſal. 76. 2. becauſe that ſoundeth much to the ſame, Heb. 7. 2. for the ſcope and ſence of this place is far more general. See on verſe 30.

becauſe of the fierce anger of the Lord] Or, *through the fierce anger of the Lord.* See chap. 4. 8, 26.

V. 38. *He hath forſaken his covert, as a lion*] Or, as ſome not amiſſe, Who (the relative ſupplyed; as chap. 22. 30. & 23. 29.) *hath left, as a young lion*, (as chap 2. 16.) *his covert*; as chap. 4. 7, He is come abroad as a young lion, to range about for prey So chap. 49. 19. & 50. 44. For I cannot aſſent unto that learned Interpreter, who expoundeth theſe words of Gods leaving his place among his people, whom he had wont to dwell with, and ſo expoſing them, diſmantled of his protection, unto ruine and deſtruction, chap. 12. 7. the words ſeem more generall, then to be reſtrained unto Gods peculiar; and the reſemblance to look over-full another way.

for their land is deſolate] He proceedeth to ſhew the cauſe and ground of their howling, verſe 34. 36. they are in ſtraits unavoydable and inextricable themſelves, verſe 35. their ſtates ruined, verſe 36. their dwellings demoliſhed, verſe 37. and their lands layd waſte and deſolte, Heb. *their land is unto deſolation.* See verſe 11. 18.

becauſe of the fierceneſſe of the oppreſſour] Heb. *heat*, or, *fervour*, (as Eſay 13.) *of the oppreſſing* ſword: as ſome ſupply it not amiſſe from, chap. 46. 16 where it is applyed to the Babylonians: and chap. 50. 16. where it is ſpoken of the Medes, and Perſians: and ſo the rather, becauſe the word here uſed is feminine: the ſword that God threatneth to ſend among them, to make havock of them, verſe 16, 27. a defect of the ſubſtantive: as *ſtanding*, for, *ſtanding* corn, Eſay 17. 5. *ill-tempered*, for, *ill-tempered* morter, Ezek. 13. 13. *beloved*, for, *beloved* fruit, Hoſ. 9. 16.

and becauſe of his fierce anger.] Gods, verſe 37. who ſendeth that ſword, verſe 16.

CHAP. XXVI.

Verſe 1. IN *the beginning of the reign of Iehojakim the ſon of Joſiah King of Iudah*,] This prophecy ſeemeth to be of a former date then that before-going was, chap 25.

came this word from the Lord, ſaying,] Heb. *was this word*, or *charge*; as chap. 1. 1. & 21. 1.

V. 2. *Thus ſaith the Lord, Stand in the court of the Lords houſe*] In the great Court, 1 Kings 7. 9, 12. in which the people from all parts aſſembled to worſhip, chap. 19. 14.

and ſpeak unto all the cities of Iudah] The inhabitants of them, chap. 7. 2. Pſal. 122. 4.

which come up to worſhip in the Lords houſe] Chap. 7. 2. Pſalm 122. 4.

all the words that I command thee to ſpeak unto them;] All thoſe *things*, or, *matters* (as Eſth. 9. 31) that I give thee in charge; that neither they may plead ignorance, nor thou fail in thy duty, chap 1. 7. & 7. 27. & 11. 6. Act. 20. 27.

diminiſh not a word] Or, *detract not* (Deut. 4. 2. & 12. 32.) *ought*; as Joſh. 23. 14. chap. 42. 4.

V. 3. *If ſo be they will hearken, and turn every one from his evil way, that I may repent me of the evill, which I purpoſe to do unto them becauſe of the evill of their doings*] So loath is God to proceed in rigour againſt his people, if by any admonition or warning given they might be reclaimed, 2 Chron. 36. 15, 16. Lam. 3. 33. Ezek. 18. 31, 32. & 33. 11. See the ſame in effect, chap. 36. 3.

If ſo be,] Or, *It may be*; as Gen. 18. 24 28.

hearken] Chap 22. 2, 5.

turn every one] Heb. *a man*; as chap. 18. 11.

that I may repent me of the evill] Heb *and I will*, or *ſhall repent*: the copulative for the finitive; as Joſh. 24. 9. chap. 14. 19. Mal. 1. 9. See chap. 18. 8. Jon. 3. 10.

which I purpoſe to do unto them] Heb. *which I am thinking*, or *deviſing to do unto them.* So chap. 36. 3.

becauſe of the evill of their doings] Thus evill begetteth evill: a juſt retaliation of evill for evill: evil of iniquity, and evil of penalty, are as needle, or briſtle, and thread, the one goeth before, and maketh way for the other; and where the one hath found paſſage, it draweth on the other: So Chap. 4. 4, 6.

V. 4. *And thou ſhalt ſay unto them,*] Or, *And ſay unto them*; as chap. 19 3. 11.

Thus ſaith the Lord, If ye will hearken to me, to walk in my Law which I have ſet before you;] *Walk in my law*; that is, live according to it: as Pſal. 119. 1. chap 44. 10. *which I have ſet before you.* Heb. *given before you*: as Deut. 30 1, 15, 19. acquainted you with, and delviered to you for a rule of direction, to order your lives and courſes by: a borrowed ſpeech from artificers, novices eſpecially in ſome art, that have models, and patterns ſet before them, whereby to frame and carry on their work: So chap. 9. 13. & 44. 10.

V. 5. *To hearken unto the words of my ſervants the Prophets,*] Or, In *hearkening unto* (as Eſay 50. 10) *the words of my ſervants the Prophets*: by whom, and in whom, I ſpeak, 2 Chron. 36. 12. Jer. 15. 19 2 Chron. 5 20. & 13. 3. and whom therefore when ye hear, ye hear me; and hearkening to them, ye hearken to me, Luke 10. 16. Thus is the form here found frequently uſed, Gen. 3. 22. Exod. 14. 11. Deut. 9. 28. 1 Sam. 12. 17.

whom I ſent] Heb. *whom I* am *ſending* (or, *ſend* daily from time to come) both have ſent, ard do ſtill ſend, 2 Chron. 36. 17.

both riſing early and ſending them,] Sending them early; ſedulouſly and diligently. So chap. 7. 13. 25. & 11 7. & 25. 3. 4. the pronoun *them* is not in the Text, nor is needfull here.

(*but ye have not hearkened*] Or, *yet ye would not heare.* Heb. *and* (as chapter 25. 2.) *ye have not heard*, as chapter 25. 3. 4, 7, 8.

V. 6. *Then will I make this houſe like Shiloh*] Heb. *And* (as chap. 4. 2. & 15. 19. *I will give* (as chap. 9. 11.) and ſo in the next branch) *this houſe as Shiloh*: ſee chap. 7. 14.

and will make this city a curſe to all the nations of the earth.] Heb. *this city will I give for a curſe*: that men in curſing one another man ſay ; *God do to thee, and to thine houſe , as he did to Jeruſalem, and to the men of that city* : So Eſay 65. 15. chap. 24. 9. & 29.18, 22. & 42. 18. & 44. 8.

V. 7, *So the Prieſts, and the Prophets , and all the people, heard Jeremiah ſpeak in theſe words in the houſe of the Lord.*] Heb. *And*; as Eſay 8. 7. chap. 18. 3, 4. which here may be thus rendred with connexion of this verſe, to the next *Now when the Prieſts and the Prophets* (the falſe ones, chap. 23. 9.) *and all the people heard Jeremiah ſpeaking theſe words* ; *So it was , that as ſoon as he had made an end of ſpeaking :* the like ſyntax , ſee chap. 8. 6. & 12. 5. and hereafter, verſe 10.

in the houſe of the Lord] In the Court where he preached it, verſe 2.

V. 8. *And it came to paſſe*] Heb. *It was* ; as Chap. 20. 3.

when Jeremiah had made an end of ſpeaking all that the Lord commanded him to ſpeak] According to the charge given him, verſe 2. See on verſe 7.

that the Prieſts , and the Prophets , and all the people took him,] As Paſhur had before done , chap. 20. 1,2. Heb. *and* ; as chapter 20. 3.

ſaying, Thou ſhalt ſurely die] Heb. *Dying thou ſhalt die* ; as Gen. 2. 17. & 20. 7. Exod 21. 12, 16, 17.

V. 9. *Why haſt thou propheſied in the name of the Lord, ſaying, This houſe ſhall be like Shiloh,*] verſe 6.

and this city ſhall be deſolate without an inhabitant] Or, *for want of inhabitants* Heb. *from no inhabitant* ; as chap. 2. 14. & 47 & 9. 10 & 33. 10. & 34 22. & 51, 37.

and all the people were gathered againſt Jeremiah in the houſe of the Lord] See verſe 7. The rude multitude incited by the Prieſts and falſe Prophets *againſt* him , ver. 8. 11. So the particle is uſed, ver. 12. chap. 1. 19. & 15. 20 Yet ſome take it here in its moſt uſuall notion, rendring it, *unto Jeremy* , as intimating the flocking of the poople about him, to hear what he delivered : that which vexed the Prieſts and the falſe Prophets : for the people are ſaid afterward to have ſtood for him with the Princes : ſee ver. 16

V. 10. *When the Princes of Judah heard theſe things, they came up from the Kings houſe , unto the houſe of the Lord,*] Or, *Now when the Princes of Judah heard theſe things , they came from the Kings houſe into the houſe of the Lord.* Heb. *And they heard theſe words* (*words*. for *things*; as Gen. 40. 1 chap. 7. 22. ver. 2.) *and they came up*: of which term , ſee on chap. 37. 5. for otherwiſe the Palace is deemed to have ſtood on higher ground than the Temple : of this manner of ſyntax, ſee chap. 2. 7 20. & 7. 27. and above on verſe 7.

and ſate down in the entry of the new gate of the Lords houſe] *In the entry*, or, *in the porch*. Heb. *in the opening*, or, *at the door* chap. 36. 10. Ezek 8. 14. & 18. 19 *of the new gate*. So called , because by Jotham repaired , 2 Kings 15. 35. 2 Chron. 27. 3. This *new gate* , the Chaldee , whom ſome of the Jewiſh Commenters here follow , ſay was the Eaſt gate of the Temple ; in the Porch whereof thoſe of the great conſiſtory (of which ſome conceive theſe Princes to have been) uſed to meet and to ſit. Howbeit , their great Doctor , of whom they have a ſaying, that *from Moſes to Moſes he had no male* , is reported to affirm , that it was the *Weſtern* gate , in which the great Aſſembly uſed to ſit : Which to reconcile , ſome ſuppoſe that under the ſecond Temple that court might be tranſlated from the one gate to the other.

V. 11. *Then ſpake the Prieſts and the Prophets unto the the Princes and to all the people,*] To encite againſt the Prophet, as well the one as the other : ſee verſe 9

Then] Heb. *And* ; Which may well be here retained.

ſaying, This man is worthy to die,] Heb. *the judgement of death is for, or, belongs to, this man*, or *is this mans* ; as Deut. 21. 22. So verſe 16.

For he hath propheſied againſt this city;] Thus they arraign Gods Prophet, as guilty of ſedition, for prophecying againſt the State : So chap. 38. 4. Amos 7. 10. Acts 6. 11, 12. & 24. 5.

as ye have heard with your ears] As ye of the people , that heard him ſpeak , are able to witneſſe : *to hear with the eares* : an emphatical elegancy ; as Pſalm 44. 1. 2 Sam. 7. 27. 1 Chron. 17. 20.

V. 12. *Then ſpake Jeremiah unto all the Princes and to all the People* :] Before whom the Prieſts and falſe Prophets had thus accuſed him, and clamouring againſt him, required to have ſentence of death paſt upon him, verſe 11.

Then] Heb. *And*; as verſe 6.

ſaying, The Lord ſent me to propheſie againſt this houſe , and againſt this city , all the words that ye have heard.] I have delivered nothing but what I had in charge given me by God, verſe 2. 3. So the Apoſtle, 1 Cor. 11. 23.

V. 13. *Therefore now amend your wayes and your doings.*] Heb. *And now* (as chap. 23. 12.) *make good :* So chap. 7. 3.

and obey the voyce of the Lord your God] Heb. *hear* , or , *hearken to* ; as Pſal. 95. 7. ver. 3.

and the Lord will repent him of the evill , that he hath pronounced againſt you.] As chap. 18. 8. or , *that he may repent him* ; as verſe 3.

V. 14. *As for me*] Or , *And as for me*. Heb. *And I* : as Eſay 65. 11. *And ye* , 1 Chron. 28 2. *And I* ; a nominative abſolute: the like whereunto , ſee on chap 25. 31.

Behold, I am in your hand,] In your power at preſent , *hand*, for, *power*, as chap. 20. 4, 5.

do with me as ſeemeth good and meet unto you :] Heb. *as is good and right in your eyes* ; as 2 Sam. 15. 26. chap. 40. 4

V. 15. *But know ye for certain,*] Heb. *Knowing know* ; as chap 13, 12.

That if ye put me to death , ye ſhall ſurely bring innocent blood upon your ſelves , and upon this city, and upon the inhabitants thereof.] Ye ſhall be ſo far from averting and eſcaping the evill by me from God denounced againſt you and this city , by taking my life away from me; (See Zach 1. 5, 6.) that ye ſhall, by murthering of Gods meſſenger, bring a further guilt and evill of a crying nature , both upon your ſelves. and upon the State. Num. 33. 33, 34. 2 Kings 24. 4. 2 Chron. 24. 23, 28. Matth. 23. 34, 38.

bring] Heb. *give*, as Deut 21. 8.

blood] The guilt of it, as Pſal. 51. 14.

for of a truth the Lord hath ſent me unto you to ſpeak all theſe words in your ears.] Or, *to utter all theſe things*, (as verſe 2. 10.) *in your hearing*] as Eſay 5. 9. & 22. 14.

V. 16. *Then ſaid the Princes and all the people, unto the Prieſts and the Prophets* ; *Then* ; having heard the Prophets apology for himſelf. Heb. *And*, (as verſe 6.) the princes, that came from the Kings Court, hearing of the tumult raiſed about the Prophet by the falſe Prophets and the Prieſts , verſe 10. as the Roman Colonell about *Paul*. Acts 21. 31, 32. & 23. 10. and all the people before incited, and incenſed againſt the Prophet, by the Prieſts and falſe Prophets, but now pacified by his Apology, and the Princes inclination to equity in favour of the Prophet, being in likelyhood by their carriage and countenance diſcovered by them. Thus the promiſcuous multitude are like waves and billows, moving this way and that way, as ſome blaſt of wind bloweth upon them; crying *Hoſanna* this day, and, *Crucifie him*, the next : Matth. 21. 9. & 27. 20, 22, 23.

This man is not worthy to dye .] Or, *is not guilty of death*, doth not deſerve death : ought not to be put to death. Heb. *judgement of death, is not for*, or , *to this man*, as verſe 11.

for he hath ſpoken to us in the name of the Lord our God.] He hath delivered nothing but Gods meſſage to us. Thus they pronounce a ſentence of abſolution in behalf of Jeremy, as being no counterfeit, but a true Prophet ; the cogniſance whereof the Jewiſh Maſters tell us belonged to this ſupreme Court , the great conſiſtory.

V. 27. *Then roſe up certain of the Elders of the land , and ſpake to all the aſſembly of the people, ſaying.*] Heb *And* (as verſe 16.) *there roſe up* , or , *ſtood up* (as men uſe to do when they are either to plead as advocates , or to adviſe as counſellers , or to give ſentence , as Judges , Eſay 3. 13, 14. Acts 5. 34.) *men of the Elders of the land* , the ſame, as ſome, that were before ſtyled Princes, or, as others , ſome others by their example encouraged ; who plead in the Prophets behalf 1 The like matter before propheſied by Micah, verſe 18. 2. The practice of a pious King , Ezekiah upon that occaſion; who was not incenſed againſt the Prophet : but by earneſt ſupplication and ſerious humiliation , obtained at Gods hand a reſpit of that judgement for his dayes : and the perill they might procure to themſelves by taking away his life, verſe 19.

V. 18 *Micah the Moraſhite prophecied in the dayes of Ezekiah king of Judah*] See Mich. 1.

and ſpake to all the people of Judah, ſaying : Thus ſaith the Lord of hoſts. Zion ſhall be plowed like *a field, and Jeruſalem ſhall become heaps , and the mountain of the houſe, the high places of a foreſt*] Jeruſalem and Zion with that part of it , whereon the Temple ſtandeth, ſhall all become a wild waſte. See Mic 3. 12.

plowed like *a field*] A defect of the note of ſimilitude, as Pſal. 11. 1. Eſay 21. 8 & 12. 18. or, of the verb ſubſtantives participle, being, or becoming, *a field*; being made a field , converted to tillage : the like defect See John 15. 5. being *without me* (or, ſevered from me) *ye can do nothing* : and Rom 1. 29. being *whiſperers* . *and unto whom ye come* being *a living ſtone*, 1 Pet. 2. 4. and, being, or, as being a *a pillar and ſhore of the truth*, 1 Tim 4. 15. ſpoken of Timothy as divers of the ancient Greek Writers expound it.

ſhall become heaps] Being utterly ruined, Pſal. 79. 1.

the mountain of the houſe] Or , *of this houſe* , the article uſed in a demonſtrative notion as pointing to the Temple , and the mountain or part of it , on which the Temple ſtood , Eſay 2. 2. & 14. 13.

the high places of a foreſt] Heb. *high-places* of a *wood* , a woody high place , over-growne with trees and ſhrubs ; See Eſay 37. 26.

V. 19. *Did Hezekiah King of Judah and all Judah put him at all to death.*] Though he ſpake as much as Jeremy now ſpeaketh ; and that which he then ſpake did as much concern , and as nearly touch Ezekiah , and the men of Judah that then lived , as that which Jeremy hath delivered concerneth Jehojakim and the people that now are , yet neither did the King, nor the people, that then were , attempt ought againſt him touching his life , or call him in queſtion for the ſame.

Did Hezekiah] He did not: he did nothing leſſe than ſeek his life

and all Judah] Banding together againſt him; as ye encite the people now to do againſt Jeremiah, verſe 6. or, *any of Judah*, *and*, for, *or*; as chap. 23. 18, 34. and *all*, for, *any*; as Job 8. 12.

put him at all to death] Either do, or attempt ought in that kind, or to that purpoſe; as if he had been guilty of ſedition for ſo propheſying. Heb *ſlaying ſlay*; as chap. 38. 15. but here the gemination in a diminiſhing or extenuating notion: as ſuch formes, which few obſerve, are ſometime uſed: So Gen, 3. 4. *ye ſhall not dying die*, for, *ye ſhall not at all die*; and Gen. 43.7. *could we knowing know?* for, *could we at all*, or, *by any means, know?* could we ſo much as ſurmiſe, or ſuſpect? in which places for want of this obſervation, the words are ſlenderly rendred by interpreters of great note, beſides the mind and drift of thoſe that ſpake them.

did he not fear the Lord, and beſought the Lord; and the Lord repented him of the evill, which he had pronounced againſt them?] See 2 Chron. 32. 25, 26. Some interpreters render the words, *Did he not fear the Lord; and when he beſought the Lord, the Lord repented*, &c. Of which ſyntax, ſee before on verſe 17. and the like again, verſe 21.

did not he] To wit, Ezekiah.

fear the Lord] Humbled himſelfe, 2 Chron. 32. 28.

beſought the Lord] Sought to him by prayer; as at other times alſo on the like occaſion, Eſay 37. 1.———4, 15.-----20. & 38. 2. 2 Chron. 32. 20, 24. Heb. *beſought the face of the Lord*; as Zach. 8. 2. Mal. 1. 9.

and the Lord repented] Not bringing that judgement upon the Land in Ezekiahs dayes, Eſay 38. 6. & 39. 8. So did he alſo with Joſiah, 2 Kings 22. 19, 20. See on verſe 3. 13.

thus might we procure great evill againſt our ſoules] Heb. *and we doing* (for, *we ſhould do*; the enunciative in a potential notion; as chap. 16. 20.) *great evill againſt our ſoules*; that is, *againſt our ſelves*: as chap. 17. 21. & 44. 7. We by taking this courſe, that the Prieſts and Prophets would put us upon, contrary to the practice of that religious Prince, ſhould, inſtead of averting the evill denounced, haſten the execution of it, and bring further evill upon our ſelves.

V. 20. *And there was alſo a man that propheſied in the name of the Lord, Urijah the ſon of Shemajah of Kiriath-jearim, who propheſied againſt this city, and againſt this land, according to all the words of Jeremiah.*] Some would have theſe words to be part of the Elders ſpeech before mentioned, who ſpake in Jeremies behalf, verſe 17. But that is nothing likely: for by this latter inſtance they ſhould rather croſſe, than back, what before they had delivered: but they ſeem rather to be the words of the Pen-man (whether the Prophet himſelf, or any other, peradventure Baruc his Scribe) of this ſtory concerning the preſent buſineſſe, relating the iſſue of it; and to illuſtrate Gods providence in the preſervation of Jeremy, reporting another ſtory of the ſame ſubject, much about the ſame time, but diverſly managed, and with divers event. This to clear, the text might well be thus rendred; *Now* though *there were alſo*, &c (the copulative uſed; as Eſay 8. 7. the other ſupplyed, as chap. 5. 22.) and ſo the context carried on unto, verſe 24.

according to all the words of Jeremiah] The ſame things in effect and ſubſtance with him: So chap. 27. 11.

Urijah] Heb. *Urijahu*; as *Jirmjahu*. here alſo, and elſewhere, Chap. 1. 1. of this name was one of Davids Worthies, 2 Sam. 23. 39. and the High-Prieſt under Ahaz, Eſay 8. 2. and ſome other. But of this Prophet, ſave here, we find no mention in the ſacred records.

of Kiriath-jearim] A city in the lot of Judah, Joſh. 18. 14. where the Ark returned by the Phyliſtines, remained a long time, 1 Sam. 7. 2.

V. 21. *And when Jehojakim, with all his mighty men, and all the Princes heard his words, the King ſought to put him to death*:] As he would have done alſo with Jeremy and Baruc, Chapter 36. 26. Heb. *And Jehojakim heard—— and ſought*: See the like, ver. 17, 19.

with all] Heb. *And all*; as Chap 22. 7, 14.

heard his words] By relation in likelihood from others; as chapter 36. 16.

but when Urijah heard it, he was afraid, and fled, and went into Egypt] Heb. *And Urijah heard it, and feared and fled*: the ſame ſyntax with that before. Thus mans diſtruſtfull fear caſteth him into a ſnare; when as he that truſteth in the Lord is ſafe, Prov. 29. 25.

V. 22. *And Jehojakim the King ſent men into Egypt*] From whoſe King he held, with whom alſo he had correſpondence to his own ruine, 2 King 23. 34. & 24. 1, 2. and who therefore he knew would deny him nothing, were it never ſo unequall.

namely *Elnathan the ſon of Achbor*] Mentioned among the Princes in Jehojakims reign, Chap. 36. 12.

and certain *men with him*] Heb. onely, *men*: So Chapter 41. 5.

into Egypt] Or, even *into Egypt*: as, *God will come*, even *God*, Eſay 35. 4. The repetition is of force: implying, as the Kings malicious diſpoſition; who would ſend ſo far after Gods Prophet to ſlay him; ſo that no far flight can ſecure any, when they once paſſe the verge of Gods protection: ſee Jon. 1. 3, 4.

V. 23. *And they ſet forth Urijah out of Egypt*: Or, *Who* (as chap. 15. 19. & 17. 7.) *fetched*, or, *brought away Urijah out of Egypt*. Heb. *made to come out*; as Deut. 6. 21.

and brought him unto Jehojakim the King, who ſlew him with the ſword;] Cauſed him to be put to death; yet gained thereby no more, than he did by the burning of Jeremies book, Chapter 36. 28.-----31.

and caſt his dead body into the graves of the common people.] Heb. *ſons of the people*; the promiſcuous multitude, men of the meaneſt condition: Not permitting him to have ſo much as an honeſt ſepulture, ſuch as perſons of the better rank had, who had buriall places uſually in their private poſſeſſions, 2 Sam. 19. 37. 1 Kings 13. 22, 30, 31. ſuch an extreme ſpite had he againſt Gods meſſenger, in regard of his meſſage, both living and dead: by this his cruelty exerciſed on him, ſuppoſing that he ſhould affright any from coming again on the like errand: which yet with Jeremy he could not do.

V. 24. *Neverthelеſſe the hand of Ahikam, the ſon of Shapan, was with Jeremiah, that they ſhould not give him into the hand of the people to put him to death.*] This hath a manifeſt reference to that which this relation began with ver. 20. Though it fared ſo with Urijah, who, out of fear, thus deſerted his employment; yet it fared better with Jeremy, that ſtayed by it, and ſtuck cloſe to his tackle: for albeit, the King himſelf were ſo cruelly minded, and had thoſe about him ready enough to put his cruel deſignes in execution, ver. 22, 23. yet God ſtirred up the ſpirit of ſome of his Princes, and one of them more eſpecially, to ſtand by him, and deal ſo effectually for him, that he was not delivered unto the power of thoſe that would have taken his life from him, according to promiſe for protection made to him, chap. 15. 20, 21.

the hand of Ahikam was with Jeremiah] *Hand*, for, *authority, power, help, aſſiſtance*; as Deut. 7. 8. 2 Sam. 14. 19. and ſo afterward again. This Ahikam was one of Joſiahs Princes and Counſellours, 2 Kings 22. 12. whoſe name God would have to be left here upon record, for an honour to him unto all poſterity, as having been the principall Agent among them that were inſtruments here of the Prophets delivery: and he ſeemeth to have been the Father of that Gedaliah, whom Nebuchadnezzar made Governour of thoſe whom he left in Judea, 2 Kings 25. 22. chap. 39, 14. God, as may well be conjectured, for this pious act of his father, in patronizing and reſcuing his Prophet, cauſing his ſon to find favour in that Heathen Kings eyes: howſoever by his folly, and fond credulity, he made it afterward unuſefull both to others and himſelf, chap. 40. 13.——— 16 & 41. 1, 2.

that they ſhould not give him into the hand of the people to put him to death] Heb. *to make him die*; *to ſlay him*; as verſe 19. *hand*, for, *power*, as before; and chap. 22. 25. It may be objected, that the people ſpake in the Prophets behalfe, as not deſerving to die, ver. 16. But the tickle and fickle diſpoſition of the multitude hence appeareth, who though partly by the Prophets own ſpeech, and partly by the pleading of the Princes for him, were ſatisfied at preſent concering his innocency; yet had not this worthy Prince ſtuck cloſe to him, would by the wicked Prieſts, and falſe Prophets, ſoon again have been drawn to ſeek his deſtruction. See ver. 16.

CHAP. XXVII.

Verſe 1. IN *the beginning of the reign of Jehojakim, the ſonne of Joſiah King of Judah*] This Prophecy, by the date of it, may ſeem to have gone before that recorded, Chap. 25. and to have been near of the ſame time with the ſtory related, chap. 26. for that the ſeveral prophecies, or ſermons are not in this book entred and ranked according to the exact order of time, wherein they were delivered, hath been before ſhewed on chap. 22. 11, And about the date of this there is among Interpreters ſome diſagreement: the ground whereof doth from hence ariſe. There is a charge here ſaid to come to the Prophet in the beginning of the reign of Jehojakim, for the making of bonds and yokes to be rendred to the Embaſſadours of forrein States in the rign of Zedekiah: there being eleven years between the beginning of the reign of the one, and of the other: for ſo many years did Jehojakim reign, and Jehojacin his ſon ſome few moneths after him before Zedekiah, 2 Kings 23, 36. & 24. 8, 17. This difficulty to aſſoil, ſome, both of the Jewiſh Writers, and other, ſay, that this prophecy was revealed to Jeremy in the firſt year of Jehojakims reign, three year before Nebuchadnezzar came to the Chaldean crown upon his fathers deceaſe, Dan. 1. 1. but that he was to conceal it, and not to publiſh it, nor put in execution the thing it ſelf enjoyned, untill eleven year after in the reign of *Zedekiah*. Others, that he was preſently to make theſe bonds, and to wear them for eleven year, at leaſt together, and then to ſend them, as hereafter abroad. But neither do the former ſeem to give any good reaſon why a prophecy of this nature ſhould be ſo long concealed and ſmoothered: nor doth that ſeem to carry any ſhew of probability with it, which the latter have, that the Prophet ſhould go up and down yoked in that manner for ſo long a time together. Thoſe therefore who take this prophecy to be of a lower date, and to have been delivered in the beginning, not of Jehojakims, but of Zedekiahs reign; do ſome of them conceive, that this verſe doth not belong to this Chapter, but to that before-going; and to be the cloſe of it, ſhut up with the ſame words, wherewith it began; ſomewhat like that Hagg. 1, 1, 15. where the laſt verſe formerly in moſt Verſions, for want of ſuch obſervation, was rent from the fore-going Chapter, and prefixed amiſſe to the next: and ſo many of our Hebrew Bibles, indeed, divide the Chapters, both here, and there. But neither ſhew they how this paſſage can be fixed handſomely to the fore-paſſed relation: nor do thoſe inſtances they bring from Exod. 6. 10, 29. help any whit to clear the context from an abrupt tearing of this verſe, concluded with *ſaying*, from the next verſe, wherein the charge, or injunction is expreſſed, becauſe they are not the expreſſe words of God, but of the Prophet rather, ſpeaking from God; and yet why not of God himſelf, putting words into the Prophets mouth, or ſpeaking of himſelf in the third perſon, as he oft doth? See chap. 25. 31, 33 ſome place would be produced, where the word, *ſaying*, ſhutteth up a ſentence, without any ſpeech, or charge at all enſuing. Other therefore of thoſe that go this latter way, ſay that Zedekiah is here called Jehojakim, and that *Jehojakim* was a name common to the ſons of King Joſiah. But of this there is neither any proof, nor good probability. And others therefore ſuppoſe, that through the Scribes negligence, who having his eye on the Title of the Chapter next before-going, wrote *Jehojakim*, for *Zedekiah*; an errour was by overſight at firſt committed, which afterward being not regarded, bred that general miſtake, that all commonly known copies now have. And this their conjecture, they ſuppoſe, to receive further ſtrength from the repetition of Zedekiahs name again, verſe 12. and the date of the next propheſie, Chap. 28 1. ſaid to have been delivered *in the ſame year* with this, and that *in the beginning*, not *of the reign of Jehojakim*, but *of the reign of Zedekiah.*

came this word unto Jeremiah from the Lord, ſaying,] Heb. *was this word*; as verſe 26.

V. 2. *Thus ſaith the Lord to me*] Or, *Thus hath the Lord ſaid unto me*; as Chap. 3. 6. God ſuggeſting to the Prophet by a kinde of imitation, the terms wherein he ſhould deliver his meſſage.

Make the bonds and yokes] *Make thee*; as *Buy thee*; or, *Get thee*, Chap. 13. 1. & 19. 1. an elegant redundancy; whereof ſee there; *bonds and yokes*, that is, *yokes with bonds*; (as *chariots and wheels*, for, *chariots with wheels*, Ezek. 23. 24.) ſuch as they are wont to be faſtned with for ſlipping and falling off from the neck of the beaſt that weareth them, and draweth in them: See on Eſai 58. 6.

and put them upon thy neck] *Them*, for, *ſome one of them*; as Judg. 12. 7. Pſal. 1. 3. Joh. 6. 45. wear of them firſt thy ſelf, (which accordingly he did, Chap. 28. 10.) and after diſpoſe of them, as I ſhall further direct.

V. 3. *And ſend them to the King of Edom, and to the King of Moab, and to the King of the Ammonites, and to the King of Tyrus, and to the King of Zidon,*] All neighbouring States: of which before, ſee chap. 25. 21, 22.

by the hand of the meſſengers which come to Jeruſalem unto Zedekiah King of Judah] Tender them to the Embaſſadors of theſe States; *by their hand* that is, *by their miniſtery*; as Mal. 1. 1. or, *by the hand of their meſſengers*; that is, *by their meſſengers*, ſimply; as Eſai 37. 24. See chap. 29. 3. *which come*, or *are come*, or *ſhall come*; and the reaſon of this their repairing, ſome render; becauſe Nebuchadnezzar, ſay they, who made Zedekiah King, 2 King. 24. 17. had given him ſome power of Juriſdiction over theſe neighbouring Kingdoms: But others rather with more probability, to ſolicite him to joyn with them in rebellion againſt Nebuchadnezzar, and endeavour to ſhake off the Babylonian yoke: that which his falſe Prophets alſo encited him unto, Chap. 28. 12. and he, in vain, to his own ruine, attempted, 2 King. 24. 20. 2 Chron 36. 13. but why not to congratulate with him, for the honour, newly conferred upon him, and to pretend, at leaſt, a deſire of compliance, and continuance of amity with him? as forreign Princes, neighbouring eſpecially, are wont to do one with another: However it may well be not unlikely, that by occaſion of ſuch their convening, matters of other nature might withall begin to be hinted and agitated with them.

V. 4 *And command them to ſay to their Maſters, Thus ſaith the Lord of Hoſts the God of Iſrael, Thus ſhall ye ſay unto your Maſters*] Or, *ſay*; as before, *command.* Heb. *Thou ſhalt command*; as Numb. 27. 19.

The Lord of hoſts] Whoſe, and at whoſe diſpoſal, all the creatures are, verſ. 5. Gen. 2. 1. Eſai 1. 9.

the God of Iſrael] The onely true God, Chap. 10 10. 16 who though he be in a more peculiar manner *the God of Iſrael*, yet ruleth and reigneth, not in Iſrael onely, but in your lands alſo, and to the worlds end, Pſal. 59. 13. and 103. 20

V. 5. *I have made the earth*, Gen 1. 1. Chap. 10 12.

the man and the beaſt] Both *the men, and the beaſts*: for the words are taken collectively, as Pſal 36. 6. and 40. 11, 12.

that are upon the ground] Upon the habitable part of the earth, Gen. 1. 9, 24——27.

by my great power, and by my out-ſtretched arm;] Chap. 10. 12. *arm out-ſtretched*, for, power exerciſed in a remarkable and conſpicuous manner; as Deut. 4. 34. and 5. 15. Pſal. 136. 12.

and have given it unto whom it ſeemed meet unto me.] Or, *do give it*, Dan. 4 17 25 Heb. *unto whom it is in mine eyes* to give it; as Chap. 18 4. having an abſolute right and intereſt, therefore, as the maker and author of all, both in it, and in all things therein contained, Pſal 24 1. and 95. 5.

V. 6. *And now have I given all theſe lands into the hand of Nebuchadnezzar the King of Babylon my ſervant,*] I am reſolved to put them under his power, as by theſe yokes now tendered to be brought unto you, I would have you take notice: See Chap. 25. 9.

and the beaſt of the field have I given him alſo to ſerve him.] I have given him power over both theſe nations, and all that they have, or poſſeſſe, goods, chattels, or cattel: So chap. 28. 14. Dan. 2. 38.

V. 7. *And all nations ſhall ſerve him,*] Or, *all theſe nations*; as verſ. 6. *all theſe lands*; for the article ſeemeth here demonſtrative; as chap. 23. 15. See chap. 25. 11.

and his ſon] *Evil Merodac*, chap. 52. 31.

and his ſons ſon] *Belſhaſhar*, Dan. 5. 1, 11.

untill the very time of his land come;] Heb. *the time, even it.* The ſet time prefixed by God, for the viſitation, and diſſolution of that State, chap. 25. 11, 12. and 50. 27, 31.

and then many nations, and great Kings, ſhall ſerve themſelves of him] Such as before ſerved that State, ſhall then ſubdue it: See the ſame before, Chap. 25. 14. and the like, Zach. 2. 9.

V. 8. *And it ſhall come to paſſe*] Heb. *It ſhall be*: as Chap. 25. 12, 18.

that the Nation and Kingdom that will not ſerve the ſame Nebuchadnezzar the King of Babylon, and that will not put their neck under the yoke of the King of Babylon, that nation will I puniſh, ſaith the Lord, with the ſword and with the famine, and with the peſtilence, untill I have conſumed them by his hand] So of thoſe that refuſe to drink of the cup of wrath, Chap. 25. 18. and of Jeruſalem in particular, and the inhabitants thereof, Chap. 21. 9. and 38. 1.

that the nation that will not ſerve, ------ that nation will I puniſh] Heb. *the nation that will not ſerve, ------ and that nation will I puniſh*: and, for, *that*; as chap 25 28.

the ſame Nebuchadnezzar] Heb. *him*: as Pſalm 102. 27. So Chap 28 1.

put their neck under the yoke] Their ſubjection intimated by thoſe yokes before-mentioned, verſ. 2. 3 See the like metaphorical uſe of the word *yoke*, Eſai 9 4 and 58. 6. Lam. 1. 14.

puniſh] Heb. *viſit upon*: as chap. 21. 14. and 23. 2.

untill I have conſumed them] As chap. 24. 10.

by his hand.] By his power and force: or ſimply, by his means See verſ. 2 6.

V. 9 *Therefore hearken not ye to your Prophets, nor to your diviners, nor to your dreamers, nor to your inchanters, nor to your ſorcerers, that ſpeak unto you, ſaying, Ye ſhall not ſerve the King of Babylon*] Give no heed nor belief unto any, that tell you the contrary. So Chap. 23. 16. verſ 14. 17.

Therefore] Heb. *And*: as chap 26. 13.

Prophets] Falſe Prophets, chap 23. 9, 15.

diviners] See Deut. 18. 10 Eſai 44 25

dreamers] Heb. *dreams*; for men of *dreams*, *dreamers*: as, *enchantments*, for, men of *enchantments*, *enchanters*, Eſai 47. 12. See chap. 23. 25 28 and 29. 8.

inchanters] Of this term, ſee on Eſai 2. 6.

ſorcerers] See on Eſai 47. 9

V. 10. *For they propheſie a lye unto you, to remove you far from your land, and that I ſhould drive you out, and ye ſhould periſh*] Heb. *from of your land*: as 2 Chr. 33. 8. Not that theſe falſe prophets and wiſards properly intended what is here ſaid; but that this would undoubtedly and unavoidably be the iſſue of that which they animated them unto. See on Chap. 7. 18. So verſ. 15. See alſo Lam. 2. 14

V. 11. *But the nations,*] Heb. *And* (as chap. 25. 3.) *the nation*: or as ſome render it, as for *the nation*: as chap. 26. 14.

that bring their neck under the yoke of the King of Babylon, and ſerve him] or, *that put their neck under*, to wit, willingly, on their own accord, as verſe 8. before by violence and hoſtile force they be conſtrained ſo to do.

thoſe will I let remain ſtill in their own land,] Heb. *that* (nation) *will I leave*: or it ſhall be *that* (as verſ. 8.) *I will let it remain on* its own *land*: as chap 20. 23.

ſaith the Lord, and they ſhall till it, and dwell therein.] Or, *that they may till it, and dwell therein*: as chap. 11. 19, 21. and 29. 5.

V. 12. *I ſpake alſo to Zedekiah King of Judah,*] They ſeem to go here out of the way, who would have the enſuing part of this Chapter, to be another propheſie from the former delivered at another time. See on verſ 1, 2. I ſpake thus to him, though not to him alone, but to his Princes and people too; as appeareth by the tenour of his words.

according to all theſe words,] The ſame things in ſum and ſubſtance: as Chap. 26. 20

ſaying, Bring your necks under the yoke of the King of Babylon, and ſerve him and his people] The Chaldeans, Chap. 2[illegible] 2. *Bring*, or, *Put*: as verſe 8. Think not much to ſtoop ſo low, for the ſaving of your lives, Eſay 10. 4.

and live] For, *that ye may live*: as Chapter 29. 5. *dwell*, for, *that ye may dwell*; or, *ye ſhall live*: Ye ſhall ſave your lives: as, *Doe this and live*, Geneſis 20. 7. and 42. 18. that is, *ye ſhall live*: as it is expreſſely, Chapter, 38. 2. Luke 10. 28. So verſe 17.

V. 13. *Why will ye die?*] A compaſſionate and affectionate expoſtulation: Why will yee needs wilfully work your own ruine, when ye may ſave your ſelves, if ye will? See the like, Ezek. 18. 31. & 33. 11.

thou and thy people] Regard the ſafety of thy people, if thou regardeſt not thine own: ſo he pleadeth with them, and him, alſo for the ſaving of the State and Citie, verſe 17. Chapter 38. 17.

by the ſword, and by the famine, and by the peſtilence?] The repetition of the inſtrumentall Particle, and the copulative, maketh the Sentence more Emphatical. So verſe 8. Chapter, 14. 15.

as the Lord hath ſpoken againſt the Nation that will not ſerve the King of Babylon] See ver. 8.

V. 14. *Therefore, hearken not unto the words of the Prophets, that ſpeak unto you, ſaing, Ye ſhall not ſerve the King of Babylon; for they propheſie a lie unto you.*] As verſe 9, 10. So Chapter, 14. 14.

V. 15. *For I have not ſent them, ſaith the Lord*] So chap. 23. 21. & 28. 15. & 29. 8. Ezek. 13. 6.

yet they propheſie a lie in my name,] Heb. *and* (as chap. 23. 21.) *they propheſie in my name to a lie*, or *to a falſhood*; that is, *lyingly, falſely*: as Lev. 19. 12. Chap. 7. 9. See Chapter, 14. 14, 15. & 23. 25. and 29. 9.

that I might drive you out, and that ye might periſh] See on verſe 10.

Ye and the Prophets that propheſie unto you.] Being ſure, if ye follow them, to fare alike with them, Chapter 20. 6. Eezekiel, 14. 10.

V. 16. *Alſo I ſpake unto the Prieſts, and to all this people*] The Jewiſh people at the ſame time, when to the meſſengers of forreigne Nations, verſe 4. and to King Zedekiah himſelfe, verſe 12.

ſaying, Thus ſaith the Lord, Hearken not to the words of your Prophets,] Not mine, as v. 9.

that propheſie unto you, ſaying, Behold, the veſſels of the Lords houſe ſhall ſhortly be brought again from Babylon,] Thoſe of them that were carried away under Jehojakim and Jehojacin his ſon, 2 Chr. 36. 7, 10.

Shortly,] Within two year, ch 28. 3.

for they propheſie a lie unto you] As ver. 10.

V. 17. *Hearken not unto them*] verſe 9. 16.

ſerve the king of Babylon and live,] See verſe 12.

wherefore ſhould this City be laid waſte?] Heb. *become a deſolation*. as Chapter 25, 38. & 44. 2. as undoubtedly it will, if ye refuſe to follow the advice given you by God. See Chapter 38. 17, 18.

V. 18. *But if they be Prophets,*] Prophets ſent from God, as they pretend to be, Chapter, 23. 17, 31. the Pronoune demonſtrative for the Verb Subſtantive: as c. 10. 3, 8.

and if the word be with them; as c. 23. 28.

let them make interceſſion to the Lord of Hoſts; that the Veſſels which are left in the Houſe of the Lord, and in the houſe of the king of Judah, and in Jeruſalem, go not to Babylon,] Let them make trial of their intereſt in God, whoſe Prophets and Privi-councellers they pretend to be, for the ſtay of that goodly plate that yet remaineth here, either ſacred or profane: it is not unlike that ſpeach of Malachy to the wicked Prieſts, Mal. 1. 8.

V. 19. *For thus ſaith the Lord of Hoſts, concerning the Sea, and concerning the pillars, and concerning the baſes*] Of which, ſee 1 King. 7. 15, 23, 27.

and concerning the reſidue of the Veſſels, that remain in this Citie;

V. 20. *Which Nebuchadnezzar king of Babylon took not, when he carried away captive Jeconiah the ſon of Iehojakim king of Iudah from Ieruſalem to Babylon, and all the Nobles of Iudah and Ieruſalem*] 2 King 24. 14, 15.

Nobles] Heb. *white* ones: as Eſay 34. 12. Chapter, 39. 6. ſuch as uſe to goe clad with white, that is, fair, and goodly garments, Eccleſiaſt. 9. 8. Matthew 17. 2. Mark 9. 3. Revelation 3. 4. and 7. 9.

V. 21. *They ſhall be carried into Babylon*;] So were they with Zedekiah, 2 Kings 25. 13. 2 Chronicles 36. 18. Chapter 52. 17. 19.

and there ſhall they be] Abide and continue: as Daniel, 1. 21.

until the day that I viſite them, ſaith the Lord] For the ſpace of ſeventy yeares, Chapter 25. 11. untill the time that I viſite the Chaldeans in wrath, ſubduing them by the Medes and Perſians, Chapter 25. 12. and my people in mercy, by delivering them out of captivitie, Chap. 29. 10. So Eſay 24. 22. Chap. 15. 15. Ruth 1. 6.

then will I bring them up, and reſtore them to this place] *bring them up*, or *bring them* back, (as Chapter 23. 7, 8.) to wit, from Babylon: not the people onely, but the veſſels alſo: fulfilled by Cyrus, 2 Chron. 36. 22. Ezr. 1. 1, 11. and 5. 15. 16.

CHAP. XXVIII.

Veeſe 1. ANd *it came to paſs the ſame year, in the beginning of the reign of Zedekiah King of Judah,*] Heb. *And it was* (as Chapter 20. 3.) *in that year*, to wit, before mentioned, Chapter 27. 1. *that*, for, *the ſame*; as Chapter 27. 8. and ſo hereafter verſe 17. So that this prophecy ſeemeth to bear date with the former, both by the common title, and the ſubject matter of either. That which much confirmeth the opinion of thoſe, who ſuppoſe that Jehojakim there named, was at firſt, and ſhould be Zedekiah.

in the fourth year,] Here we meet with a new knot, that ſeemeth near as difficult, and as hard to unloſe, as that other, Chap. 27. 1. to wit, how the paſſage here reported and recorded ſhould be ſaid to have fallen out *in the beginning* of Zedekiahs reign, and yet in his fourth year; the one ſeeming to croſſe the other. This ſeeming breach to make up, ſome make a rent in the context: for as before, they tore off the firſt verſe of Chapter 27. to annex it to Chapter 26. So here they rent from this Chapter, the foregoing words of this verſe, and annexe them to Chapter 37. Expounding the words; *And it came to paſs* (to wit, all that was before related of my ſpeaking on this wiſe to the King and his Princes, the Prieſts and his people, chap. 26. 12, 16.) *the ſame year in the beginning of the reign of Zedekiah*. But this conceit of the Author thereof hath been deemed ſo uncouth, that I find not any other beſide himſelf therein to concur with him. Howbeit, ſome of ours, though they tear not this branch off from the context enſuing, yet they ſuppoſe it to have reference by way of tranſition, unto what had been before related, thus rendring the words, *Now when* that (before mentioned) *had been in that year*, and *in the beginning of the reign of Zedekiah*; *in the fourth year*, that which now followeth fell out; to wit, *Hananiah ſpake unto me*, &c. Somewhat the like conceit the ſame Authors have of another place, though not parallel to this, 1 Sam. 13. 1. whereof elſewhere. But beſides that, this giveth us a ſtrained ſyntax, with needleſſe inſertions, nor ſuiteth well with the ſtops in the Text. It ſeemeth thereby preſumed, that four years together the Prophet did wear a yoke on his neck, which Hananiah ſhould now break: a thing nothing probable, that either the one ſhould ſo long wear it, or the other have the patience to endure the ſight of it ſo long worn. The Jewiſh Doctors out of their Talmudiſts tell us, that Nebuchadnezzar, when Zedekiah went to Babylon in the fourth year after the captivity of Jeconiah, chap. 51. 59. gave him a kind of Lievetenenant-ſhip under him over thoſe five Kingdoms mentioned, chap. 37. 3. and that this therefore is here termed the beginning of his Kingdom: but of that place before, and of the other when we come to it: for of the Story it ſelf there is no record produced, nor ſeems it to carry with it any great probability; though ſome of ours ſeem to warp ſomewhat this way. Others paſſing by theſe improbable relations, not admitting ſuch forced breaches as the former ſort ſeem to make in the context, ſuppoſe that the words, as they be ſimply conceived, may well ſtand together, without any ſuch diſagreement as they are ſuppoſed to import. The *fourth year* of Zedekiah, ſay they, may not unfitly be termed *the beginning of his reign*: for dividing his reign, being eleven years in all, 2 Kings 24. 18. as we uſe to doe other things into three parts, the beginning, the middle, and the end; of thoſe eleven years, the four firſt, or three firſt with the part of the fourth, may well goe for the beginning; the ſix following for the middle; and the two laſt, in which his State was invaded and ruined, may well be reckoned for the end. But this, though carrying better ſhew of probability with it, than any of the former, yet is not deemed ſatisfactory by divers: Nor indeed will the like I ſuppoſe be eaſily produced, where ſomewhat that fell out *in the fourth year*, of a reign of not above eleven, if ſo much entire in all, ſhould be ſaid to be done. *in the beginning of it*. And ſome other therefore laſtly, both of the Jewiſh Writers and ours, ſuppoſe the fourth year here mentioned to be not the fourth year of Zedekiahs reign; neither is it ſo ſaid, but the fourth year of the Sabbatical courſe or circle; or the fourth year after the ſeventh years reſt, Leviticus 25. 4. and the firſt of his reign. This ſome of ours ſeek to back with the like, Daniel 1. 1. as they there expounded *the third*. But the places are not parallel. See before on chapter 25. 1. Howbeit, to this I here encline; becauſe the Jewiſh Writers, and our beſt Chronologers do herein agree, that the year wherein the city was taken, the Temple burnt, and Zedekiah captived, being the eleventh and laſt of his reign, was a Sabbatical year; ſome hints whereof they ſuppoſe to be given, 2 Chronicles 36. 21. and chap. 34. 9, 15. whereof when we come to it: but they ground this their aſſertion principally upon the Jubilee calculations: and ſome of thoſe who are deemed moſt exact in the computation of times, affirm that year to be the fourth Sabbatical year of the eighteenth Jubilee. Now his firſt year being the fourth of the ſeventh, the ſeventh will begin in his third, and the ſeventh after that in his tenth, and expire with his reign in the eleventh: and this alſo ſome confirm from Ezekiel 29. 17. where the *twenty and ſeventh year mentioned*, can hardly be deemed any other, than of the Jubilee then current; and that being the *tenth year* of Jechonias captivity, and Zedekiahs reign; as from the firſt verſe of that Chapter is obſerved: he next after it being Zedekiahs laſt, muſt of neceſſity be the twenty eighth and conſequently the Sabbaticall year.

and in the fift moneth] Conſiſting of half July, and half Auguſt, by the Jews called *Ab*.

that *Hananiah the ſonne of Azur the Prophet, which was of Gibeon ſpake unto me in the Houſe of the Lord, in the preſence of the prieſts, and of all the people ſaying,*] This Hananiah, a pretended Prophet, ſo called, becauſe he took upon himſelf ſo to be, is by ſome fondly conceived to have been the High-Prieſt; but neither did any of that name about thoſe times hold that place; and his parentage alſo here recited refelleth it. Yet a Prieſt he might be: for *Gibeon*, the place of his abode, was a city aſſigned to the Prieſts and Levites in Benjamins lot, Joſh 21. 13, 17. See c. 27.16.

that] This particle is not expreſſed in the Text. Which ſome therefore omit to begin a new relation here. Whereof ſee before. But the ſuppreſſion of it requiring a neceſſary ſupply, is ſo frequent, as nothing more. See Eſay 4. 3. & 7. 1. 21. & 10. 20. & 11. 11.

Azur] Or, *Azzur*; as another of that name alſo, Nehemiah 10. 17.

in the Houſe of the Lord] In the Court where Jeremy uſed to preach and deliver Gods meſſages to the people. See Chapter 26. 2.

in the preſence] Or, *to the face*. Heb. *to the eyes*: as 1 Chron. 29. 10. Chap. 19. 10.

V. 2. *Thus ſpeaketh the Lord of Hoſts the God of Iſrael,*] Thus this wicked and wretched counterfeit imitateth the ſtile of Gods true Prophets chap. 24. 5 & 27. 4 in Gods name publiſhing his own lies, chap. 23.25, 31. & 27. 15.

ſaying, I have broken the yoke of the King of Babylon] Thus again in a Prophetical ſtrain he would ſpeak to gain the more credit to his lies. See verſe 4. of the form of ſpeech, ſee Gen. 27. 4. Eſay 9. 4. verſe 11.

V. 3. *Within full two years I will bring again into this place all the veſſels of the Lords houſe, that Nebuchadnezzar King of Babylon took away from this place & carried unto Babylon*] That which Jeremy telleth you ſhall be ſeventy years hence, I know not when, chap. 25. 11, 12. & 27. 22. ſhall be accompliſhed before two years be fully expired. See chap 27. 16 whence it appeareth, that either this falſe Prophet, or ſome other of his complices had been delivering the like before.

two full years] Heb. *two years of dayes*: as Gen. 41. 1. and *a month of dayes*, Gen. 29. 14. So again verſe 11.

V. 4. *And I will bring again to this place Jeconiah the ſonne of Jehojakim king of Judah, with all the captives of Judah, that went into Babylon, ſaith the Lord*] See 2 Kings 24.12, 16 Heb *and all the captivity of Judah*: as chap. 26. 21. & 24. 5. and 29 1.

for I will break the yoke of the King of Babylon.] What he ſpake before in the time paſt, to imitate the manner of Gods Prophets, verſe 2.

V. 5. *Then the Prophet Ieremiah ſaid to the Prophet Hanniah,*] The true Prophet to the falſe one, though ſo profeſſing himſelf, and ſo eſteemed, verſe 1 chap. 27. 16. & 29. 15.

Then] Heb. *And*: as chap. 26.6, 12.

in the preſence of the Prieſts, and in the preſence of all the people,] Heb. *to the eyes*; as ver. 1.

that ſtood in the Houſe of the Lord] See v. 1.

V. 6. *Even the Prophet Ieremiah, ſaid,*] Heb. *And*: as Chapter 23. 9.

Amen; the Lord ſo do, the Lord perform the words which thou haſt propheſied to bring again the veſſels of the Lords Houſe, and all that is carried away captive, from Babylon into this place.] This the Prophet ſpake, not as confirming the Truth of his Propheſie which he knew to be moſt falſe, but expreſſing his owne earneſt, and hearty wiſh and deſire, that, if God pleaſed, it might be ſo.

Amen] A particle in Hebrew commonly uſed, either to ſignifie our aſſurance of the certain Truth of ſomewhat related; and then uſually it is prefixed to the words of him that ſpeaketh; as Matthew 5. 18, 26. or our deſire of ſomething to be performed: and ſo it is ſubjoyned to the ſpeech of ſome other commonly, as Numb. 5. 22. Deut 27. 15, 26 1 Kings 1. 36. 1 Chr 16. 36.

the words] Or, *thoſe things*: as chap. 26. 2. and 27. 12.

to bring again] Or, *in bringing backe*. See on Chapter 18. 15.

all that is carried away captive] Or, *that have been carried away captive*. Heb. *all the captivity*: as Chapter 29. 4. 20, 31. this concerning the Perſons, as the former, the Veſſels, verſe 4.

V. 7. *Neverthleſſe, hear thou now this word that I ſpeak in thine ears, and in the ears of all the people.*] Hear and conſider well this thing that I ſpeak, (as v. 6. c. 22. 1.) in thy hearing, becauſe it principally concerneth thee; and in the hearing of the people here preſent, becauſe it alſo concerneth them: *ears* for *hearing*: as chap. 2. 2. and 26. 14. & 29. 29. & 36. 6, 10. So *eyes* for *face* or *ſight*, verſe 1, 5.

V. 8. *The Prophets that have been before me and before thee of old, Propheſied both, againſt many countries, and againſt great Kingdomes; of war, and of evil, and of peſtilence.*] The Prophet admoniſheth this counterfeit, and the people together with him, of what other Prophets had before time propheſied in ſuch manner, and of ſuch evils as himſelf now did, which could not therefore be any good ground to detract ought from the truth of his preſent propheſie, ſince that he propheſied no other things than they had formerly done. See Chap. 26. 18.

of old] Heb. *from age*; in time paſt, ſo Joel 2. 2.

propheſied] Or *even propheſied*: or *they, I ſay, propheſied*. Heb. *and*: as chap. 24 9. & 27. 5.

againſt many countries] Heb. *unto*: as chap, 27. 12. yet the particle is uſed alſo for *againſt* c. 15. 20.

many] Or, *great, ample*, ones: as ſome here render it: for the word is in the uſe of it indifferent to either. See Chapter, 27. 7.

of war] Heb. *unto war*: but ſo alſo is the particle uſed, c. 14. 10. So in the reſt here.

of evil] Or *affliction*: as Eſay 45. 7. Chapter 18. 11. Howbeit, ſome conceive, not without ſome good probability, that ſome particular evil or affliction, ſhould here be intimated; becauſe it is on either ſide claſped in with ſuch: in regard whereof they ſuppoſe that by a letter miſs-written, it is *raah, evil*, or *affliction* for *raab*; that is, *famine*: the rather, becauſe theſe three are ſo frequently found conjoyned in this Prophet: as Chapter 21. 9. & 24. 10. & 27. 13. & 38. 2. & 39. 18. & 44. 12, 13, 18, 27. and elſewhere, Ezekiel 5. 12, 13. & 7. 11, 12. & 7. 15. & 12. 16. & 14. 21. The ſame ſurmiſe ſome good Authours of note have concerning that place, Heb. 11. 37. where in the middeſt of many particular executions done upon the faithful, cometh in, *they were tried* or *tempted*; ſuppoſing that for ἐπειράσθησαν, as we now have it, it was at firſt, ἐπυραυθησαν: but there is no ſuch word as that found: and I ſuppoſe therefore it was rather ἐπρήσθησαν, *they were burnt*: and there is an elegant conſonancy (ſuch as the Apoſtle oft uſeth in his Epiſtles) between that and the word next before going, ἐπρίσθησαν, ἐπρήσθησαν, which differ but in a letter: nor is there much difference in writing between this and that which the copies now exhibit.

V. 9. *The Prophet which propheſieth of peace*] Or, As for *the Prophet* (for the word is here put abſolutely, as the like, Pſalm 125 2. Chapter 26. 14) *that propheſieth of peace*, or *proſperity*: as ch. 29. 7. as thou Hananiah now doſt, verſe 3, 4. Heb. *that ſhall propheſie unto*, or *of peace*, as v. 8.

when the word of the Prophet] Or, *that Prophet*: as Chapter 25. 15.

ſhall come to paſs, then ſhall the Prophet be known, that the Lord hath truly ſent him] Whether a Prophet propheſie of good or evil, the event of that which they foretold was that whereby they were to be tried, Deut 18. 22. albeit God ſome time extraordinarily to try his people, ſuffer ſuch things, as falſe Prophets alſo foretell, to fall out, Deut. 13. 1. 3. but then have Gods people another rule given them, whereby they may be diſcovered, to wit, by their doctrine brought to the touchſtone of Gods written Word, and thereby examined, Eſay 8. 20. But the Prophet here the rather applyeth the rule, to the Prophets of peace, ſuch as this counterfeit; becauſe people are wont more to give credit to ſuch as propheſie what they deſire.

then] Heb. *and* as v. 5.

truely] Or, *of a truth*: as it is well rendred c. 26. 15. Heb. *in truth* as there alſo.

V. 10. *Then Hananiah the Prophet*] As v. 1. Heb. *And*: as verſe 9

took the yoke from off the Prophet Jeremiahs neck, and brake it.] The Yoke which by Gods appointment he had made, and did then wear. See Chapter 27. 2 whence it appereth that this was done about the time of that command by God there given unto the Prophets. Thus this wicked wretch, led away with ambition and covetiſe, and deſirous to pleaſe the people, breaketh forth into this height of impiety and extremity of outrage, to pluck from the Prohhets neck that yoke, which God had enjoyned him to put on, and to breake that aſunder, that he had commanded to be made; as one deſperately bent to act directly contrary unto God himſelf in either; thereby as by a viſible ſign to juſtifie and confirm ſuch lies, as againſt knowledge and conſcience he had vented and to maintain his own credit and repute with thoſe whoſe favor he affected. So the like, 1 Kings 22. 11, 24.

V. 11. *And Hananiah ſpake in the preſence of all the people,*] Heb. *to the eyes*; as v. 1, 5. *ſaying, Thus ſaith the Lord, Even ſo will I break the yoke of Nebuchadnezzar* King *of Babylon from the neck of all nations within the ſpace of two full years*] Even as I now break this wooden yoke: ſee v 3. 4.

all nations] Before-mentioned, Chapter 25. 15, 17.——26. & 27. 7.

and the Prophet went his way] Or *So*: as Chap. 13. 2, 5. As not

in

not enduring longer to hear him vent ſuch groſs falſhood and lies in Gods name: as thoſe, Eſay 36. 20. having no further errand then to deliver to them from God; which yet afterward he had, verſe 12.

V. 12. *Then*] Or, *Moreover*, Heb. *And*; as Eſay 8. 1. for it it was not at the preſent.

the Word of the Lord came to Jeremiah the Prophet] Heb. *was to him*; as chap. 27. 1.

(*after that Hananiah had broken the yoke from off the necke of the Prophet Jeremiah*) *ſaying*,] See v. 10.

V. 13. *Go and tell Hananiah, ſaying*.] Heb. *Going* go, (as chap. 13. 1.) *and thou ſhalt ſay to Hananiah*, that is, *ſay* thou to him; as Chap. 22. 2.

Thus ſaith the Lord, Thou haſt broken the yoke of wood, but thou ſhalt make for them yokes of iron.] Heb. *and* (as chap. 27, 11.) *thou ſhalt make* (or *do thou make*, as before, *ſay*, thou Jeremy: for they ſeem out of the way, that apply it to Hananiah) *inſtead of them* (thoſe wooden yokes, one of which he hath broken) *yokes of iron*; ſuch as ſhall not ſo eaſily be broken: a type of a cruel, hard, and ſtrong bondage; and ſuch as cannot be ſhaken off, Deuteronomy 28. 48. this was all that he and they that gave credit to him ſhould gain by that preſumptuous and impious act of his, an improvement of their bonds. So Eſay 28. 82. See alſo, Chapter, 36. 27, 28 32.

V. 14. *For thus ſaith the Lord of Hoſts the God of Iſrael*] As Chap. 28. 4.

I have put a yoke of iron upon the necke of theſe Nations, that they may ſerve Nebuchadnezzar King of Babylon;] Heb. *I have given* (as Eſay 42. 1. I am reſolved to do it) or *I will put* (as Chapter 31. 33.) *a yoke of iron*, or *an iron-yoke* (as verſe 13) *upon the neck of theſe Nations* (of which v. 11.) *to ſerve Nebuchadnezzar*; as Pſalm 102. 22.

and they ſhall ſerve him] Chap. 27. 7.

and I have given him the beaſts of the field alſo.] Thereby implying, that all ſhall be his, and at his ſervice: ſee Chap. 27. 6. Daniel 2. 48.

V. 15. *Then ſaid the Prophet Jeremiah unto Hananiah the Prophet*] Or, *Furthermore*, as Chapter 14. 11. or, *Alſo*: *The Prophet Jeremiah alſo ſaid*; as Chapter 27. 12. Heb. *And*

Hear now Hananiah, The Lord hath not ſent thee, but thou makeſt this people to truſt in a lie.] See Chapter 27. 15. and 29. 9.

V. 16. *Therefore thus ſaith the Lord, Behold, I will caſt thee from off the face of the Earth*,] Heb. *Behold*, I am *caſting thee from off the face of the Earth*; as Gen. 6. 7. I will without any long delay, take thee awy by death: the form of ſpeech is thence taken, becauſe the living keep above ground. Gen. 1. 29 & 61. whereas the dead uſually are laid up in the earth, and lie under ground, Gen. 23. 4. Pſalm 115 17.

this year ſhalt thou dy] Thou that telleſt lies of things that ſhall be within two years compleat, ſhalt not live ſo long thy ſelf, v. 10. Heb. *the year*, for *this year*; as Eſay 37. 30. ſo *the day*, for *this day*, chap. 1. 10, 18.

becauſe thou haſt taught rebellion againſt the Lord;] Heb. *thou haſt ſpoken* (as Deut. 13 5. Chap. 29. 32) *revolt* (as Chap. 5. 23 9. *unto*, or *againſt*, *the Lord*; as verſe 8. becauſe by thy lying tales thou haſt heartned and encouraged men to ſtand out againſt Gods Word, and againſt his admonitions and menaces by his Prophets. See chap 23. 27.

V. 17. *So Hananiah the Prophet died the ſame year in the ſeventh moneth.*] Heb. *And*; as Chap. 13. 2, 5. *the ſame year*. Heb. *that year*; as v. 1 *in the ſeventh moneth*; containing part of September, and part of October: whereby it appeareth that he ſurvived not this preſumptuous act of his, and the Prophets denunciation thereupon, full two moneths to an end. See v. 1. that which might yet have been to this people, both a ſufficient conviction of his falſe and wicked dealing with them: and a ſtrong confirmation of the truth of thoſe things that by Jeremy had been delivered. But nothing could avail, or prevail with them, to bring them to repentance: (Such is the obſtinacy of mans hard heart,) untill by ſome gracious work upon it, it be altered and renewed: See Numb. 16. 41. Deut. 29. 3, 4. Ezek. 11. 13, 15. John 12. 37. The Jewiſh Doctors here tie us needleſs knots, and untie them again with groundles tales. They make queſtion, how Hananiah died that year, when as the ſeventh moneth began the next year according to the civil account: and this difficulty, indeed none, to take away, they tell us, (the Chaldee Paraphraſt hinting to them ſomewhat to that purpoſe) that he died indeed on the laſt day on the ſixth moneth at Even, but gave in charge to his people, to conceal his death till the beginning of the ſeventh moneth, to make Jeremy a liar. But what need theſe fictions, when as the Prophets words are plain enough, and were true, what month ſover he ſhould die in. if he died within a twelvemoneth after that denunciation: and much more, if he died ere the year then running were expired, according to either account, civil or ſacred: this latter the rather; becauſe the date of Prophecies, and of this, among the reſt, were uſually reckoned according to it. Beſides, that this fabulous relation directly croſſeth the Text, which ſaith, expreſly, that he died in the ſeventh moneth.

CHAP. XXIX.

Verſ. 1. NOw *theſe are the words of the letter, that Jeremiah ſent from Jeruſalem unto the reſidue of the Elders, which were carried away captive, and to the Prieſts, and to the Prophets, and to all the people, which Nebuchadnezzar had carried away captive from Jeruſalem to Babylon.*] In this Chapter, as by the Inſcription of it, verſe 1.—— 3. may appear, is related the ſum and ſubſtance of a letter ſent by Jeremy to the Jews that abode then in captivity in Babylon, wherein he perſwadeth them to reſt contented with their preſent eſtate there, untill Gods time ſet for their deliverance ſhould come, v. 4.–7. and not to hearken unto ſuch Prophets, as ſhould tell them of a more ſpeedy enlargement, verſe 8. 9. promiſeth reſtitution of them upon their ſincere return to God, when ſeventy years are expired, verſ. 10.—— 14. and denounceth judgements from God both upon the reſidue of that nation, who remained yet behind, v. 15——20. and againſt two of the falſe Prophets that abode with them at Babylon, ver. 20.--23. together with a relation of a letter upon the receit of this, written back by one Shemajah, enciting ſome of the Prieſts to call Jeremy in queſtion for it, with a denunciation of Gods vengeance upon him for the ſame, verſe 24.—— 32.

Now] Heb. *And*; The copulative here uſed, not for connexion of this with any forego-ing relation; but to make introduction onely into the diſcourſe here enſuing; as Ezra 1. 1. Jon. 1. 1.

the words] *Matter* or *tenour*; as Eſt. 9. 31.

the letter] Heb. *booke*; as 2 Kings 5. 5, 6. *So* ver. 25.

the reſidue of the Elders] So he ſpeaketh, becauſe ſome of them, in likelyhood, died by the way; and other of them, ſhortly after their acceſs thither.

which were carried away captive] Heb. of the captivity; as Chapter 28. 4.

V. 2. (*After that Jeconiah the King and Queen, and the Eunuchs, and the Princes of Judah and Jeruſalem, and the Carpenters, and the Smiths were departed from* Jeruſalem)] See the like parentheſis, chap. 28. 12. and the very ſame for the moſt part of it, Chap. 24. 1. to which relation this alſo hath ſome reference: See v. 17. whereby it appeareth that this relation is of ſomewhat a later date than that.

the Queen] His mother, Chapter 13. 18. & 22. 26. 2 Kings 24. 12.

Eunuchs] Or, *Officers*, or, *Chamberlains*: See Gen. 39. 1. Eſay 39 7.

V. 3. *By the hand of Elaſah the ſon of Saphan, and Gemariah the ſon of Hilkiah, whom Zedekiah* King *of Judah ſent unto Babylon to Nebuchadnezzar* King *of Babylon, ſaying*,] In what year of Zedekiahs reign, or upon what occaſion theſe meſſengers were ſent to Babylon, is not expreſſed. Some ſurmiſe, that judgement of God manifeſted in the haſtned deceaſe of that falſe Prophet, Hananiah, related chap. 28. 16, 17. Zedekiah being ſomewhat diſheartned, ſent theſe men ſhortly after with his yearly tribute unto Babylon, the rather to remove all ſuſpicion of having any compliance with the Egyptian, or thoughts tending to the leaſt diſloyal carriage towards him, unto whom, having raiſed him unto the crown, he had by oath obliged himſelf, Ezek. 17. 13.

by the hand of Elaſah] Or, *by Elaſah*; as Eſay 37. 24. Chapter, 27. 3.

Elaſah the ſon of Saphan] Of this name we find divers, 1 Chronicles, 2. 39, 40. & 8. 37. & 9. 43. Ezr. 10. 22. but all divers from this *Elaſah the ſon of Saphan*: who whether he were brother to Ahikam before-mentioned, chap. 26. 24. is uncertain: there ſeeming to be ſundry Saphans living in ſome place of note in thoſe dayes.

Gemariah the ſon of Hilkiah] So deſcribed to diſtinguiſh him from another Gemariah the ſon of Saphan the Scribe, Chap. 36. 10.—— 12. nor is it certain what *Hilkiah* this was, whoſe ſon this *Gemariah* is ſaid to have been; divers about that time being of the ſame name: ſee chap. 1. 1.

ſaying] This word hath not reference to their meſſage, but to Jeremies letter mentioned, ver. 1.

V. 4. *Thus ſaith the Lord of Hoſts the God of Iſrael*,] As Chapter 27. 4.

unto all that are carried away captive] Heb. unto all the captivity; as ver. 1.

whom I have cauſed to be carried away from Ieruſalem *unto Babylon.*] I the Lord whoſe work this was, Chap. 24. 5. Ezek. 11. 16. though effected by Nebuchadnezzar, chap. 25. 9. and procured by their ſins, chap 1. 15, 16. & 4. 18.

V. 5. *Build ye houſes and dwell in them*;] Or, *that ye may dwell in them*; as Geneſis 35. 1. chap. 27. 12. a defect of the pronoun; as Chapter 6. 16. & 9. 10. or, *to dwell in*; and ſo there needs no ſupply.

and plant gardens, and eat the fruit of them] Or, *that ye may eat the fruit of them*; as 1 Sam. 28. 22. 1 Kings 13. 15. and as before: or, *the fruit thereof you may eat*: the copulative with the demonſtrative, for the relative; as chapter 17. 7. & 26. 23. & 28. 7. See verſe 6.

V. 6. *Take ye wives, and beget ſons and daughters* ;] Or, *that ye may beget ſons and daughters* ; or *on whom ye may beget* ſuch ; contrary to the advice given to thoſe that abide at Jeruſalem, Chap. 16. 2.

and take wives for your ſons, and give your daughters to husbands,] The power of parents intimated in this form of ſpeech : as alſo, Deut. 7 3.

that they may bear ſons and daughters] Heb. *and they ſhall bear* as chap.4.4. and 26.3. Mal.1.9. ;

that ye may be increaſed there, and not diminiſhed.] Heb. *and multiply* (as before, *dwell* and *eat*, verſ.5.) *there* (to wit, at Babylon) *and be not diminiſhed*.

V.7. *And ſeek the peace of the citie whither I have cauſed you to be carrried captive, and pray unto God for it.*] Or, *Seek the welfare* ; as it is rendred, chap.38.4. Heb. *ſeek after* , or *ſeek to* God (for it is the ſame word that is uſed, Eſai 55. 6. Ezek. 36. 37.) *and pray to God for her* : to wit, for Babylon ; for the affix is feminine ; howbeit they are willed and adviſed thus to do , not out of any ſpecial affection to that place, or State, as they are willed and ſaid to *ſeek the welfare of Jeruſalem*, Pſal. 122.6 ——9. but in regard of their own intereſt and ſhare in the common reſt and quietneſſe, during the time of their abode there, that they might with leſſe moleſtation and diſtraction patiently expect the time of deliverance. For otherwiſe they were to pray for the downfall of Babylon, when the time by God thereunto deſigned ſhould come Pſal.137.8,9. ch.51. 35. as for that, whereat not they alone, but the whole world ſhould rejoyce. See Eſai 14.4.

for in the peace thereof ſhall ye have peace.] Your own welfare while ye abide there is enwrapped in the reſt, quiet , and welfare of that State , as of paſſengers in the welfare of the veſſel , wherein they are embarked.

V. 8. *For thus ſaith the Lord of Hoſts , the God of Iſrael,*] As verſe 4.

Let not your Prophets and your diviners that are *in the midſt of you, deceive you,*] *in the midſt of you*, or , *among you* : as chap. 39 14. to wit, at Babylon : as verſe 15.1. See chap.27.9,15. and 23.26.

neither hearken to your dreams, which ye cauſe to be dreamed] Or, *which ye dream*: thoſe fancies which ye conceive within your ſelves, of ſome ſpeedy delivery, which are indeed no better than dreams: or, *which ye make* (your dreamers) *to dream*, (a form, though irregular , yet whereof a parallel is found , 2 Chron. 28. 23.) by giving heed to them ; which if ye did not, they would not dream them. Yet the words may well be rendred , as ſome do, *neither hearken to your dreamers* (*your* men of *dreams* , your dreamwrights) whom (by liſtning unto) *ye make* to dream ; ye give occaſion and encouragement to deviſe dreams , wherewith to delude you. See Chap. 27. 9. Of theſe dreams alſo , Chap. 23. 25-28.

V. 9. *For they propheſie falſly unto you in my name*] Heb. *they propheſie in a lie* : as chap.27.15.

I have not ſent them, ſaith the Lord,] So chap. 14. 14. and 23.21. and 27.15. and 28,15.

V. 10. *For thus ſaith the Lord , that after ſeventy years be accompliſhed at Babylon*, Or, *But* (as Chap. 14. 12 13. *thus hath the Lord ſaid*, (as oppoſing what God himſelf had indeed ſaid to their lying relations fathered on him) *that after ſeventy years accompliſhed at Babylon* : nor before, nor ſooner, as your Prophets bear you in hand, and diviners and dreamers falſly enform you, chap.28.3. verſ.8 15. of theſe ſeventy years , which by this place appear to commence from the time of their deportation, whom the Prophet wrote this letter to, ſee on chap 25 12. Heb. ſaith the learned Scholiaſt , *according to*, or *at the mouth filling, of ſeventy years* : but the term that he rendreth *mouth*, is nothing but a ſyllabical adjection , joyned frequently, both with this as Exod. 16 21. Num. 6.21. and 7.5,6. and with other prepoſitions of the like nature with it ; as 1 King.17.1. Prov.27 21. than which alſo in the Rabbines Commentaries nothing is more rife.

I will viſit you] In mercy and for good : as Ruth 1,6. chap.27.12. Luke 1. 68.

and perform my good word toward you, in cauſing you to return to this place] Heb. *to cauſe you to return*, or *to bring you back*. See the like, chap.18.15. and 28 6.

V. 11. *For I know the thoughts that I think towards you ſaith the Lord, thoughts of peace, and not of evil*;] I well know what my purpoſes are concerning you : not ſuch as concern your evil, but your welfare and proſperity ; *peace* : as before , verſ. 7. See Eſai 55. 8. Act. 15.18.

not of evil] Heb. *not to evil*: ſuch as may tend to your hurt ; as chap.38.4.

to give you an expected end] Or , *in giving you* (as before v. 9) *an expected end* : in not failing your expectation. Heb *an end and expectation*. Such an end as your ſelves hope for , deſire, and expect. Of the form of ſpeech, ſee on Eſai 4.5. Some render it, *an end and* an end of *expectation* ; which cometh much up to the former. Howbeit, whereas by *end* they would have underſtood *a reward* ; (becauſe the word is ſo uſed Prov.23.18.) and ſo alſo expound that 1 Pet.1 9. *receiving the end* (that is, *the reward*) *of your faith* : *end*, for, *reward* ; becauſe the reward cometh uſually at the end. I ſuppoſe over-nice, and unneceſſary, either in the one place , or in the other , though of reward ſome mention be made in this argument, Chap.31. 16. but I conceive the *end*, or *iſſue* onely to be here intended. See Pſal.9.18. and 37.37.

V. 12. *Then ſhall ye call upon me, and go and pray unto me, and I will hearken unto you*] *Then*, Heb. *And* : as chap.28 5,9 *go and pray*; or *go to pray* : addreſſe and ſet your ſelves ſeriouſly thereunto : as did Daniel, Dan. 3. 9. See the like promiſe made , Eſai 65. 24. preſſed by Daniel , and performed by God , Dan.9.17 19 23. and 10. 2.

V. 13. *And ye ſhall ſeek me and find* me,] A defect of the pronoun in the latter ſprig , ſupplied from the former : as Pſalm 139 1. Chap 15. 16. but it may well be rendred without the ſupply ; *Ye ſhall ſeek me and finde* : not miſſe, or fail of what ye ſeek for , Eſai 45.19. Mat.7.7,8.

when ye ſhall ſearch for me with all your heart,] Or, *becauſe you ſhall ſeek unto me* (as Ezek.36.37.) *with all your heart* : Pſal.119.2. that is, ſincerely and entirely. See Chap. 4.7. Deut. 4.29. being throughly humbled by your fore-paſſed afflictions , for all your former tranſgreſſions and rebellions againſt me, Levit. 26. 40, 41. Ezek.6.9. and 36.31.

V. 14. *And I will be found of you , ſaith the Lord*] As Pſal.32.6. Eſai 55 6. and 56.1. A ſpeech borrowed from thoſe that are willing to be ſpoken with by thoſe that repair to them for advice, aid, or relief.

and I will turn away your captivity,] Or, *bring back* , or *turn again* ; as Pſal.14.7. and 126.1. *captivity*, for, *captives* : thoſe of you, that are in captivity. So ver.1 4. See chap.30.3.

and I will gather you from all the nations , and from all the places , whither I have driven you , ſaith the Lord] Heb. *which I have driven you there* , or *thither* : as chap. 13.7. See the like promiſe , Deut. 30. 3. Eſai 11. 11, 12. Ezek. 11.16 17. and 20. 34, 41.

and I will bring you again into the place , whence I have cauſed you to be carried away captive] Or , *from whence I had tranſported you*. Heb. *which from there* ; as before. See Chap. 24. 6. and 32. 37.

V. 15. *Becauſe ye have ſaid*, Or, *Becauſe ye ſay*. The Prophet here turneth his ſpeech from them , at leaſt, from the well-affected among them, and the gracious promiſes of good intended by God to them , unto thoſe that liſtned unto the falſe Prophets among them, whom he had given them warning of before , verſe 8. and unto thoſe more eſpecially that remained yet at Jeruſalem ; foretelling how God intended to deal with them, howſoever their falſe Prophets gave them aſſurance of the contrary, ver. 16—— 19. and withall what ſhould befall thoſe falſe Prophets abiding with them at Babylon, ver 20 ——23.

The Lord hath raiſed up Prophets in Babylon] Some Interpreters here depart from the received both reading and interpretation of this verſe, rendring the words on this wiſe, as depending upon ver. 14. without reference to what enſueth ; Then will I deal thus with you, when ye ſhall ſay, (that is, acknowledge) *The Lord did* indeed *raiſe us up Prophets*, (who told us) that we ſhould be carried captive *to Babylon* : like that, Ezek.2.5. and 33 33. But this forced expoſition they ſeem to have pitcht upon, in regard of that word, the termination whereof commonly importeth motion to a place, rather than of abode in it : but that ſcruple may eaſily be removed, for divers places may be produced, wherein words ſo formed , are uſed in this latter notion : as here, *to Babylon*, for, *in Babylon* : ſo, *to teach the earth*, for, *on the earth*, Gen.28.12. and, *to the altar*, for, *on the altar*, Exod.29 13,16. Lev. 16.25. and, *to the North*, for, *in the North*, Chap.46.6,10. as it is afterward there expounded : and this cleared there is nothing left, that may perſwade much leſſe enforce us, to depart from the received interpretation of the place. See further on ver. 16. Becauſe ſome among you are over-prone to heed theſe counterfeits, to wit , Ahab , Zedekiah , and Shemajah the dreamer, ver.21.24. hear how far it ſhall be from that which they would make you believe concerning the diſſolution of your captivity, and your ſpeedy return into your countrey ; that thoſe who remain yet there at liberty, ſhall within a ſhort time be tranſported and brought over unto you, after they have ſuſtained much miſery at home, ver.17.18.

V. 16. Know *that thus ſaith the Lord,*] This ſupply , I ſuppoſe, is needleſſe. The particle that beginneth the verſe is in the original of various uſe , and the old Latine, which many herein follow, renders it, *Becauſe* or, *For* : which ſome thus knit on to the former relation ; as if the Prophet had ſaid , I have told you what God ſaith , but you liſten to other Prophets who have brought you to Babylon , and are ſo far from furthering your delivery thence , that they would rather help to bring you thither , if you were at liberty in your own countrey ; *for thus ſaith the Lord* concerning thoſe that yet remain there. And this coherence would do very well , if the words of the foregoing verſe would admit the ſenſe here given them ; which I ſee not how it can, even by any force , be wrung from them : and for that which ſeemeth to have put theſe alſo upon ſuch tentering and torturing of the Text , enough hath been ſaid before. The particle being rendred , *Therefore* ; *Therefore thus ſaith the Lord* ; as anſwering to that, *Becauſe ye ſay*, verſe 15. the context will run on fairly and clearly, without need of help from any either ſuperfluous ſupply, or over-ſtrained coherence. So an Interpreter of prime note tendreth it: and ſo is the particle uſed, Pſal. 116. 10. compared with 2 Cor.4.13. and in this Propheſie, Chap. 16. 5. and 20.9.

of the King that ſitteth upon the throne of David,] Of Zedekiah, verſe 3. whom *Davids throne* ſhall not ſecure. See Chap. 22. 2.

and of all the people that dwelleth in this citie, and of *your brethren that are not gone forth with you into captivity*] *dwelleth*, or *abide*, *remain*: as Chap.39.14 and, even (as Eſai 35.4.) *your brethren that went not forth with you into captivity*; but were left behinde with Zedekiah, Chap.24.8.

V. 17. *Thus ſaith the Lord of hoſts,*] This attribute is added to give the more emphaſis to the menace ſubjoyned.

Behold, I will ſend upon them the ſword, the famine, and the peſtilence,] Chap.24.10. and 27.8. ſo that they ſhall be in worſe caſe at Jeruſalem, than you are in Babylon.

and will make them like vile figs that cannot be eaten, they are ſo evil] Or, *ſo bad, ſo naught*. See Chap. 24. 8. and hence it ſeemeth to appear, that this propheſie, or epiſtle was penned and delivered ſome ſpace of time after that there related.

make them] Heb. *give them*: as Chap. 9.10. or *I will deal with them*: as Hoſea 11. 8. *How ſhould I deal with thee.* So the words would there be rendred; and ſo here: for God made them not ſo vile and bad; but they by their wickedneſſe having made them ſelves ſuch, God juſtly reſolveth to deal with them, as men are wont to do with ſuch vile fruit, and rotten ſtuff, as is good for nothing but the dung-hill: the word rendred *vile*, is no where elſe in the concrete, or adjective, but in the abſtract, or ſubſtantive Chap.5.30. and 18.11. and 25.14. See there.

V. 18. *And I will perſecute them,*] Or, *purſue them*: the fitter term here: and ſo Pſal.35.6. and 83.15.

with the ſword, and with the famine, and with the peſtilence] As verſe 17. with theſe evils will I follow them, whitherſoever they go, and whereſoever they become. See Chap.42.16,17. and 44. 12, 13.

and will deliver them to be removed to all the Kingdoms of the earth,] So Deut.28.25. 2 Chr.29 8. See Chap. 15.4. and 24 9.

to be a curſe and an aſtoniſhment, and an hiſſing, and a reproach] Heb. *for a curſe*,&c. as Chap.24.9. and 25.4 and 34.17.

among all the nations whither I have driven them] As verſe 14. or *whither I ſhall drive them*: as chap.24.9.

V. 19. *Becauſe they have not hearkned unto my voice, ſaith the Lord, which I ſent unto them, by my ſervants the Prophets, riſing early and ſending* them, *but ye would not hear ſaith the Lord*] See chap 7.23-26. and 11 7,8 and 13.11. and 17.23 and 25.4. a paſſage from perſon to perſon: as chap.22.24,25,27.

V. 20. *Hear ye therefore the word of the Lord all ye of the captivity, whom I have ſent from Jeruſalem to Babylon.*] Or, *Hear ye alſo* Unto you of the captivity I now turn my ſpeech again, to let you know from God, what will ſhortly befall thoſe your Prophets, unto whom ſome among you give too much credit, through the juſt judgement of God upon them. Heb. *And hear ye* (*and*, for, *alſo*: as verſ.24. chap.1.3. and 14.6) *all the captivity*, or *the whole captivity*: *captivity*, for, *captives*; as verſ.14.

I *have ſent*] See chap 24 5. verſ.4.7,14.

V. 21. *Thus ſaith the Lord of Hoſts, the God of Iſrael,*] As verſe 4.

of Ahab the ſon of Koliah,] Or, *Achab*; as the Greek rendreth it: and ſo *Achaz*. See Eſai 1. 1. Of this man and his parentage there is no mention elſewhere. Some ridiculous ſtories the Talmudiſts tell us of looſe pranks played by him and his companion here mentioned, not worthy the recital.

and of Zedekiah the ſon of Maaſeiah,] Such another as he of the ſame name among Achabs Prophets, 1 King.22.11.

which propheſie a lye unto you in my name,] See chap. 14. 14. and 27.15. verſ 8 9.

Behold, I *will deliver them into the hand of Nebuchadnezzar King of Babylon,*] I will give them up into his power: as chap. 27. 6, 8. and 34. 21.

and he ſhall ſlay them before your eyes.] That your ſelves may be eye-witneſſes of Gods juſt judgement upon them, in that cruel death that the King of Babylon ſhall put them to, as from Gods mouth I now foretell you.

V. 22. *And of them*] Or, *From them.*

ſhall be taken up a curſe] This ſhall they *leave their names for a curſe*, Eſai 65.15.

by all the captivity that are in Babylon] Or, *captives*: as verſ.20. thoſe of their own nation.

ſaying, The Lord make thee like Zedekiah, and like Ahab, whom the King of Babylon roſted in the fire.] Or, *burnt with fire*: but it may ſeem by the uſe of the participle and verbals of it, applied to green corn parched with the fire, Lev.2 14. (for the verb it ſelf is found onely in this place) that it importeth a putting of men to torment, and ſo to death, by a ſlow roſting or ſcorching of them with fire, ſo as they are not ſuddenly conſumed, or ſlain with it, but endure much extremity of pain therewith ere they die: and ſuch a kinde of death, it is very probable that theſe two wicked wretches did by that Heathen Kings appointment endure; being a kind of death not unuſall among the Chaldeans, Dan 3.6 21. for venting ſuch things as might cauſe diſturbance in the State. Heb. *whom he roſted them*: an elegant redundancy very frequent in Heb. as Pſalm 1. 4.

V. 23. *Becauſe they have committed villany in Iſrael,*] The reaſon is here rendred, not ſo much, wherefore the King of Babylon burnt them as for which God in his ſecret providence, and by his juſt judgement ſo diſpoſed of them that they ſhould fall into his hands, and be ſo handled by him: *villany*, or *folly*: the form is uſed commonly of corporal filthineſſe and uncleanneſſe. See Geneſ. 34. 7. Deut.22.21. 2 Sam.13.11,12.

and have committed adultery with their neighbours wives,] Or, *in committing adultery with their neighbours wives*: herein concurring with thoſe of the ſame ſtamp with them at Jeruſalem, Chap. 23. 14. where another word is uſed inſtead of that rendred *villany* here, that ſignifieth *vileneſſe*; whereof thoſe *vile figs*; verſe 17. The like ſyntax, ſee Eſai 31. 5. Chap. 6. 13. and 8. 6. and 9. 18.

and have ſpoken lying words in my name, which I have not commanded them,] Chap.14.14. and 23.21,32. verſ.9.21. Heb. *a word of falſhood*, or *a falſe thing*: as Prov.13.5.

even, I know and am *a witneſſe, ſaith the Lord.*] Heb. *and I* am *the knower, and witneſſe*, to wit, of theſe their vile practices, how cloſely and covertly ſoever they commit them, and how ſmoothly ſoever they demean themſelves in the ſight of others, that know them not ſo inwardly. So chap.7.11. and 13.27. and 23.13,14. See thoſe generals, Job 24.15. with 34.21,22. Prov.5.20,21. and 15. 3,11, chap.17.9,10.

I know] Or, *am the knower*: one that taketh notice and cogniſance of theſe things as a Judge.

a witneſſe] Both judge and witneſſe: no other ſhall need both to convict and condemne them for theſe their carriages. See Mal. 3 5.

V. 24. *Thus ſhalt thou alſo ſpeak to Shemajah the Nebelamite, ſaying,*] Or, *Say thus alſo.* Heb. *And thus ſhalt thou ſay*: as verſe 20. Chap. 27. 4. This latter part of the Chapter containeth a relation of a latter date than the former: in likelyhood after the return of thoſe meſſengers, mentioned verſe 3. back from Babylon, concerning Shemajah, who had given information by letters from thence, of that which Jeremy had written unto his countreymen at Babylon; with an heavy doom by God paſſed upon him for the ſame.

Shemajah the Nebelamite] Or, *dreamer*: for ſuch a notion the word hath in it. Which whether it have any reference to ſome place of his birth, or abode in time paſt, or to his parentage and deſcent, is uncertain: though it bear the name of ſuch a kinde of appellation whereby men are uſually deſcribed from their countrey, citie, deſcent, parentage, kindred, and the like: but it may ſeem to have been a term coined on purpoſe to intimate his profeſſion and practice: as if we would ſay, one of *dream-land* one of the houſe, or lineage of *dream-wrights*: for he was one of thoſe in likelyhood that profeſſed and practiſed that ſpecial kinde of impoſture, whereof, ſee verſe 8. Chap.23 25,32. and 27.9. yet ſeemeth there not to be any probability of that, which a Writer of ſpecial note hath that he ſhould be a *Nahamite*, one of the ſtock and lineage of that *Naham*, mentioned 1 Chronicles 4. 19. and by inſertion of a letter, ſo termed as here, for ſome glance at this his practice.

V. 25. *Thus ſpeaketh the Lord of Hoſts, the God of Iſrael,*] As verſe 21.

ſaying, Becauſe thou haſt ſent letters in thy name unto all the people that are *in Jeruſalem, and to Zephaniah the ſon of Maaſeiah the Prieſt, and to all the Prieſts, ſaying,*] *Letters.* Heb. *books.* So verſe 1. *books*, for, *letters*: and it may ſeem that he wrote, and ſent more than one: though the ſum of that one to Zephaniah be here onely related, verſe 26-28. which yet ſeems to have been directed by name indeed to him, but withall, to the reſt of the Prieſts together with him. See verſ.26.

in thy name] Or, *thine* own *name*, (as, *thine* own *way*, chap.4.18.) of thine own head; without warrant, or commiſſion from me. So Joh.5 43. *if another come in his own name.*

Zephaniah] The ſecond under Serajah, who was then High-Prieſt, chap.52.24.

the ſon of Maaſeiah] Not the immediate ſon of this Maaſeiah; as it is not unlikely that Zedekiah the falſe Prophet was to one of that name verſe 21. but of the iſſue and family of Maaſeiah, and a Prieſt of that courſe, whereof Maaſeiah was at firſt the head. See chap.21.1.

V. 26 *The Lord hath made thee Prieſt in the ſtead of Jehojada the Prieſt, that ye ſhould be officers* in *the houſe of the Lord, for every one that is mad and maketh himſelf a Prophet, that thou ſhouldſt put him in priſon and in the ſtocks.*] Of this Jehojada, by whoſe example this flattering paraſite would encite Zephaniah, as one endued with his ſpirit of zeal for Gods glory and the good of his houſe, to proceed with all ſeverity and rigor againſt Gods own Miniſter & meſſenger for no other matter than the free and faithfull delivery of his Maſters meſſage, ſee 2 Kings 11. and 12. Thus there is no act ſo injurious, or impious, but that wicked wretches and falſe Prophets will not onely attempt it againſt ſuch as out of conſcience and duty to God either croſſe and oppoſe them, or refuſe to comply with them in their corrupt courſes and carriages; but colour it alſo with ſome ſpecious pretence of piety and zeal for Gods glorie. See Eſai 66.5. Joh.16.2. and 19.7.

made thee Prieſt] Heb. *given thee* to be *Prieſt*: as chap. 1.5. and 6. 27.

inſtead of Jehojada] Hence doth one of the Jewiſh Commenters gather, that Zephaniah was High-Prieſt, as Jehojada was: but the contrary was before ſhewed from chap 52.24. So alſo, 2 King.25. 18. nor was that therefore the reaſon why he mentioneth Jehojada; but as pretending Zephaniah to be for ſpirit and zeal ſuch another as he: as John Baptiſt is ſaid to have had *the ſpirit and power of Elias*; and hath his name therefore given him, Mal.4.5. Mat. 11. 10,14. Luke 1.17. and 7.27.

ye ſhould be officers] Or, *overſeers*. See chap.20.1. thou and the reſt of the Prieſts unto whom alſo together with him this letter ſeems to have been directed, verſ. 25. So the Jewiſh Doctor here. Howbeit, the Text may rather be rendred, *that there might be officers*; for that *ye* is not in the Text: thou being at preſent the ſecond under the chief Prieſt, who it may be is either through infirmity of body, or ſome other employment, reſtrained from looking after, theſe matters as he ſhould, oughteſt to take care that there be not a fail of ſuch officers as may be aſſiſtant to thee for the reſtraining and puniſhing of ſuch counterfeits as this Jeremy: to which purpoſe he may ſeem alſo to make mention of Jehojada, who diſpoſed and appointed officers in ſeveral places to be aſſiſtant to him in the ſetling of the State, 2 King. 11. 4.

in *the houſe of the Lord*,] A defect of the particle *in*, as 2 King. 18. 15.

that is mad and maketh himſelf a Prophet] Or, *every madman* (ſo have Gods meſſengers been from time to time deemed, 2 King. 9.11. Act.26.24.) *that feigneth himſelf a Prophet*; that in a mad fit, or a frantick humour acteth the part of a Prophet, when as indeed he is not: for theſe reciprocal forms in Hebrew have oft times a notion of *counterfeiting* in them: ſo *make thy ſelf ſick*, for, *feign thy ſelf to be ſick*, 2 Sam. 13. 5. and, *make thy ſelf mourn*, for, *feign thy ſelf to be a mourner*, 2 Sam. 14. 2. and, *making*, that is, *feigning her ſelf to be a ſtranger*, or ſome other, 1 King. 14. 2. and, *he made*, that is, *feigned himſelf mad*, 1 Sam. 21. 13. The like the Captains charged Jeremy with, when he croſſed them in their deſign, chap.43.2.

that thou ſhouldeſt put him] Heb. *and* (as verſ. 6.) *thou ſhalt give him*; as chap.20.2.

in Priſon] As Paſhur had before done, chap 20.2. of the word here alſo uſed, ſee there: nor was there any ground to render it *ſtocks* there, and *priſon* here.

and in the ſtocks] Thus this beaſt, not content to have Gods Prophet impriſoned, or ſo dealt with as Paſhur had formerly done; but would have him yet more contumeliouſly abuſed, and further extremity to be exerciſed on him. That the term here uſed, ſignifieth ſome engin uſed for ſtricter reſtraint, or painfull torture is generally agreed, but of what kinde, or in what manner, is not eaſily determined. One of the Jewiſh Doctors expoundeth it by a word that ſignifieth in the firſt place the *ſtock* of a tree, and from thence the *ſtocks*: which we commonly ſo term; as our verſion here rendreth it; ſo uſed by them in that common proverb with them, *The workman ſitteth in the ſtocks of his own making*: but another of them telleth us that it is an engine of iron for the hands: whence ſome render it *manicles*; adding withall, that the term cometh from an Arabick word, that ſignifies *to ſtraiten*, or *pinch* in. A learned Interpreter rendreth it *in the ſkif*, and would have it to be a word compounded of two terms; the one ſignifying a *ſkif*, or *boat*; the other having a notion of *ſucking*: ſuppoſing by it to be underſtood ſuch a kinde of engine invented to put men to cruel pains, as Plutarch in the life of Artaxerxes reporteth to have been in uſe among the Perſians: this he deſcribeth to have conſiſted of two hollow frames made boat-wiſe, of equal ſize, between which the whole body of man being cloſe ſhut up, his head, hands, and legs onely extant, at places fitted and left open for that purpoſe: the party ſo encloſed, to prolong his pains, and encreaſe his miſery, through that naſty plight, and that he muſt of neceſſity be in they enforced to eat; and inſtead of drink, to take in milk mixed with honey: which, ſaith this learned Interpreter, the Hebrews termed, *the ſuckling-ſkif*: and becauſe it might be objected, that this ſavage and cruel courſe of torment is not found to have been in uſe among the Jews, (though another late Writer affirmeth, that it was at leaſt known to them) to prevent this, he ſubjoyneth, that the Jews uſed this term for any the ſtricteſt and painfulleſt courſe of reſtraint. But to me the notation of the term ſeems ove far-fetcht: nor is any proof brought of the word ſo uſed: it is no where found in Scripture ſave in this place: nor do I finde any place produced ſave the Chaldee here, wherein mention is made thereof in the writings of their Rabbines: nor are themſelves, as ye ſee, agreed upon the ſignification of it in particular; which cannot therefore, I ſuppoſe, with any certainty be determined.

V. 27. *Now therefore why haſt thou not reproved Jeremiah of Anathoth, which maketh himſelf a Prophet to you?*] Heb. *And now* (as chap,27.9.) *why haſt thou not rebuked?* as it is commonly rendred; that is, taken him up, and reſtrained him: for the word is uſed moſt commonly, of an active, as well as of a verbal *rebuke*, Ruth.2. 16. Pſal.9.5. and 68.30. and 76.6. and 106. 9.

Jeremiah of Anathoth] See Chap. 1.1.

maketh himſelf a Prophet] See on verſ.26.

to you] Or, *with you*: as Neh. 2.12. or *among you*: as Eſth. 4. 3. and 10.3.

V. 28. *For therefore he ſent to us in Babylon, ſaying,*] Or, *For to this purpoſe*, or *accordingly*, (as the like form, Chap. 5. 2.) *he hath ſent*, verſ. 1.

This captivity *is long*] Heb. *long it*, for, *long it is*; that is all the Hebrew hath: the word is found, 2 Sam 3.1. Job 11.9. the pronoun demonſtrative for the verb ſubſtantive: as Pſal. 25. 11. and 99.3. So Chap.30.7.

build ye houſes and dwell in them; *and plant gardens, and eat the fruit of them*. See verſe 5.

V. 29. *And Zephaniah the Prieſt read this letter*] Or, *For* (as Eſai 9.11.) *Zephaniah had read* (as Gen.12.1.) *this letter*. Heb. *book*: as verſ. 1. written to him by Shemajah, verſ.25.

in the ears of Jeremiah the Prophet] In his *hearing*: as Chap.28.7. whether out of any good affection to him, (for he was more than once employed in meſſages to the Prophet, Chap.21.1. and 37.3.) or for ſome other end and purpoſe, uncertain.

V. 30. *Then came the word of the Lord unto Jeremiah, ſaying.*] Or, *Therefore* (as verſ.27) *came* (Heb. *was*: as Chap.28 12.) *the word of the Lord unto Jeremy*: for theſe words have reference unto the beginning of this relation, verſ.25.

V. 31. *Send to all them of the captivity,*] Heb. *to all the captivity*: as verſ.20 ſend the ſecond time to them.

ſaying, Thus ſaith the Lord concerning Shemajah the Nehelamite,] See on verſ.24.

Becauſe Shemajah hath propheſied unto you, and I *ſent him not; and he cauſed you to truſt in a lye*] Or, *when I ſent him not, and hath cauſed you to truſt in a lye*. See Chap.38.15. verſ.9.

V. 32. *Therefore thus ſaith the Lord, Behold, I will puniſh Shemajah the Nehelamite*] Heb. *viſit upon him*: as Chap.25.12.

and his ſeed Thus Gods vengeance often purſueth even the race of the wicked, Exod.20.6. and 34. 7. See on Lam.5.7.

he ſhall not have a man to dwell among his people, neither ſhall he behold the good that I will do for my people, ſaith the Lord;] Both he and his poſterity ſhall be clean rooted out: (as Pſalm 34. 16. and 109. 13, 15) nor ſhall he, or any of his iſſue ſurvive to ſee and enjoy the promiſed deliverance and reſtitution of my people. See the like judgement denounced on the like occaſion, Amos 7. 17.

a man to dwell among] Heb. *a man* (that is, *any* one; as Chap. 5. 1.) *dwelling*, or *remaining in the midſt of*; as Chap. 39. 14. and 40. 1. 6.

neither ſhall he ſee the good] Or, *or* that *ſhall enjoy the good*. Heb. *and ſhall not ſee in the good*: the copulative for the disjunctive, as Chap. 23. 18, 34. and a defect of the relative; as Chap. 23. 29. and, *to ſee*, for, *to enjoy*: as Chap.17.8. eſpecially with the particle here ſubjoyned, as Pſalm 27.12. and 106.5. and 128. 5. and I ſuppoſe that this latter branch is to be extended as well to his iſſue, as to himſelf; becauſe it might ſeem but a ſlight matter, to tell him that he ſhould not ſurvive to have any ſhare in that good that God would do for his people ſome ſeventy years hence.

becauſe he hath taught rebellion againſt the Lord.] Heb *ſpoken revolt*, or *departure*. See the ſame clauſe, Chap. 28.16. and of it more there.

CHAP. XXX.

Verſ. 1. THe *word that came to Jeremiah from the Lord, ſaying,*] This inſcription (the like whereunto ſee Chap. 18. 1.) extendeth it ſelf unto that entire Sermon, or Prophecy laid down in this Chapter and the next, conſiſting both mainly of gracious promiſes concerning the reſtitution of Gods people.

V. 2. *Thus ſpeaketh the Lord God of Iſrael, ſaying, Write thee all the words that I have ſpoken to thee in a book.*] In theſe words is a ſpecial charge given by God to the Prophet, either to gather together thoſe Prophecies that he had formerly delivered unto him, or to enter thoſe upon record that he ſhould at preſent acquaint him with, being of the ſame ſubject, and to engroſſe them, and make them up in a book; thoſe of them eſpecially which concerned the future welfare of Gods people, that they might not be loſt, but remain to poſterity, and that the faithfull might have them wherewith to ſupport their faith, and keep up their ſpirits in an hopefull expectation of Gods goodneſſe intend to them, during the time of their long captivity. So Habb.2.2.

Write thee] Heb. *to thee*; an elegant redundancy: the like whereunto, ſee Exod.37.27. Ezek.24 2. as alſo, Chap.36.2.

all the words] Or, *things*; as Chap.26.2. and 29.1.

that I have ſpoken unto thee] Or, as ſome, *that I ſhall ſpeak unto thee*: and ſo the Jewiſh Commenters here underſtand it. See verſe 4.

in a book] Not in looſe papers; leſt ſome of them be loſt; but made up together in a book. See the like charge; but that more ſpecially concerning the denunciation of judgements, Chap.36.2. Heb. *unto a book*, for, *in a book*: as, *unto the Ark*, for, *in it*, Exod. 25.21.

V. 3. *For lo the dayes come, ſaith the Lord, that I will bring again the captivity of Iſrael, and Judah, ſaith the Lord*:] The reaſon for which he would have this book written, to wit, to minde his people from time to time of his mercy intended to them: which he taketh occaſion alſo thereby at large here to relate.

lo the dayes come,] Heb. *Behold, the dayes coming*: as chap.23.5. to be ſeen with the eye of faith, Joh.8.56. 2 Cor.4.18. Heb.11.13. and as ſure to come, as if coming, yea, or come already, Hab. 2. 3. Heb.10.37,38.

bring again the captivity] So Chap.22.27. and 29.10,14. there is an elegant conſonancy and vincinity of ſound between the verb and the noun here uſed: that which occaſioned a miſtake in the old Latine, rendring the words as if both belonged to one root, *I will convert your converſion*: which albeit, it be a palpable miſtake, and the ſame verſion elſewhere render it aright; yet divers Popiſh, even learned Interpreters admit, and deſcant upon, as ſound and genuine. The word moſt commonly in its firſt form here uſed is intranſitive, and ſignifieth *to return*: but in this frame of ſpeech ſeems rather to be uſed for *to reduce*, as here, ſo verſ.18. and Pſal.85.1,4. See on Eſai 52.9

of Iſrael and Judah] The remainder of his, as well among the ten tribes, as with the other two, Chap.3.12,14. and 23.6. and 31. 1 6. Ezek.37.21,22.

and I will cauſe them to return to the land which I gave to their fathers, and they ſhall poſſeſſe it.] Or, *that they may poſſeſſe it*: as Chap.29.6.26. See Chap.12.16. and 16 15. and 24.6.

V. 4. *And theſe are the words, that the Lord ſpake concerning Iſrael, and concerning Judah.*] Or, *Now* (as Chap. 29. 1.) *theſe* are *thoſe things* (as verſ.1.) *that the Lord had ſpoken*: as Gen. 12. 1. if we ſuppoſe it to have reference to former prophecies: otherwiſe it ſeemeth to relate to what at preſent was delivered; as the Jewiſh Doctors underſtand the words of the charge before related, verſ.2. which to reconcile, we may with good ground ſay, that what here followeth is the main matter, ſum, and ſubſtance of all that God had formerly revealed at ſeveral times unto Jeremy concerning the deliverance and reſtitution of his people: for by *words* in the charge ſeems to be imported, as Chap.29.1. not ſo much the preciſe terms themſelves, as the matter therein compriſed.

V. 5. *For thus ſaith the Lord,*] Or, *Thus then*, or, *Therefore*, (as Chap.29.16) *hath the Lord ſaid*: for there is no reaſon here rendred of ought foregoing, but a paſſage onely unto the relation of that matter, that was to be recorded.

we have heard a voice of trembling, of fear; and not of peace.] Or, as ſome render it, (which the Hebrew pauſes favour, and which way the ancient Greek goeth) *fear* there is, *but peace is not*, or, *there is no peace*: as Chap. 8. 11. This ſome of the Jewiſh Doctors, whom not a few of ours concur with, underſtand of the dayes of the Meſſia, and thoſe of the expedition of Gog and Magog, Ezek. 38. theſe of the troubles raiſed in the world in way of oppoſition to Chriſtian profeſſion, Mat.10. 30. 34. Luke 12. 49, 51. But the ſounder ſort of ours and theirs conceive the times intended of the Babylonian Invaſion, when the Chaldeans by their approach to Jeruſalem, and the aſſault thereof much more, filled all places thereabout with terrour and dread, Chap. 4. 9. and 6. 4. beforehand mentioned, to ſhew how they ſhould then be rouſed up out of that ſleep of ſecurity, wherewith the falſe Prophets at preſent by preaching and promiſing nothing but peace to them, had ſo deeply poſſeſſed them, that Gods Prophets could hardly wake them out of it, Chap. 14. 13. for thoſe ſeem to ſtray fartheſt from the ſcope of the place, who expound it of the Medes and Perſians invading the Babylonian State, and ſtriking a grievous terrour into the Chaldeans, Eſai 13.8.

V. 6. *Ask ye now and ſee whether a man doth travel with child*:] The old Latine here rendreth the words ſenſleſly, *Ask and ſee, if a man beget*: whereas the Jewiſh Doctor noteth aright upon the place, that *the man begetteth, the woman beareth*, or *bringeth forth*: and ſo the Text is word for word here, *Demand*, or *Enquire now and ſee, if*, or *whether*, (as Chap. 2. 28.) *a male bear*, or *bring forth*: or as it may well be rendred, *Enquire now and ſee: doth a male bear?* or *bring forth?* make enquiry and try, whether it were ever ſeen, or known, that a man, or male, (ſo Eſai 66.7.) brought forth.

wherefore do I ſee every man with *his hands on his loins, as a woman in travel?*] Why do men generally, even the ſtouteſt and hardieſt, ſeem to be affected, as if like women, they were in travel? See the like demand, chap 46.5.

every man] The word here uſed, ſignifies according to the notation of it, *a ſtrong*, or *mighty man*. See Eſai 22. 17. chap. 31. 22. not the feeble and the faint-hearted onely, but the ſtrong & ſtout-hearted ones.

with *their hands on their loins*] The wonted poſture and geſture of women in travel, ſtriving and ſtraining themſelves to get eaſe of their pains.

as a woman in travel] Heb. *as one bearing*, or *bringing forth*: See chap.4.31. and 49.22,24.

and all faces are turned into paleneſſe?] As is wont to be in extreamity of fear, Joel 2.6. the word properly implieth the colour of *corn blaſted*, Deut. 28. 22. the old Latine rendreth it by a word that ſignifieth the diſeaſe commonly termed *the yellow jaundiſe*.

V. 7. *Alas, for that day* is *great, ſo that none is like it*:] Or, *Surely*, (as chap. 22.22. and 24. 8.) *that day* will be *ſo great* a day, (to wit, for calamity and miſery: as Joel.2.31.) *as none* hath been *like unto it*; or *as the like unto it* hath *not been*. Heb. *from not being as it*: as ch. 10. 6. See the like expreſſions, Joel.2. 11. Amos 5.18. Zeph.1.14,15. *day*, for, *time*; as it is expounded in the next clauſe.

it is even the time of Jacobs trouble;] Or, *even* (Heb, *and*: as chap. 29. 16.) *a time it is* (as chap 29.28.) *of ſtraits*, or *diſtreſſe*, (as Eſai 29.2.) *to Jacob*; Gods people, Jacobs poſterity: as chap. 10. 16, 25. which ſome extend unto the whole time, not of the ſiege onely, or ſack of the citie, but of their captivity alſo that enſued thereupon: the rather to be admitted in regard of what followeth.

but he ſhall be ſaved out of it.] Or, *yet*. Heb. *and* (as chap.27.15.) *he ſhall be ſaved*: not *ſaved*, by way of prevention, from it, but *ſaved*, by way of deliverance, by bringing them in ſafety *out of it*. See verſ. 10.

V. 8. *For* it ſhall *come to paſſe in that day, ſaith the Lord of hoſts,*] Heb. *it ſhall be*, as chap. 3. 16. *in that day*, for, *at that time*: as Eſai 26.1. ſo, *day*, for, *time*, verſ. 7. to wit, when I ſhall viſit Babylon, chap. 27.7.

that *I will break his yoke from off thy neck*,] This confirmeth the former expoſition concerning the extent of the time of diſtreſſe, mentioned verſe 7. for from yokes and bonds they could not be looſed and freed, unleſſe they were firſt under and in them: the particle *that* is here wanting: as Eſai 7.21.

his yoke] The King of Babylons; which God would break and looſe them from: not when the falſe Prophets told them he would, but at the time that God had himſelf ſet and aſſigned. See chap. 27. 26. and 28. 4, 11. Many Interpret it of Chriſts freeing the faithfull from the bondage of legal rites, and the ſervitude of ſin and Satan, John 8. 32, 34, 36. Act. 15 10. Rom. 6.16, 22. and 8 2. Gal. 5. 1. 2 Tim. 2. 26. and that was indeed by this temporal deliverance typified: but the former ſeems here the literal ſenſe.

and will burſt thy bonds;] Either thoſe thongs, wherewith the yoke was faſtened to, or upon thy neck, (ſee chap.27.2.) or bands, wherewith captives, priſoners and bondmen are wont to be bound, Pſal.107.14. 2 Chr.36.6. chap 40.4. See chap 2.20.

and ſtrangers ſhall no more ſerve themſelves of him.] Or, *ſerve him*, as ſome render it; that is, the King of Babylon, chap.27 7. but rather, as our verſion, *ſerve themſelves of him*, or *on him*; to wit, Jacob verſ.7. the Chaldeans and other people among whom they were captives, ſhall no longer make ſervants of them, detain them in ſervitude and ſlavery under them, as formerly they had done. See the uſe of the word on chap.25.14. and 27. 7. a paſſage from one perſon to another: as chap.29.19.

V. 9. *But they ſhall ſerve the Lord their God,*] More freely and more cheerfully than formerly, they did, or could, when ſuch ſtrange Lords and Maſters domineered over them, under whom they were captives. See Deut. 28. 47, 48. Pſalm 137. 4. Eſai 26. 13. a bleſſed alteration; whereby they ſhould make ſuch an exchange, inſtead of harſh and cruel Maſters, Eſai 19. 4. to ſerve a moſt milde, mercifull, kinde, bountifull, Lord, in a moſt free, holy, honeſt, and honourable ſervice. See 2 Chr. 12. 8. Hoſ.3 5. Luke 1. 74, 75. Rom. 6. 19, 23. 1 Cor.7.22. *But*. Heb. *And*. as chap. 28. 12.

and David their King, whom I will raiſe up to them.] Such of Davids lineage, as I ſhall from time to time ſet over them: the name of David, ſay ſome, uſed of ſuch as ſucceeded him in the government of Judah, called *the Throne of David*, chap.22.2. and 29. 16. as the title of Pharaoh of the Egyptian Kings anciently, of Ptolomy in latter times: fulfilled in Zorobabel and others after the captivity, Hag.2.23. but moſt abſolutely accompliſhed in the Meſſias, of whom they were types, who came of the ſtock of David, Eſai 11. 1. 10. Math. 1. 1. Rom. 1. 3. and was for ever to ſit on the Throne of David, Luke 1. 32, 33. See Ezek. 34. 23. and 37. 14. And of him both the Chaldee and Jewiſh Doctors expound it. See Hoſea 3. 5.

raiſe up] The term uſed, as of the Judges and deliverers of that people after Joſhua's dayes, Judg.2.16. and 3. 9. ſo of Chriſt more ſpecially, Luke 1.69 Act.2.30. and 13.23,33.

V. 10. *Therefore fear thou not. O my ſervant Jacob, ſaith the Lord; neither be diſmayed, O Iſrael.*] Be not utterly diſcouraged and diſheartened in regard of thy preſent dejected and diſtreſſed eſtate: for he ſpeaks unto them now as under captivity. See the like ſpeeches of encouragement, Eſai 41.8,10,13. and 43 5. and 44.2. chap. 46. 27. *Jacob* and *Iſrael* here, one and the ſame; as in the places cited.

for lo, I will ſave thee from afar, and thy ſeed from the land of their captivity;] Heb. *lo I* am *ſaving thee*; I intend and promiſe in due time *to ſave thee*; that is, *to bring thee ſafe from afar*: out of the fartheſt parts whereunto ye have been, or ſhall be driven and diſperſed. So Zach 8.7. *I will ſave my people* (that is, *bring* them *ſafe*) *from the Eaſt lands, and from the Weſt*: and Act. 24.44. *they were all ſaved* (that is, *came all ſafe*) *to land*.

thee and thy ſeed] Them and their children; or thee, Jacob, (as if he ſpake to him as one yet ſurviving) and thy ſeed, or poſterity: which in effect will be one and the ſame. See the like, Eſai 44. 2, 3.

from the land of their captivity] From Chaldea, where moſt of them remained captives, ſaid to be *a far countrey*, Eſai 39.3. or *land*, put collectively, for, *lands*; whereſoever they ſhould be in captivity: *the land of ones captivity*; as 2 Chr.6.36,38. chap 46.27. wherein one is captive: as, *the land of his nativity*; where he was born, Gen.11.28. and 24 7. and 31.13.

and Jacob ſhall return, and ſhall reſt and be quiet] The poſterity of Jacob, as before, ſhall return to their own land again: as verſe 3. and enjoy it quietly; or *ſhall again reſt and be quiet: to return and reſt*, for, *to reſt again*: as, *to return and dig*, for, *to dig again*, Geneſ.26.18. *to return and tempt*, for, *to tempt again*, Pſalm 78.41.

and none ſhall make him *afraid.*] Heb. *and there ſhall be no frighter:* as Lev.26.6. Ezek.34.18. none that ſhall invade them, or diſturb their quiet and peaceable poſſeſſion.

V. 11. *For I* am *with thee, ſaith the Lord, to ſave thee:*] As Chap. 15. 20. to preſerve and ſupport thee in thy preſent difficulties, and to give a good iſſue to them, and deliver thee out of them in due time. So Eſai 41. 10, 12. and 43. 1, 2. Ezek. 11. 16, 17.

though I make a full end of all nations whither I have ſcattered thee; yet will I not make a full end of thee:] See on Chap.5.10,18. So Amos 9 8.

but I will correct thee in meaſure,] Heb. *and:* (as verſe 9.) *I will chaſtiſe thee to judgement*, or *according to judgement*: with diſcretion and moderation. So is the word uſed, Pſalm 6. 1. and 112. 5. chap.10.24. I will deal by way of chaſtiſement, in another ſort, in a milder and more temperate manner with thee, then with others; far for meaſure beneath that, which I intend to do unto thine enemies. See Eſai 26.14,19. and 27.7,8.

and will not leave thee altogether unpuniſhed.] Heb. *acquitting acquit thee*: as Exod 34 7. Num.14.18. Nah.1.3. Chap.25.29. The old Latine rendreth it, *that thou mayeſt not deem thy ſelf guiltleſſe*; but I ſee not how the words can yield it. And whereas a learned Writer would have it rendred, *I will not cutting off cut thee off*, I ſuppoſe the word is no where found ſo uſed; though he affirm it: but producing no clear place for ſuch uſe of it: for that Zach 5. 3. elſewhere produced by him, is queſtionable, and by divers of good note otherwiſe rendred. One of the Jewiſh Criticks would have it here taken in a notion of *ſweeping away*, and *deſtroying*; becauſe by ſweeping away and caſting out of duſt and dirt, an houſe is ſaid to be cleanſed and purged: of which uſe of the word, ſee on Eſai 3. 26. But this alſo ſeemeth too far fetcht; the uſe of the form ſo oft uſed elſewhere, carrying it ſtrongly the other and plainer way. See this whole paſſage again repeated, chap.46.28.

V. 12. *For thus ſaith the Lord, Thy bruiſe* is *incurable*] Heb. *Mortal*, or *deſperate to thy breach*, or *rupture*; but the particle ſeemeth vacant here; as chap 18 19. and 40.2. *deadly*, or *deſperate*. See Chap. 15. 18. in regard of humane hopes, or helps; ſuch as God alone is able to help and heal, Hoſ. 5. 13. and 6.1. Mic.1 9. Their condition by reaſon of their long captivity, Chap. 29. 18. ſeemed deſperate and paſt all hope of cure, Ezek 37.11.

and thy wound is *grievous.*] Heb. *thy ſtroke* (wherewith I have ſtrucken thee) *grievous*. See chap.14.17. and yet nothing like ſo grievous as that wherewith he had ſtruck, or intended to ſtrike thoſe, by whom he had ſtricken them, Eſai 27 7.

V. 13. *There is none to plead thy cauſe,*] Heb. *There is none judging*, or *deciding, thy judgement*, or *controverſie*: that offereth to debate, and decide thy cauſe aright, that juſtice may be done thee, and reparatins made for the wrong that hath been offered thee. See Eſai 40.27. verſ 15.

that thou mayeſt be bound up;] Or. *for binding up*: as the margent rendreth it: ſo it ſhould be a term borrowed from the binding up of wounds, for the cloſing of them: as the like is Eſai 1. 6. and 3. 7. but the word rather may ſeem to ſignifie *unto compreſſion*, or *cruſhing out*: and ſo it ſhould be a metaphor, taken from the cruſhing out of ſuch corrupt mature, as feſtred ſores are peſtered with, and muſt be voided, ere any ſound cure can be had; whereunto therefore way is wont to be made by the cruſhing of it out: that which ſeemeth alluded unto in another word uſed alſo, Eſai 1. 6. and becauſe either of theſe actions tend to cure, moſt ſo render it, *unto cure*, or *healing*. Howbeit, becauſe the word ſeems elſewhere uſed for an *ulcer*, or *ſore*, that needeth and requireth ſuch *compreſſion*, or *cruſhing*, Hoſea 5. 13. Obad. 7. ſome render the text, there is none that *judgeth thy cauſe, concerning* thy *ſore*. And one of the Jewiſh Doctors ſeems to go ſomewhat this way, though rendring the word rather for *healing*, or *cure*, yet thus expounding the text, *There is none that can give any judgement*, or *paſſe any doom, concerning help, or healing that may be had for thine hurt, they ſay all, there is no cure*, *no help for it*: for he ſuppoſeth the words following to be conceived as the ſpeech of thoſe that had conſidered of her eſtate, as not unwilling to ſteed her, and recover her, if they could; not unlike that of Babels friends and aſſiſtants, chap. 51. 9 But for the word it ſelf I encline ſtill to the former ſenſe of *compreſſion*, or *cruſhing*. But becauſe there is a two fold *cruſhing*; there is a *cruſhing* of the fleſh, to put to pain, and to vex; and there is a *cruſhing* of it, to get out ſomewhat that annoyeth, and hindreth healing: I ſuppoſe that in the other places produced, the word may ſignifie rather *a bruiſe*, that cometh by an exceſſive *preſſure*, or over-hard *compreſſion* of the fleſh, rather than *a wound*, or *ulcer*, as moſt inconſtantly render it, ſometime the one, and ſometime the other; but here *a cruſhing* in the latter notion, as tending to help an healing. Howſoever we take it, There is in the Text, a paſſage from one ſort of cure, or help to another; from a judiciary to a chirurgical courſe; ſome kinde of cure being intended in either, of a mans body in the one, of his ſtate in the other. Yet an Interpreter of prime note here diſtinguiſheth the terms, as containing ſeveral notions, thus diſtinctly delivered; *There is none that decideth the cauſe; there is no medicine*, or *cure unto healing for thee*: which might be admitted, if the pauſes in the original were not directly againſt it. I rather accord with another learned Writer, who thus paraphraſeth this paſſage; Thy wound is ſo great and thy ſore ſo grievous, that it paſſeth the skill of any Phyſician to tell what may be done to it, or to preſcribe any courſe for the managing and handling of it, whereby any hope of cure may be had: one way of dealing with an hurt being put for all; *cloſing up*, as he ſuppoſeth, *cruſhing out*, as I conceive.

thou haſt no healing medicines] For the ſenſe of this place in general, there is no great diſagreement, to wit, that there is in this paſſage an intimation of ſome incurable hurt, of an irrecoverable condition: But about both the right conſtruction of the Text, and the genuine notion of the words here uſed, there is no ſmall difference, not without ſome difficulty; the former word coming from a root that ſignifieth *to cure*, or *heal*; (whence alſo one that cometh very near to it; for *healing*, or *health*, Prov. 3. 8.) is by ſome rendred *medicines*, as here, ſo chap.46.11. though by others there alſo, *curing*, *courſes of cure*; for the word is plural: yea, ſome ſo render it, Ezek. 30. 21. who yet render it the other way here; and as I conceive, ſhould rather have ſo done there: for the words are, ſpeaking of *a broken arm, it ſhall not be bound up, to give curings*, or *healings*; that is, any degree, or help, of cure, or healing at all; as thoſe plurals are alſo in an extenuating notion uſed; whereof ſee on Eſai 27.11. for to render it, as they there do, *it ſhall not be bound up with medicines put in*, to me ſeemeth a verſion of thoſe words over-harſh. But the old Latine (for the Greek runs here at random, and the Chaldee is as ambiguous as the Hebrew) rendreth it *curings* or *courſes of cure*: which though it may ſeem not to differ much from *medicines*; yet it is of a larger extent than that term, as we commonly uſe it: and I ſuppoſe this to be the proper ſenſe. But the latter word hath more difficulty in it; it cometh of a word that ſignifies to *aſcend*, or *go up*: and it is uſed ſometime for *a trench*, or *a water*-courſe; whereof ſee on Eſai 7. 3. but being applied, as here, and chap.46.11. to matter of cure, what it ſhould ſignifie is queſtionable. Some render it *a pliaſter*, both here and there; which ſhould be ſo called, becauſe it *goeth up* upon, and is applied unto, the hurt, or ill-affected place for its eaſe, or cure: but other render it much after the ſame manner with the former term, *health*, or *healing*; ſuppoſing it, ſome of them, to be ſo termed from a word that ſignifies to *profit*, or *avail*; becauſe where cure is efficacious, it is available for health: but the form of the word will hardly admit that deduction; though one of the Jewiſh Maſters here ſeem to allow of it. But others rather therefore from the root beforementioned, becauſe in curing, or healing of a wound, or ſore, where the courſe uſed taketh effect, the fleſh *groweth up*, and either the skin, or ſome skar is *drawn over* the place, where the wound, or ſore, before was: whence that phraſe frequently uſed in caſes of that kinde, *cure*, or *healing*, *is gone up*: as Chap. 8. 22. *and I will make cure*, or *healing*, *to go up*, or *to come unto thee*, verſ.17. and chap. 33. 6. whereof more hereafter: though cure, or healing may be ſo termed, either in regard of the *impoſition* of plaiſters, or the like upon the place ill affected; or from the *procuration* and bringing of eaſe and recovery thereunto: and this latter more general ſenſe the word ſeemeth to have. But concerning the conſtruction of the two words here uſed, a new controverſie ariſeth; for ſome joyn them in regiment together, as the one governing the other; and they render them *curings*, or *curing courſes*, *of aſcenſion*, to wit, of fleſh, or skin; that is, ſay they, *courſes of cure contracting a skar*. Others, *curings*, or *curing courſes of utility*; that is, available for recovery: and ſo after one of the Jewiſh Criticks, the old Latine rendreth it. But others render the words apart; ſome in way of appoſition, *courſes of cure, plaſter there is none* at all *for thee*; or *none* at all ſhall avail *thee*: ſome in way of conjunction ſupplying the copulative, oft wanting as Eſai 32.13. Hab.3.11. rendring the words, *curings* (that is, courſes of cure) and *healing* (or, means uſed for recovery) *there is none for thee*. So one of the Jewiſh Commenters, who alſo affirmeth both words in effect to ſignifie the ſame; and that the ſame thing is in divers terms expreſſed to make the ſentence the more vigorous: whom the rather I concur with; becauſe I finde the very like, in ſome ſort the ſame, the copulative being there ſupplied, in a parallel place, where God promiſeth to do that for his people, which by humane help is here intimated not to have been feacible, *I will cauſe to aſcend*, or, *bring*, *to her* (this citie and ſtate) *healing*, or *health*, (a word anſwering to the latter here) *and cure*: a word from the ſame root with the former:

mer: and the verb, or participle rather, that, from whence the latter heret ariſeth.

V. 14. *All thy lovers have forgotten thee, they ſeek thee not*:] Thy pretended friends and cofederates, the Aſſyrians and Egyptians, whom thou hadſt wont to entertain with preſents; 2 Chron. 28. 21. Chap. 2. 18. Hoſ. 12. 1. are now faln off from thee, and fail thee in thy preſent affliction, Chap. 4. 30. Lam. 1. 2, 17, 19.

thy lovers] So Hoſ. 2. 7. 8, 12.

have forgotten thee] Neglect thee: regard thee no more, than as if they had clean forgotten thee. So is the word uſed, Pſal. 31. 12. & 45. 10. & 106. 21.

they ſeek thee not] *They ſeek not to thee*; or, *enquire not after thee*: as in times paſt they had wont to do. See Chapter 15. 5.

for I have wounded thee with the wound of an enemy] Or, *becauſe*; (as Eſay 64. 5. as rendring a reaſon, and ſhewing the cauſe why they had withdrawn themſelves from her; to wit, becauſe they ſaw in what caſe ſhe was by reaſon of Gods heavie hand upon her, Lam. 1. 19, 21.) or, *when* (as chap. 10. 2.) *God ſhall have ſtricken*, or *ſmitten thee* (So is the Hebrew; as Eſay 1. 5 & 27. 7. 1 King. 20. 37.) *with the ſtroke*, or, *blow*, (as chap. 10. 19. & 14. 17. verſe 12.) *of an enemy*: a ſore and grievous one; not ſuch as friends ſometime in diſpleaſure and anger give to thoſe whom they yet love and affect dearly, Prov. 27. 6. but ſuch as enemies are wont to ſtrike enemies with, Job 13. 24. & 16. 9. & 19. 11. Eſay 63. 10. For the phraſe, ſee the like; but in a divers ſubject, Eſay 62. 5. and if we take the particle here for an adverb of time, then the former branch is to be rendred in the future; *All thy lovers will forget thee, they will ſeek*, or, *look*, no more *after thee, when I have thus ſmitten thee*.

with the chaſtiſement of a cruell one; Such ſtripes, as cruell and hard-hearted perſons are wont to inflict. So Job complaineth, that God was become cruel to him, Job 30. 21.

for the multitude of thine iniquities; becauſe thy ſins are increaſed] Or, *are many*: See of the word on chap. 5. 6 & 15. 8. It is ſin alone that enforceth God to theſe harſh and enemy-like carriages toward his people; chap. 4. 18. the cauſal is wanting: ſo verſe 15. ſee the like defect of it, chap. 36. 29.

V. 15. *Why cryeſt thou for thine affliction? thy ſorrow is incurable, for the multitude of thine iniquity*; becauſe *thy ſins were encreaſed, I have done theſe things unto thee*] Or, *Why doſt thou cry out of thine hurt* Heb. *breach*, or *rupture*; as verſe 12.) and (a defect of the copulative; as verſe 13.) of *thy deadly*, or, *deſperate, grief*; or, that *thy grief*, or, *diſeaſe*, is *deadly*, or, *deſperate*: a defect of the particle *that*: as chap. 27. 8. See chap. 15. 18. verſe 12. what reaſon haſt thou ſo much to complain of thy preſent preſſures, and deſperate condition, when as thou ſufferedſt nothing, but what by thy manifold ſins and exceſſes thou haſt procured to thy ſelf, chap. 2. 17. & 4. 18. ſee ver. 14. and the like argument, Lam. 3, 39.

V. 16. *Therefore all they that devour thee ſhall be devoured*] Thoſe that thus render the compound particle here uſed, are compelled to give the words here following a reference unto what went before, ver. 10 11. and to encloſe all that lieth between that and this within the compaſſe of a parentheſis: and yet with all their contrivance the context cannot eaſily be brought to hang hanſomly together. And one of the Rabbines would have it taken in the nature of an oath. But it would rather be rendred, *Notwithſtanding*; or, *Neverthe leſſe*; or, *Yet*: as taken, not in an illative, as moſt commonly it is, but in a diſcretive notion, as in many places of neceſſity it muſt: that which having not been by any, that I can hitherto find, obſerved, hath in divers paſſages of Scripture produced very uncouth connexions, and needleſs hyperbations, to the puzling of the reader, and disjoynting of the context: whereas, being duly regarded, it would much conduce to the clearing of it in places not a few, See Eſay 7. 14. & 30. 18. & 51, 21. a place not unlike to this: as alſo, chap, 16. 14. Ezek. 39 15. Hoſ. 2. 14. let the places be well weighed: and this here admitted, the coherence of this paſſage with the very next before-going will be clear: to wit, that albeit, they had no juſt cauſe to complain of what they had ſuffered; ſuſteining nothing but what they had brought upon themſelves by their ſinnes, and deſerved therefore to be left ſtill in that calamitous condition: yet notwithſtanding all this, God would out of his meer mercy take a courſe for their delivery, and for the effecting thereof, inflict the like heavie and harſh things upon thoſe, at whoſe hands they had ſuſtained the ſame. Thoſe, ſaith he, that have devoured thee, or, eaten upon thee (ſee chap. 50. 17.) *ſhall be devoured*. Heb. *eaten* on, or, *eaten* up. That ſhall be renewed, and made good again that formerly had been, when Iſrael was a thing conſecrated to God at his firſt fruits, when all that did eat upon him attracted guilt, and ſome evill or other befell them for it, chap. 2. 3. See Eſay 41. 11. & 49. 26.

And all thine adverſaries ſhall every one of them go into captivity,] They that captived thee, ſhall themſelves be captived. Thus will God ſhew himſelf to be an enemy unto thoſe that have been adverſaries to his people, Exod. 23. 22. See Eſay 14. 2.

And they that ſpoyle thee, ſhall be a ſpoyle,] Some render it, *they that tread on thee ſhall be for a treading on* to others: as Eſay 42. 22. & 51. 22. but the general uſe of the word confirmeth the received Verſion. See Zach. 2. 9.

and all that prey upon thee will I give for a prey.] See Eſay 33. 1.

V. 17. *For I will reſtore health unto thee*] Heb. *I will cauſe health*, or, *healing to come up to thee*, or, *come unto thee*. The word here uſed ſome render *a plaſter*; and, ſay ſome of them, properly *a long plaſter*, ſo called from the *length* of it; becauſe the word originally hath a notion of *length*, or; *prolongation*, rendred *long* chap. 29. 28. and *lengthening*, Dan 4. 27. and ſo the form ſhould have reference to the putting of a plaſter on or over the hurt, or pained part, fully proportionable to the wound or ſore. Some other would have it to ſignifie *a skar*: and ſo ſhould it have relation to the *skinning* of a wound, or ulcer, which, where it hath been deep, is ſeldome done without ſome *skar*. So they ſay it is uſed in the Chaldee tongue, and in the Writings of the Rabbines: for which yet I ſee no clear place produced out of either: for that of the Chaldee, Pſal. 147. 3. to this purpoſe alledged by more than one of them, is altogether as ambiguous, as the word it ſelf is in the Hebrew. Thus taken here, it ſhould be as if he had ſaid, I *will bring a skar upon*, or, *over thy wound*: and ſuch a notion of it here would rather blemiſh, than commend Gods work, who in healing is not wont to leave skars behind, but to make a full and fair cure of what he undertaketh to heal, and in that tenour his promiſes of reſtitution are wont to run. See Eſay 54. 4.——— 14. & 60. Beſides that, in Eſay 58. 8. to render the word either of theſe wayes, *thy plaſter*, or, *thy skar, ſhall ſpeedily ſpring forth*, were palpably to wrong the text. I ſee no reaſon, therefore, why we ſhould recede from the ſignification of the word, as having a notion of *health*, and *healing*, in it, and being ſo commonly received: which if it be ſuppoſed to ariſe from that root, as it ſignifieth *to lengthen* or, *to be long*: *health*; or, *healing*, may be ſo termed; becauſe it is oftentimes *long* in coming, and *long* looked for, before it come. We have a proverb, that *ſickneſſe comes on horſe-back, but goes away on foot*; intimating the ſuddenneſſe of falling into maladies, together with the ſlowneſſe of recovery out of them: but it may rather have its ground from another notion, that the ſame root hath in the Chaldee, to wit, of *expectation*, and *hope*, Pſal. 147. 11. Lam. 3. 18. *health* being an uſual ſubject matter as well of *hope*, as of *expectation* and deſire, chap. 8. 15. now this *health*, or, *healing*, is ſaid *to come up*, chap. 8. 22. or, *to be made to come up*, as here, and chap. 33. 6. as I conceive, not ſo much in regard of the coming up, or bringing up of fleſh and skin to cover the parts, that were bare of either before: as Ezek. 37 6. as of *accrewing*, or *coming* unto the part or party healed: for the word that properly ſignifies *to go up*, is very commonly alſo uſed in a larger notion, for to *paſſe* from place to place, *to come to*, or, *to go from*, without any ſpecial reference unto aſcent, or deſcent: as Numb. 16. 24 27. chap. 4. 7. Joel 1. 6. and ſo I conceive it to be taken in theſe and the like forms, wherein *health*, or *healing*, is ſaid *to come*, or *to be brought* unto one: as *diſeaſes* are ſaid to come and go at Gods command, Mat. 8. 8, 9. and *health* conſequently being the removall of them, as in the ſame place is implyed. So that the meaning is no more than this, I *will bring health*, or, *healing to thee*; or, *cauſe it to come* home *unto thee*: and it is not unworthy our obſervation, that the ſame form is uſed alſo of *walls*, that *healing is brought*, or *cauſed to come* to them, when they are repaired, Neh. 4 7. and *healing*, or, *health*, is ſaid *to come to a buſineſſe*, when it is brought to a good iſſue, or to a full end, 2 Chron. 24. 13.

and I *will heal thee of thy wounds, ſaith the Lord*; Or, *of thy hurts*, Heb. *from thy ſtrokes*, or, *blowes*; as verſe 12. a word of larger extent than *wounds*. Gods reſtitution of his people, being as a recovery of life and health unto them, is very fitly called an healing of them. See Eſay 6. 10. & 19. 22. & 57. 18, 19. chapter. 3. 22. & 17. 14.

becauſe they called thee an out-caſt,] The particle thus rendred, the words ſhould import a reaſon, why God would the rather be induced to help and heal his Sion, to wit, thereby really to check and controll that conceit, that her adverſaries had of her, that ſhe was a meer abject and out-caſt, one that God had utterly caſt off and abandoned, one that neither God, nor Man, regarded. And it is true, indeed, that the inſolent inſultations of profane wretches over Gods people in times of their dejection and diſtreſſe, is a motive ſometime to induce God the rather to ſhew mercy unto them: in delivering and raiſing them up again. But I ſuppoſe the particle hath rather here a diſcretive, or adverſative notion, and would be rendred *although*: as Gen. 8 21. Joſh. 17. 18. Pſal 23, 4, chap. 12. 1. & 30. 11. though they ſo deem of thee, yet I will, by the delivery and reſtitution of thee, ſhew it to be otherwiſe with thee, than they imagine. Heb. *they called an out-caſt to thee*; that is, thou haſt been called and accounted (as Mal. 1. 4) *an out-caſt*, Mic. 4. 6. Zeph. 3. 19. So Eſay 62. 4. *Forſaken ſhall not be ſaid any more to thee*; that is thou ſhalt no longer be ſo accounted. See the like form, Eſay 1. 26. & 64 4. 12.

ſaying] Supplyed: as Pſal 105. 15. Chap 4. 31. and 11. 19,

This is *Zion, whom no man ſeeketh after*] Heb. *Zion it*, or, *it is*: the pronoun demonſtrative, for the verb ſubſtantive: as chap. 29. 28. verſe 7. and they ſeem in way of deriſion to have played upon her name: the term *Tſion*, ſignifying originally, *a dry*, or, *waſte* place, Pſal, 63. 1. & 107. 35. chap. 2. 6. & 50. 12. as if it were in regard of its deſolation, for *dryneſſe*, and *waſteneſſe*, a place not worthy the looking after. Heb. *Seeker*, or, *ſeeking to her none is*: ſhe is utterly diſregarded both of God and Man: for the ſpeech is of her, as of ſome ſome goodly and beautiful perſon, that in time paſt, living in a rich and honourable eſtate, had been much ſought unto by many, but now fallen into miſery. was utterly abandoned by thoſe that had ſought unto her before. See ver. 14.

V. 18. *Thus ſaith the Lord, Behold, I will bring away the captivity of Jacobs tents, and have mercy on his dwelling places*] A further gracious promiſe of the reſtauration of their decayed and ruined cities, and dwellings, and conſtitution of their State.

Behold, I will bring again the captivity] Heb. *Lo I* am *bringing again the captivity* See ver. 3.

the captivity of Jacobs tents] In theſe and the like forms of ſpeech, the term *captivity* is commonly uſed for *captives*. See on ver. 3. but here it hath reference not ſo much to perſons, as to places, which cannot be properly ſaid to be captived, eſpecially in the Hebrew, where the word hath a notion of traſmigration and deportation. But it may be obſerved, that the term of *captivity* is in Scripture ſometime uſed to denote any calamitous condition in general: as where it is ſaid, that *the Lord turned the captivity of Job*, Job 42. 10. though Job was never in proper ſenſe *a captive*: which may the rather be admitted here, becauſe this deſolation, either with, or by reaſon of the peoples captivity, befell the places of their wonted abode.

Jacobs tents] As, *Iſraels tents*, 2 Sam. 20 1. 1 Kings 12, 16. and *Davids Tabernacle*, Amos 9. 12. an alluſion to the ancient Patriarcks dwelling in tents, Heb. 11. 9. and the Iſraelites in the wilderneſſe, Numb. 24. 5.

have mercy on his dwelling places] Or, *dwellings*, or, *tabernacles*; as it is rendred, Numb. 24. 5. Pſal. 43. 3. & 84. 1. on them for him, Eſay 14. 1. See the like phraſe, Pſal. 102. 14.

and the city ſhall be builded upon her own heap,] Or, *her heap*; where before was nothing but a ruinous heap of ſtones and rubbiſh, Pſal. 79. 1. Eſay 25. 2. & 37. 26. So is the word uſed, Deut. 13. 16. Joſh 8. 28. Chap. 49. 2. or; as others, *upon her little hill*: which the margent of our bibles exhibiteth: as if the word ſignified *an hillock*, or, *a knole*; ſuch as Jeruſalem ſtood upon, though ſituate in a plain. See chap 17. 3. But this the Jewiſh Doctor not content with, would have it, *an high hill*: for Jeruſalem, ſaith he, is the higheſt ground in all the land of Iſrael: (though therein we need not believe him) and a participle or participial from this root hath a notion of height, and is rendred *eminent*, Ezek. 17. 22. *on a mountain lofty and eminent*. Howbeit, others take it more generally, as the Chaldee, who here rendreth it, *upon her place*; that is, upon her *ſeat*, or *bottome*: upon *her* former *foundation*: as the term ſeemeth to be taken without ſpecial regard to hill, or dale: Joſh. 11. 13. *the cities that ſtood ſtill upon their ſeat*, or *ſoil*: and had not been ruinated in the ſurpriſal. Though that term ſeem uſed both there and here; becauſe cities were uſually built on ſome riſing, or the ground at leaſt raiſed for the founding and rearing of them: and from hence divers towns and cities had their appellations, as *Telmilach*, Ezr. 2. 59. *Telabar*, Eſay 37. 12. *Telabib*, Ezek. 3. 15. But ſee Zach. 22. 6. & 14. 10.

and the palace ſhall remain after the manner thereof.] By the *palace*, here ſome underſtand the Kings houſe, or court; Others, and ſo the Chaldee, Gods houſe, *the Sanctuary*, the Temple which was as Gods *palace*, Pſal. 11. 4. & 68. 29. Others, both: the middle ſeems beſt.

remain] Heb. *ſit*, that is, be founded, and ſeated, and ſetled, Eſay 13. 20. Chap. 50. 39. *abide*; as Numb. 35. 28. Pſal. 9. 7. & 29. 10.

after the manner thereof] Heb. *upon its right*, or, *judgement*; that is, ſay ſome, ſeated in its former or wonted place: or, as others, ſo built, ſo uſed and ſo frequented, as formerly it had been: the word is of a very large extent. See 1 Sam. 2. 13. & 27. 11. 2 Kings 1. 7. & 17. 26.

V. 19. *And out of them ſhall proceed thankſgiving, and the voyce of them that make merry*:] The comfortable effect of this reſtitution, chearfulneſſe of heart, and thankfulneſſe to God for his goodneſſe therein towards them, Chap. 31. 12.

out of them] That is, from the tents of Jacob and his dwellings, ver 18. and the people reſtored to them.

ſhall proceed thankſgiving] That is, becauſe the noun and the verb are of different genders; ſacrifice *of confeſſion*, or, *praiſe*, or, *thankſgiving*: ſo called, Lev. 7. 12, 13. Chap. 17. 26. & 38. 13. as ſome; or, as others, both Jews, and ours, the voyce of *praiſe*, or *thankſgiving*, ſupplyed from the next branch: as 1 Chron. 1. 15. Eſay 18. 7. & 30. 17. ſo Pſal. 28. 7. & 42. 4. John. 2. 10. See Eſay, 12. 1. & 26. 1. & 35. 10. & 51. 11.

the voyce of them that make merry] Heb. *that laugh*. See on chap. 15. 77, and it ſeemeth, as ſome not amiſſe deem, to allude to the wonted mirth, muſick, and jollity, that was exerciſed by Gods people, at their ſolemn Feſtivals, and repaires to Gods houſe, Pſal. 42. 4. & 118. 15. Eſay 30. 29. Chap. 31. 12. Eſay 30. 29, but it may well be taken in a larger extent: as Chap 31. 13. & 33. 11. See there, Zach. 8. 4 & 9. 15, 17.

and I will multiply them, and they ſhall not be few] Or, *they ſhall not be diminiſhed*; as Pſal. 107. 39. Prov. 13. 11. Eſay 21. 17. See Chap. 31. 27. Ezek. 36. 11. & 36. 26. Zach. 10. 8, 9.

and I will glorifie them, and they ſhall not be ſmall.] Or, *mean*, or, *of ſmall account*, Pſall 119. 141. and ſo is the word alſo uſed in the Syriack, Mat. 13. 57. & 22. 7. Mar. 12. for they ſtraiten the text too much, (which yet many, both Jewiſh, and others do) that make this branch no other than the ſame, though in other terms delivered, with the former.

V. 20. *Their children alſo ſhall as aforetime*,] Their iſſue (Heb. *his*; to wit, Jacobs, verſe 18.) ſhall be ſetled in as good and fair an eſtate and condition as they were before the time of their captivity, Eſay 44. 3, 4. chap. 33. 11. Lam. 5. 21.

and their congregation ſhall be eſtabliſhed before me] There ſhall be a conſtant ſucceſſion of them, either protected by me, or attending upon me, Eſay 66. 22. Chap. 31. 36. and 35. 19.

and I will puniſh all that oppreſſe them] Heb. *viſit upon* (as chapter 29. 32) *all his oppreſſors*: as Judg. 2. 18. & 6. 9. See verſe 16.

V. 21. *And their Nobles ſhall be of themſelves, and their governours ſhall proceed from the midſt of them.*] Heb. *his noble*, or, *magnificent*, or, *honourable* one: as Eſay 10. 34 2 Chron. 23. 20. and, *his ruler*, or, *governour, from the midſt of him*; that is, from among them: as Num. 14. 13. Joſh. 7, 12, 13. This ſome reſtrain to Chriſt, the King and ruler of Gods Church, Pſal. 2. 6. Eſay 11. 1. Mic. 5 2. Acts 2. 36. and ſome of the Jewes themſelves expound them of the Meſſias. Howbeit, the words ſeem collective; and to imply that ſtrangers ſhould no more rule over them, and keep them in ſubjection; but they ſhould have rulers and governours of their own, Deut. 17. 15. fulfilled in Zorobabel; and others in thoſe times, Zach 4. 14. & 6. 11. 14 but principally indeed in Chriſt, of whom he was a type, chap. 23. 6. & 33. 16.

and I will cauſe him draw near, and he ſhall approach unto me.] This ſome underſtand of the Ruler, or Rulers, before-mentioned, that God would take them to be near unto him, in regard of his favour toward them, and protection of them, whereupon the ſafety and proſperity of the people under them would very much depend, 2 Sam. 7. 14 Pſal. 20. 4. & 89. 24 28. See Hagg. 2. 23. Others, of Jacob or Iſrael, Gods people in general; a people near unto God, and received into favour again with God, as before, Exod. 19. 5. Deut. 4 20. Pſal 148. 14. Zach. 10. 6 Others, of Chriſt, who as a Prieſt maketh his approaches unto God for us, and by whom we have alſo acceſs unto God, Joſh 14. 6. Eph 2. 13. Heb. 4 15, 16. & 9. 11, 12, & 10. 21, 22. 1 Pet. 3. 18. in whom without queſtion this was moſt conſummately made good: and the order of the context is not amiſs by divers obſerved: as implying, ſay thoſe that go the firſt way, that no man may intrude himſelf into any office of government without call from God, Deut. 10 8 & 17. 14. Prov. 8. 15. thoſe that go the ſecond, that come unto God, unleſs God convert them, and work them to himſelf by his Spirit, chap. 10. 23. & 31. 18. Lam. 5. 21. John 6. 44 65. thoſe that go the laſt way, that Chriſt was by his Father deſigned unto his office, before he undertook it, Pſal. 2. 6. & 110. 1, 4. Joh. 6. 27. & 10 36. Heb. 5. 4, 5 9. 1 Pet. 1. 20.

for who is this that *engaged his heart to approach unto me? ſaith the Lord*,] This clauſe is very difficult, and Interpreters are much divided about it: thoſe, I mean, that take notice of it; for many of them let it paſs without any regard had of it. Thoſe that take ſpecial notice of it, ſome of them expound it of Chriſt; but diverſly: ſome in way of admiration of his dignity and excellency. *For who is this* (that is, how excellent a perſon is he (*that hath given his heart* (that is, his ſoul) *for a pawn*, or, *pledge*, or, *engagement*, *to procure acceſſe to me?* Eſay 53 7 10. Heb. 7. 22. Others in way of appropriation, and excluſion of all others; *who but he hath engaged*, or *can engage? who can engage his heart to approach unto God*, in that manner, as Chriſt did? 1 Tim. 2. 5. or, as others, *who dare* in that manner offer to *approach unto God*, or, take upon him the office of mediating between God and man; unleſs he be by God himſelf called and aſſigned thereunto? Heb. 5. 4. But others, not a few, apply it to Gods people; whom I rather concur with: and theſe go again two wayes. For ſome would have it ſpoken in way of admiration, as intimating the paucity of thoſe at preſent, that did apply themſelves to draw near nnto God; and they render the words, *For who is he that engageth his heart to approach unto me?* So it ſhould be like that, Eſay 53, 1. *Who believeth our report?* that is, few or none: and Eſay 64. 7. *there is none that ſtirreth up himſelf to take hold on thee*. Others, in way of confirmation, as rendring a reaſon, why he had ſaid he would make them to approach, that they might come near to him; to wit, becauſe none could do it of himſelf, Cant. 1. 4. John 6 44 & 15. 3 Others, again, in way of ſtipulation; like that, Pſal. 25. 12. and that Eſay 50. 10. and one of thoſe that goeth this way, giveth a two-fold ſyntax of the terms here uſed: the words may, ſaith he, be rendred, either, *who is he* that *hath engaged*, or, *undertaken for his heart to draw near unto me?* as *thy ſervant hath engaged* himſelf *for the lad*, Gen. 44. 32. or, that *hath made a covenant*, or, *agreement with his heart* (that is, hath ſincerely obliged himſelf and made a covenant with his heart) *to approach unto me?* as he ſaith. *Make a covenant*, or, *agreement, with my Lord*, Eſay 36. 8. and as Job, *I have made a covenant with* mine eyes, Job 31. 1. though this word be not there uſed: and he ſuppoſeth that the words may have reference either to what went before, of taking near to him, ſuch as had any hearty deſire and reſolution thus to approach and come home to him c.24.7.& 50 4,5. Joh.6 37. or to that which followeth, that if any ſuch were found, whoſoever they were that ſhould be ſo affected, *they ſhould be his people, and he would be their God*, ver. 22 unto which one of the Rabbines going alſo this way, addeth, that this is adjoyned to intimate, that not thoſe of that nation, whom God formerly had taken to be near him, but ſuch Gentiles alſo as dwelt among them, and were in this manner affected, ſhould be taken in together with them, to enjoy the like communion and inwardneſſe with him Deut. 9.11,12. & 31. 12,23. Eſay 56. 5,8, And this laſt ſeemeth very probable; though the Rabbies additional ſeem a little over-curious and needleſſe. For as for that of a learned Writer, who becauſe the word here uſed hath ſometime a notion of *ſweetneſſe*, chap 6.20 & 31.26. Pſal. 104. 34 Prov. 3. 24. & 13. 19. Hoſ. 9. 4 Mal.3.4. would have it rendred, *who is he that hath ſweetned his heart to draw near to me?* beſide the uncouthneſſe of the phraſe, it cannot have place here; becauſe the word in all the places pointed to, where alone it is certainly found in that notion, is conſtantly uſed in a paſſive, not an active ſenſe for, *to be ſweet*, or, *pleaſant*; not for to make ſuch, Howſoever there is here either a defect of the relative, as chap. 23. 29. or the demonſtrative put for it; and the other for the verb ſubſtantive: as Pſal. 25. 12. & 44 4. Eſay 66.1.

V, 22. *And ye ſhall be my people; and I will be your God.*] A ſtipulation renewed between God and his people. So chap. 24. 7. & 31.33. & 32.38. A paſſage from perſon to perſon: as chap 29,19. ver.8 and from number to number: as Pſal.127.5. & 140.7.

ye] Both Judah and Iſrael ver. 3. all the families of Iſrael, Chap.31. 1.

V. 23. *Behold the whirl-wind of the Lord goeth forth with fury*] See before on chap.23.19. where the ſame denunciation in effect is found: the only matter of doubt is here concerning the perſons againſt whom it is denounced. It was there denounced againſt the wicked among Gods people, and the falſe Prophets by whom they were ſeduced: and ſo would ſome have it to be here; as foretelling what ſhall befall the obſtinate wicked among them, that kept aloof from God either in heart, or in life, or in both, Chap. 12. 2. notwithſtanding the gracious goodneſſe of God exhibited and made good unto thoſe that ſincerely drew near unto him, verſe 21. which they ſhould have no ſhare in, but ſhould taſte deeply of his wrath. So Eſay 65 20. Chap.17.5,6. But others rather the moſt and beſt, conceive it to concern here the heathen people, the enemies of God and his Church, before pointed at, ver. 16.20. the deſtruction of the one being uſually joyned with, and making way to the deliverance of the other. See Eſay 14 1.

a continuing whirl-wind] Becauſe the old Latine hath two ſeveral terms here, *a whirl-wind*, and *a tempeſt*, or *ſtorm*; ſome Popiſh Writers ſtand deſcanting upon and diſtinguiſhing of them; but to no purpoſe: for the Hebrew word is in either member the ſame, ſave that it is of a maſculine forme in this latter, of a feminine in the former: (as the like, Eſay 3.1. Jon. 2. 1,10. But of the attribute given to it, there is ſome queſtion; for ſome render it, *grievouſly cutting*, as with a *ſaw*; which from hence is deemed to have its name, 1 Kings 7. 9. which ſeemeth to receive ſome ſtrength from that in the parallel place, chap.23.19. where the word is *grievouſly paining*, or, *putting to grievous pain*: for theſe reciprocal forms, where they have no reciprocal ſignification, carry a notion of aggravation and vehemency with them: and this I take to be the genuine ſenſe of the word. Howbeit, ſome other, referring it to another root, render it, ſome, *an affrighting*, or, *terrifying*, one; becauſe that root hath ſometime a notion of *terrour*, Job 19 29. ſome, *a whirling* or, *involving* one; ſuch an one as gathering it ſelf together, ſhould ſo wheel about them, and environ them, that they ſhould not be able any way to get out of it, becauſe the word hath ſometime a notion of *gathering together*, Eſay 54. 15. Hoſ. 7. 14. ſome, *a continuing* one, whom our verſion followeth, or, *a ſojourning* one; that is, ſaith one of them, one that ſhall as an unwelcome gueſt take up his geſſes and lodgings with them, and ſo paſs in progreſs inceſſantly from place to place, untill it have gone thorow their whole land, and made an utter riddance of them; becauſe the ſame root hath alſo other-while a notion of *ſojourning* Lam.4.15. and the term is uſed for *a ſojourner*, 1 King. 17. 20. But I adhere to the firſt.

V. 24. *The fierce anger of the Lord ſhall not return untill he have done it, and untill he have performed the intents of his heart*] See Chap: 23. 20. the pronoun *it*, needed not here more than there.

in the latter dayes ye ſhall conſider it.] See likewiſe on chap 23. 20. where only the phraſe of *conſidering*, or, *underſtanding*, is by a gemination made more emphatical.

CHAP. XXXI.

Verſe 1. *AT the ſame time, ſaith the Lord,*] This introduction evidently ſheweth that the fore-going Chapter, and this do joyntly make up one Sermon or Prophecy. For in it, the Prophet after a cloſe of that, with a denunciation of deſtruction to the enemies of Gods people; doth in this return again to the proſecution of Gods gracious promiſes to his people; in the reduction of them into their own land again, reſtitution of their ſtate, multiplication of their iſſue, collation of peace and plenty upon them in abundance, ver. 1 —— 28. renovation and amplification of his covenant with them, ver. 29 ——— 34. and the continuation of theſe his favours with them to their poſterity for ever, verſe 35----40.

At the ſame time] In the *latter* times pointed to, Chap. 30. 24. (for where that Chapter ended this beginneth) that is, after the return from the Babylonian captivity in part, but more compleatly, and principally, under the Meſſias, Chap 30. 9. of whoſe times the Jewiſh Doctors themſelves obſerve, that the Prophets uſe to ſpeak in thoſe terms, Eſay 2. 2. Chap 48.47. & 49 39. Hoſ. 3. 5. Mich. 4. 1.

will I be the God of all the families of Iſrael, and they ſhall be my people] Not of Judah alone, but of Iſrael alſo, of all the twelve Tribes and of all other that ſhall be called and adjoyned unto them, Chap.3.18. & 30.3 4,22. for to that laſt this hath reference. See to the ſame purpoſe, Ezek.37.19,22. Hoſ.1,10. & 2.24. Acts 2.39. Rom. 11. 26.

V 2. *Thus ſaith the Lord, The people that were left of the ſword found grace in the wilderneſſe,*] God, to put them in hope of further favours, mindeth them here of his former mercies, So chap. 2. 2. The words moſt read, as we have them here in the time paſt, by *the people left of the ſword*, underſtanding, either thoſe that eſcaped the ſword of Pharao, who purſued them with a full purpoſe to cut them off and deſtroy them, Exod 14.9,10. & 15. 9. or, as ſome, that ſurvived the execution done by the Levites among them for their idolatry, about the golden calf, Exod,32. 27,28 or, as others, the ſword of the Amalekites and Amorites that ſought to intercept them, and cut them off in their way Exod.17.8. Numb.21. 22 33, Deut.25 17,18. (but the former rather here intended) found favour with God being by him ſupplyed with all neceſsary accommodations, in their paſſage thorow the vaſt and waſte wilderneſſe into the land of Canaan Deut. 2 7, & 8.2. -----4. 15, 16. & 32. 10------12. or, as thoſe that go the latter way; they were for all that their horrible idolatry, at Moſes interceſſion and intreaty for them, reconciled to God, and brought into favour again with him, Exod 33.17. Deut. 9 19. But ſome read and render the words in the future; *The people that are left of the ſword ſhall find favour* as *in the wilderneſſe*; that is, ſay they, thoſe that have eſcaped the ſword of the Chaldeans, ſhall after the diſſolution of that captivity, in their return home again, find the ſame favour with me, for matter, both of protection and proviſion that their fore-fathers did in their journying thorow thoſe diſmall deſerts. Now true it is, that God doth oftentimes parallel the deliverance out of Babylon, with the bringing of them out of Egypt, and deſcribe the paſſages of his providence concerning their return home in the latter, by thoſe diſpenſations exhibited to them in the former, Eſay. 11. 15, 16. & 43.19 20 as alſo that the note of ſimilitude is oft wanting, where of neceſſity it is to be ſupplyed: Eſay 11 8. & 22.18. & 66. 3. But where there is no neceſſity, and the ſenſe is plain and clear of it ſelf without it; there to force it in, and force a Scripture to farther-fetcht ſtrains, ſeemeth neither fair, ſafe, nor fit.

even *Iſrael*, when I *went to bring him to reſt.*] Heb. *in going to reſt him*, or *to bring him to reſt Iſrael*. So the words lie in the text: which moſt; both of the Jewiſh Writers, and others, underſtand of Gods going to procure reſt to his people: and ſome of the Jewiſh expound of Gods conducting them, and going before them to ſeek out fit reſting-places for them as they travelled along or to and fro, in the wilderneſſe, Exod 1 ,22. Num. 0. 33, Deut. 1. 33. Others, of the bringing of them unto a ſetled place of conſtant reſt in the land of Canaan, Deut 12.9. Pſal.95.11. and the word may then well be rendred; *to ſettle him*. See Eſay 51. 4. & 63 14. So the word *Iſrael* muſt by way of appoſition, be referred to *the people* before-mentioned, as our Verſion conceiveth it: or if we put off *Iſrael* to the end of the verſe, rendring the words, *to ſettle him*, even *Iſrael*; then there is a redundancy but elegant and vehement, like that: Prov.5.22. *His iniquities ſhall take him, the wicked one*; and *the end of his mirth*, is *grief*, Prov. 14 13 Howbeit, ſome referre all this to *Iſrael*, reading the words, ſome, in the future, *Iſrael ſhall go to his reſt*. So the old Latine. Others, in the time preſent, *Iſrael going unto his reſt*. So ſome of the Greeks. Others, in the time paſt, when *Iſrael went* or *was going*, *to his reſt*: or, in *Iſraels going to his reſt*. So a learned Writer; who to ſtrengthen this expoſition further obſerveth; firſt, that the verb infinitive is uſed ſometime for the preter tenſe, wherein the Jewiſh Doctor here concurred with him, pointing us to the like, Chapter 14 5. Whereof ſee there: and as *leaving*, for *left* there; ſo *going*, for, *went*, here. And ſecondly, that the verb of *reſting*, in the form here uſed doth as often ſignifie *to reſt*, as *to cauſe to reſt*: and ſo indeed it ſeemeth to be taken, Deut. 28. 64. Eſay 34. 14. Chapter 47. 6. and laſtly, that the infinitive is in Hebrew, as well as in other languages, uſed frequently as a noun: as Pſal. 139 2. *my down ſittings and mine up-riſing*: and, *thy ſitting*, for, *thine abode*, chap 9. 6. The words may well bear either ſenſe; but I encline rather to the firſt, underſtood of the promiſed land.

V. 3. *The Lord hath appeared of old unto me;*] Heb. *from afarre*: as Pſalm 139.2. Eſay 5.26. but it is uſed as well of time, as of place; and ſo here. Howbeit, ſome refer it to the time to come; as if the meaning were, *it is far off that the Lord appeareth unto us*. Ye tell us, that God will appear for our deliverance, Eſay, 60. 2. and 66.5. but his appearance to that purpoſe is long a coming. So it ſhould be the ſpeech of the people complayning of the delay of their deliverance. But this interpretation the words will not bear Others, and ſo the moſt reade them, in the time paſt, as the word is uſed, Eſay 22.11. and well rendred here, as there alſo, *of old*, in times long paſt and gone. That they are the words of the people in captivity is generaly agreed; but ſome would have them the words of the profane partie among them, as ſcoffing at Gods Prophets, when they tell them of Gods Acts done in former times for his people, as if they ſaid, Ye tell us of things long ago done; but what is that to us, what was then done? if any ſuch things were then done, that was in the old time: ſhew us ſomewhat in our dayes. But the moſt rather of the main body of the people, acknowledging that God had indeed ſo appeared unto their forefathers as was before intimated verſe 2. but withall implying, that he had now withdrawn himſelf and his gracious preſence from them, and did not manifeſt his affection to them, or might for them, as in times paſt he had done. See the like complaints Judg. 6. 13. Pſalm 44. 1. ----3. and 74. 12. --- 14. Eſt. 49. 14. and 63 11. 16.

appeared] Heb. *been ſeen* in the manifeſtation of his providence for his peoples good and ſafety; as Geneſis 22.14 Pſalm 102.16. Zach. 9.14.

ſaying, *yea*, I *have loved thee with an everlaſting love*;] That theſe are the Lords words, is generally received: but according to our verſion, inſerting the word *ſaying*, between this and the former branch of the context, it may be deemed that they ſhould be the words of God uttered long agoe, at what time he ſo appeared to his people. Whereas indeed they are, as moſt Interpreters alſo take them, returned from God, as an anſwer to the peoples complaint covertly incloſed in their fore-mentioned ſpeech; aſſuring them of the continuance of that affection to them, that in former times he had born toward them, and manifeſted unto them: and inſtead of *ſaying*, therefore, *ſay they*, might be ſupplied, as Eſay 58. 3. but referring to the ſpeech foregoing and annexing it to the cloſe of the former branch, as alſo the words here following, might better be rendred, *yea*, (Heb. *and* as Chapter 18. 23.) *I love thee with a perpetual* or, *everlaſting love*, Heb. *Love of perpetuity*, or *eternitie*; as *kindneſſe of perpetuity*, Eſay 54.8. and *joy of perpetuity*: Eſay 61.7. My love and affection continueth ſtill the ſame to thee, and ſo ſhall do for ever: or, as ſome other, with reference to the time paſt, *I love thee with an ancient*, or *a love of antiquity*: I love thee ſtill with the ſame affection that in former ages I bare towards thee: and both the terms of the text, and the drift of the context will bear it; for the word here uſed hath oft reſpect to the time paſt, as well as to the future, Eſay 58 12. and 63. 9, 11. See Malachi 1. 3. and 3. 6. John 13. 1. Romans 11. 29.

therefore with loving kindneſſe have I drawn thee.] Or *I drew thee*, as ſome I wooed thee to win thee and bind and ingage thee to me with many benefits, as with cords and bands of love, Hoſea 10. 4. or as others, *I will draw thee*; to wit, after me, Canticles 1.4. John 6.44. or unto repentance, Romans 2.4. But others rather, both of the Jewiſh Writers and ours conceive the term here uſed, to be taken in a notion, not of *attraction*, but of *extenſion*: and ſome of the Jewiſh Doctors render the words in the time paſt, *therefore did I extend kindneſſe to thee*; to wit, ſay they, at Mount Sinai, when I took thee to be a people in covenant with me, Exodus 19. 5, 6. an effect of his love and affection to them, Deuteronomy 7. 7 8. But ours rather in the future, *therefore will I extend kindneſſe to thee.* So Pſalm 36.10. *extend thy kindneſs*; and *none to extend kindneſſe*, Pſalm 109.12. Heb. word for word, *extend thee kindneſſe*, for *extend* it unto *thee*: the particle ſwallowed up, between the Verb and the Pronoun affixed: as Eſay 65.5. See inſtances of the like there: Wherein he would extend kindneſſe to her, ſee in the words next following.

V. 4. *Again I will build thee, and thou ſhalt be built,*] Thou ſhalt be reſtored and ſetled again; a metaphor taken from architecture; for, ſaith the Rabbine, as timber and ſtones and other materials are diſſipated and diſperſed, when a building is diſſolved and pulled down; ſo in re-edifying of it, they are gathered and brought together again, and the fabrick is raiſed by the conjunction of them in due manner one with another: and in like manner was it with this people; who when they were diſperſed by deportation had their State diſſolved, which God by the collection and reduction of them unto their own land, and ſetling of them therein, promiſeth as to re-edifie and build up again, Pſalm 51. 18. & 102. 16. & 147. 2. c. 24 6.

O virgin of Iſrael] Or *O Damſel*, See Eſay 47. 1. and *Damſel of Iſrael*: as, *daughter of Sion*, Eſay 1. 8. and, *the city of Jeruſalem*, it is put here for the whole State of Iſrael v. 1.

thou ſhalt again be adorned with thy Tabrets, and ſhalt go forth in the dances of them that make merry] Thou ſhalt return again to a comfortable and cheerfull condition, ſuch as in times of peace and plenty, people generally, the younger ſort eſpecially, are wont to enjoy, Zach. 3. 10. & 8 5. & 9. 17.

be adorned with thy tabrets] Or, *adorn*, or *furniſh*, thy ſelf with *thy tabrets*, or *timbrels*. So the Verb is rendred, as in a reciprocal notion, Chapter 4. 30. Ezek. 16. 13. & 23. 40. thou ſhalt make uſe again of thy Tabrets or Timbrels, which they were wont to play upon in their ſolemn feaſtings; and at times of extraordinary rejoycing, Geneſis 31. 27. Eſay 30. 32. and theſe the rather he here mentioneth, becauſe he had compared the State of Iſrael to a young damſel; and at theſe ſolemnities ſuch uſed to play on them, Exodus 15. 20. Judges 11. 34 1 Samuel 18 6. Pſalm 68. 25. and the uſe of theſe, ſaith the Rabbine, ſhould then be an ornament to them, becauſe they ſhould uſe them in ſeemly manner and ſeaſonably; not as thoſe that made uſe of them formerly, when occaſion was of mourning and grief rather than of mirth, Eſay 4. 12. Amos 5. 5, 6. but the meaning may be ſimply, thou ſhalt furniſh thy ſelf with them, and with other thine ornaments, put them on about thee: for ſome ſcarf or ſilk ribbon, it is not unlikely they hung them on, when they made uſe of them. Howbeit, a learned Writer would rather have the words rendred, *thou ſhalt adorn thy tabrets*: and the word is applied, as ſometime to that wherewith one is adorned, Eſay 61. 10. Hoſea 2. 13. ſo other-while to the party or thing adorned: as Ezekiel 16. 11. and ſaith he, in times of publick jollity, the Timbrels were wont to be adorned and ſet out with garlands: and I ſuppoſe indeed, that the meaning may well be, (whether any ſuch garlands were uſed about them, and be aimed at, or no) that they ſhould furbiſh over and trim up their Tabrets again, which had been caſt aſide and neglected before.

goe forth in the dances of them that make merry] As the Damſels alſo uſed at ſuch times to doe, Judges 11. 34. and 21. 21. 1 Samuel 18. 6. So verſe 15. Of the latter word, ſee on Chapter 15. 17.

V. 5. *Thou ſhalt yet plant Vines upon the mountains of Samaria*;] Another note of times of publick peace and ſecurity, when men apply themſelves unto tilling and planting, which in times of war or dread and danger they are wont to neglect: as uncertain to enjoy, reap, or receive any fruit of their labours, Judges 6. 3, 4. 11.

upon the mountains] Deemed fitteſt for Vines, as affording the beſt grapes, and ſuch as yield the ſtrongeſt wines. So Ezek. 36. 8, 9. Joel 3. 18.

of Samaria] The head-city and royal ſeat of the ten Tribes, 1 Kings 16. 24. put ſometime, as Iſrael, for that whole State and the land poſſeſſed by them, Chapter 23. 13. Ezekiel 16. 46. Hoſea 7. 1. & 8. 5. Amos 3. 9. hence thoſe that are here called, *the mountains of Samaria*, are called *the mountains of Iſrael*, Ezekiel 36. 8. and 37. 22. This is deemed to have been in part fulfilled, after the return from the Babylonian captivity; and that partly in many of the ten tribes that returned back with their brethren the Jews, repoſſeſſing ſome part of their land again, and partly in the Jews, who regained at ſometimes much of that Countrey; to which purpoſe are produced out of Joſephs *Antiquities*, lib. 13. chap. 5. 8. the letters of two Demetrii, the Father and the Sonne, unto Jonathan the then Jewiſh Ruler, wherein upon their conqueſts made on thoſe parts, they aſſign the land of Samaria with ſome other Regions thereabout unto the Jewes; but was to be more fully accompliſhed ſpiritually in the reſtauration of the Church under the Meſſias, See Ezekiel 37. 21, 22.

the planter, ſhall plant them, and ſhall eat them *as common things*] Heb. *ſhall prophane* them: a defect of the Pronoun; as Capter 24. 6. After the time both of the uncircumciſion of them, which continued three years after the firſt planting of them compleated, and of the ſanctification of them, which laſted unto the fourth years end now expired, thoſe that planted them, ſhall in the fifth year eat freely of the fruit of them. See the Law to this purpoſe, Leviticus 19 13, 15. and Deuteronomy 20. 6. Thoſe that plant them, ſhall in due time enjoy them, not being deprived of the fruit of their labours, nor that which they had taken pains for being either deſtroyed or devoured by ſtrangers, Eſay 65. 21, 23. of the uſe of the word, ſee 1 Sam. 21. 5.

V. 6. *For there ſhall be a day*] Heb. *there is a day.* A time is ſet, and ſhall ſurely come; as Eſay 11. 10. Zach. 14. 7.

that *the watchmen upon the mount Ephraim*] Heb. *the watchers* or *keepers on mount Ephraim*; for there is no Article in the Text; and, *mount Ephraim*, ſoundeth better with us: as alſo it is rendered, Judges, 19. 1. 1 Samuel 1. 1. *Ephraim*; as, *Samaria*, for that whole Land or State: the reaſon whereof, ſee on Eſay 7. 2. there is a defect of the Particle *that*, as Chapter, 25. 12.

watchmen] Such, ſay moſt, as are deſcribed, Ezekiel 33. 2. perſons ſet on purpoſe on work by the State, to watch as Sentinels on publicke places, to deſcry and give warning of any enemies approach, Eſay 21. 6. and the word here uſed ſeemeth ſo to be taken, 2 Kings 17. 9. and 18. 8. that which therefore moſt apply unto the Miniſters of the Goſpel; as Eſay 52. 8. and 62. 6. Howbeit, I conceive rather that the alluſion is to the Keepers of the Vineyards, whereof mention was before made, verſe 5. as ſuch are deſigned and alluded to under this term, Chapter 4. 16, 17. (for of thoſe in times of publick peace and ſecurity there is not ſo much uſe) that they ſhould be enciting and calling one to another, to go to worſhip God in the ſet places of his publick and ſolemn ſervice. Which albeit it was to be in its chief and higheſt degree, and accompliſhed under the Meſſias, when the Faith of him ſhould by thoſe of that Nation be embraced, John 4.40, 41. Acts 8 1, 25. Yet I ſuppoſe that conceit of a great man a litle too curious, who would have the term of *Nazarens* in the term here found alluded to ſometime given by ſome to the Chriſtians, Acts 24 5. See Eſay 11, 1.

ſhall ſay Ariſe ye, and let us go up to Zion unto the Lord our God.] See the like invitations and compellations of people calling one upon another to go together to Gods Houſe, Eſay 2. 3. Mic. 4. 2. Zach.8 21.

ſhall cry] As Eſay 21. 8. or *call*; in way of invitation; as Deut. 3 .19

Ariſe ye] See Chap.18.2.

go up] Or *go repair*; as Pſalm 122.1, 4.

to Zion] Where the Temple ſtood: a type of the Church, Pſal. 84 7 from acceſſe whereunto by Jeroboam they had been debarred, 1 Kings 12.27, 28.

unto the Lord our God] From whom they ſeemed to be excluded before, as having no part or portion in him among his people, Ezr.4. 2, 3 Matthew 10. 5 Luke 9.52,53. John 4.9, 22. See the like prophecy of the conjunction and re-uniting of theſe two, Ezek 37.16.20

V. 7. *For thus ſaith the Lord, Sing for gladneſs with Jacob,*] An exhortation followeth, wherein the people of Iſrael are called upon to acknowledge and publiſh with much joy Gods gracious goodneſs towards them in their deliverance. And this branch moſt take as directed to the Churches friends, or forreign Nations, as called upon to rejoyce *for her*, or, *with her*, (for ſo is the particle alſo uſed in the former way, Gen.21. 6. & 25.42. in the latter, Geneſis 46. 25 Chapter 19. 13.) ſo it ſhould be like that, Deut. 32. 43. the Gentiles being invited to rejoyce with Gods people, and in the next clauſe mentioned, as ſome, becauſe they were alſo to be brought unto Chriſt, c.16.19. Ro 15.10. Eſ.66. 10. Howbeit, one of the Jewiſh Commenters, (whom the ancient Greek herein followeth) taking the particle in its moſt uſual notion, and ſuppoſing a trajection to be in theſe words, rendreth it, *Thus ſaith the Lord to Jacob, Sing* or *Exult ye, for*, or *with joy*: and ſo it is an encitement of Gods people themſelves to rejoyce; like that, Zach 9. 9.

and ſhout among the chief of the Nations] Heb. *cry aloud* or *ſhrill*, (as it is rendred, Eſay 10 30. the word ſignifieth properly *to neigh*, c.5 8 & 50. 11. and it is uſed moſt in a notion of exaltation and alacrity Eſther 8 15. Eſay 12 6. & 24.14. & 54.1.) *in the head of the nations*; which our verſion rendreth *chief*: and ſo the word is ſometime uſed; as Exodus 30.23. Eſay 9.10. Now this ſome expound as inſulting over the Nations; that being before as the head, had made them as the tail, Deut. 48. 24 and they urge the term of *neighing*, as to that purpoſe here uſed: and this way both the ancient Greek and Latine ſeem to go, rendring the words, *neigh againſt the head of the Gentiles*: and ſo is the particle uſed, Exod. 14 25 Numbers 12.1 But the moſt rather underſtand it, as the Chaldee renders it, *openly, in*, or *unto the face of the nations*; (the *head*, for the *face*: as Job 10.15 Chapter 14.3. 1 Cor.11.7, 10.) as implying onely a free and open profeſſion and publication of what God had done for them: as Eſay 12. 4 and this alſo the words following confirm. One of the Jewiſh Commenters renders it, *on the Towers*: and *Head*, for *Top* is uſual: as Exodus, 17.9, 10. Eſay 22 but then ſomething is added; the top whereof is ſaid to be the *Head* or *Top*: otherwiſe *Head*, for *Tower* ſimply, is no where found.

publiſh ye, praiſe ye,] Heb. *make to hear* (as Eſay 48.20) *praiſe ye*; that is with praiſe relate and publiſh it: as, *went and wept*, for, *went weeping*, Pſalm 126. 6. *ſtand and feed*, for, *ſtand feeding*, Eſay 61. 5.

and ſay, O Lord, ſave thy people, the remnant of Iſrael.] This clauſe is in a manner generaly thus rendred. But how to fit it to the preſent diſcourſe, Interpreters are ſomewhat troubled. For ſome would have them the words of the people remaining yet in captivity, entreating God to deliver them ſuch of them; as yet ſurvived, having eſcaped the ſword of the Chaldeans, verſe 2. but remained ſtill in thraldome; unto which their ſute an anſwer ſhould by God be returned, that he would grant their requeſt and fulfill their deſire, verſe 8. but others conceiving aright by the words foregoing that this whole paſſage is directed unto, and concerneth the people as now delivered, and ſet free as that Eſay 12.4 & 48. 20. underſtand it, as a Petition preferred to God by the Jewiſh people delivered in behalf of the other tribes a great part whereof remained ſtill in captivity. Which yet with others ſeeming not ſatisfactory, they would have it to be a form not of prayer, but of praiſe, as *Hoſanna* is, ſay they, Pſalm 118. 25 Matt. 21. 9 But this ſuiteth not well with the uſe of the word in the Pſalm, from whence that in the Goſpel hath it; howſoever it may there receive another Expoſition, from a rite uſed by the Jewes at one of their Feſtivals, as ſome learned Criticks have obſerved. Howbeit, that ſhould be rather matter of *praiſe*, than of *prayer*, the foregoing words imply. And the Chaldee therefore rendreth it in the time preſent, *The Lord delivers*, or *is delivering his people*, (not as ſome render him, *thou haſt delivered*: for it is a participle of the preſent that he maketh uſe of) and the ancient Greek in the time paſt, *The Lord hath ſaved his people*; and ſo it ſuiteth well with the parallel places, Eſay 44. 23. *Sing ye Heavens,*——*and ſhout ye lower parts of the Earth*——*for the Lord hath redeemed Jacob*: and Eſay 48.20. *Declare ye, tell this, utter it,*——*ſay, The Lord hath redeemed his ſervant Jacob*: (ſee alſo verſe 11.) and it may well be rendred, *Thou haſt ſaved*, or *ſaving* ſaved *thy people*: for the Verb ſeemeth here to be the infinitive, which is oft in this form and others the ſame with the imperative, and is uſed frequently for the indicative, whereof ſee on verſe 2. and that as well paſt as there, and Eccl.9.10. as future, 2 Sam.3.18. where the indicative of this Verb there wanting, as in ſuch defective phraſes, is found ſupplied, c.11.12.

the remnant of Iſrael.] As Eſay 10, 21, 22. Romans 11. 5.

V. 8. *Behold, I will bring them from the North-countrey*] Heb. *Lo, I am bringing* (as chap.5.1, 5. Zach. 3 8.) *them* (the remnant of my people, v.7) *from the North*; from Babylon, and the parts thereabout, c. 3.18.

and gather them from the Coaſts of the Earth] Heb. *ſides* Chapter 6. 22. and 25. 32. from Aſſyria, Media, and other parts, whither thoſe of the ten Tribes, had been tranſported, 2 Kings 17.6.

and *with the blind and the lame, the women with child, and ſhe that travelleth with childe together,*] Or the copulative caſt out, *among them* (as Eſay 65.4. & 66.19. Chapter 11. 9.) ſhall be *the blind and lame, ſhe that goeth great*, (ſee Eſay 7. 14) *and ſhe that is near her time* (Heb. *bringing forth*, as Chapter 6. 24.) *together*. Thereby intimating, that none in regard of any defect or infirmity, which uſually are wont to diſable perſons to travel, to take long journeyes eſpecially, (Samuel 19 26. Matt. 24.19) ſhould in that regard miſs or be deprived of the benefit of return into their owne Countrey: God would in his providence ſo diſpoſe things, that ſuch as were in theſe regards moſt unfit, and unable to travel, ſhould have ſuch means of conveyance provided them, as ſhould with ſafety bring them to their journeyes end: See the like in part, Eſay 60.4, 9. & 66.20. So rather, I ſuppoſe, than as ſome other, implying, either the willingneſs and forwardneſs of the people to return home again, that no want or weakneſs would with-hold from ſetting forward on their way, the women great with child, and near their time, refuſing to ſtay till they were light: or as others, to ſhew that none for any natural infirmity ſhould be refued or excluded from having a part among Gods people. See Eſay 35.5, 6. and 42. 16. and 56. 3, 4 Luke 14. 21. There want not that underſtand all theſe paſſages ſpiritually, the blinde in minde, Acts 26. 18. and through feebleneſſe diſabled to walk heavenly, Hebrewes 12. 12, 13. and heavy laden with their ſinnes, Matthew 11. 28. and ready to faint for want of inward comfort, Eſay 42. 3. and 50. 10. But theſe particularities I conceive to be over-curious, and leave them to the judgement of others.

a great company ſhall return thither] Heb. *hither*; into this land again: See Ezr.2 47.65. & 8.1,——20. and of converts in the Apoſtles time, Acts 2.41. & 4.4. & 8.6, 12.

V. 9. *They ſhall come with weeping*] There are tears of joy, as well as of grief: See Gen.29.11. & 43 30 & 45.2, 14. theſe might well be mixt, as well of grief for their ſins, whereby they had grieved God, Ezekiel 6.9. Zach. 12.10. as of joy for their deliverance out of thoſe calamities, which they had brought upon themſelves by their ſins: So, *going, and weeping*, that is, weeping as they go along chapter 50.4. Nor can I aſſent to that learned man, who would have it rendred, *They ſhall go out*, or *went out, with weeping*; as Pſalm 126. 6. expounding it of their going out into captivity, the current of the text goeth like a ſtrong torrent againſt it.

and with ſupplications will I lead them] With ſupplications, for the remiſſion of their ſins: and the word is commonly uſed for *ſupplications*, Daniel 9.3, 17, 18, 23. and *weeping* and it are joyned together, chapter 2.11. Zachary 12.10. But ſome other ſay, that the word is more general, comprehending as well *praiſe* and *thankeſgiving*, as *ſupplication* and *prayer*; as another of the like notion is obſerved to do, 1 Samuel 2.1. for Hannah's devotion there recorded is rather *tehillah*, than *tephillah*, conſiſting of matter of *praiſe*, rather than of *prayer*. And ſome other again, which our margent exhibiteth, render it *favours*: and this, though the word it ſelf be not found directly ſo uſed, yet in the original, and the notation of it, it hath a notion of *grace* or *favor*; and another term riſing from the ſame root, & being of very near affinity with it, though commonly, yea, almoſt generally uſed for *prayer*, properly to procure *grace*, yet is once or twice at leaſt found uſed for *favor* or *grace* it ſelf, Joſhua 11.20 Ezra 9.8 and ſo therefore I conceive, with one of the Jewiſh Commenters, that it is to be taken here; as being applied rather to God that led them, than to the people led by him: *with graces*, or *favours, will I lead them*: *graces*, or *favours*; as, *tender mercies*, and *loving kindneſſes*, Eſay 63. 7. for, great abundance, or much of either.

I will cauſe them to walke by the rivers of waters,] Or, *I will lead them along* (for this word and the former are in notion the ſame; and there is in the original an elegant conſonancy between them) *by the water-brookes*, Hebr. *to the brookes of water*: and ſo it may ſeem to be, as ſome would have it taken from the manner of leading out their ſheep to the water, Pſalm 23.

but I ſuppoſe it well rendred, as in our verſion, *by*, or *beſide*; (as the particle is uſed, Gen.49.29. *bury me beſide my fathers*: and as it is aright rendred, Job 29. 19. *my root* was *ſpread out by*, or *beſide the waters,*) becauſe the ſpeech is here of journeying or travelling: the meaning of it being, that they ſhould no more want water, (a principal and moſt neceſſary means of relief unto paſſangers travelling in thoſe Countries and thorow dry and waſte places eſpecially) then as if they went all the way by the ſide of ſome one or other river. See Eſay 41. 18. and 43. 19, 20. and 49. 10.

in a ſtraight way, wherein they ſhall not ſtumble:] Or, rather, *in an even way*, (See Eſay 26. 7.) that *they may not ſtumble therein*: as Eſay 73. 14. See Eſay 40. 3. 4. and 42. 16. and 62. 10.

for I am a father to Iſrael,] Heb. *for a father*; as Gen. 17.4. 2 Sam. 7.14. I retain ſtill a fatherly affection toward him, as in former times I had, Deut.8. 5. & 32.6. Pſalm 103. 13. Mal.1. 10. & 3.17. and we need not inſert, as a learned Writer would have us, the note of ſimilitude, reading the words, as *a father*; that is, as Jacob was to Joſephs ſons, whom he adopted, making him in regard of the double portion as his firſt-born, Gen. 48. 5, 16, 22. 1 Chr. 5.1.

and Ephraim is my firſt-born] Heb. *my firſt-born he*: *he*, for, *is*: as *thou he*, for, *thou art*, Pſalm 44.4. Ephraim is as dear to me, as is any firſt-born to his father. So the Chaldee, with whom the Jewiſh Commenters doe herein concur. See the ſame ſpoken of Iſrael in general, Exod.4.22. of *David* in particular, Pſalm 89.27. of all the faithful, Heb.12.23. See after alſo, verſe 20. So rather than, as ſome, becauſe Joſeph had the birth-right devolved to him from Reuben, 1 Chron. 5. 1. and Ephraim though his younger ſon preferred before Manaſſes in the bleſſing by their Grand-father Jacob, Geneſis 48.14,19. or, with ſome others, as if the Jewiſh people (for Ephraim here camprehendeth the whole body of them) were ſo termed in regard of the Gentiles, that were afterward to be taken in to them, Acts 3.26. Rom.2.10.

V. 10. *Hear the word of the Lord, O ye Nations, and declare it in the Iſles afar off, and ſay,*] *Iſles*, or *Lands*, or *Countries*; as Eſay 41. 1. & and 66. 19. God will have his gracious promiſes concerning the deliverance of his people, to be before-hand publiſhed far and near, that notice may be taken of it, and it may thereby be known whoſe work it is, when it is done. See Eſay 44.26. & 45.21. & 46.10. & 48.3,14. So as of the thing done and effected before v.7.

he that ſcattered Iſrael, will gather him] God who formerly in his wrath, for their ſins diſperſed them, (for it was not ſo much the enemies might as his purpoſe and pleaſure that enabled them to prevail againſt them: and unto him therefore is the diſperſion of them principally aſcribed, c.9.16. & 15.7. & 16.17. Zach 7. 14.) being now reconciled to them, will gather them together again, Pſalm 147.2. Eſay 11.12. & 56.8.

and keep him] Not gather them together onely, and ſo leave them to themſelves, but protect them alſo when he hath brought them together, and keep them in ſafety, Eſay 38. 6. & 26.2. & 27. 3. Zach.2. 5. called therefore *the keeper of Iſrael*, Pſalm 121.4. So of all the faithful, 1 Peter 1.5. not *called* onely but *kept*, Jude 1. See John 10.27 28.

as a ſhepherd doth *his flock*.] Who not onely ſeeketh after his ſheep, when they are ſcattered or have ſtrayed, Ezek.34.11--16. Matt. 25. 32. Luke 15. 4. 5. but keepeth them alſo and feedeth them, and tendeth them, and defendeth them, when he hath them together, 1 Samuel 17. 35. Ezekiel 34. 22,23. hence David, *The Lord is my Shepherd*; Pſalm 23.1. and God is ſtyled *the Shepherd of Iſrael*, Pſalm 80. 1. and Chriſt, *the good Shepherd*, John 10. 11——16. and *the chief Shepherd*, 1 Peter 5. 4. See alſo Eſay, 40. 11.

V. 11. *For the Lord hath redeemed Jacob, and ranſomed him from the hand of him that is ſtronger than he.*] Or *the Lord hath delivered* (as Pſalm 55.18.) *Jacob, and reſcued him out of the hand* (as Pſalm 107. 2.) *of thoſe* (for the term is collective) *that were ſtronger than he*, or *too ſtrong for him*. Heb *ſtrong from him*; as Pſal. 18.17. See on chap.20. 7 of the Chaldeans and other powerfull people, corporally, Eſay 40.10. of Satan and his inſtruments ſpiritually, Matth. 12.29. Luke 11.21, 22. Col.1.13. Heb. 2.14, 15. Some render it, in the future, *will deliver*, *will reſcue*; becauſe it ran ſo, ver. 10. but of that there is no neceſſity: freedom was both effected and publiſhed before they either were, or could be gathered together, being ſo diſperſed as they were.

V. 12. *Therefore they ſhall come and ſing in the height of Zion,*] Heb. *And*, as Chap. 29. 27. Howbeit, the copulative may here be retained. Thoſe of the ten Tribes, as well as the other two, ſhall after their return from captivity, repair to mount Sion, with ſacred hymns, to celebrate Gods prayſes in his Sanctuary there ſeated, a type of his Church, Eſay 2.2. So ver.6. The text may well be thus rendred: *And they ſhall go ſinging unto the high place of Zion*. So is the particle uſed of motion to a place, Gen. 11.4 Lev.16.21. Ezr 9. 7. Eſay 9.8. & 10.22. *go and ſing*, for *go ſinging*: as *go and weep*, for *go weeping*, Pſalm 126 6. and *the height of Sion*, for the high places there; as, *the height of Iſrael*, for the high places thereof, Ezekiel 20.40. & 44.14. See chap.17.12.

and ſhall flow together] Flock thither by ſholes, as waters come flowing in of themſelves abundantly, where they finde open and free paſſage: for the word, as the Rabbine obſerveth, ſeemeth to note as well the alacrity, as the numeroſity of thoſe that ſhould repair thither. See Eſay 2. 2. So Pſalm 34. 5. Chapter 50. 44.

to the goodneſs of the Lord, for Wheat, and for Wine, and for Oyl, and for the young of the flocke, and of the Herd] *to the goodneſſe of the Lord*: that is, as ſome to his benificence; or unto him as the fountain and well-ſpring from which all theſe benefits and bleſſings do flow: or *upon the goodneſſe of God*; having received theſe things out of his bounty beſtowed on them, as Hoſea 3 5. or as others, *goodneſſe*, for *good* things; as Geneſis, 24.10. and *the goodneſſe of the Land*, for *the good* things of it, Geneſis 45. 18. Nehemiah 9. 12. Eſay 1.19. called here *the good things of the Lord*, becauſe he is the giver of them, Hoſea 2.8. Acts 14. 17. and promiſeth to beſtow ſuch on them, verſe 14. which *good* things what they were, is afterward more particularly expreſſed: and it may according to this expoſition well be rendred, *for the good things of the Lord, for Corn, and for Wine*, (Heb. *new*, or *ſweet* Wine, as Eſay 36.17.) *and for Oyle, and for the young*, or *iſſue* (Heb. *ſons*; as Geneſis 18.7. Numbers 7 15. Pſalm 114. 4.) *of herd and flocke*, greater and leſſer cattel; as Eſay 7. 25. and howſoever the particle before the term of *good* in general; be not the ſame with that which uſhereth in the particulars; yet it is obſerved by the Jewiſh Criticks here on verſe 9. that theſe two, *el* and *al* are oft promiſcuouſly uſed: whereof ſee inſtances not a few in this Prophet, Chapter 21.11,18. & 26. 5. & 27.19. & 44 1. & 46.2. & 47. 17, & 49, 19, 20, 34 & 50. 1. & 51.12. The meaning then is, that they ſhall repair for theſe things unto Sion, not to find theſe things there, as Eſay 55. 1. but either to ſeek to God for them, as Ezekiel 36.37 or to bleſſe and praiſe him for them, who hath before bleſſed them with the ſame. Deuteronomy 7.13. & 8. 10. & 16.13——15. and howſoever theſe temporal good things are in a generality types of better ſpiritual bleſſings, Epheſ.1.3. Heb. 8.5, 6. & 9.23. Yet I ſuppoſe them ſomewhat over-curious, who by *Corn*, here underſtand the bread of Life, Chriſts Body, John 6. 33, 35, 51. by *Wine*, his Blood John 6.53, 56. the Food of our Souls, Matt.26.26.28. by *Oyle*, the Spirit of Grace, wherewith Chriſtian men are anointed, 2 Corinthians 1. 21. 1 John 2. 20, 27. or of conſolation, wherewith the ſoul is refreſhed, Acts 9. 31. 2 Corinthians 1.3,6. by the *young-lings of herd and flocke*, Chriſt ſlain and ſacrificed on the Croſſe, 1 Cor. 5.7. Heb 9. 11, 14, 26, 28. and 10. 10, 12. But ſuch particularities neither ſort ſo well with the Types, to which they are applyed, nor agree ſo well among themſelves.

and their ſoul ſhall be as a watered garden,] Or *for* (the copulative uſed in a cauſative notion, Chap. 23. 22. rendring a reaſon, why they ſhould thus bleſſe God, Deut.28.11, 47.) *their ſoul* (that is, they themſelves. as Pſalm 22. 26. & 25.13, 20. & 63.5. So v. 14) *ſhall be as a well-watered garden*, (for the word hath a notion of plenty in it: as Pſalm 36 8. Prov.5 19. & 7.18) wherein every thing thriveth and flouriſheth: a lively emblem of a plentiful and proſperous eſtate: See Eſay 58 11.

and they ſhall not ſorrow any more at all.] Heb. *they ſhall not adde to ſorrow further*: as, *thou ſhalt not adde to rejoyce further*, Eſay 23.12. they ſhall have no longer cauſe or occaſions of grief. See Eſay 35. 10. the ground of their repairing with ſinging to Sion.

V. 13. *Then ſhall the Virgin rejoyce in the dance, both young men and old together*:] Or *Then ſhall the Damſels* (of the word, ſee Eſay 7.14. it is here collective) *make merry with dancing, and the youths and old together*, There ſhall be abundance of joy with all ſorts of people of all ages and either ſex. See the like, Zach. 8. 4, 5 & 9.17. So are all of each age, and either ſex encited unto the praiſing of God for his goodneſs, Pſalm 148.12, 13. Nor need we yet to reſtrain the mirth here mentioned to ſacred employments, though of dancing in ſuch alſo we finde mention in Scripture, 2 Sam. 6 14,16. 1 Chr. 15.29. Pſalm 149.3. & 150. 4. and of the dancing of *Damſels* in times of publick and ſolemn rejoycing, ſee Judges 11.34 and 21. 21.

for I will turn their mourning into joy] Heb. *and* but ſo alſo, Chapter 23.22. or *when I ſhall have turned*; as Chapter 14.15. & 16.6. So David, *thou haſt turned my mourning into dancing*, Pſalm 30.15. and God promiſeth to turn his peoples *faſts* into *feaſtivals*, Zachar.8.19.

and make them rejoyce from their ſorrow] Either, *rejoyce*, and ceaſe *from their ſorrow*; as, *thou haſt loved* and ſaved *my ſoul from the pit*, Eſay 38. 17. or, *rejoyce after their grief*; as the particle is uſed, Eſay 38 15. Hoſ.6.3.

V. 14. *And I will ſatiate the ſoul of the Prieſts with fatneſſe*;] I will make large and liberal proviſion for my Miniſters, ſo as they ſhall have wherewith to maintain them and theirs in a plentifull manner to their fill. See 2 Chronicles 31. 10. Malachi 3.10.

ſatiate] The word uſed alſo before, v. 12. ſignifieth more properly *to water* largely, and plentifully, Pſalm 65. 10 Eſay 55. 10. or *to ſoake*, Eſay 34. 7. than *to drinke* largely, or to ones fill, Pſalm.36. 8.

ſatiate the ſoul] *ſoul* for *deſire*, or *appetite*; as Deut. 12. 15, 21. Proverbs 6. 30.& 13 25.

of the Prieſts] Gods Miniſters, Eſay *66*. 21.

with fatneſs] Alluding to the offerings of fat beaſts brought for ſacrifice, whereof the Prieſts had their ſhare. So alſo Pſalm 36. 8. Eſay 25. 6

and my people ſhall be ſatisfied with goodneſs, ſaith the Lord.] They ſhall be abundantly ſtored with all manner of *good* things. See v. 12. 2 Chron. 31 10.

V. 15. *Thus ſaith the Lord, a voice was heard in Ramah, lamentation* and *bitter weeping, Rachel weeping for her children refuſed to be comforted for her children, becauſe they were not.*] God had before promiſed to turn their mourning in to mirth: Now this promiſed mirth is here amplified by the mourning foregoing it, which is very pathetically illuſtrated by a two-fold Rhetoricall introduction of perſons, Rachel the mother here, and Ephraim her Grand-child by Joſeph, verſe 18. In this place Rachel Jacobs beloved wife, as the common mother in ſome ſort of both people, Judah and Iſrael (for Ephraim, the head of the ten Tribes, Eſay 7. 2. verſe 9. was her grandchilde by Joſeph her elder ſon, Gen 48. 5. and the iſſue of Benjamin her younger ſon, Geneſis, 35 16, 18. continued ſtill in conjunction and conſociation with the Tribe of Judah, 2 Chron. 11. 12.) is brought in, as raiſed up out of her ſepulchre, ſituate between Ramath and Bethlehem, in the confines of either Tribe, Geneſis 35. 19. Joſh 18. 25. Judges 4. 5. 1 Sam. 10. 2. lamenting the loſſe of her children led away into captivity, as making account never to ſee them, or to have them delivered again. And this ſome of the Jewiſh Doctors apply unto the Jewiſh and Benjamitiſh Matrones and Mothers, who with weeping and wailing accompanied their children, led away captive toward Babylon by Ramah, where Nebuzaradan ſeemeth to have muſtered them, and from whence Jeremy having been ſo far carried away from Jeruſalem, was diſmiſſed and ſent back, Chap. 40. 1. and the Talmudiſts tell us that Jacob buried her there foreſeeing by the Spirit of Prophecy, that his poſterity ſhould that way be led captive, that ſhe might, as they paſſed by her, intercede for them. But theſe are Jewiſh tables. The Evangeliſt applieth it to the mothers of the young ones at or about Bethlehem, that Herod had moſt barbarouſly cauſed to be ſlaughtered, Matth 2. 18. Both the Prophet and the Evangeliſt do hereby imply what Rachel in likelyhood would have done, had ſhe been ſurviving at either of thoſe calamities, which thoſe of her iſſue ſuſtained. The words may be read; *In Ramah hath been heard a voice of lamentation* (*a voice of lamentation*, as chap. 9. 18.) a voice (ſupplied, as chap. 3. 21. and 4. 31.) *of moſt bitter weeping*, (Heb. *weeping of bitterneſſes*. See Eſay 22. 4. chap. 6. 26.) a voice (continued, as Eſay *66* 6. chap. 4 31.) *of Rachel*, (as Matth. 2. 18.) who *weeping for her children*, (Heb. *her ſons*) *refuſeth to be comforted*, (as Jacob, Geneſis 37 35. Aſaph, Pſalm 77 2. ſo Eſay 22. 4.) *in regard of them*, (Heb. *her children*; the Noun for the Pronoun: as Exodus 40. 19, 21, 25, 29. 2 Timothy 1. 18. and a defect of the Relative; as Chapter 30. 21.) *becauſe they were not*: as, Jacob, Geneſis 42. 36. *Ioſeph is not, and Simeon is not.*

in Ramah] Some take it for a common word, rendering it, *in*, or *on an high* place; as Chapter, 3. 21. and this way goeth the Chaldee, the old Latine, ſome of the Jewiſh and ours. But the ancient Greeke and the Evangeliſt take it for the proper name of a place; as in the places above pointed to.

V. 16. *Thus ſaith the Lord*] After Rachels lamentation for her ſons, as loſt, followeth Gods conſolation of her, putting her in hope of their return.

Refrain thy voyce from weeping] Leave, or give over weeping: but he ſaith, *Refrain thy voice*; becauſe he ſaid before, *a voice of weeping*, implying not a ſilent weeping, but ſuch as is accompanied with wailing and loud expreſsions by voice; as it is ſaid of Eſau, *he liſt up his voice, and wept*, Gen. 27. 38. and of Joſeph, *he gave out his voyce in weeping* (of which form, ſee on chapter 2. 15.) ſo loud, that it was heard of the Egyptians and Pharaohs Courtiers, that were without the roome in his houſe, Geneſis, 45. 2.

and thine eyes from tears:] Heb. *tear*; but collectively; as Chap. 9 2.

for thy worke ſhall be rewarded ſaith the Lord.] Heb. *there is a reward for thy work*; as 2 Chron. 16. 7. This ſome apply unto Rachel, that God for her piety would cauſe her iſſue to fare the better at laſt: and the Talmudiſts ridiculouſly expound it of her patience in ſuffering her Siſter Leah to be ſubſtituted in her room, and obedience in delivering her token to her, which they tell us alſo that ſhe pleaded to God in behalf of her people. See Geneſis 29. 23, 25. but this is an idle fiction, as frivolous as that of Jacob before, verſe 15. Others, Popiſh eſpecially, of the patience of the Bethlemitiſh women, Matth 2 17. The Jewiſh Commenters underſtand it of the people her iſſue, that ſhould receive a reward for their conſtant keeping to God, during the time of their captivity, Pſalm 44. 17. Our Writers moſt of them, of that comfortable condition that God would reſtore them unto, and confer upon them when the time of their captivity ſhould be accompliſhed. See Eſay 40. 10. and 61. 7. theſe terms of *worke* and *reward* being uſed, becauſe it ſhould ſucceed their former miſery and thraldom, as *wages* doth *work*; and ſhould abundantly countervail whatſoever hardſhip they had endured in the former. Of ſuch ſpiritual compenſations, ſee Rom. 8. 18. 2 Cor. 4. 18. aſcribed here unto Rachel the mother, becauſe as the tribulations of the children are the mothers grief; ſo their proſperous conditirn is matter of comfort and joy to her, See Matt. 15. 22.

and they ſhall come again from the land of the enemy.] Thy children of whoſe return thou deſpaireſt, as they themſelves alſo did, Ezek. 33. 11.

V. 17. *And there is hope in the end,*] *There is hope* (and thou ſhouldeſt not therefore mourn as one that hath no hope, 1 Theſſ. 4. 13. John 11. 18.) *in thine end*, (as Iob 8. 7. Chap. 15. 11. when the time ſet for their exilement ſhall be expired C. 29. verſ 10.) or, *for thy poſterity*; as the word here uſed ſignifieth, Daniel 11. 4. and that ſeemeth the Genuine ſence of it in this place.

that thy *children ſhall come again to their own border*] Thy *children*, Heb. *ſons*; as ver. 17 becauſe the males moſt were captived) whom thou now deemeſt as loſt: (a defect of the Pronoun poſſeſſive; as Eſay *60*. 4.) ſhall return to their own poſſeſsions: *border* for *borders*; alluding to the limitation of the land of Canaan, and the ſetting out of it to the ſeveral Tribes by borders and boundaries, Joſh. 15. 1, 2. or to the general manner of bounding mens lands and poſſeſſions, Deuteronomy, 27. 17. Acts 17. 26.

V. 18. *I have ſurely heard Ephraim bemoaning himſelf*] To Rachels lamenting for her ſons is here ſubjoyned Ephraims bewailing of his ſins; Gods taking notice of it, and returning an anſwer full of fatherly affection to it, v. 10.

I have ſurely heard] Of Rachel was ſaid before, *A voice was heard*; here, as ſpeaking in the perſon of God, *I have heard*, Heb. *hearing, heard*; as Exodus 22. 22. I hear attentively, ſo as to take notice and regard, Pſal. 5 1, 2. & 77. 1.

Ephraim] The ten Tribes, as v. *6*. *9*.

bemoaning himſelf] The word hath ſometime a notion of *wandring*; as Gen 4. 12. Chap. 1. 1. and ſo the old Latine, and ſome others here take it; as if it were ſaid, being now in captivity and exilement, and thereby brought, as Manaſſes ſometime, 2 Chron. 33 12. to a ſight of himſelf and his ſins: ſometime, of *mourning*, either of *condoling* with others, as Iob 2. 11. Chapter 15. 5. and 16. 5. or, *bewailing* ones ſelf; and ſo here the Chaldee, Greek, and moſt, both Iewiſh Interpreters, and others, take it: the Verb being in a reciprocal form, wherein it is in the former notion no where found; nor would here well fit. See Exek. *6* *9*.

thus] Or, and ſaying; as Pſalm 105. 15. Eſay, 22. 13. ſpeaking on this wiſe unto God.

Thou haſt chaſtiſed me, and I was chaſtiſed; *as a bullock unaccuſtomed* to the yoke.] Or, *Thou haſt chaſtiſed me and I have been chaſtiſed*; I was *as a bullock unaccuſtomed*, Heb. *untaught*. See chap. 13. 23.) *to* draw in *the yoke*. See Hoſ. 10. 11. I am at length amended by thy chaſtiſing hand upon me. See Chap. 7. 8. Hoſ. 10. 10. for before I was thus chaſtiſed, I was like an unruly bullock, that will not be bronght to the yoke, nor endure to draw in it, Pſalm 119 67, 71. Howbeit, the Chaldee Paraphraſt, and ſome others (whom a late learned Writer followeth, and would have the ancient Greek copies to be thence corrected) render the Text in the negative, *Thou haſt chaſtiſed me, but I have not been corrected*, or, *I have not received inſtruction, as a bullock untaught*, or *untamed*. But the negative is not in the Hebrew, nor ought from whence it may be ſupplied: that which that learned man perceiving, and therefore caſting it out again, readeth the words, *I have been chaſtiſed as a bullock untamed*; that is, I remain no more the better for all thy chaſtiſements, than ſuch an unruly and untamed beaſt: but this conſtruction ſeems over much forced.

turn thou me, and I ſhall be turned.] A prayer either for grace and power to repent and return unto God; which without his help they cannot do, Cant. 1. 4 John *6*. 44 Acts 11. 18. 2 Tim. 2. 26. or that God would reduce them, and bring them back out of thraldome; which if he undertake to do, is ſure to be done, Pſalm 80. 3, 7, 19 Lam. 5. 21.

thou art *the Lord my God*] Or, *thou* who art *the Lord my God*: a defect of the relative, as Chap. 30. 21.

V. 19. *Surely, after that I was turned, I repented*;] After that thou hadſt wrought a gracious change upon my ſoul by thine afflicting hand, and thy Spirit working together with it, Eſay 48. 10. Acts 3. 26. or after I came to my ſelf again, as Luke 15. 17. and conſidered ſeriouſly with my ſelf, how it fared with me, I was touched with repentance with ſorrow and ſhame, for my former miſcarriages, Deuteronomy 30. 1, 2. So rather than as a learned late Writer, *after that I return* home again, then *will I repent*: though it be true that their repentance then alſo continued, Ezek. 36. 31.

and after that I was inſtructed] As well as corrected, Pſalm 94. 12. unlike to thoſe, Chap. 2. 30. & 5. 3. Heb. *it was made known to me*; as 1 Sam. 6 3. Neh. 4. 9. the prepoſition between the Verb and the Pronoun affixed to it being loſt; as Eſay 28 15. Chap. 10. 20. ſo rather, than as that learned Scholiaſt, who would have the Paſſive here taken in a reciprocall notion, rendering it, *after that I knew my ſelf*: or than as that other Annotator, *After that thou haſt ſhewed me ſome kindneſs*, then ſhall I be thus affected.

I ſmite upon my thigh] In token of remorſe for, deteſtation of, and aſtoniſhment at my former vile and lewd courſes. See Ezek. 21. 12.

I was aſhamed; *yea, even confounded*] Or, *I was abaſhed, and aſhamed alſo*. So Ezr 9 6.

becauſe I did bear the reproach of my youth.] That is, ſuch miſeries, as by mine exceſſes in former times committed, I had brought upon my ſelf. See Job 13.26. Pſalm 25.7. an alluſion to the ſtate of one, that having in his youthfull dayes by riotous and exorbitant courſes waſted both his means and himſelf, and in his elder yeares now ſeriouſly conſidering with himſelfe, his owne folly, and the miſerable condition that he hath thereby brought himſelfe unto, is in contemplation thereof, both abaſhed and dejected in himſelfe and aſhamed, to be ſeen of any. See Job 20. 11. Proverbs, 16. 26. & 5. 11. Eſay 47.1.5. So rather, than, as that learned man, I am ſo full of ſhame and confuſion, that I cannot apply my ſelf to any ſerious repentance, ſo long as I lie under ſuch grievous ſufferings for my former exceſſes.

V. 20. *Is Ephraim a dear ſon ? is he a pleaſant child* ?] Gods gracious anſwer unto Ephraims lamentation and ſupplication. That the words are to be read by way of interrogation, the uſuall notes thereof in Hebrew, one prefixed before the former member, another before the latter, do evidently ſhew. Now becauſe the interrogative affirmative is wont more vehemently to deny the thing ſpoken of; as Eſay 50.2. *Is my hand at all cut ſhort, that* I *cannot reſcue ?* and *Is Iſrael a ſervant ? is he an home-bred ſlave* ? Chapter, 2. 14. interpreters therefore are much puzzelled about the true notion of this paſſage : and ſome underſtand it as a flat deniall of what is here demaunded, concerning Ephraim ; as if it were ſaid, No, he is nothing leſſe than a precious or a pleaſant childe ; for by his croſſe and crooked courſes he hath ſo carried himſelf, that he hath even enforced me to caſt him of. And others again conceive it as ſpoken by way of reprehenſion : ſo a learned late Writer, who ſo carrieth on the whole tenour of Ephraims ſpeech, not as a profeſſion of his preſent repentance, but as excuſing himſelf that he did not yet, nor could repent, during his captivity ; he was ſo full of ſhame and miſery, that he had no liſt or leiſure thereunto: but would do it, when God had ſet him at liberty, and ſhewed mercy and goodneſs unto him, by ſetling him in his own countrey again : and accordingly he bringeth in God returning anſwer here to this his preſumed profeſſion : Belike Ephraim deemeth himſelf ſuch a darling child, as I cannot be without him, when he is ſo nice and delicate, that he cannot repent ſo long as he is in miſery, and till all this be done for him. But thoſe that goe either of theſe two wayes, have few I ſuppoſe, going along therein with them; and the main courſe of the context ſeemeth to run with full ſtream againſt them. And another learned man of great note ſeemeth to take to as ſolitary a walk, who inſtead of an interrogative, would make it enunciative, and turns the interrogation into a more vehement aſſeveration : For, ſaith he, the former interrogative here uſed, is oft found to ſignifie, *ſurely* or *verily*, as Geneſis, 27.36. 2 Samuel 23. 19 1 Kings 18. 31, Proverbs 24. 28. Chapter 7.9. and the latter is by a Jewiſh Critick obſerved ſo alſo to ſignifie, as both joyned with the former, Numbers 17. 13. Job 6.13. and alone by it ſelf, Geneſis 47. 18. Numbers 16. 30. Job 22. 20. Pſalm 63.7. Proverbs 3. 34. Eſay 4.4. and 29 16. But as for the former, there is not any one place produced, where the interrogative may not in his proper notion well ſtand : and for the latter it is true, that it hath divers other uſes, nor is it an interrogative in his firſt and native notion, but moſt commonly a conditional, ſometime a diſcretive, and one of theſe two in moſt if not all, of the places produced. Beſides that for the former, the Author of this conceit, is not conſtant to himſelf : for in the cloſe of his diſcourſe where he hath this, he inclineth to conceive that in all thoſe places *ha* may be put for *he*, and rendred *behold* ; and elſewhere he goeth another way for divers of them ; as hereafter ſhall be ſhewed. It is true, indeed, that divers Interpreters render ſome of the fore-mentioned places in the affirmative, and ſometime with a note of aſſeveration prefixed : but therein they have regard not to the preciſe ſignification, and Grammaticall conſtruction of the terms, but to the ſenſe and meaning of the Sentence in general, in the interrogative form implied. Another learned Interpreter, whom a Scholiaſt of note concurreth with, taketh the words as ſpoken in way of Admiration or doubting ; thus rendring the Text, Is *Ephraim my deare Sonne ?* Is *he a child of much delight ?* Yes ; or He is; which they put into the context : but this ſeemeth ſomewhat overbold. I ſhould rather, did I ſuppoſe the words to be ſo conceived, render them on this wiſe, Is *this Ephraim my deare Sonne* ? is it *my darling childe ?* as if it were ſaid, Is it he that bemoaneth himſelf in this manner ? as Saul to David, Is *this thy voyce, my Sonne David ?* not as queſtioning whether David were his Sonne or no ; but as with a kinde of aſtoniſhment, making a doubt whether it were he that ſpake to him in that manner : And ſo here, God is brought in, as ſpeaking after mortall mans uſage, but not making doubt whether Ephraim were his dear darling or no : but whether it were that his darling, from whom this pittiful and paſſionate complaint came. And this, whether it ſute not better with the courſe of the context than any other of thoſe already related, I ſhall leave to the deciſion and ſentence of others. Howbeit, I ſhall ſubjoyn, what I conceive to be the genuine ſyntax · For the firmer grounding whereof, I ſhall ſuggeſt that, which I finde not any of our Grammarians, or Criticks, either Jewiſh, or others, to have obſerved, howſoever neceſſity putteth Interpreters, of force, now and then upon it, to wit, that in ſuch interrogative forms the negative particle is oft ſuppreſſed, and neceſſarily to be ſupplyed. So 1 Samuel, 2.27,28. where our Geneva Verſion, and the next before it, as alſo the Tigurine and Italian, and ſome others, well render the Text; *Did* not *I plainly appear to the houſe of thy Father ? and did* not *I chooſe him ?* So Job 20. 4. where beſides thoſe former, divers Latine interpreters, and our lateſt Verſion alſo rendereth it, *Knoweſt thou* not *this of old ?* See before, Chapter 3.6. *Haſt thou* not *ſeen what back-ſliding Iſrael hath done ?* So Ezekiel 20. 30. *Are ye* not *polluted after the manner of your Fathers ?* and, *do ye* not *commit whoredome*, or *goe on whoring, after their abominations ?* and Amos 6. 2. *Were they* not *better than theſe Kingdomes ? Was* not *their border larger than yours ?* The very drift and current of the context doth in either neceſſarily exact it : And for this place, that I may not be deemed to walke alone in it : ſo doth the Tigurine Verſion, which Oecolampadius, and Bullinger alſo follow, here expreſs it, and the Chaldee Paraphraſt before them in the latter branch. As alſo that learned late Annotator that goeth here another new and ſtrange way, yet doth elſewhere come home to us, contradicting what he here hath in affirming, that *ha*, is oft put for *halo*, eſpecially where it is joyned with *ci*, which is, ſaith he, in that form no other than an expletive particle. So he expoundeth, Geneſis 29. 15. *Art thou* not *my brother, and ſhouldeſt thou ſerve me freely ?* though in that place himſelf acknowledgeth, that others generally expound the words there, (and that as I conceive, aright) otherwiſe. But ſo he alſo taketh it, Geneſis 27. 36. *Was he* not *juſtly called Jacob ?* wherein the Tigurine , and our three laſt Verſions exactly agree with him. Yea ſo he ſaith that it is without doubt to be taken, 2 Samuel 23.19 where our Verſion rendreth it, *Was he* not *the moſt honourable of the three ?* And ſo Tremellius, Junius and Piſcator before : and theſe two laſt places are of thoſe, which that learned Writer would above turn another way. Yea on that place, 1 Samuel 2.27. after a long diſcourſe, much debate, many turnings and windings, having ſtriven and ſtruggled hard to carry it ſome other way : at length in the cloſe of all he concludeth, and is enforced to confeſſe, that to take *ha* for *halo*, ſupplying the negative, doth beſt agree with the ſenſe and drift of the place : adding withall, that the like is in the Arabick very frequent, as he hath, he ſaith, in many places of the *Alcoran* obſerved. This *I* have the rather inſiſted upon, both becauſe I ſuppoſe it bringeth ſome light to this place, and becauſe I finde divers interpreters of great note driven to forced conſtructions in ſome places for want of this obſervation See the like again, Chapter 40. 14.

Ephraim] The people of Iſrael, the ten Tribes, as before, verſe 9.

my deare Sonne] Heb. *a Sonne precious*, or *deare to me* ; *for it* cometh from a root that ſignifieth *to be pretious* : and another word thence ſpringing is for *pretious* in common uſe, Pſalm 116. 15. Proverbs 17.28. but the word here uſed, is in a form that ſeems to import ſome eminency, or excellency of the thing thereby ſignified, and is no where elſe found. It is ſomewhat like that, Proverbs 4. 3.

a pleaſant Childe] Heb. *a Childe of delight* : as *a Vine of Delights*; Eſay, 5. 7. and, *Delights*; for, ſuch an one as any perſon taketh exceeding great Delight in, Proverbs, 8. 30.

for ſince I ſpake againſt him, I doe earneſtly remember him ſtill :] Theſe words are very variouſly both rendered and expounded.

Thoſe that render the former branch concerning Ephraim as delivered by way of denial ; doe ſome of them thus render them, *when I have ſpoken with him*, (that is, further ſufficiently admoniſhed him):*I ſhall have throughly minded* him of this his pertinacious carriage : but this leaveth the Sentence abrupt and in ſuſpence.

Others of them, *I have a long time beene talkeing with him* ; *I* have not ceaſed from time to time from dealing with him , to bring him to repentance , but all to no purpoſe : but *yet I will thinke on him* : *I will*: for all that, *remember him ſtill* in mercy. But this ſeemeth not to flow any thing freely from the Text. As for thoſe that goe the other way : (to paſſe by the Chaldee, who ſwarveth too much from the Hebrew, paraphraſing the Text to this purpoſe : *Since the time that he began to lay up the words of my Law in his heart to practiſe them, I am mindefull of him to doe him good,*) Some of them render the words, *Ever ſince I had ſpeech*, or, *I communed with him, I am* ſtill *mindefull of him* ; that is, Ever ſince at firſt *I* ſpake unto him, and entred into covenant with him, Deuteronomy 4. 12. and 5. 2.

I have

ſatiate the ſoul] *ſoul* for *deſire*, or *appetite*; as Deut. 12. 15, 21. Proverbs 6. 30. & 13. 25.

of the Prieſts] Gods Miniſters, Eſay 66. 21.

with fatneſs] Alluding to the offerings of fat beaſts brought for ſacriſice, whereof the Prieſts had their ſhare. So alſo Pſalm 36. 8. Eſay 25. 6

and my people ſhall be ſatisfied with goodneſs, ſaith the Lord.] They ſhall be abundantly ſtored with all manner of *good* things. See v. 12. 2 Chron. 31 10.

V. 15. *Thus ſaith the Lord, a voice was heard in Ramah, lamentation* and *bitter weeping, Rachel weeping for her children refuſed to be comforted for her children, becauſe they were not.*] God had before promiſed to turn their mourning into mirth: Now this promiſed mirth is here amplified by the mourning foregoing it, which is very pathetically illuſtrated by a two-fold Rhetoricall introduction of perſons, Rachel the mother here, and Ephraim her Grand-child by Joſeph, verſe 18. In this place Rachel Jacobs beloved wife, as the common mother in ſome ſort of both people, Judah and Iſrael, (for Ephraim, the head of the ten Tribes, Eſay 7. 2. verſe 9. was her grandchilde by Joſeph her elder ſon, Gen. 48. 5. and the iſſue of Benjamin her younger ſon, Geneſis, 35 16, 18. continued ſtill in conjunction and conſociation with the Tribe of Judah, 2 Chron. 11. 12.) is brought in, as raiſed up out of her ſepulchre, ſituate between Ramath and Bethlehem, in the confines of either Tribe, Geneſis 35. 19. Joſh 18. 25. Judges 4. 5. 1 Sam. 10. 2. lamenting the loſſe of her children led away into captivity, as making account never to ſee them, or to have them delivered again. And this ſome of the Jewiſh Doctors apply unto the Jewiſh and Benjamitiſh Matrones and Mothers, who with weeping and wailing accompanied their children, led away captive toward Babylon by Ramah, where Nebuzaradan ſeemeth to have muſtered them, and from whence Jeremy having been ſo far carried away from Jeruſalem, was diſmiſſed and ſent back, Chap. 40. 1. and the Talmudiſts tell us that Jacob buried her there foreſeeing by the Spirit of Prophecy, that his poſterity ſhould that way be led captive, that ſhe might, as they paſſed by her, intercede for them. But theſe are Jewiſh fables. The Evangeliſt applieth it to the mothers of the young ones at or about Bethlehem, that Herod had moſt barbarouſly cauſed to be ſlaughtered, Matth 2. 18. Both the Prophet and the Evangeliſt do hereby imply what Rachel in likelyhood would have done, had ſhe been ſurviving at either of thoſe calamities, which thoſe of her iſſue ſuſtained. The words may be read; *In Ramah hath been heard a voice of lamentation*, (*a voice of lamentation*, as chap. 9. 18.) a voice (ſupplied, as chap. 3. 21. and 4. 31.) *of moſt bitter weeping*, (Heb. *weeping of bitterneſſes*. See Eſay 22. 4. chap. 6. 26.) a voice (continued, as Eſay 66 6. chap. 4 31.) *of Rachel*, (as Matth. 2. 18.) who *weeping for her children*, (Heb. *her ſons*) *refuſeth to be comforted*, (as Jacob, Geneſis 37 35. Aſaph, Pſalm 77 2. ſo Eſay 22. 4.) *in regard of them*, (Heb. *her children*; the Noun for the Pronoun: as Exodus 40. 19, 21, 25, 29. 2 Timothy 1. 18. and a defect of the Relative; as Chapter 30. 21.) *becauſe they were not*: as, Jacob, Geneſis 42. 36. *Ioſeph is not, and Simeon is not.*

in Ramah] Some take it for a common word, rendering it, *in*, or *on an high* place; as Chapter, 3. 21. and this way goeth the Chaldee, the old Latine, ſome of the Jewiſh and ours. But the ancient Greeke and the Evangeliſt take it for the proper name of a place; as in the places above pointed to.

V. 16. *Thus ſaith the Lord*] After Rachels lamentation for her ſons, as loſt, followeth Gods conſolation of her, putting her in hope of their return.

Refrain thy voyce from weeping] Leave, or give over weeping: but he ſaith, *Refrain thy voice*; becauſe he ſaid before, *a voice of weeping*, implying not a ſilent weeping, but ſuch as is accompanied with wailing and loud expreſſions by voice; as it is ſaid of Eſau, *he lift up his voice, and wept*, Gen. 27. 38. and of Joſeph, *he gave out his voyce in weeping* (of which form, ſee on chapter 2. 15.) ſo loud, that it was heard of the Egyptians and Pharaohs Courtiers, that were without the roome in his houſe, Geneſis, 45. 2.

and thine eyes from tears:] Heb. *tear*; but collectively; as Chap. 9. 2.

for thy worke ſhall be rewarded ſaith the Lord.] Heb. *there is a reward for thy work*; as 2 Chron. 16. 7. This ſome apply unto Rachel, that God for her piety would cauſe her iſſue to fare the better at laſt: and the Talmudiſts ridiculouſly expound it of her patience in ſuffering her Siſter Leah to be ſubſtituted in her room, and obedience in delivering her token to her, which they tell us alſo that ſhe pleaded to God in behalf of her people. See Geneſis 29. 23, 25. but this is an idle fiction, as frivolous as that of Jacob before, verſe 15. Others, Popiſh eſpecially, of the patience of the Bethlemitiſh women, Matth 2 17. The Jewiſh Commenters underſtand it of the people her iſſue, that ſhould receive a reward for their conſtant keeping to God, during the time of their captivity, Pſalm 44. 17. Our Writers moſt of them, of that comfortable condition that God would reſtore them unto, and confer upon them when the time of their captivity ſhould be accompliſhed. See Eſay 40. 10. and 61. 7. theſe terms of *worke* and *reward* being uſed, becauſe it ſhould ſucceed their former miſery and thraldom, as *wages* doth *work*; and ſhould abundantly countervail whatſoever hardſhip they had endured in the former. Of ſuch ſpiritual compenſations, ſee Rom. 8. 18. 2 Cor. 4. 18. aſcribed here unto Rachel the mother, becauſe as the tribulations of the children are the mothers grief; ſo their proſperous condition is matter of comfort and joy to her, See Matt. 15. 22.

and they ſhall come again from the land of the enemy.] Thy children of whoſe return thou deſpaireſt, as they themſelves alſo did, Ezek. 33. 11.

V. 27. *And there is hope in the end,*] *There is hope* (and thou ſhouldeſt not therefore mourn as one that hath no hope, 1 Theſſ. 4. 13. John 11. 18.) *in thine end*, (as Iob 8. 7. Chap. 15. 11. when the time ſet for their exilement ſhall be expired. C. 29. verſ 10.) or, *for thy poſterity*; as the word here uſed ſignifieth, Daniel 11. 4. and that ſeemeth the Genuine ſence of it in this place.

that thy *children ſhall come again to their own border*] Thy *children*, Heb. *ſons*; as ver. 17 becauſe the males moſt were captived) whom thou now deemeſt as loſt: (a defect of the Pronoun poſſeſſive; as Eſay 60. 4.) ſhall return to their own poſſeſſions: *border* for *borders*; alluding to the limitation of the land of Canaan, and the ſetting out of it to the ſeveral Tribes by borders and boundaries, Joſh. 15. 1, 2. or to the general manner of bounding mens lands and poſſeſſions, Deuteronomy, 27. 17. Acts 17. 26.

V. 18. *I have ſurely heard Ephraim bemoaning himſelf*] To Rachels lamenting for her ſons is here ſubjoyned Ephraims bewailing of his ſins; Gods taking notice of it, and returning an anſwer full of fatherly affection to it, v. 10.

I have ſurely heard] Of Rachel was ſaid before, *A voice was heard*; here, as ſpeaking in the perſon of God, *I have heard*, Heb. *hearing, heard*; as Exodus 22. 22. I hear attentively, ſo as to take notice and regard, Pſal. 5 1, 2. & 77. 1.

Ephraim] The ten Tribes, as v. 6. 9.

bemoaning himſelf] The word hath ſometime a notion of *wandring*; as Gen 4. 12. Chap. 1. 1. and ſo the old Latine, and ſome others here take it; as if it were ſaid, being now in captivity and exilement, and thereby brought, as Manaſſes ſometime, 2 Chron. 33 12. to a ſight of himſelf and his ſins: ſometime, of *mourning*, either of *condoling* with others, as Iob 2. 11. Chapter 15. 5. and 16. 5. or, *bewailing* ones ſelf; and ſo here the Chaldee, Greek, and moſt, both Iewiſh Interpreters, and others, take it: the Verb being in a reciprocal form, wherein it is in the former notion no where found; nor would here well fit. See Ezek. 6 9.

thus] Or, and ſaying; as Pſalm 105. 15. Eſay, 22. 13. ſpeaking on this wiſe unto God.

Thou haſt chaſtiſed me, and I was chaſtiſed; as a bullock unaccuſtomed to the yoke.] Or, *Thou haſt chaſtiſed me and I have been chaſtiſed*; I was *as a bullock unaccuſtomed*, Heb. *untaught*. See chap. 13. 23.) *to* draw in *the yoke*. See Hoſ. 10. 11. I am at length amended by thy chaſtiſing hand upon me. See Chap. 7. 8. Hoſ. 10. 10. for before I was thus chaſtiſed, I was like an unruly bullock, that will not be brought to the yoke, nor endure to draw in it, Pſalm 119 67, 71. Howbeit, the Chaldee Paraphraſt, and ſome others (whom a late learned Writer followeth, and would have the ancient Greek copies to be thence corrected) render the Text in the negative, *Thou haſt chaſtiſed me, but I have not been corrected*, or, *I have not received inſtruction, as a bullock untaught*, or *untamed*. But the negative is not in the Hebrew, nor ought from whence it may be ſupplied: that which that learned man perceiving, and therefore caſting it out again, readeth the words, *I have been chaſtiſed as a bullock untamed*; that is, I remain no more the better for all thy chaſtiſements, than ſuch an unruly and untamed beaſt: but this conſtruction ſeems over much forced.

turn thou me, and I ſhall be turned.] A prayer either for grace and power to repent and return unto God; which without his help they cannot do, Cant. 1. 4 John 6. 44 Acts 11. 18. 2 Tim. 2. 26. or that God would reduce them, and bring them back out of thraldome; which if he undertake to do, is ſure to be done, Pſalm 80. 3, 7, 19 Lam. 5. 21.

thou art *the Lord my God*] Or, *thou* who art *the Lord my God*: a defect of the relative, as Chap. 30. 21.

V. 19. *Surely, after that I was turned, I repented;*] After that thou hadſt wrought a gracious change upon my ſoul by thine afflicting hand, and thy Spirit working together with it, Eſay 48. 10. Acts 3. 26. or after I came to my ſelf again, as Luke 15. 17. and conſidered ſeriouſly with my ſelf, how it fared with me, I was touched with repentance with ſorrow and ſhame, for my former miſcarriages, Deuteronomy 30. 1, 2. So rather than as a learned late Writer, *after that I return* home again, then *will I repent*: though it be true that their repentance then alſo continued, Ezek. 36. 31.

and after that I was inſtructed] As well as corrected, Pſalm 94. 12. unlike to thoſe, Chap. 2. 30. & 5. 3. Heb. *it was made known to me*; as 1 Sam. 6. 3. Neh. 4. 9. the prepoſition between the Verb and the Pronoun affixed to it being loſt; as Eſay 28 15. Chap. 10. 20. ſo rather, than as that learned Scholiaſt, who would have the Paſſive here taken in a reciprocall notion, rendering it, *after that I knew my ſelf*: or than as that other Annotator, *After that thou haſt ſhewed me ſome kindneſs*, then ſhall I be thus affected.

I ſmite upon my thigh] In token of remorſe for, deteſtation of, and aſtoniſhment at my former vile and lewd courſes. See Ezek. 21. 12.

I was aſhamed; yea, even confounded] Or, *I was abaſhed, and aſhamed alſo*. So Ez. 9 6.

becauſe I did bear the reproach of my youth.] That is, ſuch miſeries, as by mine exceſſes in former times committed, I had brought upon my ſelf. See Job 13.26. Pſalm 25.7. an alluſion to the ſtate of one, that having in his youthfull dayes by riotous and exorbitant courſes waſted both his means and himſelf, and in his elder yeares now ſeriouſly conſidering with himſelfe, his owne folly, and the miſerable condition that he hath thereby brought himſelfe unto, is in contemplation thereof, both abaſhed and dejected in himſelfe and aſhamed, to be ſeen of any. See Job 20. 11. Proverbs, 6. 26. & 5. 11. Eſay 47.1.5. So rather, than, as that learned man, I am ſo full of ſhame and confuſion, that I cannot apply my ſelf to any ſerious repentance, ſo long as I lie under ſuch grievous ſufferings for my former exceſſes.

V. 20. *Is Ephraim a dear ſon? is he a pleaſant child?*] Gods gracious anſwer unto Ephraims lamentation and ſupplication. That the words are to be read by way of interrogation, the uſuall notes thereof in Hebrew, one prefixed before the former member, another before the latter, do evidently ſhew. Now becauſe the interrogative affirmative is wont more vehemently to deny the thing ſpoken of; as Eſay 50.2. *Is my hand at all cut ſhort, that I cannot reſcue?* and *Is Iſrael a ſervant? is he an home-bred ſlave?* Chapter, 2. 14. interpreters therefore are much puzzelled about the true notion of this paſſage: and ſome underſtand it as a flat deniall of what is here demaunded, concerning Ephraim; as if it were ſaid, No, he is nothing leſſe than a precious or a pleaſant childe; for by his croſſe and crooked courſes he hath ſo carried himſelf, that he hath even enforced me to caſt him of. And others again conceive it as ſpoken by way of reprehenſion: ſo a learned late Writer, who ſo carrieth on the whole tenour of Ephraims ſpeech, not as a profeſſion of his preſent repentance, but as excuſing himſelf that he did not yet, nor could repent, during his captivity; he was ſo full of ſhame and miſery, that he had no liſt or leiſure thereunto: but would do it, when God had ſet him at liberty, and ſhewed mercy and goodneſs unto him, by ſetling him in his own countrey again: and accordingly he bringeth in God returning anſwer here to this his preſumed profeſſion: Belike Ephraim deemeth himſelf ſuch a darling child, as I cannot be without him, when he is ſo nice and delicate, that he cannot repent ſo long as he is in miſery, and till all this be done for him. But thoſe that goe either of theſe two wayes, have few I ſuppoſe, going along therein with them; and the main courſe of the context ſeemeth to run with full ſtream againſt them. And another learned man of great note ſeemeth to take to as ſolitary a walk, who inſtead of an interrogative, would make it enunciative, and turns the interrogation into a more vehement aſſeveration: For, ſaith he, the former interrogative here uſed, is oft found to ſignifie, *ſurely* or *verily*, as Geneſis, 27.36. 2 Samuel 23. 19 1 Kings 18. 31, Proverbs 24. 28. Chapter 7.9. and the latter is by a Jewiſh Critick obſerved ſo alſo to ſignifie, as both joyned with the former, Numbers 17. 13. Job 6.13. and alone by it ſelf, Geneſis 47. 18. Numbers 16. 30. Job 22. 20. Pſalm 63.7. Proverbs 3. 34. Eſay 4.4. and 29 16. But as for the former, there is not any one place produced, where the interrogative may not in his proper notion well ſtand: and for the latter it is true, that it hath divers other uſes, nor is it an interrogative in his firſt and native notion, but moſt commonly a conditional, ſometime a diſcretive, and one of theſe two in moſt if not all, of the places produced. Beſides that for the former, the Author of this conceit, is not conſtant to himſelf: for in the cloſe of his diſcourſe where he hath this, he inclineth to conceive that in all thoſe places *ha* may be put for *he*, and rendred *behold*; and elſewhere he goeth another way for divers of them; as hereafter ſhall be ſhewed. It is true, indeed, that divers Interpreters render ſome of the fore-mentioned places in the affirmative, and ſometime with a note of aſſeveration prefixed: but therein they have regard not to the preciſe ſignification, and Grammaticall conſtruction of the terms, but to the ſenſe and meaning of the Sentence in general, in the interrogative form implied. Another learned Interpreter, whom a Scholiaſt of note concurreth with, taketh the words as ſpoken in way of Admiration or doubting; thus rendring the Text, Is *Ephraim my deare Sonne?* Is *he a child of much delight?* Yes; or He is; which they put into the context: but this ſeemeth ſomewhat overbold. I ſhould rather, did I ſuppoſe the words to be ſo conceived, render them on this wiſe, Is *this Ephraim my deare Sonne?* is it *my darling childe?* as if it were ſaid, Is it he that bemoaneth himſelf in this manner? as Saul to David, Is *this thy voyce, my Sonne David?* not as queſtioning whether David were his Sonne or no; but as with a kinde of aſtoniſhment, making a doubt whether it were he that ſpake to him in that manner: And ſo here, God is brought in, as ſpeaking after mortall mans uſage, but not making doubt whether Ephraim were his dear darling or no: but whether it were that his darling, from whom this pittiful and paſſionate complaint came. And this, whether it ſute not better with the courſe of the context than any other of thoſe already related, I ſhall leave to the deciſion and ſentence of others. Howbeit, I ſhall ſubjoyn, what I conceive to be the genuine ſyntax. For the firmer grounding whereof, I ſhall ſuggeſt that, which I finde not any of our Grammarians, or Criticks, either Jewiſh, or others, to have obſerved, howſoever neceſſity putteth Interpreters, of force, now and then upon it, to wit, that in ſuch interrogative forms the negative particle is oft ſuppreſſed, and neceſſarily to be ſupplyed. So 1 Samuel, 2.27,28. where our Geneva Verſion, and the next before it, as alſo the Tigurine and Italian, and ſome others, well render the Text; *Did* not *I plainly appear to the houſe of thy Father? and did* not *I chooſe him?* So Job 20. 4. where beſides thoſe former, divers Latine interpreters, and our lateſt Verſion alſo rendereth it, *Knoweſt thou* not *this of old?* See before, Chapter 3.6. *Haſt thou* not *ſeen what back-ſliding Iſrael hath done?* So Ezekiel 20. 30. *Are ye* not *polluted after the manner of your Fathers?* and, *do ye* not *commit whoredome*, or *goe on whoring, after their abominations?* and Amos 6. 2. *Were they* not *better than theſe Kingdomes? Was* not *their border larger than yours?* The very drift and current of the context doth in either neceſſarily exact it: And for this place, that I may not be deemed to walke alone in it: ſo doth the Tigurine Verſion, which Oecolampadius, and Bullinger alſo follow, here expreſs it, and the Chaldee Paraphraſt before them in the latter branch. As alſo that learned late Annotator that goeth here another new and ſtrange way, yet doth elſewhere come home to us, contradicting what he here hath in affirming, that *ha*, is oft put for *halo*, eſpecially where it is joyned with *ci*, which is, ſaith he, in that form no other than an expletive particle. So he expoundeth, Geneſis 29. 15. *Art thou* not *my brother, and ſhouldeſt thou ſerve me freely?* though in that place himſelf acknowledgeth, that others generally expound the words there, (and that as I conceive, aright) otherwiſe. But ſo he alſo taketh it, Geneſis 27. 36. *Was he not juſtly called Jacob?* wherein the Tigurine, and our three laſt Verſions exactly agree with him. Yea ſo he ſaith that it is without doubt to be taken, 2 Samuel 23.19 where our Verſion rendreth it, *Was he* not *the moſt honourable of the three?* And ſo Tremellius, Junius and Piſcator before: and theſe two laſt places are of thoſe, which that learned Writer would above turn another way. Yea on that place, 1 Samuel 2.27. after a long diſcourſe, much debate, many turnings and windings, having ſtriven and ſtruggled hard to carry it ſome other way: at length in the cloſe of all he concludeth, and is enforced to confeſſe, that to take *ha* for *halo*, ſupplying the negative, doth beſt agree with the ſenſe and drift of the place: adding withall, that the like is in the Arabick very frequent, as he hath, he ſaith, in many places of the *Alcoran* obſerved. This *I* have the rather inſiſted upon, both becauſe I ſuppoſe it bringeth ſome light to this place, and becauſe I finde divers interpreters of great note driven to forced conſtructions in ſome places for want of this obſervation See the like again, Chapter 40. 14.

Ephraim] The people of Iſrael, the ten Tribes, as before, verſe 9

my deare Sonne] Heb. *a Sonne precious*, or *deare to me*; *for it* cometh from a root that ſignifieth *to be pretious*: and another word thence ſpringing is for *pretious* in common uſe, Pſalm 116. 15. Proverbs 17.28. but the word here uſed, is in a form that ſeems to import ſome eminency, or excellency of the thing thereby ſignified, and is no where elſe found. It is ſomewhat like that, Proverbs 4. 3.

a pleaſant Childe] Heb. *a Childe of delight*: as *a Vine of Delights*; Eſay, 5. 7. and, *Delights*; for, ſuch an one as any perſon taketh exceeding great Delight in, Proverbs, 8. 30.

for ſince I ſpake againſt him, I doe earneſtly remember him ſtill:] Theſe words are very variouſly both rendered and expounded.

Thoſe that render the former branch concerning Ephraim as delivered by way of denial; doe ſome of them thus render them, *when I have ſpoken with him*, (that is, further ſufficiently admoniſhed him): *I ſhall have throughly minded* him of this his pertinacious carriage: but this leaveth the Sentence abrupt and in ſuſpence.

Others of them, *I have a long time beene talkeing with him*; *I* have not ceaſed from time to time from dealing with him, to bring him to repentance, but all to no purpoſe: but *yet I will thinke on him*: *I will*: for all that, *remember him ſtill* in mercy. But this ſeemeth not to flow any thing freely from the Text. As for thoſe that goe the other way: (to paſſe by the Chaldee, who ſwarveth too much from the Hebrew, paraphraſing the Text to this purpoſe: *Since the time that he began to lay up the words of my Law in his heart to practiſe them, I am mindefull of him to doe him good*,) Some of them render the words, *Ever ſince I had ſpeech*, or, *I communed with him, I am* ſtill *mindefull of him*; that is, Ever ſince at firſt I ſpake unto him, and entred into covenant with him, Deuteronomy 4. 12. and 5. 2.

I have not been unmindfull of him, albeit he hath not ſo carried himſelf towards me, as he ſhould, but have conſtantly retained my firſt affection to him, and ſo ſtill do, ver. 3. Others, *Even ſince I ſpake againſt him* (threatning to chaſtiſe them, Heb. 10. 10. 10.) *I do ſtill conſtantly remember*, or, *think upon him*, in mercy, Habb. 3. 2. mine heart and affection is ſtill entire toward him, notwithſtanding my ſharp menaces of judgement againſt him. And others again laſtly, *So oft as I ſpeak of him*, ***I am mindfull ſtill of him***; that is, So oft as I have any occaſion to ſpeak or think of him, as at preſent I have by this lamentable complaint, I am in mercy very mindfull of him See Eſay 49 14 16. And this laſt I concur with.

ſince I ſpake] So is the particle rendred alſo; chap. 20. 8. but would rather both here and there (as the Jewiſh Critick on either place obſerved) be rendred, *ſo oft*; as alſo chap. 48. 27. a place parallell to this; *ſo oft as thou ſpeakeſt of him, thou skippeſt for joy*. See more inſtances on Chap. 20 8.

I *ſpake againſt him*] As Num 12. 1. or, *with him*, as Deut. 6. 7. or, *of him*; as Deut. 13. 2. Chap. 38. 24. & 48. 27.

I do earneſtly remember him) Or, *I do conſtantly*, or, *carefully remember him*. Heb. *remembring remember*; as Deut 7. 18,

therefore my bowels are troubled for him;] Heb. *ſound for him*; as Cant. 5. 4. or, *earn towards him*, or, *on him*: as the mothers did towards her child 1 Kings 3 26, See Eſay 63. 15. Hoſ. 11. 8. for that learned Annotator ſeemeth to be very wide here, who rendreth it; *for this cauſe am* I *vehemently incenſed againſt him*, or, *am very wroth with him*: the form is never found ſo uſed, but the contrary way rather.

I *will ſurely have mercy upon him*, *ſaith the Lord*.] Heb. I *will having mercy have mercy on him*, or, I *will abundantly have mercy on him* or, ſhew mercy towards him: and there is a motion of tenderneſſe of affection in the the term it ſelf, whereof, ſee on Eſay 54. 7. & 63. 15 and here again that learned man ſeemeth to run counter to the text rendring it; as in way of indignation, with an interrogative, *ſhould I ſhew any mercy to him?* as if it were parallel to that, chap. 5 7. 9.

V. 21. *Set thee up way-marks*;] God by the Prophet now turneth his ſpeech to his people in captivity, (as the term hereof being now expired) enciting them to think on and prepare for their returne home to their own countrey; as was before promiſed, verſe 27.

way-marks] Heb. *ſignes*, or, *monuments*, 2 Kings 23 17. Ezek. 39. 19. ſuch are here meant as are wont to be erected upon the high-wayes, plaines eſpecially, where paths are not ſo apparent, or where many croſſe wayes meet, to direct paſſengers the right way to ſome places of note, that they may not wander by miſtake.

make thee high heaps] Or rathar, *pillars*; as Hoſ. 12. 4. (for ſo the word may there alſo be rendred) and as one near to it, Cant. 3. 6. & Joel 2 30. and the word, as it is here uſed ſeemeth to be derived from a term that ſignifieth firſt and properly *a palm*-tree, then *a pillar* ſet bolt-up right and ſtraight, like to the body of that tree. See Chap. 10. 5. So it is the ſame in effect, though in other terms, with the former; as the Jewiſh Commenter here obſerveth; who yet would have this latter word derived from a verb uſed, Dan. 8. 7 & 11. 11. ſuppoſed by him to have in it a notion of *lifting up*; of which ſome doubt may juſtly be made. The ſame word, but riſing from another root, was uſed for *bitterneſſes*, verſe 15. whence the Chaldee here conceiveth the whole paſſage to be no other than as an exhortation to repentance, admoniſhing them to remember the practice of their religious anceſtors, and to return to God pouring out prayers unto him with *bitterneſſe* for their ſins: and this the old Latine ſeemeth to have followed, rendring the word *bitterneſſes*. Which howſoever the Popiſh Writers ſtrain their wits to make ſomewhat of, yet can have no place here; there is an elegant redundancy in thoſe forms, *ſet thee*, and *make thee*: whereof ſee on chap. 5. 5. and the like, Gen. 12. 1,

ſet thine heart toward the high-way even *the way* which thou *wenteſt*] There is in the original a two fold reading; For ſome read it, *the way* that *I went*; to wit, with thee, ſaith one of the Jewiſh Commenters. Set thine heart upon the right way, the way that I directed thee to, and led thee in, and return to that again, chap 2. 17. But the more received reading is, *the way* that *thou wenteſt*. Think upon the road, (Heb. *the caſt-way*, or, *cauſey*, See Eſay 49. 11. & 62. 10.) *the way* that *thou wenteſt*; that is, the way ye went, when ye were carried captive into Aſſyria, ſome of you, and others of you into Chaldea, and by which ye are now to go back home again; as Eſay 37. 34. See chap. 50. 4, 5. a defect of the relative, as chap. 30. 21. and in the like manner with us, when we ſay, *the way they went*.

turn again, O virgin of Iſrael, turn again to theſe thy cities.] *O virgin*, or, *damſel*. See on ver: 4 and the invitation to return is doubled, to make it the more vigorous; as Ezek 33. 11. Cant. 6. 13. *to theſe thy cities*, that have lien ſo long waſte and deſolate, to repair, and to people them again Eſay 58. 12.

V. 22. *How long wilt thou go about*, *O thou back-ſliding daughter?*] So ſome of the Jewiſh Doctors render it, becauſe of a word thence deduced, ſignifying *a compaſſe*, Cantic. 7. 1. *the compaſſe of thy thighes*; but ſome other both of them, and ours, *How long wilt thou*; or, *doſt thou withdraw thy ſelf?* as Cantic. 5. 6. *my beloved had withdrawne himſelfe*; though that be there in another form: and of this ſtock is no more found in Scripture. The Chaldee giveth it, *How long wilt thou harden thy ſelf from returning?* the ſame termes that he hath, Jer. 8. 5. and the Greek to the ſame effect, *How long wilt thou avert*, or, *turn away?* which many expound of their not returning to God by repentance, Chap. 5. 3. & 8. 5, 6. But the firſt ſeemeth the beſt; that which ſome underſtand of their running after idols, Chap. 2. 23, 24. Others rather, of their thinking upon, and ſeeking after humane helps and other courſes, out of a diffidence and diſtruſt of Gods promiſes, and the performance of them, Eſay 57. 10. Chap. 2. 17, 18, 36, 37. Howbeit, ſome conceive the words as ſpoken by way of encitement, to ſet themſelves upon minding the way home-ward to their countrey, as ver. 21. without fear or forecaſt of the length or difficulty of the way, which raiſeth oft doubtful thoughts and debates in the minds of weak and unſetled ones, Prov. 26. 13. 14. which is alſo not improbable. Though ſome of thoſe that go this way, take their riſe from an unſound ground; as alſo the old Latine that rendreth it, *How long continueſt thou diſſolved with delights?* I ſhould rather render it with reference to their long and tedious captivity, *How long ſhouldſt thou go to and fro?* as thoſe are wont to do who are in captivity, at the will and pleaſure of thoſe under whoſe command they are. See chap. 4 1. & 14. 18. as if God had ſaid, Think on thy former home again, and on thy way thither, v. 21. for why ſhouldſt thou be toſſed to and fro any longer, as in thy preſent exilement thou art.

O back-ſliding daughter] Or, *revolting*. See Chap. 3. 12, who by thy refractary courſes, haſt procured to thy ſelf thoſe evils in this kind, which at preſent thou endureſt, chap. 2. 19. & 30. 15.

for the Lord hath created a new thing in the earth;] Or, ***will create a new thing on earth***; as Chap. 13. 5. the rather in the future; becauſe the next clauſe is generally ſo rendred. God will do a ſtrange thing ſuch as is not ordinary: ſo both the word of *creating* is frequently uſed, Eſay 4 5. & 65. 17 18. & *new*, for *ſtrange*, Eſay 42. 6. & 43. 19, Mar. 16. 17. Acts 17 18 19 For as for that great mans conceit, who readeth it in the time paſt, as ſpoken of the peoples uncouth carriages, I ſuppoſe few or none therein concur with him; and of it more anon.

A woman ſhall compaſſe a man] The new or ſtrange thing that God would effect. The place is obſcure; and various interpretations are therefore given of it, as well by the Jewes themſelves, as by others. Some conceive it, as alluding to a woman, that ſhould wooe and ſeek after a man: whereas man ordinarily are wont to ſeek after the woman. So it ſhould be like that, Eſay 4. 1. Others, to a woman that having left her husband, and lived looſly with others, ſhould at length ſeek to him for reconcilement. So it ſhould be like that, Hoſ. 2. 7. 3. 5, 1 Cor. 7. 11. and either of theſe the words would bear: but they ſeem no ſuch ſtrange matter ſimply conſidered. And yet more probable here to be meant, than that intended, which that learned Writer ſuggeſteth, of this peoples ſeeking, like a ſhameleſſe and inſatiable ſtrumpet, by wanton dalliances and embracements, to procure love to her from ſtrangers, Eſay 57. 8.---10. Chap. 2. 24, 25, 36. Ezek. 16. 33, 34 Hoſ. 8. 9. for certainly this was no work of Gods creating; and it ſeemeth to me a very forced conſtruction, to interpret the foregoing words of Gods giving them up, and abandoning them thereunto; as Rom. 1 26, 27 Chriſtian Writers the moſt, both ancient and latter, underſtand it of Chriſt and the Virgin his Mother. *A woman* (ſo is ſhe termed, Gal. 4 4.) being a Virgin, and ſo abiding, (Eſay 5. 14. Matth. 1. 18, 25,) *ſhall encloſe* in her womb, (Luke 1. 21.) *a man*; (that is, a male, a man-child, Joh. 16. 21.) as the nut (ſaith one of ours) encloſeth the kernel; not receiving ought from without, but conceiving and breeding of her ſelf, by the power of the Almighty from within, Mat. 1. 20. Luke 1. 34, 35. And this indeed may well be termed a new and ſtrange thing: becauſe never the like heard of. See Eſay 7. 14. But becauſe the one word ſeemeth not to be uſed of *containing*, but of *compaſſing*, and *beſetting*, Joſh. 7 3 4, 7, 11, 14, 15, Pſal. 118. 10---12. Eccl. 9. 14. and the other, not *a man* ſimply, but *a man of might*, or, *a mighty man*. See on Eſay 2. 9. & 3. 2, 25. Divers Interpreters of prime note expound it, of the Jewiſh people ſome; of the Ohurch of Chriſt, others; and a third ſort of both, the one being ſubordinate to the other; as the thing typified to the type, or rather, as in part inchoated in the one, but more fully to be effected and accompliſhed in the other; to wit, that the Jewiſh people then, and the Chriſtian Church afterwards, though in regard of their low and dejected condition, compared to a weak and feeble woman, Lam 1 1, 6 Rev. 12 1, 2, yet ſhould beſet and prevaile againſt her temporal enemies, the one, Eſay 14. 2. their ſpiritual adverſaries alſo the other, ſuch as for their power might well be compared to men of much might, Rom. 16. 20. Eph 6. 10, 1 Joh. 4. 4 & 5. 4 Rev 12. 11. which I take to be the genuine ſenſe of the place.

V. 23. *Thus ſaith the Lord of hoſts*, *the God of Iſrael*] As Chap. 7. 2, 11.

As yet they ſhall uſe this ſpeech in the land of Judah, *and in the cities thereof*, *when I ſhall bring away their captivity*, *The Lord bleſſe thee*, *O habitation of juſtice*, *and mountain of holineſſe*] A further intimation of the reformation that ſhall be in the lives and courſes of thoſe, whom God ſhall preſerve for a remnant, and bring home to their wonted places of abode again. See Eſay 1. 25. ---27. & 4. 3 4, & 60. 21. & 62. 12.

As yet] Or, *Yet again*; as verſe 5. for the particle here implyeth not a continuation of ſome preſent act; but the reſtoring or renewing of ſomewhat formerly uſed, which for ſome ſpace of time had been ſince intermitted. So alſo, verſe 4,

they ſhall uſe this ſpeech] Or, *this ſpeech ſhall be uſed.* Heb *they ſhall ſay this word*: the verb uſed indefinitely; as Pſal. 116. 2. Eſay 8. 19. Mat. 24. 26 Luke 12. 10. So ver. 19.

in the cities thereof,] Heb. *of him*, or, his cities: as having reference not to the land, but to the people.

when I ſhall bring again their captivity] Or, *when I ſhall have brought back their captives*; as ver. 13. Pſal. 14 7.

The Lord bleſſe thee,] The uſuall form of ſalutation and well-wiſhing, Ruth 2. 4. Pſal. 129. 8. for the expoſition is over narrow that the Jewiſh Doctor gives it; Never mayeſt thou be deſtroyed again.

O habitation of juſtice] Or of men of *juſtice*; as Eſay 1. 21. & 41. 2. as ſome, of *righteous* ones, Eſay 60. 21. So 2 Pet. 3. 13. See Chap. 50. 7.

mountain of holineſſe] Or, *holy mountain*; as Pſal. 15. 1. Eſay 11. 9. in reference to mount Sion, whereon the Temple was ſituate, the principal ſeat of Gods ſolemn ſervice; wherein he ſhould now be worſhipped, by holy men, in holy manner, Eſay 96. 7. Ezek. 20. 40. 1 Pet. 2 5, 6.

V. 24. *And there ſhall dwell in Judah it ſelf, and in all the cities thereof together, husband-men, and thoſe that go out with flocks.*] Or, as ſome, *in it* (to wit the land before ſpoken of, ver. 23.) *ſhall* the people of *Judah dwell*, (*Judah*, for the men of *Judah*, as chap 23 6.) or, rather, as I conceive, *there ſhall dwell in it*, even (ſupplyed, as Eſay 5. 9. & 35 4) in the land of *Judah*, *and* in (a defect of the prepoſition, but ſupplyed from the former branch) *all his*, or, *their cities* (as before, verſe 13.) *together*, *husband-men that ſhat ſhall go out with the flock*, or, *and* ſuch as *go out with the flock*; Either ſuch as ſhall both till their ground, and tend their cattel, as two ſeveral employments of the ſame perſons; or perſons employed, ſome in tillage, others, in tendance of cattel: the copulative for the relative, according to the latter, as verſe 21 Heb. word for word, *and they ſhall go with flock*: Whence a Jewiſh Commenter, therefore keeping cloſe to the text, and retaining the proper uſe of the verb, (which ſignifieth, not *a going out*, but *a going*, ſimply, or, *journeying*, and hath reference not ſo much to the ſhepherds leading out his ſheep, but his ſhifting with them, as his occaſion for their better feeding requireth) expoundeth it, *and they ſhall go*, or, men ſhall go, (for the verb is uſed indefinitely, as that ver. 23.) *with their flock*; to wit, from place to place without fear. See Gen. 37. 17. Howſoever the words be taken, theſe employments conſtantly followed and exerciſed are here mentioned, as an argument of peaceable times, and a ſigne of a quiet and ſetled eſtate: ſo Eſay 37. 30. Chap. 33. 12. So rather, then as ſome of note would have it, as a note of the moſt ſimple, harmleſſe, and beneficial courſe of life, which men in thoſe times ſhall generally apply themſelves unto: ſee Gen. 25. 27.

V. 25. *For I have ſatiated the weary ſoule, and I have repleniſhed every ſorrowfull ſoule.*] Or, I *will abundantly refreſh* (as verſe 14) *the hungry*, or, *thirſty*, as Job 22. 7. Pſal 63. 1. or, *faint*, or, *fainting*, as 1 Sam. 14. 31. 2 Sam. 21. 15. Eſay 29. 8. See Pſal. 107. 5. 9.

and I have repleniſhed every ſorrowfull ſoul.] Or, *I will repleniſh every mournfull ſoul.* (ſee Deut. 28. 65.) I will ſupply them with all manner of good, and matter of comfort to their fill, to the utmoſt of their deſire, Pſal. 36 8. & 37, 4. & 81. 10. & 107. 9 Eſay 41. 17, 18. & 43, 20. verſe 12. Mat. 5. 4, 6. & 11. 28.

V. 26. *Upon this I awaked, and beheld, and my ſleep was ſweet unto me.*] The Prophets own ſpeech relating the great comfort and refreſhing that he had received upon this viſion, and theſe gracious promiſes of God therein ſignified unto him concerning his people; being therewith ſo affected, as one, who after ſome tedious travel, or long and weariſome watching, had taken comfortable reſt, had ſlept ſafely and ſweetly, and was exceedingly therewith refreſhed, Pſal. 3. 5. Prov. 3 24. or, as ſome, after theſe things revealed unto me, as one awaked out of ſleep (Zach. 4 1, 2.) I ſhored up mine eyes, and looked about me, and conſidering ſeriouſly what I had ſeen and heard, I was ſo affected with the contemplation thereof, that from that time forward, I was able quietly to compoſe my ſelf to reſt, which before I could not do, Chap. 4. 20, 21. & 8. 18. But I concur rather with the former.

V. 27. *Behold, the dayes come, ſaith the Lord, that*] As chapter 30. 3.

I will ſow the houſe of Iſrael, and the houſe of Judah, with the ſeed of man, and with the ſeed of beaſt] I will multiply and repleniſh the land of either family (ſee verſe 1.) both with people and cattel, as if the whole land were ſowed with the ſeed of either, and it did multiply, as grain caſt into the ground is wont to do in ſome rich and fat ſoile, Gen. 26. 12 Mat. 13. 8. See Eſay 60. 21. Hoſ. 2. 23. Zach. 2. 4. & 10. 8, 9. Nor need we depart here from the received verſion: to render the text, with the Chaldee, which ſome of the Jewiſh Commenters follow, *with the ſeed of man, as with the ſeed of beaſt*; becauſe the copulative is ſometime ſo uſed; as Prov. 25. 25. Much leſſe to expound it with that Jewiſh Doctor, whom ſome poſtillers follow, of multiplying and bleſſing the wiſe and the ſimple together; abuſing to that purpoſe the words of the Pſalmiſt, Pſal. 36. 6. or to underſtand with that learned Scholiaſt, by *men* the Jews, by *beaſts* the Gentiles, expounding it of ſpiritual regeneration.

V. 28. *And it ſhall come to paſſe,* that] As chap. 25. 12.

Like as I have watched over them; to pluck up, and to break down, and to throw down, and to deſtroy, and to afflict;] Of the terms here uſed, ſee on chap. 1. 10, 11. & 10. 12. & 18. 7, 9 & 44. 27. Dan. 9. 14. there are in them ſome elegant conſonancies, which our Engliſh cannot ſo well expreſſe.

So I will watch over them, to build and to plant, ſaith the Lord.] I will be ſedulous and aſſiduous (as Pſal. 127. 1. Prov. 8. 34) in promoting their good. See on Chap, 1. 10. & 18. 9 & 24. 6.

V. 29. *In thoſe dayes they ſhall ſay no more, The Fathers have eaten a ſower grape; and the childrens teeth are ſet on edge.*] Or, *It ſhall no more be ſaid*, as verſe 23. This ſeemeth to have been a common by-word in the mouth of profane wretches in thoſe times, thereby implying that their parents or anceſtors had committed faults, and they being faultleſſe yet ſuſtained the penalty of it, Ezek. 18. 2. This Proverb, or By-word, God ſaith in thoſe times, ſhall no longer be uſed, an end being now put unto thoſe grievous calamities, which had befalne them, God puniſhing thereby, as well their own ſins, as their parents alſo in them joyntly together, Eſay 65. 7. and they ſhould not have occaſion therefore to uſe that Proverb any longer, as it is ſaid, Ezek. 18 3. And this I conceive, with ſome of the beſt Interpreters, to be both the genuine and full notion of the place: which they ſeem much to ſwarve from, who either with that learned Annotator, who taking an hint of that his conceit from one of the Jewiſh Commenters, would have the meaning to be, that howſoever God do juſtly puniſh children for their parents defaults, Exod. 28. 5. and with this people had ſo done, 2 Kings 24. 3, 4. yet would in regard of the excellent parts and vertues, both of their ancienter progenitors, and their own alſo, put an end now unto that ſevere carriage: that which is directly contrary unto that freeneſſe of his meer mercy, which he conſtantly aſſerteth, as the main ground of their reſtitution, *Eſay* 43. 25. & 48. 9, 11. *Ezek* 36. 32. or, as another Jewiſh Doctor, becauſe there ſhould be no ſuch grand ſins among them, for which God with plagues ſhould purſue them unto poſterity: or, as that learned man alſo, fetching in hither what followeth, verſe 30 that the Magiſtrates ſhould be ſo diligent in execution of juſtice in thoſe times, that God ſhould not need now to puniſh in that manner, as formerly he had done. As alſo thoſe both Popiſh and ours; who reſtraining this paſſage unto the times of the Goſpel, ſay ſome of the former, that the penalty of Adam's ſins reached unto all his poſterity, and notwithſtanding their circumciſion, yet they went down all into *Limbo* for it, untill the coming of Chriſt, but that all penalty of that kind is in Chriſtian baptiſme taken away, originall ſin being waſhed away in it: that of their *Limbo* being a meer fancy, and the other of baptiſme alſo, a groundleſſe conceit: and ſome of the latter, who dream of Gods dealing more favourably now than in former times with ſinners, when ſome one mans ſin brought a penalty upon others, and the ſins of the fathers were required at the childrens hands: for how they are able to make this good, that ſins of particular perſons have not an hand in procuring of general judgements, or that God doth not puniſh parents at this day, as well in their iſſue, as in their perſons, I ſee not: and a point of that weight requireth clearer proof than from this place, that will well bear another ſenſe: which thoſe come near to, who would have the meaning to be, that both in the one time, and in the other, as well after their temporal reſtitution, as alſo in their converſion to the Meſſias; they ſhould be hereafter convinced in conſcience, that thoſe their calamities had juſtly befaln them for their own ſins, Ezek. 6. 9. & 7. 15. & 36. 31. and this may well be added to the former, as a conſequent to the ſame. The by-word it ſelfe containeth indeed a truth in it; for God himſelfe avoweth it, and threatneth it, Exod 20. 3. & 34. 7. and the Prophet himſelf, in the perſon of Gods people, doth in plainer terms complain of it, Lam. 5. 7. that they ſuffered for their fathers ſins; nor was it without ground from Gods own words, who by him menaced to ſend them into captivity for the ſins of Manaſſes, who had been long before deceaſed, Chap 15. 4. But their meaning was, that being innocent and faultleſſe, they ſuffered onely for their anceſtors exceſſes, which was moſt falſe, for they trode in the ſteps of their wicked fore-fathers, and were themſelves as bad, if not worſe, than they, Chap. 7. 26. & 11. 10 & 16. 12.

V. 30. *But every one ſhall dye for his own iniquity; every man that eateth the ſower grape, his teeth ſhall be ſet on edge.*] Heb. *A man*, for, *every one*; as Chap 22. 7. So Ezek. 18. 4. So that albeit, God would by putting an end to thoſe their former calamities, take away the occaſion of this miſ-uſed by-word: yet he would not ſurceaſe to execute vengeance upon ſuch wicked ones as ſhould continue ſtill in their wickedneſſe, or return to it in thoſe times. See Eſay 27. 4. & 65. 20. For as for thoſe who would reſtrain this and the former to the times of the Goſpel, that no man ſhould be excluded from Gods grace in Chriſt, upon his return unto God, either Jew for his fore-fathers obſtinacy, or Gentile for his anceſtors incredulity, is no other than what hath been Gods conſtant courſe in all ages; no iniquity of any progenitor ever debarring any from life eternal, that returned unto God by ſincere converſin, 1 Chron. 28. 9. 2 Chron. 15. 4. Joſh. 6. 37.

V. 31. *Behold, the dayes come, ſaith the Lord, that.*] That this paſſage hath ſpeciall reference to the day of Meſſias, and the times of the Goſpel, appeareth by the Apoſtles application of it, Heb. 8. & 10 36. See chap. 23. 5. and verſe 27.

I will make a new covenant] Heb. *I will cut out*; as Pſal. 50. 3. Eſay 55. 3. of the reaſon of the phraſe ſee there, and on Chapter 34. 8 18.

a new covenant] Not ſimply in regard of the ſubſtance of it: for the main matter and ſubſtance of the former was, (as here verſe 33. So Gen. 17. 7. Deut. 26. 17,18. & 29 13. And this old covenant was ratified as well as the new, by the blood of the Meſſias (who was ever the ſame, Heb. 13 8. 2 Cor. 1. 19,20.) that bloud of his being in thoſe times as well typified by the bloud of the ſacrifice, as by another element it is in theſe dayes obſigned. See the ſame words in a manner to this effect of either, Exod 24. 8. compared with Matth. 26. 28. Luke 22. 20. 1 Cor. 11. 25. Heb. 9. 20. But is in divers reſpects called *a new covenant*, as the commandement of *Love*, is in ſome reſpects called *a New Commandement*, though in nature and ſubſtance the ſame ſtill that it was ever, Lev. 19. 18. Matth. 22. 39. Luke 10. 27. John 13. 34. 1 John 2. 7,8. And ſo is it with this Covenant, though in nature and eſſence it continue the ſame, to wit, of remiſſion of ſin, and eternal ſalvation by the Meſſias, upon condition of faith in him, repentance, and newneſſe of life; yet is it in divers regards ſaid to be *New*: Firſt, in that it is ratified by the death of our Saviour exhibited, which was but in expectation before: the faith of Gods people, being then fixed on the Meſſias to come; and to be ſacrificed for their ſins, Eſay 53. 10; 12. Job 8. 36. Acts 15. 11. the faith of Chriſtians now reſting on Chriſt, already come in the fleſh, having been ſacrificed for them, and being aſcended up into heaven, John 1. 14. Acts 13. 31.------34. Rom. 10. 9. 1 Cor. 5. 7. 1 Tim. 3. 16. Heb. 9. 11,----14 & 11. 13,39,40. 1 Joh. 4. 2. 2 In that the doctrine of the Goſpel is now more fully, diſtinctly, and clearly revealed, than formerly it had been, when it was more darkly, confuſedly, and in generalities onely, by that dimmer candlelight which then they enjoyed, with moſt that then lived, apprehended and diſcerned. Mal 4. 2. Joh. 3. 19 2 Cor 3. 18. 2 Pet. 1. 19. 3 In that the former covenant comprehended together with thoſe ſpiritual promiſes, which yet were the principal part of it, many temporal bleſſings, as the poſſeſſion of the land of Canaan, and mnltiplicity of iſſue, and outward proſperity, Gen. 15. 5,7,18. & 17. 2, 7,8 Pſal. 105. 8,11. Deut. 28. 1-14. whereas this latter runneth wholly upon the ſpiritual and celeſtial bleſſings, Rom. 3. 24,25. & 5. 1,2. Eph. 1. 3 Heb. 8,6. 4 In regard of thoſe manifold ceremonies and ſhadowes, to the obſervation whereof they that lived under that covenant were thereby ſtrictly obliged: whereas in this latter they are all taken away, and a ſervice of God more ſpiritual ſubſtituted in the room of them, Chap 3. 16. Joh. 1. 14, 17 & 4. 21,23. Gal 3 24,25, & 4. 1---9 & 5. 1,5. Heb. 9. 2----12. & 10. 1--- 10. 5 In regard of the dilatation and enlargement of it; it being in thoſe dayes confined to the Jewiſh Nation and State, and ſome few Proſelytes that adjoyned themſelves thereunto, Deut. 33. 4 Pſal. 76. 1,2. & 147. 19,20. Rom. 3. 1,2. & 9. 4 Eph. 4. 12. whereas it is now propounded and extended without reſpect of perſons or places, unto all indifferently of all people and nations that ſhall embrace the faith of Chriſt, Eſay 2. 2. & 11. 10. & 54. 1. & 56. 6,7, Jer. 3. 17. Mi. 4. 1,2. Mal. 1. 11. Mat. 28. 19. Mar. 16. 15. Luke 24. 47. Rom. 10. 18. & 15. 8---12. Eph. 2. 13----19. Col. 1. 23. Rev 7. 9 In regard of that large meaſure of ſpiritual endowments, and variety of gifts, ſo plentifully exhibited, after Chriſts aſcenſion, ſuch as the like had never been known, or heard of before, Eſay 11. 6. Joel 2. 28. Joh, 7. 38 39. Acts 2. 4, 16, 17 33. 1 Cor 12. 4----10,28. 7 In regard of the efficacy of the Spirit, accompanying the uſe of theſe gifts, whereby ſo many millions have been out of all places converted unto Chriſt, Acts 2. 41. & 4. 4. & 8,6,12. & 9. 35. & 10. 2,24,26. & 19. 20. & 21. 20. Laſtly, in regard of continnance, the Government of Gods Church by the Evangelicall Miniſtery ſucceeding in the room of the Leviticall Prieſthood and Miniſtery now aboliſhed, and the worſhip of God ſetled in place of the Moſaical rites now abandoned, being to continue without change in the Church, and among the people of God, untill the end of the world, and the conſummation of all things at Chriſts ſecond coming, Matth. 28. 18---- 20. 1 Cor. 11. 26. Eph 4 11---13.

with the houſe of Iſrael, and with the houſe of Judah.] As verſe 27. Chap. 3. 18 with the main body of my Church conſiſting of Jewes and Gentiles Rom 11. 25 26.

V. 32. *Not according to the covenant which* I *made with their fathers, in the day* that I *took them by the hand to bring them out of the land of Egypt:*] Of this covenant, ſee Exod. 24 7 8. Deut. 5. 2. the ſame that was from time to time renewed with that people as Gods peculiar, Deut. 29. 10——13. 2 Chron. 15. 12. & 23. 16. & 29. 10. & 34. 31. Mal. 4. 4. and was a gracious covenant, as well of mercy, as of juſtice, with promiſe of pardon upon repentance, Exod, 20. 5,6. & 34. 6, 7. Deut. 4. 31. & 30. 1.--2, Pſal. 103. 7---18. it conſiſted indeed of the Law as a perfect rule for drection for matter of obedience; but had adjoyned with it faith in the Meſſias, (who was reſembled by the lid of the Ark, wherein the Law was reſerved, 2 Chr. 6. 11. called therefore *the propitiatory*, Ex. 26. 16 17 21. Ro. 3. 25,26.) for pardon of ſin upon ſincere repentance by his blood, typified in the blood of the ſin-ſacrifices, Lev. 4 3--4. 13--15, 22--24, & 5. 1--6. & 6. 2---7. Heb. 9. 11.---28. By all which it appeareth, that this was not barely the covenant of nature, extending it ſelf to all Adams poſterity indefinitely, nor holding out any promiſe of pardon to any upon any the leaſt diſobedience, Gen. 2. 17. Rom. 2. 12, 14,15. but the covenant of grace and mercy in and by the Mediator the Meſſias. Howbeit, the Lord here promiſeth to renew it in another manner to his people, than as he made it then with them, and that as in divers reſpects that have already been ſpecified, ſo in ſomething further, which hereafter enſueth. For that learned man narroweth the text over-much, who would have this only to be the meaning of it, that the Covenant ſhould not now run in thoſe terms, as then it did, *I am the Lord thy God that brought thee out of the land of Egypt*; but in ſome other form mentioning ſome greater benefit, that ſhould drown the memory of that, Eſay 43. 18. chap 16. 14,15.

in the day that I took them by the hand] In this manner of ſpeech implying, as their imbecility and weakneſſe, having need then as younglings, and weaklings, to be led by the hand, ſo his own tender affection to them, and fatherly care of them, that did not drive them before him, like beaſts or cattel, nor leave them behinde him, and bid them come after him, as ſervants: but as an affectionate father taketh his young weakling and darling child by the hand, and ſo leadeth him gently along with him as he is able to go. See Exod 19. 4. Deut. 32. 10--12. Hoſ. 11, 1,3. Heb. *in the day* (or, *at*, or, *about*, *the time*; *day*, for, *time*; as Eſay 29. 1.) *of my taking them by the hand*: for it is an infinitive, not a verb finite, as the authors of our verſion ſeem to have taken it, ſuppoſiug therefore a defect of the relative, which in a divers character they therefore needleſly expreſſe.

which my covenant they brake;] By this adjection God implyeth, as their former diſloyalty, and unfaithfulneſſe concerning the former Covenant; ſo withall a greater ſtedfaſtneſſe that ſhould be in this latter, as that which ſhould be more firm and effectual in regard of perſiſtance and continuance in it, than that former bad been, which in a generality almoſt the whole body of them had ſo oft relinquiſhed and abandoned, making revolt from Gods ſervice unto the worſhip of Idols. See chap. 32. 40. & 50. 5. Eſay 59. 29.

although I was an husband unto them, ſaith the Lord.] Heb. *and* (but ſo is the copulative oft uſed in a diſcretive or adverſative notion, as Pſal. 78. 23. Eſay 49. 5. 1 Pet. 3. 6. for it would there alſo in the laſt clauſe be ſo rendred) *I have married them*; for the verb is active: whereof ſee on chap. 3. 14. a place parallel to this. I had taken them, and joyned them unto me, as in a conjugal bond; and they had by ſolemn covenant obliged themſelves to continue loyall to me; and yet did they notwithſtanding break their faith, and dealt perfidiouſly and diſloyally with me, chap. 3. 20. Now though this Interpretation be plain and familiar, ſuiting very fitly with the ſcope of the place, and courſe of the context, backed with that other place, and ſeconded by the Chaldee Paraphraſt, and expreſſed by another word deduced from one that is uſed for an husband, ſo termed as *a companion*, joyned to the wife in a bond of mutual ſociety chap. 3. 20. Hoſ. 3. 1. as that here uſed from one, that importeth *an husband*, as he is *owner* or *poſſeſſor* of her, Deut. 21. 13. & 24. 1,3. Hoſ. 2. 18. (ſee Eſay 62. 5.) Yet becauſe the ancient Greek (whoſe words alſo the Apoſtle retaineth, Heb, 8. 9.) rendreth it, *and I neglected them*, or *regarded them not*; and the old Latine. I *ruled over them*? hence divers Interpreters beat and buſie their brains, to make ſome other meaning of the words here uſed. And here ſome of prime note conceive it ſpoken by way of interrogation, with a kind of indignation, *And ſhould I have continued an husband unto them?* as if he ſhould ſay, I had no reaſon ſo to do, when they dealt ſo with me; and therefore I neglected them as they neglected me; I caſt off them, as they caſt off me. See chap. 3. 8. 10. Others faſtening on the Latine Tranſlation, render the words, *I domineered over them*; I dealt harſhly and roughly with them; as, ſay they, the term of *ruling* is oft-times uſed; as, Pſal. 110. 2, 6. but the word here uſed is not there: they might better have alledged, Eſay 26. 13. But the matter it ſeemeth not here to admit it. One of the Jewiſh Commenters telleth us, that his father, of bleſſed memory, conceived the word *baalti*, to be taken as the word *bahalti*; or, *bachalti*, Zach. 11. 8. and ſo rendreth it, I *loathed them*, or *abhorred them*; and ſo, ſaith he, the word *baal*, is ever taken, when it is joyned with *beth*: but of that his groundleſſe Criticiſme, ſee before on chap. 3. 14. Howbeit, ſome taking hold of his fancy, would thence infer, that the text was by the Authours of the Greek verſion ſo rendred; and others again, that it was anciently, neither the the one of thoſe, nor the other, but, *gaalti* that cometh nearer to the now received reading, than that other of the Rabbi, and ſignifieth the ſame with that, ch. 14. 19.

Thus many wayes men ſhift to and fro, and needleſly vex a plain reading, and trouble a clear Text, to reconcile the Prophet and the Apoſtle, who retained the Greek verſion as he found it: having nothing in this clauſe contrary to that for which he alledged it, and ſpeaking otherwiſe fully to that, for which he produced it. See the like, Eſai 61.1.

V. 33. *But this* ſhall be *the covenant that I will make with the houſe of Iſrael; After thoſe dayes, ſaith the Lord,*] Or, *But this* is *the covenant that I will make* (Heb. *cut*: as ver. 31.) *with the houſe of Iſrael* (and the houſe of Judah alſo joyntly, with my whole Church of choice ones, verſ. 31.) *after thoſe dayes*, or, as ſome render it, *theſe dayes*; in the ſucceeding ages, in the times before ſpoken of, ver. 31. as having reference to the time, when this covenant ſhould be made.

I will put my Law in their inward parts, and write it in their hearts:] He doth not ſay, I will preſcribe them another Law, as if the Law of the two Tables were now to be utterly abandoned and aboliſhed, and ſome other precepts ſubſtituted in the room of them. For our Saviour himſelf enformeth us, that he came not to diſſolve it, or the leaſt tittle of it; and not onely openeth and cleareth much of it, but preſſeth ſtill the obſervation of it, as neceſſary and perpetual, Matth. 5. 17——20, &c. But he promiſeth to write that Law in their hearts with the finger of his Spirit, which he had before time written in the Tables of ſtone, whereby they ſhould become conformable unto it, both in heart and life, Ezek. 11.19 and 36.26,27. Heb.8.9. So is *Gods Law* ſaid to be in the *heart* of the godly, Pſalm 37. 31. and 40.8. See the like both alluſion and expreſſion, 2 Cor. 3.3 It is that in effect, though in a far larger extent to be made good, which God had before-time promiſed by Moſes, that upon their return, he would *circumciſe the heart of them and their ſeed*, Deut. 30. 6. to wit, with that inward circumciſion, that is not in the fleſh, but in the ſpirit, Rom. 2 28, 29. Col.2.11. See Chap.4.4. For it is but a very ſlender ſenſe, that a learned man here giveth, to wit, that Gods benefits conferred on them ſhould be ſo great, that they could not poſſibly chooſe but minde him and his Law.

and I will be their God, and they ſhall be my people.] Heb. *I will be unto them for God, and they ſhall be unto me for people.* See the like form Gen.2.24. Judg.17 10. 2 Sam. 7. 14. I will take them as their Soveraign Lord into my protection, and they ſhall yield me all willing ſubjection, loyalty and obedience, as my people. That which was the ſum and ſubſtance of the ancient Covenant, both before Moſes, Gen 17.7. and under him, Deut.26. 7,18 and 29 13. chap.7.23. and after him, chap.24.7.& 30 22. Ezek 11.20. and 36.28. but that ſpiritual grace is withall here promiſed, whereby they ſhould be enabled to become Gods people, not in title and profeſſion alone, but in truth, John 1.47. Rom.2.28,29. Gal.6. 15, 16

V. 34. *And they ſhall teach no more every man his neighbour, and every man his brother, ſaying, Know the Lord.*] This paſſage is not to be conceived, as if the meaning were, that they ſhould need no teaching at all in thoſe times; or that the office of Teachers ſhould then ceaſe as ſuperfluous: for while men live in this world, they know but in part, nor exactly indeed ought, 1 Cor.8.2 and 13.19. nor can any, while they live here, attain to ſuch an height of perfection, either in knowledge, or in grace, but that they may ſtill grow in either, Phil.3.12 ——— 15. 2 Pet.3.18. and the office of teaching therefore is to continue to the worlds end, Matth. 28. 20. Eph 4.11.13. Yea, it is expreſly ſaid, in the prophecies of the very ſame times here intended, that people ſhould call one upon another to repair together unto Gods houſe there to be taught; by whom, but by his Miniſters? Eſai 2.3. Mic.4.2. But the queſtion is then, how theſe words are to be underſtood: For anſwer whereunto, ſome render the words *They ſhall not* onely *teach one another*; as the like defect of the reſtrictive term is oft found omitted, Geneſ. 32. 28. 1 Sam. 8.7. and ſo the meaning ſhould be, that they ſhould not be taught by their teachers alone, but God ſhould co-operate together with their teaching and inſtruct them inwardly by his Spirit, Eſai 54. 13 and 59.21. Joh 6. 45. 1 John 2. 20,27. Others conceive it to be underſtood that none ſhould ordinarily be ſo ſilly and ignorant, as not to have ſome competent meaſure of knowledge, of the main grounds, at leaſt, and the firſt principles of ſaving truth, though having need further to be built up in the ſame, Heb. 6. 1, 2. Others, that they ſhould not need to be urged, or preſſed upon the fear and ſervice of God; they ſhould be prone and forward to it of themſelves; by *the knowledge of God*, after the Chaldee Paraphraſt, underſtanding ſuch a knowledge of him, as worketh in the heart a reverent dread and regard of him, and care to ſerve and obey him, chap 22. 16. 1 John 2. 4. Others, that men ſhall not need to take ſo much pains and travel about teaching of the Elect, as they had been conſtrained to take with the people in former times, and all to no purpoſe, Eſai 28. 9——— 13. the like manner of ſpeech they ſuppoſe to be found, John 16. 26. I conceive in this form of ſpeech to be intimated; firſt, the great meaſure of clear light that ſhould in thoſe times be revealed, 2 Cor.4.3,6. Secondly the great meaſure of knowledge that ſhould by reaſon thereof abound, Eſai 11.9. Hab. 2. 14. Thirdly, the clearneſſe of underſtanding that many ſhould ſo be poſſeſſed with, that they might ſeem rather to have been taught by ſome immediate tradition, than by any means of inſtruction; as Gal.1.12. Fourthly, the generality, or numeroſity, at leaſt of knowing perſons, far above that, that had been in former times, and that even amongſt the meaner ſort. See Act.18.25, 26. So in the next clauſe.

every man his neighbour, and every man his brother] That is, ſimply, *one another*. See chap.23.34.

for they ſhall know me from the leaſt of them unto the greateſt of them, ſaith the Lord] Abundance of knowledge of God ſhall be among all ſorts of them, as well the meaner ſort as the greater, who have better natural endowments ordinarily, becauſe better means of education and inſtitution and more opportunity of intending the means of inſtruction. See chap.5.4 5. See Mat.11 4,5,25 Rom.1. 14. 1 Cor.1.26 ——— 28.

all know me] As, *all taught of God*, Eſai 54.13 Joh.6.45. and, *all righteous*, Eſai 60.21 which places and many other, imply a multitude of ſuch in the Church, far above that which in former times had been: for to underſtand it ſimply, as ſome do, of the Elect; though the doctrine be true, (for none but ſuch ſo know God, as is here intended, nor are ſincerely & ſoundly righteous) yet it reacheth not the intent and ſcope of the places, which import a greater number than ordinary in other times of perſons ſo qualified. whereas of the Elect it would be true, were they never ſo few, or in thoſe times no more of them, than had in any other age formerly been. The meaning is, that the knowledge of God ſhould be much more common and familiar than in former times it had been, and that even among the meaneſt ſort of people that were.

from the leaſt to the greateſt] See of this proverbial form on Chap.6.13. as all ſorts there covetous and lying; ſo all ſorts here, religious and knowing. See chap.24.7.

for I will forgive their iniquity,] Or, *when I ſhall forgive their iniquity*; as Chap.11.23. and 13.21. as intimating that God forgiveth not ſin to any, but ſuch as know him in Chriſt, Eſai 53. 11. Pſalm 36.10. See chap 33.8. Mich.7.18. Act.10 43 Eph.1.7.

and I will remember their ſin no more.] Or, *and ſhall remember their ſin no more.* God where he forgives ſin, forgets ſin: no more regards it in ſome reſpects, than as if he had clean forgotten it. See on Eſai 43 25. Ezek.18.21,22.

V. 35. *Thus ſaith the Lord*] For the better aſſurance of the accompliſhment of the foregoing gratious promiſes to his people, the Lord is pleaſed to give them further ſecurity in the words following, for the continuance of a ſeed with them, even to the worlds end.

which giveth the ſun for a light by day, and *the ordinance of the moon and of the ſtars for a light by night,*] Gen.1.16. Pſal.136.8.9

which divideth the ſea, when the waves thereof roar,] Or as ſome, *who when I trouble the ſea*, or, ſet it on working *the waves thereof roar*; and one of the Jewiſh Doctors here much to the ſame purpoſe, *that make the ſea rough*, or, *rugged*; drawing in hither, that of Job, Job 7.5. *my skin is rugged*, or *wrinkled*; but neither is that word commonly deemed there ſo to ſignifie: and the word, though being in the ſame form, is tranſitive here, intranſitive there. Others therefore rather, *that ſtill*, or, *make quiet, the ſea, when* (Heb. *and*; as Chap. 16. 6.) *the waves thereof roar*; or, *that ſettle the ſea*, (that is, keep it within compaſſe, & make it reſt within its bounds) *though the waves thereof roar.* See Chap.5.22. and thus the rather I here take it, becauſe he ſeems here to ſpeak not of ſome extraordinary, or occaſional act; as of dividing the red-ſea, Exod.14.21. or the laying of tempeſts at ſome times, as Jon.1.15. but of a conſtant courſe fixed concerning the creature, Gen.9.15 Pſal. 104. 9. See on Eſai 51 15.

the Lord of hoſts is his name:] Or, *whoſe name is the Lord of hoſts*; as Eſai 47.4. Chap.10.16.

V. 36. *If theſe ordinances depart from before me, ſaith the Lord, then the ſeed of Iſrael ſhall ceaſe from being a nation before me for ever.*] As ſure as the courſe, which I have eſtabliſhed in nature, for the conſtant motion and intercourſe of the celeſtial creatures, and the confining of that vaſt body of the ſea to the place aſſigned it, ſhall without interruption, or intermiſſion perſiſt unto the worlds end, Pſalm 72.5,17. and 74. 16. and 89.2,36,37. and 104. 9, 19. and 119. 89 91. ſo as undoubtedly ſhall my Church and ſeed of Jacob in ſome of them adhering thereunto continue untill the frame of the world it ſelf be diſſolved, Pſalm 102.28 Mat.16. 18. and 24. 34, 35. Rom 11. 3 5,26. As for that, which ſome add of Gods continuance of the light of his Word and Spirit ſhining forth in his Church, for the illightening of mens mindes, and directing of their lives, Pſal.19.7,8. and 119 105,130. Prov. 6 23. 2 Pet. 1. 19. as thoſe celeſtial bodies do in a conſtant courſe impart light unto the creatures here below; though it be true and ſolid, Eſai 59.21. Mal.4.2. 2 Cor.4.6. Rev.1.20. and 4. 5. yet its beſide the drift and intendment of this place.

theſe ordinances] To wit, of the ſun and the moon and the ſtars, ſaith the Rabbine; but not of the ſea: for the ſea departed from its ordinary courſe when it ſtood on heaps, Exod 14.22. and was here produced onely to ſhew, that as God wrought a new work then, ſo he would do the like here in refining his people, verſ 22 23. Ezek. 36. 26. But that ordinance of God concerning the bounding of the ſea, at firſt ſetled, Gen. 1. 9. and by ſolemne oath and covenant again after the floud eſtabliſhed to continue for ever, ſeems rather here to be reſpected. See before on verſ. 35. and Eſai 54. 9. and we need not therefore reſtrain it to the former onely.

depart] See Eſai 54.10.

from before me] Heb. *from to my face*; either ceaſing to be, or being not looked after and regarded by me, and ſo left to an unſetled and confuſed courſe. See Eſai 48. 19. and 57. 16. So in the next branch. See the like expreſſions, Chap. 33. 20, 21. 25, 26.

ceaſe from being a nation] But that there ſhall be a multitude of them diſtinct from other people abiding in the world; to the worlds end, as ſome: or, as others, that a Chriſtian Church conſiſting of Jacobs ſeed, made up of Jews and Gentiles, ſhall continue ſo long, Matth. 16. 18. and 28. 20. or, as others again, that the Jewiſh people, when they ſhall be brought home unto Chriſt, they ſhall ſo perſiſt without revolt to the laſt, Chap. 32. 40.

for ever] Heb. *all the dayes*: as Deut. 11. 1. and 12. 1.

V. 37. *Thus ſaith the Lord, If heaven above can be meaſured, and the foundation of the earth ſearched out beneath, I will alſo caſt off all the ſeed of Iſrael, for all that they have done, ſaith the Lord*] As moſt ſure it is, that theſe things cannot by any skill, or might of man be done; ſo certain is it that God will never caſt off the whole race of Jacob.

If heaven above can be meaſured] To wit, by man; for God is ſaid to meaſure the heavens with his ſpan; but withall implying that none beſide him can do it, Eſai 40. 12. Heb. *if heaven above* (as Deut. 4. 39) *ſhall be meaſured*: but the word is taken potentially; as the like, Prov. 30. 4. So alſo Eſai 40. 12. and 49. 15. Nor need we, with a learned late Writer, to have recourſe to the third heaven, that above the ſtars, which the Apoſtle was rapt up unto, 2 Cor. 12. 2. and whither Chriſt is now aſcended, Eph. 4. 10. for the Lord ſpeaketh, as before, of the celeſtial bodies, that are viſible to the eye, verſe 35. ſo here of that heaven, the vaſtneſſe whereof is conſpicuous to mans ſight, and of which, what is here averred, is moſt true, that no man can make an exact dimenſion of it.

and the foundations of the earth ſearched out beneath,] If men can, by ſearch, pierce ſo far, and ſo deep, into the innermoſt parts of the earth, as to reach unto the very center thereof it ſelf: for the verb is to be taken here potentially, as well as the former.

caſt of all the ſeed of Iſrael] This God never did, never will do; for ſome of them have ſtill been, and ſhall ever be reſerved, Rom. 11. 1-----5, 25----31.

for all that they have done] Notwithſtanding their manifold ſins and iniquities, whereby, and for which, they have juſtly deſerved to be utterly both caſt off, and cut off, Lam. 3. 22. Ezek. 30. 32. but God in mercy would remit, verſ. 34. Chap. 33. 8.

V. 38. *Behold the dayes* come, *ſaith the Lord,*] From hence to the end of this Chapter, is a prediction of the re-edification of Jeruſalem, together with an exact delineation of the whole compaſſe of the citie. Heb. *Behold the dayes coming*; as before, verſ. 31. But in this place, the Jewiſh Maſters, it ſeems, finding in ſome copies the word *coming* here wanting, were ſo ſcrupulous, that albeit they deemed it to have been by ſome eſcape omitted; yet would they not put it into the Text, but left a blank for it with the vowel points underneath, and placed the head-letters in the margent.

that the citie ſhall *be built to the Lord*] *The citie* Jeruſalem ſhall *be built* again round about from the one end to the other, Eſai 44. 28. Neh. 3. and 12. 28----40. *to the Lord*, or *for the Lord*; that the Lord may again dwell therein, and be ſerved and worſhipped there as formerly he had been: ſo verſ. 40.

from the tower of Hananeel] Whereof we finde mention, as a place remarkable, Neh. 3. 1. and 12. 39. Zach. 14. 10. This albeit, ſome learned late Writers affirm to have been ſituate on the South-ſide of Jeruſalem; yet it is more generally deemed to have ſtood on the Eaſt-ſide of the Citie: that which ſeemeth to receive ſtrength from the courſe of the compaſſe both here and in Nehemy expreſſed; this *tower of Hananeel* being ſituate between *the tower of Meah*, and *the corner gate*, Neh. 3. 1.

unto the gate of the corner] Or, *the corner-gate*: which ſtood on the North-Eaſt corner of the citie; as Writers generally, for ought I finde, agree: Of it, ſee 2 King. 14. 13. 2 Chr. 26. 9. Zach. 14. 10.

V. 39. *And the meaſuring line ſhall yet go forth over againſt it.*] Heb. *the line of meaſure* (as *a cane of meaſure*, Ezek. 40. 3. and, *a cord of meaſure*, Zach. 2. 1.) *ſhall further go on*, or, *proceed forward of it*, or, *before it*; as the ſame term is uſed, Joſh. 6. 5, 20. for *ſtraight forward*; or, as it is there rendred; becauſe ſpeaking of a perſon, *ſtraight before him*. For neither ſeemeth that here implied, that a learned man would gather from the term *further*, that the citie ſhould be built in a larger compaſſe than formerly, the ancient limits of it being enlarged: for after the return from captivity, they repaired the walls according to the ancient ſituation and dimenſions of them, by towers, and gates, deſigned and diſtinguiſhed, as here, ſo Neh. 3. and the word onely hath reference to the carriage on of the work: nor again is it intimated in the laſt term, as if having been begun on the one ſide, they ſhould paſſe thence to the other *over againſt it*; as thoſe two companies went *over againſt* one another, Neh. 12. 38. but it noteth rather a proceeding right on round about, taking their work ſtill before them, as it came in their way.

upon the hill gareb,] Or, *unto* (as the particle is uſed, chap. 6. 9. and 23. 3.) *the hill of Gareb*, (for the word *hill* here governeth, as *the hill of Jeruſalem*, Eſai 10. 32.) the word ſignifieth *a ſcab*, Lev. 21. 20. and 22. 22. Deut. 28. 27. and it was ſo called, as ſome conjecture, as you would ſay, *the ſcabby hill*; becauſe the Lepers and Lazers uſed to lye much thereabout: It is ſuppoſed to have lien on the North ſide of the citie toward the Eaſt.

and ſhall compaſſe about to Goath;] Or, *it ſhall paſſe about* from thence *to Goath*: ſuppoſed to be ſo termed from its troubleſome and difficult aſcent: It is by ſome deemed to be the ſame with mount Golgotha, Mat. 27. 33. lying on the Weſt-ſide of the citie towards the North.

V. 40. *And the whole valley of the dead bodies,*] A valley, as ſome think, not far from mount Golgotha, where were caſt the carcaſſes of the perſons there executed: As others, the valley of *Rephaim*; which, ſay they, ſignifies *dead men*, and lay on the Weſt-ſide of the citie Joſh. 15. 8. but of that valley, and its name, ſee on Eſai 17. 5. Others taking their riſe from the Chaldee underſtand it of *Tophet*, where, ſay they, the multitude of the Aſſyrians under Sennacherib were ſlain; but neither is there any certainty of that, (ſee on Eſai 30. 33.) and they ſeem far out of the way, when they affirm *Tophet* to have lien on the Weſt-ſide of the Citie.

and of the aſhes] The word here uſed, is ambiguous: for it ſignifieth either *fat*, or, *aſh*: for the term is ſingular; whence ſome of the Jewiſh Doctors, taking it the former way, expound it, of the *fat* and burly-bodied Aſſyrians (the abſtract for the concrete) whoſe corpſes lay in Tophet: and the Chaldee Paraphraſt maketh of this and the former but one place: which the points, in the original, may ſeem to favour, carrying this on to that. But others of them affirm the latter to be the plain and ſimple notion of it here, and thereby to be meant that part of the valley, that was ſet apart and employed for the receit of *aſhes*, that came from the altar of burnt-offerings, Lev. 4. 12. and 6. 11. which is moſt probable: more at leaſt, than that of others, who would draw it to Tophet, or Gehinnom, as ſo called from the *aſhes* of the bodies there burnt, Chap. 7. 31. and 19. 5. which lay on the South-ſide of the citie, but near to the Eaſt. See Chap. 19. 2. with Joſh. 15. 8.

and all the fields unto the brook of Kidron] There is here ſome variety of reading: for in the Text is written *haſhſheremot*, which the Greek retaining, rendreth it *aſſaremoth*: but becauſe no ſuch root as *ſharam* is found in the Hebrew, ſome would cut it in two, and with ſomewhat ado would make it ſignifie *the region*, or, *regiment of death*, not unlike unto that of *Adramyttium*, Act. 27. 2. and what the Chaldee here readeth is uncertain: for he renders it by a word that ſignifies *pools*, or water-courſes which ſome would draw to thoſe water-works made by Ezekiah, 2 Chron. 32. 30. But what ground for any ſuch matter from the Text, howſoever read? The Jewiſh Maſter-Criticks, conceive not amiſſe, that by ſome Scribes regardleſneſſe, taking one letter for another, being much alike in the Hebrew character, (the like whereunto, ſee on Chap. 2. 20. and 17. 4.) *ſheremot* came to be written for *ſhedemot*, which ſignifieth *fields*: many whereof lay on the South-ſide of the citie; as *the Fullers field*, Eſai 7. 1. and *the Potters field*, Matth. 27. 7. See on Chap. 18. 2. and 19. 2. For that *the brook Kidron* (2 Sam. 15. 23. Joh. 18. 1.) ran on the Eaſt-ſide of the citie, is generally agreed.

unto the corner of the horſe gate] Of this gate, ſee 2 King. 11. 16. Neh. 3. 28. It was ſo called, as the Jewiſh Commenters enform us, becauſe by it the Kings horſes were wont to be rid out, there being near unto it, a fair and large plain, in which they uſed to exerciſe and run them.

towards the Eaſt,] Which as he began at, ſo he concludeth with, giving in the whole compaſſe of the citie; whereby it appeareth that *the tower of Hananeel* ſtood on that ſide the citie, contrary to that which ſome Learned have without good ground deemed. See on verſ. 38.

ſhall be *holy unto the Lord*] Or, it ſhall be (as having reference unto the whole body of the citie thus bounded and to be built) *holy* (Heb. *holineſſe*, as Chap. 2. 3.) *unto the Lord*; as if the whole citie were now as the Temple had been formerly his houſe, his court, his palace, his ſanctuary. See verſ. 38. Eſai 52. 1. & 63. 18. Chap. 12. 10. Zach. 14. 20, 21. For it is ſomewhat too ſlender that ſome give it, as if the meaning onely were, that the whole citie ſhould be full of, and ring again with the praiſes of God, Neh. 12. 27——43.

it ſhall not be plucked up nor thrown down any more for ever.] See ſomewhat the Like, Eſai 33. 20. that is, ſay ſome, the citie ſhall continue for a long time, being thus re-edified: but it is principally verified and accompliſhed in the Church of Chriſt, (whereof that citie was a type, Gal. 4. 25, 26.) which ſhall never be razed, Pſal. 125. 1, 2. Mat. 16. 18.

CHAP. XXXII.

Verſ. 1. T*He word which came to Jeremiah from the Lord,*] In this Chapter is a relation of a purchaſe of land made at Gods appointment, by the Prophet, during his impriſonment, and the ſiege of the citie ready to be given up, verſ. 1 —— 15. his prayer to God thereupon, verſ. 16 ——— 25. and Gods anſwer thereunto, verſ. 26. conſiſting of two parts; a denunciation of a ſpeedy deſtruction of the citie and ſtate for their hainous and horrible ſins, verſ. 28------35. and a promiſe of reſtitution again after ſome time over, though it might ſeem never ſo unlikely, verſ. 27. 36------44. In this verſe, and the next, to make way thereunto, is the time of this propheſie, verſ. 1. together with the condition of the citie ſtraitly beſieged; and of the Prophet himſelf under reſtraint, verſ. 2. with the cauſe for which he was reſtrained verſ. 3------5.

The word] This hath ſpecial reference to what followeth, ver. 26. all before driveth to that. See the like before, Chap. 14. 1. and after, Chap. 40. 1.

which came from Jeremiah to the Lord,] Heb. *Was to* him, as chap. 21. 1. So alſo, verſ. 6.

in the tenth year of Zedekiah King of Judah] The laſt but one of his reign; and the very laſt before the ſurpriſal and ſacking of the citie by the Chaldeans, and the beginning of that deportation which thereupon enſued, 2 King. 25. 2, 11.

which was *the eighteenth year of Nebuchadrezzar.*] Whoſe firſt year of abſolute reign after his fathers deceaſe, concurreth with part of the third, and part of the fourth of Jehojakims, Dan. 1. 1. Chap. 25. 1. his eighth year, with the depoſition of Jehojacin, and advancement of Zedekiah, 2 King. 24. 12, 17. and the nineteenth with the eleventh and laſt of Zedekiah, 2 King. 25. 2, 8. Of his name here, ſee before on chap. 21. 2.

V. 2. *For then the King of Babylons army beſieged Jeruſalem;*] Heb. *And then the Army of the* King *of Babylon* were *beſieging of*, or, *againſt Jeruſalem.* Now his forces lay then in ſiege againſt the citie: for the ſiege began in the ninth year of Zedekiah; but the citie was not taken before his eleventh, 2 King. 25. 1, 2. Chap. 39. 1, 2. Ezek. 24. 1.

and Jeremiah the Prophet was ſhut up in the Court of the priſon, which *was in the King of Judahs houſe.*] That is, ſay ſome, in the priſon that was in the Court of the Kings houſe; as if there were ſome inverſion in the words; but this ſeemeth needleſſe & groundleſſe; the *Court* and the *Kings houſe* are diſtinguiſhed in the Text: nor is it the Court of the Kings houſe, but the Court of the priſon-houſe, though within compaſſe of the Kings houſe, wherein the Prophet then remained; being now at ſomewhat more liberty, though a priſoner ſtill, than formerly he had enjoyed, while reſtrained to, and couped up in the *cels*, or *wards*, chap. 37. 16, 20, 21.

priſon] Heb. *cuſtody*, or, *keeping*; as Mat. 14. 3. See Neh. 3. 25. and 12. 39.

V. 3. *For Zedekiah the King of Judah had ſhut him up, ſaying,*] The occaſion of his impriſonment, the doing of his duty, the faithfull delivery of Gods meſſage. Howbeit, we read not where Zedekiah himſelf is at any time related to have himſelf committed the Prophet; onely he is ſaid to have given order for the removal of him, at his own requeſt, from a more loathſome priſon to another more convenient one, where at preſent he was, Chap. 37. 21. but what was done by his permiſſion, and continued with his connivence, is not unfitly, or undeſervedly ſaid to be done by him. See Chap. 37. 15, 18. and 38. 5.

Wherefore doeſt thou propheſie and ſay, Thus ſaith the Lord, Behold, I will give this city into the hand of the King of Babylon, and he ſhall take it.] The ſubſtance of that here related ſee foretold and denounced by the Prophet while yet at full liberty, Chap. 34. 2—5. which then, it ſeems, had at firſt ſome good work upon the King and State for the preſent, but afterward belike proved the occaſion of his commitment. See there. And ſee the like expoſtulation with the Prophet in the perſon of Jehojakim, Chap. 36. 29.

propheſie and ſay] That is, *propheſie ſaying*; as, *ſtand and feed*, for, *ſtand feeding*, Eſai 61. 5.

Behold, I will give] Heb. *Lo I* am *giving*; as Chap. 6. 21. and *hand*, for, *power*; as Chap. 29. 21. So ver. 4.

V. 4. *And Zedekiah* King *of Judah ſhall not eſcape out of the hand of the Chaldeans, but ſhall ſurely be delivered into the hand of the King of Babylon.*] Though he do attempt and aſſay to make an eſcape, (as he did) yet ſhall he be taken by them, and delivered up to him, Chap. 39. 5. Heb. *ſhall being given be given*; as Chap. 38. 3. See Chap. 34. 3.

and he ſhall ſpeak with him mouth to mouth,] Heb. *and his mouth ſhall ſpeak with his mouth.* See Chap. 39. 5.

and his eyes ſhall behold his eyes.] He ſhall ſee him face to face, or eye to eye; as Eſai 52. 8.

V. 5. *And he ſhall lead Zedekiah to Babylon, and there ſhall he be untill I viſit him, ſaith the Lord.*] Untill by natural and ordinary death I take him away: as Num. 16. 29. for by the ſword he was not to die, Chap. 34. 3.

though ye fight with the Chaldeans ye ſhall not proſper.] No weapons or courſes that ye uſe, or take againſt them ſhall prevail, or avail to do you any good. See chap. 21. 4. Eſai 54. 17.

V. 6. *And Jeremiah ſaid, the word of the Lord came unto me, ſaying,*] See ver. 1. The Prophet, having related the occaſion of his impriſonment, and the time of it, doth proceed to report a buſineſſe moved to him, and tranſacted by him, upon an apprehenſion of Gods pleaſure therein, about a bargain and ſale of ſome land, which at that time might ſeem very unſeaſonable, and to the Prophets great diſadvantage, as not likely ever to be enjoyed either by him, or any his heirs.

V. 7. *Behold Hanameel the ſon of Shallum thine uncle ſhall come unto thee, ſaying,*] God foretelleth him of his kinſmans purpoſe to repair to him, and move him to buy his land of him, that he might before-hand conſider ſeriouſly of it, and apprehend withall for what purpoſe he had acquainted him with it.

Buy thee my field that is in Anathoth:] *Buy thee*; as chap. 13. 1. *my field*: for the Levites had a certain quantity of ground aſſigned them about each of their cities, Num. 35. 3, 4. *in Anathoth*; that is, near unto it, (as Joſh. 24. 25, 26) in the ſuburbs thereunto belonging; where Abiathar had fields ſometime, 1 King 2. 26 and where Jeremy himſelf had lived, chap. 1. 1. But there is ſome queſtion here, how ſuch fields could be ſold: for the ſale of them ſeems expreſly prohibited, Lev. 25. 34 But to this, ſome anſwer, that the meaning of that Law is, that they might not be alienated, or ſold to any other; the copulative prefixed retaining his proper notion, and the ground of the Law rendred the ſame with the former there, verſ. 33. becauſe their *perpetual poſſeſſion*. Some others underſtand it, that they might not be altered from their conſtant uſe, as converted to buildings, and ſo adjoyned for enlargement to their cities. And others add, that the Levites might have other grounds and lands deſcending to them from Mother, or Grand-mother, having no brethren: and that this might be ſome ſuch parcel. See of Barnabas the Levite, Act. 4. 36. 37.

for the right of redemption is *thine to buy it.*] To have it before another; as being next of kin to him that deſired to part with it, Lev. 25. 25, 32.

V. 8. *So Hanameel mine Uncles ſon came to me in the Court of the Priſon, according to the word of the Lord, and ſaid unto me, Buy my field, I pray thee, that* is *in Anathoth, which* is *in the countrey of Benjamin; for the right of inheritance* is *thine, and the redemption* is *thine: buy it for thy ſelf*] Of *the priſon-court* ſee on ver. 2.

according to the word of the Lord] Not of injunction to Hanameel, but of prediction to Jeremy.

in the countrey of Benjamin] Or, land; as chap. 1. 1.

the right of inheritance is thine.] Heb. is, or belongeth *to thee*: thou art to have it before another, as next heir to it. See Ruth. 3. 12. and 4. 3, 4.

and the redemption is *thine,*] Heb. is *to thee*: and the poſſeſſions of the Levites might at any time be redeemed, Lev. 25. 32.

Buy it for thy ſelf] That it may not paſſe to ſome other, upon thy refuſal; as Ruth 4. 6, 8 or, *Buy it thee*, ſimply, as verſ. 7. Such a motion, as might juſtly ſeem unſeaſonable, and a requeſt ſomewhat unreaſonable, to importune a friend to lay out money for land, that was, in likelyhood, in the enemies hands, who were ſhortly after to be maſters of citie and countrey, as the Prophet well knew, and had with confidence publiſhed, which his kinſman alſo could not be ignorant of, as being the known cauſe of his reſtraint, verſ. 3. It is recorded indeed, that when Annibal was ſet down before Rome, and made full account to carry it, the ground on which his pavilion ſtood being offered to ſale, was bought at a full value, Livy, lib. 26. and Florus, lib. 2. cap 6. but that under hope yet, that he would be fruſtrate of his expectation; which with our Prophet was far otherwiſe, and the ground therefore of his proceeding in this diſadvantagious purchaſe, is in the next words related.

then I knew that this was *the word of the Lord.*] Heb. *and I knew* (as Chap. 29. 12.) *that a word of God*, or, *a buſineſſe of God* (as 1 King. 12. 24.) *it was*: the pronoun, for the verb ſubſtantive; as Chap. 10. 3. I perceived by Gods fore-acquainting me with his coming, that it was his minde and pleaſure that I ſhould deal and go thorow with him for it, though no expreſſe mention thereof had been made to me by God, verſe 7. See the like, Act. 16. 7, 9, 10.

V. 9. *And I bought the field of Hanameel my uncles ſon, that* was *in Anathoth.*] Or, *So I bought the field that* was *in Anathoth, of*, or, *from, Hanameel mine uncles ſon.* For there is a traction in the Text: ſee the like, Chap. 11. 16. and 18. 7, 8. and 52. 20.

and weighed him the money] The manner being in thoſe times to make payment, in greater ſums eſpecially, not ſo much by tale, as by weight. So Gen. 23. 16. Zach. 11. 12.

money] Heb. *ſilver*; as Eſai 55. 2.

even *ſeventeen ſhekels of ſilver*] Heb. *ſeven ſhekels and ten of ſilver*; and ſo the ancient Greek preciſely giveth it: and there is the like trajection to that before in the Text: which not obſerved, hath produced ſome miſconſtruction: for the Chaldee (whom alſo the Jewiſh Doctors follow) rendreth it, *ſeven pounds and ten ſhekels of ſilver*; but that without any ground, or good probability: the old Latine ambiguouſly, *ſeven ſtateres* (a Greek coin of the ſame weight with the ſhekel, Mat. 17. 27.) *and ten ſilverlings*, or, pieces of *ſilver*; as Mat.26.15. But *ſeven ſhekels and ten*, ſeemeth to be here no other, than *ſeventeen ſhekels*: (as, *four leaves, or five*, for, *four, or five leaves*, Chap.36.33. ſo, 2 Cor.13.1. two witneſſes and three, for, two, or three witneſſes.) the manner of the Hebrew being ordinarily to place the leſſe number before the greater. So, *thirty and an hundred years*, Gen.5.3. and *five years and an hundred years*, Gen.5.6. and *ſilver* oft put alone for ſhekels of *ſilver*; as Judge 17.2. 2 Sam.18.11. The Hebrew *ſhekel* weighing about our half Crown, the ſum amounteth to ſome fourty two ſhillings and ſix pence.

V. 10. *And I ſubſcribed the evidence*,] Or, *I engroſſed* it. Heb. *I wrote in the book*; to wit, ſaith the Jewiſh Commenter, the words, or matter of the ſale. I cauſed *a book*, or *a bill*, (as Mat. 19.7) of bargain and ſale to be made of it; or the bargain and ſale to be ſolemnly entred and engroſſed in a book: for that which ſome Learned hence obſerve, that in thoſe times there were no Scriveners, or publick notaries uſed commonly for ſuch purpoſes, ſeemeth as groundleſſe as that which ſome other gather, that in the Romans Courts men accuſed of criminal matters were not allowed counſel to plead for them, from Pauls ſpeaking for himſelf, Act. 24.10.

and ſealed it] Heb. *and ſealed. I writ, and ſealed*: that is, I cauſed a writing to be drawn, ſubſcribed and ſealed: for the ſealing, albeit it might be interchangeable, as in Charter-parties is uſual with us; yet the ſealing of the deeds was principally required from the party that ſold the land, and as the Rabbines here ſay, from the witneſſes who were to teſtifie the ſale.

and took witneſſes,] Heb. *I cauſed witneſſes to witneſſe*; as Eſai 8.2. and ſo ver.25. See Ruth 4.9.

and weighed him the money in the balances.] Or, *weighed out the money* (Heb. *ſilver*; as verſe 9.) *in a balance*; (of which term ſee on Eſai 40.12.) in the preſence of thoſe witneſſes, who might teſtifie, as well the payment of the money, as the agreement and bargain.

V. 11 *So I took the evidence of the purchaſe*] Or, *Then* (Heb. *And*; as Chap.28.5,9.) *took I the evidence* (Heb. *the book*; as ver. 10.) *of the purchaſe*. So ver.12. 14,16.

both that which was ſealed according to *the law and cuſtome, and that which was open*] That there were two ſeveral deeds, or inſtruments concerning this bargain and ſale, and conſequently in conveyances of the like nature, is from hence apparent: though it be not ſo clear, of what nature and uſe they were, or wherein they differed the one from the other; and learned men therefore do ſomewhat vary in their, either conjectures or aſſertions, about them. One of the Jewiſh Doctors (whom ſome alſo of ours follow) ſeemeth to make them for ſubſtance the ſame, onely the one ſealed up and kept cloſe; the other being an exact copy thereof left open, that uſe might upon any emergent occaſion be made of it, without breaking up the other. Another ſaith, that the latter was to make known what had been done unto ſuch other of the kin, as had right or might deſire to redeem it again. A third, that the one to wit, that *ſealed* was made up in private at the time of the contract; the other was to be rendered to the Judges in publick, called therefore the *open* one, becauſe it was openly publiſhed in the Court, and by the Judges ſubſcription, and conſignation, made authentical: and this way alſo ſome of ours ſeem to go. Others would have in the one writing contained an expreſſe narration of Gods injunction made out to the Prophet for the making of this purchaſe; together with an exact deſcription of all paſſages concerning the purchaſe it ſelf; the other, ſo much onely, as was neceſſarily required for the paſſing of it in the civil Court. Another learned man conceiveth, that in the one, which was ſhewed open to the witneſſes, that they might know between whom and whereabont the bargain was made, there was ſo much onely recorded in general: whereas in the other which was ſealed up, were contained divers further particularities, which they would not have to be ſo commonly known. And a latter learned Writer would have three ſeveral books here mentioned, to wit, 1. The book of the purchaſe, containing the condition of the land to be bought, and the ſum of money to be given for it. 2. The book ſealed wherein the bargain and ſale were obſigned, and the right declared that Jeremy had to purchaſe it. 3. A publick inſtrument of ratification of the whole. But I ſuppoſe rather with the Jewiſh Commenters, that the word *book* in the front of the verſe is collective, and taketh in to it both the *ſealed* one and the *patent*, as the very courſe of the context carrieth it: and I conceive thoſe words according to *the precept and the ordinances*, to have relation as well to the one counterpart as the other; there being ſuch a trajection in the words as was before, verſe 9. So that it is, as if it had been ſaid; *the books of the purchaſe, that ſealed, and that patent*, both made according to *the precept and the ordinances*; that is, according to the preſcript of Gods Law concerning ſuch ſales, and the ordinances about the ſame. Nor can I accord with thoſe learned men that disjoyn theſe two terms, by the one underſtanding the particular *command* that God had given in charge to the Prophet for the making of this purchaſe; by the other, the *ordinances* that God had enacted concerning ſuch tranſactions in general, Lev. 25. See the like defect of the term of collation, Chap.2.28.

V. 12. *And* I *gave the evidence of the purchaſe unto Baruch, the ſon of Neriah the ſon of Maaſeiah*] Or, *And I delivered* (as verſ. 16. *the deed* (Heb. *book*, as verſ 11.) *of the purchaſe unto Baruch*, the Prophets Scribe and Attendant, Chap.36.4,26. deſcribed here by his parentage, *the ſon of Neriah the ſon of Maaſeiah*; and in like manner runneth Seraiahs pedegree, Chap.51.59. *the ſon of Neriah the ſon of Maaſeiah*. Howbeit, the Hebrew here exhibiteth not *Maaſeiah*, but *Mahſeiah*, or *Machſeiah*, which is a divers name.

in the ſight of Hanameel mine uncles ſon,] Heb. *to the eyes* (as Chap.28.5.) *of Hanameel mine uncle*: but the word *ſon* is wanting; for he was before called *his uncles ſon*, verſ. 7 8. which to ſample, the Jewiſh Doctor fetcheth hither that of Lot, where Lot is called Abrahams *brothers ſon*, Gen. 12.5. and 14.12. and again *his brother*, Gen 14.14. to which may be added the like of Zedekiah, called Jehojacins *uncle*, 2 King 24.17. and yet *his brother*, 2 Chron. 36.10. but the word *brother* is of larger extent: and neither therefore ſo well matcheth with this. That the word *ſon* is to be ſupplied, I ſuppoſe that no doubt is to be made: for the Rabbines conjecture, that this Hanameel ſhould be another of that name, Uncle to the Prophet doth carry no ſhew of probability with it.

and in the preſence of the witneſſes, who had ſubſcribed the book of the purchaſe,] Heb. *to the eyes* (as before, and ſo after again) *of the witneſſes, who had written in the book of the purchaſe*, ver.10.

before all the Jews that ſate in the court of the priſon.] In the preſence of ſuch as came to ſee, or hear the Prophet, and were ſtaying there at that time in the court. See ver. 2. *to ſit*, for, *to ſtay*; as Deut.9.9. Ezr.10.9.

V. 13. *And I charged Baruch before them, ſaying*,] Heb. *to their eyes*; as ver.12.

V. 14. *Thus ſaith the Lord of Hoſts, the God of Iſrael.*] As Chap.27.4.

Take theſe evidences, this evidence of the purchaſe, both which is ſealed, and this evidence which is open;] Heb. *books*, and *book*: as before, ver.10,12. See on ver.11.

and put them in an earthen veſſel that they may continue many dayes.] That they may be kept ſafe, and being preſerved from rotting and periſhing by injury of aire, or moyſture (as the girdle did, Chap. 13.7) they may laſt a long time, and be produced again, when occaſion ſhould be to make uſe of them. Heb. *that they may ſtand* (as Pſ.119.91.) *many dayes*, for, a long time; as Hoſ.3.4.

V. 15. *For thus ſaith the Lord of Hoſts, the God of Iſrael*;] As verſe 14.

Houſes, and fields, and vineyards, ſhall be poſſeſſed again in this land.] Or, *ſhall be bought*; as ver. 44. Though the citie ſhall be taken, the ſtate ſubverted, and the people, a great part of them, carried away to Babylon, where they ſhall for many years abide in bondage; yet ſhall they, after the time by God aſſigned for their captivity expired, return to enjoy their poſſeſſions again: that which God would give aſſurance of by this act of the Prophet; and upon the thing executed, doth now acquaint them with, and enjoyneth him to make known unto the people. See ver.37.43.44.

V. 16. *Now when I had delivered the evidence of the purchaſe unto Baruch the ſon of Neriah, I prayed unto the Lord, ſaying*,] Heb. *And I prayed unto the Lord after I delivered the book, &c. ſaying*,] a trajection; as ver.9.11.

V. 17. *Ah Lord God, thou haſt made the heaven and the earth by thy great power and ſtretched out arm*] Gen. 1.1. Pſalm 146.6. See Chap.27.5.

and there is nothing too hard for thee.] Heb. *no word* (for, *no thing*; as Deut. 17.8. Chap. 22.4. and 26.2. Luke 1.37.) *is hidden from thee*; as Deut. 39.11. or, *is wonderfull with thee*; as Pſal. 118.25. that is, is difficult with thee, or too hard for thee to effect. So the phraſe is uſed, becanſe things that we deem impoſſible, or overhard, ſeem ſtrange to us, and are wont to be matter of wonderment with us; but are not ſo with thoſe, that can eaſily effect them, Zach.8.6. and in Scripture language *to know*, is as much as *to be able to do*; as Eſai 7.16. and 8.5. Chap.6.15. and 8.12. 2 Pet.2.9. So Gen.17.8. and hereafter again, ver.37. See Job 42.2. Mat. 19.26. Mar.14.36. Luke 1.37.

V. 18. *Thou ſheweſt loving kindneſſe unto thouſands*,] Even of their iſſue, whom thou ſpecially affecteſt out of free love to their progenitors, Exod.20.6. and 34.7. Deut.5.10. and 7.7,8.

and recompenſeſt the iniquity of the fathers into the boſome of the children after them:] Puniſhing the parents oft in their poſterity, either to encreaſe their grief ſurviving to ſee it, Joſh. 7.15,24. 1 Sam 2.33,34. or to make them exemplary and monuments of his wrath unto others, 1 King.14.10,11. and 21.21,22. So Deut.20.6. and 37.7. Num.14.18.

into the boſome] Or, *lap*, Prov. 16.31. repaying it plentifully at laſt, though it ſeem long ere it light. See Eſai 65.7.

of their children after them] Even when they are dead and gone, 2 Sam.21.6,8. 2 King 5.27. and 9.7——9. and 10.10. and 24.4.

the great, the mighty God,] Or, *the God that is great, that is mighty*; (for the article thus repeated in the latter place uſually hath the notion of the relative. See Eſai 5.16. Deut.10.17. Neh.9.32. Pſal. 145.3. Eſai 9.6. Tit.2.13.

the Lord of Hoſts is his name.] Or, *whoſe name* is *the Lord of Hoſts*; as Chap.31.35. and 48.15. Amos 4.13.

V. 19. *Great in counſel, and mighty in work*] Heb. *doing*; as Pſ. 66.5 See Eſai 9.6. and 28.29.

[*for thine eyes* are *open upon all the wayes of the ſons of men*] Or, *whoſe eyes* (Heb. *whoſe thine eyes*, by an elegant redundancy) are *open* (that is, who haſt thine eyes *open*) *upon all the wayes of the ſons of men.* Heb. *of Adam*; as Job 25.6. Pſal. 90. 3. noting Gods inceſſant providence continually and conſtantly without intermiſſion, over-looking all the courſes of each particular perſon, as well as of all mankinde in general, Job 34.22. Pſalm 33. 13, 14. and 119.168. Prov.5.21. and 15.3. Chap.16.17. and the parentheſis here is needleſſe.

to give unto every one according to his wayes, and according to the fruit of his doings.) Heb. *to give to a man*, for, *to each one*, as chap. 18.11. and 22.7. God is no idle ſpectator of what men do; but ſeeth to take notice of their courſes and carriages, and accordingly either to proſper, or puniſh, Pſalm 62.12. Chap.17.10. and 25.14.

fruit] For, *effect*, or *reward*, that followeth the work; as the fruit ſpringeth from the ſeed, and is proportionable to it, of the ſame nature and quality with it. So Prov.1.31. and 31.31. chap.6.19.

V. 20. *Which haſt ſet ſignes and wonders in the land of Egypt*,] Or, *Who didſt ſet ſignes and wonders*,&c. Pſ. 74.43.& 106.22.& 135.9.

even unto this day;] The memory whereof endureth ſtill unto theſe times, and will never be forgotten Pſal.78.4,6. and 111.4.

and in Iſrael] Among thine own people eſpecially. See Pſal.78. and 105. and 106.

and amongſt other *men*] Heb. *Adam*, or *Man*, taken collectively: as Pſal.144.4. not among his own people alone; but among other nations alſo: See the like defect, 2 Chr.32.22. Job 8. 12. Cant. 4.9. Eſai 26.13.

and haſt made thee a name] *To get thee renown*; as Eſai 63. 12. So the copulative is oft uſed in a finitive notion; as Joſh.24.9. Mal. 1.9.

as at this day.] Or, *as* appeareth *this day.* So chap.25.18.

V. 21. *And haſt brought thy people Iſrael out of Egypt with ſignes and with wonders, and with a ſtrong hand, and with a ſtretched out arm, and with great terrour*:] Or, *And broughteſt*, or *didſt bring*, &c. Exod. 6.6. Deut.4.34. 2 Sam.7.23. 1 Chro. 17.21. Pſalm 136.10—12.

V. 22. *And haſt given them this land*] Or, *And didſt give them*, or, *gaveſt them, this land*, Pſal. 105.44. and 136.21,22.

which thou didſt ſwear to their fathers to give them,] Or, *hadſt ſworn*, Pſal.105.9—11. chap.11.5.

a land flowing with milk and honey.] Abounding with moſt pleaſant fruit, and plenty of all good things, Num.13.27. and 16. 14. Deut.6.3. and 8.7—9.

V. 23. *And they came in, and poſſeſſed it*,] Neh.9.24.

but they obeyed not thy voice,] Heb. *and they hearkned not to thy voice*, Chap.7.24. Neh.9.26.

neither walked they in thy law;] According to the rule and preſcript of it; as Pſal.119.1.

they have done nothing of all that thou commandeſt them to do:] Or, *they did nothing*, &c. that it may run in the ſame tenour with the reſt. Heb. *all that thou commandeſt them to do, they did not*; *all*, for, *ought*; as chap.42.21.

therefore haſt thou cauſed all this evil to come upon them.] Which at preſent they ſuſtain in the ſpoyl of their land, and ſiege of their citie, verſ.2.24.

V. 24. *Behold the mounts*] Or, *ramparts*, as ſome; or *engins*, of battery, to diſcharge ſhot and artillary, ſuch as were in uſe before the invention of guns, and uſe of ſuch ordinance as we now have. See 2 Chr.26.15. Eſai 37.33. So chap.33.4.

they are come unto the citie to take it, and the citie is given into the hand of the Chaldeans that fight againſt it,] The Chaldean forces be ſet down with their warlike engins before the citie: and the citie is given for loſt, it is as good as ſurrendred and taken already, as ſure to be taken as if already ſurprized. So chap.9.1. and 37.10. *hand*, for, *power*, as ver.3.4.

becauſe of the ſword, and of the famine, and of the peſtilence:] The firſt deſtroying without, the other two devouring, and diſabling to hold out, within, chap.21.9. & 28.8. Heb. *from the face of*, or, *from before*; as chap.25.16,37.

and what thou haſt ſpoken is come to paſſe,] See Eſai 14.24.

and behold thou ſeeſt it.] Heb. *ſeeing* it: the pronoun wanting, as chap.7.11.

V. 25. *And thou haſt ſaid unto me, O Lord God, buy thou the field for money, and take witneſſes*:] Or, *yet*; as chap. 23.21. notwithſtanding that ſuch is the condition of our ſtate, that all is as good as loſt, and no man like to enjoy ought that he either purchaſeth, or is poſſeſſed of, yet thou bidſt me buy land: for though God did not expreſly enjoyn him ſo to do; yet by the carriage of the buſineſſe, he well knew it was Gods will that he ſhould do it, ver.8.

for the citie is given into the hand of the Chaldeans.] This connexion is nothing ſuitable to the ſubject matter: it would rather be, *when as the citie is given*; as the particle is rendred, Gen.4.11. Pſal.102.16. or *albeit*, or *though the citie be given*; as it is rendred, Joſh.17.18. Pſ.23.4. and would be, Gen.8.21. for the coherence is no more natural there than here: *hand* again, for *power*; as v.24.

V. 26. *Then came the word of the Lord unto Jeremiah, ſaying*,] Heb. *And the word of the Lord was unto Jeremiah*; as Chap. 1.4. And this is the word ſpecially deſigned and aimed at in the beginning of this Chapter; which all the fore-going diſcourſe and matter, intervening between this and that, tended to bring in. See on verſ. 1.

V. 27. *Behold, I* am *the Lord, the God of all fleſh*:] Or, *the Lord God of all fleſh*: of every creature, Gen.6.13. and 7.21. or rather of all mankind: as Gen 6.12. Pſal. 143. 2. Rom. 3.20. which as he made at firſt, ſo he guideth and governeth at his pleaſure; and as he ſendeth them out when he will, ſo he can bring them back again when he ſeeth good, Act.17.25,26,28. Nor is he the God of their *fleſh*, but of their ſpirits too, Num.16.22. but the meaner part is the whole man deſcribed by, as Gen. 6. 3. to imply mans diſability to do ought againſt God, or to hinder his diſpoſal of ought, Pſal.56.6.

is there any thing too hard for me?] See before, verſ.17.

V. 28. *Therefore thus ſaith the Lord, Behold*, I *will give this city into the hand of the Chaldeans, and into the hand of Nebuchadrezzar King of Babylon, and he ſhall take it.*] As before verſ.3.

V. 29. *And the Chaldeans that fight againſt this citie, ſhall come and ſet fire of this city, and burn it*] So Chap.37.10.

with the houſes upon whoſe roofs they have offered incenſe unto Baal, and poured out drink-offerings unto other gods to provoke me to anger.] One main cauſe of this great evil: ſee Chap. 7. 18. and 19. 13.

V. 30. *For the children of Iſrael, and the children of Judah have onely done evil before me from their youth*:] Heb. *have been onely doing that which is evil in mine eyes* (as Chap. 7. 30. and 18. 10.) *from their youth*: ever ſince they were firſt a people. See Chap. 2.2. and 22.21. Eſay 48.8. they have not onely failed in matter of omiſſion, refuſing to do that I required of them. verſe 13. but they have given themſelves inceſſantly to the practice of thoſe things that I profeſſed to be offenſive and diſpleaſing unto me, as if their mindes were ſet on nothing elſe. See the like, Gen.6.5. and 8.21.

for the children of Iſrael have onely provoked me to anger with the work of their hands, ſaith the Lord.] Heb. have been *onely provoking me*: They have been continual matter of provocation to me with their idols; as if they intended and minded nothing elſe, but how to anger me. See chap 25.6,7. and further, ver.31.

V. 31. *For this city hath been unto me, as a provocation of mine anger, and of my fury, from the day that they built it, even unto this day.*] Heb. *For this city hath been upon anger, and upon wrath unto me.* (See Eſai 65. 5.) that is, the inhabitants of this citie have been from time to time angring of me, ever ſince this citie was built; (for the verb is indefinite; as the like, Mal.1.4. Luke 12. 20.) to wit, by Solomon, who ſo enlarged and beautified it, that he might ſeem to have made a new citie of it, and not long after polluted it with idol-worſhip, 1 King.11.4---8. ſo the children of Iſrael are ſaid to have built Rameſes, Exod.1.11. though founded long before, Gen.47.11 and Nebuchadnezzar Babylon Dan.4.30. though at firſt founded by Nimrod, Gen.10.10.

that I ſhould remove it from before my face,] Or, *out of my ſight*; as chap. 23.39. and 31.36. Of this form of ſpeech, ſee on chap.7. 18. and 27.10. and the like, verſ. 29.

V. 32. *Becauſe of all the evil of the children of Iſrael, and of the children of Judah, which they have done to provoke me to anger, they, their Kings, their Princes, their Prieſts, and their Prophets, and the men of Judah, and the inhabitants of Jeruſalem*,] As if all ſorts of them had conſpired to joyn together in an angring of God, Chap. 2. 26. and 8.10. 2 Chro. 36. 14. Heb. *man of Judah*; as Eſai 5. 5.

V. 33. *And they have turned unto me the back and not the face*;] Heb. *the neck*, properly, the hinder part of it. See chap.2.27.

though I taught them riſing up early, and teaching them, *yet they have not hearkned to receive inſtruction.*] Heb. *and*; or, *and though* (the copulative in a two-fold notion; as chap. 13. 12.) *teaching* I taught *them*, (that is, I conſtantly taught them: the verb is an infinitive; and of ſuch forms, ſee Eſai 59. 11, 13.) *riſing up early and teaching*; (ſedulouſly taking pains with them, and uſing all diligence about them, by my Prophets, Chap.7.13. and 25.3. and 26.3. and 29. 19. See 2 Chr. 36. 15.) *and*, or, *yet* (as chap. 27. 15.) *are they not hearing*, or, *hearkning* (as Chap 44.16. they continue ſtill heedleſſe and regardleſſe of ought, refuſing) *to receive inſtruction*, Chap.2.30 and 5.3. and 7.24. See 2 Chr. 36. 16. Eſai 65. 3.

V. 34. *But they ſet their abominations in the houſe which is called by my name, to defile it*] Heb. *And they ſet*, or, *They ſet alſo*, as chap. 29 20. for he proceedeth here to a further degree of their impiety) *their abominations*, ſee chap. 66. 17.) *in the houſe which my name is called upon it*, (as chap. 2. 10, 11, 14.) *to defile it*, 2 Chr. 36. 14.

V. 35. *And they built the high places of Baal, which* are *in the valley of the ſon of Hinnom, to cauſe their ſons and their daughters to paſſe* thorow the fire *unto Molech*; *which I commanded them not, neither came it into my minde, that they ſhould do this abomination, to cauſe Judah to ſin*,] See chap.7. 31. and 19. 5. but *Molec* (as Lev. 18. 21. and 20. 2) here, inſtead of Baal there: whereby it appeareth, that *Molec* and *Baal* are uſed promiſcuouſly, and in a kinde of generality, the one containing the notion of *a King*, whence the ambiguity, Zeph.1.5. the other of an *Owner*, *Lord*, *Maſter*, or *Huſband*. See chap.2.23. *to paſſe*, as Lev.18.21. to wit, *thorow the fire*: a defective ſpeech, ſupplied, 2 King. 16.3. *to cauſe to paſſe thorow the fire*, for, *to burn*; as it is Chap.19.5.

V. 36. *And now therefore thus ſaith the Lord the God of Iſrael concerning this city, whereof ye ſay it ſhall be delivered into the hand of the King of Babylon by the ſword, and by the famine, and by the peſtilence.*] This verſion rendring the particle here uſed as an illative, maketh no very good coherence, as if it were ſaid, Becauſe this people have dealt thus wickedly with me, I will therefore deal graciouſly with them. But to make the connexion ſuitable to the ſubject matter, it would be rendred as a diſcretive; (whereof ſee on chap.30 16.) *Yet now notwithſtanding* all this their extream impiety & pertinacy in evil, *thus ſaith the Lord the God of Iſrael*, he that yet owneth this people, having a poor remnant among them, *concerning this city*, which your ſelves have given for loſt now, having no hope to hold it out, being in ſuch condition as it is; See ver.24, 28, 29. For God proceedeth here to acquaint them with what after-good he intended to them, though they deſerved nothing leſſe; and ſo withall to ſatisfie Jeremy concerning the purchaſe that he had cauſed him to make, ver.43.44.

V. 37. *Behold, I gather them out of all countries whither I have driven them in mine anger, and in my fury, and in great wrath:*] Heb. *Behold, I* am *gathering* (as Eſai 56.8.) *them*; to wit, thoſe of *Iſrael* and of *this city*, ver.36.) I have a full purpoſe to recollect them *out of all thoſe countries, whither I ſhall have driven them*; for he ſpeaketh of thoſe that were yet abiding in the land and in the citie. See Chap.16.15. and 23.3. and 29.14. Ezek.11.17.

and I will bring them again unto this place, and I will cauſe them to dwell ſafely.] Heb. *in*, or, *unto confidence*; ſecurely, confidently, without fear; as Eſai 14. 30. and 47. 8. So Chap. 23. 6. and 33. 16. Ezek.34.28.

V. 38. *And they ſhall be my people. and I will be their God.*] See Ezek.36.28. Chap 24.7. and 30.22. and 31.33.

V. 39. *And I will give them one heart,*] Ezek.11.19. I will make them of one minde, Act 4.32. Eph.4.3----6. Phil.2.1. or all in regard of newneſſe of heart alike, Ezek.11.19 and 36.26,27.

and one way] Both of worſhip and of life, Ezek.11.19. and 36.27.

that they may fear me for ever,] That is, ſerve me for ever: religious fear and reverence being the ground and qualification of all ſincere ſervice, and duty acceptable to God, Deut 5.29 Pſal. 2. 8. Eccl. 12. 13. Heb.12.28. Heb. *all the dayes*, or, *all* their *dayes*; as Deut.6.24. and 11.1.

for the good of them, and of their children after them.] So Deut.4. 44 and 5. 29. the ſureſt way of laying a foundation of welfare for poſterity, Pſal.37.26. and 115.13,14.

V. 40. *And I will make an everlaſting covenant with them.*] Heb. *I will cut out with them a covenant of perpetuity.* See Eſai 61.8 chap. 31.31. Ezek.39.29.

that I will not turn away from them to do them good] Heb. *that I will not turn from after them that I do them good.* I will never ſurceaſe to purſue and follow them with favours inceſſantly, Zach.8. 15. So, *to turn from after God*, Zach.1 6.

but I will put my fear in their hearts,] Heb. *and* (which would do better than the diſcretive here) *my fear*; that is, *the fear of me*: as, *thy fear*, for, *the fear of thee*, Pſalm 5. 7.) *will I give into their heart*; as Ezek.36.26,27.

that they ſhall not depart from me.] That they may continue conſtant with me, and not conſtrain me by their apoſtaſie to break again with them. I will ſo deeply rivet a reverent dread of me into their ſouls, as ſhall cauſe them to cling and cleave faſt unto me, and to keep cloſe with me for ever. See Pſalm 80 18. and 86. 11. Eſai 59.21. ver.39. chap.50.5. whence may well be gathered, that when this people ſhall be brought home unto Chriſt, they ſhall never fall off from him again, Eſai 59.20,21.

V. 41. *Yea, I will rejoyce over them to do them good,*] Or, *And I will rejoyce over them*, (as Eſai 62. 5. Zeph. 3. 17.) *in doing them good*; as Deut.28.63.

and I will plant them in their land aſſuredly with my whole heart, and with my whole ſoul.] Heb. *in truth*, or *ſtability*, (as Hoſ.2.20.) *with all my heart, and with all my ſoul*: as Deut. 6. 5. and 10. 12. I will ſettle them firmly in their land again, Chap 24.6 & 31.28. and what I do for them, I will do it entirely and affectionately; as they alſo in like manner ſhall ſeek to and ſerve me, Chap. 24. 7. Pſal.119.2,10.

V. 42. *For thus ſaith the Lord, Like as I have brought all this great evil upon this people,*] Which is in part already befallen them, and is ready further to ſeize upon them. See chap.44 2.

ſo I will bring upon them all the good that I have promiſed them.] So Zach.8.14,15. Chap 29.10. and 31.28.

V. 43. *And fields ſhall be bought in this land, whereof ye ſay, It is deſolate, without man, or beaſt, it is given into the hand of the Chaldeans.*] Heb. *And*, or, *Then* (as Chap. 29. 12.) *ſhall the field be bought* (either *this field* in particular, which thou now dealeſt for, verſ. 9. or *fields*, in general, verſ. 44. the word *field* taken collectively; as chap.7.20. and 9.21.) *in this land, of which ye ſay, deſolation it is*, or it will be (as chap. 4. 27.) *without man and beaſt*; as chap.33.10,12. which you make no other account of, but that being over-run with the Chaldeans, it will become ſuch a waſte. See ver 36.

V. 44. *Men ſhall buy fields for money*] Or, *Fields*, I ſay, *ſhall be bought.* Heb. *they ſhall buy* (the verb taken indefinitely, as chap.31. 23.) *for ſilver*, (as ver.9.25.) land ſhall again be bought and ſold, as in times paſt, ver.15.

and ſubſcribe evidences and ſeal them, *and take witneſſes,*] Heb. *and* (or, *both*; as chap.5.24.) *writing in books, and ſealing, and cauſing witneſſes to witneſſe*; or, *and writing* they ſhall write, *and ſealing* they ſhall ſeal, *and taking witneſſes* they ſhall take witneſſe; as Chap.7.9. bargains of ſale ſhall be made, with all uſual ſolemnities and means of aſſurance. See ver.10.

in the land of Benjamin,] Where Anathoth was ſituate. See chap. 1.1. and which had continued one with Judah, 2 Chr.11.12. See chap.17.26. and 33.13.

and in the places about Jeruſalem] Where this ſale is now made, and which is ready to be ſurpriſed, ver.8.9.

and in the cities of Judah] That are moſt of them taken already, chap.34.7.

and in the cities of the mountains, and in the cities of the valley, and in the cities of the South:] Or, *both* (as before, and Pſal.76.6. chap. 31. 13.) *in the cities of the mountains, and in the cities of the low-land, and in the cities of the up-land*; in all the cities of both theſe Tribes, whether ſituate above on the hills, or below in the vale, or in a middle poſture between thoſe two: of which diviſion, ſee on chap.17.26.

for I will cauſe their captivity to return] Though I ſuffer them to be carried away captive from their land for a time; yet will I bring them back from captivity again. See ver.3. chap.30.3.

CHAP. XXXIII.

Verſ. 1. *Moreover the word of the Lord came unto Jeremiah the ſecond time, while he was yet ſhut up in the Court of the Priſon, ſaying,*] This Propheſie, as it is very near of the ſame date with the next fore-going; ſo is it much of the ſame ſubject matter with it, and with that before it, contained in Chapter 30. and 31. all three penned principally for the comfort and ſupport of the faithfull, againſt that long and tedious captivity ready now to ſurpriſe them, and amids thoſe grievous preſſures that during it they were to endure, with many gracious promiſes of preſervation and reſtitution, together with a conſtant continuance of a ſettled eſtate under the Meſſias to abide unto the worlds end. Heb. *And the word of God was unto Jeremiah*; as chap.1.11.

the ſecond time] As chap.1.13. this being either the ſecond revelation that he had during his reſtraint; or the ſecond, as ſome, of the ſame ſubject with the former.

while he was yet ſhut up] Heb. *and he was yet ſhut up*; as, *and he reigned*, for, *while he reigned*, 1 King.11.25.

in the Court of the Priſon] See chap.32.2.

V. 2. *Thus ſaith the Lord the maker thereof, the Lord that formed it to ſtabliſh it,*] That is, as ſome of the Jewiſh Commenters, and ſome that follow them, he that made Jeruſalem, (before-mentioned, chap.32.44.) and formed it, and made it not to be ruined, but to ſtand and continue, at leaſt not to let it lye alwayes ruined. See Eſai 22.11. and 37.26. But others rather of either rank underſtand it of the promiſe of reſtitution, rendring the words, *the Lord that doth, the Lord that frameth*, (or contriveth it, with a purpoſe) *to eſtabliſh it*, to perform and make good that his gracious promiſe of reſtauration before propounded, chap.31.37,44. and now again here reiterated with further aſſurance given of it, verſe 6. 7. See Eſai 46.11.

the Lord is *his name*] Or, *whoſe name* is *Jehovah*, Pſal.83.18. Eſai 42. 8. one able to give being to whatſoever he doth promiſe, or purpoſe, Eſai 14.24. and 44 26----28. and 46.10. the demonſtrative for the relative; as verſe 3.

V. 3. *Call unto me, and I will anſwer thee*;] This ſome conceive ſpoken, as to Gods people, to encourage them to ſeek unto God, with aſſurance of ſucceſſe in their ſuites; fetching in hither thoſe places, Eſai 42.9. and 46. 10. and 48. 3---7. But the moſt take the words rather as ſpoken to the Prophet, encouraging him to ſeek for further revelations from God, concerning thoſe favours, which in future times he purpoſed to confer upon his people. Howbeit, I conceive not, with the Jewiſh Doctor, that they contain any revocation of the former inhibition of prayer and interceſſion in the peoples behalf, chap. 7. 16. and 11. 14. and 14. 11. for that concerned onely their preſent deliverance; this their future re-eſtabliſhment.

anſwer thee] According to thy deſire.

and ſhew thee great and mighty things, which thou knoweſt not] Or, *great and hidden*, or, *abſtruſe* and *reſerved things*: as, *there is nothing reſerved*, or, *reſtrained from thee*, Job 42.2. See Eſai 48.6.

which thou knoweſt not.] Heb. *thou knoweſt them not*: the demonſtrative for the relative; as ver. 2. So alſo Eſai 48. 6. or, as ſome, *which thou acknowledgeſt not*; which in regard of thy weakneſſe thou art not able to conceive, as having ſome glance at his former debate with God, chap.32.25. But the plainer notion ſeems here the better.

V, 4. *For thus ſaith the Lord the God of Iſrael, concerning the houſes of this city, and concerning the houſes of the Kings of Judah, which are thrown down by the mounts, and by the ſword.*] Before God cometh to impart unto the Prophet his gracious purpoſes concerning the deliverance of this people in future times, he firſt acquainteth him with thoſe calamities that were ſuddenly to befall them, and which they ſhould not by any meanes be able to avoyd or eſcape: as before the like, Chap.32. 28, 29.

concerning the houſes] As, *concerning Judah and Jeruſalem*, Eſay 1. 1. & 2. 1.

of the Kings of Judah] Wherein their Kings have ſucceſſively dwelt: or, *Kings*, for, *Princes*. See chap. 17. 19. and 1.9 13.

are thrown down] As ſome, by themſelves, to raiſe fortifications, and make places of defence againſt the enemy: as Eſay 22. 10. or, that are to be thrown down, as ſure to be demoliſhed, as if already they were, by the enemies aſſault, or upon their ſurpriſal of them: as, *deſtroyed*, for, ready to be *deſtroyed*; Pſal.137.8. *periſhed*, for, ready to periſh, Eſay 27.13. *ſlain*, for, out of hand to be ſlain, Chap.9.1. this rather; becauſe that for which the cure and recovery was promiſed, verſe 6.

by the mounts] Heb. *to the mounts*, or *engines*, which ſome therefore render *for*; as Ezek. 6. 9, 11. & 21. 12. & 27. 31. underſtanding it of fortifications raiſed for defence: but others rather, as our Verſion yieldeth it, *by the mounts*, raiſed by the enemy againſt the city, or the *engines*, wherewith they batter the walls and ſhoot into it, Chap. 32. 24. ſo the particle ſeemeth alſo taken in the next member, by, or with the ſword, or what is thereby ſpecified.

by the ſword] That is, by the hoſtile force and violence of the enemy; as the word, *ſword*, is commonly uſed, Joſh. 10. 28. 30. Howbeit, the word may here be as well rendred, *with hammers*, or, *with mattocks*; or, *with axes*; (the word, though ſingular, being taken collectively) for with this variety of notion is the term ſometime expreſſed. Exod.20. 25, *if thou lift up thy tool*, or, *hammer*; (as the Latine rendreth it) *upon it, thou haſt polluted it*: there it ſeemeth indeed to be uſed for ſome poliſhing tool employed about building, but elſewhere for ſuch inſtruments as are uſed about battering and beating down of buildings; as 2 Chron. 34. 6. where it is ſaid of Joſias, that he cauſed the monuments of idolatry to be beaten down, and *broken with mattocks*. So is the word there rendred, and Ezek. 26. 9. of Nebuchadnezzar, that he ſhould *ſet engines of battery againſt the walls* of Tyre, *and with axes* (the ſame word with this here, but plural there) *break down her towers*: by the former were they battered in likelihood during the ſiege, with theſe latter after the ſurpriſall of the city; Nor do I miſlike that expoſition of a learned man, who conceiveth a complexive form of ſpeech in the word of *throwing down*, rendring it, *to be demoliſhed* being expoſed *to ſhot and ſword*: though inſtead of the latter word, I ſhould rather ſubbſtitute ſome other inſtrument of demolition: Of ſuch forms, ſee on Eſay 14. 12. & 38. 17, 21. So the prepoſition might retain its ordinary uſe,

V. 5. *They come to fight with the Chaldeans, but it is to fill them with the dead bodies of men,*] How theſe words come in here, or how they cohere with the former, is not eaſie to determine. Some ſuppoſe them to be added, as rendring a reaſon, why the houſes came thus to be demoliſhed by the enemy; to wit, becauſe the inhabitants ſtood it out againſt them, and refuſed to open to them, that which exaſperated the Chaldeans againſt them. Others, as giving aſſurance of the ſurpriſall and deſtruction of the city, notwithſtanding all their power and induſtry that ſhould or could be uſed by them for the ſaving thereof: And the moſt read them as an entire ſentence by themſelves; which if we admit, I ſhould include this whole verſe in a parentheſis, as if it were ſaid, (*They come* indeed *to fight with the Chaldeans*, but all to no purpoſe; for I fight my ſelf againſt them, and have turned my face away from them for their ſins) and ſo the file of the diſcourſe may be carried on from ver.4. to ver.6. Yet ſome hang theſe words upon the former: and that divers diverſly. Some, by repeating of the foregoing particle, *Thus ſaith the Lord*, concerning the houſe of Jeruſalem, and concerning them alſo *that come to fight with the Chaldeans*, But this ſeemeth to leave the ſentence in an abrupt kind of ſuſpence. Others therefore rather by knitting them to the laſt words of the verſe, concerning *the demoliſhing of the houſes by thoſe that come* (to wit, from other places) *to fight with the Chaldeans*, (and to defend this city againſt them) but indeed *to fill them with the carcaſſes of men*: as God will diſpoſe the iſſue and event of it: or, concerning the engines and inſtruments, wherewith they would be demoliſhed, as others, on this wiſe; *by the ſhot and ſword* (the deſtroying inſtruments) *of thoſe that come to fight with the Chaldeans, and to fill them with the carcaſſes of men*: and theſe underſtand the place of thoſe aſſociates and confederates of the Chaldeans that aſſiſted them at the ſiege of Jeruſalem: and this *I* ſhould readily incline unto (for there is no more than *coming to fight* in the text) if I could find the particle here uſed in this notion of aſſiſtance any where joyned with the term of *fighting*, or *warring*; but ſo I never yet met with it, but in the contrary notion of oppoſing and fighting againſt, as elſewhere; ſo Chap. 21. 5. & 37. 10, Others again, by inſertion of a copulative, and ſupply of the word *houſes* render it, *concerning the houſes of the King of Judah*, and of thoſe (that is, and concerning the houſes of thoſe) *that go out to fight with the Chaldeans*, &c. that which yet ſeemeth not to go ſo ſmoothly away. Nor can I reſt ſatisfied with that of another learned late Writer, who rendreth the words, *The Chaldeans come to fight*. The particle being (ſaith he) oft-times a note of a noun nominative preceding a verb, whether tranſitive, or intranſitive; as Neh. 9. 32, 34. 1 Sam. 17. 34. 2 Kings 6. 5. Chap. 38. 16. Ezek. 39. 14. & 43. 7. I ſhall leave it to the conſideration of others. I encline rather to put the whole verſe into a parentheſis, (*Going* they are *to fight with the Chaldeans* (very buſie they are about it) *but* (Heb. *and*; as Chap. 12. 2.) *to fill them with mens corpſes* &c.) that will be the iſſue of it, though not their ayme: to fill them, that is, *the houſes*, mentioned, ver. 4. as the moſt: though a learned Scholiaſt underſtandeth it of *filling*, that is, *ſatiating* the blood-thirſty minds and deſires of the Chaldeans, that were eagerly ſet upon ſlaughter: but the word that peculiarly importeth *ſatiety* is not here: *with the carcaſſes of men*. Heb. *Adam*, taken collectively; as Chap. 9. 22.

whom I have ſlain in mine anger and in my fury] Or, *whom I will ſlay*, Heb. *have ſmitten*, or, *will ſmite* (as Joſh. 11. 14.) to wit, by the ſword of the Chaldeans: whom not ſo much the Chaldeans ſlay, as I ſlay by them. See Chapter 25. 33. & 32, 31, 37, 42.

and for all whoſe wickedneſſe I have hid my face from this city] In diſpleaſure, Pſal.27.9. Eſay 57. 17 the ground of all miſery and calamity; as his favourable aſpect the ſource and fountain of all true felicity, Pſal.30 5,7.

V. 6. *Behold I will bring it health and cure,*] This is that which by the Prophet God is reported to have ſaid concerning this city of Jeruſalem, and the ſtately ſtructures of it that are ſhortly to be demoliſhed and laid level with the ground, ver. 4. I will cauſe them to be re-edified and raiſed up again. Heb. *I am making cure, and healing to go up*, or *to come, unto her*, or, *unto it*; to wit, the city. Of the terms here uſed, and the application thereof unto buildings, ſee on chap.30. 17.

and I will cure them,] I will reſtore the people unto their former ſtate again, Eſay 57 18. Chap.3 22.

and I will reveal unto them abundance of peace and truth.] I will ſhew, that is, exhibit, and impart unto them, conferre and beſtow upon them (as Pſal. 85. 7. Rom. 8 18, ſo Pſal. 4. 6. abundance of firm and ſure proſperity. See Eſay 39,8. Chap. 14. 13. & 32. 41.

V. 7. *And I will cauſe the captivity of Judah, and the captivity of Iſrael to returne:*] As Chapter 24. 5. & 30. 3. & 32. 44.

and I will build them as at firſt.] Settle them again, and cauſe them to thrive and proſper, as formerly. See chap. 12. 16. & 18. 9. ver. 11. Eſay 1. 26.

V. 8. *And I will cleanſe them from all their iniquity, whereby they have ſinned againſt me*;] Heb. *I will purifie them*: an alluſion to the ritual purifications and lotions preſcribed in the Law for the cleanſing of polluted perſons; before which performed, they might not be admitted into the camp or congregation, Lev. 13. 46. & 14. 3, 7, 8. Numb. 5, 2, 4. & 12. 15. & 19. 11---20. So Ezek. 36. 25. & 37. 23.

and I will pardon all their iniquities whereby they have ſinned, and whereby they have tranſgreſſed againſt me.] For till theſe be purged and pardoned, there can be no peace between God and man; nor can there be true joy or ſound comfort of ought to man, untill his peace be made with God, Pſal 32. 1----5. See chap. 31. 34. Mic. 7. 18.

V. 9 *And it ſhall be to me a name of joy, a praiſe and an honour before all the nations of the earth, which ſhall hear all the good that I do unto them:*] This reſtitution of Gods Church and people ſhall procure much honour and glory to God among other people abroad, chap. 13. 11, Eſay 63, 14. and, *a name of joy* for ſuch as men are wont to rejoyce in.

and they ſhall fear and tremble for all the goodneſſe, and for all the proſperity that I procure unto it.] Heb. *peace*; as ver. 6. The apprehenſion of Gods favour to his people manifeſted by his admirable workings for them, ſhall ſtrike a reverent awe and dread of them into other people round about them. See Exod. 15. 14---16. 1 Chron. 13. 17. 2 Chron. 20. 29, Eſth, 8. 17.

V. 10. *Thus ſaith the Lord; Again there ſhall be heard in this place* (*which ye ſay ſhall be deſolate without man and without beaſt, even in the cities of Judah, and in the ſtreets of Jeruſalem, that are deſolate without man, and without inhabitant, and without beaſt*] See on chap.42. 43. and the like deſcriptions of deſolation, chap 4. 35. & 12. 4. & 50. 3. & 51. 62.

which ye ſay ſhall be deſolate Heb. *which ye* are *ſaying* (that is, of which ye ſay, and whereof ye make no other account] *waſte*, or, *deſolate it is*: the pronoun demonſtrative, for the verb ſubſtantive, as Hagg. 1. 9.

V. 11. *The voyce of joy, and the voyce of gladneſſe, the voyce of the bridegroom, and the voyce of the bride,*] See chapter 7. 34. & 16. 9

the voyce of them that ſhall ſay, Praiſe the Lord of hoſts, for he is good, for his mercy endureth *for ever,*] The ſolemn form of praiſing God, preſcribed to the Levites, 1 Chr. 16. 41. Pſal. 106. 1. & 107. & 118.

118. 1. & 136. 1 Eſay 12. 4. See this fulfilled after their return from captivity, Ez. 3. 11.

and of them that ſhall bring the ſacrifice of praiſe into the houſe of the Lord.] See chap. 17. 26.

for I will cauſe to return the captivity of the land, as at the firſt, ſaith the Lord.] Or, *when* (as chap 11. 23. & 13. 21.) *I ſhall have brought back the captivity* (that is, the captives) *of the land*, (as *the captivity of Sion*, Pſal. 126. 1.) and ſhall have ſetled them (a complexive form, as ver. 4.) *as at the firſt*, ver.7.7. Chapter 30.20. Lam. 5. 21.

V. 12. *Thus ſaith the Lord of hoſts, Again in this place, which is deſolate without man, and without beaſt, and in all the cities thereof ſhall be an habitation of ſhepherds cauſing their flocks to lie down.*] *In this place*, the land of Judah which is to be laid waſte, and is in part ſo already; the enemy having over-runne moſt of the Country (See Chap. 22. 43) and in the cities thereof; the lands and paſtures lying round about them (as Pſal. 134. 13. See Chap 34. 1.) ſhall be ſheep-coats, and ſheds or cotages for ſhepherds that ſhall tend them and feed them quietly without diſturbance; ſo that they ſhall have their due times both of feeding, and for reſt: an argument oft-times of ſetled peace in thoſe parts. So Chap. 31. 24.

V. 13. *In the cities of the mountains, in the cities of the vale, and in the cities of the South, and in the land of Benjamin, and in the places about Jeruſalem, and in the cities of Judah,*] Or, *in the up-land cities, both in the land of Benjamin*, &c. See on chap. 32. 44.

ſhall the flocks paſſe again under the hands of him, that telleth them, ſaith the Lord.] Or, *ſhall the leſſer cattel* (ſheep and goates? for the word includeth both, Exod. 12. 5. and ſo verſe 12.) paſſe under the rod to be tithed or told, as they go quietly in and out. See Lev. 26, 32. Ezek. 27 32. Joh. 10. 3. 10, 12.

V. 14 *Behold the dayes come, ſaith the Lord, that I will perform that good thing that I have promiſed, unto the houſe of Iſrael, and to the houſe of Iudah;*] Heb. *Behold the dayes coming* (as Chap. 31. 27, 31.) *and* (as Chap. 27. 8.) *I will eſtabliſh* (as 1 Kings 6. 12.) *that good word* (as 1 Kings 2. 3, 8. & 18. 24.) *that I have ſpoken* (as Joſh. 1. 3.) *unto* (or, *concerning*; as chap. 27. 19) *the houſe of Iſrael, and concerning* (as Eſay 1. 1.) *the houſe of Judah*, Chap. 30. 3, 4. & 31. 27.

V. 15. *In thoſe dayes, and at that time, will I cauſe the branch of righteouſneſſe to grow up unto David; and he ſhall execute judgement in the land:*] See the ſame promiſe concerning the Meſſias, Chap. 23. 5. onely what was ſaid, *I will raiſe*, or, *ſettle*, there; is ſaid here, *I will make to bud*, or, *ſprout*; as Pſal. 132. 17. Ezek. 29. 21. the rather, becauſe he ſpeaketh as of a plant, word for word, *I will make a ſprout to ſprout out*: and, *a ſprout of righteouſneſſe*, here; as, *a righteous ſprout*, there.

V. 16. *In thoſe dayes ſhall Iudah be ſaved,*] So chap. 23. 6. *In his dayes ſhall Iudah be ſaved.*

and Ieruſalem ſhall dwell ſafely] Or, *ſhall be inhabited* (for the word is ſometime uſed in a paſſive notion. See Eſay 13. 20. chap. 17. 6.) *in ſafety*. See chap. 23. 6. See alſo chap. 30, 18. & 46. 27.

and this is the name *wherewith ſhe ſhall be called, The Lord* is *our Righteouſneſſe.*] Heb. *and this* it is *that he ſhall call her*, or, *call to her*, (that is ſaith the Rabbine, the name by which the Meſſias ſhall call her: but rather, *wherewith ſhe ſhall be called*; as Eſay 63. 4. for the verb is indefinite) *Iehovah tſidkenu*. That which was ſaid to be the name of Chriſt the Meſſias, chap. 23. 6. is here ſaid to be the name of Jeruſalem, the city of the Meſſias, the Church of Chriſt; given to him as the party, who imparteth righteouſneſſe to her 1 Cor. 1. 30. 2 Cor. 5. 21. to her, that by bearing that name ſhe may profeſſe to have her whole righteouſneſſe, not from her ſelf, but from him, Eſay 45. 24, 25. Phil. 3. 9. that which, ſaith the Rabbine here, the Inhabitants of Jeruſalem ſhould have continually in their mouthes, and ſhall no doubt when they come unto Chriſt, 2 Cor. 3. 16. Some Interpreters of prime note render the text, *and he that ſhall call her*, ſhall be *Jehovah our Righteouſneſſe*; but the words ſeem clearly to import the impoſition of ſome name; which the learned Scholiaſt obſerving, and yet loath to have the name given unto any other beſide Chriſt, thus exhibiteth the Prophets words, *and this*, is the name, *wherewith* every one *ſhall call him, Iehovah our Righteouſneſſe*: but this is a manifeſt corrupting of the text, which expreſly holdeth out, not *him*, but *her*. See more hereof on chap. 23. 6.

The Lord is *our Righteouſneſſe*] *Jehovah tſidkenu*: as *Jehovah Shammah, The Lord* is *there*; the name of the ſame city, Ezek. 48. 35.

V. 17. *For thus ſaith the Lord; David ſhall never want a man to ſit upon the throne of the houſe of Iſrael:*] A further confirmation, not of the reſtitution of the Church onely, but of the continuation of it in a ſetled condition of conſtant government under Chriſts royal regiment, and the miniſtery of his ſacred ordinances, exerciſed and executed by perſons ſpecially deſigned thereunto. *There* Heb. *ſhall not be cut off unto David a man* (that is, ſome *man of David*; as, *to David a Pſalm*, for, *a Pſalm* of David, Pſal. 24. 1. ſome one of his ſeed) *ſitting upon the throne of the houſe of Iſrael*; as chap. 35. 19. See 2 Chron. 6. 16. Fulfilled principally in Chriſt, one of Davids ſeed, unto whom God promiſeth to give *the throne of his father David to reign over the houſe of Jacob for ever*, Luke 1. 32, 33.

V. 18. *Neither ſhall the Prieſts, the Levites, want a man before me, to offer burnt-offrings, and to kindle meat-offrings, and to do ſacrifice continually.*] Heb. *Neither to*, or, *of the Prieſts the Levites there ſhall not be a man cut off from before me*; that is, from attendance upon me: as Deut. 10. 8. A promiſe of the continuance of an Evangelical Miniſtery in the Church of God to the worlds end, Mat. 28. 20. Eph. 4, 11---13. the Miniſters and officers themſelves deſcribed by thoſe that then were in place, as Eſay 66. 21. and their employments and ſervices by thoſe that then were in uſe; as Eſay 56. 7. Mal. 1. 11. Rom. 15. 16.

to offer burnt-offerings,] Heb. *making an aſcenſion*, or, *offering up, to aſcend*; to wit; upon the altar. See Eſay 56. 7.

to kindle meat-offerings,] Heb. *burning* (as 2 Chron. 13. 11.) *an oblation*; for of ſuch oblations was a memorial made alſo by fire upon the altar, Lev. 2. 2, & 6. 15. and of them, ſee on Eſay 1. 13. & 56. 7. *kindling* doth not here ſo well; becauſe the fire upon the altar was kindled and maintained principally for the burnt-ſacrifices conſiſting of the bodies of beaſts, but being ſo kindled and kept in for them, was uſed alſo for the meat and drink-offerings; nor doth the word it ſelf ſo ſignifie.

to ſacrifice continually.] Heb, *doing*; or, *dreſſing*, (as Gen. 18. 8. Exod. 10. 25.) *ſacrifice all dayes*; as chap 32. 29. but here alluding to the daily ſacrifice, Numb. 28. 3.

V. 19. *And the word of the Lord came unto Jeremiah, ſaying,*] *Moreover*, or, *Furthermore*, as verſe 1. chap 1. 11.

V, 20. *Thus ſaith the Lord, If ye can break my covenant of the day, and my covenant of the night, and that there ſhall not be day and night in their ſeaſon:*] Or, *if ye can annull* (Heb. *ſhall make void*, as Judg. 2. 1. but here in a potential notion, as Eſay 14. 27.) *my conſtitution*, (for ſo the word *covenant*, here importeth, Gen 8. 22.) concerning *the day*; *and* concerning *the night, ſo as that* (as Chap. 29. 6.) *there ſhould not be day and night in their* due, or, ſet *time*. If it be poſſible for any created power to break off the intercourſe of night and day. See the like expreſſions, Eſay 54. 9. chap. 31. 35, 36. verſe 25.

V. 21. *Then may alſo my covenant be broken with David my ſervant; that he ſhould not have a ſon to reign upon his Throne, and with the Levites the Prieſts my Miniſters.*] Heb. *my covenant*, my promiſe or engagement (*alſo ſhall be made void* (but potentially taken, as verſe 20.) *with David* (2 Sam. 7. 16. Pſal. 132. 11.) *my ſervant* (the ſtyle commonly in way of eminency given him, Pſal. 78. 70. & 89. 20. & 132. 10.) *from being to him* (as 1 Sam. 15. 2. Hoſ. 4. 6) *a ſon reigning upon his Throne*, &c. as the like, ver. 18. As ſoon ſhall the one faile, as either of the other, the Princely, or Prieſtly ſucceſſion, the ſame with that before, verſe 17. 18.

V. 22. *As the hoſt of heaven cannot be numbred: neither the ſand of the ſea meaſured: ſo will I multiply the ſeed of David my ſervant, and the Levites that miniſter unto me.*] A promiſe not of the continuation onely of a State and Church, but of a large increaſe of iſſue in the Kingdom of Chriſt (the honour of a King conſiſting in the multitude of his people, Prov. 14. 18.) and a correſpondent number of Miniſters and Officers for the ordering and managing of them. See the like promiſes to Abraham, Gen. 13. 15. & 15. 5. & 22. 17. Heb. *Which* (for, *Like as*; as Exod 34. 18. Lev. 7. 26. 2 Sam. 14. 19. chap. 48. 8. But found here alſo above thoſe places, that the Jewiſh Criticks reſtrain it to) *the hoſt of heaven*, (*the ſtars*, Gen. 2. 1.) *ſhall not be numbred*, (for *cannot*; as Gen. 16. 10. & 32. 12.) *and the ſand of the ſea ſhall not be meaſured*; (for *cannot*; as Hoſ. 1. 10.) See the like potentiall notions, verſe 20. 21. See of the like promiſe, Eſay 53. 8, 10. and performance: Rev. 7. 9.

V. 23. *Moreover, the word of the Lord came unto Jeremiah, ſaying,*] Or, *Again*. Heb. *And*. as chap 24. 4.

V. 24. *Conſidereſt thou not what this people have ſpoken?*] Heb. *Seeſt thou not* (as Pſal. 119. 159 chap. 2. 31.) *what this people* (either the unfaithfull party among Gods own people, wholly deſpairing of any poſſibility of being ever raiſed up and reſtored again, Eſay 40. 27. & 49. 14. Ezek. 33 10. & 37. 11. or, the Chaldeans and other enemies of Gods people, chap. 50. 7.) *have ſpoken*, or, *do ſpeak*; what they have commonly in their mouthes.

The two families] Or, as ſome render it, As for *the two families*; put abſolutely: as Pſal. 104. 17. *the two families*; to wit, of David and Aaron, as ſom, the princely, and the Prieſtly, verſe 17, 18, 22. or, of *Judah* and *Benjamin*, as others, chap. 32. 44. or, of *Judah*, and *Iſrael*, as the moſt, verſe 14.

which the Lord hath choſen,] Or, *did chooſe*, or, *had choſen*, as Pſal. 105. 26.

he hath even caſt them off,] Heb. *and*; as chap. 23. 33, 34. where the copulative hath an emphaſis in it; *he hath utterly caſt them off*: and doth not at all now regard them, or mind them any more. So rather, than, as ſome, *he doth now reject them*. See chap. 30. 17.

Thus have they deſpiſed my people, that they ſhould be no more a nation before them] Or, *Thus deſpiſe they my people*. See Eſay 54. 6. Heb. *and*; as chap. 25. 14. they ſet light by them, as never like to come to be a nation again, in their account. Heb, *from being any more a nation before them*; as chap. 48. 2.

V. 25. *Thus ſaith the Lord,*] Gods firm reſolution oppoſed to this their vain imagination.

If my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth: Or, as ſome, *If my covenant* abide *not day and night*, (that is, conſtantly and perpetually; as

1 Chron.

1 Chr.9.33. Pſalm 19.2. chap. 9,1.) or, (as others) concerning *day and night*, (the conſtant intercourſe of either, verſe 20.) *and the Ordinances concerning heaven and earth* (for the courſe of the one to do ſervice to the other, chap.31.35, 36. (which *I have ſettled* be *not*; that is, do *not*, continue or abide, Pſalm 119. 91. See c.17.8. But this ſyntax the laſt clauſe will hardly admit: or, as others rather therefore, *If I have not* ſettled, or *If I ſhall not diſpoſe* (ſo that it cannot, or ſhall not be altered, verſ.20. (my conſtitution of day and night, Geneſis 8, 22.) *and if I have not ſettled*, or *ſhall not diſpoſe, the Ordinates of heaven and earth* in a certain and conſtant courſe; for the Office of the one, Geneſis 1. 14, 16. and the ſafety and benefit of the other, Geneſis 1. 9. chapter 5.22, 24. & 31.35. or more particularly, thoſe courſes that I have ſet for ſuch diſtinction of times to be continued by the motion of the celeſtial bodies for the uſe and benefit of the creatures below upon earth, Pſalm 74. 16, 17. and 104. 19, 23. the ſupply onely is in the former Branch, from the latter; the like whereunto: See Eſay 30.17.

V. 26. *Then will I caſt away the ſeed of Jacob, and David my Servant; ſo that I will not take any of his ſeed to be Rulers over the ſeed of Abraham, Iſaac and Jacob*:] Heb. *I will alſo refuſe the ſeed of Jacob* (to own them at all for my people; or to keep them in being, as a Nation, chapter 31. 35, 36. verſe 24.) *and David my ſervant* (verſe 21, 22.) *from taking off his ſeed* (as 1 Kings 22.3. 2 Kings 5.20.) *rulers* (verſe 21.) *over the ſeed of Abraham*; *Iſaac and Jacob*; unto whom the promiſes were ſpecially made for continuance of their ſeed, Pſalm 105. 9, 10. this for *rulers*, fulfilled partly in Zerubbabel, and his Succeſſors, Ezra 2. 1. Zach. 2. 4. but principally in Chriſt, Luke 1. 33. verſe 15 and the ſeed of theſe here mentioned are the body of the faithful, whom he ruleth by his Word, and Spirit, Pſalm 105.1, 6. Romans 9. 6.-----8. Gal. 3. 16,17. & 6.16.

for I will cauſe their captivity to return; and will have mercy on them] Or, as ſome, *when I ſhall bring backe their captivity*; as Chapter 31. 34. but that though not amiſs there, doth not ſo well here: rather, *but* (here, as Chapter 14. 12.) *I will bring backe their captivity*: and thereby make it to appear that I have not utterly rejected them, as their enemies imagine. See Eſay 14. 1. Chapter 32.4. Verſe 11.

CHAP. XXXIV.

Verſe 1. THe *word that came to Jeremiah from the Lord*,] This Chapter containeth two ſeverall Prophecies at two ſeveral times delivered. The former is related from verſe 1------7. together with the time when it was delivered both prefixed and ſubjoyned. The inſcription here the ſame with Chapter 18.1.

(*when Nebuchadnezzar King of Babylon, and all his Army, and all the Kingdomes of the earth of his Dominion, and all the people fought againſt Jeruſalem, and againſt all the Cities thereof*) *ſaying*,] In the time of the ſiege, whereof 2 Kings 25. 1. Chapter 52. 1.

when] Heb. *and* c.14.15. & 16.6.

Nebuchadnezzar] Elſewhere in this prophecy called *Nebuchadretſar*, 21.2. & 25.1. 9.

of his Dominion] Heb. *of the Dominion of his hand*: See Pſalm 89.25.

all the Cities thereof] Either of Judah, verſe 7. or of Jeruſalem, Chapter 19. 15. that being the mother-City, Chapter 15. 8. and the reſt as daughters to her, Lamentations 3. 51. ſo are inferiour Towns and Cities commonly ſtiled, Joſhua 15. 32, 36, 41, 43, &c.

V. 2. *Thus ſaith the Lord, the God of Iſrael*] As Chapter 30. 2.

Go, and ſpeake unto Zedekiah King of Judah, and tell him; Thus ſaith the Lord,] This prophecy ſeemeth to have been delivered to Jeremy while he was yet at liberty; and the meſſage ſent from God to Zedekiah by him to have occaſioned his reſtraint. See Chap.32.2,3. The meſſage conſiſteth partly of an heavy denunciation of the ſurpriſal of the City, and the King together with it, and the deportation of him to Babylon, verſe, 2,3. partly, of ſome mitigation of this ſad ſentence, aſſuring him from God, that he yet ſhould die a natural death, and have an honourable Sepulture, verſe 4, 5.

Go] Heb. *Going*; as chap.2.2. & 3.12.

Behold, I will give this City into the hand of the King of Babylon; and he ſhall burn it with fire] See Chapter 32. 3. and 21.10. Verſe 32.

V. 3. *And thou ſhalt not eſcape out of his hand, but ſhalt ſurely be taken*,] Heb. *ſhalt taking be taken*; as Chapter 26. 15. and 32. 4.

and thine eyes ſhall behold the eyes of the king of Babylon, and he ſhall ſpeake with thee mouth to mouth,] So c.32.4.

and thou ſhalt go to Babylon,] c.32.5.

V. 4. *Yet hear the word of the Lord, O Zedekiah king of Judah; Thus ſaith the Lord concerning thee, Thou ſhalt not die by the ſword*:] Thou ſhalt not die a violent, but a natural death, by Gods ordinary viſitation, chap. 32.5.

V. 5. But *thou ſhalt die in peace*;] Not in war or fight.

and with the burnings of thy fathers the former kings, which were before thee, ſo ſhall they burn there *for thee*:] The king of Babylon ſhall afford him that, which he had denied unto Jehojakim, chap.22.19. & 36.30. he ſhall give his people leave to bury him in an honourable manner, and with ſuch ſolemnities the burning of ſweet odors amongſt the reſt, at his exequies, as they were wont to uſe at the funerals of their kings in their own Countrie, ſuch of them at leaſt, as had lived beloved, and died deſired. See 2 Chr.16. 14. & 21. 19.

and they will lament thee, ſaying, Ah Lord,] Or, *they ſhall lament thee*; that it may run in the ſame tenour with the former. There ſhall ſolemn lamentation be made for thee, as for thy father Joſias 2 Chronicles, 35. 24,25. denied to Jehojakim his brother, Chapter 22. 18.

for I have pronounced the Word, ſaith the Lord] Heb. *I have ſpoken* the *word*; or *ſpoken it*, (*word*, for *thing*; as c.32.27.) both the one and the other, as v.3, 4.

V. 6. *Then Jeremiah ſpake all theſe words unto Zedekiah king of Judah in Jeruſalem*:] *Then*, or *So*, as chap. 13.2, 5. The Prophet forbare not to go to the king and deliver Gods meſſage to him in his royal Citie, though the doing of it was like to coſt him dear. See chap.32.3.

V. 7. *When the king of Babylons army fought againſt Jeruſalem, and againſt all the cities of Judah that were left*] Heb. *And*; and as verſe 1. See there.

againſt Lachiſh, and againſt Azekah] Of theſe Cities, ſee Joſhua 10. 10,31. and of the former alſo, Eſay 36.2. & 37.8.

for theſe defenced Cities remained in the Cities of Judah:] Heb. *Cities of defence*, or *fortification*: as c.4.5. & 8.14, thoſe two onely (beſides Jeruſalem) yet hold out againſt the Chaldean forces, *of the Cities of Judah*, that were of any conſiderable ſtrength: as *mountain in Gilboa*, for *mountains of Gilbon*, 2 Samuel 1.21. or *among the Cities of Judah*: as *in the thouſands*, for *among the thouſands*, Mic. 5. 2.

V. 8. *This is the word that came to Jeremiah from the Lord*] Heb. *The word that was to Jeremiah from the Lord*; as verſe 1. and as that there, ſo this here, ſeemeth to be the inſcription or title of a new prophecy, ſomewhat later than the former, delivered, as appeareth, upon a more ſpecial occaſion, related from verſe 8----11. for from thence the word or meſſage here mentioned, it ſelf beginneth, continued unto the end of the Chapter: the former was delivered when the Chaldean forces were ſet down before the city, and eager in the the ſiege of it, and the city by reaſon thereof in diſtreſs, v. 1.7. this latter when there were ſome relaxation of their former ſtraits; the Chaldeans being for ſome ſpace of time riſen from before the city, upon the approach of ſome Egyptian aids, verſe 21. chap. 37. 5.

after that the king Zedekiah had made a Covenant with all the people to proclaim liberty unto them] Heb. *had cut a Covenant*: of which form of ſpeech, ſee on Eſay 28. 15. and hereafter, verſe 18. for when the enemy preſſed hard upon them, and they ſeemed to be in ſome diſtreſs, they made ſome ſhew of remorſe and repentance for their ſinfull courſes, and renewed their covenants with God, and made ſome kind of reformation: as the like, Judges 10. 15,16. Pſalm 78.34,35. Hoſea, 6. 1. and among other enormities, which Gods Prophets it ſeems had admoniſhed them of, verſe 10. they had agreed to break off that injurious courſe, whereby many of them kept their brethren ſtill in ſervitude, after the expiration of that term of years, which was for their ſervice by Gods appointment prefixed; (ſee verſe 14.) and liberty was thereupon proclaimed *unto them*, that is, in behalf of all thoſe that were ſo wrongfully detained.

V. 9. *That every man ſhould let his man-ſervant, and every man his maid-ſervant, being an Hebrew, or an Hebreweſſe, go free*,] Haveing ſerved them the time limited hy the Law, Exodus 21. 2. Heb. *to diſmiſs free* (as Deut, 15.18. & ver.11.) *a man*, for *every one*; as chap.32.19.

that none ſhould ſerve himſelfe of them, to wit, *of a Jew his Brother*.] Keep them in ſervice. See the phraſe, chapter 27.7. and 30. 8.

V. 10. *Now when all the Princes, and all the people, which had entred into the Covenant, had heard that every one ſhould let his man ſervant, and every one his maid-ſervant, go free, that none ſhould ſerve themſelves of them any more, then they obeyed, and let them go.*] Being by Gods Prophets enformed of their duty herein, they condeſcended thereunto; as verſe 9. Heb. *And they heard* &c.--- *and they heard* (for, *when they heard*---as c. 26.10. *then they obeyed*, as c 35. 8.) *and diſmiſſed*; a defect of the pronoun, as chap.31. 5.

V. 11. *But afterwards they turned, and cauſed the ſervants, and the hand-maids, whom they had let goe free, to return, and brought them into ſubjection for ſervants, and for hand-maids.*] Heb. *And* (as Chapter 12. 2.) *after ſo* (as Chapter 16. 16.) After they had thus done in the time of their ſtraits; when the ſtraitneſſe of the ſiege was for ſometime intermitted, the Chaldeans, riſing in likelyhood to meet the Egyptian Army, that came to raiſe the Siege, and to relieve the City, ſuppoſing themſelves now to be ſafe enough, and imagining that the

Chaldeans would not return to the ſiege again, they repented them of what they had formerly well done; as Pharaoh did of diſmiſſing the Iſraelites, Exod. 14 5. and brought them back into bondage again, v. 16. ſee the term here uſed, Neh. 5.5. 2 Chronicles 8. 10.

V. 12. *Therefore the Word of the Lord came to Jeremiah from the Lord, ſaying,*] Or, *Then*; as chap. 43. 8. that word whereof before verſe 8. which now here followeth: and it containeth, 1 A relation of a Law enacted by God, concerning the diſmiſſion of their ſervants after a certain term of years, verſe 13, 14. 2 A narration of the violation of this Law, together with a reformation of the offence therein committed, verſe 14, 15. 3 A revolt from this their temporary reformation, verſe 16. and 4 A denunciation of dreadfull judgements to be inflicted upon them for this their relapſe and breach of covenant with God, verſe 17. ——22.

V. 13. *Thus ſaith the Lord the God of Iſrael,*] As v. 2.

I made a covenant with your fathers in the day that I brought them out of the land of Egypt, out of the houſe of bondmen, ſaying; Heb. *I cut a covenant* (as verſe 8.) *with your fathers* (and you in them, Deuteronomy, 5. 2, 3. & 29. 10 ——— 15.) *in the day* (about the time; as Chap. 7. 22.) *of my bringing them forth out of the land of Egypt, out of the houſe of Servants*: as Exod. 20. 2. where ye were no better than as bondmen and ſervants, Exodus 1. 11 ——— 14. and he ſeems the rather to mention this their ſervice and bondage here, thereby to imply the equity of the Law here ſubjoyned, that ſince God hath freed them from the condition of bondmen, it was not meet for them to make bondmen of their brethren, Deuteronomy 15. 15. nor to make ſlaves of thoſe, whom God hath ſet free, Lev. 25. 39 42.

V. 14. *At the end of ſeven years let ye go every man his brother an Hebrew, which hath been ſold unto thee*] Or *that hath ſold himſelf unto thee*, Lev. 25. 29. Deut. 15. 12. for theſe paſſives have oft-times a reciprocal notion; as chap. 23. 24.

At the end of ſeven years] That is, ſix years being fully compleat, (as it is in the next words) at the beginning of the ſeventh, Exod. 21. 2. Deut. 15. 12. and the Jewiſh Doctors well obſerve, that the word here uſed, includeth either *term*, or utmoſt limit of ought, whether that whence it beginneth, as that wherewith it is cloſed up, and concluded, 2 Kings 19 23. c 50. 26.

let ye go] Heb. *ye ſhall diſmiſſe.* See on v. 14. and *a man* for *every one*; as there.

and when he hath ſerved thee ſix years thou ſhalt let him goe free from thee: Heb. *and he hath ſerved thee*, —— *and thou ſhalt diſmiſs him*, for *when he hath ſerved thee, thou ſhalt then diſmiſs him*: as before, v. 10.

but your fathers hearkned not unto me, neither enclined their ear.] So c. 7. 24.

V. 15. *And you were now turned,*] Heb. *Ye had turned to day*: as *Ye have rebelled to day* Joſh 22. 18.

and had done right in my ſight] Or *that which is right in my ſight*; which I approve of: as Deut. 13. 18. & 21. 9.

in proclaiming liberty every one to his neighbour,] Or *one to another*; as Gen. 11. 3. See v. 8.

and ye had made a Covenant before me] Heb. *cut a covenant to my face.* Ye had by a ſolemn Covenant in my preſence (Pſal. 42. 2.) engaged your ſelves to perſiſt in the obſervation of what ye had done. See v. 8.

in the houſe which is called by my Name] Heb. *whereupon my Name is called*: in the Temple that beareth my Name, chap. 7. 10. and 32. 34.

V. 16. *But ye turned*] Or *But ye have turned backe*; or *are revolted*; as c. 8 5. Heb. *And* as v. 11.

and polluted my name] Or *have polluted my name*; have grievouſly wronged and abuſed me, by breach of your covenant ſo ſolemnly plighted in my preſence. So Lev. 19. 12. Exod. 20. 39. and 22 26. Mal. 1. 7, 12.

and cauſed every man his ſervant, and every man his hand-maid, whom he had ſet at liberty at their pleaſure to return; and brought them into ſubjection, to be unto you, for ſervants, and for hand-maids.] Or *and have cauſed each one his ſervant, and his hand-maid, whom ye had let go free* (as v. 10.) *according to their deſire*, (Deut. 21. 14.) *to return* (unto ſervice) *and have brought them into ſubjection to become your ſervants and hand-maids* again. See v. 11.

V. 17. *Therefore thus ſaith the Lord, ye have not hearkned unto me in proclaiming liberty every one to his brother, and every man to his neighbour*: That is, *one to another*;] as ch. 23. 35. Ye have not done it, becauſe ye have not perſiſted in it, but have wickedly undone again, what ye had done: whereby it appeareth, that ye did it not in ſincerity. So Pſal. 78. 8, 34. —— 37. Hoſ. 6. 1, 4. So reconcile, 1 Samuel 28. 6. with 1 Chron. 10. 14. and 2 Kings 17. verſe 33. with verſe 34.

behold, I proclaim a liberty for you to the ſword, and to the peſtilence, and to the famine,] I will give the ſword, famine and peſtilence, (Chapter 15. 2.) free liberty to ſeize upon you, to ſubdue you, to over-maſter you; thus is God wont to execute judgement by a kinde of retaliation. See Eſay, 66. 5. Chapter, 14. 16.

and I will make you to be removed into all the Kingdomes of the Earth.] Heb. *I will give you for a removall unto all the Kingdomes of the Earth*, Deuteronomy 28. 64. Ch. 15. 1. and 24. 9. and 29. 18.

V. 18. *And I will give the men that have tranſgreſſed my Covenant, which have not performed the words of my Covenant, which they had made before me, when they cut the Calf in twain, and paſſed between the parts thereof,*] Heb. *the Covenant which they cut before me*; as verſ. 8. 15. So that by theſe and the like religious rites of divine inſtitution, God and man doe interchangeably ſeal either to other; and man covenanteth with God, as well as God with man, Exodus 24. 8. Pſalm 50. 5. John 3. 33. Rom. 4. 11. And we ſee the ground of that phraſe *of cutting out a Covenant*; alluding to that ſolemn rite of dividing the body of ſome ſlain beaſt for ſacrifice, and paſſing thorow the ſides of it lying apart, as confeſſing themſelves worthy, and in way of execration (whence *the oath and the curſe*, Neh. 10. 29.) thereunto, devoting themſelves to be ſo cut in twain, (Matt. 24. 51.) and deſtroyed, as that creature was, if they ſhould violate the Covenant that then they made. See ſomewhat the like ceremony in Gods covenanting with Abraham, Gen. 15. 10, 17. and the like alſo among the Heathen, in making of ſolemn leagues and agreements. See in Homers *Iliads*, l. 3. Virgils *Eneides* l. 8. Tully of *invention*, l. 2. Livy, *his Hiſtory*, l. 1. Some read the words, *I will make the men that have tranſgreſſed my Covenant* (which they made one with another, but before me, and concerning a branch of my Covenant with them, verſe 8. 13, 15.) ——as *the calf* (the note of ſimilitude inſerted, as Chapter 26. 18.) *which they cut in twain*; and a learned late Interpreter thus digeſteth them, *I will give the men that tranſgreſſed my Covenant, and that have not performed the words*, or *contents*, (as Eſt. 9. 31.) *of the Covenant*, and *of the Calf which they cut in two*; and therewith obſigned the ſame: and the tenour of the Context inclineth much this way.

V. 19. *The Princes of Judah, and the Princes of Jeruſalem, the Eunuchs, and the Prieſts, and all the people of the land, that paſſed between the parts of the Calfe,*] All ſorts reckoned up, that none may hope to eſcape, having dealt all alike perfidiouſly in their Covenant.

V. 20. *I will even give them into the hands of their enemies, and into the hand of them that ſeeke their Life*] So Chapter 21. 7. and 22. 25.

and their dead bodies ſhall be for meat unto the Fowles of the Heaven, and unto the Beaſts of the Earth.] Chapter 7. 33. and 16. 4.

V. 21. *And Zedekiah King of Judah and his Princes will I give into the hand of their enemies, and into the hand of them that ſeeke their life, and into the hand of the King of Babylons Army, which are gone up from you.*] Or, *departed from you.*] as Exodus 12. 38. Chapter 37. 5 having upon the coming of ſome Egyptian aids raiſed their ſiege for a ſhort time. Chapter 37. 5. 11. but not long after returned again, as the Prophet alſo fore-told, that they ſhould. Chap. 37. 8. verſ. 22. and left not the City until they ſurprized it.

V. 22. *Behold I will command, ſaith the Lord, and cauſe them to return to this city, and they ſhall fight againſt it, and take it, and burn it with fire.*] I will by a ſecret and hidden, but efficacious providence and diſpoſal, cauſe them to come back and do all this; as if I had given them an expreſs charge and command ſo to do. See 2 Sam. 16. 10. 2 Kings 24. 2. 2 Chron. 36. 17. Chap. 49. 14. & 50. 21. See the like threatned Chap. 21. 10. & 32. 28, 29. executed, 2 Kings 25. 4, 9. Chap. 52. 7, 13.

and I will make the Cities of Judah a deſolation without inhabitant.] See Chapter 26. 15.

CHAP. XXXV.

Verſe 1. *THe word that came to Jeremiah from the Lord, in the dayes of Jehojakim the ſon of Joſiah* King *of Judah, ſaying*;] See the like Inſcriptions, Chap. 11. and 18. and 21. This Chapter containeth a Narration of the Rechabites preciſe abſtinence from wine, in obedience to the charge given them by their fore-father Rechab, ver. 1 —— 12. here related to control and aggravate the diſobedience of Gods people to his commands, verſe 12 —— 15. together with a denunciation of evil to the one, v. 16, 17. and a promiſe of bleſſing to the other, v. 18, 19.

V. *Go unto the houſe of the Rechabites*] Thoſe of the family of Rechab, which were by original Kenites, deſcended from Jethro, or Hobab, Moſes his father in Law, Judges 1. 16. and 4. 11. they were called Rechabites from one Rechab, a man, it ſeems, of ſpeciall note among them in his times, 1 Chr. 2. 55. 2 Kings 10. 15. being forreigners they had no poſſeſſion among Gods people, but lived upon their employments, v. 7.

and ſpeake unto them, and bring them into the houſe of the Lord, into one of the chambers, and give them wine to drinke,] Under the name *the Lords houſe*, are comprehended all the buildings that were about the Temple, among which were *chambers*, wherein the Prieſts lodged, and wherein were beſtowed the holy veſtments, the oblations, and other the like neceſſaries, 1 Chron. 28. 11, 12. 1 King. 6. 5 6, 10. 2 Chr 3. 11. Ezek. 4. 17, 44, 46. & 41. 6. & 42. 13. thither would God have them brought, rather than unto ſome more obſcure and private place, that the more notice might be taken of it.

Go] Heb. *Going* Go. See chap. 2.2. & 34. 2.

give them wine to drink] Heb. *thou ſhalt make*, or *do thou make them drink wine*; that is, offer them wine, tender it to them; and that is all he did, v.5.

V. 3. *Then I took Jaazaniah the ſonne of Jeremiah, the ſonne of Habaziniah, and his brethren, and all his ſonnes, and the whole houſe of the Rechabites*; Or, *So I tooke*; as Chapter 13. 2, 5. Heb. *And*.

V. 4. *And I brought them into the Houſe of the Lord, into the chamber of the ſons of Hanan, the ſon of Igdaliah a man of God,*]This Hanan ſome ſuppoſe to be that Hanani mentioned, 2 Chron.16.7. but that is uncertain, and not very probable; for, whether the title of *a man of God* (given uſually to Prophets and Teachers of Gods people, Deut.33.1. Pſalm 90.1. 1 Tim.6. 11.) belong here unto Hanan, or unto Igdaliah, is ſomewhat doubtful. Whoever he was, theſe his ſons it ſeemeth were of the courſe of thoſe that waited and ſerved that week. See 1 Chr. 24.5, 6. & 25. 1,2,&c. 2 Chron. 23.4 8.

which was *by the chamber of the Princes*]That is, ſay ſome, where the rich gifts were diſpoſed; or their treaſure for ſafety kept, 2 Kings 18.15. or, rather where they uſed to meet, to conſult together of publick affairs. See chap. 26.10, 17. though others underſtand it of the chief of the Prieſts of the courſe that then miniſtred, or thoſe that were next under the high Prieſt: See 2 Chron. 23.4. c.20.1.

which was *above the chamber of Maaſeiah the ſon of Shallum*]For the chambers were built with divers Stories one over another, Ezek.41.5,6. See on Eſay 6.1.

the keeper of the door] Heb. *threſhold*; as Ezekiel 43. 8. and the title of *Keepers of*, or *attendants at the threſhold*, is commonly given to *porters*, or *door-keepers*, 1 Chronicles 9. 19. 2 Chronicles 34. 9. Howbeit, the Jewiſh Commenters here render it, *the Keeper of the Veſſel*; in likely-hood, becauſe the word is ſometime uſed for *Veſſels, cups, baſons*, or *bowls*, Exodus 12. 22. 2 Kings 12,14. See 1 Chron.9.28,29. and the Chaldee both here, and 2 Kings 12. 10. & 22. 4 *the Treaſurer*, as being one of theſe ſeven Chamberlines, or Treaſurers, that kept the keyes of the ſacred Treaſure; the word being uſed as for *a threſhold*, or *tranſome*, firſt then for *a dore*, and after for *a chamber*; and thence the Kings *Chamberlaines* ſo termed, Eſther 2.21. & 6. 2. See on Eſay 6.4.

V. 5. *And I ſet before the ſons of the houſe of the Rechabites pots full of wine and cups, and ſaid unto them, Drinke ye wine*] He inviteth them to drink it, to try what they would do: Yet ſaith not to them, *Thus ſaith the Lord, Drink wine*: for then they ought not to have refuſed it; but the end of the tender was by their refuſal out of obedience to their anceſtors charge, to convince and condemn the Jewiſh people for their diſobedience to Gods commands, v. 16.

pots full of wine, and cups] Pots containing ſome large quantity of wine; for it hath affinity with a term that ſignifies *an hill*, or *hillock*; and cups to pour it out into, and ſo drink it: but becauſe the former word is uſed for a drinking *cup* as well as the latter, Gen.44.2 I ſuppoſe there is a trajection in the words, and it is all one, as if he had ſaid, *bowls and cups full of wine*. See the like hereunto before, c.32.9,11.

V. 6. *But they ſaid, we will drinke no wine*:] Heb. *And* (as Chapter 30. 9.) *they ſaid, we will not drinke wine*, or *we may not*; as, *that ſhall be done*, for *that ought not to be done*, Geneſis 20 9.

for Jonadab the ſonne of Rechab our father commanded us, ſaying,] *Our father*, that is our Anceſtour, or progenitour; for this Jonadab lived in Jehues time, 2 Kings 10. 15. between two and three hundred years before Jeremies dayes: Nor is that learned mans Argument convincing with me, who would hence evince, that this Jonadab ſhould be one that lived in or about Jeremies time, becauſe they call him their *father*, and ſay, *Our father commanded us*: *your father Abraham*, ſaith our Saviour to the Jewes, John 8. 56. and, *what did Moſes command you?* to thoſe that then lived, Marke 10. 3. and how the one *Paſhur*, is called *the ſonne of Immer*, and the other of *Melchiah*, ſee on Chapter 20. 1. and 2. 1.

Ye ſhall drinke no wine, neither *ye nor your ſons for ever*;] Why Jonadab enjoyned his iſſue this ſtrict courſe of life, is queſtionable. Some ſuppoſe, to keep them in that courſe, that they had followed, while they lived in the land of Midian, where they gave themſelves to a ſhepherds life, living in tents, and tending their flocks, not planting of vines, nor drinking wine, which the Countrey yielded not; but contenting themſelves with ſuch ſuſtenance as their flocks afforded, Exod.2. 16. & 3.1 Judges 4. 17, 19. Others, becauſe having no inheritance in the land, being but ſtrangers therein, they were to live upon their employments, and ſhould not therefore looke to live in ſo free and plentifull a manner, as thoſe that had lands and revenues yearly coming in. Others, that he would thereby enure them to hardſhip, as by a prophetical ſpirit foreſeeing thoſe calamities, that ſhould in proceſſe of time befal thoſe among whom they lived. But theſe things being but mere conjectures, it is not eaſie certainly hereof to define ought.

neither ye, nor your ſonnes] Heb. *ye, and your ſonnes*; as *ye and your fathers*, chapter 16.13. and, *the King and his ſervants*, chapter 36. 24.

V. 7. *Neither ſhall ye build houſe, nor ſow ſeed, nor plant vineyard, nor have* any; *but all your dayes, ye ſhall dwell in tents*] The words of the charge may well all be rendred in the imperative, for which the future is frequently uſed, *Drink not wine, nor build houſe*, &c. *but dwell in Tents all your dayes*; all your life long; as Deut. 11.1. & 12. 1.

that ye may live many dayes in the land where ye be ſtrangers] Heb. *on the face of the land* (as Gen. 6. 1.) *which ye are ſojourning there*, or *wherein ye ſojourn*: as 2 Samuel 4.3. for they were by originall Kenites, or Midianites, not of the line or linage of Iſrael. This promiſe of lengthning their dayes ſubjoyned, ſome refer to that bleſſing annexed by God to the precept of obedience to parents, Exod.20.12. Epheſ. 6. 2. Others rather ſuppoſe herein to be intended that by retaining ſuch a courſe of life, they were like to live the longer in a ſtrange countrey peaceably and quietly, free from envy and grudge of the natives of the land, who are not wont ſo well to brook the growth and greatneſs of ſtrangers among them, but are thence moved many times to ſeek the rooting of them out, Exod.1.9, 10. But whatſoever the ground of the injunction was, or whatſoever the end aimed at in it, they had been and ſtill were very careful to obſerve it.

V. 8. *Thus have we obeyed the voice of Jonadab the ſonne of Rechab our father,*] Heb. *And* (which would rather be here retained) *hearkned to the voyce*; as c. 7. 23.

in all that he charged us, to drinke no wine all our dayes, we, our wives, our ſons, and our daughters:] Or *in not drinking wine*: So this is the particle with the Verb infinitive frequently uſed: as Gen.3.22. c 28.6. and 19. 9. and 36, 8.

V. 9. *Nor to build houſes for us to dwell in*] Or *And in not building*: as before v. 8.

neither have we vineyard, nor field, nor ſeed:] We neither till nor plant.

V. 10. *But we have dwelt in Tents*] As he willed us, verſe 7. ordinarily, ſave when neceſſity enforceth us to doe otherwiſe verſe 11.

and have obeyed, and done according to all that Jonadab, our father commanded us] Heb *we have heard*; as c. 34. 10. Exodus 20.19. ver.8. And this ſeemeth to have been inviolably obſerved by them from the time of Jehu, unto the reign of Jehojakim, for about three hundred years, See on v.6.

V. 11. *But it came to paſſe*] Heb. *And it was*: As chapter 41. 11, 13.

when Nebuchadrezzar came up into the land] In a warlike hoſtile manner, ſee on Eſay 7. 1.

that we ſaid] Heb. *And we ſaid*; *and* for *that*: As chapter, 31. 14.

come and let us go to Jeruſalem for fear of the Army of the Chaldeans,] Heb. *from the face of*; as Eſay 21. 15. & 31. 8. and ſo in the next clauſe.

and for fear of the Army of the Syrians,] Heb. *Aramints*; that aſſiſted the Chaldeans, and ſerved under them, in their expedition againſt Judea, 2 Kings 24. 2.

ſo we dwell at Jeruſalem] Or *abide*; as chapter 40. 5. verſe 15. It ſeemeth that they held not themſelves ſo ſtrictly tied to theſe obſervances, but that in caſe of neceſſity they did and might diſpenſe with them.

V. 12. *Then came the Word of the Lord unto Jeremiah ſaying*] Heb. *And the word was to him*; as c.32 26.

V. 13. *Thus ſaith the Lord of Hoſts, the God of Iſrael,*] as chapter 27.4.

Go, and tell the men of Judah, and the inhabitants of Jeruſalem,] Heb. *Going* (as v.2.) *and thou ſhalt ſay* (or *ſay thou*, as chap.16 11) *to the man of Judah*, (as chap.32.32.) and the inhabitants of *Jeruſalem*; as Eſay 5.5.

will ye not receive inſtruction to hearken to my word? ſaith the Lord.] Or *in hearkning to my words*: as v.8.9. See chap.2.30. & 5. 3. & 7.28.

V. 14. *The words of Jonadab the ſonne of Rechab, that he commanded his ſonnes, not to drink wine are performed,*] Or *The things* (as Deuteronomy 30. 10.) *that he injoyned his ſons, are* each of them (for the Verb is ſingular, the Noun plural, as Proverbs 14. 1. Joel 1. 20.) *inviolably kept*, Heb. *are eſtabliſhed*: as chapter 33. 14.

for unto this day they drinke none.] For ſo many deſcents, verſe 8.

but obey their Fathers commandement] Heb. *heare*: As verſe 10.

notwithſtanding I have ſpoken unto you] Or *yet*. Heb. *and*; as chap.27.15.

riſing early and ſpeaking] I have from time to time ſedulouſly and aſſiduouſly by my miniſters and meſſengers minded you of my charge, and called upon you for obedience thereunto, chap.7. 13. & 11. 7.

but ye hearkned not unto me.] Or *but* Heb. *and* as v. 11.) *ye have not hearkned to me*; as c.26.5, 7. v.15.

V. 15. *I have ſent unto you all my ſervants the Prophets, ri-*

ſing early, and ſending them,] Heb. *And I have ſent*; as Chapter 1. 2. or *I have even ſent*; as Chapter 30. 7 or, *For I have ſent*; as Eſay 63. 5. See Chapter 7.25. & 25.4. & 26. 5. & 29. 19. & 44. 4. 2 Chron. 36. 15.

ſaying, Return ye now every man from his evil way, and amend your doings,] See c. 18.11.& 25. 5.

and goe not after other gods to ſerve them,] c. 25.6.

and ye ſhall dwell in the land which I have given to you, and to your fathers.] Heb. *and ſit* or, *dwell*; as Pſalm 37. 27. or, *remain abide*; as verſe 11. Chapter 40. 5, 10. See Chapter 7.3. and 25. 5.

but ye have not enclined your ear, nor hearkned unto me.] See c. 7. 24 26 & 11 8.& 17.23. & 34.14.

V. 16. *Becauſe the ſons of Jonadab the ſon of Rechab have performed the commandment of their father, which he commanded them; but this people have not hearkned unto me.*] As v. 14,15. Their obedience to him ſhall riſe in judgement againſt you to condemn you for your diſobedience to me. See Matt. 12.41,42.

V. 17. *Therefore thus ſaith the Lord God of Hoſts, the God of Iſrael*] As ver. 13. c. 5. 14.

Behold I will bring upon Judah, and upon all the inhabitants of Jeruſalem, all the evil that I have pronounced againſt them:] Or *denounced*, Heb. *ſpoken*; as Chap. 18.8. Heb. *I am bringing.* See c 6. 19. & 11. 11 & 19 3.

becauſe I have ſpoken unto them, but they have not heard; I have called unto them, but they have not anſwered.] Or, *Becauſe when I ſpeak to them they would not hear; when I called unto them, they would not anſwer*, Prov. 1 24 Eſay 50 2 Pſalm 81. 11. Chapter, 7. 13. It is God that ſpeaketh, and that calleth, whether immediately by himſelf, or by the miniſtery of his meſſengers, Eſay 1. 2, 20. Chapter 15. 19. Luke 10.16. 2 Cor. 5. 20. & 13.3 Eph. 2.17. 1 Pet. 3. 19.

V. 18. *And Jeremiah ſaid to the houſe of the Rechabites,*] Or, *Moreover*, as c. 33. 1.

Thus ſaith the Lord of Hoſts, the God of Iſrael;] As before, v. 13. ſo verſ. 19.

Becauſe ye have obeyed the commandement of Jonadab your father, and kept all his precepts, and done according to all that he hath commanded you] Or, *that he commanded you.* Heb. *have heard*, for, *obeyed*, as v. 8.

V. 19. *Therefore thus ſaith the Lord of Hoſts the God of Iſrael, Jonadab, the ſon of Rechab ſhall not want a man to ſtand before me for ever.*] Heb. *There ſhall not be cut off a man of*, or, *unto Jonadab the ſon of Rechab ſtanding before me all the dayes.* See the like forms of ſpeech, chap. 33. 17, 18. intimating, that either his poſterity ſhould not be utterly rooted out, but continue in being and conſequently in Gods ſight, as are all things that have any exiſtence, Pſalm 89.36. & 139.7. Prov. 15. 3. ſee chap. 31 36. for to expound it, as ſome, of continuance in Gods favour; as Geneſis 17. 18. there is no neceſſity: or that they ſhould not fail of ſome conſtant employment about the ſacred Offices concerning the Law, as the phraſe ſometimes importeth a ſpecial attendance, Deut. 10 8. 1 Kings 10. 8. & 17. 1) which as ſome have not improbably ſuppoſed that they might have becauſe it is reported of them that they were *Scribes*, and given to the ſtudy of *literature*, 1 Chr 2. 55. ſo long as that State, either civil or ſacred ſhould ſtand: for with reſtriction and relation to the continuance of thoſe things, whereupon the matter mentioned dependeth, are the like forms of perpetuity commonly conceived. and ſo to be underſtood See Geneſis 17.13. Exodus 21.6 Numbers 18 8. But what ſome others add out of *Euſebius* his *Eccleſiaſtical Hiſtory*, l. 2. c. 22. from Hegeſippus, that theſe Rechabites ſhould be Prieſts, and that one of them, a Prieſt, being preſent at the murther of James the Juſt, ſhould reprove them for ſo doing, is of no probability, but ſeems a frivolous ſuppoſition and groundleſs relation: for what part or portion could ſtrangers, as they were, have in the Prieſthood Numbers 3. 10. Nor ſeemeth that ſurmiſe of one of the Rabbines probable, that ſome of the Prieſts or Levites marrying of their daughters, ſome of their iſſue in proceſſe of time might come to be Prieſts: for the words ſeem to imply continuance in ſome preſent employment (if to ſuch a notion they be raſtrained) and to a conſtant ſucceſſion therein And as unlikely is that which a learned Writer ſuggeſteth, that theſe Rechabites in Jeremies dayes, ſhould begin a new courſe of combining themſelves into a body, and engaging themſelves to a conſtant attendance on the Temple-ſervice in ſuch manner, as did *Anna* the Propheteſs Luke 2 37. and to a free contributing thereunto; and that therefore it was, that they did forbear the uſe of Wine, becauſe they were dayly to frequent the Temple; for that Law concerned the Prieſts onely, and then onely when they went in to do ſervice Lev. 10. 9 Ezekiel 44. 21. Nor is there any ground, or probability of ſuch their perpetual and general reſort to the Temple-ſervice, living ordinarily in Tents abroad out of the City, v. 7. 10.

CHAP. XXXVI.

Verſe 1. *And it came to paſſe in the fourth year of Jehojakim the ſon of Joſiah* King *of Judah, that this word came to Jeremiah from the Lord, ſaying,*] The charge mentioned here to Jeremiah, ſeemeth to have been given him toward the latter end of this fourth year of *Jehojakim* (ſe verſe 9.) and in likelyhood conſequently to have been later than thoſe related, chap. 25. and 35. Heb. *it was that this word was*; as chapter 1. 2. & 31. 28. The Chapter containeth firſt, a charge given by God unto Jeremy to gather together, and engroſs in one volume, the ſum of all the Sermons, that he had delivered from his firſt entrance upon his prophetical function unto the time preſent, verſe 2, 3. 2 Jeremies performance of it by the help of Baruc his Scribe, v. 4. 3 Baruc's publiſhing of it by the Prophets appointment in the Temple upon a ſolemn faſt day, v. 5 —— 10. and after again upon occaſion, at the Court in the Scribes chamber before the Princes, v. 11. — 15. 4 The effect it had upon thoſe that there heard it, and their acquainting the King with it, verſe 16. 20. 5 The Kings hearing ſome part of it read and thereupon cutting it in pieces, and burning it in the fire, and giving order to apprehend Baruc and Jeremy, v. 21 — 26. 6 A ſecond charge given the Prophet to write a new roll with further additionals to the former verſe 27, 28, 32. together with a dreadfull denunciation againſt Jehojakim for his burning of the other, ver. 29 — 31. 31.

V. 2. *Take thee*] An elegant redundancy; as Eſay 8. 1. & ſo v. 28.

a roll of a booke] That is, *a book* made up in *a roll*, or *a volume*, Eſay 8. 1. not ſtitcht up, as ours uſually are; but rolled up as our records, and draughts of deeds, and inſtruments are ordinarily wont to be Yet herein, as is ſuppoſed, differing from theſe, in that not faſtned all the ſheets together, as they, at the head; but either glewed or ſowed up ſheet after ſheet, the head of the ſheet following to the tail of the foregoing, as our long Inventories oft are and ſo rolled up the whole body of it from the head of the firſt ſheet to the end of the laſt. See Eſay 34 4.

and write therein] Heb. *and thou ſhalt write*] (as Deut 31. 3. or cauſe to be written, as chap. 32. 10. & Deut 17. 18. for the Rabbines conceit, as if the King were there enjoyned to write out the book of the Law with his own hand, is frivolous) *on it*; as chap. 51. 6. *on a book.*

all the words that I have ſpoken unto thee,] Or. *all thoſe things*; as Chapter 11. 12. and 16 10. the ſum and ſubſtance of the Sermons that have been preached by thee hitherto: for the Rabbines doat, that would have by this roll meant the Book of the Lamentations; though that be one of the five which the Jews call *rolls*, or *volums*

againſt Iſrael, and againſt Judah, and againſt all the Nations] Or *concerning*; as Eſay 13. 1. See chap. 1. 10. & 25. 11.

from the day that *I ſpake unto thee:*] Or *from the day* wherein *I ſpake unto thee*: a defect of the Relative, as Ezekiel 28 15.

from the dayes of Joſiah even unto this day.] From the thirteenth year of Joſiah at what time he was called to his Prophetical office, c 1. 2 unto the fourth of *Jehojakim*, by the ſpace of three and twenty years, c. 25 3

V. 3. *It may be that the houſe of Iudah will hear all the evill which I purpoſe to do unto them, that they may return every man from his evil way*] Or *It may be that when the houſe of Iudah ſhall hear all the evil that I intend* (Heb am *intending* or *thinking*; as c. 29. 11.) *to do unto them* (unles they prevent it by timely repentance, c. 18. 8) *they will turn each one* (H. *a man*; as c. 34 9.) *from his evil way*, c. 36. 3.

that I may forgive their iniquity and their ſin] Heb. *and I will forgive*; as the like c. 26 3 Gods end in menacing evil being, that he may not inflict it; in threatning deſtruction, that he may not deſtroy Ezek. 3. 18.

V. 4. *Then Ieremiah called Baruch the ſon of Neriah; and Baruch wrote from the mouth of Ieremiah all the words of the Lord, which he had ſpoken unto him upon a roll of a Booke.*] *Then*; Heb. *And* as Chapter 29 12. *upon* (as Joſhua 10. 13. ſo verſe 18.) *a roll of a Booke* See on v. 2. Jeremy made that uſe of Baruc, as Paul did of Tertius, Rom 16. 22.

V. 5. *And Ieremiah commanded Baruch, ſaying, I am ſhut up, I cannot go into the houſe of the Lord:*] Or, *I am detained* or *reſtrained*, (as 1 Samuel 21. 5. 2 Chron. 20. 37.) ſo that *I cannot goe into the houſe of the Lord:*] a defect of the particle; as Chapter 18. 16. Eſay 63. 13. what the occaſion of Jeremies reſtraint was at preſent, is not certainly known. One of the Rabbines ſaith, he was ſhut up in priſon; but that ſeemeth otherwiſe: for what needed the King then to give order for the apprehenſion of him? verſe 26. Others ſay he was commended by the King to keep his houſe. But neither doth this ſeem to ſort well with the advice given by the princes for Baruch and him to hide themſelves, verſe 19. Others, that he durſt not goe abroad, or be ſeen in publike for fear of the King, whoſe cruell diſpoſition he was well acquainted with Chapter 26. 20 —— 23. But this Story in that Chapter related, ſufficiently refelleth Others ſuppoſe that by ſome Eccleſiaſticall cenſure he might be reſtrained; and others again, by ſome Legall pollution: and others, Laſtly, by ſome ſpeciall inhibition from God, or ſecret intimation from his Spirit, as was Paul, Acts, 16. 6, 7. But ſufficient light of information herein failing us, there can be no certain determination of ought.

V. 6 *Therefore goe thou and reade in the roll*] Heb. *And* (as Chapter, 29. 27.) *thou ſhalt goe, and ſhalt reade*; as *thou ſhalt write*, verſe 2.

which thou haſt written from my mouth] As I endited or dictated to thee, verſe 4. 18.

the words of the Lord in the ears of the people] In their hearing; as chap. 29. 29 and ſo verſe 14, 15.

in *the Lords houſe*] A defect of the prepoſition; as Chapter 29. 25.

upon the faſting day:] Heb. *on the day of faſt:* on which, concourſe of people would bee out of all parts. See on verſ 9.

and alſo thou ſhalt read them] Or; *and read them alſo*; as before.

in the ears of all Judah that come out of their cities.] In the hearing, not of the inhabitants of Jeruſalem onely, but of all the people alſo, that from the ſeveral cities of Judah, repair thither, to ſeek God by ſuppplication and prayer, as on ſuch occaſions they uſed to do, 2 Chron. 20. 3, 4.

V. 7. *It may be they will preſent their ſupplication before the Lord,*] Heb. *their ſupplication will fall to the face* (or, *in the preſence*) *of the Lord*: an alluſion to the dejected geſture of perſons that come to ſeek for mercy, Deut. 9. 25. Matth. 26. 39.

and will turn every one from his evill way,] As verſe 3. all prayer and ſupplication, humiliation and faſting, being without reformation and amendment unavailable, Eſay 58. 3, 5. Chapter 12. 12. Zach. 7. 5. 7. being no other than a bare bodily exercise, 1 Tim. 4. 8.

for great is the anger and fury that God hath pronounced againſt this people.] Or, *denounced.* Heb. *ſpoken*; as chap. 35. 17. See chap. 32. 37. Zach. 7. 12.

V. 8. *And Baruch the ſon of Neriah did according to all that Jeremiah the Prophet commanded him: reading in the books the words of the Lord, in the Lords houſe.*] Heb. *to read*; as chap. 35. 8. *to drink.* See before, on verſe 6.

V. 9. *And it came to paſſe in the fift year of Jehojakim the ſon of Joſiah King of Judah, in the ninth moneth,* that *they proclaimed a faſt before the Lord to all the people in Jeruſalem, and to all the people that came from the cities of Judah unto Jeruſalem.*] Or, *For,* (as chap. 23. 22.) *ſo it was* (verſe 1.) *in the fift year of Jehojakim* (in the beginning of that year of his reign, the year after that, wherein this charge was given Jeremy, verſe 1, 2. the length of the matter to be written in the roll, requiring ſome time for the engroſſing of it, or it being on purpoſe reſerved till then) *in the ninth moneth* (not of that year of his reign, but from the ordinary beginning of the year then current) that (a defect of the particle, as verſe 1. (*a faſt was proclaimed* (for the verb is indefinite; as chap. 6. 30.) to be held *before the Lord* in his Temple at Jeruſalem; as *they ſold Joſeph* to be carried *into Egypt*, Acts 7 9. as well for other the people of Judah, as for thoſe that dwelt there, See on verſe 6. This was not the ordinary yearly faſt enjoyned in the Law, Lev. 23. 27. for that was kept on *the tenth day of the ſeventh moneth*, anſwering to part of our September, and part of our October, whereas this was held *in the ninth moneth*, which comprehended part of our November, and part of our December, called *Chiſleu*, Zach. 7. 1. two moneths later than that; and was therefore proclaimed upon ſome extraordinary occaſion, whether of that long and great drought and dearth thence proceeding, mentioned, Chap. 14 1, 2. whereof ſome intimation ſeemeth there, verſe 12. or upon ſome fear of a new invaſion by forrein forces, Jehojakim having been ſometime before compelled to ſubmit unto the King of Babylon, and to hold from him, Dan. 1. 1. 2 Kings 24. 1. from whom yet not long after he began to revolt, and thereby incenſed him againſt him, 2 Kings 24. 1. For that ſeemeth to me nothing probable, which yet ſome ſuggeſt, that the faſt ſhould be to bewaile the calamities that had formerly befallen them, in the ſiege, and ſurpriſal of the city, in the latter part of Jehojakims third year, and entrance of his fourth a twelve-moneth, or more it may be, before: Nor doth that inſtance of thoſe faſts, Zach. 7. 3, 5. come home here: for their captivity, and the ſtate of their city, Temple and Land, did all that while ſtill continue the ſame. But I encline rather to that firſt of famine by drought, which might be further alſo encreaſed much by the ſpoyl made in the late invaſions.

V. 10. *Then read Baruch in the book,*] Heb. *And* (which may well be here retained) *Baruch read in the book*; as verſe 8.

the words of Jeremiah] Which he had dictated to him, verſe 4. 18. called alſo *the words of the Lord,* verſe 6. becauſe they came to the Prophets from him. See chap. 1, 12.

in the houſe of the Lord] See chap. 35. 4.

in the chamber of Gemariah the ſon of Shaphan the Scribe.] Out of the window of his chamber, or ſome balcone (for ſuch alſo there were about thoſe buildings) adjoyning thereunto, and looking into the Court, where the people were aſſembled: Nor can I accord with that learned man, who ſuppoſeth, that it was read onely in private within the chamber to ſome few that were met together in that room. See Jeremies Charge to Baruc, verſe 6. and the words following, which expreſly controll it.

the Scribe] An officer belonging to the Temple, as another to the Kings Court, verſe 12.

in *the higher Court,*] Or *upper court* the Prieſts court, 2 Chron. 4. 2. termed uſually, *the inner*, 1 Kings 6. 36. Ezek. 10 3. & 40. 32. here *the upper* court, in regard of the peoples court, called alſo *the great*, 2 Chron 4. 9. and *the utter* court, Ezek 10 5. & 40 10. being lower by divers degrees than it Ezek 40 31. Howbeit, there want not thoſe, who by the *upper court* here underſtand the peoples court; yet not ſimply or abſolutely, but that part of it wherein the men or males met, ſo termed in relation to the other part of it wherein the women uſed to aſſemble, being lower much than the other: but whether any ſuch diſtinct court were ſo ancient or no, is uncertain: theſe Authours themſelves acknowledging, that this *lower court* for the women, was not at the firſt built by Solomon.

at the entry of the new gate of the Lords houſe] Or, *by* (as chapter 13. 5. & 32. 7.) *the entry of the new gate*; the Eaſt gate by Jotham re-edified, 2 Kings 15. 35.

in the ears of all the people] Or, *hearing*, as verſe 6.

V. 11. *When Micajah the ſon of Gemariah the ſon of Shaphan had heard out of the book all the words of the Lord;*) Or, *Now when Micajah had heard* Heb. *and Micajhu* (as *Jirmjahu*, chap. 1. 1.) *heard* (but the copulative hath oft a double notion: as chap. 13. 12. & 34. 10. or in this ſyntax the one may be fetcht hither from the head of the next branch, verſe 12.) *from off the book all the words of the Lord*; as verſe 6.

V. 12. *Then he went down* into *the Kings houſe*] Or, *He went to the Kings houſe*; the copulative hence taken into the former for the clearer expreſſion, in our language, *And he heard,*—— *and he went,* for, *And,* or, *Now.* (as chap 30. 4.) *when he had heard,* —— *he went*; as chap. 26. 10. *Now when they heard,* —— *they came.*

went down into *the Kings houſe*] Or, went ſimply, (ſee on chap. 26. 10.) to *the Kings houſe:* the particle is wanting; as chap. 22. 1.

into *the Scribes chamber:*] Heb. *up to,* the chamber of Eliſhama the Kings Secretary, Verſe 20. See Eſay 36 3.

and lo all the Princes ſate there;] Heb. *ſitting*, as 2 Kings 6. 32.

even *Eliſhama the Scribe*] Whoſe chamber it was.

and Delaiah the ſon of Shemajah, and Elnathan the ſon of Achbor, and Gemariah the ſon of Shaphan, and Zedekiah the ſon of Hananiah, and all the Princes.] That is, the reſt of them, as chap. 39. 13 and as, *all the houſes*; chap. 52. 13. of one of theſe, ſee chap 26. 22 of other of them, verſe 25.

V. 13. *Then Micajah declared unto them all the words that he had heard, when Baruch read the book in the ears of the people.*] Heb. *And* (which may well be retained) and, *words,* for *things*; as chap. 26 . (for if he had related all the words that he ſpake, they ſhould not have needed to ſend for the roll; nor was his memory ſo good) and, *read in the book* as verſe 10 and *ears,* for, *hearing,* as there. Now for what end Micajah did this is uncertaine; whether out of a malicious diſpoſition to cauſe the Prohet and his Scribe to be queſtioned as Shemajah, chap. 29 24, 25. or out of a religious intention to have ſome courſe taken, if it might be for the pacifying of Gods wrath, and preventing of the judgement denounced, is not certaine: yet the latter ſeemeth the more probable.

V. 14. *Therefore all the Princes ſent Jehudi the ſon of Nethaniah, the ſon of Shelamiah, the ſon of Cuſhi unto Baruch, ſaying;*] Of this *Jehudi,* ſee further on verſe 21.

Take in thine hand the roll, wherein thou haſt read in the eares of the people, and come,] *Therefore,* or, *then*; Heb. *And* (as verſe 4.) and, *which thou readeſt in it*: an elegant redundancy; as the like, chap. 7. 14. and, *eares,* for, *hearing*; as verſe 10. 13.

So Baruch the ſon of Neriah took the book in his hand, and came unto them.] Heb, *And.* as Chap. 28. 17.

V. 15. *And they ſaid unto him, Sit* down *now, and read it in our eares.*] Heb. *Sit,* for, *ſit* down, as Eſay 47. 1.

So Baruch read it in their ears.] Heb. *and*; as verſe 14. and *ears,* as before.

Ver. 16. *Now it came to paſſe,*] Heb. *And it was*, as Verſe 1.

when they had heard all the words,] Or, *thoſe words*, or, *thoſe things*: as verſe 13. and ſo after again.

they were afraid, both one and other,] Or, that *they were afraid:* the particle ſupplyed, as verſe 1. *both one and other:* as well bad as good: all of both ſorts were ſtricken alike with terrour and dread: as Acts 5 11. or, *they were afraid*, and looked *one upon another*: as men aſtoniſhed are wont to do, Eſay 13. 8. or, as ſome, thay ſpake one to another; or, conſulted one with another: they laid their heads together: but the parallel place ſeems to lead unto the former ſupply. Heb. *a man to,* or, *on his friend,* or *neighbour*; as chap. 34. 15. and it is, howſoever, a complexive form, ſuch as v. 9.

and ſaid to Baruch; we will ſurely tell the King all theſe words.] Or, *things*; as before. Heb. *telling tell*: as 1 Sam. 22. 24. Judg 14. 12. to try whether any good might thereby be wrought upon him: for they ſeem to be better affected than either themſelves, or other of them afterward in Zedekiahs time were. See on chap 38. 4.

V. 17. *And they asked Baruch, ſaying. Tell us now how didſt thou write all theſe words at his mouth?*] Or, *How couldſt thou write* (in a potential notion; as Chap 2. 23) *all theſe words,* or, *things* (as before) *from his mouth*: for ſo the Hebrew hath it: as Job 22. 22.

V. 18, *And Baruch anſwered them, He pronounced all theſe words to me with his mouth.*] Heb. *from his mouth*; as verſe 17.

They ſeem to lay here too much weight upon the words of the text, who following the Latine rendring them, *He ſpake them as if he read*, would have Boruchs meaning to be, he uttered them as diſtinctly and readily all along, as if he had read them out of a book, whereby it might appear that they were by an immediate inſtinct of ſpirit ſuggeſted unto him. But the terms of the text imply no more, but that the Prophet dictated unto him, what he ſhould write; in doing whereof, he might well for ought I ſee make uſe of ſuch copies of his Sermons ſormerly delivered, as he had by him: as alſo he did ſometime in likelihood not of ſome of his own onely, but of the Sermons of what Prophets alſo that had been before him. See Chap. 45. 19, 43, 44. & 51. 15———15.

and I wrote them *with ink in the book*] Heb. *on the book*; as Joſh. 10, 13. and the Jewiſh Doctors criticiſme ſeemeth here over-nice, that would have it to be ſpoken in way of anticipation: for it is not a book, ſaith he, untill it be written in, and written out: as if *tables* to write on, were not tables, untill ſuch uſe had been made of them; a defect there is of the pronoun: as Chapter 34. 10.

with ink] The uſual material to write with in thoſe times; not added here, as a learned Writer, to intimate, that he did not draw them on ſlate, or in lead; or, on waxed tables; for their own eyes to whom he ſpake ſhewed them the contrary: but intimating onely the ordinary manner of doing it.

V 19 *Then ſaid the Princes unto Baruch, Go hide thee, thou and Jeremiah, and let no man know where ye be*] Heb. *And*; as verſe 4. and, *be hid*; the paſſive in a reciprocal notion: as Chap. 23. 24. & 34. 14. They foreſaw that the King might be enraged againſt them; and give order to apprehend them; as he had formerly for Uriah, Chap. 26. 21. that which alſo he did verſe 25. and they ſeem to have been deſirous of, and carefull for their indemnity and ſafety: the one of them had been formerly employed by the King for the bringing back of Uriah, when he was fled into Egypt, Chap. 26. 22. but it may be had now ſome remorſe for what then he had done. See verſe 25. However, it appeareth that Jeremy was not at preſent in cuſtody, as ſome have ſaid. See verſe 5.

V. 20, *And they went in to the King into the Court,*] Into the Inner Court, where his perſonal reſidence uſually was; for the Kings palace was divided into three Courts: the utter, next the ordinary way, the middle, and the inner. See 2 Kings 20. 4 The Scribes Chamber, and of other principall officers was in likelihood in the middle court, the Kings peculiar lodgings in the innermoſt; for the word *court* here, as alſo verſe 10. comprehendeth not the open *court yard* onely, as we call it, but the buildings alſo about it.

but they laid up the roll in the chamber of Eliſhama *the Scribe,*] Becauſe uncertain whether the King would deſire to ſee it or no.

and told all the words in the ears of the King.] Acquainted the King with the main ſum and ſubſtance of the ſubject matter that it contained. See the like forms, Verſe 31.

V. 21. *So the King ſent Jehudi to fetch the roll,*] Heb, *And*, as verſe 14. and, *to take the roll,*] for, *to take* and bring it: a complexive form; like that, Pſal. 78. 18. *thou haſt taken*, or, *received gifts, to men*; that is, to give to, or, beſtow upon, *men*: Eph. 4. 8. & Prov. 25. 22. *thou ſhalt take coales upon his head*, that is, *take and heap* them, Rom. 12. 22. So Gen. 27. 9 *take me two kids*, for, *take* and bring me: and 1 Sam. 4. 3. *let us take the Ark from Shilo*; that is, take and bring it: or, as we uſe to ſay, *fetch it*: and ſo we render it not amiſſe both here and there: for that word with us alſo includeth a two-fold notion. See the like forms, Eſay 38. 17. 21. This *Jehudi* ſeemeth to have been one that was uſually employed as a meſſenger, both by the King and the Princes, See verſe 14. what a learned Writer here ſaith of him, that he was a man much of the Kings own diſpoſition and one that the King therefore had continually about him, I ſuppoſe is no more than his meer conjecture.

and he took it out of Eliſhama the Scribes chamber;] Took and brought it, as before; for the word is the ſame.

and Jehudi read it] Some part of the matter contained in it; not all, verſe 13.

in the eares of the King] In his hearing: as verſe 6. 14. and hereafter again.

and in the ears of all the Princes which ſtood by the King.] Attending upon him. Heb. *from off*; as at ſome convenient diſtance: he *ſate*, verſe 22. they *ſtood*: as 1 Kings 10. 8 See Eſay 6. 1, 2.

V. 22. *Now the King ſate in the winter-houſe,*] Heb. *And*, as Chap. 30. 4. *houſe*, or, *room*; for the manner of Kings and and great men was to have houſes or rooms fitted for, and ſuitable to the ſeveral ſeaſons of the year; ſome wider, more open, and airy, to let the wind and freſh air in the more freely, which they made uſe of in the ſummer, Judg. 3. 20. chap. 22. 14 Others cloſer and warmer, which in winter time they more frequently uſed. See Amos 3. 15.

in the ninth moneth] Wherein the faſt had been held; one of their winter moneths. See on ver. 9

and there was a fire *on the hearth burning before him.*] Heb. onely; *and the hearth burning before him*: that is indeed, fire burning upon it, verſe 22. but the particle here uſed hath no ſuch notion of *upon* here, but is a note onely, as alſo in divers places elſewhere, of that which we call a nominative caſe. So Prov. 16. 33. Ezek. 31. 4.

V. 23. *And it came to paſſe, that*,] Heb. *And it was*, as verſe 9.

when Iehudi had read three or foure leaves] The word properly ſignifies *doores*, whence rendred in the duall form, *two-leaved doores*, Eſay 45, 1. and as we take the word from *a leafe* of paper, to deſign thereby *a board*, or *boards*, whereof ſuch *doores* conſiſt. So the Hebrewes take from ſuch *doores*, or, *boards*, whereof they are, made, the word to ſignifie *leaves* of paper, parchment, or the like whereof rolls or books are made. So called, ſay ſome, becauſe in figure and ſhape they reſemble ſuch tables or boards. Others, becauſe they are ſhut and opened as doores are, Eſay 29 11, 12. & 34. 4, chap, 32. 11. Rev. 5. 1, 2. & 6. 14. Some learned Interpreters render it *leaves*, as ours doth: that the Scoliaſt controlleth, becauſe it was *a roll*, not *a book*, ſuch as we commonly uſe: and he inſtead thereof ſubſtituteth *columns*: in my mind more unfitly, ſince the the term of *columnes* is uſed commonly for the two moities, or counter-parts (if I may ſo call them) of a *page*. Another learned man rendreth it, *three or four titles* of the ſections, into which it was divided. I ſee not why we may not retain, either with ours and others, *leaves*: or with the old Latine, *pages*: ſeeing that either word may be uſed, as well of the parcells of a roll, as of a ſtitcht book. Heb. *three leaves and four*, for, *three or four*, as Eſay 17. 6. *four, five*, by an ellypſis, for *four* or *five*: the copulative in a disjunctive notion: as, *father and mother*, for, *father or mother*, Exod. 21, 15. So *two witneſſes and three*, for two *or three witneſſes* 2 Cor. 13. 1. and a trajection withall, *three leaves or four*, for *three or four leaves*: as, *ſeven ſhekels and ten*, for, *ſeventeen ſhekels* Chap. 32 9.

he cut it with the pen-knife] *He* to wit, *the King*; the pronoun for the noun: as, *he went*, for, the King *went*, 2 King 25. 4. not Jehudi that read it, but Jehojakim to whom he read: taking it out of his hands, and not enduring to hear any more of it, verſe 29. Heb, *he tore it with the Scribes knife*, or *raſor*, as it is rendred, Pſal. 52. 2. Eſay 7. 20. ſuch as the Scribes uſed to make or mend their pens with, and to race out ought in any roll or writing, when occaſion was ſo to do.

and caſt it into the fire that was *on the hearth, untill all the roll was conſumed in the fire that* was *on the hearth.*] A complexive form, as that before, verſe 21. together with a trajection, as before: *he caſt it into the fire*, and left it *on the fire*, (ſo is the Hebrew) *that was on the hearth untill the roll was conſumed*; as Chap. 24. 10.

V. 24. *Yet they were not afraid, nor rent their garments,*] In token of grief, or fear; as the manner with them was. See Eſay 36. 22. & 37. 1. See alſo on verſe 27. The Princes feared, the King and his ſervanss feared not. See ver. 16.

neither *the King, nor any of his ſervants,*] Heb. *the King*, *and all* (for, *any*, as Chap. 40. 5.) *his ſervants*. Se Chap. 35. 6, *ye and your ſons*; neither *ye not your ſons*.

that heard all theſe words] Or, *though they heard all theſe things*; as verſe 2. 13.

V. 25. *Neverthleſſe Elnathan, and Delaiah and Gemariah, had made interceſſion to the King, that he would not burn the roll,*] Or, *And albeit*, or; *Notwithſtanding that*; ſo is the particle uſed Neh. 6. 1. Eſay 49. 15. And it may be obſerved, that this *Elnathan* who had before ſo far condeſcended to the Kings pleaſure, to be uſed by him as an inſtrument for the apprehending of Uriah, Chap. 26 22. was one of thoſe who now endeavoured to diſſwade and ſtay the King from the burning of Jermies book. See ver. 12. 19.

but he would not hear them] Or; *Yet* (as Chap. 35. 14.) *he would not hearken to them.* Heb. *and he hearkened not unto them*: being deſperately bent to run on in a godleſſe courſe to his own ruine: as Chap. 8. 6.

V. 26. *But the King commanded Jerahmeel the ſon of Hammelech, and Seraiah the ſon of Azriel, an Shelamiah the ſon of Abdiel to take Baruch the Scribe, and Jeremiah the Prophet*] Heb, *And* (which may well here he retained) *charged* (as Deut, 3. 28.) *Jerahmeel*, or, *Ierachmeel, the ſon of Hammelech*, or, *the Kings Son*: but it ſeemeth rather to have been a proper name, as Chap. 38. 6. for it is not likely that the King, though a wicked man, would uſe his own ſons as purſevants, or meſſengers.

but the Lord hid them] Heb. *and*; as Chap. 35. 6. God ſuffered them not to be found, having before withdrawn themſelves,, by the advice of the Princes, verſe 19. God herein ſhewing his care to protect and ſecure his Prophets. according to his promiſe, Chap. 1. 19. & 15. 21, Though we need not deſcend to ſuch niceties, as the Jewiſh Doctors here do, affirming that God either caſt a miſt about them, or made their eye-ſight fail the kings meſſengers, when they came into thoſe places where they were: as was done with the men of Sodome, Gen, 19. 11. and with thoſe that came to ſeize on Eliſeus, 2 Kings 6. 18. God could many other wayes ſecure them.

V, 27. *Then the word of the Lord came to Ieremiah,*] Or, *Again the word of the Lord come*, Heb. *was*, as Chap. 1, 2.) *unto Ieremiah*, as Chap. 24. 4.

(*after that the King had burnt the roll, and the words that Baruch wrote at the mouth of Ieremiah*) *ſaying,*] Or, *with the words*: as Chap. 26. 21. the roll wherein they were written: otherwiſe Gods Word cannot be burnt, no more than it can be bound, 2 Tim. 2. 9. And the Jewiſh Doctors here dally, after their wonted man-per, who becauſe it is ſaid, *burnt the roll, and the words*, hence gather, that there ſhould have been a two-fold renting of their garments, verſe 24. one for the burning of the parchment, and another for the burning of the writing in it: they might better have ſaid, one for the cutting or rending of it, and another for the burning of it, but theſe are meer fancies.

at his mouth.] Heb. *from his mouth*; as before, Verſe 4, 17, 18,

V. 28 *Take thee again another roll*,] Heb. *Return* (as Gen. 26. 18.) *and take thee* (as verſe 2.) *another roll*. See verſe 18.

and write in it all the former words that were in the firſt roll, which Jehojakim the King of Judah hath burnt,.] Heb. *write on it*. as ver. 4. *all the former words*, or, *things* as verſe 13. *that were in the firſt roll*, or, *former:* as Eſay 48,3.

V. 29 *And thou ſhalt ſay to Jehojakim King of Judah*,] Or, *And ſay* (as Chap 35.13.) *unto* (as verſe 12 chap.26 5.) or, *concerning* (as chap. 18.8,9) *Jehojakim*, ver. 30. and thus rather, as the praticle doth with words of ſpeech moſt frequently ſignifie, as Eſay 1. 1. & 2. 1 Chap. 16. 3. & 49. 1, 7. for it is not likely that God would have him to preſent himſelfe to Jehojakim, from whom he had taken a courſe to conceale him? but would have him to put theſe things into the new roll, verſe 30.

Thus ſaith the Lord, Thou haſt burnt this roll] Or, Becauſe *thou haſt burnt this roll*. See the like defect of this cauſall, Chap. 10. 14 the rather to be ſupplyed here, to make it cohere the more fitly with verſe 30.

ſaying, Why haſt thou written therein, ſaying,] Spoken as Jehojakims words, not unlike to thoſe of Zedekiah, Chap 32 3. This, ſay ſome, he would have ſpoken to him, if he could have been found. But God is wont to attribute unto perſons ſpeeches correſpondent to their inward thoughts and imaginations, which he ſeeth and regardeth. See Eſay 14. 13. & 47. 7 Chapter 2. 25 & 6. 16, 17.

The King of Babylon ſhall certainly come and deſtroy this land] Heb. *ſhall coming come*; as Habb 2. 3.

and ſhall cauſe to ceaſe from thence both man and beaſt?] See Chap.33 10. that it may keep an exact Sabbath; for thereunto the word alludeth, 2 Chr.36. 21.

V. 30. *Therefore thus ſaith the Lord, of Jehojakim King of Judah, He ſhall have none to ſit upon the Throne of David*;] None of his iſſue ſhall ſit upon it, for any time, worth ſpeaking off: for his ſon Jehojacin; or Jeconiah, reigned but three moneths and ten dayes, 2 Kings 24 8 2 Chron.36. 9. and Zedekiah his Uncle ſucceeded him, 2 Kings 24. 17. See chap. 1. 1, 3 & 22. 30. where the like is alſo denounced againſt his ſon Jeconiah Yet we need not ſtrain the term of *ſitting* here with a learned late Writer, to have it ſignifie *remaining; ſtaying, abiding*; as Pſal. 9 7. the ſenſe is proper and plain enough, as before: and it is like that, Chapter 37. 9 *the Chaldeans ſhall not depart*, and yet they did depart, as is ſaid there, verſe 5. but not for any ſpace of time, or to any purpoſe: not unlike to that of our Saviour concerning Jairus his daughter, *the damſel is not dead*, Mat. 9 24.

and his dead body ſhall be caſt out in the day to the heat, and in the night to the froſt.] Or, *to the heat by day, and to the froſt by night:* that being ſo expoſed, it may the ſooner putrifie and become the the more vile and loathſome; not that his body could be ſenſible of ſuch uſage, or himſelf being deceaſed of ought that ſhould befall his body; but that the ſight of a Kings body in ſuch a condition, ſhould be an hideous ſpectacle, and horrid monument of Gods heavie wrath and indignation againſt him, unto all that ſhould behold it, Eſay 66. 24. See the very ſame in effect denounced before againſt him, chap.22. 19.

V. 31, *And I will puniſh him, and his ſeed, and his ſervants for their iniquity*,] Heb. *I will viſit upon him and his ſeed, and his ſervants, their iniquity*. So Chap. 23. 34 See Chap 21 7.

and I will bring upon them, and the Inhabitants of Jeruſalem, and upon the men of Judah, all the evill that I have pronounced againſt them:] See Chap. 35.17,

but they hearkened not.] Or, *becauſe they would not hear*. Heb. *and they heard not*; but the copulative hath ſometime a cauſative notion: as Eſay 64.5, *thou art wrath, and we have ſinned*, for, *becauſe we have ſinned.*

V. 32. *Then took Ieremiah another roll, and gave it to Baruch the Scribe the ſon of Neriah, who wrote therein from the mouth of Ieremiah all the words of the book which Iehojakim king of Iudah had burnt in the fire; and there were added beſides unto them many like words.*] Or, *So Ieremy took*, as verſe 14. Heb. *And.* and, *wrote upon it*; as 18. and, *many words as they*. Thus dealt God with the roll that Jehojakim burnt; as before with the yoke that Hananiah broke, Chap. 28. 13, 14. and the King gained no more by burning the book, than wicked Princes and people by murthering of Gods Prophets, 2 Chron. 24. 21,22,25. Zach. 1 5, 6. an increaſe of guilt, Chap. 26. 19 and an addition of wrath, Eſay 28. 14, 22 The Jewiſh Doctors here dote again, who as before by the roll, that Baruch wrote from Jeremies mouth, they would have to be meant *the Lamentations of Ieremy*; ſo here they tell us, that there were but three alphabets of it in the firſt roll, the reſt were added in this ſecond.

CHAP. XXXVII.

Verſe 1, AND *King Zedekiah the ſon of Joſiah reigned inſtead of Coniah the ſon of Iehojakim*,] Or, *Now* (as Ezr. 7 2. chap. 29. 1 verſe 4 becauſe this diſcourſe hath no connexion with, or dependance upon, any foregoing relation) *Zedekiah the ſon of Ioſiah* (ſo ſtyled, to diſtinguiſh him from another Zedekiah, of the ſame time, his Nephew, (the ſon of Jehojakim his brother, and brother to Jeconiah, 1 Chron. 3. 16) *reigned inſtead of Coniah*; that is, Jehojacin or Jeconiah, in contempt ſo termed, Chap. 22.24.

whom Nebuchadnezzar King of Babylon made King in the land of Iudah.] Heb. *made to reign*: ſo naming him, whereas before he was called *Mattaniah*, 2 Kings 24. 15. This relation of Zedekiahs entrance into the royall government, together with the diſobedient carriage of himſelfe, his ſervants, and ſubjects, verſe 2. is here prefixed to make way for a meſſage, which he was to receive by Jeremy from God, verſe 7---- 10.

V. 2. *But neither he, nor his ſervants, nor the people of the land did hearken unto the words of the Lord, which he ſpake by the Prophet Ieremiah.*] See 2 Chron 36. 12--- 16 Heb. *by the hand of Ieremiah* as Eſay 37. 24 Mal. 1. 1. Chap 50. 1,

V. 3. *And Zedekiah the King ſent Iehucal the ſon of Shelamiah, and Zephaniah the ſon of Maaſeiah, the Prieſt, to the Prophet Ieremiah ſaying, Pray now unto the Lord our God for us.*] This is related together with ſome circumſtances of the time when it was done, verſe 4, 5. as giving occaſion of the meſſage enſuing from God. The like addreſſe from the ſame King by one of thoſe here mentioned, and another, to the Prophet. See chap. 21. 1, 2. See there. But thus are the wicked in their diſtreſſes glad to ſeek unto Gods ſervants for their prayers, whoſe wholeſome advice yet they refuſe to follow, verſe 2. Chap.38 15. So 2 King 13.6. Acts 8 22, 24.

V 4. *Now Ieremiah came in, and went out among the people*] Heb. *and* (as chap.36 22) was *coming and going in the midſt of the people*; as chap. 40 5, 10. He went at large, being yet at full liberty.

for they had not put him into priſon.] Or, *he was not* yet *put in priſon*: for the verb is indefinite; as Gen 40. 15. *They have put me in priſon*, for, *I was put in priſon*. Heb *they had not given him* (as ver. 18.) *into the houſe of reſtraint*; as Eſay 42. 5. which yet ſhortly afterward they did, verſe 15. chap 32. 2.

V. 5. *Then Pharaoh's Army was come out of Egypt.*] Heb. *And.* which might here well be retained, Zedekiah was made king of Judah by Nebuchadnezzar, and had ſworne fealty unto him verſe 1. 2 Kings 24 17 2 Chron. 36 13. but being ſetled in the kingdome, he entred into a ſecret confederacy with Pharao king of Egypt, and revolted from the king of Babylon, Ezek 17. 15---18. who thereupon made war upon him and beſieged him in Jeruſalem, 2 Kings 25. 2. Now Pharao, though he came no more in perſon abroad after the great overthrow given him by Nebuchadnezzar in the reign of Jehojakim chap. 46 2. 2 Kings 24 7. yet he ſent ſome forces to relieve Zedekiah, and to raiſe the ſiege, if it might be; but all to no purpoſe, Ezek. 17 17.

and when the Chaldeans that beſieged Jeruſalem heard tydings of them, they departed from Ieruſalem.] Heb. *And the Chaldeans heard —— and they went up* or, *departed*, (as chap. 4. 7.) *from againſt Jeruſalem*; to go to meet with the Egyptian forces: but Zedekiah it ſeemeth feared that they might return again; and therefore ſendeth to the Prophet, verſe 3. and yet how wretchedly and perfideouſly they had dealt in their covenants with God, upon the approach of thoſe ayds, ſee chap. 34. 15 16, 21. The like ſyntax to that in this place, ſee chap. 35. 11.

V. 6. *Then came the word of the Lord unto the Prophet Ieremiah, ſaying*,] Heb. *And the word was to him*; as chap. 35. 12. And this hath reference to what was before related, concerning the meſſage ſent from the King to the Prophet, verſe 3 whereunto an anſwer is now returned; as between this and that, verſe 4, 5. being all incloſed in a parentheſis.

V, 7 *Thus ſaith the Lord, the God of Iſrael:*] As Chapter 35 13.

Thus ſhall ye ſay to the King of Iudah;] Or, *Thus ſay*; as Chap 21. 3.

that ſent you unto me to enquire of me:] Or, *to ſeek to me*; as Eſay 55. 6. Ezek. 36. 37 for his requeſt to the Prophet was to pray for them verſe 12.

Behold, Pharaoh's Army which is come to help you, ſhall return to Egypt into their own land] Not daring to bicker with the Chaldean forces, or not able to ſtand before them, and much leſſe able to relieve you, Ezek. 17.17. Thus no courſe nor counſell can prevail, or avail ought againſt God, Pſal. 33. 10, 11, 16, 17 Prov. 21. 30, 31. Eſay 14. 27 & 30. 1-----6. & 31. 1---3. But what the Talmudiſts here fable of the Egyptian forces coming by ſhipping, and what ſtrange matters God cauſed the ſea to raiſe up, that did affright them, and made them turn back again, is of the ſame ſtamp with other their abſurd and ridiculous figments.

V. 8. *And the Chaldeans ſhall return*] Having either frighted them away, or worſted them in fight, and ſo put them to flight, *and fight againſt this city and take it, and burn it with fire.*] Chapter 32, 2; 29.

V. 9. *Thus ſaith the Lord, deceive not your ſelves*] Heb. *your ſouls*; as Chap. 17. 21. & 51. 6.

ſaying, The Chaldeans ſhall ſurely depart from us] Heb. *Going go* (as Judg. 4. 9.) *from againſt us*, as verſe 5.

for they ſhall not depart.] For any long time; or, ſo as to relinquiſh and give over their ſiege, See of the like, on Chapter 36. 30.

V. 10. *For though ye had ſmitten the whole army of the Chaldeans that fight againſt you, and there remained* but *wounded men among them,*] Heb. *if ye had ſmitteen:* the conditional is a diſcretive or adverſative notion; as Chap. 5. 2. & 15. 1. and; *there remained wounded*; or, *thruſt thorow*; as Chap. 51. 4. for, *none but* ſuch, or ſuch *onely:* a defect of the reſtrictive; as Job 8. 9. Eccleſ. 4. 8. or, *they were left* all *thruſt thorow*; the general note ſupplyed; as 1 Sam. 30. 8.

yet *ſhould they riſe every man in his tent, and burn this city with fire.*] Heb. *a man* (for, *each one*; as Chap. 36. 3,) *in his tent they ſhall riſe:* the diſcretive wanting; as Chap. 15. 1, 10. and the noun ſingular with a verb plural in a diſtributive notion; as Chap. 36, 16. See before verſe 8. the weakeſt and feebleſt ſhall be able to prevail againſt thoſe whom God will have to be deſtroyed, Eſay 40. 29. Chap. 49. 20. & 50. 45.

V. 11. *And it came to paſſe*] Or, *Now ſo it was*; as Chap. 36. 22. 23. verſe 2. For here beginneth a new relation of a further buſineſſe having no dependance upon the former; where it is related, firſt, ſome harſh uſages of Jeremy, and his impriſonment, upon his attempt to repair to Anathoth the place of his former wonted abode ver. 11 ——— 13, and ſecondly, a private conference that paſſed between the King and him, during the time of his impriſonment, ver. 16 ——— 21.

that when the Army of the Chaldeans was broken up for fear of Pharaoh's Army] Heb. *when the Army of the Chaldeans was gone up from againſt Jeruſalem* (as verſe 5.) *from the face*, or, *before*, or, *becauſe of, Pharaoh's Army:* for howſoever the term here uſed be ſometime not amiſſe rendred, *for fear of* this; or that; as Eſay 21. 15. & 31. 8. Chap. 35. 11. yet the word ſignifieth more generally, *becauſe of*, or, *by reaſon of*; as Chap. 4. 4. & 21. 12. & 23. 10. and there is no neceſſity therefore ſo to render it here: but it may well be rendred, *by reaſon of*, or, *becauſe of, Pharaoh's Army*; not ſo much it may be, becauſe they ſtood in any great fear of them, whom they had but lately ſhrewdly foiled, Chap. 48. 2, and had forced their King to keep in perſon at home, 2 Kings 24. 7. but rather, in likelyhood, to go forth to meet them on the way, and ſo to prevent their nearer approach, that ſo they might the more quietly,, and conſtantly, carry on the ſiege afterward, without any diſturbance from abroad.

V. 12. *Then Jeremiah went forth, out of Jeruſalem*] Or, *That, And Jeremiah went forth out of Jeruſalem:* taking in here the particle *that*; from verſe 11. where it hath no place. So the copulative is familiarly uſed; as Eſay 2. 2. Chap. 3. 9. & 4. 9. & 6. 19.

to go into the land of Benjamin] To Anathoth his own Town in that contrary, Chap. 1. 1. & 11. 21. & 12. 6.

to ſeparate himſelf thence in the midſt of the people] The verb here uſed is diverſly expounded, according to its divers and different acceptions: it ſignifieth ſometime to *divide*, or, *ſhare*, as Deut. 4. 19. Prov. 17. 2. and ſo ſome, following the Chaldee, and the old Latines here take it; he went *to divide* his poſſeſſion *among his people*, or to ſhare with the Prieſts at Anathoth, to receive among them his portion accrewing to him. Others, to buy, or get ſome ſhare of bread among his countreymen: And ſome again, *to divide*, that is; to ſever and withdraw himſelf from the people; which he did not offer to do, ſay ſome, while the Chaldeans lay in ſiege about them, but ſtayed to continue his prayers for them: This our Verſion followeth; and it conſiſteth well with that wiſh of his, Chap. 9. 2. But the ground that thoſe give for it is frivolous; there was ſtill as much need of his prayers as ever; and that he himſelfe well knew: Beſides that, it is not ſaid, *from the people*, but *amidſt them.* Others, from another uſe of the word; in a notion of *making ſlick*, or, *ſmooth*, Eſay 41. 7. Chap. 23. 21. render it, *to ſlip away*, that is,, to get ſlily and ſecretly away, *in the midſt of*, or, *among the people*; as Chapter 39. 14. verſe 4. in the throng of thoſe that iſſued out of the city to repaire to, and look after, their wonted places of abode, hoping now quickly to enjoy them again, and that they might be in ſafety there: and this ſeemeth moſt probable: But of the ground or end of this atttempt of the prophet, we have no great certainty. Some ſuppoſe with the Jewiſh Doctors, that he did it out of fear to be clapt up in priſon, as ſhortly after he was, for his forementioned free language to the Kings meſſengers, verſe 9, 10. Others; becauſe he knew that the city would be taken by the Chaldeans ere long. Others againe, becauſe hee ſaw that he could do no good upon them, and grew weary therefore of his work and paines with them; as Eſay 49. 4. Chapter 20. 8, 9. But to fix ought here is unſafe, unleſſe we had ſurer footing.

V. 13. *And when he was in the gate of Benjamin*] That looked that way, and by which, men paſſed into thoſe parts. See Chapter 20. 2. & 38. 7.

a Captain of the ward was *there,*] Heb. *a maſter*, or, *owner of over ſight*, or, *charge*; that is, *an over-ſeer:* one that had the charge to keep watch and ward there, and to look to it, that none went out to agree or joyn with the enemy; but ſuch onely as had occaſions otherwiſe, whom it was not unlikely that they were content to let return unto the places of their former habitations, to eaſe the burden of the city, much ſhortned of proviſions by the length of the ſiege, having been begirt ſome good ſpace of time already, 2 Kings 25. 1, 2.

whoſe name was *Irijah the ſon of Shelamiah, the ſon of Hananiah,*] Heb. *Jirjah:* and this *Hananiah* his Grand-father the Rabbines tell us was that falſe Prophet, whoſe death Jeremy foretold, Chap. 28. 16, 17. and that upon his death-bed charging Jeremy as the procurer of his end, he gave his ſonne *Shelemiah* withall in charge to be avenged upon him for the ſame, if it lighted in his lot, and that Shelemiah accordingly gave the like charge to his ſon after him, who thereupon out of a ſpite to Jeremy, for his Grand fathers quarrell, dealt with him as is here related. But theſe are groundleſſe reports of no great probability; nor doth the ſmall diſtance of time between the deceaſe of that Ananias, and this occurrent, afford any great likelyhood of it. See Chap. 28. 1.

and he took Ieremiah the Prophet.] Or, *apprehended*; as Chap. 26. 8. or, *laid hold on him*; as 1 Kings 13. 4.

ſaying, Thou falleſt away to the Chaldeans] Heb. *thou* art *falling to the Chaldeans: to fall to them*; as afterward, *to go out to them*, Chap. 38. 2. and both together, Chap. 21. 9.

V. 14. *Then ſaid Ieremiah*, it is *falſe.*] Heb. *And*, or, *But* (as Chap. 12. 2) *Ieremy ſaid, Falſhood*, or, *A lie:* the abſtract for the concrete; as Chap. 27. 14.

I fall not away to the Chaldeans] Heb. *I am not falling to the Chaldeans*; as before.

but he hearkned not to him:] Heb. *And*; as before: He would not give credit to him, regarded not his words: being one it ſeems ill affected towards the Prophet.

So Irijah took Ieremiah, and brought him to the Princes.] Heb. *And*; as Chap. 36. 14.

V. 15. *Wherefore the Princes were wroth with Ieremiah.*] Upon the Captains miſ-information, ver. 14. Heb. *And*; which may well be here retained; albeit the copulative be alſo ſometime ſo uſed: as Neh. 2. 2. Eſay 8. 2.

and ſmote him] Cauſed him to be ſmitten: as Chap. 39. 6. & 52. 10. Acts 5. 40. & 16. 22. 27. with 23. 2.

and put him in *priſon,*] Heb. *gave him* into *the houſe*, or, *place*, (as verſe 4.) *of the bond*; as Judg. 16. 21. Eccleſ. 4. 14. they were grown now more rough and rigorous againſt him, than in Jehojakims time they had been. See Chapter 26. 16. and 36. 19.

in the houſe of Ionathan the Scribe] One of the Scribes belonging to the Court, and having his lodgings in ſome part of it, as had alſo Eliſhama under Jehojakim, Chapter 36. 12. 30.

for they had made that the priſon] Heb. *made that* (or, prepared and fitted it; as Gen. 28, 7.) *for an houſe*, or, *a place*, (for the word is very general. See on Gen. 28. 22) *of reſtraint*; as verſe 4. a very inconvenient place it ſeemeth to have been for that purpoſe, verſe 20. This (beſides that of Paſhur, which was but for a night, Chap. 20. 2, 3) ſeemeth to have been the firſt commitment and over ſharp uſage of Jeremy: which ſome deem might befall him through an hand of God, for attempting to withdraw himſelf, and relinquiſh that place, wherein by Gods appointment his office was principally to be performed. See Chap. 26. 20, 21. But ſuch cenſures, unleſſe better ground were for them, are not ſafe.

V. 16. *When Ieremiah was entred into the dungeon, and into the cabines;*] Heb. *when Ieremy was come into the houſe*, or, *room*, or, *place, of the pit*, or, *the hole:* as Exod. 12. 29. *and into the cabines*, or, *cells*, or, *wards*, or, *lodges.* The Jewiſh Criticks ſome of them tell us, that they were cells or lodges ſituate before the priſon, for the gards, or wards, that kept the priſon to abide in: but it may ſeem rather to ſignifie ſuch ſorry cells or cabines, as the priſoners had to lie in, for the word is with the Talmudiſts ſaid to be uſed commonly for *an inne*, or lodging, wherein travellers and paſſengers are wont to reſt and repoſe themſelves: for that ſeemeth not agreeable to the preſent relation which ſome other of them have, that by it ſhould be here meant a certain room about the Temple built with hewen ſtone, ſituate without the place of Judicature: whereas it ſeemeth rather to have been about ſome part of the Kings houſe, about the uttermoſt court in likelyhood. See Chapter 36. 20. verſe 17.

and Ieremiah had remained there many dayes.] Heb. *ſate*, or *dwelt:* as Chap. 35. 11. & 40. 6. had remained ſome good ſpace of time there: in likelyhood untill the Chaldeans came back again, having repelled, if not diſpelled and diſperſed the Egyptian forces, that were coming to raiſe their ſiege. See on verſe 19.

V. 17. *Then Zedekiah the king ſent and took him out,*] Cauſed him to be brought unto him. So Chap. 18. 14.

and the king asked him ſecretly in his houſe,] In that part of the Court where his own reſidence was. See Chap. 36. 20. *ſecretly*: for fear of the Princes, whom he was too much over-awed with, and over-much enſlaved unto, Chap. 38. 5, 24. 25.

and ſaid, Is there any *word from the Lord?*] Thus obſtinate and rebellious perſons would fain have ſome word of comfort from him, whom yet they refuſe to be ruled by, and to obey, verſ. 2. Heb. *a word*, for, any *word*: as, *a man*, for, any *man*, Chap. 23. 24. or, any *thing*, *ought*: as Chap 26. 2.

and Jeremiah ſaid, There is: for, ſaid he,] Heb. *and he ſaid*: as Pſal. 60. 11.

thou ſhalt be delivered into the hand of the King of Babylon.] Heb. *given*: and *hand*, for *power*. So Chap. 24. 8. and 32. 4. and 34. 3.

V. 18. *Moreover, Jeremiah ſaid unto King Zedekiah,*] Heb. *And*; as Chap. 33. 1.

what have I offended againſt thee, or againſt thy ſervants, or againſt this people, that ye have put me in priſon?] Heb. *to thee, and to thy ſervants, and to thy people*; as Pſal. 51. 4. *and*, for, *or*; as Chap. 35. 9 and ſo verſ. 19. and, *given me*; as verſ. 4. and, *houſe of reſtraint*; as verſ. 15.

V. 19. *Where* are *now your Prophets?*] As Chap. 2. 27. *Where are your gods?* See the like, Judge 9. 35. Heb. *And where*, for, *Where now*; as Judge 6. 13.

which propheſied unto you, ſaying, The King of Babylon ſhall not come againſt you, nor againſt this land] See Chap. 28 4. and it may well hence be deemed, that by this time the Chaldeans, having defeated the Egyptians, were returned unto the ſiege of the citie again. See Chap. 38. 2. Elſe it might have been excepted, Why you ſee yet, that they are gone again, and have not prevailed.

V. 20. *Therefore hear now, I pray thee, O my Lord, the King,*] Heb. *And now*: which may well be retained: Nor is it unworthy our obſervation, both how free and plain the Prophet is in delivering of Gods errand, verſ. 17. and yet withall how ſubmiſſe and humble in his addreſſes otherwiſe concerning himſelf to his Soveraign, notwithſtanding the hard uſages that he had through his default unjuſtly ſuſtained, and did ſtill ſuſtain for the faithfull diſcharge of his duty: therein directly oppoſite to thoſe, of whom, Jude, verſ. 8. 16.

Let my ſupplication, I pray thee, be accepted before thee] Heb. *let my ſupplication fall before thee*; as Chap. 36. 7. and 42. 2. Give me leave humbly to preſent my ſupplication in thy preſence: as Pſal. 119 170.

that thou cauſe me not to return to the houſe of Jonathan the Scribe] Heb. *and cauſe me not to return*. Of this place, ſee above verſe 15.

leſt I dye there.] The place being ſo vile and noiſome: wherein he could not but have endured much annoyance already, having been no ſmall ſpace of time there. See verſ. 16.

V. 21. *Then Zedekiah the King commanded*] Or, *So he commanded*: according to the Prophets requeſt, verſ. 20. Heb. *And*; as verſe 14.

that they ſhould commit Jeremiah into the Court of the priſon] Removing him from that hole, and thoſe cels, in which before he was couped up, verſe 16. unto a place, where he might have freſher aire and more liberty, and his friends freer acceſſe to him, Chap. 38. 1. Of this place, ſee on Chap. 32. 2. Heb. *and they committed him*: yet our Engliſh Verſion may well ſtand. See the like, Joſh. 24. 9. Mal. 1. 9.

and that they ſhould give him dayly a piece of bread] Heb. *and to give him dayly a piece of bread*: as the Chaldee rendreth it, both, here and elſe-where: or, *a morſel of bread*; as our Engliſh rendreth it, 1 Sam. 2. 36. and it may not amiſſe be rendred, Prov. 6. 26. and 28. 21. But it may rather, I ſuppoſe, be here rendred *a loaf*; and ſo the Greek after this manner for want of that variety, which our Engliſh affordeth, *a bread*, both here, and 1 Chro. 16. 3. as alſo in divers places of the New Teſtament, as Matth. 14. 17. Luke 11. 5. Joh. 6. 9. 1 Cor. 10. 17. (in which place alſo in our Engliſh *one loaf*, would do better) the old Latine rendreth, *a wreath*, or, *roll*; and that the word doth ſignifie *a loaf*, and that as the notation of it ſeems to imply, a round one, and that of ſome bigneſſe (for it hath near affinity with a term that is uſed for *a talent*, or great *lump* of lead, or other metal, Zach. 5. 7.) appeareth by Exod. 29. 23. where Moſes is willed at the conſecration of Aaron to take out of the basket one *ciccar* (the word here uſed) that is, ſaith the Jewiſh Critick, one great round loaf; the quantity whereof he thence gathereth, becauſe it is diſtinguiſhed from *the oily cake*, and the *wafer*, or the thinner, or broader ſort of cakes, ſuch as we call *cracknels*: as alſo by that place, 1 Chron. 16. 3. for howſoever that which is called *ciccar*, *a loaf* there, is termed *a cake of bread*, 2 Sam. 6. 19. yet being the Kings dole, and having a *fair piece* of fleſh, and *a flagon* of wine joyned with it, it could not but be a loaf of ſome bigneſſe: and ſuch *a loaf*, though not ſo great, but according as the ſcarcity of the time and place then afforded; yet a loaf, not a piece of one, was that in likelyhood, that the King willed to be aſſigned for the Prophets dayly allowance, ſo long as any remained of the publick ſtore in the citie. Howbeit, if *a piece* of a loaf, not a whole one ſhould be meant, it might have reference to ſuch quarters of loaves as were in common uſe among the Romanes, which being made of ſome bigneſſe, but after the faſhion of our *buns*, were at table uſually divided into four quarters, whereof each took one: whence the by-word with them, of living on another mans *quadra*, not *trencher*, as by many it is miſtaken; but *bread*, or, *quarter*. But I adhere rather to the former.

out of the bakers ſtreet] That were ſet on work to bake out of the publick ſtores for the relief of thoſe that wanted.

untill all the bread in the citie were ſpent.] Thus God made the King himſelf, though no friend to him, an inſtrument to provide for him, that he might not periſh for want of ſuſtenance. See 1 King 17. 6. 9, 14. Job 5. 20. Pſal. 33. 19. and 34. 10.

Thus Jeremiah remained in the court of the priſon.] Untill he was by the importunity of the Princes removed thence for a while into a worſe place, where yet he ſtayed not long, but returned ſoon thither again, Chap. 38. 6, 13. Heb. *And* (as Chap. 7. 34. & 25. 14.) *Jeremy ſate* (as verſ. 16) *in the court of the priſon*; as Chap. 32. 2. and 33. 1. See Chap. 38. 28.

CHAP. XXXVIII.

Verſ 1. *Then Shephathiah the ſon of Mattan, and Gedaliah the ſon of Paſhur, and Jucal the ſon of Shelemiah, and Paſhur the ſon of Malchiah heard the words that Jeremiah had ſpoken unto all the people, ſaying;*] Poor Jeremy is no ſooner rid out of one ſtrait and difficulty, but he is ſhortly after caſt again into another, as bad, or worſe than the former: Out of Jonathans houſe, or hole rather, he is, at the Kings command, removed to the priſon court, Chap. 37. 21. where he is at more liberty, and people have now freer acceſſe to him than before; and there repair to him not a few; ſome of kindneſſe and good-will to him to viſit him; Others, and thoſe many more in likelyhood, either out of an itching affection to hear ſome novelties and ſtrange matters, or out of a longing deſire to underſtand what he thought, or ſaid concerning the iſſue of their preſent troubles and diſtreſſes, as in ſuch caſes, both good and bad, are ready to enquire after the thoughts and ſpeeches of thoſe that are but deemed to have any ſpice of a prophetical ſpirit. But this freedome and frequency of acceſſe was a means of bringing this our Prophet into new troubles, and grievous annoyances, even to the hazzarding of his life. For he cannot forbear ſpeaking, he muſt of neceſſity be doing his duty, 1 Cor. 9. 17. chap. 20. 9. acquainting thoſe that came to him with Gods minde, his meſſages, to wit, that if they ſtaid in the citie, they ſhould be ſure to miſcarry; if they quitted the citie, and yielded themſelves to the Chaldeans, they might thereby ſecure themſelves, verſe 2. 3. Hence, ſome of the Princes ill-affected, clamour to the King againſt him, and require to have him, either executed, or clapt up cloſer again, verſe 1. 4. and upon the Kings delivering of him up to their wills, verſe 5. they put him into a worſe pit, or hole, than that of Jonathans was, where he remaineth ſticking in the mire, verſe 6: untill a religious Courtier, but a ſtranger, by importunity wreſteth from the King his delivery from thence, and reſtitution to the place of his former reſtraint, verſe 7——13. After which here enſueth a new privy conference between the King and the Prophet, verſe 14—— 23. and the means contrived to conceal what had paſſed between them in private from the Princes, verſe 24———28. And this is the ſumme of the whole Chapter.

Then] Or, *Now when*; as chap 37. 1.

Shephathiah] Divers others of this name are mentioned in Scripture; but of this man, no mention is found, ſave in this place.

Gemariah the ſon of Paſhur] Of that *Paſhur*, ſaith one, mentioned chap. 20. 1. but of that no great likelyhood; for that Paſhur was a Prieſt: this Gemariah ſeemeth to have been a Prince.

Jucal the ſon of Shelemiah] Of whom, chap. 37. 26. and this the more likely.

Paſhur the ſon of Malchiah] The ſame before-mentioned, chap. 21. 1.

heard the words that Jeremiah had ſpoken,] Heard of them in likelyhood hy ſuch as came to inform againſt him: as thoſe, chap. 20. 10.

unto all the people] That either were in priſon with him, or repaired unto the priſon to him.

V. 2. *Thus ſaith the Lord, He that remaineth in this citie ſhall dye by the ſword, by the famine, and by the peſtilence*:] Heb. *He that ſitteth*, or, *ſtayeth*; as chap. 28. 21. See the like denunciation, chap. 21. 9.

but he that goeth forth to the Chaldeans] *And falleth to them*; as chap. 21. 9. that yieldeth himſelf to them. Heb. *and he*, &c. as chap. 12. 2.

ſhall have his life for a prey] *He ſhall live*: he ſhall by ſo doing ſave his life, chap. 21. 9. See the form alſo, chap. 39. 18. and 45. 5.

V. 3. *Thus ſaith the Lord; This city ſhall ſurely be given into the hand of the king of Babylons Army, which ſhall take it.*] Heb. *being given be given:* and, *hand*, for, *power*; as chap.34.2,20.21. and, *and he ſhall take it*: to wit, the King, Chap.32.3,28.

V. 4. *Therefore the Princes ſaid unto the king,*] Or, *Theſe Princes then ſaid unto the king*: for this hath reference to the perſons named, verſ. 1. Heb. *And they heard* ——— *and they ſaid*; for, *When they heard* ——— *then they ſaid.* See the like, chap.36.11,12.

We beſeech thee, let this man be put to death.] The poor Prophet is now in a pitifull plight, in a forlorn condition, when the Princes that ſaved him before from the Prieſts, are turned as eager againſt him as the Prieſts then were: nothing can ſatisfie them but his bloud; they cry out now againſt him to the king, as the Prieſts did then to them. See Chap.26.8,11,16.

for thus he weakneth the hands of the men of war that remain in this city, and the hands of all the people in ſpeaking ſuch words unto them.] Or, *becauſe*, or, *for that, he weakneth.* So is the particle oft uſed; as Gen.38.26. Num.10.3. and 14.43. Heb. *to ſpeak* (for, *in ſpeaking*: as, *not to drink*, for, *in not drinking*, chap.35.8,9.) *according to theſe words*, Gen.39 17,19. Thus out of carnal policy is piety impugned. So 1 King.12.27. Joh.11.48.

For this man ſeeketh not the welfare of this people, but their hurt] Heb. *is not ſeeking the peace*; as chap. 28. 9. and 29. 7. or, *to the peace*: thoſe things that concern, and conduce to the peace and welfare of the State: as Luke 19.42. and yet none ſought the true welfare of it more than he: the common plea againſt Gods miniſters, that ſeek to reclaim people and States, and to ſave them from ruine by reducing them to God, 1 King.18.17,18. & 21. 20. Act.16.26. and 17 6.

but the hurt.] Heb. *the evil*, or, *to the evil*: ſuch things as tend thereunto, as chap.29.11.

V. 5. *Then Zedekiah the king ſaid*] Heb. *And*, which need not here be altered.

Behold, he is in your hand] In your power, to do with him, as you pleaſe; as chap.26.14 Job 2.6.

for the king is *not he* that *can do any thing againſt you.*] As if he had ſaid, the King can deny you nothing: too large a condeſcenſion, ill beſeeming a Ruler, without all regard of right, or wrong, and tending to an unjuſt, cruel, and impious uſage of Gods Prophet. Howbeit, the Text ſeemeth not ſo clear here for this ſenſe. It is true, that the particle here uſed doth ſometime ſignifie *againſt*. So is it deemed to do, Eſai 10.15. and Ezek. 21. 20. Yet thoſe places are queſtionable: and it is very rare, if any where it ſo do: for howſoever in thoſe forms where it is ſubjoyned to terms of *fighting and ſtriving*; as Pſalm 35 1. Eſai 49. 25. Chap.33.5. it be ſometime rendred *againſt*: as Chap. 37 10. and in effect, it importeth as much: yet in propriety of ſpeech it ſoundeth no more than *with*, and is ſo moſt commonly expreſſed. Nor hath it that notion of oppoſition from it ſelf, but from the word it is annexed unto. Some therefore would rather have the words thus rendred; *For without the king, the thing* (Heb. *word*, as Chap. 32. 27.) *may be done*, by you: as Eſai 7. 17. or, *with you*; among your ſelves. You have power enough to diſpatch this buſineſſe without me; which ſome alſo apply unto the power that they had, being ſome of the grand Conſiſtory to try and doom a falſe Prophet, ſuch an one, as they pretend Jeremy to be. But there appeareth here no hint of any judiciary proceeding; but a motion made, and preſſed for diſpatching the Prophet without more ado, and ridding their hands of him by any means whatſoever: and that not upon ſuggeſtion of any falſe Propheſie, but upon grounds of policy, becauſe by his propheſies he diſheartned the ſouldiery, and diſcouraged the people: and according to this reading therefore the king ſhould rather imply, that having him in their hands already, they had power enough to diſpoſe of him as they pleaſed, without asking his aſſent. And this way I ſhould incline to, did I any where finde the negative particle here found, to be uſed for *without*: with another prefixed I finde it ſo uſed, Chap. 33. 12. and elſe-where, but never alone: and I leave it therefore to the determination of the Learned: I ſhall onely ſubjoyn, how I conceive, it may, very near to the former notion, be rendred, *The king is not he* that *can prevail* in *ought againſt you*; as Pſalm 13. 4. *I have prevailed him*, for, *I have prevailed* againſt *him*; for the verb is the ſame there with that here uſed; as alſo, Eſth 6.13. Pſalm 129.2. Chap.20.10. verſ. 22. a defect of the relative there is, as Chap.31,24. *a word*, for, *ought*, as verſ. 14.

V. 6. *Then took they Jeremiah*] Or, *So they took*; as Chap.32. 14. Heb. *And* Having gotten the king thus far to condeſcend unto them, and to leave him wholly to their diſpoſal, verſ. 5.

and caſt him into the dungeon of Malchiah the ſon of Hammelek, that was in the court of the priſon:] Or, as ſome read the words, ſuppoſing a trajection in them, *they took Jeremy who* was *in the court of the priſon* (as yet remaining there, Chap. 37. 21.) *and caſt him into the pit*, or, *hole* (as Gen. 37. 22. Chap 41.7.) *of Malchiah, the ſon of Hammelec*, or, *the kings ſon.* See Chap. 36. 26. a filthy dungeon, far worſe than that of Jonathans, Chap 37. 15,16. ſituate in ſome part, or place of Malchia's houſe where being deſtitute of all means of relief, he might by the noiſomneſſe of the place ſoon periſh, and no body know what was become of him. Thus Satans inſtruments, therein like their maſter, are wont to be the fiercer, the ſhorter their time is to tyrannize. Rev.12.12.

and they let down Jeremiah with cords:] There being it ſeems no ſtairs, or ordinary paſſage down into it, verſ. 12. 13. and no means conſequently of any relief likely there to come at him.

and in the dungeon there was *no water, but mire*:] Which made it the more noiſom, Zach.9.11.

So Jeremiah ſunk in the mire.] Heb *And*; as Chap. 32. 15. *ſunk*, or, *ſtuck faſt*; as 1 Sam. 17. 49. Pſalm 69. 2. So verſe 22. And of this pit ſome expound that in Lamentations, 3. 55. but ſee there.

V. 7. *Now when Ebedmelech the Ethiopian, one of the Eunuchs, which was in the kings houſe, heard that, they had put Jeremiah into the dungeon,*] The buſineſſe, it ſeems, was not ſo cloſely kept, or covertly carried, but that it came to this godly courtiers ear; whom the Lord, according to his promiſe more than once to the Prophet, Chap.1.19. and 15.20,21. made an inſtrument of his delivery and ſafety.

Now when] Heb. *And. And he heard,* ----- *and he went out*, verſ.8. for, *Now when he heard,* ------ *he went out*; as verſ. 1.4.

Ebedmelech] Or, *a ſervant of the King*, a courtier, as the Chaldee, who rendreth it, *a ſervant of the King Zedekiah*: and the Jewiſh Doctors, deſcanting thereupon, tell us, that by *the Cuſhite* is meant Zedekiah, that had changed his hew with the times, from good to bad, but would not change back. Again: as Chap. 13.23. and that this *ſervant of the King*, was Baruc the ſon of Neriah: but theſe are their fond fancies, which one ſounder than his fellow Rabbines juſtly controleth, obſerving that then the article would have been prefixed before the word *King*, as in the clauſe following it is, but is not here; and concludeth therefore *Ebedmelech* to be his proper name, Chap. 39 16. as the like is *Abimelech*, Judge 8. 31. and *Achimelech*, 1 Sam.21.1.

the Ethiopian] Heb. *Cuſhite* as Num.12 1. See Chap.13.23. Better affected did this ſtranger ſhew himſelf towards Gods Prophet, than thoſe that profeſſed themſelves to be, and by birth were, of the body of Gods people; and well therefore deſerving to be preferred before them, Rom 2.26,27.

one of the Eunuchs] Heb. *a man an Eunuch*; as Act.8 27. whence the word may ſeem to be as there, ſo here, a name, not of office as the Chaldee taketh it, but of bodily ſtate and condition; See Eſai 56. 3, 4.

which was in the Kings houſe] Or, *who* was (Heb. *and he* was; as Chap. 26. 23.) *of the Kings houſe.* So is the particle uſed and rendred, 2 Sam.1.21. In this ungodly kings family as well as in Herods, Luk.8.3. and in Neroe's, Phil.4.22. there were yet ſome well-affected. See 1 King.14.13. and 18 3,12,13.

in the dungeon] As verſe 6.

(the King then ſitting in the gate of Benjamin)] To receive petitions, hear cauſes, and decide controverſies, and paſſe cenſures; the gates of the citie being the ordinary places of audience and judicature, Deut.17.2,8. 2 Sam.19.8. Prov.31.23. Lam 5 13. for it is but a frivolous conceit of thoſe, who ſuppoſe that the king ſate in the gate, conſidering how to make an eſcape out of the citie, he had other privater wayes to have done it than that, 2 King. 25.4. Of this gate, ſee Chap. 37. 13. Heb. *and the king was ſitting in the gate.*

V. 8. *Ebedmelech went out of the kings houſe, and ſpake to the king, ſaying;*] He ſtaid not till the king came in again, (the Prophet in the mean ſpace might have periſhed) nor did he wait his time, to break the matter to the king in private; but though he knew before-hand, how diſtaſtfull his motion would be to the Princes, who in likelyhood were divers of them there attending upon him, he had the courage in open court to complain to the king ſitting on the Bench to their faces, of their barbarous and inhumane uſage of Gods Prieſt and Prophet; and to preſſe the king in his behalf, for his ſpeedy delivery out of the preſent diſtreſſe.

V. 9. *My Lord, the king, theſe men have done evil in all that they have done to Jeremiah the Prophet, whom they have caſt into the dungeon.*] Theſe men that ſtand here attending upon you: he dareth tell them their own to their faces; and in open court publiſh how they had dealt with Gods Prophet in ſecret. Such courage and confidence, and ſuch freedom of ſpeech ſhould men have in Gods cauſe, Pſalm 119.46. Thus the Prophet found more favour and aid at the hand of a ſtranger, than at the hands of any one of his own countrey-men: as God more obedience, Chap. 3. 14, 15. and more repentance, Jon. 3. 10. and Chriſt more faith, Matth.8.10. than in Gods own profeſſed people; to their greater condemnation, Matth. 21.41,42.

and he is like to dye for hunger in the place where he is:] And there he is like to periſh for want of relief; becauſe no body ſeeth him to pity him, nor can look after him to relieve him (as formerly they might and did) where now he is. So the Rabbine; or, as the words would rather be read, *who* (Heb. *and he*, as verſe 7.) *would have dyed* (Heb. *will dye*; but uſed here in a potential notion, as Hoſea 7.1.) *for hunger in the place where he was.* Heb. *under him*, or, *in his place*: as Job 7. 10. Pſalm 109. 16 to wit, in the priſon, Chap. 37. 21. and it argued therefore in them a moſt ſpitefull and inhumane diſpoſition toward the Prophet, by ſo vile and baſe a courſe to ſeek to haſten his end, when as he could not have long ſubſiſted, though they had let him alone, had the ſiege been for any conſiderable time lengthened; the reaſon is ſubjoyned in the words following.

for there is *no more bread in the citie.*] The citie ſtores are in a manner clean ſpent; from whence by the Kings appointment, ſo long as they held out, he was to receive ſome dayly, though but ſlender, allowance, Chap.37.21.

V. 10. *Then the King commanded Ebedmelech the Ethiopian, ſaying; Take from hence thirty men with thee, and take up Jeremiah the Prophet out of the dungeon before he dye.*] The hazzard the Prophet was in, required haſte. And the king, better adviſed, preſſeth it to be done ſpeedily, without further delay; and ordereth Ebedmelech therefore to take a competent number of perſons then and there preſent to be aſſiſtant unto him in diſpatching the buſineſſe; which he as readily goeth about, verſe 11. But why thirty men to draw up one? when as three, or four at moſt would ſuffice: To this ſome anſwer; becauſe the pit was very deep: and ſo in likelyhood it was; the upper part of the citie ſtanding on a craggy hill, and yet mire found in the bottom of it; yet fewer might have ſerved for ſuch a buſineſſe; nor could many in likelyhood be employed about it: the Jewiſh Doctors ſay, becauſe their bodies were generally ſo weakned, and their ſtrength ſo impaired with famine, that a few men were not able to do it; but this ſeemeth as improbable as the former: it is rather therefore not amiſſe conceived by others, that thoſe men were taken along with him to be aſſiſtant unto him, not in the drawing up of the Prophet onely, but in withſtanding and keeping off of any that ſhould offer to oppoſe, or diſturb them in the execution of the Kings command.

Then] Heb. *And*; as Chap.37.6.

take from hence] *take* and lead *from hence*. So ver.11.

with thee] Heb. *in thy hand*; as Chap.41.9. So ver.11.

V. 11. *So Ebedmelech took the men with him,*] Heb. *And*; as verſ. 6. and, *in his hand*; took and led them along with him; as verſ. 10.

and went into the houſe of the King under the treaſury,] Or, *ſtorehouſe*, (as the word in a generality ſignifieth, 1 Chro.27.22. Neh. 12.44. and 13.12.) under which, into ſome cel, cellar, or vault, were caſt-cloathes and ſuch trumpery wont to be caſt. Heb. *to under*, for, *to* a place *under*: as, *to* a place *that I know not*, 1 King. 18.12.

and took thence] *took*, and brought, or, carried *from thence*; a complexive form of ſpeech; as Chap.36.14.

old caſt-clouts, and old rotten rags.] Heb. *old*, or, *worn*, clouts, *of caſt*, or, *torn things*; (for the one word cometh of a term that ſignifieth *to be old*, and *worn out* with long wearing, Deut.9.5. the other of a root that ſignifieth *to drag*, and *tear*, chap. 15.3) *and old*, or, *worn* clouts (for the ſubject wanteth, as Eſai 28.4. Ezek. 13.14.) *of ſalts*; that is, rotted, as with ſalt; or waſted with wearing, as ſalt doth, when it melteth. See Eſai 51.6. and 64.6.

and let them down by cords into the dungeon to Jeremiah.] To make uſe of in the drawing of him up: being ſofter and fitter for that purpoſe than cloathes of better worth.

by cords] Partly, becauſe the pit in likelyhood was deeper, than that they could by hand be reached to him; and partly, leſt they ſhould in caſting down be ſcattered, or falling into the mire be made unſerviceable unto him.

V. 12. *And Ebedmelech the Ethiopian ſaid unto Jeremiah; Put now theſe caſt-clouts and rotten rags under thine arm-holes under the cords.*] That is, between thine arm-holes and the cords, to keep the cords from fretting and galling the skin and fleſh of thoſe parts, which the weight of his body was to reſt and hang upon in the pulling of him up. Heb. *under the hollow places of thine hands*; that which ſome render, *put* them *under thine arm-holes* with *thine hands*: and ſuch a defect of the inſtrumental particle is not unfrequently found; as Pſalm 17.13, 14. but I ſuppoſe we need not have recourſe to that defect here: *the hollow* places *of the hands*, are no other than *the arm-holes*: ſo likewiſe termed, Ezek. 13.18. the *hands* put for the *arms*; as Eſai 25.11. See there; as alſo chap. 48.57.

and Jeremiah did ſo.]

V. 13. *So they drew up Jeremiah with cords, and took him out of the dungeon; and Jeremiah remained in the court of the priſon.*] Where before he abode, and whither now he was remitted. See Chap. 37.21.

V. 14. *Then Zedekiah the King ſent, and took Jeremiah the Prophet unto him into the third entry that is in the houſe of the Lord,*] Hence followeth the narrative of another perſonal conference had in private between the King and the Prophet, during the time of his reſtraint. A former, ſee Chap.37.17. that but ſhort, this more large.

Then] Or, *Afterward*] Heb. *And*, as Exod.32.6.

took] Cauſed him to be taken and brought; as verſ.10.11.

into the third entry] Of this *third entry*, or, as ſome would have it rendred, *principal entry*: (as coming from a term that ſignifieth *a Prince*, Exod.15.4. 2 King.7.2.) being no where elſe read; neither our Writers, nor the Jewiſh themſelves, have any great certainty: the moſt ſuppoſe it to be that on the South-ſide of the Temple, by which the king entred, when he came thither from his Palace; called therefore *the Kings entry*, 2 King. 16.18. yet it ſeemeth by Ezek 46.1 2,8. that the king uſed to enter, not by the South, but by the Eaſt-gate.

that is in the houſe of the Lord] Or, *that* went *to it*. See 1 King. 10.5,12. 1 Chro.26.16,18. 2 Chr. 9.11. Eſai 6.13. and it may as well be meant of an entry in the kings houſe, as of an entry in the Temple: and to the former rather I encline, ſuppoſing this priſon, wherein the Prophet now abode, to have been in ſome part of the Kings houſe. See Chap.37.15,22. and conceive that the words may well be rendred, *into the third entry* (to wit, of the kings houſe that conſiſted of three ſeveral courts, or parts, 2 King. 20.4 chap. 36. 12, 20.) *which* is *by the houſe of the Lord*; near unto it, or of all the entries, or paſſages about the kings houſe next to it. See the very like, Chap.2.20.

and the King ſaid to Jeremiah, I will ask thee a thing; hide nothing from me.] Heb. *I* am *asking thee a word; conceal not a word from me*: *a word*, for, *a thing*, or, *ought*; as Chap.26.2. and 32.27. So ver.14. Thus wicked men will ſeem deſirous to know, what they are not willing to hear.

V. 15. *Then Jeremiah ſaid unto Zedekiah*] Heb. *And*; as before, verſe 14.

If I declare it unto thee, wilt thou not ſurely put me to death?] Heb. *ſlaying ſlay*; as Chap.26.19. as if he had ſaid; wilt thou not put me to death, if I deal plainly and freely with thee; if I tell thee the truth.

and if I give thee counſel wilt thou not hearken unto me?] This latter branch would rather be read enunciatively; on this wiſe, *and though* (as Pſal. 23.4.) *I adviſe thee, thou wilt not hearken to me*: as if he ſhould ſay, it is to ſmall purpoſe for me to ſpeak ought to thee; for if I tell thee the truth of things, thou wilt but ſlay me for it: (for negative interrogatives do more vigorouſly affirm) and though I give thee never ſo good counſel, (as formerly I have done) yet thou wilt not follow mine advice.

V. 16. *So the King Zedekiah ſware ſecretly unto Jeremiah, ſaying,*] Heb. *And*; as verſ 13. *in ſecret*; as Chap. 37.17. being over-awed by his Princes, verſe 25.

As the Lord liveth] The uſual form of an oath, Chap. 4.2. and 5.2.

that made us this ſoul] That gave unto either of us that ſoul, or that life, whereby we live, Gen. 2.7. Pſalm 33.15. Eccleſ. 12.7. Eſai 57.16.

I will not put thee to death,] Heb. *If I ſlay thee*; and ſo in the next branch, *If I give thee*, &c. of which manner of ſpeech, uſual in oathes, ſee on Eſai 5.9. and 22.14 and 62.8.

neither will I give thee into the hand of thoſe that ſeek thy life.] Heb. *ſoul*. and, *hand*, for, *power*; as chap.34.20.

V. 17. *Then ſaid Jeremiah unto Zedekiah,*] Heb. *And*, as before, verſe 15.

Thus ſaith the Lord, the God of hoſts, the God of Iſrael;] As Chap.35.17.

If thou wilt aſſuredly go forth unto the King of Babylons Princes,] Heb. *going forth, go forth*; as 2 King. 4.11. and yield thy ſelf to them, verſ.2. as Jehojacin did, 2 King.24.12. *unto his Princes*: for the king himſelf was not in perſon then before Jeruſalem, nor at the ſurpriſal of the citie. See Chap.39.3,5.

then thy ſoul ſhall live,] Heb. *and thy ſoul ſhall live*; (as Gen.19. 20. *and my ſoul ſhall* live) *thou ſhalt live*; thou ſhalt be in ſafety. So Pſal 119.175. *Let my ſoul live*, for, *Let me live.*

and this citie ſhall not be burnt with fire,] As otherwiſe it will, chap.37.8. verſ.18.

and thou ſhalt live, and thine houſe.] Thy family, wives, children, and ſervants. See verſ.23.

V. 18. *But if thou wilt not go forth to the king of Babylons Princes, then ſhall this citie be given into the hand of the Chaldeans, and they ſhall burn it with fire, and thou ſhalt not eſcape out of their hand.*] Heb. *And*. and, *And*, for, *But*, and, *Then*; as verſe 2.5. See Chap. 32.3,4.

V. 19. *And Zedekiah the king ſaid unto Jeremiah, I am afraid of the Jews that are fallen to the Chaldeans, leſt they deliver me into their hand, and they mock me.*] He feared more the mocking of men, than the diſobeying of God. Thus a mans fear caſteth him into a ſnare, Prov. 29.25. See the like, 1 Sam. 31.4. 1 Chro. 10.4. Judge 9.54.

V. 20. *But Jeremiah ſaid, They ſhall not deliver thee:*] Heb. *And*; as verſ. 18. and, *give thee*, as verſ. 19. God knoweth the affections of all men, and ſwayeth them as he pleaſeth. See 1 Sam. 23.14. Pſal.105.25. and 106 46.

obey, I beſeech thee, the voyce of the Lord, which I ſpeak unto thee;] Heb. *hear* (as Chap. 7.23.) not my word, but Gods; who is able to ſecure thee againſt all theſe groundleſſe and falſe fears.

ſo it ſhall be well unto thee,] or, *it ſhall go well with thee*, as Deut. 28.63. Job 22.21.

and thy ſoul ſhall live.] As verſ.17.

V. 21. *But if thou refuſe to go forth, this is the word that the Lord hath ſhewed me;*] Heb. *And*. as verſe 18. and, *the word*, for, *the thing*, or, *that*, ſimply; as verſe 14. and, *made me ſee*; doth as certainly aſſure me of it, as if I ſaw it. See Eſai 2.1.

V. 22. *And behold,*] Or, *That behold*; as Chap. 35. 11. or, *Then behold*; as verſ.17. 18. otherwiſe the words following will have no good coherence with the former.

all the women that are left in the King of Judahs houſe,] Either thoſe that were left in the kings palace when Jeconiah and his mother, and others with them were carried away, 2 King. 24. 12. or that Zedekiah ſhould leave there, when he ſhould ſeek to ſave himſelf by flight, chap 39.4. 2 King. 25.4. and then the noun is put for the pronoun: as Eſai 2.1. But the former ſeemeth more probable, that ſuch court-Ladies that were left behinde, when Jeconiah went away, a crew of wanton creatures, would be inſulting over Zedekiah, and asking him why he could not do as Jeconiah did before.

ſhall be brought forth to the King of Babylons Princes,] To be diſpoſed of at their pleaſure.

and thoſe women *ſhall ſay,*] Heb. *and they* will be *ſaying*; theſe twitting terms, or the like, will be rife in their mouths.

Thy friends have ſet thee on, and have prevailed againſt thee;] Heb. *The men of thy peace*, or, *thy men of peace*; as Pſalm 41. 9. Chap.20.10. Obad. 7. Either thy falſe Prophets and Prieſts, and Princes; or the Egyptians thy confederates have encited, and encouraged to revolt from, and rebel againſt the king of Babylon, and to ſtand out ſtifly and unadviſedly againſt his forces, and have contrary to that wholſome advice that hath been from time to time given thee, and thine own inclination at ſome times to hearken thereunto, perſwaded thee, and prevailed with thee to hold on in that deſperate courſe to thine own ruine, and now leave thee in the lurch, Chap. 2. 36, 37. and 30.14. and 37. 19.

thy feet are ſunk in the mire;] Or, *ſtick faſt*, or, *are ſet faſt*: as the word is uſed, Job 38. 6. Prov. 8. 25. So verſ. 6. a proverbial ſpeech uſed of ſuch, as are brought into grievous difficulties, out of which they are unable to unwind themſelves, Pſalm 69. 2. And ſome of the Jewiſh Doctors ſuppoſe, that there is in theſe terms an alluſion to ſome quagmire, wherein Zedekiah ſhould be taken, when the enemy over-took him, Chap.39 5. But howſoever, thus that befell him from women, which from men he ſo much feared. See Prov. 10.24.

and they are turned away backward.] This the Jewiſh Commenters, and moſt others, underſtood of Zedekiah, and apply to his *feet* before-mentioned, *thy feet are turned backward*: and this ſome expound of his revolt from the King of Babylon; as the word is uſed of the like, Pſal.44.18. and 80.18. Others of his being conſtrained at length to turn back and betake himſelf to flight, not being able now to go on, or hold out any longer. So is the word uſed, Pſal.35.4. and 70.3. Eſai 42.17. chap. 46. 5. and this ſeemeth moſt probable. Howbeit, ſome underſtand it, of his *friends* before ſpoken of: that they were turned back, and had deſerted him in his ſtraits. See chap 37.7. But the former ſeemeth the better. Some learned Interpreters mince this paſſage into parcels, reading the words, that *thy friends have incited thee*,----and that *thy feet are faſt in the mire*, and that *they are turned backward.* But ſuch ſupplies I ſuppoſe here needleſſe.

V. 23 *So they ſhall bring out all thy wives and thy children to the Chaldeans*] Heb. *And*; as verſ. 11. or, *For*; as chap. 36. 9. as rendring a reaſon of the fore-going predictions; or ſubjoyning the means, whereby this ſhould come about, and be effected: *For they ſhall bring out all thy women*, (the word is the ſame with that, ver. 22. and may well comprehend concubines, and ſuch like Court-creatures, as well as his wives) *and thy ſons*; (for ſo the word here is) who were taken and carried away by the Chaldeans, and ſlain before their fathers face, and in his ſight, chap. 39. 6. for as for his daughters, it ſeemeth, that, being leſſe regarded, they were left behinde. See Chap. 41. 10. and 43. 6. Theſe he mentioneth the rather, to move him to hearken to the advice given him, if not for himſelf, yet out of fatherly regard and tender affection unto them. See the like, Deut. 28. 32, 41. Chap. 5. 17. and 16. 3.

and thou ſhalt not eſcape out of their hand] As verſe 18. though thou attempt ſo to do, 2 King. 25 4.-----6.

but ſhalt be taken by the hand of the King of Babylon.] That is, by ſuch power and force, as he ſhall raiſe and ſend to take thee, and thy citie. See verſ.17.

and thou ſhalt cauſe this citie to be burnt with fire] Heb. *thou ſhalt burn this citie with fire*; as Num. 4. 18. *cut not off*, for, *cauſe not to be cut off*: thou by thine obſtinacy wilt be the means to procure the burning of the citie, which by rendition of thy ſelf thou mighteſt ſave. Yet ſome render the words, *and this citie ſhall be burnt with fire*: And in our Engliſh indeed, it might run well enough, were it ſaid; *And this citie ſhall burn with fire.* But I finde not where the Hebrew verb here uſed is in this form ever found in a paſſive ſenſe.

V. 24. *Then ſaid Zedekiah unto Jeremiah*] Heb. *And*; as verſe 17.

Let no man know of theſe words] Theſe matters that have paſt between thee and me in private. Heb. *Let not a man know*: *a man*, for, *any man*; as chap. 5. 1. and, *words*, for, *things*, or, *matters*; as chap.26.10. Eſt.9 31.

and thou ſhalt not die.] Thou ſhalt not ſuffer death for ought that thou haſt now ſpoken; according to his ſolemne oath and promiſe, verſ. 16. or, as the words may well be rendred, *that thou die not*: ſo is the copulative oft uſed, Joſh.24.9. Mal.1.9. leſt the Princes put thee to death, as it is to be feared they will do, if they come to underſtand what thou haſt ſpoken to me.

V. 25. *But if the Princes hear that I have talked with thee*] Heb. *And* (as verſ.21) *when*; as Jer. 12. 5. the Princes that over-awed the King, and whom he was afraid to diſpleaſe, verſ.5.

and they come unto thee, and ſay unto thee; Declare unto us now what thou haſt ſaid unto the King: hide it not from us, and we will not put thee to death; alſo what the King ſaid unto thee.] In ſuch a vaſſalage was this poor King to his Princes, that he might not have any communication in private with any, but they would be diving into it, and dealing with him for it, beyond duty, if they liked it not.

V. 26. *Then ſhalt thou ſay unto them*] Heb. *And*; as before, verſe 17.

I preſented my ſupplication before the King, that he would not cauſe me to return to Jonathans houſe to die there.] Heb. I *made my ſupplication to fall before the King*, or, *to* his *face*, or, *in* his *preſence*; Chap. 36.7: and 42. 2. that is, in humble and ſubmiſſe manner falling down before him, I preferred my ſuit to him; and this indeed he had formerly made ſuit to the King for, Chap.37.20. and it is not unlikely but that he now renewed it again; the rather, ſome hint being given him by the King to that purpoſe, that ſo he ſhould do.

V. 27. *Then came all the Princes unto Jeremiah, and asked him*;] What the King ſuſpected, accordingly fell out, Heb. *And*; as verſe 24.

and he told them according to all thoſe words, that the King had commanded:] *Words*, again, for, *things*; as verſ.24.

ſo they left off ſpeaking with him:] Heb. *and* (as verſ. 23.) *they were ſilent* or, *ceaſed, from him*; as Job 13.13.

for the matter was not perceived] Or, *while* (as Prov.19.18) *the matter* (Heb. *word*; as ver. 14. chap 52. 34) *was not perceived*; as chap 5.15. as if he had ſaid, the matter remained the whileſt undiſcovered, according to the Kings deſire.

V. 28. *So Jeremiah abode in the court of the priſon*] Heb. *And*; as ver 27 and *ſate in the court of cuſtody*, chap.37.21.

untill the day wherein Jeruſalem was taken,] As he ſtill told them it would be, verſ. 3. chap. 37. 8. being now no more ſhifted from place to place, as formerly he had been.

and he was there *when Jeruſalem was taken.*] Being then there found, and from thence taken, and not long after ſet free by the King of Babylons officers, at their Maſters command, chap.39. 12----14. and 40. 1----4. a defect of the locall particle; as Job 3. 18.

CHAP. XXXIX.

Verſ. 1. IN *the ninth year of Zedekiah King of Judah,*] This relation of the ſiege, and ſurrender of Jeruſalem, ver.1---3 Zedekiahs attempt to eſcape by flight, apprehenſion and captivity, together with the ſlaughter of his ſons and his nobility, and loſſe of his ſight, ver.4---7. the burning of the citie, verſ. 8. the deportation of the people, ver.9. 10. and the Prophets delivery out of priſon, ver.11---14. is here inſerted, partly, to declare the complement of the Prophets fore-going predictions; and partly, to make way for, and give light unto ſome occurrents afterward reported in the Chapters enſuing.

In the ninth year of Zedekiah] For in that year the ſiege began, 2 King. 25.1.

in the tenth moneth] The moneth *Tebeth*, Eſther 2. 16. containing part of our December, and part of our January, Chap. 52. 4.

came Nebuchadrezzar *King of Babylon, and all his army againſt Jeruſalem, and they beſieged it.*] Or, *with all his army*: for ſo is the copulative oft uſed: as chap.26 21. and 27.2. the occaſion of this his expedition and invaſion was, becauſe Zedekiah, whom he had made King of Judah, was revolted from him and rebelled againſt him, 2 King. 24. 17, 20. He came thither with them, but having ſettled the ſiege, withdrew himſelf to take his eaſe and pleaſure elſe-where, leaving the buſineſſe to be purſued and carried on by his Princes. See chap.38.17.

V. 2. *And in the eleventh year of Zedekiah in the fourth moneth,*] The moneth *Tamuz* conſiſting partly of our June, and partly of our July.

the ninth day of the moneth the citie was broken up.] Stormed and taken: ſome of the gates being firſt broken open, and part of the citie ſurprized, ver.3. the reſt thereupon given up, 2 King. 25. 3. Chap. 52. 6. So that the ſiege continued about a twelve-moneth, and an half. Hence the faſt of the fourth moneth, Zach.8.19. for the ſurpriſal of the citie.

V. 3. *And all the Princes of the King of Babylon came and ſate in the middle gate*] Called the ſecond gate, Zeph. 1. 10. ſituate in the mid-wall that divided the one part of the citie from the other; ſo the moſt. Yet ſome of the Jewiſh Doctors ſay, it was the Eaſtern gate: of which, Chap. 19. 2. ſo called; becauſe it ſtood between two other gates on that ſide of the citie: And others again, becauſe it ſtood between the citie and the Temple. But howſoever about the particular gate they jar; herein they agree, that Jeremies propheſie was hereby fulfilled, of the King of Babylons commanders ſetting their thrones in the gates of Jeruſalem, Chap.1.15. But of that place, ſee there. Why they made a ſtay at this gate is ſome queſtion made: and ſome ſuppoſe it done out of warineſſe, it being not ſafe to pierce ſuddenly over-far into a ſtrong and large citie, wherein trains and ambuſhments may be, untill all be well cleared; which is not unlikely.

even *Nergal-Sharezer*] The Jewiſh Doctor telleth us, that theſe are two ſeveral names of ſeveral parties: but the moſt rather (as doth our Verſion) take them for one name: the latter part of the name, one of Sennacheribs ſons bare, Eſai 37. 38. whence it may ſeem to have been an Aſſyrian name.

Samgar Nebo] This moſt take alſo for the proper name of a party diſtinct from the former. But a learned Interpreter deemeth it to be a name of office belonging to the fore-named party; and to ſignifie the *Keeper*, or *Treaſurer* of the Temple of *Nebo*, a principal idol among the Babylonians, Eſai 46. 1. and the Hebrew points and pauſes, both in this, and the following, encline this way.

Sarſechim, Rabſaris,] The former ſeemth the name of the man; the latter is clearly the name of his office; and ſignifieth *the Captain of the Guard*.

Nergal Sharezer, Rabmag,] One of the ſame name with the firſt; (whereby it appeareth, that it was an uſual name with them) from whom to diſtinguiſh him, his office is added: and the title given him is by ſome deemed to ſignifie the *Camp-Maſter*: though a learned late Writer would have it to be, *the Maſter of the Magitians*. But the former ſeemeth more probable.

with all the reſidue of the Princes of the King of Babylon.] Heb. *and all*; as ver.1. for three onely of them are here named.

V. 4 *And it came to paſſe*, that *when Zedekiah the King of Judah ſaw them, and all the men of war, then they fled*] Or, *And ſo it was* (as chap. 36. 16.) *when Zedekiah and all the men of war ſaw them*; (for there is a trajection in the words) *that they fled*. Heb. *And they fled*; as chap 35. 11. as deſpairing now, and not daring, either to hold out any further, or to ſtay any longer by it; conſidering how far they had pierced into the citie.

and went forth out of the citie by night] The more ſecretly to eſcape in the dark: which ſecret flight of his, ſee deſcribed, Ezek.12.12.

by the way of the Kings garden, by the gate betwixt two walls] By ſome poſtern gate on the South ſide of the citie, (for on that ſide the Kings gardens ſeem to have been ſituate) by ſome ſuppoſed to have another vvall before it, beſides that wherein it ſtood: but it ſeemeth rather to have been ſituate at the end of ſome private paſſage, having on either ſide a vvall to make it the more private. The Jewiſh Doctors tell us of a cave, or vault, under ground, reaching from the Kings houſe to the plains of Jericho, by which the King ſhould attempt to eſcape: but this ſeemeth one of their wonted figments. See 2 King. 25. 4. Chap.52 7.

and he went out the way of the plain.] Intending, it may be, for Egypt.

V. 5. *But the Chaldeans purſued after them*,] Heb. *And*; as chap. 38.25. See Lam.4.19.

and overtook Zedekiah in the plains of Jericho:] This is the ſandy ground on which the Talmudiſts build their fabulous vault: whereof, on verſ. 4. But this is not amiſſe obſerved to be the *net* that God threatned to catch him in, for the breach of his oath, Ezek. 17.10.

and when they had taken him, they brought him up to Nebuchadnezzar King of Babylon.] Heb. *and they took him, and made him aſcend*, or, *brought him*, ſimply; as 1 Sam.7 1. So 2 King.25.6. chap.52.9. See this fore-told him by Jeremy, chap.32.4. and 34.3.

to Riblah in the land of Hamath] Of this *Riblah*, ſee Num. 34. 11. It is ſuppoſed to be that which was afterward called Antiochia in Syria: a very pleaſant place, where Nebuchadnezzar lay, and kept his court, to repoſe, and ſolace himſelf, during the ſiege: which it may be alſo proved longer than he looked for.

where he gave judgement upon him.] For his perfidious treachery and perjury joyned with it. Heb. *ſpake judgements with him*; as chap. 4 12. and 12.1. and 52 9.

V. 6. *Then the King of Babylon ſlew the ſons of Zedekiah in Riblah before his eyes*,] He cauſed them to be ſlain, (as chap. 37.15. and 52. 10. 1 Sam. 15. 33.) being brought thither to him, (as was fore-told they ſhould be, chap. 38. 23.) in his ſight, before he put out his eyes: to aggravate his grief, ſee Deut.28.32. Heb. *And*; as Chap.38.24.

alſo the King of Babylon ſlew all the nobles of Judah.] That had encouraged, yea, in ſome ſort, enforced Zedekiah to ſtand out againſt him, Chap.38.4,22. Heb. *and*; as Chap. 29. 20. and *white ones*, as Chap. 7. 0.

V. 7. *Moreover he put out Zedekiahs eyes*:] Heb. *And* (as chap. 28. 12.) *he blinded* (as Deut. 16. 19.) *Zedekiahs eyes*: and ſo abandoned him to a perpetual darkneſſe: hence that Ezek 12.13. that he ſhould not ſee Babylon, though he ſhould be brought thither. Howbeit, he ſlew him not, as Jeremy had alſo fore-told, ch.34.4.

and bound him with chains] Heb. *with two braſſes*; or, *of braſſe*: to wit, chains, or fetters; as Judge 16.21.

to carry him to Babylon.] So bound; as alſo he did, Chap.32.5. and 34. 3. and 52. 11. Ezek. 12. 13. 2 King. 25. 7. See the like, 2 Chron.36.6.

V. 8. *And the Chaldeans burnt the kings houſe, and the houſes of the people with fire.*] Chap.21.10. and 37.8. and 38.18,23. and 52. 13. Lam.2.5. 2 King.25.9. Heb. *the houſe of the people*: which ſome of the Jewiſh Doctors expound of Synagogues, or other places of publick convention: and ſome of ours, a place near to the Kings court, whither people uſed to reſort for exerciſe of ſhooting, ſporting, walking and feaſting: But others, and moſt of both, take it in an ordinary, but collective notion, for the dwellings of the inferiour people; confirmed by that, 2 King.25.9. and Chap.52.13. *and all the houſes of Jeruſalem.*

and brake down the walls of Jeruſalem.] Chap.52.14. 2 King.25. 10. Lam.2.2,8,18. Neh.1.3.

V. 9. *Then Nebuzaradan the Captain of the Guard.*] Or, *Provoſt Marſhall*. Heb. *chief*, or, *Maſter of the executioners* or, *ſlaughter-men*: as Gen. 39. 1. So alſo, verſ. 10. 11. the old Greek rendreth it, *the Maſter of the Cooks*: becauſe the word is ſometime uſed for *a Cook*, that killeth and dreſſeth fleſh, 1 Sam. 8. 13. and 9. 23. And ſome other again, *the Maſter of the Butchers*; becauſe the Greek term includeth either: but neither of theſe here ſeemeth ſuitable. Heb. *And*; as verſ.6.

carried captive into Babylon the remnant of the citie, and thoſe that fell away, that fell to him, with the reſt of the people that remained.] Heb. *and the reſt*: Whence ſome Interpreters ſuppoſing three ſorts of perſons here preſcribed, would have the firſt, ſuch as were found in the citie, when it was taken: the ſecond, ſuch as had gone out to the Chaldeans during the time of the ſiege: the third, ſuch as had left the citie, when the ſiege was intermitted. Chap 37. 12. Others would have the firſt to be thoſe that were left in the citie formerly, when Jeconiah was carried captive: the laſt, thoſe that were now remaining there. But I conceive onely two ſorts mentioned that were led away; thoſe left in the citie, and thoſe that had gone out to the Chaldeans together with them: as our Verſion well rendreth it. Nor is that uſe of the copulative unuſual. So verſ.1.3. Chap. 22. 7, 14. and 26.21. Neh 12.42. Even thoſe alſo that turned to them, as well as thoſe that ſtaid in the citie, they took along with them to Babylon, though better entreating, it may be, the one than the other.

V. 10. *But Nebuzaradan the Captain of the Guard*] Heb. *And*; as verſ.5. See verſ.9.

left of the poor of the people, which had nothing in the land of Judah, and gave them vineyards and fields, at the ſame time.] That they might till and husband the land, and it might not wholy run to ruine, and become utterly waſte, 2 King. 25 12. Chap. 52. 19. but might yield ſome revenue to the King of Babylon, and ſuch Rulers, as he ſhould ſet over it, Neh.9 36,37. But thus the rich and mighty, that truſted moſt to their ſhifts and means, were through Gods juſt judgement moſt rigorouſly handled, when the meaner ſort fared better than either they now did, or themſelves formerly had done: And by this means, God in all likelyhood providentially ſo diſpoſed it, that many poor, who had by the greater and wealthier ſort, been formerly oppreſſed and forced out of their poſſeſſions, came both to recover their own again, and to be owners alſo of their lands, who had in former times ſo oppreſſed them. See Eſai 5.15,17. and 7.21,22. and 28.15,18. Ezek.34. 17 -----22.

at the ſame time] Heb. *in that day*: As Eſai 26.1. verſ.17.

V. 11. *Now Nebuchadrezzar king of Babylon gave charge concerning Jeremiah to Nebuzaradan the captain of the guard, ſaying*] Or, *by Nebuzaradan*. Heb *by the hand of Nebuzaradan*: as Chap. 37. 2. God not unmindfull of his Prophet, and his promiſe to ſecure him, Chap. 15. 11, 21. inclined the heart of this great Monarch, and Conquerour, to provide for the Prophets ſafety: that which he the rather, in likelyhood, was alſo inclinable unto, having been informed by thoſe, who during the time of the ſiege had got out of the citie, of the Prophets preaching and preſſing both King and people to ſubmit and yield themſelves up unto him; and what hard meaſure he had ſuſtained for ſo doing. See chap. 21. 9. and 38.2----6. *Now*. Heb. *And*; as Chapter 27. 4. So verſe 15.

V. 12. *Take him, and look well to him*;] *Set thine eyes upon him*; as Pſal.34.15. So Chap.38.4.

and do him no harm] Heb. *evil*; as Chap.38.4.

but do unto him, even as he ſhall ſay unto thee.] Let him have whatſoever he ſhall require. Thus God uſed him as an inſtrument to deliver and preſerve his Prophet, whom he made a ſcourge to puniſh his adverſaries.

V. 13. *So Nebuzaradan the Captain of the guard ſent, and Nebuſhasban, Rabſaris, and Nergal Sharezer, Rabmag, and all the King of Babylons Princes*] Heb. *great ones*; as Chap.41.1. and 52.13. Of theſe names, ſee before, verſ.3. He that was called *Sarſechim* there, is called *Nebuſhasban* here: it may ſeem he had two names; or there were two of them that bare that office: *all the Princes*, for, the reſt of them; as Chap. 36. 12. and as, *all the Captains*, Chap. 40. 13.

V. 14. *Even they ſent and took Jeremiah out of the court of the priſon.*] Where as yet he remained, chap. 38. 28. Heb. *And*, as chap. 33. 24. *they ſent and took*, that is, *they ſent to take*: and ſo after, *to commit*: as, *roſe and warred*, for, *roſe to war*, Joſh. 24. 9. They give order to have him taken out of priſon, and ſet at liberty, and recommended to Gedaliah: which yet ſeemeth not to have been preſently put in execution. See chap. 40. 1---4.

and committed him] Or, *and to commit him*; as before. Heb. *and they gave him*; as 2 Chron. 24. 12. Eſay 22. 21.

unto Gedaliah the ſon of Abikam the ſon of Shaphan] Whom the king of Babylon had ſet over thoſe that were left in the land, 2 Kings 25. 22. chap. 40. 5. he ſeemeth to have been the ſon of that *Abikam*, that reſcued the Prophet out of the hands of the Prieſts in Jehojakims reign, chap. 26. 24.

That he ſhould carry him home] That he might either take him home to him; or convey him home to his own houſe at Anathoth, chap. 1. 1.

ſo he dwelt among the people] Heb. *and*, as verſe 13. and, *in the midſt of the people*; as chap. 29. 32. & 37. Howbeit, the words would rather be rendred; *Yet* (as chap. 27. 15. and 35. 14.) *he abode* ſtill, or, *ſtaid*, (as the word is uſed, Deut. 9. 9. Chap. 38. 13. 28.) *among the people*; with whom, through the negligence of thoſe, to whom the charge of him was committed, though let out of priſon with ſuch others as were found there, yet was he not looſed from his bonds, but carried among the reſt in chains unto Riblah. See chap. 40. 1.

V. 15. *Now the word of the Lord came unto Jeremiah, while he was ſhut up in the court of the priſon ſaying*;] Here beginneth a new relation of a buſineſſe that fell out in the time of his latter commitment to the priſon court, after he had been drawn up out of Malchia's dungeon, chap 38. 13, 28. and it concerning a gracious meſſage ſent by him from God to Ebedmelech, who had been a chief inſtrument of helping him out of that dungeon, chap. 38. 7.--13. Heb. *And the word of the Lord was*, &c. as Chap. 32. 1. & 33. 1.

V. 16. *Go and ſpeak unto* Ebedmelech *the Ethiopian*, ſaying,] Heb. Going go, *and thou ſhalt ſay*; as chap. 28. 13. of this *Ebedmeleth*, ſee Chap. 38. 7. Yet we are not hence to gather, that the Prophet was then at liberty; becauſe God bids him go, and deliver him this meſſage: it is a familiar term of incitement to the doing of ought, requiring nothing of the Prophet, but that he ſhould ſometime acquaint him with it, either by ſending to him, or by word of mouth when he ſhould come to viſit him.

Thus ſaith the Lord of Hoſts; the God of Iſrael;] As Chapter 33. 13.

Behold, I will bring my words upon this city for evill, and not for good] See chap. 21. 16. & 44. 27.

and they ſhall be accompliſhed *in that day before thee.*] At that time, as verſe 12. Thou ſurviving to ſee it; as chap. 16. 9. & 20. 4.

V. 17. *But I will deliver thee in that day, and thou ſhalt not be delivered into the hand of thoſe men of whom thou art afraid.*] This reward had he for his piety ſhewed to Gods Prophet, Chap. 37. 7---13. Heb. *And*, as verſe 10. and, *before whoſe face thou art afraid*; as Chap. 22. 25.

V. 18. *For I will ſurely deliver thee,*] Or, *But*, as chap. 14. 2. and, Heb. *delivering deliver*; as the like, Eſay 36. 15.

and thou ſhalt not fall by the ſword,] That is, be ſlain; becauſe men ſlain fall to the ground. So Pſalm 63. 10. Luke 21. 24.

but thy life ſhall be for a prey unto thee,] Heb. *and thy ſoule ſhall be for a prey unto thee.* See chap. 21. 9. So chap. 45. 5.

becauſe thou haſt put thy truſt in me, ſaith the Lord.] He *will deliver them* ——*and ſave them, becauſe they truſt in him*, Pſal. 37. 40.

CHAP. XL.

Verſe 1. *THe word of the Lord, which came to Jeremiah,*] Theſe words are the Title or Inſcription, of a word or meſſage ſent from God, and delivered by the Prophet unto the Captains, or heads of thoſe people, that were left in the land, under the government of Gedaliah, recorded, chap. 42. 7. for all between this and that, is but matter of ſtory, relating the time and occaſion of it, to clear the way to it, and to procure the better underſtanding of it. See of the form, chap. 1. 2, 4.

after that Nebuzaradan the Captain of the guard had let him go from Ramah,] Heb. *had ſent*, or, *diſmiſſed him* (as 1 Kings 20. 42.) *from Ramah*, whither he had by over-ſight, cuntrary to the Kings charge given concerning him, been brought, ſo ſoon as he underſtood who he was, Verſe 4. See chap. 31. 15. & 39, 11, 14.

when he had taken him being bound in chains among all that were carried away captive of Jeruſalem and Judah, which were carried away captive unto Babylon.] Heb. *when he had taken him, and he was bound*, &c. or, *for he was bound*; and being found in bonds, was brought along to Ramah among the reſt of the captives intended for Babylon; no notice being taken of him before he came thither, *in chains*, or *manicles*, Verſe 4. See Job 36. 8. Pſal. 149. 8. Eſay 45. 14. Heb. *in the midſt* (as chap. 39. 14) *of all the captivity*; as chap. 29. 1.

V. 2. *And the captain of the guard took Jeremiah,*] Or, as ſome render it, *For* (as chap. 36. 9.) *the captain of the guard took him.* I ſhould rather take the former copulative, verſe 1. in a cauſative notion; and this in a diſcretive: *for he was bound,----- but the captain of the guard*, ſo ſoon as he had notice of him, *took him*, and looſed him from his bonds, and ſet him at liberty.

ſaying, The Lord thy God hath pronounced this evill upon this place.] The infidel Prince is cauſed to utter and aver that, which out of obſtinacy Gods own people would not ſee and acknowledge: and it is not unlikely, but that by thoſe that fled to the Chaldean camp, he had heard of the ſubſtance and ſubject matter of Jeremies Sermons.

V. 3. *Now the Lord hath brought* it, *and done according as he hath ſaid*:] Heb. *And the Lord hath brought and done according to what he ſaid.*

becauſe ye have ſinned againſt the Lord and have not obeyed his voyce, therefore this thing is come upon you.] See chap. 50. 7. or, *for ye have ſinned againſt the Lord*, (Heb. *unto the Lord*, as chap. 8. 14.) *and have not hearkened to his voyce*; (as chap 9. 12.) *and this thing* (Heb. *word*; as chap. 38. 14.) *is come upon* you,

V. 4. *And now*] Here ſeemeth to have been a two-fold reading, the one moſt commonly received; which our Verſion followeth: another, ſome Interpreters exhibit, who render the words, *And thou*, o, as for *thee*; put abſolutely: as, *and I*, or, as for *me*, 1 Chron. 28. 2.

behold, I looſe thee this day from the chains which were *upon thine hand*:] Or, *that* are *upon thine hands*; as it is ſaid of Peter, Acts 12. 7. *his chains fell off from his hands*: for the word *hand*, is collective: and it appeareth that he came in chaines manicled to Ramah Verſe 1.

if it ſeem good unto thee to come with me into *Babylon, come, and I will look well unto thee*:] Heb. *if it be good in thine eyes* (as Gen. 20. 15.) *to go with me* to *Babylon*, (a defect of the locall particle; as Chap. 32. 5.) *come*, as 1 Kings 13. 7.) *and I will ſet mine eye upon thee*; as chap. 39. 12.

but if it ſeem evill unto thee to come with me into *Babylon, forbear*:] Or, *or* (Heb. *and*, as chap. 2. 18. & 5. 12.) *if it like thee not* (Heb. *be evill in thine eyes*; as Joſh. 24. 15,) *to go with me* unto *Babylon.*

behold, all the land is before thee, whither it ſeemeth good and convenient for thee to go, thither go.] Heb. *unto good*, *and unto the right in thine eyes to go*; as chap. 26. 14. A free and a large offer. Pharaoh could ſay no more to Joſeph concerning his father and his family, Gen. 47. 6. See the like ſpeech of Abraham to Lot, Gen. 13. 9.

V. 1. *Now while he was not yet gone back*, he ſaid, *Go back unto Gedaliah the ſon of Abikam the ſon of Shaphan,*] Theſe words are very diverſly rendred and reſolved. Who the perſon ſhould be that is here ſpoken of, ſaid not to have returned or gone back, is by ſome queſtioned; and the generality goes for Jeremy: but theſe among themſelves much divided: for ſome make all theſe the words of Nebuzaradan. So the Chaldee, thus rendring them, *And if thou like not to dwell, then return to Gedaliah.* Which our old Engliſh ſeeming to follow, rendreth it: *And if thou canſt not be content to dwell alone, then dwell with Gedaliah.* The old Latin, *And come not with me but dwell with Gedaliah*; as joyning them to the words before-going, *forbear*, Verſe 4. But how the Hebrew will bear any of theſe Verſions, I ſee not. The moſt rather conceive them as a relation inſerted of ſome thing concerning, or occaſioning, the ſpeech enſuing. And one of the Jewiſh Doctors rendreth them, *And when he had no mind to go back* he ſaid, that is, the bleſſed Lord God ſaid, *Go back to Gedaliah.* God ſuggeſted that to him, that made him willing to go, when as of himſelf he had no inclination thereunto: another of them, *And when he had not yet ſaid, that he would return*, Nebuzaradan perceiving yet by his ſilence, that his mind was rather to go back; than to go along with him, ſaid to him, *Go back to Gedaliah.* And others again, as the Tigurine, whom our Geneva, and the next Verſion before it, concurre with, render them, as by way of parentheſis, (*for as yet he was not returned, or gone back,*) and then carrying on the ſentence, *and go back*, or, *or go back to Gedaliah.* Take thy choyce, either to go along with me, or to ſeat thy ſelfe elſewhere, whereſoever thou pleaſeſt, or to repair to Gedaliah, that he may provide for thee. Others, as our laſt Verſion, *And when*, or, *while he was not yet gone back*, he ſaid, *Go back to Gedaliah.* Either make thine abode where thou pleaſeſt in any part of the land elſewhere, or repair to Gedaliah and abide with him. And this ſeemeth the moſt probable of any of thoſe, that underſtand the words of Jeremy. But ſome others expound them of Gedaliah, and render the words thus, *And becauſe he is not to come back, repair to Gedaliah.* Since that Gedaliah is not to come hither to me, but to ſtay at Mizpah to ſettle things in his new charge, repair thither to him, who will be carefull both to protect thee, and to provide for thee: the copulative in a cauſative notion is not infrequent; as chap 36. 9. & 38. 23. The Italian to remove the ambiguity, rendreth it, *And becauſe Gedaliah----returneth not hither, return thou to him.*

Gedaliah the ſon of Abikam the ſon of Shaphan,] To whoſe care he was to be commended, chap. 39. 14.

whom the King of Babylon hath made governour of all the cities of Judah,]

Judah, So 2 Kings 25. 22. being in likelyhood one of thoſe,and a principall man among them, who had joyned themſelves to the Chaldeans before the ſurprizal of the city.

and dwell with him among the people.] Or, *abide with him among* the reſt of *the people,* that are with him, Heb. *ſit* ; as Geneſis 24. 55. 2 Samuel 7. 18. Chapter 39. 14.and *in the midſt of,* as chap.36.12.

or go whitherſoever it ſeemeth convenient unto thee to go] Heb. *or to all* (*all,*for *any* ; as Job 1. 11. & 8.12.) place (a defect of the ſubject;as c.38. 11.) *that is right in thine eyes to go to,* (as verſe 4) *go.* A full freedom.

So the Captain of the guard gave him vitails, and a reward, and let him go] Heb. *and.* as c. 39 13.

vitals] The word ariſing from a root, that hath a notion of *journeying,* ſignifieth properly, that which the Greeks call *ἤια,* the Latines, *viaticum, vitails,*or *proviſions for a journey* : and ſo it ſeemeth to be here intended. Howbeit, becauſe it is uſed ſometime for *a meal,* Prov. 13. 17. for *a diner,* there is too ſcant; and *a feaſt* too large: ſome here render it, *he feaſted him* ; and ſo ſome Greek Verſions, *he made him a feaſt* ; or he entertained him: and again, becauſe it is uſed of a conſtant *allowance,* or *diet,* 2 Kings 24. 30. Chapter 52. 34. ſome underſtand it here of a continued allowance of diet by Nebuzaradan aſſigned him ; but the entertaining of him with a meals-meat (though it is not probable that he would neglect ſo common a courteſie)was ſcarce worth the reciting : and for conſtant allowance for the future, it is moſt likely that he would leave that to Gedaliah, unto whom he was to commend him ; the firſt therefore is here moſt probable : he would not diſmiſs the Prophet to travel in a land ſo waſted, and diſpeopled, without competent proviſion and neceſſaries for his journey.

and a reward] Or *a preſent,* rather ; for it is uſed for *a gift,* either tendred in teſtification of due reſpect and honour, as Ezekiel 20. 40. or exhibited in ſignification of grace and favour, Eſther 2. 18. which becauſe it conſiſted ſometime in *meſſes* of meat, Geneſis 43. 34. 2 Samuel 11. 8. ſome of the Jewiſh Doctours would make this and the former all one : but there is ſmall reaſon for it.

and let him go.] Or, *diſmiſſed him* ; as verſe 1.

V. 6. *Then went Jeremiah unto Gedaliah the ſon of Abikam to Mizpah,*] A city in the land of Benjamin, Joſh. 18.26.1 Kings 15. 22. *Then* Heb. *And* as c. 39.9.

and dwelt with him among the people that were left in the Land.] Or, *abode with him.* Heb. *ſate* ; and, *in the middeſt* : as verſe 5.

V. 7. *Now when all the Captains of the forces, which* were *in the fields,*] Having fled, and being ſcattered here and there, for fear of the Chaldeans. See 2 Kings 25.23.

even *they and their men*] Their complices and their followers ; as Gen. 14 24.& 24.59. 1 Sam. 23.8.

heard that the *King of Babylon had made Gedaliah Governour in the land,*] Whom they conceived good hopes of, as knowing him to be a man of an ingenious diſpoſition.

and had committed unto him men, and women,and children, and of the poor of the land, of them that were not carried away captive to Babylon ;] Heb. *little one* ; or *little child* : taken collectively ; as Eſther 3. 13. and *poverty* for, *poor* ; as alſo 2 Kings 24. 14. and 25. 12.

V. 28. *Then they came to Gedaliah to Mizpah*] Heb. *And they heard*——— *and they came* ; as c.38.7,8.

even Iſhmael]One of the blood royal,c.41.Heb. *and,* for *even* ; or *to wit,* as c.42. 1.

the ſon of Nethaniah,] Heb. *Nethanijahu* : as *Jirmjahu* c.1. 1. and the like, Eſay 1.1.

and Johanan, and Jonathan the ſonnes of Kareah] *Johanan,* or *John* ; as Luke 1. 14. for the name is the ſame ; and ſo verſe 13. 15.

and Serjah the ſon of Tanhumeth] Or, *Tanchumeth* ; as *Achaz.*Mat. 1. 9. See Eſay 1.1.

and the ſonnes of Ephai the Netophathite,] The name of a family in the tribe of Judah,ſo called from the City, or ſeat of their abode, 1 Chr. 2.54. & 9.16.& 27. 15.

and Jezaniah the ſon of a Maachithite,] Another family ſo called from ſome principal man or woman of ſpecial note in it,1 Chr. 2. 48. & 9.55. & 27. 16.

they and their men] As before,v.7.

V. 9. *And Gedaliah the ſonne of Abikam the ſonne of Shaphan, ſware unto them, and to their men, ſaying, feare not to ſerve the Chaldeans* :] Heb. *to ſtand before them* ; as Chapter 35. 19. See 2 Kings 25. 24.

dwell in the land] As Pſalm 37. 3.or, *abide* ; ſtay in it : leave it not : as v. 6.

and ſerve the king of Babylon, and it ſhall be well with you.] As chap. 38 20.

V. 10. *As for me. Behold, I will dwell at Mizpah, to ſerve the Chaldeans, which will come unto us* :] Upon occaſion of ſtate from the King. Heb. *And* (as 1 Chr.28.2. See v.4.) *I will abide,* or *reſide,* (Heb. *ſit* ; as verſe 6.) *at Mitſpah,* a frontier Town ; haveing its name from the Garriſon or Sentinell, there wont to be kept : whence the diverſity of verſions, Hoſea, 5. 2.

but ye] Or, *as for you* ; Heb. *and ye* : as Eſay 65. 11. So before, *And I,*

gather ye wine and ſummer-fruits, and oyl,] For their Harveſt was paſt before the City was taken, being diſpatched uſually within compaſſe of the three firſt moneths, or near thereabout ; whereas the Citie was ſtormed in the fourth, Chapter 32. 2. See Deuteronomy 16. 1, 9. *Wine,* for *grapes,* Eſay 62. 9. (as *grapes,* for *wine,* Hoſea 3. 1.) and *oil,* for *olives,* whereof oil is made as wine of Grapes, Exodus 27. 20. Judges 9.9, 13. and, *ſummer,* for *ſummer-fruits* : as Eſay 10. 9. and with the Greeks the like. So verſe 12.

and put them in your veſſels] Reſerve them after your wonted manner for ſtore, as in time of peace and ſafety people are wont to do, making account in due time to make uſe of,and enjoy them; not fearing to be by any ſtript of them, as in times of hoſtility frequently falleth out, c.5.17.

and dwell in your cities that ye have taken] Continue in thoſe places that ye have ſeized on, and ſeated your ſelves in being left and abandoned. See c. 51. 29, 32.

V. 11. *Likewiſe when all the Jews that were in Moab, and among the Ammonites, and in Edom, and that were in all the Countries,heard that the King of Babylon had left a remnant of Judah* ; *and that he had ſet over them Gedaliah, the ſon of Abikam, the ſonne of Shaphan* ;] That had fled into forreign parts for ſuccour and ſafety upon the Chaldeans invaſion. See Eſay 16. 4. *in all countries,* for *all* other *countries* : as 2 Chronicles 32.22.Cant. 4. 9. Eſay 26. 13. chapter 32. 20.

V. 12. *Even all the Jewes returned out of all places whither they were driven, and came to the land of Iudah to Gedaliah unto Mizpah,*] Heb. *And alſo all the Iews----heard---and all the Iews returned* ; as v.7,8.*into the land of Iudah,*and Benjamin:the whole bearing the name from the principal part.

and gathered wine, and ſummer fruits, very much.] Heb. *in much abundance* : as 1 Kings 4. 29. the land being of it ſelf rich and fertile ; and few left to perceive and enjoy its revenue. See verſe 10.

V. 13. *Moreover, Iohanan the ſon of Kareah, and all the Captains of the forces that were in the fields came to Gedaliah to Mizpah*] Here beginneth a new narration of a conſpiracy entred into by ſome of the forementioned parties, v. 8. againſt Gedaliah, which being diſcovered by ſome other of them, they acquaint Gedaliah with it, and offer him their ſervice to prevent it,verſe 13——— 15.whom he giving no credit to, as being confident of the others fidelity, v. 14.16. is treacherouſly ſurpriſed and murthered by them, together with thoſe as well Jews as Chaldeans about him, Chapter, 41. 1. ——3. whereupon miſchiefs and miſeries , afterward related, enſue.

Moreover] Heb. *And* ; as chap. 33.1.

all the Captains] The reſt of them : as, *all the houſes,* for the reſt of them,2 King. 25.9 thoſe of whom before, v.7. See the like,chap. 39 13.

came to Gedaliah] The ſecond time to diſcloſe to him the miſchievous plot contrived againſt him.

V. 14. *And ſaid unto him, Doſt thou certainly know,*] Heb. *knowing know* : as chap. 13. 12. but the negative, is wanting ; as very frequent in interrogatives of this nature : for their meaning is apparently, *Doſt thou* not *know* ? undoubtedly it is ſo ? and thou maiſt well be aſſured of it. So they to *Eliſeus, Doſt thou know ?* 2 Kings 2.3. for *Doſt thou* not *know* ? as it is rendred Job 20. 4. See the like before,c.31.20.

that Baalis the King of the Ammonites hath ſent Iſmael the ſon of Nethaniah to ſlay thee ? Heb.] *to ſmite thee* in *ſoul,* or *to ſtrike thy ſoul* ; that is, to take away thy life : as Numbers 35 . 11. Thus the king having, as by a lineal deſcent, a malignant affection unto Gods people, puffeth up this young gallant (who among others in likelyhood had fled for ſhelter into thoſe parts,ch.40.11.)with hopes of raiſing himſelf by the ruine of Gedaliah, that he might be an inſtrument of this peoples further calamity, whereby himſelf might have the more liberty to prey upon the countrey at pleaſure, having none now to protect them. Becauſe ſome of the Greek copies here render the words, *the Queen of the King of the ſons of Ammon* ; (So the Hebrew commonly ſtyleth them, ſee chapter 49. 1.) a learned late Writer would have the word *Baalis* here uſed to be no proper name of any perſon, man or woman ; but a title of dignitie : for, ſaith he, as the Queen-mother was among the Jewes called *Gebirah,* c.13.38. So was the ſame among the Ammonites called *Baalis,* which by a various dialect is no other than *Baalit* in Hebrew : and addeth withall, that this Queen Dowager being Regent in her ſons minority, mingled her own malignity with this Princes ambition, to work this miſchief. But this I ſhall leave to the judement of others.

But Gedaliah the ſon of Abikam believed them not.] An ingenious diſpoſition is ſeldom ſuſpicious, chapter 11. 18, 19. Heb. *And* : as, verſe 10.

V. 15. *Then Iohanan the ſon of Kareah ſpake to Gedaliah in Mizpah ſecretly ſaying,*] When they could not prevail herein with him joyntly, he attempts to effect it more privately : ſuppoſing that in private he might be perſwaded to hearken to that, which he would not openly take notice of, or ſeem at leaſt to be acknown of: withall rendring his ſervice for the preventing of the ſtroke, that was likely to fall upon Gedaliah, by turning it upon the traytour himſelf.

Let me go, I pray thee, and I will ſlay Iſhmael the ſon of Nethaniah, and no man ſhall know it.] Heb. *I will ſmite*; as 2 Kings 6. 21. and *man*, for *any one*: *man ſhall not know*; as c. 38. 24. and a defect of the pronoun *it*; as 1 King. 1. 11. & 2. 32. So alſo v. 3. *wherefore ſhould he ſlay thee?*] Heb. *ſmite* or *ſtrike thy ſoul*; or *thee* in *ſoul*: as before, v. 14.

that all the Jewes which are gathered unto thee, ſhould be ſcattered, and the remnant in Iudah periſh:] Being as ſheep without a ſhepherd, Zacha. 13. 7. See the like emphatical form in way of expoſtulation, chapter 37. 13, 17. Heb. *and*, for *that*; as chapter, 39 14.

V. 16. *But Gedaliah the ſon of Ahikam ſaid unto Iohanan the ſon of Kareah*;] Heb. *and*, as v. 14.

Thou ſhalt not doe this thing:] Heb. *word*: as Chapter 22. verſe 4.

for thou ſpeakeſt falſly of Iſhmael] Heb. *thou ſpeakeſt falſhood*, or *a lye*; as chapter 29. 9. & 43. 2. Thus the well-minded intending no evil to others, and deeming others by themſelves, are not eaſily induced to think evil of others, or that others intend evil to them; and by occaſion thereof, are oft deceived and enſnared to their utter undoing: Yet it behoved a prudent man, in Gedalia's place eſpecially, upon ſuch intimation to have been more cautelons than he, it ſeems, was.

CHAP. XLI.

Verſe 1. NOw *it came to paſſe*,] Heb. *And it was*: as Eſay 36. 1. In this Chapter is related the barbarous murther executed upon Gedaliah, and others with him, with other villanies after committed, and further evils enſuing thereupon. See 2 King. 25. 25.

in the ſeventh moneth] The moneth *Tiſri*, containing part of our September, and part of our October: hencce the *faſt of the ſeventh moneth*, for the murther of Gedaliah, Zach. 7. 5. & 8 19.

that Iſhmael the ſon of Nethaniah the ſon of Eliſhama,] Whether this *Eliſhama* were the ſame with the Scribe of that name, c. 37. 12. is uncertain.

of the ſeed royal] Heb. *of the ſeed of the kingdome*; as Ezek. 17. 13. in regard whereof Iſhmael might pretend to have more right to the Ruler-ſhip of the Land than Gedaliah and was the fitter inſtrument for the Ammonite to make uſe of for his own ends, chapter 40. 14.

and the Princes of the King] Heb. *great* ones; as chapter 39. 15. Such of the Princes as had formerly eſcaped by flight, either before the ſiege began, misdoubting the worſt, when they ſaw the land invaded, and haraſſed, by ſo potent an Army; or when it was for a time intermitted, by occaſion of the Egyptian forces, that came to relieve the City, Chapter, 37. 5. or after the Surpriſall of it, when they ſtole away by night 2 Kings, 25. 4.

even ten men with him.] Heb. *and ten men with him*: which *ten* ſome underſtand of the Princes before mentioned; and ſo the copulative ſhould have onely an explicative notion; as chap. 39. 14. and ſo our verſion taketh it. But then there is a doubt how ten or eleven men ſhould be able to make ſuch maſſacre, as was by theſe there made. To which ſome anſwer that theſe great men came not without their followers: and others add, that theſe ten are eſpecially mentioned, as ten perſons expert and skilful to do miſchief (Exek. 21 31.) enured unto, and exerciſed in ſhedding of blood ſuch as Abimelech hired to aſſiſt him in the murther of his brethren, Judges 9. 4, 5 which Iſhmael, for that end, brought along with him, and are ſaid therefore to come not with them, but *with him*. See verſe 7.

came unto Gedaliah the ſonne of Abikam to Mizpah] The place of his reſidence, Chapter, 40. 6. as to give him a kinde viſite.

and there they did eat bread together in Mizpah] Being entertained by him and as familiar friends admitted to his board. See the ſame form, Pſalm 41 9. Luke 14. 1.

V. 2. *Then aroſe Iſhmael the ſonne of Nethaniah, and the ten men that were with him*] Men fit for ſuch a villanous and barbarous employment. *Then.* Heb. *And*; as c. 40. v. 15.

and ſmote Gedaliah the ſon of Abikam the ſon of Shaphan with the ſword, and ſlew him, whom the King of Babylon had made Governour over the land.] There ſeemeth to be a trajection in the words, as if it were ſaid; *They ſmote with the ſword, and ſlew Gedaliah the ſonne of Abikam the ſonne of Shaphan, whom the King had made governour in the land*: but there may well be more than ſo in it: the words may be divided into two diſtinct ſentences; *they ſmote with the ſword* (which is in effect as much, as *they ſlew*: ſo chap. 26. 23) *Gedaliah, &c. and they ſlew him*, or, *ſo* (as, Chapter, 40. 5.) or, *thus* (as Chapter, 10 26. *they ſlew* him, *whom the King had made Governour in the land*: the vile fact repeated with this addition to agravate the crime: the welfare of the whole land and people left in it, depending mainly upon this one mans ſafety. See c. 40. 15.

V. 3. *Iſhmael alſo ſlew*] Heb. And (as c. 1. 3.) *Iſhmael ſmote*; as c. 40. 14. So Acts 7. 23.

all the Iews that were with him, even *with Gedaliah at Mizpah*,] Having any relation to him, or in any place about him, or that offered to oppoſe his violence, and to hinder the execution of his murtherous deſign: for he ſlew not the main body of the people: but carried them away with him, v. 9, 10.

and the Chaldeans that were found there] That is, *were there*; as Eſt. 1. 15. c. 52. 25. So v. 8.

and the men of war.] Or, being *men of war*; as ſpoken, not of the Jews, (of which 2 Kings 25 4.) but of the Chaldeans: for ſuch in likelihood were all the Chaldeans, that ſtaid there with Gedaliah.

V. 4. *And it came to paſſe the ſecond day after he had ſlain Gedaliah, and no man knew it*:] And it was not yet bruited abroad: for they had ſlain all ſorts, that were about Gedaliah, as well friends as foes, their own country-men, as ſtrangers, that none, as near as they could, might eſcape, to divulge what they had done. *Heb. a man knew not*: as c. 39 15.

V. 5. *That there came certain from Shechem, and from Shilo, and Samaria, even fourescore men,*] Whoſe way to Jeruſalem lay by Mizpah, or near at leaſt to it: Or, they might make it in their way, to viſite Gedaliah, and thoſe with him there. Heb. *And* (as Chapter 39. 4) *there came men*, for certain *men*, as chapter 16. 22.

having their beards ſhaven, and their clothes rent, and having cut themſelves,] In the manner and habit of mourners; ſuch, in part, as being Heatheniſh, was diſallowed among Gods people and inhibited in the Law, Leviticus 19 27. Deuteronomy 14. 1. 1 King. 18. 28. chap. 47. 5. But hereof ſee on c. 16. 6. Heb. *ſhaven of beard*; and *torn of garments*: as Eſay 36. 22.

with offerings and incence in their hand] Having ſuch things with them; as 2 King 5. 5. c. 38. 10 11.

to bring them *to the houſe of the Lord*] But here queſtion is moved, to what purpoſe theſe folk ſhould travel with ſuch preſents to Jeruſalem, when as both City and Temple were now raſed and ruined. To this the Jewiſh Doctors anſwer, ſome of them, that they had not yet heard of the taking of the City, when thy ſet out, but heard of it on the way, and thereupon put themſelves into that mournfull habit. But againſt this may be objected, that though they had not heard of the ſtorming and ſacking of the City; yet they could not but heare of the ſtrait ſiege that was about it: and could have little hope therefore of any free acceſs to the Temple. Other of them therefore ſay, that they had heard indeed of the taking of the City, and the deportation of the people: but not of the demolition of the Temple: which afterward hearing of, when they were on their way, they turned in unto Mizpah, where they heard that Gedaliah the new Ruler reſided: for as for that which ſome add, that they might hope to find an Altar built at Mizpah, inſtead of that at Jeruſalem, ſuch as Samuel ſometime erected there, 1 Samuel 7. 5——9 is nothing probable. It is more likely that, albeit they had heard both of the deſtruction of the City, and demolition of the Temple, which could not but be known in places no farther remote before that time, and was the occaſion of putting them into that mournfull habit; yet they were travelling toward Jeruſalem, to mourn over the ſad condition of the place, and in hope to finde ſome of the Prieſts there, and an Altar at leaſt erected in the room of the former, to receive ſuch oblations as they carried along with them: and *to the Houſe of the Lord*, may be here well put, for to the place where it ſometime ſtood: As, *Houſes*, and *Pallaces*, and *Forts*, and *Towers*, for places, where which ſometimes were ſcituate, Eſay, 13. 22. and 31. 14

V. 6. *And Iſhmael came forth from Mizpah to meet them,*] Or, *went out*, &c.

weeping all alone as he went;] Heb. *in going, and weeping*: as Chapter 50. 4. Making ſhew of the like mournful diſpoſition with them, that they might not miſtruſt him.

and it came to paſs as he met them, that he ſaid unto them, Come to Gedaliah the ſon of Abikam.] As feigning himſelf to be one of his followers. Howbeit, I conceive that to be groundleſs, which a learned Writer hence gathereth, that theſe perſons intended not at all to take Mizpah in their way, had they not been ticed in thither by this train of Iſhmaels.

V. 7. *And ſo it was when they came into the middeſt of the City*] Or, *into the City*; as 1 Samuel 9 14. and ſo afterward, *into the midſt of the pit*, for, *into the pit*: as, *in the midſt of a pit*, for, *in a pit*, 2 Samuel, 23. 30.

that Iſhmael the ſonne of Nethaniah ſlew them, and caſt them into the middeſt of the pit,] Heb. *ſlew them into the middeſt of pit*: A defective or complexive ſpeech. The like whereunto: See Pſalm. 89, 39. 44. Eſay, 14. 12. and 38. 14, 17, 21. Chapter, 30. 10, 11. and the like is obſerved, 1 Maccabees, 7. 19.

he, and the men that were with him.] For he alone could not do it: but ſuch murtherous varlets, as he made uſe of, aſſiſted him in it, and did the work for him. See v. 2.

V. 8. *But ten men were found among them*] Heb. *And*, as c. 10. 16. and, *were found*, for *were*, as v. 3.

that ſaid unto Iſhmael, ſlay us not] Heb. *And ſaid*: the copulative for the relative; as c.17.6. & 23.4.

for we have treaſures in the field, of wheat and of barley, and of oyl, and of honey.] Or, *ſtores*, or *ſtore-houſes*: as the like word for notion is uſed, Chapter 38.7. See there, and 1 Chron.27. 25. a place herein parallel to this: for we are not to conceive that they had any grain at all at that time abroad in the fields their harveſt being ſome moneths paſt over. See Chapter 40.10. But their meaning muſt be, that ſuch commodities they had in their countrey-farms and ſtore-houſes: which they were willing to part with for the ſaving of their lives, Prov.13 8. Howbeit, I cannot aſſent to that learned Interpreter, who rendreth the words, *we have treaſures hidden in a certain field*: as if it were a ſpeech parallel to that of our Saviour, Matth.13. 44. for however the term here uſed ſpring from a root that ſignfieth *to hide*, and *treaſures* are ſaid ſometime *to be hidden*, Eſay 45.3 yet the word in general ſignifieth *treaſures*, or *ſtores*, whether hidden or other, Gen. 43.23. nor is it probable that ſuch ſtores as theſe of ſo many ſorts, ſhould be hidden under ground in ſome one part of a field; and much leſs that all ten ſhould ſo beſtow their ſtores in any one place.

So he forbare] Heb *and*; as c.39.13.

and ſlew them not among their brethren] Or, *with*. Heb. *in the midſt of* (as chap. 39. 14. verſe 3.) *their brethren*, or *countrey men*; as Deut.17.15

V. 9. *Now the pit*] Heb. *And*; as Chapter 40. 5, 7. and ſo verſe 13.

wherein Iſhmael had caſt all the dead bodies of the men, whom he had ſlain becauſe of Gedaliah] To conceal his murthers, both of Gedaliah, and thoſe other, whom either together with him, verſ.3. or by this occaſion afterward, he had diſpatcht and made away. Heb. *whom he ſmote* (as v.3.) *at*, or, *by the hand*: which is variouſly expounded: for ſome of the Jewiſh Maſters expound it, as the word in its proper and moſt familiar notion is wont to import, *by the hand of Gedaliah*; as it is ſaid, *they fell by the hand of David and his ſervants*, 2 Samuel 23. 22. and they are ſaid, ſay they, to be ſlain *by the hand of Gedaliah*; becauſe he ſlighted the advice that Captain John gave him, whereby their death and his own alſo might have been prevented. But this ſeeming ſomewhat too far fetcht, others of them give other interpretations: Either, *by occaſion of Gedaliah*; for they came chiefly to kill him; and by occaſion thereof did the like to them finding them with him: as, *thou haſt conſumed us by the hand* (that is, *by occaſion*, or *becauſe*) *of our iniquities*, Eſay 64. 7. or, *in Geldaliah*, that is, *in the place*, where Gedaliah was: to wit, at Mixpah: the word being uſed ſometimes for *a place* or *quarter*: as Deut. 23. 12. Eſay 56. 11. Chapter 6.3. See there. Others again render it, *in the hand of Gedaliah*; that is, *in his ſervice: hand*, for *ſervice* or *miniſtery*: as *by the hand of Moſes*; that is, *by his miniſtery* Numbers 4. 37. Pſalm 77. 20. and ſo alſo, 2 Chron, 36. 15. Mal. 1. 1. Others, *by the ſide of Gedaliah*; as, *I will ſtand at the hand* (that is, *by the ſide*) *of my father*, 1 Samuel 19.3. and *by the hand of them*; that is, *beſide them*, Neh.3.4,5. ſuch as were about him, or attending upon him: as 1 Chron. 18. 17. and others, *in the hand of Gedaliah*; that is, *under his charge*: as *all his maſters goods were in his hand*; that is, *under his charge, in his cuſtody*, Geneſis 24. 10. and *theſe were in the hand of Ithamar*, for, *under his charge*, Numbers 4. 33. but the meaning of the form of ſpeech, as it is here uſed, is plain enough, intending no more than ſimply, *with Gedaliah, the men that he ſlew with him*: Nor need we go far for the interpretation of it we had it before twice, chapter 38. 10. *take thirty men in thine hand*: and *he took thirty men in his hand*; that is, *take them with thee*: and *he tooke them with him*; as it is there well rendred: and why it ſhould not be likewiſe here, I ſee not: for it was before ſaid, *with him*, v 3. yet ſo to be reſtrained, as was there obſerved.

was it, *which Aſa the King had made for fear of Baaſha King of Iſrael*] Or *which Aſa the King made becauſe of Baaſha*: for the term here uſed importeth no more: and is well ſo rendred, verſ 18. See on chapter 37.11. How Aſa fortified Mizpah, being a frontier Town between him and Baaſha, with the ſtones and timber, that he fetcht away from Ramah, we read, 1 Kings 15. 22. but of the *pit* here mentioned, we find nothing elſewhere; ſome ſuppoſe it to have been a trench or ditch, digged without the wals of the City. But this ſeemeth rather to have been ſome pit delved within the City near to which he drew on thoſe 80. the greateſt part whereof he ſlew, before he maſſacred them, the pit being ready at hand to receive them: but for what end or uſe it was at firſt contrived, whether to receive and contain water for neceſſary uſes, upon occaſion of a ſiege Eſay 22.9,11. or for what other employment doth doth not appear, nor can eaſily be determined: *deep and large* it ſeems it was as the Prophet ſaith of Tophet. Eſay 30 33. that could contain ſo many corpſes.

and Iſhmael the ſonne of Nethaniah fill'd it with them that were ſlain.] With the bodies of them; which were therefore no ſmall number.

V. 10. *Then Iſhmael carried away captive all the reſidue of the people* that were *in Mizpah*,] Having out of all parts reſorted thither to Gedaliah, c.40. 11,12.

even *the Kings daughters*] whom the Chaldeans had left behind; either being not much regarded by them when they were poſſeſſed of his ſonnes; or being by ſome means otherwiſe concealed, and ſo eſcaping at the ſurpriſall of the City. See Chapter 38. 23. and 39. 6.

and all the people that remained in Mizpah, which Nebuzaradan the Captain of the Guard had committed to Gedaliah the ſonne of Abikam.] 2 Kings 25. 12, 22. Chapter, 39. 10. and 40.5.

and Iſhmael the ſonne of Nethaniah carried them away captive; and departed to goe over to the Ammonites:] By whoſe King he had beene ſet on worke to doe what he did, Chapter, 40. 14.

V. 11. *But when Johanan the ſon of Kareah, and all the Captains of the forces* that were *with him, heard of all the evil that Iſhmael the ſon of Nethaniah had done,*

V. 12. *Then they took all the men, and went to fight with Iſhmael the ſon of Nethaniah*;] Heb. *And they heard* ——— *and they tooke*, as c.40.7,8. *all the men*; to wit, that were then with them, or that they could get together.

and they found them by the great waters that are in Gibeon.] The great pool of Gibeon (whereof 2 Sam 2. 13.) lying in the way from Mizpah to the Ammonites countrey.

V. 3. *Now it came to paſs* that *when all the people* which were *with Iſhmael, ſaw Johanan the ſon of Kareah, and all the Captains of the forces* that were *with him, then they were glad.*] Heb. *And it was*; as verſe 1. and, *and they were glad*, for that *they were glad*; as verſ. 5.

V. 14. *So all the people that Iſhmael had carried away captive from Mizpah, caſt about, and returned, and went unto Johanan the ſon of Kareah*] Heb. *And*. as v.8. *caſt about*, or *came about*: or *wheeled about*; as Eccl. 1.6.

V. 15. *But Iſhmael the ſonne of Nethaniah eſcaped from Johanan with eight men, and went to the Ammonites.*] Heb. *the ſons, of Ammon*. See Chapter 40. 14. Some render it, *For Iſhmael eſcaped*: to wit, by flight; not ſtaying, or daring to make head againſt the party that purſued him, which gave the people opportunity to go unto John. So is the copulative uſed c 38.23.

V. 16. *Then tooke Johanan the ſon of Kareah, and all the Captains of the forces that were with him, all the remnant of the people whom he had recovered from Iſhmael the ſonne of Nethaniah, from Mizpah,* (*after* that *he had ſlain Gedaliah the ſon of Abikam*) *even the mighty men of war, and the women and the children, and the Eunuches, whom he had brought again from Gibeon*:] *from Mizpah*, that is, carried away *from Mizpah*; to wit, formerly by Iſhmael verſ.10 Heb. *ſmot*, for *ſlain*; as verſ. 2 and *men*, ſimply, not *mighty men*, diſtinguiſhed onely from *the women*, as chap. 43. 6. and, *child*, for *children*; as chap.40.7.

V. 17. *And they departed, and dwelt in the habitation of Chimham, which* is *by Bethlehem*;] Some portion of land, that either David out of his own patrimony, or Solomon his ſonne after him, who upon his death-bed gave him a ſpecial charge concerning him, 1 Kings 2. 7.) had in likely-hood conferred upon Chimham the ſon of Barzillai: for the kindneſſe ſhewed him by his father, when he fled from Abſolom, See 2 Samuel 19.38.) which though at the year of releaſe, Ezek 46. 17 it returned again to the crown; yet may ſeem ſtill from thence to have born that name: places oftentimes retaining the names of thoſe many ages after, who had formerly held and enjoyed them, Pſal.49. 11.

to go to enter into Egypt] Their wonted place of refuge, Eſay 30 1. & 31 1.

V. 18. *Becauſe of the Chaldeans*:] Heb. *From the face of the Chaldeans*; as verſe 9. and theſe words would better have been joyned to the laſt clauſe of the verſe before-going; as ſome other in like manner, Chapter, 50 13. for there is not the ſame reaſon of disjoyning theſe here as there might be, Pſalm 96. 12, 13. and 98.8,9.

for they were afraid of them, becauſe Iſhmael the ſon of Nethaniah had ſlain Gedaliah the ſon of Abikam, whom the King of Babylon made Governour in the land.] They feared that the Chaldeans would ſend in ſome forces upon them, to revenge the murther of Gedaliah, and the Chaldeans, that were ſlain together with him. See verſe 3.

CHAP. XLII.

Verſe 1. T*Hen all the Captains of the Forces*,] In this Chapter is related a motion, by the Captains, that had put Iſhmael and his complices to flight, reſcued the people from them, whom they were carrying away toward the Ammonites, and had a purpoſe to tranſport them another way into Egypt, c. 41.17. made unto Jeremy, requeſting him from God to adviſe them concerning their journey, v. 1 ——— 6. together with the anſwer returned unto them from God by the Prophet; withal taxing them for their deep hypocriſie, and diſſembling both with God and him, verſe 7 ——— 22.

and Johanan the ſonne of Kareah,] Or, *even John*. As Chapter, 40. 8. He eſpecially among the reſt: As *the ſervants of David, and Aſabel*, 2 Samuel, 2. 30. and, *Say to his Diſciples, and to Peter*, Marke 16. 7. *See Judah and Jeruſalem*, Eſay 1. 1.

and Jezariah the ſon of Hoſhajah,] See Chap.43.1.

and all the people from the leaſt,even unto the greateſt]Of this form of ſpeech, ſee on c.6.13. & 31.34

drew near.] A terme commonly uſed of addreſſes unto any by way of ſuit for relief, or advice, Geneſis, 43. 19. Numbers 36. 1.

V. 2. *And ſaid unto Jeremiah the Prophet, Let,we beſeech thee,our ſupplication be accepted before thee,*] Heb. *fall before*; as chapter 37. 20. See v. 9. A learned Writer rendreth it, *fall thou down in prayer before God for us*: but this is to confound it groundleſly with that which followeth: this form intimateth their ſubmiſs ſeeking to him; the next branch his ſeeking to God for them,the ſubject matter of their ſuit.

and pray for us unto the Lord thy God,] Whom thou haſt ſpecial relation unto, as his Prophet. So they to Samuel, 1 Samuel, 12. 19

even *for all this remnant,* (*for we are left* but *a few of many, as thine eyes doe behold us.*)] That was fulfilled which had been long agoe foretold and menaced, Leviticus 26. 22. Deuteronomy 28. 62.

V. 3. *That the Lord thy God may ſhew us the way wherein we may walke,and the thing that we may do.*] Heb. *And the Lord*; as Mal.1.9. and *way that we ſhall walke*, or *go*, for *ſhould go*: as Pſalm 25. 12. and 143.8. and,*the word*, (as chap. 40. 16.) *that we ſhall do*: as 2 Chronicles, 20. 12. They would have the Prophet tell them from God what they ſhould doe; when as they (the leaders of them, at leaſt) were reſolved what they would doe already,chapter 41.17.

V. 4. *Then Jeremiah the Prophet ſaid unto them, I have heard you;*] I am willing to grant your requeſt; ſo hearing is commonly taken in Scripture,Pſalm 6.9.& 20.1. a defect of the Pronoun; as Eſay 1. 15.

behold, I will pray unto the Lord your God,] As well as mine; having taken you to be his people. 1 Sam.12.22.

according to your words]According to what you propounded to me. So Gen.44 10. Joſh.2.21.

and it ſhall come to paſſe that *whatſoever thing the Lord ſhall anſwer you, I will declare* it *unto you*;] Heb. *and it ſhall be*; as chap. 30 8.and,*every word* for *every thing*, or *whatſoever*; as chap.44.17. So verſe 5.

I will keep nothing back from you.] Heb. *not a word*: as c. 26. 2. and 38.14. So Paul, Act 20.20

V. 5. *Then they ſaid to Jeremiah,*] Heb. *And.* and ſo alſo verſe 4, 8.

The Lord be a true and faithfull witneſs between us,] Gods ſpecial attribute in an eminency, Rev. 3. 14. Heb. *a witneſs of truth*: as Proverbs 14. 5,25.Thus in deep hypocriſie abuſe they Gods Name, and take it in vain, calling him for a true and faithfull witneſſe, when as mean while they intended nothing leſs, than what ſo ſolemnly they profeſſed and pretended,v.20.

if we doe not even according to all things, for the which the Lord thy God ſhall ſend thee to us.] Heb. *according to every word*; as verſe 4.

V. 6. *Whether it* be *good, or whether it be evil,*] Seem it never ſo diſadvantagious, or dangerous to us. See Micajahs ſound and ſincere reſolution, 1 King.22.8, 18. not counterfeit,as theſe mens. Heb. *if good and if evil*: as Eccl. 11. 3.

we will obey the voyce of the Lord our God, to whom we ſend thee,] Heb.*hearken unto*: as c. 38. 20. and ſo after again. See the peoples like profeſſion to Moſes, Deut 5. 27,29.

that it may be well with us, when we obey the voyce of the Lord our God.] As Deut 6.3.

V. 7. *And it came to paſs after ten dayes,*that *the word of the Lord came unto Jeremiah.*] Here cometh to be related at length (after all this long diſcourſe, or narrative inſerted, to make way thereunto) that Word of the Lord before pointed unto, and intended, Chapter 40.1. Heb. *and it was* (as chapter 36. 1.) *from the end of ten dayes,* (as chap. 34 14) *and* (as chap.41.14.) *the Word of the Lord was to Jeremy:* as chap.34.1. Becauſe it is ſaid,*after ten dayes*, ſome hence gather, that the Prophet ſpent all thoſe ten dayes in Prayer: But that is not neceſſary. The Prophet having ſeriouſly and ſolemnly commended it by prayer to God, was to expect when God would pleaſe to returne to him, and to them by him, an anſwer. The reaſon, why God thus delayed it, being not revealed,is not eaſily conjectured,much leſs, can it be certainly determined. Some ſay, to adde the more weight to the Oracle, when it ſhould be delivered: and to free the Prophet from ſuſpition, of ſpeaking from himſelf, which might have been at leaſt, if not miſ-deemed, yet amiſs pretended, had he ſuddenly returned an anſwer. I conceive, it might rather be to puniſh their hypocriſie, by holding them in ſuſpence, who were queſtionleſs impatient of delay, having before-hand reſolved what they would do, whatſoever the anſwer ſhould be.

V. 8. *Then called he Johanan the ſon of Kareah, and all the Captains of the forces which* were *with him, and all the people, from the leaſt, even to the greateſt*:] No ſooner had the Prophet his anſwer and errand from God, but he calleth them all to come and hear it; becauſe all had requeſted it,and all were concerned in it. See v. 1.

V. 9. *And ſaid unto them; Thus ſaith the Lord, the God of Iſrael, unto whom ye ſent me to preſent your ſupplication before him;*] Heb. *to make your ſupplication fall before him*, or *in his preſence*; as chap. 38.27. Dan.9.18,20, See verſe 2. the like ſtyle given to God: ſee ch. 37. 7

V. 10. *If ye will ſtay in this land, then will I build you, and not pull* you *down; and I will plant you, and not plucke* you *up*:] Heb. *ſitting, ſit*, or *ſtaying ſtay*; as 1 Samuel 20. 5. So verſe 13. I will ſettle you, and proſper you. As chapter, 24. 6. See the contrary, Pſalm 28. 5.

for I repent me of the evil that I have done unto you.] I will no longer deal roughly and harſhly with you, as of late I have done. Of this *repentance* in God: See Chapter 18. 8. So Pſalm 106. 45.

V. 11. *Be not afraid of the King of Babylon, of whom ye are afraid: be not afraid of him, ſaith the Lord*:] See the like encouragements, Eſay 43. 13. and 44. 2. an emphaticall ingemination; not unlike that, Eſay, 8. 12. 13. and Luk 12.4,5.

for I am *with you, to ſave you, and to deliver you from his hand.*] Gods aſſiſtance,a ſhelter al-ſufficient,Eſay 41.10,13,14.& 43.2,5. c.1.19 & 15.20.

V. 12. *And I will ſhew mercies unto you*, that *he may have mercy upon you,*] Heb. *I will give you mercies*, or, *tender compaſſions*: As Geneſis, 43. 14. Deuteronomy 13. 17. *I* will cauſe you to find favour in the ſight of Nubuchadnezzar, as Pſalm 106. 46. and the hearts of all men, as well Kings, as other inferiour ones, being in his hand to winde and turn which way he pleaſeth Prov.21. 1. they needed not to fear man, if they were carefull to pleaſe him, Prov. 16.7. Heb. *and he ſhall*, for, that *he may*; as Mal.1.9. v.3.

and cauſe you to return to your own land.] To the ſeveral places of your former abode, from which ye had formerly either fled, or been forced, c.40.11,12.

V. 13. *But if ye ſay, We will not dwell in this land, neither obey the voyce of the Lord your God,*] Or, *and I will not obey*; for it hath reference to, *if ye ſay*. Heb. *And.* As c.41.15.and *ſit*,or *ſtay*, as v. 10 and *hearken to*, as v.6.

V. 14 *Saying, No, but we will go into the land of Egypt wherein we ſhall ſee no war,*] As v.13. *ſee no war*, for ſuſtain it, or ſuffer it: As c. 14 13.

nor hear the ſound of the Trumpet,] Either of the enemy joyning batle, or of their own ſummoning and calling people together to prepare thereunto,c.4.19,21.

nor have famine of bread;] Which Egypt, watered yearly by Nilus, had uſually good ſtore of, and was wont from Alexandria to furniſh with bread-corn divers parts of the Romane State. See Eſay 23.

and there will we dwell] Or, *ſtay*, or, *abide*; As verſe 10. 13. that is, ſaith a learned Annotator, there ſhall we have a ſetled and fixed abode, and not be compelled to remove from place to place, at the pleaſure of our Lords and Maſters the Chaldeans; but the ſimple ſenſe I conceive here to be the right,

V. 15. (*And now therefore hear the Word of the Lord, ye remnant of Judah;*] As chap.10. 1. but here prefixed, with repetition, by the way inſerted, to give the ſtronger aſſurance, and make the deeper impreſſion of what was to enſue, and was like to relliſh ill with them.

Thus ſaith the Lord of Hoſts, the God of Iſrael,] As Chapter 35. 13.

if ye wholy ſet your faces] Or, if you ſet your ſelves obſtinately Heb. *ſetting ſet your faces*: *to ſet the face toward a place*, is ſometime uſed for to looke wiſtly towards it; as Exekiel 20. 46. & 21. 2. ſometime for to bend, reſolve and prepare for a journey that way, as Dan. 11.17,18. Luke 9. 51.

to enter into Egypt, and goe to ſojourn there:)] Which yet is by ſome here deemed to have been offenſive, not ſo much in regard of that general prohibition in the Law, Deut. 17. 15. as in regard of Gods ſpeciall Will at preſent made known unto them, and a particular injunction to the contrary now given them, to ſtay in the land, v. 10. and ſo continue under the Babylonian government,unto which God would have them to be ſubject,Chapter 25. 6, 11, 12.

V. 16. *Then ſhall it come to paſs, that the ſword which ye feared ſhall over-take you there in the land of Egypt; and the famine whereof ye were afraid ſhall follow cloſe after you in Egypt,and there ye ſhal dy*] Heb. *And it ſhall be*;as v.4 and *cleave after you*,for,*follow you cloſely*; as Pſal. 63. 8. Thus what the wicked fear, and by indirect courſes ſeek to ſhun by thoſe means befalleth them, by which they think to ſhift off and eſcape it,Prov.10.24.Eſay 66.4.c 38.19,22 Ezek.11 8.For fear of the Chaldeans they would needs go into Egypt, c.41. 2 ,22. making full account that they ſhould be ſafe enough from them,were they but once there;and thither God ſendeth after them the Chaldean ſword,that deſtroyeth both the Egyptians and them, c. 43.11. and 44 27,30.& 46.13,25.

V. 17. *So it ſhall be with all the men that ſet their faces to goe into Egypt to ſojourn there,*] Heb. *And* (for, *So* as Proverbs 17.3.) *all the men ſhall be that ſet their faces*; as verſe 15.chap.44.12.that voluntarily and obſtinately,contrary to Gods command, bend themſelves that way; not thoſe that with the reſt are carried away by conſtraint, as was the Prophet himſelf among others, and Baruc his Scribe c.43. 5,6.

they ſhall dye by the ſword, by the famine, and by the peſtilence] As chap. 21.7. & 24 10.& 28.8. See c 44 12.

and none of them ſhall eſcape or remain from the evil that I will bring upon them.] See c. 44.14.

V. 18. *For thus ſaith the Lord, the God of Iſrael,*] As before, verſe 9.

As mine anger and my fury hath been poured forth upon the Inhabitants of Jeruſalem ; ſo ſhall my fury be poured forth upon you, when ye enter into Egypt :] Or, *when ye are come into Egypt* : As Numbers 15. 18. the place where ye thinke your ſelves ſecure, were ye once got thither. See Chapter 43. 7. and 44. 6. and of the forme of ſpeech, concerning wrath poured out, Chapter, 10. 24.

and ye ſhall be an execration, and an aſtoniſhment, and a curſe, and a reproach ; As c.24.9. See c.44.12.

and ye ſhall ſee this place no more.]There ſhall none of you return, as thoſe ſhall that were carried hence unto Babylon, chapter 24. 6. and 31. 17.

V. 19. *The Lord hath ſaid concerning you*] Or, *Thus* ; or, Theſe things *the Lord hath ſaid.*

O ye remnant of Judah,] As v.15 c.43.5.

Go ye not into Egypt ;]Or, as ſome render it, Therefore *go not into Egypt.*

know certainly that I have admoniſhed you this day.] Heb. *knowing know* (as Gen.11.13) *that I have,* or *that I do, this day teſtifie againſt you*; as Deut. 4 20.

V. 20. *For ye diſſembled in your hearts,*] Or, *That* (as chap. 4. 18.) *ye diſſembled* ; as knitting this unto that which went before, *I teſtifie againſt you* ; or, *Certainly ye diſſembled* ; for ſo is the particle alſo uſed ; as chap. 22.22.and 24.8. Heb. *ye ſeduced in your ſoules,* or *in your minds*; as Gen. 23. 8. Prov. 23. 7. or, as others, *againſt your ſoules* ; as 1 King. 2.23. Proverbs 7. 23. ye ſought to beguile God, or to deceive me, ſpeaking one thing with your mouths, and minding inwardly another : for ye have dealt thus deceitfully to your own evil and miſchief. A learned Scholaiſt rendreth it, *Ye have ſeduced your ſelves* ; or *made an erours in your ſouls.* And the old Latine much to the ſame effect, *you deceived your ſouls* : ſomewhat the like form of ſpeech, is found in a term uſed, James 1. 26. but the former ſeemeth ſomewhat harſh here : the latter taketh no notice of the particle, which ſeems not here vacant. I ſhould rather render it, with a late learned Annotator, *Surely ye deceived* me *againſt your own ſouls,* or *your ſelves, me,* wanting, as Eſay 29.6. chapter 15. 16.

when ye ſent mee unto the Lord your God, ſaying, Pray for us unto the Lord our God, and according unto all that the Lord our God ſhall ſay, ſo declare unto us, and wee will do it.]As v.2,3,5,6.

V. 21. *And* now *I have this day declared* it *to you*; *but ye have not obeyed the voice of the Lord your God, nor any thing for the which he ſent mee unto you.*] Or, *And when I have this day declared* it to *you, ye do not hearken to the voyce of the Lord your God* (as ver.13) *or unto ought* (*and,* as ver.6 *to all*; as chap. 32. 23.) *with which he ſent me to you.* Yet had they not returned any anſwer to the Prophets ſpeech : but the Prophet knew well enough how it was with them, either having diſcovered it by their carriage during the ten dayes intervenient between their motion and Gods anſwer verſ.7 or by their demeanure while he was delivering Gods meſſage : or (which is moſt probable)he might have it by revelation from God: as ſome other particulars concerning himſelf, c.11.18,19. The like Syntax, ſee c.40 7, 8.

V. 22. *Now therefore know certainly,* Heb. *And* (as chap. 36.6.) *knowing, know*; as v.19.

that ye ſhall die by the ſword, by the famine, and by the peſtilence in that place whither ye deſire to go ,and *to ſojourn.*] Or, *to go to ſojourn*; As Geneſis 12. 10. verſe 15. 7. In Egypt where ye leaſt expect it. See verſe 16,17, 18.

CHAP. XLIII.

Verſe 1. AND *it came to paſſe,* that *when Jeremiah had made an end of ſpeaking unto all the people, all the words of the Lord their God, for which the Lord their God had ſent him to them* even *all theſe words* ; Or, *things* : as chap. 36.13,32. In this chapter is recorded what effect the meſſage from God before related, had with thoſe men it was ſent to ; to wit, their refuſal to obey it, perſiſtance in their former reſolution for Egypt, and accompliſhment thereof, v. 1——7. together with a new prophecy delivered by Jeremy in Egypt, after they were come thither, v.8.——13.

V. 2 *Then ſpake Azariah the ſon of Hoſhaiah,*] This is deemed by moſt to have been no other than that *Jezaniah,* mentioned c.42. 1. Yet it might be another, and a brother of his, becauſe the father ſeems the ſame ; and ſome ſuppoſe him the firſt mover of the journey into Egypt.

and Johanan the ſonne of Kareah,] Or, *John* ; As Chapter 40.8. and 42. 1.

and all the proud men] Among whom, thoſe were chief ones, and it might well therefore be rendred, *and the reſt of the proud men* ; as chap.40.13. So v.14, chap. 52. 18. Pride being the ordinary and moſt common cauſe of diſobedience and rebellion againſt God ; and of the contempt of his meſſengers, and meſſages ſee Exod 5.2.

ſaying unto Jeremiah, thou ſpeakeſt falſly,] Heb. *falſhood,* or *a lye* : as c.40. 16.

The Lord our God hath not ſent thee to ſay, Go not into Egypt to ſojourn there.] Thus diſcovered hypocriſie turneth into outrage and fury. So they, c. 5.13. *The Word* of God *is not in them.*

V. 3. *But Baruch the ſonne of Neriah ſetteth thee on againſt us,*] They are not content to traduce and ſlander the Prophet, but Baruc alſo for him. The reaſon that a learned man rendreth, why they ſhould caſt this aſperſion upon Baruc, to wit, becauſe he being a younger man, ſhould be more hot and eager than the Prophet in the delivery of theſe things, is groundleſs ; nor ſeemeth probable : nor could he be lightly more eager than Jeremy himſelf was in the delivery of it, had he been to do it nor is it; likely that Jeremy made any uſe of him therein.

for to deliver us into the hand of the Chaldeans, that they might put us to death, and carry us away captive into Babylon.] To ſlay ſome of us, and to tranſport the reſt. See the like, Eſay, 10.4. and v. 12. and what ſhould Baruc gain by this ? But any pretence is colourable enough, where men are maliciouſly minded, Heb. *to give us into the hand,* or *power* : as c. 34.20.

V. 4. *So Johanan the ſonne of Kareah, and all the Captains of the forces, and all the people obeyed not the voyce of the Lord, to dwell in the land of Judah.*] Heb. *And Johanan* : as c.41. 14. and, *all the captains* (or *the reſt of them*; as v.2.) *hearkned not* : as c.42.14. and, *to ſit,* or, *abide* : as c. 42.10,13.

V. 5. *But Johanan the ſon of Kareah, and all the Captains of the forces, took all the remnant of Judah, that were returned from all nations, whither they had been driven to dwell in the land of Judah,*]Heb. *And,* as c 42.13. and, *all,* for the *reſt*: and *to ſit,* for to *abide*; as v.4. See c.40. 11.

V. 6. Even *the men, and women, and children, and the Kings daughters, and every perſon that Nebuzaradan the Captain of the guard had left with Gedaliah the ſon of Abikam, the ſon of Shaphan,*] See chap. 40.7. & 41.10,16. Heb. *every ſoul* ; as chap.52.10. Romans 13. 1.

and Jeremiah the Prophet, and Baruc the ſon of Neriah.] Whom by force they led away with them ; and ſome other alſo in likelyhood beſide them.

V. 7. *So they came into the land of Egypt* ,] Heb. *And*, as verſe 4. See c.42. 18.

for they obeyed not the voice of the Lord ;] As Chapter 42. 21. verſe 4.

thus came they even to Tahphanhes.] Heb. *and they came unto Tahphanhes,* or *Tachpanches.* An ancient citie of Egypt, ſo called from a Queen of that name, 1 Kings 11. 19. The ancient Greek Verſion termeth it *Taphnas.* Whence the later Greeks, corrupting the term, and framing it nearer to their own language, as if it had its original with them from a word that ſignifieth *a laurel,* or *bay-tree,* call it commonly *Daphnæ,* and *Daphnæ Peluſiacæ,* to diſtinguiſh it from another *Daphnæ* in Syria. See Eſay 30 4. where it is termed in a more contracted form, *Hanes,* or *Chanes.*

V. 8. *Then came the Word of the Lord unto Jeremiah in Tahpanhes, ſaying,*]Heb. *And the word was* ; as c.36.27.

V 9. *Take great ſtones in thine hand, and hide them in the clay in the brick-kill, which is at the entry of Pharaoh's houſe in Tahpanhes, in the ſight of the men of Judah* :] By this viſible ſign would God have confirmed, and as by an ocular demonſtration ſet before the eyes of this refractary and rebellious people, the accompliſhment of that judgement which before he had denounced againſt them, by the acceſs of Nebuchadnezzar with his forces into Egypt, and his purſuance of them among others there, from whoſe force they thither fled.

in the clay in the brick-kill] By the former word here uſed, though no where elſe found, is by the Jewiſh Doctors, and moſt others, agreed to be meant ſuch materiall, as brick is wont to be made of ; and that by the latter word is meant ſuch a Fornace, or place, as bricke is wont to be framed and burnt in, is no leſs agreed on from 2 Samuel, 12. 31. Howbeit, becauſe ſome Greek Verſions render the former word, *an hidden* place, and the old Latine, the former, *a Grot,* or, *Cave,* or, *Vaul* ; and the latter, *a bricke wall* : grounding in likely-hood, on a place in Nah. 3. 14. hence ſome make much adoe to finde out ſome trench or ditch near the Kings Pallace, whereunto Jeremy ſhould caſt theſe ſtones ; on which, as part of the foundation, Nebuchadnezzar, when he came into Egypt, ſhould raiſe a bricke wall, and build him a Pallace there. But little reaſon have we for ſuch far-fetcht fancies to recede from the received Interpretation of the words : the main matter that ſome object is, that there is no likely-hood, that a bricke-kill ſhould be ſituate ſo near to the Kings Pallace, which could not but be, by occaſion of the noyſome ſmoake thereof very offenſive. To which may be anſwered : Firſt, that the Houſes of theſe Egyptian Kings were many of them of vaſt amplitude ; and the bricke-hills therefore, though they were ſcituate not farre from ſome of the Court Gates, yet might be farre enough diſtant from thoſe parts of the Pallace, wherein the King and his great ones, did ordinarily keep. Secondly, that this place might be rather a work-houſe to frame ſome ſpecial kind of brick in for peculiar uſes, then a furnace or kill to burn them; and that ſuch, as were either to be burnt elſewhere, or to be hardened only with the Sun: and laſtly, that the word rendred *entry*; doth not alwayes ſignifie *a door*, or, *a porch*; but *an opening*, or, open way, that leadeth to a place, houſe, town, or city. So it is uſed, chap. 1. 15. and ſo rendred, Gen. 38. 14. and may well therefore alſo here ſo ſigniſie: as alſo that the particle here rendred, *in*, is uſed alſo for, *beſides*. See Chap. 32. 7. & 36. 10. and the words may therefore be well here rendred, *beſide the open way to Pharaoh's houſe*.

V. 10. *And ſay unto them, Thus ſaith the Lord of Hoſts, the God of Iſrael*,] As chap. 42. 15.

Behold, I will ſend and take Nebuchadrezzar the King of Babylon my Servant,] As he is alſo ſtyled, chap. 25 9. Heb. *Lo I am ſending*. So alſo chap. 25. 9.

and will ſet his throne upon theſe ſtones that I have hid, and he ſhall ſpread his royall pavilion over them.] Thereby implying that Nebuchadnezzar ſhould proceed ſo far in the conqueſt of Egypt, as to pitch his pavilion in that very place, not far diſtant from the kings palace at *Tanes*; where his brick houſes erected for his building then ſtood: the word rendred *pavilion*, ſo termed for the *beautifulneſſe* of it, (for the term *royall* is not in the text) is no where elſe found.

V. 11. *And when he cometh he ſhall ſmite the land of Egypt:* and deliver *ſuch* as are *for death to death, and ſuch* as are *for captivity to captivity*; *and ſuch* as are *for the ſword to the ſword*] Heb. *And he ſhall come, and he ſhall ſmite* (the like to that, chap. 42. 21.) *the land of Egypt*, (that is, the inhabitants of the land; as Mal. 4 6.) thoſe *that* are *for death, to death*; &c. *to ſmite*, for, *to ſmite* and give, or deliver up, or by giving and delivering up, *to death*. A complexive form of ſpeech, like thoſe Eſay 38 14, 17, 21. chap. 36. 23. & 41. 7. See of this diſtribution of judgements, compared with chap. 42. 17. on chap. 15. 2. See alſo Zach. 11. 2.

V. 12. *And I will kindle a fire*] As chap. 17. 27.

in the houſes of the gods of Egypt] I will cauſe him to ſet their idoll-Temples on fire, and burn them down; that I may execute judgement as well on their gods, as on themſelves. So Exod. 12. 12. Eſay 19. 1. Chap. 46. 25. Ezek. 30. 13.

and he ſhall burn them, and carry them away captive,] Some of their idols, being of wood, or other like combuſtible matter, he ſhall burn: others of them, being of more rich and ſumptuous materials, he ſhall carry away among other ſpoils, to imploy otherwiſe, or to reſerve in token of conqueſt. See Eſay 46. 2. chap. 48. 7. and of this form of ſpeech, on verſe 3.

and he ſhall array himſelf with the land of Egypt, as a ſhepherd putteth on his garment,] The meaning in general of this paſſage is agreed on, to wit, that by *the land of Egypt* is here meant the ſpoils of that countrey, which the Chaldean ſhould gather together, and go away enriched with them: but about application of it to a ſhepherds wonted guiſe, there is ſome variety of opinion. One of the Jewiſh Maſters would by the garment here mentioned, have underſtood the cloth, that the ſhepherd ſetteth up for a tent, to ſhelter him, while he ſtayeth in ſome one place, but taketh down again and carrieth away with him, leaving nothing behind him, when he removeth to ſome other place; as they uſe oft to ſhift, Eſay 13. 20. and ſo ſhould the King of Babylon go from place to place in Egypt; and ſweep all away with him, But this conceit needleſly forceth the term and ſo the text: and ſome of ours therefore inſtead of his *tent* ſubſtituting his *coat*, go the ſame way, but keep cloſer to the term in the text. Another will have it allude to a ſhepherds *wrapping himſelf* up in his garment to keep himſelfe warm, becauſe in the wilderneſſe he is to tend his flock as well by night as by day, Gen. 31. 40. 1 Sam. 25. 16. Luke 2. 8. which ſome of ours alſo follow. But other of ours referre it to the ſhepherds going forth in the morning to lead his ſheep out to their paſture. (ſee Eſay 40. 11. Chap. 31. 9. Joſh. 10. 3, 4.) who is not wont to ſpend much time in arraying and dreſſing himſelf up, before he go out but caſteth on his coat ſuddenly, and is by and by gone: and ſo ſhould Nebuchadnezzar, without difficulty or long delay, as ſpeedily and eaſily, ſeize on the wealth of Egypt, and go away with it. And others again, to his returning home at evening, when having ſate all the heat of the day without his *coat*, or *upper garment*, (as the word ſeemeth properly to ſignifie, Gen. 9. 22.) while he tended his ſheep in thoſe hot regions, he caſteth it on about him at evening, at ſuch time as he goeth homeward. and in like manner ſhould Nebuchadnezzar return at his leaving of Egypt, not *naked* or *bare*, (as men are ſaid to be, when they want their upper garment. See Eſay 20 1.) but well clad, as with his coat, or upper garment about him. And this ſeems beſt to agree both with the drift of the Prophet, and the terms of the text. For as for that of the ancient Greek Interpreter, whom a learned Writer ſuppoſeth to have read *chata*, for *atah:* and renders it, he ſhall purge Egypt as a ſhepherd *purgeth his coat of lice*. Which ſome expound, he ſhall at leiſure ranſack all Egypt, and ſeize on all her wealth and treaſure; as ſhepherds are wont leiſurely to look their clothes, and pick out their lice: it is but a louſie interpretation (howſoever ſome ſeem to be much taken with it) grounded upon a corruption of the text: and ſo therefore I leave it.

and he ſhall go forth from thence in peace.] Or; *depart* (as Chap. 29. 2.) *from thence in peace*; that is, *in ſafety*, without hurt or loſſe, as 2 Sam. 3. 22, 23. 1 Kings 22, 27, 28. or, *quietly*; the Egyptians not daring nor being able to ſtirre, or to impeach him in his paſſage. So Exod. 11. 7. Pſal 78. 53. See the like, Eſay 10. 14. or, *ſecurely*, ſaith a learned Writer, as a Shepherd that having caſt on his coat, doth not fear in his return to be robbed or ſtript of it, before he get home. See the like prophecy of Nebuchadnezzar's conqueſt of Egypt, Ezek. 29. 19, 20. & 30. 19.

V. 13. *He ſhall break alſo the images*] Heb. *And* (as Chap. 1. 3.) *he ſhall break* (*to ſhivers*, for thence ſeems our Engliſh word *ſhiver* to have come) *the ſtatues*, or, ſtanding images. So the word properly ſignifies, Mic. 5 13.

of Bethſhemeſh] A prime city of Egypt, with them called anciently, *On*, Gen. 41. 45. the word ſignifieth *the houſe of the ſun*; and it was famous for idolatry, in regard of a ſtately Temple, wherein the Sun was there worſhipped, whereof Herodote, lib. 2. See Eſay 19. 18.

that is, in the land of Egypt:] This is added to diſtinguiſh it from another city of the ſame name in Hebrew, ſituate in the land of Judah, Joſh. 15. 10. 1 Sam. 6. 12.

and in the houſes of the gods of the Egyptians ſhall he burn with fire.] The ſame in effect that was ſaid before, Verſe 12. ſave that God is ſaid to kindle this fire there, and Nebuchadnezzar is ſaid to burn them with it here; who was therefore no other than Gods inſtrument in this act; as Sennacherib before him in other the like, Eſay 10. 5 6, 15. & 37. 18, 19.

CHAP. XLIV.

Verſe 1. THe *word that came to Jeremiah*, [In this Chapter is contained, 1. A ſecond Sermon or meſſage, brought from God by the Prophet, reproving and menacing the Jewiſh people in Egypt, not ſo much now for their diſobedience in leaving their own land, and journeying into Egypt, contrary to Gods expreſſe command; as for that groſſe and abominable idolatry that they committed when they had ſeated themſelves in ſeveral parts of that land, Verſe 1---14. 2. The refractary carriage of the people upon the delivery of it, expreſly refuſing to give any heed unto it, and profeſſing a ſtiffe reſolution to perſiſt in their idolatrous practiſes, Verſe 15----19. 3. The Prophets reply upon this their peremptory anſwer, Verſe 20.---23. 4. A new meſſage with the like menaces to the former, ratified by a ſolemn oath, with reſerve of a few that ſhould ſurvive to ſee the accompliſhment of it, Verſe 24---28. and confirmed by a ſigne that ſhould be made good upon the perſon of the King of Egypt, under whoſe protection they there were, verſe 29 30.

The word that came,] Heb. *that was:* as Chap. 1. 2. to wit, *from the Lord*; as Chap 40. 1.

concerning all the Jewes,] Heb. *unto*. the ſame particle that was before: it came to him, to be delivered to them, as Rev. 1. 1. *which God gave to him to ſhew to his Servants*. Howbeit, the word is ſometime uſed for *concerning*; as Chap. 22. 11, 18. & 27. 19. and ſo may not amiſſe be rendred alſo here.

which dwell in the land of Egypt.] Or, *that* were *reſiding*. Heb. *ſitting:* and ſo again in the next words. See Chapter 42. 10, 13.

which dwell at Migdol] A ſtrong city, or fort, ſituate in the territory of Bethſhemeſh, not far from the red ſea, Exod. 14. 2. Numb. 33. 7, 8. But no hold or fort ſo ſtrong that can ſecure or ſhelter againſt God, Eſay 31. 9. & 37. 37, 38.

and at Tahpanhes] Of this, ſee chap. 43. 7.

and at Noph] Otherwiſe *Moph*, Hoſ. 9 6. and thence with the Greeks and Latines *Memphis*. See Eſay 19. 13. Ezek. 30. 13.

and in the countrey of Pathros, ſaying;] Another region in Egypt, that had its name from one of Miſraims iſſue, Gen. 10. 14. ſuppoſed by ſome learned to be that which is commonly termed, *Thebais*; which they conjecture, partly, from ſome terms, though corrupted, of places therein ſituate, as the *Phaturite canton* in Pliny, and *Pathyris* a Town in Ptolomy; and partly, from the ſituation of it; which from hence they gather to have been higher, and farther up into the Countrey than *Noph*, or, *Memphis*; as *Noph*, or *Memphis*, than *Migdol*, or, *Magdolus*; as the Greeks and Latines term it. Of it, ſee alſo on Eſay 11. 11. It is mentioned alſo, Ezek. 29. 14. & 30. 14.

V. 2. *Thus ſaith the Lord of hoſts, the God of Iſrael*,] As Chap. 43. 10.

ye have ſeen all the evills that I have brought upon Jeruſalem, and upon the cities of Judah:] That which might have ſerved to warn you, and make you more wiſe and wary. So Deut. 4. 3. See chap. 3. 7, 8, 12. & 7. 12. ſo Neh. 13. 18. Dan. 5. 22. Zach. 1. 5 6.

and behold this day they are *a deſolation, and no man dwelleth therein*.] *deſolation*, for, extreamly *deſolate*; as Chap. 37. 19. Ezek. 14. 15. See chap. 4. 7. 29.

V. 3, *Becauſe of their wickedneſſe, which they have committed*,] Heb. *from before*, or; *from the face of*, So chap. 7. 12. & 21. 12 & 23. 10

to provoke me to anger] See chap 7. 18.

in that they went to burn incenſe and *to ſerve other gods, whom they knew not*, neither *they, you, nor your fathers*.] They went from me, and left me, to go after ſtrange gods, and ſerve them, Chap. 19. 4. neither *they, ye, nor your fathers.* Heb. *ye; and your fathers;* as chap. 35.6. neither *ye, nor your ſons.* Heb. *ye and your ſons.* See the like alſo. Chap.36. 24.

V. 4. *Howbeit, I ſent unto you all my Servants the Prophets, riſing early and ſending them,*] So Chap.7.25. & 25.3, & 26.5. & 29. 19. & 32,33. Heb. *And I ſent*; as chap.35.14.

ſaying, oh do not this abominable thing that I hate.] Heb. *this word of abomination*: *word*, for, *thing*; as chap. 40. 3. and, *abomination*, for, *abominable*, as chap.32.35.

V. 5. *But they hearkened not, nor enclined their ear to turn from their wickedneſſe,*] See chap 7 24 25. & 11.8. & 34.14.

to burn no incenſe unto other gods.] Or, rather, *in burning*; as chap. 35.8.9. & 38.4. ſo it is well rendred, verſe 8.

V. 6. *wherefore my fury, and mine anger was poured forth;*] Heb. *And.* as chap 42.22. See chap 42.18.

and was kindled in the Cities of Judah, and in the ſtreets of Jeruſalem.] Or, *and it burnt.* as Numb.11.3.

and they are waſted and deſolate,] Or, *ſo that* (as Chap. 19 16.) *they are become waſte and deſolate.* Heb. *are unto waſteneſſe and deſolation*, as chap 25.38.

as at this day.] Or, *as this day* appeareth; as chap.25.18.

V. 7. *Therefore now thus ſaith the Lord of Hoſts, the God of Iſrael;*] Heb *And now*, as chap 42.22, See chap.35.17.& 42.15.

Wherefore commit ye this *great evill againſt your ſoules?*] As Num, 16.38. Chap.7.19.

to cut off from you man, and woman, child, and ſuckling out of Judah, to leave you none to remain.] To urge the Lord in his fierce anger to make an utter riddance of your ſelves, and all yours. See verſe 11. Of the word rendred *child*, ſee chap 6. 11. & 9. 21. Heb. *out of the midſt of Judah*; as chap.51.6. and, *to make no remnant to remain to you*: as Eſay 1.9.

V. 8. *In that ye provoke me unto wrath with the works of your hands,*] Your idols, Chap,25 6 7.

burning incenſe unto other gods] Or, *in burning.* Heb. *to burn*; as verſe 5. but ſee there.

in the land of Egypt, whither ye be gone to dwell] Or, *whither ye are come* (as chap 42.18. & 43.7 for there they now were) *to abide*, or, *reſide.* Heb. *ſit*; as chap.42. 10. 13. verſe 1.

that ye might cut your ſelves off, and that ye might be a curſe and reproach among all the nations of the earth.] Se chap. 42. 18. See Eſay 65.15.

V. 9. *Have ye forgotten the wickedneſſe of your fathers, and the wickedneſſes of the Kings of Judah, and the wickedneſſe of their wives, and your own wickedneſſe, and the wickedneſſe of your wives, which they have committed in the land of Judah, and in the ſtreets of Jeruſalem?*] See the like expoſtulations, Neh.13. 18. Heb. *evils*; as verſe 7. *evill.*

V. 10. *They are not humbled even unto this day, neither have they feared; nor walked in my Law, nor in my ſtatutes that I ſet before you, and before your fathers.*] Or, How *they have not been humbled*, or, *Yet they have not been humbled*, Neither humbled by thoſe afflictions, that for their ſins have befallen them, nor been wrought thereby unto any ſincere and ſerious compunctions of heart and contrition of ſpirit, for their ſins the procuring cauſes thereof, 2 Chron. 36. 12, 13. Chap.5.3. A change of the perſon, as if God not daining to talk further with them, ſhould turn his ſpeech from them to the Prophet, So chap. 7. 26. Heb. *have been contrite*; as Eſay 57 15. an, *that I gave before you*; as chap.26.4.

V. 11. *Therefore thus ſaith the Lord of Hoſts, the God of Iſrael,*] As veſe 2,

Behold, I will ſet my face againſt you, for evill, and to cut off all Judah] God threatneth to ſet his face againſt them purpoſely to do evill to them, Chap.21.10, Amos 9. 4. to cut them off, and deſtroy them, Lev.20. 5. Pſal. 34. 16. See verſe 7. as they had obſtinately ſet their faces to go into Egypt againſt his injunction to the contrary, chap.42.15, 19. verſe 12. Thus God long beforehand menaced *to walk croſly*, or, *thwartingly* with them, when they ſhould walk ſo with him, Lev.26. 27,28. See Eſay 66. 3,4.

V. 12. *And I will take the remnant of Judah that have ſet their faces to go into the land of Egypt to ſojourn there,*] Or, *that did ſet their faces*, that fixed their reſolution to go thither, or, *have ſet their faces to go*; that is, out of a fixed reſolution did go, and are come thither. See Chap.42. 15. not thoſe that were brought thither by conſtraint, as Jeremy and Baruc, Chap.43 6.

and they ſhall all be conſumed and *fall, in the land of Egypt: they ſhall even be conſumed by the ſword*, and *by the famine: they ſhall die, from the leaſt even unto the greateſt, by the ſword and by the famine:*] See chap.42. 17. but what was ſaid, *ſhall die*, there, is ſaid, *ſhall fall* here; becauſe men fall to the ground, when they die. So chap. 6.15. & 8. 12. *from the leaſt to the greateſt*; as Chap.42. 1,8.

and they ſhall be an execration, and *an aſtoniſhment, and a curſe, and a reproach;*] as verſe 8. Chap 24.9.

V. 13. *For I will puniſh them that dwell in the land of Egypt, as I have puniſhed Jeruſalem, by the ſword, by the famine, and by the peſtilence;*] Heb. *And* (as chap. 38. 23.) *viſit upon* (as chap 11. 22. & 12. 21.) *thoſe* (to wit, Jewes) *that ſit*, or reſide in the land of Egypt; as verſe 1. Of theſe judgements, ſee before chap. 14. 22, & 15.2. & 38.2. & 42. 17. See verſe 6.

V. 14. *So that none of the remnant of Judah, which are gone into the land of Egypt to ſojourn there, ſhall eſcape, or remain, that they ſhould return into the land of Judah, to the which they have a deſire to return to dwell there: for none ſhall return but ſuch as ſhall eſcape.*] This paſſage is by divers diverſly rendred. Some render it, *So that* (Heb. *And*) *there ſhall be none, that ſhall eſcape, and be left of the remnant of the Jewes that came into the land of Egypt to abide there; beſides thoſe that ſhall ſet their mind* (Heb. *lift up their ſoul*; as Hoſ. 4.8.) *to return into the land of Judah, to return, I ſay, to dwell there.* But how this Verſion may be fitted to the words of the text, I conceive not: that, *beſides*, is without ground forced into the text. Our former Verſions (ſave that of Geneva, which our laſt concurreth with) *So that none of the remnant of Judah, which are gone to dwell in Egypt, ſhall be left to come again into the land of Judah, although they think to come thither again, and to dwell there.*] But neither will the words of the text admit this; that *although*, findeth no place in it. The Ancient Greek goeth much the ſame way that our laſt doth. The old Latine a little otherwiſe; *And there ſhall be none], that ſhall eſcape, and be left of the reſidue of who went to ſojourn in the land of the Jewes, Egypt, and to returne into the land of Judah, to which they lift up their ſouls* (that is, *hope*, or, *deſire*; as chap. 22. 27.) *to return to, and dwell there.* As if their going into Egypt, yet mere joyned, with a purpoſe not to abide for ever there, but to ſojourn there for a time, as Elimelec did in the land of Moab, Ruth 1. 1,1. and the Shunamite with the Philiſtines, 2 Kings 8. 2. and when opportunity ſhould be, which they hoped after ſome ſpace of time would be, to return back into their own country again: and this the words of the text may well bear. And theſe all agree in the Verſion of the laſt clauſe, as ours here exhibiteth it: *for none ſhall returne, but ſuch as ſhall eſcape*, or; *ſome that ſhall eſcape*; intimating yet, that there ſhould be a reſerve of ſome, but very few. See verſe 28. But a learned Scholiaſt departing, in the connexion of this laſt clauſe, from all that went before him, thus exhibiteth it; *So that there ſhall none eſcape, or remain to the remnant of Judah, to thoſe that came into Egypt to abide there, and to return into the land of Judah: for they lift up their minds* indeed *to return to dwell there; but they ſhall not return, ſave thoſe that eſcape.* But how that *for* cometh in here, I conceive not, and leave it therefore to the judgement of others. The old Latine ſeemeth to have kept cloſeſt to the terms of the text. Howbeit, I conceive that that which our Verſion exhibiteth, may well ſtand, if one of the copulatives in the text, be deemed ſuperfluous, as oft it is, Pſal. 7. 9. Job 23. 21. Chap 6.25. Jon. 1. 1. ſo that, *and to return*, be rendred ſimply, *to return.* See chap. 22. 27. That of ſome, *eſcaping*, ſome of the Jewiſh Doctors expound of Jeremy and Baruch, whom out of their Talmudick Chronicles they tell, that Nebuchadnezzar, at his conqueſt of Egypt, ſent back againe into Judea: but the words are indefinite; and whether they died or no, is uncertain.

V. 15. *Then all the men which knew that their wives had burnt incenſe unto other gods, and all the women that ſtood by, a great multitude, even all the people that dwelt in the land of Egypt in Pathros, anſwered Jeremiah, ſaying,*] Heb. *And all*, &c. as Chap.43. 8. The effect of the meſſage delivered from God to them by the Prophet here followeth. And in this verſe is a deſcription of the parties that return a peremptory anſwer of refuſal and diſobedience to it; to wit, ſuch as were themſelves guilty of the crime charged upon them or that knew their wives ſo to be; by the great multitude of whom it appeareth how exceedingly this idolatrous practice had ſpread it ſelf among them, as ſuch evills are wont to do, 1 Cor. 5. 6. 2 Tim. 2. 17, 18. Heb. 12. 15. and the women ſeem to be the chief ſpeakers in this peremptory anſwer. See verſe 19.

V. 16. *As for the word which thou haſt ſpoken unto us in the name of the Lord, we will not hearken unto thee*] Heb. *the word*; put abſolutely: as the like, Eſth.6.7, Pſal. 73. 28. Luke 21,6. See the like peremptory anſwers, Chap.6.16,17. and obſerve how they proceed from evill to worſe, Chap.9. 3. At firſt, it was no word of God, that the Prophet ſpake, Chap. 43. 2. Now though it be, yet they will not obey it: they were at defiance with Gods meſſenger before; now, with God himſelf, and his meſſage.

V. 17. *But we will certainly do whatſoever thing goeth forth out of our own mouth.*] Heb. *We will doing do* (as chap.22.4) *every word* (as chap. 43. 4.) *hath gone forth from our mouth*: whatſoever we have reſolved upon, and have ſpoken, or have by ſolemn vow engaged our ſelves unto; as Judg. 11.36. Eſth. 7.8. Lam.3. 38.

to burn incenſe] Or, *in burning incenſe*; as the particle is frequently in this form uſed. See verſe 5.

to the Queen of heaven,] The Sun, as ſome, much adored in Egypt, (ſee chap.43.13. or, the Moon, as others; or, *to the frame of heaven*: the ſtarres in generall. See chap. 7. verſe 18.

or to pour out drink-offerings unto her] Or, *and in pouring out drink-offerings to it*, as before.

as we have done, we and our fathers, our Kings, and our Princes, in the cities of Judah, and in the ſtreets of Jeruſalem.] Their firſt argument, or knot of arguments rather, why they would perſiſt in their idolatrous ſervices, taken from cuſtom, and antiquity, the practice of their anceſtours; authority, the uſage of great ones, their rulers; and the generality, the exerciſe of it, in all places. See chap. 2.28. & 11. 13 Juſt the Popiſh arguments for their ſuperſtitions at this day.

for then had we plenty of victuals and were well, and ſaw no evill.] Heb. *and* (but the copulative is oft ſo uſed, as Eſay 53. 2 Chap.38. 23. verſe 13.) then (to be ſupplied, that it may cohere with verſe 18.) *we were ſatiated with bread* (we had our fill of it, as Prov.20. 13. & 28,19. & 30.22. Ezek,16. 49. *bread*, for, *victuals* in generall; as 1 Kings 4 22. Neh. 5. 18.) *and we were good* (that is, *merry*; we lived merrily: as, *good with wine*, that is, *merry* with it, 2 Sam,13 28 Eſth 1.10. and, *a good heart*, for, *a merry*, or, *a cheerfull heart* Prov. 13.13 15. & 17.22.) *and we ſaw not evill*; felt none, ſuffered none, endured none, had no experience of any evill; as ch.5.12.& 42.14 A ſecond reaſon why they would not leave their wonted guiſes, from the plenty and proſperity that they had enjoyed while they uſed them, aſcribing to their idols, and idolatrous ſervices, the good things, that God beſtowed upon them. See Acts 14.17. See of their proneneſſe hereunto, Eſay 48. 5. and their practice herein Hoſ. 2. 7, 8. The uſual argument of blind and ſorry creatures, the ignorant popiſh ſort among us, What a merry time it was; and how cheap and plentifull all things were, before this new Goſpel came in, when they had nothing but maſs and matins.

V. 18. *But ſince we left off to burn incenſe to the Queen of Heaven, and poured out drink-offerings unto her, we have wanted all things, and have been conſumed by the ſword, and by the famine.*] Heb. *And* (as verſe 17.) *from then*; as Gen.39. 5. Ruth.2.7. Thus profane and godleſſe wretches meaſure religion by their belly; will ſerve God no longer than he feedeth them to their fill; and ſatisfieth their unlimited luſts; and prone to impute as their plenty when they enjoy it, to their idols, ſo their penury and ſcarcity when they are pinched with it, or any other calamity that befalleth them, to their neglect, not of God, but of them.

V. 19. *And when we burnt incenſe to the Queen of Heaven; and poured out drink-offerings unto her, did we make her cakes to worſhip her, and pour out drink offerings unto her without our men?*] Their *husbands*, they mean, as Gen. 3. 16. whoſe approbation of what in this kind they did, it ſeemeth that they deemed warrant ſufficient to bear them out in doing of it. And hence it appeareth, that the women here took upon them to anſwer the Prophet, as well as the men, yea, may ſeem to have been the chief and forwardeſt in this bad buſineſſe; as was Jezabel with Ahab, 1 Kings 21. 25. See verſe 24.26. Of the cakes here mentioned, ſee before, on chap.7.18.

to worſhip her] Or, *to worſhip*, ſimply: the termination of the verb here uſed, ſeeming rather to be a ſyllabicall adjection, than a pronoun feminine affixed. Some render it, not amiſſe, *to idolize*, or, *make an idoll*, to wit, of her, or it; or, *to do idol-ſervice* to her, or it: as framed for a term that is uſed for *an idoll*, Eſay 48. 5. for that which one of the Jewiſh Doctors hath, who expoundeth it, of *drawing figures of Idols* on the cakes they made for that ſuperſtitious ſervice, ſeemeth not ſo probable: and that much leſſe that another hath, who interpreteth it, *to chear her*, or, *make her merry*; by an Antiphraſis: for the word rather ſignifieth *to grieve*, or, *put to pain*; whence *Jabets* had his name, 1 Chr.4.9. and idols likewiſe juſtly theirs. See Pſal. 16. 4. A learned late Writer, becauſe in the Ethiopick tongue the like term ſignifies *to be precious*, Mar.14 3. Luke 12.23, from thence deemeth that it may ſignifie here *to make precious*: and knitting it to the next word, rendreth it, *in making precious, and pouring out liquors*: which he interpreteth, *in pouring out precious*, or, *coſtly liquors*: as, *he digged, and made deep*, for, *he digged deep*, Luke 6.48. That which I ſhall refer to the conſideration of others.

V. 20. *Then Jeremiah ſaid unto all the people, to the men, and to the women, and to all the people, which had given him that anſwer, ſaying,*] Jeremies reply followeth to this peremptory anſwer, acquainting them with the true cauſe of all the evills that had befallen them; to wit, not the neglect of their idoll-ſervices, but their perſiſting ſo long in them; which though for a while ſometime under ſome religious Kings they intermitted, yet eſt-ſoons they returned unto again, and that theſe their idolatrous practiſes, God, though he long forbare them, yet could not endure to bear ever: but at length for the ſame, inflicted thoſe evills upon them, verſe 21---23. Heb. *againſt, upon*, or, *concerning the men*; as Eſay 1. 1. but it is ſometime uſed for *unto*; as chap.26.5. and, *anſwered a word*; as Eſay 26. 36. 21.

V. 21. *The incenſe that ye burnt in the cities of Judah, and in the ſtreets of Jeruſalem, ye and your fathers your Kings, and your Princes, and the people of the land?*] As verſe 17.

did not the Lord remember them;] Keep all of it in mind, to take vengeance for all together. See Eſay 65.6,7. a paſſage from number to number; as Pſal. 127. 5. & 140. 8. God remembred them, though they were paſt and gone, 2 Kings 23,26. when they thought that he had forgotten them, Hoſ. 7. 2.

and came it not into his mind?] Heb. *did it not aſcend*, or, *come up, upon his heart?* as Chap.19. 5.

V. 22. *So that the Lord could no longer bear, becauſe of the evill of your doings,* and *becauſe of the abominations which ye have committed:*] Heb *And* (as ver.14.) *the Lord could not further bear*, (as Prov. 30. 21. See Eſy 1.13.) *from the face of*; as ver.3. and ſo again, ver.23. God forbare you ſo long, that he grew weary of bearing any longer with you, till he was weary of repenting. See ch. 15. 6. and till he ſaw there was no remedy, 2 Chr.36.16. See the like, Gen.6.3,5,7.

therefore is your land a deſolation, and an aſtoniſhment, and a curſe without an inhabitant, as at this day.] Heb, *and*. See verſe 2,6. Chap.26.6.

V. 23. *Becauſe you have burnt incenſe, and becauſe ye have ſinned againſt the Lord, and have not obeyed the voyce of the Lord, nor walked in his law, nor in his ſtatutes, nor in his teſtimonies:*] See chap. 42. 21. & 43. 7. verſe 3,5.

therefore this evill is happened unto you, as at this day.] As verſe 22. See verſe 6.

V. 24. *Moreover*] Heb, *And*, as chap. 39. 7. A further denunciation ratified with an oath verſe 26. 28.

Jeremiah ſaid unto all the people, and to all the women,] Becauſe the weaker ſex ſeem to be as eager ſticklers as any in this conteſtation with the Prophet. See verſe 15 19.

Hear the word of the Lord all Judah that are in the land of Egypt.] As Chap.42.15 and, *all Judah*, for, *all ye Iewes*, or, *men of Iudah*, verſe 27. and ſo verſe 26.

V. 25. *Thus ſaith the Lord of Hoſts, the God of Iſrael:*] As verſe 11.

ſaying, ye and your wives have both ſpoken with your mouthes, and fulfilled with your hand, ſaying,] Ye make your ſelves guilty of grievous crimes, one on the neck of another, in making of wicked vowes, and in making of them good, and in making account further ſo to do ſtill. See chap. 3. 5. Heb. *women*; as chap 38. 22, 23. and *and*, for, *both*; as chap. 32, 44.

We will ſurely perform our vowes that we have vowed to burn incenſe to the Queen of heaven, and to pour out drink-offerings unto her;] Heb. *doing do*; as ver.17. *to burn*, or, *in burning*; and ſo, *in pouring*, ſee alſo there.

ye will ſurely accompliſh your vowes, and ſurely perform your vows.] Heb. *eſtabliſhing eſtabliſh*: and, *doing do*; as before: a paſſage from perſon to perſon, as chap 29.19. and the ſame thing repeated, with vigorous ingeminations again and again, as to expreſſe their extreme obſtinacy, ſtiffe reſolution, and full account to carry things as themſelves luſted; ſo withall to intimate the fierceneſſe of Gods wrath incenſed againſt them, for ſuch their preſumptuous and ſcornfull carriage toward him. See verſe 28.

V. 26. *Therefore hear ye the word of the Lord, all Iudah that dwell in the land of Egypt;*] As verſe 24. So Eſay 28. 14, 23. *dwell*, or, *abide*; as chap.40. 10,13.

Behold I have ſworne by my great name, ſaith the Lord,] That is, by my ſelf; as Gen.22. 16. ſo, *by his ſoul*, Chap 51. 14.

that my name ſhall no more be named in the mouth of any man of Iudah, in all the land of Egypt, ſaying, The Lord God liveth.] The uſual form of an oath. See chap 4. 2. & 5. 2. & 38. 16. I ſo exceedingly hate and abhor theſe abominable wretches, who thus demean themſelves, that I cannot endure to have my name come in their mouthes. See Pſal. 50. 16. Ezek. 20 39. Mal.1. 9,10. Luke 6. 46 and I will therefore utterly deſtroy them, that I may no more be once named by them, verſe 14.

V. 27. *Behold I will watch over them for evill, and not for good,*] Heb. *I am watching*. As one that purpoſely watcheth, and lieth in wait to do a man a ſhrewd turn, or to miſchief him, Pſal. 56. 6. Chap.1. 12. & 20.10. & 21.10. & 31. 28. & 39. 16.

and all the men of Iudah that are in the land of Egypt ſhall be conſumed by the ſword, and by the famine, untill there be an end of them.] See chap.42. 22. verſe 12.

V. 28. *Yet a ſmall number that eſcape the ſword ſhall return out of the land of Egypt into the land of Iudah,*] Heb. *And* (as verſe 4.] *the eſcaped of the ſword* (So Ezek 6.8. as, *the left of the ſword*, chap. 31. 2. to wit, of the Chaldeans invading Egypt) *men of number*: ſuch as may be ſoon numbred; as Deut. 4. 27. Eſay 10, 19. a ſmall reſerve God had yet among them, whom he was carefull to protect whereſoever they were, Ezek. 11. 16. and in his due time, to bring back again, Eſay 27. 13.

and all the remnant of Iudah that are gone into the land of Egypt to ſojourn there, ſhall know whoſe word ſhall ſtand, mine or theirs.] Heb. *from me, and from them*; that is, that which came *from me*, *or* that which cometh *from them*: the copulative in a disjunctive notion as chap. 42. 6. whether ſhall ſtand; firm, as Numb. 30. 4. that is, be fulfilled and made good. So, *The counſell of the Lord ſhall ſtand*, Pſal.33.11. and, *It ſhall not ſtand*, Eſay 7,7. See verſe 29.

V. 29. *And this ſhall be a ſign unto you, ſaith the Lord*;] As Eſay 37. 30. & 38.7. Luke 2. 12.

that I will puniſh you in this place,] Heb. am *viſiting on you*; as chap.23. 2. & 29.32. am reſolved ſo to do, and am about to do it. See verſe 13. and I will do it in this very place, which you preſumed and made full account would be a place of the ſureſt ſecurity and ſafeguard to you, Chap.42. 14.

that ye may know that my words ſhall ſurely ſtand againſt you for evill.] Heb. *ſhall ſtanding ſtand*. It is again repeated with a more vehement ingemination, to controll their peremptory reſolutions, and reſolute preſumptions, ſo ſpeaking, as if it had been in their power to croſſe Gods counſels, and accompliſh their own purpoſes and deſignes, as themſelves pleaſed, verſe 25. to aſſure them by a ſign which ſhould now be given them, that they ſhould find ſhortly to their ſmart by wofull experience, the truth and ſtability of Gods Word, which ſhould undoubtedly and unavoydably take effect, and be fulfilled; and the folly and vanity of their own preſumptions, which ſhould be fruſtrated and annulled, Pſal. 33. 10,11, Eſay 14. 24,26, 27.

V. 30. *Thus ſaith the Lord, Behold I will give Pharaoh Hophra King of Egypt into the hand of his enemies: and into the hand of them that ſeek his life;*] God in theſe words, as he pointed them before unto the inſtruments, and the perſons of thoſe, by whom the judgement denounced ſhould be put into execution upon them, Chap. 43. 10. ſo here he foretelleth them of ſomewhat that ſhould forego and make way for it. There is a two-fold queſtion here moved; the one who this *Hophra*, or, *Cohphra* ſhould be? the other, who it ſhould be into whoſe hands, he was given. For the former, ſome of the Jewiſh Maſters ſuppoſe, that there is no proper name at all here of any Egyptian King, but that *Hophra*, or, *Chophra* is by change of a letter (*Chet*, or, *Het*, put for *He*) *Pharaoh* inverted, to note the overturning or ouerthrow of him: and the Chaldee ſeemeth to go much the ſame way, rendring it, *I will give*, or, *make Pharaoh tebira*; that is, *a confraction*, or, *broaken*. But this ſeemeth of the ſame ſtamp with other their Talmudical toyes; It is rather by the moſt deemed, that this *Hophra*, is that king of Egypt, whom the Greeks call *Apries*, being nephew, or ſons ſon to Nechoh; in fight with whom Joſias was ſlain, 2 Kings 23. 29. and herein moſt concurre. But concerning the party unto whoſe power he was delivered, there is more difficulty and diverſity of opinion. For ſome conceive that this *Hophra* or *Apries*, was, by ſedition, moved among his people, depoſed, and one Amaſis ſet up in his room; who for a time kept him alive under reſtraint, but for his own better ſecurity afterward ſlew him. So Herodote reporteth it, lib. 2. and this, ſay ſome, made way for Nebuchadnezzar to ſeize the eaſier upon Egypt, the Egyptians having been divided among themſelves, and not well cemented yet again. But others rather conceive it to be meant of Nebuchadnezzar, and the Chaldean forces, who under this *Hophra*, or, *Apries*, invaded Egypt: Howſoever that Greek Authours make no mention of any ſuch their expedition into thoſe parts, either under Apries or any his ſucceſſours, following onely ſuch relations of thoſe times, as he had from the Egyptian Prieſts who would tell him no ſtories but ſuch as might ſtand with the honour and reputation of their own nation. But to this purpoſe Joſeph the Jew telleth us in his *Antiquities*, lib. 10 cap. 11 that Nebuchadnezzar in the twenty and third of his reign, about five years after the deſtruction of Jeruſalem, having ſubdued the Moabites, and the Ammonites, invaded Egypt, ſlew their King, ſpoyled their countrey, and carried away the Jews that he found there captive to Babylon. For my part, I doubt not but this Hophra was then King of Egypt, when that Chaldean King invaded that countrey, as was foretold he ſhould do, Chap. 43. 10. & 46. 13. 26. a place parallel to this, Ezek. 29. 19 & 30. 10, 11. Howbeit, as concerning Joſeph's relation, to let paſs his computation of times, which is nothing exact here, (See 2 Kings 24. 12. & 25. 8.) that he ſaith concerning this deportation of the Jews out of Egypt to Babylon, ſeemeth not true; God threatneth the contrary, that they ſhould die in Egypt, where at preſent they were, Chap. 42. 16 verſe 12. See the like, Hoſ. 9. 6. and it is not improbable that Nebuchadnezzar would the rather do execution there upon them, being enraged againſt the nation, as well for the murther of Gedaliah and his officers with him, though acted by others, Chapter 41. 3. as for their repairing for ſhelter againſt the Chaldeans to Egypt, unto whom he had a quarrell before for the like office, Chap. 37. 5. and unto his ſword they were now expoſed, having gone out of the verge of Gods protection. See Chap. 42. 10---16. Howſoever, the ſlaughter of this Hophra (under whoſe wing they ſuppoſed themſelves ſafe and ſecure) by ſome hoſtile force, which they ſhould ſurvive to ſee, was to be unto them an undoubted ſign and fore-runner of their enſuing ruine and deſtruction.

as I gave Zedekiah King of Judah into the hand of Nebuchadnezzar King of Babylon his enemy, and that ſought his life] See this before menaced, Chap. 34. 3, 19, 20 21. & 37. 17. & 38. 18, 23. and accordingly accompliſhed, Chap. 39. 5. *hand* for *power*; and, *ſoul*, for *life*; as chap. 34. 20. and ſo alſo in the former branch.

CHAP. XLV.

Verſe 1. THe *word that Jeremiah the Prophet ſpake unto Baruch the ſon of Neriah, when he had written theſe words in a book at the mouth of Ieremiah, in the fourth year of Iehojakim the ſon of Ioſiah King of Iudah, ſaying,*] Unto the former prophecies concerning either whole nations, Chap. 25. & 43. 10. & 44. 30. or publick perſons, as Jehoaz, Jehojachim, Jeconiah, and Zedekiah, Chap. 22. 11, 18, 24. & 34. 2. & 36. 29. & 37. 17. & 38. 17. or whole companies of people, Chap. 42---44. is ſubjoyned in this Charpter a prophecy concerning a private man, Baruch the Prophets Scribe; not unlike Pauls Epiſtle unto Philemon concerning his ſervant Oneſimus ſubjoyned unto the main body of his Epiſtles concerinng publick affaires, directed either unto whole Churches, or to ſome chief Miniſters in them, as were Timothy and Titus. And, as by the date in the title, prefixed here before it, appeareth, delivered many yeares before, either the matters related, or the Sermons and prophecies recorded in the Chapters next before going.

The word] Or, *thing*; that which he ſpake: as Chap. 37. 13. & 42. 4.

unto Baruch,] His Scribe, Chap. 36 4, 26.

when he had written theſe words,] Or, *theſe things*: as chap. 26. 2. & 36. 13. not the things next before related, (for they were of a farre latter date) but thoſe that God had long before commanded Jeremy to gather together, and make up in one volume, chap. 36. 2. unto which chapter therefore this, if we regard either the ſubject matter of it, or the term demonſtrative here uſed, it ought to have been annexed:

in a book] Heb. *on a book*; as c. 36. 4. 18.

at his mouth] Heb. *from his mouth*: as c. 36. 17.

in the fourth year of Iehojakim.] See c. 36. 1.

V. 2. *Thus ſaith the Lord, the God of Iſrael, unto thee O Baruch,*] As chap. 44. 25.

V. 3 *Thou didſt ſay, Wo is me now:*] Or, *Thou ſayeſt.* Thou beginneſt to be diſtracted and diſcouraged, conſidering with thy ſelf, what troubles are like to befall thee, and what difficulties thau mayeſt have procured thy ſelf by the writing and publiſhing of this roll, for which the king hath given out order to apprehend thee. ch. 36. 26. The words contain an uſual form of lamentation. See c. 4. 31.

for the Lord hath added grief to my ſorrow;] Heb. *upon my ſorrow*: hath given me grief upon grief: as Pſalm 69. 27.

I fainted in my ſighing,] Or, *I am faint with my ſighing*, Pſalm 6. 6.

and I finde no reſt] I ſee no hope of reſt or relief. So Lamentations 1, 3.

V. 4. *Thus ſhalt thou ſay unto him*] Or, *Say thus unto him*; or; *tell him*; a c. 34. 2.

The Lord ſaith thus, Behold, that which I have built, will I breake down, and that which I have planted, I will pluck up even this whole land:] Heb. *I am pulling down*, and *plucking up*. I am about to demoliſh mine own ſpecial buildings, and to pluck up mine own peculiar plantations, the Jewiſh State and people, Pſalm 44. 2. & 80. 8——15. Eſay 5. 5.——8. & 37. 26. whereof thou art but a limb, and one of the ſmalleſt and meaneſt. Of the forms of ſpeech, ſee c. 1. 10. and 18. 7, 9.

V. 5. *And ſeekeſt thou great things for thy ſelf? ſeek them not:*] Haſt thou any thoughts of honour and credit? or of a peaceable and proſperous eſtate? doſt thou require or deſire to live quietly, and at eaſe, when all is going to wrack and ruine? never dream once of any ſuch matter.

for behold, I will bring evil upon all fleſh, ſaith the Lord; [Heb. *I am bringing evil* (as Chapter 19. 3.) *upon all fleſh*: either upon all the Nations in the World, (as the word *fleſh* is more generally taken Pſalm 143. 2. Rom. 3. 20. c. 37. 27. See c. 25. 15, 31.) or upon this whole nation, v. 4. c. 11. 12. as the word is to be taken Matth 24. 22.

but thy life will I give to thee for a prey in all places whither thou goeſt] Heb. *and*; as Chapter 43. 17, 18. Suffice thee it well may that thou eſcapeſt with thy life. (Heb. *thy ſoul*: as Chapter 43 30.) See Chapter 21. 9. & 39. 18. I will protect thee and ſecure thee, whatſoever ſhall become of thee, and whitherſoever thou ſhalt be hurried. See the like of other the faithful, Pſalm 125. 1, 12 Ezek. 11. 16.

CHAP. XLVI.

Verſ. 1. THe *word of the Lord which came to Ieremiah the Prophet againſt the Gentiles,*] From this place, enſueth a recital of divers prophecies againſt ſeveral Nations; the moſt, ſuch as were to be ſubdued and ſubjugated by the Babylonian Monarchy; as Egypt Chap. 46. Paleſtine, Chap. 47. Moab, Chapter 48. Ammon, Chap 49. 1. Edom Chap. 49. 7. Damaſcus Chap. 49. 23. Kedar, Chap. 49. 28. and Elam, Chap. 49. 34. And laſtly, againſt the Babylonian Empire it ſelf, Chap. 50. & 51. And this verſe ſeemeth to contain a common Title or inſcription, belonging in generall to them all. See the like, Eſay, 1. 1. Chapter, 1. 1.

V. 2. *Againſt Egypt*] Or, *Concerning Egypt*. Heb. *unto Egypt*: but the particle is uſed ſometime for, *concerning*; as chapter 44. 1. and ſometime for, *againſt*: as Chapter 34. 7. with the Egyptians the rather he ſeemeth to begin, becauſe Gods people were too prone to rely upon them, Eſay, 30. 1. and 31. 1. and 36. 6. Chapter 2. 18. 36. and 37. 5. and 41. 17, 18. and 42. 14 Ezekiel 29. 6 7, 16

againſt the Army of Pharao-Nechoh King of Egypt,] Or, *concerning*; as Eſay 1. 1. c. 23. 2 & 49. 1. This Pharao-Nechoh was the ſon of Pſammetichus, and was King of Egypt in Joſias time, who was alſo ſlain by him in fight; 2 Kings 23. 29.

which was by the river Euphrates in Carchemiſh, which Nebuchadrezzar king of Babylon ſmote in the fourth year of Iehojakim the ſon of Joſiah King of Judah.] Of this *Carchemiſh*, ſee on Eſay 10. 9. whence it appeareth, that the Aſſyrian King had ſubdued it, and held it abont Ezekiahs time. But the Egyptian King in Joſiahs dayes, went with an Army towards thoſe parts; to recover it from them, which whether he did at that time, is not certain; yet is not unlikely but that he might. Howbeit whither making a ſecond attempt to the ſame purpoſe in Jehojakims reign, or the Chaldeans, now maſters of the Aſſyrian Monarchy, ſeeking then to regain it back from him; he and his forces oppoſing them, were then foiled, as by this place appeareth; yea his ſtrength ſo impaired, and he ſo ſtript of all that before he held between Euphrates and Egypt, that he never durſt in perſon ſtirre abroad again out of Egypt, 2 Kings 24. 7. And this great overthrow was by Jeremy foretold ſome ſpace of time before the ſame, in this Prophecy, though after it was entred into, and recorded in this latter volume with the the reſt. The former part of this chapter, is concerning this foile given to Pharao, Verſe 3-- 13. the latter part concerning the conqueſt of his country, Verſe 14----26. with a cloſe of comfort and encouragement to Gods faithfull people, containing a promiſe of protection and reſtitution, Verſe 27, 28.

V. 3. *Order ye the buckler and ſhield, and draw near to battell,*] Or, *Prepare*, or, *Weld*; the word is uſed ſometime of *preparing* and *furniſhing* of the table; as Prov. 9. 2. Eſay 21. 1. ſometime, of *fitting* armour for fight, or *welding* it in fight, 1 Chron. 12,8. The Prophet maketh entrance into the prediction of this overthrow that ſhould be given to Egypt, with an ironical incitement of them, to make all the warlike preparations that they could, to encounter the Chaldeans and their forces, with whom they were to joyn battell, verſe 3,4. but withall implying that all would be in vain, they ſhould not dare, or be able to ſtand to it, verſe 5, 6. of the defenſive warlike implements here mentioned, See alſo Pſal. 35. 2,3. Eſay 22 6.

V. 4. *Harneſſe the horſes,*] Heb. *Bind*; either, ſaddle and girt them, as ſome; or rather, make them faſt to the charets, which they are to draw in. So 1 Kings 18 44. See 2 Kings 9. 21. Mich. 1. 13. where the *charet* is ſaid to be *bound* in the one place; the *beaſts* that draw in it *to the charet* in the other.

and get up ye horſemen;] To wit, into the charets, in thoſe times much uſed in war. See Eſay 21. 7,9.

and ſtand forth with your *helmets:*] Heb. *ſet your ſelves*, or, *preſent your ſelves*; as it is rendred, 1 Sam. 10. 19.

furbiſh the ſpears,] O, *poliſh*; as 2 Chron. 4. 16. great care there was anciently among the ſouldiery, commanders and officers eſpecially, to have their arms glitter.

and *put on the brigandines.*] Or, *corſlets*, or, *coats of male:* the terms here uſed is more commonly found written with another letter, to wit, with *ſhin*; as Eſay 59. 17. with *ſamec* here onely, and chap 51. 3.

V. 5. *Wherefore have I ſeen them diſmaid,* and *turned away back?*] Or, *wherefore do I ſee* (as if he beheld in viſion what he related, as chap 4. 23. to wit, their affrightment, flight, and ſhamefull, diſcomfiture) that *they* (to wit the Egyptian ſouldiery for all their gallant preparations) are *diſmaid*, and *recoile*; turn back upon the enemy. See the like chap. 30 6.

and their mighty ones are beaten down,) Or, *and* that *their mighty men* (ſuch as ſhould ſupport and ſtay the reſt) *are beaten down*; to carry it on in the ſame tenour with the former. Heb. *are broken to pieces:* as Mich. 1. 7.

and are fled apace,] Or, *and fled apace*] Heb. *fled a flight*; or, *fled* with *flight*.

and looked not back;] Or, *look not back*. So chap. 47. 3.

for *fear* was *round about, ſaith the Lord,*] Or. *fear* being *round about:* or, by reaſon of *fear on every ſide:* a defect of the particle *for*; as Mal. 2. 5 of this proverbial form, ſee chap. 6. 25. & 20. 3. 10.

V. 6. *Let not the ſwift flee away nor the mighty man eſcape*] Or, *The ſwift ſhall not flee away:* (that is, eſcape by flight; as chap. 25 35. ſee Eſay 30. 16.) *nor ſhall the mighty man eſcape*, Pſal. 33. 16, 17. neither ſhall be able to ſave himſelf, nor the one by flight, nor the other by his might, Amos 2. 14 15. for the particle here uſed is not alwayes an inhibitive, but ſometime a bare negative. See on Eſay 2. 9.

they ſtumble and fall) As Pſal. 27 2. Eſay. 8. 15. being diſcomfited by the Chaldean forces, Verſe 12, 13.

toward the North] Or, *in the North*; in the Northern parts: for *Carchemiſh* where this overthrow was given, verſe 2. lay Northward from Egypt; and the paragogical addition doth ſometime denote not a motion to the place, whereunto it is affixed, but a ſtay, or act done in it, as, *on the ground*, Gen. 28. 12. and *on the altar*, Exod. 29. 13, 18 and, *in Babel*, chap. 29. 15. and ſo it is expounded here, verſe 10.

by the river Euphrates] Heb. *upon the hand*; that is, place, or region, near Euphrates, on the banks whereof Carchemiſh was ſituate: *hand*, for, *place*; as chap. 6. 3 or, *ſide*, as 1 Sam. 19. 3. and *by the hand of Iordan*, Numb. 13. 29. that is, beſide it, on the *bank*, or the coaſt of it. So alſo Joſh, 15. 46.

V 7. *Who is this* that *cometh up as a flood, whoſe waters are moved as the rivers?*] Or, *ſtir themſelves*, as the waters of rivers: of many joyned together, more than one. See Eſay 11. 15, the word *waters* ſupplyed from the former member; as Pſalm 92. 10. chap. 6. 23. and the verb importeth a vehement concuſſion, either through fear from without, Pſal. 18. 7. or force and violence from within, as Chap. 5. 22. and ſo here ſo rather, than as that learned Annotator, *her flouds are troubled*, or, *muddy*; as alluding to the *ſlimyneſſe* of Nilus its waters. See chap. 2. 18. Eſay 23. 3. The Prophet in this paſſage deſcribeth the great preparations that the Egyptian King had made for this expedition, and with what multitudes of men, and ſhew of valour and vigorouſneſſe; they ſet forward to the place of encounter, as if the waters of their river Nilus, or of Euphrates, had broken thorow their ſea walls, or got over their banks, and with a ſtream irreſiſtibly bore down all before them. See the like, Eſay 8. 7. & 59. 19. chap. 49. 19. And he ſpeaketh it, as if he beheld Pharaoh Nechoh marching out of his own land with a vaſt army, overſpreading the face of the conntrey, and proceeding without reſiſtance. See the like, Eſay 63. 1.

V. 8. *Egypt riſeth up like a floud, and his waters are moved like the rivers; and he ſaith, I will go up,* and *cover the earth, I will deſtroy the city, and the Inhabitants thereof.*] The Egyptian forces they are that riſe and ſwell and ſurround their banks, as their river is wont to do; and make full account to cover the face of the countrey, and to carry all away before them, and with their impetuous aſſaults to beat either the city of Carchemiſh, as that againſt which their expedition was principally intended, Verſe 2. down to the ground, and deſtroy her inhabitants, ſee on verſe 7. or *city*, that is, *cities*; (for the article is not in the text, *city* put collectively for *cities*, as Eſay 25. 2.) *and their inhabitants:* whatſoever cities or people ſhall come or ſtand in my way. See chap. 47. 2. the like: and ſee the like peremptory *Egyptian* vaunts in confidence of his forces, yet all blown away with a blaſt of Gods breath, Exo. 15. 9, 10.

V. 9. *Come up, ye horſes, and rage, ye chariots, and let the mighty men come forth,*] Before the Prophet had by way of deriſion incited them to make what preparations they were able to make for their expedition then at hand, Verſe 3,4. now in like manner he calleth upon them, as being come near to the place of encounter, and ready to joyn battel with the adverſe party, to come on gallantly, and in fierce and furious manner ſet upon fight.

rage] *beſtirre themſelves*, as if they were *wood* or *mad*; ſo the word properly ſignifieth, 1 Sam. 21. 14. Pſal. 102. 8 Eccl. 2. 2. So it is uſed alſo, chap. 25, 17 & 50 38. & 51. 7. Nah. 2. 4. where it is applyed to *chariots*, or *cavallery*, as here: the verb is plural; becauſe the noun, though ſingular, yet is collective, and might not amiſſe be rendred *cavallery*, both here, and Exod. 14. 7. *all the cavallery of Egypt*.

the Ethiopians,] Heb. *Cuſh*, or, the *Cuſhites*, the Egyptians kinſmen and allies coming both of Cham, Gen. 10. 6. near neighbours and confederates, Eſay 18. 1. & 20. 4. Ezek. 30. 9. See more of them, chap. 13. 23.

and the Lybians that handle the ſhield,] Heb. *Phut*, or, *Put*, or, *Phuth:* people of the ſame race with the former, Gen. 10. 6. 1 Chron. 1. 6. ſeated in Africa to the Weſt of Egypt; in which parts was ſometime a city of the ſame name mentioned by Ptolomy, and a river likewiſe that in latter times retained the ſame appellation. See Pliny, l. 5. c. 1. Joſeph in his *Antiquities*, l. 1. c. 7.

and the Lydians that handle and *bend the bow.*] Heb. *handlers*, and *treaders, of the bow*; as chap. 50. 14 29. and two regents to one ſubject, as the like, Deut. 33. 19 Job 20. 17. Eſay 19. 11. Of this name are two found in Moſes his Antiquities, one the ſon of Sem of whom came the Lydians in Aſia, Gen. 10. 22. another the ſon of Mitſraim, from whom deſcended the Lydians in Africa, Gen. 10. 13. and of theſe latter a learned Writer would have to be the Lydians here mentioned, and to be no other than thoſe who are now termed Ethiopians; the rather for that they are here brought in as auxiliaries to the Egyptians, and have a peculiar mark ſet upon them, as noted for skill in archery. See Eſay 66. 19.

V. 10. *For this is the day of the Lord God of Hoſts, a day of vengeance, that he may avenge him of his adverſaries:*] Or, as ſome rather render the copulative particle, taking it in a diſcretive, or adverſative notion, *But*. They mind one thing, but God intendeth another; as chap. 33. 5. Mic. 4. 12. They make account to carry away all hand-ſmooth before them; but it will prove farre otherwiſe, God in this expedition hath a purpoſe to take vengeance upon them to the purpoſe, which to this time, as a day of aſſiſe or execution, he hath hitherto deferred. So Eſay 61. 2. & 63. 4. chap. 51. 6.

and the ſword ſhall devour, it ſhall be ſatiate, and made drunk with their bloud:] It ſhall be glutted with their fleſh, and drenched with their bloud. See Eſay 34. 6.

for the Lord God of hoſts hath a ſacrifice in the North-country by the river Euphrates.] Or, *a ſlaughter:* as Eſay 34. 6. and of the place before, verſe 2. 6.

V. 11. *Go up into Gilead, and take balme;*] Or. *Go* (as Gen. 13. 1. & 19. 30. & 26. 23.) *to Gilead*; where the beſt balm was to be had for the cure of wounds, chap. 8. 22. implying that the hurt that Egypt ſhould receive by the blow that ſhould now be given to that State, ſhould prove incurable, and irrecoverable, Ezek. 30. 21--25. See the like of Babylon, chap. 51. 8, 9.

O Virgin, the daughter of Egypt:] Or, *O damſel, daughter of Egypt:* not, as ſome, *Virgin*; becauſe unconquered: it is a term uſually given to great and goodly States, compared to ſome faire and beautifull damſel, the daughter of ſome great perſon, living deliciouſly,

ciouſly, faring delicately, ſumptuouſly & gorgeouſly attired, brought up ſuitable to his ſtate, whoſe daughter ſhe is and, as is with ſuch uſual, priding her ſelf in her bravery & her beauty. See Eſai 47.1. So verſe 20.

in vain ſhalt thou uſe many medicines:] Heb. *multiply medicines*: as *multiply waſhing*, Pſ.51.2. and *multiply ſope*, chap.2.22. no medicine will heal, or help againſt the ſtroke of Gods hand, Hoſ.5.13.

for *thou ſhalt not be cured.* Or, without the *for*, which is not in the Text, *thou canſt not be cured*, the verb in a potential notion: as chap 2.23 32. Heb. *no cure ſhall be to thee.* See chap.30.13.

V. 12. *The Nations have heard of thy ſhame;*] Of thy ſhamefull diſcomfiture, verſ.5.

and thy cry hath filled the land] The out-cryes and lamentations for their defeat and loſſe of their men, is gone over the whole countrey. See the like of Moab, Eſay 15.5, 8. Chap. 48.34. and the ſame term uſed, Pſal.144.14. Chap.14.2.

for the mighty man hath ſtumbled againſt the mighty, and *they are fallen both together*] That is, ſaith a learned late Writer, the Egyptians againſt the Chaldeans againſt whom they come forth, but fell before them in fight verſ.6. and thoſe that go this way, render the latter clauſe, and *they ſhall both fall alike*; as the *Egyptians* by the Chaldeans now, ſo the Chaldeans hereafter by the Medes and Perſians, Chap. 50.32. Others, not altring the received Verſion, underſtand it of the Chaldeans and Egyptians falling one upon another, and making much ſlaughter of men on either ſide: and ſo many of either party falling together as did thoſe, 2 Sam. 2.16. But the generality of Interpreters, both Jewiſh and others, expound it all of the *Egyptians*, their mighty men, that ſtumble one upon another, as in a confuſed flight is wont to be; thoſe that firſt fled, ſome of them ſtumbling at ſomewhat in the way, and thoſe that come after them, before they are able to recover themſelves, ſtumbling at, and upon them, & ſo both coming to the ground together.

V. 13. *The word that the Lord ſpake to Jeremiah the Prophet, how Nebuchadrezzar King of Babylon ſhould come*, and *ſmite the land of Egypt*;] Heb. *concerning* (as Pſalm 91.11.) his *coming to ſmite the land of Egypt.* Here beginneth a new propheſie; but this alſo, as the former againſt Egypt; that onely of a diſcomfiture that the Chaldean forces ſhould give Pharao-Nochoh's army in a forreign land, in the time of Jehojakims reign, verſe 2. this of their invaſion of the Egyptians own countrey, and the ſubduing of it; which was done divers years after that overthrow, yea, ſometime after both Zedekiahs reign, and the diſſolution of the Jewiſh State, in another Egyptian Kings reign. See Chap. 43.10——15. and 44.30. of this expedition, ſee alſo Ezek. 29. and 30.

V. 14. *Declare ye in Egypt*, *and publiſh in Migdol*, *and publiſh in Noph*, *and in Tahpanhes*:] Of theſe places, ſee before on chap. 44.1. that is, in all parts of Egypt; ſay ſome, *in Migdol*, toward the Eaſt; in *Tahpanhes*, toward the North; in *Noph*, toward the South: for as for the Weſtern part, it lay out of the Chaldeans way. But not to ſtand ſcanning of this Chorography; theſe places ſeem rather here mentioned, becauſe the Jewiſh fugitives had in theſe places moſt of them ſettled themſelves, to let them know what was like to befall them, being by the Chaldeans found there.

publiſh] Heb. *make to hear*, as chap.4 5,16.

Say ye, Stand faſt and prepare thee:] Make preparation againſt an invaſion: as verſ 3.4.

for the ſword ſhall devour round about thee.] Heb. *hath devoured round about thee*, and ſo the ancient both Greek and Latine render it; hath already deſtroyed all thy neighbouring countreys, and ſo cleared the paſſage to thee. See 2 Kings 24.7.

V. 15. *Why are thy valiant men ſwept away?*] Put to flight and cut off; or overthrown and beaten down to the ground. The word here uſed is no where elſe found, ſave here and Prov.28.3. which muſt give light therefore to this place: from thence it appeareth, that it is borrowed term, taken from ſome vehement and violent ſhower of rain, or hail, that either *breaketh* the boughs and branches of trees, and the ſtems and ſtalks of leſſer plants, like that in Egypt, Exod 9.25. So a Jewiſh Doctor ſuppoſing it to be of affinity with another term uſed, *Eſai* 10.33. or *beateth down* to the ground. So a learned late Writer, becauſe in the Syriack the word is ſometime ſo found uſed, Mat.21.12. Luke 19.44. or that *ſweepeth* all away, and ſo ſay the Jewiſh Commenters is the word commonly uſed in the Talmudick language. So it ſhould be not unlike that *the river Kiſhon ſwept them away*, Judge 5.21. The verb is ſingular, the noun plural; and it would therefore be rendred, *Why are thy ſtrong men* each of them *beaten down* or, *ſwept away*; as the like, Eſay 2.20. and 26.19. Howbeit, the Latine here rendreth it, *Thy ſtrong one is rotted*; Which Popiſh Writers labour in vain to make ſome good ſenſe of: hither forcing that, Eſay 19.3. and the Greek. *Why is Apis, thy choice cattel*, or, *ox*, *fled?* becauſe the term is uſed ſometime for a fat ox, or, *bull*, Pſal.22.12. See chap 50.11. to which purpoſe ſome fetch hither that, chap.43.12,13. But theſe both ſtray over-far from the Text.

they ſtood not, *becauſe the Lord did drive them.*] Or, *they can none of them ſtand* (for the verb is again ſingular and in a potential notion; as Pſalm 76.7. *Who ſhall ſtand* (for, *who can ſtand*) *before thee when thou art wroth?* and Joſhua 21.44. *not a man hath ſtood*, (for, *could ſtand*) *before you*; *becauſe the Lord driveth them.* It is an anſwer to the former queſtion, no marvel if they can not ſtand to it, or ſtay by it (as the word alſo is uſed, Deut. 5.31.) becauſe the Lord purſueth them: it is he that by the Chaldeans driveth them before him. It may ſeem an alluſion to that ſpeech of theirs at the red-Sea, recorded by Moſes, Exod. 14.25. See verſe 21.

V. 16. *He made many to fall, yea, one fell upon another,*] Heb. *He multiplied the faller* (as before ver.11.) *and a man fell upon his neighbour* or *friend*, or *fellow*, that is, *each one* (as chap.34.9) *upon another*; as Lev.26.37. chap 19.9. and 36.16. See on ver.12.

and they ſaid, Ariſe, and let us go again to our own people, and to the land of our nativity from the oppreſſing ſword.] The ſpeeches of hired ſouldiers of other nations, that aſſiſted, or ſerved under the Egyptians, repenting them of their undertakings when they began to perceive what the iſſue of them would be. See the like of thoſe that were aſſiſtants to Babylon, chap.51.9. See alſo, verſ. 21. Of the laſt clauſe, ſee before on chap. 25.38. the meaning is plain, from the ſword, or force of the Chaldeans that deſtroyeth all before it, ver.14. For as for that which the Chaldee here exhibiteth, and ſome of the Jewiſh Doctors admit, rendring it, *the winy ſword*, or, *the ſword drunk as with wine*, verſ. 10. It is both too far-fetcht, and hath no good analogy. And for that which the ancient Greek hath *from the Grecian ſword*; as if it came from *Javan*: it ſwarveth from analogy as well as the former, and is directly againſt the ſtory; as alſo what the old Latine yieldeth, *from the face of the Dove*: though the word ſometime ſo ſignifie; as Hoſea 7.11. yet hath no place here: howſoever Popiſh Writers to maintain that vitious Verſion, ſome of them tell us, that the Chaldeans and Aſſyrians had *a dove* in their enſignes, in memory of Queen Semiramis, who was either nurſed and fed by a dove, or turned into a dove: and other of them, becauſe that is a groundleſſe relation, and they finde the ſame uſed of the Perſian ſword, Chap 50.16. would have the Chaldean forces ſo termed for their ſwiftneſſe, Chap.4.13 and 48.40. as winged like *a dove*, Pſalm 55.6. But the collation of places, where the ſame term is uſed, refelleth all theſe fancies.

land of nativity] As Gen 31.13. and 32.9.

V. 17. *They did cry there*, *Pharao King of Egypt* is but *a noiſe*;] The continued ſpeech of Pharaoh's forreign auxiliaries, uttered in contempt of Pharaoh, as if he were nothing but a ſound of words, or *a noiſe*, like one of thoſe tinckling cymbals or jingles, ſo riſe in his countrey. See Eſay 18.1. which may ſeem here alluded to; as the like, 1 Cor.13.1. one that vaunted and bragged, promiſed and menaced much; made a great bluſter and buſkling, but performed nothing; ſo is the word commonly uſed for *noiſe* and *tumult*, or, *a tumultuous noiſe*, Pſalm 74.23. Eſay 24.8 and 25.5. Chap. 40 45 and 51.55. The reſtrictive particle is ſupplied: as Job 8.9. Chap. 37.10. yet ſome retaining this notion of the term, would have it, the ſpeech of Pharao's paraſites, flattering their King, and perſwading him that the Prophet Jeremies words, concerning the overthrow that ſhould be given him, were but empty words, were but winde; as they, chap. 5.13. Others, becauſe the root whence it cometh hath a notion of *devaſtation*, and *waſteneſſe*, would have the word here ſo to ſignifie, and to be the ſpeech of the people complaining of their King, that he is one of a *tumultuous* and reſtleſſe diſpoſition (taking in with all the former notion) and one that thereby is like to bring nothing but *devaſtation* and deſtruction upon this whole countrey and himſelf. But I finde not where the word here uſed hath the notion here aſſigned it. As for the Greek that rendreth it *Call ye the name of Phara Necho King of Egypt*, *Saon Esbie Moed*: which the Syriack is ſaid to render, *One that diſturbeth and tranſlateth the times*: and the old Latine treading ſomewhat in the ſame track, *Call ye the name of Pharao*, *Time hath brought tumults*: which ſo parallel with that. Eſai 8.2. they wrong the Text, both by corrupting it, and confounding one member with another. I adhere to the firſt, as the moſt familiar, and moſt generally received. I ſhall add onely, that I conceive the words may well be rendred, *Phara the King of Egypt*, is a King of *noiſe*. See of the like ſupply, verſ. 7.8.

there] So hath the Text *ſham*; which theſe laſt turn into *ſhem*, a name: *there*, at Carthemiſh, ſay ſome, where the fight was, verſ. 2. and then Necoch ſhould be the King here intended, as the Greek would have it, inſerting over boldly his name into the Text: or in Egypt his own countrey; as others rather: for this latter concerneth not a fore-going fight abroad, but the conqueſt of it: and ſo Hophra ſhould rather be the party here implied, Chap.44.30.

he hath paſſed the time appointed.] So both the Jewiſh Doctors, and ſome Greek Verſions, and moſt of our Interpreters. He hath let ſlip his opportunities, or the fit ſeaſon for action, and warlike employments: not unlike that, Chap. 8.20. where they complain in like manner, that the times of year for ſuch affairs were over; and yet they were not relieved by ſuch ſuccours, in likelyhood, as from Egypt they then expected. And the moſt conceive this to be the ſpeech of the forreign ſouldiery, as before. Howbeit, becauſe the word here uſed doth ſometime ſignifie *ſolemne meetings* and *feaſtivals*, Eſay 1.14. a learned late Writer would therefore have it ſo here to ſignifie, and to be the voice of the people, complaining, that by reaſon of their Kings tumultuous and turbulent courſes, and the troubles and devaſtations, which thereby he had brought upon the State, they had not opportunity to obſerve their ſolemne feaſtivals, as in times paſt they had wont to do. But this I leave to the judgement of others.

V. 18. *As I live*] The uſual form of an oath (chap. 44 26.) God himſelf here uſeth, as Chap. 22. 24.

ſaith the King] The Soveraign Lord of heaven and earth, Pſal. 103. 19. Mal. 1. 14. Mat. 11. 25.

whoſe name is the Lord of Hoſts] See Eſai 47 4 and 48. 2. Chap. 48. 15

Surely, as Tabor is among the mountains, and as Carmel by the ſea, ſo ſhall he come.] Or, *it ſhall come*: *Tabor*, a mountain of the Tribe of *Iſſachar*, Joſh. 19. 22. Judge 4. 6, 14. called in the Greek Verſion, *Itabyrium*, ſuppoſed commonly, but groundleſly, to have been the place of our Saviours transfiguration, Mat. 17. 1. *Carmel* another mountain ſituate in the confines of Aſher and Iſſachar, not far from the Midland-ſea-coaſt, and extending it ſelf into the land near to mount Tabor, Joſh. 19. 26. 1 King. 18. 42, 43. Amos 9. 3. The meaning is, as ſome of the Jewiſh Commenters, and others, As ſure as theſe two mountains keep their ſeveral ſetled ſituations, and fixed ſeats; ſo aſſuredly ſhall that which I now fore-tell and threaten, come to paſſe and be effected. Whereunto ſome add, that there is here an alluſion to two ancient ſtories; the one of Barac, going down againſt Siſera from mount Tabor, Judge 4. 14. the other, of that ſtorm of rain, the approach whereof Elias deſcried from mount Carmel, 1 King. 19. 41, 42. as if it were ſaid, the King of Babel ſhall as ſurely come upon Egypt, as Barack did with his forces upon Siſera from Tabor, and the ſtorm of rain, that Elias fore-ſaw and fore-told, from Carmel. But this ſeemeth over-nice and needleſſe. Others thus underſtand and open it, As Tabor advanceth it ſelf above, and over-looketh, and commandeth the leſſer hills, and lower grounds, round about it, and Carmel the Sea near unto it; So ſhall Nebuchadnezzar come into Egypt to ſubdue, and bring under the whole countrey, both before, and on every ſide of him. And laſtly, ſome later Interpreters, *Though* (as Joſh. 17 18. Pſalm 23. 4) the Egyptians be *as Tabor among the hills, and as Carmel that goeth*, (or, *reacheth*) *unto the ſea*; that is, albeit, they ſeem as well ſecured, both by ſea and land, as Tabor that is encompaſſed with hills, and Carmel that hath the ſea near to it; yet ſhall theſe things befall them. So ſhould there be a defect of the reddition, or latter part of the ſentence, and application of it to the preſent purpoſe: not unlike that, Pſalm 48. 7. Matth 25. 14. Marc. 13. 34. And this ſeemeth not improbable; more probable ſure, than that far-fetcht conceit of a great Jewiſh Maſter, who would have *Tabor* and *Carmel* here mentioned, to intimate, that the Chaldean forces ſhould hunt the Egyptians, as men uſed to hunt Deer, or other wilde beaſts on mount Tabor, Hoſea 5. 1. and that they ſhould carry them away captive, as merchandiſe uſed to be tranſported in ſhipping, built of the Timber-trees growing on mount Carmel: though the words next following imply this latter.

V. 19 *O thou daughter*] Of this title, ſee on verſ. 11.

dwelling in Egypt,] That ſeemeſt to have there a ſure ſeat of conſtant abode; as chap. 10 17. and 21. 13.

furniſh thy ſelf to go into captivity;] Heb. *make thee inſtruments*, or, *implements of captivity*; or, *captivity furniture*. So Ezek. 12. 1.

for Noph ſhall be waſte and deſolate without an inhabitant] Or, *Memphis*. See Chap. 44. 1. verſe 14. and of the like condition, Chap. 9. 10.

V. 20. *Egypt is like a very fair heifer*;] Or, *calf*. So the word is rendred, Pſal. 106. 19. Chap. 34. 18. A rich and goodly Kingdom, and not enured to the yoke of ſubjection; as Hoſea 10. 11. Though in the word *heifer*, ſome ſuppoſe an alluſion to *Apis* the *Bull*, and *Mnevis* the *Cow*, adored with them, as deities. See Herodote, lib. 2. and verſe 5. And the Epithet here given her, ariſing from a root that hath a notion of *beauty*, ſome make but one word, but in a doubled form; as the verb it cometh of is found, Pſalm 45. 2. Others divide it into two words, and render it, *fair of face*: as, *fair of viſage*, Geneſ. 12. 11. and, *fair of ſhape*, Deut. 21. 11. Heb. *of mouth*: and the latter word here uſed, though no where found in the ſingular form, as here, yet in the plural it is found, Judge 3. 16. Prov. 5. 4. But others go a ſtep further, and deem it a compound of three ſimple terms, *fair face*, or *mouth*, and *God*, and to ſignifie *fair of face to God*; as it is ſaid of Moſes, that he was *pretty*, or, *comely to God*, Act. 7. 10. as being of the ſame form with thoſe emphatical words. *a flame of God*, for, *a moſt intenſe flame*, Cant. 8. 6. and, *a miſt of God*, for, a moſt thick miſt, Chap. 2. 31. Howſoever it be for the genuine frame of the word; (for a two-fold exception may be taken to theſe latter: one, that the term of *mouth* is hardly found uſed in Hebrew for *face*, though in Latine nothing is more common; another that in thoſe forms a point is uſually in the belly of the laſt letter, which is wanting in this) yet certain it is, and generally acknowledged, that the word importeth an eminency of goodlineſſe and beauty.

but deſtruction cometh; it cometh out of the north.] Heb. *cutting out*, or, *cutting up*, *from the north cometh cometh*, or, *coming cometh*: for I ſuppoſe the former to be a participle, the latter a verb; as Heb. 10 37. though for the participle the verb infinitive be found, Habb. 2. 3. howſoever, the gemination argueth the certainty of it, as in that of Habbakuk, and in that of Ezekiel 7. 6. *An end is come, the end is come, it is come*: and the word rendred *deſtruction*, no where elſe found, ſave in the Writings of the Talmudiſts, where it is ſaid to be uſed for the *killing*, and *cutting up* of a beaſt: (onely the word whence it ſpringeth in that notion Job 33. 6. where man is ſaid to have been cut out of clay) may well be deemed to have ſome reſpect to the former ſimilitude of an heifer; as if it were ſaid, *from the North* (that is, from Chaldea, lying North from thoſe parts, chap. 1. 14. and 4. 6. and 6. 1.) ſhall *ſlaughter-men* come (ſo the Chaldee rendreth it) that is, ſacrificers, or butchers that ſhall kill and *cut up* this *fair heifer*, or fat calf.

V. 21. *Alſo her hired men are in the midſt of her, like fatted bullocks*:] Her ſouldiery likewiſe of forreign forces, hired from abroad, (ſee ver. 16.) that are with her, or within her, in her countrey (ſee ver. 17. Heb. *in the midſt of her*, as Eſay 5. 18.) are *like fatted*, or, *ſtalled bullocks*, (Heb. *bullocks of the ſtall*; as *calves* or, *heifers of the ſtall*, Mal. 4. 3. and, *calves out of the midſt of the ſtall*, for, *out of the ſtall*, Amos 6. 4.) they are fat & luſty, and in appearance likely to perform, and go through with whatſoever they undertake: the Prophet perſiſteth in the ſame ſimilitude that he uſed before, v. 19. Egypt like a goodly fair calf, or heifer, and her ſouldiery like ſtalled oxen, or bullocks. See Chap. 50. 11. the note of ſimilitude wanting there, as Pſal. 11. 1. Eſay 21. 8. is here expreſſed.

for they alſo are turned back, and are fled away together;] Or, rather, *but*: for the particle here is in no cauſal, but in a diſcretive notion; as Chap. 43. 3. as ſtrong, and ſtout. as they ſeem to be *they turn* their backs, or *necks* (as the Hebrew phraſe is, and the word there to be ſupplied; as Joſh. 7. 8. Pſal. 18. 40) to the enemy, and inſtead of fighting, betake themſelves to flight. See ver. 5. and the like, Eſay 22. 2, 3.

they did not ſtand] Or, *could not ſtand*. See ver. 15.

becauſe the day of their calamity was come upon them, and the time of their viſitation.] See ver. 10. So chap. 50. 27.

V. 22. *The voice thereof ſhall go like a Serpent*,] Or, *Her voice*, that is, Egypts ſhall be low and ſubmiſſe, not loud and lofty, as formerly. She ſhall not now bellow, like an heifer, Eſay 15. 5 or like a bull, or bullock, chap 50. 11. as moſt there render it: but ſhe ſhall now, as being utterly daunted and damped, whiſper ſoftly and ſubmiſly, like a ſnake out of ſome hole in the ground, ſcarce able to mutter, or utter ought for fear, Eſay 29. 4. For as for the old Latine Verſion that renders it, *a voice of braſſe*; that is, ſay your Popiſh Writers, *the ſound of trumpets*, or, *of cymbals*, and *gingles*, 1 Cor. 13. 1. See Eſay 18. 1. ſome writhing it this way, and ſome that way, ſome applying it to the Chaldeans, and ſome to the Egyptians; it is grounded on a palpable miſtake, and we ſhall leave it therefore to them, to make what they pleaſe of it. Nor do thoſe Jewiſh Commenters ſtray leſſe from the notion of the Text, who expound it of the noiſe and ſound of the Chaldean arms and army, that ſhould come creeping towards Egypt, like a Serpent, Gen. 3. 14. And as for their Talmudiſts, they doat here prodigiouſly, when they would have it meant, that the cry of Egypt ſhould be ſo loud, that it ſhould paſſe through the whole world; like that hideous cry that the Serpent made, what time, God having paſt that doom on him, that he ſhould go upon his belly, the Angels came down from heaven, and cut off his legs, Gen. 3. 14.

for they ſhall march with an army,] Or, *when* (as chap. 11. 23. and 10. 2.) *they*, to wit, her enemies, the Chaldeans *ſhall come* marching *with an army* into her countrey.

and come againſt her with axes, as hewers of wood.] The Prophet here paſſeth to another compariſon, wherein Egypt is compared to a wood, or a foreſt, bethwacked with trees; either in regard of her numberleſſe towns and cities, or of the multitude of her people. Howbeit, there want not thoſe, who conceive ſome reſpect to be had here to the former reſemblance, ſuppoſing the ſtate of Egypt to be compared to a wanton heifer running at large; and the countrey to a large wood, grove, or coppice, wherein ſhe ran ſo at large, graſing, browſing, and ſporting her ſelf at pleaſure. See ſomewhat the like to this, Chap. 22. 7. Heb. *hewers of trees*; as Joſh. 9. 21. Judge 9. 8.

V. 23. *They ſhall cut down her foreſt, ſaith the Lord*;] Or, That *ſhall fell*, (a defect of the relative, as Chap. 31. 21, 24.) or, (as ſome of the Rabbines would have it read in the imperative; which though others of them juſtly control, yet ſome of ours retain) *Fell ye*, (as ſpoken in the perſon of God enjoyning it) the trees (ſupplied from verſe 22.) *of her foreſt*. See Eſay 10. 18, 33, 34. Chap. 22. 7.

though it cannot be ſearched: Heb. *though* (as Joſh. 17. 18.) *it ſhall not be ſearched*: but the verb is in a potential notion, as ſome other in this Chapter before ver. 11. 15, 21. It is a proverbial form of ſpeech, intimating ſuch a number, or quantity of ought, as it is vain to endeavour to take any reckoning, or tale of it. See 1 King. 4. 47. 2 Chron. 4. 18. of the almoſt incredible number of their towns of note, and cities anciently, and the populouſneſſe of the countrey. See Herodote, l. 2. & Diodore, l. 1. c. 31. Howbeit, ſome expound the form here uſed, as implying not ſo much the number of the places, or people, as the difficulty of paſſage and acceſſe to them, the land lying low, and full of ſtreams, and water-courſes, either branching out of Nilus, or derived from it. See Eſai 19. 5.——10. Ezek. 29. 3. 4. But the former ſeemeth the right. Howbeit, the Jewiſh Commenters expound this clauſe of the Chaldean Army that was to come againſt Egypt, and render the words, *for* (as chap. 10. 21.) *it* (that is, their Army, verſe 22.) *is unſearchable.* But it ſeemeth rather to have relation to Egypt.

becauſe they are more than the graſhoppers, and are *innumerable*] This laſt clauſe is likewiſe variouſly expounded; ſome conceiving it to be ſpoken of the Chaldean forces: as rendring a reaſon how they ſhould be able to do ſuch execution as was formerly intimated, to wit, fell down a whole foreſt ſo large, as ſeemed ſcarce poſſible to pierce thorow it, or finde an end of it. To which anſwer is returned that their multitude ſhould be anſwerable to the largeneſſe of that foreſt; for they ſhould come, *as locuſts*, that are wont to come flying in ſuch ſwarms, or clouds rather, that they over-ſpread a whole countrey, and ſeize on all the trees and ſhrubs, and whatſoever elſe is green that groweth in it, and make havock of all before them. See Exod. 10. 5, 15. Eſai 7. 19, 20. Joel 1. 6, 7. and 2. 2——10. And this expoſition ſeemeth moſt probable. Yet ſome others underſtand it as ſpoken of the Egyptians; and either as rendring a reaſon of the branch next before-going why *her foreſt could not be ſearched*; to wit, *becauſe* the trees thereof *are more than locuſts*; (Heb. *locuſt*; taken collectively: as Judg. 6. 5, 10.) *and there is no number of them*, as Pſal. 104. 34, 35. or, as further pre-occupating and meeting with what might be ſuggeſted to make the matter here foretold unlikely ever to be effected: and of theſe, ſome render the particle, as before: *though* (as it is repeated alſo in the like ſpeech, Joſh. 17. 18.) they be ſo many: as if it were ſaid, their numberleſſe number ſhall not hinder the doing of this execution upon them.

V. 24. *The daughter of Egypt ſhall be confounded*] See verſe 11. 19.

ſhe ſhall be delivered into the hand of the people of the North.] hand, for, *power*; as chap. 44. 30. *North*; as verſ. 20.

V. 25. *The Lord of hoſts the God of Iſrael, ſaith;*] Or, *hath ſaid* it; as chap. 48. 8. and it ſhall ſurely therefore be effected, for, *ſhall he ſay, and not do?* Num. 23. 19. The Jewiſh Doctor ſuppoſeth *the God of Iſrael*, to be here added, to intimate that the ground of Gods proceeding againſt Egypt was for the wrong done to Iſrael in the death of Joſiah, Kings 23. 29. but this ſeemeth ſomewhat too nice and narrow. See the ſame ſtile with this here, chap. 35. 13, 17.

Behold, I will puniſh the multitude of No.] Heb. *Lo, I am viſiting*, (or, coming to viſit) *to, or on*, (as chap. 44. 13. and 50. 18.) *Amon Minno*, or, *from No*. The Chaldee by *Amon* underſtandeth the *company*, or, promiſcuous *multitude*, which our Verſion followeth, taking *Amon* for the ſame with *Hamon*; and ſo is the word uſed chap. 52. 15. as alſo many take it Nah. 3. 8. rendring *No Amon* there, *populous No*: whereunto would fit well that of a late learned Annotator, could it be made good, who affirmeth *Amon* here to be a dialect, for *Ommin*, or *Ummim*; that is, *people*. But I ſee little ground for this conceit. The learned Scholiaſt, who alone ſeemeth to have taken notice of the particle *min*, rendreth it, *the multitude* born at, or iſſuing *from No*: as *the boar from the wood*, for, *the wild boar*, Pſal. 80. 13. But others both there and here render it *nouriſher*, or *nouriſhing No*: and ſo *Amon* here ſhould be the ſame with *Omen*, Num. 11. 12. and theſe would have *No*, or *Alexandria*, (for that both Jews and ours moſt generally agree to be meant) to be ſo called, as a citie that by its trade and traffick being the principall Sea-Town and mart for Merchants from forreign parts, fed and furniſhed the whole countrey with wares and commodities of all ſorts from abroad. The ſame term is found, Prov. 8. 30. but there ſomewhat ambiguous, whether one *nouriſhing*, or *nouriſhed*, as ſome Greeks here render it: and the ancient Greek here, *Ammon her ſon*; as if it were rather *nurſe-childe*, than *nurſe*: whereunto alſo they ſeem to incline that render it, *the foſter-childe of No*; *to wit Pharao, and Egypt*: for they go too far wide here, that render it, *the cunning workman*, or *artificer, of No*; becauſe the term *Amon* is ſo found uſed, Cant. 7. 1. The Jewiſh Doctors affirm it to be the name of the King of Alexandria that then was. But for that they give no great ground, or proof. A learned late Writer here departing from the common ſtream of former Authors would have this *Amon* to be *Jupiter*, whom the Egyptians ſhould term *Amoun*: the Africans (and the Greeks and Latines after them) *Ammon*, and *Hammon*, not from a Greek word that ſignifieth *ſand*, becauſe a famous Temple of his was ſituate amidſt the ſandy waſtes of Cyrene; but from *Ham* or *Cham*, one of Noahs ſons; whom another in part complying with, would have *Amon* to be *Jupiter Altor*, that is, *the nouriſher*; as before: or *Jupiter Stator*, that is, *the confirmer*, or, *eſtabliſher*: becauſe the word, *Amen*, hath ſome time a note of *ſtability* and *firmneſſe*, Eſai 65. 16. that former learned Writer would likewiſe have *No*, not to be *Alexandria*, a citie built, long after the times of thoſe Prophets that mention it by Alexander, whoſe name it yet beareth, but to be *Dioſpolis*, as the Greeks render it. Ezek. 30. 16. which *Amon No*, or, *No Amon*, doth, as he conceiveth, exactly expreſſe. Howbeit, becauſe there are two cities of the name in Egypt, the one famous, called alſo *Thebe*, but an in-land city, and not ſo furniſhed with water, as the deſcription of *No* in Nahum importeth, the other ſituate in the lower part of Egypt, with much water about it, but of leſſe note, whereas Nahums *No* ſeems to come in competition with Nineveh it ſelf: this learned Author ſeemeth ſomewhat uncertain in his judgement concerning this *No*, ſometime hanging it upon the one, ſometime fixing it upon the other. I ſhall leave the controverſie to be decided by others better ſeen, and verſed therein than my ſelf. Hence it appeareth, as alſo by thoſe other places, that it was a principal city in the land of Egypt, and of great repute, and renoun alſo in forreign parts.

and Pharaoh, and Egypt] See chap. 44. 30.

with their gods;] Heb. *and*, as chap. 39. 1, 3. See chap. 43. 12, 13.

and their Kings] Petty Kings, or Princes; for Egypt was divided into divers principalities. See Herodote, lib. 2.

and Pharaoh, *Hophra*; the ſoveraign of them, chap. 44. 30.

and all them that truſt in him.] Thoſe of the Jewiſh people that make full account to ſit ſafe under his ſhadow. See chap. 42. 14, 16. and 43. 1. and 44. 27, 29, 30.

V. 26. *And I will deliver them into the hand of thoſe that ſeek their lives, and into the hand of Nebuchadrezzar King of Babylon, and into the hand of his Servants:*] See chap. 44. 30. and the like, chap. 34. 20, 21.

and afterward it ſhall be inhabited, as in the dayes of old, ſaith the Lord.] After the ſpace of fourty years expired from this time of its conqueſt, and ſpoil made of it by the Chaldeans. See Ezek. 29. 13. Heb. *ſhall ſit*, or, *dwell*, or, *inhabit*: as Eſay 13. 20. Chap. 17. 6. and 50. 39. and *dayes of antiquity*: as Lam. 1. 7. and 5. 21. yet the meaning is not that Egypt ſhould at that time be raiſed to its former luſter again but that it ſhould then be peopled again whereas by this conqueſt, there had been much of it diſpeopled, and the reſidue much impaired. See Ezek. 29. 13——15.

V. 27. *But fear not thou, O my ſervant Jacob, and be not diſmayed, O Iſrael; for behold, I will ſave thee from afar off and thy ſeed from the land of their captivity; and Jacob ſhall return, and be in reſt, and at eaſe, and none ſhall make* him *afraid.*] A conſolatory clauſe for the comfort and ſupport of Gods faithfull ones, though diſperſed abroad, and abiding in captivity at preſent. See the very ſame in the very ſame terms, chap. 30. 10. Thus God yet never forgetteth, or forſaketh thoſe that continue conſtant and loyal to him, Pſ. 9. 10. and 94. 14. Ezek. 11. 16.

V. 28. *Fear thou not, O Jacob, my ſervant, ſaith the Lord;*] The ſame exhortation inculcated and repeated again and again, to cauſe it to make the deeper impreſſion upon their drooping and dejected ſpirits. So Eſay 41. 10, 13, 14. and 43. 1, 5. and 44. 2, 8.

for I am with thee: for I will make a full end of all the nations whither I have driven thee, but I will not make a full end of thee; but correct thee in meaſure: yet will I not leave thee wholly unpuniſhed.] See chap. 30. 11. where the very ſame words are.

CHAP. XLVII.

Verſ. 1. T*He word of the Lord that came to Jeremiah the Prophet againſt the Philiſtines,*] Or, *Concerning the Philiſtines*; as chap. 44. 1. The foregoing two prophecies chap. 46. 1, 13. were concerning the Egyptians, the wonted ſtay that Gods people were too prone to rely upon: the preſent in this Chapter, is concerning the Philiſtines the bad neighbours, and both ancient and conſtant vexers and annoyers of them. See Eſai 9. 12. Chap. 25. 20. and the like prophecies concerning them Eſai 14. 29. Ezek. 25. 15. Amos 1. 6. Zeph. 2. 4, 5. Of the phraſe, ſee Chap. 1. 2, 4.

before that Pharaoh ſmote Gaza.] *Before that Pharaoh* Nechoh, as moſt ſuppoſe, either by the way in his expedition againſt Carchemiſh, as ſome would have it, 2 Chro. 35. 20. or, as others, rather, in his return from thence, after he had ſlain Joſiah in Megiddo, 2 King 23. 29. and was now on his way homeward, had *ſmote*, that is by force ſtormed and taken, (as Ezek. 40. 1.) *Gaza* Heb. *Azzah*; a ſtrong town of the Philiſtines, Judge 16. 1. See on chap. 25. 20. And this ſeemeth more probable, than that which the Rabbines out of their *Seder Olam*, or, *Chronicles* relate, that the Egyptians coming to relieve Jeruſalem, beſieged by the Chaldeans, in the tenth of Zedekiahs reign, when they found them riſen, ſhould in their return home over-run Paleſtine and ſurpriſe Gaza. See chap. 34. 22. and 37. 9. This is here mentioned, to ſhew that this Propheſie was then delivered, when the Philiſtines were in a preſent quiet and flouriſhing condition and had no fear of ought, either from Egypt, or from the Aſſyrians; much leſſe, with whom they were then at no enmity: as alſo, as ſome ſuppoſe, to let the Philiſtines know, that they were to receive for a far greater, and more general hurt from the Chaldeans, than that blow that the Egyptians were ſhortly to give them in the ſurpriſal of Gaza.

V. 2. *Thus ſaith the Lord, Behold, waters riſe up out of the North, and ſhall be an over-flowing flood, and ſhall over-flow the land, and all* *that is therein, the city, and them that dwell therein*] A far greater deluge will come upon the Philiſtines land, from the North (that is from Chaldea, Eſai 14. 31. chap 6. 1) than that tempeſt from the South, from Egypt, Eſai 30. 6. that lighted upon Gaza: ſuch an one as ſhould over flow and drown, not ſome one citie alone, but the whole land citie, and countrey. As the Egyptians excurſions are reſembled by the inundations of Nilus, chap. 44. 7, 8. So the Aſſyrian and Chaldean Invaſion by the over flowings of Euphrates, Eſai 8. 7. See the like, Eſai 28. 18. and 59. 19. ch 51. 42. Heb. *the land and the fulneſſe thereof*; as Pſalm 24 1. and *the city*: not this, or that particular, but collectively *the cities*, in general; as Eſai 19. 2. and 27. 10. See chap. 46 8. This, in all likelyhood, came to paſſe, not long after the deſtruction of Jeruſalem. See Joſephs *Antiquities*, lib. 13. cap 7.

then the men ſhall cry, and the Inhabitants of the land ſhall howl.] Heb. *and*; as chap 44. 15. and *man* for *men*; *the man ſhall cry*, for, *they ſhall cry each one*: the noun ſingular, the verb plural; as chap 4. 3. & 44. 16. there ſhall be nothing but crying and howling every where with them. See Eſai 14. 32.

V. 3. *At the noiſe of the ſtamping of the hoof of his ſtrong* horſes;] A deſcription of ſuch a dreadfull approach of the enemy, as ſhould ſo affright men, that it ſhould make them, forgetting all natural affection, to ſeek onely how to ſhift for themſelves, with an utter neglect of thoſe that are wont to be naturally deareſt unto perſons of all degrees. Inſtead of *ſtrong* horſes, which our Verſion exhibiteth, ſome both here, and Judge 5. 21. a place parallel to this, underſtand *ſtrong* men; among whom the old Latine: the word is uſed of the prime, or principal, eminent, or excellent in any kind, whereof it is uſed. See Eſai 10. 13. and is moſt attributed unto *beeves*, or, *bulls*, Pſal. 22. 12. Eſai 34. 7. and *horſes*, or *ſteeds*, chap 8 16 and 50. 11 and ſo here: and might well be rendred without further addition, *of his ſteeds*: the word rendred *ſtamping*, is no where elſe found, but of the like notion another Judge 5 22. by which ſome of the Rabbines here expound it: Yet the Chaldee rendreth it, by a word that ſignifieth *to go*, *paſſe*, or *pace*, in ſound near to theſe our latter: and a learned late Writer the rather inclineth this way, becauſe in the Syriack it is ſo commonly uſed.

at the ruſhing of his chariots,] Or, *ruſtling*, Eſai 17 12. or *ratling*, Nah 3. 2. the word ſignifieth ſuch a ſound or noiſe, as is raiſed by the violent *concuſſion*, or *ſhaking* of ought, chap. 10. 22. Heb. *chariot*, for, *cavalry*; as chap. 46. 9 See there.

and at *the rumbling of his wheels*] Of their chariot-wheels, Eſai 5. 28. Ezek 23 24. Nah 3. 2.

the fathers ſhal not look back to their children for feebleneſs of hands.] Extremity of fear, joyned with feebleneſſe as well of hand as of heart, ſhall ſo over-ſway natural affection with them, that they ſhall caſt and ſeek every one onely how to ſhift for, and ſave himſelf, not once looking after their children, as unable to reſcue them, though never ſo fain they would, and being in vain for them therefore to hazzard their own lives, by looking after thoſe, whom they were not able to relieve: they will truſt to their heels rather than to their hands. See Chap. 16. 6, 7. and 46 5. and 49. 5. See alſo, Deut. 28 31, 32.

V. 4. *Becauſe of the day that cometh to ſpoil all the Philiſtins*] The time by God deſigned for their deſtruction; as Chap. 46. 10.

and *to cut off from Tyrus, and Sidon, every helper that remaineth*:] For theſe being the iſſue and poſterity of Cham by Canaan, and ſeated not far from the Philiſtines quarters, who likewiſe were deſcended from him by Cuſh, were on all occaſions ready to be aſſiſtant unto them See Gen. 10 14, 15, 19. Joel. 3 4.

for the Lord will ſpoil the Philiſtines, the remnant of the countrey of Caphtor.] That the *Caphtorim* were of the ſame linage and race with the *Philiſtines* being both of them deſcended from Mitſraim, appeareth Gen. 10. 13, 14 that before Moſes his time, they dwelt near unto them, poſſeſſing the land that bordered upon them, even unto Gaza, from whence they had expelled the Avites, appeareth Deut. 2. 23. and it may ſeem that they had ſometime ſubdued the Philiſtines, and carried of them captive into their own countrey, from whence God had yet by ſome means reſcued and reduced them again, Amos 9 7. Howbeit, in Jeremies time it may hence be gathered, that they and the Philiſtines were confederate together, and in regard both of vicinity and confederacy, were likely to fare alike the one with the other. By the *remnant* of them, ſome would have meant the Philiſtines, in general, becauſe deſcended from the Caphtorim; but that is not ſo: for the *Philiſtines* are ſaid not to have deſcended from the *Caphtorim*, but from the *Caſluchim*, Gen 10. 14. Others, thoſe of them, whom the Caphtorim ſhould leave, when they did over-run Paleſtine. But they ſeem rather to be diſtinguiſhed here from the Philiſtines, as well as the *Tyrians*, and *Sidonians*, before-mentioned, and to be called *the remnant* of that countrey, either becauſe the Egyptians had made ſpoyl of them before, when they invaded Paleſtine, and Gaza, near unto which their ancient abode was: or becauſe the Chaldeans were to begin with them, before they fell upon the Philiſtines countrey. See the like, chap 25 20 What countrey this *Caphtor* ſhould be, much doubt is made. The Chaldee Paraphraſt both here and elſewhere rendreth it, *Cappadocia*: and with him moſt, both Greeks and Latines, concur: and a learned late Writer, though aſſigning Cappadocia to others, yet would ſeat theſe Caphtorim in Colchis, a countrey, it not coming within the compaſſe of ſome part of it, yet confining at leaſt upon it: and that the rather, becauſe he findeth a region in thoſe parts, called *Sidene* from a citie therein ſituate termed *Side*, which in Greek ſignifieth *a pomegranate*, as doth *Caphtor* alſo in Hebrew, Exod 39 24—26. But as well Colchis, as Cappadocia, ſeemeth too far remote from the habitation of theſe Caphtorim. One of the Jewiſh Commenters on this place, with whom the Arabick Interpreter, and one, or two other Jewiſh Writers are ſaid to agree, would have *Caphtor* to be *Damiata*, which the later Greeks call *Tamiathu*, a city in Egypt: which though it may ſeem the more probable becauſe they were of Miſraims race, yet the ſacred records ſeem ſtill to ſeat them not far from the Philiſtines, and more into the land, and not likely therefore in Egypt. I ſhould rather ſuppoſe their place of abode to have been between Paleſtina, and Idumea, by conjecture from a city in Idumea, or its confines, called anciently from this *Caphtor Caparorſa*; as out of Ptolomy a learned Annotator here obſerveth. But why is their countrey then termed an *ile?* may ſome ſay; for that term in Hebrew, though it do not alwayes denote *an Iland*, properly ſo termed; yet it implieth, at leaſt, *a ſea-coaſt*, or a countrey bordering upon the ſea: whereunto ſome anſwer, that all remote, or tranſmarine parts, ſuch as paſſage was to by ſea, are in Scripture ſo termed: but the word is uſed more generally for any forreign countrey, one, or other indefinitely See Eſai 20. 6. and 41. 1. and ſo the Caphtorims countrey, though an inland one, may well come within the compaſſe of that term.

V. 5. *Baldneſſe is come upon Gaza*:] Either ſhe is ſhaved and ſtript of all her wealth by the enemies pillage of it: as Eſai 7. 20. or rather they have made themſelves bald by ſhaving and cutting, or pulling and tearing of their hair; which upon occaſions of great grief, was a thing uſual among them, Job 1. 20. Eſai 15. 2. chap. 16 6, 7. and 41. 5. and 46. 37 Ezek. 29. 18 Mic. 1. 16. Of *Gaza*, ſee verſ. 1. Heb *Baldneſſe is come unto Gaza*: and ſo the ancient Greek rendreth it ſometime: but *el* is oft uſed for *al*, or *upon*; as chap. 36. 23. and ſo the old Latine.

Aſhkelon is cut off with *the remnant of their valley.*] A chief city in Paleſtine: whereof ſee 1 Sam 6 17. 2 Sam. 1. 20. inſtead of, *is cut off*; as the word commonly ſignifieth Eſai 15. 1. Hoſea 10. 15. Zeph. 1. 11. the old Latine here readeth, *is ſilenced*: and the two roots in Hebrew are ſomewhat near, but divers. By *the remnant of their valley*, ſome of the Jewiſh Doctors following the Chaldee, underſtand their *wealth*: for the word of *depth*, ſay they, from whence the word cometh, hath a notion of *abundance*, or *muchneſſe*, Eſai 7. 11. Hoſea 9. 9. But other of them take the term in its ordinary ſenſe, and underſtand it of ſuch Askelonites, as lived not within the citie, but in the vale near unto it. Some others more generally of the reſt of the Philiſtines countrey, that lay moſt of it low, and is termed thereof *a vale.* See Joſeph the Jew his *Antiquities*, lib. 5. cap 2. the ancient Greeks following ſome corrupt copy, render it, *the remnant of the Enakim*; as if it had ſome reference to the ſons of *Anak*, Num. 13 22, 29. Deut. 1. 18, 21. which yet a learned Annotator ſeemeth to approve.

how long wilt thou cut thy ſelf?] Spoken to Askelon, or to Paleſtine in general, or the inhabitants of either; demanding of them how long they will be taking on in that manner, cutting & maiming themſelves, as in extremity of grief and vexation, out of impotency and impatiency of Spirit, heathen people were wont to do. See Lev. 19. 28. chap. 16. 6. The ſpeech implieth as a grievous, ſo a long and tedious calamity, and lamentation thereunto correſpondent. The Greeks joyn this clauſe to the words following, rendring it, *how long wilt thou cut, O ſword of the Lord?* but the word is in a reciprocal form: nor is it ever found in any other notion elſewhere. Howbeit thoſe reciprocal forms are not in notion perpetually ſuch: and if any inſtance of this therein varying from the ordinary uſe could be produced, I ſhould incline to this Verſion: the rather, for that the Text would go very ſmoothly away with it.

V. 6. *O thou ſword of the Lord*, *how long* will it be *ere thou be quiet?*] The words, as ſome would have them, of the Philiſtine people cutting themſelves, verſe 5. But it ſoundeth not after their prophane ſtrain; little dreamed they in likelyhood of any hand of God in thoſe things that now befell them. And the moſt therefore rather conceive them to be the Prophets own words, lamenting the havock that the ſword made among them, ranging up and down ſo long together from place to place with them, and humbly preferring his ſupplication to God for a ſtay of it. For Gods Prophets are ſenſible of, and affected with the calamities, not of their own alone, but of other people alſo, though their enemies. See Eſai 15. 5. and 16. 9 chap 48. 31.

O ſword of the Lord] The *ſword* he ſpeaketh of is the ſword of the Chaldeans; but it is called *the Lords ſword*, becauſe ſent by him; becauſe it cometh by command, and with commiſſion from him, chap. 25. 29. verſ. 7. So, *the ſword of the Lord*, *and of Gideon*, Judge 7. 18, 20.

put up thy ſelf into thy ſcabbard:] Not, *gather thy ſelf*, or, *be gathered*; as ſome render it: though the word have uſually a notion of *gathering:* but *retire*, or *betake thy ſelf unto thy ſcabbard*; as the word is uſed, Exod.9.19. Num.11.30. 2 Sam. 17. 13. Pſalm 104.22.

reſt, and be ſtill.] *Reſt*; Of this term, ſee on chap. 31. 3. the Latine rendreth it *be cooled*, or *cool thy ſelf*: and that Popiſh Expoſitors deſcant upon to no purpoſe; for the word hath no ſuch notion in it; *and be ſtill.* Heb. *be ſilent*; as Pſal.4.4. Eſai 23.2.

V. 7. *How can it be quiet?*] An anſwer to the Prophets requeſt: or his own reply to himſelf, as recalling himſelf, and demanding of himſelf, how it could be that it ſhould ſo do, when as God had given it a charge and command to the contrary. Heb. *How ſhalt thou be quiet?* or, *ſhouldeſt thou*; as in a potential notion: a change of the perſon; as Ezek.31.10.

ſeeing the Lord hath given it a charge] Heb. *and* (as chap.10.26.) *the Lord hath commanded it*, and it cannot ſtay till his Command be executed, till his work be done, till his will and word be fulfilled. See chap.23.20. and 30.24.

againſt Askelon, and againſt the ſea-ſhore? there hath he appointed it.] Heb. *unto Askelon, and unto the ſea-port*, or, *coaſt*, Gen. 49 13. Deut. 1.7. but *el*, may be for *al*; as before, verſ.5. *the ſea-coaſt*; that is, Paleſtine in general, which coaſted much on the mid-land-Sea, Eſai 9.12.

CHAP. XLVIII.

Verſ.1. AGainſt *Moab*] Heb. *Unto Moab*; or, *Concerning Moab*: as Gen. 20.13. Pſal.91.11. chap. 14. 10. See the like Prophecies againſt Moab, Eſai 15. and 16. Amos 2. 1. but thoſe to be executed for the greateſt part of of them by the Aſſyrians; this as that alſo, Ezek. 25. 9. by the Chaldeans. See Joſephs *Antiquities*, lib.7 cap.11. on chap.44 30.

thus ſaith the Lord of hoſts, the God of Iſrael.] As chap.46.25. but here the rather ſo ſtiled, becauſe he is coming to be averged upon Moab, for his Iſrael, and the wrongs by Moab done them; as the like, Eſai 34.8.

Wo unto Nebo; for it is ſpoiled:] *Nebo*, a city of Moab: whereof, ſee Eſai 15.2. It ſeemeth to have its name from ſome idols oracle there ſeated: and the Prophet is by ſome deemed the rather to begin with it: becauſe thence they had their oracles of proſperity and peace, ſuch as themſelves deſired, and their idol Interpreters vvere vvont to coyn for them, and to furniſh them with.

Kiriathaim is confounded and *taken:*] Another Citie of Moab, ſometime belonging to the Reubenites, Joſh. 13. 19. it is of a dual form, whereby the city ſeemeth to have conſiſted, as divers others, and ſo Jeruſalem it ſelf, of two parts.

Miſgab is confounded and diſmayed.] Whether the word here uſed be a noun of common notion, ſignifying *an high place*, as Pſal.9.9 and 46.7,11. but taken collectively for the high & ſtrong forts of Moab in general, or the proper name of a place, is queſtionable: and it may well ſeem to be, either the peculiar name of ſome place uſually ſo termed, though from a word of more general notion; as *Boſrah*, both in Moab, verſ. 24. and in Edom, Eſai 24.6 and 63.1. or, as ſome think, an attribute of it, rendring the Text, the city of *the high place*; thereby underſtanding a city in Moab from its ſituation called *Bamoth*, Num.21.20. and *Sela*, Eſai 16.1. becauſe ſituate *aloft* upon *a rock*.

V. 2. There ſhall be *no more praiſe of Moab: in Heſhbon they have deviſed evil againſt it*;] This paſſage is variouſly both divided and rendred. This of our Verſion will not well ſtand; for who in Heſhbon ſhould conſult, or conſpire againſt Moab? *Heſbon* it ſelf being a city, and that a chief one in Moabs countrey, Eſai 15.4 & 16.8. and no better will that of the old Latine hold, *There ſhall be no more exultation of Moab againſt Heſhbon*. For there is as little reaſon, why Moab ſhould exult againſt Heſhbon, as why Heſhbon ſhould conſpire againſt Moab. Others therefore render it, *There ſhall be no more vaunting of Moab in Heſhbon*; that is, Heſhbon ſhall no more vaunt it ſelf of the ſtrength of their State, of the Kingdom of Moab its wealth and power. Others, *There ſhall be no more vaunting in Moab concerning Heſhbon*; that is, the Moabites ſhall no more vaunt of Heſhbon as a place impregnable; eſteemed one of the greateſt ſtrength in thoſe parts, verſe 45. Others laſtly, *No more praiſe of Moab ſhall there be*; (there ſhall be no more talking abroad of Moab, as of a goodly, famous, rich, flouriſhing State) *as concerning Heſhbon*, (ſo is the particle uſed, chap.38. 24. verſ.27.) *they* (that is, the Chaldeans) *have deviſed evil againſt it.* There is in the words an elegant alluſion to the name of the city; as if it were ſaid with us, *There is miſchief deviſed againſt the Deviſes:* a Town of that name with us, that ſuffered in the late civil wars: and for notion anſwereth preciſely to the Hebrew *Heſhbon.*

come and let us cut it off from being *a nation.*] The Chaldeans words expreſſing their purpoſe againſt Moab, and egging one another on to the execution of it, as c.6.4,5. See the like of other nations, among which Moab is one, now paid in his own coyn, againſt Iſrael Pſal.83 4. The like form, ſee verſ.42. Eſai 17.1. and 23.1. and 24 10. 1 Sam.15.22. Hoſ 4.6. and 9.12.

alſo thou ſhalt be cut down, O mad-men;] Another city of Moab called *Madiama* by Ptolomy; *Medeba*, (which ſome ſuppoſe ſhould be *Medema*) in Joſephs *Antiquities*, lib. 13. cap. 17.) thereof ſee Eſai 25. 10. Heb. *thou ſhalt be ſilenced*, or, *brought to ſilence*; as Pſal. 31. 17, 18. thou ſhalt be brought ſo low, that thou ſhalt not dare ſo much as to mutter for fear and dejection of ſpirit, much leſſe vaunt thy ſelf as formerly. See Eſai 29. 4. chap. 46. 22. There is again in the terms here uſed an affinity of ſound, as if it were ſaid, *Silly* (the name of an Iſland with us) *ſhall be ſilenced.*

the ſword ſhall purſue thee.] Heb. *Go after thee*, as chap. 42. 16. and 49 37.

V. 3. *A voice of crying* ſhall be *from Horonaim:*] A city of Moab, where Sanballat was born; or whereof he was ſometime Governour Neh. 2. 10. See Eſai 15. 5. verſ. 5. And it is of a dual form, ſaith the Rabbine, becauſe there were two *Horons*, the upper and the lower. See Joſh. 10. 10, 11. and 16. 15. and 18. 13.

ſpoiling, and great deſtruction.] Heb. *a great breach*; as chap.4.20. So chap.50.22. and 51.54.

V. 4. *Moab is deſtroyed:* Heb. *is broken:* as chap.22.20.

her little ones have cauſed a cry to be heard.] While the great ones leave them to ſave themſelves; as chap. 47. 3. and there is an elegant conſonancy in the words of *little ones*, and *cry*, which our Engliſh cannot expreſſe. See the like, Eſai 5. 7. For the Chaldee ſeems to ſtray here, rendring it *Sultans* or *Princes*: which yet the Jewiſh Commenters retaining, ſay, ſome of them, that they are ſo called here, becauſe leſſe than Kings, lower than Soveraigns. Other of them, that they are ſo termed in way of deriſion and contempt. But theſe are like herein to the Popiſh Expoſitors, torturing the Text, and their wits withall, to make ſomewhat of a vitious Verſion.

V. 5. *For in the going up of Luhith, continual weeping ſhall go up:*] Up, and down all the way along, that the Moabites flee from, or before the Chaldeans purſuing them, verſ. 2. ſhall be nothing but continual weeping and wailing. See Eſai 15. 5. Heb. *weeping with weeping ſhall go up*; as Eſai 16.9.

for in the going down of Horonaim the enemies have a cry of deſtruction.] Heb. *of breaking*; as verſ.3. which ſome expound *a broken cry*; as having reference not ſo much to the occaſion, or ſubject of it, as the Jewiſh Commenters, and others of ours take it; as to the manner, or quality, and affection of their cry: and becauſe the word *enemies* is in a form of regiment, they render it, *the enemies* of breaking, or broken noiſe, *have heard a broken cry*, to wit, from the Moabites, crying ſo loud, that they drown the enemies ſhouts with their out cries. But the Jewiſh Critick well obſerveth, that the form regent, or the contracted form, is not infrequently found uſed for the abſolute and entire; as Num. 5.18. 1 King. 4 6. and 17. 13. and our Verſion therefore may well ſtand. As for that which a learned Writer hath, that they wept indeed as they went up to Luhith, but more abundantly and vehemently when they went down from Horonaim, becauſe that was the utter limit of their land; and they were then going into captivity to leave their countrey, ſeems not ſo probable, becauſe of that which followeth, ver 6. Whereby it appeareth, that they fled rather from them, than were yet led away by them. It ſeems rather to argue the impotency of their ſpirits, and exceſſiveneſſe of their griefs; that whereas it had been their wiſeſt courſe to have made away, with as much ſilence, and ſecrecy as they could; yet they were not able to contain themſelves, but muſt needs cry out, and that ſo loud, that the enemies themſelves might hear them. See ſomewhat the like, but in another caſe, Gen.45.2.

V, 6. *Flee, ſave your lives, and be like the heath in the wilderneſſe.*] Theſe are by the moſt Interpreters conceived to be the words of the Moabites, calling one upon another to flee with all ſpeed for their lives, and betaking themſelves to the deſarts, there to live; as Pſal 55. 7. The word *Aroer* here uſed, the Chaldee taketh for the proper name of a place, as it is afterward, verſ.19. as if it were ſaid, *Be like the tower of Aroer* that ſtandeth in the waſte; but therein few follow him: the word ſignifieth *a bare naked* tree: whereof ſee on chap. 17.6. and one of the Jewiſh Doctors ſeems to expound it of their cities, leave them as bare as ſuch trees on the waſte. See verſ. 9. Some would have them to be the ſpeach of the Prophet himſelf in a prophetical way, fore-telling what ſhould befall them, to wit, that they ſhould be compelled to flee for their lives, and be as bare and vile as the heath that groweth on the waſte; or as ſome naked tree, ſtanding by it ſelf alone on the waſte, ſtript of all gracefull furniture of fruit, or leaf, and expoſed to all winds and weathers. And a learned Writer conceiveth it to be mixt with an Irony, as if he ſhould ſay, Flee, ye may ſave your lives, and ſo do; but when you have done all you can, and eſcaped the ſword, your life will be ſuch, that it had been better for you to have died by it, your life will prove more miſerable and bitter to you than death. See Lam. 4. 9. I adhere to what was propounded at firſt: or, if ought further be deemed to ly hid in this laſt clauſe, I ſhould rather conceive it to be ſpoken out of a regard had, above all beſides it, to life; as Job 2. 4. Matth. 16. 26. as if it were ſaid, *Flee, and ſave your ſelves*, or *your lives*, (Heb. *ſoul*, as chap. 51. 6. Job 2. 6.) whatſoever we do elſe, though you leave your ſelves as bare as the naked'ſt ſhrub that groweth on the wilde waſte: the looking after ought elſe may coſt you your life. It ſeemeth to me not unlike that advice of our Saviour, Mat. 24. 16----18. Luke 17, 31. 33.

V. 7. *For becauſe thou haſt truſted in thy works, and in thy treaſures, thou ſhalt alſo be taken,*] Thy ſelf-confidence ſhall prove thy ruine. By *works*, ſome underſtand their idols, Pſal. 115. 3. Chap. 32. 30. Others, their poſſeſſions, 1 Sam 15. 2. Others again, their fortifications, verſe 18. 41. It may ſeem to comprehend all thoſe means, whereby they had endeavoured to ſtrengthen themſelves.

and Chemiſh ſhall go forth into captivity with *his Prieſts, and his Princes together.*] *Chemiſh*, thy chief idol, Numb. 11. 29. 1 Kings 11. 7, 33. whom in vain therefore thou ſhalt ſeek unto, Eſay 15. 2. verſe 13. 46. *ſhall go into captivity*, (as Chap 15. 1, 2. See Eſay 46. 2. Chap. 43. 12.) and all his abettors together with him, the *Prieſts* that attend on him, and *Princes* that maintain both them, and him, Chap 49. 3.

V. 8. *And the ſpoyler ſhall come upon every city, and none ſhall eſcape*] The King of Babylon. chap. 6. 26.

the valley ſhall periſh, and the plain ſhall be deſtroyed.] The cities ſituate in the vale and in the plain, together with thoſe that ſtand on the hills, and higher grounds, verſe 1. See chap 47. 5.

as the Lord hath ſpoken.] *Aſher*, for, *caaſher*, as the Jewiſh Critick here obſerveth; and ſo the ancient Greek here rendreth it *as*; ſo alſo, Exod 34. 18. Chap. 9. 14. & 33. 32. or, as others, and ſo the old Latine; *becauſe the Lord hath ſpoken*; as 1 Kings 15. 13. Neh. 2. 3. 10. Chap 1. 15 & 13. 25. or, *ſurely*, as a learned late Writer; and ſo ſaith he, 1 Sam 15. 20. Neh. 4. 12. Pſal, 10. 6. & 9. 11. & 144 12. Eſay 8. 20. Habb 3. 16. I ſuppoſe it may as fitly be rendred, *for the Lord hath ſaid it*: as 1 Sam. 15. 15. Chap. 32. 3. a defect of the pronoun, as Eſay 1 20. See chap 46. 25.

V. 9. *Give wings unto Moab,*] Implying, that there would be no poſſibility for him to eſcape, unleſſe he could get wings and fly. So Pſal. 55. 6. Heb. *Give ye feather*, or, *wing to Moab*: the word here uſed, doth with the Hebrewes, in the firſt place, ſignifie *a flower*, Job 14, 2. Eſay 40 6. in the next place, *a feather*; ſo termed, ſaith the Jewiſh Critick, becauſe feathers ſprout out from the bodies of Fowles, as flowers do from the ſtems and branches of trees and plants: and from a word therefore of that notion have the young of Birds and Fowles their name, Deut. 22. 6. Job 39. 30. Pſal 84. 3. *feather* therefore for *feathers*, or for *wing*, conſiſting of *feathers*: either taken collectively. Howbeit, ſome of our Jewiſh Maſters fetcht it another way about; the word, ſay they, in Chaldee, ſignifies the *fins* of fiſh. So uſed, Lev. 11. 5. and in the next place the *wings* of Fowl: ſo they uſe it, Pſal. 139. 9. becauſe *wings* are to the one, as *fins* to the other; the one to flye, the other to ſwim with. The word in this notion is no where elſe found in the Hebrew. But the old Latine taking the word in his firſt and proper ſenſe, as alſo ſome Greek Verſions before it, rendreth it, *Give Moab a flower*, or, *flowers*; *for he ſhall go out flouriſhing*: Which though it be here ſo ſenſeleſſe a notion, that it can be no way fitted to the context; yet Popiſh Expoſitors waſte ink and paper in diſcourſing at large of it, and deſcanting upon it; forcing in hither the fading nature of flowers, and the ſticking of corpſes with them, and adding a forged fiction withall of a ceremony uſed in the land of Moab, of ſetting garlands on the heads of thoſe that were to be executed: and all this, becauſe their vitious Verſion muſt be maintained, though it be never ſo abſurd. What the ancient Greeks read here is uncertain: for they render it, *Give Moab a ſign*; *for with a touch he ſhall be touched.* And the Chaldee roveth here as wide as the reſt, rendring it, *Take away the crown from Moab, he is going into captivity*: and it ſeemeth that hence the Paraphraſt took his riſe for this Verſion; becauſe the word here uſed doth ſometime ſignifie *a plate of gold*, Exod. 28. 36. Lev. 8. 9. ſuch as *crowns* are wont to be adorned with, or conſiſt of: whence alſo ſome expound that, Pſal. 132. 17. *I will adorn his crown, with golden plates.* But the text ſpeaketh of ſomewhat to be given to him, not taken from him: and the very next words ſufficiently refell all theſe figments and fancies: whereof thus much onely, that none may trip or ſtick at them.

that it may flee, and get away,] Heb. *that* (as Job 11. Pſal. 25. 15.) *ſhe may flying, fly*: as the word is uſed, Job 4. 15. and thence a word for a *feather*, wherewith Fowl fly, Lev. 1, 16. Ezek. 17. 3, 7. and for the *Eſtrich*, a Fowl of goodly, large, and fair feathers, Job 39. 15. an irregularity which the Jewiſh give notice of, not obſerved in the word here uſed, hath cauſed a miſtake both in our Verſion, and ſome others: which yet for the meaning in general are ſound, though they fail in the genuine notion of the terms, ſuppoſing them to come from two ſeveral roots: and the latter to ſignifie *to go out*, not *to fly*.

for the cities thereof ſhall be deſolate without any to dwell therein.] Heb. *deſolation*: as Chap. 44. 2, 22.

V. 10. *Curſed* be he *that doth the work of the Lord deceitfully,*] Or, *negligently*: (and ſo the Greek render it) or *ſlackly*: as, *a bow of ſlackneſſe*, or, *a ſlack bow*, Pſal, 78. 57. and *an hand of ſlackneſſe*, or, *a ſlack hand*: oppoſed to *a diligent* one, Prov. 10, 4. & 12. 24. The work of the Lord in deſtroying the Moabites, and doing execution upon them; which God hath now given in charge to the Chaldeans, by a ſecret inſtinct concerning the Moabites: as by an expreſs word to Saul concerning the Amalekites, 1 Sam. 15. and would have done to the purpoſe. See chap. 47. 6, 7. & 50. 25.

and curſed be he that *keepeth backe his ſword from bloud.*] A curſe there is as well on ſuch as ſhed not bloud, when they have Commiſſion and charge from God ſo to doe, as on thoſe that doe the like without either: Numbers 34. 31, 33. 1 Kings 20. 42. Proverbs 17. 15.

V. 11. *Moab hath been at eaſe from his youth, and he hath ſetled on his lees, and hath not been emptied from veſſel to veſſel, neither hath he gone into captivity*:] Moab hath lived a long time at eaſe, he hath not been diſturbed much in his land, or removed out of it, and hurried from place to place, as Iſrael hath been: illuſtrated, by a reſemblance taken from wines that have not been drawn from lees, as thoſe whereof Eſay 25. 6. Heb. *to his lees*: *el*, for, *al*; as chap 36. 23. & 47. 5. 7.

therefore his taſte remained in him, and his ſent is not changed,] Or, *remaineth*. Heb. *ſtandeth*, or *ſtayeth*: Deuteronomy 5. 31. Eccleſ. 1. 4. He retaineth ſtill his ſtate, his dignity, his ſtrength, his wealth; and withall (as with ſuch wicked ones eſpecially is wont to be) his pride, his preſumption, his impiety, his impurity, his iniquity. See Pſalm 55. 19. Eſay 16. 10. Hoſ. 4. 7. Zeph. 1. 12. verſe 26. 29.

V. 12. *Therefore behold the dayes come, ſaith the Lord*; Heb. *The dayes coming*; c. 31. 27.

that I will ſend unto him wanderers that ſhal cauſe him to wander;] Heb. *and* (as chap. 41. 15.) *I will ſend him wanderers*; (ſuch as come from a far countrey, from Chaldea. Eſay 39. 3. chapter, 6. 22 and 8. 19.) or *tranſporters*: as the Jewiſh Commenters would have it: ſo rendring it alſo, Eſay 63. 1. ſuch as make others to wander: but the word ſeemeth rather to be in a conſiſtent, than a tranſient notion, both here and there; and to ſignifie in his firſt and ſingle form *to wander*, or travel from place to place; in his ſecond or double form, *to make to wander*, or *to remove*: and there is an elegant *antanaclaſis*, or variety of notion in the terms; as if it were ſaid, the Chaldeans ſhall come far from their own place of abode into the Moabites countrey, as if they were ſome *vagrants*, or *wanderers*; but they ſhall make the Moabites in good earneſt to wander by leading them away captives, v 46.

and ſhall empty his veſſels, and breake their bottles.] Alluding to the former reſemblance of Wine, either in caske, or in bottles. They ſhall depopulate his Cities (as Chapter 51. 34. and break them as earthen bottles, Pſalm 2. 9 Eſay 30. 14. Chapter 19. 10, 11.

V. 13. *And Moab ſhall be aſhamed of Chemaſh, as the houſe of Iſrael was aſhamed of Bethel their confidence*] Becauſe he ſhall be no more able to deliver, them from the Chaldeans, v. 7. 46. Eſay 15. 2. and 16. 12. than the golden calf at Bethel, 1 Kings 12. 39. was able to ſave the Iſraelites from the Aſſyrians, 2 Kings 17. 6, 12. Hoſ. 8. 4, 5 & 10. 15.

V. 14 *How ſay yee, we* are *mighty and ſtrong men for the war?*] Or, *How can yee ſay?* As Chapter 2. 23. with what face can ye brag of your valour, when ye carry your ſelves as cowards? verſ. 39. 41. See the like in another kind. Eſay 19. 11. and of Moabs vaunts, 2, 29. 30.

V. 15. *Moab* is *ſpoyled and gone up* out of *her Cities*] There is no ſmall varietie of Verſions and Interpretations of the latter clauſe here; for the former is the ſame in effect with what he had before, v. 1. 8. and have after again, ver 18, 20. The Hebrew hath no more than this, *and her Cities it*, or *he*, *is gone up.* Some render it *her Cities*, or the multitude of her Cities *are gone up*, to wit, into ſmoke; that is they are burnt, as Judges 20 40. Eſay 9. 18. Others, *her Cities are gone*; they are loſt, fallen down. So the old Latine: Or *are gone* up ſay ſome, that is, are periſhed and *deſtroyed* as the Chaldee hath it: taken from vapours, that as they aſcend, vaniſh away, James 4 14 ſo they ſuppoſe the word to be taken. Amos 8 8 Neh. 2. 1. but theſe places are as dubious if not more than this. Others, *he* (that is the inhabitant of Moab) *is departed* from, or *gone out of his*, or *her Cities*, or *he ſhall depart* from *his Cities*; as the word is uſed, Numbers 16. 26. 1 Samuel 14. 46. Chapter 37. 57. but the Verb is here maſculine, the Pronoun affixed to the Noun feminine. Others, *he* (to wit, the enemy) *hath made the Cities to aſcend*; that is, he hath deſtroyed and taken them away; as Pſalm 102. 24. but the forms are not the ſame. Others, *the ſtirrer up of her is come up*; that is, one is come, or coming up to her that will rouz her from her ſecurity, verſe 11. from a word that ſignifies *to raiſe*, or *rouz up*, Joel 3. 9. but no inſtance of ſuch uſe of the word is produced. A learned late Annotator coming after all theſe, rendreth it, *her enemies are got up*, over her: *to aſcend*, or *get up*, or *over one*, for to overmaſter him, or to be advanced to greater honour and dignity than he: and to deſcend, for to be overmaſtered by another, and depreſſed to more diſgrace and miſery. Deut. 28. 42. *So* here in this branch, and the next: and the word *ar*, is by a Chaldeiſm put ſometime for *tſar*; that is, *an enemy*, or *adverſary*; as 1 Samuel 28. 16. Neh 4. 12. Pſalm 10. 6. & 95. 11. & 144 12. Eſay 8. 20. Dan. 4. 16. and for the diverſity of the number between the Verb and the Noun, it is not unuſual in a diſtributive notion; *her enemies each of them hath got up*, or *ſhall get up*; as the like, Exodus 17. 12. Job 12. 7. Proverbs 14. 1. Joel 1. 20. But this learned man doth elſewhere go himſelf another way, one of thoſe before ſpecified. I ſhall adde in the laſt place mine own opinion, yet not mine alone; for I find it backed by a Jewiſh Maſter, I light hitherto on none that take notice of it, and his ſon, though he relate him, ſeemeth not to adhere to him: I render the words with him, *Moab is*, or, *ſhall be ſpoyled*; *he* (to wit, the ſpoyler) *is come up*, or, *ſhall come up on her cities*; as verſe 18. *the ſpoyler is come upon thee*: and of Babylon, Chap. 51. 48 56. and, *her cities*, as *her young men*; in the next branch: the noun or participle is ſupplyed from the foregoing verb; as Gen. 50. 2, 26. the prepoſition included in the verb preſent.

and his choſen young men are gone down to the ſlaughter,] Or, *ſhall go down*; that is, be ſtrucken down, and ſlain, as an oxe, or other the like beaſt, by the ſacrificer, or the butcher; as Eſay 34. 6. chap. 50. 27. & 51. 40 So rather than as that learned Annotator, who would have it parallel to that, Deut. 28. 42. and an *antitheſis* herein between this and that of *aſcending* in the former branch: which though ſome may well be granted; yet that which he would have, the very words of the text refuſe to admit. Heb. *the choyce of her young men*; as Exod. 15. 4. and there is an elegant conſonancy of the two terms in the text, not in ſound of letters onely, but in notion alſo, and notation; as if it were ſaid, *The choyce of her choyce* ones

ſaith the King whoſe name is the Lord of Hoſts.] As chap. 46. 18.

V. 16. *The calamity of Moab is near to come, and his affliction haſteth faſt.*] So Eſay 13. 22. Mal. 3. 5. 2 Pet 2. 1, 3.

V. 17. *All ye that are about him bemoan him, and all ye that know his name*;] Condole with him, both ye that are his near neighbours, and have been formerly acquainted with him, and ye alſo that are further of, and have known him only by hear-ſay.

Say ye, how is the ſtrong ſtaffe broken, and *the beautifull rod?*] Heb. *ſtaffe of ſtrength*; and, *rod of beauty*, or, *bravery*; as it is rendred, Eſay 3. 18. See Ezek. 19. 11, 14. How is Moab deſtroyed, notwithſtanding the greatneſſe of his ſtrength and ſtate, that he ſo much gloried in, and truſted unto? Ezek. 19. 12 *ſtaffe and rod*, are emblems of power and authority. Pſal. 110. 2. Zach. 11. 7. Yet becauſe the ſame terms import oft-times an afflicting and chaſtiſing or puniſhing power, Eſay 10. 5. Lam. 3. 1. in regard hereof ſome conceive here to be an intimation withall of Moab's having been over-troubleſome and burdenſome to others in the height of her former ſtrength and ſtate; and this way the Chaldee Paraphraſt ſeemeth to encline. See the like of ſome other, Eſay 14. 4, 10, 12 Chap. 50. 23. & 51. 41. Lam. 1. 1.

V. 18. *Thou daughter that doſt inhabit Dibon,*] Thou goodly fair city, like ſome beautiful and gorgeous damſel, See chap. 46. 11, 19. and of *Dibon*, ſee Num 21. 30. Eſay 15. 2, 9.

Come down from thy *glory*,] As Eſay 47. 1. Chap. 13. 18. the pronoun is wanting, as chap. 31. 17

and ſit in thirſt] Not in thy fat ſoyl, and well-watred plains, where formerly thou didſt reſide, Numb 21. 13 14, 20. & 22. 1. but in ſome dry and thirſty place: *thirſt*, for a place of *thirſt*; as Pſal 107. 33. Eſay 35. 7. or, *a thirſty* place; as Eſay 44. 3. a defect of the ſubject, ſee verſe 6,

for the ſpoyler of Moab ſhall come upon thee and *he ſhall deſtroy thy ſtrong hold.*] See verſe 8. 15 & verſe 1.

V. 19. *O Inhabitant*] Heb. *Inhabitreſſe*; as chap. 10. 17 & 22, 23. & 44. 19 & 51. 35 So verſe 18.

of Aroer] A city of Moab ſituate on the banks of the river Arnon, Deut. 2. 36. & 3. 12.

ſtand by the way, and eſpy, ask him that fleeth, and her that eſcapeeth, and *Say, what is done?* Ask of every one that paſſeth by thee, whether man or woman, What is the cauſe of their flight; as chap. 46. 5. or enquire of them, how things go abroad; as people full of fears are wont to do, 1 Sam 4. 13.

V. 20. *Moab is confounded*; *for it is broken down:*] The anſwer of thoſe that either flee, or paſſe by, returned to the former enquiry: that all is loſt, verſe 4.

howl and cry,] Eſay 16 7. So chap. 47 2.

tell it in Arnon] Of this river, ſee Num. 31. 13. and it may ſeem that ſome city of ſpeciall note had its name alſo from it: otherwiſe, by *Arnon* muſt be underſtood the region near about it, or on the other ſide of it.

that Moab is ſpoyled] Verſe 15.

V. 21. *And judgement is come upon the plain countrey,*] As well as upon the higher land: or upon Moab's land in general, being moſt of it ſuch. See the like, chap. 47. 5. Heb. *land of plainneſſe*, or, *evenneſſe*; as Pſal. 143. 10. Eſay 26. 10

upon Holom,] A city of Moab, verſe 24. We find one of that name in Jedah's lot, Joſh 15. 55. aſſigned the Levites. Joſh 21. 15.

and upon Jabazab] Mentioned in Reubens lot, Joſh. 13. 18.

and upon Mephaath,] Out of Reubens lot, Joſh. 13. 18. aſſigned the Levites, Joſh. 21. 37.

V. 22. *And upon Dibon,*] In Reubens lot, Joſh. 13. 17. See verſe 18.

and upon Nebo,] See Num. 32. 3. from whence it appeareth that moſt of the Towns here mentioned, were ſometime part of the poſſeſſions of thoſe Kings of the Amorites, whom the Iſraelites ſubdued beyond Jordan. See alſo verſe 1.

and upon Beth diblathaim,] One of the Iſraelites ſtations in their paſſage to Canaan, Num. 33 46, 47. called there *Aimon-Diblathaim*, and *Dibla*, Ezek. 6. 14. whence it appeareth, that it ſtood toward the wilderneſſe. The ancient Greek rendreth it, *the houſe of Dathlathaim*; and the old Latine accordingly, though leſſe corruptly, *the houſe of Deblathaim*; as if it were the name of ſome perſon, as is *Diblaim*, Hoſ. 1 3 but *Beth* is part of the name of the city, as in *Bethlehem*, and *Bethſhemeſh*, and *Bethoron*, and the like: and it may in them ſignify not ſo much *an houſe*, as *a city*. So *Bethgamul*, and *Bethmeon* verſe 23.

V, 23. *And upon Kiriathaim,*] Of it, ſee Num. 32. 37. Joſh. 13. 19,

and upon Bethgamul,] This city I find not elſewhere named in Scripture: A learned late Writer ſuppoſeth it to ſignifie in notion and notation, the ſame with *Gag-gamul*, or *Gaugamela*, the place of Darius his laſt defeat by Alexander; and to ſignifie *the Town of Camels*: (as Strabo alſo, lib. 16. obſerveth of that other, that it ſignifieth, *the houſe of a Camel*) and to be that which for *Gamala* is written *Makala* in Ptolomy

and upon Beth meon.] See Eſay 15. 2.

V. 24. *And upon Kerioth,*] Joſh. 15. 25. Amos 2. 2.

and upon Bozrah,] Not that in the land of Edom, Eſay 63. 1. but another of the ſame name in the land of Moab, called alſo *Bezer*, Joſh 22. 36. the word ſignifieth a ſtrong *fort*, or *hold*, Eſay 25, 2. & 26. 10. See on verſe 1. and thence after the Punick pronunciation, *Butſra*, and by Inverſion of letters in the Greek and Latine, *Byrſa*, the name of the Fort that Dido built in Africa; of which they give another fabulous notation. See Virgil. *Eneides*, l. 1.

and upon all the cities of the land of Moab, far or near.] *And*, for, *the reſt of*; as Chap. 43 2.

V. 25. *The horn of Moab is cut off, and his arm is broken, ſaith the Lord.*] His might and majeſty is utterly abandoned; ſet out by a two-fold expreſſion and reſemblance: the one taken from beaſts, whoſe force and grace is in their horns, Pſal. 74. 4 5, 10. & 89. 17. & 92. 10 & 148. 14 Lam. 2. 3. the other from man, whoſe ſtrength, for action, conſiſteth moſt in his arms Job 22. 9. Pſal 10. 15. & 18 30. & 37. 17. & 89. 13, 21. Ezek. 30. 21, 22. A learned late Writer ſuppoſeth in the terms of *horn* and *arm*, the names of two cities in that countrey alluded to, called by Ptolomy, the one *Karna*, the other *Zoara*; which come very near to thoſe words in the Hebrew. And by *horn*, and *arm*; ſome, after the Chaldee, underſtand *Sultans*, or *Princes*, Num. 22. 14 15.

V. 26. *Make ye him drunk,*] Make Moab drunk, ye Chaldeans; not with wine, but with the wine cup of Gods wrath, cauſe him to drink of it, till he ſtagger and fall Eſay 51 17 —— 23. Pſal. 60. 3. & 75 8. Chap. 21. 17, 21, 28. Ezek. 23. 32 —— 34. as drunken men uſe to do, Pſal. 107. 27,

for he magnified himſelf *againſt the Lord*:] So Lam. 1. 9 Zeph. 2, 10. and thoſe that ſo do, God will expoſe to ſhame and contempt, Prov. 3. 34 35. & 11. 2. Luke 14 11. & 18 14. *againſt the Lords people* ſaith the Chaldee. So verſe 27. & Zeph. 2. 4, 10. See Pſal. 89 50, 51. Ezek. 36, 20.

Moab alſo ſhall wallow in his vomit,] As men in drink are wont to do, Eſay 19. 14 Heb. *and*; as chap. 1. 3 or, as ſome render it, *then*: as Chap. 44. 10 The old Latine rendreth the verb here uſed, *ſhall clap his hands*; and though the word *hand*, be not in the text, yet the word here found, is ſo uſed: ſometime with it, as Numb. 24. 10. Job 27. 23. Lam. 2. 15 ſometime without it, as Job 34. 37. but this ſeem not to fit ſo well here: the word is uſed for *to ſmite*, or, *beat*. So, *to ſmite on the thigh* Chap. 31. 18. Ezek. 21. 12. and, *to beat down* or, *beat one againſt another*, Job 34. 26. and might therefore not amiſſe be rendred, *beateth himſelf* (as he tumbleth and rolleth to and fro) *in his vomit*. I ſhall adde onely a conjecture, and ſhall leave it to the Learned Why may not the verb be taken here indefinitely? and then might the word well be rendred in its moſt uſual acception, as the old Latine taketh it, but making Moab, not the agent, but the object of the action: *he ſhall clap* the hands at *Moab* lying *in his vomit*: *he* that is, any one, or, every one; as in ſuch indefinite forms, the words are commonly expreſſed: as Gen. 11. 9. Some ſuch thing the Chaldee giveth an hint of: who paraphraſing the place, ſaith *jidreſhun*: that is, in the common acception of the word, *they ſhall ſeek out the Moabites in their place*, but peradventure it is a term, by corruption drawn from the Latine *irrideo*: as divers terms in Chaldee both from the Latine and Greek are. See Dan. 3. 5. and then it is, *they ſhall deride* them. But this I propound only: yet hence obſerving that the Caldee took the word *Moab* here for a noun, not preceding, but following the verb.

and he alſo ſhall be in deriſion] As men in ſuch caſe are wont to be expoſed, while they ſo lye along, to ſcorn and deriſion, Gen. Gen: 9. 21.

V. 27. *For was not Iſrael a deriſion unto thee?*] Heb. *And*, as Chap. 44. 13, 17. Didſt not thou deride him in his miſery, and rejoyce at his fall, Job 31. 29. when the ten tribes were ſpoyled and captived by Salmaneſar? 2 Kings 17. and is it not juſt then, that the like now befall thee? See Judg. 1. 7. Prov. 24. 17, 18. See the like charge againſt the Ammonites, Ezek. 25. 6. and of the inſolencies of them both againſt Gods people, Zephan. 2, 8, 10.

was he found among thieves?] That thou ſhouldeſt ſo deride him, inſult over him, and make a laughing-ſtock of him, as men are wont to do with thieves, when they are taken in the manner? a proverbial form of ſpeech. See Chap. 2. 26. and Job 30. 5. and the like expoſtulation, chap.2.14. & 49.1. Some require here a ſupply of ſomewhat, whereof they conceive a defect, to make the ſentence more compleat: and they ſupply therefore both the negative particle from the former branch, as Pſal. 9. 18. Ezek. 20. 30. and the note of ſimilitude, as Pſal. 11.1. Eſay 21.8. and whereas in the copies there is here ſome variety; the word *found*; being in a maſculine form, in ſome of them, in a feminine in others; ſome following the former: which is the more commonly received, render the words, *was he* not to thee as one *found among thieves?* Others, taking to the latter, render it, *Was he* not with thee a thing *found among thieves?* for the Hebrews uſe ordinarily the feminine in a neutral notion: and the theft or thing ſtolne being found about a thief, is wont to be much matter, as of ſhame and diſgrace to him, ſo of merriment and laughter to others. But I ſee no neceſſity of departing from the received, either reading or, verſion.

for ſince thou ſpakeſt of him, thou skippeſt for joy] Or, *that* (as Verſe 20.) *ſo oft as thou ſpeakeſt of him*, (ſo is the particle here found uſed, 1 Sam 18.30. 1 Kings 14.28. 2 Kings 4. 8. 2 Chron. 12.11. Eſay 28 19.) Heb. *from thy words of him*; as Chap. 20. 8. & 31. 20. So oft as thou haſt any words concerning him, or his calamity, or captivity, *thou ſhakeſt thy ſelf*, or, *moveſt thy ſelf*, for joy, or, with laughter; as is implied from the former branch: or, as ſome, *thou ſhakeſt* the head at him, in way of inſultation, and deriſion, Pſal. 22.7. Lam. 1. 8. and ſo alſo ſome would have the word here uſed; Pſal. 64, 8. Howbeit, a learned late Writer following the old Latine, would have this clauſe rendred; *but* (as Gen. 45.8. Chap. 46.21.) *for thoſe words* (or, becauſe of that which thou haſt ſpoken) *againſt him; thou ſhalt wander*, or, *be led captive:* and the verb indeed in his firſt form ſignifieth *to remove*, or *wander*, from place to place: whence the land of *Nod* Gen. 4. 14, 16. But the reciprocal form will not ſo well here admit it.

V. 28. *O ye that dwell in Moab; leave the cities, and dwell in the rock:*] Leave your wonted places of abode, verſe 6. and betake your ſelves for ſurety and ſafety to the ragged rocks, if you can find any ſuccour or ſhelter there, Judg. 20. 45. and 21. 23. Eſay 2. 19, 21.

and be like the dove, that *maketh her neſt in the ſides of the holes mouth,*] That for fear of birds of prey is wont to build in ſome cleft on the ſide of a rock, Cant. 2.14. Chap. 49. 16. Heb. *in the paſſages of the mouth of the pit.* Whence the Chaldee underſtandeth it of a dove, that is come down from her turret, or locker, to hide her ſelf in ſome hole on the ground: but the former ſeemeth the genuine ſenſe and more agreeable to that fowls wont.

V. 29. *We have heard the pride of Moab, (he is exceeding proud) his loftineſſe, and his arrogancy, and his pride, and the haughtineſſe of his heart.*] Gods words, manifeſting his taking notice of Moab's proud and arrogant carriages. See Eſay 16. 6. where a great part is found of that which followeth. Yet ſomewhat is added here to Eſay's words, and ſo after again; to ſhew, ſaith a learned Writer, that the Moabites not onely perſiſted in the ſame ſins, but grew worſe rather than better; as thoſe, Chap. 9. 3.

V. 30. *I know his wrath, ſaith the Lord, but* it ſhall *not* be *ſo, his lies ſhall not ſo effect it.*] His vain vaunts and menaces againſt me and my people, Verſe 26. Zeph. 2. 8. which I take notice of, (as Hoſ. 5.3. Amos 5. 12.) ſhall not take effect, Pſal. 1.4. & 33, 10, 11, or, as ſome render the latter words, *thoſe on whom he ſtayeth*, or, relyeth, (Heb. *his bars*) *do not right*. See Chap. 50. 36. A late learned Annotator giveth here a twofold reading diverſe from others before him; either thus, *I know his rage, and that not* to be *right*, juſt and equal; I know alſo that *they do* each of them *his lies, and not* that which is *right:* or thus. *I know his rage*, is it *not ſo?* (is he not exceedingly outragious? and *his lies*, (I know alſo) *do they not do ſo?*) Is is not true, that he is in either kind very faulty? the words read interrogatively; as 1 Sam. 20. 14. But of this paſſage, ſee more on Eſay 16.6.

V. 31. *Therefore will I howl for Moab, and I will cry out for all Moab:*] Eſay 16.7. *Moab ſhall howl for Moab.* But what was there ſaid of the Moabites howling one for, or over, another, the Prophet applyeth unto himſelf here. So verſe 32.

mine heart *ſhall mourn for the men of Kirheres*] *mine heart*, is ſupplyed from Eſay 15.5. Yet ſome render it without any ſupply, *he ſhall mourn*, that is, *Moab ſhall mourn*: or, taking the verb indefinitely, *men ſhall mourn*; or, *mourning there ſhall be*: as Eſay 32. 12. *for the men of Kirheres.* Eſay 16.7. *for the foundations of Kirhareſeth*; for the city there; for the people here: for the city is the ſame.

V. 32. *O vine of Sibmah, I will weep with thee for the weeping of Jazer:*] Or, as ſome render it, or, *above more than, the weeping of Jazer.* So is this form taken: Pſal. 45.7. & 130 6. Chap. 49.19. I will bewail thee more largely and lamentably than Eſay bewayled Jazer: whoſe words and forms of lamentation Jeremy here enterlardeth and enlargeth, the rather for that this devaſtation of Moab by the Chaldeans was to be much more grievous, than that Eſay foretold by the Aſſyrians, Eſay 16.14. See of Sibmah, and this paſſage there, Eſay 16. 8.9.

thy plants are gone over the ſea, they reach even to the ſea of Jazer:] See Eſay 16.8.

the ſpoyler is fallen upon thy ſummer-fruit, and upon thy vintage.] See Verſe 8, 18. & Eſay 16. 9.

V. 33. *And joy and gladneſſe is taken from the plentifull field, and from the land of Moab, and I have cauſed wine to faile from the wine-preſſes; none ſhall tread with ſhouting,*] See Eſay 16. 10. *tread*, for, *tread* grapes. as Eſay 63. 2. Chap. 29, 30. and in Eſay; *to tread wine*, for, *to tread* grapes, to make wine.

their *ſhouting ſhall be no ſhouting*] The ſhout of the enemies aſſailing them, and breaking in upon them, Chap. 25.30. or the ſhout and out-cry that themſelves ſhall make at the enemies irruption and ſtorming of them, ſhall be another manner of ſhout and cry, than that which they were wont to uſe in the Vintage or harveſt times, at the bringing in of the wine and corn; a ſhout, not of joy and mirth, but of terrour and dread, verſ. 34. chap. 51. See Exodus 32. 18.

V. 34 *From Heſhbon, even unto Elealeh, and even unto Jahaz have they uttered their voyce*] See Eſay 15.4.

from Zoar even unto Horonaim, as an heifer of three years old,] Thus beginneth to low after the bull. See Eſay 15. 5. Verſe 3.

for the waters alſo of Nimrim ſhall be deſolate.] Heb. *deſolations*; as Chap. 51. 62. See Eſay 51. 9.

V. 35. *Moreover, I will cauſe to ceaſe in Moab, ſaith the Lord, him that offereth in the high places, and him that burneth incenſe to his gods.*] Heb, *And* as Chap. 44. 24. that which was before threatned, Ver. 7 See Num. 21. 28.

V. 36. *Therefore mine heart ſhall ſound for Moab like pipes, and mine heart ſhall ſound like pipes for the men of Kirheres:*] Alluding to the cuſtome of playing with flutes and pipes certain ſad and doleful tunes or funerals and ſolemn mournings. Mat. 6. 23. See Eſay 15. 5. & 16. 11.

the riches that he hath gotten is periſhed.] See Eſay 15. 7.

V. 37. *For every head ſhall be bald, and every beard clipt*] Heb. *diminiſhed*, or, *cut ſhort*, Ezek. 51. 11. See Eſay 15. 2, Chap. 47. 5.

upon all the hands ſhall be *cuttings, and upon the loynes ſack-cloth.*] See chap 27. 5. Eſay 15. 3. *hands* for, *arms*, as chap. 38. 12. for their arms they uſed to cut and ſlaſh in ſuch caſes. So alſo, *wounds in their hands*, for, *upon their armes.* Zack. 13. 6.

V. 38. *There ſhall be lamentation generally upon all the houſe tops of Moab, and in the ſtreets thereof:*] See Eſay 15 3.

for I have broken Moab,] Or, *for I will break*; or, *when I ſhall break, Moab*; as Chap. 13. 21.

like a veſſel wherein is no pleaſure, ſaith the Lord.] See Chapter 22. 28.

V. 39. *They ſhall howl,* ſaying] Or, *Men ſhall howl*; or, *There ſhall be howling*, and, ſaying; for the verb is indefinite, as verſe 31. Eſay 32. 12.

How is it broken down?] See the like, verſe 17.

How that Moab turned thee back with ſhame?] As thoſe that dare not ſhew their face for ſhame; ſay ſome: but rather, as thoſe, that dare not look the enemy in the face, but turn their back to them; and in ſhameful manner inſtead of fighting betake themſelves to flight: as Chap. 46. 5. Heb. *neck*; or, hinder part of the neck: as Chap. 2. 27. So Joſh. 7. 8, 12.

So ſhall Moab be a deriſion, and a diſmaying to all thoſe about him.] Or, *thus*. Heb. *and*, as Chap. 25. 14. and, *for laughter*, or, *unto a deriſion*; as Iſrael was before to him, verſe 27. and, *for a diſmaying*, or, *affrightment*. as Eſay 19. 16, 17. & 23. 5. as fearing yet, leſt the like might alſo befall them.

V. 40. *For thus ſaith the Lord; Behold, he ſhall flye as an Eagle and ſhall ſpread his wings over Moab.*] Nebuchadnezzar ſhall come ſwiftly, like an *Eagle*, flying at, and ſpreading his wings over his prey. Deut. 28. 49. Chap. 4. 13. & 49. 22. Dan. 7. 4. Hoſ. 8. 1. Habb. 1. 6. and in the term of *wings*, may an alluſion be to the *wings* (as they are termed alſo) of an army: wherewith the Chaldean Kings forces ſhould over-ſpread his whole land. See *Eſay* 8. 8.

V. 41. *Kerioth is taken, and the ſtrong holds are ſurpriſed:*] Or, *The Cities are taken*, for it may be, either the proper name of a city, as verſe 24. or, a common term of *cities* in general: as Hab. 2. 5, 12. and it ſorteth well here with what followes, *cities* and *forts* are all ſurpriſed; no place ſo ſtrong, that is able to hold out, See Verſe 15, 24.

and the mighty mens hearts in Moab at that day ſhall be as the heart of a woman in her pangs.] The hearts of the ſtrongeſt and ſtouteſt of them ſhall quail; and it ſhall be with them, as with a woman that hath grievous hard labour. So Eſay 21. 3. Chap. 30, 6. & 49. 22, 24. Mich. 4. 9. 10.

V. 42. *And Moab ſhall be deſtroyed from being a people*] See verſe 2. Eſay 7. 8.

becauſe hee hath magnified himſelfe *againſt the Lord.*] See Verſe 16.

V. 43. *Fear, and the pit, and the ſnare* ſhall *be upon thee, O Inhabitant of Moab, ſaith the Lord.*] See Eſay 24. 17.

V. 44. *And he that fleeth from the fear, ſhall fall into the pit; and he that getteth up out of the pit, ſhall be taken in the ſnare:*] He that eſcapeth one danger, ſhall be ſurpriſed with another; and if that miſſe alſo, with a third. So 1 Kings 19. 17. & 20. 30. Amos 5. 19. See Eſay 24. 18.

for I will bring upon it, even *upon Moab, the year of their viſitation, ſaith the Lord.*] So chap. 11. 23. & 29. 22. & 46. 21. There is an elegant redundancy of the noun ſubjoyned to the pronoun; that maketh the ſentence more vigorous; as the like, Prov. 5. 21. Eſay 8, 13. & 48. 6. Chap. 9. 15.

V. 45. *They that fled, ſtood under the ſhadow of Heſhbon, becauſe of the force:*] Thoſe that fled out of the villages, *for want of ſtrength,* (as ſome render it; like that, *from fat,* that is, *for want of fat,* Pſalm 109.24. See Lamentations 4.9.) or *from* the enemies *forces* purſuing them, betook themſelves to Heſhbon, as being a place of chief ſtrength; hoping to find ſuccour and ſhelter there, as in the ſhade of ſome great tree againſt the ſcorching heat of the Sunne, or under the ſhroud of it againſt a ſtorm: *ſhadow,* for, *protection*: as Judges 9. 15, 20. Eccleſ. 7. 12. *E*ſay 32. 2. Daniel 4. 12.

but a fire ſhall come forth out of Heſhbon] But their expectations ſhall be fruſtrate: for both Heſhbon ſhall be ſurpriſed by the Chaldeans, who from thence ſhall ſurround, and with fire and ſword waſte the reſt of the Countrey unto the utmoſt bounds of it. This whole paſſage with little variation, is taken out of Moſes, in whoſe writing is recorded a proverbial kind of ſpeech in thoſe daies very common in mens mouthes, concerning the miſchief that from Heſhbon King Sihons city the Ammorites had done to the Moabites, Numb. 21. 28, 29. but by the Prophet here applyed to the Chaldeans. See v. 2.

a fire ſhall come forth out of Heſhbon] So Judges 9. 15, 20.

and a flame from the midſt of Sihon] Heb. *from between Sihon,* that is, ſimply, *from Sihon,* or *from out of Sihon*: and *Sihon,* for *the city of Sihon*; as it is in Moſes, that is, *from Heſhbon*: for Heſhbon was the City and ſeate of Sihon a King of the Ammorites Numbers 21. 26.

and ſhall devour,] Or, *which ſhall devour*; the copulative for the relative: as c. 41. 8.

the corner of Moab] Or as ſome render it, *the ſide* from Exodus 27.9. Numbers 35.5. but it may here better be rendred *coaſt*, than either *ſide,* or *corner*: as it is Numbers, 34. 3. As alſo Nehemiah 9. 22. *coaſts,* rather than *corners,* or *the end*: as it is rendred, Ezekiel 41. 12. it ſhall ſpoil all Moabs land from the one end to the other.

and the crown of the head of the tumultuous ones] Or, *revellers,* Heb. *children of noiſe*; as chapter 46. 17. not ſo much the rude and promiſcuous multitude, *E*ſay 16.14 & 17. 12. as the gallants thoſe revelling and roring ones; as *E*ſay 5. 14. & 24. 8. So rather, than as ſome of thoſe *tumultuous ones,* that could not be quiet, but would needs be ſhaking off the Chaldean yoke. See Chapter 27. 3, 8. and, *the crown of the head*: Either the King and his Princes; as *E*ſay 1. 5, 6. ſo the moſt, becauſe they find *Lords* Numb. 21. 28. though the word be no more than *owners* and *maſters,* there: or, *the chief and principal,* among thoſe revelling gallants; as the like *E*ſay. 28. 1, 3. or the principal of the wealthy and fat ſoyl, that maintaineth them, and their riot: as *E*ſay 28. 1,4. Chapter 2. 16. or ſimply, which I take to be the genuine ſenſe, It ſhall deſtroy theſe gallants, it ſhall break their heads; as Pſal. 68. 21.

V. 46. *Wo be unto the, O Moab,*] See Num. 21.29.

the people of Chemoſh periſheth,] Or *is periſhed, the people of Chemoſh,* their chief Idol whom they ſerved, v. 7. 13.

for thy ſons are taken captives, and thy daughters captives.] Heb. *they have taken* them *in captivity*; as verſ. 7. but the verb is indefinite: and is beſt therefore rendred by the paſſive: As Nehemiah 2.7. Job 7. 3.

V. 47. *Yet will I bring again the captivity of Moab, in the latter dayes ſaith the Lord.*] Heb. *And*; as chap. 44.4. Either *I will bring back his captives*; as Pſalm 126. 1. Chap. 30. 3. or *I will reſtore him again* to his former ſtate; as Job 42. 10. Heb. *in the poſteritie of dayes,* or *the after-times,* chap. 23. 20. After a long time of deſolation; by a ſpirituall reſtitution principally in the dayes of the Meſſias. So the Jewiſh Commenters themſelves here, and c. 49. 6. 39. Zeph. 2. 11. See *E*ſay 49 v. 6.

Thus far is the judgement of Moab.] The concluſion of this long prophecy concerning Moab; as the like of the whole volume of his prophecies, c. 51. 64. So rather than as ſome, following the Chaldee, would have it, as ſetting a limit to Moabs deſolation: *Thus long* ſhall *the judgement of Moab* continue.

CHAP. XLIX.

Verſe 1. *Concerning the Ammonites, thus ſaith the Lord*] Into this Chapter are caſt divers ſeveral Prophecies, againſt ſeverall people, moſt of them the Jewes, their near but bad neighbours. The firſt that he beginneth with are the Ammonites, the Moabites brethren, Lots iſſue, Pſalm 83. 8. the former by his elder daughter, the latter by his younger, Geneſis 19. 37, 38. they dwelt near together, and banded both with the Chaldeans and others, againſt Gods people, 2 Kings 24. 2. Pſalm 83. 6, 7. and are therefore joyned together, Zeph. 2. 8. Heb. *ſons of Ammon*: as chapter 43. 10. they are ſo conſtantly termed from the root of their ſtock, whom his mother named *Benammi,* Gen. 19. 38. Heb. *unto them,* and ſo ſome render it: but the particle is ſometime alſo ſo uſed, as our Verſion rendreth it, Geneſis 20. 13. Pſalm 91. 11. Chapter 14. 19. & 28. 8. Others, *againſt*; as it is rendred, Job 7. 20. & 8. 4. chap. 3. 25. See the like denunciation with this againſt them, Ezekiel 21, 28. & 25. 2. Amos 1, 13.

Hath Iſrael no ſons? hath he no heir?] He beginneth this diſcourſe about the Ammonites, with an expoſtulation concerning their wrong offered to Gods people, in ſeizing on their Land, as if they wanted iſſue of their own, or other nearer of kin, that might more juſtly lay claime thereunto; continueth it with a denunciation of judgement againſt them for their ſo dealing, verſe 2---5. and concludeth it with a gracious promiſe of reſtitution, verſe 6. See the like expoſtulation, or demand at leaſt, Chapter 2. 14.

Why then *doth their King inherit Gad, and his people dwell in his Cities?*] What reaſon is there, that their King or Idoll ſhould as by right of Inheritance ſeize upon, and hold any part of that Land, that God hath by lot aſſigned to his people, as eſcheated to him for want of Heires? See Judges, 11. 23, 24. and Zeph. 2. 8.

their King] Or, *Melcom,* their Idol, 1 Kings, 11. 5. whom in place of the true God, they ſet up in thoſe places which they ſeize upon. See Verſe 3. and the like ambiguitie, Zephaniah, 1. 5.

Gad.] The Tribe of Gad: that which God had by Moſes aſſigned unto it, the one half of Gilead (for the other halfe of it, the Tribe of Manaſſes held, Numbers 32. 39. Joſhua 13. 29, 31) even ſo much, or all of it, as coſted upon half of the Ammonites, country, Joſhua 13. 24, 25. (for ſo I ſhould rather chuſe to expound that place, than as ſome other, of Lands taken by Sihon from the Ammonites, and ſo poſſeſſed by the Ammorites, Numbers 21. 26. for there is no mention at all of the Ammonites countrey in that place) and that the Ammonites had by their vicinity, when the Iſraelites were ſometime in a weak and low condition, either by diſtractions at home, or diſturbances from abroad, taken occaſion to encroach upon the poſſeſſions of that Tribe, that part of it eſpecially, that lay ſo near to them, to wit, Gilead, appeareth plainly by Amos, 1. 13. howſoever the Text (in one word there ambiguous, whereof ſee on *E*ſay 7. 14.) be rendred: and this ſeemeth to have been about Jeroboam the ſeconds reign, for under him Amos prophecied, Amos 1. 1. and at that time was that State in a very dejected and forlorn condition, 2 Kings 14. 26. Howbeit, ſome ſuppoſe this to have more ſpecial reference to Pekahs reign, under whom the Ammonites, joyning with Tiglath Pileſer King of Aſſyria, ſhould ſeiz upon the Gadites inheritance: and that Tiglath Pileſer indeed then ſeized among other places in that kingdome, upon Gilead, we finde 2 Kings 15. 29. and that both Pul and he carried the Gadites away captive, 1 Chronicles 5. 26. but of the Ammonites joyning therein with either of them, nothing is ſaid in the Holy Story. Yet is it not unlikely, that thoſe parts being by this means much diſpeopled, they took occaſion thereby to ſeiz upon ſome part of that Tribes inheritance, lying ſo near to them, and ſo fit for them: as alſo that after the diſſolution of that State by Salmaneſer, 2 Kings 17. they continued their poſſeſſion of it; while the Aſſyrian Kings having diſpeopled much of it, did not look much after it. To which purpoſe Zephany alſo long after giveth us an hint, that both the Ammonites and Moabites in Joſias his reign had encroached upon the borders of Iſrael, Zeph. 2. 8. And we finde them both further in Jehojakim's reign joyned with the Chaldeans againſt Judah, 2 Kings 24, 2. And that at the time of this prophecy they held ſome good part of that territory, doth from Gods expoſtulation with them by the Prophet here appear: God withall intimateing, that they could have no right thereunto; ſince that, albeit thoſe ten Tribes had had no iſſue of their owne, yet they wanted not an Heir; Judah by right of conſanguinity might well come in before the Ammonites, and lay claime to that Land, which his brethren of the other Tribes had formerly held, 1 Kings, 12. 24.

V. 2. *Therefore behold the dayes come, ſaith the Lord,*] The wrong was before, v. 1. the rightning by judgement to be executed upon the Ammonites now followeth. Heb. *the dayes coming*; as c. 48. 12.

that I will cauſe an allarm of war to be heard in Rabbah of the Ammonites,] Heb. *and* (for, *that*; as c. 48. 12.) *I will cauſe to be heard a ſhout,* or *ſounding of war,* (that is, a warlike, or military ſhout; as Chapter 4. 19. & 20. 16. So Amos 1. 14. & 2. 2.) *in Rabbah*: the chief City in the Ammonites countrey, 2 Sam. 11. 1. & 12. 26. Amos 1. 14.

and it ſhall be a deſolate heap,] Heb. *an heap,* or *hillock of deſolation*: as Deut. 13. 16. See Ezekiel 25. 5.

and her daughters ſhall be burnt with fire:] The Towns and Villages belonging to her, as a mother city to them. See ch. 15. 18. So are the inferiour Towns uſually termed in Scripture, Num. 21. 20, 33. Lam. 3. 51.

then ſhall Iſrael be heir unto them that were his heirs, ſaith the Lord.] The Iſraelites ſhall then inherit the Ammonites land, who had before, as if he had been rightful heir to them, poſſeſſed himſelf of theirs, v. 1. See the like, *E*ſay 14. 1.

V. 3. *Howl O Heſhbon*] A City which had been ſometime King Sihons chief ſeat, Numbers 21. 20. re-edified by the Reubenites, Numbers 32. 37. but whether parted afterward between them and the Gadites, or whether by lot it fell afterward to the latter, doth not ſo clearly appear; for it is mentioned as one of their boundaries, Joſhua, 13. 15, 16. and as a City out of their inheritance aſſigned to the Levites, Joſhua 21. 38, 39. but ſeemed to have been about theſe times poſſeſſed by the Moabites. See Chapter, 48. 2, 34, 45. And hence ſome gather that the Ammonites were over-runne, and ruined before the Moabites; becauſe Heſhbon is willed to howle upon the takeing and ſackeing of Rabba, and ſome other place betweene Heſhbon and it, as expecting to fare as Rabba, and thoſe others had done.

for Ai is ſpoyled:] Not that *Ai*, whereof mention is made, Joſh. 7. 1. & 9. 3. but another of that name, on the other ſide of Jordan, ſituate between Heſhbon and Rabbah; by Ptolomy deemed to be called *Gaia*; as *Gaza*, for *Azzah* Chap. 47. 1. and *Gomorra*, for *Amorah*, Eſay 1. 9.

crie ye daughters of Rabbah,] Either ye towns belonging to it; as verſe 2. but then *towns*, for *inhabitants*; as Eſay 1. 27. and ſo the Jewiſh Commenters: Or, *ye women of Rabbah*; as *Daughters of Iſrael*, 2 Samuel 1. 24. and *Daughters of Sion*, Iſaiah, 3. 16. and, *Daughters of Jeruſalem* Luke 23 28.

gird ye with ſackecloth] Heb. *gird ſackes*: the uſual mourning weed in thoſe times, c. 4. 8 & 6. 20.

and run to and fro by the hedges :] To hide your ſelves behind them in the fields amidſt the buſhes and the thickets, for fear of the enemy ranging up and down; ſeeing ye have no towns or cities left for you to repair unto, they being all ſurpriſed, ſacked and burnt down to the ground, verſe 2. For the Jewiſh Maſters ſeem to ſtray, who expound it of ſuch mounds or fences as their villages had about them, that had not walls and gates, as their great cities had, 1 Sam. 23. 7.

for their King ſhall go into captivity; and *his Prieſts, and his Princes together.*] Heb. *Malcam*. Either the King of the Ammonites that reſided at Rabba, verſe 2. or their idol, as verſe 1. *ſhall goe into captivity*, or *ſhall goe among the captives*; as Ezekiel 12. 11. the very ſame is ſaid of *Camoſh*, Chapter 48. 7. of *Malcam*, Amos 1. 15. but there their *King* ſeemeth to be intended, becauſe he ſpeaketh onely of his *Princes*: here the idol rather, as *Camoſh* before; *Prieſts* are alſo in both places mentioned; of idols carried captive, ſee alſo, c. 43 12.

V. 4. *Wherefore glorieſt thou in the valleyes*] In thy rich and fertile ſoyl, in thy well watered plains that therefore fear no drought, c. 17. 8. and that by their conſtant fertilty make thee ſo wealthy. So the Jewiſh Commenters, with whom moſt others concur: yet a learned Interpeter of ours would have it rather rendred in thy *profundities*, as in a notion of fortification. See v. 8. 30. becauſe though low, yet invironed with hils. But the former notion ſeemeth the natural, and is the more familiar notion. The Greek here hath, the *fields of Enacim*: whence I wot not. See c. 47. 5. & 48. 8.

thy flowing valley,] Thy vale that floweth with abundance of all revenews, as well for delight and pleaſure, as neceſſity and wealth; as the land of Canaan is ſaid *to flow with milke and honey*, Chapter, 11. 15. and 32. 22. But the moſt, both jewes and others reade it, *thy vale floweth*: which they expound diverſly. Some, *it fainteth*, and is grown weake; as a woman in her infirmity, or man and woman by an immoderate fluxe, Leviticus, 15. 2, 3, 10, 25. Others, *it ſhall flow*, with blood of thoſe that ſhall be ſlain in thee: As Eſay 15. 9. and 34. 7. Others with ſuch a ſtorm of rain or land floods, as ſhall waſh away all that is in thee, or groweth on thee, thine inhabitants and all their wealth: As Chapter 48. 8. Others, laſtly, It ſhall *flow away*, waſte, vaniſh away, and be gone or be ſtroyed; as Lamentations 4. 9. See Job 20. 28. It is an alluſion, ſaith one of ours, to the ſite of Valleyes, that ſhoot along betweene the Hills, as Rivers, or, Brookes, or, Land-floods runne downe, till they emptie themſelves into the Sea, Pſalm 104. 10. Either Verſion hath good probabilitie; of this latter, the laſt, moſt of any, But I incline rather to the former reading, becauſe the menace comes after, verſe 5.

O backe-ſliding daughter] Or, *that turneſt away*: to wit, from God; as Eſaiah, 57. 17. Chapter, 31. 22. But I ſhould rather here render it *untoward*, or *refractarie*: becauſe ſpoken of a people, that never had been joyned in Covenant with God. Of the terme Daughter: See on Chapter, 46. 11. 19.

that truſted in her treaſures,] Or *truſteth in thy treaſure*: a change of the perſon; as Job 18. 4. *O thou that teareſt himſelf in his wrath*: Of ſuch vain confidence, See Pſalm 49. 6. & 52. 7. Prov. 11. 28. Mark 10. 20. 1 Tim. 6. 17.

ſaying.] Supplied; as Pſalm 105. 15. Acts 7. 32.

who ſhall come unto me?] or *who can come at me?* in a potentiall notion; as ſuppoſing themſelves impregnable, and ſufficiently able to keep out any forrein force, that might offer to invade them. See the like, c. 21. 13.

V. 5. *Behold, I will bring a fear upon thee, ſaith the Lord God of Hoſts, from all thoſe that be about thee*:] Heb. *I* am *bringing*; as c. 42. 17. & 45. 5. *fear upon thee from all thy circuits*, or *from all* (places, rather than perſons here) *round about thee*; as c. 46. 14. I will rouz you out of this your ſelf-confidence and ſecurity, by ſurrounding you with terrours on every ſide of you; as Chap. 46. 5. So v. 29. 32. See *Ezek.* 32. 32.

and ye ſhall be driven out every man right forth,] As Amos 4. 3. not daring either to ſtand ſtill, or to looke backe, Geneſis 19 17. Chapter 46 5. and 47. 3. Matthew, 24. 16.——18. Marke 10. 14. Luke 16. 31, 32. and 21. 21. Heb. *a man*, for *each one*; as chapter 44. 16.

and none ſhall gather up him that wandreth.] None ſhall entertain them, or take them in, when they flee and wander from place to place, ſeeking for refuge and relief; as Pſalm 27. 10. Mic. 4. 6. or none ſhall be able to rally them, or bring them together again, to make head againſt the enemy; as Judges 3. 13. or none ſhall look after any other to ſuccour them, or to take them along with them in their flight, but as in great conſternation and affrightment is wont to fall out, every one ſhall ſeek onely how to ſhift for himſelf; as c. 47. 3.

V. 6. *And afterward I will bring again the captivitie of the children of Ammon, ſaith the Lord.*] or *yet afterward*; as c. 44. 4. 28. A gracious cloſe with promiſe of reſtitution: the like whereunto, ſee c. 48. 47. So v. 39.

V. 7. *Concerning Edome, thus ſaith the Lord of Hoſts*;] Heb. *unto Edome.* See ver. 1. The ſecond Prophecy is of the Edomites, the poſterity of Eſau, Geneſis, 36. 8, 9. See other the like concerning them, Eſay 21. 11. & 34. 6. & 63. 1 Ezekiel 25. 12. Amos 1. 11. Obad. 1.

Is *wiſedome no where in Teman?*] The Arabians, or thoſe of the Eaſt, were anciently famous for wiſedome, 1 Kings 4. 30. Mat. 2. 1. thoſe of Eſau's poſterity eſpecially, and among them the Temanites, a race deſcended from *Teman*, the ſon of Eliphaz, whom Eſau had by Adah his firſt wife, Gen. 36. 10, 11. of which family was Eliphaz one of Job's friends, Job 2. 11. God therefore demandeth, whether all their wiſedome that they had wont to be ſo much cried up, and renowned for, were utterly loſt, that they ſeem to be at their wits end, like thoſe at Sea, Pſalm 107. 27, See the like of Egypt. Eſay, 9. 11——13. and of this concerning Edom; Obad. 8.

is counſel periſhed from the prudent?] Heb. *from the underſtanding ones.* Howbeit, ſome of the Jewiſh Maſters render it, *ſons*; which the word alſo may well ſignifie: and one of them taking it to have reference to Teman, expoundeth it from thoſe of this generation; as if it were ſaid, *from the children of Teman*, from thoſe of his race that now live: the old Latine alſo going this way rendreth it: *from the ſons*, which ſome referring to *wiſedome*, expound it, *from the ſons of wiſedome*; as Matt. 11. 19.

is their wiſedome vaniſhed?] Some render the word here uſed, *is it become ſuperfluous, unprofitable*, or *uſeleſs, naught worth.* So the old Latine, and the Tigurine, becauſe the term hath ſometime a notion of ſuperfluity, Exodus 26. 12, 13. The Jewiſh Doctor after the Chaldee, *It is corrupted and ſpoyled*, from a term that very commonly in the Talmudic tongue ſignifieth, *to be corrupt, retten, ſtinking, vile*, and *abominable.* A learned late Writer, *Is it tired out?* from an Ethiopick term, that ſignifieth to be wearied or tired, Matth. 11. 28. An Interpreter of note, *Is it worn out?* and conſequently, become uſeleſs: which may ſeem to come home to the firſt, nor to ſwerve from the ſecond; for that things worn out, are uſually ſuch, as that Rabbinical term importeth c. 38. 11. and to ſuit alſo with our Verſion, ſince that things waxen old and worn out, are ready *to vaniſh*, Heb. 8. 13,

V. 8. *Flee ye, turn backe, dwell deep, O Inhabitants of Dedan.*] Theſe words are diverſly read, and diverſly rendred. Some read the words all in one notion; as imperative, or hortative. *Flee, turn backe, dwell deep*: as this our preſent Verſion exhibiteth them: and to the ſame effect our former; as alſo the old Latine, the Tigurine, and ſome other Interpreters of note. But aginſt this a Jewiſh Critick excepteth, and ſaith, the two latter terms cannot have that notion; becauſe there is no ſuch mood in that form of the one, and the vowel is divers in that mood with the other: and a learned Scholiaſt therefore to eſtabliſh this Verſion, requireth ſome change in the points. But to help this without any ſuch alteration, a late learned Annotator well obſerveth, that there may be, as oft there is, an interchange of the perſon, the third for the ſecond, as was before, Verſe 4. and the Tenſe paſt or preſent, for the Imperative; which is alſo not unuſuall: *Flee yee, they turne, they dwell deepe*, for, *Flee yee, and turne yee backe, and dwell deepe, O yee Inhabitants of Dedan.* See the like change of perſon, Geneſis 28, 21, 22. Eſay 2. 29. and 61. 7. Chapter 5. 21. and 6. 17. and 16. 12. and 29. 19. and 44. 10. and the Tenſe paſt or preſent with the Copulative here underſtood, *Exodus* 3. 16. and 4. 22. and 12. 22. and 25. 13. 2 Kings 9. 3. Chapter 2. 2. and 3. 12. and 5. 20. Howbeit, other of both the Jewiſh Commenters and ours, render the two latter Verbs as in an enunciative form; one of the Rabbines, *Flee yee Inhabitants of Dedan*; they, (that is, the Enemies) *are turned againſt you*, and *have pierced deep*, or, *farre* into your Land *to dwell* in it, and to expell and drive you out of it: and other, when they ſaid. *Flee*; (ſuch a defect and ſupply; as Pſalm 27. 8. no ſooner was ſuch a word caſt out, but preſently) *the Inhabitants of Dedan turned their backe, and dwelt deep*; ſought to get into Caves and Holes as deepe as they could, where they might be moſt ſafe, and ſecure from the Enemy, for fear of whom they fled. A late learned Interpreter including the two latter in a parentheſis; *Flee* *ye (it ſhall come to paſs that they ſhall turn themſelves away, and retire to deep dwellings) O Inhabitants of Dedan*. If any change in the vowel points might be admitted, I ſhould rather chooſe to attempt it in the firſt word, reading *Naſu*, for *Nuſu*, rather than with that learned Scholiaſt, *haphnu*, for *hophnu*: but I ſee not why *nuſu* may not be here a Verb of the indicative paſt or preſent; ſince that form is in divers particles of Verbs of the ſame ſtampe and ranke found, as in *Cuſhim, haſtening*, Numbers 32. 17. *ſurah flitting*, Eſay 49. 21. *ſhuve, returning*, Mic. 2. 8. and other the like. Thus they might run all in the indicative, *The Inhabitants of Dedan are fled*, or *flee*, *they have turned the backe*, or *are turned backe*, *they dwell deep*, or *abide in deep places*. But ſince that *I* finde the ſame in effect, yea, for the firſt and laſt in terms the ſame, again afterward, v. 30. I adhere to that which our Verſion exhibiteth, and with the change of the perſon only allowed, the irregularity found in the laſt is not great, nor ſuch as need force it from being an imperative form.

turn backe,] Or, *they turn backe*: a term uſed ſometime of turning, or looking back, either to make head againſt the enemy in purſuit, or to ſave and reſcue ſomewhat from them: So c. 46. 3. & 47. 3. See v. 5. ſometime of turning the back to the enemy, to make an eſcape by flight, chap. 46. 21. and 48. 39. So here, and again v. 24. One of the Jewiſh Maſters renders is, *they have removed themſelves*, as ſaith he, the word is uſed, Leviticus, 14. 36. where it is rendred, *they ſhall empty the houſe*; that is, remove all the houſhold-ſtuff out of it: but the forms are not here and there the ſame.

dwell deep] Or *they dwell*, or *abide deep*. Heb. *they make deep*, or *make deep to ſit*: that is, *to dwell*, or *to abide*; as 2 Kings 6. 2. Chapter 43. 4. So Pſalm 113. 5. *that maketh high*, or *aloft*, *to dwell*: that is, *who dwelleth aloft*, or *on high*; as our Verſion well rendreth it. So, *make deep demand*, for ask ſomewhat below, or in the deep, Eſay 7. 11. and, *that make deep to conſult*, for, deviſe profound projects, Eſay 29. 15. and, *they corrupt*, *they make deep*, for they are deeply corrupted, Hoſ. 9. 9. and that which cometh neareſt home to this, *he digged and made deep*, for he *digged deep*, Luke 6. 48. the meaning is, not *dwell*, or *abide in the vale*, as a learned Interpreter would have it, becauſe the word for *a vale*, v. 4. cometh from this root: but retire, pierce as deep as ye can into the clefts of the Rocks, or Grots and Caves in the ground where ye may lye hid, by moſt out of ſight and ſo ſafeſt and ſecureſt from the enemy, and there make your abode. See Judges 6. 2. 1 Samuel 13. 6. & 14. 11. Eſay 2. 19. 21. c. 48. 27. The very form is verſe 30.

Dedan] A city in Arabia joyning upon Idumea, Eſay 21. 13. inhabited by the people deſcended from Abraham by Keturah, Geneſis 25. 3. who it ſeemeth had been ſubdued by the Edomites, and their city with its territory annexed to the Land and State of Idumea. See Ezek. 25. 13.

for I will bring the calamity of Eſau upon him, the time that I will viſite him.] Heb. *for I have brought*. As Chapter 32. 42. and 44. 2. but the time paſt here for the future, as Eſay 30. 19. Micah 7. 8. yet it may be rendred, *when I bring*, as Chapter 10. 2. and 13. 21. And, *in the time of his viſitation*: a defect of the Particle *in*; as Chapter 11. 23. that is, what time I come to viſite them: as Chapter 10. 15. & 46. 21. *Eſau*, that is, *Edom*: for *Eſau* and *Edom* are one and the ſame, Geneſis 36. 1, 8, 9. as *Jacob and Iſrael*, Geneſis 32. 18.

V. 9. *If grape-gatherers come to thee, will they not leave* ſome *gleaning grapes?*] Heb. *cluſters*: but the word ſeems peculiarly to ſignifie ſuch cluſters as are wont to be left, either by overſight, or wittingly, according to the Law, Leviticus 19. 10. Deut. 24. 21. in the cutting and gathering of the grapes in Vintage: alluded to, Judges 8. 2. & 20. 45. Eſay 17. 6. & 24. 12. chap. 6. 9. Mic. 7. 1. The ſame thing is found Obadia 5. and thereby is implyed, that the Chaldeans when they came, ſhould ſtrip the Edomites utterly of all their wealth, leaving nothing of worth behind them. The old Latine, not regarding the interrogation, maketh the ſenſe directly contrary to what is intended, while he rendreth the words, *they would not have left a cluſter*: it is intimated indeed, that the Chaldeans would do no leſs; but that illuſtrate by an agreement of diſſimilitude. Which howſoever the Greek not unfitly expreſſeth, rendring it, *There are grape-gatherers come, that will leave thee no remnant*; yet they mangle the Text, and do not faithfully exhibit it, but inſtead of the *Protaſis*, or former part of the collation, give us here the *Apodoſis*, or application of it, which cometh after, as being the latter part: v. 10.

if thieves] To wit, had come unto thee: ſupplied from the former branch: as the like, Gen. 1. 16. 2 Chron. 10. 11. compared with 1 Kings 12. 11.

by night] As thieves uſually do, Job 24. 16. 1 Theſſalonians 5. 2. 2. Pet. 3. 10.

they will deſtroy, till they have enough.] Or, *they would have deſtroyed*. Heb. *their ſufficiency*; as Exod. 36. 7. Prov. 25. 16. they would have taken ſo much as would ſerve their turn, and left the reſt behind, not have ſwept all away, as theſe Chaldeans will do, when they come.

V. 10. *But I have made Eſau bare*:] Or, *I have ſtript*, (as Joel, 1. 7.) or *will ſtrip Eſau*: that is, the Edomites deſcended of Eſau Gen. 36. 1. as v. 8. I will by the Chaldeans ſtrip them of all that ever they have.

I have uncovered his ſecret places] Heb. *his coverts*, or *hiding places*, or *places of covert*; as Chapter, 23. 24. either their forts and ſtrong holds, Eſay 4. 6. or the holes that they creep into to hide themſelves in, v. 8. or the ſecret places where they hide their treaſure, Eſay 45. 3. See Eſay 15. 7. or both the one and the other: implying that nothing ſhould be concealed or kept from the enemy. See v. 20.

and he ſhall not be able to hide himſelf,] Or, *ſo that* (as Chapter 29. 6, 26.) *he ſhall not be able to hide himſelf*. Heb. *to be hid*; as chap. 36. 19.

his ſeed is ſpoyled] Either the Edomites themſelves: as *the ſeed of Jacob*, the Iſraelites, Chap. 33. 26. or their children: as Chap. 36. 31. for whom they ſhall finde no place, wherein to conceal, or ſecure them, nor friend or neighbour to commit them unto, verſe 11.

and his brethren] The Moabites and Ammonites deſcended from Lot Abrahams nephew, Geneſis 11. 31. and 19. 37, 38. undergoing the ſame calamitie with the Edomites, Chapter 48. verſe 1.

and his neighbours,] The Philiſtines, Pſalm 83. 7. ſpoyled as well as himſelf, chap. 47.

and he is not] Edom is no more a Kingdome, or a State; as, Pſalm 37. 36. c. 31. 15. or as ſome of the Jewiſh Maſters, who joyn this clauſe to the next verſe; *There is none to him*; or *there is none left him*: he hath none, either brother or neighbour to take charge of his children, that they may ſay, as it is there, or *there is not he*, that may ſay, *Leave thy orphans with me*, v. 11. But of this farther there.

V. 11. *Leave thy fatherleſs children, I will preſerve them alive, and let thy widowes truſt in me.*] Theſe words moſt Interpreters conceive to be the words of God himſelf to the Edomites, as adviſing them to commit their children and their widowes to him. And our ancient Engliſh Verſions render them: *Thou ſhalt leave thy fatherleſs children with me, and I will keep them*: for it is no ſmall comfort ſay ſome of them that goe this way, when men dye, or when they ſee they muſt periſh themſelves, yet if they have ſome friends, that will take care for their widows and their orphans: or ſay others, when men are compelled to flee, or withdraw themſelves, being conſtrained to flit from place to place, if they have ſome friend with whom they may leave wife and children as David did his parents with the King of Moab, 1 Sam. 22. 3. that which God, as ſome ſuppoſe, ſhould put the Edomites in hope that he would do for them, when all others ſhould fail them; and ſo it ſhould be not unlike that, Pſalm 27. 10. But others conceive that God ſpeaks it, not as promiſing any ſuch thing, but implying onely that they ſhould have none left to leave them to, but God, their friends, alliance, and neighbours being in the ſame caſe with themſelves, verſe 10. Others, that they ſhould have no ſuch to leave to any their wives and children being ſlain as well as themſelves. Whence it is ſaid, that there ſhould be no *remainder* of them, Obad. 18. and that of Babylon ſay they, includeth alſo the Edomites, Pſalm 137. 7, 9. Others, that God ſpeaketh it by way of irony or deriſion, as if he ſhould ſay, you may do well to commit and commend your wives and children to me, as hoping that I ſhould undertake the ſecuring of them; but little favour or mercy are either they or your ſelves like to find with me, who have carried your ſelves ſo inſolently towards me and my people. But theſe ſeem all of them ſomewhat ſtrange and ſtrained Interpretations. Which the Chaldee perceiving, maketh it Gods ſpeech to the Iſraelites, rendring the Text, *O houſe of Iſrael, ye ſhall not leave*, or *leave not your orphans*, *I will ſecure them*: *and let your widowes rely on my word*; as encouraging them, not the Edomites, to depend upon him; as one that would take care of them, and provide for them, Pſalm 68. 5. But others, as was in part before hinted, ſuppoſe them to be conceived as the ſpeech of ſome friends, if any ſuch were, that would offer ſuch kindneſſe to the Edomites in this their diſtreſſe as to undertake ſuch an office of love and amity in their behalf: to which purpoſe ſome, not of the Jewiſh Doctours onely, but of ours alſo following them, tear off the laſt clauſe from the former verſe, and affixe it to this. But howſoever in ſome places, there may ſeeme ſome neceſſity of ſo doeing; whereof, ſee on Eſay, 64. 1. yet it ſeemeth not ſo here. That may well ſtand ſtill, as in our Verſion it doth; and this, with that ſupply, which a learned Scholiaſt ſuggeſteth, follow as a Sentence diſtinct from what went before: No man is there that may ſay, *Leave* me *thine Orphanes* &c. Or, as I ſhould rather ſupply it, to make ſome coherence of this with the former: *He is not*: (Edome himſelfe is loſt, is gone:) Nor is there any to ſay, *Leave thine Orphanes, I will keep them alive.* See the like ſupply of the negative, from the Verſe before-going, Eſay 28. 28.

fatherleſſe children] Not at death bequeathed to them; but committed to them at departure by flight: called *Orphanes* or *fatherleſs*, becauſe bereft of their father, though living, yet leaving them, and living apart from them; in regard whereof they are as without a father, their father neither being with them, nor able to do ought for them, *I will preſerve them alive* :] *Leave* them to me,and I will ſecure them. Heb *make them live*, or *quicken them* : but the word is uſed alſo, for *to preſerve in life*,or *keep alive*, Exod. 1.18.Numb.31.15,18. Pſalm 22.29 and ſo it would alſo be rendred,Pſalm 119.25,37,40. 50 88, 93.

thy widowes] Or, *wives*, in no better condition than widowes; becauſe bereft of their Husbands, being either fled from them, or carried away captive, and uncertain whether ever to ſee them again.

truſt in me.] Or *truſt to me*: rely upon me ; as undertaking the charge of them.

V. 12. *For thus ſaith the Lord, Behold, They whoſe Judgement was not to drinke of the cup, have aſſuredly drunken* ; *and art thou he that ſhalt altogether goe unpuniſhed ? thou ſhalt not goe unpuniſhed ; but thou ſhalt ſurely drink of it*] I have not ſpared mine own peculiar people, who might rather have expected this favour at my hands than you; and what reaſon have you then, who have no ſuch relation to me, to expect to be ſpared ? See this very meſſage of the cup here intimated, Chapter, 25. 29. See alſo, Obad. 19 Heb. *drinking drinke* ; as Chapter 25. 28. and *acquitting be acquitted* ; as Chap.46 28.

V. 13, *For I have ſworn by my ſelf, ſaith the Lord,*] As Gen. 22. 16. See c.44. 26.

that Bozrah] Not that of Moab, Chapter , 48. 24. but that of Edom and their principall City of ſtrength,Eſay,63. 1.

ſhall become a deſolation, a reproach , a waſte,and a curſe.] As chap. 42.18.So v. 17.

and all the Cities thereof ſhall be perpetual waſtes.] The inferiour Townes and Cities belonging to it, or near about it : As Chapter, 48. 24 verſe 2. Heb. *ſhall be waſtes of perpetuitie* : As Eſay 61: 4

V. 14. *I have heard a rumour from the Lord* :] I have heard it in a Spirituall rapture, wherein this hath been by God revealed to me. So Eſay 13. 4. Chapter, 4. 19, 21. See the ſame, Obadiah, 1. for with this Relation he beginneth his Prophecie.

and an Embaſſadour is ſent unto the Heathen] Either from God to the Chaldeans by a ſecret inſtinct, inciting them to warre upon Edom; as Chap. 34. 22. or from the Chaldeans calling upon their confederates, and inferiour potentates that held from them, to be aſſiſtant unto them, or attendants upon them, in this expedition, c.1.15.& 25. 9.

ſaying] Supplied, as ver.4.

Gather ye together and come againſt her, and riſe up to the battell.] Againſt Edom,v 17.

V. 15. *For loe I will make thee ſmall among the Heathens,*] So Obad. 2. Heb. *I have given thee* to be *ſmall*. As Chapter 1. 5. and 6.27.

and *deſpiſed among men*] As Pſalm 22 6.

V. 16 *Thy terribleneſs hath deceived thee*, and *the pride of thine heart.*] The word rendred *terribleneſs* is no where elſe found ; and is therefore by divers diverſly both rendred and expounded. The root from whence it riſeth hath a notion of *terrour* and *trembling* in it ; and it is but once found, Job 9. 6. but another word thence ſpringing is found oft uſed for *dread* or *terrour*, Job 21.7.Pſal.55 5. Eſay 21.4 Ezekiel 7. 18. Some render it, *thine idoll*, becauſe a word from the ſame root, differing onely in a miniſteriall letter, is uſed for an *idoll*, ſo termed, becauſe the worſhippers of ſuch dread them, 1 Kings 15.13. 2 Chron. 15. 16. Others, *pride* or *arrogancy*; ſo ſome of the Jewiſh Maſters,whom the old Latine followeth, and they ſay, *pride* is ſo termed, either by a contrariety of ſpeech, becauſe proud perſons are furtheſt from fear, or becauſe they affect to be frightful to others, Job 40. 10 —— 12. The Chaldee rendreth it *fatneſs*, or *fatuity*, *folly* ; for the word he uſeth may ſignifie either : and they go frequently together, as the Greek Proverb inſormeth us. See Eſay 6.10. nor are *pride* and *fatneſs*, far aſunder, Pſalm 73.6,7. and 119.69, 70. the Greek giveth it, *ſport*, or *mockery* : whence I wot not. A learned Interpreter, *horrour* or *roughneſs* ; as having reference to the roughneſs of thoſe mountains, on which, having expelled the Horites,Edom ſeated himſelf, called from their roughneſs, ſaith he, *the mountains of Seir*, Deut. 2, 12. But of theſe ſcarce any ſeem very probable. The plaineſt, and that wherein moſt both Jewiſh and ours agree, is of thoſe that take the word,as its fellow, in a notion of *terrour* ; thereby underſtanding not the *terrour* wherewith Edom was affected himſelf, but the *terrour* that he ſtruck into, and wherewith he was wont to affright others : as the like is ſaid of other great States,Eſay, 14. 16. Ezekiel 32. 23 ———— 27.and it is therefore in our Verſion very fitly and exactly rendred *terribleneſs* : And *pride of heart*,or *a proud heart*, (Heb. *thy pride of heart*, for *thy proud heart* ; as *his greatneſs of heart*, for *his great ſtomacke*, Eſay 10. 12.) is well adjoyned to this terribleneſs : for that is one principall thing that puffeth up perſons with pride,when they perceive that others ſtand in aw of them, and dare not ſtir, or do any thing to croſs or oppoſe them in ought, Eſay 10.12 —— 14. and this *terribleneſs* is here ſaid to have deceived the Edomites, or to have *ſeduced*, and led them aſide as the Chaldee rendreth it ; and as Babels *wiſedome* is ſaid to have *perverted* her, Eſay 47. 10. becauſe it made them ſecure and preſumptuous, as if none durſt attempt ought againſt them and their State, as their enſuing vaunts ſhew.But herein a learned late writer controlleth all the former verſions;for ſaith he,the word of *terrour*, or *terribleneſs*, cannot here be joyned with the Verb *deceived*, or *deceiveth* : for the Noun is feminine, and the Verb maſculine, and agreeth therefore not with *terrour* but with *pride* ; and he would therefore have the Text thus to be rendred ; *Oh thy terrour !* (as ſpoken by way of admiration ; as, *O their perverſneſs !* Eſay 29. 16.) *the pride of thine heart hath deceived thee* ; and this Syntax the place in Obadiah, whence this paſſage is taken, may ſeem to ſecond : for there this firſt term is not found ; but the text runneth there, *The pride of thine heart hath deceived thee* : Obad 4. But to let paſs that place of Eſay, wherein I conceive that this notion will not ſo well fit,it ſeemeth not to carry any plain or ſmooth ſenſe here : and for the diverſity of the gender, it is frequently found, and there is an inſtance of it in the verſe next before-going, where the word *widowes* is feminine, the Verb of *truſting* joyned with it, maſculine. Howbeit becauſe the words are ſo conceived in Obadiah, *I* ſuppoſe that they may well here be thus rendred ; Through *thy terribleneſs*, or Becauſe of, or by reaſon of *thy terribleneſſe*, *the pride of thy heart*, or, *thy proud heart hath deceived thee*, The particle *Beth*, taken in ſuch a procuring, or, producing notion, is frequently wanting : As Pſalm 56. 4. and 167. 8, 15,21.

O thou that dwelleſt in the clefts of the rock, that holdeſt the height of the hill :] The land of Idumea, was much of it hilly and rocky, in regard whereof they deemed it inacceſſible and impregnable, Gen.36 8,9 ſuppoſing themſelves as ſafe there; (See Obad.3.) as the Dove when ſhe hath made her neſt within ſome cleft of a rock,where the Fowl of prey being bigger of body, cannot get in to her, or her young : for that ſeems here alluded to. See c.48.28.and of the cony, Prov.30 26.

though thou ſhouldeſt make thy neſt, as high as the Eagle, I will bring thee down from thence, ſaith the Lord.] So Obadiah 4. of the Eagle, ſee Job 39. 27, 28. *neſt*, for, *habitation* : As Numbers 24.21. Job 29. 18. As *houſe* , for *neſt*, or *harbour* , As Pſalm 104. 17.

V. 17. *Alſo Edom ſhall be a deſolation*] Heb. *And Edom ſhall be for*, or, *unto deſolation*. As verſe 13. that is , utterly deſolate.

every one that goeth by it ſhall be aſtoniſhed ; *and ſhall hiſs at all the plagues thereof.*] A Proverbial form of ſpeech ; intimating a ſtrange alteration, and extreme deſolation. So 1 Kings 9.8. chapter 50.13.

V. 18. *As in the overthrow of Sodome and Gomorrah :*] Or, *According to the overthrow* (as Amos 4. 11.) *of Sodome and Gomorrah.* Whereof, ſee Geneſis 19. 24, 25. So *E*ſay 1. 9. Chapter 50. 40.

and the neighbour cities thereof ſaith the Lord :] Admah and Zeboim,Deut.29 23. Hoſ.11.8.the ſubject concealed;as *E*ſay 5.4.and 17.5 10 and 28.4. *Ezek*.13. 11.

no man ſhall abide there; neither ſhall a ſon of man dwell in it.] So v. 33 c,50. 40,

V. 19. *Behold, he ſhall come up like a Lion from the ſwelling of Jordan.*] This paſſage is very variouſly by interpreters expounded, Some expound it of the *E*domites in fierce and furious manner invading Judea Gods people, 2 Macab. 10 15. Others, of ſome enemy that ſhould in like manner break in upon the *E*domites : and this enemy ſome would have to be the Iſraelites according to that, Obadiah 18 21. which they underſtand of Hircanus and Judas the Jews victories againſt them ; whereof Joſephs *Antiquities*, l. 13. c.17. 1 Maccab.5.3. 1 Maccab. 10.16——23. but the moſt underſtand it of Nebuchadnezzar, and the Chaldean forces ; of whom chap.46.20. v.18. reſembled by a *Lion*, as here, ſo chapter 4.7. this *Lion* is ſaid to *come up* as ſome conceive it, from *the ſwelling of Jordan* ; as noting the place from whence he ſhould go up againſt the *E*domites,whether the Jews army under their conductors,that were to paſs Jordan, ere they could invade Idumea, or the Chaldean forces under Nebuchadnezzar, who having firſt conquered Judea, fell afterward upon Idumea, marching up thither from the fertill ſoil that Jordan watereth, Zach. 11. 3. where the word ſeemeth to be ſo taken. Others, as deſigning the violent manner of irruption, whether of the *E*domites into Judea, or of forrein forces ; Jews or Chaldeans, breaking into Idumea . and theſe render the words, *he ſhall come up above*, or *beyond the ſwelling of Jordan* ; (Heb. *the excellency*,as *E*ſay 2. 10. or *pride of Jordan* : as it is rendred, Zeph. 2. 10. and ſo Zach.11.3) that is, more forcibly and violently,than Jordan is wont to break in upon the plains near to it, when it getteth over its banks : and ſuch hoſtile irruptions are indeed compared to ſuch inundations,*E*ſay 8 7,8,chap 46.7,8 & 51. 42. and the particle is in compariſons commonly ſo uſed, Geneſis 19 9.*E*ſay 2. 6 and 48 4. and 53 5. But others rather, as pointing to the place where Lions uſed to harbour, to wit. in the woods and groves near to the banks of that river, from whence they were wont to prey upon cattle that feed thereabout, Zach. 11. 3. and of theſe ſome more particularly to the manner of thoſe Lions that harboured thereabout who at that time of the year, when Jordan uſed to riſe and ſwell above his banks, were fain to quit the plain, being then all over-flown, and to make up to the higher grounds. And the learned Scholiaſt's ſupply doth very well here ; *as a Lion*, or

as

Lions (the word taken collectively) *cometh up*, or, *are wont to come up* (as Geneſis, 44 5. *drinketh*, that is, *is wont to drinke*) *from the over-flowing of Jordan, ſo ſhall he come up.* See the like, Chapter, 46. 18. Of Jordanes over-flowings: See Joſhua, 3. 15. 1 Chronicles 12. 15. Chapter 12. 5. of the Lions leaving his covert, Chap. 25. 38. and this whole paſſage again repeated, chap. 50. 44.

againſt the habitation of the ſtrong:] Heb. *of Ethan*; which ſome take for the proper name of a place in the land of Edom, which they conceive to be that, which was one of the Iſraelites ſtations, in their journey from Egypt, Exod. 13. 20. Numb. 33. 6, 8. but they are herein much miſtaken: for that place is termed not *Ethan*, but *Etham*; and ſo the ancient Greek, but corruptly, readeth the word here: but the word, as moſt take it, ſignifieth *ſtrong*; as Numb. 24. 21. chap. 5. 15. Pſalm 74 15. Or as ſome, *ſtrength*: and ſo it is clearly taken, Geneſis 49. 24. and Seir or Idumea is here termed, as Babylon alſo, chap. 50. 44.) *the dwelling of the ſtrong* or *a dwelling of ſtrength*, that is, *a ſtrong dwelling*: in regard of that ſuppoſed ſtrength of their land, which the Edomites ſo much boaſted of, and whereunto they ſo much truſted. See Obadiah 4. for as for thoſe, who interpret it, *the habitation of the mighty*, to wit, God; underſtanding it of Judea, by the Edomites invaded; I ſuppoſe to be out of the way here, as well in that as in this. A late learned Writer would have it rendred, *a rough*, or *rocky habitation*: from that of Moſes before cited: Suppoſing alſo a city in Sicily ſo ſituate, to have its name *Neeton* in Greek, and the inhabitants thereof *Netini* in Latine, from the very terms here uſed: and true it is, both that Edomes land was ſuch, as alſo that ſuch a ſite conferreth much to the ſtrength of a place; but the word ſeemeth to be much larger.

but I will ſuddenly make him run away from her] This branch is exceedingly tortured with multiplicity of Verſions and Interpretations. And whereas the root whence the former word here uſed doth ariſe, hath a threefold notion, ſometime of *rending* and *breaking*; ſometime of *ſhort* and *ſudden acting*; ſometime of *reſting* and *being quiet*. Some take the word here in the firſt notion, rendring the Text; *I will breake or rent* them (to wit, the Edomites) *aſunder*, as the word is uſed Job 7. 5. and chap 31 15.) *and I will make them run out of their Land.* I will *carry them* out of their Land into captivity. Others take the word in a notion of *ſuddain, quick momentary* motion, or action. And of them ſome, whom our Verſion may ſeem to follow, take it for an adverbial, as they ſuppoſe it alſo to be, Prov. 12. 19. and they apply it to the Edomites invadeing Iſrael, whom God would ſuddenly drive out again, See Eſay 59. 20. The ſame way goe the ancient Greeke and old Latine though in expoſition of the ſentence they depart both from thoſe, and either from other: for the Latine rendreth it *I will cauſe him to come ſuddenly into the land.* I will cauſe the enemy ſuddenly to invade it: the Greek, *I will make them ſuddenly to run out of their Land*; being by the enemy thence expelled. Others taking it for a Verb, but in the ſame notion, thus render it, *I will in a moment approach to her* or *bring* him *to her, and I will make* him *run from her*, that is, depart again and retire as ſpeedily, having had good ſucceſſe, and obtained in a ſhort time, what he came for. Thoſe laſtly, that take it in a notion of *reſt*, render it; ſome, *when I ſhall have reſted a while*, as Eſay 18 4. Others *when I ſhall make to reſt*: when my purpoſe is, and I ſhall come to give reſt to my people Iſrael, chap. 31. 2. *I will make him* (to wit, Iſrael) *to run out of her*; that is, out of Edoms land, where they had been in captivity. Others, *when I have cauſed* him *to reſt I will make him run out of it*: after that I have ſuffered the Edomites to enjoy reſt for a while, *I* will compell them to quit their Countrey, and diſperſe themſelves into forrein parts. Of all theſe the old Latine ſeemeth to have come neareſt home to the true notion of the Text; the terms whereof yet require ſome clearing. The initiall particle would be rendred *for*; as chap. 47 4. the next word, whether it be an Adverbial or a Verb, is to the ſenſe not much material; it comes from a root, that ſignifieth *a moment*; and is uſed for *ſpeedily, ſuddenly* Eſay 26 20. & 47 9. & 54 7, 8. chap. 18. 8. I ſuppoſe it to be here a Verb; ſo taken it ſhould ſignifie *to cauſe* ought *to be done in a moment ſuddenly*: and after the Hebrew Idiom to ſay, *I will cauſe to be done in a moment*, or *ſuddenly, will cauſe him to run* (for in ſuch tranſitive forms both the Verbs are) is no more than, *I will cauſe him ſuddenly*, or *in a moment to run*: as *wilt thou not return wilt quicken us?* for *wilt thou not quicken us again?* Pſalm 85. 6. and, *they made haſte forgat*, for *ſoon*, or *haſtily they forgat*, Pſalm 106. 13. and, *they have made deep have corrupted*, for *they have deeply corrupted*, for *they deeply corrupted*, Hoſ. 9. 9. which by the Adverb, whether it be an adverbial or a verb, is to be alike expreſſed here; as the like, though Verbs, in all thoſe other places ye ſee is: thus the ſenſe is thus far plain: *I will cauſe him in a moment*, or *ſuddenly to run*: about the laſt particle is moſt doubt, and it hath contrary ſences given it: that the words may ſignifie *from off her*, or *it*; cannot be doubted much leſſe denied: as 2 Chron. 33 8. chap. 24. 10. and 28 16 Ezekiel 1. 19, 21. & 10. 16. but one of the Jewiſh Criticks obſerveth on the place, that the term *meal*, is ſometime as much as *mimmaal, above* or *over*: as ſaith he, Gen. 1. 7. *the waters above the firmament*: and Ezekiel 1. 26. *above the firmament that was over their heads*: and beſides theſe inſtances, a learned late Annotator ſupplieth us with ſome other, Gen. 27. 39. *the dew of Heaven from above*: and Gen 49. 25. *the bleßings of Heaven above*: and Pſalm 50. 4. *He ſhall call the Heaven from above*; or *above*: but thoſe of the Rabbine fit here better than theſe; becauſe in theſe the term is abſolute and conſiſtent, whereas in thoſe it is tranſitive; as it is alſo in this place. Thus then conceived, the Text runneth ſmoothly. The Deſtroyer, Nebuchadnezzar ſhall come up with his forces againſt Edoms ſtrong dwellings, like a Lion, or as Lions uſe to doe from their covert about Jordan, when by that Rivers overflowing the plains near unto it, they are forced to make up into the higher grounds; and ſhall ſuddenly, or in an inſtant, overrun his whole Conntrey, get above it, and become maſter of it: that which is after ſet forth by another reſemblance of an Eagle, the chiefe of Fowles of prey, as the Lion of beaſts, Verſe 22. See further there.

and who is a choſen man, that *I may appoint over her?*] This branch is as many wayes tentered and tortured, as the former. Some underſtand it of the Jewiſh people, whoſe land the Edomites had invaded; I will drive them again out of it: and *I will ſet over it, him, whom I have made*, or *ſhall make choice of*: not him to whom they deſign it, as Eſay 7. 6, 7. Others of the Edomites, and thoſe diverſly: Some, *whatſoever choice young man there is with her*; to wit, with Edom, him *will I viſite*; that is, I will deſtroy all the flower and choice of her youth: as of Moab, Chap. 48. 15. Others, *what choice of young men is there that I may ſet up for her?* to oppoſe the Chaldean forces that came againſt her? implying that ſhe had none at all left. Others, apply it to thoſe that were either to afflict or to deſtroy Edom; and of them ſome more generally; *what choice* ones (as Rev. 17 14.) *are there that I may muſter againſt her?* as if he had ſaid, I will pick and cull out Warriers as many as can be found fit for ſuch a ſervice, to be imployed in this expedition againſt Edom, as 1 Chron. 19. 10. Other of them reſtraining it to one chief Commander, *and him that is choſen*, (that is whom I have deſigned to that ſervice) *will I ſet up againſt her.* Others again, *what choice* one is there, that *I may ſet over* thoſe forces that are to goe *againſt her?* and others, *what choiſe* one is there *for me to ſet over her?* as implying, that he would finde out enow ſuch to ſet over the Edomites as ſhould not mildly and moderately rule, but tyrannize over them, and grievouſly oppreſſe them: like that of Egypt, Eſay 19. 4. I concur with thoſe, who underſtand it of one that he intended to imploy in that ſervice, to wit Nebuchadnezzar, the *Lion*, or *ſpoyler*, before ſpoken of and render the words, *for* (the copulative in a cauſal notion; as chap. 44 13, 7) *I will give charge to* (as Ezr. 1. 2.) *him* that is (the interrogative for the demonſtrative; as Eccleſ. 9 4. and a defect of the relative, as chapter 50. 5.) *a choice one*, (as Pſalm 89 19,) *againſt her*: *el*, for *al*; as cha 48 11. that ſhall do this ſervice effectually for me; as Eſay 44. 28. See Eſay 10. 6.

for who is like me?] Who can do as I can? Who am able to enable whomſoever I commit any charge unto, to go thorow with whatſoever I give him in charge to do. See the ſame. Exod. 15. 11, 1 Kings 8. 23. Pſal. 35. 10. & 88. 6, 8. Chap. 10. 6. & 50. 44.

and who will appoint me the time?] Or, *or* (as Chap. 23. 18.) *will*, or, *dare*. (as Chap 2. 23.) *ſet me a time?* either to joyn iſſue with me in judgement, as ſome; from Job 9. 19. or, as the moſt rather, to joyn iſſue with me in battel. See Chap. 46. 17.

who is that ſhepherd that will ſtand before me?] Or, *or* (Heb. *and*; as before: which ought not to be omitted) *who is* (the pronoun demonſtrative, for the verb ſubſtantive; as Pſal. 25. 12) *the ſhepherd* (that Prince, or Potentate, as Eſay 44. 28. Chap. 6. 3. & 12. 10. but the term here uſed the rather; as alluding to a ſhepherd into whoſe flock a fierce lion is broken, and maketh havock of his ſheep, Eſay 31 4. Joel 2. 11. Mich. 5. 8) *that can*, or, *dare to ſtand before me*, Pſal. 76 7. Nah 1. 7. or, before any one, that ſhall come with commiſſion from me? as he Eſay 36. 9. *ſhall ſtand*; for, *can ſtand*; as Prov. 27. 4 or, *dare ſtand*; as Job 41. 10. Se Chapter 46. 21. and the ſame again, Chap 50 44.

V. 20. *Therefore hear the counſel of the Lord that he hath taken againſt Edom, and his purpoſes that he hath purpoſed againſt Teman*:] Heb. *the counſel that he hath conſulted*, as Eſa3 8 1. verſe 30 or, *the courſe that he is reſolved upon*, as it were upon due deliberation: not that God conſulteth as men uſe to do about ought; but to ſhew the ſeriouſneſſe and ſetledneſſe of Gods actions and executions; that he hath good ground for the doing of them, as men for thoſe things uſually, which they do not raſhly, but conſiderately and adviſedly undertake; and he is peremptory in them when he hath once reſolved upon them, and will be ſure to effect them as men are wont to proceed conſtantly in thoſe things, that they have adviſedly undertaken. See Eſay 19 17. & 44. 25. & 46. 10. *and the thoughts that he hath thought*, or, *the devices*, or, *the contrivements, that he hath deviſed*, or *contrived*; as 1 Sam. 4. 14. Verſe 30 a form of ſpeech taken likewiſe from me, who having cunningly contrived, and prudently plotted things before hand, are the more likely to go thorow with their deſigns, and to bring them to good effect. See Eſay 14. 24, 26, 27. Heb. *unto Edom*; or, *concerning*. as Chapter 44. 1. Of *Teman*, ſee on Verſe 7. and the ſame again, Chapter 50. 45.

ſurely the leaſt of the flock ſhall draw them out] Heb. *if the little ones* (for, *leaſt* as 1 Sam. 9. 21.) *ſhall not draw* , or, *drag, them out*; as dogs do a carcaſſe, Chap. 15. 3. or wolves a ſheep, when they worry it: it is conceived as in the form of an oath ; as Pſalm 95. 11. chap. 44. 26. and it is as if he had ſaid; What ſpeak I of Nebuchadnezzar as a fierce lion, that I ſhall bring in upon the Edomites, the very weakeſt and feebleſt of all his retinue of thoſe that follow his camp, going under my conduct as their ſhepherd and leader, (alluding to the title of a ſheperd before mentioned, v. 19) ſhall fetch out the ſtrongeſt and valianteſt of the Edomites : nor ſhall they be able to ſtand before, and make head againſt, or by skulking into caves and corners to conceal themſelves from the meaneſt of his followers. See Rabſhakehs vaunt of his maſters followers, Eſay 36. 9. and ſee v. 10. As for thoſe Jewiſh Doctors, who by little ones here mentioned would have underſtood, either the Perſians, becauſe they came of one of Japhets younger ſons ; or the Jewes that were of ſmall eſteem at preſent, but were ſtill Gods flock, Ezekiel 34. 30, 31. The poſterity of Jacob, younger brother to Eſau , to fulfill that Prophecy , *The elder ſhall ſerve the younger*, Geneſis, 25. 23. and ſome again of them more particularly of the iſſue of Rachel Benjamin and Joſeph, who were Jacobs youngeſt children : they are many miles from the Prophets meaning in either.

ſurely he ſhall make their habitations deſolate with them] Heb. *if he make not* (as before) *their dwellings deſolate upon*, or, *together with them :* As Exodus 35 22. Eſay 7. 2. Chapter 3. 18. *he* ; that is, the Lord, ſaith the Rabbine ; the enemy, ſaith the Scholiaſt : but there is no neceſſity of either : the Verb is indefinite ; and it may well be rendred, *their dwelling together with themſelves ſhall be deſtroyed* : as Chap. 51. 30. See the ſame again, Chapter 50. 45.

V. 21. *The earth is moved at the noiſe of their fall*] Either the earth it ſelf ſhall ſhake with that hideous noiſe, that the fall of their State, as of a vaſt ſtructure, ſhall make : or the people of the lands and countries round about them ſhall tremble and be diſmayed at the report of this their down-fall. So Ezekiel, 26. 18. and 32. 10 See Chapter, 38. 39. and the ſame with this, c. 50. 46. *voice*, for *report*: as c. 4. 15.

at *the cry*, *the noiſe thereof was heard in the red ſea.* Heb. *a cry by*, or, *in the ſea of weed*, or, *reit* , *ſhall be heard her voyce* , or, *its voyce*; not, *their voyce* : as, *their fall*, before; though ſome here ſo render it. Where the interpreters ſuppoſe a defect, and make aſſay of ſundry ſupplyes, ſome one, ſome another : ſome prefix a prepoſition, ſo ours, at *the cry* ; others, by reaſon of *the cry*. Others ſupply a verb , *a cry* is heard : but neither is needfull. The old Latine , and divers others , render it not altogether amiſſe, without either, *the clamour of his*, or, *its voyce is heard in the red ſea*: but more agreeably to the ſyntax and prophecy of the original thus, *the noyſe of the out-cry is heard to the red ſea* : for the pronoun feminine affixexed to the word *voyce*, or, *noyſe*, hath reference to *cry*, or , *out-cry*, by an elegant redundancy ſo rife in that language as nothing more , Gen. 2. 14. 1 Sam. 9. 13. Job 3 8. Pſal. 18. 30. & 104 17. Eccl. 2. 18. Eſay 8. 13. & 45. 9. & 48. 6.

in the red ſea] Or, as ſome render the particle, *beſide the red ſea*: in the coaſts, and places adjacent : and ſo it is uſed, Chap. 32. 7 & 36. 10 I ſhould rather render it *unto* : as Eſay 8. 8. & 9. 8. & 30. 28 Heb. *the ſea of weed*, or, *ſedge* , or, *flag*, or *ruſh*. (as ſome render it, Exod. 2. 3 5.) or; *reed*, (as others , becauſe they find it joyned with the *cane*, Eſay 19 6.) or, *reit*; for, ſo, I take it, we call that ſea weed, which the Latines term *alga*; and which ſeemeth to be the Hebrew *ſaph* that Jonas ſaith was *wrapped about his head*, Jon. 2. 6 , and whereof ſtore is ſaid to be found in the bellies of whales : this *ſea* is that which is by Geographers called *the Arabian Gulf* becauſe it ſhooteth in from the main ſea between Arabia and Africa; and is by the Hebrews termed the *weedy*, or, *ſedgy* , or *flaggy*, or, *ruſhy*, or *reedy*, or *reity*, *ſea*, in regard of the great abundance of ſuch kind of weeds that grow in it, being but ſhoaly, and eſpecially about the banks of it : it coaſteth in the inwardeſt parts of it, on Egypt on the other ſide , and on Idumea ſited in ſome part of Arabia, the ſtony, on the other ſide; as appeareth by Solomons ſhipping there built , 1 King 9 26. from whence it came at firſt to be termed *the Edomean* or *Idumean ſea* ; and becauſe *Edom* hath a notion of *redneſſe* in it , Gen. 25. 30. it came therefore to be termed by the Greeks, and the Latines from them, *mare Erithræum*, that is, *the red ſea* ; not as ſome have thought from the colour of the ſands, or the water of it, or of the coral growing in it: and much leſſe as the Greeks , who have thence forged a fable, from one Erithræus, or Rufus, a King, that ſhould be either drowned in it, or buried near to it : the meaning is, that the cry of the Edomites ſhould be ſo loud, and ſo great , that it ſhould run thorow the whole countrey , and be heard as far as the red ſea, See the like of Moab, Eſay 15. 4 9, 8. Chap. 48. 34.

V. 22. *Behold, he ſhall come up and fly as the Eagle, and ſpread his wings over Bozrah*] Nebuchadnezzar compared before to *a lion* for his fierceneſſe verſe 19 here to an *eagle* for his ſwiftneſſe, and ſudden acceſſe , Job 9. 26. & 39 29. Hoſ 8. 1. See the like before, Chap. 48. 0. where of Moab the ſame is ſaid; only the word of *coming up* is here added, being a military term, whereof ſee on Eſay 7. 1 and of this *Bozrah* before , verſe 13.

and at that day ſhall the heart of the mighty men of Edom , as the heart of a woman in her pangs,] See the ſame of Moab, chap. 48 41.

V. 23. *Concerning Damaſcus* :] The third Prophecy in this Chapter contained , hath reference to *Damaſcus*; the head city of Syria , Eſay 7. 8. put here for the whole country ; as Eſay 17. 1. Amos 1. 3 Heb. *unto* : which the old Latine here retaineth. See on verſe 1. 7.

Hamath is confounded, and Arpad:]Two other cities giving denomination to two other parts of that countrey : concerning which, ſee on Eſay 10. 9.

for they have heard evill-tidings :] To wit , of the Chaldeans breaking into their countrey, as the Aſſyrian had formerly done, Eſay 10. 9. & 36 19. & 37. 13. Heb. *an evill hearing*; as v. 14.

they are faint-hearted.] As Eſay 14 31. Ezek. 21, 15.

there is *ſorrow on the ſea* , *it cannot be quiet.*] Or, as *us upon the ſea*, which *cannot reſt* : a defect of the note of ſimilitude ; as Pſalm 11. 1. Eſay 21 8, and of the relative; as chap. 31. 21, 24. they are like perſons toſſed up and down, to and fro at ſea in a ſtorm, Pſalm 197 25——27. Jon. 1. 4. 13. or, as others, with thoſe that inhabit near the ſea-coaſt; as Eſay 23. 4. Heb in *the ſea*, for , *beſide it*; as Chap. 13. 5. See on verſe 21. whether way it be taken, an alluſion there ſeemeth to be in it to the unquietneſſe and reſtleſneſſe of the neighbouring ſea, Eſay 57. 20.

V. 24. *Damaſcus is waxen feeble.*] Heb. *is grown remiſſe*, or, *faint* : her Spirits are abated ; as Judg 8. 3. or her hands hang down : as 2 Sam 4 1 Chap 6 24. & 50. 43.

and *turneth her ſelf to flee*] Or, or. *ſhe turneth her ſelf to flee.* See on verſe 8,

and feare hath ſeized on her,] Or, *for*, or *becauſe*; (as rendring a reaſon of her faintneſſe and flight : the copulative in a cauſal notion : as Chap. 74 34. 13, 17.) *terrour* (the word is almoſt the ſame) or, *trembling*, *hath taken hold on her* : as Chap. 6. 24. & 50 43. the term rendred *fear*, is no where elſe found in Scripture : but in the Chaldee it is found, Job 7, 5. and the verb it cometh of in a notion of *trembling* Eſth. 5. 4 Pſalm 39 7. and that which our Verſion here exhibiteth concerning this branch, agreeth with the Chaldee, ancient Greek ; and the Latine, and the moſt Interpreters, one and another: yet an Interpreter of prime note, and a learned Scholiaſt following him, render it, *ſhe ſhall get*, the one, *ſhe hath gotten*, the other, *a feaveriſh trembling*, ſhe is fallen into a ſhaking fit of a feaver : that, I ſuppoſe, that induced them to ſwarve from the foregoing Verſions : was becauſe they found no point in the body of the laſt letter ; and took it therefore not for a pronoun affix, which hath uſually that point in it, but for a feminine form of the verb, which yet they needed not to have ſcrupled; for that point in the affix is ſometime wanting; and that in the very next clauſe, where yet themſelves take it for a pronoun.

anguiſh and ſorrows have taken her as a woman in travell.] So Pſalm 48. 8. Chap. 6. 24. & 22. 23. & 31. 21. & 50. 43. Mic. 4. 9. verſe 2[illegible].

V. 25 *How is the city of praiſe , not left, the city of my joy ?*] A lamentation for the ruine and deſtruction of Damaſcus, not unlike thoſe, Chap. 48. 17, 39 & 50. 23. & 51. 41. Lam. 1. 1. *a city of praiſe*; for a renowned city ; as *praiſe* , for matter of *praiſe*, Eſay 62. 7. ſpoken of Jeruſalem, and of Babylon Chap. 51. 41. and *a city of joy*, for, *a joyous city*; as , *a name of joy*, for , *a joyous name*, Chap. 33. 9. ſo Jeruſalem is ſaid to be *the joy of the whole land*, Pſal 48. 2. to the *joy* affixed in the end is by ſome learned deemed, not to be a pronoun, as it is commonly taken ; (whence many Interpreters make it the ſpeech of the King of that State) but a meer termination onely, taken from the Syriack idiom; like whereunto is in many places found, as Eſay 20. 4. & 19. 9. Ezek. 13. 9. Nah 7 9 Zach. 14. 5. Damaſcus is meant, ſaid , *not to be left :* to wit, ſtanding by the enemy : as ſome cities in Canaan were left by the Iſraelites, when they burnt down others, Joſh. 11 12, 13. as if they ſhould ſay, what meant the Chaldeans to deſtroy ſo goodly a city ; and not leave it ſtanding, though they had razed and ruined others that were not of the like note ? Howbeit , ſome of the Jewiſh Doctors would have the word taken in a notion of *fortification* ; as if it were ſaid, *why was not* ſo *famous a city* better *fortified ?* Why was ſhe not ſo fortified with walls and bulwarks , that ſhe might have been impregnable ? and they alleadge to that purpoſe a place in Nehemy, in which the word ſeemeth ſo uſed, where it is ſaid, *and they fortified Jeruſalem*, Neh. 3. 8. to which may a ſecond be added, Neh. 4 2. where the ſame word again is ſo uſed , as it cutteth off all thoſe far-fetcht and forced interpretations that ſome of the greateſt note give of that other place; and from thence a term in the Talmud, which ſome expound *a pavement* : ſome *a paraphet*, (to which purpoſe alſo one of the Commenters on Nehemy , expounds the word in the former place there uſed, *they filled it up with earth unto the wall*) Others, *the plaiſtering*, ſome more generally, *the ſtructure* : hither alſo is that uſe of the ſame term referred in that place , Exod. 23. 5. of the helping up of a beaſt, that lieth under his burden : where the words would be rendred, *ſhouldeſt thou forbear to lift him up ? thou ſhalt in any wiſe lift him up together with him :* that is, be aſſiſtant to the owner, though thine enemy, in helping to *lift* , or *ſet* him up again : a metaphor from the erecting end ſetting up again of an edifice or buiding, when it is fallen, And this interpretation of the word in this place, ſeemeth to me not altogether improbable : Though I cannot come home to that learned Annotator, who would have it rendred, *How is that ſo much commended city not paved?* that is, hath not now ſo much as *a pavement*: becauſe the word fore-mentioned is ſaid ſometime ſo to ſignifie: if inſtead of pavement he had ſaid *terace*, or *parapet*, it might more eaſily have paſt: this of *pavement* ſeemeth no way to ſuit well here.

V. 26. *Therefore her young men ſhall fall in her ſtreets, and all the men of war ſhall be cut off in that day, ſaith the Lord.*] How this *Therefore* ſuiteth well here, I ſee not. I rather accord with what one of the Jewiſh Maſters ſuggeſteth, that the particle is here a note of aſſeveration, as it is alſo, and ſo acknowledged, Chap. 5. 2. and I ſhould therefore render it, *Surely, her young men ſhall fall* (that is, be ſlain. as chap. 6. 15. & 8, 12. *in her ſtreets*, as chap. 9. 21.) *and all the men of war ſhall be cut off* (as Chap. 51. 3.) *in that day*: at that time: as verſe 22. See the ſame, Chap. 51. 30.

V. 27. *And I will kindle a fire in the wall of Damaſcus, and it ſhall conſume the palaces of Benhadad.*] See the ſame in effect, Amos 1. 4. and like, Amos 1. 7, 10, 12, 14. as alſo, chap. 17. 27. Of *Benhadad* ſometime King of Syria, ſee 1 Kings 20, 1. by whom thoſe palaces might at firſt be built: but it may well be underſtood ſimply of the King of Syria: the name of *Benhadad* importing *the ſon of Hadad*, their idoll, whereof ſee on Eſay 66. 17. being a title given commonly to the Kings of Syria; as Pharaoh and Ptolomy to thoſe of Egypt. See 2 Kings 13. 3, 24.

V. 28. *Concerning Kedar,*] A people living in Arabia deſcended from *Kedar*, the ſon of Iſhmael, Gen. 25. 13. of whom, ſee Eſay 21. 13. Heb. *unto Kedar*; as before, verſe 1, 7, 23. and ſo in the next member.

and concerning the Kingdoms of Hazor,] The Provinces of *Hazor*, whereof that was the head city, Joſh. 11. 10, 11. the royall ſeat of Jabin, Judg. 4. 2, but this Hazor ſeemeth to be another from that there mentioned, ſituate in the land of Canaan, whereas this ſeemeth to have been ſeated in Arabia either ſtony or deſart, and to have been built by ſuch as having fled out of Canaan from that part of the countrey, where the former ſtood, into thoſe parts of Arabia, and there ſeated themſelves, named this their city by the name of that from whence they came.

which Nebuchadnezzar King of Babylon ſhall ſmite;] Heb. *ſmote*: as Chap. 46. 2, for, *was to ſmite*; ſpeaking in the prophetical ſtrain of a thing to be done, as already paſt and done. So verſe 23, 24. though *ſmote*, may be retained: this prophecy being after the accompliſhment of it by the hand of Nebuchadnezzar, (Gods chief inſtrument in taking vengeance on moſt of the nations here menanaced, Chap. 46. 13, 26. & 47. 2. verſe 30.) for the uſe of poſterity inſerted into this volume, or book of prophecies. See on ch. 46. 4.

Thus ſaith the Lord, Ariſe ye,] Ye Chaldeans: Gods ſpeech to them, as inciting and ſetting them on work to invade the Kedarens: Of which form of ſpeech, ſee on chap. 1. 17. & 13. 6. So verſe 31.

go up to Kedar,] Or, *go up* (in hoſtile manner; a military term, as verſe 22. Eſay 7. 1.) *againſt Kedar*; as chap. 28 8, 16. & 34. 7.

and ſpoyle the men of the Eaſt] Heb. *the ſons of the Eaſt*; as Job 1. 3. Judg. 6. 3. Eſay 11. 14. the inhabitants of Arabia, that lay to the Eaſt from Judea, as did alſo Idumea and Syria. See Gen. 10. 30. & 25. 6, 18. 1 Kings 4. 30. (See on verſe 7.) Eſay 2. 6. & 9. 12.

V. 29. *Their tents,*] For the Kedarens lived moſt in tents, called therefore by the Greeks *Scenitæ*, Pſal. 120. 5. Cant. 1. 5.

and their flocks:] For they lived moſt upon the feeding of ſheep, whereof they had great ſtore, and for their accommodation therein uſed to remove their tents from place to place, to have freſh paſture for them. Eſay 13. 20. Hence they were alſo called *Nomades*, See Eſay 60. 7. Ezek. 27. 21. So verſe 32.

ſhall they take away:] That is, their tents and flocks ſhall be taken away: for the verb is indefinite: as, *this night ſhall they take away thy ſoule*; that is, ſhall thy ſoul be taken away, Luke 12. 20.

and they ſhall take to themſelves] Thoſe that take them the Chaldeans (the nominative caſe included in the verb; as Gen. 50. 26, See on chap, 48. 15.) ſhall take them, to their own proper uſe, having now ſeized on them, and become maſters of them, as their own; as Pſal. 44. 10. or it is an elegant redundancy, common alſo in their language; as Gen. 12. 1. Exod. 32. 2. See on Chap. 13. 2.

their curtains] Whereof their tents conſiſted. See Eſay 54. 2. Chap. 10. 20. Habb. 3. 7.

and all their veſſels,] Or, *with* (as Chap. 44. 26.) *all their veſſels, furniture, ſtuffe*, or *utenſils*; for the word is of a large extent. See on Eſay 22. 24. & 39. 2, Chap. 22. 28.

and their camels] Of much uſe in thoſe parts, becauſe able to travell and endure long without water, Job 1. 3. Eſay 60. 6. verſe 32.

and they ſhall cry unto them, fear is on every ſide.] Some read the words, as two diſtinct ſentences, as our verſion doth; which ſome thus paraphraſe, *they ſhall* but *cry to them, Terrour terrour, on every ſide*: and the very cry of it alone ſhall ſo diſmay them, that they ſhall have no heart or luſt to fight, but leave all to be taken, and carried away by the enemy without reſiſtance. But ſome again make them but one joynt ſentence; ſo the old Latine, and divers others, *They ſhall cry*, or, *proclaim fear upon them*, or, *againſt them, on every ſide*: they ſhall by their hideous cries put them on every ſide in fear. So rather than as a learned Writer, Who would have *feare* here put for *arms*, the matter of fear: as *praiſe*, for matter of *praiſe*, verſe 25. and ſo expoundeth it, *They ſhall beſet them with arms on every ſide*. Of the form of ſpeech being proverbiall, ſee ch. 6. 25. & 46. 5.

V. 30, *Flee, get you far off, dwell deep, O ye inhabitants of Hazor, ſaith the Lord*:] The like advice was given before to the Edomites. verſe 8. See there. Heb. *Flee, flit greatly, make deep to dwell*: which laſt branch, yet a learned Interpreter reading enunciatively, incloſeth in a parentheſis, and thus renders, (although *the inhabitants of Hazor dwell deep*) that is, ſeem to have a ſeat firm and ſafe. But I ſuppoſe that few herein concur with him, and it ſeemeth to mangle the context.

for Nebuchadnezzar King of Babylon hath taken counſell againſt you, and hath conceived a purpoſe againſt you.] See the ſame terms, verſe 20. and of them there.

V. 31. *Ariſe, get you up into the wealthy nation that dwelleth without care, ſaith the Lord, which* have *neither gates, nor bars*, which *dwell alone.*] Againſt the Kedarens; a people not *wealthy* (as ſome amiſſe render it) but *quiet*, that liveth quietly, or at eaſe, as 1 Chron. 4. 40. Zach. 7. 7. and ſecurely without fear of invaſion. Heb. *in confidence*, or *confidently*; as Ezek. 38. 11. like thoſe of Laiſh, Judg. 18. 10, 27, that keep not in fenced cities, 2 Chron. 14. 6. but ſcattered here and there in tents, (ſee on verſe 29.) apart one from another, or apart from others in the wilderneſs, Mic. 7. 14. aloof from any that may aid them againſt any that ſhall come to invade them, the caſe of Laiſh, Judg. 18. 28. and all theſe things being laid together, ſuch as may without any great difficulty be ſurpriſed.

V. 32. *And their camels ſhall be a booty, and the multitude of their cattell a ſpoil*;] As before, verſe 29.

and I will ſcatter into all winds,] Into all parts of the wide world. So verſe 36. See the like form of ſpeech, Dan. 11. 4. Zach. 2. 6. and the like judgement menaced, Ezek. 5. 12.

them that are in the uttermoſt corners;] Or; *cut off into corners*, or *that have the corners* of their hair *cut*. See on chap. 9. 26. & 25. 23.

and I will bring their calamity from all ſides thereof, ſaith the Lord.] See verſe 5. 8. and of the words rendred *ſides* here on Chap. 22. 20. So it is uſed, 1 Kings 4. 24. *he had peace on all ſides.*

V. 33. *And Hazar ſhall be a dwelling for dragons,* and *a deſolation for ever,*] See of *Hazor* before; verſe 28. and of the like menaces, Chap. 9. 11. & 12. 22. & 51. 37.

there ſhall no man abide there, nor any ſon of man dwell in it.] As before, verſe 18.

V. 34. *The word of the Lord that came to Jeremiah, the Prophet, againſt Elam, in the beginning of the reign of Zedekiah, King of Judah, ſaying,*] This laſt Prophecy concerning *Elam*, hath the uſuall introduction prefixed before it: ſuch as Chap. 14. 1. & 25. 1. & 33. 1. & 46. 1. & 47. 1. and a date withall annexed to it; as Chap. 27. 1. & 28. 1. In the firſt words of the inſcription, or introduction, there is a trajection.

againſt Elam,] Or, *touching*; as Chap. 21. 11. or *concerning Elam*; as Chap. 27. 19. & 44. 1. the *Elamites*; that is, the Perſians, a people more remote than any of the former in this Chapter mentioned; deſcended from *Elam* the ſon of Sem, Gen. 10. 22. Of them, ſee on chap. 25. 25. as alſo on Eſay 26. 6. whence it appeareth, that they ſerved under Sennacherib in his expedition againſt Jeruſalem; nor is it unlikely, that they ſerved under Nebuchadnezzar alſo, having made himſelf maſter of the Aſſyrian Monarchy, in his invaſion of Judea, which the Jewiſh Maſters therefore ſay was the main ground and cauſe of this prophecy againſt them,

in the beginning of the reign of Zedekiah, King of Judah, ſaying,] A long time before the execution and accompliſhment of it, much about that time, when the Prophet was by God commanded to make thoſe yokes, and ſend them to the neighbouring Kings, implying their ſubjection to the Babylonian King, Chap. 27. 1, 3. and when the falſe Prophet Hananiah had broken the yoke, that the Prophet himſelf by Gods appointment wore, withall promiſing a diſſolution of the Babylonian dominion, and the return of the Jews abiding at captivity in Babylon. Chap. 28. 1——3. to controll that vain conceit, that he endeavoured thereby to work into the minds of Zedekiah and his people, as being able to ſhake off the Chaldean yoke: when as Nebuchadnezzar ſhould carry all away, as well farther of, as nearer at hand before him, Chap. 25. 9. & 27. 8.

V. 35. *Thus ſaith the Lord of Hoſts, Behold I will break the bow of Elam,* and *the chief of their might.*] Inſtead of that yoke, which Hananiah broke, implying a diſſolution of the Chaldean power, God threatneth by that Chaldean power to *break the bow of Elam*, that is, their main might and principal ſtrength, and that which the Elamites moſt truſted unto, being noted for expert archers; as Eſay. 22. 6. See Pſal. 18. 34. & 37. 15. & & 46. 9. Chap. 51. 56. Hoſ. 1. 5. the latter expreſſion may be joyned by way of appoſition to the former; and ſo moſt here take it. Yet it may be a diſtinct notion, and imply as the former their armes, ſo the latter their men of arms, the chief of their ſouldiery. Heb. *the beginning*, or *the principal* (as the word is uſed, 1 Sam. 5. 21. Amos 6. 6. *of their ſtrength*, for, *their ſtrong ones*; as Eſay 3. 25. the like term is uſed of the firſt-born, Gen. 49. 5. Deut. 21. 17. Pſal. 78. 51. & 105. 37. thus taking it,the copulative is to be ſupplyed; as Exod.1. 2. Habb.3,11.

V. 36. *And upon Elam will I bring the foure winds from the foure quarters of heaven, and I will ſcatter them towards all thoſe winds, and there ſhall be nation whither the out-caſts of Elam ſhall not come.*] See the like before, verſe 32. and the like menaces, Deut. 28. 64. Chap 24. 9. and of the *four winds*; blowing one againſt another, Dan. 7. 2. here intimating a violent driving of the Elamites to and fro, as either ſhips at ſea, or, light matter on land, by contrary blaſts and guſts, driven one while one way, and ſoon Back again another.

V. 37. *For I will cauſe Elam to be diſmayed before their enemies and before them that ſeek their life*:] Heb. *And*, as chap. 48.27.and and *ſoul*, for *life*, as chap.44.30, See the like threatning of conſternation and terrour, verſe 5.14,29.

and I will bring evill upon them, even *my fierce anger*, *ſaith the Lord*] Or, *I will bring evill* as Chap.2.6. & 11.12. & 36.21.) *upon them in my wrath*, or, with *my fierce wrath*. Heb. *the fervour of my noſe*, or *face*. See Eſay 13 9,13' Chap.25. 37,38. The like defect of the particle, ſee Eſay 51. 29. Chap. 46. verſe 21.

and I will ſend the ſword after them,] See the like menaces, Lev. 26.33. Chap 48 2. Ezek. 5. 2.

till I have conſumed them.] As chap.9. 16.

V. 38. *And I will ſet my throne in Elam*,] I will place Nebuchadnezzar there; as Chap. 43. 10 whoſe throne is termed Gods throne, becauſe he received his royall power from God aſſigned to him by a peculiar providence to do God ſpeciall ſervice, Chap. 27. 6. or I will execute judgement upon them, as having erected a tribunal, or ſeat of judicature among them;as Dan.7.9-- 11.yet there want not, that refer this to Cyrus, and ſome to his conqueſt of Media, which, ſay they, marching out of Perſia, he made entrance unto, by breaking firſt into Elymais a part of it. Others, of Cyrus, his throne in thoſe parts by God ſetled, to do him ſervice againſt Babylon, termed therefore by him, *his Anointed*, Eſay 45. 1. But the received opinion of the Babylonian King ſeemeth the better.

and will deſtroy from thence the King and the Princes, *ſaith the Lord*.] To ſeat the Chaldean King and his Princes in their ſtead; and by ſo doing to execute judgement upon them: as Dan. 7. 11,12.

V. 39. *But it ſhall come to paſſe in the latter dayes, that I will bring again the captivity of Elam, ſaith the Lord.*] Or, *Yet it ſhall be.* Heb. *in poſterity of dayes*: in after times, either when the term of the Cealdean Monarchy ſhall be expired,chap.25. 12—— 14. or, and that principally, in the dayes of the Meſſias, Acts 2. 9. The like gracious cloſes, ſee before, Chap. 48. 47. verſe 6.

CHAP. L.

Verſe 1. THe *word that the Lord ſpake againſt Babylon*, and *againſt the land of the Chaldeans by Jeremiah the Prophet.*] In this Chapter, and the next, is a very prolix prophecy againſt Babylon, which cometh laſt here, becauſe that State was to drink laſt of the wine-cup of Gods wrath, after that it had gone round, and that the reſt had drunk deep thereof by it, chap. 25. 9. and it is therefore the larger, becauſe the comfort of Gods people depended much upon the expected downfall of that State. The whole prophecy is intermingled, partly, with dreadfull menaces againſt Babylon,deſcribing the manner of her overthrow, the perſons by whom it ſhould be effected, their proceedings in it, and ſucceſſe againſt it, as if the deſign had been already accompliſhed, and the Prophet preſent himſelf at the accompliſhing of it; together with the procuring cauſes of this her calamity, among which, their cruelty exerciſed on the people of God, one of the chief; and partly with gracious promiſes of protection and deliverance to Gods people, together with encouragements of them, not to doubt or deſpair, though they ſee not things ſo ſoon, or ſo ſuddenly effected, as they deſire, but to bear up their ſpirits with an hopeful expectation of aſſured freedome from captivity, and return to their own countrey in the time by God prefixed: and theſe are ſo cloſely interwoven, and ſo variouſly intertwined thorow out the whole body of it, the one with the other, and that alſo accompanied with ſo many interchanges of perſons ſpeaking, ſpoken of, and ſpoken to, as that it may well challenge any the ſtrongeſt and cleareſt brain, to make out an exact and accurate analyſis of it, which alſo, when all were done, it may be, would not prove ſo uſefull neither. The inſcription of the whole prophecy is in this firſt verſe, wherein is decared the perſon, from whom it cometh, *the Lord*; as chap. 46. 13. againſt whom it is darted; *Babylon and the land of the Chaldeans* (Heb, *unto*; but *el*, for *al*: *concerning*, or *againſt*; as Chap. 49. 19,20, 34. and ſo chap 51. 12.) and by whome denounced, *Jeremy*. Heb. *by the hand of Jeremiah*; as, *by the hand of Malachy*, Mal 1. 1 See the like prophecies concerning Babylon, Eſay 13. & 14. &. 21. & 46. & 47. whence alſo ſome things are transferred into this prophecy

V. 2. *Declare ye among the nations*] The entrance is made into it, with a commandement to pnbliſh in all places the downfall of Babylon, as a buſineſſe already accompliſhed, *among the nations*. Becauſe it concerneth them, as well as Gods people,who were to be freed from the Chaldean tyranny by the fall of Babylon, as well as they, Eſay 14. 6, 7.

and publiſh] Heb. *make it to be heard*; as Eſay 48.20. See the like, Pſal.96.20. Eſay 12. 4,5.Chap.31. 10.

and ſet up a ſtandard,] Heb. *lift up an enſigne*: not, as ſome to gather Gods people together, to acquaint them with this prophecy; nor, as others, to get people together to be employed in ſervice againſt Babylon; as Eſay14.2. for the work is here deſcribed and delivered,as alreadydone;but to call people together, to impart unto them the glad tiding of Babylons rauin and downfal;as the manner was on ſuch occaſions for thoſe that came with good tidings of victory, delivery, good ſucceſſe, or the like publike affaires, to get up into ſome eminent place, and from thence by ſome ſignall given to gather people together, to declare it unto them, and acquaint them therewith. See Eſay 40,9. & 52.7. Nah. 1. 15. the words following confirm it.

publiſh, and *conceal not*;] Heb. *cauſe it to be heard*; as before: the copulative here is needleſſe, See Pſal 50.9,10.

Say, Babylon is taken; So, *Babylon is fallen*,Eſay 21.9.

Bel is confounded,] The Babylonians chief idol, Chap.51.4b. Of it, ſee at large on Eſay 46,1.

Merodach is broken in pieces,] Another of their Idols; from which ſome of their Kings had their names: and was, it may be, at firſt, the name of ſome King who after his deceaſe was idolized: ſuch as were many of the Pagan deities. And this Merodach is by ſome learned ſuppoſed to be the ſame with him, whom Africanus calleth Mardocentes, one far more ancient than Bel. See Eſay 39. 1 & 46.1.

her idols are confounded.] Being neither able to ſave their people nor themſelves, Eſay 46. 1. where alſo ſee of the term here uſed.

her images are broken in pieces.] Eſay 21. 9. the term here uſed cometh from a word that ſignifieth *dung*. Ezekiel 4. 12. Zeph. 1. 17. and importeth conſequently *dungy*, *durty idols*; idols, as vile, baſe, loathſome, abominable, as dung and dirt.

V. 3. *For out of the North, there cometh up a nation againſt her*,] or, *there is come up* (a military term; as Chap. 49. 22.) or, ſimply *is come* (as Exod.16.13, and he ſpeaketh of it, as of a thing already done) *againſt her*, *a nation* (the Medes and Perſians accounted as one nation, becauſe belonging to one crown. See Eſay 13. 17.) *from the North*: from Media, lying North from Chaldea; and from Aſſyria, through which Cyrus marched unto Babylon, verſe 9. 21.41.

which ſhall make her land deſolate; *and none ſhall dwell therein*:] Or, *ſo that none ſhall dwell therein*: the copulative for the finitive: as Chap.9. 6,26 Heb. *ſhall put* it *unto deſolation*; as chap.2. 15. See 13.20. verſe 40.

they ſhall depart both man and beaſt] Heb. *from man to beaſt*; as chap.9.10. Eſay 10, 18. See chap.51. 61. and the like, chap. 4. 25. & 33.10;12. Zeph.1. 3.

V. 4. *In thoſe dayes, and in that time, ſaith the Lord*,] As chap. 33.15. When Babylon ſhall be taken by Cyrus, verſe 2.

the children of Iſrael ſhall come, they, and the children of Judah together,] The Jewes being ſet at liberty by Cyrus, Ezr.1. 1,2. and many of the other ten tribes joyning themſelves to them. See ch. 30.3.& 31.5,6.

going and weeping:] Or, *weeping as they go*; as chapter 41. 6. as with grief for their ſins whereby they had grieved God, and provoked him to wrath, and procured thoſe fore-paſſed calamities to themſelves: ſo for joy alſo in the apprehenſions of Gods preſent gracious goodneſſe toward them in remitting their ſinnes, removing his wrath, reconciling them to himſelf, reducing them from their long captivity again: for tears there are of joy,as well as of grief, and ſome mixt ones of either. See Gen.29. 11.& 42.24.& 43. 30. & 45. 2,14,15.& 46.29. Nor need we therefore to underſtand theſe words, as a learned Writer therein following the Chaldee, of their weeping what time they went out into captivity, Pſalm 126. 6. and while they continued there, Pſalm 137.1. but of teares ſhed in their return, as before,and after it alſo. See ch.31.9,Ez.3. 12,13.

they ſhall go and ſeek the Lord their God.] Or, *go to ſeek*; as,*aroſe and warred*, for, *roſe to war*, Joſh.24.9. or, *go ſeeking*: as *ſtand and feed*, for, *ſtand feeding* Eſay 61.5. to ſeek after him who had ſhewed ſo much mercy,goodneſſe,and kindneſſe to them: to acknowledge their thankfulneſſe for the ſame. See Pſal.24.6. & 105.4.

V. 5. *They ſhall ask the way to Zion with their faces thitherward*,] Heb. *They ſhall ask after Sion*, *the way thither* ſhall *their faces* be: they ſhall enquire the way to Jeruſalem, (ſee Ezr. 8. 21,23,31.) and that more ſpecially in regard of Sion, the ancient ſeat of Gods reſidence among them,and principal place of his ſolemn ſervice, Pſalm 84.7. See chap.37.21.12. Zach.8.21,22.and *their faces* ſhall be ſet *that way*. Of which form of ſpeech, ſee on chapter 42. 15.

ſaying, *Come and let us joyne our ſelves to the Lord*, *in a perpetuall covenant*, that *ſhall not be forgotten.*] Let us renew our covenant with God again, let us enter into a firmer and more conſtant covenant with him than ever: (Heb, *a covenant of perpetuity*: ſuch as God promiſeth to make with them, chap. 12.42. Ezek. 16. 60. & 37.26.)

37. 26.) ſuch as we will never ſtart from again, Pſal.80. 18. Chap. 32. 40. See the like form of expreſſion in another kind, chap. 23. 40. there is in the Text a defect of the relative; as chap. 31. 21, 24 and the word *ſaying* is ſupplied; as chap.48. 39. Howbeit, the Chaldee acknowledgeth no ſuch ſupply, but rendreth the words in an enunciative form; *they ſhall come and joyn themſelves to the Lords people:* which ſome of the Jewiſh Doctours following, expound the Text of thoſe ſtrangers that ſhould adjoyn themſelves to Gods people, either upon their return from captivity, Eſay 14.1. or in the dayes of the Meſſias, Zach.2.11. becauſe the ſame word is there uſed: and of ſuch it is uſed indeed alſo, Eſay 56. 3 6. But neither is the word *people*, here, which the Chaldee crammeth into the Text: nor is there any neceſſity that the word ſhould here be taken, ſince that the current of the context runneth clearly for Judah and Iſrael: it may rather imply, that they had ſo broken their conjugal Covenant with God, and God ſo caſt them off thereupon, chap. 3.1. 8 and 31.32. that they were in a manner become as meere ſtrangers to God, chap. 2.5,15. Hoſea 9.10. Amos 9 7. and may ſeem as ſuch to be now new joyned again to God, from whom they had ſevered themſelves before by their ſins, Eſay 59 2. And of them a learned late Writer aright underſtanding it, but for the notion of the words concurring with the Chaldee, rendreth the text; *They ſhall come and adjoyn themſelves to the Lord*: and the ſame way go both the ancient Greek and old Latine: nor is this Verſion improbable, though ſome difficulties there ſeem in it: for as concerning the former word of *coming*, the form here uſed is generally an imperative, no where found in an enunciative notion: but to remove this ſcruple, that learned man produceth two of the ſame ſtamp with it in an enunciative notion, the one in theſe words, *they were abaſhed*. Chapter 14. 3. the other in thoſe, *they are pleaſant*, Canticles 4. 10. for the latter, the Jewiſh Criticks, whom moſt of our Grammarians concur with go another way: they take it for an Imperative, and render the words therefore, as the former *come ye*; ſo this, *be ye adjoyned*, or *adjoyn your ſelves*: the paſſive form in a reciprocall notion; as Chapter 4. 4 & 23 4. & 36. 19 and ſome Interpreters of prime note, whom the learned Scholiaſt alſo followeth, do herein agree with them: an irregularity indeed, they acknowledge in it ſo taken: but they ſuppoſe another Imperative, juſt of the ſame making, to be found in thoſe words, *and be gathered together*, Joel 3. 11. But this place produced by them, is as queſtionable as the preſent; and I incline therefore to the former, which is neither peſtered with much irregularity, and doth very ſmoothly and eavenly, without any ſupply, carry on the context: conceiving the words do contain a prediction, what the faithfull party of Gods people, being ſet free from their fore-mentioned captivity, ſhould do. Though ſome Interpreters of prime note read and render this whole paſſage concerning Gods people, as ſpoken by way of adhortation or advice. *Let them come* —— *let them ſeeke* —— *let them aske* —— *let them ſay*, verſe 4. 5. But I leave that to the conſideration of others.

V. 6. *My people have been loſt ſheep*:] Gods Word ſpeaking of the Jewiſh people, as ſtill owning them; *My people*; as chap 33 24. *hath been loſt ſheep*, or as *loſt ſheep*: a defect of the note of ſimilitude: as Pſalm 141 2. Eſay 21.8 chap 26.18. ſtraying from God Eſay 53.6. Matt, 18. 11, 12. 1 Peter 2. 25. and chaſed out of their own countrey into forrein parts, Pſalm 119.176. v. 17 Heb *periſhing*, or *periſhed*; and ſo Pſalm 119. 176. that is ready to periſh: as Eſay 27. 13. and becauſe the Noun ſubject is ſingular, the attribute plural: ſome render it, *a flock of periſhing* ſheep: as if there were a defect of ſome other ſubject to be ſupplied: as Ezekiel 13 11. but neither doth the word ſignifie *a flocke* properly; and yet being here in a collective notion, the Syntax is not unuſuall; yea with the very ſame Syntax is the word found uſed, 1 Samuel 25. 18.

their ſhepherds have cauſed them to go aſtray, they have turned them away on *the mountains:*] Their Rulers, Princes and Paſtors, Magiſtrates and Miniſters (for the word comprehendeth Governours as well Eccleſiaſtical as Civil Eſay 56. 11. chap 3.15 & 23 1. & 25. 34. Exekiel 34. 2.) have by their bad example, and falſe Doctrine, led them out of the way and made them to go aſtray from God, Eſay 3. 12. & 9. 16. chap. 23.13, 14,15. & 28 16. & 29.32. and by meanes thereof they cauſed them to be turned out of their own land, as ſheep out of their paſture, and driven into ſtrange countries, as ſheep to graze on barren hils and bare mountains, Nah. 3.18. See chap.27.10. Lamentations 2. 14. and it ſeemeth an alluſion to thoſe mountains which they were forced to paſs when they were carried away in captivity to Babylon, chap. 13.16. Yet want there not, both of the Jewiſh and others, who underſtand this of the mountains on which they worſhipped their idols, Eſay 65.7. Ezekiel 18 6,11. and they render the words, ſome, *they have broken them upon the mountains* as they ſuppoſe the word to be uſed, Ezekiel 38 4. & 39.2. Others, *they have made them to rebell upon the mountains*: as the word is uſed, Eſay 47. 10. chap. 8 5 the latter whereof ſeemeth the more probable: but neither to ſuit ſo well with the Prophets purpoſe, and the reſemblance uſed by him in this place.

they have gone from mountain to hill] That is, as ſome, they have run up and down from one idol to another, chap. 2. 23, 24. or as others, they have been hurried up and down from place to place, during the time of their captivity; as ſcattered ſheep are wont to be, Ezek 34.4,6.

they have forgotten their reſting place.] Heb. *place to lye down in*; as Prov. 24.15. that is, as ſome, they have forgotten God their onely true reſt, chap.6.16. while they run thus after idols, chap. 2. 31 —— 33. & 23. 27. Hoſ. 8. 14, or rather, as others, they have been ſo long abſent from their own countrie the place of their reſt, Deut.12.9. Pſalm 95. 11. chap. 31.2. that they may ſeem to have forgotten it: as in continuance of time, by long diſcontinuance, folk are wont to forget perſons or places, that they formerly either converſed with or abode in.

V. 7. *All that found them have devoured them:*] As ſilly ſheep when they ſtray, without any to look after them, and ſecure them, become a prey to every Wolf, or other ravenous wilde beaſt that lighteth on them, Ezekiel 34. 8. Thus the moſt: onely one learned Interpreter renders it, *All that lead them out devour them*; as chap. 23. 1. Zach. 11.15. and ſo it ſhould be much the ſame with that before, v. 6. But the vowel points in the text will not admit this reading.

and their adverſaries ſaid; *We offend not, becauſe they have ſinned againſt the Lord,*] Thoſe that prey upon them, pretend that they deal but juſtly with them, no otherwiſe than as they have deſerved for their ſins againſt their God, chap.40.5. Zach 11. 2. and we are therefore faultleſs. But ſee the contrary, chap.2.3. nor indeed did thoſe wicked wretches intend or regard any ſuch thing, whatſoever they pretended, Eſay 36 7,10. but the ſatisfying of their own ambitious diſpoſitions, and the enlargement of their Dominions, Eſay 10 6,7. Heb *they have ſinned to the Lord:* as Pſalm 51 4. and ſo both the ancient Greek, and old Latine rendreth it: but the Particle is frequently uſed alſo for *againſt*; as Job 7. 20. & 8.4. chap. 3.25

the habitation of Juſtice] This our preſent Verſion, as others before it do as by way of appoſition, adjoyn to the former; and make an attribute of God, and ſo the Jewiſh Doctor expoundeth it, *a juſt habitation, a ſure dwelling*: according to that, *Lord, thou haſt been our dwelling*, Pſalm 90. 1. & 91. 1 The Chaldee rendreth it, *they have gone far*, or *kept aloof off from the habitation of his holyneſs*, ſeeming to underſtand it of their leaving his Temple to goe after their Idols. The old Latine goeth the ſame way herein with ours, but rendreth it *the beauty*, or *goodlineſs* of righteouſneſs But I find not where the word here uſed hath any ſuch notion, though one near to it hath. Other Interpreters of good note, conceive a defect of the particle *in*, oft ſuppreſſed; as Job 1.13. Eſay 26. 8,18. chap. 5.7. and the place here deſigned, in which they ſo ſinned, which did much aggravate their offence; and they render the words, ſome, in *the fold of righteouſneſs*; becauſe they find the word ſo uſed 1 Samuel 7. 8. 1 Chron. 17. 7 See Ezekiel 34. 14. Some in *the habitation of righteouſneſs*; that is in the Church of God, in the land of Judah and the city of Jeruſalem; the place where righteouſneſs ſhould dwell. See chap. 31. 23. or *righteouſneſs*, as ſome for men of *righteouſneſs*; *righteous* ones; as Eſay 1. 21. See Eſay 60.21.

even the Lord the hope of their fathers.] Heb. *and the hope*, or, *expectation of their fathers the Lord.* That which divers diverſly render and expound: the old Latine retaining the copulative; *and the expectation of their fathers the Lord*: nor doe our Engliſh Verſions much ſwarve from this; onely they make the copulative, not ſo much a note of conjunction as of amplification, or exaggeration; as chap 15.13. & 23.9 But others make the copulative a note of ſimilitude: as it is, Prov. 17 3 & 0. 25 rendring the text, Who would have been a ſure habitation to them, if they had not ſinned againſt him, *as* he had been *the hope of their fathers*. Others take it in a relative notion *Whoſe fathers expectation* he was, *and of them*, for *whoſe*: the copulative with the Pronoun demonſtrative, for the relative: as chap. 15. 19. & 17 7. Some laſtly, with whom I cloſe, take the copulative in a diſcretive notion, as it is frequently uſed, Pſal.78. 3 Eſay 35.9 chap. 32.33. and make it an entire ſentence. So a learned Scholiaſt rendreth it, *albeit the Lord* was *the expectation of their fathers*, that is, he, on whom their Anceſtors depended and from whom they expected relief, ſuccour, ſafety, and all manner of good See c.17.13.

V. 8. *Remove out of the midſt of Babylon, and go forth out of the land of the Chaldeans*:] Or, *Remove out of her*; as Eſay 5 8 & 7. 22. See Eſay 48. 20. ſo c.51.6. Rev.18 4.

and be as the he goats before the flocks.] Or, *as the great he-goats*, that are as ring-leaders to the reſt of the flock. See Eſay 14.9 and *goats* he mentioneth rather than ſheep; though Gods people are more uſually compared to ſheep, Matt. 25 32,33. becauſe they are the nimbler and the ſwifter of the two. Strive to go one before another, in making haſte to your own country again. See Eſay 60.8.

V. 9. *For lo, I will raiſe, and cauſe to come up againſt Babylon, an aſſembly of great nations from the North country*;] Heb *I am raiſing* (as Eſa.13.17.) *and making to come up*, or *march* (as v.[illegible].) *againſt Babylon*, *an aſſembly* (a company, as called together; as Zeph 1.7.) *of great nations* (as c.27 7. the *Medes and Perſians*, Eſay 13. 17) *from the land of the North*. See v.3.

and they ſhall ſet themſelves in array againſt her] or, *ſet* the battel *in array*; as 1 Chr.12.33. & 19 9. the like defect is, 2 Sam. 10. 17. Heb *to her*, ſet *againſt her*; as v.3.

from thence ſhe ſhall be taken :] *From thence* ; that is, by people and forces coming from thoſe parts, So rather, than as a learned late Writer, *from thence*; that is, out of hand, ſuddenly, unexpectedly : or, as one of the Rabbines, from the place ; where they ſit down, and ſet their forces in array againſt her, not needing to remove to any other place from thence : *ſhall ſhe be taken*, verſe 2.

their arrowes ſhall be *as of a mighty expert man,*] Heb. *their arrowes* ſhall be *as a mighty man*, for, *as* the arrowes of *a mighty man*: as, *he maketh my feet like hinds*, or, *harts* : that is, *like* the feet of *hinds*, or *harts* : Pſal. 18.33. and Eſay 63.2. *garments like one that treadeth the wine-fat*, for; *like* the garments of *one that treadeth the wine-fat*. In the latter term here uſed, there is ſome variety of reading : as in the pronunciation of *Sibboleth*, and *Shibboleth*, Judg. 12.6. according to the diverſe placing of a point upon the right or left corner of the initial letter. The Chaldee, and and the Jewiſh Doctors, with whom the old Latine concurreth, place it on the right hand, and then it ſignifieth one *that deſtroyeth*, that bereaveth wives of their husbands, children of their parents, and parents of their children ; as the the word intimateth, Hoſ. 9. 14. Others turn the point over to the left ſide, and then it ſignifieth one *expert*, or *skilfull*; and ſo the ancient Greek here rendreth it, which our Verſions follow : unto which I ſhall adde a third Interpretation, from the root, which the word cometh from in the latter form; wherein it ſignifieth, not to deal *prudently, and skilfully*, only, but *to proſper* alſo and *be ſucceſſefull*. See Eſay 52.13. & Jer. 23. 5. and ſo it may be rendred of one *ſucceſſefull*, whoſe ſhafts never miſſe, like thoſe Benjamites, Judg.20.16. hence it followeth.

none ſhall return in vain.] But ſhall hit and ſpeed, 2 Sam. 1. 12. effect what it was ſhot and ſent for; as Eſay 55. 11. underſtood of their arrows; becauſe like the arrowes of a man both of ſtrength to draw the bow, and of skill to guide the ſhaft, and that directeth it to the ſpeeding places, and is ſucceſſeful in his ſhot. But the words in the text rather are, *it ſhall not return empty* ; as the term is uſed, Chap.14.3. that is, as ſome other expound it, *the aſſembly of nations*, before mentioned, *ſhall not return empty*; but furniſhed and laden with ſtore of rich ſpoyles ; as Exod.3. 21. the contrary whereunto, ſee Ruth 1. 21. See verſe 18. thoſe that go the former way are fain to render it; *there ſhall not* any of them, to wit, of their arrows, *return empty*, or in *vain* : Either may ſtand with the termes of the text.

V. 10. *And Chaldea ſhall be a ſpoyle, all that ſpoyle her ſhall be ſatisfied, ſaith the Lord.*] They ſhall find wealth enough in her to ſatisfie them to the full : the ſtate of Chaldea, and city of Babylon being the richeſt place at that time in the world. See Eſay 13. 19. & 14.4. & 45.3. Chap 51.13.44.

V. 11. *Becauſe ye were glad, becauſe ye rejoyced,*] Becauſe ye have rejoyced at, and ſported your ſelves in the miſeries and calamities of my people; as of Moab, Chap. 48. 27. or, as ſome read it, *When* (as Chap.10. 2.) *ye ſhall be merry and revel it* ; as alluding to the feſtival, at which Babylon was ſurpriſed, Chapter 51. 39,17.

O ye deſtroyers of mine heritage,] Ye Chaldeans, that have made ſuch ſpoyle and havock of my land, Lev.25.23. chap. 2. 7. & 16. 18. or of my people, chap.12.7——9. as dear to me, as any mans inheritance is to him, 1 Kings 21. 3.

becauſe ye are grown fat.] Or, *big*, or *corpulent* ; as ſome : or, *when* (as before) *ye abound* : or, as others, *are grown fat*, or, *laſcivious*, as, fulneſſe and fatneſs is wont to produce wantonneſse, Deut.32.15. chap 5. 8. Ezek.16. 39. the ſame word is found, Mal. 4. 2. but in no evill notion there : and from thence a word for *abundance*, Job 35. 15. Others again, *Ye are diffuſed*, and *skit* up and down ; as alluding to beaſts that grow skittiſh, when they are full fed, and run at large, becauſe the word is found in a notion, of *diffuſion* and *diſperſion*, Habb. 1. 8. Nah. 3. 18.

as the heifer at graſſe.] Or, *like an heifer*, or *calf*, (the ſame word with that, chap.48 34.) *feeding on*, or *fed with tender graſſe* : for it is an adjective derived from a term that ſignifieth ſuch herbage as doth firſt ſprout out, and is not grown over rank, or exhauſt, but is full of moiſture and ſweetneſs, and doth therefore ſuddenly fill and fat. See Eſay 15. 11. & 66.14. as alſo, Deut.32,2. 1 Sam. 23 4. inſtead whereof to the ſame purpoſe, is *calves*, or, *heifers of the ſtall*; that is, *ſtalled* ones, Mal.4. 2.

and bellow as bulls.] The word here uſed ſignifieth properly *to neigh*; the peculiar note of *horſes* Chap.5. 8. & 13. 27. Job 6. 5. Pſal.23.2. and becauſe not without cauſe it may be queſtioned how *bulls* ſhould be ſaid *to neigh* : ſome ſuggeſt from a Jewiſh Maſter, that the word is uſed for any *ſhrill*, or : *loud voyce*, or, *cry*, of what kind ſoever. See chap. 31. 7. but we need not flee to any ſuch metaphorical uſe of the word : or, to Oxen uſed for treading out of corn, Hoſ. 10. 11. to which employment, the ſtrongeſt of them ſhould be deſigned, (which ſeemeth nothing probable ; and that of Hoſea implyeth the contrary) and uſed to grow yet fatter and luſtier by that imployment, having by the Law liberty to feed the the more freely, Deut.25. 4 for the latter word here uſed ſignifieth as well *horſes* as *beeves*, as well *ſteeds* as *bulls*. See on chap. 46. 15. & 47.3. and it would therefore be rendred *ye neigh as ſteeds*, or, *luſty ſteeds* : for the word hath a note of eminency in it, as hath been before ſhewed : and this Verſion the Prophet leadeth us unto from Chap.5. 16. where both the terms here uſed are the ſame found joyned together; ſave that the noun of the one is there, the verb whereof is here, in thoſe words, *the neighing of his ſteeds.*

V. 12. *Your mother ſhall be ſore confounded, ſhe that bare you ſhall be aſhamed* :] Your former routing and revileing, inſulting over and deriding of others, ſhall be ſeconded with ſhame and confuſion; as Chap.48. 26, 27. for your mother-city Babylon, or your native countrey Chaldea : as Eſay 23.4. & 51.18. Chap.15. 8,9. ſhall be aſhamed of you, that could defend her no better : as they of their idols, chap.48.14.

behold, the hindermoſt of the nations ſhall be *a wilderneſſe, a dry land, and a deſart.*] Or rather, as moſt both Jewiſh and others, *the laſt of Kingdoms* ſhall it be, &c. She that was the foremoſt of nations before, ſhall become the hindermoſt, the laſt, the loweſt : ſhe that was before ſo rich and wealthy, ſhall become a wild waſte ; as of Judah the like, Lam.1.1. and of Egypt the ſame, Ezek. 29.12,15. See Eſay 13. 20.

V. 13. *Becauſe of the wrath of the Lord.*] This clauſe would rather have been annexed to the words foregoing ; as the like, chap. 41. 18. Heb. *bubbling*, or, *boyling wrath*, Eſay 34. 2. Chap. 10. 10. & 21. 5.

It ſhall not be inhabited, but ſhall be wholly deſolate.] Heb. *It ſhall not ſit*, or *dwell*; See Eſay 13. 20. Chap.17.6. So ver.3. 39.

every one that goeth by Babylon ſhall be aſtoniſhed, and hiſſe at all her plagues.] In diſdain and deriſion; as chap. 49. 17.

V. 14. *Put your ſelves in array againſt Babylon round about :*] Or, *Set* the battell *in array round about againſt Babylon*. See verſe 9. 29. Gods ſpeech to the Medes and Perſians, and their aſſiſtants. Of whom verſe 9. and chap.51. 11.

all ye that bend the bow ſhoot at her;] Heb. *tread the bow :* as chap 46. 9. So verſe 29. and *throw*, or *caſt*, or *caſt out* (as Lam. 3. 53. Joel 3.3. Zach. 1.21.) to wit, arrowes, or ſhafts : a defective ſpeech : the like whereunto ſee chap.4.29.

ſpare no arrowes,] Heb. *have no pity on arrows* : for ſo the word properly ſignifieth, having in it a notion of *pity*, and *ſparing* out of pity, Exod. 2.6 2 Sam 12.6, 2 Chron.36.15. *arrow*, collectively, for, *arows :* as Pſal. 91. 5. and *el*, for, *al :* as alſo, chap. 51. 3. this latter particle being of more frequent, almoſt general, uſe in this form. See chap.48,11. and one of the Jewiſh Doctors ſuppoſeth that there might be in the words a cloſe preoccupation of a ſecret ſuggeſtion, whereby the Perſian ſouldiery might think, when they ſhould be called upon to ſpend their arrowes apace, that it would be great pity to have ſo many arrowes caſt away and loſt : to which anſwer ſhould be returned here, that no ſuch pity ſhould need, for none ſhould be loſt : they ſhould every one do execution, as had been before ſaid, verſe 9. But this I conceive to be ſomewhat over-nice.

for ſhe hath ſinned againſt the Lord] That which they pretended to be their ground for afflicting Gods people, verſe 7. and it is, *to the Lord*, here alſo, as there : though it may be underſtood, *they have ſinned exceedingly :* as it is ſaid of the Sodomites, *They were ſinners unto God*, or, *of God* ; that is, exceedingly great, or grievous ſinners, Gen. 13. 13. the words are in either place the ſame, See varſe 29.

V. 15. *Shout againſt her round about :*] Aſſault her on every ſide with a warlike ſhout, ſuch as aſsailants are wont to make, therewith partly, to incite, and ſet on one another, and partly to affright thoſe whom they aſsail, Chap. 4. 19. & 49.2. So rather, than as ſome, who would have it underſtood of ſhouts uſed in a triumphant manner after victory obtained, and conqueſt of a place made : though of ſuch alſo the word be uſed, as Pſal.47.5.

ſhe hath given her hand :] That is, ſaith a learned late Writer, ſhe hath entred into confederacy with the Lydians,our adverſaries, (for which he citeth Herodote) and therefore we muſt not ſpare her : and theſe words he would have to be uttered by the aſsailants in the ſhout enjoyned : for *to give the hand*, is uſed for to enter into ſociety and confederacy, Ezek. 17. 18. 1 Maccab. 11. 50. Gal. 2. 9. and ſo, *to put hand*, Lev.6 2. and *to ſtrike hands*, Job 17. 2. But the moſt and beſt go rather another way, underſtanding it, as it is in other languages alſo, as well as in Hebrew, very frequent, in the Latine eſpecially, for *to yeeld up* ones ſelf into the power of another. So 2 Chron.30.8. Lam. 5.6. it implyeth, as a learned Writer ſuppoſeth, an holding up of ones hand to be bound and manacled, as ſlaves, priſoners, and captives were wont to be. See chap. 40. 4. But I conceive rather, as ſhewing them quitted of armes, making no oppoſition, but ſuing for mercy : as Pſal. 68. 31. uſed alſo as a ſignal of ſubmiſſion and allegiance 1 Chron.29 24.

her foundations are fallen, her walls are thrown down :] So, ch.51.58. *the broad walls of Babylon ſhall be razed :* but here ſpeaking of it in a prophetical ſtrain, as of a thing already done, Howſoever a learned Writer would have it taken, as ſpoken by the enemy, in way of incitement at the time of the aſsault : *Let her foundations be razed, let her walls be thrown down* : like that, Pſal. 137. 7. Strabo lib. 16. reporteth that a great part of her walls were razed by the Perſians, and the reſt ruined by neglect and continuance of time ; ſo that it might well be ſaid of it, *the great city* (the greateſt, ſaith Pauſanias, in his *Arcadiacks*, that the ſun had ſeen) *was become a great waſte.*

for it is the vengeance of the Lord:] Againſt whom ſhe had ſinned, ver.14. as that execution done upon Moab, is called *the work of the Lord*, Chap. 48. 10. the pronoun demonſtrative for the verb ſubſtantive; as Pſal.25.11. So alſo ver.25.

take vengeance upon her; as ſhe hath done, do unto her.] Pay her in her own coyn, deal with Babylon, as ſhe dealt with Jeruſalem, Pſ. 137. 8. no juſter Law than that of retaliation, Exod. 21. 23, 25. Deut. 19. 19, 21. acknowledged ſo to be, even by thoſe that have themſelves ſuffered it, Judge 1.5. So ver.29. Rev.18.6.

V. 16. *Cut off the ſower from Babylon, and him that handleth the ſickle in the time of harveſt:*] *Sickle*, or, *Sithe*: ſo Joel 3. 13. Deſtroy her ſo that none of hers be left, either to till the ground, or to take the crop of it, if any come up of it ſelf; which yet God cauſed the Chaldeans to leave, when they carried the Jews away captive, 2 King. 25. 12. The Chaldee rendreth it, *Cut off the King from Babylon, and whet the ſword for the time of ſlaughter.* But that departeth too far from the Text.

for fear of the oppreſſing ſword, they ſhall turn every one to his people, and they ſhall flee every one to his own land.] Her hired ſouldiers and aſſiſtants. See the ſame before of Egypt, Chap. 46. 16. See alſo, Chap. 51. 9.

V. 17. *Iſrael is a ſcattered ſheep*:] Or, *as a ſcattered ſheep*; as ver. 6. he is ſcattered among the nations, Joel 3.2.

the lions have driven him *away*:] That is, as the Chaldee, fierce and mighty Kings compared to lions the King of beaſts; have driven him out of his countrey. See Chap. 4. 7. yet the term may be more general, and comprehend any potent adverſaries, Pſal.57.6. Chap.2.15.

firſt the King of Aſſyria hath devoured him] Or, *firſt the King of Aſſyria did eat upon him.* See Chap.10.25. moſt underſtand it of the Aſſyrian Kings vexation of the ten Tribes by Pul and Tiglath-Pileſer, 2 King.15. 19,20,29. 1 Chr.5.26. and the deportation of them by Salmaneſer, 2 Kings 16. 7. and 17. 3, 4. Yet I conceive that it may have more ſpecial reſpect to the people of Judah invaded and much ſpoiled by the hoſtile incurſions of Sennacherib, 2 King. 18. 13---17. and Eſarhaddon, 2 Chr. 33.11.

and laſt this Nebuchadrezzar King of Babylon hath broken his bones.] Heb. *hath boned him*; that is as the moſt, hath utterly ruined him by carrying away captive Judah and Benjamin, 2 King 24. 14---16. and 25.7,11,19,20. as the other had done the ten Tribes: or referring both to thoſe two Tribes; making up joyntly the State and Kingdom of Judah, he hath utterly deprived him of all ſtrength and ſupport, which lieth in the *bones*. See Eſay 38. 13. Lam.3.4. the other tore his fleece and his fleſh off him; but this latter hath even broken his bones too: *to bone*, for, *to break bones*, or, *to unbone*: as, *to neck*, for, *to break the neck*, or, *cut off by the neck*, Exod.13.13. Deut.21.4. Eſay 66.3. and, *to tail*, for, *to curtail*, or, *cut off the tail*. Deut.25.18. Joſh.10.19.

V. 18. *Therefore thus ſaith the Lord of hoſts, the God of Iſrael,*] As Chap. 48.1.

Behold, I will puniſh the King of Babylon, and his land, as I have puniſhed the King of Aſſyria.] I will pull down the one, as I have already done the other: and the one produced the rather to give aſſurance of the other: as Eſay 14.25. Heb. *viſit upon*, as Eſay 10. 12. So Chap.51.44.

V. 19. *And I will bring Iſrael again to his habitation;*] Or, *to his fold*; as 2 Sam. 7. 8. or, *his paſture*: as Ezek. 34. 14. See on Chap. 9. 9. (for he continueth ſtill the former metaphor taken from ſheep, verſe 6. 17.) to their wonted places of feeding and lodging.

and he ſhall feed on Carmel and Baſhan,] Which were of the richeſt and fertileſt parts of that countrey, Num. 32. 4. Pſalm 18. 12. See Eſay 33.9. and 35.2.

and his ſoul ſhall be ſatisfied upon mount Ephraim and Gilead.] Or, *he ſhall be ſatisfied*, or, *ſatiated*; as Eſay 58. 10. Pſal.63.5. he ſhall feed as largely as he can deſire to his fill: of *Gilead*, ſee chap.22.6. and of mount Ephraim, chap.31.5,6. that theſe places were after the return from the captivity, by ſuch Kings as prevailed in thoſe parts adjoyned to the State of Judea, Some Writers obſerve here from Joſephs *Antiquities*, lib.13. cap.5.8.

V. 20. *In thoſe dayes, and in that time, ſaith the Lord;*] As before, ver.4.

the iniquity of Iſrael ſhall be ſought for, and there ſhall be *none*;] Or, *it ſhall not be*; as Pſal.39.13. Chap.31.15. it ſhall no more be, than as if it never had been, God forgiving and forgetting it, Chap. 31.34. Zech.10.6.

and the ſins of Judah, and they ſhall not be found:] The ſame thing in divers terms: *not to be found*, for, *not to be*; as Pſal. 10. 15. with 7. 9. and 37.36. Dan.2.35.

for I will pardon them whom I reſerve.] And God where he forgiveth ſin, forgetteth it, and utterly aboliſheth the guilt of it, Eſay 45. 23. Mic. 7. 19. Heb. *I will be propitious to them*; as Chap. 5. 7. and 33. 8. in Chriſt, the onely true *propitiatory*, Rom.3.25. 1 Joh. 2. 2.

V. 21. *Go up againſt the land of Merathaim,* even *againſt it, and againſt the Inhabitants of Pekod.*] Gods ſpeech to Cyrus. The words *Merathaim* and *Pekod*, as ſome Interpreters of the beſt note deem, are here the names of two countreys, through which Cyrus was to paſſe unto Babylon. The former is conceived to be that of the people called *Mardi*, ſo termed from their head Citie *Marde*; and the word ſeemeth to bear a dual form, in regard that the countrey was divided into two parts by the river Tigris that ran through it; that nation inhabiting part of the one ſide of it, which ſtood in Aſſyria, and part on the other ſide, within the circuit of Armenia. See Ptolomy, lib.5. cap. 13. Strabo, lib. 11 and 12. and Stephen the Byzantine, place them either within Hyrcania, or in the confines thereof; in whoſe works alſo they are called diverſly, ſometime *Mardi*, and ſometime *Amardi*: the latter, to wit, Pekod, is found mentioned, Ezek.23.23. whence ſome conceive it to have been a city, or region of Chaldea; others rather of Aſſyria, ſituate in the lower part of it, and ſo termed as ſome ſuppoſe, becauſe it was inveſted with the *prefecture* and command of the parts thereabout; Nineveh that ſometime had the preeminence, being then ruined: that it belonged to one of thoſe Provinces, that place of the Prophet ſufficiently ſheweth: and that Cyrus marched through Aſſyria unto Babylon is apparent, by Herodote, lib. 1. The words therefore may well thus be rendred, as they lye in the Text, and according to the pointings of them there, *againſt the land*, (or, *this land*; for the article is here demonſtrative: as in that form; *the day*, for, *this day*, chap. 49. 19, 21.) from (or, by) *Merathaim* (a defect of the particle, as Gen.4.1. Exod.13.17. 18.) *go up* (of which, ſee verſe 9.) *againſt it*; (a redundancy elegant and vigorous; as Eſay 8. 13. *and by the Inhabitants of Pekod*; ſo is the particle uſed, Gen. 49. 29. Job 29. 19. or as ſome, *againſt them*: *el*, for *al*; as before, chap. 49. 34. ſuppoſing it to be a city of the Chaldees, which Cyrus took in his way to Babylon. Thus Jeremy deſcribeth the courſe of Cyrus his progreſſe toward Babylon, as Eſay doth of Sennacheribs march toward Jeruſalem, Eſay 10. 20——32. Howbeit, becauſe thoſe names have ſome affinity in ſound and letters with ſome Hebrew, or Syriack terms, the main ſhoal of Interpreters ſteereth another way, and taketh them not for proper names, but for names of common notion, and will have both to be ſpoken of Chaldea, or Babylon: and the former the Chaldee, whom the old Latine alſo followeth, renders, *the land of thoſe that rule*: as if it came from a Syriack term that ſignifieth *to rule*: whence *Maran-atha* 1 Cor. 16. 22. Others, *the land of rebellious* ones; from an Hebrew term that ſignifieth *to rebel*, Lam. 1. 20. the ancient Greek, *go up againſt the land of bitterneſſe*; from a word, whence *Marah* Exod. 15. 23. Ruth 1. 20. the latter likewiſe ſome make a noun, expounding it, *viſitation*, or the land that is to be viſited, verſ.27. Others make it a verb, rendring the words, *and viſit her Inhabitants*: but that *her*, is not in the Text. A late learned Annotator coming after all, addeth a peculiar Verſion of his own, thus rendring the whole paſſage; *Upon this land* there is *a double rebellion* (that is manifold, or much, as chap.16.18. and 17.18.) *go up againſt her, and againſt the Inhabitants of viſitation*; that is, ſuch as are liable to viſitation, as deſerve to be viſited. But leaving this with the reſt to the conſideration of others, I concur with the firſt.

waſte, and utterly deſtroy after them, ſaith the Lord.] That this injunction is given againſt Chaldea and Babylon is generally agreed: but about the laſt clauſe of it, ſome difference there is. Some refer thoſe words, *after them*, to the places before mentioned; as if it were ſaid, having done with them, ſubdued and ſacked them, march on to Babylon. Others, and ſo ſome of the Jewiſh Commenters; purſue with the ſword thoſe that flee that none may eſcape; and draw hither thoſe places, where God threatneth perſons, to *draw* and *ſend a ſword after them*, Lev. 26. 33. chap.42.16. Ezek.5.2. Others laſtly, *deſtroy utterly the poſterity*, or *race of them*, as Dan. 4. 11. and this ſeemeth the moſt probable. See Eſay 14. 20-----22.

and do according to all that I have commanded thee.] To wit, by a ſecret inſtinct; as 2 Sam. 16. 12. 2 King 18.25. 2 Chr. 36. 23. Eſai 10. 6. See Eſay 44.28. and 48.14. and chap 34.22.

V. 22. *A ſound of battel is in the land, of great deſtruction.*] Heb. *A voice of war*; that is, either *a report* of it; as Chap.4.15. or, ſuch *a noiſe*, as is wont to be raiſed in warlike conflicts. See chap.48.33. and, *of great breaking*; as Chap. 4. 6, 20. and 51. 64. See chap. 48. 38. alluding withall to ſuch a noiſe, as in the breaking down and fall of high buildings is wont to be heard. See chap. 49. 21.

V. 23. *How is the hammer of the whole earth cut aſunder and broken?*] Babylon that like a great hammer, or ſledge, did ſubdue and deſtroy all the Princes and people of the world then known commonly in thoſe parts. See Eſay 14.4——7,12,16,17. chap 51. 20. Such an *hammer* is Gods word compared to for the power and efficacy of it, chap. 23. 29. and from ſuch an one had that *Charles Martel* his name with the French.

how is Babylon become a deſolation among the nations?] Over whom ſhe ſo domineered and tyrannized before. See verſ. 12.

V. 24. *I have laid a ſnare for thee, and thou art alſo taken, O Babylon, and thou waſt not aware*:] Or, *when thou waſt not aware*; as chap. 34. 1. I have cauſed thee to be taken unawares, as a fowl in a ſnare, while it is feeding ſecurely, and ſuſpecteth no ſuch matter. Eccleſ. 9. 12. Luke 21. 35. for the city was taken ſuddenly, when no ſuch matter was expected, and while they were feaſting and revelling; as Herodote relateth. See Eſay 47. 11. Chap.51.39.

Thou art found, and alſo caught; becauſe thou haſt ſtriven againſt the Lord.] Againſt whom there is no defence, and from whom no eſcape, Prov.21.30. Chap.23.24. and 48.43,44. Heb. *haſt mingled thy ſelf with the Lord:* the term is uſed properly of joyning iſſue at Law, or fight in the field, Deut.2.5,19. 2 King.14.10. Prov.15.18. and 29.22.

V. 25. *The Lord hath opened his armory,*] Heb. *treaſury*, or, *ſtore-houſe:* but well rendred *armory*; becauſe a ſtore-houſe intended, not of bleſſings: as Deut.28.12. but of judgements, though the ſame word be uſed of either; as God is ſaid *to open the windows of heaven*, as well to pour down wrath, Eſay 24.18. as to rain down a bleſſing, Mal. 3 10. but in the ambiguous, or comprehenſive term of *treaſury*, the Prophet is deemed by ſome to have ſome glance at the Treaſures of the Temple, which her King had preyed upon, 2 Chr.36.18. as if it were ſaid that God would open the treaſury of his wrath to be avenged on them that had pillaged the treaſury of his Temple, 2 Chr. 36. 18.

and hath brought forth the weapons of his indignation:] Or, *his weapons of indignation*; as alſo Eſai 13.5. and *an array of vengeance*, Eſai 59. 17. and it is a figurative ſpeech borrowed from the practice of Princes and States, who when any weighty expedition is intended, or invaſion expected, are wont to ſet open the places of publike ſtores, and to bring forth the arms for ſuch occaſions there reſerved, 2 Chr. 23. 9. Eſay 22.8. as the former word was very comprehenſive, ſo this much more. See on chap. 49. 29. and it includeth in it as well *furniture*, *veſſels* and *utenſils* of all *ſorts*, as *inſtruments*, or *weapons:* whence it is alſo by ſome deemed, that ſome eye is here had to the holy veſſels, as intimating that theſe *inſtruments of wrath* ſhould be employed againſt them, for carrying away, and profaning the *veſſels* of Gods houſe, 2 Chr.36.18. Dan. 1.3. and 5.3,22.

for this is the work of the Lord God of hoſts in the land of the Chaldeans.] It is not mans work, but Gods, though men be made uſe of, and employed as inſtruments in it, Chap. 48. 10. See on Eſay 10.5,15. and 63.3. So verſ.15. The pronoun demonſtrative, for the verb ſubſtantive: as there alſo.

V. 6. *Come againſt her from the utmoſt border,*] Heb. *Come to her* (as verſ. 7.) *from the end*; that is, ſay ſome, from a remote place, from a far countrey; as Mat.12.42. as intimating that no remoteneſſe of place ſhould hinder them from doing Gods work, Eſay 7. 18. or *from* the lands *end*; as verſ. 41. For the Perſians lay upon the Perſian Gulf, and the Medes coaſted upon the Caſpian Sea. See Eſay 13. 5. which place parallel to this, helpeth to free & clear it from thoſe forced conſtructions of the Jewiſh Maſter, *of coming upon her from her end*; when the term aſſigned for her ſtanding is at an end; as chap.51.13. or, *come upon her at the end*; that is, ſet upon her ſuddenly at the one ſide of the city, chap. 51. 31. the former, the ancient Greek followeth, but with a diſjoynting of the Text, As alſo it excludeth that new Interpretation of a learned late Writer, who expoundeth it in a notion of *univerſality*, but agreeth not with himſelf in the particular application of it: for in one place he would have it meant of an univerſality of perſons, and renders it, *Come all of you together*; as, ſaith he, it is taken, Gen 19.4. and 47.2. in another place, of an univerſality of place, and ſo it ſhould be rendred, *Come on every ſide againſt her:* and ſo ſaith he again, it is taken both here, and chap.51.31. Of which place, when we come to it; as alſo further concerning that of Eſay on ver.41.

open her ſtore-houſes] Break open thoſe houſes, wherein her wealth and treaſure lieth locked up. The Hebrew word here onely found, doth properly ſignifie *granaries:* and ſo the Chaldee rendreth it; but the ancient Greek more generally, as ours here *ſtore-houſes:* and it is obſerved that the Hebrew word anſwering to our *treaſury*, hath a far larger conception, and taketh in all manner of *ſtores*, whereof ſee on Chap 41.8. ſo this of *granaries*, though in its original importing places of receit for *ſtores* of *grain* and *vitail*; yet doth in likelyhood here comprehend *treaſuries*, places deſigned unto, and employed for the keeping of coyn, plate, jewels, and treaſure of all ſorts; whereof Babylon had great abundance. See Eſai 45.1,3. verſ.10.

caſt her up as heaps;] As men uſe to caſt up earth and rubbiſh to raiſe the ground, when they are to make cauſeys; as Eſay 57. 14. and 62.10. make her of a goodly ſtately city, nothing but heaps of earth, ſtones and rubbiſh; as Pſal. 79. 1. Eſay 25.2. and 37.26. See chap.51.37. and this ſeemeth to be the genuine notion of the word, and the true ſenſe of the Text: which one of the Jewiſh Maſters laying this for a certain ground, that the word here uſed is never found, but in a notion of *lifting* up, ſo far backeth: but in application of it goeth another way, expounding it, not of the city it ſelf, but of its wealth; as if it were ſaid, heap up the ſpoyls of the city, caſt them together upon heaps. (See on Eſay 17. 11.) to which one of ours addeth, heap them ſo up, as if ye were to make a cauſey of them, make the heaps ſo broad, that men may walk many together a breaſt on them: and the Chaldee looking ſomewhat this way, *Conſume her wealth, as the enemy is wont to do the heaps of corn* in the fields. The old Latine looking to that of Eſai 62.10. rendreth it, *Take up the ſtones out of the way, and make heaps:* which is altogether here unſuitable. But our margent exhibiteth another reading, which many others embrace, *tread her down as heaps:* which ſome expound of the treading down of cauſeys, or materials caſt up to raiſe them, thereby to flat them, and ſo make them even and ſmooth. Others, and ſo moſt of the Jewiſh Maſters, of beaſts treading on ſheaves of corn to threſh out the grain; whom a learned Scholiaſt of ours following, rendreth it, *tread upon her, as on heaps*, (or, as ſome; *ſheaves of corn*, from Ruth. 3.7. where it ſeemeth uſed for the *mow*) and expounds it, As oxen tread the heaps of corn in the floor, Deut. 25. 4. Mic. 4. 13. See Eſay 21. 10. which I ſhould willingly admit, the rather for the term of *granaries* before uſed, did I finde the verb *ſalal* any where in that notion; which as yet I do not; and adhere therefore to the firſt.

and deſtroy her utterly] Of the word here uſed, ſee on Eſay 34.2 and 37. 11. it is frequently uſed of ſome places in the land of Canaan that were utterly deſtroyed, Joſh 8.26. and 11.21.

let nothing of her be left.] Heb. *let there not be a remainder to her.* See Eſay 14. 21, 22. which may ſerve for a commentary upon this place.

V. 27. *Slay all her bullocks:*] Her great Princes and men of might. See Eſay 34.7. The Hebrew verb here uſed might well be rendred, *ſword them*, or put them to the *ſword:* for the word *ſword* in Hebrew cometh from it.

let them go down to the ſlaughter:] As Chap.48. 15. See there.

wo unto them for their day is come, the time of their viſitation.] As Chap.27.7. and 46.21. So verſ 31. and the like, *Ezek* 7.7. 10,14.

V. 28. *The voice of them that flee, and eſcape out of the land of Babylon.*] The Prophet ſpeaketh this as if he heard the Jewiſh people that were got ſafe out of Babylon, and were now on their way homeward, how joyfully they congratulated one with another, and bleſſed God together for their delivery. The ſentence is ſuſpended, as in ſpeeches full of paſſion and affection is not unuſual. So Cant. 2.8. *The voice of my beloved:* and the very like we may ſee Eſay 66. 6. ſome to make the ſentence entire, inſert, *is heard*; rendring the Text, as here, ſo in Eſay, *A voice*, there is heard: which though it be not neceſſary; yet I miſlike not. But that of the Jewiſh Doctor is ridiculous, who would have this *voice*, to be the ſpeech mentioned in the next verſe: for Cyrus, ſaith he, ſent out his proclamation of liberty for the Jews to return to their own countrey, Ezr. 1. 1. before that Darius came to ſit down before Babylon, who thereupon many of them got by ſtealth out of it: and the words following verſe 29. are the ſpeech of thoſe Jews thus eſcaped, encouraging thoſe of Darius his forces, to go on couragiouſly in aſſaulting of the city, with aſſurance of ſucceſſe. But this may well go among other their groundleſſe figments, whereof they have not a few.

to declare in Zion] When they have gotten thither, and are arrived there, whither they are now bound, verſe 5. See chap. 51. 10. what manner of voice that there glanced at was; though it may alſo not improbably be underſtood of ſuch, as having made ſhift to get before the reſt to Jeruſalem, ſhould there make report of what had been done at Babylon. See verſ. 8. and Eſay 40. 9. and 52.7.

the vengeance of the Lord our God, the vengeance of his Temple.] The vengeance executed by God for the direption and deſtruction of his Temple, 2 Chr.36.18,19.

V. 29. *Call together the archers againſt Babylon; all ye that bend the bow, camp againſt it round about: let none thereof eſcape:*] Gods ſpeech, not the Jews, as the Jewiſh Maſters would have it. See verſ. 14. 15. and the like, Chap. 4. 17. Heb. *Make the ſhooters* (as Job 16 13.) *to hear* (as verſ.2. So Chap.51.27.) *unto Babel* (for, *againſt* her: as Chap.49.19 20.) *all treaders of bow*, as verſ. 14. A learned Annotator for *ſhooters*, readeth *many:* and the word may ſignifie either. But the Verſion generally received fitteth better here: *tread the bow:* as chap.46.9. and 51.3.

recompenſe her according to her work: according to all that ſhe hath done, do unto her:] As verſ.15.

for ſhe hath been proud againſt the Lord; againſt the holy one of Iſrael.] The main cauſe of Babylons fall, her proud and inſolent carriage againſt God, verſ.31,32. chap.51.1. Eſay 14.13,14. Dan. 5.20,23. as of Aſhurs, Eſay 10.11----15. and 37.23,29. and of Moabs, chap 48.26,29,42.

V. 30. *Therefore ſhall her young men fall in her ſtreets; and all her men of war ſhall be cut off in that day, ſaith the Lord.*] See the ſame Chap.49.26.

V. 31. *Behold, I am againſt thee, O thou moſt proud, ſaith the Lord God of hoſts,*] or *I am* coming *againſt thee*, as Chap.23.31,32. Heb. *unto thee*, as verſ.29. and, *pride*, for, man of *pride*; as Pſal.36. 11. ſuch God in ſpecial oppoſeth, and ſetteth himſelf againſt them, becauſe by no ſin do men more directly oppoſe him, Jam.4.6. 1 Pet.5.5.

for thy day is come, the time that *I will viſit thee.*] As before, verſ. 27. there wanteth *wherein*; as Job 3.3.

V. 32. *And the moſt proud ſhall ſtumble, and fall, and none ſhall raiſe him up:*] Or, *And* that *moſt proud* one Heb. man of *pride*; as verſ.31) *ſhall ſtumble and fall* (as Chap.46.6,12.) *So as* (as ver.3.) *none* ſhall be able *to raiſe him up:* the word taken in a potential notion; as Amos 7.2. See Eccleſ.4 10.

and I will kindle a fire in his cities, and it ſhall devour all round about him.] As Chap.21.14. and 49.27.

V. 33. *Thus ſaith the Lord of Hoſts, The children of Judah, and the children of Iſrael,* were *oppreſſed together,*] Or, *were oppreſſed alike*: as the word is uſed, Deut. 12. 12. though at ſeveral times, and by ſeveral adverſaries: by the Aſſyrians principally the one, 2 King. 17.6. by the Chaldeans chiefly the other, 2 King. 24. 12, 14. and 25.11. for to the deportations of them eſpecially do the words here relate. See verſ. 17.

and all that took them captives held them faſt, they refuſed to let them go.] They held them faſt as having good right to them, or imagining that no power was able to reſcue them. See Eſay 14. 17. and 49. 24.

V. 34. *Their redeemer* is *ſtrong, the Lord of Hoſts is his name.*] Or, But (ſupplied, as Chap.5.3. and 22.10.) *their ſtrong avenger* (as Numb.35.19,27. here alluded to. See Prov.23.11. and Chap. 51. 35.) *whoſe name* is *the Lord of Hoſts*; as Chap. 32. 18. and 48. 15.

he ſhall throughly plead their cauſe,] Heb. *will pleading plead*; as Eſai 51. 22. he will do it. not verbally, but really; not by ſpeaking for them, but by righting of them, and revenging them on thoſe that have wronged them. So Pſalm 35. 1. Prov. 22. 23. Mic. 7.9.

that he may give reſt to the land, and diſquiet the Inhabitants of Babylon.] Reſt to his people, that had been diſquieted, Judge 5. 31. Chap.31.2. (where the ſame word is found) Eſay 14.3. and vexation to thoſe, by whom they had been diſquieted, 2 Theſ. 1.6,7.

V. 35. *A ſword* is *upon the Chaldeans, ſaith the Lord, and upon the inhabitants of Babylon, and upon her Princes, and upon her wiſe men.*] *Sword*, for hoſtile invaſion, doing execution upon them; as Levit. 26. 25. verſ. 16. the Princes and Councellours of State are mentioned, as the chief ſtayes of the State, (See Eſai 3.2,3.) and ſuch as might be moſt likely to eſcape, either by their power and wealth the one, or by their wiſdom and policy the other. See Eſai 28.14,15,18. *el*, for, *al*; as before, Chap. 48. 11. and ſo afterward, verſ. 36.

V. 36. *A ſword* is *upon the liars, and they ſhall doat:*] The word here uſed is ambiguous: it is uſed ſometimes for *bars*, Exod.25.14, 15. whence ſome here would have it underſtood of great men in place, or power, that are as *bars*, the chief ſtrength and ſtayes of a State: but of thoſe before, and hereafter; ſometime it ſignifieth *a lie*, and *a liar*, from a root that ſignifieth *to deviſe*, 1 King. 12. 33. and *to fain*, Neh.6.8. So it is taken, Eſay 16.6. Chap.48.30. Job 11.3. and the Chaldean ſouth-ſayers, and wizzards are here ſo termed; as alſo Eſay 44 25. See Eſay 47.12.13. *doat*, be fooliſh, or play the fools; as Eſay 19.13. Chap.5.4.

a ſword is *upon her mighty men*;] Their Warriours: the chief for military affairs; as for civil thoſe before, verſ.35.

and they ſhall be diſmayed.] Or, *broken in pieces*; as Chap. 1. 17.

V. 37. *A ſword* is *upon their horſes, and upon their charets,*] The hoſtile forces ſhall ſeize upon and ſpoil all their warlike proviſions: ſo are *horſe and charet* frequently uſed, Pſalm 20. 7. and 76. 6.

and upon all the mingled people that are in the midſt of her,] As Chap.25.24. thoſe of ſeveral nations that ſerved under her, or ſojourned in her, as Chap.46.21. and 51.6. See Eſay 13.15.

and they ſhall become as *women:*] Full of fear, and void of courage, having no manlineſſe in them, ſhewing no manly diſpoſition. Heb. *they ſhall be for women*, or, *to women*; as if they were turned into vvomen; *they ſhall become women*; as, *to be unto deſolation*, and, *to become utterly deſolate*, are all one, Eſay 1. 7. and Joel 3. 19 So alſo, Chap. 51. 30. that which is ſaid, *as women*, Eſay 19. 16.

a ſword is *upon her treaſures, and they ſhall be robbed.*] See ver. 10. 26. Eſay 45.3.

V. 38. *A drought* is *upon her waters, and they ſhall be dried up:*] Cyrus, as he had dealt before with the river Cyndes in Aſſyria on his way to Chaldea, which he cut out into ſo many ſeveral chanels, and made it paſſable for his people; ſo did he with Euphrates at Babylon, while he lay in ſiege before it, which by many out-lets he ſo drained, that his forces had thereby free acceſſe without much difficulty to the walls of the city, and ſo came ſuddenly to ſurpriſe it. See Herodote, lib. 1. and Chap.51.32 36. there is in the words an elegancy ariſing from the affinity of ſound in thoſe two words, ſignifying *a ſword* the one, and *a drought* the other, differing but in a vowel point onely, which our Engliſh cannot expreſſe.

for it is *the land of graven images,*] It is full of idols of all ſorts, Dan.5.4. as of the land of Iſrael, Eſay 2. 8. one ſort put for the reſt, as Eſay 40.20. the pronoun demonſtrative for the verb ſubſtantive we have here alſo, as before, verſ.15.25.

and they are mad upon their idols.] The Chaldee, with whom the ancient Greek, and old Latine agree, rendreth it, *they glorie* in them; as Pſalm 97. 7. and a word very near to it, and ſpringing from the ſame root for letters, is frequently ſo uſed. But I finde it no where in this form, but in a notion of *madneſſe*; as Chap. 25. 16. and 46. 9. and *madneſſe* is uſed to expreſſe any vehemency of inordinate affection, whereby perſons are ſtrongly taken with, and carried headlong without reaſon, or diſcretion, unto, or after ought. See Act.26.11. The word rendred idols, doth properly ſignifie *terrours*, Job 20.25. Pſal.88.15. there were a race of giantly people, thence termed *Emim*, becauſe they were terrible and formidable to other near neighbouring nations, Gen.14.5. Deut 2 11. Hence are the Chaldean idols here ſo termed, either, as ſome, in regard of the vaſt bulk, and giantlike ſhape and bigneſſe of ſome of them, Dan. 3. 1. or, as others rather, becauſe they are terrible and formidable to their followers, as ſcar-crows are to birds and beaſts, though being things contemptible and unable to do ought, Chap. 10. 1, 5. Baruc. 6. 70.

V. 39. *Therefore the wilde beaſts of the deſart, with the wilde beaſts of the Iſlands, ſhall dwell* there, *and the owls ſhall dwell therein:*] Heb. *tſijim* with *iim*: Whereof ſee on Eſay 13. 21, 22. and 34. 14. and, *daughters of the owl*; as Job 30. 29. the moſt general term and form, where of that Fowl the Scripture ſpeaketh. Of Babylons deſolation ſee further Chap.51.37. Rev.18.2.

and it ſhall be no more inhabited for ever: neither ſhall it be dwelt in from Generation to Generation.] Heb. *inhabit*, and *dwell*; as verſe 13. Chap. 46. 26. but of that manner of ſpeech, ſee on Eſay 13.20.

V. 40. *As God overthrew Sodom and Gomorrah, and the neighbour cities thereof, ſaith the Lord; ſo ſhall no man abide there, neither ſhall any ſon of man dwell therein.*] So Eſay 13. 19. See of Edom the ſame Chap.49.18.

V. 41. *Behold, a people ſhall come from the North.*] As ver.3.9. See Chap.6. 22. where the ſame things are ſaid of the Chaldeans.

and a great nation] As ver.9. Chap.6.22.

and many Kings] Princes and Potentates, Aſſociates and Aſſiſtants to Cyrus, ſubject to him, or ſerving under him, Chap. 25. 14. and 51.27 28.

from the coaſts of the earth.] Heb. *from the ſides of the earth*; as Chap. 6. 22. and 25. 32 and 31. 8. that is, from the uttermoſt parts of it; as before, verſ. 26. and this helpeth to back the received Verſion there: ſo, *from the uttermoſt parts of the earth* Mat. 12. 42. as we would ſay, *from the lands end*; as far as any land that way was. So Pſal.72 8.

V. 42. *They ſhall hold the bow and the lance: they are cruel, and will not ſhew mercy: their voice ſhall roar like the ſea, and they ſhall ride upon horſes,* every one *put in array like a man to the battel againſt thee, O daughter of Babylon.*] *Bow* and *Lance*: The one to reach afar off, the other to pierce near at hand. See Chap. 6. 23. where the ſame things are ſpoken of the Chaldeans, who were now to meet with their matches, and be dealt with themſelves, as they had formerly dealt with others. See verſe 15. 29. Chap. 51. 49. Eſay 33. 1.

V. 43. *The King of Babylon hath heard a report of them, and his hands waxed feeble: anguiſh took hold of him,* and *pangs as of a woman in travel.*] He hath heard either the tidings of their approach, or the report of the ſurpriſal of his citie, Chap.51.31. See the very ſame before, Chap. 6. 24. and Belſhazzars condition, Dan. 5 6.

V. 44 *Behold, he ſhall come up like a lion from the ſwelling of Jordan, unto the habitation of the ſtrong; but I will make them ſuddenly run away from her: and who* is *a choſen man* that *I may appoint over her? for who is like me, and who will appoint me the time? and who* is *that ſhepherd that will ſtand before me?*] See this whole paſſage opened at large, Chap. 49. 19. where the ſame is ſpoken of Nebuchadnezzar's expedition againſt Edom, that is here ſpoken of Cyrus his expedition againſt Babylon. See the notes there.

V. 45. *Therefore hear ye the counſel of the Lord, that he hath taken againſt Babylon, and his purpoſes that he hath purpoſed againſt the land of the Chaldean: ſurely the leaſt of the flock ſhall draw them out: ſurely he ſhall make* their *habitation deſolate with them*] See the very ſame, Chap.49 20.

V. 46. *At the noiſe of the taking of Babylon the earth is moved, and the crie is heard among the nations.*] The ſame in effect, Chap. 49. 21.

CHAP. LI.

Verſ.1. *THus ſaith the Lord, Behold I will raiſe up againſt Babylon, and againſt them that dwell in the midſt of them that riſe up againſt me a deſtroying winde.*] A Continuation of the propheſie againſt Babylon. The hoſtile invaſion of the countrey, and ſurpriſal of the citie, is here ſet forth by a new reſemblance taken from a gale, or guſt of winde, both blaſting, that ſpoils the fruits of the earth, and boiſterous, that ſweeps and carrieth away all looſe matter, not chaff, or ſtubble onely, and ſuch light ſtuff; but the corn it ſelf alſo, and the weighty grain with it, ver.2.

I will raiſe] Heb. *I am raiſing*; as Eſay 13.17. Chap.50.9.

againſt them that dwell in the midſt of them that riſe up againſt me] Heb. *unto* (*el*, for, *al*; as Chap.50.29.) *the inhabitants of the heart* (that is, *the midſt*; as, *the heart of the ſea*, Pſalm 46. 2. or, *amidſt*, *within*; as Tyre is ſaid to be ſituate *in the heart of the ſea*, Ezek.27.4. and ſo, *in the heart of the earth*, Mat. 12. 40.) *of thoſe that riſe up againſt me*: the prepoſition ſwallowed up between the participle and the noun: as the like in the ſame term, Pſal. 18. 39, 48. & 44. 5. and 74. 22. againſt the inhabitants of Babylon, which dwell in the midſt of the land of Chaldea, in the royal ſeat and center of that State, and thoſe people, that have carried themſelves ſo rebellioully and inſolently againſt me in the devaſtation of my land, the deſtruction of my Temple, and the deportation of my people, c. 50. 11, 17, 24, 28, 29. and this I take to be the plain and genuine ſenſe of theſe words, *againſt Babylon*, the city and ſtate it ſelf, *and againſt the inhabitants*; thoſe that dwell in her thus deſcribed. But both the Jewiſh Writers, and others of note, do here find other myſterious and more abſtruſe ſenſes. For ſome of the Rabbines, by a device of theirs, which they call *Athbaſh*, whereof ſee on c. 25. 26. do out of the words *leb kamai, the heart of thoſe that riſe againſt me*, pick out *Caſdim*, the Chaldeans. Others of them ſuppoſe a trajection in the text, and would have the words thus orderd, *againſt the heart of thoſe that riſe up againſt me, the inhabitants* of the land of Chaldea, before pointed to in *Babylon*: like that Eſay 10. 12. *I will viſite upon the King of Aſſyria's great heart.* And the Chaldee goeth ſomewhat the like way, but ſwarving more from the text, *againſt the inhabitants of the Chaldeans people murtherous, haughty of heart, and goodly of ſtature*: as alſo the old Latine ſomewhat after the like ſtrain; but more ſuccinctly, and coming nearer to the text; *againſt the inhabitants thereof that have lift up their heart againſt me*: one of our prime Interpreters, *the inhabitants of the heart*; that is, thoſe that dwell in, and reſt upon their own counſels, devices and courſes. And a late learned Annotator, *againſt thoſe that are ſecure in heart before me*; for the word ſaith he, is *ſitting*; and *ſitting*, is a ſign of *ſecurity*; and ſo one of the Rabbines ſometime uſeth that word: and *Kamai* is here an abbreviation of *Kodomai*, and the Talmudiſts oft ſo uſe it. But where doth the Scripture ever once ſo take it? or where find we in Scripture ſuch a form as this, *dwellers*, or *ſitters of heart*, for, ſecure ones, or perſons that ſit, dwell, or live ſecurely? And to what purpoſe is it to have recourſe to ſuch forced and far fetcht ſtrains, when we have a plain and familiar ſence, freely and of its own accord offering it ſelf to us?

V. 2. *And I will ſend unto Babylon fanners that ſhall fan her and empty her land:*] As I ſometime fanned and ſcattered my people by them, c. 4. 11, 12. & 15. 7. ſo will I now fan them by the Medes and Perſians, who ſhall empty their land of them, as they formerly emptied my land of her inhabitants, v. 35. 2 Chr. 36. 20, 21. See c. 48. 12. & 49. 32, 36.

for in the day of trouble they ſhall be againſt her round about.] They ſhall ſo beſet her, that none ſhall eſcape, c. 50. 15. 29. as they ſometime begirt Jeruſalem, c. 4. 17. Heb. *in the day of evil*: as chapter 17. 17, 18.

V. 3. *Againſt him* that *bendeth, let the archer bend his bow, and againſt* him that *lifteth himſelf up in his brigandine.*] So the Jewiſh Commenters well expound it, Againſt thoſe that ſhoot with the bow, and thoſe that appear in their armour among the Chaldeans, let thoſe of the Medes and Perſians that uſe the bow, bend it, and let fly their ſhafts at them. Heb. *el*, for, *al*; *againſt*, or *at*; as v. 1. and *tread*, for *bend*, becauſe that is the end of it; as c. 50. 14. Of the word rendred *brigandine*, ſee c. 46. 4. ſhoot at ſouldiers of all ſorts, whether in armour, or weaponed onely without harneſs: there is a defect both of antecedent and relative; as Exod. 23. 20. c. 2. 8. Howbeit a learned late Writer thus rendreth the words. *Unto the bender, that bendeth his bow, and to him that advanceth in his brigandine*, (to wit, thoſe of either ſort in Cyrus his army) thus ſaith the Lord, *ſpare not her young men*, &c. and the word of *bending* is thrice repeated, implying that they ſhould bend as deep as might be. And this way in part the ancient Greek ſeemeth to go: but taking no notice of the initial particle in the text, while it thus rendreth the words,

Let him that bendeth bend his bow, and let him that hath armour put it on.] But the former ſenſe ſeemeth the more familiar, than either of theſe, and keepeth cloſer to the expreſſe terms of the text, which the Chaldee, and the old Latine that followeth it, not leaving only, but croſſing, while in ſtead of *el*, they render *al*, the negative or inhibitive particle, and render it, *Let not him that draweth the bow, draw* it, ſaith the one; and *let not him that bendeth, bend his bow*, ſaith the other; *nor let him go up in his bragandine.* One of the words of *bending* in the text, is by the Jewiſh Maſters deemed ſuperfluous. And it is obſerved by ſome, that they are willed to ſhoot at all, whether armed or unarmed, as not doubting but that their Arrowes ſhould pierce, whereſoever they lighted. See on c. 50. 14.

and ſpare ye not her young men; deſtroy ye utterly all her hoſt.] This, *and*, controlleth the latter expoſition of the fore-going branch, which maketh this the beginning of Gods ſpeech to the enemies forces. See c. 50. 30.

V. 4. *Thus the ſlain ſhall fall in the land of the Chaldeans, and they that are thruſt thorow in her ſtreets.*] Heb. *And* as c. 49. 39.) *the ſlain* or *wounded*, (as c. 37. 10.) *ſhall fall in the land of the Caldeans*: there ſhall havock be made of them, as well within the city, as in the countrey alſo abroad. See Eſay 13. 15. c. 50. 30. A learned Annotator ſuppoſeth a trajection in the text, and would have the words thus rendred, *And the chaldeans being ſlain ſhall fall to the ground.* But the diſtinguiſhing points in the original will not admit it.

V. 5. *For Iſrael hath not been forſaken, nor Judah of his God, of the Lord of Hoſts;*] Heb. *Iſrael is not widdowed* (a word in this form no where elſe found) *nor Judah* divorced *from his God, from the Lord of Hoſts*: the latter word ſupplied in a congruous term; as 1 Cor. 3. 2. *I gave you milke to drinke, and not meat to eat:* Neither is Iſrael a widow, that hath loſt her husband; nor is Judah as a woman divorced and put away, without hope of being taken home again, Deut. 24. 4. Their husband liveth ſtill, and hath not utterly caſt off either, but will in his due time take them unto him again, though he have left them for a while, 1 Sam. 12. 22. Eſay 50. 1. & 54. 5, 6. c. 3. 1, 8, 14. Lam. 1. 1.

though their land was filled with ſin againſt the Holy one of Iſrael.] This the Jewiſh Commenters underſtand of the Chaldeans countrey, and render it, *for*, or *but their land*, that is, the Chaldeans, *is full of delinquency* and ſin, *for* the evil that they committed againſt *the holy one of Iſrael* in his people. But this is ſomewhat a ſtrange over-ſtraining of the text: and yet want there not divers that go this way, rendring it, *becauſe the Land of theſe* men *is full of guilt from the holy one of Iſrael*; contrary to that, that they preſumed chap. 50. 7. But this alſo ſeemeth to ſound over-harſh. Moſt others underſtand the words, *their land*, of the land of them both before mentioned, as well Judah, as Iſrael: but in the term following they differ; for ſome take the term *aſham* here uſed in a notion of *delinquency*; as it is commonly uſed, Levit. 5. 2. Num. 5. 6. and render it as our Verſion doth, albeit, that they have deſerved to be irrecoverably caſt off & cut off for their ſins, wherewith they have fulfilled their whole land, chap. 16. 18. And ſome again, becauſe the words of *ſinne* and *delinquency*, or *guilt*, are taken alſo for the penalty due thereunto, would have it ſo to be here taken, rendring the words, *for their land is full of penalty from the holy one of Iſrael:* it hath received fully ſufficient from him. So it ſhould be as that Eſay 40. 2. But this alſo ſeemeth forced as well as the former. Others take the word in a notion of *devaſtation*: and although the noun here uſed, be not found elſewhere in that notion, yet is the Verb from whence it cometh, Pſalm 34. 21. Eſay 24. 6. Ezekiel 6. 6. & 25. 12. Joel 1. 18. and the tenour of the Text requireth it here to be ſo taken; for it is word for word, *though their land hath been filled* (for it is a Verb, not a Noun) *with devaſtation from the holy one of Iſrael*; that is, though he have in his wrath cauſed their whole land to be waſted, and to lie thus waſte for a long time together, c. 4. 20, 27.

V. 6. *Flee out of the midſt of Babylon*;] See the ſame before, chap. 50. 8. Though that was directed to Gods people the Jews; This to me ſeemeth directed, not to them, (though moſt ſo take it, and the like ſpeech be afterward made alſo to them, v. 45.) but to thoſe in her, that were aiding and aſſiſtant to her, c. 50. 16. v. 9.

and deliver every man his ſoul:] Or, *himſelfe*; as Pſalm 3. 2. Matthew 16. 25, 26. Heb. *deliver a man his ſoul*: Shift every one (as Chapter 49. 5.) for himſelf, or for his life; as Geneſis 19. 17. c. 48. 6.

be not cut off in her iniquity:] Or, *leſt ye be cut off in her penalty*, or *puniſhment*; as the word is uſed, Geneſis 4. 13. and 19. 15. Some conceive this as an admonition to Gods people, not to partake in Babylons ſins, leſt they partake alſo with her in her ſufferings; as Eſay 62. 11. Revelation 18. 4. But I conceive it rather to be intended as before, of ſuch, as taking her part, and ſtanding for her, ſhould periſh together with her, Eſay 13. 15. chapter 50. 37.

for this is the time of the Lords vengeance,] As c. 50. 15, 25, 27, 28. So c. 46. 10. v. 11.

he will render unto her a recompence.] As Eſay 59. 17, 18. and 65, 6, 7.

V. 7. *Babylon hath been a golden cup*] Such an one ſhe hath been hitherto; one by whom God hath cauſed other people to drinke deepe of his wrath: but now her turne is come to drink deep of it her ſelf, c. 25. 26. the *cup* of which, c. 25. 15. called *a golden cup*, as here, ſo Rev. 17. 4. as moſt underſtand it, in regard of the great wealth and illuſtriouſneſs of that Empire: reſembled therefore by *an head of gold*, Dan. 2. 32. 38. and hence is Babylon called the *golden* one, Eſay 14. 4. Howbeit, the Jewiſh Doctors, by *a cup of gold*, (for ſo the words are; as *a crown of gold*, Pſal. 21. 2.) underſtand a cup of pure wine of the colour of gold: as, *gold*, for pure yellow oyl, Zach. 4. 12. and *gold*, for clear wind, and fair weather, Job 37. 22. But the former is more familiar, and ſeemeth the genuine notion of the word in this place.

in the Lords hand;] As Pſal. 75. 8. and ſo, *take the cup from my hand*, c. 25. 15. becauſe he made uſe of that State as an inſtrument to execute judgement thereby upon others, and the *cup* there mentioned is expounded to be the Chaldean *ſword*, c. 25. 9. 19.

that made all the earth drunken:] With the Wine of Gods wrath poured out by her hand, Chapter 25. 15. Revelation 14. 10. for that, Revelation 18. 3. though the ſame words with this, beareth another ſenſe from this. See there: and that learned Annotatour ſeemeth to be out of the way, who would have this meant of Babylons inticing and drawing other Nations into aſſociation with her by her glittering ſhew, and glorious ſtate, unto their deſtruction.

the nations have drunk of her wine, therefore the nations are mad.] That learned Writer rendreth it, *therefore they ſhall be mad*: they ſhall for their joyning with her, ſuffer alſo and undergo ſuch judgements together with her, as ſhall make them even *mad* withall. But it ſeems meant rather of thoſe calamities that they had ſuſtained from her, and by her, as the Prophet fore-told they ſhould, uſing this very term, where he ſpake of this *cup*, chap. 25. 16. and it might well be rendred, *therefore they are mad*; or, *ſo that they became mad*, or, *fared like mad men*; as chap.46.9.

V. 8. *Babylon is ſuddenly fallen*] *Babylon is fallen*; as Eſay 21.9. Rev.14.8. and 18.2. as, *Babylon is taken*, chap.50.2. *ſuddenly*, unexpectedly. See chap.50.24. *in one hour*, Rev.18.10. read Dan.5.

and deſtroyed:] Heb. *broken*. So chap.50.23.

howl for her,] Bewail her fall; as chap. 48. 38. See Rev. 18. 9---19.

take balm for her pain, if ſo be ſhe may be healed.] *Take balm* (as chap.8.22.) *for her grief*; as Lam. 1. 12. uſe all the means ye can to help her; but all will be to no purpoſe. See the like, chap. 46. 11.

V. 9. *We would have healed Babylon : but ſhe is not healed*;] Or, *could not be healed*: the verb in a potential notion, as the like, chap. 46.15. The words of thoſe that had aſſiſted her, and ſerved under her: we have done our beſt to ſave her from deſtruction; but all in vain: there is no cure, or help for her; as chap.46.11.

forſake her;] Give her over, as Phyſicians do a deſperate cure.

and let us go every one into his own countrey:] Our onely way and wiſeſt courſe is to ſhift for our ſelves, Eſay 13. 14. So chap. 46. 16.

for her judgement reacheth unto heaven, and is lifted up even to the skies.] Her puniſhment and calamity is exceeding great and grievous, (as the form is uſed to expreſſe extraordinary eminency of ought, Pſal. 36. 5.) proportionable to her ſin, Rev. 18. 5. the like whereunto, ſee Gen.18.24. Ezra 9.6. Jon.1. 2. too great to be holpen by any humane helps. The word *skies* in our Verſion ſome render *clouds*: which the learned Scholiaſt controlleth, becauſe the word in his native notion ſignifieth *ſmall duſt*, or, *fine* powder, Eſay 40: 11. whereas the *clouds* are air, condenſated, or thickned: Our Verſion is the better and more exact; but that the word includeth alſo the clouds, or cloudy sky at leaſt, appeareth Pſalm 18.12. and Prov. 3. 20. *the clouds*, or *thick* clouds, *of the skies*, being mentioned in the one place; and, *the clouds*, or *skies*, ſaid to drop down dew in the other.

V. 10. *The Lord hath brought forth our righteouſneſſe*:] The ſpeech of Gods people, acknowledging Gods mercy and goodneſſe, yea, & righteouſneſſe alſo in righting them upon their cruel oppreſſours, and owning thereby the religion profeſſed by them, and their relation therein to him. So Pſal.37.6. Mic.7.9.

come, and let us declare in Zion the work of the Lord our God] As inciting one another to praiſe him for it. See chap 50.28. So Rev. 15.3 4. and 16.5----7 and 19.1,2,5.

V. 11. *Make bright the arrows*:] Heb. *Make pure*: as chap. 4. 11. *poliſh*; as, *a poliſhed arrow*, Eſay 49.2. whet the heads of them, that they may pierce the deeper, Pſal.45.5. See Ezek.21.21. Howbeit, one of the Rabbines rendreth it, *fether the arrows*: deriving it from a word that ſignifieth *a fether*, Job 39.16. Eſai 40.31. fether them well, to make them fly, Job 39. 26. but the former is ſure the right. The words of God, as ſome, yea, the moſt, to thoſe that were to come againſt Babylon; as Chap. 50. 14, 15. But I ſuppoſe rather with ſome other, though fewer, that they are ſpoken in way of deriſion to the Babylonians, as calling upon them to make all the preparation they can, againſt the Medes and Perſians that are coming againſt them; as intimating what need of ſuch preparations there would be: but implying withall, that all the ſtrength and means they could make would not be able to ſecure them. See the like in like manner delivered, Eſay 21.5. and again here, verſ. 12. and this the very courſe of the context doth abundantly confirm. See the like alſo, chap.46.3,4.

gather the ſhields:] Heb. *fill the ſhields*, get them altogether, make up the full number of them; ſee that none of them be miſſing. So, *a fulneſſe*, for, *a full aſſembly* Eſay 31. 4. and, *he filled* the fore-skins (that is, delivered them in full tale) *to the King*, 1 Sam. 18. 27. it is implied that all got together would be little enough for the employment that ſhould need them: the word *ſhelet* here uſed comes near home to our *ſhield*, which in likelyhood came at firſt from it.

the Lord hath raiſed up the ſpirits of the Kings of the Medes,] The reaſon why ſuch great preparations are requiſite; becauſe there is an army of Medes and Perſians coming againſt Babylon, and that by a divine inſtinct. See the ſame form, Ezra 1. 1. and of this further, verſ. 28.

for his device is againſt Babylon to deſtroy it:] Or, *thought*; as Job 42. 2. or, *contrivement*: taken in the better ſenſe; as Prov.1.4. and 3. 21. though it be moſtly in the worſe. See verſ.12.29.

becauſe it is the vengeance of the Lord, the vengeance of his Temple.] See chap.50.28. verſ.6.

V. 12. *Set up the ſtandard upon the walls of Babylon*:] About this whole paſſage again Authors diſſent. For the Jewiſh Commenters, whom ſome other alſo follow, conceive this whole ſpeech, as that alſo, ver.11. to be directed to the Medes and Perſians, inciting them to uſe all poſſible induſtry and diligence in beſetting and aſſaulting the city of Babylon; and would have this firſt branch meant; ſome, of marching with their enſignes diſplayed towards Babylon: becauſe the Hebrew is *el*, that is, *unto* Babylon: but it hath been formerly obſerved, that *el* is oft uſed for *al*, *upon*; as chap. 48.11. and 50. 35, 36, 37. And others therefore underſtand it of ſetting up their banners on the top of her walls and towers, in token of conqueſt and triumph, when they have taken it: like that, Pſal. 74. 4. But to omit that the words run then in a prepoſterous tenour, inciting to triumph in the firſt place; and to ſedulous, vigilant, and cautious courſes for ſurpriſal in the ſecond; the courſe of the context carries it clearly the contrary way. And others therefore rather deem the words directed to the Babylonians, in an irony; adviſing them to uſe all the care, diligence, and caution they can, to ſecure and ſafeguard themſelves and their city againſt the enemies aſſaults, implying, ſay ſome, that they ſhould not want either courage to ſtand to it, and make their party good againſt the adverſary, or means ſufficient, as they ſuppoſe, to oppoſe them: but withall, as the moſt, that all their endeavours would not avail ought; or, as a late learned Writer conceiveth, twitting them with their remiſneſs and retchleſneſs, that little regarding the enemy ſet down before them, as if they were ſafe enough, & ſufficiently ſecured againſt him, by the river that ran round about them, neglected the means of defence, and gave themſelves to jollity and revelling, which they were deep in, what time, by occaſion thereof, the city was taken. See on ver. 39. 41. and this ſeemeth backed with that Eſay 21.5. in which place the Prophet joyneth theſe two together: and thoſe that apply the paſſage to the Chaldeans, expound this firſt member of it, of an enſign to be ſet upon the walls, to bring up thither thoſe forces that were to be employed for the defence of the place, and repulſe of aſſailants, and to keep them together in ſuch employment.

make the watch ſtrong; *ſet up the watch-man*:] So, *watch in the watch-tower*; *ſet a ſentinel*, or *watch-man*, Eſay 21.5,6.

prepare the ambuſhes:] Heb. *liers in wait*; that is ſupplies: ſuch as not appearing upon the walls, but keeping out of ſight, might be ready at hand to relieve thoſe, as occaſion ſhould be, that were there employed.

for the Lord hath both deviſed, and done that which he ſpake againſt Babylon.] Or, *hath both contrived, and done*, or *will do*. See Eſay 14.24,26. Chap.50.21. Heb. *alſo*, in both members; as Chap. 14. 18. and *el*, for *al*, either *againſt*, or *concerning*; as Chap. 50. 1. See the like, Lam.2.17.

V. 13. *O thou that dwelleſt upon many waters*,] The city of Babylon was ſituate upon the great river Euphrates, that ran both about it, and through it: to which is added, its ruling over many great nations in the other Babylon repreſented by it, Rev.17.1,15.

abundant in treaſures:] Gathered from thoſe nations, whom they had ſpoyled and pillaged, and made tributary to them, 2 King.24. 13. 2 Chro.36.18. Eſay 39.6. and 45.3 Chap.50.10,37.

thine end is come,] As Ezek.7.2,3,6. Amos 8.2.

and *the meaſure of thy covetouſneſſe*.] Heb. *the cubit of thy lucre*, or, *oppreſſion*, or, *covetouſneſſe*. The *cubit* was the moſt common meaſure in dimenſions of length, breadth, height and depth among that people, Gen.6.15. Exod.25.10. it was taken, and ſo termed, as by the Greek term more plainly appeareth from the former part of the arm, reaching from the top of the middle finger up to the elbow. Hence ſome of the Jewiſh Doctors expound it, *the arm*, that is, *the might* and power, (for ſo is the word *arm*, commonly uſed. See Chap. 48. 25.) wherewith thou haſt formerly ſubdued and kept down others, is now come to an end. But other of them take it rather in a notion of *meaſure*; yet the word following theſe alſo expound diverſly; ſome, *the meaſure of thy covetouſneſſe*; becauſe the word ſeemeth ſo uſed, Exod. 18. 21 Some; *of thine oppreſſion*; becauſe it is found joyned with *oppreſſion*, Ezek.22.12. and theſe underſtand it of that recompence and retribution, that God would mete out to the Babylonians, for their inſatiable avarice, exerciſed in the ſpoyling of other people, Eſay 14.20. and 33.1. Chap. 50. 15, 29. Others, the time ſet and meaſured out for her *viſitation*, ſo the Chaldee; as Chap. 50. 31. or, as another Jewiſh Maſter, whom the old Latine concurreth with, *of her deſtruction*. becauſe the word that it cometh of, ſignifieth ſometime *to cut off*, or *deſtroy*, Job 6.9. Eſay 38 12. But the word properly ſignifieth *lucre*, or *gain*, 1 Sam.6.3. Pſal.30.9. Eſay 33.13 Chap. 22. 17. Ezek. 33. 32. And I conceive that the words may well be rendred, *the liſt*, or, *limit of thy gain*, or, *gettings*. The ſet ſtint and term of time, that God hath preciſely limitted and deſigned to allow thee, wherein to proceed in the fethering of thy neſt, and enriching thy ſelf by the ſpoils of other people; and which therefore thou canſt not exceed, is now expired and come to an end. See ſomewhat the like, but in a divers notion, taken from another kinde of meaſure, Gen. 15.16. Zach.5.6---11. Mat.23.32. 1 Theſ.2.16.

V. 14. *The Lord of hoſts hath ſworn by himſelf*, ſaying,] Heb. *by his ſoul*; as Amos 6.8. See verſe 6. a ſupply of the term, *ſaying*, as Chap.50.5.

Surely, I will fill thee with men, as with caterpillers,] Heb. *but if*; that is, *unleſſe*; as Gen.32.26. Eſay 55.10. the uſual form of an oath. See Chap.44.26. and 49.13. for, *if not*; and, *but if*, or *unleſſe*, are in effect and force all one. And the learned Scholiaſt therefore, who here maketh another unuſual ſupply, and giveth the particles other notions, while he renders it, Certain it is *that though I fill thee with men as with locuſts*: which he expoundeth of furniſhing Babylon with great multitudes of auxiliary forces, (becauſe of Nineveh the like is ſaid, Nah.3.15,17.) doth herein leave a plain beaten road, to ſtep aſide into a more uncouth, and ſolitary by-path. It is generally expounded both by the Jewiſh Doctors and others, of the enemies ſouldiery, for their vaſt multitudes compared to locuſts, that ſhould fill her whole countrey firſt, and city afterward alſo; and ſo afterward again, ver. 27. The word here uſed is a kind of *locuſt*; as appeareth, Pſ. 105.34. compared with Exod. 10.4,5. So called, becauſe they *lick up*, and deſtroy all before them, Nah 3.15. amiſſe rendred *caterpiller*, in the Pſalm, and *canker-worm*, in the Prophet, for it is there ſaid *to fly*. And to multitudes of locuſts are ſuch vaſt campanies commonly compared, Judge 6.5. Chap.46.23 Nah. 3.15,17.

and they ſhall liſt up and ſhout againſt thee.] Or, *that ſhall* (as Chap.50 9) *utter* (Heb. *anſwer*; as Deut.26.5.) or *cry aloud*, (as Eſay 13.22) or *ſing* (as Hoſ.2 15.) *a ſhout* (as Chap.25.3.& 48.33.) *againſt thee*, or *over thee*; as Eſay 31.4 an alluſion, ſaith a Rabbine, in the words of *ſinging* and *ſhouting* to ſuch *ſongs* and *ſhouts*, as the countrey peaſants uſed amids their treading of grapes for wine in the vintage, and at the bringing in of their wines and fruits. See Eſay 16.9. Chap 48.33.

V. 15. *He hath made the earth by his power, he hath eſtabliſhed the world by his wiſdom, and hath ſtretched out the heavens by his underſtanding.*] Or, Even *he that made the earth*, &c. for the word of *making* here is a participle, not a verb; and ſo the other two, that *eſtabliſhed*, and that *ſtretched out*. He it is, that hath ſworn it, and is able to make good what he hath ſworn. See the very ſame paſſage, Chap.10.12. The particle is ſupplied; as Job 15.26. Pſal. 119.41.

V. 16. *When he uttereth* his *voice*, there is *a multitude of waters in the heavens, and he cauſeth the vapours to aſcend from the ends of the earth, he maketh lightnings with rain, and bringeth forth the wind out of his treaſures.*] Or, *At the uttering of whoſe voice*, &c. The demonſtrative for the relative; as Exod.18.20. Job 3.15. Chap 46.18. and 48.15 See of the whole verſe, Chap.10.13.

V. 17. *Every man is brutiſh by* his *knowledge: every founder is confounded by the graven image: for his molten image is falſhood, and* there is *no breath in them.*] This paſſage is here inſerted, to diſcover and control the ſottiſh vanity of the Babylonians, that relied upon their idols for protection and ſafeguard; and to ſhew how unable they were to bicker with the true God or to ſtand before any, that ſhould come furniſhed with power and commiſſion from him. See the whole, Chap.10.14.

V. 18. *They* are *vanity, the work of errours; in the time of their viſitation they ſhall periſh.* See the ſame, Chap 10.15.

V. 19. *The portion of Jacob* is *not like them for he is the former of all things, and* Iſrael is *the rod of his inheritance: the Lord of hoſts* is *his name.*] See Chap 10.16.

V. 20. *Thou art my battle-ax*, and *weapon of war:*] Or, *Thou haſt been my hammer.* So was the word rendred, Chap. 50.23. and it ſignifieth ſuch a weighty one as is able to break ſtones, and to make them fly aſunder, as the root it cometh from, properly ſignifieth, Pſal.2.9 Eſay 27 9. thence alſo an *inſtrument of diſſipation*, or deſtruction, Ezek.9.2. See Chap 23.29. Howbeit, ſome ſuppoſe it here to ſignifie more ſpecially ſuch a warlike weapon, or ſpiked *pole-ax*, as horſmen make uſe of in fight; therewith to batter and break the armor, helmets, and harneſſe of thoſe they deal with; and *warlike weapons*; a defect of the copulative; as Eſay 5 6. chap. 3.21. Or, As *an hammer* haſt *thou* been *unto me*, *and* as *warlike inſtruments*: a defect of the note of ſimilitude; as chap 5 8 and 26 18 and 50.6. Howbeit, the Chaldee rendreth it, *Thou breakeſt before me the fort, wherein the weapons of war* are: and both the ancient Greek and the old Latine ſomewhat to the ſame purpoſe; *Thou diſſipateſt*, or *breakeſt aſunder, for me, the inſtruments of war.* They ſeem to have taken the word here uſed, not for a noun, but for a participle, the one differing but in a tittle from the other, and conſequently in the ſound of a vowel; which in verbs of this form doth oft vary and interchange: though in the participle ſeldom, if ever. Our Verſion ſeemeth to go with thoſe few, that underſtand it of Cyrus, whom God intended ſo to uſe and employ. See Eſay 41.2. and 45.1,2. But the moſt underſtand it rather of the Babylonian King, who was in Gods hand, as the Aſſyrian before him had been Eſay 10.5 and they render the words all along therefore not in the future, but in the time paſt.

for with thee will I break in pieces the nations, and with thee will I deſtroy kingdoms:] Heb. *and*; which thoſe retain, who admit the latter Verſion: but there want not that render it, not *with thee*, or *by thee*, but *in thee*: and turn the copulative into a diſcretive; as if it were ſaid, *But I will* now *break aſunder the nations*, that are *in thee*, *and deſtroy the kingdoms* that are *in thee*, or *under thee*: which latter clauſe the Greek rendreth, *I will take away the Kings out of thee.* But our Verſion ſeemeth herein the righter: the copulative is oft uſed in a cauſal notion; as Chap.48.27. & 49.37. and it rendreth a reaſon why Babylon was ſaid to be Gods *hammer*, or wherein like unto ſuch *an hammer*, as the word before importeth, taken from the proper notion of the verb here uſed, from whence that term is deduced. Onely the words would be read in the time paſt; *I have broken aſunder*, & *I have deſtroyed*; unleſs, ſaith a Rabbine, this propheſie were penned by Jeremy before Nebuchadnezzar's conqueſts of thoſe ſeveral countreys: whereof Ch. 46--49. See Ch.50.23. But whether it were penned before a good part of his conqueſts, or no, as it is not unlike it was; (for a copy of it ſeemeth to have been ſent in the time of Zedekiah, while the Jewiſh State yet ſtood unto Babylon. See ver. 59--64.) the Prophet throughout this whole Propheſie ſpeaketh of Babylon, as having ſubdued all thoſe nations that were to come under the yoke of that Empire and now drawing on to her downfall.

V. 21. *And with thee will I break in pieces the horſe and his rider, and with thee will I break in pieces the charet and his rider.*] Or, *By thee have I broken*: for it is the inſtrumental *bet*, as they term it, and ſpoken as in the time paſt; as before, ver.20. and ſo alſo ver. 22.23. As before all warlike weapons and inſtruments, ver.20. ſo now the Warriours themſelves, with their *horſes* and *charets*; as Chap. 50. 37. This enumeration of particulars hath much emphaſis in it, both here and there; as alſo, Chap.50 35---38.

V. 22. *With thee alſo will I break in pieces man and woman, and with thee will I break in pieces old and young; and with thee will I break in pieces the young man and the maid.*] Or, *By thee have I broken*, &c. as before ver 21. and ſo alſo ver. 23. both ſexes and all ages. See 2 Chr.36.17. Heb *and*, as before; and ſo ver. 23.

V. 23. *I will alſo break in pieces with thee, the ſhepherd and his flock; and with thee will I break in pieces the husband-man, and his yoke of oxen; and with thee will I break in pieces captains and rulers.*] People of all ſorts, and of all ranks. So Chap.50 16,27.35---37. The former two, the ſupport of a State, for proviſion of ſuſtenance, 1 Chr.27.25--31. 1 King.4.21,22. Eccleſ 5.9. The two latter for protection, ſafeguard, and government, 1 Chr. 27.32---34. Eſay 3.1,2 3.

V. 24. *And I will render unto Babylon, and to all the Inhabitants of Chaldea all the evil that they have done in Zion in your ſight, ſaith the Lord.*] This Verſion fitteth well with the ſenſe of thoſe, who underſtand all that went before of Cyrus: who alſo ſome of them ſupply from the former, *And I will* by thee *render to Babylon.* But thoſe that conceive it as the moſt do, to be intended of Babylon, take the copulative here in a diſcretive notion, and render it, *But* (as verſ 9.) *I will render unto Babylon*, &c. Though I have made uſe of thee for the puniſhing of many nations, and of mine own people in particular, yet will I now at length execute judgement alſo upon thee for thine inſolencies againſt me; and thy cruelty ſhewed unto my people. So Eſay 47.6,8. Chap. 50,15,29. See the like of the Aſſyrian, Chap. 10.5,6,12. thoſe words, *in your ſight*, (wherein God turneth his ſpeech unto his people) have reference not to *the evil done* though next before-mentioned, but to the evil returned, and the term of *rendring* though more remote as if he had ſaid, Ye that are now in captivity at Babylon ſhall ſurvive to ſee this judgement executed upon her. So Pſal.79.10.

V. 25 *Behold*, *I* am *againſt thee*,] Or, *I* am coming *againſt thee*; as Chap. 50.31. and *el* here, for, *al*; which yet the old Latine retaineth rendring it *unto thee*.

O deſtroying mountain, ſaith the Lord,] A *mountain* is Babylon termed, not for her ſituation, as if it had ſtood upon an hill; for it was built on a plain Gen.11.2,9. and ſo ſeated that it had abundance of water round about it, ver. 13. but it is ſo ſtiled, as ſome, in regard of the height of its power and eminency, wherewith it did, as *a mountain*, over-top other cities, countreys, and kingdoms. Or, as others, in regard of its high and ſtately palaces, lofty Towers, and ſtrong Fortifications: that, as Beroſus reporteth of them, reſembled *high mountains*; and appeared as ſuch to folk afar off: by means whereof it ſeemed to reach as high, and to be as impregnable, as if it had ſtood upon ſome great and high mountain. Hereunto may be added the ſtrange height of her walls: whereof further on verſe 53. and thoſe ſtupendious orchards, or gardens, with groves and walks, furniſhed with variety of goodly tall trees, and erected on arches aloft far from the ground, that made the city ſhew afar off, like ſome Lebanon, or other foreſt-like mountain: whereof Diodore, lib.2. cap.2. See the like expreſſion, chap. 22.23. Zach.4.7. and 11.1. yea, ſo ſaith the Jewiſh Doctor, *the mountains of Gilead*, for their ſtrong holds, Amos 1.13. which is not improbable.

which deſtroyeſt all the earth,] And well therefore deſerveſt the title of *a deſtroyer*. See Eſay 14 16,17. and Chap.50.11.

and I will ſtretch out mine hand upon thee,] Or, *againſt thee*; as chap.6.12. and 15.6.

and roll thee down from the rocks;] From thy ſtrong Holds and Forts, and from thy lofty Towers that ſeem to threaten heaven, Gen.11 4. Dan.4.11,30. See ver.53.

and I will make thee a burnt mountain.] Or, *a burning mountain*: alluding to thoſe mountains of ſulphury matter; ſuch as Montgibal in Sicily, Soma in Italy, Hecla and Hogla in Iſeland, that burn continually, and with the aſhes and cinders at ſome times belching out from them, waſte and ſpoyl all the countrey near to them: Of which kinde there was a field alſo ſometime in that region continually burning; as Strabo, lib.16. and Pliny, l.2. c.106. report: or to the heaps of aſhes and cinders, that cities and towns ruined and burnt down to the ground, are wont to leave behinde them, Chap. 50 26. ver.37. Heb. *I will give thee* (as Ezek. 22.4. and 35.3.) *unto*, or *for*, (as Chap. 50.23 and ſo ver. 29.43.) *a mountain of burning*: as, a land of *burning*, Deut.29.23.

V. 26. *And they ſhall not take of thee a ſtone for a corner, nor a ſtone for foundations;*] That is, as ſome, there ſhall not remain any ſtone of thee, that may be uſefull for building: or, as others, there ſhall be nothing left of thee, whereon ſome hope or attempt may be to raiſe up a new State again; or thou ſhalt never be re-edified: that which the words following confirm, The Chaldee by *corner ſtone* underſtandeth *a King*, by *foundation ſtones*, *Princes*. But that ſeemeth over-curious. Theſe two ſorts of ſtones are mentioned, becauſe of ſpecial note and principal concernment in building, Pſal. 118. 22. Eſay 28. 16. Zach. 10. 4. Eph. 2. 22. Rev. 21. 12. The verb is indefinite, and may well therefore be rendred, *There ſhall not a ſtone be taken off thee*, &c. as Luk. 12. 20. & 16. 9.

but thou ſhalt be deſolate for ever, ſaith the Lord.] Or, *for* (as ver. 5.) *thou ſhalt be*. Heb. *deſolations of perpetuity*, or, *perpetuall deſolations*; as chap. 25. 12. Ezek. 35. 9.

V. 27. *Set up a ſtandard in the land; blow the trumpet among the nations:*] The *ſtandard*, and *trumpet*, both to call people together, that are to ſerve and be employed againſt Babylon, Of this uſe of the one, ſee Eſay 5. 26. & 13. 2. Of the latter, chap. 4. 19, 21. & 6. 1.

prepare the nations againſt her:] Heb. *ſanctifie*; as Eſay 13. 3. chap. 6. 4. ver. 28.

call together againſt her the Kingdomes of Ararat, Minni, and Aſhchenaz.] Heb. *make to hear againſt her* (as chap. 50. 29) *the kingdoms*; that is, people out of thoſe kingdomes; as Eſay 13. 4. The two former of theſe the moſt Writers bring within the compaſſe of Armenia. Of the former mention is made in Moſes where the Ark is ſaid to have reſted on the mountains thereof, after that univerſal deluge, Gen. 8. 4. See on Eſay 37. 38. And for the latter, to wit, *Minni*, the Chaldee here hath alſo *Armenia*: which countrey divers learned men ſuppoſe ſo to be termed by a word compounded of two other, either *Aram* and *Minni*, (becauſe Syria was ſometime deemed to take in Armenia, as Strabo, lib. 1. & 12. Pliny, lib. 5. cap. 12.) or of *Har* and *Minni*, as the more mountainy part of *Minni*; and under theſe two terms therefore conceive to be comprehended the higher and lower Armenia; nor want there of them who deem *Minni* to be the ſame countrey, which Nicholas of Damaſcus calleth *Minyas*, on a mountain above which in Armenia, he ſaith that one arrived in an Ark at the time of the deluge. See Joſephs *Antiquities*, lib. 1. cap. 4. *Aſhchenaz* are a people deſcended from Japhet, whoſe ſons ſon by Gomer his eldeſt ſon was ſo called, Gen. 10. 3. 1 Chr. 1. 6. Their ſeat ſeemeth to have been within Aſia the leſſe in Bithynia and Phrigia, where the Aſcanian gulf, and lake and river, and city, and region, all of that appellation are found. See Strabo, lib. 12. & 14. Pliny, l. 5. c. 31, 32. and that out of theſe parts Cyrus having ſubdued them, took ſouldiers along with him to ſerve under him in his expedition againſt Babylon, is related by Xenophon, lib. 7.

appoint a captain againſt her:] So the Jewiſh Commenter, one of them, following the Chaldee, expoundeth it as a military term and office, *a captain:* though another of them, *a Prince*; because the latter ſyllable of the word is in a manner the ſame with the Hebrew term that ſo ſignifieth. And becauſe the former part of the word in Hebrew ſignifieth a little one: Hence, ſome Criticks over-curiouſly deſcanting upon it, would have it to import *an inferiour Prince*, or one ſet over the meaner ſort: and the old Latine therefore in Nah. 3. 17. where the ſame word is uſed in the plural form, rendreth it, *little ones*. In this it retaineth the word, as a proper name of a perſon, as ſome would have it, of a place, or people, as ſome other: Which becauſe it is ſingular here, ſome would have it to denote therefore *a Generall:* and this, ſay ſome of them, muſt needs be Cyrus: but another controlling that conceit would have it to be *a Lievtenant Generall* under Cyrus, that may rule the Army by direction from him, and may from time to time acquaint the ſeverall regiments with his mind and pleaſure: and would have the word to import *a Prince of inſtillation*, or *interpretation*, from an Hebrew word that ſignifieth *to diſtill*, or *drop*, applyed ſometime to teaching, preaching, and prophecying, Job 29. 22. Mic. 2. 6, 11. But the word ſeemeth to be a forrein term, and theſe ſtrained interpretations rather witty than weighty. Some would have it to ſignify *an army*; building on the old Latine, that biddeth, *Muſter Taphſar*. The Greek rendreth it βελοϛάσεις, that is, engines to caſt arrowes or darts. A learned Annotator would have it a Perſian word, but of the Hebrews, corrupted, partly by tranſpoſition, and partly by tranſmutation of letters, from one that is uſed, Eſth. 9. 13. and to be the ſame with that which by the Greeks and Latines is called *Satrapa*: and would therefore have the the meaning to be, *ſet a ſatrapa over it*; make it, of a Kingdome, *a ſatrapy*; that is, *a Province*; for the *Satrapæ* were Governours of Provinces. Thus it ſhould be herein not unlike that of Rezin and Pekah concerning the ſonne of Tabeel, Eſay 7. 6. But not to inſiſt on any debate about the deduction of the word, though more probable than any of the former. yet *tiphſar* from *Achaſhdarpan*, not ſo eaſily brought about: the whole tenour of the Prophets ſpeech here, both in the words next before, and thoſe that immediately follow after, is concerning the muſtering of forces againſt Babylon, not concerning her, as being not yet dealt with, much leſs ſubdued. Amids this great variety I ſhall make bold to ſuggeſt mine own thoughts. I conceive with thoſe Jewiſh Maſters above mentioned, that the word ſignifieth *a Captain*, and to be a term of ſome military prefecture: and ſo it ſeemeth to be taken, Nah. 3. 17. for elſewhere, ſave here and there, it is not found in Scripture. But in one of the Chaldee Paraphraſes it is ſaid to be taken for *Angels*, that are as *Captains of Gods hoſt*, Gen. 32. 1, 2. Joſh. 5. 14. and our Verſion in Nahum well rendreth it *Captains*; for of military men it is ſpoken: and ſo might it very well be rendred here; for the word is collective; as the word *horſe* in the next clauſe: and the text to me ſeemeth clear and plain to this purpoſe, *ſet up Captains*, or, *Commanders againſt her*; to wit, over thoſe forces, that ye ſhall gather together out of the nations before-mentioned: for in vain doth that great man preſs this place, to exclude Darius, and to back his ſtrained interpretations *Kings* for a King, v. 11, 28. whereof ſee further there.

cauſe her horſes to come up as the rough caterpillers,] That the word *horſe* is here collectively taken; as Pſalm 76. 6. is not to be doubted: and that the word rendred *caterpillers* (ſingular alſo but taken collectively; as Pſalm 105. 34.) doth ſignifie a kind of locuſts, hath been ſhewed already, on v. 14. The queſtion is here onely in what regard theſe *horſes* are compared to *locuſts*, or ſuch a kind at leaſt of them, as this term importeth: and here ſome would have them to be intended like them for multitude, and render the words, *bring on*, or *bring up*, (as Exod. 8. 1. 1 Sam. 19. 15 Sometime a military term. See on chap. 50. 21.) *horſe* as *locuſts*, for number, or numberleſſe rather; as Pſal. 106. 34. ſo it was uſed here before, verſe 14. and ſo both this and the like, Nah. 3. 15, 17 Others would have the reſemblance to conſiſt in the motion of either; *make the horſe to riſe like locuſts*; that is, *to prance*, or to *curvet*, or to *leap* and *run*, as locuſts uſe to do, ſkipping and flying from place to place, either by ſhorter jumps when they remove not far, or by longer flights, as when they paſſe ſometime over-ſea. Of the motion of the locuſts, ſee Joel 2. 4, 5, 7, 9. where they are compared to *horſes*, as *horſes* here to them: and of *horſe* and *charets*, Nah. 3. 2. The former way the Greek goeth; the Chaldee the latter. I conceive the former here intended, though the latter not improbable. But there is an Epithet given here to this kind of locuſts, concerning which there is ſome diverſity of opinion, and from which ſome draw new reſemblances. The word *rough*, that our Verſions yield, is by the Jewiſh Commenters approved, pointing us to the places, where the word it cometh of doth ſo ſignify, Job 4. 15. Pſal. 119. 120. and in theſe places alone it is found. Nor do I ſee why it ſhould be rejected, the originall of the world backing it, and the relations withall concurring of thoſe that write of the ſeveral kinds of *locuſts*, among which they affirm ſome to be *rough*. Yet the Chaldee here rendreth it, *gliſtering*; as ſome kind of flies alſo do, as well as the glow-worm: and this ſome would apply to the horſe-mens glittering armour, or the trappings of their horſe. See Rev. 9. 7. The Latine rendreth it, furniſhed with *ſtings*, or *prickles*: and that ſome ſuch thing the male locuſts have in their tails both Ariſtotle, lib. 5. cap. 28. and Pliny l. 21. c. 29. affirm; and hither alſo ſome would draw that, Rev. 9. 3, 10. and thoſe would have theſe reſembled to ſuch locuſts, as thoſe in John, for the miſchief they ſhould do to men: only they queſtion whether this attribute ſhould belong to the *horſe* or the *locuſt*, which will come much to one. Laſtly, a late learned Annotator rendreth the word *waſting*; and ſeems to aſcribe it to the horſe, *waſting as the locuſt*: and of the locuſts laying all waſte before it, there is no doubt, Pſal. 105. 34, 35. Joel 2. 3. Nah. 3. 16. for the word, ſaith he, written with *ſhin*, ſignifieth to *waſte* and *deſtroy*; but the Chaldee dialect turneth *ſhin* into *ſamec*: the learned man ſeemeth to have read *ſamad*, for *ſamar*, the letters being much alike. Howbeit, herein I concur with him, in that he taketh *horſe* collectively for *horſes*; and *horſes*, for *horſemen*.

V. 28. *Prepare againſt her the nations*] Heb. *Sanctifie*; as before, v. 27. but here repeated to adde further vigour to it, again.

with the Kings of the Medes, the captains thereof, and all the Rulers thereof, and all the land of his dominion.] Either together with the nations before-mentioned, verſ. 27. that were to ſerve under them; or, ſimply *the Kings of Media*, Darius and Cyrus; as verſ. 11. for that great man ſeemeth very much here out of the way, who to exclude Darius from any copartnerſhip with Cyrus, would have *Kings* to be taken for *King*, both here, and before, verſ. 11. the particle ſeemeth to note onely the nouns coming in regiment after the verb, *Sanctifie*, to which it hath reference: and it is not amiſs therefore omitted in the members enſuing; though there alſo in the text, the meaning is, employ all the power ye can make againſt Babylon.

V. 29. *And the land ſhall tremble and ſorrow*] The people of Chaldea quake for fear, and be in pain, as a woman in travell: ſo the word properly ſignifies. See Eſay 13. 8. Chap. 50. 43.

for every purpoſe of the Lord ſhall be performed againſt Babylon, to make the land of Babylon a deſolation without an inhabitant.] See Eſay 14. 27. Chap. 50. 3. verſe 11, 12, 62. the noun plural put in a diſtributive notion, joyned with a verb ſingular; as Eſth. 9. 23. Prov. 14. 1. Joel 1. 20.

V. 30. *The mighty men of Babylon have forborn to fight; they have remained in their holds;*] They have no heart to fight, they dare not ſtir abroad; as the Philiſtines of the Iſraelites, 1 Sam. 14. 11.

their might hath failed,] So ſome of the Jewiſh Criticks, deriving it from a word that ſignifieth *to fail*, Eſay 19. 5. or *to wax faint*, Eſay 14. 17. 17. but ſome other of them expound it, *their courage is gone*; fetching it from a word that hath a notion of *diſlocation* in it; as having reference to a limb put out of joynt and removed, Gen. 32. 32. ſo it would rather be, *their courage is ſhrunk*; as it is there rendred, or *it is lame*, and *halteth*, as it is ſaid there of Jacob, verſe 31. The former ſeemeth the genuine.

they became as women:] Heb. *they are unto women*; or, *they are become women*: they are ſo affected, ſo timorous and heartleſſe, as if they were turned into women; as if they were not men, but women indeed; the phraſe is the ſame with that, Exod. 4. 3, 4. So Eſay 19. 16. Chap. 50. 37. Nah. 3. 13.

they have burnt their dwelling places.] Or, *her dwellings are burnt*: for the verb is indefinite; as the like, chap. 49. 28 and as verſe 26.

her bars broken.] The bars of the gates, as well of her forts and palaces, as of her city: all lyeth open before the enemy, and all lyeth open to him: her gates are all broken open, as is wont to be, when the bars are broken wherewith they were kept faſt ſhut, Pſal. 107. 16. & 147. 13. Prov. 18. 19. and the enemy become maſter and commander of all. See Eſay 45. 2.

V. 31. *One poſt ſhall run to meet another, and one meſſenger to meet another, to ſhew the King of Babylon that his city is taken at* one *end,*] Heb. *A runner to meet a runner ſhall run; and a reporter to meet a reporter.* Or, *A poſt ſhall run meeting a poſt; and a meſſenger meeting a meſſenger. A poſt*, and *a poſt*, for, *one poſt* and *another*; and of *reporter*, or *meſſenger* the like: as *day to day*; and *night to night*, for, *one day to another*, and, *one night to another*, Pſal. 19. 2. and, *to meet*, for, *meeting*; or, *in meeting*; as 1 Sam. 25. 34 *unleſſe thou hadſt made haſte, and hadſt come meeting me*: and of this uſe of the particle, ſee chap. 35. 8 9. & 38 4. & 44. 5, 17. The meaning is, ſaith the Jewiſh Commenter, there ſhall come poſt upon poſt, and meſſenger upon meſſenger, that as one goeth away, he ſhall meet with another coming; and all to bring word to the King of the ſurpriſal of the city, (Heb. *to report*, or, *declare to the King of Babel*) *that his city is taken from the end*, or, *at the end*: as, *at my right hand*, Pſal. 16 8. & Exod. 37. 8. *at the end on this ſide*, and, *at the end on that ſide*; *that his city is taken at the* one *end*; as our Verſion rendreth it; and the like is again, verſe 46. and yet there needeth not here that reſtrictive ſupply; *at*, or, *on the end*, or, *edge* of it, is enough; for whether it were taken by aſſault made on the one ſide onely; or, on either ſide at once, (as a learned Interpreter would have it, both where the river entred into the city, and where again it paſſed out) *at*, or, *on the end*, or, *skirt* of it, it was. For whereas a learned Annotator would have it expounded; *his city is taken from end*, that is, *it is all taken, the whole city is taken*: and addeth withall, that this is *a moſt manifeſt place*, to prove that acception of this forme, which he attributeth unto it, to wit, a notion of *univerſity*, or, as we uſe to ſpeak, *univerſality*: that which, I ſuppoſe, no one place produced by him proveth, and this here leaſt of any: that the term importeth preciſely, *from the end*, or *extremity*, cannot be doubted, much leſs denied. Now becauſe *the end*, or *extreme* part of a company may be the beſt, or chief, one way; the worſt and meaneſt another way; hence the word is uſed ſome time for the *chief*: as where it is ſaid, that Joſeph took *of the end* (the better end) *of his brethren*, the *chief* of them, *and ſet them before Pharaoh*, Gen. 47. 2. ſometime for the *meaneſt*; as where it is ſaid of Jeroboam, that *he made Prieſts of the ends* (of the fag end, as we ſay) *of the people*: of the *meaneſt of them*, 1 Kings 12. 31. and the word is plural here, which was ſingular there, where applyed, as may ſeeme to the better part. As for that of the Sodomites, Gen. 19. 4. *the whole people from the end*: the univerſality is in *the whole people, young and old*, the place or places from whence they came, noted onely in the word *end*, or *quarter*; as it is ſometime not amiſs rendred. So Eſay 56. 11. *every one from his quarter*: and of the Danites, *from their quarters*. Judg. 18. 2. and if it be rendred as our Verſion doth it, *from* every *quarter*: the univerſality will be, not in the word *quarter*, but in the note of generality ſupplyed; as 1 Sam. 30. 8. Eſay 30. 17. but I ſhould rather render it *from* each ones *quarter*; as in diſtributive notions is wont to be expreſſed. See Eſay 2. 20. & 26. 19. So Numb. 11. 1. *fire was kindled, and devoured in the quarter*, or *quarters* (the word being taken collectively) *of the camp*. And for that, Cap 50. 26. enough was ſaid of it there. Yet will I not deny but that this form may ſometime ſignifie *from among*; as the Chaldee rendreth it, Ezek. 33. 1. and if any ſhall deem it ſo to be taken, either Gen. 47. 2. or 1 King. 12. 31. I ſhall not contend with him. But that implieth not an *univerſality*, which this learned man ſtriveth for: Nor do I ſee any colour of ground here to admit it: nor can it be ſo taken, but where it hath ſome other noun after it to reſt on, as in thoſe places it hath: nor yet in ſuch caſe neither, where it paſſeth on to ſome other *end*, or *extreme*; as Gen. 47. 21. Exod. 26. 28. & 36. 32. But could his expoſition of it here be made good, and the matter of the meſſage brought to the King, thus by poſt after poſt, were, that *his whole city was taken*, it would much conduce to ſtrengthen the opinion of a late Writer of great note, who building upon a relation of Beroſus a Chaldee Writer, reported by Joſeph the Jew, *againſt Apion*, lib. 1. maintaineth very ſtifly, that when Cyrus was marching with his army towards Babylon, the King of Babylon whom he called Nabonidus, went forth to meet him, with ſuch forces as he had: but being worſted by him, fled with ſome few to a Town called Borſippus, whither Cyrus having taken Babylon, and given order for the demoliſhing of the walls thereof, afterward purſued him, and having there taken him, gave him his life, and beſtowed the province of Carmania upon him. And he preſſeth this place very hard for the further proof of this ſtory: For what needed, ſaith he, ſuch poſting to the King; who ever he was, to acquaint him with the ſurpriſal of the city, if he were at that time in the city, and not rather in ſome remote place? And indeed if the whole city had been taken, as that learned Annotator would have it, the King and his Court needed not be informed of it by meſſengers, they would have been themſelves in the midſt of the broyl. But this relation neither ſorteth well with other the paſſages of the Prophet in this place; and it is far otherwiſe, and more agreeably to the Prophets diſcourſe, related by Herodote, lib. 1. who wrote near two hundred years before this Beroſus, and received what he wrote hereof from the Chaldeans, as alſo by Xenophon, lib 7. that wrote about an hundred before him: neither of them make mention of any ſuch flight of the Babylonian King to Borſippus; and the latter of them expreſly mentioneth the murthering of him in his palace at Babylon: whom if Cyrus had dealt ſo kindly with, as Beroſus reporteth, or had he heard of any ſuch thing, would not have failed to have inſerted it into Cyrus his life, whom for his humanity and kind uſage of thoſe whom he conquered, he ſtriveth by all means and upon all occaſions to extoll. And for the *poſt* upon *poſt*, or *runner* upon *runner*, as the Hebrew hath it, comeing one upon the neck of another to bring tidings to the Kings Court of the taking of the city, we need not remove King or Court out of the city, to ſome more remote place, if we do but conſider, firſt what kind of meſſengers it is that the Prophet here ſpeaketh of; for neither are they *horſemen*, ſuch as thoſe 2 Kings 7. 14. & 9. 18, 19. ſent out for ſcouts; not *Perſian poſts*, (as that learned Writer expoundeth the terme here uſed) diſpoſed into certaine ſtages, (whence ours have their name) to diſpatch meſſages and intelligences with ſpeed; but as the word is plain, *curriers*, or *runners*, *foot-poſts*, as we uſe to ſpeak; ſuch as Ahimaas and Cuſhi, 2 Sam 18. 19 ---- 23. and again if we ſhall take notice of the ſtrange largeneſs and amplitude of the city, even within the walls, in regard whereof Ariſtotle therefore in his *Politicks*, lib 3. cap. 2. ſaith, that it deſerved the name rather of *a countrey* than of *a city*: and withall what both he and Herodote alſo report, the one of them, that the *utmoſt* parts of the city, the *ends*, as our Prophet here ſpeaketh, were taken, while thoſe that dwelt in the midſt were wholly ignorant of it, having heard nothing at all thereof, but went on with their revelling, (for at one of their drunken feſtivals it was taken) ſee on verſe 39 41 the other from ſome other ancient hiſtorians, that it was *three dayes* after it was taken, before tidings came of it to ſome part of the city. And thus much may ſerve to clear this place both from thoſe forced expoſitions of the terms therein uſed, and the removall of the ground thereupon laid, to thwart the received opinion concerning Cyrus and Darius their joynt ſurpriſal of Babylon, conjoyned with the ſlaughter of the King of Babylon, Dan. 5. 28 30, 31.

V. 32. *And that the paſſages are ſtopped*:] Or, rather, *taken*, as Verſe 41 or, *ſeized*, or, *ſurprized*, as Chap. 48. 41. *the paſſages*; that is, ſuch places by which from the river Euphrates there was ordinarily entrance into the city: as one of the Rabbines expoundeth it: who addeth alſo not amiſs, that by the *paſſages*, is conſequently underſtood the *forts* and *towers* ſituate in thoſe places, to inhibit enemies from entrance; as of Moab, Chap. 48. 41. or, as others, not unlike to that, Judg. 12. 5. where it is ſaid, that *they took the paſſages of Jordan*, that is the places by which men uſually paſſed over it: ſo here *paſſages are taken*, whereby the river Euphrates is, or may be, paſſed over: and this way if we take it, it may be rendred, *paſſages have been deprehended*, or *diſcovered*, or *found out*: as the word is uſed of the wife ſuſpected of diſloyalty, *it is hidden from her* husbands *eyes, and ſhe hath not been deprehended*; that is, diſcovered, found in the deed, or, as our Engliſh rendreth it, *taken* with the manner, Numb. 5. 13. By diverting and draining of the rivers there, have been paſſages made and diſcovered, whereof uſe hath been made for the taking of the city.

and the reeds they have burnt with fire,] That which is here rendred *reeds*; the Jewiſh Commenter expoundeth *great ruſhes*; deriving it from a word that ſignifieth *a ruſh*, Job 8. 11. and making it the ſame with that rendred *a bullruſh*, Eſay 58. 5. and theſe, ſaith he, Cyrus his ſouldiers burnt down, that they might not hinder their acceſſe to the walls of the city; but the words are not the ſame: and it would rather be rendred with the old Latine, *meers*, or *pools*. So the word is commonly, yea, generally, uſed; as Pſalm 114. 8. Eſay 14. 23. & 19. 10. & 32. 6. & 41. 18. & 42. 15. Nor need we, with that Jewiſh Critick, have recourſe to the Arabick, who ſuggeſteth, that in that language, the word ſignifieth *a fort*; and would have it ſo taken here. The meaning is, that Cyrus had by draining ſo dryed up the meers, that were about Babylon, that they were as if they had been waſted, and burnt up with fire, And hither ſome think that of Eſay hath ſome reference, Eſay 44. 27, 28. For as for that which ſome ſurmiſe, that Cyrus his ſouldiery might fire the reeds, ruſhes, flags, and ſuch ſedgy ſtuffe as grew in thoſe meery places, thereby to harden the ground, and make it the more paſſeable, to me ſeemeth very improbable; conſidering, how ſuddenly the attempt was to be made, and how covertly to be carried, whereas this would have retarded the enterprize, and partly with the ſmoke of the green, ruſhy, and ſedgy matter have ſmothered and choaked the aſſailants, partly by the flame and crackling of the dryer reedy ſtuffe have diſcovered them, and given notice of their approach unto thoſe in the city, who might as eaſily then, as Herodote well obſerveth, have taken them as fiſh in a purſnet.

they have burnt] That is, *the enemies:* which ſome make ſo bold with as to thruſt into the text: but that is not ſo well done: the verb is indefinite; and may beſt be rendred in a paſſive form: *the meeres are burnt up.* See on verſe 26.

and the men of war are affrighted.] Daunted, and diſmayed with the ſudden irruption of the enemy, whom before they ſlighted, little deeming or dreaming of any ſuch paſſage for them, or means of ſurpriſal by them. Se Verſe 30.

V. 33. *For thus ſaith the Lord of Hoſts, the God of Iſrael;*] As Chap. 50. 18.

The daughter of Babylon] As Pſalm 137, 8. Of the term, ſee Eſay 47. 1.

is *like a threſhing floor; it is time to threſh her:*] Or, as ſome render it, *in the time* that *he threſheth her*; that is, what time it is wont to be threſhed, as ſome, taking the word indefinitely. So there ſhould be a defect both of the particle *in*, and of the relative *that:* but the Jewiſh Maſter taketh it rather for an infinitive, in the time of threſhing it; the word ſignifieth *to tread:* but *to tread*, both in Hebrew and Syriack, 1 Cor. 9. 10. is uſed for *to threſh*, ſaith a learned Writer, and of the Syriack he giveth an inſtance: but none of the Hebrew in which it is uſed for *treading* of grapes commonly; as Eſay 63. 2, 3. Chap. 48. 33. and of olives alſo ſometime, Mic. 6. 15. but of corn, for *threſhing*, or, *treading* it out, I find not where it is uſed. Yet thus alſo ſome of the Jewiſh Commenters, here expound it, Babylon is like a floor full of ſheaves; the time of threſhing her approacheth; or, when the time of it, to wit, of the floor, (for the word of *floor* is in Hebrew feminine) approacheth. But to ſpeak properly, the *floor* is not ſaid to be *threſhed*, but the ſheaveſ of corn in the floor, whereof there is no mention in the text. And I concur therefore rather with thoſe, that take the word in its native and moſt uſual notion, for *to tread.* as Judg. 20. 43. conceiving it to have reference to the uſual manner of preparing and fitting of floors for threſhing againſt harveſt time, by new laying, and claying, or plaiſtering of them, and then treading them down to make them, as well firmer as eavener. So the meaning will be; the City and State of Babylon muſt be thrown down and levelled, made eaven and plain, Verſe 25. as a threſhing-floor againſt harveſt time, that her Princes and people may be threſhed in her. See Eſay 21. 10. Joel 3 14. Chap. 50. 26.

yet a little while,] As Eſay 10. 25. & 13. 22.

and the time of her harveſt ſhall come] Not for her to reap, but to be reaped and cut down: her ſin being come to the height, Ver. 13. Gen. 15. 16. ſhe is now ripe for judgement, ready to have her Princes, people, and partakers cut down and threſhed in her. See Joel 3 13. Rev. 14. 16.

V. 34. *Nebuchadnezzar the King of Babylon hath devoured me,*] Gods peoples complaint of the Chaldeans cruelty exerciſed upon them. Heb. *hath eaten me*, or, *eaten upon me:* as of Aſſur, Chapter 50. 17.

he hath cruſhed me;] Or, *bruiſed*; as Chap. 28. 25. or, *broken me:* as Chap. 50 17. *hath boned me.*

he hath made me an empty veſſel:] See of Moab the like, Chap. 48. 12. and Babylon at length ſerved alike her ſelf, Verſe 2.

he hath ſwallowed me up like a great dragon,] Or, *a whale*; as Pſal. 44. 19. & 74. 13. that ſwallowed down the leſs fiſh and fry as by ſhoals, Habb. 1. 13, 14. So Pſal. 124. 3. Eſay 49 19.

he hath filled his belly with my delicates,] He hath filled his treaſuries with whatſoever matter of ſpecial price or worth, he could find in me, Eſay 39 4, 6. 2 Chron. 36. 18. Lam. 1. 10. See the like expreſſions, Job 15 20, 23. See alſo verſe 44.

he hath caſt me out.] As men caſt away ſome veſſel when there is nothing left in it, nor it ſelf, of further uſe, or much worth. See Chap 22. 28. Lam. 4. 2.

V. 35. *The violence done to me, and to my fleſh*, be *upon Babylon, ſhall the inhabitant of Zion ſay; and my blood be upon the inhabitants of Caldea, ſhall Jeruſalem ſay,*] Gods peoples complaint of the Babylonians harſh and cruel uſage of them: (whereof ſee 2 Chr. 36. 17, Eſay 47. 6.) and either a prayer for, or prediction and profeſſion of God their avengers (Chap. 50. 34.) juſt judgement upon them for the ſame: ſo Pſal. 137. 8, 9. It is an intimation at leaſt that the cruelty ſhewed them, and their bloud-ſhed by them, did of it ſelf cry to God for vengeance againſt them, as Gen. 44. 10. See Habb. 2. 11, 12. Jam. 5. 4 Rev. 6. 9, 10. *Sion* and *Jeruſalem* are here one and the ſame; as Eſay 4. 4.

violence done me] Heb. *my violence*; as, *my wrong*, for, *the wrong done me*, Gen. 16. 5. and, *the violence of Jerubbabels ſons*, for, the violence done to them, Judg. 9 24. and, *the violence of the children of Judah*, for that ſhewed to them, Joel. 3. 10.

my fleſh] As Mic. 3. 2, 3. where this word is alſo uſed; and he ſeemeth to perſiſt in, or have an eye at leaſt, to the former reſemblance of a ravenous beaſt, tearing the fleſh of that he preyeth on. The Jewiſh Maſters, ſome of them diſtinguiſh the terms here ſomewhat over-curiouſly, *the ſpoyl of me*, in the rapine of my goods, *my fleſh*, in thoſe whom they hold in captivity and thraldom *my blood*, in thoſe that have been ſlain by them. Some for *fleſh* read *remnant*; as the like word is uſed in *Shear-Jaſhubs* name, Eſay 7. 3, but the words differ in a vowel.

my blood] The guilt of, and vengeance for, that blood of my people that hath been ſhed by them. See the like Mat. 27. 25.

inhabitant] Heb. *inhabitreſſe*; for people that ſometime inhabited there; as Chap. 10. 17. & 48. 19. ſpeaking of them, as of a damſel, Eſay 1. 8.

V. 36. *Therefore thus ſaith the Lord, Behold, I will plead thy cauſe, and take vengeance for thee,*] Gods anſwer to his peoples cry; *I will plead thy cauſe*, not by words, but by deeds; by righting the wrongs by her done thee, and executing judgement upon her for thee; as Chap. 50. 34. So verſe 40 Pſalm 35. 1. & 43. 1 Lam. 3. 58. Mic 7. 9. Heb. *avenge thy vengeance*; that is, the ſpitefull wrong and cruelty offered unto thee; as Lam. 3. 60. See before, on verſe 35.

and I will dry up her ſea, and make her ſprings dry.] *Her ſea*; that is, her great ſtream of the river Euphrates; ſo that it ſhall no more ſtand her in ſtead, than as if the ſprings that fed it were clean dried. See verſe 32. *ſea*, for, *river*, or, *lake*, Mat 4. 13, 18. & 8. 14. & 17. 14. Joh. 21. 1. as *river*, for *ſea*, Jon. 2. 4. See Eſay 21. 1. & 44. 27.

V. 37. *And Babylon ſhall become heaps,*] See Chap. 50. 39.

a dwelling place for dragons,] So Eſay 13. 22. & 34. 13. Chapter 49. 33.

an aſtoniſhment, and an hiſſing without an inhabitant] As chap. 25 9. and 40. 17. So chap. 50 3, 13, 39, 40. Verſe 41. 43, 29.

V. 38. *They ſhall roar together like lions; they ſhall yell as lions whelps.*] Theſe words ſome of the Jewiſh Maſters underſtand of the Medes and Perſians, like fierce lions, with hideous ſhouts, and out-cries breaking in upon the Babylonians; as Eſay 5. 29 Chap. 2. 15. See verſe 14. Other of them, of the Chaldeans, and their out-cries forced from them by extremity of pain and grief, when the enemy ſhould break in upon them: becauſe of ſuch mournfull out-cries the word is found ſometime uſed, Job 3. 24. Pſal. 22 1. & 32. 3. & 38. 8. But I concur rather with thoſe of our Writers, who underſtand this paſſage of the Babylonians roaring and revelling it in their drunken feſtival, at which their city was ſurpriſed. Of which, Herodote, lib. 1. Zenophon, lib 6. before on verſe 31. and again on verſe 41. and this way the very next words direct us, verſe 39. The latter word rendred *yel*, is no where elſe in Scripture found in this notion; though ſome of the Jewiſh Maſters would have it ſo taken, Zach. 2. 13. the Chaldee rendreth it, *they ſhall lift up their voyce on high*; and the Jewiſh Commenters upon the place tell us, that it ſignifieth properly the *braying of an aſſe:* and is ſo uſed among the Talmudiſts To which ſome adde, that it is ſometime uſed alſo with them of *camels:* that the braying of aſſes is a very uncouth noyſe is well known; nor is a camels like to be any other; but a lions roaring mixt with an aſſes braying muſt needs produce a very hideous noyſe indeed: ſuch as may very fitly be uſed to expreſs ſuch confuſed ſhouts and clamours, as are wont to be rife among revelling companies over maſtered with wine, Howbeit, becauſe the word in Hebrew is uſed commonly for *to ſhake off*; as Eſay 33. 9 or, *to ſhake*; as Neh. 5. 13. Eſay 33 15. Hence, the ancient Greek rendreth it, *they rouze up themſelves*; and the old Latine, *they ſhake their ſhaggy hair*, as young lions uſe to do: and as with ſwaggering folk is not unuſual: and ſome of ours, which our margent exhibiteth, *they ſhake themſelves.* Our ancienter Verſions had it, *As young lions when they are angry, ſo ſhall they bend themſelves*; that which ſeems to look this latter way. But the former ſeemeth the more probable.

V. 39 *In their heat I will make their feaſts, and I will make them drunken, that they may rejoyce, and ſleep a perpetual ſleep, and not wake ſaith the Lord*] Or, *When they are hot I will diſpoſe their drinkings.* When they are heated with drinking (as Eſay 5 11.) I will temper and tender them ſuch a potion, as ſhall make them ſo drunk, as they ſhall ſleep their laſt, even an everlaſting ſleep with it: And a learned man obſerveth, that as *to give*, is uſed for *to put*; ſo *to put* is uſed ſometime for *to give*; as Gen. 4. 25. and according to this Interpretation of the term here, it ſhould be rendred, *I will give their feaſts*, or, *I will give them feaſts:* but neither in that place of Moſes doth the word neceſſarily ſo ſignifie: and here it ſeemeth to be ſomewhat harſh. Our laſt Verſion is, *I will make their feaſts*, and ſo the ancienter ones, *I will make them a dinner:* the learned Scholiaſt, *I will ſet on their potions* Others of prime note before him, which to me ſeemeh fitteſt of any, *I will diſpoſe their drinkings*, or, *their banquettings:* for the word may have a notion of *drinking* in it; and drinking is in banquets deemed a principall matter, whereof both in Hebrew and Greek they have their appellations; yet the word doth generally ſignify a banquet, though to the *wine*, therein plentiful, reſpect be more peculiarly here had. And in this paſsage there ſeemeth to be a two-fold reference: firſt of all to that great magnificent banquet that Baltazar made to his grandees; Dan. 5. 1. and to that revelling feſtivall that at the ſame day was for divers dayes kept thorowout the whole city, that gave Cyrus his forces the greater opportunity ſuddenly to ſurpriſe it, when the people of all ſorts were deep generally in drink, as Herodote, lib.1. and Xenophon, lib.7. See Eſay 21. 5. And ſecondly, to that *wine-cup of wrath*, that God had threatned to temper for them, and tender to them, ſo as they ſhould not refuſe it, Chap.25.15 16,26,28.

made them drunk] With another manner of wine, than that they feaſt with and in another manner affecting them, than that is wont to do: ſuch a wine as ſhall fill them with dread and aſtoniſhment: ſuch as ſhall make them mad indeed, and at their wits end, Chap.25.16 See the effects of it in Baltazar, Dan.5.6.

that they may rejoyce] Or, *make merry*, or, *revell it*; as Eſay 22. 2. for the word ſignifieth properly *a skipping*, or *leaping*; and by ſuch like motions an expreſſion of merriment and jollity, *that they may revell it, and ſleep their laſt*; for *that while they are revelling it, they may ſleep their laſt*. So the Jewiſh Commenter, that after they have revelled, and drunk themſelves drunk with their concubines in the veſſells of Gods Temple, they may be caſt into ſuch a ſleep, as they ſhall not awake out of it again, Dan. 5. 1--4, 30. a ſyntax, not unlike that Rom. 6. 17. *God be thanked that ye were the ſervants of ſin, but have yielded obedience*, &c. for, that though you were ſuch ſometime, yet it is otherwiſe with you now; ye yielded now obedience to the doctrine of Chriſt. The Chaldee is ſuppoſed to have found here another reading, rendring it, *they may not be valorous*, but *faint*, as that word ſignifieth, Eſay 51. 20. Amos 8. 13. and both the ancient Greek and old Latine, *that they may be caſt into an heavineſſe* or *ſleep*. But to attempt to alter the text here is neither ſafe nor needfull.

ſleep a perpetuall ſleep] Heb. *a ſleep of perpetuity*; as verſe 57. *the ſleep of death*, Pſal. 13 3. Job 7.21. Eſay 26. 19.

and not wake] As after ordinary ſleep men are uſually wont to do, Pſal.3. 5 Chap.31. 26. but continue their ſleep, being once ſurpriſed with it, untill the heavens be no more, Job 14. 12. untill the laſt day, when all ſhall be awaked with the ſound of the trumpet that then ſhall be blown, Joh. 5. 28. 1 Cor.15. 51,52. The Chaldee rendreth it, *and ſhall not be quickned in the world to come*; a ſpice of that Jewiſh Conceit, which ſome of their Doctors are tainted with, that wicked men ſhall never riſe again, abuſing to that purpoſe thoſe paſſages, Pſal 1.5. Eſay 26 14 but the Scripture is herein expreſſely clear againſt them, Mat. 13. 39, 41. & 25. 30 31,46. Joh.5. 28 29 Yet true it is, that they ſhall never riſe out of a ſtate of deadly ſleep and death again: for they riſe to paſſe from death to death, from the firſt death to the ſecond death, not to ſhake off death, but to enter into a further and far deeper degree of it, Rev.20.6. 14. See the ſame paſſage again hereafter, verſe 57.

V. 40, *I will bring them down like lambs to the ſlaughter, like rams with the he-goates*] Or, *I will throw them down*, or, *lay them along*, (as Eſay 10.13. & 43.14, Ezek.26.20) *like rams* (See Eſay 34.6.) *to the ſlaughter*, (as ch 12.3 & 48.15. & 50.27.) *like Bell-wethers, and great he goats*; as Deut. 32. 14. Ezek.27. 21. for theſe two latter terms properly and more peculiarly import, the one the choyce and chief of *rams*, from their *ſtrength* ſo termed: as the other the bigger and larger ſort of male-*goats* See Eſay 14 9. chap.50.5.

V. 41. *How is Sheſhach taken?*] Some conceive it ſpoken in way of lamentation, Others, in way of admiration. Others again of both joyntly; both as bewayling Babylons fall, and withall wondring by what means or power ſhe could in ſuch manner be thrown down. See the like, Chap.50.23. Of the name, *Sheſhac* which Babylon is here ſtiled, ſomewhat hath been already hinted, on chap. 25. 26. The name is taken from an idol in no ſmall requeſt with them, in honour of whom they obſerved a feſtivall every year divers dayes together not unlike to the Greek and Latine *Saturnalia*, and our wonted *Chriſtmas holy dayes*, wherein every man had liberty to do what he liſted, the maſters were at their ſervants command, they had in every houſe a maſter of miſrule, whom they called *Zoganes*; and all that time for ſome five dayes, which from the name of their idol, whom they thus honoured, were called the *Seſacean*, or the name being in common ſpeech cut ſhorter, the *Sacean dayes*; they abandoned themſelves generally night and day (for in ſuch liberty, or licentiouſneſſe rather, how could it be otherwiſe?) unto all exceſſe and extremity of revelling and riot. This is reported by Athenæus in his *Supper-Sophiſters*, or *Table-diſcourſes*, lib.14. out of Beroſus his *Babylonian*, and Cteſias his *Perſian* ſtories: as alſo Dion Chryſoſtome, in his fourth Oration of *Kingly power*, mentioneth it. And at the time of this feaſt, (for the ſame by all circumſtances it ſeemeth to have been) when the whole city was in this poſture of revelling and routing, and the people as well great as ſmall drowned in drink, did Cyrus take his opportunity to ſeize upon the city as the Authours before-mentioned, both Herodote and Xenophon report: and the Prophet therefore the rather calleth Babylon by that name, as pointing with the finger to that very time, in which that State was to receive its fatall blow. Nor is it unlikely, as that during the time of this feſtival (according to that Pruſſian Writers relation) beſides their houſhold Maſters of miſrule, they had one, whom they make a publike ſpectale of, for having made choyce of ſome notorious malefactor or other condemned to die, they arrayed him as a King, and ſet him in a chaire of eſtate, allowed him a table royally furniſhed, officers to wait on him, and concubines to make uſe of at his pleaſure; and thus he paſsed the time ſo long as the feſtival laſted; but that expired, they ſtript him, whipt him, and hanged him: ſo that the King, to adde the more grace to that idol-feſtivity, might over and beſide the generall revels, make that ſolemn invitation of his great ones, and give that royall entertainment unto them at that ſupper, which he then little thought ſhould be his laſt, Dan. 5. 1. 30. wherein by Gadatas and Gobrias, two of Cyrus his Commanders, and their followers, be was ſlain, in revenge of ſome wrongs formerly done to them and their friends, as Xenophon relateth it. Nor fell it out much otherwiſe with King Baltazar, than with that mock-King in the cloſe of his royal banquet,

and how is the praiſe of the whole earth ſurpriſed?] That city ſo famous over the whole world: *praiſe*, for matter of *praiſe*, as Eſay 61. 11. & 62. 7. So Chap.49.35 Lam.2.15.

how is Babylon become an aſtoniſhment] As Ver. 35. rendred *deſolation*, Chap 50.23.

among the nations?] Over whom ſhe before tyrannized; as Chap 50. 23. where is the ſame in effect with this here.

V. 42, *The ſea is come up upon Babylon: ſhe is covered with the multitude of the waves thereof*] An anſwer returned to the former queſtion That it is not to be marvelled, if Babylon be thus ſurpriſed and ſpoyled, when a whole ſea of hoſtile force is broken in upon her, and hath with numberleſſe multitudes overwhelmed her. See the like expreſſions, Eſay 8.8. & 59. 19. Ezek. 26. 3 19. Lam.2.15. See alſo verſe 14.

V. 43. *Her cities are a deſolation, a dry land and a wilderneſſe, a land wherein no man dwelleth, neither doth any ſon of man paſſe thereby*] This ſome reſtrain to Babylon as conſiſting of two cities, the inner and the outer, divided by the river Euphrates running between them. But the moſt rather underſtand it of the other inferiour cities, called *hers*, as being the mother-city to them (as alſo the cities of Judah are called *Jeruſalems cities*, Chap.34.1.) and were to undergo the like with her, Chap.50. 3, 12, 13, 39, 40. as alſo the whole land was to do verſe 29. The like deſcriptions of deſolation ſee chap.2.6 & 9 12.

V. 44. *And I will puniſh Bel in Babylon*,] Heb. *I will viſit upon* (as Chap.40. 18.) *Bel*. Babylons chief idol: whereof, ſee on Eſay 46. 1. Chap. 50. 2.

and I will bring forth out of his mouth that which he hath ſwallowed up,] Heb. *his ſwallowing* The ſpoyles of the Babylonians, whereof they had fleeced other people: aſcribed to their principal idol *Bel*, either becauſe they attributed their conqueſts and ſucceſſes in war to him, Hab.1.11. as the Phyliſtines did theirs to their Dagon, Judg 16. 23 and the Ammonites theirs to their Camoſh, Judg. 11. 24 or rather becauſe of their booties and ſpoyles taken by them, rich preſents were uſually offered unto that idoll. To which purpoſe Euſebius in his *Evangelical preparative*, lib. 9. cap. 40,41. relateth out of Abiden, an ancient Greek Writer, that Nebuchadnezzar adorned and furniſhed the temple of Belus very plentifully with ſuch ſpoyls as he gat in war: and the ſacred records inform us, that the precious veſſels of the Temple of God at Jeruſalem were thence carried away by him, 2 Chron. 36. 18. and put into the Temple of this his idol, 2 Chron. 36. 7. Dan. 1. 2. which he that had ſwallowed down, verſe 34. was afterward conſtrained to caſt up again, that they might be reſtored to their due and proper place, Ezr.1.7. & 5.14. See Job 20. 12——15. But of the rich furniture of this *Bels* Temple at Babylon, ſee Diodore, l.2.c.9.

and the nations ſhall not flow together any more unto him;] They ſhall not flock to Babylon as they had wont to do, when ſhe was in the height of her Imperial eſtate; nor reſort to Bel their idol and to his Temple, with preſents as formerly they had done. See the contrary to be practiſed at Jeruſalem, by Gods people, after their return from captivity, Chap.31. 12. and of the nations under the Meſſias, Eſay 2. 2.

yea, the wall of Babylon ſhall fall.] Heb. *alſo the wall of Babel ſhall fall*; on the ſtrength whereof ſhe ſo much relyed. See chap. 50. 15. and hreafter, verſe 53,58.

V. 45. *My people, go ye out of the midſt of her, and deliver every man his ſoul from the fierce anger of the Lord.*] That is to be poured forth upon Babylon. Of the terms whereof, See Chapter 4. 8. And this ſome underſtand of danger by ſtaying in Babylon, till Cyrus his forces come, as adviſing and admoniſhing the Jewes that there were, to get away before: but this ſeemeth not to fit ſo well with what followeth. Others of prime note, not to ſtay in Babylon, when liberty was once publiſhed, as many might deſire to do, being loath to leave a place and that very delightfull, where they had ſo long lived, and where they might now abide free from their former bondage; and chooſing rather now to continue there where they had built and planted, Chap. 29. 5. than to remove to their own land, that had lien long time waſte and deſolate, and wherein they were to begin as it were a new world again: and this I take to be the genuine intendment and ſcope of the place: for the wrath of God was not all at once poured forth by Cyrus upon Babylon; as appeareth in that Darius continued in it for ſome ſpace of time, the royal ſeat of the Empire, but was afterward to be further inflicted upon it; and howſoever God ſhould ſecure them at Cyrus his ſurpriſal of it, albeit they were found there; yet he might juſtly leave them afterward to enſuing deſtruction, if having liberty to depart, they ſhould ſtill deſire and deem it better, to abide there among heathen people, than to return to ſerve God in their own countrey again. See alſo the like admonitions of leaving Babylon before, c. 50.8. v. 6. So Rev. 18,4.

V. 46. *And leſt your heart faint,*] Or, *And ſee that your hearts faint not*; or, *let not your hearts faint*; be not faint-hearted: a defective ſpeech: the like whereunto, ſee Gen. 3.22. Exod. 13. 17. Deut. 8.12. Eſay 36.18. Heb. *be ſoft*, or tender, as Eſay 7.4. 2 King. 22. 19. Iob 23 13.

and ye fear the rumour that ſhall be heard in the land:] The rumour or report of Cyrus his preparation to come againſt Babylon: This they are encouraged not to fear, which they might the rather doe, becauſe they had by this our Prophet been formerly willed to pray for Babylons proſperity, their own ſafety and tranquility being wrapped up in its peace, c. 29. 7. but this, ſaith the Jewiſh Commenter not amiſs, to aſſure them, that God in his providence would ſo diſpoſe it, that Cyrus his acceſs ſhould be no way prejudicial unto them. For that of a learned Writer, that this ſhould be ſubjoyned to the foregoing advice, v. 45. to admoniſh them that yet, they ſhould not make ſo much haſte as to get out of Babylon, upon the firſt report coming of Cyrus his intendment for Babylon, but ſtay til ſuch time as God ſhould further acquaint them with it: ſeemeth not to ſuit ſo well with the reſt of the context.

a rumour ſhall both come one year, and after that in another *year* ſhall come *a rumour*,] Or, as ſome, *for* as v 20.) or, *when* (as ch. 34.1.) *a rumour ſhall come in one year*, (a defect of the numerall, as v.31.) or *this year, and a rumour after that in* another (ſupplied, as c.32.20.) or in the next *year*; that is as ſome, in general; there ſhall come rumours frequently, or year after year. But ſome more diſtinct report will come one year of Gyrus his preparations for war, and that might take him up no leſs time than a twelvemoneth, for ſuch an expedition, as this againſt Babylon the head city of that vaſt Empire, was in reaſon required to be. The next year cometh the report of his ſetting forward, and being now on his way toward Babylon; but that year was ſpent in his march thorow Aſſyria, where the water paſſages proved troubleſome; and the draining of the river Gyndes, to be revenged on it for the loſs of an horſe of ſpecial note, and much account with him, drown'd in it, took him up much time, as both Herodote and Xenophon report: for in the third year having pierced into Chaldea, he came and ſate down before Babylon, and gave not over the ſiege thereof untill he had ſurpriſed it, Nor doth the Jewiſh maſter here go far from them, who expounding the place tels us that Belſhazzar reigned three year, and in the firſt year of his reign a report ſhould come to Babylon of Cyrus his intendment againſt it; and in the ſecond of his reign the ſame ſhould be renewed; but in the third year he ſhould come indeed.

and violence in the land] Or, *then* (ſo ſome render it, as chap. 47. 2. that is, in the third year) ſhall violence be *on the land*. That which the Jewiſh Doctors, and moſt other alſo expound of the Medes and Perſians haraſſing the land of Chaldea: and a learned Writer would have underſtood by the word here uſed, the *reward*, or *recompence* that ſhould from God be inflicted upon the Chaldeans for the *violence*, or *wrongs*, done to his people. v.35 (See v. 34.) as the word, ſaith he, is taken, Pſalm 7.16. But the plain and proper ſenſe of the word, doth well enough here. Though thoſe ſeem to go further out of the way, who taking the word ſo, apply it to the Chaldeans perſiſtance in their oppreſſions of Gods people, remitting nothing of their rigorous courſes towards them but enhancing them rather, as Pharaoh did with them in Egypt, Exod. 5. 6———19. and that this was it againſt which God here endeavoured to confirm them.

ruler againſt ruler.] That is, Cyrus againſt Belſhazzar or Baltaſar, as in other languages he is commonly termed. But ſome render the words, *ruler upon ruler*: expounding it of the frequent change of Rulers in a ſhort compaſs of time, firſt, Baltaſar, then Darius, then Cyrus: and this way the Jewiſh Commenter, and a prime Writer of ours ſeem to go: and becauſe ſuch changes are wont to breed much trouble, that therefore againſt this in particular God here heartneth his people, aſſuring them that theſe ſhiftings ſhould no wiſe prejudice their ſafety; the new Kings ſucceſſively ſhould rather help and favour, than hurt them or hinder their welfare.

V. 47. *Therefore behold the dayes come, that I will doe judgement upon the graven images of Babylon,*] This Verſion of the particle agreeth well with thoſe that expound the foregoing words of the Chaldeans perſiſtance in their oppreſſions of Gods people. But I ſuppoſe it would rather be rendred, *Moreover*, as chap. 23 7. Heb. *the dayes coming, and I will viſit upon* (as chap 48.12. verſ.44.) the *graven images of Babylon*; one ſort of images put for all, as Chap. 50. 38. See the like hereunto, Exod 12.12. Chap. 43. 12,13.

and her whole land ſhall be confounded] *The whole land*, for the inhabitants of the whole land, as Pſalm 66. 3. they ſhall be at their wits end, unable either to act, or to advice ought, Eſay 66. 5. the ſame again hereafter, v. 51. *ſhall be confounded*, or *abaſhed*, which in ſound alſo agreeth with the term in the text; or aſhamed of their idols that were not able to protect them. See Eſay 1.29. c. 50. 2.

and all her ſlain ſhall fall in the middeſt of her.] Or, *ſhall ly*. Or, *lye fallen in the middeſt of her*; as 1 Samuel 31. 8. Lam. 2. 21. A learned late Writer would have it rendred, *all her dancing ones*, or *dancers*, *ſhall fall in the midſt of her*: as, ſaith he, the word is uſed, Judges 21.21,23. 1 Sam. 3. 6. & 21. 11. 1 Kings 1.40. and is by the Greek in thoſe places ſo rendred: which would well fit with Herodotes relation, who reporteth in expreſs terms, that the Babylonians were dancing, and in meriment paſſing the time away, what time their city was ſurpriſed But the terms, though riſing from the ſame root, yet are not the ſame.

V. 48. *Then the heaven, and the earth, and all that is therein, ſhall ſing for Babylon*:] Heb. *And*; as v.46. and, *over Babylon*; as Eſay 63.5. or, *for*; as Chap. 47.4. All the creatures in Heaven and earth ſhall ſeem to rejoyce at the ruine of Babylon; as eaſed of the heavy preſſures that the whole world had ſuſtained by her tyrannical dominion. See Eſay 14. 6———8. Chap. 50. 23. verſe 23———25. or, as applauding of Gods juſt judgement, in avenging of the wrongs done his people by her. See Eſay 14. 3———5. & 44.23. & 49.13. and the like expreſſions, Pſal. 96. 11.———13. and 98. 7———9. Howbeit, they ſeem ſomewhat too curious, who by *heaven* here underſtand the Angels; by the *earth*, the Jews and other nations abroad: the outward face of the whole viſible world is commonly in Scripture by theſe terms deſcribed, Pſal. 69. 34. Eſay 1.2. & 45.8.

for the ſpoylers ſhall come unto her from the North, ſaith the Lord.] Or, *When*; as Chapter 10. 2. See C. 40. 3. and verſe 53,55,56.

V. 49. *As Babylon* hath cauſed *the ſlain of Iſrael to fall*: *ſo at Babylon ſhall fall the ſlain of all the earth.*] Not of the City alone, but of the whole countrey: and there is in the words a reaſon rendred of what was before menaced, that Babylons people ſhould be ſlain, and ly ſlain in the midſt of her, becauſe ſhe had dealt ſo with other people before, with Gods people more ſpecially among the reſt. chap. 4.27, 29. And this Verſion is backed with the ancient Greek, old Latine and others of ours. As for that, which ſome other of prime note ſuggeſt, *Both Babylon muſt fall, O ye ſlain of Iſrael, and with Babylon ſhall fall the ſlain of all the land*, ſeemeth overſtrained, and not to come ſo freely, without ſome force, from the Text. Heb. *alſo*; and, *alſo*, for, *As*, and *ſo*; as ſomewhat the like, Pſalm 49. 2. chapter 14.18. & 23.11. and *to fall*, for *to make to fall*, ſaith the learned Scholiaſt; as Numb. 2. 22. but the vowel points are not there the ſame.

V. 50. *Ye that have eſcaped the ſword, goe away, ſtand not ſtill*:] Or, *ſtay not*. Heb. *ſtand not*; as Gen. 45. 1. Chapter 4. 6. Ye that have eſcaped the ſword of the Chaldeans; as thoſe of the Egyptians, chap. 31.2. Or rather, ye who by Gods gracious proviſion, and powerful protection abiding in Babylon, at the time of its ſurpriſal, have eſcaped the ſword of the Medes and Perſians, make no ſtay, when you have liberty to be going, once granted to you; let nothing retard you from ſetting ſpeedily upon return to your own countrey. See on v. 25.

remember the Lord afar off, and let Jeruſalem come into your mind.] Heb. *come up upon your heart*; as chap. 3.16. Think upon God, and the ſeat of his ſolemn ſervice, the Temple at Jeruſalem; though ye be now in a place of much diſtance from it, chap. 4.16. Eſay 39.3. let the remembrance of him and it, draw your hearts and affections thitherward and incite you to haſten thither, Pſalm 102.14. & 137. 1,5. c. 50. 4,5. A learned Annotator, with ſome others, maketh this the intendment of it, to ſhew them, what meditations they ſhould have, when they were upon the way homeward; expreſſed more fully in the words following, v. 15. which to bring on therefore the more ſmoothly, he ſubjoyneth here a ſupply of the word, *ſaying*. I conceive rather as before.

V. 51. *We are confounded, becauſe we have heard reproach ſhame hath covered our faces.*] The complaint and lamentation of Gods people, being put in mind of Jeruſalem the wonted ſeat of Gods ſervice, at the very mention of it, and the remembrance of its preſent condition; bewailing the reproachful language and carriage of the adverſary even againſt God himſelf, occaſioned by the deportation of his people, and the devaſtation of his temple: of which kind of inſolent and deſpiteful language, ſee Deut. 32.7,8. Pſ 42 3 & 115.2. Eſay 10.10,11. Ezek. 36.20. and the like laments in the ſame terms ſome of them, ſee Pſal. 31. 11,13. & 69.7. & 44.15, 16. & 89 50,51. & 123.3,4. & 137.1———6. As thoſe Interpreters of note, and that learned Annotator before mentioned, annexed a ſupply to the latter part of the foregoing verſe, to carry on their ſuppoſed connexion of it with this. So a learned Scholiaſt prefixeth another ſupply in the front of this, to wit, *If ye ſhall ſay*, as if it were ſpoken by way of preoccupation, as if they ſhould ſay, How can we remember Jeruſalem, when we cannot do it without much ſhame and confuſion: ſo it ſhould be not unlike that, Pſal. 137.4. But this alſo ſeemeth needleſs as well as that, and to ſtrain the context without cauſe.

for ſtrangers are come into the Sanctuaries of the Lords Houſe] Or, *Becauſe* (as c. 3.21,25.) *ſtrangers* (who were not to ſet foot into thy Sanctuary, Num. 1.51.) *have come in upon it* (have not only entred into thy Temple, Lament. 1. 10. but have come in hoſtile manner upon it; as v. 42. *the ſea is come in upon Babylon, the ſpoiler is come upon her*, & verſe 56. *the Sanctuaries of the Lords houſe*: both the holy place, the body of the Temple, and the Holy of Holies, or the

the moſt holy place; the Oracle wherein the Ark was ſeated, on which God, as on his royal throne, or in his chair of eſtate, was ſaid to ſit between the Cherubs, and there was wont to be conſulted with Exod. 25. 22. Num. 7. 89. Pſal. 80. 1. or, as the Jewiſh Commenter, upon the houſe, conſiſting of thoſe two, as one entire frame; and the courts with the buildings about them, as another: yet both comprehended in the name of *Sanctuary*, or *Temple*. (See chap. 36. 6.) and have burnt them down and demoliſhed them, 2 Chr. 36. 19.

V. 52. *Wherefore behold, the dayes come, ſaith the Lord, that I will do judgement upon her graven images,*] In conſideration of theſe lamentable complaints of my people, as Pſal. 12. 5. or in regard of theſe inſolencies committed againſt me in the devaſtation of mine houſe; I will be avenged both on the Chaldeans themſelves, and on their idols, (together with their Temples too; as Chap. 43. 12, 13.) which ſhall not be able to ſave either themſelves, or their ſervers. See the ſame before, verſe 47.

and thorow all her land the wounded ſhall groan.] Their idols being not able either to deliver, or to relieve their people that depend upon them, to preſerve them from wounds, or to relieve them of their pains, and much leſſe to ſave their lives, See v. 49.

V. 53. *Though Babylon ſhould mount up to heaven,*] Though her walls were as high as heaven; as they ſpeak, Gen. 11. 4. Deut. 1. 28. and they are reported to have been of a ſtupendious height, *two hundred foot*, ſaith Pliny, lib. 6. cap. 26. *cubits*, and thoſe *royall* ones, an hands breadth longer than the ordinary, ſaith Herodote, lib. 1. though Strabo, lib. 16. and Diodore, lib. 2. ſay, *fifty cubits* onely between the towers, and at the towers *threeſcore*. See the like expreſſions, Obad. 4.

and though ſhe ſhould fortifie the height of her ſtrength] Though ſhe raiſe her Fortifications as high as heaven: So ſome, following the old Latine, that rendreth it, *Though ſhe eſtabliſh in the lofty place her power*; that is, ſet it, or ſettle aloft in heaven, in Scripture ſo frequently termed, Eſay 24. 18. & 32. 15. Chap. 25. 30. Lam. 1. 3. but the word is here in a contracted form, reſting in regiment upon the next. The meaning therefore ſeemeth rather, Though ſhe make their ſtrength equall with, and proportionable to, their height.

Yet *from me ſhall ſpoylers come unto her, ſaith the Lord*] Yet for all her height and ſtrength ſhall thoſe come unto her, that coming with commiſſion from me, ſhall not fail to plunder her, verſe 48. No height or ſtrength can ſecure againſt God, or thoſe that come furniſhed with power from him. So again, Ver. 55, 56. a defect of the diſcretive, as Chap. 25. 1, 10.

V. 54. *A ſound of a cry* cometh *from Babylon,*] A loud out-cry; as Eſay 65. 19. Chap. 48. 3. the ſpeech is abrupt, the verb wanting, as Eſay 66. 6.

and great deſtruction from the land of the Chaldeans.] Or, *and of great deſtruction*. Heb. *breach*, or, *breaking*; as Chap. 50. 22. See Chap. 6. 1. & 48. 3.

V. 55. *Becauſe the Lord hath ſpoyled Babylon,*] Or, *For* (as verſe 5. 27.) *the Lord will ſpoyle Babylon*, by them that ſhall come with commiſſion from him, Verſe 53. Heb. is *ſpoyling*; about to do it, as Chap. 25. 36.

and deſtroyed out of her the great voyce,] Thus the moſt, both Jewiſh and others, underſtanding the place, ſome of that ſtreperous noyſe, that is wont to be in places where great concourſe of people is, Eſay 13. 4. and ſuch was no doubt in Babylon, being ſo populous, and having ſuch reſort unto it out of all parts, V. 44. Others, of thoſe confuſed clamours, that their roarers and revellers made at their drunken meetings, Verſe 38, 39. See Eſay 22. 3. which God, whither way we take it, would now ſtill and lay, by bringing thoſe in upon them, that ſhould either make them change their note, or ſilence their multitude. See Eſay 16. 9, 10. & 22. 1, 2. & 25. 5. Chap. 48. 45. But ſome Interpreters of note conceive it to be ſpoken of the enemies breaking in with ſhouts and clamour upon them, rendring the words, *and he will deſtroy* her ſtrength (ſupplyed from verſe 53.) *out of her* with *a great noiſe*: the particle deſigning the manner of doing ought, omitted; as oft it is, Eſay 34. 2. Chap. 23. 28. and the words following ſeem to carry it this way. See Eſay 16. 9. with Chap. 48. 32, 33. Amos 1. 14.

when her waves do roar like great waters, a noyſe of their great voyce is uttered. Heb. *and* (which ſome render, *for*, as Verſe 20.) *their waves ſhall roar like great waters*, or, *like many waters? the noyſe*, or, *ſhout of their voyce ſhall be given out*, or, when *the ſhout of their voyce* (that is, their loud ſhoutings) *are given out*: the particle of time wanting; as Chap. 8. 18. Eſay 17. 6. & 16. 10. & 41. 17. the waves of that ſea, which ſhall break in upon her, verſe 51. ſhall make an hideous noyſe, ſuch as the waves of the ſea are wont to make, when they beat upon the rocks, or ruſh in with violence upon the land, having either broken thorow, or got over the ſea banks. See the like expreſſions, Eſay 5. 30. & 17. 12, 13. See the term of *giving out a voyce*, Chap. 2. 15. & 10. 13.

V. 56. *Becauſe the ſpoyler is come upon her*, even *upon Babylon,*] Or, *For* (as verſe 55.) *the ſpoyler* (as v. 53.) *is come upon her* (as v. 42. 51.) *upon Babylon*: a redundancy, but ſuch as makes the ſentence the more vigorous; as Eſay 8. 13. & 48. 6. Prov. 5. 21. Hab. 1. 11.

and her mighty men are taken] Unawares, when they little dreamed of any danger. See verſe 39. 40.

every one of their bowes is broken,] Heb. *their bows is broken*: a diſtributive form; as Eſay 26. 19. Joel 1. 14. their ſtrength is utterly ſpent and gone; as chap. 49. 35.

for the Lord God of recompences ſhall ſurely requite,] As, *the Lord of vengeances*, Pſal. 94. 1. Heb. *rendring render*, or, *requiting requite*; as Exod. 21. 36. & 22. 2. See verſe 6, 24. Eſay 59. 18.

V. 57. *And I will make drunk her Princes, and her wiſe men, her captains, and her rulers, and her mighty men, and they ſhall ſleep a perpetual ſleep, and not wake;*] I will make them all drunk with the wine of my wrath, Chap. 25. 26. Yet withall alluding to that drunken feaſt, at which they were to their utter deſtruction ſurprized and ſlain. See verſe 39. and of the terms here uſed there: the enumeration of ſeveral ſorts, of thoſe of principal note eſpecially, maketh the ſentence more emphatical; as Eſay 3. 2, 3. So Chap. 50. 35 —— 37. Verſe 21 —— 23.

ſaith the King, whoſe name is the Lord of Hoſts.] As ch. 48. 15.

V. 58. *Thus ſaith the Lord of Hoſts, the broad walls of Babylon*] Or, *the walls of broad Babylon*: Of the amplitude of the city, ſee on verſe 31. Strabo lib. 16. ſaith the compaſſe of it within the walls was *three hundred fourſcore and five furlongs*: and Diodore, lib. 2. with ſome abatement, *three hundred threeſcore and five*; juſt ſo many as dayes in the year: but Herodote, lib. 1. ſaith, *four hundred and fourſcore furlongs*: with whom, Pliny agreeing, lib. 6. cap. 26 ſaith, *threeſcore mile*. And for the walls of it, it is reported by Herodote, that they were *fifty large cubits* broad: though Pliny tranſcribing him, inſtead of *cubits* ſaith *feet*. So broad they were, as Strabo and Diodore agree, that two charets drawn with four horſes on breaſt, might eaſily meet on them, and leave ſpace enough on either ſide vacant. Of the height of them, ſee before on verſe 53.

ſhall be utterly broken] Or, *made naked*. Heb. *ſhall in breaking down be broken down*; or *ſhall in making bare be made bare*; for the word is ambiguous: the root at leaſt whence it ſpringeth. The Jewiſh Maſters ſay it is taken in a notion of *demolition*, or *breaking down*, Eſay 23. 13. where our Verſion hath, *raiſed it up*, but they, *ruined it*; and ſo ſay they here. But the ordinary uſe of the word is frequent in a notion of *ſtripping* or *making bare*, Eſay 32. 11. Lam. 4. 21. Habb. 3. 9. Zeph. 2. 14. (See Chap. 17. 6. on the word, *heath*) and in this notion being taken, as by divers Interpreters of the beſt note it is, it will in effect come fully home to the former: for the *wall* is ſaid to be *laid bare* in a figurative form of ſpeech; not ſo much when it is deſtitute of defendants, but when it is razed and her foundations are laid naked, and the ground made level on which it before ſtood. So Pſal. 137. 7. a place parallel to this, *make it bare, make it bare to the foundation*: well rendred, *raze it*: for when the walls are razed, both the ground it ſtood on is made bare, and the town it environed is laid naked. As thick therefore and as ſtrong as her walls were, yet God threatneth and foretelleth that they ſhould be razed: and Beroſus reporteth that Cyrus took order for the demoliſhing of them. Yet were they not then wholly razed but then in part ruined, and utterly afterward. See on Chap. 50. 15. It is thrice repeated to give the ſtronger aſſurance of it, becauſe it would be deemed a matter incredible. See verſe 44.

and her gates ſhall be burnt with fire:] An uſual form in deſcribing the devaſtation of a city, Neh. 1. 3. & 2, 3. 13, 17. Chap. 17. 27. Lam. 1. 4. & .9 Ezek. 26. 2. The gates of Babylon were built with ſtately and lofty arches, proportionable to the walls, as Diodore reporteth: an hundred there were of them, as Herodote ſaith, with their poſts and hinges all of braſſe,

and the people ſhall labour in vain, and the folk in the fire, and they ſhall be weary.] Or, thus, (as verſe 4.) *ſhall the people take pains for vanity, and the folk, untill they tire themſelves for the fire*; that is, as ſome of the Jewiſh Commenters, people ſhall uſe their utmoſt endeavours to ſave Babylon from deſtruction; but all in vain, and to no purpoſe, verſe 9. for with fire and ſword ſhall ſhe be conſumed, and all thoſe together with her that do aid and aſſiſt her, v. 4. 47. Or, as other of them rather, It ſhall then appear, that all the paines that people have taken, wearying and tyring out themſelves, about the building of Babylon, have been but labour in vain, and produced nothing but fewell, matter onely to feed the fire, Verſe 25. ſo are ſome ſaid to *breed children for the ſword*, Job 27. 14. and Ephraim, *for the murtherer*, Hoſ. 9. 13. See the ſame expreſſions, Habb. 2. 13. A learned Annotator ſuppoſeth a trajection in the text, and would have it thus rendred, *The labours of the people and folk that have been wearied* (with building thy walls) *ſhall come to nothing by the fire*. But this both diſturbeth and diſjoyneth the text over-much.

V. 59. *The word which Jeremiah the Prophet commanded Seraiah, the ſon of Neriah, the ſon of Maſeiath*;] To this prolix Prophecy againſt Babylon is ſubjoyned a courſe taken by Jeremy at Gods appointment, for the copying of it out, and conveying of a copy of it unto Babylon, Verſe 59, 60. there to be read unto the Jewiſh Captives abyding there, Verſe 61. and after ſolemn proteſtation made of Gods purpoſe to put in execution the matters therein menaced, Verſe 62. to be ſunk in the river Euphrates, Verſe 63. as a ſign and ſeal of Babylons irrecoverable downfall, Verſe 64,

The word] Or, *thing*, or, *matter*; as Exod. 16. 16.

Jeremiah commanded,] Gave in charge from God.

Seraiah] Of this Seraiah we read nothing elſewhere: but of another of his name then high Prieſt, Chapter 52. 24.

when he went with Zedekiah King of Judah into Babylon in the fourth year of his reign;] So, out of their Annals one of the Jewiſh Commenters telleth us, that Zedekiah went to Babylon, and this Seraiah in company with him, and returned thence ſhortly after to his Kingdome again: but others rather render the text, *when he went for*, or, *on the behalf of Zedekiah*. So one of the Rabbines; or, as others, *from Zedekiah*: and ſo the ancient Greek, and the Chaldee: and ſo the particle is uſed, Gen. 4. 1. & 44. 4. & 49. 26. Exod. 9. 29. ſent in embaſſage by him to the King of Babylon to treat with him about affairs of ſtate. Hence it appeareth that this prophecy againſt Babel was penned ſeven year before the ſubverſion of the Jewiſh eſtate. See c. 39. 3.

and this Seraiah was a quiet Prince.] Or *now* (as chap. 37. 4.) *this Seraiah* was (as the Hebrew hath it) *Prince of Menucha*: which ſome take to be the proper name of a place, whereof this man had the rule and charge: as ſome alſo ſuppoſe it to be, Judges 20. 43. but this is of a place in Judah, whence the *Menucothites*, 1 Chron. 2. 52. Others, whom our Tranſlators follow, make it an attribute intimating the mans diſpoſition. *a Prince of reſt*, one that lived peaceably and quietly, as Salomon is called *a man of reſt*, 1 Chron. 22. 9. or one that laboured to make peace, and mediated for reconcilement between Zedekiah his maſter, and the Chaldean Monarch. Others again would have it to be the name of an office; and of theſe, ſome, the Kings familiar favourite, with whom he uſed to recreate himſelf, when he had times of leiſure and liberty of reſt from other more ſerious affairs. Some, the *Lord Chamberlain*, he that had the charge of the Kings reſting place, or bed-chamber. Others, that he was *Lord chiefe Juſtice of peace*: one that by ſuch forces as he had the charge of, was to ſee the publike peace kept and maintained, and ſo procure reſt unto the State. The Chaldee deriving it from another root, expreſſeth it by a terme uſed of him Eſay 18. 7. anſwering to the Hebrew *minchath*, that ſignifieth *a preſent*, and rendreth it, *the maſter of gifts*, or *preſents*, and ſo the ancient Greeks alſo: that which ſome underſtand of *preſents* brought to the King, who were by ſuch an officer to have acceſſe. Others, of *gifts*, or *donatives*, beſtowed by the King, either on the ſouldiery or communalty, which this man was by vertue of his office to diſpoſe of. The old Latine rendreth it, *the Prince of Prophecy*: which Popiſh Writers to little purpoſe ſtrain their wits to make ſomewhat of. Amids this variety and uncertainty, the two firſt ſeem moſt probable; and of the twain, that to me ſeemeth the more, that our Verſions generally pitch upon, being backed with an inſtance of the ſame ſtamp, and ſeemeth to have been here ſpecified, to intimate that this Seraiah was none of thoſe factious and turbulent Courtiers, that oppoſed Gods Prophets, and diſturbed them in the execution of their miniſtery, and one therefore not unfit for ſuch an employment as this.

V. 60. *So Jeremiah wrote in a booke all the end that ſhould come upon Babylon: even all theſe words that are written againſt Babylon:*] Or, as ſome render it, *After that he had written in a Book*. Heb. *And* but ſo is the copulative ſometime uſed; as Exod. 14. 21. & 16. 20. Leviticus 9. 22. and the Noun for the Pronoun, as again, Verſe 61. and *in one booke*, for *in a booke*; as *in one pot*, for *in a pot*, Exodus, 16. 33. and *words*, for *things*; as Deuteronomy 30. 1. and *el*, again in the firſt place, for *al upon*; as Chapter 50. 35, 36. and *el* the ſecond time, for *al*, either *concerning*, or *againſt*; as Chapter 50. 1.

V. 61. *And Jeremiah ſaid to Seraiah. When thou comeſt to Babylon, and ſhalt ſee, and ſhalt read all theſe words*,] Or, as ſome render it, *and ſhalt have ſeen*, or, *beheld* the City (as his Diſciples did the Temple, Matth. 24. 1, 2. and Chriſt himſelf Jeruſalem, Luke 19. 41.) *then ſhalt thou read all theſe words*, or *thou ſhalt then looke upon* this book, or roll, *and ſhalt read all theſe words* or *things*; as v. 6. out of it; as Neh. 8. 1, 3 *and*, for *then*; as chapter 47. 2. and *words* for *things*: as v 60. Howbeit, it is not likely that Seraiah ſhould read this in ſome publick place where the Chaldeans ſhould hear it: ſo, nor is that probable that ſome of note have, that he was to reade it onely privately in ſome cloſet apart by himſelf: for why that there, rather than before he ſet out, or when he was on his way thither? but that he was to reade it unto his countrey men, the Jewes, who had together with Jeconiah about four years before been carried captive thither, 2 Kings, 24. 12, 14. in ſome private houſe, whither, as to an Embaſſador coming from Zedekiah, that held from the King of Babylon, 2 Kings 24. 17. they might have free acceſs.

V. 62. *Then ſhalt thou ſay*,] Or, *And ſhalt ſay*: if we follow the latter verſion before-mentioned, v. 61.

O Lord, thou haſt ſpoken againſt this place to cut it off, that none ſhall remaine in it, neither man nor beaſt, but that it ſhall be deſolate for ever.] In the Hebrew Text *el*, again, for, *al*, *concerning*, or *againſt*; as verſe 60. and *from man even unto beaſt*; as Chapter 50. 3. and *deſolations of perpetuity*; as verſe 26. Chapter 48. 34.

V. 63. *And it ſhall be when thou haſt made an end of reading this booke, that thou ſhalt binde a ſtone to it, and caſt it into the middeſt of Euphrates.*] On the banks whereof Babylon was ſituate: *into the midſt of it*, for *into it*; as *out of the midſt of it*, for *out of it*, verſe 6. In like manner is *a mill-ſtone* ſaid to be caſt into the Sea, to repreſent the irrecoverable downfall of the ſpiritual Babylon, Revelation 18. 11.

V. 64. *And thou ſhalt ſay, Thus ſhall Babylon ſinke and not riſe from the evil that I will bring upon her:*] See Eſay 26. 14. ch. 50. 39. 40. v. 26. 39.

and they ſhall be weary.] That is, ſaith the Jewiſh Doctor, they ſhall not be able to hold out againſt Cyrus: Or, as others rather render it, *though they weary themſelves*; as Eſay 40. 30. verſe 58. the copulative in a diſcretive notion; as Eſay 10. 5. & 49. 5. Though they take never ſo much pains, even till they tire out themſelves, in endeavouring and ſtriving to raiſe and reſtore her again: as of Edom, Mal. 1. 4. Thoſe that render it; *and they ſhall flee away*, as Job 20. 8. Pſal 90. 10. miſtake the root.

Thus far are the words of Jeremiah.] That is, as ſome, thus far concerning Babylon, as before; *Thus far concerning Moab*, chapter 48. 47. Or as others rather, Thus far of the Prophets own writing, For the Chapter following ſeemeth to have been afterward added unto this book of his Propheſies by ſome other holy man of God, (as the laſt Chapter to the Writings of Moſes) for the further illuſtration, and fuller confirmation of ſome things therein contained. For that which one of the Jewiſh Maſters would have to be the meaning of it, that after he had finiſhed this Prophecy againſt Babylon, he prophecied not, is apparently controlled by the inſcriptions of ſome other of the Prophecies in this volume recorded, that are of later date than this. See chapter 32. 1. & 33. 1. & 34. 1. & 37. 5, 6. & 42. 7. & 43. 8. & 44. 1.

CHAP. LII.

Verſe 1. *Zedekiah was one and twenty year old when he began to reign, and he reigned eleven years in Jeruſalem, and his mothers name* was *Hamutal the daughter of Jeremiah of Libnah.*] This chapter is ſuppoſed to have been written by ſome of thoſe that lived in captivity at Babylon. The principal matter of it is concerning Zedekiahs wicked reign, v. 1——3. the ſiege and ſacking of Jeruſalem, v. 4——23. the ſlaughter of ſome chief ones, v. 10. 24. ——27 the deportation of the reſt, v. 28—30. and the enlargement of Jehojacin, verſe 31——34. the moſt of it is related, 2 Kings 24. and 35. 2 Chronicles 36. 11—18. Heb. *reigned*; for *began to reign*; as 2 Kings 21. 1. & 22. 1. See 2 Kings 24. 18.

V. 2. *And he did that which was evil in the eyes of the Lord*,] That is, diſpleaſing to him; as 2 Sam. 11. 28. See 2 Kings 24. 19. 2 Chr. 36. 12.

according to all that Jehojakim had done.] Of whom ſee 2 Kings 23. 37.

V. 3. *For through the anger of the Lord it came to paſſe in Jeruſalem and Judah, till he had caſt them out from his preſence, that Zedekiah the King rebelled againſt the King of Babylon.*] According to this Verſion, God puniſhed his fore-going evil carriages, verſ. 2. by giving him up to his own perverſe will, and permitting him to perſiſt in a rebellious courſe againſt him, who had made him King, and unto whom he had ſworn loyalty, to the ruine of himſelf, and the whole State together with him. The like whereunto, ſee Pſal. 81. 11, 12. Rom. 1. 21, 24, 26, 28. Howbeit, I conceive the words may be thus rendred. *Yea, unto the anger of the Lord it was againſt Jeruſalem and Judah —— that Zedekiah rebelled againſt the King of Babylon. Yea*, ſo the particle is uſed in way of exaggeration, Eſay 32. 13. Chap. 14. 5, 18. *unto the anger of the Lord*; as *add iniquity unto their iniquity*, Pſal 69. 27. where the ſame particle is uſed, *it was*; it accrewed, it was added further thereunto; as 1 King. 13. 34. compared with Chap. 12. 30. *againſt Jeruſalem and Judah*, as Pſal. 78. 21. and 106. 40. Eſay 5. 25. *that* (Heb. *and*; as c. 48. 12. and 49. 2.) *Zedekiah rebelled againſt the King of Babylon*; That which God taketh ſo hainouſly, as being ſuch a tranſgreſſion, as ſhould both ſurely and moſt ſeverely be avenged, in regard of his oath therein falſified, and Gods name thereby ſcandalized. See how eagerly God inſiſteth upon it, with oath upon oath, to puniſh him for the breach of his oath, Ezek. 17. 15—21. See this alſo in the ſtory, 2 King. 24. 20. 2 Chr. 36. 13.

caſt them out from his preſence] Heb. *face*; as Pſal. 139. 7. out of that land, wherein they had formerly enjoyed the ſpecial preſence of God in his houſe, word and worſhip, Pſal. 42. 2. and 84. 7. So 2 King. 23. 27.

V. 4. *And it came to paſſe in the ninth year of his reign, in the tenth moneth, in the tenth* day *of the moneth*, that *Nebuchadrezzar King of Babylon came, he and all his army, againſt Jeruſalem, and pitched againſt it, and built forts againſt it round about.*] See 2 King. 25. 1. Chap. 39. 1. Hence aroſe *the faſt of the tenth moneth*; obſerved during the time of the captivity, Zach. 8. 19. becauſe in it the ſiege of the city began.

V. 5. *So the city was beſieged unto the eleventh year of King Zedekiah.*] Heb. *And*; as Chap. 37. 21. the ſiege continued an year and an half. See verſ. 7. and the ſame with this, 2 King. 25. 2.

V. 6. *And in the fourth moneth, the ninth day of the moneth, the famine was ſore in the city.*] This occaſioned *the fourth moneths faſt*, Zach. 8. 19. Becauſe in that moneth the city was ſurpriſed and ſacked.

ſo that there was no bread for the people of the land.] Heb. *and*; as Chap.50.3. See 2 King. 25. 3. Chap. 38. 9. none for the common ſort of people; as Chap.26.23. whatſoever remainder of ſtore ſome great ones might have.

V.7. *Then the city was broken up,*] Heb. *And*; as Chap.47.2. It was taken by ſtorming ſome of the gates being broken open, and the walls battered, or ſcaled. See 2 King.25.4. Chap.39.2,3.

and all the men of war fled, and went forth out of the city by night, by the way of the gate between the two walls, which was by the Kings garden, (now the Chaldeans were by the city round about) and they went by the way of the plain.] See on Chap.39.4. 2 King.25.4.

which was by the Kings garden] Or, *which were*: to wit, *walls.*

V.8. *But the army of the Chaldeans purſued after the King, and overtook Zedekiah in the plains of Jericho, and all his army was ſcattered from him*] Heb. *And*; as Chap.50.24. 2 King.25.5. Chap. 39. 5.

V.9. *Then they took the King, and carried him up unto the King of Babylon to Riblah in the land of Hamath: where he gave judgement upon him.*] Or, *brought him unto him*: as Chap.39.5. See on Chap. 51.27. Heb. *And*; as verſ. 7. and, *ſpake with him judgements*; as Chap.4.12. and 39.5. 2 King.25.6.

V.10. *And the King of Babylon ſlew the ſons of Zedekiah before his eyes:*] Cauſed them to be ſlain, as 1 King.19.17. and ſo hereafter, and verſ.11. See 2 King.25.7. Chap.39.6.

he ſlew alſo all the Princes of Judah in Riblah.] See Chap. 39. 6.

V.11. *Then he put out the eyes of Zedekiah,*] Heb. *And* (as verſe 9.) *he blinded the eyes of Zedekiah*; as Chap. 39. 7. 2 King. 25. 7.

and the King of Babylon bound him in chains and carried him to Babylon,] Or, *fetters of braſſe*; as Lam 3.7. So 2 King. 25. 7. See Chap. 39.7.

and put him in priſon,] Heb. *gave him* (as 2 Chr.16.10. *into the houſe of the wards* or *cuſtodies*, as a priſon is alſo termed by a word of the like notion, Geneſ.42.7. Mat 14.3. and this ſeemeth rather the proper notion of the term, as Chap.37.13. Ezek.44.11. than, as a learned Annotator would have it, *the houſe of inquiſitions.*

till the day of his death.] A defective form, *put in the priſon till the day of his death*, for, put him in, and kept him there till he died: as *bruiſe it upon the* boil, for, bruiſe it, and lay it upon the boil, Eſay 38.21. See more the like there. See this before menaced to Zedekiah, Chap.32.5. Ezek.17.16.

V.12. *Now in the fifth moneth*] Heb. *And*; as Chap.30.4. Hence *the faſt of the fifth moneth*, Zach 7.3. and 8. 19. for the burning of the Temple.

in the tenth day of the moneth] It is ſaid, 2 King.25.8. *on the ſeventh* day. The one of the two ſaith a learned Annotator, doubtleſſe erroneous: but of that there is no neceſſity. The one may point to the day of the Captains arrival at Jeruſalem: the other to the day wherein he ſet fire on the Temple: which alſo though it were fired on the ſeventh day, yet might not be burnt down before the tenth. Either, rather, than what another ſuggeſteth, that he might ſet forth from Riblah upon the *ſeventh* day, and arrive at Jeruſalem upon the *tenth*. But howſoever, that learned Annotator is doubtleſſe himſelf in an errour when he ſaith that Joſeph the Jew aſſigneth it *the ninth*: for he in his *Antiquities*, lib. 10. cap.11. ſaith expreſly it was *in the new moon*; and that is neither *ſeventh*, nor *tenth*, nor *ninth*, but the *firſt.*

(*which was the nineteenth year of Nebuchadrezzar King of Babylon*] See Chap.25.1. and 32.1. So 2 King.25.8.

came Nebuzaradan Captain of the guard,] Or, *Provoſt-Marſhall*: ſo ver.14.&c. See of the term, on Chap.39. verſ.9.

which *ſerved the King of Babylon into Jeruſalem.*] Heb. *ſtood before* him; as 1 King.10.8. and 17. 1. Prov.22.29. It is ſaid ſimply *a ſervant*, 2 King.25.8. which ſheweth the relative here omitted, as chap. 50. 5. to have reference to the Captain, not to the guard, which in the Hebrew is not ambiguous.

V.13. *And burnt the houſe of the Lord, and the Kings houſe, and all the houſes of Jeruſalem, and all the houſes of the great men burnt he with fire.*] If *he burnt all the houſes of Jeruſalem* one and other, to what end is mention made of the great ones houſes after apart? But the words would be rendred, *all the houſes of Jeruſalem*, *even every houſe of* any *great one* (Heb. *houſe of great*; that is, noble, or rich; as Gen. 24. 35. and 26. 13.) chap 41 1. *he burnt.* So that the copulative here is not in a notion of diſtinction, but of reſtriction rather, and further explication; as if it had been ſaid, when I ſay, he burnt all the houſes of Jeruſalem, my meaning is not, that he burnt all the ſorry dwellings of the meaner ſort; for of thoſe he ſpared ſome for ſuch as ſhould be left to husband the land thereabout; at leaſt, regarded not ſo much the demoliſhing of them, being no grace, or ornament, much leſſe ſtrength to the Citie: but that he burnt down all the great mens ſtately buildings, together with the Kings Palace, and Gods Temple, all the ſtrong and gracefull edifices, that were in any part of the citie: though it is not unlikely but that many others of leſſe note ſtanding near them were burnt down together with them. See the like uſe of the particle again, verſ.15. and ſuch additional reſtrictions, Pſ.73.1. and 145. 18. For thoſe great Maſters ſeem to ſhoot wide here, who would have by this term intended, either their *Chappels*, or their *Schools*, becauſe God was by praiſe and prayer magnified in the one, and the Law by the Lectures of their Doctors in the other.

V. 14. *And all the army of the Chaldeans that* were *with the Captain of the guard brake down all the walls of Jeruſalem round about.*] They diſmantled the citie that it might not be a place of ſtrength to ſecure any that might riſe again. So 2 King. 25.10. Neh. 1. 3. Ezr 4.12,13, 5.16. Lam.2.18.

V. 15. *Then Nebuzaradan the captain of the guard carried away captive certain of the poor of the people, and the reſidue of the people that remained in the citie, and thoſe that fell away, that fell to the King of Babylon, and the reſt of the multitude.*] Heb. *And*, as ver. 9. 11. So 2 King.25.11. See Chap 39.9. and 51.34.

of the poor of the people, and the reſidue] Or, *even the reſidue*; not of the people of the whole land in general; but of thoſe that were found in the city; as before, ver.13.

the reſt of the multitude] the word rendred *multitude* is in the ſtory of the Kings *hamon*; here *amon*: as Chap.46.25.

V. 16. *But Nebuzaradan the captain of the guard left* certain *of the poor of the land for vine-dreſſers, and for husbandmen.*] Heb. *And*, as verſ.8. See 2 King.25.12. Chap.39.10.

V.17. *Alſo*] Or, *Moreover*, as Chap 39.7 Heb. *And*. See 2 King. 25. 13.

the pillars of braſſe that were in the houſe of the Lord,] As the Prophet had foretold it ſhould be, Chap.27.19,22. of theſe pillars, ſee 2 King 7.15.

and the baſes,] Ten in number, that ſtood under the laverſe. See 1 King 7.27.38. 2 Chr.4.14.

and the braſen ſea that was *in the houſe of the Lord*] See 1 King 7.23.

the Chaldeans brake, and carried all the braſſe of them to Babylon.] They brake them for the more eaſie and convenient carriage of them; as the Chaldean idols were dealt with by the Medes and Perſians, Chap.50.2. Eſay 46.1,2.

V. 18. *The Caldrons alſo,*] Heb. *And*, as Chap. 39. 6. but *Alſo* doth well here; and better than before, verſ. 17. of ſuch *caldrons*, ſee Exod. 27.3 it is rendred *pots*, 2 King.25.14.

and the ſhovels] inſtruments they were wherewith to remove the aſhes from the altar of burnt-offerings, Exod. 27.3 for they were of braſſe, 1 King 7.45. and they have this name from a term that ſignifies *to remove*, and do away, Eſay 28. 17. in regard whereof ſome render it *beſoms*, or *brooms*; but that not likely: they would never be at the trouble to carry beſoms to Babylon. The ancient Greek and old Latine render it here *fleſh hooks*; but without ground.

and the ſnuffers,] The ancient Greek retaineth the Hebrew term, though miſ-placed: the old Latine rendreth it *Pſalteries*; and the Jewiſh Maſters ſome of them make it ſome inſtrument of muſick: and the word indeed cometh from a root that is of various conception, and ſignifieth very frequently to make muſick by *playing* on ſome inſtrument: and for ſuch muſical inſtruments, is a word very near to this frequently uſed. But what ſhould ſuch inſtruments do here, among braſen *caldrons* and *ſhovels?* The word is indeed rendred *ſnuffers*: as here, ſo 1 King. 7. 50. 2 King. 12. 13. 2 Chro. 4. 22. and being ſo taken, it may come from another acception of the ſame root, whereby it ſignifies properly *to prune*, and by *pruning*, to trim trees and plants, and conſequently by a metaphorical uſe of its lamps: whence the *ſnuffers* might have their name; for that they pare off the ſuperfluous part of the wicke, as *pruning hooks* (from hence in Hebrew ſo termed, Eſay 2.4.) do the ſuperfluities of plants: but thoſe *ſnuffers* belonging to the lamps were of gold; as by the places above pointed to appeareth: whereas theſe were of braſſe, and are reckoned among thoſe implements that belonged to the braſen altar; and I conceive therefore it ſhould rather be rendred *tongs*; though by another name alſo ſo termed from a root that ſignifieth *to take*; becauſe by them men are wont to take up quick-coals, and the like, from the fire on the hearth, or in the chimney, Eſay 6. 6. and yet is the ſame word uſed alſo for *ſnuffers*; ſo termed, becauſe they lay hold on the wicke, and *take* it by the end to raiſe it up: and it is ſo rendred in our Verſion among the implements which belong to the lamps, Exod. 37 23. nor ſee I on what ground the ſame Interpreters turn them elſewhere into *tonges*, Exod.25.38. and Num. 4.19. whereas the very word next enſuing, in all the three places to wit, *ſnuff-diſhes*, doth evidently ſhew the word before it, to intend no other than *ſnuffers*: (and indeed what uſe is there of tongs about lamps?) the very ſelf-ſame thing being ſpoken of in all thoſe places. Howbeit, in Solomons Temple, it ſeemeth, that there were inſtruments of two ſorts, that were uſed about the lamps, the one to raiſe up the wicke, called by this latter term, and another to ſnip it off, deſigned by the former: for both the terms are found diſtinctly mentioned, 1 King 7.49,50. 2 Chron. 4. 21, 22. though but one of them in Moſes: and *tongs* ſeemeth no fit term for either. But as the word that ſignifieth *tongs* properly, is uſed alſo for *ſnuffers*, in regard of ſome general notion deſigned in that term, common to either; ſo the word that moſt uſually ſignifieth *ſnuffers*, ſeemeth both here, and 2 King. 25. 16. uſed for *tongs*, in regard of that common uſe there is of them to trimme lights with the one, and fire with the other. A learned Scholiaſt would have it to ſignifie *fleſh-hookes*; ſo termed, ſaith he, becauſe they *cut* the meat: but the office of ſuch inſtruments is not to cut or mince meat, but to take it up onely: So that neither obſervation nor notation, backeth this his interpretation; wherein I ſuppoſe he walketh alone.

and the bowles,] So is the word rendred, Numbers 7. 13. and oft in that Chapter: or *baſons*, as it is rendred 2 Kings 12. 13. Neh. 7. 70. The word is uſed ſometime for *a bowl* to drink in; as Amos 6. 6 and ſuch in likelyhood were thoſe that were in the Temple and Tabernacle, for the receiving of the wine or drink-offering, and pouring it out upon the ſacrifice: ſometime for *a baſon*: ſuch as were thoſe that were uſed to receive the blood of the ſacrifices ſo called, ſay the Jewiſh Criticks; becauſe out of them the blood of the beaſt ſacrificed was ſprinkled, part of it upon the Altar, the reſidue being poured down at the foot of it. Now theſe, whether *bowls* or *baſons*, (for the word comprehendeth both) were ſome of them of braſſe, as thoſe that Hiram caſt for Solomon, 1 Kings 7. 45. and thoſe that Moſes made for the braſen Altar, Exodus 38. 3. Numbers 4. 14. ſome of ſilver, as thoſe that the twelve Princes gave, Numbers 7. 13, 85. ſome of gold, belonging to the Altar of Incenſe, 1 Kings 7. 50. 1 Chronicles 28. 17. thoſe of Braſſe are here ſpoken of; the other, Verſe 19. See there.

and the ſpoons,] Or, *ladels*, or *cups*, *or diſhes*; for they were ſome of them to put Incenſe in: and are ſo called, becauſe they were hollow, reſembling the *palm*, or hollow of the hand. Theſe ſeem to have been braſen *ladels*, uſed about the Caldrons before-mentioned, belonging to the ſervice of thoſe ſacrifices, whereof part uſed to be boyled: and of this ſort I conceive thoſe to have been diſtinguiſhed from the Veſſels of gold and ſilver, 2 Chron. 24. 15. Other there, though rendred *ſpoons* in our Verſions yet indeed *cups*, or diſhes rather, in which the incenſe was placed on the ſhew-bread, Num. 4. 7. & 7. 14, 86. and thoſe were of gold, as all implements belonging to that Table were, Exodus 25. 29. & 37. 16. 1 King. 7. 50. 2 Chr. 4. 22.

and all the veſſels of braſſe,] That is, *the reſt* of them; as Chapter 43. 2, 14.

wherewith they miniſtered, tooke they away.] That is, wherewith ſervice had wont to be performed: for the verb is indefinite: as chap. 51. 26.

V. 19. *And the baſons,*] This is omitted 2 Kings 24. 15. The word is uſed ſometime for *a baſon*, or *a piece*, as we term it: ſo where the blood of the Paſchal lamb is ſaid to be received in ſuch, Exod. 12. 22 and that ſuch both of gold and ſilver were uſed about the ſervice of God in the Temple, appeareth, 1 King. 7. 50. 2 King. 12. 13.

and the fire-pans] Or *cenſers*; as the word is rendred, Numbers 16. 17, 37, 48. Theſe were ſome of them of braſs, belonging to the braſen Altar, Exodus 27. 30. & 38. 3. Numb. 16. 39. But one ſuch at leaſt belonging to the golden Altar, of gold, Lev. 16. 12. compared with Heb. 9. 4. & Rev. 8. 3, 5. and others, ſo termed, not ſo much from the uſe, as from the faſhion of them, belonging to the lamps, rendred commonly *ſnuff-diſhes*; becauſe they ſtood by the lamps with ſand in them, therein to bury the ſnuff, ſo oft as occaſion was to ſnuff them. Of theſe, ſee Exod. 25. 38. & 37. 23. 1 King. 7. 50. 2 Chr. 4. 22.

and the bowls,] Such of them, as were of ſilver, or gold. See on Verſe 18. There were of theſe an hundred golden ones made by Solomon for the ſervice of the Temple, 2 Chronicles 4. 8.

and the caldrons,] Or *pots*: this is not mentioned, 2 Kings 25. 15. but in the verſe onely before-going; and whether any ſuch ſilver *pots* or *poſnets* might be uſed in the Temple, ſome doubt may be made; though we read of ſome golden *fleſh-hooks*, 1 Chr. 28. 17. which yet one of the Jewiſh Doctors ſuppoſeth to denote there ſome other implement that did belong to the table, and would have to be the ſame with the laſt here mentioned. But the Scribe having the former verſe in his eye, when he was writing, might put that again here that he had there. See the like acknowledged ſuperfluous inſertion, c. 51. 3.

and the candleſtickes] Whereof, being ten in number, ſee 1 King. 7. 49. 2 Chr. 4. 7.

and the ſpoons] Or *diſhes*, or *incenſe-cups*. See on v. 18.

and the cups] So the ancient Greek and old Latine render it. That by the term ſome implement is deſigned appertaining to the Table of Shew-bread, is apparent from Exodus 25. 29. and Numbers 4. 7. And whereas there are two terms there joyned together, this and another, the Jewiſh Maſters ſome of them tell us, if we may believe them, that thereby are deſigned certain golden *pipes*, or half pipes rather, like to cleft reeds, or canes, and *props* or ſhores made ſomewhat after the manner of a fork: and whereas the loaves or cakes of ſhew-bread were to be ſet on two rowes, ſix in either row one upon another, theſe half-pipes were to be laid three of them between every other cake, to make free paſſage for Air between them, and ſo to keep the bread from moulding; and that thoſe forked props or ſhores were to keep up theſe half pipes, and enable them the better to bear up the weight of the bread: and that hence the term here uſed hath its name; becauſe theſe pipes or halfe pipes kept the bread *pure* and free from growing mouldy. But ſome of them of no ſmall note herein diſſent from their fellows; nor is there among thoſe of them, that go this way, an entire agreement: for ſome of them would have this here mentioned the *pipes*, and that other the *props*: others of them would have that to be the *props*, and this the *pipes*: and ſome of ours, becauſe the root it cometh from hath a notion of making or keeping *pure*, or *clean*, conceive thereby to be meant *beſoms*, and ſo render it: but of that ſomewhat was ſaid upon occaſion of another term on Verſe 18. and of ſilver and golden *beſoms*, I remember not to have read. By thoſe places of Moſes pointed to, and compared together it appeareth, that the uſe of them both was one and the ſame, to wit, *to cover the Table*, (ſo the words are expreſly in both places) that is, the things ſet upon the Table, to wit, the bread, and the incenſe, which ſtood both upon the Table in two *Chargers* the one; in two leſſer diſhes the other: which how thoſe *pipes* or *props* may be ſaid to doe, is beyond my ſhallow capacity. But theſe were then both in nature of *covers*, if Moſes may be believed: and it may be (as to me ſeemeth) not improbably conjectured, that the one was of a larger ſize or bredth, flat-bottomed, not unlike to our Plate-trenchers; that it might both cover the uppermoſt loaf, or cake, (which was in likely-hood of ſome good bredth, containing, as each of the reſt, *two ten* parts *of an Epha*, Leviticus 24. 5. of which meaſure, ſee on Eſay 5. 10. that is, *two Omers*, Exodus 16. 16.) and have the incenſe-cup, or diſh, alſo ſet on it: the other of leſſe compaſſe to cover the incenſe, which in a Cup or Diſh, ſtood on the uppermoſt loaf or cake of either row, Leviticus 24. 6. both for uſe at leaſt, if not for faſhion, not unlike to ſuch ſort of covers, as we have oft for greater glaſſes and ſtanding cups, the one, the other to thoſe Braſen-plates made of thoſe mutinous ones, cenſers, to cover the Altar. Numbers, 16. 38, 39. nor is this uſe of them unſuitable to the terme given the one of them, that is here mentioned: for by means hereof both the bread and incenſe were kept clean, and free from duſt or ought elſe that might caſually fall on them. But this my conjecture, I ſhall leave to the learned; reſting ready to yield unto any, that ſhall produce and tender ſome more prabable matter.

that which was of gold in *gold*, *and that which was of ſilver* in *ſilver*, *tooke the Captain of the Guard away.*] Heb. *what gold gold, and what ſilver ſilver*: that is, as ſome, whatſoever was of gold, or ſilver: ſuch repetitions ſometime importing an univerſality: as, *man man*, for every one. Lev. 15. 2. and *day day*, for every day, Pſal. 61. 8. & 68. 19 and *morning morning*, for every morning, Eſay 50. 4. or, as others thoſe of gold apart by themſelves; and thoſe of ſilver apart by themſelves: and both of them entire as they were; not broken as the braſen ones were, verſe 17. See the ſame, 2 Kings 25. 15.

V. 20. *The two pillars,*] Or, As for *the two pillars*; (the nominative put abſolutely: as the like, Pſalm 18. 30. & 104. 17.) the one called *Jacin*, the other *Boaz*, 1 Kings 7. 15, 21. 2 Chronicles 3. 15, 17

and one Sea,] Hebr. *and the one Sea*. See Verſe, 17.

and twelve brazen bulls,] Heb. *and the twelve Bulls of braſſe*. Whereof ſee 1 Kings 7. 25.

that were under the baſes,] There is ſome doubt here moved how the *Bulls* ſhould be ſaid to be *under the baſes*, when as they were under the *Sea*, and the *baſes* not under it, but the other leſſe lavers, 1 Kings 7. 27, 38. To which is anſwered by one, that the nethermoſt parts of the Sea are here meant by the word *baſes*: by a Jewiſh Doctour, that the meaning is, *they ſtood below* by, or beſide *the baſes*: by a third, that there is in the Text a defect thus to be ſupplyed, *the twelve Bulls that were under* it, (to wit, the ſea,) and *the baſes*, before-mentioned, v. 17. The *baſes* are omitted, 2 Kings 25. 6.

which King Solomon had made in the Houſe of the Lord:] All *which*, as well Pillars, and Sea, and Bulls, as Baſes, Solomon hath made; That is, procured, or cauſed to be made: as *he built the houſe*, Acts 7. 47. and this is added to ſhew, as a Jewiſh Doctour obſerveth, that they *were* the very ſame that Solomon had made; having not been altered, or imbelliſhed: as ſome other things about the Temple had beene, in ſome former Kings reignes, 2 Kings 16. 17, 18. and 18. 16. Yet it is expreſſely ſaid, 2 Kings 16. 17. of Ahaz, that *He mangled the borders of the Baſes, and removed the Lavers from off them*: As alſo that *He tooke down the Sea from the brazen Bulls that were under it.* But Ezekiah his ſon and next ſucceſſor, in likelyhood repaired the one, and reſtored the other again.

in the Houſe of the Lord] Either, *in the Houſe of the Lord*, which, (to wit, Pillars) *Solomon made*: and ſo there ſhould be a Trajection in the words of the Text as the like Chapter 32. 9. Or. *for the Houſe of the Lord*: for they were not made in it, but *in the plain of Jordan*, 1 Kings 7. 46. *for* it. So is the Particle uſed Nehemiah 5. 3. and 13. 14. Eſt. 4. 7. Jeremiah 15. 13. See Verſe 21.

the braſſe of all theſe Veſſels was without weight.] Heb, *of the Braſſe of them*, to wit, *of all theſe Veſſels, there was no weight*:

the quantity was ſo great, that they could not well or eaſily be weighed; or that they regarded not the weight of them, they were not willing to ſtand to weigh them See 1 Kings 7. 47. 1 Chronicles, 22. 3, 14. 2 Chronicles, 4. 18. and the like Syntax, Chapter 51. 56. and the ſame in effect, 2 Kings 25. 16.

V. 21. *And concerning the pillars,*] Heb. *And the pillars*; as verſe 20.

and the height of one pillar was eighteen cubits,] This agreeth with what is related, 1 Kings 7. 15. where the making of them is mentioned: as alſo with 2 Kings 25.17. where the ſame ſtory with this is reported. But in 2 Chronicles 3. 15. parallel to that, 1 Kings 7.15. the pillars are ſaid to be *thirty five cubits* long: for ſo the words are there, *he made* and placed, or to be placed *before the houſe* (a complexive form of ſpeech, for they were not there made, but in the plain of Jordan, 2 Chronicles 4. 17. though to that place they were deſigned, and there they were placed, 1 King. 7.21. See of the like on verſe 11, 20.) *two pillars thirty and five cubits in length.* Theſe ſeeming differences to reconcile, ſome have recourſe to the diverſity of cubits, which (ſay they) were of two ſorts, the civil or common cubit, conſiſting of one foot and an half ſix hand bredths twenty four finger bredths, and eighteen thumbbredths; and the ſacred or holy cubit that conſiſted of *an handbredth*, or *foure fingers* more than that other, Ezekiel 40.5.& 43.13 that which exactly agreeth with what Herodote reporteth of the *royal cubit* in Egypt, that it was three thumbs bredth longer than the ordinary cubit, and the computation, ſay they, is made by the civil or common cubit in the one place, by the ſacred in the other. But becauſe this computation will not ſerve to bring up the leſs number to the greater; for an hands bredth added unto each cubit will not raiſe eighteen, to above 21 which cometh far ſhort of thirty five. Some tell us of a third ſort of cubits that was of a double length to the common cubit, called the *chief cubit*, 2 Chronicles 3.3. and *the arm-hole cubit*, becauſe it reached not from the top of the hand to the bending of the elbow, as the common cubit, but up to the arm-hole, Ezekiel 44. 8 And this being admitted, might indeed bring us home to the longer meaſure, and a little alſo beyond it, a cubit over either in the greater (ſay they) omitted, becauſe it belonged to the baſis; or in the leſs number, though but ſeventeen and an half indeed, added to make up a full number. But the places produced for it are both ambiguous, the latter eſpecially, on which the main weight of this conceit lyeth; and by the word remdred *arm-hole*, ſome interpreters of prime note conceive ſome part of the building it ſelf to be meant, which they render *a wing*. Certain to me it ſeemeth, that no other cubit can there be meant, than that which was before mentioned, chap. 40.5. where the Angel is ſaid to have had in his hand *a meaſuring cane, reed* or *rod of ſix cubits*, by *the cubit and an hand-bredth*; and here, as having an eye to what he had there ſaid, he ſaith, that *the foundations of the ſide Chambers* were *the fulneſſe of the reed of ſix cubits*: that is, full as long as that meaſuring cane of ſix cubits: and what cubit can there be any reaſon to imagine here intended, other than that ſo ſpoken of at firſt, and after repeated again? which may alſo juſtly be deemed to be the ſame with that *chief* one mentioned in the dimenſions of Solomons Temple; if the word at leaſt be there ſo to be rendred, whereof ſome alſo make doubt. This therefore unleſs better ground could be produced, will hardly here help us. Some other therefore have recourſe to the fabrick of the pillars. Theſe *pillars*, or *columns*, ſaith a learned Writer, conſiſted of five parts, *a ſquare* table at the bottome, *rundle* or round baſis upon that the *ſhaft*, or main body; the *head*, or *Chapiter*, and the *crown*, or *pomel*. Unto which five I ſuppoſe a ſixth may well be added, the ſquare border on which the Pomegranats were: whereof ſee on verſe 23. Now, ſaith this learned man, the ſhaft or the main body of the pillar was of *eighteen cubits* mentioned in the one place: the ſquare Table and round baſis below, together with the Chapiter and Coronet above, made out between them the other ſeventeen; and theſe altogether with the ſhaft, make up the thirty five related in the other. The Jewiſh Doctors go a third way. The one place, ſay they, ſpeaketh of either pillar apart; which were either of them of eighteen cubits, in the ſhaft or main body; beſides the Chapiters, the meaſure whereof is reported by it ſelf, 1 Kings 7.16 the other place ſpeaketh of them joyntly together, as they were caſt at firſt in one entire body, though after divided into two; and one cubit, ſay they is not expreſſed in the whole number, becauſe it was divided between them, and went with either to the making up of the Chapiter on the top, and to back this their opinion, they preſs the word of *length* uſed in the Text: for it ſaith not, ſay they, *the height of the pillars*, as in other places, where they are ſpoken of as they ſtood, but *the length* of them, becauſe he ſpeaketh of them as lying yet along on the ground in the place where they were at firſt caſt. Either of theſe two laſt ſeem to carry ſome good probability with them.

and a fillet of twelve cubits did compaſs it,] Heb. *a thred* (as Geneſis 14. 23. rendred *a line*, 1 Kings 7. 15. *a cord*, Eccleſ. 4. 12.) *of twelve cubits will*, or *would*, or *might compaſſe it*: the Verb in a Potentiall notion: as, *it will*, (for, *it would*, or *could*) *contain*, 1 Kings 7.25.

and the thickneſſe thereof, was *four fingers*: it was *hollow*] Before was the *perimeter*, or *compaſ*, (ſaith a learned Annotator) here the *diameter* or *bredth*, of the pillar: and here, ſaith he, the ſcribes muſt of neceſſity be out: for *four fingers* cannot make *a dimetient of eight cubits* in a column. But I doubt that this learned man is herein himſelf rather much miſtaken: the purpoſe of the Writer hereof, whoever he was, being not, as I conceive it, to give the *diameter*, or *breadth*, of the main body of the pillar, (what needed that when he had related the exact compaſs of it before, from whence the diameter might be eaſily gathered?) but to acquaint the Reader with the *thickneſſe* of the braſs thorowout the main body of the column; which though it were not entirely ſolid and maſſie, but *hollow* within, yet was the braſs of it *four fingers thicke*, which to the dimetient maketh nothing at all. And this appeareth plainly by what is ſaid of the *ſea*, 1 King. 7. 26 & 2 Chron. 4. 5. *the thickneſs of it* was *an hand breadth*: the very term here uſed though the meaſure a fingers breadth more in that than in this here, whereas both the *perimeter* and the *diameter*, or compaſs and breadth had been diſtinctly before mentioned, v.23. in the one place, v.2. in the other.

V. 22. *And a Chapiter of braſſe* was *upon it, and the height of one Chapiter* was *five cubits*] The word rendred *Chapiter* ſignifieth properly *a crown* or *coronet*; and ſo divers render it: that which is here ſaid of it, however we ſhall term it, and its mate agreeth with the dimenſions thereof reported, 1 Kings 7. 16. But 2 Kings 25.17. where the ſame ſtory with this is related: this work *Chapiter* or *coronet* is ſaid to be *three cubits* high, which falleth two cubits ſhort of this. This ſeeming difference the Jewiſh Commenters thus reconcile: the Chapiters, ſay they, were divided into two parts, the upper and the lower; the lower part next to the ſhaft of the pillar had no figures on it; the upper part above that was ſet out, with figures and much curious workmanſhip: and this upper part onely is reſpected in the latter ſtory of the Kings, being of three cubits height: the lower of two cubits being let paſs as belonging to the ſhaft. Some of ours more exactly divide the whole work above the ſhaft into three parts the *Chapiter*, the *Table*, and the *Coronet*: and they aſſigne to the *Chapiter* one cubit, to the *Table* one, and three to the *Coronet*: which therefore ſay they, conſidered together with the Table, hath four aſſigned it, 1 Kings 7. 19. Others again divide it into the *Table*, or *ſquare*, the *belly* and the *crown*: which I conceive to be the better diviſion, and ſuppoſe, that the ſquare or table with its riſe, untill it cloſed with the middle part, termed the *belly*, was of two cubits, omitted for that cauſe which the Jewiſh Doctors give, as comprehended in the pillar, and the *belly* with the crown to make up the three cubits between that mentioned in the place paralel to this.

with net-worke and Pomegranates upon the Chapiters round about, all of braſs: the ſecond Pillar alſo, and the Pomegranates were *like unto theſe.*] Heb. *and*; for *with*; as c.27 2. Ezek 23. 24. Of this *net-work, or writhed work*; as it is rendred in the ſecond of Kings: as alſo of theſe *Pomegranates*, ſee 1 Kings 7. 17, 18. 2 Kings 25. 17. and hereafter v. 23.

V. 23. *And there were ninety and ſix Pomegranates on a ſide*, and *all the Pomegranates upon the net-work* were *an hundred in all.*] There are here again ſome deeming differences both about the ſum in groſs between this Text and ſome others; and about the ſums themſelves here mentioned. Concerning the former we finde it ſaid, 1 Kings 7. 19. that *the Pomegranates* were *in rowes two hundred about upon either Chapiter*, and 2 Chronicles 4. 13. that there were *four hundred Pomegranates upon the two wreaths*; *two rowes upon either wreath* But theſe ſeeming differences, for the ſum in groſſe, are by generall agreement thus reconciled; that there were *two rowes* of them on the toppe-workes of either Pillar, one over another and an *hundered* in either row, as is here ſaid, and this place therefore to be underſtood, as if it were ſaid, *an hundered all* in one row: and conſequently, *two hundered*, as the former place ſaith, in the two rowes upon the one; *foure hundered* as the latter hath it on both. There is a little more difficulty about making the two ſums here mentioned to agree; for according to the words here thus rendred it might ſeem, that there werd *nynety ſixe Pomegranates* on each ſide of either *Chapiter*, or *Coronet* above-mentioned, which would riſe to the ſumme of three hundred eighty and foure in all, for each either Chapiter or row, which none of the former ſummes would admit: and whereas there is mention in the after ſumme of an *hundered onely*: Unto this the common anſwer is, that the foure that ſhould goe to make up the hundered that was in each row were out of ſight, by reaſon that the Pillar ſtood cloſe to the wall, either of the Porch, or the Houſe; and the Writer here mentioneth thoſe alone that were in ſight. Thus both the Jewiſh, and others: which yet ſeemeth not very ſatisfactory: for neither is it probable, that two ſuch goodly Columnes erected, not to beare up ought, but for a grace and ornament to the Houſe, ſhould be ſcituate ſo cloſe to the wall, that the curious workemanſhip of them might not be conſpicuous on every ſide: Nor again, doe they take notice, either of the Tranſlation, or of the Text, which may ſeem to raiſe the computation to ſuch an exceſſive ſum as was hinted before. In the Hebrew Text, for that which is here rendred *on a ſide*, it is word, for word *Winde-ward*: That is, toward the four Winds, or quarters of the World: as the word *wind* is uſed, 1 Chr. 9. 24. Chap. 49. 36. Ezek. 42. 20. whence it may well be deemed that the *table*, or border on which the pomegranates were engraved, was ſquare; albeit that the *belly* or main body of the Chapiters were round; as the borders of the baſes on which the lavers ſtood; ſet out with the like imagery, were ſquare, although the mouth and main body of the baſes were round, 1 *King*. 7. 29, 31. and that the pomegranets ſtood *twenty and four* on each ſide, to which number the four corner ones added to the number here mentioned, make up the ſum of *an hundred* hereafter ſubjoyned, and underſtood as before. And this I conceive to be the moſt probable way of reconcilement For as for that apprehenſion of the late learned Annotator, who would make but two ſides of them, and would have *ninety ſix* in each row on either of thoſe ſides, which with the two parting ones in each row, being eight in all ſhould make up the 400. neither doth it ſuit well with the term of *wind*, unleſſe we make but two winds: nor will it with that addition of thoſe eight, make up that entire ſum, unleſſe foure more be added.

V. 24. *And the Captain of the guard took Seraiah the chiefe Prieſt, and Zephaniah the ſecond Prieſt and the three Keepers of the door.*] The Hiſtorian returneth from the ſpoyles carried away, to ſome perſons of note, that Nehuzaradan took away from Jeruſalem, at his return from thence to Riblah, where by Nebuchadrezzars appointment they were ſlain. Thoſe mentioned in this verſe, he took out of the Temple; thoſe in the next, out of the city. *Seraiah*, the ſon of Azariah, 1 Chr. 6. 14. *the chief Prieſt*: another from him of that name mentioned, Chap. 51. 59. and *Zephaatah*; of whom, Chap. 21. 1. & 29. 25. *the ſecond Prieſt*: the next in place to the chief Prieſt, who, upon any extraordinary occurrent reſtraining or diſabling him, was to ſupply his place, Chap. 21. 1. 1 Chr 5. 12. 2 Kings 23. 4. *and three* (not *the three*, for there were many more of them) *Keepers of the door*. Heb, *threſhold*. See Chap. 35. 4 three ſelect ones of thoſe, it may be, that uſed to attend at the three gates, the Eaſt-gate, 2 Kings 11, 6. 2 Chr. 23. 5. Ezek. 44. 1, 3. & 46. 1. and the North and South gates Ezek. 36 7. which ſeem to have been the chief, and of moſt uſe. See the ſame, 2 King 25. 18.

V. 25. *He took alſo out of the city an eunuch which had the charge of the men of war,*] Heb. *And out of the city* (for the former out of the Temple, Verſe 24.) *he took an Eunuch*, or, officer; as Gen 39. 1. Eſay 39. 7. *one*, as chap. 51. 60. *who was overſeer of the men of war*; or, *the Muſter-Maſter*.

and ſeven men of them that were near the Kings perſon,] Heb. *that ſaw the face of the King*; as near attendants, ſtanding before ſuch, uſually do. See the manner of ſpeech, Mat. 18. 10. In 2 King. 25. 19, there is mention of five only. But Joſeph the Jew, lib. 10. cap 11. hath, as it is here, *ſeven*: two of them might be men of leſſe note, and in that regard it may be there omitted. Some of the Jewiſh Maſters ſay, that they were the two Scribes, that belonged to the Judges. But for this aſſertion they give no ground.

which were found in the city;] Either were taken there; as Chapter 50. 7, 24. or, ſimply, *that were abiding* there: as Eſth. 1. 4.

and the principal Scribe of the hoſt,] So the old Latine; but others rather with the Jewiſh Commenter, *the Scribe of the Captain of the hoſt* or the Generall: the office that Joab had under David, 1 Chr. 27. 34. alluded to Joſh. 5. 14.

who muſtered the people of the land,] Heb *that hoſted*, or, *armied*, if we might ſo ſpeak: that made an hoſt, or army of them, This ſome refer to the Commander, that framed the people into an army, and ſo led them out to ſervice: others, to the Scribe, that enrolled and liſted them for ſervice: and this latter ſeemeth the right. See the like office, Eſay 33. 18.

and threeſcore men of the people of the land that were found in the midſt of the city.] Or, *that were* (as before, and Chap. 41. 3.) *in the city*; as it is 2 Kings 25. 19. the like ſee Chap. 41. 7. & 50. 8. Ezek. 3. 24.

V. 26. *So Nebuzaradan the captain of the guard took them; and brought them to the King of Babylon to Riblah.*] Heb. *And.* as verſe 5. See the ſame, 2 Kings 25. 20.

V. 27. *And the King of Babylon ſmote them, and put them to death in the land of Hamath*:] See Verſe 10. and the ſame, 2 King. 25. 21.

Thus Judah was carried away captive out of his own land.] Heb. *And.* as Chap. 51. 4. But the copulative may well be retained here; or elſe it muſt have reference to what was before related, Verſe 15 but this ſeemeth rather to look further backward than ſo, as appeareth, Verſe 28. and to be in nature of an introduction, uſed as a paſſage to a new diſcourſe, concerning ſuch as either had been before, or were at this time carried away captive, containing the ſumme in general of the enſuing relation, Verſe 28 —— 30.

V. 28. *This is the people whom Kebuchadnezzar carried away captive in the ſeventh yeare, three thouſand Jewes and three and twenty.*] This was done in the ſhort reign of Jehojacin related, 2 Kings 24. 12, 14, 16. But there ſeemeth ſome difference between the relation of it here and there: for firſt what is ſaid to have been done in Nebuchadnezzars *ſeventh yeare* here, is ſaid to have been done in his *eighth* year there. That which may eaſily be reconciled, as being tranſacted in the latter end of his ſeventh year, and about the beginning of his eighth: and ſo verſe 29. the like whereunto, ſee 1 Kings 15. 25, 28. and on Chap. 25. 1. Another difference more difficult is in the number, which are but *three thouſand*, and odde here, but *ten thouſand* there, 2 Kings 24. 14. and *ſeven thouſand*, if not *eight thouſand*, as may ſeem more to them, Verſe 16. for it is there ſaid; *and all the men of might ſeven thouſand; and craftſmen and ſmiths, a thouſand*: Which ſome ſo reconcile, as if the firſt number included the two latter; to wit, that of the *ten thouſand, ſeven thouſand were men of arms*, and *a thouſand* of them *cunning workmen*: and this ſeemeth not improbable; becauſe they were mentioned together with the groſſe ſumme in the ſame verſe bafore. But for the reconciling of this and the former, both the Jewiſh Writers and others give joyntly this anſwer, that of that *ten thouſand*, the *three thouſand* and odde, were of the Tribe of Judah, *Jewes* ſtrictly ſo termed, the reſidue of the Tribe of Benjamin, and ſome other that adhered unto them; which for ought I ſee muſt be admitted, and ſtand for good, unleſſe ſome errour have by the Scribes default crept into the account.

V. 29 *In the eighteenth year of Nebuchadnezzar he carried away captive from Jeruſalem eight hundred thirty and two perſons.*] That is, what time the city was taken in *the eleventh year of Zedekiah*, 2 Kings 25. 2. ſaid to be *the nineteenth of Nebuchadnezzar*, 2 King. 25. 8. from which place a learned Writer would have to be corrected. But thereof there is no need: in the *eighteenth* expiring, and in the *nineteenth* then entring, may well ſtand together, as before, verſe 28. Heb. *ſouls*, for, *perſons*, as Exod. 1, 5. Chap. 35. 6. So after Verſe 30.

V. 30. *In the three and twentieth year of Nebuchadrezzar, Nebuzaradan the captain of the guard carried away captive of the Jewes ſeven hundred forty and five perſons*:] This ſeemeth to have been done after that barbarous murther of Gedaliah, chap. 41. 2. 2 Kings 25. 25. to prevent ſome new rebellion. Heb. *ſouls*, for, *perſons*, again, as before, Verſe 29. and ſo in the next clauſe.

all the perſons were four thouſand, and ſix hundred.] The whole number made up exactly from the ſeverall ones before particularly recited

V. 31. *And it came to paſſe*] Or, *Now lo it was*; as chap. 36 22, 23.

in the ſeven and thirtieth year of the captivity of Jehojacin King of Judah] Or, *after the deportation*: ſo the particle ſeemeth here to import; as alſo, Eſay 38. 17. Ezek. 40. 1. Dan. 11. 6. ſix and twenty years after the diſſolution of the Jewiſh State, 2 King. 25. 2, 8. when Jehojacin was now about fifty and five years old 2 Kings 24. 8

in the twelfth moneth in the five and twentieth day *of the moneth,*] Here again cometh ſome ſeeming difference between the relation of this paſſage here, and that in the Hiſtory of the Kings: for what is ſaid to be done on *the five and twentieth* day here, is ſaid to be done on the *twenty ſeventh* there, 2 Kings 25. 27. Now this to reconcile the Talmudiſts tell us a tale of Nebuchadnexzar and his ſon Evilmerodac; to wit, that when Nebuchadnezzar died and was buried, his ſon Evilmerodac was afraid to take the kingdome upon him, for fear leaſt his father ſhould return, (either not being dead indeed, or riſen again as he did before,) after his ſeven years frenſie, Dan 4. 32, 36. and ſhould then kill him, as he had done other of his ſons before, whom he found then ſitting upon his throne; though ſome of them ſay, (for they are not all in one tale neither) that it was this Evilmerodac that he found in his royal ſeat, and that he did but impriſon him; but that he feared now, if he came again the ſecond time, he would deal worſe with him: and durſt not therefore take the Kingdome upon him, untill he had ſeen his fathers corpſe taken out of the grave, and before his face cut in pieces and caſt to the vultures, that flew away ſeveral wayes with the goblets of it; and that Jehojacin, (with whom he had been fellow-priſoner, whereby they were grown into ſome familiarity) then ſtanding by him, told him that his father would then come again, when all thoſe pieces of him, that the vultures flew away with, ſhould meet together in that place again: and that thereupon he releaſed him from his impriſonment: And thus after all this long tale told the knot is readily untied, and they will ſhew you how: for, ſay they, Nebuchadnezzar died the *five and twentieth* day of the moneth, and was buried on the *ſix and twentieth*: (they made haſte belike to be rid of him) and on the *ſeven and twentieth* day his corpſe was taken up, and uſed as ye have heard, to fulfill that prophecy of Eſay 14. 19. and Jehojacin withall releaſed. And how helps all this, if all of it were true, to aſſoil the doubt? One of them therefore a little wiſer than his fellows, though he relateth their ſtory too, telleth us, this enlargement of Jehojacin was reſolved upon, and order given for it on the twenty and fifth day, though not put in execution till the *twenty ſeventh*; and this our Interpreters alſo approve. nor is it either unreaſonable or incongruous to allow a day intervenient, for the fitting of one in ſuch a condition for a ſuitable receit.

that Evil-Merodach King of Babylon, in the firſt *year of his reign,*] Heb, *in the year of his Kingdom*; that is, in the ſame year wherein he came to his Kingdom: as, *in his reigning*, or, *when he reigned*; that is, when he began to reign, verſe 1. and ſo it is, 2 King. 25. 27 *in the year of his reigning*: well rendred there, *that he began to reign*.

lifted up the head of Jehojacin King of Judah,] *To lift up the head,* is ſometime uſed for *to advance, ſet up,* or *above:* as *thou liftest up the head,* Pſalm 3.3. & 18.43.48. and *he ſhall lift up the head.* Pſal. 110 7. but ſometime it ſignifieth *to ſurvey* and *take account of;* or upon ſurvey, to take ſpecial *notice* of, be it for good or evil. So it is ſaid of Pharaoh, that making a ſolemn feaſt upon his birth-day he took a liſt of his ſervants, and among the reſt *he lifted up the head* of two of them then in reſtraint, that is, he took ſpecial notice of them both but to contrary purpoſes, to releaſe and reſtore the one of them to his former place, and to execute the other, Gen. 40. 20——22. In the former ſenſe the word is not here to be taken, (for he did not advance him before he releaſed him) but in the latter taking a liſt or ſurvey of ſuch Princes as his father Nebuchadnezzar had left under reſtraint at his deceaſe, he tooke ſpecial notice of Jehojacin among the reſt.

and brought him forth out of priſon.] Heb. *out of the houſe of reſtraint;* as Chapter 37.15. See verſe 33. much diſpute and debate there is among Writers, what the reaſon ſhould be why that Chaldean King ſhould ſhew Jehojacin this kindneſs: and the Jewiſh Maſters tell us, as was hinted before, becauſe he and Jehojacin had been ſometime fellow-priſoners: but that relation is of as much credit, as any other tales that they tell. Some other ſay it was done in regard of his voluntary yielding himſelf unto Nebuchadnezzar, 2 Kings 24.12. whereunto ſome add, that he did ſo by the advice of Jeremy, which God would hereby make to appear that he approved of. But neither doe we read of any ſuch advice given by Jeremy to Jeconiah, though to Zedekiah he ſo did, chap. 38.7,8. But it may well be thought rather that he did it by his mothers direction, by whom he was in other things in likely-hood too much led. Nor did Nebuchadnezzar, unto whom he ſo yielded himſelf, ever ſhew him any ſuch favour ſo long as he lived. Others would have it again ſo diſpoſed by Gods ſpecial providence to fulfill Jacobs Prophecy, concerning the continuance of the Scepter with Iudah untill the coming of the Meſſias, Gen 49. 10. which had failed, ſay they, had not Jeconiah been ſet at liberty to be head of the captivity, in which heads, him and his iſſue after him being of that ſtock, the government was continued. But what anſwer will theſe men then give to the Maccabee Commanders, who were of another tribe, and yet that prophecy by their government not fruſtrated? Nor doth this therefore give any ſatisfactory reaſon of this kindneſs ſhewed by Evil Merodac to Jehojacin. If conjectures may be given in a buſineſs ſo uncertain, I ſhould ſuppoſe that Jehojacin being a youth of eighteen years when he was brought captive to Babylon, 2 Kings 24. 8. and it may well be, well-favoured and comely withall, and one that had been King of one of the Kingdomes of ſpeciall note and name in thoſe times. Evil-Merodac being alſo but a young ſtripling then, might take ſome liking to him, and ſet his affection upon him: and howſoever, during his fathers life, he could not in this kind ſhew it, yet did it, when he had power ſo to do after his deceaſe. But whatſoever the ground or occaſion on mans part was, which is not eaſie to define, thus God made good, what the Pſalmiſt, whoſoever he were, with thankfulneſs, to the amplification of Gods mercy to that people, acknowledgeth, that God gave him, and others of them at ſeveral times favour in the ſight of thoſe, with whom they were under reſtraint, Pſalm 106.46. See chap. 15.11. Daniel 1. 9 and 2.48, 49. and 3 30. and 6.2,28. Nehe. 1.12. and 2.8. Act. 7.10. In the Book of Kings, this is delivered in a more conciſe form, but in Scripture very frequent, *he lifted up his head out of priſon,* for *he lifted up his head* and took or brought him *out of priſon:* as more fully here we have it. So, *thou haſt loved,* or *affected my ſoul from the pit,* for *thou haſt loved,* or *affected my ſoul* and delivered it *from the pit,* Eſay 38.17. See the like, v. 20.

V. 32. *And ſpake kindly unto him,* Heb. *ſpake good things with him;* as c. 12.6. So 2 Kings 25.8.

and ſet his throne above the throne of the Kings that were with *him in Babylon.*] Divers whereof it ſeemeth Nebuchadnezzar his father had with him there; before whom he gave Jeconiah the precedency, as ſome think, in regard of the great fame of his Anceſtors David and Solomon; but might as well be out of ſome other private reſpect, or affection to his perſon.

V. 33. *And changed his priſon garments:*] Heb. *the garments of his reſtraint;* or, *his garments of reſtraint:* that is, *of the houſe of reſtraint:* as it was more fully, Verſe 31 *the priſon.* So 2 Kings 25. 29. The like is ſaid of Joſeph, when he was to appeare before Pharaoh, Geneſis 41. 14. becauſe it was not fit for him to come into the Kings preſence in ſuch ſorry rayment as in the priſon he wore. But there ſeemeth more than ſo implyed in it here; to wit, that inſtead of ſuch rayment, as had formerly been allowed him, while he was under reſtraint, he had apparell now allowed him ſuitable to the condition of one of his quality, a Prince living at liberty: As is is ſaid, of Joſeph afrerward, that the King put him into *a veſt of fine linnen,* Gen.41.42.

and he did continually eat bread before him all the dayes of his life.] Either he mealed frequently with him; (ſo ſome) as did Cræſus with Cyrus: he was conſtantly at Table with him, as was David with Saul, 1 Samuel 20.3, 27 or he had a table in the Kings Court prepared of courſe for him. See of Meſhiboſeth the like, 2 Sam. 9 7.

V. 34. *And,*] or, *for:* the copulative in a cauſal notion, as Chapter, 51 22. becauſe in theſe words is contained a further confirmation, and fuller explication of what before had been delivered verſe 33.

for his diet] Or, as concerning *his proviſion:* that is, the proviſion made for him, or aſſigned him: for it is a nominative abſolute, as the like before, Verſe 20, 21. The word ſignifieth properly, that which the Latines call *Viaticum,* proviſions for a journey; as doth alſo the Latine *commeatus;* Whence our Engliſh *meat:* though reſtrained ſometime to *vitail;* whence it is uſed for a *meal,* Proverbs 15. 17. See on Chron. 40. 5. here it may well be rendred *proviſion:* though, having reference chiefly to diet, yet including alſo all other ordinary accommodations together with it.

there was a continuall diet given him of the King of Babylon,] Heb. *a proviſion of aſſiduity;* that is, *a dayly,* or *conſtant proviſion;* as *a ſacrifice of aſſiduity,* for *the dayly,* or ſet conſtant *ſacrifice,* Ezra, 3. 5.

every day a portion,] Heb. *word,* or *matter,* (as Chapter 38. 27.) *of a day in its day.* See the very ſame forme, Exodus, 5. 13.

untill the day of his death, all the dayes of his life.] The like manner of formes of ſpeech conceived in the Poſitive and Privative, or Affirmative and Negative conjoyned, and both intimateing one and the ſame thing, is in Scripture very riſe, and addeth ſome Emphaſis to the things ſo related. See Geneſis 40. 23. Deuteronomy 9. 7. 1 Samuel 1.11. Pſalm 118. 17. John 1,3, 20, and 3. 15,16. 1 Theſſ. 5. 6.

ANNOTATIONS
On the LAMENTATIONS OF JEREMIAH.

The Argument.

T*He Booke of the* Lamentations *was compoſed by* Jeremiah *in the time of the Babylonian captivity;* *Therein he bewaileth the grievous calamities, that had befallen his people, the ruine of their State, the devaſtation of their Land, the deſtruction of their chief City, and of Gods Temple therein with it: the profanation of his holy things in it, and the deplorable condition of all ſorts and States, both during their ſtrait ſiege at home, and afterward in their heavy bondage abroad: complaineth of the manifold ſinnes and exceſſes of all ſorts; whereby they had enforced God to inflict Gods judgements upon them: and exhorteth them to patience, under Gods juſt chaſtiſing hand, to repentance of their ſinnes, the procuring cauſes of thoſe evils; and to unceſſant ſeeking unto God, for the remiſſion of the one, and the removal of the other, with an hopeful expectation of a gracious reſtitution in his due time, and of the righteous execution of his judgement upon thoſe, who now inſulted over them.*

The whole worke is conceived in a very artificial frame, full of rhetorical amplifications, and pathetical exppeſſions: and for the better help of memory, all of it, (the laſt Chapter onely excepted) is contrived according to the order of the letters in the Hebrew Alphabet; as alſo ſundry of the Pſalms are.

Some of the Jewiſh Doctors affirm that it was penned by Jerem. *in the fourth year of* Jehojakim*: and that part of it at leaſt is that* roll, *that the Prophet at Gods command then compiled, Baruc his Scribe wrote out and read, and Jehojakim burnt,* Jerem. 36.1, 4, 10, 23. *which at the firſt, ſay they, conſiſted but of theſe three ſingle Alphabets, in the firſt, ſecond, aud fourth Chapters: but was afterward new written with addition of a threefold Alphabet, contained in the third Chapter; ſtraining to this purpoſe thoſe terms,* Jerem. 36.32. There were added unto them many like words; *that is, ſay they, written in an Alphabetical manner as thoſe former were.*

But this other of them control; and it appeareth to be a very frivolous fancy: for it is apparent, that that roll *was, according to the charge given the Prophet by God, a large Volume, containing the ſumme of all theſe Sermons that the Prophet had preached from the time of his calling to the Prophetical function in the thirteenth year of Joſias,* Jerem. 1. 2. *unto that day,* Jerem. 36. 2. *being about the ſpace of three and twenty years,* Jerem. 25.3. *the moſt whereof, if not all, we have in likelyhood yet extant: and are, both for the ſubject matter, many of them, and for the manner of compoſure generally, much different from this.*

Others of thoſe great Maſters, whom ſome of ours alſo concur with, ſuppoſe this to be that ſad Poem, or dolefull ditty, wherein this our Prophet lamented the death and loſs of that, in ſome regards, matchleſs King Joſias, 2 Kings, 23.25. *whereof mention is made in the ſacred Annals,* 2 Chron. 35.25.

But of this alſo there is no likelyhood, that ſeemeth to have been loſt: neither doth any mention at all of Joſias clearly diſcover it ſelf in the whole work, whom yet it ſhould principally treat of, if it were that: and the main ſubject of it is apparently concerning ſuch matters as fell out many years after his deceaſe.

And this I thought not amiſſe, to ſubjoyne here to remove thoſe miſtakes, which yet ſome of note ſeem to be taken with, as, at leaſt, not unlikely.

CHAP. I.

Verſe 1. H*Ow doth the city ſit ſolitary,* that was *full of people?*] The firſt Alphabet of this doleful lamentation is ſpent in bewailing the ſad and forlorn condition of the Jewiſh State; the inſolencies of her profeſſed adverſaries; the perfidiouſneſs of her pretended friends, and her own grievous tranſgreſſions, the procuring cauſe of theſe her ſufferings: theſe all interwoven one with another, and ſeconded with prayer unto God for mercy to her, and juſtice againſt them. In this firſt verſe he lamenteth her as in the perſon of a woman, that had been ſometime a ſtately Lady, richly married, and abundant in iſſue; but now become childleſs, a widow, a dejected one, bereaved of children, husband and ſtate.

How] The word is here not ſo much an Interrogative, making a demand, and moving a queſtion, as ſome would have it, (who carry on ſtill the whole tenour of the context in this Interrogative form for four verſes together; to all which the anſwer ſhould be at length returned, verſe 5.) but as a note rather of Admiration and aſtoniſhment, mixt with grief, and commiſſeration, wondering at ſo ſtrange an alteration, and compaſſionating the party whom ſuch a change had befallen. The like ſee 2 Sam. 2. 25. Jer. 49, 25. and 51. 41. Chapter 2. 1. and 4. 1. Ezekiel 26, 17. Rev 18. 10, 16, 19.

doth the city ſit] *Sitteth ſhe*; that is, as ſome, *continueth, abideth*; as Deut. 5. 31. Luk 24 59. or, as others rather, *ſitteth down* on the ground; after the manner of mourners, Ezr. 9 3. chap. 2. 10. See Eſay 3. 26. And it is obſerved by a learned Annotator, that on ſome of Veſpaſians coyn the ſtate of Judea is deciphered in form of a captive woman, with a rufull aſpect ſitting under a palm-tree.

ſolitary] Having loſt her daughters, (ſee Jer. 34. 1) and being bereft of her people, Jer. 39. 9. not affecting *ſolitude*, as ſome would have it, becauſe mourners commonly ſo do, Jer. 15. 17. who ſeem likewiſe to ſtrain both too far, as well this as the former term of *ſitting*; when they would have an alluſion therein to womens *ſitting apart*, during the time of their infirmity, Gen. 31. 35. Lev. 15. 19. though to one ſo affected ſhe ſeemeth to be compared, verſ. 17.

that was *full of people?*] Heb. *much of people*; that had many people, was populous: as, *much of treaſures*, for abounding in treaſure, Jer. 51. 13.

how *is ſhe become as a widow?*] Having loſt her King, who is to the ſtate as *an husband* to the wife, as *an head*, Epheſ. 5. 23. this, ſome Interpreters of note underſtand of Joſiah; as alſo that Chap. 4. 20. ſuppoſing this book to be that of Lamentation for his death mentioned, 2 Chr. 35. 25. and would have all this whole piece ſo far as it concerneth the ſiege and ſacking of the citie under Zedekiah, together with the captivity, and other conſequents of it, to be penned in way of propheſie, becauſe of ſuch things in his Sermons under Jehojakim he foretold much before. But this ſeems to me to carry no ſhew of probability at all with it. Zedekiah was a King, though a bad one, in whom the royal State expired. See Chap. 4. 20. Some go further, and expound it in regard of God, vvho ſeemed for a time to have left her, having taken away, and given up into the hands of his enemies, all thoſe viſible pledges of his ſpecial preſence with her, and conjunction to her, and withdrawn his vvonted protection from her, in regard vvhereof ſhe might be ſaid to be, if not *a widow*, ſimply and abſolutely, yet *as a widow*, at leaſt, like a woman, vvhoſe husband, though not deceaſed, yet upon ſome diſtaſt and diſcontent liveth apart from her, and looketh no more after her, than as if he had no ſuch relation at all to her. See Eſay 49. 14, 21. and 50. 1. and 54. 1, 4, 6, 7. and 62. 4.

ſhe that was *great among the nations*,] The vvord here uſed is the ſame vvith that before, but in a notion of *multitude* there, of *greatneſſe* here. Howbeit, the ancient Greek taketh it in the former notion here, knitting this member to the ſecond branch, and rendring the text, *Is ſhe become a widow*, that was *filled with nations?* and ſo making a diſtinct *antitheſis* expreſſed in each branch: ſo the meaning ſhould be, ſhe is become *as a widow*, that is, as alone woman, Eſay 49. 21. and 60. 15. who was formerly frequented with people from all parts round about her. The old Latine alſo, though it take the word in a divers ſenſe from that in the firſt branch, yet carrieth it on to the next limb, rendring the text, *ſhe is become as a widow*, that was *a Lady of nations*: ſhe that had a command over neighbouring nations, or was much reſpected by them, as one of great ſtate and power, while her husband lived and abode with her, hath now loſt her former, either command, or eſteem and regard, and ſitteth as a widow that none looketh after, Jer. 30. 17.

and Princeſs among the Provinces,] Either one that was of chief eſteem among them, or one that had ſome power and authority over them, as that State had ſometime over the Syrians, Philiſtines, Moabites, Ammonites, Edomites, and others, 2 Sam. 8. 1, 2, 6, 12, 14. & 10. 19. & 12. 29——31. 2 King. 1. 1. & 3. 4. and to this latter the vvords enſuing add weight.

how *is ſhe become tributary?*] Firſt to Egypt, 2 King. 23. 33, 35. then to Babylon, 2 King. 24. 1. the ſupply is both in the ſecond and third branch from the firſt. So Chap. 3. 1. and 4. 1.

V. 2. *She weepeth ſore*] Heb. *weeping weepeth*; as Eſay 30. 19. Jer. 15. Mic. 1. 10. So verſe 16.

in the night?] In the night, ſay ſome, of her affliction; as Amos 5. 8, 18, 20. but as others rather, having no reſt, night or day; as grief commonly groweth more rife in the night, ſilence and ſolitarineſſe then concurring to let looſe the reins to ſuch cogitations and imaginations, as may feed and foment that affection, and to ſtill all that may help to ſtay it, 1 Sam. 15. 11. Job 7. 3. Pſal. 6. 6. & 22. 2. & 77. 2, 4. Job 30. 17. Jer. 14. 17. Revel. 14. 11.

and her tears are on her cheeks:] Some render the text, *the tears* fall down *upon her cheeks*: but our Verſion hath a more familiar ſupply, and affordeth a notion more emphatical; as if it were ſaid, her cheeks are continually bedewed with tears, as if ſhe had a ſpring of them in her head, Jer. 9. 1. and they never wanting upon her cheeks. So rather, than as ſome, becauſe as it is with perſons oft in hard ſervices, ſhe had no time or leiſure to waſh them off.

among all her lovers ſhe hath *none to comfort her*,] Her wonted allies and confederates, the Aſsyrians and Egyptians, afford her now no help or relief. See Jer. 2. 18, 19, 36, 37. & 4. 30. & 30. 14. & 37. 7. Chap. 9. 8.

all her friends have dealt treacherouſly with her, they are become her enemies.] The Edomites and Moabites, and other neighbouring nations of the ſame ſtock with her, joyn with the enemy againſt her. 2 Kings 24. 2. Pſal. 83. 6, 7. & 137. 7. Obad. 7.

V. 3. *Judah is gone into captivity becauſe of affliction, and becauſe of great ſervitude:*] Heb. *greatneſſe of ſervitude*. This ſeme, with the Chaldee Paraphraſt, expound, as pointing to ſome of the principal crimes, that had been the procuring cauſes of their captivity; to wit, their cruel opreſſions of the poorer ſort, and hard uſage of their brethren that ſerved them, Eſay 3. 14, 15. & 58. 3, 4. Jer. 6. 6, 7. & 34. 11, 17. Mic. 3. 2, 3, 10, 12. Others underſtand it of ſuch of the people of the land, as either in regard of ſuch oppreſſions from their governours, and great ones; or for fear of the enemy invading the countrey, or the harſh uſage they ſuſtained by them, when they were become maſters of it, had voluntaryly betaken themſelves into forrein parts, by a kind of tranſmigration rather than deportation, of which they underſtand the word here uſed. See Jer. 6. 1. & 40. 11. The former agreeth better with the termes of the text, and ſuiteth well with what followeth, verſe 5. 8.

ſhe dwelleth among the Heathen,] Or, *ſhe abideth*; as Jer. 40. 6. which ſome underſtand of thoſe Jewes, that ſojourned ſometime in forrein parts, Jer. 40. 11. Others rather of their abiding in captivity at Babylon, and in other ſtrange countries, Pſal. 137. 4.

ſhe findeth no reſt:] As it is ſaid of the dove in the deluge, Gen. 8. 9. or, *ſhe hath no reſt*: *to find none*, for, *to have none*; as verſe 6. chap. 2. 9. ſhe is hurried to and fro from place to place, at the pleaſure of thoſe in whoſe hands ſhe is: or ſhe enjoyeth no quiet of mind among them, but is continually in a reſtleſs condition. See Deut. 28. 65, 66. Or, if it be underſtood of voluntary flight, it is as that of Tyre, Eſay 23. 12. ſhe findeth no where any quiet abode.

all her perſecutors overtook her between the ſtraits.] They did ſo ſtraitly beſet her people on every ſide, and ſeize on them, that they had no way to eſcape their hands. Jer. 4. 16, 17. & 23. 25. & 52. 8. An alluſion to the practice either of hunters that ſurprize wild beaſts, or robbers by the high-way ſide, that ſeize upon paſſengers, when they have gotten them into ſome ſtrait or narrow place, where no means appear any way to decline or avoid them. So had Pharaoh the Iſraelites between the jawes of cliffs, Exod. 14. 2, 3, 9. and ſo met the Angel with Balaam, Num. 22. 26.

V. 4. *The wayes of Zion do mourn*,] They have as ruful an aſpect, as if they mourned, lying waſte, and being over-growne, through want of paſsengers. See the like figurative form of ſpeech, Eſay 24. 4. Jer. 23. 10. cap. 2. 8. Joel 1. 10.

becauſe none come to the ſolemn feaſts:] As in times paſt with much mirth and jollity, they had wont to do, 1 Sam. 10. 3. Pſalm 42. 4. Eſay 30. 29. Howbeit, the word here uſed more in general comprehending all ſolem aſsemblies, as well faſts as feaſts. See on Eſay 1. 14. it ſhould here be the ſingular, but collective; as Chap. 2. 6. But it may ſeem rather to reſpect here the place of their *ſet-aſſemblies*; as Eſay 14. 13. than the *ſet-times* of meeting which were not many, Lev. 23. 4. and ſo the ſingular notion may well ſuffice; that place for ſuch ſolemnities deſigned, being but one, Deut. 12. 4——6, 11.

all her gates are deſolate:] Either her cities; as Jer. 34. 1. or, the gates of Jeruſalem, Chapter 2. 9. Nehem. 1. 3. See Jerem. 14. 2.

her Prieſts ſigh:] Heb. are *ſighing*. So of the people alſo, Verſe 11.

her Virgins are afflicted:] Or, are *in heavineſſe*, or *grief*; as Zeph. 3. 18. where it is made a note of Gods faithful ſervants, of ſuch as he will ſave; that are *in grief* and *heavineſſe for the ſolemn aſſembly*, that is, for the want, or miſs of it; as, *for the fruits*; that is, for want of them. Chap. 4. 9. The *virgins*, or, *damſels*, are mentioned, becauſe they were wont to be employed at thoſe feſtivities to make mirth, Pſal. 68. 25. See Jer. 31. 4, 13.

and ſhe is in bitterneſſe.] Heb. *and* for *her* (a nominative abſolute; as 1 Chron. 28. 2.) *bitterneſſe* is *to her*; if it be a noun, as 1 Sam. 15. 32. or, *it is bitter with her*; if it be a verb, as it may well be. So Ruth 1. 13. *bitterneſſe*, for ſore grief, or affliction and vexation of heart and mind, Ruth 1. 20, 21. So chap. 3. 15.

V. 5. *Her adverſaries are the chief*:] Heb. *are for the head*; as Pſal. 18. 43. they have the better of her, and rule over her; See Deut. 28. 13, 14, 43, 44.

her enemies proſper:] See Jer. 12. 1.

for the Lord hath afflicted her;] Or, *made her to be in heavineſſe*; as verſe 3. where the ſame word in another form. Se Verſe 12. Chap. 3. 32.

for the multitude of her tranſgreſſions,] As Jerem. 30. 14. See there.

her children, are gone into captivity,] Or, *little ones*: ſo the word properly ſignifieth. See Jer. 6. 12. & 9. 20. the word here the rather uſed to move compaſſion, and make her condition the more lamentable, when even little children are not ſpared, but are carried and hurried away in the throng, to paſs among them into forrein parts. Heb. *have walked*, or *are gone into captivity*: as was before theatned, Deut. 28. 41, 50. Jer. 6. 11. and fulfilled accordingly, 2 Chr. 36. 17. 2 Kings 24. 14——16. & 25. 11. Jer. 52. 15, 27, 28. See the form of ſpeech alſo, Jer. 30. 16. and here again, verſe 18.

before the enemy.] Not fleeing from them: as Deut. 28. 25. and as verſe 6. but being driven before them like beaſts: as thoſe, 2 Chr. 28. 5, 8.

V. 6. *And*

V. 6. *And from the daughter of Zion all her beauty is departed:*] Or, *glory*; as it is rendred, Eſay 5. 14. where it is ſaid *to go down*; as here, *to be gone*: Of *the daughter of Zion*, ſee on Eſay 1. 8.

her Princes are become like harts that *find no paſture*;] They are, what for famine, what for fear clean out of heart, as heartleſſe as ſtags or deer, pined away for want of paſture. See Jer. 14. 3, 5. *find none*, for, *have none*; as verſe. 3. and as, *not to be found*, for, *not to be*, Luke 17. 18. See Jer, 4. 9. The old Latine by miſtake of the vowel-points inſtead of *harts*, or, *ſtags*, ſubſtitutes *rams*; nothing ſo fitly.

and they are gone without ſtrength before the purſuer.] Not being able to make head againſt them: no more than deer, out of heart eſpecially, againſt hunter or hound. See Jer. 39 4. & 52. 7, 8.

V. 5. *Jeruſalem remembred in the dayes of her affliction, and of her miſeries, all her pleaſant things that ſhe had in the dayes of old,*] Or, as ſome render the words, *Jeruſalem in the dayes of her humiliation* (for the verb it cometh of ſignifieth *to humble*,) *and of her ejections*, or *exilements*, (ſee on Eſay 58. 7. and hereafter, Chap. 3. 19.) *remembreth* (thinketh now upon) *all her deſireable things*, (ver. 10, 11. chap. 2. 4.) *that ſhe had in times paſt*, or, *formerly*. Heb. *in dayes of antiquity*, or, *of before*. So chap. 2. 17. The memory of her former ſtate, wealth, plenty, proſperity, much enhanceth her preſent grief and miſery. So Job 29 Pſal. 42. 4. The old Latine taking the word, *miſeries*, in a notion of *rebellion*, or, *prevarication*, disjoyneth the text, and jumbleth the words together without any good coherence; which yet Popiſh Expoſitors in vain ſtrive much to make ſomewhat of.

when her people fell into the hand of the enemy,] *Hand*; for, *power*; as chap. 2 7. 2 Sam. 24. 14.

and none did help her,] Or, *could help her*: the verb in a potential notion; as the like, Eſay 46. 7. Jer. 51. 9. none of her own children: See Eſay 51. 18, 20. nor any other from abroad; among whom, ſome were falſe and perfidious: other too feeble and unable to do ought for her. See on verſe 2.

the adverſaries ſaw her,] Or, *her adverſaries look on her*; with a malignant or a ſcornful eye: as feeding their eyes, and delighting themſelves, with the ſight of her preſent miſery: See Pſal. 12. 17. & 35. 21. Mic. 4. 11.

and did mock at her Sabbaths.] Or, *they deride her Sabbaths*, or, *ceſſations*: which ſome expound of the enemies ſcoffing at their religious obſervation of the *Sabbath*: as many heathen Writers do. Others, of their deriding them, in regard of the *ceſſation* of their wonted ſolemn ſervices, which the Temple being demoliſhed, they were conſtrained to intermit. See Pſal. 133. 3. Others again of the ſabbatical *ceſſation* of their land, lying untilled during the time of their captivity, Lev. 26. 34. 43. 2 Chr. 36. 21. The firſt as it is plaineſt, ſo to me it ſeemeth the beſt.

V. 8. *Jeruſalem hath grievouſly ſinned,*] Heb. *hath ſinned ſin*; as Exod. 32 30. well rendred, as here, ſo there: and the Chaldee here, as our Verſion there, *hath committed a great* or *grievous ſin*; for thoſe that would reſtrain it to the ſin of idolatry here, becauſe that was the ſin that they had been faulty in there, do too much needleſly and groundleſly narrow the text. See verſe 3.

therefore ſhe is removed,] Heb. *therefore is ſhe for*, or, *unto removing*, or, *wandring*: from a word that ſo ſignifieth, Jer. 4. 1. & 15. 4. & 24. 9. whereof the land of *Nod* alſo had its name. Gen. 4. 14, 16. So ſome of the Jewiſh Doctors, and moſt others, expounding it of the captivite, and removing of them out of their land, as the Chaldee alſo doth: nor doth the Greek ſeem to ſwarve much from this, *therefore is ſhe become unto fluctuation*: and the old Latine it may be, intended no more, when he rendred, it *therefore is ſhe become unſtable*: though Interpreters that follow that Verſion expound it, ſome of falling from her former felicity into miſery. Verſe 9. Others, of a reſtleſſe, and unſettled diſpoſition; ſuch as is deſcribed, Eſay 57. 20, 12. or Epheſ. 4. 14. Heb. 13. 9 Jam. 1 6, 8. Howbeit, ſome other of the Jewiſh Maſters expound it, *is in ſhaking at*; that is, in deriſion; one, at whom every one ſhaketh the head; becauſe from the ſame root come two words differing little from this, that ſignifie both of them *a motion*, or *ſhaking*: the one applyed to the *lips*, Job 16, 5 the other, to the head in a notion of *deriſion*, or *mockery*, Pſal. 22. 7. & 44. 13. Jer. 48. 27. Others; conceiving it to riſe from another root, render it, *ſhe is become as a woman ſeparated* for her uncleanneſs: *Nidah*, for, *Niddah*: So is ſuch an one termed, Lev. 15. 19. Ezek. 22. 10. & 36. 17 or, as ſome *abominable* thing: for ſo alſo is the word uſed in an abſtract notion, Lev. 20. 21. 2 Chr. 29. 5. Ezr. 9. 11. So v. 17. The word is not in this form elſewhere found: and though many go the firſt way, yet this laſt receiveth much ſtrength from what preſently enſueth both in this ver. and the next.

all that honoured her, deſpiſe her, becauſe they have ſeen her nakedneſſe,] Her filthineſſe is laid open to common view, as it befalleth ſome notorious ſtrumpet, produced and expoſed to publike ſhame and puniſhment; or as women captives ſo ſtript and contumeliouſly uſed, that they have not wherewith to cover their ſhame: See Eſay 3. 17. & 20. 4. So is the word *nakedneſſe* commonly taken in Scripture, Gen. 9 22, 23. Lev. 18. 6. Jer. 13. 22, 26. Ezek. 16. 37. & 23. 29. Hoſ. 2. 10

yea, ſhe ſigheth, and turneth backward.] For ſhame; as thoſe in ſuch caſe would do, that have any ſhamefacedneſs, or ſpark of ingenuity at all in them: See Eſay 47. 5. for they ſeem to ſwarve here from the genuine ſence, who underſtand the term of *turning backe*; as intimating a want of power to ſtand to it, or to riſe and recover again: as Jer. 46. 5.

V. 9. *Her filthyneſs* is *in her skirts*;] The ſigns and marks of it appear on her garments, are ſeen every where about her, Eſay 3. 9. Jer. 2. 34. Ezek. 24. 7, 8.

ſhe remembreth not her laſt end:] Or, *ſhe remembred not*: She conſidered not, when time was, what the iſſue of her wicked courſes would be, what they would bring her to at laſt: See Deut. 32. 29. So was it with Babel, Eſay 47. 7. and with this people, though forewarned of it, Jer. 2. 25.

therefore ſhe came down wonderfully.] From an high pitch of felicity, to the very loweſt degree of miſery: See the like of Babylon, Eſay 47. 1. and of this State, Eſay 3. 8. Jer. 13. 18 ch. 5. 16. want of due conſideration a principal cauſe of her downfall, Heb. *and* (as Jer. 3. 3. & 6. 11.) *ſhe deſcended*, or *came down* with *wonderments*; that is, with a deſcent or coming down of *wonderments*: in plainer terms, with *a moſt wonderful* coming down, or deſcent: as by *dreadful things*, for in dreadful manner, Pſalm 65. 8. that is the genuine reſolution and notion of the terms.

ſhe had *no comforter*:] See v. 2, 7.

O Lord, behold mine affliction;] Some would have here inſerted, *She ſaith*; She ſaith, *See O Lord*; and ſo again, verſe 11. and elſewhere; but thereof there is no neceſſity: in writings of this kinde, interlocutions, and enterchanges of perſons, and abrupt addreſſes to God are not uſuall: So Geneſis 49. 18. Eſay 38. 14. See the like, verſe 11. and the ſame Pſalm 25. 18. See on Eſay 37. 17.

for the enemy hath magnified himſelf.] Or, *how* (as Eſay 66. 24.) *he magnifieth* himſelf. How they inſult over me, and over thee alſo in me, Deuteronomy 32. 27. Pſalm 35. 26. & 38. 16. & 140. 8. Jer. 48. 26, 42 Zeph. 2. 20. a ſupply of the Pronoun as Jer. 48. 26, 42. Zeph. 2. 8 10.

V. 10. *The adverſary hath ſpread out his hand upon all her pleaſant things,*] Or *deſireable things*; as v. 7. 11. He hath ſeized upon all things of price and worth with her, the rich gifts and whole furniture of the Temple, among which thoſe precious pledges of Gods ſpecial preſence amidſt her, together with the Temple it ſelf, 2 Kings 24. 13 & 25. 15. See the like Jer. 20 5. & 48. 10. & 49. 22. *The ſtretching*, or *ſpreading out of the hand*, or *hands*, is uſed ſometime in a notion of *ſupplication*, Eſay 1. 15. ſometime of *invitation*, Eſay 65. 2. ſometime of *beneficence*, Prov. 31. 20. ſometime of *violence*, Eſay 25. 11. and ſo here.

for ſhe hath ſeen] Or, as ſome *ſurely*, (ſo is the particle uſed, Jer. 22. 22. & 24. 8.) *ſhe hath ſeen*; hath been compelled to ſee to her grief: So 1 Sam. 2 32.

that *the heathen*] Or how *the heathen*: the Chaldeans, and their complices, Jer. 51. 51

entred into her ſanctuary,] Either the holy land, as ſome, ſo called Exod. 15. 15. which they now poſſeſs as their own, Eſay 63. 18. or the Temple rather, that was ranſackt and rifled together with the city, Ezek. 7. 21 22.

whom thou didſt command that *they ſhould not enter into thy congregation.*] Such as were not to be admitted into the body of thy people, Deut 23. 3 much leſs might preſume to pierce or peer into thy Sanctuary the ſeat of thy ſpecial reſidence; which to the generality and main body of thine own people, excepting ſome few peculiar ons only, was inhibited, Num. 1. 51. & 3. 10 38. & 4 15. 19, 20. See Ezek. 44. 7. Acts 21. 28, 29.

V. 11. *All her people ſigh*] As well as the Prieſts. v. 4.

they ſeek bread] So did they in the ſiege of the Citty, Jeremiah 38. 9. and 52. 6. Verſe 19. and the like in their captivitie, Chap. 5. 6.

they have given their pleaſant things] Or, *deſireable things*: as before, verſe 7. 10. Nothing was ſo dear or precious with them, but they were content to part with it for the procuring of food. See 2 King. 6 25

for meat to relieve the ſoul:] Hebr. *to make the ſoul come again.* Pſalm 23. 3. to fetch it again when it is fainting away. See ver. 16, 20

See O Lord, and conſider;] A ſudden and abrupt ejaculation: in ſuch paſſionate ſpeeches not unuſual. See v. 9

for I am become vile] Or, *how* (as verſe 9.) *I am vilified*: as how the enemy magnifieth himſelfe. Verſe 9. ſo in how meane and vile an account they have me, Jeremiah, 30. 17. Chapter, 3. 45.

V. 12. Is it *nothing to you all, ye that paſs by?*] Heb. *that paſs by the way*: or rather paſſengers *of the way*: as Job 21. 29. and ſo c. 2. 15. Do ye make light of mine afflictions? or, Doe ye not regard them, and lay them to heart? as complaining that her calamities were ſo ſlighted by others, and endeavouring to move them to ſome commiſeration of her. See ſomewhat the like form of ſpeech in the prayer of thoſe holy men to God Neh. 9. 32. Many read the words by way of enunciation; It is *not to you*: and expound them ſome, to the ſame effect as before, as a complaint that her ſorrows were ſo ſlighted. Others as an admonition of them, that had not yet befallen them that had befallen her. Others again as in way of well-wiſhing to them, let not that befall you, that hath befallen me. But the interrogative ſeemeth the beſt, and moſt ſuitable to what enſueth.

Behold, and ſee if there be any ſorrow like unto my ſorrow, *which is done unto me*, See Dan.9.12. Some ſuppoſe an alluſion herein to be unto thoſe inſcriptions upon tombes, wherein paſſengers are wont to be called upon,& invited to conſider of the party deceaſed, whoſe corpſe lies there interred, and of the manner how, or means whereby he came unto his end. But whether ſuch were in thoſe times among that people in uſe, is uncertain. The manner of perſons that ſit weeping and wailing, as wandring out-caſts, by the way ſide, is wont to be no other than is here deciphered, in a proneneſs to acquaint others with their calamitous condition, (ſo Verſe 18.) and to aggravate them in the relation of them, as being ſuch as had never the like been known or heard of before. See chap.3. 1. & 4. 6.

wherewith the Lord hath afflicted me] So before, Verſe 5. and it is, as if ſhe had ſaid, by the tranſcendent greatneſs of mine affliction ye may eaſily perceive, that there is a ſpecial hand and work of God in it. See Eſay 10. 5.

in the day of his fiercte anger.] Heb. *heat*,or *fervour of his face*,or *noſe*. Of which form of ſpeech,ſee Jer. 4.8.So after, Chap.4. 11.

V.13. *From above hath he ſent fire into my bones*,] He hath in his wrath burnt up and conſumed all my ſtrength, as with fire from heaven: *fire*, as Jer.17.27.& 21.14.& 52.13. Chap.4 11. *from above*, for, *from heaven*; as Eſay 24. 18. Jer. 25.30. Rom. 1. 18. alluding to thoſe material fires, Gen. 19. 24. Job 1. 16. and *bones*, for, *ſtrength*, and vigour; as Pſal. 32. 3. & 51.8. Jer.20.9. & 50. 17. and therein alſo may be an alluſion to thoſe ſulphureous flames, that pierce deepeſt into the moſt ſolid parts of thoſe bodies below that they light upon, and exerciſe their power moſt upon them: and by *bones* may be underſtood their ſtrongeſt holds and fortifications, wherein the chief of their ſtrength conſiſted: ſo Jer. 49 27. Amos 1. 7 10.

and it prevailed againſt them;] Heb. *it* (that is, the fire) or, *he*, (that is God) *hath over maſtered* (ſee the uſe of the word, Lev.25. 43.46.) it; that is,each one of them to wit, of *my bones*; or,as ſome late Writers of note,*he ruled* it; to wit, the fire: it was not ſo much man, as God himſelf that ſo directed and diſpoſed it; as Joſeph to his brethren, Gen.45.8. As for that Rabbine,who becauſe the word is uſed ſometime for *to take*; as Judg.14.9 would have it ſo taken here, *he hath taken it*; that is, my ſtrength away, or the marrow out of my bones: not unlike that, Job 6. 4. it ſeems over-far-fetcht: either of the former the words will bear.

he hath ſpread a net for my feet;] As Pſal.57. 6. Ezek. 12. 13. & 17.20. & 32.3. Hoſ.7.12.

he hath turned me back;] Caſt me down backward: throwne me down, and laid me on my back, Chap.2.1.

he hath made me deſolate, and *faint all the day*:] Or, *faint* (as Verſe 22) *all day long*: continually, without intermiſſion; as Pſal. 38. 26. & 44.22. The attribute here uſed ſeemeth to have an eye to the condition of women in the time of their diſeaſe: as that other alſo before, Verſe 8. but that there with reference to their legall uncleanneſs; this to that infirmity and faintneſs that is wont then to ſurpriſe them, Lev.15.33. & 20.18.

V. 14. *The yoke of my tranſgreſſions is bound by his hand*:] God hath, for my tranſgreſſions, laid a grievous and heavie yoke of affliction and thraldom upon me, that ſo preſſeth me down to the ground, that I am not able to riſe from under it, and is ſo faſtened to my neck. that I am not able to ſhake it off.

yoke] For vexation and ſervitude; as Geneſ. 17. 40. Deut. 48. 18. 1 Kings 12. 4,9----14. Pſal.2.3. Eſay 9. 4. & 10. 27. & 14.25.& 47. 6. Jer.2.20. & 5. 5. & 27. 8, 11. & 28.2,4,11,14. & 30. 8. Chap.3.27 Ezek.34. 27.

yoke of my tranſgreſſions] Procured by them, and laid upon me for them.

is bound by his hand:] It is he that hath impoſed it, and bound it faſt to me. See Verſe 12. The word here uſed, ſaith one of the Jewiſh Criticks, hath neither father nor mother in the Hebrew tongue; but the meaning of it is, it is *drawn out*, it is *haſtened*: by the diverſity of notion he giveth unto it, it appeareth how uncertain he was of the ſenſe of it. And another of them telleth us, that though it hath no kindred in their language, yet in the Syrian it is found uſed for to *prick*; and thence a word, but written with a *ſamec*, for *a goad*: but what affinity between *a goad*,and *a yoke*? Yet hence ſome of them would wring out a forced expoſition, as if it were ſaid;that God as with certain *pricks marked* out her tranſgreſſions upon his hands,that he might keep them in mind. So it ſhould be like that Eſay 49. 16. A third ſaith, it ſignifieth to *be tied*, or *bound*, *joyned*, or *faſtened*: and this moſt of ours take to: who render it, ſome, it is *compoſed*, or *joyned* together; framed and made up: ſome, it is *impoſed* and laid on: ſome, it is *bound*, or, *faſtened by his hand*; and one of note, conceiving it a complexive form of ſpeech, it is *impoſed*, or *faſtened* to my neck, and held *in his hand*: he hath not only compoſed and framed it, impoſed or laid it upon my neck, and bound or faſtened it to my neck, but he holdeth it faſt in his hand, as by ſome cord or the like, that I cannot get or ſhake it off, or by any means be rid of it. The Chaldee rendreth it, it is *aggravated*, made hard, heavie and grievous. The old Latine, it hath *watched*: the Authour of it ſeemeth to have read *miſhcad*, for, *miſcad*: which that Jewiſh Critick ſeemeth alſo to have tripped at, when he rendreth it, it is *haſtned*: having an eye in likelyhood to that, Jer.1. 12. where the other word is uſed: but that word in a paſſive form is no where elſe found. The ancient Greek goeth the ſame way; nor doth one of our ancient Verſions ſeem to ſwarve from it: who yet (becauſe the *waking*, or *watching of a yoke* ſoundeth ſomewhat harſh)to qualifie the phraſe,do both alter the terms; ours rendring it, *the yoke of my tranſgreſſions is come at laſt*; and the Greek, *He hath awaked*, or, *watched over mine iniquities*; as Dan.9. 14. But this manifeſtly corrupteth the text, turning *ol*, that is, *a yoke*, into *al*, *upon*, or *over*. That of *binding*, or *faſtening*, which our Verſion followeth, ſeemeth the moſt probable: and this alſo our former Verſions, moſt of them, agree with; ſave that one of them, rendreth it, *is faſtened to his hands*; another, *is bound upon his hand*; neither of which ſeemeth ſo plain or familiar, as that, which this our laſt exhibiteth.

they are wreathed,] *They*, that is, the penalties, whereunto by them I have made my ſelf liable, and which God hath juſtly inflicted upon me for them, are made up together as in *a wreath*. The word here uſed is very pregnant and vigorous: it is derived, as ſome think, from the *boughs*, or *twigs* of trees or ſhrubs, that growing thick together, are *entangled* one with another: ſo termed Gen. 40 10. As others, from *threds*, that are *twined* and *twiſted* together to make up *a line*, *cord*, or, *cable*, Eccleſ. 4.12. whence a word for *bedcords* in the Talmud: Or, as others again, from *withs* and *twigs*, that are wreathed together for the making of *baskets*; or as others laſtly, from *nets* and *ſnares* made of *lines* ſo *twiſted*, wherein birds, beaſts, and fiſh, are wont to be *entangled*, or, *weels* made of ſuch *withs* and *twigs*, for the *catching* of fiſh; becauſe in the Chaldee and Syriack, the word is commonly uſed for ſuch *nets*, or *weels*, Job 19 6. Ezek.12. 13. & 19.8. and ſuch *baſkets*, 2 Cor.11.33. So that the meaning ſeems to be, as if ſhe had ſaid, God hath made up, of thoſe penalties that he had before threatned me with twined and twiſted, or wrapped and wreathed together, as a ſtrong cord, wherewith he holdeth and keepeth me down, or as ſuch a wreath, as is wont to be put about the necks of unruly beaſts, wherewith he holdeth me ſo faſt, that I cannot either get it off, or get out of it, no more than fowl or fiſh, taken in a net or ſnare, which the more they ſtrive and ſtruggle to get free of, the more they do but maſh and entangle themſelves. See Prov. 5. 22. & 29. 6. Eſay 51. 20. Ezek. 12. 13. The ancient Greek and old Latine joyn ſome part of the former branch with this, rendring the text, *by his hand are they wrapped*, or *wreathed together*.

and come up upon my neck] The wonted place of *yoke*,or *wreath*, Eſay 10.27. & 52.2. Jer.27. 2,12.

he hath made my ſtrength to fall:] Heb. *he hath made my ſtrength to ſtumble*; and by a complexive notion conſequently alſo *to fall*: ſo *to ſtumble*, as to fall. So Neh 4.10. Pſal.31.10. 2 Chron. 25. 8. & 28.23.and by *ſtrength* ſeemeth to be underſtood men of *ſtrength*; as *might*, for men of *might*, and valour, Eſay 3. 25. where the ſame is threatned. See Verſe 15.

the Lord delivered me into their *hands*, from whom *I am not able to riſe*,] *Hand*, for, *power*; as Jer. 34. 20. Heb. *in hands* of thoſe, from whom *I am not able to riſe up*: for the word, *hands*, is in a form of regiment: and there is a defect both of the antecedent and relative: the like whereunto ſee Jer.2.8.

V. 15. *The Lord hath trodden under foot*] The term *foot* is not in the text; but the word ſignifieth *to tread down*, or *trample upon*, (as Pſal.119. 118. where and here alone the word is found in that notion) as men do on a common *path*, or *cauſey*: from whence in this notion the word that ſo ſignifies, ſeemeth to have its original, See Eſay 51.23. *to tread down* is uſed frequently for to *ſubdue* and *deſtroy*, Pſal.7.5. & 44. 5. & 60. 12. Dan. 7. 7. See another expreſſion of the ſame thing in the laſt branch.

all my mighty men] The word here uſed importeth any *chief*, *eminent*, or *excellent* in that kind, whereof it is uſed, ſee on Jer. 50. 11.

in the midſt of me.] Or, *with me*; as Jer.46. 21.

he hath called an aſſembly againſt me,] An alluſion to the ſummoning of the people to their feſtivals and ſolemn meetings by ſound of trumpet, Numb.10 2. See chap 2. 22.

to cruſh my young men] Heb. *to break* (to deſtroy; as Eſay 14. 25.) *my young men*, or *my choyce youngſters*; as Eſay 40. 30. before her chief men, for place and wealth, fitteſt for civill employments and government: now her *choyce youths*, fitteſt for ſervice and military employments, Jer.9. 21. & 11.22. & 18. 21. & 49. 26. & 50. 30. And in theſe two ranks is comprehended the whole *ſtrength* mentioned, Verſe 14.

The Lord hath trodden the Virgin, the daughter of Judah, as *in a wine-preſſe*.] Or, *hath trodden the wine-preſſe of the damſell the daughter of Judah*: He hath trodden her as grapes, in the wine-preſs of his wrath, and ſquiezed out her blood as wine: See the like expreſſions, Eſay 63.3. Rev. 19 15. and of the ſtile of *Virgin* or *damſel* given to Judah, Eſay 37.22. & 47. 1. Jer.31. 4.

V. 16. *For theſe things I weep*,] As Verſe 2.

mine eye, *mine eye runneth down with water*,] As Jer.13.17. & 24.17. Chap. 2 18. & 3. 48. and the ingemination maketh the ſpeech more paſſionate: *mine eye*, *mine eye*: as, *mine head*, *mine* *head*, 2 Kings 4. 19. and, *my bowels*, *my bowels*, Jer.4. 19.

(*becauſe the comforter that ſhould relieve my ſoul, is far from me :*] Becauſe God ſhould comfort me (Heb. *bring back*, or *fetch again my ſoul*; as Verſe 11. Pſal.23. 3.) by his word and Spirit, as he had wont to do, hath now withdrawn himſelf and ſtandeth aloof off from me, Pſal.10.1. Chap. 3. 43,44. Yet the words may be taken more generally, and ſeem ſo to run in the text; *becauſe there is far from me a comforter*, or reliever of my *ſoul*, that is, *of me*; as Pſal. 3. 2. becauſe they keep aloof off, all that ſhould comfort or relieve me, (as Pſal.38.11. & 88. 18.) there is none at hand to perform either office to me, Verſe 1,2,17,21. ſo Pſal. 22. 11. & 142.4. Eſay 51. 18, 19.

my children are deſolate, becauſe the enemy prevailed.] They that ſhould relieve me, are themſelves deſtitute of ability to help and relieve themſelves; the enemy proving too ſtrong for them, and having prevailed againſt them. So the ſame term is uſed, Exod. 17. 11. Pſal.65.3. See Eſay 51.18,20.

V. 17. *Zion ſpreadeth forth her hands,*] As craving help, or ſeeking relief and comfort; as Pſal. 143. 6. Jer.4. 31. there is a particle in the Hebrew before the word, *hands*, from whence ſome, as well Jewiſh, as others, have taken liberty to coyn a ſtrange and uncouth interpretation of the text, thus rendring the words; *ſhe breaketh*, or *diſtributeth* bread *with her hands*: not to others, as Prov.31. 21, but to her ſelf: as wanting thoſe that ſhould in this mourning condition perform that office to her. See on Jer. 16.7. But one of the Jewiſh Maſters well obſerveth, that the particle here uſed is oft redundant; as Pſal.65. 4. & 80. 5. Eſay 26.4. & 40. 10. Jer.17.3. Hoſ.13.9.

and there is *none to comfort her* :] Heb. *there is not a comforter to her*, or, *for her*. See Verſe 16.

The Lord hath commanded concerning Iacob, that his adverſaries ſhould be *round about him.*] Becauſe they regarded not to keep Gods charge, to obſerve his commands, Verſe 18. God therefore by a ſecret inſtinct gave it in charge to their enemies, and made out a commiſſion to them, commanding them (as Eſay 10.6. Jer.34. 22.) to beſet and begirt them on every ſide, Jer.4.17. So Jer. 49. 5. and 50. 15,29. See Verſe 3.

Ieruſalem is as a menſtrous woman among them.] Or, *as an abomination*; as a perſon ſevered from the ſociety or acceſſe of any; ſuch an one as every one ſhunneth, that none can abide to come near? or, as ſome abominable thing, ſo vile and foul, that none can endure once to touch, for being polluted and defiled therewith. See Lev.15.19---27. & 20. 21. Ezek. 17. 19,20. & 36. 17. and before, Verſe 8.

V. 18. *The Lord is righteous,*] Though ſhe complain of Gods harſh and ſevere carriage towards her, and ſharp dealings with her; yet ſhe acknowledgeth Gods juſtice therein, and that ſhe had ſuffered no more than what ſhe had juſtly deſerved, and had procured to her ſelf by her ſins. So Dan. 9. 7. Neh. 9. 33. Pſal, 119. 137. and 145. 17. Jer. 12. 1.

for I have rebelled againſt his commandement.] Heb. *againſt his mouth*; that is, *againſt the words of his mouth*; as Job 23,12. Or, *the law of his mouth*, Pſal.119. 72. as it is in thoſe places more fully expreſſed. See the like reaſon of affliction rendred, Pſal.107. 11.

hear, I pray you, all people, and behold my ſorrow,] See before, v.11.

my Virgins and my young men are gone into captivity.] Or, *my damſels and youths*. See Verſe 3, 4. no ſex or age hath been ſpared, 2 Chron. 36. 17.

V. 19. *I called for my lovers, but they deceived me*;] Or, When *I called to my lovers, they failed me*; as Chap.3.55. See Verſe 2. Jer. 22. 20. & 30.14. Job 19.13---19.

my Prieſts and mine Elders gave up the ghoſt in the city; while they ſought their meat to relieve their ſouls.] They periſhed through famine, wanting food to relieve them, and not meeting with, but miſſing of what they ſought for, Chap.2.10,19. Jer.14.18. & 38 9. See Verſe 11. Heb. *and they brought back*, or *fetcht again their ſoules*, for, ſo to do, or, *that they might* ſo do; as Joſh. 24.9. 2 Kings 4. 42, 43. Mal.1. 19. Or, *wherewith they might* ſo do as Pſal. 106. 19. Of the form of ſpeech; ſee on Verſe 15,16.

V. 20. *Behold, O Lord, for I am in diſtreſſe,*] Or, *In what diſtreſſe* I am: Or, *how I* am *in diſtreſſe*. See Verſe 9.11.

my bowels are troubled;] They boyle and work within me, as the ſea, Job 41.31. Or, as waters that become thick and miry, when they are much ſtirred and troubled, Eſay 57.20. Ezek. 34. 18: for from thence is the word taken, Job 16. 16. Pſal. 46. 3. See Eſay 16.11. Jer.48.36. So chap.2. 11.

mine heart is turned within me;] Heb. *in the midſt of me*; as Pſal. 36. 10. & 55.4. & 109.22. Jer.23.9. Or, *my heart turneth* it *ſelfe up and down*: it cannot reſt or be quiet; for theſe paſſives have oft a a reciprocal ſenſe; as Jer.36.19. See the ſame expreſſion applyed to God himſelf, Hoſ.11.8

for I have grievouſly rebelled;] Or, *becauſe*; as v 16. Heb. *rebelling rebelled*: ſhe aggravateth her own ſin; as David his, 2 Sam.24.10.

abroad the ſword bereaveth,] Or, *bereaved*, ſlew: without the city the ſword made havock, See Deut.32.25. *Jer.* 6. 25. & 14. 18. Ezek 7.17.

at home there is *as death*.] Or here was within the the city famin, Verſe 11,19 as bad as death by the ſword, or worſe rather, Chap. 4 9. See 2 Kings 25.3. *Jer.* 52. 6.

V. 21. *They have heard that I ſigh*, there is *none to comfort me*;] My pretended friends, though they heard of my doleful condition; yet would none of them afford me any relief or comfort. See verſe 2,16,17,19. for the ſame things in paſſionate ſpeeches are oft repeated. See 2 Sam.18.33. though there want not that expound this of her profeſſed adverſaries, Have heard of my diſtreſſed and diſconſolate ſtate, that there is none to comfort me; even all mine Adverſaries have heard of theſe ſtraits, that I am in, and rejoyce to hear how thou haſt dealt with me. But the former floweth from the text more freely.

all mine enemies have heard of my trouble, they are glad] Or, *and are glad*: my miſeries are matter of joy to them. So Pſal.38.16.& 40.15. Jer.48.27. Ezek.25.6.

that thou haſt done it :] That thou haſt dealt thus harſhly with me, and given me up to the mercy of my mercileſſe adverſaries, Eſay 47 6. or, as ſome read the words *but* (as Jer.31. 33.& 43. 3.) *thou haſt done* it, and I muſt bear it; as Pſal.39. 9. Mic. 7. 9. there is a defect of the pronoun; as Pſal 22. 31. & 109.21.

thou wilt bring the day that *thou haſt called,*] Or, *proclaimed*; as Dan.3. 4. & 4. 14. that is, publiſhed by thy Prophets, Eſay 13 & 14. 46. & 47 Jer.25. 12 13. & 29.10. & 50. & 51 Thou haſt ſet a certain time, and that in his due ſeaſon ſhall come, wherein thou wilt both relieve and deliver thy people and take vengeance on thoſe that now in their calamities inſult over them, Prov. 24. 17, 18. Jer.51. 49. Chap. 4 21. Mic 7. 9,10. See Jer.50. 31.

and they ſhall be like unto me.] Or, *then* (as Chap. 51. 7.] that ſhall befall them, that is now befallen me; they ſhall fare then as I now do, Pſal.137.8. Jer.50. 15,29. & 51. 24.

V. 22. *Let their wickedneſſe come before thee :*] Be remembred by thee, to take vengeance upon them for it. See the like pathetical imprecations, Pſal.109. 14,15. & 137. 8,9. Jer. 18. 23. Chapter 3.64.

and do unto them, as thou haſt done unto me for my tranſgreſſions :] Let them drink of the ſame cup, that I have drunk of, Eſay 51.22, 23. Jer.25. 28,29.

for my ſighes are *many*,] Or, *great*, and *grievous*; as Deut. 31. 17, 21.

and my heart is *faint*,] As Eſay 1. 5. Jer. 8. 18. See Verſe 13.

CHAP. II.

Verſe 1. H*Ow hath the Lord covered the daughter of Zion with a cloud in his anger*,] This ſecond ſingle Alphabet conſiſteth much of the ſame ſubject, ſome further amplifications only added, with the former; being ſpent moſt of it in complaints of the grievouſneſſe of their forepaſſed and preſent calamities, Verſe 1———20. and ſhut up with ſome addreſſes unto God, verſe 20———22.

How] Theſe paſſionate interrogations, as Chap.1.1,2. and 4.1. are very vigorous, and add much force and life to the things ſpoken of, of what kinde ſoever; as intimating them to be matters beyond expreſſion. So Pſal. 3. 1, 2. and 31.19. and 139. 17. Rom. 11. 33. 1 Pet.4.17,18.

covered with a cloud] Or, *with a thick cloud*. Heb. *thickned*, or, *clouded*. for it cometh from a word that hath a notion of *thickneſſe*, Jer. 52. 21. and ſignifieth not *a cloud* ſimply, (there is another word for that) but *a thick cloud*, Exod. 19. 9. Eſay 25. 5. and the Prophet may ſeem to have coyned the word of purpoſe, to expreſſe the darkſome and gloomy condition of his people in their preſent calamity, into which they were brought out of that lightſome eſtate and ſun-ſhine of proſperity, that they had formerly enjoyed: for the word is no where found but here; and it is by ſome not altogether improbably deemed, to have in way of oppoſition ſome glance at that glorious bright and reſplendent cloud, wherein God appeared, as a ſigne of his gracious preſence and protection, on Mount Sion, at the dedication of the Temple, 1 King.8.10. alluded to Eſay 4.5,6. See the like expreſſions, Chap.3.2: Joel 2.2. Amos 5.18,20.

and *caſt down from heaven* unto the *earth the beauty of Iſrael,*]Or, how *hath he thrown down*,&c. ſupplied from the former branch; as Chap.1.1. *from heaven to earth*. A proverbial expreſſion of a great and grievous downfall from the higheſt pitch of proſperity, to the loweſt degree of adverſity and miſery. So Eſay 14. 12. Obad. 4. Mat.11.23. a defect of the particle of motion to a place, as 2 Sam. 24.20. Eſay 49.33. Jer.2.10.

and remembred not his foot-ſtool in the day of his anger?] The whole earth is in generall termed *Gods foot-ſtool*, Eſay 66. 1. but the land of Iſrael in a ſpecialty, as ſome think here, in reſpect of other lands: but in it more ſpecially his Temple, and the Ark therein, 1 Chr.28. 2. Pſal 99.5. & 132.7. which God had not ſpared, but had ſuffered to be ſurpriſed by the Chaldeans; as before by the Philiſtines, 1 Sam.4.11. Pſal. 78. 60, 61. and that, at this ſecond time without recovery.

V. 2. *The Lord hath ſwallowed up all the inhabitants of Jacob*;] Deſtroyed the whole country and all his cities. So verſe 5. See of the metaphor, Eſay 49. 19. Some Interpreters of prime note continue the interogative in this verſe, and ſo forward all along unto verſe 12. but of that there ſeemeth no neceſſity.

and hath not pitied;] So verſe 17.

he hath thrown down in his wrath the ſtrong holds of the daughter of Judah :] So Pſal.89. 40. Verſe 5.

he hath brought them down to the ground :] Heb. *made them touch the ground*; as Eſay 5. 12.

he hath polluted the Kingdome and the Princes thereof.] Dealt with it and them as with a thing polluted and unclean, Eſay 9. 22. or, as with a thing no more ſacred and inviolable; by delivering them up into the power of prophane people, 1 Sam. 26. 9. Pſal. 89. 39, 40. & 74.3. Eſay 43 28.

V. 3. *He hath cut off in his anger all the horn of Iſrael* :] Heb. *burning heat*, or, *fervour*, *of face*, or *noſe*, as Deut.29. 24. chap. 1. 12. and, *horn*, for glory and ſtrength, 1 Sam.2.1. Pſal.75. 10. Jer.48. 25. royal majeſty eſpecially, Pſal.89.24. & 132. 17. So verſe 17.

he hath drawn back his right hand from before the enemy;] Heb. *he hath cauſed his right hand to turn back*. This ſome underſtand of Gods *right hand*, Pſal. 17. 7. & 44. 3. & 118. 15, 16. and expound it of his withdrawing from them his powerfull protection and ſuccour, upon the enemies approach, which he was wont formerly to afford them, Pſ.74. 11. and this may ſeem backed with what followeth, Verſe 4. Howbeit, I conceive itmay well be underſtood of *his*, that is, Iſraels, *right hand*; that God had cauſed his hand *to turn backward*; for thongh God be ſaid to *withdraw his hand* even *his right hand*; in that place of the Pſalmiſt: yet is he no where ſaid *to turn it backward*: but as one is ſaid *not to draw back his hand*, when he goeth on conſtantly in the purſuit of his enemies, Joſh. 8. 26. ſo is he not unfitly ſaid *to withdraw*, or, *turn his hand backward*, when he ſurceaſeth either to purſue, or oppoſe them and fleeth away before them: and God is ſaid *to cauſe their right hand to turn back*; as elſewhere *to turn the edge of their ſword*; when he doth *not* enable them *to ſtand to it in fight*, Pſal.89. 43. and this *I* take to be the genuine ſenſe of the place.

and burned againſt Jacob like a flaming fire, which devoureth round about] *he*, that is, God in his wrath: or, *it*, that is, *the fervour of his anger*, before-mentioned, (ſo one of the Jewiſh Doctors, not amiſſe) *hath burnt*, as Pſal.79 5. & 89.46. Heb. *like a flame of fire*; as Eſay 4. 5. *it hath devoured round about*, Eſay 42. 25. So Pſal.50 3. & 95 3.

V 4. *He hath bent his bow*] To wit, againſt him. So chap. 3, 12. Pſal.7.12. Heb. *trod it*, as Jer.50.14.

like an enemy :] Being conſtrained ſo to carry himſelf toward them by their ſins, Eſay 63. 10. Jer.30,14. So verſe 5. See the like complaint of Job; but in another caſe, Job 13. 24 & 33 10.

he ſtood with his right hand as an adverſary;] Heb. *he was ſet*; in hoſtile maner; as the Angel againſt Balaam, Num.22. 2, 31, having his *right hand* furniſhed with deadly weapons to fight againſt them, whom he was wont to fight for againſt their foes, Eſay 63. 10. Jer.21.5. So chap 3.3.

and ſlew all that were pleaſant to the eye, in the Tabernacle of the daughter of Zion :] Heb. *all deſireable of the eye*; as chap. 1. 10 but there of jewels and treaſure: here of perſons, as Ezek. 24. 16. for youth, perſonage, place of dignity, or otherwiſe conſpicuous and deſireable. See 2 Kings 24.7,18-- -22. Chap.1. 15. Jer. 9. 21. and of the term *tabernacle*, ſee Jer.10.20.

he poured out his fury like fire.] See Jer. 6. 11. & 10. 25. chap. 1. 13. Verſe 3.

V. 5. *The Lord was an enemy* :] See on Verſe 4.

he hath ſwallowed up Iſrael; *he hath ſwallowed up all her pleaſant palaces*: See verſe 2. Jer 9, 21.

he hath deſtroyed his ſtrong holds;] So alſo Verſe 2.

and hath encreaſed in the daughter of Judah mourning and lamentation.] Two terms riſing from the ſame root joyned together to expreſſe an eminency of lamentation. See the ſame 29. 2. and expreſſions of the like, Nahum.2. . Zeph. 1. 15,

V. 6. *And he hath violently taken away his tabernacle, as* if it were of *a garden*;] *He hath violently taken away* (as the word is uſed, Jer. 13. 22, thrown down and removed) *his tabernacle*, (his Sanctuary or Temple, ſo termed, Pſal. 27. 5. & 31. 20. & 76. 2,) as of *a garden*; that is, as a ſhade, or hovel of *a garden*: ſome ſuch ſorry thing as the Keeper or gardiner ſetteth up in a garden, wherein to repoſe himſelfe, Job 27. 8. Eſay 1, 8. a defect of the noun regent to be ſupplyed from the former branch, as the like, Pſal.18. 33. & 103.5. Eſay 5. 29. & 63.2. *Ier*.50, 9. howbeit, the ſupply need not be preciſely the ſame, but of ſomewhat proportionable thereunto: as Dan 4.33. Some render it, *his hedge*, or *fence*; becauſe the word it cometh of ſignifieth as well to *protect* or *fence*, as to *hide* and *cover*: and expound it of Gods withdrawing his protection from them, Pſal. 5. 12. & 80.12. & 89. 40. Eſay 5 5. But *I* find not where the word is uſed for an *hedge*; and the former ſorteth better with what followeth.

• *he hath deſtroyed his places of the aſſembly* :] Heb. *his aſſembly*, or, *ſet place of aſſembly*; put collectively, as ſome, for his places of aſſembly: not the Temple onely, but the Synagogues alſo, as Pſal.74. 7,8. but he ſeemeth here more ſpecially to intend that of Ieruſalem on Sion. See chap. 1. 4.

The Lord hath cauſed the ſolemn feaſts and Sabbaths to be forgotten in Sion;] The places wherein people were wont to meet on ſuch dayes, and for ſuch purpoſes being demoliſhed.

and hath deſpiſed in the indignation of his anger the King and the Prieſt.] For the enemy ſpared neither, v, 2, 20. chap.4.16.& 5.12. the words are indefinite *King and Prieſt*; but yet they ſeem to have a more ſpeciall eye to the deſpiteful uſage of Zedekiah, Jer. 52.10,11. and the ſlaughter of Seraiah the chief Prieſt, Jer.52. 24, 27. *indignation of wrath*, for, *wrathful indignation*: as, *fervour of wrath*, for, *wrathful fervour*, Chap.1.12.

V. 7. *The Lord hath caſt off his Altar* :] That was as his ſtanding board or table, Ezek.41.22. but was demoliſhed together with his houſe the Temple.

he hath abhorred his Sanctuary :] Or, *diſſolved*, or *deſtroyed*; as the word is uſed, Pſal. 89. 39. and the word is no where elſe found in Scripture.

he hath given up into the hand of the enemy the walls of her palaces;] Heb. *ſhut up in* their *hand*, given up wholly unto, and left in their power: as Pſal 31.8. Chap. 1.7. as well the Kings and Princes palaces, as the Temple of his own Ier. 52. 13. So Verſe 5, *the walls* of them because the principal parts of ſtrength that ſhould ſecure the reſt. So verſe 8. Amos 1.7,10.

they have made a noyſe in the houſe of the Lord, as in a day of a ſolemn feaſt.] The enemy is now as loud in blaſpheming of God with ſhouting and ſounding their triumphant ſongs to his diſhonour in his houſe, as his own people had wont to be in ſinging of hymnes and Pſalmes of praiſe there, at the ſolemn feaſts, to his honour, Pſal 74.3.4. with 81. 1,2,3.

V. 8. *The Lord hath purpoſed to deſtroy the wall of the daughter of Zion* :] Or, *The Lords purpoſe was* to do it: and what he was reſolved upon, he hath done, ſee verſe 17. *the wall*; as before, verſe 7. becauſe the chief ſtrength of a city: So verſe 18.

he hath ſtretched out a line;] He hath ſtretched out over Ieruſalem the line of deſtruction: not ſuch a line, as workmen uſe to mete out their building by, to make it proportionable to their model; but ſuch a line, as they uſe to mark by, what is to be cut off, and how far to be demoliſhed: See 2 Sam.8.2. ſo ſome; or, as others, a levelling line, to level the ground with, where the city ſometime ſtood, and to lay it all eaven: See the like expreſſions, 2 Kings 21. 13. Eſay 34. 11. As for thoſe conceits that a learned Writer here ſuggeſteth, either of *a cord*, wherewith a beaſt is tyed to be led to the butcher; or of *a line* of exact juſtice, in rendring to perſons delinquent according to their demerits, Eſay 28. 17. they ſeem both to ſwarve from the intendment of the Prophet in this place.

he hath not withdrawn his hand from deſtroying :] Or, he *withdrew not his hand*: as Ioſh. 8. 18. 26. See on verſe 3. he gave not over untill he had ruined all. Heb. *from ſwallowing up*; as verſe 2. 5.

therefore he made the rampart and the wall to lament,] Or, *but he made*, or *untill he made*, (Heb. *and*; but ſo the copulative is uſed, Ier.23. 22. Dan 12. 12.) *bulwark and wall* (Eſay 26. 1.) *to mourn*, as Chap.1.4 Eſay 24 4. Ier.4.28 and 23.10.

they languiſhed together.] Or, *fainted*; and were made to fall, as a man doth when he fainteth away: See the like expreſſion, Eſay 24 4 & 33.9. Jer.14 2.

V. 9 *Her gates are ſunk into the ground*;] The Jewiſh Doctors upon the place, out of their Talmudiſts, tell us ſtrange ſtories, of the gates of Jeruſalem ſinking down into the ground, that they might not come into the enemies power, becauſe they were the work of David's hands: And ſome of ours run as wildly wide another way, expounding it of the Prieſts and Judges that were wont to ſit in the gates, Chap 5. 14. I conceive no more to be meant, than that the gates were thrown down to the ground, and lying along there, (ſuch of them, and ſuch parts of them, as had eſcaped the fire, ch 1 4. Neh 1. & 2. 3,13, 17) were buried in the rubbiſh when the walls were demoliſhed: See Neh. 2 13.14. & 4 10.

he hath deſtroyed and broken her bars;] *He*, that is, *the Lord*, verſe 8. or, (the verb taken indefinitely; as Job 7. 3. Habb. 3. 17) *her bars are deſtroyed and broken*; the bars that kept faſt the gates Pſal. 107. 16 Jer 51.30.

her King and her Princes are among the Gentiles :] Zedekiah, and ſuch of his Princes as eſcaped the enemies ſword, are abroad in captivity, 2 Kings 25 7. 2 Chr. 36.20.

the Law is no more :] Heb *Is not*; as Jer. 31. 15. It is neither read nor regarded, neither publickly taught nor conſtantly kept: Yea, the Tables of it loſt, and the Volumes burnt together with the Temple: They are now juſtly deprived of it, that little regarded it before-time when they had it, Jer.5 4,5.& 8.8,9 Hoſh 8. 12. Habb. 1 4. A learned Annotator annexeth this clauſe to the fore-going member, thus rendring the words, *Her King and her Princes are amongſt the Heathen, without Law*: that is, deprived of authority and legiſlative power: but when a plain and familiar ſenſe freely offereth it ſelf, it is but loſt labour to ſeek out one further fetcht, and leſs probable.

her Prophets alſo find no Viſion from the Lord] *Find none*, that is, *have none*: as chap. 13 6. See the like complaint, Pſalm 74.9. and the ſame menaced Ezek.7.26 Mic.3 6

V. 10. *The Elders of the daughter of Zion ſit upon the ground*,] Not in thoſe chairs, and on thoſe ſeats, wherein they were wont to ſit in judgement. Pſalm 122 5. Mat.19.28, & 23.2. See c.5.14.

and *keep ſilence*:] Or *they are ſilent*; they paſs no ſentence now as they had wont to do, Deut.17 9,11.

they have caſt up duſt upon their heads :] In token of extream grief: as on ſuch occaſions was uſual with them, Job 2.12. 2 Sam. 13. 15. Eſay 15. 3. Jer. 48 38.

they have girded themſelves with ſackcloth] Or, *they are girt with ſackcloth.* Heb. *ſacks*: ſo Jer. 4. 8. & 49. 3.

the Virgins of Jeruſalem hang down their heads to the ground] Out of ſhame, grief, and confuſion, as Eſay 5. 15. See Ier. 14. 2, 3. Zach. 1. 21. as the contrary is made a note of alacrity and cheerfulneſſe, of courage and confidence, Pſal. 120.7. Luke 21. 28. See Chap. 1. 4.

V. 11 *Mine eyes do fail with tears*;] As Pſal. 6.7. See ch. 5. 17.

my bowels are troubled,] See Chap. 1 20.

my liver is poured upon the earth;] My gall or choler is caſt up: as with extremity of grief, mixt with indignation, is oft done: So Iob 16. 13. *my gall is poured upon the ground.* They ſtraine the text too far, who would give it an hyperbolical notion, as if it were ſaid; all the blood is gone from my liver, the forge wherein it is framed, and is ſpilt upon the ground: and they much more, that go further, expounding it, as if it were ſaid; my belly is broken; and my bowels powred out as it was with Iudas, Acts 2. 18. as alſo they warp it no leſſe, who, becauſe the *liver* is deemed the ſeat of deſire and delight, would have the meaning to be, all my deſire or delights are gone, they are all fallen to the ground, all come to an end; as it is with the dead, Eccl. 9. 6.

for the deſtruction of the daughters of my people,] Heb. *breach*, as Chap. 3. 47. Ier. 4. 20. Of the term *daughter*, ſee on Ier 9 1.

becauſe the children and the ſucklings ſwoon in the ſtreets] Or, *faint*, and go away, for want of food. Heb. *are covered*, or *overwhelmed.* See on Eſay 57. 6 and it may ſeem to be a borrowed form of ſpeech, taken from that miſt or cloud that cometh before the eyes of thoſe that are fainting or ſwooning, and taketh away their ſight. See Eſay 25.7. Of the *children* and *ſucklings*, ſee Ier. 6. 11. & 9 20. 44. 7.

V. 12. *They ſay to their mothers,*] Or, *ſaid*; as of a thing paſt, in the time of the ſiege: they called to them for food, Chap. 4. 4.

where is corne and wine?] Meat and drink. *corn*, for, *bread*, as Zach 9. 17. as *bread*, for, *bread-corn*, Eſay 28. 28.

when they ſwooned as the wounded in the ſtreets of the city,] Being in a like condition, as bad, if not worſe, the one with the other. See Chap. 1. 20. & 4. 9.

when their ſoul was poured out into the mothers boſome.] Heb. *poured out it ſelf*; as Iob 30. 16 when they went away in their mothers laps, wanting wherewith to relieve them, ch. 4 9. v. 11.

V. 13. *What thing ſhall I take to witneſſe for thee? what thing ſhall I liken to thee, O daughter of Jeruſalem? what ſhall I equall to thee, that I may comfort thee, O Virgin daughter of Zion!*] What arguments ſhall I uſe wherewith to comfort thee, or to convince and perſwade thee, that thou haſt not ſo much cauſe of grief as thou pretendeſt? Or rather, What example ſhall I give of any that have been in like miſery? that may be a fit parallel to thy preſent calamitous condition? ſo Eſay 51.19 Chap. 1. 12. Nah 3. 7. Of the terms here given her, ſee Eſay 37 22. Chap 1. 15.

for thy breach is great like the ſea;] As vaſt and wide, as the ſea is broad, Iob 11. 9. or rather, as a breach of *the ſea*: the word *breach* ſupplyed from the former branch: See the like on verſe 6. ſuch a breach as not ſome ſmall river, but the ſea is wont to make, when it hath rent aſunder and got through the ſea-walls, that before kept it out; ſuch as cannot be made up again. See the like, Ier. 51. 42. Ezek. 26. 3. Iob 30. 14.

who can heal thee?] Heb. *ſhall heal thee*: the verb in a potential notion; as Ier. 55 9.

V. 14. *Thy Prophets*] Not mine, ſuch as I ſent to thee, but thine own, ſuch as thou hadſt choſen to thy ſelf, and waſt willing to be led by, Ier. 2.8. & 5. 31. & 5. 31. & 14.13, 14 & 29. 8, 15.

have ſeen vain and fooliſh things for thee,] Heb. *vanity and unſavory*, or *without reliſh.* Iob 6.6. that is, viſions of *vanity*, and ſuch as were not ſound and unſavoury: the noun ſupplyed from the verb; as Ezek. 13. 11. They took upon them to be ſeers, but ſaw not what they ſhould ſee, and told what they ſaw not, nothing but vain and frivolous ſtuffe, the froth of their own fancies, Ier. 23. 16, 26, & 27, 14, 15.

and they have not diſcovered thine iniquity to turn away thy captivity:] They laid not thy ſins before thee, to bring thee to repentance, whereby thy preſent miſeries might have been prevented, *Jer.* 6. 13, 14. & 8. 11. & 23. 17, 22.

but have ſeen for thee falſe burdens, and cauſes of baniſhment] Heb. *and*; as *Jer.* 52. 8, 16. and *burdens of vanity, and of expulſions*; that is, ſay ſome, *burdenſome*, or ſad, and prophecies, (as Eſay 18. 1.) but falſe ones, againſt the enemy, againſt Babylon. *Jer.* 38. 2----4. 11. & 29. 21, 31. But the word ſeemeth here to be taken in a larger ſenſe; as Prov. 31. 1. Zach. 12. 1. for any *ſpeech, leſſon, ſermon*, or *ſaying, uttered*; as the verb, whence it cometh, is uſed for *to take up*; that is, *to utter, report*, made uſe of in ſpeech or diſcourſe; as Exod. 20.7. & 23. 1. Num. 23. 7, 18 & 24. 3. Eſay 23. 7. & 14 14 and the meaning is, ſuch falſe and flattering ſermons or prophecies, as were a means of heartning the people unto, and hardning them in their ſinfull courſes, and conſequently of procuring their captivity, Eſay 3. 12. *Ier.* 23. 14, 15, 17, 31, 32. and 27. 9, 10.

V. 15. *All that paſſe by thee clap* their *hands at thee*:] Heb. *Paſſengers of the way* (as chap. 1. 12: Pſal: 89. 41) *clap on thee*; or, *over thee*, with the *hands*; to wit, in way of deriſion and contempt, Job 27. 23. See chap. 1. 18 the pronoun is wanting; as Jer. 6. 3. & 20 11.

they hiſſe and wag the head at the daughter of Jeruſalem,] The like notes of deriſion; of the former whereof ſee Jer. 25. 9. & 29. 18. verſe 16. Of the latter, 2 Kings 19. 21. Pſal. 22. 7. Eſay 37. 27. Mat 27. 39. See chap. 1. 8.

ſaying,] Supplyed, as Jer. 51 14.

Is this the city that men call the perfection of beauty?] As Pſal. 50. 2.

the joy of the whole earth?] Or, *land*; as Eſay 5. 8. & 6. 12. So Pſal. 48. 2. See of Tyre, Eſay 23. 7. and of Babylon, the like, Jer. 51. 41.

V. 16. *All thine enemies have opened their mouth againſt thee,*] Or, *widened* it; as in mocking is wont to be done, Iob 16. 10. Pſal. 22. 23. Eſay 59. 44 Chap 3. 46.

they hiſſe] As Verſe 15.

and gnaſh their teeth:] In diſdain and deſpite; or, indignation joyned with ſcorne, *Job* 16. 9. Pſal. 35. 16. & 37. 12. & 112. 10. Acts 7 54.

they ſay, We have ſwallowed her up:] So Pſal. 35 25. the ſame term ſee alſo, Pſal. 56. 2, (where the like defect of the pronoun) & 124. 3. Prov. 1. 12. verſe 5.

certainly this is the day that we looked for; we have found, we have ſeen it.] That which we have long looked for, and much deſired, having at length compaſſed, we now behold with delight. See Pſal. 35. 21. & 59. 10. & 92. 11. Iob 16. 9. Mic. 4. 11. Chap. 1. 7. The pronoun demonſtrative in the former branch for the verb ſubſtantive; as Eſay 66. 1. Ier. 0. 19. and a defect of the pronoun *it* in the latter; as Ier. 12. 11. & 17. 21. Yet the text may thus be rendred, *this the day that we expected, we have found, we have ſeen; this the day*: as, *him the child*, Exod. 2. 6. and *him the wicked* one, Proverbs 5. 21.

V. 17. *The Lord hath done that which he had deviſed*:] Or, *performed* (as Chap. 1. 21.) *what he purpoſed*: as the like word was before rendred, Verſe 8. See the like, *Jer.* 51. 12 29.

he hath fulfilled his word that he had commanded in the dayes of old:] Or, *he hath put in execution*, (as Eſay 10. 22.) that *decree*, or *edict, of his*, (as the like word is uſed, Eſt. 1. 5, and 9. 32.) *which he had enacted* (as Deut, 33. 4.) *long ſince.* Heb. *from dayes of antiquity*, or, *fore-time*; as Chap. 1. 7. Eſay 37. 26. the menaces that by Moſes he long ſince denounced, and annexed in way of ſanction unto thoſe Laws that then he preſcribed his people, at his taking of them into covenant with him Lev. 26. 16 &c. Deut. 28. 15, &c. to which may alſo be added the renewed comminations of Ieremy and other of Gods Prophets, both in former and latter times. See Ier. 7. 25. & 25. 3 4.

he hath thrown down and hath not pitied:] As ver. 2. 21.

and he hath cauſed thine enemy to rejoyce over thee: Or, *but*, as ver. 14. See the like complaints, Pſal. 38. 16. & 89 42 Chap. 1 21.

he hath ſet up the horn of thine adverſaries] Advanced them; given them occaſion of triumphing in thy ruine. See 1 Sam. 2. 1. Pſal. 75 10 ver. 3. and the like in effect, Pſal. 89. 42.

V. 18. *Their heart cried unto the Lord*;] Some render theſe words in an imperative form, *Let their heart cry unto the Lord*: and of thoſe ſome would have them to be the Prophets words to the people; inviting and inciting them to ſeek unto God for mercy and relief: others ſome the Chaldeans, in way of deriſion, adviſing them to call to their God for protection and delivery, as Elias did Baals Prieſts, 1 King. 18. 27. But the moſt conceive them as ſpoken in way of enunciation, relating what the people did when they ſaw the enemy break in upon them, and that by the wall of the city, it may be, having ſome breaches made in it, (which might give occaſion of the next paſſage, either directed to it, or concerning it,) that then bethinking themſelves of him, whom they had neglected before, all other helps and hopes failing, they betook themſelves by prayer to him. So Eſay 26. 16 ---- 28. Hoſ. 5. 15. and 6. 1. The *heart* cannot properly be ſaid *to cry*, no more than to *ſpeak*. Yet as it is ſaid to *ſpeak*, Pſal. 27. 8. when from the fulneſſe of it the mouth ſpeaketh, Mat 12. 34. ſo is it alſo ſaid to *cry*; when it is with grief and ſorrow ſo full, that it muſt needs by ſuch means vent it ſelf. And yet can it not be hence concluded, that the perſons here intended, did ſincerely cry unto, or call upon God, becauſe their *heart* is ſaid *to cry* and they conſequently to *cry from* or *with, the heart*: for though to *cry from the heart*, be ſometime uſed for to *cry ſincerely*; to wit, when one crieth out of a true touch and remorſe for ſin as ſin, as that which is offenſive and diſpleaſing to God, Ezek. 6. 9. and ſo it is ſaid of ſome that they *cry not with their heart*, though they *howl upon their beds*, Hoſ. 7. 14. yet the *heart* may be ſaid to *cry*, and men to *cry with the heart*, or, *from the heart*, and to weep *heartily*, when they do either ſeriouſly, though not ſincerely; (and ſo *crying with the heart* and *with the whole heart*; as Pſalm 119. 145. may be two diſtinct things,) when they do not fain nor counterfeit grief, make as though they were grieved at the heart, when there is no ſuch matter: as Iſmael did to delude ſome, Jer. 41. 6. but are ſerious in their grief, their heart is full of it, as well as their tongues with expreſſions of it: as it was with Eſau, Gen. 27. 38. Heb. 12. 17 and thoſe Iſraelites, Pſal. 78. 34---37. it was ſerious with both, ſincere with neither: and ſo might be with the generality of thoſe, whom the Prophet here intendeth. See Jer. 22. 27, 28.

O wall of the daughter of Zion,] The Prophet here abruptly cutteth off the thred of his relation, and ſeemeth to turn his ſpeech to the *wall* of the city at the breach whereof in likelihood ſuch out-cries were very general from all ſorts; as calling upon it, though a dead and ſenſeleſſe thing to weep and cry perpetually; and the *walls* may be ſaid to *weep* in a figurative ſpeech, as well as the *ways* to *mourn*, Chap. 1.4. but by the *wall*, ſay moſt Interpreters, is here meant the city: and the city, ſay ſome, as being now nothing but bare *walls* without houſing and inhabitants. Others, the *wall* by a *Synecdoche*, put for the whole city; and the city then by a *Metonymie*, for the inhabitants: and ſo the *wall* at ſecond hand by a *Metalepſis*, for the wonted inhabitants of the city, that lived within compaſs of it: but I ſuppoſe the *wall* here to be taken in its native ſenſe, for the *wall* of the city demoliſhed and ruined, as the ground and ſubject matter of the mourning in this manner and meaſure required. I ſhall adde another Interpretation, and leave both to the conſideration of the reader. Theſe words; *O wall*, or, *O the wall of the daughter of Sion*, may be conceived as the ſubject matter of the out-cries then uſed, when the walls were either battered in aſſault or demoliſhed after the ſurpriſal of the city: which being annexed to the foregoing branch; the Prophet in the next place addreſſeth himſelf unto her, whoſe walls they were, that occaſioned the out-cry, inciting her to that conſtant courſe of lamenting, to move God thereby to mercy and commiſeration towards her: thus taken, there will be no difficulty or harſhneſſe at all in the whole paſſage, but all go on ſmoothly.

let tears run down like a river day and night:] Heb. *make tear* (for *tears*, as Pſal. 39.11) *to deſcend* (as Jer. 13. 17.) *as a river*, (in great abundance, (Pſal.119.136.) *day and night*: inceſſantly, as Jer.9.1. & 14.17. So chap.1. 16. & 3.48.

give thy ſelf no reſt;] Or, *no intermiſſion*; as it is rendred, chap. 3. 49. or, *remiſſion, abatement*; as the verb it cometh of ſeemeth to import, Pſal 36.8. & 77. 2. in which latter place either notion may well conſiſt.

let not the apple of thine eyes ceaſe.] Heb. *let not* (or, *ſuffer not*) *the daughters of thine eye to be ſilent*: that which we call the *ball*, or *apple*, of the eye; from the ſpeciall figure of it; that the Hebrews call the *daughter of the eye*; either as the deareſt and tendereſt part of it, Deut. 32. 10. Prov. 7. 2. or from the figures that ſeem to appear in it; when alſo it is termed by the Greeks *the damſel*, by the Latines, the *babe* of the eye. So Pſal. 17. 18. Zach. 2. 8. in the former part of which place is another word alſo uſed of it, as for notion the ſame, ſo for notation, not much unlike to this latter: and *to be ſilent*, is commonly uſed for to *ceaſe*; becauſe men ceaſe or forbear to ſpeak, when they are ſilent. So Job 30. 27. Pſal. 35. 15.

V. 19. *Ariſe*] From thy bed; as Pſal. 119. 62.

cry in the night] Break thy ſelf of thy ſleep and thy reſt, that thou mayeſt give God no reſt, but be importunate with him, as Eſay 62. 6,7.

in the beginning of the watches,] Heb. *in the head*; as Exod. 40. 1. either when the watch is firſt ſet, or at the beginning of each watch: for by ſeveral watches was the night diſtinguiſhed, Exod. 14.24. Judg.7.19. 1 Sam.11.11. Mat. 14. 25. Luke 12. 38. See the like expreſſions, Pſal.119. 147, 148. & 130.6.

pour out thine heart like water before the face of the Lord] So Pſal. 42.4. & 142.2. & 22.14 1 Sam.1.15. & 7.6.

lift up thine hands towards him,] As Jerem. 14. 18. Pſalm 28. 2. Chap.3. 41.

for the life of thy young children] Heb. *ſoul*; as Jer. 34. 10. that God may pity and ſpare, if not thee, yet them. See Jon.4.11.

that faint for hunger] Verſe 12. Chap.3.4.

in the top of every ſtreet.] Heb. *head*: as Prov. 1. 21. Ezek. 16. 31. Eſay 51. 20. So Chap.4. 1.

V. 20. *Behold, O Lord, and conſider, to whom thou haſt done this*:] Heb. *See and behold* (as Eſay 64. 9) *with whom thou haſt dealt thus*; to wit, with thoſe that are thine own people: and what more canſt thou do to thine enemies? the uſual plea of Gods people or others in their behalf; to move him to mercy towards them, Exod.32. 11. Deut. 9. 26, 29. Eſay 26. 17. & 63. 19. & 64.9. Jer. 14. 19, 21. & 30. 14. thus the word here found is accordingly again uſed for *to do*, or *deal*, Verſe 22. Howbeit, becauſe it is ſometime uſed for *cutting*, or, *gathering*, *of cluſters*, to wit, of grapes in vintage, or rather of the *gleaning* of them, Lev. 19. 10 Deut. 24. 21. and from thence applyed to the *cutting off* and deſtroying of people, Judg.20. 45. Jer. 6. 9. upon the ground of the ancient Greek and old Latine ſo taking the word here, render the text, *See and conſider whom thou haſt vintaged*: but this the ſtructure of the words will not admit: for that word in that notion is never found with the particle here ſubjoyned.

ſhall the women eat their fruit,] Or, *ſhould* (as Jer. 5. 7.) *women eat their* own *fruit*; their children, as Pſal.21.10. *the fruit of* their *womb*, as Deut.7.13. & 28. 4,18. Pſal.127.3.

and *children of a ſpan long?*] Or, *children*, &c. for the copulative is here needleſſe. The word here uſed cometh from a term, that ſignifieth properly, not *a ſpan*, but *an hand-bredth*, or *four fingers bredth*; or, as the Latines uſe to expreſſe it, *a palm breath*, Pſal. 39. 5. Eſay 40. 12. and ſo the old Latine here rendreth it, *of the meaſure of an hand*, or, *a palm bredth*: and the term is uſed indeed proverbially, as in Hebrew, ſo in other languages, to deſign thereby any thing of a very ſmall and ſhort ſize: and ſo in the place of the Pſalmiſt before mentioned. Howbeit, becauſe the verb drawn from it, ſignifieth *to mete*, or *to ſtretch out*, ought with the hand; as Eſay 48. 13. *my right hand* hath *meted out*, or *ſtretched out*, *the heavens*: hence both the Chaldee Paraphraſt and the Rabbines here expound it, *the children of ſwadlings*; the children whoſe limbes the mothers were wont to ſtretch out and ſtroke, as if they were meting or meaſuring them, with their hands, to faſhion them, and make them grow ſtraight and proportionable; and to the ſame purpoſe alſo to make them up with ſwathing bands; for this root ariſeth from a word frequent in the Talmudiſts, for *a wrapper* of linnen, wherewith to wrap up ought; as alſo for *a veil*; or *apron*, or the like, in Scripture, Ruth 3. 15. Eſay 3. 22. and this Interpretation receiveth further ſtrength from what followeth here, Verſe 22. that for want of food women ſhould eat their children in the ſtrait ſieges that this people ſhould endure, was before threatned, Lev. 26. 29. Deut. 28. 53—57. Jer. 19. 9. Ezek. 5. 10. and was accordingly at ſundry times effected, 2 Kings 6. 28,29. Chap. 4. 3,10. See Joſeph the Jew of *the Jewiſh War*, lib.7. cap. 21.

ſhall the Prieſt and the Prophet be ſlain in the Sanctuary of the Lord?] Or, *ſhould*. Should God endure to ſee his own houſe polluted with the blood of his own Prieſts, and ſuch as boar, the name at leaſt of his Prophets: for I ſuppoſe there was no true Prophet ſlaine there by the enemy; though they had themſelves ſometime defiled it with the blood of ſuch, 2 Chr. 24.21. See before, verſe 6.

V. 21. *The young and the old lye on the ground in the ſtreets: my Virgins and my young men are fallen by the ſword*:] For the Chaldeans ſpared none, regarding neither age nor ſex, 2 Chr.36. 17.

thou haſt ſlain them *in the day of thine anger*; *thou haſt killed and not pitied.*] The Chaldeans were but thine inſtruments, the executioners of thy wrath, Eſay 10. 5,15. See Jer. 33. 5. ſo Chap. 1. 12, 15. Verſe 17. the pronoun is not in the text, nor the copulative: nor is either here needfull, no more than Chap. 3. 43. where both are omitted. See Verſe 4 17

V. 22. *Thou haſt called as in a ſolemn day my terrours round about; ſo that in the day of the Lords anger none eſcaped, nor remained.*] Heb. *and there was no eſcaper, and remainer*: *and*, for, *or*; as Jer. 44. 14. Thou haſt ſummoned in, muſtered up, and brought in upon me, matter of terrour and ſtraits, ſo on every ſide to beſet and ſurround me, that there is no means or hope of eſcape unto any, but all are environed together, and involved, in the ſame common calamity, Jer.4. 17. & 20. 3 10. So chap. 1. 17. a metaphor taken from the calling of the people together unto their ſolemn aſſemblies by ſound of trumpet, Num 10.2,3. So before Chap. 1. 15.

thoſe that I have ſwadled] Or, *ſwathed*; ſo rather than, as ſome, *which I carried in mine hands*: of the word, ſee before, on Verſe 20. it ſeemeth to comprehend all thoſe offices that mothers or nurſes exerciſe about their children, for the managing of their limbs, and keeping of them in their due proportion and poſture during the time of their tender infancy.

and brought up,] Heb. *made great*. So Ezek.19. 2. not, *multiplyed*; as the learned Scholiaſt amiſſe rendreth it: for it is in this notion parallel to that other term uſed, Eſay 1. 2. by which the Jewiſh Scholiaſt here rightly expoundeth it.

hath mine enemy conſumed] As if they had been bred for no other end, but to be made by ſlaughter meat for the murtherers ſword, Iob 27. 14. Hoſ.9. 13.

CHAP. III.

Verſe 1. I Am *the man* that *hath ſeen affliction by the rod of his wrath.*] The two former Chapters conſiſted of a ſingle alphabet, either of them. This conſiſteth of a three-fold Alphabet; as the Pſalm 119. of an eight-fold one. Every three Verſes in courſe beginning with the ſame letter, as every eight in order there. The ſame ſubject matter that was handled in the former, is with much veriety of expreſſions, and further amplifications, in more conciſe and quick ſentences, very artificially and pathetically continued and carried on thorowout this. The queſtion is, Who the perſon ſhould be that the Prophet here ſpeaketh of. Some of the ancients, whom therein ſome of the Popiſh Writers concur with, would have it ſpoken of Chriſt: but to let paſſe all other arguments; the very tenour of the context doth every where almoſt ſufficiently confute that frivolous conceit. Others would have it all ſpoken in the perſon of Gods people; lying now under heavie preſſures in the Babylonian bondage, relating both what they had formerly ſuffered, and at preſent alſo did ſuſtaine. Others laſtly, of the Prophet himſelfe, in this kind more unhappy than other his fellow Prophets, in that they had foretold onely the calamities that ſhould befall Gods people; he had ſurvived to ſee, and to undergo no ſmall ſhare among the reſt in them. I conceive that the perſon intended, is principally the main body of the people, though the Prophet himſelf alſo included as a limb of the ſame.

I am the man] I, the people of the Iewes, the Iewiſh State; and I Jeremy alſo among the reſt, am one of thoſe that have taſted of Gods wrathfull rod. See Ier.15.18. & 30. 12,15.

ſeen affliction] Not barely *ſeen* it; but ſuſtained it: to *ſee*, for, to *ſuffer*: as Jer. 5. 12. and 14. 13. and 42. 14. Pſalm 16. 10. and 49.9. and 89 48.

by the rod of his wrath.] Or, *his rod of wrath*; that is, *his wrathfull rod*: the rod wherewith he ſmiteth in wrath. So Eſay 10.5 See the like form of ſpeech alſo, Prov. 22.8.

V. 2. *He hath led me, and brought* me into *darkneſs, but not into light.*] He hath led me into captivity as the word is uſed, Eſay 20. 4. *darkneß*, for affliction and miſery Pſal. 112.4, Eſay 8.22. ch. 2 1. and, *light*, for proſperity and jollity, Eſt. 8.16. Pſal. 97.11. both together, as here, ſo Job 18.18. and the ſame thing in croſs terms reiterated; as c. 2.8.

V. 3. *Surely againſt me is he turned*; *he turneth his hand* againſt me *all the day*] He is turned againſt me, who had wont to be for me, Exod. 14. 25. Pſalm 46. 7. or he turneth again upon me; as Eſay 1.25. to fetch and inflict new ſtrokes; and that continually and inceſſantly *all day long*: as Pſalm 44. 22. and 73. 14. See ch 2.3,8. Job 30.15, 21.

V. 4. *My fleſh, and my skin hath he made old*:] Either *withered* it with leanneſs and wrinckles, Job 16.8. or *worn out*, and conſumed it; as Job 13 28. Pſal. 32.3. Eſay 50.9.

he hath broken my bones.] Taken all ſupport and ſtrength away from me, chap. 1.14, 50. Eſay 38. 13. Jer. 50. 17.

V. 5. *He hath builded againſt me*] Encamped about me, and raiſed Forts and Batteries againſt me. So Job 19. 12. Eſay 29. 2, 3.

and compaſſed me *with gall and travel.*] Or, *with venome, and vexation.* See Jeremiah 8. 14. So again, Verſe 19. The Pronoune wanting, but ſupplied from the former branch; as Verſe 3.

V. 6. *He hath ſet me in darke places*;] He hath laid me in the grave; the region of *darkneſſe*, Job 10. 21,22. Or, He hath caſt me into priſons and dungeons, Verſe 33.35. Pſalm 88. 6. Eſay 44. 22.

as they that be dead of old] In them I lye as a corpſe in the grave, wholly diſregarded and utterly forgotten, Pſalm 31. 12. & 88. 4,5. Ezek. 37.11,12.

V. 7. *He hath hedged me about, that I cannot get out*:] Or, *he hedged me about.* As having reference to the cloſeneſſe and ſtraitneſſe of the ſiege, Jer. 4.17. & 52 7. So Job 3. 23. & 19. 8. Pſalm 88. 8 Heb. *and* (for *that*; as Mal. 1. 9.) *I ſhall not go out*, for *cannot*; as Jer. 13.23. there is no poſſibility of eſcape, Jeremiah 34. 3. & 39 4,5.

he hath made my chain heavy.] Laid an heavy affliction of thraldome and bondage upon me, Pſal. 66.11. Heb. *braß*, or *ſteel*, as Jer. 15.12. & 39.7.

V. 8. *Alſo when I cry and ſhout, he ſhutteth out my prayer.*] Or, *When I cried alſo, and that aloud*, or *eagerly*; (two words of the ſame notion to add the more Emphaſis; as Eſay 12. 6. & 58. 1. See Chap. 2. 5.) *he obſtructed*, or, *ſtopt*, (as the word properly ſignifieth, 2 Kings 3. 19, 25. 2 Chr. 32. 3, 4, 30.) the paſſage of *my prayer*: alluding, as our Verſion rendreth it, to the manner of thoſe that ſhut the door to keep ſuiters out, where they are not willing to be troubled with them: but it ſeemeth rather to the practice of thoſe that ſtop the ear againſt ſpeech or words about ſuch matters as they liſt not, nor like, to hear; as Pſal. 58.4. Prov. 24 13. Acts 7.57. it is not ſo much againſt the party, as againſt the prayer. So v. 44 and ſome therefore render it, *he ſtoppeth* his ear to *my prayer*: a defect of the Noun after the Verb: as Geneſis 42. 33. Jer. 16.7. See the like complaints, Job 19.7. and 30.20. Pſal. 22. 1,2. Hab. 1. 2.

V. 9. *He hath encloſed my wayes with hewen ſtone*;] or *He encloſed my wayes.*] He ſo blocked up all paſſages about me, having hemmed me in, not with a thorny hedge, as Hoſ. 2. 6. or ſome earthy mud-wall, that might with no ſuch great difficulty be broken down or digged thorow, but with a ſtrong fence of hewen ſtone, that there might be no poſſibility of acceſs for any relief or ſuccour from abroad to me. See Jer. 13.19. and this ſeemeth aimed at here, to the obſtructions of acceſs; as the prevention of eſcape before, v. 7. See Job 19. 12.

He hath made my paths crooked.] Heb. *He perverted my paths* Jeremiah 3. 21. He turned all my projects and deſignes a contrary way; becauſe I took courſes contrary to his wayes, Leviticus 26. 27,28. Pſalm 18.26. So v. 11. See Jer. 19: 3, 7. and 33. 4,5. and 37.7.——10.

V. 10. *He was unto me as a bear lying in wait*:] So Hoſ. 3. 8. as a *leopard*, Jer. 5.6. Hoſ. 13.8.

and as *a Lion in ſecret places*] Pſal. 17. 12. See the like, Job 10.6. Eſay 38.13 Hoſ. 5.14. & 13. 7. a defect of the note of ſimilitude in either clauſe: as Gen. 49.9,14,17.

V. 11. *He hath turned aſide my wayes*,] or *He turned aſide*: the ſame in effect with that before of *perverting his paths*, v. 9. for that is too ſlight that ſome ſuggeſt, he deprived me of liberty to walk abroad: rather he made all mine attempts and endeavours fruſtrate. See Jer. 21.4 & 33.5.

and pulled me in pieces:] Worried and tore me in pieces, Job 16 9, 12. Hoſ. 5.14. & 6.1. & 13.8. as a Lion or a Bear doth ſome beaſt that it hath preyed upon, ver. 10 Deuteronomy 33.10. Pſalm 7. 2. Mic. 5. 8.

he hath made me deſolate.] As Chap. 1. 13.

V. 12. *He hath bent his bow*,] or *He bent his bow.* Heb. *trod it.* So Chap. 2.4.

and ſet me as a marke for the Arrow.] Job, 7. 20. and 16. 12.

V. 13. *He hath cauſed the Arrowes of his quiver to enter into my reins.*] Or, *He cauſed* &c. Heb. *the ſons of his quiver*: as *ſparks* are termed, *the ſons of the quick-coal*, Job 5. 7. and *corn, the ſon of the floor*, Eſay 21.10. See the like expreſſions, Job 8.4 & 16. 13 Pſalm. 38.2. *reins*, for inward vital parts: as Job 16 13. & 19. 27. So, *loines*, Deut. 33.8. Pſal. 38 7.

V. 14. *I was a deriſion to all my people*;] That is, ſay ſome of the Iewiſh Maſters, to the wicked and perfidious ones among my people, as Jer. 20.7. or to ſuch people, as had been before ſubject to me, as Moab, Amelek and Edom: or as one of ours, *with all my people*: as the particle ſeems uſed, Ezr. 1. 5. But it is the people that ſpeaketh it: and the words, as another Iewiſh Critick hath well obſerved, may be read and rendred, *to all peoples*: that is, to all forreign people: the word a plural, wanting onely its laſt letter; as the very ſame word is found with the like defect, 2 Sam. 22. 44 compared with Pſalm 18. 43. See the like complaints, Pſalm 44. 13 & 79.4. Ezek. 36. 15.

and *their ſong all the day.*] Heb. *their neginath*, or *hand inſtrument* of muſick. So Iob 30.9. See Eſay 38. 20. I was unto them as ſome Lute or Kit, (the note of ſimilitude is wanting, as v. 10.) one whom they played on at pleaſure, and that inceſſantly. So Pſal. 35. 15,16. and 69.12. v. 63.

V. 15. *He hath filled me with bitterneſs*; Heb. *ſatiated*; cloyed, or glutted me (as v. 30. Iob 7.4.) *with bitterneſſes*, that is, with things extreamly bitter: as Deut. 32.32. See the ſame, Iob 9. 18. See the ſame, Iob 9.18. See the like Ruth 1.20,21. c. 1.4.

he hath made me drunken with worm-wood,] or *hen-bane*, or *wolfſbane*, rather: ſome kind of herb that is rank and deadly poyſon. See on Jer. 8. 14. and 23. 15. of the juyce of ſuch venemous ſtuff hath he forced me to drink; not ſome ſmall quantity, but in great abundance. See Ier. 31.14,25. & 46. 10. or ſo plyed me with it, that it hath beſotted me, and made me beſide my ſelf. See the like, Iob 9.18. Pſalm 60.3 Eſay 51.17,21,22. Ier. 25.17,18. Ezekiel 23.32——34. v. 5,19.

V. 16. *He hath alſo broken my teeth with gravel ſtones*:] Such food he hath fed me with, as may ſeem rather to be ſtones than bread, Mat. 4.3. & 7.9. An alluſion to men that eat gritty bread, of ſuch griſt as milſtones are at firſt wont to make, or to ſuch gravel, as having by accident fallen into, and being mixed with bread or other food, not diſcovered, proveth offenſive to the teeth of him that eateth of it. See Prov. 20. 17.

he hath covered me with aſhes.] The word here uſed hath no brother, ſaith the Iewiſh Critick: and the notion of it therefore is very uncertain. Nor do their great Maſters agree about it, but render it, ſome one way, and ſome another. One, *he hath polluted me.* Another, *he hath preſſed me down*; citing ſome inſtances for that purpoſe from the Talmud: and ſo alſo the Chaldee. Others, *he hath rolled me in aſhes*: as, *in duſt*, Mic. 1.10. So Ier. 6.26. another, *he hath covered me over with aſhes.* Like that of Iob, *I am become like duſt and aſhes*, Iob 30. 19. The ancient Greek and the old Latine (whom ſome Hebrew Profeſſors of note concur with) *he hath fed me with aſhes.* And to theſe the rather I encline, both becauſe it ſorteth very fitly with the courſe of the context; and the like expreſſions is found elſe-where, Pſalm 102.9

V. 17. *And thou haſt removed my ſoul far off from peace*:] Thou haſt ſet me and proſperity aſunder: taken me from it; for taken it from me: caſt me out of that proſperous condition that I formerly enjoyed: the terms *far off*, are not in the text: *peace*, for *proſperitie*: as Ier. 29.7. *my ſoul* for *me*: as Pſalm 3.2. & 22 20,21. & 88 14. in which laſt place alſo the verb here uſed is found. A learned Annotator would have it read, *Thy ſoul was removed from peace*: which he expoundeth, thou waſt wholy alienated from thoughts of peace and welfare concerning me: and ſaith it was ſo anciently, untill the Scribes altered it: and the old Latine rendreth it, *My ſoul is repelled*, or removed, *from peace*: which though in ſenſe it ſwarve not from what both Iewiſh Commenters ſuggeſt, and our Verſion holdeth out, yet neither doth it expreſs fully, what the text thus taken exhibiteth, to wit, the attributing of the thing mentioned to God unto whom, the Prophet here turneth his ſpeech, nor doth it anſwer preciſely to the termes of the Text, wherein the Verb uſed is never found in a paſſive notion: that which alſo evidently refelleth that former learned mans conceit. The Chaldee rendreth it, *My ſoul refuſeth to enquire after peace*: which may better conſiſt with the terms of the text, than either of thoſe twain, and would be the ſame in ſubſtance with that, Pſalm 77. 2. *my ſoul refuſed to be comforted.*

I forgat proſperity.] Or, *I have forgotten welfare*, Heb. *good*; as Iob 9. 25. I no more now mind it, than as if I never had enjoyed it, or knew what it meant: or I think no more on it, than as one that never looketh or hopeth to be acquainted with it again. So Gen. 41 51. Iob 11. 16. See Iob 30.15.

V. 18. *And I ſaid*,] Or, *Then* (as Ier. 52.7.) *I ſaid*, I thought with my ſelf; as Pſal. 32.5. & 39.1

my ſtrength and my hope is periſhed from the Lord.] Or *My ſupport*: as God is called *the ſupport of Iſrael*, 1 Sam. 15.29 and *blood*; the *ſupport of the living creature*, Eſay 63. 3, 6. becauſe when that is ſpent and faileth, the body falleth: and the word hath a notion; of ſubſiſtence, and permanence in it. I was clean out of hope, either out of ſubſiſtence or of recovery again. So Pſal.31.22.& 116. 10,11. Eſay 40.27. & 49.14. Ezek. 37.11.

V. 19. *Remembring mine affliction, and my miſery, the wormwood and the gall.*] Wherewith God hath fed them, v.5.15. See Jer.8.14. and 9.15. the word rendred *miſery*, is by ſome rendred *attenuation*; by others, *lamentation*: but neither produce ought wherewith to back either interpretation: the old Latine rendreth it, *tranſgreſſion*; and the word it cometh of ſignifieth very commonly *to rebell*; but that ſeemeth to have no place here, nor doth it well ſuit with that expoſition of the place, that one of the Rabbines giveth an hint of upon the place, and that Verſion exhibiteth, conceiving the Text, as in form of a prayer to God, *Remember mine affliction*, or *humiliation*: ſure they would never requeſt God *to remember their tranſgreſſions, or rebellions*, but with David rather to forget them, Pſalm 25.7.& 79.8. howſoever that Expoſition of the place ſeem not genuine. But ſome laſtly both Jewiſh and ours, render it *expulſion*, or *exilement*; that which ſeemeth to be ſeconded by that of Eſay, 58.7. before pointed to on Chapter 1.7. where the ſame term was uſed. *Remembring*, that is *In remembring*; as Jer.17.2. Pſalm 42.4. when I remember and think upon the great depth of affliction, and extremity of bitterneſs, that God hath brought me unto; and this Verſion the words following confirm.

V. 20. *My ſoul hath* them *ſtill in remembrance, and is humbled in me.*] The ſenſe is, I have them in mind continually, *I* cannot forget them; and am much dejected and caſt down, (Heb. *bowed down*; as Pſal. 42.4 5, 11. & 44. 25.) ſo oft as I think on them. Heb. *remembring remember*, as Jer.31.20. and *my ſoul*: as v.17. Pſal.57.1. but this form maketh the ſpeech more emphatical and affectionate; as Pſalm 57. 4.

V. 21. *This I recal to my mind; therefore have I hope.*] Heb. *reduce*, or *make to return to my heart*; as Deut. 30. 1. Yet when I conſider and call to mind Gods infinite mercies, I begin to conceive ſome hope again of recovery, and am not wholly ſwallowed up with deſpair. Thus, though in extremity of affliction and depth of temptation, are even the faithfull toſſed to and fro between hope and fear, and brought down to the very pits brink of deſpair; yet the better part at length prevails, ſee v.24. They ſeem to ſtrain the text, who would refer the ground of hope here pointed at to the foregoing relation, becauſe mans miſery is oft-times made a motive of mercy, Pſal.12 5 c.1,11,20. The text runs more freely of its own accord in' way of reference to what enſueth. The diſcretive, *yet*, ſeemeth wanting, to be ſupplied, and prefixed; as Pſalm 119. 83. Job 14.9. Jer.51.53.

V. 22. *It is of the Lords mercies that we are not conſumed*] Or, To wit, (ſupplied, as Jeremiah 34. 9.) that it is *the Lords great mercy*: ſo the word plurall importeth, Pſalm 89.1. ſee Eſay 63.7. conſidering our extream wickedneſs, it is a wonder that it is not far worſe with us, than as yet it is: it is of his meere abundant mercy that any of us do ſurvive and remain, and that there is not an utter riddance made of us at once, Ezr.9.13,15. ſee Jer.5.10, 18. & 30. 11. Mal.3.6. That which giveth hope of Gods intending ſome good to us, in that he reſerveth a ſeed of us, Eſay 1. 9. Romans 9.29. & 11.4,5.

becauſe his compaſſions fail not] Or *that* (as Jer.49.13.) *his tender mercies* (or *compaſſionate affections*: as Eſay 63. 7. *are not ſpent*, or *conſumed*: as Mal.3.6.

V. 23. They are *new every morning*:] Or, That they, (to wit, his mercies and compaſſions, v.22.) are or have been *dayly renewed*, Heb. *new in the mornings* are they: as Eſay 33.2. See Job 7. 18. Zeph. 3.5.

great is thy faithfulneſs.] Or that *thy faithfulneſs*, (or *his faithfulneſs*: a change of the perſon, as Eſay 1.29. Jer.44:10.) *is great*, Pſal. 36.5. See 2 Tim. 2.13.

V. 24. *The Lord* is my *portion*,] I have an intereſt ſtill in him: as Pſalm 16.5. & 73.26.& 119 57. Jer.10 6.

ſaith my ſoul,] Or *I ſay*, as v.20.

therefore will I hope in him.] Or, *wait on him*; with hopefull expectation wait and depend upon him, Verſe 21. Job 13. verſe 15.

V. 25. *The Lord* is *good unto them that wait for him*,] That with patience and perſeverance amids their afflictions depend upon him for delivery until his due time thereof do come, Pſalm 40. 1. Eſay 8.17 & 30. 18.

to the ſoul that ſeeketh him.] Or, *to him, to the perſon*, (As verſe 20.) *that ſeeketh him*, Pſalm 9. 10. and 24. 6. and 27. 8. and 105.4.

V. 26. It is *good that* a man *ſhould both hope, and quietly wait for the ſalvation of the Lord.*] Heb. No more but, *Good, and he wait*: which ſome render it, it is *well* with him that *both doth wait*: and this way ſhould I go, I ſhould rather render it, it is *well* with him *that he doth wait*: [illegible] copulative put for the relative, as Jer.41.8. and 48.5. But as I conceive, with leaſt ſupply, and moſt familiar, it may beſt be rendred, It is *good that* (ſo is the copulative uſed, Pſalm 144 3.) a man *wait* (as 2 Kings 6.33.) *and be ſilent*, (as verſe 28. Pſalm 62.1,5. & 131. 2.) that is, *wait ſilently* (as, *made haſte and came*, for *came haſtily* 1 Sam. 4. 14. and *ſit*, be *ſilent*, for, *ſit ſilently*, Eſay 47.5. and *reign and proſper*, for *reign proſperouſly*, Jeremiah 23.5.) *for the ſalvation of the Lord*, Gen.49.18. Pſalm 119. 174. It is good for one to wait quietly, until God pleaſe to ſend deliverance, both becauſe it is his duty ſo to do, Pſalm 123.2. and becauſe there is hope of delivery, if he ſo do, Exod.14. 13. Eſay 30. 16. v.29.

V. 27. It is *good for a man that he bear the yoke in his youth*] That he be enured, as to the ſtrict obſervation of Gods Law, Pſalm 119. 9. Matthew 11. 29. So to the patient enduring of his Will, in ſuch afflictions, as God ſhall ſee good to exerciſe him with, Pſalm 94. 12. and 119. 67, 71, 75. Job 5. 17. Proverbs 3, 11, 12. Heb. 12.6---10.

V. 28. *He ſitteth alone*,] Or That *he ſit alone*. See Jer.15. 17. Pſalm 102. 7.

and keepeth ſilence,] Or, *and be ſilent*. See verſe 26. So Pſalm 39. 9.

becauſe he hath born it *upon him.*] Or, *when* (as Jer. 51. 48.) it, (to wit, the yoke) *is laid upon him*. Heb. *when he had laid* it *upon him*; as the Verb is uſed, 2 Sam.24.12. but taken here indefinitely; and therefore beſt expreſſed by the paſſive; as Amos 4. 2. Habb.3. 17. Luke 12.20. So rather, or if it be referred to the patient, *when he beareth* it; as a verbal thence deduced is rendred, Zeph. 1. 11. than as the learned Scholiaſt, *when he hath taken* it *up upon him*: though the word be oft ſo taken; as Eſay 40. 15. & 63. 9. for the yoke of affliction is not voluntarily taken up, but impoſed and inflicted even upon thoſe that are moſt willing and ready to bear it: compare Matt. 16.24. with John 21.18: 19. See alſo, 1 Chron.21. 13. 17.

V. 29. *He putteth his mouth in the duſt*] Or, That *he put his mouth in the duſt*; Humbling himſelf even to the ground: or as if he ſhould ſtop his mouth with duſt for fear of breaking out into any repining or murmuring language, Job 40.4,5. But this latter ſeemeth to be with the largeſt. It is an alluſion, as ſome conceive to the manner of thoſe, that having been ſubdued are enforced to lay their necks down to be trampled upon, and to lick up the duſt under the feet of thoſe, by whom they have been ſubdued, *Ioſh.* 10.24. Pſalm 72.9. Eſay 49.23.& 51.23. & 60.14. or, as others rather, unto the uſual manner of ſuppliants, that uſe to bow down ſo low, or lay themſelves along in that manner, that as they lay groveling, their mouth touched the ground, 2 Samuel 12.16. & 14.22. Eſay 9. 8. Dan.8. 17. Matt.26.39. and withall to that duſt and aſhes on which they were wont in ſuch caſes to proſtrate themſelves, *Iob* 40.6. Eſay 58. 5. Mic.1.10.

if ſo be there may be hope.] Heb. *peradventure there is hope*; as Gen.32.20. Dan.4.27. ſuch humble, patient, quiet, and ſubmiſſive carriage, may well give a man ground of hope. Yet it is thus propounded, implying that what God thereupon doth, is out of his mere mercy, not of mans merit, and therefore not to be preſumed on, or claimed as due debt. So Joel 2.14. Zeph.2. 3.

V. 30. *He giveth his cheek to him that ſmiteth him*;] Or, That *he give*, &c. Be content to endure diſgracefull, deſpitefull, and contumelious uſage, Eſay 50.6. Mic.5.1. Mat.5.39. & 26.27.

he is filled full with reproach.] Or, That *he be filled* (Heb. *ſatiated*, or *cloyed*; as ver.15.) *with reproach*: ſuſtain abundance of reproachfull uſage. So Pſal.123 4.

V. 31. *For the Lord will not caſt off for ever.*] Though he do leave his people for ſome time, and that for the good of thoſe that either are ſincere and faithfull already, or that are reclaimed and reformed by his judgements; yet he will not alwayes ſo do, So 1 Sam.12.22. Pſal.94.14. Eſay 57.16.

V. 32. *For though he cauſe grief, yet will he have compaſſion according to the multitude of his mercies.*] Or, as ſome render it, *For when he hath cauſed* grief, or *grieved, he doth alſo*, or *again ſhew mercy according to the amplitude of his benignities.* But for the former part, I adhere rather to our Verſion, Heb. *if*, for, *though*; as Jer. 15.1. and, *and*, for, *yet*; Jer.50.10,22. In the latter part, I ſhould rather ſay, *abundance*, than *multitude*: the word well admitting either; and ſo alſo, Pſal.51.1. & 106.45. See Eſay 14. 1. & 54.7,8. Mic.7.18,19.

V. 33. *For he doth not afflict willingly, nor grieve the children of men*] Heb. *He doth not afflict from his heart.* He doth not willingly afflict any, his own people eſpecially; but what he doth in this kinde, he is in a manner enforced to by their ſins, 2 Chron.36.16. Jer.5.7,9. & 30.14. & 44. 20. or, He taketh no delight in afflicting people; it goeth againſt the hair, and againſt the heart with him to be dealing roughly with them; it is a grief to him to be grievous to them, a pain to himſelf to be puniſhing of them, Eſay 1. 24. Ezek.18.23,31,32. & 33.11. or he puniſheth not according to his might; as either he might juſtly, or could do, if he would put out his might, and make uſe of his power, but with reſpect to mans infirmity. Job 37.23. Pſalm 78.38,39. Eſay 27. 8. & 48. 9. Eſay & 57. 16. or, he doth not afflict his out of any ſiniſter diſpoſition towards them, or evil affection to them, but to try their ſincerity and to exerciſe their patience, Pſalm 66.10. Prov.3.11,12. Rom.5. 3,4. Heb. 5. 8. & 10.32. Jam. 1. 3. 1 Pet. 1. 7. & 4.12. Rev.3.10. Thus divers diverſly, among which the firſt ſeemeth moſt proper, as beſt ſuiting with that form, *from the heart*, as we alſo uſe it, and ſo render, Epheſ. 6. 6. what the Apoſtle there ſaith, *from the ſoul.* Howbeit, I ſhall add how the phraſe is in the Hebrew uſed. A man is ſaid to ſpeak, or do a thing *from his heart*, or *out of his own heart*; for theſe terms in Hebrew differ not, when he doth it out of his own mere motion, or invention, without ſuggeſtion, information, direction, or occaſion given, or miniſtred to him, by any other. So it is ſaid of Jeroboam, that he kept a feſtival, which he had deviſed *from his heart*, or *out of his own heart*, without any commiſſion, or direction from God, 1 King. 12. 33. So Nehemy to Sanballat, *thou feineſt* theſe things *from thine heart*, or *out of thine own heart*, Neh. 6. 8. having no ground for them, or upon no occaſion given from me or information from any other. So the meaning here may be, that God doth never afflict out of his own mere Will, or motion onely, without ſome good ground and juſt occaſion given him from thoſe whom he doth afflict. So one of the Rabbines here, *He doth it not out of his own Will; for mans iniquity giveth occaſion:* contrary to that which of natural parents the Apoſtle ſaith, that they ſometime chaſtiſe *after their own pleaſure*, if his meaning be ſuch as our Engliſh expreſſeth it. which yet I doubt much of, the words being onely, *as ſeemed* good, or meet *to them*, whether their children liked it, or no, howſoever they deemed of it: but ſo worldly parents ſometime do in an humour, as we ſay, where no juſt cauſe is given of ſo doing: God never. His bounty and kindneſſe floweth from him freely of it ſelf, his ſeverity and harſhneſſe ariſeth from ſomewhat in us.

V. 34. *To cruſh under his feet all the priſoners of the earth*] The three next Verſes ſome Interpreters annex to the words next before-going; as more particularly relating what thoſe things were, that God did not from his heart, either himſelf do or cauſe to be done. Others rather refer all that is here related to the laſt clauſe, in the cloſe of verſ. 36. whereof more ſhall be ſaid when we ſhall come to that branch. The matters here mentioned are in general oppreſſions, referred to two heads; ſome hoſtile, executed in times of war, ver. 34. ſome civil, exerciſed in times of peace, by force, or fraud, verſ. 35. 36 The entrance into this paſſage ſeeming ſomewhat abrupt, divers Interpreters ſeek to clear it by ſundry ſupplies: ſome inſerting, *Ye think*, or, *Ye ſay*, as if the Prophet did here relate the words, or thoughts of others, not deliver his own. Others, *when a man is ready*, to do as is here deſcribed as, *I am ready to halt*, Pſal. 38. 17. But our Verſion is plain and full enough. The infinitive is oft uſed in other languages, as well as in Hebrew for the noun; *to do* ſuch things, for, *the doing* of ſuch things: for any *to cruſh under his feet*, or, ſimply, *the cruſhing under ones feet* ſuch as they have ſubdued and hold in captivity; when men exerciſe ſuch cruelty and oppreſſion upon them, that they tread them down and trample upon them as upon dirt and clay, or upon morter and rubbiſh untill they grind them to powder, that is, have worn them clean out by harſh and hard uſage Eſay 10. 6. & 14. 5, 16. & 16. 4. & 51. 23. Jer. 12. 10. Daniel 7. 7. Chapter 1. 14. See Eſay 3. 15. Mic. 3. 3.

all the priſoners of the earth.] Heb. *all the bound of the earth*, either *of the earth*, that is, the *World* in general; as Pſalm 24. 1. that which of the Aſſyrians and Chaldean is ſaid, Eſay 10. 13, 14. and 14. 7, 17 or, *of the land*; as Pſalm 37. 3. ſome particular countrey, Eccl 5. 8. the Land of Judea, more ſpecially aimed at, Jer. 39. 9. & 50. 17.

V. 35. *To turn aſide the right of a man*] Heb. *to cauſe to decline, ſway aſide or overthrow*; as Prov. 18. 5. Eſay 10. 2. See there, and verſe 36.

before the face of the moſt high] In the ſight of God. Pſalm 51. 4. verſe 38. not dreading him, or his diſpleaſure Mal. 3. 5. who is an avenger of ſuch courſes, Pſalm 94. 1. Proverbs 22. 22, 23. & 23. 10, 10, 11. 1 Theſſalonians 4. 6. So the moſt. Howbeit, ſome expound it of God himſelf, as not doing himſelf what is here ſaid, to wit, that God doth not ſway or pervert judgement in any cauſe that cometh before him, Job 8. 3. & 34. 5. 12. and ſay they, the Noun is put for the Pronoun; *the face of the Higheſt*, for *his face*; as *the Lords Heavens*, for *his Heavens*, ver. 66. But this ſeemeth not to ſuit ſo well with the tenour and courſe of the context. And there want not, which our margent alſo intimateth, that underſtand the word here uſed, not of God, but of ſome earthly Judge, of a man in place of authority and judicature; rendring the words, *before the face of a Superiour*. Heb *an high* one: and the word is uſed not of God alone, but of other things alſo, both places, as 2 Kings 15. 35. 2 Chr. 8. 5. and perſons, as Deut. 26. 19. and I ſee not, why it ſhould be taken otherwiſe here: as a word of the very ſame notion is of thoſe that ſit aloft in place of judicature above others, in a place parallel to this Eccl. 5. 8 *There is one high above the high, and high ones above them*; where the term *high* is given to God in the firſt place; to Judges in the ſecond place; to Angels (as ſome alſo think) in the third.

V. 36. *To ſubvert a man in his cauſe*] Heb. *To pervert a man in his controverſie*; that is, by over-ſwaying the proceedings at Law, and cauſing the ſcale to decline and weigh down the wrong way, v. 35. to overthrow a man in his ſuit: that which is termed, *a wreſting of judgement*, or *right*, Deut. 16. 19. Thus, if we conceive the one, as ſome do, to be no more than a further illuſtration of the other: yet ſome Interpreters diſtinguiſh them conceiving the former to be meant of over-ſwaying cauſes by power and might: the other of carrying things awry by cunning and ſlight: and this ſeemeth not improbable.

the Lord approveth not.] This clauſe is generally deemed to reach to all thoſe particulars before recited: but this is variouſly expounded. The words are in Hebrew, *the Lord ſeeth not*. Which ſome read by way of interrogation, *Doth not God ſee* it? as if it came in by way of objection, againſt what had been ſaid of Gods unwillingneſs to afflict. Doth he not ſee ſuch things as thoſe to be done? to which the anſwer ſhould be returned, v. 39. Others as a ground laid for the enſuing aſſertion of Gods general providence and diſpoſal of all things; *Should not God ſee it?* can it be ſo done, that he ſhould not ſee and regard it? as Job 11. 11. *ſhould he ſee iniquity, and not conſider*, or *regard* it? But others, and ſo the moſt read them by way of enunciation *the Lord ſeeth not*: that which ſome take according to the proper and native notion of the word, conceiving it to be delivered as the ſpeech and imagination of wicked men, that God ſeeth none of theſe things when they are done. So Job 22. 13, 14 Pſalm 10. 11. & 94. 7. But how ſuch ſhould be brought in ſpeaking here, is not eaſie to deſcry Others therefore take the word of *ſeeing*, in a figurative ſenſe, Some, *God ſeeth* none of theſe things; that is, he knoweth them not, he is not acquainted with them, he doth not practice any of them; he doth not handle men cruelly without right and reaſon; nor make uſe of his power to oppreſs any man in judgement; nor of his skill to pervert any mans cauſe that cometh before him, but is willing to hear and try all indifferently, according to the rules of equity and right. Others, and ſo the moſt, *he doth not ſee:* that is, like of, or approve: he doth not behold any of theſe things with an eye of allowance and appobation: as Numb. 23. 21. Hab. 1. 13. and this laſt ſeemeth the genuine ſenſe of the place. So it is a confirmation of that which was formerly ſaid, that God *afflicteth not from the heart*; ſince that, though he permitteth ſuch things to be done, and giveth way therein to mans malice for the execution of his juſt judgement on ſome, and the chaſtiſement of others; yet he doth not approve the things done in thoſe whom he maketh uſe of as inſtruments therein. See Hab. 1. 12, 13. If we read the words by way of interrogation, it will be part of an Objection begun here; continued: Verſe 37, 38. and anſwered, verſe 39.

V. 37. *Who is he that ſaith, and it cometh to paſs*, when *the Lord commandeth it not?*] Theſe words are very diverſly rendred, though for the ſenſe of them in general moſt agree, to wit, that nothing is done here below, but by a Divine providence and diſpoſal. Some render them as a check to that impious conceit of men, as they conceive before mentioned, that God ſeeth not, or regardeth not what men here on earth doe. *Who is he*, that *ſaith* this, *that it is*, (that ought is done) when *the Lord hath not commanded* it? Who is he that can or dare be ſo preſumptuous and impious, as to ſay that ought cometh to paſs without Gods providence and appointment? Prov. 16. 4, 33. and 21. 30. 31. and 29. 16 Matt. 10. 29, 30. Others, *Who is he*, that *ſaith, and it is*, (that which he ſaith cometh to paſs and is effected) if *the Lord hath not commanded* it? Who is he, that is able to effect and bring about what he ſpeaketh, or purpoſeth, unleſs God permit and give way thereunto? Prov. 16. 1, 9. Jer. 10. 23. James 4. 13, 15. And theſe two readings, as in ſenſe they little differ; ſo the words of the Text will well admit either: but the latter, which our Verſion followeth, ſeemeth the right. There is a defect of the relative in either: in the former branch, of the particle of time with the former, as Jer. 18. 18. of the conditional with the latter, as Eſay 30. 20. in the latter branch, as Jer. 50. 5. & 52. 1. Some reſtrain the text to the Chaldeans employment againſt Gods people, rendring the words in two diſtinct propoſitions. *Who is he*, who *when he ſpake, it was done?* Heb. *he ſpake and it was done*: as Pſalm 33. 9.) hath *not God enjoyned* this? to wit, the Chaldeans breaking in upon us, and dealing with us as they have done. But the ſentence ſeemeth more general, driving at, this, to ſhew that though God do nothing elſe of this nature, either out of any deſire of, or delight in, the thing it ſelf; nor out of his own mere motion and pleaſure; but upon occaſion miniſtred by man, and juſt ground given him from the perſons themſelves that ſuffer; yet nothing befalleth any in this kind but by his diſpoſal; nothing but what he hath commanded: that is, in his ſecret and unſearchable providence pre-ordained and appointed, either to act, or to permit and give way to. See 2 Samuel 12. 11, 12. and 16. 10. 1 Kings 12. 15, 24: Jer. 34. 22. Acts 2. 23. and 4. 28.

V. 38. *Out of the mouth of the moſt High proceedeth not evil and good?*] Heb. *Cometh not the evil things, and the good?* or, *thoſe things that are evil, and that* that is *good?* for the Article prefixed with either is emphatical: and the former word is plural, the latter ſingular: which though ſome deſcant upon, as if it implied that more evil things ordinarily beſell men here than good: yet by an uſual Hebraiſm, joyning nouns plural with verbs ſingular in a notion of diſtribution, as Eſay 25. 10. Joel 1. 20. *cometh evils and good*; is no more than *cometh each evil*, (as Amos 3. 6.) *as well as* ought that is *good*. So the meaning is, that as well croſs iſſues and penalties, as benefits and proſperous ſucceſſes come all of them by Gods appointment, Job 1. 21. and 2. 10. Pſalm 75. 5. Eſay 45. 7. Amos 3. 6. Gods *mouth*, for, his appointment: whether of direction, as 1 Samuel 15. 24. or of determination, 2 Kings 24. 3. And ſo here; See Deuteronomy 8. 3. Some repeat from the foregoing Verſe thoſe words, *Who is it that ſaith?* But neither is that Verſions there unqueſtioned, nor is the ſupply needful here.

V. 39. *Wherefore doth living man complain, a man for the puniſhment of his ſins?*] Heb. *For his ſin.* But the term is uſed in Scripture, not onely for *ſin* it ſelf, or the act of it; but ſometime alſo for a *ſin ſacrifice*; a ſacrifice offered for the expiation of ſome ſin, Lev. 4. 3. 2 Cor. 5. 21, ſometime, for the *guilt* of ſin, or, obligation to ſufferings for it, Gen. 4. 7. & 20. 9. and further again for any *penalty* inflicted, or to be inflicted in way of *puniſhment* for it, Gen. 4. 13. Zach. 4. 19. & ſo our Verſion here taketh it: of which yet there is no neceſſity. But there is more ambiguity about another word in the text: for the word rendred *complain*, ſome render *mourn*, or be *ſorrowful*, and in heavineſſe; ſome, *vex himſelf*; ſome, *murmur*. The two former ground their interpretation upon a word that hath a notion, ſometime of *grief*, and *heavineſſe*, Deut. 26. 14. whence *Benoni*, Gen. 35. 8. and, *mourners*, Hoſ. 9. 4. ſometime, of *grievance*, *affliction*, *vexation*, Job 5. 6. & 15. 35. Hence, ſome render it, *Why is the living man ſorrowful? man ſuffereth for his ſin.* So our Geneva Verſion, dividing the text into two diſtinct branches, a queſtion and an anſwer thereunto: which one of our former Verſions doth another way; *Why then doth the living man mourn? let him mourn for his own ſin*; that hath brought ſuch things upon him; as Chap. 5. 16. To which purpoſe alſo a learned Scholiaſt; *Why doth the living man complain? let each man complain of his own ſinne: a man*, for *each one*; as Jerem. 5. 8. and the ſupply from the former branch, as Gen 1. 16. Others, *Why doth he afflict himſelf by himſelf by his ſins?* why doth he procure evils to himſelf by the committing of ſin? And others again, *Why doth he vex himſelf?* (to wit, by impatient carriage under Gods hand, as thoſe, Proverbs 19. 3. Eſay 8. 21. Rev. 16. 9, 10) *even a man in his ſin*: perſiſting ſtill in the ſame. Rev 9. 20. 21. & 16. 10. But thoſe that go the laſt way as the moſt do, following the ancient Greek and old Latine, therein going before them, build upon the uſe of the word, Numb. 11. 1. where in a notion of *murmuring*, it is moſt generally taken. And the Greek rendreth it, *Why ſhould the living man murmur, a man for his ſin?* which preciſely expreſſeth the Hebrew: the Latine followeth him exactly, ſave that for his *ſin*, he hath *ſins*: both uſe two ſeveral words for *man*, as the Hebrew alſo doth; but our Engliſh cannot ſo fitly expreſs. Some other, *Why ſhould the living man murmur, any one for his ſins?* that which muſt be underſtood of the puniſhment of ſin: *a man*, for *any one*; as Jer. 5. 1. Our ancienteſt Verſion, *Why then murmureth the living man? let him murmur at his own ſin.* The plaineſt Verſion ſeemeth to be, *Why ſhould any living wight complain*, or *murmur?* (for either will ſuit with the uſe of the word, Numb. 11. 1.) *any man*, I ſay ſuffering *for his ſinne?* what cauſe hath any man to complain of God, or murmur againſt God, as dealing roughly and rigorouſly with him, when he ſuffereth nothing but what he hath procureth to himſelf by his ſins? Chapter 1. 18. verſe 42. Jer. 2. 17, 19 & 4. 18. & 30. 15. & 44. 8. Mic 7. 9. In the term *living man*, ſome would have to be intimated that kind of life that is common to man with the bruit beaſt Geneſis 7. 4, 23. See Eſay 2. 22. But the word ſeemeth rather to have reference to mans life here on earth, even that which is peculiar to man as man, ſubject and expoſed to manifold afflictions, and variety of annoyances, while he abideth in this mortall life. So Eccl. 4. 2, 15, 16. See Job 5. 7. and 14. 1.

V. 40. *Let us ſearch and try our wayes,*] A pious inference upon the former diſcourſe, ſince that it is ſo, that God neither deſireth nor delighteth in dealing thus with us, but that we by our ſins have provoked, yea inforced him to doe what he hath done; let us repent of our ſinnes, break them off, return from them, reform our lives, and take a new courſe: and that we may ſincerely and ſeriouſly ſo do, let us take a ſtrict view and ſurvey of our former courſes, that we may alter and amend whatſoever upon a due and narrow ſearch we ſhall deſcry and diſcover to have been amiſs in them. This ſerious conſideration, and ſedulous examination of a mans ſelf, is the readieſt way to true repentance, Pſalm 4. 4. and 119. 59. Zeph. 2. 1. Hagg. 1. 5, 7. 1 Corinthians 11. 28. The words ſeem to have ſome alluſion to the ſearching and diving into either the bowels of beaſts broken up in ſacrifice; or into the bowels of the earth for the diſcovery of rich mines and treaſure, Proverbs 2. 4. and 20. 27. Jer. 17. 10. and two words of the ſame notion are joyned together, to intimate the narrower and more accurate enquiry; as the like, Deuteronomy 13. 14. and the ſame term repeated, Zeph. 2. 1.

and turn again to the Lord.] Return to him, from whom turning away by our ſins we have brought theſe evils upon our ſelves, Jer. 1. 15, 16. & 2. 13, 15. Eſay 59. 2. and unto whom we cannot return again, but by turning away from them, Eſay 55. 7. Jer. 4. 1. Joel 1. 11. Zach. 1. 3.

V. 41. *Let us lift up our heart with our hands unto God in the Heavens.*] Heb. *Let us lift up our heart to our hands.* Whence ſome pick out myſtical notions, of joyning heart to hand in prayer; and ſeconding prayer with practice. And the Jewiſh Maſters go another way: And becauſe it is ſaid of a ſmall *cloud*, that it appeared *like a mans hand*, 1 Kings 18. 44. and of God it is ſaid, that he *covereth the light* ſometime with the clouds, as with his *hands*, Job 36. 32. (for I conceive no other to be the genuine ſenſe of that place) they would therefore have the word both here, and in that place of Job, to ſignifie *the clouds*; put here for *the heavens*; and *the heavens*, for God that dwelleth in heaven, Pſalm 115. 3. Luke 15. 18. and it ſhould thus be no more than *Let us lift up our heart toward the clouds*, (that is, to God above) *unto God* that is *in heaven*. But we ſhall not need to have recourſe to theſe ambiguous and far fetcht about Expoſitions: the particle here uſed is well rendred *with*, as the old Latine alſo hath it: (for the Greek is ambiguous, and the Chaldee roveth) and ſo the particle is uſed, Jer. 25. 26. *and all the Kings of the North one with another*; and Ezek. 16. 26. *Thou haſt played the harlot with the Egyptians.* The meaning then is plain: *Let us lift up our hearts together with our hands*; alluding to the uſual rite of *lifting up the hands* in prayer to God, Pſalm 28. 2. and 63. 4. and 141. 2. and withall, to that form of ſpeech, whereby Prayer in Scripture is frequently deſcribed by the *lifting up of the heart* or *ſoul*, unto God, Pſalm 121. 1. & 86. 4. & 143. 8. in the one is implied the ſincerity and ſeriouſneſs of that Office; in the other the intention and earneſtneſſe in it; *to God in the heavens*: unto that God, who alone is the true God, and hath his principal place of abode in heaven, Pſal 115. 3. Mat. 6. 9.

V. 42. *We have tranſgreſſed, and have rebelled,*] Confeſſion of ſin an individual companion of repentance, Pſal. 32. 6 & 38. 18. & 51. 3. and words of the ſame notion are joyned together, to expreſſe the greatneſſe, grievouſneſſe, and heinouſneſſe of their ſin, See Chap: 1. 8. See the like, Neh. 9. 26. Dan 9. 5.

thou haſt not pardoned] Or, ſpared, or forborn; as Deut. 29. 20. Amos 7. 2. and no marvel: for he was through their obſtinacy made weary of forbearance, Jer. 15. 6. & 44. 22.

V. 43. *Thou haſt covered with anger, and perſecuted us:*] This *covering* ſome refer to God, but diverſly, as *covering* himſelf *with wrath*; therewith as in a military garb to come arrayed againſt them. See Eſay 57. 17. Others of *covering his face*, that he might not behold the havock made of this people: as a tender hearted father would cover his face, when ſome darling childe of his were for ſome diſeaſe to be cut in his preſence. But neither of them ſeem to ſuit ſo well here, the latter of them eſpecially. And the moſt therefore make the people rather the object of the act here intimated, which ſome conceive to have in it an allnſion to the covering of mens faces in extremity of grief, 2 Sam. 15. 30. Eſt. 6. 12. or upon ſentence of death paſt againſt them, Eſt. 7. 8. but this alſo ſeems not to have any place here. Others expound it of *a beſetting*, or *environing* of them with evils, as God is ſaid to have *hedged* ſome in with calamities, Job 3. 23. See verſe 7. Others, of *overwhelming* them with, and *involving* them in a dark cloud of afflictions; and purſuing them ſo encompaſſed with darkneſſe. See the like expreſſions, Pſal. 35. 6. Eſay 8. 22. Job 18. 18. and this ſeemeth the right. See verſ. 66

thou haſt ſlain, thou haſt not pitied] See the ſame, Chap. 2. 21.

V. 44. *Thou haſt covered thy ſelf with a cloud, that our prayer ſhould not paſſe through.*] Heb. *Thou haſt beſet as a cloud to thee*; that is, Thou haſt drawn as it were a cloud about thee; or, *Thou haſt environed thy ſelf as with a cloud*; or, *wrapped up thy ſelf as in a cloud*: for the particle before the pronoun ſeemeth here redundant; as it is Pſal. 140. 7. *from paſſing prayer*; that is, *ſo that prayer cannot paſſe.* So that our prayers can finde no acceſſe to thee. See the like form of ſpeech, Eſay 24. 10. the pronoun poſſeſſive is not in the text. As thou haſt caſt a cloud of wrath over us, that we may not ſee which way to eſcape, verſ 43. So thou haſt wrapped up alſo thy ſelf as in a thick cloud that our ſuits and requeſts may not get to thee, to obtain audience, much leſſe to gain acceptance with thee. This *cloud* ſome expound Gods freſh remembrance of their ſins: and they were indeed the raiſers of this cloud between God and them, Eſay 58. 2. but the cloud rather ſeems his wrath, compared to ſome ſuch thing alſo, verſ. 43. Joel 2. 2. Amos 5. 18, 20. See before, verſ 8.

V. 45. *Thou haſt made us as the off-ſcouring, and refuſe in the midſt of the people.*] Thou haſt cauſed us to be had in as vile eſteem as may be; as if we were no better than *off ſcourings*, or *ſcrapings* (for from a root of that notion, Ezek. 26. 4. cometh the word here uſed, and no where elſe found in Scripture: and the Greek word anſwering it, 1 Cor. 4. 13. from the like.) *and refuſe*; ſuch baſe droſſie ſtuffe, as cometh away from metal and oar in the melting and trying of it, Jer 6. 30. the words are in a proverbial form uſed among the Talmudiſts to deſign ſome extream vile and baſe thing. See Chap 1. 8, 11, 17. Heb. *in the midſt of the peoples*, for, *among all other people*, or, *nations*; as Mic. 5. 7, 8.

V. 46. *All our enemies have opened their mouthes againſt us.*] Or, *do open*, or, *widen*; in way of deriſion and mockage; as, Pſal. 22. 13. See Chap. 2. 16.

V. 47. *Fear and a ſnare is come upon us,*] Thus the old Latine, and all our Engliſh Verſions conſtantly. But the Hebrew text hath expreſly, not *a ſnare*, but *a pit*: and that reading the Rabbines in their Commentaries acknowledge; as alſo the Tigurine, the Italian, and the French: the terms of either, indeed, of *ſnare* and *pit*, come very near the one to the other: it is but the addition of a letter to the one, that maketh up the other; and a change of that letter, a *t* into a *d*, that maketh out the third: and in other places, where the ſame proverbial form of ſpeech is found, all three are expreſſed, Eſay 24.17. Jer. 48.43. If all were here, one is loſt: but though it were ſo, which is not likely, yet our Verſion would be altered; ſince that it ſwarveth from the received and generally approved Originals without any good ground. The meaning is, that terrours were fallen upon them, and pits, or pit-falls digged for them, that while being ſcared, they ſeek by flight to ſhun and eſcape the one, they may fall into the other. See Eſay 24.18. Jer. 48. 44. and what next both here and there enſueth. The Chaldee renders it, *Terrour and trembling*; the Greek, *Fear and aſtoniſhment*: neither any thing near to the Hebrew.

deſolation and deſtruction.] Heb. *devaſtation*, (as another term neer it from the ſame root, Pſal. 73.18. & 74.3. for this is no where elſe found) *and breaking* or *contrition*, or *deſtruction*; as chap. 2. 11. ariſing from the pit that they fall into and are taken in, while they flee, for fear of ſome other purſuing evil: hence the ſame term ſignifieth both *a pit* and *deſtruction*, Pſalm 7. 15. & 103. 4.

V. 48, *Mine eye runneth down with rivers of water, for the deſtruction of the daughter of my people.*] So Chap. 1.16. & 2.18. Pſal. 119.136. See Jer. 9.1. & 14. 17. *Mine eye runneth down*, or, *floweth down with rivers*, or, *ſtreams of water*, for, *ſtreams of water run*, or, *flow down from mine eyes*, (for the word is collective; as alſo ver. 14. 50.) as, *the mountains ſhall drop* with *new wine, and the hills flow* with *milk, and the ſtreams* with *water*, for, *new wine ſhall drop from the mountains*, and *milk run from the hills*, and *water from the ſtreams*, Joel 3. ver. 18.

V. 49. *Mine eye trickleth down, and ceaſeth not, without any intermiſſion.*] Heb. *Floweth down* (Job 20.28. *and ſtayeth not* (as Joſh. 10. 13,) or *is not ſilent* (as c. 2. 18.) *without intermiſſions*, or, *remiſſions*, as Pſal. 73.2. *intermiſſions*, or *remiſſions*, for, *any intermiſſion*, or *remiſſion* at all: as, *underſtanding*, for, *any underſtanding* at all, Eſay 27.11. the plural in a notion of diminution. See Chap, 2.18. from whence alſo the received Verſion is confirmed, which ſome Interpreters of note, and the learned Scholiaſt following them, relinquiſh, rendring the words, *becauſe there are no intermiſſions*; to wit, of our miſeries and evils. But the compound form here found doth very commonly ſignifie *without*; as Eſay 6.11. Jer. 4.7. and 34. 22. & 46. 19. & 51.29,36. *without inhabitant*, or, *ſo that there be no inhabitant*; as themſelves alſo there render it. So here, *without intermiſſions*; that is, ſo that *it doth not at all intermit*, or *remit*, and abate *ought*.

V. 50. *Till the Lord look down and behold from heaven.*] Untill the Lord be pleaſed by ſome relief and delivery afforded me to make it appear, that he doth regard, take notice of, and take to heart my preſent dejected and diſtreſſed condition. See Pſalm 80.14. and 102.19. Eſay 63.15. So Eſay 62.6,7.

V. 51. *Mine eye affecteth my heart*] Heb. *my ſoul*. The verb here uſed is very variouſly interpreted. Some render it, *Mine eye fouleth*, or *ſlabbereth my ſoul*]: as they conceive the word to be uſed, Job 16.15. Others, *Mine eye affecteth my ſoul.* Others, *It affecteth my ſoul with grief.* Others, *It moleſteth*, or *troubleth*, or *maketh my ſoul worke*; referring us to the uſe of the word, chap. 2.20. & 1. 22. The ancient Greek, *It ſtrippeth*, or *gleaneth my ſoul*; as both it and the old Latine rendreth the word chap. 2.20. See there. The old Latine here rendreth it, *hath robbed*, or *preyed upon my ſoul*: Which Popiſh Writers expound, Some of ſinful objects by the eye, ſeizing on and ſurpriſing the ſoul; Others, of bereaving the ſoul of, and debarring it from all its wonted contentments and delights. I encline to that learned man, who rendreth it, *Mine eye waſteth away my ſoul*; that is, I am even conſumed and waſted away, or cleane worn out, and ſpent with weeping: or I am ſo faint with continual weeping, that my ſoul is even gone, my ſpirits are clean ſpent. See the like expreſſions, Pſalm 6.7. & 102.3----5. o. chap. 2. 11. As the word *conficere*, in Latine, ſignifieth *to make an end* of ought, either in way of *conſummation*, or in way of *conſumption*, by making it up, or by marring it: and our Engliſh word *to diſpatch* is both wayes uſed: in like manner doth the Hebrew word here uſed ſignifie to *do*, or to *worke*, either way, ſometime by producing ought, as Exod. 10.2. 1 Sam. 6 6. ſometime, by reducing to nothing, or to as good as nothing. So Job 16. 15. *I have done* (that is, diſſolved) *mine horn* (that is, my ſtrength and ſtate, honour and dignity) *into duſt*, Heb. *my ſoul*, for, *my ſelf*; as Pſalm 143. 12. *bring my ſoul out of priſon.*

becauſe of all the daughters of my city.] Or, *in regard* of them: for the common calamity, either of thoſe that ſometime dwelt in the city of Jeruſalem; as Eſay 3.16. Luke 23.28. or of the cities ſometime belonging to her as their mother-city Joſh. 15.45. Jer. 49. 3. See on Jer. 34 1. There is another reading noted in the margent, of thoſe that render it, *more than all the daughters of my city*: And this the Jewiſh Commenters embrace, applying it to Jeremy, as profeſſing more ſorrow, being one of the Prieſtly rank, than any of the ordinary people or inhabitants of the city, for the ruine of the Temple, and removall of Gods ſervice. Nor want there of ours, that render it the ſame way, but expounding it more generally of the main body of the State, by this manner of ſpeech expreſſing the greatneſs of their griefe, as affirming it to goe beyond that, which even any women, the more tender-hearted Sex, are upon any occaſion wont to be poſſeſſed with. And it is true, that this particle is frequently uſed in a notion of collation, as Proverbs 2 1. Eccleſiaſt. 7. 1. but it is no leſs frequently uſed in a notion of cauſality; as Pſal. 12. 5. Ruth 1. 13. Eſay 3.. 4 & 48. 4. & 53. 5. Jer. 8 19 and it ſoundeth in this place much better this way, than it doth that other. See Chap. 2. 11.

It is obſerved by ſome, that in this Chapter, as alſo Chap. 2. 16, 17. & 4. 16, 17. theſe two letters *Ajin* and *Peh* are tranſpoſed contrary to the order before obſerved, Chap. 1. 16, 17. as alſo in other portions of Scripture, where the like alphabetical diſpoſition is uſed; whereof a learned man giveth this reaſon, Becauſe the letters were ſo ranked in the Chaldee Alphabet, and that Jeremy therefore writ the firſt Chapter after the Hebrew manner as a Jew, the three following after the Chaldee method, as now a ſubject to that King: but nothing is prodnced whence it may appear, that in the Chaldee alphabet the letters ſo ſtood. It may rather probably be thought, that in ſome Hebrew alphabets theſe two letters were diverſly placed; as are two of the precepts in the Decalogue, the ſixth and the ſeventh. See Mat. 19. 18. with Mar. 10.19. Luke 18.20, Rom. 13.9. as alſo the two branches of the laſt precept. See Exod. 20.17. with Deut. 5 25.

V. 52. *Mine enemies chaſed me ſore, like a bird without cauſe.*] There ſeemeth to be a trajection in the words, thus in their proper conſtruction to be ranged; Thoſe that were *mine enemies cauſleſly* (having received no wrong from me, as 1 Sam. 24. 11. Pſal. 35 7, 19. & 54 9. & 69.4 & 119 131. *did, do ſurely chaſe me*, (Heb *chaſing chaſe.* See Chap. 4. 18, 19) *like a bird*; that is, beaten and followed from buſh to buſh, 1 Sam. 26 20. Pſal. 11 1.

V. 53. *They have cut off my life in the dungeon,*] Or, *cut it off* by caſting me *into the dungeon*, Jer. 38. 6, 9. a complexive ſpeech, not unlike to that, *thou haſt profaned his crown to the ground*; that is, *profaned it, by caſting it down to the ground*, Pſal. 89 39. with 44. or, *cut it off*, and caſt me *into the pit*: as, *he ſlew them into the pit*; that is, *ſlew them*, and caſt them *into the pit*, Jer. 41. 7. They have ſhut me up in dungeons, where I lye as one dead verſe 6. or, They have taken away my life (power and government is as the ſoul and life of a ſtate,) and laid my corpſe in the grave, Ezek. 37. 11---- 13.

and caſt a ſtone upon me.] Rolled a ſtone over me, to make ſure work with me, to keep me from ever riſing or recovering again: alluding to ſuch ſtones as were wont to be laid on the mouthes of dungeons, Dan 6.17 and caves, Joſh. 10. 18. and ſepulchres, Mat. 27. or, *they caſt ſtone*, that is, *ſtones* (the word taken collectively, as Prov. 26. 27. & 27. 3.) *upon me*: they have cut off my life, by caſting ſtones upon me, they have ſtoned me to death, 1 Kings 12. 18. 2 Chr. 24 23. Ezek. 16. 40. Acts 7. 58. as, *know, and try*, for, *by triall know*, Jer. 6. 27. and, *make bald and cut*, for, *by cutting make bald* Mick. 1. 16. or having taken my life from me, they overwhelmed my ſlain body with an heap of ſtones; as with corpſes of perſons executed hath ſometime been done, Joſh. 10. 27. 2 Sam. 18. 17. Which way ſoever we take it, it is a lively reſemblance of their grievous, and, in mans eye, irrecoverable captivity. Which they much extenuate and enervate, that expound this and all that followeth, Verſe 55, &c. unto the caſting of Jeremy into the dungeon, Jer: 38. 6. as the former alſo, verſe 6, 7. of his impriſonment by Paſhur, Jer. 20. 2. As little heed is to be had of what ſome other here ſuggeſt, of the ſtoning of Jeremy to death in Egypt, concerning which, ſave a Jewiſh tale, which many cauſleſly give credit to, we have no certain or weighty record: But belike, according to theſe mens conceit, he prophecied before-hand, what end he ſhould come to.

V. 54 *Waters flowed over mine head,*] Afflictions, in Scripture, are frequently compared to great waters and deluges, Pſalm 18. 16. & 32.6. & 42.7. & 66. 12 & 69. 1. 2, 15. & 88. 17. & 93. 3. Eſay 28 9, 17, 18. & 59. 19. Jer. 51. 42, 55 Now this ſome expound here of the Chaldean invaſion, who with their vaſt Armies breaking, as a Sea, into their land, overflowed ond overwhelmed all with them, Jer. 34 1. Chap 2. 13 But becauſe at this ſore inundation, God is ſaid not to have heard or regarded their cry. Jer. 7. 16, & 11. 14. & 14. 11, 12. Verſe 8. 44. whereas in that deluge here intimated, he is ſaid to have heard them, verſe 56. (for they ſtray wide, that would reſtrain it to Jeremies carriage in the dungeon;) Some therefore (whom I rather concur with) refer it to the Aſſyrian Invaſion by Sennacherib, and render the words, When *the waters flowed over mine head*; as Pſalm 124. 4. 5. when I was in extream diſtreſſe by the Aſſyrian forces, who like a violent torrent or land-flood, had broken in upon me, and born downe all before them, Eſay 36. 1, 2. Of this invaſion, ſee Eſay 8. 7, 8. & 59. 19. places parallel to this. The adverb is ſupplyed; as Deuteron. 8. 12. Eſay 48 13. 21. Jerem. 8. 18.

then *I ſaid, I am cut off*] Or, and *I ſaid* (carrying on the ſentence) I thought with my ſelf; as verſe 18. *I am cut off*, I am utterly undone. So Pſalm 31. 22. & 37. 13. Eſay 38 10, 11. Jon. 2. 3, 4,

V. 55, *I called upon thy name, O Lord, out of the low dungeon*] Or, yet (ſupplyed; as Jer. 15. 1, 10. & 51. 53.) *I called* upon *thy name out of the low dungeon.* Heb. *pit of lowneſſes*; as Pſal. 88. 6. In the greateſt depth of mine affliction and diſtreſſe, Pſal.130.1.verſ.53.Jon.2.1.See 2 Chr.32.20.Eſay 37.3,4.15--20.

V. 56. *Thou haſt heard my voice*] Or, And *thou heardeſt my voice.* Thou waſt then pleaſed to hear the prayers of thine people, and to ſend them deliverance out of that their diſtreſs. See Eſay 37. 11-12 —— 36.

hide not thine ear at my breathing, at my cry,] So read, the ſenſe will be, vouchſafe thy people now the like ſavour again that then thou ſhewedſt them; as Pſalm 4.1. & 22.4.5.& 85.1.4——4. hide not thy face from them, (Eſay 1. 15.) be not deaf towards their cry, (Pſalm 39. 12.) remove that cloud that thou haſt now drawn about thee, ver. 44. that their *breathing* (ſo Exod.8. 11.) or *panting* (here rather) or *gaſping for breath,* may together with their cries, find free paſſage and acceſs to thine ears. Howbeit, ſome read the words as ſpoken in way of a continued relation, *Thou didſt not hide thine ear at my gaſping, at my cry*; when I was in that grievous extremity, that I ſeemed to ly gaſping for life, and even drawing my laſt breath, but yet did ſtill cry and ſeek to thee for ſuccour and relief, (ſee Eſay 26.16——18. & 37.3.2 Chr.32.20) Thou didſt not then reject ſuch my ſighing and ſeeking to thee, Eſay 39.21.——36. This admitted, the main current of the context will run on ſmoothly without any interruption; nor can ought be objected againſt it, ſave that *al,* the particle here uſed, hath ordinarily a notion of inhibition, not of a bare negative; but that is not univerſal: *al,* for *lo,* is not altogether unuſual. Inſtances hereof, ſee Job 20 17.& 36 18 Pſalm 34 5 & 41.2 & 50.3 & 66. 7. & 85.8 & 121.3 & 128.8. Eſay 2.9. Jer.7 6. Obad. 12. The moſt of theſe places are clear. the reſt all very probable, for this uſe of the particle, which the courſe of the context doth here very ſtrongly plead for.

V. 57. *Thou dreweſt near in the day that I called upon thee*] Thou madeſt thy gracious and powerful preſence with thy people to appear by ſuccouring and ſaving them. So Pſalm 69 18 *in the day that I called,* for, *when,* or *what time I called.* So Pſalm 86 7. *In the day of my trouble,* for, *when,* or *what time I am in trouble.*

thou ſaidſt, Fear not.] Thou ſaidſt ſo to me then by thy Prophet, Eſay, 37. 6. See the like encouragements, Eſay 41. 10, 13.

V. 58. *O Lord thou haſt pleaded the cauſes of my ſoul.*] Or *Thou didſt plead O Lord,* (ſo the words lye in the Text, and of Gods manner of *pleading* for his people, ſee Eſay 49. 25 & 51 22. Jer. 51.26) either my cauſes in general, *my ſoul,* for *me,* as v. 17, 20, 24, 51. or more ſpecially ſuch cauſes of mine as concerned my life; as Pſalm 31.13. & 35.4.

thou haſt redeemed my life.] Or, *thou didſt reſcue my life*: thou didſt reſcue or deliver me out of the hands of thoſe that would have taken away my life. So is the word of *redeeming* frequently uſed, Pſal.55.18 & 69. 18.& 107. 2.

V. 59. *O Lord, thou haſt ſeen my wrong,*] Or, *thou ſeeſt my wrong,* Heb. *my perverſeneſs* (a term no where elſe found; but the Verb it cometh of we had before v.36) that is, mens perverſs, croſs, injurious, and outward uſage of me: as, *my wrong,* or *violence,* for *the wrong offered me, the violence done to me,* Jer.51.35. thou canſt not but ſee it, Pſal.10.14. See v.36.

judge thou my cauſe. Heb. *my judgement*; as Pſalm 9 4. & 43.1. decide my cauſe now, as in fore-going ages thou ſometime diddeſt, and haſt promiſed to do Deut. 32 36. Eſay 49.25,26. Jer.51 36. And here I conceive, begins the firſt requeſt or ſuit of this people to God, all that went before, being but as a preparative, or introduction thereunto, drawn from their experience of Gods former favour and forwardneſs in this kind to do for them, produced, partly to induce God to manifeſt his conſtant and continued goodneſs, in doing the like again for them; and partly alſo to raiſe up in themſelves ſome hopefull expectation of finding the like fovour with God, that in former times they had found. See the like Pſalm 44. 1——4. & 74. 12---14. & 85. 1——4. Eſay 63. 11---15.

V. 60. *Thou haſt ſeen all their vengeance,* and *all their imaginations againſt me.*] Or, *Thou ſeeſt* all that revengeful carriage of theirs towards me, whereby they deal with me, as with one that had done them ſome haynous wrong, and whom therefore they deviſe how to be revenged upon to the utmoſt: doe thou avenge me upon them, as they ſtudy now how to be revenged upon me, Jeremiah 51, 26. Heb. *their contrivements* (as Chapter 49. 50, and 50.45.) *to me,* for, *againſt me*; as it is expounded, verſe 61. So is the Particle uſed alſo, Pſalm 51.4. and 56.2. Jeremiah 59.7.26.

V. 61. *Thou haſt heard their reproach, O Lord,*] Or, *Thou heareſt.* Thou doeſt as well heare all their reproachfull language, as ſee their deſpitefull carriage, both againſt me, and againſt thy ſelfe, Pſalm 69. 19. and 80. 50,51. Eſay 37.3, 4. So verſe 59.

and *all their imiginations againſt me.*] As verſe 60. So Pſalm 56. 6.

V. 62. *The lips of thoſe that roſe up againſt me, and their device againſt me all the day.*] *Lips,* for, *Language*; as Gen. 11. 1. Pſalm 59.7. Zeph.3 9. Heb. *riſers up* againſt *me*: thoſe that roſe up againſt me and invaded me; the particle is ſwallowed up between the participle and the pronoun affixed to it. So Pſ. 18.39,48. & 53. 5. and *their meditation*; as Pſal. 19. 14 what they muſe, or minde, either *againſt* me, or, *concerning me*; as Eſay 1. 1. *all day long*: continually; as ver.14.

V. 63. *Behold, their ſitting down, and their riſing up I am their muſick.*] This Verſe ſome divide into two diſtinct branches, making the former a petition, an aſſertion the latter. The former they thus conceive and expound, *Behold their ſitting up, and their laying down*; take notice of the whole tenour and courſe of their lives: for whereas mans whole life is taken up with, and ſpent in either employment or reſt from it, hence it cometh to paſſe, that unto theſe two heads is the whole courſe of his life referred, and under thoſe two terms comprehended Pſal 139 2. And this way our Verſion ſeemeth to encline; but the point after, *Behold,* ſhould then be caſt out. Others rather make it one continued ſentence, rendring the words, with a very ordinary and familiar ſupply, ſuch as Eſay 23. 5. *Behold,* how at *their down-ſitting, and their up-riſing, I am their muſick*; that is, ſay they, at all times, and upon all occaſions, early and late: as having reference to their riſing up in the morning, and their lying down to reſt at even; as Deut.6.7. Pſal 139 2. and refer us back for this expoſition to ver.14. Nor is this Interpretation improbable. Howbeit, I ſuppoſe the words have a more ſpecial reſpect to their meals, or merry-meetings, at which thy uſed to make themſelves mirth and ſport with the miſeries of Gods people. And I ſhould render the words, At *their ſitting down,* (to wit, at table, to eat and drink) *and* at *their riſing up,* (to wit, from table, as Exod 32 6 1 Cor.10 7) *I am their muſick-maker.* The word is not the ſame with that ver.14. it is *their muſick there,* as the matter of their mirth; their *muſick-maker* here, one that maketh them ſport; as Sampſon did the Philiſtines, Judge 16.25,27. for the word ſeemeth to be, not a noun, as is commonly conceived, but a participle: the verbs of that ſtamp being ſometime regular, though therefore deemed in ſome ſort irregular, becauſe they retain that radical initial letter, which thoſe of that making do commonly caſt away: the like whereunto are found, Num.5.22. Jer.3. 18. Ezek.22. 0. So it is an alluſion to ſuch minſtrels and ſongſters as they made uſe of at their feaſts, Luke 15.23,25. The word is in a feminine form, either becauſe ſuch forms are ſometime uſed in an indefinite notion, as Pſal.68.11. Eccl 1.1,12. whereof ſee on Eſay 40 9. or in alluſion to ſuch of that ſex as among the Jews, as well as with other people, were made uſe of to that purpoſe, Judge 21 21. Pſal 68.25. Eccl 2 8. It is as if he had ſaid, they need no other minſtrel to make them merry at their meetings, we are mirth and miniſtrels enough to make them ſport firſt and laſt; with us at their ſitting down they begin, and with us at their riſing again they end. See Davids complaint of the like. Pſal. 35. 15, 16, 17. together with his ſupplication unto God that he would be pleaſed to take notice of it.

V. 64. *Render unto them a recompence, O Lord, according to the work of their hands.*] The like, ſee Pſal.28.4. Jer.50.29. Chap. 1. 22 The ancient Greek and the old Latine render both this, and the two next paſſages, as delivered in way of prediction, not of prayer. But in the Hebrew the future is frequently in uſe, as well in way of petition, (ſo Pſalm 83. 15, 102, 13.) as of precept.

V. 65. *Give them ſorrow of heart*:] The word here uſed being no where elſe read, is very ambiguous and diverſly rendred. The old Latine rendreth it *a ſhield*; and the ancient Greek, *protection*: which *a ſhield* indeed ſometime ſignifieth, Pſal.9 .4. but neither is this word the ſame with that which ſignifieth *a ſhield*: and *protection* can have no place here. Some Jewiſh Maſters render it, *contrition* of heart, *ſorrow* and *grief*: fetching it from a word that ſignifies to be in *grief* and *heavineſſe*: but this another of them controlleth; becauſe the radical letters agree not in either. Others, *obduction,* or obſtinacy, or brawnineſſe of heart, like to the hardneſſe of a ſhield; like that, 2 Cor.3.14,15. others, *obtection,* or blindneſſe of mind, that they might not fore-ſee evils, to prevent them, before they did befall them; as Eſay 6. 10. Others, *obſeption,* or perplexity, from evils ſo beſetting and environing them on every ſide, that they may not be able to finde any iſſue out of them; from a word that ſignifies *to hedge* in, or *fence,* Eſay 37.35. & 38. 6. whence the name of *a garden,* Cant. 4 12. Others laſtly, *Confraction,* or, *abjection of heart*; from a word that ſignifies to *deliver,* or, *give up,* Gen. 14.20. Hoſ. 8. 11. as men not able longer to hold out, are wont to do. The two laſt ſeem moſt probable: and of the two, as to me ſeems, the former. Howbeit, I ſhall hereafter add mine own thoughts. One of the Jewiſh Commenters obſerveth an elegant conſonancy between the term here uſed, and that in the Verſe before-going, *manginah,* and *meginnah*: whence a learned Writer would referre them both to one root; and renders the Text, as if it were ſaid, *They make muſick of me*; and, *do thou give muſick,* but of ſome dolefull ditty, *to them*: and, ſaith he, the word may well come from the ſame root with the former: for the initial letter is in ſuch derivatives oft loſt: but he might have conſidered, that where verbals are ſo formed the middle radical letter, to recompenſe that loſſe, is ever doubled; which is not ſo here.

thy curſe unto them] Or, let *thy curſe* come *upon them.* The ancient Greek and old Latine render it, *labour,* by an inverſion of the radicall elements: the term of *coming,* omitted: as Jer.21.13.& 3'.

38,

38. & 51 25. is in our Verſion ſupplied. But this ſupply will not be needfull, if we ſhall render the whole verſe in one ſentence, as I conceive we may, thus, *Give to them* for their *obſtinacy* or *hardneſs of heart*, give, I ſay, (as Hoſh.9.14. *thy curſe unto them*: the ſupply is no other than that, Mal.2.5. *I gave them to him* for his *fear*: the redundancy no other than that, Pſalm 51. 4. *againſt thee, thee alone*: and, *not to us, not to us*, Pſalm 115. 1. *and, my deliverer unto me*, Pſalm 144.2. and, 1 Sam. 20. 42. *which we two have ſworn we*; and the like. But of this let others deem.

V. 66. *Perſecute and deſtroy* them *in anger, from under the heavens of the Lord.*] Or, *Purſue* them *in anger*, (as Pſalm 83. 15.) *and deſtroy them from under the Lords heaven*: or, *that they may not be* (may have no being; as Pſalm 59.13.) *under the Lords heaven*: that is, *under thy heaven*: as Pſalm 8.3. the Noun, for the Pronoun: as Exodus 40.17. 2 Timothy 1.20. Of the uſe of the Particle, ſee on verſe 44. and the ſame form of ſpeech, Jer. 10. 11.

CHAP. IV.

Verſe 1. H*Ow is the gold become dim? how is the fine gold changed?*] This is the third ſingle Alphabet in this mournful Lamentation: of the ſame ſubject with the former; deploring their calamities and concluding with menaces to Edom, and comfort to Sion. This verſe of the *gold* and the *ſtones*, ſome of the Jewiſh Doctours expound of Joſiah the one, and of the ſons of Sion, the other. And a learned Writer would have Princes and Nobles meant by the one, Prieſts and Levites, by the other. But it ſeemeth that the Prophet in theſe words bewaileth the deſtruction of the Temple.

How] In way of Admiration at ſo ſtrange an alteration; as chap. 1 1. & 2.1.

the gold] Wherewith the Temple was adorned and beautified, 1 Kings 6.22. Matt.23.16,17.

become dim] So the Jewiſh Critick ſaith that ſome expound it, and that the Chaldee Paraphraſt ſo uſeth the term, Leviticus 13. But the Hebrew word ſignifieth *to hide conceal* or *cover*, Ezekiel, 28. 3. & 31. 8. Nor ſee I any reaſon why from that uſe of the word, we ſhould ſwarve here: how is the gold, wherewith Gods Houſe was ſo richly and royally adorned, now overwhelmed, and covered over with traſh, and buried in heaps of duſt & rubbiſh?

the fine gold] The word it ſelf is deemed of it ſelf to ſignifie not *gold* bareley, but the finer ſort of gold: for I cannot concur herein with that prime Critick, who would have it the name of ſome precious ſtone. See Eſay 13. 12. Cant. 5. 13. Howbeit, to enhance the price and worth of it, there is an attribute added to it, as Job 28.18. ſo here; *pure* there, *good* here: as the ſame to the *gold* of Havilah, Geneſis 2. 12. and that it was choyce gold that Solomon made uſe of, about his workes, is noted, 1 Kings, 10. 18.

is changed] Either converted to prophane uſes; or jumbled together among the rubbiſh. The word is found in the ſame form, Dan.6.13.

the ſtones of the Sanctuary are poured out in the top of every ſtreet,] Or, *how are* (ſupplyed from the former branch, as before, and Chapter 1.1.) *the ſtones of the Sanctuary* (Heb. *holyneſs* for a place of *holyneſs*: an holy place: as, *thirſt*, for, a place of *thirſtineſs*: a thirſty place, Jer.48.18. So Pſalm 20. 3. Ezekiel 42.14.) *are poured out*: Heb. *pour out themſelves*: as Job 30.16. chapter 2. 12. come tumbling down from the demoliſhed Temple) *into*, or *at the top* Heb. *head*; as Chapter 2. 19. *of every ſtreet*. Some expound it (as was before hinted) of Sions ſons for ſightlyneſs and comelyneſs of proportion and perſon, compared to the poliſhed ſtones of the Temple Pſalm 144 12. But that Expoſition is needleſsly forced, as well as ſome other there related.

V. 2. *The precious ſonnes of Zion comparable to fine gold, how are they eſteemed as earthen pitchers, the worke of the hands of the potter?*] From the place City and Temple, he paſſeth to the perſons the Inhabitants of Ieruſalem, and more ſpecially of Sion, the Princes and Prieſts, Sion being the ſeat, both of Gods Temple and the Kings Palace; and the principall of either State therefore ordinarily reſiding there. Here is another word for *fine gold*, ſo termed, either from the exact refining of it, or from the Countrey whence it came. See on Eſay 13.12. Ieremiah 10: 6. 1 Kings 10. 8. Iob 28.16,17. Heb. *as bottles of ſherd*, or *earthen ſtuffe*. So Ieremiah 19. 1, 10. as things of no repute or worth, 2 Corinthians 4. 7. See Ier. 22.28.

V. 3. *Even the Sea-monſters draw out the breaſt, they give ſuck to their young ones*:] From the principal perſons in either State, Civil and Eccleſiaſtical; whoſe former height and worth made their preſent miſery and deſpicable condition the more remarkable, and ſuch as might well move the more commiſeration: he paſseth now from the young children, to the ſucking babes, whoſe weakneſse and tenderneſse together with their harmleſneſse, were the fitteſt objects of pity and compaſſion that could be, aggravating their miſery by the perſons, their own parents, their own mothers, at whoſe hands they ſuſtained it; taxed here, as more unnatural than ſome of thoſe ſavage and vaſt creatures that live in the ſea, fartheſt off from any commerce, or communion, either with mankind, or any tame creatures, ſuch as many are which live on the land. The term here uſed ſeemeth not to be ſo well rendred, *ſea-monſters*: for though ſome of them may ſeem to be of a monſtrous ſize, in compariſon of any creature that liveth on the land, as a grown *elephant*, in regard of any beaſt in theſe parts: Yet monſters are properly ſuch, as either have ſome ſtrange deformity beſide the natural and ordinary courſe of their kinde, or grow to ſuch an enormous bigneſſe and ſtature, as far exceedeth the common proportion of others of the ſame kinde: but no kinde of creature ſimply conſidered can properly be termed *a monſter*; nor can it be ſaid that God made any monſters in his firſt work of creation. *Sea-monſters* therefore is not proper here; and *Sea-calves* ſeems too narrow: *Seals* might do well; if that particular kinde were aimed at; which would include as well *ſea-horſes*, and *ſea-hounds*, as *ſea-calves*; all covered with a rough and hairy skin; ſuch as we ſometime cover trunks and boxes with: but I ſee not why the word ſhould not here be rendred, as in the ſtory of the creation it is, Geneſ. 1. 21. and Job 7. 12. and as it would be, Pſalm 44. 19. and 74. 13. *whales*. See Eſay 27. 1. for even *whales* alſo as well as *ſeals*, bring forth young, have teats, and give ſuck to their young; which the Hebrew here termeth *whelps*; and they are here ſaid to *draw out*, or *let looſe*, (Heb. *looſen*; *put out*, rather than as the learned Scholiaſt, *put off*) *their teats*; when they let them down for their young ones ſucking of them the more readily: the word *tanin* here uſed is deemed to be a plural contracted, for *taninnin*, in the Chaldee termination; becauſe the verb adjoyned to it, is plural: but it may well be ſingular, as it is conſtantly elſewhere, and then being taken diſtributively, it maketh the notion more vigorous; as if it were ſaid, *the whale* each of them, *they ſuckle their whelps*; as Joel 1. 20. *the beaſt* each of them *they cry*: there is none of them ſo ſavage, or outragious otherwiſe, but they do it.

The daughter of my people is become *cruel, like the oſtriches in the wilderneſſe.*] Or, But (ſupplied, to continue the context; as Jer. 50. 34) *the daughter of my people* (not the State in general conſiſting of both ſexes, as Jer. 9.1. and hereafter, verſ.6. but the women among that people, as, *the daughters of Sion*, Eſay 3.16.17.) is become *cruel*: (Heb. is turned *into a cruel* one; as it is more fully, Job 30. 21.) to wit, towards her younglings: ſhe is ſo affected towards them, as if ſhe were wholly ſtript of all natural affection, like thoſe, Rom. 1. 31. 2 Tim 3.3. becauſe either by extremity of diſtreſse and want, they were enforced to neglect their children in the time of the ſiege of the citie, as moſt conceive it; ſuppoſing them to be in that regard compared to the *oſtrich*, (ſo both ancient Greek and old Latine render it) that ſitteth not on her eggs, but leaveth them buried in the ſand, Job 39. 14——17. or rather to the *owles*, (for ſo the world generally ſignifies, Lev. 11.16. Deut 14. 15. but elſewhere conſtantly feminine and ſingular; whereof ſee on Eſay 13.21. Jer. 50 39 in this place onely maſculine and plural.) that living in waſte places Eſay 43. 20. Job 30. 29. Pſal. 102.6. where many times they can come by no food, for either their young ones, or themſelves, do not onely ſometime leave them, (as it is noted of the *ravens*, Job 38.41. Pſal. 147.9. the like whereunto the Jewiſh obſerve of the *owles*, from Mic. 1.8.) but even alſo make meat of them, and feed themſelves with them; as the women dealt with their own children in the ſiege of Jeruſalem, Chap. 2. 20. and hereafter, verſ. 10. and this is that, which I conceive to be here intended, as an act of much cruelty.

V. 4. *The tongue of the ſucking-child cleaveth to the roof of his mouth for thirſt*:] Or, *did cleave*, for drought, as Pſal. 22. 15. as for fear and reverence, Job 29. 10. ſo for famine and drought here, becauſe their mothers breaſts being dried up through want of food and moiſture, they had no milk to ſuckle them withall. See the like phraſe Pſal 137.6. This ſome take to be added as an explication of the former. I conceive it to be matter diſtinct and divers from that. See Chap. 2. 11. 12.

the young children ask bread, and *no man breaketh* it *unto them.*] Or, when *the children aſked bread*, (called for food, as Chap. 1. 11.) *there was none to deal* it *to them*; as Eſay 58. 7. Jer. 52.6. The particle is ſupplied, as Deut. 8. 12. Jer. 8. 18.

V. 5. *They that did feed delicately*,] Heb. *that fed on delicates*, or, *dainties*; that fared delicioully and daintily; as thoſe that are born and bred in Kings Courts and great mens houſes are wont to do, Gen. 49. 20. Prov. 29. 21. Luke 7. 25. and 15. 19.

are deſolate in the ſtreets:] Or, *being deſolate*, and *harbourleſſe*, lay abroad *in the ſtreets*: a complexive form of ſpeech, like that, Chap. 3. 53.

they that were brought up in ſcarlet,] That had wont to be ſoftly and ſumptuouſly clad, 2 Sam. 1. 24. Mat. 11. 8. *ſcarlet*; the wear of Kings, Commanders, and great ones, Ezek. 23. 6, 12. 15. Nah. 2. 3. but the Hebrew is rather, *thoſe that were brought up upon ſcarlet*: alluding to thoſe carpets that they uſe to ſpread under them, whereon to lye and repoſe themſelves, or to ſit upon at meat and meals; yea, to tread and ſet their feet upon, as is uſual in thoſe Eaſtern parts, even to this day. See on Eſay 14. 11 a place parallel to this: and of the word rendred *ſcarlet*, on Eſay 1. 18.

embrace dunghils.]Or *embraced*,that is, ſay ſome,raked the dunghils to find ſomewhat to feed upon, were glad of any thing to eat, were it never ſo ſorry, though it came from the dung-hill: as the prodigal of the husks, Luke 15. 16. or raked the dunghils for any rag, that might help to cover their nakedneſs. But I ſuppoſe neither of theſe to be here intended: but a further aggravation of what he had ſaid formerly, of their lying harbourleſs in the ſtreets: to wit, that they were compelled to lodge there upon the dunghils, to take up their lodging on ſuch heaps of naſty ſtuff as the ſtreets afforded, having no other place to receive them, Job 24 8. They ſeem to ſtrain the Text too far, who either going the former way, expound it, of making meat of *pigeons dung*, and the like, 2 Kings 6 25. or that taking the latter way, underſtand it of their corpſes lying unburied on the dunghils in the ſtreets, Jer. 16.4. the words of the text neither ſort well with the former, nor will admit the latter.

V. 6. *For the puniſhment of the iniquity of the daughter of my people, is greater than the puniſhment of the ſin of Sodom,*] Heb. *And* (which need not here be altered) *the iniquity of the daughter of my people* (of which, ſee on Jer. 9. 1.) *is great from* (that is, *greater then*: as *good from*, for *better then* Prov. 22. 1.) *the ſinne of Sodom*: that which ſome take, as the words ſound, as an acknowledgement of their ſin to be more heinous than the ſin of Sodom: agreeable to that, Ezek. 16.48. and they adde, that therefore was their guilt greater than Sodoms: becauſe Prophets had been ſent unto them, which had not been done to Sodom. So ſaith a learned Annotater, doth the Chaldee note it: but I finde in him no ſuch matter, though our Saviour do thence aggravate the guilt of his people, Matthew 11. 23. But the words next enſuing ſhew that by *iniquity* and *ſinne* is meant here the penalty and puniſhment of either; as Geneſis 4.13. Leviticus 24. 15. Numbers 9. 13. and as hereafter verſe 22.

that was overthrown in a moment, and no hand ſtayed on her,] She ſuſtained not any long ſiege from ſome forrein forces, nor was kept long in pains and miſery, as I and my people have been: but was ſuddenly, as in an inſtant, diſpatched, Geneſis 19. 24, 24. See verſe 9.

V. 7. *Her Nazarites*] Either ſuch as according to a certan rite had by a ſolemn vow for ſome ſet term of time, ſevered and debarred themſelves from ſome ordinary courſes of common carriage and uſage. Whereof ſee Numb. 6.2. Amos 2. 11, 12. during which time, ſay ſome, they uſed more frequent waſhings, than others ordinarily did. Or, as others rather, their nobles and courtiers, young gallants eſpecially: for the word *Nezer* is uſed for *a crown*, or enſign of honour, 2 Samuel 1.10. 2 Kings 11. 12. and conſequently for *honour, wealth*, or whatſoever maketh a man to be deemed honourable, and to be reſpected more than others, Prov. 27. 4. Hence, perſons in regard of place or perſon more eminent than others, are as *ſelect* ones, termed *Nazarites.* So is Joſeph ſtyled, Gen. 49. 26. Deut. 33.16 the *ſelect one of his brethren*: and from the ſame term, *thy ſelect, or crowned*, or *honourable* ones Nah. 3. 17. and ſo I conceive the word here to be meant: for ſuch they had conſtantly, not a few with them, while their State flouriſhed Nazarites not alwayes, or it may be, not many.

were purer than ſnow, they were whiter than milk,] Fair & in good plight; Proverbial expreſſions. See the like Gen. 49.12. Pſal. 51.7. the ſame thing reiterated with a two-fold expreſſion to make the deeper expreſſion.

they were more ruddy] Heb. *ruddy from*, for *more ruddy*; and ſo before] *pure from*, for *purer*: *white from*, for *whiter.* See on v. 6. *ruddineſs*, eſpecially joyned with a mixture of whiteneſs in ſome parts and clearneſs of complexion, is uſually deemed very ſightly and lovely in either Sex, 1 Sam. 16. 12. & 17. 42. Cant. 5. 10.

in body] Heb. *in bone*; as verſe 8. Ezek. 37. 7. & 39. 25. but put here for *body*, as Job 2.5. and more ſpecially for the outward ſurface of the body, that lieth open and is expoſed to ſhew and ſight: as, *the body of the sky in its cleerneſs*, Exod. 24. 10. where the very ſame word is uſed.

than Rubies,] The Jewiſh Doctors render the word *Pearls*; but ruddineſs is no commendation of Pearls: the old Latine, as abſurdly, *old Ivory*: Which Popiſh Writers to juſtifie, ſtrain their wits immoderately and unreaſonably, to deviſe ſome ſorry ſhift, whereby to pick ſome colourable ſenſe from ſo ſenſleſs an expreſſion: and having ſpent divers very prolix and tedious diſputes and debates about it, they come at length to this, that *Ivory*, in continuance of time, loſeth its genuine candor, and groweth red; (and it is then ſure very ſightly) or that anciently they were wont to colour it ſo; but where is the *Ivory* it ſelf at all in the Text? Some render it *carbuncles*: but becauſe that ſtone hath commonly rather a flamy than a bloode hew: ſome other would have it *coral*: which yet is not likely to have been a matter of any ſuch great eſteem among them, being in thoſe parts ſo plentiful, as by divers paſſages in Scripture, it appeareth that this here mentioned was. See Job 28. 18, Prov. 3.15. & 8. 11. & 31. 10. And I concur therefore with our Engliſh Verſion, which conſtantly renders it *Rubies*: the *Ruby*, though deemed commonly a kind of *Carbuncle*, yet having uſually a clear and vegetous redneſs, enclining rather to the colour of bloud than of fire.

their poliſhing was of Saphir,] Or, *their poliſhing* was as the poliſhing *of Saphir*: the ſupply made from the former term. See the like Eſay 5.9. & 13. 8. chap. 2. 6, 12. they were like *poliſhed Saphirs*, to wit, for ſlickneſs, ſmoothneſs, and cleerneſs of skin. See Exod. 24. 10. or as ſome read it, *Saphir* was *their cutting out*; that is, they were as ſightly and clear, as if they had been cut out, and made up all of Saphir.

V: 8. *Their viſage is blacker than a coal,*] So the old Latine: *than ſoot*, ſaith the Greek; but neither of both is in the text. Heb. their *ſhape* or *form*, or *hew*, (ſee Eſay 52. 14.) *was obſcured*, or *darkned from blackneſs.* Either was become more obſcure and dark than blackneſs it ſelf; as in the like uſe of the particle, verſe 7. or, *was become* ſo *obſcure with blackneſs*, (for the particle, is uſed frequently in a notion of cauſality. See on chap. 3. 51.) their viſage or countenance was ſo altered, and become black, what with famine and what with grief, care, and fear, that thoſe to whom formerly they had been well known, did not, or could not, now know them when they met them in the ſtreets. See Job 30. 30. Jer. 14.2. chap. 5. 10. Rev. 6. 5, 6. therefore it followeth:

they are not yet known in the ſtreets] Or, *were not*; for he ſpeaketh ſtill of things paſt; and moſt of what befell them during the ſiege, or upon the ſurpriſal of the city.

their skin cleaveth to their bones.]Or *cleaved to their bones.* Heb. *bone*; as Gen. 2.23. Their fleſh was ſo waſted and conſumed, that they were become nothing but skin and bone. So Job 19. 20. Pſal. 102.4, 5. and 119.83.

it is withered,] Or, *it was withered.* See the like expreſſions, Pſ. 22.15. & 102.4, 11. Ezek. 37.14.

it is become like a ſtick] Or, *it was a ſtick*: Heb. *a wood*; that is, as dry and hard as a piece of *wood*, or *board*: either of which would do not amiſſe here: as alſo the former, Num. 15.32.

V. 9. *They that be ſlain with the ſword are better than they that be ſlain with hunger*:] Heb. *Good were the ſlain of the ſword* (as Jer. 15.18.) *from the ſlain of the famine* that is, it is better with them, better caſe were they in, that were ſlain by the ſword of the enemy, than thoſe that periſhed by the famine: *good from*, for *better than*, as Pſal. 118.8, 9. Prov. 16. 19, 32. & 17. 1. & 19.1. Eccl. 4.3. & 9.4.

for theſe pine away,] The former are ſuddenly diſpatcht, and ſoon put out of their pain; whereas theſe are long waſting and pining away with a tedious diſeaſe, with a lingring death, Lev. 26.39. See verſe 5. Heb. *flow away*; as Jer. 49.4. the like term is uſed of people ſlain with the ſword, Jer. 18. v. 21.

ſtricken thorow] Faring yet no better, and no leſs ſure to dy than as if they were ſtab'd and thruſt thorow, Jer. 37. 10. & 51.4.

for want of the fruits of the field:] For want of food; as Hag. 1 10. Heb. *from the fruits of the field*: a conciſe or defective form of ſpeech: not unlike that, Pſalm 109. 24. *from fat*; that is, *for want of fat*: and *from knowledge*, that is, *for want of knowledge*, Jer. 10. 14. and *that grieve for the aſſembly*: that is, *for the want* of it, Zeph. 3. 18. See on chap. 1.4. So alſo, Gen. 18.28. *wilt thou deſtroy it for five*; that is, *for want of five*, as the place it ſelf plainly ſheweth.

V. 10. *The hands of the pitifull women have ſodden their owne children; they were their meat in the deſtruction of the daughter of my people.*] This is, that which before he complained of, v. 3. that women who were naturally inclined to a tenderneſs of affection toward their own children, eſpecially 1 King. 3.26. Eſay 49. 15. Yet ſhould be driven to that exigent, that with their own hands they ſhould take away the lives of their own children, boil their brdies, and feed on their fleſh. Deut. 28.57. 1 Kings 6.29. chap. 2.20. Heb. *breach*, or *breaking* for *deſtruction*; as c. 2. 13. & 3.47.

V. 11. *The Lord hath accompliſhed his fury,*] Or *wrath*; as Ezekiel 6.5. & 7.8. & 13. 15.

he hath poured out his fierce anger,] See c. 2.4. Jer. 14.25. Eze. 7.8.

he hath kindled a fire in Zion, and it hath burned the foundations thereof.] As Deut. 32.22. Jer. 21. 14.

V. 12. *The Kings of the earth, and all the inhabitants of the world would not have believed that the adverſary and enemy ſhould have entred into the gates of Jeruſalem.*] It ſeemed unto them a thing incredible, almoſt impoſſible, ſuch a thing as could hardly be believed, nor in any likelyhood expected, that any adverſary, or (as Exod. 21. 15.) enemy ſhould be ſuffered to ſurpriſe that City, that was Gods own Seat, and the place of his royal reſidence: or, as ſome, in regard that it was deemed an impregnable peice. See c. 2. 1, 20. Pſalm 79.1.

V. 13. *For the ſins of her Prophets*, and *the iniquities of her Prieſts*] But thus it is come to paſs, (that which ſome inſert, for the better clearing of the paſſages, into the text) by reaſon of the ſins of the falſe Prophets and Prieſts: not that the people were not faulty, as well as either of theſe, in thoſe wicked pranks and practiſes that were then committed; but that theſe were foremoſt and forwardeſt ring-leaders and encouragers of them unto thoſe wicked courſes, which they ſhould have reproved in them, and from which they ſhould have endeavoured to reſtrain them, Eſay 3. 12. & 9. 16. Ier. 5. 31. & 20. 2. & 23.21. & 26.11. Chap. 2. 14.

her Prophets,] Such as they had made choice of; as Chap. 2. 14.

Prieſts] The Rabbine expoundeth, as the former of the Prophets of Baal, Ier. 23. 23. ſo this of the Prieſts of the high places. But ſee 2 Chr. 36. 14.

that have ſhed the bloud] The ſin that God would not pardon, 2 King. 24 4.

of the juſt] Perſons innocent, or guiltleſſe, ſhed by them in the city, Eſay 59.7. Jer.2. 34. & 7. 6. & 19. 4. for they ſwarve, I ſuppoſe, from the intendment of the text, who expound it of their children ſlain in ſacrifice to their idols; though that alſo termed *innocent blood*, Pſal.106. 37, 38. and they much more, that would have it meant of the better ſort of them ſlain by the enemy, brought in through the wickedneſſe of the parties before-mentioned, according to that, Pſal. 79. 2.

in the midſt of her.] Or, *in her*; as Pſal. 55.11.

V. 14. *They have wandred* as *blind men in the ſtreets, they have polluted themſelves with blood, ſo that men could not touch their garments.*] Or, *The blind,* when *they wandred in the ſtreets, were defiled with blood*; or, *in that*, or, *becauſe they could not but touch their garments*, or. *they touched* it *with their garments, which they might not*, This paſſage is very difficult, and there is great variety of Verſions, and of interpretations again far greater. I have pointed at thoſe Verſions onely, which the words of the text may without much ſtraining admit, letting thoſe paſs, which they utterly reject: and with reference to ſome of theſe Verſions are given out the enſuing interpretations. Some therefore expound them of *blind* perſons properly ſo termed; an this common way in general the Jewiſh Commenters go, yet ſo as they walk in two ſeverall tracks: for ſome of them expound it, of the blood of thoſe guiltleſſe ones ſhed by the Jewes themſelves in Jeruſalem, verſe 13. wherewith the City was filled from the one end to the other, 2 Kings 21.16. & 24. 4. Ezek. 7.23. Others, of thoſe that were ſlain by the enemy: either during the ſiege, or upon the ſurpriſal of the city, whoſe bodies lay unburied in the ſtreets, weltring in their blood: that the city was in every place ſo glutted at either time, with the blood and carcaſſes of either, that poor blind men, when they wandred in the ſtreets, could not avoid but while they ſtumbled at the one, and either trode on or fell into the other, they were ſo defiled with gore blood, that none could endure to touch their clothes. But other Interpreters, moſt of them, underſtand the place of perſons, either ſpiritually *blind*, Eſay 42. 18, 19. or ſo affected, as *blind* perſons are wont to be, Eſay 59.10 and then is the note of ſimilitude to be ſupplied, as Chap.3. 10. Now this ſome of them underſtand of the people in generall, but to two ſeverall purpoſes: Some, that the people, upon the ſurpriſal of the city, as men at their wits end, wandred up and down, like blind men, uncertain which way to take for the ſaving of themſelves; but which way ſoever they took to, they lighted on nothing but blood, and men ſo beſmeared therewith, that there was no touching of them. See Eſay 9.5. Others, that the city was ſo full of pollutions that which way ſoever men went, that were deſirous to keep free from them, they could not poſſibly avoyd them, but muſt of neceſſity, as if they were blind, ſtumble upon them and ſo impoſſible to keep themſelves from being at leaſt legally defiled with them: *blood*, ſay they, put for all manner of pllutioons; as Eſay 4. 4. Other again apply them to the murtherous Prieſts and Prophets mentioned, verſe 13. But theſe again tread alſo in two divers tracks. For ſome expound them, as relating what condition thoſe Prieſts and Prophets were in, when they ſaw the city now ſurpriſed; that they ran up and down like blind men or men in a maze, either having their garments defiled; with the blood that themſelves had formerly ſhed, Jer. 2. 34. ſo ſome, though very improbably: or, that while they ſo ran to and fro, ſeeking ſome way to ſhift for themſelves, they were ſo defiled with the blood of the ſlain, that their garments were made loathſome with it; or they were defiled with the blood of the ſlain, and touched their corpſes with their garments, which was not lawfull for them to do, Lev. 21. 1, 9. *they could not*, for, *they might not*; as Deut. 12.17. & 16, 5. Others laſtly, as having reference to their former courſes and carriages, when they dealt in that manner with poor innocent perſons, either that others deteſting their cruel and bloody courſes, though they did what they could to ſhun them yet could not but ſtumble upon them there were ſo many every where of them: or that themſelves, *blind* beetles as they were, Eſay 42.19. wandred and went awry in judgement, Eſay 28 7. as blind men, that cannot diſcern their way uſe to do in the ſtreets; inſomuch, that men for their cruell carriages abhorred them, and were as cautious to ſhun them as they would one, whoſe garments could not be handled or touched without pollution and defilement, Judg. 23. And this laſt, made up of the notions of one or two Interpreters put together, ſeemeth to me the moſt probable of any that I can as yet meet with.

V. 15. *They cryed unto them, Depart ye*, it is *unclean*; *depart, depart, touch not, when they fled away and wandred:*] About this additional paſſage, there is no leſs diverſity of opinion, , than about the former: Nor can it otherwiſe be, becauſe it hath reference to the former. Some expound it of the caution given, either to the blind, or to others, whom men ſaw going ſome way, where ſuch carcaſſes lay, adviſing them to go ſome other way; for that the place they were making toward was unclean: and that notwithſtanding upon ſuch caution and advice given them, they made what haſt they could to be gone, and ſeek ſome other way, yet they could not eſcape the like defilements elſewhere. Others, to paſſe by the reſt, ſuppoſe the words to have reference to that Law concerning the Leper, Lev.13.45.46. and theſe read the words, Some, as ſpoken to thoſe Prieſts, *They cryed to them*, or, *men ſaid of them*, *Depart*, ye *polluted* ones, *touch* me *not*; *when they flew away, yea, and wandred*; that is, got away, as faſt and as far, as they could from them. And this ſeemeth to me very probable. Howbeit, there want not, who conceive them to be ſpoken, not to the Prieſts, but of the Prieſts, reading, ſome the former branch; *They* that *cryed to them*, (that uſed to cry to others) *Depart*, &c. were ſo cautious and chary of touching ought, or coming near any that might in the leaſt degree defile them. See Eſay 52.11. & 65.5. Col.2. 21. Yet were now, as before was ſaid, verſe 13. And others, the latter, even *they*; to wit, thoſe Prieſts and Prophets, *flew away, yea, and wandred*; that is, were ſuddenly carried away into captivity. See Jer. 49. 9, 12. there is an elegant conſonancy in the terms, as if it were ſaid, *They are flowen and fled.*

They ſaid among the heathen, They ſhall no more ſejourne there] Heb. *they ſhall not adde to ſojourne*: Of which form, ſee on Eſay 10. 20. and the like, verſe 16 22. So vile and abominable were their courſes, that even the heathen themſelves had this opinion of them, that they ſhould not, or could not continue long in that land and that city, which they had with cruel and bloudy courſes ſo notoriouſly defiled. See Lev.18. 16. Num.35.33, 34 Pſal. 106. 38. Mic.2.10. The old Latine readeth it, *He will not adde to dwell any more among them*; that is, God is reſolved to make no longer abode with them, that which would well agree with what followeth, Verſe 16. But the form of the verb in the Hebrew will not admit it. Some expound it of the falſe Prophets, that promiſed the people ſpeedy delivery out of Babylon, and other places, where they remained in captivity, Jer.28. 3, 4. & 29. 8. and they read the words *They ſaid* that *they ſhould not continue ſojourning among the nations*. But as the terms of the text refuſe the former, ſo the diſtinguiſhing points in the text reject this latter.

V. 16 *The anger of the Lord hath divided them,*] Or, *The wrath of the Lord will diſperſe them.* Heb. *The face of the Lord*; as Pſal. 34.16. and, *to divide*, for, *to diſperſe*; as Gen. 49 7. God will ſcatter them himſelf.

he will no more regard them:] Heb. *he will not adde* (as verſe 15.] *to behold*, or *look after them*; as Pſal. 84.9.

they reſpected not the perſons of the Prieſts, they favoured not the Elders.] Heb. *they lifted not up the face of the Prieſts*, (ſee the ſame form, Gen.19 21. & 32, 20. 1 Sam. 25. 35. 1 Kings 3. 14. Prov. 18.5.) *They ſhewed no favour*, or, *mercy, to the aged*, or *elders*: the word may be a name, either of age, or office, as 1 Tim. 1. 17, 19. This the Jewiſh Commenters expound of their own people, who had been faulty, and that not a little, in the diſgracefull, yea deſpitefull uſage of the pious and religious, both Prieſts, and others of like rank, that complyed not with them in their wickedneſs. See the dealing with Zachary, 2 Kings 24.21. with Uriah, Jer 26. 23. with Jeremy, Jer.20. 2. & 32. 3. & 37. 15. & 38.6. Acts 7. 32. Others, of the Chaldeans, as if in theſe words the Prophet returned again to complain, in the perſon of the people, of the harſh and cruel uſage of the adverſary, after the ſurpriſal of the city, regarding none, either for dignity or antiquity, but carrying themſelves alike roughly and rudely towards perſons of all ſorts, 2 King 25. 18, 21. 2 Chr. 25. 17. Chap.2.6. & 5.12.

V. 17. *As for us.*] Heb. *yet we*: a nominative abſolute, as 2 Chr 28. 2. or, while, *as yet we* were: ſo long as our ſtate ſtood, and we were not yet ſurpriſed.

our eyes as yet failed] Or, *our eyes failed*; as Pſal. 119. 82, 123.

for our vain help:] Or, with looking *after our vain help* (Heb. *he*[illegible]*anity*. See Eſay 30 7) ſo Eſay 38. 14. *mine eyes faile upward*, for, with looking *upward*: we lived in expectation of relief and ſuccour from abroad, though in vain, and to no purpoſe, Jer. 4. 14. & 8.20.

in our watching we have watched for a nation that *could not ſave us.*] *we watched long*, or, *earneſtly*, (as Eſay 21. 5.) *for a nation that could not ſave.* Heb *they will not*, or, *ſhall not ſave:* but the word is in a potential notion, as the like, Job 15.3. Jer. 2. 11. & 7 8 for the Egyptians that were not able to do us any good, Eſay 20. 5, 6. & 30.6, 7. Jer.2.18, 36. & 37. 7, 8 2 Kings 24.7.

V. 18. *They hunt our ſteps that we cannot go in our ſtreets*] Or, *They hunted our foot-ſteps that we could not go*, or, *walk in our ſtreets.* Heb. *from going*, or, *walking in our ſtreets.* See the like uſe of the particle, Eſay 24.10. Chap.3.44 The Chaldeans, being ſet down before it, begirt our city, and raiſed their forts and works ſo far above our walls, that they could at pleaſure ſhoot into the city; by reaſon whereof we could no[illegible] with ſafety look abroad, or go to and fro in the ſtreets See the like phraſe, Pſal. 56. 6. & 140. 11. A learned Annotator telleth us here of a two-fold reading in the text, *tſaru*, and *tſadu*; and that Abraham the ſon of Eſdras and other Interpreters follow the former, expounding it, *they ſtreitned our ſteps*: the Chaldee Paraphraſt, the latter. But I find no ſuch matter, either in that Abrahams notes on the place, or in any other Interpreters. In the next word indeed the Authour of the ancient Greek Verſion ſeemeth for *tſaade, food-ſteps*, to have read, *tſaire, little ones*, rendring it, *they hunted* (as the corrected copies exhibit it; not, *we hunted*) *our little ones*: but that was from a meer miſtake by the likeneſs of the letters *d* and *r* in Hebrew. There is an elegant conſonancy in the Hebrew between the two words here uſed, as if we ſhould ſay, *they hunt our haunts.*

our end is neare:] The end of our City and civill State *approacheth*, or *draweth near.* So Ezek. 7. 7, 12.

our dayes are fulfilled:] The term of our proſperity and ſtanding is expired. So 2 Sam 7. 12. Jer. 28. 34.

our end is come.] The ſet-time for our ruine, what do I ſay, is near at hand? it is already come, and arrived with us, Ezek. 7. 2,6,7,10,12. See Jer. 51. 13.

V. 19. *Our perſecutors are ſwifter than the Eagles of the heaven*:] Heb. *our purſuers*, or, *thoſe that purſued us, were light from*; that is, *lighter than*: as *good from*, for, *better than*, verſe 9, and *white from*, for, *whiter than*, verſe 7. *light*, for, *ſwift*; as alſo 2 Sam. 2 18. Eſay 19. 1. and *ſwifter than Eagles*: a proverbial form of ſpeech, 2 Sam. 1. 23 Jer. 2. 14. Job 9. 25. *Eagles of heaven*, that fly aloft in the ayre, Job 39. 27. Prov. 23 5.

they purſued us upon the mountains,] Or, *they chaſed us*, or, *traced us*, like blood-hounds, *upon the mountains*; as 1 Sam. 26. 20. See Chap. 3. 52. whither we had fled for ſhelter and ſafeguard, Pſal. 11. 1. Judg. 6. 2. 1 Sam. 13. 6. Jer. 13. 16 Mat. 24. 16 The word ſignifieth an *hot* and eager purſuit; it is uſed, Gen. 31. 46. where it is aright ſo rendred: as alſo, 1 Sam. 17. 53. Pſal. 10. 2. See on Eſay 5. 11.

they laid wait for us in the wilderneſſe.] Or, *in the plain*, oppoſed to the mountains. So Eſay 63. 14. Chap. 5. 9. and ſo Luke 15, 4, 5. compared with, Mat. 18. 12. They lay in wait for us to intercept us in the plain, by which we hoped, aſſayed at leaſt, to make eſcape. See 2 Kings 25. 4, 5. Jer. 39. 4, 5. & 52. 7, 8. So that there is neither ſafety for us in any place, nor poſſibility any way of eſcape for us. See Jer. 6. 23.

V. 20. *The breath of our noſtrils*,] This ſome of the Jewiſh Commenters, after the Chaldee Paraphraſt, whom ſome of ours alſo follow, underſtand of Joſias; becauſe Jeremy is reported to have penned a doleful ditty concerning his death, 2 Chr. 35. 25 But other of them herein controll their fellows, and upon better ground underſtand it of Zedekiah, the laſt King of Davids line, in whom their State drew its laſt breath, and by whom they hoped to have had it fully reſtored, and firmly ſetled again after Jehojacins captivity, 2 Kings 24. 12—— 15. And this cometh in laſt, as the upſhot of all, the utter ruine, death, and downfall of their State: for the thing alluded to, to wit, the free paſſage of *breath* by the *noſtrils* for the preſervation of life, See Gen. 2. 7. Eſay 2. 22.

the anointed of the Lord,] In regard thereof deemed a ſacred and inviolable perſon, 1 Sam, 26. 9. Pſal 89. 20-----23, 51.

was taken in their pits;] As a lion or elephant, or other like beaſt falling into a pit, covertly made and contrived by the hunter to catch him: for the Prophet perſiſteth ſtill in his former reſemblance of hunting, See Ezek. 12. 13. & 17. 20. & 19. 4, 8. the thing it ſelf, Jer. 52. 8. and the like borrowed form of ſpeech, Chap. 3. 47. and in the places there pointed to.

of whom we ſaid, under his ſhadow we will live among the heathen.] Under whoſe protection and ſhelter we made full account we ſhould live ſafe, and be kept free from the incurſions of neighbouring nations. See Ezek. 31. 17 *Shadow*, for, *ſhelter*; as Gen. 19 8. Num. 14. 9. Eccl. 7. 12. Eſay 30. 2, 3 & 49. 2. & 51. 16. Jer. 48. 45. A metaphor taken from ſome high rock, Eſay 32. 2. or, thick cloud Pſal. 105 39. Eſay 4. 5. & 25 4, 5. or, tall and ſhrowdy tree, Job 4. 21, 22. Pſal. 80. 10 Ezek. 17. 23. & 31. 3, 6, 12, 17. Dan 4. 12, 21. Hoſ. 4. 13 or ſhady ſhrub, as Judg. 9 15. Jon. 4. 6. or booth of boughes, Neh 8. 10. or tent of other ſtuffe, Eſay 4. 6. or pavilion, Pſal. 31. 20. that with the ſhade thereof keepeth off the heat of the ſun, Pſal. 121. 5, 6 or from the manner of hens (the moſt [illegible]ar inſtance) and other fowls, that with their wings ſhadow, ſhrowd and ſhelter their young, Deut 32. 11. Pſal. 17. 8. & 36. 7. & 57. 2. & 63. 7. & 91. 1. Eſay. 31. 5. & 34. 15. Mat. 23 37,

V. 21. *Rejoyce and be glad*] The Prophet in the cloſe of this his fourth mournfull diſcourſe, turneth his ſpeech to the Edomites, not ſeriouſly inciting them to mirth and jollity; but in way of taunt and deriſion rather, cloſely taxing and nipping them for their preſent rejoycing at the miſeries of Gods people; and foretelling them what would ſhortly and ſuddenly come, that ſhould quite mar all this their mirth; as if he had ſaid; Ye do well to make merry while ye may; for your mirth or your merry time will not laſt long. The like manner of ſpeech, ſee Pſal. 60. 8. 6. Eccl. 11. 9.

O daughter of Edom,] Ye Edomites that now inſult over me in my miſery, Pſal. 137. 7. Chap. 9, 21. Mich, 7. 8.

that dwelleſt in the land of Uz,] Some part of Arabia poſſeſſed by the poſterity of *Uz*, the ſon of Diſhan, of the linage of Seir, Gen. 36. 28. See before on Jer. 25. 20.

the cup] Of Gods wrath: whereof I now drink ſo deep, Eſay 51. 17. Jer. 25. 18, 29.

alſo ſhall paſſe thorow unto thee:] It ſhall go about, as quaffing cups at feaſts uſe to do, from countrey to countrey, Jer. 25. 15, 32. and among the reſt in thy turn come unto thee, Jer. 25. 20, 21.

thou ſhalt be drunk,] Drink ſo deep of it, that thou ſhalt be as one drunk with it; as Eſay 51. 21. Jer. 25. 27. Ezek 23. 33

and ſhalt make thy ſelf naked.] Or, *ſtrip thy ſelf*, tearing off thine apparel, as perſons made drunk ſometime do. See Jer. 25. 16. Ezek. 23. 34 or diſcovering thy ſhame; as oft befalleth perſons in drink, as having no regard or ſenſe of what is decent or undecent, while they are in that plight, Gen. 1. 21. Habb. 2 15, 16 thou ſhalt be expoſed to ſhame and deriſion, as perſons in ſuch caſe uſually are, Gen. 9 22. Ezek. 23. 32. See Jer. 49. 10. The old Latine rendreth it, *thou ſhalt be made bare*, or *ſtript*: and the word, indeed, as ſome think, the ſame, in a reciprocal form, yet is uſed in no reciprocall ſenſe, Jer. 51. 58. as alſo it is true, (that which in favour of that Verſion a learned Writer obſerveth) that any one may eaſily ſtrip a man in drink: but yet there ſeemeth ſome emphaſis in the reciprocal form here, which would not therefore be ſo ſlighted, The Greek rendreth it, *thou ſhalt poure out*: and it cannot be denied, but that the word is ſometime ſo uſed, Gen. 24. 20. Eſay 32. 15. & 53. 12. which a learned Writer preferreth, expounding it of *ſpewing*, the common ſymptome of the drunken diſeaſe, Eſay 19. 14. & 28. 8. Jer. 25. 27. Habb. 2. 16. and adding that the word ſometime ſo ſignifieth: but I find not where it is ſo uſed; not for *pouring out* neither in the form here found; and the former notion ſeemeth here more familiar. See further, verſe 22.

V. 22. *The puniſhment of thine iniquity is accompliſhed, O daughter of Zion*,] Heb. *thine iniquity is*, or, *will be accompliſhed.* See before on verſe 6. From the Edomites he turneth his ſpeech again to his own people, the inhabitants of Sion, that is, of Jeruſalem, (ſee Eſay 1. 8.) concluding this ſad ſong with a word of comfort unto them, that a time ſhall come, when God having inflicted ſuch a meaſure and ſtint of afflictions and penalties upon them, as he hath determined to exerciſe them withall for their ſins, he will then no longer detain them in captivity, but will ſhew mercy again to them. See Eſay 40. 2.

he will no more carry thee away into captivity:] To wit, after thy return from the preſent Chaldean captivity, Eſay 54. 9. & 60. 18. Heb. *he will not adde* (as verſe 15, 16.) *to deport*, or *captive thee*: which may as well be underſtood of *keeping in captivity*, as of *carrying into captivity*: as, *to enlive*, or *quicken*, is uſed as well for to *keep in life*; as for *to reſtore unto life*. Gen. 12. 12. Exod. 1. 17, 18. Pſal. 22. 29. and the text may well be rendred, *when the penalty of thy ſin ſhall be conſummated, thou ſhalt no longer be detained in captivity*: a defect of the adverb of time, as Chap. 3. 34. *he*, that is, God, ſay ſome. Others, the enemy: true of either: but the verb is indefinite; and therefore beſt rendred by the paſſive.

he will viſit thine iniquity, O daughter of Edom,] Or, *puniſh* it; as Jer. 50 18. God will have a day of viſitation for thee; as he hath already had with me. See of Babylon, Chap. 50, 27.

he will diſcover thy ſins.] God may be ſaid to *diſcover* ſins, when he taketh notice of them, puniſheth for them, proceedeth openly againſt them; and by the grievouſneſſe of penalties inflicted upon the perſons of delinquents for them, maketh the hainouſneſs of them to appear, *Job* 20. 27. as on the contrary he is ſaid to *cover* ſins, when he paſſeth them by, pardoneth them, forbeareth to proceed further againſt them, doth no more now regard them, than as if they were hidden and concealed from his ſight, Pſal. 32. 1, 5. & 85. 2 Neh. 4. 5. But becauſe there is a particle before the word *ſins*; which this Verſion taketh no notice of, and yet ſeemeth to be of uſe, I conceive the text may thus be rendred; *he will diſcover* thee *for thy ſins*: that is the frequent uſe of the particle, Amos 1. 3, 6, 9, 11, 13. & 2. 1, 4, 6. a defect of the pronoun onely ſupplyed, as Eſay 14. 9. & 51. 23. & 58. 9 & 60. 15. and this expoſition Jeremy himſelf leadeth us to, who bringeth in God ſpeaking thus of Edom, *I have ſtripped*, or *made bare Eſau*; *I have diſcovered his ſecret places, and he ſhall not be able to hide himſelf*, Jer. 49. 10. and becauſe the term is here, as that before, indefinite, it may not amiſſe be rendred; *thou ſhalt be diſcovered for thy ſins.* Som Interpreters of note, becauſe the word hath a notion of *tranſmigration*, and *deportation*, or *removall*, as well, and as commonly as of *retection*, *revelation*, and *diſcovering*, would therefore have it here ſo taken; the rather becauſe it was ſo uſed in the branch before going; and ſo there would be an oppoſition not inelegant, between this and that, Sion ſhall no longer be kept in captivity, but Edom ſhall paſſe into captivity, as in her room: according to that of Solomon, *The righteous is delivered out of trouble, and the wicked cometh in his ſtead* Prov. 11. 8. but the form of the verb in the former is diverſe from this here; nor is the verb ever found uſed in that notion, in that form wherein this clauſe hath it, but perpetually in the former onely.

CHAP. V.

Verſe 1. REmember. &c.] This laſt Chapter of this mournful Treatiſe, for ſubject matter much the ſame with the former; though not compoſed in ſuch an alphabetical ſtructure as they all were; beginneth with an addreſſe unto God, minding him of their preſent calamitous condition, Verſe 1-----16. proceedeth to a profeſſion of hearts grief for the deſtruction of Gods Sanctuary, Verſe 17, 18. and concludeth with ſupplication to God; that he would be pleaſed, to remit of his fierce wrath towards them, and to turn in mercy again to them, Verſe 19-----22.

Remember, O Lord, what is come upon us:] Take notice of it, and relieve us: as Pſal. 25. 7, 18.

conſider, and behold] As, *Behold and conſider*, Chap. 2. 20. Heb. *Behold and ſee*; as Chap. 1. 11.

our reproach.] In what diſgrace we are, Chap. 1, 11. & 3. 61. Neh. 1. 3. & 4. 4. Pſal. 89. 50, 51. & 123. 3, 4.

V. 2. *Our*

V. 2. *Our inheritance is turned to ſtrangers, our houſes to aliens.*] The land of Canaan, which thou gaveſt us to hold as an inheritance from thee, Pſal. 78 55. & 135. 12. & 136. 21, 22. together with our places of abode therein, is turned over to ſtrangers; and is poſseſsed by them, as their own rightful inheritance. See Deut. 28.30 ——33. Eſay 63.18,19. Chap.6 12.

V. 3. *We are orphans, and fatherleſſ,*] Being without King or Ruler, Hoſ 3. 4. or being forſaken and left by thee, who waſt our Father. Deut.32,6. Eſay 63.16. & 64.8.

our mothers are as *widows.*] Our City and State are as wives left and caſt off by their husbands, regarded and protected no more by them, than as if they had none at all. See Chap. 1. 1. We are as orphans and widows, fatherleſs and husbandleſs, expoſed to wrong and injurious uſages of any.

V. 4. *We have drunken our water for money;*] *We drink our water for ſilver.* *Silver* for *money*, as Eſay 55 1,2. *drink it for ſilver*, as Mic.3. 11. or, *with ſilver*; for, drink it bought with ſilver, a complexive form, ſuch is Eſay 38. 13,21. We have not ſo much as water free; we muſt pay for it, or earn it, before we can have it; as as Num.20.19 See verſe 6.

our wood is ſold unto us.] Heb. *cometh* (as, *is made to come*, verſe 9.) *for price to us*: we pay for it, which in times paſt we had freely out of the common woods.

V. 5. *Our necks* are *under perſecution;*] We lye under a grievous yoke of thraldome. See Jer.28 13,14. Chap.1.14. or, we are driven up and down, by thoſe that follow us hard at the heels, like beaſts. Heb. *on the neck*, or, *at the neck*, *are we purſued: on the neck*; as, at the heels, Pſal.49 5.

we labour and have no reſt] Heb. *reſt is not afforded us*; we are toyled and tired out with inceſſant pains taking, and no time of reſt allowed us. See the like, but in ſomewhat a different notion, Eſay 23. 12. Chap.1.3.

V. 6. *We have given the hand to the Egyptians*, and *to the Aſſyrians, to be ſatisfied with bread*] We are fain to beg our bread of ſtrangers, having it not allowed us by thoſe whom we ſerve. Or, in our extremity we have been driven either to ſeek, or to work, to theſe people for relief, Eſay 57. 9. Hoſ 12. 1. many fled into Egypt for fear of the Chaldeans, Jer.41. 17, 18. and many were carried captive into the land of Aſsyria.

given the hand] *to give the hand*, is uſed for *to yield* ones ſelf to another, to be wholly at their command, Jer. 50 15. and ſo it is a note of ſubmiſneſs, or ſubmiſſion in general: and it may here be taken, either in a notion of humble ſupplication, and addreſs thereby, to the perſons here ſpoken of: as the like, Pſal. 68. 31. or of employment and ſervice; as the like, Deut 12.18. Prov 31. 19. as if they had ſaid, glad are we to get any employment, on any never ſo mean terms

to be ſatisfied with bread.] Only to have that that may ſatisfy our hunger. See the curſe denounced againſt Elies iſſue 1 Sam.2. 36. where the copulative being in a disjunctive notion, were it ſo expreſsed, as it ſhould, would make the doom paſt on them more remarkable, and help to clear this place.

V. 7. *Our Fathers have ſinned, and* are *not*; *and we have born their iniquities.*] *They are not*, that is, they are dead and gone; Zach,1. 5,6. So Gen.42.36. Pſal 39.13 Jer. 31. 15. Howbeit, I conceive not the meaning here to be, as in that profane proverb, the wicked ſort of them uſed to ſpeak, *The Fathers ate the ſower grapes and the childrens teeth are ſet on edge.* Jer.31.29. Ezek 18.2. thereby implying, that they ſuffered for the defaults of their forefathers, being faultleſs themſelves. For they are not ſuch in whoſe perſon the Prophet here ſpeaketh, but ſuch as made humble acknowledgment, both of their own ſins, and of the hand of God juſtly upon them for the ſame, Verſe 16. Chap. 1. 8, 14, 18. & 3. 22,39.42. but the meaning is, that their parents, in whoſe ſteps they had trod, being dead long ago many of them, had by deceaſe eſcaped the ſight and ſenſe of thoſe evills, which God, out of patience and forbearance, had deferred unto their dayes; and were now with the main ſhock lighted exceeding heavie upon them their iſsue. God making them exemplary ſpectacles of his wrath; incenſed as well by the ſins of their parents, as of them their poſterity. That which he oft doth, by inflicting upon the poſterity of ſome notorious delinquents ſuch remarkable judgments, that men may thereby diſcern that he had therein an eye as well to the exceſses of their anceſtours, as to their own perſonal tranſgreſſions. See Eſay 65. 7. Mat.23. 32,35 36.

V. 8. *Servants have ruled over us:*] Or, *rule over us*; not ſtrange Lords and Maſters onely, Eſay 19. 4. & 26. 13. but the meaneſt of their ſervants alſo have us at command, and uſe us as they pleaſe; as Neh. 5. 15. So that the curſe of Canaan is befallen us, We are become *ſervants of Servants*, Gen.9. 25. as in a family, ſaith one, it is not unuſuall, that the ſervant that came laſt, is as a ſervant to the reſt.

there is *none that doth deliver* us *out of their hand.*] Or, and *there is none*: to knit the one branch to the other: none to do, as Nehemy ſometime for ſuch as were ſo oppreſsed, Neh. 5 13,15. but the word ſignifieth properly, by *force and violence to deliver*, or, *ſet free*. Heb. *no renter out of their hands*: for it ſignifieth in the firſt place, *to rend*, or, *break aſunder*. So Pſal.7.2. *leſt he tear me like a lion, renting*, (that is the very term there uſed) *while there is none to deliver*: and in the ſecond place, by *renting*, to ſet free, or to reſcue. So Pſal. 136. 24. *and reſcued us from our enemies*; by main might ſet us free: and there is in it an alluſion, either to the breaking of an yoke, and ſo ſetting a beaſt at liberty: as Gen. 27. 40. where the ſame word is uſed: or of chains and bonds, whereby a captive or priſoner is reſtrained; as Pſal. 107. 14. it may well comprehend any forcible reſcue: and it is a complexive forme of ſpeech; *to rend*, for, by *rending* to deliver and ſet free: the like, ſee Chap. 3. 53.

V. 9. *We gat our bread with* the perill *of our lives;*] Heb. *made it to come* (as Verſe 4,) *with our ſoul.* So it is ſaid of thoſe three that brake thorow the Philiſtines camp to fetch water for David, that they brought it *with their ſouls*, 2 Sam.23.17. They could not ſtart out of the city to get any relief in their great extremity, but with danger of their lives.

becauſe of the ſword of the wilderneſſe] Heb. *from the face of* (either for fear of, or by reaſon of, as Eſay 21. 15. Jer. 50. 10. ſo Verſe 10.) *the ſword* (to wit, of the enemy) *in the wilderneſſe*, or, *in the plain*; as Chap.4.19.. the enemy lying round about the city diſperſed every where in the plains near adjoyning thereunto, Jer.52.7.

V, 10. *Our skin was black like an oven, becauſe of the terribbe famine.*] Or, *as a chimney*, Eſay 31. 9. Heb. *from the face of*, or, *from before* (as verſe 9.) *the terrours*, (as Pſal.119.53) or *ſtorms*, (as Pſal.11.6 but the former rather here,) *of famine: terrours of famine*, for, *moſt terrible famine*: as, *the King of terrours*, for, *a moſt terrible King*, Job 18.14. See on Chap 4 8.

V. 11. *They raviſhed the woemen in Zion; and the maids in the Cities of Judah.*] Heb *humbled*; as Deut. 22. 24,29. Judg. 20. 5. 2 Sam. 13. 22.

V. 12. *Princes are hanged up by their hand:*] Or, *were hanged by the hand*; to wit, of the enemies: either their lives taken away, by that ignominious kind of death; of which Deut.21. 22,23. See Joſh. 8. 29. or, their bodies, after they were ſlain by the ſword, being hanged up in diſgrace and contempt, and ſo expoſed to publike view. See 1 Sam 31. 10.

the faces of Elders were not honoured.] See Chap.4. 16.

V. 13. *They took the young men to grind;*] Or, as ſome, *The young men have carried the griſt*: ſuppoſing it to be a noun; as ſome others of the like form are. The young men have been compelled to carry like horſes or aſses, among other burdens, their corn and griſt to and fro: or, they have been conſtrained to grind as beaſts, by turning or driving the mill about: an employment that ſlaves were uſually put to in thoſe parts. See Exod 11. 5. Judg. 16. 21. Eſay 47. 2. The Chaldee Paraphraſt rendreth it, *have born the mills*, or, *the millſtones*: as the word, whereby it is by him expreſſed, is found uſed Deut.24 7. whence a proverbiall form among the Talmudiſts, of a man *with a millſtone on his neck*, alluded to Mat. 18. 6. uſed of one that lyeth under ſome exceeding heavie, and in a manner, unſupportable burden; which yet, ſay they, muſt not keep a man from ſtudying Gods Law. Thus taken, the word ſhould ſignify not the *griſt*, but the *mill*; as alſo ſome expound it, Deut.9.21. where others would have it to be *a file*: but it ſeemeth to be neither. and ſome of the Talmudiſts tell a tale, that the Chaldeans made the young men carry millſtones with them to Babylon; becauſe there was ſome want of them there: whence it is not unlikely, that their Paraphraſt fetcht that his Interpretation; which yet in ordinary acception, without any ſuch forged ſtory, might be true, that they were conſtrained ſometime to carry ſuch; or in a figurative form, by a proverbiall manner of ſpeech that they were put to bear burdens fitter for beaſts than for men to bear. Some of the Jewiſh Doctors, whom the old Latine alſo followeth, conceive the word to be uſed both here, and Judg. 16. 21. & Job 31. 10. in an obſcene ſenſe; of young men abuſed contrary to nature, Gen 19. 5. which howſoever it may in that place of Job ſound ſomewhat that way, like to the abuſe offered to the Levites concubine, Judg 19 25. and that before here, Verſe 11. yet hath no place in any probability here.

and the children fell under the wood.] Under ſuch burdens of wood, as beyond their ſtrength they were conſtrained to bear: and this as it refelleth that obſcene notion, by ſome faſtened upon the former branch; ſo it helpeth to back that other of millſtones, or the like, not carried from Jeruſalem, but to and fro in other places: the bigger and ſtronger ones being put to the carrying of ſtone, the younger and weaker ones to burdens of wood. Howbeit, Some of the Jewiſh Commenters by *wood* underſtand here the wooden poſt, or engine, by which they turned abont the upper mill-ſtone, *the rider*, or *the runner*, as we term it: for the lower was fixed and ſtirred not. See on Eſay 47. 2. ſo the perſons ſhould be the ſame in either, But of this let others deem.

V. 14. *The elders have ceaſed from the gate;*] There is no more ſitting for them on the bench of judicature; which in the gates of the city they uſed to do, Jer.38.7. It is in that regard as a perpetuall *Sabbath* with them; for on the *Sabbath* they ſate not in judicature: and it is the word *Sabbath* that is here uſed; as alſo Verſe 15.

the young men from their muſick.] Heb. *their ſtriking*, or, *playing on hand-inſtruments* of muſick. So Chap. 3. 14. but put here, as there alſo, for muſick in generall: their wonted muſick, their melodious ſinging and playing is no more heard: the youth have no more merry meetings now, as they had wont to have. See Chap. 6. 11. & 31. 13.

V. 15. *The joy of our heart is ceaſed;*] All hearty joy is gone. See Eſay 16. 10. & 24. 8,9 11. Jer. 7. 34. & 16. 9. & 25. 10. Heb. *hath reſted*; the ſame term that was before, verſe 15. and it may ſeem to have ſome glance at ſuch mirth and cheer, as they were wont to have at their ſolemne feſtivals and on their Sabbaths, Deut. 16 11, 14. & 28. 47,48. 2 Chron. 29. 36. Pſal. 42. 4. & 81. 1,2. & 92. 1,2.

our dance is turned into mourning] Dancing, the uſual and ordinary companion of mirth, Ier. 31. 13. See the contrary in the like expreſſion, Pſal. 30 11:

V. 16. *The crown is fallen* from *our head:*] So read, there ſhould be a defect of the particle *from*, as Eſay 32. 6. & 33. 6. Ier 8. 13. & 10. 20, But that is not here needfull; for it is word for word in the original, *The crown of our head is fallen*. All our glory and ſtate is gone, See Iob 19. 19 Pal. 89. 39, For the word is uſed more largely than for a royal diadem only. See Prov. 4. 9. And the Iewiſh Doctor underſtandeth it of the Temple; but I ſuppoſe it to extend further than ſo.

Wo unto us, that we have ſinned.] And have brought all this miſery upon our ſelves, our land, and ſtate by our ſins, Ierem. 4. 18. Chap. 1. 8. & 4. 13. A *woe*, not of denunciation, but of deploration, as Eſay 3. 9. Jer. 4. 13.

V. 17. *For this our heart is faint;*] As Chap. 1. 22.

for theſe things our eyes are dimme:] Our eyes are waſted with weeping; as Chap. 2. 11. Pſal. 6. 7. or, our eye-ſight faileth; as is wont to befall thoſe that are fainting away in qualms, or otherwiſe, 1 Sam 14. 29 Pſal. 38. 10. Jer. 14. 6.

V. 18. *Becauſe of the mountain of Zion which is deſolate;*] The deſolation and deſtruction as of the City in generall, ſo of Sion more eſpecially, the ſeat of Gods Sanctuary, Chap. 1. 10. & 2. 1,7. ſeemeth to be aimed at and intimated, as that which they took moſt to heart; as Elies daughter-in-Law, did the loſſe of Gods Ark, 1 Sam. 4. 21,22. and ſo the Chaldee underſtandeth it.

the foxes walk upon it.] A Jewiſh Critick would have it to be a verb tranſitive; becauſe in the form here uſed, it is ſometime; as Job 24. 10. *the poor they make to walk*, or, *go*, *naked*: and ſo it ſhould be rendred here; *they have made the foxes to walk*, or, *go upon it*: and it is, ſaith he, imperſonal. as that, Gen. 50. 26. *and they embalmed him*, meant, as of the Phyſitians, or embalmers there; ſo of thoſe that demoliſhed the Temple here. But there ſeemeth no neceſſity of this nicety, ſince that the verb in the form here uſed is far more frequently found in a ſtanding, than in a tranſient ſenſe; as Job 30. 28. Pſal. 38. 6. & 85. 13. & 86. 11. & 89. 15. & 104. 10,26. & 115. 7. & 31. 1. onely in this weighty form it ſeemeth to imply an uſual and ordinary walk: as if it were ſaid, the foxes that were wont to haunt waſte places, do freely and frequently walk up and down there, where Gods own ſanctuary ſometime ſtood. See Pſal. 63. 10. Ezek. 13. 4.

V. 19. *Thou, O Lord remaineſt for ever;*] Or, *But*, or, *Yet*, to be ſupplyed; as Pſal. 119. 23,83. Jer 50. 34. & 51. 53. *thou*, *O Lord*, Heb. *ſitteſt*; that is, *abideſt*; as Pſal. 125 1. or, *reigneſt*, as Eſay 0. 13. *for ever*. See Pſal. 9 7. & 10 16: & 29. 10. & 102. 12. & 145. 13. & 146. 10. And though thou ſuffereſt theſe things to be done at preſent, yet neither is thy might and power impaired, Eſay 50. 2. & 59. 1 nor can thy truth goodneſſe, and faithfulneſſe fail, Pſal. 89. 34,37. & 102. 27,28. & 146. 6, Hab. 1. 12. Mal. 3. 6.

thy throne from generation to generation.] Heb. *to generation and generation*: as Pſal. 89. 4. Though they have by thy permiſſion thrown down thy ſtately ſeat and material throne here on earth, Jer. 17. 12. yet thy ſovereignty and dominion continueth ſtill, and ſo ſhall thorow all ages, the ſame; and thy royal ſeat in heaven, which no power here on earth can reach to, ſhall abide with thee for ever, Pſal. 45. 6. & 103. 19. Eſay 66. 1,

V. 25. *Wherefore doſt thou forget us, and forſake us ſo long time?*] The like complaints of Gods ſervant and people in their diſtreſſes, ſee Pſal. 6. 2. & 10. 1. & 13. 1. & 44. 24 & 94. 3,4. and Gods anſwer to them, Eſay 14------16. Heb. *for length of dayes*, Pſal. 23. 6. which ſome ſuppoſe to have reference to the ſeventy yeares, the time aſſigned for the continuance of their captivity, Jer. 29. 10,28, But the form ſeemeth more indefinite.

V. 21. *Turn thou us unto thee; O Lord, and we ſhall be turned:*] Do thou convert us, and we ſhall be converted, Jer. 31. 18. or; receive thou us into grace and favour again, and our preſent condition will be ſoon changed for the better, Pſal. 80. 3,7,14,19. & 85. 4,6. and this ſeemeth the genuine ſenſe of the text, eſpecially if taking the copulative in a finitive notion, (which I conceive to be the genuine ſyntax) we ſhall render the words, *Turn thou us, O Lord unto thee, that we may be turned*; as Pſal. 51. 7.) *cleanſe me with hyſſop that I may be clean, waſh me that I may be whiter than ſnow*. But the difference is not great: the one noteth the iſſue; the other the end.

renew our dayes as of old.] Reſtore us again to our former eſtate. See Jer 30. 20. & 33. 11.

V. 22. *But thou haſt utterly rejected us; thou art very wroth againſt us.*] Thoſe that follow this reading expound the words, as delivered by Gods people, in way of controlling and checking of themſelves for craving a ſpeedy reſtitution in the words foregoing, verſe 21. whereas God was reſolved to leave and caſt them off utterly; for a long time at leaſt. See before on verſe 20. But this ſome other miſlike; and would have the particle taken as conditional; Reſtore us again; *unleſſe* it be ſo that thou art reſolved utterly to caſt us off in the extremity of thy wrath: and thus is the particle uſed, Gen 32. 26. Eſth. 2. 14. But this ſome again rejecting as well as the former, require to have the particle rendred, *Although*, or, *Albeit*. Albeit, thou haſt caſt us off, and art exceeding wroth with us, yet vouchſafe to return in mercy to us again. So it ſhould be like thoſe Paſſages, Pſal. 60. 1,2. & 80. 4,7. And ſo the particle ſeemeth uſed, Jer. 2. 22. & 37. 10. But I conceive that the two particles here uſed do not here, as a compound, make up one joynt notion; but are two diſtinct ones, as well in notion as in delineation; as oft elſewhere they are: that the former of them is a cauſal; the latter an interrogative: and that the ſame humble expoſtulation is here continued that was before begun, verſe 20. The words therefore would be rendred as in the margent of our Verſion is exhibited; *For wilt thou*, or, *ſhouldeſt thou*; *utterly reject us?* Heb. *rejecting reject*; as Jer 14. 9.) *wilt thou be*, or *ſhouldeſt thou be, extremely*, or, *perpetually wroth with us?* Heb. *unto extremity*; as Eſay 64. 9, 12. or, *unto perpetuity*: as Pſal. 119. 8. As if they ſhould ſay, ſurely it will not ſtand with thy goodneſſe, and with thy gracious diſpoſition, ſo to do. See the like expoſtulations of Gods people, Pſal. 79. 5. & 80. 4. & 85 5. & 89. 46.

The Jewiſh Doctors, becauſe they would not have the Sun here to ſet in a cloud do after this verſe, both in writing and and reading this Chapter, or this book, repeat again the verſe next beforegoing. Which howſoever they do out of a ſuperſtitious conceit, before-hinted, at the end of Eſays Prophocies; Yet I hope, I may without offence in theſe diſtracted times, ſhut up theſe my weak labours therewithall, as with no either unſeaſonable or unſuitable Prayer.

Turn us, O Lord, to thee, that we may be turned:
renew our dayes, as of old.

ANNOTA-

ANNOTATIONS on the Book of the Prophet *EZEKIEL*.

THE ARGUMENT.

EZekiel, *of the Prieſtly race, was carryed captive to* Babylon, *in the ſecond captivity by* Nebuchadnezzar; *not accounting upon that time, when* Manaſſeh *was carryed to* Babylon *by the Captains of the hoſt of* Eſarhaddon, *or* Aſnapper, *King of* Aſſyria, Ezra 4. 2. 10. 2 Chron. 33. 11. *at the beginning of the accompliſhment of that Prophetical denunciation of* Eſay, 2 King. 20. 17, 18. Eſay 39. 6, 7. *But when* Nebuchadnezzar *carried away* Jehojachin, *or* Jeconiah, *with his Mother, divers of his Princes, and many of the people, Namely, in the eighth yeare of* Nebuchadnezzar's *reign both over* Babylon, *and* Judah, *then was* Ezekiel *carryed captive,* 2 King. 24. 12. Ezek. 33. 21. and 40. 1. Ver. 1, 2, &c. *In the firſt Captivity by* Nebuchednezzar, Daniel *and his three Companions, among others, were carried away. And that was in the firſt year of the reign of* Nebuchadnezzar, *and in the fourth year of* Jehojakim *King of* Judah, Jer. 25. 1. Dan. 1. 1, 2. *In the Captivity of* Jechoniah, *and* Ezekiel, *ſay ſome: But much rather in the former, wherein* Daniel *was carryed Captive; Then, as the moſt learned Chronologers do juſtly hold, began the deſolation of* Jeruſalem, *and the ſeventy years of* Judah's *Captivity, and* Babels *reign,* Jer. 25. 1, 11, 12. *In which time of diſtreſſe, God did raiſe up Prophets to tell his people of their woful troubles; and to aſſure them, that his Church ſhould have deliverance at the time appointed of ſeventy yeares; and that ſuch enemies as either afflicted them; oa rejoyced at their miſeries ſhould be deſtroyed.* Jeremie *in* Judah *taught that* Jeruſalem *ſhould be as* Shiloh, Jer. 7. 12, 14. *foretold, that* Babel *muſt reign for thoſe ſeventy years; and writing to* Judah *that was then in* Babylon, *he bids them not to look for return till thoſe ſeventy years were ended.* Jeremie *was oppoſed by falſe Prophets; by* Hannaniah *in* Jeruſalem, Jer. 28, 1, 2, 3. *by* Shemajah *and others in* Babylon, Jer. 29. 8, 9 24—29. *wherefore to countenance him, God ſtirreth up* Ezekiel *in* Babylon, *to ſecond him, and confirm his Propheſies; and to perſwade the remnant in* Judah *by writing, to yield to* Babels *yoak, to prevent greater Judgements. This Prophets example, and two Captivities already paſt, might have warned* Judah *ſufficiently, not to ſtirre up more wrath, by provoking God againſt them, to give them ſo up into the* Chaldeans *hands, as to burn their Temple, raze their City, kill their Princes, diſperſe the people, and to extirpate out of* Jeruſalem *all ſignes of* Judah's *Church, and Common-wealth; All which God, in theſe Propheſies, doth fortel ſhould come to paſſe, did they ſtill perſiſt and reſiſt. But all ſufficed not: And upon their continued obſtinacy and rebellion, All this did fall out accordingly. For his Courſe and general Method in this book,* Ezekiel *thus proceeds, upon theſe heads; After his vocation and calling to his Prophetical office, He foretels the woful Siege and deſolation of* Jeruſalem, *and the calamities, and captivity of* Judah; *He ſheweth the cauſes of ſuch evils, to be the violation of Gods Laws; and that in a tranſcendent manner. And for them already in Captivity, He reproves them alſo for many ſins ſharply; exhorting them to repent, and to be confident of their return to* Canaan, *and of the reſtauration promiſed at the time appointed. Furthermore, he Propheſieth againſt the neighbour Nations, who had been enemies to the Jewes; eſpecially* Tyre, Egypt, *and* Edom, *that they ſhould be involved in the ſame* Chaldean *deluge. Then he goeth on to foretell the ruine of* Gog *and* Magog, *the laſt and cruelleſt enemies of the Jewes, before the firſt coming of Chriſt, that thoſe enemies ſhould be ſubdued, and the Church delivered. The effect of the one, and the other, ſhould be chiefly performed by Chriſt, of whom in this Book are many Notable Promiſes; and in whom the glory of the New Temple, City, and Kingdome, largely ſhewed him in Viſion, and deſcribed, ſhould be perfectly reſtored. He propheſied in* Chaldea *at the time* Jeremy *propheſied in* Judah; *wherefore there is very great agreement between theſe two Prophets. But he began four and thirty years after* Jeremy; *namely, in the fifth year of* Jehojachins *Captivity; and that was about the year of the world,* 3400. *and afore our Saviours Incarnation, about* 600 *yeares. He continued Prophecying two and twenty years at leaſt,* Chap. 29. 17. *Of the manner of his death, what ever divers Authors do record, yet we have nothing in* Scripture.

A view of the ſeveral times, and parts of this Prophecie. In the

Fifth year of Jehojachins *Captivity, fourth moneth, fifth day, he begins to Propheſie,* Chap. 1. *and ſo on to the eighth Chapter.*
Sixth year, ſixth moneth, fifth day, He is carried in a Viſion to Hieruſalem, Chap. 8, 9, 10, 11. *And after his return, he propheſies on, to the* 20 Chapter.
Seventh year, fifth moneth, tenth day, He is conſulted by the Elders. Chap. 20. *And propheſies on,* Chap. 21. 22, 23.
Ninth year, tenth moneth, tenth day, the Siege of Hieruſalem *by* Nebuchadnezzar *began,* Chap. 24. (2 King. 25. 1.) *And he propheſies moſt wofull deſtruction againſt them. And in the* 25 Chapter, *he propheſies againſt Neighbour Nations.*
Tenth year, tenth moneth, twelfth day, He propheſieth againſt Pharaoh, *and* Egypt, Chap. 29. *to* Chap. 30. ver. 20.
Eleventh year, (firſt moneth) firſt day, He Propheſieth againſt Tyrus, 26, 27, 28 Chapters, *to* Verſ. 20. *againſt* Zidon, Chap. 28. Verſe 20. *to the end of that Chapter.*
Eleventh year, firſt moneth, ſeventh day, He Propheſieth againſt Egypt, Chap. 30. Verſ. 20. *to the end of that Chapter.*
11 *year, third moneth, firſt day, He Propheſieth againſt* Egypt Chap. 31. and 32.
11. *year fourth moneth, ninth day, The City is taken,* Jer. 52. 5, 6. 2 King. 25. 2, 3, 4. *and in the fifth moneth, and tenth day,* Nebuzaradan *burnt the Temple and City,* Jer. 52. 12.
Twelfth year, tenth moneth, fifth day, the newes of the taking Jeruſalem *is brought to* Ezekiel, Chap. 33. 21. *Whereupon he Propheſies of further wrath, for their ſins,* Chap. 33. Verſ. 24—33. *And againſt the Shepherds of* Iſrael; *with a Promiſe of the true Shepherd Chriſt,* Ch. 34. *Againſt mount* Seir, Chap. 35. *Promiſing reſtauration of* Iſrael, *through Chriſt, and his Kingdom,* Chap. 36, & 37. *and fore-telling the deſtruction of* Gog *and* Magog, Chap. 38. and 39.
Twefth year, twelfth moneth, firſt day, he Propheſies againſt Egypt, Chap. 32—17.
Twelfth year, twelfth moneth, fifteenth day, He Propheſies againſt Egypt, Chap. 32. 17—32. *And of the Watchmans duty,* Chap. 33. 1—21.
25 *year, firſt moneth, tenth day, He hath that large Viſion of a New Temple,* &c. Chapters 40, 41, 42, 43, 44, 45, 46, 47, 48.
27 *year, firſt moneth, firſt day, He Propheſies againſt* Egypt, Chap. 29. Verſ. 17. and Chap. 30. 1.—20.

CHAP. I.

Verſ.1. NOw] Heb. *And.* So haply coupling his outward expreſſions in writing, with the inward notions and viſions of his mind. Or elſe it is an Hebraiſm, only for grace of ſpeech; very uſuall in that language: whereupon as here this Book, ſo in like manner with this word do begin the Books of Exodus, Leviticus, Numbers, Joſhuah, Ruth, Jonah, and moſt of the Hiſtoricall Books of the Old Teſtament.

This Chapter contains a Viſion of the glory of God, and of Chriſt.

in the thirtieth yeare] Not from the Jubilee; for this time agrees not with that accompt: but thirty years after that the Book of the Law was found; which was the eighteenth year of the reign of Joſiah; when alſo the Covenant with God was renewed, Religion reformed, and a very ſolemn Paſſeover kept, 2 Kings 22.3,8,22,23. 2 Chro.35.19. The remembrance of ſuch benefits gave the Jews occaſion of this accompt. A thing not unuſuall with them in like caſes. So are years reckoned from the calling of Abraham, the birth of Iſaac, the coming out of Ægypt, the diviſion of the Kingdomes of Judah and Iſrael, the Captivity and deportation into Babylon: and others, that we need not here to fly and fetch it from an Epoche and Æra of an Heathen King Nabopolaſſar, not mentioned in Scripture; though that Chaldean accompt may agree with this: nor refer it to the Prophets age, which he would not take upon him in this manner to ſet down; as being without any example of ſuch like reckoning in Scripture: and his birth day a time but obſcure, and not vulgarly known abroad,

fourth moneth] Anſwering to part of our June and July. See Annotations on Chap.40.1.

fifth day] Towards the end of our June. Thus particularly God would have us take notice of the times, and to obſerve the remarkable paſſages of Gods providence and acts in Church and States, which fall out in them, Hoſ. 14. 9. That this fifth day was a Sabbath day, cannot be aſcertained.

among the Captives] Heb. in the midſt of the Captivity: when Jehoiachin or Jeconiah was led Captive to Babel, 2 King. 24.12. then Ezekiel, Chap. 40 1. Mordecai, Eſth. 2.5,6. and many of the people were led alſo away; ten thouſand Captives at leaſt, 2 Kings. 24, 14,16. of which number were three thouſand and three and twenty of the Tribe of Judah, Jeremy 52.28. In the midſt, that is, amongſt, as Joſhua 7. 13 thus the Godly are mingled in this world with the wicked, Pſal. 120.5. Apoc. 29. 13, 14, 15. and a Lilly among thornes, Cant. 2.2. yea, thus they are wrapped up in the ſame outward Calamities and afflictions with the wicked, Eccl. 9. 1, 2. 1 Pet. 5.10. And therefore we muſt not judge of men by their outward eſtate and condition. It was the great ſin of Jobs three friends, Luk. 13. 1,2, 3,4. Pſal. 73. 15.

chebar] Chap. 3. 15. a river of Meſopotamia, riſing, as is thought, from the mountain Maſius, and flowing into Euphrates; neer to which it ſhould ſeem, were appointed ſome habitations for the Jewes, which were led into Captivity, Chap. 3. 15. Pſal. 137.1. This ſeemes to be that Chabor in Ptolomy, though ſome more probably take this for Euphrates it ſelf. Thus Daniel ſaw viſions by the ſide of the great river Hiddekel, or Tygris, Dan. 10. 4. That this is called a Sabbatical river, and the reaſon why, is all but a Rabbinical Dream.

The heavens were opened] To his thinking, and in humane appearance; a kind of ſpeech much uſed in the deſcription of Viſions, Mat. 3. 16. Act. 10. 11. Revel.4.1. and Chap. 19. 11. to note a ſudden breaking forth of light from above, created by God miraculouſly, as if it came out of heaven it ſelfe; in and through the midſt of which were ſhewen the repreſentation of divine things. Or, as Joh. 1. 51. or Act. 7. 56. God ſtrengthening his eyes to ſee at ſuch a diſtance.

I ſaw] Hence Prophets called Seers, 1 Sam. 9. 9. Eſay 30. 10. which points out their duty, Ezek.33.3,6

Viſions] God hath revealed himſelf to his Prophets ſometimes mouth to mouth, and face to face, Exod. 33. 11. Deut. 34.10. Num. 12. 6, 7, 8. ſometimes in Dreams, Gen.28. 12. & 31. 11. ſometimes in viſions, as Gen. 15. 1. And ſo here. And theſe viſions are repreſentations of viſible things to the eye of the body, or at leaſt of the mind, to a man awake, to ſignifie things preſent, or to come; and that with ſuch an irradiation of the mind, and impulſe upon the ſpirit, as aſcertains the mind, and Will, and truth, or God in them. See alſo Chap. 7. 26. & Chap. 12. 22, 23.

of God] That is, which God ſhewed, or, wherein I ſaw God: or, notable and excellent viſions; ſo that it might be known it was no Natural dream, or illuſion of Satan, or lying fancy: but that the viſions in this Chapter came of God, ſee Annotations on Chap. 40. 2.

V. 2. *Fifth year*] Of Jeconiah's Captivity, and conſequently Zedekiahs reign. And from Jeconiahs Captivity doth Ezekiel conſtantly begin all his reckonings of the times. This doth in Certainty denote the time of thirty years, and the beginning of it, if it were doubtfull in the former Verſe: for if to theſe five of Jeconiahs Captivity, you adde eleven of Jehojakim, and the fourteen laſt of Joſiah, there will ariſe thirty, ſpoken of in the firſt verſe: and ſo Ezekiel propheſieth thirty years after the finding of the book of the Law, in the fifth year of Jeconiahs Captivity. And from this time to that, Chap. 8. 1. is a yeare, and two moneths; within which ſpace all happened that is ſet down in the ſeven firſt Chapters of this Prophecy: and from this day and date of time, to the beginning of the ſiege, are four years, ſix moneths, and five dayes, Chap. 24. 1. Jer. 52. 4.

Of King Jehoiachins Captivity] This Jehoiachin was eight years old, when his father Jehoiakim began to reign; and himſelf likely in ſome ſort joyned with him, 2 Chron. 36. 9. And 18, when he began to reign alone, 2 King. 24. 8. He was Captive ſeven and thirty yeares, 2 King. 25. 27. He was called alſo Jechoniah, and Coniah; and, as ſome would (though not ſo likely) Shallum, Jer.22. 11. He is written *childleſſe*, Jer. 22.30. Salathiel was his ſonne, 1 Chron. 3. 17. Mat. 1. 12. onely by legal ſucceſſion, not by natural generation, Luk.3.27. In him ended the Kings, and royal line of David: Our Saviour came of Nathan, Davids other ſon, Luke 3. 31. The Crownes, Zech. 6. 11. are ſet upon the head of Joſhuah the high Prieſt. Theſe five yeares of Captivity and affliction mended them not.

V. 3. *The word of the Lord*] That ſet down in the ſecond Chapter, and continued to the twelfth Verſe of the third Chapter.

Came expreſly] Heb. *by being hath been*; or, *in coming it came*: to aſſure the entity, evidence, and truth herein.

Ezekiel] Heb. *Jechezkel* ſignifying the ſtrong God, or the ſtrength of God, or one ſtrengthened by God. A name by Gods providence well ſuiting to his condition, and calling: as likewiſe the Name Iſaac, Solomon, John, Jeſus.

the Prieſt] So he was both Prieſt and Prophet: and ſo very few of the Prophets were.

The ſon of Buzi:] And therefore not the ſon, or ſervant of Jeremy as ſome would.

Land of the Chaldeans.] That is, in Meſopotamia a part of Chaldea. Abram had dwelt there, Gen. 11. 31. Act. 7. 2, 4. whereof Babylon was the chief City, built by Nimrod. The land called the land of Nimrod, Mich. 5. 6. and of Shinar, Gen. 10.10. It was a land of wickedneſſe, Zech. 5. 11. And they a martial, cruel people, Jer. 6. 22,23. & Chap. 50. 41,42. and yet here in this place God raiſeth up a Prophet in much mercy, for the good of his Church, in this diſtreſſe.

and the hand of the Lord] The Spirit of the Lord. God by his co-æval and co-equal Spirit, works as a man doth by his hand, Act. 11. 21. See the power, virtue, and efficacy of his Spirit, 1 John 4. 4.

was there upon him] Strongly; the intrinſecal power of his Spirit, excited and brought Ezekiel to this propheticall office and function, as it were againſt his will, he not thinking of it, much leſſe affecting or ambitiouſly deſiring it. See Chap. 3. 12, 14, 22, 24. & Chap. 37. 1. For this John ſaith, Rev. 1. 10. *I was in the Spirit.* See 1 King. 18. 46. 2 King. 3. 15. Then Gods Word and Ordinances are of power, and to purpoſe, when Gods hand and Spirit goeth with them, 1 Cor. 2. 4,5.

V. 4. *A whirlewind*] The beginning of the Viſion, which continues to the end of the Chapter. The ſumme of it is ſet down by the Prophet himſelf, Ver. 28. in theſe words, *This was the appearance of the likeneſſe of the Glory of the Lord.* More fully and particularly, it ſhadowes out the God of glory, and the Son of Man, the Lord Jeſus Chriſt, guiding and governing the heaven and the earth, and all things in them; and their wheelings and turnings, and mutations, by his active providence, and more ſpecially his Church, and the affairs of it, by his eternal Spirit, uſing therein the miniſtery of his Angels, and inferiour Creatures: This Viſion is oft-ſoones renewed, and mentioned in whole, or in part, Chap. 3. 23. Ch. 8. 4. & Ch. 10. 15, 20, 22. & Chap. 40. 3. This Viſion ſerves for the Prophets heavenly confirmation in his future calling, fitting and preparing him to it, and incouraging him in it; for the ſight of Gods glory is very efficacious upon the ſpirits of men: and it ſerves alſo for the divine credit of the propheſies hereafter followiug. The difficulties that ariſe in the explication of this Viſion, are acknowledged by all Authors.

a whirl-wind] Heb. *a wind of Tempeſt.* This, and what followes, is a fore-runner of the glory and Majeſty of God; as Job. 30. 1. and as Act. 2. 2, 3. and to rouz up Ezekiels mind to due attention: and not unfitly figuring the enemies which God would uſe as inſtruments, for the puniſhing of his people the Jews. As a whirl-wind, were the enemies and their armies. And ſo God threatens, Chap. 13. 11, 13. & Jer. 4. 11, 12, 13. See Prov. 1. 27. Eſay 41. 16.

out of the north] And thence came the Iews enemies, the Babylonians, and other nations ſerving them. So Jer. 1. 13, 14, 15. Hab. 1. 6, 7, 8, 9, 10

a great cloud] A ſign of Gods preſence: So Exod. 19. 16. 2 Chron. 5. 13, 14. And as a great cloud likewiſe were the armies of the enemies, for numbers and ſwiftneſſe, as clouds covering the face of the earth, Chap. 39. 9. 2 King. 25. 1. Hab. 1. 8. and flying as a cloud, Eſay 60. 8. bringing clouds of darkeneſs and gloomineſſe; as Joel. 2. 2. of trouble and diſtreſs, Zeph. 1. 15. Clouds of bloud; as a great cloud pouring down upon the Jewes ſhowres of deſtructions, ſtorms and tempeſts, Eſay 28. 2. ſo Ezek. 30. 18. & Chap. 38. 9. ſo Jer. 4. 13. as clouds full of floods and fire, and hail and lightnings, and thunderbolts, Pſal. 11. 6. Thus God ordereth, and ruleth both meteors and men, Eſay 19. 1. Pſal. 104. 3. Amos 5. 8.

and a fire infolding it ſelfe] Vapours likely in the cloud, kindling, and burning into themſelves, the flame turning inward, catching it ſelf, as the Hebrew is, and making as it were a fiery Globe: ſome would apply the ſignification of this to ſin, and the Nature of it. But we rather conceive, it repreſents the fiery wrath of God; or ſecondarily of Nebuchadnezzar, his inſtrument, who burnt up Temple, City, and all.

and a brightneſſe was about it] As a ſhining about the fire; as raies about the ſunne. Gods fiery wrath and judgement upon ſinners make the ſplendor and glory of his juſtice to ſhine abroad, Exod. 15. 6.

Colour] Heb. eye. ſo Lev. 13. 55. Num. 11. 7.

of amber] Or a moſt lively colour, as of the pureſt burning braſs; or rather, as of red, hot, fiery burning coales, ver. 13. whence Angels are called ſeraphim, Eſay. 6. 2, 6. as fiery and burning in the ſpeedy and fervent execution of Gods will: Pſal. 103. See 2 King. 6. 17. Heb. 1. 7.

out of the midſt of the fire] This cleers the meaning of the word midſt next aforegoing; as alſo in the beginning of the next verſe. See Apoc. 1. 16.

V. 5 *Alſo out of the midſt thereof came*] The meaning of this viſion ſeemes to be; that the Son of God who had eſtabliſhed the Ark of the Covenant, with all the things belonging to it, for a ſign of his reſidence among his people, and for a figure of heaven where he dwelleth, and reigneth in glory among his Angels; doth here reveal his heavenly majeſty in formes and ſhapes anſwerable to the earthly figures of the Temple; appearing in judgment againſt his people; purpoſing to depart from them, and to deſtroy them, as it is declared, Ezek. 10. 17, 19. & 11. 23. until the time appointed for the reſtauration of the Church: at which time he will return in the ſame form, Ezek. 43. 3. See the like viſions, Dan. 7. 9. Rev. 4. 6, 7.

four] Four-formed creatures; as Gods miniſtring ſpirits in all the four quarters of the world: in themſelves very numerous, Dan. 7. 10. Mar. 5. 9.

Living-Creatures] Or, *wights*; ſhadowing out and ſignifying not the armies of Nebuchadnezzar, comming againſt Jeruſalem to deſtroy it, as ſome would have it out of that, Chap. 43. 3. but the angels called Cherubins, Chap. 10. 15, 20. See Gen. 3. 24. which are Gods miniſtring ſpirits, Heb. 1. 12. for the good of the godly, to informe and guide them, to defend and guard them, to eye them in the aſſemblies, comfort them in afflictions, and attend them at their deaths: And for the wicked, to oppoſe and withſtand them, and to execute Gods judgments upon them. Here they are repreſented in theſe Hieroglyphicks. As then Ezekiel ſeeth the glory of God, and of Chriſt; ſo alſo he ſeeth the miniſtery of his angels which are Gods great officers in the great Family of Heaven and Earth; and which, in wit, excel, in might are ſtrong, in ſervice unweary, in quickneſſe fleet. What ſome here write of the four Elements to be ſhadowed hereby, or the four Cardinal vertues, or the four faculties in the Soul, or four chief paſſions in man, or four monarchies in the world, or elſe the four Evangeliſts, *Mathew*, *Mark*, *Luke* and *John*: or yet of the Name *tetragrammaton Jehovah*, conſiſting of four letters, or of Chriſt our Saviour, his perſon, and offices as here myſtically meant, are all rather wandring fancies, and imaginations, then Notions ſuiting with, or proper to the words and context of this, and the following Verſes.

their appearance] Differing from thoſe four beaſts, Apoc. 4. 6, 7, 8. And their appearances we may ſee, their eſſence we cannot.

the likeneſſe of a man] For ſtature, proportion, and all things; ſaving ſuch differences and alterations as are ſet down in the ſix Verſes following. They had ſuch qualities in likeneſs as are ſet out by theſe parts of a man: principally, reaſon, which is the property and propriety of man among all viſible creatures, 2 Sam. 14. 20. Apoc. 46. 8. 1 Pet. 1. 12. 1 Chron. 11. 10.

V. 6. *And every one had four faces*,] Of this ſee more in the 10 ver.

four wings] To ſignifie their winged ſpeed, in doing Gods Will. Of theſe, ſee more, ver. 8, 9, 11, 23, 24, 25. and Chap. 10. 12. Here they have four wings a piece, Eſay 6. & Apoc. 4. every one hath ſix wings, Their ſwiftneſſe is beyond the ſwift motion of the Sun, and of the Stars, which yet is almoſt beyond all admiration.

V. 7. *And their feet*] Comprehending the thighs and legs withall, as may be gathered by that which follows.

ſtraight feet] Heb. *a ſtraight foot*; round, without turning, to run readily any way, as a round bowl or globe is ready for motion any way, Heb. 12, 13.

ſole of a calves foot] To ſignifie, as it ſhould ſeem, the indefatigable motion of Angels in the ſervice of God, and his Church.

and they ſparkled] Themſelves; Or rather their feet ſparkled with their ſpeed, and purity in doing Gods Will.

braſſe] Or, *Steel*, Apoc. 1. 15.

V. 8. *The hands of a man*] The hand notes action, Eccl. 9. 10. Prov. 3. 27. This is to ſignifie their ability and action; as formerly their will and readineſs of deſire was ſhadowed out. Here is the virtue and diverſity of the angels operations, Chap. 10. 7, 8. 12. They are for work and ſervice, they reſt not, Apoc. 4. 8. and are without wearineſs. We ſhould do likewiſe, Joh. 13. 17. Apoc. 22. 14. See more, Ezek. 10. 12.

under their wings] Will and Work go together. Some here do ſtretch the ſituation of their hands under their wings, to farther notions, then we can apprehend a warrant for.

four ſides] On the four ſides of the Waggon, on each ſide of which there was a Cherub, as ſome ſay: but rather under their wings on the four-ſides, as the expreſs words are. And ſo every one having four wings, ver 6. there were ſixteen hands under their ſixteen wings; thus placed, in this order, Chap. 18. 21.

V. 9. *Their wings were joyned*] Touched each other in their utmoſt parts.

one to another] Heb. *a woman to her ſiſter*. To ſhew their joint unanimity, harmony, and correſpondency, in ſpeeding to perform Gods Will injoyned; which ever lay ready before them; and they ready and prepared for it, of what nature or kind ſoever it were: ſuch unanimity, and joyning our helps together ſhould be in us, for the doing of Gods Will. The wicked practice it againſt him, Pſal. 2. 2.

turned not] See verſ. 12, ready ſtraight to all ſervices, without need or uſe of ſo much let, as the turning of themſelves. See our duty, Luk. 9. 62. Phil. 3. 13. 14. That returning ver. 14. was in the ſame manner as they ran, without turning of their bodies, after they had done their work; as if he ſhould ſay, they ran to and fro without any winding or Circulation.

V. 10. *As for the likeneſſe of their faces*,] They are likened to the faces of four principal creatures. They ſeem to repreſent, and hyeroglyphically deſcribe, (as earthly things may) the humane underſtanding, the Lyon-like power, the Ox-like uſefulneſs, the Eagle-like ſpeedineſs of the Angels, in their miniſtration and obedience to Gods Will, and for the ſervice of his Church and people, Apoc. 4. 7. Thus angels are; and thus like ſhould we be.

They four had, &c.] Each one had four faces, ver. 6. and ſo ſixteen in all. Each one, of a man, before: Of an Eagle behind: Of a Lyon, on the right ſide: Of an Ox, on the left ſide.

V. 11. *upward*] It may be both faces, and wings: ſo ſome tranſlate upward, towards him that ſate upon the throne above the firmament, that was over their heads, ver. 22, 23, 25, 26, to admire and adore him, Heb. 1. 6 And as an Hawk upon the wing, ready, and watching unanimouſly to receive his Commands; to do his Will. Mat. 18. 10. & Chap. 8. 9. Pſal. 123. 1, 2. Thus it ſhould be with us, Mat. 16. 10. and our minds ſhould be upward, Col. 3. 1. Phil. 3. 20. The Church hath the Moon, and all ſublunary things under her feet, Apoc. 12. 1.

Upward] Or, *divided above*, as it may be tranſlated. Namely above the ſhoulders, where the four faces did begin to divide themſelves; and where the four wings of the Cherubins were alſo divided.

two covered their bodies] Ver. 23. Every one had two which covered on this ſide, and every one had two which covered on that ſide their bodies. This might be ſo, by joining of the wings one to another: So ver. 23. Eſay 6. 2. the words are, *with twain he covered his feet*. Likely this for decency, and modeſty; as in thoſe caſes, Exod. 20. 26. & Chap. 28. 42. or elſe, as Moſes put a vail on his face, Exod. 34. 33, 34, 35. So providing to help and ſuccour humane infirmity; as we uſe to ſhadow our eye with our hand, when we would look up to the bright body of the Sun.

V. 12. *Whither the Spirit*] The Spirit of God who is the guide of the holy Angels, in all their Functions, and performances; the Spirit of him that ſate upon the throne, who did drive and put forward the live Wights, (as the wheels to the ſame kind of motion, ver. 20.) for the Angels are his miniſtring Spirits, Heb. 1. 12. Or, we may underſtand it, of the Spirit of the living Creatures, guided indeed by the Spirit of God.

They turned not] See Verſ. 7. 12. 17. Chap. 10. 11.

V. 13. *Like burning*, &c.] In love, and zeal, to obey Gods Will. And it may be, in zeal and fury againſt ſinners, ready in indignation , to execute Gods vengeance upon them.

It went up and down] This likeneſs and appearance of fiery burning coals,and lamps, was in continual motion , darting out rayes inceſſantly.

and the fire was bright] This fire that went up and down, was bright and ſhining, gave light.

and out of the fire went forth lightning] That is , dreadful ſignes of Gods fiery indignation , and judgements to be executed, by the angels,upon ſinners.

V. 14. *Ran*] With ſpeed , as a flaſh of lightning. God uſeth the miniſtery of angels, in his adminiſtration of things here below ; and particularly in the execution of his judgements againſt ſinners : examples whereof are very plentiful in the Scriptures: and the angels as readily do his Will , and have influence from Chriſt ſuitable to their adminiſtration.

and returned] That is , ran to and fro without turning about, ver. 9. and they ran and returned ; not in a tumultuary way , or by chance , or according to their own minds , but according as their head did guide them; and when they had excuted his Will; for afore they returned not , till God had changed the ſtate of things; as Mat. 8. 9.

a flaſh of lightning] Moſt ſpeedily, as it were in the twinkling of an eye, Mat. 24.27. Luk.17.24.

V. 15. *One wheel*] As one ; yet more in number, ver. 16, 17. 18, 19, 20, 21. The Cherubins covering the ark are called a Chariot, 1 Chr. 28. 18. And wheels are ſet to the Celeſtial throne, Dan. 7.9. See Eccleſiaſticus, Chap. 49.8. The meaning here is, that the Prophet did ſee a wheel by every one of the living creatures : So that they being four, there were alſo four wheels, ver. 16,18. See Chap. 10.9. what is meant by the wheels , is a thing full of obſcurity and difficulty : Yet moſt underſtand by them , this inferiour world; which is as a wheel round , and ſubject to many wheelings , roulings , and turnings , various mutations , and changes. The turning of this wheel is daily ſeen in this world. And the ſtory of Seſoſtris King of Egypt, may be a lively embleme and expreſſion of it : and Chap. 10.13. is tranſlated and expounded by ſundry learned Divines , for a divine warrant, to underſtand by the wheel this mutable inferiour orbe. In which the Church militant is tumbled and toſſed. See that verſe, and the Annotations on it. And others not much differing, hereby underſtand the godly people that are in the world, and their various ſtate and condition.

upon the earth] Newly upon that floor which appeared in this Viſion, ver. 19.21.

by the living creatures] In, and upon which wheel the living Wights exerciſed their Offices and Functions.

with his four faces] The wheel had four faces or ſides, ver.17.

V. 16. *The appearance*] The colour and ſhew.

of the wheels] Therefore more then one : four in this verſe, and verſe 18, yet as one, being as a wheel in the midſt of a wheel, as appears in this verſe. See Chap. 10. 9.

like unto the colour of a berill] A precious ſtone , of a green Sea-colour ; repreſenting likely the unſtable floating condition of this ſublunary world, and of all things in it. The Hebrew word is Tarſhiſh , and Tarſhiſh in Scripture is often uſed to ſignifie the Sea : and it is alſo the Name of the Metropolitan City of Cilicia , neer to the Sea , whither Jonas fled, Jonah 1,3. the Apoſtle Pauls Country , Act. 21.39. & 22. 3. But here it muſt be underſtood of a precious ſtone ; as appears, Chap. 10. 9. and that of a green Sea Colour.

had one likeneſſe] In all reſpects, ſo that he which ſaw one, ſaw all, and thereupon called *one wheel*, ver.15.

a wheel in the middle of a wheel] Not comprehenſively one infolding another ; then they could not be perfectly one like another : But tranſverſly , all made up one ſphericall figure, touching themſelves, at right angles ; that without turning , or any delay, they might run and roul any way , on any ſide as is ſhewed in the next verſe, Eaſt, Weſt, North, or South. This alſo may note haply the intricacy and perplexity of the cariage of the affaires of this world , to humane underſtanding.

V.17. *Went*] See Chap. 10, 11.

Returned not] They had no ſtops or retrogradations; they went on conſtantly , went through , they did not move out of the direct tract , wherein the living Creatures did lead them; but even as the live Creatures were led by their Chiefe , ſo did they alſo guide the wheeles. See ver. 20. a figure of the agreeing harmony, which is in all the works of Gods providence towards his Church ; and of the conſtant carrying of them on to their appointed ends, and periods, Eſay 43. 13.

V. 18 *Rings*] Or, rims, or ſtrakes , or trendles , or circumferences.

ſo high] Of a fearful height and Compaſſe ; and motion ſequently : Repreſenting likely the high , wondrous , unſearchable adminiſtration of things in this world , and of the paſſages of Gods providence in them ; bringing fear and dread , amazement and aſtoniſhment to men, Job 21. 7, &c. and Chap. 12. 6. Pſal. 73. 1, &c. Jer. 12. 1. Hab. 1. ver. 2,3. theſe wheeles are of ſuch a height, and their motions ſuch as none can reach, Pſal. 36. 6. Rom. 11. 23.

Rings were full of eyes] Inſtead of great nailes wherewith Cartwheeeles are garniſhed , there were eyes , for to repreſent either the ſtars of heaven , or more particularly , Gods all-ſeeing providence , in all the parts of his government, 2 Chr. 16.9 Prov. 15. 3. thereby guiding, as the leaſt, ſo the moſt high and formidable things of this inferiour orbe, and ſublunary world; Howſoever they may ſeem here to be carried blindly , raſhly, confuſedly. See Act. 4, 27, 28. yea though the ſecond cauſes be blind, and know not their own motions ; or move otherwiſe, Eſay 45.4. and Chap. 10. 7. yea or contrary wayes ; yet he makes them ſubſervient to his ends. Yet here are not excluded the gifts of Gods Spirit in the inſtruments which he imployeth to this end, under him. See Zach. 3. 9. & 4. 10. See Rev. 4.6. In Ezek. 10. 12. the body, backs, hands, wings, of the four wights, were full of eyes alſo. Gods providence reacheth all: no place left to chance, or fortune, even in the leaſt thing.

V. 19 *And when*] See Ver. 17. as the camp and Hoaſt of Iſrael removed and reſted, by the guidance of the Pillar of Cloud, and fire . See Apoc. 14.4. Their movings, forward, upward, every way ; their reſt depended upon the living Creatures, was guided and orderd by them. God orders both the Angels, and all ſecond Cauſes, in all their motions, by his eye of providence, and ſecret inſtinct.

were lift up] See Ver. 20, 21. Some do conceive hereby, that God doth ſometimes raiſe the ſpirit of the creature to more then an ordinary height, and inables it to unwonted ſervices, Zach. 12.8.

V. 20 *Whitherſoever* the *ſpirit* , &c] Verſe 12. the impreſſion and impulſe of Gods Spirit was their guide and mover. Yea God acts in his juſt judgment, even in the motions of Satan and ſinfull men, not changing their Wills, but making uſe of them to bring about his own deſigns. 2 Sam. 17. 14.

for the ſpirit of the living Creature] Heb. *the ſpirit of life.* Verſe 21. that ſpirit wherewith the living wights were moved, was in the wheeles. That one Spirit of God works all in all. The ſame Divine Inſpiration which did drive the live wights, did alſo give a motion to the wheels, not enliven them : To ſignifie that Gods Spirit, the vigour, vertue, and inſtinct of it, gives motion to all things according to their ſeveral principles, and ſervices: that God is preſent effectually in all the Inſtruments of his providence; and that Chriſt doth do all in all in his Church, 1 Cor. 12. 6. Epheſ. 1. 11. Col. 3. 11. Rom. 8.9, 14. 1 Cor. 6. 17.

they went] Without diſpute, without delay, immediatly, cheerfully. See Rom. 8. 14. Joh. 14.17. Pſal. 148.8.

V. 21. *Thoſe ſtood, theſe ſtood*] God puts ſtands to the motion of the wights, and of the wheeles, at his pleaſure. See Joſh 10. 12. 13. 1 King 12. 24. Eſay 37. 3.

for the ſpirit] So Verſe 20. here redoubled to make it more remarkable; it is a lively Spirit, 2 Corinthians 3.5.6. Romans 8,2. it moves, and works in all Creatures, with inſtincts and qualities according to their kinds. It hath choice operations in the elect; and common operations in the reſt of Mankind.

V. 22. *And the likeneſs of the firmament*] not the firmament it ſelf; all this was in viſion. See Gen. 1.6. By this is meant Chriſts Celeſtiall Glory, who is king of the Church ; for above this firmament Chriſts ſits in his Throne, Ver. 26. Hence to the end of the Chapter, Ezekiel ſees in this viſion, the Glory of Chriſt the Son of Man, or of God in Chriſt,

upon the heads] Verſ. 26. ſo this was between the Son of Man, the Lord Jeſus Chriſt, and theſe wights, and wheels : and this likely did ſupply the office of that pair of wings, Eſay 6.2. all Creatures are under Chriſt, he ſits above them, Phil. 2.9. 1 Cor. 15.27.

was as the Colour] Heavenly things are pure and glorious, Pſal. 19.1. Job 37.18.

terrible Cryſtal] Tranſlucent ſtrangely; even terrible to aſtoniſhment: through the ſtrangeneſſe, the greatneſſe, and the gloriouſneſſe of it: ſuch are the things above, dreadfully glorious : and what then is the dreadfull glory of God himſelf ? 1 Tim. 6. 16. and all things below are viſible to him, as in and through Cryſtal, Heb. 4. 13.

V. 23. *And under the firmament were their wings ſtraight the one towards the other*] The Angels at a diſtance, attend Chriſts Throne, with wings ſtretched out, ready to fly in his ſervice; as Mat. 8.9. and unanimouſly perform it with mutual ſweet agreement. See Ver. 6, 11. and the Annotations upon it.

every one had two which covered] More then four we may not admit, becauſe of Verſ. 6. either thoſe two wherewith they did fly, did ſerve alſo to Cover their bodies, at leaſt wiſe, when they ſtood, and let them down, Ver. 25. Or elſe, out of Ver. 11. the joyning of two wings, one of each Cherub or Wight to another, might be counted two on a ſide : And thus Covering, they ſhew their reverence, and ſubjection to Chriſt ; as 1 Cor. 11.10. Pſal. 89. 7. And may ſerve as a pattern to man, either of decency and comelineſſe, or of modeſty and humility, to vail and cover the glory of our parts, leſt we ſhould grow proud, or others fall to idolize us. See Annotations on Ver. 11.

V. 24. *The noiſe of their wings*] By ſeveral ſimilitudes much amplified.

of great waters] See Rev. 1. 15. Pſal. 46. 3.

as the voice of the Almighty] Pſal.29.3——18. Apoc.1 .10. as thunder. Pſal. 18.13. Joh. 18.6.

the voice of ſpeech] An articulate voice of dreadful ſound and greatneſſe. Gods judgments have the voice of ſpeech in them Micah 6.9. we ſhould learn the language thereof, Eſay 26.9. Hoſ. 14.9.

as the noiſe of an hoaſt] Of armies of men and horſes, in their armours movings, fightings, Cryes, with Drums, Trumpets, Cannons, (as the caſe is now) All this may ſerve to ſhadow out the ſwiftneſſe, and the dreadfulneſſe of Gods judgments, Chap. 13. 13. Pſal. 119. 120. Eſay 29.6. And that, of dreadful force, and efficacy are the Angels in their motions and actions; ſpecially in the execution of Gods judgments. Some refer all this to the noiſe of Nebuchadnezzars armies, See Eſay 5. 27, 28, 29, 30.

they let down their wings] They kept them quiet & without noiſe, ſignifying, that they had no power of themſelves, nor ought to do, but onely waited to execute Gods Commandements.

V. 25. *A voice*] Or noiſe, or ſound; as a fore-runner to prepare Ezekiel the more to attend Gods Word which ſhould be ſpoken unto him. So was John prepared to attendance, and hearing, Apoc 1.10. & ſo Exod. 19. 16.

from the firmament] Not from the firmament it ſelf, or from any thing under it; but from beſides, and above it; ſo the Hebrew bears; from Chriſt on the Throne.

when they ſtood and had let down their wings] And ſo were ſilent without that noiſe, Ver. 24. that the voice might be heard, Job 4. 16. ſedate, and ſilent minds and ſpirits, are fitteſt then to hear Chriſts voice.

V. 26. *and above*] The laſt and beſt part of the Viſion.

likeneſſe] Likeneſſe, and appearance, thirteen times uſed in this and the two Verſes following. To ſhew that all here was in viſion only; leſt wee ſhould otherwiſe miſtake: and God thus as it were, mantles up his Majeſty; elſe their could not be ſuch Communion between him and us.

throne] Pſal. 9 7. Dan. 7.9. Heb. 1.8. Apoc. 4.2——7. and Chap 20. 11, 12. Heb. 4.16. See 1 King. 22. 19. The throne here may ſigniſie the Judiciary power, Kingly dignity, triumphant glory, and divine Majeſty of Chriſt.

of a Saphire ſtone] A moſt glorious Throne of an heavenly Colour; of a sky, or pleaſant blew Colour, with a little purple in it, Exod. 24. 10, See Solomons Throne, 1 King. 10. 18,19. 2 Chr. 9.17. See Lam. 4.7. Apoc. 21. 19. this adds to Chriſts glory.

of a man] Chriſt, Θεάνθρωπος, God and man; to be man by his incarnation in the fulneſſe of time: the King of the Univerſe and head of the Church, See Ver. 28. & Dan. 9. 13. Eſay 6.1. with Joh. 12. 41. Apoc. 1. 13. & Chap. 14. 14.

above upon it] Sitting, moſt likely.

V. 27. *and I ſaw*] See Chap. 8.2.

of amber] See ver. 4. and the Annotations upon it. Here is Chriſt of an intenſe fiery Colour, like to the moſt hot burning gloing Coals, Apoc. 1.14,15. & Chap. 2.18. & 10.1. & 19.11,12,13. Thus Chriſt is preſented in a fiery way, when acts of wrath and judgment are to be executed upon a people. To ſhew that God and Chriſt is a conſuming fire to his enemies, Deut 4. 24. Heb. 12.20. Mal. 3.2,3. Jer. 51. 25, 26. Apoc. 6. 17.

round about within it] A fire, it ſeems, in a fire, within the outmoſt fire, reflecting upon it ſelf, burning within the concave of it, round about; as fire in a furnace. Two particular applications, and explications of theſe types, we may not ſo ſafely venture upon. Chriſt is moſt glorious, Mat. 17.2. Act. 26. 13. and then take up that, Phil, 3. 21.

V. 28. *bow*] Of this bow, and the uſe of it, we read, Gen 9. 12.——18. Eſay. 54.9. This bow then is a ſign of mercy: it is a bow whoſe back is upwards, towards heaven; not ſhooting downwards towards us: a bow without arrows at all; a bow of freſh and lively delightfull Colours, to intimate Gods mindfulneſſe of his Covenant of mercy to his, in the midſt of his fiery wrath and judgments againſt his enemies; that he will ark and ſave his, when he rains down floods and ſtorms upon other ſinners, Chap. 38. 22. Pſal. 11.6. Thus juſtice and mercy do compaſſe his Throne.

of the brightneſs round about] Of that brightneſſe in the end of the former verſe; though ſome extend it to be round about the Throne; or the head of him that ſate upon the Throne: according to thoſe places, Apoc. 4.3. & Chap. 10. 1.

This was the appearance] The ſum of the viſion, as we formerly ſaid.

of the likeneſs] To ſee God and his glory as it is in himſelf, is not for this life; Exod. 33.20. See Eſay 6.2. but reſerved for the life to come, 1 Cor. 13.12. 1 John 3.2. And even then though viſionally, yet not comprehenſively; for ſo no Creature can ever ſee the glory of the Creator, 1 Tim. 6. 16. or comprehend his infinite eſſence: and therefore there is no doubt but with this clauſe, thoſe places, Gen. 32.30. Exod. 33.11. are to be underſtood. This here was but the appearance of the likeneſſe of the Lord. And we ſee it in the volume of the Creatures, Pſal. 19.1. and in his Church: and his Divine diſpenſation towards it, Pſal. 29.9. & 63.2.

of the Lord] *Jehovah*, Chriſt is *Jehovah*; who as God hath his being of himſelf, and gives being to all things Jer. 23.6. Mal. 3.1.

I fell upon my face] In adoration with fear and reverence, at the glorious preſence of the Divine Majeſty. So Gen. 17. 3. Lev. 9. 24. Dan. 8. 17. & 10. 8, 9. Rev. 1.17. and it was ſo uſually with Gods Saints, Abraham, Moſes, Manoah, Eſay, Daniel, and others. Or elſe, aſtoniſhed with amazement at the ſight of Gods Majeſty always terrible to ſinners, though Saints, through ſenſe of their own frailty, weakneſſe and ſinfulneſſe, during this mortal life, Eſay 6. 5. Mat. 17.6.

a voice of one] It was the Lords voice, but the Prophet in his aſtoniſhment knew not whoſe voice it was. However, he was then beſt fitted to hear the voice, when he was thus humbled firſt at the ſight of this viſion.

CHAP. II.

Verſ. 1. ANd] Ezekiels Vocation to his Prophetical function, and inſtructions therein, are the things contained in this whole Chapter, and continues to the 22. verſe of the third Chapter.

He ſaid] *He*, Chap. 1.26. as appears in the three Verſes following.

Son of man] So often, and very often is Ezekiel ſtyled by God in this book, ſome reckon 80 times & upwards. So Daniel once, Dan. 8.17. elſe this ſtyle is appropriated to our Saviour Chriſt, where it is ſpoken of one Man, & not ſpoken of mankind in general: & ſo our Saviour ſtyles himſelf above four times. This compellation might ſerve to put the Prophet in mind of himſelf what he was, even Man, earth, and aſhes; of his original, and end; baſeneſs, brittleneſs, worthleſneſſe in himſelf, Gen. 3. 19. Pſal. 9.20. and ſo to humble him, that he ſhould not be puft up with this heavenly glorious viſion, and ſo his pride to bloſſome, 2 Cor. 12.1,7. but magnifie Gods mercy in thus honouring him, Pſal. 8.3,4. & 144. 3. Job 7.17.

Stand upon thy feet] Chap. 1.28. Ariſe, recollect thy ſelf, be ready to attend and hear. So Dan. 10.11. Eph. 6.14. Act. 9.6. See Numb. 23.18. Judg 3.20. thus God in mercy and compaſſion, raiſeth and comforts him.

And I wil ſpeak unto thee] That ſpeech which after follows, v. 3. &c

V. 2. *And the Spirit entred*] Either the Spirit of God, ſee Chap. 1. 20. & 3.24. or his own ſpirit of life which ſeemed loſt almoſt by his former fear and aſtoniſhment; as that, 1 Sam. 30. 12. However, Gods *Spirit* received his languiſhing *ſpirit*; and here we ſee that God with the command, and by it, gives power and performance: ſee Dan. 10.10. compare and couple Gods commands with his promiſes, Deut. 10. 16. ch. 6.5. with ch. 30.6. and Ezek. 18.31. with ch. 36.25,26,27. and Pſal. 22.23. with Jer. 32.40.

entred into me] By its operation and impletion: filling and fitting him for his office: ſee Act. 6.3. and ch. 9.17. & 11.24. & 13.2. The uſe and neceſſity of the *ſpirit*, 1. Cor. 2.14,12. The word is not ſufficient without it. But the Word is the Chariot of the *ſpirit*, as here. See 1. Theſſ. 1.5. 2 Cor. 3.6,8. Gal. 3.2.

V. 3. *I ſend thee*] I make thee my legate and ambaſſador; miſſion, and ordination is requiſite, Rom. 10.15. Falſe prophets run before they be ſent, Jer. 14. 14. and Ch. 23.21. and Ch 29.9. and it is Chriſts prerogative to ſend Prophets and Miniſters, Mat. 28.18, 19. Rom. 1.5. 1 Cor. 4.1. 2 Cor. 3.6. Ephe. 4.11. Act. 20.28.

to the children of Iſrael] Evil branches of a good ſtock, Rom. 9.6. Theſe were not praying and prevailing children, as their Father was, Apoc. 2.9. Rom. 2.28,29. Grace comes not by inheritance, Joh. 8.44.

to a rebellious] ſin is *rebellion*, 1 Sam. 12.15. and chap. 15.23. and Act. 5.39. Luk. 19.14. let us do, as it is, Ioſh. 1.18. And herein is Gods mercy ſeen, in ſending to ſuch a rebellions people, 2 Chr. 36.15,16. *Jer.* 25.3. and Chap. 35.15.

nation] Heb. *nations*. The Prophet propheſied againſt ſundry *Heathen Nations*: yet here are meant the children of Iſrael; as is expreſſed: called *Nations* or *Gentiles* here, becauſe they ſinned as the *Heathen Nations* did: And ſo in reproach for their ſins, they are called elſewhere by reproachfull names, Eſay 1.10. and 57.3. *Jer.* 7.27.---35.

they and their fathers] Judg. 2.19. Jer. 7.20. authority and example of Fathers pleaded, Joh. 4.20. Jer. 44.17. but is no ſound Rule of Worſhip, or life, Ezek. 20.18,19. 1 Pet. 1.18.

againſt me] Joſh. 22.16. Eſay 1.2.

even unto this very day] Eſay 48.8. Jer. 3.25. & Chap. 32.31. Ezek. 20.31. affliction & captivity changed them not. Eſay. 1.5.

V. 4. *Impudent*] Heb. *Hard of face*; that is to ſay, ſuch as are not aſhamed of any thing. A great progreſs, and height in ſin, *Jer.*6.15. and 8.12. & 3.3. and c.3. Zeph.3.5. Zech.7.12. Eſay 48.4. Phil.3.19. Pſal.52.1. *Repentance* recals *ſhame*, Rom.6.21.

ſtiff-hearted] Act.7.51. when judgements, mercies, miracles, will not move and mollifie them, Exod.32.9. Deut.9.6. Eſay 48.4.

thus ſaith] The miniſter is Gods mouth, Jer.15.19. and 1.9.

V. *whether*] Ver.7. Chap.3.11,27. Jer.26.2,3. Matth.21.37. Gods primary intention in ſending his Prophets, is for the good of his people. In a ſecond place it is for to leave the wicked inexcuſable, and to juſtifie his proceeding towards them. See Eſay.55.11. 2 Cor.2.15,16. Joh.9.39. That place of Eſay, Chap 6.9,10. is ſix times alledged and repeated in the New Teſtament.

or whether they will forbear] Namely, to hear and to obey thee from me: yet muſt the Prophet do his duty, and refer the iſſue and ſucceſs to God, Eſay 49.4,5. yea, he muſt deal roundly, as God himſelf here doth, and put ſuch vile ſinners to it. See Mat.10.14. Mar.6.11.

for they are a rebellious houſe] So charged with *rebellion* againſt God and his Commandements very often; *obſtinate ſinners*, with an high hand; whoſe hearts were fully ſet in thē to do evil, Eccl.8.11. evil things, as they could, Jer.3.5. evē with greedineſs, Eph.4.19 mighty ſinners, as thoſe, Amos 5.12. ſons of Belial, filled with malicouſneſs, madneſs, as Luk.6.11. provoking moſt bitterly, Hoſ.12.14. as thoſe, Deut.32.32. even the worſe for the means; in doing, they will do their idol-ſervice, Jer.44.17. and thus moſt do, Apoc.13.3. 1 Cor.1.22. Eſay 53.1. few hear the word obediently, Mat.7.13,14. And thus the Lord tels the Prophet afore-hand, what he was to expect, that he might not ſtumble at it, nor deſpond, when he ſhould come to it, and find it ſo.

yet ſhall know, &c.] So chap.33.33. and ſo be convinced of their rebellion, and obſtinacy, for not taking warning by him, and ſo left without excuſe, Eſay 5.3,4. and ſo, it ſhall be eaſier for Sodom in the day of judgement, Matth.12.24. what languages will their conſciences ſpeak in that day, or on their death-beds? In the end you ſhall know it, Jer.30.24. See Jer.5.31. and 16.21. and 30.24 The Prophets ſhall witneſs it againſt them, to their further condemnation, 2 Cor.2.15,16.

V.6. *Be not afraid*] Four times in this verſe. Stand it out, ſhew thy ſelf a man, a man of courage, a man of God. So Chap.3.9. ſo Jer.1.8.17. He ſheweth hereby our aptneſs to fear: and yet, that for no fears or afflictions, Prophets ſhould forbear to do their duties. See Pſal.27.1. and 23.4. and 56.3,4. No cauſe for the godly to fear; but the wicked juſtly may. 1 Sam.8.12. Prov.28.1. Further helps againſt fear; ſpecially in Magiſtrates, and Miniſters. See Neh.6.11. Hagg.2.4. Not faint and flag, God is with them, Joſh.1.9. Jer.1.8. Pſal.118.6. 2 Tim.1.7. elſe God will confound us Jer.1.17. Luk.12.4,5. Eſay 8.13. The juſt live by faith, and will not dy by fear, 2 Chron. 32.7,8. Heb.11.27. Prov.29.25. The more Holineſſe, the leſſe fear: even Herod feared John, and Saul feared David: let us not value our life too much, Act.21.13. Apocal.12.11.

briars] Pricking briar, Eze.28.24. Mic.7.4. See Jothās parable, Judg.9.14,15. 1 Sam.24.13. as Joſh.23.13. ungodly men are like thorns, Nah.1.10. worthleſs, fit to be burnt, Da.11.21. Pſ.58.9. Eſa.10.17. Job 30.8. pricking, grieving things, Num.33.55. Thus, in their words and calumniations, provocations, ſcoffs and ſcorns, reproachings, threatnings, ſleightings. Thus, in their look; of kin to that nation of fierce countenances, Deut.28.50. Thus, in their catching ſcratching Nature.

Scorpions] A thorny weed growing like *ſcorpions*, whereof inſtruments are made to ſcourge malefactors, 1 King.12.11,14. alſo, a venemous ſtinging creature, Deut.8.15. The *ſcorpion* is cunning, vigilant, torments, and kils, Apoc.9.3,5,10. Here is the nature of the wicked, Mic.7.2. Amos 2.7. and here is the lot of the righteous to dwell among the wicked. Lot in Sodom. David in Meſheck and Kedar, Pſal.120.5,6. Cant.2.2. a lilly among thorns, Apoc.2.13. we had need to walk warily, to keep our ſelves from their ſcratchings, ſtingings: beware of men, Matth.10.17. ſeek not acquaintance of them, Mic.7.4. Do men gather grapes of thorns? Mat.7 16. and, as here, ſo ſpecially is it the lot of Prophets oftentimes, and of Gods *Miniſters*, 1 Cor.4.13. and 15.32. Heb.11.36,37 Luk.10.3. They muſt not think it ſtrange: but prepare for it: when theſe *ſcorpions* ſting us, we muſt look up to the *brazen ſerpent*.

V.7. *My words*] Not the words of any other, Jer.23.30,31,32. Num.22.58. Matth.23.20. 1 Cor.11.23.

whether, &c.] See Ver.5.

moſt rebellious] Heb. *rebellion*, in the abſtract: to note the height of their ſinning, ſee annotations on ver.5.

V.8. *Be not thou rebellious*,] Amos 3.8. They ſhall come unto thee, not thou to them. God looks for more at a Prophets hand. We muſt not follow the example of wicked men; though the moſt and the greateſt. We muſt not write after their copy, trace their ſteps. Examples prevail much, *Magnates*, *magnetes*. Peter among the Jews would Judaize: but it muſt not be ſo with us.

what I ſay] Not what others ſay; be they what they will be.

open thy mouth] Prepare and diſpoſe thy ſelf for it, Pſal.119.131. and 81.10.

and eat that I give thee] Apoc.10.9. as he enjoyns him the duty of his prophetical function; ſo he gives him the means and furniture for it. He gives ſeed to his ſowers. He furniſheth them with abilities. If they want books, he will provide them, Exod.4.11,12. Mal.10.19. And miniſters muſt digeſt firſt, themſelves, what they deliver to the people after.

V.9. *an hand*] See Da.5.5,24. Gods creative and infinite power.

a roll of a book] Namely, a book, or a volume, wrapped and rouled up, according to the ancient faſhion, Iſa.8.1. Jer.36.2. Pſal.40.8. This a fit ſymbol of the gift of Prophecy, hereby, and herewith beſtowed on him by that great Prophet of his Church.

V.10. *and he ſpread it before me*] Expounded, and revealed it, opened it, and made it known unto me, Luk.24.27. Apoc.1.1. and 5.5. and 3.7. Eſay 22.22. Mal.11,25,27. unrolled it, Joh.15.15.

within and without] Heb. *in the face and in the back*: Every where, on all ſides, full; containing likely the ſum and arguments, of almoſt all the Propheſies following; The peoples ſins and puniſhments.

lamentations, &c.] Chap:27.32. and Chap.32.2,16. dreadful, and woful things hang over the head of a ſinful Nation: which miniſters muſt not refuſe to declare.

mourning] Mourning Songs, and Elegies.

and woe] Lam.5.16. Matth.23.

CHAP. III.

Verſ.1. HE *ſaid unto me*] Namely, He that had ſpoken to him in the precedent Chapter; he which ſate upon the throne and ſpread the book before him.

Eat that] All this was done in viſion; and it may ſerve to repreſent the deep Impreſſion of the Word of God, in the heart of his *Miniſters*, who muſt apprehend it by faith, and digeſt it by meditation; for to utter it, not as a mere Narration, but as a quick and lively doctrine.

that thou findeſt] Not ſome part of it, Rom.15.4. 2 Tim.3.16.

Findeſt] Namely that I give thee, whatſoever it be, ſweet or bitter, hard or ſoft, pleaſing or diſpleaſing: and it may ſerve to ſignifie that *Miniſters* ought to follow, their vocation, ſimply and readily, without contradiction or doubt whatſoever. And the obedience of all unto Chriſt, muſt be abſolute, in all and every thing, without diſputing the caſe, without conſulting with fleſh and blood. A kind of blind obedience is here beſt. So Geneſ.22.3. Luke 5.5. Mark.1.18. Joh.15.14.

Eats this Roull] Rev.10.9. The meaning here is that expreſſed, ver.10. 1 Tim.4.13.15.

and go] Then are *Miniſters* fit to go and preach, and feed others, when they have firſt eaten the Roul, and fed themſelves, Matth.5.19.

unto the houſe of Iſrael] Them of the captivity in Babylon.

Ver.2. *So I opened my mouth, and he, &c.*] Mans endeavour, 2 Tim.1.6. Eſay 64.7. and God the chief agent, Jam.1.17. Pſal.51.15. 1 Cor.3.6. and 12.6. and 15.10. Joh.15.5. Phil.2.13.

V.3. *Cauſe thy belly to eat*] Concoct it, digeſt it, retain it, draw out all the vertue of it, live and act in the ſtrength of it. And thus ſhould we deal with the roul of Gods book, and Word, eat and take in all the truths of it; and not as weakly and ſickly ſtomacks do, caſt it up, and get no benefit by it; but eat it by faith, and digeſt it by meditation, turn it to our ſpiritual nutriment, feel the power and efficacy of it in our heart, ſtrengthning the inner man, and act accordingly. Other books and roules we may look into, but this we muſt eat.

and fill, &c.] The inwards of the Soul are to be filled and fed with the Word and Will of God, Pſal.1.2. and that plentifully, Col.3.16. It is not enough then to hear, and know it.

Then did I eat it] Jer.15.16. Apoc.10.10. that is, in this Viſion, I ſeemed to eat the roul, in my own Imagination: and yet afterwards he ſeems, through humane frailtie, ſomewhat to decline his vocation, ver.14,15.

It was in my mouth] Gods Word, and book of Scriptures, is ſweeter then honey, Pſal.19.10. and 119.72,103. Though ſinful men; as ſick-men, have loſt their taſte. And the office of a Prophet ſeemed at firſt pleaſant to him, by reaſon of the excellency of the revelations, the communication with God; the profit that might hence come to the Church, and the honour which God did then do him, by this Seal of his Grace; but the bitterneſs did follow afterwards, ver.14. Apoc.10.9. Jer.15.16,17,18.

V.4. *with my words*] Chap.2.7. not thine, not the words of others, 1 Cor.11.23. 1 Joh.1.3. Jer.23.26,21,22.

V.5. *for thou*] That is, I will not employ thee in preaching to ſtrange and barbarous Nations, as Jonah, and others; but thou ſhalt preach onely to thine own Nation, thy friends and familiars, which ſhould be a pleaſure and comfort unto thee, and ſhould ſtrengthen thee in zeal and vertue. Thus God appoints where, and to whom, Act.20.28.

V.6. *Of a ſtrange ſpeech, and of a hard language*] Heb. *deep of lip, and heavy of language.* See Eſay 33.19.

of a ſtrange ſpeech] Heb. *deep of lips, and heavy of tongue.*

ſurely had I ſent thee] Or *if I had ſent thee*, &c. would they not have hearkened unto thee? or albeit I had not ſent thee (but thou hadſt gone of thine own accord) yet they would have hearkened unto thee.

They would have hearkened unto thee] Sooner then the houſe of Iſrael, they of the captivity, Matth. 11.21,23. and Chap. 12.41. the unſearchable depth of Gods wiſdome, and wayes, and judgements: In denying the means of grace to thoſe that would embrace them, or better uſe them, and in giving them to thoſe that will refuſe them.

V.7. *will not*] So Joh. 5.40. Luk. 19.14. and Chap. 13.34. will not do what they are able to do: our will and wilfulneſſe charged with the fault, Hoſ. 13.9.

unto thee] Jer. 7.27.

for they will not hearken unto me] See 1 Sam. 8.7. Joh. 15.20. Thoſe that do not hearken to the word of God in the Scriptures, do not hearken unto God.

impudent and hard-hearted] Heb. *ſtiff of fore-head, and hard of heart.* No more moved or mollified, then a rock with the waves of the ſea. See Chap. 2.4. Eſay 46.12. Pſal. 95.8. Rom. 2.5. Zach. 7.12.

V.8. *Strong againſt*] God promiſeth his aſſiſtance to his miniſters, and that he will give them boldneſs and conſtancy, in their vocation, Iſa. 50.7. Jer. 1.18. Mic. 3.8. Eſay 50.7.

V.9. *And as an adamant*] Jer. 15.20.

fear them not] Chap. 2.6. See Annotations upon it.

V.10. *Moreover*] A ſummary repetition and injunction of his fore-ſaid calling and function, in this, and the next verſe.

All my words] Not ſome of them, Pſal. 119.6.

Receive in thine heart] He ſheweth what is meant by the eating of the book; which is, that the miniſters of God may ſpeak nothing, as of themſelves, but that onely which they have received of the Lord, and lodged in their heart: and in their heart likewiſe the people muſt receive Gods Word, Deut. 6.6. Pſal. 119.11. and Pſal. 40.8. as Prov. 6.20,21,22. Luk. 2.19. and Chap. 8.15.

V.11. *To them of the Captivity,*] That were carried captive with Iechonias. Theſe were not ſo bad as thoſe yet remaining in Jeruſalem and Judea, under Zedekiah. Jer. 24.5,8. yet they were bad enough in their preſent affliction, ver. 6. of this Chapter; and haply grudged at their preſent ſtate and condition, that yet remained in the land of Jury. And therefore far ſorer judgements are denounced in this propheſie againſt Jeruſalem and the inhabitants of Jury, then againſt theſe mentioned in the text.

unto thy people] As Deut. 9.12. as if God ſome way caſt them off: and in the ſame dialect he ſpeaketh, *Your new moons*, &c. Eſay 1.14. Mal. 2.3.

whether they will hear, Chap. 2.5.

V.12. *The Spirit*] Not the wind, or the vigour of his own *ſpirit*, as ſome would have it; but Gods *Spirit*, Chap. 1.12,20. called alſo the hand of the Lord, Chap. 1.3. and in the 14. and 22. verſes of this Chapter, that *ſpirit*, Mat. 4.1.

Took me up] Lifted him up higher, that he might at leſs diſtance, and more cleerly view and behold the glory of the Lord, the glory of the Son of Man.

Of a great ruſhing,] Act. 2.2.

Bleſſed] Moſt likely, the word of that voyce afore-mentioned: and the words not of thunder, as that ſuppoſed, Job. 12.29. but of the *living wights* the angels. It is their work and office to praiſe God, Apoc. 5.10,11. Eſay 6.3. Luk. 2.13,14. Job 38.4,7. Pſal. 148.2.

from his place] Sitting on his heavenly throne of glory, Chap. 1.26. See Mic. 1.3. Some underſtand this of the Lords removing from his temple, and forſaking it. And the voice or noiſe of a great ruſhing, to be like as when great Princes do remove their dwellings. And hiſtories do record the like to have fallen out, when the Romanes afterwards burnt the temple, Joſephus 6,7. Chap. 12. of the War of the Jews. Apollonius 6.1. Corn. Tacitus 6.21. of his Annals: Whence it may be the Gentiles had that opinion, *That their gods forſook their Cities, before they were taken and deſtroyed by enemies*; as by many inſtances of theirs might be ſhewed. But this ſenſe ſeems rather to be put upon this text, then naturally to ariſe out of it. The plainer ſenſe is to take this for a doxologie, or praiſing of God; yea even when he is in a way of judgement, he is to be bleſſed and glorified.

V.13. *The noyſe of the wings, and of the wheels,*] The noyſe of the Celeſtial and Terreſtrial creatures, in way of acclamation and applauſe at the glory of the Lord.

touched] Heb. *kiſſed.*

one another] Heb. *woman, to her ſiſter:* Noting the angels harmony, and loving unity, in praiſing God, in executing their offices; they have like affections, as a woman to her ſiſter.

V.14. *And took me away*] Ver. 12. after the former ſight, and applauſe; took him away and corporally tranſlated him from the place where he had ſeen the viſion, to the chief reſidence of his countrey-men, which were captives in Babylon, verſ. 14,15. A thing which did often befal the Prophets, 1 King. 18.12. 2 King. 2.16. Act. 8.39,40.

And I went in bitterneſſe] After I had well, thought upon the ſubject of my propheſies, and of my commiſſion; finding them full of miſeries for my Nation, and of dangers and troubles for my ſelf, Jer. 20.9.

heat] Heb. *hot anger*, The Prophets weakneſs and infirmity; yea froward humour, and diſtemper, to be in a chafe and indignation *of ſpirit*, upon ſo divine a Call to this office, and ſo gracious a promiſe of aſſiſtance in it; ſo it was with Jonas. The beſt have their failings. No perfection here. And the Prophet here conceals not his own fault; as not being grudged by his own *pen*, or *ſpirit*, in writing Scriptures, 1 Pet. 1.20,21.

The hand of the Lord] That is to ſay, the power of Gods *Spirit* in me over-powred my reluctancy, overcame all theſe fleſhly apprehenſions, Iſa 8.11. and comforted me, Ier. 2.7,9. and 39.3. Act. 4.20. Gods *Spirit* offers not violence to the Wills of men, yet works invincibly; he inclines them to yield *omnipotenti ſuavitate, & ſuavi omnipotentia.* Some here make the meaning to be, that he went in bitterneſſe, and hot anger of *ſpirit*, becauſe the hand of the Lord was ſtrong upon him to force him, and over-power his Will, to this bitter and woful meſſage and office.

V.15. *Then I came*] In that fourth moneth, Chap. 1. verſ. 1.

at Tel-abib] Which was a place of Meſopotamia, where ſome, and haply the moſt of the captive Jews were placed.

that dwelt by the river of Chebar] See Chap. 1.1,3. the ten tribes were of the river of Gozan, 2 King. 18.11. And ſo this place here likely not far from the place of the viſion, Chap. 1.1,3.

and I ſate] Sadly, no doubt; as Lam. 1.1. and 2.10. And concealing my Calling, and idlely forbearing and foregoing my function injoyned me.

aſtoniſhed] At the wofulneſſe of the Roul given me in charge, as the matter of my Commiſſion, and argument of my Propheſies to my own countrey-men.

ſeven dayes] Mourning for his people in aſtoniſhment, as Iob's three friends did, Job 2.13. There might be other ends and uſes alſo of this ſtrange behaviour.

V.16. *At the end of ſeven dayes*] God bears with the weakneſſes of his ſervants, and leaves them not long, though they be in diſtempers and ſo overpowers them: that their will and weakneſſe ſhall not hinder the efficacy and execution of his decree.

V.17. *Son of Man*] Chap. 2.1.

I have made thee] God makes him ſo. Heb. 5.4. and becauſe of his former tergiverſation, his vocation, and Prophetical function, is here again renewed, and re-inforced.

a watchman] A Prophet. This ſhewes the Churches danger, and the miniſters duty: ſo Chap. 33.2,7. Eſay 52.8. and 56.10. Jer. 6.17. Heb. 13.17. See Eſay 21.6,8. carefully to watch, and to warn, to fore-ſee, and fore-tel dangers. This is the Watchmans duty: as Gen. 31.40. not to be blind watchmen, dumb dogs: given to ſleep and ſlumber, Eſay 56.10.

unto the houſe of Iſrael] Watchmen are not for themſelves, but for the flock, 2 Cor. 12.14,15. and 11.28. Too many do otherwiſe, Phil. 2.21.

hear] They muſt hear before they ſpeak, learn before they teach, Hab. 2.1.

warning] Verſ. 17. 18, 19, 20, 21. Chap 33.1 —— 10. Eſay 58.1.

From me] From my mouth. The watchmans word and warning to the people, muſt be from the Lord, and from him onely: and the warning muſt be given, not in his own name, but in the name of Chriſt, by and with his authority, and ſo ought to be received, 2 Cor. 5.20. As Chriſt did come, and work in his Fathers Name, Joh. 5.43. and 10.25.

V.18. *when I ſay*,] When I ſhall have given thee commiſſion to ſay ſo to him from me, and this according to the warrant of my Word, and dictate of my *Spirit.*

ſurely die] In dying thou ſhalt die: the like phraſe in the original, is 1. Sam. 26.25. and uſually in the Hebrew tongue, die temporally, and eternally.

and thou giveſt him not warning, nor ſpeakeſt to warn] He muſt be ſolicitous, and frequent in warning, Act. 20.31. Phil. 3.18.

to ſave his life] Manaſſes that exceeding ſinner did ſo, 2 King. 21.11. 2 Chron. 33.12,13. And this is the end and ſcope of the *Miniſtery*, 1 Tim. 4.16. Jam. 5.20. 1 Cor. 3.9.

dy in his iniquity] Ignorance, or not warning is not ſufficient plea for wicked men.

but his blood will I require] As Gen. 9.5. Ezek. 33.6. 2 Sam. 4.11. Act. 20.26. 1 Cor. 9.16.

at thine hand] So ver. 20. The Lord applyes it to Ezekiel, that he may take to heart his duty, and his danger. Theſe words ſeem not ſo much words, as thunderbolts: and what then will become of ſeducing *Miniſters?* 2 Pet. 2.1.

V.19.*Thou haſt delivered thy ſoul*]Doing thy duty,and what lyes in thee. So ver.21. Act.20.26. and 18.5,6.

V.20. *When a righteous man*]Chap.18.24. righteous ſeemingly, in their own eyes, or in the eyes of others: Outwardly, though inwardly hypocrites,Luk.18.9.Mat.23.28.Children of the Kingdom eternally, Matth.8.12. and 5.20. The truly righteous turn not thus, 1.Pet.1.5. 2.Pet.1.10,11.

commit iniquity] Joh.8.34. 1 Joh.3.8.

and I lay a ſtumbling block before him] Do by my juſt and provident adminiſtration turn againſt him his own *iniquity*; whereby he ſhall fall as by a ſtumbling block: or lay that before him, which he will make a ſtumbling block to himſelf.God himſelf,and Chriſt is a ſtumbling block unto them, Eſay 8.14. 1 Pet.2.8. 1 Cor.1.23. Pſal.94.23. and 64.8. Not infuſing any corruption into him, but for his former ſin, leaving him to himſelf, delivering him up to his own vile luſts, giving Satan leave to tempt and ſeduce him, and keeping back my aſſiſtance, and withdrawing my grace; and thus in juſtice, puniſhing one ſin with the occaſion or commiſſion of another,Rom.1.24,26,28. 2Sam.16.21,22. 1Kin.22.22. 2Theſſ. 2.11.The Sun is without fault that draweth with his beams,as well ſtink out of a Carkaſſe, as a ſweet ſmell out of a Roſe. The cauſe is from within; onely the occaſion is from without.

Righteouſneſſe which he hath done] Heb. *Righteouſneſſes:* materially for the ſubſtance of the outward works; and ſo righteous in mens eyes, though not formally righteous, as not done in faith.

ſhall not be remembred] Chap.18.24. Nay more, it ſhall make againſt him, 2 Pet.2.21.

V.22.*and the hand*] As Chap.1.3.and Chap.3.14.

There] At Tel-abib, Ver.15.at the end of ſeven dayes, Ver.16.

Into the plain] Or, *Valley by Tel-abib:* a place more free from concourſe and diſturbance, and more fit for divine contemplations and viſions,which were there ſhewed and vouchſafed to him: The more ſeparate from the world, the more free communion with God, when the mind is ſerene and contemplative; then the Lord opened himſelf unto him.

V.23.*By the river of Chebar.*] The ſame viſion,the ſecond time; ſuiting to the argument of his propheſie.

and I fell on my face] As Chap.1.28. It affected him the ſecond time,no leſs then at the firſt:which further proves the majeſty and terrour of it;and mans weakneſſe and ſinfulneſſe,Eſay 6.5.

V.24.*Then the Spirit*]The *Spirit* acted in our Saviour, Eſay 61.1. In *Stephen*, Act.6.10. in *Apoſtles*, Act.1.4.in *Cornelius*, Act.10.44. in all the godly, 1 Cor.6.11.

and ſet me upon my feet] As Chap.2.2.God ſoon viſits, revives, ſtrengthens,comforts with his *Spirit* thoſe that are thus humbled.

Go ſhut thy ſelf] Spoken by way of Irony, or rather a plain Injunction to him, from the Lord, ſo to do. It may be there to receive further inſtructions from the Lord.

V.25. *They ſhall put bonds upon thee*] This not in viſion onely,and imagination; but really that thou come not forth to propheſie wrath and woes againſt them: or poſſibly ſeeing his behaviour, ver.15. It may be out of ſuch a conceit as that in Mar.3.21. and ſo done in his own houſe by them of his own houſhold, and his friends,for his credit ſake, as they thought. Some conceive, as if this ſhould emblematically ſet forth their ſhutting up in a ſiege; and the bonds of their captivity, Jer.40.1. However, bands, and bad uſage,betide the *Prophets* and *Miniſters* of God, Jer.1.19. Act. 9.16.and 12.8. Matth.24.9. Joh.16.2,4. 1 King.22.27.Jer.37.15. and 32.2.and 38.6,7.2 Cor.11.23,24. 1 King.18.4.

V.26. *And I will make thy tongue*] Dumb, either not able to ſpeak;as Luk.1.20. or dumb, by the reſtraint of my prohibition. I will ſuffer it for a time. Thou ſhalt be as a man tongueleſſe, and wordleſſe, as a man whoſe tongue cleaves,&c. ſo to revenge their rebellion and ingratitude. And heavy judgement of God upon a people, Amos 8.9,10,11. and 5.13. The contrary is promiſed as a bleſſing, Chap.24.27. Eſay 30.20,21.

a reprover]Heb.*a man reproving*. This wiſe he was dumb.

for they are a rebellious houſe]Their Rebellion then, and impudency, and hardneſſe of heart, in ſinning againſt God; and not the Prophets fear of them, was the cauſe of his ſilence, and ſilencing.

V.27. *But when I ſpeak with thee*] When it ſhall ſeem good to me ſo to do, not unlikely but after other ſeven dayes, or very ſoon after compare,Chap.1.1,2.and Chap.4,5.with Chap.8.1.And therefore this time is not to be prolonged to ſome Number of years, as ſome do.

I will open thy mouth]To ſpeak my word unto them,and to pronounce my words againſt thẽ for their ſins.See Ch.24.7.&C.33.22.

He that heareth] Thou ſhalt do thy office and duty; do they what they will, Chap.2.5.and 3.11. Apoc.22.11.God will try men, whether they be curable,or no.

CHAP. IV.

Verſ.1. THou alſo] The ſumme of this Chapter is the ſiege of Jeruſalem, and the famine in it; foretold and foreſhewed in types here; about four years before the ſame began.

Son of man] When thou ſhalt go forth among them, thou ſhalt thus do,and to this effect; ſpeak to them from me, and thou ſhalt uſe no other kind of preaching or prophecying to them, during all this time, but this following, ver.7. or thus ſhalt thou propheſie againſt it. Some take this to be done in the time of his ſilence, Chap.3.26.

Take thee a tile] Here begins as it were the reading of that roul, Chap.2.10. a preaching of it, not to the ear, but to the eye in a more moving way.

Tile] Some doubt, whether unburnt, or burnt in a Kill, Others ſay the Hebrew word will bear a Table, or Tablet, ſmooth, and ſquare, and ſomewhat large, and ſo fitter for the Prophets Pencil, See Eſay 8.1.

Jeruſalem] They then in the captivity, had no cauſe to grudge themſelves, and murmure, or to envy them and their eſtate that were in Jeruſalem.Of this city,ſee Jer.32.31,32. and Chap.26.6. Zeph.3.1—5.

V.2.*lay ſiege*]Draw a deſign of a very ſtrait ſiege.

and build a Fort] Forts, and Fortifications, Towres, Trenches, Engines,Pourtray theſe things upon the tyle round about the purtrature of the City;make a kind of Map of all; as Joſh.18.4,9.by pencil rather then engraving. See 2 King.25.1.

Camp] Of the Chaldean armies.

battering rams](Or, chief leaders) Namely, to batter the walls, according to the ancient manner.

V.3.*an iron pan*]Or,a flat plate;It may be,to ſhew the hardneſs of the ſiege, through Gods inexorable anger towards them; and that all endeavours and reſiſtance that they of Jeruſalem could make againſt the beſieging Chaldeans, ſhould be to no purpoſe: and that it ſhould be impoſſible for any relief to come and deliver them.

for a wall] In reſemblance of the wall of the City; though moſt Interpreters conſtrue this wall of Iron in ſundry other meanings.

ſet thy face againſt it] As Lev.17.10. Jer.21.10.

and thou ſhalt lay ſiege againſt it] Thou ſhalt act the part of a chief Commander of an army,which doth ſtraitly beſiege a place, Jer.1.10. Thus he writes as it were in Hieroglyphicks, and preacheth in emblems; and this is not unuſal with the Prophets. So Eſay 20.2. Jer.13. and 16.&19. & 27. Chapters; and Zech.11. and none more uſeth it then Ezekiel. Types and figures make truth more evident, and efficacious.

To the houſe of Iſrael] To thoſe now in Captivity; and to thoſe yet remaining in Judah, under the reign of Zedekiah, which would not be perſwaded that Jeruſalem ſhould be beſieged: and to thoſe alſo of the ten Tribes ſcattered among them.

V.4.*lye thou alſo.*] Not ſleep;as the vulgar Latine hath it. All this was done in a prophetical viſion and extaſie, ſay many; made known from God to the people.And many ſuch things are in the Prophets; As Hoſ.1.2. and Chap.3.1. And otherwiſe as they conceive, we ſhould here forge a monſtruous thing, or a miracle: yet others take it not viſionally,but literally; as that,Chap.12.3, 4,5,6.Eſa.20.2.as conceiving it of little,or no uſe to the People,if done in an Intellectual viſion onely, and the Prophets bare imagination. And beſides their qualifying the hardneſſe of it by their expoſitions; They ſuppoſe that God who gave the Command, did miniſter alſo extraordinary ſtrength, and conſtancy for the performance of it. And they underſtand this lying, ſeconded by that, Ver.8. yet not to be ſo ſtrict and abſolute, but that he aroſe ſometimes to dreſſe his meat,and fetch his drink,Ver.9,10,11.and for other neceſſaries: But that his far greateſt poſture was lying; and his ſleep conſtantly on his left ſide, during this Number of dayes.

upon the left ſide]Haply,becauſe Samaria & the Kingdom of Iſrael,the ten Tribes,lay on the left hand in relation to Jeruſalem, & the Kingdome of Judah;as left hand,and right hand are taken in Scripture? ſuppoſing the poſture of the face toward the Eaſt. So Chap.16.46.and 47.1,2.Exod.26.18.in the Hebrew.

and lay]As a type of God,in long patience bearing their iniquity, and the burden of it, though troubleſome to him; as it would be to a man to lie long upon one ſide: yet ſo beſieging them,as it were, and provoking them to a yielding and ſurrendring by repentance. But now at laſt ready to puniſh them fully.

the iniquity] Guilt, and puniſhment.

of the houſe of Iſrael] Of the ten Tribes.

according to the number]as Numb.14.34.

V.5.*three hundred and ninety dayes*]A year and about a moneth, and between Chap.1.1,2. and Chap.8.1. are a year and two moneths. Some begin theſe years from the ſeven and twentieth of the reign of King Solomon, when he and all Iſrael with him, fell away from God to Idolatry: and end them in the fifth year of Zedekiahs captivity, Jer.52.30.When Nebuzaradan carried away captive ſeven hundred fourty five perſons of the Jews; having burnt the Temple and City four years before, Jer.52.12,13,30. And this ſeems beſt to ſuit with the trueſt Chronology of the times of the reigns of the Kings of Judah, the proof whereof, they expound and apply that Chapter 5.3,4. Others, begin them from the fourth year of Rehoboam, when he and Judah forſook the Law of the Lord, 2 Chron.11.17. and 12.1,2. Others more likely then ſo, from the diviſion of the kingdoms in the firſt year of Rehoboam and Jeroboam: and both end them in the eleventh and laſt year of Zedekiah; and both labour to make their Chronologies of the kings of Judah to agree with this number. However for the main matter, the difference in all is not great. And withal, it is not unlikely, that the ſiege of Jeruſalem, by the Chaldeans, continued three hundred and ninety dayes; by comparing the beginning an end of the ſiege, 2 King.25.1,2,3,4. and Jer.39.1,2. and 52.4,5,6,7. and conſidering therein the time that the Chaldeans left the ſiege, upon the coming up of Pharaohs army out of Egypt, Jer.37.5,7,8, 11. which may be gathered to be about five moneths ſpent upon that expedition. But thoſe Rabbies of the Jews that would underſtand this ſiege of the ſiege of Jeruſalem, by Veſpaſian and Titus; and aſſign the three hundred and ninety dayes to the time of that ſiege; and the forty dayes to the time between our Saviours death and that ſiege; do ſeem herein wilfully to blind themſelves. However we ſee here Gods great patience, and his long ſuffering of ſins and ſinners: and yet at laſt he doth viſit and puniſh.

ſo ſhalt thou] Numb.14.34.

of the houſe of Iſrael] Though the body of them were carried captive into Aſſyria by Shalmeneſar long before, in the ſixth year of Hezekiah; yet divers of them remained ſcattered in the land, 2 Chr.30.6. & 31.1. & 34.6,7,9,33. & many of them joyned to Judah, ſoon upon, and ſhortly after the firſt rent and ſeparation by Jeroboam, 2 Chr.11.16,17. and 15 9. and continued ſo.

V.6. *And when thou haſt accompliſhed*] Art about to accompliſh them, that is, after three hundred and fifty, when thou art within forty of the laſt, as may appear by comparing the ninth verſe with the fifth, and this; and is clearly evinced by Chap.1.ver.1,2. Chap. 3.15.24,25,26,27. and Chap.8.1. compared together.

of the houſe of Judah] Whoſe ſins have been in part confuſed and mixed with the ſins of the other ten tribes.

forty dayes] Some take theſe years out of the firſt forty of the wicked reign of Manaſſeh. Others, begin theſe years from the eighteenth year of Joſiah; when though the Covenant with God was renewed, yet the people continued ſtill in their rebellions and provocations, Jer.25.3,4,7. 2 King.23.16. and they end them in the fifth year after Zedekiahs captivity; in that laſt captivity by Nebuzaradan. Others, more likely, begin them from the thirteenth year of Joſiah, and end them in the eleventh of Zedekiah, which make forty years, and are the bonds of Ieremies propheſie, Ier. Chap.1.2,3. This difference is not great.

each day for a year] Heb. *a day for a year, a day for a year.*

V.7. *Set thy face*] Do the actions of a Commander, who is very buſie about ſome ſiege: harden thy face, be ſtern, as one inexorable; ſhewing, that ſuch ſhould be their beſiegers, the Chaldies.

arm ſhall be uncovered] Iſa.52.10. Stript up, and ſtretched out, ready for ſervice, and active; not put up in his boſom. Thus the Prophet perſonates the Chaldeans in the ſiege.

ſhall propheſie againſt it] By theſe ſigns, with words and expreſſions, ſuitable joyned thereunto.

V.8. *Lay bands*] By the authority of my word, and power of my Spirit; not as thoſe bonds, Chap.3.25. ſhewing thereby, the firmneſs of this divine decree.

from one ſide] Heb. *from thy ſide to thy ſide.*

V.9. *Take thou*] a figure of the extream dearth in Ieruſalem during the ſiege, ſignified by the courſe miſcellany bread, made of divers ſorts of the worſt grain, and by the ſmall weight and quantity of it. See their complaints of this, Lam.1.11,19. and 2.11,12,19. 20. and 4.4,9.10, and 5.6,9,10.

and fitches] Or, *ſpelt.*

bread thereof] A type of the ſore famine they ſhould endure in the ſiege. Many ſieges yield example of terrible famine; as Samaria, 2 King.6.25,28. and others in humane ſtories.

Three hundred and ninety dayes ſhalt thou eat it] Therefore the forty dayes, ver. 6. are included in the three hundred and ninety. And he ſlept not all the time, as ſome Papiſts imagine.

V.10. *twenty ſhekels a day*] There are mentioned in Scripture ſhekels of gold, of ſilver, of braſs, of iron. We read alſo of the ſhekel of the ſanctuary, or the holy ſhekel. Hence ſome gather a common ſhekel, to be contra-diſtinguiſhed to this, and make it leſſe by the half. This to be half an ounce, or two ſhillings ſix-pence; the common, a quarter, or one ſhilling three-pence. And ſo the weight of twenty ſhekels here, to be five ounces, or at moſt ten ounces. Which yet is ſcant enough to preſerve life. Some conceive the common and ſcattered ſhekel to be all one, conſiſting of twenty Gerahs, Exod.30.13 Lev.27.25. Numb.3.47. Ezek.45.12. And the Gerah weighing ſixteen barley cornes.

V.11. *water by meaſure*] Whereof there was alſo great ſcarcity during the ſiege; the ſprings without the City, being poſſeſſed by the enemies. See Eſay 30.20. Lament.4.4. and Ch.5.4. *the ſixth part of an Hin*] about as much as twelve Hens egge-ſhells will hold, that is, about a pint; or one of thoſe meaſures, called Logs, Lev.14.10. whereof ſix went to the Hin; and the Hin containing the quantity of ſeventy two egg-ſhells. See Exod.29.40. and the annotations upon it.

V.12. *Dung that cometh out of man*] Signifying the great ſcarcity of wood, to bake their bread within the time of the ſiege; yea of the dung of Cattel; for their Cattel ſhould be conſumed in the ſiege and famine. And alſo that the Lord holding his people for profane and unclean, would make them in exile and captivity, unable to obſerve that ceremonial purity in their meats, which God had commanded. See v.13. Hoſ.9.3. Dan.1.8. See Deut. 23.12, 13, 14.

in their ſight] It ſeems then this was not done in viſion onely, and the Prophets imaginations; but actually before the peoples eyes.

V.13. *Defiled bread among the Gentiles*] Defiled; not becauſe of the diverſity of ſeeds, ver.9. but becauſe of the dreſſing.

Gentiles] To ſhew their extream miſery, not onely in the ſiege, but in their captivity alſo and exile.

whether I will drive them] Gentiles, here, then muſt not be underſtood of the Chaldeans, whiles they were beſieging them; as ſome would have it.

V.14. *Ah Lord*] So Chap.20.49. Jer.1.6. and 14,13. See Act. 10.14.

of that which dyeth] Exod.22.31. Lev.17.15. Deut.22.8. Ezek. 44.31.

Abominable fleſh] Deut.14.3. And the Prophet counted this enjoyned him, as abominable, if not more; and a defilement for him to touch it.

V.15. *Cows dung*] Thus God condeſcends: and ſo, Amos 7.2,3,5,6. And ſhould not we condeſcend to one another? Rom. 15.1,2,3. This uſed, being dryed by the poor, in ſome Nations, for to dreſſe their meat; and was not abominable, as mans dung, Deut.23.12,13.14. And this being the thing here changed, and condeſcended unto, ſhews that the thing complained of, as a pollution, was not the mingled ſeeds, but mans dung. And this might be a ſign of the mitigation of this threatning towards the Elect; but rather a peculiar priviledg to Ezekiels perſon, in this preſent caſe. For the Jews in the ſiege, endured, and did worſe then this, Chap.5.10. Lam.1.11. and 2.11,12, 20. and 4.10. See the like, 2 King.6.28,29. See Job 6.v.7.

V.16. *I will break*] an Hebrew phraſe, Lev.26.26. Iſa.3.1. That is, I will ſend an extream penury of bread, and of all things needful for the ſuſtenance of mans life. The evil arrows of famine, Chap.5.16.10. the deficiency of bread; and haply to the unſufficiency of it to nouriſh, Micah 6.14. Hag.1.6. See the accompliſhment of it, Jer. 37.21. 2 King. 25.3. Lam. 4. 3—10.

ſtaff of bread] Chap.5.16. and 14.3. Pſal.104.15. Levit.26.26. Pſal.105.16. the whole ſtaff of bread: and Eſay 3.1. the whole ſtay of bread, and the whole ſtay of water. See Eſay 5.17.

V.17. *And be aſtonied*] at their preſent aſtoniſhing-miſery; ſo contrary to their falſe hopes, conceived by their falſe prophets propheſies.

and conſume away] Lev.26.39.

CHAP. V.

Verſ. 1. AND] This Chapter carries on the argument of the former. In it are types, ſetting forth the general deſtruction of the people of the Jews for their ſins.

Take thee] This ſeems to be commanded, during the former viſion; or rather preſently after the three hundred and ninety dayes were ended, verſ.2. Compare together, Chap.1.1,2. & 3.15,23,27. Chap.4.ver.5. and Chap.8.1. And this to be really put in execution; to ſignifie a total deſtruction of the nation, here underſtood by the hair of the head and beard; whereof one part was conſumed in the ſiege, by famine and peſtilence, as it were by fire; another was killed by the Chaldeans; a third was ſcattered over the world, and periſhed by Gods vengeance; and a ſmall remnant eſcaped, whereof part alſo periſhed by divers calamities. See verſ.12. Jer. 15.2.

a ſharp knife] a razor is the ſharpeſt. Such was Nebuchadnezzar: as formerly the Aſſyrian, Eſay 7.20.

and cauſe] By himſelf, or by a Barber, or any other.

upon thy head, and upon thy beard] This in it ſelf was held for a reproach and ſhame, and ſign of greateſt ſorrow, Eſay 15.2. Jer.47. 5. and 48.37. 2 Sam.10.5. But the Prophet undergoes it at Gods command; even therein alſo to be a portentuous ſign of that ſhame and ſorrow, that ſhould befal the people.

upon thine head] The head City Jeruſalem, verſ.5. So Eſay 7.v.8, 9. See Eſay 7.20. Deut.28.13,44.

ballances to weigh] The preciſe accurateneſſe of Gods dealing, in executing his judgements, Dan.5.25,27. 2 Sam.8.2, They are not too light, or heavy; but juſt to a hairs weight: yet mixed with mercy to his, Jer.46.28. Lam.3.22. Ezra 9.13.

V.2. *with fire*]That is,famine,peſtilence,and other means;which as a fire ſhould conſume them.

a third part]Chap.7.15.

of the City] To wit of that City which he had pourtrayed upon the brick-or tyle,Chap.4.1. Or of Tel-abib; or ſome City, where the Prophet dwelt in Chaldea; for he was not brought unto Jeruſalem, not ſo much as in viſion yet.

when the dayes] Thoſe three hundred and ninety dayes, Chap. 4.ver.5,8,9.

about it] That is, about the City: thoſe that did fight,or fled in the time of the ſiege; and of the entring in, or breaking up of the City;and thoſe ſlain in Riblah, 2 Kin.25.18,19,20,21.

Scatter in the wind] Scatter them into other Nations by flight or captivity.

a ſword after them] verſ.12. Lev.26.33. See this accompliſhed, Jer.42.16, 17, 22. and 43.10, 11. and 44.27. Obad. verſ.14.

V.3. *a few in number*] Such as Nabuzaradan left of the poor of the land,to be vine-dreſſers and husbandmen;and Gedaliah to be ruler over them, 2 King.25.12,22.

skirts] Heb. *wings.* Meaning that a very few ſhould be left, which the Lord would preſerve among all theſe ſtorms; but not without troubles and trial. So Eſay 1.9. and 6.10.

V. 4. *Caſt them*] They which were with Gedaliah, ſoon-by Iſmael come to nothing, 2 King.25,25.but the hairs of the head of the godly are all numbred,Matth.10.30.

Thereof ſhall a fire] Out of that fire, to wit, by the death of Gedaliah, miſeries ſhall ariſe to the reſt of the Jews: which are ſet out by Jeremy 41.42, 43, 44. Chapters, and 52. verſ.30. They look too far, that extend this to the times of the miracles.

V. 5. *This is Jeruſalem*] That is to ſay. This figure repreſents Jeruſalem, and ſheweth how I will uſe her. And in a like ſacramental phraſe, *This is my body,* Matth.26.26. So Gen.41. 26. 1 Cor.10.4.

I have ſet] amongſt many nations, as Prov. 30.19. I had ſanctified it and made choice of it for my abode, and enriched it with ſingular graces, Pſal.48. and 87,1,2,3. That ſhe ſate as a Queen among the nations, Lam.1.1. Yea, and placed it much about the middle, and center of the known world; and to be indeed,a lanthorn,and pattern,to them of piety and ſanctity, Deut. 4.6,&c.

V.6. *And ſhe*]The cauſes of Gods judgements againſt them,ver. 6,7. ſhe that ſhould have been a light of Religion, and of life unto them, Deu.4.6. and 32.6.Eſay 1.2. Jerem.2,12.Eſay5.4.

my judgments] My Word and Law,into ſuperſtition, and wicked works,and wages, Chap.7.2. Jer.2.11. Rom.1.23,25. Jude 4.

more then the nations]More tranſgreſſed my holy judgments & ſtatutes,given from heaven,then the Nations and Gentiles have done theirs,by Natures light dictated unto them,2 King.21.11. See the like,Ezek.Chap.16.47,48,51. They could not do worſe then they did, Jer.3.5.

romnd about her] The Moabites, Ammonites, Philiſtines, &c.

refuſed] As Hoſ.4.6.deſpiſed;as a light thing.

V. 7. *Becauſe ye multiplied*] Becauſe your Idols are in greater number, and your ſuperſtitions more then among the profeſſed Idolaters. See Chap 16.25, 26, 28, 29. Iſa.65. Or, he condemneth their ingratitude in reſpect of his benefits, Deut.32.15. Hoſ.13.6. Their ſins cauſed God to come on to judgments; provokes him to do his ſtrange work, Eſay 28.21.

According to the judgements] Namely by cleaving to your God,as every one of them hath done to their God,Jer.2.10,11,12. See Act.19.34. *Solomons* wives were conſtant to their gods; and drew him alſo to do as they did,Judg.2.12.and 10.6.Or,by following your meer natural reaſon, as the beſt among other Nations have done, Rom.2.14. Thus God convicts them of their ſins: to make way for a further conviction,namely of the equity and neceſſity of his judgements.

V.8. *Therefore*] Gods judgements ſet down to the end of the Chapter,generally and particularly.

I even]By his inſtruments,*Jer.*25.9 and ſo he did at other times, by *Aſhur,* Eſay 10.5,6,7.by *Cyrus,*Eſay 41.1——6. Amos 3.6. Micah 1.12.and 6.9.

Am againſt thee]And then who,or what can be for us?and as true on the other ſide, Rom.8.31. Ezek.22.14.

judgements] Alluding haply to judgments in the former verſe; and implying here judgements of another kind.

in the ſight of the Nations] Not ſecretly,or privatly; but openly: all ſhould ſee his dealing with them, even the *Nations,* in whoſe ſight they had ſo ſinned.

V.9. *which I have not done*] Not the like judgments upon the heathens,Lam.4.6. Greater then the puniſhment of Sodom: that though ſharp, yet ſhort,and ſudden, Lam.4.9. Samaria's puniſhment, 2 King.6.28,29. ſhort of this, by conſidering the next words, ver.10. and Samaria then was delivered. However,this phraſe of ſpeech ſerves onely to expreſſe the exceeding height and weight of theſe judgments. A like phraſe is that, 2 King.18.5.and Chap.23. 25. compared together. The like may be the meaning of that phraſe, Mat.24.21.

becauſe of all thine abominations] Idolatry, inceſt, and ſundry other ſins are called abominations, 1 King.11.5,7. Lev.18.27. whereof they were guilty.

V. 10. *Therefore the Fathers*] Chap.4.9,&c. Levit.26.29. Deut.28.53. 2 King.6.29. Lament.4.10. if the pitiful mothers, much more the fathers, Jerem.16.3. and 22.8,9. Eſay 9.19,20.

execute judgements] In theſe times of ſiege Ezekiel foretold extreme ſorrow ſhould be in Iſrael, by plague,famine,and ſword;Fathers ſhould eat their children, and children their fathers. Moſes fore-ſaw and fore-told that, Deut.28.53. Daniel after-told of a greater deſolation, when Chriſt is utterly denyed by them, Dan. 9.27.

V. 11. *As I live*] The Lords vehement aſſeveration, Ch.16.48. often uſed in Scripture: but moſt often in this Prophet. It is an oath as the word is taken is its latitude, Heb.6.13,14,17. Deut.32.40.

my ſanctuary]Pſal.20.2.my Temple,with their idols,altars,Jer.7. 30. and 32.34. 2 King.16.10——16. and Chap.21.12. and with other defilements,Ezek.44.7.

neither ſhall mine eyes ſpare] Chap.7.4,9. and 8.18. Deut.7. 16. and 13.8. See 1 Sam.24.10. God it is ſtill that doth it. 2 Chron. 12.7. Amos 4.6,10. and 5. ver.6. Eſay 63.10. Now the eye is the Index,the Intelligencer of the mimd, the caſement it looks out at; the diſpoſitions of the mind, are viſible in the eye, as in a looking glaſs. The meaning here is,You ſhall have no ſign of mercy, in mine eye, in all your miſeries.

neither will I have any pity] As 1 Sam.15.3. as Amos 1.11. See Zach.11.6.Jerem.21.7. and 13.ver.14.Lament.2.2,17,21. Ezek. 8.18.

V. 12. *A third part*] The explication of that verſ. 2. no eſcaping from Gods judgments; one or other will overtake them, 1 King.19.15, 16,17. Amos 9.1, 5. and 2.14, 15, 16.

I will ſcatter] Chap.6.8. Lev.26.33.into Babylon, Moab, Ammon,Egypt,Pſal.44.12.Zech.7.14.

I will draw, &c.] Ver.2. Levit.26.33. Jerem.46.10. and 48.2.

V. 13. *be accompliſhed*] Let out to the full, go on to the higheſt degree. He would ſtir up all his wrath, pour out his full vials.

my fury] No affections or paſſions in Gods immixt and immutable eſſence; but ſpoken after the manner of men, and for our capacities.

to reſt upon them] Reſt and reſide there; ſo as they ſhould be a people under fury, a generation of his wrath, Jerem.7.29. a people of his wrath, Eſay 10.6. See Jerem.7.20. or elſe, as ſome my fury ſhall reſt and ceaſe, being ſatisfied. See Chap.16. 42.

be comforted] That is, I will not be pacified,until I be avenged, Prov.1.26.Iſa.1.24.and 30.32.God again ſpeaks after the manner of men, and to our underſtanding. Thus are men eaſed, comforted upon revenge taken: *Minuit vindicta dolorem,* revenge is ſweet.

in my zeal] Fiery jealouſly,and hot hatred againſt them for their ſins. Like that,Proverb.6.34.See Pſal.79.5.Eſay 58.17. Ezek.16. 38. Deut.29.20.

V. 14. *waſt*] Jeruſalem, and all Jury. Jeruſalem was the praiſe of the earth, Pſal.132.13,14.Eſay 1,21. and 52.1. and 60. 14.Lament.2.15. Jury the glory of all lands, Ezek.20.6. the Lords land,Hoſ.9.3.Immanuels land, Eſay 8.8. See Deut.11.10,11,12. Zach.2.12. and 7.14. yet for their ſins, God would lay it waſte, Eſay 7.24.and 64.10,11. Pſal.107.34. See Neh.2.17. Lament.1.4. and 2.2,3.& 5.18.

V.15.*a reproach*] As was threatned, Deut.28.37. and executed, Ezek.22.4. Jerem.42.18. and 24.9. Lam.5.1. and Chap.2.15,16.

an inſtruction,] *nocumenta, documenta*; παθήματα, μαθήματα; as to themſelves,ſo to others,by their examples,Eſay 26.8,9.

an aſtoniſhment]Through admiration,Deut.29.22,23.24,Jer.19. 8. and 22.8.

in furious rebukes] See the height of Gods anger whereunto it was provoked by ſin. Theſe rebukes then were not to cure, but to deſtroy.

V.16. *when I ſhall ſend*] Deut.32.23.

evil arrowes] Which were the graſhoppers, mildew, and whatſoever were the occaſions of famine: or rather, the famine in the ſiege,brought upon them by the beſiegers. This famine like arrows ſhot, pierced, and pinched their ſtomachs, and inwards, wounded them to the heart, ſlew them, and laid them heaps upon heaps, Deut.32.23,24.

ſtaff of bread]Chap.4.16.

V.17. *Evil beaſts*] As was threatned, Lev.26.22. Deut.32.24. 2 King.17.25. which uſe to multiply and increaſe upon vaſtations, and deſolations of Countreys.

I the Lord] Ver.11.*as I live.* He ſubſcribes it, as it were, with his hand;ownes & aſſerts it for his word,and doom;and that it is not the falſe figment of any other. And then ſhall the Lord ſpeak it,and not perform it, Chap.12.25. Ier.1.12. Eſay 14.27. whoſe word ſhall ſtand, Ier.44.28. His words ſhould not be as wind, but as thunderbolts: and they ſhould be convinced of it by woful experience. So Ver.13,15.

CHAP. VI.

Verſ. 1. AND *the word*] This Chapter contains a more ample explication of the former Types, and threatnings; propheſied and denounced ſoon after the 390 dayes, Chap.4,5. were paſt: as may be gathered by comparing together,Chap.1.1,2,and Chap.8.1. Together with a promiſe of mercy inſerted to a repenting Remnant that ſhall be among the Gentiles.

V.2. *Set thy face*]By this ſign ſhew whereunto thy propheſie looketh and tendeth,Chap.35.2. and Chap.38.2.

Towards the mountains of Iſrael] Chap.36.1. Iſrael and Iudah were both mountains,Exod.15.17.Deut.11.11. 1 King.28.23.Pſal. 87.1,125,2. Eſay 14.25. 2 Chron.27.4. Ier.32.34.Ezek.38.21. Amos 3.9.

V.4.*your Images*]Or, *Sun-images*; and ſo ver.*6.* See Lev.26,3. 2King.23.11. 2 Chron.34.7.

V.5. *Lay the dead*] Heb.*give.*

Their Idols] In contempt of their power, and force, which ſhall neither be able to deliver you, nor themſelves, 2 King.23.20. See ver.13.of this Chapter.

V.6. *Your works may be aboliſhed*] Your idols, altars, chappels,and all other ſuperſtitious inventions of man.

V.8. *Yet will I leave*] A promiſe to a remnant repenting, he ſheweth that in all dangers God will preſerve a few, which ſhall be as the ſeed of the Church,and ſhall call upon his Name.

V.9. *I am broken*] That is,my patience hath been overcome. Or I have been grieved and afflicted; even as a husband would be at the evil carriage of his adulterous wife. See Pſal.78.40.Iſa.7.13. and 63.18.

Loath themſelves] They ſhall repent, 2 Cor.7.11.Iob.42 6.

V.11. *Smite*] A repetition, if not exaggeration of the fearful judgements, to the end of the Chapter. Theſe two ſignes are here of grief, ſhewing thereby the woful deſtruction to come; yet ſmiting the hands together, is ſometimes a ſign of Anger; as Num.24.10. ſometimes of heartning, encouraging, and ſetting on;as Ezek.21.17. and ſometimes of joy; as Pſal.98.8. Ezek. 25.6.

V.13. *under every green tree*] Iſa.57.5. Hoſ.4.13.

V.14.*More deſolate then the wilderneſſe*]Or,*deſolate from the wilderneſſe.*

Diblath] This place is not mentioned elſe-where: unleſſe it be Diblathaim: of which Ier.48.22. which was in the Countrey of Moab, neer unto that great and terrible deſert, mentioned Deut. 8.15.

CHAP. VII.

Verſ.1. M*Oreover*] This Chapter is a continuation and confirmation,if not an exaggeration,of the judgements denounced in the former Chapter.

V.3. *Thine abominations*] I will puniſh thee as thou haſt deſerved for thine Idolatries, and other crying crimes, ver.8.

V.4. *And mine eye*] Chap.5.11.

ſhall be in the midſt of thee] That is, they having been never wiped out, nor cancelled by my pardon, nor by your repentance, I will make you endure open puniſhment for them which you ſhall not be able to avoid, ver.9.

The Lord] That ſmiteth, ver.9.

V.5.*An onely evil*] Chap.5.9.as 1 Sam.26.8.

V.6. *An end is come*] Theſe reduplications following, ſhew the certainty and celerity of the judgements.

it watcheth]Heb.*Awaketh againſt thee.*

V.7. *The morning is come*] ver.10.

and not of the ſounding of the mountains] Not any vain eccho of falſe fears or fooliſh joyes.

V.8. *Shortly*] About four years after (as was formerly ſaid) the ſiege began by the Chaldeans, Chap.1.2. and Jer.52.4. compared gether.

V.9. *I will recompence thee*]Heb.*upon thee.*

V.10. *Behold the day*] As if it were preſent before their eyes.

The rod hath bloſſomed]A proverbial kind of ſpeech,to ſignifie,that the people ſins were ſprung up to ripeneſs and maturity, to the filling up of the meaſure heap full, which draweth Gods judgment upon them, Gen.15.16.

V.11. *None of them ſhall remain*]They ſhall all periſh, I will ſuffer them no longer.

wailing for them] Chap.24.16,22,23. Jer.16.5,6. Their own affliction ſhall be ſo great, that they ſhall have no regard to lament for others; yea ſcarce any left remaining, to wail for them.

V.12. *Let not the buyer rejoyce*]For the preſent profit.

ſeller mourn] For he ſhall loſe nothing.

V.13.*For the ſeller*] By reaſon of the deſolation o ſthe lend, all manner of right and title to the property of land, ſhall be loſt by the buyers or ſellers, and neither ſhall come again to his land; not the ſeller, though he had not ſold it: no not in the year of Jubile,though he live unto it, Lev.25.13,23.

Although they were yet alive]Heb.*Though their life were yet among the living.*

ſhall any ſtrengthen himſelf] None ſhall be able by art or cuuning, by good or by evil means, to avoid my ſentences of death.

In the iniquity of his life] Or, *whoſe life is in his iniquity.* Heb. *his iniquity.*

V.14. *They have blown the Trumpet*] Though they make great preparations, their hearts ſhall fail them at their need, and they ſhall not be able to do any thing for to defend themſelves.

V.15.*The ſword*] Deut.32.25. Lam.1.20.

V.16. *On the mountains*] Scattered up and down to ſeek ſafety there, in the moſt remote and inacceſſible and ſecret places of the *mountains*;

mourning] For their miſeries, and their ſins, the cauſe of them.

V.17. *All hands ſhall be feeble*]Iſa.13.7.Jer.6.24. all manner of ſtrength to defend themſelves, and to ſubſiſt ſhall fail.

ſhall be weak as water]Heb.*go into water.*

V.13. *And baldneſſe upon all their heads*] According to a lawful cuſtome of plucking off, or ſhaving off ones hair, in token of great grief: though in ſome kind and way God had forbidden it, Lev.19. 27,28. Deut.14.1. See Iſa.3.24.and 22.12. Jer.48.37. Ezek.27. 31. Amos 8.10.Mic.1.16.

V.19. *They ſhall caſt*] Taking care for nothing but to ſave their own perſõs;or they ſhal leave their wealth to their enemies,thinking to ranſome their lives therewith; but it ſhall all be but in vain. See ver.12. and Iſa.13.17.

removed] As the things were which were ſeparated from them, by reaſon of their uncleanneſs by the Law: and this becauſe they ſhould not find any help in them, as their truſt had been; as the words following do ſhew.

Their ſilver] Prov.11.4. Zeph.1.18.Eccl.5.8.

becauſe it is a ſtumbling block] Their iniquity hath made a ſtumbling block to themſelves.

V.20. *As for the beauty*] The ark, and ſanctuary or temple, the ſignes of Gods preſence, and means of his worſhip,

therefore have I ſet it far from them] Or,*made it unto them an unclean thing,* 1.2. I decree to ſeparate and put away from them, as an unclean thing by the Law is, and uſeth to be caſt away, Eſay 30.22.

V.21. *Strangers*] That is, of the Babylonians.

pollute it] Ver.22. by entring into it, ſpoiling it with the blood (likely) of ſlain perſons in it: and by all manner of means profaning, ſacking, and ruining it.

V.22. *My face*] Though they call and cry upon me in that time of their calamity,that I would pity and ſpare them and mine own Temple.

My ſecret place]Even the moſt holy place,whereinto none might enter but the High-Prieſt, and where God by the ſignes of his preſence did dwell.

Robbers] Or,*burglers.*

enter into it]Namely,the *SanctumSanctorum*,or ſecret place.

defile it] Shall ſack and deſtroy it, as a profane and polluted place,without any reſpect at all had to it,2 King.25.9.2 Chron.36. 19. Jer.52.13.

V.23. *Make a chain*] For a ſign of the peoples captivity. See Jer. 27.2.

bloody crimes]That is,of ſins that deſerve death.

V.25.*Deſtruction.*Heb. *Cutting off.*

V.26.*Miſchief ſhall come*] Pſal.42.7.Jer.4.20.

they ſeek a viſion] In the midſt of theſe great troubles they ſhall require ſome counſel, direction, or comfort from the Prophets: but not onely propheſie, which is an extraordinary gift, ſhall fail them;but alſo the ordinary preaching of Gods Word,and all good advice and proviſion of humane wiſedome.

from the ancients] Both in Church and State.

but the law ſhall periſh] Pſal.74.9. Lament.2,9.

V.27.*Hands of the people*] The people ſhall be ſo diſmayed,that they will be able to do nothing in their own defence.

According to their deſerts] Heb. *with their judgments.*

CHAP. VIII.

Verſ.1. A*ND it came to paſſe*]This and the three Chapters following, contain one viſion. In this eighth Chapter are ſhewed divers wayes the abominable Idolatries of the Jewes, yet remaining in Jeruſalem, under the reign of King Zedekiah.

In the ſixth year] Fourteen moneths, that is one year, and two moneths, ſince that time mentioned in Chap.1.1,2. and about a fortnight after the end of thoſe three hundred and ninety dayes; Chap.4.5.as is moſt likely, upon conſideration had of thoſe words, Chap.3.15,24,25,26,27.

ſixt moneth] Which containeth part of Auguſt,and part of September.

ſixt day]Towards the end of our Auguſt.

in mine houſe] In Meſopotamia.

And the elders] That were in Captivity with me.

ſate before me] Likely come to ask counſel from God by me, Chap.33.31,and by Gods providence,whiles they were there, this viſion befel the Prophets, which made for the greater notification, and credit of it.

hand of the Lord] as Chap.1.3.

V.2. *And lo,a likeneſſe*] Of a man,as appears by the words following.

As the appearance of fire] As Chap.1.27.

of brightneſſe] Of the bright ſhining Sun.

of amber]Chap.1.5.

V.3.*And he put forth*] That man in the former verſe, (Dan.5.5) All this was done in a mental viſion, and not really in a body.

to the door of the inner gate] That is, to the door of the gate of the inner court. See Chap.10.3. or Prieſts court, namely of Solomons temple; though ſome learned men would underſtand hereby the very ingreſs of the great Court which was for the people.

that looketh toward the North] This ſeems to be the North door and gate of the Prieſts court; for that court had four gates and doors: on the Eaſt, Weſt, North, and South; that is, on each ſide one;and porters appointed to them;as appears, 1 Chr.9.19,22,23, 24.and 1 Chron.26.and they ſeem to have theſe names, *viz.* 1 Sur the Eaſt-gate, 2 King.11.6. called alſo the gate of the foundation, 2 Chron.23.5. from the foundation of it, becauſe it had the greateſt and loweſt foundation (for the great court of the people joyning to it,ſtood upon the declivity of an hill) called alſo the higher gate of the houſe of the Lord, 2 King.15.35. becauſe it was the higheſt,and the greateſt, reckoning from the foundation to the top. This was the chief gate. 2 The gate behind the guard which is the South gate,2 King.11.6. which ſeems alſo to be called the gate Sippin, that is,of the doors,or threſholds, 2 Chron.23.4. 3 *Shallecheth*,the Weſt gate towards the Kings houſe,1 Chron.26. 16. 1 King.10.5,12. 1 Chron.26.16,18. 2 Chron.9.4,11. 4 The North gate behind the brazen altar,as appears in theſe words,and in the word of the fifth verſe following, likely ſo called from that time and fact mentioned, 2 King.16.14.

the ſeat of, &c.] The Image it ſelf was at the North gate of the brazen altar,in the entry, ver.5.

Image of jealouſie] It is very uncertain what Image this was, but it is plain it was a very abominable one,(as the Idol of Baal was) to which the people bare great dovotion; built likely by Ahaz firſt after the example of Ahab,2 King.16.3,4. 2 Chron.23.2. and after repaired by Manaſſeh, 2 King.20.3,4,5. and the wicked ſons of good Joſiah,and it is called the image of jealouſie,becauſe it was the principal object of the peoples ſpiritual adultery. See Jer.7.30. and 23.11. and 32.34,35.

V.4. *ſaw in the plain*] Chap.1.23.and 3.22,23.

V.5. *Northward at the gate of the altar*]Namely,the brazen altar of burnt-offerings; which being in the forefront, about the middle of the inner-court, the North and South doors of this court, were by direct line oppoſite to the ſaid altar, in equal diſtance. And therefore it is not known,why the Northern gate ſhould be ſo called peculiarly, unleſſe this name was given it, when Ahaz removed the altar out of its place, and did ſet it neer to this gate, 2 King. 16.14.

V.6. *from my ſanctuary*] For God will not be where idols are.

V.7. *To the doors of the court*] Which court is not named; and hereupon the opinions are divers. The tabernacle had but one court,and that court but one gate,Exod.27.The temple of Solomon which is here ſpoken of, had but two courts, one for the Prieſts and Levites which was the inner-court, next to the temple, and compaſſing it, which was the inner-court; and the other for the people, which was the great and utter court, compaſſing the court of the Prieſts, 1 King.7.12. 2 King.21.5. and 23.12. 2 Chron.4.9. We may not then underſtand this court, here, of a middle-court, proper to the Levites, betwixt the court of the Prieſts, and that of the people;for ſuch a one Solomons temple had not. That in Ezekiels viſion mentions ſuch a middle court, Chap.40.28.to 44. But that was fourteen years after the City was ſmitten,and this temple deſtroyed, Chap.40.1. And it was in viſion onely; never in being: a type onely of the Church of Chriſt under the Goſpel. This court then here named, muſt needs be underſtood, to be, either that of the Prieſts,or that of the people:but whether of the two,is not eaſily and certainly known. But it ſeems rather, by comparing what goes before and after,to be that of the Prieſts; and the Eaſt door of it.

7.*Of the court*] Namely,the Prieſts court.

A hole] To ſignifie,as it ſeemeth, the Jews carefulneſſe, in preſerving and repairing Gods temple, and the chambers of it.

in the wall] Hee ſeemeth to mean the wall, that was on the one ſide of this portal,where the door-keepers chambers were.

V.8.*a door*]It is likely that this was the chambers ordinary door, but now was ſhut: and that the door,by which the Idolaters came ſecretly into this Chappel of idols and imagery, was on ſome other by-part of the chamber.

V.10. *Creeping things, and abominable beaſts*] Kinds of idolatry, taken from the heathen neighbouring nations, and ſpecially from the Egyptians, whom now they courted for help, who worſhipped Dogs,Cats,Crocodils,Serpents, and other abominable beaſts, forbidden in the Law, Lev.11.

V.11. *Seventy men of the ancients*] Not unlikely,but thoſe of that number and order,appointed by God, Num.11.16,&c. Or at leaſtwiſe,ſuch as ſhould have kept al the reſt in the fear,and true ſervice of God,and yet were the Ring-leaders to all abominations;and by their example, pulled others from God.

A thick cloud] It was in ſuch abundance.

V.12.*do in the dark*]For beſides their common idolatry, they had particular ſervices,which they had in ſecret chambers.As the Egyptians had their dark devotions to Oſiris;and afterwards,both Grecians and Romanes, had the like blind, and cloſe ſpiritual adulteries,and idolatries,in a ſecret and hidden way and manner,to ſome of their falſe gods and goddeſſes.

The Lord ſeeth us not] Chap.9.9. He takes no more care of us, he hath forſaken both us and the land, wherefore we will flye to the gods of other Nations, which do relieve them; and ſince he hath renounced us, we will alſo renounce him. See 2 Chron.28 23. Jer. 44.17.

V.13.*greater abominations*] Wicked idolaters proceed from evil to worſe, 2 Tim.3.13.

V.14. *To the doors of the gate of the Lords houſe, which was towards the North*]The North-gate of the court of the Prieſts.

women] That ought not to have entred into that place; moſt likely the women Prieſts, and unchaſt worſhippers of the Egyptian Iſis.

weeping for Tammuz]Called *Ammuz* of Herodotus and Plutarch; and ſeems to be the ſame called Oſiris, or Apis, or Serapis, a king of Egypt,and the husband,brother,or ſon of Iſis, Queen of Egypt. Thus various are the heathen writers in their hiſtories and narrations.This Oſiris and Iſis became ſo famous in Egypt, as they grew to be worſhipped; and upon his loſs,and death by Typhon, Iſis ordained a yearly mourning for him, in their fourth moneth from him, called Tammuz. In which feaſt the women uſed very immodeſt rites and ceremonies. Thus out of heathen authors do Chriſtian writers report. And this ſhameful, and whoriſh, and beaſtly idolatry, came in practice among the Jews, even in the houſe of the Lord. And to this do thoſe places ſeem to relate, 1 King.14.24. and Chap.15.12. and Chap.22.46. and 2 King. 23.7.

V.16. *The porch and the altar*] the porch of the temple, wherein were thoſe two huge and high pillars,Jachin,and Boaz, 1 King.6. 3. and Chap.7.15, &c. 2 Chron.3.4,15,16,17. in the Eaſt part of the temple; and the altar of braſs for burnt-offerings placed in the Prieſts court,between the Eaſt gate of the Prieſts court, and the porch of the temple:as the altar was in the court of the tabernacle, Exod.3.18,19,20. and 38.1, &c. and 40.6, 7. 2 Chron.4.1.

were about five and twenty men]about,ſo that his number is ſomewhat uncertain Not ſo as thoſe,Ch.11.1. Neither doth any reaſon inforce theſe to be the ſame with thoſe.However prime men,likely they were, and againſt the Law, came into this place, and exerciſed moſt abominable idolatry in it.

with their backs] A ſign that they had utterly renounced God and his ſervice;and in that poſture that they might worſhip the Sun toward the Eaſt.

The Sun toward the Eaſt] Deut 4.19. 2 King.23,5,11. Job 31. 26. Jer.44.17.

V.17. *Is it a light thing to the houſe of Judah, that they commit the abominations*]Or, *Is there any thing lighter then to commit?* or, *Is it lighter?* This queſtion is a ſtrong negation. See Gen.18.17. The meaning is, that the Jews thought nothing lighter; although theſe abominations againſt the firſt Table were the moſt grievous and fearfulleſt; yet there was no Command ſo great, which the Jews thought not light of, to tranſgreſſe it.

with violence] By oppreſſion of the innocenr, and of the poor; which is done either in Common, by unrighteous judgemenr; or in particular, by all kinds of injuſtice.

To provoke] In profaning my Temple.

They put the branch to] זמורה, is a branch of a tree; ſo is the Hebrew word taken, Numb.13.24. and Chap.15.2. and here is ſet forth a practice of Heatheniſh Idolaters, in worſhipping the Sun, which they call upon, becauſe it quickneth the fruits, and makes them ripe, in token whereof they kiſſe the branch, or the hand, as Job 31.26,27. So did they to Bacchus, 2 Maccab.6.7. See Jer. 44.17. Hoſ.2.8. Others thus, they bring the ſtink to their noſes; that is to ſay, they offend themſelves by committing ſuch abominations.

V.18. *Eye ſhall not ſpare*] Chap.5.11. and 7.4.

Cry in my Ears with a loud voyce] Prov.1.28. Iſa.1.15. Ier.11.11. Mic.3.4.

CHAP. IX.

Verſ. 1. HE *cryed*] In this Chapter is figured out the ſlaughter to be made in Ieruſalem, of the people that were therein, excepting the godly mourners that were marked out to be ſpared.

Cauſe them that have charge over the City] The viſitations of the City draw neer; that is, The time to take vengeance: when the viſitors are called for, the viſitation will be kept.

even every man] In this viſion, being a figure of what was to be done on earth, Gods ſpeaks to his Angels, executioners of his judgments: by which are meant the Chaldeans, inſtruments of the Iews deſtruction. See Dan.10.13,20. and 11.1.

V.2. *ſix men*] Which were Angels in the ſimilitude of men; as Gen.18.2. Act.10. Theſe ſix may haply have ſome relation to the ſix chief Commanders under the King of Babylon, who did invade and take Ieruſalem, Ier.39.3. And likewiſe to be ſix in number, with a reference to the ſix gates of Ieruſalem. The City being divided into three Towns, each of them had two chief gates, to which the ſtreets and quarters of the whole City did belong. In the City of David (wherein was the ſtrong hold, or Caſtle of Zion) were the port of David, or the fiſh-gate; and the old port. In the town of Benjamin, the gate of Ephraim, and the corner gate, 2 Chron.25.23. In that town or port that belonged to the lot of Iudah, were the dung-gate, and ſheep-gate.

Higher-gate] Likely it is, that every gate belonging to the Courts of the Temple, had a portal belonging to it; which was a great building that had two overtures, with a gallery or entry between; one of the doors was toward the outward-court, the other towards the inner-court: Now the plain on the outſide being lower, ſome conceive that that gate was likewiſe lower, and that the other of the inner-court was higher; and they went up to it by ſteps. Thus it was in that Typical viſion of the Temple, Ezek.40. 18,19,20. See 2 King.15.35. 2 Chron.27.3.

which lyeth toward the North] Heb. *which is turned*. And from the North, by the Chaldeans, and their armies, this ſlaughter and deſtruction came, Jer.1.13.

A ſlaughter-weapon] Heb. *a weapon of his breaking in pieces.*

and one man] Many underſtand this of Chriſt our Saviour, but it may ſeem rather to be meant of a created Angel, (as the reſt) appointed to this gracious office; and ſo here ſet forth not armed, as the reſt, but in a Prieſtly habite. See Chap.10.2.

among them] Heb. *in the midſt of them:* but none of the ſix, ver.2. becauſe thoſe every of them had weapons, and were ordained to deſtroy the wicked; but this had a Writers ink-horn.

ink-horn] To mark them in the forehead that mourned for the ſin of the City, ver.3. that they might be kept ſafe. That falleth out in Jeremy, Baruc, Abedmelech, and ſuch godly perſons. So in the ſpiritual fall from the faith to Idolatry, which the Apocalyps revealeth, an angel cometh from the Eaſt, and ſealeth a great number, Apoc.7.

by his ſide] Heb. *upon his loyns.*

brazen Altar] Namely, the altar of burnt-offerings, 2 Chron 4.1. Now theſe angels do here preſent themſelves, as it were, to receive their Commiſſion from God coming out of his Temple, ver. 3,5.

V.3. *And the glory of the God*] Seen in the full viſion and deſcription of it by the river Chebar, Chap.1.3,28. and again in the Plain, Chap.3.23. and laſtly, at the North door of the inner-gate (of the Lords houſe) in Jeruſalem, Chap.8.4. viſiting his houſe, and ſhewing to Ezekiel the abominable Idolatries of his people there.

was gone up] Or, *went up*; that is, his glory more properly and peculiarly. So called, Chap.1.25,26,27,28. was gone up from the Cherubins and wheels, leaving them at the North door of the inner-gate, Chap.8.4.

from the Cherub] Cherubins: not thoſe in *Sancto Sanctorum*; there was no mention of them before, nor any notification or ſpecification made of them now; neither was there any viſible ſign of Gods glory ſitting upon the Cherubins that were over the propitiatory in the moſt holy place, that might be ſaid here to be gone up from thence. Theſe therefore here are to be underſtood of the ſame four living creatures, wights and Cherubins, which alone are mentioned and deſcribed, Chap.1.5,&c. and 8.4. and ſo all along after in the 10. Chapter throughout, and Chap.11.22,23. to the end of this heavenly viſion, and were now (as hath been ſaid) at the North door of the inner-gate, Chap.8.4. from whence it appears they removed to the right ſide of the houſe, Chap. 10.3.

to the Threſhold of the houſe] Or, *Temple*; there to pronounce the ſentence, for marking ſome to be ſpared, and for ſlaying others. We read not that the Cherubins were there at the Threſhold. That place, Chap.10.4 makes not to the contrary; as it is well cleared by our tranſlation.

And he called to the man] Namely, the Son of God which ſate upon the Throne, Chap.1.26. called to this Angel.

V.4. *A mark*] The Hebrew word is תו which ſignifies a mark; and is not the bare letter ת. All this happened in viſion, for a figure of the diſtinction which God makes in his general judgements, between his elect Believers and the wicked. See Exod.12.7,13. Apoc.7.3. and 3.12. we read of antichriſts mark, Apoc.13.16.

That ſigh] He ſheweth what is the manner of Gods Children whom he marketh to ſalvation; to wit, to mourn and cry out againſt the wickedneſſe which they ſee committed againſt God.

V.5. *Mine hearing*] Heb. *Mine eares.*

V,6. *Slay utterly*] This executed, 2 Chron.36.17.

The Mark] Thus in all his plagues the Lord preſerveth his ſmall number, which he marketh, as Exod.12.23. Rev.7.3: But the chief mark is the Spirit of adoption, wherewith the heart is ſealed up to life everlaſting.

and begin at my Sanctuary] 1 Pet.4.18. begin at the very place where you are. My Sanctuary ſhall be no Sanctuary to priviledg them from ſlaughter, 1 King.1.50,51. and 2.28. becauſe by their ſins they had ſo profaned it, 2 Chron.36.14.

The ancient men] Chap.8.11.

V.7 *defile the houſe*] Make a ſlaughter there, and bear no reſpect to the holy place; for according to the law a place was defiled by a dead carcaſſe, or by blood ſpilt therein.

the Court] Of the Prieſts, and of the people.

V.8. *and I was left*] Rom.11.3.

Ah, Lord God] This declareth, that the ſervants of God have a compaſſion, when they ſee his judgments executed.

V.9. *Then ſaid*] Jer.9.3. to 17.

Of Iſrael and Judah] The conjunction copulative ſeemeth to be put by way of interpretation; ſo that the former word is expounded by the latter: Or it may be ſaid, that among the tribe of Judah, ſome of the ten Tribes did remain.

full of blood] Heb. *filled with*; That is, with all kind of wickedneſs; read Iſa.1.15.

perverſeneſſe] Or, *wreſting of judgment.*

The Lord hath forſaken] Chap.8.12.

V.10. *Mine eye ſhall not ſpare*] Chap.5.11. and 7.4. and 8.18.

V.11. *The man clothed*] Ver.2.

reported] Heb. *returned the word.*

CHAP. X.

Verſ.1. THen this Chapter figures out again more fully Gods ſcattering the fire of his wrath upon the City of Jeruſalem; and alſo ſhewes the withdrawing of his gracious and glorious preſence from it.

in the firmament] Chap.1.22.

The head of the Cherubins] Which in Chap.1.5. he called four living creatures; deſcribed there at large.

A Saphire ſtone] Chap.1.26. Heb. *as a Saphire ſtone*; as the appearance of the likeneſſe of a Throne, appeared over them; and Chriſt in his glory upon it: as is perceived by the next verſe. See Chap.1.26,27.

V.2. *The man clothed*] Of whom, Chap.9.2.

between the wheeles] Ver.13.

under the Cherub] Cherubins, which were not far off, on the right ſide of the houſe in the next verſe.

fill thine hand] Heb. *the hollow of thine hand.*

coals of fire] Of this fire, mention is made, Chap.1.4,5.13,27. A ſign of Gods Majeſty, in wrath and judgment who is a devouring fire, which devoureth the wicked and ſuch as are his enemies, Pſal. 18.8,13. And here we ſee the ſame man or Angel, formerly a Miniſter of mercy, Chap.9.2. now in this place an executioner of Gods fiery wrath and vengeance.

over the City] This ſignified that the City ſhould be burnt; which viſion of Ezekiel took effect, almoſt five years after, Chap.8.1. and Jer.52.4,5,6,12,13. compared together.

V.3. *Now the Cherubins*] With all the reſt of the frame, the wheeles.

ſtood on the right ſide of the houſe] Being removed from the North door, of the inner-gate where the glory of the Lord left them, Chap. 8.3,4. with Chap.9.3. The right ſide is the South; the Scripture ſuppoſing a man in poſture with his face towards the Eaſt, as hath been ſaid: and ſo thereupon the Sea, that is the midland Sea, is called the Weſt, Dan 8.4.

when the man went in] Namely under the Cherubins for to take ſome of the fire coals.

Cloud] That *cloud*, Chap.1.4. or cloudy darkneſſe, in which was hidden this apparition of Gods glory; or rather another cloud, being now, as at many other times, an uſual token of the glorious preſence of the Divine Majeſty, Exod.40.34, Num.9.15, and 16.42. 1 King.8.10,11.

inner Court] Namely the Prieſts Court, or the Court of the Temple.

V.4. *Glory of the Lord*] Chap.1.25,26,27,28. and Chap.9.3.

went up] Heb. *was lifted up.*

Threſhold of the houſe] Chap.9.3.

Court] To wit, the Prieſts Court.

V.5. *ſound*] Chap.1.24.

utter Court] That is the peoples Court, which way the Lord was now going, as he departed from his Temple.

voice] Namely, as thunder, Pſal.29.3,4,5.

V.6. *and it came*] Returns to the fuller proſecution, and explication, of that which he began to ſpeak of in the ſecond Verſe.

V.7. *Stretched*] Heb. *ſent forth.*

V.8. *a mans hand*] Chap.1.8.

V.9. *And when I looked*] A repetition & deſcription of the former viſion in the firſt Chapter, with ſome alterations made for the further clearing and confirmation of it.

beryll ſtone] Chap.1.16.

V.11. *when they went*] Chap.1.12,17.

head] According to ſome he meaneth the Cherubim which ſtood by each wheel; but it is better to be underſtood of him that ſate upon the throne, who guided the whole chariot by an univerſal and equal inſpiration, Chap.1.12,20,21.

V.12. *And their whole body*] In this varying ſomewhat from the former viſion, Chap.1.18. and being more glorious then it: ſetting forth more fully the all-ſeeing providence of God; clearly guiding and governing all things whatſoever.

wheeles] The outward circle and rings of them, Chap.1.18.

That they four had] Chap.1.18.

V.13. *it was cryed unto them*] Or, they were called in my hearing, wheel, or galgal, or round world. What was commanded them is not here ſet down; but all this ſeems to ſignifie nothing elſe, but that the wheels did abſolutely obey the Son of God, as well as the Cherubims, who had life in them, and that they received all their motion from him.

V.14. *And every one*] Chap.1.10.

The firſt face was the face of a Cherub] Seeing that Ezek.1.10. among the four faces there is an oxes face, inſtead of which here is ſet down a Cherubs face; ſome conceive that *Cherub* ſignifieth properly the figure of an oxe, under which Hieroglyphically was repreſented an Angel; as indeed in the Syriac tongue, the word *Cherub*, is taken from a word which ſignifieth drawing the plough, which is the Ox his proper labour; and therefore they are called the *ſame faces*, ver.22. Howbeit, *Cherub* is commonly taken for a beautiful childs face.

V.15. *The living Creature*] So ver.17,20. and ſo Chap.1.20. yet called alſo *living Creatures*, Chap.1.13,14,15,19. and four in number, Chap.1.5,21,22. This is the ſame living wight, with the difference aforenamed.

V.16. *And when the Cherubims went, the wheels*] There was one conſent between the Cherubs and the wheels, Chap.1.19,20.

V.17. *Spirit of the living*] Or, *of life.*

V.18. *Then the glory of the Lord*] Chap.10.4. and 9.3.

ſtood over the Cherubims] Came from the threſhold of the houſe, Chap.9.3. and 10.4. and ſtood over the Cherubims, that ſtood on the right ſide of the houſe, ver.3.

V.19. *at the door of the Eaſt gate of the Lords houſe*] Namely of the peoples court, which was the firſt coming in of the Temple: and ſo by degrees the Lord and his glory departed more and more from his Temple. See Chap.11.22,23.

V.20. *And I knew that they were the Cherubims*] The ſame, though with theſe ſmall variations.

V.22. *ſame faces*] ver.14.

CHAP. XI.

Verſ.1. M*Oreover*] This Chapter which ends the viſion, ſheweth Gods fierce wrath purſuing the remant of the wicked deſperate Idolaters, that ſhould eſcape out of the deſtruction of Jeruſalem; the promiſes of Gods mercy to the godly penitents among thoſe that were already in Captivity in Babylon: and the glory of God finally departing, leaving, and forſaking the Temple and City of Jeruſalem.

The Spirit lift me up] In viſion I thought I was carried up into the air from the Prieſts Court.

to the Eaſt gate] Of the court of the people, that Chap.10.19. where the glory of the Lord now was.

five-and-twenty men] Theſe ſeem not to be the ſame that were ſpoken of, Chap.8.16. But theſe ſeem rather to be the Senate of Jeruſalem, whereof the two here named, were chief. And hither the Princes and Magiſtrates did often uſe to reſort, for judgment: as Jer.26.10. Theſe twenty five, being after that charge given, Chap.9.1,2.5,6,7. ſeem to be freed from that judgment in the City; and are ſentenced to another judgment afterwards, ver.7.8,9,10,11. ſave that Pelatiah, one of the chief among them, was ſtrucken with preſent ſudden death, ver.13. for a ſign and token of Gods wrath againſt them.

V.3. *It is not neer*] Or, it is not for us to build houſes neer. There is no likelihood that theſe Prophets predictions, concerning the taking and deſolation of Jeruſalem, ſhould happen ſo ſoon; wherefore without taking any more care about it, let us take our eaſe; the ſtorm is fallen, and hath ſpent its rage upon the Jews which are already gone into captivity with Jehojakim. See Ezek.12.22,27. Amos 6.3. 2 Pet.3.4. or rather, if we ſhould build houſes neer the walls of Jeruſalem, the Chaldeans would come, and make uſe of them againſt us, and thereby the rather take the City; and ſo indeed it ſhould become the Cauldron, and we the fleſh in it. They likely have herein an eye to Jeremies propheſie, Chap.1.13. though betwixt fear, and ſcorn.

V.4. *Propheſie againſt them*] Namely, in viſion, uſing ſuch geſtures, and doings, as if thou wert in Jeruſalem ſpeaking to this people.

V.5. *And the Spirit*] Chap.1.3. and 3.14.

O houſe of Iſrael,] And chiefly thoſe, Chap.25.1,2.

V.6. *ye have multiplyed*] This may as well be referred to the murthers and violences committed by the Inhabitants of the City; as to the occaſion which they had given, through their perfidiouſneſſe to the king of Babylon, and their obſtinacy in not yeelding to him according to Gods command, to cauſe a very great number of the people to dye by famine and peſtilence; and ſo they made up the fleſh for the cauldron.

V.7. *your ſlain*] Chap.24.3. to the 14. Mic.3.3.

they are the fleſh] They indeed ſhall remain there: but you the chief and heads ſhall be carried out to the ſlain, Jer.39.6. & 52.10, 24,25,26,27.

V.8. *ye have feared the ſword*] Iſa.66.4. Jer.42.16. Prov.10.24.

V.9. *hands of ſtrangers*] That is, of the Chaldeans.

among you] Or, *upon*, or *againſt you.*

V.10. *In the border of Iſrael*] That is in Riblah, 2 King.25.6,21. which City was placed in the land of Hamath, 2 King.23.33. and Jer.39.5. on the Northern border of Iſrael. Num.34.8. Joſh.13.5. 1 King.8.65. See the fulfilling of this propheſie, Jer.52.10, 24——27.

V.11. *Shall not be your Cauldron*] That is to ſay, ye ſhall not remain in it, nor dye in it; but in the border of Iſrael.

V.12. *for ye have not*] Or, *which have not walked.*

V.13. *when I propheſied*] The Prophet ſaw this ſudden death in viſion, as an execution of the foreſaid threatnings; whereupon he feared that God would preſently deſtroy every thing, and make a full end.

fell I down] Chap.9.8.

V.15. *Thy brethren*] They in the captivity in Babylon, are they that are thus wronged and reproached: They that remain ſtill at Jeruſalem, thus deem and doom you, as caſt off and forſaken of God, who forſook his land and worſhip, and have nothing now to do with the Lord: and that they remaining in Jeruſalem, are alone Gods people, and heires of all the priviledges of grace.

V.16. *Yet I will be to them*] That is, though they want that in Jeruſalem, yet they ſhall have from me really, and in ſpiritual vertue, that which was figured by the material Sanctuary in Jeruſalem, namely, the preſence of my grace and favour; my protection, comfort, and conduct of my Spirit, &c.

a little Sanctuary] Heb. *little is after Sanctuary:* and it may be read, yet will I be to them a Sanctuary for a little, (to wit time) in the countries where they are, or ſhall come to; namely for thoſe 70 years in Babylon, Jer.25.11, and 29.10. Or, a little Sanctuary imports no little bleſſing of Gods favour to them, and protection over them, in the countries where they ſhall be ſcattered.

V.17. *I will even gather you*] Under the corporal return from the captivity, is alſo underſtood the ſpiritual gathering together of the Church under the Meſſias.

V.19. *I will give them one heart*] Chap.36.26,27. Jer.24.7. and 31.33. and 32.39.

a new Spirit] Pſal.51.12. Eph.4.23. inlightning the mind, which before was darkneſſe in ſpiritual things, neither ſeeing nor able to perceive them; and changing the will which before was enmity againſt God his grace, neither ſubject to it, nor could be ſubject. So God challengeth the whole work of mans firſt converſion to himſelf.

ſtony heart] Zach.7.12, neather milſtone meaning the heart whereinto nothing can enter and regenerate them; giving them a will pliable to my Word and Spirit, ſenſible of my motions, and of my acts of mildneſſe, or ſeverity; ſoft and ready to receive my grace, 2 Cor.3.3.

V.20. *will be their God*] Chap.1.4,11. and 37.27.

V.21. *Whoſe heart walketh*] Who cannot turn by any good reaſon, or ſound judgment, from their fooliſh inclination to Idolatry.

I will recompenſe] Chap.9.10.

V.22. *Then did the Cherubims liſt up their wings*] And the whole heavenly viſion of the glory of the Lord.

V.23. *from the midſt of the City*] Whither it was formerly come from the door of the Eaſt gate of the Lords houſe, or of the utter court of the Lords houſe, Chap.10.19.

and ſtood] This is Gods laſt ſtep at his departure; by which is ſignified, that God would yet make one trial more, to ſee if the people would call him back by invocation, and lively repentance: Or, that God being gone out of the City, ſtood there to be preſent at, and ſee the ruine of it. See the promiſe of his returning upon the ſelf ſame hill, Zach.14.4.

the mountain] Which is the mount of Olives, 2 Sam.15.30.

V.24. *by the Spirit of God*] Not corporally, nor in a dream, and natural imagination, but in a divine and ſupernatural rapture, cauſed by the Holy Ghoſt.

went up from me] As Gen.17.22.

V.25. *unto them of the Captivity*] To thoſe Elders, that were in ſome kind, witneſſes of this rapture and extaſie, Chap.8.1. and to the reſt of the captivity.

CHAP. XII.

Verſ. 1. T*He word*] This Chapter ſhadows out the flight, deportation, captivity, and calamity of King Zedekiah, and of the Jews yet remaining in Judea; and avoucheth the truth and ſpeedy execution of it, againſt their proverbial ſcoff, and ſtout ſcorn to the contrary. This propheſie, and the reſt to the 20. Chapter, came to Ezekiel, and were uttered by him, within the ſpace of eleven moneths and few dayes, in part of the ſixth and ſeventh year of Jehojachims captivity, and Zedekiahs reign, and within three years before the ſiege began, Chap 8.1. and 20.1. and 24.1 and Jer.52.4. compared together.

V. 2. *have eyes to ſee*] Iſa.6.9. and 42.18, 19, 20. Which is taught, and illuminated in the knowledg of my will, but make no uſe of this gift; but doth out of meer malice withſtand it, and endeavours, and ſtrives as much as it can to put it out; wherefore the ſin is ſo much the more aggravated, Joh.9.41. Epheſ. 4.18.

V. 3. *prepare thee*] This is a ſign or type, whoſe interpretation is ſet down, verſ.10,11.

ſtuff] Or, *inſtruments*; as thy Hat, Cloak, Shoos, Staff, Houſhold-ſtuff, &c. Mat.10.9,10.

It may be] Whiles there is any hope left, trial ſhall bee made even this way; to convert them, or elſe convince them the more.

They be a rebellious houſe] Becauſe they are not touched with thy plain ordinary preaching, therefore add this expreſs ſigne thereunto.

V.4. *Bring forth thy ſtuff*] Take all theſe things which thou haſt prepared, to have them all ready at thy need.

by day] that they may be eye-witneſſes of it.

at even in their ſight] as the fitteſt time for ſtealing away by flight, 2 King.25.4. Jer.39.4. and 52.7.

V.5. *Dig*] the more lively to expreſſe their fearſull flight.

V.6. *in the twilight*] verſ.12. By night, Zedekiah fled through the Kings garden, and through the gate, between the two walls; and he went through the fields: the Chaldeans took him at Jericho, brought him to Riblah, condemned him, ſlew his children before his eyes, and brought him to Babel; but he never ſaw Babel, being made blind before.

cover thy face] verſ. 12.

a ſign unto the houſe of Iſrael] Chap.4.3. Pſal.71.7. Thus the wheels of Gods Government appear full of eyes, that ſo accordingly ruled Zedekia's caſe.

Verſ. 8. *And in the morning*] after that he had done that verſ. 7.

V.9. *What doeſt thou*] Do they not deride thy doings? Not aske thy meaning in ſhewing this type and figure? Are they ſo ſtupid, not ſo much as to enquire? The falſe prophets, it ſeems, had ſtrangely bewitched them, Chap.13. and Jer.28. 1,2,3,4,10,11. and Chap.29. 8,9,15,21. to the end of the Chapter.

V.10. *This burden*] a propheticall ſign of threatning, and calamity, Iſa.13.1. Jerem.38.23.

Prince in Jeruſalem] Namely, Zedekiah.

Verſ. 11. *I am your ſign*] Eſay 7.3,16. and 8.3,4,18. and 20.3.

they ſhall remove] they in Jeruſalem, and in the land of Judea.

captivity] that is, into the Babyloniſh captivity. See the accompliſhment of this, 2 King.25.

V. 12. *and the Prince*] ver. 4, 5, 6. to wit, Zedekiah with his Courtiers, ſhall flee in the night time; he in the habit of a poor traveller; his face covered, either that he might not be known; or by reaſon of ſorrow and grief. See 2 King. 25. 4. Jer.39.4.

V.13. *My net alſo will I ſpread*] When the King ſhall think to eſcape by flying, I will take him in my net; as Chap.17.20. (and 32.3.) by ſending after him the Chaldean ſouldiers which ſhall purſue and catch him, 2 King.25.5.

yet ſhall he not ſee it] For his eyes were put out at Riblah, 2 King. 25. 7.

dye there] in Babylon.

V.14. *Draw out the ſword after them*] Chap.5.2,12.

V.15. *And they ſhall know*] Even experience ſhall teach them, the ſchool-miſtreſs of fools; when they ſhall ſee me to be the God of truth, in the executing my judgments upon them, which I now threaten againſt them: that I do not threaten in vain, but ſay the word, and perform it; as it is, Chap.12. 25,28.

V. 16. *A few men*] Heb. *men of number*; that is, which may eaſily be numbred; or few in number; as Gen.34.30.

declare all their abominations] that is, confeſſing their ſins and idolatries, give teſtimony for Gods judgments againſt them.

V.18. *Eat thy bread with quaking*] Another prophetical ſign or type: that is in the taking of thy food, ſeem to be an affrighted and perplexed perſon, Chap.4.16.

V.19. *people of the land*] Namely, the common ſort of the people of Judah, of the city and land.

They ſhall eat their bread with carefulneſs] During the diſtreſs of the ſiege; by the means of which, and after which, all the countrey ſhall be waſted, according to my decree.

all that is therein] Heb. *the fulneſs thereof.*

V.22. *the dayes are prolonged*] Of Gods judgements, foretold by the Prophets, they ſhall either be prolonged, or diſanulled and brought to nothing. Becauſe they did not immediately ſee the propheſies accompliſhed, they contemned them, as they ſhould never be fulfilled; ſee verſ. 27. Chapter 11. 3. Amos 6. 3. 2 Pet.3.4.

V.23. *effect of every viſion*] that is, the things fore-told, and ſignified by the viſions.

V. 24. *There ſhall be no more*] I will confound and diſanul all falſe propheſies, made according to every ones fancy, and for to gain favour; by the accompliſhment of my true propheſies.

vain viſions] Chap.13.23.

V.25. *in your dayes*] Within ſix years, all theſe judgements threatned, were executed and accompliſhed.

V.27. *for many dayes to come*] verſ.22. that is. It ſhall not come to paſſe in our dayes, and therefore we care not for it. Thus the wicked ever abuſe Gods patience and benignity.

CHAP. XIII.

Verſ. 1. A*ND the word*] In this Chapter, Ezekiel, from God, propheſies againſt the falſe prophets, and propheteſſes.

of the Lord] Chap.1.3. This command from the Lord, which hereafter followes.

came unto me] The manner how, not particularly ſet down.

V.2. *out of their own hearts*] And not by Gods commiſſion and direction, ver.3. Jer.14.14. and 23.9,13,14,15,16,17,21,22,25, 26,27,28,30,31,32.

V.3. *follow their own ſpirit*] Heb. *walk after.* That do meddle with propheſying after their own proper motion, being driven thereunto by their own carnal affections; and declare nothing but their own imaginations, and inventions, fancies and dreams.

V. 4. *Foxes*] Which ſpoil the Lords vine-yard; as Foxes do, Cant.2.15.

deſerts] Heb. *in dry places.* Where no poultrey, or other birds are to feed upon; whereupon, being hunger-ſtarved, they gape after prey; and ſeaze upon the meaneſt food, ver.19.

V. 5. *Ye have not gone up*] Manners of ſpeech taken from ſiegers, in which the duty of Captains are to repair and fortifie the place, and then ſtand to defend it, if there be any breach made. The true ſtrength of the Church, is faith, obedience, piety, &c. The defence, is, invocation, interceſſion, repentance, and zeal to repreſs the wicked, &c. Pſal.106.23.30. Chap.22.30. The falſe prophets are here reproved, for failing in both theſe duties.

day of the Lord] Of his judgments.

V.6. *The word*] Which they falſly fained, Jer.28.2,3,4, 10,11.

V. 9. *And mine hand*] See Jer.20.3,4. and 28.16. and 29.21, 22,31,32.

They ſhall not be] I will root them out of the world; ſo that they ſhal not onely be debarred from having any voice or place, in publike aſſemblies, Jer.26.7. but they ſhall not ſo much as be members of the people.

Aſſembly of my people] Or, *ſecret*, or, *counſel.*

they ſhall not be written] Not written in the Regiſters among the number of them, that ſhall return out of the Captivity; nor ſhall enter and repoſſeſs the land, Ezr.2. and Chap.8. Nehem.3. and Chap.7. and 10. and 11. and 12.

And ye ſhall know] See Chap.12.15.

V.10. *Peace*] They did not as was requiſite, ver.5. See ver. 16. Jer.6.14. and 8.11. and 7.4,10.

built up a wall] Whereas the true Prophets propheſied the deſtruction of the City to bring the people to repentance; the falſe prophets ſpake the contrary, and flattered them in their vanities, (Jer.28.8,9.) ſo that what our falſe prophet ſaid, (which is here called the building of the wall) another falſe prophet would affirm, though he had neither occaſion, nor good ground to bear him out in it.

daubed it with untempered morter] See ver.15. Chap.22.28.

V.11. *an overflowing-ſhowre*] Hereby are meant Gods extreme judgments.

V.12. *ſhall it not be ſaid unto you?*] You will bear the juſt reproofs of your flattering predictions.

V.14. *in the midſt thereof*] You ſhall be enfolded in the ruines of it.

and ye ſhall know] Ver.9. So ver.21. and 23.

V.15. *untempered morter*] Whereby is meant whatſoever man of himſelf ſetteth forth falſly, under the colour and authority of Gods Word.

The wall is no more] I will preſently deſtroy both the wall and the daubers thereof.

V. 17. *Againſt the daughters*] Women that were falſe propheteſſes; that look ſo much upon them contrary to the modeſty of their ſex, and to the truth of God. Indeed God raiſed up *Miriam*, Exod.15. *Debora*, Judg.4.5. *Hulda*, 2King.22. 2 Chron.32. *Annah*, Luk.2.36. *Philip's* daughters, Act.21.9. and the Devil would never be behind to raiſe up his like Inſtruments; as theſe here; as Noadiah in the dayes of Nehemiah, Neh.6.14. Jezebel in the Church of Thyatira, Apoc.2. women laden with ſins, led away with divers luſts, 2 Tim.3.6.

their own heart] See ver.6.

V.18. *That ſow pillowes*] They did uſe theſe ſignes and ceremonies after the manner of the Prophets: and it ſhould ſeem that the pillowes were a ſign of peace and eaſe for the one; and the vailes, of mourning and calamity for the other; according to the cuſtome of covering their faces in like caſes, 2Sam.15.30. and 19.4. Eſth 6. 12. and 7,8. Job.9.24. And to this, that which is ſpoken, ver.19. and 22. ſeemes to have relation.

To all] Indifferently to whom they pleaſe, without regarding either Gods Will, or the worth, or the unworthineſs of men.

arm-holes] Or, *elbowes.*

and make kerchiefs] Head-tires, vailes, bound to the heads, and to cover the faces.

every ſtature] Namely, of all conditions and qualities of men, great and ſmall, young and old, to fit all ſorts.

hunt ſoules] To enſnare them in errour; and conſequently in perdition.

V. 19. *pollute me*] Making me the author and maintainer of of your lyes, and deceits; without any reſpect to my moſt holy Name.

handfuls of barley] For any light reward, Mic.3.5.

ſlay the ſoules] Denouncing death and unhappy chances to good men, and raiſing perſecution againſt them among the people; and contrariwiſe promiſing life and proſperity to wicked men, and ſo ſome way defending them againſt the juſtice of men.

V.20. *Behold, I am againſt your pillowes*] I will quickly cauſe you and your falſe Ceremonies to periſh.

To make them fly] Or, *into gardens*, or, *groves*, for ſpiritual and corporal idolatries.

V.22. *heart of the righteous ſad*] By threatning them that were godly, and upholding the wicked.

ſtrengthened the hands of the wicked] Jer.23.14.

by promiſing him life] Or, *that I ſhould ſave his life.* Heb. *by quickening him.*

V.23. *See no more vanity*] I will root you out, that you may no more ſeduce my people, with your deceits, Chap.12.24.

CHAP. XIV.

Verſ. 1. THen *came*] This Chapter ſhewes the Idolatry and impiety of the Jews; and denounceth Gods judgments againſt them and their falſe prophets; and that by an irrevocable decree.

came] To enquire of the Lord, ver.7. Chap.20.1.

Certain of the elders of Iſrael] Namely, of the heads of the people that were in Babylon.

ſate before me] In Babylon. Therefore theſe ſeem to be elders that were already captives in Babylon. Indeed ſome learned men take theſe to be certain elders, not yet in captivity, but ſent as ambaſſadours from King Zedekiah to Nebucadnezzar, or prime men in the ambaſſadours company: And this the rather, becauſe the matter and contents of this Chapter ſeem beſt to agree to the Jews in Jury, under the reign of Zedekiah, not yet captivated. But that ambaſſage being in the fourth year of Zedekiah; and this being two years after, as appears by Jer.28.1. and 29.3. and 51.49. and Ezek.8.1. and 20.1. compared together, makes that opinion the leſs probable. However this their geſture and demeanour ſhewes the hypocriſie of the idolaters, who will diſſemble to hear the Prophets of God, though in their hearts they follow nothing leſs then their admonitions, and alſo how by one means or other, God doth diſcover them.

V.3. *Idols*] The word ſignifies dung: ſuch are idols, baſe things, or dunghil deities: and as dung offends a mans eyes and noſe, ſo do idols offend God; yet Idolaters will make their hearts Temples for them.

and put the ſtumbling block] They are not onely Idolaters in heart, but alſo worſhip their filthy Idols openly; ſeeking out objects and baites fitting to nouriſh and kindle that wicked inclination to Idolatry, and catching occaſion to fulfill it. See Zeph.1.3. or they themſelves by their ſins will be the cauſers of their own ruine, Chap.18.30.

ſhould I be enquired of at all by them?] Being ſuch, how dare they once appeare before me, to enquire counſel of me? is it not a mere hypocriſie and ſcoff in them, to come to me to ask for help and counſel, in their diſtreſſe, ſeeing their hearts are ſeparate from me, and they being the onely cauſers of the evils which they ſuffer? Should I anſwer them when they ſeek me?

V.4. *Prophet*] To enquire of things which the Lord hath appointed to come to paſs.

according to the multitude of his idols] Not anſwering him to what he asketh; but to ſpeak onely as his abomination hath deſerved: his Idols ſhall not ſhut up or cloſe my mouth, but they ſhall rather open it againſt his Idolatries, ver.5. and to denounce the ſentence of puniſhment againſt him for it.

V.5. *That I may take*] That is, my anſwers ſhall be like ſo many ſnares, or ſtings, to their conſciences convinced by my Word, will they, nill they; and thereby will I keep them, as it were, ſhut up in expectation and fear of my unavoidable judgments: or, I will give them over to the deluſion of their own hearts, as their idols lead them, 2 Theſſ.2. 11,12.

V.7. *ſtranger that ſojourneth*] Strangers and ſojourners not to be tolerated in their idolatry, Exod.20.10.

ſeparateth himſelf] Like unto a harlot that ſeparateth her ſelf from her husband. See Hoſ.4.14.10. and 9,10.

by my ſelf] Not according to his deſign that asketh the queſtion, nor meerly and ſolely according to the Prophets pleaſure: but I will take the matter upon me my ſelf, and I will anſwer according to my moſt holy truth and juſtice; as in the verſe following.

V.8. *Set my face*] Chap.15.7. Lev.17.10.

a ſign and a proverb] Deut. 28.37. Chap. 5.15. namely, for a ſpectacle of my judgments, of whom every body ſhall ſpeak.

Cut him off] Some for example.

ye ſhall know] See Chap.12.15.

V.9. *If the Prophet be deceived*] God, for mans ingratitude, raiſeth up falſe prophets, to ſeduce them that delight in lyes, rather then in the truth of God; and thus without ſin, in juſtice he puniſheth ſin by ſin, 1 King.22.20,22. and deſtroyeth as well thoſe Prophets, as that people, ver.10. See Iob 12,16. Ier.4.10.

when he hath ſpoken a thing] Or, *word*, to pleaſe them; *placentia.*

I *the Lord have deceived*] 1 King.22, verſ.23. 2 Theſſ.2. 11,12. Rom.1.24. He deceives him by ſuffering him to be deceived by their rewards; as Iudges ſometimes are by bribes; and birds, and fiſhes by baites; by withdrawing alſo his *ſpirit*, and reſtraining grace from him; and by ordering wiſely and juſtly ſuch occaſions, and occurrences as work upon his corruption.

I *will ſtretch forth mine hand*] Though he doth but what I by my ſecret providence, have ſuffered him to do, yet will I puniſh him, becauſe he ſinneth againſt my law, which is the rule of humane actions.

V.10. *And they ſhall bear*] Both the falſe prophet whom God makes uſe of in ſeducing of others; and the ſeduced; though they would plead for themſelves, and lay the fault upon their ſeducers; yet God will puniſh both.

V.11. *Iſrael may go no more aſtray*] Thus Gods judgments againſt the wicked, are admonitions to the godly to cleave unto the Lord; and not to defile themſelves with the like abomination.

V.13. *Land ſinneth*] The meaning is, when I have once reſolved to puniſh a land, I will not forbear to do it for any manner of interceſſion: all interceſſion were but loſt labour, the final decree being once paſt, Ier.7.16. and 11.14. and 14.11.

Then will I *ſtretch*] Or, *and* I *ſtretch.*

and will break] Or, *and break.*

ſtaff of bread] Chap.4.16. and 5.16. Lev.26,26. Eſay.3.1.

and will ſend] Or, *and ſend.*

and will cut] Or, *and cut.*

V. 14. *Though theſe three men*] A caſe ſuppoſed; as Jer. 5. 1. and 15.1. to ſhew, his ſentence here to be irrevocable, his decree unalterable (as thoſe of the Medes and Perſians; himſelf inflexible, inexorable.

Noah, Daniel, and Job] Jer.15.1. *Moſes* and *Samuel* are named in the like caſe. *Daniel* a man here of this ſingular note and eminency, though living now among them in the Captivity, and being carryed away young, about 14. years at the moſt before this time, 2 King.24.1. Jer.25.1. Ezek. 20. 1. Dan.1. 1. and 2.1. compared together. See Ezek.28.3.

were in it] Living, ſuppoſing the other two, were living as well as *Daniel* now was.

their own ſoules] Neither Sons nor Daughters, ver.16,18.20.

by their righteouſneſſe] Though in other caſes, the effectual fervent prayer of one righteous man availeth much, Jam.5.16. And the ſentence againſt Sodom was revocable, if ten righteous perſons could have been found in it, Gen.18.32. and Jeruſalem it ſelf, in ſome part of Joſiahs time, would have been ſpared and pardoned, if a juſt man could have been found in it, Jer.5.1. But here now the decree was paſt, an end was come, Chap.7.2,4,5,6,10. However no place here for the prayers of the dead: nor for the pretended works of ſupererogation, which the Papiſts imagine: The meaning in this place is, that a very few (which he calleth a remnant, ver.22.) ſhould eſcape theſe plagues, whom God hath ſanctified and made righteous: So that this righteouſneſs is a ſign that they are the Church of God, whom he would preſerve for his own ſake.

V. 19. *In bloud*] The Peſtilence by corruption of the bloud, is deaths bloudy and ſpeedy executioner.

V. 21. *How much more*] That is, I do alleadge all theſe examples of particular ſcourges, to conclude, that I ſhall much leſs be entreated, when I ſhall reſolve to joyn them all together, for a deluge of evils, which are brought to the height.

four ſore judgments] Chap.5.17.

V. 22. *A remnant*] Chap.5.3.

come forth unto you] Within a very ſhort time they ſhall be brought hither to Babylon into Captivity, like as you are.

comforted concerning the evil] When ye ſhall know their grievous ſins, you will have cauſe to acknowledge Gods juſtice, and ſtrengthen your ſelves againſt the ſcandal of this deſtruction, and give glory to God; and likewiſe be comforted in your Captivity, knowing the far greater evils and miſeries which they in Jeruſalem and Judea had ſuffered and endured.

V. 23. *When ye ſhall ſee their wayes, and their doings*] The juſt rewards of their evil works; as the words following do ſhew.

CHAP. XV.

Verſ. 1. AND *the word*] This ſhort Chapter again ſets forth Gods heavy judgment, againſt Hieruſalem and the land of Judea; in a type, and the expoſition of it.

V. 2. *What is the Vine-tree more*] As if he ſhould ſay, What is there in the Jewes at Hieruſalem, and in the land of Judea: yet under the reign of King Zedekiah, why they ſhould ſo vaunt, and footh up themſelves? or why I ſhould ſo ſpare them?

V. 3. *ſhall wood*] The wood of the Vine, which is the thing here brought in compariſon, is of leſs uſe then other wood; not good to make ſo much as a pin of it; nor for any other uſe, but fit for the fire.

V. 4, *It is meet for any work?*] Much leſs is it meet when it is half burnt: ſo it is expounded in the next verſe, Joh.15.6.

V. 6. *As the Vine-tree*] The explication of the former Type.

V. 7. *And I will ſet my face*] See Chap.14.8. Levit.17,10.

and another fire] They ſhall go out of one fiery judgment into another: as 1 King.19.17. Amos 5.19. Jer.48.43,44.

V.8. *Committed a treſpaſs*] Heb. *treſpaſſed a treſpaſſe*, Chap,14.13.

CHAP. XVI.

Verſ. 1. A*Gain*] In this Chapter the Prophet ſets down the hiſtory of Gods dealing with the Church of the Jewes from firſt to laſt, under a continued allegory of a wretched maid, miſerable in her birth and infancy, unpitied and caſt away; till God took care of her life and preſervation, cauſed her to grow up to comelineſs and beauty, and by Covenant took her unto himſelf. After which he beſtowed all manner of rich and precious bleſſings upon her: till ſhe became renowned through his comelineſs which he had put upon her. But ſhe then ſhamefully abuſed all his bleſſings, and played the whore in all abominable manner: whereupon he pours out his wrath upon her even by her idolatrous Lovers: and recounting her ſinnes above Samaria's, and Sodom's, he awardeth her a condigne puniſhment, and yet addeth, in the end of all, Evangelical promiſes of repentance, grace and mercy in after times.

V. 2. *Cauſe Jeruſalem to know*] Namely, the remnant of the Jews which are in Jeruſalem, which repreſent the whoſe body of the Nation and State, as being the ſeat of the Church and head of the Kingdom.

V. 3. *Thy birth*] Heb. *Cutting out*; or, *habitation.* Though you be of Abraham's race, yet you are ſo degenerate, that you deſerve rather to be called Amorites and Hittites which were two accurſed Nations, ver.45. Gen.26.34,35. and 27.46. See Iſa.1.10. Joh.8.33,37,40,44. Rom.2.28. and 9.7,8.

V. 4. *Thy nativity in the day thou waſt born*] Hoſ.2.3. An allegory, continued in all this Chapter; wherein the peoples eſtate, both ſpiritual and temporal, is repreſented by a wretched maid; after foſtered, marryed, exalted, and enriched through mere grace. If their *Nativity* be referred to the time when it came to ſome form and perfection of a Nation; and was brought from Egypt, the multitude of Iſrael, then foreſook not the idols of Egypt, Ezek.20.8. But more likely it is to be referred to the calling of Abram their father out of Ur of the Chaldees, where, he likely, and his anceſtors ſure, were Idolaters, Joſh.24.2,14,15.

thy navel was not cut] Terms taken from that which uſeth to be done to little children newly born, to ſhew, that the people had no humane help or aſſiſtance, but were utterly forſaken in their miſery.

thou was not ſalted at all] Salt being uſed about theſe little creatures, to bathe and rub them, to dry up, cleanſe and ſtrengthen the body of the child.

V. 6. *Polluted in thine own bloud*] Heb. or, *troden under foot.* Being thus in the filthineſs, and forſaken of all men, I took thee, and gave thee life; whereby is meant, that before God waſh his Church, and give it life, there is nothing but filthineſs and death.

yea I ſaid] God often repeated his promiſe to Abraham, Gen. 12. and 13. and 15. and 17. and 18. and 22. Chapters.

V. 7. *I have cauſed thee to multiply*] Heb. *Made thee a million.*

To multiply] According to my promiſe, Gen.12.2. and 13.16. and 15.5. and 17.2,4. and 22.17. See the accompliſhment of it, Exod. 1.7. Deut.1.10.

excellent ornaments] Heb. *ornament of ornaments.*

thy breaſts are faſhioned] He continueth the ſame figure of a maid, that is now come to age to have a husband: to ſignifie the time appointed by God to ſet his people at liberty, and honour them with the title of his Church, and to make his covenant with them in Horeb, Cant.8.8. Hoſ.2.15.

naked and bare] Without any honour, or defence; as ver.4,5,6. yea even in Egypt thou waſt in miſery and Captivity.

V. 8, *was the time of love*] For me to marry thee: That time fore-told, Gen.15.13. yet the true cauſe of this love is ſet down, Deut.7.7,8.

I ſpread my skirt over thee] Took thee to wife, Ruth.3.9. Gen. 20.16. This ſeemes to be an ancient ceremony, wherein the husband, in ſign of the right and property which he obtained in his wife, and for a pledge of his duty of protection and love, did when he marryed her, cover her with the skirt of his garment. Figuring here the righteouſneſs, innocency, and merit of Chriſt, which hideth all the blemiſhes of his Church from his ſight, and protects her; and hereby ſhewes himſelf to be her head, Lord, and husband: which hath at all times been the foundation and ſum of the Covenant of Grace.

and covered thy nakedneſſe] Theſe words, as bloud, pollution, nakedneſs, and filthineſs, are oft-times repeated to beat down their pride, and to cauſe them to conſider what they were before God received them to mercy, favoured them, and covered their ſhame.

I ſware unto thee] I made a ſolemn Covenant with thee, that I would take thee to be my people, Exod.19. and 24 Chapters. Jer.2.2.

V. 9. *Then waſhed I thee with water*] Corporally, I took away from thee all ſignes and tokens of miſery, and of thy former oppreſſion; and inriched thee with my gifts and benefits: and ſpiritually, I purged thee from thy ſins, which are the uncleanneſs of thy ſoul, in which man is born; and indued thee with the graces of my *ſpirit*, ſignified by the anointing.

bloud] Heb. *blouds.*

V. 10. *Badgers skin*] Which were ſome way neatly dreſſed for to make handſome ſhooes.

V. 11. *I decked*] I furniſhed thee with all things neceſſary, and delightful; with grace, and glory.

V. 12. *Thy forehead*] Heb. *thy noſe.* See touching this kind of ornament, Gen.24.47. Iſa.3.21.

Crown upon thine head] Hereby he ſheweth how he ſaved his Church, enriched it, and gave it power and dominion to reign.

V. 13. *Proſper into a Kingdome*] That is, didſt grow up ſo high, that thou becameſt a great and glorious Kingdome.

V. 14. *Thy renown*] 2 Sam.8.13. 1 King.4 31.

Comelineſſe which I put upon thee] He declareth wherein the gnity of Jeruſalem ſtood, to wit, in that the Lord gave them of his beauty and excellency.

V. 15. *But thou didſt truſt*] Here comes in her lewdneſſe; Thou art become preſumptuous and bold, by reaſon of the gifts received from me, and wouldſt be no longer ſubject to me, nor contain thy ſelf within the Chaſtity of my ſervice and obedience, but didſt chooſe to live a looſe life.

playedſt the harlot] In the times of the Judges and Kings; but ſpecially for theſe three hundred and ninty years, mentioned Chap.4.5. See Chap.22. Iſa.57.8. Jer.2.20. and 3.2,6,10. Thou haſt joyned thy ſelf alſo by unlawful covenants, and by imitation of Idolatry to profane people, which thou haſt drawn to thee by the greatneſſe of thy State, and the prehemenency which thou hadſt above other Nations.

pouredſt out] Thou haſt indifferently, and impudently proſtituted thy ſelf. See Chap.16 36. Jer.3.13.

his it was] He might ſatisfie his luſt as he would, for thou gaveſt him free liberty to do it.

V. 16. *High places*] Namely, the Altars, Chappels, and Temples of thine Idols, garniſhed with ornaments and rich tapeſtry, which I had beſtowed upon thee for thine own uſe, Hoſ.2.8.

V. 17. *of men*] Heb. *of a male.* Namely of idols, which were as adulterers to the Idolatrous ſouls; though there were many female Idols alſo.

V. 18. *Coveredſt them*] Thus Idols cloathed, ſerved, and worſhipped.

V. 19. *a ſweet ſavour*] Heb. *a ſavour of reſt:* burning thoſe offerings, as it were, to pleaſe and appeaſe the Idols; as God had appointed they ſhould do to him.

Thus it was] All theſe things were notoriouſly known and verified; and they are not to be denied, nor excuſed.

V. 20. *whom thou*] Who at their birth were mine, by virtue of my Covenant, whereby the whole body of the Nation was a Wife to me, and the particular perſons as Children, wherefore thou ſhouldeſt have conſecrated them to me.

And theſe haſt thou ſacrificed] Chap.20.26. 2 King.16.3. and 17.17. and 21.6. Pſal.106.37. Iſa.57.5.

to be devoured] Heb. *to devour:* meaning by fire, read Lev.18. 21. 2 King 3.27. and 23.10. Jer.7.31.

V. 22. *in all thine abominations*] Thine unbridled Idolatry hath been accompanied with an infamous ingratitude, and preſumptuous confidence, that thou couldeſt no more fall into thy former miſery.

V. 24. *Thou haſt alſo*] Like to an unchaſte woman, who after ſhe hath uſed diſhoneſty privately with ſome particular men, doth alſo proſtitute her ſelf publikely in a brothel-houſe; whereby is meant Idolatry which is commonly practiſed, and allowed by publike authority. See Eſay 3.9.

eminent place] Or, *brothel-houſe.*

and haſt made thee an high place] Iſa.57.5,7. Jer.2.10,23. and 3.2,6, and 13.27.

V. 25. *Thou haſt built*] Prepared all accommodations for thy notorious and raging Idolatry.

V. 26. *with the Egyptians*] He noteth the great impiety with this people, who firſt falling from God, to ſeek help from ſtrange Nations, (Eſay 30. and 31. 2 King.24. & 25.) did alſo at length imbrace their Idolatry, thinking thereby to make their amity more ſtrong. See Chap.8.10, 14. and 23.19.

great of fleſh] A figurative term taken from the ſhameleſs deſires of laſcivious unchaſte women, Chap.23.20. to ſignifie that the power and wealth of Egypt did intice the people to deſire to adhere, and to be linked unto them.

V. 27. *have diminiſhed thine ordinary food*] I have weakened thy eſtate, and taken away the abundance of my bleſſings from thee.

the daughters of the Philiſtines] 2 Chron.28.18.

Are aſhamed] They deteſt and abhor thine unconſtant and wavering Idolatry; they holding themſelves conſtant to their ancient Idolatry, which was firſt eſtabliſhed. See Jer.2.10,11,33.

V. 28. *with the Aſſyrians*] Chap. 23. 12. 2 King. 16. 7, 10. 2 Chron.28.23. Jer.2.18,36.

V. 29. *of Canaan unto Chaldea*] Chap.23. 14, 15, 16, 17. ever and anon ſince that time, 2 King.20.12. Eſay 39.

V. 30. *weak is thine heart*] Weakened and melted in ſpiritual luſt; which worketh the ſame effect in the ſoules, as bodily luſt doth in the bodies; extinguiſhing all manner of true vertue in them, and effeminating them to a baſe and ſenſual eſteem of God and his ſervice, and weakening the true worſhip of him in Spirit and Truth.

an imperious whoriſh woman] That is to ſay, licentious, unbrideled, and uncorrigible; that taketh liberty to do what ſhe pleaſeth.

V. 31. *Thou ſcorneſt hire*] As much as to ſay, thou haſt not been ſought after, nor ſolicited, nor rewarded, nor payed; but thou thy ſelf haſt ſolicited and paid thine adulterers, which in a woman, is the extream of impudency. See 2 King.16.7,8,10. 2 Chron.28. 21,22,23. Iſa.30.6. Hoſ.8.9.

V. 34. *And in that thou giveſt*] No body hath deſired nor ſolicited thee. So is the ſin of the people aggravated, who without any bodies inducement of their own proper motion, were run into Idolatry.

V. 35. *O harlot hear*] The denunciation of judgment, and condigne puniſhment upon her.

V. 36. *Thy filthineſſe*] Heb. *Thy poyſon*, Jer. 2. 23, 24. The meaning is, Thou haſt ſinned without ſhame, and I will puniſh thee with infamy and diſgrace, even by them with whom thou haſt ſinned.

V. 37. *All thy Lovers*] The Babylonians, and other Nations in their armies, whom thou tookeſt to be thy Lovers, they ſhall come and deſtroy thee, Chap.23.9,22,23,24, 28.

and all them] Aſſyrians, Egyptians, &c.

hated] Chap.23.18.

and will diſcover] Chap. 23. 29. Jer. 13. 22, 26. Lam. 1. 8. Hoſ.2.10.

V. 38. *as*, &c.] Heb. *with judgements of.*

break wedlock] I will judge thee to death as adultereſſes, Lev. 20. 10. Deut. 22. 22. and murtherers, Gen. 9. 6. Exod. 21. 12. deſerve.

ſhed blood] That do murther the Children which they do bring forth, ver.36.

V. 39. *thine eminent place*] Namely, The City Jeruſalem it ſelf, or the whole State where Idolatry had been publickly practiſed, and without controll, ver.24,31.

Thy fair jewels] Heb. *inſtruments of thine ornaments*] ver.10,&c.

V. 40. *ſtone thee*] He hath relation to the puniſhment appointed for adultereſſes by the Law, Deut.22.24.

V. 41. *they ſhall burn*] 2 King.25.9. 2 Chron.36.19. Jer.52.13.

in the ſight of many women] Namely, of many kind of people, and Nations, whereof the Chaldean Army ſhall be compoſed; of all the Nations round about, that thou ſhalt be an example, or rather a mocking ſtock unto them, Pſal.137.7. Lam.1.7.21. Ezek. 25.3,6,8. and 26.2.

V. 42. *my jealouſie*] When it is fully ſatisfied with revenge upon thee.

V. 43. *Thou haſt not remembred*] ver.22. thy firſt condition, and my firſt dealing with thee, ver.4, &c.

fretted me] Thus God takes on for Idolatry.

V. 44. *Proverb*] Taunting Proverb.

ſo is her daughter] As were the Canaanites, and the Hittites, (who were taxed with ſerving of devils, and ſacrificing their children to them, Levit.18.21,24. Deut.18.9,10.) and others your predeceſſors; ſo are you their ſucceſſors, ye do not degenerate from them.

V. 45. *thy mothers daughter*] She an Hittite, in the end of this verſe.

her husband] Namely, God the Creator of all, and Law-giver to all, whoſe knowledge and ſervice thoſe Nations utterly forſook, to worſhip devils; and ſo did ſhe.

thy ſiſters] that is, of Samaria and Sodom. Thou, and Samaria, (that is, the ten Tribes) and Sodom, are like one another in ſinning, as if ye were one and the ſelf-ſame Mothers daughters, Deut.32.32. Iſa.1.10. Jer.3.8.

your mother was an Hittite] verſ. 3.

V. 46. *Thine elder ſiſter*] Having more Tribes, and a larger Countrey.

at thy left hand] That is Northward; for the Hebrews call the fore-part the Eaſt, and the hinder part the Weſt, the left ſide the North, and the right ſide the South: ſuppoſing the poſture of a man with his face toward the Eaſt, as hath been ſaid, Exod.26.18. Southward, or on the right hand.

thy younger ſiſter] Heb. *leſſer then thou.*

at thy right hand] Southward, Exod.26.18.

V. 47. *their abominations*] Thou haſt not been content with imitating and equalling them, but haſt gone beyond them; as is further avowed in the verſes following.

as if that were a very little thing] Or, that was loathed as a ſmall thing.

V. 48. *As I live*] God confirms it by an oath.

Sodom thy ſiſter] Mat.10.15. and 11. 24.

hath not done] Sodom wanted all ſpiritual means of grace, Matth.11.23.

V. 49. *Pride*] Sodome ſins here recorded are only againſt the ſecond Table. Out of that plenty, Gen.13.10. and after that Abram had reſcued them from their enemies, Gen.14. ſhe had gotten none but temporal excellencies from me, and not the ſpiritual ones of my Word and Covenant, as thou hadſt: and beſides, her greateſt ſin was but againſt the ſecond Table, and not againſt the firſt, as thine is in violating my ſervice.

ſtrenghthen the hand] See their ſins againſt the two Angels, and Lot, Gen.19.

V. 50. *before me*] Gen.13.13.

I took them away] Both Sodeme, and Samaria, Gen. 1.24. 2 King. 17.

as I ſaw] Or, *after I had ſeen*; to wit, their abominations, Gen.18.21.

V. 51. *Neither hath Samaria*] Which worſhipped the Calves in Dan and Bethel.

half of thy ſins] Becauſe thou receivedſt more favours at my hands, the true Prieſthood being in Judah, and haſt been longer ſuffered, exhorted, and corrected; and haſt ſeen my judgments upon the other: therefore thy ingratitude rebellion, and obſtinacy, cannot be equallized, Chap.23.11. Jer.3.6,7.8.

haſt juſtified thy ſiſters] Made their ſins to ſeem but little ones, and excuſeable, by the exceſſe of thine; and them innocent in compariſon of thee, Jer.3.11.

V. 52. *judged thy ſiſters*] Condemned them without any pity as wicked, and not deſerving any mercy.

bear thine own ſhame] Mat.10.15. and 11. 24. Lam.4.6.

V. 53. *when I ſhall bring*] That is, as I will never re-eſtabliſh thoſe Cities and Nations into their former eſtate; ſo the Jewiſh Nation, whatſoever their falſe prophets ſay, yet ſhall never be perfectly reſtored after the ruine which ſhall come upon them by the Chaldeans; in reſpect of the glory of the Temple, and the ſtate of the Kingdom, and other advantages. But as concerning the ſpiritual good, the people had alwayes a remainder of grace, and hope of reſtorement to ſalvation, verſ.60,&c. which the other Nations had not, Iſa.1.9.

the captivity] This word is taken for all kinds of extream miſery, Job.42.10.

the captivity of thy Captives] Namely, free them from ſervitude, and other continued and ſucceſſive Calamities.

V. 54. *A Comfort*] Chap.14.22. A common Kind of ſpeech; as if thoſe others Nations had any way been eaſed, by ſeeing the Jews as much, or more puniſhed then they were, Lam.4.6.

V. 55. *Then thou*] As verſ.53.

V. 56. *mentioned*] Heb. *for a report*, or, *hearing*.

by thy mouth] Thou wouldeſt not call her puniſhment to mind, when thou waſt aloft, to learn by her example to fear my judgments.

pride] Heb. *prides*, or, *excellencies*.

V. 57. *diſcovered*] Till thou was brought under by the Syrians and Philiſtines, 2 Chron.28 18,19. Or thus, thou waſt not convinced in thy conſcience, of thy obſtinacy and wickedneſſe, when thy ſiſter Samaria was reproachfully handled by the Syrians and Philiſtines, which ſhould have been a leſſon unto thee.

Syria] Heb. *Aram*.

about her] Which joyned with the Syrians, or compaſſed about Jeruſalem.

deſpiſe thee] Would have ſpoiled thee, but for my preſerving of thee, Eſay 7. and 8. Chapters.

V. 59. *the oath*] Joyned with an execration, or curſe, in caſe of falling. By which oath thou hadſt bou[illegible]thy ſelf to me, as a people to their King, and a wife to her hu[illegible]d; as verſ.8.

V. 60. *Neverthe leſſe I will remember my Covenant*] I will pity thee, and ſo ſtand to my Covenant of Mercy and Love; though thou haſt deſerved the contrary, Gen.8.1. and 9.15,16. Exod.6.5.

I will eſtabliſh] Jer.31.31,32. Hoſ.2.19.

an everlaſting Covenant] Namely, a ſpiritual Covenant, made with the true Iſrael in ſpirit.

V. 61. *Then thou ſhalt remember*] Chap. 20.43. thou ſhalt be touched with true compunction and repentance.

when thou ſhalt receive] Namely, when I ſhall convert both Iſrael, and the Gentiles, and make them members of the Church, (and perform that great promiſe, Gen.9.27.) whoſe body was repreſented by the old Jewiſh Nation, which was alſo firſt imployed in the preaching of the Goſpel.

elder and thy younger] Samaria, Sodome; Jew, and Gentile.

for daughters] Gal.4.26. See Eſay 54. and 55. Chapters.

but not by thy Covenant] Not by virtue of the old, external, and outward Covenant, in which the natural Jews had onely part, or ſuch as joyned themſelves to their Religion and Ceremonies; but by vertue of the new, ſpiritual, and eternal one, grounded upon the Meſſias, and upon his righteouſneſs, redemption and Spirit, which is made with the whole Iſrael, according to faith, Jer. 31. 31,32,33,34. 2 Cor.3.3. Gal.4.24,25. Heb.8.8.

V. 63. *That thou mayſt remember*] Theſe things are here written and ſet down, to the end, that after thy re-eſtabliſhment, eſpecially in the time of the Goſpel, thou mayſt give God all the glory for thy deliverance, by a ſincere acknowledgment and confeſſion of thy ſins, approving of, and adoring in ſilence thoſe judgments, which had been formerly inflicted upon thee, Job. 5. 16. Rom. 3. 19.

CHAP. XVII.

Verſ. 1. AND *the word of the Lord*] The Prophet under the parable of two Eagles and a Vine, ſets forth the taking of Jeconiah from the Kingdome, and the placing of Zedekiah in his room, by the King of Babylon: Zedekiah's rebellion by relying upon the King of Egypt: Gods ſevere threatning of him, and his adherents for the ſame. And laſtly, concludes with Evangelical promiſes of Chriſt, and of the largeneſſe and benefits of his Kingdome.

V. 2. *Put forth a riddle*] Or, parable; or a figurative ſpeech, repreſenting one thing by another, with a convenient correſpondency.

the houſe of Iſrael] Principally is here meant the Kingdome of Judah.

V. 3. *A great Eagle*] That is, Nebucadnezzar, Jer 48.40. and 49.22. who hath great power, riches, and many Countries under him, ſhall come to Jeruſalem, and take away Jeconiah the King, as ver.12.

divers Colours] Heb. *embroidering*. Hereby is meant Nebuchadnezzars Empire over many Nations of divers cuſtomes, and languages; or his Army compoſed of ſeveral ſorts of people.

unto Lebanon] To Judea, which is oftentimes likened to a wood of excellent trees.

higheſt branch] Namely, Jehojachin, led into captivity, 2 King. 24.12.

V. 4. *He cropt off*] Hereby is ſignified the captivity of the chief of the Kingdome, led away with Jehojachin, ver.12.

merchants] Or, *traffick*. He meaneth Babylon, famous for merchandiſe and traffick.

V. 5. *of the ſeed*] Seed-Royal; namely, Zedekiah, the uncle of Jeconiah, who was of the blood-Royal. See Annotations upon verſ. 13.

planted it in a fruitful field] Heb. *put it in a field of ſeed*; to wit, in the Kingdome of Judea, not yet made deſolate, where Zedekiah was made King inſtead of Jeconiah, 2 King.24.17. Jer.37.1. and might have maintained himſelf, and grown proſperouſly.

and ſet it as a willow-tree] Or, *with moſt curious circumſpection*; that is, with all cautions and conditions, oath and pledges, to make firm the Covenant between him, that is, Nebuchadnezzar, and Zedekiah. See ver.13,14.

V. 6. *And it grew*] Zedekiah proſpered while he was faithful to the Chaldeans.

of low ſtature] ſignifying that he was but a Vaſſal, not Soveraign, nor abſolute; that he might not have power to rebel againſt Babylon; as ver.14.

whoſe branches] Being a dependant, and ſubject to Nebuchadnezzar.

the roots] That is, he ſtayed in his own countrey, and was not tranſported into any other place; and the State remained in its ancient form and ſeat: onely the Kings power was diminiſhed, and ſubjected to the King of Babylon.

brought forth branches] Zedekiah begat and brought up Children, Jer.52.10.

V. 7. *another great Eagle*] Namely, the King of Egypt, who was alſo a mighty King, with whom Zedekiah joyned himſelf againſt Nebuchadnezzar, verſ.15,17. 2 King.24,20. Jer.52.3.

This Vine] King Zedekiah.

her roots] By ſecret embaſſies, ver.15.

water it] That is, uphold and relieve him with his forces, againſt the Chaldeans. See Jer.37.7.

the furrowes] He alludeth to the Channels and pipes wherewith the Egyptians conveyed the waters of Nilus to their Land. See Deut.11.10.

V. 8. *it was planted*] There was no cauſe for Zedekiah to rebel, and fly to Egypt for ſuccour; for he proſpered well under the Babylonian; as ver.6. Or, though it were very likely that Zedekiah and Judah, by this league with Egypt, might have maintained and bettered himſelf, and rid himſelf from ſubjection to Nebuchadnezzar; thinking to be moyſtened, by the waters of Nilus; (thence to get Chariots and horſes to keep them from Babylon) yet in vain did they reſiſt: one ſet up a Conquerour for their ſins, when they daily more and more provoked God againſt them.

ſoil] Heb. *field*.

V. 9. *Shall he not pull*] Shall not Nebuchadnezzar the great Eagle deſtroy it? ver.3.

without great power] He ſhall not need a great Army to ſubdue King Zedekiah, for God will deliver him into his hand for violating his oath. The King Nebuchadnezzar himſelf was not there with all his Army; but his Princes took Jeruſalem and brought Zedekiah to the King to Riblah, Jer.37.7,8,9,10. and 52.7,8,9.

V. 10. *Eaſt-wind*] Eaſt wind is hurtful to vines, Jonah 4. 8. By this tempeſtuous and ſcorching wind, is meant Gods Judgments executed by the means of the Chaldeans, Chap. 19. 12. Hoſ.13.15.

furrowes] Notwithſtanding Egypts aſſiſtance and relief.

V. 12. *The King thereof*] That is, Jehojachin, ver.2,3. 2 King. 24,12,15. who was called Jeconiah, 1 Chr.3.16. and Coniah, Jer.22.24. and 37.1.

V. 13. *of the Kings ſeed*] To wit, Mattaniah, whoſe name was changed to Zedekiah, 2 King.24.17. who was ſon to King Joſiah, 1 Chron.3.15. yet he is called ſon to Jeconiah, 1 Chron.3.16. not by nature, for he was uncle; but ſon, by ſucceſſion in the Kingdome: alſo Zedekiah is called Jeconiahs brother, 2 Chron. 36. 10. by general term of kindred.

taken an oath of him] Heb. *brought him to an oath*, ver.16. 2 Chr. 36.13. for his ſubjection and obedience.

the mighty of the Land] That is, he hath carried them away with him, to weaken the Kingdome, and for to have hoſtages by him.

V. 14. *But that by keeping of his Covenant, it might ſtand*] Heb. *to keep his Covenant, to ſtand to it.*

V. 16. *But he rebelled*] 2 King.24.20.

horſes] Iſa.31.1,3.

V. 16. *in the midſt of Babylon he ſhall dye*] Jer. 32. 5. and 34. 3. Chap.12.13.

V. 17. *Make for him*] He ſhall do Zedekiah no good, who was ſtraitly beſieged by Nebucadnezzar, Jer.37.5,7,8.

by caſting up mounts] Chap.4.2. Jer.52.4.

V.18. *He had given his hand*] Becauſe he took the name of God in vain, and brake his oath, which he had confirmed by giving his hand, therefore the Prophet declareth, that God would not ſuffer ſuch perjury and infidelity to eſcape puniſhment. See Jer.50. 15. Job. 17.3.

V. 19. *Mine oath*] Namely, the puniſhment for breaking the oath he had made in my name. God calls it his oath, though made to an Heathen King. See Joſh.9.19. 2 Sam.21.1.

V. 20. *I will ſpread my net upon him*] Chap.12.13. and 32.3.

V. 21. *and all his fugitives*] Chap.12.14. which fled with him, Jer.39.4.

They that remain] As we ſee in Gedaliah, Johanan, and thoſe that fled into Egypt, Jer.41,42,43,44. Chapters.

V. 22. *I will alſo take*] Promiſes of reſtoring and enlarging of the Church in Chriſt. This begun to be put in execution in Zerubbabel, who was of the blood-Royal, and brought the people out of Babylon; but the perfect accompliſhment is in Chriſt, the everlaſting King, and Son of David, Iſa.11.1.

a tender one] Hereby are meant Chriſts weak beginnings in his humane nature, who was deſcended from the ancient ſtock of the Kings of Judah.

And will plant it upon a high mountain] That is, God would ſet this King upon his *holy hill of Sion*, Pſal.2.6. and over his Chuch.

V. 23. *of the height of Iſrael*] Namely, in my Church which ſpiritually is higher then any worldly height, Chap.20.40. Iſa.2.2,3. Mic.4.1.

and under it] The Iſraelites, and all the Tribes, and ſpiritually the Elect of all Countries, both Jewes and Gentiles, ſhall come under the Meſſias, to ſhelter themſelves from all evils, Iſa. 66. 23.

V. 24. *All the trees*] All the great ones of the world ſhall know, that I have plucked down the proud enemies; and ſet up my Church, which was low and contemned. So it came to paſſe by Gods ordering, that Babylon was overthrown by Cyrus; and the ſpiritual Kingdome of the Devil by Chriſt; that the Jewiſh people were returned from Captivity, and the Elect from their ſpirituall bondage into the liberty of the Sons of God.

CHAP. XVIII.

Verſ. 1. AND *the word*] The Prophet ſharply reproves, and ſtrongly refutes, a wicked proverb uſed in Iſrael, impeaching the juſtice of God, in his judgments: and ſeriouſly calls them to repentance; with aſſurance of life and ſafety thereupon.

V. 2. *The fathers have eaten*] That is, have ſinned, and the Children have ſuffered for it; as the ſins of Manaſſeh are remembred upon Judah; and the ſins of Jeroboam upon the ten Tribes. See Lam.5.7. See more, Jer.31.29.

V. 3. *any more*] Since you make my patience an argument whereupon to taxe my judgments, I will hereafter bring them preſently upon that him ſinneth; and lay open your iniquities, like unto the iniquities of your fore-fathers; for which I have heretofore puniſhed them.

V. 4. *All ſoules are mine*] I am equally God, and Judge of all, not accepting of perſons; and if I do delay my general puniſhments, it is out of my ſuperabundant goodneſſe; and if the Children do bear the iniquities of their fathers, it is to terrifie the fathers the more from ſinning; and yet done according to juſtice: The children imitating their fathers in ſinning, and having ſufficient and abundant cauſe in themſelves for the puniſhment; elſe in no wiſe ſhould they dye. But ſeeing ſuch ill uſe is made of my delaying, and putting off my judgments, as I have formerly done in your fathers times, I ſhall hereafter leſſe uſe it, and make ſpeedy demonſtration of my juſtice, by my deeds; to cleer it the more from theſe wicked aſperſions.

V. 5. *That which is lawfull and right*] Heb. *Judgement and Juſtice.*

V. 6. *hath not eaten*] Namely, of the idols ſacrifices, whoſe ſervice was done upon hils and mountains, Ezek.22.9. See Deut. 32.38. Pſal. 16.4. and 106.28. 1 Cor.8.1,4,7,10,13. and 10.19,20,21.

lift up his eyes] To pray to them, or make worſhip to them, Pſal. 123.1,2. but doth deteſt them rather.

defiled his neighbours wife] Lev.18.20. and 20.10. by adultery.

To a menſtruous woman] Lev.18.19. and 20.18.

V. 7. *And hath not oppreſſed any*] Exod.22. 21. Lev.19.15. and 25.14,17.

pledge] Exod.22.26. Deut.24.12.

hath ſpoiled] Lev.19.13.

hath given his bread to the hungry] Deut. 15. 7. Iſa. 58. 7. Mat. 25. 35.

V. 8. *upon uſury*] Exod.22.25. Lev.25. 36,37. Deut.23.19,20. Pſal.15.5. uſury, and increaſe: the firſt word in Hebrew properly ſignifieth biting, from the effect, becauſe it doth bite or eat out a mans eſtate; the latter word ſignifieth multiplication, or increaſe; in Greek it is τόκος, Mat.25. 27. Luk.19.23. a birth, becauſe hereby money begetteth money, as Ariſt. ſhewes, in Polit. book 1. Chap. 7. Thus money was not to be lent to the poor, Exod.22. 25. Levit.25.35,36,37.

V. 10. *That doth the like to any one of theſe*] Or, *that doth to his brother beſides any of theſe*; or, *any one of theſe*; in ver.9.

V. 11. *and that doth not any of thoſe*] Or, *though he hath not done any of theſe things*; hath not done all the good deeds ſet down before, ver.7,8,9.

even] Or, *either.*

and defiled] Or, *defiled.*

V. 12. *hath oppreſſed*] Or, *or hath oppreſſed.* And ſo in the clauſes following, in this and in the next verſe.

all theſe abominations] Or, *any.*

he ſhall ſurely dye] He ſheweth how the ſon is puniſhed for his fathers fault; that is, if he be wicked as his fathers was, and doth not repent, he ſhall be puniſhed as his fathers was; or elſe not.

his bloud] Or, *his blouds.* He ſhall ſuffer capital puniſhment for his own ſin, and he ſhall be the cauſe of his own death, Lev.20. 9. Act.18.6.

V. 16. *Hath not with-holden the pledge*] Heb. *hath not pledged the pledge*, or, *taken to pledge.*

V. 17. *Hath taken off*] That is, keeps himſelf from wronging or oppreſſing, though he might have ſome reaſon to do it.

V. 19. *Yet ſay ye, Why? doth not the ſon*] He ſheweth that thoſe profane men contending with the Prophets did ſeek ſtill to urge and preſs one that proverb; and haply to catch them, and make them confeſs, that either Gods judgments were not juſt, in puniſhing the child for the fathers ſins, or at leaſt that the Prophets limitations and expoſitions, were contrary to Gods law, Exod.20.5. Deut.5.9. Thus the wicked perſiſt in thier blaſphemies, and will not be beat[illegible]ff from them.

when the ſon] God again avowes his juſt dealing in his judgements againſt their blaſphemy, as if he ſhould ſay, The meaning of my law is, that I will puniſh the ſins of the fathers upon the children, in caſe that they follow their fathers examples, which I do often ſuffer to fall out ſo, through my ſecret judgment; and if through my ſpecial grace I do ſanctifie them, ſo that they do not follow their fathers ſteps, they ſhall alſo be exempted from their fathers puniſhment.

V. 20. *The ſon ſhall not bear*] Deut.24.16. 2 King.14.16. 2 Chr. 15.4. Jer.31.29. Namely, the innocent ſon which is by my ſpirit purged from his fathers wickedneſs: yet this is no generall rule, in reſpect of the body and bodily good, in which God hath, and may, viſit and chaſtiſe the child for his fathers ſins, by temporal chaſtiſement. But this muſt be principally be underſtood of the everlaſting puniſhment of ſoul and body.

the righteouſneſſe] That is, every one ſhall receive either a reward for his good works, or puniſhment for his evil works.

V. 21. *But if the wicked*] Chap.33.12.

my ſtatutes] He joyneth the obſervation of the Commandement with repentance: for none can repent indeed, except he labour to keep the law.

V. 22. *He ſhall live*] He ſhall be delivered from the plagues & puniſhments of the wicked, and ſhall attain to everlaſting life; to which the true way and direction, is the pure converſion of a ſinner, and perſeverance.

V. 23. *Have I any pleaſure at all*] Ver. 32. Chap. 33. 11. He ſpeaketh this to commend Gods mercy to poor ſinners; who rather is ready to pardon, then to puniſh, as his long ſuffering declareth.

V. 24. *But when the righteous*] Chap.3.20. and 33. 12,13.

his righteouſneſs that he hath done] That is, the falſe opinion that the hypocrites have of their righteouſneſs, ſhall not move God to ſpare them. See ver.22.

V. 25. *Yet ye ſay*] Or, in Heb. *and will ye ſay?* Will you yet dare to taxe, either mine actions with injuſtice, or my words and my law with contradiction?

The way of the Lord is not equal] Chap.33.20. in puniſhing the father with the children.

are not your wayes unequal] All the unjuſtice is in you who follow your fathers wayes, and not in me: my law agreeth well with this doctrine, but your underſtanding is perverted.

V.26.*when a righteous man*] This is the rule of my ſoveraign juſtice, that the death of every one ſhall be the puniſhment of his own proper ſin: as the order of my mercy is, to give a ſinner hope that he ſhall be reſtored by repentance. Both the one and the other is well enough known unto you, but that in this conteſtation, you fight againſt your own conſciences.

V.29.*Yet ſaith*] The wicked, deſperate ſinners, will never make an end of cavelling and ſinning.

V. 30. *Every one according to his wayes*] And not for the ſins of their fathers, as you impute it to me.

ruine] Heb. *a ſtumbling block*; to cauſe the ruine, Jer.5.25.

V.31.*Make you a new heart*] Chap.11.19.and 36.26.Jerem.32.39. Eph.4.22,23,24. 2 Cor.5.17. Give way to the Spirit of Grace, to whom it properly belongeth to regenerate a man, who cannot do it of himſelf, Jerem.13.23.Exek.11.19.and36.26.

V.32. *I have no pleaſure in*]Chap.33.11. 2 Pet.3.9.to the great comfort of poor penitent ſinners.

CHAP. XIX.

Verſ.1. M*oreover*] This Chapter contains a Lamentation for Jehoachaz, and Jehojakim, Kings of Judah, under the parable of a Lyoneſs and her Whelps; and for the whole Kingdom and State of Judah under the parable of a vine.

for the Princes of Iſrael]Namely for Jehoahaz, and Jehojakim; which indeed were rather Princes then Kings, as being under the Kings either of Egypt, or Babylon. And under the King of Babylon were alſo Jehojakim, and Zedekiah, the two laſt Kings of Judah.

V.2. *What is thy mother*]Namely, the mother of the Kings, or the royal ſtock, or the nation of the Jews?

ſhe lay down]Securely in former ages.

ſhe nouriſhed]Her ſelf brought up, and made her Kings; but not ſo now.

V.3.*One of her whelps*] Namely Jehoahaz, who was made King three moneths in Jeruſalem, 2 King.23.30,31.

it devoured men] Turned his regality and ſoveraignty, to inhumane cruelty, 2 King.23.32.

V. 4. *He was taken in their pit*] A term taken from the manner of hunting of Lyons. Pharaoh Necho carryed him to Egypt, and put him in chains, 2 King.23.33 Of him Jeremy told he ſhould return no more to his native country, but die in Egypt, Jer.22.10,11,12. So it fell out, 2 King.23.34.

Egypt] See 2 King.23.34. Jerem.22.11,12. the places afore cited.

V. 5. *When ſhe ſaw that ſhe had waited*] Namely, Jeruſalem, when ſhe ſaw that there was no hope that Jehoahaz ſhould be reſtored.

another of her whelps] Namely, Jehojakim, appointed to be king, by the king of Egypt, 2 King.23.34.

V.6. *He went up and down*] This haply may relate to his various eſtate, between the king of Egypt, and the king of Babylon.

devoured men] As ver.3. See Jer.26.20,21,22,23.

V.7. *And he knew*] That is, Jehojakim viſited and ſpoyled the palaces of thoſe whom he did deſtroy, or in hoſtile manner ſlew with the ſword, ver.6.

their deſolate palaces] Or, *their widows.*

be laid waſte] 2 King.23.35,37. and 24.3,4. 2 Chron.36.8. Jer.22.17,18.

noiſe of his roaring] By his cruel and tyrannical commands.

V. 8. *The nations ſet againſt him*] Nebuchadnezzar with his great army, which was gathered of divers nations, 2 King.24.2.

and ſpread their net] 2 Chron.36.6. Jer.22.18.

V.9.*Into holds*] Where it ſeems he dyed, being upon the way to Babylon; and his body was afterward thrown out upon a dunghil. See 2 Chron.36.6.Jer.22.18,19.

V.10.*Thy mother is like a vine*]After thy tyranny was ceaſed, which was ſignified by the Lyons roaring, Jeruſalem ſeemed to flouriſh again, eſpecially under Zedekiah, who had many ſons fitting to ſucceed him in his Kingdom, and to prop him up; which is ſignified by the following terms: or elſe, this verſe, and the next, may relate to the flouriſhing ſtate of the Kingdom of Judah, in former times and ages, for the majeſty of their Kings, largeneſs of dominion, multitude and wealth of ſubjects.

V. 12. *But ſhe was plucked up*] In ſuch manner, and by ſuch means, as were ſhewed in the former part of this Chapter.

Eaſt-wind]Hoſ.13.15. meaning that the Chaldeans, which were Eaſt from them, ſhould deſtroy them, as the Eaſt-wind doth the fruit of the vine. See Chap.17.10.

her ſtrong rods were broken] Namely, all the young men, and the royal iſſue. See 2 King.25.7.

V.13. *She is planted in the wilderneſſe*] The whole body of the nation, is partly already, and the reſt ſhall be carried away into Babylon within a ſhort while, to live there in extream miſery.

V. 14. *Out of a rod of her branches*]Namely, out of Jehojakim, or rather Zedekiah, who through his perfidiouſneſs, and rebellion againſt Nebuchadnezzar, ſhall be the cauſe of the laſt deſolation, 2 Chron.36.13. So that none of Judah's kings were ſtrong, nor after ſhould be, till Chriſt came, to whom the Kingdom did belong.

And ſhall be for a lamentation] Not onely at the preſent time, but in after ages likewiſe: like that of Jeremies, in his book of *Lamentations.*

CHAP. XX.

Ver. 1. A*ND it came to paſſe*] In this Chapter the Prophet reprehends certain elders of Iſrael, for their vile and baſe hypocriſie, pretending to ask counſel of God by him, & yet continuing in the abominations of their fore-fathers. Whereupon he recounts their rebellions and idolatries, againſt God, notwithſtanding his marvellous, and merciful good dealings with them: and all this, in Egypt, in the wilderneſs, and in the land of Canaan. He denounceth therefore grievous judgements againſt them, with promiſes of comfort to a repenting remnant. And laſtly, in the end of this Chapter under the type of a foreſt, he denounceth extream deſolation unto Jeruſalem and Judah.

In the ſeventh year] Of Jechoniah's captivity, or Zedekiah's reign: that is two years, one moneth, and five dayes, ſince the beginning of Ezekiels propheſie, Chap.1.1,2. And two years and five moneths before the ſiege began, Jerem.52.4. and two years, ten moneths, and nine and twenty dayes, before the City was taken, Jer.52.5,6.

certain of the elders]See Chap.8.1.and 14.1.

came] In diſſimulation and hypocriſie, ver.31.

V.3. *Are ye come to inquire of me*] In that true manner as I have appointed you, to deſire my favour, by the way of faith and repentance? with a mind willing to learn, and obey my word? or rather with prejudicate opinions, and hearts ſetled upon your own wayes, whatſoever you ſhall hear from my Prophet? Jer.42. Do ye not come to tempt me, having no other aym, but to get ſomething out of my Prophet, as may be pleaſing to you? Chap.14.3.

I will not be inquired of by you] Or, *I will not anſwer you,* or *you ſhall not find me.*

V.4. *Wilt thou judge them?*] Chap.22.2. and 23.36. or, *ſhouldeſt thou plead and intercede with me for them?* Jer.14.11. They ſhould rather be roughly handled with checks, and comminations, Chap.14.3.

Cauſe them to know] This declareth his goodneſs and juſtice, which calleth ſinners to repentance, before he condemn them, though here he doth it with a kind of indignation.

The abominations of their fathers]Imitated, and increaſed by their children; who would not amend by the examples, nor the puniſhment of their fore-fathers, ver.30.

V.5. *In the day when I*] When as my people being in Egypt, I declared by effects, Exod.3, &c. that I had choſen them to be mine, Deut.10.15. according to my promiſes made to their fore-fathers, Gen.15.14.

Lifted up mine hand,]Or *ſware.* And ſo ver.6 &c. and ver.23. did ſhew my ſoveraign power for their deliverance, to the deſtruction of their enemies. See Exod.14.8.

known unto them] Exod.3.8. and 4.31.

V. 6. *Eſpied for them*] That is, appointed it for them by my decree, as the moſt excellent above all other Countries: and for the conqueſt of which, I had prepared all things in my ſecret counſel; as into which I had marched before mine ark, to give them a ſecure entrance into it. See Numb.10.33.

glory of all lands] Or, *flower.* A title of the land of Iſrael, or Canaan, ver.15. Dan.8.9. and 11.16. Pſal.48.2. So, by its natural qualities, and by Gods ſingular bleſſing upon it, and being made a Type of the heavenly Canaan.

V.7. *Said unto them*] Theſe things are not ſpecified in ſo many words in Exodus, but may be gathered thence. Exod.3.12. and 5.1. and are revealed by the Spirit to the Prophet, and do agree with what is written, Joſh.5.9.

abominations of his eyes] That is, the idols to the ſpiritual deſiring of which, mans heart is induced by the eyes; delighted with the matter, or the form of them: and generally by all the outward ſenſes, ſeeing they could not apprehend any deity in them by the Spirit. See Numb.15.39. and to which they lifted up their eyes, Chap.18.6.

defile not your ſelves] God had forbidden them to make mention of the idols, Exod.23.13. Deut.12.3. Pſal.16.4. Hoſ.2.17.

V. 8. *And would not*] Exod.5.21. and 6.9. and Chap.32.

their eyes] Which thing declareth the wickedneſs of mans heart, which judgeth Gods ſervice by their eyes and outward ſenſes.

Then I ſaid] Or, *Though I ſaid*, Exod.5.3.

V.9. *But I wrought for my names ſake*] Ver.14. and 22. I proceeded on in my delivering of them. God hath ever this reſpect to his glory, that he would not have his name evil ſpoken of among the Gentiles, for the puniſhment that his people deſerved; in confidence whereof the godly ever prayed; as Exod.32.12. Num.14.13, &c. Deut.9.28. Joſh.7.9. 1 Sam.12.22.

V.10. *Cauſed them to go forth*] Exod.13.18.

V.11. *Shewed them*] Heb. *made them to know*.

which if a man do] Lev.18.5. Deut.30.15, Rom.10.5. Gal.3.12. So he ſhall be preſerved from all dangers, and ſhall, at the laſt, obtain everlaſting life; the way to which, and the beginning and pledge of which is, new obedience: though it be no way a meritorious cauſe of it.

V.12. *Sabbaths*] Exod.16.23, &c. and 20.8. and 33.13, &c. and 35.2. Deut.5.12.

V.14. *Heathen*] Who might thereby take an occaſion to blaſpheme my name, and to accuſe me of lack of ability; or elſe, that I had ſought a means to deſtroy them more commodiouſly.

V.15. *Given them*] That is, had promiſed and reſolved to give them, if they had not made themſelves utterly unworthy of it, Numb.14.29. and 26.65. 1 Cor.10.5, 6.

V.16. *Sabbaths*] That is, my true religion (the publick worſhip being on the Sabbath) which I had commanded them: and gave themſelves to ſerve me according to their own fantacies. See Iſa.56.4.

V.18. *Children*] Whom I ſpared. Numb.14.31.

Not in the ſtatutes of your fathers] Whereby the holy Ghoſt confuteth them that ſay, they will follow the Religion and example of their fathers, and not meaſure their doings by Gods Word, whether they be approvable thereby or no. See Jer.44.17.

V.20. *A ſign between me and you*] A ſacrament of an enterchangeable agreement; namely, that I ſhall ſanctifie you by my Spirit, cauſing you to ceaſe from your evil works; and you likewiſe ſhall be conformable to the working of my grace.

V.21. *The children*] Verſ.18.

I would no more] Numb.21.1. and 25.9. Pſal.106.26, &c.

V.22. *Nevertheleſs I withdrew*] Pſal.78.38.

V.23. *I lifted up mine hand*] Though I did forbear them for that time; yet I ſwore to them, that if they continued in their ſins, after I had performed my promiſes unto them, by bringing them into the promiſed Land, I would drive and ſcatter them out of it. See V.5.

and diſperſe them] After they ſhould be come into the land. See Levit.26.33. Jer.15.7.

V.24. *They had not*] The children in the wilderneſs had not executed my judgements; nor their poſterity after they were come into the land of Canaan.

Their fathers Idols] Meaning, that they ſet their delight upon them.

V.25. *I gave them alſo ſtatutes that were not good, and judgements whereby they ſhould not live*] I gave them in the Wildernes decrees and ordinances, that were not good for them, but hurtful; and judgments that did ſentence them to death; as that to hang up the heads and chief of the people before the ſun; and for the Judges of Iſrael to ſlay every one his men that were joyned to Baal-Pehor, Num.25.4, 5. and that judgment for the death of Korah, Dathan, & Abiram, and the 250 Princes, and the 14700 murmurers, Num.16. And as that ſentence and judgment was of the fiery ſerpents, Num.21. Beſides that the Lord by his juſt judgment gave them up to themſelves, that they ſhould follow their own luſts, becauſe they would not obey his laws; as ver.39. Pſal.81.12. Rom.1.21, 24.

V.26. *And I polluted them*] So deemed them, uſed them, and dealt with them, and their gifts, as polluted things, caſt them from me as unclean things.

to paſſe through the fire] Ver.31. Chap.16.21, Though Moſes expreſs not this particular, yet it is moſt likely it was done then when Iſrael joyned himſelf to Baal-Pehor, Num.25.3. See 2 King.17.17. and 21.6. 2 Chron.28.3. and 33.6.

That openeth the womb] That is, the firſt-born, which ought to be ſanctified to the Lord, Exod.13.2.

V.27. *Yet in this*] Seeing that I give thee Commiſſion to lay all their fathers ſin open before them, ver.4. add this to all the reſt, this their treſpaſs in the land of Canaan.

committed a treſpaſſe] Heb. *treſpaſſed a treſpaſſe*.

V.28. *For when I had*] Not onely in the wilderneſs, when I brought them out of Egypt, but ſince I placed them in this land: which declareth how prompt mans heart is to Idolatry; ſeeing that by no admonitions he can be drawn back.

Then they ſaw] Iſa.57.5, 6.

the provocation of their offering] That is, their offering which was the object and provocation of my wrath.

V.29. *Then* I *ſaid unto them*] Or, I *told them what the high place was*, or, *Bamah*: I did often admoniſh them by my Prophets, and reproved them for their Idolatry. See Chap.23.43.

what is the high place?] Do you not know ſufficiently by the very name of high place, which at all times hath been infamous, as a place of idolatry, and unlawful worſhip, that all that is done there is abominable? as the very name of a brothel is ſufficient to make any honeſt woman to fly the converſation and neighbourhood of it.

Bamah] Which ſignifieth an high place, ſo that for all that it was ſo odious to God, yet they continued it, and the Name of it, declaring thereby that they vaunted themſelves of their idolatry, and were not aſhamed thereof.

V.30. *Wherefore ſay*] Seeing that reproving of the fathers ſins, ought to ſerve for a correction to the children which follow them; which thing yet they neglect; therefore tell them that I reject all their falſe ſhews of piety, which they make in ſeeking after my word, ver.3.

V.31. *For when ye offer*] Ver.26.

ſhall I be inquired of] Ver.3. He ſheweth that the ingratitude of the people deſerved, that God ſhould cut them off, and that they ſhould not have the comfort of his Word; that he would not henceforth ſuffer them, in this baſe and treacherous way, of ſuch groſs hypocriſie, to have any thing to do with him, or his Prophets; or ſo much as to pretend any thing thereunto, ver.37.

V.32. *And that which cometh*] Your projects and purpoſes ſhall not take place.

we will be as the Heathen] Idolators as they; and ſo we ſhall proſper as they do, Jer.44.17.

V.33. I *will rule over you*] I wil ſhew my ſelf a king, and exerciſe my power over you in puniſhment, as over rebellious and diſloyal ſubjects; ſeeing you have not accepted of my government in due obedience: and I will not ſuffer in you, that are bound unto me by duty and obedience: the excuſes which I wink at in other nations, ſtrangers to my Covenant. See Hoſ.9.1. Amos 3.2.

V.34. I *will bring you out*] I will not let you live at eaſe in the idolatrous countries, where you had ſheltered your ſelves. See Jer.40.11, 12. and 43.5. and 44.1, 7, 8, 11, &c.

V.35. I *will bring you into*] I will drive you into the moſt ſolitary and ſavage places of the world, for a fulneſs of miſery, ver.38.

there will I *plead with you*] Execute my revenge; and yet ſo, as followes, ver.37.

V.37. I *will cauſe you to paſs*] Even as a ſhepherd maketh his ſheep to paſſe one by one when they come out of the ſheep-coat and marketh them diſtinctly with his rod, to diſtinguiſh them from other, Lev.27.32. So I will ſever thoſe that are rebellious from among you, to puniſh them; and ſhew favour to the other, Ezek.34.17. Matth.25.32, 33.

I *will bring you into*] Will conſtrain you to acknowledge me for your God and King by thoſe puniſhments, the threatnings whereof I have joyned to my Covenant: by which I will chain you up like wild beaſts, and will tame your ſtubbornneſſe.

V.38. I *will purge out from among*] Signifying that he will not burn the Corn with the chaffe; but chooſe out the wicked to puniſh them, when he will ſpare his.

I *will bring them forth*] As ver.35.

they ſhall not enter] Jer.44.14.

V.39. *Go ye*] I do caſt you off quite, and give you over to all manner of wickedneſſe: that my name which you make profeſſion of worſhipping, may be no more profaned by your hypocriſie, nor be expoſed to the ſcorn of mine enemies.

with your gifts] Offered indeed to the true God, but defiled with the idolatry which is joyned to it. See Iſa.1.13. and 61.8. or elſe really preſented to idols.

V.40. *for in mine holy mountain*] Iſa.2.2, 3. Ezek.17.23. Mic.4.1. I do caſt all you apoſtates off, and will onely hold the true Iſrael, which truly believeth, and is truly converted, for to be my people, and will gather them into my Church, to be by them ſerved in ſpirit and truth; whereof the ancient ſervice was but onely a figure; An Evangelical Prophecy, whereof the return from Babylon was onely an eſſay.

accept them] An ordinary term for lawful ſacrifices which were duly performed.

require your offerings] Shunning them no more, as I had done the offerings of idolaters, and hypocrites, verſ.39. Iſa.1.13.

V.41. *ſweet ſavour*] Heb. *ſavour of reſt*.

ſanctified in you] I wil cauſe my ſelf to be reverenced, praiſed, & bleſſed for your ſakes; and the ſacred and inviolable truth of my promiſes ſhall be acknowledged by all men.

V.43. *and there ſhall ye remember*] Chap.16.61.

loath your ſelves] Chap.6.9. Your own conſciences ſhall convict you after that you have felt my mercies.

V.46. *Toward the South*] That is, toward Judea, which lay moſt Southward from Chaldea, where the Prophet was, Chap.21.2.

and drop thy word] That is, ſpeak, and preach like a Prophet. A term which ſeems to be taken from Deut.32.2. See Amos 7.16. Mic.2.6, 11.

forreſt of the South-field] City of Jeruſalem, and land of Iſrael, Chap.21.2. And in ſuch a ſenſe is the ſimilitude of forreſt often uſed, Eſay 9.18. and 10.18. and 32.19. Jer.21.14. and 46.23.

V.47. *kindle a fire in thee*] The Chaldean war, who is a fierce enemy.

green tree in thee] All manner of people indifferently, both young and old, weak, and ſtrong, poor, and rich, good and bad, Chap.21. 3, 4. Many righteous men being alſo entangled in theſe temporal judgments. See Luke 23.31.

All faces] Thoſe that are not conſumed therewith, ſhall be brought unto extream miſery. See Lam.4.8. and 5.10.

from the South to the North] From one end of the Countrey to the other.

V.48. *that I the Lord have kindled it*] That it is not mans work, but Gods work; and ſo by man not to be maſtred.

V.49. *They ſay of me*] Theſe prophane people do ſcoff at my propheſies, which thou doſt dictate to me, in allegorical and ænigmatical terms, as if they were dreams and imaginations.

CHAP. XXI.

Verſ.1. AND *the word of the Lord*] Ezekiel again doth prophecie and fore-tel againſt Jeruſalem, and the land of Iſrael, the ſword of the Chaldean: is commanded to ſigh at the grievouſneſs of it. And upon further declaration of the ſharp terrors of it, he is commanded to ſmite upon his thigh for ſorrow. After, by command, he ſmites his hands together; and God himſelf doth ſo, to hearten on the Chaldean to ſlaughter. He fore-telleth the manner of the king of Babylons conſulting about his coming againſt Jeruſalem, the overthrow of it, and of the king thereof. And laſtly, he propheſieth the deſtruction of the Ammonites.

V.2. *ſet thy face toward Jeruſalem*] Seeing it is ſo, prophecie the ſame things in plain and proper terms.

the holy places] Namely, againſt the Temple, and the buildings adjoyning to it; which were not to be ſpared in this general deſolation. See Jer.7.4. Ezek 9.6.

V.3. *my ſword*] The Chaldeans.

the righteous and the wicked] Chap.20.47. Righteous, here may ſignifie thoſe leſs wicked then the others: for all were naught, Chap.22.18. Jer.3.8.

V.5. *it ſhall not return*] Until it hath performed all its execution, Chap.20.47.

V.6. *the breaking of my loynes*] Doing like a woman that travelleth, bowing and wringing her ſelf. See Eſay 16.11. and 21.3. Jer. 4.19.

V.7. *for the tidings*] Becauſe of the great noiſe of the coming of the army of the Chaldeans, which I ſee approaching to Jeruſalem to deſtroy it, as I have fore-told.

ſhall be weak as water] Heb. *ſhall go into water.*

V.9. *a ſword, a ſword is ſharpned*] Deut.32.41. My judgment is ready to be put in execution; the inſtruments fully prepared.

V.10. *that it may glitter*] That it may terrifie, and affright with the brightneſs of it, Job 20.25.

ſhould we then make mirth] Can one do any thing but lament, as I do?

it contemneth the rod of my ſon, as every tree] Or, *it is the rod of my ſon, it deſpiſeth every tree*, Heb. *the rod of my ſon contemning every tree.* That is, the rod appointed by me to chaſtiſe my people, which is dear to me as a ſon, is now become a ſword; and ſo being uſed againſt ſuch a wicked people, it contemns all reſiſtance. Or thus, this ſword contemns, deſpiſeth, ſlights, as a ſmall matter, my other rods wherewith I chaſtiſed my children, or any rod that could be made of any tree or wood: this being a ſword far ſurpaſſing them. And ſhould we then make mirth? The meaning then is to this effect, Thou Nation, hardned againſt all fatherly puniſhments, as an evil child is againſt a rod, thou ſhalt now be puniſhed by the ſword. In the Hebrew text, there is an alluſion, between a rod or ſtaff, and tribe; The meaning whereof, is, Whileſt thine afflictions are moderate, as from rod to rod, thou doſt contemn them; but this ſhall be as from rod to ſword, which thou ſhalt not be able to endure, nor withſtand.

V.11. *The hand of the ſlayer*] To the King of Babylon, who is the executioner of Gods judgments.

V.12. *terrors by reaſon of the ſword*] Or, *they are thruſt down to the ſword with my people*

ſmite therefore upon thy thigh] Jerem.31.19. Deviſe all the actions of a grieved and moaning perſon.

V.13. *becauſe it is a a trial, and what if the ſword contemn even the rod*] Or, when the trial hath been, what then? Shall they not alſo belong to the deſpiſing rod? I am almoſt forced to come to the extremity of puniſhment; for all chaſtiſements, to try to bring them to repentance, would be vain, Iſa.1.5. Jer.6.28,29,30. Or, as if God had ſaid; becauſe I have tried Judah with two captivities, & they are not bettered, therefore they are worthy to be further puniſhed with famine, peſtilence, ſword, and the burning of Temple and City; and Nebuchadnezzar, ſet up a Conquerour by me for their ſins, ſhall be the rod they ſhall not reſiſt.

V.14. *ſmite thine hands together*] Heb. *hand to hand.* Either in token of extream ſorrow, Ezek.6.11. or, in an holy ſpleen and rage againſt them for their ſins, in that manner to animate the Chaldean to take revenge upon them, See verſ.17.

the third time] The Chaldeans forces came three times againſt Jeruſalem after this prophecie; firſt time, when the City was taken in the eleventh year of Zedekiah, fourth moneth, ninth day. 2 When Nebuzaradan came in the nineteenth year of Nebuchadnezzar, fifth moneth, ſeventh day. 3 when Nebuzaradan came in twenty third year of Nebuchadnezzar, when Gedaliah was ſlain, &c, 2 King.25.1, 2, 3, 8. Jer.52. 5, 6, 12, 30.

the ſword of the ſlain] By which there ſhall be a great ſlaughter in Jeruſalem, not onely of mean people, but of Princes and great ones alſo: and the King himſelf being overcome by this ſword, ſhall dye in captivity.

V.15. *I have ſet the point of the ſword againſt all their gates*] Or, *glittering* or, *fear.* I have cauſed their Cities to be furiouſly beſieged, and ſet upon.

wrapt up for the ſlaughter] Or, *ſharpened.*

V.16. *Go thee one way or other*] Heb. *unite thy ſelf*, &c. In which words, by Apoſtrophe, God ſpeaketh to the ſword, comparing it to a ſouldier, becauſe he commands it to unite it ſelf, to wit, with fellow-ſouldiers, to invade, with joyned forces, all parts of the land of Judah, and to oppoſe the Jews, whether they turn to the right hand or the left. Or, it is an expreſſion of the permiſſion which God gave the Chaldeans, to rout out at their pleaſure.

or on the left] Heb. *ſet thy ſelf, take the left hand.*

V.17. I *will alſo ſmite*] As I have commanded thee Ezekiel, to ſmite thy hands, verſ.14. ſo will I likewiſe ſmite mine, in ſign of joy that I have vented my wrath, and ſatisfied my juſtice. See Deuter.28.63. Iſa.1.24. Ezek.5.13. and 16.42.

V.19. *appoint the two wayes*] God commands the Prophet to draw out two wayes upon a tyle; as Chap.4.1,2. the one leading to Rabbah, the royal city of the Ammonites; the other to Jeruſalem, ver.22. And becauſe the king of Babel was purpoſed to go againſt both the Prophets choice of, or pointing the ſide to which the king ſhould turn at the head of the way, (or croſſing of the road,) ſheweth his army ſhould take the way to Jeruſalem. The meaning then is, draw out in prophetick action, upon a tyle, or upon the ground two wayes, coming both from one plain place, to repreſent Nebuchadnezzars deliberation, where he had gathered his army, whether he ſhould go againſt Jeruſalem, or againſt the land of the Ammonites.

Chooſe thou a place] To make a muſtering place to muſter the Army in.

the head of the way] At the croſſing of a road way; ſuch as thoſe high-wayes were which led to great Cities.

to the City] Jeruſalem.

V.20. *Rabbah*] The Royal City of the Ammonites, 2 Sam.11.1. and 12.26. Jer.49.2.

Jeruſalem the defenced] The fortified Jeruſalem.

V.21. *for the king of Babylon*] Thus he ſhewes the meaning of the Type.

At the parting of the way] Heb. *mother of the way.* To know whether he ſhould go againſt the Ammonites, or them of Jeruſalem.

to uſe divination] According to the cuſtome of the Heathens in deliberation of any importance.

his arrows] Or, *knives*; likely to ſlay the multitude of his ſacrifices; as were uſual in divinations, Num.23.1,2,14,29.

images] Heb. *teraphim.*

he looked in the Liver] This was a kind of divination, by the ſhape, colour, poſture, &c. of entrails of ſacrificed beaſts, and eſpecially of the Liver.

V.22. *At his right hand*] They uſed lots, alſo in their divinations; as Eſther 3.7. and 9.26,28,29,31,32. And the lot which had Jeruſalem on it, came to the right hand; and likely the way, on the right hand, led to Jeruſalem.

to appoint Captains] The lots, and all his divinations, ſhewed, that he was throughly to prepare all things needful for the ſtrait ſiege and war againſt Jeruſalem: wherein he ſhould proſper and obtain a glorious victory.

to open the mouth in the ſlaughter] That he ſhould take it by aſſault, with ſhouts and cryes, uſed in ſuch actions, and with a general ſlaughter of the inhabitants of Jeruſalem.

V.23. *And it ſhall be to them as a falſe divination*] The Jews, who had oftentimes before broken, and renewed their Covenants with the Chaldeans, without falling into final ruine, ſhall think that the buſineſſe will paſſe ſo for this time alſo; and that Nebuchadnezzars enterpriſe will come to nothing, and thereupon they will charge and ſcorn thee as a falſe diviner, and as one that ſeeks to betray them into Nebuchadnezzars hands; but care not for it: thereby they ſhall not hurt thee, but themſelves.

to them that have ſworn oathes] Or, *for the oathes made unto them*; and are ſo often forſworn and perjured: and mind ſtill to go on in their perfidious treachery.

but he will call to remembrance] Nebuchadnezzar will at this time pay them for their former treacheries: And this very act of theirs againſt thee, ſhall conduce to the ſame end, Exod.32. 34.

V. 24. *Ye have made your iniquity to be remembred*] Through your wickedneſſe and impiety which you make open profeſſion of; even by this your ſcorning of my Prophet, and ſlighting of your oathes, you give cauſe, firſt to me, whoſe name hath been uſed in your oathes, and next the king of Babylon, to puniſh you at once for your perjuries, an reiterated rebellions.

ye ſhall be taken with the hand] Of the Babylonian, ver.9.

V.25.*wicked Prince of Iſrael*] Namely, Zedekiah; who practiſed with the Egyptians to make himſelf high, and able to reſiſt the Babylonians. He ſpeaketh to him in Gods name, and ſentenceth him by his authority; and ſo omitting any honourable compellation, he ſlights him, as his ſin deſerved. So, 1 Sam.13.13. 1 King. 18.18. 2 King.3.13,14.

whoſe day is come]To wit, of thy juſt puniſhment.

V.26.*remove the Diadem*] The royal ornaments.

this ſhall not be the ſame] The kingdome of Judah ſhall no more be that triumphant kingdome, which it was at other times.

exalt him that is low] This ſeems to relate to Jehojachin, now a priſoner; and afterward ſet at liberty, and exalted, 2 King.24.12. and 25.27,28,30. Jer.52.31.

abaſe him that is high] Zedekiah. See his abaſement, 2 King. 25.7.

V.27.*I will overturn, overturn, overturn it*]Heb.*perverted, perverted, perverted will I make it.*

untill he come] The kingdom of Judah ſhall never be reſtored to its former luſtre, (for after the return it was but very mean, and full of troubles and miſeries, as the books of Ezra, Nehemiah, and Eſther, and the 11. Chapter of Daniel, and the hiſtory of the Maccabees do declare) until the Meſſiah come, to whom by right it belongeth, as David Succeſſor according to the fleſh, and eſtabliſhed by God to be King over his Church, who ſhall alter it into a ſpiritual and everlaſting Kingdom. See Geneſ.49 10.Luke 1.32,33. To this place of Ezekiel, Nathaneel ſeems to have reſpect, Joh.1.49. acknowledging him come, to whom the Kingdome did belong.

V. 28. *Thus ſaith the Lord God concerning the Ammonites*] This Propheſie againſt the Ammonites is inſerted here, by occaſion of thoſe words, ver.20.21. Their fuller hiſtory, and Gods Judgments againſt them, are ſet down, Chap.25.1——7. Though this expedition of Nebuchadnezzar proved, not to fall out againſt them; yet ſhortly after he ſhould deſtroy them: as is moſt likely, in the three and twenty year of his reign, when Iſhmael ſent by *Baalis* king of the Ammonites had ſlain Gedaliah, and the Chaldeans that were with Gedaliah at Mizpah; and after returned to the Ammonites again, Jerem.40.14 and 41.2,3,10,15. and 52.30. Of Gods judgments againſt the Amonites, ſee more, Jer.49.1 — 7. Amos 1.13,14,15. Zeph.2.7,8.

concerning their reproach]Namely, the wrong and outrages offered unto my people, and their inſulting over them, Chap.25,3,6. Zeph.2.8,9.

V.29. *whileſt they ſee vanity*] Whileſt thy Diviners and Soothſayers do fore-tel thee all manner of happineſſe and ſecurity; perſwading thee that thou ſhalt trample upon the Jews necks, which are ſlain for their ſins; and that no harm ſhall come to thee.

the necks of them that are ſlain] Inſulting over the dead carcaſſes of the Jews.

their iniquity] Ver.25.

V.30. *Shall I cauſe it to return?*] Or, *cauſe it to return*; inſult over them no more.

In the place]O ye Ammonites, I will not ſcatter you into ſtrange lands, as I have done my people, but will deſtroy you in your own land,

V.31. I *will blow againſt thee*] I will light and kindle it, as Chap.20.47.

brutiſh] Or, *burning men*; the Chaldeans burning in wrath againſt thee.

V.32. *thy blood ſhall be in the midſt of the land*]All thy Countrey ſhall be over flown with blood.

CHAP. XXII.

Verſ.1. M*Oreover*] This Chapter contains a Catalogue of ſins in Jeruſalem, and of Gods judgments following thereupon: And that in Jeruſalem he will melt them, as droſs in a furnace. After more particularly, the Prophet from God, chargeth upon her the ſins of her Prophets; of her Prieſts; of her Princes; of her People: And not a man ſeeking to ſtop Gods anger againſt them.

V.2.*wilt thou judge*]Or, *plead ſo*, Chap.20.4.and 23.36. art thou ready to execute thy charge which I commit unto thee againſt Jeruſalem, that murdereth the Prophets, and them that are godly?

bloody City] Heb. *City of bloods*, Chap.24.6,9. Nah.3.1. Abak.2. 12.

yea, thou ſhalt ſhew her] Or, *wilt thou ſhew her.* Heb. *make her know.*

V.3.*That her time may come*] The time of her deſtruction.

againſt her ſelf] To her own undoing.

V.4.*Thou haſt ſhed*] 2 King.21.16.and 24.4.Jer.26.21,22,23.

reproach] As was threatned in the Law, Deut.28 37.

V.5. *infamous, and much vexed*] Heb.*polluted of name, much in vexation:* whoſe very name all men hate; that ſhall be famous for the greateſt deſolation that ever befell any City.

V.6. *ower*]Or, *arm*; lending alſo the arm of their authority unto others, for the ſhedding of blood.

V. 7. *In thee*] Hereby he meaneth, that there was no kind of wickedneſſe which was not committed in Jeruſalem, and therefore the plagues of God ſhould ſpeedily come upon her.

V.9. *men that carry tales*] Heb.*men of ſlanders*, Exod.23.1. Lev. 18.16.

they eat upon the mountains, Chap.18.6.

V.10. *diſcovered*] Lev.18.8.and 20.11.

ſet apart]Lev.18.19.and 20.18.and 15.25.

V.11. *Committed abomination with his neighbours wife*] Lev.18. 20.Jer.5.8.

another hath] Or, *every one hath.*

lewdly]Or, *by lewdneſſe.*

humbled his ſiſter] Lev.18.9.and 20.17.

V.12. *Have they taken gifts*] Againſt Gods Lawes. Exod.23.8. Deut.16.19. and 27.25.

Thou haſt greedily gained] Againſt Gods Lawes, Exod.22.25. Lev. 25.36.Deut.23.19.

V.13.*I have ſmitten mine hand*] Chap.21.14,17. in token of my wrath and vengeance. A ſign, either of great joy; or of extream ſorrow and anger: as in this place.

V. 14. *Can thine heart endure*] Wilt thou have courage and ſtrength enough to withſtand my judgments? or be able to defend thy ſelf? thine heart, how hard ſoever, cannot bear it out.

V.15. I *will ſcatter thee*] Deut.4.27. and 28.25,64.

and will conſume] Thy filth of ſin, and filthy ſinners out of thee; cauſe thee to periſh, that thou mayeſt no more provoke me by thy enormities, Chap.23.27,48. Or, I will take away the occaſion of thy wickedneſſe.

V.16. *And*, &c.] Thou ſhalt be no more the inheritance of the Lord, but forſaken; or, Heb. and thou ſhalt be profaned, and defiled; that is to ſay, filled with blood, deſolated, not regarded as a holy City; but like a wicked place, which God hath caſt off, and abandoned.

V.18, *become droſſe*] Iſa.1.22. Jer.6.29,30. it is quite degenerate, like to good ſilver turned to droſſe.

droſſe] Heb.*droſſes.*

V.19. *midſt of Jeruſalem*]As in a furnace, Chap.24.10.

V.24. *Say unto her*]Namely, to the Jewiſh Nation, or to Jeruſalem.

not cleanſed] The fire of my judgments hath not cleanſed thee from thy filthineſſe, and there is nothing ſound, nor good in thee; therefore I will lay a moſt extream burthen upon thee, and uſe no clemency at all towards thee, Chap.24.6. See Jer.4.11.& 6.28,29, 30. and 24.8.

nor rained upon in the day of indignation] Not eaſed or holpen with any ſhowre of rain, to quench and allay the flame and fire of my indignation.

V.25.*There is a conſpiracy*]All this may have relation to the perſecutions, which the falſe prophets by plots and conſpiracies, uſed againſt good men. See Jer.20.2. and 26.8,20.and 29.25,26. Lam. 4.13.

They have devoured ſoules] Chap.13.18. Mat.23.14.

V.26.*Have violated my Law*] Heb.*offered violence to:* have openly and impudently gone and done againſt it, Zeph.3.verſe 4.

They have put no difference]See Chap.44.23.Jer.50.19.

have hid their eyes] They have winked at the violation of my Sabbaths; or they themſelves have framed pretences whereby they might ſafely violate it.

profaned] Continued, and diſhonoured without any reverence to my ſacred majeſty.

V.27. *Her Princes*] Mic.3.11. Zeph.3.3.

V.28.*And her Prophets*]Chap.13.4,&c. They which ſhould have reproved them, flattered them in their vices, and covered their doings with lies.

V.29.*Oppreſſion*]Or, *deceit.*

wrongfully] Heb.*without right.*

V.30.*And I ſought for a man*] Jer.5.1. Eſay 59.16.and 63.5.

that ſhould make up the hedge] Chap.13.5. which ſhould ſhew himſelf zealous in my cauſe, by reſiſting vice; and alſo pray unto me to with-hold my plagues, Pſal.106.23.

V.31.*Their own way*]Their evil deeds have I puniſhed;as Chap. 16.43.

CHAP. XXIII.

Verſ.1. THE *word of the Lord*] This Chapter under the names of Aholah, and Aholibah, two ſiſters, ſets down the ſpiritual whoredomes of Samaria, and Jeruſalem. How Aholah played the Harlot with the Aſſyrian, and formerly with the Egyptian; and was therefore delivered into the hands of the Aſſyrian, to execute judgments upon her. How Aholibah, notwithſtanding plaid the whore more then her ſiſter, and doted upon the Aſſyrian, and the Chaldean,and not forgetting the Egyptian;and therefore is ſhe alſo delivered up into the hands of her lovers, the Chaldean and others with them,for ſorer judgments.And afterwards it joyns them both together,in ſins,and in puniſhments.

V.2. *Two women*] Meaning Iſrael and Judah, divided into two Kingdomes; both came out of one family. See Jer.3.7,8,10. Ezek. 16,44,45.

V.3. *And they committed whoredomes*] Levit.17.7. Joſh.24.14. Ezek.20.8.ſpiritually, by idolatry.

There were their breaſts preſſed] A figurative deſcription of the peoples firſt going aſtray after idols.

V.4. *Aholah the elder*] Theſe ſeem names framed and fitted to the preſent purpoſe in hand. Aholah ſignifieth a manſion, or dwelling in her ſelf, meaning Samaria, which was the head city of the ten Tribes, Iſa.7.9. who having forſaken the Temple of God, had eſtabliſhed a Worſhip of God according to their own minds, 1 King.12.16,28,31. and Aholibah ſignifieth my manſion in her, whereby is meant Jeruſalem,where Gods Temple was,in which the pure worſhip of God remained, 2 Chron.13,10,11.

and they were mine] Chap.16.8,20.

V.5.*when ſhe was mine*]Heb.*under me*:which may be underſtood thus,being my wife,ſubject to me.Some render it,in my ſtead,or, in ſtead of me.

her lovers] An ordinary title for profane Nations, with which Gods people joyned in idolatry and impiety.

on the Aſſyrians her neighbours] 2 King. 15. 19. after the Aſſyrians had conquered Syria, which bordered upon the ten tribes.

V.6. *Cloathed with blew*]A magnificent,gentle,rich,and powerful nation.

V.7.*Committed her whoredomes with them*]Heb.*beſtowed her whoredomes upon them.*

the choſen men of Aſſyria] Heb. *the choice of the children of Aſhur.*

V.8.*From Egypt*]Verſ.3. He ſeems to have relation to the golden Calves ſet up by Jeroboam, in imitation of the Calf Apis, dedicated to the Egyptians chiefeſt idol Serapis. See Exod.32,4. This may alſo be underſtood of the unlawfull covenants made with Egypt, 2 King 17.4.

they lay with her] The holy Ghoſt uſeth theſe terms, which ſeem ſtrange to chaſte ears, to cauſe this wicked vice of idolatry ſo to be abhorred, that ſcarce any ſhould abide to hear the name thereof mentioned, Pſal.16.4.

V.9.*I have delivered her*]2 King.17.3,4,5,&c.

into the hand of the Aſſyrians] 2 King.17.23.

upon whom ſhe doted] And fell from them in Hoſhea his time, 2 King.17.4.

V.10.*Theſe diſcovered her nakedneſs*] Chap.16.37. that is,they have ſhamefully puniſhed her: a term taken from the diſgraces which are done to poor women taken in the wars, Iſa.20.4. and 47.3.

and ſlew her] Namely,the body of the nation,taking away their kingdom: whereof ſee 2 King.17.4,5,6. and 18.11.

famous]Heb.*a name*: that is a noted and memorable example of Gods judgments.

V.11. *Her ſiſter Aholibah*]Jer.3.8.ſhe was more corrupt in her inordinate love.

then ſhe] Heb.*ſhe corrupted her inordinate love more then ſhe*,Chap. 16.47.Jer.3.8,11.

more then her ſiſter in her whoredoms]Heb.*more then the whoredoms of her ſiſter.*

V.12. *Upon the Aſſyrians*] Chap.16.28. 2 King.16.7.

her neighbours] Ver.3.5,6.

V.14. *Increaſed*] Not ſatisfied and content with the Aſſyrians.

men pourtrayed upon the wall] A deſcription of unbridled luſt; like a woman that ſhould fall in love with ſtrangers that are abſent, only by ſeeing their pictures, and ſhould ſend to ſeek after them into far Countries.

V.16. *And as ſoon as ſhe ſaw them with her eyes*] Heb.*at the ſight of her eyes.*

ſent meſſengers] Likely in Hezekiah's time. And partly thereupon that judgment ſeems threatned, 2 King.20.17,18. Eſay 39. 6,7. and afterwards in the times of Manaſſeh, and the ſucceeding Kings.

V.17. *Babylonians*]Heb.*Children of Babel.*

her mind was alienated from them] Heb.*looſed*, or,*disjointed.* So Jer.6.8. and often here in this Chapter. The meaning is the Jews had broke the league which they had made with the Chaldeans, to joyn with the Egyptians, their enemies and emulators, 2 King. 24.20.

V.20.*Their paramours*] Heb.*concubines*.By the Egyptians *concubines*, or *paramours* are to be underſtood the neighbouring nations, adhering to them,and imitating their idolatry. And ſo likewiſe did *Aholibah.*

whoſe fleſh is as the fleſh of aſſes]Chap 16.26.Theſe are terms taken from the ſhameleſſe luſts of unchaſte women, and do ſhew the ſtrength and riches of Egypt, which moved the Jews to make a league with them.

V.21. *Thou calledſt to remembrance*]Repeating thy firſt lewdneſs, ver.3. which yet was then more excuſable, then now it is: becauſe when thou waſt in thy ſpiritual Child-hood, thou hadſt but ſmall knowledge and experience of my pure worſhip; which thou canſt not now pretend, being fully inſtructed in it: as a young maid, if ſhe were ſeduced, might partly be excuſed for her ſimplicity, which a marryed woman which is of full age cannot plead.

V.22.*Behold,I will raiſe*] Chap.16.37.

V.23. *Pekod, and Shoa*] Names of ſome people of Aſia, which were ſubjects to Nebuchadnezzar, of which his army was alſo compoſed, Jer.50.21.

V.24. *with chariots,waggons,and wheels*]Such were the ancient manner of Carriages and weapons in war.

judge thee according to their judgments] They ſhall indeed by the ſecret guidance of my Spirit,execute my judgments;but I will leave the manner of the execution of them to their diſcretions.And men uſually do it with leſs mercy, and pitty, then God doth, 2 Sam.24. 14.Zach.1.15.

V.25.*They ſhall take away thy noſe*] A kind of ſpeech taken from the ignominious puniſhments uſed in ſome countreyes againſt adulterous women;ſo to deform the beauties they ſo abuſed:or,from the cruelties of enemies enraged againſt priſoners, before they kill them.

V.26.*They ſhall ſtrip thee*] Chap.16.39.

fair jewels] Heb.*inſtruments of thy decking.*

V.27. *Thus will I make thy lewdneſſe to ceaſe*] Ver.48. Ch.22.15.

from the land of Egypt] I will hinder thee from going any more into Egypt to commit fornication. Or, I will cauſe thy fornication which thou haſt brought out of the land of Egypt to ceaſe.

V.28.*Whom thou hateſt*] Ver.17.22.Chap.16.37.

V.29.*All thy labour*] All thy treaſures and riches which thou haſt gotten by labour.

ſhall be diſcovered]Even as a malefactors miſdeeds are diſcovered, when he is once ſentenced to death. Or,all the world ſhall ſee thy ſhameful forſaking of God to ſerve idols.

V.31. *I will give her Cup into thine hand*] I will execute the ſame judgments and vengeance againſt thee. See Pſal.75.8. Jer.25.15. Mat.20.23.

V.34.*Suck it out*] Pſal.75.8. Iſa.51.17.

break the ſheards thereof] Thou ſhalt grow mad therewith like a drunken man, who after he is overcome with wine will break the cups and pots, and will tear his fleſh with his nails, and with his teeth, Jer.25.16.

V.35.*And caſt me behind thy back*]1 King.14.9.Neh.9.26.

V.36. *Judge Aholah*] Chap.20.4. and 22,2.or,*plead for.*

V.37. *And blood is in*]Chap.16.38,20.

V.38. *They have defiled my ſanctuary in the ſame day*] Having done ſo wickedly, yet they come into my ſanctuary the ſame day, making a ſhew of ſerving me at the ſame time,ver.39.which is moſt odious to me, Chap.20.39. Eſay 66.3.

V.39. *Lo, thus have they done in the midſt of my houſe*] Have committed theſe abominations in my Temple,Chap.8.3,6. 2 King. 21.4,&c.

V.40. *That ye have ſent for men*] A figurative deſcription of the profane entertainment given to the Chaldeans, Egyptians, and others ſent for by the Jews,to treat of unlawful Covenants, taken from a whores preparation, when ſhe entertaineth her expected ruffian.

to come]Heb.*coming.*

waſh thy ſelf] He directeth his ſpeeech to either of them two; namely,Aholah, or Aholibah.

V.41.*Stately bed*]Heb.*honourable*.According to the manner of many ancient Nations,and alſo of the Jews, who at their moſt ſolemn feaſts,uſed to ſit or lie upon beds,Eſth.1.6. and 7.8. Joh.13.25.

whereupon thou haſt ſet]Prov.7.17.

mine incenſe and mine oil] Which thou hadſt received of me, together with other bleſſings,and with which they did rub and anoint themſelves at banquets and publick feaſts: as if he would ſay, ſhe had imployed Gods gifts in gaining the favour and friendſhip of profane Nations, Iſa.57.9.

V.42.*with her*] Heb.*in her*: Namely, Jeruſalem and Samaria, upon theſe occaſions have been full of ſtrangers, walking, and taking their pleaſures, like fornicators in a brothel-houſe.

with the men] Heb.*to the men*; that is, beſides thoſe great and Noble Nations, the Jews have alſo deſired the friendſhip and relief of the Arabians, Ethiopians, and other baſe Nations, who thinking thēſelves much honoured by ſuch a requeſt, have carried them preſents, which the Nobler Nations have not done, but have received preſents of the Jews, Chap.16.33,34.

of the common ſort] Heb.*of the multitude of men.*

Sabeans, Or, *drunkards*.

V.43.*Then ſaid I*] Admoniſhing her.

unto her that was] To either of thoſe Nations, which were grown old in their idolatry.

they now commit] Words of diſdain; as much as to ſay, Now they will ſatisfie their unbridled luſt, having all their fornicators at their command; ſometime with the one, and ſometime with the other; yet their Lovers will not be true and truſty to them, but ready to forſake them, and fall to others, as the times, and their beſt advantages ſhall require.

whoredomes with her] Heb. *her whoredomes.*

V.45. *Righteous men*] Namely, the Aſſyrians and Chaldeans executioners of Gods Juſtice, who ſhall have a juſt cauſe, according to mens opinions, to revenge themſelves of the Jews and Iſraelites perjuries and rebellions. Or, your lewdneſſe is ſuch, that all juſt men ſhall judg you worthy of all that ſhall befall you.

judge them after] Chap.16.18.

V.46. *I will bring up*] Chap.16.40. the Chaldeans.

to be removed and ſpoiled] Heb.*for a removing and ſpoil.*

V.47. *ſtone them*] Deut.22.24.

V.48. *Thus will I cauſe*] Verſ.27, Chap.22.15.

all women may be taught] Meaning all other cities and countreyes; eſpecially thoſe where God hath planted his Church.

V.49. *Your lewdneſſe upon you*] Namely, the juſt puniſhment for it.

CHAP. XXIV.

Verſ.1. A*Gain*] This Chapter contains the laſt denunciation of judgment againſt the Jews, before the final ruine and deſtruction of that kingdom: uttered in Babylon, the very day that Nebuchadnezzar began his laſt ſiege againſt Jeruſalem; declaring then, and there, the very day of the ſiege. And propheſying the utter deſtruction of the city, under the parable of a boyling pot, whoſe ſcum is in it. And under the ſign of the Prophets not mourning for the death of his wife, ſhewing the woful calamity of the Jews, to be indeed, either beyond all ſorrow; or to be ſuch, & ſo ſuddain, as they ſhould not dare, or elſe not have time to bemoan it: ſhutting up this prophecie (and ſo confirming it) til the time that the news ſhould be brought to Ezekiel of the fulfilling of it.

in the ninth year] Of the ſecond captivity, *viz.* ſince Jeconiah, Mordecai, Eſth.2.5,6. and Ezekiel, Chap.40.1. were carried captives, and Zedechiah made king; the tenth moneth, and the tenth day of the moneth, Ezekiel is told in Meſopotamia, that Nebuchadnezzar, that very day, in Judea laid ſiege to Jeruſalem, 2 King.25.1. Jer.39.1. and 52.4.

in the tenth moneth] Called Tebeth, which containeth part of December, and part of January.

V.2. *write thee*] That ſo it may be certainly remembred and known.

this ſame day] Jer.52.4.

V.3. *Set on a pot*] That is, ſet a pot on the fire. See ſuch a ſimilitude, Jer.1.13. Ezek.11.3,7. The pot is Jeruſalem; the fleſh and fat pieces, are the chief, the richeſt, and the nobleſt that are in her; the fire are Gods judgments, by which he would have humbled, and mollified his peoples hearts, to bring them to repentance; but that having taken no effect, by reaſon of their obſtinate rebellion, he would convert thoſe Judgments, into a total conſumption.

V.4.*every good piece*] The great ones.

V.5.*burn*] Or, *heap.*

bones under it] Meaning, it ſeems, the bones of the innocents whom they had ſlain; who were the cauſe of kindling Gods wrath againſt them.

ſeeth the bones of it therein] It ſeems that the bones were put into the bottom of the pot, verſ.4,10. and not, as others have underſtood it, without the pot to kindle the fire. By the bones, may be meant the great ones and Governours, which bear up the body of the ſtate: Or rather, the mean and vulgar ſort of leſſe eſteem; as oppoſed to the former.

V.6.*wherefore*] To make the accompliſhment anſwerable to the figure.

wo to the bloody City] Chap.22.2 Nah.3.1. 2 King.21.16.

to the pot whoſe ſcum] Namely, to Jeruſalem, that hath not been cleanſed from her open and notorious ſins, by my puniſhments, Chap.22.44. See Jer.4.11. and 6.29.

let no lot] Let all the people, without any difference be burnt in it, or driven out of it, and carried away; let none be pardoned: though in wars, oftentimes, they caſt lots to ſlay ſome, and to ſave ſome.

V.7.*her blood is in*] She is full of miſ-deeds, eſpecially of murders and oppreſſions.

ſhe ſet it upon] This City ſhewed her cruelty to all the world, and was not aſhamed thereof, neither hid it; contrary to what God had commanded, namely, that the very blood of beaſts ſhould be covered over with duſt, Levit.17.13. Deut.12.16,24. and 15.23.

V.8. *ſet her blood upon the top of a rock*] I will puniſh her openly; and the ſigns and monuments thereof ſhall remain for ever.

V.9.*wo to the bloody city*] Verſ.6.

I will even make the pile] That is what I have commanded thee to do for a ſign, that I will do in act, making ready the Chaldeans great fire, Jer.1.13.

V.10. *kindle the fire*] God would do it, that ſo the City ſhould be utterly deſtroyed; and that he would give the enemies an appetite thereunto.

V.11. *ſet it empty*] To ſignifie, that Jeruſalem, after the inhabitants were gone out of it, ſhould be burnt by the Chaldeans, as it were, to cleanſe it perfectly from all its excrements, Chap.16.36, 37.

V.12.*ſhe hath wearied*] Inſtead of the onely means of deliverance, which was repentance and converſion, ſhe hath with great care and toyl, ſought out other wordly and unprofitable means, that will prove falſe and unfaithful to her, and in the end deceive her.

V.13.*lewdneſſe*] Thy wicked obſtinacy, hath been the onely cauſe that thou haſt not been cleanſed.

I have purged thee] I laboured, by ſending my Prophets to call thee to repentance; but thou wouldeſt not, 2 Chron.36.15. Jer.18.11,12. and Chap.25.3,&c. and 35.15.

till I have cauſed] Chap.16.42.

V.14.*I will not go back*] Eſay 47.3,11,12,13. Nothing ſhall hinder or alter me.

ſhall they judge thee] That is, the Babylonians. See Chap.23.45. and 16.38.

V.16.*the deſire of thine eyes*] Namely, thy dear wife; as ver.18. Another type of their doleful and deſperate condition.

with a ſtroke] By a ſudden death, proceeding from ſome ſupernatural and divine cauſe, for whom he is forbid to mourn; ſignifying that their ſorrow for the loſſes of their deareſt things, in their miſerable calamities, ſhould be greater, then open mourning might expreſs. See verſ.22. Jer.22.10.

run] Heb.*go.*

V.17.*Forbear to cry*] Heb. *be ſilent.*

bind the tire of thine head upon thee] Uſe thy ordinary attire, and ſhew no ſign at all of mourning; ſuch as thoſe were of going bareheaded, Lev.10.6. and 21.10. and bare-footed, 2 Sam.15.30. Iſa.47.2. Of covering the lips, Lev.13.45, Mic.3.7. and eating of food brought in, and given by neighbours and friends, Jerem. 16.5,7.

lips, Heb.*upper lip.* And ſo ver.22.

V.18.*morning*] Morning the morning following.

V.21. I *will prophane my ſanctuary*] The expoſition of the type. Prophane, by ſending the Chaldeans to deſtroy it; as Chap. 7.22.

the excellency of your ſtrength] Namely, the temple, the ark, and other ſigns of my preſence, wherein conſiſted the glory, and the ſtrength of your ſubſiſtance and defence.

the deſire of your eyes] Namely, your wives, verſ.16.

that which your ſoul pitieth] Heb.*the pity of your ſoul.* That which you are moſt jealous and tender of.

your daughters whom you have left] In Judea: for the Prophet ſpake to thoſe which had been carried away priſoners with Jehojachin.

V.22.*You ſhall do as* I *have done*] You ſhall be forced to digeſt all theſe ſorrows, not daring ſo much, as to ſeem to be grieved thereat, for fear of angring your enemies: or becauſe, that in ſo great a deſolation, every one ſhall think upon himſelf, without taking any care for others: Or, becauſe that there will an expreſſe curſe of God be perceived in it: Or, for that there will be more cauſe of weeping for theſe that are alive, and languiſh in ſorrow, then for the dead, See Job 27.15. Pſal.78.64, Jer.16.5. Amos 6.10. and Jer. 22.10.

ye ſhall not cover] Verſ.17. Jer.16.6,7.

V.23. *but you ſhall pine away for your iniquities*] Chap.33.10. Lev.26.39. In a deſperate and ſtupid ſenſeleſneſſe ye ſhall ſtand aſtoniſhed and waſte away, Amos 6.10.

and mourn one towards another] Bemoan your ſelves one to another, for your miſeries, and wonder at them; rather then knowing the plague of your ſins in your heart, 1 King,8.38, mourn to God in true repentance for them.

V.24.*a ſign*] Chap.12.6. and 4.3. Eſay 8.18.

V.25. *In the day when I take*] In the time when I ſhall have fulfilled theſe prophecies, by the taking and ruine of Jeruſalem, I will cauſe tydings thereof to be brought unto thee, and then ſhalt thou put the people in mind of theſe things, for their inſtruction and conviction.

that whereupon they ſet their minds] Heb. *the lifting up of their ſoul*; that is, that which they deſire moſt; all thoſe things which are moſt dear unto them.

V.26. *He that eſcapeth in that day*] Of my viſitation, and their deſtruction. See the accompliſhment of this, Chap.33.21,22. The diſtance of time betwixt the taking of Jeruſalem, and that tydings brought to Ezekiel, was one year, five moneths, and twenty ſix dayes. No doubt, but the Prophet heard of it long before that time. But at that time he received the moſt full and perfect relation, of all that Nebuzaradan alſo had done, ſince the taking of the City. And that was the time that it pleaſed the Lord to open his Prophets mouth again.

V.27. *In that day ſhall thy mouth be opened*] See Chap.3.26,27. and 33.22. not that he was miraculouſly ſtrucken dumb in the mean time; for we may not multiply miracles, without a juſt and ſufficient warrant. But he became as dumb, for holding his peace; as if God had ſaid, Thou haſt ſpoken enough already to this people for to warn them ſufficiently; forbear that argument any more: let them alone, until that by the bringing to paſſe of theſe things thou haſt already told them, thou mayſt thereupon take occaſion to convince and waken them again. And therefore in the mean time, He propheſies only againſt the forrain Nations, from this place to Chap.33. that is, from the time of beginning the ſiege, in the ninth year, tenth moneth, tenth day, till this newes here ſpoken of was brought to the Prophet, in the twelfth year, tenth moneth, fifth day. And ſo in that mean time, he propheſies againſt Egypt, on the tenth year, tenth moneth, twelfth day, Chap.29.1. And again on the eleventh year, firſt moneth, ſeventh day, Chap.30.20 And again on the eleventh year, third moneth, firſt day, Chap. 31.1.

CHAP. XXV.

Verſ.1. THE *Word of the Lord*] In this Chapter, the Prophet denounceth Gods vengeance againſt the Ammonites, againſt the Moabites; againſt the Edomites: againſt the Philiſtines, for their inſolency and inſulting over the Jews in their Calamity.

V.2. *Set thy face*] Chap.20.46 and 6.2.

againſt the Ammonites] Chap.21.28. Jer.49.1. Amos 1.13. Zeph. 2.8.

V. 3. *Thou ſaidſt, Aha*] ver. 6. becauſe thou haſt injuriouſly ſcoffed and joyed at the miſeries of my people, Chap.21.28. Zeph. 2.8.

V.4. *to the men of the Eaſt*] Heb. *Children*, the Babylonians, ver.10. Jer.25.21.

palaces in thee] Namely, their holds, fitted for war, and for defence of the Countrey.

V.5. *Rabbah*] Which was the chief City of the Ammonites, and full of Conduits, 2 Sam.11.1. and 12.26,27.

V.6. *becauſe*, &c.] Their ſin and puniſhment both again inſiſted upon, and fore-told.

Clapped thine hands] Heb. *hand*. This here is a ſign of joy, deriſion, and inſulting.

feet] Heb. *foot*.

heart] Heb. *ſoul*.

V.8. *becauſe that Moab*] Jer.48.1, &c. Amos 2.1,2,3. See Eſay 16.6, &c.

Seir] This was Edoms, the Idumeans countrey, Gen.36.8. Deut.2. 1,4. bordering upon the Moabites: whereby theſe Nations did oftentimes joyn againſt the Jews; and joyned here in their deriſion.

houſe of Judah] Though ſhe boaſt of having alone the true God, yet he hath not protected her, no more then the Gods of other Nations have protected them againſt the Babylonians: words of contempt and blaſphemy againſt God himſelf, as 2 King.18.33, 34,35.

V.9. *I will open the ſide of Moab*] Heb. *ſhoulder of Moab* I will cauſe the Chaldeans to break through that part of the Countrey, where the ſtrong and frontier Cities are, which are here undernamed: for a difference between that, and the other part of the land, which lay open, and was not fortified, Jer.48.

from his Cities] Har, and Haroher, ſeated upon the river Arnon, the border of Moab. See Num.21.28. Deut.2.9,36. Joſh. 12.2.

Bethjeſhimoth] Joſh.13.20. and 12.3.

Baal-meon] Numb.32.38.

Kiriathaim] Numb.32.37. See Jer.48.1. and ver.23.

V. 10. *with the Ammonites*] Or, *againſt the children of Ammon*. As I have already adjudged the Ammonites, and by my ſentence have given them up to the Babylonians, vorſ.4. So I do the Moabites.

and will give them] Have given them by my prophetical ſentence and doom already.

V.12. *Becauſe that Edom*] Jer.49.7,8. Ezek.35,2. Amos 1.11. Obad. 1.1. Out of their ancient hatred, derived from Geneſ. 27.43.

by taking vengeance] Heb. *by revenging revengement*. See the like, ver.15. for the title of birth-right, which Jacob did get away from Eſau the father of the Edomites: Or of Davids conquering of Edom, 1 Chron. 18.13. See Ezek.35.5. Amos 1.11.

and hath greatly] Pſal.137.7.

V.13. *Teman*] Jer.49.7,8. the place, or country denominated from Teman, the Grand child of Eſau, Gen.36.15.

They of Dedan ſhall fall by the ſword] Or, *they ſhall fall by the ſword unto Dedan*, Jer.49.8. of the poſterity of Abraham by Keturah, Gen.25.3.

V.14. *by the hand of my people Iſrael*] We read nothing of this execution done by the Jews upon the Edomites, but onely, 1 Mac. 5.3. and 2.Mac.10.16,17. Some do underſtand this of that ſame hand which overthrew Gods people Iſrael, the hand of the Babylonians. Some ſpiritually, of the Churches victory over her deadly enemies, as the Edomites were to the Jews; as Iſa.11.14. Jer.49.2.

They ſhall know] Namely, my people: or Edom; ſhall know by experience.

V.15. *Becauſe the Philiſtines*] See Jer.25.20. and 47.1,4,5.

have dealt by revenge] See 2 Chron.28.18. Amos 1.6.

for the old hatred] Or, *with perpetual hatred*.

V.16. *Cherethims*] Which were a part of the Philiſtines, of whom mention is in the verſe before. Confer with this 1 Sam.30.14,16. Zeph,2.5. Of the Cherethims David had alſo a guard, 2 Sam.8.18. which moſt likely were out of ſome Colonies of the Iſraelites, that then were planted in their room.

Sea Coaſt] Or, *Haven of the Sea*; upon which was the Philiſtines land, and had many haven Towns. Hezekiah had formerly ſpoiled them, 2 King.18.8. And after that Pſammeticus, father of Pharaoh-Neco King of Egypt, as Herodotus relates in his Euterpe. But this laſt was the moſt grievous, by the Chaldeans. See Eſay 14.29, &c. Jer.25.20. and Chap.47.

V.17. *Vengeance*] Heb. *Vengeances*.

CHAP. XXVI.

Verſ. 1. AND *it came to paſſe*] In this Chapter the Prophet denounceth Gods fearful judgments againſt Tyrus, for inſulting againſt Jeruſalem: & to be executed by Nebuchadnezzar King of Babylon; The deſtruction and deſolation he makes: The Iſles tremble at it; for ſo woful and irrevocable a downfal.

The eleventh year] Of the captivity of Jeconiah, and the reign of Zedekiah.

moneth] Some ſay it was the firſt, Ezek.40.1. But it rather ſeems to be the fifth; that is to ſay, the firſt after the taking of Jeruſalem: which was the cauſe of the Tyrians inſulting, which is here mentioned. See Jerem. 52.6.

V.2. *becauſe that Tyrus hath ſaid againſt Jeruſalem, Aha,*] The ſin of Tyrus, Amos 1.9. Zach.9.2,3. Thus Chap.25.3.

the gates of the people] That is, the famous City Jeruſalem, whereunto all people reſorted, both for Religions ſake, and for traffick. A manner of ſpeech taken from that, that neer the chief gates of the City, there were commonly great places for market-meetings, and law pleas, &c.

ſhe is turned unto me] That is to ſay, I being the ſecond City in Paleſtine for commodiouſneſſe and repute, ſhall obtain all thoſe priviledges which Jeruſalem now hath, for traffick, concourſe of people, and for wealth.

be repleniſhed] My riches and fame ſhall increaſe. Thus they promiſe mountains of gold to themſelves; and thus the wicked rejoyce at their fall by whom they have any profit or advantage.

V.3. *I am againſt thee*] Gods Judgement upon her for her ſins. See Eſay 23. Jer.25.22. and Chap.47.4. Amos 1.9. Zach.9.4.

Many Nations] Or, *great Nations*; Namely, the Chaldeans army, compoſed of divers mighty Nations, ver.7.

V.4. *ſcrape her duſt frō her*] That is, I wil deſtroy it utterly. This did not befall Tyrus the firſt time the Chaldeans took it, Iſa.23.15. But the ruine of it began then; and then from time to time it came to that degree at laſt as the Prophet ſpeaketh of, in Alexander the great in his time.

the top of rock] Ver.14. Chap.24.7,8.

V.5. *The ſpreading of nets*] As who ſhould ſay a waſte and deſolate place; as thoſe ſhoares are on which fiſhers do uſe to ſpread their nets.

the midſt of the Sea] Becauſe that Tyrus was an Iſland encompaſſed with the Sea.

V.6. *her daughters*] The Towns that belonged unto her, as a mother City; or rather, her peoplo, without ſparing of either ſex.

V.7. *Nebuchadnezzar*]Shewes now by whom this judgment ſhall be executed, Chap.28.7. and 30.11. and 32.12. This name Nebuchadnezzar, is no leſſe then ſeven divers wayes written in Scripture. There were divers of this name; Inſomuch, as ſome think this to be a common name to the kings of Babylon; as Pharaoh was to the kings of Egypt; Abimelech to the kings of the Philiſtines; Sylvius to the Latin kings: Cæſar and Auguſtus to the Roman Emperours; Arſacidæ to the Perſians: and Ceropidæ to the Athenians. But this Nebuchadnezzar appears by the ſacred Hiſtory to be the ſame that had taken Jehojakim, Jehojacin, and Zedekiah, deſtroyed Jeruſalem, burnt the Temple; and in after times, through Gods juſt judgment, became mad for ſeven years, as a mad beaſt. We may not then take this Nebuchadnezzar to be him that is mentioned in the Apocryphal ſtory of Judeth; and much leſſe to be either Cyrus, or Alexander the Great; as ſome have weakly imagined.

a King of kings]Namely, him that is poſſeſſor of this mighty Monarchy, which calleth it ſelf the univerſal. See Jer.27.6,7. Dan.2.37. See the phraſe, *King of kings*, Ezra 7.12. and ſuch like is the phraſe, *God of gods*, Deut.10.17.

from the North] From Chaldea, which was partly Northward from Tyre and Paleſtine.

V.8. *Caſt a mount*]Or, *pour out the engine of ſhot.*

and lift up a buckler againſt thee] That is, coming to the aſſault.

V.10. *Chariots*] Chap.23.24.

as men enter into a City] Heb. *according to the entrings of a City broken up.*

V.11. *ſtrong garriſons*] Or, *pillars of ſtrength:* for Tyrus was built and fortified by much art, and labour of men, againſt the Sea, and againſt all enemies.

V.12. *Thy pleaſant houſes*] Heb. *houſes of thy deſire.*

in the midſt of the water] The Sea round about thee.

V.13. And I *will cauſe the noiſe*] And ſo this expreſſion uſed Eſay 24.8. Jer.7.34. and 16.9. and 25.10. Hoſ.2.11.

thy ſongs to ceaſe] The Tyrians having at all times been much given to muſick, Chap.28.13. Eſay 23.16.

V. 14. *Thou ſhalt be a place to ſpread nets upon*] I will make thee ſo bare, that thou ſhalt have nothing to cover thee, verſe 4,5.

ſhalt be built no more] At leaſt, it ſhall be no building, in compariſon of that in its former glory.

V. 15. *Shall not the Iſles*] The horrour and conſternation of the Iſles and neighbouring Nations, being aſtoniſhed at her fall, Chap. 32.10.

V.16. *Cloath themſelves with trembling*] At the hearing of her fall, and for fear of the Chaldeans.

V.17. *A Lamentation for thee*]Rev.18.9.

of Sea-faring-men] Heb. *of the Seas.* Meaning Merchants, which by their traffick did enrich her wonderfully, and increaſe her power.

her inhabitants]Thoſe that were born and brought up there. See Eſay 23.8.

on all that haunt it]haunt the Sea; neighbours and ſtrangers.

V.18. *at thy departure*]Into exile, likely, and captivity.

V.19. *the deep upon thee*] As ver.3.

V.20. *thee down, with them that deſcend*] When I ſhall cauſe thee utterly to periſh as many Nations and Cities have done before, eſpecially in the general deluge, to which he may ſeem to have ſome relation; having before likened the invaſion of Tyrus to an overflowing.

with] Or, *to.*

of old time] Which were dead long ago.

I will ſet glory] I will gloriouſly re-eſtabliſh my people; and cauſe them to live and flouriſh again, for to be the honour of the world. See Chap.20.6. and 28.25,26.

Land of the living] Pſal.27.13. Eſay 38.11. The meaning here is, in Judea, when it ſhall be reſtored. See Chap.28.25,26. Or elſe thus, By thy deſtruction I will glorifie my ſelf among the living.

V.21. *I will make thee a terrour*] Heb. *terrours*, Chap.27.36. and 28.19. Thou ſhalt be brought into ſuch an extreme deſolation, full of horrour in thy ſelf, and a ſubject of terrour to others. Others render it, *I will bring thee to nothing and to perdition.*

ſhalt be no more] Verſe 14.

CHAP. XXVII.

Ver.1. T*HE word of the Lord*] In this Chapter the Prophet ſets down a Lamentation for Tyrus; by ſetting forth her former glory, in her building, ſhipping, army, power, merchandizings, praiſe; and then oppoſing to it her preſent ruine; concluding with the extream wailing and aſtoniſhment of the neighbouring Iſles, Nations, and Kingdomes, at her fall.

V.3. *The entry of the Sea*] Built there firſt by the Sidonians, as Juſtin relateth; in a very commodious place to reſort unto by Sea, from divers places, and to carry merchandize from thence into the Continent or firm Land.

of perfect beauty] Heb. *perfect of beauty:*

V.4. *Thy borders*]Thou art encompaſſed round with the Sea.

mids] Heb. *heart.*

V.5. *made*] Heb. *built.*

of Senir]This mountain was Hermon, called by the Sidonians, Syrion; but the Ammorites called it Seniz, Deut.3.9. by Moſes called, Sion, Deut.4.48.

V6. *the Company of the Aſhurites*] Heb. *the daughter.*

Thy benches of Ivory]Or, *They have made thy benches of Ivory well trodden.* Ivory wherewith they covered the walls and floores of Chambers, and the decks of ſhips. Which ſhews their profuſe riot, and exceſſe of delicacy.

of Chittim]Cilicia, rather then Italy. See Gen.10.4. Num.24.24. Eſay 23, 1. Jerem.2.10. 1 Macc.1.1. Cilicia joyns to Syria. In Tharſus, the chief city thereof was Paul born, Act.21.39. and 22.3.

V.7. *blue and purple*]Or, *purple and ſcarlet.*

of Eliſhah] It is thought, that hereby are meant the Eolians, a people of Greece. Eliſhah is Javans ſon, Japhets Grand-child, Gen. 10.4.

which covered thee] Namely, the poops of thy ſhips; Or, which was thy rayment.

V.8. *Arvad*]It is thought to be the Iſland, called Arado, and Arlarado, neer to Sidon, Gen.10.18.

that were in thee]Other Nations were thy Mariners; but thy own Tyrians were thy Pilots, and chief in thy Navy.

V.9. *of Gebal*] A Prince in Phœnicia, and nigh to Sidon.

Calkars] Or, *ſtoppers of chinks.* Heb. *ſtrengtheners*, Meaning, the chief of this Nation, which were cunning Ship-Wrights, were employed in mending and making of Shiping.

V.10. *of Lud*] See Geneſ.10.13. inhabitants of part of Egypt.

Phut] In Lybia, Gen.10.6.

they hanged the ſhield]According to the cuſtome of Garriſon Souldiers.

they ſet forth thy comelineſſe] Theſe Souldiers being there recontinually, did much increaſe thy ſplendour and Majeſty.

V.11. *The men of Arvad with thine Army*] Thoſe of Arvad which lived by the Sea Coaſt, ver.8. and thine own Souldiers, kept a continual watch about the City.

And the Gammadims were in thy towers] Dwelling in a Province of Phœnicia.

V.12. *Tharſhiſh*]Namely, the people that lived along the Coaſt of the Mediterranean ſea, and eſpecially the City of Tharſus, a Tyrian Colony. Others will have it to be Carthage. Some

they traded in thy faires] That is, theſe kings they gave for thy commodities.

V.13. *Javan*]That is, Greece, *Javan* was *Japhets* Son, Gen.10.2. of whom came the Greeks. See Dan.8.21. Joel 3.6.

Tubal]The poſterity of *Tubal Japhets* ſon, Gen.10.2. inhabiting likely in a part of Cappadocia.

Meſhech] *Tubal* and *Meſhech* are uſually joyned together. So Chap.33.26. and 38.3. and 39.1. being brethren, Gen.10.2.

perſons of men]Heb. *ſoul of man:* that is, ſouls of men, or, perſons, by ſelling ſlaves. See Apoc.18.13.

Market] Or, *Merchandiſe.*

V.14. *Togarmah*] Chap.38. poſterity of the grand child of *Japhet*, Gen.10.3. though to inhabit the leſſer Armenia; ſome ſay, the leſſer Aſia.

horſemen] Men which were expert in managing and taming of horſes.

V.15. *Dedan*] Ver.20. people of Arabia of Cham's poſterity, by Cuſh, aud Rhama. Or of Abraham by Keturah, Gen.25.3. dwelling in ſome part of Syria, Gen.10.6,7.

they brought thee (for) a preſent]To have the benefit of being free of thy Faires and Markets; or elſe to traffick therewith.

horns of ivory and ebony] So the great teeth of the Elephant, which on either ſide of his mouth ſtand out, are called; becauſe by their crookedneſſe they are like horns.

V.16. *The wares of thy making*]Heb. *thy works.*

Agate]Heb. *Cryſopraſe.*

V.17. *wheat*]By 1 King.5.9. Act.12.20. it appears, that Tyrus was furniſhed with corn out of the land of Iſrael.

Minnith] The name of a town, upon the border of the Ammonites, on the South ſide of Canaan: whereof mention is Judg.11.33. where the beſt wheat grew.

Pannag] Some will have it to be the name of a Countrey; and the name of Phœnicia to be taken thence. Others tranſlate it rozen, or balſome.

balm]Or, *roſin*, or *turpentine*, wherein Gilead abounded, Gen.37.25. Jer.8.22. and 46.11.

V.18. *Helbon*]A place of Syria, which is thought by ſome to be that which at this time is called Aleppo.

V.19. *Dan*]Likely he meaneth thoſe which after the captivity of the ten tribes, came and inhabited the ancient countrey belonging to *Dan*, in Laiſh, a city neer to Tyre, Judg.18.28,29.

Going to and fro] Or, *Meuzal:* to ſeek what they may give for thy commodities. The Greekes have been alwayes great travellers: and the trade at Tyrus ſo great, that thoſe countreyes which had nothing to exchange, went to other countreyes to get ſomething, to trade with Tyre.

V. 20. *Dedan*] ver.15.

precious cloathes for Chariots] Heb. *cloathes of freedom.* It may be, they were ſuch, as wherewith they covered their horſes and chariots, to ſit upon them.

V. 21. *Kedar*] Which came from Kedar the ſon of Iſmael Gen. 25.13. inhabiting Arabia Petrea, which countrey abounded with cattel, Iſa.60.7. See Pſal.120.5.

they occupied with thee in lambes] Heb. *they were the merchants of thy hand.* Or, *they occupied with thee at hand in lambs*, &c. for lambes & ſuch like cattel could not be carryed far, as other wares.

V. 22. *Shebah*, &c.] Names of Arabia felix. See Gen.10.7.

V. 23. *Haran*, &c.] Gen.11.31,32. and 12.4,5. places of Meſopotamia.

Aſhur] *Northern Nations.*

Chilmad] It is thought to be Media, or ſome part thereof.

V. 24. *All ſorts*] Or, *excellent things.*

blew clothes] Heb. *foldings.* Namely, ſilkes and wools died in this noble colour, inclining to a violet.

V. 25. *The ſhips of Tarſhiſh did ſing of thee in thy market*; That is, they which were carryed in the ſhips, did praiſe thee for thy wares. Others, read it according to the Hebrew, *The ſhips of Tarſhiſh were thy chief, and thy caravans:* as thoſe places which are haunted with wild beaſts upon the land, are travelled through with great companies of travellers, and loaded cattel; ſo do the ſhips flock towards thee in great numbers together.

very glorious] Inriched in goods.

V. 26. *Thy rowers have brought thee into great waters*] The ruine of Tyre. Thou haſt been like unto a well furniſhed ſhip, brought into the main ſea of greatneſs, riches, and power, by thy Governours, and there left to ſuffer ſhip-wrack.

the Eaſt-wind] Moſt tempeſtuous and dangerous in thoſe countries, Pſal.48.7. meaning Nebuchadnezzar with his army, which lay Eaſt from Tyre.

midſt] Heb. *heart.*

V. 27. *Thy riches and thy faires*] Rev.18.9, &c.

thy calkars] Heb. *thoſe which mend thy breaches:* Which ſome take, for the breaches of walls, and buildings.

And in all] Or, *even with all.*

ſhall fall into the midſt of the ſeas] Heb. *heart.* Shall be all infolded in thy ruine. A continuation of the ſame ſimilitude of a broken ſhip.

V. 28. *The ſuburbs ſhall ſhake*, &c.] Or, *waves.* Heb. *the boates.* The Hebrew word ſeemes to ſignifie a cock-boat, which they throw out of the ſhip, it ſignifies alſo ſuburbs, which are as it were expulſed the city. The meaning is, that the Cities and Colonies ſubject to Tyre, ſhould be ſurpriſed with terrour, at the fall and ruine of their chief city: and all other leſſer States ſhould be likewiſe ſo terrified.

V. 30. *Againſt thee*, or *for*, or *over*, ver. 31. Rev.18. 11,15, —— 16.

duſt upon their heads] Which is a ſign of great ſorrow and mourning, Jer.6.26.

V. 33. *when thy waves went forth out of the ſeas*] Thou waſt the Magazine, & ſtaple of victual and merchandiſes, which thou didſt tranſport by ſea, and diſtribute them to divers Nations.

V. 34. *Thou ſhalt be broken by the ſea*] That is, by the overflowing of wars, ver.26. See Chap.26.19. Iſa.8.7,8. and 28.2. and 59. 19. Pſal.124.

V. 36. *Hiſſe at thee*] In token of wonder. See 1 King.9.8.

a terrour] Heb. *terrours:* a ſubject of terrour to all men, by reaſon of thy terrible fall. Or, Thou that haſt been a terrour, art brought to nothing, Chap.26.21.

never ſhalt be any more] Heb. *ſhalt not be for ever.* See the Annotations on Chap.26.4, 14.

CHAP. XXVIII.

Verſ. 1. T*HE word of the Lord*] In this Chapter the Prophet ſets down the blaſphemous pride, and preſumptuous confidence of the King of Tyrus: Gods great Judgments againſt him: and a lamentation which the Prophet is commanded to take up, at his fall. Afterwards he propheſies againſt Zidon; and concludes with a prophetical promiſe of the reſtauration of Gods own people.

V. 2. *I am a God*] Thou art grown vain, and haſt exalted thy ſelf, through thy glory, wiſdome, and happineſs, as if thou wert no more a mortal man, but a petty god.

I ſit in the ſeat of God] I reign in a moſt ſtrong place, full of glory and delights: which are the propeities belonging to heaven, which is Gods habitation.

midſt of the ſeas] Heb. *heart*, Chap.27.4.

yet thou art a man, and not God] Iſa.31.3.

though thou ſet thine heart, as the heart of God] Thou didſt think thy ſelf to be endowed with divine, more then humane underſtanding, and wiſdome; the Tyrians wiſdome being very famous, Zach.9.2.

V. 3. *Behold*] Zach.9.2.

wiſer] In thine own conceit and opinion.

Daniel] Who for the incomparable gifts of Gods holy Spirit, as well in propheſie, as in counſel and wiſdome, Dan.1.17. and 4.9. was by a common Proverb ſet as a pattern of wiſdome in Babylon, where Ezekiel then Propheſied. See Chap.14.14.

V. 4. *Riches*] Or, *power.*

V. 5. *By the great wiſdome*] Heb. *by thy greatneſſe of thy wiſdom.*

V. 7. *Strangers*] Thoſe Chap.26.7.

the terrible] Chap.30.11. and 26.7.

againſt the beauty] By ſtrength they will overcome all thy counſels, and arts of prevention and defence. Or, they will kill thee, not reſpecting thy wiſdom, which maketh thee ſo majeſtical and venerable.

V. 8. *The deaths*] Namely, of all kinds of violent death, in the general ſlaughter of thy people. See Iſa.14.19.

V. 9. *Slayeth*] Or, *woundeth.*

V. 10. *The uncircumciſed*] Like the reſt of the Heathen and Infidels, which are Gods enemies: for circumciſion was a ſign of the Covenant of ſaving grace. Others, like to the ancient Canaanites, condemned to a curſer, See Chap.32.21.

V. 12. *A lamentation*] As Chap 27.2, &c.

thou ſealeſt up the ſum] Ruleſt the matters in the affaires of merchandiſe. Or, thou makeſt up the accompt: a term which may ſeem to be taken from them which tell money.

full of wiſdom] He derideth the vain opinion and confidence, that the King of Tyre had in his riches, ſtrength and pleaſures.

V. 13. *In Eden*] Like to a tree planted in an earthly Paradiſe, Gen.2.8. See the like ſaid of Aſhur, Chap.31. verſe 8,9.

Sardius] Or, *Rubie.*

beryl] Or, *Chryſolite.*

Emerald] Or, *Chryſopraſe.*

workmanſhip] He hath relation to that, that the art of Muſick was alwayes held in great eſteem amongſt the Tyrians, Chap.26. 13. Eſay 23.16.

in the day that thou waſt created] Even at the firſt founding of thy State, Muſick began to flouriſh in thee, and all pleaſures.

V. 14. *Anointed*] Endowed by God with ſeveral prerogatives.

Cherub] Amongſt the great Ones of the world, which are Gods Miniſters upon earth, thou waſt exalted in glory, even as the heavenly Cherubins are.

covereth] Being a ſecure defence to thy people, covering them with thy wings; which are attributed to this King, becauſe he is called Cherub, whoſe ſhape and form is ſet down in the Scripture with wings, which ſhadowed the ark.

the holy mountain] Having likened him to a Cherub, he compares his ſeat, being full of magnificence. to Mount Sinai, where God appeared with millions of his angels, having a fiery pavement under his feet, Exod.24.10.

in the midſt of the ſtones of fire] To wit, among my people Iſrael, which ſhined as precious ſtones: or, clad with a garment of pearl and precious ſtones, glittering, and ſparkling, as fire ſuch as were in the breaſt-plate of Iſraels high Prieſt; as appeareth by comparing with this the verſe before. Or rather, as having power among, and over the fiery thunderbolts, and meteors.

V. 15. *Perfect in thy wayes*] Which may be alſo underſtood of the ſtate and condition, or of the enterpriſes, ver.12.

from the day that thou waſt created] From the time thou waſt firſt a ſettled Kingdom; as ver.13. He may haply ſeem to allude to the fall of wicked angels.

till iniquity was found in thee] Whileſt thou haſt continued in Juſtice and integrity, I have born thee up; but ſince thou and thy city have given your ſelves to violences, deceits, and other manner of wickedneſſes, thy ruine hath heen ready at hand.

V. 16. *I will caſt thee*] That is, *I will ſubvert thy glorious ſtate.*

the mountain of God] Ver. 14. thy ſeat and ſtate, which thou didſt eſteem ſo divine.

covering Cherub] ver.14.

from the midſt of the ſtones of fire] See Annotations on ver 14.

V. 17. *Thou haſt corrupted thy wiſdome*] Thy glory and greatneſſe have cauſed thee to loſe thine underſtanding, and wiſecarriage, for which thy predeceſſours were admired; and thine own ſplendor hath dazled thee.

V. 18. *Defiled thy ſanctuary*] Thy ſacred places in thy eſteem; and thy Seats of Juſtice, thou haſt profaned with all manner of impieties, and iniquities.

a fire from the midſt of thee] He ſeems to intimate, that the occaſion of the ruine of Tyre did proceed from it ſelf, by ſome means, or accident, which the hiſtory doth not ſpecifie.

V. 19. *Thou ſhalt be a terrour*] Heb. *terrours*, Chap.26.21. and 27.36.

and never ſhalt thou be any more] See Annotations on Chap.26. 4,14.

V. 21. *Set thy face againſt Zidon*] Iſa.23.4,12. Jer.25.22. and 27.3.

V. 22. *I will be glorified*] Exod 14.4. in the manifeſtation of my juſtice, and my power, exerciſed over thee.

be ſanctified in her] Lev.10.3. I ſhall give ſufficient cauſe to be feared and worſhipped; yea, bleſſed and praiſed.

V. 24. *A pricking briar*] Num.33.55. Joſh.23.13.

V. 25. *when I ſhall have gathered*] This propheſie hath in part, and according to the letter, a relation to the return from the Captivity of Babylon; but perfectly and in ſpirit, to the ſpiritual reeſtabliſhing of the Church by the Meſſias.

ſanctified in them] He ſheweth for what cauſe God will aſſemble his Church, and preſerve it ſtill, though he deſtroy his enemies; to wit, that they ſhould praiſe him, and give thanks for his great mercies.

V. 26. *Safely*] Or, *with confidence.*

deſpiſe] Or, *ſpoil.*

CHAP. XXIX.

Verſ. 1. IN] In this Chapter are two grievous propheſies, againſt Pharao and Egypt. One in the time of Jeruſalem's ſiege. Another about 16 years after Jeruſalem was taken: with a promiſe, both of Egypts reſtauration, though not in its former ſplendour and power, at the end of 40 years, after it had been laid waſte by Nebuchadnezzar; and alſo of ſome good and comfort to Gods people at that time.

the tenth year] To wit, of the Captivity of Jeconiah, or of the reign of Zedekiah; that is, one year, and two dayes, after the ſiege of Jeruſalem was begun.

V. 2. *Pharaoh*] This was *Pharaoh Hophra*, Jer.44.30.

againſt all Egypt] Iſa 19. and 20. Chapter, Jer. 25.19. and 46. Chapter.

V. 3. *Dragon that lyeth in the midſt*] Chap.32.8. Pſal.74.13,14. Iſa.27.1. and 51.9. The Hebrew word ſignifieth any great water creature. Here is meant the Whale, or Leviathan, Job 41. or the Crocodile, the figure of Pharaoh.

my river is mine own] Ver.9. I poſſeſs a moſt fruitful Kingdome, and ſo ſtrongly ſituated by reaſon of the river Nilus, that it cannot be taken from me by any ſtrength.

I have made it for my ſelf] I do not depend upon any one: as I have gotten, and increaſed my Kingdome of my ſelf ſo am I ſufficient to maintain it againſt all men.

V. 4. *But I will put hookes*] See this phraſe, Chap.38.4. Eſay 37.29.

I will bring thee up] I will draw thee out of the countrey which is ſo ſtrong, together with all thy ſubjects, which will follow thee, to the end, that you being all ſlain, your bodies may lie for food for the fowls of the air, and the wild beaſts of the field, Pſal.74.14.

V. 5. *into the wilderneſſe*] If we may give credit to the hiſtory of Herodotus, this is to be underſtood of the deſert of Lybia, neer Cyrene; where the Cyreneans gave a great overthrow to Pharaoh, ſoon after he fled from Nebuchadnezzars hoaſt, that left the beſieging of Jeruſalem, to go againſt him. Otherwiſe, if we underſtand it of the overthrow and conqueſt, made of him, by Nebuchednezzar, we muſt refer it to a later time, according to that propheſie, particularly uttered againſt him, above ſixteen years after this, ſet down in the latter part of this Chapter. verſ. 17. to the end.

thou ſhalt fall] Thy army: For he eſcaped back to Egypt.

open fields] Heb. *face of the field.*

nor gathered] To be buried.

V. 6. *have been*] They have ſolicited my people to rebel againſt the Chaldeans, promiſing them aſſiſtance, and have violated their faith; and ſo have not been only unprofitable, but alſo very hurtful unto them, Eſay 30.1. &c.

ſtaff of reed] verſ.7. 2 King.18.21. Iſa.36.6. Jer.37.7,8.

V. 7. *and madeſt all their loyns to be at a ſtand*] The meaning ſeems to be this, Thou haſt left them to defend themſelves with their own ſtrength, and alone to bear the burden of the War, which they had undertaken for thy advantage, or at thy inſtigation.

V. 8. *Therefore*] Jer.43.8. and 44.30. and 46.13, &c. This ſeems fore-tel their deſolation by Nebuchadnezzar.

V. 9. *The river is mine*] verſ. 3. Thus God cannot ſuffer that man ſhould arrogate any thing to himſelf, or put his truſt in any thing, ſave in him alone.

and I have made it] He ſpeaketh in the perſon of this King, or in general, of all the Kings of Egypt, his predeceſſors, who with great charges and labour, had brought Nilus with channels, over all the land of Egypt.

V. 10. *utterly waſte*] Heb. *waſts of waſts.*

from the tower] From one end of Egypt to the other. See Chap. 30.6.

Syene] Heb. *Seveneh.* It hath been, and is commonly thought, by reaſon of the likelineſſe of the name, that it was the City of Syene, ſtanding upon the South confines of Egypt, in Thebais, where there might be ſome tower, to mark the defect of ſhadows, in the very day of the Summer-ſolſtice: as there was a well alſo to that purpoſe; as ſome write.

of Ethiopia] Heb. *of Chuſh.* That is, to the borders of the Chuſhites, or Arabians, Gen.10.7. for between Seveneh and Arabia, is ſituated all Egypt: for Seveneh was South-border of Egypt, confronting and joyning to Ethiopia; and the Chuſhites or Arabians, the North-border. So we are to underſtand, Chap. 30. 4,5,9.

V. 11. *Neither ſhall it be inhabited fourty years*] verſ. 12. From the time it ſhall be deſtroyed by Nebuchadnezzar.

V. 13. *At the end of fourty years*] Likely about the time, Cyrus took Babylon, Jer.46.26.

V. 14. *Pathros*] Gen.10.14.

habitation] Or, *birth.*

baſe Kingdome] Heb. *low.* Namely, ſubject and tributary to the Perſian, who ſhall people it again. See Chap 17.6,14.

V. 16. *the confidence*] For any greatneſſe and power the houſe of Iſrael ſhall ſee hereafter to be in them.

which bringeth] By their former truſting and confidence in them, and not in me. And thereupon breaking their faith and oath to the Babylonians, Chap.21.23,24. and by complying with them alſo in their Idolatry, Chap.8.10.14. and 23.19,20,21. as Ahaz did. 2 Chron.28.22,23.

V. 17. *Seven and twentieth year*] Counting from the Captivity of Jeconiah. Of the order of theſe prophecies, and how the later ſometimes ſtand before the former, ſee the Annotations on Jer.27. 1. This here placed is the laſt in time of all Ezekiels prophecies. For that, Chap. 40. &c. was almoſt two full years before this. Two years ſpent in ſubduing Moab, Ammon, and neighbouring Nations; and 13 years in beſieging Tyrus, as Joſephus relates, *libro 1.cont. Appionem Alexandrinum*, will riſe up to this accompt of 27 years, in which year Tyre was deſtroyed.

V. 18. *Cauſed his army to ſerve*] Namely, to execute my judgments upon Tyre, and therefore I will requite him.

every head was made bald] That is, they have ſuffered long and hard labours, and toyles, and have worn out themſelves about it.

for Tyrus] Or, *from*, or, *out of Tyrus.*

V. 10. *Take her ſpoil, and take her prey*] Heb. *ſpoil her ſpoil, and prey her prey.*

V. 20. *For his labour*] Or, *for his hire.*

they wrought for me] To execute my judgments, though they did not know my will, nor had any intent to obey it, Iſa.10.7.

V. 21. *In that day*] When I ſhall beat down the Egyptians, then will I begin to raiſe up my people again in Babylon, by the exaltation of Jeconiah, Jer.52.31. which certainly cauſed a great deal of eaſe, and liberty to the Jewiſh priſoners. See Dan.2. 2 King. 25.27, &c.

bud] Pſal.132.17.

I will give thee] The like words ſee Chap.24.27. and 33.22. The meaning is, I will make it ſo, that thou Ezekiel, as all the reſt of the true believers, may freely, and with open mouthes, praiſe the Lord in your aſſemblies.

CHAP. XXX.

Verſ. 1. THen the word] A propheſie of the deſtruction and deſolation of Egypt, and her helpes and confederates, by Nebuchadnezzar King of Babylon. And again repeated, in the eleventh year, firſt moneth, ſeventh day of Jehojacins Captivity.

V. 2. *Howl ye*] Namely, ye Egyptians and other Nations, which are ſubject to, and confederates with you.

wo worth the day] To wit, the day of the ruine of Egypt; whereof he ſpeaketh hereafter.

V. 3. *A cloudy day*] Of horrible and ſtrange calamities: as rainy dayes are very rare and ſtrange in Egypt.

heathen] In which the profane Nations, Egyptians, Chuſhites, and others, their confederates, ſhall be viſited, and puniſhed.

V. 4. *Pain*] Or, *fear.*

Ethiopia] Heb. *Chuſh.* A neighbouring and confederate Naion with Egypt; a people of Arabia.

V. 5. *Lybia, and Lidia*] Heb. *Phut and Lud.* Here are meant two Nations, auxiliaries to the Egyptians; the one a people living in Aſia; the other, in Africa, if not both in Africa, Lydia ſeems to be Marzolis in Egypt, or Cyrene, the Southern parts of Africa. See Gen.10.6,13,22. Eſay 66.19.

mingled people] See Jer.25.20,24. auxiliaries likewiſe to the Egyptians.

Chub] The name of ſome part of Africk, not mentioned elſewhere; yet moſt likely here are meant the inhabitants of the inner Lybia, by the river Niger. See Ptolomy in the fourth book of his Geography.

men of the land] Heb. *children.*

that is in league] It might be ſome land that was confederate with Egypt: or ſome country of divers Nations, which governed themſelves in Commonalties, which were confederate one with another.

V.6. *They alſo that uphold*] Namely, thoſe armies, or nations, which ſhall take their parts, or relieve them.

Syene] Which was a ſtrong City of Egypt, Chap.29.10. on the South border of it.

V.7. *And they ſhall be deſolate*] Chap.29.12.

V.8. *Fire in Egypt*] By the Chaldeans indeed, but by my inward and ſecret working in them.

deſtroyed] Heb. *broken*.

V.9. *From me*] Namely, from Egypt; but by my ſecret inſtinct and providence.

in ſhips] Upon the red ſea, Iſa.18.2.

as in the day of Egypt] As formerly all neighbouring Nations were aſtoniſhed at the report, of this plague that ſhall now come upon Egypt. Or, at the report of the Egyptians plagues, and final diſcomfiture, of old, in the red Sea, Exod.7.8,9,10,12,14. Chapters.

it cometh] To wit, the foreſaid Calamity.

V.11. *the terrible*] Chap.16.7. and 28.7.

V.12. *And I*] Iſa.19.5.

will make the rivers dry] Heb. *drought*. That which is moſt fruitful by reaſon of the abundance of waters which are in it, ſhall become barren, and deſolate, as if it were ſcorched up with the Sun. Or, I will make the rivers thereof to be no ſafeguard for it; but I will dry them up, to make the way plain and eaſie for the Babylonian to come, and deſtroy it. See Jer.50.38. and 51.32.

all that is therein] Heb. *the fulneſſe thereof*.

V.13. *deſtroy the Idols*] Zech.13.2. Jer.43.12. and 46.25.

Noph] Called *Moph*, Hoſh. 9.6. afterward by the ancients, *Memphis*; ſeated upon Nile in Egypt on the borders of Ethiopia. See Eſay 19.13. Jer.46.14.

Prince of the land of Egypt] Heb. *out of the land*; that is, a Native, or Egyptians ſhall rule them; but ſtrangers.

V.14. *Pathros*] The name of a Countrey in Egypt. See Chap. 29.14.

Zoan] Which is Tanais, one of the chief Cities of Egypt. See Num.13.22.

No] Jer.46.25. Nah.3.8. which is Alexandria.

V.15. *Sin*] Which is Peluſium, a ſtrong frontier City of Egypt, over againſt Arabia Petræa. Whence likely the wilderneſſe of Sin hath its name.

V.17. *Aven*] Or, *On*. Which is the City Heliopolis, Gen. 41.45.

Phi-beſeth]. Called by Authors *Pubaſtum*.

Theſe Cities ſhall go into captivity] Ver.18. to wit, the multitude of people which is in them.

V.18. *Tehaphnehes*]. This is the City of Daphne, called here Thehaphnehes, and Tahpanhes, Jer.43.7. likely from the name of that Queen, 1 King.11.19. This ſeems to be as it were the gate of Egypt, at which the Chaldeans came in, Jer.43.7,8,9.

darkened] Or, *reſtrained*. An extream Calamity, deſolation, and confuſion ſhall overtake them.

yokes] Their imperious tyranny. See Lev.26.13.

a cloud ſhall cover her] As if one ſhould ſay, a ſudden ſtorm of evils, ver.3.

daughters ſhall go into captivity] That is, the Cities which are ſubject to the City-Royal, Chap.26.6.

V.20. *eleventh year*] Of the Captivity of Jeconiah, or Zedekiah's reign. In which year Jeruſalem was taken, three moneths and two dayes after,

V.21. *broken the arm*] This hath relation, either to the firſt overthrow of the Egyptians under Neco at Carchemiſh, Jer.46.2. 2 Chr.35.20. 2 King.23.29. Or rather, to that newly received by the Cireneons, as was ſhewed upon Chap.29.5. After which loſſe they could never recover, nor defend themſelves, againſt the Chaldeans. See Chap.29.14,15.

it ſhall not be bound up] Jer.46.11. See Eſay 1.6.

V.22. *break his armes*] His Forces and powers.

V.24. *ſword in his hand*] To execute my judgements.

V.25. *when I ſhall put my ſword*] Whereby we ſee, that Tyrants have no power of themſelves, neither can do any more harm, then God appointeth; and when he will, they muſt ceaſe, Eſay 10.5.

CHAP. XXXI.

Verſ. 1. *And it came to paſſe*] In this Chapter the Prophet confirms the truth of his former Prophecie concerning the overthrow of Pharaoh, and Egypt, by the example of the like judgment upon the Aſſyrian; ſetting forth the Aſſyrians pride, his downfal; and How others were affected with it: with an application of it to Pharaoh.

in the eleventh year] Of Zedekiah's reign, or Jeconiah's Captivity, Cap.1.2. one moneth, and 24 dayes, ſince the former prophecie, Chap.30.20. and one moneth and 8 dayes before the taking of Jeruſalem, Jer.52.5,6.

V.2. *whom art thou like*] Meaning, that the Egyptian was not like in ſtrength to the King of the Aſſyrians, whom the Babylonians overcame. This again is repeated in the concluſion, ver.18. ſee Iſa.23.13. where the example is to be underſtood, of the Aſſyrian formerly overcoming the Babylonian; as more appears, 2 King.17.24,30. and 10.12.

V.3. *Cedar in Lebanon*] See Chap.17.3.22,23. Dan.4.10.

with fair branches] Heb. *fair of branches*.

V.4. *waters*] The Aſſyrian was grown great through abundance of all proſperity,

made him great] Or, nouriſhed.

ſet him up] Or, brought him up.

with her rivers] The great ſea of his happineſs did ſeem to run round, as it doth at the coming in of great Rivers, at the foot of this tree: and he, the Aſſyrian out of his grace and plenty, ſeemed to ſend forth ſome ſmal ſtreams out of it to other Kingdoms; alluding likely herein, to the waters of *Nilus*, Chap.29.3.

little rivers] Or, conduits.

V.5. *When he ſhot forth*] Or, when it ſent them forth.

V.6. *Fowels of heaven*] Dan.4.12. The greateſt part of mankinde, retired under dominion and protection of the Aſſyrian.

V.8. *Cedars in the garden*] Gen.2. Signifying that there was no greater power in the world, then that was of the Aſſyrian.

V.10. *Mighty one of the heathen*] Verſ.12. Chap.28.7. and 30.11. that is of the Babylonian. Some underſtand this of Merodac-Baladan, who, as they ſay, overthrew Eſarchaddon the Aſſyrian: but Ptolomy ſhewes in his *Can. Regum*, that this Merodac died before Eſarchaddon (otherwiſe called thy great and noble Aſnapper, Ezr.4.2,10.) reigned, and that Eſarchaddon left Saoſduchinus his ſucceſſour in the Aſſyrian and Babylonian Empire. This mighty one here is rather to be underſtood of Nebuchadnezzar, who after was the Babylonian Monarch, and onely ruler of the world.

he ſhall ſurely deal with him] Heb. *in doing he ſhall do unto him*.

V.12. *Strangers*] Hereby is ſignified the deſtruction of the power of the Aſſyrians by the Babylonians.

V.13. *Shall*] Or, *did*.

fowls of the heaven] The Nations which were ſubject to the Aſſyrians, after the overthrow of the empire, did prey upon them with contempt.

Shall] Or, *did*.

V.14. *To the end that*] I have ſet forth the ſpectacle of my judgments upon Aſhur, to this end, for to teach all Princes that are grown great through my bleſſings, not to raiſe themſelves againſt me, through pride; for they are all mortal by Nature, and I can bring down their eſtates as I have raiſed them.

neither ſhoot up their top] As the Aſſyrian did.

ſtand up in their height] Or, *ſtand upon themſelves for their height*.

for they are all delivered] Pſal.82.7.

V.15. *Cauſed a mourning*] By this fall of Aſſyria, I raiſed a general horrour, and terrour in them all, ſeeing him on a ſudden deprived of my help and bleſſing, by the meanes of which he had proſpered ſo well.

to mourn for him] Heb. *to be black*.

V.16. *All the trees*] Ver.8,9.

ſhall be] Or, *were*.

comforted in the nether parts of the earth] To cauſe this deſtruction of the King of Aſſyria to ſeem more horrible, he ſetteth forth other Kings and Princes which are dead, as though they rejoyced at the fall of ſuch a Tyrant. A figurative and Poetical repreſentation; as Iſa.14.8,9,10. Ezek.32.31. Hab.1.6,7,8.

V.17. *His arm that dwelt under his ſhadow*] That is, all under his power and dominion.

V.18. *To whom art thou*] He applyeth the foreſaid things by compariſon to Pharaoh; as if he ſhould ſay, Compare thy ſelf to whom thou wilt, thou canſt not avoid the ruine that I ſhall bring upon thee; as thou mayſt ſee in the foreſaid example of the Aſſyrian.

uncircumciſed] Chap.28.10.

This is Pharaoh] All this allegorical ſpeech hath relation to Pharaoh.

CHAP. XXXII.

Verſ. 1. *And it came to paſs*] In this Chapter are the two laſt prophecies againſt Egypt: the one a fortnight after the other. In the former under the title, and by the ſimilitude of a Whale, is ſet down the fearful deſtruction of Egypt, by Gods Judgments; with the manner of them, and univerſal aſtoniſhment at them, and by whom to be executed. In the latter is ſet down Egypts Funerall ſolemnity, as it were, and manifold welcoming to the grave.

in the twelfth year] Of the Captivity of Jehojachin, Chap.1.2.

one year, ſeven moneths, and 22 dayes after the City was taken, Jer.52.5,6. a moneth after the taking whereof, both Temple and City were burnt, Jer.52.12.

V. 2. *Lion of the nations*] In cruelty and violence. See Chap. 19. 2, &c.

whale] Or, *Dragon*, or, *Crocodile*. See Chap.29.3. Thus the Scriptures compare tyrants to cruel and huge beaſts, which devour all that be weaker then they, and ſuch as they may overcome.

camest forth] By reaſon of the convenient ſituation of thy Kingdom, Nilus at many ports running into the mid-land ſea, thou diddeſt undertake divers enterpriſes, annoying and invading other Countries: a ſimilitude taken from Crocodiles which come up into the land by divers armes of Nilus.

the rivers] The States of neighbouring Nations.

V.3. *ſpread out my net*] Chap 12.13. and 17,20.

with a company of many people] That ſhall be as it were my fiſhers, under the ſtandart of the Babylonian.

V. 4. *Then will I leave thee*] Chap.29.5.

V. 5. *with thy height*] With heapes of the carcaſſes of thine army, ſeemeſt thou in thine own eyes never ſo high and haughty.

V. 6. *The land wherein thou ſwimmeſt*] Or, *the land of thy ſwimming*; that is, the land ſubject to thy empire; namely, Egypt; and as Nilus over-floweth Egypt, ſo will I make the bloud of thine hoſt to overflow it.

V. 7. *Put thee out*] Or, *extinguiſh*.

I will cover the heaven] Joel 2.31. and 3.15. Mat.24.29. I will fill the world with horrour, and terrour, at thy ruine. See Iſa. 13.10.

V. 8. *bright lights of heaven*] Heb. *light of the light in heaven*.

dark over thee] Heb. *them dark*.

ſet darkneſſe upon thy land] The darkneſs of ſorrow, the darkneſs of confuſion. I will deprive thee of all wiſdome, and direction, and will bring all thy ſtate into confuſion; extream miſeries, and deſolation.

V. 9. *I will alſo vex*] Heb. *provoke to anger*, or, *grief*, with horrour and fear, they ſeeing Egypt ſo mighty a Kingdom, periſh, and the King of Babylon grown ſo great.

V. 10. *Brandiſh my ſword*] In their ſight, againſt thee, with ſuch ſpeedy and bloudy execution.

moment] Chap.26.16.

V.12. *The terrible*] Chap.28.7. and 30.11. and 32.12. and 26.7.

V. 13. *All the beaſts thereof*] Their horſes, in the multitude whereof they truſted ſo much, Eſay 31.3.

great waters] From off the land of Egypt, which is abundantly watered, and therefore very fruitful.

neither ſhall the foot] Chap 29 11.

trouble them any more] A figurative deſcription of a mighty deſolation of a wateriſh Countrey, wherein there is neither man, nor beaſt, for to trouble the waters.

V.14. *waters deep*] It ſeems to be underſtood of the Chaldeans, their enemies, which ſhall quickly enjoy all their commodities. Or elſe, of other Nations, formerly, as waters, troubled with the feet of the Egyptians, as ver.2 which now hence-forth ſhould be quiet, as deep waters, and oil, runs ſmoothly and quietly, not turbulently.

V. 15. *deſtitute of that whereof it was full*] Heb. *deſolate from the fulneſſe thereof*.

V. 16. *The daughters*] The Cities, and Commonalties.

V. 17. *Twelfth year*] See verſ.1. Fifteen dayes after the former prophecie: a kind of funeral dirge and exequie over Pharaoh and Egypt.

Moneth] Namely, the twelfth moneth, ver. 1.

V. 18. *wail for the multitude*] Make ſome kind of funeral exequies for Egypt, by lamentations, or mournful ſongs, according to the cuſtome; and for the funeral of other Nations likewiſe.

caſt them down] That is, prophecie, that they ſhall be caſt down. Thus the Lord giveth his Prophets power to plant and to deſtroy, by his word: Read Jer.1.10. Or, (as others) carry but as it were Egypts funeral, and bear it to the grave.

V. 19. *whom doſt thou paſſe*] O Egypt, what priviledge haſt, or deſerveſt thou, more then all the other profane Nations, and Kingdoms? Thou muſt even periſh, as all the reſt have, and muſt do, Chap.31.18.

with the uncircumciſed] Ver 21 ——— 30,32. See Chap.28.10.

V. 20. *ſhall fall in the midſt*] God will make a general deſtruction of ſuch people by war. To do which, he hath already given the Chaldeans a commiſſion.

ſhe is delivered] Or, *the ſword is laid*.

draw her] Or, *they ſhall draw*; That is, Egypt; even as one would draw a dead carcaſſe.

V. 21. *mighty ſhall ſpeak*] To make the matter the more ſenſible, he uſeth a poetical and ironical repreſentation, of the entertainment which other Princes and warlike Nations, and eſpecially thoſe which were Egypts confederates, and were already dead, would give Pharaoh at his coming into Hell or the grave. See Iſa.14.9,12,14,15.

V. 22. *his graves*] Namely, the graves of his men which were ſlain in the Wars. Or, the graves of the Aſſyrian compaſſing round about the grave of the new come Egyptian, ſurrounding him, and giving him the middle and chief place. See ver. 2, 3. and 25.

V. 23. *cauſed terrour*] Or, *cauſed diſmaying*: who had alſo been violent and tyrannical in this world, like Egypt.

V. 24. *There is Elam*] Meaning the King and people of Perſia, and Media; or of ſome part of it, Gen.10.22. They had been overthrown ſooner after the beginning of the reign of Zedekiah, Jer.49.34, &c.

in the land of the living] Whom, in his life, all the World feared.

V. 25. *round about him*] See ver.22.

he is put in the midſt] See ver. 22.

V. 26. *There is Meſhech*] Gen. 10. 2. that is, the Cappadocians, and Italians, or Spaniards; as Joſephus writeth.

Tubal] Uſually joyned with Meſhech. See Chap.27.13.

V. 27. *Not lie with the mighty*] Theſe Kings did not die gloriouſly, having overcome their enemies; neither are buried triumphantly with their arms, as it is the manner to honour Warriours burials; but theſe are dead baſely, being overcome and diſcomfited by their enemies. Others thus; That though Meſhech and Tubal were not dead, and lying with the mighty that are fallen of the uncircumciſed; but did now domineer over Elam; yet they ſhould fall before the time of the Egyptians fall; and their graves ſhould be round about his, as is here expreſſed.

with their weapons of war] Heb. *with weapons of their war*.

their ſwords under their heads] The ancient manner of warlike funerals. Not much unlike ours in theſe times. Other funerals content themſelves with Scutchions, Coat-armour, and other enſigns of honour.

their iniquities ſhall be upon their bones] They which have not ſuffered puniſhment for their faults, and tyrannies in this life; yet it ſhall be reſerved for them, to be inflicted upon them after their death; by reaſon that no man durſt undertake to puniſh them whilſt they lived.

V. 28. *Thou ſhalt be broken*] Namely, thou O King of Egypt. Some underſtand it of Meſhech and Tubal.

V. 29. *All her Princes*] Gen.36.40.

laid] Heb. *given*, or, *put*.

V. 30. *Princes of the North*] Of Tyre, Damaſcus, Syria, and others; thoſe Chap. 26. and 27. and 28. Jer.47. and 49.22,23,&c.

with their terrour] Notwithſtanding, or together with, that great power, with which they kept men ſubject to their tyranny.

are aſhamed of their might] Becauſe that it could not ſave them, but is at the laſt come to nothing.

V. 31. *ſhall be comforted*] As the wicked comfort themſelves, when they ſee others partakers of their miſeries: but a poor Comfort.

V. 32. *I have cauſed my terrour*] I wil make the Egyptians affraid of me, as they cauſed others to fear them. Others, I have ſtayed their fury through my terrible judgments.

CHAP. XXXIII.

Verſ. 1. A*Gain the word*] In this Chapter God declares the duty of a Watchman; applyes and enjoyns it to Ezekiel. Clears his Juſtice againſt the Cavill of the Jewes, that his wayes are not equall. And upon the Prophets hearing of the taking of the City, God commands him to Prophecie the further deſtruction of the remnant left in Judea; And ſhews him the hypocriſie of thoſe with him in the Captivity.

V. 2. *unto the Children of thy people*] Though for a time I did ſilence thee from preaching to them, Chap.24.27. (And thereupon from that Chapter to this, his Prophecies are againſt forraign Nations;) yet now the ſign being come that I then foretold, Chap.24.26. and 33.21. According to my promiſe then made, I do again open thy mouth, that thou be no longer dumb and ſilent towards them: But I enjoyn thee again to ſpeak and prophecie unto the Children of thy people. Attend therefore unto thy function; to the duty, and neceſſity of it.

when I bring] God the Author of puniſhments, by wars, &c. Amos 3.6.

the ſword upon a land] Heb. *a land when I bring a ſword upon her*: That is, war, with all the ſudden invaſions, in-roads, and dangers belonging to it.

of their Coaſts] For, on the Coaſts and borders of the land, watches are ſet in times of war, and invaſions.

watchman] He mindeth, that the people ought to have continually Governours, and Teachers, which may have a care over them, and to warn them ever of the dangers which are at hand.

V. 4. *whoſoever heareth*] Heb. *he that hearing heareth*.

his bloud ſhall be upon his own head] Onely, not on the Watchmans head; his death muſt not be imputed to any other, but to himſelf.

V. 6. *He is taken away in his iniquity*] Signifying, that the wicked ſhall not eſcape puniſhment, though the Watchman be negligent; but if the Watchman blow the trumpet; and then he will not obey, he ſhall deſerve double puniſhment.

but his blood] The Watchman muſt anſwer for his part, for the blood of all that periſh through his fault and negligence.

V.7. *So thou*] God applies the former caſe to the Prophet.

I have ſet thee a watchman] Chap.3.17, &c.

at my mouth] Which teacheth, that he that receiveth not his charge at the Lords mouth, is a ſpie, and not a true Watchman.

V.8. *When I ſay unto the wicked*] Chap.3.18.

V.10. *Thus ye ſpeak*] Againſt me, and thee, and thy Prophecies; and againſt themſelves.

if our tranſgreſſions] The meaning is, it is true that you Prophets have admoniſhed us heretofore; and we having neglected your admonitions, do bear our puniſhment, and are now ruined paſt all relief; how ſhould we then live? How canſt thou now prophecie and promiſe life unto us? What good doth it do then to ſpeak to us any more of theſe preſervations againſt the evil, into which we are already fallen? The Lord anſwereth, I even then proteſted and promiſed life to the repentant, Chap.18.23. And yet your ruine is not ſo extream, but that you may riſe again by true repentance; which cometh alwayes in time, either before, or after the puniſhments, ſo it come during life.

we pine away in them] Levit.26 39.

V.11. *I have no pleaſure in the death of the wicked*] The full anſwer of the former Cavillation, Chap.18.31,32. See 2 Sam.14.14.

why will ye die] Chap.18.31.

V.12. *The righteouſneſſe*] Chap.18.24.

V.13. *that he ſhall ſurely live*] If he perſevere to the end; A condition neceſſarily annexed to all the promiſes of the Law.

all his righteouſneſſe ſhall not be remembred] Or, *not any of all his righteouſneſſe ſhall be remembred.*

V.14. *that which is lawful and right*] Hereby he condemneth all them of hypocriſie, which pretend to forſake wickedneſſe, and yet declare not themſelves ſuch by their fruits; that is, in obeying Gods Commandments, and by godly life.

lawful and right] Heb. *Judgment and Juſtice.*

V.15. *If the wicked reſtore the pledge*] Chap.18.7. Exod.22.26. Deut.24.12.

give again that he hath robbed] Exod.22.1,4. Levit.6.2,4. Num. 5. 6,7.

The ſtatutes] The obſervation of which ſtatutes have the promiſes of life annexed to them, Lev.18.5.

V.17. *the way of the Lord*] Chap.18.25.

V.21. *twelfth year of our Captivity*] Chap.1.2. when the Prophet was led away captive with Jeconiah. See Annotations on Chap.24.26.

the City is ſmitten] 2 King.25. Taken by force, and ſacked.

V.22. *Now the hand*] I was indued with the ſpirit of prophecie, Chap.1.3. and 8.1.

had opened my mouth] He had again appointed me to ſpeak to the people, after I had a while held my tongue by his command; and had revealed unto me, and inſpired me with what I ſhould ſay, according to the prediction, Chap.24.26,27. And hereby is ſignified, that the Miniſters of God cannot ſpeak till God give them Courage, and open their mouthes, Chapter 29. verſ. 21. Epheſ. 6. 19.

V.24. *Speak*] Proudly and preſumptuouſly.

thoſe waſtes] Ver.27.

Abraham was one] And yet God gave him this land by promiſe. We are many, and Abrahams heires; Therefore we ſure ſhall inherit it. And if out of Abraham alone could come ſo numerous an iſſue, as could conquer & people all this Countrey; how much more may we hope that are left in great Number, that we may be reſtored to our former eſtate, which is beaten down by the Chaldeans; and once again repoſſeſſe, and be maſters of the Countrey? Thus the wicked think themſelves more worthy to enjoy Gods promiſes, then the Saints of God to whom they were made; and would bind God to be ſubject to them, though they would not be bound to him.

V.25. *ye eat the bloud*] Contrary to the Law, Gen.9.4. Lev.7. 26. and 17.10. and 19.26. Deut.12.16. which ye tranſgreſſe; and ſo declare ye are not true ſons of Abraham, Joh.8.39.

and lift up your eyes] Chap.18.6.

V.26. *Ye ſtand*] Ye men ſtand upon the ſword, and force, or violence; and ye women work abomination: meaning, that every one righteth himſelf, defends, and revengeth himſelf, and wrongs others by violence; and juſtice, and good order, and honeſty, are quite beaten down.

V.27. *they that are in the waſtes*] That inhabite thoſe waſtes of the land of Iſrael, verſ.24. thoſe now left in the land, 2 King.25. 12,22. Jer.40 5, &c.

to be devoured] Heb. *to devour him.*

in the Caves] In hidden and ſtrong places, into which people did uſe to fly in time of war. See Judg.6.2. 1 Sam.13.6.

V.28. *moſt deſolate*] Heb. *deſolation and deſolation;*

the pomp of her ſtrength ſhall ceaſe] Chap.7.24. and 24.21. and 30.6,7.

V.30. *ſtill*] Still even after the City is taken.

and talking againſt thee] Or, *of thee:* either in profane contempt and deriſion; or elſe through hypocriſie, or curioſity pretending fair, as if now, ſeeing the Prophecie againſt Jeruſalem to be fulfilled, they would be ſaid by thee, and ruled by thy word from the Lord.

by the walls] In all places.

V.31. *as the people cometh*] Heb. *according to the coming of the people:* very frequently, and with a ſhew of devotion, as it were, to an Eccleſiaſtical aſſembly, Chap.14.1.

they ſit before thee as my people] Or, *my people ſit before thee.*

for with their mouth] Iſa.29.13.

they ſhew much love] Heb. *they make loves*, or, *jeſts.* This declareth, that we ought to hear Gods Word with ſuch zeal and affection, that we ſhould in all points obey it; elſe we abuſe the Word to our own condemnation, and make of his Miniſters, as though they were Jeſters, to ſerve mens fooliſh fantaſies.

V.32. *A very lovely ſong*] Heb. *a ſong of Loves.*

V.33. *when this Cometh*] That, ver.27,28,28. that is, the accompliſhments of my threatnings in the laſt ruine of the whole Nation.

That a Prophet] Chap.2.5.

CHAP. XXXIV.

Verſ. 1. AND *the word of the Lord*] A Prophecy againſt the Shepherds of Iſrael; their male-adminiſtration. The hurt of it to the ſheep. Gods judgments upon them for the male-adminiſtration. He will deliver his flock from them; gather them, bring them back, and be a good Shepherd to them. He will judge between the ſheep, bad and good. He will ſet up one ſhepherd; with many gracious promiſes thereto annexed.

V.2. *Shepherds of Iſrael*] Jer.23.1.

wo be to the ſhepherds] By the Shepherds, he meaneth the King, the Magiſtrates, Prieſts, and Prophets, all Governours both Eccleſiaſtical, and Politick.

that do feed themſelves] Or, *that ſhould feed them*; that is, the Sheep of Iſrael.

ſhould not] Their duty.

V.3. *Ye eat the fat*] Do the contrary to your duty. You ſeek to enrich your ſelves by their Commodities; and ſo ſpoil their riches, and ſubſtance, Zach.11.5,16.

V.4. *the diſeaſed have ye not ſtrengthened*] By their faults, and failings, he ſhewes the office and duty of a good Paſtor; who ought to love and ſuccour his flock, & not to be cruel toward them.

with force and with cruelty have ye ruled them] 1 Pet.5.3.

V.5. *And they were ſcattered*] Spiritually, by running into errours, ſuperſtitious Idolatries, vices, and diſorders: or corporally by their diſſipation out of their Countrey by the ill leading of their guides. Here is the hurt the ſheep received by their male-adminiſtration.

becauſe there is no ſhepherd] Or, *without a ſhepherd*; and ſo ver.8. that is, no true and faithful ſhepherd. For lack of good Government, and Doctrine, they periſhed, Zech.11.17.

V.6. *and none did ſearch*] As ſhepherds in duty ought to have done. See ver.12.

V.8. *As I live*] God, as it were, in a paſſion againſt theſe evil Shepherds; to grate again upon their fault, breaks off his ſentence, begun againſt them in the former verſe; and reſumes it, after this verſe.

V.10. *for I will deliver my flock from their mouth*] By deſtroying the Covetous hirelings, and reſtoring true ſhepherds; whereof we have a ſign, ſo oft as God ſendeth true Preachers, who both by Doctrine and life, labour to feed his ſheep in the pleaſant paſture of his Word, ver.22.

V.12. *As a ſhepherd ſeeketh*] Heb. *according to the ſeeking.*

in the day that he is among his ſheep] When after they have been ſcattered by ſome ſudden ſtorm, the ſhepherd tells, and reckons up his ſheep, to ſee whether any be wanting; and then ſeeketh them out, and brings them back, and gathereth them together, and feeds them, and folds them.

in the cloudy and dark day] Which is full of Calamities, and publick deſolations, Joel.2.2. And this promiſe is to comfort the Church in all dangers.

V.13. *and will bring them to their own land*] Corporally, and according to the letter, into the Land of Iſrael, by delivering them out of captivity, Chap.36.24. and ſpiritually, into the Church, which is the true ſheepfold of all the elect, Joh.10.16.

V.14. *I will feed them in a good paſture*] Pſal.23.1,2.

upon the high mountains of Iſrael] A countrey full of high and fruitful mountains, Chap 36.1.

V.15. *I will feed my flock*] This doth not infer any aboliſhment of either Eccleſiaſtical or Politick Government in the Chriſtian Church: but doth infer a more effectual and renewed preſence of

God in it, by his Spirit, providence, grace, and virtue; or the myſtical and inward operation of Chriſt, true God, upon all the members of his body, in quikkening, conducting, comforting, and defending them.

V. 16. *deſtroy the fat and the ſtrong*] Thoſe who in my Church ſhall abuſe my benefits unto pride, and rebellion againſt me; and to contempt and oppreſſion of their brethren, ver. 21. See Iſa. 10. 16. Amos 4.1. Deut.32.15. Pſal.78.31.

with judgment] That is, by putting a difference between the good and the bad, and ſo give to either according to his work; as in the next verſe. See Pſal.62.11,12.

V. 17. *Behold I judge*] Verſ.22. Chap.20.37,38. Zech. 10. 3. Mat.25.32.

cattel and cattel] Heb. *ſmal cattel of lambs and kids.*

he-goates] Heb. *great he-goates.*

V. 18. *Seemeth it a ſmall thing unto you*] O ye powerful and rich Jewes, is it not ſufficient for you to enjoy my bleſſings in abundance, unleſſe ye trouble the Poor in the poſſeſſion of their ſmall portion?

to have eaten up the good paſture, but, &c.] By good paſture, and deep waters may be meant the pure word of God, and the adminiſtration of juſtice, which they did not diſtribute to the poor, till they had corrupted it.

V. 20. *the fat cattel*] Verſ.16,17,21.

V. 21. *Ye have thruſt*] Verſ.16.

V. 22. *a prey*] Ver.10.

V. 23. *I will ſet up one Shepherd over them*] Iſa.40.11. Joh.10. 11. Heb.13.20. 1 Pet.2.25. and 5.4.

my ſervant David] Namely, Jeſus Chriſt, the ſon of David, according to the fleſh; and for this reaſon often called David, Jer. 30. 9. Ezek.37.24. Hoſ.3.5. and the ſervant of God, by reaſon of his humane Nature, and office of Mediatour, Iſa.42.1. and 49. 6. and 53.11. Phil.2.7. Joh.10.16. 1 Chron.17.19.

V. 25. *of peace*] Of grace, reconciliation, and bleſſing, Jer.31. 31. Eſay 11.10.

and will cauſe the evill beaſts to ceaſe out of the land] Iſa.11.6,8. and 35.9. Hoſ. 2. 18. I will free the land of thoſe wilde beaſts that over-ran the land in the time of Captivity. Figurative terms to ſhew the Churches ſafeguard againſt all her ſpiritual enemies.

V. 26. *I will make them and the places round about my hill, a bleſſing*] I will bleſſe them, and their habitation, and their paſtures abundantly, Chap.36.8, &c.

ſhowres of bleſſing] Pſal.68.9,10.

V. 27. *And the earth ſhall yield her increaſe*] Pſal.85.12.

when I have broken the bands of their yoke] Chap.30. 18. when I have brought them out of captivity; and ſo likewiſe, when I freed and redeemed them by the bloud of my Son, from the ſpiritual captivity of the devill and ſin.

V. 28. *but they ſhall dwell ſafely*] Jer.30.10. and 46.27. Eſay 43.5.

V. 29. *a plant*] Jeſus Chriſt, glorious in his Divine Majeſty and ſtrength: being the true tree of life. See Iſa.11.1. Jer.23.5. Or elſe, his Church, not of Jewes onely, but of Gentiles alſo, planted and rooted in him; and made famous through his gifts and graces.

of renown] Or, *for renown*. Chriſt, and his Church likewiſe, ſhall be of renown, not onely among the Jews, as in time paſt, but alſo abroad among the Gentiles, which is demonſtrated in the laſt verſe; and more copiouſly, Chap.36.

conſumed] Heb. *taken away.*

V. 31. *my flock, the flock of my paſture*] Joh.10.11. Pſal.100.3.

men] as Eſay 5.7. All the aforeſaid things are to be underſtood ſpiritually, with a relation to the ſoul of the elect, and the ſalvation of it: ſo that the correſpondency which is between the ſheep, a bruit beaſt; and the ſhepherd, which is man, is found in ſpirit between Man, and his God.

CHAP. XXXV.

Verſ. 1. M*Oreover*] Gods Judgments of deſolation upon Mount Seir, for their hatred, bloodineſſe, envy, and anger againſt the Jewes; for their greedineſſe after their land and poſſeſſion, and joy at their fall: and for their boaſting, and blaſphemy againſt God.

V. 2. *Set thy face*] Chap.6.2.

Seir] Where the Idumeans dwelt, who came of Eſau, Gen.36.9.

Prophecie againſt it] Chap. 25. 12. Jer. 49.7,8. Amos 1. 11. Obad.11. Eſay 34.5.

V. 3. *moſt deſolate*] Heb. *deſolation and deſolation.*

V. 5. *perpetual hatred*] Or, *hatred of old*. Againſt Iſrael. See Ezek.25.8,12. and 36.5. Amos 1.11. See the like hatred of the Philiſtines, Chap.25.15.

and haſt ſhed the blood of the children] Heb. *poured out the children*; that is, haſt aſſiſted the Chaldeans in making a horrible ſlaughter of my people, Pſal.137.7. Ezek.25.12.

force of the ſword] Heb. *hands.*

in the time that their iniquity had an end] Or, *brought an end.* At which time the meaſure of my peoples ſin being full, I alſo cauſed my judgments to fall violently upon them, Ezek.21.25.

V. 6. *blood ſhall purſue thee*] Namely, the ſword, and violent Death.

ſith thou haſt not hated blood] Pſal.109.17,18.

V. 9. *I will make thee perpetual deſolations*] Jer.49 10,13,17,18, 21. Mal.1.3,4.

and thy Cities ſhall not return] To wit, to their former eſtate.

V. 10. *Theſe two Nations*] Of the Iſraelites, ſubdued by the Aſſyrian; and of Judah, by Nebuchadnezzar. Thou haſt perſwaded thy ſelf that thou ſhouldeſt poſſeſſe the land of Judah, and of the ten Tribes.

and we will poſſeſſe it] Pſal.83.5,13. Chap.36.2,3,5.

whereas the Lord was there] Or, *though the Lord was there.* Though the Lord had taken it for his own proper habitation, placing his people there; and his Temple, with the ſigns of his preſence. Thus they blaſpheme God himſelf; as himſelf doth challenge them for it, ver.13.

V. 11. *And I will make my ſelf known among them*] I will make my ſelf known to my Church, by new tryals of my juſtice and power againſt her enemies; and of my love and mercy towards her.

V. 12. *to conſume*] Heb. *to devour*. See Pſal.137.7.

V. 13. *boaſted*] Heb. *magnified.*

and have multiplyed your words againſt me] 1 Sam.2.3.

V. 14. *when the whole earth rejoyceth*] Namely, when I ſhall cauſe all the world to rejoyce at my peoples deliverance, and their re-eſtabliſhment in their Countrey, then will I increaſe thy deſolation. This was partly verified in the Idumeans; but hath been accompliſhed in the enemies of the Church; whoſe curſe and condemnation increaſed, when ſalvation appeared to the Elect, and Believers through Chriſt. Or, as ſome do render and interpret the words; As that whole land rejoyceth, (that is, though all Edom rejoyce now at Judahs fall) I will make thee deſolate; that is, yet for all thy preſent joy, I will make the Edom deſolate. And this ſeems beſt to agree with the next verſe.

CHAP. XXXVI.

Verſ. 1. A*Lſo thou ſon of man*] A ſumme of the former Chapter; for Gods judgments upon Edom, and the Cauſes thereof, here repeated. And notwithſtanding his peoples ſinning, and being therefore chaſtiſed and ſcattered among the Nations, and yet continuing there to ſin, nevertheleſſe for his own names ſake, the Lord gives, and will make good unto them, many great and gracious promiſes, both ſpirituall, and temporal; chiefly in Chriſt.

the mountains of Iſrael] Chap. 6. 2. the men being now waſted and gone.

V. 2. *The enemy*] That is, the Idumeans, ſee Chap. 35. 10. Chap.25.3. and 26.2.

had ſaid againſt you] Hath triumphed and ſcoffed at your deſolation.

The ancient high places] Heb. *the everlaſting hills*. An epithet ordinarily given to high hills, Gen.49.26. Deut.33.15. Hab.3.6. by reaſon of their immoveable firmneſſe; but by figure is chiefly meant the Church, founded upon Gods promiſes, and therefore the chiefeſt of all the world, Deut.32.13.

V. 3. *becauſe*] Heb. *becauſe for becauſe.*

ye are taken up in the lips of talkers] Or, *Ye are made to come upon the lip of the tongue.*

V. 4. *rivers and to the valleys*] Or, *bottomes*, or, *dales.*

V. 5. *which have appointed my land into their poſſeſſion*] they appointed with themſelves to have it; and therefore came with Nechadnezzar againſt Jeruſalem for this purpoſe.

V. 6. *the ſhame of the heathen*] Becauſe you have been a laughing ſtock unto them.

V. 7. *I have lifted up mine hand*] As Gen.14.22. by making a ſolemn oath: read Chap 20.5.

V. 8. *Ye ſhall ſhoot forth your branches*] Ye ſhall be endowed with new fruitfulneſs, which my people ſhall enjoy, being ſhortly to come out of Captivity: a figurative deſcription of the happineſs which ſhall be in the world under the Meſſias, in the behalf of the Church.

for they are at hand to come] I will ſhortly bring back the Iſraelites unto you.

V. 9. *I will turn unto you*] Take care of you, Deut.11. ver.12.

V. 11. *Then at your beginnings*] Which was accompliſhed under Chriſt, to whom all theſe temporals did direct them.

V. 12. *Men to walk upon you*] That is, upon the mountains of Jeruſalem. Some render the words and ſenſe thus, I will bring men unto you, with my people Iſrael. Men of other Nations, together with the Jews, into the inheritance of my people, to be my people. And in this ſenſe they take alſo the laſt verſe of the

34. Chapter. But this ſeems not ſo genuine and proper to the Nature and Letter of the original words.

be their inheritance] Figuring that 1 Pet.1.4.

bereave them of men] By conſuming them in the land, or ſpewing them out of the land. See Lev.18.28. and 20.22. & 26.20,22. God ſeems to attribute here the deſolations which happened to his people, by hunger, peſtilence, and war, to the countrey; by a ſimilitude of evil women, that do kill their burden in the womb.

V.13. *Thou land devoureſt up men*] Thou art an accurſed countrey, condemned to all manner of miſery; the inhabitants of which cannot live; the Canaanites having firſt been rooted out of it; and ſince that, the Iſraelites. This the enemy imputed, as the reproach of the land, which God did for the ſins of the people, according to his juſt judgments, Num.13.32.

V.14. *Therefore thou ſhalt devour men no more*] Thou ſhalt no more be ſubject to thoſe frequent calamites, which have made thee infamous.

bereave] Or, *cauſe to fall.*

V.15. *the nations to fall any more*] By miniſtring to them any occaſion of that reproach, ver.13. But thou ſhalt foſter thine inhabitants, and yield forth to them all accommodations, and commodities, Hoſ.2.22,23.

V.17. *as the uncleanneſſe of a removed woman*] Which is extremely abominable, Lev. Chap.12. and Chap.15.

V.20. *they profaned my holy name*] By their ſinning amongſt them, Rom.2.24. and likewiſe through their miſery, and ſlavery, occaſioned by their own ſins, they have given their enemies occaſion of blaſpheming me; as if I their God could not have ſaved them; or as if I were not faithful in my promiſes. See Eſay 52.5.

when they ſaid] Theſe are they which call themſelves the Lords people, & come as it were out of his ſchool, and yet are ſo wicked. Thereby they profaned Gods holy Name among the Heathen.

V.21. *but I had pity for mine holy name*] Or, *tendred mine.* For to free my Name from theſe imputations, I have reſolved to forgive my people, and to re-eſtabliſh them.

V.22. *but for my holy names ſake*] Ver.32. This excludeth from man all dignity, and mean to deſerve any thing, by ſeeing that God referreth the whole to himſelf, and that onely for the glory of his holy name, Deut.7.7, &c. and 9.5. Iſa.43.25.

V.23. *I will ſanctifie my great name*] Chap.28.22. I will cauſe my divine perfections to be known by the effects, contrary to thoſe ſlanders; that my holy name may be reſpected, and honoured by all men, as it ought to be.

their eyes] Or, *your.*

V.24. *I will take you from among*, &c.] By the return from Babylon, is figured and comprehended the ſalvation of the Church by the Meſſias; together with the abundance of all ſpiritual graces; of vocation, juſtification, regeneration, and holineſs of life, in the verſes following.

V.25. *Then will I ſprinkle clean water upon you*] I will largely communicate my grace unto you, and grant you pardon for all your ſins, purchaſed with the price of my ſonnes, bloud, which was ſhed for the ſins of the world, Eph.5.26. Heb.9.14. 1 Joh.1.7. Iſa.44.23. 1 Pet.1.2.

V.26. *A new heart alſo will I give you*] Chap.11.19. Jer.31.33. and 32.39.

the ſtony heart out of the fleſh] Namely, the hard heart, which hath been inflexible to my Spirit, of my Word and Judgments, and impenetrable to my grace.

of fleſh] Pliable, and capable of being in-lived and governed by my Spirit; as amongſt natural bodies, there is none fitting nor apt to receive and contain the vital Spirit, but onely the fleſhly body.

V.27. *Spirit within you*] Chap.11.19.

V.29. *Save you*] By my free juſtification, I will free you from that puniſhment which your filthineſs deſerves: and by the ſanctification of my Spirit, I will free you from the corruption and ſlavery of ſin.

I will call for the corn] By mine almighty Word, I will cauſe all manner of good things to be brought forth unto you, as if they came upon a call; as Pſal.105.16.

V.31. *Then ſhall ye remember your own evil wayes*] Chap. 6.9. and 20.43.

lothe your ſelves] Ye ſhall come to true repentance, and think your ſelves unworthy to be of the number of Gods Creatures for your ingratitude againſt him.

V.32. *Not for your ſakes do I this*] Not for any deſert or worth that is in you; as ver.22.

V.35. *the garden of Eden*] Chap.28.13. Eſay 33.20, &c.

V.36. *ſhall know*] He declares, that it is God that brings a Kingdome and Countrey, from ruine and deſolation, to a flouriſhing eſtate; and that it ought not ſo much to be referred to the ſoil or plentifulneſs of the earth, that any Countrey is rich and abundant, as to Gods mercies: as his plagues, and curſes do declare, when he can, and doth make it barren for ſin, Pſal.107.33,34.

I the Lord have ſpoken it] Chap.17.24. and 22.14. and 37.14.

V.37. *I will yet*] I will be prompt and ready to do it: or, though I have promiſed to beſtow on them theſe good things, yet I will by prayer be ſought unto for them, and will give them multitudes of people to enjoy them; as ver.10,11.

enquired] Or, *ſought to*; as Iſa.55.6. Pſal.111.2.

V.38. *as the holy flock*] Heb. *flock of holy things*, which was brought into Jeruſalem, at the three ſolemn feaſts, for ſacrifices, in innumerable quantities; ſo ſhall the multitudes of the faithful be, who are all made ſpiritual prieſts in Chriſt, to offer up ſpiritual ſacriſices, Rom.12.1.

CHAP. XXXVII.

Verſ. 1. THE *hand*] Under a Type of dried bones is ſhadowed out the Jewes deſperate condition in, and wonderful deliverance out of, the captivity of Babylon; and under the type of two ſticks united, is ſet forth the union of Judah and Iſrael; of Jew and Gentile, in the perfect inſtauration of the Church, under Chriſt.

hand of the Lord] Chap.1.3.

in the ſpirit] Chap.3.12. The Lord by his ſpirit took me up in a ſpiritual viſion, to the ſeeming of my ſpirit.

of a valley] Meſopotamia, and all Chaldea, were full of Champains, plains, and valleys, Gen.11.2.

full of bones] He ſheweth by a great miracle, that God hath power, and will alſo deliver his people from their captivity in Babylon; in as much as he is able to give life to the dead bones, and bodies, and to raiſe them up again.

V.2. *very many*] verſ.10.

valley] Or, *champain.*

V.3. *theſe bones*] So dry.

live?] By any way, or natural power, that thou knoweſt, be brought to their former ſtate of life in this world? for the article of reſurrection is not here queſtioned.

V.4. *Prophecie upon theſe bones*] Be thou the inſtrument and interpreter of mine almighty Will and Word; by which in viſion theſe bones ſhall ſeem to thee, to have life put into them: for a ſign that by my power ſ my people ſhall be re-eſtabliſht in their former eſtate.

V.7. *there was a noiſe*] A fore-going ſign of Gods glorious preſence, ſhewing his power, in a miraculous and ſupernatural work, Chap.3.12. Act.2.2.

bone to his bone] Joyning themſelves again into their natural joints.

V.9. *wind*] or, *breath.*

And ſay to the wind] To the ſoul of man, or to the holy Ghoſt it ſelf; whoſe perſonal property is to quicken, and cauſe all things to live, Pſal.104.30.

Come from the four winds] For to ſignifie the reſtauration of the people from all thoſe places where they had been ſcattered.

And breath upon theſe ſlain] Send the Soul and Spirit of Life into every one of theſe dead bodies, by the operation of thy divine power. He ſeems to have reſpect to the manner of the creating, and infuſing the Soul into Adam: deſcribed Gen.2.7.

V.11. *theſe bones are*] The interpretation and application of the fore-going Type.

our bones are dried] We are deſtroyed beyond hope of reſtauration; we are in Babylon like dried bones, in a ſepulchre, or ſcattered at the graves mouth, Pſal.141.7.

V.12. *I will open your graves*] Iſa. 26. 19. Hoſ.13.14. Joh. 5 28, 29.

V.13. *when I have opened your graves*] That is, when I have brought you out of thoſe places, & townes, where you are captives.

V.14. *have ſpoken it, and*] Chap.17.24. and 22.14.

V.16. *take thee*] A Type of the perfect Reſtauration of Church by Chriſt.

one ſtick] Or, *rod of wood*] See Num.17.17.

his companions] That is, Benjamin and Levi, 2 Chr.11.12,13.

V.17. *into one ſtick*] Which ſignified the joyning together of the two houſes of Iſrael and Judah, ver.22.

V.19. *I will take*] The interpretation, and application of this Type.

ſtick of Joſeph] Of the ten Tribes repreſented by the ſtick of Joſeph: by reaſon that the tribe of Ephraim, the ſon of Joſeph, had ruled over them.

V.22. *And I will make them one nation*] verſ.19. Iſa.11.13. Jer. 3.18. Hoſ.1.11. And under this as a type, may be ſhadowed and comprehended, the gathering together of Jew and Gentile, into one viſible Church, under Chriſt; annihilating by the Croſs of Chriſt, the diviſions and enmities of the Nations; as of Judah, and of the ten tribes; which oftentimes are uſed by the Prophets for a figure of the diviſion, which was between the Jews and the Gentiles, Iſa. 11. 13. Eph. 2. 14, 15, 16. And laſtly, the uniting of all the elect, of what Nation ſoever they be, into one ſpiritual body.

one King ſhall be King to them all] Ver.24. Joh. 10. 16. the Meſſias.

V. 23. *their dwelling places*] Whereſoever they ſhall be in exile or captivity, as in Babylon, in Egypt, and other places of the world; where either willingly, or by compulſion, they have been partakers of Pagan idolatries, Ezek.14. 3. and 20.30.39. Jer.44.8.

V. 24. *David*] Chap. 34. 23. Iſa.40.11. Jer.23.5. and 30.9. Dan.9.24,25. Hoſ.3.5. Jeſus Chriſt the ſon of David according to the fleſh.

my ſervant] Who came in the form of a ſervant, to do his fathers will: and therefore called a ſervant, 1 Chr.17.9. Eſay 42.1. Phil.2.7.

and they ſhall have one ſhepherd] Joh. 10.16.

V. 25. *dwell in the land, That*] Meaning that both Judah and Iſrael ſhall return to Canaan, a type of the heavenly Jeruſalem, wherein all the elect, by Chriſt, ſhall dwell.

V. 26. *Covenant of peace*] Chap.34.25. Pſal.89 3.

multiply them] Chap.36.37,38.

and will ſet my ſanctuary in the midſt of them] I will be preſent in my grace, word, and ſpirit, in their aſſemblies, and in their heart. Of which ſpiritual preſence, the Tabernacle and Sanctuary, heretofore were ſignes and pledges, Lev.26.11,12. 1 Cor.3.16, 2 Cor.6.16. Exod.2.21,22.

V. 27. *I will be their God*] Chap.11.20. and 14.11.

V. 28. *Do ſanctifie Iſrael*] That is, do take it, and conſecrate it to my ſelf, and by my preſence do keep it holy, and inviolable, againſt all manner of injuries and offences.

CHAP. XXXVIII.

Verſ. 1. AND] The army malice, and miſchief of Gog and his adherents, againſt the Jewes, after their return out of Captivity, and before the coming of the Meſſias. Gods judgments upon Gog therefore.

the word of the Lord came] That theſe two Chapters following belong to the ſame thing, it plainly appears. In the Chapters before, the Prophet fore-told two things: firſt, the reſtoring of his people from the Babyloniſh Captivity: Secondly, their uniting in Chriſts Kingdome. But after their return, and before the coming of the Meſſiah, and ſetting up of his Kingdom, God ſheweth them afore-hand, in theſe two Chapters, that many calamities ſhould happen to them, and many judgments from God ſhould fall upon the enemies of the Church. The like anticipation is uſed, Jer.31. verſe 15.

V. 2. *Set thy face againſt*] Chap.6.2. and 35.2. This Prophecie is to be referred to the deſolation that ſhould come upon the Jews after their return from Babylon, Dan.8. and 11. Chapters.

Gog] Rev.20.8. that is, the Kings of Aſia Minor, and Syria, whoſe hiſtory is in the bookes of the Maccabees: where it is ſhewed how it came to paſs, that they, and their armies fell in Judea. And theſe two names Gog and Magog largely note the Kingdome of the Seleucidæ; in Aſia Minor, Græcia, Syria, and thoſe parts, wherein divers of the name of Seleucus, as Antiochus, Demetrius, Nicanor, did reign and rule. To the ſame alſo do belong Meſhech, Tubal, Paras, Gomer, and Togarma, verſ.5,6.

the land of Magog] Or, *in the land.* Moſt likely the inhabitants of Scythia, or Sarmatia: which did over-run the countries, even to Syria, and built Hierapolis, called in the Syrian tongue Magog; as ſome note out of Pliny, lib. 5. Chap.23.

the chief prince of Meſhech] Or, *prince of the chief*; that is, of a province which ſhall rule over others, or be governour of many: for the Prophet reciteth the names of certain Nations, by whom are to be underſtood, all they, whoſe endeavour and help the Kings of Syria uſed to invade Judea; as appears ver.5. and in the following verſes.

of Meſhech and Tubal] See Annotations on Chap.27. ver.13.

V. 3. *O Gog*] That is, all the Nations, Miniſters to the King of Syria, to overthrow my people. Gog, or Gyges properly, was ſervant to Candaules King of Lydia, whom the Queen would have killed, becauſe the King might ſet him where he might ſee her naked, going to bed to her husband, except he would agree with her to kill his maſter Candaules, and marry her, which he did perform; and to root out Candaules his name, who came of Lydus, of whom the Countrey was named Lydia, he called the Countrey Lydia, by the name of Gygea, or Gogs land. Crœſus, Gogs ſucceſſour, was conquered by Cyrus the Perſian. The Perſians were conquered by the Greeks, who holding that land, are here called Gog and Magog.

V. 4. *I will turn thee back*] Chap.39.2. After thou haſt aſſaulted my people, thou ſhalt turn into Syria, and to thine own place. The Syrian Kings made many incurſions into Judea. Or rather, After the aforeſaid aſſaults, and return, I will turn thee back thither again to re-aſſault them; but to thine own deſtruction.

and put hooks into thy chaws] 2 King.19.28. Ezek.29.4.

I will bring thee forth] That is, I will bring thee, and the Nations, which are named in the following verſes, forth out of their countries: ſhewing that the enemies ſhould bend themſelves againſt the Church; but it ſhould be to their own deſtruction.

all of them] Chap.23.12.

clothed with all ſorts of armour] That is, compleatly furniſhed with military neceſſaries.

V. 5. *Perſia*] Whereof part paid tribute to Antiochus Epiphanes, Macc.3.31.

Ethiopia] In Hebrew, Cuſh: he was the firſt born of Cham, Gen. 10.6. The Ethiopians came of him; and here, as divers times elſewhere, the firſt Fathers are put for the poſterity ariſing from them.

Libia with them] Or, Phut, the third ſon of Ham, Gen. 10.6. of whom came the Cyreneans. By the help of the Ethiopians (ſpoken of before) and the Cyreneans, Alexander was put to flight, and Demetrius reſtored to the Kingdom by Ptolemy Evergetes, 1 Macc.18. and 11. Chapters.

V. 6. *Gomer*] Gomer was Japhets firſt ſon, and Togarmah the third ſon of Gomer, Gen.10.2,3. and are thought to be they that inhabite Aſia Minor, whoſe poſterity were ſubject to the Seleucidæ.

Togarma] See Annotations on Chap.27.14.

V. 7. *Prepare for thy ſelf*] Signifying, that all the people of theſe countries, ſhould aſſemble themſelves againſt the Church of the Jews, and that the land of Gog and Magog, by Grecians, ſhould afflict them; with great helps from many Northern countries, ver.15. Chap.39.2.

V. 8. *a guard unto them*] That is, be thou their Emperour, to keep them from hoſtile aſſault. Some ſay, that Gog ſhould compaſs the mountains of Iſrael, as in the next verſe, with the multitude of his armies, and think to hold all the Jews, as ſhut in priſon, or incloſed in a pit. And that Kings of Syria have done ſo, all hiſtories teſtifie; ſo verſ.9. Others ſay, it is an ironical ſpeech; as if he ſhould ſay, Defend them, if it may be, from my power and battel, which I will give them.

V. 8. *after many dayes*] To wit, in the times of the Maccabees, above two hundred years after this Prophecy; in the parted Kingdom of the Greeks, under the Seleucidæ, and Lagidæ; the Kings of the North, and South, Dan.11. This fell out.

viſited] That is, in anger. Or, God will puniſh thee, O Gog; and from the times of Seleucus Nicanor, the wonderful judgments of God began to be executed, for the defence of his people, againſt the Grecian Kings.

in the latter years] A little before the coming of Chriſt in the fleſh: whence there ſhould begin a new world.

brought back from the ſword] Saved from the precedent ruines of war: a deſcription of the land of Iſrael. But by the land is to be underſtood the inhabitants; becauſe it is ſaid to be brought back, as it was promiſed, Chap.37.

againſt] Or, *upon.*

alwayes waſte] That is, a long time, and which ſeemed never to have been reſtored to its former ſtate.

V. 9. *like a ſtorm*] See Prov.1.27. Job.30.14.

V. 10. *think an evil thought*] Or, conceive a miſchievous purpoſe, to moleſt and deſtroy the Jews.

V. 11. *of unwalled villages*] Meaning Judea; which was deſtroyed, and not yet built again. And this black face, or ſad condition befel her, from the vaſtation wrought, by the Chaldeans under King Nebuchadnezzar, who deſtroyed the Cities and defenced places, leaving them but unwalled towns. See Deut.3 5.

reſt] Haply relating hereby, in part, to the ſimplicity of the godly, who ſeek not ſo much to fortifie themſelves, by outward force, as to depend on the providence and goodneſſe of God.

Safely] Or, confidently: or, ſecurely.

V. 12. *to take a ſpoil*] Heb. *to ſpoil the ſpoil, and to prey the prey.*

to turn thine hand upon the deſolate places] To renew, and bring again the ancient deſolations of this poor Countrey, reſtored from its former ruines; to ſpoil them again.

midſt of the land] In Hebrew, Upon the Navel of the land. That is, in the higher places, as mountains and hills; or, in the heart or middle, where there is more ſecurity, then in the confines: a metaphor; ſuch as is, Judg.9.37.

V. 13. *Sheba and Dedan*] The Arabians; Sheba and Dedans poſterity. They came of Chuſh, Gen. 10. 7. See Annotations on Chap.27.15,20,22.

merchants of Tarſhiſh] There chiefly are to be underſtood, they of Tyrus and Sydon, and others paſſing the ſeas for gain: meaning the Arabians and Marine Nation, will come to thee to partake in thy ſpoils.

young Lions thereof] The Pirates and Robbers at ſea, which are, as it were, the ſea-beaſts. Others ſay, merchants that lye in wait for gain, as the Lion doth for his prey.

Art thou come?] Without us? As if they ſhould ſay, If therefore thou comeſt, we will joyn with thee. Others thus, One enemy ſhall envy another; becauſe every one ſhall think to have the ſpoil of the Church.

V. 14. *dwelleth ſafely*] Or, ſecretly; at peace with all, and ſuſpecting nothing; Then ſhalt thou ſpie thine occaſions to come againſt my Church, when they ſuſpect nothing.

ſhalt thou not know it?] That is, Thou ſhalt ſurely know my judgment againſt thee for this; as may appear, by comparing the 16.18. and following verſes.

V.16. *latter dayes*] Meaning in the latter age, before the coming of the Meſſiah.

be ſanctified in thee] When in puniſhing thee, O Gog, I ſhall manifeſt my ſelf to be a holy and powerful God, Chap.28.22. See Lev. 10.3.

V.17. *Art thou he?*] Meaning, ſurely thou art he.

old time] There are no footſteps of this prediction before Ezekiels time; and therefore this word, Old, ſhould be underſtood in compariſon, not of the Prophets age, but of the time of execution, which fell out above two hundred years after this Prophet.

by my ſervants] Heb. *by the hands*. Hereby God declareth, that no affliction can come to the Church, whereof they have not been advertiſed afore-time: to teach them, to endure all things with more patience, when they know that God hath ſo ordained it. And this affliction, is fore-told by this Prophet Ezekiel, in this, and the next Chapter, and by Daniel, Chap.11. and Zach.14. See the like, Eſay 48.3, &c.

V.18. *fury ſhall come up in my face*] Pſal.18.8. A ſpeech after the manner of men; taken from them that puff in the noſe, when they are exceeding angry.

V.19. *great ſhaking*] All creatures ſhall be aſtoniſhed, and afraid, at the preſence of my glorious Majeſty, in the puniſhment of mine enemies.

V. 20. *ſo that the fiſhes of the Sea*] By theſe ſtrange expreſſions, God ſetteth forth the grievouſneſs of his anger that was to come.

ſteep places ſhall fall] Or, towres, or ſtairs. All means, whereby man may think to ſave himſelf, ſhall fail; the afflictions in thoſe dayes ſhall be ſo great, and the deſtruction of the enemies ſhall be ſo terrible.

V. 21. I *will call for a ſword*] This was in part fulfilled by the Maccabees; and partly by Civil Wars of the Grecian Kings; whence the ruine of that Empire did ariſe.

every mans ſword] That is, of the Souldiers of Gog; as it happened to the Midianites, Judg.7.22. 2 Chron.22.23.

V.22. *I will plead againſt him*] My ſelf; that is, with many, and great Judgments will I deſtroy him.

I will rain upon him] I will make a miraculous diſcomfiture and deſtruction. Theſe terms ſeem to be borrowed from the fire of Sodom; and the hailſtones of Joſhua, Joſh.10.11.

V.23. *I will magnifie my ſelf*] Chap.36.23. and 28.22.

CHAP. XXXIX.

Verſ.1. *Therefore thou Son of man*] Further Judgments againſt Gog, to be executed on him, and his, in the land of Iſrael, *viz.* to be diſarmed, and arms burnt, to be ſlain; and part buried there, ſet out with the circumſtances thereof; part unburied, for a prey to the birds and beaſts. The end and uſe of theſe Judgments, both to the Jews and Heathen Nations. Conclude with a glorious promiſe to his people, of bringing them back, and bleſſing them with Grace.

againſt Gog] Chap.38.2,14. Further denunciation of Judgment againſt him; Chiefly to be executed in the Land of Iſrael.

V.2. *And I will turn thee back*] as Chap.38 4.

and leave but the ſixth part of thee] Or rather, as the marginal reading is, *draw thee back with an hook of ſix teeth.*

North parts] Heb. *the ſides of the North.*

V.3. *ſmite thy bow*] I will diſarm thee. This appears fulfilled in the hiſtory of the Maccabees, ſundry times.

V.4. *fall upon the mountains*] Where they came to vanquiſh Iſrael in their own Land, there ſhould theſe enemies be deſtroyed by them.

ſort] Heb. *wing*.

to be devoured] Heb. *to devour.*

V.5. *the open field*] Heb. *the face of the field.*

V.6. *fire on Magog*] That is, an extream deſolation, and ruine, as Chap.38.22. will God ſend upon the inhabitants of the land of Magog.

careleſly] Or, *confidently.*

in the iſles] Iſa.41.1,5. as the Tyrians, and Sidonians, and all the confederates of Magog. Confer with this, Chap.38.39. In all places where the enemies of my people dwell, ſeem they never ſo far ſeparate, or ſecure.

V. 7. *Pollute my holy Name*] Be polluted by the blaſphemies, and inſultations of mine enemies.

V.8. *It is Come*] That is, this plague is fully determined in my Counſel, and cannot be changed; ſhall as ſurely come, as if come already.

V.9. *ſhall go forth*] Hyberbolical terms, to expreſſe an exceeding great diſcomfiture. After which the Church ſhall have great peace and tranquillity; and burn all the weapons of the ſlain Macedonians; ſee ver.10. becauſe they ſhall no more fear the enemy. And this is chiefly effected at the accompliſhment of Chriſt his Kingdome; when by their head Chriſt, all enemies ſhall be overcome.

hand-ſtaves] Or, *javelins.*

burn them] Or, *make a fire of them.*

ſeven years] How often in Scripture, is a finite number put for an indefinite? yea, this number of ſeven. See Gen.4.15. Job 5.19. Prov.9.1. and 24.16. Meaning here by ſeven years, a long time. See ver.12.14.

V.11. *A place there of graves*] Not a poſſeſſion of the land which he did earneſtly covet; but contrarily I will ſlay them there, ſo that in that land, part of the enemies ſhall be buried, unto verſ. the 17. Part unburied ſhall be torn of beaſts, thence to the 21. verſe: which declareth, that the enemies ſhall have an horrible fall.

the valley] There is no mention elſewhere of this valley. It is likely, it was a fair and large valley, much frequented by ſtrangers that came to Judea. The end is to ſhew the immenſe ſlaughter by the place deſtined for burial, which was ſo great a valley, which ſhould ſeem, in ſome ſort, to be filled up, and obſtructed to paſſengers, by bodies and bones.

on the Eaſt of the Sea] He underſtands either the dead Sea, the lake of Sodom; or elſe the Sea of Tiberias, the lake of Geneſareth.

ſtop] The Noſes, by reaſon of the ſtink: or, the mouthes of the paſſengers; that ſeeing ſuch a ſlaughter there, they ſhall not dare to open their mouths againſt the Jews.

Hamon-gog] That is, the multitude of Gog.

V.12. *Cleanſe the land*] Becauſe, according to the Law, a dead body unburied, defiled the land, Deut.21.23.

ſeven moneths] Ver.14. See Annotations on ver.9.

V.13. *It ſhall be to them*] This great mountain, as it were, of bodies and bones, ſhall be to them inſtead of a glorious Trophee and Monument.

I *ſhall be glorified*] To wit, over thoſe enemies of my people, by cutting them off. See Chap.28.22.

V.14 *ſever out*] Becauſe thoſe people were unclean according to the Law, Num.19.11.

men of continual employment] Heb. *men of continuance*. Men of publick employment, for the burying of the dead.

to bury] Partly, that the holy land ſhould not be polluted; and partly for the compaſſion that the children of God have even on their enemies.

with the paſſengers] Likely, taking the help of ſtrangers, whom they ſhall meet in the way.

V.15. *He ſet up a ſign*] Heb. *build*. To ſhew to the buriers, that yonder be bones of dead bodies to bury; and ſo to cleanſe the Countrey.

V.16. *The name of the City*] There ſhall remain a perpetual memory of diſcomfiture; ſo that the next City, as it may ſeem, on the top of this valley, ſhall bear the name Hamonah, that is multitude. Or, according to ſome, From this multitude of the ſlain ſhall grow a name and fame to the City Jeruſalem, 1 Macc. 13. and 14. Chapters.

V. 17. *unto every feathered fowl*] Heb. *to the fowl of every wing.*

Aſſemble your ſelves] Iſa.18.6. and 34.6. Jerem.12.9. Rev.19.17.

gather your ſelves on every ſide] Whereby is ſignified the horrible deſtruction that ſhould come on the enemies of of his Church.

to my ſacrifice] Or, *ſlaughter*; that is, to the ſupper prepared by me, conſiſting of ſlain men, and fatlings.

V-18. *the mighty*] Perſons not vile or baſe; and the fleſh, not of unclean or ſtarveling beaſts: but renowned and delicate fleſh, fatted in Baſhan; which was a mount excellent for feeding Cattel; as you may ſee, Numb.32.4, Deut. 32.14.

goats] Heb. *great goats.*

V.20. *Table, with horſes*] Warriours on horſes, and in Chariots.

V.21. *and I will ſet my glory*] That is, make it clearly appear. Here is the end of Gods judgmments.

and my hand that I have I laid upon them] My hand of judgments, Job 23.2. and 27.11.

V.23. *For their iniquity*] The Heathen ſhall know, that they overcame not my people, by their ſtrength, neither yet by the weakneſs of mine arm; But that this was for my peoples ſins.

therefore hid I my face from them] Pſal.10.1. and 13.2. and 27.9. I laid aſide the care of them; I withdrew my help from them.

ſo fell they all by the ſword] The whole ſtate or body of the people; or indifferently, of every condition, or quality.

V.25. *Now will I bring again*] The Prophet concludes with Gods glorious Promiſes to his people, to bring again their captivity, and to bleſſe them with grace.

V.27. *am ſanctified*] Chap.36.23.

V.28. *which cauſed them to be led into captivity*] Heb. *by my cauſing of them*, &c.

V.29.*poured out my ſpirit*] Joel 2.28.Act.2.17. whereupon they being ſanctified by me, I will take pleaſure in them for ever. As on the contrary, ſin is that which turns Gods face from his Church.

CHAP. XL.

Verſ.1. IN] The difficulty of the right underſtanding of this viſion following; and ſpecially of the three firſt Chapters of it, the 40,41,42. is ſuch as gave chief occaſion to that order and ordinance, among the Jews, that none under the age of 30 years, ſhould be admitted to the reading of it. And ſome of their learned Rabbies and Expoſitors have profeſſed, that divers paſſages of it muſt be left to the coming of their Elias, whom they again expect; deſpairing, but by him, of the true meaning of them. ſome Papiſts have ſpent many years, and beſtowed much labour, in commenting upon this viſion; yet fall ſhort of their own ſatisfaction; and fully acknowledge their own inſufficiency for ſo hard a Task. They tye themſelves to their Latine Tranſlation, which is a ground of erring to them: and ſparingly touching upon the literal ſenſe, they largely run out into Allegorical, Analogical, and Tropological ſenſes, and uſes of their own. And ſome of them, in this regard of difficulty, hardly abſtain from blaſphemous expreſſions againſt the holy Text-man, and his Text. As Sanctius in his argument upon this Chapter, calls the Deſcription of the Temple, with its Courts, and Chambers, in this Viſion, *inſulſam deſcriptionem.* And afterwards, it ſeems, pleaſeth himſelf in laying the ſame imputation upon it, the ſame word, the ſecond time. And among all ſorts of Divines, Ancient and Modern, Greek and Latine Fathers, and Late and learned Writers of the Reformed Religion, many have waved this Viſion of Ezekiel, and not undertaken the expoſition of it. We may not yet paſſe by it, lying thus in our way; But ſhall endeavour to give ſome light unto it, and be an help to thoſe that ſhall come after us.

the five & twentieth year of our Captivity] He reckoneth, not by the years of Kings, but by the years of their Captivity. And this Captivity was that of Jehojachin, or Jeconiah, called alſo Coniah; and falls in with the beginning of the reign of Zedekiah. See 2 King. 24.12——17. and compare Ezek.24.1,2. with 2 King.25.1. And the Prophet beginning his accompt from this date, Ch.1.2. he ſtill goes on to make the ſame his conſtant Epoche, or riſe of all his reckonings of the times. See Chap.8.1.& 20.1. and 24.1. and 26.1. and 29.1,17. and 30.20. and 31.1. and 32.1,17. and 33.21. There are twenty years between Ezekiels fiſt Viſion, and this Viſion. That was in the twelfth of Nebuchadnezzar, and firſt of Ezekiels Captivity. And this is in Nebuchadnezzars thirty two, and Ezekiels five and twentieth. This indeed is the fiftieth year from the eighteenth of Joſiah; whereof Chap.1.1. But no Jubilee, (as ſome would have it,) not falling in with the Jubilees juſt accompt.

our Captivity] He ſo calls it, becauſe being young, was then led away captive. See Annotations on Chap.1.1.

Captivity] Heb. *migration,* Matth.1.11,17. tranſmigration, tranſportation carrying away.

in the beginning of the year] Heb. *the head of that year;* that is, the firſt moneth. See Annotations on Exod.12.2. That moneth was called Abib, and Niſan, which beginneth with or about our *vernal æquinoctial,* and anſwereth to part of our March; and it is ſtill called the firſt moneth, where ever the moneths of the year are Numerically named, and counted in Scripture. And though the in-gatherings, or end of harveſt, which fell in their Tizri, and our September be ſaid, to be at the years end, Exod.23.16. and Chap.34.22. and the year of Jubilee be appointed to begin in that ſame moneth, Lev.25.9. yet there it ſelf that moneth is called the ſeventh moneth, not the firſt: ſo conſtantly are the reckonings of the moneths of the year kept according to that Ordinance, Exod.12.2. And therefore the beginning of the year here muſt be underſtood to be in the *Vernal,* not *Autumnal æquinoctial.* See Annotations on Chap.8.1.

in the tenth day] When the Paſchal Lamb was to be taken up, and kept, Exod.12.3,6.

in the fourteenth year after] The fourteenth year from the eleventh of Zedekiah, when the City Hieruſalem was deſtroyed, and the Temple burnt, 2 King.25.2,3,7,8,9. which fourteen added to the eleven of Zedekiah, make up the five and twentieth mentioned immediately before.

in the ſelf-ſame day] Heb. *in the bone,* or, *in the ſtrength of the day.*

The hand of the Lord was upon me] Chap.1.3. and 8.1. and 33.22. and 37.1. His Divine power was upon me, as after is ſhewed in this prophetical Viſion; and I came under the power of his Hand, and Spirit, I was in the Spirit, rapt and raviſhed; as Rev.1.10. 2 Cor.12.2.

and brought me thither] To the place where the City and Temple had been.

V.2. *In the viſions*] There are many parts and particulars in this viſion.

viſions of God] Great and wonderful, and divine viſions. See Annotations on Chap.1.ver.1. Thus the goodlieſt Cedars are called the Cedars of God, Pſal.80.10. and mighty Mountains, the Mountains of God, Pſal.36.6. And thus we read of the garden of God, the City of God, the Man of God, the Increaſing of God; the Wreſtlings of God, Gen.30.8. Jonah 3.3. Theſe viſions ſet forth the ſpiritual building, and reſtauration of the Church, by the coming of Chriſt, and preaching of the Goſpel. They are ſhadowed out, under types and figures of corporal things. Thus for mans weakneſs, ſpiritual things, ſuch as eye hath not ſeen, nor can ſee, muſt be ſet forth by earthly compariſons. And herein the Prophet from God, applies himſelf to the place where, the time when, and the perſons among whom he was, he prefigures here, the perfect ſtate & conſtitution of the Chriſtian Church, under the types of the re-building of the Temple, Chap.40.41,42. of the reſtauration of the Levitical worſhip and ſervice, Chap.43.44. of the re-poſſeſſion, and inhabitation of the whole land; the kingdom of Canaan, and of the city of Jeruſalem, in the four laſt Chapters.

brought he me] Not in body, but in ſpirit. Yet the viſion of his mind was ſo clear, and perſpicuous, as if not in phanſie, but with bodily eyes he had beheld the ſame. See Chap.8.3.

And ſet me upon] From thence he comes down to the foot of it, verſ.5.

a very high mountain] The mountain of the Temple: on the South-ſide of which, the city it ſelf lay. Mount Moriah, where Iſaac, by Gods command to Abraham, was bound to be ſacrificed, Gen.22.2,9. where David buying the place, built an Altar, in the threaſhing-floor of Araunah, or Ornan, the Jebuſite, and there offered to the Lord burnt-offerings, and peace-offerings, and the plague was ſtayed, 2 Sam.24.16,21,25. 1 Chron.21.16. where afterward by Solomon, the Temple was built, 2 Chron.3.1. This mount was high, for it was ſeen far off, Gen.22.4. This mount Sion (for ſo moſt uſually it is called) was a type of the Church, Pſal.2.6.& 48.2. And as it was a figure of the ſpiritual Temple under Chriſt, when the Church was to be made Catholick; ſee of it, Eſay 2.2,3. and 25.6,7,8,9,10. Mic.4.1,2. Rev.21.10. The mount may ſhadow out the Churches ſtrength, and firm ſtability; its ſafety, ſplendor, and viſibility. And yet a city upon a mount, may be hid ſometimes with clouds, myſts, fogs, tempeſts; and ſeen onely of them that are within it. And it may alſo mind us to mount our thoughts on high, to heaven-ward, Col.3.1,2. The woman hath the Moon under her feet, Apoc.12.1.

By which was as a frame of the City on the South] Or, upon which mountain: was as a frame of a City on the South. The City Jeruſalem had formerly been built thereby; and was after by Zerubbabel and Nehemiah built there. But here the City of Jeruſalem is not meant: For in this viſion it was to be built from the Temple Southwards, ſundry miles; as appears, Chap.45.1,2,3,4,5,6. and Chap.48.8,9,10,13,15,16,17,18,19,20. See the Annotations on Chap.48.15. Which among other things, ſhews this viſion of the Temple and City, not to be meant literally; but myſtically, of the ample and flouriſhing eſtate of Chriſts Church under the Goſpel. And the words here are, *as the frame of the City;* that is, the Temple here ſhewen in viſion, was built like the frame of a City, of ſuch largeneſs, and with ſo many walls, gates, courts and towers, as a City. And this building appeared on the South to the Prophet, that came in viſion from Babylon, which ſtands thence moſt Northerly; not that this building was on the South part of the hill. See Pſal.48.2.

V.3. *And behold*] To raiſe attention; See Geneſ.28.12,13.

a man] An Angel in the likeneſſe of a man, prefiguring Chriſt, Chap.1.26. and 9.2. and 43.6. where he ſeems diſtinct from the Lord, ſpeaking out of the Temple, Zeph.6.12. The man Gabriel is named, Dan.9.2. but yet here, moſt likely is meant the Angel of the Covenant, Chriſt himſelf, uſually appearing as a man, and ſtyled a man, Geneſ.18.1,13. and 32.24,30. Joſh.5.13,14. Judg.13.11,&c. Dan.7.13. Act.17.31. Rev.1.13. and 11.1. and Chap.14.14.

like the appearance of braſſe] As burniſht, and burning braſs; as fire, Chap.1.7. Rev.1.15. This may intimate, Chriſts purity, ſanctity; yea, his divinity, as ſome will. He appears not here, as an angry Judge; as Chap.1.27. But lovingly, as a Maſter-Builder.

with a line of flax in his hand, and a meaſuring reed] Likely the one, in the one hand; and the other, in the other. This line or cord might be to meaſure the greater ſpaces; as the compaſs of the outer wall, the floors of the whole building, and of the Courts, the waters, Chap.47.3. ſerving well for ſuch uſes, Zach.2.1,2. And the Reed, or Rod, to meaſure the height and thickneſs of the walls, and the proportion of the gates, chambers, porches, and things of the Temple. And thus much uſed, and moſt fit, for lightneſs, ſtiffneſs, and other wayes, for ſuch purpoſes, Rev.11.1. and Chap.21.15. A golden Reed is there, to meaſure the golden and heavenly Jeruſalem. Our meaſuring line, and Reed, muſt be the ſacred Scriptures. By them muſt Gods houſe be built and ordered. To this doth allude the manner of ſpeech, Eſay 28.10. Gal.6.16. Phil.3.16. See Exod.25.9,40. Act.7.44. Heb.8.5.

and he ſtood in the gate] Or, *by the gate.* As the keeper of the Temple,

ple, as the Guider and Teacher of the Prophet; He having, indeed, the direction and adminiſtration of the Spiritual Building; as the Lord of the houſe, and heir of all, having the charge and power of opening and ſhutting, Heb.1.2. and 3.6. Joh 10.2,3. Revel. 3.7. In the North gate of the outmoſt wall, moſt likely, next to one coming from Babylon, and next to the Eaſt angle or corner on that ſquare. Chriſt is the gate, and way, and as it were the door-keeper to the Father, Joh. 14.6. and 10.9. Rom.5.2. Cant.2.9.

V.4. *Son of Man*] See *Annotations* on Chap 2.1. Here is the end and uſe of the viſion.

behold with thine eyes, and hear] So did the Lord reveal to Moſes in viſion, the faſhion of the Tabernacle; To David, the faſhion of the Temple; and to John, the new Jeruſalem. Here Ezekiel was to learn ſome things by ſight, ſome things, by hearing. Prov.20.12. yet theſe words are not to be underſtood here of the bodily ſenſes properly; for he was now in body, in the countrey of Babylon: but of the anſwerable faculties of the mind.

Set thine heart upon all] He was to lay up all in his heart, take it to heart, as the phraſes are uſed, Pſal.62.10. 2 Sam.21,11. 2 Sam.19.19. to mark and weigh all, to mind and remember all, with all diligence poſſible, Mat.11.15. Apoc.1.11. Mat.24.15. Jer. 48.10. and Ezek.44.5.

for to the intent —; declare all, &c.] The Angel is a Prophet, to the Prophet Ezekiel: and Ezekiel the Prophet, is an Angel to the Church.

Declare] We muſt learn to teach others: what uſe of a candle hid under a buſhel? Matth.10.27. 2 Tim.4.2. For to teach others, for their uſe and ſake; as Joh.12,30 is Ezekiel here inſtructed, Ezek.43. 10,11. Thus Paul did, Act.20.20,27. Thus our Saviour preſcribes, Mat.28,20. and practiſeth, Joh.15.15.

declare all] By words, deeds, geſtures, to the Church. Not any thing here is ſuperfluous or impertinent.

to the houſe of Iſrael] This concerns both Jew and Gentile, Rom. 11.20.

V.5. *And behold, a wall on the outſide of the houſe round about*] The outmoſt wall of ſtone, incloſing the houſe, temple, and courts, porches, chambers, and whole buildings. So largly is houſe taken; as elſewhere, 2 Sam.7.5,6. 1 Chron.22.5. So Ezek.43.12. And this wall was four ſquare, as after appears, Chap.42.16, &c. and ſo compaſſing the houſe round about; or, as the Hebrew is, *round about, round about*. See Eſay 26.1. Zach.2.4,5.

A meaſuring reed of ſix cubits long, by the cubit, and an hand breadth] The length of the meaſuring reed, or rod, is here ſet down, as the ſure rule of the meaſures following. But here two queſtions, and doubts are made; Firſt, of the length of the Cubit; And ſecondly, whether the hand breadth is to be added to every one of the ſix cubits in the reed, or only one hand-breadth to the whole reed. The length of the Cubit is a thing very conſiderable. For by Cubits are reckoned almoſt all meaſures of buildings in Scripture. By Cubits are meaſured the Ark of Noah, and the prevailing of the waters. By Cubits are meaſured Moſes Tabernacle, the Ark, Mercy-Seat, Table, of Shew-bread, Curtains, Boards, Altar of incenſe, Altar of burnt-offerings, Court, and hangings of it. By Cubits are meaſured Solomons Temple, the Oracle, Sanctuary, Porch, Pillars, Chambers, Cherubins, Molten Sea, Lavers, with their baſes and wheels, Altar of burnt-offerings. And ſo here in Ezekiels Temple, by Cubits are meaſured, the Gate, Poſtes, Porches, Arches, Chambers, Courts, Tables, Altar of burnt-offerings, and all within and adjoyning to the houſe it ſelf, Porch, Temple, and Oracle. And ſo by Cubits is meaſured the wall of the heavenly Jeruſalem, Apoc.21. ver.17.

Now a Cubit properly ſignifieth the elbow, and in meaſuring it ſignifieth commonly the length from the elbow, to the end of the longeſt finger: which is ſome what more then the fourth part of a mans ſtature. And thus it differs, and is uncertain according to the ſeveral ſtatures of men, of men in one age, much more in ſeveral ages. *Virgil* ſpeaking of the ſtone lifted up and thrown by *Turnus* hath theſe words,

*vix illud lecti bis Sex Cervice ſubirent, Qualia nunc hominum producit corpora tellus. Æneid. lib.*12. See *Auguſt. de Civ. Dei lib.* 15. *cap.*9.

We have ſome diſtinction of Cubits intimated in Scripture by theſe expreſſions; Og's bedſtead was nine Cubits long, four broad, after the cubit of a man, ſaith the text, Deut.3.11. and Apoc.21.17. the wall of the new Jeruſalem is meaſured to be 144 Cubits, according to the meaſure of a man, that is of the Angel. The length of Solomon's Temple is ſaid to be ſixty cubits, after the firſt meaſure, 2 Chr.3.3. ſo implying a ſecond meaſure of cubits: and Ezekiel 41.8. is mention made of great cubits. See Annotations in ver.42.

And finding the two pillars Jachin and Boaz, to be counted 18 cubits high a piece, in 1 King.7.15. and to be 35 cubits high a piece, in 2 Chr.3.15. and the baſis added to it, making thereto ſix: This occaſioneth the common diſtinction of cubits, into common and ſacred cubits; as there is, in common, opinion, of ſicles: the ſacred cubits doubling the length of the common cubits; as the ſacred ſicle doth the waight and worth of the common ſicle: and this will reconcile the foreſaid difference in the height of the two pillars. And hereupon ſacred cubits, are conceived to be uſually underſtood in ſacred buildings: and the cubits of the meaſure of the houſe of the forreſt of Lebanon to be underſtood for common cubits, leaſt otherwiſe that houſe ſhould exceed in meaſure the Lords Temple. And likewiſe Cyrus his decree found in a roll at Achmetha, in the Province of the Medes, doth ſeem to reckon by common cubits; becauſe it doubles ſome of Solomons meaſures. Though poſſibly Cyrus, a heathen, might miſtake in the right meaſures of the Temple; or the record be corrupted, Ezr. 6.3. And ſome learned men, for a ſeeming need, do apply ſacred cubits to the building of Noahs ark. And more then this, we read not of the length of cubits in Scripture. What learned men have added above this; ſome making the ſacred cubit, called alſo, ſay they, the Royal Cubit, and the Legal Cubit, to conſiſt of one hand-breadth more then the Common Cubit. Some again making the Common cubit to conſiſt of four hand breadths, or twelve inches: ſome of five hand-breadths or fifteen inches, ſome of ſix hand-breadths, or eithteen inches, that is our foot and half foot; and ſome of four and twenty inches, or two of our feet: And ſome making the cubit here mentioned to be our Yard; Some, our common Ell. All theſe are rather raiſed upon probable Conjectures from uncertain Antiquities, and Traditions, then grounded on certain truths. And what Cubit is here meant, we muſt leave to conjecture, upon the premiſes. Now for Hand-breadths, being four fingers breadth, or three inches; in common accompt, three hand-breadths are our ſpan, that is, twelve fingers, or nine thumbs or inches; and four hand-breadth are our foot, that is, ſixteen fingers, or twelve thumbs or inches. And ſo to come to the ſecond Queſtion and Doubt, To what the Hand-breadth, here mentioned, muſt be referred. Some conceive it is to be added to every one of the ſix cubits in the reed: and this ſeems to be ſeconded by that Text, Chap.43.13. where the cubit is defined by a cubit and an hand-breadth: and it is further ſtrengthened in them, by their apprehenſion of the ſuitableneſſe of ſuch a Meaſure in compliance with the ſeveral parts of all the buildings. But that Cubit then did not conſiſt of ſix hand-breadths; elſe moſt likely the Reed would have been reckoned to conſiſt of ſeven Cubits exactly: But the cubit then muſt muſt be of a longer extent; and ſpecially it will be ſo, if it be the ſacred Cubit. But moſt underſtand this of one cubit to be added to the whole reed; and that as part of the meaſure, and not only for the uſe of the hand to hold it withal. In iſſue the point reſts upon probabilities on both ſides. And ſo the Reed it ſelf may rather be gueſſed at, then poſitively aſcertained. But ſure it is between three, and ſix yards.

The breath of the building one Reed, and the height one Reed] That outmoſt wall being as a Parapet, or Breaſt-wall, or a kind of outward ſconſe, round about all the Courts and Temple; and that it was of this breadth and height, one Reed or Rod. The length of it, in the four ſquares of it, is ſet down, as moſt conceive, Chap.42.16, 17, 18, 19, 20. See the Annotations there, and on ver.6. of this Chapter, and on Chap.45.2. This compaſſed the edge of the hill of mount Zion; very deep and ſteep valleyes being on the outſide of it round about. It was uſefull among other things, againſt the danger of falling: and this wall, and the other walls, of the ſame thickneſs about the ſeveral Courts, and the Temple, may note the great ſtrength and defenſibleneſs that the Lord ſetteth about his Church, Pſal.34.7. and 46 1, &c. and 125. 1,2. Eſay 26. 1. Zech.2. 5. and 9.8. Rom.8 31, &c. Joh.10. 28. We read not of ſuch a Wall as this compaſſing Solomons Temple: which, among many other things, as will after appear, ſhews, that this Temple ſhewed in Viſion to Ezekiel, is not the ſame with Solomons Temple: Though ſome learned Papiſts do ſtiffly, if not groſly, maintain the contrary. See Annotations on Chap.8.7.

V 6. *Then came he toward the gate which looketh toward the Eaſt*] Heb. *whoſe face was the way*, &c. This is the Eaſt gate. But whether of the outward wall, laſt mentioned, and meaſured, ver.5. compaſſing a Court common to the Gentiles, and unclean; (if ſuch a court there were) or of the wall compaſſing the court for the Jews onely, in ſome reſpect common both to people and Prieſts, is a thing wherein learned Interpreters do doubt, and differ; and which cannot be eaſily determined. We conceive it not to be the Gate of the outmoſt wall; becauſe that wall was but as a Parapet, or breaſt-wall: and the height of that wall and Gate is ſo low, and little; and the Chambers, and other buildings, within this Gate, and annexed to it, are ſo many, and ſo great; ſet down, ver.6. to 17. which buildings ſeem moſt proper to that Gate entring into the Court for the Jewes. The Gate may mind us of Chriſt, the Gate, and true door, Joh.10.7. and 14.6. Zech.6.12. And in all the Gates, in each Court, there is a conſtant regular Uniformity obſerved; which may ſchool us to Conformity, and Uniformity; that all things in the Church may *be done decently and in order*, 1 Cor.14.40.

And went up the ſtaires thereof] The Temple was built on the top of Mount Zion. And we read of three, or rather four degrees of levelled floores, or courts, by which they went up unto it. The firſt and lowermoſt had ſeven ſteps, by which they aſcended from the Level or floor, or plain within the Outmoſt wall, to the exterior court for the People. For that pretended court for the Gentiles hath no ſuch ſufficient warrant for it: Or, if any were to be ſo called, it was that next within the Outmoſt wall. The Gentiles (when they became Proſelytes, at leaſtwiſe the Proſelytes, not of the gate, but of the Court, as in after times they were diſtinguiſhed) had the ſame priviledges in Gods worſhip with the Jews. The number of ſeven ſteps, though not here mentioned, yet are ſet down in the North and South gates of this Court, ver.22,26. The ſecond aſcent was from the Level of this exterior court, to the Level of the Inner and Middle Court, for the Prieſts and Levites; and this was by eight ſteps, ver.31.34,37. The third aſcent was from the Level of the Inner Court, to the Level of the inmoſt Court of the Temple it ſelf; proper it ſeems to the Prieſts onely. The number of theſe ſteps are not ſet down: But may ſeem to be gathered from thoſe of the former Court. Laſtly, there was another aſcent from that Inmoſt Court, to the Porch of the Temple, and Temple it ſelf, ver. 49. The Aſcent from court to court, or from Level to Level, was onely by the ſteps: For the Gates and Buildings in them were of the ſame Level with their Courts; and ſo the ſteps or ſtaires, were not behind the Gates, or in the thickneſſe of the walls; but before the walls and Gates. And therefore he meaſures here the Threſhold, after he went up the ſtaires. Theſe ſteps and ſtaires here, no doubt, were not high, and large ſteps; but eaſie ones, ſuch as men and Cattel for ſacrifice might eaſily aſcend. See Annotations on Verſ.17.

And meaſured the Threſhold of the Gate] The Hebrew word here uſed, ſignified the Threſhold properly ſo called; and alſo the upper lintal; and likewiſe the ſide poſts of the gate. Which of theſe is here underſtood, is dubious; and accordingly the minds of Interpreters various. We conceive, that the word here is taken in its proper ſignification, for the Threſhold on the ground. Yet ſome would underſtand it ſo, as including a building of wall thereupon, of the ſame breadth, and thickneſſe; which might ſerve as for other uſes, ſo for ſide-poſts to the gate. And ſo the two Threſholds on the grounds and the walls on them, (being of the ſame breadth and thickneſſe with the wall of the Court) they conceive them to run from the wall of this Court, along by the Eaſt ſide; that is, from South toward the North, one Threſhold, one Reed; & from North towards the South, the other Threſhold, another Reed; And thus ſhall the middle ſpace be left open, for the entry of the Gate: And the Chambers within the Gate, on each ſide, being each of the ſame meaſure, Reeds a piece, ſhall run in a manner in a line along with theſe Threſholds, and walls builded thereupon; and leave ſtill the way in the middle open for paſſage: and this alſo is conceived, will beſt agree with the reſt of the Buildings and Meaſures mentioned in this Gate. and Porch. And ſo likewiſe do they underſtand the Threſhold of the Gate, by the Porch of the Gate within, ver.7. Or rather, taking it in its moſt proper ſignification for the Threſhold onely of the Gate, as the very letter of the text runs; then theſe Threſholds, being Reeds apiece, had a two-leaſed door, meeting in the middle, upon a ſtrong poſt wherein they ſhut, and ſo left the breadth of the entry, of the wideneſſe of the opening of the Gate, ten Cubits; as it is ver.11. Theſe Threſholds likely were a little lifted above the earth or floor. The height of this Gate is ſet down, verſ. 11. Of this, and all the other Gates, ſee that in the Pſal.87.2

V.7. *And every little Chamber*] Within the wall, towards the Temple, was a Reed ſquare. So Verſ. 12. as, ſay ſome, was the Threſhold and wall upon it, Ver.6. and ſo both kept one breadth. It may be doubtful, whether the Chambers were each a Reed ſquare within the wall, or without. And yet the inner walls of them might run level with the Threſhold, and wall of the Eaſt gate; and the back walls go further out, Northward & Southward. Of their number, and uſe, ſee Ver.10. and the Annotations upon it.

and between the little Chambers were five cubits] The Chambers then were not continued together, nor contiguous; but a ſpace betwixt each of them. Some conceive it beſt, to agree with the letter and words of the text, and with the due conſideration of the length of the whole Gate, porch and portal, from entrance to end, from Eaſt to Weſt, mentioned to be fifty cubits, verſ.15. to underſtand here five cubits to be between each chamber; and four of thoſe intervals to be on each ſide. Thus, five cubits between the Eaſt wall, and the firſt chamber; five between the firſt chamber and the ſecond; five cubits between the ſecond chamber and the third; and five between the third chamber, and the inner-gate weſt-ward; ſo reckoning in all, twenty cubits on each ſide of the gate between the chambers. And then theſe ſeverall ſpaces of five cubits a piece, moſt likely, were taken up with ſeveral poſts or pylaſters, arched on the top, reaching from one poſt to another, of that breadth a piece of five cubits, as is intimated, verſ.10. And under three of thoſe arches, on either ſide, were the three chambers placed. Or, poſſibly the poſts might be much leſſe for breadth and thickneſs, and the far greater part of the five cubits, left for cloyſters, or entries into the North and South walks, galleries, or cloyſters, that lay within by the ſides of the Court. Others, underſtand the diſtances, or intervals between the chambers, to be but two on a ſide; and make each of them, to be five cubits. Yet others, underſtand but five cubits in all, between three chambers on a ſide. And ſo other five, between the other three chambers on the other ſide of the gate. Suppoſing ſo the firſt chamber to joyn to the Eaſt wall, and the third chamber to joyn to the inner-gate Weſt-ward; and the middle chamber, to have two cubits and a half on the Eaſt ſide of it, and two cubits and a half on the Weſt ſide of it. In theſe uncertainties, men may ſooner ſay their mind, then ſafely determine, and ſoundly prove it.

and the threſhold of the gate, by the porch of the gate within was one reed] That is, the inner-gate, Weſt-ward, anſwering to the outward gate, Eaſt-ward, (between which two, the porch, or entry-houſe, and the chambers were) had the like threſholds, and of the ſame meaſure, as the outward gate had. Here one of the threſholds, by analogy of number, or ſynecdoche of one part for the whole, is onely mentioned; implying, the other to be equally underſtood. See Annotations on verſ.6.

V.8. *He meaſured alſo the porch of the gate within, one reed*] The threſhold of the inner-gate was meaſured, verſ.7. The porch of it, here; both of one meaſure: theſe two diſtinct names, and relations, being contained in the ſame building. See Annotations on verſ.6. There were two porches, after the gate of the firſt entrance; the Exterior porch, and the Inner-porch. The exterior, verſ.6. And this here; of the ſame length, from North to South, with the opening or light of the gate it ſelf, ten cubits; and of the ſame breadth, from Eaſt to Weſt, with the breadth or thickneſs of the wall of the court, which on the inſide of it joyned to the chambers: and this was one Reed, as is here mentioned. This was, as it were, **θυρωρεῖον, πυλάριον, πρόστωον**, the outward portal, porch, or entry. And this place ſeems to lie open to the skie; for there is no mention of any roof over it; but onely it is barely meaſured; and the Eaſt-eaves of the chambers reach into it; and the exterior front of the inner-porch, is beautifully garniſhed; which would not be ſo, if the outward porch did cover it, by joyning to it. The inner porch is meant, & mentioned in the next verſe.

V.9. *then meaſured he the porch of the gate eight cubits*] Some conceiving, in theſe words, a kind of relation had to the length of the whole porch, from Eaſt to Weſt, underſtand them thus, That the poſts therein ſuſtaining the arches (between which the chambers were) were at eight cubits diſtance one from another. Others, that this porch ſtood croſſing, as it were, over the way, that went forward, as you paſſed through it, to go ſtraight up to the Temple. And it was eight cubits over, from North to South. And that the poſts thereof being two cubits, did make it anſwerable to the breadth of the entry of the outward gate, mentioned after, verſ.11. And indeed, ten cubits is the conſtant meaſure of the breadth of all the entrances and entries, in the gates, porches, courts of the Temple, verſ.22,24,28,32,35. Chap.41.2. But here the eaſier, and fairer underſtanding of the word, is, That this porch exceeded the other porch, and other parts of this body of building; in greatneſs, being eight cubits; and in the garniſhing of the frontiſpices, both Eaſt and Weſt, being more beautified and pretiouſly garniſhed.

and the porch of the gate was inward] Or, This was the porch of the inner-gate; ſo meaſured as aforeſaid.

V.10. *and the little chambers*] Three on each ſide, ſtood along the way, on the right and left hand. The meaſures and quantities of them were ſet down, verſ.7. Theſe were for the Porters to dwell in, to obſerve and watch the gate, on both ſides; to keep that no unclean perſon, or any other, forbid by the Law, might enter in, 2 Chro.23.19. Theſe Porters were of the Levites; and were many in number. We read of four thouſand, divided by David into courſes, 1 Chro.23.5,6. and aſſigned by Lots, to the ſeveral gates, Eaſtward, Northward, Southward, and Weſtward, 1 Chr.26.13——18. They were keepers of the doors, gates, entries. And this they did by wards, by their courſes: after ſeven dayes ſtill new came. And they lodged round about the houſe of God, becauſe the charge was upon them; and the opening of the doors thereof every morning, pertained to them. They were alſo over the treaſuries of the houſe of God; had charge of the miniſtring veſſels, and other holy things; and were in many ſervices, about the ſacrifices and offerings, under the Prieſts. Thus it was in Solomons Temple. See 1 Chron.9. Chap. verſ.17——33.

And the poſts had one meaſure] Alike on both ſides. See Annotations on verſ.7.

V.11. *and he meaſured the breath of the entry*] See Annotations on verſ.9. The breadth of the firſt entry, or entring in of that outward Eaſt gate; from North to South; or from the one hand to the other: And not the breadth of any other particular place, or ſpace that was within the entrance.

and the length of the gate thirteen cubits] The length of the gate from the bottom to the top, which indeed is the height of the gate, is here rightly underſtood; and that by the common conſent of Inpreters.

V. 12, *The ſpace alſo before the little chambers was one cubit*] Space; Heb. *limit* or *bound*. This is variouſly underſtood. Some take it for a rail, or ſome ſuch partition, one cubit broad, from the wall and poſts of the chamber, on both ſides, running up ſtraight along by them, towards the Temple; and make it ſo ſerve as a narrow cloyſter, or through paſſage on both ſides, North and South, of the gate before the chambers. And ſo the narrow the entry of ten cubits, contrary to that, ver. 11.

Others, That there was the ſpace of one cubit broad (and as much high) before the chambers, on either ſide of the gate, North and South; ſo built as to ſerve for ſeates, for the Porters, and others, upon occaſions to ſit on: leaving the diſtance of the entry; between the chambers on both ſides, all along, ſtill ten cubits broad and open. Others, underſtand this, of one cubit onely, between the wall of the threſhold and entry gate, and the firſt chamber, on either ſide, North and South, at the Eaſt end. Some alſo of the like cubit, between the laſt chamber; and the wall, on either ſide at the Weſt end. But we conceive the moſt eaſie, uſeful, and likely Interpretation to be this. That this cubit ſerved for eaves at either end, Eaſt and Weſt, to keep off the injuries of weather, as ſun and rain, on both ſides of the chambers, that were on both ſides of the gate. See Annotations on ver. 13. The other interpretations have their difficulties, encountring, and encumbring them; of which this is more free.

And the little Chambers were] Every Chamber on both ſides was ſix Cubits; as ver. 7. not ſix cubits ſtanding inward, and diſtant ſo far from that one cubit on either ſide, laſt mentioned; For that would croſſe the meaſures and frames of the Buildings formerly mentioned.

V. 13. *He meaſured then the gate*] The breadth of the gate which he repeats in every of the Gates following, verſ. 21, 25, 29, 33, 36. Some here would run this reckoning of five and twenty Cubits Eaſt and Weſt, from one outmoſt bound of the Chambers, to the other, all along the doors of the ſix Chambers, on both ſides of the Gate; And ſo make it five and twenty cubits, on each ſide thus; The three chambers eighteen cubits; between them five cubits; and one cubit at the Eaſt end; and another at the Weſt end of the chambers, for the Eaves: The three chambers not having each a ſeveral Roof; but one continued Roof being to ſerve them all three. Others would run them Eaſt and Weſt, from the Front of this Gate, (& ſo of the others) to the end of its Portal, thus; In the breadth or thickneſs of the wall ſix cubits; the gate-houſe as it were, or Porrers Lodge, ſix cubits; The Portal it ſelf eight cubits: Threſholds of the Portal at each end two Cubits; Eaves for the front of the Gate, and the Weſt end of the Portal, each halfe a Cubit: In all five and twenty. But what are theſe to the breadth of the gate? The better reckoning ſeems to be taken from North to South; for ſo lyes the breadth of the gate. And then the breadth of five and twenty Cubits from the Roof of one Chamber to the Roof of another, from the outmoſt parts of them, ſeems to be taken up thus; The breadth of the gate ten Cubits; The breadth of the Chambers on either ſide of the gate, ſix Cubits; ſo on both ſides twelve cubits: and one cubit and a half the thickneſſe of the back walls of the Chambers, on the North ſide, and ſo on the South ſide: In all, five and twenty Cubits; from the outmoſt point North, to the outmoſt point South, as aforeſaid: which is the breadth of the whole building of the Gate.

door againſt door] Not meant of the door of the great Eaſt Gate, being over againſt the door of the Inner Gate, lying Weſt to it; and correſponding to it. But this is meant of the little doots of the little Chambers, laſt named, on the South and North ſides of the Gate; which either did in a direct line face the one the other: Or, as ſome more probably, underſtand them, That the doors to each Chamber were two, and ſo framed, that door was againſt door, in a line running from Eaſt to Weſt; ſo that the doors ſtanding open, one might ſee through the three Chambers, from end to end, at one ſight. And that thus it was on both ſides of the gate.

V. 14. *He made alſo poſts of ſixty Cubits*] *He made*; that is, by meaſuring ſhewed, or deſigned to be made.

poſts] Heb. *a poſt.*

Poſts of ſixty Cubits] Here the Jewes cry for the help of Elias. And here many learned men ſlide over, or ſlighty touch upon this: and that with undue, if not unlikely ſatisfaction to themſelves, and others. Some here conceipt a Number of Poſts, of ſixty Cubits high, pitch'd on end, in the Courts; But know not to what end or uſe. Some ſpeak of a three-fold row of Poſts, or Pillars, and three ſtories built upon them, one above another; each Poſt in each ſtory twenty Cubits high; and they ſtanding juſt one upon another, the floores onely betwixt them, they may be ſo reckoned, as if high ſixty Cubits a piece. And this they apply to the Porches or Galleries round about the Court; and to the Buildings and Chambers over them. But the Prophet comes not yet into the Court, till ver. 17. And theſe Poſts here do but reach unto the (firſt) Poſt of the Court, as the words expreſſe it. Theſe words then ſeem to be confined to the Buildings of the Gate; taking in it the full length and breadth of it. And then muſt be underſtood, either for the Fronts of the Gate, ſixty Cubits high; or for certaine Eaves, to cover ſome part of the buildings of the Gate, and running along ſixty Cubits: and ſo Poſts are interpreted, Eaves; and the ſixty Cubits covered by them, are counted ſo many, and no more; without any ground for it. And both theſe very hardly and harſhly. Or elſe, as by ſome, for a Cloyſter, or Walks, ſupported with theſe Poſts, running upon the ground, from the Eaſt gate, before the Chambers, up to the opening and entrance into the Court before it, towards rhe Temple. But this ſhewes nothing how, or which way theſe Poſts ſhould be of ſixty Cubits. Or, if they apply the nnmber to the length of the Cloyſter, they ſo force the words; and lengthen the Gate ten Cubits beyond its due. Neither doth this conceit ſtand and agree any thing well with the other Meaſures and Buildings within the Gate formerly mentioned. We rather do humbly conceive, (and ſome ſuch thing, ſome learned men do ſeem to intimate,) That in Analogy and correſpondency to all the Buildings round about the Courts, there were two ſtories built above this Gate, (and ſo above the others, Ver. 20. 24, 28, 32, 35.) of the full length, and breadth of the Gate; one ſtory above another. The Poſts whereof are here onely mentioned: as we meet with divers ſuch abbreviations; over and above that we find many things clean omitted in this ſhort and intricate deſcription, as in due place ſhall appear) And theſe Poſts reckoning from the ground, in ſuch manner as formerly was touched, were each ſixty Cubits high. And without this conſtruction made, there will appear no ſmall diſproportion, and indecorum between the Buildings of the Gates, and the Buildings of the Courts adjoyning. But thus the buildings of the Gates will bear equal height with the buildings about the Courts. Yet ſome reckon theſe ſixty cubits thus; that is the roof of the Chambers, with the Eaves on the one ſide, five and twenty cubits; on both ſides fifty. And ten cubits the Inner Porch; as the outward Porch was, ver 11. In all ſixty. And that theſe Poſts, Frontiſpieces, or Forefronts did compaſſe the building.

even unto the Poſt of the Court round about the Gate] Of this Court, ſee v. 17. This court had poſts round about it; and buildings on them. And theſe joyned on both ſides of the Gate; each gate being in the middle of its own wall.

V. 15. *And from the face*] This is the length of the Gate from Eaſt to Weſt. And ſo fifty cubits are conſtantly reckoned the length of the other gates, ver. 21, 25, 29, 33, 36. Theſe fifty cubits are reckoned by all from Eaſt to Weſt: yet for the parcels and particulars, they are clean omitted by ſome. By others reckoned up; but very uncertainly and obſcurely. Some do make this ſum up thus; *viz.* Eighteen cubits the three Chambers; twenty cubits the four ſpaces, or elſe Pilars or Poſts between them three chambers, aud walls at the Eaſt and Weſt end of them: Thoſe ſpaces, or elſe Pillars being five cubits a piece. And ſix cubits a piece the thickneſſe of the ſaid Eaſt and Weſt walls. So eighteen, twenty, and twelve, make up the fifty Cubits. And all theſe covered with buildings. Others reckon thus; from Face to Face fifty Cubits; and make the Porch of the Inner gate to be ten cubits more, Others, from the face of the Gate of the Entrance, ſtanding in the outſide of the wall encompaſſing the Court, unto the Inner Gate. opening into the Court it ſelfe fifty Cubits, thus; Eighteen the Chambers; five the middle ſpaces, and two the Eaves: All theſe five and twenty, and all covered. And the other five and twenty from beyond the Inner Porch, to the Entrance of the firſt Court, uncovered and open to the skie. And ſo they make the Portal of one Reed, to ſtand before the face of the gate of the entrance, and not to be included in this Number. See Annotations on Ver. 8. In theſe uncertainties and obſcurities, we can get little, or no light; out of Moſes Tabernacle, or Solomons Temple; becauſe the Courts and Gates of them are ſo ſcantly touched there; which Ezekiel here doth ſo much, and ſo long inſiſt upon.

V. 16. *And there were narrow windowes*] Having diſpatched all the parts of the ſtructnre of the Gate; Now in this prace he comes to deſcribe the windows for light, and Palm trees, for ornament and garniſhing of the parts of the Building.

Narrow windows] That is, narrowed: moſt likely, placed in the middle of the thickneſſe of the wall; and broader, and wider, both outward and inward: the wall being to this end ſloped on both ſides, both within and without; the better to gather and receive the light abroad; and to diſperſe and dilate it within. And theſe windows haply were like our Lettice windows as the original word ſeems to import, darting in the light: or elſe, they were with leaves to open and ſhut; or elſe with glaſſe, or ſome ſuch. thing, cloſed and ſhut up, 1 King. 6.4. Theſe windowes for Light, may ſhadow out that light of ſpiritual illumination, and joy, whereby God ſhines in the hearts of his people; 1 Theſſ. 5. 16. Rom 5. 2. Phil. 2. 17.

To the little Chambers] On which parts of them, we know not.

They might be towards the Cloyſters, on the Eaſt and Weſt ſides of the middle Chambers.

and to their Poſts within the gate round about] Poſts, or rather upper lintels; ſo verſ.9.10. that is, in the walls above the doors, to give light to the inferiour parts of the Chambers; the doors, as ſome ſay, opening towards, or into, the main entry and paſſage, on both ſides verſ.13. Or elſe the words for Poſts, may ſignifie the Cloyſters, arched from Poſt to Poſt, between the Chambers. And theſe were within the Gate, round about, or, on both ſides; and windowes were made to them. But they ſeem rather to be intended in the next words.

and likewiſe to the Arches] Or, *Galleries*, or, *Porches*; thoſe ſpecified in the laſt words of the former Annotation.

and windows were round about inward] Windows on both ſides, as hath been ſhewed; inward, or within the Gate; beſides the great light of the Eaſt, and Weſt ends; or doors of the outward, and inward Gate. All which gave abundant light to all the Chambers, places, and paſſages within the whole Gate.

and upon each Poſts were Palm-trees] Engraven for ornament, and beauty on each Poſt, or Pillar, or Front, and Chapiter of the Pillar, or tops of the wall within on both ſides. This Ornament of Palm-trees may ſhadow out to us, our enſigns of triumph and victory over the World, the Fleſh, and the Devil, Rom.8.31——37. Apoc.12.11. and 7.9. 1 Cor.15.54, 55. And thus he hath wholly finiſhed the Eaſt Gate, with the Buildings in it.

V. 17. *Then brought he me*] The man, verſ.3. did it.

into the outward Court] Here he firſt enters out of the Gate into the Court; going on Weſtwards towards the Temple. The Gate and Buildings in this formerly mentioned, ſtood in this Outward Court; we mean within this ſecond wall. And Now he is paſſed between them, and got through them, into the Outward Court it ſelf; to ſee what is behind theſe Buildings; and what ſpace before them, and betwixt this and the next Court; and what compaſſe on either hand him, towards North and South.

Now in Moſes Tabernacle, we read but of one Court: and that was long, from Eaſt to Weſt an hundred Cubits: Broad from North to South, fifty Cubits; and high all about five Cubits. And but of one Gate in it, of twenty Cubits wide, placed in the middle of the Eaſt ſide, Exod.27. and 38. Chapters. And all this, and things in it, were under the hands and Charge of the ſons of Gerſhom and Merari: And to the ſons of Kohath belonged the charge of the Tabernacle it ſelf, Num. Chap.3. and 4. In Solomons Temple we read of two Courts; and they ſo named, and numbered, 2 King.21.5. and 23.12. 2 Chron.33.5. The one, the Inner Court, or the Court of the Prieſts, or the Court of the houſe of the Lord, or before the houſe of the Lord, 1 King.6.36. and 7.12. and 8.64. 2 Chron.4.9. and 7.7. The other called the great Court, 1 King.7.9, 12. 2 Chron.4.9. which was for the People. A new Court is mentioned, 2 Chron.20.5. But that is, the old renewed by Aſa, when he renewed the Altar of the Lord, 2 Chron.15.8. Or elſe, as ſome would have it, the Court of the People, newly divided by a partition wall, to diſtinguiſh between men, and women, in it. And a middle Court is named alſo, 2 King.20.4. But the Margin reads, City, for Court: ſhewing the word ſignifies both. And to City, the ſenſe of the place might ſeem to carry it; for there was a double City of Jeruſalem, (the word is of the duall number) beſide that called the City of David. And theſe, part in the Tribe of Judah, and part in Benjamin. Compare together Jud. 1.8. 2 Sam.5.6, 7, 8, 9. 2 King.22.14. But chiefly, That place ſeems to import the middle Court of King Hezekiahs Palace: And that conſidering the Perſon of Iſaiah, and the place where the King lay ſick, and Iſaiah delivered his meſſage. And of ſuch a like Court we read, 1 King.7. verſ.8. Of an outmoſt Court for the Gentiles, we read not. But ſome labour to gather it out of, 1 King.8.41, 42, 43. Eſay 56.3, 4, 5. Mar.11.17.

Now Ezekiels Temple had more Courts. And they are, by divers men, diverſly numbred and named. 1 The Court or plain within the outmoſt wall. 2 The outward Court, ſo called, in relation to the inner Court. 3 The inner Court. 4 The inmoſt Court. Within this, the Temple was, with its Porch and ſtructures of Chambers, joyning to the outſides of the Temple, and of the Oracle, round about. And ſome add two Courts more toward the Weſt. And the firſt of all theſe, they make to be for the Gentiles: the ſecond, for the people of Iſrael that were clean, according to the Levitical Law. The third, for the Levites and Prieſts, and their accoutrements and imployments; wherein the Altar of burnt-offering was. And the fourth, for the Prieſts onely. Yet moſt writers do reckon, but upon three Courts, *viz.* The firſt Court within the outmoſt wall: the ſecond, called here the exterior, the outward Court, in reference to the inner Court; this being the Court of the people. The third, called the inner Court, belonging to the Prieſts; and in part alſo to the people, in their ſervices and ſacrifices. But to theſe muſt be added the fourth Court, wherein the Temple was; and that properly to the Prieſts onely; as the Chapter following doth evince. And theſe four Courts alſo, beſides very many other arguments, do evince, that this Temple of Ezekiel is not the ſame with Solomons; contrary to the moſt common tenet of the moſt learned Papiſts. Which errour of theirs, together with the captivating of their judgments, to the letter of their vulgar Latine text, doth much miſlead them in the true literal underſtanding and interpretation of this viſion and Temple. Now by Court here, we muſt underſtand and comprehend, not onely the plain floor, lying open to the skie; but alſo Porches about it and their Chambers, and other buildings, as the text ſhews. And theſe ſeveral Courts, with the riſings and varieties of them, may put us in mind of the diverſities of Gifts and Graces, and Offices, in the ſeveral members of Chriſts myſtical body here: and alſo of ſeveral degrees of Glory in the Courts and manſions of Heaven; as there are ſtars in ſeveral ſphears; and ſtars of ſeveral magnitudes in the fixed firmaments. Of theſe Courts, See Pſal.84.2, 10.

and loe there were Chambers] Being now in the Eaſt floor, and open plain of the outter exterior Court, he ſees and obſerves.

Chambers] Cells, repoſitories, ſtore-houſes. For the Prieſts and Levites to dwell in, whileſt in their turns, they kept the ſervice of the Temple; and wherein they did reſt and repoſe themſelves; and laid up in them part of the tithes, offerings and other things, belonging to them from the people; and of the frankincenſe and veſſels, and other things belonging to the Temple, and the ſervice of it. See Neh.13.5, 9, 12, 13. And haply, into theſe might the people alſo retire themſelves for accommodation, the better to order and compoſe themſelves, and their buſineſſes about their offerings, and ſacrifices of all ſorts. Yea, ſome make theſe to belong to the uſe of the people onely. Of theſe Chambers, of this, or the other Courts, we read not any thing in the ſtructure of Solomons Temple; but what is in Davids preparation, and proviſion for his ſon Solomon; on this behalf, 1 Chron.28.11, 12, 13. and that in Chap.9.26, 33. and Chap.23.28. And of them, we read alſo mention to be made, 2 King.23.21. 2 Chron.31.11. and Jer.35.2, 4. and Chap.36.10.

and a pavement made] For ornament and uſe; of ſtone and porphiry moſt likely; and curiouſly wrought with checkquer-work, as ſome tranſlations have it. See Chap.42.3. 2 Chron.7.3. See Ahaſuerus pavement, Eſth.1.6. And the uſe of this was to prevent duſt, and dirt.

round about] The pavement was all over the Court, and the Chambers; round about the Court and pavement.

thirty chambers] Fifteen on either ſide of this Eaſt Gate, that is, Northward and Southward. And as ſome think, fifteen alſo on either ſide of the North, and of the South Gates, Eaſtward and Weſtward.

upon the pavement] Or, about the pavement, or built over the pavement, above, and upon it.

V. 18. *Pavement*] That laſt mentioned.

by the ſide of the gates] Not that pavement, within the firſt, and outmoſt breaſt-wall, lying before the Eaſt Gate, of the ſecond wall and exterior Court, as ſome would have it. But this lyeth within the ſecond wall, and exterior Court; and by the ſide of the Gates of that Court.

gates] So plurally, ſaith the text. And the 20. and 24. verſes, ſhew, that it had a North Gate, and a South Gate, beſides this Eaſt Gate, all within this outward (not outmoſt) wall, or Court. Which Gates, running fifty Cubits from the wall into it, did further occaſion a diviſion; and break this one exterior Court, into more particular and leſſer Courts.

over againſt the length of the gates] Not then the pavement, lying in the length of the Gates, between the Chambers; and other buildings of each Gate; as ſome would have it. But that lying by the ſides of the Gate, that is, the North and South ſides of this Eaſt Gate; and ſo alſo correſpondently the Eaſt, and the Weſt ſides, of the North and of the South Gates, of this exterior and outward Court: And theſe were directly, and punctually over againſt the lengths of theſe Gates, butting thereon: and lying within the pointings in, & ends of the entrances from the three Gates. The lengths of theſe gates were fifty Cubits, running from the wall into the Courts; counting therein the thickneſſe of the wall. And that ſame length, was the breadth of theſe pavements, which did run from each ſide of theſe Gates, ſo compaſſing the Court, or little Courts. The breadth then, we ſay, of theſe lateral pavements, was equal with the lengths of the Gates. And the ſame was the conſtant breadth of all the porches, or galleries, that were round about all the Courts; and built upon, or over and above thoſe pavements. They were made as broad, as the Gates were long. Their length was a great deal more, as wil after appear.

the lower pavement] Lower then that pavement, in the inner and upper Court of the Prieſts. Or, lower then that other part of this pavement, which lay in this ſame Court, from under the porches or galleries, open to the skie; and likely, a little higher then this; or lower in the two ſides, then in the middle. This pavement, haply, being a little convex in the middle, and a little declive, or declining on the two ſides.

V. 19. *Then he meaſured the breadth from*] The breadth; that is, the broad flat, and plain floor of this inward Court.

from the fore-front of the lower gate] From the inner, and weſtern front of it. For each Gate had two fore-fronts. And ſo leaving out the length of the Gate it ſelf out of this meaſure.

of the lower gate] That is, of this Eaſt Gate of the outward Court, formerly meaſured: which is lower then the Gate of the Inner Court, as the ſteps of aſcent ſhew, from the one to the other.

unto the fore-front of the inner court] That is, the Eaſt fore-front of the Prieſts Court, and of the Gate of it.

without] Or from without, that is, leaving out likewiſe the gate it ſelf, and the length of it out of this meaſure.

an hundred cubits Eaſtward] That is, between the two gates, lay this broad plain, in the open aire, and hundred cubits from Eaſt to Weſt.

and Northward] That is, ſo much alſo from North to South, even an hundred Cubits. No other wayes can this meaſure be taken or made. The plain ſo being, not onely quadrangular, but a perfect quadrant or ſquare, equilateral. This was the Eaſt flat or floor. The like was that of the North, verſ.23. and that of the South, ver.27. For from each of theſe gates, to their oppoſite gates, lay an hundred cubits between. The meaning is, that he meaſured that floor, or flat, open to the skie, that lay between the gates of the outward and inner courts, on the Eaſt ſide; excluding the gates themſelves; and found it to be an hundred cubits broad, and long.

V.20. *And the Gate*] This North-gate, and likewiſe the South-gate, verſ.24. are in all points and particulars, ſo like, or rather the ſame with the Eaſt-gate, formerly deſcribed, that there needeth little, or no further explanation of them. All things for buildings, parts, meaſures, ornaments, are common to them all. See verſ.6.9, 10,11,12,13,14,15,16.

V.21. *And the little Chambers*] See Verſ.7,10,12,13,15.

firſt gate] Eaſt-gate: and ſo named, ver.22.

V.22. *And their windowes*] See ver.16.

ſeven ſteps] And ſo in the South-gate of this Outward Court. Which evinceth the number of the ſtairs in the Eaſt, to be likewiſe ſeven, ver.6. though they be not there named: they being all three Gates of the ſame Court, and the Gates, and Court, or little courts in it, being of one level and height. By theſe ſteps they came up from the floors of the lower Court, to the Gates of the higher Court. See Annotations on ver.6. And this, with all the other ſteps in the other Courts, and to the Porch of the Temple, may mind us of our increaſing, riſing, and aſcending from ſtep to ſtep, from degree to degree, in knowledge, faith, vertue, and all ſaving graces, 2 Pet.1.5. ſtill climing up towards heaven, and Gods Temple there, Pſal.84.7. See alſo, 1 Cor.13.9,10,12. Eph.4.12,13,14,16.

V. 23. *And the Gate*] The North-gate of the Inner-court was right over againſt the North-gate of the Outward Court.

and toward the Eaſt] And ſo it was toward the Eaſt; that is, the Eaſt gate of the Inner-court, was right over againſt the Eaſt-gate of the Outward court.

an hundred Cubits] That is, between the two North-gates, that of the Outward, and that of the Inner-court, was a ſpace of an hundred cubits long, and broad; a juſt ſquare, altogether like that, ver.19. The North Flat, or floor or little court, was of the ſame ſpatiouſneſs with that of the Eaſt.

V.24. *After that he brought me*] The South-gate of the Outward Court. See ver.21.

V. 25. *and there were windowes*] See ver.22. and 21.

V.26. *and ſeven ſteps*] See ver. 22. 16.

and the Arches thereof were before them] The ſteps alſo before the Gates may ſeem to have their poſts, Arches, and garniſhing of Palm-trees.

V.27. *And there was a gate*] See ver 23.

an hundred Cubits] That is Southward, and Eaſtward. See ver.23.

V.28. *And he brought me to the Inner-court*] So that here is no gate mentioned, on the Weſt quarter, of this Outward court; nor yet on the Weſt quarter of the Inner court. Joſephus records that in his time, there was no gate on the Weſt quarter. Joſeph. of the War of the Jews, lib.6. Chap.6 yet it was otherwiſe in Solomons Temple, 1 Chron. 9. 24. and Chap. 26. 14—18. This Inner Court is within the third wall, and in the Court of the Prieſts. And this Gate here meaſured, is the South-gate of it. He comes to it directly from the South Gate of the Outward court.

To theſe Meaſures] To the meaſures of the three former Gates in the Outward Court. And as the Gates, ſo the Porches, and Arches of the Inner Court were equal, and of the ſame meaſure with the Porches and Arches of the Outward Court.

V. 29. *And the little Chambers thereof*] See Verſ.7,10,13,15, 21,25.

V. 30. *And the Arches round about were five and twenty Cubits long*] Some here expound *long*, to be meant *broad*; & five Cubits, to be five tens or decades of Cubits, alledging the like Ellipſis to be the 2 Sam.8.4. and Chap.10.17. And ſo, by the laſt word, *broad*, they underſtand *long*. And thus the meaſure of the Arches would fall in with the meaſure in the former verſe, and be the ſame with it: that is, fifty Cubits long, and five and twenty Cubits broad. And ſome are ſo forward for this, that they ſtick not to charge the Text it ſelf with corruption, through errour of Copies, and default of the Scribes; and would have it altered to their opinion afore-ſaid. But this offers open violence and injury to the ſacred Text. And that their Expoſition would ſeem to be but a needleſſe repetition, falling in with that which is ſo often ſet down before. Others therefore underſtand it thus, That the Poſts which did bear up the Arches within the Gates, (for what is ſaid here of one gate, they apply alſo to the reſt of the Gates,) and were between the three Chambers, on each ſide of the Gates, were long, or high in the top of their arches 25 Cubits; and broad in their bottomes or ſettles at leaſt, five Cubits. But beſides other things, the next words following in the next verſe, that the Arches were towards the Utter or Outward Court, do ſeem to us to croſſe this Interpretation. Others would bring theſe Arches alſo within the Gates. But yet with much more Intricacies and difficulties, what Arches they ſhould be, and how to fit theſe meaſures to them. We rather conceive, That as the Prophet, after finiſhing the deſcription, and meaſuring of the firſt Gate in the Outward Court was brought into the Court it ſelf, to ſee it deſcribed; ſo here, after the deſcription of the firſt Gate in the Inner Court, he is brought now out of the Gate, into the Inner Court it ſelf, to ſee it in part deſcribed; and finds here the Arches of thoſe Pillars, round about the Inner Court, to be 25 Cubits long, or high; and five Cubits broad apiece. And theſe Arches to look towards the Outward Court, as it followes in the next words; which they could no wayes do, if they ſtood within the Gate.

V.31. *And the Arches thereof were towards the outward Court*] Herein this Inner Court differs from the Outward. There the Arches were before them, verſ.22.26. that is, forward: Here the Arches were toward the Outward Court, that is, looked backward. And this evinceth the truth of the expoſition of the former verſe.

and Palm-trees] See Annotations on verſ.16,22,26.

eight ſteps] And ſo in the other two Gates of this Inner Court, verſ.34,37. And herein likewiſe is a difference between this, and the Outward Court: That had but ſeven ſteps in the aſcent to it; This eight: which might amount to the height of about two yards.

V.32. *And he brought me*] The Eaſt Gate of the Inner Court. And this lay then next in his way. See verſ.28.

V. 33. *And the little Chambers*] See verſ.29.

V. 34. *And the Arches*] See verſ.31.

V. 35. *And he brought me*] The North Gate of the Inner Court. And this lay next after the Eaſt Gate. See verſ.28,32.

V.36. *The little Chambers*] See verſ.33,29.

V.37. *And the Poſts*] See verſ. 34, 31. Called Arches there, and Poſts here. The wall and Outward compaſſe of the Outward Court, was of ſtone. But it ſeems the Outward compaſſe & bounds of the Inner Court, was onely diſtinguiſhed by Poſts at certain diſtances. And if ſo, the People in the Outward Court might ſee the ſacrifices, and ſervices performed by the Prieſts in the Inner Court.

V.38. *And the Chambers*] Here, among the parts and meaſures of the fabrick, He begins to intermingle the uſe of ſome of the parts; and ſhews, at, and about the North Gate of the Inner Court, the uſe of Chambers, to waſh the ſacrifices in, verſ. 38. of Tables, to ſlay the ſacrifices on, verſ.39,40,41,42. and of Hooks, to hang on them, and their parts, verſ.43.

Chambers] Some imagine one, ſome two, one upon each ſide of the gate; ſome ſix, *viz.* three on each ſide: underſtanding them of the three little Chambers, on each ſide, within the North Gate; whereof verſ.36. But theſe ſeem to be other Chambers, without any certain Number ſet down, built for this uſe; with veſſels of braſſe, with water in them, to waſh therein the burnt-offerings and ſacrifices, their entrails and Fleſh: and ſeated by the Poſts of the Gates; either thoſe, by the Cloyſters, which run Eaſt and Weſt, along from the two ſides of the North Gate, and faced thoſe parts of the Inner Court; or elſe, thoſe by the entries into the open flat, or floor of the Inner Court; which were cloſe by the other, and under the Fronts of the Arches of that Court; and in thoſe vacant places between the Bounding Poſts mentioned in the former verſe. Yet all this onely on the North quarter of this Court; as the Text ſeems to give it: and not round about all the quarters of it, as ſome upon probabilities do conjecture.

waſhed] In Solomons Temple we read of a molten Sea, for the Prieſts to waſh in; and of ten Lavers of braſſe, to waſh in them ſuch things as they offered for the burnt-offerings, 1 King.7.23,38. 2 Chron.4.2,6. And thoſe may ſeem to be placed in the Temple, 1 King.7.39. However, yet herein appears a difference between Solomons, and Ezekiels Temple. We read but of one Laver in Moſes Tabernacle, Exod.30.18,19,20,21. and Chap.40.30. and that was between the Tabernacle of the Congregation and the Altar.

V. 39. *And in the Porch*] We have the place, Number, Matter, Form, Meaſure, and Uſe of the Tables, in this and the three Verſes following. The place and ſituation of them is the moſt difficult.

in the porch of the gate] Some place the Tables here, even all the eight tables, within the Gate; and make the Sacred ſlaughter to be acted there; partly in the very porch of the Gate, in the very Threſhold, and Exterior part of it: and partly in the more Inward parts of it. But we conceive this place to be too narrow, and full of inconveniencies, for ſuch a purpoſe. And finding theſe other expreſſions of the place, at the ſide without, at the porch of the gate, Verſ. 40. by the ſide of the gate, four on this ſide, and four on that ſide; we rather underſtand thereby, not the inward, but the outward ſides of the Porch and the Gate, by the Cloyſters, which run Eaſt and Weſt from the two outſides of the North Gate, hard by the waſhing Chambers, and under covert of the cloyſters; ſo to ſave the Prieſts from the injuries of weather, wind, ſun, & rain, whiles they were ſlaying and preparing the ſacrifices; and to prevent diſturbances, which in the Gate were likely to fall out.

Two tables] Here begins the number of the tables.

on this ſide] Both, not inſides; but outſides; leaving the Gate, entrance, and paſſage free.

to ſlay] So verſ. 41, 42. and to lay the fleſh of the Offering, on them, verſ. 43. and the Inſtruments for the ſlaughter, verſ. 42. Here is the uſe of theſe tables. The ſacrifice then was not ſlain cloſe by the ſide of the Altar, but on the North ſide of it, agreeing therein, with that. Lev. 1. 11.

the ſin-offering, and the treſpaſſe-offering] Levit. 4, 5, 6. and 7. Chapters.

V. 40. *And at the ſide*] As one goeth up from without to the entry of the North Gate. And therefore they miſtake, that place theſe Tables, mentioned in this verſe, in the South Gate.

V. 41. *Four tables*] The number, ſite, and uſe of all the Tables. Though the Text affords no more, then is ſaid; yet men will raiſe various opinions, where any the leaſt probability may poſſibly appear, and give them advantage. And ſo, ſome place theſe Tables in the open Court, and open ayr. Some make them in number twelve; that is four for the whole burnt-offerings, for the conſtant burnt-offering, and for the ſin-offering, and treſpaſſe-offering of the congregation, verſ. 42. And eight more for other ſacrifices of particular men, in this Verſe. Some others make them ſixteen; ſome, four and twenty; aſſigning to each of the three Gates eight a piece. Some (which is ſtrange) deny that there was any Table at the North Gate. But theſe all do ſooth up themſelves in their own fancies, without any warrant from the Text.

V. 42. *And the four tables*] Not other four beſides the former eight, as ſome would have it. But four of them, or rather, the four Tables, on either ſide, in ſuch manner as they are reckoned in the former verſe, that is, all the eight Tables.

of hewen ſtone] The matter, and form of the Tables. It may be of one ſtone a piece. However, they were of hewen ſtone, well wrought, and poliſhed; not much unlike thoſe, 1 King. 7. 9.

of a Cubit and a half long] Theſe Tables may ſeem very little on the ſquare top, for the uſes whereunto they are aſſigned; unleſſe Cubits be here taken to be of the largeſt meaſure. A place of ſpecial note for this purpoſe. See Annotations on verſ. 5.

The Inſtruments] Knives, baſons, bowles, and ſuch other. See Ezra 1. 9, 10. Some make four of the Tables to be for Inſtruments, and the other four for ſacrifices, and fleſh of the offerings, verſ. 43.

V. 43. *and within were hooks*] Some tranſlate end-irons; ſome ledges at the edges of the Tables, an hand-breadth high, and turning inward, to keep in the Inſtruments, and fleſh, that lay on the Tables, from ſliding, or failing off. Some, Tripets, or Brand-irons, or fire-ſtones, ſet two and two together, to ſet pots or kettles upon, and to keep in the fire. See Pſal. 68. 13. But we have it tranſlated *hooks*; and ſo the word bears. And that beſt agrees with the buſineſſe in hand. Hooks then were in the ſlaughter-houſes, where the Tables where. And the word being of the dual number, ſeems to imply, that two tangs were made upon one ſtem, an hand-breadth one from another: and theſe were faſtened round about the wall, at convenient diſtances, that if need were, the two tangs of one hook might hold two ſeveral beaſts legs upon them. Theſe were neceſſary for the ſlaying, and quartering of the beaſts, and other uſes.

offering] The word *Corban*, is here in the Hebrew. The word uſed by our Saviour, Mar. 7. 11. and whence *Corbana* is uſed for treaſury, Mat. 27. 9.

V. 44. *And without the inner-gate*] Or, rather, *without at the Inner-gate.* Here are various tranſlations, and interpretations; and the place is obſcure, through ſuch brevity as the Hebrew language uſeth. However, the learned Papiſts profeſſe, That they will ſtick here to their vulgar Latine, and interpret accordingly, though they acknowledge the Hebrew differs from it: which indeed is their grand errour, as we have ſaid, and ground of their miſtakes, in their Expoſitions of this viſion.

were the Chambers of the ſingers in the inner Court] Sure it is, that the Prophet ſtill here ſpeaks of the Inner Court of the Prieſts and Levites; and hitherto in the North Gate of it, he meaſured the Gate it ſelf, and ſpake of the Chambers for waſhing, and places for ſlaughter. Tables, and hooks, at the ſides of that Gate. Now he comes from without the Inner Gate, into the Inner Court it ſelf, and there ſees the chambers of the ſingers, in this verſe; of the Prieſts, the keepers of the Charge of the Houſe, verſ. 45. and of the Prieſts the keepers of the Charge of the Altar, verſ. 46. The number of theſe Chambers, and the right places of them, in what quarters of this Court they are ſituated, is the greateſt point of difficulty. Some make two Chambers here to be onely ſpoken of; and them for the ſingers onely, attending the charge of the Houſe, and of the Altar. Some make onely four chambers. In the Inner Court, two for the ſingers, and two for the Prieſts. The Prieſts did offer ſacrifice to God. And the ſingers, during the ſacrifice, did offer unto him the ſacrifice and ſong of praiſe. And of theſe men, ſome make theſe four Chambers to be for the ſingers and prieſts to dwell in, ſucceſſively by their weeks, as they attend the ſervice. Others, not for habitation, but for the keeping of the muſical inſtruments, and the veſſels, and things requiſite for the ſacrifice. Other learned men to each of the three gates, both in the Outward, and in the Inner Court, do aſſign ten Chambers, five on the one ſide, and five on the other ſide, of each gate. Whence ariſeth the Number of 30 in the outward Court, mentioned verſ. 17. And that in theſe the Miniſters of the Temple did dwell by turns, each according to their ſeveral degrees, orders, and offices. And that thoſe ten Chambers, by this North Gate, of the Inner Court, were for the ſingers: Thoſe by the Eaſt Gate were for the Prieſts, the keepers of the charge of the Altar: And thoſe by the South Gate, were for the Prieſts, the keepers of the charge of the Houſe. Others yet, do place theſe Chambers mentioned in this, and the two verſes following, at the back ſide (*latus* or *dorſum*) of the aforeſaid buildings of the North Gate of this Inner Court, joyning to the partition wall, or cloyſters that ran on the North quarter, between the outward, and this Inner Court; and ſo make them opening toward the South. And they aſſign theſe Chambers to the Prieſts, the keepers of the charge of the Houſe, as it is verſ. 45. and likewiſe one at the ſide of the Eaſt Gate; that is, one row or rank of Chambers, at the back ſide of the buildings of the Eaſt Gate, *viz.* on the North ſide of theſe buildings; which ſtood not with their backs to the wall, or partition between the Courts, as it was with them at the North Gate; but with their backs to thoſe buildings of the Eaſt Gate, that ran along from Eaſt to Weſt into the Court; and ſo their proſpect and facing was toward the North: and theſe they aſſign to the Prieſts, the keepers of the charge of the Altar; as they find it, verſ. 46. And laſtly, ſome do aſſign the Chambers from the Eaſt to the North, to the ſingers: from the Eaſt to the South, to the keepers of the charge of the Altar. And in this great and doubtful variety of opinions, we forbear to interpoſe, otherwiſe then in the notes following.

ſingers] We read in Moſes time, that the Prieſts were appointed to blow with the ſilver Trumpets over the burnt-offerings, and Peace-offerings, in the ſolemn Feaſt, Num. 10. 10. But of ſingers, and muſick, in Gods ſervice, we read much more, in the dayes of David, Solomon, Hezekiah, Joſiah, Zerubbabel, Ezra, and Nehemiah, David appointed them; and that from God, and by the counſel of Gad, and Nathan; for the ſervice of Song, when the Ark had reſt at Jeruſalem, 1 Chr. 6. 31. and 16. 4, 5, 6. and for the ſervice of the Tabernacle at Gibeon, 1 Chr. 16. 37, 39. he appointed four thouſand of them, all Levites, 1 Chr. 23. 5. Teachers 288. 1 Chr. 25. 7. whereof Heman, of the Kohathites; Aſaph, of the Geriſhonites, on his right hand; and Ethan, of the Mezarites, on his left hand; and Jeduthun were chief, 1 Chr. 25. 6. and 6. 31, 33, 39, 44. and Chenaniah, the maſter of the Song, 1 Chr. 15. 22, 27. Others, their brethren, beſides the 288 were ſcholars, or of the ſecond degree. He divided them by lot into 24 orders, and that for the ſervice of the Temple which Solomon was to build. They were to wait by courſe, in their place and ſtation; their office was for praiſe and thanks to God: and that with voice, lifting up the voice with joy, and with inſtruments, cornets, trumpets, cymbals, pſalteries, harps, horn; with the inſtruments of David, ſaith the text, and with the words and ſongs of David, becauſe both of his making and compoſure, 1 Chr. 16. 7. they did thus all the time of the burnt-offering, 2 Chr. 29. 25, 26, 27, 28. they were imployed in that work day and night, 1 Chr. 9. 33. and 16. 6. we read how David uſed them, in the bringing up of the ark, from the houſe of Obed Edom, 1 Chr. 15. Solomon at his bringing of the ark into the oracle, they being arrayed in white linnen, having cymbals, and pſalteries, and harps, ſtood at the Eaſt end of the Altar, and with them 120 Prieſts, ſounding with Trumpets, 2 Chr. 5. 12. Hezekiah likewiſe uſed them; and Joſiah, in their ſolemn Reformations, and Paſſeovers. Many of them came with Zerubbabel, and Ezra, out of the captivity. Zerubbabel had them at his laying the foundation of the Temple; and Nehemiah at his dedication of the walls of Jeruſalem: all uſe of muſick and ſongs is not excluded in Gods worſhip and ſervice, in the New Teſtament, Epheſ. 5. 18. Col. 3. 16. 1 Cor. 14. 26. See the uſe of muſick, 2 King. 3. 15. 1 Chr. 25. 3.

inner court] Out of the Gate.

at the ſide] Eaſt and Weſt ſides of the North Gate: or, at the back of the other Buildings, and next the North partition wall.

one at the ſide] One row, or rank of chambers, at the North ſide of the Eaſt Gate, with their backs to the long ſide of that Gate; and ſo their proſpect was toward the North.

V. 45. *This Chamber*] Or, *row of Chambers*; a change of numbers.

for the Prieſts] We may here underſtand the Levites, given by God to and for the uſe and ſervice of the Prieſts, Num.3. 1 Chr. 23.27,30. and Chap.24.20. and Chap.25. and Chap.26. See Gods wrath on King Uzziah, for violation of his charge 2 Chr. 26. 16. The Levites kept the charge of the houſe, in cleanſing, the holy places whereunto they had acceſs, and obſerving the lawes of all the ſeverall ſacrifices, 1 Chr.23.28,29. and being ſingers, 1 Chr. 23.30. and Porters, 1 Chron.26.

V. 46. *Toward the North*] From the North ſide of the length of the Eaſt Gate: that row of chambers, verſ.44.

the Prieſts] Properly ſo called; as the words following import.

of the Altar] About the ſacrifices, and ſpecially and particularly, the charge of the perpetual fire upon the Altar; which coming down from heaven, was commanded perpetually to be preſerved, and never to be ſuffered to go out, Levit.6.13. and 9.24. 2 Chr.7. 1,2. Macc. 2. 10, 11. In an apiſh imitation whereof ſome ancient Heathens had their veſtal fire kept by their veſtal virgins, which never ſuffered it to go out: whereof the Poet,

> *Vigilemque ſacraverat ignem,*
> *excubias divum æternas*, Æneid.4.

Theſe are the ſons of Zadock] Zadock was made high Prieſt, and put in the place and room of Abiathar, by Solomon, 1 King.2. 26,27,35. and he was of the right line, deſcended of Eleazar, the eldeſt ſon of Aaron, the ninth from him. Abiather and his anceſtor Eli, and ſome others of that race, however they came to be High Prieſts, yet deſcended but of the younger brother Ithamar: and Abiathar was depoſed, to fulfill the Word of the Lord againſt the houſe of Eli. Zadock then was the right High Prieſt. He anointed Solomon King. He firſt ſerved in Solomons Temple; and in his race, the High Prieſthood, afterwards continued. See Chap. 44.16,17.

which come neer] Exod. 19.22. Lev.10.3. and 21.17,18,21,23.

V. 47. *the court*] Inner Court, between the three Inner Gates, the flat and floor of it.

an hundred cubits] Square, æquilaterd. Of the ſame meaſure where the three open flats and floors of the outward court, ver.19, 23,27. yea, and the gates of the both courts, all ſix, were all alike each other, in buildings and meaſures, fifty long, and five and twenty broad, each of them; ſo uniform was the frame of the buildings: and the porches, or galleries and chambers in both courts, moſt alike, though with ſome differences. This inner court had, it ſeem, but this one open flat or floor, and that lying before the three gates of it; whereas the outward court, by reaſon of the largeneſs of it, had three ſuch; one before each gate of it. The Weſt ſide of this Square ſeems to be ſome ſmall partition between this Court, and the Temple.

and the altar that was before the houſe] The *altar* before the Temple it ſelf. To diſtinguiſh it from the *altar* within the houſe. That was the golden *altar*; this the brazen *altar*: That, to burn incenſe on it; This, the fleſh of the Sacrifices. This is deſcribed and meaſured, Chap.43.13———18. Here the place of it is ſet down to be before the houſe. So Exod.40.6,29. That *altar* before the door of the Tabernacle of the Tent of the Congregation. This, we doubt, was placed in the very midſt of this Couet, or open flat; over againſt the three *gates* of it, and before the houſe. And theſe *gates* ſtanding in a direct line with the three *gates* of the *outward court*, It followes that the *gates* being open, through them, the *altar* it ſelf, the ſacrifices, the prieſts, and the miniſterial actions, might be ſeen of the people in the *outward court*, yea of them within the outmoſt wall. Chriſt is our both *altar* and *ſacrifice*; our ſalvation in the midſt of the earth, Pſal.74.12. Out of all the premiſes in this *Court*, we may gather, That many things which this *inner court* had in common with the *outward court*, for brevity ſake are here omitted. And further light will come to both theſe *courts*, by analogy with the court of Solomons Temple, by a right underſtanding of thoſe texts, 1 King.6.36. and 7.12.

V.48. *And he brought me to the porch of the houſe*] Having done with the *courts*, he now comes to the Temple it ſelf, and the *parts*, *chambers*, and *ornaments* of it: which being the whole ſubject of the next Chapter, might beſt have occaſioned the beginning of it here.

porch] This porch ſtood juſt Weſt from the *altar*; and ſome think, 20 *cubits* diſtant from the former *inner court* of the Prieſts, Chap.41.10. and about 60. from the *altar* it ſelf. But others rather think upon a due and joint conſideration of the Symmetry of all the buildings in this Court of the Temple; that the ſtaires of this porch joyned to the Eaſt bounds of this *court*. Between the *altar*, and this *porch* of the *houſe*, ſeems to be a place of prayer; ſome open place where the Prieſts uſed to pray, Joel.2.17. abuſed to idolatry, Ezek.8.16. This porch did joyn to the body of the Temple, as part of it, and the entrance into it. This is not that called Solomon's porch, wherein Jeſus walked, Joh.10.23. and wherein the people ran together to Peter and John, and the Creeple healed by them, Act.3.11. and wherein the Apoſtles, and the people were all with one accord, Act.5.12. That muſt be ſome porch of the *outward court*. For into this, the people, or the Apoſtles, or our Saviour himſelf never entred; as not being of the tribe of Levi, and of Aarons line, who onely were to enter into it. The true door and porch is Jeſus Chriſt, Joh.10.9,28. and 14.6.

of the houſe] That is, the Temple, ſo called Κατ' ἐξοχὴν, as we call the Bible; as if it were the onely houſe worthy of that name. So 1 King. 8. 27. 2 Chr. 7.12. Pſal.78.69. Gods houſe for him to dwell in. His houſe of prayer, Eſay 56.7. Mat.21.13.

and meaſured each poſt of the porch] We have here in this and the next verſe, the porch, and the length and the breadth of it; the poſts of it, and their meaſure, and pillars by them. We have alſo the breadth of the gate of this porch, and ſteps aſcending to this porch. The length and the breadth of this porch are certainly ſet down in the next verſe, without admitting any ſcruple about them: yea, and the breadth of the gate likewiſe, in this verſe; and yet great variety, and much difficulty ariſeth among Interpreters, upon other points and paſſages of the words. The main ground thereof is, becauſe ſome reckon the length of the porch from north to ſouth, and the breadth from eaſt to weſt. Others, clean contrary. The former, reckoning the eaſt front of the porch, running from north to ſouth to be 20 cubits, labour to make it up divers wayes. Some thus, in theſe particulars, *viz.* In the middle of it a door of four cubits broad: on either ſide of that door a gate, or leaves of a gate, to open when occaſion was, three cubits on this ſide, and three cubits on that ſide; and on either ſide of theſe leaves, cloiſters of five cubits long: and thus they take up the whole length or front of the porch: the 20 cubits. Others thus; a poſt in the middle, whereon the leaves of the door met, two cubits broad: the breadth of the opening leaves, three cubits a piece; and the poſts whereon they did hang and turn, one a piece: and the poſts or wall on either ſide the door, five cubits a piece; in all 20. And thus paſſing through the porch into the houſe, you paſs through the breadth of the porch, not the length of it. On the other ſide ſome conceive the meaning to be this; That the length of this porch ſtood eaſt and weſt, being 20 cubits within the walls; the breadth, north and ſouth, being 11 cubits within the walls: which breadth was taken up thus; a two leafed gate of three cubits a piece, for the light and opening of it, like one of thoſe, Ch. 41. 24. and a middle poſt of one cubit whereon they met and cloſed; and a poſt on either ſide of two cubits a piece, joyned to and with the leaf, and opening of the gate, which ſo made up five cubits on either ſide the middle poſt, and ſo juſtly ariſeth the ſum of eleven cubirs, for the breadth of the porch within the walls: and then the length of the porch remaining, will admit of no difficulty. See Annotations on Chap.41.13.

poſt of the porch] To diſtinguiſh it from the poſt of the gate which had the leaf adjoyning to it.

three cubits] Each leaf of the gate: and this joyning to the poſt of it, whereon it did hang and turn, made four cubits.

V.49. *the length*] Some take it from eaſt to weſt; as the length was reckoned in the eaſt gates; and ſo in the body of the Temple. But this better ſuites with the deſcription of Solomon's Temple, and with the whole frame and meaſures of this building, to be taken from north to ſouth, along the breadth of the Temple.

and the breadth] From north to ſouth, eleven cubits, ſay ſome: But rather from eaſt to weſt. The breadth of Solomon's porch was but ten cubits, 1 King.6.3. In this, and in many other dimenſions this Temple differs from that of Solomon. The height of Solomon's porch was 120 cubits, 2 Chr.3.4.

by the ſteps] The text ſets not down the number of theſe ſteps, as it did in the two courts. And hereupon divers men take liberty to themſelves for divers opinions: Some ſaying 15. Some 12. Some 11. Some 10. Moſt 8. as were in the laſt, and inner court; and is ſo expreſſed in their Latine tranſlation, though without warrant of the Hebrew Canon; and Jerom himſelf, the anthor of their Latine tranſlation, as they will have it in his Comment upon this place, leaves the number doubtful.

pillars by the poſts] Standing by themſelves, within the porch, neer the wall of the Temple, as moſt think; as Jachin and Boaz in the porch of Solomon's Temple, 1 King.7.21. 2 Chron. 3.17. The meaſutes & form of which pillars are ſet down 1 King 7.15,23. 2 Chron.3.15,16,17. See the Annotations on the fifth verſe of this Chapter. This opinion ſtands well with thoſe, who make the length of the porch to run North and South; which opinion we beſt allow: But it would much impeach the entrance into the Temple, if we take the breadth of the porch, being 11 cubits, to run North and South, the breadth of the door of the Temple being 10 cubits, Chap.41.2. ſuch therefore are forced to make theſe pillars to be fixed, and as it were, half incorporated into the wall, and that by the poſts, (theſe are the words of the text) namely, of the Gate in the front of the porch. See Apoc.3.11,12. And thus much of the porch of the Temple: whereupon we may here again gather, That divers things touching the porch, and the upper buildings of it eſpecially, are omitted here.

CHAP. XLI.

Verſ. 1. A*Fterwards he brought me to the Temple*] He proceeds ſtill from the outmoſt to the inmoſt, from the lower to the higher; from the porch, now to the Temple it ſelf; the Sanctum or the body of it. This part alone is often called by the name of the Temple, the houſe. This is not that Temple, ſo named very often, in the new Teſtament; wherein our Saviour is ſaid to have walked; and at twelve years old to have heard the Doctors, and asked them queſtions. Wherein he taught the people, and healed them, and wrought miracles; and through which he would not ſuffer any man to cary any veſſel; and out of which he caſt, and whipt out, and that twice, the buyers and ſellers. Not that Temple, wherein the children cryed Hoſanna; and Anna continued faſting and praying, neither the Phariſee and Publican went up to pray; wherein the Apoſtles daily taught; and the Beleevers daily continued with one accord. The Temple in thoſe places muſt be meant, of the outward Court of it onely; here it is taken in its proper ſignification, for the Sanctuary, the *Sanctum*, the Body, or Baſilick of the Temple, called the firſt Tabernacle, Heb.9.2. Into which none might enter, no not the Levites themſelves, but onely the Prieſts of the ſeed of Aaron. This Temple figured our Saviour and his body, Joh.2.19,21. And we, and our bodies are by grace become the Temples of the Holy Ghoſt, 1 Cor. 6.19. and 3.16,17. This material Temple here, the Angel begins to meaſure, and proceeds to the Oracle, and the parts and ornaments of them both; and to the outward Chambers and buildings, which were appendixes of them. And firſt.

the Poſts] Some here would underſtand Cloyſters, ſtanding upon Poſts, on either hand the Gate, at the Eaſt end, before the body of the houſe; each ſix Cubits broad from the wall of the houſe, Eaſtward in the Court; and running along the wall, five Cubits on either ſide the Gate, to the North and South corners of the houſe. But this in no wiſe can ſtand with the being and deſcription of the Porch already mentioned; which joyned to the Temple. Some others, underſtand the Fronts of the wall on both ſides the Gate. But the meaſure of ſix Cubits apiece, agrees not to the Fronts: and the ſtraitning of the gate to eight Cubits, to make way for ſix on both ſides, offereth too great violence to the Text, verſ.2. Others, underſtand Chambers; but this carries no ſhew of probability from the Text, or ſtructures. Others, more likely, underſtand the breadth of the wall, or thickneſſe of the wall, on both ſides the Gate of the Temple or Sanctuary. Or, which differs not much, the Poſts of the Gate, the North and South Poſt, meaſured here in their length, or thickneſſe from Eaſt to Weſt; which is one reed, or ſix Cubits; as alſo was the thickneſſe of all the walls of the Temple, verſ.5. See Annotations on verſ.21.

which was the breadth of the tabernacle] Some take tabernacle here for the upper threſhold, or lintel of the door: which was, ſay they, not arched, but ſquare or flat; and that was according to the thickneſſe of the wall of ſix Cubits. But this is a very hard and unheard of Catachreſis, an harſh, and abuſive conſtruction of tabernacle. More fair it is to underſtand, that the former two ſixes, of the breadth of the Poſts, fell in, and agreed with the breadth of the tabernacle of Moſes; as indeed they did. For Moſes tabernacle was broad eight boards, and each board was of the breadth of a Cubit and an half, which made up twelve Cubits, Exod 26.16, 21,25. And for tabernacle, the LXX. here read and tranſlate, Poſts. And this meaſure of them, well agrees with the Symmetry and harmony of this wondrous ſtructure.

V. 2. *And the breadth of the door was ten cubits*] Door; or, entrance. This door was in the midſt of the outward, or Eaſt wall of the body of the Temple or Sanctuary, joyning to the Porch.

ten cubits] The whole tabernacle of Moſes, was in all, but twelve Cubits broad. And the breadth of the Porch, here, was eleven Cubits; and of the door-way of it ſix Cubits, Chap. 40. 48, 49. This door, in Solomons Temple, was but five Cubits broad, 1 King.6.33. the fourth part of the wall.

and the ſides of the door five cubits] Thoſe five on each ſide of the door, did remain of the wall to the two ſides of the houſe, to make the whole length of that wall twenty Cubits, from North to South; according to the breadth of the Temple within, from corner to corner.

the length thereof fourty cubits] Length, from Eaſt to Weſt, and breadth, from North to South, were of the ſame meaſure in Solomons Temple, 1 King.6.2,17. And therefore it ſeems the thickneſſe of the wall here, which divided between the body of the Temple and the Oracle, is beſides the length of ſixty cubits, whereof fourty belong to the Temple, and twenty to the Oracle. In Moſes tabernacle, and Solomons Temple, there was but a vail, dividing thoſe ſacred places, Exod. 26. 31, 32, 33. 2 Chron. 3.14. Which diviſion, or vail was reckoned in the ſixty Cubits, 1 King. 6.2. and 2 Chron.3.3. And a vail ſeems to be likewiſe in Zerubbabels Temple, repaired by Herod; which was rent at Chriſts death, Matth.27.51.

V. 3. *then went he inward*] Through the body of the Temple, the holy place; to the Oracle, the moſt holy place.

and meaſured the poſts of the door two cubits] This partition differs from that in Solomons Temple; as was ſaid in the Annotations upon the former verſe. Some imagine hereby, an entry, or cloyſter between the two holy places, beſides the door. But this is inconſiſtent with the ſpace and partition between them. Neither was there any entrance into the moſt holy place, but by the door. But this muſt be underſtood, either of the breadth, and thickneſſe of the partition wall; which was thinner, as reaſon required, then the other walls of the Temple. Or, of two Pilaſters, by, or upon the poſts of the door, on either ſide; chiefly for ornament ſake.

and the door ſix cubits] Some underſtand this of the height of the door, and conceive that verſ.5.17.20. have a relation to this height; and that the breadth is expreſſed in the next words, and meaſure of ſeven Cubits. Others, and the moſt, take them for the breadth of the door. And of theſe, ſome thus, and that with moſt probability, That the door was a two-leafed door; as verſ.25. and either leaf of three Cubits, ſo making up ſix Cubits for the opening of the door, and ſpace of entrance; with a middle Poſt, whereon they met, of one Cubit; and ſo making ſeven cubits for the whole breadth, as in the next words.

and the breadth of the door ſeven cubits] See Annotations next preceding. Yet many force the words to mean thoſe parts of the wall, remaining on both ſides the door; ſeven, ſay they, on either ſide: which fourteen, with ſix of the door, make up twenty, the length of that wall and partition to the inſides of the Oracle. But here, the door and Poſt of it ſeem onely to be meaſured; and the ſide-walls, on both ſides of the door, to be omitted; as of themſelves plain enough.

V. 4. *ſo he meaſured*] The moſt holy place, within the walls, was a perfect ſquare of twenty Cubits. And ſo was the Oracle in Solomons Temple, 1 King.6.20. 2 Chron. 3. 8. Moſes Tabernacle, by the boards of it, and by the curtains of Cherubins, may be gathered to be fourty cubits long; whereof the holy place, thirty, and the moſt holy place, ten. And the whole, eight Cubits broad, Exod.26.

before the Temple] That is, in the inner part of the Temple. Or, thus, The breadth of it was juſt equal, with the breadth of the body of the Temple, and ſtood ſtraight and even before it, at the Weſt end of it; therefore he calls that here the breadth; though the length, ſo called, were in it ſelf of the ſame meaſure, as the ſides are in a ſquare.

This is the moſt Holy place] Far more holy then any other place: Becauſe there was Gods Mercy Seat, and Propitiatory. It is called the Oracle, becauſe God ſpake with Moſes, and gave his Oracles and Anſwers there, Numb.7.89. Exod.25.22. and 26.33. It is called the inner-Houſe, the inner-Temple, verſ.15,17.

V. 5. *meaſured the wall of the houſe*] Now he comes to the walls of the houſe, and the outward buildings. The wall of all the houſe, was ſix Cubits thick, fit to ſupport the height of the houſe.

and the breadth] Of that ſubſtruction of Chambers, joyning to the out-walls of the houſe, the breadth, or bottom, or floor, was four Cubits to the loweſt ſtory of them; and conſequently, five to the middle; ſix to the highmoſt. It was five in Solomons Temple, to the nethermoſt; ſix to the middle-row, and ſeven to the third, and uppermoſt, 1 King.6.6.

on every ſide] That is North, and South, and Weſt. For the Text clears it, that the Eaſt ſide, or end, which was for the Porch and Entrance, had no Chambers.

V. 6. *three, one over another, and thirty in order*] Three ſtories; and thirty in each ſtory, *viz.* moſt likely, twelve on the North ſide, and twelve on the South ſide, and ſix at the Weſt ſide or end, in each ſtory. And all the Chambers on each ſtory were of the ſame height, and breadth; about ſix Cubits ſquare apiece, and five Cubits high; as thoſe, 1 King.6.10. that is, about one Cubit above the ordinary ſtature of men in thoſe dayes. Some conceive theſe to be overlaid with gold within; by that in Solomons Temple, 2 Chron. 3.9. But that place ſeems to relate rather to the high Chambers over the porch of the Temple. The uſe of theſe Chambers was not for the habitations of women, or Nuns, as ſome Papiſts would fain, and fondly have it: but for the Prieſts, and for the ſafer cuſtody of the gold and ſilver veſſels of the Temple, and ſuch other things, in thoſe ſafe and ſacred places.

and they entred into the wall] Not the outwall of five Cubits thick, verſ. 9. but the wall of the Houſe or Temple; at leaſt the beams and floors of the middle, and upmoſt ſtories did ſo. But ſo entred, that the beams might have hold, and lye onely upon the outward ledges, narrowings, or Rabatements of the wall, as is ſignified in the next verſe.

V. 7. *And there was an enlarging*] The ſtories wider above, as the thickneſſe of the walls of the houſe was made narrower and thinner above; that is, abated a Cubit, for the beams, floor, and uſe of the middle ſtory: and yet another Cubit more then that, for the beams, floor, and enlargement of the higheſt ſtory. So that the walls of the Temple were ſix Cubits thick at the bottome; five at the middle ſtory: and four at the higheſt ſtory. And the Chambers broad, four Cubits the lowmoſt rank, five the middle, and ſix the higheſt rank.

To the ſide Chambers] For them and their uſe; to receive the beams of them, and enlarge the Roomes.

the breadth of the houſe was ſtill upward] The breadth of the Chambers was gained, and enlarged ſtill upwards on the houſe; increaſing, as is expreſſed in the next words. Not that the ſtories jutted outward, one above or beyond another. And winding ſtaires went up to theſe ſide Chambers; and then paſſages through them, from Chamber to Chamber; winding ſo about the houſe.

V. 8. *I ſaw alſo the height of the houſe round about*] Some underſtand this of the height of the Seats round about the Houſe, on the outſide, ſuſtained and ſupported by beams coming out of the walls, and being in height from the ground ſix Cubits. Some, of the height of the Rebatements, Julets, or Menſolas, upon which the beams of the Chamber floor were laid, that they were ſix Cubits one from the other, drawing upwards. And other ſome, of the height of the Houſe, or Temple, thus; ſix Cubits from the ground, to the floor of the loweſt ſtory, that is, ſix Cubits the wall upwards, that was the foundation of the ſtories of Chambers; being of the ſame height with the breadth of the door of the Porch, Chap.40.48. and with the breadth or thickneſſe of the Poſts of the Gate of the Temple, verſ. 1. And of all the walls of the houſe, verſ.5. and then after that, The three ſtories of Chambers, about five Cubits high apiece. Others underſtand it, of the height of each ſtory in each Chamber. But moſt, and moſt likely, of the height of the higheſt ſtory of Chambers; He ſaw in the houſe, or at the houſe, the height of that higheſt ſtory. The foundations of which ſtory, were a full reed of ſix great Cubits; gained ſo, by the ſecond rebatement of the wall of the Temple. The foundations of the middle ſtory were but five; and of the loweſt, but four, verſ.5. The number of them in each ſtory; and the height and breadth of them all alike. This height from the ground was about five and twenty Cubits, *viz*. ſix to the firſt floor; five, each ſtory; one, the thickneſſe of each floor; and one, the top Cover, being a flat roof, as houſes in Paleſtine and Egypt in thoſe times uſed to be. And above this height, the windowes of the Temple were; and room enough for them.

A full reed] As Gen.23.9. full moving. See 2 Chr.3.3. See Annotations on Chap.40.5.

V.9. *The thickneſſe of the wall*] Or, *the breadth of it*; in the ſame ſenſe. And yet ſome, without all cauſe, deny this to be underſtood of the thickneſſe of the wall, that it was thus thick, as five Cubits; but that this wall ſtood at ſo much breadth and diſtance from the wall of the houſe.

wall] Of ſtone; not of wood, as of poſts, Joyſts, and boards; as ſome weakly imagine.

which was for the ſide Chambers without] That is, the exterior wall for the outſides of this building, and ſubſtruction of the ſide Chambers, incloſing them all, as the outward wall and part of them.

was five cubits] And this alſo is the breadth of the place that was left, verſ.11. And the thickneſſe of the wall of that building, verſ. 12. each of them one Cubit leſſe, then the thickneſſe or breadth of the walls of the houſe, verſ.5.

and that which was left was the place of the ſide Chambers that were within] Some underſtand hereby, the place of the ſide Chambers themſelves, that were within theſe bounds, and took up the ſpace and place that was left, between this exterior wall of five Cubits, and the walls of the Temple; The Chambers thus from the exterior wall ſtanding inwards towards the houſe: and this place or ſpace was alſo about five Cubits, whether you call it *length*, or *breadth*, verſ.11. Others take this place that was left, to be a void place and ſpace of ground, clear and free from any buldings upon it, and lying next before theſe Temple-Chambers; and being of the breadth of five Cubits, round about the three ſides of the Temple, North, South, and Weſt; whence paſſage was to the doors of the foreſaid Temple-Chambers, one toward the North, and another toward the South, verſ.11. This place is called the place that was left, that is, left void and free of buildings, verſ.9,11. And the word there uſed in the Original, is no where elſe found in Scripture.

V. 10. *And between the Chambers*] That is, ſay ſome, Thoſe of the Temple laſt ſpoken of; as if between Chamber and Chamber there were the wideneſſe and diſtance of 20 Cubits. But this is incredible and impoſſible; as appears by what hath formerly been ſhewed. Others would make twenty Cubits to ariſe out of all thoſe diſtances between thoſe Chambers of the Temple ſummed together. But neither may this be admitted, upon the former grounds. The meaning is, Between thoſe Chambers of the Temple laſt ſpoken of, which were for treaſuries, and other Chambers adjoyning to the walls of the Court, to the outmoſt part; we mean, of this inmoſt Court, over the Porches, or Porticoes thereof; which Chambers were chiefly for lodgings of the Prieſts; and did face thoſe other Chambers of the Temple; Between them was this wideneſſe here ſpoken of.

was the wideneſſe of twenty cubits] The words are plain. Some take them as they ſound. Some ſay twenty Cubits, beſides the five Cubits of the place that was left mentioned, verſ.9,11. Now of this wideneſſe of twenty Cubits, it is not expreſly ſet down how it was taken up, and imployed. And hereupon opinions run divers wayes. Some ſay, ten of them were taken up in Galleries, or Cloyſters, upon pillars; thoſe mentioned verſ.15.16. And the other ten, in floores or ſpaces open to the skie, that is, five Cubits on each ſide of thoſe middle Galleries. Others ſay, This whole Intervall of twenty Cubits, was free of buildings, and lay open to the skie. However, They labour to fill up the number of an hundred Cubits in this Court of the Temple, from North to South: Some thus; The Temple with its ſubſtructions and Chambers, ſixty cubits: This wideneſſe here mentioned 20 cubits: and the Galleries and upper Chambers thereof joyning to the walls of the Court, 10 cubits on the North ſide, and 10 cubits on the South ſide. But theſe heed not that theſe particulars corrupting the wideneſſe of 20 on both ſides of the Temple, raiſe the ſum to 120. Others, more rightly, reckon thus; The Temple with its ſubſtructions and Chambers 50. The foreſaid wideneſſe on either ſide 20. and the Galleries and upper Chambers thereof, joyning to the wall on either ſide, five. Or, excluding thoſe laſt five cubits on either ſide for the Chambers of the walls of the Court, we may take in thoſe five on each ſide, mentioned verſ.11.

round about the houſe on every ſide] Eaſt, Weſt, North, and South, ſay ſome: yet the ſymmetry, and architecture and fabrick of all the buildings in this Court ſeem to deny any ſuch wideneſſe to be left on the Eaſt end. It muſt then be underſtood of the North, South, and Weſt ſides: though ſome would have it on the North and South ſides onely; and, without juſt ground, do deny any ſuch wideneſſe to be left on the Weſt end alſo.

V. 11. *And the doors of the ſide Chambers*] Chambers of the Temple; not of the counterfeits, or ſuppoſed: Buttreſſes of the Temple. Thoſe ſubſtructions of Chambers, each of them had doors. What Papiſts write here of theſe doors opening into places for prayer, is beſides the text; through the errour of their vulgar Latine Tranſlation, to which they are tyed.

toward the place that was left] Verſ.9. of the breadth of five cubits round about, as it is in the end of this verſe, left clear and free from buildings, cloſe to the ſides of theſe Chambers. Others, not ſo well, taking the place that was left to the Temple, make theſe doors looking towards the Temple, if not into it. See Annotations on verſ.9.

one door towards the North] The ſingular for the plural; that is, one ſorts of theſe doors were toward the North; that is, the doors of thoſe chambers that were on the North ſide of the Temple, looked Northward.

and another door toward the South] That is, the other ſort: namely, the doors of thoſe chambers that were on the South ſide of the Temple, looked toward the South: and ſo all looked towards that quarter of the heavens that lay juſt before them. On the Eaſt end were no chambers; though ſome are otherwiſe minded; the porch of the Temple ſupplyed the place of the chambers there. Some conceive, without ſufficient ground, that there were but two doors onely, or at leaſt, that here are meant the two extream doors onely, one on the North ſide of the temple, and North chambers, and placed at the corner towards the Eaſt; and another on the South ſide of the temple, and South chambers, at the end or corner toward the Eaſt: and that neither looked towards the temple, nor towards the Court, or wide and open place, but ſerved for a ſuppoſed ſtair caſe, at the Eaſt end, on either ſide, whereby they went unto the chambers, and ſo through one chamber to another.

and the breadth] Some ſay, from the wall of the temple, to the wall which incloſed the buttreſſes. Others ſay, the breadth of the chambers within, in their inſide. But moſt and beſt underſtand it of the place that was left void from buildings, cloſe to the outſide of theſe chambers, into which the doors opened.

five cubits round about] Not between the walls of the temple, and theſe chambers; as if there were a void ſpace of five cubits broad, round about, between them: which ſome would therefore have to be filled up with earth; ſo burying, as it were, the temple deep in ground. But no ſuch thing, nor any ſuch void place can be admitted; as the ſixth verſe doth evince. Neither ſeem theſe five cubits to be part of the 20 cubits, verſ. 10. But to lye between them, and the Temple-Chambers.

V. 12. Great here is the difficulty of the text, and the variety of expoſitions.

now the building] Some underſtand this of the chambers of the temple, and their ſtories and buildings, which can no wayes agree with the deſcription, ſite, and meaſures following in this verſe. Others, of the chambers of the wall of the Court, ſtanding at 20 cubits diſtance from the former. And this as improbable, if not impoſſible, as the other. Some underſtand it, of a building of chambers, in the middle of the wideneſſe of 20 cubits, verſ.10. And ſome, of a wall, diſtinguiſhing this Court into certain parts, *viz*. The ſegment, or ſeparate place, as it is here tranſlated; and the utter Court, as it is called, Chap.42.1,3,7,8,9. But how theſe opinions can ſtand with the buildings premiſed, and within the compaſs of the Court of the temple, we can not conceive. Others, more likely, and better agreeing with the words of the text, make this to be a building, Weſt from the temple, meaſured here; and in a ſeveral Court, meaſured verſ.15. and the wall, and the galleries or chambers of it, meaſured alſo, verſ.15. and the garniſhing of them, ſet down verſ.16.

before] Verſ.15. over againſt; oppoſite, and oppoſite unto it.

before the ſeparate place] Some underſtand this of the chambers of the temple. Some of the chambers, together with counterforts or buttreſſes of the wall of the temple. Some, of the temple it ſelf. Some, of the temple, and chambers or ſubſtructions, joyntly. Some, of that ſegment, formerly mentioned. Others, more likely, of the middle open ſpace of 20 cubits between the chambers, of the walls of the temple, and of the walls of the Court, that lay at the Weſt end of the temple.

at the end towards the weſt] Toward the Weſt end of the building, ſay ſome. Of the ſeparate place, ſay others. The one making the building to be, before the ſeparate place. The other, behind it. Some thus, on, or from the North and South ſides of the ſeparate place; which by a direct line looked full Weſtward.

weſt] Sea, in the Hebrew, ſignifying the Weſt, becauſe the great midland Sea lay Weſt from Jury, as hath been ſaid.

was ſeventy cubits broad] Some reckon this breadth from Eaſt to Weſt, which in proper ſpeech is the length; and they make up the number thus. The length of the temple, along the ſides whereof, ſay they, this building was, 60 cubits: and the breadth of the laſt ſtory of chambers, and of the wall of the Weſt end, 10 cubits. Or, if they amount to ſome more, then they make the beginning of the building and reckoning to be ſo much backward from the beginning of the temple. Some reckon this breadth of 70 in its proper acception from North to South, and at the Weſt end; and compt thus; The breadth of the Oracle within, 20 cubits; The thickneſſe of the North, and South wall of the Oracle, 6 cubits a piece; the breadth of the chambers on both ſides, four cubits a piece; the breadth or thickneſſe of the exterior wall of thoſe chambers, on both ſides of the temple, five cubits a piece; the breadth of a void or open ſpace between the chambers, and another exterior wal compaſſing that void ſpace, five cubits a piece: And the thickneſſe of this laſt named wall, five cubits on either ſide the temple, North and South: in all ſeventy cubits. Others reckon this breadth from the walls of the temple, to the walls of the Court, thus; The chambers and outwall of them, nine cubits: The interval and void open ſpace between the chambers of the temple, and thoſe of the wall of the Court, 20 Cubits; and the galleries and chambers over them, joyning to the wall of the Court, ſix cubits: in all 35 on the North ſide of the temple, and ſo many on the South ſide: in all 70 cubits. But, reckoning this, in a ſeveral Court, all doubts and ſcruples are taken away.

and the wall of the building was five cubits thick round about] This was the breadth and groſneſſe of the wall of this building; and is the ſame thickneſſe with that of the exteriour wall of the ſide chambers, verſ. 9. and with the breadth of the place that was left, verſ.11. one cubit leſſe then the thickneſſe of the walls of the houſe, verſ. 5. Some place this wall clean behind this building, contrary to the Letter of the text. Some make this wall to be the onely thing meant and meaſured in this verſe, how thick in it ſelf, where, and how far it did rnn in breadth, or ſide-wiſe, from Norrh to South; and how far long-wiſe, from Eaſt to Weſt.

and the length thereof ninety cubits] Some underſtand this of the diſtinguiſhing wall, and the proper length of it, *ninety cubits*, even the length of the Court floor, or open plot and flat: Whereunto the walls, or buildings to the walls, being added, makes it up a hundred cubits, as the accompt is, verſ.13. Others underſtand this of the outer wall, part of the building it ſelf, and reckon the length thus; the Porch eleven cubits, the temple and Oracle, with their walls, ſeventy; the chambers, and walls of them, nine: in all ninety. Others, taking here the length for height, comparing this with the breadth of ſeventy, conceive this building to be ninety cubits high. In this variety of opinions and expoſitions, others ſay, they can rather tell wherein to find fault, then where with to content, and ſatisfie themſelves. But we conceive, that placing this in a ſeveral and diſtinct Court, theſe difficulties will be removed; as will after more fully appear.

V.13. *ſo be meaſured*] The buildings being thus platformed, he now cometh to make their meaſures; or, what he meaſured in ſome parts, he now gathers into one ſum. He ſeems to ſome, in this, and the next verſe, to caſt the buildings into a ſquare, though there was ſome difference in the poſture of the buildings, and face of the floor of the cloſe, or inner Court. But indeed, the buildings are rather in ſeveral ſquares.

the houſe an hundred cubits long] Some vary ſomewhat, in gathering up this ſum; out of which variety, ſome further light, perhaps, may ariſe. All take this length, from Eaſt to Weſt. Some number thus; Porch twenty cubits; Wall of the temple, ſix; Temple, and Oracle 60. Walls and chambers, at the Weſt end, fourteen. In all, a hundred cubits. Some thus, The wall of the Porch, five cubits; the porch it ſelf, with its poſts, or cheeks of the door, 12. ½. Eaſt wall of the temple, 6. ¼ The temple and Oracle, ſixty cubits; the Weſtwall of the Oracle, 6 ½ breadth of the Weſt chambers, five; the outward wall of them, broad, or thick, five cubits. In all, an hundred cubits. Others thus; The wall of the porch, 6. cubits; the breadth of the Porch, eleven; the wall of the Temple, 6. Then for ſettels, five cubits; the Temple. 40. Cubits; The Eaſt wall of the Oracle, 6. the Oracle it ſelfe, 20. Cubits; the weſt wall of it, 6. Cubits: In all, an hundred cubits. But we conceive, the righteſt reckoning to be thus, ſtairs to the Eaſt porch, 6. Cnbits; or rather from them, the thickneſſe of the wall of the Porch, 6. Cubits; breadth of the Porch, through which the entrance was made, in the inſide, eleven cubits; the wall of the Temple, 6. The Temple it ſelf, 40. Cubits; The partition wall, two cubits; The Oracle, 20. The Weſt wall of the Oracle, 6. The breadth of the Weſt Chambers, at the bottom, four cubits; And the thickneſs of their exterior wall, five cubits: In all, an hundred cubits. The breadth likewiſe an hundred cubits, from North to South; thus, The breadth of the Temple, twenty cubits: the thickneſſ of each wall, North and South, 6. apiece: The breadth of the chambers on each ſide, four; the thickneſſe of the exterior walls of the Chambers, on each ſide, five: the breadth of the place that was left on either ſide, five: the wideneſſe between, on either ſide, twenty: In all, an hundred cubits.

and the ſeparate place] Some underſtand this of the chambers of the wall of the court, that ſtood facing thoſe of the Temple, at twenty cubits diſtance, on the North and South ſides; and that they were from the Eaſt to the Weſt point of them, a hundred cubits. Others, take it for a ſeparate building of Chambers, ſtanding by it ſelf, between the chambers of the Temple, and thoſe of the Court-wall, for the uſe of the Prieſts, and their lodgings: And that this building, with the walls thereof, was of the ſame length with the other of the houſe, even juſt ſo large to ſerve their uſes. Others conceive, That this explains, what the Prophet means, by Houſe, in the former words; And that is, even this ſeparate place, the Porch, Temple, Oracle, Chambers, and walls adjoyning. So that this ſeparate place was the temple; or at leaſt part of the Temple, the Chambers running by, and adjoyning to the ſides of it; and ſo of the ſame meaſure and length with it. But we rather, conceive here to be meant, that building in a ſeveral Court; as we mentioned in the Annotations upon the former verſe; and the ſquare of that Court to be an hundred cubits, thus; The wideneſſe of twenty Cubits, on the Weſt end of the temple; the breadth of this building, which rnn Eaſt and Weſt, ſeventy cubits, ver. 12. And the thickneſſe of the wall of it, on either ſide, five, verſ. 12. In all an hundred cubits. And then from North, to South, thus, The length of this Building, ninety cubits, verſ. 12. And the thickneſſe of the wall, as formerly, five on each ſide; which makes up an hundred cubits.

V. 14. *Alſo the breadth of the face of the houſe*] Here is meaſured, not the houſe it ſelfe, but that which was before the face of it; the breadth between the Court of the Prieſts, and the Porch of the Temple, ſay ſome. Or, much rather, the whole Eaſt face of the Court of the houſe; which was an hundred cubits.

and of the ſeparate place] The meaning thus, which is the ſeparate place, that is the ſeparate place: Or rather, that other ſeparate place and court, which lay in a ſquare, juſt Weſt behind the temple. And ſo the face of it, was, as the face of the houſe.

Toward the eaſt] Which lay eaſtward from the Temple, the eaſt plot, or empty ſpace, or open floor of this inmoſt Court of the Temple, ſay ſome. But we rather underſtand the breadth from North to South, of the Eaſt face of theſe two Courts of the Houſe, and of the ſeparate place juſt behind it, as we ſaid before.

An hundred cubits] From North to South; which ſome do open, and caſt up thus, That at the Eaſt end, between the Court of the Prieſts, and the Houſe or Temple, there was an empty open ſpace running from North to South, an hundred Cubits. *viz.* twenty in the breadth of the houſe, twenty on either ſide the houſe, in the ſeparate place, and 20 in the thickneſs of the bildings, on either ſide the ſeparate place. But we muth rather gather up the ſum of an hundred Cubits, as we did before. Some conceiving all the Buildings, and void ſpaces, mentioned iu this Court, (in the middle whereof the Temple is ſaid to ſtand) to be more then one Court of an hundred Cubits ſquare, will containe, have thought, that this Court had an hundred Cubits ſquare on each ſide of it; as the Court of the Prieſts had. And ſurely ſuch difficulties and perplexities do ariſe touching the ſymmetries, and correſpondencies of theſe buildings, and void places, in one Court, one with another, that we conceive builders and artſ-men in this kind cannot reconcile, and therefore we rather make two Courts of them.

V. 15. *And he meaſured the length of the building*] Of that building mentioned, ver. 12,13. See the Annotations there. Some here underſtand this of the buildings of this Court of the Temple, of thoſe Porticoes, or porches, made with Pylaſters, and Arches, joyning to the wall of this inmoſt Court, wherewith it was encompaſſed; or rather, the Weſt range of them, which ran along the Weſt quarter, at the back of the Oracle behind it. Others of the buildings, which they ſuppoſe ran on the outſide of the ſeparate place, North and South; And that theſe did not reach clean up to the building that ſtood croſſe to them, at the Weſt end; but brake off juſt againſt the ſides of the Chambers at that end of the houſe, and ſo left a ſpace to paſſe from the North buildings, through the Weſt, to the South buildings.

Again, ſome underſtand it of the buildings of that utter Court, mentioned Chap.42.1.3,7,8,9. which was behind the ſeparate place, behind the breaſt-wall of it. Which we conceive to draw neereſt to the letter of the text, and meaning of the Prophet; That the building within this ſeparate place and Court had theſe Galleries or Chambers on both ſides of it; and made up the meaſure of length in ſuch manner, as is here ſet down: yet we muſt needs confeſſe, that here we walk in the midſt of obſcurities, and difficulties.

over againſt] Verſ.12. before. The meaning may be within the breaſt-wall of it.

The ſeparate place] See Annotations on verſ.12.

which was behind it] Some underſtand this of the ſeparate place, that it was behind this building. But moſt, and moſt likely, mean it of the Building, that it was behind the ſeparate place, or breaſt-wall of it; which beſt agrees with the harmony and ſymmetry of the whole frame of all the buildings in this utter Court. At leaſtwiſe, this building was behind, that is, toward the Weſt, behind that Eaſt part, which he had meaſured before, ver.14.

and the Galleries thereof] Some mean by theſe, Angles or Corners. Some, buttreſſes of this building. Some, Chambers, or Storehouſes. Others, more likely, do mean porches of this building; or Galleries, ſupported with pillars; or, much to the ſame effect, the Belconies of them, as we newly call them, the ornaments of them. Theſe being in the weſt had their proſpect, to the weſt part, and hindmoſt part of the Temple.

on the one ſide] North and South ſides of the houſe, or rather, Eaſt, and Weſt ſides of this building in the ſeparate place.

an hundred cubits] Equal with the place, verſ.14. and it was according to the length of all the Porches in other Courts. Of theſe hundred Cubits, ſee the particulars, for length, and for breadth, (this Court alſo being an æquilateral quadrat) in the Annotations upon verſ.13.

with the inner temple] That is, the Oracle, the hindmoſt part of the Temple, or rather the whole Temple, which was the inner part of all the buildings, being in the middle of that Court, incompaſſed with porches, or Pylaſters and Arches and Chambers over them, joyning to the wall of that Court; ſaving that on the Eaſt quarter of the Temple Court, moſt think there were no porches, Galleries, or Chambers.

and the Porches of the Court.] Not that one porch of the Temple; but the Porches of this Court: Which Porches being the ſame in this Court, as in the precedent Courts, the Prophet thought it enough to touch them only in this one word. Theſe Porches, ſay ſome, running into the floor of this *Court*, divided it into ſeveral ſquares. Others make this verſe a kind of repetition or collection of what was ſaid before; that is, that he meaſured the Temple in the midſt of the *Temple-court*; and the Porches about it. And this the rather, becauſe of the latter words of the verſe. But thoſe words rather bear, that the Temple, and the Porches of that *Court*, were an hundred Cubits; as the buildings and Galleries of this ſeparate place. And it ſeems upon this occaſion, the ornaments of the buildings as well of the Temple, as of this ſeparate place, are deſcribed verſ. 16——21.

V. 16. *The door Poſts.*] The Prophet in all this Chapter ſeems to contain himſelf within the limits of the Court of the Temple, and of the ſeparate place; and comes here to ſet forth the garniſhing of the buildings in theſe *Courts*, verſ. 16——21. The door poſts then we take in a *latitude*, to comprehend thoſe, Chap. 40.48,49. and thoſe verſe 1,2,3,11,20,23,24,25. Of this Chapter, even the door poſts in all the buildings of both the foreſaid *Courts* Some extend them to the door poſts in the other *Courts* alſo of the Prieſts, and of the people, in their gates and porches; and alſo to the Threſholds, and upper lintels of them, and to the Pylaſters for ornament upon the walls.

and the narrow windowes] Either the ſmall windows in the arches of the Cloiſters, and Porches compaſſing the *court* of the *Temple*; or, the windows of the Chambers joyning to the *Temple* it ſelf; narrow without, and broad within; or narrow in the middle of the Wall, and broad and ſloaped both without and within, the better to receive the light, and to dilate it and diſperſe it; as in Solomon's Temple, 1.King.6.4. See *Annotations* on Chap.40.16.

We read of no windows in Moſes Tabernacle, no not one in the holy place it ſelf. But of one Candleſtick there with ſeven lamps or lights, Exod.25.31,32,37. & Chap.37.17,18,23. To be kindled, and burnt always, from evening to morning; and poſſibly for want of windows, and light, from morning to evening again, Exod.27.20,21. & 30.8. Lev.24.2,3. 1 Sam.3.3. In Solomon's Temple we read of windows, and ten candleſticks beſides, 1 King. 7.49. 2 Chron.4.7,20,21,22. & 13.11. of theſe Candleſticks we have no mention here; as not of many other things beſides that weree in Solomon's Temple. Now theſe windows, by the nature of the word, ſeem to be, like our *lettice-windows*, or *windows of wood* full of ſmall holes boared through, leaſt birds might get in at them. But the matter of them ſeems to be of gold, as Joſephus teſtifies of the Temple windows in his time; and the rather, ſeeing Solomon covered the Oracle, Temple, Porch, Walls, floors, and all within, with gold: and made the Candleſticks, and ſome veſſels all of pure gold, 1 King.6.20,21,22,28,30,32,35. 2 Chron. 3.4——11. Chap.4.7,8,19,20,21,22. Theſe windows, for light, may put us in mind of the light of the Scriptures, Pſal.19.8,9. Prov.6.23. 2 Pet.1.19.

and the galleries] Galleries, and Chambers of the houſe, verſ. 5——12. and of the ſeparate place, verſ.15. and ſome add, of the Porches at the walls of the *Courts*, and of the Gates entring into them.

on their three ſtories] Some here underſtand the three ſtories of the Galleries, and Chambers, joyning to the walls of the Court of the Temple, on the three ſides; The North, South, and Weſt ſide. Others, the three ſtories of Chambers, joyning to the walls of the Temple it ſelf, on thoſe three ſides; and that theſe were adorned and garniſhed, with the Cherubins and Palm-trees following; and that the Eaſt end or face of the Temple needed it not, by reaſon of the Porch and Gate, thereof. Others, for ſtories, tranſlating parts, underſtand, thoſe three parts or ſides of the Temple it ſelf. Others, in a greater *latitude*, and more likelihood of truth, tranſlate and underſtand it thus, Galleries to thoſe three; that is, to the Temple, to the ſeparate place, and to the walls of the Court: yet in ſuch varieties, we deſire rather to be narrative, then too determinative.

over againſt the door] Some underſtand a door on either ſide of the Temple. Some a Threſhold, or half pace, or bottome of turning, winding ſtairs, at the Eaſt ends that led into the ſide-chambers. But the Galleries were not over againſt either of theſe. Others, underſtand doors oppoſite one to another; Thoſe of the North ſide of the Court to thoſe of the South ſide of the Court; and that they had the ſame meaſure, and manner of adorning. We rather conceive door from doors, by an allogie of numbers; and underſtand, that over againſt each door, of the Galleries aforeſaid, together with the doors of the Temple it ſelf; or, about them doors, and above them, as it is verſ.17,20. were the garniſhings following.

ſieled with wood] Boards of wood: moſt likely of Cedar, or Olive-tree. Not that the tops or roofs of the Chambers were ſieled with them, inſtead of arches of ſtone, as ſome would. But the *partitions* between the Chambers rather, were made of them; or partly with them. And the doores, and poſts of the doors, namely of the Porch, Temple, and Oracle, and other places formerly mentioned, were made of them, and moſt likely ſieled with them; as the very walls of thoſe three ſacred places were, and had Cherubims and Palm-trees carved upon them, overlaid with gold, as we read in Solomon's Temple, 1 King.6. 2 Chron.3. and 4 Chapters.

and from the ground] Some interpret, as if the doors and poſts, on the out-ſide of the houſe, and the Windows, Galleries, and ſide-buildings, In their ſeveral ſtories had coverings, penthouſes, or weather-boards over them to keep off the rain from them. And ſo likewiſe under them, or at their ſtools; to keep the wall betwixt that and the ground unbeaten of the weather. Some underſtand this, as if from the ground up to the windows, between the walls of the houſe on the out-ſide, and the three Stories of Chambers, there were an empty and void place, and that here ſaid to be filled up with earth; and the Temple ſo buried, as it were in the ground. But the words rather relate to the Inſide of the houſe, and ſhew that the walls within were ſieled ſo high, and graven with Cherubims, and Palm-trees, Kneps, and open flowers: as in Solomons Temple.

and the windows were covered] The windows of the Houſe, Temple, and Oracle, though many deny any windows to the Oracle.

covered] Not that they were windows in ſhews onely, or made in faſhion like to windows, as we call damm'd windows: But that they were like lettice-windows, with ſuch little holes, as one could hardly diſcern them at ſuch a diſtance and height to be windows: or elſe ſo covered with the tops of the three ſtories of the ſide-chambers, that from the low pavements of the Courts they could not be ſeen; or, which is moſt likely, covered, if not with curtains, yet with leaves of wood; as the walls were covered and ſieled: And theſe leaves adorned with Cherubims, and Palm-trees, as the walls were. Theſe windows were in the North, South, and Weſt walls of the houſe. The Eaſt end needed them not; nor had convenient place for them, unleſſe it were above the height of the Eaſt door. Theſe windows in the Temple, no doubt, were uniform, all of a like height and bigneſſe, and the height great; above the three ſtories of the ſide-chambers, which muſt be about 25 Cubits, allowing ſix from the ground to the floor of the firſt ſtory; 6. to that ſtone (See 1 King.6.5,6,10.) and ſix to the ſecond ſtory; and ſix to the uppermoſt ſtory, and one Cubit to the flat roof of them; as the roofs of building did uſe to be flat, in thoſe times and places.

V. 17. *To that above the door*] Some underſtand theſe words of windowes. But of them in the former verſe. Here they are neither mentioned nor meant, as may appear by the words following; and ſpecially by the 20 verſe, which explains this. The particulars here named, are about, and above the doors, as it is ver. 20. the doors of the Porch, exteriour, and inner houſe; and the ſide-walls, North and South, round about on both ſides; and the partition walls between them, within and without: all which amount to that ſet down in one ſum in the end of the 19 verſe. And all theſe were adorned, as followeth, with Cherubims and Palm-trees; and that by meaſures, haply drawn out into ſpaces, borders, and quarters, moſt conveniently and exactly.

within and without] This is meant of the *partition walls*, as aforeſaid; and not of the ſaid walls of the houſe *within and without*: for the inſides of them differed much in adornings from their out-ſides.

V. 18. *And it was made*] Upon the walls mentioned in the former verſe; ſieled with boards of Cedar, with the ingravings or carvings of Cherubims, and Palm-trees upon them, by the art of the Gold-ſmith; and overlaid with gold, yea, and garniſhed with precious ſtones moſt likely, ſo as the inſide of the houſe gliſtered with them, as the heaven doth with the ſhining ſtars in a cleer night. For thus it was in Solomon's Temple, 1 King. 6. 15,16,18, 22,25. 2 Chron. 3. 6.

Cherubims] Taken for the Pictures of Angels, made like beautiful young men, with wings adjoyned.

Palm trees] Uſed anciently for emblems of victory, as well as Laurels: as the Cherubims may put us in mind of the Angels miniſtring to Chriſt; ſo the Palm trees of Chriſts victory over the Devil, & all our ſpiritual enemies, Luk. 11. 21. Col. 2. 15. Apoc. 5. 5.

between] A Cherub and a Palm tree were ſtill drawn, one after another: and ſo a Palm-tree was ſtill between two Cherubs, and a Cherub between two Palm-trees.

every Cherub had two faces] Theſe Cherubs do ſo much differ, from thoſe in Ezekiels viſion, Chap. 1. and Eſay's viſion, Chap. 6. and in Johns viſion, Apoc. 4. And from thoſe in the moſt holy place, in Moſes tabernacle, and in the Oracle, in Solomons temple, that we wonder how many learned Papiſts, can avow them all to be the ſame; and will go about to undertake the reconciling of all the differences, for the maintenance of an aſſertion ſo improbable, and unneceſſary. An aſſimilation may rather be made between theſe, and the Curtains of Cherubims that covered the Tabernacle of Moſes, Exod. 26. 1. and that vail which divided between the holy place, and the moſt holy, Chap. 27. 33. And much more between theſe here, and thoſe Cherubims, and palm-trees upon the walls of Solomons temple, 1 King. 6. 29. But they trouble themſelves with theſe former conceits, as they do with others of like nature; namely, that Solomon, beſides his two Cherubims in the Oracle, placed there alſo the two Cherubims, that covered the Ark in Moſes Tabernacle. And again, that though Nebuzaradan, at the time of the Babyloniſh captivity, demoliſhed the Cherubims in the Oracle of Solomons temple, yet Jeremy preſerved the Ark, with Moſes Cherubims that had covered it, and hid them. As the Maccabees relate a like ſtory, of the hiding of the fire of the Altar, at the ſame time, Macc. 1. 19.

V. 19. *through all the houſe round about*] All the walls on the inſides, from bottom to top, were thus adorned: yet the numbers and meaſures of the Cherubims, and Palm-trees on the walls, are, by ſome, more preſumed upon, then can with any certainty, be truly determined.

V. 21. *the Poſts of the Temple were ſquared*] The poſts of the doors of the Temple were not round, like Pillars, as was the entrance of the tabernacle, Exod. 26. 32, 37. Nor the tops arched, or vaulted; but the form and ſtructure of them ſquare, both of Temple and Oracle, as in ancient buildings was uſual. That they were of one ſtone a piece, is more then any man can determine. Some here refer ſquare, not to the form, but to the magnitude, and quantity of the door of the Temple, that it was a ſquare; that is, a fourth part of the breadth of the Temple; namely, one leaf of the door five Cubits, and ſo the other, five Cubits, as it is, verſ. 2. And thoſe ſix cubits broad on the one ſide, and ſix on the other, verſ. 1. are to be underſtood, as comprehending in them the middle Poſt, whereon they met and cloſed. But we adhere, rather to that we have ſet down in the Annotations, upon the ſaid firſt, and ſecond verſes.

the appearance on the one] Herein are compared, not the temples of Ezekiel and Solomon; but in Ezekiels temple, the poſts and face of the outward temple, or Holy place, and of the inward Sanctuary, or moſt Holy place, are compared and likened together; both were of one faſhion and appearance. Though not of the ſame quantity, verſ. 2. 3. As neither were thoſe two doors in Solomons temple, 1 King. 6. 31, 33. Nor yet in Moſes Tabernacle, Exod. 26. 32, 37. But ſtill the inner door was the leſſer of the two. The Poſts, upper Lintels, and buildings of the Porch in Solomons temple, muſt needs be of an huge firmneſſe, by reaſon of the height of the walls, and ſuperſtructure, ariſing from the ground to the top, to an hundred and twenty cubits; four times as high as the temple was, 2 Chron. 3. verſ. 4. which makes the moving and ſhaking of them the more wonderful, if they be included with the temple, in thoſe words, Eſay 6. 4. & Amos 9. 1.

V. 22. *the Altar of wood*] This was the altar of incenſe, that ſtood in the upmoſt end of the temple, next the vail of the Oracle, made of wood, and over-laid with gold, Exod. 30. 1.—— 11. & Chap. 31. 25 —— 29. & 40. 26. 1 King. 6. 20. 22. & 7. 48. At this, in Moſes tabernacle, Nadab, and Abihu offered incenſe, with ſtrange fire, Lev. 10. 1. The brazen altar of burnt-offering in the Court, had no wood in it. Chriſt is our altar of incenſe; at which we offer up our incenſe of prayers; in his Name alone, through his onely merits, and mediation.

three cubits high, and the length thereof two cubits] Moſes altar was but two cubits high, and one cubit ſquare, Exod. 30. 2. And the meaſures of Solomons altar are not mentioned; and therefore the more likely to be of the ſame meaſure with that of Moſes. For Solomon made a new one; as he made all things elſe new, ſave the Ark onely.

length thereof two cubits] The length of the ſuperficies, and ſquare face of the top of this altar; as Exod. 30. 2. Where likely was a little grate, or ſome veſſel to hold the fire, over which the perfumes were to be burned: if there were not Cenſers uſed for that purpoſe. And indeed ſuch Cenſers there were in Solomons temple, made of pure gold, 1 King. 7. 50. See 2 Chr. 26. 19. Heb. 9. 4. Apoc. 8. 3, 5. Some conceive a great ſeat upon the top of the Altar: Some conceive it hung by chaines, at the corner, or ſide of the altar.

Corners] Theſe were the ſquare wooden Poſts, on which the boards were faſtned, wherewith the altar was made; or rather horns of the altar; as we read in Moſes altar, Exod. 30. 2, 3. Lev. 56. 18. And ſo the altar of burnt-offerings, had four horns upon the four corners of it, Exod. 27. 2. Ezek. 43. 15, 20. Pſal. 118. 27. Apoc. 9. 13.

walls thereof] Sides of the altar.

he ſaid] Chap. 40. 3.

this] That is, Looking towards the North, (the Candleſtick was on the South ſide, Exod. 40. 24.) and as it were with his finger, pointing to, not, as ſome would, the altar of incenſe, whereof, formerly, till now, he had ſpoken; (though that ſeems to be called a table, Heb. 9. 2.) but to the Table of Shew-bread, ſtanding on the North-ſide of the Temple; whereof, Exod. 25. 25. 23.—— 31. & 40. 22. See Mal. 1. 7, 12. Elſe alſo ſhould the Table of Shew-bread be omitted; as likewiſe the Candleſticks are: and the Ark, Cherubims, and all are omitted, which were in the Oracle. Solomons Temple had ten tables of ſhew-bread, 1 King. 7. 40. and the bread ſet on them all, 2 Chr. 4. 8, 19. whereof, ſome were of gold, and ſome of ſilver, 1 Chron. 28. verſ. 16. See 1 King 7. 48. Chriſt is that true bread, &c. Joh. 6. 33, 35, 51.

before the Lord] Not in the Oracle, as ſome have miſconceived, but in the body of the Temple; as being to be uſed weekly, or daily; and that by others then the high Prieſt; whether you underſtand it of the table of ſhew-bread, or of the altar of incenſe, Luk. 1. 9. Heb. 9. 2, 3, 4. The altar of incenſe, was placed in the middle of the breadth of the Temple, right before the door and vail of the Oracle. He ſpeaks nothing of this table of ſhew-bread; of the matter, meaſures, crown, border, rings, ſtaves, bread, and veſſels of the furniture of it. Of theſe, we may read, Exod. 25. 23 —— 30. & Chap. 37. 10 —— 17. Num. 4. 7. Of the Candleſticks, we may read, Exod. 25. & 37. & 40. Chap. 1 King. 7. 48. 1 Chro. 28. 16. 2 Chr. 4. 8. Where we obſerve, that ſeventy Candles were light, and ſhining in Solomons temple.

V. 23. *And the temple and Sanctuary had two doors*] That is, the Temple and Oracle had two doors. Not that each of them was double doored, as ſometimes with us; having one door of thick boards, or planks, and another within of wainſcot, or ſieling; and each of them a little wicket: But that the Temple and Oracle had doors apiece; and each of them was a two-leafed door; as is expreſſed in the next verſe. So 1 King. 6. 31, 32, 33, 34. where the word uſed is of the dual number, implying, the two leafs of each door. Some further conceive, that each leaf doubled, and in the opening, folded within it ſelf: and this the rather, becauſe the breadth of them was ſo great, as is ſet down, verſ. 2, 3. We read of Hinges of gold to theſe two doors, in Solomons Temple, 1 King. 7. 50.

V. 25. *And there were made on them*] The garniſhing, and ornaments of the doors.

thick planks] That is, the heads, or ends of thick beams, or joyſts, which ſupported the quarters, or rafters, for the boards and floorings of the chambers above the porch. Theſe did jet out, and were ſeen upon the face of the porch without. And this was the ancient manner of architecture. In following ages, the ſame manner hath been obſerved; but theſe jettings out have moſt been made of ſtone, in the void ſpaces of the freeze; and wrought for garniſh, in various forms and figures.

V. 26. *And there were narrow windows and Palm-trees*] See verſ. 16, 17, 18.

on the ſides of the porch] And of the Chambers upon the porch.

and upon the ſide Chambers of the houſe] Thoſe of three ſtories high, on each ſide of the temple and Oracle North, and South ſides, and Weſt end.

and thick Planckes] See ver. 25. Such alſo upon the ſides of the Porch, and of the ſide Chambers, and garniſhed alike.

CHAP. XLII.

Verſ. 1. *THen he brought me forth*] He was laſt in the Temple. Now he returns to the Courts, to ſupply what was wanting to the full and perfect deſcription of them. He mentions other Chambers, both the ſight, and fabrick of them, ver. 1. to the 13. And the uſe and imployment of them, ver. 13, 14.

into the utter Court] This is not to be underſtood of that utter ſpacious Court deſcribed, Chap. 40. 5. or of the other Courts you were to come into, as you went into the Temple; much leſſe of any court for women; or for laicks only. But this was a court that was on the outſide of the Buildings, that ſtood facing thoſe Buildings that joyned to the Temple, ſay ſome; which they conceive to be in the Inner Court, properly ſo called; yet called here an outer court, in compariſon of thoſe Buildings which lay along before them, Chap. 41. 10. Theſe being on the back of them behind them. Others underſtand it as in the laſt clauſe of the former Annotation. Others, of the court of the Temple, that it is here further deſcribed; becauſe here are many things ſet down, which by no means agree to the Court of the Prieſts; but ſuit well and accord with the Court of the Temple. See ver. 13, 14, 15. Yet others underſtand it of the outward court of the prieſts; but only ſo, as there to take a view of the other North and South Chambers, of the inner or Inmoſt court; becauſe the ſtaires, or eight ſteps aſcending to the Inmoſt court of the Temple, were in the outward court of the Prieſts: and therefore that thither they muſt go to make this uſe of them. Though theſe opinions thus differ, yet we conceive it beſt to underſtand the utter Court of the Prieſts; as beſt ſuiting with the deſcription and words of the text; as will appear.

the way toward the North] In the Hebrew, *the way of the North*. And ſo it ſeems the court of the Temple had a North gate; and conſequently a South gate, as well as an Eaſt gate. Which is to be well obſerved againſt the opinion of many.

And he brought me into the chamber] One like a Caſtle, ſay ſome. But moſt, and moſt likely, Chambers; one Number being put for another: which is moſt uſual and common in the Hebrew tongue. Or, into the place or row, or file of chambers. Or, into one of them. For Chambers were all along the North wall of the Court, built over the Gallery of Pylaſters, and Arches there. And alſo a building of Chambers and Galleries were between thoſe of the Court wall, and thoſe of the Temple wall; as ſome conceive: To which the word here may haply refer. But we rather conceive theſe Chambers to be in the utter court of the Prieſts; as will after better appear.

That was over againſt the ſeparate place] See Chap. 41. 12, which ſtood South from theſe Chambers; and they on the North ſide of it; in whatſoever ſenſe you take the ſeparate place here.

and which was before the building toward the North] The Northern buildings of the Temple; or of the North Chambers of the Temple, over againſt the North ſide of the Temple, and ſeparate place, or building: Theſe Chambers ſtood North from them, behind the North wall of this Inmoſt Court of the Temple. See Chap. 41. 5, 6. 10, 12.

V. 2. *Before the length*] Some underſtand theſe meaſures to be in the North Portico, or Porch: as if you ſhould ſay, The porch wherin this door was, had an 100 cubits in length, & 50 in breadth; was an 100 cubits long from Eaſt to Weſt; & fifty broad from North to South; as alſo the porches in the other courts were, Chap. 40. 15, 19. & ver. 21, 23. and ver. 25, 27. and ver. 29. and ver. 33. and verſ. 36. For this was that conſtant length and breadth of all the porches of the Courts. And that the North door in this porch, and North chamber too, as ſome underſtand chamber in the former verſe, (which they make to be like a Caſtle or Turret) was with theſe meaſures thus incompaſſed; That theſe meaſures were at the North door, before the face of it, and at the ſides of it. Others make theſe Meaſures to lye, not in the North porch; But that this North porch had an Eaſtern front, which lay over againſt another porch, an hundred cubits long, and fifty broad. Others make theſe Meaſures to lye in the court of the Temple: That this North door in this North porch had before it the length of an hundred cubits, which was the length of the court of the Temple; from North to South, running on the Eaſt end or ſide of the houſe: And the Temple it ſelf, with its Chambers and ſubſtructions was fifty cubits broad; or that fifty cubits were on the North ſide of the Temple, between it and this North porch. But others underſtand theſe meaſures to lye on the North ſide of theſe Buildings Northward; That, as there was a ſpace between them, and the Temple Inward: ſo there was betwixt them, and the North wall of the Inner Court of the Temple, this ſpace of an hundred cubits long, and fifty broad. But this makes the Court of the Temple exceeding ſpacious; very much beyond thoſe bounds which the common ſtream of Interpreters do aſſign unto it, confining it only to an hundred cubits ſquare: which ſpacious enlargement of that court muſt yet be of neceſſity granted; or elſe this building of Chambers and Galleries, here, and hereafter mentioned, muſt be placed in a Court by it ſelf; or rather in the utter court of the prieſts, as we formerly ſignified. And thereto the words of the text, touching their ſight, proſpect, and meaſures, will beſt accord and agree. And thus the North door of theſe Northern buildings, had before it toward the South, an hundred cubits, *viz.* the length of the Temple, and its Chambers from Eaſt to Weſt, Chap. 41. ver. 13.

North door] Not of the Temple; as ſome would have it: and make the meaning to be, as if the North door of the Temple did face this building of an hundred cubits long, and fifty broad. But indeed the Temple had no North door. And this door appears to be in the court, or in a porch, or building, in the Court of the Temple. And this door ſeems to open, not on the South ſide of theſe Chambers & buildings towards the Temple; but on the North ſide of them toward the Court wall; as thoſe doors do, ver. 4.

And the breadth was fifty cubits] Either the breadth of that hundred cubits long, *viz.* of the temple, whoſe breadth with the chambers and walls on both ſides, was exactly fifty: Or the breadth of theſe buildings wherein this North door ſtood, was fifty cubits; as the breadth alſo of all the Porches of the courts were, even according to the length of their ſeveral Gates, and the Buildings in them, Chap. 40. 21, 25, 29, 33, 36.

V. 3. *Over againſt the twenty cubits*] Thoſe, Chap. 41. 10. which compaſſed round about the houſe on every ſide. This, ſome make the third ſide of the Tower-Chamber, ſtanding toward the void ſpace of twenty cubits.

which were for the Inner Court] *viz.* of the Temple, Chap. 41. 10. yet ſome underſtand this as a Periphraſis of the ſegment or ſeparate place oppoſed, to the utter Court, verſ. 1. Both which were in the compaſs of the inmoſt court of the temple, as they ſay.

and over againſt the pavement] The paved floor: Namely, of the remaining part of the court of the Prieſts. This, ſome make the fourth ſide of that ſuppoſed tower-chamber. But *pavement* here relates to the Galleries following, and to their ſituation; which was between theſe two, the 20 cubits of the Inner court of the Temple on the South ſide; and the remaining paved floor of the outward court of the Prieſts on the North ſide. This, and other floors were paved, to prevent annoyance by the dirt of winter, and duſt of ſummer. See *Annotations* on chap. 40. 17.

which was for the utter Court] Some underſtand this, and that, ver. 1. of a diſtinct and ſeveral court, as it ſtands oppoſed to the ſegment or ſeparate place. But the fair and eaſie Interpretation is, To take it for the exterior court of the Prieſts and Levites; as hath been ſaid.

was Gallery] Not Caſtle-Chamber, Fort-Chamber, Tower or Turret, as ſome would. For here is more then one chamber; a Porch of Galleries and Chambers: and not upon the Weſt end of the Temple, as ſome would; but on the North ſide, where now the Prophet was, ver. 1. See Chap. 41. 15.

againſt Gallery] Not, fronting or facing one another; but backing one another, and a chamber between them. Though ſome make the Chambers to be on each ſide, and the Gallery betwixt them. And thus they ſtood betwixt two fair open ſpaces: The one South-ward, to the Inner court; the other Northward, in the court of the Prieſts.

In three] Some ſay, This ſuppoſed Caſtle, or Fort-chamber ſtood on a ſide where three of theſe porches did meet, the Eaſt, the Weſt, and the North; or, as others, the Weſt, North, and South. But the Text expreſly ſpeaketh of Galleries, as hath been ſaid. And that theſe were in three, that is, in three ſtories, or heights, one over another, the loweſt, middle, and higheſt, as ver. 5, 6. do plainly ſhew: and three breadths in each ſtory, whereof the middle was a gallery; the other two on each ſide were cloſed with walls, and made chambers or treaſuries. Others, more likely, hold that the middle was a chamber, and on either ſide galleries, as was ſaid. And this ſome make for the two upper ſtories; ſuppoſing the loweſt to conſiſt only of Galleries, with Pillars, and Arches, without any chambers in it. But this we make for the two lower ſtories; the uppermoſt being lower, and ſhorter, not ſo fit for uſe as the other. Theſe Buildings, as they were of a great length, ſo they were of a great thickneſſe. And as thus on the North ſide of the Temple; ſo the like buildings were on the South ſide of the temple; as it after follows.

V. 4. *And before the chambers*] That chamber, or row of chambers, ver. 1. thoſe Galleries, ver. 3. Yet ſome, with leſſe probability; take theſe chambers to be thoſe adjoyning to the wall of the Inner court within.

was a walk] Leſt we ſhould think of the Galleries and chambers in the former verſe, that there lay nothing betwixt them, and the 20 cubits of the Inner Court, he mentions this walk that lay between them. And indeed there was beſides that, the wall it ſelf of the inner court, and the Chambers adjoyning to it. Some make, not with ſuch warrant, this walke to be alſo between them, and the pavement, on the other ſide ,that is,the North ſide in the outward court of the prieſts.

of ten cubits breadth] The length ſeems to be the ſame with the length of the row of the chambers. And that ſeems to be 50 cubits, verſ. 7,8. not an hundred, as ſome would have it.

Inward] That is, within the Gallery, on either ſide, (ſay ſome : And ſo the Galleries ſhould take up 20 cubits of the thickneſſe of the Building. Or, The Gallery or walk was thus broad of 10 cubits, lying inward between the two rows of the chambers. And thus the thickneſſe or breadth of this row of buildings ſhould be 30 cubits ; though the breadth of the Porches joyning to the walls of the outward courts, was conſtantly 50 cubits. But the plain and eaſie meaning is, that this walk of ten cubits broad lay inward, out of theſe buildings, toward the 20 cubits of the Inner court.

a way of one cubit] Difficulties, and obſcurities run all along ; and thereupon varieties of opinions and conjectures. Some think that this way of one cubit is to be underſtood of a paſſage ſo narrow at the Eaſt and Weſt ends of the Temple, that the Court being but an hundred cubits, the Building of the Temple tooke up all the ſpace, leaving but one cubit for paſſage at either end. But this way of one cubit is to the chambers here mentioned. And this opinion diſagreeth with the true quantity of the court, and of the buildings and open ſpaces in it. Others underſtand it thus, That upon the walls of theſe upper chambers, (verſ. 9.) or elſe galleries, which were one againſt another, on each ſide there were Pylaſters, like to them in the Portico underneath, jetting out the way or ſpace of one cubit without the wall. Or rather thus ; On the outſide of either Gallery, or elſe chambers, was a way of a cubit broad; ſomewhat like the flagged way or path before the houſes in *Cheapſide*, or *Covent-Garden*. Or thus, There was a way of one cubit, into theſe Chambers ; that is, narrow entrances into them : or ſo narrow a way before them, between the chambers and the galleries ; into which way the chamber doors opened.

and their doores] *doors*, ſome ſay, of the walk. Others more likely, of the Chambers.

toward the north] Some conceiving two rows of chambers in this Building, underſtand this of thoſe chamber-doors that ſtood to the Temple ward : And that the doors of the oppoſite file ſtood toward the South : And that the doores of both files opened into the Gallery that was betwixt them. Others, which make but one row of chambers in this building, conceive their doors to be towards the North, opening into the North gallery, in reverence to the Temple : That though doors toward the South would have bin neerer to the Temple, yet in reverence to that Holy place, they muſt go to the back of theſe Buildings , or to their North, to go into them. To the ſame purpoſe ſpeak they, and moſt agreeable to the truth, that underſtand theſe Galleries to to be chambers, and their doors to open toward the North, into that way of one cubit.

V. 5. *Now*] Here the Rabbies call again for the help of their Elias.

were ſhorter] Cut off, abridged, ſtraitned, were lower, not ſo high in themſelves as the inferiour chambers, and ſo their ſeiling not ſo high from the floor. The Lowmoſt bore all the weight, where the foundation on which the weight of the whole ſtructure lay ; and ſo were broader, of bigger and ſtronger proportion, then the upper chambers, built upon them; leaſt otherwiſe they ſhould ſhrink under the burden of them.

for the galleries] Some underſtand this of the Galleries diſtinct from the Chambers. Others, of both comprehended under one notion. Others, of the Pylaſters, and half Columnes.

were higher then theſe] Some ſay, The galleries higher then the Chambers ; the better to ſee the ſacrifices, and hear the ſervices of the Temple. Others inſiſt upon the Hebrew word, to ſignifie, did eate of theſe; And ſo make the meaning this, That the walls, as they grew higher , ſo grew narrower in each ſtory, ſtraight, and contracted on the outſide, and the roof ſtill lower ; and that of that highmoſt ſo low, as made it ſcarce habitable. And this might be in ſome ſort for the honour and dignity of the Temple, as veiling their top to it; and ſo much the more too, in that they ſtood on lower ground then the Temple did. See ver. 6. Some underſtand this of the Pylaſters and half Columnes, as aforeſaid, ſet to the outſide of theſe upper Chamber walls : And that they were of a leſſer proportion, and not ſo maſſie, as thoſe beneath.

Then the lower] Some make the Building Commodious for uſe and habitation, to be only in the lower, and middlemoſt row and ſtory ; having an eye herein to the Hebrew words, which bear this tranſlation thus , and the building *conſiſted* of the lower and middlemoſt.

V. 6. *In three ſtories*] Both Galleries, and Chambers ; as in the precedent verſe. The middle roomes in each ſtory had light from the ſide rooms. To theſe ſtories, or rather to thoſe joyning to the walls of this Inner court, do thoſe words of, 1 King. 6. 36. ſeeme to bear a reference.

but had not pillars] Some underſtand this of the upmoſt ſtory, that it was not high rooft, with *pillars*, or *rafters*, but flat. Others, of that, and of the ſecond ſtories likewiſe ; that the two upper *rowes*, or *ſtories*, were not made up with *vaults*, born up with maſſie *pillars*, as the lowmoſt row, which ſtood upon the plain of the *Court* ; but with a continued wall, divided with little *Pylaſters*, or half *Columnes*, which from ſtory to ſtory were leſſened, according to the rules of *architecture* ; and they being leſſened in that kind, reaſon would have the height alſo to be abated. Others conceive, that neither *chambers* nor *galleries*, ſtood upon *pillars* in any of the ſtories ; as ſome other buildings in the Holy Verge did ; For then the *Galleries*, in the ſecond and third *ſtory*, might have been inlarged, by jutting out towards the *Courts*, and not have trenched upon the breadth of the *Chambers* ; but that they were all built up with an even wall : only ſome large openings there were all along the *galleries*, for the more ayr, and better ſight.

as the pillars of the courts] They had not *pillars* as the *Porches* of the other exteriour *courts* had. No, nor as the *pillars* ſupporting the *vaults* or *rooſes* of the *galleries*.

therefore the building was ſtraightned] The *walks* or *pylaſters* in thickneſſe, and the *ſtories* in height. What the vulgar Latine tranſlation adds of 50 *cubits*, is more then is in the Hebrew text.

V. 7. *And the wall*] Of the foreſaid building, of this Northern file, and ſtories, of Galleries and Chambers. Here we go on ſtill in difficulties, about the right ſituation of this Wall.

that was without over againſt the chambers] Therefore no part of the *Chambers* or *Galleries*, themſelves : but at ſome diſtance compaſſing and cloſing them, and that whole Body of Building.

toward the utter court] See *Annotations* on verſ. 1, 3.

on the fore-part of the chambers] Front, or head of them : not on the Eaſt end of them, as ſome would ; but rather on the North ſide, called the forefront, becauſe the doors were there, verſ. 4. And this wall was to ſeparate and diſtinguiſh betwixt theſe, and other ſpaces, and buildings in this *court*.

the length thereof was fifty cubits] Fifty *cubits* was the breadth of the *porches* joyning to the walls of all the *courts*, generally ; according to the length of the ſeveral *Gates*, as hath been ſaid. And here the length of this wall was fifty *cubits* ; anſwerable, in all likelyhood, to the length of this Fabrick of Building, from Eaſt to Weſt.

V. 8. *For the length of the chambers that were in the utter court was fifty cubits*] As the length of their wall was, verſ. 7. And therefore this is given as a reaſon of that. Others, by length here underſtand the extent and breadth ; and make this whole verſe but an explication of that in the latter part of the ſecond verſe. See the *Annotations* there.

and loe] The Angel, and the Prophet, coming from the North *chambers*, to the South *chambers*, in the way meets with theſe hundred *cubits*, which were before the Temple. See Chap. 41. 14. that is, ſay ſome, from Eaſt to Weſt. But we rather conceive, That theſe hundred *cubits* before the Temple, were the length of the Temple Court, from North to South, the diſtance betwixt theſe Northern, and the other Southern *chambers*, to which now they were going. And theſe, not lying within the compaſſe and verge of the *Temple-Court*, as ſome think, leaving the *walls* of the *court*, and the *porches* of them, at a diſtance behind them : which thing muſt needs inlarge much the compaſſe of this inmoſt *court*, *The court of the Temple* : But without that *court*, cloſe on the backſide of the *walls* of it, within the *court* of the Prieſts. Others conceive, That both thoſe parts of the *court* of the Prieſts, that contained thoſe Chambers and Buildings laſt mentioned, were ſquares, both on the North ſide, and South ſide of the Temple ; and ſquares of an hundred *cubits*, which the Prophet marks with this note of admiration, *Loe* !

V. 9. *And from under*] Or rather, *from the place* ; as the word will bear. If from under, then not perpendicularly ; but as when we ſay, *A town or houſe ſtands under an hill* ; ſo here, *at the lower end of the court*.

theſe chambers] Theſe Northerne chambers. Though ſome would underſtand them of the Southern chambers.

was the entry] Or, *He that brought me*. So variouſly may the word be rendred.

He] That is, the Angel in mans ſhape, Chap. 40. verſ. 3, 4.

on the eaſt ſide] By the coaſt of the eaſt he paſſed ; or, the entry into theſe chambers, was on the eaſt ſide. or at the eaſt end. The coming in of them below was toward the Eaſt.

as one goeth] Or, *as he came*.

into them] The Southern chambers.

from the utter court] That is, by the Eaſtern tract or coaſt along of the utter court, that is, which ſtood Eaſt from theſe chambers. In all theſe words in this verſe, The Prophet ſets down his paſſing from the Northern chambers, to the Southern chambers, by the tract of the Eaſt on the Eaſt end of the Temple.

V. 10. *the chambers*] Still here we wade in doubts and darkneſſe.

were in the thickneſſe of the wall of the court] In the breadth of the fence, or precinct of the court; in the breadth of fifty cubits, verſ.2. in the breadth of the circuit or compaſſe.

toward the eaſt] Along the Southern ſide drawing toward the Eaſt, before the way of the Eaſt; having the entry on the Eaſt ſide, as the Northern chambers had, verſ.9. and ſo running along toward the Weſt, by the South ſide of the Temple.

over againſt the ſeparate place] By a direct line over againſt the ſeparate place, which ſtood weſt from it, before it. See *Annotations* on Chap.41.12.

and over againſt the building] See *Annotations* on Chap.41.12. There was ſuch another building of Chambers, as on the toreſaid Northern ſide. None ſuch on the Eaſt, and Weſt, ſides or ends of the Temple.

V. 11. *And the way*] See *Annotations* on verſ. 4.

before them] Before the Chambers, and conſequently before the ſeparate place, and before the building laſt mentioned.

was the like appearance] That is, the appearance and proportion of the way, and of the Chambers, and Galleries; and their length, breadth, and out-goings, were according to the faſhions, and according to the doors of thoſe in the North formerly ſpoken of, verſ.1 —— 7. all alike in all reſpects, even the whole Fabrick, faſhion, contrival, diſpoſal, front, way of a cubit breadth before them, and meaſures, were all in every point ſo like thoſe on the North ſide, ſpoken of before, that they need no further illuſtration. Some make not onely theſe two ſide-buildings, North and South, but alſo that called the ſeparate place, as another diſtinct thing from the Temple, to have all three, a like buildings of chambers, galleries, and all, in all reſpects, of the ſame quantities, proportions, and faſhions.

V. 12. *And according to the doores of the chambers*] That is, like to thoſe doors of the chambers, was this door here deſcribed. Thus he proceeds on, in this verſe alſo, as in the former, to ſhew in the particulars, the likeneſſe and correſpondency between theſe Southern, and the Northern buildings.

that were toward the South] The Southern Chambers.

was a door] This, and the ſituation of it, is the thing deſcribed in this verſe.

in the head of the way] Or, *beginning of the way.* He ſpeaketh now onely of the buildings on the South ſide of the Temple; and therefore of the way there, and door there.

even the way directly] Directly points out this way.

before the wall] That wall, Chap.41.12. or cloſure of the Parapet. The Hebrew word is of a doubtful, and ſomewhat obſcure ſignification.

toward the eaſt] In the very front of the building, at the Eaſt, there was the door. Not therefore in that way of a cubit broad, verſ.4. which ran along under the walls of the Galleries on both ſides, as ſome imagine: but as the entry was into the Northern Chambers, mentioned verſ.9. which was partly alſo before the ſeparate place, as the vulger Latine expreſſeth it.

as one entreth into them] Them which did run thence towards the Weſt. See ver. 9.

V. 13. *Then ſaid he*] *My Guide*, the meaſurer, Chap 40.3.

which are before the ſeparate place] Chap. 42.1,10. See *Annotations* on Chap. 41.12. Some would gather out of the verſe following, that theſe Chambers were included within the ſeparate place.

they be holy Chambers] Not in themſelves, and their own Nature, as not capable of Holineſſe ſo; but in their uſe. The ſame is to be ſaid of Holy Veſſels, Veſtments, Oil, &c.

where, &c.] After he had deſcribed the Fabrick, and faſhion of the Chambers, he now ſetteth down the holy uſe of them; as after followeth.

the Prieſts] The Levites came not into the inmoſt Court of the Temple; but they did into theſe Chambers, if they were ſeated in the Court of the prieſts, as ſome take them to be.

that approach] That come neer to the Lord in his ſanctuary, where he dwelt in the viſible ſigns of his preſence, and grace; in in the means and ordinances of his worſhip, whiles the people ſtood further off.

ſhall eat, &c.] This is one holy uſe of theſe Chambers.

the moſt holy things] The Oracle is uſually called the moſt holy, meaning Place. But other things are called alſo the moſt Holy, Num. 4.14. 1 Chron. 23. 13. as the Tabernacle, Ark, Table Candleſtick, Laver, Anointing Oil, their veſſels, the perfume, the offerings, ſhew-bread, and all devoted things, Exod. 29.37. & 30 10,29,36. Lev.2.10. & 6.17,25,29. & 7.1. & 10.12.17. & 14.13. & 24.9. & 27.28. Ezek.43.12.

there ſhall they lay] Another holy uſe of them.

the meat-offering] See Lev.2.10. & 6.16. & 7.9,10. which of them are not to be eaten. See Lev.6.23.

ſin offering] See Lev.6.26,29. which of them not to be eaten Lev.6.30 & chap.4.11,12.21. & Chap.16.27.

treſpaſſe-offering] See Lev.7.6,7. The difference and diſtinction between ſins and treſpaſſes, here mentioned, is not eaſie to conceive. Papiſts would fain get a colour hence for their diſtinction of venial and mortal ſins. Others, would underſtand by the one, ſins of commiſſion; by the other ſins of omiſſion. Others, and ſomewhat likely, by the one, ſinnes againſt knowledge; and by the other, ſins of ignorance, yet this falls ſhort of a full ſatiſfaction.

V. 14. *when the Prieſts enter therein*] See Chap.44.17.19. Exod.28.43.

Prieſts] This is to be underſtood of the Levites alſo, in their miniſtry, in the Court where the Altar of burnt offerings was.

unto the utter court] The Court of the People, Chap.40.17.&c.

lay their garments] Linnen garments, linnen Ephods, coats, girdles, and bonets, Exod.28.40. 1 Sam.2.18,28 & 14.3. & 22.18. We read of 597. of them, Neh.7.70,72.

for they are holy] See *Annotations* on ver.13.

other garments] Common to them with the people; yea even in the percloſe of holy duties, and ſacred actions, when they are to be done out of the holy place, Lev. 6. verſ.10,11.

to thoſe things which are for the people] Not meaning the ſacrifices of, and for the people; but the things of civil, aud common converſe with them.

V. 15. *Now when he had made an end*] When he had thus meaſured all the particular buildings, He cometh now to meaſure the circumference of the whole holy place, or the holy mountaine. So that here the whole compaſſe, or outmoſt wall of all the buildings is meaſured; and ſo this whole deſcription of the Courts, Temple and Chambers, ended.

the inner houſe] The temple, and all the ſubſtructions, Chambers, and buildings in the inmoſt Court, the Court of the temple: and thoſe Chambers, about which he was laſt imployed; and conſequently all the Courts and buildings, incloſed within the compaſſe of the outmoſt wall. Chap.40. 5.

toward the gate] That gate, Chap. 40. 6. as ſome would have it. Or rather, the gate of the outmoſt wall, Chap.40. 5.

and meaſured it] The outmoſt wall, Chap. 40. 5. Not the way to it, as ſome papiſts do imagin.

round about] The four equilaterall ſides of it. Not that the wall was round.

V. 16. *He meaſured*] Here is great variety of opinions, both touching the thing meaſured; and alſo touching the meaſure it ſelfe. For the thing meaſured, ſome take it to be the wall of the City Jeruſalem. But thoſe being of 18000 meaſures or cubits, Chap.48.35. Therefore, others do rather take it to be the wall of the upper City, or upper part of the City Jeruſalem, called the City of David, on, or next to mount Sion; See 2 Sam.5. 7. Others, make it to be the wall incloſing, and compaſſing the exterior Court, the court of the people, Chap.40.17,20. And this they much preſſe, and labour to evince, by a geometrical demonſtration; taking the inmoſt Court (of the temple likely) to be an hundred cubits ſquare, Chap.40.27.; and the outward Court (of the people) to be likewiſe an hundred Cubits ſquare, Chap.40.23. That then it will undeniably follow, that each ſide of that ſquare of the Court of the people, is, and muſt be, five hundred cubits. And they ſecond this by that, Chap. 45.2. where the compaſſe of the Sanctuary is deſcribed, five hundred ſquare, as is here ſet down; and fifty cubits by name, round about for the ſuburbs thereof, are expreſly ſet down. And ſo make this wall, to be that ſeparating and diſtinguiſhing wall, between the Sanctuary, and the prophane place, Chap. 42. 20. And yet, at the beſt ſuppoſed grounds of this demonſtration, are but ſeeming probable conjectures. And the text it ſelf is ſtrong enough, to cleer it ſufficiently to be meant of the outmoſt wall, that breaſt wall or Parapet, in compaſſing all the foreſaid buildings, belonging to the Courts and Temple; whoſe height and breadth, was firſt ſet downe, Chap.40.5. as may after appear. For the meaſure it ſelf, ſome make it to be five hundred cubits, meaſured out by ſo many reeds, each of ſix cubits and one hand breadth; as would make up, or reach unto that number of five hundred cubits. And this they do, though with much violence to the text, only to avoid that great, and unproportionable length of the wall, and huge quantity of compaſſe, that otherwiſe would ariſe, if they ſhould take them for reeds. Yet others, underſtanding them of reeds, would ſolve the foreſaid inconvenience, thus; by ſaying, theſe five hundred reeds were the total ſum, ariſing out of all the four ſides of the ſquare; allotting ſo, an hundred and five and twenty reeds, to each ſide of the ſquare: which is as repugnant to the text, as the former opinion. The iſſue may be this; to take the meaning, as the text holds it forth; and ſo underſtand this wall to be long, five hundred reeds: For ſo the text expreſſeth reeds, thrice in this verſe, and twice apiece, in each of the three verſes following. And theſe five hundred Reeds, to be on each ſide of the ſquare, as the Text alſo expreſly avoucheth it: and ſo the whole ſumme in the compaſſe, to ariſe to two thouſand Reeds.

This exceeding Largeneſſe and Compaſſe may well ſerve to typifie the exceeding great largeneſſe and diffuſed Compaſſe of the Church of Chriſt under the Goſpel. For the inconvenience ſurmiſed, it is not ſo much to be thought of in this myſtical viſion, purpoſely, ſet forth under Types, wherewith the Jews, Gods people then, were beſt acquainted, to repreſent the glorious ſtate of the Church of Chriſt under the Goſpel: Yet ſo as the Holy Spirit is farre off from tying himſelf ſtrictly to thoſe Types in all particularities. Which thing we ſee, as here; ſo moſt plainly, in the Allotment out of the portions of land, for the Prieſts, and for the Levites, and for all the twelve tribes of Iſrael, Chap. 45. & 48. in placing the City about 15. miles diſtant from the Temple; and in the circuit of it, Chap 45. and in the Viſion of the Waters, and Trees, and their monethly fruits. Chap.47. as hereafter will more fully and plainly appear.

the Eaſt ſide] This is not then the meaſure of the whole round about; but the meaſure of each ſide, or ſquare.

five hundred reeds] Not cubits but Reeds; as in the Annotations aforeſaid. And here the Hebrew is מאות; wherupon the Keri of the Maſſorites will have it to be read מאות; as it is in the ſame meaſures following, verſ.17,18,19,20. And the LXX. Jerome, and Targum do read it ſo.

meaſuring Reed] Which was uſed to ſuch large meaſurings. See *Annotations* on Chap. 40.3.

V. 19. *weſt ſide*] Heb. *the Sea*; taken uſually for the Weſt; becauſe the great Inland Sea, or Mediterranean Sea, lay Weſt from Judea, being the Weſt bounds and border of it.

V. 20. *He meaſured it*] The wall aforeſaid. Though ſome would make this another wall, differing from the former; and underſtand this of the wall of the court of the People. And that it was of five hundred Cubits ſquare. But all this we conceive as was formerly ſaid, to be without any warrant of the Text; or rather, againſt it: which onely here ſummes up the former dimenſions, of the aforeſaid wall. And therefore though *reeds* be not expreſſed in the Text, yet the word to be ſupplyed, muſt not be of any other meaſure then that of *reeds* formerly ſo oft expreſſed, verſ.16.——19.

to make a ſeparation] This ſhews the true end, and due uſe of it, to make a *ſeparation*] This ſhews the true end, and due uſe of it, to make a *ſeparation* betwixt the Sanctuary, and the prophane place. And hereupon ſome would have the meaſure here to be taken of the Compaſſe of the mount it ſelf whereon the Temple was built: the ſtructure; fabrick, and proportion of the Buildings, have been thus platformed, meaſured, and viewed. It will not be impertinent a little, to look at the ſcope and intention of the deſcription, or at the ſubſtance ſhadowed under theſe figures.

Firſt, therrefore it is to be obſerved, That there was never any Temple built, of theſe dimenſions, and compoſure. That, builded within a while after this Viſion, by Zerobbabel and Joſhuah, had no relation to this. And indeed the meaſure of the circumference of the bounding wall, or that which ſeparateth betwixt the Holy and prophane, utterly denyeth any ſuch thing; being a meaſure that exceedeth, or at leaſt equalleth the full Compaſſe of all Jeruſalam, Temple, and all; yea though the Cubit be underſtood of the ſhorteſt ſize; if we take the Reeds in the proper ſenſe, which the Letter of the Text ſeems to urge and require. And ſo alſo the portions of the Prieſts, and of the Levites allotted to them, amount to ſpace neer as big as all the land of Canaan, Chap. 48.8.———15. Theſe things therefore are ſpiritually to be underſtood. And howſoever the deſcription of this Houſe and Land were a prophetick aſſurance of the peoples return out of Babylon; (where Ezekiel wrote theſe things) yet do they chiefly ayme at Chriſt, and his coming among them after their return, and the gathering of the numerous Congregation of the Gentiles; and the framing the ſpacious Temple and City of the Chriſtian Church under the Goſpel. And therefore this can no way countenance a Temporal Kingdom of the Meſſias yet to come, as the Jews imagine; nor a New Temple, or City to be built, ſince that the Temple here deſcribed, is as big as the City; and the Holy ground of the Prieſts, Levites, Prince, and City, Chap.45. neer as big as all Canaan.

Secondly, it is obſervable, That as Ezekiel meaſureth the Temple and the City here, Chap.40.41,42,48. ſo doth John, a New Temple alſo, Rev.11.1;2. and a New Jeruſalem, Rev.21. Now in the opinion of ſome, though theſe agreed in this, that they all aymed at the ſpiritual Temple and City, the Church under the Goſpel; yet in this they differed, that they had reſpect to different times, and aymed at times and ſeaſons, in ſucceſſion one after another. This platform and deſcription of Ezekiel relateth, ſay they, to the Church, under the Goſpel, betwixt their return out of captivity, and the deſtruction of Jeruſalem; when the Gentiles firſt came in, and they and the Jews made one People. That in Rev.21. pointeth, ſay they, at the new Jeruſalem, which ſhould be after the old one was deſtroyed, the Church under the Goſpel, after the rejection of the Jews, and deſtruction of their city; which hath now taken up about one thouſand five hundred and ſeventy years. And therefore that Jeruſalem is far larger then this in Ezekiel. In that, there is no Temple mentioned, any there was no Temple at all, as the Text expreſly, Rev.21,22. uttereth: for where there is mention of a Temple, there is ſome thing to do with Jews; but the Church of this ſpace, ſay they, conſiſteth only of Gentiles, the Jews being all the while under obduration. Now the eleventh of the Revelation ſpeaketh of a Temple meaſured, as the caſe is here: For as this place ſpeaketh of the Church of the Jews, when the Gentiles were called in, and joyned to them, at Chriſts firſt coming; ſo that place, ſay they, ſpeaketh of the Church of the Jews, when they ſhall be called in and joyned to the Church of the Gentiles; which is yet to be before Chriſts ſecond coming. And it is obſervable, that in both theſe places, there is no mention of a Court for the Gentiles; as there may ſeeme to be in the Material Temple: But all Jeruſalem muſt be ſuppoſed for that Ezekiel reckoneth many Courts; as hath been ſhewed: but for the Gentiles, there is no court there at all, expreſly named and bounded, or immured for them, becauſe of the boundleſſe dilating of the Goſpel: and ſo Rev.11.1,2. there is onely one Court mentioned, the Court of the Prieſts, or that where the Altar ſtood: But the outer court is not meaſured, but caſt out without any bounds, becauſe it is given to the Gentiles to tread in the worſhip of God, (it is not καταϖατησουσι,) and to come into it with the Jews; for when they ſhall be called, the Gentiles and they ſhall joyn together to ſerve the Lord, and to tread his Court.

CHAP. XLIII.

Verſ. 1. HE *brought me*] From the Weſt ſide, where he had been meaſuring, Chap.42.19.

toward the Eaſt] To the Eaſt gate of the utmoſt wall, Chap.40.6. ſo that the Angel of the Covenant, in the appearance of a man, Chap,40.3. having ſhewed to the Prophet that magnificent Temple, whereby the ſpiritual Church is prefigured; and having deſcribed it, and the buildings thereof in the precedent Chapters; The proportion and meaſures whereof, in all the parts, was hard to find out and expreſſe; as that which is ſpoken of them ſheweth. He cometh now in theſe two next Chapters, the 43. and 44. to ſet out the ſacred Miniſtery and Worſhip therein. More particularly, In this Chapter is ſet down, the returning of the Glory of God into the Temple; and the Promiſe of his continual Dwelling there amongſt his people, upon their Repentance; whereunto they are Exhorted. Afterwards, the Altar of Burnt-Offerings is deſcribed; And the Manner of its Conſecration, and its Uſe preſcribed, In theſe firſt words, the Prophet is brought from the Weſt ſide, where he ended the circumference of all the Holy place, Chap.42.19. to the Gate where he began, verſ.15. of Chap.42. and Chap.40.6. which Gate by a direct line looked toward the Temple. See Chap.44.2,3.

V. 2. *The glory of the God of Iſrael*] the Viſion of his Glory, ſet down in the next verſe.

Came from the way of the Eaſt] In Chap.11.23. the Glory of the Lord departed from the Temple, becauſe of the profanation of it, and from the city becauſe of the prophaneneſſe of it, and ſtood upon mount Olivet, eaſt of the city. And now that the Lord had platformed to himſelf a new Temple, his glory returneth to it again.

way of the Eaſt] Where the Sun riſeth, Luk.1.78. Let us walk as in the day, caking off the works of darkneſſe.

and his voice was like the noiſe of many waters] Chap.1.24.Rev. 1.15. & 14.2. & 19.1,6. Such is the power of the Goſpel; ſuch the efficacy of it: it cannot be hindred or ſtopped.

the earth ſhined] Chap.1.27. He is that Son of righteouſneſſe, Mal.4.2. inlightning all. Joh.1.9. the light of the Gentiles, Lev. 2.32. The fault is in men that are not inlightned by it, Joh.1.5. & 3. 19. 2 Cor.4.3.

V. 3. *And it was according to the appearance*] Chap.1.4. & 8.4. & 9.3. & 10.1,4,16. The very ſame glory that had departed away, now returned. God returns to penitent ſinners, Chap.33.11, 13. Jer.18.7. Joh.3.10. Jer.18.8.

when he came to deſtroy the city] Or, *when I came to propheſie that the city ſhould be deſtroyed*. See Chap.9.2.5. So Jer.1.10. Eſay 6.10. So Lev.13. The Prieſt ſhall make the leper clean, or make him unclean, in the Hebrew; that is, ſhall pronounce him ſo, as our Engliſh hath well rendred it; warranted ſo to be from Lev.14.57.

and the viſions were like] The whole, and each part of the viſion.

that I ſaw] Chap. 1.

I fell] See Chap.1.28. with reverence and fear adoring Chriſt.

V. 4. *By the way of the gate*] Returns by the ſame way that it departed.

V. 5. *Inner court*] From the eaſt gate of the utmoſt wall, Ver. 1. to the inner Court next the Temple; that he ſaw the glory of the Lord filling the houſe; and heard the Lord ſpeaking unto him out of the houſe, verſ.6.

filled the houſe] Likely, in a cloud, which was a viſible ſign of the preſence of Gods majeſty; as 1 King.8.10,11. Lev.16.3. So Ezek.44.4. Gods preſence is the full glory of the temple, and of every pious ſoul.

V. 6. *And I heard him ſpeaking to me out of the houſe*] As God to Moſes, out of the Tabernacle, Lev.1.1.

and the man ſtood by me] Chap. 40. 3.

V. 7. *the place of my throne*] That is, Jeruſalem, the city of the great King, Pſal.48.2. Jer.3.12. Mat.5.35.

the place of the ſoles] My foot-ſtool, 1 Chron. 28. 2. Lam. 2. 1. Pſal.99 5. and 32.7.

no more defile —— by their whoredome] That is, by their ſpiritual fornications of Idolatry: And this prophecie was fulfilled in them to the very letter. For after their return out of the captivity of Babylon, even to this day, they have forſaken their idols; and though they worſhip not the true God, as they ſhould, yet do they not worſhip falſe gods at all. And thus are they croſſe and contrary in their impieties; and yet impious ſtill. Before their captivity they were all for idols, and nothing for the true God at all; and ſince that captivity, they are not for idols at all; and yet not for the true God neither.

nor by the carkaſſes of their Kings] So alſo verſ. 9. Let them put the carkaſſes of their Kings far from me: not for that they defiled themſelves by touching their dead bodies; or, for that they were grown into the idolatry of the Heathen, to deifie their dead kings, and to reſerve their corpſes for adoration; for we no where read at any time of that their idolatry; but rather that they defiled themſelves with humane carkaſſes, which they had ſacrificed alive to their idols; which in Scripture are ſometimes underſtood by the name of kings, as the Ammonites uſed to call their idols. See Lev. 18.21. 1 King.11.5. 2 King.23.10. Amos 5. 26.

V. 8. *In their ſetting of their threſhold by my threſholds*] That is, in adding their traditions to my precepts, Iſa.29.13. we muſt not add or diminiſh, Deut.4.2. and 12.32. 1 Cor. 3. 12,13. Apoc. 22. 18,19.

and the wall between me and them] Or, *for there was but a wall between me and them.* This wickedneſſe was as a wall of ſeparation between me and them, Iſa.59. 2. which hath cauſed me to conſume them, by bringing on them the judgements threatned by the Law, Lev.26. & Deut.28. Or, for ſetting their idols, and performing their ſervice in my Temple, or in places and Chappels neer to the place ſet apart to my ſervice.

wherefore I have conſumed] Heb. *eaten them in mine anger.* See Chap.8.3. & 23.39 & 44.7. 2 King.16.14.& 21.7. Jer.11.15.

V. 9. *Now let them put away,* &c.] That is, all the true Elect, and eſpecially the Jews converted under the Meſſiah, ſhall caſt off idolatry, and ſerve God in all purity: which future time is expreſſed by *Now*, which in a ſort was preſent to the Prophet, namely, by viſion, or revelation from God.

V. 10. *Shew the houſe to the houſe of Iſrael, that they may be aſhamed.* And again, ver.11. *If they be aſhamed, ſhew them the form of the houſe*] The houſe being an embleme and reſemblance of the Church of the Gentiles under the Goſpel, might ſhame the Jews to look upon it, by conſidering that they had become ſo abominable, that the Lord had refuſed them for his Church, and had choſen the Heathen: but if they ſhould be aſhamed with an holy ſhame, and ſorrow with an holy ſorrow, that they had been thus offenſive, then acquaint them with the form, laws, and ordinances of the houſe, that they may know it, and have the deſcription, marks, and delineation of it perfectly in their minds; for they alſo then ſhall have their intereſt in it; as it fell out, and was with the many thouſand Jews converted in the time of our Saviour, and his Apoſtles; and as it ſhall be with them at their converſion neer the end of the world.

pattern] Or, *ſum*, or, *number.*

V. 11. *And all the formes thereof*]

and all the formes thereof] Theſe words are repeated; and is as much, as ſhew them, ſhew them the forms, both of the courts and houſe; and of the houſe both within and without.

V. 12. *upon the top of the mountain*] By ſteps they aſcended to it, Chap.40.2,6,22,26,49.

the whole limit thereof] As it is meaſured and bounded, Chap. 42.16,17,18,19.

V. 13. *And theſe are the meaſures of the altar*] The Fabrick of it ſeems to be thus, one cubit high was the baſis, or foot, or bottom, boſome, or ſettle, breadth, or projection of it, one cubit; Border of it, by the edge thereof, one ſpan. From thence two cubits, to the round ledge, or bench, or ſettle of a cubit broad, that went round about it. And the thickneſſe of that ledge being one cubit, raiſed the height one cubit. This ledge or bench ſeems to be for them that ſerved at the Altar, to ſtand upon, and to go upon, round about the Altar, and to rake up the aſhes that were within the Altar: and therefore this altar was not cloſe boarded up upon the ſides every where; as the altar made by Moſes was, Exod. 38. 7. which was moveable, and of ſmall dimenſions; but this was boarded up, onely thoſe two cubits that were betwixt this ſettle and the ground, or baſis, to keep the aſhes together: but above this ſettle it was open at certain places, that they might go in, and get the aſhes out. About this ledge or bench the altar did riſe four cubits; and this part of it ſeems to be called הראל the Mount of God. And then, another ledge or bench, of the ſame breadth, round about the altar likewiſe: upon which the Prieſts might ſtand, for the diſpoſing and ordering of the ſacrifices themſelves. And theſe benches being a cubit broad, it cauſed that their compaſſe increaſed two cubits above the compaſs of the altar it ſelf; and that the ſtanding of the Prieſts might be firm upon theſe benches, it ſeems there was a ledg of half a cubit broad, fixed upon the outward edge of them that the Prieſts might not ſlip off into the Court: and a ledge, which the text calleth a boſom, fixed upon their inner edg, that the Prieſts might not ſlip into the hollow of the altar: & from thence upward were the horns at every corner. This uppermoſt ledge being likewiſe one cubit thick, raiſed the whole height of the altar to nine cubits. And this uppermoſt part, or the hollow part of it, where the wood and fire were put, ſeemes to be called אר איל, the ſtrong Lion, or the Lion of God. The top of this altar was 12 cubits ſquare, ver. 16. The ſettle made it at that part 14 cubits ſquare, ver. 17.

even the bottome ſhall be a cubit] Heb. *the boſome.* Meaning as it ſeems, that ledge that went betwixt the higher bench, and the altar.

And the breadth a cubit] Of the bench it ſelf.

and the border thereof by the edge thereof a ſpan] A border carved, a ſpan-breadth upon the edge of that boſome or ledge, moſt likely that roſe betwixt the bench and the altar.

V. 15. *So the altar ſhall be four cubits*] From the lower to the upper bench: this is properly called the altar, becauſe that ſpace beneath the lower bench, was the place of aſhes. In the Hebrew this verſe is literally thus: And the Mount of God, Hareel, four cubits; and from the Lion of God, Ariel, and upward, four horns. Where the body of the altar, as was ſaid, betwixt the two benches, is called the mount of God, as if God dwelled upon the altar, in a ſingular manner, as on a little mount, in the greater mount of the Sanctuary. And the grate, whereon the ſacrifices were laid, is called the Lion of God, becauſe it devoured ſo much fleſh, and ſo many beaſts in ſacrifice. See Exod. 27. 4, 5. & 39, 39. This may mind us of our altar, Jeſus Chriſt, who ſanctifies our ſacrifices of prayers, and praiſe, and ſervice, and obedience, Mat.23.19. Apoc.8.3,4. 1 Pet. 2. 5.

four horns] So in the altars of Moſes and of Solomon; both in the brazen, and golden altars. See Apoc.9.13. Theſe were of the ſame material with the altar it ſelf, Exod. 27. 2. Some of the blood of ſome ſacrifices, was put upon the horns of the altar, ſprinkled thereon by the finger of the Prieſt, Lev. 16. 18, 19. See Pſal. 118. 27. The horns were counted very ſacred. Adonijah and Joab, fled to them, as to a ſanctuary, 1 King. 1. 50, 51. & 2. 28. Let us thus flye to Chriſt, and lay hold on him.

V. 16. *ſhall be twelve cubits long, and twelve broad*] Eight and fourty cubits round about. The altar in the Tabernacle, was but twenty cubits round about, Exod.27. 1. being made to be moveable, and portable. Solomons altar was twenty cubits, on each ſquare ſide, eighty in all, 2 Chron.4. 1. So this here came ſhort of that 32 cubits. The height of Moſes altar was three cubits, Exod. 27. 1. Of Solomons, ten cubits, 2 Cron.4.1. Of this, ſome think the height to be but ſix cubits; but rather it ſeems to be nine cubits; as was formerly ſhewed, upon the thirteenth verſe.

V. 17. *and the ſettle ſhall be fourteen cubits —— in the four ſquares*] That is, fourteen, from ſide to ſide; the bench being a cubit broad, on each ſide of the altar.

and the border about it ſhall be half a cubit] See Annotations on verſ. 13.

and his ſtairs ſhall look toward the Eaſt] Steps are forbidden to be made to an altar, Exod. 20. 26. But this was to an altar that was built occaſionally; as Gideons, Iudg. 6. 24. and Elijahs, 1 King.18.32, &c. However, the Lord is of power to diſpenſe with, and at liberty, to vary from his own temporary commands; eſpecially, in matters of this nature and quality. The ſtairs of this altar were eaſtward; ſo that, as the Prieſts mounted them, their faces were toward the Temple: and when they were riſen to the higher bench, they walked on the North, and South ſide of the altar; and ſo, many of them might ſtand there, and order the ſacrifices together.

V. 18. *And he ſaid unto me*] The manner of cleanſing, purging, and purifying the altar.

V. 19. *give to the Prieſts*] Compare with theſe, Exod. 29. and Lev. 8.

of the ſeed of Zadok] Chap. 44 10, &c.

a young bullock] And a Goat, and a Ram, verſ. 22,23.25.

V. 20. *And thou ſhalt*] Ezekiel being a Prieſt, Chap. 1. 3.

four corners of the ſettle] The upper ſettle, wherein the horns were.

V. 21. *and he ſhall burn it*] It ſhall be burnt.

appointed place of the houſe] Within the utmoſt great compaſſing wall. See Lev.4. 12. & 6.11. & 8.17. & *Exod.* 29.14

V. 22. *a kid of the goats*] The law appointed, inſtead of this, another Ram, *Exod.*29.15,19. And in the other ſacrifices following, divers ſuch differences do alſo appear. Theſe differences may haply ſerve, to ſhew, that the Levitical Ceremonies were changeable, and to end in Chriſt.

and they ſhall] They of the ſeed of Zadock, verſ. 19.

V. 24. *ſalt*] Lev. 2. 14. Mar. 9. 49. to ſignifie, the eternal, and incorruptible ſanctity of the Covenant, Altar, and Worſhip; and our duty, in the holy and incorrupt obſervation of them.

V. 25 *ſeven dayes —— a Goat*] Thus enjoyned, leaſt it ſhould ſeem ſtrange, being not enjoyned in the Law of Moſes.

V. 26. *ſhall they purge*] Thou, and they together.

V. 27. *And when theſe dayes are expired*] After the conſecration ended, thenceforth the ordinary ſacrifices and ſervices, are to be performed on it, *Exod.* 29. 38, &c. See Hebr. 13.10.

CHAP. XLIV.

Verſ 1. T*Hen*] In this Chapter are ſet down, touching the Eaſt Gate of the Sanctuary, and the uſe of it, The former polluting of the Sanctuary, objected now, and inhibited, hereafter. The Levites that were offenders therein diſ-inabled in their office, others, the ſons of Zadock, confirmed. And ſeveral ordinances for the Prieſts, renewed, aud enacted.

he brought me back] From the inner court, next the temple, Chap. 43. 5.

outward Sanctuary] Outward, in relation to the *Sanctum ſanctorum.*

which looked towards the Eaſt] That is to ſay, to the Eaſt Gate of the inner Court; ſome ſay, of the body of the temple.

ſhut] So he was onely brought to it.

V. 2. *and n man ſhall*] Except onely him, in the next verſe. See *Exod.* 19.21,22.

hath entred by it] Chap. 43. 2, 4. In an holy reverence and remembrance thereof. See a ſomewnat like caſe, in the holy oil and perfume, *Exod.* 30.32,33,37,38.

V.3. *for the Prince*] It is ſafeſt to underſtand this of the high Prieſts; and the ſecond Prieſts, ſuch as Zephaniah was, 2 King. 25.18. Jer. 52.24. and Eleazar, in his father Aarons life time, Numb. 3. 32. and Zadock, in Abiathars life time, 2 Sam. 15. See 1 Chron. 24.2,3. Chriſt alone is the high Prieſt of the New Teſtament. He alone opened the way into the holieſt of all, by his own blood, offering himſelfe, though the eternal Spirit without ſpot to God, Heb. 9. ——15. 8, He enters himſelf and opens the door of ſalvation to all Believers, Act. 4. 12. Joh. 14.6.

ſit in it, to eat] Or, *by it to eat.* See Lev. 24. 9. & 8. 31. Exod. 29. 32.

V. 4. *the way of the North Gate*] He might not enter at the Eaſt Gate, verſ. 1. North Gate, of the inner Court.

filled the houſe] Chap. 43.5,

fell upon my face] See Chap. 1.28.

V. 5. *Mark well,* &c.] As Chap. 40.4.

V. 6. *Let it ſuffice you*] As 1 Pet. 4. 3.

V. 7. *Into my ſanctuary ſtrangers*] That were not of the ſeed of Iſrael, Act. 21.28,29. & 24.6. Yea, ſtrangers to be Prieſts, that were not of the houſe of Levi; that were not of the circumciſion it ſelf. And ſuch they had brought in, in the times of their Heatheniſh idolatries, in the dayes of Solomon, Ahaz, Manaſſes Amon, and others: and the ten tribes, as uſually, ſo chiefly, in the dayes of Ahab. Unlawful Miniſters, falſe in doctrine, foul in life, are not to be admitted but ejected.

V. 8. *Set keepers of my charge*] Contrary to the law, Num. 18. 4. 1 Chron. 23.

for your ſelves] According to your own pleaſures; and to your ſelf-ends and purpoſes.

V. 9. *no ſtranger*] A charge againſt that ſin, verſ. 7.

V. 10. *And the Levites that are gone away*] The Prieſts ſeem here to be meant; and for their apoſtacy into idolatry, to be degraded, and put into the place and function of the Levites, upon their repentance, in the four verſes following. See 2 King. 23.8,9, &c.

V. 11. *they ſhall ſlay the burnt-offering*] This was part of the Prieſts office; not he that brought the offering, but the prieſt was to ſlay it, and flay it, Lev. 1.5,6. So Moſes, at firſt, ſupplying the place of the Prieſt, was commanded, Exod. 29.1 . and did it, Lev. 8.15. The Levites onely helped them therein, in caſe of neceſſity; as 2 Chron. 29.34. Here then theſe lapſed Prieſts, are either re-admitted to this one part of the Prieſts office; or elſe are but onely to ſtand before them to miniſter unto them, at that time; as the words following ſeem to import.

V. 14 *keepers of the charge*] Partly they were in the caſe of ſuch of the ſeed of Aaron, as had blemiſh in their bodies, Lev. 21. 17, &c. partly, in the caſe of the Levites ſuperannated, Num.

V. 15. *the ſons of Zadock*] Who came from Eliazar, and from Phineas, to whom the Covenant of an everlaſting prieſthood was given, Numb. 25. 12,13 And though it came to Eli, of the ſeed of Ithamar, and continued in that time in the dayes of Saul and David; yet the reſtoring of it to the line of Phineas, was implyed in that threatning againſt Eli, 1 Sam. 2.30,31,35. and performed in Zadock. 1 King. 2. 26, 27,35. In whoſe houſe it was continued ſtill after. And notwithſtanding that interruption in Eli, yet the catalogue of high Prieſts, is reckoned onely in the race and line of Eleazar, 1 Chr. 6.4, &c.

that kept the charge of my ſanctuary] As it required in Deut. 33. 9,10.

they ſhall come neer to me] Chap. 40.46.

to offer unto me the fat] Holy Sacrifices, in an holy manner, Lev. 3.16,17. & 7.23, &c.

V. 16. *they ſhall enter*] Laws for the Prieſts in their miniſtration. Compare them with thoſe in Moſes.

V. 17. *that when they enter in —— linnen garments*] Exod. 28. 42,43. & 20.26.

Inner Court, and within] Court, and Sanctuary it ſelf.

V. 18. *linnen bonnets*] And linnen Coats or Ephods, and linnen breeches, Exod. 28.40,42,43. 1 Sam. 2.18,28. & 14.3. & 22. 18. for honeſty ſake; to cover their nakedneſſe.

that cauſeth ſweat] As woollen garments would do; which are therefore forbidden, ver. 17.

V. 19. *utter court —— they ſhall put off ——*] Chap. 42.14.

the people with their garments] Chap. 46. 20. See the like, Exod. 29.37. & 30.29.

V. 20. *onely poll*] No affectation on either ſide; but gravity and modeſty required, againſt the long hair of Miniſters, 1 Cor. 11.14.

V. 21. *drink wine*] Lev. 10.9. Occaſions of evil to be avoided; ſpecially in ſacred things, Pſal. 93.5. and by ſacred Miniſters. They of all men, muſt not be given to wine, 1 Tim. 3.3. Tit. 1.7. See Eſay 56. 12.

V. 22. *a widow, or ——*] See Lev. 21.13,14. Prieſts to be more holy then others. That not lawful to them, which is to others; yet marriages allowed them. And ſo in the New Teſtament, 1 Tim. 3.2,4. againſt Popiſh and devilliſh doctrine, 1 Tim. 4.1,3.

or a widow, that, &c.] The regard had of Prieſts widows.

V. 23. *And they ſhall teach*] Lev. 10.10,11. Their duty of teaching and preaching; apt to teach, 1 Tim. 3.2. Tit. 1.9. Act. 20.28.

V. 24. *And in controverſie*] Deut. 17.8,9. Controverſies belong to them. Their rule to judge them by.

V. 25. *at no dead perſon*] Lev. 21 1, &c. They muſt have more rule ouer their paſſions, then others: and not ſuffer them to diſturb or interrupt the Duties of their Calling.

V. 26. *ſeven dayes*] See Num. 6.9. & 12.14.

V. 27. *the Inner court*] Is called here the Sanctuary.

V. 28. *And it ſhall be*] The ſin-offering, and other offerings, oblations, firſt-fruits, &c. as is in the following verſes. The Levitical Prieſts plentifully provided for; all thinges conſidered.

I am their Inheritance:] And their poſſeſſion, in the end of this verſe. And he that poſſeſſeth Him, poſſeſſeth all thinges, Deut. 18.1,2. Num. 18.20. This ſhews their eſteem; and is indeed their true treaſure.

V. 29. *every delicate thing*] The beſt and daintieſt thing are the Prieſts.

V. 30 *And the firſt of all*] Exod. 22.29,30. Num. 15.20. & 18. 12.

V. 31. *That is dead of it ſelf, or torn*] Lev. 22.8. Exod. 22. 31. This forbid to all the Iſraelites.

CHAP. XLV.

Verſ. 1. M*Oreover*] In this Chapter are ſet down, the Portion of Land for the Prieſts. and Sanctuary; for the Levites; for the City: for the Prince. And Ordinances for the Prince and people; in rules of juſtice: and for Oblation. the Princes part and duty for offerings in all Feaſts and ſolemnities. And particularly in the firſt moneth, firſt day, and ſeventh day; and in the Feaſt of the Paſſeover, and of Tabernacles.

divide by lot the land] Chap. 48. This much differs from the diviſion made by Moſes, and by Joſhuah: and is ſuch as never was; nor ſhall be when the Jews ſhall be called to the Goſpel, Ro. 11.25,26. But by this of the land, as alſo of the City and Temple, and worſhip, God applies himſelf to the weakneſſe of his People that then were, ſhadowing out hereby, as by the beſt means unto them, the perfect Inſtauration and glorious ſtate and condition of his Church under the Goſpel. And generally, this land of Canaan is made a type of the heavenly Canaan, Heb. 11.9,10.

an holy portion of the land] For the Sanctuary, Prieſts, and Levites. They, in the firſt place are cared for, and provided. After them, the Prince. Thus the Church, and Magiſtrate ſhould firſt be rewarded and provided for; and then the people and Tribes.

five aad twenty thouſand] Neither reeds nor cubits are expreſſed. Our tranſlation underſtands it of Reeds or Rods. And a Reed, being ſix cubits, and eighteen Inches, as ſome will have it, Chap. 40.5. This length of five and twenty thouſand Reeds. (counting the eighteen Inches for an half cubit) comes to 162500. cubits. Which taking the cubit for an half yard; and a thouſand paces, or yards to a mile) comes to 81 miles and $\frac{1}{4}$. And taking the cubit for a yard, comes to miles 162 $\frac{1}{2}$. But counting the Reed. to be 6 cubits, and 3 inches, or one hand breadth; as we rather muſt. See Annotations on chap. 40.5. Then this Length reckoning 18. inches for a cubit, and the cubit ſo to be one halfe yard, comes to 77 miles and a little more. And counting the cubit for a yard, it comes to 154 miles and ſomewhat more. Now, if we leave Reeds, and underſtand this 25000 of Length, to be 25000 cubits, as ſome do; Then it comes to 12 miles and $\frac{1}{2}$, after the half yard to the cubit: and to 25 miles, at the rate of a yard to the cubit. This Length of 25000 runs Eaſt and Weſt, chap.48.10.

and the breadth ſhall be ten thouſand] Our Tranſlators underſtand it of Reeds. And ſo the Breadth will be, 65000 cubits; (counting therein ſtill the eighteen inches for an half cubit) which number of cubits, taking the cubit for half a yard, comes to miles 32 $\frac{1}{2}$ And taking the cubit for a yard comes to 65 miles. But inſtead of 18 inches to each Reed, taking but three, as was ſaid before. So the Breadth will come to 30 miles and above $\frac{1}{2}$ mile of $\frac{1}{2}$ yard to the cubit. And to about 61 miles counting the cubit for a yard. Others, with leſſe probability, underſtand this 10000 Breadth, to be meant, not of Reeds, but of Cubits, do raiſe the accoumpt thus; to five miles, taking the cubit for $\frac{1}{2}$ yard; Or to 10 miles, taking the cubit for a yard. This breadth runs North and South, chap 48.10.

V. 2. *Of this*] Part of that, Ver. 1.

for the ſanctuary] Deſcribed, Chap.40 & 41. and circumſcribed, chap. 42. 15,16,17,18,19,20. Though ſome would fain underſtand this, not of the outmoſt wall, but of the wall of the court of the people. See *Annotations* on Chap. 42.16.

five hundred —— ſquare round about] For the Sanctuary, or utmoſt compaſſe or wall of it. And underſtanding it of Reeds, as moſt do, by comparing it with chap.42.15, &c. it ſo comes to 3250 Cubits, counting 18 Inches to be put to each Reed. Which reckoning a cubit for half a yard, ariſeth to one mile, and half mile, and halfe a quarter, and reckoning it for a yard, it ariſeth to three miles and a half, on each ſquare. But add only three Inches to each Reed, the accompt comes to ſomething leſſe. And underſtanding it, not of Reeds but of cubits only, it ſo comes to $\frac{1}{4}$ of a mile on each ſquare, after halfe a yard to the cubit. And to $\frac{1}{2}$ mile on each ſquare, after one yard to the Cubit. Some, as we ſaid, apply this meaſure to the wall of the court of the people: But very improperly, and improbably.

fifty Cubits round about for the Suburbs thereof] Here cubits are expreſly named. Which may ſeem to ſway againſt the opinion of Reeds, in the former words of this verſe, and in the former verſe; were it not that, chap.42.16. ſeems to over-rule it. See the Annotations there. And this comes to 25 yards, after half yard the cubit; or, to 50 yardes round about, at a yard the cubit.

V. 3. *And of this meaſure*] This may ſeem to relate to the meaſure of cubits, which are ſo lately mentioned in the words aforegoing: and none other expreſſed in the two former verſes. But the due conſideration of thoſe meaſures, mentioned Chap.42. 16,17,18. ſeemeth ſtrongly to oppoſe this Opinion of cubits here to be meant. This verſe ſheweth, that the ſanctuary and moſt Holy place, and that utmoſt Compaſſe or wall mentioned and meaſured, verſ. 2. ſhall be part of, and placed within that Holy portion of land, mentioned, and meaſured, ver. 1.

V. 4. *for the Prieſts*] The Levites might alſo ſeem here to be included. But much rather, the Levites have as much for their ſeveral portion. ver. 5. and chap.48.13,14,20.

V. 5. *ſhall alſo the Levites have for themſelves*] Another 25000 long, running Eaſt & Weſt along by the ſide of the Prieſts; and 10000 broad, joyning to the South ſide of the prieſts, and running Southward; both wayes as much in quantity, as the Prieſts had.

the miniſters of the houſe] Porters, Singers, and Adjutants, to the Prieſts in their miniſtrations. Such of them as ſhould not be rejected, as thoſe were, Ezra. 2. 60, &c. and thoſe, chap.44.9, &c.

for twenty chambers] Twenty rows of Chambers. And theſe, not to be, and lye in that poſſeſſion of land of 25000 in Length, and 10000 in Breadth: But in the Compaſſe and building of the ſanctuary. There being ten gates, *viz.* one in the wall of the utmoſt ſurrounding compaſſe, the Eaſt gate; and three, *viz.* Eaſt, South. and North, in each of the three Courts. And each Gate having Porches; there were two rowes of Chambers in each Gate, one on either ſide along between the Porches, and ſo twenty in all.

V. 6. *the poſſeſſion of the city*] Deſcribed. chap.48.15, &c. and ver. 30. to the end of that 48. Chapter.

five thouſand broad] Comes to miles 32 $\frac{1}{2}$ or to 16 $\frac{1}{4}$: or to 5, or to 2. $\frac{1}{2}$ according to the ſeveral wayes of reckonings by Reeds, or Cubits, and the quantity of the Cubit, ſet down on the firſt verſe of this chapter.

and five and twenty thouſand long] Over againſt the oblation of the holy portion of the land; or, by the ſide of it; This comes to 162 miles and a half: or, to 81 and a quarter: or, to 25: or to 12 and a half; according to the ſeveral ways of reckonings, by reeds or cubits, and the quantity of the cubit, ſet down on the firſt verſe of this Chapter. Reckoning here to the reed 18 inches, beſide the 6 cubits. But adding onely three inches, or one hand breadth, to each reed; as the 10 rather is: Then the meaſures by the Reeds fall out to be proportionably leſs.

it ſhall be for the whole houſe of Iſrael] This Metropolitan City, ſhall be common to all the tribes: and therefore it is divided into 12 ſtreets, and a gate aſſigned to every ſeveral Tribe, Chap.48 31, &c.

V. 7. *For the Prince on the one ſide*] On the Weſt, and Eaſt ſide of that holy portion of the land; and of the Poſſeſſion of the city. This ſituation of his portion, ſome way, points out the nature of his office and duty, to be in the middle of his Kingdome; ready to take care of all; but firſt, and more immediately, of the Church, and Worſhip of God.

and the length ſhall be] Length of the Princes portion on the Weſt ſide of the holy portion, for Prieſts, and Levites; and of the poſſeſſion of the city, ſhall be to the Weſt Sea. And the length of the Princes other portion on the Eaſt ſide of the holy portions of land, and of the poſſeſſion of the city, ſhall be to the utmoſt bounds of the land Eaſtward. And the breadth of them are the ſame that is the breadth of the holy portions of the land, and of the poſſeſſion of the city, running North and South. So that theſe three, the Prieſts, Cities, and Princes, two portions, took up a breadth of 25000 from North to South, running clean through the land, from Weſt to Eaſt; and lying betwixt the Tribes of Judah and Benjamin, Chap.48.7,8,23.

over againſt one of the portions] Each one of the three portions, *viz* for the Prieſts, Levites, and City.

from the weſt border] Of the three ſaid portions, to the weſt Sea, is the Princes weſt portions.

unto the eaſt border] From the eaſt border of the ſaid three portions, to the eaſt Sea, is the Pricnes eaſt portion. Thus the Prince and Civil Magiſtrate, muſt have his due, Mat.22.21. Rom.13.6,7.

V. 8. *and the reſt of the land*] As is appointed, Chap.48.1, &c. Or, the Princes are commanded to reſt fully contented with their large and double portion; no more belongs to them, much leſſe all; that they oppreſſe not the people any more, but giue their lands to them, quietly to enjoy them; as is further injoyned in the next verſe. Thus lawes are preſcribed to them. And ſo Chap. 46.16,17,18. Their will is not a Law, nor they above the Laws. The rule belongs to them, which is preſcribed to maſters, Col.4.1.

V. 9. *Let it ſuffice you*] Your double portion; or, as in 1 Pet.4.2,3.

execute judgment] Rom.13.4. Eſay1.17.

exaction] Whereby through force, and fraud, you expulſe my people from their lands and poſſeſſions.

V. 10. *Juſt ballances*] Lev.19.35,36. Prov.11.1. & 16. 11. & 20. 10,23. Mic.6.10,11. In Chriſts Kingdom all muſt be juſt, without wrong, deceit, or oppreſſion, 1 Cor. 6.1,6,7,8, 10. Mat.7.12.

V. 11. *The Ephah*] The Ephah is a meaſure of dry things; as the Bath is of liquid thinges: both of the ſame meaſure and capacity. And whereas the Ephah before contained ten Homers, Exod. 16.36. and ſo ten Bathes; here the Homer contains ten Ephahs, and ſo ten bathes. ver. 14. The Epha before was the ſame with Amphora Attica, or Medimnus, containing in dry thinges, as much as 5 gallons, one pint, 4 ounces, 1 charat, & 16 grains, or thereabout. The bath was thereabout, 1 King.4.21. and 7.26. And the Homer formerly was three pints and a halfe, or thereabouts. The change therefore is great that is here made. See Lev.27.16. The Homer here is made the ſame with Cor. ver. 14.

V. 12. *And the ſhekel ſhall be twenty Gerahs*] Exod.30.13. Lev. 27.25. Num. 3.47. Gerah is penny half penny, and ſo 20 Gerahs made up the ſhekel of the Sanctuary, Num. 18.36. which was two ſhillings ſix pence. The common, or Kings ſicle was but halfe ſo much, that is one ſhilling three pence, or a quarter of an ounce of ſilver.

ſhall be your maneh] Or, *mina*, or, *pound weight*, 1 King.10.17. 2 Chr.9.16. The common pound waighed 15 ſhekels, that is, one pound, 17 ſhillings, ſix pence: the Kings 20, that is, two pound ten ſhillings; the Sanctuaries, five and twenty, that is three pound two ſhilling ſix pence. But ſtill in monies the accompt muſt go by the ſhekels; as formerly in meaſures it was to go by the Homer.

V. 13. *This is the oblation*] The Law indeed, Num. Chap 28. & Chap.29. provided for the offerings, for the daily ſacrifice, and other ordinary ſervices: but here it is injoyned to the people more punctually and particularly.

the ſixth part] See on ver. 11. They muſt offer unto God the threeſcore part of their wheat, and of their barley.

V. 14. *Of oil the tenth part*] That is, the hundred part.

V. 15. *And one lamb*] Out of two hundred.

for a meat-offering] For the daily ſacrifice, and other ordinary ſacrifices, and meat-offerings.

V. 16. *This oblation*] Mentioned in the three former Verſes.

for the Prince in Iſrael] Or, *with the Prince in Iſrael*; that is, either Prince to receive the ſaid oblations; and thereout, and together with his own, to furniſh the ſacrifices, and ſervices. Or rather, the Prince to offer likewiſe out of his wheat, barly, oile, lambs, his like ſhare; and thereout, or otherwiſe of himſelf to provide for the publick ſacrifices and ſervices, as is ſet down in the verſes following, to the end of the Chapter.

V. 18. *Thou ſhalt take*] Speaks to the Prince. So verſ. 20, 22. he is expreſſed by name; and ſo underſtood in the Verſes following.

V. 19. *Of the ſettle of the Alter*] This is more then was in the Law of Moſes: As divers other things alſo.

V. 21. *The Paſſeover*] Compare what follows with Exod.12. Lev.23. Num.28.16, &c. And ſee the variations.

V. 25. *In the ſeventh moneth*] See Num.29.12, &c. And obſerve the variations; ſhewing thereby, that thoſe Sacrifices, Rites, and Ceremonies, were alterable in themſelves, and to end at Chriſts Coming; as ſhadows vaniſhing, when the body came.

CHAP. XLVI.

Verſ.1. T*Hus*, &c.] In this Chapter are ſet down Ordinances in Gods worſhip, for the Prince, and people. In particular, The Prince his place, and ſtanding; his Offerings punctually on the Sabbaths, and in the New Moons; his Coming In, and Going out. The peoples alſo, and their Offerings. The Princes Voluntary Offering. The Daily Offering. The Princes Inheritance, and his Gifts to Sons and ſervants, the places of Boyling and Baking for the Prieſts. The Boyling places of the Levites for the Sacrifices of the people.

the gate of the Inner Court] Next the Temple, Chap.40.44, &c.

ſhall be ſhut] Chap.44.1,2,3.

but on the Sabbath day] and other Feaſtivals.

V. 2. *ſhall ſtand by the poſt*] but not come into the Court.

ſhall not be ſhut] The reaſon of it is in the next verſe.

V. 4. *And the burnt-offering*] Much more, then was enjoyned in the Law, Num.28.9.

V. 5. *an Ephah* ——] See verſ.11.

V. 6. *And in the day of the new Moon*] Leſſe then was enjoyned by the Law of Moſes, Num.28.11.

V. 8. *and when the Prince ſhall enter*] The Eaſt Gates of the Courts allowed to the Prince, for acceſſe, for ingreſſe, and egreſſe, even as for the Prieſts and Levites. They are joyned together and muſt joyn their ſtrengths and powers together: they both muſt go the ſame way; not contrary ways.

V. 9. *But when the people*] The North and South gates allowed to them; to come in at the one, and go out at the other. This may mind us of ſtraight ſteps; to go ſtill forward, Phil.3.13,14. not to look back, as Lots wife, Luk.9.62. And Repenting, not to return back the ſame way we came, 2 Pet.2.21,22. Came we carnal? let us return ſpiritual.

V. 10. *And the Prince*] Muſt obſerve the ſame time with the people, for coming to, and ſtaying at Gods publick worſhip and ſervice; muſt be an example to them; which will much prevail with them; *magnates* are *magnetes*.

V. 11. *The meat-offerings ſhall be*] The particularities, and the quantities preſcribed in Gods Offerings and worſhip.

Ephah] See Chap.45.11.

Hin] As much as the ſhells of 72 Hens-egs do hold. Theſe quantities and proportions differ from thoſe in the Levitical Law, Num.15. & 28. Exod.29.40. There the tenth part of an Ephah; and the fourth part of an Hin: here, the ſixth part of an Ephah; and the third part of an Hin: Likely, to imply, that as Gods Graces and bleſſings do abound under the Goſpel, more then under the Law; ſo likewiſe ſhould our ſervice, thankfulneſſe, and ſpiritual obedience abound.

V. 12. *One ſhall ſhut the gate*] Not ſo on the Sabbaths, and new Moons, verſ.2.

V. 14. *the ſixth part of an Ephah*] Differing from that, Exod. 29.40.

V. 16. *If the Prince give*] It ſhall be his childrens, and their ſeed for ever.

V. 17. *to the year of liberty*] The Jubelee, Lev.25.10,13, &c. and verſ.28. yea, the ſervant ſhall be then free, Exod.21.5. Lev.25. 40,41,54.

V. 18. *Prince ſhall not*] Chap.45.8,9.

be not ſcattered] Which cauſed Naboth to refuſe Ahab, 1 King. 21.3. Num.36.7.

V. 19. *at the ſide of the gate* ———] Of that third and Inmoſt court, whereinto the Prince and people were in no wiſe to enter, Chap.40.44, &c.

on the two ſides weſtward] Two little courts for the prieſts, on the two ſides next the Temple, and looking Weſtward. Theſe courts, for boyling ſeem to be placed without that compaſſe of 100 cubits wherewith the courts were bounded.

V. 20. *This is the place*] for the Prieſts only, to boyl and bake in. The Kitchins of the Prieſts, in that Inmoſt court, behind their chambers, Weſtward.

into the utter court] That belongs to the people, Chap.42.14. & 44.19.

to ſanctifie the people] See Chap.44.19.

V. 21. *Utter Court*] Or, *Middle Court*, for the Levites; called the *Utter Court*, in relation to the Inmoſt Court, of the Prieſts.

In every corner of the Court, there was a court] Four little Courts for the Levites, in that middle Court.

V. 22. *Courts joyned*] Or, *with Chimneys*. Their ſpaciouſneſſe.

V. 23. *in them round about* ——] Buildings within the Kitchins, fitted for boylings.

CHAP. XLVII.

Verſ.1 A*Fterwards*] We have here, The Viſion of the Riſe, Progreſſe, and Healing virtue of the Holy Waters, and of the Trees on the Banks. The Borders of the Land of Canaan: which is to be divided by Lot, to the 12 Tribes, and to the Sojourners among them.

he brought me] The hand of the Lord, Chap.1.3. & 3.22. The Spirit, Chap.4.12,14,24.

door of the houſe] The Temple.

waters iſſued] This alſo ſhews this whole Viſion, Chap.40. to the end of the Book, to be Allegorical and Typical. Theſe waters ſhadow out and ſhew the Spirit of God, and the Gifts of the Spirit beſtowed on the Chriſtian Church, to be ſmall in their beginnings, but to grow very great after. And particularly, that the Doctrine of the Goſpel ſhould have the like weak beginning, and wondrous progreſſe and propagation afterwards, Apoc.22.1. is a river of water of life, cleer as Chryſtal.

right ſide] The right hand and ſide, is taken in Scripture to be toward the South, or for the South: Man, as hath been ſaid, being placed in poſture with his face toward the Eaſt; as the Front and Porch of the Temple was. Theſe Waters iſſue from the Temple. Thoſe, Apoc.22.1. proceed out of the Throne of God, and of the Lamb.

came down] For the Temple was on a Hill.

V. 2. *the gate Northward*] for the Eaſt gate of the Inmoſt Court was ſhut, Chap.44.1,2,3. & 46.1.

utter gate] Of the utmoſt great compaſſe and wall.

ran out] As out of a Vial.

V. 5. *a river that*, &c.] Repreſenting the abundance of ſpiritual graces in the Church of Chriſt, Ephe.1.3. Joel 3.18. Zech.14.8. Apoc.22.1. Joh.4.13,14. & 7.38,39.

V. 8. *Go into the Sea*] Called the ſalt Sea, or Sea of Sodome, the lake *Aſphaltites*, or dead Sea; becauſe all living things die in it. Such are we, as the dead Sea, Eph.2.3.

the waters ſhall be healed] See Joh.5.4. The meaning here is, that they ſhould be made wholeſome for fiſh, and living creatures; as in the two next Verſes. And ſo the virtue and efficacy of ſpiritual bleſſings in the Goſpel, the Merits of Chriſt, and Graces of the Holy Spirit, do heal, revive, regenerate and make fruitful men, formerly dead in treſpaſſes and ſins.

V. 9. *the rivers*] Of thoſe abundant Waters. So in the end of this verſe.

a very great multitude of fiſh] The fæcundity and fruitfulneſſe of theſe ſpiritual Waters; the exceeding great number of Believers, Eſay 66.7,8,12. & 60.3,4,5,8. & 49.18,20,21,22,23. Apoc.7. 4,9. Though yet they be few in compariſon of them that enter in at the wide gate, and go the broad way that leads to deſtruction.

V. 10. *The fiſhers*] That before had nothing to do for fiſhing in that dead Sea; though they fiſhed much in the Lake of Genezaret, and upward of Jordan.

Engedi,] Or, *Enmiſhpat*, or, *Kadeſh*, Gen.14.7. Or rather, a town upon the dead Sea, otherwiſe called Hazazon Tamar, 2 Chr.20.2.

Eneglaim] A place at the entrance of the dead Sea, where Jordan runs into it; as ſome Writers report.

according to their kinds] No kind of fiſh not there; as in the great Sea. No kind of ſinner excepted from this fiſhing, Gal. 3.28.

as the fiſh] Where none were, or could be before; now ſo exceeding many.

V. 11. *the myrie places*] Some tranſlate and expound it, that even thoſe places of it, that were not healed, but given to ſalt, and in a manner impoſſible to be healed, ſhould yet be healed, and abound in fiſh. Others, in an Allegorical ſenſe, to another meaning; That ſuch as will rather chooſe to wallow, as ſwine, in the myre of their ſins, without repentance, and not come to theſe healing waters, ſhall not be healed, but hardned, 2 Cor.2.15,16.

V. 12. *all trees*] See Rev.22.2. There is the Tree of life, (as Gen.2.9.) which bare 12 manner of fruits; and that every moneth. This here ſtill ſhews all to be Allegorical and Typical. Let theſe trees mind us of our qualifications, and Duties, wherein we are reſembled to Trees in Scripture, Pſal.1.3. & 92.13. Eſay.61. 3. Jer.17.8. We muſt not be barren trees, Luk.73.7. nor bring forth wild grapes, Eſay.5.2. but fruit for meat, and leaves for medicine; and that without fading, or decaying: but ſtill green and flouriſhing, 2 Pet.1.5. &c.

becauſe their waters, &c.] The cauſe of their fruitfulneſſe is not their own planting, or watering, 1 Cor.3.6,7. but Gods bleſſing. iſſuing out of the Sanctuary of heaven, Joh.15.5. 1 Cor.15.10, Gal 5.22. Jam.1.17.

V. 13. *This ſhall be the border*] Of the whole land, North, Eaſt, South, Weſt.

Joſeph ſhall have two portions] That is, for Ephraim and Manaſſeh. So Deut.33.13. ——18. See his right and title, Gen.48. 5,6. and 49.22, &c. 1 Chron 5.1,2.

V. 14. *one as well as another*] See verſ.22,23. This may intimate an equal right of all ſorts of perſons in the Kingdom of Chriſt, Gal.3.26,28 Col.3.11. Act.10.34. 1 Pet.2.9,10.

V. 15. *from the great Sea*] The mediterranean Sea. So ver.19, 20. See Num.24.7. from that Sea by mount Hor, (otherwiſe called Hermon, Shirion, Shenir, and Sion, Joſh.13.5. Deut.3.9. and 4.48) to Hamath, &c.

the way of Hethlon] Chap.48.1. The Weſt border of the Kingdom of Damaſcus.

as men go to Zedad] Num.34.8. the Eaſt border of the Kingdom of Damaſcus. So that the Kingdom of Damaſcus ſeemeth to be taken in.

V.16. *Hamath*] Eaſt border, at the foot of Lebanon, Num.13. 22. and 34.8. 1 King.8.65. Toi King of it, 2 Sam.8.9.

Berothah] a City of Hadad-Ezaz, 2 Sam.8.8. bordering upon *Arabia deſerta*, as Ptolomy ſaith.

Sibraim] Belonging likewiſe to *Arabia deſerta*.

which is between] All that ſcope of land pertaining to theſe two Kingdomes.

Hauran] a Town like *Arabia deſerta*; as Geographers write, 2 Mac.4.40.

V. 17. *Hazar-Enan*] Chap.48.1. Num.34.9,10. a town upon the Northern borders of Judea, Damaſcus, and Hamath.

V. 18. *From Hauran*] Verſ.16.

by Jordan] Beyond Jordan; as Pſal.42.6.

unto the Eaſt Sea] The dead Sea, verſ.8. See Joel 2.20. Zach. 14 8.

V. 19. *Tamar*] The laſt town of Judea, by Hengedi, at the dead Sea.

waters of ſtriſe in Kadeſh] Num.20.13. and 27.14. not in Rephidim, Exod.17.7.

V. 20. *over againſt Hemath*] to that place of the great Sea, from which lyeth a ſtraight way towards Hamath Eaſtward.

V. 21. *according to the Tribes*] Little, or no land would remain for them, if the Holy portion, Cities, and Princes portion, Chap. 45. were to be meaſured by Reeds, and not by Cubits; unleſſe we take all in an Allegorical, and typical ſenſe.

V. 22. *and to the ſtrangers*] It was otherwiſe in the diviſion of the land by Moſes, and Joſhuah. But this might ſhadow out the right of the Gentiles, and their title and claim to the Church, and Goſpel of Chriſt, and heavenly Canaan. See *Annotations* on ver.14.

CHAP. XLVIII.

Verſ. 1. NOw &c.] Here are the ſeveral Bounds, and portions of the Land of Canaan, for the 12 ſeveral Tribes: for the Sanctuary, and Prieſts; for the Levites; for the City, and Suburbs; for the Prince. The dimenſions, Gates, and Name of the City.

from the North] Begins there; and ſo goes on toward the South.

The way of Hethlon] Chap.47.15,16,17.

Eaſt and weſt] Each tribe here runs his portion from Eaſt to Weſt, the whole breadth of the land of Canaan: For ſo runs the breadth of that particular Country; and the length of it from South to North: though all Geographers in deſcribing the whole earth, conſtantly reckon the longitudes, from Eaſt to Weſt, and the latitudes from South to North. Chriſts Kingdom runs to the ends of the earth, Pſal.2.8.

for Dan] The Order of the tribes in their portion is this; *viz.* Dan, Aſher, Naphtali, Mannaſſeth, Ephraim, Reuben, Judah, the portions for the Prieſts, the Levites, the City, the Prince, Benjamin, Simeon, Iſſachar, Zebulun, Gad.

V. 8. *the offering which they ſhall offer*] For the Prieſts, Levites, City, Prince. Seven tribes lay Northward; Five Southward: and theſe portions in the middle.

of five and twenty thouſand in breadth] Reckoning ſo from North to South; as the Breadth of the portions of all the tribes were reckoned: and reckoning in this ſum, the Prieſts Levites, Cities, and Princes portions.

and in length as one of the other parts] In length from Eaſt to Weſt, as one of the other parts of each ſeveral Tribe; ſo taking up in length the whole breadth of the land.

V. 9. *unto the Lord*] As diſtinguiſhing it from the other oblations, for the City and prince; and Levites ſome way too, as having the Sanctuary in it.

ſhall be five and twenty thouſand in length] Called *breadth* in the former verſe; and there ſee the reckoning, and reaſon of it: here called *length*, in relation to the ten thouſand; which are, as the far leſſer Number, juſtly here called the *Breadth* of the prieſts portion.

V. 10. *Toward the North five and twenty thouſand in length*] the meaning is, the North border, limit, or line running Eaſt and Weſt, was in length five and twenty thouſand; and ſo the South border: and the Eaſt border, limit, or line, running North and South, being the breadth, was ten thouſand; and ſo the Weſt border: All which was the prieſts Holy portion; and the Sanctuary in the midſt thereof.

V. 11. *which went not aſtray*] Chap.44.15,16.

V. 12. *And his oblation*] this part of the oblation.

V. 13. *The Levites ſhall have*] Joyning to the South of the prieſts portion; and in length and breadth; as the Prieſts portion.

V. 14. *not ſell of it*] Lev.25.23,24. Num.36.6. &c. See 1 King 21.3.

V. 15. *And the five thouſand that are left in the breadth*] From North to South, to make up the ten thouſand breadth of the prieſts, and the ten thouſand breadth of the Levites, a perfect ſquare, *viz.* five and twenty thouſand; and ſo equal to the length aforeſaid.

a profane place] In oppoſition to that of the Sanctuary, Prieſts and Levites.

for the City] Jeruſalem, the ſubburbs, and the uſe of the inhabitants, and them that ſerve the City, as it is, verſ.16,17,18,19.

in the midſt thereof] Of that laſt five and twenty thouſand in length, and five thouſand breadth. And ſo the City was to be diſtant from the Temple, about ten miles at leaſt, if not twenty, or thirty, or ſixty; according to the ſeveral meaſures, mentioned, verſ.1.

V. 16. *The meaſures*] Thus out of the midſt of the 25000 length, take 4500 ſquare for the City; and 250 for the Eaſt ſuburbs of it, and 250 for the Weſt ſuburbs of it; and this will take up 5000 of the length; and ſo will remain ten thouſand of the length, on the Eaſt ſide, and ten thouſand on the Weſt ſide, for the uſe of the Citizens, and them that ſerve the City. Thus the City is ſquare. And ſo that new Jeruſalem, and holy City, prepared as a Bride, deſcending out of heaven from God, Apoc.21.16. And the meaſure of that is, 12000. furlongs in length, breadth and height, which laſt is moſt wonderfull. By theſe meaſures of Ezekiels City, the compaſſe of the walls is implyed, *viz.* 4500. meaſures on each ſquare; 18000. round about, verſ.35. The wall of the new Jeruſalem, had twelve foundations, made of 12 ſeveral precious ſtones, and in them the names of the twelve Apoſtles: And above the foundations, the walls were made of Iaſper: the thickneſſe of the walls, 144 cubits. And the City being 12000 furlongs, long, broad, and high, the walls of it muſt needs be, of that length and height, Apoc.21.12,14,16,17,18,19,20. Theſe are Typical, and Hieroglyphical deſcriptions.

And the South ſide four thouſand five hundred] Heb. מאות חמש חמש five five hundred. And here the Maſſorites note upon the ſecond חמש, *Cetib velo Keri*; that is, it is written, but not to be read; as being redundant. And therefore they put no pricks or vowels, to that word in the text. As in the *Keri*, which they would have read, they put the pricks onely, or vowels in the text, and the conſonants in the margent.

V. 17. *And the ſuburbs*] Theſe ſuburbs, on the North and South ſide, fill up the breadth of five thouſand; which is the whole breadth of the Cities portion. and on the Eaſt and Weſt, ſides of the ſquare, they fill up the length of five thouſand; and ſo leave ten thouſand Eaſt, and ten thouſand Weſt, for the uſe of the Citizens, and them that ſerve the City.

V. 18. *And the reſidue*] As is clearly ſhewed, upon the two former verſes. The breadth of each, the ten thouſand long, is five thouſand, being all the breadth of the cities portion.

over againſt the oblation of the holy portion] Joyning to, and running in length, at the South ſide of the Levites portion.

V. 19. *Out of all the tribes of Iſrael*] And therefore the twelve gates are named, after the names of the twelve tribes, verſe 31, 32,33,34.

V. 20. *Four ſquare, with*] That is, five and twenty thouſand from Eaſt to Weſt; and ten thouſand of the Prieſts, and ten thouſand of the Levites, and five thouſand of the City; in all, five and twenty thouſand, running from North, to South, a perfect ſquare.

V. 21. *And the reſidue ſhall be for the Prince*] The reſidue Eaſtward, from the Eaſt line, of five and twenty thouſand, running from North to South, and comprehending the breadth of the portions, of the Prieſts, Levites, and City; that reſidue from the Eaſt line Eaſtward, to the Eaſt bounds of the land, ſhall be the Princes one portion. And the other equall and alike, from the Weſt line of five and twenty thouſand, running as aforeſaid, and comprehending as aforeſaid; that reſidue, from that Weſt line weſtward, to the midland-ſea, ſhall be the Princes other portion.

in the midſt thereof] Between thoſe two portions of the Prince, in the midſt of the Prieſts portion.

V. 22. *Between the border of Judah*] All the portions for the Prince, Prieſts Levites City, lye between the portions of Judah, and of Benjamin.

V. 28. *From Tamar*] See Chap.47.19.

and to the river] Sihor, which is before Egypt. Ioſh.13.3. running by Pelza, in Arabia Petræa, into the lake Sirbonis, neer the Mount Ceſius, and divided between Judea, and Egypt.

toward the great ſea] The Midland ſea.

V. 30. *North ſide, four thouſand and five hundred*] See Annotations on verſ. 16.

V. 31. *And the gates of the City*] Three on each quarter, twelve in all ; for the twelve tribes, and bearing their names ; whereof one for Levi in this verſe ; and one for Joſeph, comprehending Ephraim, and Manaſſes, in the next verſe ; which may ſhew, that Gates are open to all quarters of the World , for all men to come in to the Church of Chriſt , the City of God. The Gates of the new Jeruſalem were likewiſe twelve, three on each quarter ; every ſeveral gate was of one Pearl ; and at the Gates 12 Angels ; and on the gates the names of the 12 Tribes written. And theſe Gates were never ſhut.

V. 35. *round about, eighteen thouſand*] That is, four times four thouſand five hundred. All things in the holy City are four ſquare; which may mete out the comelineſſe and conſtancy, the firm duration and perpetuation of the Church of Chriſt , to the end of the world.

the Lord is there] *Jehovah Shammah*, Gen. 28. 16. Jehovah is the proper and eſſential Name of God. It is expounded, Exod. 3. 14. & 6. 3. Eſay 42.8. Apoc.1.4,8. Jewes in reverence will not name it. Surely we ſhould not prophane it : or by vain ſwearing, impious forſwearing, blaſpheme it. What the ancient Jewes write of this Name , which they call *Tetragrammaton* , of four letters : For of other names or deſcriptions of God, which they call names of 12 letters , or of 42 ietters, may rather ſerve for conviction of Modern Jews, then otherwiſe be uſeful to us.

Shammah] *Jehovah is there* ; the Founder , Preſerver, Governour of it, Mat.16.18. 1 Tim.3.15. And this in its degree is true of every true Chriſtian, Heb.3.6. Eph.2.19. 1 Cor. 3. 9. & 14. 25. & 6.19. Joh.14.23. & 6. 56. & 15.4. & 17.23. This ſhews our Dignity, and our Duty.

For the better clearing of the Portions for the Prieſts, Levites , City , and Prince , looke upon the Delineation following.

ANNOTATIONS on the Book of the Prophet *DANIEL.*

THE ARGUMENT.

THe *Book of* Daniel *is Hiſtorical, to the ſeventh Chapter ; and Prophetical in the reſt. In the Hiſtory of things done , we have ſingular Monnuments of the rare piety of* Daniel , *and his three Companions of the ſame Nation, about the ſame age, and in the ſame condition ; who all in their Youth were carried Captives to* Babylon , *in the firſt Captivity by* Nebuchadnezzar, (*not counting upon the Captivity of* Manaſſeh,) *which was in the fourth yeare of* Jehoiakim *King of* Judah, *in the beginning of it : where at the firſt* Daniel *and his fellowes , being inſtructed and trained up in learning for three years together, without intermiſſion , were afterwards for their skill and dexterity advanced to honourable employments in that Empire. God ſo took them into his particular Care and Charge , that their Humane inſtructions and learning became uſeful to them ; being made ſubordinate , and ſubſerving to Divine gifts and graces , which he further beſtowed on them. For they had the Spirit of Sanctification, Zeal for Gods glory, firm Faith, and invincible, though tryed by fiery afflictions , and cruel decrees , inflicted on* Daniels *three Companions in their Youth , and upon* Daniel *himſelf in his Old age. Moreover,* Daniel *had the gift of Prophecie. The Dream which the King had forgotten, and which none of his Wiſemen could tell him,* Daniel *recalls to his memory, and giveth the true Interpretation thereof : whereupon being promoted to high dignity , he prefers his faithful Companions ; Providence ſo ordering affairs , that the Church in her ſufferings and Captivity in* Babylon, *ſhould not want Noble Patrons for her comfort, countenance, and maintenance. He was famous for Prayer and Sanctity ; as appears ,* Ezek. 14. 14, 20. *And, in the eleventh year of* Jehoiachins *Captivity, ſo ſingular for wiſdome, that by a common Proverb he was ſet a pattern thereof in* Babylon ; *where* Ezekiel *alſo then Propheſied : who taunts the King of* Tyrus, (*who thought himſelf ſo wiſe above others*) *with this mock , ſaying,* Ezek.28. 3. Behold, thou art wiſer then Daniel.

In the Prophetical part of this Book , Daniels *wiſdome doth clearly ſhine forth , in ſhewing when the myſtery of Mans Redemption ſhould be wrought ; and Ceremonies, and legal Sacrifices ſhould ceaſe, and be aboliſhed, to give way to the ſervice of God in Spirit and Truth ; namely, when the* Meſſiah *was ſlain. Now to work ſure confidence in the expectation of this ſingular good ,* Daniel *hath incomparable Viſions concerning the four great Monarchies of the World, untill the coming of Chriſts Kingdome ; which was to be erected upon the ruine of the former, and to rule afterwards to the worlds end : By which Viſions the Prophet ſheweth , that the Jewiſh Church muſt be in a ſuffering condition ; eſpecially under the feet of the Image, the divided Kingdome of the* Greeks , *into North and South,* Syria *and* Egypt, *under the* Seleucidæ *and* Lagidæ, *Succeſſors to* Alexander *the Great ; who exerciſed many outrages againſt the Jewes : but above all,* Antiochus Epiphanes *was the moſt cruel, ſubtil, and peſtilent perſecutor, that even the Jewiſh Church had. He hated piety, and was void of humanity , being maliciouſly ſet againſt* Judah's *Religion ; chiefly ayming to root out the worſhip of the true God , and to blot every impreſſion and motion of piety out of mens hearts, Againſt thoſe former enemies, and this laſt, but worſt of all.* Daniel *comforts, and quickneth the languiſhing Saints, by fore-telling the ſingular Hiſtory of things to be done in the Church, even till the coming of Chriſt the Meſſiah : and not onely by Predictions, and Premonitions, would he make thoſe heavy afflictions, which were to come, more tolerable; but alſo he tells the time preciſely when the Meſſiah, by his death, ſhould purchaſe for his Church ſpiritual deliverance, & and ſet up his Spiritual, and everlaſting Kingdom, by cauſing and meriting Salvation and Eternal felicity to all both Jews & Gentiles which were of the Election of Grace. Fore-telling likewiſe the final & fatal judgment of God to be executed by the* Romans *upon the* Jewiſh *Nation, for denying the Holy One of* Iſrael, *and betraying the Lord of life to be killed by the* Romane *power. In the reading whereof, our Saviour requires ſpecial care of underſtanding,* Mat. 24.15. *wherefore* Daniels *Book ſeems to ſome, to contain the Hiſtory of ſix hundred years ,* beginning *with* Babels *firſt year under* Nebuchadnezzar ; *and reaching thence to* Jeruſalems *fall; the* Romans *thus ; ſeventy years* Babels *Captivity laſted : thence ſeven ſeventies to the death of the Meſſiah : thence fourty to the deſtruction of* Jeruſalem *by the abomination of deſolation, or abominable Army of* Roman *Infidels, working (by the juſt judgement of God) the deſolation of the* Jewes, *City, and Countrey. Theſe three ſums ; firſt, ſeventy in* Babylon ; *ſecondly, ſeven ſeventies, that is, four hundred and ninety till Chriſt his death : Laſtly, fourty thence, to* Jeruſalems *deſtruction, make up ſix hundred years, the whole time and limits of* Daniels *Book. Yet others making* Daniels *ſeventies,* Chap. 9. *to begin , not at* Cyrus *his Proclamation for the* Jewes *return, when* Jeremies *ſeventy ended,* 2 Chron. 36. 21, 22. Ezra, Chap. 1. *but at* Artaxerxes *his Commiſsion to* Nehemiah, *for to reſtore, and to build* Jeruſalem, (*the walls and City*) Dan. 9.25. *and counting*

ing eighty five years to intercur, between thoſe two dates, viz. *the ſeven laſt of* Cyrus; *ſeven of* Cambyſes; *ſeven moneths of* Artaxerxes, *or* Smerdis Magus, *thirty of* Darius Hyſtaſpis; *one and twenty of* Xerxes; *and twenty of* Artaxerxes, (*for in his twentieth year* Nehemiah *had his Commiſsion*) *they do ſo encreaſe the number to be ſix hundred eighty five years. This uncertainty, and others hereunto belonging, by reaſon of their opinions about the beginning of* Daniels *ſeventies, do ariſe from the uncertainty of Humane Hiſtories, upon which the reckonings of theſe times do depend. Whereof ſee more on* Dan. 9.24,25,26,27. Daniel *lived at the end of the* Babyloniſh *Captivity; yet returned not with the reſt; but ſtayed behind: not ſo much by reaſon of his old age, as for his imployments in the Kings affairs, and uſeful there to procure the good of his Nation, and to promote their Cauſes.*

CHAP. I.

Verſ. 1. IN] The beginning and end of the ſeventy years Captivity, is from Nebuchadnezzars firſt, unto the firſt of Darius: and Daniel was in Babylon the whole time, as is plain in this Chapter, ver. 1. & 21. Jeremy in the firſt of Nebuchadnezzar telleth, that Nations ſhall ſerve the King of Babylon ſeventy years, Jer. 25.11. So the account muſt be from Babels firſt. See 2 Chron. 36.21.

third] Heb. *three*. But the Cardinal number when it is governed of a Noun, here, hath the ſignification of the Ordinal number.

year of the reign of Jehojakim King of Judah] In the end of this third year of Jehojakim, Nebuchadnezzar began to reign: and in the fourth yeare of Jehojakim, he overthrew Pharaohs Army at Carchemiſh by the river Euphrates, Jer. 46. 2. And preſently began his expedition in Babylon, and came up to Jeruſalem in the ſame fourth year of Jehojakim, which was ſtill in the firſt of Nebuchadnezzar. See Jer. 25.1. 2 King. 24. 1. Now leſt the deſolation of Jeruſalem, ſpoken of, Jer. 25. 11. ſhould make the unacquainted ſtagger, we muſt know, that the land paid, or kept and enjoyed her Sabbaths, Lev. 26. 34. and reſted 70 years, 2 Chron. 36. 21. from the firſt Captivity, to the end of Babels reign. For in moſt exact truth, the deſolation and reſt was in part from the firſt battering of Jeruſalem, and carriage of any from the Countrey. This third year of Jehojakim was about 3400 from the Creation. Of this Jehojakims death, we read, That he was bound in chains to be carried to Babylon, 2 Chron. 36.6. But dying on the way, he was buryed, as Jeremy prophecied, Jer. 22. 19. & 36. 30. though the common phraſe of ſleeping with his Fathers be afforded him, 2 King. 24.6.

Nebuchadnezzar] 2 King. 24.1. 2 Chr. 36. 6. the ſon of Nabopolaſſer. See *Annotations* on Ezek. 26.7.

King of Babylon] See *Annotations* on Gen. 10 10. The Aſſyrians, Chaldeans, Perſians, reigning as Monarchs ſucceſſively, had in poſſeſſion, and were ſtyled Kings of this famous city. See Neh. 13. 6.

and beſieged it] In the beginning of the fourth year of Jehojakim; as was ſaid.

V. 2. *And the Lord gave*, &c.] So Deut. 1. 27. Jer. 37. 17. God, the Author of Nebuchadnezzars victory, ſold them into the hand, &c. Judg. 3.8. & 4. 2. Of Jehojakims reſtitution, and ſubjection a while, and his rebellion after, and final overthrow laſt of all, ſee 2 King. 24. 1, 2. Jer. 25.1. 2 Chron. 36.5, 6.

with part] For part remained till the time of Jechoniah; and the laſt part, till the time of the laſt ſubverſion of all, in the eleventh year of Zedekiah; which Nebuchadnezzar had moſt juſt cauſe of wrath againſt the Kingdome of Judah, for their double or treble rebellion againſt him. The Veſſels of the Temple were of ſundry ſorts, and very many in number, Ezra 1.9, 10, 11. & 8. 25, 26, 27. and yet part of them had been cut in pieces, at Jehojachins captivity, 2 King. 24.13.

Shinar] Read Gen. 10. 10. & 11 2. which was a plain by Babylon; and is here taken for Babylon, where was the temple of their great god.

The houſe of his god] As monuments of his triumphant victory; and of his thankſgiving to his god therefore. See 1 Sam. 31. 9, 10. This his god was the idol Bel; the chiefeſt Idol in account with the Aſſyrians, Perſians, and Babylonians. Moſt think they underſtood by it the Sun. And hence was that Idolatry to the Sun, in Manaſſehs time, who had been in Babylon; and mentioned in the reign of Joſiah, 2 King. 23. 11. And hence alſo it is, that to the Fire, as a ſpark of the Sun, they gave Divine worſhip. Bel likely ſignified to them, what Baal did to the Jews, a Lord: from Bel and Nebo, their Idols mentioned, Eſay 46. 1. ſome of the Babylonian Kings would aſſume part of their names; as Belſhazar, Nebuchadnezzar: and the like name the Prince of the Eunuchs, by the commandement of the King, gave to Daniel, verſ. 7. Chap. 5. 12.

treaſure-houſe of his god] Idolaters coſts upon their gods. See Diodorus Siculus book 3. chap. 4. Belſhazar, in the ſacrilegious prophaning of them, had that hand-writing, &c. Chap. 5. 2, &c.

V. 3. *Spake unto Aſhpenaz*] In that third year of Jehojakim, ver. 1. or beginning of the fourth For Nebuchadnezzars firſt year comprehended part of the third year, and part of the fourth of Jehojakim, Jer. 25.1. And in that year, and not in the eighth year of Jehojakim; or in the ſeventh or eighth year of Nebuchadnezzar, as ſome would, (compare 2 King. 24. 12. with Jer. 52. 28.) was Daniel carried Captive, and this commandement given to Aſhpenaz.

Eunuchs] Or, Courtiers; whereof many were Eunuchs: ſome not, Jer. 52. 25. See Gen. 39.1. Eſth. 4. 4. & 6. 2. & 7. 9. Acts 8. 27.

and of the Kings ſeed] Heb. *of the ſeed of the Kingdome*. Eſay foretold this, Chap 39.7. not yet that Daniel and his Companions were Eunuchs in its ſtricteſt ſenſe; as the mind of ſome is; nor yet certainly, though perhaps probably, of the ſeed Royal. The Kings purpoſe was, to keep them as hoſtages; and that he might ſhew himſelf victorious, and alſo by their good intreaty, and learning his religion, they might favour rather him, then the Jewes; and ſo alſo be able to ſerve him as paſſages of honour; and ſo from time to time to be advanced to offices in the Court, or Governours in their land. Moreover, by this means the Jewes might be better kept in ſubjection, fearing otherwiſe to procure hurt to theſe Noblemen.

V. 4. *But wel-favoured*] Not ſuch as thoſe, Lev. 21. 17. Such rather as Abſolom was, 2 Sam. 14. 25. The King required three things; that they ſhould be of noble birth, witty and capable of learning; and alſo of a ſtrong and comely Nature aud beauty; For *gratior eſt pulchro veniens è corpore virtus*; when there is **εἶδος ἄξιον τυραννίδος**. And all this; that they might do him the better ſervice; and this he doing for his own commodities, makes it the leſſe to ſerve for the praiſes of his liberality: yet in this he is worthy of praiſe, that he eſteemed learning; and knew that it was a neceſſary mean to govern by.

and skilful in all wiſdome] In the principles of it: and according to the capacity of their years. And much towardneſſe by many ſignes may appeare in young and tender years; as in Athanaſius, and others.

to ſtand, &c.] As 2 Chron. 10.6. 1 King. 10.9.

in the Kings palace] Ver. 19. before the king.

teach the learning, and the tongue of the Chaldeans] That they might forget their own religion and countrey faſhions, to ſerve him the better to his purpoſe: yet it is not to be thought that Daniel did learn any knowledge that was not godly: unleſſe it were ſo far forth as whereby to be able to convince and condemn it. As Solomon would know madneſſe and folly, Eccl. 1. 17. as the Fathers would know the errours of Philoſophers, and tenents of Hereticks, to be more able to confute them. In all points, Daniel refuſed the abuſe of things, and ſuperſtition; inſomuch that he would not eat the meat which the King appointed him; But was content to learn the knowledg of Natural, Moral, and Rational things, and Sciences; and the Chaldean tongue, which differed from the Hebrew, and was fitteſt to be ſpoken in the Chaldean Court, and in the Kings preſence. Thus, Moſes was learned in all the wiſdome of the Egyptians, Act. 7. 22.

V. 5. *daily proviſion of the Kings meat*] Haply that they might be drawn to eat meats forbidden in the law.

the wine which he drank] Heb. *the wine of his drink*. Such as he had at his own Table: Such was the Kings Humanity, and royal regard of his conquered Captives.

three years] To the intent that in this time, though but ſhort, they might learn both the manner of the Chaldeans, and alſo their learning and language.

before the King] As well to ſerve at the Table, as in other offices of greater employment. Leſſe care have we to fit our ſelves to ſtand before the King of Heaven, to ſerve him in our ſeveral callings and offices.

V. 6. *Now among theſe*] There were more beſides, verſ. 10.

of Judah] Moſt likely of that Tribe.

Daniel] So ſpeaking of himſelf in the third perſon; and ſo often do the Prophets; as Eſay 1. 1. Jer. 1. 1. Ezek. 1. 3. yet otherwhiles, in his own perſon; as Chap. 8. 1. and 9. 2. for that no doubt can be made, but that he, and no other, is the penman of this book. See Chap. 10. 12.

V. 7. *Prince of the Eunuchs*] So ver. 8, 9, 10, 11, 18. This man is not named: and hath Melzar under him, ver. 11. and ſeems not to be Aſhpenaz, who is called the maſter of the Eunuchs, verſ. 3. nor Arioch, who is called the Captain of the Kings guard, Chap. 2, 14, 24, 25.

Gave names] By the commandement of the King, Dan. 5. 12. as Pharaoh did, Gen. 41. 45. and Pharaoh Necho, 2 King. 23. 34. and this Nebuchadnezzar, 2 King. 24. 17. This was haply to ſhew his abſolute power, and right of dominion over them; as Adam gave names, Gen. 2. 19, 20 and to honour haply his idols of Chaldea, or the children by the idols names, Chap. 4. 8. the principal whereof were Bel and Nebo, Eſay 46. 1. and to cancel likely in them the memory of their birth, countrey, and religion, and the knowledge of the true God, whoſe name they bore, El, and Jah: for the Jewes uſually gave their children names which might put them in mind of ſome part or point of Religion; or upon ſome extraordinary occaſion changed the name; as Eſau was called Edom, and Gideon Jerubbaal. God himſelfe in favour changed the names of Abram, Sarai, and Jacob; and our Saviour did ſo to Simon, and to the ſons of Zebedee, Mar. 3. 16, 17.

Belteſhazzar] After the name of his God, Chap. 4 8. ſignifying, Bel keepeth treaſure, or keeping Bels treaſures: but Chap. 10. 1. the name is altered by diſplacing onely a letter, and ſo making the name to ſignifie, He braſt out a fire upon the enemy; even the Chaldean. It differeth ſomewhat from the name of King Belſhazar, Chap 5. 1.

V. 8. *Daniel*] Being followed herein by his three companions, as appears.

Purpoſed] Such was his conſtancy, in piety, and reſolution againſt ſin, Heb. 12. 4. Act. 11. 23.

defile himſelfe with the portion of the Kings meat] The Babylonians did eat many things forbidden to the Jews, Lev. 11. Deut. 14. and meats allowed, as wine here, yet became impure to the Jewes in certain caſes. And that caſe ſpoken of, 1 Cor. 8. 1, 4. (whereof ſee more, Act. 15. 20. Rom. 14. 1, &c. 1 Cor. 10. 25, 27, 28, 29.) ſeems to be in practice amongſt the Babylonians, Dan. 5. 4. Daniel bringeth this in, not ſo much to ſhew his ſobriety, temperance, and abſtinence, from meats; as to ſhew how God, from the beginning, aſſiſted him with his Spirit, and at length called him to be a Prophet.

he requeſted] In his own and his companions names, verſ. 10. He did it, preſently without delay, and humbly, and modeſtly, for providing for the ſafety of his conſcience, and theirs.

V. 9. *Favour*] Heb. *gave Daniel into favour.* The effect of Solomon's prayer, 1 King. 8. 50. God made the Prince of the Eunuches to ſhew him favour and mercy, by granting him what he required, in that manner as is after ſet down: Otherwiſe he might have taken occaſion hereby of diſpleaſure, and anger at Daniel, as deſpiſing this the Kings bounty, and condemning his meats as unclean. See Gen. 39. 4, 21. Pſal. 106. 46. Prov. 16. 7.

V. 10. *I fear my Lord the King*] He ſuppoſed that they did this for their Religion, which was contrary to the Babylonians; yet herein he would bear with them, if they could free him of this fear.

worſe] Heb. *ſadder*, Gen. 49. 9. Prov. 17. 22.

your ſort] Or, *term*, or, *continuance*, verſ. 5, 6. or of your age and condition.

endanger my head] My life, through his juſt wrath, upon my diſobedience, and unfaithfulneſſe.

V. 11. *Melzar*] Or, *the ſteward*. It ſeemeth, it may be ſome name of office, as governour of the pages. Daniel diſcerning a willingneſſe of connivance in the Prince of the Eunuches, ſo he might be ſaved harmleſſe in his fear; now he addreſſeth himſelf to this under-officer. Thus wiſely and diligently he uſeth all lawful means, and conſtantly wades through all difficulties, for the keeping of his conſcience cleer, and undefiled.

V. 12. *Prove thy ſervants*] He moves for them alſo; and that earneſtly and humbly, with all complements of civility.

ten dayes] Meaning that within this ſpace he might have the trial: and this he ſpake, being moved by the Spirit of God, in confidence of his bleſsing upon them.

pulſe] Heb. *of pulſe*; Not that it was a thing abominable to eat dainty meats, and to drink wine, as before, and after, they did, Dan. 3. So it were according to the rules of their Levitical Law. But if they ſhould have been thereby won to the King, and have refuſed their own Religion, breaking the Levitical laws for meats, Lev. 11. Deut. 14. that meat & drink then had been accurſed. Pulſe and water, here mentioned; that the officer might ſee their confidence the more, and have the clearer tryal, and better proof and experience of their ſaying, and the thing it ſelf.

to eat] Heb. *that we may eat*, &c.

V. 13. *and as thou ſeeſt*] The motion fair, and not without the officers profit, and grounded upon a comfortable aſſurance of Gods bleſsing.

V. 15. *Their countenances appeared fairer*] Not lean; but the more freſh and fair. Their bare feeding, and that alſo of Moſes, when he fled from the Court of Egypt, declareth that we muſt live in ſuch ſobriety, as God doth call us unto; ſeeing he will make it more profitable unto us, then all dainties; for his bleſſing onely ſufficeth, Exod. 23. 25. Deut. 8. 3. Mat. 4. 4.

V. 16. *thus Melzar*] It ſuiteth with his profit: He took the Kings daily proviſion to himſelf, and his own family.

V. 17. *in all learning and wiſdome*] Meaning in liberal Sciences, and natural knowledge; and not in the magical arts, which are forbidden, Deut. 18. 10, 11.

Daniel had underſtanding] Or, He made Daniel underſtand; God did it. He the Author of learning and wiſdome, Jam. 1. 5, 17. John 3. 27.

in all viſions and dreams] Not in vain, or falſe viſions, Jer. 23. 16. & 14. 14. Ezek. 12. 24. & 13 7, 16. Zech. 13 4. Nor in common and ordinary idle dreams; whereof, Eccl. 5. 3, 7. or lying dreams, Jer. 23. 25, 27. But in ſuch viſions and dreams, as were extraordinarily ſent of God, fore-telling things to come; as thoſe to Pharaoh, Gen. 41. and to Nebuchadnezzar, Dan. 2. Or ſuch, whereby he revealed his will to his Prophets, Numb. 12. 6. And this gift of underſtanding was not in him, by way of habit, conſtantly abiding; as appears, Chap. 2. nor was the like in Elizæus, as appears, 2 King. 3. 15. & 4. 27. But by way of infuſion; upon ſome ſpecial occaſions, and for ſome ſpecial uſes, as God pleaſed. However, by this it appears, that Daniel was a Prophet, and none of the other three; for by dreams and viſions, God appeared to his Prophets, as we ſaid, 2 Chron. 26. 5. Dan. 10. 1. And herein his Book excelleth; declaring the coming up of idolatry, chaſtiſement, and fall of the Babylonians, Medes and Perſians, Greeks, whole, and parted; and how Chriſt defendeth the holy Jews, until the redemption. Dreams alſo ſeem here to have reference to thoſe, Chap. 2. 1. and Chap. 4. verſ. 5.

V. 18. *the end of the dayes*] Of the three years, above mentioned, verſ. 5. in the yeare of the world, 3406. or 3407. or thereabout.

V. 19. *communed with them*] And others too, as appears in the words following. And by comparing the ſpeeches and anſwers of all together, he found none like Daniel, and his three companions.

ſtood they before the King] Verſ. 4. to ſerve him in his palace.

V. 20. *wiſedome and underſtanding*] Heb. *wiſedome of underſtanding*.

ten times better] A certain number for an uncertain: ſo Gen. 31. 7, 41. Num. 14. 22. Job 19. 3. A very great difference and degree of excellency.

Magicians and Aſtrologers] Theſe names, at the firſt, were, and might be taken in good part; as the word Tyrannus, Sophiſtor, and the Engliſh word, Knave, is found in Chaucer, for a Male-child: though afterwards, through abuſe of men and arts, the names grew infamous.

V. 21. *And Daniel continued*] In eſteem and dignity, in the higheſt offices and employments, under the kings of Babylon. This verſe comes in here, as it were by way of a parentheſis.

even unto the firſt yeare of King Cyrus] And after, Chap. 10. 1. Of Cyrus, ſee Eſay 44. 28. & 45. 1, 4, 13. & Dan. 5. 30, 31. & 6. 28. and 10. 1. That is, he was eſteemed in Babylon, as a Prophet, in dignity and honour, as long as the Empire of Babylon ſtood, and afterward alſo: and yet Belſhazzar, in his laſt year, ſeems ignorant of him, Chap. 5. 13. with this firſt of Cyrus, the ſeventy years of captivity ended: Thus, Nebuchadnezzar, fourty five, almoſt, raigning with his Father, and alone; compare Jerem. 25. 1. with 2 King. 25. 27. Evilmerodach, two years, Neriglisſorus, four years, Laboroſarchodus, nine moneths; Belſhazxar, 17 years; Darius Medus, one year. See Jer. 27. 7.

CHAP. II.

Verſ. 1. A*Nd in the ſecond yeare of the reign of Nebuchadnezzar*] Heb. *and in the ſecond yeare in the reign of Nebuchadnezzar.* And this ſeems to ſuit better with the truth of the ſacred Hiſtory. For this Dream and Expoſition, was not in the ſecond year of Nebuchadnezzars reign, and Daniels captivity. The things ſet down towards the end of the former Chapter, make againſt that; neither doth any thing force us to underſtand them by way of anticipation. And much leſſe was it in the ſecond year of his Monarchy; which for this cauſe, ſome would have to begin many years after, upon his conqueſt over the Ammonites, Moabites, and Egyptians. And leaſt of all was it, in the ſecond year of his Succeſſor, and ſon of the ſame name; as divers forged heathen Hiſtorians frame the catalogue of the Babyloniſh kings. But rather, this fell out in the ſecond year, after the three years were expired, wherein Daniel and his companions, had been trained up, as is expreſſed, Chap. 1. verſ. 5. 18. And this was the fifth year of Nebuchadnezzars reign, and Daniels captivity, and in the ninth of Jehojakim. In the ſecond year then after Daniels Coronation, as it were, with wiſdome, Chap. 1. 19, 20. was this dream, by Daniel, recalled to the kings memory, and expounded. And this was ſome ſix or ſeven years, before Ezekiel began to propheſie, Ezek. 2. ver. 2, 3. As Joſeph in the ſecond year, after his skill in dreams, expounded Pharaoh's, compare Gen. 40. 23. with 41. 1. God ſo diſpoſing the times alike; the Magicians alike; and ſo guiding, and advancing Joſeph and Daniel alike. See *Annotations* on Chap. 2. 13.

Nebuchadnezzar dreamed] And thus God hath vouchſafed dreams, ſometimes to Heathen and Idolaters, for the good benefit of his own ſervants; as to Pharaoh, Abimilech, and Laban, Gen. 12. and 20. and 31. This Dream was about the yeare of the world, 3404.

dreams] Not that he had many dreams, but that many matters were contained in this one dream; becauſe in that one Image which he ſaw, there were divers metals, which were types, and repreſentations of divers Monarchies, one ſucceding another.

was troubled] Verſ. 3. See Pſal.77.3. Becauſe it was ſo rare and ſtrange a dream; even while his ſleep was yet on him, was he troubled. See Gen. 40. 6.

brake from him] Or, fled from him, that he could ſleep no more, by reaſon of the diſquietneſſe of his ſpirit.

V. 2. *Magicians*] Chap 5.7. Gen. 41. 8. Ezek. 21. 21. More names of ſeveral ſorts follow, of men of curious arts, in themſelves unlawful and divelliſh; and not eaſily, with certainty now diſtinguiſhable. See the many books of like Artſmens, Act. 19.19. Such were thoſe in Egypt, Exod. 7. 11. whereof James and Jambres were chief, 2 Tim.3.8, Such was Simon, Act. 8. 9, 10,11. Bar-jeſus or Elymas, Act.13.6,8. See 2 Chron. 33. 6. ſuch are forbidden, Deut.18.10,11,12.

Chaldeans] Or, *diviners.* This Nation of all others was given to ſuch like arts and ſtudies: and all theſe aſtrologers, and ſorcerers called themſelves, by this name of honour, and from the name of this Countrey; as though all wiſdome and knowledge of the Countrey depended upon them; and that all other Countreys were void of the ſame, verſ.4,5.10.

V. 4. *In Syriack*] Or the Babylonian tongue. So Eſay 36. 11. yet now the Syriack and Chaldee tongue do much differ, and did in the days of our Saviour, who uſed the Syriack tongue, as the Jewes did in his time. This appears by many Syriack words in the New Teſtament, which yet are called Hebrew, becauſe that was the ancient and mother language, and the Syriack but a corruption of it. See Joh.5.2. & 19.13, 17, 20. Apoc. 9. 11. & 16.16. Act. 21.40. & 22. 2. Syria ſometimes comprehended Babylon in it, Mela. 6. 1. c. 11. Pliny 6. 5. c. 12. Hitherto Daniel writ in the Hebrew tongue. Now he begins in the Syriack or Chaldee tongue; and ſo continues while the viſions are general, and cauſe the Jews no danger: and this is to the eighth Chapter, uſing the Chaldee, which then was beſt known, and general over the Eaſt; But when the Oppreſſours are named, and the Jewes are plainly deſcribed the people whom God defendeth; then the eighth Chapter and all after, he writeth again in Hebrew, and hath a commandement to keep cloſe the plain expoſition, in Chap.12.4. The Additions to Daniel, which the Trent Council hath made Canonical, brings in a third language, as written originally in the Greek tongue.

O King] Chap. 3. 9. & 5. 10. and 6.6. a ſpeech of affection, and of honour Natural, and Civil, uſed alſo by the people of God, chap. 6.21. 1 King. 1. 31. Neh. 2. 3.

live for ever] For ever, both in Hebrew and Chaldee, ſignifies often a long time onely; as Exod. 21. 6. Gen. 13. 15. Pſal. 89. 1. See *Annotations* on Exod. 12. 24. Here they expreſſe our wiſh at full, and deſire his longeſt life; yet cannot mean his everlaſting life in this world. Neither may we exclude them from thoughts of wiſhing him an everlaſting happy life after this. So many Heathens, ſpecially of greateſt fame for learning and wiſdome, having writ ſo much of the immortality of the ſoul, and of an everlaſting life in joy, or pains, after this life ended.

and we will ſhew] It was more then they could do, Chap. 4. 7. and 2. 27. Gen. 41. 8. But they promiſe this, to gain the time, &c. as the King ſaith, verſ. 8.

V. 5. *the thing is gone from me*] The Chaldee ſignifies both word and thing; as likewiſe the Hebrew doth. From me, not without Gods ſpecial providence; minding thereby the honour and advancement of Daniel, for the good of his Church and people in their captivity.

ye ſhall be] This, though cruel and unjuſt in it ſelf, as they truly plead, verſ. 10, 11. yet is a juſt reward of their arrogancy which vaunted of themſelves, that they had the knowledge of all things, that they ſhould be proved fools, and that to their perpetual ſhame and confuſion.

cut in pieces] Chap. 3. 29. Chaldee made pieces.

and your houſes ſhall be made a dunghil] Ezra 6. 11.

V. 6. *Rewards*] Or, *fee*, Chap. 5. 17. The word properly ſignifieth a very great reward; ſuch as prodigals, who make no account of their wealth, uſe to give.

therefore ſhew me the dream] So again, ver. 9. ſtill preſſing them to this point, and that tyrannically.

V. 7. *Again*] Ver. 4.

V. 8. *would gain the time*] Chaldee, *buy.* See, Epheſ. 5. 16. men in danger will give any thing to gain time, for their own advantage, to delay, and protract it, in hope to find out ſome occaſion to eſcape, in the mean time. So here, in hope that the King might yet rub up his memory, and better remember his dream, or turning his thoughts ſome other way, might as well forget his decree, as his dreame; or at leaſt, that in time his anger might aſſwage, and he mitigate, if not revoke, that raſh judgement, and bloudy Decree.

V. 9. *one decree for you*] That is, my ſentence ſhall ſtand firm, and be brought to effect, Eſth. 4. 11. One Law, once paſt, as Pſalm 89.35. and never to be revoked; nor ſecond to be made, 1 Sam. 26. 8. had been the more tyrannical cruelty in the King; had not they brag'd as much of their magical profeſſion: though their profeſſion in general deſerved death by the Law of God, Lev. 20. 27. Deut. 18. 10, 11.

for ye have prepared lying and corrupt words to ſpeak before me] I know that you, becauſe you cannot tell me my dream, have prepared your ſelves to give me a falſe interpretation, accomodated to the preſent time, and pleaſing in the event.

and I ſhall know] By your telling the Dream that is paſt, I ſhall know your skill and ability to tell the Interpretation thereof, though it be in fore-telling things to come. And ſurely, if you can know the future, much more ſhould you know that which is paſt.

V. 11. *a rare thing*] Chald. *precious.* For precious things are rare.

whoſe dwelling is not with fleſh] That are pure ſpirits, free from all mixture and infirmity of the fleſh, have no converſation, nor ordinary communication with men, whoſe ſouls lodg in bodies, and are tied to ſenſes: hence it comes to paſſe, that that Divine light they receive, is very ſmall, and alſo depends wholly on the good pleaſure of God. Thus they acknowledge a Deity, and Gods Omniſcience; and that proper to him: as what man doth not all this? Though they erre in the point of more gods then one. And thus they make way to Daniels honour, and favour and intereſt in the true God.

V. 12. *for this cauſe*] The more alſo for their laſt anſwer, ver. 10, 11. whereby they charged the King with tyranny, requiring of them things never heard of, and ſurpaſſing the reach of all Humane Nature.

very furious] Prov. 27. 4. and 21. 24. and 19. 12. and 16. 14. and 20. 2. This, as it is dangerous in the perſon of a King, ſo it much unbeſeemeth him, Eccl. 7. 9. Prov. 14. 17. and 16. 32. See Mat. 21. 5. Prov. 20. 28. Eſay 16. 5.

V. 13. *And the decree went forth*] The King pronounced it, and he cauſed it to be proclaimed, *a decree written in blood*, Eſay 10. 1.

that the wiſe men ſhould be ſlain] Thoſe that were there preſent: or elſe, all the wiſe men were to be ſlain. The King deeming and dooming them as impoſtors; and continuing in his rage, through his deſpair of knowing his dream, and the interpretation of it.

And they ſought Daniel] Abſent belike at that time, or ſleighted as being novices; and the others old and experienced Magicians; or kept off, by reaſon of their envy toward them, Prov. 27. 4. This envy threw Daniel afterwards into the den of Lions. However, this ſhewes that theſe things fell out after the three years of their training up, Chap. 1. 5. and that Daniel and his fellows were not with the reſt before the king, verſ. 2. as not affecting to be of that number, nor medling with ſuch arts, nor coveting ſuch rewards, and honours, verſ. 16.

V. 14. *anſwered with counſel*] Chald. *returned:* or, reſtored counſel and wiſdome; to wit, why the decree for killing all the Sages ſhould be ſtayed.

to Arioch] Gen. 37. 36. and 40. 3. 2 King. 25. 8. Haply being a ſtranger, he had not attained to a free acceſſe to the King. But neceſſity drives him to it, ver. 16.

Captain of the Kings guard] Or, *chief Marſhal.* Chald. *chief of the executioners*, or *ſlaughter-men*; as Gen. 37. 36.

V. 15. *ſo haſty?*] Why may it not be deferred, if hope may be given of ſatisfying the Kings mind about his Dream?

Then Arioch made] Daniel ſo not hearing of it before. See *Annotations* on verſ. 13. Arioch alſo haply made the motion of Daniels going to the King about it: which Daniel puts in execution in the next verſe.

V. 16. *give him time*] Not to ſtudy or mediate by diſcourſe of reaſon, or by help of books, or rules of art, nor to deliberate; but to call upon God with fervour and perſeverance: for in God he placed all his hope and help. Neither doth the King deny this ſpace of time to Daniel, upon the hope he had in his promiſe; though he would not uſe delay with the Magicians, who put him in deſpair, ver. 8.

V. 17. *his houſe*] In Babylon, where it ſeems he remained during the times of the Babylonian Monarchs, Chap. 1. 21. And his houſe likely not far from the Kings palace, if this may ſtand with his ignorance of the Kings Decree, ver. 15. However, his houſe was the fitteſt place for his purpoſe of Prayer.

known to Hananiah] For their help in prayer; and ſo he acknowledgeth, and owns them in the buſineſſe, verſ. 23. & 36.

V. 18. *Deſire mercies*] Prayer to God is the means of deliverance in greateſt dangers.

of the God] Chald. *from before God*, or, *the face of God*; as ver. 15. *from before the face of the King.*

that Daniel] Or, *that they ſhould not deſtroy Daniel*, &c. This was the immediate end which they aymed at.

V. 19. *in a night viſion*] Whether to him ſleeping, or waking, it is uncertain. As alſo the particular manner how it was revealed: and whether the next night after, or ſome other ſhort time; for the Kings haſty wrath would admit no long delay.

bleſſed the God of Heaven] Did give thanks, and praiſe to him. God in another ſenſe doth bleſſe us. And we in another ſenſe do bleſſe others, Gen.24.60. Joſh.22.6.

V. 20. *Bleſſed be the name of God for ever and ever*] Pſal.113.2. and 115.18.

for wiſdome and might are his] Job.12.13,16. Prov.2.6. Jam.1.5. 1 King.3.9. See verſ.23. of this Chapter. Daniel did ſee this, in that God in Wiſdome did foreſee, and in his might was able to effect this wondrous change of Empires, as this Viſion did foreſhew.

V. 21. *and he changeth the times*] This ſeemeth to have ſpecial regard to the revolutions of States and Empires, and to the mutations of the affaires of the world; which was the ſubject of the Kings Dream.

he removeth Kings] Job 12.18.Gen.14.

he giveth wiſdome] This hath reference to the gift given to Daniel.

V. 22. *he revealeth deep and ſecret things*] As now to Daniel; and ſo to Joſeph, Gen.37. & Chap.41. Job.12.22.

and the light dwelleth with him] He ſheweth that man hath neither wiſdome nor knowledge, but very dark blindneſſe and ignorance of himſelf: for it cometh only of God, that man underſtandeth any thing: He is Light, and dwelleth in Light, 1 Joh.1.5. 1 Tim.6.16. Pſal. 139.12.

V. 23. *I thank thee*] So Mat.11.25.

O thou God of my Fathers] To whom thou madeſt thy promiſe, and who lived in thy fear; whereby he excludeth all other gods: and faſtens his Faith upon Gods free and gracious Covenant, as the Ground of this mercy, and his thankſgiving; not pretending to any worth of his own.

wiſdome and might] Valour and greatneſſe of minde in actions; and Wiſdome in Counſel, and in underſtanding of affaires, and skill to interpret the Dream.

we deſired of thee] That is, he and his companions, verſ.17,18. ſee the benefit of conjoyned prayers; and the Modeſty of Gods ſervants, who attribute the good things they receive from God, to other mens prayers, as well as to their own.

made known to us] Amos 3 7. Gen.18.17. and 6.13.Pſal.25 14. Joh.15.15.

V. 24. *unto Arioch*] Not ſtraight to the King; ſo full was he of modeſty and humility; and ſo free from pride and arrogancy: and haply to ſtop him from preſent execution.

to deſtroy] ſo 1 King.2.25,29. 1 Sam.22.17,18. Souldiers, and chief Commanders uſed in ſuch caſes.

Deſtroy not the wiſe-men] See the mercy of Gods ſervants; Daniel ſues to ſave the life of the Wiſe men: not that he favoured their wicked profeſſion; but in that he had a reſpect to equity and mercy: becauſe the King proceeded according to his wicked affection and fury; and not conſidering at all, if their Science were lawful or no.

V. 25. *Then Arioch* &c.] Doubts nothing of Daniels truth, honeſty and wiſdome; but haſts to bring Daniel, and this welcome meſſage to the King, the more to ingratiate himſelf into his favour: And herein aſcribes to him more then truth was, as Courtiers uſe to do. For he ſought not Daniel, unleſſe it were to ſlay him, verſ.13. nor found him; for Daniel offered himſelf unto him, verſ.24.

I have found] Chald. *that I have found*. It ſeems then that Daniel was but yet a Novice; as yet of no ſuch Name and Fame, as afterwards. This was his firſt riſing; this being but the ſecond year after his three yeares of Education ended.

Captives of Judah] Chald. *Children of the Captivity of Judah.*

V. 26. *The King anſwered*] That is, ſpake. For in the Chaldee, and Hebrew, and Greek alſo the word tranſlated, *anſwered*, is very often uſed, when no queſtion before is asked. So Job 3.2. Mat. 22.1. and 11.25. and 17.4. Luk.14.3.

art thou able ?] Though he found him ten times better then the Aſtrologers, Chap.1.20. yet, either that hath reference to future times; or, in the throng of his mighty affaires, and ſudden trouble of his ſpirit at this Dream, he did not recollect himſelf to think upon Daniel: as neither Belſhazzar did, Chap.5.10,11.

V. 27. *the ſecret*] Is a divine Revelation; no Natural Dream. And therefore not within the power of man, to reveal, or interpret.

cannot the wiſe-men] No more then they could read the Writing, Chap.5.7,8. nor thoſe Magicians in Egypt could do thoſe miracles, Exod.8.18,19. and Chap.9. and 10. Daniel firſt ſheweth the inſufficiency of the Wiſe-men, before he ſheweth Gods power.

V. 28. *but there is a God in Heaven that revealeth*] He ſheweth, that Man by reaſon and art is not able to attain to Gods Secrets; nor Sorcerers by the help of their falſe gods: but the underſtanding only thereof muſt come of the true God. Whereby he ſmiteth the King with a certain fear and reverence of the only true God, of his Wiſdome, and Power; to draw him from his falſe gods, that could not help his Sorcerers in this their danger. And that he might be the more apt to receive the high myſteries that ſhould be revealed to him. See Gen.40.8. and 41.16.

maketh known] Chald. *hath made known.*

in the latter dayes] Or, *in the end of dayes*; as Gen.49.1. Eſay. 2.2. Micah.4.1. Act.2.17. that is, in time to come, after thee, even to the Meſſiah; as is declared, verſ.29,45. See Jer.23.20. Ezek.38.8.

are theſe] Of that ſame argument as thy thoughts were before thy Dream, verſ.29,30.

V. 29. *Thy thoughts*] Daniel from God tels him, not only his Dream; But more alſo, even his waking thoughts before his Dream.

came into] Chald. *came up.* God ſometime ſatisfieth the curious deſires of great men for the good of his Church.

V. 30. *for any wiſdome that I have*] He arrogates nothing to himſelfe; But honours the King, in that for his ſake God vouchſafes both the Dream, and Interpretation: to inſinuate the more into the Kings heart, a mind and affection to the true God. So before, verſ.19.

but for their ſakes] Meaning for the Jews ſake alſo, and all the Church (which Nebuchadnezzar had then in his Dominions, and power) was granted to Daniel, the revelation both of the Dream, and the Interpretation: or ſimply, for the ſake that it might be made known to the King; for the word *their* is not in the Original.

The thoughts of thy heart verſ.29

V. 31. *ſaweſt*] Chald. *waſt ſeeing*; in a Dream, verſ.1.2.

a great Image] Hieroglyphically repreſenting the various changes of Kingly governments in the World, till the coming of Chriſt; which was from this time above ſix hundred years.

whoſe brightneſſe] See Chap.4.36.

terrible] Not ſo much to affright, as to aſtoniſh with admiration; as Luk.7.16. & 1.65. Mat.9.8. or as in the firſt verſe of this Chapter.

V. 33. *part of Iron, and part of clay*] Some parts of them of the one, and ſome parts of them of the other; and not the whole feet, compoſed of a matter ariſing from a commixtion of Iron and clay. See verſ.42.

V. 34. *was cut out without hands*] See verſ.45. without art or induſtry; without Engines and humane helps. See Eſay.45.9.

V. 35. *like the chaffe*] Such is the glory of all humane kingdomes, of worldly men, and of all earthly felicity, Eccl.1.2. Pſal. 37.35,36. Job.20.6——8. Pſal. 39.5. Such uſe Nebuchadnezzar ſhould have made of this Viſion.

no place was found] As Pſal.37.10,36. & 103.16.

became a great mountain] Grew by degrees to a great mountain after it ſmote the Image.

and filled the whole earth] Exceeded all the other Empires.

V. 36. *This is the dream*] He appeals, as it were, to the Kings conſcience for the truth hereof in all particulars. And therefore that he cannot doubt of the truth of the future interpretation.

we will tell] Joynes his Companions with him in his modeſty, and humility; and becauſe of the help of their prayers: though the revelation was vouchſafed to him alone, verſ.19.

V. 37. *Thou O King*] And his ſucceſſors in the Empire, Jer.27. 6,7. Ezek.26.7. the Babylonian alone: not the Aſſyrian: much leſſe muſt it be fetched ſo high, as from Nimrod, Gen.10 9,10.

a King of Kings] Ezra.7.12. as Deut.10.17. and as Gen.9.25. as Cant.1.1. and as the Oracle was called *ſanctum ſanctorum*, the moſt holy place. Nebuchadnezzar had many Kings feodary and tributary unto him, and under him: and Captives with him in Babylon, 2 King.25.28.

hath given thee] And would do more: as this Dream ſhews: for this was but in the fifth year of his reign. ſee Annotations on verſ.1. Chap.4.25. & 5.21. Ezra 1.2. This Donation of God ſhould have prevented that pride of his ſpirit, Chap.4.30. & Eſay.14.12, 13. which was like that of the Aſſyrian, Eſay.10.8 —— 16.

V. 38. *And whereſoever*] In all thy large Empire, Chap.4. 12.21,22.

thou art this head of Gold] He underſtandeth not only the perſon of Nebuchadnezzar, but the Chaldean Empire: called a *head*, becauſe it was the firſt of theſe 4 Monarchies. For the Aſſyrian Empire was paſt and extinct. And Nebuchadnezzar deſired only to know what ſhould be after him, verſ.29,30. And of gold, it is ſaid to be in regard of its glory, riches, ſplendour, and magnificence in all greatneſſe, Iſay.13.19. & 14.11,12,13. Babylon is called *the golden City*, Eſay 14,4. and monſtrous was that Coloſſus of gold, made by the King, Chap.3.1. It is likened to a Lion, Chap.7.4

V. 39. *ariſe another kingdome*] That of the Perſians, and the Medes, begun by Cyrus the Perſian, and Darius the Mede, Chap. 4.30, 4.30,31. & 6.28. & 9.1,2. This is figured by the breaſt and arms of ſilver, verſ.32. and by the bear, chap.7.5. and by the ram with two horns, Chap.8.3. and that in regard of the conjunction of both theſe Nations in one Empire. See, Eſay 21.2. This though rich and ſplendid, yet not like that of the Babylonians, Dan.7.5. and 8.3. & 11.2. and they worſe touching ambition, cruelty, and all kind of vice; ſhewing that the world ſhould grow worſe and worſe, till it was reſtored by Chriſt.

Inferiour to thee] In peace, proſperity, and glory; not in length of duration, or extent of dominion, Paulus Oroſius book 3. Chap.8,&c.

third Kingdome of braſſe] That which Alexander got by overcoming Darius Codomanus; repreſented by the Belly and Thighes of braſſe, verſ.32. And by the third Beaſt, the Leopard, Chap.7.6. And alſo by the he-Goat, Chap.8.5. But with this difference, That in that repreſentation of the he-Goat, Chap.8.21 The whole Empire of Alexander the Great, and all his Succeſſors alſo in the Grecian Empire are underſtood, as the Text in that Chapter cleares it. But here onely, and Chap. 7.6. the Empire in Alexanders own perſon, and the power of Greeks with him, is underſtood: and all his Succeſſors in that Grecian Empire, are made the fourth Kingdome here, repreſented by the Legs of Iron, and feet part of Iron, and part of clay, verſ.33,40,41,42,43. and are alſo made the fourth Beaſt, Chap. 7.7,8. See Chap 11.3,&c. Alexanders Kingdome here is ſaid to be of braſſe; Becauſe he did nothing elſe but devoure by force of armes, which were anciently made of braſſe tempered: alluding alſo herein to the ſtate of this Kingdome, that it was worſe then the former; as braſſe is worſe then ſilver. And it continued but for a very ſmall time; only ſix years in Alexanders perſon after the conqueſt of Darius.

rule over all the earth] Over a great part thereof, ſo that he ſhall obtain the greateſt Empire of the world; called univerſal, by popular ſpeech, Dan.8.5. Luk.2.1. So did Alexander the Great with the whole power of Greek States, which made him their King for the Perſian War. Of the largeneſſe of his Empire, we may read Plin. lib.4.cap.10 Juſtin. lib.12. Q.Curtius, l.10.

V. 40. *The fourth Kingdome ſhall be ſtrong as Iron*] Signified by the fourth beaſt, Chap.7.7,8. So underſtood of the Greecians joyntly. By the two legs, and feet, part of Iron, and part of clay, verſ.33. is underſtood by ſome, the Roman Empire; and that before Chriſt ſecond coming, divided into the Weſt and Eaſt Empire; the Latine and Greek Empire, the German and Conſtantinopolitane; whoſe armes are the ſpread Eagle with two heads. Some apply it to the State of the Roman Empire before Chriſts birth. Both meet with ſuch difficulties and impoſſibilities herein, as make them various, inconſiſtent, and unſound in their aſſertions: and the truth is, That the taking in the Romanes here, is an errour hurtful to Daniels book, and to all Chriſtianity, and other Stories, being inconſiſtent with them; and hath no colour of truth from Daniel. But the contrary; as appears, verſ.34,35. and verſ. 44,45. See the *Annotations*; and Chap.11. Some here will go ſo far as to have Antichtiſt included. But all that can be true therein is, that what things are ſpoken here, and Chap.7.7,8. and 11.21,28,30,31,32,36 —— 38. may be by way of analogy or Type referred to Antichriſt. An poſſibly in regard of a like revolution of things happening, St. Paul to the Theſſalonians, and St. John in the Revelation, may allude hereunto. As that of Gog and Magog, Revel.20.8. doth to that in Ezek.38. & 39. Chapters. We conceive, that in the firſt and proper ſenſe, The Succeſſors of Alexander the Great are here underſtood the Seleucidæ, and Lagidæ, reigning in Syria, and Egypt; who more ſharply oppreſſed the Church then all others; inſomuch, that they have gone about to do violence to the conſcience, Ch. 7.7,8. & 8,9,10,24. & 11.4,5,31. And this Kingdom is called of Iron, a baſe metal, but very hard; a metal for war. And indeed this Kingdom was cruel, and tyrannical, and bloody, ſpecially to Gods people, the Jews. See Chap.11. and the books of Maccabees. The condition of it is further deſcribed to be very variable; ſomewhile powerful, and other-while very weak; a quality very agreeable to theſe two Kingdomes of the Seleucidæ, and Lagidæ, Alexanders Succeſſors, in regard of their originals, Acts, and events.

And bruiſe] Whom? even the Jews Nation: but the wiſe Daniel hideth that, which would cauſe them to be more hated of the heathen. Confer with theſe words, Chap.7.7,8,23. and 8.24. and 11,22, &c.

V. 41. *the feet and toes*] Inſiſts more largely in this, and the two verſes following, upon that in the 33 verſe; as the thing moſt concerning the Jews, and their calamities by theſe oppreſſours; that ſo they might be foretold of them, and ſtrengthened againſt them.

the Kingdome ſhall be divided] Into the Seleucidæ that held Syria, and the Lagidæ that reigned in Egypt; called the Kings of the North, and of the South, Chap.11.5,6. and they had continual Wars and diſcords among themſelves.

V. 42. *the toes*] The provinces and principalities annexed to theſe two Kingdoms.

part of Iron] He hath regard to the variety of the ſtate of the two Kingdoms, and their annexed provinces and principalities, often raiſed up, and powerful; and often abaſed, and depreſſed one by the other; and afterwards by the Maccabeeans. See Ezek.38. 21,&c and in the end by the Romans.

partly ſtrong] In relation to Judah, in dealing againſt them. So unto Antiochus Epiphanes; or ſomewhat farther, ver.40.

broken] Or, *brittle*.

V. 43. *with the ſeed of men*] Thoſe Kings of Syria and Egypt ſhall contract affinity, by giving one another their daughters in marriage: for Ptolomy Philadelphus gave his Daughter Bernice to Antiochus Theos. Antiochus the Great, gave his Daughter Cleopatra to Ptolomy, Epiphanes; &c. Chap.11.6,17. 1 Mac.10.51. and 11.9. whereby notwithſtanding they cannot be joyned in heart, and make a firme and conſtant union.

not cleer one to another] Chald. *this with this*. Marriages made for bad, or by-ends. ſeldome or never thrive.

V. 44. *and in the dayes of theſe Kings*] Chald. *their dayes*; or, *after the dayes of thoſe Kings and kingdomes*. So Job.27.15. thoſe that remain of him ſhall be buried in death; that is, after death: In the dayes of thoſe laſt Kings; when the Kingdomes of the Seleucidæ, and the Ptolomies are fallen: or about the end of thoſe Kingdomes of Syria and Egypt. He interprets that, verſ.34,35.

a Kingdome] Spiritual and heavenly, of the Meſſiah manifeſted in the fleſh, Chap.7.13,14,27. John the Baptiſt looked to this; and our Lord alſo, ſaying, *The Kingdome of heaven is come*: and ſo did St. Paul, 1 Tim.1.17.

which ſhall never be deſtroyed] Chap.4.3,34. & 6.26. & 7.14,27. Mic.4.7. Luk.1.33. Eſay 9.7. Pſal.145.13. His purpoſe is to ſhew, that all the Kingdomes of the world are tranſitory; and that the Kingdome of Chriſt ſhall only remain for ever.

kingdome] Chald. *kingdome thereof*.

ſhall not be left] As the former kingdomes, and Monarchies were the Chaldean to the Perſian; and the Perſian to the Grecian: But ſhall ever remain and abide in Chriſt: ſo Militant here, as *the gates of hell ſhall not prevail againſt it*; and after for ever triumphant in heaven.

break in pieces] For that the Son of God, Soveraign King of the world, is he that at all times hath deſtroyed all Empires, and powers contrary to his, Pſal.2.9. Iſa.60.12, &c. Zach.11.8. 2 Cor.10. 5,6. who having made an end of ſubverting theſe four Monarchies, in their ſeveral times, with the ruine of theſe laſt Kingdomes of Syria and Egypt, in the beginning and riſing of the Roman Monarchy, hath eſtabliſht his Univerſal Kingdome, though amongſt his greateſt enemies. The Empire of the Romans then cannot be underſtood and comprehended in theſe Kingdomes. It being not broken to pieces, ſo that no place was found for it, by this ſtone, when it came, but rather begun then, or moſt flouriſhing, and ſtill remaining, in ſome degree, to this day.

V. 45. *Stone*] Pſal.118.22,23. Mat.21.42. 1 Pet.2.4, &c. Eſay 28.16. Act.4.11. Zach.3.9.

was cut out of the mountain] Meaning Chriſt, who was born indeed of the Virgin Mary, but ſent of God from the Mount of heaven. See Eſay 51.1,2.

and it ſhall ſtand for ever] This Kingdome of Chriſt, at the beginning ſhould be ſmall, and without beauty to mans Judgment, baſer then all thoſe former Metals; and ſhould be ſet up and carried on by poor and baſe means, in mans eyes, by the fooliſhneſſe of preaching; but yet ſhould at length grow (by the only power of God, without force and humane art) to a great Mountain, ver.35. and fill the whole earth, Eſay 49.23. & 60.12. And this Kingdome which is not onely referred to the Perſon of Chriſt, but alſo in its degree, to the whole body of his Church, and to every member thereof, ſhall be eternal: for the Spirit that is in them is life eternal, Rom.8.10. See 1 Cor.12.12. Epheſ.1.23.

without hands] Or, *which was not in hand*. Things wrought without means do effect wonders: ſo doth Chriſt, brought into the world, by the work and power of God, ſet up his kingdom. For the ſtone is the power of Chriſt, or Chriſt that chief corner ſtone, weak and baſe in mens eyes; but a ſtone of ſtumbling, and rock of offence, able to break in pieces all oppoſites, verſ.34.35. Iſai. 8.14,15. And Chriſt did not, by any humane art and authority, enter upon his Kingdom, and the adminiſtration thereof, but by the ſole will of the Father, and operation of the Spirit.

the iron] That image, verſ.31,32,33. Wiſe Daniel again telleth, firſt how the laſt ſhall be deſtroyed; and not how Nebuchadnezzars houſe firſt ſhould fall. So verſ.34,35. So he dealeth in Chap.7.11,12. Mat.1.11. to diſtinguiſh him from Nebuchadnezzars falſe gods

hereafter] Chald. *after this*: verſ.28.

interpretation thereof ſure] Not feigned, to flatter the King; as this King diſcovered the Magicians would have done, ver.9.

V. 46. *worſhiped Daniel*] The power that the opinion of a Deity, hath in, and over the greateſt Monarch. He being ignorant of the true God, and his worſhip; and deeply ſtruck with an admiration at Daniel, and apprehenſion of ſome divinity in him, Chap. 4.8,9. & 5.11,14. he was ready, as Idolaters uſe to be, Act. 14. 11. & 28. 6. to yield himſelf, and to command others to offer a divine worſhip unto Daniel; a worſhip due indeed, and proper onely to God, though he did not take Daniel to be that true God. But no doubt, Daniel withſtood it, and turned the worſhip unto God; as may be gathered by Daniels piety, Chap. 1. verſ. 8. and the Kings anſwer to Daniel, in the next words. So the Angel refuſed to be adored of John, bade him worſhip God, Rev. 22. 9. See Act. 10. 25, 26. & 14. 13, 14, 15. Yet ſome Papiſts here, are willing enough to juſtifie both Nebuchadnezzars act, in giving this worſhip to Daniel, and Daniels act in receiving it (for, ſay they, here is not a word of his refuſing it.) And all, thereby to make the better way for the juſtification of themſelves, in the idolatrous worſhip they give to Saints and Images.

commanded] Chald. *ſaid.* If a Kings word be a command, then much more is Gods.

offer] As Act. 14. 11. More then Alexander the great did to Jaddua the High Prieſt: Joſephus of the Jewiſh Antiq. 6. 11.

V. 47. *The King anſwered unto Daniel*] Admoniſhing the King, moſt likely, of his errour, and telling him of the true God, as formerly, verſ. 27, 28, 30, 45.

God is a God of gods] A God, above the gods of his Magicians; the onely true God. This confeſſion was but a ſudden motion. And ſo it was alſo in Pharaoh, Exod. 9. 27, 28. But his heart was not throughly touched; as appeared ſoon afterward.

a revealer of ſecrets] Eſay 41. 22, 23. Pſal. 139. 2.

V. 48. *made Daniel a great man*] So Joſeph advanced, Gen. 41. This was about two years before the captivity of Jeconiah: an encouragement for the faithful, to ſubmit to Nebuchadnezzar, and to go willingly to Babylon; their own Nobles being ſo advanced there. Thus was Mordecai advanced, after in the time of the Perſian Monarchy, for the ſafety and deliverance of the Jewes, Eſth. 8. 2.

great gifts] Not that the Prophet was deſirous of gifts, or honour, Chap. 5. 17. but becauſe, by this means, he might relieve his poor brethren, which were grievouſly oppreſſed, in this their captivity: and alſo he received them, leſt he ſhould offend this cruel King, which willingly gave them; and would be as good as his promiſe, verſ. 6.

chief of the governours] Chap. 4. 9.

V. 49. *Daniel requeſted of the King*] He did not this for their private profit, but that the whole Church, which was then there in affliction, might have ſome releaſe and eaſe, by this benefit. And hence we ſee, that men which have the favour of Kings, ſhould prefer good men, whom they know to be ſuch, as Daniel knew theſe to be, to ſuch places, as they cannot attend to execute themſelves.

over the affairs of the Province] His Chambers, and his comings in, and diſpatches: and alſo his affairs abroad in the Provinces.

Daniel ſate in the gate of the King] Meaning, that he was a Judg; Judges did uſe to ſit in the Gates for judgement, Deut. 21. 19. Amos 5. 15. that he had the whole authority; ſo that none could be admitted to the Kings preſence, but by him, or him chiefly. For the Chaldean and Perſian Kings were ſtately and curious, in admitting of acceſſe, Eſth. 4. 11. He ſtirred not from the King, being, as it were, the maſter of his Palace, and the chief Miniſter, and Officer of his Empire; of greateſt power and familiarity with the King.

CHAP. III.

Verſ. 1. *Made an Image*] This was done, after that, in the former Chapter; as appears, Chap. 2. 49. and the twelfth verſe of this Chapter: and likely, about two years after that Dream, in the former Chapter, about the ſeventh year of Nebuchadnezzars reign, and a little before Jechoniah's captivity; ſeeing onely the captived with Daniel, are accuſed here, verſ. 8. 12. Any thing in Apocryphal prayer of Azariah, is not of credit to diſcountenance this. Though it puts the Papiſts upon a time, long after. The occaſion of making this Image, is not like to be with any relation, any manner of way, to that Image which he ſaw in his dream, in the former Chapter, though ſome are of this opinion. But rather, it may be, upon the like occaſion, to that in the ſixth Chap. verſ. 1, &c. upon the envy the Chaldeans had againſt the Jews, for their preferment in the chief offices and honours of the kingdom, to ſeek an advantage thereby to ruine them; though likewiſe *Nebuchadnezzar* might the rather be moved, to yield to ſuch a motion made, as ſeeking and feeding, therein, his own ambition, and vain glory, under pretence of religion and holineſſe, in making, that is, in cauſing to be made ſuch an Image to his Idol Bel. Pagan ſtories have many examples of the like Coloſſes, dedicated to idols. This Image, likely, was the Image of a man: yet we can hardly conceive, with ſome, that he made this to be dedicated to himſelf, to be worſhipped thereby, as a God; though the pride of his heart, and the vanity of his mind, was very great, and he much fallen from that, Chap. 2. 47. and not much come ſhort of the King of Tyre, Ezek. 28. 2. And if we conſider what kinds of gods the Heathen had, & worſhipped as ſuch, even ſuch as had been infamouſly vicious men; as for inſtance, their Jupiter, or chiefeſt god; and what numbers they had of them; Heſiod ſayes, 30000. Tertullian in Apologetico, ſpeaks of 30. whom they called all Jupiters. We may the leſſe marvel, if ſome famous Monarchs, among the Heathen, ſuch as this Nebuchadnezzar, and Alexander the great, might affect ſuch a deity, if not in their life time, yet an ἀποθέωσιν, after their death; and to have ſuch like honour done to them, as were to thoſe conceived Deities. See Eſay 14. 12, 13.

of gold] It is likely it was gold without, and hollow within. A great expence upon this Idol, which might have been beſtowed upon better uſes. But this hath ſtill been the cuſtome of Idolaters, to ſpare no gold, to think nothing too coſtly and dear for their Idols, Hoſ. 2. 8. & 8. 4. Exod. 32. 2, 3, 4. 31. 1 King. 12. 28. Deut. 7. 25. & 29. 17. Judg 8. 26, 27. Pſalm 115. 4. Eſay 46. 6. Jer. 10. 9.

ſix cubits] Diameter, that is, through the traverſe of it, or over-croſſe the body, as it is likely. Alſo beſides, there being no proportion of ſix cubits of breadth, and ſixty of height, it is fit to be ſuppoſed, that in, and under the number of ſixty, is comprehended ſome great pedeſtal, upon which the ſtatue ſtood. Of cubits, ſee *Annotations* on Ezek. 40. 5.

Dura] *Deera*; Ptolomy in his ſixth book of Geography. Set it up in an open champian place, that it might be the better ſeen and worſhipped of all.

V. 2. *gather together the Princes*] He calleth all ſorts, verſ. 4. But the great men, and officers, onely, are here named, as beſt ſerving, to ſet forth the honour of this Dedication; and by their example, to draw on others to the ſame idolatrous worſhip. Magnates, are magnetes: as in water face anſwereth to face, Prov. 27. 19. So, for the moſt part, the mean correſpond with the manners of the mighty. The ſeveral kinds of Officers, here named, are not now, by us, very certainly diſtinguiſhable; as neither the ſeveral kinds of inſtruments, verſ. 5. 7, 10, 15. nor the ſeveral ſorts of attire, Eſay, 3. 18.——24. His earneſtneſſe in ſuperſtition, ſhould teach godly Princes, to be forward in ſetting up true Religion, and promoting it.

to the dedication] Shewing, that the Idol is not known for an Idol, ſo long as it is with the workman: but when the ceremonies and rites are recited and uſed, and the conſent of the people had, and invocation made, then of a block, or image, they think they have made a god; or an excellent means, or manner for the worſhip of their God. And in this point of their dedication, they might likely take ſome hint, and general notion, from the people of God; among whom, by Gods command, in other caſes, dedications were practiſed, with ſacrifices and muſick, and ſundry ceremonies to that end uſed, divers dayes; as Numb. 7. 1 King. 8. Ezra 3. & 6. Neh. 12. See Deut. 20. 5. Pſal. 30. in the inſcription.

the King had ſet up] This was ſufficient with the wicked, to approve their religion, if the Kings authority were alledged for the eſtabliſhment thereof; not conſidering in the mean ſeaſon, what Gods words did permit.

V. 3. *Then the Princes*] Some of theſe words following, are rendred as well as our Engliſh words, and offices will bear: and the like is done in the inſtruments of muſick, in the 5, 7, 10, 15 verſes.

ſtood] Wondring at ſuch an Image; and with their minds intent to hear, and obey the Kings will, upon the ſound of the muſick, to worſhip the Image.

V. 4. *aloud*] Chald. *with might.* Many Heraulds, likely, for ſo great a multitude; and ſeveral Heraulds, for ſeveral languages.

it is commanded] Chald. *they command.*

V. 5. *ye fall down and worſhip*] The muſick ſounding, and the the people adoring and praying. Here the falling down, would ſoon diſcover who ſtood up, and ſee who refuſed, if any ſuch ſhould be. All this the Devil likes to be done to Images and Idols, which God forbids, Exod. 20. 5. either abſolutely, or relatively; mediately, or ultimately, to be done to them. And yet the Devil tempted our Saviour to have done it himſelf, Mat. 4. 9. But this worſhip, when it is not civil, but religious, the Saints and Angels of God, do only yield it unto God; as Gen. 22. 5. & 24. 26, 52. Exod. 34. 8. 2 Chron. 20. 18. & 29. 29. Apoc. 4. 10. Pſal. 95. 6. And they refuſed to to have it yielded to themſelves, Apoc. 19. 10. & 22. 9. Act. 10. 25, 26. Mat. 4. 10.

V. 6. *the ſame hour*] The hot and cruel zeal of Idolaters, in and for their Idolatrous worſhip, verſ. 13. Here is no time of reſpite, no delay, ver. 15.

V. 7. *Therefore at that time*] There can be nothing ſo wickedly commanded, but multitudes will be ready to obey it. Such is the power of a Kings command; and the dread of puniſhment: and ſo little are multitudes to be followed in matters of Religion. All the people, nations and languages, that were here gathered, (for all individuals could not be) did fall down, and worſhip this golden image.

V. 8. *wherefore at that time*] They greedily took this occaſion, which was the thing they ſought for, to accuſe the Jews: Or, as the Chaldee hath it, They did eate accuſations. They did it inſtantly; having their eyes upon their poſture, more then upon the

Image, knowing before, that theſe men deteſted their Chaldean gods. Therefore as ſoon as ever the heat of the adoration, and dedication was over, they delay no time, but preſently accuſe them.

V. 9. *O King, live for ever*] Chap.2.4.

V. 10. *Thou, O King*] Verſ. 4,5,6.

V. 12. *certain Jews*] See *Annotations* on verſ. 1.

Shadrach, Meſhach, and Abed-nego] It ſeemed that they named not Daniel, becauſe he was great in the Kings favour; or upon ſome juſt occaſion, of ſickneſſe, or publique affairs, was abſent; if he did not purpoſely abſent himſelf; thinking, that if theſe three had been deſtroyed, they might have had the better occaſion to accuſe Daniel after. And this, declareth, that the policy, in erecting this Image, was invented by the malicious flatterers; which ſought nothing, but the deſtruction of the Jews, whom they accuſed of rebellion and ingratitude.

have not regarded thee] Chald. *have ſet no regard upon thee.*

whom thou haſt ſet over] The greater (as they imply) is their rebellion, and ingratitude.

thy gods] Multitude of gods, with the Heathen, through the ignorance of the one true God. Yet the wiſeſt of the Heathen, conſtantly avowed, one only true God.

nor worſhip the golden image] They not ſo mad, as to think the images to be gods. The King himſelf, diſtinguiſheth between his gods, and the Images of them, verſ. 14.

V. 13. *in his rage*] Much more ſhould we be zealous, for the true worſhip of the true God.

commanded to bring] It ſeems they were there, in obedience to the firſt part of that command, ver. 2. which cleerly included them; though they would not worſhip; ready there, to ſhew, and avow their deteſtation of that idolatry; and to anſwer any thing in that caſe, might be laid againſt them. Or elſe, ſurely they were not far off: for this Dedication, likely, laſted certain dayes.

V. 14. *true*] Or, *of purpoſe*; as Exod.21.13. He wonders, and ſcorns they ſhould take upon them, to be wiſer in the true Religion, then he: Yet for all his rage, he condemns them not upon hear-ſay; but brings them to anſwer for themſelves, Act. 25.16.

V. 15. *Now if ye be ready*] Signifying, that he would willingly have them to be a good example of obedience to others; and that he would receive them to grace, if they would now, this day, or the next day of the Dedication, at the ſound of the muſick; (though rather his heat, and the rigour of the decree, verſ. 6. promiſe no ſuch favour, to put it off to another day) obey his decree. The imperfect ſpeech, argueth his heat. Some of the names of the muſical inſtruments, ſeem to be derived from the Greek tongue; as if they had firſt received them from the Grecians; as Cythera, Sambuca, Pſalterium, Symphonia.

but if ye worſhip not] Though they were dear to him, for their own worth and wiſdome, and ſervices they did him, in the affairs of the Province of Babylon; as alſo for Daniels ſake: yet all that ſhould not aſſwage his wrath, nor cool his zeal, for his idolatrous ſervice.

ye ſhall be caſt] This is the weapon-Perſecutors uſe, againſt Gods Church and Children.

Who is that God that ſhall deliver you?] A proud ſpeech againſt God, as Exod.5.2. Eſay 36.20. 2 King.18.30. He forgets himſelf, and that confeſſion of his, Chap.2.47. See verſ. 28.

V. 16. *not careful*] The matter is ſuch, as needs no time of deliberation, nor anſwer at all; at leaſt in words, but rather in deeds of conſtancy and courage on our part, 2 Macc. 7.2. And God, for his part, will anſwer for himſelf, he is able enough to clear his power, againſt thy proud boaſt and threat. They ſhould have done injury to God, if they ſhould have doubted in his holy cauſe; and therefore they ſay, they fear not the danger, or death threatned; they are reſolved to die for Gods cauſe; and when men have God on their ſide, they are not troubled to anſwer before great men. See Matth. 10.19. Mar. 13.11. Luk. 12.11. Acts 4.19. Rom. 8.37.

V. 17. *is able*] They ground on two points; firſt, on the power and providence of God over them, againſt his proud brag, verſ. 15. And ſecondly, on their cauſe, which was Gods glory, and the teſtifying of his true religion, with their bloud; and ſo make open confeſſion, that they will not ſo much as outwardly conſent to idolatry.

and he will] Pſal. 27.1. & 118.6. Micah 7.7. This was their truſt, either upon ſpecial inſtinct, or upon the many examples of Gods like dealing with many of his ſervants, in like caſes, whereof the Scripture is full.

V. 18. *But if not*] That is, will not. They do not ſay, He cannot, Matth. 8.2. God might ſee it beſt for them to ſuffer. And however, though Gods judgements may be ſometimes ſecret, they are alwayes juſt. And therefore they are reſolved, without all care, or cunctation, notwithſtanding any danger, not to obey his idolatrous will.

we will not ſerve thy Gods] Thus the ſervants of God, will run through any danger, rather then ſin againſt God; Heb. 12.4. Singular faith, and fortitude, piety and conſtancy.

V. 19. *full*] Chald. *filled.*

form of his viſage changed] Paſſions of the mind, ſoon appeare in the face, Gen. 4.5. & 31.2,5. Dan. 5.9. Joel 2.6 Ezek. 27.35. Eſay 13.8. Neh. 2.2. Neither the majeſty of his place and perſon, nor the preſence of all his Peers, nor the celebrity of that ſolemnity, could any way moderate his furious paſſion.

ſeven times] Chald. *once ſeven times.* It may be exactly ſo much: Or, a certain number put for an uncertain, to ſignifie very much more then afore; as Eſay 4.1. Prov. 24.16. Pſal. 12.6. The apocryphal addition, at the end of Azariah's prayer, relates, that the flame ſtreamed forth, above the Furnace, 49 cubits. Indeed, this would the ſooner have diſpatched them, and ſhortned their pain; but the mad King (*ira furor brevis eſt*) heeded not that: And the wiſe God, made it ſerve, to make the miracle the more marvellous. Idolaters are cruel, when they are croſſed: and the more the tyrants rage, and the more witty they ſhew themſelves, in inventing ſtrange and cruel puniſhments, the more is God glorified by his ſervants, to whom he giveth patience and conſtancy, to abide the cruelty of their puniſhment, and to ſleight them and it; knowing, that either he delivereth them from death, or elſe, for this life giveth them a better.

wont] It ſeems, this was a uſual kind of capital puniſhment, among the Chaldeans, Jer. 29.22.

V. 20. *moſt mighty*] Chald. *mighty of ſtrength.*

in his army] Or, *guard*, then attending him. See *Annotations* on Chap. 2.14.

V. 21. *In their coats*] Chald. *mantles.* Some tranſlate them Breeches; but theſe were not much in uſe with the Jews. Thoſe they had on them, of what kind, and how good or precious ſoever, for haſt, verſ. 22. Whereas, others, likely, in caſe of like puniſhment, were caſt in naked. And Gods providence made uſe of this, to the increaſe of the miracle, verſ. 27.

hats] Chald. *urbant.* The word is neereſt the Greek word, πίτασον.

V. 22. *the flame*] Chald. *ſpark.* Catched hold of them, and burnt them.

ſlew thoſe men] The fire wanted not its power of burning, but obeyed its Creator, in ſlaying theſe, and not hurting the other. It is not good to be inſtruments of great mens cruelties; for ſuch ſometimes fear worſe, then either principal authors, or ſufferers. We cannot ſay, that theſe men were the perſwaders of Nebuchadnezzar, to this burning rage and cruelty.

V. 23. *fell down bound*] But ſtraight were looſed, and walked in the midſt of the fire, verſ. 25. The bonds burnt; and no ſmell of fire on them, or their clothes, verſ 27.

V. 24. *aſtoniſhed*] As he had cauſe: and it touched him moſt, who had caſt them in.

roſe up] From his Chair of majeſty, and throne of inſtallation or inauguration; to go to the furnace.

in haſte] As ſoon as the miracle was diſcerned; which was preſently. And therefore not the next day after. Thus God can make a ſudden change in the greateſt Monarch. So Chap. 5. verſ. 6.

Counſellors] Or, *Governours:* Not unlikely their Accuſers.

three men] And no more: and thoſe bound too.

V. 25. *Lo, I ſee*] He was hard by the furnace to ſee the execution: or now come to it, to ſee the miracle. And ſaw now four, and them looſe, and walking, and not touched with the fire.

walking] The furnace was great. That long prayer of Azariah; and long ſong of them all three in the midſt of the fire and furnace, are Apocryphal Additions, made Canonical by the Trent Synod of the Roman Church.

they have no hurt] Chald. *there is no hurt in them*, Pſal. 29.7. and 66.12. Eſay 43.2. Here the fire ſaid, *It is enough*, Prov. 30.15. To aſcribe this to their Virginity, or faſting, is without warrant. The Holy Ghoſt aſcribes it to their Faith, Heb 11.34.

and the form of the fourth is like the Son of God] Or, like a ſon of the gods; or like ſome young God; moſt bright, beautiful, and Divine. Such were the Heatheniſh Opinions. But the doubtful words in the Heathen Kings ſpeech, have been well taken of the ancient, as they beſt might mean: And ſo ſome underſtand him hereby to mean an Angel; and ſo he calls him expreſly *an Angel of God*, ver. 28. And the Angels do bear a form and likeneſſe of God, and are called in Scripture the *Sons of God*, Job 1.6. & 2.1. & 30.7. and are Gods Miniſters and Meſſengers, as the word doth ſignifie, ſent by him to do his Will, and deliver his ſervants; as Act. 12.7. —— 12. And all this might Nebuchadnezzar hear or learn of Daniel. But whatever Nebuchadnezzar did, we yet may underſtand this fourth to be, as the words do literally bear, the very true Son of God, our Saviour Chriſt; who is with his ſervants in their extremities.

V. 26. *mouth*] Chald. *door.* So neer as he might with ſafety; the fire being now not ſo raging.

the ſervants of the moſt high God] Thus, God convicts the conſcience, and doth ſometimes miraculouſly force great men to honour him, and his ſervants.

come forth] He ſpeaks now, no doubt, ſubmiſſively; who before ſpake ſo proudly, ver. 15. This change was made by the right hand of the moſt high. And here is their obedience unto God; they would not for any fear depart out of this furnace, till the time appointed; as Noah remained in the ark, till the Lord called him forth.

V. 27. *Nor was an hair——nor the ſmell of fire*] The leaſt hurt cannot come to thoſe whom God will preſerve, Iſa.43.2. Mat.10.30. Act.27.34. 1 Sam. 14.45.

V. 28 *Bleſſed be the God of Shadrach*] He was moved by the greatneſſe of the miracle to praiſe God; but his heart was not yet throughly touched. We ſee that miracles are not ſufficient to convert men to God, Deut.29.3,4. but that doctrine, and the ſaving grace and power of God, muſt be adjoyned, without the which there can be no faith, and true converſion. Yet thus for a while again his heart was brought to repent and relent.

who hath ſent his Angel] Nebuchadnezzar, no Sadducee, Act. 23.8. And likely told thus much now by the three Confeſſors or Martyrs, upon queſtions and demands by him made unto them.

that truſted in him] Faith quencheth the violence of fire, Heb. 11.34.

and have changed the Kings word] That word, verſ. 15. doing contrary to it, and thereby have now changed the Kings mind, in all this buſineſſe.

and yielded their bodies] Mat. 10.39. Joh.12.25. Luk.14.26.

except their own God] Mat. 4.10. Exod. 20.3. Likely, hereupon other Jewes were not queſtioned for non-adoration, after this miracle ſhewn, if the Dedication did hold more dayes after this. Though moſt of them were too prone to Idolatry, Jer. 16.13.

V. 29. *I make a Decree*] Chald. *a Decree is made by me.* Spoken now; regiſtred after. A better Decree then his other Decrees, chap. 2.9,13. & 3.10. And much more is it lawful, and the duty of Chriſtian Kings, to make Decrees for God and his worſhip, and againſt ſin and Idolatry.

ſpeak any thing amiſſe] If this Heathen King, moved by Gods Spirit, would not ſuffer reproachful ſpeeches againſt God unpuniſhed, but made a Law, and ſet a penalty for ſuch tranſgreſſors; much more ought all they in authority, that profeſſe Religion, to take order that ſuch impiety reign not; leſt according as their knowledge and Charge is greater, ſo they ſuffer double puniſhment.

any thing amiſſe] Chald. *errour*. And yet for all this, wicked Jehojakim at this time would not ceaſe to deale amiſſe in Judah; untill he was buried as an aſſe, and had his carkaſſe made as dung, being caſt away unburied, Jer.22.26. & 36.30.

cut in pieces] Chald. *made pieces*, Chap.2.5. See *Annotations* upon it.

No other god that can] Not Bel himſelf, nor Jupiter Belus.

V. 30. *promoted*] Chald. *made to proſper*. He had done ſo before, Chap.2.49. Now he promoted them more, made them to proſper; or at leaſt reſtored them to their honours: and forbad all any more to wrong them.

CHAP. IV.

Verſ. 1. N*ebuchadnezzar the King*] This Chapter contains Nebuchadnezzars Proclamation, or Letter, and the Hiſtorical Narration of the Occaſion of it. And all in ſuch a ſtyle, as may ſeem to be penned by Nebuchadnezzar himſelf, or at leaſt in his Name; and inſerted by Daniel in his book, as is the mournful ſong or Writing of Hezekiah, by Eſay, Chap.38. and the Edict of Cyrus, and the Letters to Artaxerxes, and from Artaxerxes; and likewiſe to Darius, and from Darius are by Ezra, in his book, 1,4,5,6. Chapters; as alſo the copy of the Letter of that other Artaxerxes to Ezra, Chap. 7. But ſuch as would have this to be a Parable rather then a true Hiſtory, are no wayes to be endured.

In all the earth] Meaning as far as his Dominion extended.

peace be multiplied] Heathens ſending out Proclamations to their people, begin with wiſhing happineſſe to them. So Dan. 6.25. Therefore they have need to ſee, that nothing be commanded but for their happineſſe. The like form of ſalutation is uſed by the Apoſtle, 1 Pet.1.2. & 2 Pet.1.2. and by Jude, verſ. 2.

V. 2. *To ſhew the ſignes*] That God which can make the mouths of Children to ſpeak to his praiſe, Pſal. 8.2. can make Heathens trumpeters of his glory.

V. 3. *an everlaſting Kingdome*] Chald. *a Kingdome of eternity*. Laſting beyond all time, Chap.2.44. See the *Annotations* there.

from generation to generation] Chald. *with generation and generation*: or, with one generation as well as with another: or, to all generations.

V. 4. *I Nebuchadnezzar*] He had not conquered Egypt, until after the 27 of Jechonias, or his own 34. Ezek. 30.1. wherefore this Viſion ſhould be about his 36 yeare: (and ſo about 28 or 29 years after that hiſtory in the former Chapter; and 30 or 31 years after the dream of the Image, Chap. 2. and falls out to be in the year of the world 3433. or thereabouts) And this proclamation was about a year or two before his death, his reign continuing 45 years. For his madneſſe begun 12 moneths after this Viſion, ver. 29. And that continued 7 years. At the end whereof he was reſtored to his Wits, and and to his Kingdome; and then made this proclamation, and ſo reigned one or two years after.

was at reſt in mine houſe] From all enemies, and fear of ſuch as he had ſubdued; ſo that there was no trouble that might cauſe me to dream. And therefore it came onely of God, who can trouble men in the height of their proſperity, Pſal.30.6.

in my palace] In Babylon, ver.29,30. Chap 1.4.

V. 5. *a dream*] This was another Dream beſides that which he ſaw of the four Empires; for Daniel both declared what that Dream was; and what it meant: And here he onely expoundeth the Dream.

Viſions] More then one were in this one Dream.

of my heads] In the head is the faculty of imagination: There are the animal and natural ſpirits, which carry in the forms and ſimilitudes of things to the common ſenſe and phantaſie; and raiſe up thoughts and cogitations.

troubled me] Chap 2.1. Job 7.13,14. Both the Dream, and his after thoughts upon it diſquieted him.

V. 6. *all the wiſe-men*] The greateſt Princes have ſometimes need of others to declare unto them, what themſelves know not.

V. 7. *Magicians*] Chap. 22,27.

they did not make known] It was beyond their power, 1 Cor. 2.11. Gen.40.8. & 41.16,39. 1 Cor.1.19. In that he ſent abroad to others, whoſe ignorance in times paſt he had experimented, and left Daniel which was ever ready at hand; either he did it to try them, and their skill of Interpretation, whereof they vaunted, though falſly, when the dream ſhould be told them, Chap. 2.4,7. or elſe it declareth the nature of the ungodly, which never ſeek to the ſervants of God, but for very Neceſſity; and then they ſpare no flatterings.

V. 8. *at the laſt*] This word *Achoren*, in the Trent Bible is tranſlated *Colleague*; ſo ſignifying, that Daniel was as a fellow Companion to Nebuchadnezzar. But differing ſo, through a miſtake of the word, from all other Tranſlations.

Belteſhazzar] See the Note of Chap.1.7.

of my God] This no doubt was a grief to Daniel, not onely to have his name changed, but to be called by the Name of a vile Idol; which thing Nebuchadnezzar did, to make him to forget the Religion of God. And this place argueth, that the King forſook not his Idolatry.

and in whom is the Spirit of the holy Gods] He an heathen ſtill, and ſo ſpeaks, holding a multitude of gods; and ſome of them holy and good, others evil and bad, which they worſhipped, that they might not hurt them; and that Daniel was inſpired, taught, and guided by the Spirit of the holy Gods, and had it in him, and thereby divined: not much unlike that damoſel, Acts 16.16,19. And this further appears, by the title he gives him, ver. 9.

V. 9. *Maſter of the Magicians*] Chap. 2.48. & 5.11. which ſhews that Heatheniſh conceipt which Nebuchadnezzar ſtill had of Daniel, which alſo was a grief to the Prophet, to be numbred among the Sorcerers, and men whoſe practiſes were wicked, and contrary to Gods Word.

Spirit of the holy Gods] He ſpeaks as an Heathen ſtill; in an Heatheniſh ſenſe. The Scriptures uſe alſo the name of Gods; but underſtand thereby, either falſe gods, Pſal. 96.5,6. or elſe the Angels in heaven, Pſal. 97.7. Heb. 1.6. or Magiſtrates on earth, Pſal. 82.1,6. See 1 Cor.8.5,6. Pſal.86.8.

tell me the viſions] That is, what the viſions mean, as it followeth in the Text, the latter word expounding the former; for in the verſe next before, Nebuchadnezzar telleth the dream to Daniel.

V. 10. *a tree*] Man often in Scripture is likened to a tree, and ſeveral kinds of men to ſeveral kinds of trees, Mat. 3.10. & 12.33. Jude 12. Pſal. 1.3. & 49.20. 2 King.14.9. Ezek.17.24. & 31.3. Here by the tree is ſignified further the dignity of a King, whom God ordains to be a defence for all kind of men, and whoſe ſtate is profitable for mankind.

in the midſt of the earth] Indeed Babylon was much about the midſt of the earth.

V. 12. *the beaſts of the field*] Ezek.31.6. applyed to the Aſſyrian. The right and true uſe of Monarchy and Magiſtracy is hereby hieroglyphically and excellently decyphered.

V. 13. *a watcher*] Meaning the Angel of God, which neither eateth nor ſleepeth; but as one full of eyes, as in that viſion, Ezek. Chap. 1.18. & 10.12. is ever watchful and ready to ſee, and do Gods will; as the Eccho ſtill readily anſwers the voice: and is not infected with mans corruption, but is ever holy: And in that, that he commandeth to cut down the tree, he knew that it ſhould be cut down, though not by man, yet by God, ver.31.

an holy one] Chap. 8.13. How Heatheniſh Nebuchadnezzar ſhould come to this apprehenſion and knowledge of this perſon we know not; unleſſe he might gather it out of thoſe words in the viſion, verſ. 17.

cryed alone] Chap.3.4.

V. 14. *Hew down the tree*] See the change of humane felicity. And when God calleth great men to account for their ſins, he maketh through work with them, leaving neither fruit, nor leaf, nor branch, Ezek. 17. 9. Job 18. 16. Eſay 9. 14. Thus God drowned Pharaoh, who had cauſed the male-children of Iſrael to be drowned. Gods thunderbolt breaketh and burneth the ſtrongeſt Oaks and higheſt Buildings.

from under it] That is, from abiding there.

V. 15. *the ſtump of his roots*] When God dealeth heavily with great ſinners, yet there is ſome mercy, he leaveth a ſtump in the ground.

Let it be wet with the dew of heaven] That is, him that is ſignified by this ſtump. Lying without, abroad, night and day, Cant. 5. 2. Babylon is an hot country, and the Winter there, but little cold.

V. 16. *Let his heart be changed*] His heart; not his manly ſhape and figure. Hereby he meaneth, that Nebuchadnezzar ſhould not onely, for a time, loſe his kingdome, but be like a Beaſt; ſhould think himſelf to be, not a Man, but a Beaſt; and ſo live, and lie, and feed as a Beaſt, verſ.25,32,38. God can make a mans heart, as ſtupid as a beaſts: So wiſe a man, a mad man, verſ. 34, 36. He, who in his heart, would have been a God, now, in his own heart, to be a beaſt.

Let ſeven times paſſe over him] In that miſerable eſtate and condition. See verſ.23,25,32. Theſe times were years: as in another caſe, the interpretation is made in the Text it ſelf, Chap. 11.13. And theſe years, ſuch as our years: for ſuch are the years, in Scripture accompt; as may diſtinctly be gathered out of the hiſtory of the Flood, Gen. 7. 8,9. Chapters. We may not then conceit, here, other kinds of years, as ſome do; nor conceive a number certain, to be put here for an uncertain. He then that deſtroyed Solomons Temple, that ſeven years work of ſo many thouſands, ſhould be, exactly, ſo many years beſide himſelf. The remarkable, memorable judgement of God, upon ſo mighty an enemy, and deſtroyer of his People, City, and Sanctuary.

V. 17. *this matter*] God hath decreed this judgement, and the whole Army of Heaven, have, as it were, ſubſcribed unto it; like as alſo, they deſire the execution of his decree, againſt all them that lift up themſelves againſt God.

the watchers] That is, of God, verſ. 24. God the Father, Son, and Holy Ghoſt; environed with his Angels; deſcribed in Scripture, as thoſe that ſit in counſel with God, 1 King. 22. 19, 20. Job 1. 6.

and the demand by the word of the Holy ones] Or, *according to the word of the Holy ones, is this Petition.* Intimating, that in the conſultation, as it were, about the puniſhing of the pride of Nebuchadnezzar, the holy Angels petitioned for this very thing; as well as the Holy ones, and Saints on earth, petitioned againſt him.

the living may know] Even by Nebuchadnezzars own publiſhing and proclaiming of it, verſ.2,35,37. God bringeth down the kingdoms of men, to make his own known, Luk.1.52. 1 Sam. 2. 6,7,8. Pſal. 75.verſ.6,7.

V. 18. *declare*] And that ſpeedily: His guilty conſcience, and this kind of dream, made him ſuſpect the worſt; and he would fain be out of pain.

the ſpirit of the holy Gods] He ſpeaks ſtill as an Heathen man. See verſ. 9. And hee ſpake now upon former experience had.

V. 19. *was aſtonied*] Both in regard of the ſad interpretation; and alſo, becauſe it lay on his part, to expound it to the King, who had ſo much honoured him: and whoſe peace was profitable, both to Daniel, and the people of the Jews; for which they were commanded to pray, Jer. 29. 7. So the Prophets uſed, on the one part, to denounce Gods judgements, for the zeal they bare to his glory; and on the other part, to have compaſſion upon man; and alſo to conſider, that they ſhould be ſubject to Gods judgements, if they did not regard them with pitty,

for one hour] A long time; it being in the Kings preſence. In which time, no doubt, as he firſt prayed to God, for the right interpretation of the dream; ſo underſtanding it, he was after troubled at the ſad meaning of it, both for the Kings ſake, and alſo how he might beſt come off fairly, in telling and expounding of it.

The King ſpake] The King, likely, perceived Daniel was not troubled for want of knowledg of the interpretation; but becauſe of ſome-what that was to befall the King; as, in all likelihood, he could expect no good from ſuch a dream and viſion: as neither Belſhazzar from that, Chap.5.5,6.

my Lord] When Gods meſſengers are to deal with great men, they muſt do it wiſely; as Daniel did here with the King; and ſo did Nathan with David, by a parable, bringing his fault to his mind, 2 Sam.12. And ſurely greater wiſdome and skill, could not be uſed, then Daniel here ſheweth, to decline the kings offence, and to qualifie the bitterneſſe of the interpretation.

to them that hate thee] That is, would to God, the ſenſe of this dream might be directed againſt thine enemies, rather then againſt thee: a kind of proteſtation, to ſhew, that in the interpretation thereof, he was not prepoſſeſſed with any hatred, or paſſion againſt the King; but continued, full of dutiful love and affection thwards him.

V. 20. *The tree, &c.*] Verſ. 10,11,12.

V. 22. *It is thou*] That is, This great Empire which thou poſſeſſeſt, is meant, which was ſignified by the tree, as above, Chap. 2. 38.

V. 23. *Hew the tree down*] Verſ. 14 The whole tree; not ſome branches. He loſt his whole Empire, for the time. The ſpeech ſeems to be directed to the Chaldeans.

with a band of yron] It may be, that Nebuchadnezzar himſelf, at the beginning of his madneſſe, was tyed in bonds, and after ſuffered to run looſe abroad; and the rather, by reaſon of this Dream and interpretation, famouſly known amongſt the Chaldeans. However, that ſpeech againſt the Aſſyrian, Eſay 37. 29. is, doubtleſſe, metaphorical.

till ſeven times paſſe over him] See above, verſ. 16.

V. 25. *Drive thee from men*] Chap. 5. 19, 20, 21. Becauſe, for his madneſſe, he was odious to them, or in his madneſſe, might many wayes hurt them. Or rather, taking it impersonally, For thou ſhalt be driven, as in the Chaldee and Hebrew phraſe, is uſual, we may ſo underſtand it of his own madneſſe, that that ſhould drive him from the company of men, to the company of beaſts: As having the heart of a beaſt, thinking himſelf to be a beaſt; and ſo coveting, as beaſts do, rather to be in company of beaſts then of men.

Oxen] Not that his ſhape or form was changed into a beaſt, but that he was ſtricken mad, and ſo avoided mans company, and ſo wandered among the beaſts, and did eat herbs and graſſe; as thinking that food, though not ſo pleaſing or nouriſhing, did yet properly belong unto him. See Job 6. verſ. 7.

the moſt high] Daniel ſheweth the end, why God thus puniſhed him; which proved true in him, verſ.34.35,36,37.

to whomſoever] Jer. 27. 5. & 18.4.

V. 26. *after that thou*] After that thou ſhalt be tamed, or humbled by this horrible accident, thou ſhalt then recover thy underſtanding, having quitted thy ambition which poſſeſſed thee; and being reveſted with humility towards God, by whoſe onely favour thou doſt reign; thou ſhalt then alſo ſurely reign again; as he did at the making of this Proclamation, and a year or two after.

the heavens do rule] That is, God, which dwelleth, and reigneth in glory in the Heavens; as Mat.21.25. Luk.15.21.

V. 27. *Let my counſel, &c.*] Great men have need of counſels, Prov.11.14.& 12.15.& 15 22. & Chap.19.ver.20 & 24.6.& 27.9. 1 King. 12. Thus Exod. 18. verſ. 19. And hence, likely, the Romans chief Magiſtrates were called Conſuls.

break off thy ſins] Of tyranny, pride, &c. Chap.5.19,20. of oppreſſing Gods people; ceaſe from provoking God any longer to anger, by thy ſins, that he may mitigate his puniſhment, if thou ſhew, by thine upright life, that thou haſt true Faith and Repentance; for Gods greateſt judgements have an end, when they bring forth ſuch good fruits, Eſay 26.9.16.

by ſhewing mercy to the poor] Luk. 11. 41. Eſay 58. 7——12. Ezek.18 7. Act.10.2,4,31. This would have been a good fruit, and ſign of his Repentance, if he had ſhewed mercy to the poor, ſpecially to the poor afflicted Jewes, now in captivity under him: He had done otherwiſe, Chap.5.19. But now he ſhould thus ſeek to redeem, as Epheſ.5.16. and take off this puniſhment of his iniquities, get mercy from God, by ſhewing mercy to the poor.

if it may be] The like phraſe, Exod. 32. 30. & Joſh. 14. 12. & 1. Sam. 14. 6. Intimating ſome hope; yet leaving it doubtful what might be Gods will, 2 Sam. 12. 14. and what would be the Kings repentance.

a lengthning of thy tranquility] Or, *an healing of thine error.* Others read, It ſhall be a lengthening of thy peace and proſperity: and indeed there was ſome lengthening, to wit, for a year, at leaſt, as may appear by the 29 verſe. The like example of lengthening, is of Ahab, 1 King.21.29. And not much unlike is that of Ezekiah, Eſay 38. 5. and of the Ninevites, Jonah 3. 10. See Jer. 18. 8. But the ſmall repentance of this King appears, verſ.30.

V. 29. *twelve moneths*] After that Daniel had declared this viſion; ſo patient is God, Rom. 2. 4. And haply by that time, the King, continuing ſtill in his glorious felicity, grew to that opinion, that the Interpretation of the Dream and viſion was falſe. However, his pride ſo continuing, declareth, that it is not in man to convert to God, except his Spirit move him; ſeeing that theſe terrible threatnings could not move him truly to repent, Chap. 5. 20.

in the palace] Or, *upon the roof being flat*; as uſually: whence he had the view of the City; which haply puft up his ſpirit, and recal'd his former thoughts.

V. 30. *Is not this great Babylon*] Of the greatneſſe of it, ſee Herodotus, book 1. Pliny, book 6. yet Nineveh once ſurpaſſed it, Jonah 1.2. & 3 3. And yet Fez, Grand Cairo, and Conſtantinople ſeem not to come far ſhort of them at this day. Of his Luciferian pride, ſee Eſay his Prophecy, Chap. 14.12,13.

that I have built for the houſe] That is, adorned, and beautified with many marvellous edifices, and penſile, or hanging gardens, and orchards, and enlarged and compaſſed with a new wall; ſo that it may ſeem a City altogether new: though firſt builded by Nimrod, Gen. 10. 10. and after that much enlarged, beautified, and ſtrengthened with walls by Semiramis the wife of Nimus. It may be the King would have added to theſe words, ſome other to this effect, *How then can they drive me from men, and from my Kingdome?* as verſ.25.

a voice from Heaven] Framed by that Watcher and Holy One, verſ.13.23. like a thunder, with the bolt in it.

V. 31. *is departed*] That is, ſhall, as is decreed, preſently depart, verſ.33.

V. 32. *drive*] See verſ.25.

V. 33. *The ſame hour*] Preſently. So Herod, the nephew of Herod the Great, and ſon of Ariſtobulus, was inſtantly ſmitten, Act,12.22,23.

his haires . —— *his nailes*] Being uncut, and unpaired, ſo very long a time. And not unlikely but hair did extraordinarily grow upon his body.

like Eagles] He was compared to an Eagle the Queen of birds, Jer.48.40. & 49.22. Ezek.17.3.

V. 34. *at the end of the dayes*] When the term of theſe ſeven years was accompliſhed: then from a Beaſt in heart, he became a Man again; then, and not before, his Reaſon returned unto him.

I praiſed] Wicked men can praiſe God, when Miracles are wrought for them.

an everlaſting Dominion] Chap.7.14. Mic.4.7. Luk.1.33.

V. 35. *and all the Inhabitants*] Iſa.40.15,17. Pſal.62.9. And ſo himſelf, that formerly was ſo high and haughty, would be a God, was now become in his own eyes, as nothing. Thus Affliction worketh, and Gods Judgments, Job.33.14 —— 19.

his will] He confeſſeth Gods Will to be the rule of all Juſtice, and a moſt perfect Law, whereby he governeth both man, and angels, and devils; ſo that none ought to murmure or aske a reaſon of his doings, but only to reſt content therewith, and give him the glory.

army of heaven] That is, in the Celeſtial Bodies, and among the Angelical Creatures.

inhabitants of the earth] Even Kings and Princes; pulling down one, and putting up another, 1 Sam.2.8.

ſtay his hand] Chald. *ſtrike back.* Nothing can hinder what God hath foretold; none of Gods predictions fail, Eſay 46.10. Pſal.33.10,11. Prov.19.21 Job.42.2. Jer.50.44.

what doſt thou?] Job.9.12. Iſa.45.9.

V. 36. *my reaſon returned unto me*] That is, my underſtanding, ver.34. this, as the chief point is redoubled: And alſo that Kingly preſence, and other heroical qualities, fit to uphold the dignity of an Empire, were returned to me.

brightneſſe returned unto me] The ſame Chaldee word is uſed, Chap.1.31. and is here moſt fit to expound the former, what was meant by the brightneſſe of the Image.

and my Counſellours] It is likely, his ſon reigned in this time of ſeaven years madneſſe. And his Counſellours, and all famouſly knowing, verſ.6,7. the Dream, and Interpretation; and ſeeing all fulfilled accordingly, did confidently expect, till theſe ſeven years were ended, for his return to his wiſdome and Kingdom again.

V. 37. *praiſe and extoll and honour the King of heaven*] A publick ſolemn Confeſſion and Doxology, wherein he doth not only praiſe God for his deliverance; but alſo confeſſeth his fault and puniſhment, that God may only have the glory, and Man the ſhame; and that he may be exalted, and man caſt down.

works are truth] Rom.3.4. Pſal.145.17. Deut.32.4.

that walk in pride, &c.] as himſelf had experienced, and ſo become an example and famous monument thereof to all poſterity. A like Confeſſion to this, Nebuchadnezzar had made before, Chap.2.47. and again, Chap.3.28,29. And yet was not a man throughly or truly converted.

CHAP. V.

Verſ. 1. Belſhazzar *the King*] Daniel reciteth this hiſtory of *Belſhazzar*, Evil-Merodachs ſon, (the time of whoſe reign is here paſſed over; as alſo the ſhort reigns of Neriglиſſorus, and his young ſon Laboroſarchodus, being Intruders, to ſhew Gods Judgements againſt the wicked, for the deliverance of his Church: and how the Prophecy of Jeremy was true, that they ſhould ſerve Nebuchadnezzar and his ſon, Evil-merodach, and his ſons ſon, this Belſhazzar, Jer.27.7. And that they ſhould be delivered after ſeventy years, Jer.25.11,12. This Belſhazzar ſeemeth to be called Merodac, Jer.50.2. which was a name common, as to their Idol Bel, ſo to many of their Kings, See Eſay 39.1. and ſignifies in Chaldee, a Scepter-bearer This Hiſtory we ſee fell out in the very end of his reign and of the Babyloniſh Empire. How many years this King reigned, Hiſtorians do very much vary amongſt themſelves. Some ſay three; ſome, five; ſome, ſeventeen.

a great feaſt] The Chaldee word is very like that which ſignifieth bread. This Feaſt ſeems to be in the evening; or at leaſt continued till far in the night, verſ.5.30. And ſuppers uſually were the moſt common times for Feaſts, Luk.14.16. Mar.6.21. Joh.12.2. Alluding to this, Jeremy calls him the King *Sheſchak*, Jer.25.26. that is, the King keeping a feaſt; pointing it ſeemes hereby, at this feaſt, and at the very day of his fall, and Babels fall in it. See Jer.57.39,41,57. Eſay 21.5. This unſeaſonable Feaſt he made, when Cyrus ſtraitly beſieged the City, either to ſhew his own confidence and ſecurity, and his ſlighting of the enemy; or becauſe of the good ſervice theſe thouſand Lords had done him in the ſiege: or rather, for that it was ſome Anniverſary Feaſt, either for his own birth, as Gen.40.20. Mar.6.21. or for ſome ancient and publick cauſe, Religious or Civil, of Cuſtome ſolemnly celebrated by the Babylonians. For Heathen Hiſtories record, that Cyrus knew of this Feaſt, and took the opportunity of it, to enter and conquer the City. And this being the laſt day of his reign, it appears, that the ſeventh and eighth Chapters following, go in time before this.

to a thouſand of his Lords] So Ahaſuerus afterwards to ſhew his power and glory, Eſth.1.3,4.

drank wine] This word ſignifies a ſolemn drinking, in a publick feaſt.

before the thouſand] The Kings of the Eaſt parts, then uſed to ſit alone commonly, and diſdained that any ſhould ſit in their Company. Here the more to ſhew his condeſcenſion of love and familiarity, he ſate likely at a Table by himſelf, but in the ſame Hall, with and before the thouſand Princes and Lords, and his Wives and Concubines, So Joſeph did, Gen.43.32. Here the Latine Trent Bible inſtead of theſe words, *and drank wine before the thouſand*, have theſe, *and every one did drink according to his age:* expounding it by that, Eſth.1.8. But this is otherwiſe in the Chaldee, and in all Tranſlations Old and New.

V. 2. *he taſted the wine*] Liked the taſte, took pleaſure in it, and diſpoſing himſelf to drink largely: or, when he had well drunk was heated with wine, and began to be merry, Eſth.1.10. Great men in their jollity do often that which offends God, and grieveth good men. And ſpecially in their drink: for when the wine is in, the wit is out, Hoſ.4.11. & 7.5. See Gen.19.32. Eſay 28.7. And are often moſt diſſolute and negligent, when their deſtruction is at hand.

his father Nebuchadnezzar] Meaning his Grand-father. See Annotations on verſ.11.

taken out] Chald. *brought forth*; ſacrilegiouſly: and here now ſacrilegiouſly and profanely abuſed, in drunken feaſting by him, and his Concubines. See the Number ſent back by Cyrus, Ezra 1.11. *viz.* 5400, which ſum ariſeth out of the particulars there numbred, and others un-numbred. And yet theſe were the whole ones; for ſome had been broken in pieces, 2 King.24.13.

his wives and his Concubines] Multitudes uſual of them to Heathen Kings, particularly to the Kings of Babylon, and Perſia. Queen *Vaſhti* and the women feaſted themſelves, Eſth.1.9,11.

V. 3. *and his Princes*] It is eaſie for great men to have partners in ſins, and in them ſacrilegious abuſe of ſacred things.

V. 4. *and praiſed the gods of gold*] This was uſual in the feaſts of the Heathens: attributing to them their victories over Gods people, and the ſpoils of Gods houſe: feaſting in honour of them, in contempt of the true God, praiſing their idols, and that above the God of the Jews. 2 Chron.32.13,14. Eſay 10.11. Not that they thought the gold or ſilver were gods, but that there was a certain vertue and power in their images of their gods to do them good; which is alſo the opinion of all Jdolaters, verſ.23.

of ſilver] Men have no meaſure in idolatry, and diſhonouring God: make gods of every thing.

V. 5. *in the ſame hour*] God meeteth with men ſometimes in the midſt of their ſins, Pſal.78.30,31.

came forth] From heaven, on the wall, ver.24.

fingers] Not the whole hand, ver.24.

of a mans hand] As of a mans hand, like them.

over againſt the candleſtick] That it might better be ſeen; with a candle in it, and lighted, as is moſt likely; and not prepared onely agaiuſt the night ſeaſon: for till the night, and in it at leaſtwiſe, ſuch great feaſts are uſually continued.

and the King ſaw] The fingers writing; as the reſt alſo did, verſ.8. He then was no ear-witneſſe, but an eye-witneſſe of it. He could not doubt of it; and his guilty conſcience miſgave him, that ſuch a ſtrange and prodigious thing concern'd him, was a ſummons to him.

V. 6. *then*] God doth ſmite Princes, offenders, ſometimes firſt, and moſt.

countenance] Chald. *brightneſſe: vultus animi index*, in the height of all that jovial and feſtival hilarity. See *Annotations* on Chap.3.19.

was changed] Chald. *changed it:* from joyfulneſſe and ruddineſſe, Prov.15.3. to fear, and paleneſſe, and ghaſtlineſſe. In the light of his countenance formerly was life, Prov.16.15. now trouble; as Ezek.27.35. it was caſt down, as Cains, Gen.4.5. ſad, as Nehemiah's; it gathered blackneſſe; as Joel 2.6. not much unlike that change of the Nazarites, Lam.4.7,8. even dread and death was in it. Another-gates change was that of our Saviours, Luk.9.29. Mat.17.2. Here we ſee the ſuddain change of worldly joy, Hoſ.2.11. Amos 8.10. Prov.14.13.

Joints of his loines] Or, *girdles*. Chald. *burdings or knots*. It may ſeem a proverbial manner of ſpeech, Iſa.5.27. taken from ſouldiers amazed, and flying, that caſt their weapons from them: the ſenſe is, all ſpirit and force failed him. See Nah.2.1,10

his knees ſmote one againſt another] So he that before contemned God, was moved by this ſight to tremble for fear of Gods Judgment. See Ezek.7.17. and 21.7.

V. 7. *Cryed aloud*] Chald. *with might.*

Aſtrologers] Thus the wicked in their troubles ſeek many means, who draw them from God, becauſe they ſeek not to him who is the only comfort in all aſflictions.

clothed with ſcarlet] Or, *purple*; a ſign of the honour of great officers and Signories, Gen.41.42. ſuch as Conſuls, and Kings do uſe, Mar.15.17. Apoc.18.16. 1 Mac.10.62. See how great Princes. promiſe honours to others, when they are neer to loſe their own.

chain of gold] Verſ.29. Gen.41.verſ.42.

third Ruler in the Kingdome] Next to me, and the Queen my Mother, likely, or his ſon, if he had any, verſ.29.

V. 8. *they could not read the writing*] It may be probable that the Letters were written without diſtinction, or ſpace between the words, ſo that they knew not how to put them together, or frame them to make any ſenſe of them. Others ſay, the Chaldeans knew not God to be one, and to rule mens affaires; neither knew they their own impiety; but ſaid in their heart, *There is no God*: wherefore though they could have read it, yet they knew not who ſhould be weighed, ſpecially in the ballance; and touching the Medes and Perſians: now their beſiegers, they little thought that they ſhould ſurprize the ſtrong Babel; and bragged, how they were victualled, for 20 yeares ſiege, as Xenophon recordeth But the text ſaith more, they could not ſo much as read it: the writing then, either being in the Initial letter only; as מכבי, *i. e. Michemocha baelohim Jehovah*, the Maccabees Enſign, and the words of Exod.15.11. As alſo *S.P.Q.R.* for *Senatus Populuſq; Romanus*: and as we uſe to write *J.N.R.J.* for *Jeſus Nazarenus Rex Judæorum*: or being in an unknown hand; neither Chaldee, nor Hebrew letter; for little doubt but theſe Wiſe men knew both languages and letters, 2 King.18.28. or elſe rather, God in his Judgment blinding them all as to that point of Reading it ſelf; as Gen.19.11. 2 King.6.10. that their eyes were holden, as the two Diſciples were, going to Emmaus, Luk.24.16. And this for the greater honour of Daniel, and Gods in him. For as for the ſhort way of writing by Characters now, or obſcure way by Hieroglyphicks of old, or ſundry ſecret ways by compact betwixt man and man, they are not imaginable to be conſiſtent with the words of the Text.

V. 9. *troubled*] The ſecond time; being fruſtrated of his hope he had in his wiſe men, and of any comfort by them. His conſternation increaſeth; he goes on, as formerly in ſin, from evil to worſe, ſo now in fright more and more; and his Lords the more at his terrors.

Countenance] Chald. *brightneſſes.* See verſ.6.

and his Lords were aſtonied] Thoſe, verſ.1. So with Herod, all Jeruſalem was troubled, Mat.2.3. And they had juſt cauſe, both for the wonder of the thing, and the ſlaughter among them that followed that night. But none of theſe Lords gain-ſaid the King in any of his wicked courſes during this feaſt, but rather applauded and flattered him therein.

V. 10. *Queen*] Not his wife, for his wives there were before, ver.2,3. but his mother Evilmerodacs wife, and Queen, that famous Nitocris in Herodotus, or elſe his grandmothar, as Maachaz was to Aſa, 1 King.15.2,10,13. the wife of Nebuchadnezzar: which for age likely, was not before at the feaſt, but might well be then alive, that hiſtory in the forth of Daniel being but one year or two before Nebuchadnezzar's death, and came thither when ſhe heard of theſe ſtrange news.

by reaſon of the words] Words of amazement, among them, and fearful prognoſtications, as would be in ſuch an ominous caſe; and theſe related to her.

came into] Abſent before from that unſeaſonable and immoderate feaſt; as beſt; became her age and matron-like gravity.

O King] Chap.2.4,3,9.

trouble thee] Becauſe all thy wiſe men cannot ſatisfie thee, in the reading and interpretation. verſ.8,9. a womans wiſdome and counſel here outſtrips, all the Lords and wiſe men.

V. 11. *there is a man*] Chap.2.48.

in whom] Chap.4.8,9,18. She ſpeaks as an Heathen, yet retains a grateful and honourable remembrance of Daniel; Much better herein, then Pharaohs butler was to Joſeph, Gen.40 14,15, 23. though upon a like occaſion he makes a like mention of him for his own advantage, Gen.41.9 ——— 13. ſhe takes notice, and makes uſe of Gods gifts in others.

ſpirit of the holy gods] God ſomtimes giveth his ſervants ſuch are gifts, that the greateſt of the Heathen have them in admiration.

in the dayes] In the fifth year of his reign. See *Annotations* on Chap.2.1. And again, about the 36 year of his reign. See *Annotations* on Chap.4.4.

thy father] That is, Grandfather Nebuchadnezzar. So again, twice in this verſe, and verſ.13. and 18. So, 2 Sam 9.7. The acceptation is uſual: and ſo the word Mother, 1 King.15,2,10,13. is taken for Grandmother; and ſon for Grand-child, verſ.22. of this Chapter: yea, Father ſignifies any Anceſtor; and Son any poſterity whatſoever. So Abraham is called the Father of all the Jews in Eſayes time, Eſay 51.2. In our Saviours time, Joh.8.56. Luk. 1.73. And David is called the Father of Joſiah, 2 Chron.34.2. and our Saviour is called the Son of David, and of Abraham, Mat.1.1.

Maſter of the Magicians] Chap.4.9. See the note, Chap.4.6. This declareth that he uſed not thoſe vile practices, becauſe he was not among them when all were called.

V. 12, *Diſſolving*] Or, *of a diſſolver.*

doubt] Chald. *Knots*, that is, perplext ſentences, and obſcure.

named Belteſhazzar] Chap.1.7. likely when the Kings that favoured Daniel were dead, the Chaldeans were content that old Daniel, now about 90 yeers of age, was ſuffered to hold his own name, and to want that which they thought glorious, and he loathed.

he will——] Such was her aſſured perſwaſion of Daniel.

V. 13. *brought*——]Neceſſity and extremities drive the wicked to ſeek help of Gods ſervants.

art thou that Daniel?] It ſeems the King had him now in no great regard, ſeeing he knew him not. Thus was it with Joſeph, Exod.1.8.

V. 14. *Spirit of the Gods*] for the Idolaters thought that there were many Gods, and that the Spirit of prophecie and underſtanding came of them.

V. 15. *and now the wiſe men*] verſ.8.

they could not ſhew the interpretation] Read it, verſ.16. The vanity of thoſe falſe arts bewrayeth it ſelf; and is acknowledged for ſuch even by the maintainers of them.

V. 16. *I have heard of thee*] Verſ.11,12. The gifts and graces of God in his Child, makes them famous in the eyes of Heathens, and ſought to by them.

make interpretations] Chald. *Interpret.*

thou ſhalt be cloathed] Verſ.7.Chap.2.6.

third ruler in the Kingdom] It is wiſdom in Princes to prefer wiſe men to great places of honour.

V. 17. *Let thy gifts*] Himſelf being old, and knowing Belſhazzars death at hand, he refuſes his gifts, and honours, as neither uſeful to him, or the Church and people of God; not ſo, Chap. 2.48,49. yet he withſtands not; but he ſuffers theſe things to be done unto him, verſ.29.

be to thy ſelf] Good men, receiving good parts from God, do not ſo much look at reward for them, as at honouring God by them; freely ye have received, freely give, Mat.10.8.

yet I will read] he fears not to do it, though the interpretation were ſo fatal to the King.

V. 18. *O thou King*] Before he read the Writing, he declareth to the king his great ingratitude toward God, who could not be moved to give him the glory, conſidering his wonderful work toward his Grandfather, and ſo ſheweth, that he doth not ſin of ignorance, ſo much, as of malice.

god gave] Chap.2.37,38. & 4.32. promotion cometh neither from, &c. Pſal.35.6. by me Kings reign, &c. Prov.8.15. thou ſubdueſt the people under me, Pſal.18.47. Rom.13.1,2.

V. 19. *trembled and feared*] Of fear due to Magiſtrates, ſee Rom.13.3,4,5,7.

whom he would he ſlew] Much in this is tyranny: as ſome part is in that, 1 Sam.8.11,&c.

V. 20. *but when his heart*] Chap.4.30. in ſtead of thankfulneſſe to God.

hardned in pride] Or, *to deal proudly againſt God*; notwithſtanding Daniels admonitions, Chap.4.27. yet 12 moneths after, &c. verſ.29. Theſe are high provoking ſins, obſtinacy in ſin, hardneſſe of heart, and pride.

he was depoſed] Chald. *made to come down*, Chap 4.31, &c. when men abuſe their greatneſſe, God ſometimes taketh it away. Pride goes before a fall, Prov.16.18. & 11.2.

V. 21 *driven from the ſons of men*] Chap.4.23. Chald. Enoſh. The names of Adam and Enoſh are in Scripture the name of all their ſons, Pſalm.8.4.

his heart was made like] Or, *he made his heart equal*, &c.

V. 22. *Haſt not humbled*] Applyes the caſe to Belſhazzar. Hiſtories and examples in Scripture ſhould be thus applyed, Luk.17. 32. They ſhould ſerve as looking-glaſſes; as hands in the margin of a book: as way-marks? they are ſeconds to Laws and rules: yet ſome mens hearts are not moved with Gods hand upon their neereſt firiends; as Belſhazzar here.

though thou kneweſt all this] This aggravated his ſins more then Nebuchadnezzars; he having ſuch an example before him, which the other wanted. Sins againſt conſcience are moſt dangerous.

V. 23. *But haſt lifted up thy ſelf*] As well as thy Grandfather, Eſay 14. 12,13,14, is applyable as much, if not more, to Belſhazzar, then to Nebuchadnezzar; as he in whom the Empire of Babylon ended: Daniel freely and boldly tels the King his ſins: As Elias, John Baptiſt, and other Prophets did.

brought the veſſels of his houſe] Ver.2,3. Sacriledge in deteining and abuſing the holy Veſſels. This a grievous ſin, Rom.2.22. Act.19,37. 2 Macc. 13.6. and to be reproved in the greateſt King. See 2 Mac.4.39,42.

have drank wine in them] As if they were fitter for thy houſe and table, then for Gods houſe and uſe. This was more then Nebuchadnezzar did.

praiſed the gods] Ver.4.

which ſee not] Pſal.115.5, &c. Jer. 10.3, &c. no more then the gold or mettals whereof they are made.

in whoſe hand thy breath is] The Chaldee word ſignifieth Spirit and Soul Eſay 42. 5.

whoſe are all thy wayes] Who by his ſoveraign power rules all thy actions, and iſſues; all events and enterpriſes. Him thou haſt not praiſed and glorified, but diſhonoured.

V. 24. *Then*] After that God had ſo long time deferred his anger, and patiently awaited for thine amendment, ver.5. and thy iniquity was now ripe and full; as Gen. Chap. 15. ver.16.

ſent from him] As a meſſenger of his vengeance; which though long, yet comes at laſt, and payes home, Pſal. 34. ver.16.

was written] It is no illuſion of the mind, or deluſion of the ſenſe, or ſight, but a real writing.

V. 25. *Mene, mene*] This word is twice written for the certainty of the thing; as the dream was doubled, Gen.41.32. ſhewing that God had moſt ſurely numbred; implying alſo that God had appointed a term for all Kingdoms, and that a miſerable end ſhall come on all that raiſe themſelves againſt him. The Trent Bible reads onely, *Mane, Thekel, Phares.* The words are Chaldee. How the wiſe men ſhould not be able to read them, ſee *Annotations* on verſ.8.

V. 26. *God hath numbred*] Indeed he numbred and ſet the time, Jer.25.12. And more particularly for Belſhazzars caſe, thus; God hath ſuffered thee long, and is now come to reckon with thee about thy Adminiſtration; and having now caſt up thy accounts, he requireth now payment of thee: words borrowed from Creditors, or Merchants.

and finiſhed it] Both the number, and the Kingdom. He it is, that ſets the fatal periods of Kingdoms and States and of the lives of men. The ſtars do it not; nor can Star-gazers fore-tell it.

V. 27. *weighed*] As Goldſmiths do, and Merchants. The ſenſe is, God hath examined thee: and thus one day ſhall all men be weighed and examined. Wiſdom 11.20.

and are found wanting] Wanting weight, too light; as light money wanting many grains of thoſe regal virtues and qualifications requiſite in a Monarch, and ſo unworthy of the degree and place thou holdeſt. And ſuch indeed are all men in themſelves out of Chriſt, that is light and vain, Pſal. 62. ver.9.

V. 28. *Peres*] Ver. 25. *Upharſin*, they divided. Here, *Peres* in the ſingular number. God did it by the Medes and Perſians.

divided] Like falſe money cut in pieces: or, there is, or may be, an alluſion between Pereths and Perſia.

Medes and Perſians] To Darius the Mede, ver. 31. and to Cyrus the Perſian, Chap. 6. 28. Cyrus being the ſon of Mandane, who was the daughter of Aſtyages or Ahaſuerus, and halfe ſiſter to this Darius, otherwiſe called Cyaxares.

V. 29. *Then commanded Belſhazzar*] Terrified with his own daughter, and aſtoniſhed at ſuch divine skill in Daniel; both to be as good as his word, (as Herod, Mat. 14. 9.) and to have ſuch a man his hope and help in greateſt need; he commands as followeth. And Daniel as he did not deſire them, ver. 17. ſo he would not reject them; but ſuffered them to be done unto him. Belſhazzar knew not; nor could gather by Daniels interpretation, that ſo ſoon and ſuddenly as that night, this judgment and execution ſhould follow. It might have been true, and irrevocable, and yet delayed for a longer time.

V. 30. *In that night*] Confer with this place theſe Scriptures, Iſa. 13.17.&21.2,4,5.&47. 11. Jer.25.12,16.&51. 11,39. Hab.2.5.

ſlain] By Gobrias, and Gadatas, or Cadratas, Cheiſtains of Cyrus: as Zenophon in his ſeventh book witneſſeth.

V. 31. *Darius the Median*] To diſtinguiſh him from Darius the Perſian, who was the third King after Cyrus, of whom mention is made, Ezra 4.5,24. This Darius the Mede, was alſo called Ahaſuerus or Cyaxares the ſecond, the ſon of Ahaſuerus, Dan.9.1. or Cyaxares the firſt, King of the Medes, the brother of Aſtyages. And Aſtyages his daughter Mandane, being neer to this Darius, was wife to Cambyſes, a mean Perſian, and Mother to Cyrus as was formerly ſaid. He by the Conſent and Delivery up of Cyrus the conquerour, tooke the Kingdome of Babylon: Or, as their Joynt Forces won it; ſo they joyntly reigned both together, as fellowes in Empire, 2 Chro. 36. 20. But Darius is onely here mentioned, becauſe matter followes touching him onely, not Cyrus, in the next Chapter. And yet they ſeem both joyned in the laſt verſe of that Chapter, and Ezra 6. 14. And as Darius here receives the kingdome of Babylon of Cyrus; ſo Cyrus received after the daughter of Darius for wife, and the kingdome of Media for dowry with her, Xenophon in his 8 book of the Inſtitution of Cyrus. Yet ſome make this Darius to be the ſon of Aſtyages, and brother of Mandane, and ſo Uncle to Cyrus.

threeſcore and two years old] Darius being 62. at the fall of Babel; which Empire laſted 70 yeares, falleth to be born at the eight of Nebuchadnezzar, when he carried away Captives the King Jeconiah, and all the Nobles, and ten thouſand valiant men, and all Jeruſalem, and all ſaving the baſe of the land; and carried away all the treaſure of the Houſe of the Lord, and brake all the veſſels of gold, which King Solomon had made in the Temple of the Lord. See 2 King.24.13,15. even then Madai, who with Elam muſt revenge the cauſe of Judah, had a Prince borne: and to this purpoſe, Daniel ſeems to tell the Kings age, to ſhew how God provided a remedy when he ſtruck.

CHAP. VI.

Verſ 1. *IT pleaſed*] Upon deliberation and conſultation had about the ſettling, ordering, and well governing of this new gain'd Monarchy. The Chaldee, wherein this Chapter is written, is mixt with Arabick: which tongue the the Perſians here ſeem to have much uſed.

Darius] See on Chap. 5 31. And this in the firſt yeare of his reign. ver. 28. He reigned but two yeares, and two moneths. And this fell in with the year of the world 3470, or little leſſe. And this was a wonderful yeare; for Babels fall; Lions humbleneſs, ver.22. The Angels oration, Chap. 9. two Heathen Emperours Chriſtian proclamations, ver. 26, 27. Ezr.1.1. and a general ſubſidie, as it were, over an hundred and twenty Nations, for Judahs return, Ezr. 1.4,6.

to ſet over] Kings and Monarchs muſt have under officers, and Princes to help in government, 1 King.12.6. Eſth. 11.13. Exod. 18 21, &c. Deut.1.9 —— 18. And yet themſelves not be idle; but have enough to do beſides, Rom.12.8.

an hundred and twenty] Likely there were 120 Nations or Provinces, Eſt.1.1.127.

the whole Kingdome] Each one in his ſeveral ſhare; for matters both of peace, and war: civil, and military.

V. 2. *and over theſe*] Darius his wiſdome, over a number of great Governours, to appoint ſome few Superiours and Overſeers.

Daniel was firſt] and chiefeſt of the Triumvirs, verſ. 3. Thus ſtill is unity ſought after, as beſt for peace; and parity avoided, as tending to diviſion and confuſion. Likely Belſhazzars advanceing of Daniel, and the cauſe of that, gave occaſion to this advancement. For how could Darius otherwiſe do; Conſidering the great fame of Daniels Wiſdome, worth, and integrity, both in Babylon, above all Wiſe men there, and in forreign Nations, Ezek. 28.3. and his preferments thereupon by Nebuchadnezzar; and newly by Belſhazzar himſelf, though he received that heavy doom from Daniels mouth; and withall foretelling from God this great Monarchy to the Medes and Perſians; but in all reaſon be moved thereupon thus to prefer him: to do as much at leaſt, as Belſhazzar himſelf had done. See Gen. 41.38.38,49.40. The eminency of Gods graces in his ſervants thus prefers themſelves. And happy is that Kingdome, where preferments are beſtowed according to mens worth and deſerts.

give accounts] Luk.16.2. as we all muſt to God one day, Rom. 14.12. 1 Pet.4.5.

and the King] And ſo the Kingdome in him. He the leſſe care; and the Kingdome the leſſe hurt by Mal-admininiſtration.

V. 3. *Then*] The Original here to ſome ſeems to be our language.

was preferred] This is Gods mercy to his Church in providing a man for their Countenance, and comfort. And ſo was Joſeph in Egypt. And this was the Cauſe or occaſion of the envy and malice of the preſidents and Princes againſt him. For thus envy workes, Eccl. 4. 4. for the chief prieſts delivered Jeſus to Pilate, Mar.15. 10. Thus ſelf-love, and pride, envying at the worth of others, and at their honour and happineſſe above their own, ſets itſelf on work to do miſchief. Even Rachel envied her own ſiſter; and Joſephs brethren envied him. See Prov. 14. 30. Gal. 5.21,26.

an excellent ſpirit] Of knowledge, wiſdome, government, integrity.

the King thought] Likely further to make him Vice-Roy; as Joſeph was, Gen.41.40 —— 45.

whole Realm] Many, if not moſt Interpreters, underſtand this, of Media; as if Darius carried him thither. But we rather take it to be meant of Babylon, where Darius and Daniel now were: which being newly conquered needed moſt ſuch a Governour, and wherein Daniel had ſtill been ſo well verſed and experienced. Neither doth any thing in the Text make the leaſt ſhew againſt it. This further intended advancement of Daniel, if known to the

Preſidents and Princes, did likely ſet them further on,to envy him, and ſeek occaſions againſt him.

V. 4. *Then the preſidents and Princes*] Here is a unity in Conſpiracy. Unity among wicked men,is often dangerous to good men, Joh.9 22.

ſought to find occaſion] Thus Courtiers out of their own ambition, are envious at the preferments of others; ſpecially of ſtrangers. And generally the wicked cannot abide the graces of God in others; but ſeek and ſearch by all occaſions to deface them, and detract from them. See *Annotations* on Chap.2.13. Therefore againſt ſuch aſſaults there is no better remedy then to walk uprightly in the fear of God, faithfully and diligently in our callings, and to keep a good conſcience, *Tit.*2.9,10. Act.24.16.

concerning the Kingdome] *ex latere Regis*, ſaith the Trent Bible; contrary to the Chaldee, and all tranſlators, and all good ſenſe. The meaning is, concerning the affaires of the Kingdom, and his adminiſtration of them in his high Office.

none occaſion] Subject matter of accuſation; no colour or ſuſpition of negligence, or unfaithfullneſſe in him, or his doings.

faithful] To the King, in the affaires of the Kingdome: as he was alſo to his God.

neither was there any errour] A ſingular example of prudence, Induſtry, and faithfullneſſe in our callings, and offices of higheſt truſt; that ſo many, and mighty, envious and ſubtile enemies, in all their deep devices, yet deſpaired to find him faulty, or colourably faulty, in his management of ſo great affaires in ſo high an office.

V. 5. *we ſhall not*] Innocency wins teſtimony of its adverſaries, and forceth it from them.

except we find] In his Life and Manners they could not. In his Religion they made account they ſhould; knowing that Daniel would loſe honours, and offices, and life alſo, rather then offend the Law of his God: which makes much alſo to Daniels commendation. And ſhews withal, that wicked mens conſciences tell them, that good men are conſtant in their Religion, and will not tranſgreſſe the Lawes of it.

V. 6. *Then theſe Preſidents*] Not only the other Triumvirs, but the 120 Princes or Preſidents, if we may believe their own words, verſ.7. Thus the wicked are reſtleſſe, and their hatred implacable againſt the godly. If they cannot for their faults, they will for their virtues attach them; and perſecute them for their piety.

aſſembled together] Or, *came tumultuouſly*. The Chaldee term of Daniel is alſo Hebrew, and from Pſal.2.1. wherefore did the Heathen rage tumultuouſly, or keep a ſtirre? The Popiſh tranſlation, of *ſurripuerunt*, is not ſo proper; ſome of themſelves do ſeek to help it, by ſubſtituting *ſurrepſerunt* inſtead of it. And ſtick not to charge their Trent Bible, or at leaſt the Edition of it, with many the like errours. See Pintus on this place. Theſe Preſidents here leave and neglect their places and charges, to aſſemble and plot, and all againſt Daniel. Innocency cannot be free.

V. 7. *all the Preſidents*] They pretend to an univerſal, and unanimous conſent of all; thereby the rather to win the Kings conſent, and as it were tumultuouſly, and by joynt importunity to enforce him upon it. But they ſpeak more then truth was. For Daniel the chief was none of their Counſel. Nor were all here ſpoken of by them, caſt with their families into the Lyons Den, verſ. 24. For it may be many of them knew not the miſchievous plot of the Contrivers, and inventers of it; but were drawn on among the reſt; as thoſe, 2 Sam.15,11.

to eſtabliſh] To preſent it, and to obtein from the King the confirmation; that ſo it might receive the force of a Law. For he had the Negative voyce. and ſole power of making it a Law and Statute. So appears, verſ.8.

a royal Statute] In Chaldee, *a Statute for the King*. The pretence of projectors, and evil Counſellors, is the honour, or benefit of the King: but they aym at their own ends; though it be in the ruine of the Subjects. They flatter the King; but ſuch flattery and adulation of Kings, is the plague-ſore of Kings, and Kingdomes.

Decree Or, *interdict*.

that whoſoever ſhall ask] The moſt probable pretence of this decree, is, that by this meanes, Darius might have occaſion to ſhew his royal grace and bounty,and his divine munificence, to all his ſubjects that petitioned him; and ſo gain to himſelf, in his new kingdom, the more love, ſtrength and aſſurance. But their drift is againſt Daniel, for their own ends, and to the Kings hurt: Knowing Daniels conſcience and cuſtom, and conſtancy in prayer to his God; which for any danger, upon any pretence, he would not for-go: This it was, that made them fix upon this particular decree.

of any God] They will rather do diſhonour to their own gods, then not ſanctifie their own ambitious, envious, bloody mind, in taking him out of the way, that ſtood in their light, as they conceived, and ſtopt the way of their greater advancements.

or man] Many of his ſubjects, in his large Empire, might ſtand, in that time, im extream preſent need of mans help, where the King could not be preſent; nor they poſſibly have acceſſe to him, which yet, by this decree, ſhould be unjuſtly, inhumanely, and fooliſhly barred from asking help of God or man.

for thirty dayes] This was time enough for their purpoſe. They knew Daniel would not ſo long abſtain, from making petition to his God.

caſt into the Den of Lyons] Bloody minded men, no leſſe will ſerve them. They muſt ſuffer the Lyons cruel paws, and hungry jaws, and be devoured of them. Thus adulation and flattery, is a nurſe of tyranny. This kind of capital puniſhment, was not unuſual among the Babylonians, the Medes and Perſians; and among the Romans alſo, with whom it was a common ſaying, in Tertullians time, Let the Chriſtians be caſt to the Lyons.

V. 8. *Now, O King*] Thus good Kings, may be bought and ſold by evil Counſellors. Thus Haman dealt with Ahaſuerus, Eſth. 3.9. Kings had therefore need to be the more wary and circumſpect.

that it be not changed, according] Eſth.1.19. and 8.8 Therefore Ahaſuerus would,or could not recal the decree againſt Vaſhti, Chap.1. nor againſt the Jews, Chap.3. but provides for himſelf, and for them another way, Chap.2.1,2. and Chap.8.11. Theſe Preſidents and Princes, here, ſomeway flatter Darius, (partner with Cyrus in the Conqueſt of Babylon, and now King of it) in asking him, being King of Media, to make a Law, here in Babylon, after the manner of the Law of the Medes.

according to the Law] Eſth.1.19. and 8.8.

altereth not] Chald.*paſſeth not*.

V. 9. *Darius ſigned*] Too raſhly and ſuddenly; aſcribing too much truſt to his Princes and Preſidents, who indeed, ought throughly to have weighed the nature of the Decree; and did beſt know, the natures and conditions of the ſeveral Provinces, and people, how they would brook it. And thereupon he ſigned it; with due examination, by himſelf, of the right and nature, and end of the Decree. It ſeemed indeed, to ſet him up, in ſome ſort as a kind of god, or demy-god: For, as an Heathen could ſay,

> *Qui fingit ſacros auro vel marmore vultus,*
> *Non facit ille Deos, qui rogat, ille facit.*
> Mart.lib.8. Epigr.24.

And therefore, alſo the rather, he readily, out of ſelf-love, ſigns; not ſearching into their wicked end in propoſing it.

V. 10. *Now when Daniel knew*] After it was ſigned; not before elſe he would have laboured to have prevented it.

He went into his houſe] Withdrew himſelf from the ſight of publike impieties, to the exerciſe of domeſtick worſhip, and ſervice of God.

and his windows being open] Not in hipocriſie, for vain-glory; the thing forbidden, Mat.5.6. but to ſhew his reſolution and conſtancy, againſt the fear of the Kings decree, though he knew it to be irrevocable; and that he would not, by his ſilence ſeem to give conſent unto it, or comply with it; or forgo his daily duty to his God; for which he had ſo many obligations lying upon him.

in his Chamber] Or, *upper room*; as Act.1.13. & 10.9. See 2 King 23.12. Not in a low and obſcure place. He did not fear to be ſeen at this time, upon this occaſion.

toward Jeruſalem] In conſcience of his duty, and with faith in the promiſe, 1 King.8.33,34,44,48. Pſalm.5.7. Though now, City and Temple, lay in ruines. Now the caſe is altered; as Joh.4.21,23.

he kneeled] 1 King.8.54. Act.7.60. & 20.36. The uſual, humble, ſeemly geſture of prayer. Indeed ſtanding alſo, is uſed in Scripture, and allowed, Mar.11.25. And ſo that geſture ſeems to be uſed, 1 Sam.1.26. 1 King.8.22.55. Neh 9.5. Mat.6.5. And according thereunto, are thoſe words of Naaman, 2 King.5.11. And in the Primitive Church, by ancient tradition, ſtanding at prayer was uſed, if not enjoyned, on every Lords day, and in all the time, between Eaſter-day and Aſcenſion-day, and Whitſonday alſo. And with more reaſon then, when Chriſts Reſurrection and Aſcenſion, were ſo much queſtioned, then can be now, *Juſtin.q.*115. *ad Orthodoxos*: Yet kneeling, or proſtration upon the ground, are moſt uſual and ſeemly in prayer. And unſeemly it ſeems to be, to do it, either ſitting, or with the head covered in our Aſſemblies; as theſe geſtures and rites, are now in eſteem with us; unleſſe ſome extraordinary, and juſt cauſe do warrant the contrary.

three times a day] Morning, Noon, and Evening; before he went forth, or ſet upon his publike imployment, and State affairs; at his return to dinner; as Gen.43.16. and after the end of the day, and diſpatch of his buſineſſes. To which times, David ſeemes to have reference, Pſal 55.17. and may ſeem to be the three times of the daily prayers of the Jews. The morning and evening ſeen to be ſo aſcertained, by their appointed daily ſacrifices, and the daily burning of Incenſe, on the golden Table of Incenſe, at thoſe times, Exod.29 39,42. and 30.7, 8. And punctually, the morning time, is deemed the third hour, which is our ninth. When the Holy Ghoſt alſo came down upon the Apoſtles in cloven-tongues of fire, Act.2.15. and the evening time is the ninth hour, which is our third in the after-noon; called the hour of prayer, Act.3.1. When Peter and John went into the Temple: and Cornelius prayed, and ſaw the viſion, Act.10.3, 30. When alſo our Saviour was crucified and dyed, Mat.27.46,50. Mar.15.34,37. The middle is the middle hour, their ſixth, our twelfth, or mid-day, Joh.4.6. When Peter prayed, Act.10.9. When alſo our Saviour was condemned, and delivered to be crucified, Joh.19.14. When alſo the general darkneſſe began, and continued till the ninth hour, till our Saviour dyed, Mat.27.45. Mar.15.33. Luk.23.44. And in the Primitive Church, the Chriſtians had thoſe three hours of the day, in ſo much uſe and regard for prayer, as they came to be called, Canonical hours. But yet from this duty, no time is exempted, Pſal.119.verſ.62. & verſ.164. Luk.18.1. Epheſ.6.18. 1 Theſſ.5.17.

prayed and gave thanks] Phil.4.6. 1 Theſſ.5.17,18. For prayed, the Trent Bible hath, worſhiped; erroneouſly.

as he had afore-time] No danger can keep good men, from the accuſtomed works of piety, Act.4.19. & 5.29. He was not now, either more ſlow, or ſecret in it.

V. 11. *Then theſe men*] The practice of wicked men; as Pſal. 10.8,9. curiouſly prying into other mens doings, and not ſeeing beams in their own eyes. They thought now they had won the day, and gain'd their deſires.

V. 12. *Then they came neer*] They ſpeedily purſue their miſchievous, and bloody purpoſe.

concerning the Kings Decree] Of that firſt, to renew the ſtrength of it; out of the Kings own mouth; to circumvent, and intangle him in his own words. Thus cunningly they deal; pretending only the defence and maintenance of the law, and the Kings authority. Flattering him to his own hurt, and for their own ſanguinary deſign, in Daniels ruine.

V. 13. *that Daniel*] Not till now, they open their mean drift, and directly accuſe. And now they think they may be bold to do it: and they do it with all aggravations; that Daniel; ſo deſiring to ſpeake contemptuouſly of him.

of the captivity] To render him deſpicable, from his ſlaviſh, and ſordid ſtate of captivity, and from his Nation of the Iews. They had many captives of other Nations alſo among them, at that time; as may be gathered out of Jer.25.and 27.Chapters.

regardeth not thee] So Chap.3.12. Under a colour, they falſly and maliciouſly ſlander Daniel of ingratitude, for his honours, of contempt and rebellion. They accuſe him, as the Jews did Chriſt, as being an enemy to Cæſar.

his petition three times a day] They ſay not to his God, leaſt that might ſound any thing for him. But indeed they charge that upon him, as his hainous capital offence. Thus piety, prayer and devotion, are wreſted to a wrong meaning, by the wicked, and counted for crimes. Now the ungrateful, and unpleaſing concluſion of all theſe premiſes they conceal, the death of Daniel; or leave that to the King, to be gathered, and made by him, as neceſſarily following thereupon.

V. 14. *then the King*] Seeing their fraud and malice; and his own errour and circumvention. Theſe evils, Kings, otherwiſe good, are ſubject unto, by evil Courtiers.

ſore diſpleaſed with himſelf] For making ſo raſhly ſuch a Decree, ſo injurious to God and man, ſo full againſt the life of Daniel, and againſt himſelf, in the loſſe of ſuch a ſubject. And no doubt, diſpleaſed alſo with theſe accuſers of Daniel, for their ſo fraudulent, miſchievous, and pernicious dealing againſt him and Daniel. Theſe ſore grievances, by ſuch means, Kings, many times, are put unto.

and ſet his heart] This was well; to think how to amend, what he had done amiſſe. And better were it to repeal ſuch Decrees, then to pretend to the maintenance of his authority, by the maintaining of them. But beſt it had been, to have been more adviſed, circumſpect and cautelous, ere he had made them.

till the going down] He was ſad and ſerious in it, to ſave the life of Innocent and precious Daniel. A long time was this, (for they were at the King, no doubt, betimes) wherein with all his heart and might he laboured to out-maſter their malice, to wind himſelf out of their miſchievous wilineſſe, to interpret, qualifie, or nullifie the Decree, and his ſigning of it. A good Example for Chriſtian Kings in like caſes.

V. 15. *Then theſe men aſſembled*] Here they ſet upon the King, with multitude, and unanimous conſent to over-bear him.

Know, O King] They preſſe on him with all inſtance; they wax bold, if not impudent, notwithſtanding the Kings ſore diſpleaſure, Prov.16.14. Thus far Envy carries them: and miſchief begun, muſt be carried on, whatſoever comes on it; though it be to their future undoing. They pretend, now, the right of Law, and the Kings honour and authority in it. Thus are Kings many times over-ruled and abuſed.

may be changed] Thus the wicked maintain evil Laws, by colour of conſtancy and authority; which is oft times either lightneſſe or ſtubbornneſſe; when as the Innocents thereby periſh: and therefore Governours neither ought to fear, nor be aſhamed to break ſuch; though good Laws with all conſtancy are to be maintained. Thus Charidemus loſt his life, Diod.Sic.l.14.

V. 16. *Then the King commanded*] He perſeveres not in his good purpoſe; but againſt his conſcience he yeilds, and becomes a ſervant and miniſter of their Cruelty. Such ſlaves ſometimes are Kings forced by bad ſervants to do things they like not, 2 Sam.3. 39. And ſo unſafe is it for Favourites to truſt in them.

and they brought Daniel] Not to anſwer for himſelf, and plead his cauſe, and make his apology; for abſent and unheard was he condemned already. But they brought him to execution; and that ſpeedily, leſt any way by delays, he might happen to eſcape. So ſwift are their feet to ſhed innocent blood.

the den of lions] See *Annotations* on verſ.7.

The King ſaid] To comfort Daniel; and cleer his innocency.

thy God] He ſayeth, not my god. So verſ.20.

whom thou ſerveſt continually] A royal teſtimony of Daniels piety, and innocency of his faith, and conſtancy in Gods ſervice, againſt the terrours of Death. And that the King alſo approved of what Daniel had done in his daily prayer and ſervice of his God.

continually] Notwithſtanding my Decree and Edict to the contrary.

he will deliver thee] It is his wiſh and prayer; not propheſie. He can; I cannot. It is hope; hearing belike how God did deliver his three Companions out of the fiery furnace, Chap.3. Thus God bowes the minds of Heathen in compaſſion towards his; makes them acknowledge the Omnipotency of the true God; the Impotency of themſelves, and their falſe gods, verſ.26,27.

V. 17. *and a ſtone*] Comparing this and the 25 verſe together, they may ſeem to diſcern that the Lions did not ſtraight ſeize upon Daniel: and therefore would have a ſtone ſealed, &c. See Mat.27.66. and Lam.3.53.

the King ſealed it] Having once begun to yeild to his Lords, they drew him on, and he proceeds to yeild further, Eſth.3.12. and 8.8. 1 King.21.8.

ſignet of his Lords] Leaſt the King out of his love to Daniel, his ſorrow for him, and care of him, ſhould have him brought out; or leſt the Kings friends ſhould do it, or Daniels countrey-men the Jewes; or his other followers and friends, as he had many, by his eminency in gifts and graces, by his eſteem with the King, by his fidelity, juſtice, piety, &c. Thus they ſhew their diſtruſt in the King; (a juſt reward for him) and their truſt in their own carnal wiſdome, which yet deceives them.

that the purpoſe] The Trent Bible here wrongly tranſlates the Hebrew Text, and varies the ſenſe.

V. 18. *Then the King went*] Late, verſ.14. and ſad; through his love to Daniel, and the guiltineſſe of his own conſcience, That accuſeth him, Rom.2.14,15. and ſtings him; though he had no judge on earth above him. This is well in the King, and it is a good work of his conſcience, thus to affect him. Whereas Daniels accuſers had their Conſciences ſeared, and hardned in ſin, to their final ruine.

faſting: neither——] Faſting and watching agree well together. And ſorrow, and faſting juſtly exclude muſick, and all mirth.

V. 19. *then the King aroſe*] The workings of love, and of a guilty conſcience, ſuffer him not to ſleep, or reſt.

V. 20. *with a lamentable voice*] Thereby ſpeaking his lamentation and ſorrow; his love and care, and fear of Daniel. The tendereſt father could have done no more towards his deareſt ſon. And this is ſo much the more in ſo great a Monarch: Which commends both him, and Daniels worth. Againſt hard-hearted men at the miſeries of the Godly, Rom.12.15. Hebr.13.3.

Is thy God] This ſhews ſome hope in Darius, of Daniels ſafety, and Gods power and mercy; though mixed with much fear.

V. 21. *then ſaid Daniel*] with a voice not diſtreſſed, as that of the Kings.

life for ever] Chap.2.4.

V. 22. *hath ſent*] He acknowledgeth his God the author of his deliverance. It is the right hand of the moſt High that ſaves Paul from the mouth of the Lion; Peter from Priſon, &c.

his Angel] They are Gods Miniſters, Heb.1.14.

ſhut the Lions mouthes] The glorious preſence of the Angel might ſtrike fear into the Lions: So Balaams aſſe was afraid of the Angel, Num.22.27. and 33. or the Angel might otherwiſe, and that many wayes, reſtrain the Lyons rage, Heb.11.33. Daniel is underſtood to do it; as likewiſe the like is ſaid of his three Companions, verſ.34. They did it; as Elias brought the famine, Jam.5.17,18.

foraſmuch] Thus God ſometimes by miracle ſhews and proves the Innocency of his ſervants, Pſal.37.5,6.

Innocency was found] In this particular of my behaviour, towards thee and thy Decree. So Pſal.18.20. He ſpeaketh not of the point of his Juſtification from ſin before God, Phil.3.9. He minds the Innocency of his preſent caſe and Cauſe: Not yet that this Innocency merited this miraculous deliverance; no proper true merit can be in man towards God, But that God ſaved him of his meer mercy, and gracious good pleaſure. See 1 Tim.1.8. 2 Theſſ.1.5,7.

and alſo before thee] Though mine accuſers charge me, that I regard not thee nor thy authority; for our obedience to Kings and Magiſtrates, muſt be only in God, and for God. No other Active Obedience is due unto them.

no hurt] Even in thine own judgment, verſ.14,16. For he did diſobey the Kings wicked Commandement, to obey God; and ſo did no injury to the King, who ought to command nothing, whereby God ſhould be diſhonoured.

V.23. *King exceeding glad*] Rid of that heavy plight wherein he was, verſ.18. and cheered up his Spirit and conſcience wondrouſly in ſuch a manner of deliverance, of ſo precious a ſubject. More ſpiritual was the joy of the Church, at the deliverance of Peter and John out of the Priſon, Act.4.24, &c.

take Daniel up] Not ſtaying, it ſeems, for thoſe Lords whoſe Seales were upon the ſtones; nor for the coming of the accuſers. For no doubt he had witneſſes enough, of the thing with him: and the preſervation it ſelf was an ocular demonſtration of the miracle: and the view of it raiſed up Darius his ſpirit to the height of Courage and reſolution; without them to amend what he had done amiſſe; being alſo that the ſentence of the Decree againſt Daniel was already ſatisfied.

believed in his God] Becauſe he committed himſelf wholly unto his God, whoſe cauſe he did defend, he hoped, truſted, was aſſured by his promiſes, that nothing but good could come unto him, whether by life or death; wherein we ſee the power of Faith, and the Nature of it. Heb.11.33. and throughout that whole Chapter. In which grace of Faith in Chriſt, the Covenant of the Goſpel on mans part doth wholly conſiſt. And therefore ſo many, and ſo great things are ſpoken of Belief & Faith in Scripture.

V.24. *and the King commanded*] The abſolute power of this King. The like frequent in Scripture. His juſt wrath was ſo incenſed; the miracle ſo wonderful, and the guiltineſſe of the malefactors ſo evident, that without any proceſſe or further condemnation, he commands their execution.

accuſed Daniel] See note, Chap.3.8.

caſt them into the den of lions] This is a terrible example againſt all the wicked, which do againſt their conſcience make cruel laws to deſtroy the children of God; and alſo admoniſheth Princes how to puniſh ſuch when their wickedneſſe is come to light; though not in every point, or with like circumſtances; yet to execute true Juſtice upon them. This juſt on Gods part by the law of Retaliation. Pſal.7.15,16. and 9.15,16.

their children, and their wives,] The like or more, we may read of Achan and his family, Joſh.7.24,25. Haman was hanged up, and his ſons, Eſth.9.14. By the law of Nature, and Nations, Rebels are puniſhed, alſo in their wives, children, and poſterity, though not with death; yet conſidering that law, Deut.24.16. with that 2 Chr.25.4. either Darius ſeems here to be unjuſtly cruel, or theſe wives and children were acceſſaries to the crime of their husbands, and parents.

brake all their bones] Perſecutors oft-times have bloody ends. Here was no ſtopping of the Lions mouthes, no taming of their rage and cruelty, no over-maſtering them.

or ever they came at the bottome] This adds luſtre to Daniels miraculous deliverance, that it was not for want of hunger, and Natural ferocity that the Lions ſpared Daniel; but that it was Gods hand over-ruling them: as we ſee Gods hand in ruling that Lion, 1 King.13.24,28,29. all Gods creatures are his hoaſt, to do his will; for reward or puniſhment. That fancy, that the Accuſers alleadged the Lions to have been full of food, and therefore for that ſpace of time to have ſpared Daniel; and that the King thereupon ſhould have them fed, and thereafter have the Accuſers caſt in to them, is a fooliſh fiction without any ground.

V.25. *Then Darius*] This marvailous work of God had a marvailous good effect in the heart of Darius. Gods workes ſhould not be ſlightly paſſed over; but accordingly made uſe of, Pſal.92.4,5. and 8.3,4. Of this Darius, ſee *Annotations* on Chap.5.31. Many Kings of the Medes and Perſians were after him called by this name; as the Heathen Hiſtories of times do declare. There was after this firſt Monarch Darius the ſon of Hyſtaſpes, Darius Artaxerxes Longimanus, Darius Nothus, Darius Artaxerexes Ochus, Darius Codomannus, whom Alexander the great conquered. And the ſacred Hiſtories of the books of Ezra, Nehemiah, and Eſther, fall within theſe times; Begin with the begining of the Perſian Monarchy, Ezra 1.1. and reach to the final period of it by Alexander the Great Greek, in the *H.P.Faddua's* time, Neh.12.11.

wrote unto all the people] Chap.3.29. & 4.1.

languages] More now then thoſe, Chap.3. verſ.4. and 4.1.

in all the earth] All in his dominion and lands. So expounded, ver.26. So Luk.2.1. Ezra 1.1,2.

peace] Chap.4. See the *Annotations* there. This word in the Hebrew, and Chaldee, and all languages, comprehends all outward proſperity; and worldly felicity. and therefore is ſo uſual in all ſalutations and greetings.

V.26. *I make a decree*] Chap.3.29. a good example to Chriſtian Kings.

tremble and fear] God maketh heathen Princes ſometime to acknowledge his power. See Chap.3.29. The true fear of God is the fountain of wiſdome, Prov.1 7. & 9.10. The want of it, the ſluce for all ſin. It compreheds the whole worſhip and ſervice of God, all acts of Religion.

the God of Daniel] His God, in a peculiar way, whom only, and no other, Daniel ownes, worſhips, ſerves, obeyes, and who thus ownes, honours, and defends Daniel.

the living God] Which hath not only life in himſelf, but is the only fountain of life, and quickneth all things; ſo that without him there is no life, 1 Sam.2.6. Act.17.25.

which ſhall not be deſtroyed] Chap.2.44. & 4.3,34. & 7.14,27. Luk.1.33. Mic.4.7.

V.27. *He delivereth*] God to be acknowledged, and praiſed in his works. The Pſalms are full of it.

V.28. *proſpered*] Flouriſhed in his ſtate and honours; in offices and employments; in ſpight of the envy and malice of all wicked men. He proſpered, as Joſeph, Hezekiah, Mordecai, and others, Pſal.1.3. when as the wicked proſper not; as Coniah, Jer.22.30. but are holden with the cords of their own ſin, Prov.5.22. Pſal.7.16. and 9.16. Prov.22.8. Of their proſpering for a while, ſee Job 21.7 —— 14. Jer.12.1. Pſal.73.2——12.

of Cyrus the Perſian] Chap.1.21. Thus God provides men in honour, for the comfort of his Church in her calamity.

CHAP. VII.

Verſ.1. IN] Now Daniel proceeds in his Narration from Hiſtories, in the former part, to prophecies in the latter half of this book; Therein fore-telling the ſucceſſion of times, and of the Kingdomes of the world; and what things therein ſhould befall the Church of God, the people of the Jewes, until the time of the coming of Chriſt (numbred up in him) and the time of the promulgation of the Goſpel.

the firſt year of Belſhazzar] Chald. *one year.* So Chap 1.1. and 2.1. That Daniel might joyn together Babels ſtories, and ſuch as did depend upon them without interruption, therefore he diſplaced the two viſions which now follow; the one, in the firſt of Belſhazzar of Babels fall, Chap.7. the other, in the third of Belſhazzar, of the Perſians fall, Chap.8. Both which in order of time go before the fifth Chapter. Of this Belſhazzar, ſee Chap.5.1.

Daniel had a dream] Chald. *ſaw a dream.* Different in viſion; but of the ſame matter and argument, with that of Nebuchadnezzar, Chap.2, interpreted by Daniel there: only what is there more generally ſhadowed out, is ſet forth in ſucceeding times, more particularly, with many circumſtances, in this Chapter, and in thoſe which follow. This dream was 70 yeares after that dream of Nebuchadnezzar, Chap.2. If we reckon 30 yeares to the reign of Evilmerodach, and Daniel now was neer one hundred years old.

and viſions of his head] Viſions in his dream. Not that theſe were diſtinct from his dream. Viſions and Oracles were the two wayes, by which God revealed his Will to his Prophets, Num.12.6,7,8. Viſions were vouchſafed to them, ſometimes waking, as Zach.1.8, &c. and Chap.3.1. Jer.1.11,13. ſometimes ſleeping in dreams, Job.33.15. So Gen.28.12. Act.2.17. So here to Daniel: preſenting not to the external ſenſe, but internally to the imagination and phantaſie, viſible things, as repreſentments of Gods Will and pleaſure ſignified thereby, Dan.4.5.

head] The ſhop and ſeat of dreams and viſions.

upon his bed] Where he ſlept and dreamed in the night, ver.2. a place and time fit for ſuch kind of Revelations.

then he wrote the dream] He the Writer of this book; and no other: and he wrote this Dream; left it not to be told only by tradition; but in a ſurer way wrote it, by Gods inſpiration and inſtinct, 2 Pet.1.19,20,21. And that becauſe it did not concern him alone, but the whole Church in after ages; to confirm and comfort them againſt the great calamities that were to come. For whereas the people of Iſrael looked for continual quietneſſe after theſe ſeventy years, as Jeremiah ſeemed to them to have declared; he ſheweth that this reſt ſhall not be a deliverance from all troubles, but a beginning; and therefore encourageth them to look for a continual affliction till the Meſſiah be revealed, by whom they ſhould have a ſpiritual deliverance, and all the promiſes fulfilled; whereof they ſhould have a certain token in the deſtruction of the Babylonian Kingdom. See 1 Cor.10. ver.11.

and told the ſum of the matters] Chald. *the head of the words* Verſ.16. He wrote and told them, to wit, to his people; becauſe for their inſtruction and conſolation, againſt perſecutors to come, God ſhewed that dream to Daniel. The chief heads therefore and material points, for the uſe of the Church, he relates and records in theſe ſacred Commentaries.

V.2. *Daniel ſpake and ſaid*] The Scripture then is not a dumbe and dead letter: but ſpeaks; and therein we heare the Prophets and Apoſtles ſpeaking; and ſo fitteſt to teach all truth, and convince all Errour, and to be the judg in controverſies of Religion, 2 Tim.3.16,17.

by night] In time of ſilence and ſequeſtration, from worldly affairs : ſo, uſually. And yet ſometimes by day ; as Acts 10. 9, 10. & 22. 17. See, Pſal. 16. 7.

the four winds] Here ſome, with more curioſity and boldneſſe, then modeſty and ſoundneſſe, by the winds, will underſtand Angels, and ſome of them good Angels, the guardians of theſe Empires, whereto they apply that, Chap. 10. 13, 20, 21. & Chap. 11. 1. & Chap. 12. 1. Others, underſtand bad Angels : But we reſt in the letter of the Dream, and underſtand onely the mighty concuſſions, ſtirs, tumults and troubles, that were the rice and original of theſe ſeveral Empires. And therefore of theſe winds, the Angel in his interpretation to Daniel, makes not any mention, but onely of the Empires themſelves. By the winds then blowing, we onely conceive thoſe horrible troubles, afflictions and mutations, whereby one Empire is exalted, and another abaſed ; as the waves of the ſea are, by the boyſterous winds : eſpecially, if all the four winds at once, blow together upon it. Yet all ſent, and ruled by Gods providence.

ſtrove] One againſt another, to trouble the ſea : *imo miſcentes æquora fundo, Vaſtos volvuntque ad littora fluctus.*

great ſea] Mid-land ſea. So called, in relation to the Dead ſea, and the Sea of Tiberius : which were but Lakes in compariſon of it. Yet in ſacred Idiome, the great veſſel it ſelf, for water, in the Court of Solomons Temple, is called a Sea, 2 Chron. 4. 2, 10. By the Sea, here, is ſignified the world, verſ. 17.

V. 3. *beaſts*] Empires decyphered in this manner ; becauſe the acquiring of them is not gotten, nor the poſſeſſion of them maintained, nor the government of them exerciſed, but by bruitiſh violence and tyranny.

came up] Not altogether, but in proceſſe of time, ſucceſſively, as the verſes following do declare.

the Sea] Not calm, but troubled, and toſſed thus with tempeſts.

divers one from another] So figured before in the divers mettals of Nebuchadnezzars Image, Chap. 2. and ſo deſcribed diverſly, in the verſes following.

V. 4. *the firſt*] The golden head, Dan. 2. 38. and the great tree, Dan 4. 20. 21, 22. is the power of Babel, the firſt Empire, in Daniels book. This in its beſt and flouriſhing eſtate.

a lion] The Trent Bible hath a Lioneſſe : contrary to the Chaldee and Hebrew ; and in a manner all Tranſlators. The Lion here repreſents the Empire of the Chaldeans, in regard of his power, cruelty, and capacity, Iſa. 5. 29. Jer. 4. 7.

Eagles wings] As the Lion is the King of Beaſts, ſo the Eagle is the King of Birds. Both make to magnifie this Monarchy, both for courage, power, and ſpeed. Wings here point out the great celerity of *Nebuchadnezzars* coming to his power and poſſeſſion of kingdoms; as if the Babylonians had wings to fly, Iſa. 5. 26. Jer. 4. 13. & 48. 40. & 49. 19, 22. Lam. 4. 19. Ezek. 17. 3. Hab. 1. 6. 8. So Aſhur hath wings, Eſay 8. 8.

pluckt] Theſe Eagles wings were great, long, full of feathers, of divers colours, Ezek. 17. 3. But now Daniel, in this viſion foreſees them pluckt. Armies and Provinces, fell from them ; the Lydians, the Medes and Perſians, that had formerly obeyed and ſerved them, were riſen up againſt them, and ſo pluckt their wings, that they went on their feet, and were made like other men. This was their declining eſtate ; and at laſt fulfilled, under *Belſhazzar*. See, Jer. 51. 30——64.

and it was lifted] Or, Wherewith it was lifted above the common ſort of other men. Though ſome tranſlate and underſtand, as if it were taken away from the face of the earth, and periſhed.

made ſtand] Compelled to ſtand : and made to underſtand its own fragility and imbecility, and the worlds inconſtancy.

a mans heart] This hath not reference to *Nebuchadnezzar*, Chap. 4. 16. This reſpects not any ſingular perſon, but the State of the whole Empire ; that of *Nebuchadnezzar* was paſt; this to come, in the fall of the Empire. When they came to have a mans heart, after their wings were pluckt, that is, a ſoft, fearful, broken, and dejected heart. So Cyrus dealt with them, & abaſed them ; as Xenophon ſhews, in his ſeventh Book of the Inſtitution of Cyrus. Then their Lion-like heart, that inſolent proud heart, Chap. 5. 15. Eſay 14. 13. was gone. Now they well knew themſelves to be but men, Pſal. 9. 20.

V. 5. *a ſecond*] This is omitted in the Trent Bible.

a Bear] Meaning the Empire of the *Perſians*, Dan. 2. 39. & 8. 3. This follows the Lion. And ſo the Lion and Bear, are often joyned together in Scripture ; as Prov. 28. 15. Hoſ. 13. 8. Amos 5. 19. Lam. 3. 10. Some here ſay, the Perſian Empire is repreſented by the Bear, becauſe Perſia, a mountainous countrey, much abounds in Bears ; and thoſe of a crueller kind. Others, becauſe of their ferocity and voracity ; of their barbarous cruelty, and uncivil demeanour, Eſay 13. 17, 18. of their auſterity and craft. Others, proceed further, to liken them to Bears, in the natural weakneſſe of their heads ; and in their rice and original, their riſing being but ſordid and baſe ; as rude and unlikely, as a Bears Whelp is without form and ſhape. But we may not be too curious in theſe aſſimulations. They were leſſe generous, more uncivil then the Chaldeans ; though they were of great ſtrength and durance, hardſhip and labour, and great Warriours, and much inclined to ſet upon Empires and States. Compared they are to ſilver, Chap. 2. 32, 39. as inferiour to the former : to a Ram, Chap. 8. 3, 4.

it raiſed up it ſelf on one ſide] Or, *it raiſed up one dominion*. Chald. *one Government*. Madai and Paras, two arms in one breaſt, now ſet up a joint government. The Trent Bible thus, *it ſtood in part*. With their Expoſitions raiſed thereupon : improper in themſelves, and inconſiſtent with the true Text.

three ribs] Meaning People, and their Relicts, and Remains, devoured by the Perſians, and their bear-like voracity. Which very thing the following words do intimate : for by three ribs are ſignified, *people of three coaſts of the world* ; from the Eaſt (which afore it held) it brake into the Weſt, North, and South ; as it is fore-told, Chap. 8. 4. Xenophon firſt Book of the Inſtitution of Cyrus. Others tranſlate Rowes, for Ribs, making three rowes of teeth ; and underſtanding thereby thoſe three Preſidents, Chap 6. 2. Or rather the three Kingdomes of Media, Perſia, and Babylon, which devoured the other Kingdoms & Provinces, as was ſaid; and made them their prey and meat, feeding upon their Weal, Cuſtomes, Revenews, and States.

they ſaid] Or, *it was ſaid imperſonally* : an Idiome in the ſacred tongues not unuſual. This is not the ſaying of ***Haman*** to *Ahaſuerus* againſt the Jewes, Eſth. 3. But of the Princes to their Emperours generally ; ſtirring up their ſpirits to further conqueſts to enlarge their Empires ; as Darius the Mede, the Hyrcanians, Gobryas, and others had ſet on Cyrus to thoſe firſt atchievements ; as Xenophon ſhews in his ſaid book. Or elſe it is the ſpeech of the Angels, ver. 10. Or chiefly of the ancient dayes, ver. 9. By whoſe means and ſecret inſtinct of his providence, the Perſian Emperours were driven on to thoſe great deſigns, and the enterpriſes and atchievements thereof were made eaſie unto them, Eſay 21. 2.

Ariſe] Stir up and prepare thy ſelf ; as Joſh. 1. 2. Gen. 13. 17. Act. 12. 7.

devour much fleſh] Cruelly deſtroy many *Nations* and People. A likely and ſuitable conſequent, to the teeth of this devouring Beaſt.

V. 6. *another like a leopard*] The Empire of Alexander the Great, and Greece for the firſt partition. This roſe after the former. A Leopard is a ſpotted beaſt, Jer. 13. 23. yet fair, and ſweet, and comely. He is ſwift, Hab. 1. 8. watchful, cunning, and ſuddain, Jer. 5. 6. Hoſ. 13. 7. He is active, fierce, and ſtrong ; ſeeming outwardly harmleſſe, yet crafty, cruel, and greedy of mans bloud. And all alike was Alexander the Great ; ſpotted with vices, yet graced alſo with ſingular vertues ; his body, as Hiſtorians record, of a rare odoriferous ſmell : both body and mind anſwerable to theſe other qualifications. This is called a third Kingdom ; the belly and thighs of braſſe ; a Kingdom of braſſe, Dan. 2. 32, 39. The he-goat, Dan. 8. 5. A mighty King, Dan. 11. 3. They that would underſtand this Beaſt to be the Greek and Roman Empire joyned together; to make way for the Turkiſh Empire to be meant by the 4. Beaſt, are in all very much miſtaken, and need no refutation.

four wings of a fowl] To ſhew its wonderful ſwiftneſſe. This, to the Leopard, is as much as to add much ſwiftneſſe to ſwiftneſſe, which indeed was admirable in Alexander the Great, in ſubduing Greece, deſtroying Thebes, overthrowing the Perſians in the Adraſtian fields, at the river Granicum, at Iſſas, a City of Cilicia : And laſtly, and finally, at Arbela : So gaining the Empire of Perſia, and Aſia, and all in 6 years, flying as a Thunderbolt : beſides his ſiege, and winning of Tyre ; of Judea, and Syria, of Epypt, and many other Kingdoms, Nations, and People. He rigned in all but 12 years, ſix in his Monarchy. See, Chap. 8. verſ. 5. touched not the ground.

four heads] Either the four Tetrarchies in Alexander the great, his hereditary Kingdom of Macedon ; which afterwards grew to be four Kingdoms ; or, the four Kingdoms into which the Empire of Alexander was divided after his death ; which his four chief Captains had, Dan. 8. 8. & 11. 4. 1 Mac. 1. 9, 10. *Seleucus Nicanor* had Aſia the great ; *Perdiccas*, and after him *Antigonus* had Aſia the leſſe ; *Caſſander*, and after *Philip* and *Lyſymachus*, *Antipater* was King of *Macedonia*, and *Ptolomeus* had *Egypt*. For the other eight ſtarting up upon *Alexanders* death, they rather coveted and ſought kingdoms, then got and poſſeſſed them, and ſoon vaniſhed and periſhed. The Beaſt, Apoc. 13. 1. hath 7 heads.

and dominion was given to it] It was not of himſelf, nor of his own power ; or, that *Alexander* did all thoſe ſtupendious things, gat all theſe Countries; for his army contained but 30000 men; and he overcame in one battel *Darius*, which had ten hundred thouſand men ; when inſtantly before the battel he was ſo heavy with ſleep, that his eyes could ſcarce open, as the ſtories report ; Therefore this power was given him of God, and ſo much himſelf confeſſed, when he met *Jaddus* the High Prieſt of the Jews, in his Pontificial attire, Joſeph. Antiq. 6. 11. Chap. 8. See Chap. 2. 21, 37, 38. & 4. 25. Prov. 8. 15, 16. Rom. 13. 1, 2. Joh. 19. 11.

V. 7. *a fourth beaſt*] Not named, becauſe it was the ſame Nation with the former ; but is diſtinguiſhed from the former by ten horns, whereof one moſt ſtrange, having eyes, and mouth, and ſpeaking very great words. Nor yet is it likened to any one certain kind of beaſt; by reaſon of the great varieties, and many diverſities that were in it. And therefore this beaſt hath ſomewhat the more obſcurity and difficulty in it. And this, together with the many great things ſpoken of it, makes Daniel ſo particularly inquiſitive after this fourth beaſt, ver. 19, 20. yet by Dan. 8. 9. we may find that the firſt meaning of this Prophecie hath relation to the Kingdoms of Syria and Egypt, poſſeſſed by the Seleucidæ, and Lagidæ, the Images two legs, Dan. 2. 33. The Romane Empire (though not here meant; and much leſſe the Turkiſh Empire) did imitate this afterwards, in the perſecution of the Church, the ſubverſion and interdiction of Gods ſervice; and violence done to conſciences: And the Revelation doth fit many of theſe paſſages of Daniel to Antichriſt. See Dan. 2. 40. Yet the Seleucidæ that had the Kingdoms of Syria and Aſia, ſeem to be moſt properly and punctually meant; by whom Gods people the Jewes ſuffered infinite evils and miſchiefs. In the fore-telling, and deſcription whereof, the greateſt part of the Chapters following, is taken up and imployed.

dreadful and terrible] More then the former Beaſts; eſpecially to Gods people the Jewes; to whom Daniel properly hath reſpect; as Chap. 2. 40. who never were more cruelly uſed, then by the Seleucidæ, Dan. 8. 11, 12. & 11. 31, 36.

great Iron teeth] *Teeth*, that is, Leaders and Armies; and theſe great ones, not little teeth, but big and long grinders: and theſe of Iron, that is ſtrong; as the word Iron is likewiſe uſed and applyed to a furnace, a neck, a yoke, a rod, a wall. Theſe teeth were inſtruments meet to grinde and diminiſh the Jews.

and ſtamped the reſidue with the feet of it] Verſ. 23. That is, whom it did not conſume, thoſe it did moſt ſhamefully trample upon; troubling their minds, and bodies, with all kinds of cruelties; as, Pſal. 8. 13.

and it was divers] As otherwiſe; ſo in regard his tyranny over the people of God tended to force them to idolatry; and to annihilate Gods ſervice, which none of the precedent Empires had attempted.

and it had ten horns] Not ten kinds of Government in the Roman Empire before Chriſts coming, but perſonally ten Kings. And theſe not reigning altogether, a little before the end of the world, out of the ruines of the Roman Empire, as ſome weakly conceive; but ſucceeding one another in that kingdome of the Greeks, or Seleucidæ, until Antiochus comprehending him among the reſt, ver. 24. For although he had ſucceſſors, yet the people of God (in regard of whom theſe things are ſpoken) began after Antiochus to re-aſſume their liberty, under the Aſmoneans, or Maccabees, untill Chriſt.

V. 8. *among them*] as 1 Sam. 17. 34. not that his horn was the middlemoſt of the ten.

another little horn] Or, *the laſt a little horn*, Verſ. 21, 24. Chap. 8. 9. This is not meant of Antichriſt, as Papiſts would bear us in hand; to be the better thereby inabled to ſhift & ſhuffle off the true Antichriſt from the Popes Chair. But this is that Antiochus, called Epiphanes, or Epimanes rather; who is one and the laſt of the number of the ten Kings, which are ſignified here by ten horns. See Chap. 11. 21.

before whom] Chald. *before the face whereof*; as elſwhere before the face of the ſword, of the bear, of the famine.

Three of the firſt horns pluckt up by the roots] That is, Kings plucked up by him by force and fraud. See ver. 20, 24.

In this horn were eyes] To ſignifie his Natural ſagacity, ſharpneſſe of wit, and craft, Dan 8. 23, 25. & 11. 23, 32.

of man] Here is noted the feigned humanity of Antiochus Epiphanes: who was not right heir, but as a private man, a younger brother, and allyed in conſanguinity to the kings, whom by much policy he defeated.

ſpeaking great things] He ſhall be exceeding haughty in words, 1 Macc. 1. 25. and cruel in bloody Decrees; and a great blaſphemer of God himſelf, perſecuting the Saints, and commanding the aboliſhing of the Law, ver. 25. Dan. 8. 23, 25. & 36. 1 Mac. 1. 46, 47. See the like to this in Pagan Rome, Rev. 13. 5.

V. 9. *I beheld*] And continued ſo.

till] Not that he left off beholding after. And in like ſenſe is the word uſed, 2 Sam. 6. 23. Pſal. 110. 1. Mat. 28. 20. & 1. 25.

the Thrones were caſt down] Chald. *Thrones were ſet up; or ſpeedily ſet, or they caſt them:* ſpeaking imperſonally. See ver. 10, 22, 26. Theſe are not the *Thrones* of the Beaſts, wherein they ruled before. But of the *Antient of dayes.* Thrones for Judgement, on which Judges ſhould ſit; one Throne for God, the other for the Son of David. Yet this is not meant of the laſt judgement, at the ſecond coming of Chriſt, Rev. 20. 4. Mat. 25. 31, 32. But of Gods coming in judgement againſt *Antiochus Epiphanes*, in his time, and the remaines of the former Empires. That this is the meaning, appears, by the words following; alſo by conference of verſes, 8, 11, 20, 22, 25, 26. that is, till God did enter into judgement againſt *Antiochus Epiphanes*, as we ſaid; for the deliverance, and for the revenge of his people the Jewes. A figurative deſcription it is; as Pſal. 7. 67. & 9 4, 7. And when God comes to judgement, his enemies ſcatter, and their Thrones indeed are caſt down, Eſay 2. 10, &c. Joel 2. 11. Mal. 3. 2. Pſal 9. 4.

Ancient of dayes did ſit] A figurative repreſentation of God, which was before all times; and of his glorious Majeſtie; ſet out unto us; as mans nature is able to apprehend ſome portion of his glory. And God, or rather the perſon of God the Father is here perſonally meant; as appears, verſ. 13. For there Chriſt the Son of Man comes to him, is brought before him. As the like is, Apoc. 5. 6, 7. Theſe and other viſions of the Father, Son, and Holy Ghoſt, vouchſafed in Scripture, to Prophets, and Holy men of God, for ſpecial ends, by the ſpecial pleaſure and diſpenſation of Gods Will, are not warrants for us to make pictures and Images, of the perſons of the Trinity by them, againſt the rule of the ſecond Commandement.

did ſit] Pſal. 9. 4, 7. as Judges do on the Tribunal. So ſhewing his Judicial authority. Their not ſitting in giving judgement, doth in Countries invalidate their ſentence.

garment white] To ſhadow out the glory of his Majeſty, and the Innocency and pure Integrity of his Juſtice, Pſal. 104. 1, 2. & 51. 4. Rom. 3. 4 Thus Chriſt is ſet forth in garments white as ſnow, at his Transfiguration, Mat 17. 3. And again, Apoc. 1. 14. The Angels, Mat. 28. 3. Act. 1. 10. The Saints in heaven, Apoc. 7. 13. & Chap. 4. 4. Joſephs veſtures in Egypt were of fine white linnen, Gen 41. 42.

the fiery flame] Our God is a conſuming fire, Heb. 12. 29. Apoc. 1. 14. See, Deut. 4. 12.

and his wheels as burning fire] Gods Throne is here deſcribed with wheels, 1 Chron. 28. 18. Ezek. 1. 15. & 10. 9. to ſhew that Gods providence moveth every where, to govern all things; and provide for all things: and it points out Gods celerity, and facility, in executing his judgements; as the lightning, &c. Mat. 24. 27. See Apoc. 1. 14, 15.

V. 10. *a fiery ſtream iſſued*] Hereby is ſignified the inevitable and conſuming force of Gods judgements. See Pſal. 50. 3. & 97. 2. —— 7. Iſa. 30. 33. for the comfort of the godly, and the terrour of the wicked

thouſand thouſands] Pſalm. 68. 17. Revel. 5. 11. 1 King. 22. 19.

miniſtred unto him] Pſal. 103. 20. & 34. 7. Matth. 18. 10. Heb. 1. 14.

and ten thouſand times ten thouſand] An infinite number of holy Angels, which were ready to execute his Commandement, Mat. 26. 53. 2 King. 6. 17. which number more largely explicates the ſame thing which was intended in the former number: as Mat. 18. 21. Pſal. 91. 7. Not that from hence can be gathered a greater number of Angels that ſtand before God, then of thoſe that miniſter unto him; or that any ſuch different and diſtinction of Angels can be made out of this verſe; as ſome Popiſh Schoolmen labour to do.

the Judgement was ſet] The Judge, with his miniſters and aſſiſtants, approving and praiſing his juſtice and judgements; as Pſal. 119. 137.

books were opened] Terms taken from Judgements among men; In which the Inqueſt, proofs, confeſſions, and other evidences, and writings are produced to frame the Judgement by: and the Lawes alſo are conſidered, whereupon the Judgement is made. See Rev. 20. 12. where the like proceſſe is uſed in that laſt and general great Judgement day. Where the main Books are the Conſciences of men, Rom. 2. 14. and the Scriptures of God, Joh. 5. 45. Both then opened by God in a ſpecial manner, Pſal. 50. 21. Here the impious actions of this horn. *Antiochus Epiphanes*, and evidences againſt him, are recited, as out of Books and Records, that for them, Judgement may paſſe upon him. It is not Antichriſt, as we have eftſoon ſaid, that is here judged and condemned, mentioned or meant.

V. 11. *becauſe of the voyce of the great words*] Chal. *from the voyce*; that is, from the time it was heard. For from that time of *Antiochus Epiphanes*, and becauſe of his great words againſt God, and the Church of God, then God began to ſhake and deſtroy the Kingdome of the Seleucidæ, with inward and with outward ſtirs.

even till the beaſt was ſlain] As in the Images ruine he began with the Legs firſt, and not with the Head, which firſt periſhed: ſo here, firſt he ſpeaketh of the ruine of the laſt; for the ſafety of his own Nation: that the Chaldeans ſhould pick no quarrel for this Viſion. The beaſt then here is the fourth and laſt beaſt. The kingdome of the Seleucidæ, a while after *Antiochus Epiphanes* his death, 1 Mac. 6. 8, 13. was overthrown by the *Parthians*, and by *Tygranes* King of Armenia; as *Appianus Alexandrinus* ſhewes.

and his body deſtroyed] By *Pompey* the Great; taking *Tygranes*; aboliſhing the very ſhew and ſeeming face of a Kingdome; and reducing Syria into a Province, as *Appian* and *Joſephus* teſtifie.

V. 12. *As concerning the reſt of the beaſts*] Chald. *the reſidue of the beaſts*, or *their relicts and remains*. They now periſhed with this; and were utterly taken away by the Romanes. Or thus, ſpeaking in the time paſt; as the three former Monarchies have had an end, at the time that God appointed, although they flouriſhed for a time; ſo ſhall this fourth have: and they that patiently abide Gods appointment, ſhall enjoy the Promiſes.

they had their dominion taken away] Not at that very time; they had it before. The meaning is, that every great Empire, and Enemy, and perſecutor of the Church, was deſtroyed before Chriſts coming upon the earth, from time to time, each one in his time: though the people of them ſtill continued and ſubſiſted, in ſome weak and low form of ſtate. See Dan. 2. 35. until all the remainders were brought under, by the Romanes.

yet their lives were prolonged] Chald. *a prolonging in life was given them:* had been given them; for a certain ſet time, by Gods providence; which time they could no wayes over-paſſe. Thus whole Kingdoms, though ſuffered long in ſin, yet at laſt are totally ruined for ſin.

V. 13. *night-viſions*] Verſ. 1.

behold] Daniels attentive heed; to the erection of the new and eternal kingdome of Chriſt.

one like the ſon of man] Or, *as a ſon of man:* Which is meant of Chriſt, who had not yet taken upon him mans nature; neither was the ſon of David, according to the fleſh, as he was afterward; but in viſion onely, and apparition here, Daniel ſeeth him coming from the Father, and returning to his Father again. The Jews grant Chriſt to be here ſo termed. And in the four Evangeliſts, our Saviour terming himſelf Son of Man, moſt graciouſly calleth us to weigh this Text. This phraſe, like the Son of Man, is uſed alſo of him, in viſion, after his Aſcenſion, Rev. 1. 13.& 14. 14. and may intimate ſomewhat more in him, then meer man. See Joh. 1. 14. Thoſe places, Rom. 8. 3. Phil. 2. 7. ſhew the ſtate and condition of his Humane Nature.

came] To work the myſtery of our redemption upon earth.

with the clouds of heaven] Roſe not out of the Sea; as thoſe former Beaſts and Empires did. But came in the clouds of heaven, from heaven, Pſal.104.3. Act.1.9,11. Mat.24.30. & 26.64.. Rev. 1. 7. & 14.14,15,16.

to the ancient of dayes] Chriſt, after his Reſurrection, is aſcended into heaven; and is ſet at the right hand of his Father; and from him hath obtained all power in heaven, and in earth. See Ezek.1.26. Joh. 16. 16, 28. Act.1 9. & 2.34,36. Heb. 1.3,4. Rev. 1.13. & 14. 14.

and they brought him neer before him] Or, was brought; imperſonally: Or, the holy Angels did it. For though Chriſt aſcended by vertue of his Divinity; yet Angels are his miniſtring ſpirits, to attend on him, Heb. 1. 6, 14. This is not meant of his ſecond coming to judgement; nor can be ſo properly applyed thereunto.

V. 14. *dominion and glory*] This is meant of the beginning of Chriſts Kingdom, Mat. 28.18. Joh. 3. 35. When God the Father, at his aſcenſion, ſpecially, gave unto him all dominion as to the Mediatour; to the intent that he ſhould govern, here, his Church on earth continually, till the time that he brought them to eternal life. This is the ſitting at the right hand of his Father, Pſal.2.4—10. And this power he exerciſeth in the midſt of his foes; maintaining his Church, and overthrowing his enemies; as it is, Pſal. 110. 1, 2.

and a kingdome] The concluſion of our Lords prayer, Mat. 6.13. calleth into our minds this ſpeech; and teacheth of the King of Eternity, 1 Tim. 1. 17. who joyneth Jewes and Gentiles, in one kingdome.

that all people] Pſal.2.8. Epheſ.1.20,21,22,23. Phil.2.9,10,11. Rev. 19. 16. Jewes and Gentiles. Not ſo was it with any earthly Monarch whatſoever.

his dominion] Chald. *ſaltan:* Whence poſſibly the word *ſultane*, or *ſoldan*, might ariſe.

an everlaſting Dominion] Chap. 2. 44. Pſal. 145. 13. Mic. 4. 7. Luk. 1. 33. To endure after his aſcenſion for ever. This is the dominion and power of his office, given to the Perſon of the Mediatour, in regard of both his Natures; and diſtinct from the eſſential power of the divine Nature. And this argues not the conſtant viſibility, and outward flouriſhing eſtate of any one particular Chriſtian Church on earth: but the duration of Chriſts dominion in his Church, in this world, even in the midſt of his enemies, Mat. 16. 18. & 28.18,20.2. Pſa.110.2. and the complement thereof in the Church triumphant for ever.

V. 15. *I Daniel*] The interpretation of the whole viſion, by an Angel, at the requeſt of Daniel.

was grieved in my ſpirit] Much perplexed and wounded, as if a weapon had pierced through him.

body] Chald. *ſheath*; as if his ſpirit had left it; and his body were become as a dead ſheath.

troubled me] According to the manner of Prophets, Daniel ſpecially, who, after their extaſies, through the greatneſſe, and brightneſſe of the ſight of Gods Majeſty, which did dazle their ſenſes, tire their ſpirits, and over-do their natural faculties, were aſtoniſhed and fainted. See Chap.7.28. & 8.27. and 10.8, 16. and troubled alſo at the wonder of the viſion, and in that he knew not what ſhould be meant by it. And thus was Pharaoh troubled at his divine dream, Gen.41.8. and Nebuchadnezzar, Dan.2.1. which ſtirred them up ſo much to know the interpretation of them.

V. 16. *unto one of them that ſtood by*] Namely, one of the Angels that appeared in this viſion; as verſ. 10.

the truth of all this] The proper meaning.

V. 17. *theſe great beaſts*] Likely ſo called, in conſideration of their beaſtly and ſavage dealing, againſt the families of our Lords anceſtors, the houſe of Zorobabel, and the Nation that ſhould have their Kings from it.

four kings] Kingdomes, verſ. 23, 24. whereof, Chap. 2. 39, 40. He may ſeem to uſe the term Kings, rather then kingdoms, that the next verſe, ſhort in the Chaldee, ſhould not be miſtaken; and that none ſhould think of four Kings, to hold a kingdome for ever and ever; as the tranſlation of that verſe will bear. The Prophet ſeems not unwilling to hide his minde from ſavage Heathen.

ſhall ariſe] The Chaldean kingdom was riſen already, and in preſent being. He ſpeaks, as reſpecting the greater part.

ariſe] Ariſing here, may, perhaps have a kind of relation to their riſing over the kingdom of the Saints, and with-holding it.

out of the earth] Sea, verſ. 3. They are diſtinct, Revel.13.1,11. Here one is an explication of the other; meaning the world, and the tempeſtuous troubles, and rowling changes of it.

V. 18. *But*] Or the verſe may be rendred thus; And they ſhall take the kingdom of the Saints of the moſt high; but they that are Saints, ſhall poſſeſſe the kingdome for ever, even for ever & ever. Meaning, though thoſe four Kingdoms, which Daniel ſpeaketh of, ſhould, for a time, rule over the Jews; (who are called the Saints of the higheſt here, and after, verſ.21,22.) yet Chriſt coming ſhould ſet up a Kingdom, to rule for ever. But our own tranſlation, beſt agrees with the Chaldee diſtinction, here uſed; and with the Context following, in this verſe, and verſ. 22, & 27.

the Saints] The houſe of Zorobabel, by Abihud, and Rheſa, Mat. 1.13. Luk.3.27. (though they be not mentioned among Zorobabels ſons, 1 Chron.3.19.) and the godly of their Nation; to wit, the Church of God, in Chriſt her head, firſt, and afterward the whole Body, which ſhall be perfectly united with him, ſhall receive from God, a ſpiritual and everlaſting kingdom, See verſ.22. Iſa. 60. 12. Rev. 1. 6. & 5. 10. whereof the Maccabees Principality was but a ſhadow; and was between the reign of Antiochus, and the coming of Chriſt.

of the moſt high] Chald. *high ones*; that is, *things*, or, *places:* that is, of the moſt high things, becauſe God hath choſen them out of this world, that they ſhould look up to the heavens, whereon all their hope dependeth: or higheſt, in the plural number, to teach us of the divine perſons, as Abraham ſpeaketh plurally, Gen. 20. 13. and David, 2 Sam. 7.22. Here, it was fit in a diſtinct viſion of the ſon, and of the father; as thrones alſo are plural, ver. 9. See Ecclеſ. 5 8.

that take the kingdom] That Kingdome, ver. 14. not that the Beaſts ſhould take the kingdom of the Saints of the moſt High, or of the moſt high God, and poſſeſſe it for ever, as the Trent Bible renders it, and forceth its followers commonly to expound it. But the Saints ſhould take and poſſeſſe it; as hath been ſaid.

V. 19. *Then I would*] Not ſatisfied with that ſhort anſwer, he deſires to know more.

of the fourth beaſt] Of this ſpecially: for of this, moſt and laſt was mentioned in the viſion, ver.7,8,&c. many ſtrange and prodigious things ſpoken of it: and therefore Daniel repeats them here again, with ſome enlargements.

was diverſe] Verſ. 7. It was partly unlike, becauſe two Kings, Syria and Egypt, both claimed right over Judah, ſince the dayes of Seleucus Nicanor, and Ptolomy Lagi, and made continual wars for it: but divers alſo in cruel ſpoiling the Jews, and in hatred of their Religion: which Babel, Madai, and Alexander, more favoured. See ver. 23.

from all the others] Chald. *from all thoſe*.

and his nails of braſſe] Or, *Steel*. This not mentioned in the viſion, ver. 7. This ſignifies, that this Kingdom of the Seleucidæ, ſhould tear in pieces the Jewes, as a wilde beaſt teareth his prey with his clawes. This we ſee in the hiſtory of Joſephus, and the Maccabees.

V. 20. *ten horns*] Of the Kings Seleucidæ and Lagidæ, which greatly troubled the Kingdome, when the houſe of Zorobabel ſhould have reigned to the glory and comfort of all the world, verſ. 8.

and of the other] Particularly of that, becauſe the things ſpoken of it, did ſeem ſtrange and prodigious, and to prognoſtick and portend ſome great and fearful, direful, and ominous matters; and therefore he doth here again recount them, as verſ. 8, 11.

before whom three fell] See *Annotations* on verſ. 8. and verſ. 24.

whoſe look] This not mentioned in the viſion, verſ. 7, 8. there called a little horn; for ſuch was Antiochus Epiphanes at the beginning. Here his looks more ſtout then his fellows; for ſo in the end he exceeded them all in power, and great enterpriſes, Chap. 8.10. & 11.37.

V. 21. *made war*] See the like, Apoc.11.7. & 13.7. Thus the wicked, even the Babylonians in their time, Zach. 1.19, 21. Antiochus in his time; and Antichriſt in his time likewiſe, prevail over the Saints, verſ. 19. of this Chapter. This made Daniel ſo inquiſitive after this beaſt, and the particularities of it: Though this War with the Saints, and prevailing over them, was not ſpecified in the viſion before.

with the Saints] With the Jewes, as the Books of the Maccabees do ſhew. Papiſts, underſtanding this little Horn of their conceited Antichriſt, that ſhould reign but three years and an half before the end of the world, and Chriſts ſecond coming to judgement, do make the Saints here, to be the Elect and godly, living in that ſhort time. And this War to be that of Antichriſt againſt them: and hereunto they apply, Matth 24. 21, 24. and Revel. 13.7.

V. 22. *Ancient of dayes came*] See verſ. 9. Till God ſhewed his power in the perſon of Chriſt; and by the preaching of the Goſpel, gave unto his Son reſt.

and judgement was given] Neither was this mentioned before. The meaning is, till the Ancient of dayes came, verſ. 9. and gave the power of judgement to them, in Chriſt the Head; in whom, the Saints are the Judges of the world, 1 Cor. 6. 2, 3. Mat. 19. 28. and they obtained, by the preaching of the Goſpel, a famous name in the world, and became, in name and truth, the Kingdome of God.

to the ſaints] To the people of God, ver. 18. 21, 25. Chap. 8. 24. & 11. 30. To them, and on their behalfe; to poſſeſſe the kingdome.

poſſeſſed the kingdome] Verſ. 14. It was given to Chriſt: the Saints here poſſeſſe it, in him their head; they poſſeſſe it as partners with him, and partakers in their degree and capacity. This muſt arme Gods people with patience, under the ſoreſt perſecutions, and fill them with comfort and expectation in the meane time.

V. 23. *Thus he ſaid*] To wit, the Angel, of whom he asked information concerning this matter, ver. 16. anſwering in order to the four points of Daniels queſtion.

the fourth beaſt] The Kingdome of Aſia; or Syria, or of the Seleucidæ; ſo called, becauſe the farre greater part of thoſe Kings, were Seleucidæ, two onely of the Lagidæ excepted: we may not with the Romiſh Church, underſtand this of the Roman Empire, as hath been ſaid.

which ſhall be divers] In cruelty; and is ſhewed in the next words, Not *greater* then all kingdoms; as the Trent Bible hath it: to make it thereby to be underſtood of the Roman Empire.

devour the whole earth] Not all the world; but the Holy Land, Namely Judea; as appears by verſ. 21, 25. breaking and trampling it more then the three former Beaſts did. See Luk. 23.44.

V. 24. *And the ten horns*] Verſe 7,8.

are ten Kings] viz. *Seleucus Nicanor, Antiochus Soter, Antiochus Theos, Seleucus Callinicus, Ptolomeus Evergetes Lagida, Seleucus Cerannus, Antiochus Magnus, Ptolomeus Philopater Lagida, Seleucus Philopater, Antiochus Epiphanes.* More Kings reigned after theſe ten: but they poſſeſſed not Judea; and ſo could not afflict the Jewes, Gods people: and therefore in this viſion, which is vouchſafed for the Jews ſake, no notice is taken of them. Of theſe things we read in Appianus, Alexandrinus, Memnon, Joſephus and others. The Papiſts here, conſtant and conſonant to their former errour, do make theſe ten Horns, anſwerable to the ten toes of the Feet of Nebuchadnezzars Image, Chap. 2. 33, 41, 42. and underſtand both of the Roman Empire, to be divided into ten Kings or kingdomes a little before the end of the World: and to the ſame purpoſe they apply the ten Horns of that *ſeven-Headed Beaſt*, Rev. 13.1. & 17.3, 7, 12. And yet they miſerably vary among themſelves about theſe Kings, and their number. But, as we have eftſoons ſaid, Daniels prophecie and viſions meddle not at all with the Roman Empire, but as it may in ſome reſpect relate to the firſt coming of Chriſt.

and another ſhall ariſe after them] *Antiochus Epiphanes*, the laſt of thoſe ten; and the laſt of the Seleucidæ, that reigned over Judea: for in his time the Maccabees delivered the Jewes from his tyranny and perſecution. Moſt Papiſts apply this to Antichriſt; ſome, to Mahomet.

divers from the firſt] More cruel to the Jewes, and perfidious, then the former nine Kings, 1 Mac. 1. 11.

three Kings] Ptolomæus Philopater, whom he, joyning forces with his father, and brother, drove out of Syria. Antiochus the Great, (his father) and Seleucus Philopater, his elder brother, whom he poyſoned by Heliodorus. Others, more rightly, inſtead of his Father Antiochus Magnus, do put for the third, Demetrius the ſon of his brother Seleucus, the right heir. In applying this to Antichriſt, Papiſts rather ſay nothing, or confeſſe they can onely divine.

V. 25. *and he ſhall ſpeak*] Chap. 8. 24, 25. & 11. 28, 30. 1 Mac. 1.46. See the like, Rev. 13.5. 2 Theſ. 2.4.

againſt the moſt high] That is, ſpeak blaſphemies againſt God; and make wicked Decrees and proclamations againſt Gods Word, and ſend through all his Dominion, tyrannically and cruelly to deſtroy all the Jewes and godly people that did profeſſe and practiſe it. This is largely ſet down, Chap. 11.

Saints] Ver. 21. Chap 8. 24, 25.

to change times] Sabbaths, Paſſeover, Pentecoſt, expiation-day, the Feaſt of Tabernacles, New Moons, the ſeven yeares reſt, and ſuch like, Dan. 8. 11. and 11. 31. 1 Mac. 1. 47, 48. miſerable ſhifts are made by Papiſts to apply this to their conceited Antichriſt.

and lawes] All Moſes Ceremonies, and Laws, 1 Mac. 1. taking upon him a Divine power, uſurping Gods own authority over his people; changing and aboliſhing Gods Laws, making new Lawes of his own clean contrary to Gods; and forcing moſt cruelly the peoples obedience unto them.

ſhall be given] He ſhall give ſuch Lawes; and the Saints ſhall be given into his hand, to be oppreſſed, worn out, and over-powred by him.

time and times] A *time* here is a year: *times*, two years; and a dividing, or particle of time, ſeems to be ten dayes; as the hiſtory of the Maccabees ſets it down, from the year 145 moneth 9 day 15 of the reign of the Greeks or Seleucidæ, until the yeare 148 moneth 9 day 25. 1 Macc. 1. 54. and Chap. 4. 52. See Chap. 12. 7. and the like, Chap. 14. 16. and Revel. 12. 14. and Chap. 13. 5.

and the dividing of time] Trent Bible thus; *halfe a time.* And ſo they expound it, half a year: contrary to the warrant of the Text, and the truth of the ſtory.

V. 26. *But the judgement ſhall ſit*] Ver. 9. God, *the ancient of dayes*, the juſt Judge ſhall ſit in Judgement; and thenceforth not ceaſe to execute his Judgements, to take away, conſume, and utterly deſtroy that little horn, and the whole kingdome of the Seleucidæ; the fourth beaſt, verſ. 9. 11. And this was done by the Maccabees, the Parthians, Tygranes; and laſtly, and utterly by the Romane Pompey the Great; as Appianus in his book of the Wars of Syria, and other Authors do record. And theſe deſtructions are handled in Ezek. Chap. 38. & 39. And about 150 years afore our Lords Birth, are ſpent in this waſting of Syria and Egypt, the Seleucidæ and Lagidæ, by wars among themſelves, and with the Maccabees and others; as hath been ſaid.

V. 27. *And the Kingdome*] Verſ. 14. Luk. 1. 33. He ſheweth wherefore the Beaſt ſhould be deſtroyed; to wit, that his Church might have reſt and quietneſſe, & a kingdom. Which reſt, although they do not wholly enjoy here, yet they have it in hope; and by the preaching of the Goſpel, enjoy the beginning thereof; which is meant by theſe words, *under the heavens*: and therefore he here ſpeaketh of the Beginning of Chriſts Kingdome in this world, the Kingdome of the Meſſias; when Chriſt begins to reign in the hearts of the faithful amongſt all the Nations of the whole world, Mar. 16. 15.

ſhall be given to the people] Ver. 14. It was given to the Son; Here to the people of the moſt High. The Faithful have it by the participation that they have with Chriſt their head, 1 Cor. 1. 9. The head communicating its glory to its body. For Chriſt with all he hath as Redeemer, is conſidered as ours; His righteouſneſſe, ſufferings, Kingdome, ours, Rom. 8. 32. Hence are thoſe ſpeeches, 1 Pet. 2. 9. Rev. 1. 6. & 5. 10. Mat. 11. 12.

whoſe Kingdome] Upon this all the New Teſtament goeth, and Paul to Timothy ſpeaketh, 1 Tim. 1. 17. He advanceth the Goſpel, and the praiſe of the King eternal, uncorrupt, Inviſible, God onely wiſe. Alſo the Revelation after the deſtruction of Jeruſalem, is a heavenly Commentary upon this part.

is an everlaſting Kingdome] Verſ. 14. Heb. 12. 26, 27. though after a thouſand years Satan was looſed for a little ſeaſon, Rev. 20. 23. Mat. 16. 18.

and all Dominions] Or, *Rulers*; that is, ſome of every ſort that beare rule; ſome of them, in all parts of the world. So 1 Tim. 2. 4.

V. 28. *Hitherto is the end of the matter*] Here end the viſions of Daniel; which the Prophet penned in the tongue known over the Eaſt, and South; wherein the Jewes are not deſcribed plainly to be the people, for whom God plagueth the Kingdomes: and that the Heathen might be drawn to think ſomewhat better of the God of heaven. And more properly here ends the Angels interpretation, and what he revealed touching the future ſtate of the Church.

As for me Daniel] Chal. *I Daniel.*

my cogitations] Verſ. 15. Chap. 8. 27. & 10. 8. Though he had many Motions in his heart which moved him to and fro to ſeek out this matter cunningly: yet he was content with that which God revealed, and kept it in memory, and wrote it for the uſe of the Church, 1 Cor. 4. 6.

my Countenance changed] Chald. *my brightneſſes changed*; that is, the brightneſſe of my Countenance. I became all pale and wan; both in regard of the raptures of the Spirit; as alſo through horrour of the predictions againſt Gods people, ver. 23, 25.

But I kept the matter in my heart] Faithfully to deliver it to the Church of God. Thus was Daniel affected in his heart with Gods Word, and the revelation of his Will, and ſo ſhould we be.

CHAP. VIII.

Verſ. 1. IN] This Chapter expounds the ſecond, and the ſeventh Chapters. For here is a third deſcription of thoſe Kingdomes or Monarchies; and that more largely, and cleerly, then formerly. Onely the Chaldean Monarchy is omitted here; and ſo in the Viſions and Chapters following, as being now at the point of expiration; and in the time of the Viſions and Propheſies following clean extinct. And therefore alſo this Chapter, and the reſt that follow, are not written by Daniel in the Chaldee tongue; as all the former were, which concerned the Chaldeans, and behoved them to know. But in the Hebrew tongue, for the peculiar uſe of the Church of the Jewes; to inform them of their eſtate in future times, to arme them with patience, againſt perſecutions coming; and comfort them in expectation of joyful deliverance at the laſt. And theſe Viſions are commanded to be ſhut up and ſealed, Chap. 8. 26. & Chap. 12. 4. as being for future ages; and leſt the Naming of thoſe Heathen perſecutors (as is done in theſe viſions) being known to them, might create further danger to Gods people.

the third yeare] and therefore before that in the fifth Chapter.

unto me, even unto me] Verſ. 15. to diſtinguiſh theſe Viſions, from thoſe of Nebuchadnezzar, Chap. 2. 4. Daniels perſon adds to the authority of theſe viſions, 2 Tim. 3. 14.

at the firſt] In the firſt year of Belſhazzar, Chap. 7. 1.

V. 2. *in a viſion*] Not in a Dream, but in Viſion: ſo twice in this verſe, and once in the former. See *Annotations* on Chap. 2. 19. & on Chap. 7. 1. And yet this might be in the night on his bed, in his ſleep.

at Shuſhan] In viſion and extaſie there; ſo much the former words import, and no more, And therefore then he was moſt likely at Babylon in body; This being but the third year of Belſhazzars reign: and ſo vreſ. 27. So Ezekiel being bodily preſent in Meſopotamia, in the viſions of God was brought into the land of Iſrael, Ezek. 8. 3. & 40. 2. men in Viſions, as in Dreams, many times think themſelves to be corporally in places, where indeed they are not. The arms and breaſt, and the Bear, are here now again in the third Viſion, and more cleerly deſcribed then formerly; for the moſt certainty of the thing; as Gen. 41. 25, 32. and that Judah ſhould be the more skilful in this matter. Shuſhan, or Suſis, whence the Countrey about it is called *Suſiane*. Of this *Shuſhan*, we read, Neh. 1. 1. Eſth. 1. 2, 5. & 2. 3. & 3. 15. & 8. 14. & 9. 6. The word *Shuſhan*, ſignifies a Lilly, in the Greek; a Fountain, or Well, in that Country language.

Palace] The place of royal reſidence, the Metropolitane City of Perſia; where was a moſt ſtrong Tower or Caſtle, moſt ſtrongly fortified for the keeping of the Perſian Treaſure. Brought to this perfection afterwards by Darius the ſon of Hyſtaſpes, as Pliny relates. Here the Kings of Perſia afterwards kept their Court, and made their ſtay one part of the year, Eſth. 1. 2, 5. Otherwhiles they did, at Perſepolis, and Ecbatana, Q. *Curtius*, lib. 5. The word alſo ſignifies a Caſtle, Court, and Temple.

Province] Some Tranſlations read *Region*; ſome, *City*.

of Elam] Gen. 10. 22. the Weſt part of Perſia; next to the Confines of Babylon. See Act. 2. 9.

river of Ulai] Trent Bible, *Port or gate of Ulai*: without any warrant, and againſt the Hebrew Text.

Ulai] Or, *Eulæus*; that compaſſed the City Shuſhan round about. This River was held by them in ſome ſacred eſteem. And therefore their Kings drunk of this River onely, and had the water of it carried along to remote places with them. See Plin. l. 6. c. 27. It ſeems alſo to be called Choaſpes; as uſually the ſame River, ſpecially at divers places, is commonly called by divers names; as likewiſe the famous Rivers, Danubius, Tygris, and Euphrates are. Here Daniel at the River Ulai. And again, Hiddekel, Chap. 10. 4. as Ezekiel at the River Cheber, Chap. 1. 1. and John at Jordan, Mat. 3. 16, 17.

V. 3. *My eyes*] The eyes of his mind, in this intellectual, ſpiritual Viſions, illuminated with Divine light; and the eyes of his body, having thoſe ſimilitudes of corporal things formed in the inward ſenſe of his imagination.

before the river] Ulai, at Suſis, where was the ordinary reſidence and Court of the Kings of Perſia, as was ſaid: and therefore very fit that this Viſion was ſeen there.

a Ram] A figure of the Perſian and MedianE mpire, ſignified by the two horns; as verſ. 20. by the Images breaſt, and armes of ſilver, Dan. 2. 32. and by the bear, Dan. 7. 5. We may be here too curious in ſearching out reaſons of this Aſſimilation, between the Ram and this Monarchy. But ſure we are, that this Monarchy was more uſeful, favourable, and beneficial to the Jewes, then any of the other.

two hornes] The word is of the dual Number. Theſe are Medes and Perſians.

high] Not crooked, as Rams horns uſe to be. In the Horns, and Head, the force of Rams doth conſiſt.

one was higher] The kingdome of Perſia, which though founded after that of Media, grew far greater then it, by the victories of Cyrus the Perſian, who gained Media, Babylon, and many Countries more.

then the other] Heb. *the ſecond*.

laſt] The Kingdome of Perſia, was later then that of Media. Cyrus the Perſian ſucceeded Darius the Mede; and Perſians ſtill ſucceeded Cyrus in that Empire.

V. 4. *Weſtward*] Heb. *the Sea*, that is, the mid-land Sea, which is Weſtward from Shuſhan, and Perſia, which were in the Eaſt part of the world (ſee *Annotations* on Ezek. 10. 3.) He underſtands hereby Babylon, Syria, Cappadocia, leſſer Aſia and Græcia.

and Northward] Lydia, Armenia, Scythia, Pontus, the Caſpians, and Northern Nations.

and Southward] Arabia, Ethiopia, Egypt, Lybia, &c. See Chap. 7. 5. Eſth. 1. 1.

no beaſts might ſtand before him] That is, no Kings or Nations, could hinder his enterpriſes and actions, Jer. 51. 30. though the Aſſyrians, Crœſus, and many other Kingdoms and Nations aſſiſted the Babylonians. Thus God by the Perſian, revenged the cauſe of his Church and people againſt the Babylonians, Jer. 51. 56, 50, 15, 18, 24, 25, 28, 29, 34.

out of his hand] This improperly aſcribed to a Ram. The meaning is plain and uſual; out of his *power*.

V. 5. *An he-goat*] By this is figured the Kingdome of Greece and Macedonia, under Alexander, verſ. 21. All the braſſe and iron, Chap 2. 33, 39. alſo the Leopard, and the fourth beaſt, Dan. 7. 6, 7. are in this he goat, or buck. And this is a ſweet Commentary upon them. This prophecie was ſhewed by Jaddua the high Prieſt, to Alexander, when he entred into Jeruſalem, ſome two years before he conquered Darius Codomannus, the laſt perſian Emperour, *Joſephus, l. 11. c. 8. Antiquit. Jud.*

from the weſt] From Greece and Macedon, weſtward from Aſia; where the Prophet was, and where the Perſians reigned.

whole earth] So Dan. 2. 39. all Aſia; all that land wherein Daniel was; that which was moſt eſteemed, and beſt known in all the world. Alexander complained, that he had not another world to overcome. *Unus pellæo juveni non ſufficit Orbis*; *Juvenal, Satyr.* 10.

and touched not the ground] Or, none touched him in the earth; ſo ſwiftly great Alexander conquered the Eaſt in 6 years; as flying above the earth, rather then going on the earth; an hyperbole, as that alſo is, John 21. 25. See Chap. 7. 6. four wings of a fowl, added to a ſwift Leopard. Thus Virgil ſpeaks of Camilla: and Ovid of Atalanta.

a notable horn] Heb. a horn of ſight. Alexander was the notableſt for his ſtrange ſucceſſe in wars, of any that ever warred, ver. 8. 21. It is called *the great horn*.

between his eyes] As an Unicorn, whoſe ſtrength is mentioned, Numb. 23. 26. Job 39. 12.——15. And by the *eyes*, may be figured as Alexanders own ſharpneſſe of wit, quick in ſight and foreſight, and clearneſſe of wiſdome; ſo alſo his wiſe Captains, that were as eyes to him. Such were Parmenio, and others. This *horne* not ſeen in a Goat; as neither the *four Hornes*, ver. 8.

V. 6. *Came to the Ram*] A deſcription of Alexanders acts againſt Perſia, whereby he overthrew that kingdom, and made himſelf Lord of Aſia.

In the fury of his power] This place is a ſweet abridgement of all Great Alexanders conqueſts.

V. 7. *moved with Choler*] At Granicon water in his firſt fought field he did well.

and ſmote the ram] At Iſſicon, a Town in Cilicia, the ſecond battel, he did better: and took priſoners Darius his Mother, wife, and Children, among others.

and brake his two hornes] Thirdly, at Gangamela, he killed of men about 600000. as ſome write, and got the Empire.

V. 8. *he-goat*] The word ſignifies a *young* he-goat: as Alexander was young, at that time about 26. years old; and about 20 when he began to ſet upon his great wars. See Zach. 14. 3.

the great horn] Alexander dyed ſuddenly in the flower of his age, and in the middle of his victories, verſ. 22. when he was 33 years old, and had held the Monarchy ſixe or ſeven yeares; as *Arianus*, *Plutarchus*, and *Diodorus Siculus* do report. Such is the Inſtability of earthly Monarchs, and all worldly glory; even when it is at the height, Pſal. 82. 6, 7.

and for it came up] Or, *ſtood up for it*: after divers horrible ſlaughters and murders in *Alexanders* family; and conflicts and blood-ſhed among his Chieftains and Commanders, a while foregoing, Chap. 7. 8, 11, 21.

four notable ones] Out of the Nation; but not in his power, ver. 22. Seleucus Nicator had the Kingdome of the Eaſt, Syria, and Babylon, and Perſia. Perdiccas, Caſſander, and Philippus Aridæus had Macedonia, in the Weſt. Antigonus had Aſia the leſſe, and more, Northward: and Ptolemy Lagides, had Egypt Southward: and at laſt theſe were reduced to two, the Seleucidæ, and Lagidæ.

V. 9. *and out of one of them*] That is, out of Seleucidæ that reigned in Babylon and Syria.

came forth] Chap.7.8. and 11. 21.

a little horn] Chap.7. 8. Antiochus Epiphanes, who was of a ſervile and flattering nature; and alſo there were other between him and the Kingdom: and therefore is here called *the little horn*, becauſe neither Princely conditions, nor yet any other thing was in him, why he ſhould obtaine the Kingdome, Chap. 11. 21.

toward the South] That is, toward Egypt, which Antiochus ſeized upon, Chap.11.25,40,43. Himſelf had, and held the North; that is, Syria, and Babylon.

the Eaſt] That is Perſia, which was alſo conquered by Antiochus.

pleaſant land] So is Judea, or the land of Iſrael called in Scripture; In regard of its great prerogative, temporal and ſpiritual; it being the Tſeby of all lands; the ornament, pleaſure, and Nobleneſſe: or as it were the pleaſant Roe, Prov.5.19. Thus again, Dan. 11.16,41,45. Zech.7.14. Of this Land, ſee Ezek. 20. 6, 15. yet it moſt was for Jeruſalems ſake, Pſal. 48.2. and Gods Temple, and Service there. See theſe enterpriſes of Antiochus upon Judea, chap. 11.30. and following Verſes.

V. 10 *to the hoſt*] Or, *againſt the hoſt*, ver. 24. Chap. 7.18.& 11.32. Antiochus raged againſt the Church of God, which is a heaven where God dwelleth in Grace; and where the faithful do hold the place of Angels. See Eſay 14. 13. He made way againſt Religion, and the Temple, and the holy Jewes.

Caſt down] That is, ſlew ſome of the Choyſe, in Church and Common-wealth; In offices and graces: ſome of the Elect, which are called the hoſt of heaven, and ſtars; becauſe they are ſeparated from the world, and whoſe names are written in heaven, Chap. 12,3. Luk.10.20. Thus he brought heaven under his feet, to trample on it. Thus he dealt with old Eleazarus, and with the mother, and her ſeven ſons, 2 Macc.6,7. Chapters.

V. 11. *Even to the prince of the hoſt*] Ver. 25. or againſt; daring to puſh, not onely at the high Prieſt, or Judas Maccabeus; But at God himſelfe; The Son of God, who as a Prince in a ſingular manner reignes in and over his people. And this Antiochus did, by bearing an hoſtile ſpirit againſt the God of the Jewes; by blaſpheming him, and violating his Temple, ſervice, and glory; as is ſhewed in the words following. See Chap. 7. 25. & 11. 22, 36. 2 Macc.5.11. —— 17. and verſ. 21,24,26.

by him] Or, *from him: by him*, that is, by Antiochus, rather then from him; that is, from the Prince of the hoſt.

daily ſacrifice] Ver. 13. Namely, the Morning and Evening ſacrifice; the law whereof is in Exod. 29.38,&c. Numb. 28. 3. and alſo all other ſacrifices, and Feaſts, and the whole worſhip of God; which Antiochus to his utmoſt power by all meanes did labour to put down, as the books of Maccabees do ſhew, 1 Macc. 1.44. —— 64.

place of his Sanctuary] The Temple of Jeruſalem, called by many ſeveral names in Scripture. As the Church is called by many names and titles in the Old and New Teſtament.

V. 12. *an hoſt was given him againſt the daily ſacrifice*] Or, *the hoſt was given over, for the tranſgreſſion againſt the daily ſacrifice*. The hoſt of the Jewes was given over to him and his power, becauſe of their tranſgreſſion againſt the daily ſacrifice. Or, the Faithful ſhall be in great danger of apoſtatizing from the true Religion: and Antiochus ſhall give them many occaſions to do it, and ſhall ſeek to induce them to it by force, craft, and all means: and the Lord ſhall put them to this tryal, Chap.11.32,35. 1 Mac.1.

by reaſon of tranſgreſſion] Tranſgreſſion the reaſon and cauſe of all calamities.

caſt downe the truth] All uſe, preaching, and profeſſion of Gods Truth, and Doctrine of ſalvation, ſhall be forbidden and ſuppreſſed by Antiochus; who did ſeeke to deſtroy the very books of the Law, 1 Mac. 1. 59. See *Annotations* on verſ. 26. See Eſay 59. 14.

and it practiſed and proſpered] That is, that *Horn*: and *Horn* being of the feminine gender, hath theſe words likewiſe of the feminine gender to agree with it: and verſ. 24. theſe words are put in the maſculine gender, to agree with the word *King*, of the maſculine gender in ver. 23. Thus the moſt wicked men do proſper, even in their vileſt practices againſt Gods people, by reaſon of their tranſgreſsions. So did Nebuchadnezzar in his time.

V. 13. *one Saint ſpeaking*] That is, a certain Saint: meaning, that he heard by an inward hearing, one of the Angels asking this queſtion of Chriſt; though ſome ſay, of another, and higher Angel. Angels deſire to ſee into the myſteries of God, 1 Pet.1.12. Eph. 3.10. and to know a ſpeedy end of ſo great a devaſtation of Gods Saints and ſervice, as was here foreſhewed.

and another Saint] Heb. *and a certain Saint*; that is, either the former, or another holy Angel. See Zach. 2.3.

unto that certain Saint] Heb. *unto a certain one, or a ſecret one, or a marvellous one, or the Numberer of ſecrets*; or, *the wonderful Numberer*. The Hebrew word is *Palmoni*; which may ſeem to be compounded of two words, *peloni*, and *almoni*: and theſe are uſed by the Hebrews, when they will note out a certain man, and yet not name him; as Ruth 4.1. 1 Sam.21.2.& 2 King.6.8 Mat.26.18. The Greeks expreſſe this by ὁ δεῖνα. See Ezra 4. 10. This Saint unnamed, or this wonderful Numberer; compoſing the word of *pala*, and *manah*, is moſt commonly and probably conceived to be Chriſt, the Wiſdome, and the Word of the Father; who knows all the ſecrets of his wiſdom moſt perfectly; and ſpeaks them to men and Angels in the Church, according to the times and ſeaſons of his divine adminiſtration & diſpenſation. Thereupon he is asked here; and gives charge and direction, ver.16. See Rev.1.1. and Zech.1.9.11,12.

viſion concerning the daily ſacrifice] That is to ſay, the things ſignified by it, and ſaid of it, how long ſhall they continue?

tranſgreſſion] The idolatry of Jupiter Olympius, which Antiochus had ſet up in the Temple, in ſtead of Gods pure worſhip, 2 Mac 6.1,2. which cauſed the extream deſolation of the people; in ſome, ſpiritually, by apoſtaſie; in otherſome, bodily; by perſecutions and torments, Dan. 11.31. and 12. 11. 1 Mac. 1. 57. and Chap. 6. verſ. 7.

of deſolation] Or, *making deſolate*.

V. 14. *he ſaid unto me*] Chriſt the Palmoni, or wonderful numberer, verſ. 13. anſwered, not the *Angel*, that asked the queſtion, as the Trent Bible hath it; but unto *Me*; for the comfort of his Church, whom it moſt concerned; and for whoſe ſake, moſt likely, the Angel asked the queſtion.

unto two thouſand three hundred dayes] Thus punctual is Daniels prophecy. That is, until ſo many natural days be paſt, which make 6 years, 3 moneths and an half, or neer upon 3 weeks; for ſo long, under Antiochus, was this deſolation; from that defection of the people, procured by Menelaus, the High Prieſt, in his time, in the 142 year, 6 moneth, 6 day of the Kingdom of the Greeks, or Seleucidæ; as Joſephus records in the 12 book, and Chap. 6. of his Antiquities. See 2 Macc. 4. 23, 25. when the hoſt of Gods people (concerning whom alſo the Angel inquired) began to be trodden under feet; and continuing, till the cleanſing of the Sanctuary, building the altar, and ſacrificing upon it, which was in the 148 year, 9 moneths, 25 day, 1 Mac.4.52. This then is another reckoning, from another beginning differing from that, Chap. 7. 25. and Chap.12 71. That was of three years and ten days; beginning from the building of that idolatrous altar, 1 Mac.1.54,59. and ending at the re-building of Gods altar, and reſtoring his worſhip 1 Mac 4.52. This, of 6 years, 3 moneths, and 18 dayes, beginning and ending, as aforeſaid. Or, if we ſhould reckon theſe ſix yeares, 3 moneths, and about 19 days, from the beginning of Antiochus his firſt bloody perſecution, in the beginning of the year of the Greeks, 143. to the year of his death, which was in the year, 149. the time will not much differ. See 1 Mac.1.20. and 6.16.

dayes] Heb. *evening-morning*. So verſ.16. called, νυχθήμερον, 2 Cor.11.25. The evening, being the beginning of the day of 24 hours; as the darkneſſe was before light, Gen. 1. ver. 2,3. And ſo is the day reckoned, Gen.1. ver. 8,13,19 —— 23. 31. and ſo Exod. 12.18., Lev.23.32. The conſideration whereof, and of the change of the beginning of the day, in our Saviour Chriſts time, may help to reconcile that difficulty, and difference of the day, wherein our Saviour before his Paſsion, and wherein the Jews did eat the Paſſover, after his Paſsion.

cleanſed] It ſhall be purified from its uncleanneſſe. Heb. *juſtified*. That is, ſet free by Gods juſt judgement, from Antiochus his tyranny, who had made it a receptacle of Idols: to be again according to its firſt inſtitution, the holy Temple of the true God. This was done by Judas Maccabeus, 1 Mac. 4. 52.

V. 15. *I, even I Daniel*] Verſ.1. Chap. 7. 15, 16. Here is his attention to the viſion, and deſire of knowing and underſtanding it more fully and diſtinctly.

ſtood before me] According to the apprehenſion of his inward ſenſes and ſight.

as the appearance of a man] Not Gabriel the Angel; he is commanded by this man, verſ. 16. But Michael, that is, Chriſt; who, in this manner, declared himſelf to the old Fathers, as a præludium to his Incarnation; how he would be God manifeſted in the fleſh.

V. 16. *And I heard*] As in a viſion; to my ſeeming and imagination. I heard ſuch a ſound, voyce and words.

between the banks] The gate and banks, or, of the river it ſelf, Chap. 12.7.

and ſaid] With a mans voice and words. How Angels communicate their notions one to another, is not a thing incident, or proper to this place, or inquirable.

Gabriel] The name of an Angel; which ſignifieth, ſtrong man of God. See Chap.9.21. Luk.1.26. The onely Angel in Scripture, which hath a proper name: For Michael, Chap.12.1. Jude 9. Rev. 12.7. is the name of Chriſt.

make this man] This power to command the Angel, declareth, that the Commander was Chriſt; who is true God, and the Lord, and head of Angels.

V. 17. *afraid and fell*] See Ezek. 1. 28. and the *Annotations* upon it. Not to worſhip the Angel, but in a lowly fear and reverence; being conſcious of his own unworthineſſe, frailty and vileneſſe. The preſence and ſpeech of an Angel, wrought thus upon holy Daniel, when the Angel drew neer unto him.

Son of man] Ezekiel & Daniel only, being in viſions of angels, are ſo ſpoken unto, Son of man: as Aben Ezra notes, Ezek.2.1. See *Annotations* there.

Viſion] The words here are diverſly rendred: and ſome underſtand them of a ſhort time: but verſ. 26. and the words themſelves, here, ſpeak of a long time, that the things foretold by that viſion, ſhall come to paſſe at the appointed time, about the time of the coming of the Meſſiah, who ſhall fulfil the prophecies; and the old age; for to bring in a new one, by renewing the ſtate of the Church. See Ezek.38.8. Dan.9.24.

V. 18. *Now as he*] Chap. 10.9.

deep ſleep on my face] That is to ſay, In my prophetical extaſie, I loſt all action and motion, as a man overcome with ſleep, verſ. 17. Rev.1.17.

ſet me upright] Heb. *made me ſtand upon my ſtanding.* Did rear, refreſh and ſtrengthen me; as Ezek. 2. 2. recover, and re-comfort me.

V. 19. *and he ſaid*] Continuing his ſpeech, that was interrupted in the former verſe.

what ſhall be in the laſt end] The word, *Acharith* is a ſubſtantive. The meaning is this, what ſhall befall the Jewes in the laſt end of this indignation, and wrath of God in this laſt affliction, which God ſhall ſend them for a puniſhment of their ſins; meaning that great rage of Antiochus; and what he ſhall do then. After which ſhall be revealed the great and eternal reconciliation in Chriſt, Dan.9.24. & 11.36. This laſt part of the viſion he mentions, as the moſt regardable, and moſt deſired by Daniel, to be underſtood, verſ. 13.

the end ſhall be] There ſhall be a certain prefixed time, for the laſting of this calamity. This verſe ſtrongly overthroweth their errour, which feign the Roman Monarchs to be meant by the legs of the Image, Chap. 2. or by the fourth beaſt, Chap. 7. ſeeing that the Greeks are the dealers, in the end of wrath, ſpoken of Daniels people. And it had been a ſtrange thing, that this laſt viſion, repeating the former, ſhould leave out the Romanes, if they had been ſpoken of before: ſeeing it were good to have that told; and God never omitted the good of his Church.

V. 20. *The Ram*] Ver.3,4. Gabriel, orderly, proceeds from point to point, as the method and paſſage of the viſion, directed him.

two horns] Not meant perſonally, and punctually of Darius the Mede, and Cyrus the Perſian, Chap. 6. 28. For theſe two were not alive, when Alexander the great brake theſe two horns, here mentioned.

are the kings] are types of them, do ſignifie them, the Kings of that Kingdom, or Empire. A typical, or ſacramental phraſe; and moſt plain to be underſtood; ſo verſ. 21.

V. 21. *and the rough Goat*] So called for its roughneſſe and horribleneſſe. Of this, verſ.5,6,7,8. Here the whole Grecian Empire is underſtood; Alexander, and his ſucceſſors in the Empire, divided.

Grecia] This place proveth, that of Javan, the Greeks come. Macedonia is herein comprehended.

the firſt king] Namely, *Alexander* the great; the firſt of them that overthrew the Ram; that conquered the Medes and Perſians. Of him perſonally is underſtood, verſ.5,6,7,8.

V. 22. *four kingdoms*] Ver. 8. Of many kingdoms ariſing from *Alexander*, four in the end bear the ſway: and in time two; whereof, Chap.11. will ſpeak.

of the nation] Namely, of the Greek, or Macedonian nation; though not of *Alexanders* poſterity, Chap. 11.4. All the four were Grecians; and ſo continued the name of the Grecian Empire, 1 Macc. 1. 6.

in his power] They ſhall not have like power, as had *Alexander.* So the particle, *in*, is uſed, John 3.21.

V. 23. *and in the latter time*] *viz.* In the 137 year of the Kingdome of the Greeks, or Seleucidæ, 1 Macc. 1. 10. Or, for then Antiochus Epiphanes, here ſpoken of, began to reign: though he entred not into Judea, till the year, 143. 1 Mac.1.20. And after him, many of that race of the Seleucidæ were Kings of Syria and Judea, for the ſpace of 120 years, or thereabouts. But none of them are here ſpoken of; as not having a full power over the Jews: The yoak of their tyranny, being ſhaken off by the Maccabees, in this Kings dayes, Chap.7.22.

when the tranſgreſſours] Among the people of the Jewes. See 1 Macc.1. verſ.11, &c. and verſ.43, &c. and Chap.2.15. and 2 Mac. 4. This the cauſe of that fearful judgement and plague by Antiochus.

are come to the full] Heb. *are accompliſhed.* Chap.11.36. Gen.15. 16. Jer.51. 13. Mat.23.32. 1 Theſſ. 2. 16.

the full] Of open impiety, and formal apoſtacy, Dan. 11. 30. 1 Macc.1.11,12. Gen.15.16.

a King of fierce countenance] Heb. *hard of face:* that is, braſenfaced, of whom, ver. 9, &c. Namely, Antiochus Epiphanes, chap. 7.20. and 11. 21. who was impudent, as Deut. 28. 50. and he is ſpoken of in the Maccabees, and heathen writers very much; for ſhameleſſe impudency, againſt all divinity and humanity in his life and actions: of Polibyus he was called Epimanes, that is, mad. Many Papiſts, would fain underſtand this King, and all that is here ſaid of him, of their imagined Antichriſt, or at leaſt of Antiochus, as a type of him: But the more learned ſort of them, deſert that opinion and fancy.

dark ſentences] Heb. *Chiddoth:* and is properly hid things, and enigmatical; as Pſal. 78. 2. Hid miſchiefs he minded, not hid parables: he was full of miſchievous craft, and ſubtilty, his crafts maſter therein, verſ. 25. by cunning and deep policy, to cover, and colour, and bring about his owne vile and cruel deſignes; and to diſcover the ſecret plots and underminings of others.

V. 24. *Shall be mighty*] Verſ 9,10,11,12. and Chap.11.

but not by his own power] By his fraud and treachery rather, which he firſt uſed againſt his own father, brother, and nephew; by the perfidiouſneſſe and apoſtaſie of the Jewes, and their high Prieſts, and by the aide of forreign Kings. See Chap. 11. 23. yet Gods hand, and ſecret power, and providence, was not wanting in all this; as in the caſe of the Aſſyrian, Eſay 10.15. and Babylonian, Jerem. 34. 22. and 50. 21.

wonderfully] Proſper and prevail, againſt all lets and obſtacles that would hinder him, from atchieving his ambitious, tyrannical, miſchievous practices, Chap.11. All things ſhould go on, and flow in, according to his own wiſh and will.

the mighty] Great Kings and Princes, and eſpecially them of Egypt, Chap. 11. 25. againſt which he made two great expeditions.

the holy people] Heb. *the people of the holy ones.* Namely, the Church of God; the Jewiſh people, both in his returns out of Egypt, and at other times.

V. 25. *Craft to proſper*] Chap. 11. verſ. 21, 23, 24, 32. his ſubtilties, and deep miſchievous plots, ſhall not want his wiſhed ſucceſſe.

magnifie himſelfe in his heart] His proſperous ſucceſſe ſhall ſo elevate his ſpirits, and puffe up his heart, 2 Mac. 9. 7,8,10,12. and 5. 21.

by peace] Or, by proſperity; that is, under pretence of peace, and his ſpecious promiſes of it; when men ſhall live ſecure in peace, and expectation of it, ſuſpecting no other; then, and thereby ſhal he exerciſe cruel tyranny upon them. See 1 Macc. 1. 30, 31, 32. 2 Mac.5, &c.

prince of Princes] Verſ. 11. Apoc.19.16. Againſt God himſelfe, the Son, King of Kings, Chap. 11. 36. invading his temple, making a prey and ſpoile of the ſacred veſſels and ornaments, and defiling that holy place with abominable idols, and Pagan worſhip; and lifting up himſelf, and ſpeaking againſt God himſelf; as if himſelf were God, 2 Macc.9,8.

broken without hand] Thus, Chap. 2.34,45. See Chap. 11. 45. By ſickneſſe, ſtricken by the hand of God, and not by men; 1 Mac. 6. 8, 16. 2 Mac. 9. 5, 9, 28. See Acts 12.22,23.

V. 26. *And the viſion*] Concerning that determined number of days told, verſ.14. for the taking away of the daily ſacrifice, and the treading under foot of the ſanctuary, and hoſt; which moſt troubled holy Daniel, and made him moſt inquiſitive, after the time and durance of it: That is, here again avouched, and cleered.

is true] In proper ſenſe, needing no further explication: ſee the cleerneſſe and evidence of theſe prophecies, and the anſwerableneſſe of the event: as if all this were not a prophecie, but an hiſtory; and ſo it is Chap. 11. which plainly argues the Spirit of God, in theſe holy Scriptures.

ſhut thou up the viſion] As Eſay 8.16. Dan. 12.49. keep it from the knowledge of the Chaldees and Heathens; keep it to thy ſelfe in ſacred ſilence, & reſerve it in writing for poſterity, without much publiſhing it for the preſent; becauſe it is not ſo much for the uſe of this age, as for that which ſhall follow. See Eſay 29. 11. Rev. 5. 1, 2.

for many dayes] Or, after many days. About three hundred years; are from the death of Belſhazzar, unto the death of Antiochus Epiphanes. In whoſe dayes was greateſt uſe to be made of this prophecie, and the event of things then would beſt cleer, and expound it. See Rev.22.10.

V. 27. *I Daniel fainted*] Chap. 7. 28. and 10. 8, 16. Through fear and aſtoniſhment, at the greatneſſe and ſublimity of this divine viſion; and at the evils that ſhould befall Gods houſe, and worſhip, and people.

roſe up] Out of that bed whereon he lay, ſeeing this viſion, and ſickning thereupon.

and did the Kings buſineſſe] Therefore he was in perſon at Babylon, and in viſion onely at Shuſhan. And continued ſtill in that honourable office, and imployment, Chap.2.48. wherein thus appears his care and diligence.

I was aſtoniſhed] Still after the recovery of his ſickneſſe, and in the midſt of his great State affairs.

none underſtood it] As I had a command, to ſhut up the matter in the verſe before; ſo I refrained my countenance, from open expreſſing of my grief; or, giving any intimation of the viſion, or occaſion of ſuſpecting ſuch a thing. The Trent Bible reads thus; *Et non erat qui interpretaretur*, as if Daniel had wanted an Interpreter of the viſion, and were thereupon troubled and aſtoniſhed.

CHAP. IX.

Verſ. 1. IN *the firſt year*] Heb. *in one year:* the cardinal number, uſually put for the ordinal. The ſame year Daniel was taken out of the Lions den, and cauſed Gods truth to be advanced generally. Now whether this was before his being in the den, or after, it is not ſo certain. This was in the year of the world, 3470. or thereabout: or, as others reckon, about 3430. In this Chapter, Daniel mindful of Jeremies prophecie, as is expreſſed; verſ.2. doth now upon the expiration of that time, pray moſt zealouſly for the accompliſhment of the deliverance then promiſed; whereupon he receives a ſpeedy gracious anſwer, and meſſage from God by Gabriel, of much more then he could think of, or hope for; even of the certain time, not onely of the return of the people, and building of the city, but alſo of the coming of Meſſiah the Prince; and of his cutting off, and of the deſolation of City, and Sanctuary, that ſhould follow thereupon.

of Darius] Heb. *Deriaveſh:* Chap. 11. 1. ſee Chap. 5. 31. and 6.1. Darius ſeems to be a common name to many Kings of Perſia. For ſo we read of Darius Hyſtaſpis, Darius Nothus, Darius Ochus, Darius Codomannus, in Heathen ſtories: as likewiſe Ahaſuerus; or, as it is written in Hebrew, Achaſhueroſh, which ſignifies the *Great Head* of the people, and ſeems to be the ſame with Artaxerxes. And ſo we read of Artaxerxes Longimanus, Artaxerxes Mnemon or Memon. And haply, Xerxes is but a contraction of Artaxerxes; as Choniah is of Jechoniah: Thus uſually one name, was common to many Kings of the ſame nation; thus was Merodac, among the Kings of Babylon: Pharaoh to the Kings of Egypt, in the moſt ancient times. And Ptolomy among the Lagidæ. Thus Seleucus, Antiochus, and Demetrius among the Seleucidæ. Arſaces among the Parthians. Tygranes among the Armenians. Aretas among the Arabians. Sylvius among the Latines; and Cæſar among the Romanes. Neither is it a thing unuſual among Kings at this day. This Darius is here in the Text ſufficiently differenced from all others.

the ſon of Ahaſuerus] Or, *Cyaxares*, Chap. 6.1. See *Annotations* on Chap. 5.31.

of the ſeed of the Medes] To diſtinguiſh him from Darius the Perſian, Ezr. 4.24.

which was] Or, *in which he was made*, &c.

The Realm of the Chaldeans] For Cyrus, led with ambition, went about wars in other Countries. See *Annotations* on Chap. 5. 31.

V. 2. *In the firſt year*] This time is ſo diligently twice noted down; becauſe it was the end of Jeremies ſeventy: and ſo the juſt occaſion of this prayer of Daniel. And ſo we, when the time is come for the accompliſhment of Gods Prophetical promiſes, ſhould take hold of that occaſion to ſerve Gods providence, and to pray in Faith for the fulfilling of them. Prayer muſt be in faith, Jam. 1.6,7. muſt reſt upon Gods promiſes; and be certain, Ezek. 36.37.

underſtood] attentively, accurately, conſidered, weighed, pondered in my mind, and knew.

by books] For though he were an excellent Prophet, yet he daily increaſed in knowledge, by reading of the Scriptures, 1 Tim. 4. 13. 2 Tim. 3.15,16,17. The Scriptures then were not loſt and periſhed in the time of the Temples overthrow, and the Babyloniſh captivity, as that Apocryphal fable hath it, 2 Eſdr. 14.21——4

to Jeremiah] Jer. 25.11,12. & 27.5,6,7. & 29.10, &c. See 2 Chr. 36.21,22. Ezra 1.1.

ſeventy years] Whereof fifty two in utter ruine. Counting the beginning of the ſeventy not from the 11. of Zedekiah; but from the fourth of Jehojakim, and the firſt of *Nebuchadnezzar*. No doubt but the Jewes carefully numbered theſe yeares, Zach. 1. 12. another ſeventy yeares are mentioned: and thoſe ending the ſecond yeare of Darius, do derive their Beginning from the 11. of Zedekiah.

the deſolations of Jeruſalem] Daniel hath the very Hebrew term of Jeremy, Chorboth; and by Jeremy he muſt be expounded, Jer. 25.11. and this land ſhall become Chorboth, (that is, a wilderneſſe) and an aſtoniſhment, and theſe Nations ſhall ſerve the king of Babel ſeventy years.

V. 3. *I ſet my face*] Of his body towards Jeruſalem; as Chap. 6.10. of his ſoul to God; Eccleſ. 5. 2. Pſal. 25. 1. & 62. 8. This ſhews his earneſtneſſe, as Jer. 42.15. ſetting all other things aſide.

To ſeek by prayer] Ezek. 36.37. He uſeth here confeſſion, deprecation, and petition. He ſpeaketh not of that ordinary prayer which he uſed in his houſe thrice a day; but of a rare and vehement prayer, upon the preſent extraordinary occaſion; leſt the ſinnes of the people ſhould cauſe God to delay the time of their deliverance, propheſied by Jeremiah.

with faſting] Extraordinary helps, at extraordinary times, upon extraordinary occaſions. Hereby ſinners ſhew their guilt and unworthineſſe; the forwardneſſe of their minds to ſelfe-revenge, 2 Cor. 7. 11. and 9. 27. This makes Prayer armed and winged. If Daniel needed theſe Helpes in prayer, much more we.

V. 4. *unto the Lord my God*] Not to falſe gods; not to Angels, Saints departed, Images, Relicts, &c. but to the true God; and his God by Covenant; with faith and truſt in him, to hear and grant his prayer. Thus muſt we pray to God, our God and Father, Mat. 6. 9. Thus the wicked cannot pray.

my Confeſſion] Of mine, and my peoples ſins; and of Gods juſtice and truth in puniſhing us. He begins with this confeſſion, and perſiſts in it, to the 16 verſe.

O] Or, *Oh.* Heb. *ana.* an interjection of exclamation, through the great grief of his heart for ſin; and withal, of an humble begging and beſeeching: to win grace and mercy.

Lord] Exod. 32.31. Deut. 7.9,10,21. Neh. 1.5.

the great and dreadful God] That is, Haſt all power in thy ſelf, to execute thy terrible Judgements againſt obſtinate ſinners; as thou art rich in mercy, to comfort them which obey thy word, and love thee. Thus affected, we ſhould appear before him in prayer, with ſubmiſſion and fear.

keeping the covenant] Faithful and true, Exod. 20. 6. And therefore they might thank themſelves and their ſins, for their puniſhment in that Babyloniſh captivity. And yet now might hope and truſt, in the keeping of his promiſe, by Jeremy, for their deliverance. Thus prayer muſt be carried on with faith.

to them that love him, and, &c.] The love of God, and the keeping of his commandements Evangelically, are never ſeparated, Joh. 14.21.

V. 5. *we have ſinned*] In his own name and the peoples, as ſuſtaining their perſon, he confeſſeth their ſins: and that without any extenuation; yea, with full mouth, and many aggravations. Here are four words, each gradually exceeding other. That they ſinned, traded in it, and that obſtinately, yea, maliciouſly and rebelliouſly, as if therein they would wage War againſt God. And all this, to profeſſe and procure the deeper humiliation, the greater contrition and compunction. See 1 King. 8. 47. Daniel ſeems to relate to that place, Pſal. 106.6. A perſon or people, come not ſuddenly to be extreamly evil, but by degrees.

V. 6. *Prophets which*] The duty of Prophets; and the height of ſin, in not hearkning to them. The greater means of grace afforded, the greater is the ſin, thereupon committed, Matth. 11.20.——25. Heb. 2.2,3. & 10.28,29. Kings & Forefathers, are no rule of Religion or life, Ezek. 20. 18. Jer. 44. 9,21. But all, from the higheſt to the loweſt, are to be ruled by, and ſubjected to the word of God, Luk. 16.29,31.

V. 7. *righteouſneſſe*] He confeſſeth Gods juſtice in himſelfe; and in his judgements for ſin, Jer. 7. 19. Pſal. 119.137. He ſheweth, that whenſoever God puniſheth, he doth it for juſt cauſe. And thus the godly, never grudge, repine, accuſe him of rigour, as the wicked do; but acknowledge, that in themſelves there is juſt cauſe, why he ſhould ſo intreat them, Pſalm. 51. 4. Rom. 3. 4. Pſalm 119. 75.

belongeth] Or, *thou haſt*, &c.

to the men of Judah] Their prerogatives above other people, were no priviledges for their ſins, nor exemptions of them from puniſhment, but aggravations rather.

neer and that are afar off] In the neighbouring nations, neer to Judea, whether they fled, in Egypt, in Aſſyria, in the Empire of Babylon.

V. 8. *To us*] Baruch. 1. 15. Gen. 2. 25. & 3.8. Pſalm 119.8. Jer. 3.20.

to our Kings] God is no accepter of perſons; but whereſoever, and in whomſoever ſin goes before, confuſion follows after. And Daniel here, doth not excuſe the Kings, becauſe of their authority; but rather chargeth them, as the chief occaſions of theſe great plagues.

V. 9. *to the Lord*] Thou haſt a large ſubject, whereon to exerciſe thy infinite mercy, which is to us, as it were, the Queen of thy perfections; whereunto we now betake our ſelves, and not to thy juſtice, in this our height of iniquity: or, having ſinned ſo exceſſively, as we confeſſe we have, to thee it belongs to uſe mercy and forgiveneſſe; for thou alone haſt power to do it, verſ. 18. Thus he ſo mentions Gods juſtice, for humiliation, as that he flies to Gods mercies, to keep from deſperation.

mercies and forgiveneſſes] In the plural number, Lam. 3.22. mercies above all their ſins; as Rom. 5.20. Jer. 31.29.

though] No cauſe of Gods mercy in us; but all ſolely and wholly in him, verſ. 18.

V. 10. *The voice of the Lord*] He ſheweth, that they rebel againſt him, which obey not his voice, in the mouths of his Prophets, but ſlight and contemn, ſo gracious a word of ſo good a God, ſo plainly ſet before them.

V. 11. *yea, all Iſrael*] Not ſome part onely: an epedemical evil. The example of the multitude of outward profeſſors, is no rule of life, Exod. 23.2.

therefore the curſe is poured upon us] as Deut. 27.15, &c. or, the curſe confirmed by an oath, by an adjuration and execration. Yet they, out of a deſperate impiety, wittingly and wilfully contemned all.

Law of Moſes] Lev. 26.14, &c. Deut. 28.15, &c. and 29. 20, &c. and 30.17,18. and 31.17, &c. and 32.19, &c. Jer. 42.18.

becauſe we have ſinned] This plucked up the flood-gate; brake the bank; opened the armories of Gods wrath and vengeance.

V. 12. *confirmed his words*] made good upon us, every one of them, by his judgements and puniſhments: ſo verifying his menaces, and ſhewing his truth and power.

hath not been done] This may be the abridgement of Jeremiah's Lamentations, Lam. 1. 12. Amos 3. 2. Luk. 12. 47. Ezek. 5. 9.

V. 13. *as it is written in the Law*] Lev. 26. 14, &c. Deut. 28. 15. Lam. 2. 17.

yet made we not our prayer before the Lord] Heb. *intreated we not the face of the Lord.* Prayed not in truth. For prayer, without turning away from iniquity, is no true prayer. The laſt and higheſt aggravation of their ſin, is this; That the diſeaſe of it, maſtered the medicine; grew the worſe by the cure, and ſo became deſperate: neither any threatnings, nor judgements, could humble them, or turn them to God, or make them truly pray unto him, Jer. 6. 28, 29. Eſay 1. 5.

underſtand thy truth] Really perceive, and verily know the truth of the Threats and Promiſes; endeavouring thereby for true repentance according to thy Word; by meanes whereof we might have been partakers of the fruit of thy Holy promiſes.

V. 14. *watched upon the evil*] Of our Sin, and his Puniſhment. Providence hath been watchful, and attentive to due vengeance; and to bring it in the prefixed time, and inſtant. See Jer. 1. 12. & 31. 28. & 44. 27. 2 Pet. 2. 3. Though for a time he might to ſome ſeem to wink and ſleep; yet it is otherwiſe, as Pſal. 78. 65.

for the Lord] He thinks he can never ſufficiently juſtifie God, and his judgements; nor enough confeſſe and condemn their own ſins.

V. 15. *And now*] After Confeſſion, now follows Petition.

O Lord our God] Theſe Titles ſhew his power and willingneſſe; whereby Daniel confirms his Faith in prayer, Exod. 32. 13. Pſal. 33. 12. & 144. 15. & 135. 4. & 74. 20.

thou haſt brought] Lev. 26. 45. & 22. 33. Pſal. 81. 10. Eſay 63. 11, &c. Exod. 32. 11. Neh. 1. 10. & 9, 9, 10. Pſal. 79. 10, 11, 12.

gotten thee renown] Exod. 14. 16. & 32. 12. Pſal. 106. 8 & 115. 1. Neh. 9. 10.

we have ſinned] One argument that God will hear our prayers, when we acknowledg our ſins, and that there is no cauſe in us why he ſhould hear our prayers, or do any good unto us; but that the whole cauſe is out of us, in him onely, Pſal. 25. 11. & 51. 3.

V. 16. *all thy Righteouſneſſe*] That is, according to all thy merciful promiſes, and righteouſneſſe and truth in performing them; and according to thy fatherly equity to thy poor Children, cruelly dealt with by the enemies, for cauſes unjuſt. See Pſal. 31. 1. & 22. 5. & 51. 14. 71. 2. Neh. 1. 8, 9. & 9. 8. The performance of free and merciful promiſes, is righteouſneſſe, and juſtice, in God.

Thy fury] No paſſion in God. But this and the like expreſſions are uſed in Scripture in a condeſcention to the weakneſs of our Capacities, Micah 7. 9. Rev. 15. 7.

Thy City Jeruſalem] The place of worſhip, and Type of the Chriſtian Church, and that new Jeruſalem which is above, Pſalm 42. 3, 5. & 137. 5, 6. Eſay 52. 1.

for our ſins] He never conceals or extenuates their ſins, but his finger is ever upon this ſore; as the ſource of all their evils.

of our fathers] Exod. 20. 5. Not as thoſe, Lam. 5. 7. Ezek. 18. 2. Jer. 31. 29.

a reproach] Lam. 1. 8, 9, 11. & 2. 15, 16. & 3. 14. Pſal. 42. 10. and 44. 13, 14, 16. & 89. 41, 50, 51. & 79. 4. & 35. 21. & 22. 6. & 3. 8. Mat. 27. 39, &c. Pſal. 74. 10, 18, 22. & 123. 3, 4.

to all] Pſal. 69. 20.

V. 17. *Now therefore*] Now it is time, Pſal. 69. 13. Eſay 49. 8. 2 Cor. 6. 2. Now the ſeventy years of Captivity are ended.

Cauſe thy face to ſhine] Pſalm 44. 4. and 4. 6. and 85. 5, 6, 7. Thus after deprecation, followes ſupplication. Shew by the effect thy grace and favour, which like a vivifying and Cheering Sun, may diſperſe all theſe myſts of extream deſolations. The bleſſing of the high Sacrifice is in the ſame ſpeech, Numb. 6. 25. Pſalm 80. 7, 19.

upon thy ſanctuary] Exod. 15. 17. Pſal. 51. 18.

That is deſolate] A place of bryars and thorns; an habitation of Wolves and Owles. This the godly do moſt bemoan, Lam. 1. 4, 10. and 2. 1, 6, 7. and 4. 1. and 5. 18. Eſay 63. 15, 18. and 64. 10, 11.

for the Lords ſake] For thine own ſake: or, as ſome others, for the promiſed Meſſias and Mediatours ſake; whom God hath made both Lord and Chriſt, Acts 2. 36. Luk. 1. 43. & 2. 11. for his merit and mediation ſake. And ſo ſome expound that, Pſal. 80. 15, 17. & 84. 9. & 2 Sam. 7. 21. with 1 Chron. 17. 19. and that, 2 Sam. 12. 25. The phraſes for Davids ſake, 1 King. 11. 12, 13. & 15. 4. 2 King. 19. 34. Pſal. 132. 10. and for Jeruſalems ſake, 1 King. 11. 13. Import onely thus much, for Gods free promiſe ſake, made to David, and concerning Jeruſalem. Daniel pleads here no merits of their own. Their Merits were Demerits.

V. 18. *Incline thine eare*] Daniels Hebrew hath the very letters of Hezekiah's prayer, Eſay 37. 17. His earneſtneſſe in prayer; that God will mercifully both ſee and hear.

which is called by thy name] Heb. *whereupon thy name is called.* So Eſay 4. 1. and 63. 19. and ſo Gen. 48. 16. the ſame expreſſion in the ſame ſenſe is uſed.

preſent our ſupplications] Heb. *cauſe to fall.* So Jer. 38. 26. and 42. 2, 9. 2 Sam. 2. 22. Ezra 9. 6. Luk. 18. 13. Noting out their humility, and abaſing themſelves with fear and care in prayer.

our righteouſneſſes] Declaring that the godly fly only unto Gods mercies, and renounce their own works, when they ſeek for remiſſion of their ſins. So Pſal. 25. 6. and 51. 1. and 69. 16. and 143. 1, 2. Eſay 63. 7. and 64. 10, &c. Jer. 14. 7. David, Ezekiah, and Nehemiah ſometimes plead their righteouſneſſes, innocency, and integrity, the better to prevail in their prayers; but not for the merit of them: but thereby to ſtrengthen their faith in prayer, that they are ſuch perſons, and ſo qualified by Gods free grace, as to whom God promiſeth freely to hear their prayers. Againſt popiſh merits alledged in their popiſh prayers.

V. 19. *O Lord, hear*] His fervency in prayer; and growing greater towards the latter end, Jam. 5. 16.

for thy owne ſake] Pſal. 57. 5, 11 and 79. 9, 10, 13. and 83. 18. and 115. 1. Gods free grace, and Glory, the chief argument of our faith in prayer.

for thy city and thy people are called by thy Name] In Hebrew, *for thy name is called upon thy city, and upon thy people*; that is, they are, and profeſſe themſelves to be thine, and do bear the badges and marks of it. The Jewes at this day repeat on their expiation feaſt, this prayer often, in *Cether Malcuth*, a book of their Common prayers; but ſtop their ears againſt the Angels word from God, touching Chriſt, the true worker of this expiation.

V. 20. *and whiles*] Gods anſwer to Daniels prayer.

whiles] Verſ. 21. Chap 10. 12. as ſoon, if not before he had ended his prayer. So ready is God to hear prayer according to his promiſes, Deut. 30. 1, 2, 3. and 4. 29. 1 King. 8, 46, &c. to which prayer Daniel ſeems to have reference, uſing the ſame words and arguments. See Eſay 30. 19. and 65. 24. Pſal. 32. 5. and 65. 2. and 145. 18, 19.

ſpeaking] Voyce and all outward helps to be uſed, ſpecially in ſolemn prayer, to further us therein.

my ſin] Even Daniels, ſo beloved a Saint. Yet he without hypocriſie in true humility, and ſorrow, makes this Confeſſion. He no Pelagian, Donatiſt, Anabaptiſt, or Papiſt.

my people] See verſ. 24. after he had firſt begun with his own ſinne.

for the holy mountain of my God] This his chief care. So it ſhould be ours, Pſal. 87. 7. and 122. 6, &c. The Churches miſeries ſhould much more affect and afflict us then our own, Pſal. 137. 6.

V. 21. *yea whiles*] No doubt Daniel had prayed oft before; yea, every day during the Captivity, Chap. 6. 10. for their return and reſtauration; but referring it to Gods time. And God in his time readily hears, and helps, when there is moſt need. See here the effect and fruit of prayer; it brings downe an Angel from heaven.

the man] Angel in ſhape of a man; as Chap. 8. 15.

Gabriel] Chap. 8. 16. when this Angel Gabriel telleth Zachary of his name Gabriel, Luk. 1. 11, 19. and is ſent unto the bleſſed Virgin Mary, ver. 26. he calleth them to think upon this Text; that by conference of Moſes, Numb. 24. and Daniel here, they might better conſider the time of the Promiſe.

whom I had ſeen] Chap. 8. 16. ſo well he remembred what, and by whom he had formerly learned, and been inſtructed, 2 Tim. 3 14.

being cauſed] Gods power and authority to command, and ſend; (he went not unſent) and the Angels ſwift obedience.

ſwiftly] Heb. *with wearineſſe, or flight:* tired as it were, with his ſpeed-making.

touched me] Chap. 8. 18. In token of encouragement to heare theſe myſteries, and of infuſion of new Divine vertue to underſtand them, and to keep them in memory, and of comfort in theſe promiſes.

about the time of the evening oblation] The Jewes had both the morning and evening daily ſacrifice, Exod. 12. 6. and 29. 39. Num. 28. 4. At the time of the morning ſacrifice, Elizæus wrought that miracle, 2 King. 3. 16, 20. At the time of the evening ſacrifice, Elias wrought that miracle, 1 King. 18. 19, 36. And theſe times were the ſet times of their daily prayers, Acts 3. 1. And at the time of the evening oblation, our Saviour made himſelfe that oblation which here the Angel fore-telleth, even moſt exactly when it ſhould be performed.

V. 22. *Skill and underſtanding*] Heb. *skill of underſtanding.* This oration containeth an abridgement of the New Teſtament, and a light of the old; and Daniel knew the ſubſtance of all before, but the Time, which bringeth a greater cleerneſſe unto all. Therefore the Time conſidered with the matter, is that which he calleth here, *the skill of underſtanding*; And it muſt be counted a great errour, to hold that a ſmall matter; and ſpecially the diſannulling of Gods truth, by Heathen forged, moſt vain, and jarring antiquities, to make from Babels fall to Tyberius eighteen, wherein our Lord dyed, 590 againſt the expreſſe 490, which the Angel counteth to be wiſdome, which he ſpeaketh of; yet old Heathen Greeks did ſo. Thus fairly and reſolutely do ſome learned men expreſſe their judgment in this caſe: whereof yet ſee more on ver.25.

V.23. *Commandment.* Heb. *word.* God hath revealed to us angels, and to me eſpecially the ſecret of his Counſel, concerning the reſtauration of Jeruſalem, and the duration thereof, even to the Meſſiah, and hath ſent me to declare it unto thee. See Dan.10.12.

greatly beloved] Heb. *a man of deſires.* As Solomon was called Jedidiah, 2 Sam 12.25. So here Daniel is called a man of deſires: not becauſe of his earneſt deſires after the knowledge of theſe ſacred myſteries; but becauſe of Gods deſires of Love towards him, as one ſingularly beloved of God, and favoured with his grace, Dan 10.11,19. Chamudoth is the moſt amiable term of any which can be given. As the attribute is, ſo is the matter here, full of grace. And when the Angel ſpake to the bleſſed virgin in Hebrew, he could not ſpeak better then Bath Chamudoth, daughter of deſires, tendred as Daniel. God therein prevented our ſelf-will worſhip; in giving Mary no terms, but ſuch as others had; that we ſhould not intreat or entertain novelty in Religion; ſo we read deſirable rayment, Gen.27.15. and bread of deſire, Dan.10.3. and Chap.11.8. & 2 Chron.20.25. Veſſels of deſires.

underſtand the matter] By this command, doubled for vehementer charge, he exciteth Daniel to all care, attention, and deſire to underſtand this abſtruſe myſtery, this ſacred and wonderful ſecret that was to be revealed, and he condemneth the world, that regardeth not to be inſtructed in this doctrine, ſent from heaven by an Angel unto Daniel, and penned for all Nations uſe: wherefore we muſt give better heed unto the ſpeech. for if the word ſpoken by Angels fall out ſure, and every treſpaſſe received juſt recompence, how ſhall we eſcape, neglecting ſo great a charge of looking to this, that ſo neerly concerns our ſalvation? See Hebr.2.1,2,3.

V. 24. *Seventy weeks*] The Reader is to know, that in the Hebrew we have word for word, ſevens ſeventy is paired out for the people. שבוע ſignifieth alſo a week; or, as we term it, a ſevennight or ſennight. As likewiſe in Greek, and Latine, it is ſo called, of the number of ſeven: and it ſignifieth ſometimes the ſpace of ſeven dayes; as Dan.10.2. Deut.16.9. and ſometimes it conteineth ſeven year, Lev.25.8. ſo here. The ſeventh day was the ſabbath day; and the ſeventh year, the ſabbath year; and ſeven ſabbath years, made up the account for the Jubilee. And ten Jubilees, counting nine and forty years to each, make up 490 years, which are theſe 70 weeks of Solar years here mentioned. About the beginning, and about the ending of theſe 70 weeks, there is much difficulty, and much variety of opinions among the Learned; as will after appear.

are determined] Heb. *is pared out*, or, *cut out* or, *determined*, not ſhortned. A verb ſingular being joyned to a ſubſtantive plural; as Job 12.7. Prov.3.18. teacheth an exact account, That every one of thoſe weeks of years, particularly from the firſt to the laſt, ſhall be preciſely compleat, and juſt ſo many, not one more, or leſſe. Now ſeventy ſevens make four hundred and ninety in ordinary ſpeech; we may not then as ſome would, underſtand by them 493 $\frac{1}{2}$. Now that Daniel might conceive how at the beginning of his prayer, upon conſidering of Jeremy for that ſeventy years of captivity ended, God took notice of his meditation, the Angel toucheth as it were upon that ſeventy; ſhewing how exactly ſeven times that ſpace is declared aforehand, for the Jews prerogative, continuance of Ceremonies, and meditation how reconcilation of ſin is truly made; that every ſabbath, or ſeventh day, in the mean while, they might learn to enter into the meditation of that reſt of Chriſt.

upon thy people] As Daniel prayed for Gods people, Gods city, Gods holy mountain, Gods ſanctuary, verſ.15,16,17,18,19. ſo he hath this Kingly honour here vouchſafed him, that they are termed his people, he being ſo great a man among them, and ſo tender in affection towards them, and care over them, and therefore out of Gods love to him, they could not be void of Gods favour under ſuch a protectour. So Chap. 10.14. & Chap.11.14. & Chap. 12.1. God called them Moſes people, Deut.9.12. as ſeeming there to own them the leſſe himſelf, becauſe of his hot diſpleaſure againſt them for their ſin.

Thy holy City] *Thy*; So again to honour Daniel, and to ſhew the thing that was the deareſt jewel and joy of his heart.

holy City] Saint Matthew naming Jeruſalem the holy city, onely at the beginning and end of our Lords confirming the covenant, Mat.4.5. & 27.5,3. ſeemeth to call upon us to conſider this text. But when this time of 490 years was expired, it had that title no longer, then the many brought to the kingdom of heaven, Dan.9. 27. Mat.8.11. are the high Jeruſalem, Gal.4.26. and new Jeruſalem, Apoc.3.12. and the holy city, Apoc.11.2. and holy Jeruſalem, Apoc.21.10. as alſo in Iſa.52.1. where Jeruſalem the holy city, bidden to put on her garments, requireth us to frame our policy ſo, that all be taught of God, what white linnen maketh the garment, which is the Juſtification of Saints. See Apoc.19.8 and this further ſhews, in the opinion of many, and the beſt, that the end and period of the city, is the end and period of this prophecie of the ſeventy weeks, verſ.26,27. Of this ſee more on ver.25.

to finiſh the tranſgreſſion] Or, *to reſtrain.* This is the rich benefit and precious part of this prophecie All the following bleſſings come by the Meſſiah as is cleerly in the words following expreſſed: however the Jews will not here indure to hear any thing here of Chriſt. He ſhall ſatisfie for the ſins of the world by his death, and ſhall eſtabliſh the true righteouſneſſe of the Goſpel, which ſhall remain for ever; through which all Believers ſhall be abſolved and juſtified; and by his Spirit be regenerate to a new and godly life: he ſhall fulfill all that was fore-told of him; and he ſhall be conſecrated, and made an everlaſting King at the right hand of God his Father, having obteined the fulneſſe of Gods Spirit, as head of his Church. And after all this, the city and nation ſhall be deſtroyed by the Romans. this finiſhing tranſgreſſion here, is not to make up the full meaſure of it, as Gen.15.16. Mat.23.32. 1 Theſſ 2.16. But to make a full end of it.; as the words following do further explain. Here the firſt degree is by taking away the dominion of the reigning power of it, Rom.6.11,12.

and to make an end of ſins] Or, *to ſeal up*; that they never after be ſeen or diſcovered, Col.2.14 and ſo can never appear to accuſe us. As we ſeal up things we have done, with things we would be ſure ſhould not after appear; as the Lions den, and our Saviours Sepulchre were ſealed. This is a ſecond degree removing the evil of the Accuſation of ſin.

and to make reconciliation for iniquity] By his propitiatory ſacrifice, taking away the guilt and puniſhment of it, which is a third degree, Eſay 53.5. Rom.8.1.34. See Eſay 44.22. and 40.2. In which place of Eſay, to note this by the way, the Trent Bible hath the errour of *malitia* for *militia*: as alſo, Pſal.42.2 *Deum fontem vivum*, for, *Deum fortem vivum*; with many ſuch others, even by the confeſſion of the learned Papiſts themſelves.

and to bring in everlaſting righteouſneſſe] 2 Cor.5.21. Moſt perfectly fulfilling the law for us, by doing, and ſuffering; and imputing the ſame unto us that believe. After the renewing the evil, this is, the good Chriſt brings us, 1 Cor.1.30. See Pſal.85.11,12. Eſay 53.11. Jer.23.5,6. & 33.15,16.

and to ſeal up the viſion] All the viſions and prophetical predictions, concerning Chriſt, were fulfilled in, and by him; and ſo the truth of them ſealed up and confirmed, and compleated in the accompliſhment of them. Hence is that ſaying, ſo often in the Goſpel, That it might be fulfilled, &c. Mat.27.9,35. Luk.4.21. and 22.37. & 24.44. and in John very often. Our Saviour expoundeth this place, ſaying, that the Law and Prophets reach unto John, Mat.11.13. Alſo Maimony, from the Jews common conſent, ſaith, that all the Prophets prophecied but unto the dayes of Meſſiah. That ſpeech of theirs muſt be taken hence. And themſelves ſee and confeſſe, that they have had no Viſion, Prophet, nor Prophecies, never ſince our Saviour Chriſt Jeſus came. See 2 Cor. 1.20. Heb.10.1. 1 Pet.1.10. &c. Chriſt by his prophetical office, ſhut up, and ſealed up all former Viſions, Prophets, and prophecies.

prophecie] Heb. *Prophet.*

and to anoint the moſt holy] Heb. *the holineſſe of holineſſes.* The abſtracts have ſomewhat more vigor and ſtrength in them, then the concretes. The meaning is, to anoint Him; that is, Holineſſe it ſelf, and in whom conſiſts all the Churches Holineſſe. Who is, in ſpirit and truth, that which the ark, the propitiatory, the altar of incenſe, and of burnt-offerings; the table and candleſtick, the ſanctuary, and Sanctum Sanctorum, which were called moſt Holy things, and conſecrated by unction, Exod.30.26. Lev.8.10. &c. were all but in ſhadow and figure. He anointed to be the only King, Prieſt and Prophet of his Church. Hence he is called the Meſſiah; and Chriſt; both which do ſignifie anointed, Eſay 61. 1. &c. Luk.4.17. &c. Pſal.2.6. and 45.7. Act.4.27. and Chap.10. 38. By this prieſthood, he ſhut up and ſealed up the Levitical prieſthood, Heb.8.9,10. Chapters. He the authour and meritor of all the former bleſſings and benefits. He, the ſubſtance alſo of all that was formerly ſhadowed out, and prefigured.

V. 25. *Know therefore and underſtand*] Thus the angel ſharpens Daniels attention again, and again, Mat.24.15. We have more need to quicken ours, Dan.12.10. and the rather alſo, becauſe beſides the waightineſſe of the matter, the difficulty and obſcurity is ſo great, through the little light we have in Scripture, of the paſſages of theſe times; and the Heathen hiſtorians, being ſo various and uncertain, and diſagreeing among themſelves, in the periods of times, and in the names, number and perſons of the Kings, reigning within the compaſſe of theſe years.

that from the going forth of the commandement, &c.] There are diverſities of opinions among the learned, concerning, both the Beginning and the End of theſe ſeventy weeks: Yet not ſo great but that they make a joynt evidence, and convincing demonſtration againſt the Jews, that the Meſſiah is already come; and that many ages, long ſince paſt. For the beginning of them; there are four Commandements, Edicts, or Proclamations, mentioned in Ezra, and Nehemy: to one of which, theſe words, and the beginning of the ſeventy weeks, or 490 years, muſt of neceſſity be referred. The firſt, is that of Cyrus, 2 Chron.36.22,23. Ezra 1.1. and

5.13.

5.13. and 6.3. The ſecond, is of Darius, Ezra 4.24 and 6.1. The third, is of Artaxerxes to Ezra, in the ſeventh year of his reign, Ezra 7.1,7,11,12,13,21. And the fourth, is of Artaxerxes again, to Nehemiah, in the twenty year of his reign, Neh. 1.1. and 2.1. Much variety, as we ſaid, is in the opinions of the learned, to which of theſe the angel hath reference in theſe words; and ſo from which of theſe the 70. weeks muſt take their commencement and beginning. Some, and among many others, the ancient Hebrews, do underſtand them to relate to that firſt Edict of Cyrus; which was indeed the primary Proclamation, and moſt famous; and that alone which was foretold, and propheſied of by name, ſo many ages before, Eſay 44.28. and 45.13. and may ſeem ſtrange, if it ſhould be paſſed over, by the angel, in ſilence, and not meant by him in theſe words. And the words here, both for the reſtoring and returning of the people, and for the building of the Temple and City, will well agree with the words of the Edict. For that he gave order for the building of the City alſo, is not to be doubted, out of thoſe ſaid places, Eſay 44.28. and 45.13. and alſo out of Ezra 4.12,13,15,16,19,21,23. And thereupon they reckon, that from, the expiration of the 70. years captivity in Babylon, and from the time of this prayer of Daniel and the words of the Angel, 70 weeks of years; that is, 490 years, ſhould immediately follow, to the coming and death of the Meſſiah: and the deſtruction of Jeruſalem ſhould be ſoon after. And ſo they make Daniels Book, to contein ſix hundred years, *viz.* ſeventy in Babylon, 490. thence to Chriſts death; And fourty thence, to Jeruſalems deſtruction. And to this they labour, to make the Chronology of the times to agree: diſclaiming, hereupon, the computation of years, which is found in the Heathen-greek Hiſtories of theſe times. And were it not for that difficulty, ſurely, this were an opinion to be much imbraced. Others not finding the Chronology of times, to agree with the former opinion, do faſten up the ſecond Edict, in the ſecond year of Darius: and here ſome do underſtand Darius, the ſon of Hyſtaſpis; and reckon ſixteen years from the firſt of Cyrus, to the ſixt of this Darius, when the temple was finiſhed. Ezra 6. 15. And theſe ſtrongly maintain this opinion, to agree beſt with the true Chronology of the times: that from the ſecond of Darius Hyſtaſpis, to the death of the Meſſiah, are 490 years. Others, underſtand Darius Nothus, the baſe ſon of Artaxerxes Longimanus; and leaving out an 100, or an 150 years, from the firſt of Cyrus, to the ſecond of this Darius; thence they make up the reckoning of the 490 years or ſeventy weeks, from the ſecond of Darius Nothus, to the ſecond of Veſpaſian, when the City and Temple were deſtroyed; thus, *viz.* from the ſecond of Darius Nothus, to the end of the Perſian monarchy, 92 Alexander the great in his monarchy, ſix years: who dyed in the firſt year of the 114 Olympiad; and in the 430 year ſince the building of Rome: Thence to our Saviours Paſſion, in the 18 of Tiberius, in the firſt year of the 203 Olympiad, 356 years or 89 Olympiads. Thence to the deſtruction of Jeruſalem by Titus, in the ſecond of Veſpaſion, and in the 822 years ſince the building of Rome, 36 years. In all, 490 years, or ſeventy ſevens, or weeks of years: ending them thus, not in the death of Chriſt, but in the deſtruction of Jeruſalem, as we ſaid. But in this ſecond Edict, of the ſecond year of Darius, either Hyſtaſpis, or Nothus, there is no mention made, Either of the reſtoring and returning of the People, or of the building of Jeruſalem, which are the words of the angels Epoche here; but onely of the building of the temple; and that only by removing the ſtop and hindrance; and ſo promoting onely, and furthering the building of it. Others, underſtand theſe words of, and begin theſe weeks in the ſeventh year of Artaxerxes Longimanus, the father of Darius Nothus, and end them in the death of the Meſſiah. Others, of Mnemon, or Memon the ſon of Darius Nothus, and end them in the Deſtruction of Jeruſalem: But either of theſe is the leaſt probable; becauſe, then onely Ezra was ſent with his company; and the temple was builded before; and the wall of Jeruſalem after. And yet men not unlearned, embrace this opinion. The laſt opinion, conceives the angels words to be meant of the laſt Edict, in the twentieth year of Artaxerxes, either Longimanus, or elſe Mnemon, or Memon; when, indeed, Nehemiah was ſent to reſtore and to build Jeruſalem; the walls and City, Nehem.1.3. and 2.3, 5,8,17. and Chap.3. and Chap.7.4. And to this alſo, as well as to the firſt Edict of Cyrus, the next words of the angel do ſeem well to relate and agree. And they, who are of this opinion, do labour alſo to make the Chronology of times, to correſpond hereunto. The cauſe of all this diverſity, is in the ſilence of the Scripture; For that ends in Ezra his time: and in the uncertainty of humane hiſtories, the Greeks eſpecially, which do very much vary, as we have ſaid, among themſelves, in ſetting down the parcels, and particularities of theſe times, here ſummed up, in ſo few words, by the angel. and in theſe uncertainties, we cannot be very certain; but leave it to the judgment of the judicious Reader: intimating only the inclination of our opinion, towards the firſt of all: as the faireſt and ſafeſt to reſt upon; ſpecially, if the period of it were extended beyond the death of the Meſſiah, to the deſtruction of Jeruſalem and the Temple; however, humane hiſtories will not clear up the Chronology of times to be anſwerable thereunto. And, in likelihood, it ſtood beſt with the wiſdome of God, all things conſidered; That, as many other Propheſies, ſo this famous one, of the coming and death of the Meſſiah, and of the final deſtruction of the City and Temple, ſhould have as much doubt and difficulty in it, for the preciſe point of time, as all this comes to.

to reſtore and to build Jeruſalem] Theſe words note down the Epoche, or period, from whence theſe ſeventy weeks muſt take their riſe and beginning: For which ſee the laſt foregoing Annotations. This, and all that follows in this verſe, are things which muſt be brought to paſſe and accompliſhed, within the compaſſe of that ſpace of time.

reſtore] Some refer this to the Temple, and the reſtoring of it. Some to the City only, and the building of it again; as the ſame word is uſed again, in the latter end of this verſe. But others, more rightly, to the people of the Jews, and their returning back; as the Conjugation of the verb, and the diſtinct repetition of the Particle or Prepoſition ל do declare.

build Jeruſalem] The building of it was commanded, and begun in Cyrus his time; as was ſhewed in the laſt Annotations. We muſt not here make two diſtinct times, to be intended by the angel, one for the reſtoring and return of the people, and another time for the building of Jeruſalem; as ſome do.

unto the Meſſiah] Unto him, and to all that is here ſaid of him, in his own perſon, and in his inſtruments, executing his moſt ſevere judgment upon the Jewiſh people, City and Temple; that ſhall be the period of the ſeventy weeks.

Meſſiah] Meſſiah, here only, twice a proper Name. Hence famous, Joh.1.41. and 4.25. The eternal Word is, by the angel, named Meſſiah; that is, in Greek, Chriſt, or Anointed, or written *in abſtracto.* Anointed, in regard of both Natures, as to the Office of Reconciliation and Redemption. But anointed in the Humane Nature only, as to the gifts of the Holy Ghoſt, collated upon it, infuſed into it.

the Prince] Duke, Leader, Commander. So Eſay 55.4. Mic.5.2. Mat.2.6. Act.3.15. & 5.31. Heb.2.10. & 12.2. We muſt follow his Rule and Conduct.

ſhall be] The angel now divides the 70 weeks into three parts; Firſt, into ſeven weeks. Secondly, into ſixty two weeks: and thirdly, into one week; according to the ſequence of times, and affairs therein. And he joyneth proper ſtories to them, at leaſt, to the firſt and laſt part.

ſeven weeks] Of years, which are fourty nine years. Which divers reckon, from divers beginnings; according to the various opinions thereof, formerly mentioned. Some begin them with Cyrus, his decree, and end them, when the walls of Jeruſalem were finiſhed by Nehemiah; and make this interval of time to be fourty nine years. And hereunto, they refer alſo thoſe fourty ſix years, Joh.2.20. beginning that reckoning from the third of Cyrus, when Daniel mourned for the hindrance of the building, Chap.10.1,2. Others, begin them with the ſecond of Darius Nothus, who reigned 19 years; and end them with the 32 of his Succeſſour Artaxerxes, Mnemon, when, ſay they, Nehemy having finiſhed the buildings, and his Deputyſhip, returns to Artaxerxes again, Neh.5.14. and Chap.13.6. The truth is, the Scripture pleaſing not to expreſſe, the full years of the reigns of thoſe Perſion Kings, Cyrus, Ahaſuerus, Artaxerxes, Darius; nor yet the ſeries of their ſucceſſion: and moſt of thoſe names, being ſo common to many of the Perſian kings, in prophane ſtories, leaves us in uncertainties, for the aſſignation and application of theſe years, to the preciſe years of thoſe Kings.

and threeſcore and two weeks] Theſe 62 ſevens, which make 434 years from the reſtauration of Jeruſalem, are parcelled alone, only, that the laſt ſeven or week of years may be handled alone, for our Lords ſtory. And theſe do begin when the former ſeven weeks are ended: and are to be joyned with the former ſeven weeks, becauſe they both joyntly go before the time of the laſt week. Yet ſome render the former words, and theſe, thus, ſhall be ſevens of weeks, even 62 weeks: And ſo make the latter words expoſitory of the former. And underſtand theſe 62 weeks to be included only in the 70 weeks; But to have neither the ſame beginning, nor Ending, with the 70 weeks; but to begin after them, and end before them: to begin in the ſeventh of Artaxerxes Mnemon, and to end in the death of the Meſſiah.

the ſtreet] Some with ſome ſeeming ſtrain to the words, do refer this to the firſt ſeven weeks of years only; and make them the troublous times. Others, to the following 62 weeks only; and make them the troublous times. But conſidering the placing of the words, with leaſt ſtrain, and in true ſenſe, they may beſt in their Latitude relate to them both; ſo including the ſeven weeks, as not excluding altogether the 62. And indeed both were troubleous times.

wall] Or, *breach*, or, *ditch.* Streets and walls comprehend the whole City.

even in troublous times] Heb. *in ſtrait of times.* Not for ſhortneſſe of times; but for ſtrait and ſore troubles in them. See Ezra, and Nehemiah, and Ezek. Chap.38. & 39. and Dan.11. and the books of Maccabees, for the troubles of all theſe times. Such very often are the times, and ſtate of the Church.

V. 26. *and after threeſcore and two weeks*] That is, in the ſeventh and laſt week, after the year 483. from the going forth of the Commandement, Verſ.25.

ſhall Meſſiah be cut off] Some underſtand theſe words, that in the laſt ſeven, and in the laſt half of that ſeven, Chriſt ſhall come and preach, and ſuffer death; for in three yeares and a half he finiſhed his publick office: The teſtament was ratified by the death of Chriſt, Heb. 9. 17. Therefore they will have this laſt week to end in Chriſts death; and in the 28 Jubilee from the eighth year of Joſhuah. Others, obſerving the Hebrew diſtinction Zateph Caton ſet down before theſe words, and after the 62 weeks; do rather and better render and underſtand them thus, After the 62 weeks; and after the Meſſiah being cut off; And ſo they make the Meſſiah to be cut off before this laſt week, or ſeven years; and refer the laſt week to the deſtruction of Jeruſalem. The next verſe will better cleer theſe things.

Meſſiah] The ſame in the former verſe. The Jewes do ſeek but fooliſhly to wreſt it to Hircanus the high Prieſt cut off by Herod, or to any other ſuch perſon of the Prieſtly line. For, beſides other reaſons, the things here ſpoken of Meſſiah, are ſo great as can agree to none other but to Chriſt our Saviour.

cut off] By violent death from the land of the living; as Eſay 53. 8. and in Ezekiahs caſe, Eſay 38. 10, 11. See this Act.2.23. & 3.13. & 4.15. & 13.28, 29. and in the hiſtory of the Goſpels, Luk. 24.26. This is ſet down here, as the Cauſe of the deſtruction following.

but not for himſelf] Or, *and ſhall have nothing*. Being brought to nothing by his death, without life, ſtrength, or any dignity in appearance, Pſal.22.6,7. Act.3.13,14. Eſay 53. 2, 3. Phil.2.3. as he had in his life-time no eſteem or regard, Act.4.11. Joh. 10,21. Others thus; *there being nothing in him*; Namely, no cauſe or fault, Eſay 53.4,9. as Job 16.17. See 1 Pet.2.22. 1 Joh.3.5. Or, *there being nothing therein for him*; that is to ſay, All being done for the good and redemption of mankind, 2 Cor. 5.21. Or, *they being none of his*; that is, There being nothing then in Jeruſalem, which he will have and own, but caſt off and reject. The Trent Bible doth greatly corrupt the text, and ſwerve from it.

and the people, &c.] For that heynous ſin of cutting off Chriſt, this horrible judgment ſhall follow, and fall upon them.

the people of the Prince that ſhall come, ſhall deſtroy] That is, The Roman Legions under Titus ſhall deſtroy City, and Sanctuary. Or, the Gentiles, now ſtrangers, Eph.2.12. but, by the preaching of the Goſpel, ſhould become the people of the Prince to come, the Meſſiah, when Iſrael was rejected, they ſhall deſtroy, &c. Some tranſlate thus, the City and Sanctuary ſhall he deſtroy, the Governours people to come; that is, Chriſt the King, to whom the Father hath given all judgment, ſhall deſtroy this Princes reputed people the Jews, that ſhould come, and reject him, and alſo their Sanctuary: and this in the next generation after their Cutting of him off. Of this Chriſt foretold them, Mat.24.2,15——22. and ver.34. & Chap.23.36,37,38. and of the proper token of it, Luk.21.20——25.

and the end thereof ſhall be with a flood] A deluge of deſtruction, as Eſay 8.7,8. an irreſiſtable torrent ſhall finally ſweep away City and Sanctuary, people and State, Matt.24.21. Luk.21.22.

deſolations are determined] They are inevitable by Gods decree. See Eſay 10.22,23. Rom.9.27,28,29.

V. 27. *And he ſhall confirm*,&c.] The Meſſiah ſhall corroporate, ratifie and eſtabliſh. And this by his Preaching and Paſſion; as Prophet, Prieſt, and King of his Church.

the Covenant] Of God, and his Goſpel; the New Covenant, Jer.31.31——35. Heb 8.10——13. Rom.5.15.

with many] Rom.5.15,19. Mat.26.28. with the Elect, not Jews only, but Gentiles alſo.

many for one week] Or, *many one week*; that is, that one week remaining, which is the 70 week: where the firſt half of it only is to be underſtood; as appears, by comparing this with the other half of it, in the words immediately following.

and in the midſt of the week] The former half part of that week being paſt: in the latter half of it, allotted, ſay ſome, for the publike function of the Meſſiah, in the end of it.

he ſhall cauſe the ſacrifice and the oblation to ceaſe] The Meſſiah, the Prince by the ſacrifice of himſelf, ſay ſome, once offered, ſhall put an end to the daily ſacrifice, and all other Levitical Sacrifices, which were but ſhadows and types of him, and of his ſacrifice which was to come. The ſhadows therefore were to vaniſh and ceaſe, when the body it ſelf was come, Heb.10.1,9,14. Others, and not amiſſe, make this whole verſe to be a continuation of that in the latter part of the former verſe: and refer it all to the ſeventieth, or the laſt week of years, beginning 483; and being 29 years after the Meſſiah was cut off: and underſtand it thus, That the Meſſiah, by his Apoſtles and Miniſters, Preaching the Goſpel; ſhould that one week confirm the *covenant* with many; in manner aforeſaid confirm them in it. As alſo in token thereof he further did confirm his love to thoſe of his that were in Jeruſalem, by bringing them out of it to Pella before the ſiege, by a divine Revelation and Oracle; as Euſebius relates in his Eccleſiaſtical hiſtory, book 3.Chap.5. So ſaving them, as Lot out of Sodom, as the Woman, Apoc.12.14. and as Apoc.18.4. from that deluge and inundation of wrath that fell upon the City; and ſo ſhewing his faithfulneſſe, and confirming the truth of his *covenant* of love with them. And that in the midſt of that week; that is, much thereabout, in the year 487 or 488. He ſhall cauſe the ſacrifice, and the oblation to ceaſe; that is, he ſhould ſo do, by Veſpaſian and the Roman Legions and armies beſieging Jeruſalem, Nero being yet alive; and by Titus after continuing the ſiege; by the ſtraightneſſe whereof they ſhould cauſe the means and requiſites neceſſary for ſacrifice and oblation to ceaſe and fail, and ſoon after burn the Temple; ſo taking away the place it ſelf, wherein onely it was lawful for them to ſacrifice.

And for the overſpreading of abominations] Or, *with the abominable armies*, or, *wing of abominations*: wing being taken for armies; as Eſay 8.8. meaning the armies of the Heathen Romans, abominable to the Jews, in themſelves, and in their doings againſt them; as it after follows.

He ſhall make it deſolate] The Meſſiah, for their moſt haynous ſin of murdring and cutting them off, by the Roman Legions that make all deſolate, lay all waſte, City and Temple, State and Nation, by their army, which is therefore called, Chap.12.11. *the abomination that makes deſolate.* Compare Luk.21.20. with Matth.24.15. and Mark 13.14 See alſo, Matthew 22.7. The accompliſhment of all this we read in Joſephus, Egeſippus, and others.

even untill the conſummation] Utter conſumption, and final deſtruction of that place, and people of the Jews, Mat.24.2. Luk.21. 6. See the like, Ezek 7.2,3, &c.

and that determined] Ordained before, and decreed by God; for their ſin, chiefly in rejecting and cutting off the Meſſiah, the Prince, as was ſaid, Mat.27.25. See the like phraſe, Eſay 10.23. and 28.22.

ſhall be poured upon the deſolate] Shall flow in upon them as a flood; ſhall ruſh in, and break in upon them as a breach of the Sea, as a deluge and inundation, that overflows all, ſweeps all away, carries all before it. See the like, Eſay 8.7,8. Jer.46.7,8. and 48.2. See Luk.21.24. Hence the Jews ſhould have learned, not ſo much to reſt upon, and to acquieſce in that temporal deliverance out of the Babyloniſh Captivity, and in the re-edification of the Temple and City; as by Faith to look after that ſpiritual deliverance, by the Meſſiah, that heavenly Canaan, that ſpiritual Temple, that holy City, the new Hieruſalem which is above, the Mother of us all.

CHAP. X.

Verſ. IN, &c.] Daniel mourning for the ſad eſtate of the Jews in Judea, hath a Viſion vouchſafed to him, which is the laſt, and is conteined in this, and the two remaining Chapters. Wherein he is firſt relieved and ſtrengthened, once, and again, againſt the great fright and fainting, wherein he was caſt by the greatneſſe of the Viſion. and after he is informed of the affaires of the Empires of the *Perſians* and *Grecians*, chiefly as they ſtood in relation to the ſtate and condition of the people of the Jews, the Church of God, under them; and more fully he is told of the paſſages and tranſactions of ſtate between the Seleucidæ and Lagidæ, the two main Kingdomes of the Grecian Empire divided. And moſt of all of the Actions of *Antiochus Epiphanes*, one of the Seleucidæ; of his ſubtilty, impiety, tyranny, and bloody perſecuting the Religion and people of the Jews. And that Chriſt in the end will not be wanting to the deliverance of his people, but ſave and free them, at the preciſe time there ſet down. In this Chapter are chiefly ſet down things precedent to the Prophecie, in the next, the Body of the Prophecie it ſelf. And in the laſt, ſome things annexed thereunto.

the third] Heb. *three*. See *Annotations* on Chap.1.1.

year] And in the beginning of this year; as appears, verſ.4. And this was the third year of his monarchy, after the winning of Babylon: For he had reigned over the Perſians many years before this: and in this year he was ſlain by *Tomyris* the Queen of the *Scythians*.

of Cyrus] Heb. *Coreſh*; ſignifying in the Perſian tongue a Lord; given to him after, for honours ſake. But his firſt name was *ſpaco*, that is, a dog or bitch, in the language of the Medes; ſo called, becauſe a bitch gave him ſuck when he was an infant expoſed to death; as Herodotus and Juſtine do relate.

King of Perſia] Now monarch, as was ſaid before.

a thing] Heb. *a word*; uſually put for thing.

was revealed] From God by a Viſion.

unto Daniel] So famous, even in forreign Nations, for wiſdom, worth, and piety for viſions and for skill in dreams, revealing ſecrets, and fore-telling things to come; whereof many were already come to paſſe: ſo miraculouſly ſaved in the Lions den; ſo eſteemed, advanced, and imployed by the Monarches of Babylon, and Perſia.

Belteſhazzar] See Chap.1.7. the *Annotations* there.

and the thing was true] See Apoc.19.9. Luk.1.20. Jer.44.28. No falſe Viſion of a lying prophet.

but the time appointed was long] Heb. *great in length*; Namely, In many ages after it ſhould receive its final accompliſhment, ver. 14 ſo long, ſay ſome, as till the end of the world: out of that, Chap.12.2. But rather, till the time of *Antiochus Epiphanes*, which was yet for many generations to come hereafter. Which ſhews, Daniels God to be the true God, foretelling things to come, Eſay 41. 22,23. and the duty of Gods people, patiently to wait, and expect Gods appointed time.

as he underſtood] Namely, by the Angels ſhewing, ver.11,14, 20,21. & 11.2. and 12.8,9.

the thing, &c.] Contained in Chap.11. and 12.

V. 2 *In thoſe days*] In the very beginning of that third year; as appears, ver.4. moſt likely beginning the third day of the firſt moneth.

was mourning] Becauſe the people were ſo backward to return out of their Captivity, when they were licenſed and authoriſed thereunto; yet ſo very many of them remained ſtill behind, mindleſſe and careleſſe of Gods Religion, Worſhip, and Promiſes: but chiefly becauſe the building of the Temple, begun by the Jews that were returned at the command of Cyrus, Ezra 1. and 3. Chapters, was now inhibited, and ceaſed, by the means of the Samaritans, and others, who hired Counſellours againſt them, and ſo prevailed with Cambyſes the ſon, in the abſence of Cyrus the father, in the Scythian War. As they did alſo after this time, in the days of Ahaſuerus and Artaxerxes, until the ſecond year of Darius, Ezr. 8.4. This hindrance, in this year of Darius, much affected and afflicted holy Daniel; as for the Temples ſake, ſo for the God of the Temple, whoſe Truth and Power, in performing his promiſe, might by this interruption ſeem to be queſtioned and impeached. The uſe of mourning and tears, in like caſes, is very frequent in Scripture, Eſay 38 5. and 22.14. Pſal.6.6.126.5,6. Jerem.9.1. & 13.17 and 14.17. Mat 5.4.

three full weeks] Heb. *weeks of days*; which diſtinguiſheth them from the weeks of years, Chap 9.24, &c. with this time fell in their feaſt of Paſſeover. Which Daniel could not obſerve, as being out of the land of Judea, and Jeruſalem, Deut.16.2,5,6,7. But the Jews there might, having built the altar, Ezr.3.2——7.

V.3. *I eat no pleaſant bread*] Heb. *bread of deſires*, as portion of deſires, Jer.12.10. and land of deſire, Jerem.3.19. Mal.3.12. Zech.7.14. Here are ſome expoſitions of the manner of his mourning: beſides prayers and tears, which no doubt were not wanting: here he ſhewes his abſtinence in meats and drink, and other comforts and refreſhments of the body: thereby to help forward the afflicting of his ſoul in this his godly ſorrow for the calamity of the Church, and the people of God: and by mortifying of his fleſh, to quicken his Spirit the more in making his addreſſe to God. Theſe, & like ſignes of ſorrow, are uſed in Scripture in like caſes. So 2 Sam.12,16,17,20. Of his chooſing of pulſe, rather then to eat of the daily proviſion of the Kings meat, and to drink of the wine which Nebuchadnezzar drank, ſee Chap.1.8. and the *Annotations* there. But when he was at his own finding, obſerving the Levitical Ordinances, he abſtained not from the lawful uſe of pleaſant bread, and fleſh, and wine; as appears here, except in caſes of faſting and mourning.

fleſh, nor wine] His kind of Faſting here conſiſted not in a choice of certain kind of meats; but of the condition and quality of them. He choſe the courſeſt ſorts of meats and drinks; ſuch as might ſerve to ſuſtain Nature only, though in much hardſhip and penance, and chaſtning himſelf, verſ.12. He abſtained from wine as well as fleſh. His Diet was courſe, and ſcant, during ſo long a time.

anoint my ſelf] Anointing was much in uſe among the Jews, and others, to chear up the countenance, and rejoyce the heart, Pſal.104.15. Prov.27.9. So uſed by Ruth, Chap.3.3. by David, 2 Sam.12.20. by thoſe, Amos 6.6. Whence is that, Pſal.23.5. Eccl.9.8. And the practice of thoſe two women that anointed our Saviours feet; the one, Luk7.38,46. the other, Joh.11.2. and 12.3. And therefore in time of mourning and ſorrow, the uſe of it is forbidden, and laid aſide; as 2 Sam.14.2. And ſo Daniel here forbears it: as no doubt all things elſe which might any way delight and cheer up the body in this time of his mourning. Thoſe words of our Saviour, Mat.8.17. are ſpoken only in oppoſition to hypocriſie in Faſting, againſt ſuch as in private Faſtings did disfigure their faces, that they might appear unto men to Faſt.

till three whole, &c,] This was not then a ſudden Paſſion, and ſoon over: but thus ſtruck him to the heart, and ſtuck by him; to ſee the Church and people of God in this diſtreſſe; the Temple and Worſhip of God thus ſtopt and hindred. See Neh.1.3,4. and Chap.2.3. Rom.12.15. Pſal.137.4,5,6. and this time of Faſting is like that, 1 Sam.31.13.

V.4. *And in the four and twentieth day*] preſently upon the ending of the three weeks mourning.

of the firſt moneth] Called Niſan, in the Chaldee tongue, Eſth.3.7. and Abib in the Hebrew, Exod.12.2,3. with Chap.13.4. Deut.16.1. which ſignifieth the ſtalk with the ear; becauſe in that moneth which anſwereth to part of our *March* & *April*, barly was in the ear in thoſe countries, Exod.9.31. Lev.23.10,15. Deut.16.9.

I was] In viſion; or, it may be, in perſon, in this time of the Perſian Monarchy: and this the rather, conſidering a number of men were with him, verſ.7.

river] By Rivers ſides many times God ſhewed Viſions to his Prophets. See *Annotations* on Chap.8.2.

Hiddekel] Gen.2.14. the third River, or great Channel or head of the great Euphrates, which goeth toward the Eaſt of Aſſyria; or Eaſtward from the garden of *Eden*, to Aſſyria: bounding *Eden* moſt Northerly; and above Seleucia running into Tigris, whence it hath its name. And Tigris ſo called from the name of an arrow, the language of the Medes, by reaſon of the exceeding ſharp ſwiftneſſe of the ſtream: and Hiddekel in Hebrew, of a like notation. In Engliſh, *ſharp-ſwift*. The Perſians chief glory was in thoſe quarters. And likewiſe afterwards the Seleucidæ there ſeated themſelves: and Seleucus Nicator built upon Tigris, the famous City Seleucia.

V. 5. *Then I liſt up mine eyes*] Walking forth likely by the River ſide, with ſome company, verſ.7. to refreſh himſelf after his long mourning and chaſtning of himſelf before his God: and not without the uſe of meditation and contemplation there; He then liſt up his eyes, and looked.

a certain man] Heb. *one man*. One in ſhape of a man: an Angel, ſay ſome: but more likely, Chriſt; by comparing Chap.12. 6,7. & Rev.1.13,14,15. & 10.5. that *Palmoni*, Chap.8.13—16. See Ezek.1.26. & 40.3.

cloathed in linnen] The word בד *bad*, ſignifies precious linnen; ſuch as Kings, Prieſts, and Princes uſed to wear; white and ſhining. See Exod.28.39. Lev.16.4. 1 Sam.22.18. 2 Sam.6.14. Gen. 41.42. Eſth.8.15. Thus alſo Angels appeared, Ezek.9.2. & Mar. 16.5. Luk.24.4. in long, white, ſhining garments, Act.1.10. Rev. 15.6. Sometimes in Scripture our Saviour appears cloathed in red; as Eſay 63.1,2,3. and Rev.19.13. ſignifying thereby, that he treadeth the wine-preſſe of the fierceneſſe and wrath of God for our ſins; and hath his garments victoriouſly ſprinkled and ſtained with the blood of our ſpiritual enemies. He thus cloathed in red, that we might be cloathed in white robes, Rev.7.9,12. and Chap.19.13,14. This Linnen was ſo thin, that his Body appeared through it, verſ.6.

whoſe loines, &c.] Rev.1.13. See Rev.15.6.

gold of Uphaz] Where was the moſt precious gold, Jer.10.9. more famous then that of Havilah, or Parvaim, Gen.2.11,12. 2 Chron.3.6. This Uphaz ſeems to be the ſame with Ophir, or *aurea Cherſoneſus*, as moſt think; whither Solomons Navy went; and Jehoſhaphats ſhips were bound for gold, 2 Chr.8.18. 1 King. 9.28. & 22.48. and whereof we read, Job.28.16. Pſal.45.9 Eſay.13. 9. 1 Chr.29.4. This precious golden girdle may repreſent, the precious, the perfect, the willing and ready obedience of Chriſt to do his Fathers Will and Service, in the redeeming of mankind, Eſay 11.5. & 42.1. and 49.3,4. and Chap.53. Phil.2.7. Joh.4.34. See 1 King.18.46. 2 King.4.29.

V. 6. *the beril*] a precious ſtone of a Skie-colour, or Sea-colour. See Ezek.1.16. and 10.9. and the *Annotations* there. The Trent Bible tranſlates here, a *Chryſolite*.

of lightning] glittering, and dazling the eyes of a ſpeedy preſence, Mat.24.27. and ſuch was the angels countenance, Mat.28 3. See Mat.17.2.

and his eyes, &c.] Rev.1.14. and 19.12.

his armes, &c.] Rev.1.15. See Ezek.1.7.

and the voyce. &c.] See Ezek.1.24. and 43.2. Apoc.1.10,15. Act.2.2. By all the former Reſemblances, may be ſhadowed out ſeveral Divine perfections, in Chriſt our Saviour.

V. 7. *alone ſaw*] Act.9.7. Not that his companions eyes were ſtrucken with ſuch blindneſſe, as the Sodomites, Gen.19.11. or the Syrian army, 2 King.6.18. But that this Viſion was not vouchſafed to them, nor their eyes enlightned to ſee it; no more then the eyes of Eliſha's ſervant were, till upon the Prophets prayer, the Lord opened his eyes, to ſee the mountain full of horſes and chariots of fire round about *Eliſha*, 2 King.6.17.

fled to hide themſelves] The wicked flee ſometimes when none purſueth, Prov.28.1. But here likely, hearing ſuddenly that huge voyce and noiſe, ver.6. as Sauls company heard a voyce, though not the words of him that ſpake to Saul; but ſaw no man, but the light only, Act.9.7. and 22.9. This ſtruck them here into a panick fear; as 2 King.7.7. through their inward guilt and frailty, miſdoubting danger; that they ſought to hide themſelves, as Adam in paradiſe, in Caves or Woods, or any ſuch place, as might be by the Rivers ſide. This fright and flight in them ſerved in part, for the confirmation of the truth of this Viſion; that this was not a thing feigned by Daniel, or formed only in his imagination; but in part Witneſſed by theſe men alſo.

V. 8. *this great*] This exceeding great; ſo much the Original imports.

no ſtrength] ver. 16. his ſpirits were diſperſt and ſpent, his nerves and ſinews enfeebled, the Joynts of his loines looſed, the blood running to the heart, to maintain and ſtrengthen it, left all the other parts cold and liveleſſe, ſomewhat like that, Chap.5.6.

my comelineſſe] vigour, was changed, corrupted, gone, He was ſo appalled in colour, and countenance, that he looked liker a dead carkaſſe, then a living man. Such was his conſternation and aſtoniſhment at the exceeding greatneſſe of the viſion, that he was fainting and ſwounding, and ſcarce life remained in him. See the like, Chap.7.15,28. & 8. 17, 27. Ezek.1.28. Hab.3.16. Act.9.3,4. Rev.1.17. Eſay 6.5.

V. 9. *then was I in a deep ſleep*] Then I fell into a deep ſleep, Chap.8.18. like that of Adam, Gen.2.21. or of Jonas, Chap.1.5. or that, 1 Sam.26.12. All this was to fit him the more, by this deep humiliation, to a religious attention and docility, for the receiving of theſe wonderful myſteries and propheſies in this viſion to be revealed to him.

V. 10. *an hand touched me*] ver.16,18. Chap. 8.18. and 9 21. Apoc. 1. 17. See Eſay 6.6,7. This ſeems to be the hand of the Angel Gabriel, Chap.8.16. and 9.21. like the appearance of a man, ver 16,18. touched him, with the hand of a man; not the hand of him, ver.6. Hereby may be ſignified and ſymbolized the power of the Holy Ghoſt. See Ezek.1.3.

ſet me upon my knees] Heb. *cauſed me to move my ſelf upon my knees*; and ſo ſet me up in part: being fallen before all along upon the ground upon his face. Thus ſtriving it ſeems to riſe, yet through faintneſs could not at the firſt get upright.

V. 11. *a man greatly beloved*] Ver.19. Chap.9.23.

that I ſpeak] I Gabriel.

ſtand upright] Heb. *ſtand upon thy ſtanding*: or, *in thy ſtanding*. So Neh.8.7. a ſecond degree of his raiſing, and corroboration. He muſt ſtand up to hear Gods Word by the Angel. See Jud.3.20.

for unto thee am I now ſent] This then was an angel, ſent to tell and teach him things to come.

I ſtood trembling] Not fully recovered; but as a faint man newly riſing out of his ſick bed, weak in his knees. Thus God when he pleaſeth, doth by degrees diſpenſe his favours, and ſupports.

V. 12. *Fear not*] A third degree. He now comes from his Body to his Mind. Bids him put away that terrour and trouble of mind wherein he was, that he might quietly and comfortably hear and underſtand what he had to deliver unto him. So again, ver.19 So Mat.28.5,10. Luk.2.10. and 24.35. and in many other places.

the firſt day] Ver.2. the firſt of the three weeks. Here is Gods readineſſe to hear prayer, Eſay.65.24. and 58.9. Pſal.32.5. See Chap.9.20.

ſet thine heart] Heb. *give thy heart*: apply, and imploy it, not formally, or perfunctorily.

to underſtand] Conſider, and weigh the preſent calamity of thy people; with a deſire to know what their future ſtate ſhall be.

and to chaſten] ver.2,3. See Lev.16.29.

before thy God] In his ſight; without all hypocriſie: in deep humiliation, with true faith, and ſerious repentance. To all which the angel here gives teſtimony.

thy words were heard] The words of thy prayers. And thoſe were not ſo much to know what ſhould befall his people in the latter dayes: of that he had underſtood, Chap, 7. and 8. neither would he for that have been ſo boldly inquiſitive, or ſo much have afflicted himſelf, ver.2,3. But to eaſe and relieve them of their preſent preſſure and calamity, which now in this third year of Cyrus was befallen them. And here we ſee the gracious effect and fruit of prayer, Pſal.65.2.

and I am come for thy words] Sent on this ambaſſage to thee, upon the gracious hearing of thy prayers.

V. 13. *But the Prince*, &c.] By *Prince*, here; Romiſh Interpreters do generally underſtand an *Angel*. And do teach, That to Kingdomes and Provinces, as alſo to every man when he is born, there are appointed by God, particular good Angels for their continual Guardians: and that Satan on the other ſide, doth appoint to them particular evil angels to watch and work for their hurt; and that theſe are in oppoſition, and fight one againſt another. Bold aſſertions upon weak grounds. And here the chief of theſe Expoſitors underſtand by the *Prince of the Kingdome of Perſia*, a Good *Angel*, which they call the *Tutelar Angel*, and Guardian of that Kingdome. But then how he and Gabriel ſhould withſtand and fight againſt one another, they puzzle themſelves, and are at a loſſe. Others of them underſtand an Evill angel, that did here withſtand Gabriel, and after fight againſt him, verſ. 20. But leaving theſe groundleſſe fancies, and unſafe ſuppoſals, The Text fairly and directly leads us to the Prince of the Kingdome of Perſia, who was Cambyſes, the ſon of Cyrus, as Heathen Hiſtories do record; who in his fathers abſence, as was ſaid, ſtopt the execution of his fathers Decree, and forbade the building of the Temple; being drawn thereto by thoſe mentioned, Ezra 4.1—6. and likely not without the Devils hand and help in it.

withſtood me] Or, *ſtood before me*; as it were, juridically. I being appointed to obſerve him, and his doings againſt thy people, and to provide for, and withſtand the impediments which he caſts in the way, and the oppoſitions made by him.

one and twenty dayes] Thoſe three weeks of thy mourning and chaſtening thy ſelf, ver.2,3. and this hindred me from coming to thee till now, though the words of thy prayers were heard and granted from the firſt of thoſe dayes.

but loe Michael, one of the chief Princes] Or, *the firſt of the chief Princes*; their Lord, called your Prince, verſ. 21. and the great *Prince*, which ſtandeth for the children of thy people, Chap. 12. 1. *Michael the Archangel*, Jude ver.9. *Michael and his Angels*: Rev. 12.7. This Michael here, ſome take to be a chief created angel. But moſt, for *the Angel of the Covenant*, Chriſt our Saviour; that *Archangel*, by whoſe voice and Proclamation the dead ſhall be raiſed, 1 Theſſ. 4.26. And *Angels* here are called *Princes*. See Rom.8. 38. Eph.1.21. and 3. 20. col.1.16.

came to help me] Cambyſes ſo ſtrongly withſtood, that I ſtood in need of this help, which is above the help of angels, againſt him, to repreſſe his further cruel counſels, and miſchievous purpoſe, againſt the Jews; and to inform and inable me in this ſervice. This doth miniſter ſound comfort to the Church in all afflictions.

remained there] 21 dayes.

with the Kings of Perſia] Cambyſes, and his Peeres, and Counſellers that ſet him on againſt the Jewes,

V. 14. *Now I am come*] at the end of the 21 dayes.

in the later dayes] Heb. *in the ſequel, or poſterity of dayes*. So Chap.2.28. Gen.49.1. Act.2.17. Not at the end of the world, or in the days of the Goſpel; But in the declination, and towards the end of their temporal ſtate; a while before the coming of the Meſſias; under whom began another age; and a ſpiritual ſtate of the Church. And this is more then Daniel ſeems to have prayed for. God herein deals with him as he did with Ahaz, Eſay 7.14.

for yet] Beſides thoſe things which were ſhewed thee in viſion, Chap.7. and 8.

the Viſion] and prophecie; as Chap.8.17. Eſay 1.1.

for many days] See Chap.12.4,6—10. The days of Antiochus Epiphanes are moſt inſiſted upon, Chap.11. which were many ages after this.

V. 15. *I ſet my face*, &c.] Ver.8,9. as not able to endure the brightneſſe of his glory; as our eye is not able to endure the brightneſſe of the Sun. After the former ſweet conſolations and corroborations, we may marvel at this continued dejection: But rather gueſſe at, and conjecture, then certainly define any freſh cauſes or occaſions of it, New ones we can hardly imagine, did intercur. But we muſt reſt ſtill in the former; as his own words do import, ver. 16,17.

and I became dumb] either of ſet purpoſe, ſilent; or elſe not able to ſpeak: and indeed we read not that he ſpake any thing ſince the beginning of this Viſion. And the words he firſt uſeth, ſeem to tend this way, ver. 17. And ſometimes aſtoniſhment, fear, ſhame, ſorrow, yea, admiration and joy, when they are on a ſudden in an exceſſive degree, do for a while take away the uſe and faculty of ſpeech, till a man is able to recollect himſelf.

V. 16. *one like*, &c.] ver.10,18. This ſeems to be the ſame Angel Gabriel; the ſame that ſpake to him, and was ſent to him, Chap.8.16. and 9.21. Though ſome underſtand this of the Son of God, in the appearance of man: as in that ſhape he often ſhewed himſelf to the Patriarchs and Prophets, before his Incarnation.

touched my lips] That were dumb. ver. 15. By this viſible ſigne ſtrengthening him, and enabling him for ſpeech. See Jer.1.9. Eſay 6.7. Exod.4.11,12. Pſal.51.15. Mat.8.3.

then I opened, &c.] The effect following the former ſign. Gods Signes and Sacraments are not without their efficacy and effect in the right uſe of their adminiſtration and participation.

that ſtood before me] This ſame angel Gabriel.

O my Lord] Thus he ſtyles the Angel; in all humility, out of the ſenſe of his own frailty, and the angels glory.

by the Viſion] Thus he excuſeth himſelf and his weakneſſe; from the gloriousneſſe of the Viſion and apparition.

my ſorrowes are turned upon me] Ruſh and break in upon me, as the pangs of a woman in travel.

no ſtrength] See ver.8. So again, ver.17.

V. 17. *the ſervant of this my Lord*] Or, *this ſervant of my Lord*; that is, I thy ſervant, ſo weak and worthleſſe; and in the ſtate which I am in, See Rev. 19.10. and 22.9.

talk] The Viſion thus working on me, much leſſe can I be able to talk.

with this my Lord;] The glorious angel. And much leſſe with yonder my Lord, the Lord of angels, him that appeared ver.5,6. to whom the doubling of the pronoun demonſtrative in the Original, in the opinion of ſome, maketh a reference.

for as for me] Heb. *and I* The Nominative put abſolutely.

ſtraight way] Since thou didſt begin to enter, ſpeak and talk with me.

breath] Scarce any breath, or life; notwithſtanding that touching in the former verſe: an hyperbole.

V. 18. *again*] This third time touched. ſee ver.16.

V. 19. *And ſaid*] ſee verſ.11,12.

Peace be unto thee] The loving and uſual form of ſalutation and comprecation, Luk.10.5. & 24.36. Joh.3.ver.14. *Peace* comprehending all bleſſings, all felicity. He ſhould not then need to fear death, or any danger.

be ſtrong] Redoubled, for greater aſſurance, and efficacy. So Joſh 1.6,7,9.18. and 10.25. Thus the Angel, as it were, ſtrives and wraſtles to overcome Daniels infirmity.

I was ſtrengthened] The power and effect of Gods Word by the Angel. God by degrees lifts up his; and miniſters grace and ſtrength.

Let my Lord ſpeak] When God doth fit and furniſh; then man is willing and ready. So Eſay 6.8.

V.20. *Knoweſt thou* &c.?] By this interrogation, he would quicken Daniels deſire after it. See ver.12,14.

and now] He ſummarily propounds here, what he particularly declares at large in the Chapters following.

will I return] to the King of Perſia, from whom I came, ver.13. this ambaſſage being performed.

to fight] To reſiſt Cambyſes, and his plots and proceedings againſt the Jews; to ruine him, and that whole Empire, by degrees.

and when I am gone forth] Thence, from Perſia; to call and confirme the Prince of Græcia.

Loe,] A Note of attention, & admiration, to that which follows.

the Prince of Grecia ſhall come] a wonder indeed, that Alexander the Great with ſo ſmall an army, ſhould come againſt that laſt mighty Perſian Monarch Darius Codomannus, and gain his Empire. The Papiſts that underſtand here by this *Prince of Grecia*, an *Angel*, either good, or bad, may pleaſe themſelves in their own dreams; and fight among themſelves about their own fancies.

Grecia] Heb. *Javan.* The ſtyle of Grecia; becauſe they were of the poſterity of Javan, the fourth ſon of Japhet, Gen. 10. 2. Whence alſo they were called Jones. See Dan.8.21. Joel 3.6.

V. 21. *But I will ſhew thee*] Before I return, ver.20. This may have principal reference to the Seleucidæ, and Lagidæ, which followed after Alexander the Great, and upon whom the main body of the Viſion and Prophecie following is ſpent, Chap.11.& 12.

in the Scripture of truth] In the Decree of God; in his determinate Counſel, in his mind and providence: which is likened hereto an authentical writing or record, for the certainty of its truth, to be in its time accompliſhed: figurative terms. See Pſal.139.16.& 149. 9. Mal.3.16.

none that holdeth with me] Or, *ſtrengtheneth himſelf with me.* Namely, to help me againſt them, the enemies of the Church. He ſpeaks of no humane help; as the caſe then ſtood.

but Michael] Verſ.13. Chriſt alone ſtands for his Church againſt all the world; that neither Men nor Devils ſhall prevail againſt it, Pſal.2.Mat.16.18. This is the Churches comfort & ſecurity.

your Prince] *Prince of the Jews*, Chap.9.25,26. The King, and Head of his Church, and Saviour of his Body, Eph.1.22,23. See Joſh.5.14. Ezek.34.24. Act.5.31. Apoc.1.5. and 19.16.

CHAP. XI.

Verſ.1. A*Lſo I*] Theſe are the words, not of Daniel, but of the Angel Gabriel; who here continues his ſpeech, and performs his promiſe, Chap.10.14,21. and gives a more particular expoſition of the matters of the Viſions, Chap.2. and 7. and 8. So that in thoſe Viſions the ſame Nations are figured thrice over (only Babel, or the Chaldean Empire left out in the laſt, as then at an end) and are expounded thrice; the later expoſition ſtill the clearer: and here laſt of all, with the greateſt cleerneſſe of all, are foretold by the Angel, the particular Kings of Perſia, and of Grecia more ſpecially, the ſundry ſeveral paſſages of their divided kings, and their affairs one againſt another; as they ſtood in a relation to the Jews, Gods people.

in the firſt yeare of Darius the Mede] Chap.5.31. and 6.28. and 9.1. the firſt year of the Perſian Empire.

even I ſtood to confirm,&c.] In two things chiefly, *viz.* firſt to break down the Chaldean Empire, ſo that by the Angels aſſiſtance, the golden head was broken to pieces, Chap.2. by the Petition of the Watcher, the axe was laid to the root of the tree, Chap.4. and the Lion pluckt, Chap.7. and Belſhazzar ſlain, Chap.5.

Secondly, to confirm, and ſtrengthen Darius and Cyrus (for they reigned together) to iſſue forth that Edict and Proclamation, for the return of the Jews out of the Babyloniſh Captivity, into their own land. For, no doubt, but ſo great a matter, at that time, did admit of great debate. Whether, or no, to diſmiſſe ſo many captives, to loſe the benefit they reaped by them, to incur the danger might follow thereupon; We ſee how loath the King of Egypt was to let them go out of his land, Exod.Chap 5, &c. But the Angel here confirms and ſtrengthens Darius in this good reſolution to let them go in the midſt of all his hæſitations and fluctuations of mind, and againſt all politick ſuggeſtions, and expoſitions, made by any to the contrary. And thus the Angel ſhews the great care he had of Daniels people in their great affairs with theſe monarchs, Mat.18.10. Pſal.34.7. and 9.11. Heb.1.14.

V. 2. *And now*] Being not only imployed under God, in the management and adminiſtration of the Perſian monarchy, ſo as may make for the uſe and good of the Church, but alſo being ſent to thee, as aforeſaid, Chap.10.ver. 11.14.

will I ſhew thee the truth] Chap.10.21. the propriety of the Viſions of the Image, Chap.2. and of the Beaſts Chap.7. and 8. which then we may not expound, but according to the Angels commentary: which ſtandeth in matters ſo famous, that men, out of the Church, will bring us ſtories moſt exactly agreeing with the Angels words, That our enemies being Judges, this might ſeem rather a hiſtory of things paſt, then a prophecie of ſuch things to come ſo many ages after. The Hiſtories, now extant that help ſo much to the clear underſtanding of this Chapter, are *Herodotus*, *Polybius*: *Zonaras*, *Pauſanias*, *Xenophon*, *Joſephus*, *Livius*, *Florus*, *Appian*, *Plutarch*, *Juſtin*, *Ptolomæus*, *Phyſcon*, and others. See Eſay 41. verſ.22,23.

yet three Kings in Perſia] Yet beſides this Darius, that was; and this Cyrus, that now is, Chap.10.1. So is the particle yet uſed, Gen,40.12. Jonas 3.4. Some reckon them thus, *Cambyſes*, *Smerdis*, *Magus*, and *Darius Hyſtaſpis.* Others take, in *Cyrus*, and leave out *Smerdis Magus*, being but a counterfeit, and therefore ſlain within one year.

and the fourth ſhall be far richer, &c.] This is Xerxes, famouſly ſo known, for his Riches in Heathen Stories, Juſtin.lib.2. which riches *Cyrus* had got, Eſay 45.3. and his Father *Darius* by levying of *tributes and taxes*, Eſth.10.1. whence he was called the *Hutiſter*, or *Hoorder of the kingdom*: like that exactor of *tributes*, in the 20. verſe of this Chapter. Beſides his own *impoſitions* laid upon ſo many *Provinces.*

and by his ſtrength, through his riches, he ſhall ſtir up, &c.] This Expedition of *Xerxes*, againſt Græcia, is very famous in heathen Hiſtories, in *Herodotus*, *Juſtin*, *Diodorus Siculus*, *Paulus Oroſius*, *Plutarch*, and others; his armies huge, by land and ſea; his pride monſtrous; his flight ſhameful: whence he was called, firſt, *the terrour of Greece*; and after, *the ſcorn of Greece.* Some imagine, as if this were the beſt monarch of Perſia, and ſo but four in all: But it is nothing ſo. There were theſe after him, *Artaxerxes Longimanus*, *Darius Nothus*, *Artaxerxes Mnemon*, *Darius Ochus*, *Darius Codomannus.* But theſe are paſſed over by the Angel, as not making ſo much to his preſent purpoſe, nor medling much with the affairs of the Jews, after the Temple and City of Jeruſalem were once builded.

V.3. *And a mighty King*] This was above 100 years after that expedition of *Xerxes*; and this man was that belly of braſſe, Chap. 2.32. the body of the Leopard, Chap.7.6. the notable horn of the he-goat, Chap.8.5. Alexander the Great; here is an abridgment of his ſtory.

that ſhall rule with great dominion] Conquered the world in 6 years; was ſorry there was not another world to conquer, Chap. 2.39.

and do according to his will] Whatſoever he wiſht, and attempted; even beyond all humane hope and expectation: and upon ſuch ſucceſſes, would needs be held and reputed a god. See Amos on Chap.3.1.

V. 4. *And when he ſhall ſtand up*] Monarch 6 or 7 years after he hath withſtood and ſubdued the Perſians, and their monarchy.

his kingdom ſhall be broken] Chap.2.44. & 8.8,21,22. See the *Annotations* there. Of great Alexanders death at Babylon, in the 33 year of his age, 12 of his kingdom, and 6 or 7 of his monarchy; and of the manner of his death; with ſome ſmall variety therein, Heathen Hiſtories do plentifully record.

and ſhall be divided] firſt his 12 Chieftains divided his Empire among themſelves, as adminiſtrators, and governours of it, each of his ſhare.

toward the four winds] Chap.7.6. four notable ones, towards the four winds of heaven, Chap 8.8. the reſt were ſoon after reduced to theſe four kingdoms; of *Antigonus*, in the Eaſt; *Caſſander* in the Weſt; *Seleucus* in the North; and *Ptolomy* in the South. Some place *Antigonus* in the North, and *Seleucus* in the Eaſt.

and not to his poſterity] Great *Alexanders* poſterity had them not; *Philippus Aridæus*, *Alexanders* brother, was ſoon killed; *Alexanders* two ſons, *viz.* *Alexander* by *Roxane*, and *Hercules* by *Barſine*, the eldeſt daughter of *Darius Codomannus*, were both poyſoned by *Caſſander*, leaving no iſſue; and *Olympias Alexanders* mother, killed by him. So his poſterity was rooted out.

nor according to his dominion]None of theſe four ſhall be any wiſe able to be compared in greatneſſe and ſtrength to *Alexanders* power and Empire. They were far inferiour, Chap.8.22.

plucked up] Rooted up, root and branch.

beſides thoſe] Of great *Alexanders* poſterity: None of them ſhould remain to have any part of it.

V.5. *And the King of the ſouth*] Of the four kingdomes, that of the Eaſt, and that of the Weſt, are hereafter no more mentioned, being the two leſſer kingdoms though not reduced to the other two, and no way concerning or medling with the people of the Jews, Gods, and Daniels people. But the other two, the kings of the North and of the South, are much mentioned, and their armies, victories, and exploits, one againſt another. Becauſe the Jews and their land lay betwixt them two, and ſuffered very much of the one, and of the other, being challenged, conquered, and poſſeſſed, ſometimes by the one, and ſometimes by the other; and ſo torn and rent by this fourth Beaſt which had teeth of iron, and nailes of braſſe, devouring and breaking in pieces, and ſtamping the reſidue with his feet, Chap.7.19. And indeed theſe of the North were, of all, the moſt cruel enemies, that very Gog and Magog, ſpoken of, Ezek. Chap.38. and 39. The races of theſe Kings, were called, the Seleucidæ in the North, from Seleucus Nicanor, or Nicanus the Conquerer, the firſt of them; and the Lagidæ, in the South, from Ptolemie the ſon of Lagus, the firſt of that race: both of them being Great Alexanders Captains. The particulars concerning both races, which follow in this prophetical Chapter, though dark to the vulgar ſort, not verſt in the Humane, or Heathen Hiſtories of theſe times, in which only the accompliſhment of thoſe prophecies is to be found, the ſacred Scripture of the Old Teſtament ending before theſe times began; yet they are ſo generally agreed upon by all learned Interpreters, old and new, of the Roman, and of the Reformed Church, as may yield thereby ſomewhat the better ſatisfaction to the common Reader in this behalf. For his clearer light, we ſhall ſet down here in the beginning, the Catalogue and ſucceſſion of theſe Kings, thus; The Kings of the South, firſt Ptolomeus the ſon of Lagus, 2 Ptolomeus Philadelphus, 3 Ptolomeus Evergetes, 4 Ptolomeus Philopator, 5 Ptolomeus Epiphanes, 6 Ptolomeus Philometor. The Kings of the North, 1 Seleucus Nicanor, 2 Antiochus Soter, 3 Antiochus Theos, 4 Seleucus Callinicus, 5 Seleucus Ceraunus, 6 Antiochus Magnus, 7 Seleucus Philopator, or Soter, 8 Antiochus Epiphanes. Thus far this prophecie of the Angel to Daniel doth go. And Hierome, that learned Father, is much to be regarded and followed, in his Expoſition of this prophecie, who had the help of divers Hiſtorians, who write of theſe times: the names only of which Authours, are left to us at this day. See the Preface of his Commentaries upon Daniel.

King of the South] Ptolomeus the ſon of Lagus.

South] Ægypt, lying South from Jury, named ver.8,42.43.

ſhall be ſtrong] The Angel regards his ſtrength, principally, how it toucheth the Jews: And ſo it fell out; For Ptolomie ſoon after he held Egypt, came into Judea, and took Jeruſalem on a Sabbath day, pretending friendſhip, and not hoſtility, and caryed very many captives into Egypt; as Joſephus records in his Antiquities. b.12.c.1. He was the firſt horn, c.7.7,20,24.

and one of his Princes] Not of Ptolomies Princes, though ſome learned men would have it ſo; but of great Alexanders: not Ptolomie Philadelphus, or Philopator; but Seleucus Nicanor, the firſt of the Seleucidæ; and not his grandchild Antiochus Theos, as ſome would. The whole tenour and ſequence of the ſpeech will have it meant of a ſeveral kingdome. And the Angel ſpeaking to Daniel, knew that he would help himſelf by the matter, in all doubtful terms. And he was to ſpeak ſomewhat darkly for the Jews ſafety. And this Seleucus Nicanor is the ſecond Horn.

ſtrong above him] This Seleucus was, at laſt, much ſtronger then the King of the South, even touching Judea. For though Ptolomy wan it from Laomedon; and after recovered it from Antigonus; yet in the laſt Conqueſt over Antigonus, it was agreed upon, that Seleucus ſhould hold Syria and Judea; as his houſe pleadeth in Polyb. book 5.

a great dominion] Seleucus Nicanor; was the greateſt, at laſt of all Alexanders Succeſſours. Some reckon that he had ſeventy two Kingdoms under him.

V. 6. *And the end of years*] about 70 after Alexanders death.

they] The Seleucidæ and Lagidæ; Antiochus Theos, the ſon of Antiochus Soter, and grandchild of Seleucus Nicanor; and Ptolemeus Philadelphus, the ſon of Ptolomeus Lagides. This Ptolomeus Philadelphus was the third Horne; potent king; a great lover of learning; the Founder of that wonderful Library, wherein were 200000 Books: and among them the ſeventy Tranſlation, which he procured to be made.

ſhall joyn themſelves together] by marriage: Antiochus Theos, taking to wife Bernice, or Berenice, the daughter of Ptolomeus Philadelphus: ſo prophesſied, Chap.2.43.

to make an agreement] Heb. *rights.* To keep the peace, and to end all differences, by which they were ready to go to war. This peace between the two kingdoms, was the main end of the marriage.

but ſhee ſhall not retain the power of the arm] Berenice, ſhall not be able to make the kingdoms cleave one to another, Chap.2 43. But that ſhortly they ſhall come to open War.

neither ſhall he ſtand, nor his arm] The King of the North, Antiochus Theos, who is the fourth Horn, ſhall not ſtand true to himſelf, and his wife Berenice; but ſhall fall off, and looſe his life ſoon after.

but ſhee ſhall be given up] Berenice ſhall looſe her life.

and they that brought her] Her friends and followers, and companions, that accompanied her out of Egypt, to her husband, and were her comfort, and attendants there in a ſtrange land; they ſhall pertake of her lot, and be wrapt in the ſame condition.

and he that begat her] Or, *he whom ſhee brought forth.* Indeed both her father Ptolomeus Philadelphus dyed ſhortly; and alſo her ſon, by Antiochus Theos loſt his life likewiſe.

and he that ſtrengthened her in theſe times] Every one that was her ſtay and ſupport; ſome States about her. The hiſtories do declare, that all theſe thing came to paſſe, thus; Antiochus Theos, to embrace this marriage with Berenice, for the peace of the kingdoms, puts away his lawful wife Laodice, by whome he had two ſons, Seleucus Callinicus, and another Antiochus. After ſome time, Antiochus Theos takes again to his firſt wife, Laodice; ſhe ſeeing war preparing againſt him for it; and fearing the inconſtancy of her husband, in time to come, uſeth the the means to poyſon her husband Antiochus Theos; to ſet up her ſon Callinicus to be King; and to ſlay Berenice and her ſon, and her followers and ayders

V. 7. *But out of a branch of of her roots*] Out of the ſtock and roots, that Berenice ſprang, that is, out of the ſame *Parents.*

ſhall one ſtand up in his eſtate] Even her own brother, Ptolomy Evergetes, King after the deceaſe of his Father Ptolomeus Philadelphus, being the fifth Horn; He ſhall ſtand up in his eſtate, to revenge his Siſters death, againſt Seleucus Callinicus.

of the King of the North] Seleucus Callinicus.

and ſhall prevail] Evergetes againſt Callinicus. The trent text hath here, *abutetur eis*; very abuſively.

V. 8. *captives into Egypt*] Evergetes ſhall ſpoyl Syria, Cilicia, almoſt all Aſia, and the whole kingdom of Seleucus Callinicus; and ſhall carry the whole ſpoil of it into Egypt,

Egypt] The name of Egypt, in a ſtory of Alexanders ſucceſſors, muſt needs cut off all controverſie, touching the king of the North, and Magog; that none but the Seleucidæ can be the men. And in a word, all the ſeveral paſſages of this Chapter, which do follow, are ſo clear in themſelves, touching Antiochus Epiphanes, the Seleucidæ and Lagidæ; that a wonder it is, that any ſhould dream of bringing in the Romans, and the diviſion of it, into the Greek and Latine Empire; or the Turk, or Antichriſt to be meant, or minded here in theſe ſtories, which are the laſt and cleareſt Expoſitions of the Image, his Leggs and Feet; and of the Beaſts, as was ſaid on ver.1,2.

their gods] As many times Heathen Conquerers uſed to do. See 1 Sam.5.1. 2 Chro.28.23. Eſay 46.1. among which were thoſe which Cambyſes, and others, had formerly carried away out of Egypt. Hieron ſaith, out of authours then extant, in number, all were 2500. And that hence the Egyptians, being a nation given to idolatry, gave him the name of Evergetes, that is, Gracious Lord; becauſe of this bringing after, a long time, their gods back again.

with their Princes] For hoſtages, and pledges of their loyalty and obedience. The Hebrew word, unvoweled, is either, Idols, or elſe high States. That maketh Tranſlatours differ. And the alluſion may ſerve to ſhew. that Idolatrous Princes, and their Idols, are of much like eſteem in Gods account.

precious veſſels] Hebr. *veſſels of deſire.* See Chap.9.23.

of ſilver and gold Hierom ſaith, 40000 Talents of ſilver. See Dan.1.ver.2.

continue moe years] Either being ſecured againſt Callinicus; or more powerful then Callinicus. Some ſay, that Seleucus Callinicus was ſooner killed, then Evergetes dyed.

V. 9. *ſo the King of the South* Ptolomeus Evergetes.

ſhall come into his kingdom] Shall return into his own kingdom of Egypt; as is expounded in the next words. Or, as others, ſhall come into the kingdom of Seleucus Ceraunus, into Syria, and ſhall cauſe himſelf to be crowned there, which, as King, he ſhall hold for many years.

and ſhall return into his own land] Quietly and ſecurely, without any let or fear of Seleucus Callinicus. A like phraſe is uſed, Deut.31.2. 1 Sam.18.16. *Juſtin.* Book 27. Records, that Evergetes returned into Egypt, upon occaſion of ſedition raiſed there; and that otherwiſe he had fully outed Callinicus out of all Syria, if not his whole kingdom.

V. 10. *But his ſons*] The ſons of Seleucus Callinicus, namely, Seleucus Ceraunus, and Antiochus, ſurnamed afterwards the great.

ſhall be ſtired up] Or, *ſhall move war*: againſt Evergetes, to recover Syria, and what was taken by him from their Father. In which expedition, as hiſtories do record, they prevailed not, but had the worſe, and Seleucus Ceraunus was ſlain or poiſoned, in the ſecond or third year of his reign. About which time Ptolomeus Evergetes dyed alſo; as Polybius writes, in his ſecond and fourth Books; and Apian Alexandrinus.

and one ſhall certainly come and overflow] Ceraunus being dead, Antiochus Magnus ſucceeds; which makes the Angel, ſo ſoon change from the plural number, to the ſingular. This Antiochus, the ſixth Horn, with a ſudden force, like unto an over-flowing ſtream, ſhall over-run Syria and Judea, with great power, and frequent incurſion, ſhall regain a great part of his kingdom. See Eſay 8.8. the like in Senacharib.

and paſſe through] Even unto Raphiah, on the bounds of Egypt.

then ſhall he return] Into his regained poſſeſſions. Or, the year following, ſay ſome, with his freſh and recruited army.

and be ſtirred up] To war againſt Prolomeus Philopater, the ſon of Evergetes, the ſeventh Horn; called, by ſome, Eupater; but moſt generally Philopater, that is, a lover of his father; as ſome ſay, by the contrary, becauſe he killed his parents. Though others ſay, that his Father Evergetes, dyed of a diſeaſe, a natural death.

even to his fortreſſe] The foreſaid Raphia, on the confines and fronters of Egypt; and ſhall take it. Of which Town, Strabo writeth thus; beyond *Gaza*, ſtandeth Raphia, where the Field was fought, between Prolomy the fourth, and Antiochus the great. So famous God would have the Angels term here, of fortreſſe, to be.

V. 11. *And the King of the South*] Prolomeus Philopater.

ſhall come forth] In the fourth year of Antiochus the great.

with the King of the North] Antiochus the great.

and he] That is, *Antiochus* the great. Some read the words, as to underſtand this *he*, to be Prolomeus Philopater; and yet vary not the ſenſe.

but the multitude] The great army of *Antiochus* the Great. Polybius reckoneth the number of ſouldiers, on both ſides; and alſo the manner of fight. It ſo fell out, at laſt, beyond all hope; that Philopater, with his ſiſter Arſino, got ſo great a victory, and had ſuch an hand over *Antiochus Magnus*, that if he had purſued with courage, he had not onely recovered Syria, but might have ſpoiled him of his kingdom. *Antiochus* then eſcaped by flight, 3 Macc. 1.

his hand] Into the hand of Prolomeus Philopater.

V. 12. *And when he*] When Prolomeus Philopater, hath deſtroyed that numerous army of *Antiochus* the Great.

his heart ſhall be lifted up] As is, very uſual, upon victories obtained.

and he ſhall caſt down ten thouſands] Theſe words may well be applyed to the greatneſſe of his victory; and his licentiouſneſſe growing thereupon; which *Juſtin.* Book 30. doth note, to have been the beginning of the decay of his Court. And as well applyed to his pride againſt God, and his caſting down ten thouſands of the Jewes, occaſioned thereupon, which the third Book of Maccabees, not among our Apocryphal Books; and Joſephus in the 12 book, and 3. Chap. of his Antiquities, do ſet forth.

but he ſhall not be ſtrengthened by it] For *Antiochus* eſcaped his hands by flight: and after came again, and prevailed; as is declared in the verſes following.

V. 13. *For the King of the North*] *Antiochus* Magnus.

ſhall return] Having, for ſome time, by a League and Peace between them, renewed his ſtrength; and beginning to make leſſe eſteem of Philopater, by reaſon of his riotous and looſe kind of living.

a multitude] Of an army, greater then before.

and ſhall certainly come] Heb *in coming he ſhall come:* as certainly, ſo ſpeedily and mightily.

after certain years] Heb. *at the end of times of years.* That is, of the years of Philopater; he being now dead, by the means of Cleomenes, Polyb. 5. and his ſon Prolomeus Epiphanes, being but a child of about four years old: *Antiochus* the Great, ſhould lay hold of that opportunity to invade, and aſſault him.

V. 14. *And in thoſe times there ſhall many ſtand up*, &c.] Much ſedition in Egypt; many of the young Kings ſubjects rebelled, not enduring Agathocles, and ſuch baſe Governours, as his Father Philopater, in his laſt and looſe dayes, had ſet over them: many Provinces, formerly ſubject to Egypt, then revolted: Many Princes conſpired and combined; Diodorus betrayed him; Antiochus Magnus joyned to his ayd, Philip, then King of Macedon; agreeing to divide betwixt them, the Cities and Provinces belonging to Egypt.

alſo the robbers] Heb. *the children of robbers, factious perſons, open contemners of God, and robbing him of his religion*; turning *Egyptians*, and *Gypſies* (as we uſe the word) in religion, drawn thereto by *Philopater* in his later dayes, 3 Macc.

of thy people] The Jewes. See *Annotations* on Chap. 9. ver. 24.

ſhall exalt themſelves] Shall not content themſelves to be neutrals and ſpectators onely; as formerly (*Joſephus*, in his *Antiquities*, book 12. chap. 3.) But ſhall now be ſtirring and ſiding, and parts taking; and proudly, for the moſt part, joyn themſelves to the *Egyptians*, againſt *Antiochus the Great*. See the third book of *Maccabees.*

to eſtabliſh the viſion] Moſt expound thus; under ſhew and pretext of Religion, bragging to eſtabliſh and fulfil that Prophecie, Eſay 19 18——25. which intends the ſpiritual union of Egypt with the Church in the dayes of the Goſpel; upon this pretext many of them with *Onias* the Prieſt had fled into Egypt, had granted them, by Prolomy, the countrey of *Heliopolis*; but themſelves, a city, by the name of *Onias:* and a temple like to that in Hieruſalem, wherein they ſacrificed, and which remained till the time of *Veſpaſian* the Romane Emperour. Theſe refractory Apoſtates [illegible] exalted themſelves in pride for Prolemy againſt *Antiochus.* [illegible] Hierom, out of *Joſephus* in his *Antiquities*, book 13. cap. 6. [illegible] his War of the Jewes, book 7. c. 30. Others thus; that this Viſion and Prophecie, being fulfilled in, and upon theſe, ſhould ſerve to this uſe, to the Church, and people of God, to eſtabliſh and confirm them the more, in believing the truth of the reſt of the viſion and prophecie.

but they ſhall fall] By the revenging hand of *Antiochus*, in his recovering of Syria, and Judea; and in this his Expedition againſt Egypt, prevailing againſt *Ptolomy Epiphanes*, and puniſhing them as rebels againſt him; as in the next verſe.

V. 15. *So the King of the North*] *Antiochus Magnus, Antiochus the Great.*

ſhall come] Againſt *Ptolomy Epiphanes*; the 8 Horn.

and caſt up a mount] Raiſe up *trenches* and *mounts*, for the beſieging and taking of *caſtles*, *forts*, and *cities*, in Judea, and in Egypt.

the moſt fenced cities] Heb. *cities of munitions.*

and the armes of the ſouth] The *Armies*, *Captains*. ſuch as *Scopas*, *Europus*, *Menocles*, and *Damaxenus*; not the whole ſtrength and ſtrong holds of *Ptolemy* in Judea, Syria, and Egypt.

ſhall not withſtand] Shall not be able to ſtand it out, and reſiſt *Antiochus Magnus.* See Ezek. 31. 18. The hiſtory of the accompliſhment of all this, is ſet down by *Joſephus* in his *Antiquities*, book 12. c. 3. and by Hierom likewiſe.

neither his choſen people] Heb. *the people of his choiſes*: his moſt choiſe and ſelect commanders and ſouldiers: as the phraſe is uſed, of the choiſeſt ſepulchres, Gen. 23. 6.

V. 16. *But he that cometh againſt him*] *Antiochus the Great.*

and he ſhall ſtand in the glorious land] Heb. *Tzebi*, the land of ornament, the goodly land, that is in Judea. See cap. 8. 9. and the *Annotations* there.

which by his land ſhall be conſumed] Ruined, ſay ſome. Others thus; which by his hand ſhall be conſumed; that is, his victories there perfected, according to his own deſire; and that by the ready help of the Jewes, deſerting Ptolomy, and aſſiſting him. And this better agrees with the hiſtories of thoſe times; as appears in *Joſephus* his *Antiquities*, book 12. cap. 3 and by *Antiochus Magnus* his owne Epiſtle there recorded; and by Polybius in his 11 book.

V. 17. *He ſhall alſo ſet his face*, &c.] *Antiochus Magnus* ſhall thus enterpriſe againſt *Ptolomy Epiphanes*, and Egypt again, with all his force and fraud.

and upright ones with him] Heb. *or much uprightneſſe*, or, *equal conditions with him*; that is, ſay ſome, He ſhall be followed in his enterpriſe by many Jewes, called upright ones, according to the ſenſe of Deut. 32. 15. Or, as others, with the greateſt ſhew of uprightneſſe and integrity, with the faireſt and moſt equal terms and conditions; yet minding hereby to circumvent *Ptolomy Epiphanes.* That colour and ſpecious pretext was the matrimony preſently mentioned.

thus ſhall he do] Attempt ſome hoſtility. But that not altogether ſucceeding according to his wiſh, he ſhall proceed to the mention of peace, by the motion of marriage.

and he ſhall give him the daughter of women] The faire *Cleopatra*, his beautiful daughter; and ſo make *Ptolomy Epiphanes* his ſon in law. A like practice was that ver. 6. but with a more upright intent there.

corrupting her] Commanding and inſtructing, and inveigling her by ſome great guile to kill her husband; that ſo he, under colour of her right, and for her, might come to have the government of the Kingdom of Egypt.

but ſhe ſhall not, &c.] Not ſtand to the wicked purpoſe and promiſe made by her to her father, to make away her husband, nor be for him; but ſhall ſtand on her husbands ſide, and be for him. See Chap. 2. 43. Livie book 37.

V. 18. *after this he ſhall turn his face to the Iſles*] Miſſing his purpoſe in Egypt; yet eager ſtill to inlarge his Dominion and renown, he ſhall make great preparations by ſea and land, and ſet upon divers Countries and Provinces far off, and beyond the ſeas, both *Iſlands*, and *Continents*; as *Cyprus*, *Phocæa*, *Samos*, *Rhodes*, *Colophon*, *Eubœa*, &c. and ſome Cities of Greece, ſubject to, or confederate with the Romanes. So in Gen. 10. the Countries of Grecia, all about Helleſpont, are termed. And this appears to be ſo in Appian, Livy, and Plutarch, Scipio.

and ſhall take many] As appears to be truly verified in the Heathen hiſtories before cited.

But a Prince] Not any particular King; but a Legate, Officer, or Conſul of the Romane Common-wealth, *Marcus Acilius Conſul*, *Lucius Prætor*, and *Lucius Scipio*, the two famous brethren.

for his own behalf] Heb. *for him*; that is, for himſelf, or to himſelf, in the behalf, and to the behoof of the Romane Common-wealth.

ſhall cauſe the reproach offered by him to ceaſe] Heb. *his reproach*; that is, take off, and wipe away that reproach offered by *Antiochus Magnus*, to the Romane Common-wealth in that his naval expedition, and gaining of ſo many places and Cities in the mid-land-ſea, in leſſer Aſia and Grecia. The Romanes ſhall recover them from him.

without his own reproach] With honour, revenging the wrong done by *Antiochus Magnus.*

he ſhall cauſe it to turn upon him] He ſhall not onely force *Antiochus Magnus* to retire himſelfe from all thoſe places which he had taken from the Romanes, and their confederates, and friends to the diſgrace of the common-wealth of Rome ; but ſhall alſo overcome him in a pitch'd battel, though *Hannibal* was with him, and ſpoil him of part of his dominions, and force him to accept of a diſgraceful and reprochful peace.

V. 19. *Then he ſhall turn his face toward the fort of his own land*] He ſhall be forced to return into Syria , and ſhamefuly to fly and ſhelter himſelfe beyond *Mount Taurus* , and to keep himſelfe in ſtrong holds, without daring to wage War any more.

but he ſhall ſtumble, and fall, and not be found] He ſhall fly to Apamea, Suſa, and the outmoſt bounding Cities of his Kingdome: and at laſt was killed in a tumult by the Elymeans, ſeeking to defend the Temple of Bel, which he went about ſacrilegiouſly to rob and ſpoil. This was the Cataſtrophe of that great *Antiochus*, the father of *Antiochus Epiphanes*. All theſe things are recorded to be thus verified, according to the Angels predictions here,by the many humane hiſtories of thoſe times.

V. 20. *Then ſhall ſtand up in his eſtate*] Shall ſucceed him in his Kingdom. So ver. 7. & 21.

a raiſer of taxes] Heb. *one that cauſeth an exactor to paſſe over:* an exactor of tributes and taxations , relating likely to Heliodorus, 2 Macc. 3. ſent by this man. And this is Seleucus Philopater, ſometimes called Soter, the elder ſon of *Antiochus Magnus*, called here *a raiſer of taxes* , by reaſon of his infamous covetouſneſſe , and cruel taxations laid upon his Kingdom. And he is the ninth Horn.

but within few dayes] Heb. *unities of dayes.*

he ſhall be deſtroyed] That is very ſoon after that he ſent Heliodorus againſt the Jewes, at the inſtigation of Simon ; as appears, 2 Macc. 4.

neither in anger] Heb. *angers :* not killed in battel, nor by open violence of War ; but poyſoned by the treachery of Heliodorus, in favour to Antiochus Epiphanes. See *Annotations* on Chap. 7. 8, 20, 24.

V. 21. *a vile perſon*] *Antiochus* the younger brother of *Seleucus Philopater*, and ſon of *Antiochus Magnus*. This man is ſirnamed *Epiphanes*, the illuſtrious, *per antiphraſin* ; oppoſite to that title the Angel here gives him , which is according to the truth of his conditions , and well ſuiting alſo with that other title, which others of the Heathen Writers gave him, *Epimanes*, that is, mad, or furious. So Polybius in Atheneus, by whom his manners, qualities, and deeds , are noted to be ſtrange and execrable. This is the 10 Horn , in whom the iron of the Syrian leg doth end ; that little Horn, and plucker away of three Horns. See Chap. 7.8,24. & Chap. 8. 9. On this man, his Expeditions againſt Egypt , and his rage againſt the Jewes, the reſt of Daniel goeth. For the better learning whereof, we ſhall premiſe theſe general notions ; agreeing beſt in our judgements with Daniels Text, and with the truth of hiſtory anſwerable thereunto. We conceive that *Antiochus Epiphanes* beginning his reign in the 137 year of the kingdom of the Greeks , 1 Macc. 1. 10. and after his gaining of the kingdom of Syria, verſ.22,23,24. of this Chapter, made four Expeditions into, and againſt Egypt : and three ſeveral times executed his furious rage , in ſpoiling and bloody perſecuting the Jewes. His firſt expedition into Egypt, ſeems to be that intimated , 2 Mac.4.21. compared with Chap. 5. 1,11. and that in the beginning of his reign , after he had ſetled himſelfe in the Kingdome of Syria. His ſecond expedition is ſet down, verſ.25,26,27. of this Chapter. And in his return , he executed his firſt furious rage againſt the Jewes, ver. 28.and this was in the 143 year of the Kingdome of the Greeks, and 6 of his reign. See 1 Mac. 1. 16 —— 29. and 2 Mac. 5. 1. —— 22. His third expedition is ſet down, verſ. 29, 30. of this Chapter, and in his return he executes his ſecond and moſt outragious fury againſt the Jewes, in his owne perſon , taking away the daily ſacrifice , and ſetting up the abomination of deſolation , verſ. 31 —— 39. and this was in the year, 145. and 8 of his reign : and then Mattathias, and his ſons the Maccabees, began to riſe and maintain Wars, and obtained wondrous victories againſt his Armies, Captains, and Commanders. See 1 Mac. 1.54. & Chap. 2.1,70. & Chap. 3.1 —— 27. His fourth expedition into Egypt is ſet down , verſ. 40, 41, 42, 43. of this Chapter ; and after his return he executes his third fit of fury againſt the Jewes , verſ 45. himſelf going into Perſia , and commanding his Deputy *Lyſias* to root out the Jewes ; and this was in the year 147. and 10. of his reign. See 1 Mac. 3. 27 —— 60. and alſo, Chap. 4. & 1. 5. In the year, 148. & 11 of his reign, *Judas Maccabeus* rebuilds Gods altar, & reſtores his true religion, 1 Mac. 4. 52. and in the beginning of the year, 149. and 12 of his reign, *Antiochus Epiphanes* dyeth miſerably , 1 Macc. 6. 16. though the Author of the ſecond book of *Maccabees* put his death in the year 148. 2 Mac. 11.21,38.

to whom they ſhall not give the honour of the Kingdome] The States of Syria ſhall not give it him, after the death of his brother. His father *Antiochus Magnus* had left as a pledg in Rome, for aſſurance for his faith, and performance of conditions, 1 Mac. 1. 10. After his fathers death, his brother *Seleucus* being King, had ſent his ſon *Demetrius* to Rome to be an hoſtage and pledg there , in the ſtead of this *Antiochus Epiphanes*. Upon his return by the way, he procures his brother *Seleucus* to be poyſoned, as was ſaid , by *Heliodorus* , one of *Seleucus* his friends and favourites : and now coming to Syria, he deals, as followeth.

but he ſhall come in peaceably] He ſhall neither be created , nor crowned King ; neither get the Kingdom by force of armes , but come in by fraud, ver.24. & chap.8.24,25.

and obtain the Kingdome by flatteries] pretending to govern the kingdome for *Demetrius* the true heir, his brothers ſon , now an hoſtage at Rome ; and he onely, as Tutor to his Nephew : and after , he ſhall win mens hearts with preſents, flatteries , and ſecret practices , and ſo abuſing his Nephew , and deceiving the Peers and people, he ſhall inſtall himſelf in the kingdom ; principally by the means of *Eumenes*, and *Attalus*, neighbouring Princes; as *Appian* relates in his Syrian hiſtory.

V. 22. *And with the armes of a flood*] and with ſtrong and ſuddain armies, as of a great flood of waters.

ſhall they be overflown from before him, & ſhall be broken] Thoſe that would not give him the honour of the kingdome. Others nnderſtand this, but not ſo well, of *Antiochus Epiphanes* his firſt expedition againſt Egypt , that the Egyptians ſhould thus be overflown and broken by him : Thoſe armes and armies of Egypt, that formerly like an inundation had overflown Syria, ſhould now be overflown and broken , over-runne and overcome by him.

yea alſo the Prince of the covenant] Shall be broken by him. Who this was , is diverſly interpreted. We underſtand Seleucus Philopater , the brother of Antiochus , who was the author and head of a Covenant between them two, for the invading of Egypt. And to that end had ſent for him from Rome : and him Antiochus Epiphanes procured to be poiſoned , whiles himſelf was on the way in his journey from Rome , before he entred Syria, and got the power of it into his hands. Yet others, applying it to his firſt Expedition into Egypt , do underſtand it thus ; That Antiochus Epiphanes having in this his firſt Expedition over-run Egypt,and in battel by Peleuſium overcome Eulæus, and Lenæus, two principal Peers of Egypt , who managed the affairs of Egypt in the young years of the King Ptolomæus Philometor, the ſon of Ptolomæus Epiphanes, was thereafter drawn to a Covenant with Ptol. Philomator, to become Guardian as it were to Philomator, being his ſiſter Cleopatra's ſon. And of this Covenant making , one Tryphon a prime Peer in Egypt was Principal and Prince : and that afterwards Antiochus ſoon cauſed this Tryphon the Prince of this Covenant to be made away , that he might with more freedom rule as he liſt, and do what he would. And yet there are ſome others, who by *Prince of the Covenant*,underſtand it of God, chap. 8. 11. 25. who is the Prince of his people , and joyned to them by his holy Covenant : and ſo in this verſe they will have ſummarily comprehended Antiochus his two greateſt enterpriſes ; namely upon Egypt, and upon Judea : both which are afterwards more particularly ſpecified.

V. 23. *And after the league made with him*] The forementioned League with his brother Seleucus Philopater, as we have ſaid. The other underſtand it of the league made with his Nephew, his ſiſter Cleopatra's ſon, Ptolomee Philometor, King of Egypt.

he ſhall worke deceitfully] as his manner was, ver. 24. and chap. 8.24,25. and as after is declared, 23, 24.

for he ſhall come up] Into Syria, as meant here. Others, into Egypt , to *Memphis* the royal City, in the heart of Egypt ; not as an enemy, but as a friend, and confederate, and a tutor or guardian to the young King.

and ſhall become ſtrong with a ſmall people] Bringing with him few followers , a ſmall train, becauſe he will not give the Egyptians cauſe of ſuſpicion, but ſtout men, though few ; and devoted to his ſervice ; whom he placed in divers Forts, and thereby made himſelf maſter of the principal holds of Egypt. But we rather apply this to his manner of gaining upon Syria ; not by ſtrength of armes ; but by flatteries, and fair pretences.

V. 24. *He ſhall enter peaceably, even upon the fatteſt places of the Province*] Or, *into the peaceable or fat*, &c. He ſhall enter into Egypt , which at that time did enjoy peace and plenty of all things ; or, rather upon Syria.

and he ſhall do that which his fathers have not done] He ſhall place Garriſons in the ſtrong holds; taking poſſeſſion of the greateſt part of Egypt, which his forefathers could never do. We ſtill do rather underſtand this of his manner of gaining the Kingdome of Syria from the right owner Demetrius, the ſon of his elder brother Seleucus.

he ſhall ſcatter among them, &c.] His infinite bountifulneſſe and prodigality to his garriſons, and ſouldiers, 1 Mac. 3. 30. thereby to keep them the more firm unto him.

yea and he ſhall forecaſt his devices] Heb. *think his thoughts :* cunningly to get and gain the reſt of all the ſtrengths of Egypt, or Syria rather.

even for a time] All this was but for a time ; even till Ptolomæus

Philometor grew up in years; who then raiſed his ſtrength, and freed himſelf and the Egyptians of all his garriſon; Thus they, who ſtill underſtand all this of Antiochus his firſt Expedition into Egypt. But we, with other learned Interpreters, ſtill applying this, as all the reſt in this and the two former verſes, to his gaining of Syria from his Nephew Demetrius, conceive, that for a time he ſpent himſelf in this employment. The compaſſing of this buſineſſe took up the firſt year of his reign.

V. 25. *And he ſhall ſtir up his power*] This is the ſecond Expedition of Antiochus Epiphanes againſt Egypt, as was ſaid on the 21 verſe, which was about the fifth year of his reign, and 142 of the kingdome of the Greeks, 1 Mac 1.20. and undertaken upon pretence to aid and right Phyſcon againſt his brother Ptol. Philometor King of Egypt.

King of the South] *Ptolome Philometor.*

but he ſhall not ſtand] *Ptolome Philometor* ſhall not ſtand in battel, but be overcome by *Antiochus Epiphanes.* Some, as we ſaid underſtand this of that former battel by Peleuſium, whereof we ſpake upon the laſt words of the 22 verſe.

for they ſhall forecaſt deviſes againſt him] Many of the States and Potentates of Egypt ſhall betray their King, and being corrupted and bribed by Antiochus Epiphanes ſhall treacherouſly forecaſt, and plot and deviſe ſecretly with Antiochus againſt him; as is further ſhewed in the next words,

V. 26. *yea they that feed*, &c.] His intimate familiars, favourites, and Counſellors ſhall be his overthrow. Haply miſtruſting the age and experience of their young King; and fearing the craft and cruelty of Antiochus, and the danger of their own eſtates if Antiochus prevail, they under-hand comply with him, to the deſtruction of their own King.

and his army] The army of *Antiochus Epiphanes.*

ſhall overflow] Over-runne and overcome the very great and mighty army of Ptolome Philometor.

and many ſhall fall ——] Of the Egyptian army.

V. 27. *And both theſe Kings*] Of the North and South; Antiochus Epiphanes, and Ptol. Philometor.

hearts] Heb. *their hearts.*

ſhall be to do miſchief] When they are treating of a peace, they ſhall intend miſchief one to another.

at one table] When they ſhall feaſt one another, & interchange mutual courteſies; yet all theſe ſhewes ſhall be but feigned, both of them retaining their former enmities.

but it ſhall not proſper] This falſe diſſimulation and counterfeit peace will not hold.

for yet the end ſhall be at the time appointed] Verſ. 29. The end of that peace ſhall be at the time appointed by God, who hath all times, and all occaſions and opportunities in his hand, at his diſpoſal. See ver. 40.

V. 28. *Then ſhall he return*] *Antiochus Epiphanes*, into Syria, after that pretended peace in the 143 of the Kingdome of the Greeks, 1 Mac. 1.20. and fifth or ſixth year of his reign.

with great riches] The ſpoils of Egypt.

and his heart ſhall be againſt the holy Covenant] Some underſtand this of that Covenant and peace which he made with Ptol. Philometor. But that was a falſe and fraudulent Covenant, as hath been ſaid. This holy Covenant ſeems rather to relate to that which God was pleaſed to make with his people the Jews; as ver. 30. See Exod. 24.7,8. Deut. 5.2. & Chap. 29.1. The heart of Antiochus was againſt them, and their holy Religion; with his dealings againſt Egypt; his doings againſt Judea ſtill fall out. It he takes ſtill in his way, 2 Macc. 5. 1,11. 1 Macc. 1.16 —— 24. This was his firſt Outrage againſt the Jews, as was ſaid in the *Annotations* on verſ. 21.

and he ſhall do exploits] Outragious and bloody actions againſt the Jewes; deſtroying them, ſacrilegiouſly prophaning and robbing the Temple, changing their Laws and Religion, and every way moſt furiouſly tyrannizing over them, 1 Mac. 1. 17, &c. The ſpoyls of the Temple and City, added to his former ſpoyls of Egypt, ſo encreaſed his riches, that in his return to Antioch, his mind was puft up exceedingly, 2 Macc. 5. 11 —— 22. 1 Macc. 1. 20 —— 24.

V. 29. *at the time appointed*] By God, ver. 27. about two years after; the 8 of his reign, and 145 of the Kingdome of the Greeks; when Ptol. Philometor, was now reconciled with his brother Phyſcon; and had intreated the ayd and auxiliary Forces of the Romanes. This was his third Expedition.

ſouth] Egypt.

but it ſhall not be as the former, or as the latter] This expedition ſhall not prove ſuch, ſo ſucceſſeful to him; He ſhall not obtain the victory, nor ſubdue Egypt; as in the former expedition he did, verſ. 25. or in the latter he ſhould, ver. 40. Others better underſtand both of the two Expeditions before this.

V. 30. *For the ſhips of Chittim*, &c.] The Fleet of the Romans, which lay in the harbours and havens of Italy, Cilicia, and Græcia, that they might the more commodiouſly command all the parts of the mid-land-ſea. See Gen. 10.4. where *Kitim* is the third ſon of Javan, from whom the Græcians came: whence is that, Num. 24.24.

ſhall come againſt him] At the ſuit and requeſt of the King of Egypt, being now beſieged with his mother Cleopatra, in the City of Alexandria by *Antiochus Epiphanes.* Many hiſtories do record how the Senate of Rome ſent Legates or Ambaſſadors to *Antiochus Epiphanes* to command him to raiſe his ſiege, and abſtain from war againſt their Confederate King. He anſwered, he would demur and deliberate thereupon. Whereupon *Polipius Lænus*, one of the Legates, drew a circle about *Antiochus Epiphanes*, and required his peremptory anſwer before he ſhould go out of that Circle. And *Antiochus Epiphanes* withdrew his ſiege and the war. Thus *Florus*, *Paterculus*, and others.

therefore he ſhall be grieved, and return] Grievouſly vext to be thus impiouſly dealt withal, thus over-maſtered, and over-born; and forced to leave his conqueſt of Egypt.

and have indignation againſt the holy Covenant] Verſ. 28. He leaving Egypt, and taking Judea in his way, as his uſe was, he ſhall turn his wrath, and pour it out, and ſpend it againſt the holy Covenant. This was his ſecond outrage againſt the Jews. See *Annotations* on verſ. 21.

ſo ſhall he do] Do it to purpoſe; in a moſt furious and outragious manner, as is ſet down in the nine verſes following.

and have intelligence with them, &c.] Formerly with Jaſon, whom he had made High Prieſt in the firſt yeare of his reign, 2 Macc. 4.7 —— 21. 1 Macc. 1.11 —— 16. Now with Menelaus, whom he had made High Prieſt, removing Jaſon, 2 Macc. 4. 23. & 5. 5, 6. and with other apoſtates; by their advice to infeſt the Jewes.

V. 31. *and armies ſhall ſtand on his part*] That great army and power which he brought now with him out of Egypt; and a great faction of wicked Jewes now Joyning with him. See 1 Mac. 1. 43.

and they ſhall pollute the ſanctuary] Entring into it: touching, and taking away the holy things, inſtruments, and veſſels of it, ſacrilegiouſly robbing and ſpoiling it, 1 Mac. 1.21 —— 25. 2 Mac. 5. 15. See 2 Mac. 3. and Chap. 6.4.

of ſtrength] Or, *the ſtrength.* Jeruſalem; a place ſtrong by ſituation. Or the Temple, which was the rock of the great King, Zech. 9. 12. & 11. 2. they ſhall pollute it by ſlaughters of men in it, 2 Mac. 5.12,13,14.

and ſhall take away the daily ſacrifice] Chap. 8.11. See the annotations there, and Chap. 12.11. See the like, Chap. 9.27.

and they] The Commanders and Souldiers of *Antiochus Epiphanes.*

ſhall place the abomination that maketh deſolate] Or, *aſtoniſheth*; Chap. 12.11. This is either the Garriſons of idolatrous and abominable ſouldiers, that brought deſolation upon the Temple and City. See 2 Mac. 5.22,25. & Chap. 6.4. & 1 Macc. 1.33. —41. See the like in the times of the Romanes, after our Saviours Paſſion, Dan. 9.27. Mat. 24.15. Or elſe, the Image of Jupiter Olympus, 1 Mac. 1.54. 2 Mac. 6.2. Or, an idols altar, ſet upon the altar of God, 1 Mac. 1.19,60. & Chap. 6. verſ. 7. Becauſe of which things, the godly Jewes refuſing to conſent to idolatry, the Temple, and Gods ſervice were made deſolate. See *Annotations* on verſ. 21.

V. 32. *And ſuch as do wickedly*] Apoſtate Jewes, that did proſtrate themſelves to the idolatry of the Heathens.

corrupt by flatteries] Or, *cauſe to diſſemble.* By gifts, promiſes, and allurements, he ſhall foſter and confirm them in their apoſtacy and idolatry; by their examples to draw on others.

but the people that do know their God] That profeſſe and worſhip him, according to his will and word.

ſhall be ſtrong] The wicked ſhall apprehend them as evildoers. Such is the ſenſe in ſome Tranſlations. But rather thus, *ſhall be ſtrong*; that is, they ſhall ſhew themſeves conſtant, and perſevere in his pure ſervice.

and do exploits] Manfully reſiſting, and overcoming all temptations, enduring all torments, and cruel kinds of death. Read the hiſtories of old Eleazar, 2 Mac. 6. and of the mother, and her ſeven ſons, 2 Mac. 7. And then roſe Mattathias, and his ſons the Maccabees, who did thoſe ſtrange exploits.

V. 33. *and they that underſtand*, &c.] They whom God ſhall lively illuminate by his Word and Spirit, ſhall inſtruct and ſtrengthen their brethren, by their doctrine and example. Some others, underſtand this of a certain religious ſociety, newly ſet up in thoſe dayes, called Aſſideans, that is to ſay, pious, holy, underſtanding, and very zealous in the law of God. See 1 Mac. 2.42. & 7.13. 2 Mac. 14.6.

yet they ſhall fall by, &c.] Antiochus Epiphanes, by his bloody agents, ſhall perſecute, oppreſſe, and ſlay them, both the inſtructers, and inſtructed, 1 Macc. 1.40. &c. & 1.2,3,4. Chap. & 2 Macc. 5.6,7,8. Chapters.

many dayes] Many is not in the Original: neither ſee we much warrant for it. Dayes, may imply a ſhort time: and the hiſtory ſeems beſt to agree with that.

V. 34. *They ſhall be holpen with a little help*] Few helpers ſhall they have: Mattathias, and other Aſmoneans, called Maccabees, ſhall help them, 1 Mac. 2. 1, 39. and 3, 4, 5. Chapters, 2 Mac. 8. 1.

but many ſhall cleave to them with flatteries] Among the Jewes many, who have run themſelves before into idolatry, when they ſhall ſee ſome enlargement by the means of the Maccabees, that joyn themſelves to their brethren; but diſſemblingly, without any inward faith and piety; and to ſmall advantage of their brethren.

V. 35. *And ſome of them of underſtanding*] That did inſtruct others, verſ.33.

ſhall fall] By the ſword, &c. as verſ. 33. in his bloody perſecution and execution, by Antiochus Epiphanes; and his inſtruments.

to try them] Or, *by them.* This is the end, why God ſuffers them thus to fall by their wicked enemies; as Chap. 12. 10. namely, to try their faith and obedience, as gold is tryed in the fire.

and to purge] away their corruptions; as droſſe is from the ſilver in the furnace; and chaffe from the wheat, by the fan.

and to make them white] as the cloath with Fullers ſope. See Mal. 3. 2,3. Thus God ſuffers it for their good, as well as for his own glory.

even to the time of the end; becauſe, &c] The time determined, by the Counſel of God, to put an end to theſe perſecutions, verſ. 27. which ſhall not laſt ſtill, but ſhall end in a ſhort time; as is after more explained. See Mat. 24.6.

V. 36. *And the King ſhall do according to his own will*] Antiochus Epiphanes; as the article, here prefixed, doth manifeſtly denote, that King ſpoken of before. He ſhall proſper in his proſecutions and purpoſes; things ſhall ſucceed a while, according to his wiſh and will. Which ſucceſſe, ſhall ſo puffe him up with pride and arrogancy, as after follows. In this, and the three verſes following, Antiochus, and his doings, may well ſerve our turn, as a type of that grand Antichriſt and his doings, ſet forth by the Apoſtle Paul, 2 Theſſ. 2. and by Saint John in the Apocalyps. For that Antichriſt directly imitates this proud, idolatrous, and bloudy Tyrant. But all that hereafter follows in the reſt of the Angels prophecie, as well as that which is paſt, doth literally, and exactly agree to Antiochus Epiphanes, and to him onely, as ſhall after appear; and was fulfilled in him; and is limited to the time of this Antiochus, Chap.12.7,11,12,13. And therefore to imagine, that the Angel here, ſhould abruptly break off from Antiochus Epiphanes, and take off his prophetical ſpeech from him and the Jews, that were Daniels people and care; and fall into a prophecie of Antichriſt, and the Church under the Goſpel, towards the end of the world, is a thing ſo inconſiſtent with the whole Context, as forceth the chief Interpreters, among the Papiſts themſelves, to forego this fancy of Antichriſt, which otherwiſe they would willingly embrace for their own advantage, and to agree with us, in continuing the underſtanding and application of the Text, to Antiochus Epiphanes. And ſo all Bellarmines arguments, fetcht out of this Context of Daniel, to prove the Pope not to be Antichriſt, are vain and frivolous. And much leſſe are they to be heard, that would apply this, and that which follows, to Pompey the Great, or to Veſpaſian and Titus; or to Conſtantine the Great; or to the Turk and Ottoman family.

above every God] And ſo in the latter part of the 37 verſ. Not onely aſſuming Divine honours, but aſcribing to himſelf, even more then to any God, 2 Mac.9.8,10,12. ſpoiling their Temples; in Elemais, or Perepolis; and in Egypt, changing their Rites and Religion; and preſcribing what ſervice and worſhip, and to whom he pleaſed, 1 Mac.1.41,42. & 3.29. *Joſephus*, in his *Antiquities*, Book 2. Chap.6,7.

marvellous things againſt the God of gods] The true God of Iſrael, Eſay 45.14,18,21. Exod. 18. 11. Speak great words againſt the moſt High, Chap.7. 25. and ſtand up againſt the Prince of Princes, Chap. 8. 25. forbidding his Religion; Circumciſion; Sabbaths; Sacrifices; defiling his Temple; burning the Books of the Law; changing times and lawes; polluting all Gods worſhip; inſtituting a new Religion; ſetting up Chappels of Idols, Idol-altars; and abomination of deſolation upon the altar. See all this accompliſhed, 1 Macc.1.43 ——52. *Joſephus* in his Antiq. Book 10. Chap. 14. of Wars, Book 1. Chap. 1. againſt Appion, Book 2.

till the indignation be accompliſhed] Till Gods wrath and juſt indignation be ſatisfied, in the accompliſhing of thoſe things, which he, by his Decree, hath determined to be done, in the viſitation of his people; to deſtroy thoſe open Apoſtates, and groſſe Hypocrites; and to try, purge, and whiten his own. Neither ſhall the indignation remain unaccompliſhed, upon Antiochus himſelf, when he hath filled up his meaſure; to the full heightning of Gods wrath againſt him,

ſhall be done] Heb. *is done, or hath been done.* The time paſt is uſed for the future; to note out the certainty of the event.

How ſuitable to all, ſet down in this verſe, Antichriſts doings ſhould be, is ſet down, 2 Theſ. 2. 4. and how anſwerable thereunto, the doings of the Popes of Rome have been, is more then manifeſt.

V. 37. *the gods of his fathers*] He ſhall be impious, and without any fear of God at all. The gods of his fathers and anceſtors, which men naturally are addicted to follow, even thoſe he ſhall diſ-regard and deſpiſe, diſdain to worſhip them; and by Letters and Edicts, diſannul his own ancient Religion; and bring in the idols of the Grecians, which were among the Syrians. See 1 Mac. 1.41, &c. 2 Mac.2,3. & Chap.9. 2. And though his Predeceſſors, his Brother and Father, honoured much the God of Iſrael, and Temple of Jeruſalem, 2 Mac. 3. 2, 3. *Joſephus* in his *Antiq.* book 12. chap. 3. Yet he, in the higheſt nature, diſhonoured both; as was ſhewed before.

not the deſire of women] Women are ſtrong motives: and the deſires and loves of women, very ſtrong, 2 Sam.1.26. And Antiochus had many women and wives; and among them, one a Jeweſſe, and of much eſteem with him; yet none of them, nor of their deſires could prevail with him, either to deſiſt from his impious and idolatrous deſigns in religion; or to ſuffer them to enjoy the uſe of their own. Some ſuſpect his inclination to the ſin againſt nature, to be here meant. Others, that he was a man without all natural affection, regarding neither men nor women, Kith, nor Kin, any ways croſſing his own vile ends.

nor regarding any God; for, &c.] See *Annotations* on verſ.36.

V. 38. *But in his eſtate*] Heb. *As for the Almighty God, in his ſeat he ſhall honour; yea, he ſhall honour a God whom*, &c. Thus rather, and the meaning is inſtead of the true God, he ſhall honour the God of munitions, whom he ſhall ſet up in his ſtrong holds, a God whom his fathers knew not.

the god of forces] Or, *Munitions.* Heb. *Mauzzim.* This ſignifieth, Strong Holds. So ver. 19. and 31. Judg.6.26. Is not here a proper word, either for the true God, or for an Idol; but a common word; as in the next verſe. Jeruſalem and the Temple, both of them were great ſtrengths; and the God of them, the moſt ſtrong God of all, the Almighty God; though he be not here meant by *Mauzzim.* What Papiſts, and ſome others, fancy of the god *Maozim*, is frivolous.

in his ſeat] In his place and ſtead; rather then in his eſtate. Yea, in Gods own City and Temple. See 2 Mac. 6. 2. This Idol he guarded with munitions, 1 Mac.1.35,38.

ſhall he honour, I ſay *honour*] This doubling the word, ſeems to ſhew the Angels holy paſſion, at the indignity of this fact of Antiochus.

a God whom his fathers knew not] See verſ. 37. and therefore called a ſtrange god, verſ. 39. This was Jupiter Olympius; of whom, ſee 2 Macc. 9. 2. And this was an Idol of Athens, which his fathers knew not. The Syrians, and his fathers, worſhipped Apollo, Diana, Atargatis, as Strabo writes in his ſixteenth book of Geography. Of the ancient gods of Syria, a general mention is made, Judg. 10. 6. 2 Chron. 28. 23. See Lucian of the Syrian goddeſſes.

with gold, &c.] With gifts and offerings of ſuch things, according to the manner of Idolaters.

V. 39. *Thus ſhall he do*, &c.] He ſhall ſeize upon Jeruſalem; and eſpecially upon the ſtrong City and fort of David, whereby it being well fortified, and for a garriſon, and furniſhed with men and munition, he ſhall put down Gods true ſervice, and eſtabliſh his own abominable idolatry in the Temple, 1 Mac. 1. 35,38. as if this Idol were his protector, againſt the ſervice of God. He ſhall make ſtrong places of defence, where he ſhall ſet up his ſtrange god. Others, tranſlate, and expound thus, And *he ſhall commit the munitions of ſtrengths*, or, *of the moſt ſtrong* God, *to a ſtrange God*, That is, Antiochus ſhall commit the City Jeruſalem, that ſtrong and fortified place, and the ſtrong Temple in it, to *Jupiter Olympius*, as its Tutelar God. But the words bear not this ſo well.

whom he ſhall acknowledg and increaſe with glory] Thoſe whom he ſhall diſcern to acknowledg this Idol, to favour his ſide, to comply with him in his wicked counſels and enterpriſes, though baſe wicked fellows, thoſe apoſtate Prieſts, and Gentilizing Jews, and obſcure ſtrangers; thoſe he will advance to honours and places, to dignities and preferments; as Jaſon before, 2 Mac. 4.7,8. and *Menelaus* after, 2 Macc. 4. 23, 24,50. whom, for money, he made high Prieſts, and Governours of the people, 1 Maccab. 3. 35, 36.

and he ſhall cauſe them to rule] Antiochus ſhall make thoſe baſe and unworthy fellows, Rulers over the people of the Jewes, Offices, and places of government he ſhall prefer them into.

over many] The article, *it*, prefixed, ſeems to denote the many, thoſe pious and religious worthy ones among the Jewes; as chap. 9.27.

and ſhall divide the land for gain] Both honours and lands, for price he ſhall ſet to ſale, and diſtribute among his factious followers, Jews, or Forreiners, 1 Mac.3.36.

V. 40. *And at the time of the end*] Determined by God. See ver. 35. about two years after his ſetting up of that idolatry, verſ. 31,38. and two years more before his death.

that the King of the South] *Ptolomeus Philometor.*

puſh at him] Fight with him; as chap. 8. 6, 7.

and the King of the North] *Antiochus Epiphanes.*

ſhall come againſt him like a whirlwind, &c.] With great force and celerity: with armies by land and ſea. See the like, Eſay 17.3. This was his fourth and laſt expedition againſt Egypt. See *Annotations* on ver.21.

and ſhall overflow] Expel him out of his Kingdom, under the colour of aiding and righting Phyſcon the younger brother of Ptolomeus Phylometor; to whoſe ſide, Antiochus Epiphanes, for his own ends, was ſtill addicted. Florus, book 46.Zonoras tom. Annal.2. Juſtin.

V. 41. *the glorious land*] Judea, ver.45. See Chap.8.9. and 11.16. And this is the third and laſt fury executed upon the Jews; as is further ſhewed and dilated, ver.45.

overthrown] By the incurſions of Antiochns Epiphanes, and the ſpoyls that he ſhall make in this war, at his return out of Egypt.

ſhall eſcape, &c.] He ſpared theſe, becauſe they took his part, held on his ſide, and fought againſt the Jews and Maccabees, 1 Macc.5. Joſephus in his Antiquities, book 12.Chap.11.

V. 42. *upon the countries*] All about; the Neighbouring Nations, none ſhall eſcape, ſave thoſe, ver.41.

Egypt] againſt which he made ſo many expeditions.

V. 43. *over the treaſures*, &c. As he was profuſe in giving, ver. 24. So as greedy in getting, ver.39. See 1 Macc.3.28.——32.

Lybians, and the Ethiopians] A people of Africa, borderous to the Egyptians, ſubjects, or auxiliaries, to Ptolomy Philometor, they ſhall now upon the victories of Antiochus, follow his ſteps and ſervice, and receive his pay. Lybia ſometimes taken for the larger country of Africa, ſometimes for that part next Egypt, called Cyrennica, Act.2.10. So here the remoter parts of Lybia are called Phut, Nah.3.9. of Phut Gen.10.6. Ethiopia or Cuſh is ſometimes taken for Arabia in Aſia, whereof Moſes wife was, Num.12.1. & Zerah the King, 2 Chr.14.9. But moſt commonly for that beyond Egypt; and ſo here.

V. 44. *But tydings out of the Eaſt*] Phraaes the King of the Parthians, invading the Eaſt borders of the kingdom of Antiochus; as Zonaras makes mention. Some add Artaxas King of Armenia.

and out of the North] The Navies of the Romans, lying in the havens of Cilicia and Cyprus: as alſo the ſtirs and troubles againſt him in Judea, lying North from him, being now in Egypt.

ſhall trouble him] 1 Macc 3.27,31.

therefore he ſhall go forth] Out of Egypt,

with great fury] 1 Macc.3.27,35. Full of indignation. See his like fury another time, 2 Macc.9.4,7.

to deſtroy, &c.] The Parthians and Perſians, and the Jews eſpecially, 1 Macc.3.27,35,36,37.

V. 45. *And he ſhall plant*] Antiochus himſelf, after his return out of Perſia, ſay ſome, Joſephus in his firſt book of the War of the Jews, Chap.1, Or, Lyſias, and other Commanders under him, by authority from Antiochus, 1 Macc.3.32, &c. See *Annotations* on ver.21.& 41.

palace] Appoint to ſettle his own Court and reſidence there, the better to ſubdue and keep under the Jews. Antiochus his army did intrench it ſelf, having the royal Tent ſet up, for a ſign of full power given to his captains, in Emmaus, neer to Jeruſalem, 1 Macc.3.40. and 4.3.

between the ſeas] The dead ſea, and the midland ſea, in the heart of Judea.

In the glorious holy mountain] Heb. *mountain of delight of holineſſe.* Meaning Hieruſalem. See ver.41. Pſal.48.1,2. 1 Macc.3.40. Lyſias pitched in Emmaus hard by Jeruſalem.

come to his end] The end and utmoſt bound of his dominions, ſay ſome; that is, to Elymais, or Perſepolis, a famous City of the Perſians; where going about to rob the Temple, and ſpoyl the City, he was by the inhabitants forced to flee with diſhonour and ſhame, there being none to help him, 1 Macc 6.1——5. 2 Macc.9.1,2. But though this ſtory be true; yet his end here rather denotes the end of his life, which ſeems to be in Babylon, 1 Macc. 6.4,8,9,13,16. in the 148 or 149 year of the kingdom of the Greeks: compare 1 Macc.6.16. with 2 Macc.11,21,23. and his end was miſerable enough, without any help, as the next words ſhew; and the ſtory relates, 2 Macc.9.10,12. Thus was the horn broken without hand, Chap.8.25.

CHAP. XII.

A*Nd at that time*] Namely, in the year 147 year of the Kingdom of the Greeks, when Antiochus begun his expedition into Perſia; and in his abſence committed to Lyſias the government of his young ſon Antiochus Eupator, and of all his affairs, from the river Euphrates, unto the borders of Egypt, with charge to deſtroy the Jews, to root out the remnant of Jeruſalem, and take away the memorial of them from that place, 1 Macc.3. 31——38.

ſhall Michael] At that needful time ſhall Chriſt, who is *Michael*, in the form of God, &c. Phil 2.6. See Chap.10.13. and the *Annotations* there.

the great Prince, &c.] See Ezek.34.24. Apoc.1.5. and 12.17. and 15.3. the King of the Saints, and Chap.17.14.16. and Chap. 19.16. Eph.1.21.

which ſtandeth, &c.] Who is their Captain, Joſh.5.14,15. their protectour againſt all their enemies, Gen.48.16. Pſal. 54.7. ſtands up in their defence.

thy people] The Angels continued ſpeech to Daniel. See Chap. 9.24. and the *Annotations* there. The Jews then, Daniels people muſt neceſſarily be meant here, and their trouble; and ſo what follows is all meant of them, and not of the Church of Chriſt among the Gentiles under the Goſpel, towards the end of the world.

a time of trouble, ſuch, &c.] Never the like cruel and general perſecution for Religion and Conſcience, ſince there was a Nation, through the whole ſtate and ſtory of the Nation of the Jews, to and till that ſame time of Antiochus Epiphanes. And this one ſpeech alſo might have kept up the right underſtanding of Daniel, and kept us cloſe to thoſe times, and people of the Jews, and with-held us from drawing men beyond Chriſt, for theſe troublous times and ſtories.

thy people ſhall be delivered] By Judas Maccabeus, and others. The pronouncing of the Jews deliverance out of theſe troubles, ſtill maketh the foreſaid Cauſe the plainer; That theſe words, and ſo all the reſt of the Angels ſpeech, as plainly appears, ver.7, 10,11,12. are bounded within the limits of the time and ſtory of *Antiochus Epiphanes.* And withal we ſee, that his peoples extremity in troubles, Chriſt takes as his beſt opportunity and ſeaſon, for his working their deliverance. And this temporal deliverance of Gods people mentioned here, through his much mercy is carried on in after ages, and promoted by ſeveral degrees, till it receive its full and final accompliſhment in and by Chriſts ſecond comming.

every one that ſhall be found written in the book] Of Gods decree for this deliverance aforeſaid. This Metaphor of writing in a book, we firſt meet withal in *Moſes*, Exod.32.32 where it is called Gods Book, and of his Writing. Afterwards in David, Pſa. 69.28. In the New Teſtament, Paul calls it the *Book of life*, Phil. 4.3. And ſo our Saviour, Apoc.3.5. and Chap.22.19. and the angel, Apoc.17.8. and St. John, Apoc.20.12.15. who alſo calls it the *Book of Life of the Lamb*, Apoc.13.7. the Lambs book of life, Apoc.21.27 See Ezek.13,9. Theſe ſaid places and paſſages have relation to Gods eternal Decree of Election, and to thoſe perſons that are ſo elected. And theſe here mentioned in this Text may ſeem to be ſome of that number. Deliverance they ſhall have, either temporal, or ſpiritual.

V. 2. *And many of them that ſleep*, &c.] The meaning of the whole verſe ſeems to be this, That notwithſtanding that deliverance formerly promiſed, yet it ſhall come to paſſe, that many of the Elect ſhall then be ſlain in that perſecution of Antiochus, and ſleep in the duſt of the earth; their enemies mean while living and triumphing: and that therefore that deliverance is not to be taken as commenſurate, and bounded only within the narrow limits of this tranſitory life, but to be extended to the conſideration of Eternity: And ſo though many of the Elect ſhould be ſlain in that perſecution; and ſo in mercy taken out of the miſeries of this life: yet the time ſhall come, even that time of the general Reſurrection of all men, when theſe ſhall awake out of the ſleep of death, to everlaſting life; and their perſecuting enemies, notwithſtanding their flouriſhing and triumphing eſtate in the ſhort time of this life, ſhall then awake to ſhame and everlaſting contempt. See Heb.11.35. 2 Macc.14.46.

many] All the dead ſhall ariſe again, *many*, ſometimes ſignifieth *all*; as Rom.5.19. Here many doth diſtribute them all into two ſorts, two multitudes, two ranks, as our Saviour doth, Mat.25. 33, &c. The Hebrew accent ſet upon the word רבים *many*, ſo ſingles it out, as ſhews it is equally to be referred to both members of the diſtribution following, Joh.5.28.,29.

that ſleep, &c.] A deſcription of death, uſual in Scripture. The ſoul liveth in the ſleep of death; as it doth in the ſleep of the body in this life.

ſhall awake] Out of that ſleep; ſhall riſe, and live again, Job 14.12. Eſay 26.19.

ſome to ſhame] See Eſay 66.24. Rom.9.21.

V. 3. *And they ſhall be wiſe*] Or, *teachers*, pointing ſpecially at thoſe, Chap.11.33.35. ſuch as were in Matthias, Judas Maccabees, Eleazar the old man, and valiant martyr, and others: and generally the true Believers who in this life are lightned by the holy ſpirit, ſhall enjoy the light of glory in the kingdome of Heaven.

ſhall ſhine, &c.] See Mat.13.43. and Chap.17.2. Judg.5.31. The glory of heaven is here laid out in ſhining terms: a taſt whereof Daniel felt in the glory of the Angel Gabriel, that was before him now; and in that glorious viſion, Chap.10. See 1 Cor.15.41.

that turn away, &c.] Heb. *and they that juſtifie the many*; that is, that by their teaching the truth, bring the excellent Ones, or Elect of God, to true faith, which only juſtifieth and ſanctifies in newneſſe of life. See 1 Tim.4.16. James 5.19,20. And yet theſe words point ſtill more ſpecially to thoſe, Chap.11.33,35. There are degrees of glory in heaven.

many] The article affixed ſhewes ſome reference to thoſe *many*, Chap.9.27. and Chap.11.39. where this article is prefixed likewiſe.

V. 4. *But thou, O Daniel, ſhut up*, &c.] The uſe and clear underſtanding of this prophecie is, not for this preſent time, or age, ver.9. but for that time which is ordained by God, for the fulfilling and accompliſhing thereof. See Chap.8.26. and the *Annotations* there. In that prophecie, Elam, and Madai, and Javan were named. Here they are ſo plainly deſcribed, that any learned Heathen would tell rightly what kingdomes muſt be meant; See alſo the *Annotations* on chap 8.1. Theſe ſecrets then of heaven which are concredited to Daniels truſt in this divine prophecie, he muſt write them in a book: he muſt keep them as a moſt precious treaſure. Shut and ſeal them up for the uſe, and benefit, and comfort of Gods people in thoſe after ages, and needful times, 300 years yet to come, to the time of Antiochus Epiphanes, and hide them from others, for whoſe ſakes they were not revealed, and who would make no good uſe of them, but abuſe them rather. See Mat. 7.6. See Apoc.10.4. John is bid not to ſeal up his prophecie, Apoc. 22.10. becauſe ſome part thereof was preſently to take place.

even to the time of the end] The time appointed of God for the fulfilling of thoſe Prophecies; when God ſhall prove by the event, that he hath not foreſhewed theſe things in vain.

many ſhall run to and, &c.] That is, though there be few now that are careful, as thou art, of the future ſtate of the Church, and therefore will little mind theſe Prophecies for the preſent, and are unworthy to whom they ſhould be revealed; yet the time will come, when many will run after this knowledge, and ſeek to and fro up and down for it, and will increaſe and abound therein. So that Daniel ſhould not grieve for the preſent ſhutting and ſealing up of ſuch Divine and profitable prophecies; for when the matters ſhall break out, even in the time of *Antiochus Epiphanes*, yet then the Church ſhould remain in the midſt of that bloody perſecution, and horrible devaſtation; and many then ſhould run, read, ſearch with all diligence after theſe things; as appears they did in the books of the Maccabees. And in the event and iſſue, they will gain by Gods Spirit, full knowledge of theſe things which are obſcurely foretold. See Eſay 29.18. Jer.23.20.

V. 5. *there ſtood other two*] Other two Angels; beſides Gabriel, Chap.8.16. & 9.21.& 10,10. who hitherto hath revealed all theſe prophecies to Daniel, being ſent to that end: and beſides him alſo that was cloathed in linnen, who ſent Gabriel, Chap.10.5,11. that is, Chriſt our Saviour. So as, the greatneſſe of theſe matters is here ſet forth by the attendance of the angels, who *deſire to look into them*; as 1 Pet.1.12. and alſo the certainty of them, by the number of witneſſes that do teſtifie them, Deut 17.6. and Chap.19.15.

the one on this ſide,&c.] On all ſides, from all parts, the angels are ready to do ſervice to the Church, and to learn of Chriſt, what may make for the good and comfort of it.

bank] Heb. *lip*.

of the river] *Tigris* or *Hiddekel*. See *Annotations* on chap. 10. 4. and on Chap.8.16.

V. 6. *And one ſaid*] One of the two. Whether of them; or whether both, either together, or the one after the other, is not certain. No doubt, they both had the ſame mind and deſire, were both one to this point.

to the man clothed in linning] To Chriſt. He is that *Palmoni*, the numberer and revealer of ſecrets. See Chap. 10. 5. and Chap. 8. 13. and the *Annotations* on both places. See Rev.10.1.

which was upon, &c.] Or, *from above*. See Chap. 8 16.

How long,&c.] See 1 Pet.1.12. Exod.25.20. Epheſ. 3.10. So Chap.8.13. See Apoc.6.10. The Angels underſtanding of theſe future miſeries of the Church, in a ſympathy and fellow-feeling of them, do deſire to know the end and termination of them. Much more ſhould we take thus to heart the miſeries, and the ſtate of the Church, Pſal.137. and 122. and 87.7.

theſe wonders!] Of theſe admirable predictions, and ſtrange accidents which ſhall befall the Church. The angels admire them; though they cannot comprehend the Reaſons of them.

V. 7. *And I heard*] Daniel heard both the Queſtion and the Anſwer. Both were made chiefly for Daniels ſake, and the Churches behoof.

the man] Chriſt, 1 Tim.2.5. Rom.5.15. 1 Cor.15. 21,47. as a fore-runner of his Incarnation in the fulneſſe of time.

clothed in linning] The attire here ſheweth his Prieſtly Office. See Chap.10 5. and the *Annotations* there. He is a Sacrificer holy, and higher then the heavens.

the waters of the river] Pſal.93.4. And this anſwereth to Jobs ſpeech, that God *treadeth upon the high waves of the Sea*, Job.9.8. See Dan.8.16. and 12.6.

held up his right hand,&c.] Rev. 10.2. an Angel ſtands with his right foot upon the Sea, and his left foot on the earth: and ſwears, lifting up his hand to heaven, verſ.5,6. and the right hand is commonly uſed in the geſture and ceremony of an oath. See Gen. 14.22. Dev.32.40. Here both hands are lifted up, held towards heaven; it may be, becauſe of the two angels, one on each ſide of him.

ſware by him that liveth for ever] Apoc.10.6. By him alone we muſt ſwear, the God of truth, that knowes our hearts, and all things, and can revenge a lye, Zeph.1. 5. Heb.6 16. See Matth. 5.34,35, 36. and Chap.23.16 —— 23 and Deut.32.40.

for a time, times, and an half] Or, *part*: after thoſe three years, and 10 dayes, Chap.7.25. See the *Annotations*, there. There was juſt that time from the building of that abominable Altar, and aboliſhing of Gods Worſhip, and changing it into the Heatheniſh worſhip of Idols, till and to the reſtoring of Gods true Worſhip and ſervice by *Jndas Maccabeus*, 1 Mac.1.54. with Chap.4.52. See Rev.12.14. See *Annotations* Chap.8.14. and 7.25.

and when he, &c.] When God ſhall ſcatter the power of *Antiochus*, that infeſts the holy people, the Jewes Others thus, When *Antiochus Epiphanes* ſhall have brought the Jews to extremity, then God ſhall miraculouſly relieve them, Chap.11.34.

all theſe things ſhall be finiſhed] The grievous calamity and perſecution ended; and the deliverance of the Church afforded.

V. 8. *I underſtood not*] Daniel ingenuouſly confeſſeth, that he heard the Anſwer; but underſtood not the ſecret of theſe times, diſtinguiſhed in this manner; what they were, and when they ſhould begin. He heard it in general terms; but underſtood it not, ſo particularly, and plainly, ſo diſtinctly, and fully, as he fain would, and deſired to do. And indeed, theſe matters were to be ſpoken in ſuch ſort, as that until the age of their execution, the particulars ſhould not be more evident. The trial of the faithful required that; who elſe for that time would have withdrawn themſelves.

O, my Lord,] He inquires of Chriſt, as the angel did and not of them.

what ſhall be the end of theſe things?] His ignorance makes him renew and repeat the Queſtion. Such was his holy deſire after theſe things. So 1 Pet.1. 10,11. He a little varies the Queſtion, yet in words, rather then in ſubſtance, asking not when and how long, but, *what ſhall be the end of theſe things?* what kind of end thoſe wondrous troubles, and this deliverance ſhould have?

V. 9. *And he ſaid*] Chriſt ſaid; *the man clothed in linnen*, ver.6,7.

Go thy way, Daniel] Surceaſe, forbear, be contented with this Revelation, with that anſwrr, it is enough; inquire no furrher, demand no more concerning theſe things, the further knowledge whereof is reſerved to its proper time, and belongs neither to thee, nor to the age wherein thou liveſt, ver.13. See Act.1.6,7. Knowledge, and the Revelation of it, hath its ſeveral ſteps, meaſures, and gradations. And we muſt not be over-curious, to be wiſe above what is written; but wiſe to ſobriety, 1 Cor.4.6. Rom.12.3.

for the words] That is, the things. *words* in the Hebrew, is uſually taken for *things*: and the Hebrew expreſſion here is, *theſe words*.

are cloſed up and ſealed] Bar'd up, hid, involved in ſome obſcurities and perplexities; not ſo plainly and perfectly to be underſtood, as thou doſt wiſh, ver.4.

till the time of the end] Till that time be come which is prefixed by God, for the ending, fulfilling, and accompliſhing of theſe things. The Event is the cleereſt Interpreter of Prophecies. Then are they fully, and clearly, certainly, and perfectly known.

V. 10. *Many ſhall be purified*, &c.] Chap.11.35. See the *Annotations* there. This is a Recapitulation of that Prophecie concerning the calamities of that Perſecution by Antiochus Epiphanes. And here is the good end and uſe of it to Gods children, thrice told.

but the wicked ſhall do wickedly] The wicked Jews, like reprobate ſilver, ſhall not be bettered in the furnace of thoſe afflictions; but the worſe by them, as Jer.6.28,29,30. They ſhall yeeld to thoſe fiery trials and temptations, and be overcome by them. Yea, and many out of the height of their wickedneſſe ſhall willingly comply with Antiochus Epiphanes in all his wicked and Idolatrous abominations. See Chap.11.32,34. 1 Mac.1.11 —— 16. and Ver.43, and 52. 2 Macc.4.9 —— 16. See Rev.22.11.

and none of the wicked ſhall underſtand] The prophane apoſtates will not underſtand Gods work in thoſe times of perſecution, nor attend to theſe Prophecies, nor draw any benefit of inſtruction or conſolation from them. See Pſal,28.5. & 92.5,6,7. They ſhall underſtand nothing becauſe they are blinded.

but the wiſe ſhall underſtand] Thoſe, ver.3. and Chap.11.33. They ſhall mark, obſerve, and underſtand well Gods Work in thoſe times, and theſe Prophecies and predictions fulfilled in them; neither ſhall they be drawn away with the errour of the wicked. See Hoſ. 14.9. Pſal.107.43.

V. 11. *And from the time*] In the cloſe here, Chriſt doth favourably condeſcend to ſome further deſignation of the time, ſo much inſiſted upon; and to parcel out, and particularize the ſame more then formerly he did. So that Daniels deſire and enquiry is in part ſatisfied, and not altogether repulſed; as that repulſe, Act.1.7.

that the daily ſacrifice ſhall be taken away] Whereof, ſee Chap.8. 11,12,13,14. and Chap.11.31. See alſo that, Chap.9.27.

and the abomination that maketh deſolate ſet up] Heb. *to ſet up the abomination that maketh deſolate*, or *aſtoniſheth*, Chap.11.31. and 8.13.

8.13. See the *Annotations* there. This time was the 145 yeare, 9 moneth, 15 day of the Kingdom of the Greeks, 1 Mac. 1. 54. & 4. 52. That abomination, Chap.9.27.is another.

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V. 12. *Bleſſed is he*] Much happier ſhall his condition be.

that cometh to the 1335 *dayes*] That is, 45 dayes after the former. For then *Antiochus Epiphanes* died, 1 Mac.6 16. 2 Mac. 9. 28. though the very moneth and day of his death be not expreſſed in that hiſtory. And ſo the Jews were fully freed from the fear of him.

His laſt vowes and promiſes, if they had been known to them, yet they could not have confided in the words of ſuch a man. But his death made all ſure. Nor after did his race, and ſucceſſors get dominion over them. Thus we have four termes ſet concerning the perſecution of *Antiochus*, 1 2300 dayes, Chap. 8. 14. which maketh 6 yeares, 3 moneths, and 20 dayes. This ends before the Sanctuary was defiled. 2 a time, two times, and a part of times, Chap. 7. 25. & 12. 7. that is, three years, and ten dayes, during the which, the daily Sacrifice was diſcontinued. 3 Here is one time of 1290 dayes, which ended at ſuch time as Religion was fully reſtored after the purgation of the Temple. 4 1335. which ended at the death of *Antiochus*.

V. 13. *But go thou thy way*] Go on in the way and courſe of thy life that yet remaineth, content with this my Revelation: look for no more Viſions, but reſt in this. That which God had yet further to reveal for the comfort of his Church, he would reſerve for other times. As Ezra, Zachary, Haggie, Malachy, were raiſed up afterwards. God would adorn his Temple at the re-edifying thereof with ſome Prophetical Viſions.

till the end be] The end of thy life: prepare for it, to end it comfortably. It cannot be far off, thou art now ſo old.

and thou ſhalt reſt] In peace; free from theſe calamities, and from the miſeries of this life, Apoc.14.13.

and ſtand in thy lot at the end of the dayes] That is, ſtand ſtill in that lot of proſperity and honour, mentioned, Chap.6.28. till, and at the end of thy dayes. Others thus; Thou ſhalt reſt, in thy grave; and ſtand up, at the general Reſurrection of the dead, in thy lot, of Celeſtial Inheritances, and heavenly glory; prepared and allotted to thee and other Prophets, at the end of the world, for the dayes of eternity. See Pſal. 1. 5. 2 Tim.4.8. Every one then hath his lot; not all the ſame meaſure of glory.

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ANNOTATIONS on the Book of the Prophet *HOSEA.*

THE ARGUMENT.

I*Mmediately after King* Solomons *Death, the Jewiſh Nation was divided into two Kingdomes, under* Rehoboam, *and* Jeroboam. Rehoboam, Solomons *ſonne, reigned over two Tribes,* Judah, *and* Benjamin. *And that Kingdome was called the Kingdome of* Judah; *becauſe the Tribe of* Judah *was the Principal part of. And this continued in* Rehoboam, *and his Succeſſors; twenty in all, counting in himſelfe and* Athaliah, *until the time of the* Babyloniſh *Captivity. The other Kingdome, over which* Jeroboam *firſt reigned, was called the Kingdome of* Iſrael; *as containing all the other ten Tribes of* Iſrael. *And this continued alſo in twenty Succeſſions, until the time of the Aſſyrian Captivity, in the dayes of King* Hoſhea, *when* Hezekiah *reigned over Judah. And ſo this Kingdome ended* 133 *years before that of Judah. What cauſed that miſerable Diviſion, appeareth,* 1 King. 12. *As Iſrael fell from Judah; ſo did they fall from the pure Service of God, worſhipping him after their own phantaſies, and Traditions of men, giving themſelves to vile Idolatries.* Jeroboam *ſet up two Calves, erected Altars, ordained Feaſts, Prieſts, and Sacrifices of his own invention. Yet the Lord from time to time ſent to them Extraordinary Prophets; and more in number then he did to the Kingdome of Judah. By them to ſupply the defect of the Ordinary Miniſtry of Prieſts & Levites; to call them back to Repentance, to keep his Elect in the profeſſion of his Covenant, and enjoyment of his Grace; to reprove and condemn the wicked, by denunciation of Gods judgements; That ſo ſome form of a Church, and Gods Right might be preſerved in that Nation, which through his Patience did yet beare his Name and Badge. Among others,* Hoſea *the Prophet was raiſed up: And at the ſame time with him,* Eſay, Amos, Joel, Jonah, *and* Micah, *Extraordinary Prophets all, lived and propheſied. A rare age of Prophets.* Hoſea *faithfully executed his Office very many years. Yet how many, is not ſo eaſily, and certainly collected. The reckonings of the years of the Kings of* Judah, *and of the Kings of* Iſrael *linked in with them, in whoſe reignes this Prophet propheſied, being ſo intricate and perplexed.* Hoſea *is ſent, chiefly to* Iſrael; *yet hath and uſeth a word of Prophecie for* Judah *alſo. Summarily he tells Iſrael, Their Mother is an Adultereſſe; Themſelves, the Children of Whoredomes; Exhorts them to leave their manifold Sins, and Idolatries; and to return to the Lord, upon his Promiſes of Mercy: Elſe, Threatens them with grievous Judgements; and tells them God will take away their Kingdome, and give them up for Captives to the Aſſyrians: which accordingly came to paſſe. Intermixing yet ſome Conſolatory Promiſes, of their Converſion, and Gods gracious Acceptation, at the laſt. Somewhat more diſtinctly, and particularly, thus;*

Hoſea is commanded to prophecie, In
- *Types,*
  - 1. *Of a Wife of Whoredomes, and Children of Whoredomes.* — *Propounded, and Applyed* Chap. 1. *Applyed more fully,* Chap. 2.
  - 2. *Of an Adultereſſe, bought by him for a wife; with the Application of it,* Chap. 3.
- *Termes plain and expreſſe. And ſo; He Chargeth them with Sinnes; Threatneth Judgements; Exhorts to Repentance; and Promiſeth Mercies. And all theſe are intermingled, and gone over again, and again; in all the reſidue of the Prophecie: We may ſome way help to diſtinguiſh them, thus.*

Hoſea from God, and in his Name

- 1 *Chargeth ſeveral Sins; And threatneth ſundry judgements upon*
  - *Iſrael*, Chap. 4.
  - *Iſrael, and Judah*, Chap. 5.
- 2 *Exhorts to Repentance*, Chap. 6.
- 3 Iſrael, *and* Ephraim, *do yet continue on in their Sins: And Return not; but deceitfully*, Chap. 7.
- 4 Hereupon, Their Sins, and Gods Judgements, are again
  - *Propounded, charged, and denounced; Specially the Sinnes of their their Idol Calves, and other Idolatries: And their ſeeking helpe of* Aſhur, *and of* Ægypt, Chap. 8.
  - *Preſſed further, and perſecuted*, Chap. 9, & 10.
- 5 *After all which, God again wooes them, by his Love, and ſeeks to win them by his Gracious dealings; notwithſtanding their wayward wickedneſs: He allayes his juſt provoked anger, and promiſeth them future Grace*, Chap. 11.
- 6 *And yet not prevailing, he doth laſt of all.*
  - *Recount once more* Ephraims *Sins of deceitful dealing with God, and of flying to forreign aids; (giving withal a touch upon* Judah, *) Declaring the contrary Example of the dealing of their father* Jacob *: And taxeth their guileful Covetouſneſſe, and Idolatry, notwithſtanding Gods good dealing with them, both now, and of old*, Chap. 12.
  - *Threatens His fierce wrath, and Their deſolation, for their Idolatry ſtill perſiſted in, notwithſtanding His favours again mentioned, both paſt, and to come*, Chap. 13.
  - *Concludes, with an excellent Exhortation to Iſrael, to Return, and Repent, preſcribing the very form of it; with Promiſes annexed, of Grace for Converſion at the laſt; and of abundant Bleſſings, ſet forth by many Similies, to be freely vouchſafed to them*, Chap. 14.

CHAP. I.

Verſ. 1. T*He word*] God in this Chapter commands Hoſea, in a Viſion, to take a Wife of Whoredomes, and Children of Whoredomes. By that Type to convince Iſrael of their whoriſh impiety againſt the Lord. And by the naming of his Children, Jezreel, Lo-ruhamah, and Lo-ammi, he doth declare and denounce his moſt ſevere Judgements, ſpeedily to come upon the then reigning houſe of Jehu, for his ſins; and alſo upon all Iſrael: as likewiſe his denying them any mercy; and renouncing them from being his people; and the taking them away by the Aſſyrian. With promiſes, annexed of more mercy to the houſe of Judah; and of mercy to both Iſrael and Judah, at the laſt, in their Union, Converſion, and Reception again, to be his people.

of the Lord, &c.] So again, ver. 2. Not mans word; nor the Prophets; but Gods, by him. He is the Lords mouth in ſpeaking it, the Lords hand in writing it, 2 Tim. 3. 16. 2 Pet. 1. 21. Hereupon Matthew alledgeth him, Chap. 2. 15. and Paul cites his authority, Rom. 9. 25, 26. 1 Cor. 15. 54. and our Saviour himſelf likewiſe, Mat. 9. 13. & 12. 7.

that came unto Hoſea] As the Lords ambaſſador, ſent by him, with theſe words, inſtructions, mandates, meſſages to be delivered to his people. Hoſea, no falſe prophet that comes unſent, and brings his own words and dreams. But he that heareth Hoſea, heareth the Lord, Luk. 10. 16.

in the dayes of Uzziah, &c.] Called alſo Ozias, Mat. 1. 8. and Azzariah, 2 King. 14. 21. Of him, read 2 King. 15. 1 —— 6. 2 Chr. 26. In which year of his reign, Hoſea began to propheſie, is not ſpecified. And the beginning, and the end of his reign, are alſo, both ſubject to various opinions among Interpreters, and Chronologers. Some, make him to begin at the ſeventeenth of his father Amazia, and ſecond of Jeroboam. Others, twelve years after, at the death of Amaziah; and ſo in the fourteenth of Jeroboam. Others, twelve or thirteen years, after the death of Amaziah; ſuppoſing a ſpace of regency, or *interregnum*, during that time: and ſo in the twenty ſeventh of Jeroboam. And for the end of the reigne of Uzziah, ſome make to be at the time of his Leproſie; and vary alſo about that time. Others, at the time of his death.

Jotham] Began in the ſecond year of Pekah: and reigned ſixteen years, 2 King. 15. 32, 33. And this, after the death of his father Uzziah. See 2 King. 15. 5. 2 Chr. 26. 21. Jotham judged the people of the land, in the time of his fathers Leproſie: and then he is 25 years old, 2 King. 15. 33. and 47. at the beginning of his own reign. That twentieth year of Jotham, mentioned, 2 King. 15. 30. appears plainly, to be the twentieth ſince Jotham began to reign; and was indeed, and properly the fourth of Ahaz. See *Annotations* on that place.

Ahaz] Aged 20. Some ſay, when himſelf: Others, when his father Jotham began to reign. Ahaz is called King of Iſrael, 2 Chron. 28. 19. Haply, as being more like them in Idolatries, and fitter for them in all manner of abominations, then to be any King of Judah, verſ. 22. Ahaz begins in the ſeventeenth of Pekah, 2 King. 16. 1, 2. and Pekah reigning 20 years, 2 King. 15. 27. This evinceth Hoſhea the Succeſſor of Pekah to begin his reign in the 4th. of Ahaz. Ahaz reigned 16 years.

Hezekiah] Aged 25. and therefore begotten in the eleventh year of the age of Ahaz, if Ahaz was 20 years old when he himſelf began to reign; and not his Father, which may well be; conſidering the time wherein Judah the ſon of Jacob, and his ſons, begat their children, before their going into Egypt, Gen. 46. 12. At that age of 25. Hezekiah begins to reigne. And that beginning muſt needs be in the 12 of Hoſhea, reckoning, as was ſhewed from the fourth of Ahaz. Which twelfth is the third year of Hoſhea, 2 King. 18. 1, 2. That is, ſince he became Tributary to Salmeneſar.

Kings of Iudah] Judah and Benjamin; and that Kingdom was called the kingdome of Judah; becauſe the Tribe of Judah was the chief part of it: and this continued in 20 Succeſſions, till the Babyloniſh Captivity; as hath been ſaid.

Jeroboam] Amos 1. 1. & Chap. 7. 9, 10, 11. 2 King. 14. 27. Diſtinguiſhed here from Jeroboam the ſon of Nebat. He begins to reign in the fifteenth year of Amaziah king of Judah; reigns 41 years: dies in the reign of Uzziah, ſome ſay in the 14, ſome in the 27, and ſome in the 38 year of Uzziah's reign; according to the various opinions of the beginning of Uzziah's reigne, formerly mentioned. Hoſea prophecying till the time of Hezekiah, it muſt needs follow, that he prophecied alſo in the dayes of Zachariah, Shallum, Menahem, Pekahiah, Pekah, and Hoſhea, ſix other kings of Iſrael. And yet for all this, the time how long Hoſea prophecyed, doth ſtill remain uncertain; though we ſhould begin the accompt in the laſt year of Jeroboam, and end it in the firſt of Hezekiah; and all becauſe the laſt of Jeroboam is ſo greatly doubted in what yeare of Uzziah it doth take its period and determination. Thoſe who will have Jeroboams laſt year to be in the 14 of Uzziah, do not only allow the whole 29 years to Amaziah, but alſo are forced to admit of an *interregnum* of 13 years in the kingdom of Judah after the death of Amaziah, before Uzziah began to reign. And withal, finding undeniably, that Zechariah the ſon of Jeroboam did begin to reign in the 38 of Uzziah, they are forced again to admit of an *interregnum* of 24 years between Jeroboam & Zachariah, in the kingdom of Iſrael. Of either of which *interregnums*, there is not the leaſt intimation in the Scripture. Thoſe who end Jeroboams reign in the 27 of Uzziah, are forced to admit of an *interregnum* of 11 years between his death, and the beginning of the reign of his ſon Zachariah, 2 King. 15. 8. Thoſe who make Jeroboam's laſt to fall in with the 38 of Uzziah, do take for their ground that undeniable truth, That Uzziah's death, and end of his reign, falls in with the firſt year of Pekah king of Iſrael, 2 King. 15. 27. And counting backward 52 years, the time of the reign of Uzziah, it brings us to the ſecond or third year of Jeroboams reign, and 17 or 18 of Amaziah, or firſt of Uzziah: and this makes Jeroboams death to fall in the 38 year of Uzziah; and ſo cuts of any *interregnum*, either in Judah, or Iſrael; and makes a perfect concordance between the times of the reigns of the kings of Judah, and of the kings of Iſrael, as the Scripture doth record them; thus, Joaſh, or Jehoaſh of Judah, and Jehoahaz of Iſrael, dye in the ſame yeare, 2 King. 12. 1. compared with Chap. 13. 1. Thence, in

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    - *Applyed more fully,* Chap. 2.
  - 2. *Of an Adultereſſe, bought by him for a wife; with the Application of it,* Chap. 3.
- *Termes plain and expreſſe. And ſo; He Chargeth them with Sinnes; Threatneth Judgements; Exhorts to Repentance; and Promiſeth Mercies. And all theſe are intermingled, and gone over again, and again; in all the reſidue of the Prophecie: We may ſome way help to diſtinguiſh them, thus.*

1 *Chargeth*

Hoſea from God, and in his Name

1 *Chargeth ſeveral Sins; And threatneth ſundry judgements upon*
  - *Iſrael*, Chap. 4.
  - *Iſrael, and Judah*, Chap. 5.

2 *Exhorts to Repentance*, Chap. 6.

3 Iſrael, *and* Ephraim, *do yet continue on in their Sins: And Return not; but deceitfully*, Chap. 7.

4 Hereupon, Their Sins, and Gods Judgements, are again
  - *Propounded, charged, and denounced; Specially the Sinnes of their their Idol Calves, and other Idolatries: And their ſeeking helpe of* Aſhur, *and of* Ægypt, Chap. 8.
  - *Preſſed further, and perſecuted*, Chap. 9, & 10.

5 *After all which, God again wooes them, by his Love, and ſeeks to win them by his Gracious dealings; notwithſtanding their wayward wickedneſs: He allayes his juſt provoked anger, and promiſeth them future Grace*, Chap. 11.

6 *And yet not prevailing, he doth laſt of all.*
  - *Recount once more* Ephraims *Sins of deceitful dealing with God, and of flying to forreign aids; (giving withal a touch upon* Judah, *) Declaring the contrary Example of the dealing of their father* Jacob: *And taxeth their guileful Covetouſneſſe, and Idolatry, notwithſtanding Gods good dealing with them, both now, and of old*, Chap. 12.
  - *Threatens His fierce wrath, and Their deſolation, for their Idolatry ſtill perſiſted in, notwithſtanding His favours again mentioned, both paſt, and to come*, Chap. 13.
  - *Concludes, with an excellent Exhortation to Iſrael, to Return, and Repent, preſcribing the very form of it; with Promiſes annexed, of Grace for Converſion at the laſt; and of abundant Bleſſings, ſet forth by many Similies, to be freely vouchſafed to them*, Chap. 14.

CHAP. I.

Verſ. 1. *THe word*] God in this Chapter commands Hoſea, in a Viſion, to take a Wife of Whoredomes, and Children of Whoredomes. By that Type to convince Iſrael of their whoriſh impiety againſt the Lord. And by the naming of his Children, Jezreel, Lo-ruhamah, and Lo-ammi, he doth declare and denounce his moſt ſevere Judgements, ſpeedily to come upon the then reigning houſe of Jehu, for his ſins; and alſo upon all Iſrael: as likewiſe his denying them any mercy; and renouncing them from being his people; and the taking them away by the Aſſyrian. With promiſes, annexed of more mercy to the houſe of Judah; and of mercy to both Iſrael and Judah, at the laſt, in their Union, Converſion, and Reception again, to be his people.

of the Lord, &c.] So again, ver. 2. Not mans word; nor the Prophets; but Gods, by him. He is the Lords mouth in ſpeaking it, the Lords hand in writing it, 2 Tim. 3. 16. 2 Pet. 1. 21. Hereupon Matthew alledgeth him, Chap. 2. 15. and Paul cites his authority, Rom. 9. 25, 26. 1 Cor. 15. 54. and our Saviour himſelf likewiſe, Mat. 9. 13. & 12. 7.

that came unto Hoſea] As the Lords ambaſſador, ſent by him, with theſe words, inſtructions, mandates, meſſages to be delivered to his people. Hoſea, no falſe prophet that comes unſent, and brings his own words and dreams. But he that heareth Hoſea, heareth the Lord, Luk. 10. 16.

in the dayes of Uzziah, &c.] Called alſo Ozias, Mat. 1. 8. and Azzariah, 2 King. 14. 21. Of him, read 2 King. 15. 1 —— 6. 2 Chr. 26. In which year of his reign, Hoſea began to propheſie, is not ſpecified. And the beginning, and the end of his reign, are alſo, both ſubject to various opinions among Interpreters, and Chronologers. Some, make him to begin at the ſeventeenth of his father Amazia, and ſecond of Jeroboam. Others, twelve years after, at the death of Amaziah; and ſo in the fourteenth of Jeroboam. Others, twelve or thirteen years, after the death of Amaziah; ſuppoſing a ſpace of regency, or *interregnum*, during that time: and ſo in the twenty ſeventh of Jeroboam. And for the end of the reigne of Uzziah, ſome make to be at the time of his Leproſie; and vary alſo about that time. Others, at the time of his death.

Jotham] Began in the ſecond year of Pekah: and reigned ſixteen years, 2 King. 15. 32, 33. And this, after the death of his father Uzziah. See 2 King. 15. 5. 2 Chr. 26. 21. Jotham judged the people of the land, in the time of his fathers Leproſie: and then he is 25 years old, 2 King. 15. 33. and 47. at the beginning of his own reign. That twentieth year of Jotham, mentioned, 2 King. 15. 30. appears plainly, to be the twentieth ſince Jotham began to reign; and was indeed, and properly the fourth of Ahaz. See *Annotations* on that place.

Ahaz] Aged 20. Some ſay, when himſelf: Others, when his father Jotham began to reign. Ahaz is called King of Iſrael, 2 Chron. 28. 19. Haply, as being more like them in Idolatries, and fitter for them in all manner of abominations, then to be any King of Judah, verſ. 22. Ahaz begins in the ſeventeenth of Pekah, 2 King. 16. 1, 2. and Pekah reigning 20 years, 2 King. 15. 27. This evinceth Hoſhea the Succeſſor of Pekah to begin his reign in the 4th. of Ahaz. Ahaz reigned 16 years.

Hezekiah] Aged 25. and therefore begotten in the eleventh year of the age of Ahaz, if Ahaz was 20 years old when he himſelf began to reign; and not his Father, which may well be; conſidering the time wherein Judah the ſon of Jacob, and his ſons, begat their children, before their going into Egypt, Gen. 46. 12. At that age of 25. Hezekiah begins to reigne. And that beginning muſt needs be in the 12 of Hoſhea, reckoning, as was ſhewed from the fourth of Ahaz. Which twelfth is the third year of Hoſhea, 2 King. 18. 1, 2. That is, ſince he became Tributary to Salmeneſar.

Kings of Iudah] Judah and Benjamin; and that Kingdom was called the kingdome of Judah; becauſe the Tribe of Judah was the chief part of it: and this continued in 20 Succeſſions, till the Babyloniſh Captivity; as hath been ſaid.

Jeroboam] Amos 1. 1. & Chap. 7. 9, 10, 11. 2 King. 14. 27. Diſtinguiſhed here from Jeroboam the ſon of Nebat. He begins to reign in the fifteenth year of Amaziah king of Judah; reigns 41 years: dies in the reign of Uzziah, ſome ſay in the 14, ſome in the 27, and ſome in the 38 year of Uzziah's reign; according to the various opinions of the beginning of Uzziah's reigne, formerly mentioned. Hoſea prophecying till the time of Hezekiah, it muſt needs follow, that he prophecied alſo in the dayes of Zachariah, Shallum, Menahem, Pekahiah, Pekah, and Hoſhea, ſix other kings of Iſrael. And yet for all this, the time how long Hoſea prophecyed, doth ſtill remain uncertain; though we ſhould begin the accompt in the laſt year of Jeroboam, and end it in the firſt of Hezekiah; and all becauſe the laſt of Jeroboam is ſo greatly doubted in what yeare of Uzziah it doth take its period and determination. Thoſe who will have Jeroboams laſt year to be in the 14 of Uzziah, do not only allow the whole 29 years to Amaziah, but alſo are forced to admit of an *interregnum* of 13 years in the kingdom of Judah after the death of Amaziah, before Uzziah began to reign. And withal, finding undeniably, that Zechariah the ſon of Jeroboam did begin to reign in the 38 of Uzziah, they are forced again to admit of an *interregnum* of 24 years between Jeroboam & Zachariah, in the kingdom of Iſrael. Of either of which *interregnums*, there is not the leaſt intimation in the Scripture. Thoſe who end Jeroboams reign in the 27 of Uzziah, are forced to admit of an *interregnum* of 11 years between his death, and the beginning of the reign of his ſon Zachariah, 2 King. 15. 8. Thoſe who make Jeroboam's laſt to fall in with the 38 of Uzziah, do take for their ground that undeniable truth, That Uzziah's death, and end of his reign, falls in with the firſt year of Pekah king of Iſrael, 2 King. 15. 27. And counting backward 52 years, the time of the reign of Uzziah, it brings us to the ſecond or third year of Jeroboams reign, and 17 or 18 of Amaziah, or firſt of Uzziah: and this makes Jeroboams death to fall in the 38 year of Uzziah; and ſo cuts of any *interregnum*, either in Judah, or Iſrael; and makes a perfect concordance between the times of the reigns of the kings of Judah, and of the kings of Iſrael, as the Scripture doth record them; thus, Joaſh, or Jehoaſh of Judah, and Jehoahaz of Iſrael, dye in the ſame yeare, 2 King. 12. 1. compared with Chap. 13. 1. Thence, in

Judah,		
Amaziah	17.	
Uzziah	52.	2 King. 15. 2.
Jotham	16.	2 King. 15. 33.
Ahaz	16.	2 King. 16. 2.
	101.	

Iſrael,		
Joaſh, or Jehoaſh of Iſrael	16.	2 King. 13. 10.
Jeroboam	41.	2 King. 14. 23.
Zach. & Shal.	0.	2 K. 15. 8, 13
Menahem	10.	2 K. 15. 17.
Pekahiah	2.	2 Kin. 15. 23.
Pekah	20.	2 K. 15. 27.
Hoſhea	12.	
	101.	

And thus, the

1 of	falls in with the
Jeroboam	15. of Amaziah, 2 King. 14. 23.
Zachariah	38. of Uzziah, 2 King. 18. 8.
Shallum, & Menahem	39. of Uzziah, 2 King. 15. 13. 17.
Pekahiah	50. of Uzziah, 2 King. 15. 23.
Pekah	52. of Uzziah, 2 King. 15. 27.
Hoſheah	4. of Ahaz, or 20 years ſince Jotham began to reign, 2 King. 15. 30.

12. of Hoſhea, or third year of his Tributary Reign, falls in with the firſt of Hezekiah, 2 King. 18. 1.

And now thus reckoning from the laſt of Jeroboam, in the 38 year of Uzziah, to the firſt of Ezekiah, our Prophet Hoſea prophecied at leaſt 47 years. Others, that place Jeroboams death in the 27 yeare of Uzziah, make him prophecie 58 years. And they that place Jeroboams death in the 14 year of Uzziah, make him prophecie 69 years. How long Hoſea prophecied in the dayes of Jeroboam; and how long in the dayes of Hezekiah, is not ſet down in Scripture.

In all this Chronology of times aforeſaid, we leave the Reader to his own judgment; and do not prejudge the different opinions of learned men. Onely we think good for the better clearing and underſtanding of that Text, 2 King. 15. 1. to ſignifie, That it is not to be underſtood, That Azariah, or Uzziah began to reign in the 27 of Jeroboam; for ſo ſhould Jeroboam dye in the 14 yeare of Uzziah: which inforceth that inconvenience of a double *Interregnum* formerly mentioned. The word *began* is not in that Text. Onely this is, that Uzziah was reigning then in that 27 yeare of Jeroboam, being the moſt likely the 24 or 25 of his own reign. And moſt likely; that in that 27 of Jeroboam, Uzziah was ſtrucken with Leproſie; as it follows, verſ. 5. of that Chapter. This long continuance of Hoſea in Prophecying ſheweth, his conſtancy and fidelity in his office; Gods great patience; the Peoples invincible obſtinacy in their ſins, and the juſtneſſe of Gods Judgements upon them in the end. The Book ſeems to contain the ſums of his Sermons, or the main heads of ſuch matters as he uſually preached upon.

King of Iſrael] As containing all the other ten Tribes of Iſrael. Under this ſecond Jeroboam, the Kingdom of Iſrael was moſt proſperous and flouriſhing: and yet even then this Prophet denounceth threatnings of devaſtation and ruine for their ſinnes; when it ſeemed to them a thing incredible; and accordingly over-ſpeedily it came ſo to paſſe.

V. 2. *The beginning of the word of the Lord by Hoſea*] Heb. *The beginning of Jehovahs ſpeech in Hoſea*, 2 Cor. 13. 3. Heb. 1. 1. Mat. 10. 20. To ſignifie the inward Prophetical revelation, Numb. 12. 6. 2 Sam. 23. 2. Moſt truly may that of the Poet be applyed here, *Eſt Deus in nobis agitante caleſcimus illo.* The former verſe conteins a general Inſcription of the whole Prophecy. This moſt ſpecially declares with what God firſt began; and is the Inſcription of this Chapter. Joſhua brought them into the land, Numb. 13. 9. Deut. 1. 38. In the reign of King Hoſhea, they were carried captives out of the land, 2 King. 17. Hoſea the Prophet doth taxe their undutifulneſſe, and unthankfulneſſe for the one; and foretel their fearful deſerved calamity in the other. Hoſea, and Joſhua differ little in name, and ſignification, from Jeſus.

The Lord ſaid to Hoſeah] He begins roughly. As an Herauld he bids open war to Iſrael in Gods name. He doth not ſpeak *placentia*; but thunders againſt them, becauſe their ſins were as diſeaſes incurable and deſperate; and had ſo long continued from the dayes of the firſt Jeroboam. And he ſpeaks nothing out of his own brain; but is the Lords organ and inſtrument: God inſtructs and directs him. The Prophets deliver what they receive from the Lord. And hereupon depends their authority; and the Peoples duty of attention, belief, and obedience.

Goe, take] It is likely that all this was commanded, and ſeemed to the Prophet to be performed in viſion, which being related to the people, they might in the looking-glaſſe of this allegory, perceive their duty toward God, and their rebellion and diſloyalty, and the puniſhment which God would inflict upon them for it. See Chap. 3. 1. Some thus, That God commanded him onely to ſpeak all this to the people, as a parable or figure; that by this means, in his perſon, as in a lively picture, they might ſee the repreſentation of their own whoriſh eſtate and condition; and the like is that, Eſay 28. 23. Jer. 13. 4. Ezek. 3. & 4. Chap. and 8 3, 8. yet ſome will needs underſtand all literally, and ſeek to juſtifie it by the authority of God commanding it, for the ſpecial uſe following: and parallel it with that, 1 King. 20, 37. & Gen. 22. 2. and Exod. 11. 2. with Chap. 12. 36. And theſe underſtand the forenamed places of Eſay, and Ezekiel; as alſo that Jer. 28. 10, 13. all literally: and that this was done, the more thereby to affect and work upon the hearts of the people.

of whoredomes] A notorious infamous whore, as a man of bloods, and of ſorrows, ſignifies men notorious in theſe kinds. Though ſome ſay, that ſhe had been ſuch, before the Prophet took her; not ſo afterwards. Others, that ſhe was not ſuch at firſt; but that after he took her, ſhe turned whore.

and children of whoredomes] Some conceive them taken with the mother; and ſo born in whoredomes before the Prophet tooke her; and ſo not thoſe begotten of her by the Prophet, and mentioned hereafter in this Chapter, which nothing agrees with the Text. Others, underſtand thoſe children hereafter named, and that they were born by unlawful copulation, though the Prophet did bear the name, or that he ſhould ſay ſo of her, and them, to the people, and give it out ſo, and traduce them as ſuch. Others, conceive the words to bear, that the ſame children were taken with the mother by the Prophet, and yet are ſaid to be begotten by him of her. Or that they were begotten by him of her, and yet called children of whoredomes, becauſe of the ill name and ſame of the mother. And they make this the rather to evince all this to be onely in viſion, or as a Parable, type and figure propounded, and preached to the people.

For the Land] The end, uſe, and application, of the former command, viſion, or type. I will have thee in this manner repreſent unto the people their Idolatries, and ſpiritual ſtrayings, and to reprove them for it, Chap. 2. 4. John 8. 41. See Pſal. 73. 27. and Ezek. 23. 3, 5. Their Idolatry indeed, was their grand ſin, and the wel-ſpring of their other ſins. And it is likened to whoredome, in relation to that uſual aſſimulation of God, to an husband, and the Church to his wife, Chap. 22. 16. Jer. 3. 1, 8, 20. Ezek. 16. 8. whence jealouſie is attributed to God, Exod. 20. 4.

From the Lord] And his word, and going a whoring after her Lovers, as Adultereſſes do, Chap. 25. 13. Exod. 34. 15. The people of that pleaſant land, the land of promiſe, did deal thus treacherouſly againſt ſuch an husband, againſt the Lord.

V. 3. *Took*] He preached this Type, parable, or viſion. Though ſome, as was ſaid, take it literally, as a thing really acted by him. We muſt obey God, even in things that ſeem to be never ſo much againſt our reaſon and ſenſe.

Gomer] Some think it was the name of a famous ſtrumpet, which lived in thoſe days. Others, that is a feigned name, to ſet out the qualities of this people, as well in grace (for it may ſignifie perfection) as in judgement, for it may be taken for the end or final extirpation.

Diblaim] The reaſon of this name which ſeems alſo figurative, is very obſcure. Some have held it the name of a wilderneſſe, Ezek. 6. 14. to ſhew the Churches wretched beginning in its own nature; as Cant. 3. 6. Ezek. 16. 7. Others, ſay it ſignifies cluſters of figs, Jer. 24. 3.

Bare him a ſon] It ſeems that by thoſe three children, born to the Prophet, was figured the ruine of the ten Tribes, which were effected at three ſeveral times. Firſt, in the extirpation of John his houſe by Shallum, 2 King. 15. 10, 12. The other two were by the invaſions of the Kings of Aſſyria, Tiglath-Pilneſer, 2 King. 15. 19. 1 Chron. 5. 2, 6. and Shalmeneſer, 2 King. 17. 3, 6. If this were literally underſtood, it would much have retarded the beginning of the Prophets preaching.

V. 4. *Jezreel*] Meaning, that they were no more worthy to be called Iſraelites, of which name they boaſted, becauſe Iſrael did prevail with God; but that they were as baſtards, and deſerved to be called Jezreelites, that is ſcattered people; alluding to Jezreel, which was the chief City of the ten Tribes under Ahab, where Jehu ſhed ſo much bloud, 2 King. 9. 24, 31. & 10. 8, 11, 17. This name then ſhould be a monument of the blood there ſhed by Jehu, and of Gods vengeance to be executed for it in that ſame place, verſ. 5.

Yet a little while] The meaning of this firſt paſſage and prophecie, ſee 1 King. 14. 14. Zachariah the ſon of Jeroboam reigned only 6 moneths, and was ſlain by Shallum, and the kingdome taken from the poſterity of Jehu. See 2 King. 15. 10, 12. yet was this 100 years after that bloudy ſin of Jehu, Eſay 65. 20.

Avenge] Heb. *viſite*; as Chap. 2. 13. & 4. 9. & 8. 13. & 9. 9.

The blood of Jezreel] Namely, the executions done by Jehu in Jezreel, 2 King. 9. 24, 33. & 10. 11, 17.

upon the houſe of Jehu] Jehu his houſe and poſterity do ſuffer here for Jehu his ſin. God ſtirred up Jehu to execute his judgments upon Ahabs houſe, which thing he did, and for that was rewarded, 2 King. 10. 30. and to re-eſtabliſh Gods ſervice which he did not, 2 King. 10. 31. he reformed Baal; but not the Calves of Dan and Bethel: wherefore thoſe former executions, are imputed unto him for ſo many murthers. See 1 King. 16. 7. becauſe he did not the former commands with an upright heart. And withall his bloodineſſe upon Ahaziah, and his brethren was cruel, and beyond his commiſſion. God will be the avenger of blood. Jehu did not Gods work for God, but for himſelf; out of his deſire to reign. We muſt ſee to it, that our heart be upright and ſincere in doing God ſervice and buſineſſe; that we ſerve God in it, and not our ſelves, and our own turn; and ſo ſubject the works of God to our own baſe ends.

will cauſe to ceaſe] The Kingdom of Jehu in the houſe of Iſrael. And by the rooting out of the line of Jehu, the kingdom of Iſrael received ſuch a blow, that it could never riſe again. Of the utter ceſſation of the kingdom, ſee verſ.9. kingdoms have their change and periods.

V. 5. *At that day*] When the time of vengeance ſhall come, and they ripe for it, I will beat down the power of Iſrael, taking from them all means of defending themſelves. And God brak the bowe of Iſrael in the valley of Jezreel, when Jehues wicked houſe ſmartteth for Achab's; as Achabs did for Naboth

the bowe] Bowe then much uſed in war. See on Zech.10.4. By the bowe Jehu got the Crown, 2 King.9.24. They thought themſelves ſtrong in men and arms. But this ſhould not hinder Gods breaking of them; for all their vain boaſting and confidence, he would tame them.

for the valley of Jezreel] This ſeems allotted to the Tribe of Ephraim, or to Mannaſſeh, Joſh.17.16. yet ſome aſſignes the city to Iſſachar, Joſh.19.18. The Midianites and Amalakites camped here, Judg.6.33. Saul ſlain here, 1 Sam.29.1,11. Isboſheth made King over it, and the moſt of Iſrael, 2 Sam.2.9. Naboth dwelt, and was ſtoned in Iezreel, and Ahab had a palace here, 1 King.21. It was a ſtrong and ſortified City in his time. Hither he came from Carmel, and Elias ran on foot before him, 1 King.18.45,46. Here were Iezabel, and Jehoram the ſon of Ahab ſlain by Jehu, 2 King. 9. For whoſe ſlaughters made there, God would be avenged there, even in that place, wherein they much gloried and boaſted; and where they thought their greateſt ſtrength and ſecurity to be. See Nah.3.12,13,8,10. There was a city in the Tribe of Judah of that name, Joſh.15.56.

V. 6. *Conceived again*] God, by his Prophet, gradually proceeds to deſcribe the ſtate of the people in ſin and puniſhment. They ſtill grow worſe and worſe.

Lo-ruhama] That is, not having obteined mercy: whereby he ſignifieth that Gods favour was departed from them. See Rom. 9.25. See ver.10. as a daughter whom the father doth repudiate and caſt off.

I will no more] Heb. *I will not add any more to.* Becauſe I have pardoned them enough already: therefore I will ſuffer them to be ſpoyled by Tiglath-Pilneſer, who captiveth Galile, and by him to be unpitied. See it performed, 1 Chr.5.26. See Chap.2.4. See the like comination, Jer.13.14. Amos7.8. See likewiſe, Jer.15.1. Ezek.14.14. Zeph.2.1. Judg,12.16. Hitherto he had uſed much patience and forbearance; had been haſty to wrath and revenge, but had tryed all meanes of their amendment, and expected long. But now he would delay no longer, Amos 3.2.

But I will utterly] Or, *that I ſhould altogether*, or any ways pardon them; they were never brought back again, as the Jews were from Babylon. Thus Gods laſt ſtroakes are the dreadful and dreadly.

V.7. *The houſe of Judah*] In which the covenant ſervice, and Church of God remained: and which Pekah, and Rezin, Iſrael joyning with Syria, ſought after to deſtroy, Eſay 7.1. and which before that was miſerably waſted by Joaſh or Jehoaſh the father of this Ieroboam, in the dayes of Amaziah, 2 King.14. & now was deſpicable and forlorn, in the eyes of Iſrael. This is inſerted, to abate their pride againſt Judah: and to provoke them to follow their example, and to ſhew, that though Iſrael were rejected, yet God would have his Church, upon which he would have mercy. So Mal. 3.10. Eſay 65.13. yea, mercy ſtill, notwithſtanding their future croſſes and miſeries, by Iſrael, Syria, and Aſſyria.

Save them by the Lord] By my ſelf miraculouſly; or by vertue of the everlaſting Son of God, perpetual head, and Saviour of his Church, Iſa.7.14. He ſaved Judah from the Aſſyrian miraculouſly, ſending an angel to deſtroy their Camp, 2 King.19,35. at Jeruſalem, or Lybna. See Eſay 36.2. and 37.8,9,14,33. and after brought Judah back from the Babyloniſh Captivity.

their God] He is not your God; notwithſtanding all the pretences and claims you make thereunto.

and will not ſave them by] Zach.4.6. Not by their own power, or forrein forces. God needs not humane helps. Neither doth mans ſafety and ſalvation depend upon the arm of fleſh and blood, but upon the favour and power of the Lord, Eſay 43.7,15. Pſal. 33.16. and 44.5,6, Exod.15.16. Pſal.21.13. & 44.7,8.

V. 9. *Lo-ammi*] That is, not my people, Rom.9.25. for ye do not worſhip me as my people ſhould: and therefore as ye have rejected me by your Idolatry, So I will caſt you off. This is the laſt abdication and diſheriting of them; counting them now as in the rank of other Heathen Nations: and yet this is prophecied and foretold in the time of the flouriſhing reign of the ſecond Jeroboam.

I will not be your] God is here underſtood. The like Ellipſis is, Ezek.16.8. The Covenant between God and his people, frequently mentioned; as Chap.2.23. Jer.11.4. is here broken off. Becauſe, you have changed the unchangeable condition of the Covenant; I will not do you good, as your God; but will ſuffer Shalmaneſer, King of Aſſyria, to carry you all captive, that Iſrael may be no people. See it fulfilled, 2 King.17.

V. 10. *yet the number*] See Jer.30.7. Becauſe, they thought that God could not have been true of his promiſe, except he had preſerved them; as Matt.3.9. he declareth, that though they were deſtroyed, yet the true Iſraelites, which are the ſons of the promiſe ſhould be without number; which ſtand, both of the Jews and Gentiles, Rom.9.24. Mat.8.11. thus he anſwers their ſecret objection, and refels their vain confidence, whereby they ſleighted Gods threatnings. Others, think it may be underſtood, of the multiplication of this people, in all their diſperſions, until the time of their converſion: and to be a kind of qualification, of the ſharpneſſe of the former ſentence which makes way to that which follows in the next Chapter Chap.2.14——23. And a conſolation, that their foreſaid abdication and rejection, ſhould be ſuch, as yet a ſeed ſhould remain, an elect ſeed, that ſhould multiply, and grow innumerable. So that God will be as ſure as his word, and make good his promiſes; that to Abraham, Gen.22.5. and preſerve his Church, when the vile ſinners and hypocrites periſh, his Church ſhall grow to be more pure and numerous. The full accompliſhment hereof, is more verrified in the ſpiritual, then in the carnal ſeed of Iſrael.

not numbred] See Gen.32.12. Heb.11.12.

come to paſſe] Rom.9.25,26. 1 Pet.2.10.

in the place] Or, inſtead of that. By the Goſpel which they ſhall at laſt receive, they will obtein a more firm covenant and conjunction with God, being made not only his people and ſubjects, but his children by grace and adoption, and regeneration of ſpirit, and holy ſpiritual liberty: when Chriſt beginneth to preach where captivity began, Iſai.9.1.

it ſhall be ſaid unto them] As Iſai.61.6 and 62.6. and 1.26.

V. 11. *Then ſhall the children of Judah*] To wit, after the captivity of Babylon, when the Jews were reſtored: but chiefly this is referred to the time of the Meſſiah, who ſhould be acknowledged and accepted for the head of his Church, by Judah and Iſrael joyned, and Gentiles united to the Church, Rom 11.12,15, 25. 2 Cor.3.16. See Eſay 11.13. Jer.3.18. Ezek.37.16,22,24. The Jews, the children of Abraham, ſhall not be utterly excluded, and clean caſt out, when the Gentiles are brought in; they ſhall be as the firſt-fruits and firſt-born in the Church, at and after Chriſts coming.

gathered together] They were ſeparated by the means of Jeroboam the firſt.

one head] Of the houſe of David. Hereby is principally ment the Meſſiah, Chriſt the head of the Church, Eph.1.22 and 4.15. and 5.23. Ezek.37.22,24.

come up out of the land] Upon Cyrus his grant the Jews ſhall appoint them Zorobabel, and return from Chaldea into Judea; and many Jſraelites, in baniſhment, ſhall ſeparate themſelves from the world, and go up (in expectation of the heavenly kingdom) to build Jeruſalem, and ſo go on in the way to the kingdom of heaven. See Jer.23.8. Pſal,110.3. This was the beginning of their inſtauration. Their captivity ſhould not hinder the accompliſhment of this Promiſe in the former verſe: but the coming up thence ſhould ſerve as a Type of their ſpiritual collection to and under Chriſt. He phraſeth this as with an eye to that Type.

day of Jezreel] Though the calamity and deſtruction of *Jezreel* ſhall be ſo great, that to reſtore them, ſhall be as a miracle; yet that ſhall not hinder their reduction an inſtauration. Others thus; that time will be admirable, by reaſon of the gathering together of the Iſraelites, which before ſeemed rather to be *Jezreel* (that is, a people diſperſed by God) then an Iſrael. See Luk.19. 42. Pſal.81.15. Iſa.33.6.

CHAP. II.

Verſ.1. SAy] God chargeth the godly children to plead againſt the Church of Iſrael their mother, for her ſin, that ſhe may repent; leaſt his vengeance break forth againſt her in dreadful manner. And thereafter are eſt-ſoons repeated; their ſins, and his judgments: with promiſes, at the laſt, of their converſion; and of his manifold mercies, corporal and ſpiritual, to be vouchſafed thereupon: ſo that the peoples Idolatry, and Gods puniſhments againſt the impenitent, and his promiſes to the penitent, are all here more fully and clearly held out, then in the former Chapter.

ye] Thou Hoſea, and other Prophets, preſent, and to come, and all other believers among this People, do not yet hold them as altogether rejected, to leave them to their own luſts; but call them to repentance, ſetting before them what is the duty of Gods people, ſignified by Ammi, that is, my people, towards thoſe, to whom God hath not ſhut up the bowels of his mercy, which is ſignified by Ruhamah. And thus alſo he exhotts the faithful, that they invite and encourage one another, to embraee and receive the glorious promiſes laſt mentioned, and to a mutual congratulation among them for the ſame. And ſuch is the duty of the godly, to exhort, comfort, and admoniſh, ſtrengthen, edifie one another.

unto your brethren] Of the houſe of Iſrael, not yet altogether forſaken.

Ammi] That is, my people; that yet they are, or may be ſuch; behaving them, as my people. Some thus, O ye that are yet my people, plead; as it is, ver. 2.

ſiſters] Every one of them, beſpeak them thus.

Ruhamah] That is, having obtained mercy. See on *Ammi*: The like here.

V. 2. *plead*] Reprove the Body of your Nation openly, 1 Tim. 5.20. plead freely, boldly, and conſtantly. This commaand may reach to the beſt among them, and ſuch as were the moſt zealous: yea, and to the wicked Iſraelites, who as groſſe hypocrites uſe to do, are ready to excuſe and juſtifie them; and to charge God with too much rigour and ſeverity againſt them, in ſo rejecting them.

with your mother] The whole body of the people. Blame not me, but her: ſhe firſt brake the Covenant. Thus he ſhews, that God did juſtly caſt them off; and becauſe as yet they repented not, that it was needful thus roughly again to deal with them, till they altered their courſe. And hence it is, that God, in Scripture, ſo often mixeth threatnings with his promiſes.

Plead] The Reception ſhews, their obſtinacy in ſin, their continuing ſtill in murmuring ſtill againſt God for this his too much ſeverity againſt them: and alſo the neceſſity of this duty here to be performed with all care and courage.

not my wife] She doth not keep her Faith which ſhe hath promiſed me: and I have already good cauſe to put her away, which I forbear to do through my great patience. Others ſay, God ſheweth that the fault was not in him, but in their Synagogue, and their Idolatries, that he forſook them, Eſay 50. 1. The children then might thank their mother, and her whoredomes, and not contend and expoſtulate the matter with God, who did his part of a husband; but not ſhe the part of a wife.

put away] Ezek. 16.25. Let her diſpoſe her ſelf to true chaſtity, and ſpiritual purity, uſing no more laſcivious baits, and practices, to draw profane Nations on to trade with them in their Idolatries. See Jer. 2,33. & 4.30. This God would be at, to convict her, and bring her to this amendment.

from between her breaſts] Alluding, in this phraſe, to unchaſte women, and adultereſſes, who ſet out their breaſts to allure lovers. See alſo Ezek. 23.3.21.

V. 3. *Leſt I ſtrip*] Leſt I take away from her all my graces, bodily and ſpiritual, and bring her to extream miſery. See Ezek. 16. 39. & 23.26,29. For though this people were as an harlot for their Idolatries, and had loſt the name of a wife, yet he had left them with their apparel and dowry, and ſome ſignes of his favour; but if they went on ſtill, he would utterly deſtroy them, ver. 9 —— 13. Though this be ſore againſt her, yet it ſomewhat mitigates the former ſentence, and leaves open a door of hope for her pardon upon repentance.

as in the day] Ezek. 16. 4. when I brought her out of Egypt: Minds her of her nakedneſſe then, to abate her pride, and upbraid her unthankfulneſſe: and we ſhould remember what originally we are.

as a wilderneſſe] The article prefixed, ſeems to point at that wilderneſs, wherein they wandred 40 years.

ſlay her with thirſt] With the ſcorching heat of my wrath, not tempered with any grace or comfort, Jer. 2.15. Ezek. 22.24. Amos 8. 11, 13. drought and famine are often named for ſignes of Gods anger, and of the barrenneſſe of grace. And waters are often uſed to ſignifie plenty of divine bleſſings; as Eſay 55.1. John 4.14. & 7.38.

V. 4. *And I will not have mercy*] Though by vertne of the promiſe before mentioned, there ſhould come to this people a ſtate of grace in its due time; yet for the preſent their ſtate was horribly vile, and wicked, & they yet nothing humbled for it, which makes him go on in theſe dreadful comminations, and fearful dooms againſt them; as was that, Chap. 1.6. Ezek. 5.11. & 7.4,9. Jer. 13.14.

upon her children] Upon the particular members of this people. By children he underſtands each of them ſeverally; as by the mother, the whole body of them generally. And here he applies the general commination to them more particularly, the better to work upon them.

for they be children of whoredomes] As the mother is, ſuch are the children; that is, baſtards, having no part in the regeneration of the heavenly Father, to holineſſe of life; being altogether corrupted like their mother. See Joh. 8.44. yet this chiefly relates to the refractory reprobates amongſt them.

V. 5. *For their mother*] The reaſon of their former threatnings: or he ſhews how the children were children of whoredomes.

harlot] With forreign gods, and idolatrous Nations, forgetting the matrimonial Covenant between God and her: and that ſhamefully and impudently, with a Whores forehead. And yet ſtill they will boaſt of their adoption, and needs be accounted the children of God in their own eſteem, becauſe once they were ſo.

for] Shews how ſhe plaid the harlot.

ſhe ſaid] Upon meditation and conſultation reſolves, and upon reſolution proteſſeth thus to do.

I will go] As they, Jer. 44.16,17.

after my lovers] Falſe gods, and their falſe worſhip; corrupting and forſaking the true worſhip of the true God. In a ſubordinate way, the Aſſyrian, and Egyptian may alſo be underſtood.

that give me my bread] Ver. 8. 12. Jer. 42.17. Thus Idolaters aſcribe that to their Idols, which of right belongs to the true God. See that, Judg. 16.23. And they think that God loves them, becauſe they abonnd in wealth.

drink] Heb. *drinks*.

V. 6. *Therefore, behold*] God ſhews how neceſſary theſe his judgments were; no other remedy appeared.

I will] God himſelf will be the author of it; though they would not ſee, nor acknowledg ſo much.

hedg up thy way] Adultereſſes covet to wander abroad. But I will watch and bar up thy wayes, that thou ſhalt not ſo freely and ſecurely, as before, follow thy whoredomes. I will puniſh thee, that thou mayeſt try, whether thine Idols can help thee; and I will incloſe thee, and encompaſſe thee with difficulties, and bring thee into ſuch diſtreſſe and ſtraitneſſe, that thou ſhalt not be able to run out at thy own pleaſure. See Job 3.23. & 19.8. Lam. 3.7,9. He changeth the perſon twice in this verſe.

make a wall] Heb. *wall, a wall*: by inflicting calamities and judgements.

her paths] To play the harlot hereafter with them: my judgements that croſſe her therein.

V. 7. *follow after*] A wondrous obſtinacy, and a mad rage, to be thus eager in the purſuit of their ſins, even in the midſt of Gods judgements upon them for the ſame: which ſhews, that God was not too rigorous in puniſhing, when he ſo little prevailed by them. She ſhall then ſeek for favour and ayd at their hands, but all in vain; they ſhall all forſake her, and change their ancient love into mortal hatred, Jer. 2.36. Ezek. 16.37.

return to my firſt husband] Namely, to God. This is ſpoken of the elect remnant; they, at laſt, ſhall be tamed, changed, and repent. Thus needful were chaſtiſements for them, and profitable to them, Eſay 26 9. & 27.9. Thus God ſeconded his rods with his ſaving grace; in the midſt of anger, remembred mercy. But the reſt murmured at, and hardned them: againſt his judgements, were the worſe for them.

V. 8. *For ſhe did not know*] Prodigious ignorance; The Scriptures every where teaching her otherwiſe, that it is God, and not Idols, that gives theſe bleſſings: And that ſhe ſhould not be ignorant of it, aggravates the crime: Leſſe marvail, though Heathen Idolaters do thus defraud God of his honour, and attribute his benefit to their Idols.

wine] Heb. *new wine*.

which they prepared for Baal] Or, *wherewith they made Baal*; In making of Idols, or in ſerving and honouring of them. See 2 Chron. 24.7. Ezek. 7.20. & 16.16. Hoſ. 8.4. See on Hoſ. 13.1. *Baal* ſignifies a Lord or Patrone. And ſuch the Heathens had many; whom ſome called their leſſer gods, as Mediators between the great God, and them; and ſuch as did deal more immediately with men, and were procurers of theſe outward bleſſings and benefits here named, and called by other particular names; as *Ceres*, *Bacchus*, &c.

V. 9. *return and take away*] That is, take again: an uſual Hebraiſm; like that, Gen. 26. 18. ſignifying, that God will take again his benefits, when man, by his ingratitude, doth abuſe them. They thought their proſperity, in the abundance of Gods bleſſings, warranted what ever they did. It was time then to take them away.

my corn] Not theirs, nor their Idols: and they ſhall know it to be mine, ver. 5,8.

in the time thereof] Namely, at the time which I have appointed: or, in harveſt and vintage time, I will take away her increaſe of corn and wine; which may be done, by curſing the earth, that none or little fruit ſhould ariſe: or, not letting it anſwer their labour and expectation: or, by bringing in the enemies at that time of the year to take the harveſt to help them, and to hurt the inhabitants; as Ezek. 23.29. or, by ſome other means.

recover] Or take away violently, what they unjuſtly poſſeſſe and abuſe.

my wall] Relating to that which followeth.

to cover her nakedneſſe] For her neceſſary uſe; and not trim and deck her Idols withall; as the Heathen baſely abuſed theſe good gifts.

V. 10. *And*] He purſues the ſame point, and parcels it out in ſeveral members.

now] Soon and ſuddenly. The evils named before, he ſaith, he will preſently bring upon them; thereby the more to move and provoke them to repentance.

I will diſcover] See Ezek.16.37. & 23.29.

her lewdneſſe] Heb. *folly*, or, *villany*. That is, all her ſervice, ceremonies, and inventions, whereby ſhe worſhiped her Idols.

in the ſight of her lovers] All her hopes ſhe had in her Idols, and Images, to deliver her, ſhall appear falſe, and periſh. As her hopes alſo in the Aſſyrians, and Egyptians ſhall likewiſe fail her.

and none ſhall] For who ſhall reſiſt me? Thus God would cut off all the hopes and vain confidence ſhe had in her falſe worſhip, and falſe friends, wherein ſhe ſo much pleaſed and ſoothed up her ſelf.

V. 11. *All her mirth to ceaſe*] Her mirth in her Feſtivals, Deut. 16.14. which are therefore called the days of their gladneſſe, Num.10.10. wherein they had the ſounding of trumpets, and the noiſe of other muſical inſtruments, and melodious voyces and ſongs in the Temple, Amos 5.23. and 8.10.

her feaſt days] He ſeems to ſhew that there ſhall be ſuch want of all things by famine, or war, or otherwiſe, that ſacrifices ſhall fail in their feſtival days, when they uſed publikely to rejoyce; and theſe were obſerved among the ten Tribes, in imitation of thoſe of Judah, 1 King.12.32. Or rather in their exile, and extirpation they ſhall want all theſe, Chap.9.4,5. The three great anniverſary Feaſts of the Paſſeover, Weekes, and Tabernacles are meant.

New Moons.] See Num.28.11. and 10.10. and 29.6. 1 Sam. 20.5. 1. Chron.23.31. 2 Chron.8.13. and 31.3. Ezra 3.5. Nehemiah 10.33.

ſolemn feaſts] As thoſe other, Lev.23.24,27.

V. 12. *deſtroy*] Heb. *make deſolate.*

ſhe hath ſaid] The cauſe of ſuch ſevere judgemeut is repeated, that Gods juſtice may be commended: and that is double, becauſe they defrauded God of his honour, and becauſe they gave the glory due to God, unto falſe gods.

my rewards] Price, & hire her for her whoredoms. The bleſſings beſtowed on her for her ſuperſtitious and idolatrous worſhipings. See Mic.1.7. and Ezek.16.31,33,34.

a forreſt] Ver.3. See Eſay 5.5,6. Lev.26.31. Jer.22.6. Ezek.5. 14. Joel 1.7. Zeph.2.13,15. The LXX wrongly read a Witneſſe, omitting *Jod*, and changing *Reſh* into *Daleth.*

V. 13. *viſit*] They ſhall ſee I will not forget them, but viſit them; as Chap.1.4 & 4.9. and 8.13.

the days of Baalim] V.8. Thus God points, as it were, with the finger, to their grand ſin, their ſpiritual whoredom; ſo diſpleaſing to him, that he cannot endure it, but plague them for it. And all their Idols he calleth here by the name of *Baalim*, in the plural number; as they were accounted of by them, their Lords and Patrons.

burnt incenſe] And ſacrifices: for ſo large is the ſignification of the word here uſed; as may appear, Lev.1.9. and 3.15. where the ſame word is found. God commanded this ſervice to be done to him, Lev.2.1,2. Exod.30.1. This the Iſraelites uſed and imitated in their Jdolatrous worſhip, Ezek.8.11. and for the moſt part, all Idolaters do the like, turning ſo Gods worſhip to their Idols; and Papiſts burn incenſe before their images.

decked her ſelf] A term taken from laſcivious women, which deck themſelves for to allure men; whereby is meant the Iſraelites profane pomps in their Idolatries. They adorn themſelves in bravery, in their idol-ſervices; and as themſelves, ſo their idols too: and Papiſts come not behind them in decking their images.

lovers] See on ver.5,10.

forgat me] Though ſhe had been acquainted with Me and my Word ſo long, and accuſtomed to my ſervice, yet now ſhe forgat Me, and all: but I will not forget her, to viſit and plague her for it.

V. 14. *Therefore*] Afterwards, aſſuredly in the end.

behold] A remarkable mercy, calls them to view it, and weigh it, as if it were a matter in preſent poſſeſſion.

I will allure her] As kind husbands uſe to do; not as her adulterous Lovers formerly did: By my benefits in offering her grace and mercy, I will do it, ſeeing ſhe will not, or cannot, return of her ſelf. And this even then, and in that place, where ſhe ſhall think her ſelf deſtitute of all help and comfort: I will challenge her mind ſweetly. God is the Authour of mans converſion, makes him pliant and flexible. Here is a gracious promiſe of Gods rich and manifold mercies to her, both ſpiritual, and temporal, continued all along to the end of this Chapter: alluding therein to Gods former mercies, in bringing her out of Egypt, through the wilderneſſe, into the good land of promiſe. See the like, Eſay 11.16. like that in the Poet, *Alterit tum Typhis & altera quæ vehat Argo, &c.*

and bring her into the wilderneſſe] I will gather her unto me, bringing her home from her baniſhment through many miſeries, as I brought my people of Canaan through the wilderneſſe. Some thus, after I have brought her into the deſert of deſperation. Mean afflictions would not do the turn; extreme, and almoſt deſperate ones, muſt be uſed: and in their due time theſe ſevere chaſtiſements ſhould prove profitable, and be uſeful remedies for her recovery, and fit her to hear any comfortable voyce in the Goſpel.

ſpeak comfortably] Or, *friendly*, Heb. *to her heart*, Eſay 40.1,2.

V. 1. *her vineyards*] Plenty of all things, and ſtore of all bleſſings temporal: which may alſo myſtically relate to bleſſings ſpiritual. They ſhall ſee, in effect, and by experience, the favour and bounty of my reconciliation with them. Before I had ſaid, ver 12. *I will deſtroy her vines:* now upon my grace, and their converſion, I ſay the contrary.

from thence] From the head of the wilderneſſe. The meaning is, as my people coming out of the wilderneſſe, entred into a moſt fruitful Countrey: ſo mine elect coming out of extream ſpiritual miſery, ſhall enjoy mine abundant bleſſings. Others, tranſlate it, from that time, meaning of her converſion.

and the valley of Achor] As the valley of Achor was to the Iſraelites, Joſh.7.24,26. Iſay 65.10. It was a moſt fruitful place, at the entrance of the country, ſo ſoon as they were come over Jordan; and by it are meant, the firſt favours which God beſtowed upon his, when they entred into the Church; which are to them certain pledges of the increaſe and accompliſhment of them.

for a door of hope] To open their hope; as Hierome, and Theodotian have it, and the whole territory of Jericho, though Achan there troubled Iſrael, Joſh.7. yet was to the Iſraelites, a door and entrance into the land of Canaan; and, as a key, opened the door of their hope, and was an earneſt and pledge that they ſhould ſpeedily poſſeſſe it all; ſuch ſhall my bleſſings be to my people upon their converſion.

ſing] For joy of heart: ſing ſongs of Praiſes and Thankſgiving: ſing with Reſponds, as the word ſignifieth.

there] This may allude to that ſinging at vintage, Eſay 16.10. Judg.9.27.

Of her youth] She ſhall then praiſe God, as ſhe did when ſhe was delivered out of Egypt, Exod.15. See Jer 22. Ezek.16.60.

V. 16. *And it ſhall be*] The fruit of their repentauce ſhall appeare and be conſpicuous.

at that day] After thoſe grievous afflictions, and upon my grace for her converſion.

Iſhi] That is, my husband; knowing that I am joyned to thee by an inviolable Covenant. The people ſhould be mindful of their conjugal Covenant with God, and abide in it. Converſion of heart, and amendment of life, ever go together.

Baali] That is my Lord. *Baal*, indeed, may ſignifie husband alſo, and is a name good in it ſelf; but becauſe this name had been prophaned, by being given to idols, the Lord, in a kind, forbids it; and meaneth, that all contagions and mixture of idolatry, ſhould be cut off from his ſervice: upon a like occaſion is the word *burden*, forbidden, Jer.23.34.35,36.

V. 17. *For I will take away*] God expounds more fully what he had ſaid laſt before.

the names] See Exod.23.13. Pſal.16.4. Zach.13.2.

by their names] No idolatry ſhall once come into their mouth, but they ſhall ſerve me purely according to my word. The relicks of Idolatry are to be aboliſhed, that nothing may hinder or retard us in the true and pure ſervice of God, 1 Theſſ.5.22. See Micah 5.13.

V. 18. *in that day*] See on ver.16.

I will make] They ſhall be bleſſed and happy all manner of ways, in all manner of things.

a covenant for them with the beaſts] See Job 5.22,23. Eſay 11.6, 8. Ezek.34.25. Pſal.91.1,6,13. when God is reconciled to us, all his creatures ſhall favour us: God will reduce them to the rule of their firſt creation, to obey and ſerve us as they did Adam. As on the other ſide, they ſerve him, as his hoaſt, againſt us, Amos 5.19. Joel 2.11,20. The meaning is, That God will ſo bleſſe them, that all creatures ſhall favour them. A figurative deſcription of the Churches ſpiritual peace, under the Goſpel. For this prophecie extends it ſelf to the Kingdom of Chriſt.

break the bow] Pſal.46.9. Eſay 2.4. & 54.17. Ezek.39.9. break their enemies, and their forces. And bring in all peace; including all earthly felicity.

ſafely] and ſecurely, under the wings of Gods protection, Prov. 3.26. Eſay 12.2. Pſal.91.1.

V. 19. *betroth thee*] An honourable reception. I will forgive and forget thy former whoredoms, as if thou hadſt never broken wedlock; I will take thee a new, as a pure Virgin. I will re-eſtabliſh my covenant of grace with thee, not only to obſerve that faith which is required in all Covenants: but alſo to forgive thee thy ſins; and not to take notice of thine unworthineſſe, Pſal.111.5.

for ever] That Matrimonal conjugal covenant was temporary, terminable, failable; This, firme and ſtable for ever.

in righteouſneſſe] Upon theſe terms and conditions following; in ſincerity and integrity, without fraud or guile.

in loving kindneſſe] My love, and mercies ſhall maintain this marriage.

V. 20. *betroth thee*] Thrice repeated, to ſhew the Zeal and conſtancy of God in making and maintaining this marriage. And to meet with the incredulity of the people, who out of feare and deſperation, through their own guiltineſſe, could hardly be perſwaded that this was a thing credible.

in faithfulneſſe] With an invariable fidelity and conſtancy to maintain my covenant of grace with mine Elect, notwithſtanding all their defects. Zach 8 8. Rom.3.3,7. God performed his part in the former Covenant : The people broke. God here promiſeth for both. See Jer. 31.32, 33, 34. & 24.7. & 33. 15. &c. Ezek. 36. 25, &c.

and thou ſhalt know the Lord] Jer. 31.34. Joh. 6. 45. In the knowledge of whom our felicity doth conſiſt, Jer.9.23,24. Joh.17.3.

V. 21. *In that day*] See on ver.18. He minds them ſtill of Gods gracious covenant.

I will hear the heavens] Theſe acceſſions ſhall find place, after God hath once betrothed us unto himſelf, Rom. 8. 32. Mat. 6.33. As brown paper and packthred are given into the bargain, Zech. 8.12. See on Hag.1.10,11. and on Amos 4.7. God is the father of rain, Job 38.28. and 28. 26. & 5.10. & 36. 27. & 37.6, 11, 13. He will cauſe theſe earthly bleſſings to glide along with his ſpiritual bleſſings.

Hear the earth] The earth, when parched with drought, ſeems to open her mouth and crave for the rain of heaven.

V. 22. *Hear the corn*] The earth moiſtned by the heavens, ſhall vigorouſly nouriſh her fruits, for the ſuſtenance and comfort of Gods people. He oppoſeth this, to that in the 9 verſe.

Hear Jezreel] Men in extream neceſſity, do ragingly cry for, and call upon theſe bleſſings, corn, wine, &c. Though in themſelves they are Jezreel, not Iſrael ; yet God will thus prevent them with his favour and bleſſings. Others thus, The Word whereby Gods people had been called, by way of threatning and curſe, chap.14. is here changed, in a meaning of Grace and Promiſe : For Jezreel may alſo ſignifie him, whom God ſoweth, or ſhall ſow.

V. 23. *I will ſow her unto me*] Here is an alluſion to the word *Jezreel*, from the word זרע *ſeed*. This foretels the wondrous multiplication of the Church. See Jer.31.27. Eſay 60.22. Zech.10 8,9. as grain multiplieth, ſowen in ſome rich and fat ſoil ; as Gen.26. 12. Mat.13.8.

and will have mercy] Notwithſtanding that, verſ.6. & Chap.1. 6,7,8,9. yet he excepts a remnant, which ſhall thus marvellouſly multiply in the days of the Goſpel chiefly, and in the kingdome of Chriſt. See Rom.9.26. 1 Pet.2.10.

upon her that had not] That is to ſay, My people, called by theſe names, Hoſ. 1. 8, 9, 10. notwithſtanding that, verſ. 6. yet here he promiſeth to except a remnant.

I will ſay to them] Rom.9.26. 1 Pet.2.10.

CHAP. III.

Verſ. 1. THen] The Prophet, by Gods command, loves and buyes an adultreſſe, and layes a charge upon her, to abide for him for many dayes. Thereafter applies this Type to Iſrael, to the long time of deſolation in their State, Civil, and Eccleſiaſtical. And foretels their converſion and reſtauration afterwards.

Go] God here puts a caſe, propounds a picture, or image, before the eyes of his people, wherein they might behold their own ſtate and condition. This ſerves for a ſign, that God had often renewed his Covenant with his people, forgiving them their ſins which were paſt : as in ſpecial under Jehu his reign, 2 King. 9. and 10 Chapters.

yet] This hath reference to that, Chap. 1. verſ.2. That hereby, God doth yet more plainly and fully repreſent the ſame thing, in effect, to their eyes, and ſenſes, then formerly he did.

love] He doth not ſay, Take to thee for a wife. This muſt alſo be underſtood the ſame way, and in the ſame ſenſe, as Chap.1.2.

a woman] To be eſpouſed to thee firſt ; not married, till a long time after, ver.3. Chap.15.19.

beloved of her friend] Her husband; or rather, ſome lover; as Jer. 3.1. The LXX wrongfully read thus, *Beloved being evil.*

an adultereſſe] Falſe to him.

according to the love] The key and opening of the meaning of all this here commanded. This ſhewes the peoples ſhameleſſe ſin and ingratitude ; and Gods boundleſſe goodneſs and mercy, that loves even his adulterous people; loves them, even when he doth ſeverely chaſtiſe them.

children of Iſrael] So again named, ver.4. & 5. The application of this Parable. Yet ſome underſtand this whole parable, not of Iſrael, but of Judah.

we look] Are vigilant, and ſeek eagerly after them, dote upon them. See Numb.15.39.

other gods] Such in their mad opinions; but ſuch falſly, 1 Cor. 8. 5, 6. This is their adultery ; they place their faith, hope, and love, in, and upon them.

flagons of wine] Heb. *of grapes*. Wine is called the blood of grapes, Deut. 32. 14. Idolaters in ſacrifices uſed to feaſt, Judg. 9. 27. Amos 2.8. 1 Cor.10.21. Or, hereby in general, he may intimate their diſſolute manner of living, which is the ordinary companion of Idolatry : ſee Exod.32.6. 1 Cor. 10. 7. even as corporal fornication, draws gluttony and drunkenneſſe along with it. Idolatry and Epicuriſm uſually go together.

V. 2. *So I bought her*] Not I hired her ; as the LXX have it, ἐμισθωσάμην ; *I bought her* : I had no dowry with her, as husbands uſually have. Or this may have relation to the ancient cuſtom, by which husbands did beſtow dowries upon their wives, or purchaſe them, Gen.29.18,27. & 34.12. 1 Sam. 18. 25. This may ſignifie the ſlaviſh condition wherein the Church is, till God doth redeem and purchaſe her. For ſlaves onely were bought and ſold, Eſay 43. 24. Eph. 5.25.

for fifteen] Fifteen ſhekels ; That is, one pound ſeventeen ſhillings ſix pence. This was the valuation of him that was above ſixty years old, Lev. 27. verſ. 7. The Homer of Barley, or the land of an Homer, whoſe rate was fifty ſhekels, Lev. 27 ver. 16. was his value that was between 20 and 60. verſ. 3. But this Text hath little or no reference to that place. See Ezek. 45.11,12. and the Annotator there, and Exod.16.36. and on Exod.21.32.

half homer] Heb. *lethech*. Likely all this was but a baſe price. But haply we may be too curious after ſuch inquiſitions.

V. 3. *abide for me*] Sit down for me ; as this word is uſed, Exo. 24.14. That is, ſtay and wait, and expect ; abide unmarried, till fit time ſhall come for me to take thee to wife. See Deut. 21. 13. Or I will ſeparate thee from me for ſome time ; keeping thee, as it were, ſhut up, to hinder thy unſtayedneſſe ; until I take thee to me again, as I intend to do, not putting thee away for ever. I will try ſo whether thou wilt ſeriouſly and ſincerely repent; and neither marry another, nor commit adultery with a lover, as it after follows.

many dayes] See ver. 4.

ſo will I] He abandons the body of the people, Chap.1 9. He ſpeaks here to the Elect remnant. There he ſhews his juſtice; Here his mercy, and the conſtancy of his love towards them; that no unworthineſſe of theirs ſhall break it off. As ſhe ſhall abide for him, ſo he will abide, and be bound and found faithful to her. She ſhall not wait in vain, neither without good cauſe why.

V. 4. *the children of Iſrael*] The explication, and application of the type. By this figure, I will have thee to ſet forth the ſtate of thy people ; which for their idolatries ſhall be ſeparated from the grace and communion of their God : without any, kingdome or form of Common-wealth ; and without any exerciſe of Religion, unleſſe of Idolatry ; until the time of their converſion to God by the Goſpel.

many dayes without a king] From the ſixth year of Hezekiah's reign, when Salmaneſer carried away the ten Tribes, until Chriſt by his Death and Reſurrection, conquered the enemies of mans ſalvation, and was conſtituted the King of his Church, were years 675, or thereabout. Some yet underſtand this of Judah, and their captivity in Babylon.

and without a ſacrifice] The Iſraelites did imitate the worſhip at Jeruſalem.

image] Heb. *a ſtanding*, or *ſtatue*. See 2 King. 17.1.

ephod] The name of a Prieſtly garment, Exod.28.4,40. Under which is comprehended all the ſervice of the Church. There was one for the High Prieſt, moſt curious and coſtly, Exod. 28. 6. &c. And another ſort for the reſt of the Prieſts, Exod. 28. 40. called coats, and linnen ephods, 1 Sam.22.18. Beſides the Linnen breeches mentioned, Exod.28.42.

Teraphim] Exod.28.4. Gen. 31.19,30. Judg. 17.5. & 18.14,17, 18,20. They ſhall want, both Kingdom and Prieſthood ; Church and Polity, wherein they truſted ; they ſhall be without any form of Religion, right or wrong ; that they might ſee their miſery, and learn to flye to, and rely upon, Gods mercy.

V. 5. *Afterward ſhall*] Now they run headlong after their idolatries. But after ſo long, & ſo many miſeries and judgements, they ſhould ſurceaſe and abandon that courſe. And therefore they ſhould the more patiently undergo thoſe chaſtiſements, for the good and benefit they ſhould reap by them.

return] Repenting ; as the ſequel ſhews.

and ſeek] That they may be ſafe under his Regal power and protection.

the Lord their God] Not their Baalims, or vain gods ; but Jehovah the true Lord and their God, upon their repentance.

and David their king] The Meſſias, Davids ſon according to the fleſh. See Jer.30.9. Ezek.34.23,24. & 37.24. Mat.9.27. Apoc. 22.16. In whom Davids Kingdom, according to promiſe, was eternal, Pſalm.72.17. And thus the learned Jews themſelves expound this place.

fear the Lord] Pſal.2.11. and in reverence make haſte unto him. So Chap.11.11.

and his goodneſſe] This is a filial fear, and ſure ſigne of Adoption, when we fear the Lord for his goodneſſe ſake.

in the latter dayes] Eſay 2. 2. Heb. 1.1.

CHAP. IV.

Verſ. 1. HEar] This Chapter ſeems to be a new Sermon. And herein we have Gods controverſie, in more particular manner, with the people and Prieſts of Iſrael. Firſt, the peoples ſins are reckoned up : and Gods judgments denounced for them. Then the Prieſts ſins ; and threatnings for them. Again, the Peoples ſins, their Idolatries and whoredomes are told, and threatned. And after that Judah is warned; Iſrael and Ephraim are yet again charged with ſins and puniſhment. So that here are convictions of ſins, and predictions of puniſhments, gone over again, and again.

the Lord] Becauſe they would not obey the admonitions of the Prophet, he ſummons them before Gods tribunal, and ſhewes, God will plead his own cauſe, he will deal ſeverely with them, and make it appear that he hath good reaſon ſo to do.

hath a controverſie] a metaphor from Courts of Judicature; wherein parties contend in Controverſies one with another. Here God takes upon himſelf the perſon of an adverſary, to accuſe and convict his people. See Chap.12.2. Eſay.3.13. and 7.13. Jer.25. 31. Micah 6.1,2. His controverſie will not be verbal only; but likewiſe in deeds, judgments, and puniſhments. Thus the Prophet intermixeth Threatnings, and Promiſes: Formerly giving hopes of mercies, leſt they ſhould deſpair; and now again returns to Threatnings, leſt hypocrites upon his promiſes ſhould preſume, and ſooth up themſelves thereupon, without true converſion, and reconciliation with God. This controverſie is the ſum of the Chapter.

inhabitants] Whole body of the people; which fill the land.

of the land] Or this land, relating to Canaan; as the article prefixt doth ſeem to import. See Deut.18.9.

becauſe there is] The cauſes of this controverſie; the heads of the Indictment, or Bill of charge. He chargeth home; as Prophets uſe to do, and Preachers muſt, with ſuch flagitious ſinners. He begins with their ſins againſt the ſecond Table; becauſe by them a ſinner may be more eaſily convicted.

no truth] No ſincerity, or fidelity, in heart, word, or deed.

nor mercy] Towards men, in their dealings one with another.

nor knowledge] as if there were no God in heaven, Pſal.14.1. The true knowledge of God is the fountain of all piety, as the want of it is the well ſpring of all manner of ſinne and iniquity.

V. 2. *By ſwearing*] Sinners are hardly brought to the ſight and ſenſe of their ſins: and therefore he goes on, and brings their ſins upon the ſtage, that they cannot deny them; and inſiſts upon the ſorts, numbers, and greatneſſe of them; the more thereby to affect them. The words run in the infinitive mood, to ſwear, &c. as in ſome other languages is uſual. And the word to ſwear, ſignifieth properly to curſe; as execrations are often joyned with oathes, Gen.26.28. and Chap.31.

they break out] Of all bounds and bands of all Laws of God and man; ragingly without any mean, or meaſure like the breakings out and inundatious of waters; as Joel 3.13.

toucheth blood] Heb. *bloods*. In every place appeareth a liberty to moſt hainous vices; ſo that one followeth in the neck of another. And the blood-Royal, of Zachariah, Shallum, Pekahiah, Pekah, being all ſlain, touched each other, 2 King. 15. There is a connexion and concatenation of capital crimes, all over, every where, no place left free.

V. 3. *land mourn*] a deſcription of an extreme and univerſal deſolation, as Jer.4.25. and 12.4. Thus by deeds God contends with them. The Land ſhall bear the marks of Gods wrath, being left deſolate and void of her Inhabitants.

languiſh] and pine away with deſperate grief and ſorrow.

with the beaſts] Theſe creatures were made for the uſe of man. And here he is puniſhed in them: as if in deteſtation of ſome flagitious perſon one ſhould overthrow his houſe, and burn all the houſhould-ſtuff was in it. This here is an hyperbolical expreſſion. The LXX adde here, *and with the creeping things of the land.*

V. 4. *yet let no man ſtrive*] Notwithſtanding theſe great and publick ſins, in which the falſe prophets do flatter and ſooth up the people, let not the true Prophets, nor any good man, (for it would be all in vain, and labour loſt, Mat. 7.6. Ezek. 3.26.) profane my word, by ſpeaking it to thoſe obſtinate and hardened rebels; I will contend with them by effects, and puniſhments, and no more by words and reproofs. So this agreeth with what was ſpoken, ver. 1. See Gen.6.3. and that, Amos 5. 13.

ſtrive with the prieſts] Sin with an high hand, preſumptuouſly: as guilty, as thoſe that withſtand Gods right and power in the high Prieſt, Deut.17.12. See Num.16. They will endure no reprover: which is the laſt degree of deſperate boldneſſe. See Rom.2.8. and 10,21. The deſparateneſſe of their diſeaſe in ſinning, will not endure the plaiſter; they will ſtrive with, and reſiſt the Phyſician; oppoſe them, and their office, whom God hath ſet over them for this very purpoſe: If they handle their ſoares roughly, they will fly out upon them. See Jer.18.18, & 15,10, & 20,2,7, & 26, 8,11. and 29.26,27. Amos 2.12 and 7.10——14.

V. 5. *Therefore*] Thus again God will contend with blowes, Sin ſhall not ſo paſſe without its puniſhment.

ſhalt thou] Every one of you. He directeth his ſpeech to each particular perſon among the people.

fall] Chap.13.16. and 14. 1. Jer.6.15. and 8.12. Prov.11.5.

in the day] Even at noon day: openly in the ſight of all. Some tranſlate it, *to day*, that is, within a ſhort time.

and the Prophet] The falſe prophet.

ſhall fall with thee] Follow in his order, and accompany thee, in thy puniſhment.

in the night] Preſently, as the night ſucceedeth the day, and in a continued ſeries and ſucceſſion are joyned together.

deſtroy] Heb. *cut off*.

thy mother] Samaria, or the whole body of the Kingdome: or the Church; in whoſe name they prided themſelves: as the Papiſts do at this day. The vulgar Latin tranſlates thus, *nocte tacere feci matrem tuam.* The LXX νυκτ᾽ ὁμοίωσα τὴν μητέρα σου. Both miſ-joyning night (which yet hath an *Athnach* upon it) to the words following: And the LXX reading דמיתי for ידמיתי,

V. 6. *My people*] God here begins to fall upon the Prieſts; and chargeth them with ſloth, and Ignorance; and that by their default, not doing their duty in teaching, his people periſhed for want of inſtruction and knowledge, Mat.15.14. Ezek.33.6. Prov.29.18. Eſay 5.13.

becauſe thou haſt rejected] Their chief duty is to teach and inſtruct, Lev.10.11. Deut.33.9,10. Mal.2.7. 2 Chron. 17.8,9. And therefore they themſelves muſt not be without knowledge. But the Prieſts of the Iſraelites, of the Ten Tribes, of whom here he ſpeaketh, did reject this knowledge in an high degree.

forgotten] This may be underſtood either of the Prieſts, or people, or of both together; For the Prophet is quick and conciſe, ſpeaks ſometimes in his own perſon, anon in Gods perſon; ſometimes to the people, ſtraight to the prieſts, and quickly to the people again. And likely the people willingly would forget the Law, and not have the threatnings of it ſtill thundering in their ears; they were well contented with ſuch Idol, and idle Prieſts, and dumb dogs that could not, or would not bark. The knowledge of the Law of God made mainly againſt prieſts and people of the ten Tribes.

I will alſo forget] Thee, and thine; thy ſelf, and thy poſterity they ſhall not be remembred, nor reckoned in my Covenant.

V. 7. *as they were increaſed, ſo*] Namely, in dignity and authority; ſo referring this to the Prieſts. Or if we refer it to the people, then, as they were increaſed in number, riches, and all manner of Bleſſings, ſo they took the more liberty and boldneſſe to ſin againſt God. Which argues the more their ingratitude, and impiety againſt him.

therefore will I change] It is Gods doing; the enemies were but Gods inſtruments. The *Targum* thus; *they have changed.*

their glory] Their proſperity wherewith they made themſelves drunk, and wherein they ſo gloried, Phil.3.19. Or rather, underſtanding it of the Prieſts, their prieſtly Prerogatives wherein they gloried, ſhould be turned to their ſhame, Mat.1.9,10. and 2.2,3,9.

V. 8. *They eat up*] They fatten themſelves with the ſacrifices which my people offer for their ſins, and are greedy after them; & take no care of their converſion, but rather willingly ſuffer them to multiply their ſins, & foſter them therein for the ſacrifices ſake.

the ſin] Sacrifices for ſin, Exod.29.14.

ſet their heart on their iniquity] Heb. *lift up their ſoul to their iniquity.* Deut.24.15. Jer.22.27. The prieſts hearts are ſet on it, and glad at it, at the peoples ſins and iniquity. And the peoples hearts, and ſouls are ſet on, and lifted up to their iniquity, heartned to it, and hardned in it, by the prieſts meanes; perſwaded by them, as if their conſciences were diſcharged, and themſelves quit of the guilt of their ſins, by thoſe very ſacrifices; and therefore relying upon the virtue and efficacy of them, they might ſin the more freely and boldly. Thus the covetouſneſſe of the prieſts corrupted the right end and uſe of the ſacrifices; and turned them to the clean contrary.

V. 9, *like people, like Prieſt*] Eſay 24. 2. ſignifying, that as they have ſinned together, ſo ſhall they be puniſhed together, without any difference or reſpect had of their office. The prieſts ſhould not onely be ſpoyled of their honour, and made to differ in nothing from the common people, but both ſhould undergo the ſame common Judgment; both puniſhed, as after followeth. The Prieſts of and among the Iſraelites were no true prieſts indeed, neither in deſcent, nor doctrine, ver.6. But yet that account and reputation they had among them, as ſuppoſed to be ſuch, they ſhould loſe it alſo.

puniſh them] Heb. *viſit upon*. See on Chap. 1.4.

reward them their doings] Heb. *cauſe to return*, Chap. 12.2. Jer.32.19. Eſay 65.6. Prov.24.12. Pſal.94.23. 2 Chr.6.23.

V. 10. *For they ſhall eat*] Lev. 26.26. Hag.1.6. Micah 6. 14. Not meat, but Gods bleſſing, is the ſuſtenance of man, Mat. 4. 4. Though the prieſts eat the ſin of the people, ver. 8. yet they ſhall not be ſatisfied, Ezek. 7. 19. *Quo plus ſunt poto plus ſitiuntur aquæ.*

commit whoredom and ſhall not encreaſe] The vulgar Latine thus; *They have committed whoredome, and ceaſed not.* The LXX, οὐ κατευθύνωσι, ſhall not be directed, or righted. The true meaning is, according to the true Hebrew, to ſhew that their wickedneſſe ſhall be puniſhed on all ſorts and ſides; for though they think by the multitude of wives, or whoredome, to have many children, yet they ſhall be deceived of their hope, Chap.9.14. In vain do ſinners ſeek and hope to obtain their deſires by unlawful means.

becauſe they have left off] This the fountain of all their miſeries.

to take heed to the Lord] Zech.11.11. and to his word and worſhip, Jer.2.13,17. and 5.7. and 9.13. and 16.11. Eſay 1.4.

V. 11. *whoredome*] The LXX, as now we have it, do much alter and corrupt the true reading, and meaning of this verſe, and of the 12,14,15,17,18,19. verſes following. The vulgar Latine, much better. The meaning of this 11. verſe is, That their abundance makes them run into all riot, in carnal ſinfull pleaſures.

take away the heart] ver. 12. So drown them, and make them drunken, that they become like bruit beaſts; deprive them of the uſe of common ſenſe and reaſon; and have not the hearts of men, to heed the Lord, and his Judgments againſt their ſins, either threatned to come, or though preſently inflicted upon them, Prov.23.33.

V. 12. *My people*] Thus he ſpeaketh by deriſion, in calling them his people, which now for their ſins they were not. Or this aggravateth their ſin, that being his people, at leaſt in profeſſion, they ſhould thus fall to Idolatry. The LXX thus, *The heart of my people embraceth whoredome, and wine, and new wine.* So, joyning *my people*, to the former verſe.

ask counſel] Inſtead of ſeeking after Gods Oracle, to have Counſel given them in difficult caſes.

at their ſtock] Or, *block*; Namely, their Idols; made of wood, Jer.2.27. and 3,9. Eſay 40.20. and 44.14——18. He calls them thus in way of greater deteſtation, and to ſhew their greater madneſſe and brutiſhneſſe.

their ſtaffe] Pointing at their madneſſe again. Some think he hath relation to an ancient manner of divining by ſtaves and rods; and hold that here are meant the rods of the South-ſayers and Magicians; as thoſe, Exod.7.12. Others, that this is ſpoken by way of Irony and deriſion; as Eſay 40 18,&c. And is as much as if a blind man ſhould ask counſel of his ſtaffe.

the ſpirit of whoredomes] Namely, the inclination and affection unto Idolatry; which is ſpiritual whoredome, kindled in the heart of man by the evil ſpirit: See Eſay 44.20. The vehement and impetuous motions and commotions of the minde, are called in Scripture by the name of ſpirits: ſo the ſpirit of Jealouſie, Num. 5.14. the ſpirit of lying, 1 King.22.22. a ſpirit of perverſities, Eſay 19.14. a ſpirit of ſlumber, or deep ſleep, Eſay 29.10. And ſo a ſpirit of uncleanneſſe, of errour, of giddineſſe. In all which the evil ſpirit the devil, hath a working hand.

them] Not in the Hebrew, but underſtood, as Chap.2.7.

a whoring] as lewd women, without all ſhame, are led after their luſts.

from under their god] Chap.1.2. from after their god; withdrawing their due ſubjection from him.

V. 13. *They ſacrifice*] This ſhewes the kind of their whoredome to be Idolatry. They pretended a good intention; and great zeal in their manner of worſhip. But that ſalves not the ſore. God declares this to be ſpiritual whoredome.

upon the tops] Idolaters uſually delight in high places, there to perform their worſhips. And hence we have ſo often mention of high places; as 1 King.3.2,3. and 12.31,32. and 15.14. & 22.44. 2 King.12.3. & 15.4,35.

of the mountaines] Iſa.1.29. & 57.5,7,9. Ezek.6.13.

incenſe] See on Chap.2.13.

hills] Ezek.20.28. Jer.13.27. & 2.20. 2 King.17.10.

under oakes] Eſay 1.29. & 57.5,7. Ezek.6.13.

the ſhadow] Becauſe of the greatneſſe of the trees and leaves; they yeelded the more ſhade from the bright light, and ſcorching heat of the Sun in thoſe hot climates. Thus there is a ſhew and ſhadow of humane wiſdome in this part of their will-worſhips, as Col.2.23. But all this was againſt Gods expreſſe Law, that commanded the place for ſacrifice to be the Altar onely in the Court of the Temple at Jeruſalem, Deut.12.2——7. 2 King.18.22. Neh. 10.34. And yet they did not ſtick to glory in their ſhame, in exceeding and excelling the Jewes in the numerous multitudes of their Altars, and places of worſhip, Chap.12.11.

Therefore your daughters ſhall] Becauſe they take away Gods honour, and give it to Idols, therefore he will give them up to their luſts, that they ſhall diſhonour their own bodies, Rom.1.28. See Amos 7.17.

V. 14. *I will not*] Or, *ſhall I not?*

puniſh your daughters] Puniſh thoſe ſhameful ſins in them; but let them run headlong in thoſe bad courſes. God will not vouchſafe his reſtraining grace; but deliver them up to their own vile luſts. See Gen.20.6. Rom. 1. 24,26,27,28. And ſo vindicate and revenge himſelf, and his glory, 1 Sam.2.30. By the other reading, God will moſt ſurely puniſh them, Heb.13.4.

nor your ſpouſes] Or, *daughters in-law*. The word ſignifieth both.

commit adultery] Some underſtand this of their raviſhment by force; as enemies uſe in ſacking of cities. And ſo likewiſe they take that place, Amos 7.17.

for themſelves are ſeparated with whores] They ſeparate themſelves from me, cut themſelves from my covenant and communion, by joyning themſelves to harlots, which were excommunicated from amongſt Gods people, Prov.2.16. & 6.24. See of this ſeparation, Prov.18.1. Ezek.14.7. Hoſ. 9.10. Jude 19.

ſacrifice with harlots] Like that, Numb.25.1,2,3. Thus they defiled themſelves with carnal and ſpiritual pollutions.

that doth not underſtand] verſ.6. Their ignorance ſhall not excuſe them; they are willingly ignorant, and blindfold themſelves.

ſhall fall] See on verſ. 5. Fall, both into ſin and puniſhment.

V. 15. *though thou Iſrael*] Leſs marvel though the Iſraelites did ſo; being brought to it, and accuſtomed in it, ever ſince the dayes of the firſt Jeroboam; neer two hundred years ago.

yet let not Judah offend] God turneth his ſpeech to Judah, willing them, that by the example of Iſrael they do not ſin, by whoredoms, in worſhiping Idols. Dangerous it was to Judah, to have ſuch, and ſo neer a neighbour, as Idolatrous Iſrael was. We are apt to receive contagion that wayes, 1 King.11.2. Judg.3.6,9. which made God ſo often, and carefully forewarn his people againſt the like infections by the Canaanites, Deut.7.3,4. Exod 34. 15,16. As here he doth, againſt the like danger by the Iſraelites. See Chap.6.11.

Gilgal] This was neer Jordan, the Eaſt border of Jericho; not far from mount Gerizim, & Ebal, and Ai, and the valley of Acor. There Joſhuah pitched the twelve ſtones; & circumciſed the people, whence he named the place Gilgal: and there he kept the Paſſeover: See Deut. 11.29,30. & Joſh. 4. and 5, Chapters. And his conſtant Camp was there, Joſh.9.6. & 10.6,15,43. And there he divided the land, Joſh. 14.6. There was the Tabernacle and the Sacrifices. There they made Saul King before the Lord, 1 Sam. 11. 14,15. There Samuel, in his circuit, kept Aſſizes, and hewed Agag in pieces before the Lord, 1 Sam.7.16. & 15.33. After Jeroboam ſet up idolatry, there were in the dayes of Ahab and his ſons, the Prophets Elias, and Eliſeus, and a Colledg of Prophets in Gilgal; whoſe pottage Eliſeus healed; and for whom he multiplyed the loaves, 2 Kin. 2.1. and Chap.4.38,41,43. This became a famous high place for idol-ſervice and ſacrifices; and ſo abominable. See Hoſ.9.15. and 12.11. Amos 4.4. and 5.5. The LXX as now we have it, do much miſ-read this verſe, and invert it.

Beth-aven] 1 King. 12.29. It is the ſame as Bethel. And of Bethel, See on Chap.10.15. But becauſe Bethel ſignifies the Houſe of God, Gen. 28.17. and that this place had been prophaned by the idolatry of the calves; the Prophets do often call it Beth-aven, that is to ſay, the houſe of an Idol, or the houſe of vanity, Hoſ.5 8. and 10.5. Beſides, that neer unto Bethel, there was another place, called Beth-aven, Joſh.7.2.

nor ſwear] This form of oath is lawful; but not to be uſed by idolaters; as thoſe were in the former words. God would not have his name in the mouth of idolaters: See Pſal.50.16. nor would have his people to take the name of idols in their mouthes, Pſal. 16.4. nor muſt his people uſe it, as idolaters do. They pretended they did ſwear by the true God, when they ſwore by theſe calves, Amos 8. 14. for the ten Tribes did profeſs that they worſhiped God, in them imitating Aaron, Exod.32.5. 2 King. 10.16. which notwithſtanding was reproved by God. God cannot endure it, to be joyned with idols, 2 Cor.6.15. Zeph.1.5. Ezek.20.39.

V. 16. *For Iſrael ſlideth back*] Deut.32.15. Zech.7.11. See Pſal.125.5. and 78.57.

as a lamb in a large place] Sheep are ſociable. A Lamb being alone, by its bleating, bewrayes its fear and unquietneſs, and its deſire and ſeeking after the dam, and the flock, and ſhepherd, that it periſh not. God will put Iſrael in that caſe. Iſrael was a wanton heifer; the whole field and paſture could not containe and content her. God would tame her, and make her as this Lamb. Seeing they have been ſo rebellious, and have loved liberty ſo well, I will grant it them, but to their ruine; like to the liberty of a Lamb in the wilderneſs, where it would be expoſed to a thouſand dangers and miſeries. Unleſs he threaten them with the deſolation of the countrey, and with the ſmall number which ſhould remain in it.

V. 17. *Ephraim*] The ten Tribes, called by the name of their cheif City. Whence was the firſt, and the moſt of their Kings; and where their head City Samaria was. Thus uſually is it taken, Eſay 11.13. and 7.17. and 17.3. Jer.7.15. and 31.9. 20. Pſal.60.7. and 108.8. Hoſ.6.4. and 11.8.

is joyned to idols] And that Tribe was the head-ſpring of all their idolatry, 1 Kin.12.28. Targum thus; They have permitted to themſelves idols. The LXX thus; They have ſet to themſelves ſcandals.

Let him alone] A fearful diſmiſſion. that is, Thou Judah, or every Believer, have nothing to do with him; by conference of ver. 15. Others ſay, Such as are good amongſt them, let them be ſeparated from him to Judah, or ſome other faithful, 2 Cor.6.17. Or elſe, Let him be filthy ſtill, Ezek.20.39. Apoc. 22.11. Or do thou Hoſea forbear further to deal with him, by preaching to reclaim him: For it will not be, he will not be drawn away from his idolatry, All theſe do not ſo much differ, but that they might be conjoyned.

V. 18. *Their drink is ſowre*] LXX. thus; ᾑρέτισε Χαναναίους miſ-reading סבאם for סבאם Targum thus; Their Princes multiply feaſtings with violence. Heb. *is gone, dead*, or *ſtinks*. A metaphor, or proverbial ſpeech, to ſet out the filthy corruption of the people, in their lives and religion. They are ſo given to ſwilling and gluttony, that they belch out, and caſt up ſtinking vomitings.

They ſo ſwill in drink, and ingorge themſelves therewith, that over-charging their ſtomach, it grows ſowre in it. They ſin not in a common way, or keep any mean, or mediocrity in ſinning; but to exceed, as they are paſt all ſhame altogether, Pſ. 14.3. Iſa. 1.22.

whoredome] Spiritual with images; not excluding the carnall whoredome.

rulers] Heb. *ſhields*, Pſal. 47.9. The heads of the people; who ſhould have remedied, and curbed thoſe ſins and ſinners, and protect the people, do ſpoil them.

Give ye] Prov. 30.15. They are ſo ſhamefully impudent in receiving bribes, that they will command men to bring them unto them: and ſo the Rulers baſe coveting of preſents, diſgraceth all the government; they make publike ſale of juſtice and right: See on Micah 7.3. The foreſaid ſins commonly follow idolatry. LXX thus, They loved ſhame by gifts.

V. 19. *The wind*] The denunciation of Gods judgements, and revenge upon them for their foreſaid ſins.

hath] Speaks of the time to come, as if it were already paſt and done, for the certainty of it.

bound her up in her wings] To carry them ſuddenly away, as it were, by a ſtrong puffe of wind, or a ſtorm. They ſhall be ſpeedily carried away into Captivity, as if upon the wings of the wind. See the phraſe, 2 Sam. 22. 11. repeated, Pſal. 18. 10. See Pſal. 1. 4. Ezek. 5. 3.

be aſhamed becauſe of their ſacrifices] Seeing themſelves fallen from the hope which they had conceived, of pleaſing God by them; and deceived in the truſt which they had put in them: or, they ſhall be diſgraced; that is to ſay, they ſhall fall into extream miſery and ignominy, through their Idolatries, Jer. 2. 26, 27. Eſay 2. 20.

CHAP. V.

Verſ. 1. HEar] This, and the two Chapters following, ſeem to belong to the ſame prophecie or Sermon. In this chap. are ſins charged upon all, of all ranks in Iſrael: Their fall, and Judah's with them. And again are repeated, the ſins of both: And Gods judgements againſt both. Theſe in this verſe, the Prophet calls for, and commands audience.

O Prieſts] Whoſe function was to teach and correct others, and be good examples themſelves. Eccleſiaſtical perſons in the firſt place are called upon.

O houſe of the King] Kings are not exempted from obedience to Gods Will and Word. Though they, of all others, will ſtand upon their priviledges and prerogatives. Nor can they exempt themſelves from his judgements; whereof they are the more worthy, as abuſing their high dignity, and truſt; and hurting more then others, by their ill example. And this may be extended to all Magiſtrates, Officers, Miniſters, and Counſellors of the King.

for judgement is toward you] Heb. *for to you the judgement is.* To you Prieſts, and Princes ſpecially, who ſhould have corrected and repreſſed others, and are the fountains of all evils your ſelves. The charge of teaching, and doing right and juſtice belongeth to you, and ye have been the chief authors of extortion & injury, as is ſaid afterwards. Or, Judgment is coming upon you, Mal. 2.1. as it ſpeedily fell upon the houſe of Jeroboam, and his ſucceſſors. Think not that ye can any wayes eſcape, and avoid it. Thus he ſummons and cites them to Gods tribunal. He will judge, and execute his judgements upon them.

becauſe] Or, *but.*

a ſnare on Mizpah] Ye Prieſts and Princes have laid ſnares to intrap the innocent in their lives and goods: as theeves and robbers do for paſſers by, or followers do upon the hills of Mizpah, and Tabor. Mizpah ſignifieth a beacon or watch-tower, or place of ſpial and ſpeculation, Gen. 31.49. And there were divers places of this name; one belonging to the Tribe of Judah, Joſh. 15. 38. another to Benjamin, Joſh. 18.26. another Mizpah of Gilead, Gen. 31.49. Judg. 10.17. & 11.29. another of the Moabites, 1 Sam. 22.3. This here ſeems to be neer Mount Hermon and Libanus, Joſh. 11.3. and watch towers are built on hills and mountains for the more ſpacious view and proſpect.

Tabor] We read of a City of that name given to the Merarites out of the Tribe of Zebulun, 1 Chron. 6. 77. And of the plain of Tabor, where three men going up to God to Bethel, did meet Saul, 1 Sam. 10.3. and of mount Tabor, Pſal. 89. 12. Jer. 46. 18. whether Barack drew his army, Judg. 4. 6, 12, 14. and where Gideons brethren were ſlain by Zeba and Zalmunna, Judg. 8.18. On theſe two mountains, it ſeems hunting and fowling were uſed; whence theſe ſimilitudes are taken.

V. 2. *And the revolters*] Terms taken from ſuch as are highway Robbers, which turn aſide, or lie in ambuſh, and hidden places, for mens eſtates, and lives. Others take them for revolters from the right Religion of Judah at Jeruſalem.

are profound] Deep, and deeply rooted in their own devices, wherein they pleaſe themſelves, and think to delude and deceive God; and ſo are obſtinate in their own ſuperſtitions, and contemn and reject all counſel, advice, and admonitions, to reclaim them. Others rather, that they ſeek deep and ſecret hidden lurking places for to work their miſchief, & have deeply engaged themſelves, and made great progreſſe that way. So Chap. 9.9. *They have deeply corrupted themſelves.* And ſo Eſay 31.6. *they have deeply revolted*; that is, exceedingly.

to make ſlaughter] Some underſtand this of their ſacrifices, here contemptuouſly called ſlaughter; as Eſay 66.3. But rather the literal meaning is to be embraced, as beſt agreeing with the context, that *profundarent (ut ita dicam) jugulationem*, were deep and very far gone in bloud and murder. And did it cunningly, that they might not be found out, and convinced of it, Chap. 4.2. See ſuch crafty and ſubtile oppreſſors ſet out in their colours, Pſal. 10.9, 10. Targum thus; *they ſlay very many ſacrifices to Idols.*

though] Or, *and.*

a rebuker] Heb. *a correction*: that is, I that am the ſupream Lord, will look over, and correct their judgements, and make theſe falſe Judges give an account. I will be he that ſhall reprove and puniſh all theſe iniquities, Job 24.16. Hoſ. 6.9. Or this they did, though I did rebuke them by my Prophets, and labour their amendment; which takes away all excuſe from them, and aggravates their crime: yet ſome would make the meaning this, *And I have been rebuked of them all.* Like that, Chap. 4.4. & Lam. 3.13. & Pſal. 22. 6, 7. & 44.14.

V. 3. *I know Ephraim*] They boaſted themſelves not onely to be Iſraelites, but alſo Ephraimites, becauſe their King Jeroboam came of that Tribe. And that was the chief Tribe of the ten: and they pretended many colours & ſhews of excuſes and defences for themſelves, under which they thought to hide and ſhelter themſelves. But all in vain. If they knew not themſelves, yet God did know them, and tels them ſo, that his eyes could not be blinded with ſuch ſmoaky ſhifts.

for now] The thing he knew. For all their ſhifts and ſhuflings, pretences and defences, they were yet in all their will-worſhip of their own deviſings, but whoriſh and filthy Idolaters, when they left the rule of the Word and Law of God.

V. 4. *They will not frame their doings*] Heb. *They will not give.* Or, their doings will not ſuffer them: or their works will not ſuffer them to be converted. The Prophet may be conceived to ſpeak this, either in the Perſon of God, or in his own perſon. They are ſo drowned in their Idolatries and ſins, ſo devoted to them, that they are paſt hope of amendment; ſo mancipated to them, that their minds will not give way to them, or they give their minds to return. No hope remains, as Chap. 4. 17. They think no ways of any reconciling, returning to God.

their God] That had been theirs by Covenant, and is by their profeſſion; that had dealt with them as a gracious God, and was yet ready, upon their returning, to receive them.

for the ſpirit] Chap. 4.12. They ſo pleaſe them: in their whoriſh wayes, the Devil hath ſo madded them, that now without all ſhame, as whores in publick ſtewes, they act their filthineſſe.

not know the Lord] This is not to extenuate their fault, but amplifies it, That they have baniſhed from them the true knowledg of the Lord; ſhut their eyes againſt it.

V. 5. *And the pride*] In contemning Gods will and word in his, and by his Prophets: proudly bearing out themſelves againſt them, without fear, yea haughtily, ſcorning their reproofs. Some here would underſtand God himſelf to be called the pride and glory of Iſrael, as Amos 8. 7. And to like purpoſe would wreſt thoſe places, Nah. 2.2. 2 Sam. 1.19. as the Temple is called the excellency of Jacob, Amos 6. 8.

teſtifie] Needs no other witneſſe. This their impudent boldneſſe in ſinning, and contemning of God, makes them notoriouſly guilty, and altogether inexcuſable, Chap. 7. 10. Eſay 3. 9. The others make God here to witneſſe againſt them; as Ruth 1.21. Job 10. 17. Micah 1.2.

therefore] In vain they promiſe to them impunity.

Judah alſo] Mercy was promiſed to Judah, Chap. 1. 7. But this is ſpoken here of ſuch degenerate Jews as fell off, and joyned themſelves to the Iſraelites and their Idolatries.

V. 6. *They ſhall goe with their flocks*] To offer ſacrifices. By them to ſeek counſel and help of God, and to win his favour. And they ſhall be ſtudious and earneſt in this kind, ſpare no coſt or pains; but abound in their ſacrifices, Mic. 6. 7. And they truſted in, and by their ſacrifices, to pleaſe and pacifie God. Thus men are apt to truſt in outward rites, exerciſes of Religion, and ſecurely to reſt there; which yet are but helps to faith in Chriſt, and repentance for ſin: yea, many times they are the bolder to ſin, when they think they have ſuch means of expiation ready at hand; and have their good intentions withal, by thoſe meanes to ſeeke the Lord.

But they ſhall not find him] All aforeſaid is in vain altogether, whiles they remain ſinners, continuing therein, Prov. 1.28. Eſay 1. 15. Jer. 11. 11. Ezek. 8. 18. Micah 3. 4. John 7.34. & 9. 31. God mainly requires the heart and inner man; ſpiritual ſervices and ſacrifices. They abuſed the true end of the ſacrifices, their outward ſervices, though never ſo many, ſhall not ſerve their turn, and ſave them. God will forſake them, as ver. 15. Ezek. Chap. 10.

from them] From ſuch a kind of ſeekers aud worſhippers.

V. 7. *treacherouſly*] Like an adulterous woman which conceives and brings forth by others, more then by her husband, Jer.3.20. The meaning is, the peoples corruptneſſe ſheweth it ſelf in this; that publick orders ſerve for nothing, but to make them fitting for Idolatry, and not to turn and amend them. Treacherouſly breaking his Covenant, and proſtituting themſelves to Idols.

ſtrange children] Of ſtrange women; ſo mingling the holy ſeed with the Heathen: And thoſe likely brought up as ſtrangers to God, and his people, in the ſuperſtitions, and Idolatries of the Heathen. Contrary to that, Deut.7.3,4. Or elſe, children like themſelves, brought up by them in the ſame apoſtacy, and continuing in the ſame treachery, ſo that now it grows to be hereditary, and no hope is left remaining; and I cannot call them my children, for the children of Abraham, but ſtrange children, Eph.2.12.

a moneth] their deſtruction is not far off, or a ſhort time will ſerve for to root them quite out. See Zach.11.8. 1 King.14.14. Or elſe moneth may be taken here, as Jer.2.24. and ſo, that their own deſperate diſſoluteneſſe and looſneſſe of life ſhall devour and conſume them, as it were, by piece-meal.

devour them] as a gulph ſwallow them up.

with their portions] As formerly out of Jer.2.24. Or, elſe, the portions of their wealths, and ſtrengths, their victuals, ammunitions, and fortifications.

V. 8. *Blow ye the cornet*] Here the Prophet, as an Herald from heaven, not a Prophet, proclaimeth war, ſeeing his former warnings and threatnings would not ſuffice. As God commanded Ezekiel to lay a ſiege, Ezek.4. That they may know, God threatned not in vain; but his executions ſhall follow his threatnings cloſe at the heel. The wicked counted the Prophets words but vain; but here God himſelf comes in ready armed, to take revenge.

in Gibeah] A repreſentation of the enemies ſudden coming: as it were by a ſignal given from theſe high places of Benjamin, which bordered upon the Kingdom of the ten Tribes, 1 King. 15.21,22, Gather Souldiers, prepare for defence; yet all ſhall not ſerve; neighbouring ſtrengths, ſhall be but a vain confidence. Of Gibeah, ſee on Chap.9.9.

in Ramah] There was Ramah in Naphtali, Joſh.19.36 And Ramah of Zophim, 1 Sam.1.1,19. where Samuel was born, dwelt, Judged Iſrael, dyed and was buried. And Ramah of Benjamin, Joſh.19.25. neer to Gibeah, Judg.19.13. 1 Sam.22.6. Eſay 10.29. and bordering upon Judah. There Rachel was buried, neer Bethlehem. Whence is that, Jer.31.15. Mat.2.18. And this ſeems to be meant in this place.

cry aloud] A third repetition, in this verſe.

at Beth-aven] A city differing from Bethel, and ſituate between Ephraim, and Benjamin, Joſh.7.2. & 18.12. belonging to the Kingdom of Iſrael.

after thee, O Benjamin] The City of Beth-aven being a little beyond Benjamins Countrey. Or, thus, Benjamin and Judah after Ephraim and Iſrael, ſhould prepare themſelves to ſuffer the calamities of war.

V. 9. *Ephraim ſhall be deſolate*] Here deſolation, deſtruction, and devaſtation, is denounced; and that by reaſon of their deſperate and irrecoverable ſtate in ſin. And indeed the kingdom of the ten Tribes never recovered their eſtate again, after their deſolation by Shalmaneſer, 2 King.17.

among the tribes of Iſrael have I made known] I do not ſuddenly, raſhly, or haſtily proceed to vengeance; but make it known before: Or thus, in the perſon of the Prophet, I have done my duty, and made known, among all the people, the wrath to come; as Ezek.33.38. ſo that the people may thank themſelves, if they will be wilfully blind and beſotted.

ſhall ſurely be] By the ſucceſſe, they ſhall ſurely know that I have determined this, which they ſlight as uncertain, if they be not careful, by timely repentance, to prevent it. And ſo he goes on to deal againſt both, to the end of the Chapter: This wrath and vengeance, is firmly and irrecoverably determined by God; not conditionally threatned, as moſt commonly it is; but they being deſperate in ſin without hope of repentance, it is preciſely and abſolutely decreed and denounced; ſo that none may conceit any hope of eſcaping it.

V. 10. *The Princes of Judah*] To them of Judah alſo, he was a Prophet, Chap.1.1. And Judah was not free of ſin, though not ſo ſinful as Iſrael. And the Princes, they the fountains of all evil; *Magnates, magnetes*; they confounded all, that ſhould have kept all right and in order.

that remove the bound] They ſhould be as boundaries of land, to ſet and keep all things right and ſtraight. But they do violate all laws, which are the publike bounds of every ones right: and in their judgments do overthrow particular mens titles, concerning the lawful poſſeſſions of their goods. The haynouſneſſe of this crime appears, Deut.19.14. and Chap.27.17.

like water] Like a cloud, or deluge of waters, moſt abundantly; the greater ſhall my wrath and vengeance be againſt them.

V. 11. *Ephraim*] returns to the Iſraelites.

is oppreſſed] And preyed upon. As Judges 4.3. & . 10.8.12.

and broken in judgment] By the abuſe of publick orders, and officers, and Gods hand of judgment in it.

becauſe he willingly walked] Juſtly for this cauſe; Becauſe he walked after the commandement and traditions of men; and that willingly, becauſe he better liked them, then Gods commandements: as was ſpecially ſeen, in their willing following the commandement of Jeroboam for idolatry, 1 King.12.28,29. They were as ready to obey, as he to command. Though to aggravate his ſin, he is ſaid to make them ſin, to drive them to it, 2 King.17. 21. Some with the LXX tranſlate thus, Becauſe he would, he went after vanity, or vain things; he willingly followed vanity; as Job.31.5. 2 King.17.15. 1 Sam.12.21. The LXX varies much more, in the verſion of this verſe. And the Targum thus, Their Judges turned themſelves to go aſtray after lying riches. Vulgar Latin thus, *calumniam patiens eſt Ephraim, quoniam cœpit abire poſt ſordes.*

V. 12. *as a moth*] I will cauſe them, by little and little, to conſume themſelves with diſorders, and inward evils, until they be quite overthrown, Job 4.19. Eſay 50.9. and 51.8. The LXX hath ταραχή.

Judah] His ſin alſo is not without its puniſhment.

rottenneſſe] Or, a worme, ſee Job 13.28.

V. 13. *When Ephraim ſaw*] The ſore, and the ſhift of both: they both ſee their ſickneſſe and wound; but not the true cauſe of it, Gods wrath for their ſins. They feel the preſent ſmart; as bruit beaſts will do their blows, and roar at them; but know neither the cauſe why, nor the means how to prevent them afterwards. So they ſaw the evils that did conſume them, but took not the right courſe to remove them.

Then went Ephraim to the Aſſyrian] Menahem, King of Iſrael, required the aſſiſtance of Pul, King of Aſſyria, 2 King.15.19. Thus they repented not with theſe lingring puniſhments, but betook themſelves to vain ſhifts, and the arm of fleſh, to broken reeds; as is uſual with ſuch ſinners, in like caſe to do. They went not to God, as they ſhould have done. Chap.14.1,2,3. and Chap. 6.1,2. but they went to the Aſſyrian. Of the Aſſyrians, ſee the Annotations on Chap.7.11.

and ſent] That is, Judah ſent: which is to be ſupplied by analogy of what went before, and follows after. See 2 King16.7. Both alike ſinned in this kind.

to King Jazeb] Or, the King of Jazeb; or to the king that ſhould plead, defend, and revenge them. Some think this to be the name of a King, or rather of his City, or Country, of ſome place or petty kingdom in Aſſyria. To Tiglah-Pilneſer King of Aſſyria; Ahaz King of Judah, ſent for help againſt Rezin King of Syria, and Pekah King of Iſrael, 2 King.16.7. 2 Chr.28. and went not to God for help; but rather refuſed him, Eſay 7.12,13.

yet could he not] This ſhall not profit you in the end. It ſhall ſhew you your folly. The wiſe way is to run to God. All others ſhall prove Phiſicians of no value.

V. 14. *as a Lion*] In the end he will be more then a moth, and rottenneſſe, when they will not repent upon lingering puniſhments, he will grow to be a very Lion. This men get by ſeeking to vain helpes againſt God. Nothing can reſiſt his hand. See Chap. 13.8. Lam.3 10. Pſal.17.12.

and go away] A term taken from wild beaſts, which having taken any prey, do run away preſently, ſo that the prey cannot be recover'd from them: yet he will go away with the prey, not as a Fox, ſlily and ſtealingly; but as a Lion openly, daringly, and without any fear, of any reſcue

V. 15. *return to my place*] I will take away the preſence of my help and grace from them; as if I did ſhut my ſelf up in heaven, as if I would nor care for them any more; and I will expect the iſſue of their behaviour upon my fierce wrath. See Eſay 18.4.

till they acknowledge] Here are the two parts of repentance expreſſed.

they] Both Ephraim, and Judah; of both whom in the former verſes.

acknowledge their offence] Heb. *be guilty*, Lev.26.40,41. Jer.29. 12. Ezek.6.9. & 20.43. & 36.31.

and ſeek my face] And favour. See Pſal.27.8,9. & 31.16. and 44.24. and 51.9. & 80.3,7,19. Eſay 55.6.

in their afflictions they will] Here is the end and uſe, and fruit of afflictions, Pſal.78.34. & 83.16. Judg.3.9,15. & 4.3 & 6.6,7. and 10.10 and Eſay 26.16.

early] That is, with all ſpeed, care and induſtry, Job.8.5.

CHAP. VI.

Verſ.1. COme] An exhortation to both, to return to the Lord; upon his readineſſe to heal and revive them.

All means of converſion afforded to Ephraim, and Judah and yet they all deal treacherouſly, Gilead, the Prieſts, Ephraim, and Judah.

and let us return] He ſheweth the people how they ought to return to the Lord, that he might call back his plagues. To others, it ſeems to be a diſcourſe of the people repenting, being the ſequel of the precedent Chapter, ſo as they yield not to deſpair, but rather raiſe up themſelves to repent, and to hope in Gods mercies; each one beginning with himſelf; and then mutually exhorting one another, as the words do ſhew.

for he hath torn and] And indeed this is the courſe and cuſtome of God, He ſo ſmites, as willing to heal, though he tear as a lion, Chap. 5.14. yet leaves place for mercy; and in his puniſhments, aims at repentance. And the knowledg of this, aud the apprehenſion and hope of mercy, is the very beginning of repentance, and induceth ſinners to it, Pſal. 130.4. See Deut. 32. 39. 1 Sam. 2. 6. Job 5. 18. Eſay 30.26.

bind us up] As a Chyrurgion having laid on plaiſters, then binds up all.

V. 2. *After two dayes*] In a very ſhort time he will reſtore us; as it were from death to life, upon our repentance, Eſay 54.7. The Jews underſtand the two dayes of their deliverance, from the Egyptians bondage, and Babylonian captivity, and the third day of their redemption by the Meſſias. Others, hold it to be a ſecret prophecie of Chriſts Reſurrection the third day after his death, 1 Cor.15.4. But this ſeems too far-fetcht; and that place may not have relation to this Text, but to other Scriptures: unleſs we hold according to that rule, That there are many prophecies concerning Chriſt, which firſt have their accompliſhments in others, as in Types, and after receive their full and perfect accompliſhment in him: as that, Chap.11.1. The true ſenſe is, that though God deliver them not in the firſt, or ſecond day, but delay a while longer, yet they will patiently expect, and truſt ſtill, that aſſuredly at laſt he will deliver them. Thus they ſtrengthen themſelves in their faith and hope, though two days paſſe without help; as Jer.8.20. A remarkable pattern hereof we may take to be that of our Saviour, 1 Cor. 15. 4. and we muſt be made conformable to our head, Rom. 8.29.

live in his ſight] Here is their hope. In the ſight of God, is all life and felicity, the life of grace and glory, Pſal. 16 11. & 17,15. Apoc 7.9. we ſhall live under his protection and favour, participating of his grace, and in his fear and obedience.

V. 3. *Then ſhall we know*] Naturally we are inclining and prone to doubt of Gods favour. Therefore the faithful continue and go on to encourage themſelves in their comforts. And this is the exerciſe of their faith. Then ſhall we know, though now we ſee no ſuch thing. The light of life ſhall dawn at laſt, after this darkneſſe, Rom.1.20. Pſal.30.5.

if we follow on] Or, *how to follow*, John 8. 31, 32. If we manfully ſtrive to ſurmount all impediments, which would otherwiſe hinder us from attaining that grace, which yet ſeemes ſhut up from us.

his going forth] The manifeſtation of himſelf in grace and favour. Others thus, the manifeſtation of his Grace in his Son, the knowledg of God, which ſhall be through Chriſt in the Goſpel, ſhall be in the appointed time, and ſhall keep its ordinary courſe, as the Sun doth at his riſing. See Judg.5.31. Prov. 4.18.

as the rain] The fruit of this his appearing, and revealing of himſelf. See Job 29.23. Pſal.72.6. It ſhall be as the rain watering the earth, and making it to fructifie.

as the latter and former] So ſhall he ſeaſonably and conſtantly ſhour down his bleſſings upon us. The ſum is, we ſhall more and more increaſe in the knowledg of God, notional, and experimental: as the light of the morning doth hourly more and more increaſe, and grow fruitful by it, as the earth doth by the rain. Thus they go on in reckoning up the effects and benefits of Gods grace and bounty towards them, upon their repentance; He will heale us, revive us, and we ſhall live in his ſight, and know him, and find his gracious favour ſtill more and more. Thus the faithful increaſe in the knowledg of God, and truſt in him. The LXX thus, ὡς ὄρθρον ἕτοιμον εὑρήσομεν αὐτὸν.

V. 4. *O Ephraim*] The Prophets, as hath been ſaid, uſually add to their threatnings, ſome promiſe of hope and comfort, leſt the faithful ſhould deſpair. And again, to their Promiſes, ſome threatnings and exceptions, leſt hypocrites lay hold on the promiſes, which indeed belong not to them. For they had to do both with the whole body of the people that was corrupt; and alſo with a few godly ones amongſt them. Here the Prophet turns himſelf to the ſimilitude, and ſhewes they were incorrigible, incurable.

what ſhall I do unto thee?] A pathetical conteſtation, appealing to their own conſciences, in the matters following. See Chap. 11.8. Eſay 1.5. & 5.4. ſeeing your perverſneſſe is ſo great, that ye cannot give way and place to my grace and goodnſſe; what now ſhall I do unto thee?

O Judah] Judah in no better caſe: A thing the more deploreable.

your goodneſſe] Or, *mercy*, or, *kindneſſe*: All the ſhews you make of converting to me, of ſerving and fearing me, have no firmneſſe nor continuance. He hath a relation likely to the frequent reformations of Gods worſhip, which were never of any long continuance among the children of Iſrael, longer then Gods hand was on them, Chap 5.15.

as a morning cloud] Which is ſuddenly diſperſed at the riſing of the Sun.

early dew] Which is ſoon dryed up. Thy goodneſſe had no continuance, no ſubſtance, or ſolidity in it.

V. 5. *Therefore have I ſhewed them*] Their former hardneſſe and obduration in ſin, cauſed God to deal hardly with them: an hard knot muſt have an hard wedg. They might thank themſelves they were ſo hardly dealt withal, and not complain of any ſeverity in God, they forced him to it, Eſay 28.21. Lam.3.33. I have ſeverely reproved, chidden, and threatned them by my Prophets, to ſet them upright, like as is done to a knotty and crooked piece of timber.

I have ſlain them] I have judged and condemned them to death. See 1 King.19.17. Jer.1.10. 2 Cor.10.5,6.

by the words] Gods word is compared to a ſword, a rod, a ſtaff, an hammer, a fire, Eſay 11.4. Jer.23.29. Heb.4.12. Apoc.2.16. for the force and effects of it. The Prophets duty, and the peoples, are to examine themſelves, how they are wrought upon by the Word.

and thy judgements are as the light] Or, *that thy judgements might be as the light*. My threatnings, and the ſentence which I have pronounced againſt them, hath euery morning been declared unto them by my Prophets; as the light to ſhew them their duty, Jer. 7.13. & 11.7. & 35.14 ſo that they could not pretend ignorance; which clears Gods juſtice, and convicts their contumacy. Some underſtand here the light; not of Doctrine, but of Gods judgments and puniſhments, Eſay 26.9. Job 37.23,24. Apoc.15.4.

that goeth forth] Every morning: whence ſome would collect, that the morning was the time for the Prophets uſual teaching and preaching. Targum thus, Becauſe I admoniſhed them, ſending my Prophets, and yet they did not return; I will bring againſt them ſlayers, in as much as they have tranſgreſſed the word of my good pleaſure, my judgement is as the light that goeth forth.

V. 6. *For I deſired*] Hypocrites will always have ſomewhat to alledge and pretend, and ſticke not to wrangle it out with God, whiles they are ſedulous in ceremonials and externals. So here, Our Saviour cites this Text twice, Mat.9.13. & 12.7. and it agrees with that, 1 Sam. 15.22.

mercy] Comprehends the duties of the ſecond Table.

and not ſacrifice] Comparatively; that is, more (as the word is after expreſſed) then ſacrifice. God condemns the abuſe onely, Eſay 1. 11. & 29.1,2. Jer.6.20. Amos 5.21. Mar. 12.33. The external worſhip of God, and all legal ceremonies, are underſtood hereby. The LXX read the words thus, Will I have mercy, or ſacrifice? reading the words interrogatively, to the ſame ſenſe.

and the knowledge of God] This comprehends the duties of the firſt Table. God here joynes both together. They muſt not be ſeparated.

more] The compariſon here expreſſed. The meaning is, both outward, and inward worſhip of God, are enjoyned, and to be conjoyned: which hypocrites pull aſunder, and reſt in the outward worſhip onely; which yet, without the inward, and without the real duties of the ſecond Table, is of no value and eſteem, but odious to God, Pſal. 50. 8. Jer.7.21,22. Eſay 66.3. He ſheweth to what ſcope his doctrine tendeth, that they ſhould joyn the obedience of God, and the love of their neighbour, with outward ſacrifice; for elſe outward ſacrifice will not ſatisfie God.

V. 7. *But they like men*] Heb. *like Adam*, the firſt ſinner of all, who brake Gods firſt Covenant with mankind; whence followed the general curſe upon all men. See Job 31.33. Iſa. 43.27. Or, as if it had been the Couenant of ſome mean man, Gal. 3.15. See 1 Cor.3.3.

there] Where, and when as I dealt with them, as is expreſſed, verſ.5. See 2 King.17.7, &c. yea even there, in the very abuſing of their ſacrifices. They ſhewed themſelves men, in tranſgreſſing the Covenant.

treacherouſly] Chap.5.7. & 7.13. & 8.1.

V. 8. *Gilead*] Which was the place where the Prieſts dwelt, and which ſhould have been beſt inſtructed in my word: it is thought to be Ramoth-Gilead, Joſh.20 8. & 21.38. which was one of the Cities of refuge, for thoſe which had committed ſome murther unawares; and he ſeems to infer, that it was a refuge for wilful murtherers. See Chap. 12. 11. Some underſtand this of the Countrey of Gilead, beyond Jordan, given to the two Tribes and an half, Num.32.1,26,29,40. and now captivated by Pul, King of Aſſyria, for their ſin, 1 Chron.5.26. But the addition of the word City makes againſt that; unleſſe by City we underſtand every City of Gilead, as ſome do. If this City, which ſhould have been a good example to others, was ſo wicked and bloody, what might be thought of other Cities? Of Gilead, ſee on Obad. verſ.19.

polluted with bloud] Or, *cunning for bloud*, or, *traced with bloud*; *guilty of much bloud*. The LXX. thus; But they are as a man tranſgreſſing the Covenant. There Gilead dealt treacherouſly againſt me, a City that acts vain things, troubling the water; reading ſo מים for מדם

V. 9. *And as troops of robbers*] As Judg.9.25. Prov. 11.23. as the Arabian in the wilderneſſe, See Obad. ver.5.

the company of Prieſts] Or, *the league and conſpiracy*; as Jer.11. 9. Ezek.22.25.

murther] By this it may ſeem, that this is a proſecution of that in the former verſe; that the Prieſts of Ramoth-Gilead committed all manner of bloudy cruelties: they were the companions, the Captains, and Commanders of ſuch bloody robbers.

In the way by conſent] Heb. *with one ſhoulder*; or, *to ſhechem*. One ſhoulder ſignifies one conſent, that they did it unanimouſly; by factions and conſpiracies. So Zeph. 3.9. If we take it for *ſhechem*, we find *ſhechem* to be a City of refuge on Mount Ephraim, Joſh.20.7. belonging to the Koathite-Levites, Joſh.21.21. a prime City in the heart of the Kingdome, where they met to make Rehoboam King, 1 King.12.1. and King Jeroboam dwelt there, verſ. 25. many travellers went that way becauſe of the celebrity of the City; and therefore that was fitteſt for their bloody robberie. Some thus, It may be that Jeroboam had placed there ſome falſe prieſts which himſelf had made: See Chap.5.2. which committed many outrages and murders upon them which frequented the Temple of Jeruſalem, contrary to his command: or, generally upon all travellers; and that by guile and treachery; as Simeon and Levi had of old time murdered the Chemites, Gen. 34. The LXX thus, Thy ſtrength is of ſuch a man, &c. as abuſeth his ſtrength to robbery, as aforeſaid. Thus variouſly are theſe words taken, and interpreted.

for they commit lewdneſſe] Or, ***Enormity***. I do liken theſe Prieſts violences to theſt, for they are cruel and inſufferable: or commit ſuch like enormities, as Simeon and Levi did at Shechem, Gen.34.

V. 10. *I have ſeen*] Whatſoever they dream or imagine, pleaſing themſelves in their wil-worſhips, and good intentions; yet I the true Judge do thus ſee and deem.

an horrible thing] Or, *bruitiſh and infamous*. The boldneſſe of Prophets from God in reproving ſin: They muſt ſet out ſin in its colours. Better ſo, then for people to find how fearful a thing it is to fall into the hands of the living God.

the whoredome] The idolatry; uſually called whoredome.

of Ephraim] Ephraim the chief Tribe and Head of that Kingdom; and Jeroboam the Ring-leader to Idolatry was of the Tribe of Ephraim, 1 King 11.26. & 12.26, &c.

V. 11. *Alſo O Judah*] The words of this verſe are ſo generally put, as that they may be divers ways applyed and underſtood. Some thus, O ye ten Tribes, though for the preſent you have no good plants of true believers amongſt you, yet ye ſhall be repleniſhed with them again, when ye ſhall be united again to Judah; and by means of the Goſpel which ſhall come forth of Jeruſalem, Pſal.110.2. Iſa.2.3. God ſhall deliver his elect of all Nations out of their ſpiritual captivity, and at laſt the whole body of his people Iſrael, Jer. 31.5. Others make God ſet an harveſt of joy for Judah, when he ſhall cauſe his people to return from their ſpiritual captivity, by the preaching of the Goſpel: like to that, Jer.31. 23. Zeph.3.20. Pſ.14.7. But others, more agreeable to the context, underſtand here the harveſt of Idolatry, and of Gods judgements for it. And that this harveſt either Judah hath ſet and ſown for Iſrael, taking from Iſrael the ſeeds and plants of idolatry, to corrupt it ſelf; and ſo by his example to confirm it in Iſrael, to propagate and ripen the harveſt of Iſrael, and Gods anger for it. Or rather, that Ephraim and Iſrael have alſo ſown the ſeeds, and ſet an harveſt of idolatry in Judah, corrupting Judah, and ripening him for the harveſt of Gods wrath. And this relates, as the former likewiſe doth, to that hiſtory, 2 Chron. 28.8, &c. So that the meaning will be, That Ephraim had not onely defiled Iſrael with Idolatry; but alſo had ſowed it in Judah, or Judah had taken the ſeeds, and plants, and harveſt of Idolatry from them, when Ahab was joyned in affinity with the Kings of Judah, and when Ahaz reigned in Judah, and in the end of his reign was delivered into the hands of Pekah, King of Iſrael.

when I returned] When I did it by my Spirit in the powerful preaching of my Prophet Oded, 2 Chr. 28. 9. &c. though ye arrogantly aſcribe it to your ſelves, and your own praiſe. Others, more generally thus, When I laboured to prevent their captivity, by turning them from Idolatry by the Miniſtry of my Prophets, even when and where I was about to reduce and reſtore them.

CHAP. VII.

Verſ. 1. WHen] God reproves Iſraels and Ephraims manifold ſins; though he would heal them, yet they continue ſinning againſt him, and ſeek another means of help, & come to him but hypocritically; which ſhall be their ruine.

I would have healed Iſrael] as a good Phyſitian, Chap. 14.4. Pſal.30.2. & 103.3. Eſay 30.26. & 57.18, 19. By my Word, and Prophets, by my mercies and judgements. Aſſur could not heale them, Chap.5.13.

then the iniquity] When by my Word I tryed to correct the ſins of my people, their ſecret wickedneſſe and inward hardneſſe hath manifeſted it ſelfe; as it often happeneth in bodily infirmities, when the Phyſician tries his remedies, he finds diſeaſes greater, and more then at firſt appeared. God applied his remedies, Chap. 6.5. but they prevailed not. They did but ſtir and provoke the evil humours. When ſinners are rubbed on their ſores, they kick, and fare as thoſe, Mat.7.6. and ſo bewray that bitterneſſe of ſpirit which before lay hid in them. He that evil doth; hates the light.

wickedneſſe] Heb *evils*.

of Samaria] See on Chap.8.5.

commit falſhood] They are ſo much the more ſet on all miſchief, are addicted to it, and make a trade of it, 1 Joh.3.8, 9. Mat.7.23. Ezek.22.9.11.

the thief cometh in] Into the houſe for to ſteal. Meaning, that there was no one only kind of vice among them; but that they were ſubject to all kind of wickedneſſe, both ſecret and open, within and without; they were ſo infected, that no place or part was left whole.

ſpoileth] Heb. *ſtrippeth*. Violently plunder abroad.

V. 2. *Conſider not in*] Heb. *ſay not to their hearts*.

that I remember] As if there were no God; or God heeded not all their wickedneſſe, or would never call them to account for it, Pſal.50.21. Job 22.13, 14. And this opens the flood-gate to let in all ſin.

now their own] Though they think nothing leſſe, yet they ſhall find by experience this to be true.

beſet them about] Like as it were with ropes and ſnares, that they may no longer eſcape judgements, Prov.5.22. or the puniſhments of their miſdeeds have bound them; or their miſdeeds compaſſe them on every ſide; wherein and whereof they boaſt themſelves, as men do of a guard about them. There ſhall be no way left for them to eſcape.

they are before my face] They commit their miſdeeds boldly and openly. Or I keep them in mind, and they are always preſent before me, Prov.5.21. & 15.3. Job 31.4. & 34. 21. Jer. 16. 17. & 32. 19. And my part and office ſhall not be taken out of my hands, Gen.4.7. I will ſee them puniſhed.

V. 3. *They make the King glad*] Chap. 5.11. in obeying readily their Idolatrous wayes and commands. Yea, they ſtick not to applaud him in all his vileſt ways, crying up his vices for virtues, ſo as they may pleaſe his humour, and rejoyce his ſpirit. Or thus, All their wickedneſſes are made occaſions of their mirth & paſtime, even by the Judges and Magiſtrates themſelves; or they ſtick not at any ſin, ſo as thereby they may make the King merry, ver. 5. but rather invent ſuch wayes of wickedneſſe as wherein he may take delight. Such was their flattery and ſcurrility. A ſigne of an extream corruption.

V. 4. *adulterers*] Spiritually; and likely bodily too.

as an oven] Raging hot and furious in their ſinning; burning in luſts and deſires after it.

heated] He compareth the rage of the people after adultery, and Idolatry, to a burning Oven, which the Baker heateth ſtill, till his dough be leavened and raiſed: and ſo they uſe all meanes to fulfil their unbridled concupiſcence.

who ceaſeth] Or, *the raiſer will ceaſe*.

from raiſing] Or, *from waking*. Some thus, who ceaſeth from raiſing and calling up the women to prepare their dough and bread for the Oven; as is uſual with him who keeps a common bakehouſe, and after falls faſt to the heating of the Oven. Others thus; who ceaſeth from waking and heating the Oven, no longer time, then while the dough is kneaded and leavened: ſignifying hereby, their continual eager burning deſires after theſe ſins. Vulgar Latine thus, *quievit paululum civitas à commiſtione fermenti, donec fermentaretur totum*.

V. 5. *In the day of our King*] Namely, the day of his birth, or of his coronation; his Courtiers have perſwaded him to drunkenneſſe; ſo that there was no goodneſſe in the Court; but all exceſſe of drunkenneſſe and diſorder there.

ſick with bottles of wine] Or, *with heat through wine*, Eſay 5.11. Hab.2.15, 16. LXX thus; ἤρξαντο οἱ ἄρχοντες θυμοῦσθαι ἐξ οἴνου, *The Rulers began to rage with wine*.

he ſtretched out his hand] Thereupon having laid aſide all manner of Majeſty, he doth acts not beſeeming him, but ſuch men as are deſperate ſcornful ſinners, Pſal.1.1. Prov.1.22. & Chap. 7.8. he takes them by the hand, and becomes their companion in competitions. And all this in that day which ſhould have been dedicated to better uſes. Thus good Ordinances are abuſed.

V. 6. *For they have*] When they have plotted ſome treachery, they hatch it within themſelves ſecretly, until ſuch time as the paſſion of deſire or of revenge being come to the height, it do break out in effects. See Mic.2.1.

made ready] Or, *applyed*; or, as the LXX, *their hearts were heated as an oven*: for קרבר reading חרבר

like an oven] As ver.4. & 7. hot as that, Dan.3.6.

whiles they lie in wait] To execute their burning miſchievous deſires; as Judg.9.25, 34, 35, 43. Jer.9.8.

their baker ſleepeth] When he hath made the fire that it will laſt and continue burning till morning, though he ſleep.

as a flaming fire] Some thus, through the bakers ſleeping all the night, and not attending the fire, but letting it burn on ſtill. The baker may relate to the King.

V. 7. *all hot as an oven*] All fiery hot upon miſchief. An Epidemical and œcumenical corruption.

devoured their Judges] This rage diſcovers it ſelf chiefly in their ſeditious, and frequent conſpiracies, to the devouring and deſtroying of their Judges and Magiſtrates.

all their Kings are fallen] as appears in the frequent murders of them. Of Zachariah, Shallum, Pekahiah, Pekah, ſee 2 King. 15. 10,14,25,30. and before theſe times, ſee 1 King. 27. & 16.9,10,21. & 2 King. 9.14.

there is none] They are ſo poſſeſſed with their affection to evil, that they cannot think upon me, to call upon me in theſe publick diſorders; nor to be rightly converted to me, Iſa. 64. 7. and all their Kings that then fell by the ſword, were alike evil, among them calling upon the Lord.

V. 8. *hath mixed himſelf among the people*] By treaties, leagues, and commerce; which have brought them into participation of Idolatry, and vices. See Chap. 5. 7. That now they little differ from the Heathens, following their manners.

a cake not turned] As if he ſhould ſay, He is neither raw nor roaſted, dough nor cake, fiſh nor fleſh: which may be referred to the mixtures and differences of Religion; as was in Ahabs time, when they halted between Jehovah and Baal, 1 King. 18. or in Samaria, 2 King. 17. 33. See Zeph. 1. 5. Apoc. 3. 15,16. or elſe it may relate to that; That being as it were all fired by Gods judgements, he was not one whit humbled nor amended by it; but was ſtill raw in impenitency and obſtinacy like a cake that is burnt on one ſide, and dough on the other.

V. 9. *ſtrangers*] Forrain enemies.

and he knoweth it not] Hath not a right knowledg of it, to make right uſe of it. He repents not, though God by divers wayes, by words and blows doth invite and drive him to it.

gray hairs] Which are a token of his decayed ſtrength, brought upon him before its time, through the anguiſh of his manifold afflictions and diſtractions. And yet by all that he was not reclaimed, but remained ſtill obſtinate and incurable. Which is a continual charge of this Prophet againſt this people, as a people of forlorn hope, and deſperate.

here and there] Heb. *ſprinkled.* Like drops of water.

V. 10. *The pride of Iſrael*] Chap. 5. 5. whereby they did ſpeak proudly againſt the Lord, were ſtout againſt him, and wearied him in the day of their pride; as Mal. 3 13, 14, 15. So that his word, and his judgements could not break them; but they were even thoſe men, Eſay 9.9,10. yet God in his time would take them in their pride, reſiſt them, mar it, break it, and plentifully reward the proud doer, Eſay 28. 1.

teſtifieth] That there needs no other witneſſe to convict him

they do not return to the Lord] By repentance, Eſay 9. 13. but turn to their Idols.

their God] Who had ſo revealed and communicated himſelfe to them. This is not to honour them hereby, but to aggravate their ingratitude and treachery.

nor ſeek him] Chap. 5. 15.

for all this] For all the chaſtiſements aforeſaid. See Jer. 3. 10. And then, for all this, his anger will not be turned away, but his hand will be ſtretched out ſtill.

V. 11. *a ſilly dove*] The Dove neither harms others, nor fears harm her ſelf; Ephraim is not innocent as the Dove; but ſilly, without the wit, and the wiſdome of the Serpent, Mat. 10. 16. they fooliſhly ſought not to God for help as they ſhould by repentance; but they call and go to Egypt and Aſhur for help.

without heart] without all judgment; as they that cannot tell whether it is better to cleave onely to God, or to ſeek the help of man.

they call to Egypt] This ſhewed their ſilly heart. See on Chap. 2,5,7. & 5.13. & 8.9. & 12.1. To aid and relieve them, and would not come to me. See 2 King. 15.19. & 17.4. Ezek. 17.15.

go to Aſſyria] For the better and clearer underſtanding of the ſacred hiſtory, take this catalogue of the Kings of Aſſyria; we read of Pul in the days of Menahem, 2 King. 15.19. of Tiglath Pileſer, in the dayes of Pekah, and Ahaz, 1 Chron. 5. 26. 2 King. 15. 29. & 16.7,10. of Shalmaneſer in the days of Hoſhea, who took him, and Samaria, and put an end to that Kingdome, 2 King. 17. 4. & 18.9,10. He is called Shalman, Hoſ. 10. 14. And he or his next ſucceſſor ſeem to be called Eſarhaddon, Aſnapper, and Sargon, 2 King. 19.37. Ezra 4.2,10. Eſay 20.1. And we read of Sennacherib, in the days of Ezekiah, 2 King. 18.13.

V. 12. *I will ſpread my net*] Eſay 30.1——8. & 31. 1, 2,3. As the fowler doth ſpread his net upon the ſilly Dove, verſ. 11. I will curſe their endeavours, and make the iſſue of them to be to their ruine and confuſion.

as their congregation hath heard] According to my curſes made to the whole congregation of Iſrael in my Law, by Moſes in the wilderneſſe; and denounced by my Prophets, 2 King. 17. 13. Others thus, As they have heard of the like judgement upon themſelves, or others. Like that, Eſay 23.5. LXX thus, ἐν τῇ ἀκοῇ τῆς θλίψεως αὐτῶν.

V. 13. *woe*] Eſay 30.1. Lam 5.16. Ezek. 16.23.

fled from me] Departed, revolted, eſtranged themſelves, as Ezek. 6.9. & 14 5. See Jer. 17.13. & Hoſ. 9.12. Zech. 7.11,12.

deſtruction] Heb. *ſpoil.*

becauſe] Sin the cauſe of it. See Lev. 26.43.

yet they have ſpoken lies] They have abuſed my patience and former deliverances; they have made lying proteſtations to me of future faithfulneſs and ſervice; they did never return but fainedly and falſly. Or they have ſpoken lies againſt me, attributing their deliverance to men or to Idols, and all their afflictions to me.

V. 14. *And they*] Thus God proſecutes their impenitency and hypocriſie.

have not cried unto me] Prayer is a great part of repentance, ſo it be ſincere in the heart. The cry of the heart is that God likes, and loves, and looks for, Pſal. 119. 145. Lam. 2. 18. Jonah 3. 8. Thus Moſes cryed, when his voice was not heard, Exod. 14. 15. and Hannah, 1 Sam. 1. 13.

when they howled] as dogs and bruit beaſts. Though the ſmart of their miſeries urged them to howling; yet they were dumb towards me, and fraught with grumbling and impatience, murmuring and repining againſt me. See Job 35.9.10,11.

they aſſemble themſelves] To make ſupplications, ſeeking onely their own commodity and wealth, and not paſſing for me their God. So they have theſe earthly bleſſings, they heed not me, nor my favour or diſpleaſure. But we ſhould firſt ſeek Gods Kingdom, and theſe things afterwards.

they rebel againſt me] LXX thus, *they were chaſtiſed by me.*

V. 15. *Though I have bound*] Or, *chaſtened.* I, as a Chirurgion, have bound up their wounds and ſores. The LXX omit this word.

and ſtrenghthened their armes] I have tempered my puniſhments, and I have given them ſtrength to bear them, and not to be overthrown by them. Or, after I have ſcourged them, I have re-eſtabliſhed them.

yet do they] They abuſe my goodneſſe; they render unto me evil for good. Take heed of this ſin.

miſchief againſt me] By their rebellion and apoſtaſie, Nahum 1. 9. 11.

V. 16. *They return*] They do but counterfeit Repentance, dally, and delude me in it. God requires ſoundneſſe, and reality therein, Jer. 4. 1.

but not to the moſt high] LXX, *to that which is not.* Vulgar Latine, *that they might be without a yoke.* Which variety ſeems to ariſe from their various readings in their copies.

a deceitful bow] Pſal. 78.57. They have no ſtayedneſſe nor uprightneſſe towards me; but are like a ſlack-ſtringed, or ill faſhioned bow; or, a bow which turneth in the Archers hand, or a warping or caſting bow.

their Princes] As ver. 7. much more then the people.

for the rage of their tongue] Againſt God, and man; belching out blaſphemies againſt God, and proudly bearing out themſelves in their preſumptuous and idolatrous courſes; boaſting of their own ſtrength, and paſſing not a whit what they ſpeak againſt God, and his ſervants. Or thus, the outragious virulency of their tongue ſhould be the ſtirrer up of indignation amongſt them; and the cauſe of their Princes falling by the ſword. See Pſal. 73.9. & 12.3, 4. Jam. 3. 5, &c.

their deriſion] This often ſlaughter of their Princes; and change of State, ſhall render them as ſcorn to all; yea, even to their confederates, as the Egyptians now were, in whom they ſo much truſted.

CHAP. VIII.

Verſ. 1. SEt] God threatens deſtruction to Iſrael for their ſins; their Idolatry in the calf of Samaria: their hiring Aſhur for help, &c. And Judah is ſhortly threatned.

the trumpet] To give warning of the enemies coming, Chap. 5. 8. A military phraſe. The Prophet here, as a Herauld, proclaims war againſt them.

thy mouth] Heb. *the roof of thy mouth.*

as an eagle] Swiftly to ſeize on the prey. Though they, as is uſual with ſinners, do put off the evil day far from them. Namely, the King of Aſſyria ſhall ſpeedily come, a ſwift and powerful enemie. See Deut. 28. 49. Jer. 4. 13. & 48.40. & 49.22. Ezek. 17. 3. Heb. 1. 8.

againſt the houſe of the Lord] Not meaning here the Temple of Jeruſalem, and kingdom of Judah; as many would. For the whole context carrieth it to Iſrael, which was once the people of God, among whom God had his habitation as in his Temple or palace; and they ſtill pretend to be ſo.

becauſe they have] The cauſe of the war. And that twice told.

treſpaſſed] Impiouſly; and that againſt their knowledge and conſcience.

V. 2. *Iſrael*] Or they ſhall cry unto me, *My God*, we know thee, we are Iſrael.

ſhall] This is no exhortation to them ſo to do; nor accuſation againſt them for their failing therein: But a declaration of their ſimulation and counterfeiting in ſo doing.

cry unto me] Out of ſeaſon, and not be heard. Or out of meer ſenſe of evil, without faith, piety, or converſion, as Job 27.9. Prov. 1.27,28. Iſa 1.15. Mal.3.4.

My God] This is the voice of their cry, this is their vain boaſting and confidence. As is uſual with hypocrites and ſinners.

we know thee] Thou haſt revealed thy ſelfe to us by thy Law and Word, and we make profeſſion of being thy people. See Mat. 7.21,22. Luk.13.26,27.

V. 3. *hath caſt off*] Rejected, deteſted. This is, as it were, an anſwer to that in the former Verſe, that their counterfeit cry was but in vain. The truth was otherways, as it is here ſet down; their ſin did ſtick faſt in them, and the puniſhment ſhould follow: they did caſt off all goodneſſe; and the enemies ſhould ſeize upon them.

the thing that is good] They have ſtrayed from all piety and righteouſneſſe. Or, they are in cauſe that my grace and bleſſing is gone away from them.

V. 4. *They have ſet up Kings*] This relates not ſo much to that of Saul, 1 Sam. 8. as to that of Rehoboam, and his Succeſſors. The people of their own proper motion, and without enquiring after my wil, or ſtaying for my command, or permiſſion, have choſen & made Kings of their own heads: firſt, Jeroboam, 1 King. 12. and after him Succeſſors: For though God promiſed ten Tribes to Jeroboam, 1 King.11.31. yet the people had no command by God, or notice from him, to make him King; wherefore they ſinned, ſeparating themſelves from the lawful rule of Davids poſterity; though this happened according to Gods ſecret providence, Hoſ. 13.11.

but not by me] God ſo works by men to ſerve his providence, as leaving yet no pretence or excuſe to them to cover or colour their own wicked actions thereby. Gods intent and providence to prove Jobs patience, yet did nothing juſtifie the outrages and robberies of the Chaldeans and Sabeans againſt him, Job 1. They meant nothing leſſe then to obey and perform Gods will therein. Thus God may truly be ſaid to do and not to do the ſame thing; that is, in divers reſpects nothing falls out in the world, yea, no ſin of man or Satan, which is not ſome way governed by Gods ſpecial providence, and wiſely and holily ordered by him.

they have made] Doubles the point; the more to ſet it home upon their conſciences.

knew it not] With approbation. As the word *Knowing*, is uſed. Pſal.1.6. Mat.7.23. Luk.13.27. 1 Cor.8.3.

of their ſilver] This is the ſecond capital ſin of apoſtate Iſrael, in rejecting, as the kingdome of David, ſo the Prieſthood of Levi: Both which God had appointed and eſtabliſhed, and were as types of the kingdom and Prieſthood of our Saviour; yet they had made other Kings, and other worſhip. They corrupted and rejected Gods whole worſhip, and the Prieſthood with it.

and their gold] Made to ſerve them; not they to ſerve gods made of it. But ſuch is the brutiſh blindneſſe and madneſſe of idolaters. See Chap.2.8. Judg.17.3. 1 King.12.28.

cut off] This juſtly follows upon it; though they think far otherwiſe, Judg.18.24.

V. 5. *thy calfe*] He goeth on to ſhew, that Iſrael doth ſtill periſh through his own default, and that he cannot lay the blame elſwhere.

thy] Called his calf, though at Bethel, and the ſin of Samaria, Amos 8. 14.

calf] So called in contempt, Pſ. 106.19,20. Deut.29.17. 1 King. 15.12. See Hoſ.9.10.

Samaria] The hill Samaria was bought of Shemer the owner of it, by Omri, who built a City thereon, and called it after the name of Shemer, and of the hill Samaria, 1 King.16.24. This preſently became the head City of the ten Tribes, Eſay 7.9. 1 King. 16.28,29. where their Kings raigned, and were afterward buried. It is ſometimes taken, to ſignifie the whole kingdome of the ten Tribes, 1 King.13.32. 2 King.17.24,26. This is ſet forth under the name of Ahola, Ezek.23. and ſome miſtake it to be the ſame with Jezreel, mentioned in the ſtory of Naboth, Elias, and Eliſeus, and other extraordinary Prophets dwelt here: And yet Ahab built an Houſe, Altar, and Grove, for Baal here. This City was beſieged by Benhadad in Achab's time; and at laſt, for her Idolatries, and other ſins, was beſieged, and taken by Shalmaneſer King of Aſſyria, in the days of Hoſea and Ezekiel, and the kingdome deſtroyed, 2 King.17. and forrein Colonies brought in to inhabit there. After the return of Judah from the Babyloniſh Captivity, there dwelt in Samaria a mungrel kind of people. Some Iſraelites, moſt Heathen: and they, were of a mungrel Religion: There were Reham, and Shimſai, and Sanballet, and others, enemies of the Jewes, which ſtill laboured to hinder the rebuilding of the Temple walls, & City of Jeruſalem. The hatred betwixt the Jews and them grew to an extream height, and ſo ſtill continued: whence is that, Joh.4.9. & 8.48. and our Saviour in his Commiſſion, to his Apoſtles, forbiddeth them to enter into any City of the Samaritanes, till the time of that general Commiſſion, into all the world, Act. 1. 8. & 8.5,9, 14,25.

hath] He uſeth the time paſt, for the time to come, for the greater aſſurance of the truth of his prophecie.

caſt thee off] Off from me, and failed thee in thy greateſt need, and caſt thee off into exile and captivity: Impute not this to chance, or to thine enemy, but to thy Idolatry. As thy Calfe hath caſt me out, ſo it ſhall caſt thee out. O ye ten Tribes, whoſe chief City is Samaria, your idolatry with your Calves, at Bethel, and Dan, 1 King.12.28,29. will be the chief cauſe of your diſperſion out of your own Countrey. Or, as (ſome) Thy Calf hath left Samaria: Your Calf hath been carried afar off; namely, into Aſſyria, as the idols of the Nations overcome, were carried away captive in triumph, by the Conquerours. See Chap.10.6. Some read, Caſt off thy calf, O Samaria. The vulgar Latine thus; Thy Calf is caſt off, O Samaria. Targum thus, They have erred after the Calf of Samaria, *i. e.* committed adultery with it.

againſt them] The idolatrous people.

how long] He expected long; but no length of time would ſerve their turn to turn to God.

to innocency] That is, upright judgement, and godly life. See Ezek.33.11. Jer.13.27.

V. 6. *For from Iſrael*] That is, the Calf which Iſrael did adore, was not taken from the Gentiles; as many times they borrowed from their Idolatries, but was invented by themſelves; no leſſe then that of their fathers, ſet up in the wilderneſſe of Sinai: yea, Idols were in Iſraels own time; they were given to Idolatry, even in Jacobs own family, Gen. 35.2,3,4. And the worſhipping of the Calves, in which the children of Iſrael profeſſed, they worſhipped the true God, is falſe and reproved by God, being but an humane invention, as all other idolatries are.

therefore it is not God] Nor any kind of divine worſhip is to be yielded to it. Thus he derides their brutiſh ſtupidity and madneſs; and ſo the Prophets do in many other places.

broken in pieces] Being the work of the goldſmith, and not of God, it ſhall be broken in pieces, the frame and feature of it demoliſhed, in Gods anger, by the executioners of his wrath. And this ſhall prove it to be no God. The LXX render all thus, Mine anger is kindled againſt them. How long will it be ere they can be cleanſed in Iſrael? even the Workman made it, and it is not a God.

V. 7. *They have ſown*] A proverbial kind of ſpeech: as they ſow, ſo they ſhall reap, yea, and worſe too: meaning, they have ſtudied vain things, and ſhall reap nothing thereby, but damage and ruine. Their vain ſuperſtitions, and their vain excuſes of them, ſhall thus little avail them. See Chap. 10. 13. Prov. 22.8. Jer.12. 13. Job 4.8. & 27.20,21. Mic.6.15.

it hath no ſtalk] Or, *ſtanding corn.*

if ſo be it yield] If their counſels ſhould bring forth any ſeeming commodity, or profit, the enemies ſhall take it away from them, 2 King. 17. 5.

V. 8. *Iſrael is ſwallowed up*] Is ſpoiled by the Aſſyrians, and laid waſte. It may be he hath relation to what is written, 2 King. 15.19,20. See Chap.7.9. Amos 2.5. & 5.6. Ezek.7.15.

they be among the Gentiles] The Nations, whoſe favour they ſeek after, will diſdain and neglect them, as an old broken veſſel, fit for none but unclean uſes, Jer. 22.28. & 48.38. Thus baſe ſhould they be in the eyes of the Gentiles, whom the Jews, and not without warrant, eſteemed ſo baſe in compariſon of themſelves, Mat. 18.17. as Egypt, in Ezek.29.15. Joel 2.17.

as a veſſel] Jer.22.28. & 48.38. & 51.34.

V. 9. *are gone up*] This ſhews their wild and ſavage diſpoſition.

to Aſſyria] 2 King.15.19. to Pul. See on Chap.7.11.

a wild aſſe alone by himſelf] From under the care and guidance of any herdſman, and ſo running from the parks and fold of Iſrael, to the wild wilderneſſe of the heathen. See Job 39.5,6,7,8. Jer. 2.24. They never ceaſe, but run to and fro to ſeek help; are a ſalvage people, inhumane, and unnatural, that cannot be tamed, that care for no body. Or, the Aſſyrian heeds them no more then a wild aſſe would do.

Ephraim hath hired] Chap.5.13. Eſay 30.6. Ezek. 16.33,34. 2 King.15.19. & 17.3,4.

Lovers] Heb. *loves*. Targum thus, They are given up into the hands of the people whom they loved.

V. 10. *yea though*] This evil ſhift ſhall hurt, not help them. LXX thus; When they ſhall be given up among the Nations.

now will I gather] Thoſe Nations on my ſide, againſt Iſrael, I will bring them up in arms to deſtroy Iſrael, Ezek.16.37. Or, I will gather the Iſraelites into an heap for deſtruction. Or, the Iſraelites from gadding and gathering forrein aids, though againſt their wills, and will ſubject them to their enemy. Or, to delay a while their utter diſperſion, and ſee if they will return and repent. Or, gather them again into their own land, after their diſperſion among the Nations. So the LXX, ſo variouſly may this general expreſſion be interpreted.

and they ſhall ſorrow a little for the burden] Or, *begin.* They begin to complain of that burden of Tribute; but the leaſt evils which they ſhall endure ſhall be ſo exream, that the burden of the tribute which they paid to the King of Aſſyria, wherewith they found themſelves ſo much oppreſſed, ſhall be eſteemed but a very light thing. Or, they begin to hire others, againſt their ſworn loyalty and allegiance to eaſe them of that burden. See 2 King.17.3,4.

a little] Far greater evils do abide and wait for them.

for the burden] Of Tribute.

of the King of Princes] Of the greateſt Monarch then of the world, 2 King.18. & 19. Iſa.10.8,11. See Dan.2.37. Or, of the King and Princes of Iſrael, who impoſed that tax and tribute upon the people, to be paid to the great Monarch of Aſſyria. So the LXX. The ſcope of the verſe may ſeem to be this; Though they reject my aid, and fly to forreign helps, yet will I delay for a time their utter rejection and extirpation: and they ſhall begin to be burthened by tribute; and they ſhall ſorrow for it a little, becauſe they ſhall ſo become tributaries, before the enemies carry them into captivity. And all this to ſee, yet if ſo they will repent; and it not, far greater evils ſhall betide them: as in iſſue it fell out afterwards.

V. 11. *Becauſe Ephraim hath made many altars*] Becauſe the ten Tribes would not be content with my one altar, but make many, and do commit idolatry without any end or meaſure; I have given them up to do ſo, that they might heap up their meaſure of ſin.

to ſin, altars ſhall] Though they think otherwiſe, they ſhall be their ſin and ſhame, and ruine. Though they think this multiplication of altars, to be the beſt religion; long cuſtome had ſo confirmed them therein, they could not otherwiſe be perſwaded, their good intentions therein did aſſure them ſo: yet God will ſhew it to be their ſin, by the horrible vengeance he wil take for it. They did but increaſe their ſin, by increaſing the number of their altars.

V. 12. *I have written*] Here was the rule of their worſhip, which might cut off all their pretentions, and excuſes in their falſe will-worſhips. God himſelf here, in his own perſon, ſpeaks it.

the great things] Namely, the admirable and precious revelation, and doctrine; great, and precious, Pſal.119.18.

ſtrange thing] As no ways appertaining to them. They have contemned them, as things which no way concerned them. Thus Idolaters count the Word of God as ſtrange, in reſpect of their own inventions.

V. 13. *They ſacrifice*] Formerly againſt their altars: now againſt their ſacrifices.

fleſh for the ſacrifices of mine offerings] Or, *in the ſacrifices of mine offerings*. He chargeth them with impiety in offering fleſh, and dead carkaſes; without faith, and inward piety.

and eat it;] In their ſacrifices of thankſgiving, (whereof a certain portion was aſſigned to them that offered, to make their ſacred Feaſts therewith) they never had any regard of devotion towards me, but onely regarded their own bellies: ſo that it is no longer a ſacrifice, but profane fleſh. See Jer.7.21. Or, the fleſh, or part of it, of thoſe ſacrifices, which ſhould have been wholly burnt with fire, they turned the holocauſts into thankſgiving-offerings, that they may eat the fleſh.

accepteth them not] Neither them, nor their ſacrifices, Prov.15.8.& 21.27.

now will he] Though he forbear a while, yet he will ſoon ſhew that he remembers it.

they will] He neither allows, nor commands it; but ſhews, that they will go: and that it ſhall be in vain. This is forbidden, Deut. 17.16. 2 King.17.4. Some thus, They ſhall be led captives into Aſſyria, where they ſhall be uſed as ſervants, as they had been formerly uſed in Egypt: according to the threatning, Deut.28.68. confer with this verſe, Chap.9.3. Or rather, Egypt may be taken literally; and God will puniſh thus their ſin, in ſeeking unto Egypt. See Eſay 30.1,2,3. &c. & 31.1. &c.

V. 14. *his Maker*] That is, God, who created them after his image, Gen.1.26. and afterwards made them his people by Covenant of Grace, Pſal.100.3. Eſay 29.23. & 51.13. & 54.5. Epheſ.2.10. And advanced them to that ſtate of grace and honour, above all other people of the world. Such a ſignification hath the word, Chap.2.8. Deut.32.6. 1 Sam.12.6.

and buildeth Temples] Inſtead of any one Temple. And theſe to Idols: or if to the true God, yet againſt Gods commandement, who approved but of one, where he had placed the tokens of his preſence. Though they built the Temples in Dan and Bethel, to the memory of God, yet God calls them a forgetting of him. God will be worſhipped onely by the rule of his Law. God then would have onely one Temple, and one Altar.

and Judah] Here briefly is Judah alſo taxed.

fenced cities] To truſt more in them, then in God. See Eſay 22.8—12. & 27.10. Jer.8.14.

I will ſend] Their truſt ſhall be their ruine, Zeph.1.16. Jer.5.17.

fire upon his Cities] Wherein Judah put truſt, for their deliverance and ſafety, 2 King.18. & 19 Chapters.

the palaces thereof] Or, *her palaces*: The palaces of Iſrael were firſt devoured, before Judahs cities.

CHAP. IX.

THe time of this Sermon is not ſet down. Or rather, he daily, or uſually preached againſt their idolatries, ſuperſtitions, and other groſs ſins which then reigned amongſt the people: and he eſtſoons repeated the ſame threatnings, and denunciations of Gods judgments for them. Afterwards, he gathers what he had preached into certain heads, and ſummarily propounds them in the Chapters of this Book. Here we have their whoriſh idolatry propounded; dearth, and captivity denounced: their ſacrifices, and feaſts rejected: their deſtruction in Egypt. Againſt their Prophets. Of Gods firſt kindneſs; and their ſins then. His denunciations againſt Ephraim: Their ſins, and his puniſhments.

V. 1. *Rejoyce not*] He envies againſt their obſtinate continuance in ſin, and impenitency: and that they ſhould not pleaſe themſelves in their preſent proſperity and impunity: for Gods judgments ſhould not fail to purſue them, though he now ſpared; yea, though all nations under heaven proſpered, yet they ſhould ſmart and ſorrow. Our preſent proſperity muſt not make us ſecure in our ſins. Preſume not, that thine idolatry ſhall ſcape unpuniſhed; or that God will cauſe it to proſper; as it happeneth to other profane people: for though all other people ſhould eſcape, yet thou ſhalt be puniſhed. See Ezek.20.32. Amos 3.2.

for joy] Or, *with joy*. Targum thus, *Rejoyce not ô houſe of Iſrael: and follow not the manners of the people.* Vulg. Latine thus, *Rejoyce not O Iſrael, exult not as the people.*

for thou haſt gone a whoring] After heathen gods and nations. And that ſpiritual whoredom, which in other nations, is but meer ignorance, in thee is meer apoſtacy and rebellion.

thou haſt loved] Thou haſt proſtituted thy ſelf to looſe idolatry, like to a common whore, that goeth a whoring up and down the threſhing floors. Or he doth mean ſome particular kind of idolatry, which was uſed in the time of harveſt and threſhing; as if they would have acknowledged their increaſe to come by their idols goodneſſe, Hoſ.2.5.

a reward] Jer.44.17. See on Chap.2.12. Deut.23.18. Ephraim, Chap.8.v.9. hired lovers. Here he loves a reward; There he hired aſſiſtance from idolaters. Here he loves, and looks for rewards, and worldly bleſſings from their idols, and idol-ſervice, and not from God, Chap.2.5,8. do it not, thou haſt no cauſe for it.

upon every corn-floor] Or, *in*, &c. Loves the reward of a plentiful harveſt, and full barn.

V. 2. *The floor*] Theſe plenteous earthly bleſſings of corn and wine. See Pſal.4.7.

ſhall not feed them] LXX *own them*. Theſe outward things that thou ſeekeſt from Idols, ſhall be taken from thee, ſhall deceive thy hope, and fruſtrate thy expectation. A puniſhment meet for them, worthy of them, ſuch as they deſerved, who minded theſe belly-bleſſings, and looked for them from their idols, Chap.2.9. He will take the wheat and wine away; or his bleſſings upon them.

fail in her] Fail their expectation, and the hope they had therein. LXX, *fail them*.

V. 3. *They ſhall not*] A further judgment of exile and captivity.

in the Lords land] In a peculiar manner his, above all other lands, Pſal.132.14. As Adam out of Eden; and Cain out of Adams family; ſo they out of the Lords land; that land being a type, and pledg to them of the heavenly Canaan.

return to Egypt] See on Chap.8.13. Deut.28.68.

eat unclean] Ezek.4.13. Being not able, by reaſon of their miſery and ſlavery, to obſerve the diſtinction of meats, which was appointed by the Law; or being alſo conſtrained to eat things conſecrated to idols. See Dan.1.8. They ſhall differ nothing from the profane Gentiles.

V. 4. *not offer*] In their exile they ſhall not do it; nay, then by the law they may not do it. Or, now their offerings and ſacrifices ſhall be in vain, not pleaſing to God.

as the bread of mourners] Uſed at funerals. See Eſay 66.2.

ſhall be polluted] It is ſo vile in it ſelf, and in Gods eyes, wanting the inward and ſpiritual part, that it defiles the offerers and Communicants. In ſum; All their offerings and ſacrifices being profaned by their impieties, are rejected by God: and they themſelves, inſtead of being ſanctified by them, are polluted thereby, as they ſhould be by funeral, and mourning feaſts. Whereof, ſee upon Deut.26.14.

bread for their ſoul] Meat-offerings and oblations for the ſins of their ſoul. See Lev.chap.2. They offer ſacrifices to me, onely to make their feaſts thereof, Hoſ.8.13. Zach.7.6. Let them therefore keep them as a common kind of fleſh, and not offer them to me through hypocriſie, as if they were holy. Their meat-offerings are rejected, as offerings for the dead would be.

ſhall not come] In their baniſhment it could not; in their own land it did not: Or this may be a prohibition, that it ſhould not, themſelves being impure and defiled, muſt needs pollute their own ſacrifices, and why ſhould ſuch come into the houſe of the Lord? God debars ſuch, both ſacrifices and ſacrificers, from his houſe.

V. 5. *do in the ſolemn day*] When the Lord ſhal take away all joy and all occaſions of ſerving him, even the very means of feaſtings, which ye do at this day, now abuſing my feaſts; the rejoycing at which ſhould be altogether holy. This depriving your ſelves of the ſolemn worſhip of God, and the publick exercifes of piety, puts you into a caſe ſo woful, as ye ſhall not know what to do; being then as a people that have nothing to do with God, nor God with them. This ſhall be the moſt grievous point of your captivity, when you ſhall ſee your ſelves cut off from God. Of theſe ſolemn Feaſt-days, ſee Lev.23. Deut.16.

V. 6. *they are gone*] He repreſents their flight and exile, as a thing that had happened already, the more to move them; and that no more they go on to ſleight the Prophets threatnings.

deſtruction] Heb. *ſpoil*: done by their enemies.

ſhall gather them] And keep them up for the deſtruction, and no ways ſuccour or ſave them.

Memphis] Iſa.19.13. a City builded on Nilus, next to Ethiopia; ſo called, from a mountain of that name adjoyning to it, mentioned by Herodotus in his ſecond book. Now moſt likely Grand Cairo.

bury them] Flying thither for refuge; they ſhall die there : no way to eſcape Gods vengeance, but it will purſue them.

the pleaſant places] Heb. *the deſire.*

for their ſilver] Or, *their ſilver ſhall be deſired.*

nettles ſhall poſſeſſe them] Eſay 32.13. & 34.13. Prov.24.31. The inhabitants being driven out, or dead, all manner of wild plants ſhall grow up there; even in their pleaſant and choiſe places, for the laying up of their ſilver, and treaſures: ſo waſte and deſolate ſhall their land be. LXX do otherwiſe diſtinguiſh the words and ſentences of this verſe.

V. 7. *The dayes*] Though long delaid, by Gods forbearance, to bring them on to repentance; yet now in his appointed time are come.

Iſrael ſhall know it] Though now too late experience ſhall prove it, to their coſt: they ſhall learn it now in another ſchool; not out of Gods mouth, but by his hand. And they ſhall know that which followeth, *viz.* that,

the Prophet is a fool] Namely, the falſe prophets, who feigned themſelves to be inſpired by God, and flatter the people, feeding them with vain hopes, ſhall now appear to be fools.

the ſpiritual man] Heb. *man of the ſpirit*, Mic.2.11. who boaſts of of the Spirit, that he ſpeaks and preacheth by the Spirit: for we are not to underſtand this of the wind, or of the evil ſpirit.

is mad] Not unjuſtly accounted ſo, as Rhoda, Act. 12.15. and Paul, Act.26.24. and that Prophet, 2 King.9.11. and Chriſt himſelf, Joh.10.20. Mar.3.21. But juſtly deemed ſo; as ſtrucken by God, for his own and the peoples ſins, with a ſpiritual frenſie, doting upon his own dreams, and lunatick illuminations.

for the multitude] Their great ſins, and the great hatred of God againſt them thereby procured, was the cauſe that the falſe prophets ſo befooled them; and the day of Gods viſitation was come upon them : the fault of all was in themſelves, and they might thank themſelves for all ; becauſe they had not the love of the truth, God gave them up to a reprobate mind, ſo to be deluded by ſuch fooliſh and mad men. Thoſe fooliſh and mad pretenders of the Spirit were no excuſe to them; they did but endure their juſt puniſhment, of their own impiety.

great hatred] To wit, of God againſt you : and of one another amongſt your ſelves.

V. 8. *The watchman of Ephraim*] Was ſo before the defection by Jeroboam; or his duty is ſtill to be ſuch, to be with, and for God. The faithful Prophets are the Churches Watchmen, Iſa. 21. 11. & 62.6. Ezek.3.17.

but the Prophet] But now he is otherwiſe, rather againſt God : The falſe prophets which Ephraim chooſeth to himſelf, are ſo far from doing their duty as they ought, and from keeping Ephraim from ruine, that they drive and caſt him down headlong into it.

a ſnare] Intangling the people by their falſe prophecies, in all the ways of errours, and falſe worſhips; and conſequently of miſchief, miſery, and deſtruction. Others ſay, The falſe prophets watch the godly in Ephraim, which yet ſtick cloſe to God, to enſnare them. See 1 King.19.18.

hatred] Himſelfe an hatred, and hateful; entangling the people into an hatred againſt Gods houſe ; and the chief occaſion of Gods wrath, and of the reprobation of Gods people, who are as it were his family; and alſo of the peoples mutual hatred one againſt another.

in the houſe of his God] Or, *againſt*. In the idolatrous temples of Bethel, Dan, and Samaria; called here the houſe of his God, his idol; or of the true God, according to their vulgar opinions; as Chap.8.1.

V. 9. *They have deeply corrupted themſelves*] Heb. *made deep, corrupted.* So deeply rooted and drowned in the bottom and gulfe of their idolatries and iniquities; that there is no hope of curing and ſaving them. Or wholly corrupted to the bottom; as Iſa.31.6.

as in the dayes of Gibeah] Chap. 10.9. See their prodigious wickedneſs, Judg.19. This people is ſo rooted in their wickedneſſe, that Gibeah, which was like Sodom, was never more corrupt, Judg. 19.22. Of this City, read Joſh.9.3,7. & 10.2,12. See 2 Sam. 21. & 11.19. The Hivites dwelt in it, afterwards it was allotted to the Tribe of Benjamin, Joſh.18.25. and out of that Tribe given to be a City for the Prieſts, Joſh.21.17. Jer.28.1. where was that field called Helkath-hazzurim, 2 Sam.2.16. where the Tabernacle, and Altar was; and Solomon offered, 1 King.3.4. 1 Chron. 16.39. & 21.29. 2 Chr.1.3.

therefore] Such vengeance followeth ſuch ſins. LXX by another diſtinction of the words of theſe two verſes, ſo vary and alter the ſenſe.

V. 10. *I found*] Not any worth in them: but in my free love I vouchſafed thus to eſteem of them, Chap. 11.1. Ezek.16.

like grapes] When I freely adopted Iſrael to be my peculiar people, I took great delight in them: even as a traveller doth in grapes, beyond his expectation found in a deſart, or a man doth in ſome rare and early fruit. See Eſay 28.4. Mic.7.1. Deut.32.10. but they were quickly ſtained with idolatry; in which you do yet continue to this time.

at her firſt time] When the figs firſt come.

but they went] Thus he doth diſcover and reproach their prodigious ingratitude. I prevented them with my choice love; but they caſt me off, and went.

to Baal-Peor] Thus did their fathers, to commit fornication by idolatry, Num.25.3. And the like their children do: they may ſee themſelves in the glaſſe of their progenitors; as if ſuch dealing and idolatry, by ſucceſſion, became hereditary to them.

ſeparated themſelves] From God to go after idols, Chap. 4.14. Ezek.14.7.

unto that ſhame] That ſhameful idol, to their ſhame ; yet they did it without ſhame, impudently : idols are ſo called by way of abomination, Jer.3.24. & 11.13. and eſpecially Baal-Peor, whoſe ſhape and worſhip was moſt obſcene. See on Chap. 8.5.

abominations were according] Like unto the idol. Their abominable idols, and themſelves like their idols abominable to me, 1 Pet. 4. 3.

as they loved] According as their minds and luſts carryed them; ſometime to one idol, ſometime to another, Chap. 13.2. Some thus; The more I had loved them, ſo much the more for their idolatry I hated them; as I hated the idols which they loved. LXX corruptly thus; They that formerly were abominable, (namely, the Gentiles) were made beloved (namely, by their calling to Chriſt.) Others thus, Ye beloved are made as abominable : all of them marring the true ſenſe.

V. 11. *Ephraim*] The ten Tribes; and chiefly Ephraim who was chief and head of them.

their glory] Of what kind ſoever; but chiefly their numerous multitudes of people wherein they gloried; propheceied and promiſed by Jacob to that Tribe, Gen. 48. 4, 19. and agreeing to the notation of their name, Gen.41.52.

flee away] See Eſay 16.2. Job 20. 8.

from the birth] By the ſudden death of their children, ſo ſoon as they ſhall be born; or ſo ſoon as they ſhall be formed in the womb; or when they ſhall be conceived; or before by the barrenneſſe of the mothers, Chap. 5.14. Thus, by degrees, the ſignes of Gods wrath, and revenge, ſhould appear, till it came up to their utmoſt extirpation. The like degrees of revenge were ſet forth in the names of Gomers children, Chap. 1.

V. 12. *Though they bring*] Though God ſpare ſome in the birth, yet it ſhall little avail them.

bereave them] By a violent death, or otherwiſe, Job 27.14. See Jer.18.21.

a man] Thus God threatens an utter overthrow to the Kingdom of Iſrael; which at the end of this prophecie came upon them.

woe] all manner of calamities, to children, parents, and all.

when I] In whom onely, as the ſole fountain of them, all true Bleſſings and felicity is to be found. See Ezek.23.18. Jer.6.8. LXX and Theodotian thus; *My fleſh is of them:* through a miſ-reading. And ſo they underſtand the words of Chriſts Incarnation.

V. 13. *Ephraim*] He proſecutes and confirms the former ſentence and judgement.

as I ſaw Tyrus] Puts them this example.

is planted] Doth preſently flouriſh, as Tyrus, or a tree planted in Tyrus with extraordinary art and care. Ephraim is drunken with proſperity, fears not Gods judgements, and the Prophets threatnings. This is the cuſtome of ſinners.

but Ephraim] Though Ephraim was pleaſantly planted, and well fortified, as that fair and magnificent City Tyrus, Ezek. 26. & 27. & 28. yet his children ſhall be brought under the Aſſyrians; who will kill them, or carry them forth to battel. This preſent proſperity, and their abuſe of his patience, ſhall not hinder Gods judgements formerly threatned, Pſal.37.35,36. See Jer. 22.24. of Tyrus, ſee on Zech.9.2.

V. 14. *Give*] It may ſeem, the Prophet would willingly pray for them; for ſome mitigation.

what] He is aſhamed to pray for ſuch a people; and doubtful what thing he might beſt pray for them.

miſcarying womb] Heb. *that caſteth the fruit.* The Prophet ſeeing the great plagues of God toward Ephraim, prayeth to God to make them barren, rather then that this great ſlaughter ſhould come upon their children, after they are grown to ripe years, See Luk. 23.29. even this, rather then to have their children brought out to ſlaughter, to the murderer before their eyes; or the woman with child to be ripped up by the enemy: a miſerable caſe, when that which is in it ſelf a curſe, is to be prayed for as a bleſſing.

V. 15. *All*] He ſhews the cauſe, and points to the well head of all their woful miſery. They had no cauſe to accuſe Gods ſeverity, and extenuate their ſins. And here he ſpeaks comparatively, noting out the chief of all their ſins.

is in Gilgal] See on Chap.5.15. & on Chap.12.11. That is now the ſtewes as it were and brothel-houſe of their ſpiritual whoredom and idolatry; one principal place for it: not but that in other places and almoſt every where they multiplyed and exerciſed their idolatries alſo, Chap.4.13. & 8.11.

there I hated them] Even there, where they thought they ſhewed their love to me, and highly pleaſed me by their ſacrifices and worſhips, and procured my love to them thereby. Thus contrary is Gods judgment to the judgment of idolaters, howbeit they will never be perſwaded otherwiſe, Exod.20. ver.5.

I will drive them] They ſhall be no more of my houſhold and family. I will expel them thence, expunge their names out of that catalogue, and no more, as a maſter and father of a family, take care of them, they will needs pretend themſelves to be of my family, but I will put away that viſor from them, Mat.13.12.

love them no more] As they think yet I do, by my patience towards them, and proſperity afforded them.

all their Princes] One root and riſe of all their defection and apoſtacy: they which ſhould have kept them from it, were revolters themſelves, and executioners to them, and ring-leaders in it. The people are not here exempted, or excuſed.

V. 16. *Ephraim*] The Judgment is often repeated; becauſe nothing can be too much, or enough, to awaken ſuch ſinners, Eſay 48.4. nothing would ſerve this deſperate and forlorn people, but utter extirpation, and diſſipation of them and their ſeed.

is ſmitten] As by fire or thunder from God: whereby all power of recovering themſelves ſhall be taken from them.

their root] Ver.13. and ſo no hope of recovery. Not like that, Dan.4.15,26. if they do proſper in off-ſpring, I will curſe them, and root them out. See Job 31.8,12. Zeph.2.4. Amos 1. ver.2.

yea, though] See on ver.12.

the beloved] Heb. *the deſires*.

V. 17. *My God*] Not yours any more; as you falſly boaſt. Thus he oppoſeth his ſingle ſelf, having God on his ſide, againſt all the whole body of them. So Eſay 7.13.

will caſt them away] For all their boaſting themſelves to be the ſeed of Abraham, and Gods people, yet he will not any longer retain them in any degree of favour, as formerly he had done upon ſome hopes of their recovery; but totally reject them: and not reckon, or accompt them among his Church or people.

hearken unto him] To obey him; but hardned themſelves in their rebellious obſtinacy, and contumacy againſt him.

wanderers] He would no longer ſuffer them to be in his land of promiſe, his reſt, Pſal.95.11. and the reſt of his people and under his wings: But as a viſible ſign to all people of his abdication, aud rejection of them, they ſhould be captives, exiles, wanderers without reſt, among the Heathen Nations; and be as the Heathen themſelves.

CHAP. X.

THe Heads of this Chapter are, Iſraels Idolatry; no King: Falſe Covenant: Againſt the Calves of Beth-aven. Captives into Aſſyria. Their King and Calves ſhall be cut off. Their ſinning; and Gods chaſtiſing. His good purpoſe, and their contrary doings. His Judgements therefore denounced by Shalman, for their Idolatry at Bethel.

V. 1. *an empty vine*] Or, *a vine emptying the fruit which it giveth*. Whereof though the grapes were gathered (for Pul King of Aſſyria pil'd them, 2 Kin.15.20.) yet ever as it gathered new ſtrength, it increaſed new wickedneſſe, ſo that the correction which ſhould have brought them to obedience, did but utter their ſtubbornneſſe. Empty of good fruits; yea full of ſowre grapes. Eſay 5.2.

fruit unto himſelf] Not to others; but conſumes it on its own luſts, and Idolatries. Or, his fruit is like to himſelf. *Targum* thus; The fruit of their works was the cauſe why they were carried away captives.

he hath encreaſed the altars] Chap.8.11. & 12.11.

to the goodneſſe of his land] As they were rich, and had abundance by the fertility of the land; ſo they became more Idolatrous, Deut.32.15. ſo abuſing Gods bleſſings as by the means of them to corrupt Gods pure worſhip the more, Chap.2.8.

images] Heb. *ſtatues or ſtanding Images*.

V. 2. *Their heart is divided*] Or, *he hath divided their heart*: Divided from God, who having taken away his Spirit of peace and concord from them, hath given them over to ſeditions, factions, and frequent murthers of their princes, which will cauſe the utter ruine of the Kingdom. See 2 King.15.10,14,25,30. Some thus, That Iſrael divided his heart between God and Baal; as 1 King. 18.21. Contrary to that, Deut.10.12.

found faulty] Convinced of their faultineſſe, by Gods dealing againſt them; as it follows after.

he] Chap.9.17.

break down] Heb. *behead*.

their altars] That ſo they may ſee the vanity of their truſting in them; and Gods deteſtation of ſuch Idolatrous ways of worſhip.

V. 3. *For now they ſhall ſay, we have nothing*] Within a very ſhort time God ſhall take away their King, and then they ſhall feel the fruit of their ſins, and how they truſted in him in vain, 2 Kin. 17.6,7. They ſhould be forced then to this confeſſion of Gods hand of judgement upon them: though not in way of true repentance, they ſtill continuing obſtinate in their former courſes of ſinning; yet their conſciences ſhould be convicted by evidence of the thing it ſelf. This taking away of a King, is a remarkable evidence of Gods wrath, and convincing the ſame, even to a people obdurate in ſin, that would fain deny Gods hand to be in it, Lam.4.20.

becauſe] This extorted from them. As the like from Pharaoh, Exod.9.27 & 10.16. and Saul, 1 Sam.24.17. & Chap 26.21. The want of Gods fear & worſhip, is the cauſe of all ſin, of all plagues.

what then] If we had one, he could not now help us, free, or defend us. What ſhould we have of him? Some take it, as if they queſtioned any uſe of a King at all; they rather would rule, and have the legiſlative power in themſelves to over-rule the King; if any were, to diſpoſe, and depoſe him.

V. 4. *They have ſpoken words*] Boldly enough, and largely enough, and yet but words onely.

ſwearing falſly] To God, in promiſing him converſion and ſervice. Or to their King, obliging themſelves to be faithful to him. Or to the King of Aſſyria being under him; but ſwearing falſly, and conſpiring with the King of Egypt, 2 King. 17.3,4. They are perjured perſons; new conſpiracies break forth amongſt them continually.

in making a covenant] Renewing it with God; or making it for aid with Forreiners. But with falſe hearts they did it; and became perjured Covenant-breakers. They uſed falſe execrations in making the Covenant. Vulgar Latine alters the words, and mars the ſenſe.

as hemlock] Thus their integrity and fidelity which they pretended, was nothing but bitterneſſe and grief. Others, for this Gods judgements ſhall multiply like hemlock, or other poyſonous herbs, which grow in abundance in the fields. See Amos 6.12.

V. 5. *of Samaria*] See on Chap.8.5.

ſhall fear] They fear when their Idols are in any dangers. And the more, becauſe they counted them the ſtrangers of their Kingdome, and put great confidence in them. But their faith in them ſhall be turned to fear. Whence they expected ſafety, they ſhall reap fear and terrour.

becauſe of the calves] Heb. *the cowes*, or, *cow-calves*. So called in contempt; ſeeing their Idols taken and carried away by the enemies.

of Beth-aven] See on Chap.4.15. There was a Beth-aven different and diſtant from Bethel, Joſh.7.2.

the people thereof] To wit, of the calf, meaning that they were no more worthy to be called Gods people, but the people of the calf, their Idol. See Num.21.29. Others underſtand the Inhabitants of Samaria.

ſhall mourn over it] Over the Calf at Bethel.

the Prieſts thereof] Heb. *chemarims*. Who were certain Idolatrous prieſts, which did wear black apparel in their ſacrifices, and cryed with a loud voice: which ſuperſtition Elijah derided, 1 Kin. 18.27. read 2 King.23.5. Zeph.1.4.

that rejoyced on it] Thus Idolaters dote on their Idols.

for the glory] The cauſe of their mourning. It ſhall be no more reverenced, or worſhipped as a god.

V. 6. *It ſhall be alſo carried*] Namely, the calf. According to the cuſtome of carrying away the Idols of thoſe Nations which were conquered. See Eſay 46.1,2. The Idol cannot help it ſelfe; much leſſe its fooliſh worſhippers. This ſhews the groſſe madneſſe of Idolaters in their Idol-worſhip, who yet in their extreamities run to them for help. Others will underſtand it of the Inhabitants of Samaria.

King Jareb] To the King Protector, namely, the king of Aſſyria, whom the Iſraelites had choſen for their Protector and defender, Chap.5.13. See *Annot.* on Chap.7.11.

aſhamed of his counſel] Namely, of that which he hath undertaken of his own mind, beyond, and againſt the will of God, Pſ.106. 43. Hoſ.11.6. or, of conſpiring with the king of Egypt againſt the king of Aſſyria, 2 King.17.4. or of that counſel, 1 King.2. 27.

V. 7. *her King*] Next to their Idols, their truſt was in their kings. But their kings, Zachariah, Shallum, Pekahiah, Pekah, were cut off by violent deaths, ſoon, and ſuddenly, as the foam and froth of the waters, as is here threatned: and Hoſeah their laſt King impriſoned; and in him their kingdome ended. LXX thus, *Samaria hath caſt off her King*.

as the ſome] This are Kings, Pſal.62.9. Jam.4.14.

the water] Heb. *the face of the water.*

V. 8. *The high places*] The Prophet continues on in his threatnings, becauſe they continue on in their ſins. They had necks of Iron, Eſay 48.4. nothing was enough to bow and bend them: all too little to make them relent and repent. The very places of their Idol-worſhip ſhall be deſtroyed.

of Aven] Which is the ſame as Beth-aven, ver.5. This he ſpeaketh in contempt of Bethel, read Chap.4.15.

the ſin of Iſrael] The object and inſtrument of Idolatry, Deut.9.21. what they counted the pious worſhip of Iſrael, God accounts the ſacrilegious ſin of Iſrael.

the thorn] Chap.9.6. See Gen.3.18. Job 31.40. And ſo it came to paſſe upon Judahs Temple alſo, and Altar, at laſt, for their Idolatry.

they ſhall ſay] as Job 3.20,21,22. See Eſay 2.19. Luk.23.30. Apoc.6.16. & 9.6.

Cover us] Words of ſuch perſons as deſire death, for fear of evils that are far greater then death; and of ſuch as are in extreme deſpair.

V. 9. *ſinned from*] Now new ſinners, but of ancient ſtanding.

the days of Gibeah] Chap.9.9. Judg.19.14,22. ſuch deep ſinners; like thoſe of Sodome and Gomorrah; which were ſo ſeverely puniſhed. And the like ſins do continue and increaſe in thee, with like impudency & impunity: thou doſt juſtifie them; as Ezek.16.51.

there they ſtood] Though they ſtood a while in doubt, and were at a ſtand & ſtammer, yet they ſtood it out at laſt. And for all that, ſtood obſtinate & obdurate in the like infamous ſins; Though their fathers were no better then they of Gibeah, againſt whom they warred, becauſe of their infamous wickedneſſe, yet the Lord, at laſt, delivered them out of thoſe bloody battles; they were not utterly overthrown, as they deſerved.

againſt the children of iniquity] The Gibeonites, Judg.20.

did not overtake them] The like ſevere puniſhment did not yet overtake them: nor did that take hold of them, that the remembrance of it, might deter them from the obſtinate perſevering in their ſins. Yet he implies, the like judgment ſhall overtake them; or a more ſharp, ſhort, and ſudden battle, to deſtroy them in a moment, if they make not better uſe of that example, and take better heed by it; yea, their anceſtors ſins ſhall not then be forgotten, when God ſhall come to reckon with them, upon the like ſcore, as Exod.32.34. *Targum* thus; *Thither came againſt them warriours to ſlay, their fathers with the childrem came up thither.*

V. 10. *It is in my deſire*] Vehement deſire: Like that, Luk.22.15. Vulgar Latine thus; *according to my deſire I will chaſtiſe them.* *Targum* thus, *By my word, or by my ſelf, I will bring chaſtiſement upon them.*

and the people ſhall be] And I will ſatisfie that deſire; I will avenge me of them, Eſay 1.24. compare Chap.11.8,9. & Lam.3.33. yet here, ſaith God, Becauſe they are ſo deſperately evil, I will ſatisfie my wrath with their juſt puniſhment.

gathered againſt them] Chap.8.10. The manner how he will chaſtiſe them; namely, not ſo much by domeſtick wars, as by a forreign people. God hath all Nations at his command, to arm them at his pleaſure; againſt his ſinful people; he can hiſſe for the Flye of Egypt, for the Bee of Aſhur.

when they ſhall binde themſelves in their two furrowes] The text is עיבדתם their eyes. The Keri of the Maſſorites will have it read עדבדתם their *furrowes*. When I ſhall bind them in their *two furrowes*, like oxen tied to the yoke, each of which treads in his furrow. The *Targum* thus, I will gather the people againſt them, and they ſhall rule over them, as the bond of a yoke upon their two eyes; that is, as the oxe is ſo bound with the yoke there, or thereabout; ſo ſtrictly ſhould they be bound with the yoke of the people domineering over them. Or, When I ſhall bind them, or chaſtiſe them, for their two tranſgreſſions; reading עדבדתם ſo the LXX, and vulgar Latine read it. And underſtand then their two golden Calves: or as that, Jer.2.13. Some thus, in their two habitations. And with them, this ſeems to have relation to the two Invaſions of the Kings of Aſſyria, 2 King.15.29. and 17.3. And becauſe the Aſſyrians had been as the lovers of the children of Iſrael, Chap.8.9,10. the Prophet uſeth a word which ſignifieth an appointment of ſome unchaſt meeting. Or thus; Notwithſtanding all their Preparations for defence, nothing can hinder the execution of my decree. But even then when they have gathered all their ſtrength together, I will gather people enough againſt them, to deſtroy them. So variouſly are theſe words rendred and interpreted.

V. 11. *Ephraim*] Conciſe, and obſcure is this verſe; and ſo ſubject to divers interpretations. The ſcope ſeems to be this; to ſet forth the diſpoſitions of the people, and Gods dealing with them thereupon.

is as an heifer] Chap.4.16. Jer.31.18.

that is taught] Inſtructed in her duty, and my ſervice, and that from the beginning.

and loveth to tread out the corn] Wherein is pleaſure; as in plowing is labour and pain; even ſo my people would enjoy my bleſſings, but would not be ſubject to the yoke of mine obedience and diſcipline; they love to ſerve me ſo, as may ſuit beſt with their eaſe, profit, and pleaſure; they are accuſtomed to that, but love not the yoke and lab ur of the plow; will not be taught and brought into that ſtrict obedience, to that through and true ſubjection to my ſervice. LXX thus, *Ephraim is an heifer taught to love contention.*

but I paſſed over upon her fair neck] Heb. *the beauty of her neck.* I made her fair and fat; in good caſe to bear any yoke; but ſhe abuſed my bleſſings, grew ſtiff-necked, would not plow; caſt off the yoke. But I will tame her, and bring her into ſubjection; bring her neck to bear my yoke, I will ſend mine afflictions upon her, to bring her neck to the yoke.

I will make Ephraim to ride] Not reſt in his own land, but be driven into exile, and toſſed, and tumbled to and fro; as Job 30.22. Some refer this to Ephraims reigning; but this ſuits not with the ſenſe of the context. Rather thus, I will uſe Ephraim for riding; people ſhall ride on him: I will handle Ephraim more hardly, the whole Nation ſhall be carried captive into Aſſyria.

Judah ſhall plow] Neither will I ſpare Judah; but Judah ſhall have his judgement too; but leſſe then then of Ephraim. He ſhall plow and harrow, that is, ſuffer miſery by the Babyloniſh captivity: and this was leſſe, and more tolerable then that of the ten Tribes; as it is leſſe trouble to the beaſts that plougheth and harroweth, then to the horſe that is ridden, ſpecially by a rigid rider.

V. 12. *Sow to your ſelves*] He continueth the allegory of huſbandry. And thereby exhorts them to Repentance; Or ſhews how he hath been doing ſo: and yet they continued impenitent; as it is in the verſe following. He is not wanting thus to inſtruct them, and to exhort them thus; endeavour your ſelves to do good works.

in righteouſneſſe] He calls them to the duties of the ſecond Table, which will ſooneſt evidence their repentance, if true; or their hypocriſie, if falſe.

reap] By Gods bleſſings that ſhall not be wanting, but is ready for them, upon their ſowing: If they reap it not, the fault is not in him, but in their default of ſowing; and ſo the way of their remedy lies open before them: and yet mercy, not merit, ſhall be their reward.

break up] Jer.4.3. break up, and ſoften your hard hearts, pluck up the ſinful weeds and luſts of them; uſe double labour therein, as in a waſte ground: to fit it for ſeed, Mat.13.7,22. Jam.1.21.

for it is time] High time now, without any further delaying it, and the time not yet utterly paſt; yet hope remains, God is ſtill ready for his part; the door is not ſhut, Eſay 55.6. See Pſal.27.8. and 32.6. 2 Cor.6.2.

to ſeek the Lord] Pſal.27.8. & 14.2. Eſay 31.1. & 65.10. Rom. 3.11. 2 Chr.19.3. & 30.19. & 31.21. Pſal.22.26.

till he come] As he will, upon your ſeeking him: and yet you muſt not limit him, but wait his own time till he come.

and rain righteouſneſſe] His grace ſhall be like a ſhower of ſeaſonable rain, plentifully to fructifie, and bring on your harveſt, and fruits of righteouſneſſe. Your labour of ploughing, and ſowing ſhall not be in vain. His grace and bleſſing ſhall be upon you, according to the truth of his promiſes. Others underſtand this to be ſpoken of Chriſt, who brought the true righteouſneſſe into the world, Dan.9.24. to receive which, the preparation of the heart is neceſſarily required.

V. 13. *ye have ploughed wickedneſſe*] Job 4.8. Prov.22.8. Gal.6.7. ye have done contrary. By art and endeavour, you have ſtirred up and practiſed your natural malice, to cauſe it to produce many evil acts.

reaped iniquity] Namely, the juſt puniſhment thereof. Or thus, your ploughing and harveſt were both alike, both ſinful; your work and wages well agree. Or thus; your reaping anſwers well to your ploughing, your continuing correſponds to your beginning; both alike ſinful.

ye have eaten] Ye have in effect tryed what vanity was in your hopes, grounded upon your wickedneſſes; a fruit well worthy of your perfidiouſneſſe.

becauſe] The chief cauſe, and head-ſpring of their miſ-doings; the relying upon their own wiſdom and ſtrength; and not ſubmitting to Gods wiſdom, and reſting upon his power; and thereupon ſlighting the prophets admonitions, and Gods threatnings.

V. 14. *Therefore*] Upon the conviction, the ſentence follows.

n tumult] at home, and from abroad.

ſhall riſe] Suddenly and ſpeedily.

among thy people] Among them all univerſally; the word is plural: no tribe free; all full of fearful tumults.

fortreſſes] All thy ſtrongeſt holds, and fortifications, they ſhall be vain helps; Gods wrath will lay all level before it; no refuge ſhall be left for thee.

as Shalman ſpoiled Beth-Arbel] 2 King.18.34. and 19.13. This hiſtory is mentioned no where elſe. Some hold this to be the ſame as *Shalmaneſer*, 2 King.17.3. and Beth-Arbel the name of ſome city taken and deſtroyed by him. 1 Mac.9.2. there is mention made of

Arbel; which may be the ſame with this. And then this was an example of a fearful judgement and vengeance freſh even before their eyes, and famouſly known to them. The Vulgar Latine tranſlate thus; thy fortreſſes ſhall be ſpoiled, as *Shalman* was ſpoiled by his houſe, who judged *Baal* in the day of battel. And ſo do the LXX, and *Theodoret*. And in this tranſlation there ſeems relation to be had to that hiſtory, Judg. 7 and 8 Chapters, where *Gideon*, who judged *Baal*, and therefore was called *Jerubbaal* (a word, without pricks or vowels, little differing from Arbel) ſpoiled Zalmunna in the day of battel.

the mother] A proverbial kind of ſpeech, to deſcribe a total deſtruction, Chap. 13. 16. Gen. 32. 11.

V. 15. *So ſhall Bethel*] He ſaith not the Aſſyrian ſhall do it, or God ſhall do it: but Bethel ſhall do it. By this expreſſion the more powerfully to ſhew, that that woful evil and the cauſe of it was in themſelves: your ſelves are the deſtroyers of your ſelves, think not ſo to put it off to any others. As if he ſhould ſay; Your idolatry which you run headlong into, the chief mother whereof is Bethel, ſhall be the cauſe of all this: God is juſt herein. Bethel was formerly called Luz, differing from that Luz, Joſh. 16. 2. Judg. 1. 26. this was weſt of Ai and Beth-aven in the ſouth part of Jury on a mount, Joſh. 7. 2. & 18. 12, 13. Hard by it *Abraham* pitched his tent, Gen. 12. 8. and here *Jacob* ſaw the viſion of the ladder, Gen. 28. It had a King when *Joſhua* conquered it, Joſh. 12. 16. and then allotted to the tribe of Benjamin, Joſh. 18. 22. Here *Samuel* kept his Aſſizes, when he rid his circuit yearly, 1 Sam. 7. 16. And here *Jeroboam* put one of his golden Calves, and built an altar, high place, and grove, 1 King. 12. and 13. Chapters: yet *Abijah* took Bethel from *Jeroboam*, 2 Chron. 13. 19. but it ſeems it was ſoon after loſt; and became the King of Iſraels chappel and court, Amos 7. 13. had a School, and Colledg of Prophets, 2 King. 2. Hither came the Prieſt ſent by the Aſſyrian, 2 King. 17. *Joſiah* polluted and deſtroyed all the monuments of idolatry there, 2 King. 23. 4. 15, 16.

your great wickedneſſe] Heb. *the evil of your evil*.

in a morning] As ſoon as it is morning, as ſoon as the day prefixed for Gods judgements to light upon him ſhall appear: or ſuddenly, in a moment of time.

ſhall the King of Iſrael] *Hoſea*, 2 King. 17. 4.

be utterly cut off] Both King and kingdom too ſhall be clean rooted out; notwithſtanding all their ſtrengths, all their proud confidence to the contrary. Vulgar thus; as the morning paſſeth away, ſo the King of Iſrael paſſeth away.

CHAP. XI.

Verſ. 1. WHen] In this Chapter God tells his love to Iſrael, when he was a childe. Iſrael ſins then: and now. His judgements therefore threatned by Aſhur. His fierce anger againſt them. Which yet he will aſſwage. His promiſe of their coming in to Chriſt.

Iſrael was a childe] Or, becauſe Iſrael was a childe; or becauſe he is a childe of Iſrael. In Iſraels firſt riſe in Egypt, where he was as a carkaſſe in a grave, as an Embrio in the womb; whereupon his bringing forth thence is called the day of his nativity, Chap. 2. 15. In his firſt beginning, when firſt he began to be a Nation there, ſee Jer. 22. Ezek. 16. 22. Alſo it is true of Chriſt; who when he was a childe fled thither from *Herod*, and came thence to Judea, where by his death he delivered his people from the bondage of ſin, figured by that Egyptian bondage. This Expoſition the Evangeliſt maketh, Mat. 2. 15. See *Annotations* on Chap. 6. 2.

I loved him] Freely of my ſelf without any worth or merit in him. The more monſtrous now is their ingratitude. See Rom. 9. 11, 12, 13. Mal. 1. verſ. 2, 3. Or, underſtanding it of Chriſt, it ſuits with that, Mal. 3. 17. & 12. 18. & 17. 5. 2 Pet. 1. 17.

and called] The ſign and fruit of his love, Exod. 4. 22, 23. Deut. 4. 20. 34. This is literally true in Iſrael, his adopted ſon, Jer. 31. 20. Myſtically, in Chriſt, his natural Son: true in the body of the Church; and true in the Head of the Church. That call, and deliverance out of Egypt, was but a *præludium*, pledge, a type of the true ſpiritual and perfect deliverance and redemption by Chriſts coming out of Egypt. St. *Matthew* therefore, Chap. 2. 15. doth more then allude to this place, when he ſpeaketh of the fulfilling of that which is here ſpoken.

my Son out of Egypt] Wonderful love, 1 John 3. 2. See Exod. 4. 22, 23. and alſo Mat. 2. 15. Chriſt was in Egypt for a time to decline the cruelty of *Herod*. LXX thus; his ſons. So making the meaning to be, that God therefore brought the Iſraelites, the poſterity of Jacob, out of Egypt, becauſe he loved Iſrael or Jacob, when he was a childe; yea before he was born, as it is, Rom. 9. 11, 13. which ſeems the proper meaning of the Prophet: yet therein a type and figure of Chriſt were they; Egypt a type of Hell; the Iſraelites a type of the faithful people, and of Chriſt their head, their redeemer and deliverer.

V. 2. *As*] This belongs onely to Iſrael; no wayes to Chriſt. All things that were ſpoken of the High Prieſt, of *David*, and others that were types of Chriſt, yet agree not to Chriſt: they were types but in ſomething.

they] The Prophets all, and often.

called them] Not as that call was, as in the former verſe: but by their exhortations, and ſermons, calling them ſo to repentan and to my true ſervice, which was the chief end for which th were called out of Egypt, Exod. 4. 23. but they turned their b to them, Jer. 2. 27.

ſo] Openly, and as of purpoſe, contemptuouſly, they went clean contrary way.

from them] From the Prophets of God; they would have n thing to do with them; nor their word and doctrine. Where th Word is not the ſavour of life unto life, it will be the ſavour death unto death. LXX thus; From my face.

they ſacrificed unto Baalim] Their leſſer gods, their patrons For no doubt they acknowledged one onely ſupream Deity. Thi a further degree of ſin then the former. Of *Baalim* ſee Chap. 2. 13. 16, 17. Judg. 2. 11. and often in that book, and in the ſecond book of Chronicles, and in Jeremie.

and burnt incenſe] God will not have incenſe burnt, nor ſuch things done to Images; as Papiſts do.

V. 3. *I taught*] God ſhews here his further love to them, and the continuation of it,

to goe] As a nurſe doth the Infant. See Exod. 19. 4. Numb. 11. ver. 12. Deut. 8. 4. & 32. 10, 11, 12. ſee Eſay 5. 2, 4.

taking them by their armes] As nurſes uſe; yet ſome underſtand this of *Ephraims* embracing *Baalim*, and images, verſ. 2. as an harlot doth her lovers.

knew not] Or, acknowledged not. The more ſtupid and monſtrous ingratitude.

that I healed them] Saved them from thoſe plagues of Egypt, and in all thoſe dangers in the wilderneſſe, Deut. 8. 2, 3, 4, 5. Exod. 15. 26. & 23. 25.

V. 4. *I drew them*] God continues on in the ſame point. I uſed them not with rigour, but gently. A phraſe taken from cattle, bred up to carry or draw, which by a good maſter are uſed gently, and brought to their labour without violence.

with cords of a man] Humanely, courteouſly. I did not drag, or drive them as ſlaves; but allure and draw them on as ſons.

take off] Heb. *lift up*. Eaſe them every way.

the yoke on their jaws] By which muſt be underſtood the muzzel, for otherwiſe a yoke doth not uſe to be laid upon the jaw: or jaws taken by Synecdoche for the whole head and neck.

I laid meat unto them] Which they could not take till the muzzel was removed. Or, I laid it before them that they might feed with eaſe and quietneſſe; continuing ſtill my kind uſage of them. The Vulgar Latine thus; *Declinavi ad eum ut veſceretur*. LXX ſo render the words, as amounts to this meaning; I will chaſtiſe them as a father, when he raps or ſtrikes his ſon, and by my looks I will prevail againſt them, *i. e.* by a blench only, and caſt of mine eye, I will overthrow them.

He ſhall not return] Or, he ſhould not have returned. The body of this nation ſhall not go for ſafety into Egypt, which is a friends countrey; but they ſhall go into captivity to Aſſyria, an enemies countrey; and herein will I enforce them to obey my command, Deut. 17. 16. and 9. 3. 6. Thus is Gods judgement upon them, for their ungrateful requital of Gods good dealing with them.

Egypt] Which they hoped to be their ſhelter and Sanctuary, and were their confederate, 2 Kin. 17. upon which hope they ſlighted the more the Prophets threatnings and thunderings.

but the Aſſyrian] That hope ſhall faile them: they ſhall be ſubdued by the Aſſyrian, and captives to him; engaged there, as wilde beaſts in a grate; bound up there as mad men are bound with chains; ſo they in Aſſyria, where Egypt cannot help them.

ſhall be his King] Or, the Aſſyrian, have been his King: Some thus; He ſhould neither have truſted in the Aſſyrian, though he were tributary to him ſince the dayes of *Menahem*, 2 King. 15. 19. But he ſhould have truſted in me. See *Annotations* on Chap. 7. 11.

becauſe] The cauſe of this judgement. See Deut. 28. 68.

to return] Not into Egypt; but unto God; to repent and truſt in him, and his aid; though they were ſo many wayes invited thereunto.

V. 6. *And*] He proſecutes the judgement, to withſtand their ſlighting of it, and to cut off their vain hopes of eſcaping.

ſhall abide] Shall fall furiouſly; rage and reign, and remain, and devour. Vulgar, began.

on his cities] Wherein he truſted.

his branches] Or bars, the bars of his cities: or the towns and villages, which are as branches and boughs of his cities, all his forces and defences, as well thoſe which conſiſt in ſtrong towns, as thoſe which conſiſt in the valour of men. LXX for his branches have in his hands.

becauſe of their own counſels] And carnal wiſdome; oppoſed to Gods wiſdome, and his decrees and judgements. See Chap. 10. 6. Their actions and enterprizes which they have undertaken, by their own advice, Pſal. 106. 43. Hoſ. 10. 6. Theſe their counſels ſhall not help them, but help to ruine them.

V. 7. *my people are bent*] Set upon it; not hang in ſuſpenſe, or doubtful therein, which way to take; but reſolved, and obſtinate.

to backſliding] Inconſtancy, as a ſtarting bow; to Apoſtacie.

from me] To other gods, and idolatrous worſhip. They deſire and expect that I ſhould turn in favour to them, and relieve them, whereas they ſhould turn to me by repentance, which they will not do, though the ſword abide on them, and conſume them.

though they called them] Though the Prophets called them, and ſought to recall them, to bring them back to God; and do ſo ſtill. Some thus tranſlate; they called on the moſt High, *i.e.* prayed to him, but prayed onely hypocritically.

none at all] Heb. together they exalted not; but all with one conſent, conſpire herein. An epidemical and œcumenical diſeaſe.

exalt him] Lift up their hearts and minds to him, to glorifie him, by their converſion to him; to extol his juſtice, and mercy, and truth, by their truſting in him; & their cheerfulneſſe in ſerving and obeying of him. Others thus, none would exalt, or lift up a foot to make any progreſſe towards the moſt high; but ſtood ſtill in obſtinacy, without any motion or ſigne, or beginning of repentance at all. Some thus; that becauſe of their obſtinate backſliding, God will not at all exalt them. LXX make the meaning to be, that the people of God ſhould go into captivity out of their land, and God would be angry againſt them, and their moſt precious things, even the Temple it ſelfe, that it ſhould be deſtroyed.

V. 8. *How*] Here God takes upon him the perſon and paſſions of a man, complying with our weak capacites. Not that there is any doubting at all, or changing at all in him: he ſhews hereby what this people deſerved; and how he proceedeth not to execution raſhly, or overhaſtily: and how in the midſt of wrath he remembreth mercy, and mitigates the heat and height, and fierceneſſe of his anger: Though thou deſerveſt to be irrevocably deſtroyed, as thoſe wicked Cities were, Gen. 19. 24. Amos 4. 11. and thou art near it; ſuch is thy flagitious wickedneſſe; yet my mercy will not ſuffer it; and therefore I promiſe thee re-eſtabliſhment by means of the Meſſias, Chap. 6 4.

as Admah] Deut. 29. 23.

mine heart is turned within me] Iſa. 63. 15. Jer. 31. 20.

my repentings are kindled together] Or, heated: the ſounding of my bowels; the yearning of them. See 1 King. 3. 26. Cant. 5. 4. Iſa. 6. 11. Gen. 43. 30. Lam. 1. 20.

V. 9. *I will not execute*] With extremity of rigour, and without remiſſion. Thus fierce we apprehend God to be, when the nature of his juſtice moves him to execute grievous judgements: yet ſtill is he without any paſſion; thus are mingled judgements, and mercies; threatnings, and promiſes; total deſtructions to the general body of the wicked people; and yet reſervations of mercies to his holy repenting and elect remnants amongſt them: yea mitigations of judgements many times to the body of the wicked, for the godlies ſake that are among them: he ſpares the chaff and ſtraw, for the wheat ſake that is in it. Gods grace of Election and vocation, is, and remains ever firm and ſtable to his.

I will not return] That I may ſave the remnant of mine Elect among the people; I will not conſume them wholly by redoubling of evils. His Elect ſhall never fail; his Church ſhal never utterly periſh.

I am God] And therefore moſt true, and immutable in all my promiſes. Thus God confirms and bears up the trembling hopes, and fearful tender conſciences of his holy remnant: and this muſt be a ſtrong bulwark to us in all our fears, againſt our own manifold frailties, and Satans fiery darts, and temptations; this muſt be our ſhield and buckler to defend us, to eſtabliſh, and comfort, and quiet us, againſt diffidence and deſpair. We muſt not meaſure God by our ſelves; but better remember with whom we have to deale, and wholly rely upon his free and unchangeable nature, and promiſes. Iſa. 55. 8. 2 Sam. 7. 14. And no cauſe for this dealing can God finde in us, or elſe-where, but onely in himſelf.

and not man] Who is changeable in his purpoſes, and would no wayes bear and endure ſuch wrongs. Numb. 23. 19. Mal. 3. 6. 1 Sam. 15. 29.

the holy one in the midſt of thee] I will be within thee preſent by my grace and ſpirit; as thy true Deity, the object of all thy devotion, religion and adoration; and the wel-ſpring and author of all thy holineſs: I will be mindful of my covenant; as in 2 Sam. 7. 14, 15. Pſal. 89. 32, 33. Mic. 7. 18, 19, 20. and I will not be there any more as thine enemy.

I will not enter into the City] As a beſieging and conquering enemy uſeth to do; with fire and ſword, of rage and revenge; I will forbear, and ſpare, though the gates and walls of the city lie open and level before me.

V. 10. *They ſhall*] He goes on further, and promiſeth not onely mitigation, but reſtauratiou: Some extend this prophecie to the Kingdome of Chriſt, and ſo their ſpiritual collection and gathering to him, and walking after him, as their Lord, and guide; and all this by the mighty, ſound, and powerful preaching of the Goſpel.

walk after the Lord] And not go from him; as thoſe, verſ. 2. And he ſhall go before them, and become their Captain and Leader, though in their exile and diſperſion, he ſeemed to forſake and abandon them. He ſhall manifeſt himſelf to them in grace, and ſalvation in Chriſt.

he ſhall roar like a Lion] Jer. 25. 30. Joel 3. 16. Amos 1. verſ. 2. He ſhall cauſe the powerful voice of the Goſpel to ſound all the world over; by which the conſciences being moved, men will gather unto him, Haggai 2. 6, 7. Heb. 12. 26. Others thus, He ſhall be terrible to their enemies, that none in any quarter ſhall dare to withſtand their return from thence.

the children ſhall tremble] Shall run to him, as children do tremble, and run to their parents, when they are afraid; and ſo as the Lions whelps to their dams. The true Elect, children of grace, John 1. 12. ſhall joyn themſelves in ſpirit, to the Communion of the Church, from all the ends of the world, where they have been ſcattered. Others thus, That the mighty voice, and power of the Lord then to be ſhewn, ſhall make their enemies every where to tremble, and fear to oppoſe them, and their return.

from the weſt] Heb. ſea, taken and uſed to ſignifie the Weſt, becauſe the great Mediterrane ſea lay weſt from Jury. LXX tranſlate thus; the children of the waters ſhall tremble and run to him. Their meaning likely is, that the Græciãs, & weſtern Iſlanders ſhall be converted to Chriſt, the Gentiles ſhall be called in to him.

V. 11. *as a bird*] Chap. 3. 5. As a frighted bird, and dove, with ſpeed fly to their neſts, and lockers.

out of Egypt] Egypt, and Aſſyria, then were, or were to be the chiefeſt places of their diſperſion, Hoſ. 11. 11.

as a dove] Iſa. 60. 8.

in their houſes] This may relate to the Church, the houſe and habitation of God, and of his people. God will bring them, and place them there, ſafely and quietly to continue and dwell there. Thus the Prophets uſually ſpeak of the ſpiritual kingdome of Chriſt, of the erection and advancement of it, of bringing people to it, of the bleſſings of it, under the ſhadows of the earthly kingdom of the Jewes, the reſtauration of it, the reduction of people to that land, and the temporal bleſſings in it.

V. 12. *Ephraim*] This, it ſeems, might better begin the next chapter, wherein the Prophet returneth again to reprehenſions, and inſiſteth moſt upon them; more fully to convince their conſciences of their ſins.

Compaſſeth me about] As enemies uſe to beſiege a City on all ſides round about.

with lies] In all their actions they are diſloyal unto me, dealing with me falſly and fraudulently to circumvent me. And that not one way, but every way; beſieging me with charms, as it were of lying frauds and deceits. Such were the particulars of their falſe worſhips, and hypocritical doings. They think thus to delude me, and ſave themſelves: nothing is ſound and ſincere in them. But all in vain; nothing but ſincerity and integrity ſerves God, and is pleaſing to him.

and the houſe] An explication of the former ſentence.

but Judah yet ruleth] Or, when Judah yet ruled.

with God] Hath the true kingdom, and Prieſthood, the right Temple, Altar, and worſhip of God, though Ephraim and Iſrael boaſted of the greater kingdom, of many Temples, and Altars. In the Tribe of Judah, which hath not forſaken Gods pure ſervice, there doth yet remain the lawful government of Davids progenie; In Iſrael not ſo.

is faithfull] Or, was faithful. He perſevereth in my covenant and true worſhip, holding himſelfe conſtantly to the faith and religion of his ancient forefathers; or to that which is taught them by Gods holy ſervants, and Prophets, and Prieſts.

with the Saints] Or, with the moſt holy, with the holy Patriarchs, and Fathers, to whom the Promiſes were made, yet all this is ſpoken, not ſimply to free Judah from all faults, but comparatively; in reſpect of Iſrael and Ephraim. And the Prophet moſt an end leaves Judah's ſins to Judah's Prophets to reprove them, he mindes moſt his own Commiſſion to Iſrael, and Ephraim. LXX here again vary from the true reading, and ſenſe, thus. As the houſe of Iſrael and Judah compaſſeth me about with impieties; now God knoweth them, and the holy people ſhall be called Gods [people] the vulgar Latine thus; Judas *autem teſtis deſcendit cum Deo, & cum ſanctis fidelis,* reading it ſeems עד for עד, and ירד for רד.

CHAP. XII.

OF this Chapter, the Contents are theſe; Ephraims ſin, and ſeeking for help to Aſhur; and to Egypt. Judah's ſin. Jacobs dealing at his birth, and in his wreſtling with the Angel? Ephraims ſin of guileful covetouſneſſe: and of Gods dealing with him. His ſin of Idolatry, even in Gilead, and Gilgal: and of Gods former dealings with Jacob, and with Iſrael, in theſe places. Ephraims ſin and Gods wrath.

V. 1. *Ephraim feedeth on wind*] That is, flattereth himſelf with vain confidence, and feeds himſelfe with windy, empty hopes; continuing in his ſins, contemning the Prophets threatnings, and thinking to eſcape Gods judgements by ſtrange and unlawful Covenants; winde fills indeed, but feeds not.

the eaſt wind] This wind commonly is hurtful, dry, and tempeſtuous in theſe Countries. Jonah 4.8. Pſal.48.7. ſo the hopes Ephraim purſues, are not only vain, but hurtful to him. It is a pernicious and a deſtructive way, to put truſt in the arm of fleſh for defence againſt God. The LXX read it an evil winde.

He daily increaſeth] Never gives it over, but continually purſues this courſe more and more, thinking thereby to ſhelter himſelf and be ſafe againſt all Gods threatnings; and ſo hardens himſelf in his obſtinacy.

lyes] Chap.11. ver.12. and 10.13. & 14.3. Eſay 57.13. when all comes to all, they are no better, and ſhall prove no better then lyes.

and deſolation] This is more. They ſhall not only be lying helps, but prove deſtructive, and the cauſes of their deſolation: deſolation ſhall be the fruit and iſſue of them. See Eſay 36.6. Emptie and vain things, ſay the LXX.

a covenant] He points to the Particulars, and points out their vain and pernicious ways, Generals would not ſuffice to pluck off the Viſors from ſuch ſecure ſinners.

with the Aſſyrians] Chap.5.13. & 7.11. & 8. verſ 9. and 10.6. Not contenting themſelves with Gods covenant, and his defence, which would never have failed them, or proved a lie to them, if they had ſtood to his Covenant, and repented of their ſins, But they forſook this, and thought not themſelves ſafe under his wings; and betake themſelves to theſe unlawful confederacies; which were expreſly forbidden them; by them to ſtrengthen themſelves in their rebellion againſt God; and in the idolatrous prophanation of his worſhip. See Jer.2.18.36. 2 King.15.19. Ezech.23.5. See the like, 2 Chr.28.16.21. 2 King.16.7. Ezech.17.15.

oil is carried into Egypt] Sweet ſmelling oil, whereof there was great plenty in Judea; 2 King.20.13. Ezech.27.17. meaning, preſents to get friendſhip, 2 King.17.4. This forbidden, Eſay 30.2. and 31.1. & 36.6. See Eſay 57.9. & 30.6. Thus they were at coſt to buy and purchaſe their own harm. Eſay 57.13.

V.2. *The Lord*] Threatens Judah; And this to affright Iſrael the more, who was in a far worſe caſe then Judah, and muſt therefore needs expect more grievous plagues. Luke 23 31. 1 Pet.4.17.

a controverſie with Judah] Judah praiſed for their Kingdom, Prieſthood and worſhip, Chap.11. verſe 12. yet their lives and manners faulty; though nothing ſo much as Iſraels. That which I have ſpoken of Judah, is not to free him from all defects; for he alſo hath his grievous faults; but becauſe Gods true ſervice is yet remaining there, God will yet reprove and redargue him with words: but as for the ten Tribes, he will judge them with deeds, ſeeing they are almoſt become incapable of all correction. See Chap.4.15. & Chap.6.11.

puniſh] Heb. viſit upon.

Jacob] He doth but touch upon Judah by the way: But his heavy wrath ſhall fall upon Jacob or Iſrael: to puniſh and recompence them according to their demerits, their ſhameful ways and works, and their obdurate and obſtinate continuance in them, which they would not by any means be beaten from.

V.3. *He took*] In the name of Jacob and Iſrael they much gloried; they boaſted of Jacob their father, that they were the Sons of Jacob. See Joh.4.12. Micah.2.7. Eſay 44.5. But he ſhews how far they had fallen from his example, how far unlike they were to him, and degenerate, as Joh.8.39.44.

by the heel in the womb] This he did, not out of his own judgement and induſtry; but God by his free Grace guided him ſo to do; and by this ſigne teſtified his free love and election of him. See Mal.1. verſe 2.3. Rom.9.13. and ſo in his chooſing of you in him, to be his peculiar people, without any merit or worth of yours. And therefore ſo much the greater now is your ingratitude, and the fouler your fall from him to idols. See Gen.25. verſe 26. Theſe hiſtories ſeems to be alleaged here, to reprove Iſrael for their ingratitude, after ſo many great benefits of Gods towards their forefathers; which he reduceth to two heads, figured here in theſe two hiſtories; one is Jacobs election before Eſau his brother; the other, his deliverance from all thoſe evils wherewith God had tried and exerciſed him. Or, thus Jacob your father left nothing unattempted whereby to get the bleſſing; if then ye be his children ſtrive ye to turn to God, as it is ver.6. imitate his Piety; elſe unworthy are ye to bear his name; and moſt worthily deſerve to be puniſhed.

by his ſtrength] Which was given him by Gods grace. A figure of the Spiritual ſtrength of faith and the Spirit. He did thus. But ye far otherwiſe. And ſo his praiſe the more redounds to your diſpraiſe; The ſacred memory of his ſtrength and power with God, the more ſhames your impotent and ſlaviſh ſervice of idols: ye have loſt then that dignity ye would derive from him; ye have ſtained it by your contrary baſe doings, ye but fooliſhly glory in his name; ye are a ſhame to him from whoſe example yee do ſo ſhamefully Prevaricate.

he had power] Heb. was as a Prince or behaved himſelf Princely. See Gen.32.24.

with God] With the Son of God, who appeared to Jacob in a humane ſhape; who alſo by reaſon of his office of mediator, is afterward called Angel, which name is alſo given to the Son of God, Gen.48.16.

V.4. *over the Angel*] The Angel of the covenant, Jeſus Chriſt, the mediator, called alſo God. ver.3. and Jehovah, ver.5.

and prevailed] Whence God honours him with the name of Iſrael, Gen.32.28. and 35.10. not only applauding thereby his heroicall and more then Angelicall Power, but granting the victory to him, and ſome way yeilding himſelf to be overcome by him.

he wept] Not the Angel; though ſome would have it ſo. But Jacob wept; though Moſes record it not: wept in prayer, like to that Heb.5.7. So here Jacob wept.

and made ſupplication] For a bleſſing, Gen.32.26. And for ſtrength, and prevailing therein. So he acknowledgeth his ſtrength, verſe 3. not to be his own; but Agnizeth the author from whom he ſought it, and of whom he had it: And ſo God was pleaſed in ſuch manner to diſtribute his ſtrength this in wreſtling, that the greater part of it remained in Jacob. And yet God gives no ground for Jacob to pride himſelf in this victory; but leaves him a touch in the hollow of his thigh, for his after weeping and humiliation. And yet Jacob for that hurt ſeems not after to give over wreſtling with God, till he doth at laſt prevail. The vulgar Latin hath it thus, *& in fortitudine ſua directus eſt cum Angelo. Et invaluit ad angelum, & confortatus eſt.*

he found him in Bethel] God found Jacob, ſay ſome Jacob found God ſay others. God had found him before, there; Gen.28.12. when all alone he fled from his brother; and thought not God had bin ſo nigh unto him; yet God there vouchſafed to teſtifie his free love to him, and care of him. And God found him after there, Gen.35.9,10,11. to comfort him in his grief and ſorrow for the ſlaughter of the Sechemites: And there again the ſecond time he ſolemnly renews the memorial of that glorious name given to Jacob, that it might be ever famous, never forgotten. Or Jacob in this place of *Bethel* found God, even this Angel; and found him ſo gracious to him; as was formerly ſaid, ſome thus, they found me in Bethel. LXX have for Bethel, the houſe of Or.

he ſpake with us] So ſpake with him there, that the ſubſtance and fruit of that ſpeech appertained to his poſterity, whereof we are. And thus the Prophet applies to the uſe of the people what he had formerly related of the Patriarch Jacob, to ſhame them the more, for their defection and apoſtacy, from the contrary example of Jacob their father, and from the gracious dealing of God with him, and with them in him, ſome thus, and there he ſpake with him. *i.e.* Jacob ſpake there with the Angel. And a divers punctation of the ſame word will bear it; עמנו *with us*; עמנו *with him.*

V.5. *Even the Lord God of hoſts*] *Jehovah* which ſignifieth an eternal being, Exod.3.14,15. and is a name which calleth into his peoples mind the power and truth of God, and a pledge of his promiſes, which he will without fail perform, if they truſt in him, and turn to him: and this name here given to Chriſt, to prove his deity, to ſhew that he is God manifeſted in the fleſh, 1 Tim.3.16.

his memorial] Exod.3.15.

V.6. *Therefore*] Upon the conſideration of the premiſes, and of Jehovahs name and nature.

turn thou to thy God] From thy falſe gods, and falſe worſhip; to the true God Jehovah, and his true worſhip; and thy God by his covenant, and thy profeſſion. Thus after convincing them of ſin; he exhorrs them to Repentance to return to God, and reſt in him; for both theſe the words may import.

keep mercy and judgement] He ſhews wherein true Repentance conſiſteth. He begins with the duties of the ſecond Table; as the more evident way of triall; and of conviction of hypocrites.

and wait] Couteining the duties of the firſt Table. Jer.14.8. and 17.13. & 50.7. Pſal.39.7.

V.7. *He is a merchant*] Heb. Canaan. The Prophet returns to reproofs; implying their impenitency ſtill. Thus Eſay uſeth the like terms; ye rulars of Sodom; ye people of Gomorrah, Eſay 1.10. Ephraim is degenerate; and like the wicked Canaanite; a Canaanite rather then an Iſraelite; a curſed rather then a bleſſed ſeed. And the Canaanites ordinary trade being Merchandizing, with all the vices which were annexed unto it, therefore that name is taken for a Merchant addicted to diſhoneſt gain, fraud, and avarice. However; the word is alſo of that ſignification, ſee Ezek.16.3. Zeph.1.11. and is very often alſo taken for a deceiver. And ſuch was Ephraim.

the ballances] They kept not mercy and judgment, as was required in the former verſe: but practiſed deceit, and oppreſſion, uſed fraud and force, towards their neighbours.

V.8. *yet*] Thus they pleaſe themſelves in their riches, and truſt in their proſperity; and thereby meaſure out Gods love unto themſelves; and that notwithſtanding all the Prophets rebukes, and threatnings; they heed not, they care not what they ſay.

I am become rich] Zach.11.5.

in all my labours] Or, *all my labours ſuffice me not*] I have not ſtained my trading with any great miſdeed, only I have uſed certain ſubtilties, and arts therein, as were not ſubject to the law: words of a prophane and cauterized conſcience.

finde none] He ſhall have puniſhment of iniquity, in whom is ſin. Therefore, that I have none; appears in that, it goes well with me, and I eſcape unpuniſhed. All my labours, whereby I have required riches, have not found me out, to be guilty, or puniſhable. Thus the wicked ſooth up themſelves in their proſperity. The LXX corrupt the ſenſe in their rendition of the words.

that] Heb. which, ſome thus; which were an heinous crime to have any iniquity found in my wayes. Thus they would juſtifie themſelves in the higheſt degree; and ſo become neereſt to ruine. Thus their boaſting confidence goes further, that God would not ſo proſper them, unleſſe he found them free from any great ſin; he would not ſo favour them, if he found them ſo faulty. Thus drunken with their proſperity, that they call that to witneſſe their innocency, and ſo they abuſe Gods goodneſſe, and gentleneſſe, and lift up their horns againſt the moſt High; as if his bleſſings and forbearance, and delay of puniſhments were teſtimonies of their unblamableneſſe, and approbations of their wickedneſſes; they are ſo intoxicated and infatuated, as they ſtick not to admire their vices for vertues.

V. 9. *That am the Lord*] That redeemed thee ſo miraculouſly out of Egypt, that thou ſhouldeſt be my people, and I ſhould be thy God; which thing ſhould never be forgotten of thee, neither the deliverance it ſelf, nor the end wherefore, though thou doſt obliterate the one, and pervert the other.

well yet] Notwithſtanding all thy unworthineſſe; yet I will out of my ancient goodneſſe do it, although thou be ſo corrupted, yet will I obſerve my ancient covenant which I made in the land of Egypt, towards my true Iſrael in Spirit, Chap. 13. 4. Others tranſlate, and expound ſo, as if God, in indignation againſt their former ſin, ſhould interrogate and appeal their own conſciences; whether he ſhould go on to deal ſo graciouſly with them, as is expreſſed in this, and the next verſe; and not rather diſdain ſo to do. And ſo they read the words interrogatively.

make thee to dwell] Deal with thee, as Chap. 2. 14. renew my mercy, to make thee renew thy duty.

in Tabernacles] I will deliver my Church from the Spiritual Egypt; and will make her paſſe through the wilderneſſe of the world, in particular Churches, aſpiring towards the heavenly Canaan; even as my people dwelt in tents in the wilderneſſe; the remembrance whereof is celebrated in the Feaſt of Tabernacles. Lev. 23. 43. See Zach. 14. 16.

as in the dayes of the ſolemn Feaſt] As I appointed in the feaſt of Tabernacles; ordained by me of purpoſe for the ſolemn and anniverſary remembrance of that deliverance; which yet thou ſo forgetteſt and doeſt obliterate, others expound it otherwiſe, thus; I will yet renue thy old ſervitude, and make thee to dwell in Tabernacles: again, as exiles and pilgrims in a ſtrange land; as they did of old, for fourty years in the wilderneſſe; ſo ſhall ye for an appointed time now do.

V. 10. *I have alſo ſpoken*] If we read it (as ſome do) in the future tenſe, then it is a promiſe alluding to Chap. 2. 14. meaning, I will amply manifeſt my ſelf to your poſterity, by my Apoſtles and Miniſters of the Goſpel; See Joel 2. 28. But rather taking the word, as it is in the Pretertence, it denotes Gods care by his Prophets, continually uſeing them, one after another, by all means and in all manner and ways of preaching, as might beſt ſerve to inſtruct and reduce them. And it impplies their invincible obſtinacy in their ſinful courſes, to their great reproach; others read this, as the former verſe, interrogatively; and underſtand it negatively, ſhould I continue to do thus, and thus?

viſions] See on Ezek. 1. 1.

uſed ſimilitudes] Grave ſentences, and doctrines, illuſtrated with ſimilitudes, according to the Holy Ghoſts Style, See Pſal. 49. 4. & 78. 2. Matt. 13. 34, 35.

by the miniſtry] Heb. by the hand.

V. 11. *Is there*] Doubt they that? are they ſo blinde, ſo to ſooth up themſelves in their own fooliſh will worſhips and groſſe idolatries? It is ſpoken Ironically.

iniquity in Gilead?] There only among them that were carried captive by Tiglath-Pileſer? of Gilead, ſee on Chap. 6. 8.

ſurely they are vanity] Pretend what they will, their greater zeal for Gods greater worſhip, and ſervice, their good intentions, and all their ſpecious pretexts, yet they are altogether vanity, have no ſoundneſſe and truth in them, are but colours and ſhews, frivolous excuſes, deceiving them: they ſhall nothing avail, nothing profit them before God.

they ſacrifice Bullocks] To idols; or it may be alſo to the true God, but beyond his command, wherefore it is all idolatry, ſee Hoſ. 4. 17. and 9. 15. This they do, with great care, in great pomp, and great abundance, ſparing neither labour; nor coſt: yet are theſe but ſacrilegious ſacrifices, prophaning and polluting Gods name and worſhip, appointed by him in his word, the ſole rule of it.

in Gilgal] See on Chap. 4. 15. Or in Gilgal only? in ſome chief places only? nay every where rather, as it is in the next words: others thus, In thoſe two foreſaid places God ſhewed ſpecial mercies to your fore fathers, to Jacob, Gen. 31. to all Iſrael, Joſh. 5. How impious is it then to have theſe places ſo ſacrilegiouſly and idolatrouſly polluted and prophaned by you?

yea their Altars are as heaps] That is, they are innumerable, and at an end of every field, See Hoſ. 8. 11. & 10. 1 many Altars, every where as means and monuments, ſay they, of piety and Gods worſhip in every place. But God himſelf appointed one only Altar in Jeruſalem for ſacrifices, and his worſhip, yet thus they went againſt Gods known will and expreſſe word; though he loves obedience better then ſacrifice.

in the furrows of the field] So many as heaps of ſtones gathered up in ſtony fields, to make the better way for the plough. Others thus, That their Altars ſhall be demoliſhed, and the ſtones of them lie ſcattered as heaps; God therein ſhewing his wrath againſt the idolaters themſelves.

V. 12. *And Jacob fled*] This people infinitely prided themſelves in being the progenie of *Jacob*, and in being Iſraelites; they cryed themſelves up by it, like to that cry, Jer. 7. 4. This many ways became a rock of ruin unto them. The Prophet here calls them back to a due recognition of *Jacobs* condition, what he was in the beginning, and what their anceſtours were at their bringing out of Egypt. He inſiſts upon both largely, to allay this heat, and prick this bladder, that it might not ſwell them up to burſt & break them, by their contemning hereupon, and deſpiſing of all other men; yea, of the prophets of God, and of God himſelf; as if the prophets threatnings were not to be ſo thundred out againſt ſuch a people; and as if God himſelf were bound to them, and had not, or could not have a Church and people in all the world without, and beſides them. By this he would humble this their pride, and draw them back to a due conſideration of the poor and beggerly, and miſerable condition of theſe their anceſtours at the beginning; and chiefly to admire God and his free favour, who did all in his meer mercy and grace, for their anceſtours, for *Jacob*, and the Iſraelites, in that their baſe and low eſtate. See Gen. 28. 5. 20. & 32. 10. Eſay 51. 1, 2.

into the countrey of Syria] The meaning may ſeem to be, Remember the firſt voyage, which was *Jacobs* in extream miſery and ſervitude; and the ſecond (verſe 13.) which was your coming out of Egypt by a glorious deliverance by the hand of *Moſes*, that you may fear, leſt I cauſe you to make a third into wretched captivity.

Iſrael ſerved for a wife] Gen. 29. 20. 28. & 28. 5.

and for a wife he kept ſheep] Gen. 29. 18 27. and Chap. 31. 39, 40, 41.

V. 13. *And by a Prophet*] *Moſes*, that was likewiſe an exile, and a ſhepherd, as *Jacob* was, Exod. 12. 50, 51. and 13. 3. Pſal. 77. 20. Eſay 63. 11. And yet he but Gods prophet, and inſtrument herein, God the Authour.

out of Egypt] That houſe of bondage that iron furnace, where their male children were ſlain or drowned, themſelves ſuch ſlaves, ſo taxed and toyled, that death was ſweeter then life unto them.

and by a Prophet] Some refer this to *Joſhua*, who brought them ſafe to Gilgal, Joſh. 5.

V. 14. *Ephraim provoked*] Thus ingratefully, unworthily they requite the Lord. See Deut. 32. 6. Jer. 31. 9. 20.

moſt bitterly] Heb. with bitterneſſe, Deut. 29. 18. and 32. 32. or with their high places as the word alſo ſignifieth.

therefore ſhall he leave] He will not pardon him for his ſin, nor cleanſe him from it; but will keep it ſtill in remembrance to puniſh him for it capitally, at his appointed time. See Ezek. 24. 7, 8. Exod. 32. 34.

blood] Heb. bloods, plurally; to note his great guiltineſſe in bloody ſins.

and his reproach] As he doth reproach God by his idols; ſo God will render and repay reproach to him.

ſhall his Lord] Who will not loſe his right and title, but retain his dominion over him, however he doth caſt off Gods yoke, and withdraw himſelf from the obedience of him and his Laws. He will as his God and Soveraign Lord juſty puniſh him.

CHAP. XIII.

THe Contents are, *Ephraims* former glory, preſent idolatrie, and ruine that ſhall be by it. God ſhews his love of old: their ſins, his denunciation of vengeance, both horrible and ſpeedy. Thy evil (ſaith God) is of thy ſelf: thy help in me, thy King. I will or would ranſome thee from the grave, and death; yet concludes with Iſraels and Samariahs deſtruction.

V. 1. *when Ephraim ſpake trembling*] Time was that *Ephraim* the younger brother, was preferred before *Manaſſeh*, and made a diſtinct Tribe; yea and exalting himſelf in Iſrael, and having the rule of the ten tribes, for *Jeroboam* was an Ephraimite, he was terrible through its power, at his word they trembled: but now that it ſtrayed, and is run into idolatry, its ſtrength and glory is come to nothing, like unto a dead carkaſſe. For trembling, the LXX have, Laws.

but when] When for all this, that God ſo honoured him, 1 King.11.31. yet he renders himſelf ſo ingrateful and vile, as to fall from God to open idolatry, and by it to erect and ſtabliſh his kingdom.

in Baal] Chap.2.8. *Baal* the god of the *Sidonians*, and *Aſhtaroth* was their goddeſſe, 1 King.11.5.33. This idol and idolatry brought in by *Ahab*, 1 King.16.31. and in his time this idol had four hundred and fifty prophets, if not four hundred more, which were ſlain by *Eliahs* command, 1 King.18. verſe 19.40. A famous, or rather infamous idol this was See Num.22.41. Judg 6.25. 1 Kings 19.18. 2 Kings 21.3. Jer.32.29.35. He had his Temples, Altars, Groves, Prophets, and Prieſts, ſacrifices, incenſe, bowings, kiſſings.

he died] His ſtrength and glory came to nothing he became like unto a dead carkaſſe; *Jeroboams* line was rooted out ſuddenly; and the kingdom fell to other tribes, and ſoon came to a dying condition; even dead in compariſon of what formerly it was, Sin and idolatry is the ruine of kingdoms.

V. *And now they ſin more and more*] Heb. They adde to ſin. Continue and increaſe in it. Their perſeverance and progreſſe in it is without end and meaſure. *Jeroboams* idolatry ended not, but with the end of his kingdom: yea, they multiplied more idolatries; and in effect proceeded to the clean renouncing of their God, and abrogation of his Law. Thus ſinners once forſaking God and his word, ſtill grow on from worſe to worſe. See 2 Tim,3,13.

molten images] Chap.2 8. and 8.4.

of their ſilver] Images of Silver, beſides their golden calves, 1 King.12.28. See Judg.17.3. Thus they make uſe of their wealth, and Gods bleſſings againſt himſelf to his diſhonour.

their own underſtanding] Mans deviſe and ſelf-wiſdom at the beſt pretend what he will, is no warrant for Gods worſhip; but only the rule of his Word, Chap.9.verſe 10. Coloſ.2.22,23.

all of it the work of the craftsman] Their idols and images conſiſt of matter and form. The matter is gold, and ſilver, wood and ſtone: this matter they worſhip not. But when the forme comes to it, by the work of the craftsman, then they worſhip it. So all they worſhip is the work of the craftsman, made with their graving tools, hammers, cheſels, Bellows, fires, and other inſtruments. And when this form is taken away, their worſhip ceaſeth, and all that power and kind of divinity which they aſcribe to the image. This worſhip God renounceth, Acts 17.25.29. and derideth, Eſay 40.18,22. & 41.6,7,29. and 44.9,21. and 46.5,9. Jer.10.3,4,5. Pſal. 115.4,9. and 135.15,19. ſhewing the brutiſhneſſe and ſenleſſeneſſe of it, that ſuch worſhippers are not men, but as bad if not worſe then the images themſelves, in worſhiping theſe as the images of God; what ever the excuſes, pretences, defences, and fair gloſſes and flouriſhes of theſe idolaters be.

they ſay of them] The Kings of the tribe of Ephraim do command the people to follow the idolatry which they have eſtabliſhed, 1 King.12,28. Or the Prieſts ſay thus of their idols: or the people ſay thus; exhorting and inciting one another to idolatry: thus mad they are upon it.

the men that ſacrifice] Or the ſacrificers of men. And ſo ſome underſtand hereby that inhumane idolatry of ſacrificing men to their idols: forbidden Lev.18 21. and Chap.20.1,6. and yet practiſed, Jer.7.31. and 19.5. 2 King.23.10. A prodigious errour, and ſtupendious flagitious wickedneſſe.

kiſſe the calves] Whoſoever will do God ſervice, let him come and worſhip the calves which *Jeroboam* hath ſet up: kiſſing being an act and token of worſhip and religious honour. See 1 King.19. 18. Job 31.27. Pſalm 2.12. And this they perform to the calves themſelves. See alſo Gen.41.40. *Symmachus* thus, Sacrifice ye [to idols] and let the men kiſſe the calves. LXX thus, Sacrifice a man, for calves are wanting.

V. 3. *Therefore*] The puniſhment treads as it were upon the heels of their idolatry and ſin. The Prophet ſhews by four ſimilitudes; that though the ſtate of the kingdom, and they ſeem to flouriſh, yet they ſhall not be ſound and ſtedfaſt, but ſhall eaſily and quickly be diſperſed, and brought to nothing, See Chap. 6.4.

as the morning cloud] Some thus, as a cloud of Locuſts, which though for a time it darkneth the light of the Sun, yet it ſoon paſſeth away.

as the chaff] See Dan.2.35. Eſay 17.13. and 29.5. Pſalm 1.4. and 35.5.

V. 4. *I am*] Chapter 12.9. Eſay 43.11. and 44.8. and 45.5,21.

the Lord] Jehovah, in oppoſition to all falſe and imaginary gods.

thy God] I have made my ſelf, and my will and law known unto thee, even ſo long; redeeming thee from the land of Egypt, that I might be thy God, and thou mighteſt be my people to obey and ſerve me. The more deteſtable now is thy defection from me, and apoſtacy to idolatry: no pretext of ignorance or infirmitie can excuſe or extenuate it.

from the land of Egypt] Chap.12.9. Thus minding them of his ancient love to them, and covenant with them, as Micah 6.3,4,5.

and thou ſhalt know no God but me] Exod.20.2,3. none of the gods of the Heathens ſhall be owned or acknowledged by thee; as being but fooliſh feigned deities, and I the only true God.

no Saviour beſides me] They cannot ſave, Eſay 44.10. and 46.7. Jer.10.5. But I am the only Saviour, Eſay 43.3.11. and 45.15.21. Pſalm 106.8. thou ſhalt not finde any other God that can ſave thee. Thou ſhouldeſt not truſt in, or relie upon any other.

V. 5. *I did know thee*] Thou ſhouldeſt know and acknowledge no God but me; the rather becauſe I prevented thee by my free favour, taking thee ſo neer to my ſelf, knowing, and owning thee for mine; familiarly revealing and communicating my ſelf unto thee, and taking care of thee, and providing all things neceſſary for thee: feeding thee, as the LXX have it. See Gal.4.9. Pſalm 144.3. *Targum* thus, I miniſtred all things that were neceſſary to them.

wilderneſſe] Deut.8.15. and 32.10. where God ſuſtained them miraculouſly with Manna from heaven; and Quails, and with water out of the rock. See Deut.29.5. The more ſhameful therefore is their defection and apoſtacy from him that dealt ſo with their anceſtours; and ſtill ſo well with them. He often mindes them of this, which it ſeems they too much forgat; for the due remembrance of it, would have kept them from ſuch rebellion againſt him.

great drought] Heb. Droughts.

V. 6. *According to their paſture*] When God had brought them out of the wilderneſſe to a land flowing with milk and honey, and fed them to the full.

their heart was exalted] They waxed proud and inſolent, fierce and maſterleſſe, Chap.10.1. Deut.8.12,13,14. and 32.15. Thus proſperity ſlayeth and deſtroyeth fooliſh ſinners, Prov.1.32.

forgotten me] Contrary to the expreſſe charge, Deut.6.11.12. and according to Gods foreknowledge of them, Deut.31.20. See Chap. 8.14. and 2.13. Ezek.23.35. and 22.12. Jer.2.32. and 18.14,15. Eſay 51.13.

V. 7. *Therefore*] To ſtartle and rouze them from their vain confidence and ſecurity, if poſſible to affright them with the fear of Gods wrath; which was a thing moſt neceſſary for ſuch ſinners, to make them know they have to deal with an angry God, he points out Gods judgements in three terrible ſimilitudes, of a Lion, Leopard, and Bear, Chap.5.14. Levit.26.21,24,28. Pſalm 18.26. See Proverbs 28. 15. Lam. 3. 10. See the like fearful ſimilitudes, Mar.9.44.

as a Leopard] Which uſeth to lie in wait to ſet upon a man. See Jer.5.6.

will I obſerve them] אשור And ſo the moſt editions of the Hebrew text have it: and the Chaldee paraphraſe. But *Plantinus* edition hath אשור with Pathach and Dageſh, as if it were the proper name of Aſſyria. And ſo *Jerom*, and the LXX tranſlate it, as a leopard in the way of the Aſſyrians, that is, as they go to Aſhur or Aſſyria: or as the leopard obſerveth with a watchful and harmful eye the paſſengers that travel from Judea to Aſſyria, being a dangerous paſſage for wild beaſts.

V. 8. *as a bear*] See 2 Sam.17.8. Prov.17.12. That is, I am become their implacable enemie.

the cawl of the heart] *Pericardion*, that incloſeth and incompaſſeth the heart, that lofty heart ſo lifted up, verſ.6. I will wound them mortally.

and there will I devour them] Namely, upon the high way; whereby are meant the inſtance and time appointed for Gods judgements. See the like uſe of this word, Pſalm 53.5. Eccleſ. 3.17.

the wild beaſt] Heb. the beaſt of the field, Lev.22.22. They, and all Gods creatures are his hoaſt againſt his enemies.

V. 9. *O Iſrael thou haſt deſtroyed thy ſelf*] Thy calf or thy King, or rather thy ſelf is the cauſe of thy own deſtruction: ſeek the cauſe where thou wilt, it is not in me, many have wrought together to overthrow thee, but I alone can ſave thee; and not thy kings in whom thou haſt truſted; or thine idol, and thy ſin: others tranſlate and expound thus; O Iſrael he hath deſtroyed thee, meaning thy king; of whom he ſpeaks in the next verſe.

but in me is thine help] Heb. in thy help. So by my covenant; ſo heretofore by thine often experience; and ſo ſtill I am the ſame without change; no cauſe haſt thou to complain of me, that I do not hear thy cry, and help thee in thy need. The whole and ſole cauſe is in thy ſelf; thy ſins obſtruct the way, cloſe up my hand of help, Eſay.59.1,2. Jer.5.25. Lam.3.44.

V. 10. *I will be thy king*] Or, where is thy king? *Targum* thus, where is thy king now? let him ſave thee, &c. And ſo the LXX and vulgar Latine, according to the former rendition. In theſe words God challengeth his kingly power over Iſrael, which he had by redeeming them from Egypt; and derideth their fooliſh and wicked confidence, in oppoſing the help of their idols and confederates to his threatnings. See Pſal.138.8. I will be thy helper. Or this, where is thy king? where is he, or any other? Let him ſave thee, and oppoſe me. As Deut.32.38. Judg.10.14. Jer.2.28. ſpoken as a taunt, or bitter approach.

in all thy cities] Though never ſo many and ſtrong, and unexpugnable, as thou thinkeſt and truſteſt, Amos 6.1.

and thy judges] Princes, Peers, Magiſtrates, all; none can help thee, or hinder me.

of whom thou ſaidſt] Some refer this to the firſt asking of a King, 1 Sam.8.5. others to the tumultuary election of *Jeroboam*, 1 Kin. 12.16,20.

Give me a king] 1 Sam. 8. 5. & 10. 19. & 12.12. But chiefly he aims at their rebellion againſt the kingdom of *David*, in caſting off *Rehoboam*, and ſetting up *Jeroboam*, 1 King.12. To this very fitly and fully may be applyed that, 1 Sam.8.7.

V. 11. *I gave*] Heb. I will give. Then it is a threatning in both parts; becauſe they perfidiouſly fell from God, he tells them that he will give them into the hands of a ſtrange king, and overthrow their kingdom; fulfilled when conquered by the Aſſyrians; they loſt both their kingdom and countrey, as if they had been utterly rejected by God. Others read, I do give; that is, thou ſeeſt how in a ſhort time I ſet up and pull down Kings by my pleaſure and indignation: for at this time there were many changes of kings in Iſrael, ſee 2 King.15.& 17. The moſt follow *Jonathans* Chaldee paraphraſe, and read, I have given, or gave, whereof ſome ſay, I gave thee *Saul* (1 Sam.10.) in mine anger, 1 Sam. 8. 6. and I will take him away that thou now haſt, namely, *Hoſea* the ſon of *Ela*, 2 King. 17.1. &c. in whom their kingdom ended. Others, I have ſuffered thee to thy hurt and damage, to have a King according to thine own will, though I did not approve of it, Hoſ. 8. 4. and I have aggravated my judgements the more upon thee, by reaſon of the frequent violent deaths of thy kings, which do bring thy kingdom into extream ruine.

a king in mine anger] 1 Sam.8.5.& 15.33.& 16.1. As Num. 11. 20,33. Pſal 106.15.

V. 12. *Is bound up*] As Job 14.17.& Jer.17.1. Not forgotten, though for a while ſpared; bound up and ſealed, and kept ſure to and for the due time of Gods vengeance. Nothing ſhall eſcape me, I will make them bear the puniſhment for all. See Deut.32. 34. Job 14.17. Jer.17.1.

V. 13. *of a travelling woman*] See this ſimile, Pſal.48.6. Eſay 26.17. Jer.6.24. and in other places: ſure and ſudden, extream and ſharp ſorrows ſhall come upon them, notwithſtanding all their carnal confidence and ſecurity.

an unwiſe ſon] If this people were not fooliſh and ſtupified, they would imitate little infants, who coming into the world do help themſelves, and ſtrive to free themſelves out of the ſtraits and dangers of the birth; ſo ſhould they have endeavoured to free themſelves out of their mortal danger and travels by true repentance. The LXX alter and change the words and ſenſe to the example and inſtance of a wiſe ſon, and his doing in this caſe of his child-birth.

ſtay long] Heb. a time. The travelling womans pains are ſharp but ſhort, Joh.16.21. And to ſtay long in the birth, is mortal both to the infant and mother. But this people aſtonied in their miſeries, and obdurate in their ſins, and deſperate, ſought not to come out of them by the pangs of true repentance, and ſo be born anew to God; but fooliſhly they periſh in them.

V. 14. *I will ranſome them*] If they would but repent indeed, he then would vouchſafe them a temporal deliverance from captivity; and a ſpiritual deliverance from the power of the grave and death. I am ready to do it for my part, if they hinder not, and cauſe the contrary. Though they were dead as it were in the grave, yet this could not withſtand my power, if their obduration in ſin did not alter my minde. See Eſay 48.18,19.

power] Heb. the hand.

O death] And ſo the *Targum* and *Jerome* do read it. Thus the Prophet magnifies the vertue and power of God, meaning, that no power ſhall reſiſt God, when he will deliver his; but even in death will he give them life. St. *Paul*, 1 Cor.15.55. doth not properly cite this place, and the whole context of it, but rather alludes to ſuch words of it, as fit well his purpoſe to ſet forth the infinite power of God over death, and the grave. And the like to this the Apoſtles do many times.

I will be thy plagues] Or, where are thy plagues?

I will be thy deſtruction] Or, where is thy deſtruction? The Apoſtles words are, Death is ſwallowed up in victory. O death, where is thy ſting? O grave, where is thy victory? following therein the LXX, as it ſeemeth.

repentance ſhall be hid] My goodneſs towards them ſhall never alter: or rather thus, as beſt ſuiting with the whole context, there is no conſolation (for ſo the word alſo ſignifieth) for them; no repentance in me to alter my decree for their deſtruction.

V. 15. *Though he be fruitful*] Namely, *Ephraim*. He hath relation to the ſignification of the name *Ephraim*, and to the bleſſing which *Jacob* gave him, Gen. 41. 42. and 48.19. All which ſhould have made him the more thankful and obedient. But he proving otherwiſe, therefore, notwithſtanding all this, for his ſin and impenitency, the following judgment ſhall come upon him.

his brethren] To wit the other Tribes; though he be more in number, and greater in power.

an eaſt winde ſhall come] An impetuous and inevitable deſolation by the Aſſyrians, who aſſaulted the land of Iſrael toward the wilderneſſe. See the *Annotations* on Chapter 12. 1. Ezek. 19. 12.

the winde of the Lord] Or, ſtrong winde of the Lord, as Job 1. 16. Pſal.36.6. Cant.8.6. See on Ezek.40.2. Or, raiſed by him, as his ſcourge; that they might know it came from him, and not by fortune or any other means.

his Spring] Figurative terms; the ſenſe is, That every one of Gods bleſſings, which are the wel-ſprings of all good things, ſhall be taken away from them: and conſequently all manner of happineſſe ſhall fail them. Thus eaſily can God do, when we abuſe his bleſſings, to his diſhonour.

he ſhall ſpoil the treaſure] Namely the enemie, (*Shalmaneſer* King of *Aſſyria*) ſignified by the Eaſt-winde, or, God by him; ſhall ſpoil the treaſure, or his land, as the LXX have it.

pleaſant veſſels] Heb. veſſels of deſire, though never ſo cloſely hid.

V. 16. *Samaria*] A plain Expoſition and application of the former ſimilies, and a concluſion of the ſermon. Samaria the head of the ten Tribes; and the well-head of their ſins and idolatries, Mic. 1.6. See *Annot*. on 8.5.

ſhall] What I have often denounced, and ye believe not, yet ſhall certainly and ſoon come to paſſe.

deſolate] See the accompliſhment, 2 King.17.

rebelled] They have no cauſe to blame God for it; but to thank themſelves, and their ſins provoking, and exaſperating him to it.

her God] That was theirs by covenant, which they have obliterated.

their infants] The grievouſneſs of the judgment, though they will not fear it. God hath cauſe of wrath ſufficient in the very infants themſelves, to juſtifie his judgments upon them, and to uſe his right and power over them; and will alſo be moved hereunto the rather upon the ſins of their Parents, and yet theſe outward judgements upon them may be mingled with mercies; as in Jeroboams childe, 1 King.14. ſpecially with ſpiritual mercies. Gods ſoveraign right and power over his creatures makes the ſenſeleſs and unreaſonable creatures to ſuffer for the ſin of man; Rom. 8. 20,21,22. However we are to adore Gods judgements, if we cannot comprehend them, and to blame our own blindneſs, rather then by ſacrilegious boldneſſe to call to account, and take upon us to judge the great Judge of the world. But how much more vengeance then are the vile parents, and thoſe of riper years to expect.

women with childe] See on Chap. 10. 14. ſome yet expound thus; That notwithſtanding this Eaſt-winde, and all the evil by it, in this and the former verſe, yet Ephraim ſhall be fruitful among his brethren, and againe flouriſh through my gracious promiſe.

CHAP. XIV.

Verſ. 1. OH] The contents are theſe; Iſrael exhorted to repentance; God promiſeth abundance of bleſſings to him, under many ſimilies, wiſdome required to underſtand theſe things.

Iſrael] He ſpeaks to the Remnant and holy ſeed among them; ſuch were involved and almoſt drowned in the univerſal inundation and deluge of ſin: But yet not paſt all hope of help and recovery, though the main body of them in general was deſperate, and already caſt off to decreed deſtruction, as he had eſt-ſoons formerly prophecied.

return] He exhorteth them to Repentance, to avoid all theſe plagues, willing them to declare by words their obedience and repentance. He ſpeaks to them lovingly, to put them in hope of favour, for without ſome faith and hope there cannot be any true Repentance.

for thou haſt fallen] Sight of ſin and humiliation for it, is the way to Repentance.

V. 2. *Take with you words*] I deſire neither ſacrifices, nor offerings from you, but do you preſent before me a ſincere confeſſion of your ſins, fervent prayers to obtain forgiveneſs, and ſincere actions of grace. Here are the true nature, acts, and fruits of Repentance: words, not counterfeit in hypocriſie, but ſincere as in the ſight of God, to God: words of converſion, confeſſion, deprecation: ſupplication, and thankſgiving: words from Gods mouth, and to be ſpoken unto him.

and turn to the Lord] Truly turn from ſin generally, and particularly to the Lord, and to the entire obedience of his will; even to him as it is, Joel 2.12. Deut.30.2. fully, not faintly.

ſay unto him] He dictates as it were the ſolemn form and manner of their converſion.

Take away] This includes confeſſion of manifold iniquities, which is the firſt ſtep of repentance, and this is an expreſsive prayer for the pardon of them, pardon through thy grace, and alter by thy Spirit.

and receive us graciouſly] Or, give good. Accept out of thy fatherly favour the true witneſſes and effects of our converſion: ſhew thy reconcilation to us, by thy gracious bleſſing of us, in thy grace and mercy is our all and only hope. LXX thus ſay unto him, that ye will no more deal wickedly, but will deal well.

ſo will we] That is all we can do, we can render no compenſation, make no ſatisfaction to thee: but only acknowledge and praiſe thy bountiful goodneſſe to us, Pſalme 116.12,13,14. And this is all God requires, Pſal.50.14. what good works we can do, are but ſacrifices of our Thankfulneſſe to God. Heb.13.15,16.

calves of our lips] Declaring that this is the true ſacrifice that the faithful can offer, even thanks and praiſe, in ſtead of ſacrifices of beaſts. See Pſal.50 14,23. & 51.19. & 69.30,31. and 116.12,13. Lev.3.3. This is the true intent and ſubſtance of thoſe Levitical ſacrifices, Lev.3. & Chap.7.12. &c. and Chap.22.29. The LXX have it, the fruit of our lips, whereunto Heb. 13.15. ſeems to relate.

V.3. *Aſhur ſhall not ſave us*] Here is a more particular confeſſion of their ſins, wherein formerly they offended, and now promiſe amendment, See Chap.5.13, we will leave off all vain confidence and pride in humane power, and truſt in thee only. See Hoſ.5.13. & 12.2. ſee Annotations on Chap.7.11.

wee will ride not upon horſes] Pſal.20.7. To ſeek relief from *Aſhur*, Egypt, or others, as formerly we have done, when we were in dangers and diſtreſſes, Eſay 30.7,15,16. & 31.1.

to the work of our hands] To idols: Putting our truſt in them, which is a ſecond way to withdraw us. Here they acknowledge their former blindneſſe, and madneſſe herein, and brutiſh ſtupidity. They confeſſe not more then truth was: God is not pleaſed with a lie. But truly in their own Conſciences, and yet ſo deeply They condemn themſelves to get abſolution from God.

ye are our gods] And yet theſe men could plead as witty excuſes, and cover and colour their ſin with as much varniſh, and as many fair pretences and gloſſes, as idolaters now uſually do.

for in thee] In thee alone; and not in idols, or in Kings, or any creature; wherein formerly we truſted.

the fatherleſſe] To wit, every, perſon that wanteth a guide, relief and ſuſtinance, as we do, all ſuch as ſee they cannot help them: And in ſuch caſe we do acknowledge our ſelves now to be, depending wholly upon thy guidance, providence, and protection.

findeth mercy] Thus they acknowledge him to be the only true God: and themſelves fully to put their truſt in him.

V. 4. *I will*] It is an hard thing to perſwade great ſinners ſpecially lying under his Judgements, the ſignes of his anger to entertain any hope of Gods reconciliation with them. Therefore to remedy this evil, and to keep them from deſpair or diſtruſt, he declareth by many and large promiſes under variety of ſimilitudes, how ready God is to receive them that do repent, to heal, love, and bleſſe them.

heal their backſlidings] Pardoning what is paſt, not imputing it to them; and by my grace preventing the like for the time to come.

love them freely] Singularly, with an abundant and conſtant love; freely, without finding any cauſe in them for it; and therefore the more freely being vouchſafed to ſuch unworthy ſinners, Chap.9.15,16,17. compared with this, ſhews the difference of Gods dealing between impenitent and penitent perſons.

for mine anger] Which formerly lay heavy upon him, ſhall now be turned away: not like that ſo often repeated, Eſay 5.25. and 9.12,21. and 10.4.

V. 5. *I will be as the dew*] I will water them with my graces, and heavenly bleſſings; in oppoſition to that judgement, Chap. 13.15. The fruit of my reconciliation ſhall appear unto them; they ſhall finde by experience the bleſſing and benefit of it. Before they were dried up and withered with miſery, for their ſin. But now my favour ſhall be to them as the dew to the ground.

grow] Or, bloſſome.

as the lilly] Flouriſh ſpeedily with ſingular beauty, Cant.2.1,2. Chap.5.13. and 7.2. Matt.6.28,29. Vulgar Latine thus; I will be as the dew, Iſrael ſhall grow or bloſſome as the lilly.

caſt forth] Heb. Strike forth.

as Lebanon] As the cedars, and trees in Lebanon are rooted firmly, to laſt durably; ſuch ſhall their felicity be.

V. 6. *His branches*] Ariſing from ſuch roots ſhall ſpread. Gods bleſſings ſhall more and more multiply and increaſe towards him.

ſhall ſpread] Heb. Shall go.

and his beauty] Pſal.52.8.

olive tree] Which is alway green, Judg.9.9. Jer.11.16.

his ſmell as Lebanon] wherein were many odoriferous trees and flowers. See the Annotations on Zech.11.1.

V. 7. *They that dwell under his ſhadow*] See Dan.4.12.21. live under the ſhade of it. They and every one of them,

ſhall return] And reſt in ſafety and quietneſſe; under Gods protection; ſhall be defended from any ſcorching heat, and refreſhed with the coolneſſe of it, See Eſay 4.6. ſome extend this further; That they ſhall return from their exile, where they were ſcattered, and ſhall come together into the Church, in the Meſſias his time, and there they ſhall be ſafe under Gods protection.

ſhall revive] Increaſe and have children and multiply, as of one grain comes many. See 1 Cor.15.36. and Pſal.72.16. A further commendation of Gods favour from the effects.

grow] Or bloſſom.

as the vine] Which of a ſeeming withered ſtock, and branch, doth ſurvive and fructifie.

the ſent thereof] Heb. The memorial. Some underſtand this of the name of God: as Chap.12.5. whence thus; He means, that the knowledge of him and his doctrine ſhall be always moſt pleaſing to his people; like unto excellent wine, Cant.1.2,3. or God ſhall love the memory of his people very dearly.

wine of Lebanon] Cant.1. verſes 2,4. and Chap.7.9 ſuch as grows there; the beſt wine of the beſt ſent and ſavour, they ſhall be in a moſt happy eſtate, abounding in all joys, and comfort.

V. 8. *Ephraim ſhall ſay*] Thus ſay, as followeth, Renuing their confeſſion; verſe 2,3. ſome underſtand this, as the words of God to *Ephraim*, Thou *Ephraim* ſhalt joyn me no more with Idols, as thou haſt done heretofore; I will alone be ſerved in ſpirit and truth, 2 Cor.6.16.

what have I to do] See 1 Theſſ.5.22. Rom.12.9. Eſay 30.22. Jude verſ.23.

any more] I have had to do with them too much already, 1 Pet. 4.2,3. thus deteſting their former blindneſſe and madneſſe: and abandoning their idols for ever after, Eſay 31.7.

I have heard him] God heard *Ephraim*, ſpeaking as formerly in deteſtation of his idolatry.

and obſerved him] A turning from idols, marked him therein, and reſpected him therefore.

I am like] They ſhall finde in me all the good they deſire; as when a tree bringeth forth good fruit, and a pleaſant ſhade, Cant. 2.3. To ſhelter them from heat: to refreſh them in the cool ſhade and ſhadow of it.

is thy fruit] This implies, another ſimilitude from a fruitful tree. This may be underſtood of the good works of the faithful, brought forth in them, by the only power of Gods grace and Spirit John. 15.2.4. Or, rather thus: I am moſt fruitful for thy good, thou mayeſt readily and plentifully finde it in me.

V. 9. *who*] An emphatical exclamation and interrogation: no doubt but Hoſeah in the whole courſe of his miniſtry for ſo very many years, preached much more then is in this book ſet down. It pleaſed the wiſdom of God, that here only the heads of his Preaching are gathered together. And he now concludes and ſeals up all with that, which in all likely-hood he had often uttered before, to raiſe the people up to a due conſideration of his prophecies: aſſerting the authority and uſe of them, and of the ways of the Lord declared in them, both to the good and to the bad.

is wiſe] They all would be thought ſo. But few are they that be ſo.

and he ſhall] Signifying, that the true wiſdom and knowledge conſiſteth in this, even to know and to reſt upon God, ſuch a manner of ſpeech is in Pſal.107.43. no true wiſdom but this. Prov.1.7. and Chap.9. verſ.10. Job 28.38. Pſal.111.10. And therefore he that hath any ſpark of true wiſdom, let him ſhew it in this; he will ſhew it in this. All humane wiſdom without, and againſt the Lord, is true folly: And yet the world is too full of it.

prudent] He ingeminates the ſentence, to rouze up their attention and conſideration the more.

for the ways of the Lord are right] The whole conduct of his providence, his works and judgements, and alſo his word and doctrine, are moſt holy things, and good for men: Right in themſelves; notwithſtanding all the calumnies, blaſphemies, murmurings and mockings of wicked prophane men, againſt his ways and word: All theſe cannot darken the light, or pervert the right of his holy ways, and word.

and the juſt ſhall walk in them] The wiſe and juſt ſhall and will do ſo; and not turn aſide from them; knowing and finding by experience their true happineſſe to conſiſt in their keeping, and continuing in them: as Judg.5.31. Prov.4.18. Pſal.37.6.

but the tranſgreſſours] That are, and will be ſuch.

ſhall fall therein] Stumble, and fall, nad periſh. They become an occaſion of ruine and perdition to the wicked, which do abuſe them, through their incredulity, and wickedneſſe. Prov.10.29. Luk.2.34. 2 Cor.2.16. 1 Pet.2,8. See alſo Apoc.22.11. 1 Cor. 14.38.

ANNOTATIONS on the Book of the Prophet *JOEL.*

THE ARGUMENT.

JOels *time of Prophecie is not ſpecified by the holy Hiſtory : yet generally it is thought to be when* Hoſea *prophecied : not onely becauſe it is placed next* Hoſea ; *and before* Amos ; *without any intimation of a differing time : but chiefly becauſe the matters contained in it ſeem to fall in with the times of King* Uzziah, *of* Judah ; *and of* Jeroboam *the ſecond of* Iſrael : *though ſome do aſſigne unto him a latter time, upon conſideration of thoſe paſſages* , Chap. 3. 1.---9. Joel *preacheth to* Judah, *and declareth, and denounceth a general judgement of dearth and famine* , *cauſed by an extream drought, and ſwarms of Caterpillars with Lion-like teeth, and other ſuch like deſtroying Creatures ; ſome eating what others left. Thereupon he exhorteth to Repentance* , *ſhewing it muſt be General* , *of all perſons, of every age, and condition ; becauſe they had generally offended : And it muſt be earneſt, and hearty, and teſtified by mourning, and humbling themſelves before the Lord in Faſting, and Prayer : which if they do, the Prophet, from God, promiſeth deliverance from that terrible plague of famine ; and that their Afflictions and loſſes ſhould be removed ; and recompenſed by a wonderful plenty, not onely of Temporal* , *but alſo in it's time of Spiritual bleſſing, under the Meſſiah ; fore-telling ſo of the Gifts of the holy Spirit which then ſhould abundantly be ſent down and poured out* , *eminently at Penticoſt : Further they ſhall have redemption from their enemies, the Heathen round about : by Gods ſitting to judge them, and to take dreadful revenge upon them* , *for the wrongs done to his people : concluding with a reiteration of Gods abundant bleſſings upon* Jeruſalem *and* Judah. *The ſumme then, and Order is this :* Joel *firſt telleth the famine, and calleth for Lamentation and mourning,* Chap. 1. *Then he exhorteth to publique Repentance* , *promiſing a bleſſing thereon,* Chap. 2. *Laſtly* , *he comforteth them* , *by deſtruction of their enemies* , *and Gods bleſſings on his Church,* Chap. 3.

CHAP. I.

THe *word of the Lord*] See Annotations on Hoſ. 1. 1.

that came to Joel] Was depoſited with him, to be imparted to the People, 2 Cor.4.7. & 5.20.

Pethuel] Likely a man of note, and name, and fame. This is to diſtinguiſh him from other *Joels.*

V. 2. *Hear ye old men*] Signifying the Princes, the Prieſts, and the Governours, or ſuch who by reaſon of old age have ſeen and heard many things. See v. 14. Compare Deut. 32.1. Pſal.49.1. Iſa.1.ver.2.

and give ear] He implicitely chides their hardneſs of heart, that they were not ſenſible of theſe preſent plagues.

all] Young as well as old ; none excepted : The matter in hand concerns all.

hath this been in your dayes] He calleth the Jews to the conſideration of Gods judgements, and the greatneſſe of them ; ſo ſtrange and unheard of formerly: all this, to ſhame them for their wretchleſneſſe, and ſecurity, wherein they ſo pleaſed themſelves : as if God were aſleep in heaven ; and to rouze them up to behold Gods hand ſtretched out, and his judgments thundering againſt them in ſo rare and uncouth a manner ; and to call them to repentance, for their ſins thereby.

or even in] Have you heard them tell any the like. Gods common judgements ſhould affect us. But much more ſuch extraordinary ones by their rarity ſhould ſtartle us, and aſtoniſh us.

V. 3. *Tell*] This is a more memorable judgement then to be a nine dayes wonder ; the continuation of ſuch a famine by ſuch ſtrange meanes. The uſe of it ſhould reach to poſterity. Thus the Prophets ſet forth Gods judgements , and improve them to the utmoſt.

V. 4. *That which the Palmer-worm hath left*] Heb. the reſidue of the Palmer-worm. Therefore this is not a threatning of judgements to come : but a narrative of that which preſently did lie upon them : of the Palmer-worm, ſee Amos 4.9.

hath the Locuſt eaten] A deſcription of a moſt great ſpoil made by theſe vermine : which joyned with an extream drought, had cauſed a moſt cruel dearth. See Chap.2.25. This famine ſeems not to be that in the days of *Joram*, the ſon of *Ahab*, King of Iſrael , 2 King 8.1. For this famine was in Judah. Neither yet that in Judah in the days of *Joſiah*, mentioned, Jer. 14. But rather, that in the dayes of *Uzziah*, intimated, Iſa.5.13,14. and Amos 1. ver. 2. and more fully, Amos 4.6, 10. which is beſt agreeing with the time of the Contents in this prophecie ; or elſe ſome other famine about that time , not mentioned elſ-where in Scripture. To take this off from the letter as ſome do , and apply it onely to the four ſeveral invaſions of the Chaldeans and the devaſtations made by them; or, which is more , to apply theſe four Creatures to the four Monarchies ; or to four chief vices, as ſome Moraliſts do, is a thing of more boldneſſe then we have any warrant for from the Text. Thoſe Locuſts, Exo. 10. 14. were but for a ſhort time. And ſuch as they , ſhould never be again in the land of Egypt ; of Locuſts, ſee Prov.30.27. Jer. 46. 23.

Cankerworm] Of the cankerworm, ſee Nahum 3.15,16.

Caterpillar] Of the caterpillar, ſee Eſay 33.4. Jer.51.14.27.

V. 5. *Awake*] It is high time ſo to do , and not to continue wretchleſſe and careleſſe any longer.

ye drunkards] That commonly after drink grow drowzy and ſleepy ; yet here is cauſe enough to awaken them. And what then ſhould the ſober do ? He means, That the occaſion of their exceſſe and drunkenneſs was taken away.

and weep] And yet otherwiſe who ſo merry , and laughing as they.

from your mouth] That which was ſo pleaſing to your palat, that your mouth did crave it of you ; as the phraſe is, Prov.16.26.

V. 6. *a nation*] *Joel* tels of ſwarms of locuſts, and caterpillars, like horſes, & with lions teeth, ſpoken of in v.4. by a tearm improperly attributed to thoſe inſects, ſee Prov. 30. 25,26. Some would underſtand this of the nation of the Aſſyrians, or Chaldeans, coming up in war againſt them ; but this is not ſo ſuitable to the whole context.

my land] Gods honouring the land of Canaan.

V. 7. *barked my fig-tree*] *Heb.* laid my fig-tree for a barking.

caſt it away] Having thus made them unprofitable , men care not now for dreſſing them, or to look for any fruit from them.

are made white] Without bark ; as it were pale, a thing without bloud, and withering.

V. 8. *Lament*] O thou Jeruſalem or Judah, mourn grievouſly.

like a virgin] Eſpouſed , and not yet had home ; or preſently after her eſpouſals.

for the husband of her youth] Mourn grievouſly , as a woman which hath loſt her husband , to whom ſhe hath been married in her youth : or her young husband, as elſ-where it is ſaid, a wife of youth, for a young wife. See Pro.5.18. Iſa.54.6. Mal.2.15. Others rather ſay , by husband is meant one that hath eſpouſed a maid, and died before he came in unto her ; or ſoon after the wedding, becauſe here is ſpeech of the virgins mourning.

V. 9. *meat-offering*] The extream dearth hinders them from furniſhing their ſacred offerings with bread, wine, and oil, &c. See Exod.29 40. Levit.2.1.

mourn] Partly becauſe Gods ſervice is interrupted : partly alſo becauſe they want their ordinary food, which they got from the offerings and ſacrifices.

V. 10. *The field*] He proſecutes the ſame matter more largely, in more variety of words, to work the more effectually , and make the greater impreſſion upon a people ſo dull and obdurate.

new wine] All comfort and ſubſtance for nouriſhment is taken away.

dried up] Or, aſhamed, Eſay 24.7.

V. 11. *Be ye aſhamed*] He labours ſtill to have his word pierce into their heart ; not ſwim in the brain, but ſink deeper, and work ſhame and ſorrow. He would have their ſenſes teach them , and humble them.

O ye husbandmen] Or, the husbandmen are confounded , and the vine-dreſſers howl.

V. 12. *Joy is withered away*] He ſeems alſo to have relation to the feaſts and merriments which were in harveſt time , and in time of vintage, Pſal.4.7. Eſay 16.10. Jer.48.33. All to drive them from dedolency and ſenſleſneſſe, under Gods heavy hand of judgment.

V. 13. *gird your ſelves*] He ſheweth that the onely meanes to avoid Gods wrath, and to have all things reſtored, is unfeigned repentance. See Gen. 37. 34. and the Annotations there. He exhorts them to make uſe of this ready remedy ; and to haſten the time of it.

ye prieſts] Begins with them, whoſe office it was to be guides and examples to the reſt.

ye miniſters of the altars] According to the Levitical law.

V. 14. *All night in ſackcloth*] Watchings, humicubations, and ſackcloth are ſignes and helps of extream mourning.

my God] Hardly your God in this your blockiſhneſſe and ſtupidity under his ſo heavy hand of judgements.

for the meat] Verſ.9.

Sanctifie you a faſt] Chap. 2. 15. Appoint a time ſpeedily for this holy exerciſe, and prepare your ſelves unto it by all acts of piety & devotion. Faſting is a voluntary and religious abſtinence from all meat and drink, and from all corporal and ſenſual delights & comforts, ſo far forth as it will ſtand with neceſſity of nature, charity and comelineſſe; together with a ceſſation from the works of our lawful callings ; in that time, and by that means, generally to teſtifie the deſert of our ſins, to afflict our ſouls, and to humble our ſelves before God for them: More particularly, and punctually, to exerciſe, and increaſe our Repentance, and Prayer, in an extraordinary manner and meaſure, according to the occaſion and exigence of the Faſt ; our repentance in ſorrowing and mourning for ſin paſt ; both our own and others: And in confeſſing them and in forſaking, and amending them for the time to come; publiquely in a State ; perſonally in our ſelves: And to exerciſe our prayer, in craving with more fervour and faith, aid and help at Gods hands, in all our neceſſities and extremities, corporal or ſpiritual : perſonal, or national ; for the obtaining of bleſſings, or for the preventing or removing of judgements, preſent, or imminent ; felt, or feared ; and ſo to gain our ſpecial ſuits for which we faſt.

call a ſolemn aſſembly] Or, day of reſtraint, Lev.23.36. Private faſting was not ſufficient.

the elders] The Magiſtrates and chief of the People : their neglect of duty had ſet open the flood-gates of ſin. They had need to be ringleaders in repentance.

and all] None excepted.

cry unto the Lord] Pray that he would take away the preſent evils. This was the end of their faſting and aſſembling : all to add wings to their prayer.

V. 15. *Alas*] Jer. 30. 7.

for the day] Eſay 13. 6. we ſee by theſe great plagues, that utter deſtruction is at hand, greater plagues yet behind, if we prevent them not by repentance : but put it off from day to day. See Amos 6.3. & 5.18.

V. 16. *joy and gladneſſe*] Deut.16.11.14,15. Can we be ſo blind as not to ſee at noon day ?

V. 17. *ſeed*] Heb. *grains*.

rotten under their clods] Becauſe it could not grow up, by reaſon of the extream drought, v. 19,20. The *Trent Bible* very improperly thus ; The beaſts rotted in their own dung.

the garners] There being no need or uſe of them for want of grain.

V. 18. *How do the beaſts groan*] Or, mourn in their kind. Then how much worſe are beaſts then ye ? They alſo ſuffer for mans ſins, and man in them.

the flocks of ſheep are made deſolate] Which otherwiſe feed in the moſt dry and deſert places.

V. 19. *To thee*] From whom theſe judgements come, and who onely canſt eaſe us of them ; ſtraight to thee, not to others.

will I cry] Though others will not, for ought I can do or ſay ; yet I will do my duty, as a pious man ſhould.

the fire hath devoured] The heat and fire of the ſun. The drought hath burnt up the countrey, as if the fire had gone thorow it.

paſtures] Or, habitations.

V. 20. *cry alſo unto thee*] In their way and kind, Pſ. 104.21,27. by reaſon of extream thirſt ; ſo it is ſaid of the young ravens, Pſal. 147.9. and other creatures, Job 38.41. when by reaſon of hunger or thirſt they lift up their beaks.

are dried up] See Amos 4.6,7,8. Eſay 5.13.

CHAP. II.

Verſ. 1. B*Low*] What Joel had propounded and preached in the former Chapter, he doth repeat and proſecute in this: He repreſents the grievouſneſſe of the preſent judgement. And thereupon moves them again to repentance : And to the repentant he ſhews at large Gods gracious promiſes both of temporal and ſpiritual bleſſings.

ye the trumpet] Or, cornet, Numb. 10. 9. As it were to give notice of the coming of theſe foreſaid devouring creatures ; that every one may prepare himſelf to prevent the ſcourge by repentance, and prayer to God to bear it patiently; and to overcome it by faith in his grace. See verſ.15.

tremble] Not truſt in formalities of Gods worſhip, nor trifle with him in outward ſhews ; but tremble and quake at the heart at his anger, and the ſignes of it, Jer.5.22.

for the day of the Lord cometh] Chap.1.15. See the *Annotations* there.

for it is nigh at hand] A threatning of further judgments ; or enlargement and aggravation of this. See 1 King.14.14.

V. 2. *of darkneſſe and of gloomineſſe*] Of affliction and trouble: and it may be he hath relation to the coming of theſe creatures in great ſwarms, whereby the air may be darkned, verſ. 10. See Ezek.32.7,8. Amos 5.18.20. Eſay 5.30. & 8.22.

ſpread upon the mountains] Which ſhall in an inſtant cover the whole countrey, even as the morning light, or morning clouds and myſts, ſpread abroad on a ſudden over the tops of hils. See Amos 4. 13.

a great people] Chap.1.6. & 2.11.25. See Prov.30,25,26. This ſeems not to be underſtood of the Aſſyrian, or Chaldean enemy.

there hath not been] Exod. 10.14.

of many generations] Heb. *of generation and generation*.

V. 3. *A fire devoureth before them*] Chap.1.19. theſe creatures going along to devour the countrey, which is rich & full of goods ; and after they are gone by, every thing is found gnawn and conſuſumed. To underſtand this fire of that fire which is ſaid to be carried before the hoaſt of the Chaldeans as the god and guide they worſhipped, is a fancy too far fetcht.

garden of Eden] Paradiſe, Gen.2.8. & 13.10. Ezek.28.13.

V. 4. *the appearance of them*] He inſiſts long upon this the more to affect them with it ; they being ſo hard to be brought to it, and wrought upon by it, Rev.9.7. of the horſe, ſee Job 39.19, &c.

V. 5. *ſhall they leap*] Rev.9.9. and make an horrible noiſe and concuſſion.

V. 6. *All faces ſhall gather blackneſs*] Heb.pot. Through horrour and hunger.

V. 7. *Not break their*] They ſhall not ſtop nor ſtay their pace, nor give the way to any.

V. 8. *fall upon the ſword*] Or, *dart*. A term taken from the meeting of armies : to ſignifie, that there will be neither defence, nor reſiſtance that can ſtay this tempeſt, but it wil break through all difficulties, dangers, and obſtructions, without fear or hurt.

V. 9. *run to and fro in the city*] A manner of ſpeech taken from a city won by aſſault. Cities ſhall not withſtand them.

V. 10. *The earth*] Hyperbolical terms, frequent in the Prophets, to ſignifie a horrible deſolation.

quake before them] Heb. *before his face*. Meaning the people, whereof mention is made, verſ. 2.

the ſun and the moon] Shall be dark, with the over-ſhadowing clouds and ſwarms of theſe devouring vermines, wondrous expreſſions to meet with their wondrous ſtupidity. This may alſo be underſtood in the ſame manner, as Iſa.13.10. Ezek. 32.7. Joel 3.15. Mat.24.29. unleſſe it be interpreted, as upon v. 2.

V. 11. *ſhall utter his voice*] Like a Captain, incouraging his ſouldiers : or giving the ſigne of the battel.

before his army] It is Gods army ; though the army it ſelf know it not ; and againſt him there is no reſiſtance.

he is ſtrong] Apoc. 18.8. Jer. 50.34.

day of the Lord] Jer.30.7. Amos 5. 18. Zeph. 1. 15. no abiding it ; but to prevent it by repentance, Amos 4. 12.

V. 12 *alſo now*] As I exhorted you before in the former Chap. ſo alſo now again I exhort you to Repent, whiles there is yet ſpace and place for it. And this the rather he renews, leſt upon the premiſes they might have doubted there had bin now no more place left for repentance ; as if he ſhould ſay, Though you have ſo long abuſed my mercy, and what lies in you let ſlip the time of turning, and ſhut the door againſt you; yet now, which no man would have thought, and your ſelves can ſcarcely believe, I ſtill expect, and invite you to hope of mercy, 2 Cor.6.2.

turn ye] Jer. 4. 1. This is the end and ſcope of all the former judgements and threatnings, even to force them to repentance.

with all your heart] Not faintly or fainedly, though not with perfect repentance ; yet in the ſincerity & integrity of your heart.

faſting] With no ordinary and mean repentance ; as ye have not meanly, but extraordinarily offended.

V. 13. *rent your heart*] Pſal. 51. 17. Mortifie your affections, and ſerve God with pureneſſe of heart, and not with ceremonies. The words of the Prophet, expounding as it were thoſe words of the Lord, in the former verſe.

gracious and merciful] Exo.34.6. Pſal.86.5.15. Jonah 4.2. without hope of this, there could be no Repentance, but either dedolency, or deſpair ; from both which the Prophet would draw them. He uſeth here ſo many words of Gods mercy, becauſe it is ſo hard a thing to perſwade ſinners caſt down, to over-maſter their own diffidence and deſpair, and to faſten on mercy.

repenteth him of the evil] Out of his infinite mercy he changeth, not his counſel or his will, as being ſorry for having done evil, as men do when they repent, but the effects of his rigour into effects of his mercy, Gen.6.6.

and not your garments] Onely as hypocrites do ; a like ellipſis is Gen.32.28. 1 Sam.8.7. That outward ceremony is not utterly rejected ; but when it goes alone for all, without the vital part and ſoul of it, the renting of the heart, and the inward man.

V. 14. *Who knoweth*] Amos 5.15. John 3.9. Zeph.2.3.

return and repent] He ſpeaketh this to ſtir them up from their ſecurity, and not that he doubted of Gods mercies, if they did repent. See Joſh.14.12. Exod.32.10. 1 Sam.14.6.

a bleſſing] Namely, the fruits of the earth, growing, and preſerved by Gods ſingular bleſſing. See Iſa.65.8.

behinde him] After theſe devourers are gone by.

a meat-offering] Chap 1.9.

V. 15. *Blow the trumpet*] Num.10.3. Namely, the holy trumpet, to call the general aſſembly or the people.

ſanctifie a faſt] Chap.1.14.

let the Bridegroom] What is lawful in it ſelf, muſt at ſometimes be forborn, Amos 6.4. Iſa.22.12,13,14. To give our ſelves to pleaſure, when God appears armed in weapons of wrath, is atheiſtically to ſcoffe at his power, and deny him and his providence.

V. 16. *ſanctifie the congregation*] Appoint by proclamation, that all men Being duly purified according to the Law, may come to the Temple, to call upon the Lord, with mourning and faſting. See Exod.19.10,22.

gather the children] That as all have ſinned, ſo all may ſhew forth ſignes of their repentance, that men ſeeing the children, which are not free from Gods wrath, might be the more lively touched with the conſideration of their own ſins, ſee Jon.3.v.7,8.

V. 17. *Let the Prieſts*] It was their office and duty. Not yet that the people muſt neglect their part.

between the porch and the altar] Whereof, ſee 1 King.6.3. This was the void ſpace, Ezek. 8. 16. where the ſacred miniſters prayed after the ſacrifices were offered ; ſee the Annotations there. And on Ezek. 40. 48. & Chap. 43. 13,18. The people were in an outer court beyond the Prieſts court.

ſpare] Nothing to be pleaded in prayer, but Gods mercy.

thy people] So again, thine heritage. Gods free and gracious Covenant is the ground of their plea ; and not any thing in themſelves, Pſal.74.2.& 94.5,14. Mic.7.18. See Jer. 10.16. Iſai.63.17. Pſal.33.12. Joſh.7.9.

rule over them] Or, uſe a by-word againſt them. That thy people being conſtrained through want ſhould put themſelves into bondage to ſtrangers : or, be ſubdued by them, having no means to defend themſelves, if the enemy ſhould ſet upon them. See Iſai. 26. 13. this evinceth not that the former judgement, ſo largely inſiſted upon, was the war, and ſword of the Heathen Aſſyrians, or Chaldeans. The armies of enemies here are ſtill thoſe, Chap.1.4.

wherefore ſhould they ſay among the people] Pſal. 42.10. & 79.4. 10.& 115.2. Mic.7.10. Exod.32.12. Numb.14.13.

V. 18. *Then*] He ſets forth the effects of their preſent prayers.

jealous for his land] As an husbandman, or father, at the ſufferings of his wife, or childe. He will feel and be moved at the afflictions of his dear people, and for his own glory, which by that means was trodden down by profane nations, Iſai.9.6. Hoſ.11.8.

V. 20. *I will ſend you corn*] Verſ. 24. upon your Repentance I will remove my judgements, Chap.1.11.16,17. See Pſal.81.16.

a reproach] According to their Prayer, ver.17.

V. 20. *northern army*] Namely, that great ſwarm of the foreſaid deſtroying creatures which came out of the North.

in the land barren] That multitude ſhall be carried away out of your land, and like a great army it ſhall be driven into the wilderneſſe : the vanguard into the lake of Sodom, toward the Eaſt, and the reerward into the Mediterranean Sea, toward the weſt, Exod.10.19. Deut.11.24.

becauſe] Or, through, as Pſal.23.4.

he hath done great things] Heb, he hath magnified to do.

V. 21. *for the Lord*] See on verſ.20.

V. 22. *ye beaſts*] Chap. 1.18.

their ſtrength] Their fruits and increaſe, according to the vertue which God hath given them, Gen.4.12.

V. 23. *in the Lord your God*] In him, and his reconciliation, who is the fountain of all bleſſings : in him more then in the plenty he gives.

the former rain] Or, a teacher of righteouſneſſe.

moderately] Heb. according to righteouſneſſe. Namely, at the time of your greateſt need, and in that juſt meaſure, as it is required, for to help the barrenneſs which was before. Others, in righteouſneſſe, that is, bountifully, and lovingly.

will cauſe to come down] Lev.26.4. Deut. 11.14. Jer.5.24. Jam. 5.7.

in the firſt moneth] Both former, & later rain in this firſt moneth; which likely was the *March* Moon, for then began that time of the year which was called the latter ſeaſon ; by reaſon of the fruits which grow ripe, and are gathered therein ; at which time ſeaſonable rain was moſt neceſſary : next to *September* Moon ; which was the other part of the year, called the firſt ſeaſon ; by reaſon of tilling and ſowing of the ground ; wherein like ſeaſonable rain was alike neceſſary.

V. 25. *my great army*] This expounds that verſ. 15.

V. 26. *and praiſe*] A fruit of Gods bleſſing, and of their repentance.

ſhall never be aſhamed] Becauſe they ſhall never pray to me in vain, at any ſuch time of need ; but he will relieve them in all their neceſſities.

V. 27. *And ye ſhall know*] By my wonderful bleſſing of you.

that I am in the midſt of you] Vouchſafe to dwell among you, and am always preſent and at hand, upon all occaſions, for your good, Pſal.46.5. Iſa.12.6. Hoſ.11.9. Zeph.3 15.17.

V. 28. *Shall come to paſſe*] Now he riſeth higher, from bodily bleſſings to ſpiritual bleſſings. The people muſt not reſt in the former ; but by them be handed to theſe.

afterward] In the Meſſias his days, I will poure down the gifts of my holy Spirit in abundance ; as I have heretofore poured out temporal bleſsings upon you.

I will poure out my Spirit] Iſa.44.3. Zech.12.10. Acts 2.17.

upon all fleſh] All manner of people, without any diſtinction of nations. Whereas formerly he imparted his Spirit ſparingly to a few, here he doth it to all his Church.

and your ſons] By the inward vertue of my Spirit, I will enlighten the underſtanding of mine elect, who of their own nature are but children in knowledg, or young men without experience ; or aged men weak of underſtanding ; and will give them a lively and Spiritual light of the Myſteries of the Goſpel ; accompanied at certain times, and in certain perſons, with prophetick revelations, Acts 2.17. ſee Num.12.6. Or rather, he ſhews particularly what he means by the former general promiſe : all ſhall prophecie, all ſhall be taught of God, Heb.8.11. 1 Joh.2.20,27. Hab. 2.14. All which are ſpoken comparatively, in relation to the times before the coming of our Saviour in the fleſh. All, of all ſorts & ſexes, ſhall have as much, and more light and illumination now, then the Prophets had in the Old Teſtament. See Mat. 11. 11. their common light of all now under the Goſpel ſhall be better then that of prophecie of old, ſuch light ſhall the Son of righteouſneſſe at his riſing bring with him.

your old men] By an alluſion to the viſible manner of Gods gracious gifts and dealings with his people and Prophets, in dreams, and viſions, before the coming of Chriſt. He deſcribes the Spiritual worſhip of God, and the abundant gifts of his grace in the days of the Goſpel : ſo applying here his ſpeech to the better capacity of the preſent people, not yet confounding or diſannulling the diſtinct orders of Miniſters in the Church of Chriſt.

V. 29. *Upon the ſervants and upon the handmaids*] Perſons of all conditions, be they never ſo mean ſhall be ſanctified by me, and graced by the gifts of my Spirit : even theſe ſhall abundantly be filled with my Spirit. It may be by theſe terms, as ſome ſay, is meant the calling of the Gentiles, amongſt whom ſlaves were bought, Levit.25.44. unleſſe he mean the other principal effect of the Spirit of grace, which is to free men from the bondage of ſin and the devil.

V. 30. *wonders in the heavens*] Chap. 3. 15. Mat. 24. 20. Mark 13.24. Luke 21.25. He doth not threaten here, and terrifie ; but warneth the faithful what terrible things ſhould come, to the intent that they ſhould not look for continual quietneſs in this world; and yet in all theſe troubles, he would preſerve them. Or, this may import the fearful judgments of God upon the wicked for the defence of his Church.

V. 31. *The ſun ſhall be turned into darkneſs*] Chap. 3.15. The order of nature ſhall ſeem to be changed for the horrible afflictions that ſhall be in the world. See verſ. 10.

before the great] See Mal.3.2. & Chap.4.1. and 2 Theſ.1.7.11. and Chap.2.2,3. before the day of Gods ſo fearful judgements for the rejecting of Chriſt when he came, and the contempt and proſecution of his Goſpel. That day ſhall be terrible to the wicked, though a day of great joy to the godly. LXX thus, notable day. And ſo the Apoſtle ſeems to cite it, Acts 2. 20.

V. 32. *whoſoever ſhall call*] In thoſe prodigious calamities of the world, yet he will preſerve and deliver his ; who by them will be driven to ſeek the Lord in prayer : when the ſtate of things then doth ſeem to be in a deſperate condition, yet this muſt not keep us from calling upon God by prayer, but rather provoke us thereunto, and that with confidence : knowing he can, and will ſave his; and if need were, out of death it ſelf reſtore them to life. And this belongs both to Jew and Gentile ; as the Text here allows it, and the Apoſtle applies it, Rom.10.13.

on the name of the Lord] Gods judgments are for the deſtruction of the Infidels, and to move the godly to call upon the name of God, who will give them ſalvation, Acts 2.21.

in mount Zion] Namely, in the true Church of Chriſt.

deliverance] From thoſe evils which ſhall trouble the world ; or, ſome remnant ſhall be ſaved. Gods Church ſhall never periſh. He will ſtill have a people on earth, to ſhew him faithful in heaven, and true and conſtant in all his promiſes.

the Lord hath ſaid] In many places by his Prophets. See Deut. 30. & 32.43. To his word we muſt look in this caſe, and truſt in his promiſes ; and not to our own ſight, and ſenſe.

the remnant] Which are not run into the general apoſtaſie, and corruption of the world, Luk. 18. 8. This is added leſt hypocrites, as their manner is, ſhould ſhelter themſelves under this promiſe. The true Church is but a remnant, a few, Luke 13. 23.

ſhall call] Whom he ſhall move and effectually put forward to the participation of his grace in Chriſt: Gods gracious and inward call, out of his free election, and the good pleaſure of his ſecret counſel; and not any induſtry in man, or merit of man, makes this diſtinction and diſcrimination of their remnant from the reſt; which is therefore called a remnant according to the election of grace. See Rom. 11. 4, 5. 7.

CHAP. III.

Verſ. 1. FOr] He proſecutes the former points of the reſtauration of the Church.

behold] It is a wonderful thing in it ſelf, and almoſt incredible.

in thoſe dayes] Being days wherein both Kingdom and Prieſthood were loſt, the worſhip of God, and the Temple overthrown. The Chaldeans ruling then, and tyrannizing over them, and themſelves hated and ſcorned of their neighbouring nations, and of all the world. This in part, and figuratively may be thus underſtood of Gods vengeance upon the enemies of his people, after their deliverance from Babylon. But ſpiritually it may be referred to Chriſts judgements upon the enemies of the Church, by him delivered: and eſpecially at the laſt and univerſal deliverance at his laſt coming.

I ſhall bring again] Yet Gods power then ſhall over-power all: eaſily ſurmount all ſeeming difficulties and impoſſibilities.

the captivity of Judah and Jeruſalem] This was done under *Cyrus*, and *Darius*: or rather begun then, and carried on to the coming of Chriſt, receiving its ſpiritual perfection in and under his kingdom even till his ſecond coming, ſo accompliſhing his vengeance on all his Churches enemies, and compleating her reſtauration and ſalvation.

V. 2. *I will alſo gather all nations*] The wicked nations which are enemies to me.

into the valley of Iehoſaphat] See verſ. 12. 14. Sundry valleys are mentioned in Scripture. This valley is not thus mentioned elſwhere. Some believe that it is that which is called the valley of bleſſing, 2 Chr. 20. 26. where *Jehoſaphat* bleſſed the Lord, when he had diſcomfited his enemies. Others do firmly believe, that between the Mount of Olives, & the city of Jeruſalem toward the Eaſt, there was a low valley of that name; and that ſo the Prophet ſheweth that the enemies ſhall be judged, as it were in the ſight of the Church, Iſa. 66. 24. See 1 Cor. 6. 2. Others take the word *Jehoſaphat* appellatively, to ſignifie Gods judgments; and the rather, becauſe the word following alludeth thereunto: in the valley of Gods judgements, God will judge or plead. As for that fancy, that all the world ſhall be gathered together into the valley of *Jehoſaphat* before Jeruſalem at doomſ-day, and God ſhall ſit there in his throne of judgement to judge them there; it is but an abuſing of the letter of the Text, to frame and uphold ſuch a fiction. The moſt that can be gathered is this, that God will ſet up his Tribunal in the ſight and midſt of his Church and people, and ſit there to defend and preſerve them from all injuries, and erect trophies for them over their enemies.

my people, and for my heritage] See *Annot.* on Chap. 2. 17. See again my people, verſ. 3. Gods precious eſteem of his Church. He will maintain their cauſe, as his own; as *Naboth* did for his heritage, 1 King. 21. 3. And this not for any worth in them, being ſuch ſinners; but for his own meer mercy, having freely choſen *Abrahams* ſeed to be his heritage and peculiar people. See Deut. 32. 10. Zech. 2. 8.

ſcattered] Ejected, and turned out as vagabonds.

parted my land] Pickt out by my ſelf, and peculiarly conſecrated to the uſe of my people: they parted among heathens and ſtrangers. See Dan. 11. 16, 41. Hoſ. 9 3. Ezek. 20. 6.

V. 3. *caſt lots*] As upon my land, ver. 2. ſo upon my people here: impiouſly and imperiouſly domineering over them; and at baſe rates, ſelling them ignominiouſly, and that to ſatisfie their lewd luſts.

a harlot] That which the enemy gat for the ſale of my people, he beſtowed upon harlots and drink.

V. 4. *Yea*] From the general, verſ. 2. he falls here upon theſe particulars, to theſe neighbouring nations.

what have ye to do with me?] With me, and my people? He makes their caſe and cauſe to be his; as Acts 9. 4. my people neither offended, nor provoked you: and yet ye joyned of your own accord with their enemies againſt them.

O Tyre and Sidon] See Iſa. 23. and Chap. 14. 29. 32. Both Prophets denouncing the like judgements againſt them, about the ſame time. See on Amos 1. 9, 10. & Zech. 9 2.

will ye render me recompence?] A retaliation for any wrong done you? nay, it was your own covetouſneſſe, and cruelty, that ſet you on againſt me, and my people.

a recompence] Have I done you wrong that you will render me the like? yea, ye provoke me without any cauſe given you. Or, it lyeth not in your power to give me ſatisfaction, for the ſpoils and wrongs which ye have done my people: therefore you muſt bear the puniſhment thereof in your perſons, according to the law for theft, Exod. 22. 3.

ſwiftly] Thus God ſees and takes to heart the afflictions of his people, and will ſoon revenge them. See Apoc. 19. 2. Pſal. 58. 10. & 79. 10. Ezek. 25. 14. Luke 18. 18. Heb. 10. 30.

V. 5. *my*] Thus God ſtill owns the goods, and affairs of his people, as his own.

ſilver] Being greedy of the prey and ſpoil: and gratified with it by the Jews enemies, whom they aſſiſted in the war.

into your Temples] The ſpoils of my Temple. And thus to the ſcorn of God, erecting, as it were, in their idol-temples, a trophie of victory over him.

pleaſant things] Heb. deſirable. See 2 Chron. 28. 18.

V. 6. *Græcians*] Heb. the ſons of the Græcians. Tranſmarine and outlandiſh people. *Javans* poſterity were in Europe and Græcia, Gen. 10. 4, 5.

far] That they might have the leſſe hope to return thither again.

V. 7. *Behold I will*] God for a time forſook them; yet ſo, as no diſtance of place by ſea or land ſhould hinder him from raiſing and bringing them back again; which he chiefly did in the ſpiritual reducing of them to the Church and kingdom of Chriſt.

return] As v. 4. God will never forſake his Church, though for a while he do chaſtiſe her: nor ſhall her enemies eſcape unpuniſhed, though for a time they triumph over her.

V. 8. *And I will ſell*] A ſtrange change and viciſſitude and juſt retaliation of that ver. 6. And God himſelf will be the Author of it; He adjudgeth them to this ſlavery and vaſſalage. many examples are in Scripture of like Retaliation; as Judg. 1. 7. 1 Sam. 15 33. Iſa. 33. 1. So the Egyptians were drowned that had drowned the male children of Iſrael.

and they ſhall ſell them] For afterward God ſold them by *Nebuchadnezzar*, and *Alexander* the great, for the love he bare to his people; and thereby they were comforted as though the price had been theirs. And haply the Jewes themſelves by the meanes and favour of *Nebuchadnezzar* and *Alexander*, had an hand in the ſelling of them; as they by like meanes got an hand in ſelling the Jewes.

Sabians] Gen. 10. 7. Job 1. 15. People of the Eaſt.

the Lord hath ſpoken it] The ſentence is paſt, and it is not now to be avoided.

V. 9. *Proclaim*] An Ironical challenge to all Chriſts enemies, for to do the uttermoſt of their power againſt him, and his Church; that they may all be overcome and overthrown. See Eſay 8. 9, 10. Apoc. 16. 14. Others thus; He goes on to denounce war to thoſe Heathen nations that had afflicted his people: and he doth this in ſo many words and ways, repreſenting the ſame to their eyes; as as in a lively picture, the more thereby to move and affect the wicked nations that uſed to ſcoffe at Gods judgements, and the threatnings of them: & to comfort his people in the midſt of theſe dangerous concuſſions in the aſſured hope and expectation of their deliverance, ſafety, and ſalvation, when God ſhall thus take due revenge on his and their enemies: and in the mean time to arm them with patience in their ſufferings, beholding this horrible ſpectacle of Gods wrath upon their oppreſſors.

Prepare war] Heb. ſanctifie. God will raiſe up horrible troubles in all the world, but yet for the good of his Church, his remnant.

V. 10. *beat your plowſhares*] The phraſe is inverted, Eſay 2. 4. Mic. 4. 3. where peace is promiſed, & prophecied to be in the kingdom of Chriſt. But where warre is, there is no uſe of the plow, the fields are forſaken, none dare go forth to till the land: all grows waſte, all betake themſelves to the ſword. Others thus, when I ſhall execute my judgements againſt mine enemies, I will cauſe every one to be ready: and to prepare their weapons to deſtroy one another, for my Churches ſake.

pruning books] Or Sythes.

let the weak] Not plead exemption from the war by age, or ſickneſſe: here muſt be no excuſe admitted, all muſt encourage themſelves to it.

V. 11. *aſſemble your ſelves*] Do your utmoſt, all of you; let none be ſpared; ye ſhall be brought down; none ſhall want his plague and judgement.

cauſe thy mighty ones to come down O Lord] Or, the Lord ſhall bring down. Namely, the holy Angels, who are thine armies, to diſcomfit thine enemies. See Pſal. 103. 20. Apoc. 12. 7. Thus he turns his ſpeech to God on this; There the Lord will caſt down and overthrow thy ſtrong ones; even the ſtrongeſt enemies of his Church and people. Thus in the moſt grievous afflictions God will ſtill take care of his Churches ſafety: and revenge them of their enemies, after he hath a while by them chaſtiſed his people, to practiſe their patience, and amend their manners.

V. 12. *Let the Heathen*] God ſtill goes on to ſhew, that at laſt he will be the avenger of his people. He is not idle, or careleſſe of their ſufferings; but onely a while defers the puniſhments, till the wickedneſſe of his, and their enemies, be full and ripe for judgement.

valley of Jehoſaphat] See *Annot.* on verſ. 2.

ſit to judge] Sit upon his Tribunal; and cauſe all the Heathen round about, from all parts of the world, to undergo his judgements there.

V. 13. *Put ye in the ſickle*] Wherein he ſpeeds his judgements upon the wicked; which the godly groaning under their burdens, do think according to the prompting of the fleſh, that he doth defer over long. He expreſſeth the reaſons of his preſent execution, under the metaphors of a ripe harveſt, and vintage, which he plainly expounds in the laſt words, Rev. 14. 15, 18. O ye Angels, it is time to execute my judgements, for the malice of the world is grown to its height. This is Gods anſwer to the Prophets ſpeech.

is great] As Gen. 15. v. 16. Jer. 51. 13. Mat. 23. 32. Dan. 8. 23.

V. 14. *multitudes*] Multitudes of ſlain enemies. Though now they proudly domineer and inſult over the Church, yet they ſhall appeare at his Tribunal in the day of his judgement and execution.

deciſion] Or, Conciſion, or threſhing, or, of threſhing: for ſo the word is uſed, Eſay 28. 27. & 41. 15. naming the place ſo from the event, alluding to the harveſt, verſ. 13. and haply to the valley of Jehoſhaphat, where in time paſt he threſhed the Moabites, and Ammonites.

V. 15. *The ſum*] This ſerves to awaken the wicked that are aſleep, or dead in ſin, and ſecurity. See on Chap. 2. 31. Signes alſo foregoing the laſt judgement, Mat. 24. 29. Luke 21. 25.

V. 16. *The Lord ſhall*] As a Lion roar horribly againſt his, and his Churches enemies, ſo as the world ſhall tremble; though for a time he did wink at them, and held his peace, ſummoning, as it were, with a terrible cry, all the world to appear before him. See Jer. 25. 30. Amos 1. 2.

of Zion] Out of the ſeat of his glory: whoſe repreſentation was formerly in the ſanctuary. See Heb. 12. 22.

but the Lord] Will be the hope and ſtrong help to his people, will take upon him their defence and protection. Thus mindful is he of them, and this ſhould be a comfort to them in all their calamities; the iſſue ſhall be happy, though heaven and earth may ſeem to oppoſe and oppreſſe them; he will ſave his remnant, though they may ſeeme to be loſt and periſhed, before he come to ſave them.

hope] Heb. place of repair, or harbour.

V. 17. *So ſhall ye know*] Really, and finde it by experience to be true, which before your ſad calamities and extremities made you to doubt of. Our duty is to depend upon Gods Word and promiſe, even before we finde and feel the verification of it in our ſelves.

that I am] According to his covenant with them, and their fathers: upon which gracious covenant accepting them for his peculiar people, all his promiſes are founded and grounded.

dwelling] As by his promiſes, and ordinances formerly he hath been.

Jeruſalem be holy] Heb. holineſs. My Church ſhall be cleanſed from pollution, and ſuch a mixture of hypocrites and profane people, Iſai. 35. 8. Apoc. 21. 27. And ſhall then appear to be choſen of me for my holy habitation.

no ſtrangers paſſe] The ſtrangers ſhall no more deſtroy his Church; nor pollute, or profane it, as formerly they have done, when it was given up as a prey unto them, Lam. 1. 10. Which if ever they do, it is the people which by their ſins make the breach for the enemy. Otherwiſe God would make good his promiſe; as Eſay 26. 1. See Eſay 35. 8. Apoc. 21. 27. Eſay 52. 1. Zech. 14. 21.

V. 18. *The mountains ſhall*] Gods large bounty to his Church, all manner of wayes. He mentions earthly bleſſings; therein ſuiting himſelf to the carnal people, that were as children under the elements of the Law; yet ſo, as thereby to raiſe up their thoughts to ſpiritual bleſſings in Chriſt, ſo that, herein he promiſeth to his Church abundance of graces, Ezek. 47. 1. Apoc. 21. 1. which would water and comfort the moſt barren places, Amos 9. 13. Others ſay, a figurative deſcription of the good and happineſſe of eternal life, Pſal. 36. 8.

flow] Heb. go.

a fountain ſhall come forth of the houſe of the Lord] Ezek. 47. 1. Zach. 14. 8. Rev. 22. 1.

valley of Shittim] A place ſay ſome in the land of Moab, Num. 25. 1. Joſh. 2. 1. Mic. 6. 5. which was deſert and dry; even ſo far, to the utmoſt bounds ſhould Gods bounty overflow. Othees tranſlate it, the valley of choieeſt Cedars: and underſtand it of the Church, ſee Ezek. 47. 1. 8. Pſal. 92. 13. The Trent Bible reads it, the torrent of thorne.

V. 19. *Egypt*] Namely, all the Churches enemies.

Edom] As Egypt: and other enemies.

for the violence] God is ſo careful of his Church, that though he bear for a time with the enemies of it, yet in the end he will take vengeance on them, for the violence they do unto his people.

In their land] In the land of Egypt, and Edom, when the Jews fled to them for ſafety, in their diſtreſſes; or rather in the land of the children of Judah, murdering them in their own countrey, and holy heritage.

V. 20. *But Judah*] The fruit, and benefit of Gods redemption and deliverance of his people, the true believers, and elect, they ſhall abide for ever, as his love to them is everlaſting: whereas the wicked at the moſt do but flouriſh for a time.

ſhall dwell] Or, abide.

V. 21. *For I will cleanſe*] He ſuffered his Church and people hitherto to be in their filthineſſe: but now he promiſeth to cleanſe them, and to make them pure unto him, without which cleanſing, in pardoning ſin paſt, and purging it out for the time to come, God could not be reconciled, and propitious to them.

for the Lord] Or, even I the Lord that dwelleth in Zion, Apoc. 21. 3. He minds them of his free and gracious covenant with them, by vertue whereof he ſtill is the Lord that dwelleth in Zion: and that is the only cauſe of his bounty, and good dealing toward them: and not any worth or merit in them.

ANNOTATIONS on the Book of the Prophet *AMOS*.

THE ARGUMENT.

T*He prophecies of* Amos *and* Hoſea *have a great conformity, both in reſpect of the time when, and the perſons, the ten* Tribes, *to whom chiefly they were ſent.* Amos *prophecied in the dayes of* Uzziah *King of* Judah, *and* Jeroboam *the ſon of* Joaſh *King of* Iſrael; *But how long he prophecied, is not ſpecified. He threatneth both* Judah *and* Iſrael, *for their ſins, but* Iſrael *chiefly, and throughout his prophecie; that, for their Ingratitude, Idolatry, Cruelty, Inhumanity, Pride, Incorrigibleneſs, Wantonneſs, and Corruption in every kinde, they ſhould be puniſhed: and further, that their ſun ſhould be darkned at noon-day; that is, when* Iſrael *thought themſelves at the height of ſtate, they ſhould be caſt off, for obſcuring the* Son *of* Righteouſneſſe: *yet God would build again the Tabernacle of* David, *and return his captived people, both* Judah *and* Iſrael, *into their own Land. Or thus; Two years before an Earthquake.* Amos *foretelleth of ſtrange ſhakings of ſix Heathen neighbouring Nations; of Gods judgements upon* Judah *alſo: But principally upon* Iſrael: Jeroboams *houſe to be ruined, and* Iſrael *to be captived: yet* Judah *and* Iſrael *ſhould at laſt be reſtored to* Chriſt; *with* Edom, *or all Nations. See* Acts 15. *Or thus more particularly and orderly;* Amos *his prophecie telleth of Gods Judgements;* Firſt, *againſt the neighbour Nations, Enemies of the Church,* Chap. 1, *and* 2. Secondly, *againſt the ſins of his people; ſpecially* Iſraels. *And that,* firſt, *in plain ſpeech;* ſecondly, *under a double Type. His plain ſpeech, or Sermons, are either general, of judgements againſt* Iſraels *Ingratitude, and Idolatry,* Chap. 3. *Violence and Incorrigibleneſſe,* Chap. 4. *Injuſtice, and oppreſſion of the Poor, ſlighting Gods threatnings, and hypocritical worſhip,* Chap. 5. *Putting off the evill day, and wanton Voluptuouſneſſe,* Chap. 6. *Or ſpecial judgements concerning* Amaziah, *who accuſed* Amos *of conſpiracy; and concerning his Family,* Chap. 7. *The Types ſignifying the approaching Subverſion, are,* firſt, *a basket of Summer fruit,* Chap. 8. Secondly, *the door of the Temple ſtrucken and ſhaken, ſignifying Gods abdicating his houſe, and People,* Chap. 9. *which is ended with Evangelical promiſes concerning the re-edifying and reſtoring the Church, and making it Catholike, by and under* Chriſt.

CHAP.

CHAP. I.

T*He words of Amos*] That is, the ſumme, collection, and heads of all his Sermons; that ſo we may know what his Doctrine and Teaching was. And ſo it is with all the other Prophets; which is a thing diligently to be obſerved throughout them all.

who was among the] Chap.7.14.

heard-men] Namely, one of thoſe that make a trade in bringing up of cattle and living by the profits and fruit of them, or by trafficking therein. Chap.7.14.

of Tekoa] A city of Judah where that wiſe woman dwelt, 2 Sam. 14.2. Rebuilt or fortified by *Rehoboam*, 2 Chron.11.5,6. mentioned, Jer.6.1. But yet *Amos* prophecied in Iſrael. See Chap.7.12.

which he ſaw] By Gods revelation to him.

concerning Iſrael] Though himſelf of Judah, yet ordained by God to be an extraordinary Prophet for Iſrael, or the ten Tribes chiefly. He ſpeaks indeed ſometimes of Judah; but that onely, as by the way, and occaſionally. Chap.7.12,13. LXX here wrongly have Jeruſalem for Iſrael.

of Vzziah] Hoſ.1.1.

Jeroboam] In his days the kingdom of Iſrael did moſt flouriſh: as the kingdom of Judah did under *Vzziah*; yet then did this poor ſhepherd preach ſo terribly againſt their ſins; and prophecie ſo fearfully of their deſtructions: which argues Gods power and authority in him; Gods miſſion, and commiſſion to him. 1 Cor.1.27. 2 Cor.4.7.

earthquake] which, as *Joſephus* writeth, was when *Vzziah* would have uſurped the prieſts office, and therefore was ſmitten with the leproſie. Or, a little before the death of *Jeroboam*; which differs not much in time from the other. Of this there is no mention made any where in ſcripture, but Zach.14.5. Thus the beginning of his prophecie is ſet down, but the end of it is left uncertain. If he continued not after *Jeroboams* reign, then the time of his prophecying was but a ſhort time.

V. 2. *The Lord*] The ſame words, Joel 3.16. ſomewhat diverſly here applyed.

roar from Zion] Jer.25.30. According to the Predictions and threatnings pronounced in the midſt of his Church by his prophets, who ſhall vent his wrath upon his enemies. Some underſtand theſe words as a prediction of the earthquake, verſ.1.

from Zion Speaking thus to the Iſraelites, he implies the true Jehovah, and his true worſhip to be there in Zion and Jeruſalem; and not at Samaria, or Dan, or Bethel.

the habitations] All ſtrength, wealth, & worldly greatneſſe ſet forth by theſe fat and fruitful places, ſhall through Gods wrath be brought to nothing; and a famine through drought ſhall come. See Chapter 4.

mourn] Gods roaring voice ſhall not be in vain, Jer.5.12,13. but carry its effect in its mouth.

Carmel] The word ſignifies a fruitful field; whence it ſeems the place here meant took its name; being an high pleaſant fruitful mountain, and paſture. See Chap.9.3. Cant.7.5. The excellency of it is mentioned, Eſay 35.2. and it is named with thoſe other famous mountains of Libanus, Sharon, and Baſhan, Eſay 33.9. yea, Jokneam a city it ſeems on it, or belonging to it, had the honour to have a King; Joſh.12.22. There *Elias* vanquiſhed *Baals* prophets, 1 Kings 18. and *Elizeus* dwelt there, 2 Kings 4.25. There was a city called *Carmel*, belonging to Judah, Joſh.15.55. where *Nabal* had his poſſeſſions and ſheep, 1 Sam.25.

V. 3. *for three tranſgreſſions*] If theſe judgements upon the neighbouring nations had not been foretold by the prophets, when the Iſraelites ſhould have ſeen the like befal to others, as did befal themſelves: they would happily have aſcribed all to fortune, and not to Gods hand: and ſo the prophets authority would have been weakned and ſlighted. He ſhews therefore, that God will ride Circuit, as it were, and judge and puniſh theſe Heathen Nations. And ſo indeed the Aſſyrian, the rod of Gods anger, Eſay 10.5. and as it were the ſtaff, the Axe, and the Saw in Gods hand, verſ.15. did ſcourge and cut down at the ſame time all theſe Nations, as well as Gods people; He came in as a deluge overflowing all, Eſay 8.7. as other Prophets alſo did foretel, and the Hiſtory of the event did atteſt. Yet ſomo conceive thus; that he ſheweth firſt, that all the people round about ſhould be deſtroyed for their ſins: becauſe the Iſraelites ſhould the more deeply conſider Gods judgements towards them; and be awaked and warned by their example, to look unto themſelves; ſeeing he ſpares not theſe uncircumciſed Nations for their ſins.

of Damaſcus] This is mentioned in *Abrahams* time, Gen.14. verſ.15. whoſe faithful ſteward and ſervant *Eleazar* was of Damaſcus, Gen.15.2. This was the head city of Syria, Eſay 7. verſ.8. This ſtood on the North-eaſt ſide of Canaan, eaſt from Mount Libanus, was conquered and gariſoned by *David*, 2 Sam.8.6. Loſt again in *Solomons* time, and poſſeſſed by *Rezon*, 1 King.11.23,24. Recovered by *Jeroboam* the ſecond, 2 King.14. loſt ſoon after. And in the days of *Ahaz* taken by the Aſſyrian *Tiglath Pileſer*, who ſlew *Rezin* the King thereof, 2 Kings 16. Afrer the death of our Saviour, *Paul* going thither, was miraculouſly converted neer the city, and confirmed by *Ananias* in the city, and preached there; and was ſought to be apprehended by the Governour of the city under *Aretas* the King, Acts 9. 2 Cor.11.32. yet after that he returned to Damaſcus, Gal.1.17. See more on ver.4.

and for four] or, *yea for four*, for their many and multiplyed ſins, which are meant by three and four which make up ſeven: their progreſſe in ſin without mean, or meaſure, hardned them to that obſtinacy, as left no more place or hope for repentance. And all this while God patiently forbare them, till at laſt there was no remedy, as to 2 Chron.36.16.

turn away the puniſhment] Or, convert it, or let it be quiet, and ſo verſe 6. Or I will not recal my threatning voice, ver.2. Or that puniſhment, verſe 4,5. I will not ſay ſome, turn my ſelf to mercy.

threſhed Gilead] This is the chief of the ſeven or many ſins. And God will not puniſh Damaſcus ſo much for many other ſins as he will for the cruelty againſt Gods own people. And if the Syrians ſhall not be ſpared for committing this cruelty againſt one city, or countrey, it is not poſſible that Iſrael ſhould eſcape puniſhment, which hath committed ſo many and grievous ſins againſt God and man.

with threſhing inſtruments of Iron] See of this kind of torment and puniſhment, 2 Sam.12.31. All this may be referred to *Hazaels* cruelty, which he uſed againſt the countrey of Gilead eſpecially, being that part of Iſrael that bordered next upon him, he lying north of it, ſee 2 Kings 8.12. and 10.32. and 12.18. and 13.3.

V. 4. *But I will ſend a fire*] Jer.49.27. Fire conſumes all.

Hazael] *Hazael* and *Benhadad*, names of kings of Syria. The catalogue of the Kings of Syria is gathered out of ſcripture thus; *Hadadezer* or *Hadarezer* in *Davids* time, 2 Sam.8.5,6,13. and Chap.10.6.8.16. *Rezon* in *Solomons* time, 1 King.11.23,24. *Benhadad* the ſon of *Tabrimmon*, in the days of *Aſa*, 1 Kings 15.18,19,20. *Benhadad* his ſon, in the days of *Ahab*, 1 Kings 20.34. 2 Kings 8.15. *Naaman* was captain of his hoaſt. *Hazael*, in the reigns of *Joram*, *Jehu*, and *Jehoahaz*, 2 Kings 8. and 10. and 12. and 13 Chapters. *Benhadad* the ſon of *Hazael*, in the days of *Jehoaſh*, 2 Kings 13.24, 25. *Rezin* in the days of Pekah, and *Ahaz*, 2 King.16.5. Iſaiah 7.1. 16. and 8.4.

palaces of Benhadad] The antiquity of their building ſhall not avoid my judgements. See Jer.49.27. And here for *Benhadad* the LXX have the ſon of *Ader*.

V. 5. *Barre of Damaſcus*] All ſtrength, oppoſition, and defence.

the plain of Aven] Or, Bikath-aven; Bikath-aven, Beth-eden, places of Syria.

him that holdeth the ſcepter] The king and all the royal race.

the houſe of Eden] Or beth-eden a city in Cœlo-Syria, which the Greeks called Paradiſe. See 2 Kings 19.12. Iſaiah 37.12. Ezek. 27.23. LXX for Beth-eden have the men of Haran.

Kir] *Tiglath-Pilezer* led the Syrians captive to *Cirene*, which is called here Kir; called by Authours Cirtha, (a place of Media) 2 Kings 16.9. Iſaiah 22.6. So *Aram* was captived to Kir, about fifty yeers after *Amos* had foretold it. There was another Kir in Moab; Iſaiah 15.1.

V. 6. *for three tranſgreſſions*] See verſe 3.

Gaza] Hebr. *Haza*, A city of the Philiſtines; wherein the Anakims were. But in the diviſion of the land by *Joſhuah* allotted to the Tribe of *Judah*; as other cities of the Philiſtines were. Joſh.15. 46,47. and by Judah conquered; Judg.1.18. But ſoon loſt afterwards; as appears in the ſtory of *Sampſon*, Judg.16.21. and of *Samuel*: 1 Sam.6.17. By this principal city of the Philiſtines are underſtood all the reſt; and the places are put for the inhabitants. See on Zeph.2.4.

not turn away] See verſe 3.

Carried away captive the whole captivity] Or carried them away with an intire captivity. See verſ.9. The Philiſtines in the days of *Jehoram* King of Judah brake into it, and carried many away captive without any diſtinction of quality, ſex, or age, &c. See 2 Chron.21.16,17. Joel 3.4.6. This the chief of their many ſins. See on verſe 3.

Edom] The ſons of *Eſau* were made ſubject to *David*; but in the dayes of *Jehoram* Edom rebelled and they joyned with Judahs enemies: and then *Eſau* brake *Jacobs* yoke, which was foretold, Gen.27.40. and was ſtill a bitter enemy to Judah. See on verſe 9. and 2 Chron.21.10.

V. 7. *ſend a fire*] Deſtroy the countrey of the Philiſtines. See Iſaiah 15. and 20. Chap.

V. 8. *Aſhdod*] See Chap.3.9. and Zeph.2.4. and the Annotations there. LXX for Aſhdod have Aſſyria, very corruptly.

Askelon] See on Zeph.2.4.

Ekron] 1 Sam.5.10. See Joſh.13.3. and Chap.15.45,46. Judg.1. 18. 1 Sam.6.16. and 7.14. 2 Kings 1. verſe 2,3, Jerem.25.20. Zach.9.5.

and the remnant] That ſhould remain after the judgements executed upon them by *Ezechiah*; and *Senacharib* See Jerem.25.20.

and Chap.47.4. But God ſtill preſerves a remnant of his people, in his greateſt judgements.

V. 9. *of Tyrus*] 1 Sam. 23.1. Jer. 47. 4. Ezek.26. & 27. & 28. chap. Joel 3. 4, 5. A ſtrong city, upon, or within the ſea; on the the north-weſt border of Judea. *Hiram* or *Huram* was King of it in *Davids*, and *Solomons* time. See Joſh. 19. 29. 2 Sam. 24.7. 1 Chr. 14.1. 2 Chron. 2. 3. A city of great traffique and Merchandize, conquered by *Nebuchadnezzar*: and after by *Alexander* the great, after a long ſiege. Our Saviour went aſide into thoſe parts, Mat. 15.21. And thence they came to him, Mar.3.8. Luke 6.17. They make peace with *Herod*, Acts 12. 20. And *Paul* in his voyage to Jeruſalem lands there, Acts 21. 3. Tyre was given to *Aſher*, as Zidon was; but never poſſeſſed by them.

not turn away] See verſ. 3.

delivered up] When they ſerved under, and aſſiſted *Hazael* and *Benhadad*, in their bloody wars againſt the Jews.

to Edom] Verſ. 6. The Tyrians ſent or ſold the Jews that were fled to them, or captived by them, to Edom, and the Idumeans.

the brotherly covenant] Heb. the covenant of brethren, which was between David, and Solomon, Kings of Judah, and Hiram King of Tyre, who called one another brothers, by a brotherly love, and covenant. See 2 Sam.5.11. 1 King.5.1. & 9.13. Others refer it to the brother-hood between Jacob, and Eſau, and their poſterities; and that the Tyrians had no regard of that brother-hood which ought to have been between the Iſraelites, and Idumeans, or Edomites, which came of Eſau, or Edom, but the rather ſold the Iſraelites captives to them, becauſe they knew the Edomites, though brethren, yet moſt cruelly hated them.

V. 10. *on the wall of Tyrus*] Moſt likely by the Aſſyrians, and Babylonians; but moſt ſurely long after by *Alexander* the great.

V. 11. *of Edom*] Iſai. 21. 11. & 34. 5. Jer. 49. 7. Ezek.25.12. Joel 3.9. Obad.1.1. Mal.1.3. *Eſau* was called *Edom*; and of him the *Edomites*. Their countrey was mount Seir, where the *Horims* formerly dwelt. Their countrey is alſo called Edomea, and Idumea, and Dumah; by others Arabia Petrea. Bounds of it are Kadeſh, and mount Hor, and Ezion-Gaber at the red ſea, Numb.20. 16. & Chap.33.37. 2 Chron.8.17. Chief cities therein, Petra, or Jockteeh, 2 King. 14.7. Bozra, Eloth, Teman, Dedon, Horma. And mount Sinai not far from it. It had ſeven or eight Kings before any was in Iſrael, 1 Chron.1.43, &c. And 11 Dukes are after mentioned. They were ever bitter enemies to the Iſraelites. Came out againſt them, Num.20.20,21. For which they were forbidden to enter into the congregation of the Lord till the third generation, Deut.23.8. *David*, *Joab*, & *Abiſhai* deſtroyed and ſubdued them. Yet *Hadad* of the Kings ſeed in Edom was an adverſary to *Solomon*. In *Jehoſhaphats* time they had under him a Deputy for King, 1 King.22.47. called King, 2 Kin.3.8,9. whoſe ſon was burnt, v.27. In *Jehorams* time they rebelled, 2 King. 8.20. And though *Jehoram*, and after *Amaziah*, ſorely ſmote them; yet they became not ſubjects to them. They triumph at Jeruſalems deſtruction, by *Nebuchadnezzar*, but were after by him vanquiſhed and deſtroyed. Pſal.137. Jer. 25. 21. & 27.3. See Gods judgements threatned againſt them, Iſa.21.11. & 34,5. Jer.49.7. Ezek.25.12. &c. & chap. 35. Joel 3.19. Obad.v.1.11,12. Mal.1.3.

purſue his brother] Regarding no bond of conſanguinity, they joyned with the enemies againſt the Jews; and did torment and ſlay them. See ver.6.9.

with the ſword] Namely, the Iſraelites, which were deſcended from *Jacob*, brother to *Eſau*, father of the Edomites, Gen. 27.40. Deut.23.7. them Edom purſued with the ſword.

did caſt off] Heb. corrupted his compaſſions.

all pity] All the duties, affections, and reſpects of bloud and nature, by which he was bound, without all pity in himſelf, or compaſſion towards his brother, ſee their bitter enmity to Iſrael, ver. 6.9. Pſal.83.6. & 137. Jer.49.12. Obad.ver.11,12.

his anger] He hath vented againſt the people of Iſrael, without end or ceaſing, upon all occaſions, all implacable hatred.

tear] As wilde beaſts do.

kept his wrath] As Eſau did againſt Jacob, Gen. 27.41. & 32.6. &c. So did Eſau's poſterity too like their father herein; & thereby were greater ſinners, then the former uncircumciſed nations were, whereas the Edomites retained circumciſion. See Pſal. 137.7.

V. 12. *Teman*] I will puniſh the poſterity of Eſau, and ſpoil his cities: for Teman was the metropolis of Idumea; ſo called of Teman the ſon of Eliphaz, the ſon of Eſau, Gen.36.11.15. And Bozrah a city in the borders between Moab & Idumea; ſometime aſcribed to one people, and ſometime to the other, for their vicinity. If there were not two of that name; one a prime city in Edom, and another in Moab, Jer. 48.24. This judgement is at large deſcribed, Obad.v.9,10. And of Teman, ſee Jer.49.7,20. And of Bozrah, ſee Gen.36.33. Eſay 34.6. & 63.1. Jer.49.13.22.

V. 13. *Ammon*] The poſterity of the younger ſon of Lot, nephew to Abraham, and of his family; yet they conſpire with the Jews enemies againſt them. See Pſal.83.7.

ript up] God rips up their chief & bloudy ſin; and doth inſtance, and inſiſt only upon that. The like cruelty in the Medes againſt Babylon, Iſai. 13. 16, 17, 18. This here was acted by the Aſſyrian, though we have not the hiſtory of it. See Jer.49.1—7.

ript up the women] Or, divided the mountains. He noteth the great cruelty of the Ammonites, that ſpared not the women, but moſt tyrannouſly tormented them; And yet, as was ſaid, the Ammonites came of *Lot*, who was of the houſhold of *Abraham*. And indeed many, and at many times, were the cruelties of the Ammonites againſt the children of Iſrael, in the times of *Ehud*, Judg.3.13. of *Jephthah*, Judg.10. of *Saul*, 1 Sam.11. & 12,12. And other kings of Judah had many battels with them. And they aſſiſted the Aſſyrian, and the Babylonian againſt the Jews, in the days of *Hezekiah*; *Jehoiakim*, and *Zedekiah*. And *Baalis* King of the Ammonites, ſends *Iſhmael* to ſlay *Gedaliah*, Jer.40.14.

of Gilead] See on Obadiah, v. 19.

enlarged their border] By war, and by unjuſt invaſion.

V. 14. *But*] This judgement was executed upon them by the Aſſyrians, and after again by the Babylonian *Nebuchadnezzar*; ſee Jer.25.21. & 27.3. & 49.1. Ezek.21.19,20. & 25.2,3,8. Zeph.2.9.

Rabbah] The Metropolis of the Ammonites, ſeated upon the river Aroer, Joſh.13.25. See 2 Sam.11.1. & 12. 26, 27, 29. 1 Chron. 20.1. *Ogs* bed was there, Deut.3.11.

tempeſt] With a ſudden and impetuous ruine: Gods wrath falling from on high upon Ammon, together with the enemies endeavours.

V. 15. *Their king*] We read of their King in *Jephtha's* time, before there was any King in Iſrael, Judg. 11. verſ. 12, 13, 14, 28. of *Nahaſh* in *Sauls* time, 1 Sam. 11. 1. & 12, 12. of *Hannn* the ſon of *Nahaſh*, in *Davids* time, 2 Sam.10.1,2. the huge weight of whoſe crown is ſet down, 2 Sam. 12.30. 1 Chron. 20. 2. of *Baalis* in *Zedekiahs* time, Jer. 40. 14. About which time their King went into captivity. See Jer.49.3. Others underſtand this of their idol *Milcom*, or *Milchom*, which hath affinity to the name of King; whereof 1 King. 11.33. 2 King. 23. 13. ſuppoſed to be called *Remphan*, Acts 7.43. Other idols alſo the Ammonites had, Judg.10.6. as *Chemoſh*, Judg.11.24. and *Molech*, or *Moloch*, haply the ſame with *Milcom*, 1 King.11.7. Acts 7.43. If here be meant the idol *Milcom*, then here is relation had to the cuſtom of conquerours, which was to carry away the gods of conquered nations, 1 Sam.5.2. Eſay 46.2. Jer.43.12. and 48.7. Hoſea 10.6.

CHAP. II.

Verſ. 1. OF *Moab*] The poſterity of *Lots* elder ſon, Gen.19. Moab inhabited cloſe upon the eaſt ſide of Jordan, Deut.1.5. Numb.22.1. & 26.3. And all that was done in the land of Moab, which is recorded from Num. 22. till Joſh. Chap.3.

and for four] Their manifold ſins, and obſtinacy, and impenitency in them; and Gods long patience all the while, till they came up to this heap and height. Many were their tranſgreſſions againſt Gods people: *Balak* King of Moab hired *Balaam* to curſe them; and by *Balaams* counſel brought upon them that fearful plague, Numb.25.4,5,9. *Eglon* ſmote and ſubdued them, Judg.3. And many bloudy wars were betwixt them, and Gods people, in the days of *David*, and of *Jehoram* the ſon of *Ahab*, of *Jehoſhaphat*, and others; and they joyned in arms with other enemies of the Jews, as the Aſſyrian, and Babylonian, to fight againſt them.

not turn away] See Chap.1.3.

becauſe he burnt] Here this one ſin is ſingled out, as the ſignal ſin of their cruelty; ſo odious a thing is inhumane cruelty in the ſight of God; though upon an enemy.

bones of the King] 2 King.3.27. where the ſon of the King of Edom, was burnt by the King of Moab, ſo cruel was the hatred of Moab againſt Iſrael, that he dealt thus inhumanely againſt the King of Edom, becauſe he joyned in arms with Jehoſhaphat, whoſe feodary king he was, to aſſiſt the king of Iſrael, as his auxiliarie, againſt Moab. Others more at large take it for ſome terrible cruelty uſed upon the King of Edom, either alive, or dead; for which in particular, the Lord was angry with Moab.

V. 2. *of Kirioth*] A city of Moab, Jer.48.24,41.

die with tumult] Shall be deſtroyed by the fury of war. Their enemies ſhall not receive them upon rendition, yielding upon articles and conditions; but by aſſaults and ſtormings, wherein commonly extremities of rigour and out-rage are uſed.

V. 3. *judge*] Namely, he that bore the title of King, though he was no lawful King, having rebelled againſt Iſrael, 2 Kings 1. 1.

ſlay all the Princes] And without Rulers, and Judges, what will the people be?

thereof] To wit, of the Moabitiſh nation.

V. 4. *Judah*] If the Prophet had not joyned Gods people to the reſt in theſe threatnings and predictions, they might happily have promiſed to themſelves freedom and exemption, though the heathens had been puniſhed. The Prophet therefore joyns them to the reſt, that they ſhould fare no better then thoſe heathens, be deemed & dealt withal even as they; or rather, being like them in ſin, be the more ſeverely puniſhed, ſee ch.3.2. The judgments upon thoſe Heathen Nations, were but as a prologue to the judgements upon Gods choſen people, Luk.12.47. The prophet himſelf was born in Judah, Chap.1.1. and though he were principally ſent as a prophet to and againſt the ten tribes, and for that cauſe ſojourned amongſt them, yet he ſpares not Judah; neither their ſins, nor their puniſhments. There was then no cauſe to charge him with flattery, or partiality towards his own tribe.

will not turn away the puniſhment thereof] See Chap.1.3. ſeeing the Gentiles that had not ſo far knowledge were thus puniſhed, Judah which was ſo fully inſtructed in the Lords will, might not think to eſcape, if they would not repent, when judgements were threatned and denounced againſt them.

deſpiſed] As contemptuous and perfidious Apoſtates, though not ſo bad as the Iſraelites.

the law of the Lord] The onely rule of worſhip, and obedience, yet they followed new inventions of their own brain.

and have not kept] Not failing therein, through negligence, and infirmity; but wittingly and willingly forſook them, upon the former pretences; and that God calls a deſpiſing of the Law: ſo grievous a ſin is it, to ſwerve from the rule of it, and to prefer before it the wiſdom of our own inventions.

and there lyes] Their idols, falſe worſhip, and ſuperſtitions; And alſo, Their new inventions, and good intentions thereby to ſerve and pleaſe God, were but lyes and impoſtures, whereby they deceived themſelves. Gods Law, and Commandments ever are the onely true and ſafe Rule, from which we muſt not decline either to the right hand, or the left.

their fathers] The diſeaſe then was hereditary; and ſo aggravated by their continuance and obſtinacy therein; and not excuſed or leſſened by the example of their fore-fathers, Acts 7.51. Ezek. 20.18,30.

V.5. *of Jeruſalem*] Moſt of all, and finally, accompliſhed by *Nebuchadnezzar.* Gods own Church and people may thus foulely fall, and be thus fearfully puniſhed. Let us look to our ſelves.

V.6. *of Iſrael*] If he ſpare not Judah, unto whom his promiſes were made, much leſſe will he ſpare this degenerate kingdom. And thus he comes to his proper charge. And here he inſiſts, not onely upon one ſin, as formerly; but is large in the point; both of their ſins; and of their puniſhments: they in both exceeding Judah. Yea, he proſecutes theſe two throughout his book.

turn away] Chap.1.3.

ſold] Chap.8.6. they buy them. Thus as in a Market they did buy and ſell them. He begins with this groſſe ſin, and others the like, that could admit of no plea, or excuſe. After their conviction in them, he comes then the more commodiouſly to their falſe worſhips, in ſuperſtitions, and idolatries, to declaim againſt them; for which he knew the would pretend their good intentions, and long cuſtoms.

righteous for ſilver] His right in judgement. Againſt the Law, Exod.23.6.10. This is the ſin of their Judges, and Rulers, whoſe office and duty was, to defend the righteous and the poor.

a pare of ſhoos] For a matter of nothing, for a very ſmall price; as Amos 8.6. Thus by degrees the wicked grow to this ſhameleſneſſe in ſinning, though at firſt they would ſtick at it; as a woman more hardly brought at firſt to loſe her chaſtity, yet after will proſtitute her ſelf for the baſeſt hire.

V.7. *pant after the duſt of the earth*] Who inflamed with covetouſneſſe, greedily ſpie out all occaſions to entrap the lowly, and weak, the poor, and miſerable; and to do them hurt: ſuch is their covetouſneſſe and cruelty. A term taken from ſerpents; as Gen.49.17.

turn aſide] By their windings, like to the ſerpents, they do overthrow good mens rights, ſtiled in Scripture humble and meek men. Or, they hinder them in their buſineſſes.

go in unto] Inceſtuouſly; with prodigious impudency in their filthineſſe, againſt all light and Law of Nature. Thus where there is no fear of God, there is no manner of ſhame, no end or meaſure of ſinning.

Maid] Or, young woman.

to prophane A thing oft forbidden; and oft complained of when committed. See it in Levit.11.44. & 8.19,20. and 22. Chapters Eze. 36.20.24. Mal.1.11,12 2 Sam. 12.14. Jam.2.6.

my holy name] With which they are honoured being called my people.

V.8. *they lay themſelves down*] They do uſe thoſe things which they have violently taken from the poor and innocent, in their feaſts, and feaſtivals, which they celebrate in honour of their idols, and by that means do heap up the ſin of idolatry, upon the ſin of violence.

laid to pledge] Contrary to the Law, Ezod.22.26,27. See Deut. 24.6.10,11,12,13. Job.22.6. & 24.3.

by every Altar] The Iſraelites had many Altars, in many places; which was their ſin, Hoſ.8.11. And their lying down upon thoſe pledges there, aggravates their ſin, in that they did and durſt, ſo openly and with ſo high an hand practiſe it at their very altars, the places as they conceive where they worſhipped God: But this is the manner of hypocrites and idolaters, to think any thing is lawful to them, and that God ſtill is well pleaſed and pacified, if they be careful to perform the outward exerciſes of worſhip and ſervice.

the condemned] Or, ſuch as have fined or mulcted wine bought with ſuch money as they have unjuſtly amerced and condemned the innocent in. Of theſe ſpoyls they make feaſts to the honour of their gods: as if the true God, as they conceive, would be pleaſed with ſuch feaſts and ſacrifices, ſee Eſay 61.8. &c. ch.1.14,15. & Deut. 23.18. And thus they would make the houſe of God, as they account it, a den of thieves. The conſtant courſe of hypocrites thus to dally with God, and to delude themſelves in their ſinnes, ſecurely to think any thing is lawful to them, ſo they profeſſe and practice ſome kind of God's outward worſhip.

V.9. *yet*] Here God recounts his benefits to them, the more to aggravate their ingratitude, and vile ſins againſt him, and his laws, and the more to juſtifie the ſeverity of his judgements upon them.

Amorite before them] Num.21.24. Deut.2.31. Joſh.24.8.18. The deſtruction of their enemies, and his mercy toward them ſhould have cauſed their hearts to melt for love toward him. And God to this very end, drave out the Amorite, to purge the land of his ſin, being grown ſo full and ripe; and to bring in his people in their ſtead, purely to worſhip and ſerve him: And yet were they grown now as bad, if not worſe then the Amorite, Ezekiel 16.3.45. 1 King.21. 26. Ezek.5. verſ.6.

whoſe height was like the height of the Cedars] Num.13.28. and 32.33. And therefore they were not overcome by the ſtrength of the Iſraelites, but by the arme of God, Deut.7.1.16.25. Joſh.23.5. Pſal.44.3.

fruit from above] A proverbial kind of ſpeech to ſignifie an utter deſolation, as Job 18.16. Iſa.5.24. Mal.4.1.

V.10. *alſo*] God's other great wonderful benefit to them, Exod. 12.51. Often recounted in Scripture, and needful ſo to be; men are naturally ſo unmindful of God's greateſt benefits, and ſleighting them being once paſt.

forty years] So wonderfully protecting of you, and providing for you; ſo patiently all that time bearing with you, and fitting you to enter that land, out of which you had barr'd your ſelves by your infidelity, and manifold rebellions: All this ſhould have made them more grateful and dutiful: And doth render their ſinfulneſſe the more odious. See Deut.32.6. Micah 6.3,7. Theſe forty yeers are reckoned, not from the return of the ſpyes to *Kadeſh-barnea,* but from their coming out of *Ægypt.*

V.11. *for Prophets*] See Exod.20.19. Deut.18.16. Gods further benefit; He ſent many prophets, ordinary and extraordinary, as his Legats, Ambaſſadours, Angels, to his people.

Nazarites] Yet a further benefit; theſe being perſons ſanctified after a ſpecial manner to purity of life, and conſecrated to works of piety, Num.6.2,22. ſmall warrant for popiſh votaries out of this example.

V.12. *gave the Nazarites*] Violating my law in this part of my ſervice, Numb.6.3. neither obeying your ſelves, nor ſuffering others to obey my laws.

ſaying prophecie not] Iſa.3.10. Jer.11.21. Micah 2.6. Amos 7.12, 13. and though not abſolutely forbidden, yet under ſome limitations and reſtraints: ſome for prophecying, rebuked, impriſoned, endangered for their lives, and ſome others ſlain. See Jer.20.2,8,14. and Chap.26.8,23. Mat.23.37. Act.7.52.

V.13. *I am preſſed under you*] You have wearied me with your ſins, Iſa.1.14. Or, I will preſſe your place, as a cart full of ſheaves preſſeth: Or, I will preſſe your place by the ſtrict ſiege of enemies: I will preſſe and threſh you, as a heavy cart preſſeth out the corn.

V.14. *Therefore the flight*] Thus roughly he begins with the Iſraelites, his proper charge, knowing well their ſecurity and obſtinacy in ſin.

from the ſwift] None ſhall be delivered by any means; by ſwiftneſſe, or ſtrength, or courage; that it ſhall be almoſt a miracle if any eſcape, either foot-men, or horſ-men.

himſelf] Heb. His ſoul or life.

V.16. *courageous*] Heb. Strong of his heart.

naked in that day] Being ſtripped by his enemies; or having baſely thrown away his arms, glad to eſcape with his life for a prey.

CHAP. III.

Verſe 1. THe *Lord hath ſpokn*] Though he an heard-man, yet herein he is the Lords inſtrument and Ambaſſadour, brings his word, not his own; bears his authority, to to whom all ſubjection and obedience is due.

children of Iſrael] His proper charge.

againſt the whole family] Both of *Judah* and *Iſrael.* Yet underſtand hereby the ten Tribes principally, if not onely: ſo called, becauſe they were the far greater number, and ſleighted ſmall *Judah,* and counted themſelves Gods chief people, to whom the Bleſſings, and Promiſes, and Priviledges belonged: theſe he ſummons here to judgement.

V.2. *You onely*] This recounting of his favonrs redonnds to their greater reproach, ſets out to the life the vileneſſe of their ingrate requitals: See Annot. on Chap.2.9,10.

have I known] Gods knowledge and providence is over all his creatures, Pſal.147.9. Mat.10.29,30. yet you alone have I choſen of my free favour, and meer mercy, and no merit of yours, Deut.7.7,8. 1 Cor.4.7. and accepted to be my peculiar people, by a ſingular gracious covenant; wherefore your ingratitude and diſloyalty is ſo much the more to be condemned, Dent.7.6. & 10.15. and thoſe ſins of ignorance, when I paſſe over in others, are in you inexcuſable, and proceeding from pure malice. See Ezek.20.32. Exod.19.3,4. Deut.4 20. and 32.11.

of all] Paſſing by all other nations of the earth; which were ſo many and mighty. And yet no injuſtice done them: But the more is my free mercy magnified towards you, Exod.19.6.

therefore I will puniſh] Heb. Viſit upon: your ſins being ſo much the greater, in not walking up anſwerable to my mercies; but contrariwiſe juſtifying the Heathen nations in their ſinnes, and ſurpaſſing them: as Ezek.16.47,48. Therefore your puniſhments ought and ſhall be accordingly; Ezek.16.59. Luk.12.47,48. The greatneſſe of Gods mercies adds an aggravation to the greatneſſe of their ſins, and of their puniſhment.

V. 3. *two walk together*] Even as two travellers whoſe end of their journey is not the ſame, cannot long travell the ſame way, ſo it is impoſſible that God ſhould continue his grace towards you, walking among you in viſible ſignes, works, and wonders, and yet connive at your iniquities: ſeeing his ſervice is not the only aim of all your ways, & walkings: nay, he will ſurely puniſh you. Others, not ſo well, do apply it to God and the prophet, and their agreement; or to the prophet, and his fellow prophets; that they agree and walk together in the ſame way, in diſcharging their prophetical functions, in reproving, threatnings, &c. As if he ſhould ſay, we do agree; and therefore you are the more to heed it.

V. 4. *a Lion roar in the forreſt*] Will God threaten by his prophets, except there be ſome great occaſion, and juſt cauſe for it? Or think ye that God will not at laſt bring all theſe threatnings to paſſe: though he hath had patience for a long time? See verſ.8. and Amos 1,2.

cry out of his den] *Heb.* give forth his voice.

if he have taken nothing] Have taken nothing. Or at leaſt, if he have not a minde after his prey to take it. The lion it ſelf will not do ſo, much leſſe God by his prophets. Conttary to thoſe prophane ſpeeches, Jer.5.12,13. See Deut.32.47.

V. 5. *a bird fall*] can any thing come without Gods providence? Mat.10.29. much leſſe do his judgements come by chance. There is a gin laid by the fowler, though the birds ſee it not: ſo Gods hand and ſecret counſel is in all afflictions, in all things though men ſee it not; but would aſcribe it to chance or fortune.

ſhall one take up, &c.] Commonly he will not, till he have taken ſomewhat. Much more God will not take up himſelf, and his threatned judgements; till he have executed what he hath determined and denounced. And therefore the Iſraelites ſhould not ſo ſleight Gods threatnings thundred againſt them by his prophets, as if God did but dally with them. He will not take up his net, till he hath taken his prey. His threatnings ſhall not be in vain.

ſhall a trumpet be blown in the city] When the watchers give a ſigne, or ſound an alarm, the people preſently are terrified, and run together for help and ſuccour. And what ought you to do at Gods threatnings, pronounced by his prophets, for your converſion towards him, from whom all theſe calamities proceed? See Ezek.3.4. and 33.3,7. Thus he reproacheth their ſtupidity and faſcination, and dementation, being againſt common ſenſe, without all fear and apprehenſion of danger; but reſting ſtill ſecure, even when God by his prophets blows his trumpet of war in the midſt of them.

not be affraid] Or, not run together, at the ſound of alarm and warning.

ſhall there be evil in a city] Eſay 45.7. the evil of affliction and puniſhment.

and the Lord hath not done it?] Or, and ſhall not the Lord do ſomewhat? it is not fortune that doth toſſe and tumble things in the world up and down; and God ſits idle in heaven: no, he ſits at the ſtern, and ſteers the affairs of the world; the Empery is his. Eſay 45.7. Pſal.94.7——12. And therefore they ſhould be awakened at his judgements, repent of their ſins, and turn to him, Micah 6.9. and not be as thoſe Eſay 9.13.

V. 7. *will do nothing*] Not that hereby the prophet would put an neceſſity upon God; he is free to do otherwiſe: and doth execute many judgements not revealed to men, or Angels: but he uſually doth thus by his Prophets with his own people. And therefore the more ſhame for them not to take warning thereby, to prevent the ſame by timely repentance: His Prophets are Heralds proclaiming warre; yet with articles of peace and reconciliation open in their hands.

revealeth his ſecret] He likens the Prophets to watchmen which diſcover afar off the coming of the enemies: for ſo God ordinarily reveals unto his Prophets the greateſt judgements which he will cauſe to fall upon his people to bring them to repentance, Gen.18.17. Jerem.18.7. and 1.10. he deals not ſo uſually with other nations.

V. 8. *The Lion hath roared*] The fear of Gods majeſty doth enforce us to relate his threatnings faithfully unto you, though you hate and diſdain us for it. 1 Cor.9.16. we muſt then do our duty; feare God more then men; roar againſt your ſins, though you roar againſt us for it. See Acts 4.19. and 5.29. Galat.4.16. Jer.1.17. Ezek.2.6. and 3.8,9.

V. 9 *Publiſh*] Seeing they would not hear, and bear, and abide Gods judgements by his prophets.

Aſhdod] Chap.1.8. He calleth ſtrangers, as the Philiſtines, and Egyptians, even theſe Heathen nations, to be witneſſes of their evil doings, and to judge of the juſtice of Gods judgements againſt them for their cruelty and oppreſſion. This was a famous city of the Philiſtines, who lived on the weſt part of the land of Canaan, next the mediterranean ſea: and it was one of their five Lordſhips, Joſh.13.3. 1 Sam.6.17,18. This was aſſigned to the tribe of Judah, Joſh.15.47. yet in, and after *Joſhuahs* time, the Anakims dwelt there; Joſh.11.22. The Ark of God was taken by the Philiſtines, and brought thither, and placed there in the houſe of *Dagon*. See 1 Sam.5.1,2,3. and Chap.6.17,18. After it was conquered by *Uzziah*, 2 Chron.26.6. and by *Ezekiah*, 2 King.18.8. and ſoon after taken by *Sargon* or *Senacharib* king of Aſſyria; Eſay 20.1. and afterward by *Nebuchadnezzar* king of Babylon; See Jer.25.20. Zeph.2.4. Zech.9.6. After the return from the captivity of Babylon, they were wroth at *Nehemiahs* building the walls of Jeruſalem, Nehem.4.7. And ſome of the Jews took ſtrange wives of Aſhdod, as well as of other Heathen nations; and their Children ſpake half in the ſpeech of Aſhdod; But *Ezra* and *Nehemiah* cauſed them to put away both the wives and children; Ezra 10.3. Nehem. 13.23,24. And moſt think this city to be that called Azotus, where *Philip* was found: Acts 8.40. See more on Zeph.2.4.

upon the mountains of Samaria] As a Theator whereon to view, or Tribunal whereon to judge between God and his people, their ſinnes and his Judgements. This might provoke to their greater ſhame the Iſraelites that were ſo proud of their prerogatives, and ſo ſcorned theſe nations.

tumults] That is, oppreſſions, tumultuouſly, impetuouſly, diſorderedly, outragiouſly acted upon the poor and miſerable.

oppreſſed] Or oppreſſion.

V. 10. *Know not*] Will not know; but wilfully blinde themſelves, that they may not diſcern betwixt right and wrong; they reject and extinguiſh all underſtanding and reaſon, that they may freely without any ſhame, take to themſelves a liberty for their ſinning.

ſtore up violence] He inſtanceth in this palpable ſin wherein thoſe Heathen could not be ſo blinde, but rightly judge and condemn them.

robbery in their palaces] Or, ſpoil. The fruit and effect of their cruelty and theft appeareth by their great riches, which by thoſe means they heaped up, and ſtored in their houſes.

V. 11. *Therefore*] Now from their ſinne he comes to their puniſhment.

an adverſary] Meaning the King of Aſſyria, *Shalmaneſer*, as appeareth by the next verſe. For he took Samaria by force and led away the people captive, 2 King.17.6. See alſo Chapters 15 & 16.

round about] That there ſhall be no place left to eſcape; it were but in vain to think it.

thy ſtrength] Thy riches, arms, forts, &c.

thy palaces ſhall be ſpoiled] wherein thou didſt ſtore up thy preys and ſpoils, verſ.10.

V. 12. *taketh*] *Heb.* delivereth. A countrey compariſon; ſuch as *Amos* being a ſhepheard commonly uſeth, Chap.1.1. Chap.7.14.

or a piece of an ear] This doth not mitigate the rigour of the former ſentence; but ſhews rather the extreamity of their devouring deſtruction; They ſhall be but as a lamb to a wolf, nay, more to a lion: The ſhepheard ſhall not dare to approach him, till he be fully fed and gon, and leave the offal. And all this to take up their preſumptuous confidence and ſecurity.

ſo ſhall the children of Iſrael be] In the ſacking of the city a ſmall number of the pooreſt ſort of people ſhall eſcape.

in the corner of a bed] He hath relation to the hiding corners, that are ſought for when a city is taken, that they hope will be leaſt ſearched or ſuſpected. See 1 Kings 22.25. Scarce ſhall one of 1000 there eſcape: though they think Samaria, and Damaſcus their ſafeſt ſtrengths or hiding places. Chaldee paraphraſe hath it, *in robore principatus.*

and in Damaſcus in a couch] Or on, or in the beds feet.

V. 13. *Here ye*] This preface and preamble is ſomewhat more then uſual; requiring from God ſuch attention and atteſtation. And this the rather becauſe the matter following is a thing which they could ſo hardly be convinced of. He directeth his words to the Prophets, and all true believers.

V. 14. *viſit*] Or puniſh Iſrael for.

the tranſgreſſions] Of covetouſneſs, pride, cruelties, oppreſſions, and other flagitious offences.

I will alſo viſit] I will deſtroy all places and inſtrumeuts of Idolatry; to ſhew the falſhood of it, and make it known that it is the chief cauſe of the peoples ruine.

the altars of Bethel] See *Annotations* on Hoſ. 10.15. They thought that by their ſervices of God, and ſacrifices there, that they pleaſed him, and appeaſed his anger, expiating their ſins by thoſe outward ſervices: they truſted in this, and counted it their ſhadow and ſhield; Bethel was their confidence, Jer. 48. 13. But the Lord ſhews, that their worſhip there was ſo expreſly contrary to his word, and ſo odious to him, that it ſhould be ſo far from pleaſing and appeaſing him, that it provoked his wrath the more, and that in the day of his viſitation he would ſurely viſit thoſe idolatrous altars.

horns of the Altar] which were made upon the idols Altars like unto them which were upon the Altar of the true God, upon the four corners of it, Exod. 27. 2.

V. 15. *Winter-houſe with the Summer-houſe*] He hath relation to the cuſtoms of great men, who are wont to have ſeveral rooms and houſes for winter, and for ſummer, Judg. 3. 20. Jer. 36. 22. The meaning is, all manner of ſtatelineſſe, greatneſſe, and commodiouſneſs, ſhall be taken away; Theſe their rich, ſtrong, and ſtately houſes, ſhall not help them, nor hinder Gods vengeance from ſeizing on them.

Ivory] Covered over with Ivory. 1 King. 2. 39. and 22. 29.

CHAP. IV.

Verſ. 1. KIne] Thus he calleth the princes, and governours, which being overwhelmed with great abundance of Gods benefits, forget God; and therefore he calleth them by the name of beaſts, and not of men; cows and not men, and continues on his ſpeech to them in the feminine gender, not vouchſafing them once the name of men; deals with them as if he were an herdman among his kine and cattel. Thus he ſlights their ſinful greatneſſe, and emboldens himſelf upon his authority and calling; being faithful in the diſcharge of it. Call and count me an herdſman, yet thus from God I call and count you. See Pſal. 22. 12. Ezek. 39. 10. Hoſ. 4. 16.

of Baſhan] Baſhan was the Kingdom of Og, the gyant lay on the Eaſt ſide of Jordan, contained in it chiefly half Gilead, and the whole region of Argob; given to the half Tribe of Manaſſeh; wherein Machir, and Jair, the ſons of Manaſſeh, had very many cities. See Numb. 21. 33. Deut. 3. v. 4. 13, 14. Aſhteroth, Edrei, and Golan were chief cities there in: whereof Aſhteroth and Golan were given to the Gerſhonites; and Golan to be a city of refuge, Deut. 4. 43. Joſh. 21. 27. 1 Chron. 6. 71. This was a ſpecial place for the breed of cattel, Numb. 32. 4. Deut. 32. 14. we read of the Buls of Baſhan, Pſal. 22. 12. And mention is oft made of the Oaks of Baſhan. Hazael King of Syria ſmote them, 2 King. 10. 33. And Pul and Tiglath-Pilneſer Kings of Aſſyria, afflicted and captived them, 1 Chron. 5. 26.

that are in the mountain of Samaria] See the *Annotations* on Hoſ. 8. 5. He likens the Rulers in Samaria to the Kine of Baſhan, loaded with fatneſſe, ſecure, and drunken with worldly wealth and pleaſures.

which oppreſs the poor] This ſin onely he names, as being moſt commonly practiſed by rich and great oppreſſors, againſt ſuch as are not able to relieve themſelves againſt them; which makes God the more forbid it, and to pitty them that lie under it.

which ſay to their Maſters] They encourage ſuch as have authority over the people, to poll them, ſo that they may have profit by it. Others thus, not ſo well, which do perſwade your Kings and Princes to all manner of exceſs and diſſoluteneſs; and are teachers and adviſers of the diſorders of the Court; as Hoſ. 7. 5. Or thus, to the Maſters of the poor; to ſuch as have the maſtery of them, by engagements, pretended debts, circumventions, or otherwiſe have them in their lurch, theſe rulers, or judges call for bribes and rewards, and they will aſſiſt them, and ſentence for them againſt the poor.

drink] Keep feaſts upon the prey and ſpoil of the poor. See Gen. 43. 34. Cant. 5. 1. Joh. 2. 10. for drinking at feaſts.

V. 2. *The Lord*] The puniſhment follows upon the ſin.

hath ſworn] The more to awaken theſe ſecure and ſleepy ſinners.

by his holineſs] Heb. 6. 13, 16.

upon you] Great ones. He thunders firſt againſt them; having formerly charged their ſin upon them.

with fiſh-hooks] Like fiſhes, as Jer. 16. 16. Hab. 1. 14, 15. diligently induſtriouſly caught, eaſily pulled up, and carried away, as fiſhes are with a fiſh-hook, and you ſhall be no more like fat kine that abide in their paſtures.

V. 3. *at the breaches*] Of your fenced Cities, and ſtrong holds, no walls or ramperts ſhall defend you, your walls ſhall be as the walls of Jericho, Joſh. 6. 20. Being thus led into captivity after your Cities are forced and defaced. See Ezek. 12. 5. 12. As beaſts at a gap.

every cow] Thus ſtill is purſued that ſimilitude, verſ. 1. to the ſhame of ſuch beaſtly men.

before her] Any way; there being neither gates, nor walls whole.

ye ſhall caſt them into the palace] Or ye ſhall caſt away the things of the palace, that is, your jewels and treaſures kept there. Or thus, ye ſhall be glad, to forſake your palaces and pleaſures, and run away, as cows ſtark mad, ſeeking onely to eſcape with your lives. Some tranſlate thus; *projiciemini Hermonem. Theodotion. in montem Monam* erroneouſly.

V. 4. *Come*] Go, Ironical terms, and full of indignation, that is, I do abandon you to continue in your idolatries, that you may heap up the meaſure of your ſins. See Mat. 23. 32. Eſay 1. 11. Jer. 6. 20. & 7. 21. Ezek. 20. 39.

Bethel] Bethel, and Gilgal, were chief ſeats of the publique idolatry of the ten Tribes, 1 King. 12. 29. Hoſ. 4. 15. See the *Annotations* there. They thought in thoſe places, by thoſe religious ſervices, and ſacrifices, they did highly pleaſe God; and could not be beaten from this tenet, and principle. But the Lord tells them, The more they do ſo, the more they offend and provoke him; as being ſacrilegious, idolatrous worſhips, and abominations to him; ſo contrary to the preſcript rule of his Law.

tranſgreſs] Seeing by no means you will be recalled, but deſperately rage, and are mad upon it. God doth not egge men on to ſin; ſee Chap. 5. 5. But hereby he ſheweth his extream diſlike and deteſtation of it.

multiply] Heap ſin upon ſin. Thus ſinners go on.

every morning] In imitation of the daily ſacrifice, Num. 28. 3, 4. Be diligent, omit nothing.

three years] Heb. three years of dayes. In imitation ſay ſome of the three ſolemn feaſts appointed to be every year by the Law, Exod. 23. 14. at which certain kinds of tythes were ſpent in the ſacred feaſts. Or rather, alluding to that Law, Deut. 14. 22. 28, 29. and Chap. 26. 12. Wherein thoſe two kinds of Tythes mentioned, Deut. 12. 5, 6, 7. 11, 12. 17, 18. 26. Set apart, as it ſeems for their journeys, ſacrifices, and feaſtings at Jeruſalem thrice a year; and therefore forbidden to be eaten elſ-where: were converted every third year ſolely and wholly to the uſe of the poor, the fatherleſs, widows, &c. And therefore might then be eaten any where in all their gates. Or elſe, every third year a third kind of tythes was ſet aſide for the poor aforeſaid: and thereupon this third year might be called the year of tything; ſee thoſe places aforeſaid, Deut. 14. 22. 28, 29. & Chap. 26. 12. And this Law of third-year tythes, which the Iſraelites in their idolatrous worſhip did imitate.

V. 5. *Offer a ſacrifice*] Heb. offer by burning.

with leaven] In imitation of Gods Law, in ſacrifices of thankſgiving, Lev. 7. 13. In other ſacrifices leaven was forbidden, Lev. 2. 11. Thus in formalities the Iſraelites were curiouſly preciſe; They ſtrained at a gnat, but ſwallowed a Camel, in erecting another Temple, Altar, and Prieſthood; which was the ſource and welſpring of all their abominations.

proclaim and publiſh] Making it known by publique authority, that whoſoever will offer any free-wil offerings, beſides thoſe which God had expreſly commanded, ſhall come and offer them, but yet in ſuch unlawful places, and manner.

the free-offerings] Lev. 22. 18, 21. 29. & 7. 16. & 23. 38. Num. 15. 3. Deut. 12. 17. thoſe alſo preſcribed in Gods Law, did the Iſraelites imitate and practiſe upon their falſe altars, by their unlawful prieſts, in their idolatrous temples, and high places. And theſe they did publiſh & proclaim with great pomp and ſolemnity. Careful, yea, curious, and vain-glorious in all things, ſave in the main. This is the manner of ſuch ſinners.

this liketh you] Heb. So ye love. You only delight in thoſe outward ceremonies, and have none other reſpect, this liketh you, but not me, you thus audaciouſly frame new wayes of worſhipping me out of your own brain; your will is your rule and law herein: and ſo you ſacrifice and do ſervice to your own will, not to me: I neither preſcribed it, nor will accept it; I love obedience better then ſacrifice: you ſhould have conſulted my mouth, and ſimply obeyed what I commanded. And thus God ſhews the ſenſe of his former conceſſion, v. 4. LXX corrupts this verſe, and the meaning of it, far other-ways.

V. 6. *And I alſo*] God ſhewed what liked them, now he ſheweth what liked himſelf; even for their ſins to puniſh them.

cleanneſſe of teeth] That is, famine and dearth. See the famine, 1 King. 17, 18. Chap. & 2 King. 4. 38.

yet have ye not] So hardned were your hearts, and ſo obdurate in ſin, that I have prevailed nothing by my chaſtiſements: but ye ſtill remain incurable, irrecoverable.

V. 7. *And alſo I*] Here is one cauſe of their famine, ſet out by it ſelf; that they might more duely have pondered the beginning and progreſſe of the ſignes of Gods wrath, and in time better bethink themſelves of their duty; when they ſaw, not one ſigne of his anger for one day; but many ſignes appearing ſtill, one after another. This heighthens their ſin and ſenſleſſe ſtupidity; nothing regarding Gods hand herein.

three moneths] One moneth then without rain in that hot countrey ſhould have affrighted them: two moneths ſhould have aſtoniſhed them: three moneths ſhould have been as a prodigie unto them; yet all this while they take it not to heart to bethink themſelves, and be bettered by it. I ſtayed the rain till the fruits of the earth were deſtroyed with drought, and yet you would not conſider it to return to me by repentance. See 1 Kings 17.

upon one citie] Thus varying his hand ſo viſibly, that they might the better take notice of it, and not once entertain a thought of chance or fortune herein; unleſſe they would wilfully blinde themſelves, and renounce all reaſon.

V. 8. *ſo two*] So that rain waters, or ſprings known, or new digged, ſufficed not the Inhabitants; but forced them abroad, as beaſts to ſeek waters. See that 1 King.18.5,6.

not ſatisfied] They could not finde water enough where they had heard ſay it had rained.

yet have ye not] See verſ. 6. but continue ſtill in your old ſuperſtitions and idolatries, and in the wickedneſſe of your ſinful lives, amated nothing, nor abating any thing for my corrections; ye reject the remedy of your recovery.

V. 9. *I have ſmitten you*] Yet more means God uſed: and ſtill all would not ſerve; they ſhut their eyes, and would diſcern nothing. God orders all theſe things in the whole courſe of nature: the ſeaſons, weather, inſects, and all by his ſpecial providence, that we may daily ſee in them the ſignes of his love to comfort us: or of his wrath, to humble us. All his creatures are his hoaſts, obeying and executing his will, Deut. 28. 21, 23, 24. Hoſ.2.21,22. Pſal.147.8,9.16,17,18. Joel 2.11.25.

when your gardens, and your vineyards, &c.] Or, the multitude of your gardens, &c. did the Palmerworm, &c.

V. 10. *The peſtilence*] He further ſhews, how yet by other puniſhments he ſought ſtill to tame their untowardneſſe, and provoke and work them to repentance. And ſo he comes from famine, to the peſtilence, and ſword. See Ezek.14.19.

after the manner of Egypt] Or, in the way. As I plagued the Egyptians, Exod.9.10. chap. Or, when you went into Egypt, to ſeek aid from thence, Hoſ.7.11,12. See Eſay 10.24. where alſo the ſame phraſe is uſed. And a like phraſe is uſed, Iſai. 10.26. in theſe words, according to the ſlaughter of Midian, at the rock Oreb. God ſhewed his power for their fathers againſt the Egyptians plaguing them. Now they being turned as Egyptians to him, he turned that his power againſt them; uſed the ſame weapons of his wrath, and plagued them, as he did the Egyptians, thoſe Heathniſh uncircumciſed people of old. See Deut 28.60.

ſword] See Ezek.14, 7.21. Jer.15.2. and 47.6,7. God ſtill multiplies, and increaſeth his judgements. See Levit. 26. 18, 21, 24, 28.

and have taken away your horſes] Heb. with the captivity of your horſes.

ſtink of your camps] By dead carkaſſes; and filth to infect, choak, and ſtifle you.

yet] By all theſe divers kinds of judgements God prevailed nothing; ſpent his rods in vain, he loſt his labour, and ſhould do ſo ſtill, if he added more to the former. All theſe were ſo many arguments of their incorrigible contumacy.

V. 11. *as Sodom*] Theſe are ſet forth for examples of wickedneſſe; and Gods choſen people are charged to equalize and exceed them, Eſay 1. 10. Jer. 23. 14. Ezek. 16.47,48. They are alſo ſet forth for examples of puniſhments, to terrifie others, 2 Pet. 2.6. Jude 7. Thus are Babylon, Edom, Moab, and Ammon threatned, Eſay 13. 19. Jer. 49. 18. & 50. 40. Zeph. 2. 9. And ſo alſo Iſrael, Deut.29.23. and the execution of the threatning bemoaned to exceed it, Lam.4.6. of Sodom and Gomorrah. See Gen. 19.24,25. Iſai.13.19. Jer.40.18. See 2 King.13.3, &c. & Chap.14.26.

firebrand pluckt] So Eſay 1.9. See Zech.3.2. This is ſome exception from the former example, and a mingation of it. In *Jeroboam* the ſeconds time, there was ſome relaxation, and reſpiration from ſo direful a deſtruction; but woful and wonderful was their affliction before, 2 King.14.25,26,27. yet God ſtill preſerved a Remnant in remembrance of his covenant; which he ever would conſtantly maintain, Eſay 4.8. & 6.13. & 10.20. & 11.11. 16. and 28.5. Joel 2.32. Zeph.2.9.

yet] What now then remains but your utter deſtruction?

V. 12. *Thus will I do unto thee*] Namely, as thy ſins deſerve, or as I have fore-told thee, verſ.2,3. as formerly: yea, and more then ſo will I do: for remedies are no more to be uſed, where the diſeaſe is deſperate.

prepare] This might ſeem to be ſpoken Ironically, conſidering what went before: thus; Now go too, do what you can, try all your ſtrength to meet with, and withſtand my decreed deſtruction, and determined ſentence againſt you. But ſeeing in the next chapter, God again exhorts them to repentance, that they might live, this may rather be taken literally, that Iſrael by repentance ſhould ſeek to prevent their utter final overthrow, as Luk. 14.31,32. The ſum is, ſince I denounce war againſt thee, as againſt my rebels and enemies, prepare thy ſelf to do the beſt thou canſt to beat me off, and keep me back, or to prevent and pacifie me by true repentance. See Ezek.13.5. and 22. 30. Luke 14. 31, 32. Though thou art in a deſperate caſe, and I may ſeem to have ſhut the gate of grace againſt thee, yet turn, and try; as Joel 2. 14. Jonah 3.9.

to meet] By humiliation, faith, and repentance, 1 Cor.11.31. LXX have it, to invoke and pray.

thy God] By profeſſion, though thy practiſe be ſo contrary; thine, by his covenant, though for thy part thou haſt ſo much broken it.

V. 13. *For lo he*] He multiples ſo many titles of God, and ſo many wayes extols him, and his dreadful power, to gain thereby the more reverence and fear of God, ſpecially at the hands of ſuch refractory and obdurate ſinners.

winde] Or, ſpirit. And indeed he creates both.

declareth unto man] That knows, and judgeth the moſt ſecret thoughts of man: overtakes the wiſe in their cunning: accuſeth the conſciences, and ſummoneth them to appear before him. Or, according to others, that revealeth his ſecret judgements to men; to call them to repentance, Chap.3.7. Heb.4.12. 1 Chron. 28.9. Job 42.2. Pſal.7.9. & 139.2. Jer.17.10.

his thought] His Chriſt, ſay the LXX.

maketh the morning darkneſs] Amos 5.8. Joel 2.2.

treadeth upon the high places] That is, exalted above all humane power. See Mic. 1. 3. Deut. 32.13. & chap.33.19. Pſal.45.8. Eſay 58. 14.

CHAP. V.

Verſ. 1. HEar ye] Their ſupine ſecurity wherein they pleaſed themſelves, and their ſtupid contempt of God, and his threatnings by his Prophet, ſtopping their ears againſt them, makes him thus to call upon them for audience to hear their doom which they had deſerved, and yet would not believe ſhould fall upon them.

a lamentation] That I take up; and a lamentable word for you, as you ſhall finde the woful burden of it upon you. See Ezek. 2. 10 Jer.9.1. & 4.19. Eſay 22.1,4. They laugh at it now, but ſhall lament under it hereafter,

V. 2. *The virgin of Iſrael*] So are called in Scripture thoſe ſtates which ſubſiſt and flouriſh in their firſt liberty and ſplendor; or delicately pleaſe themſelves in their proſperities and pleaſures. See Eſay 13.12. So is Babylon called, Eſay 47.1. and Egypt, Jer. 46.11.

ſhe ſhall no more riſe] The whole body of the kingdom and people never more roſe to be a kingdom after their deſtruction by *Shalmaneſer*, 2 Kin.17. though God had his remnant among them. Or, we may underſtand it with this reſerved condition, except they timely repent.

forſaken upon her land] Deſtitute of men in her land; as is ſhewed in the next verſe.

V. 3. *ſhall leave ten*] The body of the wicked deſtroyed, to their terrour; yet a ſmall remnant eſcape, to the comfort of the godly, that they might not deſpair. Here is a decimation. That chap 6.9. is in another ſenſe.

V. 4. *ſeek ye me*] Here muſt be underſtood, which ye have refuſed to do. Thus whiles they remained yet undeſtroyed, he calls them all in general to Repentance, to the good of ſome; and to render the reſt the more inexcuſable. Whiles a people remain under the name and notion of a Church, the doctrine of faith and repentance is to be vouchſafed unto them.

and ye ſhall live] See Gen.20.7. without promiſe of grace, and hope of mercy, no man would ſeek God, but flee from him, as much as ever he could. Therefore this is neceſſarily added to the former. God then doth thus graciouſly invite, as Ezek.18. 3.32. Jer. 13. 27. And though he effectually draw to him onely his elect; yet the deſtruction of the reſt is only from themſelves, they finde ſufficiently the cauſe of obſtinacy and refuſal in themſelves, Hoſ. 13.9.

V. 5. *But ſeek not Bethel*] Chap.4.4. Namely, the idols which were in theſe cities: ſeek not by-wayes in coming to God; much leſſe abominable wayes, as thoſe at Bethel, Gilgal, and Beerſheba; for thoſe are odious to God, and damnable. If ye will ſeek God, ye muſt forſake them, to which you have been ſo much, and ſo long accuſtomed and addicted. True Religion and Idolatry cannot conſiſt together. Converſion to God other-ways is but vain and counterfeit. See Gen. 35. 1,2. Joſh. 24.22,23. Jude 10. 16. 1 Sam.7.3. ſuch mixtures mar Religion, and Gods pure worſhip. Of *Bethel*, ſee the *Annotations* on Hoſ. 10.15.

Gilgal] See *Annotations* on Hoſ. 4.15.

Beerſheba] This was a City on the ſouth border of Jury, Judg. 21. There Hagar wandered, going towards Egypt, and thither Elias came in his flight from Jezebel, towards mount Sinai, 1 King. 19.3. There Abraham, Iſaac, and Jacob ſometimes dwelt: and there Abraham firſt, and Iſaac after, made a Covenant with Abimilech, and Phicol. It after fell to the lot of the tribe of Judah: and out of it was imparted to the tribe of Simeon, Joſh. 19. 2.9. 1 Chron 4.28. Publike Idolatry was at laſt ſet up there, as appears in this Text, and Chap. 8. 14. Judah then is here alſo touched for idolatry.

Gilgal ſhall] Namely, the inhabitants thereof. In the Hebrew there is an alluſion between the word Gilgal and the verb adjoyned. Gilgal ſignifies rowling, Joſh.5.9. Here thus, Gilgal, *i. e.* Rowling, ſhall be rowled away into captivity.

Bethel ſhall come to nought] Bethel ſignifies the houſe of God;

but by reaſon of the idolatry that was uſed therein, it is called Bethaven, that is to ſay, the houſe of an idol, Hoſ. 4.15.& 10 8. and becauſe Aven ſignifies an idol, or nought, and vanity; therefore her laſt ruine is alſo ſet forth by this name.

V. 6. *ſeek*] He again doth repeat, and preſſe that, verſ.4. aſſuring them thereby, that whiles they retain their old ſuperſtition and idolatries, they do not ſeek the Lord, nor can do, whatſoever they pretend.

and ye ſhall live] If ye ſeek him truly, he will certainly bleſſe you; if you want his bleſſing, it is through your want of ſeeking him truly, which thing you can never do, till you abandon your falſe worſhips, and be regulated by his word and Law only.

leſt he break] Like a devouring fire, break in pieces, and conſume all.

the houſe of Joſeph] Of the ten Tribes whereof the chief, was that of Ephraim, that came of Joſeph.

Bethel] None of your idols which you ſerve in Bethel, and wherein you ſo much truſt for help, ſhall ſhelter and ſuccour you.

V. 7. *Ye who*] He comes now to the ſecond Table, and chargeth them with groſſe ſins againſt it; ſo leaving them no wayes unconvicted. He chiefly chargeth the great ones, and rulers, who ſhould have kept the reſt within the bounds of obedience. But they being evil, corrupted the reſt, as bad humours flow from the head to the body.

turn judgement to wormwood] Chap.6.12. ye corrupt juſtice: and whereas of it ſelf it is a moſt profitable and pleaſant thing, ye make it moſt bitter to thoſe who are oppreſſed; and moſt abominable to God.

and leave off] Let it lie in the duſt: yea, tread it under foot.

V. 8. *that maketh*] A magnificent deſcription of God and his power. He is not like an idol of their imagination, to be pleaſed, and pacified with toyes and trifles, as children are. Hypocrites that think ſo of him, and deal ſo with him, ſhall finde him another manner of God. Therefore ſeek him otherwiſe then ſo. Thus the Prophet riſeth, as it were, into ſome heat againſt thoſe that entertained ſuch childiſh thoughts of God.

the ſeven ſtars] Called Pleiades, and Virgiliæ; which riſe with the Spring, and continue till Autumn.

Orion] Which in the moneth of *December* is to be ſeen in our Hemiſphere, all the nights through, ſome tranſlate this, *Arcturus*. The Hebrew words are *Cimah* and *Cheſil*. And indeed neither Jew, nor we, are certain of their exact ſignification, as neither of the names of many herbs; and of the womens wardrope, Eſay 3. 18. —— 24. And Amos likely was but ſuch an Aſtronomer, as herdmen uſe to be. He ſpeaks of the ſtars, as the vulgar ſort then uſed to do; and names two, then moſt noted. See Cha.9.6. Job 9.9. & 26. 13. & 38.31. LXX thus; ὁ ποιῶν πάντα ϗ μετασκευάζων.

and turneth] This may be properly underſtood of the great and prodigious changes in the air: and figuratively of the alteration of States, and changes of the world.

and maketh the day dark] Chap.4.13.

calleth for the waters of the ſea] Chap. 9. 6. by vapours and clouds.

poureth them out] By ſhowrs and rain, yet ſome hereby conceive more likely to be meant, the deluges and inundations of the ſea, then the vapours of it diſſolved into rain.

the Lord is his name] Such is he; and not ſuch an idol as you fancy to your ſelves, to be dallied withal, and deluded by your childiſh impoſtures.

V. 9. *That ſtrengtheneth the ſpoiled*] Heb. ſpoil, ſtrengthens them that were weak, and ſpoiled, and enables them againſt the ſtrong; applying it to Iſrael, that though they counted themſelves never ſo ſtrong, in their fortreſſes, and otherwiſe; yet God would enable and ſtrengthen a ſpoiler, a conquering deſtroyer againſt them, and their fortifications.

ſo that the ſpoiled ſhall, &c.] The weak ſtrengthened by God ſhall do it.

V. 10. *rebuketh*] They hate the Prophets, which reprove them in the open aſſemblies. Particularly the Judges and Magiſtrates do, (who kept their Courts in or neer to the gates of the Cities) who cannot endure the cenſure of Gods ſervants, ſee Eſay 29. 21. But they would be counted ſacred, not to be touched, no wayes to be rebuked, though they were never ſo worthy of it. Or, as ſome, the People hate the Magiſtrate, that judgeth, and reproveth them juſtly in the place of judgement, ſee verſe 12,15. & Gen.34.20.

V. 11. *your treading is upon the poor*] Growing rich by oppreſſing them, as Chap.4.1. and laying burdens and impoſitions upon them.

and ye take from him burdens of wheat] That little he hath to relieve himſelf, even his food and livelihood; and force him many times to bear and bring it to you; and ſo ſuck out of his veins his life-blood.

ye have built] Thinking to flouriſh and frolick thereby.

but ye ſhall] Ye corrupt Judges and Rulers, ye great and greedy oppreſſors, ye ſhall be diſappointed of your hopes, and miſſe of your ends, Eſay 33. 1. Jer.25.12,14. Heb.2.8. Deut.28.30,39. Eſay 17.11. Zeph.1.13. when you have ſold your ſouls for gain; and beſtowed much labour and coſt on your deſires; ye ſhall be deprived of them.

V. 12. *For I know*] Though you think to colour your ſins; or care not for men; yet I know, and will judg; you cannot ſhake off my power and ſoveraign dominion.

mighty ſins] Huge and heinous, and monſtrous.

they afflict] He doth inſtance in palpable and heinous crimes, open and flagitious offences.

they turn aſide] Turn him off for want of bribes; and ſpoil him of his right; even there where he ſhould have been maintained in it.

V. 13. *Therefore the prudent*] For feare of their tyranny, who would endure no rebukes, verſ. 10. Or, becauſe it were in vain to ſpeak to ſo forlorn a people, as Hoſ.4.17. or chiefly becauſe the wiſe and true believers, which judge truly of the calamities, and of their cauſes, ſhall in ſilence, and with patience, worſhip God, and adore his juſtice, without any murmuring or offence. See chap.6.10. Jer. 8. 14.

V. 14. *ſeek good*] Seriouſly and ſtudiouſly.

and not evil] As ye greedily do, and will ſo hardly be taken off from it.

that ye may live] The fault then is not in God, but in your ſelves, if you do not live happily. He is ready to bleſſe you, if ye hinder him not. And yet hypocrites are ready to clear themſelves, and lay all the blame on God, for their miſeries.

And ſo] And not otherwiſe, no otherwiſe; dream not of it.

with you] And for you; dwell in the midſt of you; and bleſſe you, Lev.11.44. & 26.12. 1 King.6.13.

as ye have ſpoken] As you have made your boaſts that he is, you being his people. Or, as you deſire, and continually pray that he may be, ye much boaſt of Gods promiſes this way; and promiſe much to your ſelves in his kind, what? is not the ark of his preſence with us? hath he not choſen us to be his peculiar people? can he deny himſelfe, and his covenant? Preſuming thus that God is ſtill tied to you, though you be never ſo wicked, and break the covenant on your part. But they are vain words, your words and ſayings ſhall then prove true, and then onely, when ye ſeek good, and not evil; when ye ſeriouſly repent and return.

V. 15. *Hate the evil*] The Prophet is again upon it, becauſe he had to deal with a people ſo blinded, and ſo hardned, by long cuſtome in ſin. And in this order here ſet down, muſt Repentance be begun, and carried on; as to the effects and fruits of it. See Pſ. 34.14. & 97.10. & 37.27. Iſai.1.10,17. Rom.12.9.

and eſtabliſh] Mend that fault, verſ. 12.

it may be that the Lord God of hoaſts] Joel 2.14. See Joſh.14.12. The Prophet gives ſome comfort to ſome godly among them; that though they had been carried away with the common current, yet letting others run on to their ruine, they ſhould not deſpair, but take care of their own ſafety, and ſeek to eſcape, as it were, out of the fire and flame, with an hope and expectation of Gods mercy. The Prophet here doth not caſt into their minds perplexities, and nouriſh up diſtruſt in God; but this he doth to increaſe their greater induſtry.

remnant] Chap.4.11. The moſt number then muſt not be looked after, nor followed.

V. 16. *Therefore*] Becauſe you reject all my exhortations, and admonitions; and continue obſtinate, and ſooth up your ſelves in your ſinful ſhifts and truſts.

the Lord] So many titles are again given to God, to make them ſenſible and apprehenſive of him with whom they had to deal; and that it was in vain to cavil or dally with him, to whom the ſupream power and judgement did belong.

wailing] He now meddles little more with their ſins; as having already ſufficiently convicted them: nor much inſiſts upon exhortations, and promiſes; having prevailed nothing thereby: But he falls mainly upon judgements, and the execution of Gods vengeance, in the reſidue of his Prophecie; onely concludes all with Evangelical promiſes of re-edifying and reſtoring the Church, and making it Catholique by, and under Chriſt, in the end of the laſt chapter.

Alas, alas] Wo, wo, now they talk merrily, and ſport, and frolick it; as Chap.6.4,5,6. Iſai.22.12,13. But then they ſhall be wholly taken up in mourning.

husbandman] As to a publike and general, and moſt grievous mourning. See v. 17.

ſuch as are skilful] Thoſe teachers, and hired practiſers of funeral mournings, whereof ſee Jer.9.17. 2 Chron. 35. 25. Job 3.8. Eccleſ.12.15. A cuſtom in the Eaſt countreys of old; and in ſome parts of Europe, and at this day in Ireland. Of the lawfulnſs of it the Prophet ſpeaks not.

V. 17. *in all vineyards ſhall be wailing*] Inſtead of the joyful ſongs in time of vintage, Eſay 16. 10. There ſhall nothing be heard, but weeping and howling; becauſe of the ſpoil of the countrey.

I will paſſe through thee] As it were to do a general execution of juſtice, Exod.11.4. & 12.12. not dwell in the midſt of thee, in love and favour.

V. 18. *Wo unto you*] Jer.30.7. Joel 2.2. Zeph.1.15. Malac. 3.2. and 4.1.

that deſire the day of the Lord] By a profane boldneſſe; as provoking him to bring that once to paſſe, which he hath ſo long threatned: or by an impudent boaſting of your own innocency, as if God coming to judgement ſhould finde you guiltleſſe, or at leaſt leſſe guilty then the Prophets report you to be. And preſuming on it ſtill, as hypocrites uſe to do, that they were Gods people and heritage, and God was tied to them, and could not falſifie his word, and deny himſelf, and abandon them. See Eſay 5.19. Jer. 17.15. & 5.12,13. Ezek.12.22. 2 Pet. 3.3.

is darkneſſe] In the day of his appearing he will ſhew himſelf an enemy, armed againſt you, with the weapons of his wrath, to execute ſad, black, and diſmal miſeries upon you, without any light of comfort at all. See Iſai. 5.30. and 8.22. and 59.9. Jer. 30.7. No light ſhall appear in this dark night of black calamities, unleſſe it be as that of the lightning, which is accompanied with thunder: and leaves darkneſſe after it.

V. 19. *As if a man flee from a Lion*] Theſe Judgments of God ſhall be utterly unavoydable, and he that ſhall eſcape one evill, ſhall fall into a worſe, Job 20.24. Iſai.24.18. Jer.48.43,44. When one judgement is over, another, and a worſe ſhall come: no change ſhall miniſter eaſe, or relief. God hath more ſcourges then one, wayes enough to ſet upon you, to multiply, and aggravate his plagues, and puniſhments, by forreign enemies, civil wars, famine, peſtilence, &c. There is no way to ſhun him, and run from him, but penitently to run unto him.

or went into the houſe] For fear of the Lion, or Bear.

V. 20. *no brightneſſe in it?*] Or any comfort, eaſe, direction, or good counſel, verſ. 18.

V. 21. *I hate*] So far off from being pleaſed with them, and pacified by them, as ye imagine. Thus it is ſaid of the Jews feaſts and ſacrifices, Iſai.1.11. Jer. 6.20. becauſe their perſons were notoriouſly ſinful: and ſo their ſervices, which ſhould have been exerciſes of their piety, faith, and repentance, being devoid of them, and nothing but bare externals, bodily performances, were odious to God, Iſai.66.3. But the Iſraelites feaſts and ſacrifices had this evil more, that they were directly contrary to Gods expreſſe Law, and his worſhip, tyed to Jeruſalem, and his Temple there. Theſe then in themſelves were prophane feaſts and ſacrifices.

will not ſmell in your ſolemn aſſemblies] Or, ſmell your holydays. I will not accept of your ſacrifices, which you ſhall offer me, at thoſe times. See Lev.26.31. 1 Sam.15.22. Nor be pleaſed with them. See Gen.8.21. Exod.29.18. Levit.1.9.13.17. Ezek.20.40, 41. If offered according to the Law, then God would count them of a ſweet ſmelling ſavour to him.

V. 22. *burnt offerings*] Of theſe kinds of offerings, commanded by God, ſee Lev.1.2,3.chap.

peace-offerings] Or thank-offerings.

of your fat beaſts] Be they never ſo fat. The reaſons of refuſal were noted before. They were curious and punctual in the outward rites, but reſted therein onely. See Mal.1.7,8.

V. 23. *ſongs*] There were ſacred ſongs, parts of Gods true ſervice among the Jews: whereof ſee 1 Chr. 25. 2 Chr. 23. 18. But theſe were in imitation of the Jewes, taken up by the ten Tribes, in their falſe worſhips. And herein they abounded, which proves as defiled with impiety and hypocriſie.

Vials] As formerly of ſongs. Many inſtruments of muſick were uſed in the Levitical ſervice.

V. 24. *let judgement*] Some refer this to the celebration of the abundant grace of Chriſt, which was to be manifeſted in the Goſpel. Others thus; Trifle you with me in frivolous ceremonies; but I will cauſe my righteous judgements as torrents to run down and overwhelm you, for your hypocritical worſhips, and flagitious lives. Others rather thus; do righteouſneſſe, and judgment, and juſtice in a firm, full, and invariable way. And then your righteouſneſſe ſhall ſhine as the morning, as it is Iſai.58.8. And this ſeems beſt to agree with the context.

run down] Heb. rowl. *Targum*, and *Vulgar Latine* thus, ſhall be revealed.

V. 25. *Have ye offered, &c.*] Acts 7.24. your forefathers, even in the wilderneſſe, were idolaters; neglecting that part of the worſhip which I had appointed them: and you imitate them, and heap up their meaſure.

unto me] And not rather to idols and devils, Deut.32.17. This the next verſe ſhews. And thus they leavened Gods pure worſhip from the beginning, with their own idolatrous devices. They intended it to, and for God: And ſo much God here teſtifies of his people, ver.22,23. And this wil-worſhip ſo blinds their eyes, that they cannot or will not think otherwiſe. But God judgeth of them otherwiſe, and takes them, as not done to him; but againſt him; not to his honour, but diſhonour. And ſo generally idolaters think, and mind to ſhew their love to God, worſhipping him by, and before images; but God ſaith they hate him in ſo doing, Exod. 20.5. as the like is, John 16.2.

in the wilderneſſe forty years?] A prodigious thing it is, that even then they ſhould ſo fall from God, and his worſhip, to ſo foul idolatry, when he had ſo newly and miraculouſly brought them out of Egypt, given them his Law, and did feed, and foſter them in the wilderneſſe; yet ſuch is the monſtrouſneſſe of mans natural corruption.

V. 26. *But ye have born*] Miniſtred unto, and ſerved.

the Tabernacle] The word is *Siccuth*. *Theodotion* renders ϗ ὁράσεις, viſions. *Aquila* συσκιασμούς. Saint *Stephen*, Acts 7.43. follows the *Greek* verſion of the LXX, which takes *Siccuth* for *Succoth*, and ſo tranſlate it Tabernacle. But Siccuth ſeems to ſome the name of an idol. The meaning is not much differing; thus, your forefathers, making ſhew of ſerving me, carrying my Tabernacle, and all things belonging to it, in the wilderneſſe, had notwithſtanding their hearts ſet upon their idols, and haply carried about with them ſome chappel or image of them.

your] *Moloch*. And ſo your god; which you have made to be yours, by your impious idolatry.

Moloch] And ſo Saint *Stephen* hath it, Acts 7.43. *Aquila* hath it *Malchom*, which is the ſame with *Moloch*, an idol of the Ammonites, 1 King.11.5,7. And ſome think that Gods own Tabernacle is here ſo called, by way of contempt, through their idolatrous abuſing of themſelves, and it. In ſuch manner as *Abraham* and *Sarah* are called an Amorite, and an Hittite, Ezek.16.3. The word ſignifies King. And ſome gather from it the high eſteem that idolaters have of their idols, calling them their King.

and Chiun] Or of *Chiun*, another imaginary god, or idol. After thought by ſome to be (by corruption of the word in proceſſe of time) called *Remphan*, Acts 7.43. or *Raphon*, 1 Mac.5.37. ſome think *Chiun* to be *Saturn*, or *Mars*, and *Siccuth*, *Venus*; thoſe two Planets, which Stars, and heavenly bodies they held for gods, and honoured with images. The Egyptians at this day call *Saturn* by the name of *Rephan*.

your images] Poſitively. He derides their madneſſe in thinking any Piety to be included in theſe images. The word images here ſignifies idols, contrary to the aſſertion of Papiſts. *Tremelius* tranſlates thus; *baſin imaginum veſtrarum*.

the ſtar of your god] It is thought of ſome that the idols in Scripture, and their images, do ſomewhat repreſent the planets, or ſtars. See 1 Kin.11.5. and were images of the Celeſtial bodies. Some idolatrous Jewes thought the ſtars to be gods. See Deut. 4.19. & 17.3. 2 King.23.5,11. Jer.8.2. Ezek. 8.16.

your god] A bitter taunt, Remphan is added, Acts 7.43. whereof before.

ye made to your ſelves] You had made the images of them, and had attributed Divinity to them, and had conſecrated and ſet them up, for the object of your worſhip. This is wil-worſhip to make any thing anſwer for Gods worſhip, to our ſelves, of our ſelves, without the warrant of God, and his word, we muſt be paſſive, not active here.

V. 27. *Therefore will I cauſe you to go, &c.*] Becauſe that after ſo many ſins of your forefathers, puniſhed by me, from time to time, you have perſevered in them, yea, and have gone beyond them; I will execute the final judgements upon you, in a total deſolation, and diſperſion in ſtrange Countreys. He will ſuffer them no longer to be in his land to pollute it.

beyond Damaſcus] Beyond them of Damaſcus, further then they. The Syrians of Damaſcus were carried Captives into the place called Syromedia, next to Suſiana, 2 King. 16. 9. But the Iſraelites were carried Captives far further, into Perſia, and Caſpia, or Caſiphia, Ezra 8. 17. Others thus; That the grievouſneſſe of their captivity ſhould be greater, and beyond that which they endured in Syria, and was cauſed by Hazael, who reigned in Damaſcus. See 2 King.13.3. Others rather thus; That whereas they counted Damaſcus, the chief City of Syria, as an impregnable fortreſſe, and frontire defence for all their countrey, that they might reſt ſecure under the ſafeguard of it, yet that ſhould not hinder, but God would cauſe them to go into captivity, even beyond it into Aſſyria, Acts 7.43. It is, beyond Babylon, wherein St. Luke ties not himſelf to the words, but expounds the meaning; for as much as Aſſyria was further then Babylon. Of Damaſcus, ſee on Chap. 1. 3.

ſaith the Lord] To aſſure them of the truth of this threatned vengeance, however they might ſlight it.

whoſe name] See on Chap.4.13.

CHAP. VI.

Verſ. 1. WO *to them*] Luk.6. 24. The Prophet threatneth the wealthy, which regarded not Gods plagues nor menaces by his Prophets.

are at eaſe] Or, are ſecure, and proudly confident. The wealthy and great ones, that give themſelves up to their pleaſures, and are drowned in them, remain ſecure, and are not ſtartled at Gods ſevere judgements upon others, upon the vulgar ſort, and common people; whereas they ſhould be humbled at the ſignes of Gods wrath. See Eſay 22.12,13.

in Zion] Here by the way he toucheth Judah.

and truſt in the mountain of Samaria] The Citizens of theſe two head Cities, were more proud, voluptuous, and ſecure, in the midſt of Gods judgements, then other parts of the Kingdomes and countries were. Therefore the Prophet thunders wo againſt theſe confident contemners of him, and his anger.

Chief] Exodus 19.5. Or, firſt-fruits.

of the Nations] Namely Zion, or Jeruſalem, of Judah: and Samaria of the ten tribes. Or the chief of all nations; more ſpecially of the nations of Canaan. Thus he taxeth their ingratitude to God.

came] To wit thither, into the poſſeſſion of them; not by their own arm and ſtrength, but becauſe God did drive away the former inhabitants from before their face, Pſal.78.55. and 44.3. And thither after came to theſe cities, upon all buſineſſes and occaſions, as to the Princes courts, or courts of juſtice; and thither, as to the places of worſhip.

V. 2. *Paſs ye unto*] Do but conſider theſe cities, which formerly were mightier and in greater proſperity then any of yours, and yet are decayed and ruined; to take example thereby, not to grow proud in carnal ſecurity, Nehem 3.8. Jer. 12. and 26.6. Pſal.78.60. Or, thus, ye have received many and ample bleſſings, and ſuch as no neighbour-city or nation, though never ſo great, do enjoy; how vile is it then for you to abuſe ſuch bleſſings to inſolent pride and ſecurity. Do not therefore ſleep in your ſins, be not drunken and intoxicated with your preſent proſperous condition; take leſſons for your own good out of the loſſe and damage of others. Look into the glaſs of Gods judgements upon Heathen nations. Their great power, proſperity and confidence availed not them.

Calneh] A moſt ancient city in the Babylonian countrey, Geneſis 10.10.

Hamath] A mighty city, whence the countrey adjacent took alſo the name. The Hamathite deſcended of Canaan, the ſon of *Cham*, Gen.10.18. famous in Scripture, ſeated at the foot of Libanus, nigh the tribe of Aſher, the north border of Judea, 1 Chron.13.5. 2 Chr. 7.8. Lying north-eaſt of Libanus, and bounding north upon Damaſcus, Joſh.13.5. Num.34.8. Ezek.47.15,16. and 48.1. 1 Kings 8. 65. Sometimes a kingdome of it ſelf, 2 Sam. 8. 9. *Toi* king of it, 2 Kings 19.13. Eſay 37.13. Sometimes in the poſſeſſion of the kings of Judah, 2 Chron.8.3,4. ſometimes of the kings of Syria, 2 Kings 17.24. Eſay 10.9. Their God was *Aſhima*, 2 Kings 17. 30. In the territories of this city, or countrey, was Ribla, where the king of Egypt bound *Jehoahaz*, 2 Kings 23.33. And the king of Babylon did execution upon ſo many of Judah, 2 Kings 25.21. Jer. 39.5. Theſe famous places flouriſhed ſometimes, but were deſtroyed by the Aſſyrian, 2 Kings 19.12. Eſay 10.9. Hamath in Naphtali is another city, Joſh.19.35.

Gath] One of the five Lordſhips of the Philiſtins, 1 Sam. 6. 17. Recovered in the daies of *Samuel*, 1 Sam.7.14. Loſt in the daies of *Saul*: in whoſe time *David* twice fled thither to *Achiſh* the king of Gath: and upon his danger there the firſt time, made thoſe Pſalms, 34 and 56. He had ſlain *Goliah* the gyant of Gath, 1 Sam. 17. And after, three other gyants brethren to *Goliah*, and born of their father-gyant at Gath, fell by the hands of *Davids* ſervants. In *Solomons* time *Shimei* his ſervants fled thither, and he after them: for which he ſuffered death. Afterwards in the daies of *Joaſh* of Judah, *Hazael* king of Syria took it, 2 Kings 12.17. And king *Uzziah* after that broke down the walls of it, 2 Chron.26. 6. This was an example nigh at hand to Gods people.

be they better] Are they, or have they been better, or greater, in a more firm and flouriſhing ſtate and condition?

then theſe kingdoms] Of Judah and Iſrael. Some underſtand this of Calne, Hemath, and Gath. Is their condition better? Some thus, Was it ever better then yours? Or be it ſo, yet now ſee their change and fall.

border greater] Their bounds had been great, and dominion large: but now cut off ſo ſhort, that the cities themſelves were become tributary to another. And why then are you ſo ſottiſh and confident? and fear not the like vengeance now threatned by me, and hanging over your heads? Nothing can withſtand Gods hand.

V.3. *that put far away the evil day*] Chap.5.18. and Chap.9. ver. 10. the Chieftains put away far from you all thought and fear of Gods judgements threatned by his Prophets, ſleighting and ſcorning them, Ezek.12.22,27. Eſay 22.13. and in the mean time draw neer to publick tyranny, as if ſins and their puniſhments could go the one without the other. See 2 Pet.3.4.

and cauſe the ſeat of violence] Pſalm 94.20. Or, habitation.

to come neer] Ye haſten it, and ſpeedily haſten your ſelves to it, ruſh into all manner of miſchief and inhumanity, as the horſe ruſheth into the battel. Thus they put off the evil day, and yet by their ſins pull it upon them. As drunkards would put off a feaver, and yet, by inflaming themſelves with wine, pull it upon them.

V.4. *that lie*] That drown themſelves in pleaſures, even in the midſt of Gods ſevere judgements: and heed them not, though they encompaſſe them about: whereas rather they ſhould then have layen upon the ground, and have humbled themſelves in duſt and aſhes. The things here mentioned, are not ſimply in themſelves unlawful, but unlawful at ſuch a ſeaſon, in thoſe miſerable times, when the fire of Gods wrath was kindled againſt them, and ſhould have ſtruck an horrour into them.

ſtretch themſelves upon their couches] Or, abound with ſuperfluities in their feaſtings. This alſo as the former is chiefly ſpoken againſt the great ones and rulers. And ſo is that which follows.

V.5. *That chaunt*] Or quaver, Eſay 5.12. As men uſe to do at marriage feaſts, at the ſolemnization of their birth-daies, and other like occaſions; not duly weighing that of the Wiſe man, Eccleſ. 3. v. 4.

David] Who was a great inventer, and maſter of muſick, and muſical inſtruments, 1 Chron. 23.5. which he imployed in praiſing of God: whereas theſe did uſe them for a provocation of carnall pleaſure, and that at ſo unſeaſonable a time, as if they would outface God and his Judgements, and ſo they abuſe the example of *David*, as hypocrites commonly do abuſe the examples of Gods Saints in many things. LXX in their tranſlation of this verſe, do much vary and change the ſenſe.

V 6. *That drink*] Their abuſe of theſe things doth not condemn the uſe of them.

wine in bowls]Or, in bowls of wine. By meaſure without meaſure.

they are not grieved] For their publick calamities; not affected, or afflicted therewith, on their own, or their brethrens behalf. This is it that makes out their ſin, and is to be applied to the ſeverall branches of this, and the two verſes afore, Jer.30.7. This is contrary to that Pſalm 35.13,14,15. and 137.1..7. Lament. throughout. Jer 9.1.

affliction] Heb. Breach.

V.7. *they go Captive*] They that are at eaſe in Zion, and live and lie in pleaſures.

with the firſt] They ſhall be the firſt, and moſt noted in the puniſhment; as they have been in degrees of honor, and in ſins. See 2 King.17.

and the banquet] The feaſtings of thoſe that ſo deliciouſly ſtretched themſelves, verſe 4, 5. ſhall be removed, and mourning, which they put far away from them, ſhall come unto them, ſhall approach, and ſeize upon them.

V 8. *The Lord God hath ſworn*] Chap.8.7. Jer.51.14.

by himſelf] Heb. By his ſoul, confer, Heb.6.16,17.

I abhor the excellency of Jacob] That is, their riches and pomp. The bleſſings, benefits, priviledges and excellencies wherewith formerly he had adorned them, ſhould not hinder him now from abhorring them. For they had forfeited them all, and were become ſo much the more hateful and abominable.

all that is therein] Heb. the fulneſſe thereof, though it be never ſo much repleniſhed with men, and all manner of ſtore.

V.9. *if there remain*] After a former plague and Judgement; wherein the greateſt number have already periſhed.

ten men] Suppoſe that ſome number do eſcape the enemies hands, yet they ſhall fall by the peſtilence; and if there be not men enough for to bury them, their bodies ſhall be burnt, which was not uſed among the people, but only in caſes of extream neceſſity. Great burnings were of odors, and ſweet ſpices, at the funerals of their Kings. See 2 Chron.16.14. and 21.19. See alſo that 1 Sam. 31.12. The meaning is here, not one of them ſhall eſcape. This is more then the peſtilence uſeth to do: This is an act of Gods horrible vengeance; to cut off, as it were deſperately, ſo deſperate, forlorn, invincible, incorrigible a people, all ſuch ſinners ſhould fear and tremble.

V.10. *a mans uncle ſhall take him up*] The neereſt of kin, who for the duty of conſanguinity, or to cleanſe the houſe which is fallen to him by inheritance, ſhall take care of theſe dead bodies; the ordinary, and mercenary officers, deputed to this ſervice and imployment, in this ſo general a mortality, likely being wanting. See Ezech.39.14.

that burneth him] Vulgar Latin, to burn him: becauſe the ſolemnity of exportation, and funeral in a time of ſuch calamity, as was formerly ſaid, could not be had; which otherwiſe is uſual. See Eccleſ.12.5. 2 Sam.3.31.

the bones] More eaſily might they be carried out, the carkaſe being burned. To cauſe the houſe to be more eaſily and privately freed from this legal uncleaneſſe. Numb.19.14.

No] No more: there is an end, all are dead, as verſe 9.

ſhall ſay unto him] He ſeems to mean the uncle, or him that had been imploy'd in burning theſe dead bodies, if any other were ſo imployed, that he ſhould ſay to him that is remaining ſick in the ſides of the houſe; one of ten, as chap. 5.3. or, to ſome other not of that houſe and family, yet crept in thither.

Hold thy tongue] Chap.5.13. Tell no body what hath hapned unto us, for fear we be ſequeſtred as unclean by the law, or reſt ſilent as aſtoniſhed at Gods judgement.

we may not] Or, they will not, or have not. This extream deſolation doth diſpenſe with us touching the laws of God concerning theſe pollutions, and the purifying of them, which were not obſerved even by the moſt ſcrupulous conſciences in the greateſt extreamities. See Lam.4.14,15. Others, upon the other tranſlation, thus; they were forlorn and deſperate ſinners that regarded not the Lord at all, nor once mentioned his name, when they were at their laſt gaſpings, yea, rather ſhunned it as an ominous name, that boded them no good luck, but all evil. Or rather thus, we formerly gloried ſo much in the name of the Lord, and made that a ſhield and buckler for our ſins. But now we muſt caſt away that falſe boaſting; we ſee God is become our fierce enemy; now the very name of God is dreadful and terrible to us, we could wiſh to hear no more of him, and it. Luke 23.30. Apoc.6.16.

V. 11. *For behold*] This confirms the former ſentence. All theſe things ſhall happen by reaſon of the utter extermination of great and ſmall, high and low which God hath appointed, yea commanded the Aſſyrians, and Babylonians to execute, yet his command and word alone, of it ſelf were ſufficient to do it, if he ſo pleaſed.

the great houſe] And the little: none ſhould eſcape from the greateſt to the leaſt; they were all ſuch deſperate ſinners.

breaches] Or, droppings.

V. 12. *ſhall horſes*] Great variety there is in the underſtanding and application of theſe general words. Some thus; Shall we Prophets continually caſt away our labours upon you, who are ſo deſperately corrupted, and turn all the good which is preſented unto you and beſtowed upon you, into evil, as if a man ploughed or digged a hard rock? or, it is as impoſſible for ſuch ſinners as you are to ſtand out Gods judgements, and go free, as it is impoſſible for horſes and oxen to plow upon a rock: Or thus; It is as impoſſible for them to do well, as it is for horſes to run, or oxen to plow on rocks. Or thus; ye have ſo overturned all law and right, as if one overturned the very order and law of nature; ſuch monſters are ye. Or thus; That the Prophet ſhould no more prevail with them, then if one did ſing a ſong to a deaf man, or ſhould go to run horſes, or plow with oxen upon a rock. Others rather thus; Can God be ſo unmindful of his covenant with you for your good, as you do ſo much boaſt and truſt, when ye ſo break it on your parts, ſo highly and hainouſly? He can no more run on in the way of bleſſing you, and doing good unto you, nor manage and manure you with his gifts and graces, while ye are ſuch, ſuch rocks; even no more then horſes can run on a rock, or one can plow with oxen there.

for ye have turned] He therefore muſt deal accordingly with you Pſalm.18.26.

into gall] See Deut.29.18. and 32.32. and therefore he gives them the water of gall to drink, Jer.8.14. and 9.15. & 23.15.

hemlock] Or wormwood. Chap.5.7.

V. 13. *ye which rejoyce*] That triumph and glory in your ſtrength, as if you could therewith overcome your enemies. See 1 Sam.2.1. which indeed is a thing of nought. As alſo all your other lying pretenſions whatſoever, wherewith ye delude your ſelves, and which ſwell you up to a wretchleſſe contempt of me, and my judgements.

which ſay] At leaſt wiſe in their thoughts and hearts. The Prophet by Gods Spirit and Gods Word pierceth ſo deep. 1 Cor.2.10. Jer.17.10. Heb.4.12.

have we not] And thus, for this point, they did fooliſhly rejoyce in a thing of nought.

V. 14. *But behold*] He giveth a reaſon why he hath called all their hopes and means, things of nought: by repeating the judgement formerly denounced: and by more particularly naming the kinde and manner of it; by a nation of the Aſſyrians no doubt, as the ſacred hiſtory ſheweth, 2 Kings 17.

afflict you] And drive you to ſuch ſtraights and diſtreſſes in all your land, that there ſhall be no means, no hope, no hole left to eſcape him.

from the entering in of Hamath] Theſe were the two uttermoſt bounds of the land of Canaan in length. See Annot. on ver.2.

the river of the wilderneſſe] Or the valley of the wilderneſſe, called elſewhere the river of Egypt. Numbers 34.5,8. Joſh.15.47. and Chapter 13.3.

CHAP. VII.

Verſ 1. *THus hath the Lord*] The Prophet in this Chapter ſhews how God did often take off his judgements begun to be inflicted upon them; and ſo puniſh them onely by degrees; to ſee if they would take off themſelves from their ſins; and make uſe of this his lenity and forbearance to repent. But all this prevailed not with them; but they rather grew the more obſtinate thereby, and obdurate in their ſins, and againſt Gods judgements, even to ſlight and contemn them.

ſhewed unto me.] This was then in a viſion ſhewed by the Lord to *Amos*. The judgement it ſelf was viſible upon the people; but they had not eyes to ſee it to be Gods hand ſtriking them, and to make uſe of it; Eſay 9.13. Jer.5.3.

he formed graſhoppers] Or, green worms according to the letter. Here was ſhewn in this viſion ſome great ſpoile done by theſe inſects. See Amos 4.9. Nahum 3.15. Eſay 33.4.

latter growth after the Kings mowings] It is thought that the Kings did take the firſt crop of hay to keep their war-horſes, and for other ſervices, leaving the latter hay for other cattel. A like notation of time is that 2 Samuel 11.1. LXX here tranſlate very ſtrangely.

V. 2 *made an end*] This ſeems to relate to ſome Judgement begun before the time of *Jeroboam*, the ſecond, and not to that inflicted after by the Aſſyrian. See that Joel 1.

forgive] Go not on to conſume thy people by this means; ſpare, withdraw thine hand. He pleads no other argument, but onely Gods mercy. Thus the Prophet commiſerates them, pities them, interceeds for them. So Jer.9.1. and 18.20. and 7.16. Thus muſt Gods Miniſters tenderly compaſſionate their people, and pray for them: And yet be faithful to God, and their calling, in dealing roundly, and roughly with them for their ſins, thundring Gods judgements againſt them; as this Prophet did. They muſt mingle theſe two affections; and not let the one hinder the other. And the people might hereby well perceive that *Amos* for all his ſharpneſſe againſt them, was no enemy to them, but in all things ſought their good, reformation and ſalvation. Gal.4.16. Jer.17.15,16.

by whom ſhall Jacob ariſe] Or, who of (or for) *Jacob* ſhall ſtand? How ſhall thy people ever recover themſelves, if thou doſt overthrow them with this plague, after ſo many more that have already made them ſo weak? and he names *Jacob*, ſo as it were putting God in minde of his covenant with *Jacob*, and that theſe now were his people and heritage; not Egyptians or Aſſyrians, with whom he was thus dealing. See Pſalm.105.6. and 135.4. Jer.2.14.

for he is ſmall] In number and ſtrength, 2 Kings 14.26. brought low and little. He pleads here not the peoples merit, but their miſery. See that plea, Pſal.25.11.

V. 3. *The Lord repented for this*] That is, ſtaid his plague at my prayer. See upon Gen.6.6. Jer.26.19. changed not his Eternal purpoſe; but did herein, in ſuſpending a while the further and full execution of his wrath, according to his own eternal decree, But in the phraſe there is an application and condeſcenſion, to our capacity; it is ſpoken after the manner of men. See 1 Sam.15.29.

V. 4. *called to contend by fire*] Contending is the more uſed when we otherwiſe cannot get right. And this was Gods preſent caſe and condition with his people; he was at this paſſe with them. This a more grievous judgement then the former. The fire of Gods anger was now more kindled. Upon further impenitency God further augments his puniſhments. Levit.26.18. as *Nebuchadnezzar* did heat his oven, Dan.3.19. By fire, Meaning, That Gods indignation was inflamed againſt the ſtubborneſſe of his people. Or, it may be underſtoood either of that extream drought which hath been ſpoken of: Amos 4.7,8. or figuratively, by extermination, by the fire of war, which had already conſumed the Countrey. 2 Kings 14.26. And thus by fire is war ſignified, Chap. 1 & 2.

the great deep] It ſeemed to be ſo, by reaſon that the ſprings and ſtreams, which riſe from under ground, where the deep is, Gen.7.11. Deut.33.13. were dryed up.

Ceaſe] See Annot. on verſe 2.

The Lord] See verſe 3.

did eat up a part] To wit of the Land, for one part of the Land was watered with rain, Amos 4.7. Some rather underſtand this of *Tiglath-Pileſers* war againſt Syria, 2 Kings 16.9. And afterwards againſt that part of Iſrael beyond Jordan, 1 Chronnicles 5.26. Iſaiah 9.1.

V. 5. *Ceaſe*] See on verſe 2.

V. 6. *ſo the Lord*] See on verſe 3.

This alſo] Thus God more then once ſpared his people, to ſee if yet at length poſſibly they would repent; but ſtill their incorrigibleneſſe rendred them the more inexcuſable. And Gods Prophets are not to be accounted lyars, though God for a time ſuſpend and take off his judgements threatned by them.

V. 7. *the Lord ſtood upon a wall*] A figure of Gods juſtice, who is the ſupream Maſter and chief builder, who examines all the actions of men; which are like a wall, that is to be built up by Maſons; and if the work be right, God approves of it, and preſerves it; if not, he reproves it, and overthrows it.

by a plumb-line] A perpendicular wall.

in his hand] Not then caſt away out of his hand, as ſome would have it; unleſſe they mean that after this time he caſt it away, and medled no more with it.

V. 8. *what ſeeſt thou?*] To ſtirre up the minde of *Amos*, and conſequently of the people to the more attention.

A plumb-line] But he did not ſo eaſily know what God meant by this, as by the two former viſions of the graſhoppers, and the fire. And this made him the more deſirous to know, and the more attentive.

I will ſet] I will now actually execute my juſtice, which I have hitherto ſuſpended, paſſing over the miſdeeds of my people; And as exactly now deſtroy them, as formerly I did exactly build them up. This is my laſt meaſuring aud ſcantling that I will take of them. See that Dan.5.25.

I will not] I will no more call back my judgements, paſſe by my people Iſrael, and ſpare them; but I will conſtantly perſevere in the rigour of my juſtice, without any inclination henceforth to mercy, which they have hitherto ſo lewdly abuſed. Chap. 8.2. This at laſt they get by their contumacious obſtinacy:

though they fooliſhly promiſed otherwiſe to themſelves, out of his former indulgency.

V. 9. *high places*] All places dedicated by them to idolatry, under pretence of imitating *Iſaac*, and their other forefathers, who formerly had ſacrificed and ſerved God in thoſe places. In theſe they fooliſhly truſted, and gloried; which indeed did the more provoke Gods wrath againſt them.

of Iſaac] This Patriarch mentioned, becauſe they falſly pretended, and gloried in his name and example, as well as in *Abrahams*, and *Iacobs*, theſe fathers were always in their mouthes; Joh. 4.20. The Fathers had Altars in thoſe places and worſhipped there; This was their armour of proof, and buckler of defence; they ſheltred themſelves under, theſe honourable names, and ſpecious pretences.

ſhall be deſolate] As was effected, 2 King.16 & 17. Chapters.

and I will riſe againſt the houſe of Jeroboam with the ſword] 2 Kings 15.10. *Zachary* the ſon of *Jeroboam* and his whole family being deſtroyed ſpeedily. Though God ſpared his perſon, and all things proſpered and flouriſhed in the time of his reign. This prophecie therefore was uttered in the time of this *Jeroboam* as appears alſo in the verſes following.

V. 10. *Then Amaziah*] Here the Prophet is endangered for the faithful diſcharge of his office and function. And ſo *Jeremiah* afterwards: Jerem.11.19,21. and 12.6. and 15.15. and 18.18. and 26.8.

Thus *Paſhur* dealt evilly againſt *Jeremiah*. Jer.20.2. And *Shemaiah* did likewiſe Chap. 29.26,27. Acts 7 52.

the Prieſt of Bethel] Prieſts perſecutors of Prophets: Prieſts for fear of loſing their places of honour and wealth, which they unlawfully poſſeſſed.

Bethel] See Annotations on Hoſ.10.15. See 1 King.12.29,32.

ſent to Jeroboam] *Amaziah* ſeeks to oppreſſe the Prophet by Regal power. 2 Kings 14.23.

Amos hath conſpired] Pretends the Kings cauſe onely, makes it his caſe, and to concern him. And the crime alledged is capital; conſpiracy, ſedition, and treaſon. And all to exaſperate the King againſt the Prophet. See Acts 24.5. A bloody accuſation if true.

in the midſt] Not in a corner, but publikely before all Iſrael; even in Bethel, verſe 13.

the Land is not able to bear all his words] That is, he will raiſe ſome great tumults, and ſeditions, and factions: or, the people will riſe againſt him by their own private authority, if thou do not provide to the contrary, by thy royal power. See John 11.48.

V. 11. *Jeroboam ſhall die by the ſword*] This wicked prieſt *Amaziah* for hatred he bare to the Prophet, thought this accuſation ſufficient to condemn him; whereas none other could take place; but it was falſly alledged, to incenſe the King againſt *Amos*, who had onely ſpoken of *Jeroboams* poſterity, and not of *Jeroboam* himſelf, verſ.9. No doubt but he watched ſtill what *Amos* daily preached; and having got at length matter enough, as he conceived againſt him, he poures out his long-bred poyſon in this double accuſation againſt him.

V. 12. *ſaid unto Amos*] When, it ſeems, his bloody meſſage prevailed not with the King; whoſe anſwer is not here ſet down; nor doth he any thing againſt the Prophet, either out of fear, or ſome other politick reſpect: Now *Amaziah* turns from the Lion to the Fox: when this inſtrument of Satan, was not able to compaſſe his purpoſe by the King, he aſſayed by another practice: that was: to fear the Prophet, that he might depart: and not reprove their idolatry there openly, and ſo hinder him in his place and profit.

thou Seer] That is, the Prophet. See 1 Samuel 9.9. He gives him an honourable Title, to inſinuate with him. So Matth. 22.16.

go] Thou freely mayeſt: none yet ſtops thee.

flee] Whiles thou mayeſt: and part ſpeedily, if thou wilt ſave thy life, thou canſt not be here ſafe long: if thou ſtay, thou art but a loſt man: a neceſſity then for thy preſervation lies upon thee.

into the Land of Judah] Thine own Countrey: See Chap. 1.1 and the Annotations there. There ſuch Prophets are better welcome, and better regarded both by the People, and their King *Uzziah*. Here thou art both a ſtranger, and odious amongſt us.

and there eat bread] Thou mayeſt live there more ſafely, and plentifully: whereas ſtaying here thou wilt ſtarve, if worſe doth not befal thee; being hated of all men.

and prophecie there] That is more proper for thee, to exerciſe thy function among thy kinred, and in thine own countrey; and not here. There is thy own religion. Preach it there as much as thou wilt. This is more then ſome perſecutors will do, or ſuffer to be done.

V. 13. *But*] Chap.2.12. See the Annotations there.

again any more] I paſſe over what is paſt; I queſtion it not, though thou haſt been ſo faulty; but ſee thou do it not again any more. See Acts 4.17,18. and 5.40.

Chappel] Or, ſanctuary. A place conſecrated to the worſhip of the calves, 1 Kings 12.29. to which the King bears a ſingular devotion, and where he often makes his reſidence: wherefore it is not ſafe, nor fitting for thee to propheſie againſt him here. It is odious and dangerous to preach againſt the Kings religion here in his own Chappel, and Court. He hath right and zeal to his own religion; he may diſpoſe of it as he liſt, and he hath power over thee; Here you muſt not cry out againſt this kingpom, and prieſthood; this Court, and Temple. *Amaziah* hath an aim at his own Prieſthood in Bethel, his power and poſſeſſions there, which *Amos* muſt not diſturbe, nor ſhake him in the peaceable and quiet enjoyment of them.

Kings court] *Heb.* houſe of the kingdom: where civil affairs, and matters of ſtate are handled.

V. 14. *Then anſwered*] He fears not to anſwer his imperious injunctions, and lordly prohibition. Dan.3.16 17,18. Acts 4.19. and 5.29.

I was no Prophet] Born, or bred. Thus he ſheweth by his extraordinary vocation, that God had given him a charge which he muſt needs execute.

a Prophets ſon] 2 Kings 2.3.

an herdman] Not brought up as *Paul*, Acts 22.3. or thoſe at Bethel, 2 Kings 2.3. or Jericho, verſe 5. or Gilgal, 2 Kings 4.38. But he was an herdman, Chap.1.1. brought up, not in the ſchools, the ſeminaries of learning, but in this countrey trade, an illiterate man.

ſycomore fruit] A kinde of wilde figs called Egyptian figs. And ſo hardſhip he had learned to endure, and turned not prophet for foods ſake.

V. 15. *And the Lord took me*] He had a calling then; Heb.5.4. And that extraordinary, and miraculous; God calling him, and furniſhing him with gifts thereto; as Chriſt did his Apoſtles, from being fiſhermen, and the like, to be his ambaſſadors, and fiſhers of men. This addes the more weight of authority to the Prophets calling.

as I followed the flock] *Heb.* From behinde, following that other calling, and not once dreaming of this. See Pſal.78.70,71. 2 Sam.7.8.

Go Prophecie] He could not then caſt off the yoak, God had laid on his neck; and obey the words of *Amaziah*. He did not go, and run unſent, of his own head; or by any humane ordinance take upon him this function. But as he ſought not the office and employment, So neither muſt he forſake it. Thus he oppoſeth Gods command to *Amaziahs* inhibition.

V. 16. *Now therefore hear*] Thou haſt had thy turn and thy word: Now the Lord will have his.

the word of the Lord] Not a vain word and ineffectual, as thine was; but clothed with power, and efficacie, working dreadfully and direfully upon thee, and thine. See 2 Cor. 10.6.

thou ſayeſt] Thou wouldeſt oppoſe thy ſelf to God, take from him this right and ſoveraignty, curbe his ſpirit, that he ſhould not freely by me reprove the ſins of the people: This is a ſacrilegious audaciouſneſſe; and hereby thou doeſt double the vengeance for ſuch a raſh and raging attempt. See Acts 13.10,11. and Jer.29. 21,22.

and drop not] Ezek.20.46. and 21.2. Micah.2.6.

Iſaac] The word likely that *Amaziah* uſed, implying therein his own and the Iſraelites glorying in the Fathers, and ſheltring themſelves under their wings. See Annotations on verſe 9,

V. 17. *thy wife*] Thus God uſed to approve the authority of his Prophets by his plagues and judgements againſt them, which were malicious enemies. Jer.28.12,17. and 29,21,25,32. as this day he doth many times againſt them which perſecute the Miniſters of his Goſpel.

ſhall be an harlot] Being by me disbandoned to luxury, Hoſ.4. 13. or being forced thereunto by the enemies; as is too uſual when cities are taken by ſtorming.

in the city] And ſight of all, publickly. This aggravates the anguiſh.

and thy ſons] Thus puniſhed in his wife and children. See Jer. 29.32.

Thy land] Thine owne land, and that wherein thou liveſt, ſhall be alienated quite, and by line and meaſure divided out and ſhared to the poſſeſſions of ſtrangers.

Thou ſhalt die] Namely, in Aſſyria, a land of infidels, far from the land of Canaan, which was the pledge of the Saints communion in life and in death.

and Iſrael ſhall ſurely go] That part of *Amaziahs* charge againſt *Amos*, was a truth. *Amos* ſo preached and prophecied; and it ſhould aſſuredly be accordingly performed. And ſee this done by the Aſſyrians, 2 Kings 15.29. and 17.6.18.23,24. and 18.11.

CHAP. VIII.

Verſe 1. IN this Chapter the Prophets goes on further to declare the final ruine of the people of Iſrael who by all the former judgements and chaſtiſements could not be amended; but ſtill reſiſted the remedies that God uſed; and ſo had proved themſelves by many experiments to be irrecoverable and incorrigible.

the Lord God] He brings nothing of his own.

ſhewed unto me] In a viſion; the more to aſſert the truth, and affect the peoples minde with it.

of ſummer fruit] Not as the haſty fruit before the ſummer, Eſay 28.4. not as that corn, 2 King. 19.26. Eſay 37.27. But fully ripe. See Apoc. 14.18.

V. 2. *What ſeeſt thou?*] Chap. 7. v. 8. Jer. 1.11,13. To ſtir up the minds of his people, to attend and expect ſome memorable and remarkable thing, upon ſuch a conference and colloquie between God and his Prophet.

of ſummer fruit] In the Hebrew there is a kind of affinity between the word ſummer and the word end which follows, which is the ground of this deſigne, and for to keep ſome mark thereof, the word [*end*] is joyned and uſed in the verſe. See Jer.1.11. And this ſignifieth the ripeneſſe of their ſin, and readineſſe of Gods judgements. See the other type, Chap.7.7.

The end is come] The expoſition of the viſion. Seeing no former and leſſer puniſhments would ſerve the turne, but ſtill they abuſed Gods lenity; and hardned themſelves in ſin; God would no longer deal as a father or Phyſician; in vain ſhould they hope for that hereafter. But he will now execute his laſt revenge upon them. Their ſins were full and ripe; the preciſe time and term of final overthrow was now come. See Ezek.7.2,3,6,7,10,12. Lam 4.18. Jer.2.11,12.

I will not] See Chap 7.v.8.

V.3. *the ſongs*] Namely the ſweet melodie of great ones. See Amos 6.5. Or rather, the melodious ſongs of the Temple, in their feſtivals, and at other times of divine ſervice, as the next word ſhews.

of the temple] The idolatrous temples of the ten Tribes. And this may be extended to the Temple of Jeruſalem, the Lords holy Temple. They pleaſed themſelves in their proſperity, that they thought they were highly in Gods favour, and therefore ſounded out his praiſes in their Temples, whereas the Prophet mean while thundred out his wrath and judgements againſt them.

ſhall be howlings] *Heb.* ſhall howl, that is, be turned into howlings. See verſe 10. and Chap.5.23. *Vulgar Latine* thus; *Stridebunt cardines templi.*

Dead bodies in every place] The dead bodies ſhall not be buried honourably and with funeral pomp; but ſhall be thrown into pits and common graves, without any mourning. Pſal.78.64. and 79.2,3. or ſhall want the right and rite of any ſepulture. Though barbarous enemies, even in the heat of war, and bloody fight, uſe not to denie this one to another; but make ceſſations and truces to bury their dead.

they ſhall caſt them] Chap.6.10.

with ſilence] *Heb.* Be ſilent. See Chap.5.13. and 6.10.

V.4. *Hear*] Though formerly he had convicted them, over and over again, of the juſtneſſe of this ſeverity of God againſt them; that he is not cruel in ſo doing, yet becauſe nothing would ſerve their turn and ſatisfie them, he is at them, and at this point again; raking up their ſin, the cauſe of it, and rating them for it. And he cals on them to liſten and hearken; they were ſo deaf to hear the mention of their ſins.

O ye]Great ones chiefly: and others alſo in their inferiour degree.

that ſwallow up] He inſtanceth in this one groſſe and palpable, crying ſin.

the needy] By ſtaying of the ſale of food and neceſſary things, which ye have gotten into your own hands; and ſo cauſe the poor to ſpend quickly that little which they have, and at length for neceſſity to become your ſlaves; or by any other means whatſoever. See Chap.2.6,7.

V. 5. *Saying*] This was the ſaying and doing of the rich, and wealthy. And theſe preſumed they could beſt eſcape Gods judgements in the common calamities; therefore the Prophet chiefly addreſſeth himſelf againſt them, and meets with them; to ſtop their mouthes, and tame their inſolency and ſecurity. The vulgar ſort of people had their other ſins, ſufficiently meriting their final ruine.

New moon] Or moneth, when the dearth was once come, they were ſo greedy of gain, that they thought the holy day to be an hindrance unto them; for on ſuch days it was not lawful to buy or ſell. Nehe.13.15,16. They thought ſuch days to be years, ſo long and tedious in paſſing; they thought every hour loſt, every minute wherein they were not negotiating, ſatisfying, and ſacrificing to their covetous, greedy deſires; the fire of this furnace was ſtill flaming and never gave them any reſt. Hab.2.13. Or they thought and hoped; that upon ſome occaſion the next moneth things would grow dearer then yet they were; ſome refer it to the moneth of intercalation, added to the 12 moneths of their year. Yet the word alſo is ſomtimes uſed to ſignifie the new moons. Of the new moons, See Numb 10.10 and Chap.28.11. Pſal.81 3. 2 King.4.23. 1 Sam. 20.5. Eſay 66.23.

ſell corn] Then they will bring forth and make the advantage of their hoorded ſtore

and the ſabbath] They had a ſabbatical year; wherein things were uſually dearer then in other years, becauſe there was no plowing and ſowing then. See Deut.15. But this ſeems rather to relate to the Sabbath day.

ſet forth wheat] *Heb.* Open wheat.

making the Ephah ſmall] That is, againſt the Law, Levit.19.35, 36. Likely giving ſmall meaſure in ſelling, and uſing great weights to weigh the money which they receive for payment. Ezech.45. 10,11. See the Annot. there.

ſhekel] Ezech.45.12. See the Annotations there.

falſifying the ballances by deceit] *Heb.* perverting the Ballances of deceit. Prov.11.1. and chap.16.11.

V. 6. *buy the poor*] enſnaring the poor into fraudulent debts; to make them your bondmen, abuſing the permiſſion, Levit.25.39. which aimed only at a remedy for caſual poverty. See Exod.21.2,7. Deut.15.12. Jer.34.14,15. Nehem.5.

for ſilver] Chap.2.6. at any baſe rate and price.

pair of ſhoes] Chap.2.6.

V.7. *The Lord hath ſworn*] againſt theſe men; the more to affright and ſtartle them, who uſually ſo pleaſe and applaude themſelves in their ways that they neither fear, nor care for God or man.

by the excellency of Jacob] By himſelf; Chap.6.8. who is the glorious God of his people, Pſal.106.20. By whom Jacob, that is, Iſrael doth excel. See Deut.4.7,8. And it may be this form of oath grates upon their ingratitude; avowing by all the excellencies, dignities, prerogatives, and priviledges which he had formerly beſtowed upon them, that he would never forget to puniſh ſuch crying crimes.

any of their works] None ſhould be forgotten. Pſalm 50.21.

V. 8. *ſhall not the land tremble for this?*] He appeals the conſciences of all men: can it otherwiſe be? It is impoſſible that ſuch ſinners ſhould not be ſo puniſhed? Are not theſe wickedneſſes ſufficient to cauſe the land to be deſtroyed and laid waſte; as Egypt is overflown by the river Nilus? They confound Heaven and Earth, right and wrong, tumultuouſly diſorder all; and ſhall not the Land be troubled at, tremble at, and under ſuch inhabitants?

Every one mourn] None excepted, not one of theſe great and wealthy covetous oppreſſours, ſee James 5.1. Jerem.4.28. Ezech.7. 27. Hoſea 4.3.

as a flood] Chap. 9.5. As an inundation and deluge; leaving no place of habitation for men.

and it ſhall be caſt out Chap.9.5.

drowned] The land as it were ſwallowed up in a gulph; to drown the inhabitants, no ſurface of it being to be ſeen and uncovered.

as by the flood of Egypt] As Nilus makes Egypt like a ſea. Here the reading of the *Hebrew* כאר *ſicut lux*, and כואר *ſicut fluvius*, both according to the *Keri*, and the *Cetib*, amount to the ſame ſenſe. Chap.9.5. כואר onely is uſed. *Targum* thus; The King [*of Aſſyria*] ſhall come againſt it, with his army which is great, as a river, and ſhall cover thee wholly.

V. 9. *cauſe the ſun to go down at noon*] I will encumber the land with horrible and mournful calamities, when it ſhall be leaſt thought of, and when a man ſhall think himſelf happy and peaceable; yea, with ſuch calamities as ſhall not leave the leaſt glimmering of light or hope of deliverance; I will turn your light into darkneſſe, your mid-day of proſperity into the mid-night of adverſity. Here is no intendment of any Eclipſe of the ſun, but of a total Eclipſing and darkning the clear and bright day and ſun-ſhine of all their external happineſſe and felicity; wherein they ſo much confided and triumphed. This God could and would alter and change, for their ſo extream abuſing of it, into the contrary extremity of Calamity. Such Metaphorical and figurative ſpeeches and expreſſions as this, are uſual in all languages.

V. 10. *Your feaſts*] of Jollities, yea, your holy feaſts, wherein you ſo much pleaſe your ſelves, and think you pleaſe God too, by your ſacrifices, and ſacred ceremonies. Nay, theſe provoke me to further wrath.

all your ſongs] Both prophane, and ſacred. See verſe 3. Theſe ſhall not be coolers to aſſwage; but bellows to kindle more and more the fire of my wrath.

bring up ſackcloth] I will force them to put off their gorgeous attire, and coſtly raiments; and betake themſelves to mourning weeds, to ſack-cloth; a ceremony uſual in Jury, and thoſe Eaſtern Countries, Joel 1. & 3. Chapters Eſay 15.2. Jer.48.37. Ezech.7.18.

and baldneſſe] They ſhall pull off their hair in ſign of ſorrow. Ezra 9.3. See Eſay 15.2. and 22.12. Jerem.16.6. and 48.37. Micah 1.16.

as the mourning of an onely ſon] Jerem.6.26. Zach.12.10.

a bitter day] Job 3.5. Ezech.27.30,31. Zeph.1.14. Jerem.31.15.

V. 11. *Behold*] A moſt dreadful ſpiritual judgement.

the days come] Very ſpeedily.

a famine in the Land] This famine they had too much before; the ſound doctrine of piety being ſo much poyſoned with falſe ſuperſtitions and Idolatries reigning amongſt the ten Tribes. Yet God in much mercy a long time ſtrove, as it were, to maſter their impieties, & with ſtrong hand held them back from turning run-na-gates and revolters from him. But now ſeeing nothing availed any thing at all, he will now let his hand go; he denounceth his foreſt vengeance; he will utterly deprive them of the ſaving food of his Word, and ſend a famine of it.

not a famine of bread] This were a far leſſer matter, and not to be named with the other. And yet the direfulneſſe of this is fearfully ſet out in Scripture : See only Lam.1.11.19. and 2.12,20. and 4. 4,9,10. and 5.10.

but of hearing] This is famine indeed. Gods Word is the ſpiritual food of our ſpiritual life. The granting of it is a bleſſing indeed; Eſay 30.20,21. John 6.27. and 4.10,14. And the withholding of it is a judgment indeed, Prov.29.18. Hoſ.4.6. 1 Sam.3.1. Pſal.74.9.

V.12. *And they ſhall wander*] The meaning is, They ſhall then too late know what it is to want it, they ſhall bite upon the bit, trouble and torment themſelves without any profit, as Eſau did when he ſaw he had loſt his birth-right, as thoſe, Hoſea 7. 14. Not out of any right and pious affection to it, or to convert and return unto the Lord by it. Theirs was but a blind, wandering, erroneous, diſtracting deſire.

ſeek the word of the Lord] Whereby he ſheweth, that they ſhall not only periſh in body, but alſo in ſoul : for lack of Gods Word, which is the food thereof.

V. 13. *In that day*] Corporal judgments ſhall ſecond ſpiritual judgments. And thoſe ſhall ſeize even upon the faireſt, and ſtrongeſt, ſo that none ſhall ſcape.

faint for thirſt] Namely, by the effects of my burning wrath, without any refreſhment of comfort, Hoſ.2.3.

V.14. *They that ſwear*] The cauſe of the puniſhment is adjoyned ; their impious, and idolatrous ſuperſtitions. See on Zeph. 1.5. Swear by the calves and other idols, which are the objects and inſtruments of their ſin ; as Deut. 9 21. for the idolaters did uſe to ſwear by their Idols, as the Papiſts yet do by theirs : The Prophet by way of deteſtation calleth that theit ſin, which they called and accounted their God.

Samaria] See Annotations on chap.8.5.

Thy God] The manner and form of their ſwearing. Like to that, Gen.42.15. Judg 8.19. Ruth.3.13. Jer 4.2. and chap.5.7. & 12. 16.

Dan] Abraham purſued the four kings to Dan, Gen.14.14. Yet likely not that Dan, formerly called *Laiſh*, or *Leſhem*, which is the *Dan* here meant, and is mentioned, Judg.18.29. This belonged to the Tribe of *Dan*, ſituated on the North border of Judea, Judg.20.1. Ezech.48.1. famous for that *Jeroboam* placed one of his golden Calves here, 1 Kings 12. 29, 38. yet was it ſmitten by *Benhadad* King of Syria, at the requeſt, and upon the preſent, of *Aſa* King of Judah : And this in *Jeroboams* daies. A gate for *Dan* was on the eaſt ſide of that Jeruſalem in Ezechiels viſion, Ezech.48.32.

the manner] Heb. The way. Namely, the Religion, or worſhip, and manner of it, as Act 9.2. and 18.25. and 24.14. of mans deviſing ; but then in Common uſage.

of Beerſheba] See upon Amos 5.5. In the ſouth of Jury.

and never riſe up again] This was ſuch a deadly blow, and mortal wound, as ſhould never be recovered. And the event was anſwerable : For after the three Tribes were carried captives by *Tiglath-Pileſer*, 2 Kings 15.29. And all the reſt by *Shalmaneſer*: 2 Kin. 17. they never roſe up again.

CHAP. IX.

Verſe 1. I] In this laſt Chapter *Amos* ſets down his laſt viſion and prophecie of the ruine of Iſrael ; And concludes all with an evangelical promiſe of their happy reſtauration and return under Chriſt.

ſaw the Lord] In a Prophetick viſion. The more to confirm and ſeal the truth and authority of what he was to ſpeak.

ſtanding] As ready to depart ; yet ſtanding, and ſtaying to pronounce his final ſentence againſt them.

upon the Altars] Some underſtand this of ſome prime Altar in Iſrael, in Samaria, *Bethel*, or *Dan*. But likely God would not ſo countenance thoſe places, as to ſhew any viſion, or utter any oracle there. Rather then is meant here the brazen Altar of Gods Temple in Jeruſalem, which being without the Temple in the inmoſt Court, it may intimate Gods beginning to leave and forſake his Temple, and people; as Ezech. 9 and 10 chapters. And alſo that there was no more hope of pardon left, ſeeing that the place of propitiation was by God converted as it were into a ſeat of rigorous and implacable juſtice.

and he ſaid] To ſome Angel that was executioner of his judgements. See Ezek.9.4,5.

the lintell] Or, Chapiter. Namely, of the door of the Temple. *Heb.* the knob ; for they were wont to ſet great knobs or balls in frontiſpices or upper lintels of the doors.

that the Poſts] The two cheek Poſts that ſupported the upper lintel ; and ſo the whole great Gate of the Temple. Of theſe ſee 1 Kings 6.33,34,35. 2 Chron.3.7.

may ſhake] In this manner is repreſented the decree of the peoples deſolation amongſt whom God had choſen his abode, and of the deſtruction of the material Temple, and the annihilation of the outward ſervice.

and cut them] Or, wound them. From top to bottom, from head to tail, from firſt to laſt, both Princes, and People. Let this act be a ſign to them all, of what I intend to do to their perſons. And if God begin thus with his Temple, and people, what ſhall become of Apoſtates from him and his worſhip, and of all profane perſons and people ? And what ſhall befall the idolatrous Temples of the ten Tribes ?

with the ſword] Of the Aſſyrians, and Babylonians. See Ezech. 21. 9.

he that fleeth] Chap.2.14. Though he think, and hope, and attempt to eſcape, yet no wayes ſhall any deliverance be poſſible for him, for any of them. They being incorrigible, Gods revenge and vengeance muſt at laſt fall upon them, without any hope of eſcaping it.

V. 2. *into hell*] The center of the earth, to hide themſelves. There ſhall be no hiding hole for them in hell, or heaven ; in height, or depth ; on land, or ſea : All the elements ſhall not afford them one ſuch place; ſtrong lines, and expreſſions, to drive them from that preſumptuous confidence which they had in being the only people which God had choſen to himſelf out of all the world ; upon which they grow ſo bold in their ſinning, and ſo ſecure againſt Gods judgments for their ſins. See Pſalm 139.8. &c.

Climbe up] Job 20.6. Jer.51.53. Obad.4. See Gen.11.4. Deut.1.28.

V.3. *top of Carmel*] See on chap.1. verſe 2.

ſerpent] Likely ſome Sea-ſerpent, as the Crocodile, or other like Sea-creature. He ſheweth that God will declare himſelf enemy unto them in all places; and that his elements, and all creatures, ſhall be enemies to deſtroy them ; notwithſtanding all their utmoſt endeavours to eſcape his judgments.

V.4. *Command the ſword*] Jer. 47. 6. God is armed in all places, with all his creatures, to avenge himſelf upon his enemies, ſuch vile ſinners. And no ſyllable of all that which went before is ſuperfluous, or too much; but rather too little, throughly to waken and ſtartle ſottiſh, ſenſleſſe, ſinners. See Jer.42.16,17,18,22. and chap. 44. 27.

mine eyes] As formerly for good: 1 Kings 9.3. Pſalm 33.18. and 34.15. Jer.24.6. So now for evil, Levit.17.10. & chap.20.3. Deut. 28.63. Jeremiah 44.11,27.

V. 5. *and it ſhall*] That evil mentioned, verſe 4.

like a flood] See chap.8.8.

V. 6. *It is he that buildeth*] See chap.5.8. The Prophet magnificently ſets forth Gods glorious power, that they might the better bethink themſelves with whom they had to deal, and learn to tremble at his Majeſty, and at theſe his threatned judgments. He that thus wonderfully works in the frame and courſe of nature; what will he do when he bares his arm to execute his laſt vengeance decreed againſt the wicked ?

ſtories in the heaven] Or, ſpheres, Heb. aſcenſions, Pſalm 104. 3. He declareth by the wonderful power of God, by the making of the heavens and the elements, one above another, that it is not poſſible for man to eſcape his judgments, when he puniſheth. See chap.5.8.

troop] Or, bundle. All the Univerſe, which is like the fabrick of a building, of which the earth being the lower part, and only immoveable, hath ſome reſemblance of a foundation.

he that calleth] By his Word and Command; and they obey his beck and call. So in other caſes, Pſalm 105.16. Eſay 13.3. & 40. 26. and 41.2,4. and 45.3,4. and 46.11. and 48.13. Jer.25.29. Ezech.36.29. Agg.1.11.

for the waters of the ſea] Chap.5.8. Gen.7.

V.9. *Are ye not*] See Ezech. 16. 3, 4, 5. They without end or meaſure boaſted that God had choſen them only, and tyed himſelf to them by Covenant; that they were the holy nation; and all the reſt of the world as prophane, refuſe, and caſt-awayes: And therefore God could not caſt them off. God here meets with them, and this fooliſh fancy.

as the children of the Ethiopians] Being degenerate, and having gone aſtray as you have done, I do hold you as Ethiopians, a baſe and accurſed nation, as coming from *Cham* ; and your deliverance out of Egypt ſhall be no more a pledg to you of my favour, then the deliverances which I have granted to theſe other prophane nations, mentioned in the words following.

unto me] No difference betwixt you and the Ethiopians, in your ſelves; and as to me, Deuter.7.6,7. The difference that is, I freely put upon you. Take that which is meerly mine from you, and are ye not as other nations to me ? my free favour to you binds you the more to me ; not me to you.

brought up Iſrael out of Egypt] Where they were ſo baſe and baſely uſed, as in a priſon and iron furnace. A miſerable being and beginning they had there; they were then of no account or reckoning.

and the Philiſtines?] If you brag of my bringing of you out of Egypt, as well you may in an holy manner, to be the more humble and obedient to me therefore; yet a deliverance not altogether unlike, I vouchſafed the Philiſtines from Caphtor; or, I do no more, nor otherwiſe eſteem of it now, nor better beſtowed, then I do that which I vouchſafed to the Philiſtines, and Syrians.

from Caphtor] There is mention made of this in Deut. 2. 23. and Jer.47.4. It ſeems theſe came of the ſame race with the Philiſtines, and dwelt near them, and had now overcome them.

Syrians] Heb. Aram. See Gen.10.22.

from Kir] See on chap.1.5. It is to be underſtood moſt likely of that captivity of the Syrians, ſpoken of 2 Kings 16.9. Amos 1.5. which happened about Amos his time, whoſe deliverance, which it ſeems was yet to come, is here ſet down, as if it were come already.

V. 8. *Behold the eyes*] See verſe 4. God therefore will puniſh them, like other Heathen nations: they being double guilty by their impious ingratitude, making Gods benefits to them to be the ſhield to ſhelter them in their ſins, from the ſtroke of Gods wrath.

the ſinful kingdom] Continuing in its ſin; whatſoever kingdom it be, yet ſome reſtrain the meaning of this to the kingdom of Iſrael.

ſaving that I will not] God judgeth and puniſheth all kingdoms and nations alike, which are addicted to grievous ſins; there is only this difference, that he will never utterly deſtroy his people, without leaving ſome remnant of them, Jer.30.11. and 31.36,37. and 10. 24. and 46.28. and 25.29. Obad.16,17. yet ſome render this ſenſe, I will not ſpare other kingdoms, which are leſſe guilty in their kind; and ſhould I not then utterly deſtroy thee? or ſhould I not dare to deſtroy thee? They take the words as they lye in the text to be ſpoken ironically. See Ezech.16.52.

V.9. *ſift*] Heb. I will cauſe to move, by the Aſſyrians, and Babylonians.

in a ſive] Whereby the chaff falls through, and the good corn remains, ſome underſtand a skreen through which the good corn runs to the ground. The ſifting and agitation is the things here aimed at.

yet ſhall not] Yet governing their diſperſions by my providence, in ſuch ſort, that none of mine elect ſhall periſh in eternal perdition, nor the remainders of my faithful be extinguiſhed or overthrown. Some underſtand hereby; that not one good grain ſhould be ſo found among them, but all ſhould be found to be chaff, and light chaff; meaning this of the main body of the people: excepting yet that ſmall remnant, that for all their ſifting ſhould not fall and periſh; though it be as the good corn, which together with the chaff is beaten with the flayl on the threſhing floor Such grains were *Jeremie*, *Ezekiel*, *Daniel*, and his Companions, *Ezra*, *Nehemiah*, *Mordecai*, and other. The faireſt meaning may be; That all Iſrael ſhall be ſo ſifted; that for all this ſifting, yet not the leaſt grain of them ſhould fall upon the earth, ſo to be free from this ſifting.

grave] *Heb*. ſtone.

V.10. *All the ſinners*] All my ſinful and flagitious people; as in the bulk they all are; though ſome not ſo, ſome few excepted.

which ſay] Chap.6.3. Which principally have this brand upon them, and are known by it, that they neither fear nor care for Gods judgments; but believe them not or contemn them.

nor prevent us] See Matth.24.50. not prevent our expectation, though we at all expect it not; it ſhall not come; or if it come; yet not upon us, we ſhall do well enough, Eſay 28.15.

V.11. *In that day*] The former judgments threatned might have driven them to deſpair, if this conſolation now had not been added. And this conſolation is from the promiſe of the Meſſias, and a bleſſed reſtauration by him. And this courſe of proceeding is uſual with the Prophets; After judgment denounced to joyn the comfortable promiſe of the Meſſias, in whom al the promiſes of God are *Yea* and *Amen*, 2 Cor.1.20. And ſo here; ſhewing that there being no hope of amendment left in the people, the only hope of redreſſe remaining, was in the Meſſias, and his coming and appearing; God being mindful of his covenant would in and by him ſhew abundant mercy to his people. After I have thus puniſhed my Church, I will reſtore the kingdome of *David* by the Meſſias, changing it into a ſpiritual and everlaſting kingdome.

I will raiſe up the tabernacle of David] Acts 13. verſe 16. Though *Davids* houſe be now in the mean time but as a Tabernacle, mean and weak; yet then I will raiſe it up to royal eſtate. And *David* is here by name mentioned, becauſe his name was of great renown in this promiſe. See 2 Sam.7.16. Pſalm 89.19. 132,10,11. Eſay 55.3. Acts 13.34. Jer.30.9. Ezek.34.23,24. and 37.24,25. &c. and Hoſea 3.5. whence is all that in the Goſpel, Matth.1.20. and 9.27. and 12.23. and 21.9. and 22.42. Apoc.22.16.

that is fallen] There was ſad ruines in that family, by the falling away of the ten Tribes; by the overthrow of the kingdome of *Judah* by *Nebuchadnezzar*; and the breaches and ruines wherein it lay ſtill after that, till Chriſts time: but Chriſt the Son of *David*, repaired and raiſed up all, to the fulfilling of the Prophecies, being that everlaſting King, of whoſe Kingdom there ſhould be no end, Dan. 2.44. and 7.14. Luke 1.33.

cloſe] *Heb*. Hedge or wall.

as in the dayes of old] In its moſt flouriſhing eſtate, in the beginning; and more then ſo appears in the next verſe. Hence is that, Acts 1.6.

V. 12. *That they may poſſeſſe*] *Davids* ſpiritual kingdom ſhall be now much enlarged, Eſay 49.20,21. & 54.2,3.& 60.4,5. Obad.19.

the remnant] That ſhall remain after Gods ſore judgments upon Edom; eſpecially by *Nebuchadnezzar*.

Edom] Chap.1.6,9,11. meaning, that the very enemies, as were the Edomites and others, ſhould be joyned with the Jews in one ſociety and body, whereof Chriſt ſhould be the head, Acts 15.17. or, that the true Iſrael according to the Spirit, joyned with Chriſt their head, may participate of the univerſal Kingdom, which he hath gotten over his enemies, ſuch as the Idumeans were to the Iſraelites. See Numb.24.18. Eſay 63.1. Of Edom, ſee on Chap.1.11.

and of all the Heathen] Beſides Edom. See Pſa.2.8. and 72.8.

which are called by my name] *Heb*. Upon whom my name is called. Some refer theſe words to the Jews, called by Gods name: yet they ſeem rather to relate to the Heathen, that the Church and Kingdom of Chriſt ſhould poſſeſſe them, becauſe they ſhould call upon Chriſt, and be called and named Chriſtians after his name.

V.13. *that the plowman ſhall overtake*] The bleſſed and proſperous eſtate of the people under the Kingdom of Chriſt is ſet out under theſe figures, alluding to Levit. 26.5. and applied thus to the weak and rude capacities of the Jewiſh people, being as children, Gal 4.3. Figurative promiſes of Gods ſpiritual graces and bleſſings to his Church. So Joel 3.18. See Levit.26.5.

ſoweth ſeed] *Heb*. Draweth forth.

and the mountains ſhall drop] An hyperbolical kind of ſpeech uſual in all languages. The meaning is, that ſuch abundance of plenty ſhall be, as ſhall exceed the courſe of nature, and be beyond all belief. And theſe are to be underſtood according to the nature of the Kingdom of Chriſt; chiefly for the abundance of ſpiritual bleſſings.

ſweet wine] Or, new wine, Joel 3.18.

all the hills ſhall melt] Into precious liquors, of honey, milk, oil, and Muſt, or ſweet wine.

V.14. *I will bring again*] Their captivity at hand: and all their other breaches, oppreſſions, diſtractions, deſolations ſhall not hinder, but God will bring to paſſe what he hath promiſed; and they ſhall return, inhabit, build, plant, proſper and flouriſh. Theſe promiſes then muſt preſerve, ſuſtain, and hold up their hope in the midſt of all thoſe deſperate calamities. A new face of all things ſhall then appear, when God ſhall begin to ſhew his chearful face upon his people. The full accompliſhment hereof is under Chriſt, when they are planted in his Church, out of the which they can never be pulled, after they are once graffed therein, Eſay 65.22.

V.15. *And I will plant*] They ſhall have a ſetled, ſure, and ſecure habitation; and not be diſturbed, diſtracted, diſperſed, exiled any more. See Exod.15.17.

they] This is ſpiritually verified in every true Chriſtian, according to that 1 Pet.1.5. In the Church of Chriſt Militant here, Matth.16. 18. and moſt of all in the Church Triumphant.

which I have given them] My free gift ſhall prevail more with me for them, then their demerits and miſdeeds ſhall ſway with me againſt them.

ſaith the Lord thy God] This is the aſſurance and the ground of all.

ANNOTATIONS on the Book of the Prophet *OBADIAH*.

THE ARGUMENT.

OBadiah *threatneth and foretelleth the deſtruction of the* Idumeans, *who came of* Eſau, Jacobs *brother, yet were they capital and implacable enemies to* Jacobs *poſterity, the Church of God; not only vexing them with cruelties, but alſo aſſiſting others therein; and rejoycing and inſulting over them in the day of their calamity and deſtruction. The Prophet upbraids them for this, and reproves their pride, confidence, and confederacies, and violence againſt their brother* Jacob, *in the day of his calamity; and denounceth Gods judgment againſt them. And laſtly, he promiſeth deliverance to Mount* Zion, *Bleſſings, and enlargement of Poſſeſſions to the houſe of* Jacob. *The ſum of this Prophecie is to tell, that* Edom *would and did help to deſtroy* Jeruſalem; *and after that* Edom *ſhould ſoon be deſtroyed; yet in time, Saviours from* Zion, *that is,* Apoſtles, *ſhall conquer all, and bring them into the poſſeſſion of the Church; and the Kingdom ſhall be the Lords. The like againſt* Edom, *See* Jer.49.7---22- *and* Ezek.25.12,13,14.

CHAP.

CHAP. I.

T*He*] This is not made up of many viſions, and ſermons; as the other Prophets are. But is one entire piece, prophecying deſtruction to Edom, and the Mount of *Eſau*; Conqueſt over Edom, and others; and deliverance, and ſalvation to Mount Zion, and the houſe of *Jacob.*

Viſion] Which God ſhewed him; no imagination, no dream of his own. See on Ezek.1.1. and on Hoſ.12.10.

of Obadiah] Not him, in the dayes of *Jehoſhaphat*, 2 Chr.17.7. Or him in the dayes of *Ahab*, 1 Kings 18. 3. This ſeems to be a much later Prophet, contemporary with *Jeremy*, and *Ezekiel*, about the time of the deſtruction of Jeruſalem by the Babylonians; as appears by the argument of his Prophecie; and compared with Jer.49.7---13. and Ezek.25.12---15. and chap.35. *Jeremiah* and he in many things almoſt uſe the ſame words.

ſaith the Lord] He brings no words of his own. God only and his Word are to be heard in the Church, 1 Cor.11.23.

concerning Edom] Of Edom, See on Amos 1. 11. Againſt them; becauſe they were the bittereſt enemies againſt the houſe of *Jacob*, who was *Eſaus* brother; and they flouriſhed, whiles the Jews were in miſeries. Leſt Gods people then ſhould take ſcandal thereat, God by his Prophet comforts them with this, that he would ſoon take vengeance on Edom, and vouchſafe to his people deliverance, and victorious conqueſts over Edom, and others.

we have heard a rumor from the Lord] God hath certainly revealed to his Prophets, that he will raiſe up the Heathens to deſtroy the Edomites, whereof the rumor is now publiſhed, Jer.49.14. like that Mark 13.7. God the Author of wars, Amos 3.6.

Ariſe ye] Thus the heathen encourage one another by their Ambaſſadors to riſe againſt Edom. And this by Gods ſecret inſtinct.

V.2. *Behold, I have made thee ſmall among the Heathen*] Jer. 49. 15. Some take this as a reproaching of Edom, that though God had made him ſmall, and deſpiſed, ſhutting him up in Mount Seir, Mal. 1. ver.3. yet he grew ſo proud and inſolent, arrogating ſo much to himſelf. Others make it a denunciation of judgment ſpeedily to be inflicted upon him; that he ſhould be made ſo.

V. 3. *The pride of thine heart*] Which deſpiſeſt all others in reſpect of thy ſelf; and yet art but an handful in compariſon of others; and art ſhut up among the hills, as ſeparate from the reſt of the world.

that dwelleſt] Upon this ground they were ſo proud and confident.

in the clifts of the rock] A countrey full of clifts, and rocks, and mountains, uſually called *Arabia Petræa*, rocky Arabia.

hath deceived thee] The LXX and vulgar *Latine*, hath lifted thee up: Reading belike not ש *dextrum*, but ש *ſiniſtrum.*

who] Like that, Pſalm 12.4. Iſaiah 47.78. Apoc.18.7.

V. 4. *Though thou exalt thy ſelf*] Job 20.6. Jer.49.16. and 51. 53. Amos 9.2. Iſaiah 14.13. They thought themſelves above the clouds, above all dangers. But it is meer madneſſe in man, to truſt in any ſtrength againſt the Lord.

V. 5. *If thieves came to thee*] God will ſo deſtroy them, that he will leave none; though thieves when they come, take but till they have enough: and they that gather grapes ever leave ſome behind them, Jer. 49. 9. God will not be content with ſuch a puniſhment; He will openly clean cut thee off, and leave nothing behind him. This was done by the Babylonians.

ſome grapes] Or, gleanings.

V. 6. *How*] How wonderfully, incredibly?

hid things] They had ſtrong hiding places in rocks and dens, which a ſpoiling and prevailing enemy would hardly venture upon, to get treaſures there: and yet all ſhould not ſerve their turn. See Iſaiah 10.13,14. and 45.3. Jer.49.10.

ſearched out] By the greedy ſouldier.

V.7. *All the men of thy confederacy*] They truſted alſo in their Confederates. But God would turn their hearts againſt them, and make their Allies, with whom they were in leagues, to be the executioners of his vengeance upon them.

have brought thee] Have joyned their forces to thine, to go and withſtand the enemies invaſions; but juſt at the inſtant that thou hadſt need of them, they have forſaken thee. Or, have brought thee out even to thy borders, and thence perfidiouſly have ejected and caſt thee out.

the men that were at peace with thee] *Hebr.* the men of thy peace, confederates.

prevailed againſt thee] He ſeems to mean the Egyptians, who by powerful perſwaſions, and by reaſon of intereſt of ſtate, had brought the Idumeans to declare themſelves enemies to the Chaldeans.

thy bread have laid a wound under thee] *Hebr.* thy bread have they laid for a ſnare under thee. A term taken from hunters, who with baits draw the beaſts unto their traps. The meaning is, the victuall which thou haſt had out of Egypt, hath been as it were a bait to thee, to inſnare thee in the league againſt the Chaldeans; which hath been the cauſe of thy ruine; the which with all thy famous wiſdome thou couldſt not perceive. Or, *Hebr.* the men of thy bread. And ſo rather the meaning is, thoſe that eat familiarly with thee, as Pſalm 41.9. John chap. 13. 18. wound thee by ſecret cunning guiles, and fraudulent ſtratagems.

in him] Or, of it; no ſcience or art in them, to underſtand, and help, or heal it.

V. 8. *Shall I not*] They reſted much upon their own wiſdome, and underſtanding; were drunk with this conceipt: As many are. But God can, and will deſtroy their wiſdome, turn it into fooliſhneſſe, and infatuate all their counſels, 1 Cor.1.19.20. Jer.49.7. Iſaiah 29.14. It is in vain then to truſt in it againſt the Lord; or any way to abuſe ſo excellent a gift, but even to joyn innocency with it, Matth. 10. 16.

in that day] Of my vengeance; however their wit hath ſerved their turns before. They by their wiſdome ſhall not be able to help and heal thee then.

V. 9. *And thy mighty men*] As not their wiſe men, ſo neither their mighty men ſhall be able to help them; mans wit and ſtrength are meer nothing againſt the Lord: it is a madneſſe to think otherwiſe.

O Teman] The name of a City in the countrey of Idumea. See Amos 1.12. *Vulgar Latine*, hath the ſouth, for Teman; thus, And thy mighty men ſhall be afraid from the ſouth.

that every one] A general ſlaughter.

V. 10. *For thy violence*] Here is the main cauſe of all that woful total deſtruction. And this cauſe is proſecuted at large in the verſes following. And this was a main comfort to the Jews, when they ſhould ſee Gods love and care ſo tender over them, as to revenge ſo ſeverely the wrongs done unto them by their fierce enemies. See Gen.27 41. Pſal.137.7. Ezek.35.5. and 25.35. chapters.

againſt thy brother Jacob] Namely, the Iſraelites and Jews which were deſcended from Jacob, brother of *Eſau*, the father of the Idumeans: This aggravates the violence and cruelty. See Gen.13.8. Acts 7.26. Ezek.18.18. Amos 1.11.

cut off for ever] It ſhould not be a Temporary plague, as that of Iſraels; but a laſting plague, never fully to be cured and recovered.

V.11. *In the day*] Therefore this Prophecie was after Jeruſalems deſtruction by *Nebuchadnezzar.*

thou ſtoodeſt on the other ſide] Like an idle ſpectator, yeelding no aſſiſtance, nor pitying the Jews calamities; but feeding alſo thine eyes therewith, as with a pleaſing object. See Pſal. 137.7. and watching for the ſpoil, verſe 13. of this chapter.

carried away captive his forces] Or, carried away his ſubſtance. The men of war taken with *Zedekiah* in his flight, Jer. 39. 4, 5. Or, plainly, the whole multitude carried away captive into Babylon.

caſt Lots] To part both the ſpoil and perſons. As Joel.3 3.

Even thou waſt as one of them] This taketh away all excuſes and defences that the Edomites might pretend unto. Leſſe marvel was it that the Chaldeans ſhould ſo deal with the Jews. But that thou ſhouldeſt be as one of them, it is monſtrous, prodigious, and deſerves this utter extermination.

V.12. *Thou ſhouldeſt not have looked on*] Or, do not behold, &c. The Law of nature, and humanity ſhould have taught thee this.

have looked] With delight, as on a pleaſing ſpectacle.

thy brother] See on verſe 10.

in the day that he became a ſtranger] Or, in the day of his ſtrange chance and alienation; when the Lord deprived them of their former dignity, and gave them to be carried as ſtrangers into exile and captivity. See Job 31.3. Theſe words are taken as a reproof, or as a caveat, by ſome.

neither ſhouldeſt thou] An explication of the former words.

have ſpoken proudly] *Hebr.* Magnified thy mouth. By ſcoffing them, Pſal.137.7. But yet their pride and cruelty tranſported them beyond all common bounds of nature and humanity: whereas barbarous nations uſe to ſhew pity to their enemies, when they ſee them caſt down and lye proſtrate under their feet; they inſult not then over them, as the Edomites here did; but begin then to mitigate and aſſwage their wrath, and change their cruelty into compaſſion. See Eſay 10.25.

V.13. *not have entred*] As they did to aſſiſt the Chaldeans, and partake of the ſpoil; whereas they ſhould rather, if they could not have helped them, yet have ſtayed at home, and bemoaned their miſeries; condoling with them in a brotherly ſympathy, and compaſſion.

have looked on] But rather have ſhut their eyes from ſeeing it. See Eſay 33.15. Gen.9.23.

on their ſubſtance] Or, forces; ſharing the prey and ſpoil; enriching themſelves with it.

V. 14. *in the croſſe way*] Or, breaches to hinder the Jews from ſaving themſelves by flight; and to cut them off.

delivered up] Or, ſhut up: delivered to the Chaldeans, thoſe Jews whom they intercepted, and kept faſt; or ſuch of them as fled to them for ſuccour. All which dealings are the grounds of Gods judgments upon them.

V.15. *For the day of the Lord*] When he will judge all the Heathen, who have deſtroyed all Gods people. He will ſhew himſelf to be Judge of the whole world. His Judgment beginning at his Church and houſe; 1 Pet.4.17. He will take a fit time to ſtretch out his hand upon all the Heathen Nations, none ſhall eſcape: And much leſſe then, the Edomites, Jer.39.12.

as thou haſt done] Ezek.35.15. A juſt retaliation ſhall be rendered to him. See the like, Judg.1.7. 1 Sam.15.33. Eſay 33.1. and other examples many.

thy reward] See Matth.7.2. James 2.13. Jer.30.16. Levit.24.19.

V.16. *For as ye have drunk*] And revelled it, in ſign of joy and triumph over my people: ſo ſhall all the Heathen revel it upon the Edomites, and ſwallow down their ſubſtance: yea all the heathen ſhall drink, (now in another ſenſe) till they be dead drunk; and become and be as though they had not been. Or thus; as you my people have drunk of the cup of my judgments, ſo your enemies ſhall drink up the very dregs, and ſhall utterly be deſtroyed thereby. See Jer.25.29.

ſwallow down] Or, ſup up.

as though they had not been] Their memory ſhall periſh.

V.17. *But upon mount Zion*] Here is the reſtauration of the Church promiſed; and the conſolation of the Jews included. This was their comfort and ſupport in the midſt of their devaſtations. And without this hope, the ruine and deſtruction of their enemies would little have availed them. And even upon Mount Zion it ſelf, where the enemies ſo revelled, even there ſhould this deliverance be, Jer. 46.28. Though his people ſeemed as dead dry bones, yet God could and would raiſe them up again, Ezech.37.

ſhall be deliverance] Or, they ſhall eſcape.

and there ſhall be holineſſe] Or, it ſhall be holy; It ſhall recover its holineſſe; God will be mindful of his Covenant; he will be worſhipped again, and hallowed there, by his people: he will have care of this mount Zion, which he of old had choſen, dedicated, and conſecrated to his ſervice. It ſhall be no more prophaned, polluted, as it was by the Babylonians, Pſal.74.7. and 79.1. See the like Dan.11.31.

their poſſeſſions] Which they were diſpoſſeſſed of by their enemies. A figure of the right of the eternal inheritance, which the devil and ſin had gotten away from the Church, to which ſhe was reſtored by Chriſt, others, their poſſeſſions, namely, the poſſeſſions of thoſe nations which were their enemies.

V.18. *And the houſe of Jacob*] For, for their ſakes it was, that God ſo ſeverely took vengeance of the Edomites; to ſhew thereby what love he bare, and what tender care he had of his people; yea even then when they were in miſerable exile and captivity.

ſhall be a fire] God attributeth this power, to conſume his enemies, to his Church, which power is only proper to himſelf, as Iſai. 10.17. Deut.4.24. Hebr.12.29.

they ſhall kindle in them] The Church, by the power of Chriſt, and his ſpirit, ſhall as eaſily conſume the enemies, repreſented under the perſon of the Idumeans, as fire doth kindle when it taketh hold of ſome combuſtible matter. See Judges 9.15,20.

not be any remaining] Of thoſe impious and inhumane Edomites or Idumeans, yet a remnant according to the election of grace, ſhould at laſt be joyned to the Church, and be ſaved by Chriſt, Amos 9.12.

V.19. *And they of the ſouth, &c.*] Or, they ſhall poſſeſſe the ſouth land with the mount of Eſau, and the plain with the Philiſtines. Mount Eſau, nor the Philiſtines, were ever poſſeſſed before by the Jews; no not in Davids, or Solomons time. Of Eſau ſee on Amos 1.11.

the Philiſtines] See on Zach.9.6.

the fields of Ephraim] Ephraim, and Samaria; which formerly they had not; but the ten Tribes poſſeſſed it. And beſides that, much more ſhall they poſſeſſe.

and Benjamin ſhall poſſeſſe Gilead] Or, and *Benjamin* with *Gilead*. That is, they ſhall poſſeſſe alſo the fields of Benjamin, with *Gilead* likewiſe. Or they of the ſouth, Judah, and Benjamin, ſhall poſſeſſe Gilead, which the ten Tribes formerly had; which is according to the meaning of the former words. Of Gilead the Scripture informeth us thus; That it is a countrey Eaſt of Jordan: an excellent place, Jer.22.6. ſpecially for cattel, Numb.32.4,5. for Balm, Jer. 8.22. and 46.11. There *Laban* over-took Jacob in his flight, Gen. 31. And in token of a covenant between them, *Jacob* made, and named an heap of ſtones there, *Galeed* and *Mizpah*. This countrey of Gilead was inhabited by the Amorites, and divided between *Sihon* and *Og*, Joſh.12.2,5. And after between *Reuben*, *Gad*, and half *Manaſſeh*, Deut 3.10---17. And *Machir*, and *Jair*, the ſons of *Manaſſeh* had large poſſeſſions here, Numb.32.39,40,41. *Jair* and *Jephtha*, Judges; *Eliah* the Prophet, *Barzillai Davids* friend, were Gileadites, Judg.10.3. and 12.7. 1 Kings 17.1. 2 Sam. 17.27. And ſo were *Zelophehad* his daughters, of the half tribe of *Manaſſeh* there, Joſh. 17.3. *Gideon* and *Abſalom* pitched their camps there, Judg.7.3. 2 Sam.17.26. Among other famous cities there, was *Ramoth* a City of refuge, Deut.4.43. among the Gadites. And *Jabeſh-Gilead*, Judg.21.8.&c. whoſe inhabitants were reſcued by *Saul* from *Nahaſh*, who would have put out their right eyes, 1 Sam.11. who after gratefully got and buried *Sauls* bones, Ch.31.11. And at this City to reſcue it out of the hands of the King of Syria, *was Ahab* ſlain, 1 Kings 22. and his ſon *Jehoram* wounded, 2 Chron.22.6. *Hazael* King of Syria did after ſmite Gilead, 2 Kings 10.33. And *Tiglath-Pileſer* King of Aſſyria, laſt of all did conquer and captive them; 2 Kings 15.29 The general meaning of this verſe is, That he deſcribeth how the Church ſhall be enlarged, and have great poſſeſſions; whereof ſee Jer. 17.26. and 32.44. and 33.13. The meaning is the ſame as verſe 17. But this chiefly is accompliſhed under Chriſt, when as the faithful are made heirs, and Lords of all things by him which is their head. See Ezek.37.16,&c.

V.20. *of this hoſt*] See verſe 11.

unto Zarepthа] A City of the Sidonians, in the uttermoſt confines of the countrey of Canaan, 1 Kings 17.9. called *Sarepta*, Luke 4.26.

which is in Sepharad] Or, ſhall poſſeſſe that which is in Sepharad. It is thought to be a City in the countrey of Chaldea; ſome take this word to be an Aſſyrian word, retained here to note ſome place or countrey in Aſſyria. As ſome Latine words are retained in the Greek text of the new Teſtament, in ſome relation to the Romans that then were Lords of Judea, as the word *Colonia*, Acts 16. 12. *Cuſtodia*, Matth.27.66. and *Flagello*, verſe 27. and *Prætorium*, John 18.28. Others ſay it is a compound word ſignifying in the end of the dominion; meaning, that when the four beaſts which have made havock of the Church ſhall be deſtroyed at the coming of the Meſſiah, then the Church ſhall receive its juſt and full bounds, be made Catholike, and the Goſpel from Jeruſalem ſhall be ſpread into all countreys, Eſay 2. 2,3,4. The bold fancies of the Jews concerning theſe places are frivolous.

V.21. *And Saviours ſhall come*] Like thoſe in the book of the Judges. Theſe are Saviours under Chriſt Jeſus, the alone true Saviour, Matth. 1.21. Theſe Miniſters coming from and under him, 1 Tim.4.16. James 5.20. This may according to the Letter, and in part be underſtood of the Maccabees, who ſubdued the Idumeans, 1 Mac.5.3. but ſpiritually and fully it is referred to the Apoſtles, and others of Chriſts Miniſters, who were to preach the Goſpel for the ſalvation of the Elect, and condemnation of the wicked.

to judge the mount of Eſau] To revenge their cruelty againſt the Jews.

the kingdom] Luke 1.33. Chriſt, true God, ſhall by his Father be eſtabliſhed everlaſting King of his Church, and of all the world. See Pſalm 2.8. Dan.7.14. Micah 4.7. 1 Cor.15.24,25,28. Apoc.11.15,17. and 19.6,16.

ANNOTATIONS on the Book of the Prophet *JONAH*.

THE ARGUMENT.

JOnah *propheecied in* Iſrael, *in the dayes of* Jeroboam *the ſecond, or a little before. But, as other Prophets, ſo he profited but little; though he had propheecied of victories and a good ſucceſſe unto them; as we ſee* 2 Kings 14.25. *Wherefore God gave him expreſſe charge to go to* Nineveh *the chief City of that great* Empire *of the* Aſſyrians; *both to ſhew, that the compaſſionate and infinitely merciful God had beams of grace to ſhine forth in the publiſhing of his bleſſed Word to the Gentiles; and alſo, that* Iſrael *might have a viſible reproof of their horrible ingratitude and ſtubbornneſſe; who, for the ſpace of many years, had not converted to the Lord; whereas* Nineveh, *by one Prophet, was converted in three dayes. At firſt, he withſtood his calling, and fled to* Joppa; *likely being hopeleſſe to convert* Nineveh, *or fearing the calling in of the Gentiles, might be the caſting off of the Jews, whereof he was loth to be the inſtrument, minding more the ſafety of the Jews, then the Glory of God. But when he had been three dayes and three nights in the whales belly. (in figure expreſſing how Chriſt ſhould die, and riſe again the third day) he went in confidence to Preach to the* Ninevites. *For after that miraculous deliverance, the Prophet cometh to that famous and populous City, and denounceth againſt it ſpeedily approaching ruine; which threatning, produced a publick Humiliation and Repentance; for which, God did* *ſuſpend the execution for a time : Whereupon the Prophet diſcovered much humane frailty , in being troubled at the effect of God mercy ; and is both familiarly reproved by the Lord, and with bowels of compaſſion better inſtructed. In this book ,* Jonah *ſetteth down his Embaſſie to the* Ninevites; *firſt, impoſed ; ſecondly, undertaken : impoſed, where the refractory Prophet is puniſhed,* Chap. 1. *and upon his prayers delivered,* Chap. 2. *Secondly, undertaken ; the effect whereof, is the ſparing of the repenting* Ninevites, Chap. 3. *and the angry Prophet is reprehended, and better diſciplined, by the merciful God,* Chap. 4.

CHAP. I.

N*Ow*] *Heb.* And intimating a connexion of this hiſtory with the courſe of his Ordinary calling, and Prophetical employment. So that we muſt not think that he was now firſt called to the Function of a Prophet ; but now called to this extraordinary Embaſſie to the *Ninevites.*

Jonah] Called, Mat. 12.39. *Jonas* after that he had preached a long time in Iſrael, among the ten Tribes about the time of Jeroboam the ſon of Joaſh, 2 Kings 14.25.

the ſon of Amittai] Of *Gath-Hepher,* 2 Kings 14.25. In the tribe of *Zebulun,* Joſh.19.13.

Ver.2. *Go*] *Nahum* was not ſent thither, nor went, but ſtayed at home, and ſoon after this time propheeied the burden of *Nineveh,* and the ruine of it, Nehem.1.1.

Nineveh] The head City of the *Aſſyrian* Empire. Built by *Nimrod,* or by *Aſhur,* Gen.10.10,11,12. Likely repaired after , or enlarged by *Ninus* ; of whom mention is made in humane ſtories. As likewiſe Babylon was enlarged by *Semiramis*; but firſt built by *Nimrod,* Gen. 10 9,10. God ſeeing the great obſtinacy of the Iſraelites, ſent his Prophet to the Gentiles , that they by their example might provoke Iſrael to repentance , or at leaſt make them the more inexcuſable. That this ſhould be a Type of the future calling of the Gentiles, is a conceit more ſubtil, then ſolid and ſound. And the ſame may be ſaid of *Naamans* converſion, 2 Kings 5. And of others like, till Chriſts coming, that took place, and remained in force, which we have, Pſal. 147. 19, 20. He ſheweth his word unto *Iacob,* his Statutes and his Judgments unto *Iſrael.* He hath not dealt ſo with any Nation ; and as for his Judgments they have not known them.

great City] For as Authours write, it contained in circuit about eight and forty miles , and had a thouſand and five hundred towers ; the height of the walls one hundred foot, the breadth ſuch, as that Coaches might eaſily paſſe by one another upon the top of it. See Jer.51.58. and at this time there were an hundred and twenty thouſand children therein, chap.4.11. See Jon.3.4. *Herodotus, Diodorus,* and others, write of it ; but they have the credit only of humane hiſtories, and are in ſome things fabulous: The greatneſſe of the City, and the doubtfulneſſe of his good ſucceſſe therein, or of the verification of his threatning expreſly concerning it, muſt not hinder *Ionahs* obedience to Gods command. He is to look up to Gods will and power, againſt all ſeeming difficulties and impoſſibilities whatſoever.

cry againſt it] An odious office, unwelcome meſſage to ſuch a City, and yet *Ionah* muſt do it, cry with open mouth, and full throat, threaten, thunder. See Iſaiah 58.1. Cry aloud, ſpare not , lift up thy voice like a Trumpet, and ſhew my people their tranſgreſſion. So muſt I*onah* do here to the Ninevites. He muſt do it ſeriouſly , as *Eliah* in mockage did bid the Prophets of *Baal* to do, 1 Kings 18. 28.

for their wickedneſſe] Like to that of Sodom and Gomorrah, the cry of it is great, their ſin is very grievous, Gen.18.20.

before me] See Gen. 18. 21. I ſee it, and will judg them for it ; they ſhall not have ſo much to do and deal with thee, as with me, do thou cite and ſummon them to my Tribunall : their greatneſſe ſhall there avail them nothing, their wickedneſſe ſhall prevail with me againſt them. See Gen.19.13.

Ver. 3. *But* J*onah roſe up*] Aſtoniſhed no doubt , and troubled, as Ezekiel was affected, when he went away in bitterneſſe , in the heat of his ſpirit, Ezek. 3. 14. A ſtrange thing no doubt it was for a Prophet to be thus ſent to an Heathen-city. It confounded him. His diffidence to prevail , his fear of danger diſtracted him, and put him on this deſperate courſe.

from the preſence of the Lord] J*onah* was not ignorant of the Lords omni-proſence, Pſal.139.7. ſaith *David,* whither ſhall I go from thy ſpirit ? or whither ſhall I flee from thy preſence ? verſe 8. If I aſcend up into heaven, thou art there ; if I make my bed in hell, behold thou art there, verſe 9. If I take the wings of the morning, and dwell in the uttermoſt parts of the ſea, verſe 10. Even there ſhall thy hand lead me , and thy right hand ſhall hold me, verſe 11. If I ſay, ſurely the darkneſſe ſhall cover me, &c. Even hell is naked before him, and deſtruction hath no covering, as J*ob* ſaith, Chap. 26.6. But the meaning is, that J*onah* went from the Land of Iſrael, where God made his aboad in grace and vertue , and where he appeared to his Prophets : Or it is a phraſe taken from ſlaves , who by ſtealth run away from their Maſters ſervice ; to ſhew that he did run away from the vocation whereunto God had called him , and wherein he would have aſſiſted him. This ſheweth his weakneſſe, that would not promptly follow the Lords Calling , which is the rule of our life, and ground-work of all our undertakings, and actions : but he caſt off the yoak , and gave place to his own carnall reaſon, which perſwaded him that he ſhould nothing at all profit there, ſeeing he had done ſo ſmall good among his own people. See Chap. 4. 2. where he pretends moreover another cauſe of his flight.

J*oppa*] Or Japho a Sea-town of Judea. See Joſh.19 46. 2 Chron. 2.16. Ezra 3. 7. where *Peter* raiſed *Dorcas,* Acts 9. and whence he was ſent for to convert *Cornelius,* Acts 10. This was the Haven and and Port to take ſhipping for Tarſhiſh.

Tarſhiſh] To Cilicia, where the chief City Tarſus was : the place of *Pauls* birth, Acts 21.39. and 22. 3. Some by Tarſhiſh underſtand only the Sea : See Geneſis 10. 4. And indeed the Sea , but chiefly that Sea between Judea and Cilicia, is often ſo called in Scripture, becauſe that was moſt of all frequented by Mariners and Merchants of the Jews. But J*onah* here hath mind of ſome further voyage, then only to go to Sea.

from the preſence of the Lord] Theſe words repeated imply , his confeſſion of this his fooliſh rebellious fault. It is not for us to ſeek vainly to excuſe him.

payed the fare] To ſecure and expedite his paſſage unto Tarſhiſh, that no queſtion concerning his fare might delay or hinder it. He payes the fare before-hand, before he ſet foot in the ſhip , ſo diligent are men many times to remove all rubs out of that way which leads to their own deſtruction. All this ſhewes the perverſe obſtinacy, and ſetled wilfulneſſe of his mind to go on in this ſin ; that all this while, in his way and journey thither , he relented and repented not, to ſubmit himſelf to Gods call and command : but ſtill holds out againſt all checks of conſcience, and all occurrences whatſoever, that might have altered him : and reſolves to perſiſt , and to proſecute his open oppoſition and rebellion againſt the Lord. And ſurely all they that do not willingly obey, but wilfully reject Gods commands, do in effect, with J*onah,* flee from the preſence of the Lord : they are fugitives and runna-gates from God, and turne the back upon him : 2 Chronicles 29.6. Nehemiah 9. 26. Jeremiah 2.27. and 32. verſe 33.

Ver.4. *ſent out*] Heb. caſt forth ſo ſuddenly and vehemently, that the Heathen Mariners perceived it to be ſome extraordinary judgment from God. God is the Lord of Windes, and Tempeſts, of Sea and Land, Pſalm 147. 18. and 107. 25. Chance and Fortune are but the fictions of mens brains. Whether it be in a calm or tempeſt, in fair or foul weather, in proſperity or adverſity, we ſhould ſo carry our ſelves , as thoſe that know both to be ſent out by the ſame Lord.

a mighty tempeſt] Verſe 12. Acts 27.18,20.

was like to be broken] Hebr. Thought to be broken. See Mark 4.37.

Verſe 5. *Then the Mariners were afraid*] Why ſhould they be endangered by this Tempeſt, which was ſent upon J*onah?* Mariners and others likely were in the Ship, and other Ships too in this Tempeſt, why ſhould they ſuffer for J*onah's* fault ? We ſee this uſuall in the courſe of Gods judgements. The Hoſt of *Iſrael* ſuffered for *Achans* fault : The Kingdome ſuffered for *Davids* ſin of numbring the people : Infants and Children ſuffer in common calamities for their Parents ſinnes. This likes not the wiſdome of the fleſh, that would ſquare out Gods Judgements according to our carnall capacities, and ſhallow reaſonings. But we may eaſily know, that in the beſt and moſt innocent ſort of people that are wrapped in common calamities, there is matter of ſin enough for Gods juſtice to work upon, and leſſe do they ever ſuffer then they have deſerved. The Mariners fear ſhews it was no ſmall Tempeſt that ſo affrighted them , that were accuſtomed and hardned to dangers by Sea.

and cryed] Feare drives to prayer, extremity of danger to ſtrong and loud cryes in prayer, Pſal.78.34. Judg. 10. 10. Matthew 8.25.

every man unto his god] The barbarous and heathen Mariners forced to confeſſe a God, a Deity : All Nations, and all men, yea, the man called an Atheiſt in his kind , agree in this , but differ in knowing what and who he is. The Poets feign *Æolus* to be the god of the Windes and Storms, and *Neptune* of the Seas.

forth the wares] So ſweet and dear is life to man , he will loſe and caſt away all to ſave and keep it, Job 2.4. Eccleſ.11.7.

ſides] Into one of the ſides. Plurall for the ſingular ; ſo in the Goſpel, the Diſciples are ſaid to murmure at the waſte of that ointment, Mat.26.6. that is, as ſome take it, one of the Diſciples, namely, *Judas*, John 12.4. And ſo the thieves which were crucified with Chriſt, Matth, 27.44. that is, one of the malefactours, Luke 23.39. is ſaid to rail on him. *Jonah* did as one that would caſt off his care and ſolicitude, by ſeeking reſt and quietneſſe.

faſt aſleep] Not in aſlumber, as Matth. 25. 5. and Pſalm 132. 4. and Cant.5.2. but in a ſound, heavy, deep and dead ſleep, as that Acts 20 9. as faſt as that 1 Sam.26.12. and Judges 4. 21. A wonder is this, and prodigy, that in all this ſtir and tumult and danger the Windes whiſtling, roaring, *qua data porta ruunt*, *&c.* the Sea working, raging, ſwelling, froathing, foaming, boiling like a pot, the waves mounting up to heaven, *montes volvuntur aquarum*, and ſinking down again to hell; the Ship tumbling and toſſing like a Tennis-ball, the Mariners running up and down, and at their wits end, that yet *Jonah* ſhould thus ſleep: yea, though none of all this had been, yet a wonder he could enjoy any quiet ſleep, having ſuch a guilty galled conſcience within him. Surely a marvellous ſupine and deſperate wretchleſſeneſſe of himſelf and his eſtate had ſeized upon him, and benummed him. So dreadfull a thing it is openly to rebell againſt God; and thus it is ſpiritually plagued here.

Ver. 6. *So the Ship-maſter*] The rude Mariner ſchools the Prophet; and ſo did an Heathen King reprove *Abraham* and *Sarah*, Geneſis 20.16. Yea, the Aſſe reproved the madneſſe of the Prophet, 2 Pet.2.16.

O ſleeper] That canſt ſleep now, when all the reſt ſtand ſo agaſt with the horrour of preſent death! art thou deprived of all ſenſe and underſtanding?

call upon thy God] He knew God was to be called upon in this caſe. But not knowing the true God, he could not direct *Jonah* to him, but leaves him to the liberty of his own God. Heathens dreamed of a multitude of gods, and ſo had ſeveral gods in ſeveral Nations, ſee verſe 5. As they then had called on their idolls, ſo he bids *Jonah* call upon his God: which declareth that idolaters have no ſtay nor certainty, but in their troubles ſeek they cannot tell to whom.

if ſo be] Though commonly there is no great piety among ſhipmen, yet he knew their lives were in the hands of God, and if he would be propitious, and his face ſhine favourably upon them, they ſhould not periſh in the ſea. But doubtfull he was of Gods favour herein; and therefore tries all means and wayes for it. Thus it was with this heathen man and mariner.

Ver.7. *let us caſt lots*] No doubt this was not their ordinary courſe, thus to caſt lots in tempeſts: But obſerving this tempeſt to be extraordinary, not without Gods ſecret providence, they conjecture that there was ſome body in the ſhip that was guilty of ſome grievous ſin: wherefore they deſire to diſcover the truth by lots, according to the Heathens cuſtome; but God is preſident over them, Proverbs 16. 33. We may be ſure they ſaw ſome extraordinary ſigne of Gods revenging hand in this tempeſt, which drove them to this un-uſual courſe of dealing. In Scripture we find lots uſed at Gods command by *Ioſhuah*, in dividing the land to the twelve Tribes; enjoyned, Numbers 26. 55. and performed, Joſh. 14. 2. and 18.6. And in diſtributing the fourty eight Cities to the Kohathites, Gerſhonites, and Merarites, Joſh.21. *Aaron* and his Succeſſours were to caſt lots upon the two Goats, Levit. 16. 8,9. In *Davids* time we find the Prieſts diſtributed by lot into twenty four orders, or courſes. And ſo the ſingers, and the doors of the Temple, and Courts among the Porters, 1 Chron.24.25,26. Chapters: In *Nehemiahs* time we find lots caſt for the bringing in the wood-offering; and for the men that ſhould inhabit Jeruſalem, Nehemiah 10.34. and 11.1. we find *Saul* choſen King by lot, 1 Sam. 10. and *Matthias* to be an Apoſtle, Acts 1. 26. We read wicked *Haman* had Pur or lot caſt for the happy moneth and day of his deſign againſt the Jewes; Eſther 3.7. And ſo had the four ſouldiers for Chriſts ſeamleſſe coat, John 19. 23, 24. And for the reſt of his garments. And the enemies of Gods people dividing them and their goods for a prey, caſt lots upon them, Joel 3.3. Obadiah 11. And ſo was Nineveh dealt withal, Nahum 3.10. The uſe of them is not to be common, but in caſes neceſſary, where no other way or means is left; and when and where we have Gods command, or the equity of it, or ſome peculiar inſtinct.

for whoſe cauſe] They had all and every one cauſe enough in themſelves, if they could have ſeen it: yet here they conceived, and that rightly, of ſome extraordinary cauſe of this extraordinary tempeſt, in ſome particular perſon. And this extraordinary cauſe every one of them was ready enough to put off from themſelves; thinking themſelves, though ſinners, yet not ſuch ſinners as to deſerve this extraordinary judgment: they could ſo well ſooth up themſelves and extenuate their own ſins.

and the lot fell upon Ionah] Thus was *Achan* taken, Joſh.7. and *Ionathan*, 1 Samuel 14. 42. See Proverbs 18.18. and 16.33.

V.8. *Then ſaid they*] Nothing doubting of the truth of the lot, and of the diſcovery made by it; And as the Poet ſaith,

Aſſenſere omnes, & quæ ſibi quiſque timebat,
Vnius in miſeri exitium converſa tulere.

Tell us] They require of him the grand cauſe, and other particulars incident thereunto. They thought they could not be too inquiſitive in this exigent and extremity of danger.

what is thine occupation] They enquire of his trade, leſt he ſhould be an idle man.

what is thy country] He was then a ſtranger to them, and they to him. They would ſift out any thing that might imaginably any way conduce to the main matter.

V. 9. *I am an Hebrew*] Of whom and whoſe Religion the Heathens had heard much, and many great things; though they believed little, and applied leſſe to themſelves.

and I fear] Worſhip and ſerve; for ſo is fear often taken: my Religion is to ſerve and worſhip him only.

the Lord, &c.] Not any falſe and feigned god and idol of the Gentiles. This he doth not to excuſe himſelf, but to aggravate his fault. The confeſſion whereof he adjoyns here, as appears in the next verſe. Thus was *Ionah* now humbled, and his ſtubborn rebellious heart broken. Thus the tempeſt and ſight of his deſperate danger wrought upon him, when God applied this violent remedy to his diſeaſes.

V.10. *exceedingly afraid*] *Heb.* With great fear: deeply apprehending the God of *Ionah* to be the only true God, and a dreadfull revenger of ſin and rebellion againſt him:

Why haſt thou done this?] What great fault haſt thou committed? Or rather, why haſt thou thus ſinned in fleeing from the Lord? As the Ship-maſter reproved him before, ſo now all of them fall upon him. He that would not be ſubject to Gods command, is now lyable to the cenſures, conviction, and condemnation of rude barbarous men, which he doth now patiently endure and undergo without any grudging or murmuring.

had told them] Freely now and fully confeſſing his fault, without pleading any excuſe or mitigation of it.

V.11. *What ſhall we do?*] They were brought by his word into a reverence of him, that they durſt not touch him whom they knew now to be a Prophet of the true God; elſe no doubt, they would ſoon in that danger have caſt him over-board, the lot lighting upon him.

unto thee] He it is whom they conſult in this extream perill; the Prophet, and no other.

may be calm unto us] *Heb.* May be ſilent from us.

wrought and was tempeſtuous] Or, grew more and more tempeſtuous. *Heb.* went.

V. 12. *take me up*] This in *Jonah* was not the ſpeech of a deſperate man offering himſelf and egging others on to his death: but a patient ſubmiſſion and ready yielding to that ſentence, which he was perſwaded God had ſummoned him unto, and pointed him out as it were by the finger to undergo.

for I know] By diſcourſe of reaſon more then by the lot; by the inward touch of mine own conſcience, as by divine inſtinct and revelation. And this argues his faith and repentance: He murmures not againſt God for this ſeverity: but is as *David*, Pſalm 39. 9. as Levit. 10.3. He willingly undergoes the guilt and puniſhment, gives God the honour of his juſtice, and takes to himſelf the ſhame of his ſinne.

V.13. *the men rowed*] *Heb.* Digged. They were ſo ſtrucken with ſuch an awfull reverence and regard of the Prophets perſon, and of his God; and ſeeing him ſo doom himſelf, and ſo willingly and humbly ſubmit thereunto, the more they ſought in pity and commiſeration to ſpare and ſave him; even with the venture of their own lives; They would try all means to the utmoſt to ſave him, before they would execute his own ſentence upon himſelf, ſo full were they of humanity, and tender of a mans life.

but they could not] Gods power and providence over-ruled all. He had a further end in it; and hereby he would ſhew how hainous a ſin it was to diſobey his will, and rebell againſt his command.

Ver.14. *They cryed unto the Lord*] To Jehovah the true God, to *Jonah's* God. Thus and thus ſoon they profited in the ſchool of affliction.

We beſeech thee] Thus earneſtly they pray. So Mat.8.25. This declareth that the very wicked in their neceſſities fly unto God for ſuccour; and alſo that they are touched with a certain fear to ſhed mans blood, when as they know no manifeſt ſign of wickedneſſe.

innocent blood] Mans blood is dear to God. The ſhedding of innocent blood is a crying ſin, Gen. 4. 10. and 9.6. Apoc. 6. 10. The guilt of it galls and agaſts the conſcience by the light of nature it ſelf. See Acts 28.4.

as it pleaſeth thee] Herein they excuſe not themſelves, by caſting the blame upon God; nay, they aſcribe to God the praiſe of his juſtice, the honour due unto him, thus; We do acknowledg in all this, expreſſe ſigns of thy power, juſtice, and ſupream providence; to which becauſe we will not diſpleaſe thee, we ſubmit our ſelves to perform this execution. They meddle not with Gods ſecret will; but take his revealed will for the rule of their actions.

V. 15. *and caſt him*] Thus God deals with his Prophet for his open rebellion, though formerly he had been faithful in his office and able thereunto, and otherwiſe would not now have been choſen out, deſigned, and ſent to Nineve. This now muſt needs be a woful caſe to *Ionah.*

and the ſea ceaſed] *Heb.* Stood. It ſmooths its face inſtantly then, and not till then. A manifeſt ſign of Gods hand in all this action. See Matth.8.26. Pſalm 89.9. and 107.29. and 93.3,4.

V. 16. *feared the Lord*] The effect and fruit of this miraculous calm in the Mariners. This increaſed their fear, and holy reverence of the true *Iehovah.* They were touched with a certain Repentance of their life paſt, and began to worſhip the true God, by whom they ſaw themſelves ſo wonderfully delivered, yet whether this were a ſervile feare onely; and they fell away afterwards, we cannot determine; but may rather hope the beſt, that this feare did open them the doore to true piety.

and offered a ſacrifice to the Lord] *Heb.* Sacrificed a ſacrifice; Sacrifices were uſuall and frequent among the Heathens in the ſervice and worſhip of their idolls; And it may be firſt, and moſt derived from the Jewes; But here theſe Mariners ſacrifice not to their idolls, but to the true *Iehovah.* The true God here gained at leaſt of them this acknowledgement and teſtimony of him, and his glory and worſhip.

and made vows] *Heb.* vowed vows, of Praiſe and Thankſgiving for their deliverance and ſafety, which they would perform, when they came on ſhore. This we ſee the very light of Nature did lead them unto. And for vowes, we have much direction in Scripture; both what it is to vow, and who may vow, and what things they may vow, with many injunctions to perform the vows, and many examples of them that did it. Vowing is a voluntary ſervice of a free-will offering to God. It is no ſin not to vow, Deut.23.22. It is to be yeilded only to the Lord, Pſalm 65. 1. To the moſt High, the mighty God of *Iacob.* It is a binding of the ſoul by an oath to the Lord, Numb.30.2. And this may any do, that are not under the power of another; as Maids and Wives; of whom, ſee Numb.30. The things vowed muſt be lawfull, and good, as to afflict and humble the ſoul, Num.30.13. To get temporall bleſſings, children; ſuſtenance, protection, deliverance out of troubles and dangers, victories over our enemies; to deſtroy Gods enemies; to give beaſt, houſe, field, and the like, to the Lord; as alſo to build, dedicate, and the like, for the maintenance and furtherance of Gods worſhip and ſervice; to give thanks and praiſe to God for his Bleſſings. And in the Levitical Law to offer voluntary Sacrifices, with caveats what they muſt be, and where offered; ſee Levit.22. ver. 23. Deut.12.5,6,11,17,26. and 23.18. Malach.1.14. And to be a *Nazarite,* Numb.6. But baſe or ſinfull things we muſt not vow unto the Lord, Deut.23.18. As *Micahs* Mother did vow, and dedicate ſilver, to make Idolls, Judges 17.3. And the Idolatrous women of the Jews in Egypt, vowed to burn incenſe to the Queen of heaven, Jeremiah 44.25. And thoſe murderers in the Acts to kill *Paul.* And unlawfull, and ungodly, moſt an end, are the vows among the Papiſts. Juſt and holy vowes, which have gone out of our lips, and we have promiſed with our mouths, are ſtrictly charged to be performed, and care hath been kept by Gods people accordingly. See Deut.23. 21,23. and Pſalm 22.25. and 50.14. Pſalm 76. 12. and 61.8. Proverbs 20.25. Eccleſ.5.3,4. Nahum 1.15. Examples of ſuch as made vowes are many. Thus did *Iacob*; Gen.28.20. *Iſrael*; Numb.21. 1,2. *Iephthah*; Judg.11.36,39. *Hannah,* 1 Samuel 1. 11. *Bathſhebah,* Prov.31.2. *David,* Pſalm 66.13,14. and 56.12. When he was at *Gath*; and Pſalm 132.2,3,4,5.and 116.14,18. Our Prophet *Jonah,* Chap.2.9. *Paul,* Acts 18 18. and chap.21.23.

V. 17. *the Lord had prepared*] See Gods providence and power, in and over the Sea and the fiſhes in it. See Luke 5. verſe 6. John 21.6. God prepared the fiſh both to devoure him and preſerve him.

belly of the fiſh] *Heb.* Bowels. Thus the Lord would chaſtiſe his Prophet with the moſt terrible ſpectacle of death; and thereby confirmed him alſo of his favour and ſupport in this his charge which was enjoyned him.

three dayes] A moſt wofull time to him; all the while to be thinking of Gods terrours to him, and wrath upon him; and not to have that comfort in death, whereof *Job* ſpeaks, Chap. 14. 13. and 3.13--25. Yet his caſe and condition, his Prayer, and hope, appears fully in the next Chap. His living all this time in the fiſhes belly was miraculous. To this time our Saviour relates and alludes, Mat.12.29,40. and 16.4. Luke 11.30.

CHAP. II.

Verſe 1. THen *Jonah prayed*] Then, in this deſperate ſtate and condition.

prayed] He did not ſo before, when he was at liberty, and fled from God. Here is now a change wrought in him. He wreſtles againſt deſpair under this ſtrange hand of God upon him; and recovers ſome hope; elſe he would not, and could not have prayed.

to the Lord his God] Here is the root of Faith, to run to God, and to lay hold on him as his God, when God thus ſtrangely overwhelmed him with his heavy judgment.

out of the belly of the fiſh] Which he calls the belly of hell, or of the grave: ſuch a place of darkneſſe, out of this priſon, and dungeon. This gave life and liberty to his prayer. See Pſalm 130. 1. Being now ſwallowed up of death, and ſeeing no remedy to eſcape, his faith burſt out unto the Lord; knowing that out of this very hell he was able to deliver him.

V. 2. *And ſaid*] Not the words themſelves, as they in order follow; as appears verſe 6.9. But theſe were his thoughts, wiſhes, diſtractions, tentations, wreſtlings in himſelf, and the ſubſtance of his deſires to God, whiles he was in the fiſhes belly. He was firm in this, That God was to be ſought unto; and being ſeriouſly ſought unto, that it would not prove to be in vain, Eſay 45.19. Theſe things were ſet down in writing by him after his deliverance, with the addition of thankſgiving. See on Pſalm 142.1.

I cryed] The ſumme of all is ſet downe in this verſe: and that twice over. That he prayed to God, and that God did hear him; That he was in diſtreſſe, and God did help him. His prayer earneſt and ardent, wreſtling with God againſt all difficulties, and impoſſibilities, and his deliverance wonderfull, beyond all reach of humane reaſon. And this it ſelf ſhewes, that this was both ſpoken and written by him after his deliverance: ſee Pſalm 142.1.

by reaſon of mine affliction] Or, out of mine affliction.

hell cryed] Or, the grave. *Heb. ſheol.* For he was in the fiſhes belly, as in a grave, or place of darkneſſe.

Verſe 3. *For thou haſt*] Here he amplifies his diſtreſſe, in many words, and eaſie to be underſtood. Such it was, as in all judgement of fleſh and blood, might have drowned his Faith, and Hope; as well as his body. He looks not to the men that caſt him over-boord, but to God and his hand in it.

midſt of the ſeas] *Heb.* heart.

Verſe 4. *Then I ſaid*] Theſe ſtreights brought him to theſe diſputes of deſpaire; to theſe perplexities and agonies.

I am caſt out] Conſidering his caſe, and the cauſe of it; his ſin and Gods anger; both ſo eminent, and tranſcendent: This drives him into this ſore and diſtracting Temptation. He remembred not that, Leviticus 26. 44. Nor was of that perſwaſion, Lamentations 3. 31, 32, 33. but rather inclines towards that of *Cain,* Geneſis 4.13,14. Thus he laboured between hope and deſpair, conſidering the neglect of his vocation, and Gods Judgements for the ſame: But yet in the end Faith got the victory; as appears in the next words.

yet I will look] Though the gate of mercy ſeeme ſhut, the hope of pardon cut off, and mountaines of oppoſitions ſtand up againſt me, yet I will look up, and over-look all theſe. Thus his Faith wreſtles and holds out its ſhield in all theſe conflicts, and againſt all theſe aſſaults, as Pſalm 42. 5. 11. and 43. 5. He deſpaires not, but rather checks his own diffidence and diſtruſt, wiſhing and hoping for mercy.

toward thy holy Temple] He animates himſelf to hope, by mentioning and remembring the Temple, and the promiſes made to it, and by it; and his former intereſt in it, and the ſervices of it.

Ver. 5. *The waters*] Againe he enlargeth himſelfe upon the wofulneſſe of his eſtate, which might have amazed him with terrour, and kept him from any hopefull addreſſe to God by prayer; knowing all this befell him for his open rebellion againſt God.

even unto the ſoul] Bringing me into danger of preſent death. See Pſalm.69.1,2.

the weeds] To wit, which the fiſh had ſwallowed; or, ſo deep was I in the bottom of the ſea, as if the weeds that grow there had been wrapped about my head.

Ver. 6. *to the bottoms of the mountaines*] *Heb.* Cuttings off. Great Mountaines and Promontories are there along that Coaſt of the Mediterranean Sea; to the roots, and feet whereof he deſcended in the fiſhes belly.

barres] A terme taken from priſoners. The meaning is, I am in the ſea as it were in a ſtrong priſon; ſhut up and barred from the earth, and land of the living on all ſides, by thoſe ſteep rocks.

for ever] Unleſſe thou do miraculouſly relieve me. For upon all this, no leſſe could reſtore him then a miracle.

yet] Thou haſt delivered me from the belly of the fiſh and all theſe dangers; as it were raiſing me from death to life. Therefore this was indited after his deliverance; this being his thankſgiving for it.

corruption] Or, the pit.

O Lord, my God] He prayed in ſome faith. And here is the triumph of his faith, upon the hearing of his prayer. For by this means Faith groweth gloriouſly.

V. 7. *fainted*] Was ſo anxious and perplexed, that it fell as it were into a ſwoun; and all my thoughts and devices could not eaſe or diſ-burden my cares; but they tormented me only, and recoiled and redounded back upon mine own head. See Pſalm 42.4. and 22. 14. and 102. Title of the Pſalm, Job 30.16.

I remembred the Lord] And his mercy of old, as Pſalm 42. 6. and 77.5---12. Thus ſtill he kept his ground, and held up his hope, though with wonderful difficulty.

and my prayer] Whereby he now fled to him in hope, as formerly he had fled from him by rebellion. Thus prayer is our ſhoot-anchor in all ſtorms and tempeſts.

came in] Was not ſhut out; as Lam. 3. 8, 44. but had entrance, and found acceptance; as Pſalm 66. 19. and 88. 2. See Eſay 65. 24.

holy Temple] To wit, in heaven, Gods dwelling place in glory: the repreſentation whereof was in the Temple of Jeruſalem; to which alſo no doubt *Jonah* had relation here, and to the promiſes annexed to it.

V.8. *They*] *Jonah* upon conſideration of the premiſes, ſets out the falſe, deceiving, vain courſes of ſinners; whereunto he ſecretly oppoſeth his own piety and practice.

lying vanities] They that depend upon any thing ſave upon God alone. Thus he calls and ſtiles all ſuch dependencies whatſoever men frame and fancy to themſelves.

own mercy] They refuſe their own felicity, and that goodneſſe which they ſhould elſe receive of God, if they obſerved him alone, and can receive of no other; as himſelf finds by his preſent experience. See Jer.2. 13., Pſalm 36. 9. Jer. 17. 13. and 18. 14. and Eſay 46.7,8.

V.9. *But I will*] Though idolaters, to their hurt, do otherwiſe obſerving lying vanities, and aſcribing their deliverances to their vain lying idols; yet I will apply and addict my ſelf ſolely and wholly to God, in whom alone all hope of help and happineſſe remaineth.

of thankſgiving] Pſalm 50.14,23. and 116.17. Hoſ. 14.2. Heb. 13.15.

I will pay] See on Chap.1.16.

ſalvation is of the Lord] Pſalm 3.8. It is to be aſcribed to him and to no other, as *Jonah* doth in this preſent caſe.

V.10. *ſpake unto the fiſh*] Gods ſole word made and commands all things, Gen.1.3. Pſalm 105.31,34. and 107.25. Eſay 43.6. and 44.27. and 7.18.

vomit out] A miraculous both preſervation in the belly of the fiſh, and deliverance out of it. And this may ſerve as an image and type of our preſervation in the grave, and our reſurrection from the dead, by one and the ſame Almighty power of God.

CHAP. III.

CAme unto Jonah*] This is a great declaration of Gods mercy, that he receiveth him again, and ſendeth him forth as his Prophet, which had before ſhewed ſo great infirmity.

the ſecond time] Gods wonderful mercy without any merit of *Jonah* after his ſo foul a fall; freely to reſtore him to his Prophetical office and honour.

V.2. *Ariſe*] See on Chap.1. verſe 2.

that great City] Though thou be a ſingle man, a meer and mean ſtranger unknown, unregarded; yet go againſt that great City, the greateſt City then of the world, ſo great and populous, as it might ſeem to be a region or countrey; a Heatheniſh, proud, ſinful, ſecure City. He re-minds him of this, to forewarn and fore-arm him with invincible magnanimity againſt the ſeeming difficulties and dangers incident to his office and charge.

that I bid thee] Whatſoever it be. See Chap.1. verſe 2.

V.3. *So Jonah aroſe*] Before, he aroſe to flee from his charge and vocation, from Gods call and command: Now he aroſe, and addreſſeth himſelf to it; conſults not with fleſh and blood, but by faith overcomes all obſtructions, knowing he had God on his ſide who had ſo wonderfully ſaved him: with reſolution therefore and boldneſſe, he ſets forward. Thus he profited under the Rod in the School of afflictions; and ſo good are chaſtiſements to us, Pſalm 119.67,71.

according to the word of the Lord] All he minded now was his obedience to God and his command; he gave up himſelf wholly to be guided and ruled by him. A good change.

an exceeding great City] *Heb.* A great City of God. For the Hebrews do extol the greatneſſe of things, by adding the name of God to their ordinary names: as Cedars of God, Pſa.80.10. mountains of God, Pſal.36.6. the wreſtlings of God, Gen.30.8. See Annot. on Ezekiel 40.2.

three dayes journey] In circuit, ſay ſome; and that going leaſurely to go through the ſeveral ſtreets, ſay others: in length and breadth, ſay others: and Heathen Writers moſt accord herewith. They mention 400 *ſtadia*. And a *ſtadium* contains 125 paces: and ſo 8 *ſtadia* our mile. See on Ch.1. verſe 2. It is not ſo likely that thoſe Authors ſhould feign or fail in ſo notorious a thing as was the quantity of that ſo famous a City.

V. 4. *into the City a dayes journey*] Not going on ſtraight forward, ſay ſome, but by pauſes and at times, going on from place to place, as his charge required. But nothing hinders, but it might be that he went on ſtraight forwards, and that day converted many. And after in the dayes following converted more, till there was a general converſion of the City.

and he cryed] He doth not make any ſtay, firſt of all to view the City, what were the manners and conditions of the place and people: how he might with beſt conveniency, and leaſt danger, preach and publiſh his dreadful un-welcome meſſage: But without any ſuch carnal reaſonings, as ſoon as he came to the gate of the City, he ſtraight falls on without any reſpite of time to execute Gods command, and his duty. And that not fearfully muttering his meſſage; but with open cry and proclamation: ſuch courage and boldneſſe he had now attained to.

yet fourty dayes] Here is no ſweet invitation, and allurement to repentance; no condition or exception expreſſed, nor promiſe of pardon made, or conditionally intimated: no ſuch preaching as that Ezek.18.21. and 33.14,15,16. But *Jonah* is *Boanerges*, a ſon of thunder: his ſermon as a thunder-bolt. The condition, it ſeems, God reſerves to himſelf, and is here to be underſtood. See Gen. 6. 3. and Chap. 20.3. And ſo are all the threatnings and promiſes of the Law conditional, 1 Pet. 3. 20. And if this condition were not underſtood, what needed the Lord to have ſent the Prophet to them? He might have deſtroyed them without this ſending, and warning, as he did uſually deal with other Heathen Nations, as we read in the Prophets. But he thus ſends *Jonah* to the Ninevites, that by his warning they might ſpeedily provide for their own ſafety, by timely repentance. Herein vouchſafing them that favour, which otherwiſe was peculiar to his own people, Amos 3. 7. what danger in all humane reaſon might this preaching have procured to *Jonah*? But now he feared nothing, but diſobedience to God.

V.5. *believed God*] Matth. 12. 41. Luke 11.32. and his word preached by *Ionah*: for he declared that he was a Prophet ſent to them from God, to denounce his judgments againſt them. See Exod.14.31. And they moſt likely had heard of his wonderful deliverance out of the Whales belly: which argument might work much upon them.

and proclaimed a faſt] Being in all likelihood by *Ionah* told of their ſins, and that God was the avenger of them. This faſt the people ſeem voluntarily to undertake to keep; and after to be alſo authorized and enjoyned by the Kings command; who would alſo be partaker thereof. But yet more likely the command came firſt from the King himſelf, and his Nobles, v.7. Of Faſtings, ſee on Joel 1.14. As we have this example of faſting here, ſo we have many more in Scripture, of *David*, of *Daniel*, *Nehemiah*, and of *Anna*, *Iohn Baptiſt*, *Paul*, and others; of *Iehoſhaphat* and his people: of *Ezra*, and his company; of *Eſther*, and the Jews; of the people in the Babyloniſh captivity; yea, of wicked *Ahab*, and the proud Phariſees.

V.6. *For word came unto the King*] Here is a declaration how the Ninevites came to proclaim a faſt, and put on ſackcloth; not by their own power and authority, but by the Kings command.

and he aroſe from his throne] A rare example in the Monarch of the world, and the more rare, all circumſtances being duely conſidered. And in all likelihood his hearing of *Ionah's* being in the Whales belly was a great inducement hereunto: beſides that, God filled his Word in *Ionah*'s mouth with his own Spirit, and clothed it with his own power.

robe] See Exod.33.4,5.

ſackcloth] Gen. 37.34. See Annotations there.

ſate in aſhes] Job 2.8, and 42.6. 2 Sam.13.19. Eſther 4.13. Eſay 58.5. Jer.6.26. Lam.2.10. Dan.9.3. Theſe ceremonies and outward rites, are only uſeful as they teſtifie the truth of the inward ſorrow and repentance of the heart, and help and conduce thereunto; without that they are frivolous and hurtful, 1 Tim. 4. 8. And they are uſed only in extraordinary caſes.

V. 7. *And he cauſed*] See on verſe 6. And ſo ſoon and ſuddenly he did it. He did not rage and ſtorm at ſuch words, at ſuch a ſermon. He did not as *Ahab* did, 1 Kings 18.17. or as *Iehoiakim*, Jer. 36. 23. and chap.26.23. Or as it is, Amos 7.10. But thus he humbles himſelf.

publiſhed] *Heb.* Said.

nobles] *Heb.* Great men.

nor beaſt] The threatning was againſt the whole city, And all things in it. All the creatures, as they were made for the uſe of man, ſo they ſuffer for the ſin of man; and man is puniſhed in them, and the loſſe of them: man, in their puniſhment, ſees what he deſerves. The meaning then is, not that the dumbe beaſt had ſinned, or could repent; but that by their example man might be aſtoniſhed, conſidering that for his ſin the anger of God hanged over all creatures; and that their loughings and bellowings might the more excite the people to lamentations and howlings.

taſt any thing] For a certaine limited time, which likely was a whole day at leaſt.

and beaſts be covered] It may be, according to the cuſtom of thoſe days, the beaſts they uſe to ride upon, and imployed for carriage, were wont to be covered and trapped : but in time of mourning they took thoſe ornaments off, and covered them with hair-cloth , and ragged clothing.

and cry mightily unto God] The King of *Nineve* can reſolve of no way for help, but prayer. And that muſt be ſtrong prayer ; as Heb. 5.7. 1 Sam.15.11. Pſal. 22.2. and 69.3. and 119.145. Luke 18.7. Thus far he by the light of nature. And ſo did the marriners. Chap.1.5. He commandeth that the men ſhould earneſtly call unto God for mercy.

yea, let them turn] He reſts not in the external Rites , but comes to the true touch of Repentance, the effects and fruits of it ; every one to turn from his evil courſe of life, to change his manners and become a new man.

and from the violence] He inſtanceth in one particular ſin, which likely reigned much, if not moſt, in that city.

is in their hands] Whereof he is guilty, as if his hands were ſoiled therewith, Pſal.7.3.

V. 9. *who can tell*] The king then doth not utterly deſpair ; but entertains ſome hope of help. Faith is mixed with doubting ; yea even ſo in Gods true children. And this queſtion here may note out difficulty, as well as diffidence. See Joel 2.14.

will turn] Towards us in grace and mercy.

that we periſh not] He acknowledgeth that their ſafety, or periſhing lay wholly and ſolely in the hands of God, in his favour, or diſpleaſure.

V. 10. *And God ſaw*] This is called repentance, by our Saviour, Matth.12.41. But likely in a large acceptation. This may ſeem rather, by the ſequent hiſtory of them, and their dealing againſt the Jews, to ſavour of *Pharaohs* and *Ahabs* repentance, then to be a real and ſound converſion to God. See the book of Nahum. They were like thoſe. Pſalm.78.34,36,37.57.

their works] That is, the fruits of their repentance which did proceed from their credence to the words of the Prophet. Theſe are looked more after, then ceremonious rites. Not yet that their works merited their pardon, but that they ſhewed ſuch a qualification to be in them, as is in ſuch to whom God promiſeth freely, out of his meer mercy, to give a gracious pardon.

God repented] by recalling his ſentence which was but conditional in his decree, and minde ; whereof he gave likely either little or no notice by *Jonah*. See Geneſ.6.6. and the Annotations there ; Gods dealing here with *Nineve* is not much unlike his dealing with *Ahab*, 1 Kings 21.27,28,29.

CHAP. IV.

Verſe 1. **B***ut it diſpleaſed*] Not onely for fear of being thought a falſe Prophet : but alſo for the zeal of Gods glory, which he thought was wronged by this change; And for affection he bore to Gods People ; who had then no greater enemy to fear, then the empire of *Aſſyria* ; as by effect it appeared not long after. And hereupon ſome would excuſe *Jonah* from all fault in this ; but in vain : Should he be diſpleaſed with Gods doing ? with his work of mercy ? ſo great a mercy ? and he thereat ſo exceedingly diſpleaſed ? ſo very angry ? beyond all mean and meaſure ? Himſelf ſets out his own ſin , and God himſelf reproves him for it ; both which will more appear hereafter. Thus the Prophet falls fowle upon God ; and that ſo ſoon after ſo miraculous a mercy and deliverance vouchſafed him. He was it ſeems too litteral a Doctour , taking and preſſing the bare words, without any reſtriction or reſervation.

V. 2. *And he prayed*] A paſſionate diſorderly prayer ; expoſtulating and quarrelling with God, accuſing him, to pleaſe and juſtifie himſelf, in his former open rebellion. Herein was ſome piety in that he directed his Complaint to God, in the name and nature of a Prayer , but mixed with much infirmity, and impiety. In this, he reteins ſome ſeeds of piety and obedience in his heart ; and God mercifully vouchſafes the title and eſteem of a Prayer unto it. And thus in much mercy God many times deals with the ſinful weakneſſes of his ſervants, yea ; our beſt ſervices are tainted with imperfections and defilements.

was not this my ſaying ?] Here is his grief and anger, That thus he ſhould be found to be a falſe and lying prophet. See Jerem.20. 7,8. Thus prefering his own conceited credit, before the praiſe of Gods glorious mercy. But be it that herein he had a chief eye to Gods glory, and was moſt tender of it ; fearing the prophane Ninevites would bleſpheme Gods Name , and deride his Word and threatnings, when they ſaw them not to be accompliſhed, they knowing that God was the authour of his meſſage, and *Jonah* was but his Ambaſſadour, ſent with his word in his mouth, with inſtructions, and mandates from him ; Take him thus at the beſt, yet he ſhould have learned to ſubject his will and wiſdom to Gods will and wiſdom ; not to arrogate to himſelf a cenſure of things paſſing his capacity ; but humbly and wholly to ſubmit himſelf to God, and to beg of him the Spirit of diſcerning in ſuch high concernments. And the like muſt we do, when we ſee things fall out by Gods ſecret providence, which we think will redound greatly to Gods diſhonour ; let us grieve at the ſin, yet wait on , till he bring forth light out of darkneſs, good out of evil : and mean while let us go on to obey his commands, though all the world oppoſe us in it. Verily here is a manifold example in *Ionah* of humane infirmity. He ſeems here to defend and maintain his former obſtinacy and rebellion, aiming in all at his own credit and reputation.

therefore I fled] Chap.1.3. Not for fear of danger, or toil ; nor out of a rebellious minde, or any ſiniſter intent ; but leſt the iſſue and event of my Preaching ſhould miniſter occaſion to theſe Heathen people to blaſpheme thy Name, to deride thy Word, as if there were no truth in thee or it Thus would he diſobey God, out of a pretence of his love to God, and zeal of his glory. Let not ſuch good intentions pretended, or real, draw us to the right hand, from the right path of Gods commandments.

for I knew] Out of Exod.34 6,7. Pſal.86.5.

a gracious God] This ſhould rather have animated him to his duty. And happily would ſo have done; in his Miniſtry to the Jews. But this ſeemed to him to thwart, and to be quite croſs to that peremptory amballage, upon which he was ſent to the Ninevites: and ſo he conceived, that upon their repentance, God would be merciful ; and ſo both himſelf and God expoſed to their deriſion ; and that this made him flee. He could dream of nothing to the Ninivites, but their deſtruction. But God uſed his Miniſtry to a better purpoſe, and crowned it with better ſucceſs then he imagined or any way deſerved.

ſlow to anger] Pſal.78.38. Hoſea 11.9. See that James 1.19.

and repenteſt] Joel 2.13. Jer. 18.8. and 26.3,13,19. *Jonah* out of a blinde zeal makes ill uſe of theſe excellent attributes of God, to make them a cloak for his rebellion, and diſobedience to Gods Commandment. But he ſhould have been leſs wiſe in his own conceit, and have committed the event and ſucceſs of all to God, and have obeyed his call and command, though a thouſand difficulties and abſurdities had ſtood in his way.

v.3. *my life from me*] Not ſo much out of his deſire of heaven ; as for his preſent diſpleaſure and anger, verſe 1. ſee here again his great weakneſſe and ſinful infirmity in this his ſtrange paſſion; And this ſo ſoon after he came out of the Whales belly ; Yet is not this a voice of deſpair ? he would not then have put it up in form of a Prayer to the Lord , but a paſſionate expreſſion of his too great indignation at this event of his preaching , and Gods repenting mercy to Niniveh. He was too heady thus to wiſh for his death. And thus *Elias*, 1 Kings 19.4. *Iob* and *Ieremiah* were too haſty this way. They ſhould have kept their ſtanding, till God, who placed them in this life, had called them out of it. See the example of *Paul*, Phil.1.22,23,24. we muſt ſo love life, as yet willingly to leave it when God calls for it ; and ſo wiſh for death, as yet patiently to wait till God brings us to it.

for it is better] Thus *Ionah* expreſſeth and confeſſeth his own folly and ſin. So dangerous a thing it is for us, and audacious, to paſs our cenſures upon Gods actions, and the paſſages of his providence. His wayes are alwayes holy in themſelves, though to us unknown, Ezek.18.25. Iſaiah 55.9. Our wiſdome and ſafety is wholly to ſubmit and ſubject our ſelves to his holy will and pleaſure.

v.4. *Doeſt thou well to be angry* ?]Or, art thou greatly angry ? wilt thou be Judge when I do things for my glory, and when I do not ? Others thus ; thou haſt great cauſe to be angry : and ſo it is an ironical reproof. See verſ.9. and Numb. 22.27,29. Here God, the juſt Judge of the world, condemns his prepoſterous zeal, for all his good intention. See Luke 9.54. Shall ſilly man thus chafe and fret at Gods proceedings ? Let the potſheard ſtrive with the pot-ſheards of the earth. *Ionah* did not modeſtly diſ-burden himſelf of his fears and doubts before God, but ſtraight became exceeding angry. And God here by putting this Interrogatory to him, would convict him by verdict of his own Conſcience ; as if he ſhould ſay, do but look thy ſelf in the glaſſe of thy own Conſcience.

v.5. *So Ionah went out of the City*] Likely before the forty dayes were expired ; not knowing yet of the Lords merciful minde to ſpare the City ; and leſt if he had ſtayed therein, he might have been deſtroyed in it. Or if this be underſtood that it was after the forty dayes were expired, yet might he wait a while longer, expecting ſtill the judgement threatned, though a little delayed, yet to be ſhortly executed. For we read not of any Revelation made to him, or underſtood by him, of reverſing the judgement ; but onely by the event. He therefore doubted at leaſt whether God would ſhew them mercy, or no: and therefore after forty dayes he lookt ſtill what iſſue God would ſend.

v.6. *prepared*] Did miraculouſly cauſe this plant ſo ſoon and ſuddenly to ſpring and grow up to a great height ; peradventure this happened when the booth began to dry up, and ſhadow *Jonah* no more.

a gourd] *Hebr. Kikaion*. A plant which is very common in thoſe hot Countreys, and groweth up to a great height , and ſpreadeth out in great breadth, called commonly *palma Chriſti*, as moſt conceive. *Hierom* was queſtioned for tranſlating it an Ivie. God choſe ſuch a plant as naturally growes ſoon ; but here he makes the growth to exceed far the ordinary courſe of nature.

to come up] Over the booth where *Ionah* was.

his grief] Namely, from the heat, which increaſeth the grief of his minde. Or to give him by the means of this plant ſome wholeſome document and remedy for his paſſion.

exceeding glad] *Hebr.* rejoyced with great joy. Thus ſenſible we are of bodily comforts and refreſhments.

v. 7. *Prepared a worm*] Thus Gods providence is in and over the leaſt creature. So for the winde, verſ.8. See Matth. 10. 29, 30. Luke 12.6,7. It is God that works ordinarily in the ſetled courſe of nature; and extraordinarily, when he pleaſeth to vary from it.

ſmote] Namely, did gnaw the root of it.

v.8. *a vehement eaſt winde*] Heb. a ſilent or deaf winde. That is to ſay, a ſtill hot winde, which redoubled the heat of the Sun. Others; a winde that made one deaf, it was ſo tempeſtuous.

and wiſhed] 1 Kings 19.4. *Jonah* ſtill is in extremity of paſſions upon all occaſions; tranſported and over-born with them; with anger, joy, grief; They ſhould be regularly moderated.

v.9. *Doſt thou well to be angry?*] Or, art thou greatly angry? ſo angry for ſuch a trifle; Is this well? God here is mindful of him, when he was not ſo mindful of God; but wiſhed onely in himſelf to die; and ſo to run upon deſpair, without ſeeking to God for a remedy. Thus God prevents us in mercy, and expects not alwayes, till we begin to ſeek to him firſt.

I do well to be angry] Or, I am greatly angry. *Jonah* is ſtill in height of paſſion; words are theſe of a paſſionate ſpirit, blinded with anger, rather then with any expreſſe rebellion. This declareth the great inconveniences whereinto Gods ſervants do fall, when they give place to their own affections, and do not in all things willingly ſubmit themſelves to God. He ſleights Gods admonition and reproof, riſeth up in a further animoſity againſt it; proceeds on to a deſperate degree of anger. Such wild beaſts are our furious paſſions, when we give them the reins. This caſe of ſuch a Prophet ſhould make us the more careful to curb in, and to regulate our affections betimes.

v.10. *Thou haſt had pity*] Or, ſpared. That is, thou wouldeſt have ſpared and dearly preſerved it. God now applies the former caſe to his preſent purpoſe. He had pity on the gourd, for his own ſake chiefly, and his own uſe.

came up in a night] *Heb* was the ſon of the night: was ſo ſleight a thing; and he had no intereſt in it, or the making of it.

v.11. *And ſhould not I*] Thus God mercifully reproveth him, which would pity himſelf, and this gourd; and yet would reſtrain God to ſhew his compaſſion to ſo many thouſand people of his own making, and for his own uſe; But that he muſt needs deſtroy them, and not ſuffer them to enjoy the common benefits of light and life. Every word of the Lord here hath its weight and emphaſis, oppoſing himſelf to *Ionah*, and populous Niniveh to the Gourd. An argumentation ſomewhat like that, Matth.7.11.

Cannot diſcern] Little children that are not yet come to age of underſtanding.

and much cattle] To be much preferred before the gourd. And all this to make *Ionah* to be aſhamed of himſelf, and his furious folly: who would preſcribe rules to God, and his ſecret Counſel; and goes about to govern God by the dictate of his will and pleaſure: that he ſhould not ſpare the Ninevites, who yet ſo much indeavoured by their Repentance to prevent his judgement threatened againſt them.

ANNOTATIONS on the Book of the Prophet *MICAH.*

THE ARGUMENT.

MIcah *propheſied in the dayes of* Jotham, Ahaz, *and* Hezekiah, *Kings of* Judah. *Some ſay upon probability, at leaſt thirty years; at which time* Iſaiah *alſo propheſied: and they two are like in the ſubject matter: and in their terms and propheticall ſtile, ſublime and lofty. He declareth the deſtruction of both the Kingdomes of* Iſrael *and* Judah, *and their approaching diſperſion by the* Aſſyrians, *and by the* Chaldeans, *becauſe of their manifold wickedneſſes: but chiefly for their idolatry, impiety, and inhumanity, and all upheld & countenanced by their Princes, and Prophets. Then he maketh promiſes to the remnant of true Believers, of temporal deliverance from Captivity; and of Spiritual through Chriſt, who ſhould bring Eternal ſalvation to the whole Church, gathering it out of all Nations: whoſe coming in the Fleſh, or Incarnation, and place of his Birth, are deſcribed; ſo that from him* Herod *might be told where Chriſt the true Bread of Life ſhould be born; Namely, at* Bethle-chem, *The houſe of Bread, for ſo the Hebrew word ſignifieth. Furthermore, he joyneth excellent prophecies of the coming of Chriſts Kingdom: of the calling in of the Gentiles: and of the felicity of the Church, and the Benefits ſhould come to it by the Goſpel. His prophecie hath two parts or ſermons: The firſt conſiſteth of threatenings to the wicked,* Chapter 1, 2, *and* 3, *and of conſolations to the Church, by the Prophetical promiſes of Chriſt and his Kingdome,* Chap. 4, *and* 5. *The ſecond part hath alſo threatnings, for their ill requiting of all Gods kindneſſes, and their other ſins,* Chap.6. *And, after the complaint of the Prophet, and all the Godly, concerning the paucity of good men, in every rank and degree: ſo that they could ſcarce finde, among their near friends and neceſſary acquaintance, piety and fidelity: he endeth his prophecie with the Churches conſolation, in her patient expectation of Gods time to plead her cauſe, to the ſhame of her inſulting enemy, and her own marvellous felicity,* Chap.7.

CHAP. I.

M*icah*] Jer.26.18. not that *Micajah*, 1 Kings 22.8.

Moraſhite] Namely, of ſome city called Moraſheth, either that verſe 14. or that, Joſh. 15.44. being a city aſſigned by lot to the tribe of Judah.

in the dayes] He was contemporary with Eſay, ſave that he began later then he: and after *Joel*, *Amos*, and *Jonah*, had ended their prophecies. The time of his continuance in executing his office is not certain, becauſe thoſe years of *Jotham* and *Hezekiah*, in which he began and ended, are not ſet down. This knowledge of the time helps much to the underſtanding of the Prophecie: which in it ſelf is ſomewhat dark and difficult. He hath a great concord and correſpondency with *Eſay* his Colleague, many times uſing the ſame words. God willing ſo by the mouth of two Witneſſes, to have his Word confirmed to his people.

which he ſaw] Amos 1.1.

Samaria and Ieruſalem] The chief cities of the two Kingdomes, of the ten tribes, and of Judah: and concerning their Princes and heads, verſe 5.

v.2. *Hear all ye people*] *Heb.* Hear ye people all of them. He doth not equally preach and intend all his doctrine to the uſe of all people as much as to the people of God, the Jews: But this is a figurative manner of calling all creatures, as it were, to a ſolemn appearance, and to be witneſſes at the judgement, wherein God will judge his people. See Deut.4.26. and 30.19. & 32.1. Pſ.50.1,4. Eſa.1.2. Their ſins ſhall be brought upon the publick ſtage, and themſelves convicted and condemned of all, unleſſe they repent.

hearken O earth] Jer. 22. 29. As if the ſenſeleſſe element were more ready to hear, and to be ſtrucken with the terrour of Gods wrath and judgement, then his people were. See Chap.6.1,2.

all that therein is] *Heb.* The fulneſſe thereof.

and let the Lord God] The Tribunal being erected, and the aſſembly gathered, the Lord God will appear.

be witneſſe againſt you] Will convince you of your ſins, O ye of Judah and Iſrael. Here then there will be no dallying with God, nor eſcaping his judgment; he will plead his own cauſe againſt you, before all the world; and take due vengeance, unleſſe ye repent.

the Lord from his holy temple] Coming forth, as one ſhould ſay out of heaven; or out of the temple of Jeruſalem, where he is preſent in his ſigns of grace and vertue, Pſalm 11.4. Hab.2.29. They never gave over boaſting of the holy Temple of Jeruſalem, and God in it; they gloried in their prerogatives: that they were ſuch a ſacred people, as not to be ſo roughly handled, and uncivilly dealt withall, by the prophets: ſo abuſing Gods favours to ſhield and ſhelter them in their ſins: *Micah* tells them, that for all this the Lord will appear, even out of that holy temple, to take due revenge on them for their ſins.

V.3. *For behold*] To rouze them up to attend that which they could ſo hardly be perſwaded to; that God was ſo angry with them, when they thought him well pleaſed and propitious.

forth out of his place] Eſay 26. 21. There againſt the enemies of his Church; here againſt his own people. Not quite to leave his Temple; as Ezek. Chap. 9. 3. and 10. 3, 4, 18, 19. and Chap. 11. 22,23. But to appear out of it; as in the end of the former verſe; and to appear as a dreadful Judge againſt them. They thought he had been in the Temple quiet and well pleaſed with their ceremonial Services and Sacrifices; not much unlike to the idols of the Heathens, in their Temples; But he will come forth and ſtretch out his hand of power and revenge further then ſo.

and will come down] From heaven; or rather from his Temple on Mount Zion.

and tread upon] He ſhall ſhew himſelf exalted above all worldly greatneſſe: or he ſhall tread under-foot all powers which ſhall offer to reſiſt him, Amos 4.13.

the high places of the earth] Meaning thereby, that God will come to judgment againſt the ſtrong Cities and holds: none of them ſhall keep him out, or ſtop his vengeance: nor yet thoſe high and lofty men, that by their greatneſſe would plead exemption from the condition of the vulgar ſort, ſee the phraſe, Deut.32.13. and 33.29. and Iſa. 58.14.

V.4. *And the mountains*] The rocky mountains ſhall yet melt. All this is to affright theſe hard-hearted ſinners, with the dreadful Majeſty of this Judge, coming to judgment. See Nahum 1. ver. 2.--7. Pſalm 50.3,4. and 97.2,3, 4, 5. Yet this ſhould not drive ſinners to flee from God, but tame their pride, and humble them, in all ſubmiſſion and awful reverence, to approach unto him.

a ſteep place] *Heb.* a deſcent.

V.5. *For the tranſgreſſions*] Here is the cauſe why God appears ſo formidable. It is not without juſt cauſe; nor is he too ſevere to his people, more then is meet.

of the houſe of Iſrael] Of the whole body of the people; of his own people by Covenant.

what is the tranſgreſſion] Where is the ſpring of all theſe Idolatries, and other ſins of theſe two Kingdomes? Is it not in theſe two chief Cities? and in the Kings and Princes, and in their Courts, which are kept within thoſe Cities? and in the Prieſts and Prophets that are there? And withall he may ſeem to ſpeak this in the perſon of the hypocritical Jewes, that cried out, what, and where were there ſo great tranſgreſſions? as if they were unjuſtly taxed by the Prophets, when they dealt ſo roughly with them.

Is it not Samaria?] The Prophet meets with them, and ſtops their mouths; Their capital ſins were moſt in their capital Cities; and thence over-flowed the whole land, even thoſe named, ver. 1. There is their ſin, and the well-head of it; where the fountain ſhould have been of all good government, and good example. Yea, there were their Idolatrous worſhips moſt reigning, wherein they ſo much pleaſed themſelves, and from which they would not be beaten. The Prophet therefore in Gods name, as from heaven, thunders againſt them.

the high places of Judah?] Amos 7.9. High places of Iſaac, high places were ſometimes taken in a good ſenſe; as Gibeon, when the Tabernacle was there; and Jeruſalem, when the Ark was there, are called High places, 1 Kings 3.2,3,4. See alſo 1 Sam. 9.12. and 10.5. Where the high place is called the Hill of God. But after the ſetling of Gods Levitical Worſhip at Jeruſalem, and the building of the Temple, then and thenceforth high places are taken in the bad ſenſe, as becoming Idolatrous places. So *Jeroboam* built high places, 1 Kings 12.31,32. Houſes of the high places; and he made Prieſts of the high places, and images, and altars, and groves; where they burnt incenſe, and offered ſacrifices in their idolatrous ſervices. And his Succeſſors multiplied theſe high places. And many Kings of Judah were not free of this ſin. Yea, *Solomon* himſelf who builded the Temple, was deeply guilty herein, for his idolatrous wives ſake, 1 Kings 11.7. And many his ſucceſſors, otherwiſe good, yet taxed for this, for not taking away the high places which their Predeceſſors had built: And *Hezekiah* and *Joſiah*, are commended for deſtroying them, 2 Kings 23.5.---21. They were ſo called, becauſe they were built on high mountains and hills, Jerem. 17.2. See Ezek. 20. 29. Heathen idolaters worſhipped their heathen gods in them, Num. 22. 41. and 33. 52. But the Jewes moſt uſually would worſhip the true God in theſe unlawful places, and by unlawful wayes, 2 Chron. 33.17.

is it not Jeruſalem?] Even there were high places built, 2 Kings 23.5,6,7,10,13.

V.6. *Therefore I will*] Chap. 3.12.

and as planting] As a place fit for ſuch a uſe, or as an heap of ſtones, ſuch as they uſe to gather out of the place where they mean to plant a vineyard.

pour down the ſtones] A gradual exaggeration of the foreſaid judgment; even the ſtones themſelves ſhall be carried away as with a torrent. See Mat. 14.2.

into the valley] Samaria was builded on an hill, 1 Kings 16.24.

V.7. *And all the graven*] Such as they had in their high places. Theſe ſhall be deſtroyed. The images themſelves God doth not ſo much heed, as the idolatrous worſhip which they yeeld to them, and by them, which is the thing that God ſo much abhors.

the hires thereof] That is, all the riches and goods which ſhe had gotten, and which ſhe thought to have gotten, by her unlawful treaties and leagues with prophane Nations, and as it were for a reward given her for conſenting to idolatry. See Hoſ. 2. 5,8,12. and 9. 1.

for ſhe gathered it] baſely, and by their idolatry, as Whores gather riches for their hire

ſhall return] A proverbial kind of ſpeech; as much as to ſay, thoſe goods ſhall go away as they came, that which hath been gotten in the brethel, ſhall be loſt in the brothel: or the Aſſyrians, who ſhall make prey of them, ſhall alſo take them as a reward, and gift of their idols, and ſhall adorn their idols with them.

V.8. *I will wail*] Iſa. 21. 3. and 22. 4. Jer. 4. 19. The Prophets words, having a feeling of the publike calamities. And by his example to awaken them out of that ſottiſh ſecurity, wherein they ſo much pleaſed themſelves, and to ſtir up in them the like paſſionate wailings as they ſaw in him.

and howl] Thus deeply did he compaſſionate and bear his ſhare in the burden of their miſeries. And yet at this time ſenſleſſe were they themſelves. The like compaſſion is expreſſed, even for Heathen Nations; as Eſay 16.9,11. Jer. 48.31,32. But likely there the Prophet ſhews more what they ought to do, then what he did himſelfe.

ſtript and naked] Namely, in my ſhirt, or without my outward garment, which was a faſhion uſed in times of extreme ſorrow. See Eſay 20. 2. and 32. 11. 1 Sam. 19 24. Or ſtript at leaſt-wiſe of my Prophets weed. See 2 Kings 1. 8. Zech. 13. 4. Matth. 3. 4. The Keri of the Maſſorites notes here, that the text muſt be read, שולל *ſholal*, not שילל *ſhilal*, with *Vau*, and not with *Iod*.

the dragons] Job 30. 29. Becauſe their ſtate ſhould be like that, Eſay 13.21,22. and 34.13,14,15. Jer. 51. 37. See Jer. 9. ver. 10, 11. and Chap. 10.22.

owls] *Heb.* Daughters of the owl, Pſalm 102.6. Jer. 50.39.

V.9. *her wound is incurable*] Or, ſhe is grievouſly ſick of her wounds, ſo in the plurall number; Hers, that is, Samaria's. Whereby is meant the whole Kingdome of the ten Tribes, ſee v. 6,7. They are bitter, deſperate: This is the cauſe of ſuch his howling.

it is come] The wound and plague.

unto Judah] The Aſſyrians after they have conquered and laid waſt the ten Tribes, ſhall alſo lay Judah waſt, even to Jeruſalem, 2 King. 18 13. Eſay 8.8. Jer. 10.22.

he is come] The enemy.

the gate of] That is, to Jeruſalem the Kings reſidence, and where Judahs Sovereign Court of Juſtice was held, which the Scripture calleth oftentimes gate.

V.10. *Declare ye it*] 2 Sam. 1. 20. The meaning is, the peoples calamities ſhall be ſo horrible, that it were to be wiſhed that their deadly enemies, ſuch as thoſe of Gath, and other Philiſtins were, might never hear no news of it, for fear leſt they ſhould make triumphs for it, and ſhould aggravate the meaſure of them by their inſultings. He ſpeaks their minds, who if it had been poſſible, would willingly have their calamities and ſhame hid from the knowledge of forreign enemies.

weep ye not] Forbear making any ſhew of miſeries, for fear of giving your enemies occaſion of laughter. He ſhews they ſhould willingly rather chooſe to ſmother their miſeries, and periſh in ſilence and ſecret, if it were poſſible, then to have added to their miſeries the inſultations and ſcoffs of their bitter enemies, who greedily gaped for that occaſion.

Aphrah] That is, duſt.

rowl thy ſelf in the duſt] Thou Nation of Iſrael, in ſign of extreme ſorrow do thus, Jer. 6. 26. The name of *Aphrah* is not found any where elſe, and yet ſeems to ſignifie ſome noted place: ſome think it likely that it was framed by the Prophet, to make ſome alluſion to the ſenſe of his Prophecie; as inſtead of *Ephraim*, that is to ſay, fruitfulneſſe, he ſaith, houſe of *Aphrah*, that is to ſay, of aſhes, to ſhew that this tribe, which was ſo mighty, ſhould be ruined and brought to aſhes; Thou duſt and aſhes, roll thy ſelf in duſt and aſhes, mourn ſo, as ver. 12. inſtead of Ramoth, which ſignifieth Altitudes or Heights, he ſaith Maroth, that is to ſay, Bitterneſſe, by reaſon of the great and bitter mourning and lamentation, which ſhould be made in it. Some take this to be that mentioned, Joſh. 18. 23. in the tribe of Benjamin, and ſo the meaning to be that they ſhould mourn thus far from Gath, and the bounds of the Philiſtins, and from places of great concourſe of perſons, going and coming: out of which place, when the Aſſyrians ſhould over-run the countrey, one ſhould not be able to come out. The Cetib of the Maſſorites hath it, I rowled my ſelf in the duſt.

V.11. *Paß ye away*] Into captivity, loaden with reproaches.

Thou, &c.] Or, thou that dwelleſt fairly.

inhabitant] *Heb.* Inhabitreſſe.

Saphir] It ſignifies fair: this may allude to Samaria; that inſtead of her fairneſſe, ſhe ſhall be expoſed to foul ignominy, and ſhameful nakedneſſe. Some take the names mentioned in this and the next verſe, to be appellative words, noting out the fair and fruitful, and the rough and barren parts and places of the Kingdom of Judah. Others to be proper names of neighbouring places, through which the enemy muſt paſſe, when he came againſt Judah.

ſhame naked] Iſaiah 47.3. Jer.13.22,

the inhabitant] 2 Kings 18.13.

Zaanan] Or the countrey of flocks, a place of coming forth: full of flocks, and paſture for them. *Symmachus* tranſlates it, the abounding habitation. This ſome make to allude to Sion, ſome to ſome other place that uſed much to come forth abroad: yet contrary to her cuſtome, ſhall not dare now to come forth, ſeeing the mournful miſeries and captivities of her neighbours.

Beth-ezel] Or a place near, or a houſe of ſeparation, becauſe ſay ſome, God ſhall forſake it, as an unclean place.

his ſtanding] *Hebr.* his preſenting, meaning his defending. For the Hebrews when they would ſay defend one, did ſay, preſent himſelf for one. See Exod. 32.26. Numb.14.14. Iſaiah 21. 8. Others, the enemy ſhall not depart before he hath overcome you: and ſo you ſhall pay for his tarrying. Others thus, That the neighbour places ſhall learn of you, by your example, to ſtand and ſtay at home, ſeeing the calamities of others, and not dare to go forth to comfort and aſſiſt them. Others thus, that thoſe barren rugged places ſhall receive and maintain their ſtanding and ſubſiſtence from the more fair and fertile places. Such various interpretations do theſe two obſcure and difficult verſes admit. The tranſlation may be thus: The mourning of the houſe of *Ezel* ſhall receive from you her ſtanding. The *Vulgar Latine* thus: *Domus vicina accipiet à vobis, quæ ſtetit ſibimet.*

V.12. *of Maroth*] Or bitterneſſes, or ſharp rough places. Of this ſee on the 10 verſe.

waited carefully for good] Or, was grieved for good, ſick for it; which they loſt, and carefully expected in vain, but were caſt out of their former good and happy eſtate, by thoſe publike calamities. And thus the *Targum.* LXX have the word begun, for waited.

but evil came] The evil of calamity and affliction.

from] He the author of it, whoſoever was the inſtrument.

unto the gate of Jeruſalem] *Rabſhakeh* ſhut up Jeruſalem it ſelf. And therefore Maroth might well be fruſtrated of her expectation, and mourn for her loſſe.

V.13. *Lachiſh*] Lachiſh had a King, who with his City were conquered by *Joſhuah*, chap.10.23,32. and allotted to the Tribe of Judah, Joſh. 15.39. It was fortified by *Rehoboam.* King *Amaziah* fled thither from conſpirators, and was there murdered, 2 Kings 14. 19. *Sennacherib* beſieged it, 2 Kings 18.14,17. *Nebuchadnezzar* fought againſt it, before he took Jeruſalem.

binde the Chariot] To flee with all ſpeed before it were too late; for there is no abiding for thee in the City, by reaſon of the enemy, the Aſſyrian, who comes to beſiege thee, 2 Kings 18.14,17. and chap. 19. 8.

to the ſwift beaſt] That is, Horſes, or Dromedaries, or other beaſts which could run very ſwiftly.

ſhe is the beginning] Hence it appears that Lachiſh was firſt infected with the ten Tribes idolatry, and that from thence it paſſed even to Jeruſalem, ſome apply this to her confederacy with Jeruſalem, againſt *Amaziah*, 2 King. 14.19. And not unworthily, ſhe that would not ſuffer her king flying to her for ſuccour and ſafety, to eſcape, ſhould now her ſelf, though ſhe flee never ſo ſwiftly, yet not eſcape. Thus God revengeth rebellion and conſpiracies againſt Kings and the murdering of them thus ſeverely and ſurely at laſt, though deferr'd neer a hundred years.

for the tranſgreſſions] *Targum,* tranſgreſſors.

in thee] The converſion of the ſpeech to *Lachiſh* ſheweth her to be very guilty; and to have opened the door to let in the idolatries of Iſrael unto Judah.

V.14. *give preſents*] To buy the friendſhip and aſſiſtance of the City of the Philiſtins, and of other Cities of that Nation, againſt the Aſſyrians; yet all ſhall be in vain.

to Moreſheth-Gath] To diſtinguiſh it from another *Moreſheth*; that verſe 1. or that Joſh.15.44. In the tribe of Judah.

Achzib] That is, a lye, it appears by Joſh.19.29. Judg.1.39. That this City was one of thoſe, out of which the *Canaanites* could not be driven; and it ſeems that upon this invaſion of the Aſſyrians, the Iſraelites had made a league with thoſe Nations, by whom they were deluded, either through weakneſſe, or perfidiouſneſſe; and *Micah* among thoſe Cities hath made choice of *Achzib*, by reaſon of the ſignification of the name, which is a lye. This lying *Achzib* ſhall prove a lye: Their hired Auxiliaries ſhould fail their truſt, or not be able to help them. No ſuccour, or reſiſtance againſt God, and his judgments. And theſe particular addreſſes and occurrences thus foretold make Gods hand to be ſeen more clearly in the buſineſſe, when theſe things ſhould come to be accompliſhed.

V.15. *yet will I bring an heir*] I will cauſe the Aſſyrians to come, who ſhall make themſelves Lords of thee, and thy goods.

to Mareſhah] A City of Judah, Joſhua 15. 44. And this alſo ſeemes to have been choſen out by reaſon of the nearneſſe which is between the name of heir, and *Mareſhah.* A poſſeſſour ſhall poſſeſſe *Mareſhah.* See 1 Chronicles 8. 13. And if this be the Prophets own City where he was born, we ſee he is no accepter of perſons; he ſpares not them.

he ſhall come] Or, the glory of Iſrael ſhall come, &c.

Adullam] A City of Judah, Joſh. 15.35. 1 Sam. 22.1. 2 Sam. 23.13. 1 Chron.11.15. 2 Chron. 11.7. To the Cave where David fled. And this was a City of note after the return from the captivity, Nehem.11.30.

the glory of Iſrael] Some underſtand this of Jeruſalem, ſome rather of Adullam, appoſitively the glory of Iſrael. And this, ſome by way of ſcorn, that poor Adullam ſhould then be the glory of Iſrael, the glory of Iſrael ſhould be brought to that low eſtate.

Ver. 16. *Make thee bald*] That is, O thou Nation of the Jewes, make moſt bitter lamentation. See Job 1.20. Iſai.3. 24. and 15. 2. and 22.12. Jer.7.29. and 48.37. and 41.5. Lev.19. 27,28. and 21.5 Ezech.7.18.

thy delicate children] Which by abuſing my long patience and indulgence, thou didſt bring up ſo delicately and daintily, ſwimming in thy pleaſures, and drowned in thy delights, not heeding thy ſins, or my judgments.

as the Eagle] When ſhe changeth her feathers, or groweth bald.

for they are gone] Captives and Exiles, ſo as the land remains deſolate and waſte. He ſpeaks of the future time in the preſent or preter tenſe, for certainty of the prophecie.

CHAP. II.

Verſe 1. W*O unto them*] From their idolatry the Prophet now comes to charge them firſt with inhumanity, and cruel covetous oppreſſion of their brethren; to which he adjoyns Gods ſore judgments threatned for it. And ſecondly, he chargeth them with impiety againſt God, and his Prophets, in preſcribing to them what, and how to preach and prophecie, intermixing withall the former accuſation of their cruel oppreſſing their brethren, and returnes the ſecond time to renew Gods threatnings and judgments againſt them for theſe ſins. He is vehement in his Sermon, and ſevere, becauſe he ſaw the nature of their ſins, and their boldneſſe in them ſo required.

unto them] He diſtinguiſheth not here between Iſrael, and Judah, but ſeems to comprehend both.

that deviſe] Hoſ.7.6. Our deviſings, thoughts, imaginations, muſt be good and juſt.

iniquity] Fraud, force, wrongs.

upon their beds] Pſal.36. 4. They reſt not then, in the time and place of reſt, from evil. So reſtleſſe are ſinners, and greedy covetous perſons, ſo ſet upon miſchief.

Morning] As ſoon as they riſe they will not delay, or loſe any time, but preſently execute their wicked devices of the night.

becauſe] Or, when.

in the power] What hurt they are able to do, that they dare do, and are ready to do, when any hope of gain and getting doth any wayes appear. So Prov.3.27. when it is in the power of thine hand to with-hold it.

V.2. *fields*] Iſaiah 5.8.

and take them] As greedy, and cunning, to covet and compaſſe; ſo ready and audacious to execute and practice; no ſooner the one then the other, nothing ſhall ſcape their fingers.

oppreſſe] Or, defraud, v.8.

V. 3. *againſt this family*] Of Iſrael, and Judah. For God here diſtinguiſheth them not.

do-I deviſe] As ye deviſed evilly, verſe 1. ſo I ſleep not, but am watchful, and deviſing my devices againſt your evil doings.

an evil] Not of ſin, but of puniſhment.

from which] Though hypocrites do ever promiſe impunity to themſelves, and think to eſcape one way or other, yet they but deceive themſelves, and ſhall be deceived: Their necks that would not ſubmit to the yoak of obedience, ſhall lye under the burden of puniſhment.

haughtily] As now ye do: the Scene ſhall be changed, your pride abated, even that pride wherein ye ſleight and deſpiſe all the threatnings of the Prophets.

is evil] Or, will be evill, to break them that would not bow and bend themſelves to obedience.

V.4. *In that day*] Of Gods judgments and viſitation. See Iſaiah 2.10. and 7.17. and 10.3. and 13.6,9. and 22.5. Jer.30. 7. and 46. 10. Ezek.7.10,12. Amos 5.18.

a parable] Parables and Proverbs ſhall be taken up againſt the Jewes.

and Lament] Lamentations ſhall be taken up over them. See Jer.9.17,18. 2 Chron. 35. 25. Job 3. 8. Eccleſ. 12. 5. Amos 5. 16. whiles your enemies and ill-willers ſhall deride your miſeries, you ſhall weep.

with a doleful lamentation] *Hebr.* with lamentation of lamentations, Ezek. 2.10. and this ſhall be for a lamentation.

we be utterly ſpoiled] Jer.9 19.

he hath changed] The Aſſyrians and Chaldeans, as Gods inſtruments.

the portion] The ſtate and condition, the lot and portion,and inheritance which God hath given them, Chap.1.15.

how hath he] Thus the Jews lament, and ſay that there is no hope of reſtitution, ſeeing their poſſeſſions are divided among the enemies, and themſelves carried captive into forreign Nations.

turning away] Or, inſtead of reſtoring.

V.5.*Therefore thou ſhalt*]By reaſon of the ſins ſet down,ver.1,2.you ſhall be put out of all right and ſhare in the Church and people of God ; whereof the driving out of the holy land ſhall be a ſign.

caſt a cord by lot] Deut.32.8,9. Num.34.13. Pſa.78.55. & 105.11. Now, not they for themſelves ſhould do it, but ſtrangers and enemies ſhould divide their land and portion for themſelves for their uſe and poſſeſſion. See Amos 7.17.

in the Congregation of the Lord]He may likely thus ſtile them ironically, and ſo ſting them with remorſe, in that they had forfoited the favour of this title, and loſt the true right and intereſt in it.

V.6.*prophecy ye not*]Or,prophecy not as they prophecy.*Heb.*Drop, &c. See concerning this manner of ſpeaking which is very frequent amongſt the Prophets,Ezek.21.2.Amos 2.12.& 7.11,13,16.Eſay 30. 10.Jer.11.21.& 5.31.The conciſeneſſe uſed in this verſe , occaſions variety of interpretations. Moſt take them to be words of profane men, who would hinder the free exerciſe of the Prophets office, and of his fellow-Prophets.

to them that prophecie] Some take this, as to imply a command of God to the Prophets to propheſie,notwithſtanding they were ſilenced by thoſe wicked men.

they ſhall not propheſie to them] Gods reply : that is to ſay, they ſhall preach in deſpite of you ; and if it be not for you ye rebels, which wrong them,yet it ſhall be for the ſalvation of mine elect, as Eſay 8.16. And they ſhall not prophecy to you as your falſe prophets do, that no ſhame ſhall over-take you; ſome render the words and meaning thus, as if the wicked people ſhould ſay, prophecy ye (true Prophet) not at all, let thoſe prophecy, (meaning their falſe prophets) The other prophecy not, as theſe of ours do, That namely no ſhame ſhall befal us, verſe 11. 1 Kings 22.8,&c.

that they ſhall not take ſhame] See the *Targum.* Or, *Non retrocedit ignominia.* Some expound thus, as was ſaid, that the falſe prophets prophecied, that the people ſhould ſuffer no ſhame, no blame, or harm.Others thus,that God will not have his true Prophets prophecy any more unto this forlorn people,who thus inhibit them,leſt they ſhould take and ſuffer ſhame,by loſing their labour, and being lyable to their ſcoffs and reproaches. A moſt heavy judgment.

V.7.*O thou that art named*]A leſs ſin were this in others,but a prodigious ſin in thee:art named,but art not in truth, as Apoc.3.1. and Chap.2.2.

the houſe of Jacob] But deſervedly may rather be named an Hittite, Amorite, of Sodom and Gomorrah ; of their father the devil. See Ezek.16.3. Eſay 1.10. John 8.44.

is the ſpirit of the Lord ſtraitned?]Or, ſhortned. Is not this an execrable boldneſſe in you, to oppoſe your ſelves againſt my Prophets ? and the power and authority of my Spirit, which from time to time hath ſet my Prophets on to preach my Word ? is it now leſſened or weakned, that it ſhould yield to your deſires ? See Jer.6.11.and 20. 7,9. Mic.3.8.

are theſe his doings?] The cauſe of all theſe evils and threatnings, which are denounced againſt you by my Prophets,is in you,and not in me;and therefore you wrongfully complain of my Prophets, as if they were the authors of all the evil that befalleth you,Eſay 28.21. Lam.3.33. Or,are theſe the doings of the houſe of *Jacob ?* are they ſuch as thoſe you do ? your doings then being ſuch as they are , no marvel if the Prophets deal ſo roughly with you.Yet ſome make all theſe words to be the ſayings of the rebellious Jews,and ſo expound them, as animating one another by them to contemn Gods Words and threatnings in the mouths of his Prophets.

do not my words do good?]Quarrel not, ſnarl not at my word;as ye do. The fault is not in my word, in my Prophets ſpeaking it, but in you.You may thank your ſins for all the burdenſome and threatning words of my Prophets. If you will be good men, and believe, you ſhall hear nothing from my Prophets but promiſes and aſſurances of graces and bleſſings;if you be ſinners, but corrigible and capable of repentance, you ſhall have by them healthful means of converſion.

uprightly] *Heb.* Upright. See Pſalm 18.25,26. Levit.26.21.

V.8.*even of late*] Yeſterday , which ſometimes ſignifies with the Hebrews the time paſt, though it be a good while ago.

my people] By covenant and profeſſion, though ſometimes not my people,through their ſins, as Hoſ.1.9. And ſo here ſome render the words & ſenſe thus; that was heretofore my people,under my hand and government,but now eſtranged from me,and renounced by me.

is riſen up as an enemy]Againſt me, that is,againſt God,ſay ſome, in rebellion and diſobedience. Againſt one another,ſay others. And here they bring in their conſpiracies againſt their Kings, and their murdering one of another in both Kingdoms, and the mutual claſhings of the one Kingdome againſt the other , which immediately preceded theſe times.

as an enemy] One againſt another,ſubjects againſt their king, one kingdom againſt another.See 2Kin.12.20 & ch.14.13,14,19.& c.15.

ye pull off the robe]Whereas your fore-fathers ſhewed their valour in juſt wars, you uſe nothing but thefts and murders againſt one another, ſpoiling one another, and ſo ſpoiling your ſelves of the honour of being my people , notwithſtanding all your outward ceremonies and ſervices.

with the garment]*Heb.*Over againſt a garment. For which God ſo tenderly provides, Exod.22.26,27. Deut.24 13,17. See Job 22.6. Amos 2.8.

from them that paſſe by ſecurely] In deep peace,ſuſpecting no danger, yet ye make a prey of them, as if it were in time of war.

as men averſe from war] So peaceable they , and little expecting ſuch hoſtile violence. Others thus, ye turn ſpoilers, as ſouldiers uſe to take preys and ſpoils returning from war.

V.9.*The women*] Or,wives;namely,the poor women,out of thoſe houſes where they had lived all their time in pleaſure and eaſe, with their husbands and children. They ſpared neither ſex nor age, neither women nor children, which yet are uſually ſpared in time of war it ſelf. See 2 Chron.28.8.

my glory] You bring them into ſuch a ſtate of miſery and ſlavery, that the ſplendour and honour of being my children, and members of my people, appears in them no more.

for ever] Ye ever continue on to do thus , without repenting ever. The LXX do much corrupt the ſenſe of this verſe.

V.10.*Ariſe ye*]Go & depart out of this land into captivity.The land wil bear you no longer,but ſpue you out;God wil ſuffer you no longer in it, but drive you out.See Lev.25.18.Deut.28.63,64.Hoſ.9.3.

for this is not your reſt]Canaan was called the reſt of Gods people, and of God himſelf,Jer.31.2.Pſa.95 11 & 132.14.Heb.4.3. It was as it were a neſt covered with Gods wings, and given to Gods people for an inheritance. They could not be perſwaded by the Prophets that they ſhould be driven out of it.But Micah tells them otherwiſe, that becauſe they had broken the condition and covenant by which they held it, God would not ſuffer them to dwell upon it,Lev.18.18. 28. and 20.22. ye have thought to ſettle your ſelves in your countrey, in fair and magnificent houſes, in reſt, but I will ſhortly drive you out into captivity.

polluted] Levit.18.25.

it ſhall deſtroy] The pollution of the countrey by publike and reigning ſins ſhall be a cauſe that ye ſhall not live in reſt nor ſecurity, but that you ſhall be driven out and diſperſed, as Jer.9.19.and 10.18. Ezek.36.12.

V.11.*If a man walking in the ſpirit and falſhood*] Or, walk with the winde and lie falſly. Namely , falſe prophets , who ſay they have divine inſpirations,and dally with the people,promiſing them good,and plenty, are thoſe which they accept of, and hearken unto. See Eſay 30.10. They love and like thoſe Prophets that will cry peace, and ſpeak pleaſing things,and ſowe pillows under their elbows : they would be foſtered and bolſtered up in their ſins , elſe the Prophets are no Prophets for them.

V.12. *I will ſurely aſſemble*] An Evangelical promiſe, ſay ſome,of gathering together the univerſal Church under the kingdome of Chriſt,Jer.31.10. oppoſed to the precedent diſperſion : others take this as a mocking of the ſayings of the falſe prophets to the people, making them ſuch promiſes as theſe. But the truth of all he plainly ſets down in the next verſe, ſetting forth Gods fearful judgments againſt them, as if they were preſent before their eyes. Aſſemble and gather them,as it were into one place. See that Joel 3.2,11,12,13.

all of them] The whole multitude and body of them.

the remnant] That ſhall remain and eſcape out of former calamities and deſtructions.

as the ſheep of Bozrah] Bozrah, the Edomites chief City Eſay 34. 6. and 63.1. Amos 1.12 Jer.49.13,22. This City and Countrey adjacent abounded in ſheep. There was another of that name in Moab, Jer.48.24. abounding alſo in ſheep, and other cattel, and paſture for them in that tract, 2 Kings 3.4.

in the midſt of their fold] So the *Targum* : I will fold and pin them in there for ſlaughter and deſtruction.

great noiſe] Their multitude of men and people ſhall not deliver them, though they glory ſo much in them.

V.13.*The breaker is come up*] Some thus,I will take away all hinderances,which may hinder the ſpiritual deliverance of the Church, beating down, and laying plain all manner of oppoſitions, Eſay 57. 14. and 62. 10. Others rather underſtand this of the Aſſyrian and Chaldean ,to deſtroy them.

they have broken up and have paſſed] The gates ſhall be broken up, that they may paſſe in troops,and go out in multitudes, to be led away into exile and captivity.

and their king] Namely,Jeſus Chriſt,Hoſ.1.11. Others rather underſtand *Hoſheah,* and *Zedekiah* led into captivity, 2 Kings 17. and Chap.25.4,8. And this was a great aggravation of their miſery. For they prided themſelves in their King and Kingdome upon their underſtanding of Gods promiſes, that their Kingdome ſhould never fail. See that, Lam.4.20. yet he ſhould paſſe before them captive, 2 Kings 25.7.

and the Lord on the head of them] As leader of the enemies armies, to execute by them his judgment threatned in the former words.

CHAP. III.

Verſe 1. AND *I ſaid*] This is the beginning of a new diſcourſe of the Prophet, ſay ſome. But rather it is a continuance and proſecution of the former, againſt the Princes, and againſt the Prophets; more fully ſhewing both their ſins of covetouſneſſe chiefly, and alſo Gods judgments for them. He tells here, not all he ſaid and preached in the whole courſe of his Miniſtery, which was for many years, but he tells the chief heads, and ſhort ſums of what he moſt ſtood upon.

hear] This ſhews they were loth to hear, they were ſo ſetled upon the lees of their ſins, which puts him upon this incitation.

of the houſe of Iſrael] This very often is underſtood of all the Jews of both Kingdomes, ſo much uſed becauſe of the honour that is in the name (prevailing with God) and to argue and aggravate the more their degenerate ingratitude and apoſtacy.

is it not for you] Whom God hath thus honoured to be Princes and heads over his choſen people? what ingratitude then were it in you, and how vile a ſin, to abuſe this power to the undoing of them?

to know judgment] Ye that are the eyes of the people, muſt know to guide others. See Ezra 7.25. And judgment is that thing which is juſt and lawful, both to govern my people aright, and alſo to diſcharge your own conſciences. See Jer.5.4,5. Deut.17. v.18. But ſee their ſin, ver.9.

V.2. *who hate the good*] Their doings clean contrary to their duty, as if purpoſely they ſet themſelves to wage war againſt all equity and humanity, ſuch covetous cruel oppreſſors themſelves were, Gods own Church and people were brought to this ſad eſtate.

pluck off their skin] Their furious rapacity ſurmounted all bounds of humanity, as if they had been not men, but Wolves, Lions, or ſuch ravenous beaſts. See Zeph.3.3. Ezek.22.27.

V.3. *eat the fleſh*] Pſa.14.4. The Prophet condemneth the wicked Governours, not only of covetouſneſſe, theft, and murder but compareth them to Wolves, Lions, and moſt cruel Beaſts and Butchers. He ſpares them not, much leſſe flatters them; but with this boldneſſe of ſpirit he thus deciphers, exaggerates, & chargeth their ſins upon them.

and as fleſh] Ezek.11.6,7.

V.4 *then ſhall they cry*] Though now by their greatneſſe they think themſelves priviledged above other men, both from laws and from puniſhments, or judgments; yet ſuch calamities ſhall come upon them, as ſhall force them to cry out, wring from them clamours and cries, Pſa.18.42. Prov.1.28. Jer.11.11. & 14.12. That is, when I ſhall viſit their wickedneſſe by Judgments ſet down in the former Chapters. For though I hear the godly before they cry, Iſaiah 65.24. yet I will not hear theſe though they cry, Iſai.1.15. Ezek.8.8. James 2.13. 1 Pet 3.11,12. For their prayers are as thoſe, Hoſ.7.14. rather murmurings, complaints, and blaſphemies againſt God, then Petitions qualified with faith, and repentance in the ſight of God.

He will even hide] They ſhall be without all remedy: God himſelf will be implacable to ſuch deſperate ſinners.

V.5. *thus ſaith the Lord*] He ſpeaks out of Gods mouth, to add the more authority and weight to his word.

concerning the Prophets] He comes from the Magiſtrates, to the Miniſters; from the Princes, to the Prophets. Theſe two ſhould have governed and regulated all, but being corrupt themſelves, ruined all, Iſaiah 56.10,11. Ezekiel 22.25.

my people] So verſe 3. If Heathen Magiſtrates and Miniſters had done it upon an Heathen people, the matter had been leſſe; but this aggravates the fault.

Erre] They were Impoſtors: and ſuch Impoſtors as the next words ſhew. See Eſay 9.16. Jer.14.14. and 23.21. and 27.15. and 29.8,9. and 50.6. Mat.24.11.

bite with their teeth] Chap.2.11. have that given them that may ſerve their belly, and ſatisfie their gluttony: their covetouſneſſe and gluttony cauſed their ſin.

cry peace] They devour all their ſubſtance, and then flatter them, promiſing that all ſhould go well; that God will bleſſe them, becauſe they are ſo bountiful to his Prophets. Thus they ſell their benedictions: See Jer.8.11. and 6. 14. But if one reſtrain from their bellies, then they invent all ways to miſchief. Thus under a falſe ſhew of goodneſſe and mildneſſe, they are ravening Wolves, both to ſoul and body, and welfare, Mat.7.15. See Ezek. 13.18,19.

V.6. *therefore*] Ezek.13.23. Zech.13.4.

night] As you have loved to walk in darkneſſe, and to propheſie lies, ſo God ſhall reward you with groſſe blindneſſe and ignorance; ſo that when all others ſhall ſee the bright beams of Gods grace, ye ſhall, as blind men, grope as in the night. See Iſaiah 8.20,22. And ye ſhall be diſcovered what ye are, even nothing leſſe then what ye boaſt your ſelves to be, even utterly blinde, without any viſion, and dark, without any divination, not having any dram or drop of a Prophetical ſpirit in you: and ſo ye ſhall become deſpicable among the people, ſpoiled of that honourable title that ye pretend to, and made ſuch uſe of.

that ye ſhall not have a viſion] Heb. from a viſion.

that ye ſhall not divine] Heb. from divining.

the Sun] So great ſhall their excœcation and blindneſſe be, that at noon day they ſhall ſee nothing, be blinder then the common people, and be noted by the people ſo to be.

V.7. *Then ſhall the ſeers*] Namely, the Prophets though they be falſe ones, 1 Sam.9.9. He explicates the former ſentence. Aſhamed of themſelves, ſhameful in the eyes of the people, that they ſhall not dare to pretend to what formerly they did, Zech.13.4,5,6.

all cover their lips] Heb. upper-lip, in token of mourning and confuſion, Lev.13.45. Ezek.24.17,22. when God ſhal diſcover them to the world, they ſhall be afraid to ſpeak, for all ſhall know that they were but falſe prophets, and did belie the Word of God. This ſhall be their reward and puniſhment.

for there is no anſwer of God] Verſe 4. It ſhall not be, as Jer. 5. 31. The people here ſhall ſee their groſſe impoſtures, and how devoid they are of all prophetical light and illumination, their ſhame ſhall be ſo diſcovered.

Ver.8. *but truly I am*] What they falſly pretend to be.

full] The Prophet being aſſured of his vocation by the Spirit of God, ſetteth himſelf alone againſt all the wicked; ſhewing how God both gave his gifts, ability, and knowledge, to diſcern between good and evil, and alſo conſtancy to reprove the ſins of the people, and not to flatter them, as the falſe prophets did, ver. 5. This courage becomes the true Prophets in ſuch a caſe. And thus *Elias*, 1 King.18 22,25. and *Micajah*, chap.22.8,13,28.

of power] God doth furniſh his Prophets with extraordinary gifts where neceſſity ſo requires.

by the Spirit of the Lord] He acknowledgeth the author, he brags nothing of himſelf. This gift diſtinguiſheth him from the other Prophets, which had a common calling and vocation with him. In bare outward titles we muſt not reſt, nor be blinded with them.

and of judgment, and of might] Two neceſſary endowments of a Miniſter, Jer.1.18.

to declare unto Jacob] Iſaiah 58.1. both their ſins, and Gods judgments. He doth not then flatter the people for favour, as the other Prophets did, and as the people deſired to have it ſo: but he comes to convict them of their flagitious offences before all the world, to arraign, judge, and condemn them, if they repent not.

V.9. *Hear this*] Verſe 1.

ye heads] He preſently makes proof how full he was of power, by the Spirit of the Lord: He ſets upon the Heads and Princes, really ſhews he fears them not, yet gives them their due titles, and acknowledgeth their rights.

that abhor judgment] He tells them their ſins to their faces, and tells them to the full, he minceth them not. Though Princes be Gods, Pſal.82.6. yet Gods Word is not tyed, but tyeth Princes, Pſa. 149.8.

V.10. *They build up Zion with blood*] He changeth the perſon, as ot vouchſafing to ſpeak to them any more, but of them, and their ſins before all the world. Thus the Spirit convinceth the world John 16.8. Ezek.22 27. Zeph.3.3.

with blood] Heb. bloods. They do fill Jeruſalem wherein my ſacred Temple and Ark are, my holy City, with ſtately pallaces, but built by murder, rapine, and extortion. See Jer.22.13. Hab.2.9.

V.11. *the heads thereof*] He is ſtill upon the great ones, though they of all others would leaſt endure ſuch rebukes. Other ranks of people were naught too; yet he is ever and anon at theſe, and that boldly and freely without fear, becauſe their ſins were moſt exemplary and infectious, and the cauſe and fountain of corruption in others, which they by their places ſhould have curbed and corrected.

judge for reward] Of this, and the miſchief of it, ſee Exod.23.8. Deut.16.19. & 27.25. Ezek.22.12. Prov.17.23. Eſay 5.23. Hoſ.4.18.

and the Prophets] Both State Political, and Eccleſiaſtical, all corrupt, and given up to covetouſneſſe and bribery, chap.7.3. Eſay 1. 23. Amos 5.12. They were all mercenary, and hirelings for money and hire, and that is the root of all evil, 1 Tim.6.10.

yet they lean upon the Lord] Groſſe hypocrites that yet would fain thus flatter, ſooth up, and deceive themſelves, that durſt thus dally with the Lord, and were not aſhamed thus to mock him. The godly cannot in true faith too much lean upon the Lord, and upon his Word. But this leaning here, is not that true leaning of the heart, but a ſeeming to truſt and reſt in bare and vain outward titles, and external ceremonious rites, as if theſe would ſerve the turn, though themſelves were never ſo wicked. Thus Papiſts lean upon the name of the Church, and the bodily exerciſe of their Religion, be themſelves never ſo lewd and profane; and thus they ſleep and rock themſelves in their ſecurity.

Is not the Lord among us?] Though they commit ſuch cruel and execrable ſins, yet they will preſume that God is for them, and that he will defend them from all evil, as if he were tyed to them, and could not go away from them. See Eſay 48.2. Jer.7.4. Rom. 2. 17. Theſe be their words, full of haughty pride and confidence. They ſpeak as if no doubt or queſtion were to be made of it, they inſult as if none durſt gain-ſay it, that God could not forſake them, unleſſe he would deny himſelf: Temple and Ark was with them, his promiſes paſt to them; mean-while nothing regarding the condition on their part, upon which the Lord promiſed the continuance of his reſidence among them. This is the manner of wicked Hypocrites.

none evil] Thus the falſe prophets bare them in hand, at leaſt no ſuch evil as *Micah* threatned ſhould befall them.

V.12. *Therefore ſhall Zion*] That glorious and holy Mount, Pſal. 132.13,14.

for your ſake] For your groſs hypocriſie, impious and blaſphemous boaſting; to the great ſhame and diſhonour of Gods holy Name, by our execrable ſins.

be ploughed as a field] See that, chap.1.6. Like that of the Poet, *Jam ſeges eſt ubi Troja fuit*-: laid ſo waſte, and ſo levelled, that no foot-ſtep ſhould remain of what it had been, Jer.26.18.

and Jeruſalem] The City of the great King, the praiſe of the earth; that city which lay under the ſafeguard of the Temple.

and the mountain of the houſe] He is as it again, becauſe this was a thing to them incredible; that Gods Houſe and Temple, wherein they ſo much gloried and truſted, Jerem.7.4. This throne, wherein he ſate between the Cherubins; where the Ark of his preſence was; the glory of Iſrael, 1 Sam.4.21. And of the God of Iſrael, to which houſe he had made ſuch glorious promiſes; 2 Chron. 33. 7,8. Ezech.8.3 that this ſhould become as a mountainous foreſt and wilderneſſe; was all one to them as to bring and jumble heaven and earth together; to reduce all to the firſt *Chaos*; to overthrow Gods own Throne and Chair of State. Thus fixed they were upon the Promiſes, without any heed taken to the conditions annexed. Let us take heed of the like errour, in eying the glorious promiſes of the Goſpel, without hearkning to the conditions therein expreſſed. This ſame threatning of *Micah* here, is mentioned and made uſe of in *Jeremiahs* time, and caſe, Jer.26.28. And expreſly noted to have been uttered by *Micah*, in the dayes of the reign of the good King *Hezekiah*: which might raiſe a wonder and aſtoniſhment, that ſuch crying crimes ſhould reign among the Princes, Prieſts, Prophets & people, in and under the government of that pious Prince, notwithſtanding all he could do by his power and place, and good example to the contrary. But withall we muſt remember, that he had a moſt wicked father *Ahaz*, as he had a moſt wicked ſon *Manaſſeh*. And therefore it is, that *Hezekiah* took well this ſeverity of *Micah*, and *Micah* did well thus ſtrangely to threaten, in the dayes of good King *Hezekiah*. The good King was willing and glad to be thus aſſiſted by the ſtout and bold Prophet; And he humbled and behaved himſelf upon this ſame threatning, as we read, Jer.26.19.

CHAP. IV.

Verſ.1. But] The conſolation of the remnant by the promiſes of the Goſpel. An holy remnant in all deſolations and devaſtations God ever preſerved; being mindful ſtill of his covenant. Now leſt they ſhould be quite diſ-heartned by that former fearful threatning, the Prophet applies himſelf & his ſpeech to them; the reſt ſlighted the threatning, and contemned God & his Prophet, and that under the pretence of a ceremonious piety & Levitical ſervice, as if their legal ſacrifices were a lawful price and redemption for other ſins. They therefore needed not, nor yet were capable of any ſuch conſolation. But the Godly tremble at Gods threatnings, & at any ſign of his wrath; and therefore the Prophet for their ſakes ſtraight adjoyns this wonderful conſolation to that dreadful denunciation. As it is uſual with the Prophets to add promiſes to threatnings. And here *Micah* comforts the faithful of that age with ſuch evangelical promiſes, as that yet the bleſſing and benefits of them redounds moſt to us; This calling of the Gentiles, and conſequently our ſalvation, being included herein.

laſt dayes] See Eſa.2.2,3,4. whence *Micah* is not aſhamed to take this, when Chriſt ſhall come, and put an end to the ſhadows & ceremonies; to the Temple, and that Levitical ſervice and Adminiſtration; and bring in a new world, and renovation of all things, by his redemption & reſtauration of his Church. See Joel 2.28. Acts 2. 17. 1 Pet.1.20. Heb.1.v.2. 1 Cor.10.v.11. 2 Tim.3.1. 2 Cor.5.17. Heb.8.8,&c. and ch.9.15. Mat.26.28. Joh.13.34. And by this phraſe is often meant the whole time between Chriſts coming in the fleſh, and his other coming in glory; as Iſa.2.2. 1 Joh.2.18. And in the interim between *Micahs* time, & the time of Chriſts coming, the Prophet intimates a long continuance of time, for the courſe and current of Gods anger before this conſolation come.

the mountain of the houſe] Which was to be laid ſo deſolate, in the words next aforegoing, ſhall in the laſt dayes be ſo advanced, lifted up, and eſtabliſhed, Eſa.16,5. See Gods power.

in the top of the mountains] Top, *Heb.* head, Num.23.14 Eſa.42.11 Not by any local mutation, but by eminency of dignity, Eſa.60.15.

and exalted] In ſuch manner as the next words do expreſs, and is more fully opened in the next verſ. That is, the Church (figured by Gods Temple, which ſtood upon mount Moriah, the North part of mount Zion) 2Chr.3.1 Pſ.48.2. Eſa.14.13. ſhall be exalted in ſpiritual glory, above all worldly ſtates & kingdoms, ment by mountains and hils. See Pſ.68.15,16. See Mat.5.14. Eſa.60.1.--16.

v.2. *And many nations*] Under the kingdom of the *Meſſias*; Pſ.2. 8. and 72.8,9,10,11,17. Eſa.11.10. and Chap.49.6.18--24. and 69.3 &c. and 54.1. and 66.8,12. Zech.14.16. See Jer.3.17.

let us go up] Eſa.2.v.3. Pſ.122.1,2. Zech.8.20,21,22,23. Mat.11.v. 12. Jer.31.6. Thus they are a willing people, Pſ. 110. 3. and invite & incourage one another, as Pſ.95.1. And they do not ſet on others, and ſit ſtill themſelves, as Matth.23.4. But rather lead the way, as Zech.8.23.

and he will teach] Eſay 54.13. Jer.31.34. Joh.6.45. 1 Coor.2.10. 1 John 2.20,27.

of his ways] Whereby to ſerve him here, and to be ſaved by him hereafter, Pſal.25.6. and 86.11. He ſheweth that there is no true Church, but where the people are taught by Gods pure Word. And where his Word guides and rules, that is the way and means of gathering a Church.

and we will walk] Obedience the mark and ſign, the effect and fruit of the Goſpel, *Ezek.*36.27. and 37.24. Eſa.48 17. Hoſea 11.10. Zech.10.12. The doctrine of the Goſpel is not ſpeculative, but practical. It is not enough to hear, and learn, and talk onely.

for the Law] The rule and doctrine of ſalvation, preached firſt in Jeruſalem, & from thence ſent abroad into all parts of the world, Pſal.100.1. Luke 24.47. Act 1.8. This then is no earthly Empire; gained by worldly weapons, John 18.36. but ſpiritual.

v.3. *And he ſhall*] The Lord Chriſt having all power given him of God, Pſal.2.8,9. and 110.6. Matth.28.18.

judge among many people] Pſal.110.2. Eſay 11.4.

rebuke] That they may acknowledge their ſins, and turn to God, John 16.8,9. Acts 2.37,38. and 3.19. and 44. and 26 18. Such is the wonderful power and efficacy of his Word.

beat their ſwords] This conqueſt over the nations that Chriſt ſhall get, ſhall not be by ſwords and arms; but he ſhall bring them to a voluntary obedience, and ſpiritual ſubjection to God, by his Goſpel. And this ſhall be the fruit of peace, which the Goſpel preached ſhall produce, Eſay 9.6. and 11.6,7,8,9. and ch.65.25. Pſ.40 9. Hoſ.2.18. Zech.9.10. Luke 2.14. before, and without the Goſpel, men are as ſavage beaſts; one man is a Wolf to another, one man would devour another. But the Goſpel tames this cruelty and ferocity, and is the Goſpel of love and peace; which who want have the ſound, but not the power of the Goſpel in them, John 13.35. And too many ſuch there are, whereupon that remains alſo for a truth in them upon whom the Goſpel hath not its operation, whereof we read, Mat.10. 34,35,36. Luke 12.51,52,53 But where, and how far it takes root, ſo far it makes men loving, and beneficial to their neighbours. See the contrary to this, Joel 3.10.

pruning hooks] Or, ſithes. They ſhall abſtain from all evil doing, & exerciſe themſelves in godlines & in wel-doing to others, Iſa.18.5.

nations ſhall not] They ſhall be in amity one with another, who formerly were at enmity, Eſa 11.9.

ſword againſt] Not condemning the uſe of weapons, as Anabaptiſts do: but ſhewing how the hearts of Gods people ſhall ſtand mutually affected, whoſe peace and love begun in this life ſhall be perfected in the next, Acts 4.32.

v.4. *ſit every man under his vine*] A figurative deſcription of the Churches ſpiritual peace and ſecurity under Chriſts kingdom, Jer. 30.10. Zech.3.10. See on Eſay 2.4. & 11.6. and ch.35. 1 Kings 4.24.

and none ſhall make them afraid] For every true Goſpeller ſhal leave off to be injurious, ſhall become peaceable; there ſhall be no cauſe of danger, no need of fear. That Lev,26.6. ſhall now more fully take place.

for the mouth] All this ſhall certainly come to paſſe, ſeeing God hath ſolemnly promiſed it; how incredible ſoever it may ſeem to be to carnal reaſon, and contrary to that, Chap.3.12.

v.5. *For all people will walk*] It is an uſual, and almoſt a natural thing for men to hold the ſame religion as their fore-fathers did: but under the Meſſias it ſhall be an eſpecial gift of Gods grace in all true believers, that being enlightned in the true faith, and knowledge of the true God, they ſhall never depart frō it. See Pſ 20.7. yea, though all the people of the world be divided into ſeveral Sects; and every one addicted to their ſeveral ſuperſtitions; though theſe diſtractions and other troubles might ſeek to weaken or overthrow the conſtancy of our faith, in adhering to God and his worſhip; yet we will not be overborn with theſe, or any ſuch difficulties or obſtructions whatever

we will walk] We will live and perſevere in the faith, invocation and ſervice of the God which ſhall be revealed unto us, as it were in his own Name. See Luke 10.12. Zech.10.12. Or more largely thus: Though mean while before the coming of Chriſt, we ſhall ſee all kinde of confuſion and miſery upon our ſelves; though the Gentiles ſhall glory in their ſeveral ways of worſhip, and boaſt of the truth of them, and celebrate their gods, and triumph and inſult over us, counting us a loſt people; though univerſality & multitude make againſt us, though every ſect oppoſe their ſuperſtitions to us, and all together conſpire in one againſt us: yet we will not deſpond in our ſelves, nor heed them or their ways, we will not for all that be as a reed ſhaken with the wind: but truſting to the truth & power of God alone, and reſting upon the verity of his Word & promiſe, knowing God in his time will appear: This ſhall ſuffice us and ſtrengthen us with invincible magnanimity, to over-look and overcome all difficulties and oppoſitions, and render us firm and inflexible, conſtant in our purpoſe without any ſhrinking to continue in the unity of faith, and in the true ſervice & pure worſhip of the true Jehovah our God.

for ever and ever] This includes the time of the Goſpel. And that notwithſtanding all oppoſitions and obſtructions, yet they will perſevere in this worthy and magnanimous reſolution for evermore. The true Jehovah and his truth is their ſufficient ground for it.

v.6. *In that day*] Namely, in the Meſſias his time, I will gather into the ſheepfold of my Church, my poor diſperſed, afflicted & weak believers. He inſiſts ſtill upon that glorious promiſe of the reſtauration of all, both Churches, and Kingdomes by the Meſſias, becauſe this muſt ſupport the hearts of the faithful, who otherwiſe withthis, in the midſt of ſo many and mighty tentations, muſt needs have been ſwallowed up in many gulfs of deep deſpair.

her that halteth] Ezek.34.16.Eſay 35.6.

gather] According to the promiſes, Deut.30.3,4.

that is driven out] Into captivity and exile; as hereafter ſhe ſhould be. Theſe her miſeries without this promiſe might have cauſed her an hundred times over to deſpair. Therefore the Lord by his Prophet is ſo careful betimes to meet with theſe tentations, by multiplying his promiſes in ſo many words,

I have afflicted] I can as eaſily gather her, as I have afflicted her. Both theſe are in my hand, and my doings.

v.7. *And I will make her*] Re-duplications of his foreſaid promiſes, Zeph.3.19.my promiſes, word & grace ſhall be preſerved in the reliques of thoſe poor diſperſed Iſraelites; who ſhall be as it were the ſeed of my Church; and the hope of re-eſtabliſhment, which I will accompliſh in its due time, with great increaſe. Gods power & pleaſure can raiſe his Church out of the grave. And thus the ſtate of the Church may be ſometimes as dry bones, Ezek.37. And not alwayes ſo conſpicuous, and glorious in the eyes of the world. Her new life often appears, as it were out of many reſurrections from the dead.

a ſtrong nation] That weak remnant that ſhould be left, after all their diſperſions and deſtructions; that ſame God that could of ſtones raiſe up children to *Abraham*, would raiſe up to be a ſtrong Nation. See Zach.8.6.Matth.19.26.

and the Lord] Chriſt, the eternal Head of his Church, who was ſhadowed out in that typical kingdom of *David*.

ſhall reign] Dan.7.14. Luke 1.33. not ſo obſcurely as he did formerly under the type and ſhadow of the reign of *David*, and his poſterity. But now more openly, in the perſon & ſpiritual kingdom of his Son Jeſus Chriſt, the Son of *David*, God manifeſted in the fleſh.

in mount Zion] Thence the Law went forth, verſ.2. not the Law of Mount Sinai, but of mount Zion, Eſa.40.9 and 52.7. The glad tidings and Goſpel of peace, which there began and thence went forth, and filled the world; by which the Lord reigneth, and ſhall reign for ever.

v.8. *O tower of the flock*] It may ſeem to be the ſame place which is ſpoken of, Gen.35.21. and was afterward the tower of the ſheepgate of Jeruſalem, Neh.3.1,32. and chap.12.39. So called, becauſe the ſheep paſſed thorow it to the place of the ſheep-market, which was neer this gate; and Betheſda neer to it, Joh.5.2. By this ſouth gate the paſſage lay open to the Kings Palace, to the Temple, to the fortreſſe of Zion, and to both Jeruſalems. This may well ſerve as a figure of the Church, into which Gods ſheep from all parts of the world are gathered up in ſafety.

the ſtrong hold] It ſeems to be the place called Ophel; that is to ſay, ſtrong hold, 2 Chron.27.3. Nehem.3.26. to ſignifie the inviolable ſecurity of the faithful, gathered together into the Church. Here the vulgar Latine ſeems to read אפל for עפל cloudy for ſtrong hold.

unto thee] And therefore fear not, but be full of hope.

even the firſt dominion] The kingdom as it firſt flouriſhed under *David* and *Salomon*, though it may ſeem quite overthrown, and thoſe promiſes, 2 Sam.7.12,13.16,29. Pſal.72. utterly fruſtrated; yet ſhall be raiſed up again in thee, by the ſpiritual and everlaſting kingdom of Chriſt.

v.9. *Why doeſt thou cry?*] Why doſt thou ſo afflict and torment thy ſelf? O Church be comforted: thy King and kingdome is not quite periſhed, though it ſhall ſeem to be ſo, by the Babyloniſh captivity, and many other miſerable calamities; for Chriſt thy true everlaſting king ſhall appear in his time, and ſhall re-eſtabliſh his kingdom in thee.

no king?] No King nor counſellour? See Lam.4.20. Eſay 3.3. as Job 12.17.

for pangs] For want of king and counſellour.

as a woman in travel] This ſimilitude is often uſed, to note out extremity of pain and anguiſh, Pſalm 48.6. Eſay 13.8. Jer.4.31. and 30.6. and in ſundry other places.

v.10. *Be in pain*] Indeed for the preſent thou haſt reaſon to be perplexed; and I hinder thee not from ſo doing; but take comfort in my promiſes, and bear it patiently, as John 16.21. See chap.5.3.

in the field] Wandering, and diſperſed out of the countrey, prepare thy ſelf to undergo theſe woful calamities.

there ſhalt thou be delivered] And repeats the word there emphatically, to prop up their faith and hope; that even their greateſt extremities God would uſe as his fitteſt opportunities for their deliverance; even there in Babylon, there it ſelf to deliver them.

v.11. *Now alſo*] The enemies of the Church, many and mighty, gather againſt it, Pſal.2.1,2.

that ſay] Inſult over her proudly, as being maſters of their wiſhes, Ezek.25.3. and 26.2. and 36.2. As thoſe againſt *David*, Pſal.35.25. and 40.15. and 70.3.

Let her be defiled] Polluted with blood, and ſlaughtered. See Num.35.33. Pſal.106.38. and 137.7. Sacked without any reſpect to her ancient holineſſe; all her ornaments taken away from her.

our eyes look] Obad.12. The like, Pſal.35.21.

v.12. *But they know not*] They judge but as blinde men do of colours, as Eſay.55.8,9. They inſolently brag and ſcoff and domineer, as if all were in the power of their own hands. But they are only drunken with their own fooliſh confidence; they reach not Gods mind. Gods people muſt not meaſure his minde by their bragging blaſphemies, but lift up their thoughts to him, whoſe counſel ſhall ſtand, who wiſely ordereth the inſolencies and inſultations of the enemies, to his Churches good, and their own ruine.

his counſel] This is his thought, namely, to cleanſe and chaſtiſe his Church by their means; and afterwards to bruiſe and threſh the enemies out, like corn in the floor. See Iſa.10.7. and 21.10. and 45.4,5. Jer.51.33. And this is clean contrary to their minde.

v.13. *Ariſe*] From thy low and dejected eſtate; wherein thou didſt ſeem to lie as a dead man in the grave. The power of Gods Word can thus raiſe the Church.

and threſh] They gathered themſelves to threſh thee. But thou in the end ſhalt threſh them; and ſhall by me be fitted and enabled to this end and purpoſe; do thou conſume and deſtroy thine enemies. He attributes to the Church that which Chriſt her Head doth for her; and ſometimes alſo by her means. See Eſay 41.15, 16. Judg.8.7. 2 Kings 13.7. Amos 1.3. Dan.2.34, &c.

horn iron] To puſh them down. See 1 Kings 22.11. Ezech.34.21. Amos 6.13. Dan.8.4. Zeph.1.19,21.

thy hoofs braſſe] Alluding to the manner of treading out the corn with oxen, 1 Cor.9.9. As the manner is in ſome countreys at this day See Pſal.44.5. Deut.25.4. See 1 Kings 22.11. Pſal.44.5. Zech.1.21.

and I will conſecrate their gain] Some make this relate to God; ſome to the Church that ſhe ſhall conſecrate. The words may ſeem to allude to the interdicts or devotings, whereby certain Nations were accurſed, and all the people condemned to be rooted out, and their goods abſolutely to be conſecrated to God, Levit.27.28. Joſh.6.17,19. God will ſubject to his Church Heathen Nations; to this end, that he may be glorified: And this end in thoſe caſes his Church muſt mainly look unto, and care for. This hath reference to all the time of Chriſts kingdom on earth, and hath its final accompliſhment at the end of the world.

unto the Lord] Both the ſubduers and the ſubdued muſt both be ſubject to the Lord; themſelves and their ſubſtance, conſecrated to him, and his ſervice. See Eſay 18.7. and chap.19.18,19,23,24,25. Eſay 23.18. and 60.6,7. Pſal.68.31. Zeph.3.10. Mal.1.11. Zach.14.16.

CHAP. V.

Verſe 1. NOw] We have in this Chapter Chriſts Birth, Kingdom and Conqueſt.

gather thy ſelf in troops] Some thus; O Jeruſalem, which haſt hitherto been filled with rapines, like unto thoſe which are committed by robbers on the high-way; gather all thy forces together to reſiſt the Chaldeans, if thou canſt. Others rather underſtand it as a taunt uſed by the Church againſt her enemies, thus; O daughter of Troops, ye numerous Aſſyrians and Babylonians, gather your ſelves in troops, lay ſiege againſt us, baſely abuſe our Judges, Rulers, and Kings, yet know that out of Beth-lechem, Ephratah, &c. And thus the Church truſting in Gods former promiſe triumpheth over all the injuries the enemies could do unto her; and that ſpecially by reaſon of that glorious promiſe in the next verſe.

ſmite] Inſult with all opprobrious baſe uſage. See 1 Kings 22.24. Job 16.10. Lam.3.30. Matth.5.39. A proverbial kinde of ſpeech this is; as that Pſal.2.12.

Judge] The city being taken, the King and all the great ones ſhall be ſhamefully uſed by the enemies, 2 Kings 25.6.7,19,20,21.

v.2. *But thou Beth-lechem*] Here is their ground of their patience, the riſe of their comfort and exultation, and inſultation; The birth of the Meſſias, and the place where, expreſſed and propheſied of. See Matt.2.6. Joh.7.42.

Ephratah] Gen.35.16, 19. Judg.17.7. To diſtinguiſh it from Beth-lechem, in the tribe of *Zebulun*, Joſh.19.15. This, it may be, was ſo called from *Ephrath*, *Calebs* wife, 1 Chron.2.19.

thou be little] Or, art thou little to be, &c. Though at this time thou be the leaſt and weakeſt city amongſt the Tribes of *Judah*, yet ſhalt thou be exalted by Chriſts comming in the fleſh. And S. *Matthew* hath the ſame words to the ſame ſenſe, with a negation. Thou art not the leaſt, &c. Matt.2.6. After the ſaid prophecie was fulfilled, the place was made famous by Chriſts birth. Some would read theſe words with an Interrogation, and ſo make the ſenſe negative, to agree with that Matt.2.6. Others make S. *Matthew* onely to relate the words of the Prieſts and Scribes to *Herod*; and that they ſo varied the Text before him; and that not much amiſſe, as to the purpoſe in hand, eying the preſent ſtate and turn of times.

among the thouſands] The Tribes of Iſrael were divided into thouſands, whereof every one had a head or Prince, Judg.6.15. 1 Sam.10.19. 1 Chron.12.20. Zach.9.7. Whereupon S. *Matthew*, inſtead of thouſands, ſaith, Head or Governour.

yet out of thee] Here God ſpeaks. He comforteth the Church, which was deprived of her earthly King, by the promiſe of Chriſts coming, the heavenly and everlaſting King, Iſai.9.6. Beth *David*, and Chriſt, the Son of *David*, was born there. And as out of that poor town God raiſed *David*, the youngeſt of his brethren, and contemptible among them, yet to be the famous King of his people, and founder of their felicity, and flouriſhing eſtate; ſo God would not ſo far caſt off his people, or bring them to ſo low an eſtate, as that they ſhould utterly deſpair, but he would ſtill keep a care of them, and in their mean condition, out of poor Beth-lechem, he would likewiſe raiſe the true *David*, their Meſſias, Jer.30.9. Ezek. 34. 23,24. and 37.24,25. Hoſ. 3.5. Amos 9 11. And this ſhould be their greateſt conſolation in their deepeſt diſtreſſe.

to be Ruler] Chap 4 7. Iſaiah 32.1. Jer.23.5,6. Luke 1.33.

whoſe going forth] He ſheweth that the coming of Chriſt, and all his ways, were appointed of God from all eternity. Or, he was from everlaſting, come forth from the father by generation, and by an eternal decree, was by him appointed to be a Mediatour. See Col.1.15.

everlaſting] *Hebr.* the dayes of eternity.

V.3. *Therefore*] Namely, to fulfill the prophecies aforeſaid, of their ruine and reſtauration.

will he give them up] God ſhall ſuffer his people to be ſubject to forreign Princes and Lords, their enemies, to extreme miſeries and calamities, that no face of Power, State, or Majeſty ſhall appear. And this they muſt patiently bear before they can look for relief.

until the time] Then when they think themſelves forgotten and forſaken of God and loſt, then will he ſave them.

that ſhe which travelleth] This ſome would make to relate to the bleſſed Virgin *Mary*, and her birth, or fruit. But it ſeems rather to reflect on that Chap.4.10. that the body of the people of the Jews ſhould be in that travelling pain and anguiſh, and upon it, ſhould not be as in Iſaiah 26. 17, 18. but as that woman, John 16.21. An happy and joyful iſſue ſhould follow upon it.

them the Remnant] Of the Jewes that ſhall remain and eſcape out of thoſe afflictions; and the Gentiles converted by faith to Chriſt, and thereby made brothers to the true Iſrael in Spirit, ſhall be united with them in one body of the Church, under Chriſt their Head, Heb.2.11,12.

V.4. *And he ſhall ſtand*] Chriſt ſhall do the office of a good Shepherd, ſtanding ſtill on foot, continuing and perſevering to rule, and feed, and watch for the ſafeguard of his, employing for their ſafety the divine power of his Father, whereby the Church ſhall reſt ſecure, having the King of the whole world for her Protector.

and feed] Or, rule, as a Shepherd doth his flock.

in the ſtrength of the Lord] What ſtrength is in God, ſo much ſafety is to the Church by Chriſt. God anoints him and furniſheth him, as Iſaiah 60.1. and chap.11.2. and 42.1. Pſalm 45.7. John 3. 34. Col.2.3,9. And Chriſt as Mediatour, and as the Head of the Church in his humane nature, is thus ſubject, and inferiour to God the Father, and receives from him: And ſo hath an omni-potent power to ſave his.

abide] And dwell conſtantly, and ſecurely, under ſafe protection, like ſheep in the Fold; as is further ſet out in the next verſe. *Targum* hath it, they ſhall return out of their captivity. And ſo *Jarchi* in his Commentaries: Vulgar Latine, they ſhall be converted.

for now ſhall he be great] Namely, at the prefixed and appointed time, or within a ſhort ſpace.

ends of the earth] Not in Judea only, but among the Gentiles, unto the ends of all the earth.

V.5. *And this man ſhall be the peace*] Or, he ſhall be our Peace, firſt with God; the fountain and foundation of all true Peace, Eph. 2.14,15,17. Hebr.7.2. Iſaiah 9.6. and 26 3. And then againſt all our enemies, he will be our peace, and defend us, that we ſhall not need to fear their rage and fury, being ſafe and ſecure under the ſhadow and ſhelter of his wings.

when the Aſſyrian] The Aſſyrian ſhall come, and the Babylonian, and other enemies, and tread in their Palaces. God will ſuffer it, his people need it for their caſtigation and humiliation. And this both before Chriſts coming, and after, chap.4.9. They muſt prepare their minds to patience.

then ſhall we raiſe againſt him] The ſum is, Chriſt ſhall be the foundation, authour, and preſerver of the true ſpiritual reſt of the Church; and if it be aſſaulted by the enemies, it ſhall from him have ſufficient means to withſtand them. As if they had raiſed ſeven Armies, under the command of ſeven Captains, againſt the Aſſyrians, who were the Jews ancient enemies.

ſeven ſhepherds] Having likened the Church to a flock of ſheep, he calleth the Defenders of it, and all the Miniſters of her preſervation, ſhepherds, as ſervants to the great Shepherd, who in reſpect of Chriſt are alſo ſheep, and members of the Church. In the calamitous condition of the Church none ſhall be found willing, and able to rule and govern, Iſaiah 3. 6, 7. now Chriſt ſhall raiſe them up to ſuch an eſtate, and furniſh them with ſtore of ſuch men, and ſo qualified by him with the Spirit of wiſdome and courage, as they ſhall be able to raiſe many ſuch as will take upon them the care and charge, and governing, and defending them, even againſt their greateſt enemies, yea, to over-rule and over-top the enemies by the power and authority of Chriſt.

principal men] *Hebr.* Princes of men.

V.6. *And they ſhall waſte*] *Hebr.* eat up. Theſe whom God ſhall raiſe up for the deliverance of his Church, ſhall deſtroy all the enemies thereof, as the Aſſyrians, and Babylonians, which were the chief enemies that time. See Iſaiah 10.12. and chap 30. 31, 32, 33. and 31.8,9. Principally they ſhall eat up, and deſtroy Satan, and the worlds Kingdome, by the ſword of Gods Word, in the dayes of the Goſpel.

Land of Nimrod] See Gen.10.10,11. Babylon.

in the entrances thereof] Or, with her own naked ſwords.

deliver us from the Aſſyrian] They muſt prepare to ſuffer in the mean time, and under-go all with patience: but yet with an expectation of certain deliverance, in its due time, appointed by God thereunto.

V.7. *And the remnant of Jacob*] Not the whole body of the people, but the holy ſeed and ſmall remnant, which God ſhall miraculouſly preſerve in thoſe calamitous times.

in the midſt of many people] Though the remnant be few, and on all ſides encompaſſed with theſe multitudes. and invironed and endangered by them.

as a dew] By reaſon of its multitude, growen up as it were in an inſtant, and miraculouſly fallen from heaven, ſhall be like dew or rain, Pſalm 110.3. Or, this remnant or Church, which God ſhall deliver, ſhall only depend on Gods power and defence, as doth the graſſe of the field, and not on the hope of man. See 2 Cor. 2. 15. where that effect which the word worketh, is aſcribed to the Miniſters of the Goſpel.

that tarrieth not for man] Which doth not grow in gardens, nor tilled lands, watered by mens hands, but in deſerts, mountaines, and wilde places, that hath no other water but what falleth from heaven, Job 38.26,27. Pſalm 104. 13. So the Church ſhall ſprout and proſper, be ſuſtained, and be ſafe, by Gods grace and power alone, though men yield no aſſiſtance at all.

V.8. *as a Lion among the beaſts*] The faithful ſhall be endowed with an invincible force of the Spirit of God, to overcome, and overthrow the devil, the world, and all their enemies, 2 Cor.10.4, 5,6. 1 John 5.4,5. This power they ſhall have, thus do, without reſiſtance, but they ſhall not abuſe their power. The ſimilitude is not to be extended beyond its due bounds, God thus ſhall multiply and increaſe his Church, and defend it againſt all its enemies.

V.9. *Thy hand ſhall be lift up*] A further explication of what was in the former verſe. Enemies will never be wanting; the Church muſt expect no other. But God will give ſuccour and ſtrength from heaven, that the gates of hell ſhall never prevail againſt her, that ſhe utterly periſh. The Remnant ſhall keep footing ſtill under the Standard of the Croſſe, beyond the hope and expectation of all the world, and prevail over their enemies.

V.10. *I will cut off thy horſes*] I will take away all worldly ſtrength and helps from my Church, which might otherwiſe prove hinderances and lets to my ſaving grace, and obſtacles to my helping hand: And I will cauſe her to renounce all damnable and unlawful means to maintain her ſelf, as ſorceries, and recourſe to idols, and to idolatrous people, which the people had formerly made uſe of, becauſe ſhe may put all her truſt and confidence, not fooliſhly and wickedly in them, but wholly in me, and that ſhe may attain the victory over all her enemies, onely by the power of my Spirit. See Hoſ.1.7. Zach.4.6. and Chap.9. verſe 10. Mans abuſe of Gods good bleſſings is ſo deeply rooted in him, that he cannot be taken off it, but by taking away the bleſſings themſelves which he ſo abuſed. So ingrateful are we for his bleſſings, and ſo good is God, to take them away for our good, that he may make way for himſelf to bleſſe us.

V.11. *I will cut off the Cities of thy land*] Namely, the walled & ſtrong Cities, to bring them to live in villages and open places. See Ezek.38. 11. The Cities wherein they ſo accuſtomed themſelves to put their truſt, and not in God. God therefore will take them away, that his ſole hand of protection and preſervation of them may the more evidently appear, when all outward means are gone. Thus his people are as Sheep in the midſt of Wolves, that their ſafety and ſalvation may the more illuſtriouſly appear, as was ſaid, to be only in the hand of God.

V.12. *Witchcrafts*] Theſe were more then the other, not indifferent, or good in themſelves, but vicious and abominable, forbidden in Gods Law, Levit. 20.27. Deut.18.10,11,12. yet practiced by the people, Eſay 2. 6. 2 Kings 17.17. Here is Gods mercy to remove their ſins from them, and them from their ſins, that hindered him from ſtretching out his hand of ſalvation unto them. Thus God prevents his Church with his ſaving mercy.

V.13. *Thy graven images*] Forbidden in the Law, Exod.20. Deut. 4.15,&c. and Chap.27.15. Eſay 40.19. and 42.8.

ſtanding images] Or Statues, Deut.16.22. 1 King.14.23. 2 King. 17.10.

worſhip the work of thine hands] This makes them abominable to God, when his worſhip is transferred to them. And this is prodigious in man to do worſhip to the work of his own hand, Eſay 44. 9,15,17,18,19,20. Jer.10.14,15.

V. 14. *thy groves*] Deut.16.21. 1 Kings 14.15,23. and 15.13. and Chap.18. verſe 19. 2 Kings 17.10. and 21.7.

cities] Or, enemies.

V.15. *upon the heathen*] When I have puniſhed, and purged thee

the

then will I execute the ſeverity of my moſt terrible Judgments upon thine enemies, the Heathen folk.

they have not heard] It ſhall be ſo terrible, that the like hath not been heard of. Others ſay, he will plague ſuch, as have not believed and obeyed the Goſpel, 2 Cor. 10.6. but have rebelled againſt him, and not hearkened to his words, to his power, promiſes and threatnings.

CHAP. VI.

Verſe 1. HEar, &c.] This ſeems to be the ſecond Sermon, wherein God by his Prophet convinceth the Jewes of his benefits to them, and of their ſins againſt him; And threatens the rebellious. And for the ſmall Remnant, he puts them in mind of their duty, and of his promiſes: In the comfort whereof they praiſe his mercies. Such a Preface as this here in the firſt words, is not ſo ordinary, but in extraordinary caſes, as here when he ſhews the prodigious ſtupidity of the people, that he ſpake hitherto without any profit to them that were as deaf men, and deſperate, forlorn, of whom there was no more hope.

Ariſe] O *Micah*, debate thou Gods cauſe againſt this rebellious and ungrateful people, as it were in judgment, calling all the creatures to be judges, ſeeing their conſciences are more inſenſible then theſe creatures. See Deut. 32.1. Eſay 1.2. Micah 1.2.

before] Or, with.

Mountains] Eſay 1.2. Jury was full of mountains, Exod. 15.17. Deut. 3.25. Eſay 14.25. Eze. 6.2. contend thou that the mountains and ſenſleſſe elements might in their kind be witneſſes of the peoples conviction and obduration, and as if there were more attention and docility to be expected of the mountains and rocks, then of this monſtrous and ſtony-hearted people.

V.2. *The Lords controverſie*] Whereof, verſe 3. &c. See Iſaiah 5. 34. and 43.26.

with his people] Not with the mountaines and hills, they are called on only as to be witneſſes and judges in this his controverſie with his people.

V.3. *O my people*] This courteous appellation God vouchſafeth to this ſtubborn unworthy people. And this adds to their blame.

what have I done unto thee?] Job 22.17. Jer. 2.5, 31. that ſhould make thee loath my ſervice, and thy duty? Thus Iſaiah 1.18.

I wearied thee?] Nay, we are ready to weary and grieve him, and his Spirit, Epheſ. 4.30. Iſaiah 63.10, Numb. 14.11. Pſal. 78. 58. and and 59. 10.

Teſtifie againſt me] I am ready to hear and anſwer, that ſo we may come to an iſſue, Iſaiah 27.5. Job 22. 21. Thus God humbles himſelf, and deals with them, as one man with another, in the faireſt way.

V.4. *I brought thee up*] I have not hurt thee, but beſtowed infinite benefits upon thee. And a Narrative of them follows, from point to point. He did not begin only, but went on, and continued to heap his bleſſings and benefits upon them.

of Egypt] This Exod. 12.51. and 14.30. was a grand benefit; many a time and often mentioned in Scripture, as Deut. 4.20. Joſh. 24.6. Judges 2.1. and in the Law, Pſalms, and Prophets.

houſe of ſervants] Deut. 5.6. and 6.12. and 7.8. Joſh. 24.17. Judg. 6.8. and in very many places.

Moſes and Aaron] Joſh. 24.5. Pſalm 77.20.

and Miriam] Who had alſo the gift of prophecie. See Exod. 15. 20. &c. Numb. 12.2. the ſiſter of *Moſes*; and ſhe that watched him in the ark of Bul-ruſhes, Exod. 2.4.

V.5. *remember now*] God remembers to them ſome of his benefits done for them in the wilderneſſe. We are too apt to forget his benefits. See Deut. 7 18. & 8 2. & 16.12. Judg. 8.34. 1 Chron. 16 12.

Balak] Numbers 23.5. and 23.7. Deut. 23. v. 4, 5. This benefit is ſpecially named among many others in the wilderneſſe, And ſo Joſh. 24.9, 10. mentioned Deut. 23.4, 5. Apoc. 2.14.

Moab] See on Amos 2.1.

conſulted] A ſubtil and pernicious counſel was that of *Balak*, to have them curſed as it were in Gods Name, and from Heaven, by the mouth of a Prophet, indued with the Spirit of Divination extraordinarily, though a wicked man, and none of Gods people: See Numb. 22. 23, 24 chapters. This was more dangerous then to bring out all his Armies againſt them; thus to ſeek to make God their enemy, and ſet him againſt them.

and what Balaam] God reſtrained him, and made him bleſſe them againſt his will. For he had ſold himſelf for hire to the wicked King, Numb. 22.12, 33. and 23.11, 25. & 24.1, 10. Of his pernicious counſel we read, chap. 25. compared with ch. 31.16. See 2 Pet. 2.15.

from Shittim] After thou wenteſt aſtray after *Baal-Peor*, Numb. 25 1. Yet I did endure thee, and brought thee into the land of Canaan, where I renewed my Covenant with thee in *Gilgal*, by circumciſion. Of *Shittim*, ſee Num. 33. 49. Joſh. 2.1. & 3.1. whether here grew that Shittim-wood, ſo much mentioned by *Moſes* in the book of Exodus, is uncertain.

unto Gilgal] See on Hoſ. 4.15. Thus Gods mercy ſtrove with their malicious wickedneſſe, and even miraculouſly he then overcame their evil wih his goodneſſe.

the righteouſneſs] His faithfulneſſe in keeping his covenant an promiſes: Or his infinite mercies, and fidelity in perfoming them. And ſo that there neither was, nor is any unrighteouſneſſe in the Lord, but that all the fault is in themſelves.

V.6. *wherewith ſhall I come*] Seeing then ye can finde no fault in God, nor any excuſe for your ſelves, and the end of all is to bring you to repentance; what then remains but that ye enquire after it, and go about it? The Prophet bringeth in the people, deſiring to know the true means to appeaſe God, and to be reconciled to him. But they pretend to more then they do truly intend.

with burnt offerings] They were convicted in their conſciences, that reconciliation with God was to be ſought after, yet they would not take the ſtraight way to him by faith and repentance, in ſincerity and integrity of heart, but go about the buſh, and ſeek to pleaſe him with ſhadows and ceremonies, oblations and ſacrifices, keeping ſtill their hearts cloſe to their ſins, and a-loof off from him. Thus Hypocrites alwayes would fain delude God and themſelves, with theſe external ſhews and toyes.

of a year old] Heb. Sons of a year.

V.7. *will the Lord*] They would ſeem to be careful and inquiſitive; and mean while hood-wink themſelves, and willingly are blinde at noon-day.

thouſand of rams] Thus bountiful they will be, and profuſe; not ſpare for any coſt, and expence, toil and travell, they will ſuper-abound in theſe outward ſervices, ſo they may keep their hearts inwardly to themſelves, and their ſins, and not yeeld them up to God, and his obedience, intirely and ſincerely, which yet is the only thing that God regards and requires. But hypocrites ſtill will part ſtakes with God in manner aforeſaid, Iſaiah 1.11. &c. See this abundantly among the Papiſts.

My firſt-born] Idolaters did ſo, both among the Heathen, and among Gods people, Levit. 20.2. 2 Kings 16.3. Pſal. 106.38. Thus they will ſeem even to burn with zeal. Nothing ſhall be ſo near, and dear, and precious to them, that they will not part with to pleaſe, and pacifie God. Thus they will ſacrifice to their own inventions, and good intentions, though in a way abominable to God. Mean-while at no hand will they ſacrifice their hearts to God, pſal. 51.16, 17. which is the thing God looks for, Deut. 6.5. and ch. 10.12. and 26.16. Joſh. 22.5. and throughout both the Old and New Teſtament, ſacrifices in the Old Law were commanded, but to be exerciſes of their faith and repentance, that by them they might look up to that only ſacrifice of the Meſſias, and offer up themſelves ſpiritual ſacrifices to the Lord. See Rom. 12.1.

V.8. *He hath ſhewed thee*] Deut. 10.12. & 30.15. It is but childiſh to pretend ignorance, nay, an impudent lying againſt God, to make that an excuſe and colour. For the doctrine of his word, the rule of his Law is plain, as that Hab. 2. 2. unleſſe wilfully thou wilt ſhut thine eyes againſt it. He hath abundantly provided for thy direction and ſatisfaction therein, Pſal. 119.105. and 19.9. Prov. 6.23.

but to do juſtly] The Prophet in few words calleth them to the obſervation of the ſecond Table, in the firſt place, to know if they will obey God aright, or no, ſaying, that God hath preſcribed them to do this. See on Iſaiah 1. 17. This will be a viſible trial of the truth of their obedience. This pulls them out of their corners of ceremonious ſanctities, wherein hypocrites do hide and ſhelter themſelves.

walk humbly] *Hebr.* humble thy ſelf to walk. This relates to the duties of the firſt Table, which indeed are chief and principal, containing the ſpiritual worſhip of God, and the inward ſervice of the heart, wherein humility of ſoul towards God beareth a chief part: But theſe inward affections being ſeen only to God, makes hypocrites the more bold to pretend ſo much thereunto before men, ſpecially when they will be ſo curious and ſedulous, in, and about the external Ceremonial Rites, and bodily exerciſes thereunto belonging.

V.9. *The Lords voice*] The voice of the Prophets prevailed not, gained no audience: he therefore puts it here upon the Lord himſelf.

cryeth] not ſoftly to a few, but aloud, to be heard of all that want not ears to hear it.

unto the City] *Jeruſalem* as the principal place and head of the reſt. Some ſo derive the word, as to bring it to this ſignification, To rouze up, or awaken, namely, out of the ſleep of ſin and ſecurity: The Lord ſeeing what his people had deſerved by their ſins, doth admoniſh them by his Prophets, that they and the City particularly ſhould take heed of his Judgments, which did hang over them, and by his predictions doth warn and inſtruct them, not to hold them to be meer caſualties, but things proceeding from his providence and juſtice, that they might prevent them by repentance.

the man of wiſdome] as Hoſ. 14.9. arguing ſo, the moſt to want this wiſdome, and to be men of folly, in not hearing the Lords voice, however otherwiſe they gloried in their own wit and underſtanding.

ſhall ſee thy name] Shall ſee and conſider, and ponder thy Name, and Majeſty in it, that the voice comes from thee, not from man, and that they have to deal immediately with thee in it. Others tranſlate the ſentence thus; Thy Name ſhall ſee that which is, that is, Thy renowned Majeſty, O God, ſees every thing that is in the City, as the truth is: Thou thy ſelf, as thou haſt manifeſted thy ſelf to thy Church by thy proper Name, doeſt judge rightly of the ſins of the people, and of the puniſhments which they deſerve therefore.

bear the rod] Wherewith ye are to be ſcourged for your ſins, and the cauſers of it: The rod of revenge for your contempt of the Lords voice, and your other ſins which follow.

and who hath appointed it] Your ſelves by your ſins are the cauſers of it. The Prophets are but mortal men, earthen veſſels, the bearers and reporters of it; but God is he who is the appointer of it, and ordains it for the revenge of the quarrel of his Covenant.

V.10. *Are there yet*] Or, is there yet unto every man an houſe of the wicked, &c. Here are the cauſes of the rod: I ſhall try it out, and finde it to be ſo; and then a wonder it is it ſhould be ſo, after ſo many means and monitions againſt it.

the treaſures of wickedneſſe] Gotten, poſſeſſed, and uſed unjuſtly and wickedly.

ſcant meaſure] *Hebr.* meaſure of leanneſſe. To ſell by, Amos 8.5.

abominable!] Prov.11.2. & 20.10,23. Levit.19.36.

V. 11. *Shall I count them pure*] Or, ſhall I be pure with, &c. A proſecution of that in the end of the former verſe: Let earthly Judges do ſo, but it is far from me, ſee Gen.18.25. Prov.17. 15. and 24.24. Iſa.5.23. Gods nature and office requires him to proceed and puniſh in all equity, without any partiality.

V.12. *The rich men thereof*] Of the City chiefly, which ſhould have been a good example to the reſt; and ſo of the other Cities, though haply not in ſo high a degree.

are full of violence] Have their houſes full of prey and ſpoil, violently gotten by them. Covetouſneſſe and riches thus ſet men on to work miſchief.

inhabitants] Of all ſorts.

lyes] Frauds, deceits, guiles, without all ſincerity, verity, plain and true dealings towards one another, ſee Prov. 24. 2. 1 Cor.6.8. Iſa.32.7. Jer.9.4.

V.13. *Therefore alſo*] Gods words, declaring the rod, v.9.

ſick] See Iſa.1.5. Levit.26.16. He is of power, nothing can hinder him, nor his rod, from inflicting the ſtripes of his vengeance.

V. 14. *Thou ſhalt eat*] One ſtroke of the rod, famine and hunger; and this either by taking away the bread it ſelf, Iſa.9.20. Ezek. 4.16. or by breaking the ſtaff of bread, ſee Hoſ. 4. 10. Levit. 26. 26. Hag. 1. 6.

Thy caſting down] That is, Thou ſhalt periſh like a building that ſinketh, and is ruined by its own weight, having an evil foundation, or being built with bad materials, though no enemies come neer thee, no outward evils moleſt thee, nor any ſigns of my wrath appear, yet thy caſting down ſhall be in the midſt of thee, ſhall ſtick in thy intrails, thou ſhalt periſh with the inteſtine and ſecret ſtroke of my curſe.

thou ſhalt take hold] Try all means and wayes to ſave thy ſelfe, and thine, to preſerve ſome part of thy goods, and more precious things from the enemy, but in vain.

V.15. *Thou ſhalt ſowe*] Deut.28.38. Amos 5.11. Zeph.1.13. Hagg. 1.6. Jer.12. verſe 13. Hoſ.8.7. Another ſtroke of this rod.

V.16. *the Statutes of Omri are kept*] Or, he doth much keep the &c. Namely the idolatry brought in by thoſe wicked Kings, 1 Kings 16.25,30,31,32. And to excuſe your doings, you alledge the Kings authority by his Statutes, and ſo pretend both power and prudence, and counſel in the making of them. Thus he returns to the cauſes of the ſtrokes of this rod, leſt his blows might ſeem too heavy. And he doth inſtance and inſiſt upon their grand ſin of idolatry, that groſſe idolatry brought in by *Omri* and *Ahab*, as was ſaid. And Judah at laſt fell to Iſraels idolatry.

make thee] He ſeems to ſpeak to the land, city, or kingdome.

deſolation] Or, aſtoniſhment.

and hiſſing] A matter of ſcorn and deriſion, 1 Kings 9.8. 2 Chron. 29.8. Jer.18.16. and 19.8. and 25.18. and 29.18.

reproach of my people] The ignominious puniſhment for having profaned the name and title of being my people, and my Church, by your ſins, Ezek.36.20,23. Rom.2.24. And therefore ye ſhall bear the greater puniſhment and reproach, Amos 3.2. Luke 12.47.

CHAP. VII.

Verſe 1. W*O is me*] In this Chapter the Prophet bemoans the univerſal corruption and wickedneſſe of the people, and yet concludes all with the conſolation of the Church by promiſes of a great and glorious reſtauration and ſalvation, after the time of her afflictions. In theſe words is the Prophets lamentation, not for the puniſhments, but for the ſins of the people, becauſe godly men were decayed in the countrey, and none to be found: as if a thirſty and weary traveller could not find any fruit or grapes in the fields or vineyards. See Pſalm 12. 1. and 14.2,3. 1 Kings 19.14. and Mar.11. verſe 12,13. and Job 6.19,20. And thus godly men are affected at the inundation of ſin, and ſinners, and at the extirpation and periſhing of goodneſſe, and good men.

when they have gathered] *Heb.* the gatherings of Summer after harveſt, when the fruits are gathered, and the fields are bare.

grape-gleanings] See Eſay 17.5,6. and 24.13.

no cluſter] See Jer.6.9. As with Edom, Jer.49.9,10. and Obad 5. yet God retained ever his ſmall remnant, and ſecret ſeed. See Eſay 65.8. 1 Kings 19.18. Rom.11.4.

the firſt ripe fruit] Rare fruits, and therefore moſt to be deſired, Iſai.28.4. Hoſ.9.10. The meaning is, that he ſought for a good man among the people, as for a very rare thing, Jer.5.1. Eſay 64,6,7.

V.2. *The good man*] Or godly, or merciful. This clears the ſenſe of the former verſe, and ſee the Annotations there.

for blood] Sanguinary, bloody-minded, cruel men, implying, that the Prince, the Judge, and the rich man are linked together, all to do evil, and to cloak the doings of one another. See Prov.1.11. and 12.6. Jer.5.26.

they hunt] By frauds and perfidiouſneſſe. See Hoſea 5.1.

every man] So that in vain ſhould one look and ſeek for a good, honeſt, and upright man amongſt them all, yet this is ſpoken of the general body of the people.

V.3. *with both hands earneſtly*] Their greedineſſe and activity in ſinning is ſuch, ſee Eph.4.19. Others thus; That to help themſelves in doing evil, to get off clear, and be abſolved from judgment for it, they take the way in the next words following.

the Prince asketh] Prince and Judge are mercenary, enquire not into the cauſe, but gape after bribes, to be corrupted by them in judgment, then will they abſolve the guilty, and condemn the innocent, make of vice vertue, and of vertue vice; confound good and evil, light and darkneſſe. See chap.3.11. Eſay 1,23. Ezech. 22. 12. Hoſea 4. 18.

the great man] That is the rich man that is able to give money, abſtaineth from no wickedneſſe nor injury.

he uttereth] Boldly and openly, without fear, or ſhame, knowing he can corrupt the thrones, and Tribunal-ſeats of judgments.

his miſchievous deſire] *Heb.* The miſchief of his ſoul. Thoſe mentioned Chap.2.1,2. And the like.

wrap it up] Theſe men agree among themſelves, and conſpire with one conſent to do evil: as by the twiſting together of divers threads and ſtrings, men do make a ſtrong rope. Thus wrong, oppreſſion, and tyranny reigns, the great and rich men, bribing, and buying out a liberty and impunity, and the poor being left without remedy.

V.4. *The beſt*] Thoſe of the beſt name and fame, thoſe that gained the beſt repute.

as a bryer] Hurtful and ſcratching. And therefore naught enough, as Pſa.58.9. Ezek.2.6. See the Annotations there. And what are the worſt then? Eſay 59.15.

the day of thy watchmen] The time of thy puniſhment fore-told by the Prophets, who are called the watchmen, Ezek. 3.17. and 33.7. Hoſ.9.8. Or the time of the puniſhment of thy watchmen is come; of thy falſe prophets, that deceived thee with ſoothings and ſmoothings, and alſo of thy other Governours. They the firſt in puniſhment, as the firſt in ſin.

and thy viſitation] Thine with them, the peoples with their Governours. The watchmen are blinde, are ſleepy, and ſecure, and ſo betray and ſeduce the people, and the people are willing to have it ſo, Jer.5.31. ſee 2 Theſ.2.10,11. and ſo both juſtly puniſhed and viſited.

perplexity] That is, Confuſion and extreme anguiſh, inſtead of the windings and practices of their deceits: ſee Nahum 1.10. Prov. 1.24. &c. Iſa 22.5.

V.5. *Truſt ye not*] His intent is not ſo much to ſhew that we muſt not put our truſt and confidence in man, as in Iſa.2. 22. Pſal.146.3. but rather to ſet out the tranſcendent wickedneſſe of this people, that there is no faith and fidelity in them, no humanity left among them, no relations, though never ſo near and dear, will keep them within any bounds of duty or reſpect one towards another; but they pervert the whole order of nature, and caſt off thoſe affections which might ſeem impoſſible to be blotted out and extinguiſhed: there is no more any faith or loyalty, no not even amongſt the neereſt friends.

in a guide] So are they called in Scripture, who by reaſon of their degree, duty, or authority, are, as it were, the heads and directors of others, as the husband is of the wife, the Schoolmaſter of his Schollars, and the Counſellour of the Prince, Pſa.55.14. Prov. 16. 28. and 17.9.

keep the doors] Diſcover not thy ſecret to thine own Wife, Deut. 13.6. for fear leſt ſhe betray thee.

V.6. *The ſon diſhonoureth*] Mat.10.21,36. Luke 21.16.

V.7. *Therefore I will look*] Namely, I *Micah*, with all true believers, ſeeing all manner of hope of remedy of theſe evils, and of reliefs by men is paſt, I will turn to God by faith, expectation and prayer, that I be not drawn aſide by theſe evil examples, or provoked to any impatience, or deſire of revenge for ſuch like wrongs and injuries; I will fix mine eyes upon God, and him only, and wait for his ſalvation, Pſalm 119.166. and 40.1. and 52.9. Iſai.25.9. and 30.18.

my ſalvation: my God] The holy faith and confidence of the Prophet, and this without any touch of an heretical preſumption, Rom 5.2,3,11. the Scripture is full of it, and the nature of grown faith requires it.

will hear me] He would be frequent and fervent in prayer, and in aſſurance that his God would hear his prayer.

V. 8. *Rejoyce not*] Here the Prophet takes upon him the perſon of the Church, and enters upon the conſolation, which concludes all, and continues to the end of the Book. And here firſt, the Church encourageth her ſelf by the aſſurance of Gods grace, againſt all the taunts of the whole multitude of her adverſaries, the malignant Church: She being fallen into the deep and dark dungeon of diſtreſſe, her enemy inſults over her; a thing too frequent with the wicked, Pſal. 80.6. Jer. 20. 7. Ezek. 36 4. and a thing which ſorely wounds an ingenuous minde: ſee v. 10. Pſal. 42 3, 10. & 79. 10. She directs her ſpeech unto them, and arms her ſelf againſt their ſcoffs and taunts. We finde the like ſpeech uttered by way of *Irony* and ſcorn, Lam. 4. 21, 22.

when I fall yet] Or, Though I be fallen, yet I ſhall ariſe: ſhe repels the reproach of her enemy, not onely with a kind of diſdain, but with this argument of comfort, That her fall ſhall not be finall, deadly, deſperate and irrecoverable, but ſhe ſhall recover again: ſee that, Prov. 24. 16, 17. Thus her faith and hope overcomes the world, and the cruell mockings of it, John 5.4. Heb. 11.36. and all tentations, inſultations and ſubſannations whatſoever, Nahum 1.12.

a light unto me] Even ſome glimmering and ſparkle of light in the darkneſſe it ſelf: and a full light to lead and deliver me out of it, Eſay 60. 19. 20.

V. 9, *I will bear*] With humility and patience.

becauſe I have ſinned] Thus ſhe acknowledgeth her own demerit, and Gods juſtice. The wicked ſometimes are convicted of their ſins, and deſpair, as *Judas*; or murmur at Gods judgement and juſtice for them, as *Cain*; But the godly are ſo affected and afflicted with the ſight and ſenſe of them, as they are diſpleaſed with themſelves in them, and for them; and placing themſelves before Gods Tribunal, in all humility, and with all patience, they ſubmit to what chaſtiſement he pleaſeth to lay upon them. A true ſight of ſin, and this humble ſubmiſſion ever go together. The wicked that want the one do likewiſe want the other.

until he plead] Againſt mine enemies; who taking no care in their doings againſt me, to execute Gods judgements for my ſins, have wrecked all their own cruelty upon me, and withall blaſphemed God. She doth not caſt away her confidence of deliverance, but comforts her ſelf in her hope and faith in God; and ſtrengthens her patience by it, knowing God doth chaſtiſe her for her good. See Hab. 3. 2. And though ſhe confeſſe her ſin againſt God; yet ſhe ſtands to her cauſe, and the goodneſſe of it, againſt her enemie; ſhe was innocent in her carriage towards them; ſhe gave them no juſt cauſe of their taunting of her, and vile dealing towards her. And thus *David* often ſtands upon his own juſtification; not before God, but in the particular cauſe and quarrel between him and his enemies. Pſal. 7. 3, 4, 8. and 18. 20. and 35. 1. And he and *Job* often plead their own integritie and ſinceritie, againſt the imputation of hypocriſie, ſuggeſted againſt them, either by temperations within, or enemies abroad.

he will bring me forth] As it were out of the low pit of miſerie, in which I am. Thus ſhe foreſees with the eye of faith and hope an iſſue prepared for her out of her miſeries; ſhe ſees this light though afar off.

his righteouſneſſe] His deliverance, the effecteſt of loyalty; and love towards me; and of his ſevere juſtice towards his and mine enemies. Not that ſhe pleads the merit of her own works; but the righteouſneſſe, truth, fidelity, and juſtice of God, in performing his own frank and free, gracious and merciful promiſe unto her.

V. 10. *Then ſhe, &c.*] Or, and thou wilt ſee her that is mine enemy, and cover her with ſhame: ſo turning her ſpeech to God. This adds to her joy, even the ſalving of that ſore verſ. 8.

and ſhame ſhall cover her] And ſhe cover and hide her ſelf for ſhame; as much as ſhe rejoyced, and triumphed, and inſulted before. See Obad. 10. Pſal. 71. 13. and 140. 9. They may juſtly take up that Jer. 3. 25.

where is] See on verſe 8. See Pſalm 115. 2. Joel 2. 17. She now not ſo much reſpects her ſelf herein, as God; and takes up his cauſe, whom the enemy had ſo blaſphemed; implying that now indeed God did appear, where, and in what cauſe and on whoſe ſide he was. See Pſalm 50. 21. And if he ſo puniſhed his own, as now appears by his owning and delivering them, what then might the wicked juſtly think will become of them? ſee Luke 23. 31.

myne] This ſhall not be a fleſhly pleaſure to delight themſelves in the ſight and ſatisfaction of their own revenge; but a ſpiritual joy to ſee the glory of Gods juſtice magnified upon his enemies, Pſal. 58. 10, 11.

ſhall ſhe be troden down] *Hebr.* She ſhall be for a treading down.

myre] See Zech. 10. 5. Eſay 10. 6.

V. 11. *In the day*] As the Church informed the enemies of their ruine; ſo now the Prophet informs the Church of Gods manifold glorious promiſes to her.

that thy walls are to be built] Amos 9. 11. &c. Before her walls were caſt down, and ſhe as a field or vineyard, whoſe hedge was pluckt up; ſhe was laid waſte, and ſcattered among the nations But now the day ſhould come wherein her walls ſhould be re-built, her ſelf reſtored, repaired, protected againſt all aſſaults of her enemies. And Evangelicall promiſe: The meaning is, when in the Meſſiah his time I ſhall re-eſtabliſh my Church, which hath been as an excluded and an abandoned poſſeſſion, I will ſet her in perfect liberty, freeing her from the commands of all others, but mine own, Act. 15. 16.

in that day] Even then ſhall theſe bleſſings be vouchſaved to her.

ſhall the decree be far removed] That cruel tyranny which the Babylonians exerciſed over them, Eſay 9. 4. that decree whereby they forbade the building of the Temple and City: and the Perſians likewiſe after them, Ezra 4. v. 5, 6, 21, 22, 23, 24, See Pſalm 102. 13, 14. Others render the words and the meaning thus, That the decree ſhall go far abroad: even that decree, verſe 14. of publiſhing the Goſpel among the Gentiles, ſhall go forth from out of the bounds of Jury, even to the ends of the earth. As Pſalm 2. 7, 8. and 110. 2, 3.

V. 12. *In that day alſo*] He inſiſts ſtill upon that happy and glorious time.

he ſhall come even to thee] Jeruſalem after her reſtauration ſhall become ſo glorious, her ſtate ſo flouriſhing, that the Jews and Iſraelites withall freedom ſhall have ready acceſſe unto her from all parts; yea, the Gentiles, and all nations ſhall flow in unto her Acts 15. 16. 17. Eſay 19. 23, 24, 25.

and from] Or, even to: and this particle is redoubled yet again in this verſe, for amplification ſake.

the fortified cities] Of Egypt. A countrey which is moſt ſtrong by nature, being bounded by the ſea, and by wilderneſſes, and moted with great chanels of water. The Prophet nameth it ſo, by an alluſion to the Hebrew name of Egypt. See Dan. 11. 15. 24.

the river] Euphrates; yea, and from all rivers, from ſea to ſea; from mountain to mountain: from the utmoſt ends of the earth. This bleſſing is ſo ſtrongly aſſerted, becauſe after the utter ruine of Jeruſalem, and the Temple, it ſeems ſo ſtrange and incredible in the eyes of fleſh and blood.

V. 13. *Notwithſtanding the land*] Or, after that it hath been deſolate. The land of Judea before the coming of Chriſt in the fleſh, verſe 8. Thus before thoſe glorious promiſes ſhall come to be accompliſhed, he ſhews that Gods judgement ſhall be upon the wicked Jews, and their land in the mean-time, thundering as it were, againſt the body of the people for their deſperate and forlorn eſtate in their ſins; leſt they ſhould as is the manner of hypocrites, vainly preſume, and aſſume unto themſelves thoſe promiſes which belong not to them. And mixing promiſes of mercie to his holy remnant; that they may have wherewithal to ſuſtain and ſupport themſelves in the midſt of theſe ſad calamities: And extending thoſe promiſes, as the manner of the Prophets is, even to the glorious time of Chriſts coming, wherein the full accompliſhment of them ſhall be made good.

ſhall be deſolate] The land it ſelf, that ſenſleſſe and harmleſſe element, ſhall ſuffer in its kinde, as being defiled and polluted by the ſins of her inhabitants. How odious then were their ſins?

for the fruit of their doings] For the juſt recompence and puniſhment of their ſins.

V. 14. *Feed thy people*] Or, rule they people. The words of the Prophet, wiſhing and praying to God. Or rather, the words of God, preſcribing their duty to the Miniſters and Paſtors of Chriſt and his Church. Implying the calamity laſt mentioned to be ſo great, that if God took not this way and means for his peoples ſafety, they would ſurely periſh. Some make theſe to be the Prophets words to our Saviour Jeſus Chriſt, that he would feed, and guide his Church which is deſtitute of all humane help, and is expoſed to many dangers, like ſheep upon the mountains, and in woods.

they people] Thine by covenant; Gen. 12. 3. See Rom. 9. 8, 27. and Chap. 11. 5. 7. This covenant was the ſure ground whereupon Gods grace was ever reſerved to the Remnant.

with thy rod] See Pſalm 23. 4. Zech. 11. 7. 10. 14. It ſignifieth both a ſhepherds ſtaff, and alſo a ſcepter. See Pſal. 45. 6. and 110. 2.

the flock of thine heritage] Thus he fixes his eyes upon Gods free choice and adoption of them to be his own heritage; and not upon what they deſerved: Deut. 7. 6, 7, 8, 9. And this is the ground work of faith to Gods people, and holds up their hope againſt all tentations.

which dwell ſolitarily] As turn aſunder, and ſcattered here and there in ſeveral places of their diſperſions and baniſhments.

in the midſt of Carmel] As there: or, as in the midſt of open fields; ſo ſome tranſlate the word. See on Amos 1. v. 2.

Let them feed in Baſhan and Gilead] See Jer. 50. 19. Though now ſolitary and diſperſed; yet let them be gathered and fed in theſe fruitful places. He continues in the Allegory of ſheep. Of Baſhan we read, That taken largely, it was the Kingdom of *Og*, on the Eaſt ſide of Jordan; a land of Gyants, Deut 3. 13. Conquered, and given to the half Tribe of Manaſſeh: wherein *Machir* and *Jair*, the ſons of Manaſſeh had large portions, and very many cities, Joſ. 13. 10

and 17.1. And out of it was Golan given to the Gerſhonites, for a City of refuge; Joſh. 21. 27. And Aſhtaroh likewiſe was given to them, which had been the Royal City of *Og*, 1 Chron. *6*. 71. Joſh. 13.12. Deut. 1.4. A very fruitful Kingdome it was, and ſpecially for cattel and paſture. We read of the Bulls of Baſhan, or Rams of the breed of Baſhan, Deut. 32. 14. There was in it a chief mountain of that name, ranked together with Carmel, and Sharon, and Gilead. The Oaks of Baſhan are mentioned in Scripture, whereof alſo they made Oars for the uſe of Tyre, Ezek. 27.*6*. Of Gilead, ſee on Obadiah, verſe 19.

as in the dayes of old] As his benefits had been ſo bountiful to his people in dayes of old, even from the beginning, that ſo he would continue to be like himſelf, ſo bountiful even to the end.

V. 15. *According to the dayes*] Here the Prophet brings in God ſpeaking and promiſing as much as was in the Prophetical wiſh and prayer of the laſt words. He promiſeth to be as wonderfull in his works of mercy, and favour, and deliverance to them, as he was of old, when he brought their fathers out of Egypt. That memorable deliverance is often mentioned in Scripture, as a monument ſufficient of Gods miraculous power and goodneſſe, for the ſaving of his: and to that end never to be forgotten by them.

will I ſhew unto him marvellous things] As then, ſo now. See Exod.3.20. and 15.11. Judg.*6*.13. Pſal.72.18. and 78.11,12.

V.16. *The nations ſhall ſee*] My marvels that I will do for you, and againſt them.

and be confounded at all their might] Seeing their conceited might and power againſt you to vaniſh all into ſmoak. See Pſalm 44. 7. and 53.5. and 71.13.

hand upon their mouth] And proudly boaſt and brag no more, inſulting over you, and blaſpheming my name: they ſhall be ſpeechleſſe, and hold their peace for fear. See Job 40.4.

their ears ſhall be deaf] With the ſudden burſting forth of Gods wonderful and terrible works. They ſhall not willingly for fear hear of them.

V. 17. *They ſhall lick*] They ſhall be caſt down with all their pride at Gods feet, who ſhall reign in his Church, Pſalm 72. 9. Iſai. 49. 23. and *60. 6*, 7, 16. They ſhall be abaſed and dejected in the loweſt degree.

worms] Or, Creeping things. Thus poor ſhall all the powers of the world be, thus ſilly, thus frightful, when God ſhall come and appear to maintain and magnifie his Church, they ſhall be like theſe ſilly creatures, and their behaviours.

afraid of the Lord] See Pſalm 68.1. Numb.10.35.

fear becauſe of thee] O God, or, of thee, O Church, when thou ſhalt be reſtored to thy glory and ſplendor by Chriſt, dwelling and working in thee, Hoſ.3.5. Acts 2.43. and Chap.5.11,13.

V.18. *Who is a God like unto thee?*] Micah comes to a concluſion of the conſolation, with an exclamation and admiration of that pardoning mercy and compaſſion, which is only to be found in the true God toward his own people, whereby he overcomes their evil with his goodneſſe, and continues firm in his free Covenant of grace and mercy made with them. There is no other God but he. And this his dealing with his people is a ſufficient character to diſtinguiſh him from all falſe gods. No like thing is to be found in all the idols of the Gentiles.

that pardoneth iniquity] Exod.34 6,7. Pſalm 130.4.

paſſeth by] As though he would not ſee it, but wink at it.

of the remnant of his heritage] Not of the body of his people which for the greater part were hypocrites and ungodly men; Here is no comfort for them: But of the Remnant of his heritage, in them ſhould the luſtre of his mercy ſhine forth.

He retaineth not his anger] Towards this Remnant; though for a time he chaſtiſe them. See Pſal.78.38,39. and 103.9,--16. Eſay 57. 16. and 42.3. Jer.3.5. Gen.*6*.3.

becauſe he delighteth in mercy] Jonah 4.3. Pſal.*86*.5. and 51.1. and 145.8,9. Nehem.9.17. Eſay 54. 7, 8. and *6*3. 15. and 30. 18. This is our ſure ground of comfort, when we ſeek and lay the foundation of it, not in our ſelves, or any thing in us, but in God, and his nature only. God is the cauſe to himſelf of his mercy, by his nature he is delighted in mercy.

V.19. *He will turn again*,] Thus the remnant of his heritage glory in his mercy, and triumph in the aſſurance of it; thus applying it to themſelves. Papiſts deny this Faith; aſſert perpetual doubting and heſitation.

he will ſubdue our iniquities] Which formerly tyrannized over us, and we were as ſold ſlaves under the power and dominion of them. Eſay 50.1. Rom.*6*.12,14,18,21. and chap.7.14. 2 Peter 2.19.

thou wilt caſt--] Meaning, of his Elect, Pſal.103 12. Eſay 38.17. Jer.50.20. and ch.31.v.34. He will aboliſh and drown deep enough both the guilt and puniſhment of them.

V.20. *Thou wilt perform*] The faithful confirm and comfort themſelves in the former bleſſed truth, becauſe God hath depoſited his Covenant of Grace and Mercy with them, which he will perform, and at no hand ſuffer it to be vacated, Rom.11.29. As if they ſhould ſay, we faign, or preſume nothing of our ſelves, we only truſt to thine own gracious will revealed in thy Word; and ſo reſting on thy free favour, we perſwade our ſelves of thy merciful pardon of all our ſins, though many wayes multiplied againſt thee. This is the ſound argumentation of the faithful.

the truth to Jacob] The Church is aſſured, that God will declare in effect the truth of his merciful promiſe which he had made of old to Abraham, and Jacob, and to all that ſhould apprehend the promiſe by faith.

haſt ſworn] To them, and their ſeed, by a perpetual Covenant. And therefore the faithful lay hold on it, and apply it to themſelves; and with an holy boldneſſe make uſe of God, as in mercy binding himſelf unto them by it. See Luke 1.72,73,74. Heb. *6*.16,17,18,19.

ANNOTATIONS on the Book of the Prophet *NAHUM*.

THE ARGUMENT.

NIneveh *that famous City, Head of that great* Aſſyrian Empire, *when* Jonah *the Prophet was ſent thither to Preach, That within forty dayes it ſhould be deſtroyed, was moved to Repentance; and ſo the tranquility of that* Empire *was lengthened: But after a certain time, they grew ſecure, regarding worldly means to augment their dominion, more then the fear of God; and ſo, caſting off the further care of Religion, and Righteouſneſſe, returned to their former ſins; yea, increaſed them, through their oppreſſion of other Nations, and of Gods people. The* Aſſyrians *overthrew the* Syrian *Kingdome, took* Damaſcus, *and carried the people captive to* Kir, *and ſlew* Rezin *the* Syrian *King,* 2 Kings 1*6*.*9*. *And they brought* Iſrael *to be* Loruchamah, *that is, unpittied; and* Loammi, *No people; And now the irrevocable Decree of God (the ſetter up and puller down of Kingdomes) for the final overthrow of that* Empire, *is foretold them by his Prophet* Nahum. *He prophecied of a ruine to* Nineveh, *and* Habakkuk *of the* Chaldeans *to ariſe. For a time before* Pul *King of* Aſſyria; *(of whom ſee* 2 King.15.19. 1 Chron.5.26. *And of whoſe Kingdome* Nineveh *was the chief City, as* Damaſcus *was of* Syria, Iſai.7.8.*)* Aram *(or after the* Greek, Syria*) ſeems to have had as great a fame, as* Aſſur. *Since* Pul, Aſſur *pillaging many Countries, grew to be a tree,* Ezek.31.3. *But falling foul upon* Iſrael *(which was ſcattered by* Nineveh*) began to fall, by* Medes *and* Chaldeans; *and* Babel *ſoon grew to be as great a tree,* Dan. 4. *As ever* Aſſur *had been. The wheeles of providence are full of eyes, ſeeing what people ſhall be on the earth, and the bounds of their habitation. Kingdomes and Empires, by the appointment of the Eternal, have their periods: and then their time draweth nigh to an end, when they practice cruelty againſt Gods Church and people. The* Aſſyrian *flouriſhing Empire, for wrongs done to Iſrael, muſt fall by the* Babylonians, *among others, as* Babel *did after for indignities to* Judah, *fall by the* Medes *and* Perſians, *&c.* Nahum *the Prophet doth lively repreſent it by all circumſtances, both to aſſure Gods people it ſhall be ſo, and to comfort them in his juſt revenge of all their wrongs on the heads of their Enemies. He alſo telleth, that after their coming from* Babel, *joyful preaching ſhall be over all Nations; and comforteth the true* Jew, *in the fair feet of them that publiſh peace, and biddeth them feſtivie a feſtivity. In brief,* Nahum *firſt propoundeth Gods dreadfull power, and* Ninevehs *deſtruction, for* Judahs *conſolation,* Chap.1. Secondly, *He expoundeth the manner and means of her ruine, and the woful mourning for it,* Chap.2. [*The Medes, and* Scythians; *and laſtly, and chiefly the* Chaldeans *fierce and furious enemies, were the meanes; yet therein but Gods inſtruments.*] Thirdly, *He inſiſts upon her ſinnes, the cau-*

ſers of Gods wrath, in her ſhameful ruine: aſcertained, by the example of populous No, to be verified upon her: that notwithſtanding all her ſtrong holds, and numerous Aſſyrian *Captains and Crowned Commanders: yet there ſhall be no healing of her bruiſe, and mortal wound,* Chap. 3. *He ſeems to have Prophecied in the dayes of* Joſiah: *after* Pul, Tiglath Pileſer, Shalmaneſer, Sennacherib, *and* Eſarhaddon *Kings of* Aſſyria *had waſted the ten Tribes. Or, as ſome think, but upon weaker grounds, ſooner then ſo: in the dayes of* Ahaz, *or ſhortly after.*

CHAP. I.

T*He burden*] That is, a Prophecy of threatnings and evils, Iſa.13.1. and 15.1. and 17.1. Jer.23.33,36. 2 Kings 9.25. This word grew to be ſo common as to be abuſed by falſe Prophets, and prophane men, ſcoffing at it, which made the Lord threaten puniſhment to the abuſers of it, and to change the uſe of it for that time, in Jer.23.33,40.

of Nineveh] Zeph.2.13. The head of the *Aſſyrian* Empire, which was conquered by *Merodach Baladan* King of Babylon, or by *Nebuchadnezzar* the great King of Chaldea, who alſo deſtroyed *Nineveh*, as ſome ſay, Iſa.10.5. Ezek.31. 3, 11. See more in the Annot. upon v.8. as alſo on Jonah 1. v.2. and chap.3.3.

the book of the viſion of Nahum] The viſion or revelation which God commanded *Nahum* to write, of a ruine to *Nineveh*. He is an Herald ſent from heaven to denounce war and deſtruction againſt *Nineveh*. He comes not on his own errand, by his own authority, with a dream of his own brain, but with a viſion from God, as Num.12.6. Gen 15.1.

the Elkoſhite] Of a City, or Caſtle, called, *Elcoſh*, which ſome ancient hiſtories have affirmed to have been within the Tribe of Simeon; but the Scripture makes no mention thereof.

V.2. *God*] He prefaceth him from the Nature of God in general, but after applies it to his ſpecial uſe againſt the *Ninevites*; and ſo it carrieth with it more weight, the more to affect the hearers.

is jealous, and the Lord revengeth] Or, the Lord is a jealous God, and a revenger, &c. Who cannot endure ſuch injuries done to his glory, and to his children, as the Aſſyrians have done to them, Exod.20.5. and 34.7,14. Eſay 65.6,7. Deut. 4. 24. and 6.15. Joſh. 24. 19. Jer.32.18. and Deut.29.20.

revengeth] See Deut.32.43. 2 Kings 9.7. Jer.5.9. and Jer.51. 35, 36. Ezek.24.8.

is furious] *Heb.* That hath fury. With his he is but angry for a time, but his anger never aſſwageth to the Reprobate, though for a time he defer it. See of Gods fury, Exod,22 24. Levit. 26. 28. Deut. 7.4. and 32,22. 2 Kings 23.26. 2 Chron. 34.25. Eſay 30.27,28, 30. and 66.15. Jer.30.23. Ezek.5.13.

reſerveth wrath for his enemies] The Aſſyrian. Sure it was to come, though the Jewes thought it too long in coming, Eccleſ. 8. 11. But God hath his time, we muſt not prejudge him therein: He knoweth beſt when, and how long to delay, to ſpare, and forbear, Hoſea 11.9. Mal.3.6,

V.3. *The Lord is ſlow*] Exod.34.6,7. Jonah 4.2. Pſal.86. 15. and 145.8. Eſay 42. 14. The wicked here would make Gods mercy an occaſion to ſin, and a bolſter to uphold them therein, Ezek. 13. 10, 16,18 But the Prophet willeth them to conſider his force and juſtice, his nature and office, as Judge of the world.

will not at all acquit] Exod 34. 7. And therefore is no Patron to ſecure obſtinate ſinners.

the Lord] Pſalm 18.8. Hab.3.5,11,12.

the clouds] He moveth the clouds of the ayr, even as a great cloud of duſt would be raiſed by a great multitude of horſemen riding apace. See Pſalm 104.3. Eſay 19.1.

V.4. *He rebuketh the ſea*] Eſay 50.2. Pſalm 106.9. Exod.14. Joſh. 3. This may allude to that famous hiſtory, Exod. 14. 22. See Eſay 50.2. Joſh.3.16. Jer.5.22. Pſal.65.7. and 93.4. Job 26.10. Even the moſt turbulent and unruly creatures obey him. See Mat.8.26.

Baſhan] See on Micah 7.14.

Carmel] See on Amos 1. verſe 2.

Lebanon] See on Zech.11.1. The fair and excellent Cedars and other trees of Lebanon. Or Lebanon which was ſo fruitful and flouriſhing.

languiſheth] The ſtrength and beauty of creatures is deſtroyed, when they feel his wrath, Pſal.104.29,30.

V.5. *mountains quake*] Pſal.97.5. and 29.6. 2 Sam.22.8. Job 9. 5, 6. Jer.10.10. Ezek.38.19,20.

melt] As ſnow, or wax before the fire. He ſtill goes on in this formidable deſcription of God, as beſt ſuiting with the burden of his Prophecy againſt great Nineveh, and the Aſſyrian Empire.

V.6. *Who can ſtand*] No ſinner; not Nineveh, nor the Aſſyrian Monarchy.

who can abide] *Heb.* Who can ſtand up. If all creatures be at Gods command, and none is able to reſiſt his wrath, ſhall man flatter himſelf, and think by any means to eſcape, when he provoketh his God to anger? See on verſe 2.

like fire] Such is his fury, and the pouring out of it far and neer, even like the thunder and lightning.

the rocks] 1 Kings 19.11. what madneſſe is it then in man, or all mankinde to truſt in their ſtrength againſt the Lord.

V.7. *The Lord is good*] For all his dreadful ſeverity againſt forlorn ſinners, yet is he good, and goodneſs it ſelf, is good, and doth good, Pſ.119.68.& 73.1. Mar.10.18. good, as the next words expreſs.

a ſtrong hold] Or, ſtrength, Pſal.6 9.& 37.39.& 46.1.& 91.2.

and he knoweth them] Pſalm 1.6. Leſt the faithful ſhould be diſcouraged by hearing the power of God, he ſheweth them that his mercies appertain unto them, and that he approveth of, favoureth, and taketh an eſpecial care of them.

that truſt in him] Lam.3 25,26. 2 Sam.22.31,32. 2 Chron.13.18. See Job 13.15. Pſalm 9. verſe 10. and 17. 7. and 18.30. whom God doth not thus own and help, they do not truly truſt in him, ſay what they will.

V.8. *But with an over-running flood*] Here he begins to apply all the former doctrine, to the conſolation of Gods choſen people; ſhewing that Gods fore-ſaid fearful wrath ſhall be executed upon their enemies, the Aſſyrians, to their utter deſtruction; ſignifying that God will ſuddenly, and at once deſtroy Nineveh, and the Aſſyrians with war, as with a flood, or deluge, which ſhall break down all defences and banks, and ſhall not be kept back, nor turned another way, as Eſay 28.19. How the Aſſyrians were over-run, and Nineveh beſieged and taken by *Phraortes* King of the Medes, and by his ſon *Cyaxares*, and by the Scythians, and deſtroyed by *Aſtyages*, Heathen hiſtories do record. See *Herodotus*, *Xenophon*, and *Diodorus Siculus*. After theſe ſucceeded *Nebuchadnezzar*.

place thereof] Of Nineveh.

his enemies] Gods enemies, Pſa. 35. 6. a dark and black deſolation, an incurable and irrecoverable deſtruction ſhall over-take and ſeize upon them.

V.9. *what do ye imagine*] He turns his ſpeech to the Ninevites and Aſſyrians, and ſheweth that the enterpriſes of the Aſſyrians againſt Judah and the Church, were againſt God; as Acts 9.4. Zech.2. 8. Deut.32.9. The Aſſyrians thought otherwiſe, that they had to deal but againſt Judah and Iſrael, a broken people amongſt themſelves, and by the wars of Syria. But God takes it as againſt himſelf, having taken the patronage and protection of them upon himſelf. And therefore that their enterpriſes were but vain, and to no purpoſe; and therefore that he would ſo deſtroy them at once, that he ſhould not need to return the ſecond time.

the ſecond time] As 1 Sam.26.8. They which underſtand this verſe of the Church, that God will afflict her, but yet in meaſure; he will not deſtroy her utterly, as he doth his and her enemies, but be content with one affliction, and not double his hand upon her, They miſſe of the Prophets meaning, and mar the current tenour of the context.

V.10. *For while they be*] Troubled and perplexed in their counſels and means of their defence, and alſo made drunken with wine and pleaſures, and with pride of their greatneſſe and power. Or, though they be folden together as thorns, and ſo dangerous to be toucht for pricking; yet the fire of Gods wrath ſhall eaſily devour and conſume them.

and while they are drunken] As drunken men bold without fear, and bragging, and unruly and troubleſome, and yet then a man with his finger may overthrow them.

ſtubble fully dry] Which eaſily takes fire. See Exod. 15.7. Job 13. 25. Eſay 5.24. and 47.14. Mal.4.1.

V.11. *There is one come out of thee*] He ſeemes chiefly to point at *Sennacherib*, who had plotted the total ruine of Jeruſalem, under *Hezekiah*; yet with ſome relation to the former Kings of *Aſſyria* likewiſe, to *Pul*, *Tiglath-Pilezer*, and *Shalmaneſer*. Here then is the cauſe of Gods burning wrath againſt the Aſſyrian. They may thank themſelves for their own ruine; the cauſe of it comes from themſelves, they eat but the batch of their own baking, they reap the reward of their own merit, their evil imaginations, counſels, and plots ſhall return upon their own pates.

that imagineth evil againſt the Lord] And againſt his people. This is the cauſe, their evil machinations againſt the Jews, Gods Church, which he had taken into his patronage and protection. Thus God makes his Churches cauſe to be his own cauſe. And this is the comfort of Gods Church alwayes againſt all her enemies.

a wicked counſeller] *Heb.* A counſeller of Belial, ver.15. See Deut. 13.13. Judg.19.22. 1 Sam.2. 12. 2 Sam.16.7. 2 Chron.13.7.

V.12. *Though, &c.*] Or, if they would have been at peace, ſo ſhould they have been many, and ſo ſhould they have been ſhorn, and he ſhould have paſſed away. Though they think themſelves quiet in peace, and in moſt ſafety, to be never ſo many for number, and of greateſt ſtrength, by reaſon of the height which this Empire had attained unto; yet all this confidence ſhall not hinder Gods Judgements, but they ſhall be like to ripe corn, or graſſe of the field, which ſeemeth to call upon the ſickle and ſithe, to cut and mow it down. Others expound the verſe thus, If the Iſraelites would have been quiet, and at peace with me, and among themſelves, ſo ſhould they have been many and mighty; and ſo ſhould the Aſſyrian have but ſhorn them only, and ſoon have paſſed away from them: That done by *Pul* King of Aſhur, 2 Kings 15.19. ſhould have been ſufficient. See Eſay 48.18.

when he ſhall paſs through] God in his judgment. Some refer this to the Angel and his ſlaughter made, 2 Kings 19.35.

though I have afflicted thee] God turneth his ſpeech to the Church, and comforts her in the depth of her diſtreſſe, and ſupports her againſt deſpair.

no more] No more by the Aſſyrians. Their Empire ſhould ſoon fall, for their foul dealing with his Church. The Babylonians did after that afflict them juſtly for their ſins, yet however their afflictions were but temporary, not as their enemies afflictions were. Ever was that true, Eſay 54.8. and 26.20. and 60. 10. Pſa. 30. 5. and 103. 9, 17. and 125.3. Here was their comfort.

V.13. *For now I will break his yoke*] The Aſſyrian Empire, which was as a yoke upon the neck of the Jews: the Lord will quickly break it, and deliver his people, that they ſhall enſlave them, or tyrannize over them no more. They were but as the ſtaff in the Lords hand, which he would break after he had beaten his people with it. See Eſay 10.5,6,12,15,24,25,26,27.

V.14. *And the Lord hath given a commandment*] Hath decreed in heaven, as Dan.4.24. The Jewes were no wayes to doubt of it. Eſay 14 34.

concerning thee] Thou King or Empire of Aſſyria.

no more of thy name be ſown] Thou ſhalt no more come to thy former eſtate, contrary to thoſe fields, which after the corn is cut down, are ſown again. Or, he intimateth the total extinguiſhing of the Royal Race of Aſſyria, the name and memory of it.

cut off the graven image] This is added according to the cuſtome of Prophets, who in the deſcription of the ruine of States, do adde thereunto the overthrow of the idols. And the rather ſo, becauſe they uſually put ſo much truſt and confidence in their idols, and their protection.

I will make thy grave] He ſeemeth to have relation to *Sennacherib*, being murthered in his own Temple, 2 Kings 19.36,37. After he had been ſhamefully forced to go out of Judea. See Ezech. 31. 15. and ch.32.22,23. &c. And that the place thereby ſhould be polluted and profaned, and the idols removed out of the Temple.

for thou art vile] Some Hebrew Editions vary in this word. See Eſay 14.10,11,12, 15, &c. Vile by thy final fall, and utter ruine. *Targum*, for it is vile; that is, the Sepulchre. LXX. for they are ſwift, and they joyn it to the word of the next verſe.

V.15. *Behold*] A deſcription of the Churches joy at the newes of the Aſſyrians ruine, by means whereof ſhe might in peace, ſecurity, and mirth attend upon Gods ſervice, and give him thanks. This ſhews the end that God hath in the fall of Nineveh, and the Aſſyrian Monarchy, to teſtifie therein the care he had over his people, that it came not by any revolution of fate, or deſtiny; but his hand did it, for his peoples ſake, for their good, as the verſe ſheweth.

upon the mountains] That is, openly, and freely, without fear, or diſturbance, not in corners ſecretly. See Eſay 40.9. and 18.3

the feet of him that bringeth good tidings] Eſay 41.27. Pſa.68.11.

that publiſheth peace] Peace from the Aſſyrian wars. That is an Evangelical peace that is mentioned, Eſay 52.7. Rom.10.15.

O Judah] For whoſe ſake all was done, as hath been ſaid.

keep] *Heb.* Feaſt.

thy ſolemn Feaſts] Mentioned in Moſes Law, interrupted by the Aſſyrian wars, we read of the Paſſeover famouſly renewed by *Hezekiah*, and *Joſiah*; ſee Exod. 23.14. Numb.10.10. Deut. 16. 11, 16. The end and uſe of our deliverances, and our peace, is to worſhip and ſerve God.

perform thy vows] See on Jonah 1.16. See alſo Pſa. 116. 12, 13. Hoſea 14. 2.

for the wicked ſhall no more] *Heb. Belial.* See Eſay 52. 1. and 35.8. and 11.9. Apoc.21.27. But here the Aſſyrian or Ninevite is meant, as the word following doth ſhew.

he is utterly cut off] The Ninevite and Aſſyrian Empire ſhall be ſo, certainly, and ſhortly. The Babylonian after this did much harm to Gods people.

CHAP. II.

Verſe 1. HE *that daſheth in pieces*] Or the diſperſer, or, hammer, here are Gods judgments againſt Nineveh. This daſher is the Mede, Scythian, and Babylonian. *Nebuchadnezzar* is in a readineſſe to deſtroy the Aſſyrians. And the Prophet derideth the enterpriſes of the Aſſyrians, which prepared to reſiſt them, and ſave Nineveh; yet ſome would underſtand of *Sennacherib* the Aſſyrian, that he ſhould come up againſt Judah, and Judah ſhould ſtrengthen himſelf againſt him, and God for his peoples ſake ſhould deſtroy him. Others, that *Sennacherib* ſhould come up; and though the Jews did fortifie themſelves againſt him, yet all that ſhould nothing avail them. But the ſenſe that was firſt ſet down doth beſt agree with the words and context.

is come up] Certainly ſhall; and that ſpeedily, and openly.

keep the munition] Man thy holds, fortifie thy fortreſſes, keep watch and ward, ſtop the paſſages, ſtir up thy ſtrength and courage, yet all ſhall be in vain to the Ninevite and Aſſyrian. Theſe are ironical kinds of allocutions to the Aſſyrians, uſe what care thou canſt to defend thy ſelf, but all ſhall be to no purpoſe. See Jer. 51. 11,12. Eſay 8.9,10.

V.2. *For the Lord hath turned away, &c.*] Some underſtand this. That the Lord will cauſe to return again the excellency of *Jacob*, and ſettle his people in their priſtine ſtate of excellent glory. And others ſomewhat differing, render the words and meaning thus; For the Lord hath turned again with the excellency of *Jacob*, (meaning Chriſt. See a like phraſe, Amos 8.7. and 2 Sam.1.19.) as being the excellency of Iſrael, to ſtand for his people emptied, and marred, & waſted by their enemies, not to afflict them any more by the enemies, but to deſtroy the enemies for their ſakes. But the words and context ſeem better to carry this ſenſe; that the Lord hath turned away the excellency of *Jacob*, and ſufficiently humbled the pride of Iſrael; And therefore it is now a fit time, and high time to deſtroy Nineveh. And this accords with that place, Eſay 10.12. Seeing God hath puniſhed his own people, Judah, and Iſrael, he will now puniſh the enemies by whom he ſcourged them. See Eſay 30. ver.31,32,33.

the excellency of Jacob, as the excellency of Iſrael] Or the pride of *Jacob*, as the pride of *Iſrael*.

for the emptiers] The *Aſſyrians* have thus uſed the Iſraelites, See Pſalm 80.13.

and marred] Signifying, that the Iſraelites were utterly deſtroyed.

V.3. *The ſhield*] A deſcription of the Medes, Scythians, and Chaldeans preparation to aſſault Nineveh, though ſome underſtanding it of the laſt enemy only, the Chaldean.

of his mighty men] Of that daſher in pieces, verſe 1.

is made red] A colour which was much uſed by the Babylonians, and others, eſpecially in wars. See Ezekiel 23.14.

in ſcarlet] Or, died ſcarlet. Either for terrour, or that their own blood ſhed might the leſſe be ſeen and terrifie.

with flaming torches] Or, fiery torches. By reaſon of the glittering of the armour: ſome take this in its proper meaning for wilde fires, which ſhould be thrown; Others thus, The Charets ſhall run with that ſpeed that the wheels ſhall be as if they took fire, and were on flames, as torches, with the ſwiftneſſe of the motion. See the next verſe.

in the day of his preparation] To give the on-ſet chiefly.

the fir-trees ſhall be terribly ſhaken] He doth ſeem by *Hyperbole* thus to call the great Lances, Spears, and other piked arms, made of fir-trees. They ſhall be forcibly and couragiouſly ſhaken in the hands and mannagements of the Souldiers, as trees in a forreſt are ſhaken with the windes.

V.4. *The Charets*] Of the enemies againſt Nineveh, and Aſſyria. All here ſerves to expreſſe the terribleneſſe of the enemies preparations and approaches againſt Nineveh; that they ſhall be ſuch as ſhall exceed the common cuſtome of men, and be ſtrange and wonderful. And this is to awaken Nineveh out of her deep ſecurity, and to aſſure her of that which ſhe thought was utterly impoſſible. See the like, Eſay 5.26,27,28,29,30.

they ſhall ſeem] *Heb.* Their ſhew.

V.5. *He ſhall recount his worthies*] The enemies of Nineveh ſhall encourage their Captains to the battel, calling them every one by his own proper name, according to the cuſtomes of Generals. Others underſtand it of Nineveh, that ſhe ſhall recount her Worthies, her gallant Heroes, and men of War, and gather together all her ſtrengths and means of defence to oppoſe her enemies; as is uſual in Caſes of greateſt danger and extremity.

they ſhall ſtumble in their walk] There ſhall be ſuch a throng, and they ſhall go on ſo fiercely, that they ſhall hardly be able to keep their ranks contrary to that, Joel 2. 7 8. See that Eſay 5. 27. Some thus; That the Medes ſhould ſtumble and be ſtopt at the ſiege of Nineveh by the Scythians, who in their expedition, which was like a walk or perambulation, did raiſe the ſiege of the Medes, like Nineveh themſelves, and over-run Media, Aſſyria, and Aſia, winning and loſing all again within the ſpace of twenty eight years. Others that the Worthies of Nineveh ſhall ſtumble: Fear ſhall ſo aſtoniſh them, that they ſhall reel, and ſtagger, and ſtumble like blinde men, and fall, and not be able to defend Nineveh.

to the wall thereof] Some thus; As if the Scythians ſhall haſten to the wall of Nineveh, as ready & prepared for the defence thereof againſt the Mede. Others apply this to the Babylonian aſſaulting, and others to the Ninevites defending themſelves, though in vain.

defence] *Heb.* Covering, or coverer: This by moſt is taken to be ſome engine, or moveable defence, made after the ancient faſhion, under which the aſſailants drew neer to the wall, either to dig through it with Mattocks and Pick-axes, or for to fight with them that ſtood in defence above upon certain wooden Towers.

V.6. *The gates of the rivers*] He ſeemeth to mean ſome violent means uſed by the other enemies, or the Chaldeans, to turn the river Tigris into the beſieged City, whereby many great buildings were overthrown; others rather, that the ports and forts of Nineveh builded upon the river Tigris, & the ſtreams of it, ſhould be overthrown: Neither the ſwift and deep current of the river Tigris, nor any Palace and ſtrong hold, ſhall be of force to keep out the enemy.

diſſolved] Or, molten, ſome underſtand this Palace of the Temple of Jupiter Belus, that was in Nineveh.

V.7. *And Huzzab*] Or, that which was eſtabliſhed. Or, there was a ſtand made. That is, the Kings Wife and Concubines, which ſhall be ſhut up in the Palace, ſhe that lay hid there, and came not abroad out of her chamber, as delicate Dames uſe to do, even ſhe ſhall be brought forth, and led captive; ſome have taken the Hebrew word for the Queen of Ninevehs proper name. Others apply it to the ſtate of the kingdome that formerly was eſtabliſhed, and ſate down at eaſe in pleaſures, yet ſhould now be forced forth into captivity. And others thus, That the Scythians making there a ſtand, ſhould the firſt time lead away Nineveh captive. And laſtly, ſome underſtand all this of the Babylonians dealings againſt Nineveh. Thus various are the minds of Interpreters in ſuch dark and dubious places.

led away captive] Or, diſcovered.

brought up] Or, brought to nought; vaniſh to nothing.

and her maids] That uſed to cheer her up with mirth and muſick.

ſhall lead her] Now accompany her with mournful notes.

as with the voice of doves] Weeping, groaning, and lamenting. All this to aſcertain Gods people for their comfort, of the ſpeedy overthrow of Nineveh; which ſeemed to them a thing incredible.

tabring upon their breſts] An eloquent and excellent expreſſion.

V.8. *But Nineveh is of old*] Or from the dayes that ſhe hath been. Is of ſuch antiquity, as if it had been eternal. And antiquity gains ſtrength, credit, and authority to Kingdomes, yet this ſhall not hinder her overthrow.

like a pool of water] It hath alwayes been a place of eaſe and reſt, of plenty and pleaſure to her inhabitants; who after the taking of it, ſhall run away, ſome here, ſome there, and ſhall no more come, nor be gathered together, like fiſh taken out of the pond which is emptied and drawn out.

ſtand] Thus expreſſing their fear and flight, that nothing could ſtop their flight and fear, and cauſe them once to look back, thinking there was no way, any hope of ſafety left, but only in flight.

look back] Or cauſe them to turn.

V.9. *Take ye the ſpoil*] This is not the ſpeech of the General to his Souldiers, but of God, or the Prophet from God, commanding the enemies to ſpoil Nineveh; and he promiſeth them infinite riches and treaſures. The enemies thought not that they obeyed any command of God herein; yet were they led thereto by his ſecret inſtinct. As the caſe of the Aſſyrians was, Iſaiah 10.7. and of *Cyrus*, Iſaiah 45.3,4,5 God by the enemies puniſheth Nineveh for their wrongs to his people. Neither yet are the enemies thereby any whit excuſable or faultleſſe in ſo doing, they minded their own ends, But Gods people were inſtructed hereby, that Gods hand was in it, and that he vouchſafed to take upon him the cauſe of his afflicted people, to their comfort.

for there is none end of the ſtore] Or, and their infinite ſtore, &c. It is a bottomleſſe gulph of ſtore.

glory out of all the pleaſant furniture] Hebr. veſſels of deſire, take all the glory of that wherein they ſo gloried. They had made a prey of all others, themſelves were now to be made a prey. See Iſa.33.1.

V.10. *ſhe is empty*] That is Nineveh. And it is repeated for certainties ſake. Gods power and truth is joyned with his word: It ever hath its effect, Iſaiah 55.11. and 45.23. Ezek.12.25.

the heart melteth] See Iſaiah 13.7,8. and 19.1. Pſa.22.14.

the knees] With terrour, as Iſaiah 13.7,8. Dan.5.6.

the faces of them] See Joel 2.6. before they were full ſtout, ſtrong, haughty; but now the caſe ſhould be clean altered: an eaſie work of the hand of the Almighty.

V.11. *Where is the dwelling of the Lions?*] What is become of *Nineveh*, the ſeat of ſuch a powerful, terrible and violent Empire? The words of ſuch as bemoan *Nineveh*, or mock her, and inſult over her. They thought themſelves all Lions, or Lioneſſes, old or young Lions, of that power and authority, as to over-power and over-rule all others; and as Lions they behaved themſelves, to ravin and prey, to make and take ſpoil, and that without all fear of any: But now where are they, or their dwelling place, their walking or feeding place? Pſa.37.10,35,36. and 103.16. All their fierceneſs ſhould be gone, their ceaſing to be men, and turning to be ſavage beaſts, brought the rather this judgment upon them.

V. 12 *Filled his holes with prey*] Laid up ſtore of prey for after times, ſo greedy was he, and ravenous, and covetous.

V.13. *Behold*] The Prophet brings in God himſelf ſpeaking, that they may attend the more, and his Word the better take.

I am againſt thee] God will awake, ariſe, and act his part. He takes upon himſelf the execution of all this vengeance upon *Nineveh*.

I will burn her Chariots] Chariots were much uſed in war, Exod. 14.7. Joſh.11.4. and 17.16. Judg.4.3. 1 Sam.13.5. 1 Chron.18.4. and 19.7. 1 King.10 26. The meaning is, I will conſume her Forces and war like Power. Thus, as was ſaid, God makes himſelf the author of all thoſe judgments executed by the enemies againſt *Nineveh*.

in the ſmoak] Suddenly, ſo ſoon as my wrath begins onely to kindle. Or, into ſmoak: that is, utterly, even into nothing.

and the ſword] There is an often change of perſon in this ſhort ſpeech, the better to expreſſe Gods wrath and rage thereby, as a man paſſion uſeth to do the like.

thy prey] Thy courſe and cuſtome of preying and ſpoiling: or, The prey which thou haſt already gotten, all thy wealth, and riches, and treaſures, gathered up together by thy oppreſſions and violence.

and the voice of thy Meſſengers] Signifying the Heraulds which were accuſtomed to proclaim war: or, Ambaſſadours imployed to forreign Nations. Some read, Of thy cheek-teeth, wherewith *Nineveh* was wont to bruiſe the bones of the poor. Others ſay, He ſeemeth to have an eſpecial relation to *Rabſhakeh* his blaſpheming Embaſſage, 2 Kings 18.17,19.

CHAP. III.

Verſe 1. WO *to the bloody City*] *Hebr*. City of bloods, *Nineveh*, Ezek.24.9. Habakkuk 2.12. In this chapter are *Ninevehs* ſins and Judgements chiefly, and others.

the prey departeth not] She never ceaſeth to ſpoil and rob; theſe are cauſes of her ruine.

V.2. *The noiſe of a whip*] A ſcourge driving and laſhing the Charet-horſes of War; this expounds the woe, ver. 1. He ſheweth how the Chaldeans ſhall haſte, and how couragious their horſes ſhall be in beating the ground when they come againſt the Aſſyrians.

ratling of the wheels] Of the Charets of War, being ſwiftly driven, like to *Jehu's* march, 2 Kings 9.20.

V.3. *The horſe-man*] Thus is the Tragedy repreſented of *Nineveh's* ruine, by the enemies dealings againſt her.

the bright ſword, and the glittering ſpear] *Hebr*. The flame of the Sword, and the lightning of the Spear.

they ſtumble upon their corpſes] All wayes are ſo filled with them, that none can go, but he muſt ſtumble or tread on them, ſee Iſa. 34. 3. Jer.33.5.

V.4. *Whoredomes*] That is, cunning devices, and fraudulent plots to draw in people, and to become Lords over them, as it were, by intereſt of ſtate, as Whores uſe all enticing wayes, all cunning crafts, and witch-crafts too, to inveigle and intangle lewd men. This word is often uſed in this ſenſe among the Prophets, Iſa.23.15, 17. Rev.17.2. and 18. 3. And this may have relation to their idolatries, which are ſo uſually ſet forth by this metaphor of Whoredomes in all the Prophets, which ſin they practiſed, Ezek.23.7. and propagated abroad, 2 Kings 16.10.

well-favoured harlot] Great and glorious was Nineveh, and the Aſſyrian Empire.

of witchcrafts] This term may alſo be referred to the ſame ſenſe, it being the cuſtom of harlots to uſe ſorceries and witch-crafts. It may alſo be underſtood in its proper ſenſe, as Iſaiah 47.9,12.

that ſelleth Nations] Under the colour of protection, favour, courteſie, and the like, ſhe ſeiſeth on Kingdomes and States, and doth ſubject Nations unto her. By her cunning artifices every way ſhe ſo won and over-powred the Nations, that ſhe ordered and diſpoſed them, bought and ſold them at her pleaſure. And theſe practices of Princes, and States, which they call Policies, and juſtifie as neceſſary for the governing and maintaining of States, are here called Whoreſ-crafts, and Witch-crafts. And yet they applaud themſelves in them, which themſelves will condemn and deteſt in the practices of private, honeſt, moral men; as if that were a vertue, and an high point of wiſdome in a States-man, which is wicked and abominable in a private man, as to lye, flatter, and deceive, to ſwear and forſwear, and the like.

V.5. *Behold*] See on Chap.2.13.

I will diſcover thy skirts] Iſa.47.3. Ezek.16.37. Jer.13.22. I will expoſe thee to ſhame and ſlavery. A term taken from the injuries done by the ſouldiers to poor women which were taken priſoners in the war, Iſaiah 47.2,3. Jer.13.22. Ezek. 16.37. I will pluck off that luſtre and grandour, and garb, wherein now thou doeſt ſo much glory, and whereby thou makeſt thy ſelf ſo eſteemed and admired of others; I will ſtrip thee of it, and leave thee ſtark naked.

V. 6. *abominable filth*] All manner of filth, as they uſed to throw upon people that were publikely diſgraced.

a gazing-ſtock] A wonderment, for my Juſtice upon thee; and an example for others to take heed by thee. See Numb.5.21. Deut.29. 24. 1 Kings 9.8. Jer.22.8. and 48.39. Ezek.5.15. and 14.8.

V.7. *Shall flee from thee*] Through deteſtation and horrour.

Who will bemoan her?] Or, who can ſufficiently bemoan her? Her ruine ſhall be ſo great, that no lamentation can equal it, no comforters can be ſufficient for her, ſee Gen.37.35. Pſa.77.2. Iſa.22.4. Jer.31.15. Some conceive that *Nineveh* had made her ſelf ſo odious to all by her tyranny, that all fled from her in her need, none would come to aid her, or comfort her, Lam.1.16. Pſa.69.20.

V.8. *Art thou better then popolous No?*] Or, Nouriſhing, *Hebr*. No *Amon*. A famous City of *Ægypt*, called in following Ages *Alexandria*; which it is likely had been greatly ruined before the Prophets time, not mentioned in Scripture, yet ſee Jer.46.25.

among the rivers, &c.] In *Ægypt*, where there were divers branches of *Nilus* cut out into channels, for otherwiſe *Alexandria* was not ſcituated by the River it ſelf, but upon the Mediterrane Sea, neer the Iſland *Pharos*, where was that famous Tower with lights to direct the ſhipping to the Port, and the Lake *Mareotis* was on the South-ſide of it.

V.9. *Æthiopia*) It may ſeem ſhe had been a free City, having all for confederates that are mentioned in this verſe: of *Æthiopia*, ſee on Habak.3.7.

Put and Lubim] People of *Affrica*.

thy helpers] *Hebr.* In thy help; he turns his ſpeech to *No*.

V.10. *Yet was ſhe*] For all her ſtrength in numbers of men and munitions, and confederates, and auxiliaries.

carried away] Her Inhabitants expelled, captivated, the City waſted. This muſt have been before the time of *Nahums* Prophecy, and ſerve as an example for *Nineveh* to look upon: this ſome think to have been done by one *Sabacus* King of *Æthiopia*, mentioned in *Herodotus*: Sure it is that it was afterward repaired, and again over-run by the Aſſyrians, and Chaldeans after, as appears in *Jeremy* and *Ezekiel*, and long after that re-built or repaired by *Alexander* the Great.

daſhed in pieces] A cruelty which was uſed in Cities taken by force of arms, ſee Pſa.137.4. Iſa.13.6. Hoſ.13.16.

caſt lots] For to part them as a prey, ſee Joel 3.3. Obad.v.11.

great men] Uſed as the baſe vulgar.

V.11. *Thou alſo*] Here he begins to apply the former example of Gods judgment upon *No*, or *Alexandria*, to *Nineveh*; Nothing can hinder God from dealing with *Nineveh*, as he did with *No*; he is the Judge of all the world, and he is ever like himſelf, one and the ſame.

ſhalt be drunken] with the cups of Gods wrath, Jer. 25.15,17,27. Iſa.51.17. Pſa.75.8. Job 21.20. Pſa.11.6. Apoc.14.10.

thou ſhalt be hid] For fear and ſhame, and brought to nothing.

ſeek] Forced ſo to do, but all in vain.

V.12. *Fig-trees*] Shall be eaſily taken by the enemies. An apt ſimilitude.

V.13. *In the midſt of thee*] In the ſight of all, in the midſt of thy Cities and ſtrong holds.

Women] Effœminate and weak, not able to endure the ſight of the enemy: in their walled towns they ſhould have weak and trembling hearts; God would ſtrike them with terrour, ſee Deut.7.20. Levit. 26.16,17,36,37.

thy gates] All ſhall be opened to the enemies.

thy bars] Thine incloſures and defences, nothing can with-ſtand Gods hand.

V.14. *Draw thee waters*] Make all needful preparations and proviſions for to hold out the ſiege, repairing the breaches of thy walls with bricks. An ironical kind of ſpeech, as Nahum 2.1. Iſa.8.9,10.

tread the morter] To make bricks, to make and ſtrengthen thy fortifications and defences, ſtones were not there in plenty; Bricks were the more uſed See Exod.1.14. and 5.7.

V.15. *There ſhall the fire*] Namely, in thoſe thy ſtrong holds, ſo well repaired and fortified. No means of defence can any wayes be uſed by thee, which ſhall be able any thing at all to avail thee againſt Gods judgment upon thee.

like the canker-worm] Even as thoſe deſtroying creatures gnaw and ſpoil the plants ſuddenly; or, as they themſelves are quickly deſtroyed in any place by fire, or rain, or tempeſt, and change of weather, or otherwiſe.

make thy ſelf many] Another ironical or ſcoffing ſpeech; like the former. All ſhall not help them.

V.16. *Thou haſt multiplied thy Merchants*] Merchandiſe and Merchants were ever in great uſe and requeſt. Great men and Princes were Merchants. As the Venetians at this day. See Apoc.18.23. Ezech.27.3,12, &c. 21. Eſay 23.8. Nineve had wonderfully multiplied them, as the ſtars in number; as the Canker-worms, and Locuſts, which are very numerous, and they gloried greatly therein. But all this ſhould not avail her.

the Canker-worm ſpoileth, and flyeth away] This is well known in the Canker-worms, Locuſts, and Graſhoppers; they ſoon come and ſpoil fruits, and fields; and after ſoon flee away. See Joel 2. 25. And ſuch ſhall your Merchants be, and their doings, both in their ſpoiling, and in their fleeing away; they ſhall ſtand thee in no ſtead, to help or defend thee.

ſpoileth] Or, ſpreadeth himſelf.

Ver.17. *Thy crowned*] Namely, the Princes, and great Lords, wearing Diadems and Wreaths, in token of dignity: or vaſſal and confederate Kings. Thy Keepers (and Guardians) ſaith the Vulgar Latin.

in the cold day] In cold weather, and in the night ſeaſon.

but when the Sun ariſeth] When their opportunity ſerveth.

they flee away] So ſhould their Merchants, Princes, and Captains ſerve them, when they moſt needed them.

and their place] See on chap.2.11.

V.18. *Thy ſhepherds ſlumber*] Thus he derideth the King of *Aſhur*, and his confidence in his Counſellors and Peers, ſee Jer.23.1. and 10.21. and 22.22. and 50.6. Ezek.24.2. They are not watchful enough to provide for the ſafety of Nineveh. Thy Heads, Governours, and Officers are dead, or aſtoniſhed, and out of heart, Exod. 15.16. Pſa.76.6. Thus he ſpeaketh to the King of Aſſyria.

Nobles] Or valiant ones.

ſhall dwell in the duſt] As Jer.51.30. lye down, and not be able to riſe up againſt the enemies to help thee.

thy people is ſcattered] There ſhall be ſo great a diſſipation of Nineveh, and the whole Empire, that there ſhall remain no hope of its recollection and reſtauration.

V.19. *There is no healing*] *Heb.* Wrinckling or contracting: no piece of help or healing in the leaſt degree. See Jer.8.22. and 46.11.

thy wound is grievous] Dolorous.

ſhall clap their hands] For joy to ſee thy tyranny overthrown, as Pſa.47.1. Lam.2.15. and applauding Gods juſtice in it.

for upon whom hath not?] Meaning that there was no people to whom the Aſſyrians had not done hurt, none free from their tyranny and oppreſſion.

continually] God then in patience forbore them long. And the Aſſyrians were the more inexcuſeable. And Gods people muſt not take offence at his patience, or at their own ſufferings, but leave all to God, who beſt knoweth when and what is beſt to do.

ANNOTATIONS on the Book of the Prophet *HABAKKUK*.

THE ARGUMENT.

THis Holy Prophet being in extreme grief that Gods own people ſhould ſo abuſe his patience, and run to the extremity of wickedneſſe; he addreſſeth his ſerious and ſad complaint to God, againſt ſuch cruel and curſed practices; and then upon Gods anſwer turneth his ſpeech to tell the Jews in Gods Name; That in the preſent Age wherein they lived, they ſhould, (for the ſuperlative ſins of that ſtubborn and rebellious Nation againſt the Lord and his Law) ſee their Common-weal deſtroyed by the Chaldeans. Afterward, he falleth to wonder and admire that God would advance to height of dignity and Empire, a Nation ſo bitter, haſty, proud, violent, vicious, cruel, and inſatiably covetous, as the Babylonians *were; ſuffering them to be Executioners of his judgments, and ſcourgers of his own people. And leſt the Godly, ſeeing the viſion of theſe horrible and laſting Troubles, ſhould deſpair, this muſt be their comfort, that the juſt ſhould live by Faith. And therefore the Lord putteth the Prophet, and every Believer, upon the exerciſe of Faith and patience, the chiefeſt cordials in every calamity, ſtrengthning the heart to ſtay for the effect of Gods Juſtice, both to free his people, and to puniſh the enemy; which puniſhment upon the* Chaldean *enemy, for their manifold grievous ſins, the Prophet from God doth largely fore-tell. Laſtly, the Prophet maketh a wonderful prayer, celebrating Gods mighty power in ancient deliverances, and terrible executions on Enemies in former times, deſiring that in the midſt of the yeares, God would revive his work, and in wrath remember mercy; and by Faith, he triumpheth even in the midſt of deſperate dangers and miſeries, rejoycing in God, and expecting deliverance from them; and that the glorious God, who had ſhaken the* Canaanites, *would alſo ſhake the* Chaldeans, *& bring his people to walk on their high-places again. After he had done his prayer, he ſaith, To the chief ſinger on* Neginoth; *that is, ſing this ſong with an infinite luſtineſſe and courage; for you ſhall ſee the power of God marvellous in* Babylon; *and then you ſhall return to* Jeruſalem: *In this Book, the Prophet expoſtulateth with God,* Chap. 1. *complains of the* Chaldeans, *and their ſins,* Chap. 2. *directeth his prayer to God,* Chap. 3.

CHAP. I.

THe *burden*] A Prophecie, with expreſſe Commiſſion of God, denouncing threatnings and curſes, Iſaiah 13.1. Nahum 1.1.

which Habakkuk] Of the notations of this name, and why it ſhould be given him, as alſo, of his parentage and Tribe, of his life and death, there are uncertain gueſſes, and groundleſſe traditions, but no certain verity; but the argument and matter of his Prophecie ſhewes, that moſt likely he lived in the dayes of *Joſiah*, or his ſons, chap. 1. 5, 6. and chap. 2. 8. and therefore that he is not that *Habakkuk* mentioned in the Apocryphal additions to *Daniel.*

did ſee] That is, received from God in a Prophetick viſion, concerning whom is not here expreſſed, as uſually it is in other Prophets, but it ſeems to be, firſt, againſt the Jewes and wicked men, and oppreſſors, whom God wil puniſh by the Chaldeans: and after, more at large againſt the Chaldeans, whom God threatens to deſtroy for their manifold ſins.

V.2. *How long*] It ſeems the Prophet before this had preached long, and had proof of the refractorineſſe of the people, of their contumacy and obduration in their fins, and ſeeing now no hope of better, but that things rather grew worſe and worſe, he burning with the zeal of Gods glory, and hatred of their ſins, with-draws himſelf from the people, and privately deals with God, and ſeeks remedy of him, complaining of their ſins, and ſome way of Gods ſo long patience in tolerating of them, without redreſſing it: He doth not in cruelty ſo much provoke God to puniſh them, as he cryes to God to amend them; and in his function he muſt be true and faithful, as to the people, and their ſalvation, ſo to God and his glory.

ſhall I cry?] Lamenting, complaining, ſeeking to thee for ſome way of remedy and redreſſe?

and thou wilt not hear] By chaſtiſements, or ſome way elſe, to amend their manners, and abate the deluge of ſin, which ſtill encreaſeth through impunity, to thy diſhonour.

cry out] He was much with God upon this point, ſomewhat like to the importunate widow; his righteous ſoul was vexed, as *Lots*, 2 Pet.2.8. Pſa.119.136. and no doubt but this was the common complaint of all the godly at this time.

of violence] Either general againſt good men, or particular againſt the Prophet, Gen.6.11.

and thou wilt not ſave] And help, but holdeſt ſtill thy peace, Pſa. 50.21.

V.3. *Why doeſt thou ſhew me*] Suffer them ſo to ſin, and that in my ſight, before my face: *Jeremy* was more paſſionate, too paſſionate, chap.15.10. and chap. 20.14. &c. ſee 1 Kings 19.4, 10, 14.

greivance] among them, whereby they violently grieve, vex, and ſpoild one another, and ſpecially the wicked ſo grieve the godly.

raiſe up ſtriſe] As amongſt themſelves, one againſt another, ſo chiefly againſt thoſe Prophets which reproved them: ſee Jer.11.18. &c. and 12.6. and 15.10. Hoſ.4.4. they could not, they would not endure their holy admonitions; ſee Prov.39.1.

V.4. *The law is ſlacked*] Neglected, trodden under foot, hath no authority or reverence among them, but is ſleighted, contemned, caſt behinde their backs: This ſhews that the Prophet is not thus paſſionate in any carnal reſpect, for any private and perſonal grievance, ſpoil or violence done to himſelf, but for the violation of Gods holy Law, and his honour thereby; the cuſtome of wicked men is clean contrary.

judgment doth never go forth] All judgment and juſtice is oppreſſed and ſuppreſſed, Iſa.59.4, 6, 7, 9, 14. none dare call for it, the wicked do ſo ſway and domineer, and thy great patience, O Lord, cauſeth thy Law to be, as it were, diſarmed of her terrour, and to be of no ſtrength or authority with theſe wicked men, and alſo to be no more publikely uſed.

the wicked] Job 21.7. Jer.12.1.

doth compaſſe about] If any good man be left with any ſpark of righteouſneſſe in him, he dare not come abroad, or be ſeen; or if he do, the wicked preſently beſet him round about, and, as it were, beſiege him, that he dare not oppoſe himſelf againſt them, and their doings, Pſa.12.1, 8. and 22.13. Iſa.59.15. they ſo prevail by reaſon of their multitude, of their credit and power, that juſtice ſuffereth violence, and is not exerciſed with liberty and righteouſneſſe.

wrong judgment proceedeth] Or, wreſted judgment. All the courſe of publike Juſtice is broken off, where remedy ſhould be had, there the malady it ſelf reigneth; the Tribunals and Judgment-ſeats are dens of thieves, inſtruments of oppreſſion; ſee Pſa.94.20. Amos 6. 3, 12. and 5.7.

V.5. *Behold ye*] Gods anſwer to the former expoſtulation; Or, his anſwer in the mouth of his Prophet, fore-telling their ſpeedy deſtruction; that God by the wonderful adminiſtration of his providence will beat back their violence, and repay it with another violence, the violent invaſion of the Babylonians.

among the heathen] Seeing ye will not learn in Gods ſchool, out of his ſacred mouth.

and regard] Thus he would awaken their ſleepy ſouls, by this repetition for their attention.

and wonder] Thus he would raiſe them up to admiration and marvellous aſtoniſhment, and that at the horribleneſſe of the judgment following, ſeeing they would not be gently tutor'd in Gods School, but had now rendred themſelves intolerable, unſufferable any longer to God or good men; and therefore it was high time now that ſuch a judgment ſhould fall upon them.

a work in your dayes] They had been often warned of Gods vengeance, but they put off the evil day, and Gods patience ſo lulled them in ſecurity, that they began to deride the Prophets, Iſa.28.15. Jer.5.12, 13. and contemn Gods judgments: they are told therefore that even in their dayes the judgment ſhould come, it ſhould be no longer delayed, ſee Joel 1.15. Ezek.7.5.&c.

ye will not believe] Ye would not believe my words, and my Prophets, neither ſhall ye believe this judgment; incredible to you was the one, and ſo incredible ſhall be the other, it ſhall exceed all belief: yet both ſhall prove true, and ye ſhall finde and feel this latter to be ſo, to your amazement and aſtoniſhment. This whole verſe Saint *Paul* cites, Acts 13.41. yet with ſome variation, and ſomewhat following as may ſeem the tranſlation of the LXX, even where it varies from the Hebrew text, as in the ſecond word. And the Apoſtle makes uſe of it to his preſent purpoſe, and applies it to thoſe judgments that ſhould befall the Jews for their contempt of the Preaching of the Goſpel in his time.

V.6. *Loe, I raiſe up the Chaldeans*] He begins to declare that incredible judgment, and nominates the very thing in particular, he dwells no more upon Generals, the Chaldeans are the men that ſhould fight under his Banner, by his ſecret inſtinct, and be his executioners of this judgment.

that bitter and haſty nation] See Iſa.5.26.&c. God that can bring light out of darkneſſe, and good out of evil, can make good uſe of the ſins of men, uſe them to a good end, to the accompliſhment of his juſt judgments.

which ſhall march through the breadth] *Heb.* breadths, ſo terrible ſhall they be, and without fear ſpread over all the land; nothing ſhall withſtand them, Jer.25.38.

V.7. *Their judgment, &c.*] Or, from them ſhall proceed the judgment of theſe, and the captivity of theſe. They ſhall receive no Law, nor aſſiſtance from any; their reaſon and luſt is their will, and execution is in their power. Or, from the Chaldeans ſhall the judgement and captivity of thoſe ſinful Jews proceed; and ſo they ſhall be payed in their kinde, with violence for their violence.

dignity] Or exultation, or deportation and captivity; or burden, as ſome tranſlate the word.

V.8. *ſwifter*] Though the Chaldeans be far off, yet ſpeedily and ſwiftly ſhall they come.

Leopards] See Hoſea 13.7. Jer.5.6.

fierce] *Heb.* ſharp.

evening wolves] That want their prey all the day, and are ſo at that time the more fierce and ravenous. See Zeph.3.3. Jer.5.6. Pſal. 104.20. Jer.39.5. Ezech.22.27.

ſpread themſelves] Being many and numerous.

as the Eagle] Jer.4.13. and 48.40. Lam.4.19. Dan.7.4. 2 Sam.1. 23. Job 9.26.

V.9. *for violence*] Or the prey, ſee that chap.1.2.

their faces] Or, the ſupping up of their faces, &c. Or, their faces ſhall look toward the Eaſt. *Heb.* The oppoſition of their faces towards the Eaſt they ſhall overthrow, and diſſipate all whatſoever ſhall come againſt them, as this tempeſtuous winde doth. See Jonah 4.8.

as the ſand] See Gen.22.17. Joſh 11.4. This ſimilitude is often uſed in Scripture.

V.10. *And they*] *Heb.* he; the King *Nebuchadnezzar.*

at the Kings] To wit, at the Kings of the Jewiſh people, as King Zedekiah, 2 Kings 25.10. And at their confederate Kings and Princes, 2 Kings 25.6.7.

heap duſt] Make Mounts and Rampiers. Peradventure he meaneth to ſhew the eaſineſſe of the conqueſt, as if the Chaldeans ſhould do it as it were in a paſtime, as little children do make trenches and forts in their dirt. Thus the Prophet leaves them no hope of eſcaping, that they might thereby be humbled, and repent, or elſe left the more inexcuſable.

V.11. *Then*] When *Nebuchadnezzars* greatneſſe is come to the height.

ſhall his minde] *Heb.* Winde; that is, his felicity.

change] He ſhall be drunk with his victories, felicity, and proſperity, that ſhall ſo alter and change him, as to deprive him of that ſeeming modeſty, and reaſonable carriage, which he uſed before, and puft him up above mortality. Or, he ſhall leave off forreign expeditions, and further conqueſts; think rather to enjoy the felicity he had already atchieved. But his felicity ſhall then alſo change, Dan. 4. 30. Thus the Prophet begins to comfort the Elect and faithful ones among his people, with fore-telling the iſſue and down-fal of this their mighty and mortal enemy, that ſo they may hope for an end of their miſeries procured by him.

offend] Thus his proſperity ſhould lift him up to make way for his down-fal. Thus Gods ſecret providence, and judgements do worke.

imputing, &c.] Thus ſacrilegiouſly robbing God of his honour, and aſcribing his victories, even over the Jews, and their God, unto his idols, which provokes God to take his own, and his peoples cauſe into his own hands, to his ruine, Jer.25.14. And thus inconſtant will that potency be which is ſet upon the vanity of idols, whereby the Prophet comforteth the faithful,that God will alſo deſtroy the Babylonians abuſing this victory,and becoming proud and inſolent, attributing the praiſe hereof to their idols. See the five firſt Chapters of *Daniel*.

V.12. *Art not thou from everlaſting?*] The Prophets words to God, in his own name, and in the name of the godly, triumphing in God, and gloriouſly boaſting, as it were in, and by their faith in him, and in the aſſurance that he is their God by Covenant; and therefore they ſhall be ſafe and be happy, notwithſtanding all theſe ſharp chaſtiſements. The interrogation is ſtronger then a ſingle aſſeveration. And he converts his ſpeech to God, not to wicked men. It were in vain to contend with them. But then beſt may we oppoſe their blaſphemies, and couragiouſly contend with them, when we firſt make good this Covenant between God and us, and firm our faith in it. Then may we out-brave their carnal boaſtings with our ſpiritual boaſtings and rejoycings.

from everlaſting the Lord our God?] Eternal in thy ſelf: and for many ages of old by Covenant our God. Thus they remember themſelves of the gracious Covenant, not newly made with them, but four hundred years before their anceſtours came out of Egypt. And they have found in all ages and generations how faithfully God hath ſtill kept his Covenant: And by this they ſtrengthen their faith in their preſent extremities.

mine holy one?] The only ſacred Deity which I adore; him whom I only acknowledg to be holy amongſt all other gods, which are but impure idols that pollute the ſoul. And I one of thy holy ones, by thy gracious adoption;and ſo under thy ſafe and bleſſed protection.

we ſhall not die] Thus he and they raiſe up themſelves as Conquerours over theſe calamities. They are under Gods tuition,therefore they cannot periſh. Gods defence, and their ſafety, are things that cannot be ſeparated. All the defence that all the world can give, cannot give this aſſurance. But they know that death it ſelfe ſhall not deſtroy them, 1 Cor.15.54.&c. but be their out-gate to perfect felicity. And Gods Church ſhall ever be preſerved in this world by his power; the gates of hell ſhall not prevail againſt it. Thy Church cannot periſh ſeeing it is joyned to thee, who art everlaſting, by a covenant, which importeth communication of grace, life and glory. See Pſalm 102.28. and 118 17.Lam.5.19.20 Mat.22.32. Thus faith gloriouſly triumphs in the midſt of afflictions, reſting upon Gods Covenant of life, and quietly ſubmitting to his chaſtiſements in the mean time. Here the *Chaldee Paraphraſe* ſubſtituteth theſe words inſtead of the former, holy in the works of faith, referring them to God.

thou haſt ordained them for judgment] It is true that thou haſt eſtabliſhed that great Empire to puniſh thy Church,2 Kings 19.25. Eſay 10.5,6,7. but not to deſtroy it, as it endeavoureth to do by an extreme tyranny, contrary to thy nature and will: what the Chaldean doth in his time, it is by thy permiſſion, and wiſe and holy ſecret providence and guidance we are not wholly left to his luſt and pleaſure. This holds up our hope againſt deſpair, and gives us light in this dark night of afflictions, and is our buckler againſt all tentations, that thou wilt order all for our good, for our chaſtiſement, though in truth for his judgment.

mighty God] Hebr.rock, Deut.32.4. He and his Counſel change not in all the changes of the world, but remain firm and ſtable, as a Rock. In him is ſtrength, Iſa,26.4. and 28.16.

eſtabliſhed] Hebr. founded, grounded him, for perſeverance,and continuance in this to the end.

for correction] This is the end why God uſed ſo ſharp a whip as the Chaldeans, yet did moderate it by his ſecret providence. All is not to deſtroy his people, but to correct them for their ſins, and to amend them.

V.13. *Thou art of purer eyes*] The Prophet layes this down for a principle, as according with the nature of God. And this he makes his ſtay and prop in this conflict and tentation following: takes this for granted. So Jer.12 1. And this muſt curb his turbulent affection, ſo ready to expoſtulate the matter with God.

wherefore lookeſt thou?] Patiently, without puniſhing it? He doth not impiouſly deny Gods providence, as the man, Job 22. 12, 13,14. Pſal.10.verſe 11. and 73.11. and 94.7. He doth not aſcribe all to fate,or fortune. He ſpeaks as fleſh and blood would prompt to him: he ſpeaketh doubtingly, and conflictingly: he conteſts rather with himſelf, then with God, he complains rather of himſelf, then of God, ſtill ſticking to this principle of piety, That God governs the world, and that God and his juſtice cannot be divided aſunder;he righteouſly governs it, though our blinde eyes cannot ſee it to be ſo, nor could he ſatisfie himſelf and his doubts therein.

treacherouſly] Iſaiah 21.2.

wicked] The Chaldeans, who are unjuſt in oppreſſing thy people, who never offended them, and are inordinate in the execution of thy judgments, which they do not regard; and are more wicked then thoſe whom thou puniſheſt by them. This ſtumbled the Prophet: He would fain be reſolved in it. See Job 21.7. Pſal.37.1. and 73.3. Jer.12.1.

V.14. *And makeſt men as the fiſhes*] Haſt thou forſaken nations, and ſtates, like fiſhes, and ſuch like beaſts, which are his that can firſt take them, and ſo as a prey devour one another? Thus he proceeds in his complaint, conflict, and expoſtulation, ſecretly wiſhing that God would ſtop theſe flood-gates of ſin, and curb the rage of theſe outragious men.

V.15. *They take up*] The Chaldeans thus deal withall promiſcuouſly, with good and bad alike, inhumanely with Gods people, as well as with others, violating all Laws by their unjuſt tyranny; yet in all this hæſitation, and tentation, wherein he wreſtles ſo ſtrongly, he ſtill makes his addreſſe to God for redreſſe and remedy: he acknowledgeth Gods hand in all this, and applies himſelf to God, to unlooſe theſe knots, to help him out of the briars of theſe perplexities, and his own fooliſh and abſurd imaginations, that he might be able to ſee Gods ſtraight ſteps in theſe crooked paths: his order in theſe confuſions. Athieſts and blaſphemers do otherwiſe.

therefore they rejoyce] Glory in their miſchiefs, triumph in their tyrannical exorbitances, and thou ſuffereſt them. This was his wonderment and amazement.

V.16. *Therefore they ſacrifice*] Inſtead of acknowledging all their greatneſſe to come from God, and giving him thanks, and ſerving him, they attributed it to themſelves, and to their induſtry, underſtanding, and valour. See Eſay 10.7,13. and 45.4,5. and Chap. 37.24 &c. They ſacrilegiouſly rob God of his honour, and would deifie themſelves; they ſuffocate, ſtifle, and extinguiſh the right knowledge of God, and put themſelves in his place, arrogating that to themſelves which is only due to him. They pretend much to their idols, verſe 11. yet in iſſue they reduce all to themſelves. And moſt do ſo now in theſe dayes: Generals in wars magnifie themſelves and their own parts, though for ſhew ſake they appoint and ſolemnize Thankſgiving dayes to God. And private men in their own affairs are not free of this fault.

their portion is fat] Thus their proſperous ſucceſſes do blow them up, and infatuate them, Prov.1.32.

V.17. *Shall they therefore*] Shall the Chaldean alwayes do ſo? how long wilt thou ſuffer it? wilt thou, O Lord, ſuffer them, after ſo many faults and impieties, both againſt men, and againſt thee, to enjoy their oppreſſions, and endleſly continue in them?

empty their net] And ſpread it anew to take more preyes,that their ſucceſſes paſt ſhall egge them on, and make them more eager for new exploits.

to ſlay the nations] See Jer. 25.9. Ezek. chap. 25. &c. And thou not ſtop them, but ſuffer them ſtill to go unpuniſhed. Hitherto his complaint and expoſtulation.

CHAP. II.

I *will ſtand*] *Heb.* I did ſtand. The Prophet was deep in doubts, ſwallowed up in a gulf of tentations, as if the world were ruled by chance, by fate, or by fortune, and no wiſe guided by Gods providence; and he could finde out no iſſue to rid himſelf out of this perplexity. But here he begins to recollect himſelf: And he ſpeaks not in his own perſon only, but in the perſon of all the godly: he repreſents their like affections, and conditions. And he ſaith, I will ſtand; and after again, ſet me, importing his ſetled reſolution, and conſtant purpoſe ſo to do. And the caſe did ſo require it, a caſe of ſo difficult inquiſition, and ſo great conſequence. The phraſe is taken from watchers, which were in ſtrong and guarded places, as Eſay 21.6,7,8. The meaning is by prayers, meditations, and lifting up of my minde, I did deſire of God ſome Prophetick Revelation, whereby I might be taught how to anſwer to that which profane and weak perſons might oppoſe againſt Gods providence, which doth ſo far favour thoſe wicked *Chaldeans*.

my watch] And after, tower or fenced place. He relates not to his Prophetical Office, nor yet to the Word of God immediately, but to the receſſe of his own careful and anxious minde, to bethink himſelf, and caſt about every way; and he ſettles upon that which followes.

and will watch] This is his Reſolve. He will be attent, he will be as a watchman or ſcout; and that is a vigilant and careful office: He muſt be quiet, and ſilent, and watch when others ſleep, and not diſturbing any without great cauſe: And he muſt be perſeverant, without wearying. See Iſaiah 21.6,7,8.

to ſee] And hear: All his ſenſes muſt be imployed, and all little enough in this caſe.

what he will ſay] Not what the adverſaries will object in this caſe, and calumniate; They will be open mouthed enough; nor what the world will ſay, what will be the dictate of carnal reaſon, the ſenſe and cenſure of fleſh and blood, the ſpeculations and imaginations of mans brain, the judgment of his heart. Nor what Satan will ſuggeſt. All theſe will multiply diſtractions, and heap up confuſions in the ſoul. And they that yeeld up themſelves to them, undoubtedly and worthily periſh in them. But I will ſee what he will ſay, Pſal.8.5,8. I will riſe up above the world, I will renounce the judgment of man, I will break through theſe ſnares of Satan, And in my minde reſolve to ſee what God will ſay unto me, in this point. He and his Word ſhall be all in all unto me. And indeed this is the only way, there is no other remedy to theſe tentations; this is the way we muſt fight againſt them. Gods Word will be as a ladder, as wings to raiſe us up aloft above the world, that from ſuch an height we may the better diſcern and judge of the paſſages here below. Let that obtain its authority with us, and we wholly depend upon it, and this will ſuffice us abundantly; nothing better for us then ſo to do.

unto me] Or, in me. Or, God would ſpeak unto me; namely, by inward revelation. See Hoſ. 1. 2. that I might anſwer to the people in Gods words.

and what I ſhall anſwer] Then I can, and not till then. When I have heard the voice of God in his Word, I ſhall be then and thereby ſufficiently inſtructed what to anſwer in this intricate perplexity.

when I am reproved] Or, when I am argued with. *Heb.* Upon my reproof or arguing. And alſo upon that denunciation, Chap. 1. 5. &c. Theſe reproofs are the aſſaults of Satan, the blaſphemous ſpeeches of wicked men, and our turbulent paſſions that riſe up in us, and are our own Tempters. The ſum of all is, That no judgment can be made of Gods providence in the government of the world, but by the light and verdict of God in his Word. Unleſſe we ſubject our ſelves wholly to him, raſhneſſe and arrogancy will blinde us, and lead us into the ditch. See Pſalm 73. 17.

V. 2. *And the Lord anſwered me*] Gods anſwer to the laſt expoſtulation and complaint. God in time will not fail to anſwer and ſuccour his thus waiting on him.

write] This relates to his Prophetical Office, and is for the uſe of the Church, and the edification of it.

the viſion] Even that admonition which hereafter follows; and that ſentence againſt the Chaldean, which from thence is denounced againſt him for his ſins, to the end of the Chapter; which ſentence is ſatisfactory to the Prophets greivance and complaint in the latter part of the former Chapter. Yet ſome upon weaker grounds extend and expound the meaning thus; I have not yet taken away the gift of Prophecie from my people, by which I will cauſe you to know not only ſuch accidents as do trouble them, but alſo what ſhall happen until Chriſts coming, which is called the end of the time of the Law. See Dan. 10. 14. Or thus, The matter of this viſion is not to take effect preſently, but in Gods due time.

plain upon tables] See Eſay 8. 1. &c. and 30. 8. as Deut. 27. 8. in great Characters, that at the firſt view with one blench of the eye a runner may read it. So plainly muſt this be written, that there might remain no doubt or difficulty in the meaning and truth of the viſion: and the matter of it be the more memorable, remarkable, and regardable.

V. 3. *yet for an appointed time*] We muſt wait and hope: God will try and exerciſe our faith and patience. We are too haſty and hot upon the execution and accompliſhment. But God muſt have liberty left him to delay and defer it to his own time, and we muſt depend upon his power and pleaſure.

but at the end it ſhall ſpeak] It ſhall be ſure, though ſlow, experience ſhall prove it: mean while we muſt not miſtruſt the truth of it.

though you tarry] And yet in the end of the verſe it will not tarry. The meaning is, though it ſeem to tarry in our haſty expectations, and God ſeem ſlow, yet it doth not tarry at Gods time, nor is he ſlack, Heb. 10 37. 2 Pet. 3. 9. we muſt not tye God to our rules, nor regulate him by our moody paſſions, but give that honour to his Word & promiſes as abſolutely to reſt in them, knowing Truth it ſelf will be ſure to compleat the truth of them. And this indeed is the true nature of Faith. We have need of patience, Heb. 10. 36. we muſt not caſt away our hope.

ſurely come] Heb. 10. 37.

V. 4. *Behold his ſoul*] He is not right and upright, who lifts up himſelf, and ſeeks to ſhift ſome other way; to ſtrengthen himſelf and gain ſafety and ſecurity by ſome other means. He ſhall miſſe his end, and be broken in his enterpriſe; he ſhall never be ſafe and quiet; he doth but torment himſelf in vain. The LXX and Heb. 10. 38. thus; My Soul ſhall have no pleaſure in him: wherein the Apoſtle is rather an Expoſitor, then a Tranſlator, not tying himſelf to the termes of a Tranſlation.

But the juſt ſhall live by his Faith] This faith in God, his Word, and promiſe is the only true Port and Haven wherein he may ſafely and ſecurely anchor himſelf, againſt all the ſtorms and tempeſts formerly mentioned. See Eſay 30. 7, 15. and 7. 4. and 28. 12. It is not the inherent fidelity and integrity of his own heart and conſcience that doth it; but his faith in God, emptying himſelf of all mundane means, helps, and ſtrengths, and truſting only by his faith to the faith of God in his Word and promiſes; This man ſhall live by it, and live too eternally, for otherwiſe all the bleſſings of this life were but poor things in themſelves, if they related but to this ſhort life only: but theſe bleſſings are pledges and pawns of eternal life to the faithful. This text is famouſly alledged in the New Teſtament, Rom. 1. 17. Gal. 3. 11. Heb. 10 38. S. *Paul* extends the meaning from this life to eternal life, and argues from eternal life to juſtification, becauſe they two are things ever conjoyned, never ſeparated; and that both are freely by faith, without the works of the Law. He proves there is no juſtification by the Law, or our works of the Law. And therefore it muſt be revealed in the Goſpel, and be by Gods ſole mercy, and ſo by faith believing it: as he proves out of this teſtimony of Habakkuk. And in the Epiſtle to the Hebrews we are exhorted not to caſt away our confidence of heaven, and of our reward there, but patiently expect the receiving of it, for as much as the juſt in this world do live by faith, which ſhall ceaſe when fruition comes in ſtead of it. And thus in this verſe the Prophet oppoſeth the fact of the proud hypocrite, to the act and office of the juſt in thoſe troublous times. Some make the former part of the verſe to relate to Nebuchadnezzars perſon, and his lifting up himſelf, Dan. 4. 30. And others render the ſenſe of the whole verſe thus; The remedies againſt theſe calamities of the Church, is not to ſeek out places to ſecure themſelves from Gods hand, as the Jews did, when they went into Ægypt, and other places, and there periſhed, nor much leſſe to ſeparate themſelves from the Communion of the Church by Apoſtacy: theſe are only damnable errours of carnal ſenſe, which God reproveth. But good ſouls having no other help, ſhall by a lively faith in God be maintained in the true ſpiritual life, which is the conjunction with God, and the feeling of his graces; and ſhall be defended from any thing which may hurt their ſalvation.

his faith] The particle his is omitted in the Apoſtles citations, Rom. 1. 17. Gal. 3. 11. Heb. 10. 38.

V. 5. *yea alſo*] Or how much more.

he] The Babylonian, of whom he complained, Chap. 1. 12. &c. He ſhall be puniſhed; and ſo the Prophets greivance ſatisfied, and God be ſeen juſtly to govern the world.

tranſgreſſeth by wine] The Babylonians ſins for which he is ſentenced; drunkenneſſe, pride, and inſatiableneſſe: Or he is drunk with pride, and inſatiableneſſe. Others thus; If I blame my people, that think to ſave themſelves by their cunning, how much more ſhall I condemn the Babylonians, who drowned in pleaſures, and made drunk with proſperity, do boldly contemn my threatnings? he ſeemeth to have relation to *Belſhazzars* drinking feaſts, Dan. 5. Or to the taking of Babylon in a night of great diſſoluteneſſe, Iſai. 21. 5 Jer. 51. 39.

who enlargeth his deſire as hell] Prov. 27. 20. and 30. 16. The Babylonian hath been inflamed with an unſatiable deſire and ambition. See Eſay 5. 14.

but gathereth to him all Nations] Bringeth them into his ſubjection, and maketh a prey of their goods, Iſai. 10. 13.

V. 6. *ſhall not all theſe*] People whom he gathered and heaped to himſelf. Here his puniſhment begins, and not in the former verſe.

take up a parable] They ſhall taunt him with tart and bitter jeſts and ſcoffs, mock him, deride him. See Eſay 14. 4. Jer. 24. 9. 2 Chr. 7. 20. Such Taunts are lawful where the caſe and cauſe deſerves it.

and ſay] It is in the ſingular number, he ſhall ſay, rather the Taunter, or happily the juſt man that lives by his faith, ver 4. And thus Faith triumphs afore-hand; the nature of it being ſuch as is deſcribed, Heb. 11. 1.

wo to him] Or, Ho he, which beſt agreeth with a ſcoff. The many ſins of the Babylonians, are reckoned up again, their unſatiable ambition, covetouſneſſe, bloodineſſe, tyranny, inhumanity, riot, luxury, idolatry; as the cauſes of Gods judgments againſt them.

that increaſeth] Conquering unjuſtly, and ſpoiling other nations, that he had no right to.

How long] Signifying that all the world ſhall wiſh the deſtruction of Tyrants; And that mean while they are endured with much grief and irkſomneſſe, as the troublers of the world, the perverters of all order and juſtice, by their ambition, covetouſneſſe, and oppreſſion. And nature it ſelf dictates ſo much unto them, that they cannot ſtill continue ſo to do, it muſt have an end. And all this though we ſee it, and ſay it of others, yet we cannot ſee it, and ſay it, in, and of our ſelves, in caſes that are alike, ſo blinde are we at home, though quick-ſighted in other mens ſins.

thick clay] Namely, with earthly riches, the deſire of which is the ſouls enſnaring, or a burden which overcometh and ſmothereth him alive. See 1 Tim. 6. 9, 10. They burden him, and make him a burden to himſelf.

V. 7. *ſhall they not riſe up?*] That is, the Medes and Perſians, that ſhould deſtroy the Babylonians, Jer. 50. and 51. Eſay 13. 14, 21. Chapters. The interrogation adds to the undoubted certainty of it.

ſuddenly] Though they thought themſelves ſo ſafe and ſure, that no ſudden miſchief could poſſibly befall them, but that they might timely withſtand it.

bite thee] A phraſe taken from hunting dogs.

V. 8. *Becauſe thou haſt ſpoiled*] Another cauſe of Gods juſt judgement upon the Babylonians: and that by way of retaliation: See Eſay 33. 1. Jer. 25. 12, 14. Mat. 7. 2. Apoc. 13. 10.

all the remnant] Among the nations which thou haſt ſpoiled; or the remnant of the nations which thou haſt not touched.

blood] Heb. bloods: implying multitudes of bloody actions.

and for the violence of the land] Or, oppreſſing the land, ver. 17. the violent oppreſſion thou didſt bring upon all the world.

of the City] Babylon, that uſed the violence, or Jeruſalem ſpecially; and other Cities that ſuffered and indured the violence.

God the juſt Judge of the world, will in his time take due vengeance on all ſuch men, on all ſuch Kingdoms. Pſal. 94. 1.

V. 9. *Wo to him that coveteth*] Or, gaineth an evil gain, Jer. 22. 13. Another cauſe of the judgement.

to his houſe] To encreaſe and eſtabliſh his eſtate, ſo that he might be out of all danger: ſo to enrich and ſettle himſelf, and his poſterity. But this evil covetouſneſſe, and wealth ſo evil gotten, ſhall prove evil and pernicious to him, and his houſe; as the next verſe doth further avow

his neſt on high] Thus wealth puſts up with pride, and ſecurity; They make their riches their ſtrong Caſtle. See Pſal. 49. 5. 6. and 52. 7. Prov. 13. 8.

delivered from the power of evill] Heb. palm of the hand; alluding to that, Gen. 11. 4. Thus riches do intoxicate him.

V. 10. *Conſulted ſhame to thy houſe*] In ſtead of advancing and ſetting it up, ſee Prov. 11. 28. and 22. 16. Eccl. 5 12, 13, 14. He ſpeaks here to the Babylonian; ſignifying that he, and ſo the covetous man in generall ſhould thus ſpeed; The glory they hoped for, God ſhall turn to their ſhame: Their conſultations, and agitations, and machinations, wherein they were ſo active and induſtrious, day and night, ſhall have no better end.

by cutting off ſo many people] Though the Babylonian by this means thought to gather wealth, to raiſe his name, to become glorious, being ſo victorious; and that it was impoſſible it ſhould prove otherwiſe; yet for all this his hopes ſhould be fruſtrated and he ſhould reap ſhame in the end.

ſinned againſt thy ſoul] God ſhall return the evil upon thine own head. Thus wicked men hurt themſelves moſt in hurting others.

V. 11. *For the ſtone ſhall*] as it were to witneſſe that thou haſt built thy houſe with violence and rapine.

and the beame] Or, piece, or faſtning. Heb. The fragment: or faſtening in brick wherewith they ordinarily built their houſes in Babylon, with timber among it; Gen. 11. 3. Others the morter; which comes almoſt to the ſame ſenſe.

anſwer it] or, witneſſe againſt it: He may ſeem to allude to Reſponſories; as in Quires, and Muſick; ſo the ſtone and timber ſhall anſwer one another, every part of the building accord, and bear concord in this, that it was built in blood; and that wo and ſhame ſhall be to him therefore.

V. 12. *Wo to him*] This may be the cry and anſwer of theſe ſenſleſſe creatures: when the Prophets of God, and God himſelf by their cries, admonitions and threatnings could not be heard. See Luk. 19. 40.

with blood] Heb. bloods. See Jer. 22. 13. Ezech. 24. 9. Nahum 3. 1. Covetous cruel men ſuck the blood of the poor by their oppreſſions.

V. 13. *It is not*] Who can make any queſtion but that the ruine of Babylon, to the foundation, and increaſe of which, ſo many nations, for ſo many ages, had contributed their labour, is a ſingular work of Gods vengeance. And that it is a righteous judgement of God, that ſuch a people ſhould ſo toyle, tire, weare and weary themſelves, for their vain and worldly greatneſſe, and ſhould ſo periſh in it, and with it. God will have his turne; his hand ſhall be in it; that ſuch men as will ſo labour to be rich, with an evil conſcience, ſhall loſe the fruit of their labour, though they had all the world on their ſide.

in the very fire] Jer. 51. 58.

V. 14. *For the earth ſhall be full with the knowledge of the glory of the Lord*] Or, by knowing the glory of the Lord, by the juſt and powerfull puniſhment of his enemies. Gods glory was clouded and darkened before, when his people, holy City, and Temple, were deſtroyed by the Babylonians: the knowledge of him, and his glory was then obſcured and lay hid. But when he ſhall deſtroy Babylon, and take vengeance on it, for his peoples ſake; then ſhall the knowledge of him, and of his glory be openly known, and fully manifeſted. Pſalm 9. 16. Then it ſhall be clearly ſeen that he governs the world; and is the juſt judge of it Pſal. 58. 11. and 9, 8. That place Iſaiah, 11. 9. mentioneth the knowledge of God in general, omitting this particular of his glory: And that hath reference to the abounding knowledge of God in the dayes of the Goſpel, more then in the time of the Law, whereof, See Jer. 31. 34. Joel 2. 28. 1 John 2. 27. Heb. 8. 11.

as the waters] Moſt abundantly. See Eſay 48. 18. and 8. 7, 8.

V. 15. *Wo*] Another cauſe of Gods judgement upon Babylon.

to him] To the King, or Kings of Babylon, ſpeaking of the Empire.

that giveth his neighbour] His fellow Kings, or neighbour Princes and confederates.

drink] In ſuch manner as follows. The whole ſpeech is metaphoricall, or allegoricall.

that putteſt thy bottle to him] This may be underſtood in the proper ſenſe, of the diſſoluteneſs of the Babylonian court; in the which they did filthy and diſhoneſt acts. Or, rather figuratively of the diſhoneſt practices, by which the Babylonian drew in other Princes and Nations for to joyn with him in his wars, upon hopes of ſharing in the victories, ſpoiles, and prey, or upon other fair pretences bringing them to the ſame deſires with him. Some tranſlate it, not bottle; but thy heat, or thy wrath, or anger.

and makeſt him drunk alſo] With the like covetous and ambitious deſires.

that thou mayeſt look on their nakedneſſe] Fail them in the end, and ſpoil them, and bring them into ignominious ſlavery.

V. 16. *Thou art filled with ſhame for glory*] Or, more with ſhame, then with glory; abuſing thy glory to thy ſhame. Or, expoſing others to ſhame, to augment they glory; not much heeding their ſhame, that they have ſuſtained, for thy ſake, ſo it may ſerve to the furtherance of thy glory.

drink thou alſo] Of the cup of Gods wrath, Jer. 25. 26, 27. Beare thou the ſame judgements.

uncovered] Be a ſhameful ſpectacle, uncircumciſion was counted opprobrious among the Jews.

ſprung] A term taken from drunkards feaſts; which do ſpoil the moſt adorned, and beautifull places. The meaning is, Gods judgements ſhall carry thee into moſt unworthy and infamous acts, Jer. 51. 57.

V. 17. *For the violence of Lebanon*] As he that felleth trees in a wood, is often-times cruſhed by them: ſo thy oppreſſion and violence will cauſe thy ruin. See Eſay 14. 8. Ezek. 31. 16. Or, rather thine enemies ſhall hunt, purſue, and take thee, as the hunters in Lebanon with all eagerneſs and violence hunt the wilde beaſts, So that the violence which the Babylonians uſed againſt the Jews, and Jury ſhould be requited with like violence uſed by their enemies againſt them. The meaning of the words is obſcure. Of Lebanon. See on Zechary 11. 1.

and the ſpoil of beaſts which made them afraid] This likewiſe is obſcure, and ſubject to various ſenſes. The moſt likely is this, That as oft times wolves and other ravening beaſts, are ſurprized in the greateſt heat of their ſlaughter; which blindeth them; and they terrified thereupon; ſo the like ſhall happen to thee.

violence of the land, &c.] See on verſe 8.

V. 18. *What*] Here is another cauſe of Gods judgements upon Babylon: and withall a cloſe intimation that all theſe judgements denounced againſt Babylon ſhall come, not from vain images, and imaginary deities of the Heathens; as their Nemeſis, or Aſtræa; But from the true Jehovah, the Lord God of the Jews, dwelling in his holy Temple.

profiteth] A ſcoff at the Chaldeans vain confidence in their idol. It profiteth neither it ſelf, nor its worſhippers; But fills them, and deludes them, with a falſe expectation of help by it.

that the maker thereof] What deity can the maker and graver bring to ſuch materials? what deity can ariſe from the handy-craft of man? He can grave the mettle, wood, or ſtone; but cannot change the nature of them. It is ſtill but a graven image, and no more.

teacher of lies] Idols are ſo called, Jer. 10. 8. 14. Zach. 10. 2. becauſe that according to the opinion of Idolaters, they are remembrances, and viſible documents of an inviſible deity: and in the mean time, they cauſe mans minde to go aſtray from the true and ſaving knowledge of God revealed in his word: imprinting falſe opinions of God in him; bringing him down to ſenſible things; and not raiſing him up to ſpirituall ones. See Iſaiah 44. 10, 20. Men herein ſo bewitch and blinde themſelves with falſe and foliſh imaginations; as if purpoſely they meant to deny their own reaſō and underſtanding; their prejudicate opinion, falſe fancy; and meere illuſion, muſt prevaile againſt it. See Iſaiah 40. 18, 19, 20, 21. and 44. 18, 19, 20. yet Papiſts call them Lay-mens books.

the maker of the work] *Heb.* the faſhioner of his faſhion.

truſteth therein] A prodigious errour, a ſtupendious ſtupidity, to give divine worſhip, to put truſt, and affiance for help, and ſuccour, in the workmanſhip of his own hands. Pſ. 115. 8. and 135. 18. Je. 10. 14.

dumb idols] It is but mettal, ſtock, or ſtone ſtill; it cannot ſpeak; the work-man with all his skill cannot change the nature of the ſtuffe and matter, whereon he works. Pſalm 115. 5. and 135. 15, 16, 17. Jer. 10. 6.

V. 19. *Wo*] He ſharply enveighs againſt this blockiſhneſſe in man to have ſuch conceits of blocks; as if any divine vertue lay hidden in them. It is but wood, but ſtone ſtill, for all that.

Ariſe] To help me. See 1 Kings 18. 27. Thus prayer proper to God, they exhibit to idols.

it ſhall teach] That is, counſell and direct thee. Though otherwiſe it be a teacher of lies, yet it ſelf ſhall ſuffice to teach thee this, that it is dumb and ſenſeleſſe. There needs no other; there can be no better teacher. But they are bad ſcholars, their ſuperſtition ſets them a madding.

Behold] Calls them to conſider; to ſhew themſelves men; and to ſee the groſſe cozenage of Satan.

laid over] Fooliſh idolaters think the better of their idols, if they be finely garniſhed. Papiſts have finer cloathes for their images on their greateſt feſtivals.

no breath] See what they are within. Pſalm 135. 17. Look to that.

V. 20. *But the Lord*] Oppoſing the true God, and the worſhip due to him, to thoſe falſe Idols, and the truſt put in them. Having overthrown the errour, he then eſtabliſheth the truth.

is in his holy Temple] Not included in images: neither was there any image made of him in his Temple. But ſuch manner of workſhip in types and ceremonies, as his holy Word and Law warranted and preſcribed; expreſly forbidding images, Pſal. 11. 4. Deut. 4. 12.

The meaning is, He liveth and reigneth in heaven,in glory; and is preſent in grace and Spirit in his Temple: and it is fitting that all the world ſhould ſubmit to him, in all humility. Thus he ſheweth the Churches happines and duty in theſe troublous times; by meditation, of Gods preſence, and glory; thereby confortably to expect deliverance in his time, and mean-while to poſſeſs their ſouls in patience.

let all the earth] *Heb.* Be ſilent all the earth before him, Zeph. 1. 7. Zech. 2. 13. Though all men rage againſt him, yet he can ſoon ſilence them. Pſal. 2. 1. 2. 3. 4 5. The Jews therefore ſhould fear nothing; for all the fury of their enemies; but know they are ſafe under his protection; and in ſilence ſubmit to his power, and judgements; and ſubject themſelves to him in patience, and obedience.

CHAP. III.

Verſe 1. A *Prayer*] He prayes himſelf; and inſtructs his people to pray unto God: and ſo herein preſcribes them a form of Prayer: ſet forms not unlawfull. Herein he ſets forth Gods glorious greatneſs, and wonderfull acts; againſt his enemies, and for his Church. Whereupon he concludes with the triumph of his faith in the midſt and height of all afflictions.

of Habakkuk] For himſelf, and the people; for them it was penned; that thereby they might preſerve and exerciſe their faith and piety, in the times of their captivity and miſery; and not fall away to Heatheniſh ſuperſtitions.

upon Sigionoth] Or, according to variable ſongs, or tunes, or Muſicall inſtruments, called in *Hebrew*, *Sigionoth*, The meaning of this term is not certainly known. See Pſal. 7. 1. *Heb.* wandering or ignorances.

V. 2. *O Lord, I have heard thy ſpeech*] *Heb.* Thy report, or, thy hearing. Namely, thy voyce in the precedent prophecie concerning the ruin of the people, and the ruin of Babylon.

and was afraid] At the threatnings of ſuch grivous judgemēnts. See Eſay 19. 16. Amos 3. 8. This is a ſigne of humiliation and penitency: as not to fear Gods threatnings in his word, is a ſign of Atheiſme and Infidelity.

revive thy work] Or, preſerve alive. Continue thy Church, and thy work of grace in thy Church. See Eſay 45. 11. Though they ſeem deſtinated to death and deſtruction, yet revive the ſtate and being of thy Church and people. And this he calls Gods work in a ſingular and eminent way. Eſay 60. 21. and 61. 3. The works of his wiſdom, mercy, goodneſſe, is more ſeen in his Church; then in the creation of all the world beſides

in the midſt of years] During the ſeventy yeers of captivity; which is the midſt of years between two equal compaſſes of 490, ſo many being before the 70 from *Samuel* to *Saul* the firſt king, and ſo many after the 70 till Chriſts death and reſurrection who is the Prophet, Prieſt, and King eternal of his Church. Thus ſome. Though others much rather forbear that partition of the midſt of years, between two four hundred and nineties, as leſſe warrantable: contenting themſelves whith this, that when the years draw neer, as *Aquila* hath it; in a fit time of his appointment; even in the midſt of thoſe troubles and years of troubles (in the captivity ſpecially) God would preſerve alive his Church, & revive his work of grace in it; and not take it away, as it were in the flower of her age, coming on towards maturity at the coming of Chriſt. LXX very corruptly thus, in the midſt of two beaſts; whence the erroneous opinion ſprang, That our Saviour was born between an ox and an aſſe.

make known] To thy Church, and others, by thy word, and works; Let it be actually ſeen, that it is thy work; and leave not off thy work in the midſt, before thou haſt brought it to perfection.

in wrath] Thou art juſtly angry for our ſins. Thus he maketh confeſſion: And yet this wrath relates rather to the ſins, then to the perſons of his faithfull people; and ſhews rather their ſenſe and apprehenſion; thē his affectiō, who corrects them as a father for their good.

remember mercie] Thus he falls to prayer. And pleads only mercie and free grace; according to his own merciful promiſes in his gracious covenant. And thus he reconciles together theſe two contraries, wrath and mercie. A famous ſentence, and uſeful is this againſt tentations to deſpair.

V. 3. *God came*] Deut. 33. 2. Judg. 5. 4. Pſalm 68. 8. He deſcribes the glorious bringing in of Gods people into the land of Canaan under *Joſhua*: inferring thereby, that as God had miraculouſly brought his people into that countrey; ſo he might bring them in again; notwithſtanding all lets and hinderances.

from Teman] This word ſignifieth the ſouth; and a place in Edom, which was upon the ſouth part of Jury, Amos 1. 12. within whoſe territories lay a great part of that wilderneſſe through which the people paſſed, Judg. 5. 4.

Paran] Mention is made in Scripture of the plain, mount, and wilderneſſe of Paran. It likewiſe is on the ſouth coaſt of Judea. Here *Iſhmael* dwelt, Gen. 21. 21. And *Hadad* took it in his way when he fled from *Solomon* into Egypt, 1 Kings 11. 18. It is neer mount Seir, Gen. 14. 6. And the third ſtation from Mount Sinai, Numb. 12. 16. and 33. 16, 17. Whence is that Deut. 33. 2. The Lord came from Sinai, and roſe up from Seir unto them, he ſhined forth from mount Paran, and he came with ten thouſands of Saints; from his right hand went a fiery Law for them. To which text the Prophet here alludes. Kadeſh was in the edge of it; whence *Moſes* ſent the ſpies, Num. 13. 36. And *David* ſent to *Nabal*, 1 Sam. 25. 1. 4, 5. The Prophet here mentions the famous hiſtory of Gods glorious manifeſtation of himſelf, and giving his law to the Jews, and taking them into his covenant and care at mount Sinai; to confirm thereby the faith of his people, that they ſhould ſtill be ſafe under his protection. And that he who did ſuch famous things for their anceſtours, would ſtill be mindfull of his Covenant then ſo gloriouſly made, and not ſuffer them to periſh in the midſt of their calamities amongſt their enemies. See Judg. 5. 4, 5.

Selach] See on Pſalm 3. 2. and 9. 16. Some make it a note of perpetuity, ſome of verity, ſome of muſick and melodie, for the elevation of the voice.

His glory covered the Heavens] He inſiſteth upon this famous hiſtory at large; that they ſhould call it to their mindes in their extremeſt miſeries; and thereby aſſure themſelves that God would not forget, what then he had ſo graciouſly and gloriouſly done of old for them; and not once imagine that he would now utterly forſake them.

ful of his praiſe] Of his noble acts, worthy to be praiſed in all ages, and at all times. Others, of his brightneſſe.

V. 4. *As the light*] Of the ſun or moon. See Job 31. 26. Eſay 30. 26.

horns out of his hand] Or, bright beams out of his ſide. Whereby is meant a power omnipotent, that was joyned with his brightneſſe; which was hid to the reſt of the world, but was revealed, and yet but in part, in mount Sinai to his people.

hiding of his power] Or laying up of it. There his ſecret power lay hid. As Pſal. 31. 19. yet in ſome kinde hid from the world. *Aquila* and *Symmachus*, thus; and he put an hiding.

V. 5. *Before him*] Theſe ſcourges went before him, and behinde him; as his officers and executioners of his vengeance, where and how he pleaſed, whitherſoever he went. And this he applies to his preſent purpoſe; Gods arming himſelf for vengeance on his enemies; and for the defence and ſalvation of his people, verſ. 12, 13. See Pſal. 18. 7, &c.

burning coals] Or, burning diſeaſes. The Devil ſaith the *Trent* tranſlation.

at his feet] As his progreſſe, when he went forth.

V. 6. *He ſtood*] He openly ſhewed himſelf, as a man doth ſtanding upon his feet.

and meaſured the earth] Some thus, He ſtood as it were in the frontier, to mete out the countrey of Canaan, for his people, Exod. 15. 17. Others extend it to all the world; as being the ſupreme king of all the earth, to mete out, and diſtribute it to whom and what nations he will, Acts 17. 26. He ſhewed then his right and power ſo to do, as being the Creator of all.

And drove aſunder the nations] The Canaanites, ſay ſome. See Exod. 15. 15. Joſh. 2. 9. and 5. 1. Others thus; ſuch a power of God then appeared, as was able to ſhake all the world.

and the everlaſting mountains] All worldly heights, which ſeemed immutable melted before him.

perpetuall hills] Which have never changed either place or form, ſince their creation. See upon Gen. 49. 26. Deut. 33. 15. ſome underſtand here the Canaanites that where the inhabitants of mountainous and hilly Paleſtine; ſo reſtraining the words to the preſent point in hand. By all this the Prophet would lift up the hearts of the faithful to this affiance; that the ſame hand and power of God would be ſeen for their deliverance, which their fore-fathers had experience of in days of old.

his wayes are everlaſting] To him onely belongeth to move everlaſtingly in the actual exerciſe of his power, to do whatſoever he pleaſeth; either in an ordinary way, or in an extraordinary, ſtrange, and wonderful manner, for the preſervation of his Church and people.

V. 7. *I ſaw the tents*] That is, all the neighbouring nations; as the Arabians dwelling in tents, were terrified at the peoples paſſage through the wilderneſſe. See Exod. 15. 14, 15. Num. 22. 3, 4. Joſh. 2. 9, 10, 11. Others think he hath relation to the diſcomfiture of *Cuſhan-Riſhathaim* by *Othniel*, Judges 3. 10. And of the Midianites by *Gideon*, Judg. 7. 21, 22. And thus alſo, by recording theſe other hiſtories of Gods deliverances of his people; the Prophet would perſwade them that God is ſtill the ſame and will be ever like himſelf, in keeping his covenant, and ſaving his people; and therefore that in their greateſt extremities, yet they never ſhould deſpair; but lift up their heads, by cheriſhing their faith and hope in ſo great and good a God.

Cuſhan] Or Ethiopia: ſo named of *Cuſh* the eldeſt ſon of *Cham*, or *Ham*. This lay moſt-what between Arabia, and Egypt? Rich with *Topaz*, ad other merchandiſe, Job 28. 19. *Zera* their king came againſt Aſa, with an army of a thouſand thouſand, and three hundred (thouſand) Charets, 2 Chron. 14. 9. *Tirhakah* their king comes up againſt *Sennacherib*, 2 Kings 14. 9. The Aſſyrian firſt, and the Babylonian after ſubdue them, Eſay 20. 3. Ezek. 30. 5. *Ebedmelech* the Ethiopian helped, *Jeremie*, Chap 38, and 39. And the Eunuch which was treaſurer to *Candace*, the Queen of Ethiopia, was baptized by *Philip*, Acts 8. ſome underſtand ſome of the former texts of Ethiopia beyond Egypt, ſouth of Egypt, called now *Preſter Iohns* countrey, and that *Zera Tirhakah*, and *Candace* reigned there.

in affliction] Or, under affliction, Or vanity.

the curtains of the Land of Midian] This land was thus named from Midian, the ſon of Abraham, by Keturah, Gen.25.1,2,4. and 1 Chr.1.32,33. It lay between Judea and Egypt, and had for its borderers the Iſhmaelites, (the poſterity of *Abraham* by *Hagar*;) the Edomites, and Amalekites, both which came of *Eſau*, And the Moabites which came of *Lot*. It abounded with Dromedaries, and exerciſed Merchandiſe. *Hadad* king of Edom ſmote them, Gen. 36. 35. In the time of *Moſes*, he fled thither, ſerved there, and married *Tzipporah* the daughter of *Iethro*, or *Hobab*, a Prince and Prieſt of Midian, ſon of *Reuel*. Here was Mount Sinai, and the burning buſh. Yet the Elders of Midian joyned to the Moabites againſt the Iſraelites, in the wilderneſſe, Numb.22. And for beguiling them in the matter of *Peor*, and in the matter of *Cozbi*, the daughter of a Prince of Midian, upon the counſel of *Balaam*, *Ioſhua* by *Moſe*'s command ſlew five Kings of Midian, and wofully deſtroyed the nation, Numb. 31. And the land was given to the Tribe of Reuben, Joſh 13.21. In the time of the Judges, *Gideon* delivered the Iſraelites out of their hands, and ſlew the two Princes, *Oreb*, and *Zeeb*, and *Zebah* and *Zalmunna*, the two Kings of Midian, Judg.6. 7, and 8 Chapters, whence is that Pſalm 83.9. and Eſay 9.4.

V.8. *Was the Lord diſpleaſed againſt the rivers ?*] The Red Sea, and Jordan, when he divided them? The interrogation adds weight; that is, was nothing leſſe then ſo, that ſuch a diſpleaſure and anger had been againſt all ſenſe.

thou didſt ride] As a General, marching in the head of his army, and ſo didſt uſe all the elements as inſtruments for the deſtruction of thine enemies. The meaning is, that God was not angry with the waters of the Red ſea, nor Jordan; but that by this means he would deſtroy his enemies, and deliver his Church, Pſalm 114. 5. In iſſue, thus; Every time that thou haſt ſhewed thy ſelf, as it were in battel array, it hath alwayes been for the deliverance of thy people. Theſe were teſtimonies of thy grace and favour towards thy Church and people, to deliver them out of extreme dangers, and to provide for their ſafety. And therefore, from thoſe examples his people now being their poſterity, and within the ſame covenant, may have ſtrong hope and expectation of ſufficient help and deliverance in like times of need.

thy Chariots of Salvation] Or, thy Chariots were Salvation.

V.9. *Thy bow*] A figurative term, taken from that in thoſe countryes the Archers did uſe to carry their bows in certain caſes, and it ſignified that Gods power was manifeſted, himſelf armed for war againſt his Churches enemies, and for their defence, which ſhould ſtill hearten his people to expect his aid in the greateſt dangers. Some tranſlate thus; By thy Bowe the channel (of the waters) was made naked, or bare, that is open to be ſeen.

oaths of the tribes]For the promiſes which by oaths thou haſt confirmed to the Tribes. For he had not only made a Covenant with *Abraham*, but renewed it with his poſterities, that the poſterity might as well truſt to it, as the Patriarchs themſelves, they being alike intereſſed in it. Others by oaths underſtand, terrible curſes and threatnings againſt the enemies.

thy word] Firm and irrevocable; Thy word given and paſſed for it, as we ſay, ſaid, and done, no place left for any doubting.

Selah] See on verſe 3. and Pſalm 3.3.

Thou didſt cleave the earth with rivers] Or, thou didſt cleave the rivers of the earth. *A Poetical hyperbole*. That is, thou didſt cleave the earth, and cauſedſt waters and ſtreams to come forth every where. Relating chiefly to that, Exod.17.6. 1 Cor.10.4.

V.10. *The mountains*] Pſalm 114.4,5,6,7,8. In all the elements God ſets marks of his fatherly love and care for his people; that nothing ſhould hinder, but all further the paſſage of his people.

the over-flowing of the waters] Thou pouredſt down from heaven a ſtrange and fierce rain, Pſalm 77. 17. This hath chief relation to the waters of the Red Sea, and Jordan; they paſſed by, and hindred not the Iſraelites to paſſe through them.

The deep uttered his voice] A Poetical repreſentation, as if the ſea had required mercy and pardon of God, feeling it ſelf ſtrucken by his hand; Or rather, the ſea made a noiſe, when it lift up his waves on high, and divided it ſelf to make walls and banks, that the people might go through between them on foot, and teſtified, as it were, by voice and ſign the readineſſe of its obedience to God, for his people to paſſe through it.

V.11. *The Sun and Moon*] This refers to that which was done by *Ioſhuah*, Joſhua 10.12,13. Or it may be a continuation of the foregoing repreſentation.

ſtood ſtill] Otherwiſe more then wonderful is the ſwift motion of that great body of the Sun.

at the light of the, &c.] Or thine arrowes walked in the light: Some thus; At the light of the Sun ſo ſtanding and ſhining; thy arrows, thoſe hail-ſtones, Joſhua 10. verſe 11. and thoſe ſpeares, and weapons of thy people, went apace among, and againſt thine and their enemies. Others refer this to the pillar of fire, that went among the Iſraelites; though not ſo likely, or ſutable to the words; Nay, rather the Sun and Moon ſtood ſtill, as amazed to ſee, & give way to Gods warning for his people againſt the enemies.

arrowes they went] Joſhua 10. 11. Namely, of thy delightings.

V.12. *Thou didſt march through the land*] Of Canaan. Here now follows what God did for them in the Land.

in indignation, &c.] In indignation and anger againſt the Canaanites and Amorites, and all the enemies, God did march againſt them, tread them down under their feet, as the mire in the ſtreets, and thraſh them, as with flailes. Thus God did it. They got thoſe wonderful victories againſt thoſe war-like Nations, not with their ſword, or their bow, but by the arm of the Lord, Joſh.24. 12. Pſalm 44.3. As the promiſe was, Exod.23.23,27,28. Deut. 7. 20. See the like, Iſaiah 41.2.

Ver. 13. *Thou wenteſt forth for the ſalvation of thy people*]Here he ſhews the direct end of thoſe his former great and glorions doings, even the ſalvation of his people. And ſo this is appliable to his people now; his people, by the ſame free grace of choice and adoption.

for ſalvation] Repeated the ſecond time, as the thing principally, or only intended, by all thoſe miracles and wonderful dealings. And therefore the faithful now have no cauſe to deſpond or deſpair; having ſo many monuments and documents of his faithful covenant and Love.

with thine Anointed] Or, of thine Anointed. Expounding thus, that thou mighteſt redeem Chriſt from death, by his reſurrection. Or, for thine Anointed, Jeſus Chriſt. So the ſixth Greek edition. However, Chriſt the ground of the Covenant, and of Gods Love to his people, and care of their ſalvation. God in and through the perſon of the Mediator did all thoſe former great things for them. In a ſubordinate way this may be underſtood of *Moſes* and *Aaron*, or *Ioſhua*, perſons conſecrated by God, to be inſtruments of his peoples deliverances and victories. See Pſalm 77. 20. Iſaiah 63.11. Signifying yet that there is no ſaluation but by Chriſt, typified by thoſe anointed ones. Some ſtretch this to *David*, and his time: as that alſo which followeth.

Thou woundedſt the head] Thou deſtroyedſt *Pharaoh*, King of that wicked countrey, Egypt with all his army, even as a man wounded in the head, or an houſe which was overthrown to the very ground, or from the top to the bottom: ſo thou haſt deſtroyed the enemies. There was no Power, no Potentates that were not overthrown in favour of his people.

by diſcovering] *Hebr*. Making naked: from bottom to top, utterly rooting out the enemies.

Selah] See on verſe 3:

Ver. 14. *Thou didſt ſtrike through with his ſtaves*] Cauſing his enterpriſe, and the preparation which he made to follow thy people, to be the occaſion of his own ruine, ſtriking him through with his own weapons. As *Pharaohs* purſuit was the occaſion of his own fall, Exod.14. Or, as the Midianites ſet their ſwords one againſt another, Judg.7.22.

the head of his villages] Namely, of all the Land of Egypt, (and Canaan alſo, as ſome think) inhabited, as the moſt part of Affrick is in Caſtles, and Villages. See Iſaiah 18. 2. ſtriking through the ſeveral Provinces, even to the Hamlets, and Villages, ſo as no place or corner was left ſafe and free. Some tranſlate thus, Thou haſt curſed his Scepters, and the head of his Villages, meaning of the enemies.

they came out as a whirl winde] *Heb.* were tempeſtuous, when the enemies ſet on thus furiouſly, ragingly.

to ſcatter me] Thus the Prophet takes upon himſelf the perſon of the people of God.

their rejoycing was] As coming not to fight, or battel, but to take the ſpoil, and prey.

as to devour the poor ſecretly] To ſwallow up them that were ſo poor in ſtrength, not able to reſiſt them, but ſeeking rather to hide themſelves from them; Being far from any relief, or aſſiſtance. A term taken from high-way robbers, Pſalm 10. 8. when all humane help failed them, God from heaven defended them: And ſo his power was the more evidenced thereby.

Ver.15. *Thou didſt walk through the ſea*] Or, thou didſt tread upon the ſea.

with thine horſes] Whereby are meant the Windes, or the clouds, as Pſalm 104.3. Or, the Hoaſt of Angels, who are Gods horſmen, Pſalm 68. 17. Or rather this refers and relates to that miraculous paſſage through the red ſea, a miracle ſo memorable, and oft to be recorded, ſufficient to fix their faith on Gods power, for their future deliverance.

heap] Or mud.

Ver.16. *I heard*] The denunciation of thy horrible judgments upon thy people, ſo different from thoſe thy ancient deliverances, hath quite diſmayed me. This takes up again that verſe 2.

quivered at the voice] Not of thy glorious judgments upon the enemies of thy people formerly recounted, but of thy fearful threatnings againſt thy own people. See chap.1.

rottenneſſe] My ſpirit is gnawn and conſumed therewith; various expreſſions how deeply he was affected, and afflicted at Gods threatned judgements and vengeance againſt his people for their invincible obſtinacy in their ſins. How ſhould the ſinners themſelves have trembled?

that I might reſt in the day of trouble] The faithful can never have true reſt, except they feel before the weight of Gods judgements: they fear before trouble, that they may be quiet when it comes. Others thus, hearing that I muſt reſt ſatisfied in the day of trouble; that it will not be prevented, but will certainly come, and I muſt be contented therewith.

when he cometh up] The Chaldean againſt Judea.

invade them with troops] Or cut them in pieces, cut them off. 2 Kings 24.2,3. &c. and 25.1.

V.17. *Although the fig-tree*] The concluſion of this Prayer, wherein in his own example, and for a pattern to the faithful, he elegantly ſets forth the triumph of his faith, in and over all theſe moſt ſad and fearful calamities.

ſhall not bloſſome] He ſets forth at large the greivouſneſſe of the judgments impendent. All fruits ſhall fail, all cattel ſhall be cut off, famine and ſword ſhall devoure all, the Land ſhall be waſte. See the Lamentations of *Jeremiah* throughout.

V.18. *yet I will rejoyce in the Lord*] For all that, yet there is matter enough of joy in the Lord. The faithful both may be, and will be, not only patient as *Aaron*, Levit.10.3. and *Eli*, 1 Sam.3.28. and *Job*, chap.1.21. and *David*, 1 Sam.30 6. 2 Sam.16.10. Pſal.39.9. But will rejoyce alſo in theſe tribulations, Rom 5.3. Acts 5.41. Heb. 10 34. James 1. verſe 2. Rom.8.35. &c. Knowing they come from a loving Father, and work together for their good, Heb. 12.6,7,8. Apoc.3.19. 2 Cor.4.17. The Prophet declareth wherein ſtandeth the comfort and Joy of the faithful, though they ſee never ſo great afflictions prepared, namely, in Gods moſt certain promiſes of deliverance, ch.2 4. This is the triumph of Faith. See Pſal.46.

in the God of my ſalvation] Here is the firm faith and anchorhold of the godly, and a cauſe more then ſufficient of their joy, againſt all the miſeries of the Lord, and malice of Satan. Pſal. 3.5, 6. and 27.1.

Ver. 19. *The Lord*] He ſeeks not his comfort and incouragement elſ-where; He needs not, Gen.15.1. Pſal.16.5 6. Lam.3.24,34.

like hindes feet] He will at laſt do his people that favour, as to let them ſcape, and ſave themſelves in the Church under Gods protection; as the Hinde hunted and followed by Hunts-men, retireth into her covert. See 2 Sam 22 34. Pſal.18.33.

mine high places] See Iſaiah 33.16. and 58.14. Deuteronomy 32. 13.

To the chief ſinger on my ſtringed inſtruments] See Pſal.4.1. The chief ſinger upon the inſtruments of muſick ſhall have occaſion to praiſe God publikely in the Church, for this great deliverance of his Church. Yea, and I will ſing this alſo on my ſtringed inſtruments, even in the midſt of theſe calamities.

ſtringed inſtruments] *Hebr.* Negineth.

ANNOTATIONS on the Book of the Prophet *ZEPHANIAH*.

THE ARGUMENT.

ZEphaniah *threatneth* Jeruſalem *and* Judah *with utter deſolation; and that for their notorious ſins, which therewithal he chargeth upon them. Then he exhorts them to Repentance to prevent the judgements, before the decree bring forth, and the fierce anger of God come upon them. And he warnes them of it by denouncing Gods judgements upon many of their neighbouring Nations and enemies, whom he names, to ſerve for examples to them; and to ſerve alſo for their comfort, in that many of them are thus plagued of God for their wrongs done againſt his people. And after taking up, again a ſharp reproof of the ſins of* Jeruſalem, *of her Princes, Prophets, and Prieſts, and their impudent obſtinacy in them notwithſtanding the examples of judgements upon others; He yet concludes with a Promiſe of deliverance and reſtauration at the laſt; bidding them to wait for it, and his great and gracious dealings in it againſt their enemies, and for his remnant, and to ſing and rejoyce at it, as ſerving but for a Type of the glorious Promiſes of Evangelical Bleſſings in Chriſt. Generally thus; He threatneth, in* Chap. 1. *Exhorteth,* Chap. 2. *And after a reproof, he comforteth,* Chap. 3.

CHAP. I.

Zephaniah] Of the Notation of his Name; of his Tribe, Life, and Death, there is no certainty.

in the dayes of Joſiah] This ſhews his time, that he was co-etaneous to the Prophet *Jeremiah*, and a little before the Babyloniſh captivity: and ſo hath the laſt place among the ſmall Prophets that preached before the captivity. It is not expreſſed that he preached after the dayes of *Joſiah*, as *Jeremiah* did, chap 1.3. But it ſeems he began after the Reformation by *Joſiah*, verſe 4. and 7. concerning whom, and what he preached, appears in the argument formerly ſet down.

the ſon of Amon] The pious ſon of an impious father. And haply to intimate, why the Prophet and the good King could ſo little prevail with this people for Reformation: they being ſo long hardned in the cuſtome of ſin under the reigns of *Amon*, and *Manaſſeh*.

V.2. *I will utterly conſume*] Hebr. *By taking away I will make an end.* A threatning of the countryes deſolation by the Chaldeans. Either he began with doctrine and exhortation before, or ſeeing and well knowing the for-lorn eſtate of the people in ſin, notwithſtanding all that good *Joſiah* could do for their reformation; He joynes with *Jeremiah*, even to begin thus roughly, to threaten & thunder againſt them for their ſins: And notwithſtanding their invincible wickedneſſe, yet neither the good King, nor he deſert their ſtation, or ſlack their pains: but faithfully diſcharge their duties and functions, in their ſeveral places.

all things] He ſpecifies the ſeveral ſorts and kindes in the next verſe.

the land] *Heb. The face of the land.*

V.3. *man*] The wicked man: for him only he mentions in all the judgments following throughout the Chapter. See ch.2. ver.3.

and beaſt] And he adds the fowls, and fiſhes. A kinde of amplification very frequent amongſt the Prophets. See Jer. 4.25. and 12. 4. Hoſ.4.3. This to ſome ſeems unreaſonable: ſee Ezec. 18.20. But we are not raſhly to judge of Gods judgements. And theſe creatures were made for the uſe of man, Pſal.8. Why may not God juſtly puniſh man in taking them away? The Apoſtle tells us, they do ſuffer in a kinde for the ſin of man, Rom.8.19,20,21,22. But then if theſe plague-tokens of Gods anger be thus ſet, and appear upon theſe creatures for the ſin of man, what burning wrath abides the ſinners themſelves?

and the ſtumbling blocks with the wicked] Or, idols, the idols and all the objects and inſtruments of idolatry, by which men were induced to ſin, even to their own ruine. See Deut.7.25. Ezek. 14.3,7. Hab.2.18. ſome thus; that the rubbiſh and remainders it ſelf ſhall not eſcape this vengeance. Others, that the conſuming of theſe creatures in this manner ſhall be a ſtumbling block to the wicked, they ſhall take ſcandal and offence at it; they reading the words thus, *And they ſhall be ſtumbling blocks to the wicked.*

cut off man] This repeated here, and proſecuted in the verſes following, as being the main intent of the Prophet, and the cauſe and occaſion of Gods anger upon the other creatures.

V.4. *I will alſo ſtretch out my hand*] This phraſe expreſſeth Gods more then ordinary manner of dealing in wondrous judgments. See Exod.3.20. and 7.5. and 15.12. Deut. 4.34 Eſay 5.25. and 14.27. and 25.11. This ſhould have ſtartled theſe ſinners ſo much the more.

upon Judah] The Kingdome of Iſrael and Samaria were now deſtroyed and captivated. And Judah eſcaping them, thought it ſelf now ſafe and ſecure, yet that ſhould not ſerve their turn.

Jeruſalem] That holy City, that thought her ſelf ſo ſafe, as being the ſeat of the Kingdome of *David*, and of Gods worſhip, having in her the Temple, Ark, Altar; yet all this was but vain confidence. Her inhabitants were thoſe wicked men, verſe 2.

the remnant of Baal] That which remained ſince *Joſiahs* reformation, 2 Kings 23.3,4,5. which they had kept ſo cloſe, that he could not ſpy out. This Propheeie then was after *Joſiah's* reformation. Thus they doted on, and acted idolatry cloſely, when they durſt not do it publikely, for fear of the good King; he having deſtroyed the means and monuments of idolatry out of the Temple, and all open known places. Of *Baal*, ſee on Hoſea 13.1.

Chemarims] Which were an order of ſuperſtitious Prieſts, appointed to miniſter in the ſervice of *Baal*, and were as his peculiar Chaplins, read 2 Kings 23.5. Hoſ.10.5. They were ſomewhat like to Monks or Anchorites in former times. Though *Joſiah* put them down, 2 Kings 23.5,20. yet ſome would remain. So hard it is to make a through reformation, which ſhould make Magiſtrates and Miniſters ſo much the more diligent therein.

with the Prieſts] Idolatrous Prieſts, Jer.8.1,2. 1 Kings 12.32.

and 13. 2, 33. and 2 Kings 17. 32. Or Leviticall Prieſts, but corrupted by idolatry: 2 Kings 23. 8, 9. or by a wicked life. Zeph. 3. 4.

V.5. *And them that worſhip*] Here he chargeth the whole people, who were ſo far from gratefully and joyfully imbracing the reformation by *Joſiah*, that they would not be brought from their idolatrous worſhippings.

the hoaſt of heaven] Sun, Moon, and Stars. They ſinned not only in *Baal*, but multiplied other idolatries. In theſe heavenly bodies for their excellencies, Heathens thought ſome Deity to be in them. The Sun was accounted God. The Perſians worſhipped him. The Sun or Moon called the Queen of Heaven. God forewarns the Jews of this idolatry, Deut.4.19. See Job 31. 26,27. yet ſee how they fell into it, 2 Kings 23.11. Jer. 19. 13. and 7 18. and 8.2. and 44.17,19,25.

upon the houſe-tops] See 2 Kings 23.12. Jer. 19. 13. And ſo upon hills, and generally the places of their idol-worſhip were called high-places, as 2 Kings 12. 3. Belike groſly imagining that thoſe places were nigher heaven, and that their gods might the ſooner ſee their care in ſerving of them.

that worſhip, and that ſwear by the Lord] This ſingly conſidered in it ſelf is commanded, Matth. 4. 10. 2 Kings 17.36. And ſwearing is a kinde of his worſhip, Deuteronomy 6. 13. and 10. 20. Iſaiah 45.23. and 65.16. Thereby we acknowledge an omniſcience, and omni-potency, which are proper to God, calling him in an oath, to witneſſe, and to revenge.

by the Lord] Or, to the Lord. This comprehendeth the whole profeſſion of true Religion, Pſal. 63.11. Iſa.19 8. and 45.23. Some think that ſwearing to the Lord may have relation to the renewing the Covenant by *Joſiah*, 2 Kings 23.3.

and that ſwear by Malcham] *Milcom*, or *Molech*. This was the idol and abomination of the Ammonites, 1 Kings 11.7. 2 Kings 23. 10,13. and Jer.49.3. So called likely, becauſe they reputed him as their King, *Melech* ſignifying a King. See Amos 5. 26. and the Annotations there, and 1.15. Jer 49.3. Now to ſwear by idols was expreſly forbidden, Joſh 23.7. Jer. 5.7. and 12. 16. Amos 8. 14. This were to impart divine worſhip to them. But here is their further ſin, they would joyn theſe two together. They would joyn light and darkneſſe together, God, and *Belial*; the Temple of God, and idols. This was death in the pot. They would not ſeem clean to renounce the true God, and his Worſhip, but would add thereunto, and mix therewith this idol-worſhip; yea, they would worſhip God in this idolatrous way, as the Iſraelites did, and as Papiſts do; they pretend, and haply intend this way to worſhip the true God, but he counts it abomination, when any part of his worſhip is inparted to idols or images, they would divide the worſhip, ſome to God, ſome to idols; as the pretending Mother would have the Child divided, but God will have all, or none at all. They deviſe will-worſhips out of their own brains, without and againſt his Word and Law; but obedience to his Will and Word is the thing which he abſolutely requires, without any warping to the left hand, or to the right: ſee Hoſ.4.15. 2 Kings 17.33,34,41.

V.6. *And them that are turned back*] Trecherous Apoſtates.

not ſought the Lord] Proud contemners of him: He and his worſhip was eaſie to be found, if they would have ſought and inquired thereafter, as being clearly ſet forth in his Law: but they willingly and maliciouſly blinded themſelves, ſought to extinguiſh all true piety, and to bury his ſpiritual worſhip in and under their own outward ſuperſtitions, active in the one, and dead in the other. And ſuch men chiefly are thoſe foreſaid idolaters, and their like.

V.7. *Hold thy peace*] Zechariah 2.13. Let every one in humility adore Gods Judgements, without any murmuring or contradiction, Pſalm 39.9. Or thus, Thou idolater think not to plead thy cauſe, or help thy ſelf by any thing thou canſt ſay or do, the matter is at an end: Do thou now prepare thy ſelf to undergo the doom and judgement. See on Hab.2. 20. The Prophet then tells them, That he doth not ſeek to terrifie them in vain, they were not to deſpiſe the judgment threatned, experience would ſoon ſchool them in the contrary.

at the preſence of the Lord]In whoſe preſence all things are naked, and lye open, Heb.4.11,12.

is at hand] The execution is in hand, and at hand: It is but a fooliſh fancy to hope for delayes, or to think to put it off: No way left but ſpeedily to prevent it with ſerious repentance, or quietly and patiently to ſubmit and undergo it. This day began at the death of *Joſiah*.

hath prepared a ſacrifice] Differing from their ſacrifices, wherein they ſo much truſted. This is more juſt in it ſelf, and more pleaſing to God, Iſa.1.24. Jer. 46.10. A great ſlaughter, as it were, to prepare a banquet which he intends to make for the Chaldeans, who are, as it were, Gueſts: Or, for the Fowls of the air, and for the ravening Beaſts, as Iſa.34.6 Jer.46 10. Ezek.39.17. Revel.19.17.

he hath bid his gueſts] *Hebr.* ſanctified, or prepared; the Ægyptians firſt, the Babylonians moſt, 2 Kings 23,24 25. Chapters. Theſe prophane enemies then muſt the Jewes acknowledge to be, as it were, the Lords Prieſts and Sacrificers, to ſlay and devour them for their ſins, that were by Gods Covenant and Calling, an holy and Royal Prieſthood to him: See Iſa 61.6. 1 Pet.2.5,9.

V.8. *In the day*] ver.9,10,14,15,16,18.

puniſh] *Heb.* Viſit upon; ſee Exod 32. 34. Levit. 18. 25. Iſaiah 13. 11

the Princes] Not the vulgar ſort only, but the great ones, Princes and Peers, which think themſelves exempt, and out of reach; and abuſe their place and power, and inſtead of governing their inferiours, are ill examples unto them, and ſo do moſt hurt; for *Magnates* are *Magnetes*: theſe ſhall not go unpuniſhed.

and the Kings children] See this executed, Jer.39 6.

clothed with ſtrange apparel] Courtiers, Matth. 11. 8. Gallants; and others, which did imitate the ſtrange apparel of other Nations, to win their favour thereby, and to appear glorious in the eyes of all others: read Ezek. 23. 12, 14, 15. ſumptuous men, ſuch as *Dives*, Luke 16.19 and thoſe proud Dames, whoſe Wardrobe is inventoried, Iſa.3.16.&c.

V.9. *That leap on the threſhold*] This was indeed a very frequent ſuperſtition amongſt the heathen idolaters, upon many occaſions: as 1 Sam.5.5. 1 Kings 18.26. But becauſe that agreeth not with this place, it ſeemeth to be a proverbial kinde of ſpeech, to ſignifie great mens Officers, who by an abſolute power went into other mens houſes, and inſultingly preyed upon the poor, ſpoiled and abuſed them at their pleaſure. See Hoſ.5.10.

violence and deceit] The two wayes of undoing and oppreſſing the poore, for their Lords advantage, Jeremy 5. 27. Micah 6. 10.

V.10. *There ſhall be the noiſe*] *Heb.*. Voice: ſignifying, that all the parts and out-ſides of the City of *Ieruſalem* ſhould be full of out-cryes and clamours, by reaſon of the Chaldeans, who ſhould aſſault it on all ſides: See Jer.39.3.

from the fiſh gate]The City *Ieruſalem* is thought to conſiſt of three Townes, whereof one belonged to the Tribe of *Iudah*, viz. the ſouth Town, and was won by *David*, and called his City, 2 Sam. 5.6, &c. The other common to *Iudah* and *Benjamin*, and the third to *Benjamin* only, wherein were the Caſtle or Tower aforeſaid: See on Judges 1. 8. This Fiſh-gate ſeems to belong to the City of *David*: of this Gate, ſee 2 Chron. 33. 14. Nehem 3.3. This may ſeem to be called the firſt Gate, Zech.14.10. to make a difference between it and this ſecond Gate.

the ſecond] This ſeems to denotate the other Town of *Ieruſalem*, 2 King.22.14.

from the hills] As the hills of *Gareb* and *Goath* on the North and Weſt-ſide of *Ieruſalem*, where the Fort and Temple was, and the Dung-gate on that ſide of the City where it did ſeem the Chaldeans did alſo endeavour to force the City: ſee Jer.31. 39. and Neh. 3.13. and 12,31.

V.11. *Makteſh*] Or rather the low place: This is meant of the ſtreet of the Merchants, which was lower then the reſt of the place about it, in the hollow of the three Townes; and was between the ſheep-gate, and the gate of *Ephraim*: and where alſo were the Gold-ſmiths & Apothecaries, Nehemiah 3.8,32. Thoſe might think themſelves the ſafeſt there, being within the boſome of the whole City, yet that ſhould nothing avail them: On all parts, in all places, Jeruſalem ſhould be full of out-cries, and howlings: being taken by the Chaldeans: no place ſhould be left for any refuge or eſcaping.

merchant people] The word alſo beares an alluſion to the Canaanite; and may intimate that they, or their Merchants were no better then the Canaanites, nor more to be regarded.

bear ſilver] Hereby is ſignified the rich trading, which was in that place, to which money was carried in great burdens. But their riches and coin, likely gotten, as Merchants much do, not the faireſt way, ſhould not now avail them, verſe 18. See Iſaiah 2.20. and 13. 17. Ezek.7.19. Prov.11.4.

V.12. *ſearch Ieruſalem with candles*] I will ſearch out their ſins moſt narrowly, that their cloſeſt ſins ſhall not eſcape me, and I will puniſh them as throughly. God ſeeth all things; but this is ſpoken after the manner of men, the better to expreſſe what is needfull for us to know. Or, I will cauſe the Chaldeans to ſeek out the moſt hidden things that be in Jeruſalem, and that moſt exactly. As Luke 15. 8.

ſetled on their lees] *Hebr. curded*, or *thickned*. A phraſe taken from ſuch liquors as grow thick, when being poured out of one veſſel into another, they ſtand long, Jer.48.11. To ſignifie, either the gathering together of riches in Jeruſalem, which for many yeares before had not been taken, nor pillaged; And their drunken delight in them, and careleſſe ſupine negligence, which they had contracted by them: Or the ſtupidity and carnal ſecurity of the inhabitants, ſtifly ſticking in their ſins, boldly ſcorning God and men. To which ſeems to be referred the following words of the profane men, who denied Gods providence, or took no notice of it. See Pſal. 119. 70.

that ſay in their heart] This expounds the former words. Though they are aſhamed to ſay it openly, yet ſuch are the thoughts, reaſonings, and reſolutions of their hearts. See Pſalm 10. verſe 11. 13. and 14. 1. and 53. 1. and 35. 25. Eccleſiaſtes 2. 1, 3, 15.

The Lord will not.] This is in iſſue plain Atheiſime, to deny him to be the Governour and Judge of the world, or to heed mens affairs; This makes him a meer idol. And this opens the ſluce and flood-gate to let in a ſea of ſinne; drownes all conſcience, and ſenſe of right or wrong, good or evil. This is a deviliſh ſinne; and that in Gods own people: no marvail then if God be ſo fierce and furious againſt them.

V. 13. *Therefore their goods*] All ſhall eaſily fall into the enemies hands.

not inhabit them] Deut. 28. 30, 39. Amos 5. 11. See the Annotations there.

V. 14. *The great day of the Lord*] The grievouſneſſe of the judgement is here more largely ſet forth; and God aſſerted to be the Author of it. And good is it to ſee and conſider Gods hand in all judgements and puniſhments; and well to weigh the terribleneſſe of them.

is neer] This is much and often preſſed againſt the fooliſhneſſe of thoſe that would ſtill put off the evil day. Though they could ſee no ſignes of it yet appearing or approching; yet it could and would come, as lightning; as Matth. 24. 27.

the voice] The Chaldeans ſhall come ſo ſuddenly, that the firſt news that ſhall be heard of it, ſhall be the terrible cryes of the tumult of the Captains and Souldiers, being already at the gate. Or the noiſe, of that fearfull day of the Lord is very neer.

the mighty man] Who now boaſts of his might and ſtrength. Now the Prophets cry to them, and they will not hear: But then the Scene ſhall be changed. As Proverbs 1. 20 —— 29. Micah. 3. verſe 4. Even the mightly, ſhall cry mightily Jer. 6. 26.

V. 15. *That day is a day of wrath,*] Strong expreſſions of Gods vengeance. Not good for man to ſleight or extenuate the weight of his wrath. See Jeremiah 30. 6, 7. Joel 1. 15. and 2. 11. Amos 5. 18. and the Annotations there. All this makes againſt the vain confidence of the profane contemners of God: Againſt thoſe who have ſo long abuſed his patience. He will now make bare his arm, and make known the power of his wrath. See Eſay 33. verſe 14. Deut. 4. verſe 24. Malachi 3. verſe 2. As alſo againſt thoſe whoſe Hypocriſie is their Religion and Sanctity; and yet willingly delude themſelves to think God in a ſort tyed to them; and ſo ſooth up themſelves in a pleaſing hope of pardon: They ſhall now finde and feel the wofull experience of the contrary.

V. 16. *Againſt the fenced Cities*] They hoped by theſe to make good a defenſive war. But theſe ſhould not be able to ſhelter or ſuccour them.

high towers] Or, Angles which are the places of the City moſt fortified; and built uſually upon corners of the walls. See chap. 3. verſ. 6. No way left but by ſpeedy and hearty Repentance to prevent all this.

V. 17. *And I will bring diſtreſſe*]To aſſure them ſtill that God was the Generall in the armies of their enemies.

like blinde men] They ſhall be amazed and unprovided of counſell and advice; no more knowing what they do, or how to eſcape, then blinde men. As Geneſis 19. 11.

againſt the Lord]The quarrell is the Lords; the quarrell of his Covenant. The enemies are but his inſtruments.

as duſt] In moſt abundant and baſe manner.

as dung] See Pſalm 83. 10. Eſay 5. 25. Jer. 9. 22.

V. 18. *Neither their ſilver*] See on verſe 11. Mountains of gold and ſilver ſhall not ſtop the current of his juſtice.

devoured by the fire of his jealouſie] Chap. 3. 8. Fire devours all before it; the more matter, the greater flame. All their hopes ſhould fail them, and be as the ſpiders web; as the brooks of Teman; as the reed of Egypt. See Ezech. 36. 5. Prov. 6. 34.

CHAP. II.

Verſe 1. G*Ather your ſelves together*] All your aſſemblies whereby you ſhall endeavour to defend your ſelves, ſhall be but like great bundles of ſtalks and flax, to be conſumed altogether by the fire of Gods wrath, Chap. 1. 18. for preventing whereof hee exhorteth them to other manner of Aſſemblies; for humiliation and repentance, Joel 1. 14. and 2. 15. Or thus, Gather your ſelves together in Aſſemblies to examine your ſelves, and your ſins, to mourn and repent; as 1 Sam. 7. verſ. 6. ſearch your ſelves, recollect your ſelves, your thoughts, wayes, and works; your ſtate, and preſent danger; ſift and fan your ſelves, Matthew 3. 2. 10. 12. A ſeaſonable exhortation to repentance to prevent the execution of the judgements, So that God thunders in threatnings; but it is that he might ſpare his hand in the execution. In his threatnings he ſhewes the more care of us, and the more mercie towards us. And he doubles the exhortation to drive it home.

not deſired] Or, not deſirous, not deſirable; not as *Daniel* was, Chap. 9. 23. and 10 verſe 11. not worthy to be deſired. This the more ſets out the freeneſſe, and greatneſſe of his unwearied mercie, that deals thus with ſuch a nation. See Deut. Chap. 9. and Jer. 3. 1. A great comfort to the ſinfull ſons of men.

V. 2. *Before the decree bring forth*] This verſe may be joyned with the next, thus; Before Gods decree againſt his people be put in execution, you believers ſhall flie to his grace, by prayer and converſion. Or rather relating to the former verſe, the nation not deſired thus; Gods threatnings by his Prophets are not words of courſe, words of winde; but things decreed; yet ſo as they are but in breeding, (a pregnant ſimilitude is this) as the fruit in the wombe; yet there is hope and remedie, yet he holds his hands; yet the birth and bringing forth may be prevented. And this [*Before*] is thrice taken up in this verſe, to make them look to it in time; to lay hold on the acceptable time; before the door of mercy be ſhut. See 2 Corinth. 6. verſ. 2. Matthew 25. 10.

the day paſſe as the chaff] The day come that ſhall fann and winnow you as the chaff; do ye therefore firſt fann your ſelves: the day wherein the chaff ſhall be ſcattered; and ye as chaff, by the blaſt of the Lords anger, ſhall ſoon and ſuddenly be diſperſed; as Thiſtle-downe upon the mountains. See Eſay 17. 13. and 40. 24. Pſalm 83. 13.

come upon you] And again repeated. For come it will; though for a time delayed; a time to wait for your repentance. Rom. 2. 4. Eſay 30. 18.

V. 3. *Seek ye*] Thrice repeated in this verſe. To ſhew the earneſtneſſe of the Prophet; and the neceſſity of the duty incumbent on them.

the Lord] His will, pleaſure, favour.

all ye meek of the earth] He knew, and ſaw the moſt did not ſo: as Iſaiah 1. verſe 5. The moſt ſtill the worſt: yet the Prophet not diſcouraged thereby in his calling. He knew there was ſtill an holy ſeed. He turns himſelf to this ſmall Remnant. As in a caſe ſomewhat like, Jeremie 5. verſ. 4, 5. Theſe muſt not look after the multitude: That were to harden, and hearten them in their ſinnes: They muſt doe otherwiſe. The meeke is a Title which is ordinarily given to good men, Pſalm 25. verſe 9. and 37. 11. Matthew 5. verſe 5. He counſels and exhorts them for their good. See 1 Pet. 5. verſe 6. They are men flexible; ſpecially upon chaſtiſements; Jeremie 31. verſe 18, 19. The wicked are otherwiſe, even hardened by them; Jeremie 6. verſe 29, 30.

which have wrought his judgement] Which have framed your lives according to the righteous judgements and ſtatutes of his Law; which have lived uprightly and godly according as he preſcribeth by his word.

ſeek righteouſneſs] Even theſe meek godly ones, muſt perſiſt and perſevere, muſt increaſe in ſo well doing. We are imperfect all, and lyable to the Lords corrections; the beſt muſt increaſe in goodneſſe; and ſpecially when Gods judgements are impendent. And thus they muſt ſeek the Lord in righteouſneſſe, not in ceremonious ſuperſtitions; as the manner of Papiſts and hypocrites is. They muſt go on as they began, in the reall points of righteouſneſſe and meekneſſe.

it may be] This notes rather a difficulty, then a doubt; and that rather in the thing it ſelf, then in the love of God. And this the more commends Gods grace and mercie towards his; whiles in the ſame word he thunders ſtill againſt the wicked. See Exodus 32. 30. Joſhuah 14. 12. 1 Samuel 14. 6. Joel 2. 14. Jonah 3. 9. Amos 5. 15.

hid] Saved and defended under the wing of his protection; or more gently dealt withall. See Ezekiel 9. verſe 6. Eſay 27. verſe 7, 8. Hab. 3. verſe 2. Jeremie 10. 24. and 30. 11. Job. 23. 6. Ezra 9. 13.

V. 4. *For Gaza*] Gaza with her towns and villages, was a Citie, and Lordſhip of the Philiſtines, 1 Sam. 6. 17. alotted to the tribe of Judah, Joſhuah 15. 47. yet Anakims left in it, Joſhuah 11. 22. Judah took it, after *Joſhuahs* dayes, Judges 1. 18. yet it ſeems ſoon after loſt it. *Samſon* went thither when the Philiſtines had re-gained it; and upon his ſhoulders carried away the doors, poſts, bars of the gate of the Citie, Judges 16. 1. 3. He was after bound and impriſoned there, and did grinde in the mill; and it ſeemes there pulled down the houſe upon the Philiſtines and died, verſes 25. 30. It was nigh Hebron, Judges 16. 3. And it ſeemes there was an houſe of Dagon there. *Pharaoh* ſmote it, Jeremie 47. 1. And *Hezekiah* in his time, 2 Kings 18. 8. And *Nebuchadnezzar* after; Jeremie 25. 20. and 47. 4, 5. Zecharie 9. 5. And in the New Teſtament, neer unto it *Philip* baptized the Eunuch, Acts 8. 26. By the examples of the judgements of God upon Gaza and the neighbouring Nations that hereafter follow, which were to be inflicted upon them before Jeruſalems overthrow, The Jews are moved to repentance. Or, as ſome take it, this is a conſolation to the Church, that God will revenge their wrongs upon theſe nations, and utterly deſtroy the Philiſtines, and all other enemies of the Church, without hope of being reſtored; but he will preſerve ſome ſeed and remainder of his people to re-eſtabliſh them in the appointed time. And therefore every one ſhould endeavour to be of that bleſſed number.

ſhall be forſaken] The word alludes to the name of Gaza. And the like alluſion is uſed to the names of the places following. It was laid waſte in manner formerly ſhewed.

Aſkelon] Another of the five Cities and Lordſhips of the Philiſtines. See 1 Sam. 6. 17. alotted to Judah. And though gained after

Joſhuahs death; yet ſoon loſt again. *Samſon* went thither, and ſlew thirty Philiſtines to compaſſe ſo many changes of raiment, Judges 14. 19. It was made a deſolation, moſt-what as Gaza was. See Jer. 25. 20. and 47. 5, 7. Amos 1. 8. Zech. 9. 5.

Aſhdod] Another of the five Cities and Lordſhips. There *Dagons* head and hands were cut off before the Ark of the Lord, 1 Sam. 5. 14. *Uzziah* took it, 2 Chron. 26. 6. and *Tartan* under the king of Aſſyria. In other things the caſe of it was, as that of Gaza, and Aſhkelon. See Joſhuah 11. 22. and 15. 46, 47, Jer. 25. 20. Amos 1. 8. and 3. 9. Zech. 9. 6. This likely is that Azotus, Acts 8. 40.

at the noon-day] Openly. The citie forced and taken by aſſault and ſtorming: and the inhabitants led into captivity.

Ekron] Another of the five Cities and Lordſhips: Gath is omitted. From Ekron the Ark was ſent to Bethſhemeſh, 1 Sam. 5. 10. and 6. 16. *Beelzebub* was their god, 2 Kings. 1 *Samuel*, and *Saul* afflicted them. They were in the ſame ſtate, and did undergoe the ſame changes and conditions, as the former cities did. See Joſhuah 13. 3. and 15. 45, 46. Judg. 1. 18. All theſe were neighbour-cities; and lay between the Tribe of Judah moſt, and the mid-land Weſt ſea.

of the ſea coaſt] Verſe 6. Where the Philiſtines land was, 1 Sam. 30. 14. 16 Ezek. 25. 16.

Cherethites] They lay between the Amalekites, and the ſouth part of Judah, and of the Philiſtines, 1 Sam. 30. 14. Ezek. 25. 16. Theſe are uſually coupled with the *Pelethites*; Both ſorts being valiant men like the Prætorian ſouldiers; and ſeem to be choſen by *David* for his guard, and *Benajah* was captain over them. See 2 Sam. 8. 18. and 15. 18. and 20. 17. 1 Kings 1. 38.

the word] As formerly againſt his own people. Ye ſhall not go free for your wrongs done to my people. The Prophet, and the people were to aſſwage their ſorrowes with this conſideration of Gods plaguing their enemies.

Canaan the land of the Philiſtines] Of which the Philiſtines were a-part. But unjuſtly poſſeſſed by them, Joſh. 13. 3. See Gen. 10, 14. 19. Of the Philiſtines, ſee on Zech 9. 6.

V. 6. *Sea coaſt*] Verſe 5. Waſte and void of culture; and fit only for ſheep and ſhepherds.

V. 7. *Remnant of the houſe of Judah*] Remnant that ſhould flee into neighbour-countreyes, and ſo eſcape from being carried into exile and captivity; and ſo might more eaſily and ſpeedily return again. Of theſe God will have a care, for all their paucity. A ſeed and remnant he will ſtill preſerve, to be his flock; and he will provide for their ſecure feeding; even in the countreyes, and by the ruines of their enemies. Some thus; He ſheweth why God would deſtroy their enemies, becauſe their countrey might be a reſting place for his Church, at their returne from Babylon. Some apply this, and the laſt words of the ninth verſe, to the Jewes poſſeſſing of thoſe places; in this ſenſe, that they ſhould belong to the Church, and be joyned unto it in the ſpirituall kingdome of Chriſt.

for the Lord their God, &c.] Or, when, &c. Thus he mitigates their wofull ſorrows with this ſalve of their returne, as Nahum. 1. 12. His grace and mercy ſhould over-power all obſtacles and impediments that might ſtand in the way of their returne. Let them but patiently wait Gods own time for it.

V. 8. *I have heard*] Now he comes from the Philiſtines to the ſecond example, *viz.* of the Moabites, and Ammonites. Theſe were borderers on the ſouth, and ſouth-eaſt part of Judea.

the reproach of Moab] See on Amos 2. 1. God took notice of it, though they though not ſo.

the revilings of the children of Ammon] See on Amos 1. 13. Though theſe two nations came of *Lot Abrahams* Nephew, yet were they ever bitter enemies againſt their kinſmen the Jews, Jer. 48. 27. Ezek. 25. 3. Whence is that, Deut. 23. 3, 4.

and magnified themſelves againſt their border] Theſe nations preſumed to take from the Jewes that countrey which the Lord had given them. Jerem. 48 and 49. 1. See Deut. 38. 8. and 27. 17. God peculiarly aſſigned to *Abraham*, and his poſteritie the land of Canaan. They would repeal Gods decree.

V. 9. *Therefore, as I live, ſaith the Lord of hoſts, the God of Iſrael*] He not onely hears and ſees, but he revengeth alſo: and he ſwears he will; to aſſure his people of it; and to ſhew that he is provoked to wrath, by their reproaches and revilings of his people; whoſe God he avows himſelf to be; and a God of power to defend them, and avenge himſelf and them, of his and their enemies.

Moab ſhall be as Sodom] Eſay 15 and 14 Chapters. Jer. 48. Ezek. 25. 8. Amos 2. 1.

Ammon] Jer. 49. 1. &c. Ezek. 25. 2, &c. Amos 1. 13.

breeding of nettles and ſalt-pits] Waſte and barren. See the like expreſſions, Eſay 5. verſe 6 and 34. 13. Prov. 24. 31. And Judg. 9. 45. Ezek. 47. 11.

the reſidue] And he addes the remnant. See on verſe 7.

V. 10. *This*] This is an explication of that verſe 8.

for their pride] Eſay 16. 6. Jer. 48. 29. Their pride ſhould have this fall, Prov. 16. 18. and 11. 2. and 18. 12.

againſt the people] Thus tender is God of his people; their reproches thus take with him. They need not fear that in their calamities he doth or will forſake them, Iſaiah 43. 2.

V. 11. *The Lord will be terrible unto them*] To the Moabites, and Ammonites; however now they ſleight him, and his people too.

famiſh] Make lean, ſhall melt away like fatneſſe.

all the gods of the earth] Taking away their worſhippers, and their ſacrifices; that name and fame which now they have; an the truſt which the idolaters put in them.

and men ſhall worſhip him] Gods riſing glory ſhall cloud them. The chief end of all theſe terrible judgements ſhall be to root out thoſe peoples Idolatries, and to cauſe the true God alone to be worſhipped. Which hath been accompliſhed under Chriſt Jeſus.

all the Iſles of the heathen] Far Countries, eſpecially beyond the Sea. So greatly ſhall Gods glory appear in the reduction and reſtauration of his people; and avenging them of their enemies, that the fame of it ſhall ſpread abroad to the out-moſt Nations, and cauſe them to give glory to him; to the ſleighting of their own idols. And this makes way to that which follows.

V. 12. *Ye Ethiopians*] Likely the Ethiopians neer Moab; and Ammon. Some take it for the Ethiopians beyond Egypt; and make here an argument thus, if the Ethiopians ſo far off, much more Moab, and Ammon, that were nigh at hand.

North] Aſſyria, and Nineve, were North of Judea.

V. 13. *Aſſyria*] Eſay 10. 5. 12. Ezech. 31. 3. Nahum 1. 8. & 2. 10. & 3. 15. See on Hoſ. 7. 11.

Nineve] See on Nahum 1. 1. And on Jonah 1 verſe 2. The deſtruction of Ninive, and the Aſſyrian Empire, happened, as is thought, in the time of Jehoiachim. after Zephaniahs prophecies. See Nahums prophecie.

a deſolation] As is largly ſet forth in the next verſe.

V. 14. *And flocks*] The building of *Cteſiphont* is thought to have occaſioned this utter ruin, as Authours report it. Here are various and vehement expreſſions of the dreadfull face of her deſolations; Thus God ſtaines all worldly glorie.

Cormorant] See Eſay 13. 21. 22, & 14. 23. chap. 34. 11, 13, 14, 15. Apoc. 18. 2.

lodge in the upper lintels] Or, knops. Or, Chapiters. See upon Amos 9. 1.

for he ſhall uncover] Or, when he hath uncovered. Her roofe, and all her timber-work being burnt down, there ſhall remain nothing but walls of ruined houſes.

V. 15. *This is the rejoycing City*] So Populous, and pleaſant before, now left to this deſolation, to theſe inhabitants. The Jewes then ſhould patiently bear their miſeries when God would thus avenge them, 2 Theſſ. 1 6, 7. He prizeth them far above other Nations, Eſay 43. 3. Nineve, rejoycing ſo much of her ſtrength and proſperity, ſhould be thus made waſte; and Gods people delivered.

I am] Eſay 47. 8. 10. Apoc. 18. 7. Like caſes to this. But for all this the Jews were no wayes to doubt of her future ruin. Pride did ſwell her up, and made her as the ſwelling in a wall, which portends the downfall of it. See on verſe 10. Kingdoms muſt not glory too much in their own potency; but be ſenſible how ſubject they are to mutability and change, and make their main dependency upon God, and his favorable protection.

how is ſhe] Men ſhould wonder at it, as a thing almoſt incredible. But God would deal wonderouſly againſt her.

ſhall hiſs, and wag his head] In ſcorn, horrour, and diſdain, 1 Kings 9. 8. 9. Job 27. 23. Jer. 19. 8. and 49. 17. and 50. 13. Lamentations 2. 15, 16. Ezechiel 27. 36. She ſhould be an ignominious ſpectacle to all people. Thus deer to God is the ſalvation of his people: now and ever. And thus dolefull the ſtate of the enemies thereof is, and ſhall be to the end of the world. See it in the downfall of ſpirituall Babylon, Apoc. 18.

CHAP. III.

Verſe 1. WO] The Prophet returns to Jeruſalem; And threatens and thunders wo againſt it; againſt the ſinfull forlorn body of the people. And adds Promiſes full of conſolation to the holy Remnant.

to her that is filthy and polluted] Or, gluttonous. *Heb. Craw. Or crop.* The ſame word is uſed, Levit. 1. 16. Jeruſalem is thus here ſtiled. For all that ſhe is ſo oft called the holy city, Pſalm 15. 1. Jere. 48. 2. and 52. 1. Yet ſhe is thus changed; as Eſay 1. 21, Jer. 2. 21, 23. Polluted, for all her ceremonious waſhings, cleanſings, purifyings, polluting Gods pure and Spirituall worſhip.

oppreſſing City] That is, Jeruſalem. Oppreſſing by force and fraude; breaking the ſecond Table of the Law; aſwell as the firſt. The Trent Tranſlation is uſually ſo erroneous, as neither here, nor elſwhere, do we uſe to mention it. See Levit. 19. 13. Deut. 28. verſe 29. Jer. 21. 12. Ezech. 22. 29.

V. 2. *She obeyed not the voyce*] Namely, Gods voyce, calling her to repentance, by his ſervants. Here begins the enumeration of her ſins, the cauſers of Gods wrath. She yeelded not docility, and ſubmiſſion thereunto. Gods voyce and word had not its due power and authority with her. And this was the root of her rebellion. See Nehem. 9. 26. Jerem. 2. 27.

received not correction] Or, inſtruction. Verſe 7. Neither by Reprehenſions, nor Puniſhments: They were incorrigible. And thus evilly it was with a people proteſting themſelves to be the people of God. See Pſal. 50. 17. Prov. 5. 12. Jer. 2. 30. & 5. 3. & 7. 28. & 32. 33. and 35. 13.

ſhe truſted not] Diffidence and Incredulity. Another riſe and in let of ſin. She truſted in man, in the reed of Egypt, in her own ways, wiſdome, riches, and ſtrength, in vanity, lies, falſhood, rather then in the Lord. See Jer.17.5,6,7,8. 2 Chron.20.17,20.

drew not neer] He tyed himſelf by Covenant to her. And in that not on gave her his law and ordinances, only deſiring her to cleave to him, Deut.10.20. and 13.4. Yet ſhe fell from him, and Apoſtatized, eſtranged her ſelf from him more and more, ſhunned him; like a wilde beaſt ſhe would not be tamed and mannaged by him.

to her God] As he offered and tyed himſelf to her, and ſhe made a profeſſion of him in words, though in works ſhe denied him ſo to be. A more honourable title for her then ſhe now deſerved.

V.3. *Her Princes*] He comes now from the body of the people, to the Heads of them, to the King and Courtiers, to the Princes and Peers.

are roaring Lions] Prov.28.15. Micah 3.9,10,11. Ezech.22.27.

her Judges are evening wolves] Jer.5. ver.6. Ezech.22.27. Hab.1.8. Pſalm 104. 20. Inraged then with hunger for want of prey all day. And if the Governours and heads were thus, what then were the body of the common people?

the bones till, &c.] Or leave not, which are even raging with hunger, being ſo greedy that they eat up bones and all, and that ſpeedily, preſently, ſuch is their voracity.

the morrow] Or, *in the morning*.

V.4. *Her Prophets*] As the Princes, ſo the Prophets and Prieſts were. See Jer.23.11. &c. Ezech. 22.25,26. and 34.2. &c. Hoſea 9.7,8.

light and treacherous perſons] Or bold, in feigning prophecies of their own inventions, uttering them, and boldly maintaining of them. Unmeet things were theſe for men in their places.

her Prieſts] Gives them the Titles they were known by, though they deſerved them not. The more was their ſhame appearing by theſe titles. The like title gives we to undeſerving perſons.

the ſanctuary] Gods Temple, and the ſervice of it; and ſo all ſanctity, whatſoever was holy.

violence to the Law] Ezech. 22, 26. The Tribe of Levi was by Gods gracious providence diſperſed to teach it, Gen.49.7. Compared with Deut.33.10. See Levit.10. ver.11. 2 Chron. 30.22. and chap. 17.7. &c. Yet ſee how they degenerated here. And ſo Malachy 2.4-10. And Chap. 1. 6. &c. And thus deeply and freely the Prophet chargeth the Prophets and Prieſts ordained by God in their offices, that they overthrew and deſtroyed the Law by their evil examples, and corrupt doctrines, wreſting the Law: we ſee then Church-men may erre, and are to be reproved. And alike boldly he dealt againſt the Princes; neither are they exempted from the Prophets rebukes and condemnation. And he ſpeaks againſt them all, he oppoſeth his ſingle ſelf againſt all their multitudes. But where then was Gods Church upon earth, when the common people, the Heads in the Common-wealth, the Prophets and Prieſt in the Church were thus corrupted among the Jewes? yet God preſerved his Remnant, his holy ſeed, Eſay 65.8. The faithful ſtill do and muſt continue faithful for all that; as Elias, 1 King.19.14. and Joſhua reſolved, Joſh. 24. 15.

V.5. *The juſt Lord is in the midſt thereof*] The Hypocrites brag'd much of this, of his being and dwelling amongſt them, in his Temple and Ordinances, and of his Word and Promiſe to that end, Jer.7 4. Pſalm 132. 13, 14. The Prophet grants it, but to a far other end then they made an account and uſe of it. He is in the midſt of them, a juſt Lord, nigh at hand, and ready to revenge their ſins.

he will not do iniquity] He will not deny his juſtice, his nature, for their ſakes; he will not ſubſcribe to their iniquities, though he wink at them a while, yet he will not be like them; he will not do iniquity. God who hath choſen Jeruſalem for the place of his reſidence, and manifeſtation in the world, cannot in juſtice ſuffer theſe ſins to eſcape puniſhment. This indeed ſhould make the people not to do iniquity, becauſe the Lord among them is juſt. But if they do, he is juſt, and hath juſt cauſes to puniſh them.

Every morning] *Heb. morning by morning*. As Exod. 16. 21. That is, every day, even in the morning (which ſeems to have been the ordinary time for the Prophets preaching) he doth denounce to them his judgments to come, and repreſents unto them thoſe which he had already executed upon other Nations, to call his people to repentance. See 2 Chron.36 15,16. Jer.7.13. and 11.7. and 25.3,4. &c. 29.19. and 32.33,35,15. he will ſpeedily get upon the bench, and proceed in Judgment againſt them.

he faileth not] For his part, both to admoniſh and reprove them, and alſo to correct and chaſtiſe them, Eſay 5. 4. He ſtill uſeth both the word, and the rod.

but] Matt.23.37. Jer.5.3. Eſay 9.13. For all that, they are ſtill for-lorn and deſperate. See Jer.6.15. and 8.12.

V.6. *I have cut off the Nations*] By the deſtruction of other Nations he ſheweth, that the Jews ſhould have learned to fear God, and that God intended ſo much in making theſe Nations to be examples to them. This ſhould have been a ſchooling to them.

Nations] Not one, but many. He gave them many Examples one after another.

their towers] *Heb. Corners*. See Chap.1.16. Becauſe Towers were ſet in corners of City walls. The *Hebrew* word may alſo be taken for *Princes and Lords*, Judg.20.2. 1 Sam. 14. 38. He ſets forth the greivouſneſſe of theſe judgements upon theſe nations, the rather to move his people thereby to repent. Theſe were not common judgments, nor common examples, but extraordinary.

that none paſſeth by] See Eſay 33.8 and 34.10. and 60.15. Jer.51.43

V.7. *I ſaid*] I looked, I expected; as Eſay 5. 4. Wherefore when I looked? Luke 13.6. Not, but that God is omni-ſcient: all things are preſent with him, he knoweth mans heart, and his thoughts long before: He is never fruſtrate or diſappointed in his expectation. But he ſpeaks here improperly, takes upon him the perſon of a man, ſpeaks after the manner of men, as men would do in this caſe, the better to expreſſe the juſtneſſe of his expectation; and the inexcuſableneſſe of theſe ſinful Jews, what man would not expect as much in the like caſe? This then relates not to Gods ſecret knowledge and counſel, but to the nature of the thing it ſelf.

ſurely thou wilt fear me] Learn by their examples, and by the Prophets often preſſing and applying of them. And great reaſon for this aſſurance, when our neighbours houſe is on fire, we fear. By others mens harmes we learn to beware. And yet more, Judgement doth uſe to begin at the houſe of God, 1 Pet. 4. 17. Yet here it is otherwiſe. And theſe Heathen Nations had leſſe light, and were leſſe guilty. And if it were thus done to the green-tree, what will be done to the dry? And if a Father beat his ſervant before his childe for a fault greivouſly, and to warn the childe, if he will take no warning, what may he expect?

thou wilt receive inſtruction] Elſe we kick againſt the pricks. And elſe it were ſtupendious ſtupidity, prodigious obſtinacy, like that Eſay 1.5. Jer.6.28,29,30. They are paſt all hope.

ſo their dwelling ſhould not] So, upon her repentance, ſo long, and ſo many wayes expected, ſhe ſhould have been ſpared; God was ready ſo to do, however they deſerved otherwiſe; Or if chaſtiſed, yet but ſparingly at moſt, Eſay 27. 7, 8. God changeth or retracts here nothing of his unchangeable will, but ſhews the conſtancy of it, that he was reconcilable upon their change and repentance, thus; Though I brought Jeruſalem into great miſeries, by reaſon of their ſins, yet will I ſave Jeruſalem from final ruine, if ſo be ſhe will be converted.

but they roſe early] He was ſlow to puniſhment, but they ſpeedy to provoke him, and haſten on the puniſhment, they inſtantly and inceſſantly corrupted themſelves, and all their wayes more and more; They were moſt earneſt and ready to do wickedly, notwithſtanding Gods judgements, Iſai.1.5.

V.8. *Therefore wait ye upon me*] Some take this as ſpoken to the wicked Jewes, thus; I have hitherto wooed you, born patiently, and dealt mildly with you. But now, ſeeing all is in vain, I will ſend Prophets no more, I will not word it with you any more: Expect me to come armed againſt you, to be amongſt you as a ſalvage Bore, or Bear, your laſt end is come upon you. Others, as ſpoken to the godly remnant, the faithful among them, thus; do ye at leaſt-wiſe patiently bear the calamities coming, and fix your affiance and waiting upon me, who will deſtroy all theſe Nations your enemies, ver.8. And after gather in all people, and convert them to me, that together with you they may call upon my name, and ſerve me, ver. 9. 10.

riſe up to the prey] As the Lion rouzeth up himſelf to the prey.

for my determination is] My right, my decree.

to poure] See Jer.6.11. Lam.2.4. and 4.11. Eſay 42.25.

for all the earth] And then ſurely the Jewes among them. Others thus; when firſt this whole land of the Jewes hath been devoured.

with the fire of my jealouſie] Chap.1.18. Deut.29.20. Pſalm 79.5. Ezech.16.38.

V.9. *For then*] Then, after thoſe judgements executed, and ſin puniſhed.

will I turn] This ſeemes ſpoken to the holy remnant, for their conſolation in the midſt of all theſe calamities. As his threatnings are directed to the body of the wicked.

to the people] Gentiles, as well as Jewes, as after appears. So that no fear for all thoſe judgments, but God will ſtill have his Church.

a pure language] *Heb. lip*. This ſeems to reach to the time of the Meſſias, when the face of the earth ſhall be changed, by the converſion of the Gentiles, and by their ſanctification in heart and tongue. See Eſay 18, 19 Chapters. By communicating my Spirit unto them, I will change them in the ſpirit of their minde; that being purified by faith, in word and work, they ſhall purely ſerve me.

call upon the name of the Lord] Prayer is a peculiar gift and grace of God, a ſpecial part of his worſhip and ſervice. The Prayer of all Heathens, and all wicked men, is not true Prayer.

with one conſent] *Heb. with one ſhoulder*. A phraſe taken from oxen, which are yoaked together. See Zech.7.11. Jer.32.39. 1 Tim. 2.8. Seeking and ſtudying to help and aſſiſt one another in Gods ſervice. See Eſay 2. verſe 3. Pſalm 122. 1. Zech.8.20,21,22,23. Jer. 31.6. Matth.11. verſe 12.

V.10. *From beyond the rivers of Æthiopia*] This ſeems to be underſtood of Ethiopia beyond Egypt. Of Ethiopia, ſee on Habakkuk 3.7. This Ethiopia hath two very great rivers; And hence *Nilus* comes. Meroe is it, or part of it, or adjoyning to it: thus Geogra-

phe

phels differ. See *Strabo*, book 17. and *Pliny* in his natural Hiſtory, book 5. chap 9 *Zera* in the time of *Aſa:* and *Tirhakah*, in the time of *Sennacherib*; and *Candace* mentioned, Acts 8. are thought to have reigned here. See Eſay 18. 1, 2.

my ſuppliants] Some underſtand by this the Gentiles to be called and converted: thus, even by the farthermoſt countryes, which have leaſt knowledge of me, and of my grace, will I be ſerved and worſhipped. See Iſaiah 18. 7. Acts 8. 27. Others, of the diſperſed Jews: that they ſhall return to their land, and there worſhip the Lord: and make one body with the converted Gentiles.

the daughter of my diſperſed] This moſt properly agrees to the Jewes, though ſome ſtretch it to the Elect, as well Gentiles, as Jewes, diſperſed throughout the world.

ſhall bring mine offering] Deſcribes Gods Spiritual Worſhip by thoſe legal ceremonies then in uſe, as other Prophets alſo uſe to do.

V.11. *In that day*] The happy ſtate of the Church in that day is here ſet forth: in that the wicked ſhall be taken away out of the midſt of them; and themſelves ſhall be holy and happy.

ſhalt thou not be aſhamed for all thy doings] O my Church, I will take away that ignominy from thee, under which thou haſt ſuffered for the ſhameful evils done in thee, whereby the very name of Jews is become odious and reproachful. The ſhameleſſe evil-doers I will purge out of thee, and take them away. This ſtands well with that Rom.6.21. Jer.31.19.

wherein thou haſt tranſgreſſed againſt me] When there are but a few godly left, and mixed among multitudes of grievous ſinners, they lye under the imputation of the common infamy and reproach with the reſt, as if alike faulty with them. We call a City and Nation ſinful, as Iſa.1.4 where the moſt ſo over cloud the few that are godly therein, that they lie hid, as it were, and buried among them, that they appear not.

for then I will take away] Then, by my foreſaid heavy judgements, I will take them away, that thou ſhall not be aſhamed for al their ill doings, cleanſe thee of them, as chaffe with a fan, and leave thee as pure Wheat, Mat.3.12.& Chap.13.30. Mal.3.18.& 4.1,2.

that rejoyce in thy pride] Pride themſelves to be the only people of God; had commonly in their mouths that, Jer. 7. 4. Exod.19.6. no other Temple of Gods worſhip in the world, they the only people, God had no Church without them, ſmoothing up themſelves, and ſheltering their ſins under this pretext, as if thereupon they might live and do as they liſt.

haughty becauſe of my holy mountain] Haughty in their pride, puft up with it, ſwollen big, becauſe of my Temple, and their many prerogatives by it, Pſalm 48.2,3. and 46. 4, 5. and 68. 16. Eſay 8. 18. and 27. 13.

V.12. *I will alſo leave*] God will ſtill leave a remnant, preſerve his Church.

an afflicted and poor people] This is many times the ſtate of Gods Church, God tames his Church by the Croſſe.

and they ſhall truſt] This ſhould comfort them againſt their paucity, and the deſtruction of the reſt; They ſhall be holy, as gold purified in the fire; They ſhall truſt in God, reſt and rely only upon him, and his grace, and not truſt to that proud and vain boaſting of the haughty hypocrites: They ſhall faithfully ſerve him, and be freed of that ſhame which by reaſon of thoſe tranſgreſſors formerly lay upon them. Some more largely expound the verſe thus, Out of the carnal and rejected Iſrael, and out of loſt mankinde, will I deliver mine Elect, and Believers, which are poor and wretched in the worlds eſteem. See Eſay 14.32. Zech.11.11.& 13.9.

V.13. *The remnant*] Though few, yet not to be the leſſe eſteemed, Luke 14.32. And the purging of the Church, whereby they were brought to this paucity, is a matter of great worth and moment, to have the tranſgreſſors taken away that abuſed and profaned Gods holy Name.

ſhall not do iniquity] Perfection not intended: but integrity and ſincerity.

nor ſpeak lies] Inſtanceth in one kinde for all the reſt, verſe 9. See James 1.26. and 3.2. 1 Pet.3.10. Apoc.14.5. & 21.27.& 22. 15.

None ſhall make them afraid] Safety and ſecurity is promiſed, temporal bleſſings. See Levit.26 6. Jer. 46. 27. Job 11. 19. yet this is promiſed not ſo much ſimply and abſolutely, as comparatively and conditionally, as all temporal bleſſings are. Some more largely extend the meaning of the verſe thus, The true believers choſen out of all the world, being regenerated by the Holy Ghoſt, ſhall live in purity, ſincerity, and innocency, like Chriſts true ſheep, fed by the word of truth, and kept ſafe under his protection, without any other devices or cunning.

V.14. *Sing*] The Prophet exhorts this holy and happy Church to rejoyce and praiſe God for theſe his ſpiritual bleſſings. He after doubles and trebles the exhortation, becauſe it is hard in the black night of calamities, to ſpy out the light of comfort; and this appearing but afar off. And yet it is neceſſary for our preſent ſupport, and meet that we ſhould be thus affected at Gods mercies, and be anſwerable in joy, and thanks and praiſe thereunto.

O daughter of Zion] Eſay 12. 5, 6. and 54. 1. and 25.9. and 66. 10. Jer 31.7. Habak.3.18.

V.15. *hath taken away thy judgments*] That is, the puniſhments and viſitations for thy ſins; & conſequently thy ſins, the cauſers of them.

thine enemies] As the Aſſyrians, Chaldeans, Egyptians, and other nations. They were but as rods in Gods hand, Iſa.10.5,7.

the King of Iſrael] The Lord God, and Jeſus Chriſt the King of his Church, Pſalm 149.2. Iſaiah 44.6. Zech.9.9.

in the midſt of thee] Sometimes he ſtands afar off, Pſal.10.1.& 22. 1. Ezek.8 6. But here in the midſt of thee, preſent and ready to bleſſe, protect, and defend thee under the ſhadow of his wings, and in the power and grace of his Spirit, to comfort and ſtrengthen thee, Ezek.39.29.

evil any more] Jer.23.4. Amos 9.15.

V.16. *It ſhall be ſaid*] By way of common congratulation of all.

Fear thou not] Afore they were in fears and troubles, But now the caſe was changed, See Eſay 10.24. and 35.3,4. and 40.9. and 41.10. 14. Jer.46.27.

Let not thine hand be ſlack] Or, faint, be not diſcouraged, ſtrengthen thy ſelf in faith, and in perſeverance, in all the duties of thy calling, not fearing any harm which may happen to thee; not ſlack, without vigor and agility; as fear makes them but active rather in well-doing.

V.17. *The Lord thy God*] The reaſon of that in the former verſ. He will not be ſlack or idle, but able and active to ſave thee.

he will rejoyce over thee with joy] Theſe expreſſions concerning God are taken from men, to make known his mind unto us. Words full of comfort to the Church, ſhewing the infiniteneſſe of Gods tender love and condeſcenſion to us, Pſa.103.11,13. Eſay 49. 15. And all little enough to raiſe up our faith, hope, and love in him. The bleſſings here, and in the former verſes took their riſe at their return from Babylon, but are carried on to Chriſts firſt and ſecond coming.

he will reſt in his love] *Hebr. will be ſilent.*

He will joy] His delight ſhall be in thee, in loving thee, and in doing thee good, Jer 32.41. Ezek.20.40.

V.18. *that are ſorrowful for the ſolemn aſſembly*] For the loſſe and want of theſe ſolemn aſſemblies, upon the Sabbaths, and other feaſts, and times of Gods worſhip. Theſe they moſt highly prized, and joyed in; and the want of them was their ſorrow and lamentation. See Pſal.42.& 84.& 137. Lam.1.4.& 2.6,7.& 4.1.& 5.18. And the more, becauſe the adverſaries in their exile mockt at their Sabbaths, Lam.1.7.

who are of thee] Thy true and genuine children; as John 1.47. This ſorrow for the lack of Gods holy ordinances, and want of his worſhip, is a ſure ſign of a true childe and member of the Church.

the reproach] *Hebr. the burden upon it was reproach.*

a burden] As Pſalm 42.3.10.

V.19. *at that time*] My appointed time. Not ſo ſoon haply as your haſty deſires would have it, to whom ſpeed it ſelf ſeems a delay. But I know mine own time beſt, ye muſt ſtand upon your tower and watch, and patiently wait for it.

I will undo] Think not this impoſſible to be effected, all obſtacles I will remove, all thy perſecutors I wil perſecute. See Eſay 10.25,26.

ſave her] I will deliver the Church, who now is afflicted, as Micah 4 6,7.

that halteth] Ezek.34.16. Micah 4.7. Even the weakeſt, and un-ableſt to help her ſelf, Ezek. 37. This reſtauration ſhall be like a reſurrection from the dead.

get them praiſe and fame] *Heb. I will ſet them for a praiſe*, I will make them celebrious and famous, and that even in the lands, and in the mouths of their enemies that had reproached them; yea, a praiſe to himſelf, Jer.13.11. and 33.9. Eſay 62.7.

in every land] As among the Aſſyrians, Chaldeans, and Græcians, which did mock them, and put them to ſhame.

where they have been put to ſhame] *Heb. Of their ſhame.*

V.20. *will I bring you again*] See Nehem.1.9. Zech.10. 8, 9, 10. Micah 4.6. into your country, which is the type of the Church. But he will gather your enemies as ſheaves into the floor, Mic. 4.12,13.

a name and praiſe] See on verſe 19. Repeats it for their aſſurance, becauſe in the eye of fleſh and blood it was a thing ſo incredible, Eſay 60.15,18. and 61.7. and 62.7.

captivities] Plurally. They were ſo greatly diſperſed and ſcattered, as if there had been many and many captivities. See Eſther 8. verſe 9. and 9.2.

before your eyes] They ſhould be eye-witneſſes of ſo great a reſtauration and glorious ſalvation.

ANNOTATIONS on the Book of the Prophet *HAGGAI.*

THE ARGUMENT.

A*Fter the ſeventy yeers Captivity, fore-told by* Ieremiah, *were expired; and the Jewes were returned from Babylon; and yet the Temple for many yeers un-built; God raiſed up ſome Prophets, among the reſt,* Haggai *and* Zechariah, *to exhort them to* re-edifie the Temple, *and to re-eſtabliſh his pure worſhip.* Haggai *ſharply reproveth them for regarding their private commodities, more then the publick good; building their own Houſes, with neglecting the Lords Houſe; and ſheweth, that the plague of famine ſent amongſt them, was a juſt recompence of their groſſe ingratitude in omitting that work, to effect which, God mightily wrought their deliverance from* Babel. *Yet if they will up and build, God would be with them, with his Word and Spirit. And albeit that Houſe they builded were far* leſſe ſtately *then the former built by* Solomon, *and nothing in compariſon in their eyes, who had ſeen both; and for which many were grieved; the Prophet* comforteth *them, and all the Elect, in aſſurance that the* glory *of this latter Houſe ſhould be greater then the glory of the former: For* Zerubbabel *the ſignet, that is, Chriſt (who was to come of* Zerubbabel) *ſhould be born and* come *into their re-edified Temple, and by his preſence advance it to greater glory then ever the former had; who by the Father is appointed King of his Church yea, King of kings: and Lord of lords; and who alſo ſhould ſhake the Heaven and the earth: the Heaven of Jewiſh ceremonies, and earth of profane Empire, by ſetting up his Kingdom in ſpiritual worſhip: bringing all Nations under his Power: and ſubverting all power contrary to his.* Haggai *expoundeth* Daniels *ſevens, that the Jewes ſhould build a Temple,* Chap. 1. *that Chriſt the deſire of all Nations, ſhould come into it: and ſo, by his preſence there, make that Temple more glorious then* Solomons, Chap. 2. *His whole Prophecie is within the compaſſe of ſomewhat leſſe then* four moneths. *And was upon four ſeveral dayes within that time: Namely in the ſecond year of* Darius, *moneth ſixt. day firſt,* Chap. 1. 1. *and day.* 24. Chap. 1. 13. 15. *And moneth* 7. *day* 21. Chap. 2. 1. *And moneth* 9. *day* 24. Chap. 2. 10. 18. 20.

CHAP. I.

IN *the ſecond yeer of Darius*] Ezra 4. 24. and 5. 1. Zech. 1. 1. who was the ſon of *Hyſtaſpis*, and the third King of the Perſians, as the moſt, and beſt think. Others take him to be *Darius Nothus*, the ſixt King of the Perſians, that ſucceeded *Artaxerxes Longimanus*, being his baſe ſon, and was father of *Artaxerxes Mnemon.* See Annotations on Dan. 9. 25. This man whether the ſixth King, or rather the third, knew that Gods wrath was upon his predeceſſors for hindring the building of the Temple. In his ſecond, the Temple is taken in hand again, and finiſhed in his ſixth, Ezra 4. 24. & 6. 15.

ſixth moneth] See the end of the Argument of the Book.

the word of the Lord] Whoſe Embaſſadour and Meſſenger *Haggai*, is v. 13.

by Haggai] *Hebr.* By the hand of *Haggai*, Ezra 5. 1.

to Zerubbabel] Whoſe Chaldee name is thought to be *Shaſhbazzar*, Ezra 1. 8, 11. & 5. 14, 16. Of *Zerubbabel* ſee Neh. 12. 47. Hag. 2. 4. 23. Zech. 4. 6, 7, 9, 10.

the ſon of Shealtiel] So v. 12, 14 & 2. 2, 23. Ezra 3. 2. 8. & 5. 1. & 12. 1. Mat. 1. 12. Luk. 3. 27. yet he ſeems to be the ſon of *Pedajah*, 1 Chron. 3. 17, 18, 19. and grand-child of *Shealtiel or Selathiel*: Grand-children are ſometimes called by the names of ſons in Scriptures, and one man ſometimes by two names.

governour of Judah] So v. 14. & 2, 2. 21 Or, Captain of the people of the Jews, by the King of *Perſia*, after their return out of captivity likely called the *Tirſhatha*, Ezra 2. 63. as *Nehemiah* is called, Neh. 8. v. 9. & c. 10. 1. Thus though the Kingdome was gone, Ezek. 21 26, 27. yet the government remained in that Tribe, according to the prophetical promiſe, Gen 49. 10.

and to Joſhua] The high Prieſt, Zech. 3. 1.

ſon of Joſedeck] Or, *Iehozadak*, which *Jehozadak* went into captivity, 1 Chron. 6. 15. His father *Serajah* the high Prieſt being ſlain by *Nebuchadnezar* at *Riblah*, 2 Kings 25. 18, 21.

the high prieſt] So v. 12, & 14. & 2. 2. Zech. 3. 1. 8. he was the twenty fourth in number from *Aaron*, 1 Chron. 6. 3, --16. Theſe two, both Governour and high Prieſt, were good men, yet needed incitation and encouragement; and the Prophet is directed to them, as being by their places and perſons the beſt Directors to the people. Some make them to be very longlived

V. 2. *Thus ſpeaketh*] Here is his warrant; he brings nothing of his own.

this people ſay] They were but a parcel that came in reſpect of the reſt that ſtayed behinde; yet theſe that were forward to come, were backward in the building of the Temple: the fault is laid upon the people.

The time is not come] Some think the ſeventy yeers of captivity not ended till now. But that is a groſſe errour, Ezra 1. 1. Dan 9. 1, 2. Iſa. 44. 28. This indeed is the excuſe of the Jews, ariſing out of diffidence and difficulties, pretending, no doubt, the many inhibitions of the former Kings of *Perſia*, againſt the building of the Temple, Exra 4. v. 5, 6, 7, 8. 21---25. Neither yet that they had heard any thing from the new King *Darius* to warrant them to build, ſo that they feared they might be charged by their enemies with rebellion againſt the King, if they ſhould ſet upon the work without his leave and authority; and that they had formerly begun to build too ſoon, and were inhibited for their haſte, Ezra 3. 8. with chap. 4. 1. 5. And having already the Altar for ſacrifices, they might now well enough build their own houſes, and expect a fitter time to build the Lords Temple more ſumptuouſly: and as if by thoſe lets, which had been an hinderance to them, God had ſhewed that he would have the work put off till another time. Yet all this frees them not of their carnal affection to their own eaſe, & of the neglect and contempt of Gods worſhip; in that they ſate down ſo quietly and contentedly ſo long a time under theſe interdicts, without due labouring to have them removed.

V. 4. *Is it time for you?*] The Prophets reproof of that pretence, verſe 2. A ſharp pointed reproof by the interrogation.

O ye] Silly worms; ye ungratefull wretches; ye ſo lately and graciouſly delivered from exile; and brought back into your own countrey; and that for this very end, as appears in *Cyrus* his own Edict, Ezra 1. verſe 2.

to dwell, &c.] To dwell and delight your ſelves in your ſeeled houſes; to adorne them; to be thus addicted to your own private commodities, and pleaſures, and to be ſo ungratefull to God, as not to let him have his Houſe, but to let it lie waſte: ſhewing thus, that they ſought not onely their neceſſities, but their very pleaſures before Gods honour. *David* did otherwiſe, Pſal. 132. 2. — 6. 2 Sam. 7. 2. Let not us be ſo ungrateful for our deliverance from our ſpiritual captivity under the Romiſh Babylon, as not to build up an houſe and ſpiritual Temple to God in our ſoules.

V. 5. *Conſider your wayes*] *Hebr. Set your heart on your wayes.* Deceive not your ſelves, but weigh the matter better, ponder and ſeriouſly conſider, verſe 7. and 2. 15. 18. See Ezek. 40. 4. and 44. 5. Dan. 6. 14. and 10. 12. weigh your wayes, your works: your thoughts, ingratitude, and profaneneſſe: your careleſneſſe, whereby you have provoked my judgement: weigh Gods works and dealings with you hereupon, 1 Cor. 11. 31.

V. 6. *ye have ſowen much*] Deut. 28. 38. Mich. 6. 14, 15. Conſider the plagues of God upon you, for preferring your policies, and carnal deſires, to his Religion; and becauſe ye ſeek not him firſt of all. If God, and his Word, and Authority prevail not: nor the Prophets ſent by him, yet let experience, the Miſtreſſe of fools, ſchool you.

ye eat, &c.] Theſe things come not by chance, but Gods hand and curſe is upon you, and all your affairs. God promiſed to multiply theſe earthly bleſſings upon them at their return, Hoſ. 2. 21, 22. and by the general promiſes in his Law, Deut. 28. 3, 4, 5, 8. But now he denies them the fruit of the earth, or elſe denies his bleſſings, on them, takes away the natural vigour and ſtrength from his ordinary bleſſings, chap. 2. 16.

he that earneth wages] You have not reaped any profit or benefit by all your labours; ſee Zech. 8. 10.

with holes] *Hebr. pierced through.* A Proverbial kind of ſpeech: thus Gods malediction and curſe was upon all their wayes, and the works of their hands, Deut.28.16,17,18,20. and Chap.11.17. See Amos 4.6, &c. All this ſhould have been a warning to them; a ſufficient warning of Gods anger gainſt them for this very cauſe.

V. 7. *Conſider*] See on v. 5. ſee Phil. 3. 1.

V. 8. *Goe up to the mountain*] God comes, as it were, with ſword in his hand, to puniſh your cunctation and contempt: the end of his puniſhing is, to turn your careleſſe ſlackneſſe into an induſtrious diligence; meaning that they ſhould leave off their own Commodities, and go up to the mountain, and go forward with the building of Gods Temple, in the ſetting forth of his Religion.

and build the houſe] God is ſo earneſt for the Temple, becauſe beſides the exerciſes of piety in it, and many promiſes made to it, it had in many things relation to Chriſt, and to the Temple of God in heaven.

and I will take pleaſure in it] That is, I will hear your prayers according to my promiſe, and be propitious to you and your ſervices therein: See Zeph.3.17. Tit.2.14. 1 King. 8. 29. & 9. 3. The cover of the Ark had the name of the Propitiatory.

and I will be glorified] In my ſervices there, and I will ſhew my glorious power and goodneſſe in bleſſing you and your affairs, and in defending you, and will give you cauſe to honour and ſerve me, and my enemies to fear me, 1 Sam 2.30.

V. 9. *Ye looked for much*] You hoped for a great harveſt, by reaſon of the great likelihood that was of it; but your hopes were vain, ye were eager after much, but had little; God curſed their bleſſings and expectations, as Mal.2.2. & 3. 10, 11. They were pinched and pined away in their wants, becauſe they defrauded God of his due worſhip.

blow upon it] Or, *Blow it away*: As the winde ſcatters the chaff and thiſtle-down; as ye do ſnuff and puff at my ſervices, Mal.1.13. ſo I blaſt your own endeavours and acquiſitions.

why] Not that he doubts, but that they might not doubt of the cauſe wherefore they ſhould be monitors ſufficient to themſelves: but this implies and argues a ſtupidity and blockiſhneſs in them.

becauſe of mine houſe] Here is the cauſe.

And ye run] Eagerly purſue your own private ends and affairs. Every one is moſt careful of building his own houſe, and looking to his own particular buſineſſes: run after them: and are ſo ſlow for my houſe, and worſhip. This ſhews their little care of ſerving God.

V. 10. *Therefore the heaven*] Levit.26.19. Deut.28.23. Heaven, and Earth, by their dew, and fruits, heed not mans ſuſtenance: but God uſeth them as his ordinary inſtruments, whereby to provide for the ſuſtenance and relief, or for the puniſhment of man.

V. 11. *And I called for a drought*] See Jer. 14. 3, 4. He brings droughts, and rain: He reſtrains, and pours out his bottles of the clouds at his pleaſure. As he dealt with *Gideons* fleece, Judg. 6. 37. 40. See 1 King.17.1. 2 King.8.1.

V. 12. *Then Zerubbabel, &c.*] His Ambaſſage had its effect. Theſe two Heads were good men; and good Leaders to the reſt, who were the more willing to follow ſo good guides.

obeyed] And went freely about the re-edifying of the Temple, Ezra 5.2.

the voice] He inſiſts the longer upon this, the more to aſſert the authority of his calling. And ſome-what the rather, becauſe they had wanted Prophets a-while before.

and the words of Haggai] He diſtinguiſheth not between Gods Word, and his, as if he brought any thing more or leſſe then Gods Word: but between the Author and Miniſter of the ſame word. As in that, The ſword of the Lord, and of Gideon, Judg.7. 20. And the people believed God, and his ſervant Moſes, Exo. 14. 31. And ſo Act.15.18. And not as ſome Papiſts would thence collect, that God thereby leaves ſome part and power to his Church, to add of their own, beſide & beyond the warrant of his word: Againſt that wherewith he ſhuts up all, Apoc. 22. 18, 19. See Deut. 5.32. So often repeated, and 1 Cor.11.23.

God had ſent him] God is heard in the voice of his Meſſengers, when he ſpeaketh ſo by the mouth of man.

and the people did fear before the Lord] At the word of the Prophet, as if God had appeared to them face to face, and ſpoken to them, mouth to mouth.

V. 13. *Then ſpake*] This ſeems to be on the 24 day of the ſixth moneth, verſ.15. till when they continued building, for the ſpace of about three weeks. But then likely at the diſcouragement given by *Tatnai* and others, Ezra 5.3. they began to faint; whereupon this encouragement and promiſe is renewed. Or elſe, theſe 23 days paſſed ſince that v. 1. before they could unanimouſly fit & prepare themſelves to the building; and now began firſt to ſet upon it. And yet the foundation of the Temple is ſaid to be laid on the 24th day of the 9 moneth, Chap.2.18. It may be, then finiſhed, not then began to be laid. And he animates them the ſecond time, that their alacrity might increaſe in the work, by this promiſe thus renewed.

the Lords meſſenger] Or Angel. Not that he was ſo by nature, but by office, Mal.2.7. He aſſerts the right and authority of his calling; requires reverence and obedience to be yielded to him, not as a private man, but as Jehovah's Meſſenger and Ambaſſador.

I am with you] God offers and promiſes his help. Without his aſſiſtance, all is vain; Pſal. 127.1,2. But his help is all-ſufficient; as if he ſhould ſay, ye ſhall go through with it, notwithſtanding any obſtructions and oppoſition whatſoever. See Exod.3.12. & 4.11, 12.15. Matth.28.20. 2 Cor.12.9.

V. 14. *And the Lord ſtirred up*] Afreſh, to go on in the work: which declareth that men are unapt and dull to ſerve the Lord; neither can they obey his word, or his meſſengers, before God reform their hearts, and give them new ſpirits, John 6. 44. The word and all outward Ordinances are in vain, unleſſe God cloath them with his power, and fill them with his Spirit, 1 Cor. 3. 7. he ſubdues us unto him, and makes us docible and pliant, by the ſecret inſtinct of his Spirit. He gives to us, and freely works in us by his grace both to will and to do, to endeavour and perſevere, Phil. 1.29. and 2. 13. yet he pleaſeth to work ordinarily, by his Word, and Ordinances: And therefore on them we are to attend; or rather on him in them. The firſt riſe of new life, and ſaving grace is not in our natural powers and ſtrength, in our dead eſtate in ſin: but meerly in his purpoſe and pleaſure, Rom.9.16.

of Zerubbabel] See on ver.1. The higheſt powers are not exempt; but the Prince and the High Prieſt himſelf, ſubmits and ſubjects to the Prophet.

and did work] Jam.1.25. John 13.17. and finiſhed it with ſpeed, Ezra 4.24. & 6.15.

V. 15. *In the twenty fourth day, &c.*] Twenty three dayes being now paſt ſince that, ver.1. See *Annotations* on verſ.13. yet ſome conceive this to be the day, that they firſt began to ſet upon the work. See alſo Chap.2.18.

CHAP. II.

IN *the ſeventh moneth in the twenty firſt day*] That is, 27 dayes ſince the ſecond meſſage, Chap.1.15. and 51 dayes ſince the firſt meſſage, Chap. 1.1. in the ſecond year of *Darius* his reign, chap. 1.1. ſee the end of the argument of this Book.

by the Prophet Haggai] Heb. *By the hand of the Prophet Haggai.*

V. 2. *ſpeak now*] See on Chap.1.1.

reſidue of the people] But a remnant or ſmall number of them did then return. Another number after with Ezra, Ezra 7,8 Chap. And yet multitudes behinde, as appears in the Book of Eſther. So ſlow they were to return; ſo little zeal and piety was in them.

V. 3. *who is left*] Here he meets with a new tentation that hindered them in the building. Satan will caſt in the way of wel-doing more rubs then one. The former was their neglect and contempt of Gods worſhip, preferring their own covetous deſires, and carnal pleaſures before it. Here is pretended a Religious zeal of Gods glory; thus *Solomons* Temple was glorious: And the promiſes of the Prophets, *Iſaiah, Jeremiah, Ezekiel*, are, That the ſecond Temple to be built after the return ſhould be rather more glorious. But that which they began now to build was far inferiour. And therefore ſure they were not in the right way, but ſhould deſiſt from going on in this building. Thus cunning a crafts-maſter is Satan.

that ſaw] *Haggai* by the judgment of all Commentators ſpake of men that had ſeen the former Temple, in age of diſcretion. See Ezra 3.12.

as nothing?] In compariſon of *Solomons* Temple, Ezra 3.12. So then; and ſo here now; Their preſent proceedings were like thoſe poor beginnings. A much-like tentation is now a-days, when ſome forſake the Church becauſe of that high perfection, which they require, but do not ſee in it. They inſiſt upon that Epheſ.5.27. They fancy a new world here wherein the Church muſt be thus glorious; and otherwiſe they will ſeparate, & break the unity of the Church, forſake the Aſſemblies. See Zech.4.10.

V. 4. *Yet now be ſtrong*] We ſee how needful it is often to renew exhortations and encouragements, Joſh.1.6.7.9. & 23.6. Deut. 31. 6,7. Ezra 10.4. Iſai.35.3,4. Zech.8.9 13. we muſt ſimply and manfully obey God, and his Word; and ſo exerciſe and inure our hope as patiently to expect Gods own time to fulfil what he hath promiſed; though the effect of them do not yet anſwer our preſent deſires.

and work] That is, go forward in building the Temple.

I am with you] He graciouſly repeats it again. See on chap.1.13. This ſhews that this ſtrength is to be ſought of God. The promiſe of his preſence is to be joyned to the Precept. The Precept of it ſelfe ſhews not what we are able to do, but what we are bound to do; and the Promiſe directs us to whom, and where we are to ſeek for ſtrength to do it.

V. 5. *According to the word*] Some would underſtand this of that eternal Word, Joh. 1.1,2,3,4. 1 John 1.1.2. Prov.8.22. And ſo that 2 Sam.7.21. And theſe would deduce from this verſe a teſtimony for the Trinity of perſons. But this ſeems more accute then ſound. The plain meaning appears in the words following.

that I covenanted with you] According to my promiſe made at that time with your fathers, & you in them. So that here in effect he promiſeth no new thing; but will perform what he promiſed of old. He calls them back to the ancient covenant, as to the fountain, whence all particular promiſes, as rivolets, do flow: as the manner of the Prophets is to do. God redemed not their Fathers, to caſt off the children, but to continue his grace in them to the end: which end is made up in Chriſt. Seeing then they were to hope for, & expect the accompliſhment of that felicity, which God by his covenant had promiſed them; either God and the Covenant ſhould fail and diſappoint them, or elſe they muſt cheerfully go on in the work to build the Temple.

my Spirit remaineth] My power to ſtrengthen you, and carry you on againſt all tentations, and obſtructions; my Spirit of grace, light, vertue, and holineſſe. See Iſaiah 63.11. Neh.9.20.

V.6. *For thus ſaith*] This ſentence depends upon the foreſaid Covenant: And thereupon it begins with a particle cauſal.

yet once] This one, and once onely, repetition of the Covenant ſhall be needful, and the Renovation and confirmation of it by the Goſpel.

it is a little while] Some refer it thus, to the time, that God will ſoon change the face of things to the better, they muſt give place to patience for a while. Some to the preſent ſtate of things, and caſe of the Temple, that though this Temple be not ſo glorious, yet that is but a little matter, let them not judge of it by the preſent view and ſhew, but caſt the eye of their minde to that hidden glory not yet appearing, but in time ſhall. Thoſe magnificent promiſes and Prophecies touching the Temple of God, and the Kingdome of *David*, though neither appeared now in any luſtre, yet in their time ſhould have their due and full accompliſhment. Others refer it to the Covenant of God, and his dealing then with his people when he brought them out of Egypt; That though that was great and wonderful, yet but little to this, to his bringing of Chriſt, to his coming, and the Adminiſtration of his Goſpel. Compare Rom. 8. 3. and 2 Cor.3.6,7. and Hebr.7.19. with 2 Cor.3.6,18. Hebr. 8. ver. 9. &c. Jer.31.30.&c. Ezek.36.26.&c. This one onely renewing of my Covenant by the Goſpel of Chriſt ſhall be needful. That Covenant with you, when ye came out of Egypt, was not available. And to this meaning it ſeems the Apoſtle bends, in alleaging this place, Heb.12.26.

and I will ſhake the heavens]He ſhook the earth, when he brought them out of Egypt, and Babylon. But now he will do ſomething greater then that. As if he ſhou'd ſay, reſt not upon theſe poor and weak beginnings, the day of ſmall things, but conſider rather how great the Lords power is. He hath done much formerly for the deliverance and reſtauration of his people: He will do greater things; he will ſhake heaven, and earth,and all, rather then your enemies, or any thing elſe ſhould hinder him in his time from that full and glorious reſtauration of his Church, whereof the Prophets ſo much Prophecied.In the coming of Chriſt, and the preaching and adminiſtration of the Goſpel, the power of God doth much more illuſtriouſly appear, then formerly it did; He now ſpeaks from heaven unto us, and that by his own Son,Hebr.1.1,2. and 2.2,3,4. and 12.25. Some expreſſe the ſenſe thus, not much differing; As formerly when I gave my Law, I appeared in terrible Majeſty; ſo in the Meſſias his time, I will manifeſt the mighty power of my Spirit, by the preaching of the Goſpel; from whence ſhall follow great commotions, to the ruining of the devils Kingdome,and confirming of Chriſts, by removing of the leaven of ceremonies under the Law, by calling and gathering together all mine Elect. See Joel 3. 16. Hebr.12.26,27.

V.7. *And I will ſhake all Nations*] By the power of my Spirit, and the preaching of my Goſpel. I have the minds of all mortals in my hand, to turn as pleaſeth me. And this ſhaking, if not perhaps taken litterally, like that Matth.24.6,7.and verſe 22. of this chapter, ſeems to import a ſuper-natural concuſſion of their minds, whereby he drawes and drives his Elect into the Sheep-fold of Chriſt. Great is our natural averſneſſe, obſtinacy, and hatred againſt the ſpiritual Kingdome of Chriſt. God ſhakes the will, and ſubdues, and changeth it, and then we willingly follow Chriſt,and receive his yoak.

And the deſire of all Nations ſhall come] Namely,*Chriſt*, deſired of the faithful in all Nations. Though ſome, not ſo well, underſtand this of the elect of all Nations, the deſirable ones among them. Or, their deſires all ſhall be to come; they of all Nations with all their deſires ſhall come.

And I will fill this Houſe with glory] By Chriſts bodily preſence. Or by the glory that the acceſſion of the Gentiles ſhall bring unto it; ver. 9. See Iſaiah 66. 11, 12, 22. Or thus, to the like effect. This re-edified Temple ſhall be honored with Chriſts bodily preſence; and the ſpiritual Temple, which is the Church, ſhall be honoured by my preſence in Spirit, and by the abundance of my graces,by the light of my Word, and vertue of my Spirit.

V.8. *The ſilver is mine*] If I pleaſed, it were an eaſie matter for me to beautifie this Temple with precious ornaments like unto the firſt; for all ſilver and gold is in my power, and at my diſpoſal; but I do prepare endleſſe glory, far greater then that, for it, when the full time is come.

V.9. *The glory of this latter*] He fixeth upon this concluſion,and relates principally to the excellency of the gifts and ſaving graces of the ſpirit that ſhould then abound in the dayes of the Goſpel. See on Joel 2. 28. The Lord by his Prophet here hath no reference to *Herods* new Temple, more large, ſumptuous, and magnificent, then that of *Solomon*, if the ſtory of it be true. Such outward ſplendour dazles the eyes of the minde, and by the cunning of Satan withdraws men by ſuch carnal and groſſe imaginations, from the due regard and eſteem of thoſe heavenly ſpiritual ornaments of the Temple,which God here aims at. The Diſciples and Apoſtles themſelves were too much led aſide that way, Mark 13. 1. Acts 1.6.and reſted too much in an earthly Temple, and Kingdome.

I will give peace] Peace and proſperity, but chiefly the preaching and enjoying of ſpiritual peace, Phil.4 7. founded upon the reconciliation of men with God through Chriſt, who is our peace,and did ſhew himſelf in this houſe. All ſhall be after a-while, when Chriſt ſhall bring with him the fulneſſe of glory, when God the Father in the perſon of his Son ſhall appear therein.

V.10. *In the twenty fourth day of the ninth moneth*] Sixty three dayes ſince the laſt meſſage, in the 1 verſe of this chapter. And all that follows relates to this, verſe 18. and 20. ſo the beginning and ending of *Haggai's* Prophecie, or of Gods Word, and ſpeaking to him, is contained within the compaſſe of little more then one quarter of an year,*viz*. of three moneths, and three weeks, and three dayes, or one hundred fourteen dayes. See the end of the argument of the Book.

V.11. *Ask now the Prieſts*] Whoſe office was to teach the Law, Levit.10.10,11. Deut.33. 10. Mal. 2.7. Matth. 8. 4. And to whom it belonged to anſwer in doubtful caſes, and concerning queſtions of the Law. Ask them this queſtion, concerning this ceremony.

Concerning the Law] It was not in their power and pleaſure to anſwer what and how they liſt; They were tyed to the Law, Iſaiah 8.20. Deut.17.11. and 21.5. and 24.8. Ezek.44.24. All authority in the Church muſt be ſubjected to, and regulated by this rule.

V.12. *If one bear, &c.*] The firſt queſtion: whether ſhall it be holy that is ſo touched? or the perſon that bears that holy fleſh, or piece of a ſacrifice, be holy thereby?

ſhall] Not thus; ſhall the holy fleſh ſo touching become profaned thereby?

No] A right anſwer. For that holy fleſh or ſacrifice was not ordained by God to that end, by the touch of it to hallow that which before was common and prophane. Sacrifices and their fleſh were ordained to another end and uſe.

V.13. *If one that is unclean, &c.*]If a perſon legally unclean ſhall touch any thing that is not unclean, ſhall it by that his touching of it become unclean legally?

it ſhall be unclean] A knowing and true anſwer, according to the ceremonial Law. See Levit. 15.and chap. 22. 5, 6. Numb. 19. 22. Hence is that ſaying of thoſe proud hypocrites, Eſay 65. 5.

V.14. *So is this people*] The Prophet applies the former doctrine, to his preſent purpoſe, even in the ſame manner,becauſe this people is of an unclean conſcience, all that they do in my outward worſhip is alſo unclean, Titus 1.15. Or thus; As by carrying or touching an hallowed thing according to the Levitical ceremonies, a man or the thing touched is not made holy thereby: but if a man that is Levitically unclean do touch them, they are made unholy thereby. So this people were not made holy by uſe of theſe holy ceremonies; but rather the holy ceremonies polluted by them, by reaſon of their perſonal uncleanneſſe. The iſſue and end of all is this; That they might ſee and be convinced hereby that all their ceremonious ſervices of God, and all their actions are unholy, and defiled, unleſſe they proceed from a pure and ſincere affection of the heart, from perſons purified by faith, and ſanctification. From an impure fountain nothing can flow but what is impure; James 3. 11,12. 1 Tim.1.5. The fountain whence, and the end wherefore, determine the nature of our actions, and ſervices. The very Heathen, both Poets, and Philoſophers, ſaw and acknowldged, That the wickedneſſe of the worſhippers defiled the ſacrifices, and ſervices of their idols; and made them unacceptable.

Non bene cæleſtes impia dextra colit.

offer there] Even upon that altar which they have built, Ezra 3. 2, 3. And ſo when they have built the Temple; they muſt chiefly look to this neceſſary admonition and doctrine; That they ſtick not in outward ceremonies, and Levitical ſervices, and reſt onely in them; themſelves mean-while being unholy: but that by them they riſe up higher, principally to have a care of Gods ſpiritual ſervice, and that he being a Spirit be ſerved by them in ſpirit and truth.

V. 15. *and now I pray you*] Verſe 18. and Chap. 1. 5. He inſiſts ſo much upon this point, becauſe they were ſo much addicted to theſe earthly commodities; and therefore this argument likely would beſt work with them: and yet they were for all that ſo dull of apprehenſion, and ſo blinde, that they could or would not ſee theſe manifeſt things; Gods plain judgements upon them, upon the fruits of the earth, and the labours of their hands, for their neglect of *building Gods houſe*. He calls therefore upon them for conſideration. And to conſider, not any deep myſteries of religion; He ſpeaks wiſdome among them that are perfect, 1 Cor. 2.6: but here he deals with carnal worldly men in a way ſutable to their ſtate and capacity, 1 Cor.3.1.

from before a ſtone] Namely, before there was any hand ſet to the work of re-building the Temple, interrupted for many years after their return from Babylon. See Ezra 3.8. and 5. 2. the foundations laid,but then the building left off.

V. 16. *ſince thoſe dayes*] Or that ſince, ſince you have diſcontinued building, and taken no care of my Temple; and have profaned my ſervice, all your hopes of abundance and proſperity have failed you; and ye received a curſe in ſtead of a bleſſing.

when one came] Uſually they could gueſs neer upon the point. But now they were ſo far deceived, that they might eaſily diſcern thereby that Gods extraordinary hand was in it, and his malediction and curſe lay upon their basket and ſtore. Chap. 1. 9. Zech. 8. 10.

V. 17. *I ſmote you*] Or, that I ſmote you, that is, your fruits.

with blaſting] Deut.28.22. 1 King.8.37. Amos 4.6. Gen.41.6.

and with hail] God uſed divers judgements, that they might have leſſe cauſe to attribute them to fate, or fortune; to the ſtars, or any ſecondary cauſes.

yet ye turned not] God ſtill hath his finger upon this ſore. Complains of this; as here: ſo Eſay 9.13. Jer. 3. 10. and 5.3. and 8. 5. Hoſ.7.10. Amos 4. 6. And he often requires the amendment of this fault; makes many promiſes to them if they will, Jer.3.1.7.14.22. And threatens if they will not, Jer.15.7.

V. 18. *from the four and twentieth day*] He is at it again, becauſe of their dulneſs and blockiſhneſs. See on verſ. 10. and on verſ. 15. It ſeems then on this day they firſt began to build upon thoſe old foundations laid, Ezra 3. See on Chap.1.13.15. It is our bounden duty diligently to mark and obſerve Gods judgements in, and upon the world; ſpecially among his own people, the Church.

V. 19. *Is the ſeed yet in the barn?*] Either in the blade; or rather not yet ſown, being the ninth moneth, about our *November*, in winter time, which agrees well with all that follows in the verſe; when nothing yet appeared, and when between that and harveſt time there might come and intervene blaſtings, and droughts, and wett, and vermine; as verſ.17.

from this day will I bles you] Yet for all theſe caſualties he foretels, now five moneths afore harveſt; that from the time they began to build the Temple, God will bleſs them; albeit as yet the fruit was come forth, yet in the gathering they ſhould have plenty: thus ſuddenly, and beyond their hope and expectation, God would turn their dearth to plenty, and abundantly bleſſe them. This ſhould be a ſigne and aſſurance to them; as that Judg.6.21.37. 1 Sam. 10. 2.8. And thus God by his temporal bleſſings gives encouragements to us for well doing. We have need of all helps: And godlineſſe hath the promiſe both of this life, and that to come, 1 Tim.4.8.

V. 20. *And again*] The ſecond time, on the ſame day. See on verſ.10.

of the moneth] Namely, of the foreſaid ninth moneth.

V. 21. *I will ſhake the heavens*] God by his Prophet now proceeds further to a gracious and ſpiritual promiſe & prophecy, which properly belongs to the kingdom of Chriſt. The ſum is, That God will overcome all enemies, and remove all difficulties and obſtructions, which Satan and all the world can poſſibly lay in his way when he comes to reſtore his Church, & conſtitute Chriſt the Head of it. Under the term of *ſhaking* here, God ſpeaks not of his ordinary power and might; nor ſimply challengeth to himſelf the rule and command of heaven and earth: but he ſignifieth that he is in hand with ſome memorable work which ſhall aſtoniſh with wonder the minds of men, and be enough to ſhake heaven and earth. The beginning and preambles of it did but then appear when he brought his people back from Babylon: They were then in effect but in a weak, poor, and almoſt miſerable eſtate: but the full end and perfection of this here ſpoken of, could not then be ſeen; It was afterwards to be effected. The Jews then at this time were to conceive more in their minds, then what they ſaw with their eyes; the time of their compleat Redemption was not yet come.

V. 22. *And I will overthrow*] Nothing ſhall ſtand in his way.

the throne of kingdoms] All power and height, contrary to Chriſts kingdome, which I have eſtabliſhed for ever, over all the world. Others thus, there ſhall be no let or hinderance when God wil make this wonderful reſtitution of his Church, but he will rather overthrow, deſtroy, and bring down all crowns, kingdoms, nations, ſtrengths, then that his Church ſhall remain in that low and baſe eſtate.

by the ſword of his brother] Hereby is ſignified the conflicts of the kingdoms of the world, ſtirred up one againſt another by Gods providence and judgement, Matth. 24.7.

V. 23. *In that day*] Of that glorious reſtauration of my Church Here is the reaſon of that former wondrous action of God.

will I take thee O Zerubbabel] Plain it is that this was not performed in the perſon of *Zerubbabel*; or but very poorly, as in the type. In his perſon is Chriſt deſigned, as under many like figures in the old Teſtament.

as a ſignet] Account thee precious. The meaning is, I will appoint Chriſt, who ſhall come forth of thee according to the fleſh, Luke 3. 27. and whoſe figure thou art, Zech. 4. 12. to be my ſacred King, whom I will inviolably keep by me, and love, which is the ſignification of this proverbial terme, of making and keeping as a ſignet, Cant.8.6. Jer.22.24. See Iſai.42.1. And by and under him I will make up this glorious reſtauration of my Church. By the power of the Goſpel, and the breath of Chriſts mouth; 2 Cor.10.5. 2 Theſ.2.8. I will make a change, and renew all things in Chriſt, of whom *Zerubbabel* here is a figure: for in the Meſſias his times, not onely the earth and earthly Emperours were ſhaken, but alſo the Heavens, or the old Ceremonies, that figured and typified out the doctrine of the Kingdom; that ſuch as ſhould not be ſhaken might be ſetled, Heb.12.26. I will ſhake other Kingdoms, to eſtabliſh this eternal Kingdom: Heaven and earth ſhall yeeld reverence to this Kingdom of Chriſt. And ſurely his coming brought, and wrought a wonderful change; made, as it were a new creation: He reconciles all things in heaven and earth, Col.1.20. He overcame the devil, brought life and immortality to light, and gave out ſuch documents and demonſtrations of the grace and power of God, as might fill heaven and earth with wonder and aſtoniſhment; who could have imagined ſuch a change?

for I have choſen thee] The free election, and ſole goodneſſe of God, in his free Covenant with mankind, and *Abraham*, and *David*, eſtabliſhing in him as the type, this eternal and ſpiritual kingdom; and as the ground and means of all, the chooſing of Chriſt, is the reaſon of all this. Of this chooſing of Chriſt, ſee 1 Chr.23.6. Iſai.43.10. Mat.12.18. Luk. 23. 35. 1 Pet.24.6.

ANNOTATIONS on the Book of the Prophet *ZECHARIAH.*

THE ARGUMENT.

ZEchariah *was ſent of the Lord to be Co-partner with* Haggai, *to confirm the ſame doctrine, and to help on the worke of building the Temple, and ſetling Gods ſervice. The Holy Ghoſt ſpake by* Haggai *in a plain way of preaching; but altereth his ſtyle in* Zechariah, *who hath many viſions of high and myſterious meaning, whereby to ſet out the doctrines and prophecies he was to declare: How marvellouſly the Son of God, Head of the Church interceded with his Father; And had formerly ſaved his Church in all Tryals and Troubles, and puniſhed her enemies. And being conſulted about their preſent Faſting, He anſwers, that God requires good works and holineſſe. And he ſhewes that their faſting ſhould be turned to feaſting and joy in the Lord, upon the promiſes of ſuch mercies as they might hope for, being truly penitent, and conſtantly pious, as well in Temporals, until the* Meſſia; *as in Spiritual ones, after his coming. Whoſe coming is plainly and particularly ſpecified; as alſo his Death and Paſſion; his Kingdom and Prieſthood; the coming of the Spirit; the power & ſpreading of the Goſpel; the calling of the Gentiles, and eſtabliſhing of his univerſal Church. But the carnal and unbelieving Jews, unthankful to God, and enemies to his Chriſt, would cauſe the deſolation of their Citie and Nation by the Romans; and for killing the Lord of Life, they ſhould be caſt off from the Covenant of Grace, until the appointed time for their converſion.*

To open ſome difficulties of this Prophet, and to make him more eaſie, obſerve that Zechariah *telleth; Chriſt is an Angel and* Jehovah, *whom Angels attend, Chaldeans chiefly, had been horns to puſh and ſcatter* Judah, Iſrael, *and* Jeruſalem: *Perſians were Carpenters to fray them, and to beat down their ſtrength; that ſcattered* Judah *might come to* *their countrey again,* Chap.1. Jeruſalem *ſhall be builded; that Chriſt is a fiery wall to his Church; and that* Jeruſalem, *the Church under Chriſt, ſhall be inhabited as Towns without walls, & ſo in the number to come to it would be incompaſſable,* Chap. 2. Joſhua *the High Prieſt was a Type of Jeſus, the true High Prieſt of his Church,* Chap. 3. *The golden Candleſtick hath two Olives, which ſtand before the Lord of the whole Earth, ſignifying the Church ſupplied with ſufficient Graces: whence all which filled with Grace teſtifie and bear witneſſe to the Truth, are for number termed two, as* Apoc. 11. 3, 4. Chap. 4. *The Ephah, and woman, ſhew the ſinfulneſſe of Babel,* Chap. 5. *By four charets coming out of mountains of braſs, and horſes of divers colours, are meant Gods armies, and attendance of Angels, diligently running up and down the earth, and executing his commands. Mountains of Braſs are ſignes of the moſt powerful and unſearchable providence; from whoſe ſecret, moſt firme and inevitable counſels and decrees do proceed: Horſes repreſent ſwiftneſs and ſpeed: Divers colours, divers ſorts of adminiſtrations for* Judah *at home, and yet in* Babel *to comfort and keep them, leſt they ſhould ſeem caſt off. So that in God we ſee Fore-ſight, Power, and Readineſſe to help and keep them whereſoever they are, Angels being his Miniſtring Spirits, for their good, who are Heirs of ſalvation,* Heb. 1. 14. *and for to plague their enemies. And ſo* Perſians, *who had conquered the* Babylonians, (*as they of* Babel *had maſtered the* Aſſyrians, *who had formerly brought under them the* Syrians) *ſhould be plagued by* Javan, *that is Greeks: And then after* Javan, *that is,* Ezekiels Gog-magog, *in two Kingdoms,* Syria *and* Ægypt, *the* Seleucidæ *and* Lagidæ, *ſhould be plagued by the Romans for their wrong done to* Judah: *the pride of* Aſſyria *ſhould be brought down, and the ſcepter of* Ægypt *depart away,* Chap. 6. & 10. Babel *had been as a pit without water, whence God had brought up* Iſrael, *priſoners of hope, calling on the reſt to return,* Chap. 9. *Chriſt the King of his Church will come lowly, riding upon an Aſſe,* Chap. 9. *yet ſtrengthening his people to tread down their enemies,* Chap. 10. *ſhall be ſold for thirty pieces of ſilver: and breaks his Shepherds ſtaves of Beauty and Bands,* Chap. 11. *ſhall be pierced: and they that do it ſhall mourn when they conſider it. See* Acts 2. 37. Apoc. 1. 7. Chap. 12. *He the Shepherd ſhall be ſmitten: and the Apoſtles, the ſheep, ſhall be ſcattered,* Chap. 13. *And* Jeruſalem *ſhall be deſtroyed: the Lords feet ſtanding on Mount* Olivet *to ſee it done. On Mount* Olivet *Chriſt told the ſame thing to his Diſciples,* Matth. 24. 34. *There he was taken by the Jewes, who brought him to his death: and there about forty years after the death of Chriſt, will the Lord ſtand, not as an adverſary to, but as an helper of the* Romans, *to revenge his Sons blood, by deſtroying the Jewes Citie, Temple, and Nation. And laſtly, a new* Jeruſalem *ſhall be built, whither all Nations ſhall come from year to year, to worſhip the King, the Lord of hoſts, and to keep the feaſt of Tabernacles: and as* Iſaiah *alſo foretold,* Eſay 66. 23. *from one new Moon to another, and from one Sabbath to another ſhall all fleſh come to worſhip before me, ſaith the Lord. And this could not be properly at* Jeruſalem, *but in every place, where God was purely worſhipped under the* Meſſiah. *This is the ſum of* Zechariah, *He prophecied (as* Haggai *did) in the reigne of* Darius, (*in whoſe ſixth yeare the Temple was builded and finiſhed,* Ezra 6. 15.)

He prophecied in this Darius.

- *his*
  - *ſecond year*
    - *eighth moneth,* Chap. 1. 1.
    - *eleventh moneth, 24 day,* Chap. 1. 7.
  - *fourth year, 9th moneth, 4th day,* Chap. 7. &c.

- *He ſpeaks in*
  - *Types, partly*
    - Hortatorie
      - *Generally to all the people,* Chap. 1. & 2.
      - *Specially, to*
        - *Joſhua,* Chap. 3.
        - *Zerubbabel,* Chap. 4.
    - Monitorie, *Concerning falſe prophets,* Chap. 5.
    - Conſolatorie, *Concerning Chriſt,* Chap. 6.
  - *Plain ſpeech, Handling their State.*
    - *Preſent, in anſwering the Queſtion of their Faſtings;* Chap. 7, & 8.
    - *Future;*
      - *Under Chriſt*
        - *Incarnate,* Chap. 9. & 10
        - *Crucified,* Chap. 11, 12, 13.
      - *After Chriſt,* Chap. 14.

CHAP. I.

I*N the eighth moneth*] Haggai began in the ſixth moneth; Hag. 1. 1. See Ezra 5. 1. When as the Jews were in ill ſtate through famine, and the work of the Temple but newly taken in hand.

in the ſecond yeare of Darius] See in Hag. 1. 1. For the other dayes, and years of the Prophecie of Zechariah, when they fell out, ſee on verſ. 7. and Chap. 7. verſ. 1.

came the word] To him as a Prophet, to preach it to the people. And this phraſe and expreſſion is common among the Prophets.

unto Zechariah] This is moſt likely to be that Zecharias mentioned, Mat. 23. 35. Luk. 11. 51. Though his death, and the manner of it, be not recorded in the Old Teſtament; he being contemporary with the laſt Prophet, and his fathers name the ſame here and there; and the Temple built in his dayes, Ezra. 6. 14. Whereas that Zecharias, 2 Chron. 24. 20, 21. was the ſon of Jehoiada the Prieſt, and was ſlain by the command of Joaſh King of Judah, many ages before this Prophets time.

the ſon of Iddo] Ezra 5. 1. & 6. 14. Not that Iddo the Seer and Prophet, 2 Chr. 9. 29. and 12. 15. and 13. 22. For this lived many ages after that time.

the Prophet] This relates not to Iddo, but to Zechariah.

V. 2. *The Lord hath been ſore diſpleaſed*] Heb. *with diſpleaſure diſpleaſed.*

with your fathers] He ſpeaks not of forraign Nations, but calls them home to domeſtical examples; and ſeeks to affright them with Gods judgments, that they ſhould not provoke him as their Fathers had done, whom he ſo grievouſly puniſhed, Heb. 10. 30. Of this ſore diſpleaſure the Babyloniſh captivity was an hiſtory ſufficient. The intendment of this narrative follows in the next verſe.

V. 3. *Thus ſaith the Lord of hoſts*] This name is thrice taken up in this verſe, to add the more force to his doctrine and exhortation; to gain it the more entrance into their hearts: as giving them thereby well to know with whom they had to deal.

turn ye unto me] Turn from your ſins. They did not build the Temple; they had ſtrange wives; they were grown ſecure and careleſs; notwithſtanding all their plagues in the Babyloniſh captivity, they had little Religion or piety left among them. Now God exhorts them to repent, to turn from their ſins to him, as Mal. 3. 7. Thus God ſeeks and ſues firſt, and would prevent them by his grace; and he would have his former ſore diſpleaſure to ſchool them to it. They and their fathers had ſufficiently taſted thereof; Their ſenſe and experience ſhould learn them better obedience, and to make better uſe of Gods rods and puniſhments, Heb. 10. 30. And thus ſhould Gods judgments upon our fathers, or us, work with us, elſe God complains the more, as Amos 4. 6, &c. and we are left inexcuſable the more. But the queſtion is, can we our ſelves, of our ſelves, turn unto God? Anſwer, God requires nothing of us, but what natural reaſon it ſelf doth tell us that he juſtly demands, and we in duty ought to perform. But if all this were now in our own power, then the grace and aſſiſtance of the Holy Ghoſt were in vain and ſuperfluous. The uſe of the Law in ſuch like precepts, and exhortations, is not to ſhew us our own ſtrength, power, and ability, but our diſability; to ſhew us our duty; to reveal ſin, and increaſe it, to work wrath, to be our Schoolmaſter to whip us to Chriſt; to make us look out abroad for a Phyſician; to ſeek ſtrength and help elſe-where.

elſe-where. But then, ſaith the Papiſt, God in his Goſpel promiſeth help, if men by their natural endeavours prepare themſelves to it, and ſo in a kinde of congruity do merit it. *Anſ.* So the riſe and original ſhould be in mans free-will, not in Gods free grace; and the main work of converſion likewiſe ſhould be the act of man, not the work of God, or gift of his grace: God according to them never giving or working more by his grace in us, then the *ability onely*, and the *act it ſelf*, after that ever left to the power and pleaſure of man himſelf. A thing contrary to the doctrine of Gods free Election, Grace, and Glory; to the nature of him, and his decrees, and the whole current of the Scriptures: Rom.9.15,&c. Phil.2.13. Joh.6.44. 65. Act 13.48. Eph.2.8,9. 2 Tim.2.25. Briefly the meaning of theſe words is this, let your fruits declare that you are Gods people; and that he hath wrought in you by his Spirit, and mortified you, for elſe man hath no power to return to God, but God muſt convert him: as Jer.31.18. Lam.5.21.

and I will turn unto you] I will again make you feel the effects of my grace and favour, Mic.7.19. I will be reconciled unto you, and bleſſe you. After their return from Babylon, for their renewed ſins, he renewed his wrath, and puniſhed them with famine and otherwiſe, Hag.1.6,9,10,11. and ch.16.17. Now upon their turning to God, he would turn away thoſe puniſhments, and turn unto them in much favour, and manifold bleſſings upon them.

V. 4. *Be ye not as your fathers*] They boaſted much of their fathers: And they would do as their fore-fathers had done, Jer. 44. 17. Indeed cuſtom of ſin by continuance derived from our fore-fathers and their example, makes it become almoſt a law unto us. But this is no good ſhield or ſhelter for us, Pſal.95.8,9. 2 Chron.30.7,8. Nay, rather it kindles Gods anger the more. They are much reproved for it here.

unto whom the former Prophets have cried] Here was Gods love and care in ſending them; and the Prophets faithfulneſs in diſcharging their duties. 2 Chron.36.15. Jer.7.25. & 25.3. and ch.32.v.33. and 35.15.

turn ye now from your evill ways] Iſai.31.6. Jer.3.12. and 18.11. Ezek.18.30. Hoſ.14.1.

but they did not hear] So greatly were the Prophets, and Gods word in their mouth, contemned. Such was their ingratitude in not anſwering Gods love, and care of them. Though they could not deny, but were convinced of the evilneſſe of their wayes, yet they ſhut the gate of Gods grace, and turned their back from him, Jer.2.27. and 32. verſ.33.

V. 5. *Your fathers where are they?*] Some underſtand theſe words as a reproach againſt their fathers, and againſt the falſe prophets, in the next words. Others, as Gods inſultation over the Jewes, in theſe words; and their anſwer in the next words, that the true Prophets were dead, as well as their fathers; and Gods reply in the 6 verſe. But the plaineſt meaning, is to take all in this verſe by way of conceſſion, both your fathers, and alſo the true Prophets, are dead and gone; but mark what follows.

V. 6. *But my words*] Though they are dead, yet they took not away with them the memory of my words and doings. The remembrance of them ſhould not fall out of your minds.

did they not take hold of your fathers?] Were my words dead? was I vain in my threatnings? did I not put in execution what I ſpake by my Prophets? felt not your fathers the effect of my words? why then do not ye take warning by them? we muſt not obliterate the memory of Gods judgements, but make our uſe of them, as 2 Pet.1. 15. and 2.6. as Heb. 11. 4. Such monuments of Gods exemplary judgements ſpeak out for our amendment.

take hold] Or overtake. That is, overtake and catch them: as hunts-men the prey; or one enemy another in flight, though they ſought means to make their eſcape. The accompliſhment then of their prophecies after their death hath ſhewn ſufficiently that their words dyed not with them: and your fathers in their calamities acknowledged as much, and began to turn to God: and it is fitting for you to follow them therein, and to accompliſh it.

They returned] It may be, repented, or were better adviſed, and came to the right knowledg of their eſtate, as Mal.3.18. at leaſtwiſe were brought to that confeſſion following.

like as, &c.] Lam.1.18. and 2.17. Or, at the worſt, this confeſſion God extorted and wreſted from them, forced them to acknowledge thus much; God, not fate or fortune to be the Author of their puniſhments; and ſecondary means to be but his inſtruments, God by them doing the thoughts of his own counſel and will; and that they did deſervedly endure them, and were broken by them. And might not all this be ſufficient inſtruction to their poſterity, good leſſons for their children?

V. 7. *The twenty fourth day of the eleventh moneth*] In the third moneth after the former date, verſ. 1. And this moneth containeth part of *January*, and part of *February*. And this date here continues and contains all that follows to the ſeventh Chapter; all being but ſeveral parts, one after another, of a various viſion continued. And was that day two moneths after *Haggai* ended, Hagg. 2.20.

in the ſecond year, &c.] See on verſ. 1.

V. 8. *I ſaw*] A viſion here goes with the prophecie, as an explication of it, and a ſeal of the certainty and truth of it. The particulars follow after.

by night] The uſual time for viſions. Yet ſome apply this to imply the obſcurity of the viſion: as alſo the myrtle-trees, a black or dark wood, and a ſhady tree; and likewiſe the bottom, or profound and deep place. But we muſt not too particularly allegorize or deſcant upon each ſyllable in this viſion; and then the general meaning wil be plain enough. The place of this viſion where it was, is not ſet down: yet it appears that *Zechariah* was now in Jeruſalem, Chap.6.10,11. Ezra 5.1. and 6.14. though likely this viſion might ſeem to him to be in Babylon.

a man riding] The Son of God appearing in humane ſhape; as Chap.3.2. Captain of the Lords hoſt, Joſh. 5. 14. in likeneſſe of an horſeman, ready appointed to make out for his; who as Archangel, Jude 9. and captain of their hoſt or chief, ſendeth his Angels, and they give him an account, verſ 11. He is called an Angel, verſ. 9. 11,13,14.19. and the Lord, verſ. 20. and he ſtands hard by the Prophet, verſ.10.

upon a red horſe] Why red? in the ſame ſenſe that this colour is given to his garments, Iſa.63.1,2,3, &c. and to the Angels horſe, Rev.6.4. Some interpret it to be of a fiery colour, to ſignifie Gods fiery anger againſt the enemies of his people, the execution of which he came to tell the Prophet of.

Among the Myrtle-trees] Which repreſents the Church, compoſed of low and weak plants, but holy and precious ones, as the Myrtle-tree is, Rev.1.13. See Neh 8.15. Iſai 41.19. and 55.13.

in the bottom] By this property of the Myrtle-tree that delighteth in valleys, and ſea-ſhores, and rivers ſides, is ſignified the lowly and abject condition of the Church in this world; and particularly the ſubjection it was then in under the Perſian Empire.

behinde him] That is, behind the man riding on the red horſe, as attendants, captains, and ſcouts.

red horſes] With horſemen upon them which were created Angels, Miniſters, and Warriors under their head. See Pſal.68.17. and 34.7. Job 1.6. and 2.1. Now by theſe colours, it ſeems, may be underſtood the Angels ſeveral ſervices; the red ones for puniſhment, the white ones for grace, and the ſpeckled ones for chaſtiſement in viſitation.

ſpeckled] *Or bay.* Some by theſe underſtand the various eſtate of the people of the Jews, mixed of gladneſſe and ſadneſſe, as it then ſtood.

V. 9. *The Angel*] The ſame as was among the Myrtle-trees, namely, the Son of God, who appeared in this viſion in both theſe qualities, of Head of the Church on horſe-back, and of her Prophet in ſhape of an Angel, verſ.13,14.19.

V. 10. *Theſe are they*] Angels whom God pleaſeth to uſe as his Miniſters.

whom the Lord hath ſent] God the Father hath ſent them by me, the Word of God, and revealer of his will to all his creatures, and the mediator of his Church. The Lord ſits not idle in the heavens, but ſends, and ſees, and orders the affairs of man-kind; uſeth theſe as his Meſſengers, Poſts, Curſitors, Scouts.

to walk too and fro] Diligent in their employment, Heb. 1.14. and ſo is Satan in his ſinful way: Job 1.7. and 2.2. 1 Pet. 5.8.

through the earth] The whole earth, to ſearch and ſee the ſtate of all heathen nations, as well as of the Church, and to make relation to God of it. Not yet that God omni-ſcient is ignorant of any thing, Heb. 4.13. or needeth the miniſtry of Angels, as Kings on earth do need the ſervice of their officers and attendants; But that he pleaſeth to uſe them as witneſſes and Miniſters of his will; And here taking upon him the perſon of man, the more familiarly thereby to impart his minde unto us; and to aſſure us of his care of humane affairs; and to ſhadow out thereby in ſome ſort the greatneſſe of his Majeſtie, by the example of earthly Kings, whoſe glory is in the multitude and magnificence of their attendants.

V. 11. *And they anſwered*] So ready are the Angels un-askt to anſwer the minde of Chriſt, and to give account of their ſervice and employment.

we have walked] An example of obedience, Matt.6.10.

all the earth ſitteth ſtill] All other nations, the Eaſtern people, and all other countreys about Judea, are in peace and proſperity: onely thy people cannot recover themſelves of their late calamitie.

is at reſt] Or is inhabited.

V. 12. *The Angel of the Lord*] Namely, the Son of God, who is Interceſſor to the Father for the ſafety of the Church. This ſhews the tendency of the viſion, whence is eaſie to gather the whole ſum of it.

How long?] A complaint in prayer. As is uſual in prayers. So Pſalm 6.3. and 13.1,2. and 74.10. and 79.5. and 90.13. The Saints on earth out of the infirmity of the fleſh, oft complain of Gods cunctation and delay in ſending ſuccour; their pre-properous zeal ſometimes pours out their cares, and exonerates their griefs and ſorrows into the boſom of God; yet with ſubmiſſion to the will of God. The wicked do it with murmuring and repining. The Angel of the Covenant here doth it in moſt holy manner. As likewiſe Matth.26.39.42.44. Heb. 5.7. He doubts not here, but urgeth the accompliſhment of the promiſe.

Mercy] This is the true plea of prayer: And the thing that muſt over-ſway the Churches ſins.

theſe ſeventy years] Jer. 25. 12. and 29.10. Dan.9.2. of the captivity, as Zach 7.5. according to the foreſaid Propheſie of *Jeremy*: the ruines of which laſted yet, though the people were ſet at liberty long before. They which make the ſeventy years to be but now ended, at this very time, do thereby make the complaint and grievance to be unjuſt. Some indeed obſerve two ſeventies, reckoning one from the firſt of *Nebuchadnezzar*, or fourth of *Jehoiakim*, to the firſt of *Cyrus*, or *Darius* the Mede, upon the taking of Babylon. The other from the deſtruction of the City and Temple of Jeruſalem in the eleventh of *Zedekiah*, to this ſecond year of *Darius Hyſtaſpis*. But the former in all probability and reaſon is here related unto, as being the principal. Here we ſee the Angel alledgeth Gods promiſe, as the ground of his prayer. And ſo the godly uſe in prayer to alledge unto God the Promiſes he hath made them. They preſcribe not any thing to God, or limit the Holy One of Iſrael; but produce his Word as their warrant, and truſt to his truth in his promiſes. And indeed this is the baſis of our faith and hope in prayer. But childiſhly hence do the Papiſts gather, that we may, and muſt pray to Angels. There is indeed a holy kind of Aſſociation between Angels and us, in our Head Chriſt, John 1.51. They are miniſtring ſpirits for us, and our Patrons in a kinde, if we will ſo call them; and by their miniſtery to God, ſeek to comfort us the more, in aſſurance of his care over us. The ſervant of *Elizæus* was much animated when he ſaw the mountain full of horſes and Charets of fire round about his Maſter, 2 King.6.17. But this is no warrant for us to pray to them. And yet more childiſhly do they make a leap from Angels, to Saints departed, for our praying to them. God alone muſt be prayed unto, it is his proper ſervice. And ſo here the Angel of the Covenant, our Mediator prayes to him.

V.13. *The Angel that talked with me*] This is the man that riding upon the red horſe ſtood among the Myrtle trees, ver.8,9. The Angels, Curſitors, or Scouts, make their report to him, ver. 11. He prays and complains to the Lord, ver. 12. And the Lord here verſe 13. anſwers him: whereupon he gives a charge and command to the Prophet to proclaim Gods merciful promiſes to Jeruſalem, and Zion, and the Cities of Judah, ver.14,15,16, 17. including his ſore diſpleaſure againſt their enemies.

with good words] With ſuch promiſes as tended to the relief of the preſent miſeries they were in. This ſeems to allude to that, Eſay 40.1,2. Theſe words of comfortable promiſes, of his propenſity and kindneſſe towards them, muſt ſuffice to ſupport their patience and hope, and animate them to go on in the building. It ſeems the Prophets former objurgation, ver.2.7. took ſome good effect; and thereupon this conſolation follows. After their long time of ſadneſſe for their deſperate evils, now the fit time of gladneſſe and comfort was come, Pſalm 102.13.

V.14. *Cry thou*] With courage, alacrity, and boldneſſe; with a loud voice. See Eſay 30.7. and 58.1. Matth.3.3. Luke 8.8.

I am jealous] The ſum of thoſe good and comfortable words, ver. 13. which were given to the Angel for the uſe and behalf of the people. God ſpeaks of himſelf, as uſually in Scripture, in the perſon of a man, of a dear loving husband, Chap.8.2. Joel 2. 18. See Exod. 34. 14. Eſay 9. 7. Though for a time God defer his help and comfort from his Church, yet this declareth that he loveth them ſtill moſt dearly, as a moſt merciful father his children, or an husband his wife; and when it is expedient for them, his help is ever ready. And this ſhould ſtop our over-haſty wiſhes, and be our ſtay and ſupport in the mean-time.

V.15. *Very ſore diſpleaſed*] He meets with an objection, and anſwers that doubt and complaint, why the Nations of the earth were ſo quiet and at reſt, and Gods people only in affliction. He ſhews their reſt, and eaſe, and proſperity, was but a curſed one, as all ſuch is which flows not from the love and favour of God; we muſt wait a while, and look to the end of it, Pſal.37.1. &c. And we ſhall ſee enough of Gods ſore diſpleaſure in it. See Mal. 1. 4. Nahum 1. verſe 2. They ſhall in the end pay dearly for their eaſe and jollity. Ezech. 25.

but a little diſpleaſed] I was willing to puniſh my people by their means, and abſolutely reſolved ſo to do, Jer. 14. 11. and 15. 1. Ezech 14.14. But yet with a moderation, a little time, befitting the end, which was to correct them; and according to my mercy toward them, remembring my Covenant toward the remnant, though the body of the for-lorn and deſperate ſinners were deſtroyed.

and they helped] The inſtruments which I have made uſe of therein, have added their rage, and the exceſſes of their cruelty thereunto, not containing themſelves within the limits of my revealed will, though they could not go beyond my ſecret permiſſion. See Iſa.47.6. Pſal.69.26. God had his bridle in their jaws. And he ſpeaks not ſo much of what they did, as with what cruel minde, and to what deſtructive end they did it.

V.16. *I am returned*] I went away and hid me from it, in my anger, Hoſ.5.15. But now I make an end of my chaſtiſements, and am come again with many comforts, and tender mercies to relieve it.

with mercies] Gods mercies are the fountain and foundation of all our hopes, the remedy of our miſeries, moſt neceſſary to be tendered to, and pondered by the faithful, to cheer up their ſouls, and ſupport them in the midſt of their infirmities and calamities.

My houſe ſhall be built in it] Now the acts of comfort do come in, and flow from his mercies. For indeed his mercies, and reconciliation are the only cauſe of building his houſe, and preſerving his Church in the world, for their ſins deſerve it ſhould be rooted out yet out of Gods mercies it ſhall be built, notwithſtanding all the oppoſition of all the enemies. See Ezra 4.5. and 6. Chapters.

a line ſhall be] That is, her buildings ſhall be re-edified, and made up again, Hag.1.13. Neh.3.4. and 6. Chapters.

V.17. *Cry yet ſaying,*] ver.14. now the ſecond time.

my Cities] He extends the promiſe to other Cities of Judea beſides Jeruſalem, not this only of Jeruſalem, but others alſo round about, of inferiour note, Neh. 3.

through proſperity] *Heb. good.* That is plentiful increaſe of men, cattel, and all manner of fruits of the earth, as Chapter 2.4.

ſhall yet be ſpread abroad] Enlarged, multiplied; yea, and laden, preſſed, burdened with plenty and proſperity. Notwithſtanding the mean and poor eſtate which the whole countrey is now in, it ſhall be repleniſhed with ſuch abundance, that your places and preſſes ſhall be full and run over, as veſſels and fountains that have more then they can hold, as Prov. 5. 16. See Eſay 49. 18. &c. and ch. 54.1,2,3.

Yet] This particle is uſed four times in this verſe. To note the ſtability of the promiſe, and aſſurance of performance. Notwithſtanding all, and all manner of lets and hinderances, interruptions, and diſcouragements, paſt and preſent, yet God will carry on, and now accompliſh his work.

comfort Zion] Shall confirm and renew the right and priviledge which he had granted her, of being the place of his reſidence. See Iſaiah 14.1. Zechariah 2.12. Eſay 49 13. and 40.1.

chooſe Jeruſalem] Speaks not here of eternal Election, Rom.11. 29. But of their temporal eſtate, and being in the world; chiefly of their condition in outward reſpects, differing ſo much from what formerly it was; not yet excluding his inward and ſpiritual bleſſings. Thus God rejects, and chooſeth again, Jer.3.8. and 3. 1, 37. Lam.3.31. When we turn our ſelves from God, and he turnes his face from us, we can think no other but that we are caſt off, Jer.33. 24. Hoſ 9.17. Upon their converſion, God is ſaid to chooſe them again, and return with his bleſſings to them.

V.18. *Then I lift mine eyes*] Another viſion, or part of the former, clear of it ſelf.

four horns] Signifying the Churches enemies, which ſhe hath, and ſhall ever have in the world. We muſt not think it a ſtrange thing to ſee it ſo now. They as horns ſhall puſh at her, and bruiſe her. See Pſal.22.21. Jer.48.25. 1 King.22.11. Theſe four reſpect not the four Monarchies, but their preſent enemies, and neighbouring Nations compaſſing them about on the four corners of the world, *viz.* The Syrians, Aſſyrians, Babylonians and Perſians, from the North; the Ammonites and Moabites from the Eaſt, the Edomites, and Egyptians from the South, and the Philiſtines from the Weſt. All which appears in Jeremy and Ezechiel. Some conceive theſe horns to be iron horns, ſuch ſay they, as warriours did wear upon their helmets: See 2 Chro.18.10. However, fit workmen are brought in to break them.

V.19. *What be theſe?*] What do theſe ſignifie? what is meant by them? the Prophet is deſirous to learn, and reaps the fruit of his deſire, a ready information.

V.20. *And the Lord ſhewed me*] The Angel that talked ſtill with the Prophet is here called the Lord Jehovah. Chriſt our Mediator is God, the Son of God. He here executes his office of Mediation, neither ever was, nor can be the Church without him. Through him the Head, are the godly all joyned to God, and reconciled to him; neither can they be any other wayes.

four Carpenters] Theſe Carpenters or Smiths, as 1 Sam.13.19. Are a figure of the inſtruments, which ruined thoſe enemies that perſecuted the Church, and declare that no enemies horn is ſo ſtrong, but God hath an hammer to break it in pieces. Gods remedy is ready at hand, and as many remedies as there are maladies. He can make her enemies ruine one another, to work her deliverance. Let this conſolation adde patience to the Church, as knowing that the gates of hell ſhall never prevail againſt her. But though ſhe be a little flock, yet ſhe ſhall be preſerved amidſt many heards of roaring Lions, and ravening Wolves.

V.21. *So that no man*] So that they have eaſily brought it to paſſe to ſcatter Judah, ſeeing none had power to reſiſt them.

to fray them] See that in Judg.7.19 --22. And that 2 King 7.6, 7. A Panick fear. See likewiſe that, 2 Sam.5.24. And that 2 King. 19. 7, 9.

to caſt out] So to fray them, as to caſt them out, and eject them, not only out of the land of Judah, and their tyrannical poſſeſſion, and oppreſſion of it, but alſo out of their own lands and dominions.

CHAP. II.

Verſe 1. I *Lift up mine eyes again*] In a viſion. And this much makes to the ſame purpoſe as the former did, and ſerves to con-

firm

rm it. Looking upon the preſent ſtate and face of things, as they now ſtood, the reſtauration of Jeruſalem, according to the many glorious promiſes made thereof, was a thing very hard to be believed. This other viſion is therefore afforded, to ſtrengthen it. And we are admoniſhed to lift up our eyes in viſion ſpiritually to view, and conſider of it.

a man] A created Angel, in the ſhape, not ſubſtance of a man. Thus God deals the more familiarly to converſe and communicate his minde to man. Some underſtand this of the Son of God in humane ſhape.

with a meaſuring line] See Ezech.40.3. and 47.3.

V.2. *whither goeſt thou?*] Attention, and diligent inquiſition is to be learned by the example of the Prophet. So Act.8.34.& 16.30.

to meaſure Jeruſalem] Whoſe building was promiſed, Chap.1.16. And this is the main end of this viſion, now that the foure horns by the four carpenters were ſcattered, and the hinderances of building it, removed.

to ſee] That the builders, whom God the Maſter-builder will uſe in it, may ſee the due meaſures of it.

V.3. *The Angel that talked with me went forth*] Chap.1 9, 14, 19. It ſeems towards Zechariah who ſtood ſomewhat afar off, verſe 4. Chriſt drew neerer, the better to ſpeak unto me, happily if the other Angel had not profered his ſervice to Chriſt.

and another Angel] A created Angel. Their prompt and profered obedience. See on Chap.1.11.

V.4. *Run*,] So Chriſt ſaith to the created Angel: He that was the Son of God, commanded the other, who was but a creature, to expound the viſion of the line to the Prophet.

young man] Zechariah. He ſeems then to be born in Babylon; and not to live there till his old age, as ſome have imagined: but that he came thence a young man, being ſuch now in Jeruſalem or Judah, in the ſecond year of Darius, Chap 1.7. Or, this may happily relate to his mean condition, in compariſon of the Angels among whom now he did converſe.

ſaying] Here is Gods care of his Church in uſing and imploying his Angels thus in the Miniſtery and ſervice of it. And Gods readineſſe to grant the requeſts of his people, and to inſtruct them when they deſire to learn.

Jeruſalem ſhall be inhabited as towns without walls] Jeruſalem had been a famous City, made up of three towns, famouſed by heathen Writers among the chiefeſt Cities of the Eaſt. See Lam.1.1.& 2. 15. & 4 12. Now it lay yet in ruines. And after this, upon the re-building of the walls by *Nehemiah*, much ado there was to get it inhabited, Neh.7.4.& 11.1,2. but a few returned from the Babyloniſh captivity, they ſaw themſelves far from what the glorious promiſes of the Prophets fore-told: Hereupon they might ſit down in ſadneſſe, if not ſink in deſpair. God here by his Angel and Prophet meets with this ſore tentation, renews the glorious promiſe fully, tells them no walls ſhall be able to contain ſo great multitudes; the Angel may leave off his meaſuring, and meaſuring-line, Iſa.49.19,20,21,22. And they ſhould not meaſure things by what they ſaw, but what they were yet to hope for, not tie up thoſe promiſes to ſo ſhort time, but yet wait a while: The number of thoſe that ſhall come thither ſhall be ſo great, that it will be impoſſible to compaſſe the City with walls large enough. Figurative terms, to ſignifie chiefly the infinite number of Believers which ſhall be called into the Church, by the preaching of the Goſpel, Ch.1.17. And thus this viſion ſetteth forth the great and marvellous enlargement of the Church under the Meſſias. See Iſa 54 2,3. & 60 4 11. & 49. 20, 21. There is then one meaſure of *Jeruſalem* before God, though another now in the eyes of men.

V.5. *A wall of fire*] She ſhall be ſafe and ſecure, though without ſtone-walls and bulwarks, towers and fortifications, ditches and trenches: God will be a wall of fire, that is, an impregnable wall and defence, which none can paſſe through, Iſa.26.1. & 60.18. to ſecure her, and confound her enemies.

The glory in the midſt of her] My preſence in Spirit, grace and power, ſhall make it glorious; as the reſidence of a King is glory to the Royal City, or as formerly in the deſert, the glory of God ſhewed it ſelf in the ſigns of the pillar, and of the cloud, Iſa.60.19. Though now never ſo few, never ſo poor and in-glorious, yet then in me alone ſhall her glory be.

ho, ho] Moſt of the Jewes returned not out of the Babyloniſh captivity, but ſtayed behind, preferring their eaſe, their planting and commodities there, before the returning into a vaſt deſolate country, attended with many troubles and dangers, forgetting thus the land of promiſe, and making themſelves little better then the Heathens, ſuch was their contempt of God and his worſhip, and their ingratitude for their freedom and deliverance. Here therefore they are reproached for ſo doing, and earneſtly called upon to return from thence; and by this figure all the Elect are exhorted to leave the world, and the corruptions thereof, to come into Chriſts Church.

and flee from the land] Iſa.48.20.& 52. 11. Jer. 50. 8. & 51.6, 45. Rev.18.4. and from the evils preſent and to come, that ſhall betide them that abide there.

for I have ſpread you] *Babylon* cannot be your country, nor a bleſſed and holy abode for you, ſeeing I ſent you thither to exile and puniſhment, where you were cooped up, as birds in a cage, or perſons in a priſon; wherefore when I ſet you at liberty, freely to fly away, as a bird in the open air, make uſe of my benefits; and doubt not, but as my juſtice puniſhed you, ſo my mercy can repair you; he that gave the wound can heal it, and can bring you again; you may truſt his power and goodneſs, if you let not ſlip this acceptable time, and ſhut the gate of Grace againſt you.

V.7. *Deliver thy ſelf, O Zion*] Come forth ſpeedily, ſee Jer.51.6, 45. Act.2. 40. elſe the fault ſhall be wholly in thee, having thoſe means afforded thee: Remember *Zion*, Pſal.137.1, 3, 4, 5, 6. It is Gods reſt and dwelling place, Pſal. 132. 14. 1 King. 6. 13. and why ſhould the living ſtones of Gods ſpiritual *Zion* remain ſtill in *Babylon*, as in another *Ægypt?* Gods grace when he reacheth out his hand to help us, is not to be rejected.

V.8. *For thus ſaith the Lord of Hoſts*] Theſe and the like words are very often repeated in this viſion, for the more aſſurance and confirmation of the ſeveral things contained in it.

after the glory] Conciſe words and general, wrapt up in ſome obſcurity. Some thus; After the Jewes glory, or glorying over the Gentiles ſhall ceaſe, then, &c. Some rather thus; After the glory of God now already begun to be ſhewed, in the bringing back the people from the captivity, God will not give over, nor make an end, till he perfect his work, build the Temple, and take ſuch order with the heathen Nations, their enemies, that they ſhall not only not hinder and obſtruct the building, but become a ſpoil and prey to their ſervants the Jewes: and thus he argues from the beginning, to the proceedings and perfection; as if he ſhould ſay, You ſee now the beginning of the glory of Gods gracious dealing with you, he will go on, Pſal. 138. 8. he will reſtrain the Nations from hindering of you, yea, they ſhall become a prey unto you; yet this glory which doth but glimmer now, ſhall not receive its full luſtre till the coming of Chriſt, then ſhall that mentioned in the fifth verſe, moſt glorioſly ſhine and appear.

hath he ſent me] Theſe are the words of Chriſt delivered to *Zechary*, by that created Angel that went out to meet Chriſt, the Angel of the Covenant, with this charge and meſſage from Chriſt, put in his mouth, v.3,4. They are the words of the Son of God ſpeaking of his Father, God the Father ſends his Son againſt theſe Nations.

Toucheth the apple of his eye] Of his own eye, hurts himſelf, puts out his own eyes, doth thruſt his own ſword through his own heart, or rather toucheth the apple of Gods eye, as the meaning is, Deut. 32.10. Pſal.17.8. The eye is the tendereſt part; we cannot endure to have it touched. So ye are ſo dear to God, that he can no more ſuffer your enemies to hurt you, then a man can abide to have his eyeball touched.

V.9. *I will ſhake mine hand*] Wherein there is a rod of iron to rule, and cruſh the heathen, your enemies, Pſal. 2. 9. And this notes the facility of the work in Gods hand, he hath long hands, as the phraſe is of Kings; and the ſhaking of his hand ſhall ſerve the turn. As Iſaiah 8.17. His hiſſe is ſufficient.

a ſpoil to their ſervants] They ſhall be your ſervants, as you have been theirs: a figure of the Churches victory over the world, which before had oppreſſed her, and kept her in bondage; for this cannot ſo well be applied to all that time between their return out of Babylon, and the coming of Chriſt, as to the time of the Goſpel and Chriſt, wherein the heathen Nations ſubmitted their necks to the yoak of Chriſt, and his ſpiritual Kingdome.

and ye ſhall know] Experimentally, and this experimental, practical knowledge is a thing diſtinguiſhed in Scripture from a bare, literal, noetical, ſpeculative knowledge, ſwimming in the brain only, and not ſinking in the heart; ſee Pſ.9.10. Heb.10.34. Joſh.23.14.

hath ſent me] To declare, and perform theſe promiſes, as Mediatour and Protectour of the Church. The Son of God is ſent by the Father to the good of the Church. See verſ.11.

V.10. *Sing*] He brings them here, as it were, into preſent poſſeſſion and fruition of the promiſe, ſets and placeth it before their eyes, ſo to faſten the truth of it in their hearts: And bids them therefore ſing and rejoyce, as if it were already done, for he will not begin that which he doth not reſolve to carry on to perfection. Let them then for the preſent return from Babylon, and go on with the building of the Temple, and ſing in the aſſurance of theſe promiſes. See Iſaiah 12 6. and 54.1. and 66 10.

I come] Here Chriſt ſpeaks, not God the Father, nor Angels, nor the Prophet. Here he is called Jehovah, the true and only God; yet is ſent by God as Mediatour, and ſo inferiour to God, in the Perſon of the Mediatour. He was now come already. But here is noted a progreſſe, and further procedure in his grace, far beyond the preſent.

And I will dwell] Typically in the Temple, and on the Mercy-Seat. But really and ſubſtantially when Chriſt came in the fleſh who is *Immanuel*, God with us; in whom, as in a Temple, the fulneſſe of the God-head did dwell bodily; Col. 2. 9. And he by his Spirit with his Church, to the end of the world, Matth.28.20. See Lev.26. 12. Ezek 37.27. 2 Cor.6.16,18.

V.11. *And many Nations*] The voluntary ſubmiſſion of the Gentiles, joyning themſelves to the Church of God. Thus ratifying what many other Prophets had formerly fore-told in their times.

In that day] Namely, in the Churches re-eſtabliſhment by the Meſſias, figured by the deliverance out of Babylon.

my people] As well as the natural Jew, according to the Law, Exod.12.49. ſhall make up one body of my Church and People.

dwell] See on verſe 10.

Know] See on verſe 9.

That the Lord of Hoſts] Whoſe power and work no creature can obſtruct or hinder.

unto thee] As formerly to the Nations, and againſt them, ver.8,9. ſo now to thee. His Embaſſie is directed to, and for his Church; to be Head, and Patron, of his own peculiar people.

V.12. *Inherit Judah his Portion*] Poſſeſſe and enjoy them: The Jews were his ancient inheritance, by his free and gracious Covenant with them, Deut.9.29. 1 King.8.51,53. Pſal.74.2. Jer. 10. 16. Herein bleſſed were they, Pſa.33.12. And God will not forget them, Pſal.74.2.& 94.14. They ſeemed now to be caſt off, lately expelled their inheritance, and land of promiſe, and yet now without Kingdom, Temple, and the worſhip of God, or ſcarce having a ſhadow of theſe. The Lord now takes off theſe diſcouragements, removes theſe obſtacles by his gracious promiſes here; He ſhall inherit Judah now, and which makes this promiſe full, he ſhall inherit all his Elect which are the true ſpiritual Judah, and hold them for his proper and peculiar people, and as ſuch which he ſhall love, govern, and preſerve. See Exod.34.9.

In the holy Land] In Canaan now again, though for a time they were exiled out of it. And compleatly, in the Church of Chriſt, under the Goſpel.

and ſhall chooſe Jeruſalem again] This choice made of old, 1 King. 8.44,48. and 11.13. 2 King.23.27. after their rejection for a while, ſhall now be in a ſort renewed before the eyes of the world. The current of his grace towards her, which was formerly ſtopt by her ſinful courſes, and interrupted, ſhall now flow freely again. See Chap.1.17. Iſa.14.1.

V.13. *Be ſilent*] Thus he ſeals up the promiſes of this viſion, ſtately extolling Gods Power, that his people ſhould not once doubt or fear their accompliſhments. As thus, brag not, threaten not, thou adverſary, diſpute not, doubt not, O weak men, who may not compare their wiſdom, or oppoſe their ſtrength to Gods, who is able, and wel skilled, to bring to paſſe all his promiſes, againſt all oppoſitions and obſtructions whatſoever. See Hab.2.20. Zeph.1.7. He inſults in ſome ſort over all the Churches enemies; Let them rage as they liſt, God will ſtop their mouths, and ſilence them.

For he is raiſed up] Awaked, as a man out of ſleep, Pſ.78.65. according to that exhortation, Iſai.51.9. Raiſed up, to ſuccour his Church, make good his promiſes, & over-power any oppoſition whatſoever.

Holy habitation] *Hebr. the habitation of his holineſſe*; that is Heaven, as it is interpreted, Deut. 26.15. from whence God would now ſend help for his people. Or rather, the Temple, which was likewiſe Gods habitation, 1 Sam.2.29. and though now it were contemptible, Pſal. 102.14. not half built, yet was it holy. And thence God would ariſe, as out of a dream, and ſhew himſelf for the defence of his Church: and more fully then, when he ſhall come, as it were, out of his cloſet, publikely to govern his Church by his Goſpel.

CHAP. III.

Verſe 1. S*Hewed me*] In a viſion. The end whereof is to ſhew, that in the reſtauration of the Temple, and of the ſervice of God, it was firſt of all neceſſary to have thoſe perſons which were to be imployed therein, reconciled to God, and cleanſed from the pollution which they had gotten in Babylon. And that likewiſe the Church repreſented here by *Joſhua* a chief Officer of it, ſhould be re-admitted into Gods favour, to the end that the ſervice which ſhe ſhould yeeld to him, might be accepted, which is figured by a form of *Joſhua*, his being by the Lord abſolved, and afterwards ſanctified.

Joſhua the High Prieſt] Or *Joſhuah*, or *Jeſhua*. See Hag.1.1,12, 14. & 2. 2. Ezra 2. 2.& 3.2, 8.& 5. 2. This chapter deals with the High Prieſt; the next, with *Zerubbabel*, the Prince.

ſtanding] Like unto a man accuſed before a Judge, or, as ſome, miniſtring in his office.

before the Angel of the Lord] Before Jeſus Chriſt, whoſe Type *Joſhua* was, who is both Judge and Advocate, and Defender of thoſe that believe in him, in this Judgement, 1 John 2.1.

and Satan ſtanding at his right hand] That is, an adverſary: the adverſary, the malicious accuſer of the faithful to God, againſt whom he complains, pretending to be zealous of having Juſtice done, though he be only moved through an envious and malignant rage, Rev 12.10. Pſal.109.6. Job 1.6. and 2. 1, 4. which act agreeeth with his name in Hebrew in this place.

to reſiſt him] Heb. *To be his adverſary*; to fruſtrate his prayers and interceſſion, by interpoſing his moſt bitter accuſation againſt him and the Jews: What this accuſation was, appears plainly by the third and fourth verſes; Satan ſtill is the chief adverſary of good & great men, of the Church, and all Gods people; ſo againſt *Job*, ch.1 9. and 2. ver.3,4. ſo againſt *David*, 1 Chr.21.1. he deals againſt chief men, as 1 King.22.31. Luke 22.31. ſee Epheſ.6.12. We muſt know Satan is the chief adverſary againſt whom Gods Church and children have to deal; it is he that uſeth the rage of the world, the madneſſe of the people to ruinate the Church; and this he doth in all ages.

V.2. *And the Lord ſaid unto Satan*] Namely, the Son of God, who was called before Angel, before whom *Joſhua* ſtood, he is ready at hand for the defence of his people.

the Lord rebuke thee] Not altogether unlike is that phraſe Gen. 19.24. the meaning is, My everlaſting Father rebuke and confound thee in this malicious oppoſition which thou makeſt againſt his ſervant, juſtifying and clearing him againſt thy accuſation; ſee Jude 9. the ſame words ſpoke upon another occaſion: This increpation is doubled, to ſhew the earneſtneſſe of affection to have it done, and to intimate the facility of the remedy which is in the Lord to do it; his increpation is ſufficient to curb Satan, he unlooſeth him, and bindes him at his pleaſure, Apoc.20.

that hath choſen Jeruſalem] Hereby is intimated and ſhewn the chief foundation and ground of the Churches abſolution, here repreſented in *Joſhuahs* perſon, which is, that God from all eternity hath out of his meer grace, without their merit, choſen his Elect to ſalvation, Rom.8.33. All affiance of ſalvation flowes from election. And the ſalvation of the Church was the thing intended by the former rebuke.

is not this a brand] A ſpecial and choice piece, purpoſely ſaved and reſerved by God for his ſpecial uſe and ſervice.

pluckt out of the fire] Out of *Ur* of the Chaldees, out of the Babylonian fiery furnace; now God will not forſake his own work, but make the end as good as the beginning, and preſerve the High Prieſt, and the High Prieſthood, againſt all thy machinations, malicious oppoſitions and accuſations. Or more largely thus; This man, and this ſmall company which *Joſhua* repreſents, is a reſervation of my grace, which I have reſerved out of my people, whom I have cauſed to paſſe through the fire of my judgments, Amos 4.11. ſee Rom. 11.5. and therefore towards him and them my decree of grace ſhall ſtand firm and invariable, why then goeſt thou about to reſiſt him, and Gods known will concerning him and them?

V.3. *with filthy garments*] Or, vile garments: an ordinary ſign of ſin, as a white and clear garment is a ſign of Chriſts righteouſneſſe put on by faith, and of the regeneration of the Spirit to newneſſe of life. See Ezek.16.8,10. Rev.3.4,18. and 7.14. yet this ſeems to have a further relation to the preſent ſtate and condition of the High Prieſt, his garments belonging to him as High Prieſt, and the High Prieſthood it ſelf, were but baſe and contemptible now, to what they were before the Babyloniſh captivity: And ſo all things elſe nothing anſwerable to their expectation raiſed up by the glorious promiſes of the Prophets formerly made. This Prophet is mainly ſent to lift up their dejected minds, and to draw their eyes from the preſent face of things to expectation of better, from the day of ſmall things, to the dayes of great and glorious things, which were not yet ſo ſoon, but to come hereafter.

and ſtood before the Angel] Chriſt did not abhor his preſence, nor reject his ſervice, ſo gracious is he to reſpect his Saints, notwithſtanding their many infirmities, and to accept their obedience, though mingled and ſtained with much corruption.

V.4. *unto thoſe that ſtood before him*] Namely, to the created Angels, his Miniſters, Heb. 1.14. To ſhew that Chriſt who only hath power to forgive ſins, and juſtifie the ungodly, he doth therein imploy the holy miniſtery for an inſtrument. See 2 Cor.5.18. Heb.1.14.

take away the filthy garments] In reſpect of the glorious garments and precious ſtones that the High Prieſt did wear before the captivity. And by this contemptible ſtate the Prophet ſignifieth, that theſe ſmall beginnings ſhould be made excellent, when Chriſt ſhall make the full reſtitution of his Church.

Behold] See by this ſign, as Jer.1.9.

I have cauſed thine iniquity] This hath relation to two ſpiritua effects: The one is, that by Chriſts ſatisfaction, ſin is taken away from before the eyes of God, that it is not imputed to condemnation, though the corruption be not altogether blotted out in man, during this life. See Pſal.32.1, 2. The other is, that Chriſt his merit and righteouſneſſe is applied to the believer to life, and that by his Spirit he putteth on the new man in righteouſneſſe and holineſſe, Gal.3.27. Col.3.10. In a larger ſenſe; This may have relation likewiſe to the iniquities of the Jews, the cauſe of their preſent low and dejected eſtate in ſhame and miſery; and yet that God in mercy will in his time relieve and redreſſe it.

V.5. *And I ſaid*] Some underſtand this to be the ſpeech of the Prophet *Zechary*: But it ſeems rather to continue the ſpeech of the Angel of the Lord, Jeſus Chriſt himſelf.

Let them ſet a fair Mytre] An ornament for the head of the High Prieſt, Exod.28.4. Levit.8.9. & 16. 4. To ſhew that God beſides his grace which was common to all the members of his Church, did alſo adorn him with the gifts of his Spirit, befitting his Prieſtly charge, that the dignity of the High Prieſthood might be perfect; This was fulfilled in Chriſt, who was both Prieſt and King. In the general; God will have nothing wanting to the furniſhing and adorning of his Prieſts with gifts, and graces fitting both their perſons as private men, and their functions as publike officers.

Stood by] As it were to have this his ſentence put in execution preſently. It was as ſoon done, as ſaid. And hereby is ſignified Chriſts aſſiſtance to the work of the Miniſtery: As to that alſo ſeemeth to be referred his ſpeaking *alone* in this place; to ſhew that he *alone* doth all the work, and doth all things in all men: and that he can alone pronounce the ſentence, and comfort the ſoul by his Spirit.

V. 6. *Proteſted*] A court-term as in a conteſtation and plea of Law. To ſhew the matter here to be of more then ordinary weight and concernment As Gen.43.3.

V. 7. *If thou wilt*] His duty hereupon required ; with a promiſe thereunto adjoyned. God tyes this duty to the Prieſts dignity. They are not advanced to live, and rule as they liſt : to aſſume to themſelves above what is right and Law : But they are tied in obedience to God, and to his Laws, to live and rule under him , and according to it. Deut.17.11. to walk in the wayes of his Commandements according to the Moral Law.

Keep my charge] Or, *Ordinance.* All things belonging to the charge of Gods Houſe, and office of the High Prieſt. In a word, the Prieſts dignity, and duty, is not to be ſeparated from Gods Word and Worſhip. God doth not reſigne his ſoveraignty to any mortal man: departs not with any thing of his right : but onely makes men his Miniſters, that he alone may rule and govern his Church , by their means and Miniſtry.

Then thou ſhalt alſo judge my houſe] And rule in my Temple, and regulate the inferiour prieſts in their ſeveral charges and functions, and over-ſee them that they do their duties: Then I will keep thee in thy Prieſtly degree, and honour, Heb. 5.4. Of which office the two chief parts were, the government in Eccleſiaſtical buſineſſes, concerning the worſhip of God , according as it is ſet down in the Law, Deut.17.12. 2 Chr.19.11. And the chief and continual miniſtry of holy things. Of his office in civil affairs. See Deut.17.

Keep my courts] The courts of the Prieſts and People, being accounted part of the Temple ; over all which the High Prieſt was the chief over-ſeer.

and I will give thee] Here is *Joſhuahs* gracious reward after his faithful ſervice, 1 Sam.2. 30.

places to walke] Heb. *walks :* Happily alluding to the walks and galleries about the Temple.

Among theſe] Not onely among the faithful ones in the holy aſſemblies on earth, where alſo the Angels are, 1 Cor.11.10. But alſo and chiefly among theſe, verſ. 4,5. as it were pointing to them; that is, after all this I will gather thee up into my heavenly glory with mine Angels, to be among the Seraphims, and glorious Angels; the likeneſſe of which thou beholdeſt here in this viſion, Mat. 22.30. Luk.20.36. Heb. 12.22. Implying, all things contrary to befal to the Prieſts that ſhould be falſe to their functions and offices.

V. 8. *Hear now*] Calls for attention, as to a thing very memorable. Now the Lord of hoſts comes to ſhew, that all this done hitherto to *Joſhua,* was but Typical, and a ſhadow of that main ſubſtantial thing, which ſhould hereafter follow. And therefore ſtill theſe poor beginnings, ſhould not make them deſpair in the expectation of thoſe many glorious *promiſes* made by the Prophets , of the ſtate of the Church after the return; for they ſhould in their due time obtain their full accompliſhment. And therefore here he comes now from the ſhadow, to the ſubſtance; from the Type to the Anti-type; even to him, for whoſe ſake, and by whoſe means, Prieſthood, Temple, People, and all ſhould be reſtored and preſerved. Entring here into a Prophetical enarration touching the Meſſias.

Thou and thy fellows] Thy friends, the reſt of the Prieſts , the whole College of them ; who though inferiour in office, and under his inſpection, yet were fellows in moſt ſervices, and in their degree Types of Chriſt too.

that ſit before thee] In aſſemblies and meetings , as Aſſeſſors before the Preſident. The High Prieſt, and the reſt of the Prieſts were ſpecially concerned in this enſuing prophecie. Others were not ſo capable to hear it, or make uſe of it; they were ſo drowned in a carnal apprehenſion of the Promiſes.

for they are men wondred at] And here is a reaſon why they alone are ſpoken to. They are men, not ſeeking ſignes and wonders , as Matth. 12.38. or fore-telling ſignes and wonders, as Deut.13.1. or as true Prophets did , indued with the gift ; nor themſelves appointed by God for ſignes and wonders, as *Eſay* and his two ſons, *Shear-jaſhub,* and *Maher-ſhalal-haſh-baz* were, Eſay 8.3. But they are men wondered at, not in an honourable way, but in an opprobrious way; as Pſalm 71. 7. as the Papiſts wonder at us ; and the wicked at the godly, 1 Pet.4.4. Iſa. 59.15.

Behold] Another note of attention, proceeding from the wondrous prophecie.

I] I, the Lord of Hoſts, God the Father.

will bring forth]. Now the Prieſt-hood is mean and deſpicable ; and will be worſe afterwards, as appears in the dayes of the *Maccabees,* of *Herod,* and in Chriſts time. But I will mend all , fulfill my promiſes, and bring forth, ſuddenly and unexpectedly, for the manner of it,

My ſervant] Though a Son by nature, yet a ſervant, by office of Mediation for our ſake. So Iſa.42.1. & 49.3. & 53.11. Matth.12.18. Phil 2.7. I will ſend my Son into the world , who ſhall take upon him the form of a ſervant, to accompliſh the work of Redemption.

The branch] So called likewiſe, Chap.6.12. Iſa. 4. 2. and 11. 1. Jer.23.5. All which places are underſtood of Chriſt. And ſo called ; Becauſe out of the dead and withered ſtock of *Davids* houſe, he ſprang forth on a ſudden, like a branch, or Cyens out of a dry tree; Though that family then was obſcure, and all the glorious branches cut off, even to the ſtumps, as Dan.4.15. yet a remainder there was, and ſap enough therein, which in due time ſhould ſprout forth into this glorious Branch, the laſt & greateſt ornament of that Princely family. God in moſt unlikely times, and by moſt unlikely means, can bring his purpoſes to paſſe.

V.9. *For behold*] Yet another note of attention in this ſo weighty a matter, for he inſiſts upon the ſame point, under another Metaphor.

the ſtone] The foundation and corner-ſtone of the Church, and its building : that precious ſtone. See Iſa.28.16. Pſal.118.22. Dan. 2.34,35. Mat.21.42. Acts 4.11. Rom.9.33. 1 Pet. 2. 4,8. This may note the firmnes of Chriſt, & of the Church built on him, Mat.16. 8.

that I have laid] Not to be laid by the induſtry of Artificers, but by Gods handy-work. So Iſa.28.16. Pſal. 118. 23. Dan.2 34. men at moſt are but his inſtruments.

before Joſhua] In the Church: whereof he now hath the charge. And this alludes to the Temple now in building, whoſe foundation was now laid before *Joſhua* and *Zerubbabel.*

upon one ſtone ſhall be ſeven eyes] Some take it paſſively : that all mens eyes ſhall look towards Chriſt. Others rather , that God ſhall caſt his moſt perfect care, and uſe his moſt abſolute providence on him , and over him, as chap.4.10. and put upon him the fulneſſe of all grace, the Spirit without meaſure, Iſa. 11. 2. and furniſh him with all abſolute ſufficiency of wiſdome and counſel , not onely to lay a foundation, but alſo to build up his Church, and to rule it in the beſt order. He ſhall be all eye himſelfe ; and an eye *to* enlighten and illuminate his Church, and people. The eyes of my Providence, 2 Chr.16.9. which is infinite and univerſal, here ſignified by the number of ſeven, chap.4.10. ſhall be always fixed upon Chriſt, to maintain, favour, and cauſe him to proſper in his kingdom, that by his moſt perfect knowledg and providence he may tranſlate and accompliſh his office and adminiſtration according to my will. See Iſa.42.6. and 49.8. and 51.16.

Behold] Yet for more attention to this myſtery.

I will engrave] Words of God the Father, who hath appointed his Son to be Mediator, & hath conferred upon his humane nature, all the gifts of his Spirit, for to perform it. See Dan.2.34,44. Heb. 9.11. Joh.1.16.& 3.34. Col.1.19. & 2.9. Though it ſhall be a ſtone rejected by the builders, Act. 4. 11. yet God will work upon it all perfection of excellencies; as Pſ.45.7. An alluſion this is to the graved carved ſtones of the Temple; whoſe coſtly workmanſhip did in ſome ſort ſhadow out the excellencies of Chriſts endowments But yet theſe do ſo far exceed the other, as God is a more cunning worker, then man. The very engraving of Chriſts wounds upon his body was an excellent workmāſhip of God. And all this, that he might communicate and impart all to the uſe and benefit of his Church.

remove the iniquity] Guilt, ſtain, & puniſhment. This is the fountain and foundation of all enſuing bleſſings. Till then no true bleſſing can come. And the removing of this, is the removing of all lets and obſtacles out of the way. Some thus; as in *Joſhua,* newly made fit to undertake the Prieſthood again , I have ſanctified all my Church: So by one only oblation of my Son, who was eternally conſecrated High Prieſt, I will purge all the ſins of my Church. See Heb.9.12. and 10.12,14.

of that land] Of the Church typified by the Land of Canaan. To the inhabitants whereof pardon is now promiſed.

in one day] Suddenly; and by one all-ſufficient ſacrifice once offered, in oppoſition to the legal ſacrifices every day repeated. See Heb.7.27. and 9.26,28. and 10.10.

V. 10. *In that day*] In that ſeaſon of time , when that day ſhall come, and from that day.

ſhall ye call] This may intimate love and charity, in calling and converting others.

under the vine] Theſe trees have broad leaves, and yeeld a cool ſhade, pleaſant in thoſe hot countreys , and therefore under them they had their arbours, wherein they made their banquetings, & invitations of their neighbours, in the times of publike peace, and ſecurity of the ſtate, 1 King.4.24,25. The meaning here is; They ſhall be ſecure ; there ſhall be no need of fenced places for refuge in danger; There ſhall be no enemy ; none ſhall make them afraid. And this promiſe belonging to the whole kingdome of Chriſt, it may be extended to the Spiritual peace of Gods Church & children, which they enjoy with God, through the reconciliation made by Chriſt. See Hag.2.9. Mic.4.4. Iſa.2.4. Hoſ.2.18.

CHAP. IV.

Verſ. 1. AND *the Angel*] See on Chap. 1.9.

come again] It ſeems from *Ioſhua,* ch.3. to the Prophet. And here he multiplies viſion upon viſion, without intermiſſion. And this without the Prophets ſeeking : neither was he in caſe now to ſeek it, as the next words ſhew ; but freely prevents him with his grace: and ſhews his care of his Church, though man no wiſe appear in it; and omits nothing available for the ſtrengthening of the faith of his people, againſt all their preſent doubts and difficulties, and to aſſure them of the preſent building of the Temple , and of the future glorious reſtauration of his Church.

and waked me] It may be that there was ſome little ſpace of time between theſe viſions; during which time the Prophet in his extaſie was as it were aſleep. Or he was drowzy, and dull through the infirmities of his fleſh if not aſtoniſhed with admiration at the continuation and greatneſſe of the former viſions: He was without any action or motion of the ſpirit in him. And if the Prophet needed this rouzing up, how much more do we?

V.2. *what ſeeſt thou?*] This preſent viſion then was ſhewed him before this queſtion was asked him. But he had not ſo duely heeded it, if his weary and diſtracted thoughts had not been thus raiſed up to freſh and further attention. And thus the Angel leads him on by degrees, to learn of him that which he might afterwards faithfully deliver to the Prince and People.

a candleſtick] Now begins the viſion it ſelf. The Church in Scripture is compared to a candleſtick, as Apoc. 1. 20. By alluſion to the candleſtick in the Tabernacle, Exod.25. And the ten in the Temple, 1 King.7.49. 2 Chron.4 7. The Church is the light of the world.

all of gold] Such was that in the Tabernacle, and the ten in the Temple, all beaten work of pure and perfect gold. And ſuch alſo were all the utenſils and inſtruments belonging to them. The ſilver candleſticks mentioned, 1 Chron.28.15. were ſuch as were uſed by the Prieſts and Levites in the Court, and carried up and down in their hands. This notes the preciouſneſſe of the Church, and the purity of it in doctrine, worſhip and manners, as pure gold without mixture of baſer metals, not that God regards gold, but that men thereby might be raiſed to an higher eſteem of ſpiritual myſteries therein repreſented.

with a bowl] *Heb. with her bowl.* This is the oil veſſel, or cruet; but not a little one: a Chriſmatery, which through the two golden pipes received into it ſelf the golden liquor, or oil, from the two olive-branches, verſe 12. Some fouly miſtake this for an eighth lamp.

upon the top of it] Upon, or above the top, or ſhaft, or body of the candleſtick.

and his ſeven lamps thereon] Above the bowl, high-moſt of all, and this is repeated in the laſt words of the verſe.

and ſeven pipes to the ſeven lamps] *Heb. ſeven and ſeven, or ſeven ſeveral pipes to the lamps, &c.* Or each lamp had ſeven pipes, ſay ſome, which you muſt imagine to be in the bottom of the bowl, to diſtribute the oil to each lamp, to convey it to the match or weeks of the ſeveral lamps.

V.3. *And two olive-trees by it*] Likely the trees by the candleſtick, and the two branches above the bowl. The berries whereof dropped down oil into the bowl continually, to feed the lamps, and keep them burning, verſe 2. Vainly then are they imagined by ſome to be emboſſed, and wrought upon the bowl, and to be of gold it ſelf, only faſhioned like to olive-trees.

one upon the right, &c.] The candleſtick and bowl in the midſt betwixt them.

V.4. *what are theſe?*] The Prophet having related the viſion, in anſwer to the Angels demand, now asks of the Angel the meaning of it; not only what the two olive-trees, but all the whole viſion meaneth. Though he looked, beheld, related it punctually, yet he could not tell the meaning of it. The difficulty ſhould not make us caſt it off, or deſpair, but whet our diligence to make us the more ſeriouſly and ſedulouſly ſearch after it, and inquire.

V.5. *Knoweſt thou not what theſe be?*] This is ſpoken, not ſo much to reprove, or reproach his ignorance, as to enflame the Prophets deſire to know the truth of it.

No,] A free and ingenuous confeſſion. Our pride commonly makes us aſhamed, not of our ignorance, but of confeſſing it: But ſurely if the Prophet were ignorant of the tendency of this viſion, how much more we? It is good for us to know and acknowledge our own ignorance.

My Lord] Thus he calls this Angel the Lord. See on Chap. 1. 9. And thus humbles himſelf to honour him.

V.6. *Then he anſwered*] Such confeſſions of our own inſufficiencies, ſuch inquiſitions after knowledge, and the means of it; ſuch humble docibleneſſe and deſires want not their fruit, and Gods bleſſings upon them. Here now he is taught, and thus brought to it by degrees, to heighten his eſteem of the viſion, and to make him the more attentive to it. And the ſame uſe we muſt make of it. If it had been over-facile, it might have been the ſooner ſleighted.

This is the word of the Lord] The particulars of the viſion are not ſo much inſiſted upon, as the main ſcope of it. Neither are we to inſiſt too much upon each particular of the candleſtick, his bowl, his lamps, his pipes, &c. It ſufficeth in general to underſtand thereby the Church, and the various gifts and graces of Gods Spirit abundantly ſupplied unto it, that it ſhall ſhine as the light of the world, and the light of it ſhall never be extinguiſhed. But reſt we in the Angels own interpretation, which is made touching the main ſcope.

unto Zerubbabel] See on Hag. 1.1. This viſion is eſpecially directed to *Zerubbabel*, the Captain of Gods people, and ſo a Type of Chriſt, their eternal King, to ſtrengthen him in his charge of Political head of the people, as the other viſion was for *Joſhua*, the Eccleſiaſtical head.

not by might] Or army; I have cauſed thee to ſee in this figure, that the ſubſiſtence of my Church is not in the ſame kinde as that of worldly Empires, in force of armes and power, but in a lively internal action of my Spirit. Wherefore be not diſmayed in thy minde, O *Zerubbabel*, if wordly ſtrength do fail thee, my Spirit and power ſhall ſupply all, as well for the re-eſtabliſhing of the material Temple, as for the ſpiritual conduct and preſervation of the Church. See Hoſea 1.7.

nor by power] By no humane force or policy, one or other.

but by my Spirit] My power, providence, and gracious favour.

ſaith the Lord of Hoſts] Who is therefore able of himſelf, without other helps, to do all things: which oppoſition between mans help and Gods, is not generally to be taken, as if mans were never ſubordinate; but with reference to the Jewes opinion, who imagined in this preſent caſe, that when outward means lack, all muſt go to the rack, or that man can do ſomewhat without God, or at leaſt muſt do as much as he. Thus then have we ſhortly the ſum and ſubſtance of this viſion. That as the making and maintaining of this candleſtick, and his lamps, was without the art and cunning of man, by means ſuper-natural; ſo Gods Spirit without it, if need were and above all humane helps, ſhould ſuffice for the re-edification, and preſervation of the material Temple, and true Church. And therefore they, (and ſo we) without all anxiety, were ſo to fix their faith upon God alone, as to reſt and relie wholly upon the ſufficiency of his grace and help, though no outward hope appeared.

V. 7. *VVho art thou O great Mountain?*] The Empires which oppreſſe the Church, though they be great as Mountaines, yet ſhall they be beaten down by the ſtone, Dan.2.34,35,44,45. which is Chriſt figured by *Zerubbabel*. See on Chap.14.10. Or rather, to apply it to the preſent time, and ſtate of affairs; the preſent enemies ſhall not be able to hinder, as they have done, Ezra 4. the ſmall and little ſtrength of *Zerubbabel*, and the Jewes from building my Temple: But by the power of my Spirit they ſhall be levelled before *Zerubbabel*. The weak beginnings of the Jewes, and the ſtrong oppoſitions of many and mighty enemies, made them fear their return had been in vain, and they deceived or deluded thereby, the event nothing anſwering their expectations and hopes. Thus Satan endeavoured to break off the building. But the Lord tells them, there ſhall be no obſtacle, how great ſoever, which he will not remove. And this is expreſſed by an interrogative Apoſtrophe to the enemy, and that full of ſcorn and inſultation againſt the enemy, and contempt of his mightineſſe, who in his own eyes, and the Jewes, was a great mountain inacceſſible, unpaſſible, eaſily overlooking and over-topping the low and poor eſtate of the Jewes. See it in the caſe of the walls of the City, Nehem 4.1,2,3. But yet what are they, when they oppoſe God, and his ſervants armed with his power?

a plain] As ſmooth without reſiſtance, and as eaſie to paſſe over, as a levelled plain, and even Champian. If the interrogation be put after *Zerubbabel*, as ſome do, yet the ſenſe is the ſame. And this is a great comfort to the Church in all ages.

and he ſhall bring forth] It ſhall be ſhown to the world at the appointed time, and exalted above all wordly greatneſſe, Dan.2.35. Or, more punctually, now, will they, nil they, maugre all their might and malice, *Zerubbabel* ſhall finiſh and perfect this preſent building of my Temple, Ezra 5.5.

the head-ſtone] The foundation-ſtone had been laid long before, Ezra 3.10,11,12. Some count upon 104 years ſince, ſome upon 46. But the moſt likely is about 14 from the firſt of *Cyrus*, or *Darius Medus*, to this ſecond of *Darius Hyſtaſpis*. The interruptions that interpoſed we finde, Ezra 4.4,24. yet now he ſhall lay, or cauſe to be laid in open view, the corner-ſtone, or front-ſtone, or top-ſtone, which finiſheth the building. See Pſalm 118 22. Epheſ.2.20. Haply here is an alluſion to that cuſtome, when at the foundation, and finiſhing of great publike buildings, the chief Magiſtrate is preſent at the laying of the firſt, and laſt ſtone; and it may be, doth it himſelfe.

with ſhoutings] Acclamations, and joyful out-cries. Some extend the words to a more general meaning, thus; The Angels, the faithful, and all creatures ſhall rejoyce at Chriſts Kingdome, eſtabliſhed in the world; and ſhall deſire God the Father to heap all manner of bleſſings and happineſſe upon it. See Pſalm 116 26. Or, they ſhall acknowledge and preach, that the Father hath laid up in him all the treaſures of his grace, and gifts of his Spirit, John 1. 16. yet this hath rather a more immediate reference to the joyful acclamations of the people at the finiſhing of the building of the material Temple by *Zerubbabel*.

Grace, grace unto it] Applauding it, as men do at Theatres, in harveſt, and other like publike occaſions, as they did, Ezra 3. 11. wiſhing and praying all happineſſe and proſperity to abide with it, that this Temple and building may long ſtand and flouriſh, and that as his favour and grace, not their proper ſtrength, built and finiſhed it, ſo the ſame his grace may maintain and preſerve it. And thus the faithful ſhould pray with one voice, and heart, earneſtly and conſtantly for the proſperity of Gods Church, Pſalm 122.6.&c. and 51.18. and 87.7.

Ver. 8. *the Word of the Lord*] Jehovah, the Angel that ſtill ſpake with him, the Angel of the Covenant. See on Chap. 1.9.

V.9. *The hands of Zerubbabel*] God uſed his hands in laying the foundation; This was a well known truth to all, Ezra 3.8,10.and 5.16.

His hands ſhall alſo finiſh it] This ſhall be as certain alſo, as the other is certain. God will carry this building on, and will not forſake the work of his own hands, Pſal. 138. 8. Though ſome ſeemed to deſpair of it, yet *Zerubbabel* ſhould have and enjoy his hearts deſire, and finiſh it, Chap.8 6. Ezra 6.14,15.

and thou] The Prophet, or *Zerubbabel*.

ſhalt know] See on Chap.2.9,11. Experience ſhould prove it,and make it good. And ſeeing that the Lord verſe 8. is he that ſaith, that the Lord had ſent him. Some hence would conclude that there are here two Perſons, the one the Son who is ſent,and the other the Father that ſendeth him, both one, only and everlaſting God, Iſai. 48.16. Zech.2.8. ſee the like ſpeech, Gen 14.24.

V.10. *For who hath deſpiſed the day of ſmall things?*] Who? not one, nor a few, nor unknown; but the body of the people, Hag. 2 verſe 3. They had a miſ-believing, miſ giving heart; fearing, if not deſpairing, that theſe poor and ſmall beginnings would have no good endings, would come to naught, and be their ſcorn. As thoſe ancient men wept therefore, Ezra 3.12.The Angel doth rebuke and reproach them for this their puſillanimity, and dejected, ungrateful,un-believing,malignant ſpirits; as if God were not able to make good his word, and carry on theſe weak beginnings to the deſired greatneſſe and luſtre. Theſe ſmall beginnings ſerve for the tryall of their faith, and the more magnifying of his power. He makes the little ſtone grow to a great mountain, filling the whole earth, Dan. 2.35.And thus Chriſt himſelf ſhould ſpring out of the withered ſtock of Jeſſe, and come forth of little-Beth-lehem, and out of the low eſtate of the lowly Virgin; and be deſpiſed, without form or beauty deſirable. See that Neh 4.2,3. and that Job 26.14.

For they ſhall rejoyce] Or, *but*; or *ſith the ſeven eyes of the Lord ſhall rejoyce*, notwithſtanding all their diſdain and diffidence, all their unworthineſſe, yet they ſhall ſee what they looked not for; they ſhall one day have occaſion to rejoyce, ſeeing the work perfected. For God out of meaneſt principles raiſeth matters of greateſt moment. See Ezra 6.6——13. The ſingular comfort of the Church in all ages, and at this very day.

and ſhall ſee the plummet] *Heb. Stone of Tinne.* He ſeems to mean the little line with a plummet to it, of Tinne, as we uſually do now of Lead, which wall-builders do uſe to level their work with, their perpendicular. And laſt, they ſhould ſee the other ſtone, verſe 9.

in the hand of Zerubbabel] He commanding,over-ſeeing, and directing their work, buſily at times imploying himſelf in ordering of ſtones to be laid level, ſquare, and perpendicular; Thus carrying on the building to perfection.

with thoſe ſeven] Theſe relate not to the ſeven lamps of the candleſtick, or to any number of Angels, whom God uſeth as Miniſters in his provident government of the world: But to thoſe ſeven eyes of that ſtone, Chap. 3.9. the eyes of the Lord, as the next words ſhew.

which run to and fro,&c.] 2 Chron.16.9. He perfectly knows all things, in all quarters and corners of the world. All men and Angels too, are ignorant, and come ſhort of this knowledge; many myſteries are hid from the Angels,& revealed to them,only as their employment requires.But God is omni-ſcient,nothing can fal out at any hand to hinder the perfecting of his work, which he fore-ſees not, and therefore they may reſt ſecure without any fear, upon his watchful providence, that he will ſee the building of his Temple now in hand, to be perfected. His providence ſhall as a ſoveraign Architect over-ſee this work, whoſe director *Zerubbabel* is, to bleſſe it and accompliſh it.

V.11. *Then anſwered I and ſaid unto him, what are*] The Prophet deſires ſtill, by degrees, to profit more in the knowledge of this ſacred viſion; of that laſt part mentioned, verſe 3.

V.12. *theſe two olive-branches*] Theſe not mentioned before, are more taken notice of now; bigger beliké, and more remarkable then the other branches; from which two the oil dropped. The word ſeems by its ſignification to liken them to ears of corn,becauſe they ſeem to be full of olive-berries,as theſe are of grains.

which through] *Heb. By the hand.*

the two golden pipes] Neither were theſe mentioned before.Theſe conveighed the oil from the branches or berries into the bowl. The former ſeven pipes conveighed the oil out of the bowl into the lamps.

empty] Or, *empty out of themſelves* oil into *the gold.*

the golden oil] Heb. the gold: namely, the pure yellow oil that did ſhine like gold.

V.13. *Knoweſt thou not, &c.*] See on verſe 5.This is our wiſdome to be ever learning all our dayes.

V.14. *theſe are the two anointed ones*]Or ſons of the oil. Thus interpreting both parts of his queſtion, in one anſwer: yet there is much doubt who theſe two are. Not ſurely *Enoch* and *Elias*, Apoc. 11. but if perſons, then either Chriſt, and the Comforter; or Chriſt in his two Natures, or two offices of King and Prieſt; or more literally, *Joſhua* and *Zerubbabel*, as Types of him. Or we may ſafely underſtand them of the influxes, and anointings, and graces of Gods Spirit; which from God are continually poured on the Church, and the chief officers of it, through Chriſt by pipes, that is, ſuch means as he beſt pleaſeth, 1 John 2.20.

that ſtand by the Lord of the whole earth] Or before,chap.6.5.Theſe graces are and abide in Chriſt in all fulneſſe; and out of him flow forth upon the Church in ſuch a meaſure as befits every part: ſo as the lamps never want ſufficiency of oil to maintain them burning. Some underſtand the anſwer to be concerning the olive-trees, and not concerning the olive-*branches*. However the one is eaſily underſtood by the other, by compariſon and proportion.

CHAP. V.

Verſe 1. THen I turned] Thus diſtinguiſhing this viſion from the former, and intimating ſome ſmall diſtance of time to have paſſed betwixt them.

and lifted up mine eyes and looked] God inwardly had moved him hereunto, and ſo prepared and fitted him to receive this heavenly Oracle.

a flying Roll] Or book of paper, parchment, or other ſtuff: not written as ours are in ſeveral leaves, but according to the cuſtomes of thoſe times, in one large ſcroll,which was wrapped up together, like the web upon the pin. See Pſalm 40. 7. Jer. 36. 2. Luke 4. 17. Ezek.2.9,10. This ſeems to have appeared in the air unfolded and ſpread abroad, flying and fleeting along ſwiftly, as a bird ready to ſeize on its prey.

V.2. *what ſeeſt thou?*] See on Chap.4.2.

the length thereof] The length and breadth of huge bulk and bigneſſe, equal to the meaſures of the porch of the Temple, 1 King. 6.3. as if coming forth from thence, able to contain all the peoples ſins, and Gods judgements written in this Roll,implying the greatneſſe, the weight, and long-laſtingneſſe of them: as the flying doth the ſwift execution of them.

cubits] See on Ezek. 40.5.

V.3. *this is the curſe*] Written in this Roll. Though in the former viſions were revelations of Gods favour and mercies to this people, and he for his election-ſake did purpoſe to eſtabliſh his Church among them, and reſtore their ſtate again. Yet he gives them to underſtand that he favoured not their groſſe and grievous ſins; but would ſeverely puniſh them for the preſent; and if they grew more rank and ripe in rebellion, he would preſerve his Church, but utterly ſubvert them, when they had filled up the meaſure of their iniquity. Or rather, as ſome others; Though they juſtly ſuffered for their ſins, yet he comforts them with this,that God would at length put an end to their evils, and bear away their ſinnes, the cauſers of them, and caſt their wickedneſſe out of his Church, and confine it, as it were,into exile and baniſhment.

that goes forth over the whole earth] Ready to be executed, and to ſeize upon all the lands of Judah and Iſrael,upon the groſſe and grievous ſinners therein, in every part and corner of it, no place being free.

for every one that ſtealeth] He inſtanceth in ſome groſſe ſinnes, againſt which this curſe is threatned. They had other ſins. This here of theft is againſt the ſecond Table of the Law: yet ſacrilege alſo may be here included.

ſhall be cut off] Targum thus: Every one that ſtealeth, and lieth, is puniſhed by it. The vulgar Latine, ſhall be judged. And ſo the LXX ἐκδικηθήσεται.

on this ſide, according to it] Or, every one of this people that ſtealeth, holdeth himſelf guiltleſſe, as it doth. That is, as the reſt of the earth doth, are as impudent in maintaining their ſins, as the reſt of the earth is; as the Heathen man doth, as any in the world doth. Others thus; every one that ſtealeth being written on this ſide of the book or roll, ſhall be cut off, according to it, to the contents of it; The plainer and eaſier ſenſe and meaning is; on this ſide of the land, or whole earth; as the former expreſſion is; no place or perſon ſhall be exempted or ſpared from the puniſhment.

according to it] That is, according to that curſe, in the Roll.

ſhall be cut off] Puniſhed, or deſtroyed.

and every one that ſweareth] Swearing, and for-ſwearing,a groſſe ſin againſt the firſt Table. Not theſe two ſins, or ſinners, are here in themſelves, or in their puniſhments equalized or compared: but rather that all ſins againſt both Tables are comprehended here under theſe two kindes, and that one ſhall be puniſhed as well as the other.

ſhall be] See the Annotations on all the ſame words next aforegoing. The ſum is, every one ſhall receive his reward and puniſhment, according to his ſins, according to the curſe in the roll, be he who he will be, and in what place of the land ſoever he ſhall be, it ſhall finde him out, and cut him off; none ſhall eſcape Gods Tribunal. And therefore the Jewes now ſhould not think it ſtrange, if for their groſſe ſins they were ſo roughly handled.

V.4. *I will bring it forth*] God will ſee his own law executed. He will be owned as the authour of theſe curſes and puniſhments.

it ſhall enter into the houſe] In vain ſhall they ſeek to hide themſelves

ſelves from it, or ſtrengthen themſelves againſt it. It ſhall fly in, and break in upon them, even there where they think themſelves moſt ſecure.

falſly by my name] Swearing in truth, and by Gods Name, when upon a lawful cauſe, we are lawfully called thereunto, is a ſervice of God, and an honouring of his name. See on Zeph.1.5. But perjury is a damnable ſin. See Levit.19 20. Mal.3.5. 1 Tim.1.10.

and it ſhall remain] It ſhall continue, reſide, and dwell there, with him, and his family, in the midſt of his houſe, not in any out-corner of it. He ſhall neither keep it out, nor drive it out, ſo long as your ſin remaineth un-repented, or un-reformed, but the Judgment that hath ſeized on his perſon or family, ſhall remain on himſelf, or them.

with the Timber] Leave no rubbiſh it ſelf behinde, but utterly conſume them, and their whole eſtates, which they have got together by ſtealth and rapine, ſacrilege and perjury, no relique or piece of it ſhall remain, ſo terrible is God in his Judgments. Heb.10.31.

V.5. *Then the Angel*] See on chap.2. verſe 3. This is another viſion, or another part of the viſion continued.

lift up now thine eyes] Happily he was ſomewhat dejected with fear at the viſion of the curſe flying abroad, and durſt not ſo freely and boldly look and lift up his eyes. And then this is to embolden and animate him. However, it calls upon him for further attention and advertency.

that goeth forth] That appeareth again to thee in viſion.

V 6. *VVhat is it?*] He ſees ſomewhat moving, but knows not well what it is. See on chap.1.9,19,21.

this is an Ephah] See on Ezech.45.10,11. and on Exod. 16. 16. It may here be taken for any great meaſure that meaſureth dry things, not liquid. See Deut.25 14. This may be a figure of the juſt meaſure of Gods judgments. Or for a meaſure and compaſſe limiting and bounding in the Jewes afflictions by their enemies, or their ſins and wickedneſſe rather, as appears in the eighth verſe.

this is their reſemblance through all the earth] It ſeems that the Angel turned to that apparition of the Lord, which did repreſent his providence, and ſhewed it to the Prophet. *Or this is their eye.* Some underſtand it of the eye of the three Perſons of the moſt holy Trinity, as Gen.1.26,3,22. and 11.7. Eſay 6.1. By this reſemblance, or eye, is meant Gods univerſal providence, chap. 3.9. and 4. 10. and 9.1,2. 1 Chr.16.9. which is preſident over his judgements, and ſees in the Church the whole bulk and body of wicked men. Others thus, This reſembles them, and their wickedneſſe bounded in and circumſcribed by Gods all-knowing, and all-diſpoſing providence, who ſees how every ones ſins fill up the Common meaſure. To conceive, that the Ephah ſhould import a reſemblance of them in their unrighteous dealing, in buying and ſelling ſuits not ſo well with the ſcope of the Text.

V 7. *lift up*] Or, *brought.*

a talent of lead] Or, *weighty piece.* The woman ſitting in the Ephah, is ſin, or the whole bundle of ſinners, which by little and little filleth up the meaſure: and the ſame woman thrown into the midſt of it, is ſin beaten down, the talent of lead is the immoveableneſſe, firmneſſe, and weight of Gods Decree, keeping ſin in, and under. A talent properly taken weighs 120 or 125 pounds, reckoning 12 ounces to the pound. Others make this to be the ſacred talent, and the common talent to be but half ſo much. See on Exod. 25.39. Here it may be taken for a great piece, or maſſe of lead, made broad and flat, to cover the Ephah, or Buſhel. This weight of lead was lift up, or brought, and hung over the Ephah.

a woman] Caſt into, and confined within the Ephah.

V.8. *This is wickedneſſe*] A type of the wickedneſſe and ſins of the people of the Jews, ſhe ſate up before, here ſhe is taken and thrown down in it; all power to reſiſt and defend her ſelf, being taken away.

and he caſt the weight of lead] He covered the Ephah cloſe and ſure, with a broad weight of lead, which ſhe ſhould not be able to remove, being ſhut up there faſt and ſure, as in a ſtrong priſon, to wait what ſhall be done with her, as Joſh.10.18. Dan.6.17. Mat.27. 66.

V.9. *Two women*] A figure, ſay ſome, of Gods two properties, Namely, Mercy towards his, and Juſtice towards his enemies, wherewith he transferreth upon theſe laſt, to wit, his enemies, the judgments by which he had puniſhed his own people, which is done with admirable celerity. Others think the two women to have reference to the Church of the Jewes, in their two Acts of reformation, at two ſeveral times, ſpecially in ejecting the out-landiſh wives, and their children, Ezra 9 and 10 chapters, and Nehem.13. Both which acts were done with ſpeed, and publikely by open ſentence, and execution. But rather by theſe two may be underſtood the inſtruments and means only in general, for the lifting up, and bearing away of this Ephah with the wicked woman in it, and weighty cover upon it. And this is ſufficient for the plain and literal meaning of the words.

and the winde was in their wings, &c.] All this makes for the ſpeedy execution of this tranſportation. Wings large and great, like the wings of a Stork. And they were helped forward with the winde, which bare them up, and drove them on apace, like a bird that flies before the winde.

lift up] Mount up with it aloft into the air, to carry it away.

whither do theſe bear the Ephah?] A needful queſtion, that carries with it the main tendency and importment of this viſion. As the anſwer hereunto will declare.

V.11. *To build it an houſe in the Land of Shinar*] This is the key opening the iſſue and intendment of this viſion, which is to bear away wickedneſſe, and afflictions, and judgements for ſin onely by conſequence, from Judah; to baniſh it out of the Church for ever, according to thoſe promiſes, Eſay 52. 1. and 35.8. Joel 3. 17. See Zech.14.21. Apoc.21. 27. and 22. 15. Ezech. 43. 7. and 37. 23. &c. and 14.11. And to build it an houſe, that is, to appoint a place of continual abode, as in a ſetled dwelling. Thus is the phraſe uſed, Jer.29.5,28. A manſion place for wickedneſſe, out of the Church, from amongſt Gods holy people.

in the land of Shinar] To wit, Babylon, Gen. 10. 10. and 11. 2. Whereby are meant all Gods and the Churches wicked and cruell enemies; as 1 Sam.24.13. Apoc.22.11. Let wickedneſſe remain amongſt the wicked, as in its proper element: And plagues and puniſhments for ſin likewiſe.

and it ſhall be eſtabliſhed] Hereby is ſhewn the irrevocable eternity of the puniſhments of the wicked, oppoſite to the determined and ſhort-laſting chaſtiſements of the Church, figured before by the flying roll. Or rather hereby is ſhewed the fixed reſidence and ſetlement both of wickedneſſe, and its puniſhment, where it ſhall remain, namely, out of the Church, amongſt Gods and the Churches enemies, ſetled there, as an houſe upon its foundation, or a pillar ſtrongly fixed upon a firm Baſe. The iſſue then and main purport of this viſion is this: not a fearful fore-ſhewing of the utter rejection of the Jews, and final extirpation of them out of their Land, by the Remans, after the death of our Saviour, as ſome would: But rather a conſolation to them, That God in favour would put an end to their evils, and carry away wickedneſſe, the cauſe of all their evils far out of the land of his elect and holy people, that they ſhould be freed from it, the guilt, power, and dominion of it; and the miſeries procured by it, and that wickedneſſe and the evil fruits of it, ſhould be removed, and be placed, fixed, and abide out of the Church in its own place, even among the enemies of the Church, the cruel, and bloody Babylonians.

CHAP. VI.

Verſe 1. AND I turned] Here we have Gods fore-care, power, and ſpeed, by his Angels, in divers ſorts, for Judah at home, and in Babel yet remaining: And this in another viſion, after ſome ſmall diſtance of time inter-vening and the Prophets diligent advertency preceding: He delivering herein nothing of his own, but what he received from heaven.

four Charets] Not without their drivers, or Coach-men. Some hereby underſtand the four Goſpels, ſome the four Monarchies, the Aſſyrian or Babylonian, the Perſian, the Grecian, the Roman. But what follows in the Text concerning theſe four Charets can hardly comply with the former opinions. Hereby rather are ſignified, as it were, four ſquadrons of Angels, going forth at Gods command through the earth, and executing his will for the good of his people, and againſt their enemies. And this ſeems beſt to agree with the Angels own interpretation, verſe 5. &c. See Chap.1.8. And thus hereby are ſet forth the various changes of things which fell out, not only in Judea, but alſo in Chaldea and other places, and Nations, as they had reference to the ſtate and affairs of Gods people the Jewes.

from between two mountains] Some make this an alluſion to the cuſtome of thoſe times, of running Races with Charets, where the Horſes and Charets ſtood ready for the courſe, incloſed within barred Liſts, from whence upon the ſign given they looſed. But further, by the two mountains others underſtand Heaven, the high and firm habitation of Angels, opened, and, as it were, cleft in two, to give way for the coming ont of theſe ſpirits. And yet more, by the mountains he ſeemeth to mean the eternal counſel, and unſearchable providence of God, whereby he hath from before all Eternity decreed what ſhall come to paſſe.

of braſſe] Or, *ſteel*, his providence, counſels, and decrees are hidden and ſecret, till they come forth. And they are moſt firm, ſtable, impregnable, immutable in themſelves, like unto un-removeable mountains of braſſe, or ſteel: neither Satan, nor all the world can alter, or hinder them. So far off is it, that God ſhould fore-ſee and decree the event of things to come only conditionally, and dependently upon the contingent iſſue and pleaſure of mans free will, Mat 10.29,30.

V.2. *Red horſes*] Or of a bloody, or fiery colour. The horſes may ſignifie the ſwiftneſſe and ſpeedineſſe of the executions of Gods Decrees. The diverſity of the colours may haply ſerve for diſtinction ſake only, to know one Charet from another, without further ſignifications; or if we make them ſignificant, we muſt make them relate to the Church, and the ſeveral ſtates of it. Yet we muſt not be too preciſe and peremptory therein. Red horſes then may be a ſign of the execution of wrath, Chap.1.8. Apoc.6.4.

black horſes] A ſign of execution of death, Revel.6.5.

V.3. *white horſes*] See upon Chap 1.8.

grizled] Spotted with white ſpots, like hail-ſtones upon bay-colour, as *Jacobs* ſpotted ſheep, Gen.30.39. and 31.10.

Bay] *Or ſtrong. Heb. ſtrong, or ſtrengthened.* To wit, by God for the execution of his will, and ſo may be as a common Epithete to all theſe horſes; as is perceived by the eighth verſe.

V.4. *what are theſe my Lord?*] See on Chap. 4.4. ſtill we muſt ſhake off ſluggiſhneſſe, and ſhew our ſelves attentive, and deſirous to learn. And ſo we ſhall not want our wiſh, or fail of obtaining it.

V. 5. *Theſe are the four ſpirits of the heavens*] Or *windes*. Four principal Angels, as it were Commanders of Squadrons, if not four Squadrons, who are ſent from God by his ſecret inſtinct and impulſe, into all the quarters of the world, and from thence repair again into his preſence. God ſo abounds in means and miniſters to execute his will.

from ſtanding before] Who ſtand in the preſence of God, waiting his commands, ready to go forth in the ſpeedy execution of his eternal counſels and decrees, as it is moſt plain, Job 1. 6. and 2. 1. 1 King.22.19. Dan.7.10. and above, Zech 1.10. Matth. 18.10. Heb. 1.14. ſo that *chance and fortune* have no place in humane affairs: And men, and Angels, and all ſecondary cauſes ſtand, and go forth, move and work in their ſeveral ſpheres, and according to their kindes, from, and under the Lord, and ruler of all the earth, of all the world.

V.6. *The black horſes which are therein*] A verſe obſcure and difficult. Some render the words and meaning thus; They that are in that Charet, meaning the red horſes in the firſt Charet; and ſo they make the red, black, and white horſes to go into the North countrey. Others conceive the red horſes, and firſt Charet to be here omitted; as already too well known of the Jewes in Judea, by their ſad and woful experience, there. Or if meant of Babylon, then omitted becauſe the Chaldean Empire was overthrown, and ſo their race was run. Theſe black horſes were the ſecond Charet, as ſhadows of blackneſſe, darkneſſe, and diſmal effects.

North-countrey] Signifying the grievous executions of Gods judgments done upon the Babylonians, northward to Judea, verſe 8. and that out of his care of, and over his people, the Jews yet remaining in Babylon, leſt they there might grow into deſpair of Gods minding them any more for good, but that he altogether neglected and rejected them.

and the white go forth after them] The white horſes in the third Charet, go forth at Gods direction, and upon his imployment, after the former horſes and Charet, into the North-countrey likewiſe, for the comfort and conſolation of the Jewes yet remaining there. So that theſe are Angels of ſafety and of peace, which did accompany the deſtroyers of Babylon to deliver Gods Church which was there, and to provide for, and to procure their good.

and the grizled] In the fourth Charet, called alſo bay, or ſtrong, ver.3,7.

toward the South Countrey] Some underſtand this of Judea, ſouth from Babylon: That they went to it for the ſervice and behoof of the Jews now in their own land. Others, of Egypt, ſouth from Judea, that their puniſhment ſhould be tempered with ſome mercy, which ſhould not be done to the Babylonians.

V.7. *and the bay*] Not differing from the grizled. Some would have it, imagining both to draw together in the fourth Charet, and now to be ſevered, the grizled to the ſouth, and the bay throughout all the earth, what then ſhall become of the Charet? but they are, as was ſaid, the ſame: their courſe might vary.

and ſought to go] Thus are they at Gods appointment. Yea, even wicked men, and Satan himſelf. See on ver.5. Gods ſecret, and infinite wiſdome and providence, rules, and over-rules all.

through the earth] Some underſtand this of all the earth, as Job 1.7. and 2.2. as if they deſired to make, as it were, a general viſitation of the world, and to puniſh other people, which have not any communion with the Church. Others, of the earth, and land of Judea only; as if they deſired their imployment might be in, and for that land, and over and among that people only for their good.

and he ſaid] This Angel that talked with me, ver. 4, 5. the head of the Angels, Chap.1 8. the Angel of the Covenant, Mal.3.1. the mighty God, Eſay 9.6. His commiſſion, and their obedience follows, Mat.18.10. and 6.10.

V.8. *Then cried he upon me*] Called on me with a loud voice; to breed more attention to this, as the main ſcope and intendment of the viſion; and the only point and part of interpretation which the Angel pleaſeth to give. And no marvel then, if the other parts and parcels of the viſion remain obſcure, and ſubject to various apprehenſions, and conſtructions.

have quieted my ſpirit in the North-countrey] Have perfectly executed their charge and given me ſatisfaction, either ſatisfying me in my revenge upon the Chaldeans, for the wrongs done to my people, as Eſay 1. 24. or ſo working upon my people yet remaining there, ſo reducing them to penitency and piety, as thereby rendering me pacified and appeaſed towards them, not minded utterly to caſt them off, but really to be reconciled with them, and entreated by them; an effect and fruit whereof ſeems to be that Return of the people made with *Ezra*, Chap.7. and 8. and thus God honours the Angels in this their miniſtery and ſervice under him.

V.9. *And the word of the Lord*] This which follows ſeems to have a dependance upon the laſt words immediately going before. For it ſeems to be a narrative of the publike profeſſion of the Religion, which the godly Jews remaining yet behinde in Babylon did make, by their meſſengers ſent to them in Jeruſalem; and again of that teſtimony and approbation which God did publikely give to them for it, by aſſigning them crowns of gold and ſilver for a memoriall and monument for them in the Temple of the Lord; with promiſes annexed of the Kingdome of Chriſt.

V.10. *Take*] The aim of all this action is to ſhew, that as *Joſhua* and *Zerubbabel*, reſtorers of the Church which was at that time, were each one for their ſeveral part, in their ſeveral office, figures of the Meſſias; ſo Chriſt ſhould for ever enjoy the two offices of King and Prieſt: which he ſhal enter into poſſeſſion of; by his death & paſſion.

of them of the captivity] Which are now returned thence, now in the ſecond year of *Darius*, and the eleventh moneth, Chap. 1. 7.

even of Heldai] Called Helem, ver.14. It is not certainly known who theſe three were. But it is very likely they were ſome heads of the people, who were induced by Zechariah, or much rather came from Babylon purpoſely to make this offering of gold and ſilver, which was now thus beſtowed in making theſe crowns which were to remain in the Temple for a remembrance of this ſolemn promiſe which God had made of the Meſſiah, and of their intereſt in him, and right to his Temple.

which are come from Babylon] Either as private men, religiouſly bringing their own free-will-offering to the houſe of God, and the building of it; or as publike Ambaſſadors in the name of the other godly Jews in Babylon, to make known their profeſſion, and zeale, and to bring their gifts.

and come thou the ſame day] That theſe men came from Babylon to Jeruſalem. No delay was here to be uſed, no time fore-ſlowed in ſo ſacred and ſolemn an action.

and go into the houſe of Joſiah] Who ſeemes to be called Hen, ver.14. Some make him to be a *Treaſurer* for the Temple, who received the oblations that were made for the building, or repairing of it; ſee Ezra 2.69. And ſo the Prophet muſt go thither, with thoſe three afore-ſaid, to receive gold and ſilver of them in the Treaſurers houſe, whither they would bring it. Others conceive him to be ſome *Gold-ſmith*, or Founder dwelling in Jeruſalem, who ſhould make the Crowns after-mentioned. But the former words of this verſe, and thoſe verſe 14. make him rather to be a *fourth perſon*, that came with the three former. And from him alſo the Prophet was to receive a part of this offering.

V.11. *Then take ſilver and gold*] Of Heldai, and the reſt, of their offerings, which they brought from Babylon.

and make crowns] Likely two, one of gold, another of ſilver, and not one very great one, of gold and ſilver mixt.

and ſet them] Therefore more then one.

upon the head of Joſhua] Not both together, but one after another, in all likelihood. And both upon the head of Joſhua the High Prieſt. Not one upon his head, and another upon the head of Zerubbabel the Prince, we read of the Mytre of the High Prieſt. And alſo we finde theſe words, Exod.39.30. And they made the plate of the holy Crown (of the High-Prieſt) of pure gold, and wrote upon it, Holineſſe to the Lord. However, here are the two Crowns ſet upon the head of Joſhua only. And this by an act of extraordinary uſe and diſpenſation, to repreſent at this time the union and conjunction of both Offices, and Dignities of Prieſthood and Kingdome in one perſon. And though the execution of both offices was not to be performed by Joſhua, who was a Prieſt after the order of Aaron, and the Kingly office was inveſted in the houſe and linage of David; yet this ſolemn kinde of inauguration and coronation of Joſhua ſerved for an extraordinary repreſentation, to ſhadow, as in a ſpecial type, what ſhould really come to paſſe in the perſon of the Meſſias, who was that true Melchiſedech, both King and Prieſt, an High-Prieſt after the order of Melchiſedech; ſee Gen.14.18. Pſal.110.4. Heb.5. verſe 6. 10. and 6. 20. and 7.1, 2,3,4,10,11,15,21. That incroachment which the High-Prieſts made upon the Kingly office, after this time, eſpecially in the daies of the Maccabees, however they might pretend a neceſſity for it, in thoſe times, or fetch a ſeeming colour for it from hence, yet it was in it ſelf no leſſe then an unwarrantable uſurpation. The Kingly dignity was now more over-turned then the Prieſthood, Ezek.21.26,27. And therefore alſo the Crowns are here ſet upon the head of Joſhua rather then of Zerubbabel.

V.12. *And ſpeak unto him ſaying*] Now follows the expoſition of the type, the ſignification of theſe ceremonies which the Prophet declares in a ſpeech he makes unto Joſhua, after that he had ſet the Crowns upon his head, ſhewing him whereat this ſolemnity aimed; and that this honour was in him but typical, which ſhould be really accompliſhed in the Meſſias, of whom he was herein but a figure.

behold, the man] See in Joſhua thus adorned with Prieſtly, and Princely Enſigns, a plain ſimilitude and repreſentation of the Meſſias hoped, and looked for by all that expect ſalvation in Iſrael. A Type of Chriſt who ſhall appear in the fleſh, at the appointed time, in whom ſhall be verified that which is ſhewen and confirmed unto the Church by this action.

whoſe name is the Branch] See on Chap.3.8.

he ſhall grow up out of his place] Or, branch up from under him, like a plant that ſprouts up, and grows by vertue of its living root; even ſo ſhall Chriſt, by vertue of himſelfe, without any humane means, advance his kingdom. Or, he ſhall grow up from under himſelf; that is to ſay, by ſecret wayes, without any humane ſhew, as Iſa.11.1. Or this may allude and relate to the place and City of Nazareth, where he was brought up. See Matth.2.23.

and he ſhall build the Temple of the Lord] And this repeated again in the next words; to ſhew the weight of the matter; and to meet with their diffidence, and difficulty in believing it. He ſhall build the material Temple; which not Joſhua's, nor Zerubbabels skill and ſtrength could finiſh, without the aid, and protection of Chriſt, Chap. 4. 6. And the Spiritual Temple, the Church, far more excellent then the material, that ſhould Chriſt rear up upon himſelf by the power of his Spirit, in his Prophets, and Miniſters of the Goſpel; Heb. 3. 3. Mat. 16. 18. 1 Cor. 3.9. 1 Pet. 2.5. And this Temple and Houſe ſeem to be meant, Hag. 2.9. and by that large deſcription, Ezek. 40.41,42 Chapters.

V.13. *And he ſhall bear the glory*] Not thou Joſhua, albeit now thou art crowned with theſe crowns. The dignity, and honour of the Church is onely in the Head Jeſus Chriſt; and from him communicated to the members. Again the Jewes were now to look for no ſuch outward pomp and ſplendor, either in the Prince or Prieſt, as they had before the Captivity. And they muſt not be diſmayed or diſcouraged at it. All things were abaſed, that they might the more eagerly look after the Meſſias; the brightneſſe of the glory, and the excellency of Honour: In whom, though not in outward apperance ſhould meet all perfection of both dignities, which either the Prieſts or Kings had. Both which were now almoſt laid in the duſt: But Chriſt ſhould lift them up again; and ſhall ſit and rule upon his Throne.

and he ſhall be a Prieſt upon his Throne] Here is the ſubſtance of Joſhua's ceremonious inauguration, and the manner how Chriſt ſhould bear the Glory; that is, by the glorious conjunction of two ſupream dignities in his moſt excellent perſon; the Kingdom, and the Prieſt-hood; that expreſſed in the former clauſe, this in the latter. Here is no mention of the Prophetical office of Chriſt, which it may be, is but an Appendix of his Prieſt-hood. See Pſ. 110. 4. Heb.3.1. & 9.24.

and the counſel of peace ſhall be between them both] Not between Joſhua and Zerubbabel; nor between Joſhua and Jeſus Chriſt, the type and anti-type; Though both theſe true; yet not truly here meant. But between both Prieſt hood, and kingdom in Chriſt. They both ſhould joyntly effect and produce this peace in, and towards the Church; even peace and reconciliation with God; together with ſafety and deliverance from all our ſpiritual enemies: which is the benefit we obtain by Chriſts Sacrifice, and ſoveraign authority, Epheſ.2.13,&c. He ſhall work, and bring, and preach peace, both to thoſe in Judea, and thoſe afar off, reconciling both to God in one body, by his croſſe. Others expreſſe it thus; that theſe two offices and properties ſhall for ever be united together in Chriſt, and ſhall perfectly agree one with the other, though they ſeem to be very different; the one being to execute Juſtice, in commanding, and puniſhing, the other of mercy, to expiate, and pardon; that he may be obeyed when he commands, Pſal. 130. 4. Having put men into Gods favour, to make them receive the ſpirit of peace, in and through Chriſt, who is our peace, the Prince of Peace, purchaſing it by his Prieſt-hood, and maintaining it by his Kingdom. And all the prophetical and glorious promiſe, is to comfort Joſhua, Zerubbabel, and the people, againſt all the preſent diſcouragements that were before their eyes. They ſaw how mean and miſerable they were, what poor beginnings they had; what enemies on all ſides roſe up; how unlikely their ſtate was and unanſwerable to thoſe glorious promiſes, which the Prophets formerly had made: Here therefore God calls them by his Prophet, from what they ſaw now, to what they were yet to hope for hereafter; even a full and glorious accompliſhment: but not in that manner: nor yet ſo ſoon, as they raſhly, and over-haſtily expected: looking to have all thoſe promiſes fulfilled in one day.

V. 14. *And the crowns ſhall be to Helem*] It is likely that Helem and Hen were the ſame as were called Heldai and Joſiah, verſ. 10. As hath been ſaid.

for a memorial] After thou haſt thus prophecied of Chriſt, ſetting theſe two material crowns upon the head of Joſhua, lay them up again in the Temple, in the names of theſe four men, peradventure with ſome inſcription of their names, for a publique monument and remembrance, either of their liberality, and piety, in offering gold and ſilver unto Chriſt, and for the Temple; or of their incredulity, and hardneſſe of heart, who would not believe the promiſes without ſuch a viſible aſſurance: or of the Typical coronation of Joſhua, that the crowns, as they were ſet upon his head, for to ſignifie the Meſſiah: ſo ſhould they be hung up in the Temple, to put all ſpectators in minde of what was promiſed: and to be expected ſhortly: or to be a teſtimony and confirmation of Gods favourable acceptance of all ſuch as ſhould come from a-far to worſhip in the Temple: and joyn themſelves to the people of God, whether from Babylon, as theſe Jews here named, or elſe-where from among the Gentiles, as is inferred in the next verſe. A memorial, ſome-what like that, Joſh.22.27,28.

in the Temple of the Lord] Kept in ſome treaſury, and cabinet, or rather hung up in open view among other coſtly donaries, and Anathemataes of the Temple, which might be after the finiſhing of the Temple.

V. 15. *And they that are far off ſhall come*] The Jewes in Babylon and diſperſed in the Perſian Empire; and which is more, the Gentiles in all parts; Theſe ſhall come, and be an acceſſion to Gods people, Iſa 57.19. & chap. 60. and chap. 66. 18,19. Acts 2.39. and chap. 22.21.

And build in the temple of the Lord] Help forward the preſent building of the material Temple; by their pains, or by their purſe. This help ſhould the Jews at home receive from thoſe afar off, both from their brethren the Jews in Babylon, and elſe-where, among whom many out of zeale to Religion, and Gods Houſe, did after the example of *Heldia*, and the reſt, either bring, or ſend their Gifts: and alſo from the Gentiles, who though not then converted to the Jewiſh religion, did neverthleſſe, moved by Gods Spirit, greatly further the re-edification of the Temple. Thus had *Cyrus* done formerly, Ezra 1.4,6,7. *Darius* at this time, Ezra 6. 8. And *Artaxerxes*, and his Counſellors, when *Ezra* came up afterwards; Ezra 7.15.16. 20,21,22. and chap. 8. 25. This was more then was done in building of *Solomons* Temple. And this makes for their preſent encouragement to goe on in the Building, notwithſtanding all difficulties and diſheartnings to the contrary: what humane Hiſtories record that *Herod* did to this Temple, was many Ages after this time, but yet the full meaning of this Text, ſtretcheth further to the building of Gods ſpiritual Temple, the Church of Chriſt under the Goſpel; when both Jews and Gentiles, both neer and far off, diſtant, as in place, ſo in Religion and affection, did come and convert, and as living ſtones build up the true Temple, whereof Chriſt was the foundation, 1 Pet.2.4. Epheſ.2.13,17.

and ye ſhall know] See on chap.2.9,11.& on chap.4.9. this ſhould be a juſtification of *Zecharias* calling, that he was a true Prophet ſent by God to them, with Gods Word in his mouth; ſpecially when Jews then living, to whom he was ſent, ſhould ſpeedily ſee and know by experience; and find the preſent help in building the Temple, which they ſhould have from ſuch as they little looked for it at their hands: and the Almighty power of the Lord of Hoſts ſhould confirm them in this belief, whoſe power nothing can withſtand.

and this ſhall come to paſſe, if, &c.] Their diſtruſt and diſobedience might hinder a while, and delay further the building of the Temple, as it had done all the while hitherto; but it ſhould no wiſe hinder the coming of Chriſt, and building of his ſpiritual Temple: For the councils and decrees of God depend not upon the contingent and arbitrary pleaſures of men, Rom.3.3. yet the good and benefit of this prophetical promiſe, ſhould not reach the people of the Jews to their comfort, if they did not comply with the condition here propounded, and yeeld the obedience of faith and life to the voice of the Lord in the mouth of his Prophets. Some ſo render the words, as to make the condition it ſelf here mentioned to be the thing firſt promiſed, and the building thereafter, and thereupon to be performed and accompliſhed.

CHAP. VII.

Verſ. 1. *AND it came to paſſe*] This and the next Chapter is no viſion, as hitherto hath been; but the Anſwer which the Prophet from God gives to a queſtion propounded by Ambaſſadors, purpoſely ſent for a reſolution in a ſcruple, and caſe of conſcience, touching Faſting: The Prohpet intermixing with all ſundry excellent inſtructions, conſolations and promiſes unto the people.

in the fourth year] Chap.1.1,7. were both in the ſecond yeer, this in the fourth yeer.

Of Darius] See on Hag.1.1.

that the Word of the Lord] See on Chap.1.1.

in the fourth day of the ninth moneth, even in Chiſleu] Chiſleu begins with the new Moon in our *November*: they begin their moneths ſtill with their new Moons, and this date of time is about two years and one moneth ſince the firſt time that the Word of the Lord came to *Zechariah*, and one yeer nine moneths and ten dayes ſince the latter time mentioned, chap.1.7. and two years two moneths and twenty nine dayes before the Temple was finiſhed, Ezra 6.15.

V. 2. *When they had ſent*] Either theſe two here named had ſent Meſſengers, or rather theſe two were ſent as Ambaſſadors by the Jews that were returned, and reſident in *Judea*; or rather by the Jews yet remaining in *Babylon*, though the caſe and queſtion did much alike concern them both; their journey was long, troubleſome, and chargeable.

unto the houſe of God] The Houſe or Temple was now about half builded.

Sherezar] Two choice men that were the chiefe and principal perſonages in this honourable employment and Embaſſie. We need not here trouble our ſelves with the erroneous tranſlation of the ſeventy, or of that copy of it which now we have.

and their men] Their train of Attendants and Aſſiſtants, as is uſed in ſuch an Embaſſage, for the more grace and honour of it.

to pray before the Lord] Heb. *To intreat the face of the Lord:* They prayed no doubt in *Babylon*, and that with their faces no doubt toward *Jeruſalem*, and the Temple, as *Daniel* did, Dan. 6. 10. when both City and Temple lay in ruines. But this was a ſolemn prayer *before* the Lord, in that place of prayer, wherunto God had vouchſafed ſpecial promiſes, 1 Kings 8. 28,29,30.48. And to theſe prayers no doubt were Sacrifices annexed; Sacrifices being as the appurtenances to prayer in that place, and prayer ever the chief, 1 Sam. 13.12. And though the Temple was not yet finiſhed, the Altar for Sacrifices was long before, Ezra 3 2,3. And moſt likely it is, that Gifts and Oblations likewiſe they brought with them, as thoſe, chap.6 verſ. 10,11,14.

V. 3. *And to ſpeak*] In a ſcruple of minde, and caſe of conſcience, to ask a reſolution, deſirous thus to know, that they might accordingly practice and obey.

unto the Prieſts] To whom it belonged to teach the Law, Deut. 17.8,---14. Mal.2.7. Jer.18.18. This due reverence they yeeld to them.

which were in the houſe of the Lord of hoſts] Attended on the ſervice there, and alſo did dwell within the circuits and courts of the Temple: hence is that Eſay 2.3. Mic. 4.2.

and to the Prophets] Extraordinary, as *Haggai*, *Zechariah*, and *Malachy*, if he then lived, and to the ordinary Prophets alſo: the reſidence of *Haggai* and *Zechariah* there, ſhould have been a ſtrong motive to the Jews in *Babylon* for their return.

Should I weep] Meaning Faſt, as verſ.5. Weeping is ſo annexed to Faſting, that our Saviour uſeth the words of mourning and faſting indifferently to ſignifie the ſame thing, Mat. 9.15. And where Saint *Matthew* ſets down the word mourn, in that place the other Evangeliſts put for it faſt, Mark 2.9. Luk. 5.34. Of this weeping at faſtings. See Joel 2.12,13. Judg.20.26. 1 Sam.7.6. Pſal.69.10. Ezra 10.1. How contrary is this to our practice in faſting? and much more to the Doctrine of popiſh faſting?

In the fifth moneth] They had likewiſe other days of faſting, ſee verſ. 5. & chap.8. 19. but this was the chief, becauſe then both City and Temple were burnt, Jer.52.12,13. They doubted not the lawfulneſſe of its firſt inſtitution, and the keeping and celebrating of it hitherto, being ordained by the publick and common conſent of the Church of the Jews; as likewiſe the feaſts of *Purim* were in the days of *Eſther*; though the like authority for Faſts and Feaſts upon the like grounds, is by ſome denyed now to the power and authority of the Church: but their queſtion and ſcruple now was touching the continuation of it thus; Are we in conſcience bound to keep the ſolemn Faſt appointed to be in the fifth Moneth, by reaſon of the deſtruction of the Temple which happened at that time, 2 King.25.8, 9. now that it is in re-edifying, and Gods ſervice to be reſtored, Ezra 6.15. ſeeing the keeping of it is not commanded in the Law of God? See Malac.3.14. They would not take upon them to end it now of themſelves, and forbear it hereafter, without the conſent and authority of the Church at *Jeruſalem*, to prevent any ſchiſm, and to preſerve unity therein between them both. The day of that fifth moneth is ſet down to be the tenth day, Jer.52.12. three dayes after that *Nebuzaradan* came unto the City, 2 King.25.8.

ſeparating my ſelf] From feaſts, company of women, gay apparel, muſick, & all other carnal delights, ſee ch.12.12,13,14. 1 Cor. 7.5. Joel 2.16. Jona.3.6. 2 Sam.12.20. Eſth.5.1. Dan.6.10. & 10.3. And addicting my ſelf to more ſtrict holineſs on that ſolemn day; for ſeparation from all pollution of ſin in thoſe extraordinary days of faſting, was a thing more then ordinarily looked unto.

theſe ſo many yeers] In the captivity and ſince the 70 yeers of captivity began 11 years before the burning of the Temple, See Ezek. 40 1. & chap.33.21. And the number of years ſince the end of the captivity till this time of building the Temple, are by divers diverſly reckoned: ſee *Annot.* on Dan.9.25. by all afore-going it appears, that the Jewes remaining in *Babylon* were not groſſe contemners of God and his Religion, but though it was their great fault to abide there, and their great ingratitude too, when God in mercy had made open the way for their return, yet there remained in them many ſparks of piety, and they could not but be diſpleaſed in themſelves for that their ſin, though they did not preſently amend it; and therefore they ſtood in need, as of reproof and rebuke for their ſin, ſo of exhortation and inſtigation to repent and return.

V. 4. *Then came the word of the Lord*] ver.1. & 6.9. and 4.8. and ch. 1.1,7. Hag.1.1,3. Zeph.1.1. Mic.1.1. Jonah 1.1. and ſo uſually.

V. 5. *Speak unto all the people*] Comprehending both thoſe that ſent, and thoſe that were ſent unto; As the cauſe was common, ſo the anſwer was publike, and to all. And indeed the whole ſubject and ſubſtance of the Sermon following, is more directed to all the people, then to the Ambaſſadors; and contains matter of more concernment then that point of faſting came unto.

and to the Prieſts] For likely they were both of the people and of the Prieſts, which doubted, as touching this controverſie; beſides them which yet remained in Chaldea, and reaſoned of it, as of one of the points of their religion.

faſted and mourned] Both joyned together, Eſay 58. 5. See on verſ. 2.

and ſeventh moneth] This other faſt was appointed for the death of *Gedaliah*, which happened in this moneth, 2 King. 25 25. Jer.41. 1, &c. whereupon followed the total diſperſion of the remainder of the people, and deſolation of the land.

thoſe ſeventy years] See on verſe 3. and on Chap. 1.12.

unto me, even to me] A vehement interrogation for a vehement denial; ſeconded with an emphatical repetition and appealing to their own conſciences. They did it not in ſuch a manner, with ſuch affections, ends, and exerciſes, as God requires; with repentance and amendment, which God expects. But they went no further then the outward ceremonie; fondly conceiving, as if God would be pacified and pleaſed with ſuch outward rites, & bodily exerciſes; and therefore they glory in themſelves for ſo doing; and expoſtulate the matter with God, as wee ſee, Eſay 58.3. Thus pleaſing and ſatisfying themſelves in their carnal humours, and not heeding him who is a Spirit, and muſt be ſerved in ſpirit and truth. Should I then; ſhould I approve of ſuch a faſting as done to me? was it not onely out of a carnal feeling of your evils and miſeries? Hoſ.7.14.

V. 6. *Did not ye eat for your ſelves?*] As ye feaſted, ſo ye faſted; and neither for me or my glory, as you ſhould, according to that rule, 1 Cor.10.31. but to content your own fancies. And ſuch abſtaining or not abſtaining makes nothing to the ſervice of God, 1 Cor.8.8. yea, in your mirth and rejoycing you have not regarded me, to yeeld me honour and thanks for my benefits, Hoſ. 8.13. and 9.4. now the anſwer to the foreſaid queſtion is referred to this point; your faſt might be ſanctified by piety and devotion; but you had better to omit it, then prophane it, as you do; and inſtead of your ceremonies, endeavour your ſelves to ſerve God internally; by means of which I will change theſe your doleful dayes, into days of feaſting, and giving thanks for my benefits, Chap.8.19.

V. 7. *Should ye not hear*] Ye buſie your ſelves about trifles, you curiouſly enquire of this faſting, as if it were the prime part and principal point of Religion, and mean-while live in groſſe ſins, and neglect main duties. This is the corrupt nature and condition of hypocrites eſpecially; They will ſtrain a gnat, and ſwallow a camel. The Prophet therefore having to deal with ſuch for their better conviction, calls them back to the main point; touching them to the quick, appealing to, and charging their own conſciences, for the reality and truth of what he now tels them.

the words] Or, are not theſe the words. Hath not God ſufficiently declared his will concerning theſe external actions, and ſpecially concerning a faſt, prophaned through wickedneſſe, Eſay 58. 3,4. and concerning the main duties of repentance, holineſſe, and righteouſneſſe required in your lives.

hath cryed] Openly, plainly, and vehemently, as Eſay 58. 1.

by the former Prophets] Heb. *by the hand of, &c.* This aſſerts his authority: he accords with the former Prophets, and inſiſts as they did upon the ſame main duties; he brings no new thing. And this doubles their crime; that they would not be warned and ſchooled by the example of their fathers, and what befel them; but ſtill ſhut their eyes, and ſtop their ears againſt thoſe leſſons by the former Prophets, ſo plainly and powerfully preached to them. They ſtill exhorted to repentance, and obedience; and threatned deſtruction for rebellion: you ſhould have obeyed Gods command by them. But where is this? And neglecting it, all your faſting is to no purpoſe: you do but dally ſo with God, and delude your ſelves.

when Jeruſalem was inhabited] Or, on foot: or in its former ſtate. Inhabited, not thinly, and poorly, as now; but populouſly.

and the cities thereof] Throughout all the land likewiſe, were in proſperity, and flouriſhing.

the ſouth of the plain] Or the South, and the plain. See Joſh. 15 Chapter, and Jer. 17.26. and 32.44. Places, it ſeems, much inhabited formerly; and after, for their ſins, much waſted. The Prophets cryed out againſt their ſinful courſes then, but there was no amendment; and therefore ruine came upon them. And ſhould ye not now hear and heed the words of thoſe Prophets, and not run the ſame race of ſin as formerly was done.

V. 8. *And the word*] See on verſ. 4.

V. 9. *Execute*] Having reproached them for their diſobedience in general, in not hearkning to the words of the former Prophets, which was the thing that God looked for, more then their faſtings: & for want of which God rejected their ceremonious faſts; He comes now to preſſe them with particulars; He ſets before them the ſpecial words and commandments of God, by the former Prophets, whereunto God required obedience, verſ. 9, 10. And their fathers refuſing to obey, verſ. 11, 12. And Gods puniſhing them for it, verſ. 13,14. And thus in their Fathers example, hee lets them ſee what themſelves are, and what they ſhould likewiſe expect, if they amended not.

true judgement] Heb. *Judge judgement of truth.* He ſheweth that they did not faſt with a ſincere heart, but for hypocriſie; and that it was not done of a pure religion, becauſe that they lacked theſe offices of charity, which ſhould have declared that they were godly; Mat.

23.23. Micah 6.8. Judgement of truth is when and where equity and right is onely regarded, without any reſpect had, to favour, fear, hatred, bribes, acceptings of perſons, or the like. And the charge is for the Judges. And thus he begins with the duties of the ſecond Table; as is uſual in the Prophets, having to deal with an hypocritical people: not but that our duties to God in the firſt Table are of far more eſteem: but therein Hypocrites can beſt diſſemble what is their inward man: whereas the duties of the ſecond Table put them upon a viſible and palpable trial in the eyes of the world. So that examination and conviction will here ſooneſt appear.

and ſhew mercy] This is the duty of every man to his brother; not onely to abſtain from doing him any wrong, but to uſe kinde and favourable dealing towards him.

and compaſſions] So to do, out of the bowels of a tender affectionate love to our brethren.

V. 10. *And oppreſſe not the widow*] Break not over where the hedge is loweſt; do no wrong there eſpecially, where we have moſt eaſe and advantage to do it, by reaſon of their weakneſſe, and inability to ſave themſelves harmleſſe, or to reſiſt, and offend us. And therefore God in his Law gives charge ſo often, and takes ſo great care of theſe perſons, Exod. 22.21,22. Eſay 1.17,23. Jerem. 5. 28. Deut. 10.18. & 14.29. and 24.17,19. and 27.19.

imagine evil] The inward thought of the heart is root and beginning of outward violence, and wrong; And therefore is to be looked to in the firſt place, that this be kept pure and undefiled, as in the ſight of God, as Epheſ. 6.5,6. See Micah 2.1. Prov. 21.2. and 6. 14.18. and 4.23. and 23.26.

V. 11. *But they refuſed to hearken*] A wilful diſobedience, obſtinate ſtubbornneſſe, and intractableneſſe, Chap. 1. 4. See 2 Chron. 33. 10. Ezek. 3. 7. Deut. 28.15. and 30. 17. Great is the evil and danger of this.

and pulled away the ſhoulder] Heb. *they gave a back ſliding ſhoulder.* And would not carry the Lords burden, which was ſweet and eaſie; but would bear their own, which was heavy, and grievous to the fleſh; thinking to merit thereby: which ſimilitude is taken from yoked oxen, which ſhrink at the yoke, and are unwilling to draw, Neh. 9.29. Hoſea 4.16. Or as he that ſhould carry a burden, but pulls away his ſhoulder, and lets it fall. The caſe is otherwiſe, Zeph. 3 9.

and ſtopped their ears] Heb. *made heavy.* An argument of extream contempt, and hatred of the ſpeaker, for the hearer to ſtop his ears at him. See Eſay 6.10.

V. 12. *As an adamant ſtone*] See Ezek. 11.19. and 36.26. Job 41. 24. Ezek. 3.9. Harder then the nether mil-ſtone. They heightned their heart to a malicious ſtubbornneſſe by continual oppoſition to all means of amendment; that they could no more be wronght upon to receive any impreſſion of remorſe, or reformation, then the diamond, flint, hardeſt rock, or ſtone could be engraven by the tool of the artificer. See 1 Sam. 6. 6. Jer. 17. 1. and 6. 28,29.

leſt they ſhould hear the law] As Pſal. 58.4,5. The Law of Moſes was the ſacred rule of obedience; and obedience ever required to it; ſeconded with all promiſes and threatnings, Deut. 27. 26. and chap. 28. Levit. 26.

in his ſpirit] Which declareth that they rebelled not onely againſt the Prophets, but againſt the Spirit of God that ſpake in them, as Acts 7.51.

by the former Prophets] Heb. *By the hand of, &c.* The power and majeſtie of the high Spirit of God ſhined forth in them, and their doctrine; which rendered the people the more inexcuſable.

therefore there came a great wrath] A great puniſhment, the effect of great anger and diſpleaſure. And the greatneſſe of Gods wrath doth evince the greatneſſe of their ſins; for God is juſt. And both theſe ſhould have been warning ſufficient to the people to whom *Zechariah* now preacheth; that they ſhould not now dally with God, and ſerve him with ſhadows and ceremonies, but ſeriouſly repent and amend.

V. 13. *Therefore it is come to paſſe*] By a juſt and equal retaliation, when there was now no other remedy, 2 Chron. 36.16.

that as he cryed] An admirable mercy of God, that he ſhould deigne to invite man, to call and cry upon him, for his good and ſalvation; ſending his Prophets early and late. See Ezek. 18.31,32. Jer. 13.27. Eſay 65.2.

and they would not hear] An height of impiety in man: And much charged upon ſinners in Scripture. They would not hear to obey his voice, and reform their manners.

So they cried] Jer. 2.27. Judg. 10.10,15. Iſa. 26. 16. Hoſ. 5.15. in their calamities, for help and ſuccour.

And I would not hear] A moſt juſt retaliation: As they were deaf to God, ſo he to them, Job 27.9. Prov. 1.28. Iſa. 1.15. and 59.2. and 65.12. Jer. 1.11. and 14.12. Micah. 23.4. He would not relieve and comfort them; but left them helpleſſe in the hand of their enemies. And this is the great wrath of God indeed. See Jer. 15.1.

V. 12. *But I ſcattered them*] Not onely drove them into exile; but therein ſcattered and diſperſed them.

with a whirl-winde] Violently and ſuddenly; as with a ſtrong ſtorm and Tempeſt. See Job 21. 18. Iſa. 17.13.

among all the Nations] Of the four quarters of the heavens: See Ezek. 5.2. among the Aſſyrians, Egyptians, Edomites, Moabites, &c.

whom they knew not] So remote and far off, that they knew not them, or their language; had not heard of them; ſtrangers to the Jews in affection and religion.

Thus the land was deſolate] The mark of Gods vengeance laid upon the land it ſelf, Gods own land, becauſe they had defiled it. And to fulfil the threatnings, Lev. 26. 32,33,34,35. 2 Chron. 36.21.

after them] After they have been carried away out of it: after the murder of *Gedaliah*; when all the remainder of the people, men, women, and children, fled into Egypt, Jer. 43.6.

That no man paſſed through] We read not that any Colonies were ſent by the king of Babylon to plant in the Jews room, as was done by the Aſſyrian, in Samaria and Iſrael, 2 King. 17. Neither that any neighbouring Nation came in to poſſeſſe and inhabit it; nor yet that at the return of the Jews, any were diſplaced to make them room, either by force, or fair means. But God in his judgement and providence, kept it waſte and empty, ready for them at their return; See Iſa. 60.15. Ezek. 33.28. See the like of Babylon, Jer. 50.13. & 51.43. and that Zeph. 3.6.

for they laid] God in his juſtice, and the Jews by their ſins, Pſal. 107.34. Dan. 9 16. the ſins of the Jews waſted their own land more then the armies of the Babylonians.

the pleaſant land] Heb. *land of deſire*, meaning Judea. See Pſal. 106.24 Jer. 3.19. Iſa. 62.3,4. God had made it as his Paradiſe, enriched it with all plenty, and pleaſure; and above all, with his preſence and reſidence in his City, and Temple: But they by their ſins laid all deſolate, Lam. 1.1. & 2.15. & 4 12. and 2,1,6,7. and 4. 1. 6. and 5. 18.

CHAP. VIII.

Verſ. 1. AGain the word] It appeareth by verſe 19 that this is a continuation of Gods anſwer to the queſtion concerning the ſaid Faſts; And it mainly contains a *conſolation* by many comfortable Promiſes againſt all ſuch diſcouragements as cauſed them to diſtruſt the good ſucceſſe of things.

V. 2. *I was jealous for Zion*] Chap. 1. 14. Some take this to be Gods zeal for Zion, his great and ardent height of love to her; and thence ariſing his great fury and wrath againſt her enemies; that he will be her defender, and avenger of them. Others rather underſtand it of his jealouſie for her. Now Jealouſie is a mixt paſſion in a husband, conſiſting as of a moſt tender love to his wife, and care of her, and his own honour, ſo of a moſt furious rage, and revenge, upon juſt, or evil ſuſpition of falſe dealings, where this is ſuſpected or known to be violated. And both theſe are compriſed in this verſe.

with great jealouſie] I loved my city with a ſingular love, ſo that I could not abide that any ſhould do her any injury. Or, as ſome apply it to the particular and preſent occaſion, leſt ſhe ſhould ſin by keeping theſe faſts, in an evil manner.

And I was] Or, have been.

Jealous for her] Or, of her, or over her.

with great fury] Puniſhing her for her breach of faith, and playing the harlot, with rejection, and baniſhment out of her countrey. This ſeems beſt to ſute with that which follows: though that alſo be a truth, of Gods fury againſt the enemies of his Church, whom he puniſheth for the love he beareth to his Church.

V. 3. *Thus, ſaith the Lord*] This is repeated ſeven times in the nine firſt verſes of this chapter; and ſeven times more in the reſt of this chapter. And all this to ſtrengthen their faith againſt diſtruſt; becauſe the things here promiſed and ſpoken are ſo ſtrange and difficult, yea, ſeem to be impoſſible, incredible in their eyes, verſ. 6. want of faith to Gods Word is a deſtructive ſin, diſhonourable to God, pernicious to man, 1 John 5.10. John 3.18.

I am returned unto Zion] Here the decree is put for the thing it ſelf, or the beginning for the perfecting of it: before God was gone away from *Zion*, Ezek. 10 & 11 chap. he left it waſte as a prophane place, there was no Temple, Altar, Sacrifice, Prieſt, People, Service, City there, God was abſent; now he returns to *Zion*, to his Church and people there, returns in mercy, grace and favour, he is reconciled to them.

and will dwell, &c.] Not ſtay a-while, as Jer. 18. but abide ſtill, reſide and inhabit there, chap. 2.10. ſee Exod. 25.8. 1 King 6. 13. 2 Chr. 6.18. Pſalm 68.16. and 132. 13, 14. ſo that ſhe ſhall not need to fear the threats of their enemies, and ſcoffes at their weak beginnings, like thoſe Nehem. 4.3. Gods preſence ſhall be her ſure help, Pſ. 46.5. and he will make it the ſetled place of his glory and worſhip.

ſhall be called a city of truth] She had been falſe and faithleſſe, Iſa. 1.21. Jer. 2.20,21. and therefore caſt off: but now ſhe ſhould be called a City of truth, not only paſſively, becauſe God ſhould truly perform all his promiſes towards her, & verifie them in her; but alſo and rather actively, becauſe of her verity & fidelity with men, and chiefly for her ſincerity in Gods Worſhip, profeſſing, preaching and maintaining it, Iſa. 1 26. A faithful City, obſerving faith and loyalty towards God, in cleaving conſtantly to his ſincere Worſhip; whereas all other Cities in the world abroad were full of errours, ſuperſtitions, and abominable idolatries; ſee that Iſa. 26.1. & 60.14, 18. Ezek. 48.35.

the holy mountain] They prophaned and polluted it before, Mal. 1.7,12,13. but now it ſhould be called holy, becauſe of the holy Temple thereon re-edified, and the holy Worſhip of God therein re-eſtabliſhed; ſee Jer.31.23.Iſa.4.2.Obad.16.17.Joel 3.17. Dan.9. 16, 20. Iſa.27.13. & 56.7. & 62.12. & 65.25 & 66. 20. Gods dwelling in the midſt of his people, is to make them holy.

V. 4. *There ſhall yet old men*] I will bleſſe the Inhabitants of *Jeruſalem* with peace, and health, and long life: A figure of the ſpiritual bleſſings of the Church, as Iſa. 65. 20, 22. though now they were few in number, and by reaſon of wars, and other troubles, not likely to live long, and to encreaſe to any great multitudes, or to live in peace; yet God promiſeth they ſhall do both: the ſtreets now deſolate and un-frequented, ſhould be re-peopled; they that were now young, ſhould live till decrepit old age, they ſhould die, not by ſtrength of War, but by length of years, being kept ſafe under Gods protection, & bleſſed by his dwelling in the midſt of them.

his ſtaffe in his hand] A ſign of a peaceable and proſperous eſtate, wherein men are not cut off untimely by wars, and ſuch like calamities; ſee 1 Sam.2.31. Lam.2.20,21,22. & 5.11,12,13,14.

for very age] Heb. *for multitude of days*. This was evidently ſeen in *Zerubbabel*, *Joſhua*, *Ezra*, *Nehemiah*, & others, as ſome conceive.

V. 5. *Full of boyes and girles*] A ſign of fruitfulneſſe and encreaſe, as Exod.1.7.Jer.31.27. Eſay 60.22. and 65.20,22.

playing] A ſigne of peace and ſecurity, after the faſhion of children in Towns peaceably inhabited: In time of war and common calamity, it is otherwiſe.

V. 6. *If it be marvellous*] Or hard, difficult, incredible. This promiſe aforeſaid ſeemed ſtrange to the Jewes, the preſent ſtate of things being conſidered; God therefore by way of prevention, confirms his promiſe, by an argument from his power oppoſed to their incredulity; what is impoſſible with man, is poſſible with God: and he ſheweth ſo, wherein our faith ſtandeth, and whereupon we muſt fix it; not upon our ſenſe or reaſon: he checks this conceit; is it meet to meaſure God by our ſelves? to include his power within the compaſſe of our brains? No, we muſt truſt to his truth and power, who can and will perform that which he hath promiſed, though it ſeeme never ſo impoſſible to man, Gen. 18. 14. Luk.1.37. and 18.27.Rom. 4.17.22.

of the remnant of this people] They ſeeing themſelves ſo ſmall a remnant, were diſcouraged, and grew diſtruſtful hereupon: And yet this might have ſtrengthened their faith, That ſeeing this ſmall remnant had returned beyond all hope, by Gods power and pleaſure, therefore this might ſerve to help their hope for the time to come.

in theſe dayes] The conſideration of the preſent ſtate of things at this time ſtood in their light, and darkned the eye of their faith: but they were to raiſe up themſelves above that; true faith is the evidence of things not ſeen, Heb.11.1.

V. 7. *I will ſave my people*] God ſets forth his own power to help forward their faith; ſee Iſa.43.11,12,13. & 48. 15. and 66.9. Exod. 6. verſ.7.

from the Eaſt-countrey] Gods promiſe of re-collecting the diſperſed Jewes, and reſtoring them to their own home: though they were never ſo much diſperſed and ſcattered, yet that ſhould not hinder the accompliſhment of his promiſe.

and from the weſt-countrey] Heb. *The Country of the going down of the Sun*. They were moſt carrid into *Babylon*, and thoſe Eaſtern Countries; yet into other parts alſo: and by Eaſt and Weſt here, are meant all quarters of the world: ſee ch.2.6.Pſ.113.3. Mal.1.11. Pſal. 50.1. This may be applied myſtically to the Church.

V. 8. *And they ſhall dwell*] The Jews with whom *Zechariah* had now to deal, miſ-truſted all things; they feared they had returned to *Jeruſalem* but too ſoon, out of too much zeal, the preſent face of things promiſed ſo little good to come: But God by his Prophet tells them here, That they ſhould ſee by the event, that things ſhould fall out otherwiſe; The remnant of the diſperſion ſhould return, come to them, and dwell there, Chap. 2.4. That decree, Hoſ.9.3. ſhould now be reverſed, Ezek.36.10,11.28 and 37.25. Jer. 23.8. Iſa.44.26.

My people] Gods free and gracious Covenant, the fountain of all his favours, which ſeemed for their ſins to be broke off for a time, and the memory of it buried; yet God would not forget, but renew and revive again; conſiſting in a mutual ſtipulation, for ſubjection in them, and protection in him. See Jer.13.11. and 24.7. and 30. 22. and 31.33. and 32.37,38. beſides many other places.

in truth, and in righteouſneſſe] Faithfully performing my promiſe which I have made to them in my Covenant; and enlarging my bounty towards them; which is often ſignified by the word righteouſneſſe. See Hoſ.2.19. Or, in truth, on my ſide, Iſa. 65.16. and in righteouſneſſe on theirs; Iſa 60.21. and 61.11. and 65.25. and 46.13.

V. 9. *Let your hands be ſtrong*] Hag. 2. 4. Let neither reſpect of your private commodities, neither counſel of others, nor feare of enemies, diſcourage you in the going forward with the building of the Temple; but let both hearts and hands joyn in ſetting forwards all things belonging to the ſervice of God, and good of the State. This exhortation he preſſeth with much variety, and force of argument, to the ſixteenth verſe. See Joſh. 1. 6.7.9.18. and 23.6. Ezra 10.4. Iſa.35.3,4.

ye that hear in theſe dayes theſe words] There is a force in theſe demonſtrative words to be obſerved: ye preſent, now living, in theſe hopeleſſe days; and yet hear and have theſe gracious words of promiſes, to be ſtrong in heart and hand.

by the mouth of the Prophets] Haggai, and Zechariah, who at this time prophecied to the Jewes, Ezra 5 1.

which were in the day that the foundation] It was but about two years ſince they now had began to *build*, Ezra. 5.2. And yet in that ſhort time, God often called upon them, & encouraged them by his Prophets; and therefore the more blame and ſhame for them if they did not go on in the *building*, being ſo daily ſtirred up to it. If we make the words of laying the foundation to relate to that, Ezra. 3. 8. Yet thence to this fourth year of *Darius Hyſtaſpis*, are not many years, but about twelve. But they who underſtand this fourth year to be of *Darius Notus*, the ſeventh Perſian Monarch after *Cyrus*, do finde the yeers intervening to be 108. And thereupon are much puzled about the long age of Zerubbabel, Joſhua, Ezra, and Nehemiah, Haggai, and Zechariah, who yet is called a young man, chap. 2. 4. all of them living then, and now; Ezra and Nehemiah, we are ſure long after.

that the Temple might be built] This is the main thing urged by the Prophets, then, and now. And therefore they muſt ſtrenuouſly and couragiouſly go on with the work, and hold to it; notwithſtanding all obſtructions; and overcome all difficulties, and tentations to the contrary. Gods Word in the mouth of his Prophets is a ſufficient ground, and warrant for them, ſo to do.

V. 10. *For before theſe dayes*] While the *building* was neglected.

there was no hire] Or, the hire of man became nothing, &c. Mens, and beaſts labour, was in vain, by reaſon of the curſe which I laid upon your careleſneſſe in reſtoring my ſervice, Hag. 1. 6,10. and 2.15,16,17. Mal.3.10,11. He mindes them of this Judgement of famine (as we have need to be often minded in the like caſe) That they ſhould not dare to go on to provoke the Lord any further in ſo ſinful doing.

any peace] At home, or abroad, in City, or countrey, but wars, and dangers from enemies round about them; who by incurſions, and invaſions, did vex, diſquiet, prey, and ſpoil them; ſo that there was no ſafety for travellers, or any body. A ſecond judgement.

becauſe of the affliction] Brought on them by the enemies: who wrought them much miſchief. And theſe were their neighbours, the Samaritans, Ammonites, and other old enemies.

for I ſet all men] Seditions, and civil contentions, grudgings, partakings, factions, whereby they were im-bittered one againſt another; as Eſay 9.20,21. A third judgement. And here is Gods hand in theſe puniſhments. See on Amos 4. 6. Here is more then a bare permiſſion; and yet God holy therein, and free, making uſe of their rage, to execute his judgements, which they intended not. His hidden counſel, and purpoſe, his ſecret motion herein, appertain not to them, nor excuſeth their ſin.

V. 11. *But now*] Seeing you have cheerfully gone on to the reedifying of my Temple; though I am without ſhadow or change, Jam.1.17. Yet my actions ſhall change their nature towards you.

I will not] Be angry, as formerly; nor puniſh you. When our ſins ceaſe, Gods anger ceaſeth.

V. 12. *For the ſeed ſhall be proſperous*] Heb. *of peace*. I will ſet down the true occaſions, and means, of a true and perfect peace, and will cauſe it to increaſe and multiply. See Pſal. 72. 3. ye ſhall be free from enemies; all in peace. Or rather, Their ſeed ſhall proſper; They ſhall peaceably ſow; & no floods, or ſtorms, or any hurtful thing, ſhall annoy their fruits, and harveſt. And this beſt agrees with that which followeth.

the vine] Joel 2.22. Hag.2.19. Hoſ.2.21,22. Husbandmen ſhal enjoy the benefit of Gods favour, and reap the fruit of their labors; abundance of encreaſe, a plentiful crop; through the kindly and ſeaſonable ſhowers that God will ſend: upon whoſe bleſſing in theſe things we muſt wholly depend, Mat.6.11.

and I will cauſe the remnant] God himſelf will put them in poſſeſſion; and though they were a poor remnant, yet they ſhould enjoy it quietly in ſpight of all their enemies.

V. 13. *As ye were a curſe*] A form of execration and curſing; As thus; God do to me, or thee, as he hath done to the Jews; Or, God make thee like a Jew; or the like. Making their calamity a pattern for any fearful imprecation. See Deut.28.37. Jer.24.9. & 29. 18.22. and 42.18. Pſal.83.11. and 102.8. Thus it was with them, They were odious, and deteſtable to all. When they bewrayed their impiety and ingratitude in not building the Temple; they were fearful examples of Gods horrible wrath.

O houſe of Judah, and houſe of Iſrael] Some make the latter only an explication of the former, as in Pſal.14.7. and 76. 1. See Iſa.48. 1. & 46.13. But rather we may diſtinctly underſtand them of both kingdoms: for ſome of the ten Tribes alſo did return, Hoſ. 1. 11. Jer. 3. 18. Ezek. 37. As a remnant did eſcape and return of them that fled into Ægypt. Compare Jer. 42. 16,17. with Chap. 44. 28. Divers of the ten Tribes remained in the land after their general captivity. See 2 Chr.30.5,6.18.11. and chap.34.33. And theſe being captived with them of Judah afterwards, might with them return. That general diſperſion through 127 Provinces in the Perſian Empire, Eſth.1.1. with Chap.3.8. & Ch.8.v.9. argues a kind of union of Judah and Iſrael; which might produce a joynt return of ſome of both. See Jer.33.7.

ſhall be a bleſſing] A form to be uſed in bleſſing of others. As the like, Ruth 4.11,12. See Zeph.3.20.

fear not] Caſt no doubt, miſtruſt not your own weakneſſe, nor your enemies ſtrength; but go on in the work, and be confident of Gods aid; and he by his power will overcome all impediments, and cleer all obſtructions.

V.14. *As I thought to puniſh you*] This, and the next verſe makes a cleerer explication of what was formerly ſaid. And here is firſt Gods thought and purpoſe to puniſh their ſins. Sin ever provokes God to wrath and puniſhment.

when your fathers] At that time when your fathers ſo ſinned: not puniſhing the children for the fathers provocations.

and I repented not] I changed not my minde, becauſe they changed not their manners; but this they got by their obſtinacy in ſin, that I became inflexible, inexorable, in rigour to puniſh them; when they made war againſt me, I armed my ſelfe for vengeance againſt them; I did as I fore-thought and fore-threatned, Pſal.18.26. And the Jews had found by experience that thus far God was as good as his word.

V.15. *So again have I thought*] Here is Gods purpoſe to ſhew mercy unto them. He changeth not in himſelfe; but in his actions towards the ſeveral conditions of the ſons of men: and he changeth their hearts, when he will do well unto them.

fear ye not] That I will fail of my promiſe. I will ſurely bring to paſſe what I intended for your good. And therefore go on in your *building*, and expect that which yet appears not; even a full reſtitution, a plenary inſtauration.

V.16. *Theſe are the things*] As God will be merciful, ſo they muſt be dutiful. Gods promiſes are conditional; and in his own, he mercifully works the condition it ſelf. And he here tels them what the duties are. They muſt not onely build the Temple, and look to Gods ceremonious worſhip, and the obſervation of it; but they muſt chiefly look to Gods Moral Law, to perform the main duties of it; Matth.9.13.

Speak ye] He inſtanceth in ſome particulars: under them comprehending the reſt.

Every man the truth] Epheſ.4.15. Pſal.15.2. Prov.12.19. See Iſa. 59.14,15. Hoſ.4.1.

to his neighbour] Who he is, ſee Luke 10.36.

Execute the judgement of truth and peace] Heb. *Judge truth, and the judgement of peace.* Chap.7.9, 10. And herein deale candidly and ſincerely: not fraudulently and deceitfully: as corrupt Judges will ſeek to put on fair gloſſes and pretences to cover, and colour, and cunningly to hide their falſe judgements: judge truly according to the rule of the Law, and according to true and right informations, in matters of Fact.

and peace] To compoſe the quarrels and differences between private men; and ſo preſerve the publike peace. Whereas wrong judgements breed more quarrels, to the diſturbance of peace.

in your gates] In the places of juſtice, which were in thoſe times in the entrance of the gates of the citie, Amos 5.12,15. See Annot. on Amos 5.10. Theſe places ſhould be as ſanctuaries of juſtice, and cities of refuge to the oppreſſed.

V.17. *Imagine evil*] The thoughts and heart are to be holy and charitable. They are the fountain: and God heeds moſt, and examines them. And his Law is ſpiritual, contrary to the corrupt gloſſes of the Phariſees, juſtly taxed by our Saviour, Matth.5. See Zech.7.10. If the Jews do add the moral duties to the building of the Temple, then God will be gracious and bountiful unto them.

and love no falſe oath] Chap.5.8. Pſal.15.4. and 24.4. Ezek. 17.verſ.18,19. Jer.5.2. Joſh.9.19.

things that I hate] And them that do them, Pſal.5.5. & 11.5. See Prov.6.16. Jer.12.8.

V.18. *And the word*] See on verſ.1.

V.19. *The faſt*] After all thoſe more material things formerly premiſed, he now comes to the final deciſion of the main queſtion concerning the faſting propoſed, chap.7.3. The anſwer now is ſoon made: If you would build my Houſe, and not imagine evil, to oppreſſe one another; but execute mercy and truth; then I will perform my gracious promiſes made to you, and abundantly bleſſe you: And then this queſtion falls of it ſelfe; your Faſts ſhall be turned into Feaſts; ſuch ſhall the change of your ſtate and condition be.

of the fourth moneth] Appointed for a remembrance of the taking of Jeruſalem by the Chaldeans, which was in this moneth, the ninth day, Jer.39.2. & 52.6,7. 2 King.25.3.

and the Faſt of the fifth] For the burning of the Temple, the tenth day of that moneth, that is, three dayes after *Nebuzaradan* came into the citie, 2 King.25.8. Jer.52.12,13. See on Zech.12.5.

Faſt of the ſeventh] For the death of *Gedaliah*, Jer.41.1, &c. Zech.7.5.

Faſt of the tenth] For the ſiege laid before Jeruſalem, Jer.52.4. 2 King.25.1. in the tenth day. Theſe faſts are not blamed here, as unwarrantably undertaken,

joy and gladneſſe] And therefore no more fit to be times of faſts, joy and ſorrow, as light and darkneſſe, expel one another.

and cheerful Feaſts] Heb. *ſolemn or ſet-times of feaſts.* Your ſolemn feaſts appointed by God in his law; and interrupted, and left off all the time of your captivity, ſhall now be revived, and celebrated by you, as ye began, Ezra 3.v.4.

therefore] An injunction, to be ſure to obſerve that which God moſt required, and they moſt neglected; if they would hope and have thoſe good things come to paſſe.

Love the truth] The ſubſtance of Religion; in obedience to God, and charity to our Neighbour: and heed not ſo much thoſe outward ceremonies, and bodily exerciſes. And love is required to truth, Rom.12.9. Amos 5.15. Pſal.119.20. 40.47.97.131.

and peace] Peaceable dealings; the judgement of peace, ver.16. Not quarrelling for old cuſtomes. And this will bring you peace with God, and proſperity in the world. Look to theſe.

V.20. *Thus ſaith the Lord of hoſts*] To bring credit and authority to the enſuing prophecie; The matter of it being ſo incredible to them, who for the preſent ſaw all things in ſo poor and deſpicable a condition, that they half repented that they were returned; as the Jewes in the wilderneſſe, after their coming out of Egypt; and thinking themſelves deluded, were rather minded to return into Babylon again. Scarce poſſible was it for them in this caſe to believe theſe, and the like glorious *promiſes*, as Hag.2.9. This preface therefore was moſt neceſſary for them.

it ſhall yet come to paſſe] Yet hereafter, though there be ſo unlikely an appearance for the preſent. He amplifies the former joy, by adding Evangelical promiſes, concerning the ſpiritual Kingdom of Chriſt; and the great and eager confluence and acceſſe of the Gentiles to it, and the glory of the Jewes by it.

come people] See on Mic.4.1,2. come and be converted; and joyn themſelves to the Church.

many cities] Many, and great cities of the Gentiles for all their greatneſſe, yet ſhall they ſubmit and ſubject themſelves.

V.21. *Let us go*] In going let us go. See on Eſay 2. verſ.3. and on Mic.4.2. The zeal of converts to convert others. See Pſal.122.1. and 95.1,2. Jer.31.6.

ſpeedily] Or, continually: Heb. *going.*

to pray] Heb. *To entreat the face of the Lord.* See on Chap.7.2. and on Zeph.2.verſ.3. Amos 5.v.4,6. Hoſ.5.15. Prayer is the chief part, and duty of Gods worſhip; taken for the whole. And they ſeek him, as moſt deſirous to finde him and his favour; to know him and his will; that they may obey him and it, as their onely guide and aim, Pſal.119.105.

I will go alſo] Every one was as forward to ſerve God himſelf, as he was deſirous for another to do it. That is true zealous charity which never leaveth others behinde, nor thruſteth others before it. Not like that of the Phariſees, Matth.23.4.

V.22. *Yea, many people, and ſtrong nations*] Not a few poor ones; but many and mighty, potent and populous. Eſay 66.8.12.20.23. & 49.19,20,21,22. & 54.1,2,3. & 60.3,4,5,11,12.

in Jeruſalem] Typically; becauſe at this time Gods Worſhip being onely there, all converts were to reſort thither. So that this Temple now in building, ſhould become in a kinde common to the Gentiles; a Temple alſo for them and their uſe. Not yet that they ſhould keep and obſerve the Levitical ſacrifices and ſervices there; But becauſe the word of the Lord ſhould go forth from Jeruſalem, which being now the onely Church of God; and therefore ſo often taken for a type of Chriſts Church under the Goſpel, ſhould be the mother Church, whence the Goſpel ſhould proceed, Iſa.2.v.3. Pſal. 110.2. See the like, Eſay 66.23. & Zech.14.16.

V.23. *Ten men ſhall take hold*] Ten men taken for many; as Gen. 31.41. Lev.26.26. Job 19.3. In the dayes of publication of the Goſpel, they who are now ſo averſe such enemies, ſhall become thus eager and earneſt, to embrace the Goſpel. There ſhall be no need of arms, and co-action to enforce them; they ſhall be ſuch a willing people, Pſ.110.3. They ſhall come on thus, and come in with this unity, unanimity, conſent, humility, and fervency.

out of all languages of the nations] We ſee no language or nation excepted. So largely ſhall the kingdome of Chriſt, and the Goſpel ſpread. See Ch.2.11. Eſay 66.18. Dan.7.14. Apoc.5.9. & 7.2. Pſal.9.8. Acts 10.35. Though they ſhall not underſtand one anothers language, yet they ſhall agree in this one underſtanding, by Gods ſacred and ſecret inſtinct and motion of his Spirit, and ſhall ſpeak this language of Canaan, Iſa.19.18.

of the skirt of him that is a Jew] Ten men, of one Jew; whom they ſo hated and ſcorned before; yet now they ſhould take no ſcorn to cleave unto them, to humble & ſubmit unto them, to learn of them, and become their diſciples, hang upon them, and run after them, as little children do when they catch hold on their mothers garments, Eſay 55.5. Thus they flocked to *Paul*, and the other Apoſtles, Gal.4.15. And indeed to the Jewes was the Goſpel firſt preached; and the next by the Jewes to the Gentiles, Acts 13.46. And the believing Jewes thought not now themſelves diſparaged, nor their glory eclipſed by the acceſſe of the Gentiles; but rather gloried in it, as juſtly they might. And thus was the old prophecie fulfilled, Gen.9.27.

we will goe with you] In the worſhip and ſervice of the true God. And the reaſon follows.

for we have heard] By your preaching, Rom. 10. 17.

that God is with you] Rightly known and worſhipped, onely among you Jews, or in the Church; but not among us, who are ignorant idolatrous Gentiles. Therefore they thus catch hold of them, uſe the help and miniſtery of men, to ſeek and finde God among them, verſ. 22. See 1 Cor. 14. 25. Great and glorious was this prerogative of the Jews, which afterwards they loſt by their infidelity.

CHAP. IX.

Verſe 1. THe burden] Here begins the third main Sermon of *Zechariah*; & continues to the end of the eleventh Chapter. And contains a prophecie, 1 againſt the enemies of the Jews to the 9 verſe. Secondly, of the coming of Chriſt, and of his kingdome, and the bleſſings of it; to the 11 Chap. And thirdly of the deſtruction of Jeruſalem, and the rejection of the Jews for their rejecting of Chriſt. Chap. 11.

The burden of the word of the Lord] His burdenſome word. A prophecie of heavy and ſad, great and grievous threatnings and curſes: A prophecie of threatnings and curſes againſt the bordering enemies of Gods people. See Eſay 13. 1. Jer. 23. 33. which burden they ſhould not be able to ſhake off from their ſhoulders.

in the land] Or, upon, againſt the land.

of Hadrach] Not elſ-where in Scripture mentioned. Some ſay without any proof, that it was an idol of the Syrians, which repreſented the Sun. And that the Prophet calleth that countrey or ſome part of it by the name of the idol: as Eſay 8.8. is Immanuels land, and the like Jer. 48 46. and Hoſ. 10.5. Others underſtand onely by this, the countreyes bordering round about Judea; taking the word to be a Syriack word of that ſignification: which language was in uſe with the nations here threatned. The like, they ſay, is Iſa. 14. 1. Jer. 25. 36, &c. 51 41. But rather it ſeems to be the name, not of a man, but of ſome city, neer to *Damaſcus* and *Hamath*; or of ſome particular region in Syria.

and Damaſcus] See on Amos 1. 3. See Eſay 8.4. and 17. 1. Jer. 4. 23.

ſhall be the reſt thereof] Theſe threatnings ſhall fall, and be executed upon Damaſcus; this burden ſhall ſit and reſt there, as in its place of reſidence; ſettle there till it conſumes them. It ſhall not be like a ſudden ſtorm, ſoon gone; but as in Eſay 9.8. and Pſal. 125. 3. it ſhall fix and maintain its ſtation in that royal city of the Syrians; they ſhall not be able to ſhake the burden of it from off their ſhoulders, or any way to eſcape it.

when the eyes of man] *Heb. for the Lords eye is upon man*, as on all the Tribes of Iſrael. He giveth a reaſon why the burden and words of the Prophet were directed to the Heathen nations: namely, becauſe Gods providence doth not govern his people alone, but the whole world; for God had an eye upon all men. See Ch. 3.9. & 4. 10. & 5.6. Gen. 18.25. But with leſſe ſtraining we may underſtand it of the eyes of man, and that not of all mankind, or the Gentiles: but of the Jews, of all the tribes of Iſrael; when the eyes of that people, as of one man ſhall unanimouſly look up towards the Lord, for aid & help againſt their enemies; & they convert, as their eyes; ſo their heart to him by true repentance, Then ſhall the burdenſome word of the Lord light and lie upon their enemies.

all the tribes of Iſrael] An explication of the laſt word afore-going.

toward the Lord] And not toward idols, or images.

V. 2. *And Hamath*] See on Amos 6.2,3 Some take this to be Antiochia.

ſhall border thereby] *Heb. And he alſo ſhall border Hamath thereby.* Meaning, that eye of Providence ſhall limit, that is, ſhall ſtay the courſe of the power, conqueſts and enterpriſes of Hamath, chief city of Syria. See Eſay 7. 8,9. Jer. 49.23. Or rather thus; Hamath ſhall ſhare in the burden, bear a part in the puniſhment. At Riblah in Hamath, much cruelty had been exerciſed upon the Jews; and the Syrians generally had been their cruel enemies, God now will be the avenger of his people againſt them. To interpret this of the Hamathites converſion, is far from the Prophets meaning, and tenour of the context.

Tyrus] See on Amos 91. 10.

and Zidon] Called great Sidon or Zidon, Joſh. 11.8. An ancient and famous City, named likely of Sidon the eldeſt Son of Canaan, Gen. 10. 15. Of great Traffick and Merchandize, lying on the Weſtern Ocean, North North-Eaſt from Tyre nigh to Zebulon Gen. 49. 13. allotted to Aſher, but they got not the poſſeſſion of it, Judg. 1.31, & 3 3. But the Sidonians oppreſſed the Iſraelites, Judg. 10. 12. And had been lately a pricking bryar to the houſe of Iſrael; Ezech. 28 24. we read of kings of Zidon, Jer. 25. 22. & 27.3. ſubdued by Nebuchadnezzar. Ahab marrried Jezebel the daughter of Ethbaal, King of the Zidonians; 1 King. 16.31. Aſtoreth, or Aſtaroth was their Goddeſſe, 1 King. 11. 5. Sareptah was neer it, Luke 4. 26. Our Saviour went aſide into thoſe parts, Matt. 15. 21. And from thoſe parts they came to our Saviour, Mat. 3. 8. Luke 6. 17. Paul in his voyage to Rome touched there, Act 27.3. And they make peace with Herod, Acts 2. 20.

though it be very wiſe] In worldly wiſdom, which is attributed to the Tyrians, Ezek. 28. 3, 4, 5, 12, 17. The ſingular number here may be diſtributively applyed to each of them, Merchants are wiſe, and cunning: upon which thoſe Cities founded their greatneſſe. They were enemies to the Jews, proud, inſolent and cruel to them, in the time of the deſolation of their ſtate. And therefore God here threatens revenge, which they ſhould not eſcape for all their wiſdom. Job 5. 11, 13. Theſe words have the touch of an Ironical mock, as that Ezek. 28. 3,

V. 3. *And Tyrus did build her ſelfe*] Made warlike fortifications, It was called the ſtrong City Tyre, Joſh. 19.29. The ſtrong hold of Tyre. 2 Sam. 24.7.

and heaped up ſilver] Money, the other ſinew of war, and this heaped up in all abundance. See 1 Kin. 10.27. Which abundance of treaſure it was not hard for the Tyrians to gather together; conſidering the long, and great trade, which all nations of the world uſed there; as is largely deſcribed, Ezek. 27. So that Tyre thought her ſelfe impregnable.

V.4. *Behold, the Lord*] Neither her wit, wealth, or ſtrength ſhould avail her againſt the Lord; or ſave her from ruin. The Lord will ſcatter her wealth, and impoveriſh her. And though ſhe be ſeated in an Iſland in the ſea, and be never ſo powerfull by ſea, and ſhipping; yet the Lord will ſmite her power in the ſea. Prov. 21. 30. Eſay 29. 16.

devoured with fire] That is conſumed, a Metaphor from ravenous beaſts. Though Tyrus was ſeated in the midſt of the waters, yet ſhall ſhe be devoured with fire: it God kindle the flame, nothing ſhall quench it.

V. 5. *Aſhkelon*] See on Zeph. 2. 4.

ſhall ſee it, and fear] This, and the following Cities of the Philiſtines, who dwelt along the ſea-coaſt, ſouth-ward of Tyre and Sidon: from whence this ſtorm was next to come upon them; who alſo evermore had been the Jews bitter enemies, and ſtill were after their return from Babylon, they ſhall ſee the deſtruction of Hadrach, Damaſcus, Hamath, Tyre, and Zidon, and fear the like to fall upon them.] As it did moſt of all by Alexander the Great.

Gaza] See on Zeph. 2. 4.

Ekron] See on Zeph. 2. 4.

for her expectation ſhall be aſhamed] She aſhamed of it; being deceived and deſtitute of ſuch ſuccour and help as ſhe looked for, from her potent, but then impoveriſhed friends, which could not ſave themſelves, much leſſe others. Specially they were aſtoniſhed when they ſaw Tyre fall.

and the king ſhall periſh from Gaza] The Governours, and Government, the ſtate, and liberty of their Common-wealth, ſhall be over-thrown.

and Aſhkelon ſhall not be inhabited] The inhabitants being waſted by war, or carried captive, it ſhall be diſ-peopled and deſolate.

V. 6. *And a Baſtard*] Not their legitimate King or Governour; But a mingled multitude of ſtrange nations gathered together, as baſtards in a family; which intrude upon others rights, or if any of *Aſhdod* remain, they ſhall be but as ſtrangers there without a certaine ſeat of abode; as pilgrims are in a forraign ſoil.

Aſhdod] See on Zeph. 2. 4.

and I will cut off the pride of the Philiſtines] Their wealth, ſtrength, and all other things that made them ſwell with pride and inſolency againſt their poor neighbours the Jews. In the time between the Jews return out of the Babylonian captivity, and the coming of our Saviour, the Philiſtines were throughly plagued; partly by Alexander the Great and his ſucceſſors, the Selucidæ and Lagidæ, and partly by the Jews in the times of the Maccabees, and before, as hiſtories doe record, ſee ch. 2. 9. Obad. 20. Zeph. 2. 4. For further knowledge of the Philiſtines, ſo much mentioned in Scripture, we finde this: that they came of Cham. Gen. 10.6.13,14. They inhabited the weſt border of Canaan, adjoyning to the Mediterranean ſea, and maintained ſtill their poſſeſſion there, though it were given moſt to the tribe of Judah, Joſh. 15. In Abrahams, and Iſaacs time, Abimelech was king of Gerar, one of their Cities,. In the times of the Judges, they were divided into five Lordſhips, Judg. 3.3 And ſo in the beginning of Samuels time, 1 Sam. 6.16, 17. They oppreſſed Iſrael in the dayes of Sampſon, Eli, Saul, Jehoram, Ahaz. They took the ark of God in battell, and placed it in the Temple of Dagon their Idol. They ſlew Saul, and Jonathan. They were ſlain in great numbers by Sampſon. Samuel overcomes them; once occaſioned by Jonathan, 1 Sam. 13, 14. chapters, another by Davids ſlaying of Goliath, 1 Sam. 27. After Sauls death; though David had formerly fled to Achiſh, King of Gath, for ſhelter againſt Saul, firſt in danger there, 1 Sam. 21. And a ſecond time, upon better ſecurity, 1 Sam. 27. Yet being now king, he overcomes them in four battels, wherein four Giants the brethren of Goliath of Gath were ſlain, 2 Sam. 21. 15--22. Afterwards Uzziah, and Hezekiah prevail over them. And after, they were overcome by the Egyptians; and by the Babylonians.

V.7. *His bloud out of his mouth*] *Heb.* Blouds. I will make that they ſhall no more devour my people like bears, wolves, lyons.

his abominations] That is, abominable, ſpoiles, murders, cruelties, ries, rapines, theſe their ſins are like meat and drink to ſinners, they hold them faſt, and are as unwilling to part with them, as to have meat pulled out of their mouthes.

from between his teeth] Yet God will give his people deliverance from their bloody enemies, and reſcue them from being a bloody prey unto them, when in their imagination they had ſwallowed them up.

but he that remaineth] That little remainder of my people which eſcaped from the enemies violence.

even he ſhall be for our God] Even that poor, ignoble, and contemptible remnant of the Jewes, ſhall be for our God, ſhall be in his care, protection, favour, and in his account.

and he ſhall be as a Governour in Judah] Not onely of higheſt rank, and chiefeſt eſteem with God, as Governours are in a Common wealth; but alſo he ſhall be free, and have command and rule over others, albeit he had been now a long time a ſervant himſelf. Others thus, Though not ſuitable to the words and context, I will take away, and pardon his ſins: And the remainder of them, according to the election of grace, ſhall be, as it were, en-denized among my people, and ſhall be honourable among them. So making this to be an Evangelical Promiſe of the Calling of the Gentiles: as many ſuch like there are. And theſe alſo underſtand the Ekronites here to be promiſed to become as the Jebuſite Araunah, 2 Sam. 24.16 Who was of honourable account among the people of God.

and Ekron as a Jebuſite] A ſlave, and tributary, and one appointed to deſtruction: as the Jebuſites, 2 Sam. 5.v.6. And the reſt of the Canaanites were.

V.8. *And I will en-camp*] Gods protection of his people, Ch. 2. 5. They are un-able for their own defence: Gods power is all-ſufficient for them; He will encamp round about them. Not as Eſay 29. 3. But as thoſe, Gen. 32.1,2. 2 Kin. 6.17. Pſal, 34.7.

about my houſe] The Temple, and Church; for the ſake whereof the ſtate is preſerved. It is uſually called Gods Houſe, and the Houſe of the Lord; the holy and beautiful houſe, Eſay 64.11. The Houſe of his glory, Eſay 60.7.

becauſe of the army] Of the enemy, to oppoſe it; and ſhield his Church. Pſal 3.1,3,6 & 27.1,2,3.

becauſe of him that paſſeth by] The enemy ranging up and down, paſſing to and fro, with his armies. This may have reference to the invaſions and incurſions of the Seleucidæ, and Lagidæ, among others.

becauſe of him that returneth] Again, and again, with freſh onſets, againſt my Houſe and people. Though the enemies be numerous in armies, obſtinate in malicious cruelties, and often recruit their forces, yet God will be a ſure ſhield, and ſafe-guard unto them, Pſal. 17.9,11,12,13, & 18.1,2.

and no oppreſſour] They ſhall no more be tyrranized over, nor exacted upon; as they have been heretofore. Formerly even children had been their oppreſſors, Eſay 3. 12. And their enemies had been as Pharaohs task-maſters over them, Eſay 64. 10, 11, 12. But hereafter it ſhould be far otherwiſe, Eſay 54. 14. and 49. 26, and 60. 17, 18. This hath its full verification in the ſpiritual ſtate of the Church under the Goſpel.

for now have I ſeen with mine eyes] God ſeeth all from all eternity. But in Scripture phraſe, when he doth not ſhew forth that he taketh ſuch notice of things as we apprehend, he is ſaid, not to ſee, to ſhut his eyes, to ſleep, to forget. And ſo on the contrary. Here he ſaith, he hath taken good notice how unworthily, and vilely, and intolerably his Church hath been dealt withall by her enemies, as Exod. 2. 25. But now I haue ſeen, and will avenge her; I have turned my favourable countenance toward her, and have taken her into my protection, and this out of my good pleaſure, becauſe it ſeemed good ſo in mine eyes, I will reveal my power to do her good.

V.9. *Rejoyce*] A Prophecie of Chriſts coming, of his Kingdome, and of the benefits of it. And thus the Prophet ſhews by what means, and from whom, all comfort, and the full accompliſhment of the former glorious promiſes was to be expected. This prophecie hath in it much difficulty.

greatly] And again, ſhout for joy. And that even in the midſt of all your preſent diſcouragements, and miſeries. Here is matter enough of all joy, Chriſt is the Churches joy ſolely and wholly, Eſay 45. 25. John 12. 15. it is there, fear not; not any thing whatſoever, Pſal. 27.1.3. See Joh. 12. v. 13.

O daughter of Zion] And again, of Jeruſalem: meaning the true and univerſal Church of Chriſt, and all the children of God.

Behold] As ever and anon in Scripture, chiefly now, in this chiefeſt cauſe, Mat. 13. 16,17. Luk. 2.30. Joh. 8 56.

thy king] Thy promiſed, expected king, Pſal 2.6. Eſay 32. 1. Jer. 23.5. and 30. 9. Ezech. 37. 22,24. Hoſ. 3.5. Matth. 2. 2. Luke 23.2. Joh. 12.13. and 18.37. and 19.19. A king of the family of David, that ſhall raiſe up all, make good all. Neither could they expect the promiſed bleſſings otherwiſe, but according to the tenor of them, in and by the perſon of the Meſſias. And this ſhould animate them to conſtancy, and hope, in the midſt of their miſeries.

cometh] In the fleſh. He tells this, not as a matter of news unto them, he was ſo often promiſed, unleſſe it be in the ſpeed, and manner of his coming. He is now upon the ways. Eſay 62. 11.

unto thee] He and his coming, is wholly for thee; for thy good, not for his own ſake, his own glory, as is the coming of earthly Kings.

he is juſt and having ſalvation] Or, *ſaving himſelfe*, Eſay 11.2,3, 4,5. and 9.6,7. Exod. 23. 21. having juſtice, and ſalvation for his Church, and bringing juſtification and ſalvation to his Church, Matth. 1.21. Joh. 17.19. Indeed he ſaved himſelfe from death by his own power, Acts 2.24. Rom. 1,4. but this was for the uſe of his Church.

lowly] in outward eſtate poor, mean, afflicted Eſay 52. 14. in minde and heart, meek, humble. Matt. 12. 19, 20. A King quite of another condition then the magnificent and proud Monarchs of the world are. Joh. 18. 36. And who ſhall ſave his Church and children, not by arms and warlike force, but by ſpiritual and divine power.

and riding upon an aſſe] Not carried in a triumphant chariot, or on ſome ſtately courſer, or on a mule; as the faſhion was of Kings before, and then, 1 King. 1.33. ſpecially in greater ſolemnities, entring into their royal cities: But on an aſſe, a poor, and ſilly beaſt. It is true, Princes and great men did ride on aſſes. Judg 5.10. and 10. 4. and 12.14. 2 Sam. 17.23. and 19.26. But theſe no doubt were bred up and fitted for the ſaddle, and ſet out with ſtately furniture. This was altogether otherwiſe, uſed to toyl and drudgery. Matth. 21. 5. ὑπόζυγον.

and upon a colt] This expounds the former words, that Chriſt rode upon the colt; a young wild colt, whereon never man ſate. Thus Mark 11.2,4,5,7. Luk. 19. 30, 33, 35. John 12. 14,15. And herein, as there was a neglect of all curioſity, and ornament, ſo was there ſome demonſtration alſo of Chriſts power over the untamed creature: that our Saviour did ride, firſt on the Dam, and after on the colt; having a reference to Jew, and Gentile; is but a needleſſe conjecture. Indeed the ſenſe here in the Prophet may be, or ſeem to be metaphorical and figurative; yet it hinders not but Chriſt might exhibit this viſible ſigne, and ſamplar, of the Prophets meaning in this place. A like may that be. Pſal. 22.18. The ſum is, a Prophecie of Chriſts coming in the fleſh, who is the everlaſting king of his Church, from whom all former benefits proceeded, and were ſpiritually in him fully heaped up, and from him heaped upon his Church; and all not by worldly ſtrength and power; but by vertue of his everlaſting righteouſneſſe: by which he hath acquired ſalvation to his Church; whereof his royal, and withal moſt humble entrance into Jeruſalem was figure.

V. 10. *And I will cut off the chariot*] He declares more plainly, what he had ſhadowed out before in Chriſts perſon, touching the nature of his kingdome: that it ſhould not be managed by earthly means, and human helps, but by ſpiritual. The Meſſiah ſhall bring to the Church a true and eternal ſpiritual peace: whence there ſhall not be any more preparing for war, Pſal. 46. 10. Eſay 2.4. Hoſ. 2.18. Or, by his onely power, without any humane means, he ſhall ſave, and defend his people, Hoſ. 1.7. Micah. 5. 10. 2 Cor. 10.4,5,6. The Jews then were not to think as vainly they did that the Meſſias ſhould be a worldly Emperour, and that all nations ſhould become ſubjects to the Jewiſh Crown. Earthly warlike weapons ſhould be of no force, or uſe, to erect and enlarge *Chriſts Kingdome*; Being indeed a Spiritual Empire over mens hearts and conſciences.

peace unto the heathen] To the Gentiles he ſhall ſpeak peaceably, as Pſal. 85.8. & 28. 3. By publiſhing the Goſpel of reconciliation. See Act. 10.34,35. Epheſ. 2. 17. And Peaceably he ſhall be heard, and obeyed: His word and Goſpel of peace ſhall ſuffice and avail: no force ſhall be needfull to be uſed to erect, and enlarge his dominion.

and his dominion ſhall be] Under the figure of the countrey of Iſrael, confined by theſe ancient bounds, he noteth the large extent of the univerſal Church.

from ſea to ſea] Pſal. 72. 8. From the red or Arabian ſea, to the Syrian North ſea; from South to North.

from the river to, &c.] From Euphrates, to the utmoſt bounds of Judea the mid-land ſea, from Eaſt to Weſt. See Deut. 1.7. Joſh. 1.4. Pſal. 2.8. Exod. 23.31. Deut. 11.24. The utmoſt borders of the holy land are ſometimes put for the utmoſt quarters of the world, as Pſal. 89.12. and 107.3.

V. 11. *As*] The benefits which the Jewes had, and ſhould have, by the Meſſias. The ſame Meſſiah, by vertue of the ſame blood, wherewith he hath reconciled man-kind to God, and obtained everlaſting ſalvation for them, hath alſo been the author of thy deliverance from Babylon, and of all other enſuing benefits. And thus he confirms, and amplifies, that Spiritual deliverance, which was to come by the Goſpel of Chriſt, by that recent and late deliverance which he vouchſafed his people out of Babylon.

for thee alſo] Thee Zion, and Jeruſalem; in the feminine gender. Chriſt here ſpeaks to her, not the Prophet to Chriſt, as Papiſts would tear the text, and foiſt in other words beſides, to fetch in, and frame hence their *Limbus Patrum*: chooſing to mangle the text to their minde, and to cry out upon it, as many wayes corrupt, rather then their fancied *Limbus* ſhould not finde ſome favour and footing here.

by the blood] Or, whoſe covenant is by blood. Namely, the blood of Chriſt, figured by the blood which was ſprinkled upon the people, Exod. 24.8. Pſal.74.20. Heb.9.19.& 13.20.ſhadowed out in the blood of the ſacrifices.

of thy Covenant] Gods Covenant, flowing freely from him, the author of it, and the Churches Covenant, as made for her, on her behalf, to her behoof.

I have ſent forth] Though the Jews had often broken this Covenant on their part, and had been ſorely puniſhed for it, yet God for his part was alwayes mindful of it, and by vertue of this Covenant, delivered them in their diſtreſſes,that he might perform to them the promiſe of the Meſſias, upon whom this Covenant was founded. See Levit.26.42,43,44,45. By vertue of it he vouchſafed to them that preſent manumiſſion out of Babylon.

thy priſoners] Thy captives held in bondage and thraldome, as men in priſon. See Eſay 61.1.

out of the pit wherein is no water] Here is *Limbus Patrum*, ſay the Papiſts. But then ſurely their *Limbus* is not Abrahams boſom,which is a place of comfort, Luk.17.25.Their's a place of horrour. Here plainly is meant the pit and priſon of Babylon, the diſconſolate and hard eſtate of the Jews there, like to Jeremies in the dungeon, Jer. 38.6. Out of which for his Covenant ſake he gave them a manumiſſion.

V.12. *Turn ye*] Ye diſtreſſed Jewes, that are priſoners in Babylon: or, ye that are already returned; or rather both. God ſpeaks to the whole ſtate of the Jewes: And not the Prophet to the Patriarchs, ſticking faſt in mire of *Limbo*, as Papiſts would fain have it.

to the ſtrong hold] To Jeruſalem, ſay ſome; though yet weak,both City, and Temple; yet a ſtrong hold, under the ſtrong protection of God Almighty. O ye diſtreſſed Jewes in Babylon, return ſpeedily to the ſtrong hold of Jeruſalem, the place of your habitation, ſecure under my ſafe-guard and protection, ſee Dan.11.31,38. Others rather refer it to the Meſſias himſelf, and the turnings of their hearts and hopes to him. Indeed all other ſtrong holds without him,ſhall be like fig-trees, with the firſt ripe figs that fall into the mouth of the eater, Nah.3.12. and as Lam.2.2,5. But he is the ſtrength of our ſalvation, our ſtrong Tower, 1 Sam.2.10. 2 Sam.22.2,3. Luke 1. 69. Eſay 26.1.

Ye priſoners of hope] Expecting further freedome from ſuch afflictions and dangers as encompaſſe you round about,under the ſtrictneſſe and burden whereof ye ſigh, waiting for the redemption promiſed by the Meſſias, Luke 2.25,38. Mar.15 43. Others had caſt off all hope, and were clean fallen away from God, and his Religion. Here again the Papiſts would fain be at the *Patriarchs* in *Limbo*.

even to day] When your ſtate ſeemeth miſerable, and deplorable. Some refer is to that day, verſe 9.

do I declare] Make an open promiſe to you, and feare not ſo to do, though now there be ſmall appearance of it, but time ſhall try it, and your experience finde the truth of it.

that I will render double unto thee] Far greater felicity then the evils which thou haſt ſuffered, or the goods which thou haſt loſt, Iſa. 61.7.defence againſt the enemy,and ſuch ſingular favours moreover as ſhould be double to all that ever their fore-fathers enjoyed in their moſt happy eſtate. See that, Hag. 2.9. And therefore they ſhould take courage, and go on in building, and expect ſtill with joyful hope, notwithſtanding the preſent ſad face of all things.

V. 13. *when I have bent Judah for me*] Here the Lord begins to declare, when, and how, he will render double felicity, two for one, unto her, when I have uſed Judah as my bow, and bent, and drawn it my ſelf,as a weapon of war for me;ſo that God ſhal be the Agent and Authour; Judah but the inſtrument, in his hand. As in an other caſe God uſed the Aſſyrian, Eſay 10.5,15. The Jewes were a people odious in the world, and weak in themſelves; yet God would thus make uſe of them for victories and revenge over his, and their enemies: Their power was from heaven; They had no cauſe to boaſt of their own proweſſe and puiſſance. The Bow was an inſtrument much uſed in war. See verſe 10. Gen.48.22. Joſh.24.12. 2 Sam.22.35. 1 Kings 22.34. 2 Kings 6.22. and 9.24. Pſal.44 6.and 46.9. Eſay 41.2. Jer.49,35. Ezek.39.3.Hoſea 1.5,7. 2 Chron.17.17. Neh.4.13.

filled the bow with Ephraim] Pſal.78.9. Ephraim here may be taken for the ten Tribes, becauſe in all likelihood many of them returned with the two. Or, for the ſame with Judah, by an elegancy of variety, as ver.10. and in many other places; and ſo are no more but the Sons of Zion. Theſe here are likened to the arrowes, ſee 1 Chron.10.3. and 11.1. 2 Chron.26.15. Pſal. 127.4. Eſay 5. 28. 1 Sam.31.3. The meaning is, the armes and armies of the Jewes, ſhould be Gods powerful inſtruments for deſtruction of the enemies.

and raiſed up thy ſons O Zion] Awakened and put courage into the Jewes, to provide and ſtand for their defence, and the over-throw of their enemies. Here is an Emphatical Apoſtrophe to both Nations, ſhewing ſoveraign rule and power over both.

againſt thy ſons O Greece] Of the Græcians we read, that they came of Javan the ſon of Japhet, Gen. 10. 2. Of Javan ſome derive the word Iōnia ſignifying Greece. But clear it is in Scripture, that by Javan Greece is ſignified. They bought the Jewes ſlaves from them of Tyre and Sidon,Joel 3.6. And they uſed much merchandize with Tyre, as appears,Ezech.27.13,19. Xerxes carried out a huge army againſt them, but returned with his greater ſhame,Dan.11.2. Here God will raiſe up the Jewes againſt them, againſt the two Kingdomes of the Seleucidæ, and Lagidæ which were poſſeſſed by great Alexanders Succeſſors, who were Græcians. And herein no doubt a great eye is had to the Maccabees, and their Heroick acts in their time, as appears in the Hiſtory of the Maccabees, and in Joſephus. Of Greece, and Græcians in the New Teſtament we read, Act.20.2. and 9.29. and 11.20. and 18.4. Rom.1.14.16. and 10. 12. 1 Cor.1.22. Gal.3.18.

as the ſword] As a ſharp ſword in a ſtrong mans hand, in a Giants hand, that can uſe it to purpoſe.

V.14. *And the Lord*] Here the point of Gods power and proceeding of his warlike acting in his inſtruments, the Sons of Zion, againſt the enemies, is more clearly proſecuted.

ſhall be ſeen over them] Gods powerful protection of his people ſhall be apparent, like as when he ſhewed himſelf over the Iſraelites in the cloud, Exod.14.19,24. Others apply it to Gods powerful over-throw of the enemies of the Church; The Lord ſhall beyond the courſe and compaſſe of ordinary meanes, ſo marvellouſly aſſiſt his people by his power, that the over-throw of the enemies ſhall plainly appear to be his work, and the victory to be aſcribed to him only. And ſee this in the Hiſtory of the Maccabees: And this may have a ſpiritual relation to Chriſts ſpiritual Kingdome, to the defence of his own, and over-throw of his enemies therein.

and his arrow ſhall go forth as the lightening] 2 Sam.22.15. Pſal. 18.14. Luke 17.24. Pſal.97.4. Nahum 1.4. Swiftly, ſuddenly, and irreſiſtibly. See alſo Jer.50.14.

and the Lord God ſhall blow the trumpet] God himſelf ſhall be the Captain, and his thunder ſhall be as the ſound of a trumpet to gather his forces together,and give a dreadful alarum to the enemies, See Jer.10.13. 1 Theſ.4.16. Judg.7.20.

and ſhall go] With his people againſt his enemies, as their General, and in the fore-front of the battels.

with whirl-winds of the South] This may not unfitly be interpreted of thoſe tempeſts, wherewith God over-threw the Egyptians at the red ſea, South-wards of Judea: which how dreadful they were, not onely in thunderings, lightenings, and horrible rain, but alſo in outragious windes. See Pſal.77.16,17,18. Exod. 15. 10. And this being joyned to the ſound of the trumpet, it may ſeem to allude to thoſe wonderous and terrible ſignes ſhewed on Mount Sinai, ſouth likewiſe of Judea, and be like to that place, Hab.3.3. Teman and Paran being neer Mount Sinai. Whirl-windes hurry and ſcatter here and there with irreſiſtible violence. And ſuch furious violence God would uſe againſt the enemies. This ſeems to relate to Gods Judgments upon the Greeks, Gog and Magog, and the Iſraelites victories over them. Read Ezek. Ch.38. and 39. 2 Mac.2.21,22. and 5. 2,3. and 10.28,29,30. and 11.8,10. which ſhew that God did manifeſt his powerful preſence to theſe diſtreſſed in very extraordinary manner.

V.15. *The Lord of Hoſts ſhall defend them*] The deliverance of his people, and their victories over their enemies, figuratively ſet forth before, are here more plainly expreſſed. And God ſhall fight for, and defend, and protect his people, the ſons of Zion, ver. 13. as ch.12.8. 2 King.19.34. Pſal. 17. 8. Eſay 31. 5. Read great Alexanders ſubmiſſion when he ſaw Jaddua the *H.P.* in his attire.

and they ſhall devoure] Their enemies, ſlay, and deſtroy them; eating, as it were, their fleſh, and drinking their blood, not as Canibals, but as the next words expreſſe. Others thus; They ſhall eat, that is, quietly enjoy a peaceable and joyful poſſeſſion, and uſe of their own wealth,& the enemies ſpoil,after their victories obtained.

and ſubdue with ſling-ſtones] Or *ſubdue the ſtones of the ſling*; ſubdue their enemies, and their regiments, and armies of Slingers, with force of Artillery, and weapons of war: A ſling was a weapon then much uſed in wars: ſee Judges 20. 16. 1 Sam. 17. 40,49,50. 1 Chron.12 2. 2 Chron.26.14. Job 41.28.

and they ſhall drink, and make a noyſe, as through wine] Hereby is deſcribed the Jewes freeneſſe and courage in ſetting upon their enemies; ſee Pſal. 78.65. Or, their joyful acclamations and feſtivities for the over-throw of their enemies, that they ſhall make a noiſe of gladneſſe and praiſe therefore, as men uſe to do that are filled with wine, which maketh them merry and frolike: ſee Pſal.69.12. Eſay 5.12. and 24.9. And herein is a plentiful uſe of the bleſſings of God allowed, but no invitation to exceſſe, Deut.12.18.

and they ſhall be filled like bowls] Or, *Shall fill both the bowls, &c.* Fill both the bowls and baſins, and the hornes of the Altar with the blood of the Sacrifices of Peace and Thankſgiving,which they ſhall offer to God in great abundance for their victories obtained, and benefits received: ſee Chap.14.20. 1 King.7.50. 2 Chron.4.11.and ſee Exod.27.2. and 29.12. Levit. 4. 30. and 7. 14. Some underſtand this of their being ſo filled with the blood of their enemies, as formerly expounded.

and as the corners of the Altar] Whereon the hornes of the brazen Altar of Burnt-Offerings ſtood, which were all be-ſprinkled with the blood of the Sacrifices, Leviticus 1. 5, 11. and 3. 8.

V.16. *And the Lord,&c.*] As ver.15. Out of his ſingular love,and tender regard towards them,with ſpecial reference to the Covenant which God entered into with the Jewes, in regard whereof God promiſeth that they, as his peculiar people, ſhall be in his protection and chiefeſt care.

as the flock] Sheep whereof he will be the Shepherd, and ſave them, as a ſhepherd ſaves and defends his ſheep,with all his might. See Amos 3.12. John 10. verſe 11. The reſt of the world are but as herds of goats, or worſe, as ravening wolves preying upon the Jewes.

of his people] Intimating his elect remnant, Pſal 77.20.

for they ſhall be as the ſtones of a Crown] Not as ſling-ſtones, ver. 15. but as of a Regal Diadem, which is be-ſet with ſtones of great price. The Jewes ſhould be as dear to God, as ſuch a Crown is to a King. See Eſay 62.3. Prov.9.9. and 12.4. Exod. 10. 6. Or as the ſtones of the Ephod, Exod.28.9. Or,as ſtones erected for Trophies, by reaſon of their great victories obtained over their enemies, as monuments thereof.

lifted up as an enſign] As a beacon, Jer. 6. 1. Or, as a Trophee or ſign, and monument of victory, and as a ſtandard of praiſe. See Eſay 11. verſe 12.

upon his land] See Deut.11.verſe 12.

V.17. *For how great is his goodneſſe*] A pathetical exclamation, whereinto the Prophet breaks, admiring the ſingular goodneſſe of God towards his Church. The meaning is, the grace and the glory of God ſhall marvellouſly ſhew it ſelf in the ſalvation of his, Pſ. 84.12. and 31. 19.

his beauty] In himſelf, and in his dealings towards his people. See Cant.1.16.and 5.10.&c. Pſalm 110.3.

corn ſhall make, &c.] As God will preſerve them, ſo he will provide for them, and ſupply them with abundant maintenance: They had been pinched with famine, Lam.2.20,21.and ſince their return, Chap.8.10,12. Hag.1.6,9, 10, 11. and 2. 17. now God will afford ſuch plentiful proviſion, as ſhould make them who fainted before through ſcarcity and want, to be full of life, cheerfulneſſe and mirth, and fill them with joy and thankſgiving; the bleſſings of God corporal and ſpiritual ſhall make his people fruitful, or eloquent in praiſe, as Iſa.57.19. ſee Chap.8 11,12. Hag.2.19.

the young men cheerful] Or, *grow*, or, *ſpeak*, Pſal.104.15.

and new wine the maids] Such plenty, as not only to ſuffice the old, that moſt need it; but alſo the younger ſort, for their further pleaſure.

CHAP. X.

Verſe 1. A*Sk ye of the Lord*] Notwithſtanding the laſt words of promiſe for plenty, yet they for the preſent were pinched with ſcarcity,and ſo in a ſort thought themſelves deluded with the promiſe: The Prophet cloſely tells them that the fault is theirs; the bleſſing is ready prepared, but they keep it back by their infidelity; let them truly in prayer ask it of God, and he is ready to grant it. O ye Jewes which have now again ſetled your ſelves in the right way of ſerving God, ſince the re-edifying of the Temple, do but make your prayers to him, and he will hear you.

rain] A principal cauſe of fruitfulneſſe, and encreaſe of the field, 2 Sam.23.4. Job 38.27. Pſal.72.6.this is a thing much expected and deſired, Job 29.23.

in the time of the later rain] See on Joel 2. 23. The firſt rain is to ſoften the ground for tilling and ſowing, or rather after ſowing, to bring the ſeed out of the ground; the later afterwards to make the grain full in the ear, Jer.3.3. In Jury ſeldome was there rain in Summer, and in Harveſt it was counted an uncouth thing, 1 Sam.12.17. Prov.26.1.

ſo the Lord ſhall make, &c.] Deut.28.12. Job 5.10. & 28. 25, 26. He is the father of the rain, he begets the drops of dew, Job 38. 28. he cauſeth the vapours to aſcend from the ends of the earth; he makes the ſpreadings and ballancings of the clouds,he covereth the heaven with them, and prepareth rain for the earth; he makes a decree or law for the rain, he ſhakes out the bottles of heaven, he makes ſmall the drop of waters which diſtill. He ſaith to the ſmall rain, be thou on the earth; and to the great rain of his ſtrength. Theſe are the Scripture-expreſſions in this point; and this he promiſeth and performeth, as his bleſſing to his people upon their obedience, Levit.26.4. Iſa.30.23. Hoſ. 2. 21. And he threatens the with-holding of it, and executes it as his curſe upon their diſobedience,Jer.3.3. Amos 4.7. Yea, he ſhuts the heaven, makes it to be braſſe over their heads, he makes the rain of the land to be powder and duſt, Deut.28.23,24. ſee 1 King.17.1. Jer.14 1,7. Amos 4.7. Jer. 5.24 25.

bright clouds] Or, lightenings, ſignes and fore-runners of thunder and rain, Pſal.135.7. Jer.10.13.

ſhowers of rain] Plenty of it,to fill the earth with juice and moyſture; ſee Chap 8 12. Hag. 1. 6, 9, 10, 11, and 2. 16,19. to bring forth graſſe for Cattel, and corn for the food of man.

V.2. *For the idols*] Hebr. *Teraphim.* Of whom formerly they had asked help, and rain, inſtead of asking it of the Lord; ſee Iſa. 19. 3. Judg. 10.14. 1 King. 18.27. Heb.2.10. The meaning is, Direct your prayers to God, who will really bleſſe you; not to the Idols, who have alwayes deceived you.

have ſpoken vanity] Have fruſtrated their hopes and expectations, done them hurt, and no help: And thus he derides the idolatrous courſe that they took, and labours to prevent them, leaſt they ſhould do the like again. Idols are Teachers of lies and vanities; Jer.10.8,15. Heb.2.18. Iſa.41.29. They cannot give rain, Jer.14.22. Their oracles and anſwers are falſe; the prayers made to them are vain.

and the diviners have ſeen a lie] Thus they left God, and relinquiſhed their truſt in the faithful promiſes of his aid and ſupply, and betook themſelves to all ſhifts and unlawful means, how vain and ungodly ſoever, Jer.2.13.and 17.13.and 18.14,15.and 27.9,15, 16.and 29.8,9. Pſal.73.5. Iſa.44.25. Diviners were ſeverely forbidden in the Law, Deut.18.10,11,12. Levit.20. 27.and the ſeeking to them, Iſa.8.19. It was the common ſin of the Heathens, Jer.27.9,10. and Gods people were guilty of it, Jer.29.8,9. Ezek.13.6,7,8,9,23. and 22.28. and reſorted to them in time of diſtreſſe.

falſe dreams] Pretending divine viſions and revelations, Jer. 23. 25,33. and 29.8. and Deut.13.3. God promiſed, and performed a real mercy to his people in this way, Numb.12.6. Joel 2.28. Act. 2. 17. But theſe were falſe pretenders, by delivering that which did ariſe out of their own idle heads, or was inſpired by Satan, without all truth.

They comfort in vain] Job 13.4. All that is gotten by it in the end, is but to finde themſelves abuſed by Satans deluſions.

they went their way as a flock] The Jewes went into the Babyloniſh captivity, as a flock of ſheep, bleating without a ſhepherd. And this ſhould be a ſufficient warning to their poſterity, not to walk now in their wayes, but by their harm to learn to avoid their ſins, and to reſt, and relie upon God onely for ſuccour and ſupply; and not to ſhut the gate of his grace and mercy againſt them by their infidelity. The examples of Gods judgments are not to be forgotten; but we ſhould advantage our ſelves by the memory and meditation of them.

no ſhepherd] Your Temporal and Eccleſiaſtical Governours have not performed their duties, but have been perverted, Jer. 23.2. 11. Ezek.34.2. And this alſo cauſed their captivity.

V.3. *Mine anger was kindled*] Hoſ.8.5. Nahum 1.6. Ezek.7. verſe 8. This his anger againſt theſe perſons, ſhewes his love to his people, and his care of their ſafety.

againſt the ſhepherds] Though the ſheep were not blameleſſe, but all guilty, none free; yet againſt the ſhepherds moſt, becauſe they ſhould have kept the ſheep from ſtraying, but did not; ſeducing them rather, and as blinde guides leading them into the ditch.

ſhepherds] So he calls them, becauſe of their office, and duties were ſuch, though indeed they proved wolves rather.

puniſhed] Heb. viſited upon.

the goats] The cruel Governours which did oppreſſe the poore ſheep, Ezek. 34.16,17. Others, the heads and great ones, upon whom God poured out his greateſt vengeance, by meanes of the Chaldeans, Jer.39.6.

hath viſited] With another manner of viſiting, the goats in anger, his flock in favour.

his flock] Becauſe his flock; reſpecting therein, not their preſent merit, but his meer grace, that his true choice of them ſhould not prove to be in vain.

his goodly horſe] See Job 30.19,26. Cant.1.9. Now that the Lord hath turned his favourable countenance towards his people, he hath endowed them with valour and ſtrength, ſo that of ſheep they are now become a great war-horſe, with which the Lord will overcome and trample down his enemies. Which may in part be underſtood of the Maccabees victory, but moſt perfectly of the whole Churches victories over the world, and the devil. Others ſay, of all this ſtrength and aſſiſtance in armes and victories, in the end of this verſe, and in the two verſes following, that God gave it to the enemies, out of his anger againſt the evil ſhepherds of his people:

V.4. *Out of him*] Or, *from.* The meaning is, They ſhall be ſufficiently ſafe-guarded, though weak in themſelves; all their munitions and fortifications, all their defence ſhall come of him. He ſhall be inſtead of all unto them.

Corner] Of chief regard in building, or ſcaling tower; as Zeph. 1. 16.

Nail] That faſteneth the tents of war.

Battle-bowe] See 1 King.22.34. 2 King.9.24. 1 Chron. 5.18. and 8 40. and 12.2. Iſaiah 5.28. Amos 2.15. Of the battel axe. See Jer. 51.20. The ſum is; on God dependeth all their ſtrength, whether it be to bear up themſelves, as corner-ſtones do bear up the building, or as nails do hold faſt tents, or bear up things that are hung upon them, Iſaiah 22. verſe 23,24. Or be it to defend themſelves by open ſtrength, which is meant by the bowe.

Every oppreſſour together] All manner of oppreſſion done by other men, is alſo part of Gods providence. See Chap.9.8. Or rather thus; They ſhall prevail againſt their enemies, and oppreſſe their oppreſſours, and exact tribute of them, as victours do of them whom they have ſubdued. This beſt ſuits with the context. And this we ſee partly verified in the hiſtory of the Maccabees: and more fully in and under the Kingdome of Chriſt in the dayes of the Goſpel; the Prophet here comprehending in theſe *Promiſes* the whole and intire redemption and deliverance of Gods Church and People, by and under the Meſſias. See Iſaiah 51.13.

V. 5. *And they ſhall be*] The Lord goes on largely to ſet forth, in all the reſt of this Chapter, the *Promiſes* of his manifold mercies to his People.

as mighty men, &c.] to paſſe by the victorious conqueſts of Chriſtians; This is moſt true in the Church Militant under the Croſſe; thus triumphing over her enemies: God makes them rejoycing in hope, glorious in patience, and all heavenly graces, multiplying in numbers and power, even before the eyes of their furious enemies raging againſt them.

in the mire of the ſtreets] Pſalme 18. 42. 2 Samuel 22. 43. Micah 7.10.

because the Lord is with them] Here is the ſole and whole cauſe. So that they muſt arrogate nothing to themſelves, nor truſt to any power of their own; but depend al-together on him.

the riders on horſes] Or, *they ſhall make the riders on horſes aſhamed*: that is, the powerfull enemies, who are well appointed and provided for war. Yet ſome there are that underſtand all in this verſe and the former, and the laſt words of the third verſe, as ſpoken of the Chaldeans, formerly acted by God, and ſo inabled to ſubdue the Jews, and lead them away captives as a flock without a ſhepherd, becauſe of his anger kindled againſt them for their ſins.

V. 6. *And I will ſtrengthen*] Nahum 1. 7. Eſay 41.10. and 42. 13. Pſal. 89.21,22. Gods promiſes to his Church, the full accompliſhment whereof pertains to the kingdom of Chriſt; ſo that the Jews were not to reſt, or reflect ſo much upon thoſe poor beginnings which were preſent before their eyes; they came far ſhort of the exceeding largeneſſe of Gods promiſes; but they were to advance their hopes and expectations to far more then what yet appeared, and to extend them to the coming of Chriſt when *all thoſe glorious promiſes* ſhould receive their full accompliſhment.

the houſe of Judah] which is ſo weak.

The houſe of Joſeph] Namely, the ten Tribes; the chieſe whereof was Ephraim, deſcended from Joſeph, God will ſave them that were ſo loſt from the kingdom of Judah firſt, and at the laſt by the Aſſyrians conquering and captiving them.

bring them again] Not one, but both; and ſo uniting them again.

to place them] And give them a fixed habitation in their own countrey.

for I have mercy] Here is the cauſe of his ſo gracious dealing with them, and the fountain of all his favour towards them; not their merits, but his mercy. Eſay 48.11.

as though I had not] He had formerly caſt them off, according to their ſenſe and apprehenſion of his dealings againſt them, and ſo in the opinion of others; Jer.33.24. though his minde and truth was conſtant towards them. See Eſay 54.5, 11. Jer.31.35,36,37.and 33. 20,21,25,26.

for I am] He remained mindfull of his own free and gracious covenant with them; and ſo would ſtill leave place for his mercy towards them. Chap.8.8. ſee Annotations there.

and will hear them] as v. 1. and c. 13. 9. Jer. 29.12,13. Thus exciting them to make their addreſſe to him by prayer; that ſo their prayers, and his promiſes, might accord in one; and ſuit to the ſame end.

V. 7. *And they of Ephraim*] See on Hoſ. 4.17. They of the Ten tribes, the Iſraelites diſtinct from Judah; who had in a ſort cut off themſelves from the people of God, and were now caſt off by God; yet they are herenamed, not Judah; and to them is this gracious promiſe made, Judahs return and reſtauration was more eaſily believed: But this of *Ephraim* almoſt incredible.

ſhall be like a mighty man] Each one like a Giant; though now ſo feeble, beaten down, and trodden under-foot. Much more ſhould the Jews be ſuch.

as through wine] Wine maketh glad the heart of man, Pſal. 104. 15. makes them cheerfull and frolick. And this is allowed, though intemperance be forbidden. Cant. 5. 1. See Pſal. 126. throughout. As there, ſo here. See on chap. 9. 15. They ſhall be ſcarce themſelves for joy.

their children] Though not your ſelves preſently, you muſt wait the time: not ſeek to prevent Gods time: but mean-while in patience and hope poſſeſſe your ſouls.

their heart ſhall rejoyce in the Lord] Here is true joy, and the cauſe of true joy. 1 Pet. 1. 8. Phil. 4. 4. The full accompliſhment of theſe *Promiſes*, as hath been ſaid, is in the Spiritual Kingdom of Chriſt.

V. 8. *I will hiſſe*] Doe it thus eaſily, as it were with a whiſtle of my mouth, though all the world ſhould ſeek to hinder it: And thus doth he hiſſe for the enemies, and they come at his call, and obey his beck, Iſa. 5. 26. & 7. 18. Here he will call them by his Goſpel as from afar off, into his Church, ſee Eſay 5.26. & 7.18.

and gather them] Though diſperſed now never ſo far and wide, Jer. 32.37.

for I have redeemed them] Or, For I will redeem them. I have begun it now, and I will not give it over till I bring it to perfection. Pſal.138.8. In their affliction and diſperſion they could hardly believe this: but as it is chap. 8. 6. & Jer. 32. 27. Chriſt the head of the Church, will gather all the members of his body to him, John 11.52.

and they ſhall increaſe] Ezek. 36. ver. 37, 38. & 37. 26. & 36. 10, 11. Jer. 33.22.

V. 9. *And I will ſow them*] See Hoſ.2 23. Jer. 31. 27. Iſaiah 60. 22. as ſeed multiplyeth ſowen in rich ſoil.

among the people] Their diſperſion it ſelfe ſhould turn to be a bleſſing. They ſhould be among the people of all Nations, as Gods ſeed, to bring forth every where plentifull fruit unto him. And this ſhould give contentment to their minde, and aſſwage the diſpleaſure of their diſperſion; in that God would bring thus light out of darkneſſe, good out of evil; as in that diſperſion of *Levi*, Gen.49.7.

and they ſhall remember me in far Countreys] I will ſcatter them abroad where I will preſerve them, and their poſterity, that they may ſpread my Name there, and my memoriall. Indeed the Jews were ſo ſowen among the people in far countreys; that where the Goſpel was preached, there were found Synagogues of the Jews, which were the firſt in-lets, and receptacles of the Goſpel; and opened the door to let in the Gentiles, to come in after.

and they ſhall live with their children] Be preſerved there; and that for the end and uſe aforeſaid; and in the time of their children, of their poſterity, this ſhould be performed. See on verſe 7.

and turne again] Namely, from the ſpiritual Babylon, which is the world, and the kingdom of Satan, unto the true Jeruſalem, and to the Land of Promiſe, which is the Church of Chriſt, as Hoſ. 1. 11. whereof their return from Babylon was a type and a figure. And though they returned not into their countrey, nor ſtirred a foot out of the places of their diſperſions, yet their turning to the Goſpel is accounted for it; and ſo called in the common language of the Prophets,

V. 10. *I will bring them again*] Iſaiah 11. 11,12. Jer. 16. 14,15, &c. 23.7,8.

Out of the Land of Egypt, &c.] Though Egypt, and Aſſyria be far aſunder, yet when God doth ſtretch out his hand; he can ſoon do it. See chap. 8.7. Iſaiah 43. 6. and 66. 20.

Of Gilead and Lebanon] Partly literally; more fully, Spiritually. See on verſ.9. And ſee alſo on Obad. verſ. 19. and on chap. 11. 1.

ſhall not be found for them] In which ſignification that word is found, Joſh. 17. 16. Numb. 11.22. Judges 21.14. A figurative amplification, for to ſet forth the innumerable multitude of the faithfull, as Iſaiah 49.20, &c. and 54. 2,3.

V. 11. *paſſe through the ſea with affliction*] Rebuking, ſmiting, afflicting it, as the next words make the expoſition. He will miraculouſly deliver, and enlarge his Church. He alludeth to the deliverance of the people out of Egypt, when the Angel ſmote the floods, and rivers. See Iſa. 11. 15. Pſal. 106. 9. & 114. 3, 5. Nahum 1. 4. All difficulties and obſtructions ſhall be removed that might hinder the propagation of the Goſpel, and kingdom of Chriſt.

ſmite] See Eſay 27. 12. 2 Kings 2. 8, 14. Exodus 7. 20, 25.

the river] *Nilus*, likely. See Eſay 42. 15. & 44. 27. & 43.16. & 51. 10, 11.

and the pride of Aſſyria] To wit, all the enemies repreſented by theſe two nations, which had oppreſſed the Church: They ſhall not be able to hinder the accompliſhing of Gods promiſe for the propogation of his Church.

V. 12. *And I will ſtrengthen them in the Lord*] verſe 6. chap. 17. 5. 8. Eſay 42. 13. & 41. 10. And therefore if they will reſt and rely upon him, and expect from him what he hath promiſed, they ſhall be ſtrong enough to reſiſt, though all the world ſhould riſe up againſt them. Pſal. 27. 1, 2, 3. & 3. 6. & 118. 6. & 56. 4. 11. & 46. 1, 2, 3.

and they ſhall walk] Micah 4.5. In his obedience, and proſper under his power, and protection.

up and down in his name] Attending upon him, his word, and ſervice, which he hath manifeſted unto them; and that in all ſecurity without any fear of all their enemies.

CHAP. XI.

verſe 1. OPen] A Prophecie of the horrible deſtruction of the Jews becauſe they rejected Chriſt, and his Goſpel. This was chiefly executed by the Romans. And this would ſerve to leave the obſtinate ſinners the more inexcuſable; and to bear up the faithfull in that day of tentation, when this direfull judgement ſhould come to be executed. Indeed this may ſeem not ſo conſonant to all the former *prophecies*; but rather to croſſe the gracious mercies contained in them. Yet this ſhews how things at laſt ſhould fall out. As in Deut. 31. 16.--22. & chap. 32. So here; This ſhould be their obſtinate courſe, and malicious trade of ſinning in the end, that God for all his propitious favours formerly vouchſafed to his people, ſhould at laſt be driven to this extremity, to do this his ſtrange work, and execute this dreadfull doom upon them. See Lam. 3.33. Eſay 28.21.

thy doors] Lebanon ſeems to have had ſtrong fortifications in it; beſides the ſtrong ſituation of the place, called the defenced forreſt, verſe 2. The doors of them ſhould in a manner open themſelves to the enemies. See Eſay 45. 1,2. Another kind of opening is that, Eſay 60. 11. Or thus; Becauſe Lebanon was the confine of the Countrey on that ſide where the Romans made their chief in-rode or invaſion, it is here brought in as opening the gates of Judea.

O Lebanon] Libanus or Lebanon was a great and famous mountain, and fruitfull forreſt, on the north boundarie of Judea: looking weſtward toward the great ſea, toward Zidon, and Joppa, and eaſtward, toward Damaſcus of Syria: Inhabited of old by the Hivites, where it ſeems *Solomon* built a glorious houſe: all the veſſels thereof were of pure gold; and he placed there 300 Targets of beaten gold. It abounded chiefly with Cedar-trees; whereof *Solomon* built the Temple and other Houſes; and the Tyrians made the Maſts of ſhips. It was ſtored alſo with Fir-trees, and Almuggintrees. Much is ſpoken of the glory of it; many compariſons are taken from the beauty, flowers, ſmell, wine of it, in the Book of Canticles. The Aſſyrian Empire is likened to a Cedar in it. A moſt pleaſant place; as Gilead was on the eaſt-ſide of Jordan. This *Moſes* mentions, and deſired to ſee before he died. When the enemies invaded Judea, they gloried in the gaining of this mountain; wherein likely ſtrong fortifications were; Iſa. 37. 24. 2 Kin. 19. 23. Conquering the land they had a ſpecial care of this mountain. *Aſaph* was the keeper of it under the Perſian Monarch, Neh. 2. 8. And here Lebanon is ſpoken to, for to open her doors of ſtrengths and munitions to let in the enemies, to burn up, and ſpoil Judea. The Prophets ſpeaking thus to Lebanon, and theſe other places, hath a kind of emphaſis and vehemency in it. *Joſephus* records in his Hiſtory that the Temple doors opened themſelves before it was deſtroyed by *Titus*. But that makes nothing to this text.

that the fire] Of Gods wrath, and the fury of his inſtruments of vengeance.

may devour thy Cedars] This may be underſtood, either literally, becauſe the Romans did almoſt deſtroy the whole forreſt of Lebanon, to imploy the trees to the beſieging of places; as Iſa. 14. 8. Or figuratively, for the moſt powerfull and flouriſhing city; or for the Peers and Potentates of Judea: as Iſaiah 2. 13. Ezek. 17. 3.

V. 2. *Howl fir-trees*] If the nobleſt plants be ſpoiled, the inferiour ones muſt not look to be ſpared. Which may alſo be underſtood of the leſſer cities and holds, which were about Jeruſalem, or of the meaner ſort of people.

mighty] Or, *Gallants*. They ſhould not be able to ſave themſelves from ſpoil.

Baſhan] See on Micah 7. 14.

for the forreſt] Or defenced forreſt. Seeing that Lebanon was deſtroyed, which was the ſtrongeſt munition, the weaker places could not think to hold out. No ſtrength, fence, or defence, can withſtand the power of Gods vengeance. Others underſtand by the forreſt of the vintage, the promiſcuous multitude of the meaner ſort of people.

V. 3. *A voice*] He ſpeaks of the dreadfull judgement to come, as preſent; for the certainty of it, and to affect them the more with it.

Of the howling] Not in way of repentance, but of lamentation, vexation, and ſorrow. As Ezek. 30. 2. Hoſ. 7. 14. Iſa. 52. 5.

of the ſhepherds] Namely, of the Governours of Jeruſalem, in Church and Common-wealth: who inſtead of being ſhepherds, to feed the people, were ravenous Lioneſſes, Ezek. 19. 2,3. See Jer. 4. 8,9. & 25. 34,35,36.

for their glory is ſpoiled] Their glory and greatneſſe, wherein they prided themſelves, could not free them from that ſpoil and ruine which their ſins merited at the revenging hand of Gods juſtice.

Young Lions] Many were in Judea: and moſt about the banks, woods, and wilderneſſes of Jordan. And theſe reſemble thoſe cruel oppreſſors that exerciſed bloody tyranny, under pretence of their authority, againſt the poor people.

for the pride of Jordan is ſpoiled] The ſhelter and ſuccour of the Lions. And likely intimating hereby the proud and numerous company of the people, over whom they had tyrannized; likened here to the yeerly over-flowing of Jordan: whereof ſee Joſh. 3. 15. Jer. 12. 5. and 49. 19.

V. 4. *Thus ſaith*] Thus follows the reaſon of this ſo ſevere dealing of God againſt them: becauſe their wickedneſſe was incurable, themſelves incorrigible. He would act the part of a carefull faithfull ſhepherd to them, ſo as no default ſhould lie on his ſide: and yet their ingratitude, ungraciousneſſe, incorrigibleneſſe would thereby ſo much the more appear: ſo as no more place would be left for pity, pardon, or mitigation.

My God] That is, God the Father to God the Son, the Eternal Shepherd of his Church, Heb. 13. 20. 1 Pet. 5. 4. To whom it is given of the Father, to govern, and to guard his people, oppreſſed by powerfull and prophane ones, unto the time prefixed of their total diſſipation, for their ingratitude.

Feed] Chriſt by himſelf, and by his Miniſters, and under-ſhepherds. We muſt not reſtrain all this to the perſon of Chriſt alone. Micah 7. 14.

the flock of the ſlaughter] The poor flock, v. 7. expoſed and appointed as it were, to ſlaughter, to be bruiſed, as is ſet forth in the next words, v. 5. This was true of the Jews, in the time, and age of this Prophet: but much more in the dayes of our Saviour,

V. 5. *Whoſe poſſeſſours ſlay*] Namely, any one that hath any right over my people, either by conqueſt of war, or otherwiſe, as in the time of *Ariſtobulus* firſt, and ſecond, of *Alexander, Hircanus, Antipater, Herod*, and the Romans.

and hold themſelves not guilty] Of cruelty, or murder, They do it, and think they may lawfully do it, as if it were a lawfull prey: and are not puniſhed for it. See Jer. 2. 3. and 50. 7.

and they that ſell them] Namely, they that make merchandize of them, as of poor ſlaves. See *Joſephus* his Antiq. 6. 13. c. 19. 12.

Bleſſed be the Lord] They do profanely boaſt of the power that God hath given them over his people; and of their ſelling of them, to enrich themſelves with the price of their ſlavery, as of an expreſſe bleſſing. See Deut. 29. 19. Hoſ. 12. 8. And this is an uſual form of ſpeech, common even among Hypocrites, that will not be guilty and conſcious to themſelves of their unjuſt & unlawful gain.

and their own ſhepherds pity them not] Not onely Wolves, and Lions, and thieves, did worry, and tear, and ſlay thems; but their own ſhepherds did not ſo much as pity them. Pitifull then was the ſtate and condition of this poor flock. And yet in this ſo pitileſſe, and mercileſſe condition, Chriſt took the care and charge of a ſhepherd over them: Iſa. 40. 11. which mercie rejected by them, occaſions the utter lothing and rejection of them: as followeth.

V. 6. *For I will no more pity*] O my Son do thou exerciſe this charge of ſhepherd over this people, during the prefixed time of my patience. But ſeeing thou ſhalt ſpend thy ſtrength in vain, Iſa. 49. 4. and they will not be under thy paſtoral care and Government, but reject, and renounce thee, and it, what now ſhould with-hold my judgement any longer? I will utterly deſtroy them for their rebellion and ingratitude.

the inhabitants of the land] The bulke and body of this people, excepting the poor flock of the ſlaughter. Or, as ſome take it, this may relate to thoſe that ſlay, ſell, and pity them not, in the former verſe.

I will deliver the men every one, &c.] Heb. *make to be found* every one at the hand of his neighbour. He ſeemeth to ſignifie the frequent ſeditions, and civil inteſtine troubles of the Jews, wherein they ſhould ſlaughter and conſume one another: and ſpecially about the time of their laſt deſolation.

His King] Namely, *Antipater, Herod* the great, and chiefly the Roman Emperour, whom they then ſhould have accepted for their king: rejecting my Son, John 19. 15.

and they ſhall ſmite the land] Inteſtine and forraign enemies ſhall utterly ruine it. Mich. 6. 13. See Ezek. 9. 5. Iſa. 2. 19.

I will not deliver] Not care for their ruine, but let them periſh without remedy. Thus they ſhut upon themſelves the door of mercy.

V. 7. *And I*] This is ſpoken not of *Zechariah*, but of Chriſt: of whom, verſe 4.

will feed] Here he returns to his charge of feeding the flock: whereupon will follow, and the more appear, their ingratitude and rebellion: which will render them the more odious, and vile, and leave no place for pardon.

I will feed] Or, I fed.

the flock of ſlaughter] See on verſe 4.

even you O poor] Or, verily the poor. Namely, my poor Church, and Jewiſh Nation, no way comparable in greatneſſe and power to other Nations and Empires of the world: and brought very low by her calamities. See Iſa. 14. 32. Zeph. 3. 12. Zech. 13. 7. Or the poor and humble ſort of them verſe 11.

of the flock] Theſe may ſeem to be diſtinct from the reſt of the flock, as peculiarly fed, and ſingularly guided, folded, and cared for, by Chriſt.

Two ſtaves] Or ſheep-hooks, or ſhepherds ſtaves. Other ſhepherds are content with one Staffe. But Chriſt ſurpaſſing all others in feeding and governing his flock, hath two. Some make the two ſtaves a figure of them two wayes that Chriſt uſeth at all times in feeding of his Church: the one by guiding them lovingly by his Word and Spirit: the other by ſeverely puniſhing them, by the cruel hand of their enemies. See Pſal. 110. 2. and 2. 9. and 89. 32. See Micah 7. 14. Pſal. 23. 1,2,3,4.

Bands] Or, binders. Some, ſticking cloſe to the pricks or Hebrew vowels, which now we have, tranſlate it, deſtroyers: and underſtand it according to the former expoſition. Others tranſlating it bands or binders, refer it to the binding and uniting together, both Judah and Iſrael, in our Saviours Paſtoral charge, and the execution of it. See Mat. 10. 5,6. And indeed our Saviour much preached, wrought miracles, converſed, and dwelt in Galilee, and among the ten Tribes, before the calling of the Gentiles, which ſenſe beſt agrees with that v. 14.

and I fed the flock] There was no lack, no defect or default on my ſide. Hoſ. 13. 9. The greater ſin, and blame and ſhame, was theirs: not to ſuffer themſelves to be fed, and guided, and governed by ſuch a ſhepherd.

V. 8. *Three ſhepherds*] Hereby he ſheweth his care and diligence: he ſpared no pains and labour. As that Gen. 31. 40. He withſtood all oppoſitions, and moleſtations: removed all obſtructions that lay in his way: would not endure bad ſhepherds: becauſe they ſhould conſider his great love. By 3 ſhepherds underſtanding, not the 3 chief Empires which had tyrannized over Gods people, Jer. *6*. 3. & 12. 10. namely, of the Chaldeans, Perſians, and Greeks whole, and parted: which were deſtroyed by the Son of God. Dan. 2. 45. Others much rather conceive our Saviour by three ſhepherds to underſtand many; Or as ſome will, aiming at thoſe three Principal Sects, or ſorts among the Jews, in his time, the Phariſees, Sadducees, and Eſſenes. See Mat. 3. 17. and 16. 6, 11, 12. and 22. v. 23, 34. and 23. 13, &c. Acts. 4, 1. &. 5. 17. & 23. 6, 7, 8. The Scribes alſo are much mentioned, and oppoſed by our Saviour. And of the Herodians we read likewiſe.

I cut off] Rejecting, confuting, and confounding them. And in ſtead of them, ſending forth better ſhepherds, his twelve Apoſtles; and ſeventy Diſciples.

in one moneth] In a ſhort time; as Hoſ. 5. 7. His own publike Miniſtery being but three years, and one half. And all this his care and pains ſerves to aggravate the crime of the Jewiſh people, in leaving and loathing him; and to juſtifie the merit of their direfull deſtruction.

And my ſoul loathed them] Heb. *was ſtraitned for them*; eſtranged from them, imbittered againſt them; vexed at my peoples diſloyalty, and ingratitude; as well as at thoſe ſhepherds treachery.

and their ſoul alſo abhorred me] This the hiſtory of the Goſpel ſheweth. They reſted not till they brought him to his death. Thus they rewarded his love, and recompenced his pains. See 2 Cor. 6. 11, 12.

V. 9. *Then ſaid I*] He did not over-haſtily proceed againſt them; but after all the precedure. As it is, Iſaiah 5. 4, 5. Matth. 23. 37, 38.

I will not feed you] A repreſentation of the rejection of the Jews for rejecting ſalvation offered them by the Meſſiah; as if he ſhould ſay: I will not feed you, O ungratefull Jews; meaning the Goſpel ſhould be taken from them. Matth. 21. 43. So that for their ſaid ſin, here follows the judgement. A grievous judgement, but not too ſevere for the merit of their ſin. He would make proof of the utmoſt of his love, and care, before he would fall upon theſe extremities. But when for all that they came to ſcoffe at, and to loath God their Saviour, what remained, and what more juſtly, then this final reſolution, and direful doom here ſet down? He reſigns his paſtoral office and care, and leaves them to themſelves.

That that dieth] The ſhepherds part and duty is, to defend the flock from dogs, wolves, theeves, &c. But he that is freed of that charge, is not intereſſed or concerned therein; no blame is imputed to him, though the ſheep miſcarry, and periſh an hundred times, and wayes. The flock rejecting the ſhepherd, may thank themſelves for it. See Apoc. 22. 11. 1 Cor. 14. 38. Pſal. 81. 11, 12. Ezek. 3. 27.

and let the reſt] That were not cut off by forraign foes, and forces; or otherwiſe.

eat every one, &c. Heb. *a woman the fleſh of her friend*, or fellow, or neighbour. This judgement openly appeared, when the neerer they were to deſtruction, by the Roman Army, without the walls of Jeruſalem, the more fierce and furious they were within, in ſlaughtering one another by their deadly feudes and inteſtine ſeditions.

V. 10. *And* I *took*] A Type of the breaking off of this Paſtoral office. As there is a uſe amongſt men, to break in ſunder the ſtaff of their office, when their office ceaſeth and endeth.

Even beauty] This firſt was broken; the beautiful order in Church, and Politie; by which formerly he governed them. Schiſmes, and Sects, and Hereſies corrupted the purity of doctrine, marred the beautifull face of the Church; and the Common-wealth was in a broken eſtate, and deformed.

that I might break my covenant] The people eft-ſoones broke it on their part. See Lev. 26. 44. Deut. 31. 16, 20. Judg. 2. 20. Jer. 11. 10. and 31. v. 32. But for all that, God never did, nor would breake it on his part totally. See Judg. 2. 1. Pſal. 89. 34. Jer. 33. 20, 21. Ezech. 16. 60, 62, 63. And this covenant here may ſeem to relate more immediately to that peace which he had granted to his Church, that ſhe ſhould be no more aſſaulted, nor moleſted by any ſtrange nation: which was verified from the Maccabees time, untill a little before the comming of Chriſt.

with all the people] With the body of the 12 Tribes: yet he reſerved an holy Remnant; as appears in the next words. See Rom. 11. 1.

V. 11. *And it was broken in that day*] dictum, factum. This came not to paſſe by *fate*, or *fortune*; but by the revenging, and ſecret hand of Gods providence; who after his ſo long patience, did in this manner execute his judgements upon them.

and ſo the poor of the flock] Thoſe verſe 7. the holy Remnant.

that waited upon me] Diligently, and duly obſerved me, and my ways, and works; waiting upon my words, and promiſes, and weighing my judgements: ſuch as thoſe Micah 7. 7. ſee Lam. 3. 25, 26. Jer. 14. 22. Eſay 64. 4.

knew that it was, &c.] Though the reſt, and moſt of the people knew not ſo much; who uſually ſhut their eyes againſt Gods judgements, and the paſſages of his providence, and think not that ſuch affaires are governed by the hand of God; yet ſome poor and mean people, the holy ſeed, know, and take to heart theſe things; and profit, and better themſelves, in humiliation and repentance, by thoſe judgements of God upon his Church.

word of the Lord] According to it, his word, and work. My elect which remained, of my people, who humbly believed my promiſes, and gave obedience to my commandments, my Diſciples, and Apoſtles did acknowledge the time of my viſitations; and that the wars moved by the Romans were effects of my providence, according to the ancient prophecies.

V. 12. *and I ſaid unto them*] Here, to their horrible ingratitude, is added a flagitions crime of a moſt baſe and vile valuation of the uneſtimable riches of Gods mercy in the Meſſiah, and his Miniſtery. This is brought in under the figure of a ſhepherd demanding his wages; and the returne and price which they pay him.

if ye think good] Heb. *if it be good in your eyes*. Chriſt ſeems here to ſpeak as a man full of ſtomack, indignation, and diſdain. And ſo ſhould our ſtomack riſe againſt ſin.

give me my price] That ye value me, and my paines at. See 1 Tim 5. 17, 18. Lev. 19. 13. Deut. 24. 14, 15. Mal. 3. 5. Jam. 5. 4. Not that Chriſt is an hireling, Joh. 10. v. 11, 12, 13. But hereby to make way to convict them of their own unworthy, baſe, and villanous mindes in this caſe.

and if not, forbear] As if he ſhould ſay, I do not heed or regard it; whether yea, or no: I know your bad and baſe mindes ſufficiently already; you will ſhew your ſelves moſt ungratefull wretches, and hereby it will appear ſo to all the world. See Ezech. 12. 15. and 3. 11, 27.

ſo they weighed, &c.] He expected and deſerved that as he gave himſelfe to them, and for them; ſo they again ſhould give up themſelves to him, in all thankfulneſſe, and holy obedience, as his peculiar people, and redeemed ones. 1 Cor. 6. 19, 20. and 7. 23. Mich. 6. 6, &c. But they requited him as followeth. Deut. 32. 6.

weighed] After they gave over exchanging one commoditie for another, and traded in ſilver, then they delivered it not by tale, but by weight, ſo Gen. 23. 16 and 43. 21. Eſay 55. 2. Jer. 32. 9. And ſhekel the common price of Silver, ſeems to come from *Schakal* to weigh.

30 pieces of ſilver] Thirty ſilverings; uſually taken in ſcriptue for ſhekels: and the common ſhekel containing ten *gerahs*; (the ſacred double,) and each *gerah* weighing 16 grains of barly, is ſo commonly taken to be the fourth part of an ounce of ſilver, with us one ſhilling three pence. And ſo thirty of them come to 37 ſhillings ſixpence, ſet down for the price of the life of a ſervant, or ſlave. Exod. 21. 32. And this price they payed to Judas for the life of our Saviour, Mat. 26. 15. the price of him that was valued whom they of the children of Iſrael did value, as the words are of Saint Mathew, c. 27. 9.

V. 13. *And the Lord ſaid unto me*] God my Father, did ſo deteſt their flagitions, and hainous ingrattiude, that he gave me in charge that which followeth.

caſt it unto the potter] God did abominate ſuch their dealings: as he did abhor the price of a whore, Deut. 23. 18. Micah 1. 7. He loathed it, as he did the eremonious ſervices of ſuch vile ſinners, Eſay 1. 13. and 66. 3. And therefore he commands it to be caſt away, to be caſt to a potter, as fitter for a potter, and his uſe, then for ſuch a Paſtor, and his price. And thus by prophecy he fore-ſhews what in time ſhould come to paſſe; what figuratively is repreſented here, was viſibly acted and accompliſhed upon the perſon of our Saviour, the great ſhepherd of his flock, 1 Pet. 5. 4. How this price came into the potters hand, for his field, upon the occaſion of Judas his deſpaire and deſpite, we read Mat 27. 3. 11.

a goodly price] Spoken thus in ſcorn and diſdain, a ſordid price, moſt unbeſeeming the Majeſty of God.

that I was prized at, &c.] Becauſe that the injury done to my Son, redoundeth to me, who had before governed them by him, ſee Joh. 5. 23.

of them] The children of Iſrael, Mat. 27. 9. not of Heathen, barbarous nations: but his own people.

and I took] Thus God would have a viſible monument to remain, and to be upon record, that the Jews in their time might ſee what ſcœne they acted; and how puuctually they performed, what was ſo long afore prophecied; though then their own malice, and the God of this world blinded their eyes. How this prophecie is alledged out of Jeremy, ſee on Mat. 27. 9.

V. 14. *Then I cut a-ſunder*] Of this other ſtaff ſee before on v. 7. whether this ſtaffe was broken before the demanding his price, and upon the relinquiſhing his paſtoral charge, verſe 9. together with the breaking of his ſtaffe of Beauty; or not till now; is not ſo certain; neither is it much material.

that I might break the brother-hood, &c.] This ſhews that the meaning is not, that Chriſt would not onely not govern his people any more in mildneſſe and clemencie, nor exerciſe his ſhepherdly ſeverity in ſaving corrections and viſitations; as he had done in former times; but that he would altogether reject them; taking away from the Jews according to the fleſh, the title of being his Church, and his people: whereas before, Iſrael the people of God, and Judah, had been the ſame thing in name and in effect; and taking to himſelfe the Iſrael, which is according to the Spirit, namely, all true believers; and rejecting the carnal Judah. But hereby more particularly is meant, that Judah, the two Tribes, and Iſrael the ten, ſhould no more keep brother-hood together and be united as one among themſelves in ſtate and Government; but be broken aſunder, and broken in pieces, diſperſed, and ſcattered, without recovery. We read of their union promiſed, and lively repreſented by the joyning of two ſticks, Ezek. 37. 16.--27. But that is underſtood either to precede this breach, or rather of the ſpiritual union of them both in the Church and kingdom of Chriſt, under the Goſpel: And more ſpecially of their general calling, when the fulneſſe of the Gentiles is come in; intimated, Luk 21.24. 2 Cor. 3.16. and more fully expreſſed, Rom. 11.11,12, 15,23,24,25--32. And that hinders not the more literal ſenſe of this text, and the preceding breach of brother-hood betwixt them, here mentioned,

V. 15. *unto me*] Namely, to *Zechariah*. Some underſtand it of Chriſt, as ſpoken to him.

of a fooliſh ſhepherd] Not unlike to that command to *Hoſea*, Chap. 1. verſe 2. After Chriſts two paſtoral ſtaves broken, there yet ſhould remain ſome ſhew and ſhadow of a Paſtoral charge and government among the Jews, wherewith they would pleaſe and and ſooth up themſelves: As Papiſts do at this day in the like caſe: But it ſhould be ſuch as would appear to be not for edification but for deſtruction. They ſhould be fooliſh ſhepheards; as thoſe Hoſ. 9.7,8. Lam. 2. 14. ſhepheards fit for a fooliſh flock; ſuch as thoſe, Deut 32.6. Jer. 5. 21. Not wiſe for the good of the flock; but pernicious and deſtructive to them. Theſe ſhepheards thought themſelves wiſe; but Chriſt calls them fools; Matthew 23. 17. Luke 11. 40.

V. 16. *For lo I will raiſe up*] God doth it for the ſins of his people, to revenge the quarrel of his Covenant. Having relinquiſhed his Paſtoral office he will now raiſe up, not ſuch ſhepheards as thoſe, Jer. 23. 4. and 3. 15. But dogs, wolves, and beaſts of prey; thieves and robbers to be their ſhepheards; Thoſe John 10.1,10. As he did raiſe up evil againſt *David* out of his own houſe: and many adverſaries againſt *Solomon*; and the Aſſyrians and Babylonians againſt the Jews; and gave them kings in his anger: ſo here he will raiſe up wolviſh ſhepheards to them. A repreſentation of the peoples evil government by their own heads, Prieſts, Doctors, and others, into whoſe power the Lord delivered them for a puniſhment because they had rejected Chriſt.

a ſhepherd in the land] A government which ſhall be uniforme in wickedneſſe and depravation, though it be adminiſtred by ſeveral perſons which God had ſuffered to raiſe themſelves to that dignity, and authority. This is the explication of the former Type or Hieroglyphick.

cut off] Or, *hidden*. Will not ſee, nor ſeek what is wanting.

the young one] That is more apt to be loſt, and goe aſtray.

and tear their clawes in pieces] Exceeds in ravenous crueltie the very wilde beaſts. Amos 3. 12. By theſe faults of the fooliſh ſhepherd we may gather what are the parts and duties of the wiſe and faithful ſhepheards.

V. 17. *wo to the idol ſhepheard*] He ſpeaks to the whole company of them, as unto one man. He ſhews, that though God doth thus deſervedly puniſh the Jews by this fooliſh ſhepheard; yet he ſhall not ſcape un-puniſhed himſelf. The word here for idol ſignifieth a thing of nothing, of no worth, an empty, vain, vacant thing. The woe denounced here is often taken up in Scripture. See Jer. 10. 21. & 22. 22. & 23. 1. & 25. 34. & 50. 6. Ezek. 34. 2. John 10.12.

that leaveth the flock] John 10.12,13.

upon his arm] His ſtrength and ſtate which he ſeemeth to have, and wherein he flouriſheth in the eyes of the world; it ſhall be clean dried up; it ſhall wither, decay, and dye: and the ſhamefulneſſe of it appear to the world.

right eye] His underſtanding, knowledge, prudence, which he pretends to, and ſeems to have in the opinion of the world.

ſhall be utterly darkned] Ezek. 13. 23. Micah 3. 6,7. See Annotations there. The ſtrength and knowledge of man are thus in the hands of God, to give & take away as he pleaſeth. Under theſe two ſimilitudes and expreſſions here, all kinds of puniſhments upon body & minde are comprehended. And they are here juſtly puniſhed: for though God uſed them as inſtruments of his wrath and revenge upon his ſinful people; yet they intended nothing leſſe then to obey and do his will therein; Their own ambition, covetouſneſſe, and cruelty ſet them on work, to ſerve their own ends: And the all-wiſe God can cauſe ſinful men, and Satan himſelf to bring to paſſe his holy will and do his juſt work, though unwittingly, unwillingly, and wickedly on their part. Acts 4. 27,28. And yet God thus puniſhing the idol ſhepheard, doth ſhew thereby, that he retains ſtill ſome care of this people for his elects ſake, that ſmall remnant, and holy ſeed, that was amongſt them. The accompliſhment of theſe threatnings, verſ. 16,17. we may read in *Joſephus* his wars of the Jews, *Hegeſippus* and others.

CHAP. XII.

Verſe 1. T*He burden of the word of the Lord*] This more generally is taken for a prophecie, or word of Gods inſpiration: See on Chap. 9. 1. Jer. 23. 33- 39. Heb. 1.1. More ſtrictly and frequently for a burthenſome prophecie, againſt either foraign nations, enemies to the Church; as againſt Babylon, Moab, Damaſcus, Egypt, and others, as we read in the beginnings of the 13, 15, 17, 19, 21.23. Chapters of Eſay, or againſt the Jews themſelves, as Eſay 22. 1. Mal. 1.1.

for Iſrael] Both for, and againſt. For Iſrael concerning the victories which God giveth unto his Church, collected of Jews and Gentiles, which by the Apoſtle is called the Iſrael of God, Gal. 6.16. And ſo this is on the behalf of Iſrael. And a burden againſt the enemies of the Church of Chriſt under the Goſpel. And it is all full of allegories, taken from the Church of the Jews, as being the type of the other, mainly ſetting forth Gods threatnings, and judgements againſt the enemies of his Church, and his manifold promiſes of bleſſings and benefits to be vouchſafed to her: and yet not altogether taking off the preſent intendment, and application of many things herein mentioned, to the preſent ſtate and condition of the Church, and people of the Jews, in the Prophets time.

ſaith the Lord which ſtretcheth] This glorious deſcription of God is often uſed by the Prophets. See Iſay 42. 5. and 40.22. and 44.24. and 48.13. Jer. 10. 12. and 51.15. Pſalm 104.2. Job 9. 8. and 26.7. And this is of ſpecial uſe to confirm our faith in the belief of a thing promiſed by God, though it ſeem in it ſelf, and to all our ſenſe and reaſon, to be in poſſible. And ſuch was the caſe here in hand. The Prophet therefore calls on them to conſider the infinite power of God, in creating the heaven above, the earth beneath, and the Spirit of man that is inviſible within him; to convict them thereby that they are not to meaſure his infinite power, by the poor ſcantling of their ſhallow, ſenſe and reaſon: but firmly to believe that what he ſhall promiſe he is able to perform, Rom. 4. 17, 22.

V. 2. *Behold*] To make them to attend to the promiſe that would ſeem ſo incredible.

I will make Jeruſalem] Though it be ſo poor a city now, without walls, and with few inhabitants, as appears in the Book of *Nehemiah*: and much more I will make my Church, whereof Jeruſalem is a type.

a cup of trembling unto all] Or, *ſlumber*, or *poiſon*. Jeruſalem ſhall be as a ſoporiferous or poiſonous potion, to her enemies. Some tranſlate *a poſt of bruiſing*, whereon they ſhall bruiſe and breake themſelves. My Church being ſet upon by her enemies, ſhall be an occaſion that I will ſtrike them with amazement, ſo that they ſhall not be able to bring their deſignes to any happy end: but ſhall be the cauſes of their own ruine. Eſay 51.17, 22. Jer. 51.7.

when they ſhall be, &c. Or, *and alſo againſt Judah ſhall he be, which ſhall be in ſiege againſt Jeruſalem.*

in the ſiege] In the very inſtant that the enemies were ready to do their beſt and laſt endeavours.

both againſt Judah] Not that Judah ſhould be againſt Jeruſalem, as ſome would make it: but that God will be a protection, both to countrey, and to city, againſt the enemies beſieging them.

V. 3. *And in that day*] Repeated verſ. 4. 6, 8, 9, 11. and again, Chap. 13. 1, 2, 4. and Chap. 14. 1,4,6,8,9,13,20,21. This muſt needs be a famous day, and comprehends in it ſundry great things of Gods manifold mercies to his Church, under the names of Judah and Jeruſalem: of Chriſts death, and the cities deſtruction following thereupon, of Gods battel and fighting againſt the enemies of his people: of the converſion of the nations: puniſhment of the reſt: reſtauration of the Jews: and glorious ſtate of the Church of God.

will I make Jeruſalem] God is the Agent for his Church, againſt her enemies.

a burdenſome ſtone] Some Ancients obſerve, that this is taken from an exerciſe or game, which was frequent in dayes of old; namely, to take up a great round ſtone, to try ones ſtrength, lifting it up from the ground, ſometimes to their knees, ſometimes to their navels, ſometimes to their ſhoulders, and ſometimes as high as their heads. At which ſports ſometimes they did grievouſly hurt themſelves. The meaning is, the enemies of the Church ſhall ſtrive and endeavour who ſhall be able to do her the moſt hurt: but the ſtrongeſt and valianteſt of them all ſhall be overcome. See Math. 21 44. She ſhall be too heavy for them; and their ſtrengths too little for it.

ſhall be cut in pieces] They ſhall think to cut her off: but themſelves ſhall be cut in pieces: they ſhall gain by ſuch lifting at her, ruptures in their bodies, diſlocations in their joynts; they ſhall be bruiſed to powder, broken, cruſht, and cut in pieces, 1 Peter 2. 8.

though all the people of the earth] No humane force can prevail againſt her; for God is her founder, and defender. Chap. 10. 12 Pſalm 46. 5. & 87. 1, 2. See Pſalm 27.3. and 3.6.

V. 4. *every horſe, &c.*] By horſe and rider are meant all warlike

like ſtrengths, Job 39. 19—26. By aſtoniſhment, madneſſe, and blindneſſe, are meant the many ways that God hath open, and ſecret, to confound their force and ſtrength, to take from them ſkill and counſel; that they ſhall be amazed and mad. See Exod. 15.1. 2 King. 6. 18. Jer. 51. 21. vain are theſe helps againſt the Lord. Pſal. 33. 17. & 76. 3. 5, 6, 7. Prov. 21. 30, 31. Eſay 31. 1. 3, 4. Jer. 50. 37.

open mine eyes upon the houſe of Judah] I had formerly ſhut mine eyes againſt them for their ſins, Pſal. 31. 22. Eſay 1.15. But now I will look to them, and care for them; mine eyes ſhall be upon them for good, as Eſay 49.16. Jer.24.6. To aſſiſt and defend them againſt all their enemies.

V. 5. *And the governours of Judah*] Which before had many populous Cities, and mighty Armies.

ſhall ſay in their heart] Shall heartily be thus couragious and confident, as to ſay thus;

the inhabitants of Jeruſalem] Though now without walls; and almoſt without inhabitants; yet even they.

ſhall be my ſtrength] They alone, though never ſo few now: They, though the other cities of Judah want inhabitants to aſſiſt. Others put in a copulative; and underſtand both the governours of Judah, and inhabitants of Jeruſalem, to be thus heartily confident of their ſtrength in their God; Tranſlating thus, There is ſtrength to mee, and to the inhabitants, &c. But thoſe which expound thus, *viz.* all the Governours of the Church ſhall hearten on the faithful to fight this good fight of faith, ſeem to recede too far from the literal meaning of the Text.

my ſtrength] Every one of them for his part ſhall ſay ſo.

the Lord of hoſts] Therefore able enough for ſtrength, againſt all oppoſition.

their God] And therefore willing enough upon their true intereſt in him.

V. 6. *The governours of Judah*] Some thus, The Apoſtles, and Evangeliſts, by the preaching of the Goſpel, ſhall inflame the whole world with perſecutions and diſſentions, Luk. 12.49. By the which in the end, the enemies ſhall come to ruine, and the Church ſhall be eſtabliſhed. Others more likely, underſtand hereby onely in general the victories of the Churches Governours over all her enemies.

hearth of fire] Or furnace of fire, Obad. verſ. 18. They, how weak ſoever now, ſhall then conſume all their enemies before them; as fire doth.

among the wood] The enemies elſ-where are likened to fewel for the fire; to wax before the fire; to chaff, or ſtubble, or thiſtle-down before the winde, Job 21.18. Eſay 31.9. See Zech. 2.5.

they ſhall devour] Which aims not at an unſatiable cruelty, and deſire of revenge, in the governours of Judah: but at the utter deſtruction of the enemies, which they ſhould bring upon themſelves, by Gods juſt judgement, in the hands of his inſtruments.

all the people] Though never ſo many, and mighty. Marvellous ſtill, if not miraculous, ſhall the deliverance of the Church be, we muſt not too anxiouſly be inquiring after the means, how, and how it may be, this way, or that way, ſo diſtruſtfully diſtracting our ſelves. Though we have no ſtrength, nor ſee any, yet God is able.

in her own place] Chap.14.10. The enemies thought to root it up; that the place of it ſhould know it no more. But God had choſen it for the place of his worſhip, till the coming of his Son, when, and not before, for the renouncing and crucifying of him, one ſtone ſhould not be left upon a ſtone, Mat. 24.2. Luk.13.34, 35.

V. 7. *The Lord alſo ſhall ſave*] He is ſufficient, though all humane help fail. We may, and muſt reſt and relie upon him onely.

the tents of Judah] Though they be but tents; not ſtrong, and fenced cities; yet Gods ſole protection ſhall be their ſufficient ſafeguard.

firſt] Some thus; as at the firſt, as at the beginning; as when they dwelt in tents in the wilderneſſe, at their coming out of Egypt; or were but newly come into the land of Canaan: ſo by his ſole power will he wondrouſly ſave and preſerve them now. Others rather thus; That God ſhall ſave the exterior and weaker places firſt, before the approach and acceſſe of the enemies be made to Jeruſalem, and that for the reaſon in the next words following, *viz.*

that the glory of the houſe of David] That the glory of the Regal family, and the Regal city, may have no cauſe or colour left to glory and boaſt, and magnifie themſelves againſt Judah, that is, over and above the other weaker, and remoter parts of Judah; as If they had by their power and proweſſe overcome the enemies, and ſaved Judah; as they were ever prone and prompt thus to aſcribe the glory of victories, and the preſervation and deliverance of Judah to themſelves: But that by this courſe of Gods ſaving Judah firſt, and without them, they might ſee and throughly learn to aſcribe all the glory of ſafety and preſervation from enemies, not to themſelves, but wholly to God alone: and ſo one member ſhould not boaſt over another, or arrogate any thing to it ſelfe above another; but give all the praiſe to God onely, who without means, without the wealth, and ſtrength of the royal race, and royal city, would thus ſave Judah firſt. The ſpiritual meaning, as ſome conceive, may ſeem to be this; that Chriſts ſalvation ſhall firſt be profered to the poor and weak, like to the tents of thoſe poor Jews, which lived in the fields, and were not comparable to Jeruſalem, which was a royal and ſtrong city, belonging to the houſe of David, and was the glory of the land. That is to ſay, the Kings, and great ones, ſhall be laſt converted, as the event did verifie it under the Goſpel: To ſhew the prerogative of mean ones with God. See Jam.2.5. 1 Cor.1.16. The phraſes here have reference to the type of the Jewiſh Kingdom and City.

V. 8. *Defend the inhabitants of Jeruſalem*] Them alſo: after Judah. Defend them, be as a ſhield, and buckler to them, protect and ſafe-guard them, even them who leaving the Babyloniſh captivity, would come among all hazards, and difficulties, to inhabit the holy place of his worſhip. Theſe are not ſecluded out of this Text: But they, though they be never ſo weak now, and unprovided of themſelves: though all borderers be againſt them, and no help appears for them, yet they ſhall be defended, Gods arme ſhall make it ſelf bare for them.

and he that is feeble among them] Or abject. Heb. *fallen.* The meaning is, the weak and feeble ſhall by Gods Spirit be ſtrengthned, and confirmed in heroical and divine vertues, See Joel 3.10.

ſhall be as David] 1 Sam. 17. 8. yea, as David was in his Kingdome, excelling in all royal parts and endowments above all other Kings.

and the houſe of David] Not debaſed thereby, but advanced. That houſe muſt ſtand; as it is, Pſal. 89. 35, 36, 37. Thence muſt come the Son of David, the fountain, and foundation of all their ſafety and ſalvation.

ſhall be as Gods] As Angels. See Pſal. 8. 5. and 82. 6. The ſame word is there uſed. Namely, the Princes of the blood-royal, who were alſo chief officers of the Crown, ſhall be ſuch, ſo graced, ſo qualified, ſo eſteemed. And this may have a reference to the Apoſtles, to whom ſhould be given ſo much grace, majeſty, authority, ſtrength, and truth, that they ſhould be reſpected as Gods, and Angels in the world, rather then men. See Gal. 4. 14. Act. 14. 11, 12, 13.

as the Angel of the Lord before them] The Angel of the Covenant. However the Houſe of David was now, and ſhould after be, in their eyes, and in the eyes of all men, in never ſo mean an account, and eſtimation, and contemptible condition, Eſay 11.1. and 53. 1, 2. Yet Chriſt the Son of David, and Son of God, ſpringing thence, he and his Scepter ſhould rule over all the world, and be glorious; and Jeruſalem ſhould be the Mother Church of all nations. See Pſal. 2.8. & 110.1, 2. Eſay 2. verſ. 3. This ſhould be the glorious ſtate of things then, how-ever the Jewes through their ingratitude and infidelity ſhould be leaſt ſharers in it.

V. 9. *I will ſeek*] I will ſeriouſly ſet my ſelf about it; carefully intend, and attend it.

to deſtroy all nations] Though never ſo many; and his people be never ſo weak.

that come] That ſhall enterprize, combine, conſpire, to aſſail, aſſault, and prevail.

againſt Jeruſalem] The type of the Church of Chriſt. For theſe glorious promiſes had not their due accompliſhment in all that time which did run out from *Zechariah* his dayes, before the coming of Chriſt. Here then is the eſtate of the Church and Kingdome of Chriſt, aſſailed by enemies, defended by him.

V. 10. *And I will poure*] See Joel 2.28. and the *Annot.* there. This Prophecie had its accompliſhment, partly upon our Saviours coming, Act. 2.24.17, 18. Eſay 44.3. Joh.7.38. And yet ſhall more fully, upon the laſt converſion of the Jews, Rom. 11.11—32.

the houſe, &c.] Typically repreſenting the Church of Chriſt, and children of God.

the Spirit of grace, and of ſupplications] The preſence, the operation, and the gifts of Chriſts Spirit, which is given through grace, and is the ſeal, and earneſt of Gods grace in them; and doth alone produce in believers, holy and acceptable prayers, Rom. 8. 25, 26. Some underſtand this of Gods gracious commiſeration towards them; that he will pour out the bowels of his mercy and compaſſion upon them. And ſome underſtand, for ſupplications, lamentations. See Jer.31.9. which ſuits well with that which followeth. The ſum is, Gods Spirit ſhall affect them with the ſenſe of his mercies, and inwardly move them to bemoan themſelves in penitent prayer before him, upon the ſight of their ſins, whereof formerly they had not been ſenſible.

and they ſhall look upon me] That is, they ſhall turn to me by faith. See Numb. 21. 8, 9. They ſhall at laſt be-think themſelves aright of their ſin, and Gods wrath; and lament, repent, convert and be ſaved.

whom they have pierced] See Pſal.22.16. Matth.27.35. John 19. 34. 37. Apoc.1.7. The LXX thus; They ſhall look unto me [as ſuppliants and adorers] in ſtead of that they (formerly) inſulted over me. St. *John*, Chap. 19. 37. Apoc. 1. 7. leaves the LXX, and ſticks to the Hebrew text. A viſible monument hereof is upon record, in Chriſts perſon. The Jews did it, though by the hand of the Roman Souldier, who was but the inſtrument of their malice: And ſo they are ſaid to crucifie Chriſt, Acts 2. 36. though they did it by the means of *Pilate*; whom in a manner they compelled thereunto, ſore againſt his will.

and they ſhall mourn for him] They ſhall be exceedingly grieved for the miſ-doing of their fore-fathers. See Jer. 3. 21. Acts 2. 37. And that they themſelves had crucified him by their ſins. Their repentance is here promiſed, and largely ſet forth, and ſorrow and mourning is the beginning of it, 2 Cor.7.9,10,11. which muſt needs ariſe upon a true ſight of ſin, and through ſenſe of Gods fierce wrath for it.

for his onely Son] Jer.6.26. Amos 8.10 Jer.31.15. This expreſſeth the degree onely, the manner and meaſure of their mourning, not the cauſe of it: The cauſe was, not the loſſe of him by death, as the parent here mourns, but their own monſtrous ſin in putting him to death; that their own malice ſo monſtrouſly blinded them and their progenitors, as to murther the Son of God, who came to give them life. That Chriſt ſhould be here called Gods onely Son, in relation to his Deity; and his firſt-born in relation to his humanity, we being his brethren, the ſons of God by adoption, is not the meaning of this Text; how-ever that be a witty comment, and a truth in it ſelf.

V. 11. *A great mourning*] This mourning being a thing ſo memorable, is much inſiſted upon, and proſecuted to the end of the Chapter. Hereunto we may apply that, Ezek. 19. 14.

in Jeruſalem] Acts 2. 37. yet under the name of this Citie, the whole nations of Jews every where ſeem to be comprehended.

as the mourning of Hadadrimmon] Not the name of a man, as ſome would; but of a Town adjacent, or ſtrong-hold, or of a region, or tract, wherein the valley of Megiddon was.

Megiddon] In the Tribe of *Manaſſeh*, weſt of Jordan, Joſh. 17. 11. Judg.1.27. There *Ahaziah* King of Judah dyed of his wound given him upon *Jehu* his command, 2 King. 9.27. And there *Joſiah* was ſlain by *Pharaoh Necho*, 2 King.23.29. of whom the Text ſaith, that all Judah and Jeruſalem mourned for *Joſiah*. And *Jeremiah* lamented for *Joſiah*, and all the ſinging-men, and ſinging-women ſpake of *Joſiah* in their lamentations to this day, and made them an ordinance in Iſrael, and behold they are written in the *Lamentations*, 2 Chron.35.24,25. in ſome publike lamentations remaining then upon record; not thoſe in Scripture written by *Jeremiah*: for though ſome relation may haply be made to him therein; yet they were written upon the deſtruction of Jeruſalem by *Nebuchadnezzar*, as Chap.4.20. and the whole context of the *Lamentations* makes it apparent. This mourning here is likened to that for *Joſiah*: we read that women mourned at the death of our Saviour: but that falls far ſhort of this. And this belongs to them that pierced and crucified him. That Act.2.37. may be a taſte of this, which moſt likely ſhall have its full verification upon the general converſion of the Jews, when the fulneſſe of the Gentiles ſhall be come in.

V. 12. *And the land ſhall mourn*] That is, in all places where the Jews ſhall remain. And of every nation under heaven, ſome of the Jews were gathered to Jeruſalem, and three thouſand of them converted at one Sermon of St. *Peter*, Act.2.5. 37, 41. and were prickt in their heart; as a fore-runner of this mourning.

every family a-part] Heb. *Families, families*. Not a counterfeit ceremonious mourning; not one family for company-ſake with another, to condole with them. But each a-part, out of the ſerious ſenſe of their own compunction, and their own cauſe of ſorrow. We ſhould indeed by our own example labour to ſtir up others to repent. But this is not the thing minded in this place. Here they are ſevered and ſet a-part, to expreſſe each ones true ſorrow.

The family of the houſe of David a-part] The remainders of the royal family. Circumſtances taken from the manner of publike mournings; in which they uſed to ſhut themſelves up in their houſes, with their families, and refrained the company of women, and all manner of delightful converſation. See Num.20.29.

and their wives a-part] This is more then the former: this parts each family. The wives ſhall not ſtay for the examples of their huſbands to provoke them to it; but of themſelves ſhall ſet themſelves a-part to it. This mourning is not directly for the death of Chriſt, whoſe death was the life of the world, but for their ſin in it; and upon their repentance at the ſight, and ſenſe of it; that their Anceſtors had done it, and ſaid, *His blood be upon us, and on our children*: and themſelves had continued ſo long malicious, blinde, and obſtinate, in the approbation and juſtification of it.

Of Nathan] Not the Prophet in *Davids* time, but *Davids* ſon of that name; to whom the crown deſcended, after *Solomons* race; and of whom Chriſt came, Luk.3.27.31. 2 Sam.5.14.

V. 13. *Levi a-part*] The Regal and Prieſtly families are named: likely as chief mourners, as they that had been chief offenders, perſecuting Chriſt moſt; who ſhould have embraced and honoured him moſt.

Shimei a-part] It ſeemeth that it was ſome family of the Levites, 1 Chron. 6.17. & 23,10. And the Prophet doth in this manner ſpecifie theſe families, whereof ſome had held Temporal, ſome Eccleſiaſtical offices; to ſhew, that as the Church and State were united, and joyned in perſecuting of Chriſt, and in putting him to death; ſo they ſhould joyntly repent for it.

V. 14. *All the families that remain*] Some apply this to the remnant according to the election of grace, Rom. 11. 5. as Eſay 6. 13. But the plain meaning of the letter affords no other ſenſe, then what was ſaid of the other Tribes. In concluſion, ſo much is ſpoken of this mourning, in that it is a thing wonderful, that God ſhould vouchſafe ſuch repentance and mercy to any of that reprobate nation; who in their blindneſſe had put out the light of Iſrael; and in their malice put him to death, who came to giue light to the world.

CHAP. XIII.

Verſ.1. IN *that day*] Namely, when the Meſſiah ſhall come into the world.

there ſhall be a fountain] Namely, the grace of God in the remiſſion of ſins, and regeneration of the Spirit, ſhall be profered to all believers in Chriſt, through his blood. A figure taken from the waters of the Temple, and the waſhings according to the Law. And an alluſion unto that, Joh. 19.34. Thoſe waters and waſhings were but ceremonious ſhadows, ſhewing things afar off, and ſhadowing them darkly; neither could they waſh away ſin; neither could the blood of thoſe legal ſacrifices take away ſins. They did ſerve onely as to the purifying of the fleſh, not conſcience: as the patterns of heavenly things, and no more, Heb 10.1. 4. 11. and Chap.9 9,10. 13. Their true vertue ſtood in relation to this fountain. And thoſe waters of the Temple were in Lavers, poured in, and emptied out: This here is no Laver, but a Fountain, ever ſpringing, ever flowing.

opened] Eaſie, free, expoſed, open to all: not ſo ſtopt and darkned, as was under the Law.

to the houſe of David, &c.] Shadowing the Church of Chriſt, Eſay 2.2,3. Mic.4.1,2. Pſal.110.2. Luke 24.47. Act. 1.8.

for ſinne] To expiate and cleanſe it. Heb. 9. 12. 14. 26. and 10. 10. 14.

and for uncleanneſſe] Heb. *Separation for uncleanneſſe*. See Lev. 12. and 15. And here is the fruit of their aforeſaid mourning, and repentance; it ſhould not be in vain; God would thus graciouſly bleſſe it: yea, here is the fruit of Chriſts death, and blood-ſhedding to all the world, to all believers.

V. 2. *In that day*] When God will repair and reſtore his Church.

I will cut off] Exod.23.13. Pſalm 16.4. Ezek.30.13. Hoſ. 2.17.

the names of the idols] He promiſeth that God will alſo purge them from all ſuperſtition, and that their Religion ſhall be pure. This is another fruit of their mourning and repentance. Thus God would bleſſe his Church, and people. See on 1 Sam.31.9.

no more be remembred] But if ſo: yet with deteſtation, and horrour at the naming of them. As Ezek. 16.61. ſee Pſal. 16.4. Exod. 23,16. Deut.12. 3. Hoſ.2.17.

the Prophet] So called, though falſe prophets. By which are meant the prophets of the idols, and all ſeducers, and teachers of falſe doctrines, and lies. Of whom in the 4 verſes following.

and the unclean ſpirit] That is, the Devils wicked and unclean inſpirations. The Devil is called an unclean ſpirit, Matth. 12. 43. Mark.1.26. For he is the author of all errour and lying, John 8.44. And alſo of that corruption which is brought into the true and heavenly doctrine; the which is ſignified, Revel. 16. 13. Or, this may be an explication of the word Prophets; to be ſuch as by the ſuggeſtions of the unclean ſpirit, ſpread unclean prophecies & doctrines, to the defiling of others. Such Prophets will pretend to the holy Spirit, and the inſpirations thereof to the great blaſphewie of Gods Spirit.

to paſſe out of the land] As Zeph.3.11. Mic.5.12. Ezek.23.48.

V. 3. *Yet prophecie*] Thus falſe prophets will ſtill aſſume the name; and not eaſily fore-go the trade; or be beaten off their way of ſeducing, which they get their living by. See Ezech. 13.19. Micah 3.5.

then] A repreſentation of the Spirit of knowledg, diſcretion, and zeal in Chriſts true Church, to diſcern falſe doctrines, and to oppoſe them. Figurative terms, taken from that which was commanned againſt falſe prophets, Deut.13.5,6,9. 71. and 2. &c.

his father] Even his parents themſelves ſhall not ſpare him; Preferring therein their zeal and piety towards God, before the affection and love which naturally they bear towards their own children. See Deut.13.6,9. Yea, Gods glory is to be preferred before our life it ſelf; before our ſalvation it ſelf, Exod.32.32. Rom. 9.3. No leſſe zeal is required under the Goſpel, then was under the Law.

thou ſhalt not live] The equity of that Law, Deut. 13. Remains under the Goſpel. And better and with leſſe danger is a thief, an adulterer, a murderer, a witch, and ſorcerer, tolerated, then ſuch an heretick, and ſeducer. The preſent pleading for liberty of conſcience, in preaching, and practice, is a thing extreamly ſhameful, dangerous, and deſtructive.

lyes in the name of the Lord] This makes to the heynouſneſſe of the crime; to draw in God, and his truth, to ſerve a lye; to make him, who is Truth it ſelf, in a ſort to deny himſelf, and ceaſe to be God, and to play the Devils part, who is the father of lies, John 8. 44. Againſt theſe lying prophets, ſee Eſay 9. 14,15. Jer. 23. 25, 26. 32. 2. & 27.10. & 28.15. & 29. 31. Ezek. 13.4.---- 20. and 22. 28. Micah.2.11.

ſhall thruſt him thorow] Out of their extraordinary zeal. As Phineas did, Numb.25.8,11. This takes not the ſword out of the hand of the Magiſtrate; but relates rather to that, Deut. 13. 8,9,10. compared with chap.17.5 7. They ſhall be the cauſers of his death in a legal way.

V. 4. *ſhall be aſhamed*] All falſe doctrine, and worſhip of former times, ſhall be removed by the clear light of the Goſpel, the falſe prophets ſhall be aſhamed, and repent of their doings. See Micah 3. 5,6,7.

a rough garment] Heb. *a garment of hair.* They ſhall not dare to counterfeit the true Prophets; who uſed to wear ſuch kinde of garments, 2 King.1.8 Iſa.20.2. Mat.3.4. They ſhall not any longer ſeek to lie as wolves, under lambs skins, as thoſe, Mat.7.15.

to deceive] *Heb.* to lie. By their falſe prophecies; or by ſeeking to gain an opinion of holineſſe to themſelves, from their rough garments; or to deceive the people with an opinion of holineſſe in the garment it ſelf. Both which popiſh Monks and Friers did by their cowls and Frierly weeds.

V. 5. *I am no Prophet*] They ſhall diſclaim any more that profeſſion: and confeſs they were never brought up to it, or fitted for it; how-ever the blockiſh ſtupidity of the vulgar had been a ſhelter for their ignorance, and ſhame. They were impoſtors.

I am an husband man] A free and full confeſſion. And willing, and ready to return to my former calling, and labour. Now they will not onely ceaſe to do evil, but alſo learn to do well. An halfe Reformation ſufficeth not, Eph. 4. 28.

for man taught me] This was his lawful calling, to which he was educated; and to this onely. Amos indeed had been an herdman: but God called him from that, to be a Prophet, Amos 7. 14, 15. Such falſe prophets as theſe are now feared to ariſe in theſe dayes.

V. 6. *what are theſe wounds?*] It appears he had paſſed ſome cenſure, and puniſhment, becauſe he had been a ſeducer, and deceiver; yet not that of death, mentioned, verſ. 3. Either the Magiſtrate did not his office; or this mans caſe afforded him ſome favour. An inferiour puniſhment he had under-gone, But yet ſome underſtand theſe wounds to be like thoſe, 1 King. 18. 28. And that they did argue him to be a falſe prophet ſtill. But his anſwer takes off that conceit.

in the houſe of my friends] He denies it not, nor murmurs at it: but acknowledgeth himſelfe worthy of it, meekly and patiently bears it; and calls them his friends who inflicted that puniſhment upon him, Pſal.141.5. Prov.27.5,6. Unjuſtly, and very ignorantly are the words of this verſe applied by ſome to the perſon of our Saviour; unleſſe taken off from their own ſenſe, and uſed in another ſenſe, when applied to him. But in them there is a repreſentation of the wonderful power of the Spirit, and light of God, in convincing and correcting the Miniſters of errour. See Acts 8.13. and 19. 18, 19.

V. 7. *Awake O ſword*] Theſe words ſeem to come in abruptly: And therefore the coherence and ſenſe is diverſly made, ſome thus; True it is, that for a time my Church ſhall be an enemie to all manner of falſe doctrine, and falſe teachers: but there ſhall likewiſe come a time, in which by my ſecret providence, Chriſts true Miniſters, according as he himſelf was ſlain by the Jewes for a falſe prophet, ſhall alſo be perſecuted and ſlain; whence ſhall follow a great diſperſion of believers, and of Churches in the world. Others rather thus, Though the former promiſes of good things, and againſt falſe prophets, may haply ſeem vain, when they ſhall ſee Chriſt my Shepherd, and my fellow ſmitten ſo grievouſly, as if he were a falſe prophet, and his ſheep thereupon ſcattered; yet the ſcandal thereof ſhould not ſo much offend the godly, they being thus long before fore-told it by me: and I nevertheleſſe can make good my promiſes, in my ſmall remnant, and refine them in the fire and furnace of afflictions; though the reſt, and greater part ſhall periſh in my judgements. And thus he ſhews, that upon all the former promiſes of good things, they ſhould not fancy and form to themſelves a conſtant courſe and perpetual current of felicity, without any interruptions of croſſes, judgements, and afflictions intervening: but that God will ſo temper his bleſſings, as withal mixt afflictions, to exerciſe his Church with them, and that the faithful ſhould prepare themſelves againſt them. By the ſword is meant afflictions, and chaſtiſements: as by the rod, Mic.6.9. The apoſtrophe to the ſword carries an emphaſis with it. It is called upon to awake, as if it had been aſleep, or ruſted long in the ſheath.

againſt my ſhepherd] Many reſtrain this to Chriſt alone, and the rather, becauſe Chriſt himſelf applies it to himſelf, Matth. 26. 31. And no doubt but it chiefly belongs to him as the chief Shepherd, 1 Pet. 5. 4. The Prince of Paſtors, and head of the Prophets; He ſpake by them, Heb.1.1. yet we may extend it to the whole order of Paſtors and Shepherds. As alſo that place, Deut.18.15. Principally, and in a peculiar manner it is meant of Chriſt, the great Prophet of his Church, yet may in a greater latitude comprehend alſo other prophets. Chriſt then in his own perſon, and in the perſon too of his faithful Miniſters, in their degree, is here underſtood.

my fellow] To ſhew the unity of eſſence, and the union of the will of the Father, and of the Son the Mediator, ſee upon Eſay 5. 1. Jer 11 15. John 10.3. and 17.22. Phil.2.6. Thus God doth honour Chriſt in this appellation; who is indeed his other ſelf, the brightneſſe of his glory, the expreſſe image of his perſon, Heb.1 3. in the boſome of the Father, and ſitting at his right hand. And again, in a larger ſenſe, this is true of all Chriſts faithful ſhepherds, they are fellow-workers with God in this office, 1 Cor.3.9.

Smite the ſhepherd] Mat.26.31. Mark.14 27. John 16.32.

and the ſheep ſhall be ſcattered] In Chriſts caſe, as in a glaſſe, this appeared true. They were ſcattered, and offended thereupon, John 16.32. Mark 14.50. And yet this was long fore-told, and often renewed by our Saviour himſelf: that they might have been the leſſe offended at it, Mat.26.31. and chap.11.6. Joh.14.16. & 18. chapters. And generally upon the ſmiting of the Shepherd, the ſcattering of the ſheep will follow, Act.8 1. and chap.11.19.

and I will turn mine hand, &c.] In the general diſperſion, I will gather together and preſerve mine elect, who are poor, and weak according to the world. See chap.11.7.11. Matth.18.10.14. Jam.2. 5. Not then, as ſome would, that they ſhould be under the hand, and rod of his correction: but under the hand of his merciful protection, and favour. Thoſe little, poor, humble, afflicted ones, Mat. 18.6. Mar.9 42. Luk. 17. 2. He will recover them, preſerve them, and eternally ſave them. The LXX inſtead of the little ones, hath the ſhepherds.

V 8. *In all the land*] Of Juy: and may in a larger ſenſe be extended to all the Chriſtian world.

two parts therein ſhall be cut off] The greateſt part of the world, which bear the name of Chriſtians, ſhall follow errours, and ſhall periſh, Rev.13.14 & 17.18. Or of the Jews remaining after Chriſts paſſion, two parts ſhall be deſtroyed, the third part eſcaping. Gods promiſes of grace belong not to hypocrites, to the greateſt part or body of the people; the greater part is ſtill the worſe, Mat.7.13,14. Luke 12.32. But to the faithful, the little remnant, and holy ſeed, the promiſes ſhall ever be made good.

and die] Two words to the ſame purpoſe, to aſſure the truth of the thing, how ſtrange ſoever.

but the third] To whom indeed the promiſes do belong; the elect, which are the leſſer number. And this doth explicate that in the latter end of the former verſe.

V. 9. *The third part through the fire*] Of the croſſe, and afflictions, 1 Cor.3.15. I will do it by the faith and conſtancy of thoſe few that eſcape by many afflictions. See chap 14.2.

and will refine them] The two parts conſumed; This third refined. The different work of afflictions upon the wicked, and upon the godly. The wicked are many times fatted by proſperity to the ſlaughter, Pſal.37.1, &c. At other times, burnt up, and clean conſumed with the fire of Gods vengeance, Ezek. 24.9,10. and 22.18. The godly need refining; much corruption and droſſe is in them: The beſt want it not: God will be their refiner; as Mal.3.2,3. Dan. 11.35.

as ſilver, &c.] Not as droſſe, or chaff, which are burnt up in the fire: But as ſilver, and gold; Both which when taken out of the mynes, need much refining, which is done by fire, Prov.27.21. and 17. 3. That Eſay 48. 10. imports that God will refine them, rather not for ſilver, but freely, or not ſo much as ſilver, their infirmity not enduring ſo exact and exquiſite refining. See Dan. 12.10. 1 Pet. 1.6,7.

they ſhall call] Here is a principal particular of their refining; a fruit of their afflictions. They ſhall drive them to prayer, and fit them for it, Pſal.78.34.

and I will hear them] This ſweetens their afflictions; and this promiſe invites to prayer. Without this promiſe, and faith in it, we can never be brought to pray truly, and acceptably. But this promiſe adds wings to prayer. See Pſalm.65.2. and 32.5. Dan.10.12. Eſay 58.9. and 65. 24.

I will ſay] Gods infinite mercy herein: and that firſt, and free.

it is my people] See on chap 8.8. See alſo Hoſ.2.23. Ezek. 36.28. and 37.23,27. and 11.20. Jer.13.11. and 24.7. and 30.22. and 31.1. 33. Their infinite comfort, Iſa.64.9.

and they ſhall ſay, &c.] When God hath ſaid that before; and never till then, and then ever.

The Lord is my God] Which is their infinite happineſſe, Pſal.144. 15. & 33,12. & 65.4. & 100.3. & 106.4,5. and 149.4.

CHAP. XIV.

Verſ. 1. BEhold] This Chapter is obſcure and intricate in the phraſe and manner of ſpeech, and alſo for the times and matters whereof it ſpeaks. Some underſtand this Chapter of the time of Antichriſt, ſome of the laſt day of judgement; but it ſeems rather to have a relation to the two laſt verſes of the former chapter, and to continue and enlarge the expoſition of them. The calamities here ſpoken of, are rather all thoſe that ſhould befall the Jews, from this time, till the coming of Chriſt; comprehending therein, as that of *Antiochus*, *Epiphanes* ſo alſo the deſtruction of the City *Jeruſalem* by *Titus* and *Veſpaſian*: All which ſhould come to paſſe before the full accompliſhment and fruition of thoſe *glorious promiſes* formerly made, chap.12. and 13. and which after follow in the latter part of this chapter; and therefore the faithfull were to arm themſelves againſt thoſe calamities that were to come, in a joyful expectation of the promiſes, and their accompliſhment which ſhould afterwards follow. The particle, *Behold*, ſerves to make them attend to it, and not doubt of the truth of it, though humane ſenſe and reaſon could not reach and riſe up unto it.

the day of the Lord] Not fate or fortune, not the power or wit of man ſhould bring on theſe calamities, but God in the day of his juſt judgement ſhall do it. They have then herein to deal with God, and are not to complain of his ſeverity; but to acknowledg therein their own juſt deſervings.

cometh] Soon after that time of Chriſts death, chap.13.7.

thy ſpoil] Speaking to the City *Jeruſalem*, the prey and pillage of thee. See Eſay 10. 6.

ſhall be divided in the midſt of thee] Taken there, and divided, parted, ſhared there by thine enemies, ſecurely at their leaſure and pleaſure, without any daring to moleſt them: He inſiſts upon that laſt before-mentioned, Chap. 13.8,9. and arms, as was ſaid, the godly againſt the great tentations that ſhould come, before they enjoyed this proſperous eſtate, promiſed under Chriſt; that when theſe dangers ſhould come, the might know that they were warned of them before.

V. 2. *For I will gather*] Nations ſhall be the inſtruments, but God himſelf will be the Author and the General of the Army; they ſhall be his Hoſt, and fight under his Banner; they therefore ſhould humble themſelves under this mighty hand of God, 1 Pet. 5.6.

all nations] A mighty Army, many enemies, an univerſal combination; the Armies ſpecially under *Antiochus Epiphanes*, and chiefly the Romans, Lords of all Nations, the Armies under *Veſpaſian* and *Titus*; ſee *Joſephus* of this war, Book 3. cap. 1. and *Cornelius Tacitus* his Annals, Book 21. in the beginning.

againſt Jeruſalem] Long after it ſhall be repaired by *Nehemiah*, and inhabited.

and the city ſhall be taken] Stormed, ſacked, plundered: See Mat.24.2. Here the laſt deſtruction of *Jeruſalem* ſeems more plainly deſcribed then before, when God would execute againſt her his laſt judgements for the ſins of the Jews; but eſpecially for ſlaying the chief Shepherd and Author of life, Chriſt his Son, Act.2.22,23. and 13.15.

women raviſhed] Extream beaſtly out-rage, ſo in *Babylon*, Iſa. 13.16. ſee Amos 1.13.

and half of the city] As formerly two thirds of the Land, Chap. 13. 8. ſo here one half of the City, many, if not moſt.

captivity] Be ſubdued, captived, diſperſed, ſcattered.

and the reſidue] That third part, chap.13.7,8,9. This ſome apply to thoſe which before the ſiege went out of the City, and betook themſelves to *Pella*. Or thus, The reſidue ſhall not be cut off from being the City of God, from being his Church, and joyned to the believing Gentiles, ſo that ſtill a Church ſhall remain, ſome remnant of the holy ſeed, even in the midſt of all calamities.

V. 3. *Then*] Some thus, God who before this time had been the keeper of the Jewiſh Nation, and their City, ſhall now leave his holy places, Temple and City, and hold it as given over and forſaken; and alſo get him to another place, namely, unto the enemies beſieging the City: See *Joſephus* ſeventh book of the Wars of the Jewes, cap. 12. *Titus* himſelf confeſſed that God fought for them, againſt the Jews, and therefore refuſed to be crowned for that victory, becauſe he aſcribed it not to himſelf, but to God, *Philoſtratus*, book 6. c. 14. Others rather apply this to his going forth to fight againſt thoſe Nations, as verſ. 2. againſt *Jeruſalem*; ſo after he hath afflicted and chaſtiſed her, he will now revenge the wrongs done her by thoſe Nations; he will burn the rod in the fire, he himſelf will make open war againſt them, as the words expreſſe: See Eſay 31.4,5. he will hide his power no longer, he will ſuffer them no more to inſult, triumph in their wickedneſſe, and againſt his people; but he will openly ſhew himſelf in arms, and take upon him his Churches cauſe, and become enemie to her enemies, Exod. 23. 22.

and fight againſt thoſe nations] Not go forth amongſt them, to be their helper againſt the Jewes, as ſome would, but contrariwiſe.

as when he fought in the day of battle] Not ſlightly, but earneſtly and ſtoutly, as he did for *Gideon* and divers others, Judg. 7.22. Iſa. 9. 4. and 10. 26. 2 King. 19.25. For we muſt extend this to all times, when his Church ſtood in need of help from Heaven; Gods appearing for them then, thoſe former experiences, and our remembrances of them, muſt animate our faith and hope, to expect the like hereafter; for he is ſtill the ſame, and his hand is not ſhortned: this muſt ſupport us in all temptations, that we faint not in them, and be overcome by them.

V. 4. *And his feet*] In ſuch caſe of extremities and dangers we are hard of belief, John 3.12. To help our weakneſſe and ſtrengthen our faith, the Prophet here uſeth lofty ſimilitudes, ſtrong expreſſions; brings in God, and placeth him, as it were, before their eyes, makes a viſible repreſentation of his preſence coming to their aid. An expreſſion of like kind is that touching the valley of *Jeroſhaphat*, Joel 3.2,12.

mount of Olives] Jeſus went oft thither, was apprehended there, aſcended thence: but to make this Text look that way, may argue more ſubtlety then ſoundneſſe. The more ſafe and plain meaning may be this; That Gods coming to defend his Church againſt her enemies, ſhall be conſpicuous and glorious, even ſuch as the Prophet could not better expreſſe it, nor we better conceive of it, then under theſe ſimilitudes, as if there he ſtood Sentinel for the ſafety of his Church, and thence gave directions for things, what and how to be done in this fight and battle.

on the Eaſt] So is Mount *Olivet* ſituated from *Jeruſalem*. *Bethphage* and *Bethany* were there; and in *Bethany* the houſe of *Lazarus* and his ſiſters, and of *Simon* the Leper, Luke 19 29. John 11.1. *Bethany* was in the further part of the Mount about 15 furlongs from *Jeruſalem*; it was the neerer part of the Mount where our Saviour was apprehended, Mat.26.30. if not a little ſhort of it, in *Gethſemane*: upon this Mountain the glory of the Lord laſt ſtood, when it left the City, in *Ezekiels* viſion, chap. 11. 23. and here now comes he to defend it. *Titus* placed ſome of his Legions there.

ſhall cleave] Some ſay by an Earth-quake, though that be not mentioned by *Joſephus*, or any Hiſtorian, no more then that Earthquake in the days of *Uzziah*, ſave onely ſo long after, Amos 1. 1. Zech. 14.5. Others, by the induſtry of the Roman Armies, taking away the middle part of it to fill up the wondrous deep valley of *Cedron*, that lay between it and the City, for the commodiouſneſſe of the Beſiegers. Others with leaſt probability would underſtand by the Mount, the Roman Army placed there; and by the cleaving of it, the dividing of the Army to beſiege other parts of the City. The ſafeſt way is, not to fancy a miracle here, no more then out of thoſe words, Pſal. 114. 4,6. But to conceive hereby the Majeſtie of his appearance, that he will wondrouſly make way, and plain and even paſſages through all mountains of oppoſitions, for the ſafety and deliverance of his people, ſee cap.4.7.

toward the Eaſt, &c.] That is, from Eaſt to Weſt, ſo as the two halfes ſhall be on the North and South ſides.

a very great valley] Between the North, and South parts of it: Haply, that ſo out of all the parts of the world they might ſee Jeruſalem, which was before hid, and ſhadowed with this mountain. And this he meaneth of the Spiritual Jeruſalem, the Church, according to the prophecie, Iſa. 66. 23. Which Text of *Eſay* ſheweth an utter aboliſhing of *Moſes* ceremonies, ſeeing all Nations cannot come every week to Jeruſalem. The meaning may tend to the ſame point, as that Iſa.2.2. Mic.4.1.

V. 5. *And ye*] The very Jewes themſelves ſhall be afraid at the preſence of Gods appearance; affrighted at the Majeſtie of it. And ſo ſtill were the viſions and apparitions of God to all the Saints of old; that they feared death to follow upon it. Much more cauſe here had the enemies to fear.

ſhall flee] For fear: and likely for ſuccour too.

to the valley of the mountains] Or, *my mountains*; between the North, and South mountains, verſ.4. to that valley, unto it, into it, by the plain way of it; to a place of refuge far enough, and ſafe enough.

for the valley of the mountains ſhall reach unto Azal] Or when he ſhall touch the valley of the mountains, to the place he ſeparated. The valley ſhall be wide, long, and large. *Azal* is rather the name of a place, then of a man. No mention of it is elſ-where in Scripture. Some take it appellatively, for a place nigh, or ſeparated. The Spiritual meaning may be this; All you Believers ſhall run unto the Church, to be ſafe from the deſtruction of the world. Which Church ſhall be extended to places ſeparated formerly before the partition wall was broken down: which ſeemeth to be meant by the word *Azal*, which ſignifieth ſeparation. Or, the free entrance into the Church ſhall be open every where, ſave onely where Gods election hath not wrought, but hath left men, as it were ſequeſtred. See Iſa.4.3. Or, according to the letter, the beſieged Jewes, upon the nearer approaching of the beſiegers to the walls, ſhould flee to the valley of the mountains, Sion and Moriah, which was within the walls, for their better ſafety.

like as ye fled] So fearfully, and haſtily, as it were for life and death.

from before the earth-quake, in the dayes of Vzziah] Like to that fearful flight wherewith the Jews were ſtricken of old, by reaſon of the earth-quake, the which fell out in the dayes of Uzziah the King, as it is, Amos 1.1. In what year of his reign it is uncertain. That it ſhould be when King Uzziah was ſtricken with leproſie, is but a conjecture. How-ever, it was a terrible earth-quake, and an horrible ſigne, and preſage of Gods wrath: and falling out ſo many ages before this time, thereby is ſignified, that the like terrour to this happened not of many ages before: yet this is not properly a threatning to Jewes; unleſſe it be to the wicked hypocrites among them; But makes all for the greater dread and terrour of the enemies.

and the Lord my God ſhall come] Some think, that here is a Tranſition made from the deſtruction of Jeruſalem, to the day of the laſt judgement, as from the ſemblance, to the ſubſtance. As our Saviour likewiſe did, Mat.24. Mark 13. And the rather there, for that the Apoſtles then thought both ſhould fall out together, 1

Theſ,

1. Theſſ. 3. 13. Seems to allude to this text. Others thus, Becauſe they did not credit the Prophets words, he turneth himſelf from them to God himſelf, calling him to witneſs, and conforteth himſelf in that he knew theſe things ſhould come, and ſaith, Thou, O God, with thine Angels, wilt come to perform this great thing, Jude 14. Others, make all this to be a magnificent deſcription of the glorious coming of God with his Saints, to the Church, to dwell in it for ever: that then the very mountains ſhall cleave aſunder, as we reade a like phraſe of Speech, Pſal. 114 4,6. And the very members of the Church it ſelf ſhall fear and flee, being aſtoniſhed, and amazed at ſo great a Majeſty of Gods approaching: as in Majeſty and terrour he appeared at the delivering of the Law, Exod. 19.

my God] Here the Prophet claims God to be his God, and that he is ſent by him, ſo to gain the more credit to his Prophecie: and he doth hereby as it were, in an holy animoſity rouze up himſelf againſt all wicked ones, that mockt at his prophecies, and ſleighted the truth of them: thus aſſuring himſelf, and the faithfull, that his God would come to perform them.

ſhall come] Not in a viſible deſcent from heaven: as at the laſt day, Mat. 24. 30. But in a ſemblable manner, in reſpect of the Majeſty of his power. See Hab. 3.

and all the Saints] Angels, often called holy, and elect. 1 Tim. 5. 21. See Dan. 8. 13.

with thee] Thus turning his Speech to God: as witneſſe of what he now ſaith: though the wicked neither heed, nor believe it.

V. 6. *And it ſhall come to paſſe in that day*] Some underſtand this of all the time from this day, to the day of Chriſts coming. Others, of all the time after Chriſts coming, the day of the Goſpel. And according to this divers acception and apprehenſion of the day and time, they diverſly underſtand the meaning of this, and the next verſe.

that the light ſhall not be clear] Heb. *precious*, bright, ſhining.

nor dark] Heb. *Thickneſſe*, Meaning cloudy, thick, and foggy. But, ſay ſome, it ſhall be betwixt both: mixt of both: partly clear, and partly dark, various, changing, unſtable: a lowring day, that they ſhall hardly diſcern whether it be day or night. And in this ſenſe they refer it to all the time before Chriſts coming, that the Prophet fore-tels them what dayes they were to expect: not to be free from the tryals of the croſſe, not to hope for conſtant and ſtable dayes of felicity, but to have doubtful dayes, to meet with many dangerous dayes, keeping them in fears and uncertainties. And that therefore they ſhould arm themſelves with patience to bear them, and comfortably expect Gods help and ſuccour in them, and his hand for deliverance out of them. Others thus, It ſhall not be a mixt, and various day, a day of light and darkneſs, of day and night, but all day, and no night, as Eſay 60. 19, 20. That day ſhall not be as days are now, ſometimes clear and bright, ſometimes dark and cloudy: yea more, there ſhall not be the viciſſitude of day and night: But it ſhall be one perpetual day, bright and ſhining, by the ſhining glory of the Goſpel in the Spirit. And this they refer to the dayes of the dayes of the glorious Goſpel: 2 Cor. 4. v. 3, 4. or that bleſſed day of glory, Apoc. 21. 23, 25. The LXX and the Vulgar Latine thus: there ſhall not be light, but cold and froſt: following, as it ſeems, to ſome, ſome other copie.

V. 7. *But it ſhall be one day*] Or, the day ſhall be one, not one numerically, but of one and the ſame tenor. Mixt, ſay ſome, and cloudy. Others, not mixt, but all bright, all day without any night, as was ſaid before. Yet ſome make this relate to one ſingular day, to wit, of Chriſt death, when the Sun was darkned at noon, and ſo remained three hours, Matth. 27. 45. And others underſtand one perpetuall day: meaning, there ſhall be alwayes light in the Church under the Meſſiah, though ſometimes more dimme and dark then at other times, yet always ſome light.

which ſhall be known to the Lord] Ordered by him, managed by him, and the faithfull not over anxiouſly to trouble themſelves with diſtractions, and diſquiſitions about it, but to leave it to his hand and care, to give way to his providence, and to depend upon his will and pleaſure therein, as Gen. 22. 8. The others thus, God will take the care of it, and know how to make it one day, all day, and no night, as in Eſay 60. and Apoc. 21. Others thus, The Lord will take ſpecial notice of this day, and light, to keep and preſerve it. The Lord who from all eternity knows what ſhall be in time, will have regard that ſtill light be preſerved in his Church, in the evening of time, or laſt age of the world: for ſo the time of the Meſſiah is counted. See Heb. 1. 1. 1 Pet. 1. 20. 1 John 2. 18. Or, that ſingular day of Chriſts death, undergoing ſuch changes, might ſignifie the ſtate of the Church after, from his going to heaven, to his coming to judgement. Some make thoſe words, Mat. 24. 36. to relate to theſe.

not day nor night] See on verſe 6.

at evening time it ſhall be light] The end of the day when darkneſſe is expected, yet then it ſhall be light: the end and iſſue of the black troubles and afflictions of Gods People ſhall be light-ſome and happy, ſee Eſay 54. 7, 8, & 58. 8. Pſal. 97. 11. & 112. 4. & 37. 5, 6, 7. & 126. 5, 6. & 30. 5. He bids them look to the end, Pſal. 37. 37. The others ſay, The evening time, and night alſo, ſhall become all one day, without any even or night.

V. 8. *Living waters*] Springing waters, as Gen. 26. 19. not Pools or Ponds, or River-waters, that will be dried up, as the Brooks, Job. 6. 15. ——21. and *Cherith*, 1 Kings 17. 7.

ſhall go out from Jeruſalem] Agreable to that of Eſay 2. v. 3. for from thence the Goſpel came into the world, deſcribed under the name of two Seas, well known to the Jews, See Ezek. 47. 1, — 6. Joel 3. 18. Apoc. 22. 1. *Jeruſalem* had the fountains of *Siloë* and *Rogel* and the Brooks *Cedron*, or *Kidron* and *Gihon*, they had fountains without the City, 2 Chro. 32. 3, 4. but theſe waters are none of thoſe.

half of them] Two Rivers ſhall riſe out of this Fountain of living waters, and running two contrary wayes, Eaſt and Weſt.

the former ſea] Eaſt-ward toward the dead Sea, or Perſian Sea, Ezek. 47. 8, 18.

the hinder ſea] Weſt-ward, the mid-land Sea, Deut. 11. 34. & 24. 2.

in ſummer] As into all places, ſo at all times ſhall theſe Waters be flowing, never be dry. Theſe waters muſt be referred to the Kingdome of Chriſt, and therefore muſt be of the nature of that Kingdome; ſpirituall Waters of a ſpirituall Kingdome, ſee Eſay 44. 3. & 35. 7. & chap. 12. 3. Joel 2. 28. Acts 2. 17. Gods ſpirituall graces ſhall then cleanſe and water his Church and People, dry and barren of themſelves, Ezek. 36. 25. purifie them, and make them fructifie: And they ſhall water the whole Church, from Eaſt to Weſt, and they ſhall never fail, John 4. 14. & 7. 38. The Goſpel ſhall be propagated, the gifts and graces of Gods Spirit in this World, and his glory in the Heavenly life, ſhall be poured out upon his Elect for ever, chap. 13. 1. And this ſhall follow after that gloomy day, as ſome expound it. Their miſeries ſhall be thus happily amended, thus joyfully recompenced with theſe ſpirituall mercies.

V. 9. *And*] Here the Prophet doth more clearly expreſſe himſelf, and the bleſſing, magnifying it in regard of what had been in former times.

the Lord] The Son of God, not excluding the Father and Spirit.

ſhall be king] Be, and be acknowledged ſo to be, and what greater felicity to man, then to be under this King in his Kingdome, under his rule and protection?

over all the earth] Not ſo before, Pſal. 76. 1. & 147. 19, 20. Now the Son of God ſhall alone be acknowledged and worſhipped for everlaſting King of the world.

one Lord] Not many Lords, as Heatheniſh Idolaters, and ſuperſtitious people owned many, and worſhipped many, every Nation their own gods, *proprios penates*, ſee 1 Cor. 8 5, 6. Exod. 20. 3. 23. He is a jealous God. Iſa. 42. 8.

and his name one] He onely, and alone ſhall be acknowledged in his Church over all the earth, his Name preached, invocated, worſhipped, and the worſhip of his name ſhall be one, and the ſame which himſelf preſcribes. His religion and ſervice ſhall not be adulterated, as formerly, John 3. 22. nor his worſhip violated, and polluted, but be and abide pure and entire. See Epheſ. 4. 4, 5.

V. 10. *All the Land*] Figurative termes, taken from the hilly ſituation of Judea: to ſignifie, that all worldly height ſhall be beaten down, and the Church alone ſhall be glorified. As Iſaiah 2. 2. and 40. 4. Zech. 4. 7. Alſo the amplitude and inlargement of the Church of Chriſt may hereby be typified.

turned as a plain] Before mountainous. See Exod. 15. 17. Deut. 3. 25. Iſaiah 14. 25. Ezek. 6. 2. But now as Iſa. 40. 4.

from Geba to Rimmon] Geba and Rimmon were two confines of Judah, the one towards the North, and the other towards the South, Joſh. 15. 32. 57. and 19. 7. 1 Kings 15. 27. Judg. 20. 45.

and it ſhall be lifted up] Before, of the Land, now, of the City. Jeruſalem before was encompaſſed with mountains, and ſo ſeated in a vally. Pſal. 87. 1. & 125. 2. Now it ſhall be no more in a botton, but lifted up, and made conſpicuous to be ſeen afar-off. See Eſay 2. 2.

and inhabited] Or, ſhall abide. Namely, the City ſhall abide, chap. 12. 6.

in her place] Though now in *Zerubbabels* time, in a narrower compaſſe, yet at laſt in its own and old place, as large as ever. It ſhall recovor its ancient luſtre and ſplendor. chap. 12. 6. Jer. 30. 18.

from Benjamins gate] By a ſimilitude taken from the precinct of the earthly Jeruſalem, as Jer. 31. 38, 39, 40. he doth imply a perfect re-eſtabliſhment of the Church in all parts of it. Benjamins gate was on the North-ſide, going into the fields of Benjamin, to which tribe belonged that part of the City. Jer. 37. 12, 13.

unto the place of the firſt gate] It ſeemeth he meaneth the old gate, or the fiſh-gate, which was next it, Neh. 3. 3, 6. which was over againſt the ſecond gate, Jer. 39. 3. Zeph. 1. 10. And ſo he mentioneth the whole circuit of Jeruſalem: Benjamins gate was on the North-eaſt-ſide, from thence going to the corner-gate, which was on the North-weſt-ſide, they went along by the fiſh-gate, and from Hananiels tower, they went the other compaſſe, from the South, to the Kings wine-preſſes, which were on the Weſt-ſide, where theſe two half-circles did meet to make up a whole circle or compaſſe. Of the gates of Jeruſalem. See Neh. 3. 1. &c. And the Annotations there. Of the gates of Jeruſalem in Ezekiels viſion. See Ezek. 48. 31. ——35.

unto the corner-gate] See 2 Chron. 26. 9. & 25. 23. Perhaps there was ſome tower there to make the corners.

tower of Hananeel] On the South, ſay ſome. Neh. 3. 1. and ch. 12. 38. Jer. 31. 38.

unto the kings wine-preſſes] On the North, ſay ſome. And ſo from South to North.

V.11.*dwell in it*]chap 12.6.and 8.4.8.and 2.4.Eſay 6.12.Though now they were few dwellers in it; and in *Nehemiahs* time they were fain to caſt lots to get dwellers in it; Neh. 11. 1,2. yet it ſhould be a populous Citie.

utter deſtruction] As by the Romans.

ſafely inhabited] Securely, without fear of enemies. See Ezek.28. 26. 2 Chron. 20.20.

V.12. *And this ſhall be*] Gods judgements upon the enemies of the Church. She ſhall not want enemies; but ſhe ſhall be ſafe from them under Gods protection.

the plague] God will avenge her of her enemies. This may analogically be referred to the eternal puniſhment of the wicked.

all the people that have fought] Verſe 3. Their multitudes need not to be a terrour to Jeruſalem; though they match them not in numbers, yet Gods hand ſhall prevail, Eſay 60. 12.

their fleſh]The fleſh of every one of them; as of one man.

ſhall conſume away] See Ezek. 21. 7. and 24. 10. pine away, and waſte.

while they ſtand] Preſently, in a moment of time; and God will do it without humane help, that the vengeance of heaven may ſo the more appear. Deu.28.21,22.Or thus, with relation to Hell-torment; Though he ſubſiſt, and live, and ſhall not die yet he ſhall be tormented everlaſtingly; ſtill out-living his pain; having no end, that his pain may alſo be endleſſe.

Their eyes, &c.] Some thus; Though they be alive, and can ſee, yet ſhall they be deprived of light, in infernal darkneſſe; having neither eyes nor underſtanding; but onely to ſee, and judge of their extream miſerie. Yet others much rather, forgo not the former ſenſe of Gods judgements upon the enemies of the Church in this world. The grievouſneſſe whereof is ſet forth under theſe ſimilies and expreſſions. And many examples there are in hiſtories of Gods like dreadful judgements upon the perſons of notorious perſecutors and enemies of the Church.

their tongues] See Luke 16.24. Eſay 13.8.

V.13.*In that day*] Of Gods victorie over his enemies.

a great tumult] Or vexation. Hoſ.10.14.And Gods ſecret hand is in it.

they ſhall lay hold] God ſhall cauſe them to fight one againſt another; as in the battell of Midian, Judg.7.22. and as among the Philiſtines, ſending a ſudden fear among them, 1 Sam. 14, 15. 20. And Chriſt fore-told the like, Matth. 24 7.

ſhall riſe up] To deſtroy one another, as 2 Chron.20. 22,23.

V.14. *And Judah alſo ſhall*] Or, *thou alſo, O Judah, ſhalt.* The carnal and un-believing Jews ſhall alſo be enemies to Chriſts true Church. Or, as others, Judah alſo, that is, Gods Church ſhall help, in the third place (beſides God himſelf, verſe 12. and the enemies themſelves, verſe 13.) to fight againſt her enemies.

at Jeruſalem] rather then againſt it. Though ſome would underſtand it, that Judah ſhall fight againſt Jeruſalem, and apply it to the times of *A*ntiochus Magnus, and Antiochus, Epiphanes, wherein many Jews ſided with them againſt their brethren, and againſt Jeruſalem, as the hiſtory of the Maccabees ſheweth.

and the wealth of all the heathen] The Church ſhall plentifully and abundantly be enriched with the ſpoils of her enemies, as God made his people wealthy with the ſpoils of the Egyptians. Some make of this ſpirituall meanings and applications.

V.15.*The plague of the horſe, &c.*]God ſhall not onely deſtroy his enemies, v.12. but even all the means and inſtruments they uſed for to afflict the Church.

as this plague] Which the men endure, v. 12,13,14.

V.16.*And it ſhall come to paſſe*] Gods mercy and grace to the reſt of the enemies, in their converſion to God, and to his true worſhip and ſervice.

that every one] God ſhall ſave ſome among the enemies, whom he ſhall cauſe to turn to his true ſpiritual ſervice, deſcribed here as in a ſhadow, by the ceremonial ſervice of the Law, as Eſay 66.23.

ſhall even go up] *A*pplying himſelf to the capacity of the Jewiſh people, he alludes to their manner of worſhip, under it ſhadowing the true and ſpiritual ſervice of God, in the dayes of the Goſpel.

to keep the feaſt of Tabernacles] Names one particular for all, comprehending the reſt by a Synechdoche. See Lev. 23.34. Nehe.8.14, 18. *A* figure, ſay ſome, of the elects gathering together into particular Churches in this world, to which every one muſt reduce himſelf, to partake of the communion of Saints, and of Gods grace. This Feaſt is called John 7.2. Σκηνοπηγία, a pitching of tents, or ſetting up of booths, Deut. 16. 16. which the Jews kept in remembrance of Gods favour to them in the wilderneſſe where they dwelt in booths, Levit. 23.43. *A*nd to ſhew their thankfulneſſe for the fruits of the earth, reaped in this moneth, Deut.16.13, 14. *A*nd further, as ſome ſay, to figure out the coming of Chriſt into the world at this time of the year, to dwell in the Tabernacle of our fleſh, John 1. 14. This feaſt may haply be named above that of the Paſſeover, or that of weeks, not ſo much to ſignifie that we ſhould be as wandring pilgrims in this world, as to import the admirable and wonderfull power of God to be ſeen in this ſecond redemption and reſtauration of his Church, as memorable as that firſt deliverance out of Egypt, and ſpecially that preſervation of them in the wilderneſſe, where they dwelt forty years in Tents and Tabernacles, and therefore as their Fathers kept that Feaſt in memory thereof, ſo the Prophet takes occaſion to allude thereunto, to intimate a like cauſe of their thankfulneſſe and feſtivall rejoycing, for this ſpiritual, Evangelical deliverance. See *A*poc.21.3. Pſal.84.1. *A*mos 9.11. Eſay 33.20.and 54.2. Jer.30.18. Ezek.37 27.

V. 17. *That who ſo will not*] But continue obſtinate, and obdurate, notwithſtanding all means of converſion and grace afforded.

of all the families of the earth] When the partition-wall between Jew and Gentile is broken down.

unto Jeruſalem] Not to tye Gods worſhip to Legal, Moſaical ſhadows, rights and ceremonies: Jeruſalem is here ſo named, as was the feaſts of Tabernacles: it is put for a type of Chriſts Church. See on verſe 10 and that John 4.21.

no rain] Gods revenge and malediction upon ſuch refractory contemners of him, and his religion. The uſe of rain is mainly neceſſary for the maintenance of this life, Hoſ.2.21, 22. The want of it is a moſt dreadfull plague. See 1 Kings 17.12. and 18.5,6. Amos 4.7,8. Deut. 28.23,24. *A*nd ſurely if the heavens be braſſe, the earth muſt needs be iron. This then cuts off all ſuſtenance, and comforts of this life. *A* direfull plague is intimated under this allegory. God ſhall impart none of his bleſſings to them: but they ſhall be curſed and plagued. Our LXX hath it thus, They ſhall be joyned to them.

V.18. *Family of Egypt go not up*] Which was the ancienteſt enemie of the Church: which alſo ſeemed not to have much reaſon to fear the foreſaid want of rain, becauſe of the yearly over-flowing of Nilus. See Deut. 11. verſe 10. But therefore, inſtead of that it is threatned with like plagues equivalent to the former. See Gen. 41. v. 30.

that have no] *Heb. upon whom there is not*: ſeldom any rain or need of any, See Pſal.105.32. An hot countrey, and yet without rain. But wonderfully provided for by God, by the over-flowing of the river Nilus, as is famous in all hiſtories.

the plague] That verſe 12. Or, as was ſaid, it ſhall be curſed of God, and undergo the like extremities, as other nations ſhall ſuffer that have no rain.

the Heathen that, &c.] See on v. 16,17.

V.19.*This*] He repeats it often, becauſe it was a thing ſcarce credible, and yet a thing very uſefull and needful to be believed, for the corroboration and comfort of the Church of God, and a terrour to the enemies thereof.

puniſhment]Or, *ſin.* The Hebrew word is uſed for both. See 2.Cor. 5. 21. Gal. 3. 13. God will ſhew himſelf a revenger and maintainer of his own glory. Let no ſuch prophane deſpiſers think to eſcape un-puniſhed. Heb.2.2,3.

the feaſt of Tabernacles] At this feaſt *Solomons* Temple (a figure of Chriſts body, John 2.19,21.) was dedicated with great ſolemnity, and the Ark brought into it, 2 Chron. 5.2,3,7. & 7.10. And this feaſt we ſpiritually keep by belief in Chriſt, that his grace is ſufficient for us; and that in all our infirmities the power of Chriſt reſteth upon us to protect us, as a Tabernacle, 2 Cor. 12. 9. The firſt place where Iſrael encamped after they came out of Egypt, was called Succoth. That is, booths, Exod. 12. 37. See alſo on verſe 16.

V.20. *Bells of the horſes*] Or, *bridles*, or collars, or trappings, or ſtables, as ſome tranſlate it. Such uſual in the Eaſtern countries, Judg. 8.21,26. both in war and in peace. The words are ſomewhat obſcure, being taken from the manner of the Jewiſh worſhip. Having ſpoken of the horſes overthrow, and other cattle of the enemies, verſe 15. he addeth to make up the meaſure, that all their ſpoils, even the very deckings of the furniture, if they were of mettal, ſhould be conſecrated to God, to make utenſils for his ſervice: wherein he ſeems to have relation to that which *Gideon* did, Judg. 8. 26. The meaning is, God ſhall convert to his ſervice in his Church, all ſuch things, as before were employed againſt him. And yet further, we know that great riches, and ornaments were beſtowed upon the Church by Chriſtian Emperours, and Kings, and people. That ſtory of *Helena* her cauſing to be put into the bridle of her ſon *Conſtantine* one of the ſuppoſed nails wherewith our Saviour was crucified, if true in it ſelf, is nothing to the true meaning of this Text. Here God ſhall ſo be king over all the world, that all things ſhall be applied to his worſhip, ſanctified to that uſe.

holineſſe unto the Lord] This was engraven on the High Prieſts miter, as he was a type of that holy High Prieſt, our Saviour, Dan.9. 24. Luk.1.35. and 4.3,4. *A*cts 4.27,30. *A*nd all the things, and utenſils, & appurtenances of the Temple, were counted, and ſo called, holy, in their kinde. The meaning here ſeems to be, that the meaneſt things of common and prophane uſe only heretofore, whether in war or peace, ſhould now become holy, and be holily uſed, if not in the ſervice of God, yet in the whole carriage and converſation of a mans life in all his actions: men ſhould conſecrate themſelves and all they had to Gods ſervice, and an holy uſe: in all their actions offering up a pure ſacrifice to God, Rom.12.1. 1 Cor.10.31.

pots in the Lords houſe] Made of theſe boſſes or Bels, ſay ſome. Or, the other pots formerly in uſe in the Temple. The meaning may be, that there ſhall be frequent ſacrifices of thankſgiving, of which ſome parts were dreſſed in the temple, in the kitchins belõging to it Ezek. 46.21, 23, 24. for the ſacred Feaſts, 1 Sam. 2.15. And all this muſt be underſtood of the ſpiritual ſervice, which ſhould be in the Chriſtian Church, figured by the ancient ceremonial ſervice; as Eſay 60. 7. and 66. 23. Mal. 1. 11. And the meaneſt thing in this, ſhall be as precious as the moſt glorious things in the other. The meaner ſort of things in ſacred uſe, ſhall be advanced to an higher degree of eſteem and holy employment, then before. The pots of the kitchen of the Temple ſhall become as the bowls of the Altar. As Eſay 66.20,21. and 61.6.

bowls before the altar] which were in very great number, for to receive the blood of the ſacrifices, and to make the ſprinklings. See 2 Chron. 4.8. Ezra 1. 9,10. Some underſtand this of the grates upon the Altar, Exod. 27.4,5. and 35.16. and 38.4.

V. 21. *Yea, every pot*] He ſeemeth to mean, that the ſpiritual ſervice ſhall be every where yielded to God, even in the moſt ordinary actions of a Chriſtians life. The meaneſt thing ſhall be converted to ſacred uſe. There ſhould be that reverence and fear of God in all the world, that whatſoever men went about to do, ſhould be as an acceptable ſacrifice to him; 1 Pet. 2.5. Apoc. 1.6.

in Jeruſalem and in Judah] Not in the Lords houſe onely, verſe 20. but in all the Church of Chriſt, in what citie, or kingdom ſoever.

ſhall be holineſſe to the Lord] See on verſe 20.

and all they that ſacrifice] Numerous multitudes of people, nations and languages.

and take of them] As well as formerly they did take pots in the Lords houſe; and uſe them to ſeeth therein the ſacrifices. But thoſe now ſhould not be able to ſuffice ſuch multitudes. All along there are ſtill alluſions to the Levitical manner of Gods ſervice. And all this ſhould ſerve for encouragement to the Jews in their preſent undertaking for the building of the Temple: (the preſent intendment of *Zechariah* his prophecy) ſeeing that notwithſtanding their paucity, and all poor appearances, their many difficultites and diſcouragements, ſmall helps and mighty enemies; yet all thoſe *glorious promiſes* in their day & time ſhould be effected and fulfilled.

there ſhall be no more the Canaanite] Though now in this ſad eſtate and calamitous condition of all things, the Samaritane, Canaanite, and other Heathens were mixed among them; who ſcorned them and their religion, and oppoſed them; Ezra 4. and 5. Chapters; and ſo after, Neh. 4. & 6. Chapters, yet God would in that day cleanſe and purge, and rid his Church of them. See on 9.8. Eſay 35. 8. and 52. 1. and 65. 25. Joel 3. 17. Nahum 1. 15. Apoc. 21.27. & 22.15. True it is, that the floor of Chriſts Church contains both chaffe, and wheat; his field tares among the good corn; the net of the Goſpel doth catch fiſh, both good and bad; yet this alſo is a truth, a truth in compariſon, and in relation to that corrupt ſtate of things before this purgation and renovation; ch. 13. 9. And true it is that God ſhall thus cleanſe his myſtical Church, compoſed of true Believers and elect, from the mixture of all prophane perſons. And upon Chriſts ſecond coming, this promiſe ſhall receive its full verification in all perfection. Some for Canaanite here trunſlate merchant. And indeed the word ſignifieth alſo ſo much. And ſay they, He ſeemeth to have a ſpecial relation to the abuſe of merchandizing, and ſelling which was uſed in the Temple, Math. 21.12. John 2.15. And they run upon other allegories hereupon, after their own fancies. But theſe are the ſtrains only of mens wits, varying from the plain meaning and intent of the text.

ANNOTATIONS on the Book of the Prophet *MALACHI.*

THE ARGUMENT.

MAlachi, (*his name in Hebrew ſignifieth* Angel *or* Meſſenger) *endeth the Prophets: and ſeems to fall in, and to correſpond with* Nehemiahs *thirteenth Chapter, comparing* Mal. 2. 11. & chap. 3. 8. *with* Nehem. 13. 3,4. and verſe 10, &c. & verſe 27, &c. *He propheſied to Iſrael,* viz. *to all the people of the ſeveral Tribes which were returned from Babylon; after the re-edifying of the Temple; and alſo, after* Haggai *and* Zechariah; *confirming their doctrine, and carrying on the reformation of what was yet corrupt and defective, either in Gods ſervice, or in the Iſraelites life and converſation. And firſt, he putteth them in minde of their free election, the onely ground of Gods continued favour in their preſervation. Then doth he reprove and threaten them for falſe dealing in the Covenant; for their prophaning Gods ſervice; and other vices of all ſorts, as idolatry, adultery, falſe oaths, ſacriledge, blaſphemies, mixing themſelves in unlawful marriages, injuſtice, and violence; vices, which had ſpread far, and invaded not onely the common people, but* Prieſts *and Levits alſo. Moreover, he calleth them to repentance, promiſing grace and bleſſing to all Believers in the coming of the Meſſiah Chriſt, the Sun of Righteouſneſſe, with healing in his wings: Before whom the Meſſenger or fore-runner,* John *the* Baptiſt *(who is called alſo by this Prophet,* Elias *the Prophet,* chap. 4,5.) *muſt come, before the coming of the great & dreadful day,* viz. *that ſtately apparition of the Son of God in the fleſh, accompanied alſo with conſuming power ſet down,* ch. 3.2. & 4.1. *After* John *the Meſſenger to prepare the way, Chriſt the Meſſenger of the Covenant, or Mediator and foundation of the Covenant of grace with Gods elect, ſhould ſuddenly come into that re-edified Temple, work the ſalvation of his people, call in the Nations, make his Church Catholike and one, by joyning Jews and Gentiles. And becauſe the Iſraelites muſt look for no more Prophets till the great Prophet was born, he referreth them to* Moſes, *who ſpake of this Prophet to come, whom all muſt hear, or be cut off, bidding them to remember his Law in the mean-while, till Chriſt come to accompliſh the Covenant: whoſe coming would be terrible to the wicked, but joyful to the godly.* Zechariah *and* Malachi *are the laſt Prophets, and end the Old Teſtament. The ſame names, not perſons, the New Teſtament beginneth withal. One* Zecharias *was* John Baptiſts *father: and* John Baptiſt *himſelf was that* Malachi, *or Meſſenger that* Elijah *foretold here,* chap. 3. 1. & ch. 4. verſ. 5,6. *As we ſee* Luke 1.76. & chap. 7. 27. Matth. 11. 10. *The Evangeliſt* Luke *beginneth the Goſpel with* Zecharias, *and* Mark *beginneth it with* Malachi, *that is, Meſſenger, namely,* John *the* Baptiſt. *So ſweetly in ſpeeches hath God joyned the Old and New Teſtament, to face one another, as the Cherubims over the Ark, that the hid Apochrypha might not be in the Canon of the Bible. In Hebrew theſe Apochryphal Books are not: the New Teſtament citeth them not: yet moſt of them are of much worth, containing many worthy documents in them, and ſpecially the Hyſtory of the* Maccabees *is of ſingular uſe for the interpretation of the two laſt Chapters of* Daniel: *and part of the 2.7. and 8. Chapters. Generally thus* Malachi *threatneth the Prieſts,* chap. 1. *and* 2. *and the people,* chap. 2. *from the coming of* John Baptiſt, chap. 3. *and of Chriſt.* chap. 4. *And all this, much in a dialogue-wiſe and manner.*

CHAP. I.

THe *burden of the word*] A commiſſion for prophecie of reproofs and threatnings, Eſay 13. 1. Zech. 9. 1.

of the Lord] Not mans word. And firſt in word, before in deed; denounced, ere executed.

to Iſrael] That is, to all the people of ſeveral Tribes which were returned from Babylon. And they were chiefly of Judah, Benjamin and Levi: they here are called Iſrael. They which remained ſtill behind in Babylon, and the Perſian Empire, ſcarce deſerved the name of Iſrael. The greateſt part of this Book contains judgements, againſt Iſrael for their ſins, God ſpares not his own people, 1 Pet. 4. 17. Jer. 25.29. Amos 3.2.

by Malachi] *Heb. by the hand of Malachi, Malachi* ſignifieth *Angel or Meſſenger* Mark 1. 2. In this Prophet *John Baptiſt* is once called *Malachi*, chap. 3. 1. and again *Elias*, chap. 4. v. 5. Saint *Mark* beginneth his Goſpel with *Malachi*, or Angel: *Gabriel* in the firſt ſpeech of the New Teſtament beginneth with *Elias*, Luke 1. verſe 17. ſo ſweetly in words hath God joyned the Old and New Teſtament, that the hid Apocrypha appeareth never to be breathed by Gods Spirit, nor to be any part of the Canon or rule of faith. Some Writers have imagined this *Malachi* to be *Ezra*; but without any grounds for it. He propheſied laſt of all after the Temple was rebuilt, and finiſhed. He brings here nothing of his own, but faithfully reports what he receives from the Lord. 1 Cor. 11. 23. 2 Tim. 3. 16. 2 Pet. 1. 21.

V. 2. *I have loved you*] With a free love in your election, and the benefits flowing thence. Thus God begins with an expoſtulation, and exprobation, recounting his benefits, to render thereby their ingratitude and ſinfulneſſe the more odious, in that they requite ſo loving a God with ſo great unkindneſſe, ſo good a God with ſo great evil. This love was not that generall love wherewith he loved all mankind, but his ſpecial love where-with he loved Iſrael; whom he choſe to be his peculiar people above all other people; and entred into a gracious Covenant with them, Deut. 32. 8, 9. And this not out of any worth or merit in them, Deut. 7. 7. But out of his own meer good-will, free favour and pleaſure, Deuter. 10. 14, 15. 1 Sam. 12. 22. He might have ſaid, I have created you, and preſſed them to their duty thereupon, and argued their ingratitude in requiting him ſo evilly. But this love is much more, and aggravates their ill requitall of this love much the more.

yet ye ſay] They would willingly and wickedly ſhift off, extenuate, obliterate this gracious love of God. This is mans curſed corrupt nature.

wherein haſt thou loved us] This ſhews the ſenſeleſneſſe, and ſtupidity of their ingratefull minde; not acknowledging any love, or fruit of love received. They likely minding onely their afflictions; wherein they were as deep as any other nation.

was not Eſau Jacobs brother] An elder brother too. But this he omits, as ſufficiently known. Conſider this the principall effect of my love; in that of meer grace I have choſen you to be my people, in your father *Jacob*; rejecting *Eſau*, his brother, equall in all other things to him: whereupon all my bleſſings have dropped down upon you, as your preſervation, deliverance from captivity, and re-eſtabliſhment; whereof the Edomites, from *Eſau*, have not been partakers. And thus he fetcheth it afar off, derives it from the well-head, and recounts it from the beginning. Somewhat alike is that, Jer. 2. 5, 6, 7. and Micah 6. 3, 4, 5. This free Covenant is the ſure argument and pledge of his love. And whereas he might have drawn his argument from *Abraham*, and his chooſing of him, and rejecting the reſt of the world, he rather takes it from two of his grand-children, brethren in the ſame family, twins by birth; and his chooſing of the one (their progenitor) and his caſting off the other.

yet I loved Jacob] *Paul* extends it to the love of election, Rom 9. And no ſuch love as that of election to ſalvation. It is the fountain of all graces; and of all bleſſings, ſo farre as bleſſings; ſuch onely are exempt from condemnation, and are heirs of glory. See 2 Theſſ. 2. 13. This love was not for *Jacobs* good works fore-ſeen, by the free uſe of his own free-will. *Auguſtine* accounts this ſubtilty a great abſurdity. This was before he was born, Gen. 25. 23. Rom. 9. 11, 12, 13. works there, though fore-ſeen, are directly excluded, v. 11, 16. good works flow from it, as the effect, not the cauſe of it, Epheſ. 1. 4. As alſo vocation, faith, regeneration, ſalvation, *Act.* 13. 48. yea Chriſt himſelf as Mediatour is under the decree of election. As the end is firſt thought on, before the means, Epheſ. 1. 4, 5. All mankinde were created alike in Adam, and fell alike in Adam: And it is God now that makes them differ one from another, 1 Cor. 4. 7. He doth it according to the good pleaſure of his will, which he had purpoſed in himſelf, to the praiſe of the glory of his grace, Epheſ. 1. 5, 6, 9. Neither needed the Apoſtle to collect theſe circumſtances, Rom. 9. had he not purpoſed to prove it, to be onely in the goodpleaſure of his will, Matt. 11. 26. He is bound to no man; but his mercy is the cauſe of his mercy, Rom. 9. 15, 18. As alſo his good pleaſure was the meer cauſe he made us men, and not beaſts; and choſe the ſeed of *Abraham* before all other nations. If we ſhould ſeek for the cauſes of theſe things out of God in the creature, we ſhould run into a maze, and finde our ſelves in an endleſſe labyrinth. And for man herein to finde out quarrels againſt Gods doings; to ſeek to meaſure his infinite wiſdom by the ſcantling of his own reaſon; and to ſubject him and his ſoveraign power to his creatures will, is inſolency, and impudency, altogether intolerable, Eſay 45. 9. Rom. 9. 19 —— 24. He calleth upon all by the generall Promiſes of the Goſpel; But the efficacy thereof depends upon the ſecret pleaſure of his will, Rom. 9. 16. 1 Cor. 3. 6, 7. Chriſt died for all; ſo that whoſoever believeth in him ſhould be ſaved by him: and belief is the free gift of Gods grace to his elect, and the great work of his power in them: Neither herein is the uſe of free-will taken away, or any Stoical Fate brought in place thereof; But God that works the will, knows how ſweetly to frame and incline it.

V. 3. *And I hated Eſau*] Jer. 49. 17, 18. Ezek. 35. 7. 9. Obad. v. 16, 17, 18. I have given him no part in my grace; but have left him, as a ſinner and corrupt, under my wrath and judgement; which I have alſo declared in his irreparable deſtruction, which hath not befaln you, nor can befall my Church, which hath alway a remainder, and an iſſue out of her evils, Jer. 31. verſe 36. Others thus; That this love and hatred is ſpoken of comparatively, as Gen. 25. 28, and 29. 31. and Luk. 14. 16. expounded Matth. 10. 37. And is extended here chiefly to the poſterities of *Jacob* and *Eſau*. And that this love and hatred here is taken for, and intends the benefits proceeding from the one, and the diſpleaſures and diſcommodities proceeding from the other. And that in all this no ſpirituall good or evil is much intended or meant: But temporall things; as birth-right to *Jacob*, and a fairer inheritance, and a dominion in his poſterity over *Eſaus* poſterity, according to that, Gen. 25. 23. & 27. 29. Nor doth Malachi inſtance here in any ſpirituall thing. And that Saint *Paul*, Rom. 9. 11. teaching the doctrine of Gods free election and preterition, according to the meer purpoſe and pleaſure of his own will, doth alledge this Text in Malachi, in this wiſe, and to this purpoſe; That, as it was free to God, to deal thus diverſly with *Jacob* and *Eſau*, in temporall things, without any reſpect to any merits of theirs, ſo it is free to God to deal with men in ſpirituall things, even in the point of election ad preterition, according to his purpoſe and pleaſure from all eternity, before the one party, or the other were born. And that the repentance ſpoken of, Heb. 12. v. 17. was not any ſpirituall repentance which *Eſau* then did ſo ſeek to finde in himſelf, but the repentance or change of minde in *Iſaac*, to re-call and alter the bleſſing, which *Eſau* did ſo eagerly then ſue for, and could not finde or procure that alteration to be in *Iſaac*, that he would repent him of what he had done.

and laid his mountains] Seir was a mountainous countrey, of rough and craggy mountains. And thither *Eſau* betook himſelf, forſaking Canaan, and his fathers houſe; quitting ſo the Promiſed land, deſtinated by God to his own people; as he had before prophanely ſold away his birth-right. And here is a further argument of God his fore-ſaid love to the Jews, more then to the poſterity of *Eſau*, taken from the preſent ſtate of both nations: He brought back the Jews at this time into their own Countrey; not ſo the Edomites, but laid and left their Countrey waſt.

for the dragons] Which have their dwelings in deſerts and unfrequented places. See Job 30. 29. Eſay 13. 29. & 34. 13. Jer. 49. 33. & 51. 37.

V. 4. *We are impoveriſhed, but, &c.*] The like is Eſay 9. 9, 10. Thus wicked men oppoſe themſelves to the power of God and the courſe of his judgements and providence.

but I will throw down] If they think and labour to be reſtored out of their calamities and repaired, as you are from the deſolations which have befallen you by the Chaldeans, they ſhall finde themſelves deluded, Jer. 49. verſe 7, 17. Ezech. 25. 12, &c. Obad. verſe 17. 1 Macc. 5. 3. 2 Macc. 10. v. 16, 17, 23. The Perſians dealt much better with the Jews in their return, then with the Idumeans, Pſal. 127. 1.

the border of wickedneſſe] A wicked, curſed people. Contrariwiſe Jeruſalem, Zech. 8. 3. Jer. 3. 17. Eſay 1. 26. and 60. 14.

for ever] Without any hope of return and reparation, Jer. 49. 7, —— 23. as in the over-throw of Sodom and Gomorrah, Ezech. 25. verſe 12, 14. Obad. v. 1. God deals not ſo with his own people; His chaſtiſements are but for a time to them, and for their good, Pſal. 89. 31, 32, 33. Eſay 54. 7, 8. and 27. 7, 8, 9. 2 Cor. 4. 8, 9. Pſal. 118. 18.

V. 5. *And your eyes ſhall ſee*] See it ſo ſtill, as you do ſee it now; never better with them.

and ye ſhall ſay,] Though ye for your part wold bury the memory of this judgement againſt them, and extenuate the mercy vouchſafed to you, yet the thing it ſelf ſhall force this confeſſion from you.

the Lord be magnified] Thus ſhould we have our eyes open upon the judgements of God, and celebrate the praiſe of the power and juſtice of God, in the deſolation of his enemies, Apoc. 19. verſe 1, 2, 3, 4.

from the border of Iſrael] Or, upon. Heb. *from upon*, Even from his holy Temple, the place of his abode, from whence he ſheweth the glory of his power, to the deſtruction of his enemies. Or, they ſhall ſee it from their own habitations. So conſpicious ſhall Gods judgements be upon the Edomites.

V. 6. *A ſon*] A grievous charge, and conteſtation againſt many ſins of the Iſraelites. And firſt againſt their contempt and profanation of Gods worſhip; charged upon the Prieſts, and proſecuted to the tenth verſe of the next chapter. The duty of a ſon to his father, and of a ſervant to his maſter is famouſly known, by the law of nature, and nations; of God, and man. And the right and ſoveraignty that fathers and maſters have in this caſe is likewiſe acknowledged, Eph. 6. 1, 2, 3. Deut. 27. 16. Prov. 30. 17. And again, Mat. 8. 9. 1 Tim. 6. 1. 1 Pet. 2. 18.

if then] God was the Father of the Jews; not onely by the common right of Creation, as he is the Father of the rain, Job 38. verſe 28. and of all mankind, chap. 2. 10. But by his ſpeciall right of adoption of them, and gracious Covenant with them, above all others, Deut. 32. verſe 6. Eſay 63. verſe 16. Jer. 31. verſe 9.

And if] God was their Lord, not onely as he is the Lord of hoſts, of all his creatures, the Lord of Lords; but in right of ſpeciall title, acquiſition, redemption, and dominion over them, 1 Chron. 17. 21, 22. John 13. 13.

where is mine honour? where is my fear?] Where? no where; as 1 Cor. 1. 20. & 12. 17. Job 20. 7. Thus in both rights God cõplains of the want of his Honour; 1 Tim. 1. 17. and 6. 16. Apoc. 4. 11. & 5. 12, 13. See Act. 12. v. 23, and of his fear: without which there can be no Piety; The fear of God being the fountain of it; ſuch a fear as is here intimated, a filiall fear, mixed with love, 1 Pet. 1. v. 17 But theſe wanted both love, and fear, to draw them to obedience. Luk. 6. 46.

O Prieſts] The former argumentation and conteſtation ſtands good againſt all the Jews, of all ſorts and callings. But he now applies it to the Prieſts ſpecially, that ſhould have been guides to the reſt by doctrine and example, to bring them on to honour, and fear God, and ſhould have reproved their neglect; but themſelves prov'd ring-leaders to the contrary, and hardned others by their example.

that deſpiſe my name] A grand crime. Verſe 11, 14. and 2. 2. Holy and Reverend is his name, Pſal. 111. verſe 9. great, glorious, and fearfull, Deut. 28. 58. And he whoſe name is Jealous, is jealous of the glory of it; Exod. 34. 14. See the commandment, Exod. 20. 7. Lev. 18. 21. The prayer, Mat. 6. 9. And that of Joſhuah chap. 7. 9. 1 Sam. 12. 22. Pſal. 8. 1. & 29. 2. & 66. 2.

and ye ſay, wherein, &c.] He noteth their groſſe hypocriſie, which would not ſee their faults, but impudently cloaked them, and ſo were blinde guides. They were blinde at home, could not ſee the beams in their own eyes, and therefore grew haughty, inſolent, preſumptuons, their neck was an iron ſinew and their brow braſs, as Eſay 48. 4. bold to out-face and deny open crimes, and to ſcorn all checks, and reproofs for them. They harden their fore-head, and impudently demand wherein, &c. And ſuch ſinners are never wanting in the world.

V. 7. *Ye offer*] Or *bring unto, &c.* Ye take it, and accept it of the people, and offer it.

polluted bread] Either that for the ſhew-bread, Exod. 25. 30. freſh ſet every Sabbath, Levit. 24. 5, 8. See 1 Sam. 21. 4, 6. Or for the meat-offerings, Lev. 2. Or bread taken more generally for ſacrifices, Levit. 22. 24. Polluted, not lawfull, nor acceptable, being defective, Levit. 22. 20. Deut. 15. v. 21. When of other kinde, or otherwiſe uſed, then the Law preſcribed. See Hag. 1. 14. Ezech. 4. 13. & 22. 26. A grievous ſin it is to pollute Gods holy ordinances, and worſhip. Levit. 19. 8. Num. 18, 32. Ezech. 23. 38.

upon my Altar] Golden Table of ſhew-bread, in the Temple, or brazen Altar of burnt-offerings, in the Court.

wherein, &c.] He noteth their groſs hypocriſie, which would not ſee their faults, but impudently cloaked them: and ſo were blinde guides. Thus again Hypocrites and wicked men are ready to juſtifie themſelves: Luk. 16. 15. 1 Sam. 15. 20. They plead and pretend innocency, and that they are unjuſtly taxed. See Levit. 3. 11. & 2. 4. 6. & 6. 16. & 21. 6. 8, 17,

In that ye ſay] Thus againſt ſuch men muſt their ſin be particulariſed. Elſe they will ſhift off, and winde themſelves out of generall accuſations. They ſaid it, though not in words, yet in deeds. 2 Tim. 3. 5.

the Table of the Lord is contemptible] Before Altar; here Table. See Ezech. 41. 22. & 44. 16. Their ſence is, the Temple and the Altar ſince the return from Captivity are ſo poor and different from the ancient ſplendour they were in, that they do not deſerve to have ſuch exact care taken of the beaſts which are offered there, as formerly in the firſt Temple, ſee Zech. 4. 10. Or thus, they ſleighted the ſervice and worſhip of God, as a thing not much to be regarded. And this is an heavy ſin, ſleightly to heed, and to perform the worſhip of God, without regard to the Majeſty of God, v. 14. Or the Holineſs of his worſhip, ſee Eſa. 1. 12.

V. 8. *And if ye offer the blinde*] Forbidden, Lev. 22. 22, 23, 24. Deu. 15 21. & 17. 1. It was the peoples ſin, to bring ſuch to be offered. And the Prieſts ſin to take, and offer them and not to reject them, and reprove them for it, and ſtand to vindicate and maintain Gods Law therein, and the right of his ſervice. Ezech. 22. 26. Some imagine the Prieſts to receive good and lawfull ſacrifices from the people, and to change them for theſe; or if ſuch evil ones from the people, yet to ſay, rather ſuch then none. Wicked Hypocrites think any thing good enough for God; and pious men think nothing good enough for him. Blinde and ignorant ſervices: lame and halting ſervices are, when there is action without affection; the lips without the heart; double-mindedneſs and hypocriſie. Sick, or faint, and languiſhing ſervices are, that come coldly from us, without any life or vigour of the inner-man, and theſe are all vile and odious. God is a ſpirit, and will be ſerved in ſpirit and truth. Some read the words without an interrogation, as if they were the words of the Prieſts, maintaining that there was no evil in doing ſo, in ſacrificing ſuch. Indeed God ſeems to neglect; ſleight, or reject, all ſacrifices, Hoſ. 6. v. 6. Micah. 6. v. 6. Pſal. 50. v. 8. 9 —— 14. Eſay 1. 11. & 66. 3. Jer. 7. 22, 23. But all this is ſpoken comparatively; and when they were performed by Hypocrites and wicked men; without any heed to the true end and uſe of the ſacrifice, and the ſpirituall ſervice therein; without any life or motion of the inner-man. And yet theſe Prieſts by this neglecting and polluting theſe eternall ceremonies and ſacrifices, ſhew thereby that they had clean caſt off all manner of Piety.

offer it now] He reproacheth them; ſhewing that a mortall man would not be content to be ſo ſerved.

unto thy Governours] As were Zerubbabel, Nehemiah, and others under the Empire of Perſia, who had their proviſion aſſigned them upon the people, Nehe. 5. 14, 15.

will he be pleaſed] Nothing leſs. And yet what they dare not do to men, that they preſume to do to God. And the world is too full of ſuch ſinners.

V. 9. *Beſeech*] An ironicall Permiſſion or Injunction. Go to, do ſo, try the iſſue. This indeed belonged to their office and duty; The Prieſts were to pray and intercede for the people, Numb. 6. 23. Joel 3. 17. And ſo likely they did, when they offered the people ſacrifices. They ſuſtained in ſome ſort the office of Chriſt our Mediator 1 Sam. 12. 19, 23. He derideth the Prieſts, who did bare the people in hand that they prayed for them; and ſheweth Gods diſregard thereof, and that they were the occaſion that theſe evils came upon the people.

God] *Heb.* The face of God.

this hath been by your means] *Heb. from your hand.* While by your means things go thus; and you thus carry your ſelves towards God, polluting thus and prophaning his worſhip. The ſins of the Prieſts, and ſpecially in the Points of Gods ſervice are grievous ſins, and cryed out upon. Chap. 2. 8, 9 Zeph. 3. verſe 4. Micah. 3. 11. Hoſ. 6. 9. Ezech. 22. 26. Lam. 4. 13. Jer. 2. 8. & 5. 30, 31. & 6. 13. And the ſins of the people are oft imputed to them.

will he regard?] This interrogation implies a ſtrong and vehement negation. Will God conſider your office and ſtate, ſeeing you are ſo Covetous, and profane contemners of his ſervice? An heavy judgement of God it is, to have our prayers rejected. Eſay 1. v. 15. Prov. 1. 28. Jer. 11. 11. & 14. 12. Micah. 3. verſe 4 Zech. 7. 13. Cauſes hereof are noted, Jam. 4. 3. John 9 31. Pſal. 66. 18. Prov. 28. 9 & 21. 13. Jam. 1 6, 7. 1 Tim. 2. 8.

V. 10. *Who is there, &c.*] He inſiſts ſtill upon the Prieſts ſins in Gods ſervice; which indeed ruined all Religion in the people. The Levites, Porters to the doors of the Court, and the Prieſts that were to open and ſhut the doors of the Temple, were all faulty; Becauſe the Levites which kept the doors did not try whether the ſacrifices that came in, were according to the Law, God wiſheth them that they would rather ſhut the doors, then to receive ſuch as were not perfect. Or rather, He chargeth them with ſelf-ſeeking in their miniſteriall ſervices in the Temple, That they did it for their own gain and profit ſake; and elſe would not do it for any care of Gods worſhip, which if they yet minded, he would ſurely bleſs them, as it is chap. 3. 10. But ſeeing they did otherwiſe; it was but in vain for them thus to ſacrifice, both illegall ſacrifices, and with a covetous ſelf-ſeeking minde. God appoints means and maintenance for his Miniſters; 1 Cor. 9. 7. ——15. Hates Covetouſneſs in them, 1 Tim. 3. 3. Eſay 56. 11. and will be worſhipped according to the preſcript rule of his Word and Law.

for nought] for I do recompence you largely for your ſervice, by tithes, firſt-fruits, offerings, &c. And therefore your neglect of duty is the more odious. Eſay 5. 4. 1 Sam. 15. 17. 2 Sam. 12. 7. But yet in vain ye do it, doing it in that manner.

no pleaſure in you] In the generality of you, in the moſt, a remnant yet were reſerved according to the election of grace.

neither I will accept] If the perſon be not accepted, neither will the offering be, Gen. 4 4. Hag. 2. 14. ſee Eſay 1. 11. &c. Jer. 6. 20. Amos 5. 21.

V. 11. *For from the riſing of the Sun*] Another judgement of God, that he would take away his worſhip from them; and vouchſafe it to the Gentiles. The Jewes thought God was tyed to them, he could not be God, unleſſe they were his Church, he ſhould not be worſhipped at all, unleſſe worſhiped by them. Indeed great were their priviledges, Deut. 4. verſe 7, 8. 33, 34. Pſal. 147. v. 20. But they forgot that Deut. 32. verſe 21. God needed them not, They were but a ſmal Nation. He could and would have all the world, the Gentiles to worſhip him. He rejecting them, verſe 10. would finde out others, even ſubſtitute the numerous nations of the Gentiles in their ſtead, Rom. 10. 16. Thus here as a puniſhment to the Jews, he fore-tels the calling of the Gentiles. So Mat. 21. 43. *Act.* 13. 46, 47. & 18. 6. & 22. 21. Sometimes it is promiſed, as a bleſſing to them at leaſt to the Godly amongſt them, a bleſſing, by the propagation of the Goſpel, and the worſhip of God thereby. So Zech. 8. 23. Eſay 66. 12. and 60. 3, 4, 5. and 49. 22.

my name ſhall be great] The knowledge of it, and of the right worſhip of it. That place, Pſal. 113. 3. and that 8. 1. Comes ſhort of this, and contains only the general praiſe of Gods name, as he is in himſelf, and appears in his glorious works and creatures.

among the Gentiles] an excellent prophecie of the calling of the Gentiles: as there are many like.

and in every place] Not in Judea only. *Act.* 10. verſe 34, 35. Mar. 13. 10, Luk. 24. 47. 1 Tim. 2. 8. & 3. 16. 2 Tim. 1. 11. Eph. 2. 17, 18.

incenſe] Here the Prophet that was under the Law framed his words to the capacity of the people; and by the altar and ſacrifices he meaneth the ſpiritual ſervice of God which ſhould be under the Goſpel, when an end ſhall be put to all theſe legall ceremonies by Chriſts onely ſacrifice: as Eſay 66.23 Zech.14.16.Mal.3.4.See John 4.21,23.1 Tim.2.8.See Heb.13.10.

and a pure offering] The offerings and ſacrifices of the New Teſtament, are prayer, praiſe, thanks, charity, obedience, and the like. Heb.13.15,16. Rom.12.1. 1 Pet.2.5. Apoc.1.6. And theſe are pure, that is, pure from hypocriſie, and in compariſon of the offerings of the hypocritical and wicked Jews; pure in ſincerity and integrity; and in acceptation for Chriſts offering. The Papiſts drawing this Text to the defence of their Maſs, is a childiſh trick, an argument of the forlorne hope, and ſigne of a deſperate cauſe, when impurely and impiouſly they wreſt this, and apply it to their maſſe-cake. Not unlike to this place is that, Jonah 2.28.

my name ſhall be great] Redoubled; becauſe it was to them, at this time, ſcarce credible.

V.12. *But*] Here is a reaſon rendered why God will tranſlate his worſhip and religion to the Gentiles.

ye] Prieſts principally: though in its degree it may belong to all, as too true in all.

have prophaned it] Polluted my Name, ſleighted, vilipended it, eſteemed it as a prophane and common thing, as a frivolous matter. Or thus, ye have diſhonoured the Name of God, bearing no reſpect, nor obedience to what he hath commanded; which is the occaſion of rejecting the Jews and their ſervice. See that Heb.10.29. Zeph.3. verſe 4. Ezek. 44.7,8. and 43.8. and 36.17.——24. and 20,39.

In that ye ſay] See on verſ.7. Though they uttered not theſe blaſphemies with their mouth, yet their deeds proclaimed them: Their actions ſpake ſo much.

the Table of the Lord] Some thus; The altar hath been ſpoiled by the Chaldeans: and the ſacrifices are not offered with that ancient ſacred ſolemnity. See verſe 7. and the Annotations there. It is an high point of diſhonouring the Name of God, either baſely to judge of, or perfunctorily to perform the worſhip of God. 1 Cor. 11.29. Ezek.33.31. Eccl.5.1. Heb 12.28.

and the fruit thereof, &c.] Whereby is meant whatſoever is offered upon the Altar. Some underſtand it that the Prieſts ſhould account the means and maintenance they received by ſerving the Table and Altar of the Lord to be but baſe and contemptible. Others rather, That they ſo diſ-eſteemed the ſervice of the Lords Table and Altar, that they counted any kinde of bread and ſacrifices good enough for them; and therefore heeded not ſo much to obſerve ſtrictly the letter of the Law, in having and offering the beſt. And thus by their open contempt of the outward rights, ordained by God for the neceſſary help of humane infirmity, they bewrayed the prophane impiety and atheiſm of their hearts, as clean void of all religion.

V.13. *Ye ſaid alſo*] Here the ſin is yet more particularly charged upon them. See on verſe 7.

what a wearineſſe] Though you do me but little ſervice, and that after an ill manner, yet you complain of it, as if it were a burden to you. Hypocrites pretend, and proclaim much: yea, and that whē they perform leaſt. See 2 Kings 10.16. Mat.23,5. Joh.12.43. Emptieſt veſſels ſound lowdeſt. Whereas a ſound heart performs moſt, and pretends leaſt. And yet they are ſoon weary, and tire, and grow impatient and murmuring, even in that outward hypocritical ſervice it ſelf, as Amos 8.5. And this for want of love to God, and delight in his ſervice. 1 John 5.3. 1 Pet.2.3. See Pſal.1. verſe 2. & 42.2. & 110.3. Eſay 58.13. Gen.29.20.

and ye have ſnuffed at it] In ſcorn and diſdain and diſlike; Or, ye have puffed and blown, as weary and over-laboured, with the burden and weight of the ſacrifices; whereas ye might have blown them away (and ſo the word may be tranſlated) they were ſo lean and thin.

and ye brought] This toucheth both Prieſts and People.

torn] By wilde beaſts, and ſo maimed, or half-dead. See Ezek.4. 14. Lev.22.8.

and the lame] See on verſe 8. In all the ſacrifices Gods aim was this, to exerciſe his people thereby in Faith and Repentance; to ſee therein the deſert of their ſins, and the perfect expiation of them by the ſacrifice and death of Chriſt that immaculate Lamb of God, who was to come.

V.14. *But curſed*] The iſſue of that ſin formerly ſpoken of. The curſe of God is the reward of all ſin. Deut.27.26. Gal. 3.10. And is oft applyed to ſundry particulars, as here.

the deceiver] That would deal fraudulently, and falſ-heartedly with God. This reacheth the people as well as the Prieſts. With men many deal deceitfully; as Gen.34.13. 2 Sam.3.27. Pſal.35.20. and 52.4. Acts 13.10. And ſuch the Lord abhors; Pſal.5. verſe 6. and. 55.23. But to ſeek to deal deceitfully with God, to dally with him is fooliſh in it ſelf, and much more abominable to him. Yet ſuch there are, Jer.9.6. Hoſ. 11. v. 12. ſuch as do not proceed plainly nor directly in Gods ſervice: but having abilitie to ſerve the Lord according to his word, yet will do it according to their baſe covetous minde. Or ſuch as will waſh the out-ſide of the platter, and be as painted ſepulchres: but all foul within. Theſe may deceive men with their fair ſhewes; Luke 16.15. and their own ſelves too, James 1.22. but not God. They cannot ſo mock him that ſeeth the heart, nor eſcape his judgements by ſuch ſilly ſhifts.

which hath in his flock] Or, in whoſe flock is.

a male] Without any blemiſh according to the Law of burnt-offerings, Levit. 1.3,10. becauſe that in ſacrifices of thankſgiving females were alſo accepted of, Lev.1.3,6.

and voweth] See on Jonah 1.16.

a corrupt thing] Vows muſt not be raſhly made; but rightly and exactly performed. See on Jonah 1.16. Theſe were ſordid and baſe in their performances.

for I am a great King] However ſleighted by you, in your ſervices. Far above an earthly governour, verſe 8. See Pſal. 47.2. In Gods ſervice we ſhould ever duely weigh him with whom we have to deal, Eccl. 5.2. His greatneſſe ſhould humble us; and that in reverence and fear, Heb. 12.28, 29.

among the Heathen] And much more ſhould it be among you. And ſhall be there, when Chriſt ſhall come and take the poſſeſſion of his kingdom; and not place his Name in Jeruſalem onely, and in the Temple of Sion; as he hath hitherto done, and you think he muſt ſtill do.

CHAP. II.

Verſe 1. A*Nd now O ye Prieſts*] He inſiſts upon the ſame point; returns preſently to the Prieſts, and falls upon them. And thus Miniſters may and muſt reprove ſtates, and perſons, Hoſ. 5.1. 1 Tim.5.20. As Chriſt did the Scribes, Phariſees, Lawyers, &c. *John Baptiſt* the Publicans, Sadducees, Souldiers, *Herod*, *Nathan*, *David*: *Paul* the inceſtuous perſon.

this commandement is for you] Here the Prophet deals with the Prieſts principally; becauſe they themſelves ſhould firſt give glory to Gods Name; and by their office procure others to do it likewiſe. Therefore the charge is laid upon them; and the curſe in caſe of failer. It was their duty & function to ſee to the preſervation, and intire obſervance of religion, and Gods ſervice and worſhip in its purity, and to avoid the pollution of it. They in their place, as it is the Magiſtrates duty in his place. The Prieſts doing their parts, would have kept the people to it; they durſt not then ſo tranſgreſſe: But the Prieſts neglect or connivence was enough to animate the people to their miſ-doings. And therefore he accuſeth the Prieſts as the Authors of all, and guilty of all.

V.2. *If*] This implies then the averſion of the judgement in caſe of Repentance, and Obedience. And to this end God threatens, that we might prevent the execution. So true is that which he profeſſeth of himſelf, Ezek.33.11. & 18.31. Jer.18.7, &c.

ye] This reacheth alſo to the people, next after the Prieſts; as appears in the curſe.

will not hear] Here is the cauſe of the curſe; that they will not give God audience; and that when he ſpeaks for their good and amendment, to prevent the malediction; but ſtop their ears againſt him. A cauſe ſo juſt as leaves them no cauſe to complain of his too ſevere proceeding againſt them. See Zech.7.11,12.

lay it to heart] This expounds the former: without this the former is counted no hearing. As good not heard, as not laid to heart. It muſt be attended, pondered, finde place, and its due authority in us, and ſo obeyed. As Prov.24.32. Ezek.44.5. Hag.1.5. and 2.15.

To give glory to my Name] By your amendment and obedience. As the contrary brings diſhonour and blaſphemy to my name. See Matth.5.16. John 15.8. and again, 2 Sam.12.4. Ezek.20,27. and 36. 20,21,22.

I will even ſent a curſe] God the author and inflicter of judgements. Secondary means are but his inſtruments. Amos 3.6. Eſay 45. 7. Job 5.6. Haggai 1.11. Hoſ. 6.1. And he ſends his curſe upon ſin, Levit.26.14. Deut.28.15. And ſpecially for corruptions in religion, and in the manner of his worſhip; and for the contempt of his word.

curſe your bleſſings] Namely, thoſe bleſſings which God had beſtowed upon them in all the good things pertaining to this life, as Teſtimonies of his gracious goodneſſe, and fatherly favour towards them; as thoſe Lev.26.4. &c. and Deut. 28.2, &c. Or thoſe bleſſings wherewith the Prieſts bleſſe the people in their prayers for them; as Numb.6.23.——27. Or both.

already] And yet ye are not bettered and amended by them: ſo little do ye profit and I prevail by my corrections. A ſin too common in the world. Eſay 1.5. 2 Chron.28.22. Jer.6.29,30.

becauſe] He is at this ſin again; becauſe he cannot endure the contempt of his word. This is the main cauſe, and the procurer of Gods curſe.

V.3 *Behold, I*] Calls them to conſider it is he that will do it. And therefore no power can hinder it, nor their vain pretences, preſumptuous imaginations, or ſelf-conceited ſhews or ſhifts, under which they did ſeek to ſhelter themſelves.

will corrupt your ſeed] Or, *reprove*, check, I will curſe your ſeed, and cauſe it not to increaſe or yeeld an harveſt. Here is one particular of the curſe, ſterility and barrenneſſe. Let them ſow as they liſt, God will curſe it. Hag.1.6,9,10,11. and 2.16,17. Vulgar Latin, will caſt out an arme unto you.

and ſpread] Heb. *ſcatter*.

dung] I will make you abject, and abominable, v. 9. and will degrade you from your ſacred honour, putting you from before me, as the dung of ſacrifices, which were offered upon feſtival dayes, was carried away out of ſight, ſee Lev. 4. 11, 12. ſee Jer. 9. 22. Zeph. 1. 17. like that Nahum 3. 6.

the dung of your ſolemn feaſts] Which were three principal. Your ſacrifices then which were a ſweet-ſmelling ſavour to me, Exod. 29. 18. Lev. 1. 13. Now are as dung in my noſthrils, you have ſo polluted and defiled them, and are polluted and defiled your ſelves. Hag. 2. 13, 14. Theſe which you ſo much truſt to, and glory in, I will turn into your ſhame. See Eſay 1. v. 11, 14. and 66. 3. A fearful ſin and dreadful caſe, when our holy things become thus abominable to God, and we ſo hateful in the uſe of them.

take you away with it] Or, *it ſhall take you away to it*, ye ſhall be wholly as dung, and fit to be taken away with it, uſed as the dung and dirt of the ſtreets.

V. 4. *And ye*] Prieſts.

ſhall know] By experience. Or, ſhould have known and acknowledged, or have known: appealing thus to the Prieſts own conſciences for the knowledge of theſe things hereafter following, concerning their duty, and the primary practice of it. See on Zech. 2. 9. Jer. 44. 28.

this Commandment] This v. 1.

that my covenant might be with Levi] You think, this Commandment, and check, and curſe threatned cannot ſtand with my covenant made with Levi, but breaks it, you ſay, as your predeceſſors did to Jeremy, Jer. 18. 18. And the like alladge and ſay the Popiſh Prieſts for themſelves, and their Church; Lo, I am with you to the end of the world: would Chriſt receive his Church? and the Church erre? we are the Church, the Holy Ghoſt reſides among us, elſe his promiſe and his covenant fails. But God ſheves theſe two can ſtand together, and they ſhall know it. His covenant with Levi abrogates not his own right, and power, and ſoveraignty, nor abates the rule and authority of his Law; nor their deviations, corruptions, and manifold vices, and the ſevere reprehenſions of them, and his curſe upon ſuch prieſts, do not annihilate or vacate that covenant: nay, it doth eſtabliſh it, it is the means to reſtore, rectifie, confirm and ſettle it, that thus the prieſt-hood might remain in Levi his race, (for Levi was dead before the prieſt-hood was ſetled in Aaron and his poſterity) and remain in them, and the other Levites, with Gods favour and bleſſing, as was formerly promiſed, as it were by an eſpecial covenant.

V. 5. *My covenant was with him*] God ſhewes what his ſaid covenant was, and that he did not violate it, v. 5, 6, 7. But they on their part, v. 8, 9. Gods covenant is general with all his creatures, as Gen. 9. 9, 18. Jer. 33. v. 20. more particular, with man, yet more with his Church, moſt ſpecial with his elect. And in his Church, with his miniſters, as here with Levi.

of life and peace] The Tribe of Levi, ſpecially Aaron, and ſome of thoſe who where preſently after him, enjoyed the honour of this office, with all manner of bleſſings, length of life, and proſperity. See Nehem. 13. v. 29. This is my part of the covenant. But where is your part? covenants are mutual obligations, binde reciprocally, on both ſides, would you have me ſtand bound, and your ſelves left free to do as you liſt?

and I gave them to him] Life and peace, I performed my covenant to him, for my part.

for the fear] See Exod. 32. 26---30. Num. 25. 7---14. Deut. 33. 8, 9. This fear is inſiſted on in the reſt of the verſe, as a prime grace, being a filial fear, ariſing from the love of God, fearing him for his goodneſſe, Hoſ. 3. 5. and fearing by ſin to offend ſo great and glorious a Majeſty, and ſo holy a God. Others thus; I gave to him fear, to ſhew further Gods gracious dealing with Levi, that he gave him the grace of fear, Jer. 32. 40. and the rule of fear, how he ſhould regulate himſelf in his function and prieſtly office.

and was afraid] In the latter ſenſe thus; And he did ſo, he was afraid to tranſgreſſe, proudly and preſumptuouſly to miſ-behave himſelf, but humbly, modeſtly, and faithfully to carry himſelf in his calling. And this ſuites with that which followeth.

V. 6. *The law of truth was in his lips*] to teach it others. He expounded and taught my law in righteouſneſſe, and in truth to my people, this was chief in Levies charge, Lev. 10. v. 11. 2 Chron. 17. v. 7, 8, 9. Ezra 7. 10. Nehem. 8. 3, 4, 7, 8. And in the N. T. Matth. 28. 19, 20. 1 Tim. 3. 2. and 2 Tim. 4. 2. This is inſeparable from the prieſt-hood 1 Cor. 9. 16.

and iniquity was not, &c.] No falſe doctrine, evil life, or unjuſt judgement; ſuch Leaven muſt not be mingled with it, Mat. 16. 6.

he walked] His life anſwerable to his doctrine 1 Cor. 9. v. 27. Urim and Thummim muſt be joyned together. 1 Tim. 4. 16.

with me] Departed not from me, nor the duty I preſcribed to him, but was faithfull and true to me and it, walking as with me, and before me, in all ſincerity and integrity, 2 Cor. 1. 12.

in peace, and equity] In an humble and quiet obedience, without any rebellion, which is alwayes turbulent. As my covenant was of peace with him, v. 5. ſo he for his part walked in peace with me, in equity and uprightneſſe keeping the Covenant.

and did turn, &c.] The effect and fruit of his doctrine and office. Dan. 12. 3. Act 16. 18. 2 Tim. 2. 24. Miniſters as Gods inſtruments, and labourers together with him, do it. 1 Cor. 3. 9. 1 Tim. 4. 16. 2 Cor. 10. 4.

V. 7. *For the Prieſts lips*] His brain and heart for himſelf, his lips and tongue for the Church.

ſhould] It is his duty. Deut 17. 9, 10, 11. Here is no promiſe to keep him from erring and failing. The like is that, 1 Tim. 3. 15. Duty is too oft broken. v. 8. Zeph. 3. v. 4. Micah 3. 11 Hoſ. 6. 9. Ezech. 22. 26. and 7. 26.

keep knowledge] be a treaſure-houſe of it, Mat. 13. 52. a ſtore-houſe, to keep it in plenty, and that not from, but for others, not reſerve it to himſelf, but diſpenſe it to others, 1 Cor. 4. 1. Jer. 3. 15.

and they ſhould ſeek] The peoples duty. Hag. 2. 12. Rom. 10. 15. as Acts 8. 31.

the law at his mouth] Gods law, Eſay 8. 20. Gods law is ſufficient, 2 Tim. 3. 16, 17. There is no other rule of Faith, or life, They muſt not adde to it, nor diminiſh from it, Ezech. 3. 17. Jer. 23. 28.

for he is the meſſenger] Legate, Ambaſſador, Angel, Interpreter of Gods will, in teaching and governing the Church. Judg 2. 1. Hag. 1. 13. ſee the meſſage, 2 Cor. 5. 20. Then receive ſuch with reverence, Mat. 10. 40. deſpiſe them not, Luke 10. 16. 1 Theſ. 5. 28. David revenged ſore the abuſe of his meſſengers, 2 Sam. 10. But ſuch as deliver no meſſage, or not his meſſage, are no meſſengers or miniſters of his.

V. 8. *But ye are departed*] Zech. 7. 11. Dan. 9. 5. Ezech. 44. 10. Jer. 5. 23. Eſay 31. 6.

out of the way] Of my law, of truth, of peace and equity. Thus prieſts may erre. And too often do. The whole Councill did ſo, in condemning Chriſt. We muſt trie the ſpirits therefore, 1 Theſſ. 5. 21. 1 John 4. 1. And erring prieſts muſt be told of it.

many to ſtumble] He did turn many away from iniquity, v. 6. ye cauſe them to ſtumble, and fall, ſtumble at the law, or fall in the law namely, by your evil example, or by defect of admoniſhing and giving inſtruction, or by giving them occaſion to diſdain Gods ſervice by reaſon of the miniſters wickedneſſe. See 1 Sam. 2. 17. Jer. 18. 15. Here is their ſin, contrary to the duty afore-going. And the prieſts fall is the fall of many 2 Tim. 2. 17. Gal. 2. 14. Jer. 10. 21. As when a main ſtone in a building, or a tall cedar falls.

ye have corrupted the covenant of Levi] That covenant v. 4. 5 Neh. 13. 29. ye have broken it, and done clean contrary to it; are covenant-breakers, and therefore are utterly unworthy that title, honour, and office, wherein you ſo much truſt, and boaſt, and vaunt your ſelves, and whereupon you bear your ſelves ſo high. You have broken thoſe bounds, and degenerated from your predeceſſours, and walked in croſſe-wayes and ſteps to them. Their good examples ſhould excite you to the like, Eſay 51. 2. How ever, they will not priviledge you in ſinning but juſtly aggravate your guilt, and ſhame, and puniſhment.

V. 9. *Therefore have I*] Still the puniſhment follows the ſin, 1 Sam. 2. 30

contemptible and baſe] A good name and eſteem is precious, Prov. 22. 1. Eccleſ. 7. 1. 1 Tim. 3. 7. Phil. 4 8. Here God inflicts the contrary puniſhment v. 3. This is a part of the curſe, Deut. 28. 37. Mat. 5. 13. they loved the praiſe and eſteem of men, to be counted honourable, of the holy Tribe, and Order, ſacred, conſecrated perſons, as Mat. 23. 6, 7. God turns all to their greater ſhame and puniſhment.

before all the people] Of whom they would be had in honour. See that 1 Sam. 15. 30.

according as ye] Ye ſaid, the Table of the Lord is contemptible, ch. 1. 7. ſo ye ſhall be truely rendred contemptible, and that deſervedly, for your forſaking of my wayes, Ezech. 44. 8. See Eſay 42. 24.

but have been partiall in the Law] Heb. *accepted faces*, or, *lifted up the face againſt*, that is, boldly, and impudently. To favour or wrong men you have ſubverted my Law, either in doctrine, or in judgement, Ezek. 22. 26. Zech. 3. 4. And thus through your covetouſneſſe and ambition. See Ezech. 13. 19. Micah 3. 5. To ſerve theſe turns they would wreſt the Law. And thus large and ſharp hath the Prophet been in inveighing againſt the Prieſts, as being the chief offenders, in Gods worſhip, and the cauſers of ruine to the reſt; Neither would they be eaſily beaten off, and convinced, and confounded, and till then, little hope of doing any good with the people.

have we not all?] He comes now to the People, and their ſins. And firſt in Matrimonial cauſes, preaching againſt their marrying with ſtrangers and infidels, v. 10, 11, 12. And againſt their treacherous dealing with their lawfull wives, verſe 13, 14, 15, 16. Some make this verſe to be the argument or Apology of thoſe that made and maintained ſtrange marriages with aliens and heathen, that they all had one father Adam, and one God their Creatour, why then might they not marry with them? why ſhould they be counted treacherous in ſo doing? or prophaners of the covenant of their fathers? Others rather take the words as the Prophets arguing againſt that ſin, thus; That whereas God ſo honoured them all, by his gracious choice of them in their one Father Abraham, above all the reſt of the world, and ſo created them all in a ſort to be his holy and peculiar people and a royall Prieſt-hood, why therefore ſhould they diſ-eſteem and under-value this dignity, and betray this priviledge and prerogative, in mingling themſelves in marriage with Heathen Idolaters;

and ſo ingratefully and treacherouſly caſt away that ſacred honour, and prophane, pollute, and violate, and break off that precious covenant of their fathers, which God made with them, by proſtituting themſelves in this ſort to mix the holy ſeed with the uncircumciſed Nations?

one God] See that Epheſ.4.6 & Job 31.15.

every man againſt his brother] Some underſtand this of private or perſonal wrongs and treacheries, done among the Jews one againſt another.

V.11. *Judah*] Thoſe of Judah returned out of Babylon. This circumſtance of the perſons aggravates the crime, that they ſhould do it, and be guilty therein.

treacherouſly, and an abomination, &c.] The Prophet doth thus, as it were, brand and ſtigmatize this ſin.

in Jeruſalem] Which of all other places of the world ſhould leaſt have done ſo: And Jeruſalem being, as yet, but newly raiſed out of its aſhes, for its ſins, and but meanly repaired.

prophaned] Polluted, defiled, diſ-eſteemed, counted and uſed as a common, and not a ſacred thing.

the holineſs of the Lord] The holy Lord, his holy Name and ſanctuary, but more directly here may be meant themſelves, an holy People, which the Lord had ſeparated to himſelf, from the reſt of the world, to be an holy Nation to himſelf, Exod.19.6. And put ſeverall marks of holineſs upon them, to diſtinguiſh them from other Nations, as in the difference of meats, clean and un-clean, and in many others particulars. Yet themſelves diſhonored the holy name of Gods people which they did bear, and all other ſignes of his Covenant by which God ſanctified them to himſelf, ſeparating them from prophane Nations.

which he loved] Or, *ought to love*, referring it to Judahs duty, to prefer the love of that holineſs before their luſt after ſtrange women. Others underſtand it of Gods Love to his people, the people of his holineſs: which being ſo gracious, free, and altogether without any their worth or deſart, ſo much the more enhanſeth this their crime.

and hath married the daughter of a ſtrange God] This is that particular crime and prophanation, wherewith he doth here firſt charge the People. Not yet that the Prieſts were altogether free of it. This ſin was in the poſterity of *Enoſh*, and *Seth*, Gen. 6. 2. Was expreſly forbidden the Jews, Exod.34. 16. Deut.7.3,4. See Abrahams charge to his ſervant, Gen.24.3,8,37. And *Iſaac* his charge to *Jacob*, Gen. 28.v.1. And *Iſaac* and *Rebekah* their grief at the contrary in Eſau, Gen.27.46. & 28.8. & 26.35. See this ſin branded in the Jews, Judg. 3.6,7. In *Samſon*, Judg.14.2,3. In *Solomon*, 1 King. 11. 1,2,8. After the return from the Babyloniſh captivity, See Ezra chap. 9. & 10. and again, Neh.13,23——31. In the N.T. See 2 Cor. 6. 14.

daughter of a ſtrange God] To ſet out the vileneſſe of the ſin, and danger of it. See Neh.13.16. 1 King.21.25. 2 King.8.27. This is not to marry in the Lord, 1 Cor.7.v.39. Not the way to bring up their children in the information of the Lord. That Deut. 21.10----15. Is no Law, but a conceſſion, for the hardneſs of their heart, un-pleaſing to God, as appears by that context.

V. 12. *The Lord will cut off*] Either by an accurſed death, or by excommunication out of the Church. They ſhall not eſcape un-puniſhed.

that doth this] This abomination, verſe 11.

the Maſter and the Scholler] Or, *him that waketh, and him that anſwereth*. Or, him that watcheth, and him that ſingeth, the Maſter, and the ſervant: him that calls and commands, and him that doth anſwer and obey, the practiſer, and the Patron of ſuch prophane marriages. Some make this relate to the porters, and ſingers of the Temple. See 1 Chron.25.8.

and him that offereth] The Prieſts alſo offending in this kinde. Or, as ſome, even the man that would ſeem devout, and by offering ſacrifices ſhall think to pacifie and pleaſe God. As thoſe Eſay 58.3. In a word, all without excepting any, high or low, people, or Prieſt. The Prieſts, and Levites had alſo ſinned in theſe forrain marriages, Ezra.9.1. & chap.10.18. Neh. 13. 28. And this threatning ſeemeth to be directed to them, who ſhould not willingly ſubmit themſelves to the reformation of this fault, appointed by Ezra: or to thoſe who ſhould after fall into the like.

V.13. *And this have ye done again*] You have not onely married ſtrange women, but have alſo afflicted your own lawful wives, bringing in ſtrangers to vex them, See Levit.18.18. 1 Sam.1.6. The ſecond fault the Prophet accuſeth them of. Some underſtand this of the wives of the Prieſts, hardly uſed by them. It is ſore to add ſin unto ſin. And much more to re-iterate the ſame ſin.

covering the Altar of the Lord with tears] Joyfull praiſes, and thankſ-giving ſhould be heard there, Pſal.65.v.1. But here the Caſe was otherwiſe: You have cauſed your poor wives to poure out doleful lamentations before mine altar, which are like a thick cloud, that will not ſuffer your offerings to be looked upon, nor accepted by me.

in ſo much that he regardeth not] The bringers, and offerers being ſo wicked: and the Prieſts themſelves no better then they. And the Perſon not being accepted, neither is the offering: we ſee this in the firſt offerers, Cain, and Abel, Gen.4.4,5. during the ſtate of impenitency no ſacrifice, or ſervice is accepted with God. Some make this verſe to be an exaggeration of the crime of the Prieſts, Thus, That they were ſuch polluted perſons, and ſo defiled and prophaned Gods Altar with their filthy ſins, that themſelves, perſons, prayers, and ſacrifices were rejected by God, being offered with ſuch impure hearts and hands, and therefore the people wept, and be-moaned themſelves and their eſtates, that thereupon through the Prieſts defaults, they had no wayes or means left them to expiate their ſins, pacifie God, and ſerve him in an acceptable manner, as they ought to do. Chap. 1.10.

V.14. *Yet ye ſay*] Moſt likely both Prieſts, and People.

wherefore] Are we ſo deeply charged in the former verſe? Thus chap.1.6,7. Hypocrites and obdurate ſinners are thus ready to quarrel, expoſtulate, beat back, all admonitions, and to ſtand upon their own juſtification. So willing is wickedneſs to defend it ſelf. A dangerous ſin, Prov.29.1. It is otherwiſe with the godly, Pſal.141.5. He is the accuſer of himſelf. Job 31.33. Pſal.32.5.

becauſe the Lord had been witneſs] He convicts them in one groſs particular for all. The Lord hath been witneſs of the Matrimonial promiſes, made as it were in his preſence, with invocation of his name. Impudently inſolent then was their expoſtulation. Matrimony is called Gods Covenant, Prov. 2.17. He becomes as it were ſuretie on both ſides, under-taker for both, hath witneſſed the contract, and will be a witneſs againſt the violation of it, the Covenant-breakers. See chap.3.5. The Lord ſees, and puts upon record, and will give in evidence againſt all ſinners, 1 Joh.3.20. Pſal.50.21. Mal.3.16 Jer.44. 21. Apoc.20.12. Particularly againſt theſe wedlock-breakers.

and the wife of thy youth] Whom thou didſt marry in the budding, ſpring and flowre of thy youth, and both of you have enjoyed the mutuall comforts of it, youth winning tenderneſs of love, and continuance in years confirming it. This then aggravates the fault, when in elder years ſuch wrong is done her.

treacherouſly] Breaking the Covenant, in divorcing her, and taking another: or in taking another to her, and ſo multiplying wives by un-lawfull *Polygamy*.

thy companion] Yoke-fellow, yea, one fleſh with thee. Gen.2.v.24. Epheſ.5.28,29,31. And yet with ſome ſubjection, 1 Cor.11.7. &c. 1 Pet.3.7. 1 Tim.2.13,14. Eph.5.22,23,24.

wife of thy Covenant] Thy firſt lawfull wife, thy confederate, between whom that ſacred covenant was made, with whom having ſpent thy youthful dayes, thou now beginneſt to contemn and hate her in her old age. Which covenant-breaking is a kinde of diſſolution of all humane ſociety.

V.15. *And did not he make one?*] Did not God in the beginning create *Adam* alone, out of whom he framed *Eve* to be his wife, without creating any more women for one man, or more men for one woman? ſhewing thereby that as he ordained matrimony, by one onely Law of lawfull Conjunction: to it likewiſe ought to be, of one with one, and ſo two in the ſame fleſh, Gen.2.23,24. Matth.19.5. The Jews tranſlate and corrupt this Text thus: Did not one do it? meaning Abraham, that one ſingular rare man, And ſo making theſe offenders to defend themſelves, by the example of Abraham, taking more wives. Others of them, thus, did not Abraham do it when he was one alone, without any ſeed? and do it then, not of Luſt, but to this end, to ſeek and get that promiſed ſeed, that ſeed of God. Thus excuſing Abrahams fact, as no lawfull defence for them. But theſe both are ſufficiently Jewiſh, and blinde wreſting of the words.

ye had he] He could, had he pleaſed, have created more living perſons at once, more women for one man: there was no want of power in him to do it.

reſidue of the Spirit] Or excellency.

and wherefore one?] One pair, and no more? to what end? with what intent? for what cauſe? upon what ground and reaſon?

that he might ſeek a godly ſeed] Heb. *A ſeed of God*. Gods chief end in this proceeding was, that the poſterity might be ſanctified, being born in chaſt wedlock, according to his appointment: whereas it is defiled by all manner of un-lawfull conjunctions. All other ſeed is ſpurious, not a lawfull and legitimate ſeed, nor ſuch fathers are lawfull fathers, who ſo pervert the order and ordinance of Matrimonie. God puts his mark of infamy upon the ſeed it ſelf, Deut.23.2.

take heed to your ſpirit] So verſe 16. Having ſufficiently convinced the crime, and taught the truth, he comes now next to exhortation, and layes it on to the life; As your life and ſalvation is dear unto you, ſo look to it. As Deut.4. v.9. 15. Jere. 17. v.21. The ſpirit and heart are the fountain and ſpring of our affections and actions, and ſo primarily to be heeded and ordered. Prov.4.23.

let none deal treacherouſly] Or, un-faithfully, Defrauding, or otherwiſe abuſing his lawfull wife, for concubines.

V.16. *That he hateth putting away*] Or, *if he hate her, put her away*. According to this later tranſlation ſome expound the words, That God wills and allows this putting away of the lawfull wife, not in it ſelf, but in caſe of the husbands hatred, and then not ſimply, but comparatively; as eſteeming this putting away, or Bill of Divorce, a leſſer greivance to the true wife, ſhe being ſo freed from that yoak of bondage, under her hating husband, and left to her liberty; and alſo a leſſer offence in it ſelf, then *Polygamy* is, or the keeping her ſtill, and taking more wives to her: and counting this later to be but as the covering of violence with a cloak, as indeed it was, in ſo dealing with their lawfull wives. And thus divorce was, if not permitted, yet not puniſhed under the Law: As the Magiſtrate ſometimes ſuffers what he allows and approves not. See Deut. 24. 1. Matt. 5. 31. & 19, 3——13. Matt. 10. 5, 6. Others rather, according to the former renditiõ of the words, underſtand here a third fault, in putting away their lawfull wives upon pretence of the Law, Deut. 24. 1. As it is alledged, Mat. 5. 31. But the Prophet telleth them, God hateth putting away. And as our Saviour pleadeth againſt it, Mat. 19. 3.——13. So the words of the law it ſelf imply no leſs. Deut. 4. 4.

for one covereth violence] Heb *and he covereth, &c.* Meaning, he that puts her away excuſeth this violence by the Law of God given by Moſes concerning divorce: but therein ſuch did injury both to their lawfull wives, and to the Law of God, Deut. 24. 4. See Matt. 5. 32. & 19. 9. Thus upon pretences, and cloakes wicked men commit the moſt heynous ſins.

therefore take heed, &c.] See on verſe 15. The end of conviction is our admonition, and amendment. Elſe the ſin that follows after, is a double ſin. John 9. 41. We muſt keep a vigilant eye, and carefull watch over our ſpirits. And the fountain muſt firſt be purged, before the ſtream can run clear and pure.

V. 17. *Ye*] Here he chargeth them with another crime, the moſt greivous of all, even open Blaſphemy againſt God.

have wearied me] God is a pure act or agent, without any paſſion. But here he ſpeaks to man, as in the perſon of a man, after the manner of men: for our better underſtanding. So Eſay 43. 24. Amos 2. 13. The meaning is, God had born patiently very long with their wickedneſſe. And thus he did with the old world, with the Amorites, with all, with moſt deſperate, wretched, wicked men. Exod. 34. 6. Rom. 2. 4. & 9. 22. The world makes ill uſe of it, Eccl. 8. 11, 12, 13. Rom. 2. 4. And now he is ready to put an end to his patience, that his juſtice may take place, Pſal. 50. 21, 22. Eſay 1. 24. Ye have greivouſly and intollerably offended me. See chap. 1. 13. Eſay 7. 13. & 63. 10. Ezech. 6. 9.

with your words] And murmuring complaints. Words are more then winde, they have their weight, and are provoking. chap 3. 13. Job. 21. 24. & 22. 17. See Matt. 12. 36, 37.

yet ye ſay wherein, &c.] They queſtion, not as of a matter in doubt, deſirous to be informed, and to amend, but they come ready armed with impudence and inſolency, to maintain their cauſe and quarrel. See on chap. 1. 6, 7. & 2. 14. & ch. 3. 7, 8, 13. Job doth juſtly juſtifie himſelf in point of his ſincerity againſt the charge of hypocriſie put upon him by his friends. But is far off from juſtifying himſelf in his ſins againſt God, Job 9. 2, 3, 20. But here is prodigious blockiſh ſtupidity, or ſhameleſſe impudency, and a brow of braſs.

when ye ſay] Thus the Prophet doth inſtance againſt them, ſpares not particulars. Eſay 58. 1.

every one that doth evil] They ſay not, ſome, or moſt, but every one, not the vileſt ſinner excepted. Thus they heighthen their blaſphemy, and bewray the bitterneſs of their godleſs ſpirits. And mean while would exempt themſelves out of this number of evil doers.

is good in the ſight of the Lord] Acceptable to him. They complain not thus, out of any hatred they have to the evil of ſin: but becauſe in their judgement, others worſe then they; are ſpared, and themſelves, far better then the others, are puniſhed. God, ſay they, favoureth the wicked: Or if it be not ſo, why doth he leave them unpuniſhed, and in the mean while afflict good men? chap. 3. 14, 15. Thus they minde their own caſe and cauſe. And in the ſenſe of that, ſtick not at this blaſphemy againſt God, becauſe he doth not anſwerably to their ſilly apprehenſions preſently puniſh the wicked, and ſuccour and relieve themſelves, holy Saints, in their diſtreſſes. For ſuch ſinfull hypocrites will not ſee their own ſins and demerits, but do think that God is bound and beholden to them, and ought to bleſs and proſper them. Indeed the generall conſideration of the adminiſtration of Gods providence in this kinde, in proſpering the wicked, and afflicting the Godly, much troubled *Job*, chap. 21. 7. & *David*, Pſal. 37. & 73. & *Jeremy*, ch. 12. 1, 2. But they keep far off from the ſin of theſe here, they ſoon recollect and recover themſelves, and poſſeſs their ſouls in patience, ſee Jer. 8. 14. Eccl. 9. 1. Rom. 9. 21. Matt. 20. 15.

and he delighteth in them] And helliſh blaſphemy. Thus they proceed on, in the bitterneſs of their ſpirit. See Prov. 12. 22. & 21. 3. Jer. 9. 24. Eſay 56. 6, 7.

or where is the God of judgement?] Thus yet again they belch out their blaſphemy, condemning God in his power and juſtice, becauſe he judged not according to their fantaſies. And yet manifold and manifeſt are the reaſons even appearing to man in the word of God, why God doth let the wicked proſper and flouriſh in this world many times, and exerciſe the godly with ſore afflictions: And he neverthele ſs be ſtil the God of judgement, and juſtice, the juſt judge of the world, the avenger of ſin, and plentiful rewarder of wel-doing. Which he can no ſooner ceaſe to do, then ceaſe to be God, and become an idol.

CHAP. III.

Verſe 1. B*Ehold*] And again repeated towards the end of this verſe, to raiſe attention.

I will ſend] I Chriſt will ſend. Alledged, as ſpoken in the perſon of God, Matt. 11. 10. Mar. 1. verſe 2. Luk. 7. 27.

my meſſenger] my Angel my *Malachi*, my Embaſſador, ſee ch. 2. 7. Apoc. 2. 1. Here it is meant of *John Baptiſt*, another *Malachi*, as Chriſt expoundeth it Matt. 11. 10, 14 Luke 7. 27. And *Zachary*, his father, Luk. 1. 76. And thus God anſwers to thoſe blaſphemies laſt afore mentioned, aſſerting his juſtice and judgement, by the ſending of *John Baptiſt* and of Chriſt, and by the effects of their coming, of Chriſt eſpecially, upon the Godly, and upon the wicked.

and he ſhall prepare the way] The Jews by their enormous ſins had laid blocks, as it were, in the way to hinder Chriſts coming, as if purpoſely they meant to keep off this great grace now ready and prepared for them. And indeed all men naturally are un-prepared to receive Chriſt: they are as an un-even way, of mountains and dales: rough and crooked: they muſt be levelled, and ſmoothed, Luk. 3. 5. How *John* the *Baptiſt* did this, we reade, Eſay 40. 3. &c. Mat. 3. 1, 13. Mar. 1. v. 2--9. Luk. 1. 76--80. & 3. v. 2--19. and 7. 19--36. John 1. 6, 7, 8. 15---37. and 3. 27---36. By his preaching, and baptizing he did prepare mens hearts for to receive Chriſt, taking away all lets of hypocriſie, carnall pride, impiety.

before me] Our Saviour, and the Evangeliſts alledged it thus, before thy face, which ſhall prepare thy way before thee. So changing the Perſon, but retaining the ſenſe: God ſends *John Baptiſt* to prepare the way before our Saviour, God the Father, and God the Son do ſend him.

and the Lord] Here God the Father ſpeaks, or the Prophet in his Name, and that of and concerning the Lord Chriſt, that Lord, Pſal. 110 1. and 2. 2, 11, 12. and Dan. 9. 7.

whom ye ſeek] Meaning the Meſſiah, as Pſal. 40. 1, 7. Dan. 9, 17, 25. towards whom all the hopes and thoughts of Believers are bent: But ye for your parts do now odiouſly queſtion me for not ſending him, as failing therein of my promiſes, and fruſtrating your hopes and expectations: ſuch is your murmuring and incredulity.

ſhall ſuddenly] No Prophet between Malachi, and Chriſts coming, Malachi the laſt Prophet. And ſuddenly, inſtantly upon John Baptiſt his coming; then ſuddenly. Preſently after that John ſhall begin to preach, Chriſt the everlaſting God ſhall appear, and publikely exerciſe his office, Matt. 3. 11.

come] When the way is prepared. Before, Chriſt was often promiſed, and many wayes prefigured. Now in the fulneſs of time he ſhould come. The high Prieſt-hood; and Davids Kingdom ſhadowed his offices, But now the ſubſtance ſhould come, Heb. 10. 1, 5, 9. Col. 2. 17.

to his Temple] Of Jeruſalem, which is now but newly re-builded, which was a figure of the Church, to preach there, and to uſe his authority as in his own houſe. See John 2. 14, 16. And ſome make this a confirmation of the literal meaning of that, Hag. 2. 7, 9. Now no Temple is left for the Jews, yet expected Meſſias. We are Gods ſpirituall Temple, 1 Cor. 6. 19. We ſhould ſeek for, and long for his coming into our hearts: And for his ſecond coming in glory, 2 Tim. 4. 8. Apoc. 22. 20.

the meſſenger of the Covenant] Another manner of Meſſenger then *John Baptiſt* was, John 1. 8, 15, 20, 27, 30. and 3. 28, 29, 30. Jeſus is the Angel of the Covenant: In him, and for his ſake, this Covenant touching life and ſalvation to be obtained by him was made, in his blood, it was ratified, and ſealed. In him are all the Promiſes of it, Yea, and Amen, 2 Cor. 1. 20. No other Name under heaven given unto men for ſalvation, Acts 4. 12. See Eſay 53. 11. 1 Tim. 2. 5. See further Exod. 23. 20, 21. Eſay 63. 9. Heb. 8. 6. & 9. 15. & 12. 24. 2 Cor. 5. 19. See other names, Heb. 1. 3. & 3. 1.

whom ye delight in] Who is the great joy and delightfull expectation of the Jews, of Abraham, Joh. 8. 56. of all the faithful. Though ye ſport your ſelves at his coming, mocking at the day and expectation of his coming: as ſeems beſt to agree with the words afore-going, and following. The like is Eſay 5. 19. Amos 5. 18.

behold, he ſhall come] See before in this verſe.

ſaith the Lord of hoſts] Here is his warrant. Other ſciences have their demonſtrations. God tyes us to no other evidence then his word, which is the only ground of all ſupernatural revelations. And this is true faith, truely to reſt in the aſſurance of it. Rom. 4. 18. Pſal. 119. 49. & 56. 4, 10.

V. 2. *But who may abide*] Here is the manner of his coming in the fleſh. And hereby God will aſſert the faithfulneſſe of his covenant, the conſtancy and truth of his promiſes, the reality of his juſtice and judgement againſt theſe blaſphemers.

the day of his coming] He will come. But little to your comfort. His coming will be terrible to ſuch as you are. And therefore vainly do you ſooth up and ſolace your ſelves in the hope and expectation of his coming, or you do but diſſemble in deſiring it, His delay, or not-coming would be beſt for you. True it is, that to the godly nothing is more comfortable. Joh. 8. 56. And to them, as his ſpiritual preſence in his grace, is the ſweet delight of their ſouls, ſo alſo his ſecond coming in the clouds is their ultimate wiſh and longing deſire, Rom. 8. 22, 23. 2 Tim. 4. 8. Apoc. 22. 17, 20. But ſtill this day of his firſt coming is a dreadful day to obdurate ſinners, like that, Amos 5. 18. He is a rock of offence, a ſtumbling ſtone, a ſtone to grinde them to powder, ſee Luk. 2. 34. 1 Pet. 2. 7, 8. Mat. 21. 44. Though this his coming in the eye of fleſh and blood was mean, baſe, and contemptible, and he then meek, riding on an aſſe, his voice not heard, in the ſtreets; not breaking a bruiſed reed, Eſa.43.2,3. yet even then he comes with his fan in his hand, with his whip-cord in his hand, and that twice over, John 2.14,15,16. Mat.21.12. he layes the axe to the roots of the trees Mat.3. 10,12. Herod, and all Jeruſalem were troubled at this his cōing, Mat.2.v.3. And then to wicked ſinners how terrible ſhall his ſecond coming be? ſee Apoc.6.16. and 1.7. 2 Cor.5.10. Pſal.2.12. Eſay 33.14, 15. 2 Theſ. 1.7,8,9, 10. Be to them that trample under foot his blood, and crucifie him again by their ſins?

and who ſhall ſtand] See Pſal.1.5. and 36.12. Nahum 1.6. His preſence and preaching ſhall be accompained with a moſt powerful vertue of Gods ſpirit, and with ſevere judgement to deſtroy all rebels, and to cleanſe his Church, ſee Iſaiah 4.4. Matt.3.10,11,12. Here are the effects of Chriſts coming, Luk. 24. 19.

for he is like a refiners fire] Here is no Popiſh purgatory fire, a fire to conſume the wicked like droſſe, ſuch as you are: and to purge and purifie the godly as gold and ſilver: and that by his word, as fire, Jer.23. 29. Heb.4.12,13. And by his ſpirit as fire. Mat.3.11. ſee Luk.12.49.51, 52. So faſt corruption cleaves and ſticks to man that it needs this refining fire; Pſal.51.7. Jer.13.23. Heb.12.1. 2 Tim.2.26. And ſo powerful is the efficacy of the grace of Chriſt, and his blood, to purge and cleanſe it, Heb.9.14.

and like fullers ſope] which was very ordinarily uſed to whiten wooll and cleanſe it. See Mar.9.3. Thus he purifies his Remnant. Eſay 10. 21,22. preſerving them.

V.3. *And he ſhall ſit*] Sit at it, continue at it, and be long and ſerious about it, as a thing not ſoon and ſuddenly done, they were ſo long ſet and ſetled upon their lees.

as a refiner] ſee Prov.17.3, Jer.9.7. He repreſents his diligence and care about this work of cleanſing his elect, likened to precious mettals.

the ſons of Levi] corruptions there were in all eſtates. He beginneth with the Prieſts firſt, as the managers of Gods worſhip, and that they might be lights and ſhine to others: or he meaneth all true Chriſtians made prieſts, Rev.1.6. to offer unto God ſpiritual ſacrifices. Rom. 12.1. figured by the ceremonial ſacrifices, chap.1.11.

as gold and ſilver] And not be as that reprobate ſilver. Jer. 6. 29, 30. or that Ezech.22.20,21.22. ſee Dan. 11.35.

that they may offer] Not as they do now, impure offerers, and impure offerings.

an offering in righteouſneſſe] Right as they ſhould do, right as God requires, and they are in duty bound, without wronging Gods Law and rule therein. Rightly, lawfully, and according to his ordinance, without default. See Pſal.51.19. Rom.12.1.

V.4. *Then ſhall the offerings*] Chap.1.11.

of Judah and Jeruſalem] The offerings which the people of Judah and Jeruſalem ſhall bring, and the Prieſts ſhall offer up in ſacrifice, both Prieſts and people being purified.

be pleaſant] Such offerings ſhall: and not evil doers, as the blaſphemers that charged him, ch.2,17. nor as thoſe offerings, Hoſ.9.4. Jer.6.20. See Ezech.20.40. Jer.9.24. Eſay 56.7.

as in the dayes of old] Though now Temple, worſhip, offerings, all, be mean and poor, yet then all ſhalbe purged & purified, acceptable to the Lord, & pleaſant to him, as when firſt inſtituted & beſt obſerved.

V.5. *And I will come neer to you to judgment*] His coming ſhall be as formerly, for the good of his, to refine them, ſo here for judgement againſt the wicked, to deſtroy them. They charged him, that he kept afar off, and was not the God of judgement, ch.2.17. that he came not neer them, to own them, and judge for them againſt their and his enemies: They would rule him, and his doings at their beck, have him at their call. He tells them he will come neer thē, neer enough, But it is to judgement, againſt them, as his wicked enemies, as Eſay 1.24. His Spirit ſhall effectually convince all ſinners, Iſa.4.4. Joh.16. 8. and the execution ſhall ſpeedily follow that inward conviction, contrary to that former blaſphemy.

a ſwift witneſſe] Not ſlack & ſlow, as they did calumniate, but ſwift enough for them, for as they ſhall ſoon ſee that none of their ſins are hid, or unknown to him, no not thoſe which they labour moſt to keep ſecret. A witneſſe, not to them, as Eſay 55.4. nor for them, as for Job, c.16.19. but againſt them, as Micah, 1.v.2. and Jer.29. 23.

againſt] Here are ſeven deadly ſins reckoned up, that a wonder it is, ſuch ſhould reigne amongſt Gods people, and thoſe but lately brought back from the Babyloniſh captivity.

the ſorcerers] And all the ſorts, and kinds, of ſuch devilliſh dealers, and Satanicall ſinners. Againſt theſe, ſee Exo.22.18. Deu.18.10. Such were thoſe, 2 Chr.33.6. thoſe of Pharaoh, Ex.7.8. & 9.ch. and many Chaldeans, Dan.2.2. Eſay 47.9,12. See Mica.5.12. Nah.3.4. Je.27.9.

adulterers] Againſt theſe, ſee Deut.22.22. Heb.13.4. and the law of jelouſie, Num.5. ſee Prov.6.32.&c. Jer.23.10. Hoſ.4.2.& 7.4.

falſe ſwearers] Againſt theſe, See Levit.19.12. 1 Tim.1.10.

oppreſſe] Or defraude.

hirelings] Againſt theſe, See Levit.19.13. Jam.5.4.

widow, and the fatherleſſe, and the ſtranger] Theſe through their weak eſtate are the more expoſed to the injuries of wicked worldly men. And God therefore the more often gives charge on their behalf, and the more takes them into his tuition and protection, and threatens his revenge againſt ſuch as wrongs them, ſo that ſuch offenders ſet themſelves againſt God more immediately.

and fear not me] The fear of God is a fountain of all true wiſedom and Piety. Prov.16.6. Gen.42.18. The want of it opens the flood-gate to all ſin and villany. Gen.20.11. Rom.3.18. Pſal.36.1. And yet all theſe ſeverall ſorts of groſſe offenders would expoſtulate with God, for not being the God of judgement againſt ſinners. But let us learn to judge our ſelves before we call upon God for his plagues and judgements upon others.

V.6. *For I am the Lord*] Jehovah, Exod.6.3. He argues thence as followeth.

I change not] So much *Balaam* is forced to confeſſe. Numb.23.19. Men change, and counſells and occurences change. It is not ſo with Gods Nature, eſſence and wiſedom. He changes not, but perſevereth conſtant in his juſtice, and truth, againſt their blaſphemies: He is the ſame yeſterday, to day, and for ever, James 1.17. He will perform his counſell and purpoſe, according to his promiſes, Rom.11. 29. Some thus, Under the Goſpel, I will proceed with ſpeedy operation of my Spirit and Judgement: whereas now I do uſe a great deal of clemency and patience out of my meere mercy and conſtancy in my promiſes.

therefore ye] Some thus, Though ye ſons of *Jacob* are not yet conſumed, yet I change not, I am the ſame Lord, and ye ſhall finde ſo in the end, that I am a juſt Judge, though I forbear you long. Others much rather thus, ye have deſerved over and over again to be conſumed, and conſidering your demerits it might be a wonder that I have not ere this thrown thunder-bolts amongſt you to conſume you: But that I have not done it, and that ye remain alive, preſerved out of ſo many calamities, it is becauſe of me, and my Nature, that I am Jehovah, and change not, and will perform my mercies promiſed: which ye ſhould acknowledge, and be thankfull for, ſee Lam. 3.22,23. Hoſ.11.9.

V.7. *Even from the dayes of your fathers*] Therefore but for me, it would be a wonder that ye had not been conſumed before. For ye have thus ſinned, not lately begun ſo to do: but continued ſo doing for many generations. Pſal.95.10. Ezek.2.3. Acts 7.51. The examples of Fathers is too prevailent with poſterity, to ſway them to evil. But neither ſuch examples, nor any preſcription, cuſtom, antiquity, or the like, are pleas available for the excuſe of ſin. Pſal.95.8,9. and 78.8. Ezek.20.18. Zech.1.5. 1 Pet.4.3. This circumſtance here aggravates the crime, not leſſens it.

and have not kept them] But trample them under feet. Jer. 2. 27 Zech.7.11. Hoſ.7.13. Dan. 9. 5, 10. &c. And yet God bore, and forbore: was indulgent, conſumed them not: his ſlackneſſe was their ſafety. And notwithſtanding here they proudly and furiouſly charge him with ſlackneſſe on their behalf.

return unto me] So Zech.2.3,4. Hoſ.14.1. Joel 2.13. Acts 26.18. After he hath laboured with ſharp reproofs to over-maſter & ſubdue their proud rebellious ſtubbornneſſe, now he comes gently to exhort them and draw them to repentance, at leaſt ſuch of them as would become tractable, & be fairly wonne. And thus ever and anō in the Prophets; yet for all this return ye. Not yet that Repentance is in our own power, when ever we will. But this ſhews the way and weight of our duty, though we have diſ-inabled our ſelves: and this urgeth us to ſeek for it out of our ſelves, even of him, who hath promiſed it, and gives it by this means. Jer.31. 18,19.

and I will return] Puts them in hope of mercy, without which hope man would ever flee from God, and never return to him. God returns by pardoning, accepting, and bleſſing of them, ſhewing them ſignes and pledges of his favour, and reconciliation. Whereas ſin unrepented made a ſeparation, and hid Gods face from them, Iſa.59.2.& 54. 7. yet ſin though never ſo long continued in, ſhuts not out from mercy, if Repentance come in place, See Luk.19.42. Acts 17.30. Ezek. 18.21,22. Impenitency onely doth it. Yet we muſt not abuſe this mercy, Rom.6.1. But look to that Prov.1.24,26. Iſa.55.6. Ezek.24.13.

wherein ſhall we return?] Thus before? ſee on c.2.17. Here is ſtill a ſhrewd ſigne of rebellious contumacy & perverſneſſe. Men the deeper ingaged in the guilt of ſin, are the more hardly brought to convictiō of it: cuſtom blindes, & hardens them. Iſa.5.20. Ro.1.28. We ſay, they are not guilty to our ſelves, ſhew us what, and wherein we offend.

V.8. *will a man rob God?*] He punctually tells them wherein. Will any man do this? any idolater, any heathen? ſo Jer. 2. 10, 11. This makes to the aggravatiō of the ſin, & to their greater conviction. No heathen will do this that ye do, none ſo barbarous, that will defraud their Gods of their honour and oblations or deale deceitfully with them. See Gen. 47.22. Care of maintenance for Gods worſhip is ingraffed in man by nature. We ſee it in Idolaters, and all Heathens. All bountifull that way. And therefore ſacriledge is abominable to all. See Rom.2.22. Act.19.37.

yet ye have robbed me] So again, v.9. Thus God takes it as done againſt himſelf, what is done againſt the meanes and maintenance of his worſhip. See the like, Act.9.4. He owns it as his own what is ſet apart to the maintenance of his ſervice.

wherein &c.] See on ch. 2. 17. Herein they exceed the bounds of impudency it ſelf, being openly ſo ſacrilegious, yet here to ſay, wherein? as the adulterous woman, Prov.30.20.

in tithes & offerings] Keeping thoſe things back which are my right, & are to furniſh out my ſervice, and for the maintenance of my officers, Neh.13.10.&c. Tithes paid before the law, by Abraham to Mel-chizedech. By Jacob vowed to Gods ſervice, Gen. 28. 22. under the law eſtabliſhed by Gods ſtatute-law to be paid to the Prieſts and Levites: and wherein this law is either ceremonial, or judicial, may be queſtioned. And the rather becauſe by the light and inſtinct of nature, the Heathens hallowed the tenth unto God. And no queſtion there can be but under the Goſpel, God requires as liberal a maintenance to the Miniſters of the Goſpel, as he allotted to them under the Law, and leaves them not to the arbitrary devotion of the people, ſee 1. Cor 9.7—15. 1 Tim.3.2.& 5.17,18. Gal.6 6.& 3.15. Pro. 20.25.& 3.9. Lev.27.30,31.

V.9. *Ye are curſed*] They complained, that God did puniſh them without end, or meaſure, they were curſed; Theſe were their continual clamours, ſaith God, be it ſo, and true it is, ye are curſed. But ſee the cauſe, thank your ſelves, the fault is yours, not my rigor.

for ye have robbed me] See v. 8. what marvell then, though I cry quittance with you, and render you a juſt reward?

this whole nation] An epidemical ſin, not a few of them, but as it were a general combination, an univerſal conſpiracy and confederacy in this ſin Neh.23.10. And thus God ſhews that his curſe was not without cauſe.

V.10. *Bring ye*] God brings all to this iſſue, as if he ſhould ſay, in vain ye go on in quarrelling and complaining, here is the beſt way and remedy, Amend your fault, and ye ſhall ſoon ſee my goodnes, ſo Eſay 1.16--20. and c.9.12,13. Lam.3.48. Remove the cauſe of the evill, Micah.6.9,8. Hoſ.6.1. and 14.1,2. Too few do thus, Jer.8.6.

all the tithes] Not a part onely, keeping back what ye can fraudulently, as formerly ye did: willing ſo to ſeem to deal fairely, but in truth deal lying with God, who will not be mocked, and deluding and defrauding his Prieſts. The vail of hypocriſie will not cover things ſo from the eyes of God. Bring them all, voluntarily, faithfully, and cheerfully, not with grudging and repining, ſee Act. 5. 2. 2 Chr. 31.5. &c.

into the ſtore-houſe] See Neh.13.12,13. 2 Chr.31.11,12. 1 Chr.26.20

that there may be meat in my houſe] For my ſervice, and ſervitors, not that God for himſelf needed theſe, Pſal. 50. 8--14. But by theſe he would train up his people to his true & ſpiritual worſhip & ſervice & lift up their mindes to the heavenly things ſhadowed out by them.

and prove me now herewith] Ye have aſſaied other wayes, & in vain ye think this unlikely, yet trie it, prove it. God offers himſelf to the tryall, whereby it ſhall ſoon be ſeen that cauſeleſly they complained of God, and that truely the fault will be found in themſelves, and their ſacriledge. See that Judg. 6. 37,38,39. There is an un-lawfull tempting of God, a preſumptuous tempting, without ground of promiſe made, or means preſcribed. All contrary to his will, verſe 15. As the ſin of wicked *Ahaz* was on the other hand, Iſaiah 7. 12.

If I will not] Whether, if ye obey my commandments, I will fail in my promiſes, A text much preſſing for Tythes, and the maintenance of the miniſtery, Prov.3. 9, 10. Some here would have ſomewhat to be underſtood, as thus, Let me not be believed hereafter.

the windows of heaven] Gen. 7.11. 2 Kings 7. 2, 19. A figurative term, to ſignifie an abundance of good things. See 2 Chron. 31. 10. Hag.2.18,19. Zech.8.12.

pour you out] Heb. *empty out*. ſee Hoſ.2.21.22. plenty, & ſcarcity are the works of God, ſecondary means are but his inſtruments, & ſubſervient to him therein. And is in other things, ſo in this of plenty, the power and prevalency of repentance is to be ſeen. Jona.3.10. Pſ.107.33.&c.

not room enough] Superabundant ſtore. Deu,30.9. Joel 2.23,24. Amos 9.13. Lev.26.4,5,10. Deut.28.8,11,12. See Luk.12.17,18.

V.11 *And I will rebuke*] The catterpillers, and whatſoever deſtroyeth corns, and fruits. See 1 Chron.16. 21.

for your ſakes] Upon your repentance and amendment, and that in this particular of my tithes and offerings.

deſtroy] Heb. *corrupt*. See the contrary threatnings, Hoſ.2.12.

caſt her fruit] They ſhall not loſe their fruit by any accident.

V.12. *And all nations ſhall call you bleſſed*] Deut.28.10.& 4.6. See Deut.33.29. Pſal.33.12.& 144.15.

a delightſome land] A moſt happy land, and abounding with all things that can be deviſed in the world. See on Zech.7.14.

V.13. *Your*] This is the laſt charge againſt them.

words have been ſtout againſt me] Before were mutterings & murmurings. Now riſen up to open exclamations, as of mad-men, that will give no way to wholſome counſels and admonitions, but bend their tongues againſt heaven, as Pſ.12.3,4. 1 Sam.2.3. Jud.15. And thus one ſin draws in another: frets like a canker, that they grow worſe and worſe, 2 Tim.3.13. God giving them over, Rom.1.28. And Satan working in them, Epheſ.2.2,3. Till they come to this height.

what have we ſpoken] Their impudent hypocriſie will never be at an end. They will rather be ready to call the Prophet in queſtion for ſlander. Hoſ.4.4. Nay, they contend with God, quarrel with him.

V. 14. *It is vain to ſerve God*] Theſe hypocrites would needs perſwade themſelves that they ſerved God, and that truly: And being puft up with this conceit, they thought God ſhould thereupon ſerve them, as they would have him, and they expected: and if he on the other ſide puniſh them for their ſins, & exerciſe thẽ with afflictions, they cry out. It is in vain then to ſerve God, & ſo bewray themſelves to be prophane hypocritical Atheiſts but ſuch as ſerve him in truth are content to deny themſelves, & to be humbled and exerciſed by him; as knowing wel they deſerve it: and that he ſees it good for them. The others think no ſuch matters, but complain of his injuſtice in puniſhing them, & therefore ſay, it is in vain and to no purpoſe to ſerve him. Whereas in truth, except this one thing only, all things elſe ſhal be in vain. Eccl.1.2.& 21.11.19.& 6.11.2. Kin.17.15. Pſ.39.6.& 4.2.& 94.11. Jon.2.8. 1 Sam.12,21. Je.2.5. 1 Cor.3.20. vain are all the riches, honours, pleaſures of this world, without the ſerving of God.

and what profit] They are all for themſelves, for their profit, carnall, ſenſual men, they make thẽſelves their God, ſo Pſ.4.6. 1 Tim 6.5. Phil. 3.19. And they can ſee no profit in ſerving God, ſo Job 21.14,15. Jer.44. 17,18. Nay what profit is there in all other things beſides this? Eccl. 1.3. Rom.6.21. And what profit is there not in this? 1 Tim.6.6.& 4.8. Here are ſpiritual riches, honours, pleaſures. Here is Chriſt, & his benefits, the ſpirit, & his heavenly graces: faith, hope, love, juſtification, ſanctificatiõ, adoption: that peace, Phil.4.7. That, joy, 1 Pet.1.8. Communion with God: and a taſt of the powers of the world to come. All things work for the good of ſuch: ſuch being the heirs of glory: Rom. 8.28. Heb.1.14. So that the Apoſtles ſpeech, 1 Cor.15.19. Reacheth not the Chriſtians hope, including that hope in the things of this life, cõfining it to them, which hath nothing to do with Chriſt, or Religion.

kept his ordinance] Heb. *his obſervatiõ*. That keeps & contains us in his fear, & good order, and in the obſervation of his ordinances and our duties. Thus theſe hypocritical juſticiaries falſly boaſt. For if they had duly weighed his law, & their own lives, thy could never have arrived at this height of ſelf-cõceitednes, & good opiniõ of themſelvs

mournfully] Heb. *in black*. As Job 30.28. Pſal.38.6. humbly, dejectedly. This God greatly requires, Mica.6 8. But theſe hypocrites did but dally with God in this caſe: their heart was haughty enough, as appears in the text. Thus Eſa. 58. 3, 5. They here make ſhew of counterfeit hypocriſie, for true humility, and arrogate ſo much to themſelves, when they have ſo littſe, or no goodneſs in them. They may have relation to thoſe Faſts, Zech.7.3.

V.15. *And now*] Here comes in their ſecond degree of blaſphemy, That they ſhould not only ſerve God in vain, without his regarding them, or ther ſervive: but that he ſhould regard and reward the wicked with his bleſſings, and ſpare to puniſh them.

we call the proud happy] Whiles we do thus, & are in this caſe, mean while we ſee the proud & preſumptuous ſinners, that walk in the ſtubbornneſs of their hearts, & ſin boldly and maliciouſly, to flouriſh, & to be happy in the world: and we may well call and count them, ſo & not they call us bleſſed, as v.12. And we may envy thẽ for it, not they us: God ſeeming ſo to neglect us, & affect them. At leaſt-wiſe they ſee all things come alike to al: Ec.9.2. and therefore vain is their ſerving of God, & without any profit to them at all. This tentation ſometimes puzzles the godly, as hath been ſaid, Pſ.73.12,13,14,15. ſee on c.2.17.

yea, they that work wickedneſſe] That make it their trade, as thoſe 1 Joh.3.6,9.& c.5.18. the impious contemners of God.

are ſet up] Heb. *built up*, as Ex.1.21,22. by degrees brought up to perfection, to compleat felicity, eſtabliſhed and preſerved in it. See Job 21.7. Pſ.73.3. Jer.12.1. Thus the gariſhneſſe of worldly felicities dazles the eyes of worldings: whiles yet by them they are made nothing the better, but rather fatted to the day of ſlaughter. A poor happineſs and advancement it is.

yea, they that tempt God] Sinfully, preſumptuouſly, daringly. Of this ſin, ſee Pſal.78.18.41.56 & 95.9. Deu.6.16. Ex.17.2,7. Nu.14.22. Mat.4.7.

are even delivered] By him, out of dangers, and diſtreſſes: as his favourities, protected under his wing.

V.16. *Then*] Upon their blaſpheming: and the prophets preaching, ſome amongſt them, though too cold before, yet then were rouzed up: and the more inflamed, to zeal. So that the prophets preaching was not without ſome fruit, had its effect, by it Gods Spirit working in them as Job 32.19,20. Jer.20.9. Pſal.39.1,2,3. Act.17.16.

they] Not all, not the moſt part, But yet ſome. And miniſters muſt content themſelves, that though the moſt mend not, yet ſome do.

that feared the Lord] and again repeated in this v. A true deſcriptiõ of a pious and religious man, Gen.22.12.& 42.18. Deu.4.10.& 10.12. 1 King.18.3. 2 King.4.1. Neh.7.2. Job 1.1. Jonah 1.9. Act.10.2.& 13.26. Some ſuch there were among this heap of blaſphemers. In the barrenneſt times of the Church, yet God hath ſome that fear him, & that ſtãd up to juſtifie his truth againſt the blaſphemies of the wicked. In the deſperate and moſt forlorn times, yet God preſerves his Church, his flock, his remnant and holy ſeed, Gen.6.12. Eſay 1.9 & 6.13. Apoc.3.4. and 11.3. Mat.16.18. Gods promiſe and truth is ingaged for it.

ſpake] What they ſpake is not ſet down, the words following are not theirs, but the prophets. But thence may be gathered, That whilſt the wicked did blaſpheme in this manner, the true believers oppoſed themſelves againſt them, and ſtrengthened themſelves againſt thoſe temptations, and eſt-ſoons comforted one another.

often] And not ſeldom. Often was needfull, as Phil.3.18.

one to another] To preſerve their faith againſt the poiſon of theſe blaſphemers, mutually to animate one another to faith & obedience to courage and conſtancy. And much doth the Scripture ſpeak of our mutual duties to our brethren this way. See Jud.23. Heb.3.13.& 10.24. Eſay 2.3. Pſ.95.1,2,6. and 34.3. 1 Theſ.5.14. Luk,22. 32. Gal.6.2.

and the Lord hearkened] God ſees well, though the wicked think otherwiſe, Pſal. 94. 7. He liſtens and hears, as *Nehemie* prayed, Chap. 1. verſe 11. See Acts 10. 4. ſuch is Gods readineſſe to hear and obſerve what is good in his people. Matthew 6. verſe 4.

a book of remembrance]Of memorandums, a regiſter book, a book of Records. Like that Eſter 6.1.& 9.32.& Ezra 6.1.and Neh.7.5. This is ſpoken after the manner of men, as that Pſ.56.8. To ſhew that God will never forget to reward the ſervices of his Saints that fear him. Heb.6.10.ſee Neh.13. 14,22,31.Mat.25.44. Gal.6.9. Neither wants he a book of remembrance for the wicked, Pſ.50.21,22. Apoc.20.12.

thought upon his Name] Well remembred, and weighed, and conſidered, and duely reverenced & eſteemed his name, that bethought themſelves of God aright: that have his fear alwayes in their hearts and before their eyes, that meditate upon his grace and commandments, that have a care to call upon him, and do actually remember him in all his works.

V.17. *And they ſhall be*]Here is the end wherefore God ſo regarded and recorded them; and whereby it ſhall appear full well that they did not ſerve God in vain.

Mine] Mine in a peculiar ſort, Exod.19.5. my peculiar lot, inheritance, choice portion, chief treaſure, Eſay 19. 25. Deut. 19. 29. 1 Kings 8.51,53. Pſal.33.12. Jer. 10. 16. And we anſwerably ſhould be his in a peculiar kinde of holy living, 2 Cor.7.1. Pſ. 16.8. Tit.2.14.

in that day when]God firſt notes & records, for ſuch as fear him, yet defers & delays for a time, doth not preſently ſo own thē in the open face of the world, But yet afterwards in his time fails not to do it: in that day of his Churches reparation and reſtauration, in his day, and fitteſt opportunity beſt known to him: wherein we muſt not limit him, or preſcribe to him; But mean-while we muſt patiently bear and wait his good leiſure and pleaſure, as the Saints all have ever done.

my jewels] Deut.7.6. and 14.2. and 26.18. Eſay 62.3. my ſpecial treaſure, Pſ.135.4. when I ſhall reſtore my Church according to my promiſe, they ſhall be as mine own proper and choiceſt, chiefeſt goods, however they may ſeem to be neglected now.

ſpare them] That is, forgive their ſins, and govern, them with my ſpirit. And moreover pardon their imperfections in my ſervices. They know their beſt actions & affections in ſerving me are imperfect, defective, and defiled, They dream not of an abſolute perfection in this world, Phil.3.12. much leſſe brag they of the merit of their works, or works of ſupererogation. But know they need this pardō and ſparing even in doing holy duties, and this ſparing I do here promiſe to thē.

his own ſon] Pſal. 103. 13. His fatherly indulgence accepts of the will for the work, Heb. 13.18. 2 Cor.8. 12. As a Father will accept in his Childe the deſire for the deed, and if there be a blemiſh in his childe, will pity it, and cover it.

that ſerveth him] With a ſon-like and filial affection. The Father will not uſe him, as a ſervant or hireling. Here is adoption, and ſanctification, and acceptation included.

V.18. *Then*] At that day, though before ye will not. Then when to late for you.

ſhall ye] Shall all men, yea and ye too. Ye blaſphemers ſhall.

return] The tyde ſhall turne, the ſcene change, the caſe and face of things ſo alter, that even ye ſhall return ſo far to your ſelves, though ſmally to your comfort, to ſee it, and ſay it.

and diſcern] That v. 14,15. and Ch.2.17. He retorts the blaſphemies upon themſelves; making themſelves their own judges and condemners therein. Their own experience ſhall teach and ſchool them, the ſenſe of their own pains and ſight of the others happineſs, ſhall turn them now from that ſtupidity and frenzy wherewithal formerly they were poſſeſſed, and make them now to diſcern between things that do ſo much differ.

between the righteous and the wicked]Between them, and their different eſtates, and Gods different dealing with them. That God doth now ſit idle in heaven, and let men live as they liſt, regarding neither right nor wrong; foregoing, or forgetting himſelf, and his part, and office of being juſt, and the juſt judge of the world, They ſhall know to their pain and ſorrow, that he is both the rewarder of the good, and alſo the juſt and fearfull avenger of ſin, and ſinners, though in his un-ſearchable wiſdom, he did forbear, and let things go on, till his appointed time. See Luke 16.25

between him that ſerveth God]This expounds the former, and ſhews that all fals in with this, as rivers all fall into the ſea. This ſervice of God is the thing that compleats and comprehends all. The ſumme is, you do wrongfully impute to God that he doth not reward thoſe which ſerve him: but if ye ſerved him heartily and uprightly, then you ſhould finde the effect of his promiſes, whereas now you deprive your ſelves of them, becauſe your ſervice is defiled with hypocriſie, and impiety. The Lord will not alwayes ſuffer, bear, and forbear, as now he doth: But a day ſhall come, wherein a ſenſible difference ſhall appear, Pſal.58.11. Eſay 66.14. The full and finall ſeparation ſhall be in the laſt judgement, Matt.25.32, &c. 2 Theſſ.1.5, &c.

CHAP. IV.

Verſe 1. F*Or*] He proſecutes that which was averred in the laſt words aforegoing, ſtill clearing Gods juſtice from their blaſphemous calumniations.

behold] The note of attention, needfully required here.

the day] And again repeated afterward. The day, not of the laſt judgement, at Chriſts ſecond coming, as ſome would, though then that thing ſhall be conſumated, and perfectly compleated, which is here ſpoken of. Neither the day from Malachi till Chriſt coming, wherein the Jews ſuffered many miſeries under the Grecian Kings of Syria, and Egypt, the Seleucidæ, and Lagidæ, the two legs of Daniels Image, Dan.2. 33,41,42,43. and c.11. 1. as ſome others would. But the day of Chriſts firſt coming in the fleſh, wherein was accompliſhed what is ſet down in this Chapter, both judgements upon them who would not receive Chriſt, when as God ſhould ſend him for the reſtauration of his Church, whereof he had ſpoken, chap. 3. 2,3. and which fell out in the laſt deſtruction of Jeruſalem: And healing and ſalvation to thoſe that fear the Lords Name. And the ſending of Elias, as Chriſts Harbinger to prepare the way before him.

cometh]Is not far off. No Prophet between Malachi, and John Baptiſt. This, the more to affect them, and raiſe their expectation.

that ſhall burn as an oven] A black day to the wicked and impenitent Jews: a fearfull and fiery day to ſinners, called the great and dreadfull day, v. 5. great and terrible day, Joel 2. 31. Gods wrath and revenge is often compared to fire, and to fire burning as in an oven, or fornace. See Eſay 31.9. Matt.13.42. like Nebuchadnezzars oven, Dan.3.19. ſee on ch.3.2.

and all the proud]Even thoſe, c.3.15. and all like them: they ſhall not be happy, and exalted, as the blaſphemers ſaid, but be as ſtubble. But who are they? He takes up their words, c.3.15. They leaſt meant them of themſelves, they were like thoſe Eſay 65.5. But the Prophet mindes them, as if he ſhould ſay, In that day you ſhall ſee a difference made, and you ſhall ſee what ſhall become of the proud and wicked doers, yea and who thoſe proud and wicked doers are, not thoſe you think of, but even your ſelves, and ſuch like proud blaſphemers, there will this pride and wicked doing be found.

ſhall be ſtubble] fully dry, Nahum 1. 10. See Exod. 15. 7.

and the day] God then doth not in one conſtant and equall tenour of proceeding exerciſe and execute his Judgements in this world, in this life, nor is tied to our lawes & deſires; But hath his own appointed dayes, ſometimes of long-ſuffering and forbearance, and ſometimes of vengeance, and puniſhment, as pleaſeth him.

burn them up] See Eſay 5.24. and 47.14. Pſal.8. 5. 14. So eaſily as fire burneth the ſtubble, can the Lord deſtroy the wicked.

neither root, nor branch]Neither root, nor ſtalk, of the ſtubble ſhall remain: an utter extirpation ſhall be made. Proverbiall terms, as Job 18.16. and 29.19. Eſay 5.24. Amos 2.9. This relates to the laſt deſtruction of Jeruſalem, and rejection of the Jews. A dreadfull judgement for that ſo fearfull a ſin of rejecting Chriſt, and crucifying the Son of God. This ſo fiered and inflamed the wrath of God againſt them, that he inflicted that horrible vengeance (as was meet) for ſuch an helliſh and un-heard of ſin: An un-parelled crying crime, did cry out for this exterminion here threatned. The Jews, even the vileſt ſinners and blaſphemers amongſt them, boaſted of the coming of the Meſſias. And come he ſhould, but in a vengeance to them, the day of his coming ſhould be as that, Amos 5. 18. We ſee then Chriſt came not to ſave all, but in judgement to ſome, John 9.v.39. Luk.2.34. He came to ſave his people, Matt.1.21. his ſheep, his elect: all indeed without exception that believe in him. But now this belief depends not upō the abſolute power & pleaſure of mans will. God hangs not the merit and efficacy of Chriſts death, the fulfilling of his eternall decrees, upon the contingent mutability of mans will. But he who made the will, bends and frames it as he will, in whom he will, to the fulfilling of his decrees. And he who is bound to none, gives grace and faith not to all, but according to the good pleaſure of his will, which he had purpoſed in himſelf.

V.2. *But unto you*] Here is the effect and benefit of Chriſts coming to the godly. He ſeparates theſe here to whom now he ſpeaks, from thoſe groſſe hypocrites and blaſphemers againſt whom he ſpake, and contended before. He tells theſe here apart, that fearfull commination belongs not to them, that day of Chriſts coming ſhall not be terrible to them, but moſt comfortable.

that fear my Name] See on Ch.3.16. that do not ſleight me, or my words and threatnings, or murmur at them, or deride them, and ſecurely go on in their ſins, but tremble at my word, Eſay 66.5. and fear my name, Deut.28.58. Pſal.111.9. Exod.15.3. Joſh.7.9. See Pſal.29.2. Theſe God reſerved to himſelf out of the great bulk and body of the ſinfull multitude, theſe had need of comfort, and to them this promiſe is made. Let others periſh that think God bound to thē, though they are at open war with him, but do ye lift up your heads, patiently bear your preſent preſſures, and joyfully expect this day of glorious deliverance.

ſhall the ſun of righteouſneſſe ariſe]Chriſt that ſun, Eſay 60.1,2,19, 20. the light of the world, John 8.12. and 1.9. and 9.5. the light of the Gentiles, and the glory of his people Iſrael, Luk.2.32. See John 1.8. This ſun was not riſen to the Patriachs and Prophets, only it brought on the dawning of the day, and cauſed a kinde of twilight before, and under the Law: But now it ſhould ariſe in their ſight, as that ſun, Pſal. 19.5,6. as that light, Prov.4.18. Luke 1.78,79. And this he did, as in his own perſon, ſo by the light of the Goſpel, which then brake forth, whereby the heavens ſeemed to be opened, as the phraſe is, Apoc. 4. 1. and 19. 11. See Epheſ.5.14. And he is the ſun of righteouſneſſe, in whom the righteouſneſſe of God ſhould ſhine, and the Lord our righteouſneſſe, Jer.23.6. that we might be made the righteouſneſſe of God in him, 2 Cor.5. 21. receiving from him both imputed, and inherent righteouſneſſe, 1 Cor.1.30.

with healing in his wings]He ſhall diſpel the clouds and darkneſſe of ignorance, ſin & miſerie, and ſhall bring in his rayes the quickning heat, and cheerfull,comfortable light,of life,and health, healing, and all happineſſe. Eſay 53.5. 1 Pet.2.24. Matt. 11.28.

and ye ſhall go forth] Ye were, as it were, impriſoned before, in ſins and ſorrowes.But here is your freedom, and manumiſſion. A deſcription of the libertie of the Spirit in the elect, in joy, vigour, and readineſſe of ſpiritual motions.See 2 Cor.3.17.

and grow up]Or increaſe. Here is increaſe of the graces of regeneration, and ſanctification. They ſhall be as trees planted in Gods garden,watered by the rivers iſſuing out of the ſanctuary,and bringing forth new fruit every moneth,Ezeck 47.12. Pſal.1.3.The ſeed of ſanctification is permanent and immortal, 1 John 3.9. and ſuch as ſprings and growes up to eternal life, John 4.14.

as calves of the ſtall] Fat and flouriſhing. See Ezek. 34. 14. Eſay 25.6. Jer.31.14.Pſal 63.5.

V.3. *And ye ſhall tread*] A repreſentation of the Churches victories over her enemies, which is very frequent in the Prophets. So that they ſhall not need to envy their preſent jollitie and felicitie,when they ſee them flouriſh and flaunt it out, and Lord it over them,That day ſhall come when this part of felicity ſhall not be wanting to them: even a glorious triumph over their wicked enemies. Not that they ſhould cruelly thirſt after revenge, or want the ſpirit of meekneſs, even to pray for their enemies, But that God in juſtice ſhould thus change the face of things, and uſe his people as his inſtruments therein, who alſo ſhould greatly joy in ſeeing God vindicating his own glory, in his juſt revenge upon his implacable and ir-reconcileable enemies, Pſal.58.10,11.Apoc.18.20.Eſay 66.24. Some apply this to the Churches ſpirituall enemies, over whom ſhe thus triumphs in Chriſt her head, who hath overcome them for her, that they ſhall no be able to hurt her, 1 Cor.15.55,56,57.Joh.16.33. but work her good, Rom.8.28

in the day that] Till that day they muſt ſtay their over-haſty deſires,and mean-while with patience wait for it,and with joy expect it.

V.4.*Remember ye*]He ſpeaks not of re-edifying the Temple,as Haggai and Zechariah did, But coming after them, when the Temple was now built, and being the laſt of the Prophets, becauſe the time was come that the Jews ſhould be deſtitute of Prophets untill the time of Chriſt, that they might more fervently deſire his coming, the Prophet exhorteth them to exerciſe themſelves diligently in ſtudying the Law of Moſes in the mean-ſeaſon, whereby they might continue in the true religion, and alſo be armed againſt all temptation.

the law] Mentions the Law only, not the Prophets, yet they not excluded, as being but the Interpreters of Moſes, Appendexes to the Law,mainly aiming at this, to contain the people in the obedience of the Law,and therefore many times conjoyned to the Law, as Mat.7.12.& 11.13.& 22.40.Ties them to the Law,as Eſay 8.20.They muſt not ſwarve from it, to the left-hand, or right, They muſt not adde to it, or take from it, It is a perfect Law,Pſal.19.7. and ſufficient for them. And this Law would prepare them for Chriſt, and his coming, fit them to receive him.For the Law reveals ſin,Rom.3.20. & 7.9. And works wrath,Rom.4.15.Gal.3.10. And is our School-maſter to Chriſt, Gal. 3.24. And is the Rule of liſe, when we are in Chriſt, Rom.7.12.16,22,25.

of Moſes] Exod.20.Deut.5.Called his Law, Heb. 10. 28. becauſe he was the miniſter of it, Exod. 20. 19. Joh. 1.17. As Paul calls the Goſpel, his Goſpel,Rom.16.25.See John 9. 28.

my ſervant]Heb.3.2,5. Deu. 4.5.Neh.1.7. Moſes is uſually ſo ſtiled.

which I commanded unto him] God the Lord,& Author of the Law and the Proclaimer and Publiſher of it, in a dreadfull and miraculous manner.

in Horeb] Exod.3.1.& 17.8. & 33.6. Deut. 4. 10.15. & 5.2. & 18.16. 1 King 8.9. Pſal.106.19.called alſo Sinai, likely from the bramble, for ſo the word ſignifieth,or the buſh, which Moſes there ſaw burning,but not conſuming,Exod.3.1,2.Some make the Eaſt part of that Mount to be called Horeb, and the Weſt part Sinai.

for all Iſrael]And therefore all Iſrael,from the leaſt to the greateſt, Princes and people, learned and un-learned, young and old, men, women, and children, are to remember and remark it, no excuſe may be pretended by any,Deut.4.10.

with the Statutes] Other titles alſo are given to the Law, Pſal. 119.and in other places,to ſet forth the uſe,perfection,and commendation of the Law, and Gods mercy to Iſrael in vouchſafing them this Law.Deut.4.6,8.Pſal. 147.19,20. And their ſin and ingratitude, if they ſhould forget it,or fore-go it.

V. 5. *Behold*] To fix their attention upon this, till the coming of Elias, and Meſſias.

I will ſend you] God ſends his Prophets, and Miniſters. Mat. 9. 38. And extraordinary men,extraordinarily qualified and furniſhed with gifts, as the extraordinary neceſſity of the times, and ſtate of the Church do require ſends here, after this time of ſilence and intermiſſion.

Eliah] This is *John Baptiſt*,as our Saviour himſelf tells us,Mat.11. 13,14.And again,ch.17.11.12. *Elias* metaphorically, analogically, who came in the ſpirit and power of *Elias*,as the Angel *Gabriel* tells *Zacharias* the father of the Baptiſt, Luk. 1. 17. And as ſucceſſour in his office,and with his zeal,to reſtore Religion being decayed then, at it was in the dayes of *Ahab* and *Elias*. *John* himſelf ſeems to deny this, John 1.21. But that is in ſuch ſenſe as the Prieſts,and Levites, that were Phariſees, asked the queſtion: He was not *Elias* the Tiſhbite,nor yet had his ſoul by tranſmigration come into him: But yet he was that *Elias* fore-told by Eſay, ch.40.1. See Mat.3.3 Mar.1.3. And yet the Papiſts, to gain this that Antichriſt is not yet come, and ſo the Pope not he,would feign here underſtand this of *Elias* in perſon and of the time, not of Chriſts firſt coming, but of his ſecond coming, or Antichriſts coming: and to *Elias* they joyn *Enoch*, and make them thoſe two witneſſes, Apoc.11.3. Such miſerable ſhifts a deſperate cauſe drives wiſe men unto.

the Prophet] *J. Baptiſt* denies himſelf the title of Prophet,meaning of that Prophet,Deut. 18.15. See Joh.1.20.25. Luk.3.16. Or of ſuch a prophet, as the prophet, as the former prophets were, for he was greater then they; He could point with his finger to the Meſſias; Joh. 1.29. Whereupon are thoſe words of our Saviour Concerning him,Mat.11.9,10,11. A Pophet and more then a Prophet.

before the coming] Immediately before. This ſhall be the ſign and token of his coming, John the Baptiſt ſhall be his harbinger, and immediate fore-runner: as the hiſtories of the Goſpels do declare. See Luke 1.26,36,76. & Joh.1.15,26,29,36. Mar.3.13.

of the great and dreadfull day of the Lord]See on v.1.& 6.& on ch. 3.2. Dreadfull,occaſionally,by the perverſe, ob-durate, and forlorn way-wardneſs,ſtubbornneſs,contumacy, and rebellion of the Jewiſh nation, Joh.1.11. But to the godly remnant, and whole Church of Chriſt it was the great and glorious day of joy and conſolation, the day of ſalvation, Luke 2.10,11,14.John 1.12. Hereunto may be applied, Pſal.118.21. 2 Cor.6.2.

V.6.*And he ſhall*] The end of *Johns* ſending,and coming, *Johns* office and employment,and the fruit and effect of it. After that time of ſilence and interruption of the Prophets, the doctrine of ſalvation ſhall again have its courſe, beginning at *John*.

turn the heart]Converſion,and that of the heart is the work of the Miniſtery,Acts 26.18.1 Cor.4.15. Col. 17.Iſa.55.10,11. Joh.20.23. 1 Tim.4. 16. Indeed this work is properly Gods. Regeneration is a greater work then Creation. And yet man cannot make one hair of his head white or black, or adde one cubit unto his ſtature, Matt.5. 36.& 6.27. But God pleaſeth to uſe the Miniſters as his inſtruments in the work, whence is that,2 Cor. 6.1 and God by the ſecret grace, and vertue, and power of his Spirit works in them,and by them:He joyns himſelf to the Miniſters, reſignes not his right,but onely communicates his power with them,and graceth his inſtruments with the honour and title of the work,Saint *Paul* explicates this point,1 Cor. 3.6,7. and ch.15.10.& Gal.2.8. Sometimes in his juſt judgement for ſin, God by them hardens the hearts of people, as Iſa.6.10.Ezek.2. 2 Cor.2.15,16.

of the fathers to their children] There were at this time many ſects and ſchiſmes,and hereſies,and hot diviſions amongſt them, and bitter heart-burnings thereupon; There were Phariſees, Sadducees, Samaritanes,&c. See Acts 23 6.John 4.9. Luke 9.53,54. Zech.11.8. As Micah 7.6.and Mat.10.21,35. *Johns* office ſhould be to accord theſe diſcords, to reconcile theſe un-natural differences, to bring them to mutual charity in the bond of peace, to turn them to unity: And not ſimply to unity, for there is an unity in wicked conſpiracy: But to bring them both to the ſacred unity of ſaving faith in Chriſt, and ſo to prepare the way before him, to ſuch an unity as formerly in the beſt times they had enjoyed,when they were kint together in the holy bond of unity in faith, and love, and the ſervice of God. See Luke 1.16, 17. Or thus, His preaching ſhall be to bring back the children of Iſrael that are gon aſtray, to the true faith and piety of their fore-fathers: whereby *Abraham, Iſaac, and Jacob*, who(as one may ſay) did not acknowledge them, Iſa.29.22, 23. ſhall re-accept them for their lawfull poſterity.

leaſt I come]Thus God threatens,becauſe of their obduration in ſin: And thus he ſhews what an abominable ſin, and monſtrous ingratitude it is,to contemne his grace in ſending his Son for mans ſalvation,and that upon the failing of this converſion he will thus proceed:

and ſmite the earth with a curſe] He ſends *John* to turn and convert ſome,that ſo at leaſt he may ſave a Remnant, and not finally and totally deſtroy the whole nation. See Rom.11. 1,2. This curſe makes this day a dreadfull day,v.5. and 1.chap.3.2. executed upon the Jewiſh nation, Matt.23.37,38. and 24.2.21. And ſhall be upon all contemners of the Goſpel, Matth. 10.14. 15. and 11.24. Acts 13.51. 2 Theſ.1.8,9.Heb.2.2,3.and 10.28,29.

then meek, riding on an aſſe, his voice not heard, in the ſtreets; not breaking a bruiſed reed, Eſa.43.2,3. yet even then he comes with his fan in his hand, with his whip-cord in his hand, and that twice over, John 2.14,15,16. Mat.21.12. he layes the axe to the roots of the trees Mat.3. 10,12. Herod, and all Jeruſalem were troubled at this his cōming, Mat.2.v.3. And then to wicked ſinners how terrible ſhall his ſecond coming be? ſee Apoc.6.16. and 1.7. 2 Cor.5.10. Pſal.2.12. Eſay 33.14, 15. 2 Theſ. 1.7,8,9, 10. Be to them that trample under foot his blood, and crucifie him again by their ſins?

and who ſhall ſtand] See Pſal.1.5. and 36.12. Nahum 1.6. His preſence and preaching ſhall be accompained with a moſt powerful vertue of Gods ſpirit, and with ſevere judgement to deſtroy all rebels, and to cleanſe his Church, ſee Iſaiah 4.4. Matt.3.10,11,12. Here are the effects of Chriſts coming, Luk. 24. 19.

for he is like a refiners fire] Here is no Popiſh purgatory fire, a fire to conſume the wicked like droſſe, ſuch as you are: and to purge and purifie the godly as gold and ſilver: and that by his word, as fire, Jer.23. 29. Heb.4.12,13. And by his ſpirit as fire. Mat.3.11. ſee Luk.12.49.51, 52. So faſt corruption cleaves and ſticks to man that it needs this refining fire; Pſal.51.7. Jer.13.23. Heb.12.1. 2 Tim.2.26. And ſo powerful is the efficacy of the grace of Chriſt, and his blood, to purge and cleanſe it, Heb.9.14.

and like fullers ſope] which was very ordinarily uſed to whiten wooll and cleanſe it. See Mar.9.3. Thus he purifies his Remnant. Eſay 10. 21,22. preſerving them.

V.3. *And he ſhall ſit*] Sit at it, continue at it, and be long and ſerious about it, as a thing not ſoon and ſuddenly done, they were ſo long ſet and ſetled upon their lees.

as a refiner] ſee Prov. 17.3, Jer.9.7. He repreſents his diligence and care about this work of cleanſing his elect, likened to precious metals.

the ſons of Levi] corruptions there were in all eſtates. He beginneth with the Prieſts firſt, as the managers of Gods worſhip, and that they might be lights and ſhine to others: or he meaneth all true Chriſtians made prieſts, Rev.1.6. to offer unto God ſpiritual ſacrifices. Rom. 12.1. figured by the ceremonial ſacrifices, chap.1.11.

as gold and ſilver] And not be as that reprobate ſilver. Jer. 6. 29, 30. or that Ezech.22.20,21.22. ſee Dan. 11.35.

that they may offer] Not as they do now, impure offerers, and impure offerings.

an offering in righteouſneſſe] Right as they ſhould do, right as God requires, and they are in duty bound, without wronging Gods Law and rule therein. Rightly, lawfully, and according to his ordinance, without default. See Pſal.51.19. Rom.12.1.

V.4. *Then ſhall the offerings*] Chap.1.11.

of Judah and Jeruſalem] The offerings which the people of Judah and Jeruſalem ſhall bring, and the Prieſts ſhall offer up in ſacrifice, both Prieſts and people being purified.

be pleaſant] Such offerings ſhall: and not evil doers, as the blaſphemers that charged him, ch.2,17. nor as thoſe offerings, Hoſ.9.4. Jer.6.20. See Ezech.20.40. Jer.9.24. Eſay 56.7.

as in the dayes of old] Though now Temple, worſhip, offerings, all, be mean and poor, yet then all ſhalbe purged & purified, acceptable to the Lord, & pleaſant to him, as when firſt inſtituted & beſt obſerved.

V.5. *And I will come neer to you to judgment*] His coming ſhall be as formerly, for the good of his, to refine them, ſo here for judgement againſt the wicked, to deſtroy them. They charged him, that he kept afar off, and was not the God of judgement, ch.2.17. that he came not neer them, to own them, and judge for them againſt their and his enemies: They would rule him, and his doings at their beck, have him at their call. He tells them he will come neer thē, neer enough, But it is to judgement, againſt them, as his wicked enemies, as Eſay 1.24. His Spirit ſhall effectually convince all ſinners, Iſa.4.4. Joh.16. 8. and the execution ſhall ſpeedily follow that inward conviction, contrary to that former blaſphemy.

a ſwift witneſſe] Not ſlack & ſlow, as they did calumniate, but ſwift enough for them, ſo as they ſhall ſoon ſee that none of their ſins are hid, or unknown to him, no not thoſe which they labour moſt to keep ſecret. A witneſſe, not to them, as Eſay 55.4. nor for them, as for Job, c.16.19. but againſt them, as Micah, 1.v.2. and Jer.29. 23.

againſt] Here are ſeven deadly ſins reckoned up, that a wonder it is, ſuch ſhould reigne amongſt Gods people, and thoſe but lately brought back from the Babyloniſh captivity.

the ſorcerers] And all the ſorts, and kinds, of ſuch devilliſh dealers, and Satanicall ſinners. Againſt theſe, ſee Exo.22.18. Deu.18.10. Such were thoſe, 2 Chr.33.6. thoſe of Pharaoh, Ex.7.8. & 9.ch. and many Chaldeans, Dan.2.2. Eſay 47.9,12. See Mica.5.12. Nah.3.4. Je.27.9.

adulterers] Againſt theſe, ſee Deut. 22.22. Heb. 13.4. and the law of jelouſie, Num.5. ſee Prov.6.32.&c. Jer.23.10. Hoſ.4.2.& 7.4.

falſe ſwearers] Againſt theſe, See Levit.19.12. 1 Tim.1.10.

oppreſſe] Or defraude.

hirelings] Againſt theſe, See Levit.19.13. Jam.5.4.

widow, and the fatherleſſe, and the ſtranger] Theſe through their weak eſtate are the more expoſed to the injuries of wicked worldly men. And God therefore the more often gives charge on their behalf, and the more takes them into his tuition and protection, and threatens his revenge againſt ſuch as wrongs them, ſo that ſuch offenders ſet themſelves againſt God more immediately.

and fear not me] The fear of God is a fountain of all true wiſedom and Piety. Prov.16.6. Gen.42.18. The want of it opens the flood-gate to all ſin and villany. Gen.20.11. Rom.3.18. Pſal.36.1. And yet all theſe ſeverall ſorts of groſſe offenders would expoſtulate with God, for not being the God of judgement againſt ſinners. But let us learn to judge our ſelves before we call upon God for his plagues and judgements upon others.

V.6. *For I am the Lord*] Jehovah, Exod.6.3. He argues thence as followeth.

I change not] So much *Balaam* is forced to confeſſe. Numb.23.19. Men change, and counſells and occurences change. It is not ſo with Gods Nature, eſſence and wiſedom. He changes not, but perſevereth conſtant in his juſtice, and truth, againſt their blaſphemies: He is the ſame yeſterday, to day, and for ever, James 1.17. He will perform his counſell and purpoſe, according to his promiſes, Rom.11. 29. Some thus, Under the Goſpel, I will proceed with ſpeedy operation of my Spirit and Judgement: whereas now I do uſe a great deal of clemency and patience out of my meere mercy and conſtancy in my promiſes.

therefore ye] Some thus, Though ye ſons of *Jacob* are not yet conſumed, yet I change not, I am the ſame Lord, and ye ſhall finde ſo in the end, that I am a juſt Judge, though I forbear you long. Others much rather thus, ye have deſerved over and over again to be conſumed, and conſidering your demerits it might be a wonder that I have not ere this thrown thunder-bolts amongſt you to conſume you: But that I have not done it, and that ye remain alive, preſerved out of ſo many calamities, it is becauſe of me, and my Nature, that I am Jehovah, and change not, and will perform my mercies promiſed: which ye ſhould acknowledge, and be thankfull for, ſee Lam. 3.22,23. Hoſ.11.9.

V.7. *Even from the dayes of your fathers*] Therefore but for me, it would be a wonder that ye had not been conſumed before. For ye have thus ſinned, not lately begun ſo to do: but continued ſo doing for many generations. Pſal.95.10. Ezek.2.3. Acts 7.51. The examples of Fathers is too prevailent with poſterity, to ſway them to evil. But neither ſuch examples, nor any preſcription, cuſtom, antiquity, or the like, are pleas available for the excuſe of ſin. Pſal.95.8,9. and 78.8. Ezek.20.18. Zech.1.5. 1 Pet.4.3. This circumſtance here aggravates the crime, not leſſens it.

and have not kept them] But trample them under feet. Jer. 2. 27 Zech.7.11. Hoſ.7.13. Dan. 9. 5, 10. &c. And yet God bore, and forbore: was indulgent, conſumed them not: his ſlackneſſe was their ſafety. And notwithſtanding here they proudly and furiouſly charge him with ſlackneſſe on their behalf.

return unto me] So Zech.1.3,4. Hoſ.14.1. Joel 2.13. Acts 26.18. After he hath laboured with ſharp reproofs to over-maſter & ſubdue their proud rebellious ſtubbornneſſe, now he comes gently to exhort them and draw them to repentance, at leaſt ſuch of them as would become tractable, & be fairly wonne. And thus ever and anō in the Prophets; yet for all this return ye. Not yet that Repentance is in our own power, when ever we will. But this ſhews the way and weight of our duty, though we have diſ-inabled our ſelves: and this urgeth us to ſeek for it out of our ſelves, even of him, who hath promiſed it, and gives it by this means. Jer.31. 18,19.

and I will return] Puts them in hope of mercy, without which hope man would ever flee from God, and never return to him. God returns by pardoning, accepting, and bleſſing of them, ſhewing them ſignes and pledges of his favour, and reconciliation. Whereas ſin unrepented made a ſeparation, and hid Gods face from them, Iſa.59.2.& 54. 7. yet ſin though never ſo long continued in, ſhuts not out from mercy, if Repentance come in place, See Luk.19.42. Acts 17.30. Ezek. 18.21,22. Impenitency onely doth it. Yet we muſt not abuſe this mercy, Rom.6.1. But look to that Prov.1.24,26. Iſa.55.6. Ezek.24.13.

wherein ſhall we return?] Thus before? ſee on c.2.17. Here is ſtill a ſhrewd ſigne of rebellious contumacy & perverſneſſe. Men the deeper ingaged in the guilt of ſin, are the more hardly brought to convictiō of it: cuſtom blindes, & hardens them. Iſa.5.20. Ro.1.28. We ſay, they are not guilty to our ſelves, ſhew us what, and wherein we offend.

V.8. *will a man rob God?*] He punctually tells them wherein. Will any man do this? any idolater, any heathen? ſo Jer. 2. 10, 11. This makes to the aggravatiō of the ſin, & to their greater conviction. No heathen will do this that ye do, none ſo barbarous, that will defraud their Gods of their honour and oblations or deale deceitfully with them. See Gen. 47.22. Care of maintenance for Gods worſhip is ingraffed in man by nature. We ſee it in Idolaters, and all Heathens. All bountifull that way. And therefore ſacriledge is abominable to all. See Rom.2.22. Act.19.37.

yet ye have robbed me] So again, v.9. Thus God takes it as done againſt himſelf, what is done againſt the meanes and maintenance of his worſhip. See the like, Act.9.4. He owns it as his own what is ſet apart to the maintenance of his ſervice.

wherein &c.] See on ch. 2.17. Herein they exceed the bounds of impudency it ſelf, being openly ſo ſacrilegious, yet here to ſay, wherein? as the adulterous woman, Prov.30.20.

in tithes & offerings] Keeping thoſe things back which are my right, & are to furniſh out my ſervice, and for the maintenance of my officers, Neh.13.10.&c. Tithes paid before the law, by Abraham to Mel-chizedech. By Jacob vowed to Gods ſervice, Gen. 28. 22. under the law eſtabliſhed by Gods ſtatute-law to be paid to the Prieſts and Levites: and wherein this law is either ceremonial,or judicial, may be queſtioned. And the rather becauſe by the light and inſtinct of nature, the Heathens hallowed the tenth unto God. And no queſtion there can be but under the Goſpel, God requires as liberal a maintenance to the Miniſters of the Goſpel,as he allotted to them under the Law, and leaves them not to the arbitrary devotion of the people,ſee 1.Cor 9.7—15. 1 Tim.3.2.& 5.17,18. Gal.6 6.& 3.15.Pro. 20.25.& 3.9.Lev.27.30,31.

V.9. *Ye are curſed*] They complained, that God did puniſh them without end, or meaſure, they were curſed; Theſe were their continual clamours, ſaith God, be it ſo, and true it is, ye are curſed. But ſee the cauſe, thank your ſelves, the fault is yours,not my rigor.

for ye have robbed me] See v. 8. what marvell then, though I cry quittance with you,and render you a juſt reward?

this whole nation]An epidemical ſin,not a few of them,but as it were a general combination, an univerſal conſpiracy and confederacy in this ſin Neh.23.10.And thus God ſhews that his curſe was not without cauſe.

V.10.*Bring ye*] God brings all to this iſſue, as if he ſhould ſay, in vain ye go on in quarrelling and complaining, here is the beſt way and remedy, Amend your fault, and ye ſhall ſoon ſee my goodnes, ſo Eſay 1.16--20.and c.9.12,13.Lam.3.48. Remove the cauſe of the evill,Micah.6.9,8.Hoſ.6.1.and 14.1,2. Too few do thus, Jer.8.6.

all the tithes] Not a part onely,keeping back what ye can fraudulently, as formerly ye did: willing ſo to ſeem to deal fairely, but in truth deal lying with God, who will not be mocked, and deluding and defrauding his Prieſts. The vail of hypocriſie will not cover things ſo from the eyes of God.Bring them all,voluntarily,faithfully, and cheerfully, not with grudging and repining, ſee Act. 5. 2. 2 Chr. 31.5. &c.

into the ſtore-houſe]See Neh.13.12,13.2 Chr.31.11,12.1 Chr.26.20

that there may be meat in my houſe]For my ſervice,and ſervitors, not that God for himſelf needed theſe, Pſal. 50. 8--14. But by theſe he would train up his people to his true & ſpiritual worſhip & ſervice & lift up their mindes to the heavenly things ſhadowed out by them.

and prove me now herewith]Ye have aſſaied other wayes,& in vain ye think this unlikely, yet trie it, prove it. God offers himſelf to the tryall,whereby it ſhall ſoon be ſeen that cauſeleſly they complained of God, and that truely the fault will be found in themſelves, and their ſacriledge. See that Judg. 6. 37,38,39. There is an un-lawfull tempting of God, a preſumptuous tempting, without ground of promiſe made,or means preſcribed. All contrary to his will,verſe 15.As the ſin of wicked *Ahaz* was on the other hand, Iſaiah 7. 12.

If I will not]Whether,if ye obey my commandments, I will fail in my promiſes, A text much preſſing for Tythes,and the maintenance of the miniſtery, Prov.3. 9, 10. Some here would have ſomewhat to be underſtood,as thus, Let me not be believed hereafter.

the windows of heaven] Gen. 7.11. 2 Kings 7. 2, 19. A figurative term, to ſignifie an abundance of good things. See 2 Chron. 31. 10. Hag.2.18,19. Zech.8.12.

pour you out]Heb.*empty out*.ſee Hoſ.2.21.22.plenty,& ſcarcity are the works of God,ſecondary means are but his inſtruments,& ſubſervient to him therein.And is in other things,ſo in this of plenty, the power and prevalency of repentance is to be ſeen.Jona.3.10.Pſ.107.33.&c.

not room enough]Superabundant ſtore.Deu,30.9.Joel 2.23,24.Amos 9.13.Lev.26.4,5,10.Deut.28.8,11,12.See Luk.12.17,18.

V.11 *And I will rebuke*]The catterpillers,and whatſoever deſtroyeth corns,and fruits. See 1 Chron.16.21.

for your ſakes]Upon your repentance and amendment, and that in this particular of my tithes and offerings.

deſtroy]Heb.*corrupt*.See the contrary threatnings,Hoſ.2.12.

caſt her fruit]They ſhall not loſe their fruit by any accident.

V.12.*And all nations ſhall call you bleſſed*]Deut.28.10.& 4.6. See Deut.33.29.Pſal.33.12.& 144.15.

a delightſome land] A moſt happy land, and abounding with all things that can be deviſed in the world. See on Zech.7.14.

V.13. *Your*] This is the laſt charge againſt them.

words have been ſtout againſt me] Before were mutterings & murmurings. Now riſen up to open exclamations, as of mad-men, that will give no way to wholſome counſels and admonitions, but bend their tongues againſt heaven, as Pſ.12.3,4.1 Sam.2.3. Jud.15. And thus one ſin draws in another: frets like a canker, that they grow worſe and worſe,2 Tim.3.13.God giving them over,Rom.1.28. And Satan working in them,Epheſ.2.2,3.Till they come to this height.

what have we ſpoken] Their impudent hypocriſie will never be at an end.They will rather be ready to call the Prophet in queſtion for ſlander.Hoſ.4.4.Nay,they contend with God,quarrel with him.

V. 14. *It is vain to ſerve God*] Theſe hypocrites would needs perſwade themſelves that they ſerved God, and that truly: And being puft up with this conceit, they thought God ſhould thereupon ſerve them,as they would have him, and they expected: and if he on the other ſide puniſh them for their ſins, & exerciſe thẽ with afflictions, they cry out.It is in vain then to ſerve God,& ſo bewray themſelves to be prophane hypocritical Atheiſts but ſuch as ſerve him in truth are content to deny themſelves,& to be humbled and exerciſed by him, as knowing wel they deſerve it: and that he ſees it good for them. The others think no ſuch matters,but complain of his injuſtice in puniſhing them,& therefore ſay,it is in vain and to no purpoſe to ſerve him. Whereas in truth, except this one thing only, all things elſe ſhal be in vain.Eccl.1.2.& 21.11.19.& 6.11.2. Kin.17.15.Pſ.39.6.& 4.2.& 94.11.Jon.2.8.1 Sam.12.21.Je.2.5.1 Cor.3.20.vain are all the riches,honours,pleaſures of this world, without the ſerving of God.

and what profit]They are all for themſelves,for their profit,carnall, ſenſual men,they make thẽſelves their God,ſo Pſ.4.6.1 Tim 6.5.Phil. 3.19.And they can ſee no profit in ſerving God,ſo Job21.14,15.Jer.44. 17,18. Nay what profit is there in all other things beſides this? Eccl. 1.3.Rom.6.21.And what profit is there not in this?1 Tim.6.6.& 4.8. Here are ſpiritual riches,honours,pleaſures.Here is Chriſt,& his benefits,the ſpirit,& his heavenly graces:faith,hope,love,juſtification, ſanctificatiõ,adoption:that peace,Phil.4.7.That, joy,1 Pet.1.8.Communion with God:and a taſt of the powers of the world to come.All things work for the good of ſuch:ſuch being the heirs of glory:Rom. 8.28.Heb.1.14.So that the Apoſtles ſpeech,1 Cor.15.19.Reacheth not the Chriſtians hope,including that hope in the things of this life,cõfining it to them,which hath nothing to do with Chriſt,or Religion.

kept his ordinance]Heb.*his obſervatiõ*.That keeps & contains us in his fear,& good order, and in the obſervation of his ordinances and our duties.Thus theſe hypocritical juſticiaries falſly boaſt.For if they had duly weighed his law, & their own lives, thy could never have arrived at this height of ſelf-cõceitednes,& good opiniõ of themſelvs

mournfully] Heb.*in black*. As Job 30.28. Pſal.38.6. humbly, dejectedly.This God greatly requires,Mica.6 8.But theſe hypocrites did but dally with God in this caſe: their heart was haughty enough, as appears in the text. Thus Eſa. 58. 3, 5. They here make ſhew of counterfeit hypocriſie, for true humility, and arrogate ſo much to themſelves, when they have ſo littſe,or no goodneſs in them.They may have relation to thoſe Faſts, Zech.7.3.

V.15. *And now*] Here comes in their ſecond degree of blaſphemy, That they ſhould not only ſerve God in vain, without his regarding them, or ther ſervive: but that he ſhould regard and reward the wicked with his bleſſings,and ſpare to puniſh them.

we call the proud happy]Whiles we do thus,& are in this caſe,mean while we ſee the proud& preſumptuous ſinners,that walk in the ſtubbornneſs of their hearts,& ſin boldly and maliciouſly,to flouriſh, & to be happy in the world: and we may well call and count them,ſo & not they call us bleſſed,as v.12.And we may envy thẽ for it,not they us:God ſeeming ſo to neglect us,& affect them.At leaſt-wiſe they ſee all things come alike to al:Ec.9.2.and therefore vain is their ſerving of God,& without any profit to them at all.This tentation ſometimes puzzles the godly,as hath been ſaid, Pſ.73.12,13,14,15.ſee on c.2.17.

yea,they that work wickedneſſe] That make it their trade, as thoſe 1 Joh.3.6,9.& c.5. 18. the impious contemners of God.

are ſet up] Heb. *built up*,as Ex.1.21,22. by degrees brought up to perfection, to compleat felicity, eſtabliſhed and preſerved in it.See Job 21.7.Pſ.73.3.Jer.12.1.Thus the gariſhneſſe of worldly felicities dazles the eyes of worldings: whiles yet by them they are made nothing the better, but rather fatted to the day of ſlaughter. A poor happineſs and advancement it is.

yea,they that tempt God]Sinfully,preſumptuouſly,daringly. Of this ſin,ſee Pſal.78.18.41.56& 95.9.Deu.6.16.Ex.17.2,7.Nu.14.22.Mat.4.7.

are even delivered]By him,out of dangers,and diſtreſſes: as his favourities, protected under his wing.

V.16.*Then*]Upon their blaſpheming: and the prophets preaching, ſome amongſt them, though too cold before, yet then were rouzed up: and the more inflamed,to zeal. So that the prophets preaching was not without ſome fruit,had its effect, by it Gods Spirit working in them as Job 32.19,20.Jer.20.9.Pſal.39.1,2,3.Act.17.16.

they] Not all,not the moſt part, But yet ſome. And miniſters muſt content themſelves, that though the moſt mend not,yet ſome do.

that feared the Lord]and again repeated in this v. A true deſcriptiõ of a pious and religious man,Gen.22.12.& 42.18.Deu.4.10.& 10.12. 1 King.18.3.2 King.4.1. Neh.7.2. Job 1.1. Jonah 1.9. Act.10.2.& 13.26. Some ſuch there were among this heap of blaſphemers.In the barrenneſt times of the Church,yet God hath ſome that fear him,& that ſtãd up to juſtifie his truth againſt the blaſphemies of the wicked. In the deſperate and moſt forlorn times, yet God preſerves his Church, his flock,his remnant and holy ſeed,Gen.6.12. Eſay 1.9 & 6.13.Apoc.3.4. and 11.3.Mat.16.18.Gods promiſe and truth is ingaged for it.

ſpake] What they ſpake is not ſet down, the words following are not theirs, but the prophets. But thence may be gathered, That whilſt the wicked did blaſpheme in this manner, the true believers oppoſed themſelves againſt them, and ſtrengthened themſelves againſt thoſe temptations,and eſt-ſoons comforted one another.

often] And not ſeldom.Often was needfull, as Phil.3.18.

one to another] To preſerve their faith againſt the poiſon of theſe blaſphemers,mutually to animate one another to faith & obedience to courage and conſtancy.And much doth the Scripture ſpeak of our mutual duties to our brethren this way.See Jud.23.Heb.3.13.& 10.24. Eſay 2.3.Pſ.95.1,2,6.and 34.3. 1 Theſ.5.14. Luk,22. 32.Gal.6.2.

and the Lord hearkened] God ſees well, though the wicked think otherwiſe, Pſal. 94. 7. He liſtens and hears, as *Nehemie* prayed, Chap. 1. verſe 11. See Acts 10. 4. ſuch is Gods readineſſe to hear and obſerve what is good in his people. Matthew 6. verſe 4.

a book of remembrance]Of memorandums a regiſter book, a book of Records. Like that Eſter 6.1.& 9.32.& Ezra 6.1.and Neh.7.5. This is ſpoken after the manner of men, as that Pſ.56.8. To ſhew that God will never forget to reward the ſervices of his Saints that fear him. Heb.6.10.ſee Neh.13. 14,22,31.Mat.25.44. Gal.6.9. Neither wants he a book of remembrance for the wicked, Pſ.50.21,22. Apoc.20.12.

thought upon his Name] Well remembred, and weighed, and conſidered, and duely reverenced & eſteemed his name, that bethought themſelves of God aright: that have his fear alwayes in their hearts and before their eyes, that meditate upon his grace and commandments, that have a care to call upon him, and do actually remember him in all his works.

V.17. *And they ſhall be*]Here is the end wherefore God ſo regarded and recorded them; and whereby it ſhall appear full well that they did not ſerve God in vain.

Mine] Mine in a peculiar ſort, Exod.19.5. my peculiar lot, inheritance, choice portion, chief treaſure, Eſay 19.25. Deut. 19. 29. 1 Kings 8.51,53. Pſal.33.12. Jer. 10.16. And we anſwerably ſhould be his in a peculiar kinde of holy living, 2 Cor.7.1. Pſ.16.8. Tit.2.14.

in that day when]God firſt notes & records, for ſuch as fear him, yet defers & delays for a time, doth not preſently ſo own thē in the open face of the world, But yet afterwards in his time fails not to do it: in that day of his Churches reparation and reſtauration, in his day, and fitteſt opportunity beſt known to him: wherein we muſt not limit him, or preſcribe to him; But mean-while we muſt patiently bear and wait his good leiſure and pleaſure, as the Saints all have ever done.

my jewels] Deut.7.6. and 14.2. and 26.18. Eſay 62.3. my ſpecial treaſure, Pſ.135.4. when I ſhall reſtore my Church according to my promiſe, they ſhall be as mine own proper and choiceſt, chiefeſt goods, however they may ſeem to be neglected now.

ſpare them] That is, forgive their ſins, and govern, them with my ſpirit. And moreover pardon their imperfections in my ſervices. They know their beſt actions & affections in ſerving me are imperfect, defective, and defiled, They dream not of an abſolute perfection in this world, Phil.3.12. much leſſe brag they of the merit of their works, or works of ſupererogation. But know they need this pardō and ſparing even in doing holy duties, and this ſparing I do here promiſe to thē.

his own ſon] Pſal. 103. 13. His fatherly indulgence accepts of the will for the work, Heb. 13.18. 2 Cor.8. 12. As a Father will accept in his Childe the deſire for the deed, and if there be a blemiſh in his childe, will pity it, and cover it.

that ſerveth him] With a ſon-like and filial affection. The Father will not uſe him, as a ſervant or hireling. Here is adoption, and ſanctification, and acceptation included.

V.18. *Then*] At that day, though before ye will not. Then when to late for you.

ſhall ye] Shall all men, yea and ye too. Ye blaſphemers ſhall.

return]The tyde ſhall turne, the ſcene change, the caſe and face of things ſo alter, that even ye ſhall return ſo far to your ſelves, though ſmally to your comfort, to ſee it, and ſay it.

and diſcern] That v. 14,15. and Ch.2.17. He retorts the blaſphemies upon themſelves; making themſelves their own judges and condemners therein. Their own experience ſhall teach and ſchool them, the ſenſe of their own pains and ſight of the others happineſs, ſhall turn them now from that ſtupidity and frenzy wherewithal formerly they were poſſeſſed, and make them now to diſcern between things that do ſo much differ.

between the righteous and the wicked]Between them, and their different eſtates, and Gods different dealing with them. That God doth now ſit idle in heaven, and let men live as they liſt, regarding neither right nor wrong; foregoing, or forgetting himſelf, and his part, and office of being juſt, and the juſt judge of the world, They ſhall know to their pain and ſorrow, that he is both the rewarder of the good, and alſo the juſt and fearfull avenger of ſin, and ſinners, though in his un-ſearchable wiſdom, he did forbear, and let things go on, till his appointed time. See Luke 16.25

between him that ſerveth God]This expounds the former, and ſhews that all fals in with this as rivers all fall into the ſea. This ſervice of God is the thing that compleats and comprehends all. The ſumme is, you do wrongfully impute to God that he doth not reward thoſe which ſerve him: but if ye ſerved him heartily and uprightly, then you ſhould finde the effect of his promiſes, whereas now you deprive your ſelves of them, becauſe your ſervice is defiled with hypocriſie, and impiety. The Lord will not alwayes ſuffer, bear, and forbear, as now he doth: But a day ſhall come, wherein a ſenſible difference ſhall appear, Pſal.58.11. Eſay 66.14. The full and finall ſeparation ſhall be in the laſt judgement, Matt.25.32, &c. 2 Theſſ.1.5, &c.

CHAP. IV.

Verſe 1. **F***Or*] He proſecutes that which was averred in the laſt words aforegoing, ſtill clearing Gods juſtice from their blaſphemous calumniations.

behold] The note of attention, needfully required here.

the day] And again repeated afterward. The day, not of the laſt judgement, at Chriſts ſecond coming, as ſome would, though then that thing ſhall be conſumated, and perfectly compleated, which is here ſpoken of. Neither the day from Malachi till Chriſt coming, wherein the Jews ſuffered many miſeries under the Grecian Kings of Syria, and Egypt, the Seleucidæ, and Lagidæ, the two legs of Daniels Image, Dan.2. 33,41,42,43. and c.11. 1. as ſome others would. But the day of Chriſts firſt coming in the fleſh, wherein was accompliſhed what is ſet down in this Chapter, both judgements upon them who would not receive Chriſt, when as God ſhould ſend him for the reſtauration of his Church, whereof he had ſpoken, chap. 3. 2,3. and which fell out in the laſt deſtruction of Jeruſalem: And healing and ſalvation to thoſe that fear the Lords Name. And the ſending of Elias, as Chriſts Harbinger to prepare the way before him.

cometh]Is not far off. No Prophet between Malachi, and John Baptiſt. This, the more to affect them, and raiſe their expectation.

that ſhall burn as an oven] A black day to the wicked and impenitent Jews: a fearfull and fiery day to ſinners, called the great and dreadfull day, v. 5. great and terrible day, Joel 2. 31. Gods wrath and revenge is often compared to fire, and to fire burning as in an oven, or fornace. See Eſay 31.9. Matt.13.42. like Nebuchadnezzars oven, Dan.3.19. ſee on ch.3.2.

and all the proud]Even thoſe, c.3.15. and all like them: they ſhall not be happy, and exalted, as the blaſphemers ſaid, but be as ſtubble. But who are they? He takes up their words, c.3.15. They leaſt meant them of themſelves, they were like thoſe Eſay 65.5. But the Prophet mindes them, as if he ſhould ſay, In that day you ſhall ſee a difference made; and you ſhall ſee what ſhall become of the proud and wicked doers, yea and who thoſe proud and wicked doers are, not thoſe you think of, but even your ſelves, and ſuch like proud blaſphemers, there will this pride and wicked doing be found.

ſhall be ſtubble] fully dry, Nahum 1. 10. See Exod. 15. 7.

and the day] God then doth not in one conſtant and equall tenour of proceeding exerciſe and execute his Judgements in this world, in this life, nor is tied to our lawes & deſires; But hath his own appointed dayes, ſometimes of long-ſuffering and forbearance, and ſometimes of vengeance, and puniſhment, as pleaſeth him.

burn them up] See Eſay 5.24. and 47 14. Pſal.8. 5. 14: So eaſily as fire burneth the ſtubble, can the Lord deſtroy the wicked.

neither root, nor branch]Neither root, nor ſtalk, of the ſtubble ſhall remain: an utter extirpation ſhall be made. Proverbiall terms, as Job 18.16. and 29.19. Eſay 5.24. Amos 2.9. This relates to the laſt deſtruction of Jeruſalem, and rejection of the Jews. A dreadfull judgement for that ſo fearfull a ſin of rejecting Chriſt, and crucifying the Son of God. This ſo fiered and inflamed the wrath of God againſt them, that he inflicted that horrible vengeance (as was meet) for ſuch an helliſh and un-heard of ſin: An un-parelled crying crime, did cry out for this exterminion here threatned. The Jews, even the vileſt ſinners and blaſphemers amongſt them, boaſted of the coming of the Meſſias. And come he ſhould, but in a vengeance to them, the day of his coming ſhould be as that, Amos 5. 18. We ſee then Chriſt came not to ſave all, but in judgement to ſome, John 9.v.39. Luk.2.34. He came to ſave his people, Matt.1.21. his ſheep, his elect: all indeed without exception that believe in him. But now this belief depends not upō the abſolute power & pleaſure of mans will. God hangs not the merit and efficacy of Chriſts death, the fulfilling of his eternall decrees, upon the contingent mutability of mans will. But he who made the will, bends and frames it as he will, in whom he will, to the fulfilling of his decrees. And he who is bound to none, gives grace and faith not to all, but according to the good pleaſure of his will, which he had purpoſed in himſelf.

V.2. *But unto you*] Here is the effect and benefit of Chriſts coming to the godly. He ſeparates theſe here to whom now he ſpeaks, from thoſe groſſe hypocrites and blaſphemers againſt whom he ſpake, and contended before. He tells theſe here apart, that fearfull commination belongs not to them, that day of Chriſts coming ſhall not be terrible to them, but moſt comfortable.

that fear my Name] See on Ch.3.16. that do not ſleight me, or my words and threatnings, or murmur at them, or deride them, and ſecurely go on in their ſins, but tremble at my word, Eſay 66.5. and fear my name, Deut.28.58. Pſal.111.9. Exod.15.3. Joſh.7.9. See Pſal.29.2. Theſe God reſerved to himſelf out of the great bulk and body of the ſinfull multitude, theſe had need of comfort, and to them this promiſe is made. Let others periſh that think God bound to thē, though they are at open war with him, but do ye lift up your heads, patiently bear your preſent preſſures, and joyfully expect this day of glorious deliverance.

ſhall the ſun of righteouſneſſe ariſe]Chriſt that ſun, Eſay 60.1,2,19, 20. the light of the world, John 8.12. and 1.9. and 9.5. the light of the Gentiles, and the glory of his people Iſrael, Luk.2.32. See John 1.8. This ſun was not riſen to the Patriachs and Prophets, only it brought on the dawning of the day, and cauſed a kinde of twilight before, and under the Law: But now it ſhould ariſe in their ſight, as that ſun, Pſal. 19.5,6. as that light, Prov.4.18. Luke 1.78,79. And this he did, as in his own perſon, ſo by the light of the Goſpel, which then brake forth, whereby the heavens ſeemed to be opened, as the phraſe is, Apoc. 4. 1. and 19. 11. See Epheſ. 5.14. And he is the ſun of righteouſneſſe, in whom the righteouſneſſe of God ſhould ſhine, and the Lord our righteouſneſſe, Jer.23.6. that we might be made the righteouſneſſe of God in him, 2 Cor.5. 21. receiving from him both imputed, and inherent righteouſneſſe, 1 Cor.1.30.

with healing in his wings]He ſhall diſpel the clouds and darkneſſe of ignorance, ſin & miſerie, and ſhall bring in his rayes the quickning heat, and cheerfull, comfortable light, of life, and health, healing, and all happineſſe. Eſay 53.5. 1 Pet.2.24. Matt. 11.28.

and ye ſhall go forth] Ye were, as it were, impriſoned before, in ſins and ſorrowes. But here is your freedom, and manumiſſion. A deſcription of the libertie of the Spirit in the elect, in joy, vigour, and readineſſe of ſpiritual motions. See 2 Cor.3.17.

and grow up]Or increaſe. Here is increaſe of the graces of regeneration, and ſanctification. They ſhall be as trees planted in Gods garden, watered by the rivers iſſuing out of the ſanctuary, and bringing forth new fruit every moneth, Ezeck 47.12. Pſal.1.3. The ſeed of ſanctification is permanent and immortal, 1 John 3.9. and ſuch as ſprings and growes up to eternal life, John 4.14.

as calves of the ſtall] Fat and flouriſhing. See Ezek. 34. 14. Eſay 25.6. Jer.31.14 Pſal 63.5.

V.3. *And ye ſhall tread*] A repreſentation of the Churches victories over her enemies, which is very frequent in the Prophets. So that they ſhall not need to envy their preſent jollitie and felicitie, when they ſee them flouriſh and flaunt it out, and Lord it over them, That day ſhall come when this part of felicity ſhall not be wanting to them: even a glorious triumph over their wicked enemies. Not that they ſhould cruelly thirſt after revenge, or want the ſpirit of meekneſs, even to pray for their enemies, But that God in juſtice ſhould thus change the face of things, and uſe his people as his inſtruments therein, who alſo ſhould greatly joy in ſeeing God vindicating his own glory, in his juſt revenge upon his implacable and ir-reconcileable enemies, Pſal.58.10,11. Apoc.18.20. Eſay 66.24. Some apply this to the Churches ſpirituall enemies, over whom ſhe thus triumphs in Chriſt her head, who hath overcome them for her, that they ſhall not be able to hurt her, 1 Cor.15.55,56,57. Joh.16.33. but work her good, Rom.8.28

in the day that] Till that day they muſt ſtay their over-haſty deſires, and mean-while with patience wait for it, and with joy expect it.

V.4. *Remember ye*]He ſpeaks not of re-edifying the Temple, as Haggai and Zechariah did, But coming after them, when the Temple was now built, and being the laſt of the Prophets, becauſe the time was come that the Jews ſhould be deſtitute of Prophets untill the time of Chriſt, that they might more fervently deſire his coming, the Prophet exhorteth them to exerciſe themſelves diligently in ſtudying the Law of Moſes in the mean-ſeaſon, whereby they might continue in the true religion, and alſo be armed againſt all temptation.

the law] Mentions the Law only, not the Prophets, yet they not excluded, as being but the Interpreters of Moſes, Appendexes to the Law, mainly aiming at this, to contain the people in the obedience of the Law, and therefore many times conjoyned to the Law, as Mat.7.12.& 11.13.& 22.40. Ties them to the Law, as Eſay 8.20. They muſt not ſwarve from it, to the left-hand, or right, They muſt not adde to it, or take from it, It is a perfect Law, Pſal,19.7. and ſufficient for them. And this Law would prepare them for Chriſt, and his coming, fit them to receive him. For the Law reveals ſin, Rom.3.20. & 7.9. And works wrath, Rom.4.15. Gal.3.10. And is our School-maſter to Chriſt, Gal. 3.24. And is the Rule of liſe, when we are in Chriſt, Rom.7.12.16,22,25.

of Moſes] Exod.20. Deut.5. Called his Law, Heb. 10. 28. becauſe he was the miniſter of it, Exod. 20.19. Joh. 1.17. As Paul calls the Goſpel, his Goſpel, Rom.16.25. See John 9. 28.

my ſervant]Heb.3.2,5. Deu. 4.5. Neh.1.7. Moſes is uſually ſo ſtiled.

which I commanded unto him] God the Lord, & Author of the Law and the Proclaimer and Publiſher of it, in a dreadfull and miraculous manner.

in Horeb] Exod.3.1.& 17.8. & 33.6. Deut. 4. 10.15. & 5.2. & 18.16. 1 King 8.9. Pſal.106.19. called alſo Sinai, likely from the bramble, for ſo the word ſignifieth, or the buſh, which Moſes there ſaw burning, but not conſuming, Exod.3.1,2. Some make the Eaſt part of that Mount to be called Horeb, and the Weſt part Sinai.

for all Iſrael]And therefore all Iſrael, from the leaſt to the greateſt, Princes and people, learned and un-learned, young and old, men, women, and children, are to remember and remark it, no excuſe may be pretended by any, Deut.4.10.

with the Statutes] Other titles alſo are given to the Law, Pſal. 119. and in other places, to ſet forth the uſe, perfection, and commendation of the Law, and Gods mercy to Iſrael in vouchſafing them this Law. Deut.4.6,8. Pſal. 147.19,20. And their ſin and ingratitude, if they ſhould forget it, or fore-go it.

V. 5. *Behold*] To fix their attention upon this, till the coming of Elias, and Meſſias.

I will ſend you] God ſends his Prophets, and Miniſters. Mat. 9. 38. And extraordinary men, extraordinarily qualified and furniſhed with gifts, as the extraordinary neceſſity of the times, and ſtate of the Church do require ſends here, after this time of ſilence and intermiſſion.

Eliah] This is *John Baptiſt*, as our Saviour himſelf tells us, Mat.11. 13,14. And again, ch.17.11.12. *Elias* metaphorically, analogically, who came in the ſpirit and power of *Elias*, as the Angel *Gabriel* tells *Zacharias* the father of the Baptiſt, Luk. 1. 17. And as ſucceſſour in his office, and with his zeal, to reſtore Religion being decayed then, at it was in the dayes of *Ahab* and *Elias*. *John* himſelf ſeems to deny this, John 1.21. But that is in ſuch ſenſe as the Prieſts, and Levites, that were Phariſees, asked the queſtion: He was not *Elias* the Tiſhbite, nor yet had his ſoul by tranſmigration come into him: But yet he was that *Elias* fore-told by Eſay, ch.40.1. See Mat.3.3 Mar.1.3. And yet the Papiſts, to gain this that Antichriſt is not yet come, and ſo the Pope not he, would feign here underſtand this of *Elias* in perſon and of the time, not of Chriſts firſt coming, but of his ſecond coming, or Antichriſts coming: and to *Elias* they joyn *Enoch*, and make them thoſe two witneſſes, Apoc.11.3. Such miſerable ſhifts a deſperate cauſe drives wiſe men unto.

the Prophet] *J. Baptiſt* denies himſelf the title of Prophet, meaning of that Prophet, Deut. 18.15. See Joh.1.20 25. Luk.3.16. Or of ſuch a prophet, as the prophet, as the former prophets were, for he was greater then they; He could point with his finger to the Meſſias; Joh. 1.29. Whereupon are thoſe words of our Saviour Concerning him, Mat.11.9,10,11. A Pophet and more then a Prophet.

before the coming] Immediately before. This ſhall be the ſign and token of his coming, John the Baptiſt ſhall be his harbinger, and immediate fore-runner: as the hiſtories of the Goſpels do declare. See Luke 1.26,36,76. & Joh.1.15,26,29,36. Mat.3.13.

of the great and dreadfull day of the Lord]See on v.1.& 6.& on ch. 3.2. Dreadfull, occaſionally, by the perverſe, ob-durate, and forlorn way-wardneſs, ſtubbornneſs, contumacy, and rebellion of the Jewiſh nation, Joh.1.11. But to the godly remnant, and whole Church of Chriſt it was the great and glorious day of joy and conſolation, the day of ſalvation, Luke 2.10,11,14. John 1.12. Hereunto may be applied, Pſal.118.21. 2 Cor.6.2.

V.6. *And he ſhall*] The end of *Johns* ſending, and coming, *Johns* office and employment, and the fruit and effect of it. After that time of ſilence and interruption of the Prophets, the doctrine of ſalvation ſhall again have its courſe, beginning at *John*.

turn the heart]Converſion, and that of the heart is the work of the Miniſtery, Acts 26.18. 1 Cor.4.15. Col. 17. Iſa.55.10,11. Joh.20.23. 1 Tim.4. 16. Indeed this work is properly Gods. Regeneration is a greater work then Creation. And yet man cannot make one hair of his head white or black, or adde one cubit unto his ſtature, Matt.5. 36.& 6.27. But God pleaſeth to uſe the Miniſters as his inſtruments in the work, whence is that, 2 Cor. 6.1 and God by the ſecret grace, and vertue, and power of his Spirit works in them, and by them: He joyns himſelf to the Miniſters, reſignes not his right, but onely communicates his power with them, and graceth his inſtruments with the honour and title of the work. Saint *Paul* explicates this point, 1 Cor. 3.6,7. and ch.15.10.& Gal.2.8. Sometimes in his juſt judgement for ſin, God by them hardens the hearts of people, as Iſa.6.10. Ezek.2. 2 Cor.2.15,16.

of the fathers to their children] There were at this time many ſects and ſchiſmes, and hereſies, and hot diviſions amongſt them, and bitter heart-burnings thereupon; There were Phariſees, Sadducees, Samaritanes, &c. See Acts 23 6. John 4.9. Luke 9.53,54. Zech.11.8. As Micah 7.6. and Mat.10.21,35. *Johns* office ſhould be to accord theſe diſcords, to reconcile theſe un-natural differences, to bring them to mutual charity in the bond of peace, to turn them to unity: And not ſimply to unity, for there is an unity in wicked conſpiracy: But to bring them both to the ſacred unity of ſaving faith in Chriſt, and ſo to prepare the way before him, to ſuch an unity as formerly in the beſt times they had enjoyed, when they were knit together in the holy bond of unity in faith, and love, and the ſervice of God. See Luke 1.16, 17. Or thus, His preaching ſhall be to bring back the children of Iſrael that are gon aſtray, to the true faith and piety of their fore-fathers: whereby *Abraham, Iſaac, and Jacob*, who (as one may ſay) did not acknowledge them, Iſa.29.22, 23. ſhall re-accept them for their lawfull poſterity.

leaſt I come]Thus God threatens, becauſe of their obduration in ſin: And thus he ſhews what an abominable ſin, and monſtrous ingratitude it is, to contemne his grace in ſending his Son for mans ſalvation, and that upon the failing of this converſion he will thus proceed.

and ſmite the earth with a curſe] He ſends *John* to turn and convert ſome, that ſo at leaſt he may ſave a Remnant, and not finally and totally deſtroy the whole nation. See Rom.11. 1,2. This curſe makes this day a dreadfull day, v.5. and 1.chap.3.2. executed upon the Jewiſh nation, Matt.23.37,38. and 24.2.21. And ſhall be upon all contemners of the Goſpel, Matth. 10.14. 15. and 11.24. Acts 13.51. 2 Theſ.1.8,9. Heb.2.2,3. and 10.28,29.

ANNOTATIONS
On the Goſpel according to
S. MATTHEW.

The Argument.

THe Greek word 'Ευαγγέλιον, tranſlated Goſpel, 1. In general, even among profane Authours alſo doth uſually ſignifie Good or Glad Tidings, and it is uſed alſo for a reward given to him, that brings ſuch tidings: as alſo, for ſacrifices offered upon ſuch occaſions. But in Scripture it is taken ſometimes more largely for the Doctrine of ſalvation procured, and purchaſed by Chriſt; either foretold and promiſed by God and his Prophets, before Chriſts coming; or by him and his Apoſtles publiſhed after his coming. So is both the Noun and the Verb deduced from it, uſed Gal.3.8. Heb. 4.2. Matth. 11.5. Luk.4.28. Acts 13.32. And in this ſenſe Paul calls it his Goſpel, Rom.2.16. and our Goſpel, 2 Cor. 4.5. as preached by him, and his Fellow-Miniſters, and to the Epheſians, Chap. 1.13. their Goſpel, as preached and delivered to them. But taken more ſtrictly in common ſpeech it is uſed to deſign the Hiſtory of Chriſts birth, life, and death. The word Goſpel, whereby we expreſs the Greek word, is an old Saxon word, importing not Gods-ſpel or word in general, as divers miſtake it, but according to the manner of that Language a Gods-ſpel, that is, a good or gladſome word, and ſo doth preciſely anſwer to the Greek. The Writers of this Hiſtory are hence commonly called Evangeliſts: which term, howſoever it may in generall ſignifie any Preacher of the Goſpel, yet in the Scripture of the New Teſtament it is more peculiarly applied unto ſome that were aſſiſtant unto the Apoſtles in their Miniſtery, and imployed by them to ſettle things in ſome Churches by them founded, when upon their neceſſary occaſions of departure, ſome extraordinary things were to be further carried on. Such were Philip and Timothy, Acts 21.8. 2 Tim. 4.5. And ſo the word ſeems to be taken, 2 Cor. 12.28. Epheſ. 4.11, but in common uſe it is more peculiarly applied to thoſe that writ the Hiſtory of Chriſts Life and Death, as was before ſaid. Of this kinde we have foure onely, whoſe writings have been from time to time received by the Church, and approved of by the people of God, as immediately inſpired and directed by the Spirit of God in this their imployment. Of theſe, two were Apoſtles, to wit, Matthew and John: the other Diſciples of the Apoſtles, Mark and Luke. As for other Goſpels, as that termed of Nicodemus, that fathered on Thomas by the Manichees, and that among the Nazarens, mentioned by Hierom, and others the like, they were never acknowledged, or admitted as authentical in the Orthodox Churches. The firſt Writer in order is called Matthew, for ſo he terms himſelf, Chap.9.9. 10.3. As alſo Mark calleth him, Chap.13.18. and Luke, Chap.6.15. Howbeit, he is alſo termed Levi by the ſame Luke, Chap.5.27. and ſaid to be the ſon of Alpheus. Mark 2.14. But whether of that Alpheus, who was the father of James and Iohn, is not ſo certain. Some have affirmed that he writ his Goſpel, firſt in Hebrew, and that it was afterward turned into Greek, and of the ſame there are two Hebrew Copies abroad. But neither is there any certainty, nor probability that he ſo did, and thoſe Hebrew Copies are from the ſtyle of them deemd by the learned to be of a far later date. He was before his converſion and calling, by profeſſion and employment a Publican. Matth. 9. Mark 2. Luke 5. one that gathered the Emperours Tolls and Tributes, and was from the Cuſtome houſe called to be an Apoſtle to gather ſouls unto God, Matth.10.3. as ſome other of them alſo were called from being Fiſher-men to be Fiſhers of men, Matth. 4.18, 19. He begins with Chriſts Genealogie, Birth, and flight into Egypt, proceeds to his Baptiſme, Temptations, and calling of Diſciples, relates at large his Sermons, Diſputes, and Parables, with the interpretations of them, records many of his famous works and Miracles, and concludes with a large Diſcourſe of his prodition, paſſion, death and reſurrection, ſhutting all up with a ſolemn Commiſſion given to his Apoſtles, before his departure from them. God give us grace ſo to read, that we may believe in the Son of God, and by truſting in him alone be eternally ſaved. Amen.

CHAP. I.

THe Book] The word doth not alwayes ſignifie a large Book, but oftentimes a brief Roll or Catalogue, or enumeration, Jer.3. 8. ספר *ſepher*, a book or bill of Divorce 70. βιβλίον; So the Jews did begin their Genealogies, Gen.5.1.

of the generation] Luke 3. 23. of the anceſtors of our Saviour Chriſt ſucceſſively; yet Gen.5.1. it ſignifieth the poſterity of the firſt Adam; this is not the Title of the whole Book, but onely of the beginning of it; it may include not his Anceſtours onely, but alſo the manner of his conception and birth, which is likewiſe ſet down in this Chapter, v. 18. and ſo it may be the Title of the whole Chapter. Matthew purpoſing to write of the life of our Saviour, begins with his pedegree, becauſe he knew the Iews ſtood much upon their Genealogies.

of Jeſus] The name given him by the Angel with the reaſon thereof, v. 21. it ſignifies a Saviour, it was ſometimes given to others that were types of Chriſt. as to Ioſhua, who brought the people into Canaan; to Iehoſhua the high Prieſt after the captivity, and to divers others as, Acts 13. 6. Coloſ. 4. 11. but in a more peculiar manner it is given to Chriſt, who ſaveth us from our ſinnes.

Chriſt] It is all one with Meſſias, and ſignifies, Anointed, it ſets out unto us the King and Prieſt of the Church, for ſuch were wont to be anointed.

the Son] Herein Matthew differs from the other Evangeliſts. Mark begins with Iohn Baptiſts miniſtery, who was the forerunner of our Saviour. Luke with the birth of Iohn Baptiſt, Iohn with Chriſt. Divinity; but this Evangeliſt with his humanity, anceſtours and birth.

of David] He names onely David and Abraham at firſt, becauſe to theſe was the ſolemne promiſe made, that the Meſſias ſhould come of their ſeed, Gen. 12.3. and 22.18. 2 Sam.7.12. Pſal.132.11. Acts 12. 30. And to the one was promiſed a populous Progeny, Gen 15.5. and 22. 17. to the other a ſtable kingdome, 2 Sam. 7.12. 13. both which are eminently fulfilled in Chriſt. He names David firſt, becauſe he was a King; and the Jews, who expected a temporal kingdom with the Meſſias, looked upon him principally, as the Son of David, chap. 9. 27. and 12. 23. and 15. 22. and 20. 30, 31. and 21. 9. 15. and 22. 42. Mark 11. 10. Luke 1. 32. John 7. 42. Alſo that ambiguity might be taken away; for if he had named Abraham firſt, and then David, men might have thought Abraham miſnamed for a ſon of David. Laſtly, that the Genealogy might go on the more ſmoothly, and having once named Abraham, he might go on with him, not naming David between.

the ſon of Abraham] which David was ſon of Abraham, or which Jeſus Chriſt was the ſon of Abraham, as well as of David. Thus Matthew reckons upon his Genealogy, to ſhew that he was the promiſed Meſſias, and to take away the ſcandals which the Jewes had, becauſe of the poverty of Mary his Mother, and Joſeph his ſuppoſed father.

V. 2. *Abraham begat Iſaac*] Gen. 21. 3. Matthew brings our Saviour down from Abraham, for the comfort of the Jews, who drew their Genealogies from him, becauſe God had taken him and his ſeed into a peculiar covenant. Luke carries him upward unto Adam, for the comfort of the Gentiles, who were not lineally of the ſeed of Abraham.

Iſaac begat Iacob] Gen. 25, 26.

Iacob begat Iudas] Gen. 29. 35.

and his brethren] Theſe are added, not that Chriſt came of them, but to ſhew that he eſteemed himſelf their kindred, and that all the Tribes were included in the covenant, as well as the Tribe of Judah; for this reaſon is Zara alſo named, v. 3. yet Iſmael is not added to Iſaac, though he were the firſt-born; nor Eſau to Jacob, although at the ſame time with Jacob in the womb, becauſe theſe belonged not unto the covenant, which ſaid, Unto thy ſeed have I given this Land, Gen. 15. 18. Gen. 17. 8. and all the Nations of the earth ſhall be bleſſed in him, Gen. 18. 18. & Gen. 17. 21. he ſaith, But my covenant will I eſtabliſh with Iſaac, who was a Type of Chriſt; therefore the Apoſtle ſaith Gal. 3. 16. He ſaith not unto ſeeds, as of many, but as of one, and to thy ſeed which is Chriſt, and Heb. 11. 18. In Iſaac ſhall thy ſeed be called.

Judas begat Pharez] Gen. 38. 27.

of Thamar] Chriſt vouchſafing to come of Thamar, Rahab and Ruth the Moabiteſs, ſhews that he came to ſave great ſinners, as well as they who were not ſo notorious, Gentiles aſwel as Jews, chap. 9. 13. Eph. 2. 1. 1 Tim. 1. 15. it may be alſo a part of his humiliation; as Chriſt took all our infirmities upon him, ſo for our ſake was he not aſhamed of ſuch parents. True vertue, though but humane, cannot be diſcovered by parents ſhame.

Pharez begat Ezrom] Ruth. 4. 18. 1 Chron. 2. 15.

V. 4. *Aram begat Aminadab*] Of theſe to Jeſſe little is ſaid in Scripture, for either they lived in ſlavery in Egypt, or in trouble in the Wilderneſſe, or in obſcurity in Canaan before the kingdom was ſetled.

V. 5. *Of Rahab*] This is not mentioned in the old Teſtament, but ſeems to come as a true tradition from father to ſon, as that of Jannes and Jambres reſiſting Moſes, 2 Tim. 3. 8. and Enoch's propheſie, ude verſe 14. Some think *Matthew* had this out of the civil Tables of Genealogy, which the Iews kept more exactly than other Nations.

of Ruth] This ſhews that the Gentiles that were not to be deſtroyed, as the Moabites of whom Ruth came, might be ſaved by Chriſt. (See Deut. 2. 9.) as the mentioning of Rahab of the ſeed of Canaan may import, that ſuch as remained of thoſe that were to be cut off, Deut. 7. 2. might alſo be ſaved by him.

Jeſſe] It ſeemeth that he was of no great account, becauſe David is called in contempt the ſon of Ieſſe, 1 Sam. 20. 27 30. 31. 1 Kings 12. 16. as Chriſt was called the ſon of Ioſeph, Luke 4 22.

V. 6. *Ieſſe begat David*] He was the youngeſt of Ieſſes ſonnes, 1 Sam. 17. 13. 14 yet Chriſt cometh of him, to ſhew that this line was not guided by natural ſucceſsion all along, but ſometimes as Gods favour preferred the younger before the elder; ſo in another line, Gen. 48. 14. 18, 19.

the King] The firſt King in the line of our Saviour Chriſt. Davids Kingdome laſted long over Iudah, but Chriſts Spirituall Kingdom, over the Church, is everlaſting, Dan. 2. 44. Luke 1. 32, 33.

begat Solomon] 2 Sam. 12. 24. Chriſt ſucceding great David, and wiſe Solomon, ſhews that ſome great and noble ſhall be ſaved by him, though not many in compariſon of others, 1 Cor. 1. 20. moſt think that the legall line of our Saviour is henceforth proſecuted by Matthew, as the natural by Luke, who derives him from Nathan, Luke 3. 31. and that here he is reckoned as Heir to Solomon in the kingdome, whoſe race ſome think failed, at, before, or in the captivitie though ſome think otherwiſe. See on Jer. 22. 28, 30. Others, think the line to be natural in either, but the one drawes down to Ioſeph, the other to Mary.

V. 7. *Solomon begat Roboam*] 1 Chron. 3 10.

V. 8. *Joram begat Ozias*] Not immediately; for three kings came between, Ahaziah, Joaſh, and Amaziah, 1 Chron. 3. 11, 12. but mediately, as verſe 1. Luke 1. 5. and 13. 16. Iohn 8. 33. 39. it is likely thoſe three kings are omitted, becauſe Matthew intended to keep within the compaſs of fourteen generations here, as well as afterwards: ſome think theſe three kings omitted rather than others, becauſe Gods curſe lay on Ioram (for marrying of Ahabs daughter) to the fourth generation, as the bleſſing was on Iehu, for deſtroying Ahabs poſterity, 2 Kings 10. 30.

V. 10. *Ezekias begat Manaſſes*] 2 King. 20. 21. 1 Chron. 3. 13.

V. 11. *Joſias begat Jeconias*] Some read, *Ioſias begat Iakim, and Iakim begat Ieconias.*

and his brethren] Some conceive therefore, that by Iechonias here muſt needs be meant Iehoiakim, (becauſe Iechoniah had no brethren) and that his brethren are here mentioned, becauſe two of them were kings, Iehoahaz and Zedekiah: yet were they all noted for calamity, to ſhew, that it was no ſtrange thing to ſee the royal ſtock ſo low afterwards: yet Ieconiah is ſaid to haue a brother called Zedekiah, 1 Chron. 3. 16. which cannot be Zedekiah his uncle, that was king after him, for he is reckoned there verſe 15, as the ſon of Ioſiah.

about the time] Or, *who lived in the time*; for Ioſias was dead before, and ſo could not then beget children.

V. 12. *Jechonias begat Salathiel*] 1 Chron. 3. 16. 17. Salathiel is called the ſon of Neri, Luke 3. 27 but is ſaid to be the ſon of Iechonias, becauſe he ſucceeded him in authority, and it is hard to give a reaſon why he ſhould be ſaid to be a meaner mans ſon, if he were a kings: others conceive him to be the natural ſon of Ieconias. See 1 Chron. 3. 17. and notes on Ier. 22. 28. 30.

Salathiel begat Zorobabel] He is conceived to be that Zerubbabel that reedified the Temple, Ezra 5. 2. he is ſaid to be the ſon of Pedaiah, 1 Chron. 3. 19. either this was another Zerubbabel, or elſe Salathiel died without children, and Pedaiah took his wife, and raiſed up ſeed to his brother according to the Law, and then he was the legal ſon of Salathiel, and the natural ſon of Pedaiah.

V. 13. *Zorobabel begat Abiud*] Here the old Teſtament is ſilent, and neither Abiud, nor any of his poſterity is mentioned, 1 Chron. 3. 19, &c. it ſeems the Evangeliſt had the reſt enſuing, either by tradition, or out of the civil records, See on verſe 5. or by Revelation.

V. 16. *Iacob begat Ioſeph*] It ſeems that Ioſeph was the natural ſon of Iacob, and the ſon of Eli by marrying Mary, Luke 3. 23. and this line is carried to Ioſeph, becauſe womens Genealogies were not reckoned, but included in their husbands: yet Luke reckons Maries, that it might appear, that Chriſt came of Davids ſeed, though ſometimes they married out of their Tribes.

of whom] Of which Mary; for Chriſt was not the Son of Ioſeph, verſe 18.

Ieſus who is called Chriſt] See on verſe 1. he was the Meſſias expected.

V. 17. *All the generations*] Or deſcents marſhalled here by the Evangeliſts in three ranks, before the kingdom, under it, and after it: ſome of leſſe note are omitted to make the number in each equal, 1 Chron. 3 11, 12.

from Abraham to David] Reckoning themſelves for two.

from David] Accounting him and Ioſias in the number.

from the carrying away] beginning with Ioſias, and ending with Ioſeph; or beginning with Iechonias, and ending with Chriſt.

V. 18. *the birth of*] See on verſe 1.

on this wiſe] Or, came thus to paſſe.

eſpouſed to Ioſeph] God would have her to be eſpouſed for the ſafety and honour of Chriſt in his infancy, and the credit and comfort of his mother. *Ierom. adverſ. Helvid.* giveth three reaſons: 1. That by the genealogy of Ioſeph, of whoſe kinred Mary was, Maries pedegree might alſo be ſhewed. 2. Leſt according to Moſes Law ſhe ſhould have been ſtoned by the people as an adultreſs. 3. That fleeing into Egypt, ſhe might have the comfort *Cuſtodis potius quam mariti*, of a keeper rather than an husband: the two firſt may ſeem probable.

before they came together] Had knowledge one of another, as verſe 25. or rather before they came to dwell together: for he had not yet taken her home, verſe 20.

ſhe was found with child] It was perceived by Ioſeph, verſe 19. that ſhe was with child, gr. Having in the womb.

of the holy Ghoſt] This was not known to Ioſeph, till afterward v. 20. the Angel informed him, that it was by the extraordinary power and work of the H. Ghoſt: Luke 1. 35. So this particle ἐκ, of, is often uſed, Iohn 8. 41, 44, 47. 1 Iohn 3. 8, 9.

V. 19. *Joſeph her husband*] ſo called, becauſe he was betrothed to her, Gen. 19. 8. 12. & 29. 21. Deut. 22. 24.

being a juſt man] Of holy converſation, as Luke 1. 6. and tender diſpoſition.

and not willing] He was not willing to take her to wife, for fear of diſhonour, nor yet to ſhame her, or deſtroy her, by putting her away publickly.

to put her away privately] To leave her to her ſelf, or friends diſpoſal, without publiſhing any reaſon of ſuch deſertion.

V. 20. *to take unto thee Mary thy wife*] To take her home to thee as thy wife, who is already betrothed to thee.

that which is conceived in her] or bred, to wit, of her ſubſtance; he ſaith, that, not he; becauſe Chriſt took on him the nature, not the perſon of man.

is of the holy Ghoſt] See on verſe 18. as man he had no father, as God he had no mother, Hebr. 7. 3.

V. 21. *ſhe ſhall bring forth a Son*] Luke 1. 31.

for he ſhall ſave his people] He is called Ieſus, becauſe he delivereth us from our ſins, which would elſe condemn us. See on verſe 1, thoſe are his people, who being redeemed, believe in him, and obey him, Iohn 3.16. Heb. 5.9

V. 22. *All this was done*] Chriſt was thus miraculouſly conceived.

that it might be fulfilled] It came not by accident, but the counſel of God foretold long agoe by the Prophet Iſaiah, 7. 14. The holy Scriptures, though written by men, are the undoubted word of God, 2 Pet. 1.21.

V. 23. *Behold a Virgin*] In Iſaiah 7. העלמה, *ahalma*, and in the Greek Text here, ἡ παρθένος in either as an Article to point out the woman, and to ſet her out plainly, as if you ſhould ſay, that virgin, or a certain virgin.

they ſhall call his Name] Or, his name ſhall be called: we read not any where that he was ſo called; but the meaning is, that he ſhould doe that which the name imports well deſerving ſo to be called, as being one by whom God would dwell with us, united to our nature by incarnation, to our perſons by reconciliation. See the like phraſe Iſaiah, 9. 6. and 62. 4. Ier. 23. 6. Ezekiel 48. 35. So the Scripture many times giveth the name from the event; the meaning is, thus it ſhall be, mortal men ſhall ſee Chriſt, God and man, converſant with men. See 1 Tim. 3 16. 1 Iohn 1. 1. So after Chryſoſtom Theophylact interpreteth, αὐτὰ τὰ πράγματα δείξουσιν αὐτὸν Θεὸν ὄντα, his works ſhall declare him to be God, converſant with us.

which being interpreted] Some think, this ſhewes that Matthew writ not his Goſpel in Hebrew, for then he needed not to have interpreted Emmanuel, which is an Hebrew word. The old Teſtament was written in Hebrew, becauſe it was the Iewes language, who were then the onely viſible Church: but the new Teſtament in Greeke, which was the Language then moſt in uſe in all Countreyes ſince the decay of the Grecian Monarchy.

V. 24. *did as the Angel ſaid*] Προσέταξεν αὐτῷ, had commanded him. So the Interpreter of the Syriack, *ſicut mandaverat ei*. This ſudden change of his reſolution to put her away, verſe 19. ſetteth off Ioſephs great faith, and ready obedience to God: the Spirit of God imprinted in his mind by that dream, ſuch a confidence of the Truth, as left him no more fluctuant and doubtfull herein: when God ſpeaketh to our hearts, we cheerfully and ſpeedily addreſs our ſelves to that, which before not onely ſcrupled us, but ſeemed moſt inconvenient, unpleaſing to our ſenſe, and unconſiſtent with our own principles of humane reaſon. So Moſes took up the Serpent, Exodus 4. 4. So Abraham departed out of his native ſoil, Geneſis 12. 4. and roſe up early to goe to offer his onely ſonne Iſaac, Geneſis, 22. 4. So when God had ſpoken to Laban, Geneſis, 31. 24. he could ſpeake no evill to Iacob.

V. 25. *And he knew her not*] Or, *but he, &c.* ſo this Particle καὶ is uſed, Chapter 21. 19. knew her not: See Gen. 4. 1. Luke 1.34.

till ſhe had brought forth] She was therefore a pure Virgin when Chriſt was born, as well as when he was conceived: neither doth it neceſſarily follow that he knew her after; for theſe words ἕως οὗ, *till*, importeth the excluſion of all former, but not the admiſſion of a later, as Chapter 5. 26. Suidas interpreteth the Ravens not returning, Gen. 8. 7. עד *had*. 70. ἕως (untill the floods were dried) by εἰς τὸ παντελὲς οὐκ ἀνέστρεψε, never, or not at all returned. So on Pſalm 110. 1. ἕως ἂν, &c. Sit thou on my right hand untill I make, &c. οὐκ χρονικὸν ὁρίζει τὸ ἕως, ἀλλ᾽ ἰδίωμα τῆς γραφῆς, &c. this (till) importeth not any definite ſpace of time, but is a certain propriety of Scripture ſpeaking. See *Jerom. adverſ. Helvid.* and *Gr. Nazianzen orat.* 36. (a little after the beginning) See Geneſis 28. 15. Deuteronomy, 34. 6. 1 Samuel 15. 33. 2 Samuel 6. 23. Matthew 28. 20. 1 Tim. 4. 13. Matth 5.26.

her firſt-born ſon] Neither doth this import that ſhe had any ſon after, but that ſhe had none before: he was πρωτότοκος and μονογενής, her firſt born and onely Son: ſo the Scripture uſeth to call him the firſt-born, *non tantum poſt quem & alii, ſed ante quem nullus. Jerom. adverſ. Helvid.* not onely after whom others are born, but before whom there was none.

he called his Name Jeſus] Joſeph did as he was commanded by the Angel, verſe 21. and as a legal father. Mary is ſaid alſo to do it, Luke 1. 32. as a natural mother; for mothers ſometimes impoſed names, Gen. 4. 25. and 29. 32. and 30. 11.

CHAP. II.

Verſe 1. W*Hen Jeſus was born*] Luke 2. 6, 7. was newly born: not long after his birth: as Hebr. 11. 23. Before their leaving Bethlehem: that is, within fourty dayes after the birth of Chriſt. Compare Luke 2. 22. with Leviticus 12. 2. 4. their ſhort ſtay at Bethlehem was the cauſe, that little notice was taken of Chriſts birth there in after times: See Iohn 1. 43. 46.

in Bethlehem of Judea] To diſtinguiſh it from that other Bethlehem in the Tribe of Zebulun, Ioſh 19. 15. See Mich. 5. 2. here David was born, 1 Sam. 16. 1. בית לחם יהודה *beth lechem Jehuda*, Iud. 17. 7, 8. 70. Βηθλεὲμ Ἰούδα, that Bethlehem which was in the Tribe of Iudah: *Ierom. de loc. Hebr.* the name Iudea ſignifieth either all the Province of the Iewes (ſo diſtinguiſhed from other Nations and Provinces) of which, becauſe the Tribe of Iudah was the principal, they received the name of Iews; and their country (which fell to the lot of all the Tribes) Iudea: *amiſerunt vetus nomen Hebræi, et quoniam princeps examinis eorum Iudas erat Iudæi ſunt appellati, & terra quam incoluere, Iudea. Lactant. l.* 4. *c.* 10. the Hebrews loſt their own name, and becauſe Iudas was the prince of their republick, they were called Iews, and the land in which they dwelt, Iudea; or Iudea did particularly ſignifie that part in which Ieruſalem was, containing the two Tribes Iudah and Benjamin as one, (1 Kings 11. 13. and 12. 21.) who cleave to the family of David: this was called Iudea in contra-diſtinction to Galilee as Matthew, 19. 1. Mark 3. 7. Iohn 4. 4. 54. and to Samaria, (Acts 8. 1.) Decapolis and other parts of the ſame Province and Land, which God promiſed, and gave to the Iſraelites.

Herod the king] Herod the great, called Aſcalonita, he was an Idumean, and ſonne of Antipater, as Theophylact ſaith: but (in the right of a Proſelyte) a Iew. See *Iſa. Cauſabon Exercit.* 1. *N.* 5 he is here called the King; there was another Herod, who ſlew Iohn Baptiſt, but he had onely the honour of a Tetrarch, this of a King. *Chryſoſt. Hom.* 6. *in Matth.* concerning Herods riſing to the kingdome, ſee *Ioſeph. Antiq. l.* 14. *c.* 26. & 15. 10.

wiſe men] Learned men; it ſeemeth they were Aſtronomers, becauſe God taught them by a Star.

from the Eaſt] In reſpect of Ieruſalem, as Deut. 4. 41. Zach. 14. 4. Some think the word *magi* to be a Perſian word, and that theſe came out of Perſia, *Chryſoſt. hom.* 6. Others think they came out of Arabia, anciently famous for wiſe men, 1 Kings 4. 30. and bare Eaſtward from Ieruſalem, Gen. 10. 30. & 25. 6. Iudg. 6. 3. Iob. 1. 3. Iſaiah 12. 14. Ier. 49. 28. their gifts alſo (verſe 11.) ſhew it, which were plentifull in Arabia, to wit, Myrrhe, and Frankincenſe, and Gold, 2 Chron. 19. 14 Pſalm 72. 15. See the learned *Iſa. Cauſabon exercit.* 2. *N.* 19. Their coming ſo far to find Chriſt condemneth the obſtinacy of the Iews, who would not receive him who came to them.

to Ieruſalem] where it was moſt likely the King of the Iewes ſhould be born, or at leaſt to be heard of, becauſe it was their chief city.

V. 2. *he that is born*] Or, the born King, &c.

King of the Iews] Chriſt a poor child, laid in a crib, and nothing ſet by of his own people, notwithſtanding, receiveth an honourable teſtimony of his Divine, and Kingly power from ſtrangers, to whom God revealed him.

his Star] As God made known the birth of Chriſt to the Iews by an Angel, Luke 2. 9, 10. ſo to the Gentiles by a new created Star: they knew by it that Chriſt was born, either becauſe it ſtood over, or went toward Judea; or by ſome old Tradition, or new Revolation.

in the Eaſt] In our own countrey: ſee on verſe 1.

V. 3. *he was troubled*] For fear of the loſſe of his kingdome; becauſe he was a ſtranger, and might think the Iewes would be glad to have a king of their own, whom they would readily aſſiſt: *ipſos terret poteſtas ſua, quos facit eſſe terribiles, Cyprian, l.* 2 *ep.* 2. their own power terrifieth themſelves, which maketh them terrible to others.

and all Ieruſalem] As fearing trouble from Herod, or the Romans: as Iohn 11. 48. or by change of government.

V. 4. *the chief Prieſts*] The heads of the four and twenty prieſtly families, or courſes, 1 Chron. 24. 5, 6, 10. Luke 1. 5. or ſuch as by corruption had moſt authority among the Prieſts. See 2 Chronicles, 36. 14.

Scribes] Men of ſpecial skill in expounding the Law, 2 Sam. 8. 17. Ezra 7. 6. Theſe were moſt likely to ſatisfie Herods queſtion. See on Luke 20. 1.

where Chriſt ſhould be born] He would not acknowledge that Chriſt was born, leſt by ſome means he ſhould be conveyed away from his fury, who would gladly deſtroy him.

V. 5. *They ſaid unto him in Bethlehem, &c.*] See on verſe 1. they read the Propheſies, and thereby could direct others to Chriſt, but not themſelves, they could (like windows of the Church) let in lights to others, but not ſee their ſelves.

V. 6. *And thou Bethlehem*] Micah. 5 2. Iohn 7. 42. The Evangeliſt ſets down the words, in likelyhood as the Scribes ſpake them, which was ſufficient to anſwer Herods queſtion, and did not differ from the ſcope of the Prophet.

not the leaſt] Though thou art a ſmall town, yet ſhalt thou be famous, and honoured, by the birth of the Meſſias in thee,

a governour that ſhall rule] Or feed, for kings are fitly called Feeders, or Shepherds of the people: and the Meſſias hath both theſe titles, Iſaiah 40. 11. Ezek. 33. 23, 24.

V. 7. *when he had privately called*] he would not have it noiſed abroad, leſt his purpoſe of killing Chriſt ſhould have been prevented; but there can be no wiſedom againſt God; therefore vain are all humane policies againſt his determinate counſel. See Pſalm 2. 1, &c. Acts 4. 25, 26, &c.

enquired of them diligently] And learned exactly the time, as appears, Verſe 16. poſſibly intending now the murther of the Infants, in caſe he would not find out Chriſt. Compare this with Verſe 16.

appeared] Firſt of all.

V. 8. *for the young childe*] He doth not ſay for the King of the Jews, as they ſtiled him, verſe 2. he would not ſo much as in word acknowledge him to be ſo.

bring me word again] He doth not ſay, Tell it publickly, leſt all the people ſhould flock to him, and ſo diſappoint his purpoſe of deſtroying him: it was a great providence of God, that Herod had no ſuſpition of the wiſe men, and that he ſent no ſpy along with them, which had he done, he might probably have found out Chriſt.

and worſhip him] See Herods hypocriſie, pretending to worſhip Chriſt, but intending to kill. Rarely is there any eminent wickedneſs, without ſome pretence of Religion.

V. 9. *which they ſaw in the Eaſt*] It did not come before them to Jeruſalem, neither appeared to them there; for then they would poſſibly have ſhewed it to Herod, and the Jewes, and not haue ſaid onely, We have ſeen his Starre in the Eaſt, verſe 2.

and ſtood over where, &c.] It left them not till it brought them to Chriſt: it appeared not for a time, that they might by enquiry, acquaint the Jewes at Jeruſalem with the Birth of Chriſt, which in likelyhood they would not have done, if the Starre had led them firſt to Bethlehem. All this might be a means to keep them from being offended at the low condition wherein they found Chriſt.

V. 10. *when they ſaw the Starre*] This was a great confirmation, that the Star did lead them to the place deſigned in the Scripture: revelations are not to be credited, that agree not with Scripture.

they rejoyced with exceeding, &c.] Firſt, becauſe they were confirmed in the truth of the birth of the childe. Secondly, becauſe they were directed from heaven to the place, that they might not miſtake the perſon.

V. 11. *into the houſe*] The place where Chriſt was born, Luke 2 7. or it may be, the gueſts being gone, ſhe was now removed into the houſe it ſelf.

fell down] A kinde of humble and lowly reverence, Exodus, 34. 4.

opened their treaſures] Their veſſels wherein they brought their treaſures.

they preſented gifts] Or offered gifts; for with ſuch the men of the Eaſtern parts, uſed to preſent themſelves before kings, Geneſis, 43. 11, 25, 26. theſe were the choyſeſt things the Countrey could afford, 1 Kings 10. 10. Pſal. 45. 12. & 72. 10, 15.

gold, frankincenſe and myrrhe] Gold was plentifull in Arabia; frankincenſe ſo peculiar to the Sabeans a people of Arabia; myrrhe ſaid to be found in Arabia onely, Pſal. 72. 15. 2 Chron. 9. 14. God ſo provided to furniſh and ſupply Joſeph, for his flight with Mary and Jeſus into Egypt.

V. 12. *being warned of God in a dream*] Not by ſuch viſions as needed interpretations, as Pharaohs Officers were, Gen. 40. and Pharaoh, Gen 41. but they were plainly forbidden to return to Herod: thus God kept them from betraying Chriſt as he did Abimelech from adultery, Gen. 20 3.

V. 13. *when they were departed*] Not preſently, (ſome think) but ſome time after, for (ſay they) Joſeph and Mary were at Jeruſalen after this, before they went into Egypt: but ſeeing we read not of any certainty, how many dayes after the birth of Chriſt the wiſe men came to Bethlehem, we leave it to conjecture: it being uncertain, whether that Luke 2. 39. conclude their immediate going to Nazareth again, or whether they firſt went back to Bethlehem, and afterward home to Nazareth, it being but two dayes journey to Jeruſalem.

appeareth to Joſeph] Whether at Jeruſalem, or at Bethlehem, or at Nazareth is not certain; for they came from Nazareth (where they dwelt before) to Bethlehem to be taxed, Luke 2 4. and when the dayes of Maries purification were accompliſhed, they preſented him at Jeruſalem to the Lord, and offered according to the Law, Luke 2. 24. and when they had performed all theſe things, they returned into Galilee, to their own city Nazareth, this was their firſt dwelling at Nazareth: the ſecond is mentioned here verſe 23. after the death of Herod, where they dwelt long, untill Chriſt was grown up.

flee] Becauſe the time of his death was not yet come; and becauſe Chriſt muſt live to preach and doe many miracles. This flight was part of Chriſts humiliation.

into Egypt] Far out of Herods reach. See 1 King. 11. 40.

till I bring thee word] This ſhews that God would provide for them there, and bring them back again.

V. 14, *by night*] Leſt his flight ſhould be perceived, and by ſome means prevented.

V. 15. *that it might be fulfilled*] That performed, which was in the former ſhadowed: the deliverance of Iſrael out of Egypt, being a Type of Gods bringing Chriſt out of the ſame place.

out of Egypt have I called] Hoſ. 11. 1, In the type he calleth Iſrael his firſt-born ſon, Exodus 4 12. Jer. 31. 20. here he calleth Chriſt his ſon: his ſon by nature, and ſo his only begotten ſon. See Luke 1 35. John 1. 14. & 3. 16.

V. 16. *Then Herod*] Not preſently after the departure of the wiſe men; but after Joſephs going into Egypt with the childe.

that he was mocked] As he apprehended it; for he knew not, that God had ſent them another way, verſe 12.

ſent forth] Souldiers to kill the children: among whom, ſome ſay, he ſlew his own: whereof when Auguſtus Cæſar heard, he is reported to have ſaid, It is better to be Herods Hog, than his Son, *Macrob. ſat. l. 2. c. 4.*

all the children] The male children; for the Article is maſculine in the Greek; and there was no need to kill the females: it being a male which he ſought for. So it was in Egypt, Exod. 1. 16.

in all the coaſts thereof] Leſt Chriſt ſhould be out of the town.

from two yeers old] Leſt Chriſt ſhould have been born before the ſtar appeared and ſo eſcape. It was juſt with God to take away their children, who ſo lightly regarded his Son, manifeſted to them ſo ſtrangely, by Angels, Shepherds, Wiſe men, and the Star.

and under, according to the time] Some think Herod committed not this murder, till near two years after the wiſe mens coming to him; and that he went firſt to Rome, to clear himſelf of things objected to him by his ſons: others, that he would be ſure to take time enough before, and after, that Chriſt might not eſcape him: others, that thoſe words, *according to the time, &c.* muſt not be referred to, *from two years old*, but onely to the laſt words, *and under:* that is, Herod killed onely ſuch as were born before the wiſe men came to Bethlehem, and not thoſe that were born after: others think, that the ſtar appeared at Chriſts conception, and God directed the wiſe men, to come after his birth; for ſuch tokens uſe to go before the things they portend And Herod might put off the buſineſſe, till he was further provoked; for many croſſes fell on him in his laſt year, as *Joſephus* reports.

V. 17. *Then was fulfilled*] See on verſe 15.

by Jeremiah the Prophet] Jer. 31. 15.

V. 18. *In Rama*] Between which and Bethlehem, was Rachels ſepulchre, Gen. 35. 16, 19 20. in the confines of Judah and Benjamin, 1 Sam. 10. 1. it was a place in the tribe of Benjamin, near Bethlehem, Jerom on Jer. 31. 15. (whence this place is tranſcribed) tranſlateth, *vox in excelſo audita eſt:* there were ſundry Rama's, in mount Ephraim. 1 Sam. 25. 1. 2 Sam. 28. 3. Ramath Lehi Judg. 15. Ramath Miſpe Joſh. 13. 26.

a voyce heard] The cry was ſo loud, as it it had been heard from Rachels ſepulchre to Ramah.

Rachel weeping] The Benjamitiſh women who came of Rachel, did weep ſo bitterly for their children led into captivity, as if ſhe her ſelf had bemoaned them out of her grave: and ſo did the women of Bethlehem now mourn for their ſlain infants.

becauſe they are not] Becauſe they of whom the Prophet ſpake, were carried into captivity, and theſe were killed: See the like phraſe, Gen. 42. 13, 36. they were not in being, or dead.

V. 19. *appeared in a dream*] So God performed his promiſe, verſe 13.

V. 20. *go into the land of Iſrael*] Leſt Chriſt ſhould be eſteemed a ſtranger in Iſrael, if he had been bred in Egypt and that they might enjoy the publick ſervice of God, their countrey and friends.

they are dead] The plural number for the ſingular: Herod is dead. So Exod. 4. 19. others conceive that ſome of Herods inſtruments, or of the Scribes, who hated Chriſt, died alſo with Herod.

which ſought the &c.] Not to preſerve it, as Prov. 29. 10. but to deſtroy it, 1 King. 19. 10. Pſal 40. 14.

V. 22. *that Archelaus*] One of the cruelleſt of Herods iſſue.

he was afraid to go] It ſeems he had ſome thoughts of going thither, peradventure becauſe Chriſt was born there, or that he might be nearer the Temple.

being warned of God in a dream] This is the fourth time that Joſeph was thus warned, Chap. 1. 20. chap. 2. 13. 19. and here. It is fit time for God to acquaint man which his will, when reſt takes him off from all external diſtractions, and worldly cares: hereby God alſo intimates, that he taketh care for his, when they can take none for themſelves.

V. 23. *ſpoken by the Prophets*] He doth not ſay by the Prophet, as verſe 15. becauſe it is not found in any one Prophet, but in divers, and that not in the words, but in the ſenſe.

he ſhall be called] See on chap. 1. 23.

a Nazaren] Ναζωραῖος, The word Nazareth was not known in the Old Teſtament, it muſt therefore be an alluſion to נצר, *netzer* a branch, Iſaiah 11. 1. a name given to Chriſt, from thence it is likely that Nazareth had that name; for ſo it is written in the Syriac נצרת, *notſroth*, the application of it to the Nazarites agreeth not with the letters, (this is written נזיר *nezeir*, the other נצר *netſer* Judg. 13. 5, &c.) though ſome expound it ſo, and apply it to Chriſt, as typified in *Sampſon*, who was a Nazarite from his birth See *Iſ. Cauſabon, exercit. 7. N. 1. Fran. Jun. Paralel. Beza in loc. Jo. Druſ. ad voc. N.T. com. 1. Nazaræus.*

CHAP. III.

Verſe 1. I*N thoſe dayes*] The Evangeliſt omits the courſe of our Saviours life in private, and begins at his preparation for his publique miniſtery; intending not to ſatiſfie mens curioſity, but to write thoſe things, which may further our ſalvation. The dayes here mentioned, are not meant of Chriſts firſt ſetling in Nazareth, but while he abode there; for this was above twenty years after his coming thither: about the fifteenth yeer of *Tiberius Ceſar*, when Chriſt began to be about thirty yeers old. See Luke 3. 1, 23.

came] Gr. *cometh*, He went not far, but ſhewed himſelf then, Luke 1. 18.

John the Baptiſt] Mark 1. 4. Luke 3. 2. So called, becauſe he was the firſt that was ſent of God to baptize, John 1. 33 *John*, who through his ſingular holineſſe, and rare auſtereneſſe of life, cauſed all men to caſt their eyes upon him now prepareth the way for Chriſt, preſently to follow him; delivering the ſum of the Goſpel, which in ſhort ſpace after ſhould be more fully delivered.

preaching] Having received a ſpecial command ſo to do, Luke 3. 2.

in the wilderneſſe of Judea] A deſert place, more fit for paſture, than for corn: ſee Luke 15. 4. and full of mountains, Luke 1. 39. yet inhabited, though not ſo full of towns and houſes, as other parts of Judea, 1 Kings 2. 34. Joſh. 15. 61. 1 Sam. 25. 1, 2, it ſeemeth not to have been far from his fathers houſe, Luke 1. 39, 40 and the place where he lived, till he ſhewed himſelf to Iſrael, Luke 1. 18.

V. 2. *Repent ye*] So our Saviour begins his preaching, Chap. 4. 17. confirming *Johns* doctrine. *John* taught other things alſo, Luke 3. but this he began withal, and this was the main ſcope of his doctrine. The word in the original ſignifies, the change of our mindes from falſe wayes to the right, and of our hearts, from evil to good: *Non ex delicti confeſſione; ſed ex animi demutatione compoſitum eſt. Tertul. adverſ. Marc. l.* 2. *c.* 24. it is compounded not of confeſſion of ſin, but change of the minde. So *Greg. ho.* 24. *in Evan.* ſaith, to repent, is *perpetrata plangere, & plangenda non perpetrare*, to bewail evils committed, & not to commit things to be bewailed; for he, that ſo deploreth ſome ſins, as that he commits others, either counterfetteth, or is ignorant of repentance. He ſhewes them here what they ſhould do, not what they could do of themſelves: repentance is, as it were, *ſecunda poſt naufragium tabula*, as *Jerom* ſpeaketh *l.* 2. *ep.* 20. *Demetr.* a ſecond plank after ſhipwrack. *Primus fœlicitatis gradus eſt, non delinquere: ſecundus delicta cognoſcere, Cyprian. l.* 1. *ep.* 3. the firſt degree of happineſſe, is not to ſin: the ſecond to know our ſins, and repent of them. There runneth entire and unſtained innocence which may ſave; here ſucceedeth the medicine to heal.

the kindom of heaven] The kingdom of the Meſſias, whoſe government ſhall be heavenly, and lead to heaven, Daniel 2. 24.

V. 3. *For this is he*] The words of the Evangeliſts, giving a reaſon, why John preached thus.

the voice of one crying] Iſaiah 40. 3. Mark 1. 3. He ſpake thus loud and fervently concerning Chriſt, becauſe it was his office.

prepare ye the way of the Lord] As men make the wayes plain and ſmooth taking all rubs away, when a Harbinger gives them warning of the kings coming: ſo do ye ſpiritually prepare yours hearts to entertain Chriſt, who is now at hand.

V. 4. *his raiment of camels hair*] A courſe rough garment made of that hair, ſuch as the prophets uſed to wear, Zach. 13. 4. As he came in the ſpirit of *Elias*, ſo in habit he reſembled him, 2 Kings 1. 8.

a leathern girdle] Herein alſo he was like *Elias*, 2 Kings 1 8. not as was uſual with them of the better ſort in thoſe parts, of finer ſtuff, which they uſed alſo as purſes to carry their money in, ſee on Chap. 10. 9.

about his loins] Which Parts uſed to be girt, Luke 12. 35 Epheſ. 6. 14. 1 Pet. 3. 13.

meat was locuſts] The living creatures called locuſts, were not unclean by the law, but allowed Iſrael for food. Levit. 11. 22. and were eaten of many people in thoſe parts, underſtand it of a fruit called locuſts; growing on the Carob tree. See on Luke 15. 16. and *Ioh. Druſ. præterit. l.* Math. 3. 4.

wild honey] Either naturall honey, ſuch as is found ſometimes on the leaves of ſome tree: or ſuch as bees make ordinarily in wood and clifts of rocks, of which Deut. 32. 13. Pſalme 81. 16. 1. Sam. 14. 26. *Theophylact*.

V. 5. *Then went out unto him*] The ſcarcity and want of Prophets, his extraordinary manner of preaching, and auſterity of life, drew multitudes unto him.

Jeruſalem] The people of Jeruſalem.

round about Jordan] On both ſides of the river.

V. 6. *were baptized*] Waſhed by dipping in Jordan, as Mark 7. 4. Hebrews 9. 10. So the Jews uſed formerly to do with their proſelytes, but this was his ſpeciall commiſſion, John 1. 33.

confeſſing their ſinnes] In words profeſſing their deteſtation of them, and their repentance for them: or by that right acknowledging they were ſinners, and that their ſoules needed cleanſing.

V. 7. *Phariſees*] A ſect that divided themſelves from others, as more righteous than they; as the name imports; or it may ſignifie expounders of the Law, though they gave many falſe gloſſes. See Chap. 5. 20, 21. & 23. 16, 17. See on Luke 14. 1.

and Sadduces] Another ſect, ſo named from *Sadoc* their firſt founder, ſome ſay: or as others, becauſe they alſo profeſſe themſelves righteous, though indeed they were mere Libertines, and held opinion deſtructive to all piety. Acts 23. 8. See on Luke 20. 27.

come to his baptiſm] Which ſome of them, it ſeems, embraced; though their generality refuſed it, Luke 7. 30.

generation of vipers] Or, *O viperous brood*] Chapter 12. 34. and 23. 23. a pernicious creature, Acts 28. 3, 4. He meaneth not that they were corrupted from their holy parents, but degenerated, or as *Gregor. hom.* 20. *in Evang.* ſaith, *Mala ſoboles malorum parentum actionem imitantes*, wicked offſprings imitating the action of wicked parents.

who hath warned you] It may ſeem ſtrange that you could by any man be induced to deem your ſelves in danger of wrath and deſtruction, conceiving your ſelves to be ſo holy and perfect, as ye outwardly pretend to be: and it may be well doubted, whether this your profeſſion of repentance be indeed ſound and ſincere; you Phariſees thinking you are in no danger of hell, Luke 18. 9. 11. and you ſadduces beleeving that there is no hell, Acts 23. 8.

to flee from the wrath to come] By repentance, without which ye connot prevent it; Luke 13. 5. 7. the wrath to come importeth Gods judgement, either in this life, or that which is to come, 1 Theſ. 1. 10.

V. 8. *fruits*] A Metaphor from trees, verſe 10. they muſt not onely have leaves of Legal ceremonies, but alſo fruits of good life. So men are called trees of righteouſneſſe; Iſaiah 61, 3. and their works fruits of righteouſneſſe, Phil. 1. 11.

meet for repentance] Or anſwerable to amendment of life: actitions teſtifying repentance and agreeable thereunto, Acts 26. 10, let the ſincerity of your repentance appear by the integrity of your lives, Daniel 4. 27. *Salvian* ſaith well *de gub. O.* good works are *Chriſtianæ fidei quaſi teſtes*, as witneſſes of Chriſtian faith.

V. 9. *think not to ſay*] Think it not enough to ſay, or ſay not: as what he thinks he hath, or ſeems to have, Luke 8. 18, for that which he hath, Matth. 25. 29.

Abraham to our father] John 8. 39. Do not think your ſelves ſafe and well, as thoſe that need no repentance, nor have cauſe to fear judgement, becauſe ye are of the holy *Abrahams* poſterity, Rom. 11. 16. or do not think that God either will not, or cannot cut you off, becauſe he hath promiſed to continue a ſeed to *Abraham* for ever, Jerem. 31. 35, 36. He forbideth them not to profeſſe themſelves children of holy Abraham; but this he ſaith, leſt vainly truſting in that prerogative (ſeeing they degenerated from the faith and ſanctity of Abraham) they ſhould continue in their ſins, and nelect the onely means of ſalvation, now offered them in Chriſt.

God is able] He can perform his promiſe to Abraham, though ye all periſh.

of theſe ſtones] An emphaticall expreſſion, like that, Luke 19. 40, 50. Numbers 14. 12. It may be an alluſion to Iſaiah 51. 1, 2. Some interpret it as relating it to the Gentiles, whom God would make children of Abraham, that is, true beleevers, and heirs of the bleſſing; as he did *Zacheus*, Luke 19. 9. as if he ſaid, God is able to gather him a church of thoſe who ſeem moſt unlikely to be converted to the faith of Abraham. See *Cyprian l.* 2. *ep.* 3. *Gregor. hom.* 20. *Theophylact*, &c.

to raiſe up] As to the deceaſed, ſeed or iſſue, Gen. 38. 8. Chap. 22. 24.

children to Abraham] Spiritual ones, Rom. 9 8. by taking away their ſtony hearts, and giving them hearts of fleſh, Ezek. 11. 19. children of promiſe, Gal. 3. 29.

V. 10. *Now alſo the ax is laid*] The Romans are comming quickly to take your city: or the ax of Gods judgement, as *Theophylact* interpreteth, to root you out of the earth, and caſt you into hell, if ye repent not ſpeedily. See acts 17. 30. 31.

unto the root of the trees] The Babylonians lopt you before, but now you ſhall be utterly ſcattered, and as it were ſtockt up branch and root.

therefore every tree] Chap. 7. 19.

which bringeth not forth good fruit] See Iſaiah 5. 5, 6. it ſeemeth an alluſion to Deut. 20 20.

V. 11. *indeed*] Mark 1. 8. Luke 3. 16. John 1. 26.

baptiſe you with water] I can only give you the outward element, and the ſeal: thus John depreſſeth himſelf, and extolleth Chriſt, becauſe the people thought too highly of John, Luke 3. 15, 16.

unto repentance] That thereby you may make profeſſion of your repentance, Mark 1. 4. which by that rite, or ſeal of Gods covenant, is on mans part obſigned or ſealed.

he that cometh after me] Chriſt, who beginneth ſhortly after to execute his miniſtery, as I have begun mine,

is mightier than I] He is therefore able to give you the thing ſignified in baptiſme, which neither men nor angels can do

whoſe ſhoes I am not worthy to bear] As he is ſtronger than I, ſo, is he ſo much more excellent than I, that am not worthy to do the the office of the meaneſt of his ſervants. See 1 Sam. 25. 41.

with the holy Ghoſt and with fire] With the holy Ghoſt, purging your ſoules as fire doth mettals, Iſaiah 1. 25. and 4. 4. he ſheweth here the effect of baptiſme in the regenerate, mortification and cleanſing away ſin; wherein appeareth the difference between the law, and the new covenant of grace in Chriſt; the law indeed *peccatum relevat, non revelat*, revealeth, but not relieveth, or cureth ſin: but the ſeals of the new covenant, confirm unto us remiſſion of ſin by Chriſt, being made effectual by the inward working of his holy Spirit; without which, none can be ſaved by baptiſme. As in the deluge, all periſhed ſave onely thoſe who were in the ark; ſo in this water of baptiſme, they periſh who are not in the true Church by faith in Chriſt. *Auguſt. To. 7. l. 4. c. 1. de bapt. contr. Donat.* excellently expreſſeth this by comparing baptiſme to the waters of Paradiſe: the waters of Paradiſe when they are out thereof, in Meſopotamia, &c. there is no happineſſe there: ſo ſaith he, the baptiſme of the Church may be out of the Church, *munus autem beatæ vitæ non niſi intra Eccleſiam reperitur*, but the gift of a bleſſed life is not found any where, but within the Church.

V. 12. *Whoſe fan is in his hand*] Who is now ready to make a ſeparation between the good and the bad: the fan ſignifieth cleanſing at hand, that is, diviſion, ſeparating the fruitful from the barren, as *Nicetas com. in Gr. Naz. orat.* 11. interpreteth, and that partly by general or ſpecial judgements, Mal. 3. 18. & 4. 1, 2. & Chap. 13. 30. 49. or by the preaching of the goſpel. See on Luke 3. 17.

gather his wheat into the garner] That is, his own people into his Church here, and bring them into heaven, the place of their eternal abode hereafter, as men lay up their corn in granaries.

burn up the the chaffe] That is, thoſe who have only a ſhew of religion, without fruit of good works, and reſt ſecure, onely in the outward communion of the Church: thoſe (which as *Theophylact* ſaith, κοῦφοι εἰσι ϗ τοῖς πνεύμασι τῆς πονηρίας κινούμενοι, who are light and driven by the ſpirit of maliciouſneſſe: according to which, *Cyprian de ſimplic. prelat. tract.* 3. ſaith, *inanes paleæ tempeſtate jactantur*, it is the light chaffe which is driven away with the wind. *They went out from us, they were not of us*, ſaith the Apoſtle, 1 John 2. 19. All things againſt the truth, *de ipſa veritate corrupta ſunt*, *Tertul. de præſcript. c* 47. are corrupted from, and out of the truth, the ſpirits of errour working that emulation. See on Luke 3. 17. by burning up the chaffe, he meaneth deſtruction of the wicked here, and caſting them into hell-fire hereafter.

fire unquenchable] Iſaiah 66. 24. Chap. 13. 30. 42. Mark 9. 45.

V. 13. *Then cometh Jeſus*] Mark. 1. 9. Luke 3. 21. to wit, when John by preaching and baptizing had prepared the people to receive him.

from Galilee to Iordan] He might have ſent for John to come into Galilee to baptize him; but he comes to him, that he might more publickly enter into his miniſtery.

unto Iohn] He ſhewes his humility in coming to him.

to be baptized of him] He needed not baptiſme, having no ſin in him; but as he took on him the ſimilitude of ſinful fleſh, ſo would he take alſo the Sacrament of purgation, and remiſſion of ſins. As being circumciſed, he declared that he was the Saviour of them that believed in the Old Teſtament; ſo by being baptized, that he is the Saviour of us in the New. Hereby alſo he confirmed Johns baptiſme, and ſanctified ours.

V. 14. *Iohn forbade him*] Out of modeſty; for though they lived not together before, leſt they ſhould have been thought to conſpire together, yet now doubtleſſe he knew him by revelation. John 1. 33. See *Theopylact. in loc.*

I have need to be baptized of thee] Inwardly and ſpiritually, for thou only canſt do it; or it is fitter that thou ſhouldeſt baptize me, being ſo far the more worthy perſon.

V. 15. *Suffer it to be ſo now*] Though I am greater than thou, yet ſuffer me now to be baptized of thee. For three reaſons Chriſt came to be baptized of Joh. 1. That as he became man, ſo he might fulfill all the righteouſneſſe of the Law, whereof the firſt Adam (as *Euhymius* noteth) fulfilled no part. 2, That by his baptiſme, he might approve of Johns Baptiſme. 3. That he might ſanctifie the flood Jordan, and all other waters, to the myſtical waſhing away of ſin: therefore ſaith he, *Suffer it to be ſo now*, that I who have now taken on me the form of a ſervant, *expleam & humilitatem ejus*, ſaith Jerom, may alſo fulfill the humility of a ſervant: thus ἐβαπτίσθη μὲν, ὡς ἄνθρωπος, ἀλλ' ἁμαρτίαν ἔλυσεν ὡς Θεὸς, *Nazianzen. orat.* 35. he was baptized as man, but remitted ſins, as God.

to fulfill all righteouſneſſe] As of the law ſo of the goſpel: it becomes me to ſubmit to Gods ordinance, and thee to do thy office: it is juſt we ſho.ld ſo do.

he ſuffered him] Being willing to obey Chriſt, and convinced by the reaſon given him; he was content to do that, which otherwiſe he thought in his own reaſon inconvenient,

V. 16. *went up ſtraightway, &c.*] Or, as ſoon as he came out, &c. an uſual introduction to ſolemn viſions: See Ezek. 1. 1. John 1. 51. Acts 7. 56. this was done now that Chriſt and John might ſee the dove deſcend, and hear the voyce coming from thence.

unto him] To John, John 1. 32,

like a dove] To ſhew the innocency and meekneſs of our Saviour.

the ſpirit of God deſcending] To aſſure Iohn that this was the true Meſſias, Iohn 1. 33. and to make Chriſt known to be ſo to others, who believe the Goſpel: this was becauſe he was preſently to enter into his publick miniſtery.

upon him] Upon Chriſt. See Iſaiah 11. 2. leſt any ſhould have thought, *vocem patris ad Iohannem factam; non ad Dominum*, Jerom; that the fathers voyce came to John, and not to the Lord Ieſus,

V. 17. *a voyce from heaven*] The voyce of God the Father, as appears by the words following, conſecrating and authorizing Chriſt to be our Mediatour, and to go about the work of our redemption: here is alſo a demonſtration of the holy Trinity; the Father ſpeaks from heaven, the Son comes out of the water, and the Holy Ghoſt appears in the likeneſſe of a dove.

this is] He ſpeaks of Chriſt, but to the people; he on whom the dove ſits, is

my beloved Son] My natural ſon, by eternal, and incomprehenſible generation, and therefore deareſt to me.

in whom I am well pleaſed] My judgement is ſatisfied, and my love ſetled upon him, and in him upon all believers, who were before the children of wrath, Epheſ. 2. 3.

CHAP. IV.

Verſe 1. T*Hen was*] Preſently after he was baptized, Mark 1. 12. and ſolemnly proclaimed the Son of God, by whom mankind was to be reconciled to God.

Ieſus led up] Mark 1. 12. Luke 4. 1. relating to the wilderneſſe, as higher than the confines of Jordan, where he baptized: or it may ſignifie, led aſide, or withdrawne, as Luke 4. 1.

of the ſpirit] Or, by the ſpirit: either by inſpiration, as Rom. 8. 14. which was ſo prevalent, that it is called driving, Mark 1. 12. or guided by that Dove, that reſted on him, Chap. 3. 16. as the Iſraelites were led by the cloud and pillar of fire, Pſal. 78. 14. and the wiſe men by the ſtar, Chap. 2. 9. or lifted up from the earth (as the word ἀνήχθη, here uſed, may ſignifie, according to *Budeus*) and his body carried into the wilderneſſe by the power of Gods Spirit, as 1 Kings 18. 12. 2 King. 2. 16. Ezek. 3. 12, 14, 15. & 11. 1.

into the wilderneſſe] Not a place little inhabited (like that wherein Iohn Baptiſt lived, Chap. 3. 1. but a place not inhabited by men, but by wild beaſts, Mark 1. 13. The devil had the more advantage to tempt our Saviour, in a place where no man could hinder him, nor aſſiſt Chriſt.

to be tempted of the devill] Not to be tryed by God with afflictions, as Abraham was, Gen. 22. 1, 2. but to be ſolicited by Satan to evil, as 1 Chron 21. 1. that he might overcome him, who by temptations overcame our firſt parents.

V. 2. *faſted fourty dayes*] As Moſes and Elias had done before, Exod. 34. 28. 1 King. 19. 8. the firſt before the Law. The ſecond under the Law; ſo now here in the beginning of the Goſpel.

and forty nights] He did not eat at night, as the Iewes did, or at ſome other times, when they faſted or abſtained from pleaſant bread many dayes, as Dan. 10. 3. but faſted day and night, during this mentioned time.

afterward] It ſeemeth he felt no hunger till the time expired, but was kept by the power of the Deity; as the three Iewes from feeling the heat of the fire, Dan. 3. 27.

an hungred] The devil takes him at the weakeſt, and his firſt occaſion of temptation from hence verſe 3. which had been to no purpoſe before Chriſt was hungry.

V. 3. *the tempter*] The devill, whoſe conſtant practice it is, to endeavour to draw men to ſin, 1 Theſ. 3. 5. as *Minucius Fel. Octav.* ſaith, The impure ſpirits, to the comfort of their own calamity, *non deſinunt perditi jam perdere*, being caſtawayes, they ceaſe not now to caſt away others.

if thou be the Son of God] The natural Son of God, as was affirmed from heaven Chap. 3. 17. and taught by Iohn Baptiſt, Iohn 1. 34. or a ſonne of God, for the article is not in Greek, and the temptations, anſwers and Scriptures alledged, are ſuch as may become us in the like temptations. See on Luke 4. 3.

command] Shew thy ſelfe to be God, by commanding this to be done, Luke 4. 3. Command this ſtone, that it be made bread; as Gen. 1. 3. or ſay, that is, ſpeak to God to turn theſe ſtones into bread.

theſe ſtones] Luke 4. 3. It is this ſtone, as if Satan had appeared like a man, and pointed to ſome ſtome lying there before them.

bread] Not fleſh, or ſome dainty thing, Numb. 11. 4. Pſal. 38. 18. 20. bread alone would ſatisfie hunger, though by bread the Hebrews expreſſed all food, and neceſſaries to ſuſtain this life. chap. 6. 11. See on Luke 11.3.

V. 4. *it is written*] Our Saviour doth not ſay, I am God, and ſo drive away Satan by his divine power: but anſwereth him by Scripture, that he might overcome Satan, as man, and teach us how to doe it; to wit, by the ſword of the Spirit. Epheſ. 6. 17. Satan was here deceived, he came to overthrow, and was overthrown, *ἠγνόει γὰρ ὅτι περιπεσεῖται θεότητι προσδεξάμενος ἀνθρωπότητι*, he knew not, that when he encountred man, he ſhould light upon the Deity, *Nazianzen Orat.* 18.

man ſhall not live] Deut. 8. 3.

by bread alone] Bread doth not nouriſh by its own power, but by Gods appointment: as if he ſaid, though here be no bread to nouriſh me, God can put the ſame vertue into other things, or nouriſh me without any food, and on him will I wait.

V. 5. *Then the devil taketh him*] Soon after the former tentation, he carrieth him up, as Gods Spirit did Philip, Acts 8. 39. elſe how could he ſet him on a pinacle of the Temple? No wonder if Chriſt ſuffered Satan to carry him, who ſuffered his inſtruments to crucifie him.

into the holy city] Jeruſalem, chapter 27. 53. Dan. 9. 24. So called, notwithſtanding the wickedneſſe of it, becauſe of Gods ſolemn worſhip there; or in reſpect of thoſe good men left there, who were the better, though not the greater part of Jeruſalem.

on a pinacle] An out-wing on the top of the Temple? the devil might have ſet him on ſome rock in the wilderneſſe: but he thought Jeſus would be more willing to ſhew himſelf at Jeruſalem: and from the Temple (as Chriſts kindred did, John 7.3,4.) and that if he fell thence, all the Jewes would think him an Impoſtor, if he died of that fall.

V. 6. *If thou be the Son of God*] As chap. 3.17.

caſt thy ſelf down] Satan doth not offer to caſt him down, for that God would not ſuffer him, or becauſe he ſought to bring Chriſt to ſin, rather than unto death (though he deſired both) whereas if Satan had caſt him down, Chriſt had not ſinned. Though God permitted the ſacred body of Chriſt to Satan, yet was his commiſſion limited, as Job 2. 6. therefore Satan ſaid, Caſt thy ſelf down; he may tempt, and perſwade to evil, he cannot compel. The devil (ſaith *Ireneus l. 5. c. 3.*) being an apoſtate Angel, *hoc tantum poteſt, quod egit in principio, ſeducere, &c.* can do that onely which he did in the beginning, ſeduce and draw away the mind of man to tranſgreſſe the commandements of God &c.

For it is written] Pſal. 91. 11. The devil now ſeeks to foyle Chriſt with his own weapons, and cites Scripture, as he had done before verſe 4. *mendacium abſcondens per Scripturam, quod faciunt omnes haeretici*, ſaith *Ireneus* before cited, vailing his lie by holy Scripture as all Hereticks uſe to do. There is no charge or temptation of Satan more pernicious and dangerous, than that which is couloured with miſ-applyed Scripture, and ſhew of ſanctity: apparent falſhood and impiety we more eaſily avoid: but beware the devil and his miniſters, when they are transformed into angels of light. Here appeareth the venom of the old dragon, vvhen he pretendeth the ſacred authority of Gods Holy vvord, to lead men to ſin, and diſobedience to God.

he ſhall give his angels charge] As if he ſaid, thou dependeſt on God (verſe 4) vvhat needeſt thou fear hurt by falling, Seeing the Scripture teſtifies, that God hath appointed his Angels to keep thee from the leaſt hurt. See on Luke 4. 10.

they ſhall bear thee up] A metaphor taken from them that carry children in their armes.

V. 7. *it is written again*] Deut. 6. 16. Our Saviour doth not alledge Scripture againſt Scripture, as if one Scripture did, or could croſſe another; but ſhewes that Satan did miſ-alledge the former Scripture, by producing a text, which forbids that which Satan would have him to do.

thou ſhalt not tempt the Lord thy God] As if he ſaid; as I muſt wait upon God for food (verſe 4.) ſo likewiſe for means of coming down from the temple, elſe I tempt God by caſting my ſelf into a needleſſe danger, ſo might he juſtly fail me without breach of his promiſe,

V. 8. *Again, &c*] Satan; though foiled, yet giveth not over tempting Chriſt: when one temptation is paſt, we muſt look for another.

taketh him up] See on verſe 5. and on Luke 4. 5.

ſhewed him all the kingdomes, &c.] Preſents them to his ſenſes, which way the Scripture hath not revealed. See on Luke 4. 5.

V. 9 *all theſe will I give thee*] He cometh not now like a friend to adviſe, as verſe 3. or like a divine to direct, as verſe 6. but like a Monarch to ſeduce our Saviour with great gifts. See on Luke 4. 6.

if thou wilt fall down] As if he ſaid, I ask but a ſmall requital of ſo great liberality, onely one act of ſubmiſſion, in acknowledgement that thou haſt all theſe things from me: hence it appears, why Satan begins not as before; If thou be the Son of God: for he knew that Chriſt if he took himſelf to be the Son of God, would not worſhip him: and if he were not ſo, he might peradventure be willing to accept of Satans large offer. This was ſaith *Ireneus l. 5. c. 3* as ſome Apoſtate ſurprizing a region, ſhould trouble the inhabitants, *ut regis gloriam ſibi vindicet, apud ignorantes*; that among the ignorant he might challenge to himſelf to himſelf the glory of a King. See on Luke 4 7.

V. 10. *get thee hence*] Luke 4. 8. Tempt me no more at this time: Chriſt could endure him no longer, when he ſought to uſurp that which belongeth to God alone.

thou ſhalt worſhip the Lord thy God] Deut. 6. 13. & 10 20. 1 Sam. 12. 3. thou art not God, and therefore I may not worſhip thee, to get all the world.

V. 11. *Then the devil leaveth him*] When Chriſt had exerciſed his divine power, in commanding him away; verſe 10. it is our comfort in temptations, he limiteth Satan, how long, and how far he will permit us to him; and will never ſuffer us to be tempted above that he will make us able.

angels came and miniſtred unto him] To tender their ſervice and homage unto him, Heb. 1. 6. or to bring him food, as to Elias, 1 King. 19 5. or to convey him back from this mountain, where Satan had ſet him. See Luke 4.14. *Homo eſt quem diabolus tentat, & idem ipſe Deus eſt, cui ab angelis miniſtratur, Gregor. hom. 16. in evang.* he is man, whom the devil tempted, but the ſame is alſo God, to whom the Angels miniſter.

V. 12. *Now when Jeſus had heard*] Mark 1. 14. Luke 4. 14. John 4. 43. It appears that divers things came between, which are ſet down, John 1. 2. and 3. chapters.

caſt into priſon] Or delivered up, See Mark 1. 14. Mark 6. 18, &c.

V. 13. *leaving Nazareth*] Wherein he had been brought up, and had now been a while, Luke 4. he retired into a ſafer place out of Herods juriſdiction, governed by his brother Philip, a man of a milder temper.

dwelt in Capernaum] Converſed there for the moſt part; for he had not an houſe of his own, chapter 8. 20. this was a town more famous than Nazareth: ſo was there more hope of doing good there.

V. 14. *That it might be fulfilled*] It was firſt literally fulfilled when that people had ſome freedom after their afflictions by the Aſſyrians; but now eſpecially by Chriſts preaching there.

V. 15. *the land of Zebulun*] Iſaiah 9. 1. The firſt calamity began there, 1 Kings 15.29.

by the way of the ſea] Of Tiberias, becauſe it was not far from the ſea of Tyrus.

beyond Jordan] Beſide, at, or near Jordan; for it was part of the holy land. See Numb. 32. 19. Joh. 1. 28.

Galilee of the Gentiles] So called, becauſe the cities which *Solomon* gave to the King of Tyrus (1 Kings 9. 11.) were there: or Galilee of the nations: becauſe by reaſon of traffick, people or divers nations had concourſe thither: or populous Galilee: that part of it which was beſt peopled, as being a richer ſoyle than other parts thereof. There were two Galilees: hereof ſee *Druſ. ad Voc. N. T. com.* 1. *Hierom. de loc. Hebr. Beza in loc. C. Adricom. Theater. ſanct. Neptalim. N.* 50. The beſt Authors agree that this was the upper Galilee, the lower was near Tiberias, and the lake, or ſea of Genezareth.

V. 16. *The people which ſate in darkneſſe*] They whoſe predeceſſors were firſt afflicted by the Aſſyrians, and delivered, being now the the captives of Satan, do firſt hear of their deliverance by Chriſt himſelf.

ſhadow of death] Deathful ignorance: for this antithetically anſwereth to the light of knowledge ſprung up: and troubles as grievous as death Pſal. 23. 4.

light is ſprung up] Chriſt bringing the joyful tidings of ſalvation to them, Pſal. 97. 11.

V. 17. *From that time*] Mark 1. 14.

Jeſus began to preach] To take upon him the publick office of a Prophet, or preacher; for he had doubtleſſe taught before: but now John is in priſon, he undertakes the care of preaching to the people.

Repent, &c.] Chap. 3. 2. He beginneth as John did, and ſo confirmeth his doctrine.

V. 18. *And Jeſus*] Mark 1. 16.

by the ſea of Galilee] Called alſo the lake of Genezaret, the ſea of Tiberias. Luke 5. 1. John 16. 1. 23. See alſo on John 21. 1.

two brethren] They were the more likely to aſſiſt one another in the Apoſtleſhip, becauſe of their near relation.

Simon called Peter and Andrew] They were with Chriſt before. John 1. 40, 41. but went home again to follow their own buſineſſe, as Nicodemus alſo did. John 3. 1.

caſting a net] Buſie in their calling, as the ſhepherds were when the Angels came to them, Luke 2. 8.

they were fiſhers] Chriſt could have ſent ſome of the glorious

Angels, or the learned Doctors of the law; but he takes poor fiſhermen, and fits them for Apoſtles, that he might have the glory of that great work entire to himſelf, See Acts 4. 13 1 Cor. 1. 26. 29.

V. 19. *follow me*] That is, ſaith *Gregor. hom.* 2. *in Evang. Imitare*, imitate or follow my example: as, 1 Cor.4. 16. See Eph. 5. 1. Hebr. 6. 12. here is more enjoyned: to wit, that they ſhould alſo give their names unto him as diſciples, and ſtay with him, that he might teach them in private and publick, to fit them to that miniſtery, to which he would ſet them apart.

fiſhers of men] The world is the ſea, unbelievers fiſhes, the Apoſtles and ſucceding Miniſters the fiſhermen; and the Goſpel preached the net. See Chap 13. 47. Luke 5. 10. Thus Chriſt teacheth them the Miniſters duty by their own trade. So David was taught his kingly office. Pſal.78. 71, 72.

V. 20. *ſtraightway left their nets*] As ſoon as they had brought their ſhip to an anchor, or to the haven, and were come a ſhore. See Luke 5. 11. Mark their ready obedience and willingneſſe to leave all for Chriſt, yet left they not their propriety in their goods, but left them to the care of others. See Chap. 8. 14. John 19. 27. & 21. 3.

V. 21. *two brethren*] See on verſe 18.

mending their nets] Working in their calling. See on ver. 18.

V. 22. *immediately*] See on verſe 20.

and their father) Not neglecting him, but leaving him to the care of his ſervants. Mark 1. 20. Here was Chriſts ſpecial command: who ſaith alſo, honour thy father and thy mother, &c. Where Gods ſervice and honour requireth it, we muſt forſake all, or we cannot be true diſciples of Chriſt, we muſt love and honour our dear parents, but Gods honour and ſervice muſt have the firſt place: we muſt love our parents in God, but God above all.

V. 23. *went about all Galilee*] περιῆγεν. He led about his new called diſciples, but ἄγειν is often to goe. So here, he went about all Galilee, where they were more ignorant than in Judea, verſe 15, 16. he did not ſend for men out of all places, but went into the towns and villages to them.

in their ſynagogues] A word uſed for meeting-places civil and ſacred: as alſo the word ἐκκλησία Acts 19. 39. 1 Cor. 11. 18. Here it is uſed for the place where people met to worſhip God in publick: here Chriſt taught, to take away all ſuſpition of his doctrine; truth loves the light, and rejoyceth to be ſeen. John 3. 20, 21. & 18. 20. Acts 26. 26. 2 Tim 3. 6. Falſhood ſits like Tamar in the way to Timnath, Gen.38. 14. covered with a vail; wrapt up in ſuch diſguiſes that ſhe may be embraced unknowne. Chriſt preached in publik, to encourage the Jewes to the publick ſervice of God, and to gain the more ſouls, where many were conſtantly aſſembled.

preaching] Publiſhing by authority, as Heraulds doe the will of kings: and priviledge of ſubjects.

the goſpel of the Kingdome] So called, becauſe it brings us into the kingdome of grace, when it is received, and ſhewes us the way into the kingdome of glory, Chap. 3. 2. 1 Cor. 15. 1, 2 James 1. 21.

healing] By this miraculous healing, he confirmed the truth of his doctrine, and ſhewed his divine power.

all manner] Or all, ſo Acts 10. 12. not all the perſons that were ſick (for he cured not many there, Mark 6. 5.) but as all ſorts of men, ſo all ſorts of diſeaſes preſented unto him to be cured, as verſe 24.

of ſickneſſe] Such as bring more pain, and are more hardly cured: he could have wrought ſignes from heaven, but he did ſuch miracles as did good to their bodies, to ſhew them by his doctrine and healing them, that he aſſumed an humane body, and reaſonable ſoule, to ſave them bodies and ſoules.

diſeaſes] Infirmities leſſe painful or mortal, and more eaſily cured.

V. 24. *throughout all Syria*] Even to the Gentiles to prepare them to their future converſion; and to make the condemnation of thoſe Jewes the greater, who followed him not.

they brought unto him, &c.] They were more careful of the bodies of themſelves and theirs, than of their ſoules; as thoſe John 6. 26. Hence it is that men ſeek more to Phyſicians than to Divines,

torments] Moſt painful diſeaſes, the word properly ſignifying, a touchſtone, was ſpoken concerning anſwers] given ἀπὸ τῶν βασανιζομένων, by thoſe who were examined by tortures; or tormented (as upon the rack) to make them confeſſe *Suidas*. See *ibid.* βάσανος.

poſſeſſed with devils] So that Satan tyrannized over their reaſon and ſenſes, that they could make no good uſe of them: but to the hurt of themſelves and others.

lunatick] Such as were more or leſſe afflicted, according to the ſtate of the moon; as thoſe that are frantick, or have falling ſickneſſe.

thoſe that had the palſie] Weak and feeble men, who have their limbs and joynts looſed, and ſo weakened, that they cannot pul them up, nor put them forth when they would.

V. 25. *there followed him a great multitude*] Beſides thoſe that brought their ſick to be healed: ſome come out of affection to novelty, others to carp, others to learn.

from Decapolis] A part of Syria: ſo named from ten famous cities that were therein.

beyond Jordan] See on verſe 15.

CHAP. V.

Verſe 1. SEing *the multiude*] The people mentioned, Chapter 4. 25. this was the occaſion of this large ſermon following.

he went up into a mountain] See on Luke 6. 17. as the Law was given on a mount, Exod. 19. 3. 23. Exod. 20. 1. So Chriſt expounds it here on a mountain: it was alſo a fit place for ſo many to hear.

when he was ſet] As their Doctors uſed to do, to ſhew their authority, ſome think, Chap. 23. 2. See on Luke 4 20.

his diſciples came unto him] Such as uſually repaired to him, or conſtantly atended upon him, as being more familiarly affected toward him, and deſirous to learn ſomthing of him, *Euthym.* Luke ſaith chap. 6. 20. he lifted up his eyes on his diſciples: not limiting his ſpeech in them, but indefinitely propoſing theſe bleſſings to all, as *Chryſoſtom* here noteth.

V. 2. *He opened his mouth*] An Hebraiſme, ſignifying his begining to ſpeak, as Pſal.78 2. Job 3. 1.

taught them] His diſciples and the multitude.

V. 3. *Bleſſed are*] Luke 6. 20. So David begins divers of his Pſalms, Pſal. 1. 1. & 32. & 41. & 112. & 119. & 128. bleſſedneſs being the main end that all aym at.

poor in ſpirit] That are afflicted in mind, in the apprehenſion of their ſpiritual wants and ſins, Iſaiah 57. 15. Iſaiah 66. 2. or poor in eſtate, if their minds be holy and lowly. See on Luke 6. 20. 1 Cor. 1. 26. James 2. 5. they are not bleſſed becauſe they are poor, but though they be poor, ſo verſe 4. The poor in ſpirit are they, who are not ſpiritually proud: but know, and are truly ſenſible of their ſpiritual wants and poverty; as knowing themſelves (by nature, and of themſelves) deſtitute of true righteouſneſſe; and in extream need of the riches of Gods free grace in Chriſt, which they can never merit, but muſt beg of him, Rom. 7. 18. 24. This was wanting in the Church of Laodicea, Revel. 3. 17. and is wanting in all that pretend to their own merits, or ſelf-excellency.

for theirs is the kingdome of heaven] To them is the kingdom of heaven appointed, See Matth. 25. 34. Poverty is not in it ſelf a bleſſed condition: but they are therefore bleſſed, becauſe they ſhall be rich in heaven. A kingdom is the richeſt temporal eſtate: but the kingdom of heaven, in reſpect of the unſpeakable, and eternall bleſſedneſſe thereof, ſurpaſſeth all earthly and temporal kingdoms. See Pſal. 103. 11. Dan. 7. 27.

V. 4. *they that mourn*] That is, for their ſins, as *Chryſoſtome, Euthymius, Theophylact. Hilar. Can.* 4. *&c.* interpret. You ſee, ſaith *Gr. Nazianzen orat.* 17. τῷ στεναγμῷ τὴν σωτηρίαν συνεζευγμένην, that ſalvation is joyned with ſighing, or ſorrow. *Tertul.* hereto citeth Pſal. 126. 5. Iſaiah 61. 3. *adv. Marcian. l.* 4. *c.* 14. underſtand here, thoſe who mourn with godly ſorrow to repentance, never to be repented of, 2 Cor. 7. 10. or that are in ſad condition, by reaſon of perſecution for the profeſſion of the Goſpel, verſe 11, 12. or any other heavie affliction, they being holy: ſuch are happy, though externally, or otherwiſe afflicted: not becauſe they mourn, but albeit they mourn. *Minucius Felix* giveth a good reaſon; for ſaith he, *Calamitas ſapius diſciplina virtutis fuit*, calamity hath often been the diſcipline of vertue, A Chriſtian may ſeem unhappy, he cannot be found to be ſo.

they ſhall be comforted] In part here, by taking away, or mitigating their ſorrows; or inward conſolation by Gods Spirit: compleatly in heaven, 2 Cor. 1. 4. John 16. 20. James 1. 12. Rev. 7. 17. & 21. 4.

V. 5. *Bleſſed are*] Pſal. 37. 11.

the meek] Such as patiently and quietly endure injuries: ſuch as (*nec felicitas aut inflat propria, aut urit aliena, Ambroſ. ep.* 84. *l.* 10.) neither their own proſperity maketh proud, nor others, envious. Admirable is patience which in the ſtorms of afflictions placeth the ſoule, ὥσπερ ἐν εὐδίῳ λιμένι, as it were in a calm haven, *Chryſoſtom in Job.* 18. *hom.* 83. the meek are they, who *cedunt improbitatibus, & non reſiſtunt malo, Auguſtin. de ſerm. Domini in mont. l.* 1. *c.* 3. who give way to injuries, and reſiſt not evill; thoſe who can be angry, (not thoſe who are ἀνάλγητοι, ſenſeleſſe, or inſenſible of wrongs, as *Theophylact* interpreteth) but who contain themſelves untill they ought to be angry, as Epeſ. 4. 26. Such as meekly bear, neither provoking others, nor eaſily provoked by them.

they ſhall inherit the earth] They ſhall have a comfortable right to it, enjoy it with inward peace, and be free from many vexations; in which haſty and froward men embarque themſelves: this is here promiſed, becauſe men ſometimes take occaſion to abuſe thoſe moſt, who are of the moſt meek and quiet diſpoſition, Iſai. 59. 15.

V. 6 *hunger and thirſt for righteouſneſſe*] Who earneſtly long for it, as hungry men do for meat, or thirſty ones for drink; it may be underſtood of ſuch as knowing their own emptineſſe, long to be filled with Chriſts righteouſneſſe; or of ſuch as being perſecuted under the title of impious and ungodly, long to be cleared and righted. See on chap. 11. 30.

they ſhall be filled] Iſaiah 65. 13. Pſal. 17. 15. Luke 11. 53. Hunger pincheth, but food ſatisfieth.

V. 7. *the merciful*] Who being inwardly affected with the miſeries of others, do outwardly relieve them according to their abilities, Luke 6. 36. &c. See the contrary, James 2. 13.

for they ſhall obtain mercy] They may be ſubject to miſery in this world, but they ſhall find mercy ſometimes with men; but alwayes with God.

V. 8. *Bleſſed are*] Pſal. 24. 4

pure in heart] The ſingle-hearted and ſincere; who are not doubly minded, 1 Tim. 1. 5. Jam. 1. 8. Pet. 1. 22.

they ſhall ſee God] They ſhall converſe with him familiarly in heaven; or ſee ſome evident and glorious ſignes of his preſence there, 1 John 3. 2. for his eſſence is inviſible and incomprehenſible, Heb. 12. 14. he cannot be ſeen (as he is in his eſſence) *viſu clarior —— nec æſtimari, ſenſibus major —— magnitudinem Dei qui ſe putat noſſe, minuit, &c Minuc. Fel. Octavio.* being more clear than any ſight; nor can he be valued, who is greater than all ſenſe (of the creature) he that thinketh he knoweth the greatneſſe of God, therein leſſeneth it. *Auguſtine* (*Paulina ep.* 112. after *Ambroſe* on Luke) ſaith well, *non in loco Deus videtur, &c.* God is not ſeen in a place, as at the oak in Mambre, or mount Sina. but in a pure heart, when we think he is abſent, we ſee him: and when he is preſent, we ſee him not: he is inviſible, and yet is ſeen, *cum vult, ſicut vult*, many have ſeen him; not as he is, but as he pleaſed to appear, and manifeſt himſelf unto them.

V. 9. *peace makers*] Who endeavour to reconcile ſuch as are at variance: either God to man, as the Preachers of the Goſpel do, or one man to another, as all ſhould do.

ſhall be called the ſons of God] They ſhall be ſo indeed, as imitators of Chriſt, Coloſ. 1. 20. and ſo accounted to their honour, verſe 19. Luke 1. 32. John 1. 12. 1 John 3. 1. they are the likeſt to God, and moſt beloved of him, verſe 45. they are the children of the God of peace, Rom. 16. 20. 1 Cor. 14. 33. 2 Cor. 13. 11. Philip. 4. 9. 1 Theſ. 5. 23. 2 Theſ. 3. 16. Heb. 13. 20.

V. 10. *which are perſecuted*] 1 Pet. 3. 14.

for righteouſneſſe ſake] Not for ſin, or for the world, 1 Pet. 4. 15. 1 John 3. 12. Satan, like *Pharaoh* purſueth thoſe who go out of his dominion, he poſſeſſeth his own veſſels in quietneſſe for the preſent: Pirats will not chaſe the empty Ship (ſaith *Chryſoſtom* on Iſaiah 6.) nor will Satan aſſail thoſe, in whom he knows, there is no riches of grace.

theirs is the kingdom of heaven] See on verſe 3. there are two things moſt conſiderable in a kingdom, wealth and proſperity: a kingdom therefore is oppoſed to poverty there, and to adverſity here.

V. 11. *Bleſſed are ye*] He turns his ſpeech now to his preſent hearers, to comfort them againſt perſecutions which were coming on them.

revile you] Reproach you, and miſcall you, 1 Cor. 4. 12. 2 Cor. 6. 8. So as reproach is a kind of perſecution. compare, Gen. 21. 9. with Gal. 4. 29. Not onely the Martyrs, but many others, who ſuffer injury for the truth, and cauſe of Chriſt are perſecuted: humility is a ſure fortreſſe againſt calumny: he that is not ambitious of the praiſe of men, will not value their reproach; therefore as *Auguſtine* ſaid, in Pſal. 57 *non timebis convitiatorem; ſi non amas adulatorem*; thou wilt not fear a reviler,, if thou loveſt not a flatterer.

perſecute you] Scourge, impriſon, or kill you, chap. 10. 17. Luke 21. 16. John 16. 2. Acts 5. 40. & 16. 22, 23. 2 Cor. 11. 23. &c.

all manner of evil, &c.] 1 Pet. 4. 14. for as *Jerom* ſaith, *ep.* 55. with chriſtians. *non qui patitur ſed qui facit contumeliam, miſer eſt.* He is not unhappy who ſuffereth contumely, but he that doth it.

falſly] *Gr.* lying, they have no reward, who are puniſhed juſtly in word or deed; theeves and murderers ſuffer, but (as the penitent thief ſaid on the croſſe) they are juſtly here. It is the cauſe, not the paſſion which maketh the Martyr.

for my ſake] For religion, not for other cauſes: if reviling be for our own faults, that is no mark of happineſſe to us.

V. 12. *Rejoyce and be exceeding glad*] Joy inwardly, and expreſſe it outwardly, Luke 15. 32. Pſal. 32. 11. and that in tribulation, Rom. 5. 3.

Great is your reward] Gen, 15. 1. Pſal. 19. 11. It is impoſſible that he who hath been wicked in this life ſhould eſcape that which he hath deſerved; or that he who for truth and righteouſneſſe ſake, hath here been moſt afflicted; *ſuâ mercede fraudari*; ſhould be defrauded of his reward: as *Lactantius* ſpeaketh, *l.* 4. *c.* 19. becauſe God is juſt.

So they perſecuted the Prophets] Who were eminent men; and therefore you may be content to endure what they did, Jam 5. 4.

which were before you] Both in time and office; and therefore ye may expect the like uſage with them.

V. 13. *Ye are the ſalt of the earth*] I have choſen you to ſeaſon, and preſerve thoſe who are corruptible by ſin: as ſalt ſuffereth not fleſh to corrupt (*Syneſ. de regno. Clem. Alexandr. Pæd. l.* 1. *c.* 9.) So wholſome doctrine worketh with the mind: reprove them therefore that they may be ſaved; though you diſpleaſe ſome thereby, and ſuffer perſecution for the ſame: yet be you ſavoury in your ſelves, and by good exhortations help to ſeaſon others with the ſalt of grace, that they may be pleaſing to God, Coloſ. 4. 6. Epheſ. 4. 29.

But if the ſalt] Mark 9. 50. Luke 14. 34. It may be underſtood of Miniſters, or of private Chriſtians, who are ſpoken of before; and in the following verſes.

have loſt his ſavour] Μωρανθῇ become fooliſh: the unſavourineſſe of ſalt is (as *Euthymius* ſaith) *debilitas mordacitatis ipſius.* The weakneſſe of its acrimony: the meaning is, if you have not grace in you, and zeal to reprove ſinners.

wherewith ſhall it be ſalted?] As nothing elſe can recover the taſte of ſalt once loſt; ſo, bad miniſters cannot eaſily be mended by others.

good for nothing] Other things may be good for ſomewhat elſe, when they decay, ſalt cannot. So is it with unſavoury Miniſters, and relapſing chriſtians.

to be caſt out] Of the church as unprofitable.

to be troden under foot] As not good for any uſe. See Luke 14. 35. & 21. 24.

V. 14. *Ye are the light of the world*] Not originally, like the ſun, as Chriſt is, John 1. 8, 9 but by participation, as the moon and the ſtars: ſo are Miniſters, Rev. 1. 20. John 5. 35. as alſo are other chriſtians, 1 Theſſalo. 5. 5. Phil. 2. 15.

A city that is ſet on a hill] You muſt ſhew forth good example to others, far and neer, whereby you may be as exmplary to others, as an high hill or city thereon is conſpicuous.

cannot be hid] Your lives will be looked on, and ſcanned by all men therefore ſee they be good.

V. 15. *Neither do men light a candle*] Mark 4. 21. Luke 8. 16 & 11. 33. Neither can you reaſonable think that I communicate to you divine light, to the end that you ſhould hide it in ſilence.

and put it under a buſhel] God intends that his graces given to his Miniſters or people, ſhould be uſed for the good of others and not kept for their own good onely; the maſter of a family lighteth a candle for the uſe of the whole family, Luke 19. 20, 23.

a buſhel] Μόδιος. is a meaſure, ſome ſay, containing about a pint leſſe than a peck; others reckon, that it containeth ſixteen *Sextarios*, who (accounting the *Sextarios* at about a pint and an half) make the great *Modius* two gallons and a pottle; which is the *Modius Ponticus*: the *Modius Cyprius*, is reckoned a peck and a pint.

V. 16. *Let your light ſo ſhine*] Manifeſt the graces that are in you, by your actions, as beams of light.

before men] Who ſee not your hearts, but your deeds.

that they may ſee] Not hear of them by others; but ſee, and be witneſſes thereof. See Phil, 2. 15. 1 Pet. 2. 12.

your good works] Not words onely, but works doth God require: good works, not other mens, but yours: not what your friends, kindred, or predeceſſours have done, but what you do. See Deut. 5. 28, 29. Rom 2. 13.

and glorifie] Your end muſt be Gods honour, not your own, Matth. 6. 1. &c. though you can adde nothing to the infinite glory of God; yet muſt you confeſſe it, and give men cauſe to praiſe him for you, Gal. 1. 24.

your father] All good children ſeek their fathers honour, and maintain it, as knowing their intereſt therein; hypocrites ſeek their own glory with men, but live ſo, that the holy Name of God is blaſphemed becauſe of them, who profeſſe good, but practiſe impiouſly, Rom 2. 23, 24. we may indeed vainly flatter our ſelves in that great prerogative of the name of Chriſtian, who yet ſo do, and live, *ut hoc ipſum quod Chriſtianus populus eſſe dicimur, opprobrium Chriſti eſſe videatur*, ſaith *Salvian. de gub. Dei. l.* 4. that it may ſeem a diſhonour to Chriſt, that we are called chriſtians.

which is in heaven] Not your earthly fathers onely, but principally your heavenly father, chap. 6. 9 & 23. 9. Mal. 1. 6.

V. 17. *Think not that I am come*] This is a preface to the following expoſition of the law, wherein our Saviour prevents their miſconſtruction thereof: they hearing the law otherwiſe expounded than their teachers uſed to do, verſe 21, 22. might think that Chriſt did abrogate the moral Law, and bring in a new one: he warns them before hand, not to think ſo; for as *Ambroſe lib.* 9. *ep.* 77. ſaith of circumciſion, it is true of the whole ceremonial law; *non --- gentibus mandata eſt, ſed ſemini Abraham* It was commanded the ſeed of Abraham, but not to the Gentiles: and that but for a time, till all was fulfilled in the Meſſias exhibited, with all the ceremonies thereof prefigured; and the fulneſſe of the Gentiles was to come in, the moral Law ſtands ſtill in force though the curſe due to the tranſgreſſours of the leaſt precept thereof be taken away from thoſe that are in Chriſt by faith, Rom. 8. 1. Galat. 3. 13.

to deſtroy the law] *Gr.* To diſſolve; he neither by doctrine, or precept deſtroyed it, nor by practiſe, nor by abſolving thoſe from obedience thereto, which he delivered from the curſe thereof.

or the prophets] The interpreters of it I give none other moral precepts than *Moſes* did, nor any other interpretations of that law, than the Prophets gave.

but to fulfil] Both by inſtruction, obſervation, and full ſatiſfaction Rom. 3. 31. & 8. 3. others take it of the fulfilling the ceremonies, types and predictions of the Meſſias in his own perſon, which he likewiſe did.

V. 18. *till heaven and earth paſſe*] Luke 16. 17. Till this world come to an end, the moral law ſhall ſtand in full force: heaven and earth ſhall be changed, rather than reduced to nothing.

one jot, or one tittle] Not the leaſt letter, or particle of a letter. A proverbial ſpeech, ſignifying that exact obedience is due to the moral law, to the worlds end; but not concluding that we have power to fulfill it. This was a needful doctrine because the Phariſees endeavoured to make void ſome part of it then, by their traditions, chap. 15 3, 4. and chap. 23. 4. The meaning is, that the leaſt letter, (ſuch as is י *jod* in the Hebrew, or *ι iota* in the Greek: a tittle κεραία, ſuch as are the Hebrew points, or accents) ſhould not paſſe, till all were fulfilled: how much more needful is this doctrine now, when men would make all the law void, and not obligatory to believers?

ſhall in no wiſe paſſe from the law] No man hath power to abrogate, or diſpenſe with any part thereof; not that which he thinks leaſt needful.

till all be fulfilled] *Gr.* Till all be done: that is, nothing contained in the law, ſhall ever fail, but attain his full effect.

V. 19. *Whoſoever*] Of what ranck or degree ſoever he be.

ſhall break] James 2. 10. Diſobey in his practiſe.

one of theſe leaſt commandments] One of thoſe precepts of the moral law, which the Phariſees and others make leaſt account of, though indeed nothing is little in the law of God becauſe the lawmaker is great: Therefore *Salvian* ſaid well, *nihil leve æſtimetur quo Deus læditur.* Let nothing be eſteemed little, with which God is offended; *de gubern. Dei. l. 6.*

and ſhall teach] Or ſhall teach: as Exod. 1. 15.

he ſhall be called] He ſhall be ſo, and ſo accounted.

the leaſt in the kingdom of heaven] He ſhall be of no account in Gods Church here, nor have any part in heaven, as verſe 20.

do and teach] Confirme the law both by teaching and example, publick or private.

great in the kingdom of heaven] Of great account in the kingdom of grace and glory. Let not therefore thy works confound thy words: let the Miniſter of Chriſts minde, life, and mouth accord. See *Hieron. Nepotian ep.* 14. *l.* 2.

V. 20. *For I ſay unto you*] Whatſoever the Scribes ſay unto you to the contrary, if you will believe me, it is otherwiſe.

except your righteouſneſſe] Your obedience to Gods Law.

ſhall exceed the righteouſneſſe of, &c.] The one ſort were accounted men of the greateſt learning, the other of the ſtricteſt life, ſee chap. 15. 1. ye muſt go beyond them both; for they made conſcience of outward obedience onely, verſe 21. and of ſome commandment onely, chap. 15 3. but ye muſt make conſcience of inward obedience alſo, verſe 22. and of keeping all the commandments, as Luke 1. 6.

in no caſe enter into, &c.] As chap. 7. 21. & 18. 3. & 19. 23, 24. Mark 16. 23, 24. Luke 18 24, 25. John 3. 5. Act. 14. 22. alluding to Numb. 14 30. Pſalm 95. 11. it it true, their righteouſneſſe was generally, rather to ſay, than to do good, &c. to be ſeen of men, rather than in ſincerity unto God; and many other blemiſhes it had in the ſight of an all-ſeeing God: but the compariſon is not intended here between degrees of righteouſneſſe by the law, but between it (to which onely the Phariſees pretended, and cleaved) and the righteouſneſſe of the faith in Chriſt, without which no fleſh ever was, never can be ſaved (Act. 4. 12.) So *Ireneus l. 4. c.* 27. interpreteth this *exceeding*; the Phariſee in his way could never come to heaven, becauſe he ſought righteouſneſſe onely by the works of the law, which made none perfect, *in that it was weak through the fleſh*, Rom. 8. 3. none were able to fulfill it: therefore Iſrael attained not to the law of righteouſneſſe, becauſe they ſought it not by by faith but as it were by the works of the law, Rom. 9 31. your righteouſneſſe muſt exceed this: as doth the righteouſneſſe which is of faith in Jeſus (who perfectly fulfilled the law for us) or you ſhall not enter into the kingdom of heaven; for, by the deeds of the law there ſhall no fleſh be juſtified, Rom. 3. 20. and we are juſtified by faith onely, without the works of the law.

V. 21. *by them of*] Or, to them

of old time] It is a received opinion, delivered by tradition from father to ſon. Of what value preſcription, and antiquity of errour is, may hence appear: it is a good obſervation of *Tertul. de præſcript. c.* 31. from the parable of the Envious mans tares, Matth. 13. it is (ſaith he) manifeſt by the very order, *id eſſe Dominicum & verum, quod ſit prius traditum: id autem extraneum & falſum, quod ſit poſterius immiſſum:* that is, the Lords and true, which was firſt delivered; but that forreign and falſe, which was afterwards caſt in: adde hereto that of *Cyprian ad Cæcil. l.* 2. *ep.* 8. if Chriſt onely is to be heard, *non debemus attendere quid aliquis ante nos faciendum putaverit; ſed quid, qui ante omnes eſt, Chriſtus prior fecerit, neque enim hominis conſuetudinem ſequi oportet ſed Dei veritatem,* we muſt not attend what ſome before us thought was to be done: but what Chriſt did, who is before all: neither may we follow the cuſtoms of men, but the truth of God: antiquity of truth is venerable; but of errour the more deteſtable, by how much more it hath miſled. The holy Scripture ſufficiently determineth what is truth, and what is errour: and no queſtion ought to be moved among Chriſtians where Gods *ipſe dixit* hath ſo determined; leſt yet we break the bond of charity (which is the ſinews of religion) *Auguſtines* rule to *Caſulanus ep.* 86. is to be held: *in his --- rebus, de quibus nihil certi ſtatuit Scriptura divina, mos populi Dei, vel inſtituta majorum pro lege tenenda ſunt*; in thoſe things concerning which the divine Scripture determineth nothing certain, (that is, neither commandeth nor forbiddeth) the cuſtom of Gods people, and inſtitutions of anceſtours (or elders) are to be held for Law.

thou ſhalt not kill] Exod. 20. 13. Deut. 5. 17. they repeated the words of the Law, but built falſe gloſſes thereon.

whoſoever ſhall kill] That is, for private revenge; or if it be acted by a private perſon. The Magiſtrate or Judge, taking away the life of a malefactor, according to the Law of God and man, ſinneth not therein; he ſinneth if he executeth not juſtice; when the murderer is executed, *ſuo ſcelere punitur*: *Salvian. l.* 7. it was not ſo much the Judges, as his own ſin that killed him.

ſhall be in danger of the judgement] Shall be liable to give account, to the leſſe court of twenty three Judges, who judged ordinary cauſes, and perſons.

V. 22. *But I ſay unto you*] I give you not a new law, but rightly expound the law of God unto you.

whoſoever is angry, &c.] They counted nothing ſin, but the external act: but unadviſed anger is murder of the heart; therefore *Minucius Felix Octav.* ſaid well, *apud nos, & cogitare peccare eſt*, with us evil thoughts are ſins: and *Salvian. de Gub. Dei l* 8. *non ſunt longè ab occidentibus, qui animo occiſionis oderunt,* they differ not much from murderers, who hate with a minde to kill.

without a cauſe] Raſhly; *aliud ira, aliud odium,* ſaith *Auguſtine hom.* 40. the father is angry with his childe, but hateth him not, but to amend him; ſo is his anger an effect of love; ſo the Apoſtle ſaith, *be angry, but ſin not*, Epheſ. 4. 26. Truely as long as we here live, affections will oftentimes overbyas our reaſon; yet muſt we watch over their exorbitancy, *moderari & regere poſſumus, amputare non poſſumus, Hieron. l. 2. ep.* 20. we may (and muſt) moderate and rule them, we cannot cut them off.

in danger of the judgement] That is, he ſhall be liable to the puniſhments to be inflicted by the Judges. Chriſt ſpeaketh not here of civil judgements executed by Magiſtrates, but of Gods tribunal before which men are guilty of murder, not onely for taking away the life of man, but alſo for affecting to hurt their neighbour by reproach; though, as there are degrees of this ſin, ſo ſhall there be of puniſhments thereof: but Chriſt accomodateth this whole ſpeech to the form of the uſual judicatures of the Jews: as their judgements by their *triumviri*, or three men deciding ſmall matters, their twenty three Judges determining greater matters than the former; and their high Court of ſeventy and one Judges, who judged of the greateſt matters within their juriſdiction: Chriſt expreſſeth Gods judgements, by theſe things which were common, and better known to the Jewes.

to his brother] To another man, verſe 23, 24. an Hebrew phraſe, Gen. 26. 31. one to another, איש כאחיו, a man to his brother,

Raca] O vain man, Se Judg. 9. 4. 2 Sam. 6. 20. Syr. רקא, coming of the Hebrew word רק *rek*, *vacuus, inanis, Jerom* againſt the Pelagians, *l.* 2. interpreteth *Raca, vanus, & abſque cerebro*; a vain, or brainleſſe fellow: So *Hilary* on *Math can.* 4. *vacuitatis opprobrium eſt*: it ſignifieth, ſaith the learned *Iun. Tremellius*, one void of judgement, reaſon, and brains: underſtand this of him that ſaith ſo in raſh anger: otherwiſe we find the phraſe uſed, James 2. 20. as our Saviour would not have us raſhly angry, leſt we ſhould be malicious: for *ira mater eſt odii, Labo de Gub. Dei. l.* 3. anger is the mother of hatred; ſo would he here prevent the effects thereof, *prima enim ſemper irarum tela, maledicta ſunt, & quicquid non poſſumus imbecilli, optamus irati, Salv. ibid.* the firſt weapons of anger are evil ſpeeches, and that which we cannot do, being weak, we wiſh we could, being angry.

in danger of the council] The meaning is he ſhall be liable to a greater puniſhment in hell, as a greater offender was liable to the judgement of the Sanhedrim, or great Council.

ſhall ſay] Out of raſh anger, as before, otherwiſe our bleſſed Saviour, who never ſinned, uſed that word, Matth. 23. 17, 19 *thou fool*] A word of greater diſgrace than the former, μωρὲ, it ſignifieth *unſavory*, or without reliſh: *Raca* anſwereth the Greek word κενὸς, empty that is μάταιος, fooliſh; and a fool is here, by a Metaphor, called inſipid, Hebr. שוטה *ſote*, which we call, Sot.

in danger of hell fire] To be caſt into Gehenna, to have the greateſt torments of hell inflicted on him; as the greateſt offender among the Jewes, was to be judged, either to be burnt alive in the valley of Hinnom, or to have his carkaſe denied burial, and burnt there, among the carrion caſt out of the city, which was the greateſt diſgrace. See on Luke 12. 5. See *Auguſtine de Civ. Dei, l.* 21. c. 4. 10, 23.

V. 23. *therefore*] Seeing God forbids anger, and evil ſpeaking as well as murther.

if thou bring thy gift] The Jewes thought God like ſome worldly Princes, more regarding gifts, than the unity of their ſubjects; therefore offered many ſacrifices, but lived ſtill in malice: Chriſt ſhews them here, that ſuch ſacrifices did not pleaſe God. Charity is the ſalt of the covenant, with which every ſacrifice muſt be ſeaſoned.

to the altar] He ſpeaks according to that preſent ſtate of the Church, wherein altars and ſacrfices were in uſe: they are deceived who gather hence, that we muſt have altars and ſacrifices now: yet it may teach us by proportion to ſeek reconciliation before we come to the Lords table.

and there remembreſt] It ſhould have been done before: but if it were forgotten or neglected then, it muſt of neceſſity be remembred and done now. This ſuppoſition of remembrance relateth to another ſuppoſition of a right preparation of a mans ſelf to that duty, which cannot be without a due examination of his own ſtate towards God and man.

hath ought againſt thee] *Si nos eum in aliquo læſimus. Auguſtin. de ſerm Domini in mont. l.* 1 *c.* 20 if any man can accuſe thee, or charge thee with any wrong done to him. See Rev. 2. 4.

V. 24. *leave there thy gift*] Do not carry it away; our ſin againſt man, doth not diſcharge us of Gods ſervice; but God will not accept our ſervice, till we have ſought peace with all men, Heb. 12. 14.

be reconciled] Do thy part to be reconciled; confeſſe thy fault, deſire peace, make ſatisfaction, Levit. 6. 1. &c. a purpoſe of reconciliation is not enough, it muſt actually be ſought, before we can be fitted for Gods ſervice.

then come] Then perſwade thy ſelfe God will accept thy ſervice.

V. 25. *Agree with thine adverſary quickly*] See on Luke 12. 58. a ſimilitude taken from a debtor.

in the way] He alludeth to the cuſtoms of adverſaries in law, going before the Judge: the meaning is, prepare preſently (while the accepted time, and day of ſalvation laſteth) to ſtand before Gods tribunal; agree while you are both alive.

be caſt into priſon] Leſt for thy abuſing Gods patience and long ſuffering, thou be condemned and caſt into hell fire; the whole is allegorlical: by adverſaries delivering thee, is meant, leſt he whom thou haſt wronged, complain to God of thee; and by the judges delivering to the officer, underſtand, Gods execution of temporal and eternal puniſhments on the impenitent ſinners.

V. 26. *till thou haſt payd*] The meaning is, that God will not forgive injuries done to men, except the injurious make what ſatisfaction they can. Some underſtand theſe two verſes litterally, as counſel given us by our Saviour to avoid, and compoſe ſuits before tryal.

the uttermoſt farthing] That is, never, becauſe that by ſuffering, thou canſt, in no finite time, ſatisfie the infinite and eternal juſtice of God. See on chap. 1. 25 and on Luke 12. 58.

V. 27. *by them*] Or to them.

Thou ſhalt not commit adultery] Exod. 20. 14. The Phariſees taught that the act of this ſin, was onely ſinful before God, as it was puniſhable before men.

V. 28. *Whoſoever looketh*] With intent to luſt after her; or till he luſt after her, Mark 13. 22. Job 31. 7. So that both wanton thoughts and looks are here condemned. See Rom. 7. 7. 2 Pet. 2. 14. therefore *Iſidores* rule is, ἢ ὁρῶν μὴ ἔρα, ἢ ἐρῶν μὴ ὅρα either ſeeing, luſt not, or luſting look not. *ep.* 173. in this, as *Euthymius* noteth, *radicem abſcidit*; he cutteth up ſin by the root in the heart and affections; leſt it ſhould bring forth death. See James 1. 14, 15. For the moſt part the actions of the inward man, at laſt, ſhew themſelves in the outward man; as, chaſtity of the inward man paſſeth to the bodies undefiled chaſtity; for he that is not acquainted with the hearts adultery is certainly and invincibly modeſt and chaſt; therefore, as all ſeeds, and incentives of ſin muſt carefully be avoided; ſo this, *oculus meretricis, laqueus amatoris eſt. Ambroſ. de pœn. l.* 1. *c.* 14. the harlots eye, is the lovers ſnare. Luſt not after her beauty in thine heart, neither let her take thee with her eye-lids, Prov. 6. 25. Flee fornication, 1 Cor. 6. 18. Fly alſo youthful luſts, 2 Tim. 2. 22. *Fugiamus ergo tanquam ſequentem, quia non poſt nos, ſed in nobis ſequitur. ib. Ambroſ.* let us therefore fly it, as that which followeth, not after, but in us; how? by daſhing the ſerpents egges --- *parvulos ad petram*, that is, (as the ſame *l.* 2. *c.* 11. *de pœnit.* interpreteth) --- *infirmas & lubricas cogitationes elidat ad Chriſtum*; deſtroying ſin in the thoughts, by recalling them to the dreadful tribunal of an all-ſeeing Judge.

on a woman] Underſtand all this to be a common rule to women as well as men, (which *Chryſoſtom, Theophylact*, and *Euthymius* note) ſo that when women look with ſuch affections, they ſin, and if they adorne themſelves to be looked upon, and luſted after, though poſſibly they do not affect any man, yet ἐκίρνασ φάρμακον ἐκέρασαν κ' ἂν μηδεὶς πίνῃ, *Theophylact*; they have tempered the poiſon, though no man drink it. See *Tertul. de cult. fœm. c.* 12.

hath committed, &c.] For as *Jerom* ſaith well, *ep.* 22. in reſpect of the ſin, *nocuit & qui nocere diſpoſuit*, he hath hurt, or done evil, who diſpoſeth ſo to do, ſo here, *jam affectu adulter eſt*, is already an adulterer in affection. *Ambroſ. l.* 9 *epiſt.* 77.

V. 29. *and if*] Chap. 18. 8. Mark 9 47.

thy right eye] *Anaſtaſius* underſtandeth this περὶ τῶν φίλων, &c. of friends and kindred, the meaning is general, whatſoever is not uſeful or neceſſary to this life, as the right hand, or right eye.

offend thee] Or do cauſe thee to offend.

pluck it out] The meaning is, there is a body of ſin in us, which muſt be mortified, (Coloſ. 3. 5.) and all occaſions and incentives thereto abandoned, if we will be ſaved; therefore *Jeroms* counſel is very good, *l.* 2. *ep.* 15 *nulli parcas, ut ſoli parcas animæ*; ſpare nothing, that thou mayeſt ſpare thy ſoul.

for it is better] It is better for a chriſtian, *miniſterio carere quam vita. Salvian. de gub. l.* 3. to want the ſervice (of ſome members) than life eternal; as it is better for a man that hath a gangrene in one member, to cut it off, than to ſuffer it to infect the reſt, and endanger his life; ſo it is better for you to leave your deareſt ſins, or the occaſions of them, than that the whole man ſhould periſh by them.

V. 30. *If thy right hand*] See on verſe 29.

V. 31. *Whoſoever ſhall put away his wife*] Deut. 24. 1. or whoſoever will put away his wife; It ſeems the Scribes miſinterpreting the law, taught, that any man that diſliked his wife, might put her away, ſo that he gave her a bill of divorce, whereby it might appear to any other man that deſired to have her, that ſhe was ſet free from her former husband.

V. 32. *Whoſoever ſhall put away, &c.*] Luke 16. 18. 1 Cor. 7. 10. Matth 19. 9.

ſaving for the cauſe of fornication] For that cauſe he might put her away, but for none other. Adultery diſſolveth the bond of matrimony, which conſiſteth in their being one fleſh.

cauſeth her to commit adultery] Underſtand this, if the divorced woman marry to another, her former husband, being yet alive, which the party divorcing occaſioneth, by putting her away.

V. 33. *by them*] Or to them.

Thou ſhalt not forſwear thy ſelf] Exod. 20. 7. Levit. 19. 12. Deut. 5. 11. It ſeems by Chriſts anſwer, that the Phariſees taught, that if men did not forſwear themſelves, they did fulfil the third commandment; and ſo allowed or connived at ſwearing in ordinary communication, and of ſwearing by creatures: both which our Saviour condemns.

V. 34. *Swear not at all*] James 5. 12. That is, in your ordinary communication; not at all, except where you have a lawful calling thereto; as in caſe of witneſſe-bearing before the Judge, or lawful Magiſtrate, for the ending or deciding of controverſies, or further confirmation of juſt duty. See Jer. 4. 2. Heb. 6. 16.

neither by heaven] See Iſaiah 66. 1. Swear not by them, becauſe they are creatures, not God; nor are they thine; they know not the truth of what thou ſayeſt, nor can of themſelves puniſh thee for thy perjury; ſome interpret this prohibition with this condition, except thou mean to perform vows, or ſwear truth; for God will puniſh perjury, though thou ſwear not by him, but by ſome creature, Heaven, Earth, Jeruſalem, thy head; God is injured when his creatures are called to bear witneſſe to a falſhood, or engaged for it. See chap. 23. 16. &c.

V. 35. *nor by the earth*] See on verſe 34.

it is his footſtool] Iſaiah 66. 1.

neither by Jeruſalem] See on verſe 34. the city where he is publickly worſhipped.

city of the great King] Of God, Pſal. 48. 2, 3. with 87. 3.

V. 36. *by thy head*] See on verſe 34. thou hadſt it and every hair thereof of him.

one hair white or black] One hair thereof, by giving it that native colour: Art onely imitateth nature, it cannot make any natural thing.

V. 37. *let your communication be*] James 5. 12. your ordinary communication. See on verſe 34.

yea, yea, nay, nay] Affirmative or negative, without oaths for confirmation of that which you ſay.

whatſoever is more than theſe] Cuſtomary ſwearing, by whatſoever they ſwear.

cometh of evil] From Satan, corruption of heart, evil habit, other mens incredulity, or your vain perſwaſion, that men will not believe you except you ſwear, whereas that maketh your aſſertions more ſuſpected, to good and wiſe men.

V. 38. *an eye for an eye*] Exod. 21. 24. Levit. 24. 20. Deut. 19. 21. this intimates that the Jewiſh Doctors taught, that a private man might revenge himſelf, ſo that his revenge did not exceed the wrong; this Chriſt condemneth, for the Judges were to determine this.

V. 39. *that ye reſiſt not evil*] Luke 6. 29. Rom. 12. 17. 1 Cor. 6. 7. he doth not forbid private men to defend themſelves againſt injuries by lawful means, or to ſeek for repair and ſatisfaction by the uſe of the lawful Magiſtrate: but forbids private revenge or publike, out of malice, or by rigorous proſecution of the Lawes.

turn to him the other alſo] Though he ſmite maliciouſly, or in way of diſgrace, as Job 16. 10. Micha 5. 1. be ſo far from rendring evil for evil, as that thou be prepared, rather to endure more injuries, than unlawfully to reveng the former.

V. 40. *ſue thee at the law, &c.*] Unjuſtly: if by force, fraud, unjuſt cavils vexing ſuits, or force he get away thy goods.

let him have thy cloak alſo] See on verſ. 39.

V. 41. *compel thee to go a mile*] Under pretence of authority, compel thee or thy cattel, to carry or ſerve him; (as purſivants, and ſuch meſſengers, uſe to take up poſt-horſes) See chap. 27. 32.

go with him, &c.] See on verſe 39.

V. 42. *give to him that asketh thee*] If he have need, and thou canſt ſpare it, Luke 6. 30. Galat. 6. 10. 1 John 3. 17.

from him that would borrow] Deut. 15. 8.

turn not thou away] As thoſe are wont, that refuſe to hear or regard thoſe that entreat them. See Iſaiah 58. 7. lend him for his need, Luke 6. 35.

V. 43. *Love thy neighbour*] Levit. 19. 18.

and hate thine enemy] This the Scribes collected (though faſly) out of the text, either from the miſapplied rule of contraries, or elſe becauſe they were commanded to deſtroy the inhabitants of the land of Canaan, Deut. 7. 2. & 25. 17, 19. which rule they would hold with their particular enemies alſo.

V. 44. *love your enemies*] Luke 6. 27. A man may happily do good to ſome whom he loves not; but here our Saviour requires love of heart to them, who heartily hate us: love your friends in God, and your enemies for Gods ſake.

bleſſe them that curſe you] Expreſſe your hearty love in good words and wiſhes to them who wiſh you ill.

do good to them that hate you] Shew your love in good deeds to them, as 1 Sam. 24. 17. Pſal. 7. 4. Gal. 6. 10. Rom. 12. 20 render not evil for evil, but overcome thine enemy with good, which is the moſt glorious victory of the ſaints.

pray for them] As Luke 23. 34. Acts 7. 60. 1 Cor. 4. 12. this ſheweth, that Chriſt would have us ſo far from deſiring revenge, that he will not have us pray for it: but in caſe of injury to commend our cauſe to God, and to pray him to give them, repentance, and mercy: therefore he would have us bleſſe them: he ſaith not, ſpeak well of them who are wicked and injurious (Gods ſpirit teacheth no man to lye) but pray for them.

and perſecute you] See verſe 11, 12. this is to imitate Chriſt, and his Saints, Luke 23. 34. Acts 7. 60.

V. 45. *that ye may be the children*] That ye may hereby appear Gods children, who being the God of love, doth good to his enemies. See 1 John 3. 10.

of your father] Of God, whom ye muſt imitate, Epheſ. 5. 1.

which is in heaven] Chap. 6. 9. whom you muſt imitate, ſo may you not earthly fathers, in all things, becauſe they may erre, and do, in ſome: God is abſolutely holy, ſo is no meer man.

maketh his ſun to riſe] Cauſeth his ſun to give light, and warmth, and the rain to cool and refreſh wicked men in their perſons, and their fields, that they may be fruitful.

V. 46. *for if*] Luke 6. 32.

ye love them which love you] Them onely, verſe 47. for we muſt love them that love us, elſe are we worſe than Publicans or Heathens, verſe 47.

what reward have ye?] Ye ſhall have no reward from God, for that which ye do for your own ends and affections; for ye do but render love for love, and love your ſelves in loving them.

do not even Publicans the ſame?] You do no more than the light of nature teacheth men to do. The Publicans, taking up tribute and cuſtom from the Romans, were counted moſt vile, and impious by the Jews: (ſee Luke 19. 8. & chap. 9. 10.) according to their ſenſe Chriſt here ſpeaketh; do not thoſe, whom your ſelves condemn as wicked, as much? will you not excel them, whom you eſteem the worſt of men?

V. 47. *if ye ſalute*] Or lovingly embrace, or ask of their welfare, as 2 Kings 9. 17, 18, 19, 22. the word ἀσπάσησθε ſignifieth lovingly to embrace: but the Syriac interpreter giveth it, if ye ſalute: in this one office of humanity, he underſtandeth all the offices of civility and friendſhip.

what do ye more] See on verſe 46.

V. 48. *Be ye therefore perfect*] That is, ſincere and compleat in all parts of piety, eſpecially in love towards all men, James 1. 4. & 3. 2. Coloſ. 4. 12.

as your heavenly father] Be like him in this, though ye cannot be equal to him, ſee on verſe 45. The Lord commendeth charity not onely through all the Scriptures, but alſo by his own holy example. *Salvian. l.* 4.

CHAP. VI.

Verſe 1. THat *ye do not your alms*] Or deal not your alms, ἐλεημοσύνην, mercy and almes: ſome read δικαιοσύνην righteouſneſſe, ſo the Syriac words which ſignifie alms or righteouſneſſe, come both of the Hebrew root צדק, to be juſt. 2 Cor. 5. 21. James 1. 21. 1 Pet. 2. 24 Luke 11. 41. Acts 3. 2, 10. &c. See *Joh. Druſ. præterit. l.* 1.

Eleemoſyna, juſtitia, Synechdochicè, præcipua juſtitiæ ſpecies: Jo. Buxtorf. Jun. lex. chald Syr. Mart. Troſt. &c.

before men to be ſeen of them] We may and ought to do good before men, that God may be glorified thereby. See chap. 5. 16. but our end muſt not be to be praiſed of them, but to pleaſe God, verſe 2. *Non eſt ingrata eleemoſyna quæ fit & videtur, ſed quæ fit ut videatur*, that alms is not unacceptable, which is given, and ſeen of men; but that which is given to be ſeen of men. True righteouſneſſe, which is ſelf-glorious deſpiſeth the applauſe of the world, *à Deo genita Cœlum ſpectat, P. Chryſologus ſerm.* 9. being born of God, it looks up to heaven for its reward and approbation. That righteouſneſſe, *quæ ſe humanis oculis locat*, which hireth it ſelf out to the eyes of men, cannot expect the reward of the heavenly father, It would be ſeen, it was ſeen; it would, and it hath pleaſed men; it hath the reward it looked for, it ſhall never have the reward which is undervalued Let us take great heed to our ſelves: a wrong end propoſed, depriveth of all the fruits of thoſe things we do, though with never ſo much labour, coſt, or vigilancy.

no reward] The word is uſually taken in Scripture, for a free recompence, Rom. 4. 4. See chap. 20. 8.

of] Or with.

your father which is in heaven] See on chap. 5 45.

V. 2. *when thou doeſt thine almes*] When thou giveſt an alms, See verſe 1. and Rom. 12. 8.

do not ſound a trumpet, &c.] Cauſe not a trumpet to be ſounded before thee, alluding to the manner of calling the people together, Numb. 10. 3, 4. it may be they did uſe to ſound a trumpet when almes were to be given, that the poor might not go up and down begging, or loſe their times in coming, when nothing was yet ready for them: the Phariſees gave their private almes ſo, that they might have many witneſſes of their liberality to praiſe them, as well as receivers to thank them.

as the hypocrites do] The Phariſees who are counterfeits, as thoſe that act other mens perſons in a Comœdie. See on Luke 13. 15.

in the ſynagogues, and in the ſtreets] This they did, that all the city might take notice of their charity.

that they may have glory with men] That their neighbours might praiſe, and admire them for good and holy men: the vain glorious hypocrite is, as *Jerom. l.* 2. *ep* 23. ſaid of a Philoſopher, *popularis auræ vile mancipium*, a baſe ſlave to popular applauſe: but however men ignorant of the heart, praiſe and canonize the wicked for ſaints, yet God cannot be deceived; the moſt rotten wood ſhineth moſt in the dark; the light diſcovereth it: and ſo that which is highly eſteemed amongſt men, is abomination in the ſight of God. See on Luke 16. 15.

they have their reward] τὸν μισθὸν αὐτῶν, their own reward, or have all their reward: they may make their acquittance: as the word ἀποχὴ (derived from the word here uſed, and Phil. 4. 18.) ſignifieth they have that which they deſired, and aimed at the praiſe of men. See on verſe 1. Having therefore received the reward they propoſed to themſelves here of men, they cannot reaſonably look for it again of God in the life to come. Such was that word which the rich man heard in hell, Luke 16. 25. *Remember that thou in thy life time receivedſt thy good things, &c. now thou art tormented*: but *O quanta apud Deum merces, ſi unuſquiſque in præſenti, prætium non ſperaret? Jerom l.* 2. *ep.* 14. O how great ſhould be our reward with God, if no man would hope for the reward in this preſent life.

V. 3. *let not thy right hand know*] A proverbial ſpeech ſignifying, that we ſhould be willing to give almes when none ſees us, or not regarding other mens taking notice thereof: give with a minde ſo free from oſtentation, and divulging thine almes to others that thou mayeſt (if it were poſſible that thou couldſt) conceal it from thy ſelf; leſt thy frail minde ſhould encline to any deſire of humane applauſe.

V. 4. *thy father which ſeeth in ſecret*] Whereas men look for honour and reward for the good they do, how vain and fooliſh is it to expect theſe from men; ſeeing the all-ſeeing God, who is a moſt juſt and plentiful rewarder of all good, ſeeth the good we do, and will before men and angels publikely recompence even that which men knew not? See Matth 25. 34, 37. Honour is a ſhadow of merit; which, if thou followeſt, thou canſt never overtake: if thou flieſt, it will follow, and not be divided from thee, while the light giveth it appearance.

V. 5, *As the hypocrites are*] See on verſe 2.

love to pray ſtanding in the ſynagogues,] They affect it, Chap. 23. 6, 7. and uſe it to be heard of men.

in the corners of ſtreets] They loved to pray in publick places, as at the corners; where divers wayes meeting, many, paſſing to and again, might take notice of their devotion.

have their reward] See on verſe 2.

V. 6. *when thou prayeſt*] Privately, for publike prayers are to be made in Gods publike worſhip, in places appointed, and convenient for conventions, and aſſemblies of people.

enter into thy cloſet] Ταμεῖον properly ſignifieth any private place, where grain, any other goods, ſtore or treaſures were laid up. See on John 5. 2. What then, ſaith *Theophylact*, ſhall I not pray in the Church? Yes, but with a well compoſed minde, and without oſtentation: ὁ τόπος οὐ βλάπτει, ἀλλ᾽ ὁ τρόπος καὶ ὁ σκοπός, the place hurteth not, but the manner, and intention: many pray in private to be heard of men.

pray to thy father which is in ſecret] Remember thy buſineſſe is with God in private, not with men in publike, and ſeek to pleaſe him alone, and not men, as they do, who pray ſo loud in their chambers, that they may be heard into the ſtreets.

which ſeeth in ſecret] This is that ſoveraign remedy againſt vain ambition, to recal and ſet us ever in the ſight and preſence of God, who beholdeth all things in heaven and earth; yea, the very thoughts and intentions of every heart ſo that being contented with his knowledge of us, and all our actions, we may faithfully endeavour to approve our ſelves to him. See Heb. 4. 13. 1 Chron. 28. 9. Rom. 8. 27. 1 Cor. 2. 10. Revel. 2. 23. Pſalm. 44. 21. Jerem. 17. 10.

ſhall reward thee openly] Luke 14. 14. It appeareth when God will reward the merciful *in the reſurrection of the juſt*. See 1 Cor. 4. 5. He is thy father, who as he is delighted and well pleaſed with ſuch thy works, Heb. 13. ſo will he not conceale thy vertues: how willingly do we ſpeak of any excellencies in our childe, or thoſe we love? God will aſſuredly reward thee, not before a few men of this ſoon-periſhing generation, but before all the world; men and angels. See on verſe 4.

V. 7. *uſe not vain repetitions*] Eccleſ. 7. 14. Eccleſ. 5. 2. All long prayers are not here condemned: nor ſuch repetitions as are uſeful to ſtir up affections, but vain and needleſſe ones (See Chapter 26. 44. and Luke 22. 44.) ſuch as Chriſt upbraideth the Phariſees with, Chapter 23. 14. or *Elias Baals* prieſts 1 King. 18. 27.

as the heathen do] It was a ſhame for the Jews to imitate the Heathens in prayer, whom they abhorred, as impious. See Chap. 18. 17.

they think they ſhall be heard for their much ſpeaking] This is his firſt reaſon to dehort them, what more vain, than to think to pleaſe the all-wiſe God, with ſuch folly, as is irkſom to any prudent man? the brethren in Egypt, (ſaith *Auguſtine ep.* 121. c. 10.) are reported to have frequent, but very brief prayers; and thoſe in a manner ſuddenly ejaculated: leſt that intention of minde, which being vigilantly erect, which is very neceſſary to him that prayeth, ſhould vaniſh, and be dulled with long continuance: and by this they ſufficienly ſhew, that this intention, as it is not to be dulled, if it cannot continue: ſo neither is it quickly to be broken off, if it could laſt. *Abſit enim ab oratione multa locutio, ſed non deſit multa precatio; ſi fervens, perſeverat intentio*; let much ſpeaking be far from prayer, but let not much prayer be wanting, if the intention continue fervent: to ſpeak much in prayer, is (ſaith he) *rem neceſſariam ſuperfluis agere verbis*, &c. to do a thing neceſſary with ſuperfluous words.

V. 8. *your father knoweth*] This is another reaſon, drawn from the omniſcience and goodneſs of God: you know that God knows your wants before ye ask, and hath a fatherly care towards you; and therefore need not many repetions of the ſame thing, to acquaint him with your wants, as if he were ignorant of them: Prayer is (as *Auguſtine* ſaith, *ep.* 120.) neceſſary to move us, not to enforme God: becauſe he is a gracious father, his care and readineſs to give, preventeth your duty in asking: we do not beg to informe God; but to perform our duty, to recount his promiſes, to ſhew our filial dependance on him, and to acknowledge him the author and giver of all good.

V. 9. *after this manner*] This is a true ſumme, and forme of all Chriſtian prayers, ſet down both in precept and pattern. See Luke 11. 2.

Our Father] Who art willing to hear us thy children, See on Luke 11. 2

which art in heaven] Whence thou ſeeſt our wants, Pſal. 33. 13. 14. and art able to relive us, Pſal. 115. 3.

hallowed be thy Name] By us, and all other perſons: let all men acknowledge thee to be holy, and glorious

V. 10. *Thy kingdom come*] Of grace here, and glory in heaven: *manifeſtetur hominibus, Auguſtine*; let it be manifeſted to men. See on Luke 11. 2.

thy will be done, &c.] By us here, as by Angels there. Pſal. 103. 20, 21. See on Luke 11. 2.

V. 11. *our dayly bread*] That which is meet for us, or may ſuffice our nature every day. Prov. 30. 8. Luke 11. 3.

V. 12. *our debts*] Our ſinnes, which make us liable to thy judgements, See on Luke 11. 4.

our debtors] Such as do us wrong: he underſtandeth debts *de omnibus quæ in nos quiſque peccat, Auguſtine*, of all thoſe things wherein any ſinneth by hurting us; which may teach us the neceſſity of charity: for how ſhall we dayly ſay, *Forgive us*, &c. *as we forgive*, &c. *animo diſcordante cum verbis, oratione diſſidente cum factis?* Jerem. *l.* 1. *ep.* 39. our mind diſagreeing with our words, and our prayer diſſenting from our actions? See on Luke 11. 4.

V. 13. *lead us not into temptation*] Let not Satan tempt us, who are ſo weak, let thy power keep us from falling. See Chap. 26. 41. John 17. 15. God leadeth none into temptation, Jam. 1. 13. *ſed induci patitur eum, quem ſuo auxilio deſeruerit, ordine occultiſſimo & meritis, Auguſt. lib.* 2. *cap.* 14. *de ſerm. Domini in mont* but ſuffereth him to be led, whom he ſhall have left deſtitute of his aid, in order and deſerts moſt ſecret. See on Luke 11. 4.

deliver us from evil] Or from that evil one, that is, Satan 2 Cor. 13. 7. See on Luke 11. 4.

for thine is the kingdom] We are thy ſubjects, and thou alone art able to deliver us, and to grant all our requeſts: and thy Name ſhall be glorified in doing thoſe things for us, which thou ſeeſt beſt.

Amen.] We deſire it may be, and believe it ſhall be ſo, See on Chap. 28. 20. and on John 3. 11

V. 14. *for if ye forgive*] Mark 11. 25. This of all the petions is inſiſted on, becauſe of our unwillingneſſe to forgive wrongs; and for that all religion and gifts without charity are vain, and liveleſs: they that forgive ſhall be forgiven, and none elſe, verſe 15 *nec fruſtra ſperat parcendum peccatis ſuis, qui ignoſcit alienis, Proſpor ſent.* neither doth he hope in vain, that God will ſpare him for his ſins, who pardoneth others offences.

men their treſpaſſes] We muſt forgive others, becauſe they are men like us, and we may need forgiveneſſe of them.

V. 15. *if ye forgive not*] See on verſe 14.

V. 16. *as the hypocrites*] See on verſe 2.

of a ſad countenance] Sower and ſorrowful, Luke 24. 17. σκυθρωποὶ, a word compounded of σκυθρὸν, wreathed grim, ſower, and ὢψ, a countenance, a lowring look. See Luke 24. 17. Iſaiah. 58. 5. The godly were wont to faſt in ſackcloth and aſhes, 2 King. 19. 1 Chron. 21. 16. Nehemiah 9. 1. Eſther 4. 1 Job 16. 15, &c. this Chriſt reproveth not; but the counterfeit ſemblance of humiliation, which is to oſtent ſanctimony, and to be noted of men.

they disfigure their faces] To compoſe their countenance to ſuch a ruful aſpect, as quite alters the native faſhion thereof.

that they may appear unto men to faſt] Not that they might ſeem to faſt when they did not; but that they might be known abroad to faſt, when thy faſted in private

they have their reward] See on verſe 2.

V. 17 *when thou faſteſt*] In private, for in publike faſts they might not do ſo.

anoint thy head, &c.] If at the time of thy private faſt, thou be neceſſitated to go into the publike, leave the ſignes of thy humiliation at home: and uſe thy ordinary garb, as at other times: they uſed ſo, ordinarily to anoint their heads unleſs occaſion of mourning hindred; and waſhing and anointing was uſual in feaſts, Ruth 3. 3. 2 Sam. 12. 20. 2 Sam. 14. 2. Amos 6. 6. Eccleſ 9. 8. Luke 7. 46.

V. 18. *to thy father which is in ſecret* &c.] See on verſe 6.

N. 19. *lay not up for your ſelves*] Let it not be your chief care to be rich: or labour not ſo much to be rich here, as in Heaven: all treaſuring here is not ſimply condemned. See 2 Cor. 1. 14. John 6. 27. and here, Chap. 9. 13.

treaſures upon earth] Where can be neither ſtabilitie of any poſſeſſion, nor continuance of poſſeſſours.

where moth, &c.] Jam. 5. 2. Such treaſure, either ſilly creatures can deſtroy, or matter of corruption out of themſelves: or they may be taken away.

V. 20. *but lay up*] Luke 12. 33. 1 Tim. 8. 19

treaſures in heaven] In a ſure place, free from all the former inconveniencies: get the ſpiritual riches of grace, which will go with you into Heaven: do good to the poor, that ye may be rewarded in Heaven, as Luke 12. 33. Theſe are true riches: ſo are not the ſecular; for they many times hurt the poſſeſſours, and commonly make them worſe: if thou loveſt them, *peribis cum illis, Auguſtine, de verb. Domini, ſ. Luc. ſerm.* 35. thou ſhalt periſh with them: they are alwayes in danger of loſing: thoſe are true riches *quas, cum habuerimus, perdere non poſſumus*, which, when we once have, we can never loſe again, ſaith the ſame. The poor mans hand is a bill of exchange for heaven, whereby thou mayeſt ſafely remit thy eſtate, becauſe the juſt God undertaketh repaiment, Proverbs 19. 17.

V. 21. *your treaſure*] That which you make moſt account of.

there will your heart be] That is, your mind and affection See Coloſ. 3. 2. The mind will follow its treaſure; which, if earthly, are commonly to the heirs *breve gaudium*, a ſhort joy: but to thoſe that got them unjuſtly, a cauſe of eternal ſorrow, *Timoth. ad eccleſi-*

V. 22. the

am lib. 1. It is a ſhame then, that an heavenly ſoul ſhould be faſtned to the earth. Phil. 3. 19.

V. 22. *the light of the body is the eye*, &c.] Luke 11. 34. As in the body, the eye guideth all parts and actions which may be conveniently performed if the ſight be clear, which otherwiſe muſt be troubleſome, and confuſed: ſo, in the ſoul, if the reaſon be rightly illuminated, all the acts of the ſoul, will be more eaſily and orderly performed, which otherwiſe muſt needs be exorbitant, and evill.

V. 23. *but if thine eye be evil*] See on verſe 22. an evil eye importeth ſometimes a covetous minde; Prov. 23. 6. ſometimes an envious diſpoſition, Chap. 20. 15. but here, more generally a mind not well informed, or affected: to the good ſpiritual eye belong, charity in the intention, and truth in election. *Bernard. de precept. & diſpenſat. cap*, 17.

V. 24. *no man can*, &c.] For God will be ſerved with the whole man. See Luke 16. 13.

ſerve two maſters] That is, who have contrary imployments: one man may, otherwiſe, ſerve two.

either he will hate the one, &c.] Either his affection wil be more to one than the other: or if it be poſſible to love both alike, yet in doing the commands of the one, he muſt needs neglect the buſineſs of the other.

Mammon] That is, riches. See on Luke 16. 9.

V. 25. *Therefore I ſay unto you*] That you may not with too much care make your ſelves more unhappy.

take no thought] Take not too much care, no, not for things neceſſary, much leſſe for things ſuperfluous: we may not underſtand this ſimply, as if we might take no care, nor uſe any providence for our ſelves and ours: (See 1 Tim. 5. 8.) but be not immoderately carefull or diſtruſtfull of Gods care and providence over us. The word μεριμνᾶτε, is derived παρὰ τὸ μερίζειν τὸν νοῦν, from dividing the minde, and diſtracting it from Gods ſervice, and confident truſt in him: they miſtake this place, who would hence conclude that Chriſtians may not labour, or take care, but live idlely: The Nicene Councel, well determined (*l.* 3. *Bin. To.* 1. *p.* 401. *C.*) againſt ſuch inordinate living. See 2 Theſ. 3. 10. 11.

what ye ſhall eat] *Cogitatio victus, ſpina ſunt fidei*, ſaith *Jerom l.* 2. *ep.* 19. thought of viands is the thorns, which choak up faith: underſtand it of care, with diſtruſt of Gods providence.

is not the life more than meat?] That is, more excellent, of more value: God that hath given you the greater, hath given you the means to maintain it, and will not deny you the leſſer.

V. 26. *behold the*] Conſider well how they are fed.

fowles of the air] Not thoſe about the houſe, which we feed: but thoſe which flie in the air, which no man provides for, neither can they, without Gods univerſal providence, provide for themſelves.

they ſow not] Neither is this added to forbid us to labour, but, from diffident care would he hereby diſſwade us, becauſe God can, and doth provide for the moſt helpleſſe: ſee 2 Theſ. 3. 10. Prov. 24. 31. he would teach us, in an holy, and prudent endeavour, to rely upon Gods providence, who feedeth thoſe creatures made for mans uſe, without their ſowing and care for times to come, and therefore will not faile to provide for men, without their vain perplexing themſelves: we muſt labour, but not be over ſolicitous; believing that God giveth the encreaſe and fruit of our labours, as the forecited Councell determined.

yet your heavenly father] Not theirs, as yours: their Creator, but your Creator, and Father by adoption; much more will he provide for you, children; if he doth it for thoſe who are only his creatures. See Rom. 8. 32.

V. 27. *which of you*, &c.] It is a vain thing for you to take care for the one, who cannot do the other.

to his ſtature] He that would be tall, cannot: or the word may ſignifie, to his age, as John 9. 21 Heb. 11. 11. then it ſhould ſignifie, that none could adde to his appointed time. See Luke 11. 21.

V. 28. *why take ye care for raiment?*] Eſpecially for ſuperfluous garments, which the Spartanes were wont to call, δολερὰ τὰ ἱμάτια, *Clem. Alexandr. ſtrom. lib.* 1. deceitful garments.

conſider] Learn, obſerve their admirable beauty. See on Luke 12. 27.

of the field] Not thoſe of which any Gardner taketh care, but grow natively in the fields.

how they grow] And ſhoot out beautifull leaves inſtead of raiment.

they toyl not] As men and women do, to get apparel, or to adorn themſelves or others.

V. 29. *Solomon in all his glory*] Sitting in his royal robes, on his ſtately throne, 2 Chorn. 9. 7.

like one of theſe] God puts more glory upon one flower, than art and coſt can put on the greateſt Monarchs; their conjecture, that think Chriſt here ſpeaketh of that flower, which is now called among us, the *Tulipa*, is very probable: their reaſons are, that the ſhape ſo agreeth, that we may think them, both for their leaves and bulbous root, to be a kind of Lily: theſe are but ſtrangers with us but grow commonly in the fields in thoſe eaſtern parts, where Chriſt converſed: and though, in regard of the ſtrangeneſſe of the flower, the proper name was alſo ſtrange, and is now to us of theſe parts; yet might it be a ſpecies of that which the Greeks called κρίνον, which ſome interpret by λείριον, ſometimes put for any flower. Secondly, that admirable and glorious variety of colours to be found in the Tulip, more than in any flower, may perſwade us ſo to think. So laſtly may be wondrous beautie and mixtures of thoſe colours in theſe flowers conclude, *Solomons* princely magnificence in raiment, for colour, varietie, and beauty overcome by theſe flowers.

V. 30, *If God ſo clothe*] This is another argument from the leſſer to the greater, to diſſwade us from diſturſting care: If God ſo glorioully clothe the flowers of ſo ſhort continuance, what will he not do for man, created in his own image to eternity?

the graſſe of the field] Not onely the flowers of the garden, and the high and fruitful trees, but even the graſſe which we tread upon. Genſis. 1. 11. James 1. 10, 11. 1 Peter 1. 24. See on verſe 28.

to day is, and, &c.] Of ſo ſhort continuance, Pſalm 90. 5, 6. *Baſil* on Pſalm 44. noteth, that this Lily, is a flower, of all, ſoon periſhing and fading away, and ſo, aptly reſembling the frailty of man,

caſt into the oven] Of ſo little accompt as to be made fuel.

ſhall he not much more] Much rather will he clothe you who are far better.

O ye of little faith] You that are unbelieving and diffident of his providence.

V. 31. *What ſhall we eat*] He expreſſeth the care he forbids in their own words: a diſtruſtfull care for food and neceſſaries.

V. 32. *do the Gentiles ſeek*] Becauſe they know not the eternal bleſſedneſs of the life to come, but only that which concerneth this preſent, therefore they care for nothing elſe: ye ſhould not be like them. See on verſe 7.

your heavenly Father knoweth] And therefore out of his love will provide for you. See on verſe 8.

V. 33. *ſeek ye firſt*] Principally, and before the things of this life: he taketh their minds off from worldly cares, by ſetting before them a more excellent object.

the kingdom of God] Prayed for, verſe 10. See Rom. 14 17. & Chap. 25. 34.

his righteouſneſſe] Gods, which he hath promiſed to you, and preſcribed you, Tit. 2. 11, 12. as the way to his kingdom.

all theſe things] Whatſoever you have need of, for this life, and that which he knoweth beſt for you, though poſſibly, not all that you deſire, or think you need. See 1 Tim. 4. 8. Pſalm 34. 10.

ſhall be added unto you] Not as the main gift, but over and above, Mark 10. 30. as riches to *Solomon*, 1 Kings 3. 2. προστεθήσεται importeth, a caſting in, as ſome over weight, meaſure, or number.

V. 34. *no thought for to morrow*] No diſtracting care, as before. God forbiddeth us all faithleſs, diffident, and impious care for the future: *incuria autem ſolicitudinis relaxata, non negligentiæ, ſed fidei eſt. Hilarie in Matth.* 6. *Canon.* 5. reſpite and freedom from care, which is, a moderate unbending and reſting thereof, is no effect of lazy negligence, but faith.

the morrow ſhall take thought] The time to come, as Exodus 13. 14. Proverbs 27, 1. it will bring care enough with it, ye need not vex your ſelves for it before hand; or it will bring proviſion with it.

ſufficient unto the day] You will find trouble enough to day, ye need not adde to it.

the evil thereof] The grief and vexation it bringeth,

CHAP VII.

Verſe 1. *JUdge not*] See Rom. 2. 1. Judge not raſhly of mens perſons and actions, as they who miſconſtrue doubtfull things: nor rigidly and uncharitably, as thoſe who exaſperate ſmall falts in others, and are indulgent to great crimes in themſelves: ſuch Judges were the Phariſees. See Rom. 14. 4. *Periculoſum quippe eſt, de ſervo alterius judicare, & non facilis venia prava dixiſſe de rectis, Jerom l.* 1. *ep.* 45. for indeed it is a dangerous thing to judge another mans ſervant; and to ſpeak evil of the good, is not eaſily pardoned. οὐκ οἶδας ὅτι καὶ χαλεπώτερον σαυτῷ ποιεῖς τὸ δικαστήριον οὕτω δικάζων, ſaith *Chryſoſtom hom* 85. *in John.* knoweſt thou not, that thou preſcribeſt, and fore-pronounceſt to thy ſelf a more grievous judgement, while thou thus judgeſt another man.

V. 2. *with what judgement ye judge*, &c.] Oftentimes ye ſhall find men ready to judge as hardly of you, as you of them, or, God will judge as ſeverely of you, as you do of others: ſome retaliation ſhall be. See Luke 6. 38. James 2. 13. Jerem 30. 16. Ezek, 35. 15. Obad. verſe 15, Levi. 24. 19 He ſpeaketh here againſt unjuſt, and raſh judgement: unjuſt, as when an incompetent judge condemneth (of which Rom. 14. 4.) or when a competent judge unjuſtly:

juſtly : raſh, of which 1. Cor. 4 2. See Luke 6.38. ſuch alſo is partial judgement; of which *Salvian l. 4. de gub. Dei*, ſaith, in the very ſame crime, *punimus alios, nos abſolvimus*, we puniſh others, and, abſolve our ſelves.

and with what meaſure you mete] Mark 4, 24. Luke 6. 38. Judg 1. 7. a proverbial ſentence : it is very equal that a man ſhould buy by the ſame meaſure by which he ſells: you would be loath to be hardly cenſured by others: do not that to others, which you would not ſuffer at their hands.

V. 3. *and why beholdeſt thou*] That is, thou doſt evilly: indeed, as *Lactantius* ſaith, *l. 2. c. 3. Facilius eſt de alienis judicare, quam de ſuis*, it is eaſier to judge of other mens faults, than ones one: the eye ſeeth not it ſelfe, nor any thing too neare it: ſo we hardly ſee our own ſins, but are too quick-ſighted, towards others : and as the moſt ravenous and miſchievous birds are moſt quick-ſighted, ſo are the the moſt wicked to finde fault with others. He ſpeaks here in the ſingular number, to ſhew the need of particular application.

the mote that is in thy brothers] With what face canſt thou tax thy brother for ſmall faults, when thou beareſt with greater in thy ſelf? Some think it ſhould be read, *a ſplinter*, rather than *a mote*, becauſe that anſwers beſt to *a beam* : but the Syriac readeth, לגלא, *legello, feſtucam*, the mote.

V. 4. *Or how wilt thou ſay*, &c.] Thou oughteſt for ſhame, firſt to amend thine own faults, before thou cenſureſt another for the ſame; leſt thou hear, Phyſitian cure thy ſelf: ſin and ſelf love blindeth men ſo that they can ſee no faults at home : and ſuch perſons are commonly cenſorious. See Gen. 38. 24, 25. which rendreth a man unexcuſable, and ſelfe condemned, Rom. 2. 1. 3.

V. 5. *thou hypocrite*] Raſh cenſuring ſmells very ſtrong of hypocriſie; when men would ſeem to be ſo good, that they (as blameleſs) would be correctors of others, and are ſo bad, that they allow, or diſpenſe with worſe faults in themſelves.

firſt caſt out, &c.] Firſt amend thy ſelf : and (becauſe as *Hilarie* ſaith, *Conon. 5. in Matth. Difficile quenquam——præſtare quod exigat*; it is hard to perform the duty thou requireſt of others, and it is beſt, to teach rather by example, than words) ſuſpend thy judgement of others : and as they were wont to ſay of old, ἀφ᾽ ἑςίας ἄρχου, *Ariſtoph.* begin thy cenſure at home, and amend thy own faults firſt. How ſhall a man reprove onothers faults, ἀυτὸς ἀφ᾽ ἑςίας τὴν παῤῥησίαν ἐκ ἔχων, *Gr. Nazianzen Cæſario ep. 51.* his ſelf having no confidence at home, or within his own conſcience. Firſt then, examine thy ſelf, whether thou didſt never commit the ſame fault, whether thy ſelf be yet amended, and clear of it, leſt elſe, as *Nazianzen* ſaid, *Orat.* 1. our ſelves being full of ſores, we only endeavour, ἄλλους ἰατρεύειν, to cure others, not our ſelves : in caſe thou wert never guilty of ſuch ſin, yet charity ſaid, *Cogitemus & nos homines, & habere potuiſſe, Auguſtine l. 2. de ſerm. Domini in mont. c. 30.* let us remember that we alſo are men, and might alſo have had the ſame faults: it is too ſure, we have many others. Laſtly, if we have ſinned ſo but do not now, let us remember the common frailty of men, that mercy, not malice, may uſher in our reproofs. See Gal. 6. 1.

V. 6. *give not that which is holy unto the dogs*] Apply not the promiſes of the Goſpel unto prophane men : or ſpeak no more of them, to ſuch as perſecute you for your meſſage : or reprove not ſuch, Prov. 9 8. for they are miſchievous like dogs, Philip. 3. 2. and will prophane but never profit by holy things. By dogs and ſwine, he meaneth the the obſtinate, profeſſed, and impure enemies of the Goſpel, and the Miniſters thereof, 2 Pet 2. 22. Rev 22. 15. Pſal. 22. 16. and by holy, and pearls, the excellent and unſearchable riches of Chriſt, Epheſ. 3. 8. opened in the Goſpel, which Chriſt called, *a pearl of great price*, Chap. 13 46. See this precept in the type, Exod. 12 43 &c. Levit. 22. 10. 25. Numb. 1. 51.

pearls before ſwine] Apply not the precious promiſes, of the Goſpel to ſwiniſh men which regard them no more, than ſwine do pearl, of whoſe uſe they can have no ſenſe.

trample them under their feet] As ſwine would do the richeſt pearls ; leſt they ſcorn, and deride the promiſes and threatnings of Gods word, which is the certain fruit of unbelief, which *Euthymius* calleth their feet, wherewith *ad perditionem gradiuntur*, they go to deſtruction.

turn again and rent you] As beaſts ſometimes do to thoſe that feed them; ſo impious hearers perſecute their teachers, and hate, them, 1 Kings 22. 8. Jer. 18. 18. &c, and 26. 8. &c. Mark 6. 17. Acts 7. 52. 57, 58.

V. 7. *ask and ye ſhall have*] Chap. 21. 22. Mark 11. 24. Luke 11. 9. John 16. 14. James 1. 6.

ſeek] Seek diligently, timely, and conſtantly : and thou ſhalt find eternal riches.

knock] Pray earneſtly, this threefold promiſe annexed to the threefold precept, muſt encourage us to inſtant, and conſtant prayer : if God had commanded ſome great matter, would we not have done it to be ſaved? how much more when he ſaith *Ask and it ſhall be given you*? Were the means unknown to thee, or loſt, thou oughteſt to ſeek, See John 5. 35. if it were lockt up, and the door ſhut, *Knock and it ſhall be opened* : it may be we ſhall not finde and underſtand all things that we would, yet muſt we continue knocking, as *Peter* did, Acts 12. and as *Auguſtine* ſaid, *To. 6. contr. Priſcil. l. 12.* we ſo believe in God, that, although *aliqua nobis pulſantibus non aperiat*, he doth not open to us knocking, ſome things, yet we may by no means murmur againſt him; for he hath revealed enough for our ſalvation : the old Herit icks, the *Valentinians* and *Marcionites*, would ſo wreſt this text, as if they ought alwayes to be to ſeek in religion, and not to reſt in the Scriptures and doctrine of the Apoſtolical Churches, becauſe Chriſt ſaid, *Seek and you ſhall finde* : it may be ſaid to our modern Seekers, as the Spirit ſaith to the Church of Sardis, Rev. 3. 3. *Remember therefore how thou haſt received, and heard, and hold faſt* : the reaſon of this preſent ſpeech is in three things, in the matter, time and manner : that we firſt conſider, what we muſt ſeek, when, and how far : we muſt ſeek Chriſt, and the knowledge of Gods will for our ſalvation in him; untill we believe in him, that we may be ſaved : but as *Tertullian* ſaith, *adverſ. Hæret. cap 8. inveniſti, cum credidiſti* : thou haſt found when thou believeſt: we need not any curious ſearch now after Chriſt, and the Goſpel, *Cum credimus, nihil deſideramus ultra credere*, when we belive, we deſire not to believe any thing beyond the truth : for this is that which we believed before, that there is nothing more (than what the Scripture ſpeaks of God, and our ſalvation by Chriſt) which we ought to believe, *Ultra Dei verbum nihil invenitur, Hilarie de Trinitat. lib. 2.* there is nothing found beyond the word of God : Let us remember, ſaith *Tertullian*, when Chriſt ſaid, *Seek and ye ſhall finde* : it was in the firſt fruits of his doctrine, when moſt doubted whether he were Chriſt, we now believing in him, muſt be no longer ſtaggering, and to ſeek of our faith and religion.

V. 8. *every one that asketh*] In faith and according to Gods will; for God will deny others, Jam 4. 3. Jam 1 6, 7. Chap. 20. 20. &c. Luke 9. 54.

receiveth] Though men be unkinde, and deny to help the neceſſitous, God will give according to his gracious promiſe.

V. 9. *what man is there*, &c.] Or, *if there were a man among you*, Chapter. 12. 11. & 24. 45. Luke 11. 5 11. is any of you ſo inhumane, that if his ſon ſhould ask him for food, would give him poyſon ?

V. 10. *a ſerpent*] Would any man give his childe miſchievous things ? How much leſſe will God give us any thing to hurt us ?

V. 11. *if ye then being evil*] Why doubt ye of Gods good will toward you, who is perfectly good, when your ſelves, woh are ſo evil, and ſo ignorant, that you know not at all times; what is good for your children; and ſometimes ſo harſh that you will not hear them, nor give them that which you know is good for them; yet your paſſion allayed, your natural affection prevailing, you will be ſure to do them all the good you can.

your father which is in heaven] See on Chap. 5. 45.

good things] The good gifts af his Spirit, Luke 11 13. the holy Ghoſt, the author of all ſpiritual good : bodily goods which we ask, God doth not alwayes give us that he may give us ſomething better; according to that which *Auguſtine* ſaith : *non tribuit ſæpe quod volumus, ut quod mallemus attribuat, ep. 34. ad Paulin.* many times he giveth us not that which he would, that he may give us that which we had rather have. See on Luke 11. 13.

V. 12. *whatſoever ye would*] Luke 6. 31. that is, do to others that, which you being well enformed, adviſed and freed from evill and diſcompoſed affection, would have them do to you.

this is the law and the prophets) This is required in the doctrine of the Law and the prophets, and is the ſum of that they teach, concerning the duty of man to man : the equal law, to do as he would be done unto

V. 13. *enter ye in*] Luke 13. 24.

at the ſtrait gate] Loaden travellers cannot paſſe through a ſtrait and narrow gate : ſuch is the way to eternal life full of difficulties : therefore muſt we ſtrive to lay aſide every weight, and the ſin which doth ſo eaſily beſet us, that we may run with patience, Heb 12. 1. So full of dangers, obſtructions, and lets is this way, that the Holy Ghoſt ſaith, 1 Pet. 4. 18. *If the righteous ſcarcely be ſaved*—— &c.

wide is the gate] It is eaſie to go to hell : our own corrupt nature leadeth us that way : the cauſe of ſo many and grievous perſecutions, is ſinners impatience to be pulled out of that path; there is nothing in the world ſo eaſie, as to become wicked, becauſe we are born ſuch.

many there be which go] Example of others may not lead us, if we will not go to hell for company. See Exod. 23. 2, there is no patronage for wickedneſſe in multitudes, *ubi major eſt peccantium turba, major eſt divinitatis injuria, Salvian de gub, Dei, l 3.*

V. 14. *becauſe*] Or, *how narrow*, &c.

ſtraight is the gate] We muſt be contented through many preſſures and difficulties to go to heaven; for it is like a narrow way, which if we find not, and out of which if we fall, we cannot avoid utter and eternal deſtruction of body and ſoul : we have need of *Solomons* caution, as chiefly when we go into the houſe of God (where the way to life is opened to us) ſo in all the whole courſe of our lives, *Keep thy foot* Eccleſ. 5. 1. as there are many crooked lines between two points, but onely one ſtraight one : ſo are there many wayes to errour and damnation, but onely one way to to ſalvation, Acts 4. 12. John 14. 6.

V. 15. *Beware of falſe prophets*] Falſe teachers, 2 Peter 2. 1. ſeducers: ſometimes called falſe Apoſtles, 2 Cor. 11. 13. deceitfull workers. See 1 Tim 1.7. 2 Tim. 3.5, 6. this προσέχετε importeth a diligent heed to be taken, as of a great danger: as Matth. 10. 17. & 16. 1 So here is a threefold danger deſcribed: 1. They come to you: they are bold intruders and run without ſending, or calling. See Jerem. 23. 21. 32. 2 Tim. 3. 6. 2. In ſheeps clothing, that is, whatſoever is ſpecious, fair in ſhew, and apt to deceive the ſimple. See Chap. 23. 14. &c. Chap. 24. 24. now as it is true, *turpiora ſunt vitia quæ virtutum ſpecie celantur*. *Jerem. l. 2. ep.* 22 *Celant*. more filthy are thoſe vices which are hidden under a ſhew of vertue: ſo indeed are they more dangerous to beguile others: of ſuch men *Syricius* ſpeaketh, who (ſaith he) under the vail of an holy name entring the houſe of prayer, powre out *ſermonem ſerpentiæ diſputationis*, the ſpeech of a ſerpent-like diſcourſe, *inter ep. Ambroſ. l.* 10. *ep.* 80. 3. Within they are ravenous wolves: See Acts 20. 28, 29. *Conſiderate quid de gregibus agatur, quando lupi paſtores fiunt, Greg. hom.* 17. *in Evang* do but think how it will go with the flocks, when wolves are made ſhepherds.

which come unto you] Which joyn with you: or pretending to ſhew you a more ready and ſecure way to heaven, offer you their miniſtery.

in ſheeps clothing] Appearance of harmleſſe innocency.

inwardly they are ravening wolves] See Acts 20. 29. whatever ſhews of good will they make, they ſeek to deſtroy your ſoules.

V. 16. *by their fruits*] By their falſe doctrine, ſelf-ſeeking, and wickedneſſe, verſe 23 2 Pet. 2. 1 which at laſt ſheweth what they are, as ripe fruits do trees

do men gather grapes of thorns?] Luke 6. 43. every tree bringeth forth its own proper fruit after its kinde, Gen. 1. 11. Jam 3. 12.

V. 17. *every good tree bringeth forth good fruit*] As ſeveral kindes of trees bear ſeveral fruits; ſo of one kinde there are ſome better than others, which the fruit diſcovereth.

V. 18. *a good tree cannot bring forth evil fruit*] Not generally and conſtantly though accidentaly it may fail in ſome particular: ſo though the beſt of the ſons of men do ſometimes fall into ſinne, yet they live not in it, 1 John 3. 9. Romans 7. 15, 17, 20, 25. and theſe fruits of the fleſh, are from the remainder of the old man, and unregenerate part; as ſometimes wilde and unſavory fruit, groweth on the ſuckers of the old ſtock, which are not pruned off.

V. 19 *every tree*] Chap. 3. 10.

that bringeth not forth good fruit] Chap 3. 10. We cut down unfruitfull trees, though they bear no dangerous fruit. So men ſhall periſh that live not godly, though they be not prophane or notorious ſinners: we muſt ceaſe to do evil, and learn to do well, Iſa. 1. 16 Luke 13. 7.

V. 20. *by their fruits*] See on verſe 16.

V. 21 *not every one*] Not any that doth hypocritically worſhip God in word, without a ſincere heart; the bare profeſſion of true religion, is not ſufficient to ſave any man. What is a holy name without deſert, but *ornamentum in luto? Salv l.* 4. an ornament in the dirt? And again he ſaith, Our very religion which we profeſſe, accuſeth our errours.

Lord, Lord] Rom 2. 13. James 1. 22.

doth the will of my Father] That is, who not onely carefully endeavours to keep Gods law, but alſo truely believe in Chriſt; (for this is the will of God, that every one who ſeeth the ſon, and believeth in him, ſhould have eternal life, John 6. 40.) and alſo that herewith bring forth the fruits of ſanctification, and holy obedience; for otherwiſe faith is dead, James 2. and the diſſervices of profeſſours, are but teſtimonies, as *Salvian* ſaid, *lib.* 4. *Mali ſervi & boni Domini*, of the evil ſervant of a good Lord; *qualis enim eſt illa confeſſio, quæ ſic Deo credit ut pro nihilo ducat ejus imperium? Jerom. ep.* 22. for what is that confeſſion which ſo believeth in God, that it nothing valueth his commandments? this is the will of God, even your ſanctification, 1 Theſ. 4. 3. To do the will of the Father, is therefore to believe, and walk conſcionably, according to the rule of Gods word.

V. 22. *many will ſay unto me*] Many ſhall be ſo much deceived in themſelves, that we have need to beware of falſe prophets, and to look carefully to our own condition, before it be too late. See 2 Cor. 13 5.

in that day] At the day of judgement.

have we not propheſied] Verſe 15. We never thought that we ſhould have been rejected, we expected the chief places in heaven, in recompence of our ſervice which we have done. The beſt gifts are nothing worth without true godlineſſe, and ſome hypocrites and reprobates, have excellent gifts of knowledge and preaching.

in thy Name] By thy authority, or to manifeſt thy power: for all the abuſed gifts of Impoſtures and wicked men, they ſhall once hear. what have ye to do to declare my ſtatutes, Pſalm 50. 16. It is a moſt abominable impiety which taketh up the ſacred Name of Chriſt, to cloak and colour it; O unſpeakable and prodigious wickedneſſe, what will not impious mindes do? *armant ſe ad latrocinandum per Chriſti Nomen, auctorem quodammodo ſui ſceleris Deum faciunt, Salv.* 5. *ſ.* they arme themſelves to rob by the Name of Chriſt, and after a manner make God the author of their wickedneſſe; whereas Chriſt is the interdicter and revenger of all evils, they ſay they do that wickedneſſe they commit, in Chriſts Name, and for his ſake, and the advancement of his cauſe; the greater ſhall their damnation be.

wonderful works] Properly, powers; now theſe excellent works above nature, are called powers; becauſe therein appeareth the extraordinary power of God.

V. 23. *I will profeſſe*] Or confeſs, make it known unto them, and to men and Angels.

I never knew you] Luke 13. 27. Though you thought ſo highly of your ſelves, as in opinion thereof to condemn others; and though others magnified and admired your excellencies, yet I never approved of you, nor owned you for mine, Pſalm 1. 6. Rom. 7. 15. 1 Cor. 8. 3. Gal. 4. 9. 2 Tim. 2. 19.

depart from me] Pſal. 6 8.

ye that work iniquity] That live in ſin, notwithſtanding the excellent gifts which I beſtowed upon you, and the ſacred profeſſion, which you took on you.

V. 24. *therefore*] This is the concluſion of our Saviours ſermon, upon the mount; wherein he ſheweth by a ſimilitude, the firm eſtate of thoſe that practiſe the things he taught them in this ſermon: and the failing condition of thoſe that only heard them, leſt any ſhould think they muſt be ſaved, becauſe they had heard ſuch an excellent ſermon, and that from Chriſts own mouth.

whoſoever heareth theſe ſayings, &c.] Luke 6. 47

unto a wiſe man] The firſt thing that a wiſe builder goeth about, is to find a good foundation to build his houſe on.

V. 25. *founded on a rock*] By rain deſcending, &c he meaneth troubles and perſecutions, like ſtorms and tempeſts, trying the conſtancy of Chriſtians: others underſtand it by the terrible day of judgement: by founded on a rock, he underſtandeth thoſe that do Gods will, being built upon Chriſt, who is our rock and foundation, 1 Cor. 10. 4. Epheſ. 2 20.

V. 26. *to a fooliſh man*] An unwiſe builder, that layes no good foundation, though he may build curiouſly in the ſight of men.

V. 27. *and it fell*] He that onely hears, will fall ſhort of ſalvation: for he is not founded on Chriſt the rock. Jam. 1, 22, Rom. 2. 13. Luke 11. 28.

V. 28. *the people were aſtoniſhed*] Mark 1 22. Luke 4. 32. See note thereon.

V. 29. *as one having authority*] Not coldly as the ſcribes, but boldly as with infallibility of ſpirit, and authority from God. Tit. 2. 15. or not as ſcribes grounding on the traditions of men: but delivering what he ſpake as divine oracles. See 1 Cor. 2. 4 1 Pet. 4. 11. or, not as a ſubject or miniſter, but as a ſpirituall king in his own kingdom: and therefore he ſaid, ye have heard, but I ſay, &c. Chap. 5. 21. &c.

CHAP VIII.

Verſe 1. *WHen he was come down*] And entred into one of the cities. Luke 5. 12.

great multitudes] Thoſe that heard the former ſermon, Chap 5. 1. &c. and others coming in to them before they came into the city, where the former miracle was wrought.

V 2. *And behold*] Mark 1. 40 Luke 5 12.

worſhipped him] By falling on his knees firſt. Mark 1. 40. and then on his face. Luke 5. 12. a ſign of humility.

Lord if thou wilt] He dares not ask to be healed, but leaves it to Chriſt, to do as he pleaſed; when he had declared his affliction to him: note his modeſty; this is called asking. Luke 5. 12. he obtained what he deſired. verſe 3. See the like in *Hezekiah*, Iſa. 38 3.

thou canſt make me clean] This ſheweth his faith: though his diſeaſe was incurable by men, yet he is confident that Chriſt can heal it.

V. 3. *touched him*] The law forbad to touch a leper, leſt other ſhould be infected by them. Lev. 5 3. but Chriſt was above the law and healed him by touching him: the lepers touching others defiles, Chriſts touching him cleanſeth.

ſaying] Not out of oſtentation, to ſhew what he could do, but out of pitty to the leper. Mark 1. 41. and to ſhew his beneficence and readineſſe to do good.

I will] It is true as thou ſayeſt; I confirm it by healing thee.

be thou clean] A word of the effectuall command; as Gen. 1. 3. Let there be light.

immediatly his leproſie was cleanſed] An argument of Chriſts divine power, that could heal him ſuddenly by his word. See Luke 5. 12. &c. There is nothing between the work and command of God; *quia in præcepto eſt opus*, ſaith *Ambros, in Luc l.* 5. his will is his word, and his word, his work: *voluntas ejus menſura rerum eſt; ſermo ejus finis eſt operis. Ambroſ. Hexam. l* 3. *c.* 2. *init.* His will is the meaſure of things, his word is the end, or finiſhing of the work Here we ſee that believers, in afflictions. *non patiuntur ad pœnam, ſed ſubeunt ad coronas, P. Chryſol g. ſerm.* 15. do not ſo much ſuffer to be puniſhed. as undergo to reward, and to be crowned.

V. 4 *ſee*

V. 4. *ſee thou tell it no man*] Make no ſtay to tell it or talk of it to any, but hie thee to the Prieſt; as Luke 10. 4. or, do *not* publiſh abroad, what I have done for thee. Chapter 9. 30. He might ſeem by his miracle to be ambitious of fame; but thus he prevents that opinion: and becauſe, in his ſtate of humiliation, he would not be manifeſted before the due time. See mark 1.44.&c.

that Moſes commanded] Levit. 14. 4.

for a teſtimony unto them] That they may beleeve, chap. 10. 18. 24. 14. Mark 6. 11. or for a teſtimony againſt them; to render them inexcuſable if they beleeve not: (as Mark 13. 9. Gal. 5. 3. Jam. 5.3.) and if they ſhould calumniate him as an enemy to the law. See Mark 1. 44, 45.

V. 5. *And when Jeſus*] Luke 7. 1.

there came unto him] Not in his own perſon, but by the elders of the Jews, Luke 7. 3 (as *John* ſpake to Chriſt by his Diſciples, chap. 11.3.) ſo he is ſaid to beſeech him; that is, by thoſe he ſent to beſeech him: it ſeemeth, he firſt ſent, and afterward came unto him himſelf.

a Centurion] A commander of a band of ſouldiers, conſiſting of an hundred men, or more.

V. 6. *lieth*] βέβληται is caſt down, verſe 14. as ſick men uſe on their beds; being ſo feeble and weak that they can neither go nor ſtand: ſpecially, they that are taken of the palſy, which is a παράλυσις and diſſolution of the nerves, leaving the diſaffected no ſtrength to move themſelves.

at home] This heathen mans care of his ſervant, keeping him in his own houſe, and looking out for cure for him, is an example for us, to tender our ſick ſervants.

V. 7. *I will come*] Our Saviour refuſed to go to the rulers houſe, being twice entreated by the ruler himſelf. John 4. 47. 49 but here he offereth to go, being but ſent unto by the Centurion; poſſibly the other thought Chriſt could not heal except he came to him, but this man was confident he could.

V. 8. *I am not worthy*] The beſt men have loweſt thoughts of themſelves.

ſpeak the word onely] See on verſe 7. and on verſe 3.

V. 9. *For I am a man under authority*] If I being a man under the command of others, yet having others under my command, can thus do; much more canſt thou who haſt abſolute command; thus men ſhould take occaſion by their own command over others, and their ready ſubjection to them, to conſider Gods ſovereign authority over themſelves: and be ready to obey him in all things.

go, and he goeth] Not queſtioning why and werefore, but without delay doing that which is enjoyned; ſo will this ſickneſſe be gone at thy command.

he marvelled] As man, and ſhewed ſome outward ſigne of admiration to others: as God, he knew the faith of the Centurion, for he gave it; as man he knew not all, and ſo he marvelled at a faith ſo rare and commendable.

no not in Iſrael] That is among the Jewiſh nation who had been continually iſtructed in the Scriptures teſtifying of Chriſt: Hence it appeareth, that the Centurion was an heathen man, though probably a proſelyte. Luke 7. 5.

V. 11. *many ſhall come*] Our Saviour takes occaſion from the commendation of the Centurions faith, to ſpeak of the calling of the Gentiles, and rejection of the Jews.

from the eaſt and weſt] From all parts, as Iſai. 12. 12. & 43. 5. an alluſion made to *Jacob*, Gen. 38,14.

ſhall ſit down] A metaphor taken from banquets or feaſts, where men of different conditions ſit down together, Iſai. 25. 6. Matth. 22. 2. Luke 22. 30.

with Abraham, and Iſaac, and Jacob] The Jews ſcorn to eat with ſtrangers now, but the time ſhall come when ſtrangers ſhall enjoy eternal happineſſe with their holy anceſtours, and they themſelves ſhall be excluded.

V. 12. *children of the kingdom*] As Chap 9. 15. who were born of thoſe parents to whom the kingdom was promiſed: and by virtue of the covenant. Rom 9. 4. it had ſtill belonged to them, had they not forfeited it by their unbelief and wickedneſſe.

into utter darkneſſe] The darkneſſe of hell. 2 Pet. 2.4. Jude verſe 6. compared to priſons, which were often times out of the city. Acts 12. 10. meaning, they ſhould be in a ſtate moſt remote from heavenly joy and bleſſedneſſe. This utter darkneſſe which ſhal be to all that are ſhut out of heaven, the kingdom of light they ſhall have no comfort in it; as that darkneſſe hath, in which men at leaſt may reſt, or flee from dangers purſuing them; which in utter darkneſſe cannot be, there ſhall be weeping and gnaſhing of teeth; that is, extreme horrour of ſoul, greif and anguiſh of the damned, in regard of the good which they have wilfully deprived themſelves of, and the tortures and bitter ſorrows into which they have caſt themſelvs; out of which they have no hope of comming.

weeping] Iſa 55.14. For their ſorrow and pain.

gnaſhing of teeth] A ſign of envy at the felicity of Gods people, Pſalm 112,10.

V. 13. *go thy way*] Take no further care, thy requeſt is granted. So, 2 Sam 14.8 Mark 5.34. & 7.29. & 10.52. Luke 7. 50. & 8. 48. John 4 50. & 8. 11.

as thou haſt believed, ſo be it done,] &c. Matth. 9. 29 he ſheweth in theſe few words, the admirable power and efficacy of faith, which bringeth it to paſſe, that theſe things which according to Gods word, we beleeve, we receive accodingly: this Centurian beleeved that Chriſt, though bodily abſent, could yet by his divine power, every where preſent, cure his ſick; and according to that faith, which Chriſt had given him, he alſo did reſtore his ſervant: he only can repaire who made us, ſee how readily Chriſt powreth out his mercy, where he giveth a capacity to receive it: he will hear the power of faith, Jam. 5. 16. the reaſon why we ſo ſeldom obtain, is becauſe few have faith.

in the ſelf ſame hour] John 4. 53.

V. 14. *And when Jeſus*] Mark 1. 29. Luke 4. 38. went directly from the ſynagogue to *Peters* houſe, for the Apoſtle had not left all in their following Chriſt, ſo as to retain no intereſt, they were ready to have left all for Chriſt, if his honour and truth required it: untill then there was no cauſe why they ſhould neglect father, mother, family, &c, as far as the ſervice of Chriſt permitted, they held their proprieties, and ſupplyed the neceſſities of theirs. See John 21. 2. &c.

into Peters houſe] Which was in Bethſaida. John 1. 44. unleſſe he were born there, and lived at Capernaum: or removed his dwelling after he was called to be an Apoſtle, that he might the better attend on Chriſt: or elſe that at Bethſaida was his own houſe, and this at Capernaum his mother in laws houſe, which he uſed to repair to, when he came thither, which is moſt probable: for the houſe here ſpecified, appeareth to have been at Capernaum, verſe 5. Mark 1. 21. 29. That was ſtill Peters houſe, though he truely profeſſed, that he had left all: that is, the preſent uſe, but not the propriety.

of a fever] *Gr.* Of a burning fever, *Gr.* πυρέσσουσαν, which is of πυρὸς fire, and the Latine word *febris*, of which our Engliſh maketh *fever*, ſeemeth to come *a fervore* heat, which Luke 4. 38. it is called a great fever, the more dangerous for any perſon in years: all this ſetteth of the divine power of Chriſt, to heal all diſeaſes, however dangerous, or deſperate, to mans reaſon.

V. 15. *He touched her hand*] After he was entreated to heal her, Luke 4. 38. and had rebuked the fever, as one that had authority over it. Luke 4. 39. *non ſtat infirmitas ubi auctor ſalutis aſſiſtit, Chryſol. ſerm.* 18. infirmity ſtandeth not, where the author of health aſſiſteth.

and miniſtred unto them] To ſhew her thankfulneſſe, and that ſhe was perfectly cured. See John 5. 8, 9. firſt, ſhe aroſe, which being ſore ſick ſhe could not: next, ſhe prepared meat for them; that is a work of the healthy.

V. 16. *when the even was come*] Mark 1.32. Luke 4.40.

poſſeſſed of devils] This miſchief of poſſeſſion, it ſeemeth, was then very common among the malitious Jews: no wonder, where ſtrife, envy, and malice are, that wiſdom is deviliſh, James 3. 14, 15. where love is, there God is, for God is love, 1 John 4. 8. where malice is, the devil eaſily taketh poſſeſſion of his own: if Chriſt own his diſciples by their mutual love, Iohn 13. 25. Satan muſt needs know the malitious and revengfull for his own.

with his word] Not as the blaſphemous Iews ſaid, through Beelzebub Chap. 12. but by his own word and power, as being Lord of all the creatures. See Pſal. 106. 9. therefore the devil neither would nor durſt ſtay, when he ſaid Go, verſe 9.

all that were ſick] Of all ſorts, or all that came to him to be healed.

V. 17. *That it might be fulfilled*] It was in a ſort fulfilled, by his having compaſſion on us, manifeſting a kinde of participation with us, in all our bodily infirmities, Heb. 4. 15. or by taking away bodily diſeaſes from men, which was a type of healing their ſouls: but it was principally fulfilled, by bearing all the puniſhment due to our ſins: ſo were we healed by his ſtripes. Iſaiah 53. 4. 1 Pet. 2. 24.

V. 18. *great multitudes about him*] So many, that he could not conveniently converſe with them, or attend that which was neceſſary for himſelf or his followers, Mark 3. 9 10. 20. which ſeemeth to have occaſioned the commandment following.

to the other ſide] For Capernaum was ſituate on the lake of Tiberias.

V. 19 *a certain Scribe*] See on Luke 20. 1 Syr. ספרא חד, *ſophro chad*, one Lawyer, or a certain Scribe, it ſeemeth they were one and the ſame. See Ch. 13, 52 Luke 10. 25. 1 Cor. 1. 20. & Tit. 3. 13.

whitherſoever thou goeſt] I will leave all to follow thee.

V. 20. *foxes have holes*] He doth not ſay, Kings have palaces, but I have none; or rich men have houſes and lands, to entertain their followers, but I have none: but, the foxes and birds have, &c. as if he ſaid, thou art deceived, who thinkeſt of following me for temporal preferment, who poſſeſſe nothing ſecular, no not ſo much as an houſe.

neſts] Places of abode, or ſhelter, in trees, or other convenient receptacles, as Pſal. 84.3 & 104.17.

the Son of man] I that live in mean repute, and a contemptible eſtate among men, *hoc nomen impoſuit, quo ſe familiarius appellari voluit*, &c. *Auguſtine Honorato ep.* 120. he gave himſelf this name, by which he would be more familiarly called.

hath not where to reſt his head] Either he lived in an hired houſe, or lodged with his diſciples. He doth not forbid him to follow him, but ſecretly pointeth at his carnal intention in ſuch his tendring of ſervice: as *P. Chryſologus* ſaith, *ſerm.* 19. *non repulit volentem ſed fingentem prodidit*, he repelled not one willing to follow him, but diſcovered a diſſembler,

V. 21. *ſaid unto him*] After that Chriſt had called him, Luke 9. 59.

ſuffer me firſt] Before I follow thee, and leave my family and domeſtick affairs, to performe this work of piety to my deceaſed father.

to go and bury my father] Let me ſtay till my father be dead, that I may performe the laſt office to him, and then I will wholly attend on thee.

V. 22. *Follow me*] Chriſt called him to preach the Goſpel, Luke 9. 60. in which caſe, parents and all were to be left, Chap. 4. 20. 22. Chriſt will have his ſervants prefer his commands, before all the moſt neceſſary buſineſſes of this preſent world; he will not ſtay untill the affairs thereof will give them leiſure to ſerve him, who ought firſt to be ſerved. See Matth. 6. 33.

let the dead bury their dead] Let them that are dead in ſin, bury them that are dead for ſin, 1 Tim. 5. 6 it ſeemeth to be an alluſion to the rites of prieſts and Nazarites, who were forbidden to be preſent, at the funeral exequies of the dead. Lev. 10. 6. Num. 6. 9 *non pietatis obſequium negat*, &c. *Chyſol.* 5. *ſ.* he denied not the obſequie of piety, but preferreth the ſervice of God before humane affections.

V. 23. *when he was entred*] Though he gave commandment to go over, verſe 18. yet the Diſciples took not ſhipping, till he was gone aboard himſelf.

V. 24. *and behold*] Mark 4. 37. Luke 8. 23. and here verſe 2.

the ſhip was covered with waves] She ſhipped much water in thoſe overgrown ſeas, in ſo much that ſhe was ready to founder, and ſink down.

he was aſleep] To ſhew the truth of the humane nature, and the weakneſſe of faith in his diſciples.

Vs 25. *we periſh*] Thus they cryed out in their fear and affrightment, and by way of expoſtulation, as Mark 4 38. *Careſt thou not that we periſh?* and therefore he juſtly checks, them, verſe 26

V. 26. *O ye of little faith*] As Matth. 6 30.

rebuked the windes] To ſhew his authority over them; leſt they might think the ſuddain allay of the windes, was either naturall or accidental: he commandeth them to ceaſe, that they might know it was by his extraordinary power: and to ſhew himſelf the Lord of ſea and windes, he ſpeaketh ſo in his Diſciples hearing, to aſſure them that all the creatures are ſubject to his command.

V. 27. *the men*] Which ſailed in the ſhip, or in the other veſſels in company. Mark 4 36, Luke 8. 23,

V. 28. *When he was come*] Mark 5. 1. Luke 8. 26

of the Gergeſens] Some think them to be a remnant of the Gergaſhites mentioned Gen. 10. 16 they are called Gaderenes by the other Evangeliſts, either becauſe the city had two names: or elſe both theſe cities ſtood neer together on the lake of Tiberias, and the countrey was called ſometimes by the name of the one, and ſometime of the other. See on Luke 8. 26 See *Joſeph. de bel. Jud. l.* 2. *c.* 20.

there met him] So great was Chriſts power over them that they were enforced to come before him, who elſe would willingly have run from him.

two poſſeſſed with devils] Mark 5. 2. Luke 8. 26. mention but one. See on Luke 8. 27. *Auguſtine. To.* 4. *de conſenſ. Evangeliſt. l.* 2. *c.* 24. reſolves that the one mentioned was, *perſona alicujus clarioris & famoſioris, quem regio illa maximè dolebat*, &c. a more eminent and more noted perſon, whom that countrey ſpecially bewailed.

out of the tombes] Or, from among the tombs: they were made out of the cities, and ſo, that ſo men might hide themſelves therein, See on Luke 8. 27. Theſe were ſolitary places, whither the devils carried the poſſeſſed from the ſociety of men, to make them in their ſuddain appearing, formidable to the paſſengers occaſioned to go by them.

exceeding fierce] The devil fils them whom he poſſeſſeth with cruelty.

V. 29. *they cryed out*] Before Chriſt ſaid any thing to them they felt his divine power conventing them before him, of whom they were much afraid.

what have we to do with thee!] Why comeſt thou here to us? See 2 Sam. 16. 10. 2 Chron. 45. 28. John 2. 4.

Jeſus thou Son of God] This confeſſion of the devils, is either out of fear, or malice, to make the world ſuſpect that to be falſe, becauſe Satan ſpake it. It is a true ſaying, Lyers ſo bring it to paſſe, *ut nec vera dicentibus credatur. Jerom. ep. Iulian l.* 1. *ep.* 2. that none believe them when they ſpeak truth.

to torment us before the time] As if he had ſaid, This is our time to torment others: why doſt thou come to torment us before the day of judgement? either they feared that Chriſt would now ſend them to Hell to abide there; or it was a torment, in their accompt to be caſt out of thoſe they poſſeſſed, as Luke 8 28. 29. the word βασανίσαι here uesd, ſignifieth to examine by torment, as racking, torturing, &c. importing a very vehement and painfull tormenting.

V. 30. *a good way off*] On a hill, as Mark and Luke teſtifie

a herd of many ſwine] Some think theſe people were of thoſe whom the king of Aſſyria had placed in Iſrael long before; others that they were a kinde of Greeks, having a mixt religion, and ſo kept ſwine: others, that there was a colony of Romans in thoſe parts. See *Iſa. Cauſaubon. exercit.* 13. 34. and on Luke 8. 32.

V. 31. *the devils beſought him*] They could not go into ſwine without his leave, much leſſe into men.

ſuffer us to go, &c.] When they cannot hurt men, they deſire to hurt their goods, See Job 1. 10, 11. the reaſon why they deſired to deſtroy the ſwine, was, firſt, that they might be doing ſome miſchief, though they could not do all they would: next that they might have occaſion of tempting the worldly Gadarenes to blaſpheme Chriſt, for the loſſe of their ſwine: and laſtly, that they might affect the Gadarenes carnal hearts with diſlike of the Goſpel, which brought them ſuch loſſe, as it here fell out.

V. 32. *he ſaid unto them, Go*] Chriſt granted the devils petition, who ſometimes, and in ſome things, denieth ours; to teach us to ſubmit our wills wholly to his, who ſometimes granteth in juſtice, and ſometimes denieth in mercy.

when they were come out] Out of the poſſeſſed men.

the whole herd of ſwine ran] About two thouſand ſwine, Mark 5. 13.

ran violently down] Being carried by the power of the ſpirits poſſeſſing them.

into the ſea] Into the lake of Genezareth.

and periſhed in the waters] Chriſt thus juſtly puniſhed them who were the owners of theſe beaſts knowing their hearts, who preferred them before their own ſalvation by Chriſt; as many now do their pleaſures, which God therefore both in juſtice and mercy taketh from them.

V. 33. *they that kept them, fled*] For fear, being partly terrified with the ſight, partly to tell the news in the city, and poſſibly to excuſe themſelves to their maſters, leſt they ſhould think their ſervants negligence was the cauſe of that their loſſe: yet Gods providence ſo wrought therein, that Satan, who would ever deſtroy and hinder the propagation of the truth of Chriſt, was foiled by his own endeavour, and the power and goodneſſe of Chriſt, made more publique and manifeſt in this miracle.

V. 34 *they beſought him*] They offer no violence unto him: they knew they could not that way prevail againſt him, by overpowring him, who could command the very powers of Hell.

depart out of their coaſts] Leſt they ſhould ſuffer any further loſſe by his being there: thus they preferred their ſwine before Chriſt, as *Eſau*, a portion of meat before his birthright. Geneſ. 25. 34. It had been a ſingular bleſſing that Chriſt vouchſafed to viſit them, had they made a right uſe thereof for their ſalvation, but marke how impious mindes abuſe and embitter all Gods favours: Secondly, obſerve what wretched petitions the blinded worldly men ſometimes preſent to God; how many deſire that, which if obtained, would prove a ſevere curſe unto them?

CHAP IX.

Verſe 1. *INto a ſhip*] The ſhip which had newly brought him thither, chap. 8. 23.

into his own city] Capernaum; for as *Chryſoſt. hom.* 30. in Matth. and *Theophylact* ſay, Bethlehem brought him forth, Nazareth brought him up, and Capernaum was his dwelling place. Matthevv 4. 3. thither he vvent to abide for a time, after he had been endangered at Nazereth. Luke 4. 29. It is called his city, becauſe he was very often there; after he had gone thorow all Galilee preaching. In the firſt year of his miniſtery, he ſetled in Capernaum; whence it is called of the Evangeliſts, his city.

V. 2. *And behold*] Mark 2. 1. &c. Luke 5. 17. but both anticipate and alter the order thereof: all agree in the ſubſtance. 1. The faith of thoſe that brought the ſick man. 2. Chriſt his anſwer. 3. The Phariſees calumny. 4. Chriſt his defence. 5. The miracle and effect thereof.

a man ſick of the palſie] Which is a diſeaſe well known of many; ſo laxating and diſſolving the ſinews, that beſides the pain, it rendreth one unable to help or move himſelf; and it is rarely cured by men.

ſeeing their faith] Theirs that took ſuch pains to carry him to Chriſt, as his alſo that would ſo be brought: he ſaw their faith, as man, by the fruits of it; in that they broughr a man ſo incurable, let him down through the roof of the houſe, and laid him before him; ſaying nothing, as not doubting but that he would cure him if he ſaw him in that miſery, Mark 2. 4. Luke 5. 9. As God, he knew it of his own omniſcience, without theſe forementioned effects: as he knew the thoughts of the ſcribes. Mark 2. 8. Luke 5. 22.

ſon, be of good cheer] Be comforted, and doubt not of the recovery of thy health, now thy ſins are forgiven thee, which were the cauſe of thy ſickneſſe.

thy ſinnes are forgiven thee] Which he beſt knew, who forgave them,as God, and interceded for him as the onely Mediatour between God and man 1 Tim. 2.5. hence it appeareth, that ſinne is the cauſe of all diſeaſes and miſeries. Secondly, that Chriſt is that onely Phyſician, who can cure body and ſoul. Laſtly, that the condition of believers is bleſſed, in that they obtain more than they could aſk or think; as this paralytical man here did,whom he therefore called ſonne; becauſe faith made him a Sonne of God. John 1. 12. So good is our God, that faith obtaineth, before it can perceive it hath obtained: ſo he heareth us before we call. Iſaiah 65. 24.

V. 3. *Certain of the ſcribes*] Luke mentioneth the Phariſees alſo; they commonly joyned (as wicked men uſe to do) to oppoſe Chriſt. However, they did diſſent among themſelves in reſpect of contrary opinions, or other private intereſts.

ſaid within themſelves] ἑαυτοῖς Syr. בנפשהון *benaphſhehaun* in their ſouls: that is, they thought within themſelves; they did not onely murmur, but ſecretly thought impiouſly, expecting the opportunity of cenſuring, when they were among other company. See on Mark 2 6. Pſal. 14. 1.

this man blaſphemeth] βλασφημεῖν, is as it were βλάπτειν τὴν φήμην, to hurt anothers fame or reputatian: *Suidas* interpreteth βλάσφημος, ὁ τὸν Θεὸν ἐξυβρίζων, one who injureth God with contumelious words, which is either when men detract from God his honour due; or attribute any evil to him. So they thought Chriſt derogated from Gods prerogative to forgive ſinnes, and arrogated it to himſelf: it is indeed in God alone to forgive ſinnes, Iſaiah 43. 25. this ſheweth therefore that Chriſt is God; which they would not underſtand in all his miracles which they ſaw.

V. 4. *knowing their thoughts*] See on verſe 2. Thus alſo he ſhewed himſelf to be God, by ſhewing what they thought: they diſſembled their calumny in their hearts, he ſaw it lurking there.

Wherefore think ye evil] Of me, as a blaſphemer: he doth not doubtfully object, as one that ſuſpected their thoughts by ſome whiſpering, countenance, or outward geſture; but openly chargeth, and reproveth them for the ſin of their heart which he ſaw, which none but God could do.

V. 5. *Whether is it eaſier to ſay*] Ye think it harder to heal the palſie, than to forgive ſinnes: ye ſhal know then, that I have power to forgive ſinnes, by my healing this man with my word: it is indeed more to remit ſin, than to heal a ſick man. but not ſo eaſie to convince another, by a thing not ſeen, as by a work diſcernable by the eye.

V. 6. *The Son of man*] See on Chap. 8. 20.

power] *Gr.* Authority. ἐξουσίαν, which ſignifieth either power or authority, ſo Matth. 7. 29. John 17. 2. or juriſdiction. Luke 23. 7. right Mark 3. 15. dignity, John 1 12.

on earth] Though he abide here on earth, and live here as man, converſant with men, and in a ſtate of humiliation.

take up thy bed] That all may know that thou art perfectly healed. See on Chap. 8. 25.

V. 7. *and he aroſe*] Suddenly and perfectly cured, taking up his bed, who before, could not move himſelf. Luke addeth, glorifying God, as verſe 8. Chriſt having proved by this admirable work, that he, as God, had power to remit ſin, as well as to take away the moſt deſperate effects thereof: all diſeaſes, (had the ſpectatours been conſtant to their own principles, that none can forgive ſinne but God onely) they might hence come have to beleeve in him the Meſſias and Redeemer, but envy and malice had blinded them ſo, that they could be conſtant in nothing but ſinne and errour.

V 8. *they marvelled*] To amazement and fear, as Luke expreſſeth it.

glorified God] That is, they divulged the power and goodneſſe of God; ſhewed in that miracle, which is the principal end of miracles; that in conſideration thereof, we ſhould beleeve Jeſus Chriſt to be the Son of God manifeſted in the fleſh: which though all did hot near, who marvelled and feared, yet doubtleſſe ſome did; who by the operation of the holy Ghoſt in them, truely apprehended him to be their Saviour and Redeemer.

unto men] That is unto a man: for ſuch Chriſt appeared unto them, though the power working theſe things, was confeſſed to be divine.

V. 9. *And as Jeſus paſſed*] Mark 2. 14, Luke 5. 27.

named Matthew] He is called *Levi* in the other Evangeliſts, he had two names.

ſitting at the receit of cuſtome] At the cuſtom-houſe: it ſeemeth to have been by the ſea ſide; Mark 2. 13. It may be he was to receive the cuſtomes due from merchants and paſſengers; Then due to, and impoſed by the ſtate of Rome.

and followed him] He adviſeth not with fleſh and blood, ſaying, how ſhall I live, whither ſhall I go; how ſhall I bear the malice of the Phariſees, who hate Chriſt and all his followers, but goes after him inſtantly. Gal. 1. 16. Luke ſaith, he left all: that is, his books, and buſineſſes of the cuſtomes and that courſe of life; wholly addicting himſelf to the ſervice of Chriſt: we may not conceive that he deſerted or gave away his eſtate, perſonal or real; for he afterward entertained Chriſt at his houſe: verſe 10. but ſo uſed them, as his calling to Chriſt, and following him, would permit: So *Peter*, *Andrew*, *James* and *John* followed Chriſt: they left their ſhips and nets, and fiſhing, yet Peter ſtill retained his houſe, Chap. 8. 14.

V. 10. *in the houſe*] In *Matthews* houſe, who made a feaſt for him. Luke 5. 29.

many Publicanes and ſinners] *Qui vectigalia redimebant, Publicani appellati*, &c. *Volateran. de Magiſtr. & ſacerd. Roman.* they that were here together, ſeem to have been the friends and acquaintance of *Matthew*, whom he therefore invited, that they alſo might hear, and be won to Chriſt and ſalvation: ſome here underſtand two ſorts of men; by Publicanes *Matthews* fellow-officers: and by ſinners, thoſe that were of notorious, bad and looſe lives, or ſuch as the Jews had caſt out of their ſinagogues; as, John 9. 22. 34. infamous perſons among them. (Of Publicanes ſee on Luke 3. 12.) Others think them to be all one, and the Publicanes were called ſinners, becauſe they were imployed by the Romanes to gather their tribute, and for the moſt part did it with much rigour and oppreſſion of Gods people.

V. 11. *When the Phariſees ſaw it*] It is not likely, that the Phariſees would go into the houſe of a Publican to ſee it; but either they heard *Matthew* invite him, and ſaw them going along to the houſe, or elſe they knew it by report from others.

ſaid unto his diſciples] They ſtill catch up any occaſion to calumniate Chriſt. See on Luke 19. 7. they durſt not aſk Chriſt, becauſe they knew they were not able to deal with him, but ſay this to his diſciples, to alienate their affections from their Maſter; ſeeing that by their tradition, they were not to eat or commerce with Publicans or infamous perſons.

V. 12. *When Ieſus heard that*] From his diſciples, or overheard the Phariſees ſpeaking to them.

They that be whole, need not a phyſician] I muſt converſe with theſe, becauſe they are ſpiritually ſick, and I am the phyſician of ſouls; they are ſinners, I am their Saviour; others think they have not ſo much need of me: *bonus medicus qui infirmitates noſtras accepit. Ambroſ. l.* 10. *ep.* 82. he is the good phyſician, who took on himſelf our infirmities.

V. 13. *go ye and learn*, &c.] You that glory in your knowledge, and will be the onely teachers of all others, are yet ignorant of the main; therefore go learn, for ſhame.

I will have mercy] Hoſ. 6. 6. Chap. 12. 7. That mercy is better than ſacrifice, See Hebr. 13. 16. God by the Prophet upbraideth them with their hypocriſie, who pretended to much ſanctity in their ſacrifices and offerings, when indeed, they had within them, neither love to God, nor charity to their neighbour: the prophet put חסד *Cheſed*, benignity, or beneficence: the Greek ἔλεος mercy. Heſea. 6. 6. Chapter 12. 7. for beneficence is a ſure effect of mercy.

and not ſacrifice] More, or rather than ſacrifice, as it is expounded. Hoſ 9. See the like manner of ſpeaking, Gen. 32. 28. Prov. 8 10. Luke 14 12. 1 Cor. 1. 17. Chap. 6. 19

I am not come to call the righteous] That is, *illos juſtos, qui in ſanctitate generis, & literâ legis gloriantur. Paulinus Auguſtino. ep.* thoſe righteous, who glory in the ſanctity of their anceſtours, and the letter of the law. Such as you Phariſees, who think your ſelves righteous, and all others, contemptible ſinners: I come to convert ſuch as have not yet repented; and how ſhall I do that, if I converſe not with them: though they that are converted are infirme, yet have they not ſo much need of my preſence, as thoſe who are yet in impenitency, and ſo deſperately ſick in ſoul.

ſinners to repentance] 1 Tim. 1. 15.

V. 14. *The diſciples of Iohn*] *Matthew* names theſe onely, becauſe theſe were the ſpeakers. *Luke* names the Phariſees onley, becauſe they ſet them on work, that they might diſgrace Chriſt, by that authority which *Iohn* had with the people; *Mark* nameth both, becauſe both had hands in it.

why do we and the Phariſees] Mark 2. 18. Luke 5. 33. They propoſe themſelves as examples: and the ſenſe is, why do not you faſt, as well as we? as reprehending his neglect therein; we have our ſet faſts, why joyn you not with us therein, See Zach. 7. 5. beſides, the Phariſees enjoyned their diſciples weekly faſts, Luke 18.

but thy diſciples faſt not] Either thy way, or ours taught us by John is not right: but we muſt know that John and Chriſt had divers ſchools and diſciples, but not contrary: for John was to prepare the way of Chriſt, and that Johns diſcipline was much more ſtrict and auſtere, than Chriſts ſchool could conveniently bear: therefore the Phariſees liked Johns auſterity better than Chriſts gracious affability, and commerce with ſinners: ſo that they could have found in their hearts to have received John as their Meſſias. John 1. Luke 3. therefore in this queſtion about faſting, the Phariſees and Johns diſciples joyn.

V 15. *Can the children of the bride-chamber*] μὴ δύνανται, or as *Nazianzen orat.* 26. readeth οὐ δύνανται, they cannot, that (ſaith he) is called impoſſible, which is not reaſonable, or convenient, which the interrogation implies: can the, &c. that is, do you think it reaſonable, or fit? children of the bride-chamber, after the Hebrew manner, are thoſe called, which are moſt converſant and familiar with the bridegroom. See on Luke 20. 36. the whole ſenſe is; John Baptiſt, your maſter, taught you that I am the bridegroom, John 3. 29. that this time of my living here on earth, is the time of my eſpouſals to my Church, Epheſ. 5. 25. 27. &c. my diſciples are children of the bride-chamber: how can they mourn, untill theſe feaſting dayes be over? that is, the incomparable joy which they now have, in gathering a pure virgin Church unto me, and eternall ſalvation, by preaching of the goſpel.

mourn as long] Can they be in heavineſſe while I, their Saviour am with them? is it reaſonable that they ſhould, in the very time of great joy, which ſhould be to all people. Luke 2. 10. in the day of ſalvation 2 Cor.6.2. the time of rejoycing foretold by the prophet, Iſaiah 35. 1, 2. Jer. 31. 13. Joel 2. 23. Zach. 2. 10. Zach 9. 9

when the bridegroom ſhall be taken from them] When I ſhall be taken from them into heaven.

V. 16. *a piece of new cloth*] Or raw or unwrought cloth: ῥάκους ἀγνάφου *panniculi impoliti. Budæus.* Some interpret thus, as new cloth is not fit to be put upon the old, nor new wine into old cask: ſo it is not fit to teach this doctrine of the goſpel newly manifeſted to you and the Phariſees, who ſtand too much upon old traditions: others better thus, as the old garment cannot long bear a new piece, nor the old veſſels new wine, becauſe of their weakneſs: ſo my diſciples cannot yet bear this auſtere diſcipline, till I am aſcended up into heaven, and ſend down the gifts of my ſpirit in a more plentiful meaſure upon them.

V. 17. *new wine into old bottles*] See on veeſe 16. He uſeth this manner of ſimilitude, that he might ſhew that he ſeparated *Evangelii novitatem à legis vetuſtate——ſicut fructus ſeparatur à ſemine,* the newneſſe of the goſpel from the oldneſſe of the law, —as the fruit is ſeparated from the ſeed. *Tertul. l. 4. c. 11. adverſ. Marcion,* ſo indeed is the goſpel to the law; *diverſum ſed non contrarium,* divers, not contrary: the goſpel was in the law, as the corn in the blade; underſtood, but not yet appearing, until maturity in the fulneſſe of time; the harveſt of which Chriſt ſpake, John 4. 35.

V. 18 *While he ſpake theſe things*] While the Phariſees endeavour to calumniate Chriſt, God giveth him a double occaſion to convince them, and manifeſt his divine power.

a certain ruler] Mark 5. 22. Luke 8. 41. *Jairus,* whom they call ἄρχοντα τῆς συναγωγῆς a ruler of a ſynagogue. See on Luke 13. 14.

worſhipped him] By falling down at his feet, Mark 5.

lay thy hand upon her] His faith was ſhort of the Centurions, though he were ruler of a ſynagogue: the Centurion deſired Chriſts word onely, See Chap 8.8.

V. 19 *Jeſus aroſe and followed him*] Graciouſly complying with his weakneſſe, who could as well have raiſed her from the dead, by his word onely, abſent as preſent.

V. 20. *with an iſſue of blood twelve years*] She had been a long time ſick, and as it appeareth by the other Evangeliſts, had tryed many Phyſicians, and was now in a wretched condition, having no more means to conſult others: yet Chriſt heals her.

came behind him] Aſhamed to confeſſe her diſeaſe: we are aſhamed of the effects, not of the cauſe: of miſery, but not of ſinne.

touched the hemme] This was an admirable effect of faith, and modeſty *pium latrocinium,* an holy theft. *Cryſol. ſerm.* 33 not wronging the owner, but relieving the taker; Chriſt was not hereby injured, but the helpleſſe woman cured.

V. 21. *I ſhall be whole*] The phyſicians could not cure me, onely a touch of the garment of Jeſus can do it.

V. 22. *turned him about*] That he might manifeſt this work of faith unto the people, that God might be glorified: and that not onely *Jairus* weak faith might be ſtrengthned, and he the more confidently look for the raiſing up of his daughter: but that we alſo may be aſſured that he (who now ſitting at the right hand of God, hath not leſſe power or mercy, than when he was here in the form of a ſervant) will alſo heal and help us, if we come unto him in faith: *non Chriſtus infirmantibus, ſed fides deeſt; Chryſol. 5. ſ.* Chriſt is never wanting to infirme, if faith be not.

be of good comfort] See on verſe 2.

thy faith hath made thee whole] See on Chap. 8. 13. Chriſt, by faith apprehended, cured her: ſo 'tis moſt true, we are ſaved by faith in Chriſt Jeſus, not by any merit of our faith, which is the free gift of God, (Epheſ. 2. 8.) as is alſo juſtification by faith, and ſalvation by Chriſt, yet Chriſt would not here ſay, I have cured thee, but thy faith hath made thee whole, that he might confirm the woman in that faith, and teach all others the onely way to obtain health and ſalvation, that is, by faith in Chriſt, Mark 5. 34. addeth, go in peace, and be whole of thy plague. See Luk 7. 47. 48.

from that hour] She was preſently cured, and never troubled with that ſickneſſe more.

V. 23 *ſaw the minſtrels*] It was an uſuall thing among Jews and Gentiles to have formal mourners, and alſo muſicians in their funeralls. Jer. 9 17. & 48. 36. So ſaid *Jerom ad Heliod. l. 2. ep. 24. Heſiodus natales hominum plangens, guadet in funere: Heſiod* bewailing the nativities of men, rejoyceth in their funeral.

V. 24. *not dead, but ſleepeth*] She is not ſo dead but that ſhe ſhall immediately be raiſed to life again. See on Luke 8. 52.

V. 25. *when the people were put forth*] He put them forth becauſe they derided him, verſe 24. and therefore were unworthy to ſee the miracle done: or becauſe he would not yet manifeſt himſelf by ſuch works.

took her by the hand] As we uſe to wake them that are aſleep, by ſhaking them by the hand, and calling aloud to them.

and the maid aroſe] As one out of ſleep: ſo death it ſelf yeildeth to Chriſts divine power, who is the reſurrection and the life, John 11. 25. It was he that ſaid, *O death, I will be thy death,* or thy plagues, &c. Hoſea 13. 14. in his death thou dieſt, but we live: we give thee thanks, O Chriſt our Saviour, who are thy creatures, *quod tam potentem adverſarium noſtrum, dum occideris, occidiſti: Jerom 5. ſ. ep. 24.* that dying, thou haſt overcome this our ſo powerful enemy; though he raiſe us not up now, yet ſhall he at the laſt day: thus faith obtaineth, while fleſh and blood laugheth at the promiſes of Chriſt, and is put out from his bleſſed preſence.

V. 26. *the fame thereof*] Or, this fame, verſe 31. the fame or report of this his raiſing *Jairus* dead childe was noiſed about through all Galilee, every one ſtriveth to tell it for a marvelous and new thing, though he charged them not to divulge it. Mark 5. 43. glory, like the ſhadow in the ſunſhine, follows thoſe that flie from it.

V. 27. *when Jeſus departed thence*] Chriſt unceſſantly doth good: and every place affordeth him oppertunity of manifeſting his divine power.

two blinde men] The circumſtances ſhew that this was not the ſtory recorded, Mark 10. 46. Luke 18 35. but another healing the blinde, which he did ſundry times.

followed him crying] He anſwered them not, untill he came into the houſe, verſe 28. that that little delay might the more kindle their deſire of obtaining, and leave a deeper impreſſion in their mindes of the favour received: we too ſoon forget that which we quickly obtain.

thou ſon of David] Chap. 15. 22. & Chap. 20. 30 31. meaning the Meſſias of the poſterity of David under which title they uſually ſpake of their expected Meſſias. See Chap. 1. 1. for now Chriſts frequent and admirable miracles, began to work in men an opinion that he was the Meſſias, Chap. 12. 23. John. 7. 31. Matth. 20 30, 31.

V. 26. *able to do this*] To open your eyes; for ſo Chriſt underſtood their petition preſented unto him for mercy, verſe 27. though they named not this particular favour.

V. 29. *then touched he their eyes*] He could have reſtored them ſight onely by his word: but thus he pleaſed ſometimes to do, that they might underſtand that he was tyed to no means or manner, who ruled all the courſes of nature, and could diſpenſe with them as he pleaſed.

according to your faith] See on Chap. 8 13.

V. 30. *their eyes were opened*] That is, they could ſee: for the Jews called blinde eyes, ſhut. John 9. 26. 30. thus was that fulfilled which was ſpoken, Pſalm. 146. 8. Iſai. 35. 5.

he ſtraightly charged them] He forbad them with an earneſt commination. So the word ἐνεβριμήσατο here uſed, ſignifieth, as it were, *graviter iis fuit interminatus,* or, *adhibitis minis interdixit,* He forbad them with threatnings, if they made the work done on them known, as if it were ſaid, *cum fremitu interminatus eſt.*

ſee that no man know it] See verſe 25. Either Chriſt would not have his miracle publiſhed yet, or not to the inhabitants of thoſe parts: for all things are not to be publiſhed at all times, nor to all perſons. See Chap 8. 4.

V. 31. *But they*] Contrary to his charge they publiſhed it all abroad, they could not conceale ſo great and admirable a mercy of God received.

V 32. *as they went out*] Luke 12 14 See on verſe 18. 27.

a dumb man poſſeſſed of a devil] Either he was natively dumb; or made dumb by the devil poſſeſſing him: that ſo he might deprive him of the uſe of his tongue, which is mans glory, and wherewith he honours God: the latter is moſt probable; becauſe Chriſt is not ſaid to looſe his tongue, but onely to caſt out the devil, and then he ſpake, verſe 33.

V 33. *it was never ſo ſeen in Iſrael*] None of the former prophets ever did the like things.

V. 34. *But the Phariſees ſaid*] Theſe learned men blaſpheme Chriſt, when the ignorant people had more holy ſpeeches, and more reverend opinion of him: ſo eaſily doth malice embitter and overthrow all excellencies.

he caſteth out devils] Chap. 12 24 Mark. 3 22. Luke 11. 25. It was a work ſo evident, that they could not deny it; yet they calumniate the means and manner.

the prince of the devils] There ſeemeth to be an order among devils (the authours of all diſorder) they rob God of his glory, and accuſe Chriſt under the notion of a Magitian, as if he had entred into covenant with the prince of the devils, and ſo gotten power to caſt out inferiour devils.

V. 35. *And*

V. 35. *And Jeſus went about*] Mark 6. 6. Luke 13. 22. See on chap. 4. 23.

in their ſynagogues] They had ſynagogues in villages, as well as in cities: ſo chriſtians had churches. Concerning the word Synague, ſee on Luke 7. 5.

among the people] He was not like thoſe covetous Phyſicians, careful onely of rich patients, but negligent of the poor; he healed all.

V. 36. *But when he ſaw the multitudes*] Mark 6. 34.

moved with compaſſion] On their ſouls; becauſe they wanted inſtruction. The Scribes and Doctors of the Law, and the Prieſts ſhould have taught the people; but either they neglected to inſtruct them, or teaching, with their falſe gloſſe, infected them; ſerving their own ambition, gain, and vain-glory, they little minded their charge, wherein God had made them watchmen over his Iſrael: therefore Chriſt pittied their ſad condition, who wanted better teaching.

fainted] Or were tired and laid down.

as ſheep having no ſhepherd] See Numb. 27.17. Scattered abroad not knowing where to get food, and expoſed to many ſeducements, as people without a paſtour. See 1 King. 22.17. they had teachers, but none that tendred their good.

V. 37. *the harveſt truly is plenteous*] Luke 10. 2. It pittied him to ſee ſo many Galileans, like corn, ready to be gathered to God, by faith and repentance, and ſuch want of *harveſters*, that is, Miniſters, to bring them in, John 4. 35. The peoples minds were ſtirred up to expectation of better teaching by Jeſus preaching and miracles: this ſeems to be the occaſion of ſending the Apoſtles abroad, chap. 10. 15.

V. 38. *that he will ſend forth labourers*] Word for word, ἐκβάλῃ, is caſt forth, or as the Syriac interpreter hath it *thruſt forth labourers*; for we are very ſlow in ſo holy and important a work.

CHAP. X.

Verſe 1. And when he had] Mark 3. 14. Luke 9. 1. He called them unto him now in private, as Mark 3.13. as to aſſigne them their miſſion and commiſſion of going out to preach that which he had taught them; ſo further to inſtruct them, what he would have them to do, and how to carry themſelves therein; that as he pittied the ſcattered people, ſo he might alſo relieve, and lead them by theſe, as faithful Paſtours of their ſouls.

called unto him] Not to be his attendants and hearers now, for that had he done before, Luke 6. 13. but having kept them with him for ſome time, to fit them for their publick miniſtry, and ſeeing many of the people willing to be taught, he now ſends them forth among the Jews, to inſtruct them, Luke 9. 1, 2. Chriſt had many Diſciples; the chief whereof were the twelve Apoſtles, whom he would firſt ſend out as ſpiritual Harveſters.

he gave them power] And authority. Luke 9. 1.

againſt] Or over; No King could give his Ambaſſadours power over devils, neither could any of the Prophets give this power to his ſchollers; this onely the Lord of all the creatures could do.

all manner of ſickneſſes] See on Matth. 4. 23: That ſuch miracles wrought by them, might, as confirme them in the truth of that they preached, and cauſe them to avow the ſame with all boldneſſe and confidence; ſo alſo to aſſure the hearers, that it was indeed the, infallibly, truth, to which God vouchſafed to give teſtimony by theſe ſignes, exceeding all power and art of creatures, and ſo appearing to be Divine. See 1 King. 17 24.

V. 2. *the names of the twelve Apoſtles*] They are called Apoſtles, becauſe they were firſt ſent by Chriſt to preach the Goſpel: their names God would have recorded for their honour, who having been inſtruments of ſo much good, muſt not be forgotten: as alſo that we may imitate them; there were twelve in alluſion to the twelve Patriarchs, and relation to the tribes of Iſrael, chap. 19. 28. Luke 22. 30. Revelat. 21. 12, 14. See *Iſ. Caſaubon. exercit.* 14. *N.* 5

The firſt Simon] *Theophylact* ſaith, that *Peter* and *Andrew* are named the firſt διότι ϗ πρωτόκλητοι becauſe they were firſt called: and *Chryſoſtom, hom.* 33. in Matth.. You ſee how that ȣ κατὰ τὴν ἀξίαν τίθησιν, &c. they are not placed, or reckoned according to dignity: for he thought *John* greater than *James*, after whom he is named. See chap. 4. 18.

who is called Peter] This name Chriſt gave him, John 1. 42. chap. 16. 18.

V. 3. *Matthew the Publican*] Of Publicans, ſee chap. 9. 10. *Cæl. Rhodigin. lect. Antiq. l.* 20. *c.* 29. ſaith out of *Firmicus. erant (inquit.) Publicani aut vectigaliarii &c.* Publicans, or Cuſtomers, officers of the cuſtom-houſe, or farmers of cuſtoms: *Alexand. ab Alexandr. Genial. dier. l.* 2. *c.* 29. ſaith (with *Volateran*, forecited, chap. 9 verſe 10.) they that farmed cuſtoms were called Publicans: they are deceived who think all the Publicans among the Jews were heathens. See *Iſ. Caſaubon. Exercit.* 13. 71. 73. as alſo they who think it was, or is a contemptible office; it is true, the proud Jews deſpiſed them, as unholy and wicked, becauſe they gathered cuſtomes and tribute of them, who were impatient of any ſubjection. But theſe were anciently among the Romans, men of good account; as may appear by many ſpeeches of *Cicero*. *Alexander ab Alex.* forecited telleth us, the chief of the order of Knight-hood, were in times paſt Publicans, and the flower of the Roman Knights, was contained in the order of Publicans: it is true that afterward this office was conferred on manumiſſed ſervants, and meaner men: and that among the Jews theſe men were in diſgrace: whence ſome obſerve his humility, in that though he were now an Apoſtle, yet he telleth what he had been; ſo doth *Paul* 1 Tim. 1. 13.

James the ſon of Alpheus] To diſtinguiſh him from the other *James*, the ſon of *Zebede*, and the brother of *John*, Matth. 4. 21. Mark 3. 17. (ſirnamed *Boanegres*, or ſons of thunder) he was ſlain by *Herod*, Act. 12. 2. but this *James* is he who was called, *James* the leſſe, Mark 15. 40. and the brother of the Lord, Galat. 1. 19. becauſe he was the ſon of *Mary Cleopas*, the virgin *Mary* her ſiſter: his wife was alſo named *Mary*, as *Jo. Druſius* thinketh.

Lebbeus] Called alſo *Judas*, the brother of *James*, Luke 6. 16. who writ the Epiſtle of *Jude*, as his brother did that of *James*.

V. 4. *Simon the Canaanite*] Or Canite, that is *Zelotes*, Luke 6. 15. this is added to diſtinguiſh him from *Simon Peter*, verſe 2.

Judas Iſcariot] A man of Kerioh in the Tribe of *Judah*, Joſh. 15. 25. or of *Iſſachar*, Judg. 10. 1. or a man of *reward*, for he betrayed Chriſt for money, chap. 26. 15. by this *Epithete* and the words following, he is diſtinguiſhed from the other *Judas*. See on verſe 3. See alſo on John 6. 71.

V. 5. *into the way of the Gentiles*] Not yet, till after my death, then ye muſt go preach to them, Act. 1. 8. when the middle wall of partition ſhall be broken down (Epheſ. 2. 14.) and the time of calling the Gentiles ſhall be come.

of the Samaritanes] A people mixed of Aſſyrians and Iſraelites, 2 King. 17. and hated of the Jews, (John 4. 9) whom Chriſt would not have his Apoſtles now offend, leſt that might cauſe the weak elect among the Jewes, to ſtumble, or diſlike that Religion which the Samaritans would receive: ſo Gods holy providence diſpoſed leſt any thing of it ſelfe good, might, by reaſon of mans weakneſſe, prove an occaſion of evil.

V. 6. *But go rather*] You muſt firſt preach to the Iſraelites, of whom I come, and to whom I was promiſed, Act. 3. 29. & 13. 46. and principally ſent, chap. 15 24.

to the loſt ſheep] They who belong to Gods election, though yet they continue in their natural condition: he calleth them ſheep, *quos Deus olim paſcebat*, whom God of old did feed, Pſal. 80. 1. but loſt, becauſe now diſperſed and deſtitute of ſound teachers. *Euthym.*

V. 7. *preach*] Cry aloud, or proclaim like Heraulds, as Iſaiah 58 1.

the kingdom of heaven is at hand] Luke 10. 9. Teach the ſame doctrine that *John Baptiſt*, and I have done before you. See on Matth. 3. 2. & 4. 17.

V. 8 *heal the ſick*] Confirme the Doctrine you preach by theſe profitable miracles, which I now give you power to do.

Freely give] Make no merchandiſe of the gift of miracles, freely beſtowed on you: take no money for the cures ye do, neither withhold the power I give you, whenſoever you meet with occaſion to do good therewith; for indeed, all earthly things, *ſervando totalitèr amittimus, ſed benè largiendo ſervamus. Greg. hom.* 4. *ſin.* by keeping, we utterly loſe, but by well beſtowing we keep them: ſo is it with theſe gifts beſtowed on us for others ſakes.

V. 9. *Provide neither*] Mark 6. 8. Luke 9. 3. or *get neither*, take none with you for this journey, that nothing may hinder you, and that you may have experience of Gods ſpecial providence over you: therefore he asketh them, Luke 22. 35. what they wanted by the way.

gold nor ſilver] No money of greater or leſſer value to buy proviſion: Chriſt forbad them not to poſſeſſe that which was their own, but would not now have them ſolicitous for any money to bear their charge, leſt they ſhould not have been duely ſenſible of Gods ſpecial providence, which is never ſo well perceived as in the removal and abſence of all ordinary means: here is an excellent document againſt avarice; no man is born rich, nor liveth ſo poor as he was born: poverty (ſaith *Ambroſ. l.* 10. *ep.* 8. 2.) is not of nature, but opinion: why do we deſire an heap of riches, as if it were neceſſary? *nihil tam neceſſarium quàm cognoſcere quod non ſit neceſſarium*: there is nothing ſo neceſſary for us, as to know what is not neceſſary.

in your purſes] εἰς τὰς ζώνας --- in, or into girdles; either becauſe they uſed to have purſes in their girdles, or becauſe (as *Euthymius* ſaith) travellers uſed by the way to carry their purſes, *Zonis appenſas* hanged on their girdles: *Alexander ſeverus* ſaid, the ſouldier feareth not but onely when he is (well) clothed -- and having *aliquid in Zonula*; ſome money in his girdle, that is, in his purſe. *Æl. Lamprid.*

V. 10. *nor ſcrip*] To put your proviſion in for your journey;

ſuch as travellers uſed to carry victuals in for their journey: ſnapſacks Souldiers call them. Now he would have them in their journeys depend wholly on Gods providence, leſt in the ordinary means, they might finde ſome obſtruction, and hinderance to their duty of preaching the Goſpel; otherwiſe, this neither was, nor is to be taken for a preſcript conſtantly binding.

two coats] Two upper coats for change; and ſo of ſhooes, for he allowed them ſandals, Mark 6. 9.

nor yet ſtaves] For defence or offence: for they might carry a walking-ſtaffe for more eaſe or convenience. Marke 6. 9.

the workman is worthy] Luke 10. 7. 1 Tim. 5 18. God who imployeth you, will give you food, if men of whom ye deſerve it, ſhould neglect you.

of his meat] That is all manner of neceſſary proviſions.

V. 11. *Into whatſoever city*] Luke 10. 8.

enquire] Of the inhabitants before you put your ſelves into any mans houſe; or try who is worthy.

who in it is worthy] That is, who feareth God, who is fit to have the Goſpel preached unto him, and to have the honour to receive the *Ambaſſadours* thereof.

till ye go thence] Remove not from one houſe to another, that ye may not offend him who firſt received you: or that ye may not ſeem to wander from houſe to houſe, as vagrants, or give men ſuſpicion that thoſe were weary of you, by whom ye were firſt entertained: tarry in that houſe, till you go to preach to another city.

V. 12. *Salute it*] By wiſhing all happineſſe to the inhabitants thereof, as Luke 10. 5.

V. 13. *if the houſe be worthy*] If they courteouſly entertain you, like ſonnes of peace, Luke 10. 6. this is the token intimated verſe 11. ſuch a token of diſcovery *Eliezer* prayed for, Gen. 24. 14. 18. 19.

let your peace come upon it] Preach the Goſpel of peace unto them; or it ſhall come upon them: as, Luke 10. 6. that is, God will bring upon them all the good you wiſh them.

if it be not worthy] If they ſhew themſelves unworthy to have the Goſpel preached unto them, by refuſing you who are the Miniſters thereof, Act. 13. 46.

let your peace return unto you] Carry away the Goſpel of peace with you, to preach it to others, that ſhall receive you more kindly, or, God will bring that good on you, that you wiſhed to them. See Pſal. 35. 13.

V. 14. *Whoſoever ſhall not receive you*] Mark 6. 11.

ſhake off the duſt of your feet] As a token that God will ſhake them off, and deſtroy them: See Nehem, 5. 13 or to ſignifie that ye will have no more to do with them: as, Act. 13. 51. God accounteth the reception of his miniſters, as if his ſelf were received: the good God, ſaith *Salvian. de gub. l.* 8 maketh one and the ſame honour or contumely common to himſelf and his ſervants: leſt any man ſhould think when he hurteth a miniſter, *hominem tantum à ſe lædi*, that he hurteth man onely: without doubt the injury of God himſelf is mingled with the injury of his ſervants: God ſo witneſſing, Zach. 2. 8. *He that toucheth you, toucheth the apple of his eye.*

V. 15 *It ſhall be more tolerable*] Groſſe ſinners that never heard the Goſpel, are not in ſo bad a condition, as they that refuſe it, chap 11. 24. See 2 Pet. 2. 21. and *Salv.* 5. *f. l.* 4. they do nothing in contempt of Gods Law who know it not: if he ſay the *Sodomites* were leſſe damnable than they who neglect the Goſpel, what may they hereafter expect, who contemn it, and the faithful miniſters thereof?

in the day of judgement] Of the general account, and great aſſizes of the world, whereof. Act. 17. 31.

V. 16. *Behold, I ſend you*] Luke 10. 3. I ſhall ſend you after my reſurrection; for in this journey they had neither want, nor oppoſition, Luke 22. 35. It is likely that our Saviour being now to ſend them forth among the Jews, intermixed divers things, that concerned their ſending forth after his reſurrection, as chap. 24. ſpeaking of the deſtruction of Jeruſalem, he addeth divers things concerning the end of the world.

as ſheep] Altogether unarmed. He ſeemeth here to relate to that which was ſaid, ver. 10 There is no creature more harmeleſſe, meek, or unable to defend it ſelf, than the ſheep: So were the *Apoſtles*, unarmed innocent, neither revenging injuries, nor able to protect themſelves from them, but wholly depending on Gods providence

in the midſt of wolves] Into great dangers, where ye ſhall be compaſſed about with wicked men, See Pſal. 57. 4. Act. 20. 29 Ezek. 22. 27. Zeph 3 3. Matth. 7. 15.

wiſe as ſerpents] See Gen. 3. 1. Avoid dangers as far as you lawfully may: and give no juſt cauſe to men to perſecute you.

harmleſſe] Or *ſimple*: be like ſerpents in the one, who avoid dangers by flying and hiding themſelves; and like doves in the other, who do nothing to provoke: have the ſimplicity of the dove (ſaith *Jerom lib.* 2. *ep.* 16. *Paulino*) that thou mayeſt not machinate and imagine deceit againſt any man; and the vviſdom of the ſerpent, leſt other mens plots ſupplant thee: for matter of the fault there is not much difference, *vel decipere poſſe, vel decipi Chriſtianum*, whether a Chriſtian can deceive, or be deceived. Chriſt would have his, wiſe and innocent; religion and wiſdom may not be ſevered. *Lactantius* ſaith well, *lib.* 1. neither may any religion, without wiſdom be received, or any wiſdom approved without religion: *ib. l.* 4 *cap.* 2, 3, 4. yet of the two, it is more ſecure to want wiſdom, than innocency, as *Tertullian* ſaith *adv. Valent. cap.* 2. *errare quam fallere*, it is better erre for want of wit, than deceive with too much. The wiſdom of the world is excentrick to Gods, therefore the Apoſtle ſaith, 1 Cor. 3. 18, *if any man among you ſeemeth to be wiſe in this world, let him become a fool, that he may be wiſe*, that is, ſaith *Salvian. lib.* 6 *ſi vult eſſe ſapiens, ſit bonus; quia nemo verè ſapiens, niſi verè bonus*, if he will be wiſe, let him be good; becauſe there is no man truly wiſe, who is not truly good. Let the world count it fooliſhneſſe, as 1 Cor. 1. 18. or madneſſe, as Act. 26. 24. it ſhall appear at laſt to be the onely wiſdom. Let the impious *Pharaoh* ſay, *Let us deal wiſely* ---- Exod. 1. 10. all the depth of Satan can never make wickedneſſe any better, than the moſt pernicious fooliſhneſſe.

V. 17. *beware of men*] Here it appeareth, that by wolves he meant cruel men: beware of thoſe men that are like wolves, verſe 16. blood-thirſty perſecutors.

in their ſynagogues] Some think that the ſynagogues were publick places of meeting; as well for civil, as ſacred affairs: others, that they did uſe to ſcourge men for offences in matters of religion in their ſynagogues: others, that they had two ſorts of ſynagogues, and did pray in the one, and ſcourge in the other: but concerning the laſt of theſe, we may more probably conceive, that they had their conſiſtories, or Councel-houſes wherein they executed the degrees of their Councel in way of Diſcipline. See Act. 5. 40. 2 Cor. 11. 24.

V. 18. *Before governours and kings*] Such was *Pilot*, and after *Felix, Feſtus*, Act. 23. 24 25. *Herod, Agrippa, Nero*, and many ſucceeding perſecutors of Chriſtians. See chap. 27. 2. Act. 23. 24, 25. Act. 12. 25, 26.

for my ſake] Ye need not be diſcouraged; ſeeing it is not for evil, but for your religion that they perſecute you, Matth. 5. 11, 12.

for a teſtimony] I could keep you as eaſily from thoſe dangers, as I will certainly keep you in them; but that you ſhall herein honour God, in teſtifying his truth, and leave your perſecutors inexcuſable.

againſt them, and the Gentiles] Ye ſhall be perſecuted both by Jews and Gentiles: to the one you ſhall be witneſſes for their juſt rejection, who ſo judge themſelves unworthy of eternal life, Act. 13. 46, 47. to the other of the truth, by you conſtantly profeſſed unto the death.

V. 19 *but when they deliver you up*] Mark 13. 11. Luke 12. 11. When they ſhall convent you as malefactours, before Magiſtrates, be not diſmaid by their power or your own diſability to plead for your ſelves; God will then enable you.

take no thought] Uſe no anxious and laborious preparation as Oratours and Lawyers do, when they are to plead.

it ſhall be given you] That is, to you Apoſtles. See the like, Exod. 3. 11.

V. 20. *it is not ye that ſpeak*] Not ſo much you, as the Spirit of God in you, dictating what ye ſhall ſpeak, as 2 Sam. 23. 2. See alſo chap. 9. 13. *neque enim & hoc ita fit de nobis, tanquam nihil facientibus nobis. Aug. ep.* 105

V. 21. *and the brother*] Luke 21 16. Ye ſhall be ſo hated for the truth of religion, that all bands of nature ſhall be forgotten, verſe 35.

V. 22. *hated of all men*] That is, of very many, or almoſt all, John 3. 22. Phil. 2. 21 Luke 21. 17. Neither may this anything diſcourage us from ſpeaking the truth, becauſe it begetteth us hatred, but rather cauſe us to rejoyce in our conformity to Chriſt: *Gratias ago Deo meo quod dignus ſim, quem mundus oderit. Jerom. l.* 1. *ep.* 45. I thank my God that I am worthy to be hated of the world.

he that endureth to the end] Mark 13 13. To the end of this mortal life, the limit and end of all our ſufferings, Revel. 14. 13. to the death, that calmeſt haven, where no breath of evil ſhall move us Revel. 2. 10. & 22. 3. the meaning here is, he that endureth patiently, and with an unbroken mind, firmly relying on God for deliverance: it is not the beginning, but the end which crowneth actions. See chap. 24. 13.

ſhall be ſaved] Ye cannot otherwiſe be ſaved, 1 Cor. 10. 31. do all to Gods glory, that is, do nothing to his diſhonour. The conſtant perſeverer to the end of trials, ſhall be ſaved, and be crowned as the moſt happy Victors: they ſhall receive the end of their faith, the ſalvation of their ſouls, 1 Pet. 1 9 2 Tim. 2. 5. Rev. 2. 10. Though God permit them power to put you to death, you that ſhall die for the teſtimony of the Lord Jeſus, ſhall, even in death be ſaved, and crowned with Martyrdom: he cannot periſh who dieth for Chriſts ſake. The ſafety of this preſent life is never ſecure, nor can be long; neither is it entire or true, if out of Chriſt the life; the hour of death is eve imminent in this whole life, and muſt once come, and is ever

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coming on. But in the life to come there ſhall be perfect ſecurity, eternal bleſſedneſſe, no more fear of death, ---- *there ſhall be no more curſe* -- Rev. 22. 3.

V. 23. *flee into another*] Chriſt giveth liberty for flight, in caſe of perſecution; partly for their own ſafety, and partly alſo for the further propagation of the Goſpel into other places. See Act. 13. 50, 41. & 14. 5, 6, 7. & 8. 4. Chriſt taught us this, not onely by precept, but alſo by practice. In his infancy he was carried into Egypt: ſo alſo afterward, often hiding from perſecutors, ſaith *Athanaſius, apol. de fugâ ſuâ ad Imper. Conſtant. For it was meet that he ſhould as well demonſtrate by his hiding and fleeing, that he bare our fleſh, and became man, as by hungring, and thirſting, and ſuffering*: See that whole Apology, *To.* 1. as alſo *Auguſtine* on the ſame argument, *epiſt.* 180. *Tertullian* alſo wrote a book to *Falius* concerning flight in perſecution, though leſſe orthodox. *Auguſtines* caution is here very requiſite, *Ne quis temerè ſtationem deſerat, nec gregem perfidè prodat, vel exemplum ignaviæ præbeat*; leſt any man ſhould raſhly deſert his charge, betraying his flock, or give example of lazineſſe: we may not flee without imminent danger, nor like falſe hirelings, for fear of the approching wolfe, leave our flocks to ſeducers: we may flee, where we are perſecuted, and purſued to our deſtruction: ſo *Paul* eſcaped at Damaſcus, Act. 9. 24. So fled other holy men in like caſes: if our flock be all diſperſed by perſecution, we may alſo flee to ſecure our lives: laſtly, if the Church conſent to our withdrawing, and they have others able to officiate for us: in ſuch like caſes not to flee is to tempt God.

ye ſhall not have gone over] You ſhall not end or finiſh your preaching the Goſpel to all the cities of Iſrael: this ſhews that they were not to flee onely to ſecure themſelves, but to haſten their work, to reach all the cities of Iſrael: or the meaning may be, ye ſhall have ſome cities left to flee unto, and where you may preach.

till the Son of man be come] This coming of the Son of man (that is Chriſt) is not to be underſtood of his incarnation, expected of old by the faithful, neither his manifeſtation to *Iſrael*; that was paſt, and this alſo performed by John Baptiſt, Joh. 1. 31. but of the manifeſtation of his Kingdom, whoſe perſon was already preſented, and ſo manifeſted to *Iſrael.* This is to give them comfort in dangers, in aſſurance of his protection, according to that he ſaith, Joh. 14. 18. *I will not leave you comfortleſſe; I will come unto you*: and Matth. 28. 20. *I am with you alwayes, even unto the end of the world*; that is, to aſſiſt you (and your ſucceſſours) in your miniſtry, and (as may ſtand with Gods glory) to deliver you from, or in dangers. See on chap. 16. 28. They did not flee from city to city before but after his reſurrection: See on ver. 16. Act. 8. 1. & 21. 1.

V. 24. *the diſciple is not above his maſter*] Luke 6. 40. John 13. 16. & 15. 20. If they perſecute me your Lord and maſter, you that are in a lower condition muſt not look to eſcape: the ſufferings of Chriſt muſt teach us patience: *Jerom. ep.* 45. *lib.* 1. ſome talk that I am wicked: I being a ſervant own the title of faith: the Jews alſo called my Lord Jeſus, Magician: it is a great honour, and undoubted ſigne of goodneſſe, to have the wicked revile and raile at us: they ſhould condemn themſelves, if they ſhould ſpeak well of any unlike themſelves; their cenſures are thy praiſes: but their praiſes call thy goodneſſe into queſtion.

V. 25. *Beelzebub*] It was the idol of the Ekronites, 2 King. 1. 3. called ſo, either becauſe there were ſtore of flies in his temple, about the blood, and beaſts ſacrificed: or elſe becauſe the people troubled with their ſwarms, ſought to him for help: afterwards, as idols were called devils, Deut. 32. 17. So the Jews called the chief devil *Beelzebub*, in deteſtation of this idol, Matth. 12. 24. or it may ſignifie a dung-hill god, &c. See on Luke 11. 15.

V. 26. *for there is nothing covered*] Mark 4. 22. Luke 8. 27. & 12. 2. Fear not what they can inflict upon you, for your innocency ſhall be made known here, or hereafter, Pſal. 37. 6. or fear not, but preach the Goſpel freely, for it will be known and prevail in the end: this ſenſe agreeth beſt with the following words.

V. 27. *in darkneſſe*] What I teach you in private, when others are abſent, as they uſe to be in the night: therefore he addes, *in the ear*, to ſhew that he ſpake of private inſtruction.

upon the houſe tops] Openly, as in the higheſt places: for they could walk on their houſe tops, Deut. 22. 8. Matth 24. 17. Act 10. 9. and from thence, publiſh things to multitudes below: they muſt publickly preach, not as the *Valentinians*, who cunningly vailed that they taught, leſt the abſurdity thereof ſhould have appeared.

V. 28. *fear not*] Fear not man more than God: or ſo, as to do any evil, either for fear of man (who can onely take away a ſoon-fading life) to do that which God forbids, or to leave undone that which he commands: let us conſtantly remember that of *Cyprian. l.* 2. *ep.* 6. *qui pro nobis mortem ſemel vicit, ſemper vincit in nobis*: he that once overcame death for us, ever overcometh it in us: and in ſpight of perſecutors, will raiſe us from death. See Act. 4. 19. & 5. 29. Dan. 3. 16, 17, 18.

them which kill the body] Luke 12. 4. Though tyrants be never ſo cruel, they cannot hurt you ſo much for preaching the Goſpel, as God can for not preaching it. Seeing therefore the diſpenſation thereof is committed unto you, and a wo pronounced againſt you if you preach not: ſanctifie the Lord your God, and let him be your fear, and your dread; but let not the fear of man ſhut your mouthes, or deter you from your duties; but, what ever men deſigne, threaten, or practice, to the contrary; preach the truth of Chriſt confidently.

hell] He doth not ſay, to deſtroy the ſoul and body ſimply or abſolutely, ſo that they ſhould be no more, (for that many men would be contented withal, rather than to run the hazard of preſent perſecution) but to puniſh them eternally in hell, where the worme never dieth; where it would be an unſpeakable advantage once to die, that they might not ever live to torment.

V. 29. *Are not two ſparrows*] He doth not inſtance Gods providence in the Prophets, or famous men; leſt they or we, ſhould think God onely took care for the exellent, but not for us: but in ſparrows, little birds, of ſmall price and account.

ſold for a farthing] The fourth part of our peny, but with them the tenth part of a Roman peny.

not fall on the ground] When they are ſhot: nor can the moſt powerful tyrants kill you without Gods permiſſion: ſome interpret it, a ſparrow cannot light on the ground.

without your Father] Without his permiſſion, who governeth all things in heaven and earth: fear not therefore, he will be more careful of you his children, than of the birds. See on chap. 5. 45. and 6. 32.

V. 30. *but the very hairs*] See 2 Sam. 14. 11. Act. 27. 34. Not your hearts, hands, feet, and thoſe parts which are (as they ſay) the *partes integrantes*; but even thoſe which ſeem to have been made rather for convenience and ornament, than neceſſity: if Gods providence be over theſe, how much more will he preſerve unto you your eſſential parts, and that, without which you cannot live?

all numbred] Every one, not onely known to God, but ſo kept, as it were by tale, that none can take away one of them without Gods permiſſion; much more are the dayes of your life numbred: and not one of them, without Gods permiſſion, can be taken away from you by the moſt powerful of the creatures.

V. 31. *Ye are of more value*] More excellent creatures, of more eſteem with God, as bearing his Image, and redeemed with the precious blood of his holy Son Jeſus; fear you not, he will not neglect you. See chap. 6. 26.

V. 32. *Whoſoever therefore*] Luke 12. 8.

ſhall confeſſe me before men] What more equal, than that ſervants which acknowledge and obey their maſters in time of danger, ſhould be owned by them in times of ſafety and honour: and that ſuch as forſake their maſters in troubles and dangerous conditions, ſhould afterwards be turned out of doors? Thus will I deal with you, if you ſtand to me in times of perſecution. I will own you publickly at the day of judgement, otherwiſe I will diſcard you.

V. 33. *but whoſoever*] See on verſe 32. and on Luke 12. 9. Mark 8. 38. Luke 9. 26. 2 Tim. 2. 12.

V. 34. *Think not that I am come*] See on Luke 12. 51.

to ſend peace on earth] He endeavours to correct the erroneous opinion of the Jewes, and alſo the Apoſtles, who thought that the times under the Meſſias ſhould be peaceable, proſperous, and glorious, miſunderſtanding the Prophets, as if the things they ſpake of ſpiritual peace with God, had been meant of worldly peace with men.

but a ſword] War, and diviſions; as Luke 12. 51. theſe are not proper fruits of the Goſpel of peace; but accidental: while they, who will not be reclaimed from their errours, diſſent from them that will, Acts 28. 24, 25, 29. John 7. 40. &c.

V. 35. *againſt his father*] The times ſhall be as unquiet, as thoſe ſpoken of, Mich. 7. 6.

the daughter in law againſt, &c.] No bands either ſacred or civil ſhall reſtrain wicked perſons from exerciſing their malice and cruelty againſt the profeſſours of the Goſpel. See verſe 21.

V. 36. *of his own houſe*] As if he ſaid, ſuch confuſion ſhall come upon the world, that all laws of God and nature ſhall be trodden down: no humanity or fidelity ſhall be left among the impious: not that this ſhould be at all times; but to arm the faithful, by forewarning them of theſe evils to come. See on verſe 21.

V. 37. *he that loveth father or mother*] See on Luke 14. 26.

more than me] As fear of evil, ſo likewiſe love of the world, and thoſe things thereof, which are reſpectively to be loved (as parents, wife, children,) may diſtract their affections from Chriſt: this is here forbidden.

is not worthy of me] I count him not fit for my ſervice. See on chap. 3. 8. Luke 14. 26.

he that loveth ſon or daughter] This is added as a greater trial, becauſe love rather deſcends than aſcends; and ſome can more eaſily part with parents than children.

V. 38. *he that taketh*] Chap. 16. 24. Luke 9. 23. Mark 8. 34.

that is, who doth not willingly bear what God layeth on him: it is an alluſion to ſuch as were condemned to be crucified, who uſed to carry their croſſes. See on chap. 27. 32.

his croſſe] That is yet a greater tryal than before: a man may poſſibly be contented to loſe worldly comforts, that would not endure pain (Job 2. 4, 5.) eſpecially death, and ſuch a kinde of death, as was accurſed: but we muſt ſuffer any thing for Chriſts ſake. By croſſe, is meant the heavieſt and ſoreſt afflictions and calamities, by alluding to the cuſtome of *Romans* or *Perſians* with whom that puniſhment was uſed and accounted moſt ignominious.

and followeth after me] And with ſuch an affection comes unto me: or is contented, if he be thereto called, to be crucified.

is not worthy of me] See on verſe 37.

V. 39. *he that findeth his life*] John 12. 25. that ſaves it, chap. 16. 25. Mark 8. 35. Luke 9. 24. and 15. 24, 32. ſo Prov. 24. 10. he that thinks he hath ſecured his life, by renouncing his religion: it is called finding, becauſe worldly men account them all loſt, who are dead.

ſhall loſe it] Shall go to Hell, and ſo loſe all comfort of life, as *Tertullian* ſaid *adv. Gnoſt. c.* 11. *Perdet in Gehennam, qui ſe putat negando lucrifacere eam.*

he that loſeth his life for my ſake] That dies for the teſtimony of the truth of religion, chap. 5. 11, 12.

ſhall find it] In Heaven for ever, as *Tertullian* alſo ſaith, *Perdet eam ad præſens, qui confeſſus occiditur, ſed inventurus eam in vitam æternam* he ſhall loſe his life for the preſent, who confeſſing is ſlain, but ſhall find it to eternal life.

V. 40. *he that receiveth you*] Luke 10. 16. John 13. 20. that heareth your doctrine willingly, and entertaineth you: this is added to comfort them in diſtreſſes; for therein ſome ſhould receive them, and relieve them.

receiveth me] He ſhall have more Divine gueſts. See Hebr. 13. 2. me and my Father. See on John 14. 23. He ſhall receive me, whoſe Apoſtles and Meſſengers ye are; whoſe embaſſie you are to deliver: I will take all that which is done to you, on mine account, and as done to mine own perſon: as a Prince eſteemeth that which is done to his Ambaſſadours, as if it were done to his own royal perſon, by them repreſented (as in the example of *David* and *Hanun* appeareth, 2 Sam. 10. 2, 4. &c.) ſo will it be between Chriſt the King of Kings, and men, honouring, relieving, abuſing, harming, or perſecuting the Miniſters, or any other ſervants of his. See Matth. 25. 40.

in the name of a prophet] Not for kindred or civil reſpects, but becauſe he is Gods meſſenger.

ſhall receive a prophets reward] Such a reward as a prophet ſhall have: or, as is fit for him that hath received a prophet, and ſo furthered Gods ſervice in an extraordinary manner.

a righteous man] A man fearing God; a religious man, Matth. 13. 17.

V. 42. *whoſoever ſhall give to drink*] Mark 9. 41.

unto one] How much more, if he give, and be beneficent to many?

of theſe little ones] Who newly made profeſſion of the true religion, and were as babes in it, Mark 9. 42. Luke 17. 2. Matth. 25. 40, 45. 1 Cor. 3. 1. 1 John 2. 12, 14.

a cup of cold water onely] The leaſt and cheapeſt curteſie, that can be ſhewed: how much more if he provide with greater charge to relieve him?

he ſhall in no wiſe] He ſhall be ſure of it.

his reward] The phraſe is altered; he ſaid before, the *reward of a prophet*, and *of a righteous man*, verſe 41. here he doth not ſay, the *reward of a little one*, leſt it ſhould be thought to be a ſmall reward; but, *his reward*: that is, not a reward proportionable to his work, and affection to the cauſe of God, (See chap. 25, 34. &c. Luke 14. 14.) but incomparably more, becauſe God is infinite in mercy and beneficence, and ſo the reward which he will freely give at laſt, muſt needs exceed all proportion of mans ſervice done for his ſake, and ſhall be infinitely more than all that which we can ask or think: hence it appears how dear Chriſts ſervants are to him, in that for the leaſt office of love and kindneſſe done to the meaneſt of them, he will bountifully, and eternally requite and reward it; in which his bounty excelleth the beneficence which all the greateſt of this worlds Princes can ſhew: they can onely reward deſerts with temporal gratuities and goods, which are not alwayes ſuch to the receivers, neither long conſtant to any: but Gods bounty makes the receivers good, and ſo happy, becauſe eternally ſo.

CHAP. XI.

Verſe 1. OF *commanding his twelve diſciples*] Of giving them precepts how to carry themſelves in their journey and preaching, chap. 10. and had ſent them away furniſhed with thoſe inſtructions

in their cities] In the cities of Galilee. See chap. 9. 35. and 11. 9.

V. 2. *John had heard*] By his diſciples, as Luke 7. 18.

in the priſon] ἐν τῷ δεσμωτηρίῳ: the word cometh of δεσμόω, *ligo, vincio*, to binde, and ſignifieth the place where priſoners are bound, or kept in ward. *Suidas* interpreteth it by φυλακῇ, a keep, or priſon: Syr. בית אסירא, *in domo vinctorum.* So the Hebrews ſaid, בית הסהר, *beth baſſohar* Gen. 39. 20. in the houſe of the priſon, or the place where the kings priſoners were bound. So Judg. 16. 21 בבית האסירים, *bebeth haaſirim*, in the houſe of the bound, that is, the priſon. *John* was caſt into priſon, becauſe he reproved *Herods* inceſt. See Mark 6. 17.

the works of Chriſt] That is, his miracles; of which verſe 4. 5.

he ſent two of his diſciples] Not for his own information, who was aſſured by Gods Spirit, and a ſigne from heaven that Jeſus was the true Meſſias, John 1. 33. and bare record thereof, John 1. 29 34. but to inſtruct his diſciples, who, out of zeal to their maſter, ſtood ill affected to Chriſt, as appeareth, John 3. 26. chap. 9. 14. and very likely did not now acquaint *John* with Chriſts great works, out of love to him; but out of envy and reſpect of their Maſters credit.

V. 3. *and ſaid unto him*] By his diſciples whom he ſent, for *John* was now in priſon, 2 verſe. See chap. 8. 5, 6.

art thou he that ſhould come] The Meſſias promiſed in the prophets, and expected by the Jewes, Gen. 49. 10. Iſai. 35. 4. Acts 26. 6, 7.

V. 4. *again*] G. πορευθέντες, as Luke 7. 22. *going*, or *returning ſhew, &c.* which in effect is, whereas *John* hath by you ſent his meſſage to me; tell him again from me thoſe things which ye do hear and ſee.

thoſe things] He doth not anſwer *Johns* meſſage otherwiſe than by his works done, whereof *Johns* meſſengers were eye-witneſſes, that he might demonſtrate himſelfe to be the Lords Chriſt, by thoſe marks which the Prophets had foretold.

V. 5. *the blinde receive ſight*] This is one of the marks which was foretold, Iſaiah 35. 5, 6. See John 10. 25, 37, 38.

the dead are raiſed] This they related to *John*, Luke 7. 12. 18. whether they ſaw it, or heard it from ſome eye-witneſſes.

the poor have the goſpel preached] Iſaiah 61. 1. Chriſt doth not (as worldly princes uſe) beſtow his favours on the eminent and great, but moſt commonly on the obſcure, poor, and deſpiſed of the world, 1 Cor. 1. 26. &c. In the prophecy it is, *God ſent me to preach good tydings,* ענוים *hanavim, to the meek*: the meaning is, the poor in ſpirit, as chap. 5. 3. thoſe who know themſelves deſtitute of grace and true hapineſſe thence enſuing.

V. 6. *whoſoever ſhall not be offended in me*] At my mean eſtate and ſufferings, chap. 26 31. 1 Cor. 1. 34. or at my familiarity with ſinners, differing from *Johns* auſtere courſe, verſe 18, 19. the Jews expecting a worldly king for their Meſſia, glorious, rich and victorious, would not receive nor believe in him; becauſe they were offended at the form of a ſervant and man of ſorrowes: and it ſeemeth by this part of Chriſts anſwer, that *Johns* diſciples were offended at Chriſt, becauſe he lived not apart from the multitude, nor in that external auſterity of life, which they admired in their Maſter, *John Baptiſt*, chap. 9. 14 which Chriſt ſo ſecretly reprehendeth in them, that he might not ſhame them before the multitude, nor let them go away in their errour. See note on Luke 7. 23.

V. 7. *as they departed*] Chriſt would not commend *John* before his diſciples, leſt they ſhould ſtill erre in preferring him before Chriſt; or the people ſhould think he flattered *John* before his diſciples, in hope to ingratiate with him, who had ſo high authority in the peoples opinion: but after *Johns* diſciples were gone, Luke 7. 24 he commends him to the people, who now might poſſibly have too mean an opinion of him in reſpect of his impriſonment.

into the wilderneſſe] Of Judea, where *John* preached, chap. 3. 1.

a reed ſhaken with the winde] Why went ye into the wilderneſſe by ſuch multitudes? Surely ye would not have gone to ſee reeds that are ſhaken with the windes, or ſuch other unconſiderable things, which the wilderneſſe affordeth: and men in fine cloathing you could hardly ſee there; they are uſually in Kings courts: nothing was there to be ſeen worth your labour, but onely *John*, whom you than eſteemed as a great Prophet: and ye have no reaſon to think more meanly of him now, in reſpect of his impriſonment: ſome by *reed*, underſtand an unconſtant perſon: a reed, as the winde bloweth, bendeth this way or that way: but *John* was no ſuch light perſon, but a true and conſtant ſervant of God, as in his unchangable teſtimony concerning me, ſo in his life and doctrine.

V. 8. *a man clothed in ſoft raiment*] In ſilk, or courtly apparel. See on verſe 7. *John* was far from affecting any delicacy of clothing, or diet. See chap. 3. 4. hereby he intimateth that the teſtimonies, which *John* formerly gave concerning him, could not be for favour of any: for, the priſon in which he was now, might ſufficiently teſtifie, that he could not flatter Kings or Princes: and therefore notwithſtanding his meſſage, which was for his diſciples ſake; he changed not his teſtimony for all his bonds. See on Luke 7.25.

V. 9. *A Prophet*] See on verſe 7. a teacher of the truth. See Chapter 21. 26. an holy and reverent Doctor ſent of God.

more than a Prophet] A man preferred by God to an higher office, than any of the former Prophets was --- *ſhewing him now preſent, who from the beginning was but typically foretold of, Clem. Alexandr. ſtrom. l.* 5. and *Ireneus l.* 3. *c.* 11. *adventum vidit & demonſtravit*, he ſaw and demonſtrated his coming, perſwading many to believe in him; ſo that he *& propheta & Apoſtoli locum habuerit*. had the office both of a Prophet and Apoſtle: it is the office of a Prophet *ventura prædicere, non autem demonſtrare*, to declare things to come, not to ſhew them preſent, as *John* did, and was therein greater than a Prophet, *Gregor. hom.* 6. *in Evang.*

V. 10. *Behold I ſend*] See on chap. 3. 1. Mal. 3. 1.

my meſſenger, &c.] He ſhewes a reaſon why John was greater than the Prophets: he was the Harbinger deſigned by God to prepare the way of Chriſt, and the Herald to proclaim him now come into the world, who is the King of his Church. See Luke 1. 15, 16, 17. 74, 75.

V. 11. *among them that were borne of women*] He prefers *John* not onely before the Prophets, as verſe 9. but alſo before all others that were born before him. Job 14. 1. and 15. 14. and 25. 4.

there hath not riſen] Or *been raiſed*, as chap. 9. 25. Luke 7. 16. John 7. 52. none greater than he hath appeared among men. The ſenſe is, God hath not by his divine vocation prepared, deſigned, fitted and brought any more excellent of the ſons of men, than John Baptiſt, to the miniſtery of Prophet or Apoſtle; the word ἐγείρω here uſed, is ſometimes tranſlatitiouſly put; as Luke 7. 16. as alſo ἀνίστημι, Act. 3. 22. *προφήτην ὑμῖν ἀναστήσει, a Prophet ſhall the Lord your God raiſe up to you*. So Act. 2. 30. as it were intimating a ſtirring up him, who of himſelf, had as little thought thereof, or ability thereto, as a ſleeping or dead man, or as if the promiſe long before made to the fathers ſeemed to ſleep, but now in the fulneſſe of time, in his exhibition to Iſrael it was awakened, remembred, and performed.

a greater than John] In dignity of office, and clearneſſe and fulneſſe of doctrine, in publiſhing the entire performance of all things foretold of Chriſt; as his death, reſurrection, aſcenſion, calling of the Gentiles, which *John* ſaw not.

he that is leaſt in the kingdome of heaven] The leaſt in the miniſtery of the goſpel hath a more excellent function, in regard of the clearneſſe of doctrine to be taught by him. See Luke 7. 28. John 1. 29.

V. 12. *from the dayes of John*] Luke 16. 16. the Scribes taught the people coldly before, but *Iohn* hath kindled in their hearts a fervent deſire of hearing the goſpel.

untill now] This zeal laſts in them ſtill, although *Iohn* be caſt into priſon, and cannot now preach unto them

ſuffereth violence] Or, *is gotten by force*, as the Syriack expreſſeth his βιάζεται: men run to hear the goſpel preached, as ſouldiers run upon a rich town beſieged, to get the wealth thereof, Iſaiah 60. 4. 8. 11.

and the violent] Only they, who with ardent affections, overcoming all that ſtands in their way, preſſe into it, do, and ſhall attain poſſeſſion thereof: the violent (ſaith *Ambroſ. in Luc. lib.* 8.) *qui vim facit, vehementi ſtudio properat:* he that uſeth violence, haſteth with vehement deſire: the violent, or they that thruſt on men, as in ſtorming a town, one thruſts another, to get before him into it; ſo the people were ſo encouraged by *Iohns* preaching to come to Chriſt, that every one was ambitious to come firſt.

V. 13. *propheſied untill Iohn*] The things they foretold of Chriſt, and the types of him in the law, began to be fulfilled in the time of *Iohn*, there needed now no more predictions, but a manifeſtation of the Meſſias to Iſrael, which was *Iohns* office to do. John 1. 31.

V, 14. *If ye will receive it*] If ye can endure to have the truth told you.

this is Elias] Mal. 4. 5. This is he who ſhould come in the ſpirit of *Elias*, Luke 1. 17. not *Elias* himſelf, whom the Jews vainly expected, John 1. 21. by this propheſie of *Malachi* he again ſhews the dignity of *Iohn Baptiſt*, recalling to their minds (who had heard it) the word of the Angel, Luke 1. 17. this was *Elias*, not in perſon, but in office. See John 1. 21.

V. 15. *he that hath ears*] See on chap. 13. 9. by this *Epiphonema* he exciteth us to beleive his doctrine (for *to hear*, is here put, for *to believe*) intimating, that although we all have external ears to hear, we are commonly deaf within: and this he ſpeaketh, as to make us conſider our great defects herein; that we may pray the Lord to open our hearts and ears to attend unto his voyce, that we may no longer be deaf with them that ſhall periſh; *aures cordis requirit, Greg hom.* 15. *in Evang* he requires the ears of the heart.

V. 16. *But whereunto*] Luke 7. 31.

this generation] The men of this age, as chap. 24. 34.

it is like unto children] An alluſion to childrens ſports, who find fault with the ſurlineſſe of ſome of their companions, who would not comply with them in their paſtimes, though they aſſayed all wayes they could to allure them thereto; one while ſinging merry ſongs, otherwhile elogies, or ſad funeral ditties. See verſe 18, 19. See on Luke 7. 32.

V. 17. *we have piped*] He taxeth the ſtupidity of hearers, moved neither with the gracious comity of Chriſt, nor the ſtrict auſterity of *Iohn*, or thoſe who went before him: with thoſe who preached the gladſome tidings of ſalvation by faith, or the ſeverity of the law, to anſwer Gods promiſes or threatnings with faith and repentance.

but ye have not lamented] ἐκόψασθε, this word expreſſeth the geſture of mourners, and thoſe who are deeply affected at that they hear or ſee: κόπτειν, amongſt other things, ſignifieth to ſmite and ſtrike the breaſt: and alſo to mourn, as chap. 24. 30. ſo the penitent man ſmote his breaſt, Luke 18. 13. ſo did the ſpectators of Chriſt's paſſion, Luke 23. 48.

V. 18. *neither eating nor drinking*] He eat locuſts and wild honey, chap. 3. the meaning is, he uſed a moſt hard and auſtere diet, far from the common uſe of other men, abſtaining from feaſts and luxury.

he hath a devill] By whoſe aſſiſtance he can endure ſuch hardſhip: becauſe many of thoſe who are poſſeſſed, will endure much more hardneſſe than others ordinarily can, without much ſenſe thereof: *Iohns* auſtere courſe was ſo far from winning many of them, that it incenſed them the more: they thought he hated mankind, as *Satan* doth. Thus doth malice turn all that to occaſion of calumny and blaſphemy, which God appointed for their converſion and ſalvation.

V. 19. *eating and drinking*] In a more free uſe of the creatures, and graciouſly converſing with all ſorts of men in a more familiar courſe of life: his way differed from *Iohns*, but both came to the ſame end: but the Jews were cenſorious of both, being wonne by neither.

a man gluttonous] Given to exceſſe, and abuſe of the creatures keeping company with men of looſe life.

wiſdom is juſtified of her children] Though there be many that ſcoffe at all means of grace, yet the wiſe counſel of God, Luk. 7. 30. in calling ſinners home by *Iohns* auſterity, and Chriſts familiarity, is approved (as Pſal. 51. 4. Rom. 3. 4. Luk. 7. 29) by the followers thereof, as Luk. 10. 6. which he ſaith, to ſhew that neither Chriſts, nor *Iohns* labours had been fruitleſſe to the elect hearers, though (as it commonly cometh to paſſe) the wicked grew worſe thereby, and their judgment more heavy, by their contempt of Gods mercy offered them.

V. 20. *then began he*] Calling to mind the malicious and invincible ingratitude of the Jews: and particularly of certain cities where himſelf had taught, and done great miracles. See Luk. 19. 13.

becauſe they repented not] Not becauſe they did not commend him and his preaching, but becauſe they did not amend by it For the end for which God ſhewed his power in miracles, was to confirm the doctrine of the Goſpel, repentance, amendment of life, faith in Chriſt, regeneration, &c. to which, when they were not perſwaded, they did not make a right uſe of the power of God, in ſo many miracles evidently ſhewed them, neither ſhould they finalnally advantage them, but more aggravate their judgement. Chap. 7. 22, 23. Luk. 13. 26, 27.

V. 21. *wo unto thee Corazin, &c.*] Theſe were cities upon the lake of Gennezaret, where Chriſt converſed much, and taught often.

Bethſaida) The city where *Philip*, *Andrew* and *Peter* dwelt. See John 1. 44.

the mighty works] The great miracles, in curing all diſeaſes, &c. which being joyned to the doctrine which our Saviour preached unto them, might have aſſured them that it was the word of God, and therefore they ought to have obeyed it, calling them to faith and repentance.

in Tyre and Sydon] Cities of great traffick by the ſea, and of very impious manners: therefore, as the Prophets of old denounced miſeries to come upon them, Iſaiah 23. 1. Ezek. 26. 27, 28. Amos 1. 8. ſo doth our Saviour here pronounce a woe to them, and threaten great and fearful judgments: to *Corazin* and *Bethſaida* who were much more hard-hearted, and leſſe apt to repentance than the impious *Tyrians* and *Sidonians*. *Suidas* ſaith that *Tyrus* of old was a Metrapolis: theſe were ancient, great, populous, and rich cities of *Phœnicia*. *Sidon* fell into the lot of the tribe of *Aſher*, who yet poſſeſſed it not, becauſe (ſaith *Ierom de loc. Hebraic.*) they were not able to beat them out: ſo ſaith he, *Tyrus in tribu Nephtalim.*

In ſackcloth and aſhes] Repenting and manifeſting their repentance by ſuch outward ſignes of humiliation, as of old, and then were in uſe, with thoſe who repented and humbled themſelves for the diverſion of any imminent or threatned judgments; and that not only among the Jews, but alſo among the Gentiles, Job 42. 6. Jonah 3. 6 Heſter 4. 1. Jer. 6. 26. Lam. 2. 10. the meaning is, that thoſe miracles might have been ſufficient, to have overcome their malice, and moved them to repentance, which the Jews had ſeen done, and profited not by them.

V. 22. *it ſhall be more tolerable*] As there are diverſities of puniſhments in hell appointed for impenitent ſinners; ſo ye, that have refuſed the goſpel, ſhall at the day of judgement, be more freely handled, then they that never heard it, though they lived more prophanely than ye do, Heb.2. 2,3. and 10. 28,29. So he teacheth here: 1. That there ſhall be a future judgement, chap. 25. 31, &c. Act.17. 2. That it ſhall be at the reſurrection. 3. That as there are degrees of ſins, ſo ſhall there be of puniſhment to the damned. 4. That the heavieſt puniſhment ſhall be to thoſe impenitent ſinners, on whom God had beſtowed the largeſt means of converſion, and would not be reclaimed. See 2 Pet. 2. 21.

V. 23. *which art exalted unto heaven*] By my abode in thee, frequent preaching and great miracles wrought. It was a marvellous dignity that Chriſt the Son of the living God, and King of Kings, would among them auſpicate his kingdom, chap. 4. 13. ſo that it was honoured with the name of his city, chap. 9. 1. that he vouchſafed to make it illuſtrious by many divine and eminent miracles.

brought down to hell] ἕως ᾅδα, ערמאלשיול, *unto the pit or grave*, Syr. See note on Luke 16. 23. and Act. 2. 27. שאול *ſheol* with the Hebrew ſignifieth the grave, which the Greeks give by ᾅδου. as Pſal. 16. So Gen. 37. *I ſhall go down to my ſon mourning*, εἰς ᾅδου, *into the grave:* the ſame word is alſo taken for *Hell*, the place of the damned, Luke 16. 23. Speaking here of the glory of Capernaum, he ſaith, it was lifted up to heaven, (that is, very highly exalted in dignity and privlledges, as alſo in her own opinion) and ſpeaking of her ingratitude, he preſently ſaith, that ſhe ſhould be thruſt down to Hell, that is, thy glory ſhall depart, thou ſhalt be deſtroved and ruined, thou ſhalt be afflicted with extream and pittileſſe ignominy (which probably came to paſſe, when the Romans deſtroyed and waſted the reſt of Galilee) and thou ſhalt at laſt be damned in Hell, who contemneſt ſo great means of ſalvation brought home to thee.

in Sodom] Which was ſo wicked, that it was deſtroyed by fire from Heaven, that ſad monument of Gods juſt indignation againſt ſins and ſinners: See Gen. 19. 24. 2 Pet. 2. 6 *ſuper impium populum Gehennam miſit è Cœlo*, *Salvian de gub. Dei. lib.* 1. he ſent upon an impious people. *hell from heaven:* that is, ſhowers of fire and brimſtone, wherewith the damned ſhall be tormented, Pſal. 11. 6. Iſa 30. 33. Rev. 19. 20 and 20. 10. and 21. 8.

it would have remained] The Sodomites would not have been ſo wicked, as to bring that judgement on themſelves: either we muſt underſtand this with relation to mans apprehenſion and ſenſe, conſidering only ſecond cauſes; as if it were ſaid, in mans reaſon ſo great miracles would have converted them, though grievous ſinners, and ſo God would have ſpared them, as he did Nineve: or he regarded his ovvn omniſcience, as God, foreſeeing and certainly foreknovving vvhat effect every cauſe ſhall and vvill vvork *in ſubjecto determinato*, or the particular ſubject: and if any ask, if God, vvho cannot be deceived, did indeed foreſee, that *Sodom* and *Gomorrah* vvould have repented? if he had given them as much meanes, as he did other ſinful cities; vvhy did he not give them, ſo that they might repent? We muſt knovv, that God being debtor to no man, both mercifully giveth the means and the effect to repentance, amendment and ſalvation vvhere he pleaſeth (Rom. 9. 18. 21.) and juſtly denieth the means, or the effect thereof, vvhere he vvill execute his juſtice, and not ſhevv mercy, as *Auguſtine* ſaith (*ep.* 107.) to *Vitalis*; *Scimus eis quibus datur miſericordia Dei gratuita dari: ſcimus eis quibus non datur, juſto judicio Dei non dari*; vve knovv that to thoſe to vvhom it is given, it is given by the free mercy of God: vve knovv that to thoſe to vvhom it is not given, it is, by the juſt judgement of God, not given: in this particular the Sodomites vvere grievous ſinners, Gen. 13. 13 Gen. 18. 20. ſo that their ſin is ſaid to have cryed to God: indeed, God had given them a righteous *Lot*, vvhoſe example might have been to them a lively doctrine to have reſtrained them from ſuch impiety: but their wicked converſation vexed his righteous ſoul, 2 Pet 2. 8. they being nothing amended, but left more unexcuſable hereby: therefore it was an evident juſtice of God, not to give them more means of grace, who had buried that talent of the light of natural reaſon which they had received.

V. 24. *it ſhall be more tolerable*] See on verſe 22. it ſhall be more eaſie damnation to the Sodomites in the world to come (though the righteous God made them examples of his indignation againſt ſuch ſins for future times, 2 Pet. 2. 6.) not becauſe the Sodomites were leſſe ſinners than the Capernaites, but becauſe the Capernaites deſpiſed, or neglected greater knowledge and meanes of ſalvation than was offered, or afforded the Sodomites. Conſider well you whom it now concerneth, what damnation awaiteth neglecters of the goſpel, and the adminiſtration thereof.

V. 25. *at that time*] This is ſaid to be when the 70. were returned, and had told our Saviour what good ſucceſſe they had, Luke 10. 17. 21.

Jeſus anſwered] To the report of the 70 diſciples; or anſwering is put for the beginning of a ſpeech, as often in Scripture.

I thank thee] Or, *I confeſſe unto thee*, ἐξομολογοῦμαι, importeth either, or *I acknowledge before thee*, ſo ידה *jadah in Hiphil*, ſignifieth among the Hebrewes; *projecit*, *ſeu emiſit vocem*, *liberè faſſus eſt*, or *confeſſus eſt*, Pſal. 118. 1, &c. confeſſion, and free acknowledgement of Gods mercy, is a praiſing and thanking him for the ſame.

theſe things] The myſteries of thy kingdom.

and prudent] From the Scribes, Phariſees, and worldly wiſe men.

and haſt revealed them] By my miniſtery, and thoſe whom I have ſent to teach.

unto babes] Νηπίοις, to ſimple men and women, who know no more in ſuch things, than children do in worldly affairs. (See *Clem. Alex. Pædag. l* 1. *c.* 1.) that which the Hebrew expreſſeth by פתי Pſal. 19. 8. and 116. 6. in both which places the 70 give it νήπια and Prov. 1. 4. 22. & 8. 5. & 14, 15. (which *Symachus* gives νήπιος) they render by ἀκάκοις, harmleſſe perſons: but Prov. 1. 32. the 70. give the ſame word νηπίους: which Greek word is uſed ſometimes to expreſſe young bruites, plants, or that which hath ſmall ſtrength, as an infant: what theſe here mean may be gathered, chapter 18. 3. Rom. 16. 19. 1 Cor. 14. 20.

V. 26. *even ſo*] Ναὶ, *yea*, Syr. אין, *etiam*, *certè*, *profecto* yea, ſurely, truly.

for ſo it ſeemed good] Gods pleaſure being known, we muſt reſt ſatisfied; there needs no other reaſon, vvhere he will have it ſo; becauſe his judgements are ever juſt, though many times unknown to us: and he is Lord of heaven and earth, and may do what he vvill vvith his own. Here vve ſee that of *Proſper de vocat. Gent. l.* 1. *c.* 24. to be true, *Ex Deo eſſe principium*, *& profectum*, *conſummationemque*, *&c.* that the beginning, advancement, and conſummation of our ſalvation is of God.

V. 27. *all things*] Joh. 3. 35. not only perſons, but things; ſo great is the power of Chriſt. See chap. 28. 18. others underſtand it of the knovvledge of thoſe myſteries ſpoken of here, 2. 25.

are delivered] Chriſt then, as man, had not this povver and knowledge of himſelf.

no man knoweth the Son] His divine nature, and eternal generation: or, no man knowes vvhat he is to do, or ſuffer, but the Father, vvho hath deſigned him to both.

neither knoweth any man] John 6 46.

the Father] That is his eſſence, or divine ſubſtance: or hovv he vvill have the calling of the Jevves, or Gentiles to embrace the Goſpel, to be diſpenſed or diſpoſed: the Prophets ſavv but little hereof, 1 Pet. 1. 10, 11, 12.

to whomſoever the Son will reveal him] None elſe can knovv, nor can any knovv any further than Chriſt vvill reveal him. chap. 13. 11. Mark. 4. 11. Luke 8. 10. 1 Cor. 2. 7. Eph. 3. 5. Col. 1. 26. Joh. 1. 18. Joh. 4. 12. 1 Tim. 6. 16.

V. 28. *Come unto me*] It ſeemeth an alluſion to Iſaiah 55. 1. vvhere God calleth all that ſpiritually thirſt to him, vvith promiſe freely to refreſh them: the meaning is truſt in me, ye that are troubled in conſcience for ſin, and I vvill bring you to true reſt, Gods favour, vvhich by other means ye can never obtain: he calleth them vvho alone can give both vvill and ability to come: as *Ambroſe* ſaith, *l.* 7. *ep* 54. *Syricio*, he giveth ſtrength to thoſe that follow him; ſo that the neerer thou art to vertue, the ſtronger ſhalt thou be: obſerve here, 1. whom he inviteth, all the labouring and heavie loaden; 2. to what, *I will give you reſt*; 3. with what condition; that they ſubmit to the juſt and eaſie yoke of Chriſt.

all ye that labour] Or are ill at eaſe; Chriſt calleth all to faith and repentance, excluding none that are thereto prepared by a deep ſenſe of the intolerable burden of their ſin.

and are heavie laden] With the ſenſe of your ſins, and a guilty conſcience, of all burdens in this world, the moſt importable, Prov 18. 14. the more heavie we feel our ſins, the nearer vve are to Gods mercy to relieve us. See Pſal. 38. 4.

I will give you reſt] Peace of conſcience, in the free remiſſion of guilt and puniſhment, the aſſurance thereof, and freedom from the ſervitude of ſin. Rom. 6. 14.

V. 29. *take my yoke upon you*] Obeying my commandements.

learn of me, for I am meek] Imitate me in meekneſſe and humility: which thou vvilt do if thou love Chriſt: for as *Chryſoſtom* ſaith, thou loveſt not him vvhom thou vvilt not imitate, and him vvhom thou vvilt not follovv, thou doeſt but feign to love.

ye ſhall find reſt] Jer. 6. 16. your ſins remitted, ye ſhall have peace of conſcience, in which your ſouls ſhall reſt aſſured of Gods mercy and your ſalvation in me; and ſo ſhall you being diſcharged of the heavy burden of your ſins, which ſhall not be imputed to you to condemnation, find reſt to your ſouls. See Rom. 5, 1. & Rom. 8 1, 2.

unto your ſouls] Your outward man may be exerciſed with many troubles. but ye ſhall have inward peace.

V. 30, *my yoke is eaſie*] That which I command you is good for you and eaſie. See John 15. 12.

my burden is light] The word φορτίον, primarily ſignifieth the fraight or balaſt of a ſhip, which glides through the waves, as if it had no burden, and indeed cannot go ſafe without balaſt: now the regenerate conſent to the law of God, Rom. 7. 22. and therefore it is not grievous to them, 1 John 5. 3. not through any ſtrength or will of their own, but by the free grace of God, who giveth faith Epheſ. 2. 8. love, patience, perſeverance, and all thoſe things which they have need of, for the accompliſhment of their ſalvation: the burden of Phariſaical traditions was heavie chap 23. 4. and of oppreſſours, Iſaiah 9.4. and 10. 27. Hoſ. 8. 10. the law was a burden, which neither we nor our fathers were able to bear, (ſaid *Peter*, Acts 15. 10.) it was figured in *Moſes* hand, Exod.17.12.*Moſes hands were heavie. Lex manus graves habuit*, *Gregor. hom.* 23. *in Evang.* the Law had heavie hands, which ſtrook ſinners with an heavie judgement: but Chriſt's burden is light, who requireth onely of us that which is beſt for us: as to love, fear, and obey him, in which there is true happineſſe, out of which there can be none: he exacteth of us onely faith, chaſtity, ſobriety, mercy, ſanctity, all which (ſaith *Salvian l. 7. de gub. Dei*) *non onerant nos ſed ornant*: do not burden, but adorne us: he commandeth his to believe in him, that they may be ſaved, John 14. 1. John 3. 16. that they love one another, John 13. 34,35. John 15. 12. what eaſier burden than love? vvhat ſvveeter yoke than that vvhich Gods love makes eaſie: every commandment of God is eaſie to him, vvho loveth; becauſe God is vvith him, and ſheddeth abroad his love in his heart, that he may cheerfully and willingly obey him: as *Proſper* noteth after *Auguſtine*, he that doth any thing onely out of fear, ſervilely doth it: nor is he a friend of the right, vvho if it could be, had rather not have that vvhich is right commanded. Chriſt requireth (to make us bleſſed) that at leaſt vve do hunger and thirſt for righteouſneſſe; that is, that vve have a vvill to be holy, *Vide ſi labor eſt, ubi velle ſatis eſt*, *Auguſtine*, *ep.* 45. See whether that be a labour, where 'tis enough to be but willing.

CHAP. XII.

Verſe 1. J*Eſus went on the ſabbath day*] Mark 2. 23. Luke 6. 1. שבת (of שבת, *ſhabbath of ſhabath*, *ceſſavit, quievit*) ſignifieth a reſt, or ceſſation; as, God reſted the ſeventh day from his work of creation, Gen. 2. 2. ſanctified and enjoyned the ſame for a weekly ſeventh-day reſt, Exod.20.10. & 35 2, 3. So it ſignifies the Lords day, wherein we are to keep an holy reſt from all ſervile work. Secondly, all other ſolemn feſtival dayes, enjoyned by the Levitical law to be kept holy, and ſet apart from all ſervile vvork, were called שבתון *Shabbathon*, Levit 23.24, 39. *Sabbalulum.* 70. *ἀνάπαυσις.* ſo Ezek. 20 21. *they polluted* שבתותי *Shabbethothai*, *my ſabbaths*, that is, my appointed feaſts: ſo Coloſ. 2. 16. theſe are called *Sabbaths*, that is, ſuch reſts as vvere appointed ſome day of the vveek to be kept holy, by the ceremonial, not the moral lavv: for theſe feaſts vvere appointed by a poſitive lavv, onely for the time that the Levitical lavv and Prieſthood laſted; ſometimes this vvord importeth the vvhole vveek, as Luke 18. 12.

began to pluck the ears of corn] Which vvas lavvful for them to do, Deut. 23.25. though in another mans field.

V. 2. *when the Phariſees ſaw it*] Who commonly vvent along vvith the multitudes vvhich follovved Chriſt, not vvith any intention to learn of Chriſt, but to obſerve all that he did, or ſaid, that they might cavil and calumniate: as here, it ſeemeth they vvatched for the ſame purpoſe: and vainly thought, they had now found a juſt occaſion to accuſe him of the breach of Gods lavves.

thy diſciples] It is thy fault vvho teacheſt them no better, or ſuffereſt them in thy preſence to do theſe things, he that connives at others ſins, makes them his own; they ſo blame the diſciples, that they might caſt ſome impious aſperſions on their Maſter, concerning breach of Gods law, though never ſo far from the mind of the Law-giver.

which is not lawful] Becauſe dreſſing of meat on the Sabbath was forbidden in the wilderneſſe, Exod. 16. 23. in regard of the *Manna*, (their then preſent food) which was forbidden to be gathered on the Sabbath; they conceived that the very plucking, and rubbing of the ears was alſo unlawful, and a ſervile work forbidden, Lev. 23. 7. and a capital crime, as that Num. 15 23 thus hypocrites are over-ſcrupulous in the ſmalleſt, but careleſſe in the greateſt matters of the law, as charity and equity, as if they were of no conſequence.

V. 3. *have ye not read*] You that glory in the knowledge of the Scriptures, conſider what the man after Gods own heart (1 Sam 13. 14.) did in caſe of neceſſity, if he have read this, ye might there have found that which might free you from this errour.

what David did] 1 Sam. 21. 6. You muſt either blame your Patriarch *David*, or free my diſciples.

and they that were with him] *David* then had ſome attending on him in his flight, though he be ſaid to come alone to the Prieſt, 1 Sam. 21. 1 it ſeemeth they ſtayed for him in ſome place nigh, and he brought of the *ſhew-bread* thither to them. See 1 Sam. 21. 5. for he being loath then to be ſeen in *Nob*, went alone to the tabernacle that ſo, little or no notice might be taken of him, and that he might have the better convenience to confer privately with the Prieſt.

V. 4. *the ſhew-bread*] τοὺς ἄρτους τῆς προθέσεως, as if we ſhould ſay *bread of appoſition*, or ſetting before: *Syr.* ולחמא דפתורה דמריא *velachmo dephathureh demorio. The bread of the Lords table*: the Hebr. called it, לחם פנים, *lechem phanim*, *bread of faces* or *preſence*, Exod. 25. 30. becauſe it ſtood before the Lord all the week, upon the golden table appointed for that ſervice, Levit. 24. 8, 9. and placed in the formoſt part of the tabernacle, to the North-ſide, next after the holy of holies: there was none other uſe thereof, but to be furniſhed with twelve loaves or cakes: ſome ſay, that thereby the twelve tribes of Iſrael might teſtifie and acknowledge, that God did perpetually feed them, and prepare a table for them, or to mind them of the poor: theſe loaves were made of two tenths of an Ephah, or buſhel of fine flower, and were ſet, by ſix in a row, upon this golden, or pure table before the Lord: the old bread which had ſtood there all the week, was taken away, and eaten by the Prieſts, Levit. 24. 5, 6. and new ſet in the place every Sabbath day; becauſe they were ever ſet before the Lord, they were called *panes propoſitionis*, and לחם התמיד *lechem hattamid*, *perpetual bread*, which we call *ſhew-bread*, becauſe theſe loaves did *ever ſhew*, or preſent themſelves to the Lord upon that table inſtead of Iſrael; for as the Ark ſignified the preſence of the Lord in his Church, ſo this table with the twelve loaves, ſignified the multitude of the faithful, preſented unto him in his Church, under his view, care, and providence, continually ſerving in his preſence; and laſtly, his continual feeding them with the bread of life, Chriſt. See John 6. 32. Eph. 5. 2.

which was not lawful for him to eat] According to the letter of the law: but according to the intent thereof, it was lawful.

neither for them which were with him] It appears hence, that they did eat of the *ſhew-bread*, as well as *David*: and this is added, leſt the Phariſees might think, that *David* might do it by ſome extraordinary warrant, being a Prophet: they that were with him were no Prophets, yet they alſo did eat it, and are not blamed, becauſe it was in a caſe of neceſſity, to which ceremonial lawes muſt yield.

but onely for the Prieſts] Exod. 29. 32, 33. Lev 8. 31. & 24. 9.

V. 5. *in the law*] in the ceremonial law ordained in mount *Sina*, Numb. 28. 6. 9.

the Prieſts in the temple prophane the Sabbath] That is, in your ſenſe, who judge any labour on the *Sabbath* to be prophanation of the Law: but there are *Sabbath-dayes* works; therefore the Prieſts labour bodily, killing cattel for ſacrifices on that day, and that in the court of the temple, and yet ſin not, becauſe this was their duty enjoyned them by God.

are blameleſſe] Such as you have no cauſe to complain of; blameleſſe, not only by mercy or connivence, but according to the law. So the Greek word *ἀναίτιοι* ſignifieth *unreproveable*, or without crime: they do not violate the Sabbath, becauſe they do that which appertaineth to the ſervice of God: ſome note, that the Fathers, though rigid obſervers of the Sabbath; yet held this Maxime, that neceſſity, or danger of life put by the Sabbath: that is, in caſe of neceſſity, there was no breach of the Sabbath, neither was neceſſary labour therein, any ſervile work See *Tremel.* note on this place.

V. 6. *one greater than the temple*] More holy, more excellent; Chriſt the Lord of the temple, ἡ ἀλήθεια οὐκ ὁ τύπος, *Chryſoſt. hom.* 40. *in Matth.* 12. the truth, not the type onely, which preceded in the Prieſt: if they were blameleſſe, though they cut vvood, kindled fiers, ſlevv beaſts, and ſacrificed on the Sabbath day, becauſe all this vvas ſubordinate to the ſervice of the temple, how much more are my diſciples, in doing that vvhich enableth them to attend on me in a greater buſineſſe than ſacrifices. That is, propagation of the Goſpel of Chriſt, vvho alone can ſave us, vvhich the lavv, and ſacrifices therein appointed, could never do. Rom. 8: 3. Heb. 10. 4.

V. 7. *I will have mercy*] See on Hoſ 6. 6. and chap. 9. 13. God preferreth relieving mans neceſſities, before the performance of his ovvn external ſervice: ſo he concludes works of mercy to be Sabbath dayes works and no prophanations.

V. 8. *for the Son of man*] I who am the Lord of the Sabbath, declare, that the Sabbath which was appointed for man, muſt yield to mans ſafety and welfare; ſpecially when either of them are in jeopardy, Mark 2. 27, 28. hereto it is obſervable, which *Athanaſius To.* 1. *de ſemente*, and others note, that Chriſt wrought his moſt illuſtrious miracles on the Sabbath dayes, not breaking the law, or introducing any new thing therein, as *Tertul. adverſ. Marcion. l.* 4. *c.* 12. excellently noteth; for (ſaith he) he here fulfilled the law, while he interpreteth the condition hereof, while he doth thoſe things which the law excepted from the Sabbath dayes reſt, while he maketh the Sabbath day it ſelf, (by Gods bleſſing holy from the beginning) more holy by his doing good thereon.

V. 9. *when he was departed thence*] Out of thoſe corn fields mentioned, verſe 1. Mark 3. 1. Luke 6. 6. or from the place where the Phariſees calumniated him by thoſe words, verſe 2, thy diſciples do that vvhich is not lavvful to do, &c.

he went into their ſynagogue] See on chap. 11. 1. on another Sabbath he vvent into the ſynagogue of the ſame tovvn, Luke 6. 6.

V. 10. *his hand withered*] His right hand, Luke 6. 6. the vvant vvhereof made his condition more calamitous.

they asked him] They ſtay not till Chriſt had done this miracle; but by their ſpeech, firſt put him upon it, that they might pick a quarrel vvith him.

V. 11. *what man ſhall there be among you*] Will any of you that are ſo ſtrict for the Sabbath, let a ſheep periſh thereon for vvant of help?

V. 12. *a man better than a ſheep*] All creatures on earth vvere made for man, it were therefore a ſhame to ſave a ſheep, and ſuffer a man to periſh: it is lawful by your own tradition and practice, to ſave a beaſt on the Sabbath-day, and ſhould not I heal on the Sabbath?

it is lawful to do well, &c.] Legal ceremonies ought not to hinder works of charity: *Nulla neceſſitas major eſt charitate, Jerem. l. 1. ep. 37, Chromatio,* there is no neceſſity greater than charity.

V. 13. *Stretch forth thy hand*] That withered hand: he commanded, and withall gave him ability ſo to do; by healing it on an inſtant, without which he could not have ſtretched it out: ſo when God giveth us ſtrength to do what he commandeth us, it is our duty, but his grace and mercy that we can in ſome good meaſure doe it.

it was reſtored whole] So Chriſt ſhewed his divine power, as in many other like miracles.

as the other] Whith was ſound and well.

V. 14. *held a Council*] The Phariſees went out of the ſynagogue, leaving the multitude, before whom they durſt not for ſhame calumniate him, for this work of divine power and mercy: and took counſel to deſtroy Chriſt.

how they might deſtroy him] Here appeareth the invincible malice of theſe adverſaries: he healed all their infirmities and diſeaſes, and they conſult how to deſtroy him: to them belonged that which Moſes ſaid, Deut. 32. 5, 6, *they are a perverſe and crooked generation: do ye thus requite the Lord, O fooliſh people and unwiſe?* the wicked ſo abuſe the mercies of God, that even the good which he doth for them maketh them worſe.

V. 15. *when Jeſus knew it*] by his divine knowledge.

he withdrew himſelſe] Though he could by his power have defended himſelf againſt all their attempts, yet he would deport himſelfe as man, and by ordinary means keep out of their hands, till his time of ſuffering came. See Joh. 4. 1. 3.

great multitudes followed him] The multitude, whom in their pride of heart the Phariſees contemned, as ignorant, and impious (John 7. 49) were more ſenſible of Gods mercy than they; and therefore followed him withdrawing himſelf: they envied not his glory: conſider what a dangerous thing envie is.

he healed them all] That had need of healing, and deſired it. See chap. 4 23. Mark 3. 10 the malice of ſome ſhall not overcome and intercept his mercy toward others.

V. 16. *that they ſhould not make him known*] Leſt the Phariſees, ſhould find him, and endeavour to deſtroy him before the appointed time, or till after his reſurrection, as chap. 17. 9. See alſo ch. 8. 4.

V. 17. *ſpoken by the Prophet*] Iſaiah 42, 1. See notes on that place? how little reaſon the Jewes had, to expect a victorious, pompous, and externally glorious Meſſias, the Prophets by whom the Lord promiſed him to the fathers, evidently make it appeare, they deſcribing him to be a peaceable, meek, and humble perſon, ſo far from contention, quarrelling, oppreſſing, or injuring of any that he was the man of ſorrowes. Iſai. 53. not ſo much as requiting injuries, with any clamour or complaint, but doing good to all, healing his enemies. Luke 22. 51. praying for them. Luke 23. 34.

V. 18. *whom I have choſen*] To be a Saviour of the word. See Hebrews 5. 5.

my beloved, &c.] Chap. 3. 17.

I will put my ſpirit upon him] Iſaiah 11. 2. & 61. 1. John 3. 34. Coloſ. 2. 9.

judgement to the Gentiles] ἔθνεσιν, by judgement he meaneth the true worſhip, preaching of the Goſpel, the doctrine of ſalvation by Chriſt: by Gentiles, thoſe people which were not of the Jewes, ſuch were the Galileans and Tyrians now preſent, ſuch are we. So was the propheſie then in part fulfilled: alſo hereby may be meant a ſetled eſtate of the Goſpel, becauſe Chriſt was to preach (as here by himſelf to theſe Gentiles, ſo by his Apoſtles the word) the truth of the Goſpel, whereby to caſt out ſuperſtition; which thing, whereever it is done, the Lord doth reign and judge there.

V. 19. *ſhall not ſtrive*] He ſhall do his office meekly and humbly, and not manage his ſpiritual kingdom by violence, nor unneceſſarily conteſt with the Phariſees, who conſulted how to deſtroy him, verſe 14. he ſhall not ſtrive with violence, vociferations and clamour, as thoſe, who having a bad cauſe in hand, think to make it good, by importunity and railing.

nor cry] As men enraged, Epheſ 4 31: as thoſe, who do all by tumultuous out-cries. See John 18 40.

his voyce in the ſtreets] As thoſe who clamour in the eares of the people abroad and in publick, for vain oſtentation, and to be heard of men, out of the houſe where they teach or pray; but ſhall teach the Goſpel with all meekneſſe and modeſty.

V. 20. *a bruiſed reed*] By theſe two ſimilitudes are deſcribed Chriſts gracious clemency in dealing with the moſt infirm; as thoſe who had onely a deſire of grace, and ſome ſlender beginnings of converſion and faith, as many in this multitude following him, ſeemed to have: the meaning alſo may further be, that he ſhall not condemn ſuch as labour under the burden of ſinne, but rather quiet their conſciences, chap. 11. 28, 29, Ezek. 34. 16.

ſmoaking flax] Alluding to the wick of a candle put out, that onely ſmoaks and gives no light, or very obſcurely burning, it ſeemeth to be a proverbial manner of ſpeaking among the vulgar: Chriſt would here ſhew, that he will not extinguiſh, or caſt away the weakeſt and ſlendereſt meaſure of grace in any, but foment and cheriſh it to ſalvation; as it were diſtilling and ſecretly infuſing oyle into the lamp, the ſpirit of illumination into the infirm ſoule; of which clemency of our Saviour we have daily experience, who ſpareth us, and followeth us continually with new acceſſions of grace, who have in our ſelves a very obſcure meaſure of knowledge and ſtrength to do good, but as a bruiſed reed.

judgement unto victory] Till he ſhall bring under, or confound all his enemies, and untill the truth of the Goſpel do prevail and overcome, throwing down principality and powers of darkneſſe, in the Hebrew it is לאמת *Leemeth*, to truth, ſuch ſhall the Goſpel be acknowledged, in ſpight of all powerful enemies; though this victory cannot be acheived without hard and dangerous conflicts, the reſtleſſe adverſary doing all the miſchief he poſſibly can, to oppoſe and overthrow it. See Rev. 12. 7. 13. 15. 17.

V. 21. *in his name*] In him, when they know him aright, leſt any ſhould think that this appertained to the Jewes onely, he nameth the Gentiles to be converted, and to believe in Chriſt: in citing this prophecy, the Evangeliſt like a faithful interpreter, giveth the full ſenſe, though he omit ſome words leſſe pertinent to his purpoſe; or vary others, as they beſt might ſerve to expreſſe the matter which he hiſtorifieth.

V. 22. *was brought unto him*] Luke 11. 14. very like it is, that he was made blinde and dumb by the devil that poſſeſſed him. See on chap. 9. 32. and now he was brought unto Chriſt by ſome friends; when he had in his receſſe and vvithdravving from the people, ſhevved himſelf to be the Meſſias, by healing many.

V. 23. *all the people were amazed*] The word and works of Chriſt have variable effects, as hearers and ſpectatours, theſe admire the power and goodneſſe of God, but the Phariſees blaſpheme.

is not this the ſon of David?] The Meſſias, See on chap 9. 27.

V. 24. *when the Phariſees heard it*] Chap. 9. 34.

this fellow] This man; ſo it is likely they might here call Chriſt in contempt, not vouchſafing ſo much as to name him; though οὗτος among the the Greeks, did not alwayes import contempt of the perſon to which it related: but ſometimes it was a note of honour and eminency.

By Beelzebub,] See on Chap. 9. 34. and on Luke 11. 15.

V. 25. *Jeſus knew their thoughts*] They are charged in the foregoing verſe to have ſaid ſo, what need Chriſt then know their thoughts? The anſwer may be that they ſaid it in their hearts onely; or that he knew it the ſame way, by which he knowes mens thoughts without any mans relation, though as man he heard it not his ſelf.

every kingdom divided] As diviſion overthrowes, houſes, cities and kingdomes; ſo muſt it deſtroy Satans kingdom; if one devil ſhould give power to men to caſt out another. See Luke 11. 17.

V. 27. *by whom do your children caſt them out?*] Some underſtand this of the Apoſtles, who were Jewes: others of Exorciſts among them, Act. 19. 13. others of ſuch Jewes as did by Chriſts name caſt out devils, but did not follow Chriſt, as Mark 9. 38. Luke 9. 49. yet none of theſe were blamed by the Jewes: why then ſhould Chriſt be ſo taxed? The firſt interpretation is moſt probable.

V. 28. *by the ſpirit of God*] By povver from God.

the kingdom of God] The kingdom of the promiſed Meſſias under the Nevv Teſtament. See Luke 11 20.

V. 29. *or elſe how can, &c.*] If Gods povverful kingdom vvere not come among you, hovv could ſo many devils, be caſt out? they are ſtrong, and vvill not be driven out of poſſeſſion by any, but a ſtronger hand.

V. 30. *he that is not with me, is againſt me*] As in vvar, he that fighteth not for his Prince, is an enemy: and as they vvhich are to gather in their maſters harveſt, if they neglect it, are ſcatterers and deſtroyers; ſo they that vvill not defend me againſt bleſphemies (vvherein they can) betray my cauſe and are enemies.

V. 31. *wherefore I ſay unto you*] He ſpeaketh this to ſhevv, that either the Phariſees had committed this ſin, or to vvarn men to take heed of it, by them vvho had come neer unto it.

all manner of ſin] Great and ſmall. Mark 3. 28. Luke 12. 10. John 5. 16.

ſhall be forgiven unto men] To ſome men, or any ſin elſe may be forgiven.

blaſpheme againſt the holy Ghoſt] This is conceived to be a malicious oppoſing the truth of the Goſpel, made knovvn to us by the holy Ghoſt, joyned vvith perſecution of thoſe that profeſſe it, (and that meerly becauſe they do ſo) vvith final impenitency: See *Auguſt. Macedonio ep. 50. paulò ante finem*, and *Auguſtin. in Evang. Matth. ſerm. 11. poſt init.*

V. 32. *againſt the ſon of man*] Againſt Chriſt by way of diſgrace as he is man, or againſt any man; for it is a grievous ſinne, to calumniate or wrong any man, yet pardonable: but to ſinne with ſo high an hand, as verſe 31. againſt God himſelfe, as hath been ſaid, is unpardonable, Numb. 15.30. Heb. 10.29.

neither in this world, nor in the world to come] That is, never: but ſhall be puniſhed both here, and in the life to come, Mark 3. 29. 1 Iohn 5.16.

V. 33. *Either make the tree good*] Either confeſſe that I am good, becauſe ye ſee me caſt out devils, and good, or elſe convince me of any evil action, before ye prejudicate my perſon; or either bring forth good fruits, that ye may appear to be good; or elſe confeſs your ſelves to be evil, as indeed you are: be what yee ſeem, or ſeem as you are.

tree is known by his fruit] So muſt you and I, by our words and actions.

V. 34. *O generation of Vipers*] See on chap. 3,7.

how can ye, being evil, ſpeak good things?] Hypocrites will ſpeake good things to deceive men: yet ſometimes the evil of their hearts breaketh out into their Tongues; let thy Heart agree with thy Tongue.

for out of the abundance, &c.] Luke 6. 45. The heart is the fountain of words and actions; according to the veins and quality thereof, the words do commonly reliſh.

V. 35. *a good man*] A man of a ſanctified heart and affection, will ſpeake to Gods honour and edification of others, Pſalm 37.30,31. but a wicked mans heart (like the unheald waters of Iericho, 2 King. 2. 19.) ſendeth out onely ſtreams of death and barrenneſſe.

the treaſure] That is, the abundance, and indeficient ſtore, of the Spirit of Sanctification. See Iohn 7.38. 39.

V. 36. *every idle word*] Every vain word, as Epheſ. 5.6. or of every falſe word: much more then for every injurious calumny, prophanation and blaſphemy.

give account] A metaphor from accomptants, as Rom. 14. 12. Phil. 4.17, Eccleſ. 12.14. We have need therefore to ſet a carefull watch before the doores of our lips; it is a good advice of Jerom. *ep.22.lib.* 2. Conſider long what thou muſt ſpeak, and being yet ſilent, take heed thou ſpeak nothing to be repented of; let thy thoughts ponder words, *& linguæ officium animi libra diſpenſet*: and let the ballance of thy mind weigh out the taſk of thy tongue.

V. 37. *for by thy words, &c.*] See Luke 19.22. this alſo ſeemeth a Proverbiall and vulgar manner of ſpeaking, that every man ſhould be condemned or juſtified by his own mouth, or words thereof; but Chriſt here uſeth it to a different ſenſe; to ſhew that perverſe words, as being interpreters, otherwiſe of the ſecret malice of the heart, ſhould be enough to condemn them; it relateth to that he ſaid before: idle talk condemneth men of levity of mind: ſo in all other ſins of the heart expreſſed by words.

and] Or, *as*, Exod. 21.15,17. Num. 30. 4,5,6.

V. 38. *then certain of the Scribes*] Chapter, 16. 1. Luke 11. 29. Theſe would pretend a willingneſſe to believe, might they but be ſatisfied, and convinced with ſuch a ſign as they required, Luke 11.16.

a ſign from thee] A miracle, or ſign from Heaven, that we may be aſcertained that God hath ſent thee to teach us. chap. 16. 1. Iohn 6.30. 31. for they had ſeen many miraculouſly healed, but yet could not believe, or would not acknowledge the hand and power of God therein.

V. 39. *adulterous generation*] A baſtardly brood, Hoſ. 1. 2. no true children of Abraham, Iohn 8. 39 becauſe ſo much degenerate from his Faith and Sanctity. See on Chapter, 16. 4. he noteth their vain confidence in being the poſterity of Abraham, in ſuch their defection from the love and true worſhip of God.

no ſigne be given unto it] No ſign ſhall be given them now at their requeſt, but afterward, one ſhall be given them in the death and reſurrection of Chriſt, which ſhall be to the ſhame and confuſion of unbelievers.

the ſign of the Prophet Ionas] Whoſe lying ſo long in the Whales belly, was a type of Chriſts burial, or ſuch a miracle as was wrought upon Ionas.

V. 40. *For as Jonas*] Ionas. 1. 17.

the Son of man be three dayes] Some part of three dayes; for he was buried towards the end of the ſixth day. lay in the grave the whole ſeventh day, and roſe not again untill about the dawning of the firſt day of the week, of which the night was a part; ſo *Hierom.* in Jon. 2. 1. ſaith, that *συνεκδοχικῶς*, *ſynechdochically*, a part is put for the whole.

in the heart] Within the body of the earth, *ἐν τῇ καρδίᾳ* in the heart; ſo the Hebrewes ſay לבב ימים, *lebab jamim*, Ezek. 28. 2. *the heart of the ſea*, Ionah 2.4. 70. *βάθη καρδίας θαλάσσης*, *the midſt of the ſeas*, or *the deeps*, ſo Deut 4. 11. לב השמים, *lev baſhamaim, the heart of heaven*. 70. *ἕως τοῦ οὐρανοῦ*, *up to heaven*. *Targ.* עד צית שמיא, *ad ſummitatem cœli*, Exod. 4. 14. בלבו, *belibbo*. 70. *ἐν ἑαυτῷ*, *within himſelf*. And ſo Hilary interpreteth this *ἐνκαρδία*, *interiora terræ*, and Mark 2. 6. *ἐν καρδίαις αὐτῶν*, The Syriack gives there, verſe 8. according to the Greek, *ἐν ἑαυτοῖς*, בנפשהון, *benaphſhehun*, in their ſouls, or within themſelves, or among themſelves: ſo doth it among other things import the midſt, or the inward part of the earth: ſo was Chriſts body being buried within the earth; that is, in the grave.

V. 41. *ſhall riſe in judgement*] Alluding to the manner of humane Courts of judicature; in which witneſſes are ſaid to ariſe, or ſtand up, to give in witneſſe or evidence, Deut. 19. 15, 16. Marke 14.57. Acts 6. 13. The very example of the Ninivites, in the day of judgement, ſhall be an argument of condemnation to the obſtinate Jews.

this generation] See on chap. 11.16.

ſhall condemn it] Shall cauſe it to be condemned, as being againſt the men thereof an argument of condemnation.

becauſe they repented] Jon. 3.5. They repented at Ionas preaching, who was but a Prophet, a meer infirm man; but the Iewes would not repent at the preaching of Chriſt, God and man.

V. 42. *The Queen of the South*] 1 Kings 10.1. The Queen of Sheba, whoſe Nation bare ſouth from Ieruſalem, and the land of Iſrael.

ſhall riſe up, &c.] See on verſe 41.

from the uttermoſt parts of the earth] For Sheba was in the utmoſt parts of Arabia the happy: and on the mouth or entrance of the Arabian ſea. Jerem. 56. 26. and in thoſe times there was not much more of thoſe parts of the world diſcovered unto them, ſo that they knew no more beyond that.

to hear the wiſedom of Solomon] In things natural and humane, 1 Kings 10.3. whereas here is another manner of wiſdom, that is, unto ſalvation, 2 Tim. 3. 16.

V. 43. *When the unclean ſpirit*] Luke 11.24. He could as eaſily have ſaid, The devil will more and more violently carry you into greater ſins, untill at laſt he deſtroy you: But he uſeth this parabolical admonition, that the penitent might learn caution, and the reſt be leſſe exaſpirated againſt him.

walketh through drie places] The devil is compared here to a man caſt out of his dwelling, and finding no contentment in dry places, and deſerts, incommodious for habitation.

ſeeking reſt] That is, a place to ſettle in. Truly and properly, the devils reſt, is in unreſt, diſquietneſſe, and in doing all the miſchief he may; there is no reſt to the wicked: they are like the troubled ſea, when it cannot reſt: you may eaſily know, whoſe influence governs thoſe reſtleſs ſpirits, whoſe ſleep departs from them, except they cauſe ſome to fall: except they doe ſome miſchief, Prov. 4.16.

and findeth none] For he reſteth not, except where he can doe ſome miſchief: he is like a malecontented exile, ſo long as he cannot infeſt man.

V. 44. *I will return*] When he findeth not ſome more wicked heart, or ſome others to pervert to their deſtruction, he adviſeth with himſelf, how he may make them more impious and damnable whom he hath already corrupted, and ſet in the way to hell and damnation,

into my houſe] Here appeareth the miſerable condition of the wicked; how ever great, glorious, or happy they appear to the ſenſe of the world; they are but the Devils houſes, wherein he claimeth and holdeth a perpetual intereſt; yea, though he ſometimes permit them to ſome more ſober fits and appearances of Repentance and amendment, as he did Pharaoh, Ahab, &c.

findeth it empty] And none to hinder his re-entering. Continuing in this allegory, he ſheweth their deſperate condition who are not guided by the good Spirit of God: they are ever ready, on all occaſions, (as in ſtudy of revenge, anger, &c. Epheſ. 4. 26, 27. envy, James 3.15. and in incentives to intemperance, luſt, &c.) to entertain the Devil in their hearts; in that they deſire to ſerve him, by doing more evil than poſſibly they can, or dare do: that which he ſaith in the following words, further expreſſeth this:

ſwept and garniſhed] Either by ſome formal repentance, or ſecure, void of all fear of God, living in pleaſure, for this is Satans garniſhing, whereby the ſinner is made ready for him to entertain him again.

V. 45. *then goeth he*] Finding not the means to doe miſchief to others, which he deſired and expected, he repoſſeſſeth himſelfe of that heart he had before, by carrying the ſinner into ſome more deſperate and damnable condition than before he was in.

ſeven other ſpirits] That is many, as Revel. 1. 4. ſeven a definite number is put for an indefinite.

more wicked than himſelf] To keep the more ſecure poſſeſſion, and do the more miſchief there.

and the laſt ſtate, &c.] See Hebrewes, 6. 4. & 10. 26. 2 Peter 2. 20.

to this wicked generation] Which ſeeks a ſign, verſe 38. the Jews having been in ſome ſort freed from Satans dominion, by Chriſts abode among them, his Doctrine and miracles: ſo that being now willing to deſtroy Chriſt, and to entertain Satan again, he intimateth that they ſhould be like a repoſſeſſed man, ten-fold more children of the Devil, than before: conſider here the inevitable danger, you that relapſe and turn again to the filthy vomit of your old ſins.

V. 46. *while he yet talked to the people*] This ſheweth a reaſon, why he would not preſently go to his mother and brethren; becauſe they came unſeaſonably to interrupt him in his fathers work, See Luke 2.49.

behold his mother] Mark 3.31. Luke 8. 20.

and his brethren] His kinſmen, (as Gen. 13.8. ſee 13.55.) where four of them are mentioned. *James, Joſes, Simon. Judas.*

ſtood without] Either in modeſty, becauſe he was inſtructing the people: and they could not but know, how unſeaſonable it muſt needs be to interrupt him then, or becauſe they could not get in for the preſs.

deſiring to ſpeak with him] Concerning what is not recorded: ſome think to acquaint him with ſome dangers towards him by the Phariſees: as Acts 23. 16.

V. 47. *one ſaid unto him*] One at firſt, and afterwards many, Mark 3. 32.

thy brethren] See on verſe 46.

V. 48. *who is my mother?*] Not that he did in any meaſure deſpiſe his mother and brethren; but that he preferred the ſervice of God, and ſalvation of the people, and becauſe he would not be unſeaſonably troubled, See John 2. 4.

V. 49. *behold my mother*] He declareth hereby how he loveth and eſteemeth the righteous, even as his dear mother and brethren: he is the firſt-born among many brethren; and our brother, the word became fleſh, John 1.12. 13. 14. See alſo Rom. 8.17. and ſuch as we are (as Hilary noteth *de trin. lib.* 11.) ſinne onely excepted. The ſpiritual kindred he preferreth; ſo ſhould we the houſhold of faith, Gal. 6.10.

V. 50. *Whoſoever ſhall do the will, &c.*] Matth. 7.21. Not every one of you that heareth me, but he that faithfully doth my Fathers will.

and ſiſter] It may be there were preſent ſome of his kinſ-women alſo, though they are not mentioned, or elſe he addes it for the comfort of thoſe religious women, that followed him, and miniſtred to him, Luke 8. 2, 3.

and mother] The holy are near and dear unto me, as thoſe to whom the lawes of nature and fleſh and blood obligeth me; herein grace is better than nature.

CHAP. IXII.

Verſe 1. THe ſame day] On that day: which phraſe although in ſome places of Scripture it ſignifie not preciſely the very ſame day, but about that time, as in the Prophets, Iſaiah, 4.1. & 26.1. yet in an Hiſtoricall narration as this is, it ſignifieth the ſame day, and here appeareth our Saviours unwearied endeavour in preaching ſalvation to the people.

went Jeſus out of the houſe] His going into the houſe is mentioned, Mark 3.19 as it ſeems to refreſh his Diſciples, who by reaſon of the multitudes importunity, had not time to eat bread, Mark. 3.20. therefore Chriſt leaves his meat and the houſe, to go into a larger place where he might teach the people: ſo was it his meat and drink to do his Fathers work, John 4.34.

and ſate by the Sea ſide] Mark 4. 1. by the ſea of Tiberias, John 6.1. which lay near unto his own countrey, whiter he went, when he had finiſhed the enſuing Parables, v. 53. 54.

V. 2. *great multitudes were gathered, &c.*] The malice of the Phariſies, deſiring a ſign from Heaven to confirm his authority and doctrine, chap. 12. 38. though Chriſt would not ſatisfie, yet the people flock to him.

ſo that he went into a ſhip] The multitude preſſing him, as Mark 5.31. Luke 5. 1. alſo that being freed from the throng, he might the better be heard an ſeen of his auditours, being at ſome diſtance from him, and all their faces towards him; therefore the ſhip was put off a little from the ſhore.

and ſat] This was the uſual geſture of our Saviours teaching: as alſo of their Doctours, Matth. 23.2. See chapter 5. 1. Luke 4.20. although he ſtood when he publickly read the Scriptures, Luke 4. 16. theſe things are of their own nature arbitrary, and therefore are moſt ſafely regulated by the cuſtomes of time, place, and perſons, ſo as that we make no diviſion in things indifferent; but there follow the cuſtome of that Church whereof Gods providence hath made us a part.

multitude ſtood on the ſhore] That they might more conveniently ſee and hear him.

V. 3. *He ſpake many things, &c.*] He ſpake many Parables, according to the ſeverall capacities of his auditours and their various imployments. Some of them poſſibly were husbandmen; ſome Merchants, others fiſhermen: he teacheth them all in their ſeverall elements: ſuch ſpeeches are ſometimes called Parables, although there be no ſimilitude in them: as Pſalm 49 4. (See on John 10.6.) but here the word ſignifies a ſetting forth of ſpiritual things, under certain repreſentations, and ſimilitudes, taken from things ſecular and worldly: in his Sermon on the mount, wherein he taught concerning bleſſedneſſe; the ſenſe and meaning of the Law, &c. he ſpeaketh more literally and plainly, or in Parables very eaſie to be underſtood: but here he ſpeaketh onely in Parables, not expounding them to the people: the reaſon is given, verſe 11. 34, 35. yet Parables expounded (as ſome of theſe are afterwards) much help both underſtanding and memorie, as ſhewing us the face of heavenly things in earthly glaſſes: alſo they work much upon our affections, when they are taken from things which we either love or hate. (See on Luke 5. 36.) and indeed, as the Sun is more eaſily viewed under ſome thinne cloud; ſo is divine truth under ſome ſimilitudes taken from things familiar and nearer to our underſtandings. See concerning allegories, *Jerom. on Amos. l. 3. c. 9. Auguſtin. To. 6. contr. Fauſt. Manich. l. 12. c. 27, 28, 29 &c.*

A ſower went forth to ſow] Luke 8. 5. This is the firſt of the ſeven Parables in this Chapter; wherein is intimated, that the ſeed of eternal life, which is ſown in preaching of the Goſpel, thriveth not ſo well in one, as in another: and the reaſon is, for that men, for the moſt part, either do not receive it, or loſe it or ſuffer it not to ripen: therefore he admoniſheth his hearers, that their flocking after him, would not profit them, except they kept it in faithfull hearts, and brought forth the fruits thereof in newneſſe of life, which in likly-hood a fourth part of them only would doe: the Lord ſoweth largely (ſaith *Athanaſius, de ſemente.*) but the fruit bearing is πρὸς τὸ ὑποκείμενον — according to the ſubject receiving it; when it withers on the ſtony ground; &c. It is not ἀδυναμία τοῦ σπόρου, ἀλλὰ ἡ καχεξία τῆς γῆς in any impotency of the ſeed, but in the fault of the earth.

V. 4. *Some fell by the wayes ſide*] Some high wayes goe thorow plowed Fields, not incloſed in Champian Countreyes, ſuch as it ſeems that was where our Saviour converſed, chapter, 12. 1. there the ſeed could not enter, becauſe the ground was hardened by the feet of Paſſengers; ſo the ſeed lying on the ground, was not received into the Earth at all: as ſome hearers receive no benefit by the VVord Preached, either becauſe they hear regardleſſely, or underſtand not what they hear, Verſe 19.

the Fowles came, and devoured] Here is mentioned another cauſe why they grew not: what the Earth received not, the Fowles carried away; what theſe Fowles are, See Verſe 19.

V. 5. *Some fell upon ſtony places*] VVhere the grains might fall in between ſtone and ſtone, but could find no good rooting: ſo ſome are a little affected at the hearing of the VVord, as Herod was; but it can finde no firme ground in ſuch ſtony and hardened hearts, as the flockes of Padan Aram could not be watered, untill the ſtone was removed from the Wells mouth, Geneſis, 29. 3. So neither can the Waters of Life, (whereof the Waters running from the Sanctuary of God, Ezekiel, 47. 1. &c. were a Figure) in the Holy Scriptures contained, be taſted, untill that heavy ſtone, the hardneſſe of the Auditours hearts, be rolled and remooved away.

where they had not much earth] Not much care to receive, not much underſtanding to apprehend, not much Faith to believe, not much will to obey, or not much love to retain it.

forthwith they ſprung up] They could not root downward, becauſe of the hardneſſe of the Earth; but ſhot up ſuddainly, becauſe, as *Euthymius* ſaith; *Quæ modicâ terrâ occultantur, velociter exoriuntur*: Seeds covered with little earth, ſoon *ſpring up.*

V. 6. *when the Sunne was up, they were ſchorched*] ἐκαυματίσθη *Syr.* It *felt the heat*: the heat dried up all the moiſture which ſhould nouriſh them, and ſo they periſhed.

becauſe they had no root, &c.] Another cauſe of their decaying, is want of root which ſhould receive moyſture to nouriſh it, as the mouth doth Food for the body: though the blade wither being blaſted, yet if the root be in any depth of earth, it may ſhoot out again; ſo though a Chriſtian be under ſome ſchorching temptations, dangerouſly blaſted in the outward man, yet if he continue in the Faith, and Love of God, *grounded and ſettled*, (Coloſſians, 1. 23.) He ſhall be like the Tree planted by the Rivers of Water. (Pſalm 1.) but if this root fail, all periſhes.

V. 7. *Some fell among thornes, &c.*] This had ſome root and growth; but is choaked up with thornes: ſo the Word in worldly hearers findeth ſome love to it, and purpoſes to obey it; but the cares and pleaſures of this world overgrow all, and make it fruitleſſe.

V. 8. *fell into good ground*] In the application, we may not thinke, that the Heavenly Seed found any good ground, but made it ſuch. Lydia indeed, like good greund, attended unto that which Paul preached, Acts 16. but God opened her heart thereto: the heart muſt be prepared, or the word ſhall never proſper, and profit: Therefore the Prophet ſaith *Breake up your fallow ground, and ſow not among thornes.* Jeremiah, 4. 3. that is, repent and root out your ſinnes: but the Lord ſaith alſo: *I will take the ſtonie heart out of their fleſh, and will give them an heart of fleſh*, Ezekiel 11. 19. See 2 Timothy 2. 19. which except he doe, no Art, Power, Wiſedome, or Councell of man can doe it.

and brought forth Fruit] The firſt ſprung not up: the ſecond ſprung up, but had not ſufficient Root: the third grew up, but brought forth no Fruit: but this grew up and fructified.

ſome an hundred fold, ſome ſixtie fold, &c.] Gods Word doth not fructifie alike in all; the moſt Fruit is beſt pleaſing to God, John 15. 2. 5. yet he deſpiſeth not the leaſt, Chapter, 12. 20.

ears to hear, let him hear] As if he ſaid the Parable is hard, and requireth diligent attention and conſideration. See Chapter, 11. 15. and Revelation 2. 7 let them whoſe hearts and ears God hath opened, be attentive: all are deaf, untill God open. See Pſalm 40. 6. If God have given thee an ear to hear, receive not the grace of God in vain; make good uſe of it, and hearken diligently to his Word.

V. 10. *the Diſciples came*] To wit, after he had done teaching the people, and was gone out of the ſhip: See Mark 4. 10. for it is not likely that our Saviour would leave teaching the people, to confer with the Apoſtles, untill he had uttered all he had to ſay unto the people. (See verſe 36.) at that preſent time.

and ſaid unto him) Two queſtions were now moved to our Saviour: the firſt recorded here: why he ſpake to the people in Parables: the ſecond, Mark 4. 10. 13. what was the ſenſe of the Parable? to the firſt our Saviour anſwers, verſe 11. to the ſecond verſe 18.

Why ſpeakeſt thou unto them in Parables?] In ſpeeches more obſcure than uſual, and ſuch as neither they nor we underſtand: This ſheweth a pious charity in the Apoſtles, in that they not only deſired to underſtand theſe Parables their ſelves, but that the people alſo might underſtand them; and it is probable that they apprehended from Chriſts concluſion, verſe 9. that themſelves alſo, yet wanted ſomething of *the ear to hear*, and underſtand. See Mark 4. 10. So alſo it may appear in that Chriſt reproved them, Mark 4. 13.

V. 11. *Becauſe it is given unto you to know, &c.*] To you that fear God I will interpret the Parables: See Pſalm 25. 14. which not being unfolded, are hidden myſteries; and like the cloudy pillar, dark toward the Egyptians, but light to Iſrael, Exodus 14. 20. *Proſper* ſaith well, *de vocat. Gent. l. 1. c. 24. ut Deus cognoſcatur, ex Deo ſit.* that we may know God, it is of God. See Ezek. 11. 19. Jer. 24. 7. Prov. 8. 9. Prov. 14. 6.

to them it is not given] The underſtanding of things Divine and Heavenly, is to the Faithful: the reſt either know them not, or to their further condemnation, who knew their Maſters Will, and would not doe it: the free Grace of God maketh the difference: See Pſalm 25. 9. 12, 14. Prov 3. 32. 1 Cor. 4. 7.

V. 12. *For whoſoever hath, &c.*] Chapter, 25. 29. It is the cuſtome of the world to give to rich men, and to take away from the poore; this they unjuſtly doe: but God will juſtly reward thoſe that uſe his Ordinances well, and puniſh them that abuſe them.

even that he hath] That which he ſeemeth to have, Luke 8. 18. or thoſe common graces which he did not well uſe when he had them.

V. 13. *Therefore ſpake I to them in Parables, &c.* The reaſon why theſe myſteries are no more plainly delivered unto them, is for their foregoing obſtinacy: Iſa. 6. 9. 10. compare the words here following, and ſee alſo Mich. 3. 5, 6, 7.

they ſeeing, ſee not] Though they dayly ſee the miracles wrought by me, yet will they not take any notice of my Divine Power, that they may believe, and be ſaved, John 6. 36. See the like, Deut. 29. 2, 3, 4.

hearing they hear not] Though they hear with their outward ears, that which might convince, their errour, and inform them of the Truth, yet they receive it not inwardly, but obſtinately withſtand it.

neither do they underſtand] Nor conceive aright, what is delivered unto them, John 2. 19, 20. & 8. 27 43.

in them is fulfilled the Propheſie, &c.] This is no new thing, neither did it ſeem ſtrange unto you that they are ſo hard hearted: ſo was it with their Fathers, and ſo it was foretold that it ſhould be with them, Acts 7. 51, 52.

By hearing ye ſhall hear] So Mark 4. 12. Luke 8. 10. Iohn 12. 40. Acts 28. 20. Rom. 11. 8 Iſa. 6. 9.

V. 15. *for this people is waxed groſſe, &c.*] As in the body, when the heart is overgrown with fat, both that, and all the parts of the body, thence deriving vital ſpirits, grow heavy, dull and inactive: ſo it is in the inward man; when the heart is grown ſenſual and obdurate, men cannot apprehend Gods truth for their ſanctification and ſalvation. See Iſaiah 6. 10.

Their eyes have they cloſed] This ſheweth a reaſon of that heavy judgement denounced againſt Iſrael, Iſa. 6. 9, 10. the obſtinate people would not hear, nor underſtand; but as thoſe who wilfully ſtopped their ears, and ſhut their eyes, that they might the more ſecurely run upon their ovvn deſtruction, and neither heare nor ſee that vvhich might ſtay them, and have made for their converſion and ſafety; deafneſſe in a ſharp feaver (ſay Phyſicians) is a ſigne of madneſſe: more miſerable are obſtinate ſinners: the lunaticke have ſome excuſe; the Will is not in fault, vvhere men are not themſelves, ſaid *Salvian de gub. lib. 6.*) the more condemnabble are theſe, *qui ſani inſaniebant*; vvho are vvittingly mad, vvhere there is vvilful maliciouſneſſe ἐκεῖ ϗ ἀποχὴ τῆς χάριτος there is abſence of Graces *Cyril. Hieroſol. Catec 6.* Therefore God juſtly deſerteth thoſe, vvho unjuſtly firſt deſerted him, followving their obſtinacy, by giving them up to ſpiritual blindneſſe; vvithdrawing the common light vvhich he had given them: his judgements ever follovv, they never preceed mens ſins: vvhere his eternall Decree, and Omniſcience precede, it is to appoint impenitent ſinners to puniſhment, not to ſin.

W. 16. *But bleſſed be your eyes*] Ye are happy who underſtand theſe Myſteries of ſalvation, Chap. 16. 17. for as *Ireneus*, ſaith, *l 4. c. 6. nec enim lumen deficit propter eos qui ſemetipſos excacaverunt*, the light faileth not for their fault who have blinded themſelves.

for they ſee] Ye not onely ſee with your bodily eyes, as theſe wicked men do; but alſo with the eyes of your mind: See John 6. 40.

V. 17. *Many Prophets and Righteous men*] Your condition is better not onely than theſe wicked mens, but alſo than that of the Fathers, who lived in former Ages; for ye know more of me, and Heavenly Myſteries, than they did; and where ye doubt, you have one preſent to reſolve you, and plainly and infallibly expound unto you the Myſteries of Eternall Life, and Salvation; which the Fathers ſaw but darkely, through the clouds of the Law, and far off: See Hebrewes 10. 1. Hebrewes 11. 13.

V. 18. *Heare yee therefore the Parable*] I will tell you the meaning of it, though I conceale it from them, who wilfully ſtoppe their eares, and harden their hearts; their obſtinacy ſhall not hinder you. See on Verſe 3. and Chapter, 15. 15. and on Luke, 5. 36. and here on Verſe, 16.

V. 19. *The word of the Kingdome*] The Goſpel preached, which brings men into the Kingdome of Grace here, and ſhews them the way into the Kingdome of Glory, to be poſſeſſed hereafter: this is the ſeed before ſpoken of, called alſo the *Goſpel of the Kingdom*, Chap. 4. 23. and the Kidgdom of Heaven, Chapter, 3. 2,

underſtandeth it not] Or regardeth it not.

the wicked one] The Devil, who is wicked himſelfe, and endeavours to make all others ſo: here are the ravening Birds, which devour the ſeed: by wicked one, underſtand one or more unclean ſpirits; who are ever ready, watching the *Oſcitancy*, neglect, ſleepineſſe and careleſneſſe of hearers; whereby they eaſily ſteal away the Word preached from the heart, and memory of the hearers: Looke how hungery Birds watch the ſowen Fields, to picke away the Seed, ſo doe the Devils watch Auditours while they hear; this the wicked one doth uſually.

That which was ſowen] The VVord preached; which would elſe bring forth according to the kinde and ſeaſon: as without good Seed ſowen, the Earth bringeth forth onely its owne curſe, Briers, Thiſtles, Thornes, and Weeds; at the beſt, but graſs for the Beaſts: ſo is it with the Soul of Man, without this Heavenly ſeed of Gods Word, we bring forth nothing but ſin and a curſe.

in his heart] Which he had heard, but regarded not in his heart.

this is he which received the ſeed. &c.] This is he who is likened to that portion of Earth, which being near the uttermoſt furrowes, receiveth ſome overcaſt ſeed: who though he be joyned in place and number, to and with the People of God, hearing the Word, (as the highway is ſomewhere near the furrowes of corn) yet indeed he belongeth not to the good Earth, but the high way, ſo hardned with treading (that is cuſtomary ſinning, and obduration of heart thereby) that no good can there take root, or proſper.

V. 20. *He that received the ſeed*] He that is here likened to ſuch Earth.

anon with Joy] εὐθὺς Preſently, the Syrian giveth it בר שעתה *bar ſhabatheh* —— The ſame houre, as Chapter 8. 13. and here verſe 5. *Forthwith*, that which the *Hebrewes* expreſs by רגע אחד *regah echad*-- Exodus 33. 5. *in a moment*, μιᾷ ὥρᾳ Revelation 18. 17 19 in one houre: ſuch is the appearance of any good, in the rootleſs Hypocrite, *as a morning Cloud, and as the early Dew it goeth away*, Hoſea 6. 4. as thoſe, *fructus horarii*, ſoon ripe, ſoon rotten: like Jonahs Gourd, בן לילה *ben laila* Jonah 4. 10. *the ſonne of a night*, which came up in a night, and periſhed in a night: ſuch was Ahabs, Sauls and Pharaohs repentance, 1 Kings 21. 27. &c. 1 Sam. 15. 30, 31. 1 Sam. 24. 16, 17. 1 Sam. 26. 1, &c. Exodus 9. 27 34, 35. &c. Such was Herods attention to Johns preaching, Mark 6. 20. So are many carnal hearers affected with the Word, the ſame inſtant or houre they heare it, and thence it withereth away, and is no more thought of. By this, examine thy condition, whether the word thou heareſt, and the affection it worketh in thee, in that houre thou heareſt it take roote in thy heart, untill it bring fruits of ſanctification, in the courſe and practice of thy life.

V. 21. *yet hath he not root in himſelf*] As corn not well rooted may make ſome ſhew, till ſome blaſt or ſcorching drought comes, but then it withers,and wilts away: ſo, they that have not Gods Word rooted in their hearts, may make a fair profeſſion, till trouble come, and then they fall away.

perſecution ariſeth] When unexſpected troubles ariſe, which fruſtrate the vain hopes he conceived of temporall peace, and proſperity, by the profeſſion of the Goſpel; or thoſe forementioned promiſes.

offended] Or made to fall. *Gr. ſcandalized.*

V. 22. *and the care of this world*] The care of getting and mannaging worldly riches, and enjoying pleaſures, are compared to piercing thorns choaking up the ſeed; that is, good intentions wrought in the heart by the Word preached. See 1 Tim. 6. 9,10. Luke 21.34. 2 Tim 4.10.

choak the Word] As overſhadowing briers, thorns, or weeds, keeping the Sun-beams from the Corn, and with more ſtrong and rank roots, drawing away the fatneſſe of the earth (which otherwiſe ſhould nouriſh the corn) and thereby hinder it from all maturity of fruit: ſo do cares and pleaſures in the ſoul: indeed ſuch a ſevere juſtice of God followeth the contempt and neglect of his Word, as that where it mendeth not, it leaveth the hearer much more condemnable Hence cometh it ſo often to paſſe,that when men for the preſent having their conſciences convinced by the Word they have heard,and being moved by the evident power thereof to repent, and reſolve to become new men; yet they preſently fall back again into their old wicked courſes: ſo that (as *Salvian. de gub l.* 5. well ſaith) a man might probably thinke that they had rather repented of their repentance, than of their ſins: *nec tam prius pœnituiſſe quod malè vixerint, quàm poſteà quod ſe promiſerint bene victuros*; and that they had not before ſo much repented, for that they had lived wickedly; as afterward for that they had promiſed that they would live well: conſider this you fooliſh *libertines*, who think it enough if you frequent good Sermons; though you preſently after return to your filthy ſins: indeed Gods VVord is the ſouls *Antidote*,and ſinne it's poyſon; but (ſaith the ſame *Salvian*) *quid prodeſſe poterit antidotum, cui ſuperfunditur venenum?* what can the *Antidote profit, which hath more poyſon powred down upon it?*

becometh unfruitful] The hearer, or the Word in the hearer becometh unfruitfull.

V. 23. *into the good ground*] But one ground of foure is fruitfull; moſt hearers are fruitleſſe.

He that heareth the Word, &c.] Here are three properties of a good ſcholer of Chriſt; he muſt hear with his ear,underſtand with his heart,and practice in his life.

ſome an hundredfold, &c.] As before, there were three ſorts of bad hearers, ſo now alſo of good ones. all bear not Fruit alike, ſome are richer grounds than other; ſo is it here in matters ſpirituall.

V. 24. *The Kingdome of Heaven*] See on verſe 19.

is likened to a man which ſowed] Chriſt ſheweth in this Parable of the Wheat and Tares, or Weeds, that the viſible Church,ſhould ever unto the end of the world, have in it ſome good, and ſome wicked Hypocrites, united onely in externall communion and profeſſion of Religion, but no ſound members of the Church, or Body of Chriſt; which is neceſſarily to be obſerved, leſt either the Faithfull ſhould be ſcandalized or the Truth of Religion diſhonoured, and called into queſtion, by the evident Apoſtacy of thoſe who goe out from us, but indeed were no more of us, than the Tares of the envious mans ſcattering, of the Lords good Wheat

good ſeed in his field] In the former Parable, the Seed was the Word preached, here it ſignifies good men, raiſed up by God in his Church: except we will alſo underſtand hence the Doctrine of Truth (which inſtrumentally maketh good men) on the one part; and Hereſies, Doctrines of Devils, &c 1 Tim. 4.1.(which evidently render men and women unhappy Tares in the Lords field) on the other part.

V. 25. *While men ſlept*] The Devil goeth ſo cunningly about his night-works, that he may not be deſcried, or takes occaſion by the negligence, incogitancy, or ſlothfulneſſe of thoſe that have the charge of others, to ſowe miſchief in Gods Church. Iſaiah,56. 9,10.

his enemy came] The Devil, called שטן *Satan.* So 1 Samuel, 29.4. *leſt in the battle, he be to us* לשטן *leſatan an enemy*, or *adverſarie*, 2 Samuel 19. 22. *that you ſhould this day be to me* לשטן *an adverſary.* See Chapter 16. 23. Revelation 1. 20. It importeth here, Gods Enemy and ours: for as *Chryſoſtom. Hom.* 47. in Matthew noteth, his endeavour is all againſt us, for the malice he beareth to the Holy Majeſty of God. See 1 Peter, 5. 8.

ſowed Tares, *ζιζάνια* ſignifieth that ſame *infelix lolium* (as *Suidas* interpreter alſo giveth *ζιζάνιον*) ours render it *ray darnell tinetare, tares*, or ſomething very hurtfull to the Corn, (as any of theſe are among Wheat; hereby are meant, (as *Theophylact. Euthymius, Auguſt. de verb. Domini.* ſ. Mattheum, *ſerm.* 18. clearly gather from verſe 38.) the *children of the wicked one*, that is, Heretickes, Schiſmatickes, Hypocrites, wicked and prophane men, living in the Church. *Pet. Chryſolog. ſerm.* 96. ſaith alſo *hæreſes inter fideles, inter ſanctos peccatum: inter pacificos lites, &c.* Hereſies among the Faithfull (that is in the Church) ſinne among the Saints, diſſentions among the peaceable: indeed all theſe are Tares of the *envious mans* ſcattering, whereby he maketh men wicked, and diſturbeth the peace of the Church, and flouriſhing of the Truth.

among the Wheat] Not in the world abroad, but in the Church of God: *ut periret dominica meſſis* (as *Chryſolog. ſerm.* 97. ſaith) onely to endammage the Lords Crop; for being filled with the ſpirit of envie, he eſteemeth the deſtruction of men his gain: it is a ſtrange temeritie to deſert a Church for ſome wicked men therein being: where did the Enemy ſowe his Tares, but among the good VVheat? *perplexæ quippe ſunt iſtæ duæ civitates in hoc ſeculo invicemque permixtæ*---theſe two Cities in this world, are folded together and mingled the one with the other. *Auguſtin. de C. D. l.* 1. *c.* 35. and a little before he giveth a good caution againſt uncharitable cenſure, *meminerit ſanè in ipſis inimicis ſuis latere cives futuros, &c.* let them remember that indeed among their Enemies, ſome good Citizens for the time to come, lie hidden.

and went his way] He would not ſtand to it,nor have it thought to be his doing; becauſe he can no otherwiſe deceive, than under ſome colour of good: if he ſhould appear, and ſhew himſelfe with the impious and heriticall, all would as much abhor them, as feare his *ſtratagems*: therefore he transformeth his Miniſters into Angels of Light 2 Corinthians, 11. 14. that is, into ſeeming godly, religious, and zealous men, without which dreſſes and diſguiſes, he could never deceive the world by ſuch inſtruments.

V. 26. *When the blade ſprung up*] VVhen ſuch men firſt profeſſe the true Religion, they ſo cunningly hide their principles in obſcure termes, and vail their wickedneſs with ſhews of Holyneſs, that it cannot preſently appear, who are good, and who evil: but afterwards, when good men are nearer their maturity, and the wicked to their height of maliciouſneſſe; an evident difference appeareth. So *Chryſoſtome* noteth the manner of Hereticks, at firſt, they overſhadow themſelues untill they gain more confidence and aſſiſtance of popular favour and opinion; but then *τὸν ἰὸν ἐκχέουσι they poure out their venome* with impudence undaunted; and ſo are known at laſt.

V. 27. *the ſervants*] Either this is added to fill up the ſimilitude, and need not be applied, as not being after expounded by our Saviour, or elſe the ſervants are *Miniſters* and good men, who wonder how theſe Tares came; and deſire to root them out, (See Revel. 17. 6.) but may not doe what they deſire: the *Miniſter* muſt handle the cauſe of God, with Arguments,not ſtripes: *fides non eſt cogenda, ſed docenda*; Faith muſt be taught, not forced. *Lactantius* ſaid it well; *Religio cogi non poteſt: verbis potius quam verberibus res agenda eſt, ut ſit voluntas, &c. l.* 5. *c.*20. Religion cannot be compelled: this cauſe is to be handled with words, not ſtripes;that the will may have a part, without which can be no ſanctity.

T. 28. *an enemie*] *ἐχθρὸς ἄνθρωπος*, the Devil and wicked men. (See on verſe 25.) for both cooperate in broaching Hereſie: the Devil prompteth, and his Miniſters act.

V. 29. *Nay*] This is not any prohibition, of excommunicating or executing malefactours, by the civil power,but a prediction that ſuch ſhall be in the Church, till the end of time, as our Saviour expounds it,verſe 39.40, as *Auguſtin* ſaith,*Ep.*146. *donec diluvium tranſeat, ubi Arca continet corvum & columbam.* Untill the deluge paſs away, wherein the *Arke* (the Church) containeth both the *Raven*, and the *Dove.*--

let both grow together] For as *Gregor.* ſaith *Hom.* 31. *in evang. boni ſoli, nuſquam ſunt, niſi in cœlo*, onely good men (in any one ſociety) are no where but in Heaven; where Chriſt will make his Church glroious, not *having ſpot or wrinkle*; but Holy, and without blemiſh, Epheſians, 5. 27. why God ſuffered wicked men to continue in his Church; there are many Reaſons: as, that he might leave the impenitent more unexcuſable, whom the ſociety and example of the Holy could not reclaim: that he might ſhew on them an example of long ſuffering and mercy, that alſo they might juſtly periſh, who abuſe ſuch mercy, to ſecurity of ſinning: that he might hereby exerciſe his Elect, and make their conſtancy more glorious, whom neither Satan, nor the miſchievous examples of Men ſo nearly united to them, could pervert; among other, *Gregory Nazianſen* giveth this reaſon, *Orat.* 4. *poſt med.* though his judgements are ever ready, yet he patiently expecteth, untill ſinne, like ſome putrid and malignant humour, doe quite breake out, and ſhew it ſelfe; then is his Juſtice evidenced in ſtriking: it ſhould teach us a charitable patience in judgeing inferiours; though it is certain, that there is much difference, with what minde, and to what end one ſpareth who ſhould correct; for as there is ſometimes a *miſericordia puniens*, ſo alſo is there a *crudelitas parcens*, a puniſhing mercy, and a ſparing cruelty, *Aug. ep.* 54. *Macedonio.*

V. 30. *gather ye together*] Though both ſorts continue mixed together unto the end, yet at the day of judgement a ſeparation ſhall be of the one from the other, Mal. 3. 18. chap. 25. 32.

V. 31. *the kingdom of heaven*] Mark 4. 30. Luke 13. 19. the Church is here the ſeed.

V. 32. *the leaſt of all ſeed*] One of the leſſer ſort of ordinary ſeeds, for ſome may be leſſe. God raiſeth his Church out of very ſmall beginnings; that, it growing up beyond all mens expectation, his mighty power therein may appear.

greateſt among herbs] Μεῖζον τῶν λαχάνων, greater than herbs, one of the greateſt ſort of herbs. The Greek word λάχανον, Lat. *olus*, ſignifieth either pot-herbs, or any other herbs to be beaten or chopped --- as --- *herbas contundit olentes* --- *Virgil*, or otherwiſe eaten, though *Varro Plin.* &c. ſometimes take *olus pro braſſica*, the Cabbage, or Colewort. *Theophr. hiſt. plant. l.* 7. καλῦμεν λάχανα τὰ πρὸς τὴν ἡμέτεραν χρείαν we call them *olera* which we uſe to eat. So *Athenæus l.* 2.. So alſo the Syriac here gives it, *maximum omnium* ירקונא *olerum* : the ſame word ירק Syr. יורק is uſed, Luke 11. 42. where the Greek alſo hath λάχανον, and we give it *herbs* ; as alſo 1 King. 21. 2. where the Hebrew hath it alſo ירק τὸ εἰς κῆπον λαχάνων — *for a garden of herbs*. Plin. l. 19. c. 8. taketh the *olus*, to be of no eſteem with the Grecians (as *Ambroſ.* ſaith -- *vile olus*) of the *Sinapi*, he ſaith, *coquuntur & folia ſicut reliquorum olerum* --- on which account poſſibly it was reckoned among pot-herbs.

a tree] It growes high, and puts forth branches as a tree: it ſeemeth it was of a great growth in *Paleſtine*. See *Tremel.* on this place. It becometh the greateſt or talleſt of the plants which are accounted *olera*, or λάχανα as the Greek hath it here, ſo that the birds may ſit upon the branches, or under the ſhadow thereof, which the Greek word κατασκηνοῦν of σκηνὴ a tabernacle or tent, may well import.

V. 33. *another parable*] Luke 13. 20. The ſcope of this parable, is the ſame with the former.

three meaſures] σάτα τρία. That is, ſome ſay, an *Epha* ; this containeth about a peck and an half, wanting a little more than a pinte.

V. 34. *All theſe things*] Mark 4. 33. Forementioned, he ſpake all theſe parables, whereby the godly auditors might be excited to a further enquiry after the precious and vailed ſenſe thereof, and might the more eſteem it found out, and diſcovered unto them; and that the profane, touching onely, as it were, the outward rinde or ſhell, might not have occaſion to deſpiſe the hidden truth, which they knew not.

without a parable] See on verſe 3.

V. 35. *I will open my mouth*] Pſal. 78. 2.

in parables] The Pſalmiſts parables or proverbial ſayings, had ſome reſemblance to Chriſts manner of teaching here by ſimilitudes and parables.

V. 36. *went into the houſe*] Though the Diſciples were very deſirous to know the meaning of the parable, yet they ſtayed until he came into the houſe; either becauſe they were aſhamed to ask him before the people, or unwilling to interrupt him in his teaching.

V. 37. *The Son of man*] Chriſt himſelf, the moſt excellent Son of man, as verſe 41.

V. 38. *children of the kingdom*] Gods elect, appointed to be heirs of the kingdom of heaven. See on chap. 9. 15. and Luke 20. 36.

children of the wicked one] Not by nature, but imitation, children of the devil, verſe 19. hereby are not meant all wicked men, but ſuch as live in the Church; See verſe 25. 41, 47, 48.

V. 39. *The harveſt*] See Joel 3. 13. Rev. 14. 15 *the reapers, the Angels* are as the harveſters. This name is accommodate to the preſent cauſe, John 4. 34. the Apoſtles in relation to the Prophets, were alſo accounted harveſters, or reapers, to which then appertained that which is there ſaid, verſe 35. *the regions are white to the harveſt* : and in this Goſpel, chap. 9. 37, 38. *the harveſt truly is plenteous, but the labourers are few, &c.* and in chap. 3. 12. Chriſt with the fanne in his hand, began to purge his floore, by preaching of the truth, and cleanſing it from the falſe and corrupt gloſſes of the Scribes Prieſts and Phariſees; but here in the laſt day, he will perfect that work; then Chriſt the Judge and King of glory, ſhall ſit on his Throne of Majeſty, convent all the living and the dead raiſed again, and ſhall ſeparate them to his right hand, and left; thoſe to the kingdom of glory and bleſſedneſſe, theſe to fire and torments unſpeakable, Matth. 25. 31. &c. in theſe acts he will uſe the miniſtry of his Angels, as here is declared, and verſe 41.

V. 40. *in the end of this world*] The end of time, and this ſtate of mortality, then the wicked men ſhall be caſt body and ſoul into hell fire.

V. 41. *The Son of man*] He mentions his human nature, becauſe therein he will judge us, chap. 25. 31. John 5. 27. Act. 17. 31.

his angels] As verſe 57. chap. 14. 11. Which he made miniſtring ſpirits, Hebr. 1. 14. of admirable ſtrength, power, and vigour, to do that which he commandeth them.

things that offend] Or *ſcandals* : ſcandalous perſons as chap. 16. 23. See the words following, and verſe 42. ſuch as depart from truth of doctrine, Rom. 16. 17. compare Matth. 18. 7 with 1 Cor. 11. 19. or ſuch as are hypocrites and evil livers; who offend good men by their ſins; or by being mixed with them. See verſe 27.

them which do iniquity] Who cuſtomarily ſin, chap. 7. 23. Pſal. 6. 8. which do wickedly, and ſo would do: ſo would not the regenerate. See Rom. 7. 15.

V. 42. *into a furnace of fire*] The pains of hell are deſcribed by that which is moſt painful and terrible to us. Mark 9. 45, 46. Mal. 4. 1.

wailing] For helpleſſe and hopeleſſe grief.

gnaſhing of teeth] Out of indignation, and impatience, as Act. 7. 54. See chapter 8. 12.

V. 43. *Then ſhall the righteous &c.*] Dan. 12. 3. they ſhall ſhine as the ſun, Jude 5. 31. chap. 17. 2. that is, be exceeding glorious.

the kingdom of their Father] 1 Cor. 15. 24. The kingdom of God is the inheritance of his adopted children, and is here mentioned by our Saviour in oppoſition to earthly inheritances, in which he would have them ever remember that they are but pilgrims and ſojourners, that they might aſpire to that which ſhall be their own eternally. See Coloſ. 3. 1. &c. Pſal. 39. 12. Pſal. 119. 19. We are indeed now in our regeneration the *ſonnes of God but it doth not appear what we ſhall be : but we know, that when he ſhall appear, we ſhall be like him*, 1 John 3. 3. See alſo Coloſ. 3. 4. Phil. 3. 21. the kingdom of God is in us now (Luke 17. 21.) who walk in the ſpirit; but the light thereof (as Gideons lamps in thoſe earthen veſſels, Jud. 7. 20.) ſhall not clearly ſhine out until they be broken, and this earthen tabernacle of our body be diſſolved. Mean time our ſtate, as to the world is calamitous; we have many failings, and an odious remainder of ſin in us, which deformeth the beſt of the ſons of men, and the wicked caſt dirt in our faces, by ſeveral calumnies, making us ſeem more odious to men; but in ſpight of their malice, we ſhall once be glorious, when our God ſhall be *all in all*, 1 Cor. 15. 28. when the wicked ſhall be clothed with ſhame.

who hath ears] See on verſe 9.

V. 44. *The kingdom of heaven*] The word of God which ſheweth the way to heaven; and openeth unto us the ineſtable riches of Gods grace and mercy, hid from the worlds beginning, until the preaching of the Goſpel.

unto a treaſure] Of great value: as gold and ſilver, in great ſtore laid up.

hid in a field] *Ireneus* hereby underſtandeth, Chriſt hidden in the Scriptures, *per typos & parabolas* (*l.* 4. *c.* 43. *Init.*) by types and parables: It is rather the truth of Chriſt therein, which few find, and ſo underſtand not how great and excellent theſe ſpiritual riches are, verſe 45. as men know not the value of an hidden treaſure.

he hideth] Not leſt others alſo ſhould find it, but leſt himſelf ſhould loſe it: leſt men, or Satan ſhould beguile him of it: alſo good men, hearing the doctrine of Gods mercy in Chriſt, take care to lay it up in their heart, that they may not be deprived of it. See Luke 2. 15. Pſal. 119. 11.

ſelleth all that he hath] This is to ſhew, that no man can be partaker of this treaſure, unleſſe he value it above all worldly poſſeſſions, and be willing to part with all that he hath, rather than miſs thereof. Luke 14. 33. Philippians 3. 8, 9.

V. 45. *ſeeking goodly pearls*] This parable ſhews, that men ſhould ſeek heavenly knowledge with as much affection, labour, coſt, and peril, if need be, as merchants do ſeek the choiceſt pearls; in the former, the treaſure was found unlooked for; here it is ſought: the firſt ſeemeth to relate to Gods free mercy, found of them that ſought him not. Rom. 10. 20. The ſecond, to mans duty, chap. 7. 7.

V. 46. *one pearl of great price*] The knowledge of Chriſt, which far exceeds all other ſciences, Phil. 3. 8. and is the onely neceſſary thing, Luke 10. 42. Phil. 3. 13, 14.

V. 47. *like unto a net*] This parable is to the ſame purpoſe with that of the tares: the word σαγήνη is that which we call a *ſaine*, probably from thence coming, *a draw net*, that ſweeps along with it. all that comes into the way, as well traſh as fiſh: it was a fit ſimilitude for ſome of the Apoſtles, whom of fiſher-men, he made fiſhers of men, chap. 4. 19.

V. 48. *caſt the bad away*] There are many in the Church, which are not of the Church, 1 John 2. 19 and therefore in the end ſhall be caſt out: but the full and perfect cleanſing of the Church from them, is deferred unto the laſt day. οὐ γὰρ πᾶσα παραβολὴ ἐν τῇ γραφῇ ὅλη, λαμβάνεται. No ſimilitude in ſcripture is wholly applicable. *Epiphanius hæres.* 77. *N.* 23.

V. 49. *So ſhall it be*] Our Saviour applyes onely the end of the parable: ſo that we need not enquire what is meant by the ſea and ſhore.

V. 50. *and ſhall caſt them*] See verſe 42. He tells not what ſhall become of good men in the Church: none may doubt but they ſhall be happy.

V. 51. *all theſe things*] Do you underſtand all theſe, &c. the parables I have not expounded, as well as thoſe I have expounded? their deſire of expoſition might occaſion this queſtion. See verſe 10. 36. hereby we are taught, that all we hear is loſt, if we underſtand it not.

V. 52. *Therefore*] Seeing you have profited ſo well. I admoniſh you to teach others that which I have taught you: you muſt not know onely for your ſelves, but for others alſo: the ſun ſhineth not for it ſelf: the trees bear not fruit for themſelves; the fountains ſend not forth ſweet ſtreams for themſelves, but others uſe. See 1 Cor. 12. 7. chap. 5. 14, 15.

every ſcribe] Miniſters are compared to ſcribes, who uſe to teach the people, (chap. 7. 29 Ezra 7. 6, 11.) as well as to write. See on Luke 20. 1.

inſtructed in the kingdom of heaven] Inſtructed or learned in the Goſpel, and fit to be a Miniſter of the Goſpel.

things new and old] Who layeth up proviſions of divers years, and brings them forth for the uſe of the family according to their ſeveral occaſions, and appetites. See Cant. 7. 13. So muſt a Miniſter not onely teach the truth, but ſo, as may fit all mens capacities, and conditions, 2 Tim. 2. 15.

V. 53. *He departed thence*] Out of the houſe mentioned, verſe 36. Chriſt being the Saviour of all the Elect, would not ſpend all his time and ſtrength in one place, Luke 4. 43.

V. 54. *And when*] Mark 6. 1. Luke 4. 16.

into his own countrey] *Nazareth*, where his Mother dwelt, Luke 1. 26. and he was bred, though not born there, Matth. 2. 23.

whence hath this man this wiſdom?] He being never brought up to learning. See John 7. 15.

theſe mighty works] That is, power to do ſuch works: there ſhined in Chriſt, both an incomprehenſible depth of wiſdom in his ſpeeches, and a divine power in his works: which ſhould have perſwaded them to have believed in him: it ſeems he wrought ſome miracles at *Nazareth*, though few, verſe 8. Mark 6. 5.

V. 55. *Is not this the Carpenters ſon?*] John 6. 41. He is of mean parentage, and unlearned: Not brought up in the ordinary Schooles of the Prophets; whence hath he this profound and admirable knowledge? verſe 56.

his brethren] His kinſmen, Geneſ. 13. 8. See chap. 12. 46, 47.

V. 56. *his ſiſters*] His kinſwomen, chap. 12. 50.

whence then hath this man] Thus men are ready to lay ſtumbling-blocks in their own way, (as oft as any thing propoſed, or conſidered, exceedeth their carnal reaſon) to bar them from heaven.

V. 57 *they were offended in him*] Or at him, or with him; they ſhould have bleſſed God, who gave ſuch gifts to him, for their profit and advantage, but they are offended at it: ſo, when in the works of God, men look no higher than ſecond cauſes, they uſually ſtumble, and the good he doth them, makes them worſe, and ſo more damnable.

a prophet] Mark 6. 4. Luke 4. 24. John 4. 44.

ſave in his, &c.] They who know him will not be reproved by him: we eaſily contemn, that which is familiar and known to us.

V. 58. *not many mighty works*] See on verſe 54.

becauſe of their unbeliefe] Our unbeliefe keepeth many mercies away from us, and hindreth us of many bleſſings. Mark 6. 5. ſpeaketh more expreſſely: The preſent ſenſe is, that albeit Chriſt gave them ſome taſtes of his power and goodneſſe, in that he there healed ſome that were infirm and ſick, yet their incorrigble ingratitude ſtayed his hand, and left no place for greater mercies, which otherwiſe he was ready to give them. The incredulity and contumacy of ſinners, do hinder many bleſſings from deſcending on themſelves and others therein to have ſhared with them. Chriſts mercy as it were ſtrived with their iniquity, but he is juſt as well as merciful, therefore when they would not be amended by that he had done, he juſtly leaves them to their own hardneſſe of heart, to periſh therein.

CHAP. XIV.

Verſe 1. AT *that time*] When *Jeſus* went about *Galilee* teaching, and doing miracles for the confirmation of that which he taught.

Herod] The ſecond, here mentioned, was called *Antipas.* See Mark 6. 14. Luke 9. 7. There were three *Herods*, the firſt was *Herod* the great, *Antipaters* ſon, who is alſo called *Aſcalonius*, in whoſe reign Chriſt was born; he cauſed the children to be ſlain, Matth. 2. The ſecond was called *Antipas*, ſon of *Herod* the great, whoſe mothers name was *Malthaca*, or *Martaca*; he was *Tetrarch* of Galilee, Luke 3. 1. The third, was *Herod Agryppa*, nephew to *Herod* the great by *Ariſtobulus*: he ſlew *James*, Acts 12. 2. ſo were they all three murderers.

the tetrarch] He had a fourth part of the Kingdom. See on Luke 3. 1. his father, *Herod* the great, divided his Kingdom by will, to his three ſons: to *Archelaus*, he aſſigned the middle part, *Judea* and *Idumea*: to *Philip Iturea*, and the region of the *Trachonites*: to this *Herod Galilee*; but *Auguſtus* the Roman Emperour, (becauſe the very name of Kings were in ſuſpition with them) otherwiſe divided the Kingdom (that he might the more eaſily diſtract their powers, and keep them in ſubjection) into *tetrarchies*, or governments of four parts. *Joſeph Antiq. l.* 17. *c.* 10. 13. See *Plin. nat. hiſt. l.* 5. *c.* 18 the name is *Greek*, though of Roman uſe: τετραρχία ſaith *Suidas*, is αἱ τέσσαρες λόχοι *four bands of ſixty four ſouldiers*, whoſe Captain was called τετράρχης, *a tetrarch*: ſo happily *Demoſthenes* called each fourth part of *Theſſalie*, which was called τετρὰς *a fourth*, τετραρχίαν *a tetrarchie*, the word being compounded of τετρὰς and ἀρχὸς.

heard of the fame of Jeſus] That is, (as in Luke 9. 7.) all that Jeſus did; which being ſo much noiſed abroad, even while *John Baptiſt* was yet living, it may ſeem ſtrange, how *Herod* ſhould be ſo long ignorant thereof; but that we may conſider his careleſneſſe in religion; the too common policy of courtiers, unwilling to commend or ſpeak of good men (ſpecially to impious Princes) leſt ſeeming to favour them, they ſhould endanger their favour at Court: and laſtly, *Herods* great diſtractions; yet through all theſe obſtructions, now at laſt the fame of Jeſus breaks into *Herods* ears: which the Evangeliſt therefore mentioneth, that it may appear that the preaching of the Goſpel was not ſo obſcure, but that the knowledge thereof came to the ears of Kings and Princes, that none might pretend ignorance.

V. 2. *ſaid to his ſervants*] It was ſaid ſo firſt of ſome others, and then *Herod* teſtified with a guilty conſcience, eaſily believing what he feared, followed their vain opinion. See on Luke 9. 7.

he is riſen from the dead] *Syr* from *among* the dead; מן בית מיתא *men beith maiche* It may be tranſlated, as ſome give it, *ex domo mortuorum*, from the houſe of the dead (in and to the ſame ſenſe, (or ---- *ab inter mortuos* --- ſo בית the prepoſition ſignifieth ---- Some note here *Herods* opinion of *Johns* ſanctity as concurring with the Phariſees, who thought that the holy did eaſily return to life again: See *Joſeph Antiq. l.* 18. *c.* 2. the meaning is, as if *Herod* had ſaid, he hath more power now than he ever had, for *John* wrought no miracles, John 10. 41 poſſibly *Herod* might now fear ſome great practices in way of revenge, of his late murdering *John Baptiſt.* See on Luke 5. 7.

mighty works] Force and power, whereby great works are wrought. See chap. 12. 54.

do ſhew forth themſelves] Or are *wrought by him.* Which like ſome Divine light declare him riſen from the dead, and that God is with him, to do ſome great and ſtrange works by him. *Herod* could fear, but not repent. Note what childiſh phancies involve and befool men, when once they caſt off the fear of the Lord: what *Panick* and irrational fears terrifie thoſe, whom God, for their ſins, ſmiteth with folly and madneſſe, Deut. 28. 28.

V. 3. *For Herod*] See chap. 4. 12 Luke 3. 19, 20.

laid hold on] Or *cauſed him to be apprehended*, by his officers: how long that was before this time, is not certain.

his brother Philips wife] Many faults did *Herod* commit: firſt, that he took another mans wife, while he was yet alive. Secondly, that he put away his own wife. Thirdly, that he took his brothers wife. Fourthly, in that when his brother had children by her, he yet took her to wife, which had not been lawful, if his brother had been dead: So blind and precipitate is filthy luſt, ſuch *concatenations* have ſins, they ſeldom go alone. *Herods* laſt ſin was his worſt, he being reproved, *added yet this above all, that he ſhut up* John *in priſon*, Luke 3. 19, 20.

V. 4. *It is not lawful for thee to have*] Levit. 18. 6 & 20. 21. obſerve *Johns* confidence; he doth not ſay, it may be dangerous unto thee, but ſpeaks home, *it is not lawful for thee*; though thou art a King or governour, thou mayeſt not diſpenſe with Gods laws.

V. 5. *when he would have put him to death*] This ſheweth that he was willing to kill him before *Herodias* provoked him: ſo hateful is reproof to impious great men.

he feared the multitude] He feared man, but not God. *Mark* addeth, that he feared *John*, (whom he then had in priſon) becauſe indeed his conſcience told him, that *John* was guiltleſſe: the truth is, he feared the vengeance of God on the perſecuters of Gods Miniſters, otherwiſe he would not have feared the people, who feared his tyranny, It is clear, that at firſt, *Herod* heard and reverenced *John*: and though poſſibly *Herodias* ſolicited him to that murder, to which his ſelfe was inclined too much, yet fear did for a time reſtrain him; yet at laſt, the ſin brake out, thus this *Court-fox*, Luke 13. 32. made ſemblance of one thing, but acted another: and ſurely he deſired to ſee Jeſus, (Luke 9. 9.) with as good devotion as his father did, when he pretended a deſire to worſhip him, Matth. 2. 8.

becauſe they counted him a Prophet] Chap 21. 26. He feared the multitude in reſpect of their general good opinion they had of *John*, whm many ſuſpected to be their Meſſias. See Luke 3. 15. John 1. 20, 25. and there had now been no Prophets ſince *Malachi*, who propheſied of this very *John Baptiſt*, the ſecond *Elias*, to be the immediate for-runner of the Meſſias, Chriſt.

V. 6. *When Herods birth day was kept*] The birth-dayes of Kings uſed to be kept with great ſolemnity, feaſts and triumphs. Gen. 40. 20. that which ſome conjecture here, is not improbable;

that all this tragedy was but an impious compact between *Herod* and *Herodias*, that *Johns* death ſhould be deferred, onely to *Herods* birthday; when many Peers and great men being preſent, the daughter of *Herodias* ſhould dance, *Herod* promiſed any thing which ſhe ſhould ask: ſhe being fore-inſtructed, muſt ask *Johns* head, *Herod* muſt ſeem very ſorrowful, but at laſt (for a pretended conſcience made of performing his oath) do what he had promiſed, were it never ſo damnable.

the daughter of Herodias] By *Philip* her former husband, not by *Herod*. *Joſephus Antiq. l.* 8. *c* 7. calleth her *Salome*.

daunced before them] Thoſe laſcivious geſtures of a damſel, alone, at a feaſt, before ſo many men; may give us to conſider of immodeſt dancing, to which few come ſober, or go from it without ſome evil incentives: here was like mother, like daughter.

and pleaſed Herod] *Mark* addeth, and thoſe that ſate with him: theſe were compoſed to *Herods* minde, and knew how to applaud any thing which the King commended: though indeed how ever it ſeemed to them, yet the circumſtances conſidered, we may ſay with *Theophylact* ὅσῳ καλῶς ὀρχήσατο, τοσούτῳ κακῶς the better ſhe danced, the worſe it was. Behold here the miſerable depravation of impious minds: *Herod* is diſpleaſed with holy and wholſome preaching but pleaſed with the laſcivious and impudent behaviour of *Salome*: you may know what men are, by their delights.

V. 7. *he promiſed with an oath*] Here is ſet down a miſchievous effect of malice and intemperance; a raſh and dangerous oath, with a promiſe ſo perniciouſly large, what ever ſhe ſhould ask, to the halfe of his Kingdom, which he yet held at *Caſars* pleaſure, and not long after loſt. The word here interpreted, *promiſed* is properly uſed in mutual bargaining, covenanting, &c. wherein one demanded an oath, *do you promiſe thus or thus to do?* he is ſaid ὁμολογεῖν to aſſent or confeſſe, and by ſuch promiſe to oblige himſelfe to perform: ſo, ſaith *Euthymius*, the promiſe here made, he calleth ὁμολόγησιν, which word often ſignifieth an aſſent, bargain, &c.

Whatſoever ſhe would ask] He excepted not that which was inconvenient or unlawful. So, many in their jollity, raſhly promiſe, what they repent of afterward, verſe 9. or ſhould indeed do ſo.

V. 8. *before inſtructed*] Perhaps not before the feaſt: her mother poſſibly might be afraid to truſt ſuch a ſecret to her, long before it was to be acted: and Mark 6. 24. ſhe went out to ask her mother, after the King had promiſed.

give me here John Baptiſts head in a charger] The mother was not content that *John* ſhould be killed, but muſt have his head in a platter, as the moſt deſired diſh of that feaſt, that ſhe might be ſure of his death, and ſatiate her ſelf with the ſight of it: ſo devilliſh a ſweetneſſe is in revenge, unto an harlots appetite: ſo quickly will thoſe whelps of a fierce kind learn to be bloody, ſpecially againſt faithfull Miniſters who reprove them.

V. 9. *the King was ſorry*] Not ſo much for that he knew John was to be murdered, as becauſe he feared an inſurrection, and the juſt judgements of God following ſo impious an act; for it is not very likely that he was ſorry to commit ſinne, who could not repent when it was committed: but fear of his own ſafety made him ſorry that he had ſuch occaſion to hazard himſelf, or the opinion of conſtancy and keeping his word or performing his promiſe, made before ſo many witneſſes then preſent.

for the oaths ſake] He made no conſcience of inceſt and murder, yet would be thought he made conſcience of an oath, unlawfully made, and more unlawfully performed, as if the ſame God which forbiddeth perjury, did not alſo forbid inceſt and murder. See Jam. 2. 10, 11.

and them which ſate with him, &c] Either he feared they would account him a perjured man; or they in favour to *Herodias* preſſed him to perform his oath.

V. 10. *and beheaded John in priſon*] Not in publick, for fear of the people, verſe 5 *Johns* trial was the more, becauſe he had the means to clear his innocency before the people, at his death, nor any man to comfort him; this God permitted, that he might the more gloriouſly crown this juſt man, and leave an example of comfort, to thoſe who ſuffer unjuſtly, *Euthym.* Yet obſerve, that God, who will have the memory of the juſt ſacred, leaveth *Johns* juſtification, and *Herods* time-outlaſting infamy upon a record; ſo publick, as ſhall be remembred while the Goſpel is preached: and ſo certain, as is the teſtimony of the holy Ghoſt, the Author of the Scripture, 2 Pet. 1. 19.

V. 11. *his head was brought in a charger*] A ſad ſight at a feaſt, but that which the revengful moſt hunger for; there is no command of great men ſo impious, but it ſhall finde ſervants to execute it.

ſhe brought it to her mother] This execrable reward of her dancing, is preſented according to command to her: a chaſt and holy virgin would have ſtartled at the ſight, but ſhe carrieth it boldly, as inſulting over her mothers enemy, rendring up to her, theſe bloody gains: what juſt revenge followed all theſe actors, ſee *Joſephus Antiq. l.* 18. *c.* 9. See verſe 12.

V. 12. *and told Jeſus*] Either that he might prevent the like danger, or that they might be taught by him what courſe to take, now their Maſter was gone: this was the end of *Johns* former ſending to Chriſt, chap. 11. that they might at laſt be entred into his School: the diſciples of *Iohn* give him an honeſt and civil burial; either taking up the body caſt out, (the *Gr.* σῶμα, the *Syriac* giveth שלדה --- *Sheladeh* the *carcaſe*, *trunk*, or *body*, as ſome ſay without an head, if we may believe *Nicephorus*: and *Euthymius* ſeemeth of the ſame opinion) or elſe by permiſſion of the tyrant, as *Ioſeph* and *Nicodemus* afterwards did to the ſacred body of Ieſus: this laſt honour contributeth nothing to the happineſſe of the dead; yet is it a teſtimony of our charity; and hope of the future reſurrection: the end of *Herods* cruelty, was firſt the ſlaughter of his Army by King *Aretha*, revenging the injury and diſhonour of his daughter *Herods* lawful wife, whom he put away, for an harlots ſake. Secondly, his own depoſition and baniſhment to *Lyons* in *France*, with his inceſtuous *Herodias*, where, after much miſery endured, he made away himſelf.

V. 13. *When Ieſus heard it*] Mark 6. 32. Luke 9. 10. of *Iohns* death, or of *Herods* knowledge of him and his miracles.

he departed thence] From his own countrey; chap. 13. 53. or from the place where he was told of *Iohns* death.

into a deſart place apart] From the parts of *Galilee*, more frequented, to a more ſolitary place, to ſhun *Herods* laying wait for him: for the time of his death was not yet come. So chap. 4. 12. & 12. 14, 15.

they followed him on foot] For both places were on the ſame ſide of the lake: he onely went over a creek by ſhip, and the people went about on foot: note their zeal, they go as ſoon as they hear he was gone: they go a great way about on foot, leaving buſineſſes, families, and cities of good accommodation, to follow Chriſt in deſert places.

V. 14. *And Ieſus went forth*] Out of the ſhip, and ſaw the people there before him, Mark 6. 33. ſuch haſte made they.

he healed their ſick] They carried ſick folk alſo with them, which could not be without much trouble: nothing hindred them from Chriſt.

V. 15. *When it was evening*] Mark 6. 35. Iohn 6. 5. That is, the firſt evening, when the ſun was much declined, about three of the clock in the afternoon, mentioned, 1 King. 18. 29. and the ſecond evening, verſe 23. which began at ſun-ſet: between theſe two evenings, they uſed to kill the paſſeover, Exod. 12. 6.

This is a deſart place] Neither time nor place are fit for proviſions.

The time is now paſt] Dinner-time, or the uſual hour to provide, is paſt. There may be many reaſons why Chriſt, who could have done this miracle at any hour, would thus long defer it: as firſt, becauſe of this delay, he might raiſe the Diſciples minds to a more ſerious attention and marking ſo clear and expreſſe a remonſtrance of his Divine power. Secondly that it might appear, that he did not raſhly, but on urgent neceſſity put forth his power of doing miracles: for indeed he was not at all deſirous of gain, or ambitious of humane applauſe. Thirdly, that the hungry multitude might more deeply apprehend the greatneſſe of the miracle, by their own ſenſe of neceſſity in which they now were. Fourthly, that this miracle, might appear ſo much the more illuſtrious, by how much greater the ſupply muſt be to ſatisfie ſo many, ſo hungry ſtomacks. Laſtly, that he might plainly demonſtrate to them and us, that he hath power ever ready, and providence ever watching to relieve thoſe that depend on him: which he will do when he knows 'tis moſt opportune and beſt.

ſend the multitude away] They were tyed by the ears, in ſo much that they neglected their food: therefore the diſciples ſolicit Chriſt to diſmiſſe them: but nowadayes men think long till the Sermon be done: who take it to be a great merit, and point of religion, patiently to endure a Sermon of an hour.

V. 16. *give ye them to eat*] Chriſt by feeding ſuch a multitude with ſo little food, intimateth that they ſhall want nothing, which lay aſide all buſineſſes for Gods ſervice, and firſt ſeek the kingdom of heaven, chap. 6. 33.

V. 17. *We have here but five loaves and two fiſhes*] Comparing their ſhort proviſion, with the multitude of people they marvelled why he ſhould command them to feed them.

V. 18. *bring them hither*] They ſay not, what ſhall we then eat our ſelves? but readily obey him: ſo the woman of *Sarepta*, 1 King. 17. 12, 13, 15.

to me] You can not make a little ſufficient to feed ſuch a multitude; but I can.

V. 19. *to ſit down on the graſſe*] That they may more conveniently be ſerved, and their number more eaſily appear. See on Luke 9. 15.

looking up to heaven] To ſhew whence his power was to do this miracle: (and whence we muſt look for ſupplyes. See

Pſal. 145. 15.) ſaith *Hilari.* in Matth. *canon.* 14.

he bleſſed] He gave thanks to God for that proviſion, and prayed for a miraculous bleſſing upon it that it might be ſufficient for the multitude, and that Gods divine power and mercy, beneficence and glory might appear to them therein.

and brake] As the maſter of a family, or chief perſon in the company uſed to do, that it might be diſtributed. See on Luke 24. 35.

V. 20. *They did all eat and were filled*] This is added leſt any (to extenuate the miracle) ſhould think that they did not all eat, or that they were not all ſatisfied: ſo admirable an encreaſe was here of a little food, that a great multitude of gueſts were ſo well ſatisfied, that they left abundance more than they found at firſt, See on Luke 9. 17.

took up of the fragments] The remainder of the fragments: this ſhewed the truth of the miracle, as alſo the greatneſſe.

twelve baskets full] See on chap. 15. 37. for each Apoſtle one basket: theſe baskets were ſuch as they uſed to carry bread, and other victualls in, chap. 16. 7. Mark 8. 14 ſo admirably did theſe viands encreaſe: I know not (ſaith *Hilar.* 5. *ſ.*) whether on the place of the tables, or in the receivers hands, &c. but admirably were they encreaſed: how ſhould it teach us confidence in God, and contentment in a little?

V. 21. *they that had eaten*] He ſaith not, they that were preſent, but they that had eaten, were about five thouſand: they are numbred that the miracle might be the more illuſtrious.

beſide women and children] Which probably were a very great acceſſion to this multitude.

V. 22. *Straightway Jeſus conſtrained his. &c.*] That is, his attendants in ordinary; not all that came to learn of him. See chap. 13. 14. & 15. 36. & 17. 25, they were willing to have ſtayed with Chriſt, and not to leave him alone in a deſert, neer night: but yet to prevent their joyning with the people to make him a king. John 6. 15. he compelled them to go before.

unto the other ſide] See note on verſe 13.

V. 23. *when he had ſent*] Mark 6. 46. For that preſent taking leave of them, bleſſing and praying for them, wiſhing them now to depart. See Joh. 6. 22. &c.

into a mountain apart to pray] Chriſt chooſing ſolitudes for prayer, ſheweth us the danger of diſtraction and deviation of thoughts in prayer; and how neceſſary it is to chooſe convenient places to private prayers.

And when the evening was come] John 6 16. the ſecond evening at and after ſun-ſet. See on verſe 15.

V. 24. *in the mids of the ſea*] Many things concurring, make this tryal the greater: it was a great ſtorme, it was dark. John 6 17. the ſtorme continued till the laſt watch of the night: Chriſt was abſent, they knew not when he would come to relieve them: thus ſaith *Chryſoſtom hom.* 51. in Matth 14. he would by degrees accuſtome them to endure great matters: in the firſt danger at ſea, Chap. 8. he was preſent, though aſleep, they could quickly awake him: but now abſent, and that very long.

toſſed with waves] *βασανιζόμενοι*, tormented labouring with contrary windes, and rough ſeas; it is a metaphorical expreſſion taken from men tormented (for *βάσανοι* are torments, as Luke 16 23 the rich man being *ἐν βασάνοις in torments*) tumbling up and down for eaſe; ſuch is a labourſome ſhip, heaving and ſetting in a ſtorm.

V. 25. *in the fourth watch*] They divided the night into four watches. See Mark 13 35. For ſo often in the night were the watches in gariſons, or armies in the field relieved, by freſh watch-men coming in their ſtead: now the fourth watch was the three laſt hours of the night (until Sun-riſing) at which the morning watch began, mentioned Exod. 14 24. Chriſt who well knew in what a ſtreſſe of winde and weather they were all night, and in how great danger of being all caſt away, would not preſently relieve them, as he could if he would, but ſo long exerciſe their faith and patience, as he knew ſhould beſt conduce to Gods honour, and their future comfort in troubles and dangers.

Jeſus went unto them] He came unto them walking on the water, ſhewing himſelf to be Lord of the ſea alſo; as he did Exod. 14. 22. we may endure ſore ſtreſſes, and mighty tempeſts; yet Chriſt will never forſake us, if we go when and whither he commandeth us.

V. 26 *ſaw him walking on the ſea*] Walking up and down, as on dry ground: all the creatures own, and in their ſeveral kinds, obey that word of their Creatour, which at firſt gave them being and their laws of nature: the deaf ſea is ſenſible of his power and preſence yeilding and ſubmitting her ſwelling waves, even themſelves for him to walk on; onely man, is unthankfully rebellious againſt him, and will not acknowledge him. See Iſaiah 1. 3. Jer. 8. 7.

they were troubled] For they had never ſeen the like before: they feared this apparition, as they did the ſtorm.

it is a ſpirit] φάντασμα of φαίνεσθαι, to appear or ſeem, *a ſpectrum*, that which a man ſeeth, or vainly imagineth that he ſeeth: an apparition: thus fear and forgetfulneſſe of Chriſts power diſcompoſeth and troubleth our mindes: they could not know Chriſt approaching.

V. 27. *Straightway Jeſus ſpake unto them*] Chriſt quickly hears the cries of his ſervants, and ſpeaks comfort to them, except the cauſe of his delay be in themſelves.

be of good cheer] *Be confident*: fear often ariſeth out of want of confidence rather than the greatneſſe of the danger, which others endure with leſſe trouble of minde.

it is I] He doth not ſay, *I am Jeſus*, as to perſecuting *Saul*, Act. 9 5. but *it is I*: as ſpeaking to thoſe who well knew his voice.

V. 28. *bid me come unto thee on the waters*] If Chriſt commanded, he was confident that he alſo could enable him thereto: true believers are ſoon comforted with Chriſts voice.

V. 29. *he walked on the water*] This ſheweth an admirable confidence, and ſtrength of faith in *Peter*, that upon one word of Chriſt, durſt adventure to walk on a curſt ſea.

V. 30. *when he ſaw the winde*] That is, perceived it, by hearing and feeling the effects thereof: for otherwiſe he could not ſee it, John 3. ſo dangerous is it, to look too much on ſecond cauſes, and neglect the firſt: here our faith beginneth to fail, and we to ſink.

boiſtrous] Strong or vehement.

Lord ſave me] By faith he trod underfeet the ſeas, by diffidence he began to ſink, and found what need he had of Chriſts aſſiſtance to ſave him.

V. 31. *why didſt thou doubt?*] What cauſe haſt thou to doubt, ſeeing I am with thee? this ſhewes thy faith weake: the ſtrongeſt faith hath need of help: it nothing advantageth to be neer Chriſt in place, if thou art not ſo in faith, ſaith *Chryſoſtom hom.* 51. *in Matth.*

V. 32. *the wind ceaſed*] Chriſt not onely comforts his in trouble, but alſo puts an end to their troubles: yet the ſtorm did not preſently ceaſe when Jeſus came in ſight, and ſpake to them: but when he came to them into the ſhip: their faith was not preſently awaked, and exerciſed enough; it is not without juſt cauſe, that God doth ſo often delay our deliverance from fears and troubles, though he knows them before we cry unto him.

V. 33. *they that were in the ſhip*] The reſt of the Apoſtles, other paſſengers, or the Sea men that carried them.

came and worſhipped him] They blame not *Peter* for attempting, nor commend him for walking on the ſea; but come directly to worſhip him, who had delivered them: they had ſeen lately a great miracle in his feeding the multitude, yet did they not worſhip him then: affliction taken away, ſooner brings men to acknowledge Chriſt, than proſperity given.

V. 34. *when they were gone over*] Mark 6. 53.

the land of Genneſaret] This lake of Genneſaret was nigh to Capernaum, which is alſo called the ſea of Galilee, and Tiberias, ſo that the countrey it ſelfe took denomination from it. See on John 21. 1.

V. 35. *had knowledge of him*] By fame, report, or ſuch of them as had ſeen his miracles.

they ſent out into all that countrey] They would not engroſſe Chriſt to themſelves, but enforme others of his coming, that they might obtain health of body and ſoul of him alſo: this was their charity, that they wiſhed their neighbours the ſame good they had attained themſelves.

V. 36, *the hem of his garment*] The lower part or ſkirt thereof: this was a ſigne of modeſty, Matth. 9. 20. the word ſignifieth *a ſelvage*, or *fringe*.

they beſought him] That which the poor woman did not, chap. 9. 20, 21. herein they ſhew their faith and humility, as they had done their charity.

made perfectly whole] By the divine power of Chriſt: in that he healeth the ſick, we are taught to ſeek help of him, in all our diſtreſſes: and not onely to run to him our ſelves, but alſo to bring others to him, that they may be ſaved: there is no malady of body or ſoul ſo great, but that by his power he can cure it; nor ſo little, but in his mercy he will. Some think there was a tincture of ſuperſtition in that they deſired to touch the hemme of his garment, that they might be cured, as reſtraining Chriſts power and grace thereto; but this ſeemeth not ſo probable as to be avowed, ſeeing that Chriſts power to heal (the woman of the bloody iſſue, Matth. 9. 21. who thought, as theſe here) concurred with ſuch a deſire: one thing is certain, that leſt he ſhould have quenched the ſmoaking flax, he mercifully complyeth with their weakneſſe, healing their ſick, and curing their infirme.

CHAP. XV.

Verſe 1. THen came to Jeſus] After the forementioned miracles: the more famous Gods miniſters grow, the greater is the envy of the adverſaries: the Scribes and Phariſees left Jeruſalem, to purſue Chriſt into Galilee, Mark 7. 1.

which ſheweth their unwearied and vaine malice againſt the truth of Chriſt.

Scribes and Phariſees] In theſe great pretenders to the law of God, it appeareth, that none more dangerouſly wound religion, than thoſe, wo would before men ſeem the moſt zealous patrons, aud profeſſours thereof.

which were of Jeruſalem] Not of lower towns, or leſſe villages: the more learned and honourable hypocrites are, the more dangerous enemies they are to Chriſt and the goſpel; though there were Scribes and Phariſees in every tribe of Iſrael, yet they of Jeruſalem being more proud, and injurious to Chriſt (as truſting on their wealth, greatneſſe and popularity) were the moſt impious. Iſai. 1. 21. That faithful City was become a harlot.

V. 2. *Why do thy diſciples tranſgreſſe*] They come not to diſpute the caſe, or to tax the diſciples onely, but to quarrel with Chriſt himſelf: as if they ſaid, thou ſo teacheſt or tolerateſt them.

tradition of the elders] Which we have received from our anceſtours, who were holy men: or which the governours of our Church (whom we ought obey) require of us: they ſaw the great zeal of the people following Jeſus, which the more their envy laboured to quench, the more they enflamed it; ſo that all their artifices, and plots turned to their diſadvantage, nor could they finde any thing juſtly to object againſt Jeſus, therefore they cavil at his diſciples.

for they waſh not their hands] The law of God enjoyned no ſuch neceſſity of often waſhings; but the Elders had brought in this tradition. See Mark 7.

V. 3. *Why do ye alſo*] Chriſt anſwereth the Phariſees by way of recrimination, ſatisfying the multitude, verſe 10, 11. and the diſciples more painly, verſe 15, 16, 17. So he repelleth their malitious calumny about things of no real moment, by detecting their hypocriſie, who would ſeem to make conſcience of tranſgreſſing mans laws, but not Gods.

tranſgreſſe the commandments of God] παραβαίνω, the word here uſed, ſignifieth to go beyond ones bounds, which are indeed the precepts of Gods law, the one ſtrait line of ſanctity, from which if any man decline to the right hand or to the left, he ſinneth; concerning which, God ſaid in the myſtery on mount Sina: Exod. 19. 21—— *Charge the people that they break not their bounds*, Heb. פן —— יהרסן *ne forte deſtruant*——הרס ſignifieth *diruit, deſtruxit*, &c *Targ. ne——irruant ad Dominum*, as preſuming tranſgreſſours uſe to doe, until they meet with Gods judgements to deſtroy them——as *Balaam with the Angel*. Numb. 22. 23. &c. Moſt damnable is the tranſgreſſion of Gods laws, under pretence of godlineſſe.

by your tradition] διὰ τὴν παράδοσιν, which the Syriack giveth מטול *metul, propter traditiones veſtras*, that you may maintain your tradition, which they called their קבלה *cabbala* which was ſaith *V. Shindler. Pentegl. doctrina patrum quam* (קבל *cibel*) *accepit unus de ore alterius, & tradidit poſteris*, the doctrine of the fathers, which one received from the mouth of another, and the ſame delivered to poſterity; this was that contained in their תלמוד *talmud*, which was *doctrinalis farrago*, a great collection of all their doctrines and traditions: theſe he called theirs, though received from the elders; becauſe they ſuperſtitiouſly held them againſt Gods law: and with that groſſe pride, that herein they were the moſt holy and unreproveable men in the world in their own conceit; being of fooliſh *Ticonius* mind (*Auguſtin. ep.* 48. and *lib. To.* 7. *contra epiſt. Parm. l.* 2. *c.* 13. *fin.*) who ſaid, *quod volumus, ſanctum eſt*, that which we will, is holy.

V. 4. *God commanded ſaying*] In this particular, our Saviour proveth the charge he gave them, concerning their tranſgreſſion of Gods commandments.

honour thy father, and &c.] Exod. 20 12. Deut. 5. 16. by honour is meant all kinde of duty, obedience, reverence, love, beneficence, protection, maintenance: by father and mother, natural parents, princes, governours, magiſtrates, miniſters and ſuperiours.

he that curſeth father or mother] Exod. 21. 17. Levit. 20. 9. Prov. 20. 20. *Gr.* κακολογῶν, which importeth not onely execration, curſing or imprecation of ſome evil; but alſo any evil, reproachful, undutiful or irreverend ſpeaking, to the parents injury, or diſhonour.

let him die the death] Our Saviour inſtanceth in a precept which hath the promiſe to the obſervers thereof, Epheſ. 6. 2. and an annexed curſe to the tranſgreſſours, to ſhew them, and all men, the odiouſneſs of this ſin before God. θανάτῳ τελευτάτω, *Syr.* ממות יומות *memoth iemuth* (*Tremel.*) let him certainly, unpardonably, or unexcuſably be put to death: with them this *ingemination* importeth a vehemency and certainty, as Gen. 2. 17, *in the day thou eateſt thereof*, מות תמות, *moth thamu'h*, 70. θανάτῳ ἀποθανεῖσθε, *dying thou ſhalt die*; that is, ſurely die. Unworthy is that unnatural creature of life, who is injurious to thoſe of whom he received life, who ſo impiouſly requiteth their tender care and pains for him.

V. 5. *it is a gift*] Mark 7. 11, 12 Ye teach that a man may vow to give all that he hath to the temple, although he have poor parents wanting relief; and after that; he need not, or ought not to relive them: or to ſay to their parents, that which I have offered to God, will do you as much good, as if I had therewith relieved you. See on Luke 21. 4.

by me] ἐξ ἐμοῦ, *out of me*, that is, out of my eſtate.

V. 6. *and honour not*] Though he honour not father or mother. Though he perform not that duty of a child toward his parents, which the law of God enjoyneth him, Exod 20. 12. &c.

of none effect] You neglect it, as if it were of no force; they did not deny it to be a commandment, but upon the matter abſolved children from obedience thereto. *Gr*, ἠκυρώσατε ἀκυρόω, is properly, *omni authoritate & imperio ſpolio; irritum reddo*, I deprive of all authority, command and power: I make void, or of no binding effect: ſo did they Gods commandment, which by impoſition of their traditions, they declared to be of no force, as to a neceſſary obedience.

V. 7. *ye hypocrites*] He condemns them of hypocriſie, becauſe they made the kingdom of God to ſtand in outward things; and becauſe under a pretence of worſhipping God, they overthrew the power of true godlineſs. See on Luke 13. 15.

propheſie of you] Not of them in particular, but of all hypocrites in general: as if he had ſaid, To you may thoſe words of the Prophet fitly be applied.

V. 8. *this people*] Iſa. 29. 13. the Jews, the then peculiar people of God; amongſt them the prieſts and the prophets, the teachers eſpecially, were diſſemblers in religious acts. See Iſa. 28. 7. Hoſ. 9. 8. Jer. 2. 8.

draweth nigh unto me with their mouth] He deſcribes their hypocriſie by two characters. 1. That in words, countenance and geſture, they made great ſhew and profeſſion of a reverend and moſt religious ſerving of God; not that all theſe external things were not convenient & requirable in the worſhip of God; but becauſe theſe onely were ſo far from being enough, that they were double iniquity, in that they made them meere cloaks of ſin; 2. that in theſe fair external ſhews, they wanted in their hearts, true faith, repentance, love and fear of God.

V. 9. *in vain do they worſhip me*] Chriſt rendreth here the true ſenſe though not the words of the Prophet, for allbeit (*in vain*) be not in the Hebrew text; yet Gods denunciation of judgements to come upon theſe pretenders to ſanctity, eaſily concludeth that they worſhipped him in vain: that is not all: but rather depraved and polluted his worſhip and ſervice; by making it ſerve as a diſguiſe to their filthy ſins, *quomodo Deum violat, qui hoc modo placat? Minuc. Fel. Octav.* how doth he violate an holy Deity, who thus endeavoureth to pacifie him? Doctrines and traditions of men are not the oracles of God, neither is the obſervation of them his worſhip.

teaching for doctrines the commandments of men] Teaching their diſciples and hearers, to obſerve and keep their precepts, however unconſiſtent they were with Gods commandments.

V. 10. *and he called the multitude*] Mark 7. 14. he lets go the malitious Phariſees, and informeth the better affected people, that might poſſibly be offended at the fact of his diſciples, or corrupted by the falſe doctrine of the Phariſees: the Phariſees he ſaw were incurable, and applyeth himſelf to the people, who were flexible and enclined to learn.

hear and underſtand] We muſt at all times open our hearts and ears to receive Gods word; but this preface is here moſt neceſſary, becauſe men are hardly taken off from old traditions, and common and received opinions.

V. 11. *not that which goeth into the mouth*] Your meat and drink moderately taken, and thankfully uſed do not hurt your ſoul, (for every creature of God is good, &c. 1 Tim. 4. 4.) though you do not with ſuperſtitious Phariſees ſo often waſh your hands; but your evil thoughts and words do hurt you.

defileth a man] κοινοῖ, that is, rendreth one unclean or impure: ſo is it expounded, Acts 10. 15. Chriſt taketh this word from the cuſtome of the law, to apply to the ſpiritual eſtate of man: by the law, a man was to be eſteemed, unclean and defiled, who had touched any thing which the law counted unclean, as a dead body, &c. now, a thing which is *common* (in relation to Gods ſervice) is oppoſed to ſacred; therefore, as they reckoned all things ſacred or ſet apart to the ſervice of God) *holy*: ſo they eſteemed all things of common uſe prophane, and ſuch as defiled them: hence were their frequent waſhings for their pretended purification. Mark 7. 1. &c.

V. 12. *knoweſt thou*, &c?] We ſee in their countenances, and hear by their words, that they are vexed at thee, or it is certain they are diſpleaſed, &c. See Exod. 10. 7. 2 King. 2. 3. 5.

were offended] More alienated from thee and thy doctrine: as John 6. 60. 66.

after they heard this ſaying] Or, *when they heard*, as Epheſians 1. 13.

V. 13. *Every plant*] John 15. 2. all doctrines, traditions or perſons.

ſhal be rooted up] By a metaphor taken from plants (which being pluckt up by the roots, quickly wither and come to nought) he ſheweth what ſhal become of hypocrites which abide not in Chriſt, John 15. 4. Matth. 3. 10. their hopes ſhall vaniſh, and ſhall come to nothing: or if it be underſtood of doctrine, the ſenſe may be, it ought to be rooted out by bringing men to the knowledge of the truth : this agrees beſt with the ſcope of the place.

V. 14 *Let them alone*] If they will not be reformed, or better informed, let us take no further care for them but endeavour to undeceive thoſe whom they have miſled ; leſt, they periſh with them : or, do not you hearken to them, leſt like blinde guides, they lead you hoodwink't to hell. See Rev. 22. 11. A dreadful doome, Hoſea 4. 14. I will not puniſh your daughters when they commit whoredom.

blinde leaders of the blinde] Luke 6. 39.

both fall into the ditch] It is a myſery to be blinde, but to be led by the blinde, or to be a blinde leader of the blinde, as *Euthymius* ſaith well, is certainly *duplex malum*. a double miſchief : a miſchief to thoſe poor ſouls, who have ſuch ignorant leaders, and a greater miſery to ſuch wretched guides as thoſe, who, for ſecular gains, or honours, take upon them to teach others, and to lead them in the narrow way to ſalvation, who have not well learned the ſame their ſelves : theſe are (as *Cyprian* ſaid, *l.* 1. *ep.* 7.) *non fidei duces, ſed perfidei magiſtri*, &c. not guides to faith, but maſters of perfidiouſneſſe. See 1 Tim. 1 6, 7. Deut. 27. 18 Iſaiah 42. 19. and 59 9, 10. and 59. 10. Lam. 4. 13, 14. Ezek. 3. 17. 18. and 14. 9. 10.

V. 15. *then anſwered Peter*] Mark 7. 17.

this parable] That ſentence, verſe 11. See Chap. 13. 3. that which thou ſaidſt concerning the difference of meats to be taken away : this he underſtood as figuratively ſpoken (whereas it was indeed literall) in which he was afterward more fully inſtructed by an expreſſe viſion. Acts 10. he calleth it here παραβολὴν, a parable, according to the Hebrew manner, who called any thing obſcurely and prudently ſpoken, משל *maſchal*; ſo are Solomons ſayings called, משלי שלמה *miſchle Schelomo*, the *parables* or *proverbs of Solomon*. See on Luke 5 36.

V. 16 *are ye alſo without underſtanding*] No marvel if others underſtand me not, when ye, whom I have ſo often inſtructed, do not.

V. 17. *whatſoever entreth in at the mouth*] He doth not ſay all; but whatſoever; that is, all kinds of meat, for of every kinde ſome remains, in a good concoction, to nouriſhment; our meat comes not into the heart, where ſin is hatched : nature keeps ſomething good for nouriſhment, it ſends away the reſt; and therefore the *ſpecies* of wholſome meat cannot defile us.

V. 18. *which proceed out of the mouth*] The heart being the fountain of thoughts, words and actions, is taken (after the cuſtom of the Hebrews) for the underſtanding, will, and affections; and ſo being the principal ſeat of ſin, it is that evil treaſury whence all wickedneſſe iſſueth : and becauſe the greateſt part of ſin, (as blaſphemie, prophaneneſſe, lies, falſe witneſſe, ſlandering, reviling, railing, obſcenity, heretical doctrines, &c.) cometh through, or is fomented by the tongue, all which render ſinners polluted, and ſinfull before God and man : therefore our Saviour ſaith, that thoſe things which proceed out of the mouth (the interpreter of a wicked heart) defile the man, and make him guilty before God.

V. 19. *out of the heart proceed evil thoughts*] Gen. 6. 5. & 8. 21 the Jews miſled by the Phariſees, thought theſe to be no ſins, Mat. 5. 21, 22, 27, 28. theſe therefore are put firſt to ſhew, that all ſins, even in thought onely, defile the man.

V. 20. *which defile a man*] That is, make him guilty before God: out of the premiſes he inferreth this concluſion; ſeeing theſe are things which pollute a man, the Phariſees Maxime, (that to eat with unwaſhed hands is a ſin) is a falſe calumny : ſo that Chriſt here teacheth, 1. That the true worſhip of God conſiſteth in keeping his commandments : 2. that humane traditions are but vain worſhip, ſave onely where they are agreeing with, and ſubordinate to the worſhip of God commanded in his word : 3. that real pollution of a man is not in unwaſhed hands, or any ſuch external matter, not forbidden in Gods word, but in the impurity of the heart, and the proceeds thereof, which ought to be cleanſed by true faith and repentance, and otherwiſe cannot, See Acts 15. 9.

V. 21. *Then Jeſus went thence*] Mark 7. 24.

coſts of Tyre and Sidon] Which bordered on Tyre and Sidon : that is, in that quarter where Paleſtina bendeth towards Phenice, and the ſea of Syria.

V. 22. *of Canaan*] Of the ſtock of the Canaanites which dwelt in Phenicia, neer the ſea, Numb. 13. 29 ſuch were the Sidonians, Judg. 1. 31. one of the poſterity of the Canaanites which *Joſhua* did not drive out. See Judg. 1. 30, 31.

have mercy upon me] She counts her daughters miſery her own; ſo ſtrong was her motherly affection. And who knoweth not, that it is an evident mercy of God to parents, when he heareth them for the recovery or relief of their ſick, or otherwiſe afflicted, children? 1 King 17. 18. 2 Sam. 12. 16.

thou Son of David] Thou art the long expected Meſſias, of the ſeed of David : the promiſe of a Meſſias and redeemer, being much ſpoken of among the Jews, it is likely that the report thereof came to the eares of the neighbouring nations : as alſo how Jeſus had with ſo many admirable works, declared himſelf to be the Meſſias : hence were ſuch confluences of people to him from thoſe parts, Mark 3. 8. Luke 6. 17. which this woman alſo hearing of, cometh on the behalf of her afflicted daughter.

V. 23. *he anſwered her not a word*] When Chriſt delayeth, and ſeemeth not to regard the elect that cry to him, he doth it, for his glory, their advantage and the good of others. Chriſt anſwereth her not with his mouth, but ſpeaks unto her by that ſweet and ſecret voice of his Spirit to cry lowder.

for ſhe cryeth after us] They plead for her, not ſo much out of charity, as to be freed from her importunity. So Luke 18 5.

V. 24. *I am not ſent*, &c.] Chap. 10. 6. & 9. 36. to whom the promiſe was ſpecially made, Rom. 9. 4. to whom he was firſt to be revealed. Acts 3. 26. and 13 46. and with whom he did perſonally converſe in his miniſtery, Rom. 15. 8.

unto the loſt ſheep] who went aſtray and erred through ignorance and negligence of their paſtors; who were dear unto God as his peculiar. See Pſalm. 74. 1. & 79. 13. & 95. 7. & 100. 3. & 19. 176.

of the houſe of Iſrael] Of the people of Iſrael, the remainders whereof were now divided into tribes; but all thoſe tribes came out of *Jacobs* houſe, who was called Iſrael.

V. 25. *and worſhipped him*] Shewing her humility by her geſtures; and the conſtancy of her faith, by renewing her petition. She will not be ſaid nay, or ſit down either with ſilence or a ſad anſwer beliving, as a man may ſay with reverence, whether Chriſt will or no.

Lord help me] Few words, but very forcible, Eccleſ 5. 11. when thou comeſt before God, let thy words be few, ſaith Solomon. St. Peter calls us to be ſober in prayer, 1. Pet. 4. 7. without trifling or vain babling, which the wiſe man calls the ſacrifice of fools, the word properly ſignifies to run at ones cries that cals for help, as the tender mother doth to her hungrie childe when he ſtirs up his voice and cries luſtily.

V. 26. *it is not meet*] Before, he would not vouchſafe her any anſwer, verſe 23. then he gave her a milde one, verſe 24. but now he gave her an harſh denyal with diſgraceful terms, yet further to exerciſe her faith and patience.

the childrens bread] I muſt do wonders for Iſrael, the children, and peculiar people of God, not for the unconſiderable Canaanites, that were as dogs, in reſpect of Iſrael. The Iſraelites were before all nations of the earth, adopted Gods children, Exod 4. 22. Pſal. 147 19. 20. Iſa. 1. 2. aliants from the covenant of grace, he calleth dogs, as Phil. 3. 2. See Pſal. 22. 16. Rev. 22. 15. the ſenſe is, that the Gentiles muſt be content to wait until God had refreſhed the Iſraelites with grace and mercy.

V. 27. *truth Lord, yet the dogs eat the crumbs*] There is enough falling from the table to feed and relieve us, the bread need not be caſt unto us : thy power and mercy is ſo great, that the healing my child can be no wrong to thy Iſrael; though by thy free covenant and promiſes to the Jews, the firſt place for mercy belongs to them; yet when the children are filled unto ſatiety, thy mercy is ſufficient and will extend it ſelf to us, yet unconſiderable Gentiles alſo. The Syriack addeth וחאין, *vechain, and they live* : that is, that they alſo may live: the good maſter ſuffereth not his dogs to ſtarve; much leſs wilt thou, the moſt contemptible creatures which wait on thee : thou wilt not deny me that which is not denied to dogs : ſo ſhe compares the cure of her childe, to the crumbs which fall from the table of mercy and beneficence, prepared for Iſrael, continuing her reply in the allegory which Chriſt began : as if ſhe had ſaid, that which I beg, in reſpect of the ful and continual favour beſtowed on Iſrael, is but as crumbs from a full table : thou beſtoweſt on them ſpiritual and eternal bleſſings, the temporal thou denieſt not the heathens : ſeeing all taſt of thy bounty, bleſſed Jeſus, ſend me not away empty.

V. 28. *then Jeſus anſwered*] Having received her reply, declaring her admirable confidence in the mercy of Chriſt, and ſeeing her holy importunity, which would receive no nay; he would now no longer hold her in ſuſpence, nor conceal his mercy, neither exerciſe her patience with any more dilatory anſwers.

O woman] Thus he ſpeaks, as it were admiring the victory of her faith, and applauding it to the multitude : therefore he had all the while ſeemed to repel her petition, that the conſequences might ſuit to this word; that (ſaith *Chriſoſt*) στεφανώσῃ τὴν γυναῖκα, he might crown this woman.

great is thy faith] He commends her faith, becauſe that was the ground of this conſtancy of hers, which his ſelf had given her : ſo accepteth he and crowneth in us, not our merits, but his own mercies.

be it unto thee] This voice was, συγγενὴς ἐκείνῃ τῇ φωνῇ, of the ſame kinde of voice, which ſaid at firſt. Let there be an heaven, and it was made. Gen. 1. 1. *Cryſoſt.* 4. *ſ.*

even as thou wilt] She intimated her daughters miſery, but had not made her petition in particular, verſe 22 now he bids her make her own choice. God will not deny ſuch as be conſtant and fervent in prayer Chap. 9. 29.

V. 29. *Jeſus departed thence, and came nigh unto the ſea of galilee*] Mark 7. 31. Chriſt ceaſeth not to be beneficial, even there, where he is contemned.

and ſate down there] Either to reſt himſelf; or as Chap. 14. 23. that he might there pray: and alſo for the more conveniency of receiving them, whom he foreſaw coming unto him with their ſick and infirm.

V. 30. *great multitudes came*] Iſaiah 35. 5, 6. For as there were many ſick and diſaffected perſons among them, ſo had they heard of his unwearied power and mercy curing all that came or were brought unto him for help.

thoſe that were lame] By diſeaſe, or inward, and inbred weakneſſe, this ſhews their great charity and pains, that would carry theſe up the mountain to be healed, verſe 29

maimed] κυλλοὺς, maimed: or thoſe who had loſt the uſe of their limbs, as by the palſie, or ſome diſaffection of body, ſhrinking up the ſinews, or weakning them to a kinde of dead and helpleſſe impotencie: for we read not of any to whom our Saviour reſtored ſuch limbs, as formerly were by any caſualty cut off or loſt: though he could as eaſily have done that alſo, had it ſo pleaſed him.

caſt them down at Jeſus feet] Note their humility and faith: we read of nothing they ſaid, but only that they laid them before him, not doubting but he would heal them, who wel knew the thoughts and deſires of their hearts.

and he healed them] So the Evangeliſt contracteth the large ſtory of his admirable power and mercy, here ſhewed in curing all diſeaſes into a few words: So Chap. 8. 16. and 14. 35. that we may conſider Chriſts immenſe power, and inexhauſted goodneſſe: but why he did ſo quickly cure all theſe, and ſo long delay the Canaanite if any ask, they may firſt, therein ſee how he did indeed give bread to the children to the full: and next how he teacheth us, 1. that he moſt tryed her faith, to whom he had given the greateſt meaſure of faith: God proportioneth our tryals to the meaſure of faith, which he giveth us. 2. that when he delayeth his favours; it is to the final advantage of his, whoſe patience he will abundantly recompence at laſt.

V. 31. *the multitude wondred*] Becauſe thoſe cures exceeded the courſe of nature, and the power of art.

and glorified God, &c.] They were far better than the high creſted Phariſes, who attributed all Chriſts miracles to Satan: ſo bitterly injurious is malice and envy; they had rather the devil ſhould have the honour of theſe great works, than Chriſt.

of Iſrael] That is the God whom Iſrael worſhippeth, as *Euthymius* well interpreteth; for otherwiſe he is not onely the God of Iſrael, and the Jews, but of the Gentiles alſo, Rom. 3. 29.

V. 32. *then Jeſus called his diſciples*] Mark 8. 1. See alſo Chap. 14. 22. by the following miracle, Jeſus ſhews that he will never be wanting to them that ſollow him, no, not in a barren wilderneſſe.

I have compaſſion on the multitude] My bowels yearn towards them, the like he did before, Chap. 14. 14, 19. which he now doth again, to declare his indeficient mercy and power, never weary of ſupplying them who follow him; therefore he gives them food, whoſe ſickneſſe he had cured: he is ſtill our high prieſt, who is touched with the feeling of our infirmities, Hebrews 4. 15.

they continue with me now theſe three dayes] If they had brought any food with them in that time it might be ſpent: neither did they leave Chriſt to buy them any: ſuch was his unwearied mercy to inſtruct and cure them, and ſuch their zeal and patience, as that it overcame their care for domeſtical affairs, and bodily ſupplies.

I will not ſend them away faſting] Or, *I am not willing to ſend them away faſting*; the words expreſſe, rather an affection, than a reſolution to feed them: as Chap. 8. 23. See mark 8. 3. but the effect ſheweth both.

leſt they faint in the way] Which intimateth that ſome of them were ſo weakned with faſting, that they could not get home again without ſome refection: thus did Chriſt leave this following miraculous ſupply, to an extream exigent; to teach us conſtancy in our dependance on him: though his help come ſometimes ſlow, it will come ſurely and opportunely in our greateſt need, and to our beſt advantage: ſo did it here for their preſent relief and comfort, as alſo for the future confirmation of their faith.

V. 33. *whence ſhould we have ſo much, &c.*] Or, *ſhall we have*: it it ſeemeth they had forgot their former ſupply, Chap. 14. where our Saviour fed a greater number with fewer loaves and fiſhes, and more was left. See verſe 34. 37, 38.

in the wilderneſſe] No food is here to be ſold: See the like diffidence in *Moſes*, Numb. 11. 21, 22. where, to mans reaſon, there is the leaſt appearance of ſupplies from the creature, there is Gods power and goodneſſe moſt oppertunely manifeſted in our ſupplies.

V. 34. *how many loaves have ye?*] He knew before, but asketh, that they might conſider the greatneſſe of the miracle, and the more clearly ſee it in the remoteneſſe of all probable means to ſupply.

they ſaid ſeven] Becauſe Chriſt withdrew himſelf, and his diſciples often into the deſart, where no victuals were to be bought or procured, the diſciples uſed to carry ſome with them, (See Chap. 16. 7.) though very frugal and ſlender.

V. 35. *to ſit down on the ground*] That they might expect refection from him, and be the more attentive to the miracle. See Chap. 14. 19.

V. 36. *he took the ſeven loaves*] In ſight of the people, that they might know there were no more, Chap. 14. 17. there were onely five loaves and two fiſhes: but now ſeven, and few ſmall fiſhes: the power of God to relieve us: is tyed to no means: much or little, few or many, are all one to him. See 1 Samuel 14. 6.

and brake them] That they might the better be diſtributed.

and gave to his diſciples] That they might ſee that done in their hands, which they thought impoſſible. See 2 Kings 7. 2.

V. 37. *of the broken meat*] See Chap 14. 20.

ſeven baſkets full] It was a kinde of basket wrought with twigs, of common uſe among the Jews, σπυρίδας the Syriack giveth אספרידון, *Aſperidon*, which word both in the Greek and Syriack is uſed, Acts 9. 25, for that basket, in which the diſciples at Damaſcus, let down *Paul* by the wall.

V. 38. *they that did eat*] See Chap. 14. 21. Herein was the majeſty of the miracle, that there was no proportion between the men and the meat.

V. 39. *and ſent away the multitude*] Not without a bleſſing and a great deal of good counſel, *Labour not for the meat that periſheth*, &c. now that you have eaten and are full, beware that you forget not the Lord your God, Deut 8. 10, 11.

into the coaſts of Magdala] Whence ſome think *Mary Magdalen* had her name. See on Luke 8. 2. Mark 8. 10. it is ſaid he came into the parts of Dalmanutha which was the name of a neighbouring tract of land. *Euthymius* thinks that region had both theſe names: moſt probably, ſay others, they were ſo joyned, as that they had fields, or commons lying together, ſo that when Chriſt was between them, or on the coaſt of either.

CHAP. XVI.

Verſe 1. THe *Phariſees*] Theſe would be one conſtant party againſt Chriſt. See Mark 8. 11. Luke 12. 54.

with the Sadduces] With the Sadduces: of theſe two ſects, ſee on Chap. 3. 7. though they were at a great diſtance, in point of principles, and opinions ones from another, yet they agree together againſt Chriſt, as *Herod* and *Pilate*, Luke 23. 12. Acts 4. 27. yet againſt all their power and conſpiracy Chriſt prevaileth: all unity is not good; but that which is in Chriſt.

tempting him] Their purpoſe was to finde ſome occaſion to calumniate, and accuſe him, Chap. 19. 3. & 22. 18. Some think it was onely to ſatisfie their own curioſity: but all other their attempts againſt him conclude them more ſeriouſly malitious.

a ſign from heaven] Such an one as *Moſes* did, who fed our fathers with Manna from Heaven, John 6. 31. thus they endeavoured to obſcure our Saviours glory, as if he had not already ſhewed them his divine and heavenly glory and power, in many former miracles exceeding all power of the creatures.

V. 2. *when it is evening*] Ye are very carefull, and ſkillful out of experience, to obſerve the uſual ſignes of fair or foul weather to come.

V. 3. *red, and lawring*] στυγνάζων ſad: it is a Metaphor borrow- from the countenance we are ſaid στυγνάζειν, when we are troubled at any thing odious or grievous: ſo the skie is called ſad or lowring, when it is overcaſt with clouds and threatneth rain or ſtorms. So the Latines ſaid, *triſtis hyems*, ſad winter: ſo the Syriack gives it, שמיא כמיראות, *Shemaio themirioth*, *cœlum triſte*; ſo it tranſlateth σκυθρωποὶ, Matth. 6. 16. & Luke 24. 17. by the ſame word, which we gave, ſad.

hypocrite] See on Matth 6. 2. and on Luke 13. 15.

ye can diſcern] γινώσκετε διακρίνειν ye know how to diſcern, the word διακρίνειν, ſignifieth to *diſcern*, or *judge of* alſo, among other ſignifications, *probare*, *explorare*, by which the ſenſe of this place may appear.

the face] He putteth here πρόσωπον, as the Hebrews uſed פנים, *panim*: for the outward ſhew or appearance of any thing (as Gen. 1. 2. 1 Sam. 14. 25. 2 Sam. 17. 19. &c.) whereby one thing may be known from another.

can ye not diſcern] Or, *ye cannot diſcern*: you ſet not your minds to it. See Luke 12. 56.

the ſignes of the times] So to diſcern, what is like to fall out, by reaſon to foreſee events, and ſo to diſpoſe of your affairs accordingly: or, *the ſignes of the ſeaſons*; that is, of the choiceſt times, ſuch as this is; the time of the Meſſias coming long expected, Acts 26. 6, 7. the accepted time, and day of ſalvation; whereof the miracles by me wrought are ſignes evident and undeniable; which were foretold by the Prophets, Iſaiah 35. 4. &c. Matthew 11. 3, 4, 5.

V. 4. *adulterous generation*] See on Chap 12. 39. *ſpuria ſoboles*, a baſtardly brood, ſo he calleth them, becauſe utterly degenerate from the fore-fathers faith and holineſſe.

ſeeketh after a ſigne] It was their malitious impudencie, who ſeeing many evident miracles dayly done by him, which their ſelves could not deny, John 11.47. would yet require ſignes, as if none had been ſhewed them.

but the ſigne of the prophet Jonas] Such a one as vvas ſhevved on *Jonas*, the article added in the Greek, intimateth, that vvas a a notable ſigne. See on Chap 12.39,40.

and he left them] Not onely that he might go thence to preach to others, as Luke 4. 42, 43. but as being juſtly offended at the hardneſſe of their hearts, Mark 3. 5. they came to tempt him, and not to learn of him, and therefore he leaveth them. *Euthim.*

V. 5. *when his diſciples were come to the other ſide*] They forgot it before they came into the ſhip, and did not until now remember it; poſſibly when the want thereof minded them of their neglect to provide as they were wont to do.

forgotten to take bread] Probaly becauſe of our Saviours ſuddain taking ſhip.

V. 6. *take heed*] ὁρᾶτε; the word among other things, ſignifieth, to weigh, examine or foreſee, as Chap. 8.4 Mark 8. 15. So the Syriack word חזו *chaſau*, of חזא, is interpreted by *proſpexit, conſideravit, Mart. Truſtius Lex. Syr.* See Chap. 18.10, examine and try whether it be ſound or no, as 1 Theſ. 5.21. 1 John 4.1. the next word interpreteth it, as the Syriack giveth it, *diligenter cavete à*, &c. which caution being doubled, ſheweth it is a ſerious and moſt neceſſary admonition.

of the leaven] Of their corruptions in doctrine: errour tainteth ſound doctrine, taking away the ſweetneſſe, and ſincerity thereof: falſe teachers are not to be heard, Deut. 13. 3. Jerem. 23. 16. Matth. 24 26. and if unawares we light on ſuch who currupt ſound doctrine by mingling falſhoods therewith, as *Irenæus lib. 3, c. 19.* ſaith, giving us *gypſum pro lacte*, lime inſtead of milk, deceiving by the ſimilitude of colour; therefore we muſt take heed *what we hear*, Mark 4. 24 and as *Beda* ſaith *in Cant. exp. lib 1 exord*, concerning the books of the Heretical Biſhop, *Iulian ita carpat botrum, ut & ſpinam caveat*: ſo let one gather the grapes, that he alſo take heed of the thorns: *in dictis ejus ſanos ſenſus ſcrutetur & eligat, ut non minus vitet inſanos*; this our Saviour teacheth his diſciples by a ſimilitude; and an occaſion taken from their preſent forgetting to take bread, verſe 5.

of the Phariſees and of the Sadduces] The doctrine of theſe two ſects differed very much, and were both contrary to Chriſts doctrine, and would, like leaven, ſpread to the infection of the hearers; therfore Chriſt warneth his diſciples to beware of both: the Phariſees were much given to the obſervation of humane traditions even to the adnulling and making void the holy Law of God, Chap. 15. 3, 4, 5. they made fair ſhews of devotion and ſtrictneſſe of life, whereas they were indeed but meer hypocrites, Chapter 23. 5. Luke 12. 1. they were ſo beſotted with the opinion of their own righteouſneſſe and merit, that thereby they became the moſt unreconcileable enemies of the Goſpel, which teacheth free juſtification by faith in Crhiſt, theſe two being altogether unconſiſtent: for if righteouſneſſe can be by the law, Chriſt died in vain. Gal. 2. 21. See Gal. 5. 4. Rom. 9. 30. &c. the Sadduces maintained ſuch points, as overthrew all grounds of religion, Acts 23 8.

Sadduces] See on Chap. 22. 23. & Luke 20 27.

V. 7. *among themſelves*] One ſaid ſo to another privately: or *within themſelves*, every one thought ſo in his heart.

it is becauſe] As if they had ſaid, Chriſt reproveth us for our forgetting to buy bread.

V. 8 *When Jeſus perceived*] Not by relation from them, but by his divine omniſcience.

O ye of little faith] The root of diffidence, care and thoughtfulneſs about worldly proviſions, as if they were our main intereſt, is want or weakneſſe of faith. See Chap. 6, 30. 31,

why reaſon ye among your ſelves] As if I could not feed you unleſs you brought bread with you, or ſhould be beholding to the Phariſees for it.

becauſe ye have brought no bread] As if the occaſion of my ſpeech were onely the want of bodily food.

V 9. *Do ye not yet underſtand?*] See Chap. 14. 17. having ſeen two ſuch miracles of feeding ſo many, with ſo very little food, do ye not yet underſtand that I can if need be do the like for you?

neither remember] This is the third fault objected: the firſt was unbelief, verſe 8. the ſecond ignorance, the third is forgetfulneſſe. See Mark 6. 52.

five loaves of the five thouſand] That is, wherewith the five thouſand were fed.

V. 10. *neither the ſeaven leaves*] Chap. 15. 34.

V. 11. *how is it that ye do not underſtand?*] This is a queſtion implying ſome kinde of admiration, and reproof of their dulneſſe, and inconſtancy in matters of ſuch great moment.

V. 12. *then underſtood they*] They might well underſtand that he ſpake not of bread: and it ſeemeth that they gathered by our Saviours laſt words, that he meant the doctrine of Phariſees and Sadduces, the rather becauſe he uſed to teach ſpiritual things by occaſion of the temporal.

V. 13 *when Jeſus came into the coaſts*] Hereby it appeareth that the former diſcourſe was by the way, or ſome bye place, whether Chriſt had withdrawn himſelf, ere he came to that journeyes end, as Luke 9 18.

of Ceſarea Philippi] Built by *Herod* the great, at the foot of Lebanon, in honour of Tiberius: whereas the other called *Ceſarea Stratonis*, ſtood by the Meditarranean ſea, built in honour of *Octavius*, *Joſephus de bello Judaico, lib. 1. cap 6.*

he aſked his diſciples] Not out of ignorance, as if he knew not what men ſaid of him; nor out of ambition, as deſiring to hear himſelf commended; but out of love to his diſciples, leſt they not rightly knowing him, ſhould fail of thoſe bleſſed fruits of faith which he intended them.

whom do men ſay] Mark 8. 27. Luke 9. 18,

that I the Son of man am] Do they think me but an ordinary man? are they offended at my low eſtate? or do they believe me to be the Meſſias, promiſed by God, and expected of the faithfull?

V. 14. *ſome ſay*, &c.] They repeat not the blaſphemies of Phariſees, but ſay what the better ſort ſaid of him; though they thought too meanly of him alſo, verſe 19. 20.

John the Baptiſt] Some of the Jews thought that prophets and eminent men either did riſe again, or elſe that their ſouls came into other bodies; and that they then became more famous than ever before: hence it might poſſibly be, that they thought *John Baptiſt* was raiſed up again, See Chap. 14. 2. this muſt be underſtood of thoſe that knew not Chriſt till after *Johns* death, for others might know them both together; and ſo that the one could not be the other.

ſome Elias] Becauſe it was foretold that he ſhould come as the forerunner of Chriſt, the Meſſias, Mal 4. 5, 6.

others Ieremias] Becauſe he was as eager againſt the prieſts, and as much hated of them, as *Ieremias* was, and ſo might ſeem to have his ſpirit in him. Some think that the Jews expected the return of *Ieremias*, to finde the ark which he had hidden, 2 Mac. 2. 5.

one of the prophets] Or, *one of the other prophets*; for *Ieremias* was a Prophet alſo.

V. 15. *but whom ſay*] Chriſt looks for confeſſion of the mouth, as well as faith in the heart, eſpecially of ſuch as are to teach others.

ye] Ye Apoſtles, who have ſeen and heard more than others, and ought alſo to know me better.

that I am] He examineth them not concerning his doctrine but his perſon: it much concerneth us to have a good opinion of our teachers: but Chriſt was not onely a teacher but the Saviour of the world: to know and believe in him is life everlaſting ſee John 17. 3. John 3. 16.

V. 16. *Simon Peter anſwered*] He in the name of the reſt, made this confeſſion of Chriſt.

thou art Chriſt] Gods anointed to be king and prieſt over his Church, John 6. 69. & 1. 49. Heb. 2. 17. & 3. 1. & 4. 14. & 5. 6. & 6. 20. Luke 4. 18. Acts 4. 27. & 10. 38.

the Son] The Son of God by nature, not by adoption, as we are: to declare his eminency and excellency, the article is added to every word in the Greek: he had called himſelf the Son of man, verſe 13, and Peter here confeſſeth him the Son of God, one and the ſame perſon conſiſting of the two united natures, being both the Son of God, and the Son of man; very God and very man. See Chap. 1. 23.

of the living God] This diſtinguiſheth him from falſe gods which were the works of mens hands; neither able to give life to others, not having life themſelves. See Gen. 16. 14. Chap. 26. 63. Romans 9. 26. 2 Corinth. 3. 3, & 6. 16. 1 Theſ. 1. 9. 1 Timothy 3. 15. & 4. 10. Heb. 3. 12. & 9. 14. & 10. 31. & 12. 22.

V. 17. *bleſſed art thou*] Who believeſt and confeſſeſt to ſalvation, ſee Rom 10. 9, 10. and Mat. 13. 16, 17.

Bar-Iona] This diſtinguiſheth him from the other *Simons*: *Simon* was his own name before his calling, Chap. 4. 18. John 1. 42. the Evangeliſt writing in Greek, uſeth here the Chalde and Syriack word, then in common uſe among the Jews, inſtead of a firname; for *bar* in the Syriack, as בן *ben* in the Hebrew, is a ſon, *of Iona*; it ſeemeth a contract of Ἰωαννᾶ, whereof ſee John 1. 42. So we read *Bartimæus*, the ſon of *Timæus.* &c. Mark 10. 46.

fleſh and blood] That is, neither man, nor the wiſdom of man, nor carnal reaſon; But Gods Spirit. See John 1 13. Gal. 1. 16.

V. 18. *Thou art Peter*] John 1. 42. that is, *a ſtone*: thou haſt glorified me by thy confeſſion of the truth, and I will honour thee, by making thee a pillar in my Church, Gal. 2. 9. this name our Saviour gave him in his calling; Mark 3. 16. John 1. 42. to intimate his conſtancy.

upon this rock] That is, the rock confeſſed, not confeſſing upon the rock of thy confeſſion that I am the Meſſias: for as *Hilarie* ſaith (*de Trinit. l. 2.*) *Petra eſt fidei confeſſio*, this confeſſion of faith is the rock, or Chriſt confeſſed is the rock, Epheſ. 2. 20. 1 Corinth. 10. 4. See on John 1. 42. See alſo *Hilarie de Trinit. l. 6.*

will I build] Chriſt is both the builder, and the upholder of his Church.

the gates of hell] That is, all the power and policy of Hell: the gates of cities being in ancient time, not onely parts of ſpecial ſtrength, but places alſo of meeting for advice in matters of greateſt concernment. Geneſ. 34. 20, 24. Deuter. 3. 5. Pſalm 127. 5.

ſhall not prevail againſt it] Either to deſtroy it, or any of the elect: See John 5. 24. & 11. 25, 26. Revel. 20. 6. 1 Corinth 15. 55. or utterly to extinguiſh the light of truth, or to extirpate the profeſſours thereof unto the worlds end, maugre all the power, malice, and machinations of Satan, and thoſe inſtruments which he ſhall imploy againſt it. See Acts 5. 39 *Peter* in few words had confeſſed the main ſum of the Goſpel, the truth of God, againſt which no falſhood ſhall finally prevail. Gods gifts are neither *incerta*, nor *mutabila* (*Proſper de vocat Gent. l.* 1. *c.* 24,) uncertain, or mutable.

V. 19 *I will give*] The authority of Gods miniſters is from God. See John 20. 23.

unto thee] With the reſt of the Apoſtles: not only to thee; but alſo to others; for as the confeſſion which *Peter* made, was the confeſſion of all the holy Apoſtles; ſo alſo the power here given him, was given to all the reſt reſpectively, as may appear, John 20. 23. where the ſame power is given to them all, See chap, 18. 18. and on chap. 10. 2. and on chap. 20. 24.

the keyes] A metaphor from ſtewards or officers of great houſes to whom the keyes are entruſted. The keyes of Eccleſiaſtical power; that is, preaching the Goſpel, and adminiſtring the holy Sacraments (which open unto us the kingdom of heaven) and whatſoever elſe appertaineth to faithfull ſtewards of the myſteries of God. See Luke 11. 52. Iſaiah 22. 22.

of the kingdom of heaven] To let in, and ſhut out of the Church here, and of heaven hereafter, for here in this life ſalvation is gained or eternally loſt: therefore here, the word of the kingdom is to the hearers thereof, a Savour of life, or death, 2 Cor. 2. 16. *to them that believe, it is the power of God to ſavation*, Rom. 1. 16. and *the juſt ſhal live by faith*, Rom. 1. 17. and the ordinary external means thereto, is *by hearing*, Rom. 10. 16. and hearing; by the word of God, by the miniſtery of man, which is Gods own ordinance. So that, as the effect of mens hearing proveth in this preſent life, either by opening the kingdom of heaven to them by faith and repentance, or ſhutting them out of all hope thereof; by their own unbelief and heardneſſe of heart; ſo ſhall it be to eternity: for as in the rearing of the temple of *Solomon, there was in neither hammer nor ax, nor any toole heard in the houſe, while it was building*, 1 King. 6. 7. for the materials were *made ready before they were brought thither*, ſo ſhall it be with us, lively ſtones for the ſpiritual houſe of God, 1 Pet. 2. 5. here we muſt be framed, for in the life to come propheſie ſhall ceaſe, 1 Corinth. 13. 8. and faith end in enjoying.

thou ſhalt binde] To binde and looſe, is to retain and remit mens ſins, John 20. 23. this properly belongs to God, as to ſave, Epheſ. 4. 32. Coloſ. 3. 13. Matth. 9. 6. Mark 2. 10. Luke 5. 24. to man only miniſterially as they have the embaſſe of reconciliation to them committed, 2 Cor. 5. 18. 20 ſo they remit to thoſe that believe, and retain to thoſe that are offended and gainſay, by the miniſterie of the word, and execution of the Church-cenſures, See acts 2. 38. & 10. 43.

on earth] Here among men.

ſhall be bound in heaven] That is, in Gods judgement; for here life is gained or loſt, and that according as we believe and obey the word, or otherwiſe.

V. 20. *that they ſhould tell no man*] Not that it was not true which *Peter* had confeſſed, verſe 16. or that it was not needfull to be known: but becauſe the time was not ſeaſonable until after his paſſion, and reſurrection, wherein he was declared the Son of God, verſe 21. & Chap. 17. 9. Rom. 1. 4. then were the Apoſtles to publiſh the ſame every where, Acts 1. 8. yet, as occaſion ſerved, he taught before, that he was Chriſt, the Son of God, John 5. 18. Mark 14. 62.

V. 21. *to ſhew his diſciples*] He acquaints them before with his paſſion, that they might not be ſcandaled at thoſe things which they ſhould ſee him ſuffer.

go unto Jeruſalem] Or go thence unto, &c. Chriſt was born at Bethlehem in an obſcure place; but he was to be crucified in Jeruſalem the chief city: that the accompliſhment of our redemption might be the more publique, and the more certainly divulged.

ſuffer many things] Shame, contumelies, ſlander, reproach, pains of death, &c. which, not the righteous, but wicked men ought to have ſuffered.

of the elders] Which the Hebrews called זקנים, *Zekenim*, Deut. 21. 2. which was not ſo much a name of age, as dignity: of theſe conſiſted the Jewiſh Sanhedrim, ſuch as the Latines called *Senatores*; ſtiled uſually in this ſacred ſtory *Elders of the people*, judges, rulers: this ſetteth off the bitterneſſe of Chriſts paſſion: it had been leſſe diſhonour to have ſuffered the rage of an ignoble vulgar; but here authority, and countenance of religion in the high prieſts, and chief men condemning him, made the aſperſions injuriouſly caſt on him, far more opprobrious.

V. 22. *then Peter*] *Peter* is here permitted to temptation; and ſin, that he might not be proud of that which Chriſt ſaid before, verſe 17. here we ſee, as in a glaſſe, the weakneſſe of the beſt men; and that the good they have is of God alone, and nothing of or from corrupt fleſh and blood, See Rom. 7. 18. 1 Cor. 4. 7. John 1. 13.

took him] Took him by the hand and led him aſide, as they uſe to do, who intend to talk privately and familliarly with a friend.

to rebuke him] Out of cranal affection, to reprove him, for not having more care of his own ſafety.

be it far from thee] Ἵλεώς σοὶ, *ſpare thy ſelf*: thou ſhalt not go: no doubt but he ſpake this out of good affection to Chriſt; but here we ſee what good intentions are without a due knowledge of Gods revealed will: *nihil intereſt, quo animo facias, quod feciſſe vitioſum eſt, Lactant. l.* 3. *c.* 15. it skilleth nothing, with what intention thou doſt that which is evil to be done.

V. 23. *he turned*] Away from *Peter* toward the other Apoſtles, as diſpleaſed with Peter.

get thee behind me] Lead not me, nor give me counſel, but follow me, and learn of me, as verſe 24.

Satan] Σατανᾶ, the word generally ſignifieth an adverſary, chapter 4. 10. he called him ſo, either becauſe he had ſpoken like an enemy, or had ſhewed himſelf an inſtrument of Satan, ſet on work by him to diſſwade Chriſt from ſuffering for our ſalvation: this Chriſt takes ill, though *Peter* ſpake ignorantly, and out of affection to the perſon of Chriſt. The wiſdom of the fleſh is enmitie to God, Romans 8. 7. ſo was this prepoſterous zeal in good *Peter*: how eaſily do we fall into ſinne, ſeeing our beſt affections are ſubject to ſuch errour?

an offence unto me] Thou layeſt a ſnare, or ſtumbling block before me, thou offendeſt, and diſpleaſeſt me in this thy motion made to me in the corſt of my calling, as mediator wherein ſay ſome, he ſinned more grievouſly than afterwards he did in denying his maſter.

the things that be of God] Although God hath revealed unto thee that I am his Sonne, verſe 16. 17. yet he hath not acquainted thee with my paſſions, and therefore out of carnal affection, thou diſſwadeſt me from that, which is the end of my coming into the world, the fulfilling my fathers will for mans ſalvation, See 1 Corinth. 2. 14 So much differeth frail man, born up by the grace and aſſiſtance of Gods ſpirit, from himſelf, left to himſelf and his own wiſdom of fleſh: there *Peter* was pronounced bleſſed, verſe 17. here he deſerved to be called *Satan*, and *offence*: therein *Peter* went rejoycing from the Counſel, that he was counted worthy to ſuffer for the name of Chriſt, Acts 5. 41. here he would have that done, which would have hindered the great work of our redemption, for which the Sonne of God became the Sonne of man, for our ſalvation.

V. 24. *then ſaid Jeſus*] Mark 8. 34. upon occaſion of *Peters* failing, he ſhews them, that not onely his ſelf muſt ſuffer, but all his alſo, if God ſhall call them, or as many as God would call of them to ſuffer for the truth of the goſpel.

unto his diſciples] He called the people alſo to hear it, Mark 8. 34. for it concerned them likewiſe, to be acquainted with the doctrine of the croſſe; the Apoſtle ſaying, 2 Tim. 3. 12. *all that will live godly in Chriſt, ſhall ſuffer perſecution.*

will come after me] Will follow me as a diſciple, and profeſſour of the goſpell, Luke 14. 26. & 22. 39. or deſires to come to heaven, whither I am going.

let him deny himſelf] Let him not have any regard of himſelf which may in any meaſure hinder him from thoſe things which he oweth to the ſervice of God. Set aſide all worldly reſpects, ſo far forth as they impeach or hinder the revealed will of God: *Gregory hom.* 32. *in evang.* it is not enough to leave that which we have, except we leave our ſelves, and yet *quo ibimus extra nos?* whither ſhall we go, out of our ſelves? *relinquamus nos ipſos, quales peccando nos fecimus: & maneamus noſmetipſi quales per gratiam facti ſumus*; let us leave our ſelves in reſpect of that which we have made our ſelves by ſin: and let us remain our ſelves in reſpect of that which we are made by grace. We may here ſee how hard it is to follow Chriſt aright: *grandis*——*virtutis eſt, & ſolicita diligentia ſuperare quod nata ſis*, ſaies *Hieronym*, to *Furia, ep.* 21. *lib.* 2. it is a point of great vertue and careful diligence to overcome that which thou art born.

take up his croſs] Not bear it unwillingly, murmuring at the burden layed on him: but cheerfully, as he that willingly and readily taketh up that burden, of which he is aſſured he ſhall make great advantage.

his croſſe] That portion of affliction which God hath appointed for him, and calleth him to ſuffer, chap. 10. 38. wherein he muſt (what humane infirmity will permit) imitate Chriſts willing ſubmiſſion to his Fathers will, who in his bitter agony cried,---*not as I wil, but as thou* (O Father) *wilt*, Matth. 26. 39.

and follow me] When he hath reſolved ſo to do, he is prepared to be my diſciple: or, it is not ſufficient that he deny his own will, and ſuffer for me, unleſſe he alſo imitate me in piety, and all holy converſation, Chap. 11.29 1 Cor. 11. 1. Epheſ. 5. 2. or, let him not think much to deny himſelf and ſuffer for me, who ſuffer death for his ſalvation. See Chap. 10. 24, 25. or, let him make account to follow me through afflictions into eternal glory, Luke 24. 26. Acts 14 21, 22. Heb. 13. 12. 13. this maketh much for the ſetting out the certain truth of Chriſtian religion; that Chriſt never propoſed ſecular riches, honours, or eaſe to thoſe who followed him, thereby to allure them to adhere to him; but contrariwiſe, the malice of an evil and injurious world, perſecutions for his Names ſake, ſhame, poverty, contempt, and death it ſelf: and yet for the certain reward in the life to come, grounded on his word, they have in all ages ſince, ſo conſtantly profeſſed the goſpel, as that Satan by all his rages againſt them, could never deter them from chriſtianity: nay, never more did the goſpel flouriſh, than in the midſt of bloody perſecutions: never were we leſſe overcome, than when we could not by many years ſlaughters be overcome. Reaſon have we to follow Chriſt patiently, whatſoever we endure: had he not ſuffered more for us, than we can ſuffer for him, we had not been ſaved.

V. 25. *for whoſoever*] Chriſts propoſitions for ſalvation are generall: he is no accepter of perſons; whoſoever believeth, and obeyeth him, ſhall be ſaved, John 3. 16. Galatians 3. 28, 29.

his life] Ψυχὴν αὐτοῦ, his ſoul: it is a *Synecbdoche* familiar with the Hebrews, thereby importing life; or it may ſignifie (as oft it doth) the whole man; for he that ſaveth, or loſeth ſoul or body eternally loſeth both.

for my ſake] That he may glorifie me in a conſtant profeſſion of the truth which I teach in the goſpel.

ſhall finde it] That is, ſhall be ſaved, and finde eternall joy and bleſſedneſſe. See Chap 10. 39. ſo gainfull a loſſe is it to ſuffer for the truth: ſo loſſefull a gain is it, by time-ſerving to provide for preſent peace, and eaſe, with denying or betraying the truth: the whole ſenſe *Gregory* excellently expreſſeth by a ſimile: *frumentum ſi ſervas, perdis: ſi ſeminas, renovas, hom.* 32. *in Evang.* as if one ſhould ſay to the husbandman, if thou keepeſt thy wheat, thou loſeſt it; if thou ſoweſt it, thou reneweſt it.

V. 26. *for what is a man profited*, &c.] As men deſire rather to preſerve their lives, than their goods, Job 2. 4. ſo do ye much more endeavour to ſave your ſouls, which are of greater value than all the world; which being once loſt can never be redeemed by all the riches of the world.

his own ſoul] Or, *his own life*, as verſe 25. Or rather body and ſoul himſelf, to eternity: for the one of theſe cannot be left without the loſſe of the other alſo

V. 27. *for the Son of man*] I, who ſeem now mere man, the man of ſorrows, contemptible; ſhall yet judge the living and the dead, wherein I will reward my conſtant ſervants, and puniſh others, who feignedly cleave unto me.

in the glory of his father] As God, equal to the Father: or in the glory given him in his humane nature by the Father, like a glorious king, *The prince of the kings of the earth*, Rev. 1. 5. when all power is given him, *in heaven and in earth*, Matth. 28. 18.

and then] Not now preſently: here is our place of tryall and ſuffering: we muſt patiently expect ſatisfaction for all our wrongs, at Chriſts ſecond coming, and repair of all our temporal loſſes, in his eternal kingdom.

he ſhall reward] And ſave good men, but condem the wicked, John 5. 29. and indeed, though life eternal, be the free grace and gift of God, which we merit not, yet death is ὀψώνια ἁμαρτίας, Rom. 6. 23. *The wages of ſin*, the ſinners juſt deſert.

V. 28. *there be ſome*] He nameth them not, but meaneth thoſe diſciples, who ſaw his glory in the mount, and ſhould ſee him after his reſurrection: for the kingdom of God is here *præſens eccleſia Gregor. hom.* 32. the preſent Church. See Mark 9. 1. Luke 9. 27.

ſhall not taſt of death] Shall not die, as Heb. 2. 9. See on Mark 9. 1.

come in his kingdom] As Chap. 17. 1, 2. where they ſaw a ſhadow of his glory, wherein he ſhall come to judge: or in his reſurrection, aſcenſion, ſending of the holy Ghoſt, and propagation of the goſpel by ſignes enſuing See Chap 28. 18, 19, 20. Acts 2. 30, 32. &c. or coming in power by execution of judgements upon the Jews, to the utter overthrow of that nation, Chap. 24. 3. 26, 27, 34. Luke 21, 6, 7, 24.

CHAP. XVII.

Verſe 1. AFter *ſix dayes*] Mark 9. 2. Luke 9. 28. See note thereon.

Jeſus taketh Peter] He took with him *Peter*; the prime Apoſtle in order; *James* who was firſt to ſuffer for him, and *John* the beloved Apoſtle; who was to out-live the reſt, and when he raiſed the damoſel, he took with him theſe three only, haply as beſt beloved and more zealous than the reſt. See Mark 5, 37. See on Luke 9. 28.

into an high mountain] A fit place for his transfiguration, for height and ſecreſie. Some think this was mount Tabor, others are of other opinion: mount Tabor being (as *Hieronym, de loc. Hebraic.* ſaith) in the midſt of a field of Galilee, but verſe 22. it appeareth that this was done out of Galilee, *vid.* Mark 9. 30. *Iſ. Cauſabon. exercit.* 15. *N.* 26. defendeth the ancient tradition of the Church, that it was mount Tabor. St. *Peter* calleth it the holy mount, 2 Pet. 1. 18. it is not expreſſed in the goſpel, and therefore we may be ſafely ignorant hereof: Luke 9. 28. it appeareth that he went up to the mount to pray: Secret prayers are more ardent, the minde being more attentive thereto, from diſtractions by external things: therefore he ſaith, when thou prayeſt, enter into thy chamber, or cloſet, ſhut the door; Matth. 6. 6

V. 2. *was transfigured*] The ſubſtance of his body was not altered; but his countenance was far more glorious than before; (as *Moſes* face ſhined, Exod 34. 29, 30. 2 Corinth. 3. 7.) ſo were his garments, that the glory then appeared, *quâ venturus erat poſteà in regno ſuo, Hieronym.* in which he would afterwards come in his kingdom.

did ſhine as the ſun] In a moſt glorious manner. See the like manner of phraſe, Chap. 13. 43. Dan. 12 . Judg. 3 31.

his raiment was white as the light] It was glorious alſo, to an extraordinary excellency, and heavenly and divine majeſty ſhining on his humanity.

V. 3. *Moſes and Elias*] Some conceive that *Moſes* body was now raiſed up again; others are of other opinion: *Moſes* was the Prophet by whom the law was given, and *Elias* a principal Prophet; theſe were fitteſt to ſpeak concerning Chriſts paſſion; for as *Hieronym.* ſaith, the law (repreſented here by *Moſes*) and the Prophets (by *Elias*) did frequently declare the paſſion and reſurrection of Chriſt; theſe ſhew that Chriſt was the Lord of the Law and Prophets; the ſcope of which was to declare him the onely Saviour, Acts 10. 43. theſe chief witneſſes, appear now to ſtrengthen the diſciples faith, againſt the ſcandal of the enſuing croſſe: if any ask how the diſciples knew *Moſes* and *Elias*; let them conſider, that beſides Chriſts talking with them, wereby they might be enformed in this admirable preludium of light and heavenly glory they might as eaſily have a ſpeciall revelation, as *Paul* a divine, rapt to hear unſpekable things, 2 Cor. 12 In the ſtate of innocencie, *Adam* knew *Eve* preſented to him, to be fleſh of his fleſh, &c. Gen. 2. 23. and here the Apoſtles knew *Moſes* and *Elias* whom they never before ſaw; it is moſt likely that in the ſtate of glory, wherein God ſhal be all in all; (our knowledge ſubordinate to the happy communion of Saints) ſhall be more excellent, than in the ſtate of innocency, or regeneration here begun,

talking with him] About his paſſion; as Luke 9. 30.

V. 4. *It is good for us to be hear*] How delectable will heavenly glory be, when this glimpſe thereof did ſo raviſh *Peter*, that he deſired to abide here.

V. 5. *While he yet ſpake*] 2 Pet. 1. 17. That is, while *Peter* was ſpeaking the forementioned words,—*let us make here three tabernacles*, &c. It was an inconvenient motion of *Peter*, in their fear, not knowing what to ſay, Mark 9. 6. and therefore Chriſt anſwered nothing to it; but God, as it were by a new ſcene entring that holy theatre, covered with a glorious cloud, breaketh of that ſpeech.

a bright cloud] Not now a black dark one, as on *Sina* in the giving of the law: this cloud was to convey *Moſes* and *Elias* away from them. God ſometimes deſcending to informe mans capacity, and ſpeaking more familiarly with him, ſhewed his preſence from the clouds of heaven: (Exod. 16. 10. Exod. 40. 34 Numb. 11. 25.) as it were the curtains of his moſt glorious throne, who dwelleth in the unacceſſible light of divine majeſty, ſee Pſal 104. 1, 2, 3. Job 36. 29. &c. pſal. 68. 34. 35. now this was not a dark cloud in which God manifeſted his glorious preſence, with dread and terrour, as in the giving of the law, which had but dark ſhadows of things to come. Exod. 19. 9. Heb. 10. 1. but now in a bright and ſhining cloud, portending and ſhewing the manifeſtation, of a moſt comfortable, unvailed, and clear truth of Chriſt our Saviour.

This is my beloved Son] Chapter 3. 17. Not a ſervant as *Moſes*, Hebrews 3. 5, 6. and the Prophets; but a Son; alſo the double article here again differenceth Chriſt from other ſons: he is a Son by nature, but we by adoption: therefore he is called the firſt born among the brethren; becauſe though he be of right, the onely Son, yet is he chief among many, in that he is the fountain and head of our adoption Coloſ. 1. 13. Epheſ. 1. 6.

in whom I am well pleaſed] See on Chap. 3. 17. *duo grata vocabula, filius & dilectus* (ſaith the Author of that tract. *de baptiſm. Chriſti; apud Cyprian.*) theſe are two words which are pleaſing to God; Son, and beloved.

hear ye him] He is the Prophet, of whom *Moſes ſpake*, Deutrenomie 18. 15. Acts 3. 22. 24. He is the truth and eternall word of the Father, who ſpake by the Prophets: he onely can reveal the counſel of God, concerning our ſalvation, which is in the boſome of the Father. John 1. 18, God ſpeaketh by him. Hebrews 1. 2. if we muſt hear him, and his *ipſe dixit* muſt be our rule; then it is of no great concernment what men ſay; except their aſſertions be according to that which he ſaith, we may ſecurely neglect them: God hath ſaid, *hear him*. See *Cyprian l. 2. ep*, 3 If Chriſt only is to be heard (who now ſpeaketh to us by his miniſters, Luke 10. 16. Matth 28. 20.) we muſt not ſo much attend, what others before us taught, or thought was to be done, as what Chriſt, who is before all, did; for the cuſtoms of men we may not follow, where the ſame croſſe the truth of God.

V. 6. *They fell on their face*] For fear, as by the words following it ſeems they did. John 18. 6.

V. 7. *touched them*] To raiſe him up, and to comfort them againſt exanimating fear.

V. 8. *ſave Jeſus alone*] To aſſure them that the voice from heaven concerned him alone, for *Moſes* and *Elias* were gone: So the vail of the law and the prophets taken away, we ſee Chriſt the end of the law and the prophets to them that believe, 2 Cor. 3. 13. &c. See *Hieronym.* in *loc.*

V. 9. *The viſion*] Which they ſaw with their eyes: ſometimes the word חזון *chazon* (which the ſeventy commonly give by ὅραμα *a viſion*) is uſed for that which men ſee in a dream, but here it was a viſion of waking men. See Mark 9. 9. 11.

to no man] See on verſe 20. (and Chap. 16. 20.) no not ſo much as to your fellow diſciples, leſt it might either ſeem incredible, to them, that *Moſes*, many ages paſt dead, and *Eliah* taken up into heaven, had now appeared to them on the mount: or poſſibly leſt after ſo great a glory of Chriſt ſhewed unto them, the ſcandal of his croſſe might in them prove incurable: yet to theſe three appointed witneſſes, he ſhewed it: firſt to perform his promiſe mentioned. Chap. 16. 28. ſecondly that theſe and others by their example might more ſteadfaſtly adhere to Chriſt their head, the Son of God, ſo avowed by *Moſes*, *Elias*, and God the father from the cloud of heaven: thirdly to help their infirmity againſt the ſcandal of the croſſe, when they ſhould conſider that he dyed not by humane compulſion, from which he could eaſily have delivered his ſacred body, but that he offered himſelf up a voluntary and ſatisfactory oblation for ſinners.

V. 10. *Why then ſay the ſcribes*] Hearing of his reſurrection from the dead, which they ſo little underſtood with relation to Chriſt (of whoſe reſtoring a temporal kingdom to Iſrael they dreamed) as that they reaſoned among themſelves what he meant thereby, Mark 9. 10. it is probable that they remembred what the ſcribes in their ſynagogues uſed to teach concerning the return of *Elias*, to go before Chriſt the Meſſias, whom having ſeen now talking with Chriſt, they demanded, how theſe things agree together. See Chap. 11. 14. Mark 9. 11. The ſcribes abuſed that propheſie of Mal. 4. 5. To make the people believe that the *Meſſias* was not yet come.

that Elias muſt firſt come] Before Chriſt come: how canſt thou be our expected Meſſias, ſeeing *Elias* thy forerunner, is not yet come, except this be his coming which we have ſeen, and that he ſhal now go and manifeſt himſelf and thee to all Iſrael? and if he muſt declare thee, why doſt thou forbid us to delare, and teſtifie to the people what we have ſeen and heard concerning him? *See Auguſtin. de C. D. l.* 20. *c.* 29. and *Tertullian de anim. c.* 35.

V. 11. *Shal firſt come and reſtore*] *Gr.* ἔρχεται cometh that is, the ſcribes ſay true, that *Elias* muſt come before the *Meſſias*: but they underſtand not what they ſpeak of.

reſtore all things] See Mal 4. 6. Luke 1. 17.

V. 12. *Elias is come already*] That is, John Baptiſt in the ſpirit of Elias. verſe 13. Chap. 11. 14. Luke 1 17.

they knew him not] Becauſe they looked for *Elias* in his own perſon. The Scribes and doctors of the law would not acknowledge *John Baptiſt* to be the forerunner of Chriſt, ſpoken of by the Prophet, Mal. 3. 1. becauſe they would not acknowledge Chriſt to be the Meſſias and Saviour, but contrariwiſe decreed to excommunicate any that confeſſed him to be ſo. John 9. 22.

of them] Of the Jews.

V. 13. *Of John the Baptiſt*] See on verſe 12.

V. 14. *And when they were come*] Mark 9. 17. Luke 9. 38.

kneeling down to him] In an humble manner, as men that tender petitions uſe to do, with an earneſt deſire to obtain relief for his afflicted childe, he would omit no meanes or importunity thereto probably conducing.

V. 15. *He is lunatick*] He means troubled at certain times of the moon, with the falling ſickneſſe or ſome like diſeaſe: whereby the devil probably took advantage about thoſe times, to torment him more, verſe 18. by joyning himſelf to ſecond cauſes. See Chap. 4. 14. for he that is a murderer from the beginning, taketh all occaſions he poſſibly can, to anoy and afflict men, except Gods providence (which preſerved, and at laſt cured this childe) reſtrain his malitious endeavours.

he falleth into the fire] When the evil ſpirit drives him.

V. 16. *They could not cure him*] Though they had caſt out ſome divils, yet theſe they could not. See Chapter. 10. 8. and verſe 21.

V. 17. *O faithleſs, &c.*] He blames the want of faith in the father, who doubted of Chriſts power, Mark 9. 22. the unbelief of the people which hindred Chriſts doing of miracles ſometimes; Chap. 13. 58. and the unbelief, or weakneſſe of faith in his diſciples. verſe. 20.

how long ſhall I be with you?] teaching you, and confirming my doctrine by miracles, and yet ye believe not.

bring him hither to me] Though he were offended with them, yet he would heal the childe; that they might know that he could do what he would, which belongeth to God alone: ſo refelled he the cavils of the Phariſees in curing this wretched young man.

V. 18. *rebuked the devil*] ἐπετίμησεν αὐτῷ He rebuked him: that is, the evill ſpirit in him: as, Mark 1. 23, 24. See Luke 9. 42.

V. 19. *Then came the diſciples*] To wit, when they were come into the houſe, Mark 9. 28. Underſtand this of the nine Apoſtles which were not on the mount with Chriſt, who having the occaſion offered them by the father of the childe. verſe 16. could not caſt out the devil that afflicted him.

why could not we caſt him out?] They were aſhamed that the Scribes and Phariſees had ſeen their inability: and poſſibly they were alſo afraid leſt they had loſt the power which Chriſt had given them, Chap. 10. 1. and therefore ask this queſtion.

V. 20. *becauſe of your unbelief*] That is weakneſſe of faith, not an utter want of it: they had very little, as the words following import.

if ye have faith] Luke 17. 6. Underſtand this of faith of miracles: we may have a good and ſufficient meaſure of juſtifying faith unto ſalvation, and yet not have any faith of miracles.

a grain of muſtard ſeed] In a very ſmall meaſure. See Chap. 13. 32.

ye ſhall ſay unto this mountain] This expreſſion is uſed to ſet out the greateſt miracle, as, 1 Cor. 13. 2. no prince with his army could ever remove a ponderous mountain: that is more than to lay it plain, which yet is a great work. Zach. 4. 7. See on Luke 17. 6.

nothing ſhall be unpoſſible unto you] Nothing needfull for the confirmation of the doctrine taught by you, and to procure authority thereto. nothing which may promote Gods glory and propagation of the Goſpel, yours, or others ſalvation in believing the ſame, for faith apprehendeth and layeth hold on the truth of almighty God, to whom nothing which he will do, is impoſſible. Luke 1. 31.

V. 21. *this kinde*] God poſſibly at ſome times for cauſes beſt known to himſelf, gives more power to ſome evil ſpirits than to others: they that had long poſſeſſion, were very unwilling to part with it, Mark 9. 21. 29

and faſting] Which is uſed on extraordinary occaſions as a means to render our prayers more fervent, 2 Cor. 20. 3. Ezra 8. 21. Dan 9. 3. Jonah 3. 5, 7, 8. and ſo, much more prevalent (Jam. 5. 16.) by how much more fervent.

V. 22. *While they abode in Galilee*] Chap. 20. 17. Mark 9. 31. Luke 9. 44.

The Son of man ſhall be betrayed] He often puts them in minde of this, leſt they ſhould be offended at the ignominy of the croſſe; and to draw them from their opinion of a temporal kingdom, which they ſo much dreamed of, Mark 10. 35. 37. Luke 24. 21. Acts. 1. 6.

V. 23. *They were exceeding ſorry*] Now reſenting that which our Saviour ſo often ſpake of, they were very ſad.

V, 24. *tribute money*] δίδραχμα. Mark 12. 14. calleth it κῆνσον and Luke 20. 22. φόρον—the *didrachma* was half the *ſhekel* of the *ſanctuary*, which the Iſraelites were by the law, Exod. 30 13 to give for every mans offering: but after the Romans ſubdued them they exacted the ſame for poll-money, or tribute; as they did alſo that *cenſum* which was a kinde of levy on their fields, or houſes. See *Joſeph. Ant. l.* 19. *c.* 15. ſome value this *didrachma*, at fifteen pence: ſome at a little leſſe: the ſilver *ſhekel* was haf an ounce in poiſe; this tribute-money ſaith Maſter *Beza*, hath on it, *Samaritan* letters, and on the one ſide, that ſacred pot in which the Manna was kept, with the letter *Aleph* on the top, ſignifying that it was a ſingle *ſhekel*: the double being as much more, in value four of their *drachmas*, with this inſcription שקל ישראל *ſhekel Iſrael*, the *ſhekel of Iſrael*: on the other ſide *Aarons* rod which budded, with this inſcription ירושלם קדשה *Jeruſalaim kods-chah. Ieruſalem the holy*: it had this Image. *vid. Beza in loc.*

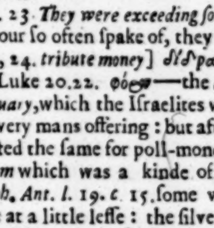

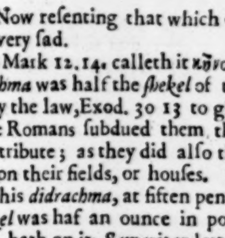

V. 25. *Ieſus prevented him*] He knew what he would ask, and by preventing him, ſhewed his divine omniſcience.

Of whom do the kings] Secular princes take it not of their ſons, how much leſſe ought they to exact it of the ſon of God? or, the *Emperour* is but Gods deputy; therefore he ought not to take tribute of his onely Son.

V. 26. *then are the children free*] And much more I, who am the onely Son of God by nature.

V. 27. *leſt we ſhould offend them*] Leſt we ſhould give them occaſion to think that we deſpiſe authority, or leſt we ſhould give an example to others ſo to do, to the diſturbance of peace and order; thus would he teach us obedience to ſuperiours, though in our perſonal wrongs, and rather, in things lawful, to recede from our right, than to diſadvantage our religion, by adminiſtring any matter of offence unto thoſe who are in authority.

Go to the ſea] Here he ſheweth *Peter* indeed what he ſpake in word, that he being the Son of God, ought to be free; for as much as (beyond the power of all the kings of the earth) he both knew the ſecrets of the deeps, and could command the creatures therein to do his will, and the fiſh of the ſea to become tributary to him: this ſheweth, as Chriſts power and omniſcience, ſo alſo *Peters* admirable faith, obedient in things ſo remote and diſtant from the reach of carnall reaſon.

a piece of money] *A ſtater* anſwering the *Hebrew ſhekel*, in weight, it is half an ounce of ſilver, in value two ſhillings ſix pence, after five ſhillings the ounce. See on verſe 23.

CHAP. XVIII.

Verſe 1. *At the ſame time*] ἐν ἐκείνῃ τῇ ὥρᾳ, in *the ſame hour*, at that time when he was at *Capernaum* in the houſe whence he had ſent *Peter* to the ſea of *Geneſaret*, to fiſh for tribute. Mark 9. 33. Luke 9. 46. ὥρα an hower, properly was put for the twelfe part of their day, Matth. 20. 6. John 11. 9. yet doth it alſo ſignifie a certain time appointed, Luke 22. 14. and ſometimes an age, 1 John 2. 18.

came the diſciples] After they had diſputed by the way, which of them ſhould be greateſt; and were aſhamed to tell Chriſt what their controverſie was, though he asked them (as appears in the other Evangeliſts) at length they are bold to propound the queſtion to him: yet ſomewhat reſervedly; for whereas they controverted which of them ſhould be greateſt, here they propound a general queſtion, neither limiting it to themſelves, nor any other particular; and they adde, *in the kingdom of heaven*: either in their own ſenſe (who expected a ſecular kingdom of Chriſt) or elſe to palliate their ambition with pretence of their deſiring nothing but heavenly things.

Who is the greateſt] τίς ἄρα, *Who then is the greateſt*; as if the occaſion aroſe from Chriſts pronouncing himſelf free from tribute, as being the Son of the heavenly king: this was a dangerous weakneſſe of the Apoſtles; for as *Tertullian* ſaith truely; *de baptiſm. c.* 17. *æmulatio ſchiſmatum mater eſt*; emulation is the mother of *ſchiſme*.

in the kingdom of heaven] The kingdom of heaven importeth the kingdom of grace here, and the kingdom of glory in the life to come: but ſeeing ambition is a ſtranger and exile to theſe, it is moſt likely that they enquired concerning the temporal kingdom which they expected.

V. 2. *a little childe*] A young child whom he might take in his arms. Mark 9. 36. ſo the Prophets often taught the people by outward ſignes, and actions; as Jer. 27. 1.

V. 3. *except ye be converted*] The *Hebrews* expreſſed repentance by converſion, intimating a change in the courſe of life, and going another way, as men that have gone wrong, turn about in the right path: it is likely that our Saviour here intendeth, that except they left the dangerous precipices of ambition, and became as little children, in humility of minde, it could not be well with them.

become as little children] Not in ignorance and infirmity, but in lowlineſſe of ſpirit. 1 Cor. 14. 20. he never ſaid, *Peter*, or *James*, or *John* ſhall be greateſt (which doubtleſſe he would not have left undetermined, if he would have had any one of them *primate*, and above the reſt, in authority) but equally dehorteth them all from vain and pernitious ambition; therefore he ſet the childe in the the midſt of them, as an embleme and pattern of humility appertaining to them all.

Ye ſhall not enter into the kingdom, &c.] No man can be ſaved without humility: ambition caſt the angels thence; except ye learn humility, you ſhall be ſo far from being greateſt in heaven, that ye ſhall not come there at all.

V. 4. *Whoſoever therefore ſhall humble himſelf*, &c.] Whoſoever doth not think highly of himſelf, no more than this little child doth; humbleneſſe of minde is the right way to preeminence.

V. 5. *one ſuch little childe*] One like ſuch a childe, in the quality before mentionod: See Pſalm 131. 2. and 119. 141. receiveth me, that is, I will take it as done to my ſelf. So Chap. 25. 3.

V. 6. *But who ſo ſhall offend*] Mark 9. 42. See on Luke 17. 2.

one of theſe little ones] One of an humbled ſoul; as verſe 5. See on Luke 17. 2. Or the ſenſe may be, whoſoever ſhall injure, or cauſe to fal one of the little ones of them that believe. See verſe 10. & Mark 9. 42.

it were better for him] If he might ſo end his puniſhment, it were better for him to be caſt into the moſt helpleſs condition temporal, than to endure eternal damnation in hell fire.

that a milſtone] Poſſibly ſome great malefactors were ſo executed, to which cuſtome Chriſt might allude, or it may intimate the moſt deſperate condition, as to any hope of eſcape, concerning this preſent life.

V. 7. *Wo unto the world*] Many miſchiefs will fall on mankinde, by reaſon of offences; for of them are both the offendants, verſe 8. 9. and the offended; verſe 10.

becauſe of offences] Lets and hinderances which ſtop the courſe of good works: the *Greek word* σκάνδαλα ſignifieth things which we ſtumble at. See on Luke 17. 1.

it muſt needs be] *Neceſſitate conſequentiæ*: becauſe of the wickedneſſe of men, it will certainly be ſo. See on Luke 17. 1. and God juſtly permitteth the ſame, for cauſes to him beſt known. See 1 Cor. 11, 19. offences are inevitable.

but woe be to that man] This is added to ſhew, that Gods permiſſion, neither enforceth mans wil, nor excuſeth any evil act.

V. 8. *Wherefore if thy right hand*] See on Matth. 5. 30. Mark 9. 45.

V. 9. *It is better for thee*, &c.] καλόν σοι &c. Underſtand here μᾶλλον, *rather* good for thee; that is, ἀνεκτότερον, as, Chap. 10. 15. *more tollerable*.

V. 10. *Take heed*] ὁρᾶτε—*See*, as Chap. 16. 6. and 24. 4.

that ye deſpiſe not] See on verſe 6.

one of theſe little ones] Not in years, but in humility; as verſe 3. God takes care of every one of them, that are of an humble ſpirit, and ſo, little in their own eyes, as 1 Sam. 15. 17. Saul once was.

their angels] God ſets his angels to guard and take ſpecial charge over thoſe that are leaſt able to defend themſelves, ſee Pſal. 34. 6, 7. & 91. 11.

behold the face of my father] Wait for Gods command, to be imployed for the good of poor infants and humble believers. Heb. 1. 14. they behold the face of God, *non ſicuti eſt, ſed latente ſuâ naturâ in ſpecie quâ voluerit apparet, Auguſtin. ep.* 112. *Paulinæ*, not as he is (in his incomprehenſible being) but his nature being concealed, he appeareth in what form he pleaſeth: not as he is in himſelf, ἀλλὰ καθόσον καὶ αὐτοὶ χωροῦσιν, &c. as much; or, as they are capable. *Cyril. Hieroſol. Cat.* 6.

V. 11. *to ſave that which was loſt*] No not onely men contemned of the world, but ſuch as were dead in treſpaſſes and ſins Epheſ. 2. 1. and ſo of themſelves loſt, ſee Chap. 15. 24. Iſa. 27. 13. Luke 19. 10.

V. 12. *how think ye*] Luke 15. 4. Be ye you your ſelves judges, and weigh the matter by common rules of experience: thus God ſometimes ſeemeth to appeal to mens conſciences. See Iſa. 5. 3. 1 Corinth. 11. 13.

one of them gone aſtray] As Jer. 50. 6; ſee Pſal. 119. 176. Ezek. 34. 6. Matth. 9. 36.

doth he not leave ninety and nine] So many are much more worth than one; yet ſuch is his love and care of that one, that he leaveth them all to ſeek it, ſee on Luke 15. 4.

V. 13. *He rejoyceth more of that ſheep*] Becauſe the other were ſafe before, but this was in a manner loſt: ſee on Luke 15. 5, 6, 7, 9. &c.

V. 14. *It is not the will of your father*] It is not pleaſing unto him, that any of them ſhould periſh. Ezek. 18. 32. and his eternal and unchangeable decree is, that they ſhal all be ſaved, ſee Iſa. 54. 10. & 61. 8. John 10, 28, 29. Rom. 8, 38. 2 Tim. 2. 19. Heb. 6. 19.

V. 15. *If thy brother ſhall treſpaſſe*] Levit. 19. 17, ſee on Luke 17. 3.

againſt thee] By doing thee a perſonall injury: or by ſaying, or doing ſomething impiouſly, or irreligiouſly againſt the law of God, whereby thou art juſtly ſcandalized or offended.

Go and tell him his fault] tarry not till he come to thee, if he neglect his duty go to him: ὕπαγε *go*, ſeemeth to prohibit delay; as wounds of the body, ſo ſinnes, which are the wounds and ſickneſſe of the ſoul, grow more uncureable by too much delay; why ſaith he not here; as Chap. 5. 14. *go and be reconciled to thy brother*? (ſee alſo Chap. 6. 14.) the anſwer is, that there he treateth of reconciliation onely, and the neceſſity of forgiveing one another, but here he ſpeaketh of brotherly corruption; where remiſſion of the offence commonly amendeth not, but indulgence often makes the offender worſe; therefore he ſaith, tell him of his fault; for as *Chryſoſtom de Lazar.* ſaith, *reprehenſion makes good men better*. See on Luke 17. 3.

between thee and him alone] That he may evidently perceive that thou doſt it not to diſgrace him, nor to inſult over him; but out of deſire of his ſpirituall good, and the reparation of the wrong done.

if he hear thee] If upon thy admonition or reproof, he ſhall confeſſe his faults, ſatiſfy thee, and amend. See on Luke 17. 3.

thou haſt gained thy brother] Thou haſt got a friend of him: or thou haſt been an inſtrument to ſave his ſoul. Jam. 5. 20. The end of our reproving muſt be, the gain of our brothers ſoul: the Apoſtle propoſed this end of his whole miniſtry; See 1. Cor. 9. 19.

V. 16. *Take with thee one or two more*] That he may the more reſpect thy words and thou mayeſt have witneſſe of thy brotherly proceeding with him, if thou ſhalt be forced to complain publickly: what if my brother, being reproved, grow more obſtinate and pertinacious, muſt I give him over to himſelf, as deſperate and hopeleſſe? by no means, but take witneſſes with thee, that thy candor and fair dealing may appear before men, as it doth before God the ſearcher of hearts.

in the mouth] An *Hebrew manner of* ſpeaking who ſaid על---פי *hal pi, in the mouth*, Deut. 19. 15. that is by the word or teſtimony. So is פי *mouth*, put for עדה *hada* or עדות *heduth witneſſe* or teſtimony. See Deut. 17. 6. See v. *Schindl. pent. in* עוד *et in* פחה See John 8 17. 2 Cor. 13. 1. Hebr. 10. 28.

every word may be eſtabliſhed] Every matter or thing teſtified (as Luke 1. 37.) may be accounted certain and out of further queſtion.

V. 17. *if he ſhall neglect to hear*] If he do not vouchſafe to hear them, perſwading him to confeſſe his fault, and to repair thee, and give thee ſatisfaction: if he continue obſtinate, and will not hearken to good and peaceable advice.

tell it unto the Church] Unto the Miniſters, or Governours of the *Church*: or to the publick Congregation, or multitude (as *Vatablus* interpreteth) he ſpake here to the Jews, to whom he preſently oppoſeth, an *Heathen* or *Publican*: So that, becauſe the power of judicature concerning thoſe things, was then in their *Sanhedrim*, or *Colledge* of elders, he remitteth them in ſuch caſe, to complain to them for redreſſe: ſo he calleth thoſe who had the authority in matters Eccleſiaſtical, the *Church* which Luke 22. 66. calleth πρεσβυτήριον τοῦ λαοῦ *&c. the elders of the people*, and the chief prieſts, and ſcribes.

let him be unto thee, &c.] Thou mayeſt then carry thy ſelf towards him, as towards a prophane ſtranger, and contemner of government and religion: ſo the Jews accounted all heathens, and ſhunned their company. See chap. 9. 10. & 1 Cor. 5. 9, 10, 11. 2 Theſſ. 3. 14.

V. 18. *Whatſoever ye ſhall binde on earth*] John 20 23. 1 Cor. 5. 4. &c. by convincing men of ſin before God, or of wrong done to men. Some underſtand it of juſt excommunication of obſtinate ſinners.

in heaven] Before God.

whatſoever ye ſhall loſe] By reducing to repentance through your miniſtry and preaching the word: others underſtand it of abſolution, or freeing from the ſentence of excommunication, upon good and juſt ground.

V. 19. *If two of you*] Here he ſpeaks to them, as to private men met together to make peace, and to accord differences between party, and party; or for any work of piety and charity: or it may be underſtood of the party wronging, and wronged; or of the wronged and parties taken in to aſſiſt, though they be but two.

ſhall agree on earth] This word συμφωνήσωσι, is transferred from things bodily, to the ſpiritual; *ſymphonie* is properly in muſical notes and *cordes*: ſignifying harmony, or conſent: but it is here uſed to import a conſent or agreement of minde and will.

touching any thing] Any good thing well carried, or well deſired, and to a good end; or about the reconciliation before mentioned.

V. 20. *Where two or three*] He promiſeth his gracious aſſiſtance to, and preſence with his Church, be it great and numerous, or ſmall: thus he confirmeth the authority of Eccleſiaſtical cenſure, and comforteth them who unite in truth, and holy duties.

gathered together] In prayer, or any other religious works, agreeing together therein, as verſe 19.

there am I in the midſt of them] This is an argument of Chriſts divine power, and ſpecial preſence with his, as chap. 28. 20.

V. 21. *How oft*] The queſtion is moved by occaſion of our Saviours former ſpeech, v. 15. Luke c. 17. 4. is repeated the occaſion of *Peters quære*, which this *Evangeliſt* omitteth.

V. 22. *Until ſeventy times ſeven*] As oft as he ſhall repent, and ask forgiveneſſe: here is a definite number for an indefinite; *Peters* ſeven is multiplied into ſeventy times ſeven, Luke 17. 4. See Gen. 4. 24.

V. 23. *Therefore*] To this end I do tell you the enſuing parable, that ye may be willing to forgive often, who have had ſo many ſins forgiven you.

the kingdom of heaven] Gods ſpiritual government in the Church, re-eſtabliſhed by the Meſſias.

V. 24. *Ten thouſand talents*] Of a talent. See on 1 Chron. 22. 14 and *Tho. Godwin. Moſes and Aaron. l. 6. c.* 10.

V. 25. *And his wife and children*] As *Tertullian de reſur. carn.* c. 37. ſheweth the ſenſe is to be taken *ex materiâ dicti*; from the matter of the ſpeech: in parables, we are to conſider the ſcope and intention of the ſpeaker, and not over-curiouſly to diſcuſſe every particular: ſo here we muſt know, that God doth not alwayes ſhew extream rigour, until the vindication of his juſtice, or the compulſion of a ſinner to repentance (which light afflictions do not alwayes effect) neceſſarily require it: onely he ſheweth, that if God ſhould deal with us according to the rigour and ſeverity of his juſtice, we could not anſwer him one of a thouſand. See Pſal. 143. 2. and therefore our onely ſanctuary is his mercy, and the way thither by humble ſupplication and charity in forgiving each other: this was the courſe of old, when men had not to pay, to ſell them and theirs, for ſlaves, Levit. 25. 39. 2 King. 4. 2. See on chap. 20 7.

to be made] ἀποδοθῆναι *to be given from thence* to ſatisfie the creditour.

V. 26. *worſhiped him*] Or reverently ſaluted him: this was a civil reverence, which was very uſual in thoſe eaſtern parts, Gen. 27. 3. & 33. 3.

have patience with me] God is ſaid in ſcripture to be ſlow to anger, Exod. 34 6. that is, patient, not eaſily provoked, and not to ſtir up all his wrath, Pſal. 78 38.

V. 27. *Forgave him the debt*] Did more for him than he asked; he deſired but dayes of payment, and the King remitted the whole debt. See Luke 7. 42. Gods mercy (which can have no cauſe but it ſelf) is the ſole cauſe of our ſins remiſſion in Chriſt, we can thereto contribute neither merit nor ſatisfaction.

V. 28. *an hundred pence*] The Roman peny, is the eighth part of an ounce, which after five ſhillings the ounce, is ſeven pence halfpeny, a ſmall ſumme in compariſon of that which was forgiven him: teaching that if God forgive us a debt incomparably greater, than we can have to forgive one another: then muſt we forgive, or elſe we ſhall be unexcuſable: concerning their peny, ſee *Godwin, Moſes* and *Aaron*, cited verſe 24.

V. 29. *his fellow-ſervant fell down at his feet*] This was a great degree of humiliation before his fellow ſervant: but nothing can move that heart to pity which is hardened to deſtruction.

V. 30. *he would not*] He that had found greater favour from a ſuperiour, denies a leſſe curteſie to an equal: the King had forgiven him the whole debt of 10000 talents, and he denies his fellow-ſervant time to pay an hundred pence.

V. 31. *told unto their Lord*] Out of their compaſſion, they tell all, with the circumſtances of the cruelty: theſe words are not to be ſtrained, as if God were enformed by any; for the evidence of every fact cryeth to him: onely it teaches us, that we have (beſides our own conſciences) ſo many adverſe witneſſes crying to God againſt our cruelty, as are aquainted with our ſins: becauſe they cannot but be ſorely offended at our injuſtice or cruelty.

V. 32. *I forgave thee all the debt*] This aggravates his fault, who would not for give his brother: and ſetteth off Gods admirable mercy, who forgiveth all, where he forgiveth any one ſin.

becauſe thou deſiredſt me] Upon thy entreaty without further ſatisfaction: ἐπεὶ *after that*, or *becauſe* thou entreatedſt me: this *becauſe* in the application, doth not import a cauſe, but a condition of obtaining mercy: the ſenſe is, ſeeing that at thy entreaty, I was contented to forgive ſo great a debt; thou oughteſt to have ſpared thy fellow ſervant at his entreaty.

V. 33. *on thy fellow-ſervant*] Thou hadſt reaſon to pity him: he was thy fellow-ſervant, and might have ſatisfied thee; thou couldſt never ſatisfie me, nor merit any mercy, yet I forgave thee.

V. 34 *tormentors*] Thoſe that keep men committed to priſon, in much hardſhip: Some ſay, the Romans (under whoſe Laws the Jews now were) uſed not onely to impriſon, but alſo cauſed them to be beaten there: the meaning is, God delivereth the unmerciful to perpetuity of torments, which they juſtly ſuffer, who would not be amended by mercy. Compare this here with that which is ſaid, v. 27. and it may be demanded, whether God ever recals his pardon granted, or finally condemns that ſinner, whom he had once forgiven: I anſwer,

1. As before, and elſewhere, parables are not over-curiouſly to be ſtrained ſo as to make every particle to agree in the moral and explication thereof: ſimilitudes they ſay, run not on four feet, they will go current if they agree in one, or few points according to the ſcope thereof, and intent of the ſpeaker. So here this parable is to ſhew; 1. The uncharitable temerity of men, who would find mercy at Gods hand, but ſhew none to men for Gods ſake, and at his command. 2. The vain hopes of malicious perſons: without mercy ſhall they be judged, who ſhew not mercy before they are judged.

2. God ſeemeth to remit the ſin, where he deferreth execution of the puniſhment, or where he diverteth a plague or puniſhment denounced, in things concerning this life; as we may ſee in the ſeveral plagues in execution on *Pharaoh* and his people, or threatned as in the example of *Ahab*, 1 King. 21. 29. and others, whoſe ſins God forgave not; however the puniſhment temporal was either ſo diverted, or deferred to the next life, that it became not exemplary in this.

3. The gifts and graces of God are ἀμεταμέλητα, Rom. 11. 29. ſuch as he never repenteth of, nor wholly recalleth; as in election, ſanctification, remiſſion of ſins. Where the Scripture ſpeaks of Gods repentance, as, for giving the Kingdom to *Saul*, or the like, they deſcend to mans capacity therein: for properly God

cannot repent, becauſe he cannot erre who is omniſcient, or miſtake in his election ſo as to repent, or recall his own grant, who foreſaw the event of his giving. So that, as where God remitteth the guilt of one ſin, he remitteth all; ſo to whomſoever he forgiveth ſins, he forgiveth them for ever; yet here, where the puniſhment is not preſently (or poſſibly all the ſinners life time) remitted and taken off; as in *David* may appear, 2 Sam. 12. 13, 18. 2 Sam. 15. 2 Sam. 23. but God never finally condemnes that ſinner, whom he had once forgiven.

V. 35. *ſo likewiſe*] This parable informs us, that they ſhall find God ſevere and implacable, that do not forgive their brethren, although they have been diverſly and grievouſly injuried by them.

from your hearts] Sincerely, not in ſhew onely; neither ſeeking revenge, nor affecting it, no nor ſo much as remembring injuries, Levit. 19. 18. Rom. 12. 9. for ſo would ye have God forgive you, Epheſ. 4. 32. Coloſ. 3. 13.

every one] Of what rank or degree ſoever: ſuperiours muſt as well forgive inferiours, as look for forgiveneſſe from them, or from God, who ſaith upon the matter, as *Joſeph*, Gen, 43. 3, 5. *ye ſhall not ſee my face, except your brother be with you.*

his brother] Not his fellow-ſervant, as before, but his brother, verſe 15. that very name carrieth a convincing argument of forgiveneſſe in it ſelf.

their treſpaſſes] Of all ſorts, great or ſmall.

CHAP. XIX.

Verſe 1. W*Hen Jeſus had finiſhed*] Mark 10. 1. when he had performed his miniſtry in Galilee: this was the laſt journey which Chriſt made to Jeruſalem. See Luke 9. 51. hereof Chriſt ſpake chap. 16. 21. and 17. 22. to ſhew his conſtancy to do Gods will to the death. *Luke* ſaith chap. 9. 51. τὸ πρόσωπον αὐτῦ ἐςήριξε, *he ſtrengtheneth, or ſet his face to go to Jeruſalem:* it is an *Hebrew* manner of expreſſion, ſignifying a fixed reſolution to do ſomething, as Ezek. 4. 3. והכינתה את פניך *vehachinotha eth phanecha*--- See alſo 2 King. 12. 17. *& obſirmabis facies tuas*: the circumſtance of time is here mentioned, to aſſure us, that Chriſt now ſet himſelf in the way with a conſtant reſolution to die for the Elect. See on Luke 9. 51.

he departed from Galilee] He paſſed over the water out of Galilee into Judea.

V. 2. *healed them*] See on chap. 12. 15.

V. 3. *tempting him*] Seeking to entrap him: as chap. 22. 16, 35. if he ſhould pronounce all divorces unlawful he ſhould ſeem contrary to *Moſes* and ſo expoſe himſelf to the odium of the Jews, who religiouſly obſerved the Law: if he ſhould allow of all divorces, he ſhould contradict his own doctrine, chap. 5. 32. and allow of the perverſe and uncharitable practices of the Jews, who on every ſlight occaſion put away their wives.

to put away his wife] To give her a bill of divorce, and ſo diſmiſſe her. See on v. 7, 8.

for every cauſe] Or for *any cauſe* κατὰ πᾶσαν αἰτίαν; αἰτία importeth, both a crime, and a cauſe: *vid. Budæum* αἰτία --- Col. 2. here it better accordeth with the latter, ſeeing that the Jews uſed to put away their wives for deformity alſo, Deut 24. 1. which if it were a cauſe, could not be a crime: and here πᾶσαν may be tranſlated any, (according to the Hebrew expreſſion, Pſal. 103. 2. & 147. 20.) ſpecially if we underſtand, *cauſe*, diſtinct from *crime*: none doubting but that ſome crime might be a juſt cauſe of divorce.

V. 4. *Have ye not read*] He reduceth them to the firſt inſtitution of marriage ſet out in ſcripture. See on chap. 12. 3.

that he which made] Gen. 1. 27.

male and female] He made but one wife for *Adam*, though he could have made him many, that if one had not pleaſed him, he might have put her away, and have taken another: but God, the univerſal *Parent* and *Creatour* of all, in the beginning, made onely one man and one woman, Mal. 2. 15. therein declaring his holy will concerning Matrimony, between one man, and one woman. *Polygamie* was never lawful: for God never diſpenſeth with any moral Law.

V. 5. *And he ſaid*] God inſpired *Adam* to ſay ſo, or God ſaid ſo by *Moſes*.

For this cauſe] Gen 2. 24. Epheſ. 5. 31. Becauſe in the beginning God joyned one man, and one woman, in holy Matrimony: and for as much as the woman was taken out of the man, being fleſh of his fleſh, and bone of his bone, Gen. 2. 22, 23, 24.

leave father and mother] This is not to be underſtood ſimply; for God cannot be contrary to himſelf, in prohibiting duty to parents, which is the firſt commandment with promiſe, Epheſ. 6. 2. But to declare the ſtrict bond of unity between man and wife; the ſenſe, is rather forſake father and mother, than thy wife: thou muſt dwell with thy wife, 1 Pet. 3. 7. thou art not bound ſo to dwell with thy parents; except in caſe of their neceſſity.

ſhall cleave to his wife] He ſhall dwell with her: (as 1 Pet. 3. 7.) in holy converſation, comfortably, in loving and individual ſociety of life: they mutually eſteeming themſelves ſo bound to cheriſh, aſſiſt, and comfort one another, as if they were members of one and the ſame body; to the uttermoſt of their power, defending themſelves from the attempts of Satan, and his agents; as alſo the advantages which he, too often maketh, on men and womens inordinate paſſions; leſt he ſhould thereby get any occaſion of dividing them; or in the leaſt meaſure alienating, or embittering their affections towards each other.

they twain ſhall be one fleſh] 1 Cor. 6. 16. They which were two, became one: this word fleſh, is taken for the whole man, or the body, after the manner of the *Hebrews*: The meaning is, they who before their marriage were two; in their marriage become one in reſpect of the bond, and their conjunction. See 1 Cor. 6. 16, 17. 1 Cor. 7. 4.

V. 6. *no more twain*] For the man is the wives head, Epheſ. 5. 23. and the head and body are no more twain, but one fleſh. See concerning this argument, *Auguſtin To 7. de nupt. concup. l.* 1. c. 9. 10. 17.

God hath joyned together] Thoſe who are joyned together according to Gods ordinance, and by his providence.

let no man put aſunder] On any other termes than God hath appointed. See on chap. 5. 32. and here v. 9.

V. 7. *Why did Moſes*] Deut. 24. 1.

a writing of divorcement] Which *Moſes* calleth, ספר כריתת *Sepher cherithuth*, βιβλίον ἀποςασίου, the ſeventy give it, ‘*librum exciſionis*, that is divorce or parting away; which they in ‘after-times wrote, according to this or the like tenour. *J. N.* wil‘lingly, and without conſtraint, have diſmiſſed and caſt out this ‘*N.* who hath hitherto been my wife: and do grant her licence ‘and power, to go at her pleaſure, whither ſhe will: and any man ‘may marry her, neither let any preſume to prohibit her: in wit‘neſſe whereof I have given her this bill of divorce, &c. *V. Schindler. Pent.* in כרת: ſee alſo a more large form. *Henr. Anſworth.* on Deut. 24. 1. and D. *Godwin. Moſes* and *Aaron l.* 6. c. 4.

and to put her away] ἀπολῦσαι, *to looſe her from*, to wit, the band of Marriage: thus the Jews did when their wives diſpleaſed them, though they were chaſt, and they conceived that they had authority from *Moſes* ſo to do.

V. 8. *becauſe of the hardneſſe of your heart*] The common fault wherewith this people was branded, Exod. 33. 3. and 34. 9. Deut. 9. 6. and 31. 27. Iſaiah 48. 4. Ezek. 2. 4. and 3. 7. Acts 7. 41. leſt when once they diſpleaſed you, ye ſhould uſe them cruelly, *Moſes* permitted you to put them away; not allowing ſuch divorce, but preventing a greater miſchief.

ſuffered you to put away, &c.] They ſay *Moſes* commanded, verſe 7. Chriſt ſaith, *Moſes* ſuffered it, to wit, in his political ordinances (wherein he could not but comply ſomewhat with the diſpoſition of that hard-hearted people) not as being a miniſter of the moral Law; or *Moſes* winked at it, but gave no law ſo to do; for *Moſes* words, Deut. 24. 1. may be read thus, *and he hath written her a bill of divorcement, and given it, &c. and ſhe hath departed; and gone and been another mans wife*; and the words of the 4. verſe ſheweth the main ſcope of that ſanction to be, not a precept of putting her away, but a prohibition of a future reception and taking her again, *for that is abomination before the Lord* --- See Jer. 3. 1. though *Moſes* ſuffered this to thoſe who could not be perſwaded to keep their wives, and commanded ſuch to give a bill of divorce, for the future indempnity of the wife, againſt the husbands implacable rage, yet he never gave a law, that the man ſhould therefore put away his wife, for any leſſe cauſe than adultery; neither were they any better than adulterers before God, who (except in caſe of adultery) put away their wives (verſe 9.) and married another. See chap. 5. 32.

from the beginning] From the firſt original and inſtitution of this ordinance concerning marriage.

V. 9. *and I ſay*] Or, *but I ſay*, as chap. 11. 19. See chap 5. 31. Mark 10. 11. Luke 16. 18. 1 Cor. 7. 11.

except it be for fornication] The band of marriage cannot be broken by a divorce, except it be for adultery; yet that needed not, had they duely executed the law concerning puniſhing adultery with death: but it ſeems that in the neglect thereof, our Saviour addes this caution: as to tax that neglect, and perverſe indulgence to adulterers, and adultereſſes; ſo alſo to condemn their raſh judgements, and unwarrantable practices, who diviſe other cauſes of anulling marriages: let all take heed that they preſume not to controule the wiſdom of their heavenly Maſter, by aſſigning other cauſes of parting them whom God hath joyned, than God hath ever declared in his word.

V. 10. *If the caſe, &c.*] If a man be ſo ſtrictly and inſeparably tyed by this ordinance: thus fleſh uſeth to reaſon

V. 11. *all cannot*] Cannot live continently without wives, nor all wives without husbands.

receive this, &c.] This the *Greek* word χωρεῖν properly ſignifieth: and metaphorically, as the *Syr.* interpreter gives it, *non quivis eſt par huic rei*: all are not ſo continent, as to live chaſtly ſingle. See 1 Cor. 7. 2, 8.

To whom it is given] By ſome peculiar means verſe 12.

V. 12. *Which were ſo born*] Unfit for marriage by nature, or not deſiring it.

made eunuches] Gelded: ſuch were appointed to keep the concubines of great men.

made themſelves Eunuches] Not by diſmembring themſelves, but τῶν πονηρῶν λογισμῶν τὴν ἀναίρεσιν, *&c. Anaſtas. Sinait. q. 66. ex Chryſtom.* by taking away evil thoughts: the meaning is, that to be abſtemious, and chaſt, βασιλείας οὐρανῶν ἐστι δῶρον, as *Epiphan. hæreſ.* 21. 5. interpreteth, is a gift of the Kingdom of heaven: a gift of grace fitting them for the Kingdom of heaven.

he that is able] If any man have received the gift of continency, that he can in ſingle life, keep himſelf an undefiled member of Chriſts myſtical body: otherwiſe, take heed that temporal advantages, caſt thee not eternally into hell-fire. See 1. Cor. 6. 9, 10. 1 Cor. 7. 9. Heb. 13 4.

V. 13. *Then there were brought, &c.*] Mark 10. 13. Luke 18. 15. after they ſaw how he helped and cured people of ripe years; the pious mothers began to hope that he would alſo beſtow ſome bleſſing and heavenly grace on their children, if he would but lay his hands on them (which was the cuſtomed form of bleſſing, as appeareth in the ſtory of *Iſaac*, Gen. 27. 21, 22. and *Jacob*, Gen. 48. 14, 17. therefore they brought their children to our Saviour.

and pray] They who were excellent in gifts, and eminent in authority, uſed to bleſſe inferiours, by impoſition of their hands. (See Heb. 7. 7.) which was a *ſymbolum*, and ſign of bleſſing: ſo the Prieſts were appointed a form of bleſſing, which (as repreſenting God) they were to pronounce to the people, Numb. 6. 24. &c. therefore theſe parents deſired this ſolemn ceremony, and Chriſts prayers for their children, who were preſented unto him, *in fide parentum*, in their parents faith, as *Euthymius* ſpeaketh: this ſhews the great deſire they had of their childrens ſpiritual good.

The Diſciples rebuked them] That is, thoſe that brought them, Mark 10. 13. it may be becauſe they brought their children ἀκόσμως δὲ ϗ τεθορυβημένως diſorderly, and tumultuouſly, as *Theophylact* thinks: they thought it a thing troubleſome to Chriſt, and not worthy of his greatneſſe and excellency, to meddle with children, who were not yet of capacity to learn the high myſteries of the kingdom of heaven, and needed no miraculous healing.

V. 14. *of ſuch is the kingdom of heaven*] Ye have no cauſe to blame them for bringing their children to me; for they have intereſt in the kingdom of heaven, as well as thoſe of riper years: and unleſſe ye be like them, ye ſhall never come there, chap. 18. 3. they have no appetite of revenge againſt thoſe that hurt them; when the parents correct them, yet they cleave to them, and prefer them before all others: if a Queen in a diadem and purple robes ſhould be offered (ſaith *Chryſoſtom. hom.* 63. in Matth.) they would rather ſee their mother though ſordid and poorely clothed, than another in the moſt princely atire: they deſire nothing beyond neceſſity; when they are ſatisfied, they let go the breaſt: they are not diſtracted with cares of this world; nor know they many ſinnes, wherewith years and maturity acquainteth the beſt of the meer ſons of men: if we will be ſaved, let us imitate theſe harmeleſſe patterns, which come neereſt to our loſt ſtate of innocency.

V. 15. *He laid his hands on them*] It is not ſaid, that he prayed, as they that brought the children deſired verſe 13. but onely that he laid his hands upon them: whereby he ſhewed that he had power of himſelf to bleſſe them: So Mark 10. 16. it is ſaid, *he put his hands on them and bleſſed them.*

V. 16. *And behold one came*] See Luke 18. 18. Mark 10. 17. he is ſaid in *Luke*, to be a certain ruler, a chief man in eminency or authority, not a vulgar obſcure plebeian: it ſeemeth he came not to Chriſt treacherouſly, as the Scribes and Phariſees uſed, but with a mind to learn of him, whom he reverenced; yet in his ſtory appeareth, how dangerous an obſtruction and let to ſalvation, love of riches and the world is.

good Maſter] This preface, with other circumſtances ſhew, that he meant willingly to embrace the doctrine of Chriſt; and how little, fair intentions profit, where any thing is loved more than God, and our ſalvation!

What good thing ſhall I do?] Mark the queſtion, you that will underſtand Chriſts anſwer to him; he ſaith not by what means muſt I be ſaved? to which undoubtedly Chriſt would have anſwered, believe and thou ſhalt be ſaved. (See Acts 16. 31.) But what *good thing ſhall I do, &c?* he knew it was not in ſaying or profeſſing good, but yet he dreamed of merit of works; whereby he (as the *Phariſees*) thought he muſt be ſaved. See Rom. 9 30, 31.

V. 17. *Why calleſt thou me good?*] Seeing thou ſuppoſeſt me to be meer man: he underſtood his hypocriſie, or preſumption on his works: therefore he here intimateth that which he ſaid, Luke 6. 46. *why call ye me Lord, Lord, and do not the things which I ſay?* He denyeth not his goodneſſe, *ſed magiſtri abſque Deo excludit errorem, Jerom.* but excludeth his errour, who took him to be a teacher without a Deity.

none good but one] None good ſo as God; that is, Originally, Eſſentially, Abſoutely, Immutably good, 1 Sam. 2. 2. James 1. 17.

keep the commandments] He ſpeaks not this as if any man might be juſtified, and ſaved by the works of the law; but in anſwer to his queſtion, verſe 16, and to draw him from ceremonies to moral duties. See on verſe 16. Sanctity is *via regni*, the way to the kingdom, though not *cauſa regnandi*, the cauſe of reigning. *Bernard.* See Heb. 12. 14. and compare it with Rom. 3. 28. Rom. 4. 14. Gal. 2. 21.

V. 18. *Thou ſhalt do no murder*] Exod 20. 13. He mentioneth not the ceremonial Law, which the Jews ſtrictly obſerved, nor the duties of the firſt table, whereof they ſeemed very zealous; but of the ſecond table, wherein they were very negligent, chap. 23. and wherein they commonly fail, who hypocritically make fair ſhewes of devotion in the firſt table. See Iſai. 1. 11. &c. and 66. 3. Jer 7. 9, 10, 21. Mich. 6. 6, 7, 8.

V. 19. *Thou ſhalt love thy neighbour as thy ſelf*] This is the ſum of the ſecond table, Rom. 13. 9. Luke 10. 27. Mark 12. 31. Matth. 22. 39 Gal. 5. 14.

V. 20. *All theſe things have I kept*] In the literal ſenſe, and externally, he could not keep them in the large extent of the Law, which reacheth to the thoughts, and ſecret corruptions of the heart: he might be unreproveable before men (as Paul was Phil. 3. 6.) he could not be ſo before the all-ſeeing God. *vid.* Pſal. 143. 2. 1 King. 8. 46. Jam. 3. 2. the beſt on earth are but partly ſpirit, Gal. 5. 17. Rom. 7. 17, 21, 23. Matth. 5. 22, 28.

V. 21. *If thou wilt be perfect*] If thou wilt indeed ſhew thy ſelf to be ſuch as thou ſayeſt thou art; Chriſt ſhews not here, wherein eternal life conſiſteth (for this precept is not univerſal) but hereby he detects, and convinceth the falſe opinion he had of his own righteouſneſſe; and wherein he had hitherto ſecurely deceived himſelf: therefore Mark and Luke ſay, *yet one thing is wanting*: as if he ſaid; thou art not yet perfect, as thou vainly dreameſt.

ſell all thou haſt] Chriſt well knowing his covetouſneſſe, thus toucheth the ſecret ſore of his mind, to ſhew him how imperfect he yet was: and as God, giveth him this ſpecial commandment, which he diſobeying, diſcovereth a breach of the firſt precept of the Law, and ſo indeed, kept none.

thou ſhalt have treaſure in heaven] Thou ſhalt not part with thy goods ſo much as change them for thoſe that are incomparably better: in ſtead of tranſitory riches which thou canſt not long keep, thou ſhalt have eternal, which can never be loſt; then riches become our goods when to Gods honour we beſtow them on the poor.

follow me] Be my diſciple, and abide with me, that I may imploy thee in the miniſtry of the Goſpel. See chap. 4. 19.

V. 22. *He went away ſorrowful*] It troubled him much that he had moved the queſtion, not finding Chriſts anſwer according to his deſire and expectation.

for he had great poſſeſſions] Poſſibly he would have parted with ſome part for Chriſt, but he would not leave ſo great an eſtate for him, or his ſake, to wit, that he might become a diſciple and follower of Chriſt; or for the hope of that which Chriſt had conditionally promiſed, treaſure in heaven: ſee what dangerous lets to ſalvation, are in great riches and poſſeſsions of carnal men.

V. 23. *To his diſciples*] Not that they were rich and ſo in danger of loſing heaven thereby; but that they ſhould not in aftertimes be offended, if they could not bring rich men to God by their miniſtry. See 1 Cor. 1. 26. neither ſhould attain to riches themſelves.

a rich man ſhall hardly enter] Becauſe it is hard for them not to truſt in riches (Mark 10 24.) not to ſet their hearts on their encreaſes; to love them too much, to keep them from diſtracting them from Gods ſervice, and from choking up the ſeed of Gods word, and all good deſires and intentions of the heart: laſtly, becauſe it is hard for them, not to be covetous which expoſeth them to the ſnares of Satan, 1 Tim. 6. 9, 10. The ſum is not in the poſſeſsion but in the poſſeſſours mind. *Abraham, Iſaac, Jacob, &c.* were both rich and holy: good men become ſo much better, by how much more means they have to be good. *Barnabas* will ſell his lands to advance the propagation of the Goſpel by relieving the poor brethren. *Dorcas* will provide coates for thoſe that cannot provide for themſelves. *Obadiah* will hide, and feed the Prophets of the Lord, in time of perſecution. So the Saints lay up treaſure in heaven; as chap. 6. 20. *a good foundation againſt the time to come, that they may lay hold on eternal life*, 1 Tim. 6. 19.

V. 24 *It is eaſier for a Camel*] *Theophylact* ſaith that ſome ſay that κάμηλος ſignifieth not here the living creature (that is a *Camel*) but τὸ παχὺ σχοινίον, &c. a great rope, &c. That is, a cable, but indeed this is a proverbial manner of ſpeaking, which *Caninius* noteth out of the *Talmudiſts*; though they the Elephant; and Chriſt mentioneth the *Camel*, a beaſt better known in *Syria*, and likely according to their uſual proverb, of their opinion which *Theophylact* citeth is *Eli. Cretenſ. com. in Gr. Nazianzen. orat.* 11. but *Suidas* ſaith, κάμηλος is τὸ ἀχθοφόρον ζῶον, a burden bearing beaſt; but κάμιλος is τὸ παχὺ σχοινίον, a great rope, or cable. See *Joh. Druſ. præterit. lib.* 1.

V. 25. *They were exceedingly amazed*] Underſtanding the way to heaven to be much harder than they formerly conceived it had been: and no wonder; for, before their calling to the ſchool of Chriſt, they having been hearers only of the Scribes and Phariſees, muſt needs be ſeaſoned with ſome ill reliſhes of their leaven and doctrine, as in the expectation of the Meſſias temporal Monarchy: the coming again of *Eliah* the *Tiſhbite*,&c. So alſo of ſalvation by works of the law, free-will, &c. theſe and the like principles, cauſed their amazement at the doctrine of Chriſt, concerning the ſtrait and difficult way to life eternal.

Who then can be ſaved?] What rich man can be ſaved? or who can be ſaved? for how little ſoever a man hath,he is naturally unwilling to part with that all, and to be left deſtitute, to the mercy of an unkinde world. Now if the rich man (who according to the Phariſees opinion might by good works make him an eaſie way to heaven) ſhall ſo hardly be ſaved; What ſhall become of others who have not ſo much means to do good?

V. 26. *Jeſus beheld them*] As intimating that he knew their thoughts: for the Diſciples probably did not ſpeak out, but whiſpered among themſelves, Mark 10. 26.

with God all things are poſſible] Be not troubled at what I ſaid; for God can and will ſave ſome rich men; ſuch were *Abraham, Iſaac, Jacob, Job, Zacheus*; and all his elect: not for their merit, but for the ſole merit of Chriſt.

V. 27. *Then anſwered Peter*] Mark 10. 28. Luke 18. 28. in the name of all the reſt, as often on other occaſions.

we have forſaken all] We were not commanded to ſell all; and if we had in what condition ſhould we have left our families? yet have we left all: for they had left their trade, which was their livelyhood.

V. 28. *in the regeneration*] Ye have followed me in preaching the Goſpel, for the regeneration of the Elect: or he meaneth that in the abſolute renovation in the reſurrection, they ſhould ſit, &c.

When the Son of man] Though your reward be not in this world, ye ſhall be ſure of it in the world to come, chap. 16. 27.

ye ſhall alſo ſit] Luke 22. 30. Ye ſhall have a prerogative above others in this behalf.

judging the twelve tribes] He alludeth to their manner of judgement, when their twelve tribes were entire and flouriſhing: he meaneth the univerſal Church conſiſting of the carnal and ſpiritual *Iſrael*: and he ſpeaketh of twelve thrones, according to the number of the Apoſtles, that they might know, that they ſhould all equally ſhare in dignity and honour; *Judas* excepted, into whoſe honour and office *Matthias* ſucceeded: you ſhall ſit judging either by your doctrine, or by attending on me in a ſpecial manner.

V. 29. *every one*] Not ye Apoſtles onely, but all others; no man ſhall loſe by obeying me.

or father, or mother, &c.] That is, in caſe thou canſt not cleave to Chriſt, except thou forſake them: honour thy parents in God; and as farre as his honour and ſervice will permit; but where it is otherwiſe, *præferenda eſt religio neceſſitudini, pietas propinquitati* ſaith *Ambroſ. l. 7 ep 56. Romulo.* religion muſt be preferred before friendſhip, and godlineſſe before kindred: that, ſaith he, is true godlineſſe, which eſteemeth things divine, before humane;and eternal, before temporal. *Sanctis omnia eſt Deus*; God is all in all to the Saints.

for my names ſake] See on chap. 5. 11.

an hundred fold] In ſecular goods, Mark 10. 30. for a little which the righteous have, is better than great riches to the ungodly: or in ſpiritual riches, and content, which is far better; for godlineſſe with contentment is great gain, 1 Tim. 6. 6.

V. 30. *But many that are firſt*] Chap. 20. 16. Mark 10. 31. Luke 13. 30. the Gentiles whom the Jews now deſpiſed, ſhall be preferred before them; and among theſe again, ſome, that in regard of former evil lives, now truly repented of, ſhall be preferred before ſome others who baſely eſteemed them, and thought highly of themſelves: or many of higheſt eſteem and reputation for religious life here, ſhall be ſhut out of heaven, as the Phariſees, chap. 5. 20 when deſpiſed ones ſhall be ſaved; or, the laſt converted ſhall be rewarded as much as the firſt, chap. 20. 1, 16. See Luke 13. 28, 30. & 7 29, 30. and 18. 9, 14. chap. 8. 11, 12. & 21. 31. &c. See alſo Wiſd. 5. 1, 2. &c.

CHHP. XX.

Verſe 1. FOr] This cauſal particle,and the repeating of the end of the laſt Chapter, here, verſe 16. ſhews that this parable is inferred to expound the former concluſion.

the kingdom of heaven] The equity of Gods diſpenſation in the kingdom of heaven, is as if an houſholder, &c.

early in the morning] ἅμα πρωῒ *together with the morning*: ſo they ſaid, ἅμα τῇ ἡμέρᾳ *with the day*, and the Latines, *cum primâ lucè: with the firſt light*; that is, as ſoon as it was day: God from the beginning of the world, had a care to provide workmen for his vineyard, the Church, Iſaiah 5. whom he ſent into it with the firſt light, the knowledge of him,and his will concerning mans ſalvation: the vineyard is the Catholick Church, which brought forth ſo many vine-branches, *quot ſanctos, &c.* from *Abel* the juſt, unto the laſt-born Elect: *Gregor. hom. 19 in Evang. mane mundi fuit ab Adam uſque ad Noe:* the morning of the world (ſaith the ſame) was from *Adam* to *Noah:* the third hour, verſe 3. was from *Noah* to *Abraham:* the ſixth hour was from *Abraham* to *Moſes*; verſe 5. the ninth hour; verſe 5. was from *Moſes* to Chriſt: and the eleventh verſe 6. to the end of the world. See here alſo, *Hilary canon.* 20. in Matth. *Theophylact* and *Euthymius*, underſtand this of the divers ages of man, childhood, youth, middle-age old age, wherein they are called to the faith in Chriſt: *Auguſtin de verb. domi. ſecundum Joh. ſerm.* 59. propoſeth both theſe interpretations.

V. 2. *When he had agreed*] συμφωνήσας. See on chap. 18. 19 when he had made a contract or covenant

for a peny] The Roman penny, is the eighth part of an ounce, which, after five ſhillings the ounce, is ſeven pence halfpeny, chap. 18. 28.

V. 3. *About the third hour*] This ſheweth the continuance of Gods care for his Church unto the end; becauſe he is compared to an husbandman, that ſtill looks out for workmen. See on verſe 1.

ſtanding idle in the market-place] Whither idle perſons uſed to reſort, chap. 11. 16. Acts 17. 5. and where they who expect, or deſire imployment, are wont to wait.

V. 4. *whatſoever is right, I will give you*] God promiſeth a reward to his ſervants, to encourage them to the work, Pſalm 19. 11. & 53. 10, 11. 1 Cor. 15. 58. In the application of this parable, we may not underſtand that any man can merit the leaſt good at Gods hands; that which he giveth is of free grace, not of mans deſert, as with men, the workman is worthy, or deſerveth his wages or hire, Luke 10. 7. Matth. 10. 10. but between God and man the caſe is thus --- *if by grace, then it is no more of works: otherwiſe grace is no more grace: but if it be of works, then it is no more grace* (or a free and undeſerved gift) *otherwiſe, work is no more work*, Rom 11. 6. Unconſiſtent therefore are mans merit, and Gods grace and free mercy in Chriſt. What then? conſider well, and chuſe which of the two thou wilt ſtick to for thy ſalvation. The Apoſtle telleth thee, that *Iſrael attained not to the law of righteouſneſſe, becauſe they ſought it not by faith* (in him who freely, and without any merit of man, juſtifieth ſinners) *but as it were by the works of the law*, Rom 9. 31, 32. Let him therefore boaſt of his merit, who will renounce the grace and free mercy of God in Chriſt: for, *if righteouſneſſe came by the law, then Chriſt is dead in vaine*, Gal. 2. 21. See *Aug. Enchirid. ad lau. c.* 3.

V. 5. *About the ſixth, and ninth hour*] See on verſe 1.

V. 6. *about the eleventh hour*] An hour before ſun-ſet, or ſomewhat more; for the firſt hour began at ſun-riſing, in the *equinoctiall*; that is, at ſix of clock with us, for their day was twelve hours, John 11. 9

V. 7. *Becauſe no man hath hired us*] This might import their excuſe, who make no good uſe of thoſe excellent parts which God hath given them; under pretence that they have no calling to the Miniſtry: but (as hath been formerly noted) parables may not be over-curiouſly ſtretched to anſwer in morality to every particle, which they ſeem to point at: but the ſcope of the ſpeaker, is chiefly to be obſerved: and ſo here, as *Euthymius* noteth after *Chryſoſtom*, thoſe things are to be expounded onely, *quæ opportuna videntur ---- cætera vero non ſunt curioſè ſcrutanda*; which are opportune, but the reſt may not be curiouſly examined. See on chap. 18. 25.

V. 8. *So when even was come*] This need not be applyed, as being rather to fill up the parable, than otherwiſe: yet it is true, that God will in like manner appoint Chriſt, in the end of the world, to reward all his Miniſters and people, for all their ſervice done here, in his Church, Chap. 16. 27.

V. 9. *they received every man a peny*] That is, (ſaith *Hilari cant.* 20. *in* Matth.) *obedientia ipſius præmium*, the reward of his obedience, ſalvation; ſaith *Euthymius*, as much as was promiſed to the firſt, and more than the laſt could expect

V. 10. *They ſuppoſed*] We muſt not think, that any that go to heaven will complain, that any have too much, or themſelves too little: (there is no envy or repining there, where all are full) but this is added, to give occaſion, in the words following, to ſhew; that Gods liberality in rewarding ſome that have labour'd leſs than others, is no prejudice to his truth or juſtice in rewarding others.

V. 11. *They murmured*] See on verſe 10 The Jews murmured, that God had equalled the Gentiles with them, in their intereſt in Chriſt, (See alſo, Luke 15. 29, 30.) but there can be no ſuch diſcontent in heaven.

V. 12. *have wrought but one hour*] Or have continued one hour onely, and thou haſt given them a reward equal with ours. So began the Lord with the laſt, *quia ad Paradiſi requiem, prius latronem quam Petrum perduxit. Gregor. hom. 19. in Evang.* for he brought the penitent thief into the reſt of Paradiſe before *Peter.*

V. 13. *I do thee no wrong*] See on verſe 10

V. 14. *Take that is thine*] By agreement, verſe 2, 13. Gods people ſhall receive all that God doth promiſe them; yet ſtill we muſt remember, that God freely juſtifieth ſinners, and that through grace, not any merits of thoſe whom he juſtifieth.

V. 15. *to do what I will with mine own*] I give onely that which is mine own: I have payed thee according to my agreement with thee; and thou haſt no cauſe to complain of me, for giving to others what I pleaſe, out of mine own eſtate.

is thine eye evil] Doeſt thou envy them for my free liberality, wherein I doe thee no wrong? the *Hebrews* by רע עין *rah hen* mean an envious eye. Prov. 23.6. So the ſeventy *eat thou not* with ἀνδρὶ βασκάνῳ; *Jerom. cum homine invido*, with an envious man; according to this. Chriſt ſaith, *an evil eye proceedeth from within, out of the heart of men.* Mark 7.21.22. So alſo Deuteronomy 15. 9. ורעה עינך 70. καὶ πονηρεύσηται ὁ ὀφθαλμός σου. So here, ὀφθαλμὸς πονηρὸς is an evil or envious eye. See Eccleſ 14.7. contrary hereto is, טוב עין *the good eye*, which *Solomon* ſaith, *ſhall be bleſſed.* Proverbs 22. 9. according to which, *Syrac* ſaith, Eccleſ. 35.10. ἐν ἀγαθῷ ὀφθαλμῷ, *with a good eye give the Lord his honour, and diminiſh not the firſt fruits of thy hands*; that is, with an heart free from envy. See on chap. 6.23.

V. 16. *So the laſt*] See on Chap. 19.30.

for many] Some come ſhort of them and their reward, who were much ſuperiour to them in the worlds eſteem; becauſe they are onely outwardly called by the Word, but are not elected to eternal life; or the laſt ſhall have reward, which the firſt ſhall fail of; becauſe *plerique Deum vocibus ſequuntur, moribus fugiunt. Gregor.hom.* 19. *in Evang.* moſt follow God in words, but in their manners fly from him; *they profeſs that they know God, but in works they deny him.* Tit. 1. 16. but why (ſay ſome) doth not God ſhew the ſame mercy to all thoſe whom he calleth? we know his judgements are ever juſt, though in many things we cannot underſtand the cauſe; let us ſay therefore with *Proſper. de vocat. Gen. l.* 1.*c.*15. *quid calumniamur juſtitiæ occultæ, qui gratias debemus miſericordiæ manifeſtæ?* why calumniate we his ſecret juſtice, who owe (all poſſible) thanks to his evident mercy?

V. 17. *And Jeſus*] Mark 10.32. Luke 18.31.

going up to Jeruſalem] Up, either in regard it ſtood ſomewhat higher than the plain about it, Jer.17.3. and 21.13. or, as men are ſaid to go up to ſome chief place in a countrey, or head city of a kingdome: howbeit the word aſcending, is oftentimes put ſimply, for going or travelling to a place, 1 Kings 22. 4.6.12. Ier.34. 21. and 37. 5.

apart in the way] To acquaint them privately with his death and reſurrection, who were to be ſpecial witneſſes thereof, Acts 10.41.

V. 18. *we go up to Jeruſalem*] Chriſt foreſheweth his readineſſe to ſuffer for us, by his words here, and by his going before them, Mark 10. 32.

the Son of man ſhall be betrayed] He had acquainted them with his paſſion twice before, chapter 16.21. and 17.22,23 yet now he mentioneth it again, becauſe they underſtood not, why he would wittingly go among his enemies; and afraid what would become of themſelves, they willingly declined that journey, Mark 10. 32. therefore he repeateth this hard leſſon to them again, that, when, they ſaw one part of the prediction come to paſs in his death, they might be confirmed concerning the other part, his reſurrection from the dead. The firſt time he told them of his death in generall: The ſecond time he declareth the means, by treaſon: now he telleth them of the manner, by condemnation and crucifying: and in his laſt ſupper he reveals the traytor to them; all this did he, that they might not be dejected nor ſcandaled at that which he ſhould ſuffer; conſidering, that nothing came to him by chance, nor the power and will of man, but the determinate Counſell of God, unto which, he wittingly and willingly ſubmited himſelfe, Chapter 26. 39. 42. this, in the preſent perturbation of minde through fear and ſorrow, though they did not now underſtand, yet they afterward confeſſed: See Acts 4 27, 28.

unto the chief Prieſts] Who, though they were ordained of God to be pillars of the Church, guides, and comforts to the people, yet in their corruption, became the moſt violent ſuppreſſours of Religion, and perſecutours of the Miniſters and children of God, Ier. 20. 1. and 26. 8. Acts 4.1. and 5. 17.

ſhall condemn him] Shall cauſe him to be condemned: for they had no power to do it themſelves, the Romans having taken from them the power of judicature, in matters capitall, and concerning life and death.

V. 19. *and ſhall deliver him*] See on verſe 18.

to mock] They ſhall afflict him with words, ſtripes, and death. See chapter 27.27, &c. Iohn 19. 2. thus they as chief inſtruments, delivered him to the Roman power: but ſtill we muſt conſider the ſupream mover, and the ultimate end, without which none of the reſt could have prevailed. God the Father delivered him for our redemption, Rom. 8. 33. Chriſt delivered up himſelfe, Gal. 2. 20. Iohn 10. 11. 13. Iudas the traytour delivered him: the chief Prieſts and Scribes delivered him, for they perſwaded the people to cry crucifie him: and Pilate delivered him to death: yet in this delivery God is juſt and merciful, but man unjuſt and impious, becauſe in one and the ſame thing, there was not one and the ſame end propoſed: God delivered his Son to death for us, that he might deliver us from eternal death: Iudas betrayed him, becauſe Iudas was covetous: the Iews delivered him up, becauſe they were envious: Pilate delivered him to be crucified, to gratifie the Iews; the end and impulſive cauſes make the difference of actions. See on verſe 18. Acts 4.27,28. and Auguſtine *ep.* 38. *ad Vincent.*

to crucifie him] After the manner of the Romane execution of the malefactours: ſo did he *make his Grave with the wicked*: ſo was *he numbred with tranſgreſſours*, Iſaiah 53. 9. 2. ſo became he obedient to the death of the Croſſe, Philippians 2. 8.

the third day] By this he comforteth them, and inſtructeth them againſt their ſorrow, and his ignominy, leſt they ſhould be ſcandaled at his ſufferings. See on chap. 12.40.

he ſhall riſe again] See Chapter 16. 21. it was a great trial of their faith, that he, whom they believed, and profeſſed to be the Son of the living God, the Meſſias and Saviour of the world, ſhould be permitted to ſuch impious hands, ſuch ignominy, and a death ſo ſhamefull; but in his reſurrection he was declared the Son of God with power, Romans 1.4. by his reſurrection the third day, death and hell were conquered, and we freed from the ſting and power thereof.

V. 20. *then came to him*] A little time after, in the ſame journey: it is likely they came to him apart, and privately. See verſe 24.

the Mother of Zebedees children] Mark 10. 35. ſaith, *James*, and *Iohn*, the ſons of *Zebedee*, came unto him, ſaying, &c. it ſeemeth their mother came with them, and ſolicited for them: theſe were *Iames* the elder, and Iohn the beloved; the mothers name was *Salome*, Mark 15. 40. this *Iames Herod* ſlew, Acts 12. and *Iohn* was the beloved Diſciple, and Apoſtle, who lived long after.

worſhipping him] Adoring him, Syriack: either kneeling down to him, or with ſuch reverence, as might import, and preſent an humble and hearty petition.

V. 21. *what wilt thou?*] It ſeemeth hereby that ſhe petitioned at firſt indefinitely, as ſome uſe; will you grant me one thing? not preſently ſaying what: but Chriſt well knowing what ſhe would aske, would yet have her expreſſe her requeſt: to teach us, that no wiſe man may grant indefinite Petitions, as impious and fooliſh *Herod* did; and alſo that he might have the more evident occaſion of reproving their ambition.

theſe my two ſonnes] Probably, ſhe had heard from the two Apoſtles, her ſonnes, what our Saviour had ſaid, Chapter, 19. 28.

the one on thy right hand] Let them have the higheſt Degree of Honour in thy Kingdome; which they (not yet underſtanding the Spirituall Kingdome of Chriſt) did ſuppoſe ſhould be with external honour and greatneſs. See 1 Kings 2. 19. Pſalm 45. 9.

V. 22. *ye know not what ye aske*] Ye think that they who are principal in my kingdome ſhall have much ſecular honour and eaſe, with all affluence of worldly accommodations; but you will find it quite contrary, for they muſt be more expoſed to troubles, and ſharp encounters, than others.

of the cup that I, &c.] A metaphor taken from a man condemned to die by drinking poyſon. See Pſalm 11. 6. Iſaiah 51. 17. John. 18. 11. Ezek 23.32. can ye ſuffer perſecution for the confeſſion of the truth of the Goſpel? It is inopportune and prepoſterous which ye deſire: you muſt firſt taſte of my ſufferings, and then talk of honour after the victory: this queſtion hath the value of a deliberation; as if he ſaid, conſider firſt, how you will be able to ſuffer, which is the preſent condition of my kingdome, (Chapter 16. 24) and doe you already talke of rejoycing with me? Such is our naturall affection, we would fain be crowned before the conflict: and they are moſt ambitious, who are moſt impatient of the Croſſe, or performing their duty: the onely bridle of ambition, is meditation of the Croſſe; no man ſhall ſhare with Chriſt in Glory, who doth not firſt in ſuffering, 2 Tim 3 12.

to be baptized] Shall you be able to endure thoſe overflowings of afflictions, which like deep water-floods muſt compaſſe me about; See Pſalm 69. 2, 15. Pſalm 124. 4. and 116. 3. hence he taketh an expreſſion from the manner of Baptizing them, by immerſion or dipping over head and ears in the water. See on Luke 12. 50. which in theſe hot Countries was more ſafe for infants, or weak perſons, than in theſe Northern and cold parts it can be.

we are able] Taking it literally; they knew they were able to do it; for they had often drunk of his cup, and had been baptized as he was.

V. 23. *of my cup*] Ye ſhall endure afflictions as I ſhall; ſo they did both; for *Iames* was ſlaine, Acts, 12. 1. and *Iohn* was baniſhed, and ſuffered many ſad things, Revelation 1.9. See *Ierom. catal. ſcript. Eccleſ. & Adricom. Act. Apoſt. Anno Chriſti*, 98. 99 109.

but it ſhall be given to them, for whom, &c.] Or ſave to whom; ſo the word is uſed, Mark 9. 8. Chriſts power of diſpoſing of it, is not denied; but he ſheweth onely to whom it is to be given.

V. 24. *when the tenne*] All the other Apoſtles, among whom was Peter; yet we reade of no peculiar exception made by him, concerning his primacy; probably they all promiſed themſelves high Dignities. Ambition troubled the Churches infancy; but much more in the growth thereof; as may appeare in the ſeverall contentions of Biſhops, eſpecially that which was between thoſe of Rome and Conſtantinople, concerning the title of *univerſall Prieſt or Biſhop, Mauritius* the Emperour, favouring *Iohn* Biſhop of *Conſtantinople*, granted him that Prerogative; *Gregory* Biſhop of *Rome* much ſtomaching it, inveighed ſharply againſt it; ſtiling that ſame *Iohn, proud, wicked, fooliſh, antichriſtian, &c.* as appeareth in ſeveral Epiſtles of his, *Ep* 188. *l.* 1. *ib. ep.* 192. *ib Ep.* 194. he ſaith, *ego autem fidenter dico, quod quiſquis ſe UNIVERSALEM SACERDOTEM vocat, vel vocari deſiderat, in elatione ſua ANTICHRISTUM præcurrit, quod ſuperbiendo ſe cæteris præponit*, I ſay confidently, that whoſoever calleth himſelf *univerſal Prieſt*, or deſireth ſo to be called, he forerunneth *Antichriſt* in his pride; in that, in being arrogant he preferreth himſelf before others. *Boniface* the third, having at laſt obtained that primacy, by the favour of *Phocas*, the then Emperour (which *Phocas* had murdered his Soveraign Lord, the Emperour *Mauricius*) it was continued in the wofull effects thereof, which are mentioned in many Hiſtories. In the Council of *Conſtantinople, it was ordained, that every Biſhop ſhould keep within his own juriſdiction* : *To* 1. *Canon.* 2. So *To.* 1. *Concil. Nicen. Can.* 6. over the banks of which channel, when ambition of Prelates once ſwelled, it overflowed the Chriſtian world, with many ſad calamities.

againſt the two brethren] Becauſe they ſought to be above them, who were too much enclined to the ſame fault, Mark 9. 33. 34.

V. 25. *Ieſus called them unto him*] That he might appeaſe this emergent contention. that he might reprove the ambition of one party, and the envy of the other, he would thus hear the matter, and reconcile them.

Ye know] See on Luke 22. 25. as before. Chapter 18. upon the like occaſion, where he would quench thoſe unhappy and dangerous ſparks of ambition; he pleaded not any *primacy* granted to *Peter*: ſo neither doth he here, which doubtleſſe he would not have omitted, had he intended any ſuch right by his owne Donation, and right by himſelfe formerly placed in *Peter*.

that the Princes of the Gentiles] He ſpeaketh this to his Diſciples, intimating thereby, that they were not to expect ſecular honours and dignities, by following Chriſt; much leſſe, ambitiouſly to ſeek after them: but to carry themſelves humbly one towards another, according to his example. Primacy and dominion is proper to ſecular Princes; therefore whatſoever ſubject affecteth that, would uſurp that which God hath not given them. See on verſe 26.

V. 26. *it ſhall not be ſo among you*] Another manner of life and ſtate muſt you look for, ſuch as I have undergone before you: you muſt not dominere (1 Peter, 5.3.) but teach and be ſubject to Princes, and labour in the Goſpel to ſave ſouls. See on Luke 22. 26.

V. 27. *let him be your ſervant*] Let him carry himſelf humbly towards his fellow-ſervants: or let the moſt ambitious be leaſt eſteemed: let him that moſt faithfully laboureth in the word, and is of moſt holy converſation, be had in moſt honour: this is the chief dignity of Eccleſiaſtical perſons, rather to be good than great.

V. 28. *as the Son of man*] Here he propoſeth his own example, as John 13.13. I who am the Lord of all, yet have ſo humbled my ſelf, as to take on me the form of a ſervant, Phil. 2.7. and to lay down my life for the redemption of the Elect; how much more ought you to ſerve in the miniſtration of the Goſpel, for the ſaving of your fellow ſervants?

not to be miniſtred unto] Not to be attended on as a King in this world; but in the form of a ſervant and man of ſorrows, to work and accompliſh your ſalvation, Phil. 2. 7. yet as God, to be worſhipped in Spirit and Truth Iohn 4. 23. Iohn 5 23.

to give his life, Iohn 10. 11.

a ranſome] λύτρον, a ſatisfactory price of redemption. The Apoſtle calleth it *ἀντίλυτρον*, to free us from Gods wrath due unto us for our ſins.

for many] Sufficiently for all in regard of the worth and merit of it; though not efficiently in reſpect of the iſſue and event thereof: or they are many that are ſaved by Chriſt, chap 26.28. Rom. 5. 15. 19. though they be few in compariſon of them that periſh, chap. 7.13.14.

V. 29. *as they departed from Iericho*] Mark 10. 46, Luke 18 35. John 6.26. 1 Kings 16. 34.

V. 30. *two blind men*] But one of better note than the other, called *Bartimeus*, in S. *Mark*: theſe two were healed when Chriſt came out of Jericho: ſome think S. *Luke* mentioneth another healed before he went into it: and that is moſt probable. See on Luke 18. 35.

ſitting by the way ſide] As beggers uſe to do: it ſeemeth they were very poore, as well as blinde.

when they heard that Ieſus paſſed by] By the multitude going with him, and diſcourſing of him; or it may be they had asked ſome of them, and they told them.

have mercy on us] See on chap. 9.27.

V. 31. *the multitude rebuked them*] Either diſdaining their condition, as not fit to ſpeak to Chriſt: or thinking Chriſt could not heal them: or it may be they were offended at the high Title which they gave Chriſt: or miſdoubting they would but diſturb and retard his paſſage; or ſuppoſing they meant to beg ſomething of him.

but they cried the more] They were perſwaded that Chriſt could heal them, and would not be diſmayed, becauſe the multitude would not give them leave to pray: true Faith (the effect whereof is fervent prayer, Pſalm 116. 10. 2 Cor. 4. 13.) like as in the conflicts betwen the wind and the fire, the more it is oppoſed, the more it is inflamed.

V. 32. *and called them*] Speaking his ſelf to them, and not ſending others to call them.

what will ye] He knew what they did deſire, and would aske; but he would have them to declare it, that the people might be the more attentive to the enſuing miracle.

V. 33. *that our eyes may be opened*] The eyes of them, who by reaſon of any defect, cannot ſee, are as it were ſhut up, therefore they would have them opened, that is, their ſight reſtored. See on Chapter 9.30. they beg that which no meer man could have given them: it is a ſhort Prayer, but the effect of great Faith, by which they apprehended both his power to do it, and mercy to perform it.

V. 34. *Ieſus had compaſſion*] He granted both their ſuits: that which is ſpecified, verſe 30. by pittying them, and that which is mentioned, verſe 33 by reſtoring them their ſight. The Fountain of this miracle was the mercy of Chriſt, whereby he pittied them: the externall means, his touching their eyes: ſometimes he onely ſaid, Receive thy ſight, Luke 18. 42. ſometimes he anointed them, Iohn 9. 6. to teach us, that he can help by ordinary meanes, without meanes, and contrary to the ordinary meanes.

preſently their eyes] This is a certain Argument of Chriſts Divine Power: God onely can in an inſtant by his Word, and touching them by his repayring hand, give ſight to the blinde, heal every infirmity, or repair any decay or dammage of men.

and followed him] They became his Diſciples: this was an evident proof of their recovery, bodily and ſpiritual: and of their gratitude, who did not as many, after they had obtained their Petition, go away home; but they followed Chriſt, that they might be further edified and confirmed: and for others ſakes, that they might confirm them, by teſtifiing the power and mercy ſhewed on them, which Luke 18. 43. is called glorifiing of God; true Faith is ever thankful: this alſo is the end of our illumination and ſpiritual healing by Chriſt; that we may follow (not our own darkneſſe any more, but) Chriſt our Light. See Epheſ. 1. 17, 18, &c. Epheſ. 5. 8.

CHAP. XXI.

Verſe 1. WHen they drew nigh] Marke 11. 1. Luke 19. 29.

to Bethpage] See on Luke 19.29. it was a Sabbath-dayes journey from Jeruſalem: the Valley of *Jehoſaphat* (divided by the Brooke Cedron) being between that and Jeruſalem. See *Ioſeph. Antiq. lib.* 20. *cap.* 6.

mount of Olives] A little hill on the Eaſt ſide of Jeruſalem, planted with Olive-trees, Zach. 14. 4. Acts 1. 12.

V. 2. *over againſt you*] This it ſeemeth he ſpake δεικτικῶς, pointing to it with his hand: therefore he named it not, it being then in ſight.

ſtraightway ye ſhall finde] Ye ſhall not need to look up and down for them, ye will ſoon ſee them: this he ſaith, leſt they ſhould think their finding it ſo accidentall or by chance.

a colt] Not yet weaned from the dam, or a young one.

V. 3. *If any man ſay unto you ought*] He furniſheth them with this anſwer, leſt they ſhould be put off, or retarded in that which he determined ſhould be done.

The Lord hath need] I who am Lord of all, and have more right to them, than they have uſe of them: therefore he would not have them ſay, *our Lord*, or *your Lord*, but *the Lord* of this univerſe; the Lord of all would thus uſe this mans goods, being made poor for us; though the earth and the fulneſſe thereof be his. See 2 Cor. 8. 9. yet he would not have them taken up for his uſe againſt the owners will; but would have him perſwaded by two arguments of his juſt dominion and preſent neceſſity.

he will ſend them] He made the owner willing to let them go: thus he declareth, as his omniſcience, who foreknew, and told them the event; ſo alſo omnipotence, who could rule the wills and affections of all men, to that which he would have done: or *he will ſend them*, may import, the Lord will preſently reſtore them, or ſend them back again; the former agreeth beſt with Mark 11. 6. and the Syriack interpreter, *& confeſtim dimittet eos huc*.

V. 4. *all this was done*] Chriſt did not ſend for the aſſe to ride into Jeruſalem, for eaſe of his journey, or oſtentation, but that he might declare himſelf to be the Meſſias, whoſe coming in this very manner, was foretold by the Prophets.

V. 5. *Tell ye the daughter of Zion,*] Iſaiah 62. 11. Zach. 9. 9. John 12.15. the citizens of Jeruſalem, which was built on mount Sion: it is an Hebrew phraſe often uſed in the Lamentations. See the like Pſalm 45.12. and 137.7.

ſitting upon an aſſe,] As eminent perſons, or Judges uſe, Iudges 10. 4. and 12.14. or to ſhew the peaceableneſſe of of his kingdome.

and a colt] He rode on the one, though both be mentioned, as a marke of Evidence, ſhewing the fulfilling of the Propheſie.

of an Aſſe] ὄνον ὑποζυγίου, the foal of an Aſſe under the yoak uſed to draw in the team.

V. 6. *and the Diſciples*] Mark 11.4. they made not excuſes, as unwilling to undertake that office, either as unworthy of them, or uncertain of the event; but reſting aſſured of the ſucceſs they find it as they expected.

V. 7. *put on them*] Probably on the one, though both are named. See ver. 5.

their clothes] Their upper garments, which being worn looſe, were large and long, and ſo might the more commodiouſly be caſt over beaſts to be rid on.

ſet him thereon] Upon their garments: ſo did the captains, when they proclaymed *Iehu* King, 2 Kings, 9. 13.

V. 8. *ſpread their garments in the way*] They covered the way with them for him to ride on: as Kings at their Coronations, or at ſome ſolemnities of State, uſe to have their way upon cloth.

cut down branches] Poſsibly ſuch as had no looſe garments to ſpare, cut down boughes of trees, and laid them in the way: theſe were ſigns of feſtivity and ſolemnity: whereby Gods all-diſpoſing Providence gave them to underſtand, that the end of the Law was now come, and the true Tabernaele in which God dwelt, now preſent, Revel. 21. 3. Coloſ. 2.9.

V. 9. *cried, ſaying*] Thus they uſed to cry in the feaſt of Tabernacles, or Booths, made of boughs, Nehem. 8. 15. and it may be at other ſolemn times alſo.

Hoſanna] *Save now*, or *ſave we beſeech thee*: taken out of Pſal. 118.26. which Pſalm, as ſome obſerve, was wont to be ſung often in their ſynagogues, and to be expounded concerning Chriſts coming: and it was a ſolemne form of acclamation (and therefore left by the Evangeliſts in the Hebrew, as a thing commonly known among them) ſpecially in their feaſt of Tabernacles, wherein they were to carry boughs in their hands, by the commandment of God, Levit. 23. 40. here their חושענא (a word compounded of the two words הושיעה נא *hoſhiha na* ſave or help I pray) importeth as much as. *Lord proſper*, or give good ſucceſs to our Meſsias which the next words import. See notes *Tremel in loc.* See on Iohn 12. 13.

to the ſon of David] They deſired God to preſerve their new King, the ſon of *David*, and ſo acknowledge Chriſt to be their King by this ſolemnity. See on chap. 9. 27. though poſsibly the generality of this people, thought not of Chriſts ſpiritual Kingdome; but theſe popular acclamations might be in order to their conſent unto his ſecular kingdome, which the moſt knowing among them, dreamed of.

bleſſed be he, &c.] Pſalm 118.27. Well be it to him that cometh in the Name of the Lord, that is to ſay, whom the Lord hath promiſed, and now given us for our King.

in the Name of the Lord] This is an Hebrew manner of ſpeaking, importing him, who is, as it were the peculiar *Ambaſſadour* of the Lord.

in the higheſt] Bleſſed is he that is in the higheſt, Luke 2. 14. or, ſave him, that he may ſave us, not onely here, but in Heaven alſo, Pſalm 20. 9 which might be the vote of the faithfull and true believers in him, confident that Chriſt Ieſus was the very promiſed Meſsias, and Saviour of his people.

V. 10. *And when*] Mark 11.15. Luke 19.45. Iohn 12.13.

he was come into Ieruſalem] The noiſe began at the deſcent of the mount of Olives, and the company (ſpecially by ſuch unuſual acclamations) might probably increaſe in the way: but at his entering the City, the people thereof, muſt needs take notice thereof.

all the City was moved] All the Citizens of Ieruſalem were affected, at ſo ſtrange a noiſe, confluence, and poſtures of the people: See Chapter 2. 3. Ruth 1. 19. Poſſibly the malitious Scribes and Phariſees, did either foment and put on this deſigne among the people, to cry him up as their King, that they might deſtroy him by the Roman power, as aſpiring to a kingdome; or that they tooke occaſion at leaſt from theſe voyces of the people, to accuſe him hereof to *Pilate*: though we muſt ſtill remember, that thoſe things which men do wickedly, God, who createth light of darkneſs, turneth to that which ſhall advance his Glory: as here theſe acclamations (who ever moved them) gave the Faithfull knowledge of their Meſsias now exhibited; and left the unbelieving ſo much the more unexcuſable.

who is this?] They doe not generally doe this, as if they knew him not, who had done ſo many and ſuch unparalled things among them, as drew all eyes and thoughts to admire, but they ſpeak as amazed, what this ſuddain pomp ſhould mean, what theſe acclamations, and the noyſe of the multitude, as at the inauguration of a King: ſo was *Adonijah* troubled, 1 Kings 1. 41. 45. and *Athaliah* 2 Kings 11. 13.

V. 11. *This is Ieſus, &c.*] Probably ſome tooke him for the Meſsias, and others eſteemed him as ſome great Prophet; who called him the Prophet of Nazareth, in regard of his Education, and his Parents abode there, Chapter 2.23. Luke 14. 16. 24.

V. 12. *into the Temple of God*] Not to Towers, or fortifications, but to the Temple which might have ſatisfied them, what manner of Kingdome his was; whereof alſo ſome ſhew appeared in his Harbingers, taking up the Aſſe for his ſervice: by the Temple is here meant, that Court of the Temple, wherein the people prayed, Luke 1.10.

he caſt out] He ſhewed himſelf to be the High Prieſt, and Lord of the Temple, by purging it. He had done this once before, Iohn 2.15. but doth it now again, becauſe they had polluted it again. The firſt purging thereof ſeemeth to have been about the beginning of his publike Miniſtery; and this about the latter end of it: this was done the ſecond day. See Matk 11, 12.15.

all them] He ſpared none, great nor ſmall.

that ſold and bought] Cattle, or Doves for ſacrifice. See on Iohn 2. 14.

overthrew the Tables] Shewing thereby that they ought not to be ſet up again. See on Iohn 2.14. there, for any ſuch uſe as money-changing.

of the money changers] Which changed forraign coin into money there currant, that thoſe which dwelt far off, might there according to the Law buy ſacrifices, and pay their oblations. See on Iohn 2. 14.

that ſold Doves] Poor mens offerings, Levit. 5 7. 11. and 14. 22. Luke 2. 24.

V. 13. *it is written*] Partly Iſaiah 56.7. partly. Ier. 7. 1. which he citeth to ſhew us how we muſt deal with the adverſaries of truth by Scriptures; and how reformations of abuſes in the Church, ought to be according to Scripture, not humane inventions, which many times make the cure worſe than the diſeaſe.

my houſe] God calleth the Temple his houſe, Iſai. 56. 7. not that he can be included, or dwell in Temples made with hands (Acts 7.48, 49.) but becauſe it was a *ſymbolum*, and pledge of his gracious preſence with his people: hence by a Metaphor it is called his reſt (Pſalm 132. 14.) and here Chriſt appeareth Lord of the Temple, in that he reformeth it.

but ye have made it] Jer. 7. 11. Mark 11. 17. Luke 19 46.

a den of thieves] A place to exerciſe your traffick and fraud in: whereby under colour of promoting Gods ſervice there, your care and ſtudy is to enrich your ſelves, and ſo make my Fathers houſe like ſuch a den or cave, where thieves ly in wait to ſpoyl men paſſing by, making it a ſhelter for themſelves, and a receptacle for their purchaſes, or ſtoln goods, Hoſea 6.9. he reproveth not onely the money changers, but the Prieſts alſo, who made gain by them τὸ γὰρ φιλοκερδὲς, λῃστρικὸν πάθος ἐστὶ, ſaith *Theophylact*, for deſire of gain is a thieviſh affection in that he ſaid, *my houſe ſhall be called the houſe of Prayer*; he ſheweth what by right it ſhould be: but in that he ſaith, *yee have made it a denne of thieves*, he declareth the impropriation and abuſe thereof. So Mal. 2. 8. there is much difference between that which is, and that which ſhould be.

V. 14. *and he healed them*] To ſhew his divine power in his Temple, into which he was to come, Mal. 3. 1. and to ſtop the mouthes of Phariſees, if they ſhould again queſtion him for purging the temple, or medling with matters (as they conceived) being peculiar to them and their office and juriſdiction; and none other perſon whatſoever, except by their permiſſion and leave.

V. 15. *ſaw the wonderful things*] The miracles which he wrought on the blinde, lame, &c, which vvere preſented to him to be healed as ver. 14. &c. They take no notice of them, though they ſaw them; but calumniate him for ſuffering the children to expreſſe his honour due.

V. 16. *heareſt thou what theſe ſay?*] As if they ſaid, their blaſphemy is ſo palpable, that thou couldſt not for ſhame but rebuke them, if thou heard'ſt them.

have ye never read] See on chap. 12.2. thus he reproveth their ignorant malice, and approveth the acclamations of their children, by the teſtimony of *David*.

out of the mouth] Pſal. 8. 2. the word νηπίων here uſed for, (of infants) ſignifieth not only a child in yeers (coming of νη a privative particle, and ἔπος, a word, as if we ſhould ſay, one that hath not a word to ſay, or can hardly ſpeak) but alſo a ſimple man, or one contemptible before men (See on chap. 11. 25.) unlearned, rude, ignorant, of ſlender underſtanding. 1 Cor. 3. 1, here θηλαζόντων, of ſucklings is ſet as Pſal. 8. 2. for the more full expreſſion of the ſenſe, vvhich is to ſhew the admirable power of God to ſet forth his glory, in and by the weakeſt and moſt improbable means.

thou haſt] Theſe children doe not blaſpheme, but God hath ſtirred them up, to acknowledge me to be the Meſſias, to his Glory.

perfected praiſe] Pſalm 8. 3. יסדת עז *iiſſadata hoz, thou haſt founded ſtrength*, which here is called praiſe: that is, ſtrong praiſe, See Pſalm 29.1. and 96. 7. and 118. 14. therefore the 70, which this Evangeliſt followeth, giveth it αἶνον, praiſe: the word κατηρτίσω, here uſed, imports a firm decreeing, or appointing a thing which in Gods counſel is a perfecting that which cannot be altered, nor miſs effect, Eſther, 1.8. and mouth is here taken for teſtimony, as Chap. 18. 16. *Theophylact* interpreteth it, that the Spirit of God ſpake by them.

V. 17. *went out of the Citie*] He would not ſtay in the City in the night, to avoid all ſuſpition of his affecting a temporal Kingdome, and to have the better convenience of ſolitude for prayer and private inſtruction, neceſſary for thoſe whom he would ſend to preach the Goſpel to all Nations.

to Bethany] A little Village near Jeruſalem, John 11. 18. about two miles off, that he might further confirm and comfort Lazarus (whom he had lately raiſed from the dead) and Mary and Martha his ſiſters.

V. 18. *he hungred*] Shewing thereby that he was ſubject to humane infirmities; and alſo that he might have occaſion to work the enſuing miracle. See Chapter 4.2. poſſibly he had eaten no ſupper, but ſpent the night in teaching thoſe preſent, or praying, as he often had done.

V. 19. *and when he ſaw*] Mark 11. 13.

Let no fruit grow on thee] See on Mark 11. 13. ſome conceive that our Saviour intended hereby, to foreſhew the deſtruction of Jeruſalem, becauſe they brought forth nothing hut leaves of ceremonies: others think it was onely for an occaſion of the enſuing exhortation, verſe 21.

V. 20. *when the Diſciples ſaw it*] On the morrow, as they paſſed by again, Mark 11.20.

how ſoon is the Fig-tree withered] They wondered at the event, who did not ſo much conſider the cauſe: it was more to be admired, why Chriſt curſed this tree, who was ever wont to bleſſe and preſerve his creatures. See Mark 11. 20, 21. ξηραίνει οὖν τὸ δένδρον ἵνα σωφρονίσῃ ἀνθρώπους, *he made the Tree wither, that he might amend men*, ſaith *Theophylact*: hereby ſhewing them the condition of the Jewiſh Synagogue.

V. 21 *If ye have faith*] See on chap. 17.20.

and doubt not] ϗ μὴ διακριθῆτε, the word ſignifieth a doubting, wherein a man doth, as it were with oppoſite opinions, contend with himſelf, recounting ſuch difficulties as render him diffident and fluctuant, as not knowing what to reſolve, or which way to encline. See Romans 4. 20. and on Acts 10. 20 but herein he meaneth that effect of faith in prayer which asketh τὰ συμφέροντα, things profitable, and convenient, as *Theophylact* well noteth.

ye ſhall ſay unto this mountain] As if he had ſaid, there ſhall be nothing (which conduceth to Gods Glory, and your ſalvation) ſo hard or ſeeming impoſſible to man, but ſtedfaſtly beleeving, ye ſhall attain it. See on Chapter 17. 20. and on Luke 17. 6.

V. 22. *all things*] Agreeable to Gods Wille, 1 John 5. 14. Mark 11. 24.

believing] Prayers without Faith are fruitleſs, πιστεύοντες, this Participle includeth a condition of obtaining; (See James 1. 6.) believing that God can, and will give. See on Chapter 7.7, 8. yet when God doth not give to the prayer of Faith, *Proſpers* rule is ever to be held, *nec eſt iniquitas apud Deum, qui ſæpe poſtulata non tribuit, quæ poſtulare donavit, contr. Collat. cap. 26.* neither is there unrighteouſneſs with God, who oftentimes doth not give thoſe things deſired, or entreated, which he gave (Faith and an Heart) to entreat, that he may give ſomething better, as more conducing to his Glory, and the Petitioners ſalvation: See Deuteronomy 3.23, 24, 25, 26. 2 Sam. 12.16.18. 2 Cor. 12.8, 9.

V. 23. *when he was come into the Temple*] To teach the people, and to performe this part of his Prieſtly and Propheticall Office. See Mark 11.27. and Luke 20.1.

the chief Prieſts and Elders of the people] Theſe men ſeeing the glory of his Miracles, the people following him, his caſting out the buyers and ſellers out of the Temple, where the Prieſts permitted them to be, they ſtomacked him, as concluding, that if he thus proceeded without their leave to meddle with the government of the Temple, and teaching therein; their authority and honour, muſt ſoon ſuffer a totall Eclipſe, and come into contempt: therefore they queſtion his authority. Envy ever calumniateth good things, (as *Euthymius* noteth) it is the black ſhadow which ever waiteth on thoſe, on whom proſperity, or any popular opinion of excellency ſhineth.

by what authority] They queſtion not now his Doctrine, which they knew they were not able to gainſay; nor his miracles, which clearly enough appeared to be the works of God; onely they move a captious queſtion: if he ſhould have ſaid, by Divine authority, they would have accuſed him of blaſphemy; if he ſhould have anſwered by humane authority, their ſelves were the rulers, who in an ordinary calling, had care and charge of the Temple; if he ſhould have ſaid, without authority, they would have accuſed him of ſedition.

V. 24. *I alſo will aske you one thing*] As they asked not with any mind to learn, but to find ſome calumny againſt him; ſo neither doth Chriſt anſwer them ſo directly as they expected: for as *Theophylact* ſaith well, τοῖς κακούργως ἐρωτῶσιν, οὐ δεῖ ἀποκρίνεσθαι: we muſt not anſwer them, who malignantly enquire, or queſtion; but in that he anſwereth by his queſtion concerning *John*, they might have underſtood, that his authority was ſupream, he being the very God and Lord of the Temple; if they had indeed beleived *John*, who openly teſtified him to be the onely Son of God; ſo therefore Chriſt anſwereth them by a dilemmaticall queſtion, verſe 25, 26. ſo he taketh the ſubtle in their ſubtlety 1 Cor. 3.19.

V. 25. *the baptiſme of John*] That is, *Johns* Miniſtery and Doctrine, who preached the baptiſme of Repentance, Mark 1. 4.

reaſoned with themſelves] They beat their heads about it, and muſed or laid their heads together, well perceiving their unavoydable errour, and that they muſt be convicted in their anſwer to either part of Chriſts queſtion

from Heaven] From God (as appears by the oppoſition. So Dan. 4. 28. Luke 15. 18. 21.) that is, of Divine authority, and inſtitution.

he will ſay unto us] Thus the Hypocrites conſcience is ſelf-convicted: they feared that Chriſt by ſaying thus, would make their unbelief and obſtinacy appear to the people, whoſe good opinion was a great part of their ambition.

V. 26. *If we ſay of men*] See note on Luke 20. 6.

we fear the people] Leſt they ſhould ſtone us.

all hold John as a Prophet] Chap. 14.5.

V. 27. *we cannot tell*] They could, but durſt not. See verſe 25, 26. See on Luke 20. 7.

V. 28. *But what thinke you*] He thinks it not enough to ſtop their mouth; but, by a parable, he makes them to condemn themſelves, as Nathan did David, 2 Sam. 12, and the diſguiſed Prophet Ahab, 1 King. 20.38, &c.

a certain man had two ſons] Theſe are expounded to be Publicans and Phariſees, verſe 31. 32. by ſome Interpreters.

V. 19. *afterward he repented*] Thinking more ſeriouſly of the matter, he undertook and went about that work, which he formerly declined and refuſed:

V. 30. *and ſaid likewiſe*] As verſe 28.

I go] Ἐγὼ I, he underſtood, ἀπέρχομαι, will go, or will do as thou commandeſt: hereby he noted the Phariſees, who profeſſed much readineſſe and willingneſſe to ſerve God, but did not: the ſpeech is *ellipticall*, uſual in caſe of anſwering commands, or offering ſervice, wherein they ſaid, הנני *hinneni* behold I, or I am ready: ſo Iſrael promiſed, Exod. 24. 3.7. See Gen. 37.13. 1 Sam. 3. 4, 5, 6. Iſaiah 6.8.

V. 31. *the firſt*] Hereby they confeſs by juſt conſequence, that the repenting Publicans and ſinners were better than themſelves, with all their fair pretences and ſhews of good works.

into the Kingdome of God before you] They made haſte to the Kingdome of God, and ye are ſlow and remiſs; you ſhould at leaſt have followed their example: this word, goe before, is improperly taken in this place, where none follow: they ſhall go to Heaven, rather than you; or, ſo ſhall not you: or theſe whom you deſpiſe, as unholy, might be guides and patterns for you to follow, but that your pride and malice blind you.

V. 32. *John came unto you, &c.*] Chapter 3. 8. by way of Righteouſneſſe; he meaneth, living uprightly, being of an Holy and honeſt Converſation, and perſwading you to doe ſo: as the Hebrews uſe the word, דרך, *derech*, for life and manners, Pſalm 119. 1.

repented not] Of your evil deeds, or of your unbeleiving *John*.

V. 33. *Heare another Parable*] In the former Parable, he had ſhewed them their neglect of *Iohns* Doctrine: in this he ſetteth forth their cruelty, ſhortly after to be exerciſed on himſelf; and uſhers it in by their fathers cruelty to the Prophets.

which planted a Vineyard] Iſaiah 5.1, &c. Jer. 2. 21. Mark 12. 1. Luke 20 9. God planted the Jewiſh Church, as his Vineyard Pſal. 80.9. &c.

hedged it] Herein is implyed Gods care of the ſafety and proſperity of it, Pſalm 35.27. the meaning is, he defended, and preſerved it from the incurſions of the enemies, which otherwiſe would have deſtroyed it.

digged a VVine-preſſe,] Furniſhed it with all things neceſſary.

built a Tower] Made the place ſtrong; for a Tower, between the curtains, is as a buttris and ſtrength of the wall.

let it out to husbandmen] To the Prieſts.

went into a far countrey] Left it wholy to their care; in outward appearance, as if he had been abſent; whereas indeed, as *Theophylact* ſaith, ἡ ἀποδημία τοῦ Θεοῦ ἡ μακροθυμία, *the peregrination of God, is his long-ſuffering*: he ſeemeth as if he ſlept, or were gone farre off, when he forbeareth long, and doth not preſently puniſh ſinners; or doth not manifeſt his preſence to men of this world.

V.34. *ſent his ſervant*] The Prophets whom the Jews ſlew.

V.35. *beat one*] See on Luke 20. 10. So *Paſhur* the Prieſt beat the Prophet *Jeremiah*, Jer. 20. 2. and *Zidkijah*, *Michaiah*, 1 King. 22. 24.

another they killed] Many others they ſlew. Which of the Prophets have they not perſecuted ? Act. 7. 52.

ſtoned another] As if they had been blaſphemers: ſo *Ioaſh* uſed *Zechariah* the ſon of *Jehoiada*, 2 Chron. 24. 21, 22.

V. 36. *more than the firſt*] They had more Prophets a little before the captivity than formerly. See 1 Sam. 3. 1. with Iſaiah 1. 1. Hoſea 1. 1.

V. 37. *ſent unto them his ſon*] Chriſt himſelf, who here foretells his own death. See on Luke 20. 14.

V. 38. *come let us kill him*) See Chap. 26. 3. John 11. 53. Gen 37. 16, 20. See on Luke 20. 14.

let us ſeize on his inheritance] Let us give lawes, and rule the Church according to our own will, as we have many years done.

V. 39. *they caſt him out of the vineyard*] Delivered him to the Romans to be condemned: and ſlew him without the city, Heb. 13. 12. See on Luke 20. 15.

V. 40. *What will he do ?*] He makes them judges, having ſpoken the parable concerning them; meaning to condemne them out of their own mouth, as verſe 31. See on Luke 20. 15.

V. 41. *He will miſerably deſtroy*] κακὼς κακῶς ἀπολήσει, it is a kind of Greek proverb, meaning he will with grievous puniſhments conſume thoſe impious tenants, and provide him better.

V. 42. *Did ye never read*] Pſal. 118. 22. Act. 4. 11. See on chap. 12. 3.

which the builders rejected) Thoſe whom before he compared to husband-men, here he compareth to builders.

the head of the corner] The chief ſtone in the corner is called the head of the corner; which being the ſtrength of the walls, the builders uſually make choyce of ſome principal ſtone for that place. So Chriſt is to the Church, though refuſed of the Prieſts, Eph. 2. 22. he is as *Euthymius* ſaith, *conjunctio populorum*, the ſtone which united the (two walls) the people (of the Jews and Gentiles) See Act. 4. 11. *In unam fidem Abrahæ colligens eos, qui ex utroque teſtamento apti ſunt in ædificationem Dei*, *Irenæus lib.* 4. *cap.* 42.

This is the Lords doing] That is, God appointed him to this office, though the Jews through malice and emulation rejected him. See Hebr. 5. 4, 5.

V. 43. *the kingdom of God ſhall be taken from you*] That is, the goſpel, the ſcepter of his kingdom; the word and miniſtery, whereby men are gathered into his kingdom, and his protection, as *Euthymius* interpreteth. See Act. 13. 46. Rom. 11. 8, &c.

and given to another nation] As he foretold the rejection of the Jewes, ſo alſo the calling of the Gentiles. See places fore-cited.

the fruits thereof] Every kingdom hath its own proper fruits: the fruits of Gods kingdom are the fruits of the holy ſpirit, not of corrupted fleſh. See Galat 5. 22. Epheſ. 5. 9. the fruits here ſpoken of, muſt be, not onely meet for repentance, but alſo beſeeming Gods kingdom; not onely leaving evill, but alſo doing good, See Iſai. 1. 16, 17.

V. 44. *Whoſoever ſhall fall on this ſtone*] Iſaiah 8. 14, 15, Rom. 9. 33. 1 Pet. 2. 7. the meaning is, as *Theophylact* after *Chryſoſtom* interprets, σκανδαλιζόμενοι ἐπὶ τῷ Χριςῷ, they who are offended in Chriſt; as contemners and unbelievers, who blaſphemed him: or as taking offence at my humility; he ſhall not hurt me, but deſtroy himſelf.

ſhall be broken] As a man falling upon a rock, breaketh not it, but his own bones.

it will grind him to powder] Which *Chryſoſtome* and others underſtand of temporal and eternal deſtruction. See Daniel 2. 44.

V. 45, *his parables*] Theſe two fore-mentioned, ver. 28. 33.

they perceived he ſpake of them] Their own conſciences interpreted the parables concerning themſelves: yet were their hearts ſo hardened, that they could not repent.

V. 46. *they feared the multitude*] Wicked hypocrites abſtain from ſin: only for fear of puniſhment: ſo for the preſent, theſe enemies of Chriſt (though in great authority) are awed by fear, leſt the people who honoured Chriſt ſhould fall upon them. Evill Magiſtrates are ſometimes kept from uſing cruelty, for fear of inferiours; their breaking Gods Laws, gives example to the people to break theirs: this is juſt with God, though the people ſin in ſo doing.

took him for a Prophet] The people deſervedly took him for a Prophet, whom the Prieſts unjuſtly, and impiouſly accounted as an impoſtor. chap. 12. 24. Mark 3. 22. See Deut. 18. 18. John 1. 45. Act. 1. 45. Act. 3. 20. &c. Act. 7. 37. &c.

CHAP. XXII.

Verſe 1. J*ESUS anſwered*] To the thoughts of Phariſees, who were offended at the former parables: or he added more parables to the former: it is uſual with the Hebrews to ſay, he anſwered, inſtead of, he ſaid, or began to ſpeak. St. *Luke* recording this parable, ſheweth the occaſion of Chriſts ſpeech was, that which one ſaid unto him, who ſate at meat with him in the Phariſees houſe, to wit, *bleſſed is he that ſhall eat bread in the kingdom of God.* Luke 14. 15, 16.

by parables] See on chap. 9. 17. and 13. 3. 18. Luke 5. 6. in the former parable he had threatned deſtruction to the Phariſees, here to all the people: he ſhewes the manner alſo, to wit, by ſword and fire; and that after his death the goſpel ſhould be preached to the Gentiles, &c.

V. 2. *the kingdom of heaven is like*] See on chap. 20. 1.

a certain King which made a marriage for his ſon] That is, prepared a marriage feaſt ſo magnificent as became a kingly ſtate. That which the Greek calleth here γάμος, the Syriack interpreteth by משתותא *meſhtutho*, (that which the Greeks called συμπόσιον) *à bibendo*; for שתה *ſhetho*, *bibere*, is properly to drink: but by a Synechdoche, to celebrate and keep a marriage feaſt: ſo Gen. 29. 22. *Laban* made משתה *miſhte*, which the 70. give as here, ἐποίησε γάμον, he made a wedding feaſt: that is he ſent the tidings of Chriſts incarnation, or the goſpel; which is compared to a marriage feaſt full of joy, made by a king, therefore full of ſtate; not for a ſervant, or friend, but for his Son. God maketh this marriage between Chriſt and his Church of Jews and Gentiles. *Jerom.*

V. 3. *his ſervants to call*] His Prophets to foretell the coming of Chriſt into the world, and invite men to receive him with joy (See Luke 14. 17.) ſignifying the houre or inſtant time, that they might prepare.

them that were bidden to the wedding] Thoſe who were formerly invited: that is the Iews, who had been before certified, and inſtructed concerning the coming of Chriſt our Saviour.

and they would not come] He ſent *Iohn Baptiſt*, the twelve Apoſtles, the diſciples to invite the Iewes to repentance, Matth. 3. 1, 2. Mark 6. 12. Luke 3. 3. and 9. 2. 6. but would not. See on Luke 14. 18.

V. 4. *other ſervants*] The Apoſtles, &c. as verſe 3. After the Prophets he ſent the Apoſtles, and Miniſters of the Goſpel to invite men to him, that they might believe and be ſaved. See 1 Cor. 5. 20.

I have prepared my dinner] This is another call, to let the gueſts underſtand, that on Gods part all things are ready, and he expects their coming to him.

fatlings are killed] τὰ σιτιςὰ, *altilia*, or *ſaginata*, as divers of the ancient Latines tranſlate it: it is of σιτίζειν, to feed, as they uſe fatting beaſts, or fowls. The word τεθυμένα killed, of θύειν, properly ſignifieth things ſacrificed; but is uſed alſo to ſignifie things killed for a feaſt; the reaſon whereof might be, for that even prophane Princes uſed to auſpicate their ſolemn feaſts with ſacrifices. See Iſaiah 25. 6.

V. 5. *one to his farm*] So worldly men look after ſecular riches, not valuing the eternal: ſo pleaſures and avarice keep men from Chriſt and ſalvation.

V. 6. *entreated them ſpitefully*] Calling them prophaners, peſtilent fellowes, movers of ſedition, impriſoned, ſcourged, and put them to death. See Act. 5. 40. and 21. 32. 2 Cor. 11. 24. Act. 12. 2. Act. 7. 58. Heb. 11. 37, 38. See alſo *Ioſeph. Antiq. l.* 20. *c.* 8. what more ſpitefully could be done, than ſo ingratefully, and unworthily to requite them with injuries, who had none other end but to advance Gods honour in their ſalvation: we muſt not think much of our ſufferings; Chriſt foretold us, the world ſhall hate you: See Phil 1. 28, 29, 30. and Joh. 12. 2.

and ſlew them] So did the Jews, *Stephen*, Act. 7. and *Herod*, *Iames*, &c.

V. 7. *he was wroth*] See Luke 14. 21. Gods anger is the juſt execution of his judgements on the wicked and impenitent.

ſent forth his armies] The Romans (as *Theophylact*, *Ierom*, *&c.* interpret) called Gods armies, becauſe imployed by him to deſtroy Jeruſalem, as was foretold Dan. 9. 26.

thoſe murderers] The Jews who ſlew the Apoſtles, verſe 6.

and burnt up their city] This was done to Jeruſalem by the Romans, wherein (as *Ioſephus de bel. Iudaic. l.* 7. and others report) periſhed 11 millions of men, women, and children; the reſt being ſold for ſlaves, or otherwiſe ſcattered among all nations; their temple and city were fired and demoliſhed.

V. 8. *the wedding*] The wedding feaſt.

were not worthy] The Jews for the moſt part were unworthy. Act. 13. 46. See alſo on chap. 10. 13.

V. 9. *go ye therefore*] *Ierom* and *Theophylact* underſtand by theſe ſecond meſſengers, the Apoſtles ſent to the Gentiles: which being true, we muſt alſo underſtand the miniſters ſent after them untill the fulneſſe of the Gentiles be come in.

into the high wayes] The meaning is, Go preach the Goſpel where greateſt confluences of people ought to be in Gods ſervice, or uſe to be in the Churches of the Gentiles: or preach to the moſt abject, and thoſe whom the Jews deſpiſe. See Luke 14. 21.

as many as ye ſhall find, bid] God calleth us, when we think not of it, Iſaiah 65. 2. Rom. 10. 21. and inviteth all without exception, in the rule, Mark 10. 15. Matth. 11. 28. though in ſome caſes, according to his juſt judgments, for cauſes beſt, and only to him known, he ſometimes reſtraineth, either in the general, as Matthevv 7 7. 6. or the particular, as Act. 16. 6, 7. See on Luke 14 23.

V. 10. *both bad and good*] High and low, rich and poor, prophane and civil; for men of all ſorts were to be found among the Gentiles. See chap. 13. 38. 47, 48. only remember that God findeth none good to be invited, but maketh them ſuch by his invitation

the wedding was furniſhed] Literally, the place where the wedding was furniſhed, or the tables were furniſhed with gueſts; ſpiritually, the Church was, by the preaching of the Goſpel, full of thoſe who gave their names to Chriſt, though of theſe, ſome were true believers, and ſome hypocrites.

V. 11. *when the King came in*] Some underſtand this of the day of judgment, others of the time of the goſpel here: wherein God, obſerving the hypocrites in the Church, takes them away by death, and ſends them to hell: the ſence is when God cometh to judge: and this which followeth ſeemeth partly inferred to prepoſſeſſe an objection, which the Jevvs might have made; doth God reject us to call the Gentiles? are there not as wicked among them, as us? Yes: but he vvill come and examine vvho hath the wedding garment, and vvho not, and judge them accordingly: by this one vvithout the vvedding garment, are underſtood all thoſe, *qui ſociati ſunt malitiâ*, *Jerom.* who are combined in maliciouſneſſe. And here is a grave admonition to us, that we may not think it enough for us to take up rooms in the Church of Chriſt, if we vvalk not vvorthy of our high calling in him, God will find us out.

had not a wedding garment] Converſation becoming the calling of a Chriſtian. See Epheſ. 4 1. Phil. 1. 27. 2 Pet. 1. 10, Revel. 19 8. and 3. 18.

V. 12. *Friend, how*] He calleth him friend, becauſe he had invited him to the wedding, *Jerom*; yet hath it the ſence of a ſharp reproof of him, that ſo unworthily requited Gods gracious calling, in that he, who had obtained ſo much favour in a friendly invitation, vvould ſo diſhonour the company with an unſeemly habit, that is, ſuch impiety and vvicked courſe of life, as became not the goſpel.

how cameſt thou hither] As if he had ſaid, *quâ fronte?* how couldeſt thou for ſhame come hither, into ſuch company, ſo ſordidly habited (under this ſimilitude God reproveth the ſecure impudence of thoſe, who continuing in their filthy impurity of ſins, yet dare aſſociate themſelves with true Chriſtians)

not having a wedding garment] Divers diverſly expreſſe this, but all to one purpoſe: obedience to the moral law, and goſpel--- *quæ novi hominis efficiunt veſtimentum*, *Ierom*; vvhich make the garment of the nevv man. *Proſper de promiſ. & prædict. part.* 2. *cap.* 1. ſaith it is, as 1 Tim. 1. 5. charity out of a pure heart, and of a good conſcience, and of faith unfeigned: *Hilary can.* 22. ſeemeth to underſtand it of the gifts of the Ghoſt, and heavenly candor of holy converſation, as Phil. 3. 20. *Chryſoſtom*, *Theophylact*, *Euthymius*, *&c.* underſtand by the ſordid garment, ſinful uncleanneſſe, and want of mercy and charity. *Greg. hom.* 38. *in Evang.* ſaith alſo, that the wedding garment is charity. Note from all this, 1. that Gods all-ſeeing eye of juſtice eaſily findeth out hypocrites: 2. that a bare profeſſion of Chriſtianity, and aſſembling in holy duties with them, ſhall never ſave any man, except he adorn that profeſſion with newneſſe and holineſſe of life; without peace and holineſſe no man ſhall ſee the Lord, Heb. 12. 14. 3. that no man is called for the wedding garments ſake, neither accepted without it, that is, ſaved for his good works, nor without them; we are called χάριτι μόνη πάντες, all by free grace, as *Chryſoſtom*, *Theophylact*, *Euthymius*, *&c.* here note.

he was ſpeechleſſe] ἐφιμώθη, he was muzled, 1 Cor. 9. 9. he could ſay nothing for himſelf; his own conſcience condemned, and ſilenced him: ſo ſhall it be to all thoſe, who now under the name of Chriſtians, diſhonour the goſpel, and poſſeſſion of Chriſt.

V. 13. *to the ſervants*] That attended on the gueſts, that is, to the angels and miniſtring ſpirits.

bind him hand and foot] Make him ſure, as they do condemned men: it importeth that the damned ſhall have no power to reſiſt, nor poſſibility of flying from Gods ſevere judgments.

caſt him] ἐκβάλετε *caſt him forth*; ſo the Syriack interpreter *ejicite.*

into utter darkneſſe] See on chap. 8. 12. that is, as *Proſper* underſtandeth it, *de vit. contempl. l.* 3. *c.* 12. expulſion from the bleſſed preſence of God, who is *mentium lumen.*

weeping and gnaſhing of teeth] This importeth their bitter ſorrows, who ſhall be condemned to eternal death, *non videndi ſenſum habituri ſunt, ſed dolendi*, *Proſper q. ſ.* they ſhall not have ſenſe of ſeeing, but of ſorrowing.

V. 14. *for many are called*] Chap. 20. 16. many that are called do not come ſo far as to profeſſe religion, or any care for the life to come: and among them that do profeſſe well, many are not ſaved for want of faith and holy converſation.

but few are choſen] That is, (as *Auguſtine* ſaith to *Paulinus epiſt.* 59. few are, *ſecundum propoſitum vocati, in quibus Dei procul dubio præſcientia falli non poteſt*, called according to his purpoſe (Rom. 8. 28.) in whom doubtleſſe the foreknowledge of God could not be deceived; neither is there any unrighteouſneſſe with God, who foreſeeing the whole maſſe corrupted, in mercy choſe ſome to be veſſels of honour, to whom he doth freely give believing, and obedient hearts, that they may be ſaved; and in juſtice leaveth others to their own ſinful wills; who diſbelieving, and diſobeying the goſpel, which calleth them to faith and repentance, are the immediate cauſes of their own juſt condemnation, as *Clem. Alexandr. ſtrom. lib.* 1 ſaith, οἱ δὲ μὴ θελήσαντες πείθεσθαι ἑαυτοὺς ἀπέγνωσαν δηλαδὴ, but thoſe who would not obey, doubtleſſe withdrew themſelves from hope of eternal life.

V. 15. *then went the Phariſees*] When the Phariſees had attempted all means to deſtroy Chriſt, and could not prevail; at laſt they take this counſel. See Mark 12. 13. Luke 20. 20.

entangle him] παγιδεύσωσιν ἐν λόγῳ, how they might enſnare him in his anſwers; this word is properly uſed for catching as hunters do, with grins, ſnares, or toils; their intent was to bring Chriſt into danger, by occaſioning him to anſwer ſomething prejudicious to the Roman Emperour, and ſo they might deliver him to *Pilate* the Deputy, to be put to death as a mover of ſedition, Luke 20. 20. or that which muſt offend the people, and then the Phariſees might deſtroy him without fear of the multitude; which now mainly awed them, Chap. 26. 5.

V. 16. *they ſent to him their diſciples*] They would not go their ſelves to him; having been ſo lately foyled by him, chap. 21. but ſent their diſciples who ſhould feigne themſelves juſt men, that they might avoyd ſuſpition, and that Chriſt dealing more freely with them, might more eaſily be entrapped, Luke 20 20.

with the Herodians] They were men who joyned with *Herod* to patch up a religion, mixed of Heatheniſme and Judaiſme: in likelyhood they maintained the lavvfulneſſe of paying this tribute, and the Phariſees the unlawfulneſſe of it; ſo that if he ſaid it was unlawful; the *Herodians* vvere ready to accuſe him to the governour: if he ſaid it was lawful, the Phariſees were as ready to accuſe him to the people: though theſe ſo much differed in their own opinions, yet both readily agree together againſt Chriſt: See the like Chap. 16. 1. Luke 23. 12. See on Chap. 16. 6. the Syriack giveth it, דבית הרודס, *debeth Hiraudis*, of the houſhold-ſervants, or Courtiers of *Herod*, *Jerom* and *Chryſoſtom* underſtand *Herods* ſouldiers.

the way of God] The way to Heaven, revealed by God.

in truth] Truly and ſincerely: thou ſpeakeſt, neither for fear nor favour of *Pilate* or *Herod Theophylact.* Thus are they ſelf-condemned while they ſeek accuſations againſt him: they confeſſe they know that he is true, why then did they not believe in him, that they might have been ſaved?

neither careſt thou for any man] Thou art not ſo afraid of any man, as therefore to conceal the truth of God.

the perſon of men] That is, the outward appearance, eſtate, or condition of men.

V. 17. *tribute*] κῆνσον, it is a Latin word made Greek, properly ſignifying a valuation of goods or eſtate, a taxing: according to the proportion vvhereof they payed tribute in the ſubdued provinces: and it is here taken for the tribute it ſelf, chap. 17. 24. it is called δίδραχμα the half ſhekel of the Sanctuary; they ask if it were lawful to pay this to *Cæſar?* The colour of this *quære* was, that God in the law had commanded it to be paid to him yearly, for the uſe of the temple, or tabernacle, Exod. 30. 13. The Romans conquering Judea, did impropriate, and take it to their own uſe; for which they aftervvards making land ceſſes by appointment of the Romans, called it tribute. So *Auguſtus* commanded all the provinces to be taxed, Luke 2. 1. this was layed on every family (*Joſeph. antiq. lib.* 19. *cap.* 15.) now the Jews murmured every where at this, as an impious, or at leaſt unworthy thing; that prophane men ſhould thus invade Gods right, and diſhonour them; hence was the inſurrection of *Theudas* and *Iudas*, Act, 5. 36, 37. mentioned.

V. 18. *Jeſus perceived their wickedneſſe*] Their malice and miſchievous mind againſt him.

hypocrites why tempt ye me?] Hypocrites; for you would ſeem to be holy, but are impious; and you come to me with pretence of your good opinion of my truth and ſincerity; when yet I well know you come to tempt me, and to enſnare and betray me: he is God, and therefore cannot be deceived with vvords and fair pretences, as *Chryſoſtom* noteth: an hypocrite is he, *qui aliud eſt, aliud ſimulat. Ierom.* who is one thing, and counterfeiteth to be another.

V. 19. *ſhew me the tribute money*] He calls for it, that he might take occaſion from the ſight thereof, to confute them the more effectually. verſe 21.

a peny] In value ſeven pence half-peny, the *Syriack* interpreter hath, *denarium argenti capitationis*, a peny of ſilver, *pole mony*, or *head-mony.*

V. 20. *whoſe image or ſuperſcription*] Or *inſcription*; he ſo attemperateth to their captious queſtion, as that, if they would acknowledge truth and reaſon, he had moſt appoſitely anſwered them: ſeeing *Caſar* had power to appoint coines among them, he had therewith power and right to impoſe tribute on them.

V. 21. *They ſaid unto him Caſars*] The Emperours ever uſed to have their images and ſuperſcriptions ſtamped on their coyn: probably containing ſome words, expreſſing their Empire over the Jews and other nations to them ſubject; which might have ſatisfied any, but the impudent and malicious. See on Luke 20. 19. for this whole ſtory.

render therefore] As a debt. Rom 13. 7. not as a benevolence, or arbitrary contribution, which in ſome caſes is fit and neceſſary for ſubjects to relieve their princes withall, but that which being commanded by lawfull authority ought to be payed. See Rom. 13. 7.

unto Caſar] Ye think your payments to maintain Gods ſervice, free you from paying tribute to *Caſar*: but you muſt maintain, both religion and civil power.

which are Caſars] His ſtamp upon them, ſhews ye are his ſubjects, and therefore ought to pay tribute unto him: for coyning was ever a ſign of ſoveraign power. See on Luke 20. 25.

unto God the things that are Gods] Tithes, firſt-fruits, oblations, and ſacrifices, *Ierom:* above all, true ſanctity; for as *Auguſtine* ſaith well, *epiſt.* 45. *Armentario*, he thus ſaid, that man might knovv *quod Deus exigeret ab homine, imaginem ſuam in homine ipſo; ſicut ſuam Caſar exigebat in nummo*; that God requireth of man his own image in man himſelf; as *Caſar* would have his, in his coyn.

V. 22. *they marvelled*] That he ſhould perceive their cloſe machinations, and ſo prudently diſappoint their ſubtility. See Pſal. 9, 15. Prov. 21. 30

V. 23. *The ſame day*] Mark 12. 18. Luke 20. 27. So vigilant is malice, that they give Chriſt no reſt.

the Sadduces] Who are interpreted *juſti*, ſaith *Ierom. Chryſoſtom* ſaith, the Evangeliſt admireth their impudency, who durſt aſſail him, the ſame day that the Phariſees were confuted. See on chap. 3. 7. and on Luke 20. 27.

which ſay there is no reſurrection] Acts 23. 8. as believing no ſpiritual ſubſtance ſevered from a body, and therefore that ſoul and body muſt die together.

V. 24. *Moſes ſaid*] Deut. 25. 5.

If a man die having no children] That is, if he have never a ſon, for daughters raiſe no name to their father, but go into another family: and in Deut 25. a ſon only is mentioned both of him that is dead, and of him that marrieth his wife to raiſe up ſeed to him. See on Luke 20. 28.

V. 25, *left his wife unto his brother*] According to the law.

V. 26. *Likewiſe the ſecond*] This is added to make the thing ſeem more abſurd, the more husbands the woman had, as they conceived.

V. 27. *the woman died alſo*] Before her death there was no queſtion, therefore her death is mentioned.

V. 28. *whoſe wife ſhall ſhe be, &c.*] As if they had ſaid, in the reſurrection, which ye ſuppoſe ſhall once be, which of the ſeven ſhall be eſteemed her husband? or ſhall all have her to wife? See on Luke 20. 33.

for they all had her] See verſe 26. &c.

V. 29. *not knowing the Scriptures:*] Not acknowledging the books of the Prophets, out of which the reſurrection might be more clearly proved: nor yet, underſtanding the law of *Moſes*; which ye acknowledge to be Gods word, for ſo the Saduces did, though they rejected the reſt; therefore Chriſt here, having to deal with ſuch, cited no other Scriptures of the old Teſtament, but only *Moſes* writing, which they allowed for canonical.

nor the power of God] Ye conſider not how well God is able to raiſe the dead; as he hath promiſed. See Philip. 1. 21.

V. 30. *in the reſurrection*] In the ſtate of glory, which ſhall follow the reſurrection.

given in marriage] Neither do men take wives, nor parents give their daughters in marriage.

as the Angels] Not without bodies, but without marriage, or any bodily neceſſities, to which they are ſubject in this mortal life, but of a ſpiritual converſation, as *Jerom* ſpeaks. See hereof *Auguſtin Conſent. ep.* 146.

V. 31. *Have ye not read*] See on chap. 12. 5.

unto you] You acknowledge it to be Scripture, and to binde you.

V. 32. *I am*] Exod 3. 6.

The God of Abraham] This was ſpoken when they were all three dead. He doth not ſay, the Lord of *Abraham*, for he is Lord of liveleſſe things alſo. chap 11. 27. Pſal. 24. 1. but, the God of *Abraham* in covenant with him. Now ſeeing this covenant of God was with the bodies of theſe three Patriaks, as well as with their ſouls, as appears by their circumciſion; it followes, that as their ſoules were then alive, ſo their bodies muſt needs be raiſed from the dead, and be made eternally happy.

but of the living] Θεῷ γὰρ ζῶσι πάντες οἱ κατὰ Θεὸν ζῶντες, all live with God, who lived to God, or according to his will, *Gr. Nazianzen orat.* 21. This place is very conſiderable for the confutation of the modern Saduces, who were herein leſſe knowing, than many prudent heathens, who acknowledged and profeſſed the immortality of the ſoul, which theſe pretended Chriſtians ſhamefully deny; but if they will not ſtand to the infallible authority of holy Scripture, we leave them with that: Rev. 22. 11 *he that is unjuſt, let him be unjuſt ſtill.* Unworthy are they to know God and be ſaved, who blaſpheme his truth: if they do acknowledge the Scriptures, let them anſwer, how is God the God of the living in this inſtance of *Abraham*? not in reſpect of the preſent ſtate of the body, which lived not without the ſoule, and he in his time died. Gen. 25. 8, 9. and was buried in the cave of *Machpelah*? if then *Abraham* ſoul lived not, how was God, the God of living *Abraham*? or in what reſpect did *Abraham* live, if neither his body (as the Scripture ſaith) nor his ſoul (as theſe new Doctors affirm) did then live? let theſe be aſhamed of their Atheiſme, and quickly repent, ſubmitting to Gods truth, or they ſhall too late finde, that their ſoules are immortal to torment, who would not believe the truth, that they might be ſaved.

V. 33, *The multitude*] The people gave more reſpect to Chriſts doctrine than the Saduces did.

V. 34. *But when*] Mark 12. 28.

he had put the Sadduces to ſilence] They thought it would be a great honour to them, to ſilence him that had ſilenced the Sadduces.

they were gathered together] They adviſed about the buſineſſe; or, they came together about Chriſt: as verſe 41. to diſpute with Chriſt: for they thought themſelves much more knowing and learned men, than the Sadduces. Though they abominated as impious and heretical the tenet of Sadduces, yet they envied Chriſts victory who had refuted and ſilenced them; therefore, though they alſo had often been overcome, yet preſumed they once again to reencounter him, in hope to blaſt the honour of his late victory before the people, of whoſe good opinion and applauſe they were extreamly ambitious.

V. 35. *a lawyer*] He is called a ſcribe. Mark 12. 28. See chap. 2. 4. & chap. 8. 19. and on Luke 20. 1.

tempting him] Some think it was not out of malice, as verſe 18. and elſewhere: but out of deſire of knowledge, as the Queen of *Sheba* proved *Solomon*. 1 King. 10. 1. but other conceive it was a captious queſtion, to the end he might expoſe Chriſt to the hatred of the people: *non ſcire deſiderans, ſed tentans. Jerom.* not deſiring to know, but tempting. *Theophylact* ſaith he came ἐξ ἀμέτρȣ, φθόνȣ: out of unmeaſurable envy; though being ſomething better informed, and anſwering diſcreetly, he were not far from the kingdom of God. Mark 12. 34.

V. 36. *the great commandment*] The greateſt: becauſe ſome counted thoſe concerning ſacrifices chiefeſt, as is intimated, Mark 12. 23. Some, that of circumciſion: Some, that of the ſabbath.

V. 37. *Thou ſhalt love the Lord*) Deut. 6. 5. Where we read, with all thy heart, and with all thy ſoul, and with all thy might, here left out, is added —— Luke 10. 27.

with all thy heart] With all the faculties of thy ſoul.

with all thy minde] This is here added, ſo Deut. 6. 5. and with *all thy ſtrength* or *might*, left out here, is added, Mark 12. 30. Luke 10. 27.

V. 38. *The firſt*] In order: for God muſt be loved before, and more than all men.

great commandment] It was none of the ten commandments in particular, but contains all the commandments of the firſt table, and therefore is counted the greateſt, for the whole is greater than any part thereof.

V. 37. *is like unto it*] Not equal to it: for duty to God is above duty to man: but like it in greatneſſe, becauſe it containeth all the duties of the ſecond table, as the other did of the firſt.

Thou ſhalt love] Levit. 19. 18.

thy neighbour] Another man. Luke 10. 27. 29, 30. 1 John 3. 23. Rom. 13. 8. *nec enim Dominus verè ſine proximo, nec proximus verè diligitur ſine Deo. Greg. hom.* 30. for neither is God truly loved without our neighbour, nor our neighbour truly without God. See 1 John 4. 20.

as thy ſelf] As truly, as thy ſelf: ſincerely, though not vvithout ſome inequality of degrees: as, John 17. 21. Acts 3. 22.

V. 40. *all the Law and the Prophets*] This is the contents and ſumme of them all, and by either law or Prophets, propoſed as the duty of man; whatever they command, caution, admoniſh, teach, or ordain, is hereto reducible, and all our duties to God and man, fall, like ſeveral lines into this one centre, love, vvhich is the fulfilling of the Lavv.

V. 41. *While the Phariſees*] Mark 12. 35. Luke 10. 41. The Phariſees vvho arrogated to themſelves, the onely knovvledge of the Lavv and Prophets: but were extreame blinde concerning the myſtery of ſalvation by Chriſt: in the knowledge of vvhome onely, is eternal life, John 17. 3.

Chriſt therefore very fitly queſtioneth them herein.

V. 42. *What think ye*] You vvho boaſt of the key of knovvledge, and interpretation of Scriptures: vvhat do you believe concerning Chriſt?

of Chriſt] Chriſt proveth, that though he be truly *Davids* ſon, according to the fleſh, yet that he is alſo *Davids* Lord, as being God eternal: vvhich the Phariſees not underſtanding, vvere not able to anſvver his queſtion, and not believing that, they could have no profit of the Meſſias novv exhibited, vvhom the Patriarks, Prophets, all the faithful before them, ſo earneſtly longed for, they taking Chriſt for meer man, and not the Saviour of his Iſrael, the elect.

Whoſe ſon is he?] Of whoſe ſtock, or family? for the Hebrews called a mans poſterity, his ſons.

of David] See on chap. 1. 1. They knew ſo much, that according to the promiſe of God, Chriſt was to come of the linage of *David:* ſo much they commoly read and interpreted to the people: but they neither knew, nor expected in Chriſt, any more than the perſon of a man: therefore, thus much and no more could they anſwer Chriſt: they thought he ſhould be ἄνθρωπος ψιλὸς, meer man, ſaith *Theophylact.*

V. 43. *How then doth David in ſpirit*] *Non erroris incerto*, ſaith *Jerom*: but by inſpiration of Gods ſpirit, he reproveth them, not for confeſſing him to be the ſon of *David*; but whereas they taught the vulgar, to expect only a ſecular external kingdom under the Meſſias: he hereby gives them occaſion in the preſence of the multitude, to conſider the glory and divine Majeſty of his kingdom: as he is the Son of God, and *Davids* Lord. He ſaith, *how doth David in ſpirit*; *Mark* addeth *the holy ſpirit*: thus *David* ſpake, Pſal. 110. 1. See 1 Pet. 2. 19.

V. 44. *The Lord ſaid unto my Lord*] *David* profeſſed that God the Father ſaid ſo unto Chriſt, *Davids* Lord.

V. 45. *call him Lord*] See on verſe 42.

V. 46. *Neither durſt any man*] None of his adverſaries durſt ask him any thing, after this, in the way of tempting him, for they ſaw plainly that they could not prevail againſt him; being ever convicted by evident truth, and divine wiſdom: therefore they came vvith violence, to deſtroy him by povver: the venome of envie may ſometimes be eaſily overcome, but hardly ever reſt.

CHAP. XXIII.

Verſe 1. *To the multitude*] *Gr. Multitudes*: to many gathered together.

and to his diſciples] When he ſaw there was no more hope to do good on the Phariſees, he addreſſeth himſelf to the people, and his diſciples, to undeceive them, and fore-arm them againſt their corruptions.

V. 2. *ſit in Moſes chair*] As Maſters and Teachers, verſe 7. 8. 10. and expounders of *Moſes* law: for καθέδρα, importeth the office of teaching the word of God, law and goſpel: belonging to the Prieſts under the lavv, and the Miniſters under the goſpel: becauſe vvhile they taught, they were wont to ſit: *Suidas* interpreteth καθέδρα by ἐπίσχεσις, a ſitting or tarrying.

V. 3. *all therefore*] becauſe God appointed teachers of the law, therefore Chriſt would have them to be heard, though their perſons were wicked: while they who have a calling to preach, deliver the truth, they muſt be heard, though not imitated, where they practice not. See Mal. 2. 7. Thus he ſpeaketh ſaith *Chryſoſtome*, *hom.* 73. leſt he ſhould leave the hearers any occaſion of diſobedience; to their greater condemnation: or contempt of their Miniſtery, whom he ſhould after ſend: in the Miniſtery, the ordinance of God is to be conſidered; *ſive Paulus, ſive Judas baptizet, Chriſtus peccatum lavat, abſolvit, & delet*: whether *Paul* or *Judas* baptize, Chriſt waſheth away, forgives, and putteth away ſin. *de bapt. Chriſti* (*inter opera. Cyprian*)

that obſerve and do] If they teach according to *Moſes* law, as they profeſſe to do; and go not out of the chair by their traditions: for in ſuch a caſe our Saviour forbids men to obey them. Matth. 16. 6. 12. true ſanctity is in doing good, not in ſaying onely.

But do not ye after their works] He calleth them their works, which he here condemneth in all this ſpeech following; as hypocriſie, ambition, avarice, pride, &c. for theſe things are no fruits of *Moſes* chair, but of Satans; which ſheweth how careful Miniſters ought to be, leſt they caſt down in works, what they would build in words: but withall, that auditors may not compoſe themſelves to the examples of frail men, but to the truth of Gods holy word.

for they ſay and do not] They ſpeak well, but live ill: they are the ſonne (Chap. 21. 30.) who ſaid he would goe, and work in the vineyard, but did not: *qui autem docent tantum, nec faciunt, ipſi preceptis ſuis detrahunt pondus*; ſaith *Lactantius l.* 3. *c.* 16. they who only teach, and do not (as they teach) their ſelves, take away the weight from their own precepts; for who will obey, when teachers teach men not to obey: teach by example thou who requireſt obedience of others: be thou not like thoſe ſtones ſet on the partings of high wayes, which ſtand onely, (by their inſcriptions) to ſhew others which way to take, not to move themſelves; it is a ſhame for teachers, not to do what they bid others do; but a greater ſhame to do that which they forbid others; thou that teacheſt another, teacheſt thou not thy ſelf? Rom. 2. 2. by you the name of God is blaſphemed amongſt the enemies; See 1 Cor. 9. 27. of all the world which periſhed by the deluge, leaſt to be pittied were they, who built an ark for believing *Noah*, not themſelves.

V. 4. *For they bind heavy burdens*] Luke 11. 46. They preſſe others to the ſtrict obſervance of Gods law; See Acts 15. 10. This verſe interpreteth the foregoing; *they ſay*, they binde heavie burdens to other mens ſhoulders; that is, they preſſe their conſciences, telling them rigidly enough, vvhat they muſt do, or be damned, but do not their ſelves; they will not move a finger to that duty their ſelves; It is a *metaphor* taken from ſome cruel Maſter, laying intolerable burdens on his beaſts and ſervants (under which they groan) but is moved with no compaſſion to eaſe or help them, not ſo much as with a finger.

with one of their fingers] They will not touch them, much leſſe lay them on their own ſhoulders; thus hypocrites, are commonly ſevere exactours of thoſe things, vvhich themſelves chiefly neglect; as it was objected againſt the *Athenians*, they knew what was right, but would not do it; every one can ſpeak great things, but few do as they ſay; example is the moſt powerful rhetorick, for as *Gr. Nazianzen* ſaith. *Theodor. epiſt.* 81. οὐ γὰρ οὕτως ὁ λόγος πείθει τοὺς πολλοὺς, ὡς ἡ πρᾶξις ἡ σιωπῶσα παραίνεσις, for truly, words do not ſo much perſwade many men, as action, which is a kind of ſilent exhortation. *Non eloquimur magna, ſed vivimus*, ſaid *Minucius Felix*, after *Cyprian ſerm.* 3. *de bon. pat.* who after the like manner ſaith, *qui virtutum conſcientiam magis quam jactantiam novimus, &c.* we, who are rather acquainted with the conſcience, than the oſtentation of vertues, who do not ſpeak great things, but live, as the ſervants and worſhippers of God do.

V. 5. *to be ſeen of men*] They do works indeed ſometimes which ſeem morally good, but out of vain-glory, and ſo wanting the right end, which is the glory of God, they are but (as *Moſes* ſaid Deut. 32. 32.) *the vine of Sodom, and of the fields of Gomorrah, their grapes are grapes of gall &c.* the fruits growing near the dead ſea, where thoſe cities ſtood, are fair vvithout, but only duſt and rottenneſſe vvithin.

They make broad] Broader than other mens. So ambitious are hypocrites in all ſemblances of good. (See Numb. 15. 38. Deut. 12. 12.) Specially in things external, for they are ambitious of honour vvith men, they have not learned of *David*, Pſal 16. 8. *To ſet the Lord alwayes before them*; but of *Saul*, 1 Sam. 15. 30. *honour me now I pray thee, before the elders of my people.* -----

their phylacteries] φυλακτήρια, *conſervatories. Chryſoſtomes* interpreter calleth them, *quædam cuſtodientia*, means to keep in memory, to wit, the precepts of the lavv thereon vvritten; for theſe vvere ribbands of blevv ſilk; or as ſome think of parchment, vvhich they vvore upon their garments and fore-heads; not in obedience to God ſo much, as oſtentation before men, of their ſingular zeal, and love to the lavv of God, as if they vvere very careful obſervers thereof. See Deut. 6. 8.

and enlarge the borders of their garments] Hypocriſie eaſily learneth to abuſe any ordinance of God; ſo here, God commanded that they ſhould make them, ציצת *tſitſith.* Numb. 15. 39. 70. κράσπεδα, *fringes in the borders of their garments*, that they might look upon it, *and remember all the commandements of the Lord, and do them* --- they enlarged them for ſhevv to men; as if all ſanctity had conſiſted therein, that others might take the more notice of them, and think them to be the onely religious men.

V. 6. *and love the uppermoſt rooms*] Mark 12. 28. 39. Luke 11. 43. πρωτοκλισίαν the *firſt place to lye down* in feaſts; for they lay on *pallets* to eat, and their tables vvere beds; they might have taken the uppermoſt rooms, when due, and offered unto them; but they loved them, and ambitiouſly contended for them πρωτοκαθεδρίας *the uppermoſt ſeats in the ſynagogues* likewiſe,

V. 7. *and greetings in the markets*] To be firſt ſaluted, as if the chief honour and reſpect were due to them before all others; and that in publick,

Rabbi, Rabbi] Ραββὶ, רבב, *rabab*, ſignifieth great, or excellent, &c. whence cometh רב, *a maſter*, or one excellent in any art, and רבי *rabbi*, was taken for a title of dignity and eminency, importing thoſe, who by impoſition of hands were declared to be wiſe men: it ſignifieth here, one preferred before other teachers, becauſe of his abundant knowledge, which makes him to be inſtead of many: their fault was, that they ambitiouſly affected that title above others, and took it to themſelves without giving due honour unto God their teacher: they loved to hear the title doubled, or often uſed.

V. 8. *be ye not called ſo*] Jam. 3. 1. they could not barre men from calling them ſo; but they ſhould not take pride and pleaſure

ſure in it: he addreſſeth this to his diſciples, whom he meant to furniſh with an extraordinary meaſure of knowledge and largeneſſe of heart, that they might be the teachers of the world; leſt thereby they ſhould be vainly puffed up, and fall into Satans ſnares: for ambition begets love of eminency, and authority over others; and affectation of Prelacy, uſhered in Antichriſt. *Chryſoſtom* noteth here, *hom.* 73. the great miſchiefs which came into the Church by the ambition of Prelates: for which, he ſaid, he could not abſtain from tears, when he heard, or thought of the firſt places, &c. It is true, they that labour in the word and doctrine, are *worthy of double honour*, 1 Tim. 5. 17. and much to blame are thoſe who deny it them: the contempt of the miniſtry is a wide door open to hereſie. Will the impious and ingrateful world, or no, they are the *ambaſſadours for Chriſt*, 2 Cor. 5. 20. and ſtewards of the myſteries of God, 1 Cor. 4. 1. but the dignity of the Miniſtery is one thing, and the ambition of Miniſters another.

one is your maſter] Your principal teacher: he alludes to Iſaiah 54 13. Jer. 31. 34. arrogate not the glory of God to your ſelves; for what have you excellent in you, which you have not received, and learned of Chriſt?

All ye are brethren] All ye Apoſtles are not Maſters one of another, but all fellow-diſciples of Chriſt your Maſter. The main ſcope of this place is, to hold the diſciples within the limits of humility and knowledge of their own imperfection; leſt they ſhould affect Primacy and power to lord it over their brethren, 1 Pet. 5. 1. (which he well knew would miſerably afflict the Church) which they do who are ambitious of high titles.

V. 9. *Call no man your father*] He ſpeaketh not this in a ſimple and literal ſenſe: children may call their natural parent father, and the people may without offence, uſe this name in reverence to their ſpiritual Fathers: ſo *Iſaac* ſaid to *Abraham*, Gen. 22. 7. אבי *my father*. So *Jacob* to *Iſaac*, Gen. 27. 18. &c. So 1 Sam. 20. 2. 2 King. 2. 12. 2 King. 13. 14. but he taxeth here the flattery of thoſe who were the Phariſees *ſycophants*, giving them too high titles; and the pride of thoſe who ambitiouſly took the ſame, which is a greater title than Maſter, and ſo he attributeth it to his heavenly Father, and the other to himſelf in the next verſe. See more on verſe 7, 8.

For one is] Mal. 1. 6. The Univerſal Parent, by right of creation, redemption, adoption in Chriſt, and preſervation. God, the *Father of our Lord Jeſus Chriſt*; *of whom the whole family in heaven and earth is named*, Epheſ. 3. 15.

your Father which is in heaven] See on chap. 6. 9

V. 10. *Neither be ye called Maſters*] Governours: for teaching Maſters were mentioned, verſe 8. guides of the way, verſe 16. chap. 15. 14. Rom. 2. 19, 20. the Scribes, although they were but blind guides, yet did they ambitiouſly affect ſuch titles; but the Apoſtles muſt not.

V. 11. *He that is greateſt*] Here it appears that different places and titles, are not prohibited; but ambitious ſeeking of them, and proud glorying in them

ſhall be your ſervant] That is, let him be ſo: as, chap. 20. 27.

V. 12. *Whoſoever ſhall exalt himſelf*] Luke 14. 11 and 18. 14. this is contrary to the courſe of the world; for men eſteem more of ſuch, as ſet forth themſelves, though with contempt of others: but God hateth and reſiſteth the proud, and giveth grace to the humble; the ſweet water-courſes find out the low valleys, which have the bleſſing of fruitfulneſſe, while the high mountains are barren: the ſeeming excellency of the proud, like riſing ſmoak, vaniſheth as it greatneth.

V. 13. *But wo unto you Scribes and Phariſees*] Luke 11. 52. This word is uſed, either to denounce the judgement of God, imminent puniſhment, temporal or eternal: or it expreſſeth the ſympathy of thoſe who deplore and pitty. This was the laſt time he would warn the Scribes and Phariſees of their condition; and therefore having admoniſhed his Diſciples, and the people to beware of them, he now layes open to their conſciences, their principal ſins, and the miſeries to which they were liable for the ſame.

hypocrites] Chriſt uſing this term in his ſharpeſt reproofs, ſhews us that nothing is more deteſtable than hypocriſie; a hypocrite is he who counterfeiteth, or acteth another mans perſon. See *Budæ.* ὑποκρίνομαι.

Ye ſhut up the kingdom of heaven] Ye are ſo far from opening the door, that when it is opened by *John Baptiſt*, and me, ye will neither enter into it, nor permit others to enter, who ſhew ſome willingneſſe thereto, John 7 48, 49. by threatnings, John 9. 22. or ye challenge the key of interpretation to your ſelves, and would not ſuffer any truly to interpret thoſe ſcriptures that treat of the Meſſias, and his kingdom; ſuch fruit beareth your abuſed authority in the Church.

againſt men] ἔμπροσθεν τῶν ἀνθρώπων, *in the ſight of men*, or *before the face of men*, when they are at the very door, and ready to enter: for many came to Chriſts teaching, ready to embrace the Goſpel of the kingdom, whom the Phariſees diſheartned, by their blaſpheming of Chriſt, traducing his doctrine; or by threatnings, and decrees of excommunication, endeavouring ſo to do.

V. 14. *To devour widows houſes*] Mark 12. 40. Luke 20. 47. Ye oppreſſe and injure widows, who have none to help them, till you leave them not ſo much as an houſe to live in, Hoſ. 4. 8. it is ſaid, they *eat up the ſinnes of the people*: that is, the ſacrifices offered for the expiation of the peoples ſinnes; the meaning here is, that ye perſwade fooliſh widows to give you entertainment, or to bequeath their eſtates to your ſociety, pretending that you will gain them ſalvation, by your continual prayers for them. See 2 Tim. 3. 5, 6. he nameth widows here, to aggravate their impiety, but we may conceive, that they alſo abuſed many others in like manner.

for a pretence make long prayers] *Vitia non decipiunt niſi ſub ſpecie umbrâque virtutum. Jerom Læta. l. 2. ep.* 17. You make long prayers, that widows thinking you to be zealous and religious men, may truſt you with their eſtates, which you defraud them of: you would be taken for godly men, becauſe you make long prayers; ſo wrong you God and man

therefore ye ſhall receive the greater damnation] Greater than other oppreſſours or impoſtors: and that firſt, becauſe ye are ſo cruel, as to beguile and impoveriſh helpleſſe widows; God taking on him the Protector-ſhip of them and orphans. See Exod. 22. 22. Secondly, becauſe as all ſin is out of meaſure ſinful, (as being committed againſt an infinite juſtice) yet moſt damnable is that ſin, *quod titulus bonitatis accuſat. Salvian de Gub. D l.* 4. which a title of goodneſſe accuſeth: it more agravateth our cauſe before God, *ſi deteriores ſumus, & meliores eſſe dicamur*, ſaith the ſame, if ſo be we are evil, and are reported to be good; how much more, when we take up, and abuſe the holy name, and worſhip of God, for a cloak of cruelty and wickedneſſe? this is an high injury to the holy Majeſty of a juſt and all-ſeeing God: therefore (as *Chryſoſtom hom.* 74. in Matth. well ſaith) whereas all that ſin, are worthy of puniſhment, moſt grievouſly ſhall he be puniſhed, who goeth to wickedneſſe, uſing ſuch a pretence.

V. 15. *compaſſe ſea and land*] Ye travel ſea and land; ye take great pains to convert Gentiles to your religion: as if ye were very zealous for Gods glory.

to make one proſelyte] προσήλυτον, A ſtranger (Hebrew גר *gher*, of גור, which among other ſignifications importeth, *peregrinatus fuit, congregavit*) coming over from heatheniſh ſuperſtition, to Judaiſme.

a child of hell] Much worſe, and ſo more damnable. This word υἱὸς ſonne, or ſonnes joyned with a *ſubſtantive* of denominating ſenſe, with the Hebrews, was very emphatical; as in theſe ſeveral inſtances may appear. *Children* (or ſons) *of wrath*, Epheſ. 2. 3. that is, *iræ Dei devoti & obnoxii*: בן המות, *ben hamaueth* a ſon, or child of death: *qui capitalis criminis reus eſt.* So *ſonne of perdition*, John 17. 12. a hopeleſſe, deſperate caſt-away. So here.

V. 16. *It is nothing*] 'Tis a matter of nothing: he is not guilty of perjury who thus affirmeth an untruth: this is no oath, or he is not bound to perform his vow, by the Temple.

he is a debtor] He is bound to perform his oath or vow, who ſwears by the gold of the Temple; or he is guilty (if he perform not: ſo the *Syriac* חאב *reus fuit*, or *debuit*; *peccavit: debitor reus Mar. Treſt.* 234. So Rom. 13. 8. So they expreſſed a debtor or guilty man, by one and the ſame word; whence it ſeemeth that phraſe is uſed in the Lords prayer, chap. 6. 12. *forgive us* τὰ ὀφειλήματα ἡμῶν our debts that is, the ſins whereof we are guilty: this ſeemeth to be out of the *Syriac* manner of ſpeaking which was the language of our Saviour.

V. 17. *that ſanctifieth the gold*] That cauſeth the gold to be counted holy, becauſe it is ſacred, as ſet a part from common uſe, unto the ſervice of God, for the uſe of the temple.

V. 18. *ſwear by the altar*] This Chriſt ſpeaketh not to allow any ſwearing by creatures, though of the moſt holy uſe; but to tax the fooliſh vanity of their traditions.

V. 19. *the gift or the altar*] The gift was not holy, before it was brought to the altar to be offered to God: but the altar was holy before, as being long before thy gift conſecrated to the ſervice of God, in that uſe which he appointed it, and ſo denominates the gift thereon offered, holy or ſacred to the Lord.

V. 20. *and by all things therein*] He is as much bound to perform his vow, as if he did ſwear by all thoſe things becauſe they all pertained to it: he doth not allow any ſwearing by creatures, though he condemn perjury, when men ſwear by them. See on chap. 5. 33, 34.

V. 21. *and by him*] That is, in Gods account he is tyed to perform, as if he had ſworn by God himſelf.

that dwelleth therein] Not locally or circumſcriptively, for he is infinite and comprehendeth all things. See Act. 17. 24. Jer. 23. 24. but becauſe he choſe and appointed that place for his publick worſhip.

V. 22. *by the throne of God*] See Act. 7. 49 Heaven is called the throne of God; becauſe as the greateſt Majeſty of Kings is ſeen when they ſit on their thrones: ſo God manifeſteth his glory moſt in heaven, and to the heavenly creatures.

V. 23. *for ye pay*] Luke 11, 42 that ye may ſeem exact obſervers of the law: this was commanded by the law, Levit 27.

30. Numb. 18. 23. See hereof D. *Godwin*. *Moſes* and *Aaron*, *lib. 6. cap.* 3.

omitted the weightier matters] Hypocrites are careful in ſmall matters, but negligent in the greateſt: βαρύτερα, is a comparative relating to tithing mints, &c. which they did by tradition, the law commanding tithes alſo of more important kindes: for it was as well juſtice to give the Prieſts their tithes, as to render to any other that which was their own. See on Luke 11. 42.

judgement, mercy, and faith] Juſt dealing with all men, mercy in relieving the poor, and faithfulneſſe in covenants, promiſes and contracts.

Theſe ought ye to have done] He blameth not thoſe who do the ſmalleſt things commanded; but ſuch as think when they have done theſe things, they have done all that is required, and ſo ſecurely neglect the greateſt duties: *theſe, &c.* that is, *juſtice, mercy, and truth*; and not to have omitted your paying tithes: here is taxed the prepoſterous traditions of Phariſees. See on Luke 11. 42. and Doct. **Godwin.** *Moſes* and *Aaron l. 6. c.* 3. *Eccleſiam fraudare ſacrilegium eſt. Jerom Nepotian. ep* 14. *l.* 2. It is ſacriledge to defraud the Church.

V. 24. *Ye blinde guides*] It is a wretched blindneſſe, not to ſee the abſurdity and impiety of ſuch courſes; the worſe becauſe they were to lead others in religious practices. See Iſaiah 42. 19. wickedneſſe is ever pernicious: but then worſe, when the wicked thinks he needs no amendment; but worſt of all is it, when he thinketh himſelf a ſufficient guide, and reformer of others, who is himſelf incorrigible; *Chryſ. in loc.* this they owed to their malice: the God of love is light without darkneſſe, 1 Iohn 1. 5. but *Athanaſius epiſt. ad ſolitar. vit. Agent.* malice is truely blinde.

Strain at a gnat] It is a proverbial ſpeech, the ſenſe is: you make a ſcruple of ſmall things, but nothing care for the maine.

V. 25. *For ye make clean the outſide of &c.*] Luke 11 39. Hypocrites make much adoe about ceremonies, their own traditions, or things external and indifferent, but for the inward and moſt neceſſary parts of Gods worſhip, they are very careleſſe. See Mark 7. 4.

full of extortion] Getting of other mens goods away from them by oppreſſion, ravage and violence, verſe 14. Ezek. 18. 16.

and exceſſe] In the intemperate uſe of the creatures: how admirable a folly was this in the Phariſees, to be over nice in having clean houſes, and utinſels, with ſouls ſo foul? without controverſie, external cleanneſſe and decent compture is commendable, and neceſſary, but the ſouls cleanneſſe is of concernment incomparably greater; for the purity thereof ſhall make us eternally bleſſed, chap. 5.

V. 26. *Cleanſe firſt that which is within*] He recalleth them from hypocriſie, to a ſincere and inward purity in which they ſhall have comfort, Tit. 1. 15. this conſiſteth not in external ceremonies, &c.

V. 27. *whited ſepulchres*] See Acts 23. 3. Like thoſe ſumptuous tombs which cover ſtenchie and corrupted fleſh and bones of dead carcaſes. See verſe 6, 7, 14, 15 23. So were the Phariſees onely externally and to the eyes of other men, religious; but inwardly vitious and wicked; and ſo more abominably impious, than they who are apparently ſo. *Neſcio enim quomodo turpiora ſunt vitia, quæ virtutum ſpecie cælantur*; ſaith *Jerom ep. 22. l. 2. Cælantiæ*, for I know not how, more filthy are thoſe vices which are covered with ſhew of vertues: vizours of religion cannot deceive Chriſt our Judge: labour for cleanneſſe of heart, which *David* prayed for, Pſalm 51. 10, If we have true purity there, all things *ſhall be* pure to us; it is onely ſin which defileth a man, whoſe root or fountain is within in the heart; if that be cleanſed, then (as it was ſaid of the unwholeſome waters of *Jerico* healed, 2 King. 2. 21.) death and barrenneſſe ſhall be no more in the words and actions

V. 28. *Even ſo ye alſo, &c.*] Thus our Saviour applying his ſimilitude, ſheweth himſelf the ſearcher of hearts, and detecteth their ſecret hypocriſie, which men ſee not: as thou ſeeſt the fair outſides of a ſumptuous Tombe, thou canſt not ſee the rotten bones therewith covered: So thou ſeeſt the outward appearance onely of the hypocrite, thou ſeeſt not the ſecret wickedneſſe of his heart: but *the Lord ſeeth not as man ſeeth: for man looketh on the outward appearance, but the Lord looketh on the heart.* 1 Sam. 16. 7.

V. 29. *Ye build the tombs of the Prophets*] Ye are like your fathers, though you diſavow their cruelty againſt the former Prophets: you are injurious in perſecuting the living Saints, and would ſeem religious in honouring the dead: you build and adorn the tombs and monuments of the Prophets, and other juſt men, whom your fathers ſlew for preaching the truth, and reproving their ſins: and ye perſecute Chriſt and his diſciples for the ſame cauſe, and think ye are yet religious. See on Luke 11. 47.

V. 30. *and ſay*] You pretend you would not have done ſo: thus, as if your fathers vices were your vertues, you can remember and cenſure them, but not your own ſins.

V. 31. *Ye be witneſſes*] Your own words and actions teſtifie.

unto your ſelves] Or againſt your ſelves; as, Mark 6. 12. Luk. 9. 5.

That ye are the children of them which killed, &c.] Ye imitate them in their impiety; though as yet ye cannot compaſſe your deſign; for even now ye are plotting what they practiced: you ſeem to honour the ſilent dead, becauſe they reprove you not; but the ſurviving teachers of the ſame doctrine, you hate to the death, as your fathers did the former Prophets.

V. 32. *fill ye up*] Since ye will needs do ſo; that your judgement may come upon you. See Gen. 15. 16. God permitteth not the malice or impiety of any perſon or nation, to encreaſe above a certain meaſure by him limited and bounded, ſo that they ſhall no more exceed the ſame, than the raging ſea her full; to which when her proud waves come, they ſhall ſoon finde their ebb: So when iniquity is come to a certain heigth, then comes divine revenge to make the conſummation, Jer. 30. 11. ſinne can have but a definite meaſure: Seeing therefore ye will not be perſwaded to repent and leave your ſins; take your courſe, go on.

The meaſure of your fathers] They ſtored up to themſelves great wrath, by their killing the Prophets, but yet the meaſure is not full; there remaineth ſomething which you will do to exceed their wickedneſſe, and beyond which there can be nothing more impious: they ſlew the ſervants, but you will ſlay the Son of God; the Lord of all the Prophets: *nihil eſt ultrà Dei injuriam, graviùs peccare quod poſſint. Ambroſ. in Luc. l. 7. c.* 11. there is nothing beyond the injuring of God himſelf, that men can, more grievous ſin.

V. 33. *ye ſerpents*] This he ſaith to intimate their kindred in wickedneſſe (as *Chryſoſt.* ſpeakes) like their parents, *in veneno malitiæ* ---- (as *Euthymius* expreſſeth it) in the venome of malice.

generation of vipers] See on chap. 3. 7.

How can ye eſcape] Seeing your malice is innate, as the vipers poiſon, and your thirſt of the Saints blood hereditary; what hope can you conceive of eſcape, more than the vain hope of beguiled hypocrites? Though ye may eſcape mans judgement, ye cannot Gods: or, whoſoever eſcapes hell, certainly ye cannot, who ſin out of ſo deſtinate a malice.

of hell] See on chap. 5. 22. Eternal damnation of body and ſoul, in the moſt intenſe torments of hell fire: there is no way to eſcape that moſt wretched ſecond death but the living way Chriſt Jeſus, whom you hate, and ſeek by all means to put from you, or deſtroy: the invincible hardneſſe of your hearts will not ſuffer you to believe and repent, that you may obtain mercy: now however your fair ſemblances of, and pretences to ſanctity before men acquit you from their cenſures and judgement, yet no diſguiſes can deceive God, who ſeeth the very ſecret thoughts of all men, and whoſe judgement is inevitable, ſuch as none ſhall eſcape, 2 Cor. 5. 10.

V. 34. *Wherefore*] Seeing ye are ſo cruel, ye ſhall have matter to exerciſe your cruelty: Gods work muſt be done, mans impiety cannot overcome Gods mercy; nor the abuſers thereof eſcape his juſtice.

I ſend unto you] After my reſurrection and aſcenſion into heaven. Here appeareth the unſpeakable goodneſſe of God, and mercy of Chriſt, ſtill ſending his ſervants to invite the obſtinate jewes to faith and repentance, that they might live: yea after they had put him to death with all the ſpightful aggravations thereof, which the power of man could act, or Satans malice invent; notwithſtanding all this, he that ſaid of old to the rebellious Iſrael, *yet return unto me*, Ier. 3. 1. after all theſe injuries foreſeen, ſaith --- *behold, I ſend unto you Prophets* -- that is, as I have formerly ſent you Prophets, ſo will I ſend you wiſe men, *Scribes*, that is, learned men, though I know before hand, you will likewiſe kill, and perſecute them.

Prophets and wiſe men, and Scribes] He calls the Apoſtles and Paſtours under the Goſpel, by that name of Prophet, which was beſt known to the jews; and mentioned verſe 30. that they that honoured the dead Prophets, and their wiſe men and Scribes; might know what account they ought alſo to have made of the Apoſtles, that were more excellent than they. See on chap 11. 11.

ye ſhall kill] Ye ſhall be permitted to exerciſe the like cruelty on them, which the Prophets have ſuffered.

in your ſynagogues] See chap. 10. 17.

from city to city] Chap 10. 23.

V. 35. *All the righteous blood*] All the blood of righteous men: ſo terrible ſhall your judgement be, that you may ſeem to anſwer for all the murders of the godly from the beginning of the world, unto that time.

of the righteous Abel] Gen. 4. 8. Who was a righteous and juſt man, accepted of God.

of Zecharias] 2 Chron. 24. 22. Theſe are named, becauſe the blood of the one, was ſaid to cry for revenge, Gen. 4. 10. (as indeed all blood unjuſtly ſhed, doth) as did the mouth of the other at his death: or becauſe the one was the firſt righteous man, and the other *Zechary* ſonne of *Jehoida* the Prieſt ſtoned, 2 Chron. 24. 21. a Prophet of the ſame name, or one of the laſt Prophets, whoſe name is upon record in the old Teſtament. See note on Luke 11. 51.

whom ye ſlew] Becauſe the nation is ſtill accounted the ſame: So Mark 10. 3. Iohn 6. 32. and 7. 22. Act. 7. 38.

V. 36. *All*

V. 36. *All theſe things*] All theſe puniſhments: the juſt revenge on an impious nation, for the blood of the ſervants of God, ſhed for the teſtimony of his truth: however vengeance on them was ſlow, yet it was ſure, to their utter extirpation and diſperſion of their remnant unto this day.

upon this generation] For Jeruſalem was ſoon after deſtroyed

V. 37. *O Jeruſalem, Jeruſalem*] Luke 13. 34. The name is doubled, to expreſſe great affection in the ſpeaker: as 2 Sam. 18. 33.

that killeſt the Prophets] Nehem. 9. 26. Act. 7. 32.

and ſtoneſt them which were ſent] 2 Chron. 24. 21.

How often would I have gathered] He ſpeaketh of his humane and miniſterial will: or, *de voluntate ſigni*: God often offered them mercy, protection, and ſundry favours, which they wilfully put by through their ſins, from which they would not be reclaimed. See on Luke 13. 34.

thy children] The Jews, whoſe mother City was Jeruſalem, to which they repaired for ſolemn and publick worſhip, judicature, and ſuccour, in war, or publick calamities Luke 10. 14.

together] A long time ſtriving with them, to bring them to faith and repentance. See Pſal. 17. 8. & 91. 4.

ye would not] So Prov. 1. 24. Iſaiah 65. 12. & 30. 20. Jer. 7. 13. Ezek. 24. 13. *nos calamitatum noſtrarum auctores ſumus --- nos, inquam, nos, etiam Deo nolente, cruciamus. Salvian. l.* 8. we are the authors of our own woes --- we, I ſay, we our ſelves, (againſt that which God would in mercy) torment our ſelves --- *nihil eſt in nos, crudelius nobis*: there is nothing more cruel againſt us, than our own ſelves; we will not be healed. See Ezek. 18. 31.

V. 38. *Your houſe is left unto you deſolate*] Your city and temple ſhall be deſtroyed: God often and long offereth mercy, but at laſt (as *Cardan* ſpeaks out of *Valer. Max.*) *tarditatem ſupplicii --- gravitate compenſat*; he recompenſeth the ſlowneſſe or delay of the puniſhment, with the grievouſneſſe thereof. See on Luke 13. 35.

V. 39. *Ye ſhall not ſee me*] in this bodily manner.

henceforth] For this was in his laſt journey to Jeruſalem; and the laſt time of his publick teaching. See on Luke 13. 35.

till ye ſhall ſay] Ye would be glad to have me preſent, when Jeruſalem ſhall be diſtreſſed; then would your ſelves be glad to cry, ſave Lord, which ye thought much to hear the children cry, chap. 21. 16. or after my reſurrection, ye ſhall ſee me no more, till good men among you rejoyce at my coming to judgement, with ſuch acclamations as Jeruſalem heard chap. 21. 9.

CHAP. XXIV.

Verſe 1 *JEſus went out*] Mark 13. 1. Luke 21. 5. to the mount of *Olives.*

departed from the temple] Purpoſing to come there no more; having taught there, divers dayes together.

to ſhew him the building] Chap. 22. 38. He had foretold the deſtruction of the temple, they ſhew him the building, as they went toward the Mount of Olives, from whence was the Temples faireſt proſpect; pittying that ſuch a magnificent pile ſhould be deſtroyed: as if they ſaid, behold, what a goodly houſe thou wilt lay waſte. *Theophylact.*

V. 2. *There ſhall not be left here*] Luke 19. 44.

one ſtone upon another] It ſhall be utterly deſtroyed, and demoliſhed: it ſignifieth an extream and utter devaſtation, which came to paſſe by *Titus* and the Roman Army, waſting all with fire and ſword, and evening with the ground, that magnificent Temple and city, which was the glory of the world. (See *Joſeph. l.* 7. *c.* 9, 10, 18. *de bel. Jud*) though *Titus* by a ſtrict edict at firſt ſtorming the city, forbad the defacing of the Temple; yet the ſouldiers burnt it and the city; this ſiege began at the paſſeover, and the Temple was burnt (as ſome ſay) *Auguſt* 10. when it had ſtood 589 years: the city was burnt, *Septemb.* 8 in the year of our Lord, 71. *Abr. bucholcer. ind. chron.* Such is the truth of Chriſt no power or counſel of men can defeat it: ſo miſerable was the blindneſſe of the Jews, who ſeeing theſe things come to paſſe, according to the prediction of Chriſt, could not then, cannot yet, repent and believe in him. See Ier. 7. 4. So juſt is God in rejecting them: ſo long as the malady ſeemeth to promiſe any hope of recovery, the Phyſician uſeth gentle means of recovery, but when he deſpaireth of the cure, then as *Athanaſius* ſaith, *de prodit. Jud.* ἀποτέμνεται μέλος the diſaffected part is cut off: ſo dealt God with them.

V. 3. *upon the Mount of Olives*] *Mark* addes, *over againſt the Temple*, which words ſhew the occaſion of this.

The Diſciples came unto him] That is, *Peter*, *James*, *John*, and *Andrew*, Mark 13. 3.

privately] Becauſe it was a dangerous queſtion to be asked in publick, concerning the deſtruction of the Temple, as may appear, chap. 26. 61. Act. 6. 14.

tell us] Here are three diſtinct queſtions propounded; the firſt concerning the deſtruction of Ieruſalem and the Temple: the ſecond, about Chriſts coming, not to judgement, but as they dreamed, to his temporal kingdom: the third, concerning the end of the world: the anſwer to the firſt, (as ſome conceive) reacheth to verſe 23. to the ſecond, from thence to verſe 36. to the third, from that verſe to the end of the chapter: but indeed, to the firſt and third, he anſwereth ſomewhat promiſcuouſly, ſo that ſomethings muſt be underſtood of the deſtruction of Ieruſalem, and ſome things concerning the end of the world.

V. 4. *That no man deceive you*] Satan will be buſie to ſeduce you by many and variable impoſtors, which he will ſend into the Church to corrupt the doctrine, which I have delivered you, but be you vigilant, that you be not deceived.

V. 5. *in my name*] Some pretending that they are authorized by Chriſt: as, Acts 19. 13. Some that they had the ſame authority with Chriſt; or that they were Chriſt the Meſſias: as here verſe 23. Iohn 5. 43. Some promiſing them temporal deliverance, which they expected, Luke 24. 21. See Acts 5. 36, 37. and 21. 38.

V. 6. *of wars*] Slaughters, and bloody tumults, as among them under *Caius*: ſo alſo among other nations.

rumours of wars] Reports, and expectation of other like troubles.

Be not troubled] Be not affrighted at them; be not dejected, but conſider Gods power and protection over you.

the end is not yet] Underſtand this of the Iews final deſtruction, or of the end of the world.

V. 7. *Nation ſhall riſe againſt nation*] As, 2 Chron. 15. 6. Such troubles fell out under *Claudius* and *Nero*, as alſo many ſince, in divers parts of the world.

There ſhall be famine] Acts 11. 28. λιμοὶ ϗ λοιμοὶ. Sword, famine, peſtilence, deaths; three weapons; like *Joabs* three darts, 2 Sam. 18. 14.

peſtilences] Which uſually follow wars, and famine, Revel. 6. 5, 6, 8.

V. 8. *Of ſorrows*] They ſhall go before the deſtruction of Ieruſalem, as the pains of a woman before her travel. See Pſal. 48. 6. Iſaiah 13. 8. Ier. 30. 6, 7.

V. 9. *Then ſhall they deliver*] Chap. 10. 17. Luke 21. 12. Iohn 16. 1. Chriſt here paſſeth from his diſcourſe of common calamities, to the peculiar croſſes and ſufferings of his: the Iews ſhall apprehend you, and convent you in their conſiſtories: as *Peter* and *John*, Acts 4. and 5. chapters.

all nations] Not the Iews onely. But ye ſhall be hated alſo of all other nations into which ye ſhall go to preach the Goſpel; where Satans malitious influence will ever be ready to inſtigate perſecutors of the truth. All nations through which the devil travelleth, 1 Pet. 5. 8. Revel. 2. 10. who, ever worketh in the children of diſobedience, Epheſ. 2. 2.

for thy names ſake] For the profeſſion of Chriſt. See chap. 5. 11.

V. 10. *Many be offended*] Scandalized at the preſent calamities, befalling Gods people, ſhall fall from the Chriſtian profeſſion, chap. 13. 21. See 2 Tim. 1. 15.

ſhall betray one another] The Apoſtates ſhall betray thoſe who will not with them deny the faith, and run to deſtruction of body and ſoul for company.

V. 11. *Falſe Prophets*] Acts 20. 30. 2 Corinth. 11. 13. 2. Tim. 2. 18. Such as ſhall feign themſelves to be the moſt holy teachers of truth: many ſuch ſhall riſe intruding themſelves into the work of the miniſtry, unto which they are not called of God: neither ſhall they be eaſily diſcovered, but ſo ſubtily act, as cloſely to carry on their deſignes under fair pretences of ſingular zeal for the cauſe of Chriſt; in ſo much as that they ſhall deceive many good and knowing men.

V. 12. *Iniquity ſhall abound*] Becauſe of their cruelty toward Chriſtians, love to God and man, ſhall grow cold, not ſhewing it ſelf as before in offices of piety and charity. See 2 Tim. 4. 16. Heb. 10. 25. Malice of neighbours, and decay of charity, are certain ſymptomes of imminent judgements of God over a nation.

V. 13. *But he that ſhall endure*] Rev. 2. 10. Not a good beginning onely, but perſeverance ſhall crown our hopes.

ſhall be ſaved] Either freed from the common temporal calamities, or however he ſhall obtain eternal life, and ſalvation in Chriſt Jeſus; *virtus boni operis perſeverantia eſt*; *Greg. hom. in Evang.* 25. the vertue, or excellency of a good work, is perſeverance, the end makes happy: *Paul* began ill. Act. 8. 1. & 9. 1. but ended happily (See Rom 8. 38. Phil. 3. 6, 7, 8. &c. 2 Tim. 4. 6, 7, 8.) *Judæ laudantur exordia, ſed finis proditione damnatur. Jerom ep.* 21. *l.* 2. *Furia* (See chap. 10. 4. & 26. 47, 49. & 27. 4, 5. Act. 1. 18.) *Judas* beginning is commended, but his end is condemned of treaſon: let him that thinks he ſtandeth, *take heed leſt he fall*, 1 Cor. 10. 12. See Ezek. 18. 24.

goſpel of the kingdom] Joyful tidings concerning the kingdom of heaven.

V. 14. *In all the world*] To all the then known parts of the world the Goſpel was preached before the deſtruction of Ieruſalem. See Mark 13. 9, 10, 11. Rom. 1. 8. Coloſ. 1. 23.

for a witneſſe unto all nations] Of the mercy of God offered them in Chriſt, and of the obſtinacy of the Iewes, that they might underſtand that God had juſtly rejected them, who were incorrigible.

Then ſhall the end come] Then the utter ruine of them, and the ruine of Jeruſalem, their Temple, and ſervice there, ſhall come, as verſe 8. See Ezek 7. 2.

V. 15. *When therefore ye ſhall ſee*] Mark 13. 14.

the abomination of deſolation] Theſe words are taken from Dan. 12. 11. where we read, that from the time that the daily ſacrifice ſhould be taken away, *to give*, or *ſet up* שקוץ שמם *ſhikkuts ſhomem* 70. as here, τὸ βδέλυγμα ἐρημώσεως the deſtructive abomination; or as the Hebrew is given by ſome, *abominationem ſtupendam*, or *obſtupeſacientem*; thus the Prophet called the prophanation of the Temple, whether we underſtand it, with *Theophylact*, of *Cæſars* image there ſet up; or of the ſetting up of the Eagle (the ſigne in the Roman ſtandard) in the 13. year of *Nero*, in the moneth of *May*, in Judea, according to the word of the Lord by *Moſes*, Deut. 28 49 *The Lord ſhall bring a nation againſt thee from far*; as, ידאה הנשר *iide hannaſher*, *the Eagle flyeth*; *in ſimilitudinem aquilæ volantis &c. Hutter*: *as a flying Eagle*: *a nation whoſe tongue thou ſhalt not underſtand*: or that which (after the Roman Eagle was ſeen there in their flying colours) fell out in the time of *Cæſar Adrianus*; who for the Jews rebellion under their *pſeudo-Meſſias*, *Barcochebas*, interdicted the Jews return to Jeruſalem; and to that purpoſe, not onely changed the name of Jeruſalem to Elia, but alſo cauſed the marble ſtatue of an Hog (which was an abomination to the Jews) to be ſet up over that gate of the city which opened toward Bethlehem; it was a certain ſign and token of their deſolation and finall deſtruction; their ſcepter departed; they ſubjected to the Roman Empire, their Temple demoliſhed, their daily ſacrifice ceaſed, and they ſcattered over the world; was the completion thereof, which *Daniel* foretold, about 670. years before it came to paſſe; and this was about an hundred years after the blaſphemous Jews had cryed out, *his blood be on us, and on our children*: Gods juſtice is ever ſure, though ſometimes ſlow. See on Luke 21. 20. &c.

by Daniel] See Daniel 9 27. & 12. 11.

in the holy place] In Judea, the holy Land: before the holy City. See Iſaiah 63. 18. or as *Theophylact* thinks, *Cæſars* image ſet up ἐν τοῖς ἀδύτοις τοῦ ναοῦ, in the inward parts of the Temple.

let him underſtand] Let him take notice, that when they ſee the Roman colours flying in Judea, the Temple and City ſhall be deſtroyed, and the Nation of the Jews finally ſcattered, according to the Prophet Daniels propheſie, Dan. 9. 26.

V. 16. *Then let them*] being warned by theſe ſignes, let them flee to ſave their lives. See on Luke 21. 21.

into the mountains] For there would be no ſafety in any of their cities. So Gen. 19. 17.

V. 17. *Not come down*] If he can eſcape with life ſome other way; let him make all the haſte he can to be gone, and not ſtay to ſave ought of his goods.

V. 18. *His clothes*] His coat, or cloak, or other garment, ſuch as men uſe not to work in, in the fields; leſt tarrying too long in the city, the Roman ſiege ſhut him up to deſtruction, with the reſt which ſhall periſh there: ἱμάτιον ſignifieth either houſe furniture, carpets, coverlids, &c. or a coat, *Budæus, ex Athenæ. l.* 12.

V. 19. *That are with child*] Such could not well flee, at the enemies approach, becauſe of their burden; nor nurſes from their children. See Luke 23. 29.

V. 20. *Not in the winter*] Becauſe bad wayes, and foul weather might hinder them.

Neither on the ſabbath-day] They not underſtanding, that in caſe of neceſſity, it was lawful to flee or make defence on the *ſabbath-day*, might more be expoſed to the fury of the enemy, neither could they that day get things neceſſary, by reaſon of their ſtrict obſervation of the ſabbath. Chriſt accommodateth this ſpeech unto the infirmity of the Jews the ſum whereof is, that they ſhould pray unto the Lord, whoſe divine providence ruleth over, and diſpoſeth of all, that nothing might befal them which might make their afflictions more grevious and dangerous unto them, or hinder their flight from their enemies, and the fury of the war to come upon them; as incommodiouſneſſe of wayes, ſhortneſſe of dayes, cold, ſtormy, winter-weather, &c. or importunity of the ſabbath, wherein they might be troubled in conſcience, if neceſſity ſhould compel them to flie beyond the ſhort meaſure of a ſabbath-dayes journey, which would not ſet them beyond the lines of a beſieging enemy: finally he admoniſheth his diſciples hereof, that they might acquaint thoſe Chriſtians among the Jews the ſurvivers, that when they ſhould ſee theſe things drawing nigh, they might by no meanes delay, but ſpeedily be gone (as *Eliah* ſaid to *Ahab* before the ſtorm, 1 King. 18. 44.) *that the ſhower ſtop you not*: or as the *Angels* ſaid to *Lot*, Gen. 19. 17. *eſcape for your lives, look not behinde you, neither ſtay in all the plaine, eſcape to the mountaine, leſt you be conſumed*, and the ſtorme overtake you. *Remember Lots wiſe*, Luke 17. 32.

V. 21. *Such as was not, &c.*] To that nation, Luke 21. 23. Exod. 9. 24. *Luke* reciteth ſome kindes of thoſe tribulations under the name of the *dayes of vengeance* upon the Jews; to wit, that they ſhould fall by the edge of the ſword, be led away captive into all nations, &c. which accordingly came upon them.

V. 22. *No fleſh be ſaved*] He ſpeaketh of the calamity of the Jews (as may appear in that our Saviour ſaid, Luke 21. 23. *there ſhall be great diſtreſſe in the land, and wrath upon this people*) and in his ſpeech relateth to the ſame; the meaning is, none of the Jewes ſhould be ſaved from that ſlaughter, except the Lord ſhould ſhorten thoſe dayes of affliction before mentioned: fleſh is by a figure, taken for mankind, and here, as Jer. 12. 12. and 45. 5. for the Jews.

for the Elects ſake] For the Elects ſake. δι' αὐτῶν. *Theophylact*, of themſelves; or, which were among the Jews which ſhould periſh.

thoſe dayes ſhall be ſhortned] He meaneth τὰς θλίψεις καὶ τὸν πόλεμον. *Theophylact*, thoſe (dayes of) afflictions and wars, which were coming on the Jews: had they long continued, they muſt have all periſhed by the ſword and famine: but they had a ſpeedier end of their calamities; the obſtinate impiety of reprobates provoked Gods juſtice, to have continued them long; but his mercy prevailed for the Elects ſake to ſhorten them, and quickly end that bloody war, by giving the Roman a ſpeedy conqueſt: ſo that Jeruſalem was taken in five moneths, or thereabout; which could have been, but that the ſeditious citizens burnt up their own ſtore of corn. See *Joſeph de bel. Jud. l.* 6 *c.* 1. and the many fortified towers in Judea and Galilee, were taken in a year and halfe: which was then imputed to the hand of God, favouring and proſpering the Roman; *Joſeph q. ſ. l.* 3. *c.* 11. *l.* 7. *c.* 16. all which God did for his truth and Elects ſake: for from that miſerable ſlaughter, Jeruſalem being rendred, there eſcaped above four hundred thouſand perſons. *Joſeph q. ſ. l.* 7. *c.* 15. which were diſperſed among the nations.

V. 23. *Then if any man, &c.*] Mark 13. 21. Luke 17. 23. Then when Satan ſhall be looſed, Rev. 20. 3. and become a lying ſpirit, in the mouths of ſeducing impoſtors. See 1 Kings 22. 22. 2 Cor. 11. 13, 14, 15. 2 Theſſ. 2 9. &c. Rev. 12. 9, 12. then, whatſoever men ſeem in excellency, or authority, if they preach otherwiſe unto you, than that you have received, *let them be accurſed*, Gal. 1. 8. hear them not.

V. 24. *falſe Chriſts*] Either ſuch as *John* calleth Antichriſts, 1 John 2. 18. or ſuch as ſhall ſeign and call themſelves Chriſt.

falſe Prophets] Thoſe who teach lyes; falſely interpreting and applying the word of God to ſiniſter and impious ends: as do Sectaries, Schiſmaticks, and Hereticks: men pretending to much godlineſſe and gifts, with power to exerciſe the ſame in the Miniſtry, to which God calleth them not: ſo their oppoſition of the truth of Chriſt denominateth, and ſheweth them falſe; and their uſurping the Miniſtry, Prophets, but falſe ones; and therefore not to be heard of thoſe that love the truth that they may be ſaved: See 2 Theſſ. 2. 10, 11, 12. for otherwiſe they could be but falſe and erring laicks, or people, they had not ſo much as a ſemblance of Prophets. Some underſtand here the falſe Prophet, mentioned, Rev. 16. 13. and ſome, Mahomet.

ſhew great] δώσουσι σημεῖα: *they ſhall give*, or openly ſhew forth: ſo the Hebrews uſe their word נתן *nathan*.

ſignes] That is, lying wonders; as, 2 Theſſ. 2. 9. Revel. 13. 13.

deceive the very Elect] Not among the Jews onely, but among the Gentiles alſo, called to the faith of Chriſt, which they did dangerouſly attempt, by their ſpecious pretences, and ſhews of extraordinary zeal and godlineſſe: for, as *Minucius Felix* ſaith, *incautè creduli circumveniuntur ab his quos bonos putavèrunt*. the incautiouſly-credulous are circumvented of theſe, whom they thought to be good men.

V. 25. *Behold I have told you before*] That your ſelves by this forewarning, may be armed againſt their deluſions, and may not be troubled, when you ſhall ſee ſo many falling away from the truth, and giving heed to the ſpirit of errour. See John 16. 14.

V. 26. *He is in the deſert*] That is, Chriſt, or his true Church where he is preſent, is in the ſeparation, and among thoſe who withdraw themſelves from the publick profeſſours of Chriſtianity: for thoſe falſe Chriſts, and their inſtruments, uſed to draw men and women out into the deſarts, where they might more ſecurely, and without diſcovery or reſiſtance, make head, and gather congregations.

in the ſecret chambers] In the inward rooms, and private places, apt for conventicles: it is true, *honeſta ſemper publico gaudent, ſcelera ſecreta ſunt*: things honeſt ever rejoyce in being publick, impieties are ſecret: which though it be not alwayes ſo because the beſt are moſt perſecuted and ſuppreſt, and God is juſt in bringing wickedneſſe to light; yet ever the good would appear, and the vitious would be concealed.

V. 27. *As the lightning*] They need not ſeek Chriſt, his kingdom, or coming to judgement, in this or that peculiar place; he will appear like the lightning in a moment to the ſtartled world.

V. 28. *For whereſoever*] Luke 17. 37. A proverb uſed concerning things every where alike: the meaning is, it will be found of thoſe who look after it.

V. 29. *Immediatly after*] The like calamities ſhall befall the

Roman Empire, that had by them afflicted the Jews before. See Revel. 6. 12,13. Theſe things may be ſpoken allegorically: as, Iſaiah 13. 10. & 24. 23. Ezek 32. 7. Joel 2. 10. 31. & 3. 15. Job 30. 28. Jerem. 15. 9. Amos 8 9. Some underſtand it literally to be fulfilled a little before, or at the laſt day; but that uſeth not ſo to be deſcribed, but by fire, 2 Pet. 3. 12. others take theſe things litterally for ſtrange ſights in the heaven, either before the deſtruction of Jeruſalem, or before the day of judgement: of which time they who underſtand it conceive that he ſaith, *immediately*, that men may ever watch and provide for his coming: as, Phil. 4. 5. Heb. 10. 37. 2 Pet. 3 8. or *immediately* after the troubles of the Church under Antichriſt, which ſome think intended in the former verſes, as, 2 Theſ. 2. 8. or after the great troubles of the Church. Rev. 20. 7 8,9. whereof theſe Jewiſh or Gentile troubles might be a foregoing ſigne: ſome think the certainty of the thing onely here intended, and not the neerneſſe of time. See on verſe 33.

ſhall the ſun be darkned] Mark 13. 24. Luke 21. 25. See on Acts 2 19. certainly he foretelleth the ſignes which ſhall precede the laſt day: but how the ſunne ſhall be darkned, the moon obſcured, or the ſtars fall, it is rather to be expected than defined by us.

the powers of the heavens] The ſpheres and ſtars of heaven; except we take it allegorically, as ſome do.

V. 30. *ſigne of the Son of man*] Such as ſhall teſtify that Chriſt is coming to judge: what that ſigne ſhall be, whether ſome extraordinary *comet*, as ſome conjecture, or the ſigne of the croſſe, or ſome other glorious light; the Scripture not determining, we ſhould but vainly enquire.

all the tribes of the earth] All families and kindreds: it is an alluſion to the Jews diſtributed into tribes.

ſhall mourn] They ſhall be in ſuch ſorrow, that they ſhall ſmite on their breaſts, as with horrour of heart, and confuſion of face, by reaſon of thoſe grievous and inevitable judgements then upon them, for their contempt and abuſe of this Goſpel. See on Luke 21. 26.

They ſhall ſee the Son of man] Rev. 1. 7. At his laſt coming, ſitting on the clouds, as on a throne of glory, chap. 25. 31. Acts 1. 9. 11. 1 Theſ. 1. 17.

with power] With all the holy Angels attending him, 1 Theſ. 4. 17. chap. 16. 27. & 25. 31.

and great glory] With a viſible brightneſſe; and divine Majeſty.

V. 31. *And he ſhall ſend his angels*] See 1 Theſ. 4 16. and chap. 13. 41. That is, his holy Angels, who are his miniſtring ſpirits, *ſent forth to miniſter for them that ſhall be heirs of ſalvation*. Heb. 1. 14. this he here ſpeaketh to comfort his, againſt the terrour of that moſt dreadful day of the Lord, which ſhall come as a ſnare and deſtruction upon all the children of diſobedience. See Luke 21. 28. 1 Theſ. 4. 18.

with a great ſound of a trumpet] Or with *a trumpet and a great voice*: as, Exod. 19. 19. & 20. 18. See Pſal. 47. 5. 1 Cor. 15. 52. 1 Theſ. 4. 16.

ſhall gather together] As the manner was to gather the people together with a trumpet. Numb. 10. 2.

from the four windes] From all quarters of the world. See Iſa. 43. 5,6. Rev. 7. 1 Zech. 2. 6. See on chap. 8. 11.

from one end of heaven] In reſpect of our ſight: otherwiſe, heaven is round, and hath no end. See Pſal. 19. 6. Deut. 4. 32. & 28. 64. from eaſt to weſt, from north to ſouth.

V. 32 *yet tender*] In the ſpring, when the ſap riſeth, and ſhooteth out into the branches. See on Mark 13. 28.

putteth forth leaves] Cant. 2. 13.

V. 33. *When ye ſhall ſee theſe things*] When ye ſhall ſee theſe things befall the Jews, look for thoſe things which ſhall ſhortly after befall the reſt of the world alſo: for the one is the forerunner of the other, as the putting forth of the leaves of the fig-tree, is of the ſummer. Or when ye ſhall ſee thoſe extraordinary things mentioned, verſe 29. look for Chriſts coming to judgement ſpeedily.

is near] The coming of the Son of man, Chriſt Jeſus, verſe 30. or trouble is near coming on the Gentiles, when Jeruſalem is deſtroyed: then it is neer, as it were certainly at the door. See Gen. 4. 7. Jam. 5 9. Phil. 4. 5. Rev. 1. 3.

V. 34. *this generation ſhall not paſſe*] Some alive ſhal ſee all fulfilled that I have ſpoken, concerning the deſtruction of Jeruſalem, and the troubles accompanying it.

all theſe things] That are ſhortly to come, oppoſed to that day, verſe 36. where he ſpeaketh of the laſt day.

V. 35 *heaven and earth ſhall paſſe away*] Mark 13. 31. may ſooner paſſe away, than any of my words prove falſe: as chap. 5. 18. Luke 16. 17. Iſa. 54 9. 2. Pet. 3. 10.

V. 36. *of that day*] Of the day of judgement, and of the end of world of which, verſe 30. 31. which was expected of all Gods people, 2 Tim. 1. 18.

hour] The time and ſeaſon, 1 Theſ. 5. 1. hour taken at large, as 1 John 2. 18. Rev 3. 10. & 14. 7, 15.

knoweth no man] God hath hidden that day and hour from us, that we might never be ſecure, but alwayes prepared for it; *ut pendulo expectationis incerto mens ſolicicita---adventus diem ſemper expectans, ſemper expectando ſperaret*, &c. *Hilar. de trin. l.* 9. that the minde ſolicitous with a pendulous uncertainty, alwayes expecting the day of his coming, might in expecting alwayes hope for it, and have a watchfall care againſt that uncertain, certain hour. So ſaith our Saviour, be ye alſo prepared, becauſe ye know not what hour the Son of man will come. See Luke 12. 40.

not the angels of heaven] Much leſſe ſinful men on earth, who are far below them in knowledge.

V. 37. *for as in the dayes of Noah*] Gen. 7. See on Luke 17. 26.

ſo ſhall alſo the coming &c.] That came ſuddenly when the ſecure world thought of nothing leſs; and ſo alſo ſhall Chriſts coming be, to judgement, when the ſecure world leaſt expected him, 2 Pet. 3. 10. 1 Theſ. 5. 2, 3.

V. 38. *they were eating and drinking*] Men were then alſo given to bruitiſh ſenſuality, and ſecure luxury, as here, verſe 49. τρώγοντες, *eating* by *gnawing*, which is proper to beaſts: he reproveth luxury, not a ſober uſe of the creatures. See on Luke 17. 27.

giving in marriage] See on chap. 22. 30.

V. 39. *and knew not*] Took no more notice of it, than if they had heard nothing at all of it, not believing what *Noah* had foretold.

took them all away All the ſecure unbelieving world; of which number *Noah* and his family were not.

ſo ſhall alſo] So unprepared ſhall men be at the day of judgement, as if they had never heard thereof: and many of them who cannot but believe, or at leaſt fear it will come; yet vainly procraſtinate, and put of their repentance and preparation from day to day, untill death and judgement ſuddenly come upon them, and finde them unprovided.

V. 40. *Then ſhall two*] See on Luke 17. 36.

in the field] At their harveſt work, other labour in ſowing, about their cattle, or other like employment.

the one] One of the two: they ſhall not be taken by families, as *Noah* was: but one friend ſhall be taken by Chriſt into heaven, and another left for the devil to carry into hell. Some think it alſo relateth to the deſtruction of Jeruſalem.

ſhall be taken] As led by the hand out of the common danger and deſtruction: an alluſion to Gen. 19. 16. the Syriack giveth by a word, which among other ſignifications, importeth to lead out, or into, as John 16. 13. Rom, 8 14. or to take to ones ſelf, John 14. 3. See on Luke 17. 36.

V. 41. *two women*] Bondwomen, or of the meaneſt condition, ſuch as uſed to grind at the mill, Exod. 11. 5.

V. 42. *watch therefore*] Mark 13. 35. watching is enjoyned all Chriſtians here; and Miniſters after, verſe 45. Luke 12. 41. we muſt by faith expect our Saviour perpetually, and be ready to receive him, verſe 44. *qui enim pœnitenti indulgentian promiſit, diſſimulanti diem craſtinam non ſpoſpondit, Proſper ep.* for he that promiſed mercy to the penitent, hath not promiſed to morrow to the diſſembling, So alſo *Greg. hom.* 12. *in evang.* we muſt therefore alwayes expect the laſt day, which we can never foreſee.

V. 43. *But know this*] Luke 12. 39. 1 Theſ. 5. 2. this you muſt neceſſarily know, except you are willingly ignorant: as 2 Pet. 3. 5. this is evident to common reaſon.

in what watch] Matth 14. 25. that is, in what hour of the night, which they divided into certain watches.

broken up] *Digged through*, as thieves uſe to do, Exodus 22. 2.

V. 44. *ſuch an hour as ye think not*] Unleſſe ye watch; for the Maſter of the houſe dreams not of the coming of the thief. The ſecure man thinketh not of the ſuddain coming of Chriſt which will be more terrible.

V. 45. *who then is*] Luke 22. 42. See note thereon: as if he ſaid, Faithful Prelates are but rare, but ever bleſſed, as verſe 46. ſuch a one is, as *Theophylact* expreſſeth him, σπάνιος καὶ δυσεύρετος, *rare and hard to be found*.

ruler over his] As a Paſtor over the flock, or a ſteward of the myſteries of God, 1 Cor. 4. 1. See on Luk 12. 44.

houſhold] Over his ſervants, ἐπὶ τῆς θεραπείας αὐτοῦ, *over his ſervice*, or over the reſt of his ſervants, *famulitiam*, interpreted, *Theophylact*, *over the ſons of his houſe*, or family: Syr. over his domeſtical ſervants.

to give them meat] As Gods ſteward: that is to preach the doctrine and knowledge of Chriſt, which like thoſe five loaves which Chriſt bleſſed, is not diminiſhed, but encreaſed by giving out to many, or like the widows oyl, 2 Kings 4. encreaſed, onely by pouring out.

V. 46. *bleſſed*, &c.] Happy ſhall they be, if they perſevere in their faithfull diligence, and care for the people of God: though perhaps they may ſuffer many unworthy things of a preſent impious world, as the Prophets, Apoſtles, Martyrs, and moſt faithful Miniſters, ever did; yet happy ſhall they be when Chriſt, appearing to call them from hence, ſhall finde them vigilant over the flock committed to their charge.

V. 47. *ruler over all his goods*] All that he hath : of a ſteward he will make him overſeer of all his eſtate, Gen. 36. 4, 6. he ſhall advance him to a greater command and dignity. See Revel. 2. 26. and here verſe 45. the meaning is, he ſhall reign with Chriſt, and be partaker of the riches of his grace, and bleſſedneſſe.

V. 48. *that evil ſervant*] But if the evil ſteward neglect the ſalvation of the people; if he tyrannize over them.

ſay in his heart] If he think with himſelf, Pſal 14.1.

my lord delayeth his coming] It wil be long ere he comes: as 2 Pet. 3. promiſing himſelf a long life, and time to repent in, and to make his peace. So ſecurely contemning and abuſing the long ſuffering and patience of God; preſuming to do any violence and injury to Gods people, becauſe he doth not preſently appear againſt them, and their impiety.

V. 49. *to ſmite*] To exerciſe any kinde of cruelty on his fellow-ſervants (by virtue of his authority) for whoſe good and welfare he was put into that office, which therefore he ought to have had the more care of, 1 Pet. 4. 10.

with the drunken] If he give lewd example of luxury and intemperance, making him ſcandalous, his miniſtery leſſe effectual, and the very doctrine he preacheth deſpicable, ſo cauſing the name of God to be blaſphemed.

V. 50. *when he looketh not for him*] Of which (day) he thought not, ſaith the Syriack interpreter : the judgements of God are not ſo much as in the thought of the wicked : they cry, *peace, peace*, till ſudden deſtruction come upon them, then are they the moſt dejected men of the world. See 1 Samuel 28. 20. and Daniel 5. 1, 2, 6, 7.

V. 51. *cut him aſunder*] *διχοτομήσει αὐτὸν*, *cut him in two pieces*; either by renting his ſoul from his body; or body and ſoul caſt out of Gods bleſſed preſence, divided him from the elect to damnation. See on Luke 12. 46.

his portion with hypocrites] He ſhall have greater puniſhment than ordinary : as alſo hypocrites muſt expect; becauſe counterfeit ſanctity is double iniquity. See Job 20. 29. Pſalm 11 6.

weeping, &c.] Matth. 8. 12. & 13. 42. 50, & 22, 13.

CHAP. XXV.

Verſe 1. THen] The evangeliſt proſecutes the concluſion of Chriſts laſt ſermon, concerning his glorious and ſudden appearance to judgement, and our duty in watching, leſt that day finde us unprepared, or unfaithful in our duties : *then*, in the day of Chriſts coming, mentioned Chap. 24. 51.

the kingdom of heaven] The Chruch in this world, *Greg. hom.* 12. *in Evang.* as Matth. 13. 41. or the condition of men in the Church of God.

virgins] The cuſtome then was to make marriage feaſts in the night : the bridegroom uſed to come with a choice company of young men, which were called the *children of the bridechamber*, chap. 9. 15. certain virgins of the acquaintance or kinred of the bride, uſed to go meet the bridegroom, attending him unto the wedding houſe: to which cuſtom Pſal. 45. 14. alludeth; *ſhe ſhall be brought unto the king, in raiment of needle work; the virgins her companions that follow her ſhal be brought unto thee*: by virgins here are ſignified pure ſouls, as 2 Cor. 11. 2, 3.

which took their lamps, and went forth] They carryed them forth (as the cuſtome then was) lighted for the ſervice of the bridegroom and his train; in which there was both ſolemnity, and accommodation of light for the company paſſing by the way.

V. 2. *Five of them*] He ſaith not this to intimate that there were as many wiſe or good men, as wicked which are truly fooliſh : the whole world (unregenerate) lieth in wickedneſſe, 1 John 5. 19. but he ſimply noteth the difference, in an equal condition; in which all Chriſtians alike, profeſſe their hope of ſalvation by Chriſt, and their expectation of him to judge the living and the dead : yet among theſe there is much difference, ſome truely believe, ſome are hypocrites : ſome profeſſe in words onely, but not in heart, having a forme of Godlineſſe, but denying the power thereof : they confeſs they expect a judgement; but live as if they thought in their hearts, there were no God to call them to account. See Pſal. 14. 1. &c. none but the fooliſh can think, and do thus; or hope to impoſe on Gods all-ſeeing juſtice : but they are wiſe, who truely fear God, and endeavour to ſerve him faithfully (Pſal. 111. 10.) though there are but few ſuch.

were wiſe] So ſhewed they themſelves ſuch, in providing timely for their preſent employment.

were fooliſh] Theſe ſhewed themſelves ſuch, in neglecting the main, for which they were called, and came together : ſuch are they, who profeſſing faith in Chriſt, yet prepare not themſelves againſt his coming, For as *Auguſtine* ſaith, *de verb. Domini ſerm.* 23. theſe are not *qualeſcunque animæ, ſed tales, quæ habent catholicam fidem, & habere videntur bona opera in Eccleſia Dei*, not every, or any ſoul, but ſuch as have (or profeſſe) the Catholique faith, and ſeem to have good works in the Church of God. In his 120. epiſtle to *Honoratus*, he interpreteth this ſomething neerer, of men (*alienâ laude lætantibus, & propter ipſam inanem laudem, non propter conſcientiam ſuam; ubi illis teſtis eſt Deus, bona operantibus*) rejoycing in others praiſing them, and doing good, not for their conſcience ſake, where God is their witneſſe, but for vain praiſe of men.

V. 3. *took their lamps*] By which is repreſented, profeſſion of faith and ſanctity.

but no oyl] Beſides that which was burning, and ſpent ere the bridegroom came, verſe 8. that is, they had no good works of faith, (charity and ſanctity) without which faith is dead, and inactive. See Galat 5. 6. James 2. 26. ſo *Jerom* on this place ſaith, they have no oyl, who ſeem to confeſſe the Lord with like faith : *ſed virtutum opera negligunt*, but neglect good works.

V. 4. *oyl in their veſſels*] In their lamps : the meaning is, they prepared to meet Chriſt, with faith, repentance, and charity; which is, (as *Jerom* ſaith) *lumen indeficiens*, a light which ſhall never fail, or go out : See 1 Corinth. 13. 8. faith ſhall end in enjoying, but charity ſhall be perfected, not ended in heaven : this oyl then is that which the Apoſtle ſpeaketh of, 2 Corinth. 1. 12. the teſtimony of their conſciences : this is to carry oyl with them, not to buy of thoſe that ſell, that is of flatterers, *Auguſtine ep.* 120. who do good, *ut laudetur Deus*, that God may be praiſed.

V. 5. *while the bridegroom tarried*] It was not a little time, *inter priorem & ſecundum adventum Domini*, *Jerom*, between the firſt and ſecond coming of the Lord Chriſt : Chriſts coming muſt be expected with holy patience, Habak, 2. 3. *Mora ſponſi pœnitentiæ tempus eſt. Hilar. can.* 27. the bridegrooms tarrying is the time of repentance.

all ſlumbred] Some died (as *Jerom* interpreteth) others after long attendance, and expectation, began to be poſſeſſed with ſecular cares, diſtracting their thoughts from a preſent watch, and looking for Chriſt; ſo *Auguſtine ep.* 120. which ſlumber, elect and reprobates are in ſeverall degrees, ſubject to. Good men are at ſome times ſomewhat more negligent than they ſhould be; but they alwayes keep a good conſcience, and an heart prepared, in ſome good meaſure to receive Chriſt, Acts 23. 1. and 24. 16. 2 Corinth 1. 12. Cant. 5. 2 their ſecurity is but of infirmity, and their eſtate was made ſure before; the carnal and worldly have, at beſt, but the lamps of profeſſion, and want the oyl and ſubſtance of religion, that is, the power thereof, 1 Tim. 1. 5. 2 Tim 3. 5.

V. 6. *at midnight*] *Subitò quaſi intempeſtâ nocte, & ſecuris omnibus*, ſuddenly, as in the ſtill of the night, *Jerom*, *Euthymius*, becauſe he will come *ἀνέλπιστος*, unexpected, as *Theophylact* ſpeaketh : or as *Hillary can.* 27. *cunctis ignorantibus*, in a time which none knows; Chriſt will come when he is leaſt looked for : as the bridegroom came at midnight, later than the uſuall manner was.

a cry made] This is generally underſtood, by *Chryſoſtome*, *Theophylact*, *Euthimius*, *Jerom*, *Hililary*, &c. of the voice of the Arch angel, and the trumpet of God, to awaken all, even thoſe who are in the graves, and depths of the ſeas, of which John 5. 29. 1. Theſ. 4. 16. 1. Cor. 15 52. which is moſt certainly true: but this circumſtance relateth alſo to the cuſtom, and accommodation of the parable: and in the ſubſtance of the matter, we may underſtand this noiſe, to be alſo the voice and importunity of them, who exhort, and admoniſh us to prepare, and meet Chriſt.

the bridegroom cometh] Chriſt cometh : ſo will he do by his divine providence and comforting ſpirit to call us hence at our death and day of judgement.

V. 7. *trimmed their lamps*] Which is to be underſtood of the wiſe virgins, the fooliſh carried onely dead lamps, without that which Chriſt commanded, chap. 5. 16. an alluſion to Exod. 30. 8. 2 King. 9. 30.

V. 8. *gone out*] Or *going out*, which in the temple ſhould not be, Exod 27. 20. the moral whereof was, we ought to perſevere in faith and ſanctity, chapter 24. 13. Revel. 2. 10. Coloſ. 1. 23. Hebr. 3. 14.

V. 9. *not ſo, leſt there be not enough for us and you*] Not fearing the failing of their own ſtore, as if they were uncertain of their own ſalvation, but becauſe (as *Jerom* ſaith) *neque poſſunt in die judicii aliorum virtutes, aliorum vitia ſublevare*, in the day of judement, the vertues of the one cannot relieve the vices of the other : See Ezek. 14. 14. & 18. 20. ſo ſaith *Auguſtine ep.* 120. *Non deſperanter, ſed humiliter dictum eſt*, it is not (by them) ſpoken deſpairingly, but humbly; for who can ſo preſume on his own conſcience, that he can be certain, that it can ſuffice him in Gods judgment, except the merciful God iudge in mercy, not the rigour of juſtice, in which none can ſtand? Pſal. 143. 2.

go ye rather] Not that the juſt ſhall ſend the wicked at the day of judgment to purchaſe grace: but it ſhewes that they who neglect to get it here, have no meanes left to get any then: ſo *Elijah* mocks the prieſts of *Baal*. 1 Kings 18. 27.

buy] Iſaiah 55. 1. Revel 3. 18. This word ſeemeth here inſerted, only for the accommodation of the parable.

for your ſelves] Every one muſt be ſaved by his own faith, Rom. 1. 17. Rom. 14. 12. 22. Gal. 6. 4.

V. 10. *while they went to buy*] This is ſpoken to ſhew us, that (as there was no manna to be found on the ſabbath) ſo ſhall there be no place for repentance and good works in death: and that the faithful onely, who in a careful watch, continually expect the coming of Chriſt, ſhall be ſaved. See Job 14. 14. Luke 12. 37.

the doore was ſhut] They who neglect Gods cal, and are not ready when he cometh, ſhall be ſhut out of the gate of mercy, Pſal. 95. 11. here life is gotten or loſt to eternity. They that were ready with their lamps burning, that is, with faith and good works, as *Auguſtine* forecited, interpreteth, went into eternal joy with Chriſt, the reſt were ſhut out.

V. 11. *Lord, Lord*] Chap. 7. 22. & 25. 37.

open to us] To wit the door of mercy: receive us alſo.

V. 12. *I know you not*] Chap. 7. 23. the Lord knoweth who are his, 2 Tim. 2. 19. but he will not own thoſe in judgement, who will not own and obey him now, when he offereth mercy. Admirable is the power of faithful prayer, and timely repentance; but as *Jerom* ſaith, *quid prodeſt, voce invocare, quem operibus negas?* what availeth it to invocate him with thy voice, whom thou denyeſt in thy works? See Pſalm 50. 15, 16. *Eſaus* too late tears ſhew us the danger of deferring repentance and converſion unto God. See Hebr. 3. 13, 15. 2 Corinth. 6. 2. Eccleſ. 12. 1.

V. 13. *watch therefore*] Chap. 24. 42. Mark 13. 33.

V. 14. *as a man travelling into a far, &c.*] Luke 19. 12. hereby is intended Chriſts aſcenſion into heaven, and abiding there till the day of judgement, chap. 21. 33.

delivered unto them his goods] Put them into ſeveral offices, and places for the good of his Church, Epheſ. 4. 11. 12.

V. 15. *five talents*] Of a talent. See 1 Chron. 22. 14.

according to his ſeveral ability] According to the skil and wiſdom in dealing which was given them, 1 Corinth. 12. 7. according as he knew they had knowledge to mannage that which was entruſted to them: this δύναμιν, the Syr. interpreter giveth, *juxta facultatem ſuam. Jerom, ſecundum propriam virtutem*, that is, as his ſelf interpreteth, *pro accipientium viribus*, according to the abilities of the receivers: who yet conſidereth not in his ſervants, ſo much *lucri magnitudinem*, the greatneſs of the gain, as *ſtudii voluntatem*, the willingneſſe of their care and endeavour. *Proſper* noteth well here, *de vocat. Gent. l. 2. c. 8.* he gave according to their proper abilities, *ſed non ſecundum proprium meritum*, but not according to their proper merit. In the *one, two*, or *five* talents, we muſt underſtand the diverſities of Gods gifts, which are not all conferred on any one man. See Epheſ. 4. 11. 1 Cor. 12. 7. 11, 29. Rom. 12. 6. 1. Cor. 4. 2.

V. 16. *traded with the ſame*] Was laborious in his calling, according to his gifts.

made them other five talents] Encreaſed his gifts by uſing them to the benefit of others, and did twice ſo much good, as before his imployment. See 2 Tim 1. 6. the power and fruit of Gods graces in us, is in their uſe to his glory, and the gaining of ſouls to Chriſt: he ſhall be judged a faithfull ſervant, who ſo employeth them. See Rom. 15. 15, 16. ſuch were the Prophets and Apoſtles.

V. 17. *likewiſe he that had received two*] He means thoſe who are of meaner gifts and meaſures of grace, (as were, and are the ſucceeding miniſters of Chriſt, not aſſiſted, as the Apoſtles with infallibility of ſpirit) who have not that admirable evidence of ſpirit, and largeneſſe of heart; yet of a meaſure which God maketh ſufficient to gain ſouls; theſe are alſo accepted of God as faithfull ſervants, if they do, as Peter ſaid, *as every one hath received the gift, even ſo miniſter the ſame one to another, as good ſtewards of the manifold grace of God*, 1 Peter 4. 10. if they who are of mean gifts, be faithfull and diligent, God accepteth their will and endeavour.

V. 18. *digged in the earth*] Importing thoſe Miniſters, who for ſhame, ſloth, or fear, will not exerciſe the gifts they have: or any other, who receive Gods grace in vain: againſt which the Apoſtle exhorts, 2 Corinth. 6. 1. which concerneth both teachers, and hearers.

V. 19. *a long time after*] In the end Chriſt will come and call men to accompt; meaning in the general, from Chriſts aſcenſion into heaven, unto his coming again to judge: this time hath already been more than 1614. years: in particular, the life of man, the remainder whereof is very uncertain.

cometh and reckoneth with them] Chirſt will certainly come again to judge every man: therefore it behoveth us to live, as every hour expecting him: he will call every one to a ſtrict account, how we have imployed his gifts: how carefull ought we to be, how we uſe our time; health, ſtrength, underſtanding, offices, or authority? theſe all are our maſters talents, and he wil once bring us to an account of their improvement.

V. 20. *other five talents*] See on verſe 16. The Hebrew talent of the Sanctuary, conteined an hundred Hebrew pounds, whereof every one was ſixty ſicles or ſhekels: a ſhekel was about half an ounce in weight, and in value about four groates, or *denarii*, at which rate, it amounteth to 400. pound, but the common Hebrew talent was about half ſo much. Some ſay the talent of ſilver was 375. pound *ſterling*, but the talent of gold 3750. pound, See notes on 1 King. 20. 39. 2 King. 23. 33.

V. 21. *over a few things*] In a ſmal charge, Luke 16. 18.

over many] I will prefer thee: as men do ſervants whom they have found faithful. See on Chap. 24. 47.

into the joy of thy lord] Come and receive the fruit of my bounty, the reward of thy fidelity. See verſe 34.

V. 24. *which had received one talent*] He is alſo called to account, as well as they that had received more talents, that no man may think to be excuſed from giving account by the meanneſſe of his place or parts.

that thou art an hard man] He would (as hypocrites, and evill ſervants uſe to do) tranſmit the fault from himſelf to his maſter: one of *Adams* ſons, Geneſ. 3. 12. but indeed, God is (as *Auguſtine* ſaith well *Armentario, ep 45.*) *benignus exactor, non egenus: & qui non creſcit ex redditis, ſed in ſe creſcere facit redditores*: a bountiful exactor, not a needy: and who encreaſeth not by things rendered to him, but who encreaſeth the renderers in themſelves.

V. 25. *Lo thou haſt that is thine*] Chap. 20. 14.

V. 26. *His lord anſwered*] By this anſwer he ſignifieth that they have no excuſe for their ſloth, who ſuppreſſe Gods gifts and ſpend their time unprofitably, or that murmur, and lay their defects in duty on Gods providence; whereas it is moſt true which *Proſper* ſaith, *de vocat. Gent. lib. 2. cap. 1. nec damnati juſta querimonia, nec juſtificati verax eſt arrogantia, ſi vel ille dicat non meruiſſe ſe pœnam, vel iſte aſſerat meruiſſe ſe gratiam*; neither is the complaint of the damned juſt, neither the arrogance of the juſtified veritable; if either he ſaith, he hath not deſerved the puniſhment, or this affirm that he hath deſerved grace.

thou wicked and ſlothful ſervant] By theſe ſharp and yet well deſerved reproofs, that appears, which *Proſper* ſaith, *de vocat. Gent. lib. 2. cap.* 8. that not onely, *de non ſervato, ſed de non aucto munere damnabuntur*; for that men have not kept, but becauſe they have not encreaſed the gift, they ſhall be condemned.

thou kneweſt] Were it as thou ſayeſt, thou ſhouldſt have been the more careful to pleaſe me: and art now the more unexcuſable by thine own confeſſion, chap. 12. 37. Luke 19. 22.

V. 27. *to the exchangers*] Such as kept banks, to take mens moneys, and make profit thereof for them: the meaning is, thou oughteſt to have committed it to the hearers who bringing forth fruits, would have rendred me the intereſt of good works: ſo *Jerom, Chryſoſtome, Hilary, Euthymius*, and others, underſtand here by uſury.

V. 28. *take therefore the talent from him*] God juſtly takes away his gifts, from thoſe that abuſe, or make no good uſe of them: underſtand this of thoſe gifts or graces which are common to elect and reprobates; as gifts; or parts of nature, or art, office, charge, &c. for the gifts and graces of regeneration are ἀμεταμέλητα, Rom. 11. 29. ſuch as God never repenteth of, or recalleth, ſee John 16. 22. God ſometime taketh away that which therein men ſeem to have, Luke 8. 18. when by pulling of their vizards, he diſcovereth their hypocriſie; making it appear to the world, that their pretences to faith and good works, were but ſemblances and falſe ſhadows of things which had no being

and give it unto him which hath ten] Not that the elect ſhall have or receive any good from the reprobate: but becauſe their reward in heaven ſhall be ſo great; as if the happineſſe which ſeemed due to all others, in mans judgement muſt accrew to them, and be put on their accompt.

V. 29. *for unto every one*] Chap. 13. 12. Mark 4. 25. Luke 8. 18.

V. 30. *the unprofitable ſervant*] He muſt be condemned though he did not waſte his Maſters goods, becauſe he did not encreaſe them by his uſing them: ſee the reaſon hereof, 1 Cor. 12. 7.

into utter darkneſſe] See on Chap. 8. 12.

weeping and, &c.] See on Chap. 24. 51.

V. 31. *when the ſon of man*] Chriſt, God and man.

in his glory] Not in the form of a ſervant, as before, but as a judge, moſt glorious and dreadfull appearing with incomprehenſible glory, ſee chap. 24. 30. Dan. 7. 9. 10. Mark 13. 26 Col. 3. 4.

and all the holy angels] An alluſion to Zech 14. 5. now he hath a few poor men to attend him; then all the glorious angels ſhal adminiſter unto him, their Lord.

ſit upon the throne] As a man on ſome viſible throne: or he ſhall judge all, as they that ſit on thrones.

V. 32. *ſhall be gathered*] Chap. 24. 31. before him, to be judged by him.

he ſhall ſeperate them] This ſeparation of good from bad, is ſet out by a ſimilitude of fanning, chap. 3. 12. of the tares, chap. 13. 30. of the draw net, chap. 13. 48. here by parting the ſheep and goats, that ſignifieth the elect and reprobates; the flock of Chriſt, his Church (Luke 12. 32) in this life, is like the flock at *Padan Aram*, Geneſ. 30. 32. ſpeckled and ſpotted (ſee Judg. 12. 23.

12. 23. 2 Pet. 2. 13.) but in the life to come, they ſhall be *as a flock of ſheep which go up from the waſhing* (Cant. 6. 6.) *without ſpot or wrinckle——holy and without blemiſh* : Epheſ 5. 27. here, tares and wheat grow up together. Matth. 13. 30. but in the worlds harveſt, the day of judgement, they ſhall be parted.

one from another] Not one nation from another : but one man from another. See chap. 24. 31, 40, 41.

ſheep from the goats] An alluſion to Ezek. 34. 17.

V. 33. *ſheep on his right hand*] Right hand and left imply good and bad, Eccleſ. 10. 2. or bleſſing and curſing as *Gerizim* bare ſouthward, which is on the right hand, when you look to the ſun-riſing, (that was the mountain of bleſſing, Deut. 27. 12.) and *Ebal* on the north, (that was the mountain of curſing *ib.* verſe 13) which is on the left hand.

V. 34 *the king*] Chriſt, Revel. 19. 16. *King of kings and Lord of lords*, Rev. 17. 14. 1 Tim. 6. 15 *the king eternal, immortal, inviſible, the only wiſe God*, 1 Tim 1 17. 19.

come] Draw neer to me : be not afraid of my majeſty. The word δεῦτε, *come*, is here a word of ſingular favour and love, graciouſly inviting the elect to the full fruition of eternal bleſſedneſs, in their conjunction with Chriſt, and participation of his immence goodneſſe, ſo Chap. 11. 28. δεῦτε πρός με, *come unto me*, ſuch words *Jehu* once ſaid to *Jonadab*, 2 King. 10. 15, 16. when he took him up to him into his charet, *is thy heart right as my heart ?* δεῦρο μετ' ἐμοῦ *come with me.*

ye bleſſed of my father] Whom my Father loves : to whom my Father meaneth to give the kingdom of heaven and interminable bleſſedneſſe therein.

inherit] For heaven comes to no man by natural deſcent, but divine adoption : not by merit, but free gift, Rom. 6 23. it is an inheritance given to Gods children by adoption in Chriſt. See 1 Pet. 13 4. 1 Pet. 3. 9. Epheſ. 2, 8.

the kingdom] Not an earthly; but ſuch, as that in reſpect thereof all earthly kingdoms, are priſons and vaſſalages.

prepared] By God the Father, chap. 20. 23. 1 Cor. 2. 9. Heb. 11. 16.

for you] You onely, who are his elect. Luke 12. 32.

from the foundation of the world] Chap. 13. 15. Luke 11. 50 Rev. 13 8. Epheſ. 1. 4. 1 Pet. 1. 20. 2 Tim 1. 9.

V. 35. *for I was an hungred*] Chriſt taketh that which is done for his poor ſervants, as done unto himſelf: and this reward of mercy, is not for their own ſakes, or merit of the giver, but as they are members of Chriſt : and becauſe Chriſt will juſtifie theſe by faith, which worketh by love and charity.

ye gave me meat] We need none other arguments to incite us to give to the poor ſaints, if we underſtood and firmly believed this one: he that giveth to an hungry ſoul (which is a ſervant of Chriſt) food; feedeth Chriſt in that alms.

V. 36. *naked, and ye cloathed me*] *In ſe aſſumit bonas operationes noſtras, ad hoc, ut præſtet nobis retributionem bonorum ſuorum, Irenæus. l.* 4. *cap.* 34. he taketh on himſelf our good works, that he may yeild us a retribution of his goods: he accepteth what we do for the poor, as done to himſelf, not that he wants, but *à nobis propter nos fieri vult* (ſaith the ſame) he will have us to do it for our own ſakes : neither may we look hereon, as meritorious works of men. but as being the certain fruits and effects of true faith, apprehending his merits, by which we ſhall be ſaved : which being his gift, Epheſ. 2. 8. he doth but crown his own gifts in us : ſo true is that of *Bernard : meritum meum miſeratio Domini eſt* : my merit is Gods mercy : as likewiſe that which *Proſper* ſaith, *de vocat. Gent. lib.* 2. *cap.* 1. *Neminem indebitè damnans, neminem debitè liberans; noſtra plectens cum punit noxios, ſua tribuens cum facit juſtos*, condemning no man unduely, freeing or acquitting no man duely (or according to his deſerts) puniſhing that which is ours, when he correcteth, giving that which is his own when he juſtifieth or maketh men righteous. Conſider you oppreſſours, if they ſhall be damned, who fed not, and clothed not Chriſts poor, what hope of pardon have you, who take their bread from their mouths, and their clothes, and all temporall comforts from them : conſider you merciful to your comfort, that whatſoever you have done for Chriſts poor. you have done for Chriſt, who is not unfaithful to forget the labour of your love.

V. 37. *the righteous*] Thoſe whom he called bleſſed, verſe 34. now he calls righteous, for God will make all them righteous here, whom he intends to make bleſſed hereafter, Luke 14. 14. Revel. 20. 6.

when ſaw we thee, &c.] In thine own perſon : theſe anſwer as thoſe, whoſe left hand knew not what their right hand did, chap. 6. 3. the holy ever think humbly of their own works : and ſuch ſhal be that bounty of Chriſts rewarding, that the receivers ſhall admire it as incomparably more than due to them.

V 40. *unto one of the leaſt* &c.] *Gr, unto one of theſe my brethren*, which are *the leaſt*; that is, which are leaſt ſet by in the eyes of the world. It is a greater token of love, to do good to his, for his ſake, when he is abſent, than to do it to him, if he were preſent : and that which is done to a mean Chriſtian for his ſake, ſhall be rewarded as well, as that which was done to an Apoſtle, chap. 10. 41 42. for Chriſt here counteth the meaneſt Chriſtian, as well as the moſt excellent, his brethren.

V. 41. *Depart*] Chap. 7. 23. Pſalm 6. 8. to be deprived of Gods bleſſed preſence, is a chief part of the miſery of the damned. *Depart*, ſignifieth not an abſolute going from Gods preſence, for he is *omnipreſent*, none can go from his preſence, no, not when they go to the damned in hell. See Pſalm 139. 7, 8, 9. Amos 9. 2, 3, 4. Hebr. 4. 13. but this is ſpoken in oppoſition to that, verſe 34. *come ye bleſſed*; ond to command them away to the place of execution of Gods juſt judgement.

from me] None unclean, and defiled with the guilt of uncleanſed ſinne, ſhall enter into heaven, the preſence of Chriſt. See 1 Cor. 6. 9, 10. Rev. 21. 27 the wicked ſhall not have any part of happineſſe with him, but ſhall be turned into hell, Pſal. 9. 17. to be puniſhed in everlaſting deſtruction with the devils, 2 Theſ. 1. 9.

into everlaſting fire] Incorruption, and immortality ſhal be even to the bodies of the wretched caſt-awayes, ſo that *nec ipſi æternam pœnam finiant, nec ipſos conſumat immortalis pœna, ſed puniat, Proſper de vit. contemplat. c.* 3. neither ſhall they end their eternal puniſhment, neither ſhal immortal pain conſume, but ſtill torment them. See on verſe 46.

V. 42. *ye gave me no meat*] They that feed not the poor ſhall go to hell; what torments ſhall be to them, who by fraud, violence, or any whatſoever pretence, take away from them, and undo, and beggar them and theirs ?

V. 43. *ſick and in priſon, and ye viſited me not*] If they ſhall be damned (whatſover an impious world think or ſay to the contrary) who neglected to comfort the ſick, and the priſoners; how dreadful and heavy ſhall their judgement be, who afflict the ſervants of Chriſt, caſt them into priſon, or with heavy exactions take from them their means of comfort ? there remaineth yet one way for them to eſcape the ſevere, and otherwiſe inevitable wrath of a juſt God ; that is, by true and timely repentance ; which is not onely in ſaying, God be merciful to me; but in reſtitution, and preſent repairing thoſe whom they have injured or oppreſſed, after the example of *Zacheus*, Luke 19. 8, 9. and the converted jaylor, Acts 16. 30, 31, 33 34 who brought *Paul* and *Silas* out of the dungeon, and waſhing their ſtripes which he had given them, ſet meat before them, and wherein he could comforted them.

V. 44. *When ſaw we thee*, &c.] See on verſe 37. The ſcope hereof is to ſhew, that what ever the damned ſhall plead in judgement for their juſtification or excuſe before God nothing can hold : as here, they might poſſibly think and in mans judicature, it might have much availed to clear them in point of not relieving Chriſt, it being manifeſt, that they never ſaw him, neither lived neer that age of Chriſt on earth; but in Gods judgement it can nothing help them which have neglected to releive the poor, for whom God offereth himſelf a ſurety, Prov. 19 17. and concerning whoſe relief he giveth many commands, Deut. 15. 7, 8. &c. See Pſal. 41. 1. Iſaiah 58. 7.

V. 45. *to one of the leaſt*] Let all oppreſſours now take to heart theſe words, which, will they nill they, they ſhall hear in their judgement : the injuries which are done to the leaſt, meaneſt, or pooreſt ſervant of Chriſt (however men deſpiſe, or judge them evil, it skilleth not) he taketh as done to his own ſacred perſon, See Acts 9. 4. becauſe then, the wiſeſt of the ſons of men are not able to determine, who are Chriſts : *Gamaliels* grave counſell, is moſt neceſſary for them Acts 5 38. *Refrain from theſe men and let them alone, leſt happily ye be found even to fight againſt God.*

V. 46, *Theſe ſhall go away*] See Dan 12 2. John 5. 29. Rev. 14. 11. & 20. 11. no appeal, traverſe, or writ of errour can be admitted in this Supreme Court of Gods juſtice, they ſhall go away not as men acquitted or enlarged, but as chained priſoners compelled. See chap. 13. 42. 50. they ſhall go away as *Corah*, *Dathan* and *Abiram*, and that which appertained to them, Numb. 16. 31. &c. hell opening her mouth and ſwallowing them up quick : in this dreadfull ſpectacle, the elect ſhall ſee the ſeverity of God toward reprobates, and his clemency to themſelves, Rom 11. 22. ſaving them, *as a firebrand pluckt out of the burning*, Amos 4. 11.

into everlaſting puniſhment] Which, verſe 41. he calleth *everlaſting fire*, in other places, *hell*, *Gehenna*, the worm which dyeth not, the lake burning with fire and brimſtone, extream darkneſſe, where ſhall be weeping and gnaſhing of teeth : certainly the moſt intenſe torments of body and ſoul, hopeleſſe, helpleſſe endleſſe : behold the end of ſinne, ſpecially oppreſſion and cruelty.

but the righteous into life eternal] Theſe ſhall go with Chriſt into heaven : in this life elect and reprobates are mixed together, like the tares and wheat, chap. 13. the ſeparation ſhall be in the day of judgement; the reprobate ſhall live alſo, but to eternall puniſhment : to theſe (ſaith *Auguſtine de ſpir & anim. cap.* 56. *mors eſt ſine morte, finis ſine fine*) death is without death, and the end without end. (See on verſe 41.) but the elect ſhall live in an endleſſe, changleſſe, full, ſecure, aud unſpeakable happineſſe, eternally filled with joy and glory.

CHAP. XXVI.

Vereſe 1. WHen *Jeſus had finiſhed*] All the forementioned ſpeeches concerning the deſtruction of Jeruſalem, and his glorious coming to judgement.

he ſaid to his diſciples] They only were now with him; to whom he would reveal the inſtancie of his paſsion; to enform them that he layed down his life for the elect; & foreknowing that which ſhould befall him, he went willingly to Jeruſalem to do his Fathers will, concerning which he here enformeth them, to prevent the ſcandal, which might otherwiſe have dangerouſly ſhaken their faith, if they ſhould have conceived his ſufferings, fortuitous, compulſory, and involuntary. Which doctrine, though it was for the preſent, but like new-ſowed ſeed under clods, no growth thereof yet appearing; it did, after the reſurrection of Chriſt, ſpring up to maturity of faith and confidence in them, and thoſe who ſince believe in that; therein appeareth the voluntary ſacrifice for the remiſſion of ſins, and his admirable victory over death, which he ſo willingly encountered.

V. 2. *You know*] Mark 14. 1. Luke 22. 1. John 13. 1. for Chriſt had often foretold them of his death. See on chap. 17 22. The time and day when the Paſſeover was to be kept, all the Jewes well knew, it being poſitively determined by the law of God. Exod. 12. 3. 6. &c. and they might have known that his paſsion prefigured (as in other legal ſacrifices, ſo ſpecially in the Paſcal lamb. John 1. 29. 1 Cor. 5. 7. Heb. 13. 11, 12.) was near.

Paſſeover] It was requiſite that Chriſt whom the Paſcal Lamb repreſented ſhould be offered up at that feaſt. See on Luke 22. 1. and undoubtedly, is was by the divine providence of God, that the ſacrilegious prieſts and elders of the Jewes, who had ſo often ſought occaſions of putting Jeſus to death ſhould not, at any other time finde it, than at this ſolemnity of the Paſſeover: that he then ſuffering might actually ſhew, that he was indeed that Lamb of God, *which taketh away the ſins of world*, John 1. 29. to the end, that now the legal ſhadowes might ceaſe, in the exhibition of him, and the work by him to be performed for the accompliſhment of our redemption, which had been long before promiſed and prefigured: ſo were the legal ceremonies fulfilled in their change; and ſo it appeareth that the Paſſeover was not only appointed to remember them of their deliverance from the Egyptian bondage; but to aſſure the faithful of a greater, and more happy one, from the ſpiritual *Pharaoh*, and his heavie-handed task-maſters, ſin, and death eternal.

V. 3. *Then aſſembled*] As John 11. 47. ſheweth the cauſe of this their convention; becauſe the people more and more flocked to him daily: and *Caiphas* counſelled to deſtroy him, as if he could no otherwiſe be overcome than by death; in which was indeed the moſt glorious victory of Chriſt and the elect: the general advice was, not at the feaſt, leſt the people ſhould tumult; yet here it appeareth, that nothing was diſpoſed by them, but by the divine hand of God; no, not ſo much as the time of his paſſion: they who propoſed only to kill Jeſus, judged another time more ſeaſonable, but God, who appointed hereby both to redeem the elect, and to ſtrengthen their faith concerning the ſame, appointed this very time for Chriſts paſsion.

Caiphas] See on Luke 3. 2.

V. 4. *by ſubtilty*] They durſt not take him by force for fear of the people. δόλῳ, by ſome treachery, not openly and by force of armes, but ſecretly, the people not knowing, nor Jeſus (as they conceived) ſuſpecting any ſuch thing, they did not now conſult and adviſe whether they ſhould apprehend and kill him, but might do it ſo, as not to be ſeen in it.

and kill him] By the power and authority of the Roman Preſident, which they thought their ſafeſt way, Acts 3. 16.

V. 5. *Not on the feaſt day*] That is, of the Paſſeover, for that muſt be ſpent in holy duties: after that the Galileans to whom he is ſo much known, will be gone home againe: this reſolution they changed, when *Iudas* preſented them a ſooner opportunity, by his offering to deliver Chriſt unto them.

V. 6. *Now, when Ieſus*] Mark 14 3. John 11. 1. this ſtory was before the aſſembly of the prieſts; for it was ſix dayes before the Paſſeover, John 12. 1. and the aſſembly was but two dayes before, verſe 1. 3. but it is ſet after, becauſe it was the occaſion of *Iudas* repairing unto the Prieſts.

of Simon the leper] Who had been a leper; if he had been ſo ſtill, Chriſt would not have eaten with him, contrary to the law: it may be he had been healed by Chriſt, and now made him a feaſt, as John 12. 2. and as *Matthew* did after his calling to be an Apoſtle. Mark 2, 14, 15. Luke 5. 29. *Iohn* nameth the woman who anointed our Saviours feet, which *Matthew* and *Mark* omit, and theſe mention the name of the man, which *Iohn* omitteth; *Iohn* ſaith *ſhe anointed his feet*, *Matthew* and *Mark* ſay *the head*: both were anointed; for the ointment being ſo abundantly poured on his head, ſome ran down to his feet, when he ſtood up, or roſe up from table; or ſhe might ſucceſſively anoint both his head and feet. See on John 12. 3. See Pſal 133. 2.

V. 7. *a woman*] *Mary*, ſiſter of *Lazarus*, John 12. 3. of divers who anointed Chriſt, See *If. Cauſab. exerc.* 14. *n.* 17. & *ib. n.* 26.

an alabaſter box] Theſe boxes kept ointment without corruption, as ſome ſay. See hereof *Plin. N. hiſt. lib.* 36. 8. and *lib.* 13. 2.

of very precious oyntment] μύρȣ βαρυτίμȣ, ointment of an heavie price, that is, πολυτίμȣ. So the Syriack סגי דמיא *ſaggi demio*, *of great price*. See verſe 9.

on his head] As they uſed to do to welcome their friends, and chief gueſts, Luke 7. 47. Pſal. 23. 5. See on verſe 5.

V. 8. *his diſciples*] One of them, to wit, *Judas* who bare the bag, John 12. 4, 6. See like phraſe, chap. 27. 41. with Luke 23. 39. or it may be others might ſecond *Judas* in it.

this waſte] Unneceſſary ſpending of precious ointment.

V. 9. *and given to the poor*] Under a pretence of charity to the poor, he clokes his own covetous, and theeviſh affection, who would have been filching ſome part thereof, for his own private uſe, had ſuch a ſumme come into his hands. See John 12. 6. though the other diſciples, if they ſeconded him therein, might ſpeak ſimply, and mean well to the poor.

V. 10 *why trouble ye the woman*] We ought not raſhly to condemn all that we think not orderly or reaſonably done. chap. 7. 1.

ſhe hath wrought a good work] Chriſt, the moſt abſolute pattern of temperance, defendeth this expence, in reſpect of the circumſtances, not to draw it into a common example of waſte: doubtleſſe *Mary* was moved to this extraordinary work, by a ſecret inſtinct of the Spirit of God, making her confident to perform this office: Chriſts teſtimony was a ſufficient aſſurance to her, of Gods acceptance of her work, though the perverſe condemned it: never any good wanted ſome adverſary to calumniate it: let the impious world (which liketh nothing, but its own) uſe their liberty of raſh judgment; it ſhall be happy for us, if God appear for us. See Iſaiah 50. 7. 1 Cor. 4 2. Rom. 8. 33.

V. 11. *For ye have the poor*] Deut. 15. 11. ye ſhall alwayes have occaſion to do good to the poor: but this is the leaſt office of love and piety, wherein ſhe can ſhew her gratitude to me, who ſhall very ſhortly be taken from you.

V. 12. *for my burial*] For a preparation to my burial. *Mark* ſaith, chap. 14. 8. *ſhe is come, aforehand, to anoint my body to the burying*: for this reſpect Chriſt accepted it, that in this ſign, they might, as in the figure, learn, that his ſepulchre ſhould breath out the ſweet ſavour of life and ſalvation to the elect. See John 12. 7. alſo, anointing the dead (then in uſe. Mark 16. 1. John 19. 40.) was no idle ceremony, but a token of their hope and aſſurance of the reſurrection from the dead.

V. 13. *whereſoever this goſpel*] The Syriack hath, *this my goſpel*: the goſpel in general, not only this part thereof: thus he confirmed what he had ſaid before: *Mary* was ſo far from being blameworthy, that the memory of this act of piety, ſhall live to all ages: true and happy applauſe, is not from men, who many times, miſtake, but God who will ſet a juſt price on the Saints works, however men undervalue them. See Rom. 2. 29. 1 Cor. 4. 5. 2 Cor. 8. 18.

in the whole world] This made much for the conſolation, and confirmation of the diſciples (that Chriſt here, not obſcurely intimateth their ſucceſſe in preaching the Goſpel, not only in Judea, but all the knovvn vvorld) as alſo of us, vvhoſe calling and ſalvation Chriſt intended before, and in his paſſion.

there ſhall alſo this] He gently taxeth their raſh cenſure of *Maries* fact; and for that they had not his future kingdom in a due eſteem: as if he had ſayed, you think it much which is thus beſtowed on me; but my kingdom ſhall be glorious through the world (Iſaiah 11. 10) you cenſure her love and beneficence; but the odour thereof ſhall not only fill this houſe of Bethany, but the whole world, in which her memory ſhall be honoured.

for a memorial of her] The memory of ought done for Chriſt, or any of his, God will not ſuffer to periſh, Pſal. 112. 6. *the memory of the juſt is bleſſed*, Prov. 10 7.

V. 14. *Then one of the twelve*] Mark 14. 20. Luke 22. 3. What ſociety of men ſhall we finde free from traytors, when the holy family of Jeſus hath a *Judas*?

Iudas Iſcariot] See on chap. 10. 4. and on Luke 22. 3. and John 6, 71.

went to the chief Prieſts] He undertook the betraying of his Maſter, not ſolicited by them, but offering himſelf to this imployment. See Luke 22. 4. he knevv that they hated Chriſt, and would gladly deſtroy him, ſo that he ſhould be ſurely welcome to them with this offer: ſo eaſily fall they into mutual complyance, who are led by one, and the ſame ſpirit: Satan was entred into *Iudas*, John 13. 27, 30. the Phariſees were filled with the devilliſh ſpirit of envie and malice, James 3. 14, 15. Mat. 27. 18. to them therefore he goeth, confident of a market: of chief Prieſts, ſee Mark 14. 1. and chap. 27. 1.

V. 15. *What will ye give me, &c?*] So miſchievous a root of evill, is covetouſneſſe (1 Tim. 6. 9, 10.) That it will eaſily ſet Chriſt himſelfe to ſale. This unhappy wretch vvill make up his thieviſh hope of gain, vvhich he promiſed himſelf, or would have had for the precious ointment, out of the ſale of his holy maſter: nor doth he ſet any definite price; but ask an indefinite one; as one vvilling at any rate to part vvith his intereſt, putteth the price to the buyers pleaſure.

and I will deliver him] This vvas Satans maſter-piece on *Judas*, vvhom he had as his liege-man: to make the traytour hang himſelf, vvas much to perſvvade a ſelf-loving caitif to, but the juſt judgement of God on the traytour: on Satans part principally evill, in that he did not ſooner put him on to ſelf-execution, vvhich at laſt muſt be ſo; on *Iudas* part, in all this action the only appearance of good (there is nothing good in ſin, but the juſt puniſhment thereof) but to make himſelf a brand of hell-fire, the moſt unhappy, and moſt damnable traytour that ever breathed Gods ayre, by ſelling an holy Jeſus (the ineſtimable, matchleſſe price of our redemption) at ſo poor a price, ſets off to admiration, the malice of Satan, and the impudent preſumption of the covetous traytour. The ſale of *Ioſeph* but the ſellers conſcience, with ſad remorſe at laſt. (See Gen. 42. 21. and 44. 16.) God will certainly find out all unrepented wickedneſſe, ſpecially ſuch: they ſold a brother, not the Lords anoynted: Slaves are ſold, not Lords. *Remember Lots wife*, ſaith our Saviour, Luke 17. 32. remember *Iudas*, you that think it lawful gain by any ſale; take heed of covetouſneſſe, it will make thee willing to betray Chriſt; and ſo not much more innocent, than if thou didſt.

thirty pieces of ſilver] See chap. 17. 9. So much as a ſlave was valued at; Exod. 21. 32. See how mean accompt *Iudas* makes of his Maſter.

V. 16. *from that time*] From the time that he had contracted with the high-prieſts for the treaſon.

he ſought opportunity] Luke 22. 6. Expreſſeth it; that he was to deliver him ἄτερ ὄχλου, without the multitude, in their abſence, or without ſtirring them, without tumult, when the multitude might not know of it, who were wont to follow him. Sometime when he was private, onely with his diſciples: which as *Origen* notes, he did by finding opportunity of night, and his being with his diſciples only in the garden at Gethſemane, without the city; he greedily longed to perform his wicked undertaking, that he might have his money, promiſed him, verſe 15.

V. 17. *the firſt day of the feaſt of unleavened bread*] That is, of the Paſcal ſolemnity, during which no leavened bread might be had, Exod. 12. 19, 20. to wit, on the fourteenth day of *Niſan*, on which, preparation was made; for the eating of the Paſcal Lamb the night enſuing, Exod. 12. 6. 18.

V. 18. *to ſuch a man*] They are taught how to find him, Mark 14. 13, 14. Luke 22. 10, 11.

my time is at hand] The time of my death.

V. 20. *When the even was come*] Mark 14. 18. Luke 22. 14. John 13. 21. The Evangeliſt noteth the time preſcribed by the law to eat the Paſſeover, Exod. 12. 6. Levit. 23. 5. Deut. 16. 6. *thou ſhalt ſacrifice the paſſeover* בערב *bahareb*, 70. ἑσπέρας, *in the evening*, that is, between the two evenings, or before it was dark. ערב *harab*, properly ſignifieth *mixed*; ſo here it may be ſpoken of the mixture of light and darkneſſe; the end of the day, and beginning of night, in a doubtful twilight, to ſhew us, how Chriſt our Paſſeover fulfilled the law.

he ſate down with the twelve] ἀνέκειτο, it ſignified ſuch a poſture, as fitted that ſolemnity; ſo *Æmelius Portus*, the interpreter of *Suidas* giveth κεῖμαι, *jaceo*, or *ſitus ſum*; ſo *Thucidides* ſaith, the city κεῖσθαι καλῶς, to be well ſituate; ſo is ἀνακεῖσθαι uſed alſo; ſome interpret this ἀνέκειτο here, *he ſupped* or *eat the Paſſeover*, and the Syriack uſeth a word here סמך of the ſame value with the Hebrew סמך, *ſemach*, which in the firſt ſignification importeth, *innixus fuit*, *he leaned*, (as here in the firſt inſtitution on the ſtaffe which he was to have in his hand) and ſo alſo *incubuit*. But by the general conſent of the learned in thoſe rites, that poſture mentioned Exod 12. 11. as the ſprinkling of the lintels and door-poſts with the blood of the Lamb, appertained only to that one night, in which Iſrael was to come out of Egypt in haſte; and was not to be continued after their ſetling in Canaan; ſo that there appeareth not any neceſſity to conclude, that Chriſt adminiſtred the Paſſeover ſtanding, and afterwards ſate down to the ſecond courſe, or common ſupper, as if this ἀνέκειτο related onely to that poſture; ſome learned Divines are here of one opinion, and ſome of another.

with the twelve] Here appeareth the admirable impudency of this blinde traytour; who after he had ſold his Lord, cometh again to preſent his ſervice; and to ſit at table with him; poſſibly he hoped that Chriſt knew it not (though he had formerly ſeen ſo many experiments of Chriſts omniſcience) or he might think, that for his admirable meekneſſe, he would not reveale it; ſo preſumptuous are wicked men; ſo merciful and long-ſuffering Chriſt, who well knowing *Judas* from the beginning, yet permitted him to communicate with him, and his holy Apoſtles: yea, ſaith *Auguſtine ep. 163. Eleuſio & Felici*, he ſuffered his betrayer, (who had already received his price) to remain amongſt the innocent, *uſque ad ultimum pacis oſculum*; which (had there been any prejudice to the holy, by his ſociety,) he would never have permitted.

V. 21. *one of you ſhall betray me*] Seeing the impudency of *Iudas*; who having conſpired with his enemies, and contracted for the price of his blood, yet durſt boldly preſent himſelf to this holy ſacrament, he thought good to forewarne his diſciples, by diſcovering the traytour; that by ſtriking a terrour into his conſcience, he might lead him to repentance, or leave him unexcuſable to the ſeverity of Gods juſtice; *one of you* my diſciples; this was to render, and declare the treaſon the more deteſtable; he could have named him at the firſt; but thus he revealed the treaſon, and concealed the traytour, untill his incorrigible impudency enforced a detection of the perſon alſo.

V. 22. *they were exceeding ſorrowful*] That he muſt die now, that by treaſon, that by one of them, none but *Iudas* knowing who the traytour was.

every one of them to ſay] Or, *ſaid each one of them*, verſe 74.

is it I?] Every one fearing, that himſelf might be within the compaſſe of others ſuſpicion: and deſirous that Chriſt pronouncing for him, might before the reſt of the diſciples, acquit him of their jealouſie.

V. 23 *he that dippeth*] Or hath dipped, Pſalm 41. 9 one of them that now eateth with me, as Mark 14. 20. Luke 22. 21.

V. 24. *The Son of man goeth*] Out of this world, or he ſhall be put to death.

as it is written of him] His death with the remarkable circumſtances thereof, and the means, by treaſon, was all foretold by the former Prophets, Luke 24. 26. 44. Iſaiah 53. 4, 5, 7, 9. 12. Pſal. 41. 9.

but woe unto that man] He cannot hurt me, but he will make himſelf eternally unhappy.

good for that man] God will glorifie his juſtice in puniſhing him, but it had been better for himſelf, that he had never had any being.

V. 25. *which betrayed him*] *Judas* who awhile after betrayed him, and was now plotting it, verſe 16.

thou haſt ſaid] Thou haſt ſaid the truth: compare verſe 64. with Mark 14. 62.

V. 26. *as they were eating*] Before they removed from the table: for it is not likely, that Chriſt would mixe the *Lords Supper* with the *Paſſeover*: and it is ſaid Luke 22. 20. 1 Cor. 11. 25. of the cup, that he took it after ſupper, that is, after the Paſcal ſupper.

Jeſus took bread] 1 Cor. 11 23; 24.

bleſſed it] Many Greek copies have εὐχαριστήσας, *giving thanks*. Chriſt minding forthwith to fulfill the promiſes of the Old Teſtament, inſtituteth a new covenant, with new ſignes; and conſecrates them with prayer to God, conſiſting, partly of praiſe and thanksgiving to God his Father, verſe 27. and partly of petition for a bleſſing upon the elements, as Luke 9. 16. and yet, the bread and wine are changed, not in nature, but in uſe: for they become undoubted tokens of Chriſts body and blood, by his own inſtitution, that faith may find what to lay hold on, both in the word, and in the elements.

this is my body] Either by a *trope* called *Metonymia*, one name is put for another; the bread is called Chriſts body, becauſe it is a ſigne thereof: or by a figurative *enunciation*, the bread is ſaid to be his body, becauſe it repreſenteth his body, truly and properly ſo termed; as the *rock* is ſaid to have been Chriſt, becauſe it repreſented Chriſt, 1 Cor. 10. 4. both in effect come to one, the phraſe being Sacramental, and of common uſe in ſpeech of ſignes and reſemblances, either ſacred, or other: Gen. 17. 13. and 40. 18. and 41. 26, 27. Exod. 12. 11. Matth. 13. 38. Revel. 17. 9. 12. 15. 18. See on Luke 22. 19.

V. 27. *the cup*] To wit, with the wine in it, verſe 29.

gave thanks] As verſe 26. the prayer which then he uſed, conſiſted, as before, of two parts; it is called ſometimes by the name of the one part, a thankſgiving; as here; ſometimes by the name of the other part, a bleſſing, as 1 Cor. 10. 16.

drink ye all of it] They then which take away the Cup from the people, do not according to Chriſts inſtitution of the ſacrament, to be received of all in both kindes, which they then ſtrictly obſerved.

V. 28. *this is my blood*] The wine in this cup is a ſeale of the covenant ratified in my blood, which ſhall be ſhed ſhortly, to procure new legacies for many. See Exod. 24. 8. See here verſe 26.

of the new Teſtament] Whereby the inheritance of eternal life is given as a legacy to all true believers, or *of the new covenant*.

which is ſhed] That ſhall ſhortly be ſhed, for his blood was not yet ſhed. See the like phraſe, chap. 3. 10. See on Luke 22. 20.

for many] Nor for you alone, but for many others. See John 17. 20.

for the remiſſion of ſins] To ſatisfy Gods juſtice for their ſinnes, that in mercy, through the merits of Chriſt he may forgive them, who could make no ſatisfaction for themſelves, Rom. 3. 25. 26. Epheſ. 1. 7.

V. 29. *I will not drink henceforth*] This is the laſt ſolemne meal, or feaſt, that I ſhall make with you on earth: but I ſhall converſe vvith you after my reſurrection for a time, and to all eternity in a nevv ſpiritual vvay, in heaven.

till I drink it new] In a nevv kind, after my reſurrection: the main thing here intended, is an expreſsion of the heavenly joy.

V. 30. *an hymne*] Or Pſalm: when they had made an end of their other ſolemn ſinging; which, ſome think, vvas of theſe ſix Pſalms, Pſalms, Pſal. 112. and 113. and 114. and 115. and 116. and 117. it may be, ſome other.

to the mount] Tovvards it; for Gethſemane lay betvveen the brook Kidron, and mount Olivet.

V. 31. *Then*] About that time; for the vvords immediately follovving ſeem by *Luke* and *John* to be ſpoken in the houſe.

all ye] Mark 14. 27. John 16. 32. my diſciples vvho hitherto, vvithout ſcandal adhered to me, profeſſed and preached the Goſpel, as on occaſion I commanded, doing great works in my name, yet novv you vvil be offended becauſe of me, and thoſe things vvhich ye ſhall ſee me ſuffering: you vvill forſake me, and flye for fear, and diffidence in that I have told you concerning my reſurrection from the dead.

ſhall be offended] See on chap. 11. 6.

for it is written] That ſhall not fail vvhich is vvritten of me: it was ſuch a ſpeech, as may be proverbially uſed: when the ſhepherd is ſmitten, the ſheep are ſcattered.

I will ſmite the ſhepherd] Zech. 13. 7. Chriſt here (as John 10.) compareth himſelf to a ſhepherd, in whoſe paſſion the diſciples ſhould be ſcattered for fear.

V. 32. *I will go before you*] This he ſaith to comfort them; his ſmiting ſhould be but for a ſhort time? but he ſhould quickly go before them again, like a ſhepherd before his flock, Mark 14. 28. and 16. 7.

V. 33. *yet will I never be offended*] *Peter* truſted overmuch in his own ſtrength, which is a dangerous confidence,

V. 34. *before the Cock crow*] John 13, 38. his morning crow to break of day, Mark 13. 35. or *crow thrice*, as Mark 14. 30. for *Peter* denied him once before the firſt cock-crovving, and thrice before the ſecond, Mark 14. 68. 72.

thou ſhalt deny me] Thou that art now more forvvard in promiſing, than the reſt, ſhall yet not only be offended at me, but alſo utterly deny me, that ever thou kneweſt me.

V. 35. *Though I ſhould die with thee*] *Peter* meant no leſſe: but was not yet well acquainted with his ovvn infirmity,

likewiſe alſo ſaid all the diſciples] Leſt they ſhould ſeem inferiour to *Peter* in love and duty, in affection or fidelity: they equall him in words, though not altogether in their failing: they were all vvarned as vvell as *Peter*, in the general of their being ſcattered, yet vvere thus confident; therefoore Chriſt leaveth them to the experience of their ovvn diſability.

V. 36. *then cometh Jeſus*] Mark 14. 32. Luke 22. 39.

Gethſemane] The valley of fatneſſe, neer mount Olivet; like that, by Lebanon, Iſaiah 28. 1. 4. or an oyl-preſſe, as ſome interpret the name; or the paſture of butter, as others; hovvſoever the name ſeems to import a rich and fat ſoyl. See Geneſ. 27. 28, 29. Chriſt is not taken in the city, leſt the people ſhould reſcue him: nor in the day time; but in the night, and in a ſolitary place, to vvhich he vvas retired.

ſit ye here] See the like, Gen 22. 5.

V. 37. *Peter and the two ſons of Zebedee*] vvho had been in private vvith him, to ſee his divine povver and glory, (to arm them againſt any ſcandal to be taken at his ſufferings) to vvit, at the raiſing of *Iairus* daughter from the dead, chap. 9. and in his transfiguration on the mount, chap. 17.

very heavy] This ſhevvs the truth of his humane nature; in that he feared death, and felt ſo much ſorrovv at the approach thereof; but the reaſon chiefly vvas, becauſe it brought with it a deep ſenſe of his Fathers wrath, againſt ſin, and ſinners; for whom he was now to ſuffer, and become a ranſome.

V. 38. *My ſoule is exceeding ſorrowful*] Thus he expreſſeth the grievouſneſſe of his approaching paſſion for ſinners, in whoſe place he ſtood a ſurety, that they might afterward reſent his admirable love to the elect, and preach the ſame to the edifying of others: as alſo to ſtirre them up to an holy ſympathy.

and watch with me] He ſaith not, watch and pray for me, as if he had need of their prayers, or meditation; but to expreſſe a common danger (whereof he had warned them verſe 31) leſt themſelves ſhould enter into temptation, which he ſaw now imminent over them.

V. 39. *fell on his face*] *Mark* ſaith, he proſtrateth himſelf, in effect it is the ſame; *Luke* ſaith, he kneeled on the earth, it may be ſo firſt, and after proſtrated; all is to expreſſe a vehement and ardent humility in prayer; for which the moſt humble poſture is beſt, as to acknowledge God, the Lord of body and ſoule; ſo is it the more apt to ſtirre up our ſelves and others to fervency of ſpirit, which is the life of prayer: Look on Jeſus in this poſture, you unreverend profeſſors of faith in him; how wretched an impudencie do you expreſſe, while with unbended knees, and zealeſſe hearts, you petition him, now ſitting at the right hand and glory of God the Father, careleſly ſitting? The Lord Jeſus in the dayes of his fleſh kneeled, and proſtrated himſelf on the earth, and are you too good to bend the knee to him in prayer, who deſcended ſo low to ſave you?

let this cup paſſe from me] A kind of expreſſion which the Hebrews uſed, to ſignifie Gods wrath, and mans afflictions in the execution thereof, under the ſimilitude of a cup. See chap. 20. 22. See on Luke 22. 42. he ſaith, *if it be poſſible*; that is, as *Auguſtine lib.* 3. *de Conſenſ. Evang. c.* 4. interpreteth; if it be thy holy will: the ſame *epiſt.* 121. *Probæ* noteth; that God giveth to ſome in anger, and denieth others in mercy: he gave the Iſraelites quails, Numb. 11. he gave the devil that which he deſired and begged, leave to enter into the ſwine (Luke 8. 32.) Theſe things are written, leſt any ſhould think highly of himſelf, that he is heard, in that which it had been good for him not to have obtained: and leſt any ſhould deject himſelf, or deſpaire of Gods mercy, if he be not heard in ſomething which he petitioneth for; *quo accipiendo affligatur atrocius vel à proſperitate corruptus, penitùs evertatur, ib. c.* 14. in receiving whereof he ſhould be more heavily afflicted, or (corrupted by proſperity) quite overthrown: we know not what to pray as we ought. Rom. 8. 26. the ſafeſt way is to learn of our Saviour, *not as I will, but as thou wilt:* not what I would in my humane infirmity, but what thou wilt, and knoweſt beſt in thy divine will, and wiſdom.

V. 40. *findeth them aſleep*] Here is an example of mans infirmity, in duties moſt important; ſpecially in ſorrovv, or any other vehement perturbation of minde. See on Luke 22. 45.

and ſaid unto Peter] Who had promiſed and proteſted ſo much before: with him he reproves the reſt: to ſhevv the moſt confident, how unable they are, of themſelves, to reſiſt temptation; and conſequently, what need they have to watch and pray.

one hour] If ye cannot watch with me one hour, how much leſſe would you be able (as you profeſſed) to ſuffer death for, or with me?

V. 41. *Watch and pray*] See chap. 24. 42. This watchfulneſſe is not ſo much from ſleep, as carnal ſecurity, but now he bids them take heed of both theſe; neither is it enough to watch to diſcover the dangerous approaches of the enemy, but we muſt alſo implore the merciful aſsiſtance of the Lord, that we may be able to withſtand.

that ye enter not into temptation] That ye be not tempted: becauſe they were drowzie in his great conflict, he awakeneth them to a ſenſe of their own hazard: as if he had ſaid, except you watch and pray (however confident you are of your own ſtrength) a fearful ſtorm of temptations will endanger your faith: this is that he ſaid to *Peter*, Satan hath deſired to winnow you. Luke 22. 31. therefore *Peter* afterwards, thus endeavoured to ſtrengthen his brethren: *be ſober and watch, &c.* 1 Pet 5. 8. he ſaith not ye ſhall be overcome; but ſheweth the means by them to be uſed, that they may not be overcome, which is not in their own ſtrength, but Gods aſsiſtance.

the ſpirit indeed is willing] You have through Gods grace, a good will; but the corruption of fleſh and blood much hindreth; by ſpirit, he meanath that affection which was guided by the holy Ghoſt, the regenerate part: by fleſh, he meaneth the remainder of corrupted nature: he remembreth them of the one, leſt they ſhould deſpair; and of the other, leſt they ſhould preſume on their own ability, and ſo be overcome in their ſecurity; theſe two *Paul* expreſſeth. Rom. 7. 18. 23.

V. 42. *If this cup*] Since this cup may not be avoyded. See on verſ. 39.

thy will be done] This is the voyce of one reſting on Gods will. See chap. 6. 10. Acts 21. 14. Thus Chriſt taught us, both by precept and example, to ſubmit our wills and deſires, to Gods good pleaſure: this he ſaith, not that his will differed, or was contrary to the will of his Father, for as *Gregor. Nazianzen.* ſaith *orat.* 36. ὡς μία θεότης, οὕτω καὶ θέλησις, as the God-head is one, ſo alſo is the vvill of God; but for that the vvill of the aſſumed nature was ſubject to humane infirmity, vvithout ſin; vvhich therefore (even in that it vvould not have ſuffered, as man) yet ſubmitted it ſelf to the vvill of God, by that abundance of the ſpirit which dwelt in him bodily. Coloſ. 2. 9. whereby he alſo obeyed to the death. Phil. 2. 8. willingly: for, as *Proſper* noteth (*ſentent. ex Auguſtino*) *nemo invitus benè facit, etiam ſi bonum eſt quod facit:* no man unvvillingly doth well, though that be good which he doth.

V. 43. *and found them aſleep again*] Being oppreſſed with ſorrow, as *Luke* expreſſeth it: this ſheweth the neceſsity we have to watch and pray, ſeeing our very dangers make us dull and unmindful to call on God: ſo both in joy and ſorrow, Satan layeth his ſnares: ſo frail are vve after many vvarnings, in the midſt of greateſt hazards vve are apt to forget our ſelves.

V. 44. *prayed the third time*] As 2 Cor. 12. 8. Leaving us an enſample of perſeverance in prayer.

ſaying the ſame words] Which yet, nothing detracted either from the ſubſtance, or efficacy of his prayer: this vvas no vain repetition (vvhich he forbade. Chap. *6:* 7.) but an invincible, and unwearied fervency of ſpirit. See Luke 22. 44.

V. 45. *Sleep on now*] Infirm fleſh and blood is ſtill like it ſelf, hardly amended by any admonitions: therefore he telleth them, *ye may ſleep now*; or ye will have little liſt to ſleep anon, whether I awake you or no, your enemies will awake you though my admonitions have not yet: this is Gods uſual method, where words prevail not, afflictions muſt.

into the hands of ſinners] To the power of the Roman ſouldiers. See Acts 2. 23. Gal. 2. 15. So God ſtill afflicteth and correcteth his children by the wicked; yea, and by Satan himſelf. Rev. 2. 10.

V. 46 *Riſe, let us be gone*] Let us go meet them: Chriſt offered himſelf willingly to be taken, that in ſuffering willingly, he might make ſatisfaction for the wilful fall of man: this ſheweth the effect of his prayers, and a new ſupply of ſtrength, and his victory over that fear and infirmity of fleſh and blood, with which he had wreſtled; he now willingly meeting with his enemies, and his paſſion, and offering up himſelf a voluntary oblation (as was prefigured. Exod. 35. 5. 21. 29.) ſo ſaith he, not let us flye, but let us go hence. John 14, 31. that is, to meet with the armed band, which he knew were then coming to take him.

V. 47. *While he yet ſpake*] Mark 14. 43. Luke 22, 47 John 18. 3.

Judas one of the twelve came] For he was their leader and captain, of thoſe who came to take Chriſt, for he only of them all, knew the place which Jeſus frequented, John 18. 1, 2. Luke 22. 47. he was awake to betray Chriſt, vvhen the reſt vvere aſleep: it is the miſery of ſecure fleſh and blood; the righteous (too ſecurely meaſuring others by their own ſhadovvs, and confident in the goodneſſe of their cauſe) are not ſo vigilant for good, as the wicked are for evil: ſo good men ſleep while theeves and murderers watch to pillage and deſtroy them: the willing ſpirit is infirm, vvhile ſleepleſſe malice is patient of any labour or hardſhip to accompliſh its deſigne.

with him a great multitude] He had the place of an Apoſtle, to lead men to the faith of Chriſt, but he leadeth them to deſtroy Chriſt; what is, or ever was vvorſe, than the beſt things corrupted? you ſee vvhoſe diſciples they are, vvho lead multitudes, againſt Chriſt and his truth.

with ſwords and ſtaves] To take him by force, as they uſed to apprehend malefactours, verſe 55. and to keep him from reſcue.

V. 48. *gave them a ſigne*] Becauſe many of them knew him not, and others might be miſtaken in the night.

whomſoever I ſhall kiſſe] In effect he ſaith, whomſoever I ſhall familiarly ſalute: for in ſuch ſalutes, they were wont to kiſſe. 1 Sam. 10. 1. & 20. 41. 2 Sam. 14. 33. & 15. 5. & 19. 39. Exod. 18 7. Acts 20. 37. 2 Sam 20. 9. Luke 7. 45. Rom. 16. 1 Cor. 16. 20. 1 Theſ 5. 26. 1 Pet. 5. 14. So that *Judas* is not ſaid to have named him, but to give a ſign of friendſhip, that he might under that ſemblance play the traitour; how vainly impudent are ſinners, hoping to impoſe on God? Jeſus foreſaw all this, and diſcovered it.

V. 49. *haile Maſter*] χαῖρε ῥαββὶ, it was an uſual form of ſalutation which the Hebrews expreſſed by שלום לך *ſhalom lecha*, or שלום לך *ſhalom lach*. Jud. 6. 23. & 19 20. 1 Sam. 25. 6. 1 Chron. 12. 18. Exod. 18. 7. *they asked each other* לשלום *to peace*, or *of peace*, and each others welfare; the 70. give it καὶ ἠσπάσαντο ἀλλήλους; *they ſaluted each other*: the Greek, here tranſlated to the letter, ſignifieth *rejoyce*: which the Latines interpret, *ſalve*, as we ſay, *God ſave you*; ſo this traytor, in words wiſheth Chriſt's proſperity, joy, and ſafety, as in general, ſo poſſibly he would be underſtood concerning the peeſent danger of his enemies; as if he had been none of their company: ſo impudent is he, that he bluſheth not to lie againſt ſo evident a truth; of him may be ſaid that is written, Pſal. 55. 21. *The words of his mouth were ſmoother than butter, but war was in his heart* ----and he calleth him Maſter, whoſe Magiſtery he not only acknowledgeth not, but openly contemneth, by leading up an armed company to apprehend him as a malefactor.

V. 50. *Friend wherefore art thou come?*] He upbraideth not his perfidiouſneſſe, but with all mildneſſe inviteth him to repentance: thus ſtiling him, he ſaith not what he was, but what he ſhould have been; or what he ſeemed, but was not: nor asketh he the cauſe of his coming, as not knowing it, for he had before detected him; but as openly reproving him; as if he had ſaid, thou haſt confederated with mine enemies to deſtroy me; thou haſt forſaken my ſervice, and the fellowſhip of theſe my Diſciples; wherefore comeſt thou to us again? what haſt thou to do here? by theſe like queſtions, he would recall the traytor to confer with his own conſcience: I know thee well, and thy intention; conſider, and be aſhamed of thy treaſon, by ſo much more deteſtable, by how much more vailed with ſemblance of love.

laid hands on Jeſus] God ſo permitting, that thereby the work of our redemption might be accompliſhed in his death and paſſion: he is taken, that we may be delivered.

V. 51. *One of them*] Namely *Peter*; and the ſervants name was *Malchus*, whoſe right ear was cut off. Joh 18. 10.

drew his ſword] Miſunderſtanding Chriſts words. Luke 22. 36. 38.

V. 52. *Put up again thy ſword*] Thou art no Magiſtrate to right me, nor am I to be defended by the ſword, who could have obtained twelve legions, an army of Angels to fight for me and reſcue me, verſe 53. but he came into the world not to fight, but to dye for ſinners, if Chriſt would not have *Peter*, being a private man, ſtrike with a ſword in defence of his own ſacred perſon wronged and ſo highly injured, what do they who uſe the ſword in unjuſt quarrels, and without juſt calling?

for all they] Gen. 9. 6 Rev. 13. 10. He meaneth all they who kill, being not called thereto by the ordinance of God, either by a general warrant, as the Magiſtrate; or ſome ſpecial command from God, as 2 Kings 9 7. all ſhall periſh who ſmite for private revenge: he ſpeaketh not of the publike Magiſtrate, who beareth not the ſword in vain; nor doth he ſo limit the puniſhment of murderers to the ſword, as if none periſhed otherwiſe: the main is to ſhew, that God, who hath determined to maintain humane ſocieties, will commonly make them exemplary in this life, who are deſtructive to others: rarely doth a murder go unpuniſhed here. See Pſal. 55. 23.

V. 53. *Thinkeſt thou*] This is the ſecond reaſon whereby Chriſt repreſſeth *Peters* endeavour ſo to defend him: he had no need of mans defence, who was now to die for mans redemption: cannot I deſtroy my enemies by my word which gave them life? have I not innumerable companies of Angels ready to defend me, if I would give them commiſſion ſo to do? See *Auguſtin. Honorat. epiſt.* 120 *c.* 11.

twelve legions] The Roman army conſiſted ordinarily of twelve legions: ſuch an army of Angels could Chriſt have had: or it is a definite number for an indefinite; more than twelve, importeth an infinite number See Dan. 7. 10. 2 Kings 19. 35 Iſa 37. 36. he here oppoſeth Angels, to men; many to few; heavenly to earthly; the invincible to the infirm; where theſe charge, an hoſt is not able to inveſt one of them. See on Luke 8. 30.

V. 54. *But how then*] The reaſon why I do not now pray to God for Angels to defend me, is becauſe the Scripture hath foretold my death for mans ſalvation; not that I doubt of ſpeeding, were it neceſſary, and according to my Fathers will.

that thus it muſt be] Iſaiah 53. 10. As ſome ſay, *neceſſitate conſequentiæ, non conſequentis*, in neceſſity of conſequence (in reaſon; becauſe God is trne) not of the conſequent (in fact becauſe God is juſt, and his preſcience according to which he revealed this in Scripture, *nihil ponit in eſſe*: his foreſeeing of ſin, is no cauſe thereof) for the Jews who thus apprehend, and crucifie Chriſt, are not hereby excuſed; which they muſt have been, had that they did been of ſimple, inevitable, neceſſity, not voluntary: there is no neceſſity to ſin, nor ſin where there is an abſolute neceſſity: for God cannot be the authour of any ſin: as there is no ſin in him, ſo neither is there any of him. *Fulgent.* See Luke 24. 26. 44.

V. 55. *Are ye come out*] He expoſtulateth with them, who came with ſo much warlike proviſion againſt him; vvhat need you arm ſo many againſt one unarmed man? wickedneſſe is ever covvardly and diffident.

as againſt a thief] See on verſe 47. as if ſo be you were to apprehend a thief, or ſome deſperate malefactour, who knovving his offence to be capital and unpardonable, would rather fight deſperately, than yield himſelf to the hand of juſtice.

V. 56. *That the Scriptures*] Lam. 4. 20. And all the reſt which foretold of Chriſts ſufferings.

Then all his diſciples forſook him] As he had foretold, verſe 31.

V. 57. *And they that*] See on John 18. 2. Mark 14. 54.

to Caiaphas] After that he had been brought to *Annas*. See on John 18. 13. and on Luke 22. 60.

V. 58. *But Peter followed him*] This is ſet dovvn to make vvay to the ſtory of *Peters* denying him. verſe 69. &c.

afar off] As one not belonging to him. Here was fear ſo mixed vvith love, that follow he vvould, but not ſo near as to come into evident danger, if they ſhould apprehend him alſo as one of Jeſus diſciples.

unto the high-prieſts palace] the high-prieſts houſe is alſo mentioned, as verſe 3. to the evidence of the hiſtory. Palaces are houſes of Princes; ſuch vvere the high-prieſts for their authority and dignity among the people of Iſrael. How *Peter* was admitted into this place, we read John 18. 15. at firſt as a ſtranger there, he ſtood at the doore vvithout, untill the other diſciple (not *John* the Evangeliſt, as ſome conjecture but ſome other believer and ſecret diſciple of Chriſt, vvho not being knovvn to be ſuch, might more ſafely be there) vvho vvas knovvn to the high-prieſt, ſpake to the keeper of the door, and brought in *Peter*.

ſate with the ſervants] vvho vvaited there to attend their maſters coming out of the invvard place, vvhere they vvere buſie in examining Jeſus; they had diſmiſſed the Roman ſouldiers

vvhen

when they had brought Jeſus bound to the High Prieſt, and now it ſeems their own ſervants waited on them in the night; *Peter* putteth himſelf into their company, that he might (as it is probable he hoped) without ſuſpect hear and ſee the event, what they would do to Jeſus; if he were put to death, that he might ſhift away ; if he were onely ſcourged and ſo diſmiſſed, then he would be ready at hand to attend him : or however, if Jeſus by his Divine power ſhould deliver himſelf, *Peter* might ſuppoſe, that he would alſo deliver him from danger. Now it is probable, that *Peter* did not thus far ingage himſelf out of any vain curioſity, but out of love and zeal to the perſon, and ſafety of his Maſter , yet was it incautiouſly done to put himſelf into the way of ſuch dangerous tentation whereof Chriſt had before warned him and the reſt, verſe 31 34 *all ye ſhall be offended, becauſe of me this night, &c.* and to confident *Peter* he ſaid, this *night before the Cock crow, thou ſhalt deny me thrice.*

V. 59. *Sought falſe witneſs*] They were all reſolved to deſtroy Chriſt, and therefore regard neither equity nor truth ; but lay hold of the moſt impious means to compaſs their deſign : what greater injuſtice, than for Judges to ſuborn falſe witneſſes ? malice is ever diligent, but commonly unjuſt.

V. 60. *Yet found they none*] That could accuſe him of any evil ; or whoſe witneſs agreed, Mark 14.56. and therefore could they not legally condemn him. See Deut. 17.6 Thus God did every way ſhew forth his Sons innocency ; that it might appear, that he died not for himſelf, but us.

two falſe witneſſes] For one would not ſerve, Deut. 19. 15. they, are called falſe witneſſes, for depraving, and miſ-reporting Chriſts words and meaning.

V. 61. ***This fellow***] οὗτος ; ***This man***. See on Chapter. 12. 24.

I am able to deſtroy] Though that had been true if he had ſaid it, it was falſe that he did ſay ſo ; juſtly might he ſay, *every day they wreſt my words* ; *all their thoughts are againſt me for evil*, Pſal. 56. 5. he ſpake concerning the Temple of his body, which when they ſhould deſtroy, he would raiſe it up in three dayes John 2. 16. they to render him odious to the people, (overmuch addicted to, and truſting in the dignity of their Temple) teſtifie that he ſaid, that he would raiſe up the material Temple in three dayes : we need not wonder that ſo many falſe, and injurious conſtructions are made of our words ; thus they uſed Chriſt who could not erre..

V. 62. *Anſwereſt thou nothing*] Seeing their Depoſitions inſufficient, he endeavoureth to draw ſomething from Chriſt himſelfe.

V. 63. *But Ieſus held his peace*] Seeing it was to no end to ſpeake, the Sentence being given , before any witneſſe was examined.

I adjure thee] So 1 Kings, 22. 16. ἐξορκίζω ; the meaning is, upon thy oath, and by the authority of a Iudge ; in the Name of God, I command thee : In the Primitive Church, they were called *Exorciſts* , who having the gift of Miracles , caſt out Devils, by calling on the Name of Chriſt. See on Acts 19. 13.

that thou tell us whether thou be the Chriſt] This he asketh not intending to beleeve the Truth , but to deſtroy Chriſt ; thinking hereby to enſnare him , if he confeſſed it, as a blaſphemer ; if he denyed it, as an Impoſtor, and deceiver of the people.

V. 64. *Thou haſt ſaid*] See on chap. 27 11. It is an ingenious confeſſion of Truth, which Mark more expreſly hiſtorifieth ; *he ſaid I am.*

neverthe leſſe] Or *furthermore.*

I ſay unto you] I tell you , though ye will not beleeve what I now ſay ; but hereafter ſhall, when yee ſee it come to paſſe.

hereafter ye ſhall ſee] Chapter 16. 27. At my ſecond coming ; leſt they ſhould conclude, that Chriſt could not be the Sonne of God, whom they had convented before them, and bound as a malefactor ; he who could have convinced them by more evident arguments (the time of his birth ; the Scepter departed from Iudah, the place, Bethleem ; the linage, of the ſeed of *David*, the manner, of a Virgin ; by his Doctrine, which he preached to the poor ; by his miracles, &c. would propoſe (for preſent) two more obſcure Arguments : one from his ſitting at Gods right hand which they ſhould once ſee : the other from his coming in the Clouds of heaven, to judgement : as if he ſaid, you cannot deny him to be the Meſſias, and Sonne of the living God whom ye ſhall ſee coming to judge you, whom ye ſhall ſee ſitting at Gods right hand: I tell you this novv, to leave you unexcuſable then, if you vvill not novv beleeve.

at the right hand of power] In the higheſt honour vvith God. Luke 22.69. *of the power of God*, that is, of the divine Majeſty, Hebr. 1.3. & 8 1. or of God Almighty, Mark 16.19. Acts 7. 55. Rom. 8. 34. Epheſ. 1. 20. Coloſ 3.1.

in the clouds of heaven] See on Chap. 24 30.

V. 65. *The high preiſt rent his cloathes*] As if his heart were ready to break, for zeal to Gods Honour : ſo the Iews uſed to do at blaſphemy. 2 Kings 18. 37. & 19. 1. So the ancient heathens alſo did in their mourning.

what further need have we of witneſſes] To prove that this man ought to dy. He pretended that Chriſt blaſphemed, in ſaying, that they ſhould ſee him ſitting on Gods right hand, and coming in the Clouds of Heaven ; vvhich becauſe they all heard, he takes it for granted, that they needed no other vvitneſs to condemne him (as vvorthy by their Lavv to dy) but his ovvn publick confeſſion, vvich they judged blaſphemy.

V. 66. *What thinke ye ?*] What puniſhment doe you think him vvorthy of ? he vvould have Ieſus condemned by a common conſent, and ſentence of all : and asketh that vvhich he full vvell knevv ; for they had already condemned him before his tryall, and reſolved to deſtroy him, whatſoever he ſhould or could alledge in his ovvn juſt defence. Sinners vvould have all ſhare with them in their ſinne, hoping to find ſome patronage in multitudes with them conſenting in wickedneſs.

V. 67. *Then did they ſpit in his face*] A token of contempt and abhorring, Numbers 12.14. Iſai. 50.6. See alſo Deut. 25 9. Iob 30. 10. Luke 18. 32.

and buffetted him] Iſaia 50. 6

palms of their hands] See Chap. 5.39 Mark 14. 65. Iohn 18.22. and 19.3. The word in the Greek, is, ἐῤῥάπισαν, which ſignifieth to beat with rods, (as alſo doth ῥαβδίζω) with ſtaffe or club, Acts 16 22. we in a more generall expreſſion, give ῥαβδίζειν, to beat or ſmite ; as alſo doth the Syriac here מחין הוו ליה *machin havu leh*, *cædebant eum*, they beat or ſtrook him : which Marke 14.65. giveth by κολαφίζειν to buffet him ; 'tis moſt likely they did both buffet and ſwitch him, for Marke uſeth both theſe words.

V. 68. *Propheſie unto us*] This they required after they had covered his face, Mark 14 65. as if they had ſaid, by this we will try thee ; if thou art ſo much as a Prophet, tell us now, who ſmote thee ?

V. 69. *Now Peter*] Mark 14. 66. Luke 22. 55. Iohn 18. 25. After that the Evangeliſt had ſhewed what hitherto became of Chriſt ; he interſerteth the relation of that which befell *Peter*, and was done by him, of whoſe enterance into the High Prieſts houſe, he ſpake before, verſe 58. in all which we have an eminent example of the beſt mens infirmity (a grave document of humility, vigilancy and cautiouſneſs to all, that they beware they fall not) as alſo of Gods infinite mercy to the penitent, to the comfort of wounded Conſciences, in that he gives repentance, and forgiveth the penitent.

ſate without in the Palace] Remote from the Conſiſtory of the High Prieſt ; but ſome think in the ſame room, becauſe he went out after, verſe 71. but ſo might he doe from the common Hall, where the ſervants and multitude were. This word ἔξω, without, muſt not here be underſtood of ſome place out of the Houſe, but to import that he was not in the upper or inward part thereof, where *Caiaphas* and his aſſiſtants were examining Ieſus, but in an inferiour part of the Houſe, he was, ἐν τῇ αὐλῇ κάτω, Mark 14. 66. beneath in the Palace, Luke 22 55. we give the ſame word in the Hall ; in the middeſt whereof, they had kindled a fire, at which *Peter* ſate and warmed himſelf among the company.

Jeſus of Galilee] Either for diſtinction ſake, becauſe there were many of that name, Acts 13.6. Col. 4. 10. or in way of contempt. See Iohn 7.50.

V. 70 *I know not what thou ſayeſt*] I neither know him, nor well underſtand what you mean hereby. He anſwereth not directly to the Damoſels objection, I was not with him ; unwilling to deny Chriſt, and not willing to come into danger, he diſſembled : ſeldome is the Truth of moſt high concernment confeſſed before the wicked, without great danger, but never is Chriſt denied without the greateſt.

V. 71. ***This fellow***] οὗτος , this *Man*. See on Chapter, 12. 14,

V. 72 *I doe not know the Man*] Now he more plainly denied Chriſt, than Verſe 69. ſins have ſpeedy growths.

V. 73. *Thy ſpeech bewrayeth thee*] Comming nearer to the *Syriac* and *Samaritan* Dialect , than that of Ieruſalem. See Iudges 12.6.

V. 74. *Then began he to curſe*] Mark by what Degrees ſinne ſpringeth up , if once admitted to Roote : Firſt , he denieth his Maſter , then forſweareth him : Thirdly , curſeth himſelfe , if he knew him ; or imprecateth ſome fearfull miſchief to come upon himſelfe, if he knew him : See here the wretched Fruit of confidence in our ſelves : it is a ſad Document hence to be learned ; let him that thinketh he ſtands, take heed leſt he fall.

V. 75. *And Peter remembred*] Put in mind of Chriſts words, by the crovving of the Cock; and Chriſts looking back upon him, Luke 22.61.

before the cock crow] See on verſe 34.

he went out] Either leſt he ſhould be endangered by diſcovery, or tempted again, or that he might vveep privately. See Geneſis 43.29. paſſionate grief loves ſolitude ;

and wept bitterly] The falls of Gods ſervants humble them, and cauſe in them a godly ſorrow to repentance, never to be repented of, and ſelf loathing for their doing that which diſpleaſeth God. See Ezekiel 6. 9. See on Luke 22. 62. So the ſinnes of the regenerate, as thoſe Canaanites, which ſhould have been utterly deſtroyed by Iſrael; which not being done, they prove, as Joſhua ſaid, ſnares and traps unto us, ſcourges in our ſides, and thorns in our eyes, Joſhua 23. 13. but though we cannot ſo overcome them in this fraile ſtate of mortality, yet by Gods mercy, humbling us by them, and giving us repentance for them, they are as thoſe Gibeonites, Joſh. 9. 23. put under tribute, and made hewers of wood, and drawers of water for the Houſe of God; that is, full of zeale and matter of repentance to ſalvation, 2 Cor. 7. 11. ſo *Peter* wept bitterly, and was after more zealous, even to death.

CHAP. XXVII.

Verſe 1. WHen the morning was come] As ſoon as it was day, Luke 22. 66. they ſo much deſired Chriſts death, that they could not ſleep that night. Chapter 26. 47 See Prov. 4. 16. malice is vigilant as the Devil, and induſtrious to doe miſchief.

all the chief Prieſts] Mark 15. 1. Luke 22. 66. John 18. 28. By all the chief Prieſts, underſtand the High Prieſt, his ſurregate, and thoſe of the *Sanhedrim*: where the High Prieſt and his *Sagan*, or *ſecond High Prieſt* ſate chief, See 2 King. 23. 4. for though the High Prieſt did not alwayes ſit in that Court in perſon, yet in matters relating to the Civill and Eccleſiaſticall intereſt (as they would have this cauſe of Chriſt to do) wherein both *Conſiſtories* aſſembled, (as here, *all the chief Prieſts and Elders of the people tooke counſell againſt Ieſus*) there it is moſt likely that the High Prieſt and his Counſell, would meet with the civill Conſiſtory of ſeventy Judges: it is Satans miſchievous policy to unite conſpiratours againſt Chriſt, ſo, as that none of them will be miſſing to an impious convention and enterprize, whereas the ſame findeth his chief advantage againſt Truth by dividing the Profeſſours thereof, or by making them cold, and ſecure on the goodneſſe of their cauſe.

tooke counſell] Aſſembled themſelves to adviſe.

to put him to death] They blaſphemouſly accuſed him of blaſphemy: (it is uſuall for the wicked to caſt their own faults upon the guiltleſſe) but fearing that *Pilate* would not put him to death for that, and themſelves had no power (Iohn 18. 31.) they now reſolve to endite him of treaſon and ſedition, as appears in the charge Iohn 19. 12.

V. 2. *When they had bound him*] They put on him all appearances of a malefactour: ſo they leade the Holy Ieſus bound to *Pilate*; the Lord of Life, to be tryed as a Delinquent, for his life.

delivered him to Pilate] That they might deſtroy him by the abuſed hand of juſtice: for to have done it privily, would have been infamous and dangerous to the actours as murther uſeth to be; and in a tumultuous way, would have been apparently dangerous to the liberties of the City, and priviledges of State. See Luke 24. 20. But God in his incomprehenſible wiſedome, and love to mankind, had appointed, that for the work of our redemption, he ſhould die that death, which was then moſt infamous; that thereby he might deſcend as low by humility, and diſhonour, ſhame and infamy for mans repair, as mans ambition had aymed high to his own ruine, and deſtruction: there man affected to be as God: here Chriſt God and Man, ſuffereth as the worſt of men.

V. 3. *VVhen he ſaw that he was condemned*] By the Conſiſtory of the Prieſts, whoſe Sentence he now thought would take effect; which it may be, fell out beſides his expectation, who poſſibly might dream that his Maſter would now have eſcaped their hands by Miracle, as at other times he had done, Luke 4. 29, 30. Iohn 10. 39. and 8. 59.

repented himſelfe] Was ſorry that he had done it; this was not any effect of Faith, or love to God, ſuch as is a condition of pardon, Acts 2. 38. Matth. 9. 13. Mark 1. 4. Luke 24. 47. Acts 11. 18. 2 Corrinth. 7. 9. 2 Pet. 3. 9. but of deſperate and impatient ſorrow, proceeding of ſelf-love, and fear of that which his conſcience told him, he muſt ſuffer; not that he had offended God, or could hope and truely believe in his mercy: I believe (ſaith *Ambroſ. l. 2. de pœn. c. 5.* if that Book be his) that even *Iudas* might not have been excluded from pardon, by ſo great mercy of God, *ſi pœnitentiam non apud Judæos, ſed apud Chriſtum egiſſet*: true repentance is in hope of pardon by Chriſt, to turn unto God, in newneſs of life.

and brought again the thirty pieces] To reſtore that which is unjuſtly taken away, is ſuch a neceſſary practiſe, as that there can be no true repentance without it: but this reſtitution to the Prieſts, nothing advantaged *Judas*, who neither beleeved, nor turned unto the Lord: the thirtie pieces, were thirtie *Shekels*, of which, See on Nehemiah, 5. 15.

V. 4. *I have ſinned*] Here was contrition, confeſſion to the Prieſt, and as much ſatisfaction as *Iudas* could make them; yet no remiſſion: he had ſinned againſt Chriſt, and the Prieſts could not forgive him.

innocent blood] Thus he that betrayed him, acknowledged his innocency; which ſerveth to acquit Ieſus, and to condemn *Iudas*: he confeſſed, *quaſi evitaſſe ſit pœnam, præveniſſe ſententiam. Cypr. lib. 2. Ep. 8.* as if to prevent the ſentence, were to avoid the puniſhment; he ſaith innocent blood, that is an innocent man: thus God would wound the conſciences, both of *Iudas* and the impious high Prieſts.

what is that to us?] Such is their hardneſs of heart; they could not ſay he was guilty of any thing, wherewith they could charge him, (though they who gave money to betray him, would have the world believe, that they were guiltleſs) they lay all on *Iudas*; yet they ſtill proceed to kill the Lord of Life.

ſee thou to that] Thus audaciouſly doe they tranſmit their ſinne to others, and in their hardneſſe of Heart and impenitencie deſiſt not from acting what they knew they had wickedly deſigned; but aginſt their owne Conſciences, precipitately goe on.

V. 5. *He caſt down the pieces*] To ſhew his utter diſlike of his own fact; perhaps to perſwade them to deſiſt, and not to preſent him to *Pilate* to be condemned.

in the Temple] In the place where the Elders uſed to ſit.

and departed] Acts 1. 18. Finding no comfort among theſe betrayers of ſouls.

and hanged himſelf] The word here uſed, is ἀπήγξατο, from whence, a learned Author ſtarteth this uſeleſs Paradox, that Iudas died of melancholy, or ſuffocation by ſome ſuch humour, for which many things are alledged to very little purpoſe; and were it not to as little, to be expenſive of time and paper in refutation, the invalidity of the Arguments, on which it ſeemeth grounded, might eaſily be ſhewed. *Suidas* rendereth the word, ἀπήγξατο by βρόχον ἧψεν; his Interpreter *Æmilius Portus*; thus, *laqueam nexuit quo ſe ſtrangulavit, ſtrangulatus eſt, laqueo vitam finivit*; the value of ἄγχω, ἄγχομαι, ἀπάγχω, ἀπάγχομαι, in the proper and common uſes eaſily appeareth in every *Lexicon*; and ſufficiently may in the ordinary acceptation of theſe words by ſeverall Authours: So that where Phyſitians uſe them to expreſſe ſuffocation by Melancholly, *&c.* they tranſlate them from their proper ſenſe, to a figurative: concerning the *Syriac* word חנק by him cited: the learned in that tongue give it, *ſuffocavit ſtrangulavit ſuſpendit*, in its proper ſenſe, metaphorically it alſo ſignifieth *moleſtia affecit*, v. *Shind. Pentegl.* citing this very place in the *Syriac* חנק נפשה tranſlateth it *ſtrangulavit ſeipſum.* So alſo that 2 Sam. 17. 23. *& præcipit ſuper domum ſuam* ויחנק *Targ.* ואתחנק *& ſtrangulavit ſe.* So tranſlateth the *Arab.* here, *& abiit & ſuſpendit ſe*, and he went and hanged himſelf. So Beza on *Act.* 1. ſaith, it properly ſignifieth *to ſtrangle*, which he interpreteth *conſtrictâ gulâ necare*: that *Iudas* and *Abithophel* hanged themſelves the ancient Fathers generally affirm from this Scripture, *&c.* He that betrayed our Saviour, now condemns himſelf to Hell, Acts 1. 24. not enduring to ſee his Maſter ſuffer, in whom he could not believe unto ſalvation: it is a miſerable ſanctuary againſt ſorrow, which the deſperate ſelf-murderers find in death.

V. 6. *It is not lawfull, &c.*] To put them into the Treaſury of the Temple: the hire of a whore might not be brought into it. Whence ſome obſerve, that no proceed of ſinne againſt the Morall Law, or the Ceremoniall; was to be brought into their Treaſury, but rather to be held execrable, and an abomination to the Lord, who required his Sanctuary to be reverenced, Levit. 19. 30. See Deut. 23. 18.

the price of blood] They were not afraid to give money to ſhed blood, but to put it into the treaſury afterward: they feared to defile their treaſury, but not their ſouls. Hypocrites ſtrain at gnats, and ſwallow camels, chap. 23. 24.

V. 7. *the Potters field*] The beſt whereof was taken off for the Potters uſe: thus even the wicked, unwittingly, and oftentimes unwillingly fulfill that Truth of God, which the Prophets have foretold.

to bury ſtrangers in] Men of another Religion, with whom the the Iewes would not be joyned, no not in the grave; or poſſibly to bury thoſe of their own Religion and Tribes, who coming out of other Nations to Jeruſalem, died there, the price of Chriſts blood purchaſed a place of reſt for us Gentiles, who were ſtrangers and aliants to the Common wealth of Iſrael, Epheſians 2. 12. See *Auguſtine To. 4. de conſenſ. evang l. 3. cap. 7. fine.* where he excellently openeth the myſtery concerning thoſe that ſleepe in Chriſt.

V. 8. *The field of blood*] Acts 1. 19 See note *ib.*

unto this day] It had a name from this occaſion, ſo it kept it, till this Goſpell was written: Hereby God would have the death of his Sonne, and their ingratefull wickedneſſe remembred.

V. 9. *Then was fulfilled*] When the Prieſt bought the Potters field, with the thirty pieces of ſilver, which *Judas* had received for betraying Chriſt, and reſtored unto them again.

by Jeremiah the Prophet] Seeing this propheſie is read in *Zachariah*, it may be it was delivered at firſt by *Jeremiah*, and after written by *Zachariah*, who in many things imitates him, hence the Hebrews ſay, the ſpirit of *Jeremiah* was in *Zachariah* : or it might be partly out of *Jeremiah* ; and partly out of *Zachariah* ; for *Ieremiah* alſo bought a field. Chap.32. or *Zachariah* might (as many other) have two names.

and they took] Zach.11.13. The Evangeliſt doth not follow the very words of the Prophet, but the meaning, and ſhews how this propheſie was fulfilled.

the price of him that was valued] He was ſold , and that at a ſmall price, but ἐξαγοράζει κόσμον, he redeemed the world, with the great price of his ſacred blood. See *Greg. Nazianz. Orat.* 35.

whom they of the children of Iſrael did value] Or *whom they bought of the children of Iſrael.*

V. 10. *As the Lord appointed me*] Theſe words run, as if they were ſpoken by the Prophet, to ſhew that in *Zachariah*, was a type of that in *Matthew*.

V. 11. *Art thou the King of the Jewes* ?] Becauſe the Jewiſh Rulers had, with that accuſation, given him up to *Pilate* , as one that affected , or challenged , the Crowne of Iſrael.

thou ſayeſt it] As the thing is, though not in thy ſenſe, chap.26. 64. or, *doſt thou ſay it*, Iohn 18.34.

V. 12. *He anſwered nothing*] To this their ſecond accuſation : he anſwered to the former, verſe 11. now he did not anſwer, either out of a deliberate purpoſe that he might die, or becauſe he knew their reſolution, and what ſhould be. See Chapter 26. 63. Iſaiah 53. 7.

V. 13. *How many things* ?] Many things indeed were objected, but either of no probability (as that of his affecting the Kingdome) or no proof for them, as forbidding payment of Tribute to *Caſar* ; or far from the matter of their preſent charge ; as his filling Iewry with his teaching : all which calumnies needed no refutation.

V. 14. *to never a word*] Or, *not ſo much as to one thing* : As Chapter, 18. 16. Or , *not ſo much as one word* , Iſaiah , 53. 7.

V. 15. *Now at the feaſt*] Luke 23.17. The feaſt of *Paſſeover*, Iohn 18. 39. which by way of eminency, is ſtiled, *the feaſt*, chap. 26. 23. Iohn 4.45.

to releaſe a priſoner] *One priſoner* : it may be they, at the beginning of that cuſtome, deſired it, as a memorial of their deliverance out of Egypt.

V. 16. *A notable priſoner*] A robber : Iohn 18. 40. a raiſer of ſedition, and a murderer, Mark 15. 7. Acts 3. 14.

V. 17. *When they were gathered together*] To wit, when before the multitude there was mention made of this cuſtome, Mark 15.8.

Barabbas or Jeſus] It appeareth that *Pilate* was very willing to ſave Ieſus, in that he ſet ſo vile a man againſt him : very likely it is, that he could have named ſome other priſoner, who had been committed for ſome lighter offence ; but he names *Barrabas*, in hope the people would not have choſen him, but Chriſt.

called Chriſt] By many ſo accounted.

V. 18. *He knew that of envy*] As well as by what he had heard of him, ſo by their frivolous charges : and it is moſt likely that *Pilate*, who had been the Roman Deputy all the time of Ieſus's publick Miniſtry, and doing Miracles, (the report whereof filled every mouth of that people) had ſome about him, who informed concerning Ieſus, as well as all other eminent and conſiderable things acted in that imperial City and Province, whereof he had the charge ; therefore no doubt but that he had likewiſe heard how the High Priſts ſtood affected toward Ieſus ; how they envied the Honour which the people gave him ; and that many Diſciples followed him.

they had delivered] That is, Ieſus into the civill Magiſtrates hand : ſo true is that of *Syneſius* , *de provident* ; *Envie is not ſo much ſuppreſſed by Vertue, as inflamed ; or not ſo much appeaſed, as enraged.*

V. 19. *with that juſt man*] Guiltleſs, good and innocent. See v. 4.24. Luke 23.47. Acts 3.14. and 23.14. & 7. 52. Beware thou condemn him not, though the Iewes importune thee ſo to do. She thus admoniſheth not without juſt ground and reaſon : firſt from the innocency of Chriſt, in that he was a juſt and holy man, for favour of men, and an impious vulgar; to deſtroy one good man, were an horrid impiety.

I have ſuffered many things, &c.] I have been much troubled about him in my ſleep this night : which might come to paſſe by ſpecial providence, the more to atteſt Chriſt's innocency, and to render *Pilate* more unexcuſable. Here is her ſecond reaſon, why ſhe would by no means have her Husband interpoſe, or meddle with that buſineſs, for the High Prieſts againſt Chriſt.

V. 20. *But the chief Prieſts*] Iohn 18. 40. Acts 3. 14. Here appeareth the devilliſh malice of the Prieſts, perſwading the people (whom they ought to have led to Chriſt and ſalvation) to deſtroy Ieſus with their out-cries : *Duces eſſe principes erroris maxime prophanum* ; *Theodoret, in Jerem.* it is moſt prophane for Princes to be leaders into errour : or, for the chief among the people to be ringleaders of errour.

and deſtroy Jeſus] By not asking his life : or that they ſhould not onely ask pardon for *Barabbas* but alſo clamour to have Ieſus put to death : as they did, verſ. 22.

V. 21. *Said unto them*] To the multitude of the Iews.

whether of the twain will ye that I releaſe] He had once before asked this queſtion, verſe 18. but it ſeemeth, the anſwer was retarded, by his wives ſodain meſſage to him ; therefore (as *Euthymius* thinks) now he repeateth the queſtion.

they ſaid Barabbas] Being before inſtructed by their Prieſts and Elders, as *Salome* was by *Herodias* , to ask *Iohn Baptiſts* head. See on Iohn 18. 40.

V. 32. *let him be crucified*] Too much pitty in ſparing *Barabbas*, and as much impious ingratitude toward Ieſus. Here is an example of an inconſtant and precipitate vulgar ; commonly ruled by paſſion and faction, ſeldome by right reaſon : multitudes are as fickle as the great waters, whoſe billows run furiouſly, one forcing on and moving another according to the ſeverall winds which blow upon them. So there; but now they cried *Hoſanna*, and preſently, *Crucifie, Crucifie him* (ſuch miſchievous influence had the Prieſts on the peoples levity :) Firſt, *ſave I pray*, (ſee Chapter 21. 9.) then *Crucifie him* ; ſo their High Prieſt blindly roved, Iohn 11. 50. *you doe not conſider that it is expedient for us, that one man die for the people, and that the whole Nation periſh not, &c.* So here the people cry *Hoſonna ſonne of David* ; and *Crucifie him*, yet not underſtanding that by being crucified, he ſhould ſave them.

V. 23. *What evil hath he done* ?] The Iudge did reaſonably enquire of a crime to be alledged, and proved by them, who were ſo audaciouſly forward to anticipate his ſentence, and to preſcribe ſo ſevere a puniſhment ; and this very queſtion ſummoned the people , to be witneſſes of Chriſts innocency, and their own fury.

they cried out the more] When they could doe nothing legally , or juſtly againſt him ; they fall to begging his Blood ; that the evill which they could not atchieve by Law, or Reaſon , *Vociferando perficiant* , *Beda* , they might doe by outcries.

V. 24. *A tumult was made*] He doubted, leſt they would take him by force, and raiſe ſome ſedition.

waſhed his hands] Thereby intending to ſignifie that he was free from the guilt of Chriſts death. See Deut. 21 6. Pſalm 26. 6. but the deep ſtains of blood cannot be waſhed off with ſeas of water.

of the blood] Of the murder.

of this juſt man] Chriſt being pronounced innocent now thrice , v. 4. 19. and here it appeareth , that he died onely for our ſinnes 1 Pet. 3. 18.

ſee ye to it] Take heed, leſt ye be plagued for importuning me to condemn him.

V. 25. *His blood be on us, and on our children*] That is, the guilt and puniſhment thereof, See Iohn 2. 19. if there be any offence committed in ſlaying him, let us and our poſterity ſmart for it, and bear the burden thereof, which they doe to this day ; and how heavily it fell on them, and their children, in the deſtruction of Jeruſalem ; the Eccleſiaſtical Hiſtories abundantly ſhew ; the fruit of this raſh and wicked imprecation, came ſpeedily and heavily upon them then, See on Chapter, 24. 22. See 2 Samuel 3. 28, 29.

V. 26. *When he had ſcourged Ieſus*] He ſatisfied their deſire , in releaſing *Barabbas* ; and herein endeavoured to pacifie them , by ſcourging Chriſt : Luke, 23. 16. John, 19. 1. 4.

delivered him to be crucified] When he ſaw nothing but Chriſts death would pacifie them , he condemned him, to pleaſe the Jewes.

V. 27. *Then the ſouldiers*] John 19. 1. When they had ſcourged him ; for they were appointed here as Bedles, and as Executioners, to which there were four aſſigned. See John 19. 23.

common hall] πραιτώριον, the *pretory*, or *governours houſe*, Acts 23. 35. Phil. 1. 13 . See on Acts 23. 35.

V. 28. *A ſcarlet robe*] *Iohn* and *Mark* make mention of a purple robe, which in effect is the ſame, the uſuall habit of Kings ; they put it on him in ſcorn, and out of zeal to *Caſar*. See on Iohn 19. 2.

V. 29. *A crown of thorns*] Not a golden one to honour him, but of thorns, to diſgrace and vex him ; this ſaith *Proſper, de promiſ. & prædict. part.* 3. c. 20. that ſheep prefigured, *qui in ſpinis cornibus detentus immolatus eſt pro Iſaac*, which being held by the head, was ſacrificed inſtead of *Iſaac*.

a reed in his right hand] Some cane, ſuch as they uſually carried, either for ſtay and ſupport, or to ſmite with : See chap. 10. this was inſtead of a Scepter.

they bowed the knee] As the manner was, before great ones, Gen. 41. 43. chap. 17. 14 Mark 1. 40. and 10. 17.

V. 30. *They ſpit upon him*] In ſign of defiance and reproach. See on chap. 26. 67.

V. 31. *They took the robe off*] They would hereby ſeem to degrade and unking him again.

V. 32. *And as they came out*] Mark 15. 21. Luke 23. 26. As they went out of the city, See Numb. 15. 35. 1 King. 21. 13. Hebrewes 13. 12.

a man of Cyrene] See on Luke 23. 36.

Simon by name] See on Luke 23. 26.

him they compelled] Chriſt had carried his Croſſe ſo far, all along the City, Iohn 19. 17. as the cuſtom was for condemned men to do, (Matthew 16. 24. Iohn 19. 17.) but becauſe Chriſt had been ſo rudely handled by them, that he could carry it no longer, therefore they compelled *Simon* to carry it out of the City: ſome conceive that he onely helped Chriſt to bear it, carrying up the hinder part thereof, and cite to that end; Luke 23. 26. Iohn 19. 17. others think, that onely the *tranſom* or upper end thereof was born from the ground, the nether part might eaſily be drawn along the ſame.

V. 33. *And when they were come*] Iohn 19. 17.

place of a skull] Becauſe many skuls of dead men, there executed, lay there ſcattered. See on Iohn 19. 17. and Luke 23. 33.

V. 34. *They gave him vinegar*] See verſe 48. and on Luke 23. 36. and on Iohn 19. 29.

he would not drinke] Which afterward he refuſed not, when he had ſuffered all but death, and was athirſt. See verſe 48. Iohn 19. 30.

V. 35. *They crucified him*] Nailed him to the Croſſe. See Pſal. 22. 16. Iohn 19. 18.

parted his garments] They divided the reſt, but caſt lots for the upper coat. Iohn 19. 23. 24. See note thereon.

V. 36. *They watched him there*] The ſouldiers appointed for the guard attended, by the Croſſe, leſt any ſhould take him down before he was dead: herein, by Gods providence, his enemies alſo became witneſſes of his death, leſt unbelievers ſhould have objected againſt his reſurrection, that he was not dead. See Iohn 19. 34, 35, &c.

V. 37. *The King of the Iewes*] So was he indeed, though this were done in mockery. See Iohn 1. 49. and on Luke 23. 38 Iohn 19. 19. 22.

V. 38. *Two thieves crucified with him*] This was to diſhonor him, and to make the world believe that he alſo was a malefactor; therefore they plac't him in the midſt, as a principal ringleader of ſuch men: See Iſai. 53. 12. he was crucified with thieves, *ſed quos paſſio jungebat, cauſa ſeparabat. Auguſtin. Bonifac. Ep.* 50. But thoſe whom the like paſſion united, the cauſe ſeparated. See Luke 23. 41. This preceded in the head, Chriſt, which followed in many Martyrs.

V. 39. *They that paſſed by*] Who uſe to pity ſuch as ſuffer (though juſtly) See Lamentations 1. 12. Yet now they deride Chriſt, who was innocent; we read not that they were ſo inhumane and pittileſs to the thieves who were truely guilty, Luke 23. 41. See on Luke 23. 35.

wagging their heads] A ſign of deriſion and inſultation, Pſal. 22. 7. 2 King. 19. 21. Iſai 37. 22. Lam. 2. 15.

V. 40 *Thou that deſtroyeſt the Temple*] See on Chapter 26. 61. This they inſultingly ſay, blaſphemouſly intimating that he had deceived the people, boaſting before them that he could deſtroy and reedifie the Temple of Jeruſalem in three dayes, who, as they ſuppoſed, could not ſo much as ſave himſelf, from the torment and death of the Croſs: this they added to render him pittileſſe, and odious to the people of the Jews, who heard nothing ſo unwillingly as concerning the deſtruction of the Temple, of which they chiefly gloried.

if thou be the Son of God] See on Chapter 4. 3. See on Luke 23. 35.

come down from the Croſſe] But therefore he would not come down, until he had perfected the work of our Redemption, there to be performed; becauſe he was the Son of God, and the Meſſias; who therefore came into the world, that he might fulfill this his Fathers Will, by becoming obedient to the death of the Croſſe, Phil. 2 8.

V. 41. *The chief Prieſts*] Their malice to Chriſt was ſhewed in life and in death: it might ſeem much below their dignity, to be preſent at an execution, and it was unworthy of their high calling to inſult over a dying man.

V. 42. *He ſaved others, himſelf he cannot ſave*] He would not ſave himſelf, that he might ſave others: this is a ſcoff like that (Luke 4 23.) which the Proverb expreſſed, by *Phyſitian cure thy ſelfe.*

let him now come downe from the croſſe] Fooliſh perſecuters, he will riſe from the dead, who will not yield to your inſulting opprobries, by deſcending from the Croſſe; *plus fuit mortem, reſurgendo, deſtruere, quam vitam, deſcendendo, ſervare. Gregor. hom.* 21. It was more, to deſtroy death, by riſing again from the deed, than to preſerve life by coming down from the Croſſe: could *Pilate* ſay, *what I have written, I have written*; and ſhall not Chriſt perfect our ſalvation which he hath begun: but they ſay, let him come down and we will believe him: vain tempters, he will not ſo purchaſe credence with you, for, *ſi deſcenderit neminem ſalvum faciet. Bernard. de 7. ſig.* if he ſhould come down, he ſhould ſave none.

we will beleive him] This they ſaid in ſcorn, and confidence that he could not have come downe, if he would: for when he did more than this, by raiſing himſelf from the dead, (for it is more to reſtore, than to preſerve life) yet they believed not.

V. 43. *He truſted in God.*] Pſalm 22. 8.

if he will have him] or, *if he delight in him,* as Pſalm 22. 8. whence this ſeems to be taken.

V. 44. *The thieves alſo*] or, *even the thieves*; that is, one of the thieves. See Luke 23. 39. 40. and the like manner of ſpeaking, *chap.* 26. 8.

V. 45. *From the ſixth houre*] About noon; for they began their day at Sun-riſing, thence began their firſt houre of the day. See on Luke 23. 44. So was that literally performed which was ſpoken of Amo. 8 9. 10.

there was darkeneſſe] To ſhew Gods diſlike of their cruelty, he would not have the Sunne give light to ſo horrid an act, and as it were to ſee the Sunne of Righteouſneſſe ſo unworthily handled; a natural Eclipſe, it could not be: ſome thinke, it being ſo totall, ſo generall, and the Moon being now in the full (it being the middeſt of the lunar moneth, when the paſſeover was killed) and ſo of neceſſity, the body of the Moone (which uſeth to eclipſe the Sunne, by its interpoſition, and being between us and the Sunne) muſt be oppoſite to, and diſtant from the Sunne, the *diametrical* breadth of the *Hemiſphere*; the full Moon ever riſing at the Suns ſetting. *Apollophanes,* who is reported to have been at this time in *Heliopolis* a City of Egypt with *Dionyſius Areopagita*; when he ſaw this admirable Eclipſe, ſaid, Θείων ἀμοιβαὶ πραγμάτων, changes of the Divine works or adminiſtrations: but *Dionyſius* ſaid, ἢ τὸ θεῖον πάσχει, ἢ τῷ πάσχοντι συμπάσχει, either the Diety ſuffereth, or hath ſympathy with that which ſuffereth.

over all the land] Of Judæa, and the Countreyes and Regions near; or over all the earth as ſome ſuppoſe.

V. 46. *My God*] Pſal. 22. 1. This ſheweth that albeit in this bitter Agony, he had an heavy and intenſe ſorrow, a deep apprehenſion and ſenſe of the wrath of his Father againſt ſinne: yet he deſpaired not, for he called upon God, and called him his God, which termes and notions are not compatible with deſpair, apprehending no intereſt in God, or hope of audience in diſtreſs, Pſalm, 22. 1.

why haſt thou forſaken me] In my preſent apprehenſion: ſuffering my humane nature to feel ſo much miſery in ſenſe of thy abſence, and thine anger againſt ſinners, for whom I ſtand a ſurety: this is not the voyce of deſpair, but of ſo ſad a conflict with an heavy paſſion: why haſt thou left me in the hands of mine enemies, and comforteſt me not in theſe bitter ſorrows?

V. 47. *Calleth for Elias*] He called God his God, and they mock him, as if he called for Elias, becauſe the words are ſomething alike in the Hebrew, but more in the *Chalde*. Pſalm 22. 1. Whence it ſeemeth he tooke theſe words, accommodate to his preſent condition. אלי אלי *eli eli* my God, my God, See Mark 15. 34. אלהי אלהי *elohi, elohi* למא שבקתני *lema Shebacthani. Targ.* Theſe laſt words which the Greek retaineth, being *Chalde* or *Syriac*, the Hebrew being למה עזבתני, *lama hazabtani*, the Syr. שבקתני *ſhebacthani*: that which the Hebrew hath עזב *dereliquit*, the Syriac giveth by שבק *ſhebac, reliquit, &c.*

V. 48. *Straitway*] After he had ſaid I thirſt, John 19. 28. and they, or ſome of them had ſaid, *This man calleth for Elias*; preſently after that, one of them ran, &c.

a ſpunge] To ſuck it, for he could not otherwiſe drink of it, his hands being nailed to the Croſs.

filled it] See Pſalm 69 21. that he might ſuck ſome drink out of a full ſpunge, which out of an half-filled one he could not have done, having thereto no aſſiſtance of his hands, being faſtned with nailes to the Croſs.

with Vinegar] Or broken Wine, ſuch as the Romane Souldiers, had their allowance of; and did uſually drinke, mixed with water; to which purpoſe they might have a Veſſell then at hand by them. See John 19. 29. It may ſeem they mixed it with ſome other ingredients, Verſe 34. See Marke, 15. 23.

put it on a Reede] Or Cane. See on John 19. 29.

V. 49. *The reſt ſaid*] Others beſides them that mocked him, as before.

V. 50. *When he had cried*] And uttered thoſe fore-mentioned words, John 19. 30. Luke 23 46.

againe] For he had cried aloud once before.

yielded up] ἀφεὶς, Let goe. He willingly commended his Spirrit, into his Fathers hands, Luke 23. 46. that is, He willingly died.

V. 51. *The veil of the temple was rent*] Some think, that which divided the holieſt of all, from the holy place, as Exod. 26. 31. 2 Chron. 3. 14. whereby was figured that the ceremonial law was aboliſhed, and the way to heaven more plainly laid open. Heb. 9. 8. & 10. 19. 20. 22. and the wal of ſeperation broken down. Epheſ. 2. 14. Others ſay that there were two veils, and which of the two was now rent, the inward or the outward, it is very uncertain; *Jerom* and ſome other of the ancients underſtand it of the outward, *Cyril* and others of the inward. See *Iſ. Caſaub. exercit.* 16. *N.* 127. See on Luke 23. 45.

The earth did quake] Theſe were ſignes of Gods anger againſt the Jews, and of Chriſts Divine Majeſty, See Pſal. 114. 7.

V. 52. *The graves were opened*] The grave-ſtones it ſeemeth were moved, though the dead bodies there interred came not out till after Chriſts reſurrection, as appears in the next verſe; hereby was ſhewed then, that our Saviour had overcome death: as in his own perſon, ſo for others.

many bodies of the Saints] Probably they were ſuch as were lately dead, who appearing, verſe 53. were known to many in the City (ſee on chap. 17. 3.) who well remembred them, and if others, then were they known, as Moſes and Elias on the mount, were known of the three Apoſtles there preſent with Chriſt: this is to give us aſſurance of our reſurrection from the dead.

which ſlept] This word is often uſed in Scripture to expreſſe the ſtate of the dead: and to intimate that as we have often awaked from ſleep, ſo ſhall we once from death, ſleep is but deaths elder brother. See John 11. 11.

aroſe] Either to appear as witneſſes of Chriſts reſurrection, or to attend Chriſt into heaven (who was the firſt fruits of them that ſlept, 1 Cor. 15. 20.) or both theſe.

V. 53. *into the holy City*] Into Jeruſalem, See on Chap. 4. 5. for the places of burial were in the ſuburbs, out of the city.

appeared unto many] Of the faithful, not unto all the people: ſo alſo Chriſt appeared but not to all, Acts 10. 41. For they who would not believe *Moſes* and the Prophets, neither would they, if one ſhould come to them from the dead. Luke 16.

V. 54. *watching Jeſus*] See on verſe 36. A guard of Souldiers uſed to watch thoſe who were crucified, *Jo. Druſ. præteritor. l.* 1. commanded by the Roman Deputy to ſee execution done, ſo that no private perſon could, or might preſume to take down a crucifyed body from the croſſe, without his leave and warrant; or, poſſibly though they were their kindred or friends, to bury them, how and where they would; therefore *Joſeph of Arimathea begged the body of Ieſus, of Pilate*, that he might decently interre it.

they feared greatly] They were much afraid of Gods wrath, haveing been inſtruments of cruelty exerciſed on Chriſt in his ſuffering; and having ſeen ſuch dreadful ſignes of Gods anger, as the extraordinary eclipſe, the earthquake renting of the rocks, and poſſibly the graves opening.

this was the Son of God] A man beloved of God; or not guiltleſſe onely, but more than a man; for they being heathen men eſteemed their great and excellent men, Sons of their Gods: See Luke 23. 47. It is not certain that they acknowledged the deity of Chriſt; See Dan. 3. 25.

V. 55. *Afar off*] Either in modeſty they would not be among the throng of Souldiers: or, it may be, they permitted none to come near the croſſe; or they were afraid to be queſtioned as his followers, as Peter was, chap. 26. 58.

which followed Ieſus] They had followed him out of Galilee, and would not leave him; ſo great was their zeal to the goſpel, and love to him: yet were they not all Galileans. Luke 8. 3. & 23. 27, 28.

V. 56. *Mary Magdalen*] So called of the place of her abode. See chap. 15. 39.

the mother of Iames and Ioſes] See Mark 6. 3.

the mother of Zebedees children] See chap. 20. 20. Whoſe name may ſeem to have been Salome, Mark 15. 40.

V. 57. *When the even was come*] Mark 15, 42. Luke 23. 50. John 19. 38. After the ninth hour, at three of the clock in the afternoon.

a rich man] The more likely to obtain the body of Pilate, and the more in danger of the malice of the Prieſts for his care of Chriſt.

of Arimathea] Or *Rama*, or *Remathaim*. See on Luke 23. 50. *Ierom de loc. Hebraic.* calleth it *Armatha Sophim*, the city of *Elkana* and *Samuel*, near *Dioſpolis*.

named Ioſeph] Chriſt was not buried obſcurely, but by the Governours conſent, by an honourable man, in a place not far diſtant, in a new ſepulchre; So that there cannot reaſonably be any doubt of his death, See Iſaiah 53. 9.

V. 58. *Begged the body of Ieſus*] For the bodies of condemned perſons were in the power of the Magiſtrates.

Pilate commanded the body to be delivered] See on verſe 54.

V. 59. *In a clean linnen cloath*] To bury it decently.

V. 60. *In his own new tomb*] which *Ioſeph* of *Arimathea* had prepared for himſelf, but none yet had laid in it; that none might ſuſpect the riſing of ſome other body: See on Luke 23. 53.

rolled a great ſtone] As the Jews uſed to do on the ſepulchres of their friends. See John 11. 38. 39. which he did to ſecure the body from abuſe by his implacable enemies; Gods providence diſpoſing all that was done about this, to remove ſuſpicion of his diſciples taking it away, as is objected, chapter 28. 13. alſo to ſet off the power and glory of Chriſts reſurrection, whom neither that weight nor the bands of death could hold from riſing again: this was laid by man but removed by an Angel.

V. 61. *The other Mary*] Mentioned verſe 56. See Mark 15. 47.

ſitting over againſt the ſepulchre] To ſee where Chriſt was layd, that they might enbalm his body, Luke 23. 55. 56.

V. 62. *The day of preparation*] So was any day called, that was next before any ſolemn feaſt. See Mark 15. 47. Luke 23. 54. John 19. 14, 31, 42.

V. 63 *That deceiver*] See John 7. 12. Thus would their reſtleſſe malice anul the power of his doctrine and miracles: thus they hoped to waſh from themſelves blood-guiltineſſe, by aſſerting the equity of his condemnation.

ſaid] Chap. 12. 40. Mark 8. 31. John 2. 19. which, by ſome of the Jews, came to their eares: for (generally all) the Jews jealous of the honour and ſafety of their temple, might in ſome debate with the diſciples occaſioned by Chriſt's words. John 2. 19. underſtand that he there ſpake of his reſurrection from the dead on the third day: for ſo Chriſt had taught them who were his diſciples, Matth. 16. 2. & 17. 23. Mark 9. 31. & 10. 34. or poſſibly the traitour Judas, then one of the twelve, had let fall ſomething before Chriſts enemies, concerning his riſing again the third day.

after three dayes] Mark 8. 31. for he was layd in the grave on friday, lay there all Saturday, which was their Sabbath, and roſe on the Lords day morning, which is ours, chap 28. 1.

V. 64 *Untill the third day*] According to the time ſet by Chriſt, for his reſurrection; for ſo they might keep his body ſafe till that time were paſt, and then probably they meant to have ſhewed it to the people, hoping thereby to convince him of untruth in this particular, which would weaken the credit of all the reſt of his doctrine.

the laſt errour ſhall be worſe than the firſt] A proverbiall form of ſpeech; the people will believe in him more than before, John 11. 12. 32. which they counted errour.

V. 65. *Ye have a watch*] He means the garriſon Souldiers, appointed for the guard of the temple. Acts 4. 1. & 5. 56. eſpecially at the Paſſeover, for fear of tumults, in that confluence of people; it may be they were the ſame who went with Judas to take Chriſt, John 18. 3.

as ye can] ὡς οἴδατε. As ye know, as ye can deviſe, or ye knovv vvel enough hovv to do it.

V. 66. *They went*] The cuſtody of the ſepulchre vvas committed to them that murdered Chriſt, that there might be no doubt of the truth of his reſurrection.

ſealing the ſtone] With ſome publique ſeal of office, vvhich might prohibit any to remove, or meddle vvith it, See Daniel 6. 17.

and ſetting a watch] Wickedneſſe can never be ſecure: all this but confirmed the truth of his reſurrection, See on verſe 60. all that the adverſaries of the truth of Chriſt ſhall at laſt effect, is to render it more certain and undoubted: had not all this been done by the malitious Jevvs, the ground of our faith concerning the reſurrection of Chriſt, had not been ſo evident: the enemies of Chriſt, againſt their vvils, and intentions, are made competent vvitneſſes of his povver and truth.

CHAP. XXVIII.

Verſe 1. *IN the end of the Sabbath*] Mark 16. 1. After it vvas ended.

as it began to dawn] See on Luke 24. 1 John 20. 1.

the firſt day of the week] On the Lords day morning Revel. 1. 10.

the other Mary] See on chap. 27. 61.

to ſee the ſepulchre] To ſee vvhether it vvere ſafe, and ſhut up as they ſavv it, chap. 27. 61. out of their love and fear: ſo ſolicitous vvere they for the body of Ieſus, that they might embalm him, Mark 16. 1. Luke 24. 1. Not knovving that he vvas riſen from the dead.

V. 2. *There was*] Or there had been.

a great earth-quake] Which ſeems to have been vvhen the vvomen vvere in their vvay, there vvas one at his paſſion chap. 27. 51. and another at his reſurrection. By many ſigns did the Lord manifeſt this glorious vvork of Chriſts riſing again a triumphant conquerer over death and hell; as to confirm our faith concerning the reſurrection of the dead: ſo alſo to form the hearts of theſe witneſſes thereof, to a reverend elevation of minde to the truth of Chriſts deity; by the power whereof, he not onely raiſed up his own humane body: but alſo manifeſted himſelf to be the Lord of life, who will alſo raiſe up ours from the duſt of the earth, which now trembled at the ſurrendry of her Lord to life again.

for the angel of the Lord] Or an angel, two are mentioned. Luke 24 4. John 20. 12. Either one was neereſt at hand to ſpeak for both, or one appeared at firſt, and two when they came back: this *for* importeth not a cauſe, but a conſequence of the earthquake: Chriſt riſing from the dead, gave this triumphant ſignal of his victory over death, hell, and the devil, as to the watch at Ieruſalem, ſo to the inhabitants of the earth, whoſe foundations he thus ſhook at his pleaſure; for it is moſt likely that he roſe in this earthquake.

rolled back the ſtone from the door] Performing the office of a door-keeper; not but that Chriſt could have done it without his miniſtery, but out of duty to Chriſt: alſo he removed it that the women might go into the ſepulchre, and ſee that Chriſt was gone thence, and that the ſouldiers might, to their aſtoniſhment, ſee what he came for; not to raiſe up Chriſt, who could command the creatures to give way to him; but for their ſakes who were to behold the ſame, and teſtify it to others. See *Iuſtin. Martyr. quaeſt.* 117.

and ſate upon it] Expecting the coming of thoſe women, to whom he was to declare and teſtifie the reſurrection of Chriſt; for they were but in the way when the earth ſhook as Chriſt roſe from the dead: they were ſolicitous by the way as they came, whom they ſhould get to roll away the ſtone, that they might go into the ſepulcre to enbalm Chriſt. Mark 16. 3. Here God (whoſe aid is never wanting in due time and manner, to holy deſires) provideth ſo, as that they found it readily opened by the Angel.

V. 3. *His countenance was like lightning*] As Dan. 10. 6. See here. chap. 17. 2. Mark 16. 5. ſaith, they ſaw a young man; that is, the Angel who had aſſumed that ſhape, which intimated him, of entire ſtrength and agility: this Majeſty in his countenance, ſhewed that he was no man of the vulgar, but an heavenly meſſenger.

white as ſnow] Acts 1. 10. See this phraſe, Pſal. 51. 7. Lam. 4. 7. Dan. 7. 9 Rev. 3. 4, 5. 18. & 44. & 6. 11. & 7. 9. 13.

V. 4. *The keepers did ſhake*] At the ſight of his glory, and in conſcience of their own guilt: ſeeing the earth tremble, the grave open, the heavy ſtone rolling away from the ſepulchre, the dead body which they had in charge to watch, gone; a perſon of ſuch a dreadful preſence, and heavenly glory, as ſpake him more than man; they could not but know, that they had not now to deal with infirm man, but God: therefore, all aſtoniſhed, they tremble, and become like dead men: here were two main cauſes of fear. 1. Their own horrour of conſcience, who were actors in the death of Jeſus. 2. Fear of their Governour, whoſe anger they might well expect, if he ſhould not credit their reports, but conſtrue all, as incredible excuſes of their own default, and negligence in watching. Thus God ſhewed them how vain it was to take up arms againſt him; and alſo made them witneſſes againſt themſelves and the malicious prieſts.

V. 5. *The angel anſwered*] To the womens fear, verſe 8. or he ſpake, as chap. 22. 1. it is poſſible that the watch coming to themſelves again, fled into the city, as verſe 11. as the women came ſome other way, ſo that they miſſed them; for the women, without any let by the watch, entred into the monument (which probably they would not have ſuffered, had they been preſent) they ſaw the angel, and were afraid, but not as theſe armed keepers: a good conſcience is the beſt armour, and ſureſt fortification.

feare not ye] Though the ſouldiers be fled for fear of me, yet be ye not diſmaied: they watched Chriſt for evill, ye ſeek him for good: the keepers had cauſe to fear Gods revenging hand, who helped to murder his beloved, onely Son; but you have cauſe of hope and joy, not fear and ſorrow: the reſurrection of Chriſt is a due cauſe of terrour to the enemy, and of joy to us who believe.

I know ye ſeek Ieſus] This is one cauſe, why he would not have them fear; for he is on their ſide, who came not with the impious watch, as enemies; but as faithful ſervants of their Lord, to do him honour; for he ſaw the proviſion which they brought to enbalm Chriſt.

was crucified] He nameth that which is a ſcandal to the world, as the Chriſtians ground of rejoycing, Gal. 6. 14.

V. 6 *he is not here, he is riſen*] This is another argument of conſolation; he is not now in the ſepulchre: that was not enough; for *Magdalen* thought they had conveyed him thence, John 20. 13. therefore he addeth, *he is riſen*, to life again; the conquerer of death, and Lord of life.

where the Lord lay] Believe your own eyes (See Mark 16. 14.) let them help to enforme you: ſee the place where the ſacred body of Chriſt was layed in the ſepulchre, he is not now there, but riſen from the dead.

V. 7. *Go quickly and tell his diſciples*] To put them out of their heavineſſe: the Lord will quickly comfort the afflicted, except the cauſe of his delay be in our ſelves.

he goeth before you into Galilee] So had Chriſt foretold them, Mark 16. 7. chap. 26. 32. (See Micah 2. 13.) therefore he ſaid, Luke 24. 6. *remember how he ſpake unto you.* See note thereon.

lo, I have told you] Aſſure your ſelves of it: fail not to deliver your meſſage I have delivered mine.

V. 8. *with feare and great joy*] Being affrighted at the ſight and preſence of the Angel, but comforted at the joyful tidings of Chriſts reſurrection.

to bring his diſciples word] They are made the firſt witneſſes of his reſurrection, *quae ardentius dilexerunt, Cyprian de reſur.* who more fervently loved, and more devoutly ſought Chriſt. Death began from that ſex, and of the ſame, God appointed the firſt witneſſe of life reſtored, in the reſurrection of Chriſt.

V. 9. *Ieſus met them*] Chriſt not onely ſent an angel to publiſh his reſurrection, but appeared in his own perſon to the women, and ſends them to tell his diſciples: heres both a remedie againſt fear, and reward of obedience.

all hail] See chap. 26. 49. χαίρετε, *rejoyce ye*; it is a form of ſalutation which the Syriack expreſſeth by שְׁלָם לְכֹן, *ſhelom lechen, peace be unto you*: as the Hebrews ſaid, שלום לכם *ſhalom lachem, peace be unto you*, fear not, Gen. 43. 23. the 70. ἵλεως ὑμῖν, *Chald.* שְׁלָם לְכוֹן, *ſhelam lechon.* So *Moſes* is diſmiſſed by *Jetero*, Exod. 4. 18. לֵךְ לְשָׁלוֹם *lech leſhalom.* 70. βάδιζε ὑγιαίνων, *go in, or to peace, or health*: Chriſt here not only ſaid this, but wrought the effect in their hearts, in a ſpirituall illumination and joy.

held him by the feet] Worſhipping him: Either they endeavoured ſo to do, and were prohibited by Chriſt, as John 20. 17. or Chriſt firſt appearing to *Magdalen*, forbade her onely to touch him then; but permitteth theſe now: (See John 20. 17.) for now they were comforted, and their wavering minds better aſſured than at firſt: moſt likely Chriſt haſtened *Magdalen* to contribute her information to the reſt; intimating that her holding him by the feet now, though holy, was unſeaſonable, he having aſſigned her a greater work, which ought firſt to be diſpatched; that his diſciples faith might run no longer an hazard, by her delay. See on John 20. 17.

and worſhipped him] Though the humanity of Chriſt be a creature, and ſo, not of, and by it ſelf to be adored with divine adoration, but the Deity, to whom, alone, all divine worſhip is due (Matthew 4. 10.) yet becauſe, from his conception, the Deity is perſonally and indiviſibly united to his humanity, and ſo Chriſt is truely God, as truly man, from whom the Deity cannot be divided, neither in true faith, nor faithful invocation; therefore whole Chriſt is to be adored; that is, God the eternall word become fleſh, in, and with the humanity of Chriſt.

V. 10. *Tel my brethren*] His diſciples: this high title Chriſt gave them before, chap. 12. 50. ſo now alſo after his reſurrection, to ſhew the continuance of his affection to them. See Pſalm. 22. 22. John 20. 17. Heb. 2. 11. Rom. 8. 29.

V. 11. *ſome of the watch came into the city*] Now appear another ſort of witneſſes, above all exception, becauſe of the adverſaries partie; which this Evangeliſt exactly relateth, ſhewing particularly when, who, to whom, and with what ſucceſſe theſe teſtified concerning thoſe things they had ſeen. 1. the time was, before the women could come to the ſepulchre, the watch themſelves ran into the city, to enform. 2. the parties were ſome of the watch: the more underſtanding part thereof, the reſt for fear ſcattering and diſperſing themſelves in the city. 3. The high Prieſts, who ſet them on work, are enformed, not without a ſingular hand of divine providence, to convince and ſhame the malitious enemies of Chriſt, and authors of that counſel to guard the ſepulchre. 4. The ſucceſſe was not, as in reaſon might have been expected, the high Prieſts repentance, and happy acknowledgement of their errour to undeceive the people whom they had miſled: but a *Pharaoh*-like hardneſſe of heart: for they further endeavour to ſuppreſſe the truth, by bribing the ſouldiers to lie, and the preſident to connive at their wickedneſſe.

V. 12. *large money*] ἀργύρια ἱκανά, *ſufficient moneys: money not a little*, Syr.

V. 13. *his diſciples ſtole him away*] *Pilate* might the rather believe this, becauſe the Prieſts had given him an hint hereof before hand, chap. 26. 64. more eaſily do wicked men believe improbable lies, than probable truth.

while we ſlept] Very credible witneſſes, that could certainly tell what was done, while they were aſleep: if you were then aſleep, how knew you that his diſciples ſtole him away? *Lactantius*'s rule is commonly true, *haec enim eſt mendaciorum natura ut cohaerere non poſſint, l. 5. c. 3* this is the nature of lies, they can ſeldom hold together. This lye wanted all colour of truth: they would have made Chriſts vertue his diſciples crime, who recovered their Maſter (not as was pretended, by theſt, but) by faith, alive, not dead.

V. 14. *come to the governours eares*] Be heard by the Governour, as they might well fear it would, though they would do what they could to keep it from him: and might well fear the iſſue: for if they appeared to be the authors of a lie, they might expect his diſpleaſure: if they ſaid true, they might expect ſome ſevere puniſhment for ſleeping in their appointed watch.

ſecure you] We will make you ἀμερίμνους, without care: we will provide for your indempnity, by preventing the danger, that might come to you thereby, we will ſtand between harme and you, take you no care for that; for it was puniſhable to fail in the due performance of ſuch like truſts. See Acts 12. 10.

V. 15 *this ſaying is commonly reported*] Though the preſident could not but know it was falſe, as contradicting it ſelf: ſo probably he could not but queſtion them, why they came off their watch, before the end of the third day: yet for fear of tumult (as it is too common nowadays) he had rather bear with the diſhonour of God, than his own perſonal danger or detriment.

unto this day] So eaſily do untruths find entertainment among the vulgar, too incredulous of truth? this was the juſt judgement of God, to ſend them ſtrong deluſions, that they ſhould believe lies, who would not receive the love of the truth, that they might be ſaved, 2. Theſ. 2. 10 yet for all this, the elect every where believed, See 2 Cor. 4. 3, 4. and ſo ſhall do ſtill, notwithſtanding all theſe pernicious miſts of untruth, which aſcending from the bottomleſſe pit of hell, darken the truth of Chriſt ſo that the men of this world cannot diſcern the light thereof, 2 Cor. 4. 3, 4.

V. 16. *the eleven diſciples*] This Evangeliſt is brief in repeating Chriſts apparations to his diſciples after his reſurrection, which the other ſupply. Theſe eleven are mentioned, chap. 10. 1. 26. 44. *Judas* the twelfth was gone, ch. 27 5. the chief are mentioned; but it is likely that more, or all the reſt went into Galilee to meet him; for they alſo were brethren. See ver. 10. the Apoſtle ſaith he was ſeen of more than 500. brethren at once, 1 Cor. 15. 6. Some make this ἐπάνω, to relate to the place; not to the number: as if the ſenſe were, he was ſeen above; when he aſcended: ſo this 500. ſeeing him at once, may be underſtood of their coming together to the mount of Olivet, Acts 1. 12. ἵνα αὐτοῖς καὶ τὴν ἀνάληψιν αὐτοῦ δείξῃ, *Oecumenius*; that he might ſhew them alſo his aſſumption.

into a mountain] What mountain of Galilee this was, is not mentioned; probably he went thence to mount Olivet neer Jeruſalem; for thence he aſcended, Acts 1. 12. and this was neer Jeruſalem.

V. 17. *when they ſaw him*] When the multitude of diſciples ſaw him alive from the dead, in his own former figure, lineaments and appearances, not yet in the Majeſty of his glorified body, leſt they ſhould have conceived that it had been ſome other body riſen, not that Jeſus which was crucified dead and buried: this glory after his reſurrection was veiled; rather for their ſakes, than miſſing on his: in that they could not have known him, and it was neceſſary for his diſciples ſo to attend him, *ut poſſit cognoſci, Auguſtin. de C. D. lib.* 22. *cap.* 19. that he might be known of them.

they worſhipped him] Acknowledging his reſurrection and divine power, by adoring him. See on verſe 9. being now more confident than ever that he was indeed their Meſſias, the Son of the living God: for ſo he was declared by his reſurrection from the dead, Rom. 1. 4.

but ſome doubted] Till he came neer to them, ſhewed them the prints of the nails (John 20. 25.) and ſpake to them: ſo the Syriack interpreter giveth it, *dubitaverant, had doubted*: one tence for another. See Mark 16. 11. 13. Luke 24. 11. 28. their unbelief makes for the confirmation of our faith: for their doubts being cleared, and the truth manifeſted, they left poſterity nothing rationally to doubt of.

V. 18. *All power*] Abſolute power without reſtraint and limitation, all dominion and authority to rule and govern.

is given unto me] God the Father hath given it to me; and I have now received it as man, who as God had the ſame power with the Father from eternity, (Philip. 2. 7.) and now unto me did he give the ſame in the fulneſſe of time: now I have put off the forme of a ſervant, wherein I was to ſuffer death for mans redemption; therein I was obedient, but now God hath highly exalted me, and given me a name above every name, &c. Phil. 2. 8. &c.

in heaven] Which comprehendeth power of ſending the holy Ghoſt, Acts 2. 33. power over Angels, Phil. 2. 10. Heb. 1. 4. Coloſ. 1. 16. power to give heaven to all his, chapter 25. 3. 4.

in earth] Power to gather a Church out of all nations. Pſalm 2. 8. Mark. 16. 15, 16. and to rule over all. See Acts 10 36. 42. Epheſ. 1. 20, 21, 22. Rev. 17. 14. Dan 7. 14.

V. 19 *go ye therefore*] Be not therefore afraid to execute your charge, which by a ſupream authority I commit to you; fear not the face of man, doubt not the ſucceſſe: be ye my embaſſadours to this porpoſe, adminiſtring this power among them. See 2 Corinth. 5. 20.

teach all nations] The word μαθητεύσατε, here uſed,, ſignifieth moſt properly, *make diſciples, diſcipulos reddite, aut facite*, as John 4. 1. Ἰησοῦς πλείονας μαθητὰς ποιεῖ καὶ βαπτίζει. *Jeſus made more diſciples and baptized*; that is, made them diſciples by baptizing them: and to this rather than teaching, the words immediatly following relate, where it is ſaid, verſe 2. *though Jeſus himſelf baptized none, but his diſciples*; which proviſion againſt the miſunderſtanding of the means of making diſciples needed not, except baptiſme had been the conſummating act and ſeal thereof, whereby one became a diſciple, though for preſent want of capacity (as it is in infants) he were not yet taught; for, as for that, it is undenyably and expreſſely manifeſt, that though our Saviour did not himſelf baptize, yet he precahed conſtantly and uſually, and the word μαθητεύειν here uſed, is diſtinct in ſignification from διδάσκειν (which word is uſed in the next verſe) for μαθητεύειν ſignifieth to make them diſciples, who were aliants from our magiſtery, as *Paul* did at Iconium, Acts 14. 21. where we read, καὶ μαθητεύσαντες ἱκανοὺς *Beza, & diſcipulos multos adjunxiſſent*, that is, *had admitted, or gained many diſciples*, by teaching them the goſpel, and baptizing them, as expreſſly that text ſheweth, where it is ſaid, εὐαγγελισάμενοί τε τὴν πόλιν ἐκείνην, preaching (or teaching) the goſpel to that city, καὶ μαθητεύσαντες, &c & making many diſciples --where teaching, and preaching were improperly rendred, ſpecially where two actions as diſtinct as preaching and baptizing, are ſignified; as here, the meaning is, by preaching the Goſpel (for they had there to deal with men of years and capacity to learn in a Church to be conſtituted) they perſwaded many to give their names to, or to become diſciples of Chriſt by baptiſme; as that ſecret diſciple, *Joſeph* of *Arimathea* did, of whom we read, Matth. 27. 57. ὃς καὶ αὐτὸς ἐμαθήτευσε τῷ Ἰησοῦ, *who alſo himſelf was a diſciple of* Jeſus, in the former place, the Syriak diſtinctly readeth וכד מסברין *vethad meſabberin--cum evangelizaſſent filiis civitatis illius*, תלמידו (the very word here uſed) *diſcipulos fecerunt multos*. Laſtly, as *Hebrew* infants became diſciples of Moſes (John 9. 28. 1 Corinth. 10. 2.) by circumciſion; ſo do infants of believing Chriſtians, by baptiſme become diſciples of Chriſt; whereof we have elſewhere more largely diſcourſed. Finally by all nations, he meaneth, not only Jews, but Gentiles alſo. See Acts 10 34, 35. 47.

baptizing them] Adminiſtring to them the Sacrament of baptiſm; to all nations, wherein were ever many children, not here excepted in the Apoſtles charge to baptize.

in the name] εἰς τὸ ὄνομα, *into the name*. by that right inniatiating them, and receiving them into the profeſſion of the ſervice of one God in three perſons, and of depending on Chriſt alone for ſalvation. See 1 Corinth. 1. 13. 15. and 10. 2. with Exod. 14. 31. Rom. 6. 3.

V. 20. *teaching them*] Note here that teaching, in order, followeth *diſcipling*, or making diſciples (which all teaching in the world, can never do, except they be alſo ſealed by baptiſme) ſo that here is no advantage to the adverſaries of infant-baptiſme: for ſuppoſe that the former word μαθητεύσαντες, were to be tranſlated *teaching* (which we grant not) if their argument from the order of the words were concluding——(*therefore they muſt be firſt taught, and afterward baptized*——) why may not we as well conclude from the ſecond order of the words of Chriſt——*baptizing them*, &c. *teaching them to obſerve all*, &c. therefore children (of believing parents) are firſt to be baptized, and after, as ſoone as they ſhall be capable thereof, taught?

to obſerve] Obedience is required of believers See Rom. 2. 13. faith without works is dead; it ſaith, as once barren *Rachel*, Gen. 30. 1. *give me children, or elſe I die*.

all things] Not ſome only, See Pſalm 116. he that maketh choice of Gods commandments, which he will obey, and which not, is his own ſervant, not Gods: almoſt to be perſwaded to be a Chriſtian, is but as good as nothing: it is not enough to be baptized, but we muſt adorn the profeſſion there made, by doing that which God commandeth: Chriſts ſpeech comprehendeth (as *Theophylact* well noteth) θεωρητικὴν καὶ πρακτικὴν ἀρετήν, that is, contemplative and practicall vertue; knowledge and obedience.

I have commanded] Not what mans traditions command: will worſhip is a ſtranger to his Sanctuary; none ſuch may come neer, Num. 16. 40. it is as ſtrange as fire which came not from Heaven, God will not be ſerved therewith.

I am with you alwayes] Though your work be hard, I will aſſiſt you, and your ſucceſſours in the miniſtery at all times, to the worlds end: *Os Chriſti, evangelium eſt, in cœlo ſedet, ſed in terra loqui non ceſſat; non ſimus ſurdi, nam ille clamat, Aug. de temp. ſerm.* 205. the goſpel is Chriſts mouth; he ſitteth in Heaven, but ceaſeth not to ſpeak on earth; let us not be deafe for he cryeth out. Laſtly, here is comfort to all believers; for this ſheweth, as *Jerom* ſaith, *ſe nunquam à credentibus receſſurum*: that he will never depart from belivers: as more particularly for all the ſucceſſours of the Apoſtles, the faithfull Miniſters: Chriſt thus ſpeaks, leſt our Miniſtery ſhould ſeem to be executed, *humanâ tantum operâ*, onely by the work of man, *Proſper de vocat. Gent. lib.* 2. *cap.* 2. To the Miniſters may be applyed that which *Jehoſhaphat* ſaid to his judges, 2 Chron. 19. 6, 7. when he had told them the Lord would be with them: *wherefore now, let the fear of the Lord be upon you, take heed and do it; for there is no iniquity with the Lord our God, nor reſpect of perſons*: it was Gods promiſe to him, who bare the figure and name of Jeſus, Joſhua 1. 5 *I will be with thee, I will not fail thee nor forſake thee*: it is the promiſe of our Jeſus, who leadeth us into our promiſed reſt: Behold I am with you alwayes unto the end of the world; be ſtrong therefore, and of good courage. fear not the malice of perſecutors; *ipſe certamine agonis noſtri, & coronat pariter & coronatur, Cyprian lib* 2, *ep*. 6 Chriſt in our conflict both crowneth, and is crowned. Fear not the ſucceſſe; it is Chriſt who giveth the increaſe, 1 Cor. 3 7. God could have done this work without our Miniſtery or by his Angels; but he will give man the honour of this Miniſtration, where his own holy Spirit will work to make it effectuall to the edification, and ſalvation of his elect: ſo fitted and prepared here, as were the materials of *Solomons* temple, that no noiſe of the builder ſhall be heard in rearing up the ſame there, where prophecies ſhall ceaſe, love be perfected, and faith end in enjoying the promiſes of God in Chriſt.

Amen] This word is current in all languages, and is originally Hebrew: ſo **J***eremiah* the Prophet ſaid, אמן יהוה *amen Jehovah*, Jerem. 11. 5. The Hebrews uſed it after their prayers or bleſſings, therein wiſhing the ſucceſſe, truth, confirmation and conſummation of thoſe things they prayed for: it is as much as *faxit Deus, certe ſtat*. See Deut. 27. 15. which the 70. give *γένοιτο, ſo be it*. It is ſometimes doubled for the greater confirmation. See Numb 5. 22. So afterwards in the primitive Church the people uſed to anſwer, when their prayers ended *Amen*. Pitty that too many now are ſilent, and not ſo much as ſay *Amen*, to ſignify their conſent, and vigilancy of ſpirit in prayer: it is much to be feared that they neither regard, nor think of that which is ſaid in publique prayer; who in their own and others ſo great intereſt, not ſo much as ſay, *Amen*. See 1 Cor. 14 16. 2 Cor. 1. 20. Rev. 1. 7. Jer. 2. 8. 6. It is put here for confirmation of a certain and infallible truth. (See on John 3. 11.) Faithful is he that hath promiſed to be with us unto the end, Lord Jeſus ſo be it. *Amen*.

READER,

The haſte of the Preſſe hath occaſioned the omiſſion of theſe Notes following; the ſupply whereof be pleaſed in the ſeveral chapters and verſes to inſert, according to the enſuing directions.

MATTH. CHAP. I.

Verſe 1. between the word, *Enumeration*, and Jer. 3. 8. Adde [though therein they uſed the word מגלה of גלל, *volvit, complicavit*, where is מגלה, *volumen membrana, charta*; a book, a rowle of parchment, for ſo were they wont to make their books, which they rowled up like a cylinder. So have the Jews the law now in their Synagogues, therefore it is ſaid of Chriſt in the Synagogue at Nazareth, Luke 4. 20. *καὶ πτύξας τὸ βιβλίον*, and ſhutting, or folding up the book, *he gave it to the miniſter*. See Jerem. 36. 2. Ezra. 6. 2. which the 70 expreſſe ſometimes by the Greek word *κεφαλὶς, capitulum*, Ezek. 2. 9. &c. ſometimes by *τόμος*, a *tome* (which *Suidas* and *Heſych*. expreſſe by *χάρτης, eo quod exciditur è pellibus animalium*, a rowle or volume of parchment or *velome*, written: or a Section or part of a divided volume.]

And in the ſame verſe after *Gen*. 5. 1. Adde, [or begin or end other their tractates: ſo the Pſalms are called ספר תהלים *a book of praiſes*.]

V. 2. between the word, *covenant*, and, *Luke*, Adde [and did expect *Chriſt their promiſed Meſſias, to come of the ſeed of Abraham*, according to the promiſe of God made unto him on that behalf, that all the nations of the earth ſhould be bleſſed in him. See Gen. 12. 3. Gen. 18. 3. Acts 3. 25. Gal. 3. 8. that is, in Chriſt to come of his poſterity; as was alſo promiſed unto David, and therefore they that believed and petitioned Chriſt, uſed this ſtile—— *Son of David*, Matth. 9. 27. Matth. 15. 22. &c. and it was therefore moſt neceſſary in the beginning of this ſacred hiſtory of our Saviour Jeſus Chriſt (the eternal Son of God, John 1. 1. &c. and *in the fulneſſe of time*, becoming truely *man of a woman, under the law*, Gal. 4. 4.) that the writer ſhould firſt make it appear, by a clear and certain declaration of his pedegree derived from *Abraham* and *David*, that this Jeſus borne of the *Virgin Marie*, a daughter of *David*, or of his poſterity, was indeed the Lords Chriſt, and the very promiſed *Meſſias*, in whom all muſt believe that will be ſaved.]

And after the word, *Abraham* in the ſame verſe, Adde [yet were they by Gods covenant of the Goſpel, accompted for ſons of *Abraham* by faith in Chriſt, in whom *Abraham believed*, and through whom he was juſtified, Gal. 3. 7. *they which be of faith, the ſame are the children of Abraham*, and verſe 29. *If ye be Chriſts, then are ye Abrahams ſeed, and heirs according to promiſe*. See Rom. 2. 29.]

V. 5. after *Luke* 4. 22. Adde, [but his ſuppoſed Son, ſee Luke 3. 23]

V. 20. after the word, *man*, Adde [only; for the deity and humanity of Chriſt united without confuſion of natures (neither the deity becoming an humanity, nor the humanity a deity) became one perſon, Chriſt Jeſus, God and man, our Saviour; whereas the reaſonable ſoul, and humane body united, make the perſon of mere man, here to the conſtitution of the perſon of Chriſt our redeemer, concurred the deity and humanity of Chriſt Jeſus, the ſon of the Virgin Mary: therefore the Angel ſaid, not *ὁ γεννητὸς* but ----*τὸ γὰρ ἐν αὐτῇ γεννηθὲν*, &c. that which is conceived in her.]

CHAP. II.

Verſe 1. between, *Hebr*. 11. 23. and the word, *before*, Adde [*Μωσῆς γεννηθεὶς ἐκρύβη: Moſes when he was born was hid*—— that is, not long after he was born; for he was hid but three moneths, before he was carryed out, according to the tyrannicall *Pharoahs* command, to the river, Exod. 1. 2. Exod. 2. 1. So here when Chriſt was born, that is, ſhortly after his birth]

And after the word, *ſtar*, in the ſame verſe, Adde [in Greek *μάγοι, quod genus ſapientum & doctorum habebatur in Perſis*, &c. *de divinat*. *l* 1. which were eſteemed a ſort of wiſe and learned men among the *Perſians*. So alſo the Greeks underſtood hereby wiſe men of the *Chaldees* and *Perſians*: ſo the *Indians* accompted their *Gymnoſophyſts*; the *Galles* their (ſee *Alexand. ab Alexand. Genial. dier*. *l*. 4. *c*. 13. *Strabo l*. 6.) *Dryades*; the *Grecians* and *Latines* their Phyloſophers: ſuch as poſſibly *Zamolxis, Pythagoras, Plato*, &c. were at firſt eſteemed very prudent and knowing men, inſomuch as that the *Athenians* in all their publique counſels would ever have ſome of them to adviſe with, whom they called *Mantes* (and their art *μαντικὴν*. Cic. q. ſ.) diviners, or conjecturers of things to come. Such as the Hebrew called קסם, Greek *μάντις*, ſo are the Philiſtines Southſayers called. 1 Sam. 6. 2. So *Balaam*, Joſhua 13. 22. Ezek. 13. 7. *μαντείας ματαίας* — *divinationem mendacii*, So ſaid *Saul* to the witch at *Endor*, 1 Sam. 28. 8. *μάντευσαι*, &c. *divine* unto me by the familiar ſpirit, the ſtudy of ſuch, at firſt, ſeemeth to have been a curious ſearch into the ſecrets of nature and conjectural knowledge of things future, by the courſes and aſpects of ſtarres; whence they obtained the opinion of interpreters of things divine: but over-curious in the ſtudy of judicial Aſtrology, they thence ſlid into vanities, ſuperſtitions; and oft-ſoone develiſh arts, inchantments, ſorceries, malifices, &c. See 2 Kings 17. 17. So that the name of *Magus*, as alſo *Mantis*, though at firſt honourable, became an odious note of infamie, and men inpious, Jerem. 27. 7. & 29. 8. Ezek. 12. 24. &c. and 22. 28. Mich. 3. 7. Zech. 10. 2. but theſe here mentioned *Magi*, or *wiſe men*, ſeem not to have been ſuch, but only certain Phyloſophers, and poſſibly aſtronomers; which might be the cauſe why God taught them (as hath been ſaid) by a ſtar; which very probably men nothing verſed in that ſtudy, would have taken little or no notice of.]

V. 2 after the words, *King*, &c. Adde [*ὁ τεχθεὶς, recens natus*, the new born king. See verſe 1.]

And in the ſame verſe after the word, *Revelation*, Adde [therefore was it called *his ſtar*, becauſe it declared him and his birth to them, as God had appointed it, and becauſe it was a new and extraordinary ſtar made for his ſake, to bring thoſe firſt-fruits of the Gentiles to him.]

V. 3. After the word, *others*, Adde [who are impious and tyrannicall Princes;] he muſt needs fear many, whom many fear.]

In the ſame verſe after the word, *Jeruſalem*, Adde [that is, all the inhabitants, citizens, or others then being in Jeruſalem.]

Again in the ſame verſe after the word, *government*: Adde [which concuſſion of ſtate never was, nor ever can be without much trouble and affliction of the people: which the more knowing ſort foreſeeing, or probably ſuſpecting, could not but be troubled, conſidering that their principle was that the kingdom of their Meſſias, was to be a temporal Monarchy.]

Verſe 4. After, *Luke* 20. 12. Adde [Matth 8. 19.]

Verſe 7. After the words, *Firſt of all*, Adde [he thus diligently enquired of the wiſe men concerning the riſing of this new Star (whereby they underſtood the birth of Chriſt, the King of Iſrael) under a fair pretence, as if he meant no other thing than that which the wiſe men came from the Eaſt to Jeruſalem to do, verſe 2. to worſhip him; ſuppoſing, as it is moſt probable, that the Star appeard firſt in the day of Chriſt's Nativity, or about that very time; they meaning nothing herein but good, concealed nothing thereof from the King: charity and holineſſe think no evil (1 Cor. 13. 5.) they nothing ſuſpected the immane cruelty which *Herod* had then in his heart to murder harmeleſſe *Jeſus*, and for his ſake, ſo many tender Infants.]

Verſe 9. After, *verſe* 2. Adde [it was by Gods divine providence, then hidden, and diſappearing, leſt it ſhould have begotten danger to the ſacred perſon of Chriſt, it it had been without this intermiſſion viſible, until it had ſtood over the houſe at *Bethleem* where Chriſt was then newly born.]

Verſe 11. After the words, *it ſelf*; Adde [more accommodate and ſafe for the Infant and woman in child-bed.]

In the ſame verſe, after, *Exod.* 34. 4. Adde [which beſides that it was the manner of the people of thoſe Eaſtern parts, ſo to proſtrate themſelves before their Kings) they were doubtleſſe moved to it, by a divine inſtinct, there being no ſemblance of Majeſty or Royal preſence, then viſible, to man: a more excellent Star, the light of Gods Spirit guiding them to their duty, ſhined in their hearts.]

Verſe 22. After the word, *themſelves*, Adde [as when God preſerved us in our infancy, and when we ſleep and cannot guard our ſelves, the keeper of Iſrael, who ſleepeth not, protecteth, defendeth, and provideth for us and our ſafety.]

CHAP. III.

Verſe 1. After, *Luke* 1. 80. Adde [*Gr.* **παραγίνεται**. Some think it noteth a ſudden appearance of ſome unexpected thing or perſon: See John 1. 6. in the Heb. he was called יוחנן *Jochanan. Syr. Juchanan*, ſignifying, *the Lord hath ſhewed or performed grace or mercy*: thus was Chriſts forerunner named of the argument of his preaching the grace and mercy of God in Chriſt, now (after the long expectation of the promiſed Meſſias and Saviour) exhibited. Concerning Johns parents, conception, impoſition of name, and admirable things concerning the ſame, St. *Luke* writeth expreſſely and fully, which our Evangeliſt omitteth. It was Gods holy providence ſo to direct them, that all exactly agreeing in the ſame truth for the main; that which one of them omitteth, the other recordeth. Why the *Anabaptiſts*, as weary of, and declining the proper name of their Sect, would be called *Baptiſts* it may ſeem ſtrange; ſeeing, in that name, and office they would ſeem to agree with us who indeed are *Baptiſts* (as *John* was appointed of God to baptize) becauſe we baptize, but do not as they, re-baptize: and therefore they are *Anabaptiſts*; and in ſpight of their railing, the Miniſters of Chriſt who adminiſter and profeſſe onely one God, one Saviour, one Baptiſm, are *Baptiſts*: their frivolous objections againſt pœdobaptiſm, as if the baptiſm of Infants were no baptiſm, that thereby they might avoid the name of *Anabaptiſts* or rebaptizers, have been ſufficiently refuted. *John* is here ſtiled *Baptiſt*, to diſtinguiſh between him the ſon of *Zechary*, Luke 1. and *John* the Apoſtle, ſon of *Zebedee*, Matth. 10. 2. as alſo becauſe he firſt, by the appointment of God (Luke 3. 3. Mark 1. 2, 3, 4. Mal. 3. 1. Joh. 1. 33.) did adminiſter the ſeal of the new Covenant, the Sacrament of Baptiſm, to repentance and remiſſion of ſinnes in Chriſt.]

Verſe 3. After, *Dan.* 2. 24. Adde [of which the Prophets foretold, to which the living way, Chriſt onely, giveth enterance, by baptiſm, Joh. 3. 3, 5. prefigured by that one door of the Ark, Gen. 6. 16. 1 Pet. 3. 21. and the promiſed reſt, the land of *Canaan*, into which Gods Iſrael, delivered from the bondage of ſin (Rom. 6. 3, 17, 18.) paſſed through the *Red-Sea*, prefiguring Chriſt's blood. See 1 Cor. 10 2. &c. and ſo underſtand theſe words; as if he had ſaid, hitherto you have been held in the bondage of ſin, and under the ſevere curſe of the law, Gal. 3. 10, 13, 23, 25, &c. but now Chriſt your Redeemer is come, and his Kingdom is at hand; not an earthly, ſecular, tranſitory kingdom, ſuch as many impious, and ſo unhappy Kings and ſubjects enjoy; but a heavenly, ſpiritual, and eternal kingdom, here to be begun in the ſtate of grace, but to be perfected in the eternal glory and happineſſe to come. Now *John Baptiſt*, being the meſſenger appointed to prepare the way before Chriſt, Mal. 3. 1. had this honour, openly and clearly to proclaim that which the Jews hitherto did never generally, by the Prophets underſtand, concerning the Kingdom of Chriſt, which they expected in external, ſecular glory, proſperity, deliverance, victory, &c. Thus therefore this ſilver Trumpet began to proclaim the ſpiritual *Jubile*, calling to repentance, faith, and newneſſe of life; ſounding a note much diſſonant from that on *Sina*, Exod. 19. 16 which was with threatning and terrour to all Iſrael: but this was the gladſome tidings of grace, mercy, and ſalvation, by Chriſt: and this is called the Kingdom of God and Chriſt, becauſe therein God through Chriſt reigneth in us. Sometimes it is called abſolutely *the Kingdom*, Matth. 4. 23. Matth. 5. 14. and 8. 12. and 9. 35. and 13. 19. becauſe this is indeed, a true and abſolute Kingdom, in which onely, is perfect freedom: other Kingdoms are but vain ſhewes and ſemblances of that which is not; wherein the greateſt Rulers and Commanders of others, are moſt enſlaved to ſin and ſatan, and ſo can govern others, but not themſelves. But why ſaith he, the Kingdom of heaven is *at hand*, or *draweth near*? was it not with them long before, in *Abraham*, *Iſaac*, *Jacob*, and all the elect of every age, who looked *for redemption in Iſrael*, Luke 2. 38? Yes; but firſt, in reſpect of the paucity of believers, compared with them under the Goſpel. Secondly, in reſpect of the clearer revelation and better underſtanding of this Kingdom now then before, when all was under darke ſhadows of legal ceremonies. Laſtly, though many believed and expected Chriſt the King of Iſrael then to come, yet not being then, but ſhortly to be exhibited unto Iſrael, and to the ends of the world; his Kingdom was properly ſaid to draw near, wherein he was actually and eternally to reign: and in whoſe ſpiritual kingdom free remiſſion of ſins by his merits, was to be preached to all that truly repent and believe in him who freely juſtifieth ſinners.]

Verſe 5. After the word, *Jeruſalem*, Adde [having had no Prophet among them from the repair of the ſecond Temple unto this preſent, and now being perſwaded by the extraordinary things, immediately foregoing or accompanying *Johns* nativity; as alſo the admirable and unuſual auſterity of his life, they expecting (from the report of his preaching concerning the Kingdom of Chriſt at hand) ſome change of ſtate, or ſome great and remarkable accident, they not onely begin to liſten, but to run in multitudes, out to ſee and hear him: hence was that confluence of people from Jeruſalem, and the region adjacent.]

And in the ſame verſe, next after the word, *river*, Adde [*Jordan* which is the bound of *Judea* from the Eaſt: ſo called from the fountain, and ſteep deſcent of the waters thereof, as it were יורד מן דן *iored min Dan*, that is, deſcending or running down from *Dan*, as ſome ſay. It ſeems that *Joſephus de bel. Jud. l.* 1. *c.* 16. to whom *Adricomius Theatr. S. Manas. N.* 76. joyneth *Egeſippus*, will have it to be higher, at *Panium* an high mountain. *Plin. l.* 5. *c.* 15. ſaith, *Jordanis amnis oritur è fonte Paneade qui cognomen dedit Cæſareæ* -- which nothing hindereth the truth of the forementioned etymologie: for it runneth from *Dan*, afterward named *Cæſarea Philippi*, as they ſay, though the firſt riſing of the ſprings and heads thereof, (long time unknown) are at *Paneas*: the *Saracens* (ſaith *Adricomius*) call that ſpring, *Medan*, that is, the waters of *Dan*: for מי in their tongue, which is near the Hebrew מים ſignifieth waters: now the people from thoſe regions near *Jordan* flocking to *Johns* baptiſme muſt be from *Judea*, *Galilee*, *Peræa*, *Batanæa*, and the country of the *Trachonites*.]

Verſe 6. Between the word *Jordan*, and the word, *as*, Adde [or ſprinkling with the water of Jordan,]

In the ſame verſe, after, *John* 1. 33. Adde [and differing very much, and in many things, (as to the inſtitution, end, effect, and form,) from thoſe dippings, waſhings, or aſperſions in the *Jewes manner of purifications*, uſed.]

Verſe 12. After, *Mark* 9 45. Adde [unquenchable fire, that is, eternal; ſuch as can never be put out, never make an end of the damned, that they might no more be ſenſible of the torment they are condemned to: it cannot be put out, it not being like this fire which we here uſe, that muſt be fed with ſome combuſtible matter, or it will go out, of its own accord; but the breath of the Lord, like *a ſtream of brimſtone* doth kindle it, Iſai 30. 33. that is, the juſtice and omnipotent power of God ſo perpetuates their torment by hell fire, as if indeficient ſtreams and rivers of brimſtone ran in upon it, ſo that it can never go out for want of ſupply; neither can it ever end the life and ſenſe of the damned, who ſhall call to the mountains to fall upon them, and death to end them and their torments, but not obtain their deſire: the eternal juſtice of God which in their life time they ſecurely contemned, as it were ſo tempering the moſt active quality of the fire, that it ſhall ever torment, but never conſume them whom it once ſeizeth on: Nor need this ſeem ſtrange to any: do we not (ſaith *Chryſoſtom*) ſee the ſun begetting, by it, light, and an admirable heat by beames perpendicular, yet in ſo many generations, that heat is not at all conſumed? Do we not read of the buſh on fire, not conſumed? Exod. 3. By another expreſſion he affirmeth the ſame thing, Iſai. 66. 24. *their worme ſhall not die, neither ſhall their fire be quenched* --- See chap. 25. 41, 46.]

CHAP. IV.

Verſe 1. After the word, *parents*, Adde [But why would Gods Spirit carry him to be tempted, who tempteth no man? Jam. 1. 13. and teacheth us to pray, Matth. 6 13. *lead us not into temptation, but deliver us from evil?* We muſt for anſwer know, that.

1. There is conſiderable the difference between Chriſt invincibly holy, and ſinful man, prone to all evil, and therefore eaſily overcome by temptations.

2. Chriſt came into the world to deſtroy death, and him that had the power thereof, the devil, Heb. 2. 14. and to annul and deſtroy his works, 1 John 3. 8. therefore preſently after his inauguration by baptiſm, he,as it were,entreth into the liſts with the prince of darkneſſe to a fierce *monomachie* and ſingle combat, in his own ſacred Perſon, to begin our victory over him and ſin, which by and through Chriſt we ſhall obtain: as alſo to teach us not to be ſecure, but when we give our names to God, and reſolve to leave our ſins, then to look for the moſt furious charges of Satan; who then will purſue us, like a ſpiritual *Pharaoh*, with all his power, until the rod of God open us a paſſage to our promiſed reſt, through the red ſea of Chriſts blood.

3. He was led into the wilderneſſe near *Judea*; not that Satan could not as eaſily and dangerouſly tempt in the populous City as in the elinge wilderneſſe. See verſe 5. but becauſe ſolitude was moſt accommodate to this conflict, as moſt free from diſturbance (of Satans machinations and tryal of his uttermoſt power) by any intervenient occaſion or party of Chriſt againſt him, by counſel or conſolation obſtructing, or any wayes hindring the worſt that Satan could do againſt him.

4. Seeing we are ſubject to various temptations, all our life long, it behoves us to pray that we may not enter into temptation, that we may be preſerved from it, or in it: we are hereto permitted, that we may be humbled in the knowledge of our own corruptions ever ready on all occaſions to betray us to the enemy: that we may be ſtirred up to a faithful vigilancy, having ſuch reſtleſſe adverſaries to deal withal, 1 Pet. 5. 8. to kindle in us an hearty thankfulneſſe to God, and confidence in his mercy, of whoſe providence in ſuch conflicts preſerving us, we have perpetual experience. See Rom. 7. 24,25. 2 Cor. 12. 9. To awaken us to frequent prayer, leſt we enter into temptation: laſtly, that through many combats exerciſed, we may grow more ſtrong and confident, grounded in Chriſt: as trees in tender valleys,often ſhaken with windes, take firmer root:ſo grow the regenerate more ſtrong,by temptations overcome. (See 2 Cor. 7. 11.) Therefore Chriſt (being like us in all things, ſin onely excepted, to ſhew us, that by him ſin and temptations thereto, hath in his own perſon, and in his body the Church, ſhall be overcome) would be ſubject to temptations.

5. That he might teach us not onely by his precept, but alſo by his own example how to overcome temptations, by faſting,vigilancy, prayer, and meditation, on the holy Scriptures.

6. That he might in his own ſacred perſon have experience of our miſery --- *in that he himſelf hath ſuffered,being tempted, he is able to ſuccour them that are tempted* --- Heb. 2. 17, 18.

7. That he might ſtill and put the enemy and careleſſe ſinner to ſuch ſilence, as can have no apology. Had not the regenerate been permitted to temptations, Satan would have ſaid, as once of *Job*; *haſt thou not made an hedge about him*, Job 1. 10? had not Chriſt been tempted, the ſinner would ſay, *I cannot do that which thou commandeſt me, becauſe it is impoſſible*: thou bidſt me not be overcome of anger, luſt, fear, ſorrow, death, &c. but this is ſo contrary to nature (whoſe lawes thy ſelf haſt ſet) that all living creatures are ſubject to ſuch affections; or if you think nature can be ſo eaſily refined, *tu ipſe qui præcipis, fac, ut ſciam fieri poſſe* --- do you that which you command me, that I may know 'tis facile; but if you do it not why impoſe you lawes on free-men, which your ſelf will not obey? *prius diſce qui doces --- loqui facile eſt,præſtare difficile. Lactant. l.* 4. *c.* 23. therefore Chriſt our perfect Teacher, ought both to teach by precept, and confirm the ſame by his practice. Now, how ſhould he have done that which he commanded man to do, if he had not become man like unto him he taught? Had he been ſubject to no paſſion on which temptation could have taken hold, man might ſo have anſwered: truly, I would not ſin, but am over-powered; I am clothed with fraile fleſh and blood --- I am carried againſt my will, and ſin, not becauſe I would do ſo, but becauſe I am compelled. I am ſenſible of my ſinning, but the neceſſity of humane frailty which I cannot reſiſt, enforceth me. How ſhould he who ſhall judge the living and the dead, confute and reprove the ſinner thus excuſing his ſins by the infirmity of fleſh and nature, except himſelf had aſſumed the very ſame fleſh and nature of man,without ſin,that he might demonſtrate, that even fleſh and blood may be without ſin? Men prone to ſin,would faine ſeem,not onely to be worthy of pardon, but to ſin with good reaſon; and ſo would plead: Lord thou ſinneſt not becauſe thou art free from this body: thou coveteſt not, for the immortal hath no need or uſe of any thing; but I have need of many things to preſerve my life: thou feareſt not death becauſe thou art immortal: thou contemneſt ſorrow, becauſe thou canſt ſuffer no violence: but alas, I am mortal, and therefore feare thoſe ſorrows which fleſh and blood cannot bear. Leſt therefore the ſinner might object, thou commandeſt impoſſibilities, Chriſt ſubjected himſelf, to all humane infirmities, neceſſities, yea and temptations, that to the pretence of impoſſibility, he might have to anſwer: Lo, I am humane, clothed with fraile fleſh, yet perform I that which I command thee: behold, I go before thee, *ſi præcipientem ſequi non potes, ſequere antecedentem. Lactant. q. ſ. c.* 24.]

Verſe 2. After the word, *Goſpel*, Adde [Chriſt was pleaſed ſo to do, as to confirm the truth of the Goſpel which he would henceforth preach; ſo to afford Satan place to tempt him with bodily neceſſities (See verſe 3.) wherein he could not be overcome: and to teach us how to reſiſt theſe temptations which are to be overcome,onely with faſting and prayer. The firſt Adam was overcome in Paradiſe by taſting the forbidden fruit; the ſecond Adam Chriſt overcame Satan in the fearful wilderneſſe, by faſting.]

Verſe 4. After, *Deut.* 8. 3. Adde [or ſhall not have his life ſuſtained and prolonged by the creature, but the power of the Almighty Creatour whoſe will is his word, and his word his work: who in the creation ſet the lawes of nature whereby this or that creature is nutritive, and not another: he yet worketh (Joh. 5 17.) with or without (ſometimes againſt) the ordinary meanes, as he pleaſeth.]

Verſe 6. After, *as chap.* 3. 17. Adde [was affirmed.]

In the ſame verſe, after the word, *armes*, Adde [or ſave them from falling dangerouſly, by ſudden catching hold on them.]

Verſe 7. After the word, *doe*, Adde [ſo Scripture muſt be interpreted, that one place may ſtand true with another: ſo here we muſt know that God hath promiſed ſo to bear up his, that they ſhall not periſh, but yet we muſt not neglect the ordinary meanes of our preſervation which God hath appointed; as here, by deſcending by ſteps, and ſafe degrees: for in neglect or contempt of Gods ordinance, we tempt God; which another Scripture, by Chriſt alleaged, forbiddeth.]

Verſe 10. After the word, *world*, Adde [if thou couldſt give it; which I know is none of thine to diſpoſe of, but Gods.]

Verſe 11. After the word, *able*, Adde [1 Cor. 10. 13.]

Verſe 16. After, *Pſal.* 97. 11. Adde [And the knowledge of Gods will concerning the ſame, which Chriſt taught and teacheth in the Goſpel preached.]

Verſe 17. After, *Mark* 1. 14. Adde [That *John* being caſt into priſon by *Herod*, Jeſus came into Galilee,and dwelt at Capernaum: when *John Baptiſt* his fore-runner had finiſhed his courſe, witneſſing concerning the true light Chriſt, Joh. 1. 7, 9. and preparing the way for him, then it was neceſſary that he ſhould appear, and manifeſt himſelf unto Iſrael.]

Verſe 25. After the word, *therein*, Adde [concerning which, ſee on Mark, 7. 3.]

CHAP. V.

Verſe 6. After the word, *ſatisfieth*, Adde [comforteth and ſtrengtheneth the body, making it able and active to its ſeveral offices. Hence is the metaphor accommodated to the ſpirit, and duties ſpiritual: as if he had ſaid, be not dejected you that are ſenſible of your ſpiritual wants; for if you do but deſire grace, God will not be wanting to you: which our Saviour teacheth us by an argument from the leſſe to the greater, Luke 11. 13. if men in whom is but very little goodneſſe, will yet give their children that which is good how much more will God infinitely good, wiſe powerful --- *give the holy Spirit to them that ask him?* that is, a comfortable and ſufficient meaſure of grace, as he ſaid to *Paul* hungring and thirſting in his hot conflict with the meſſengers of Satan --- *my grace is ſufficient for thee*, 2 Cor. 12. 9.]

Verſe 10. Between the words, *are*, and, *two*, Adde [of things ſecular and belonging to this life]

In the ſame verſe, after the words, *adverſity here*, Adde [This is the moſt ample reward, of which St. *James* ſaith, chap. 1. 12. *Bleſſed is the man that endureth temptations: for when he is tryed, he ſhall receive the Crown of life.* See alſo, Rev. 2. 10. Seeing therefore the condition of the Saints as to this preſent life, is commonly afflicted and calamitous; Chriſt is pleaſed to comfort them with aſſured hope of bleſſedneſſe in the life to come: and hence it may appear how happy a thing it is,to caſt our cares and ſelves on Gods mercy and providence, who is a bountiful Rewarder of all them that truſt in him. If thou truſt in riches, they cannot deliver thee in the day of wrath: if in power of men &c. they will deceive thy truſt; in the end thou ſhalt find, that all confidence in creatures, will, like *Pharaohs* chariot-wheeles, there fall off, when thou art in greateſt danger, and leave thee to be overwhelmed with deſperate miſeries: but God is a moſt ſure and bountiful Rewarder of his, giving them for the loſſe of an earthly poſſeſſion, for ſome poor and tranſitory eſtate, glory, riches, honour, here loſt for his ſake, the kingdom of heaven, eternal, unmeaſurable, unſpeakable, true bleſſedneſſe.]

Verſe 11. Between the words: *Gr.* and *lying*, Adde [ψευδόμενοι]

In the ſame verſe, after the word, *Martyr*, Adde [now whereas truth, vertue, excellency; cannot, without apparent influence of Satan, be perſecuted; therefore the father of lyes furniſheth thoſe whom he inſtigateth to injure the holy, with miſcheivous pretences againſt them, ſuggeſting that they are innovatours, diſturbers of the publick peace, enemies to the ſtate, ſeducers of the people, impious, &c. See Jer. 18. 18, 23. Act. 6. 11. Act. 24. 5. Luke 23. 2.]

Verſe 12. After the words, *with them*, Adde [and alſo the perſecuted Prophets reward in heaven: becauſe God is yeſterday, to day, and the ſame for ever, inviolably juſt and good. Now 'tis the end which crownes all actions, and ſhewes them good or bad, happy or unhappy: the falſe Prophet who loved the wages of unrighteouſneſſe, knew this; therefore, without exception to the croſſe deſired to die the death of the righteous, and that his laſt end might be like his, Numb. 23. 10. therefore fear no perſecutors, their rage cannot be long, but the happineſſe of the perſecuted ſhall be eternal.]

Verſe 17. Between the word, *Gr.* and the words, *to diſſolve*, Adde [καταλῦσαι, which word among other things, ſignifieth to overthrow; as here, by abrogating, repealing, or rendring it no longer binding: in which ſenſe, *Demoſth. Olynth.* 3. uſeth --- λῦσαι νόμον to diſſolve, or deſtroy the law: to bring to nothing, as Act. 5. 38. καταλυθήσεται --- it will *come to nought*]

Verſe 23. After the word, *ſeaſoned*, Adde [without which all is but the ſacrifice of fooles, and cannot be accepted.]

In the ſame verſe, after the word *man*, Adde [See 1 Cor. 11. 28.

Verſe 42. After, *Deut.* 15. 8. Adde [δανείσασθαι here uſed, commonly ſignifieth, to take up on uſury: and ſo the word δανειστὴς a Uſurer, coming of δανείζω, to put out to intereſt: yet here we muſt underſtand Chriſt ſpeaking of a free lending. See Luke 6. 35.]

Verſe 44. After the word, *Saints*, Adde [which they can have over their enemies in this world.]

Verſe 45. After, *John* 3. 10. Adde [*John* 13. 35.]

In the ſame verſe, after, *Eph.* 5. 1. Adde [the moſt religious worſhip of God, is imitation of his holineſſe.]

CHAP. VI.

Before the beginning, of the Chapter Adde this.

Verſe 1. T*Ake heed*] This caution ſhews how prone we are to fail in our beſt duties: and the word προσέχετε, here uſed, importeth a very ſolicitous care to be had, as Luke 12. 1. as it were προσέχειν τὸν νοῦν, *adhibere animum:* attend and be cautious, leſt the malitious enemy pervert your almes-deeds and make a ſin of your, otherwiſe, good workes, depriving you of the fruits thereof.]

Verſe 7. After 1 *Kings* 18. 27. Adde [*Gr.* μὴ βαττολογήσητε do not like that prating *Battus*, who was notorious for his abſurd talkativeneſſe and vain repetitions of that he had ſaid, or might in few words have ſaid. See *Suid.* βαττολογία. *Eraſm. Adag. chil.* 2. *Cent.* 1. *Ad.* 92.]

Verſe 13. After the words, *ſeeſt beſt*, Adde [*the power*] This is for divers good reaſons added; as firſt to confirm our faith of obtaining, ſeeing that God who thus commandeth us to pray, hath abſolute power to do for us that which we want and pray for: nothing is impoſſible to him. Secondly, that we may not ſeem to attribute to him a powerleſſe kingdom, or any leſſe than an infinite and unlimited government over all creatures in heaven and earth. Again, that we may reſt aſſured, that it is not of infirmity or want of ability, that he doth not preſently revenge their rebellion who acknowledge not, or obey not the lawes of his kingdom; or that he doth not inſtantly grant the requeſts of his ſervants, to deliver or ſupplly them: however in his wiſdom he delayeth it, he ever hath that power which none can reſiſt.

and the glory] Either thine is, or to thee of right belongeth all honour and glory; as Rom. 4 11. Rev. 5. 12. 1 Chron. *16* 28, 29. Rom. 11. 36. Gal. 1. 5. Iſai. *6*. 3. Pſal. 8. 1. Pſal. 24. 7, 8. Pſal. 29. 3 and 113. 4. and 148. 13. &c. The ſumme is: We beg all theſe things of thee; confident that we ſhall obtain, relying on thy promiſe, holy will and power; for we know thou haſt begun in us the kingdom of grace, to prepare us for the kingdom of glory, to the manifeſtation of this glory; and in this confidence with ardent votes we cry, *Amen.*]

In the ſame verſe, after, *John* 3. 11. Adde [having acknowledged his kingdom, power and glory, to be eternal, as Pſal. 145. 10. in this one word, *Amen*, we expreſſe the fervency of our deſire to obtain that which we prayed for, and our aſſurance of obtaining becauſe he is faithful and true, and cannot deceive: for this is an Hebrew word, importing certainty and truth.]

V. 26. After the words, *faſhion thereof*, Adde [*Gr.* ἀφανίζουσι, they deform: ἀφανίζω, is, to obſcure, deform, disfigure, &c. So that the natural colour or complexion and favour may not appear: the word properly ſignifieth, *è conſpectu afferre*, to cauſe a thing not to appear, or be ſeen: So here they did away the nitour and comlineſſe of their viſage, that onely ſqualor appearing, they may ſeem in the neglect of their bodies, to faſt.]

Verſe 24. After, *Luke* 16. 13. Adde [he will not ſhare with the World, Sin, Satan; he will be ſerved with our body and ſoul: he made and redeemed them, and they are his, 1 Cor. *6* 20.]

Verſe 34. After the words, *but faith*, Adde [every day of mans life hath care and evil enough; ſo that we need not anticipate our ſorrowes, and as it were, pull them upon us before the time: that evil comes too ſoon, that comes at laſt. Load not your mindes with thoughts of tomorrows, wants, or afflictions. The gatherers of *Manna* in the wilderneſſe were fooliſhly and unprofitably ſolicitous for the *morrows* ſtore, except onely for the Sabbath Exod, *16*. 19. take all poſſible care for the *reſt* which remaineth for the people of God, Heb 4. 9. for the things of this life, do a prudent and holy endeavour, and commit the reſt to God; afflict not thy ſoul; every day of tranſitory life will bring its ſorrow with it]

CHAP. VII.

Verſe 7. After, *James* 1 *6*. Adde [God often encourageth us to earneſt prayer, by promiſing us audience. See Pſal. 50. 15. Jer. 29. 12, 13, 14. and alſo by the admirable effects of the ſame. See Pſal. 81. 7. Exod. 17. 11. &c. Pſal. 3. 4 and *6*. *9*. and 10. 17 &c. Act. 12. 5. &c. Jam. 5. 15, 17, 18. Now the three words here uſed, are to teach us ſo many neceſſary rules concerning prayer. 1. That we be ſenſible of our wants; for we ask not that which we have, or think we want not; but that which we know we want, and would have. 2. That we ſeek, as uſing the means to attain: this intimateth, care, and diſcretion in ſeeking, where, and when, we are likely to find. 3. That we conſtantly perſevere; (though we find not the way to our deſires preſently open) and as it were knock at the door until it be opened to us.]

Verſe 10 After the words, *hurt us*, Adde [or deny us any thing to do us good. See Pſal. 84. 11. Rom. 8. 32.]

Verſe 13. After the words, *born ſuch*, Adde [and cuſtom of ſinning makes it more eaſie; men fear their firſt offences but uſe emboldneth them to ſhameleſſe impudency: and therefore 'tis here compared to a ſpatious and eaſie way: ſo the word, εὐρύχωρος here uſed, ſignifieth, ſpatious, broad: here's nothing to hinder or trouble the ſinner, but that he may go ſmoothly on for a time.]

In the ſame verſe, after, *Salvian. de gub. dei l* 3 Adde [The greater the multitude of ſinners, the greater is the mercy of the Deity.]

Verſe 21. After, *James* 1. 22. Adde [though doubling of the word ſometimes importeth vehemency of the ſpeaker; yet here it ſeemeth to import a frequency and often having God in their mouthes. This is not all: to ſeem religious or to talke much of Religion like the bees humming at young *Plato's* lips, may poſſibly be a preſage of future eloquence: but if thou wilt be ſaved, thy Religion muſt be like that ſwarm which *Sampſon* found by the vineyards of *Timnah*, within thy heart: he is an Iſraelite, who is one within, Rom. 2. 29. God regards the heart.]

Verſe 22. After the words, *damnation be*, Adde [δυνάμεις here, as alſo elſewhere, ſignifieth miracles. See Mark 9. 39. Luke 10. 13. and 19. 37.]

Verſe 23. After *Pſal.* *6*. 8. Adde [See on chap. 25. 41. ἀποχωρεῖτε, get ye far from me, and the joyes of heaven, out of which can be nothing but intenſeſt ſorrow and miſery of body and ſoul to eternity; and that which he commandeth is and ſhall ever be inevitable]

Verſe 24 After, *Luke* *6*. 47. Adde [This *Whoſ ever* declareth, that God is no accepter of perſons: all muſt hear him that will be ſaved. His word is written in the holy Scripture, and ſpoken by all faithful Miniſters, concerning whom he ſaith, *he that heareth you, heareth me* --- Luke 10. *16*. Matth. 10. 14 which all muſt hear; King, Prieſt, Prophet, People: if the Prophet, (ſpeak he never ſo well to others) hear not himſelf, he muſt be caſt away; becauſe he that will not hear this word, deſpiſeth not man, but God, whoſe truth, word and ordinance it is.]

Verſe 2*6*. After the word, *men* Adde [Yet all ſuperſtructions muſt fall, if the foundation fail: ſo is it here.

CHAP. VIII.

Verſe 2. After *Luke* 5. 12 Adde [it is here a note of a memorable and unexpected accident, or thing which men preſent, could neither foreknow, nor in their natural abilities reaſonably look for.]

In the ſame verſe, after the word, *humility*, Adde [and geſture, or poſture of diſtreſſed ſuppliants, *accedere ad genua:* to fall upon their knees, or to the feet and knees, of thoſe, of whom they begged mercy, favour, or relief.]

In the ſame verſe again, after the words, *can heal it*. Adde [and that he would ſhew his povver and mercy on him therein: had he knovvn the povver and mercy of Chriſt to others, never ſo much or confidently, except he had hoped, that it ſhould be extended to, and ſhevved on him alſo, he vvould not have come to entreat it: for vvho can pray for that, vvhereof he hath no hope of attaining?]

ANNOTATIONS
On the Goſpel according to
S. MARK.

The Argument.

MARK *is obſervable for his brevity, and in many things doth, as it were, abbreviate* Matthew: *Yet not without ſome uſeful differences, which may ſerve for explanations of the former Goſpel written by* S. Matthew *the Apoſtle. This Evangeliſt is thought to have been a follower of* Peter, *and called his Sonne,* 1 Pet. 5. 13. *yet whether it was* John Mark *or no, who is mentioned, as* Barnabas *his Kinſman,* Coloſ. 4. 10. *is uncertain; for he was a Follower of* Paul *and* Barnabas, *and not of* Peter. *VVhoſe Follower ſoever he was, out of doubt the credit of the Hiſtory dependeth not upon any mans Approbation, but upon Divine Inſpiration; elſe could it not be Canonicall Scripture,* 2 Pet. 1. 21. *In Eccleſiaſtical Hiſtories, he is ſaid to be the Founder of the Church of* Alexandria *in* Egypt, *and there to die, and be buried: Yet his Book remaineth for the good of Gods Church: To whom the Lord give grace to make good uſe of it,* Amen.

CHAP. I.

THe beginning of the Goſpel] That is, the beginning of the Evangelical ſtory, of the firſt propagation of the Goſpel, which was by the Miniſtery of *John*; at whoſe preaching *Mark* begins his relations. See the Argument on *Matthew*, and on chap. 1. 1. there. *Epiphanius To.* 1. *lib.* 2. *hereſ.* 51. *n.* 6. noteth well, that God gave every one his part: ſo that every one of the Evangeliſts had his peculiar task alotted him, and that ſomethings they recorded with one conſent, ſo that they may all appear to have drawn, ἐξ ἀυτῆς τῆς πηγῆς, from one and the ſame fountain, and other things omitted of the reſt, ſome one of them mentioneth, as the Spirit of God gave him.

the Son of God] *Matthew* calleth him *the ſon of David*, to ſhew the truth of his humanity, and of Gods promiſes. *Mark* ſtiles him *the Son of God*, to ſet out his Divine power and ability to ſave us. See on Luke 3 38.

V. 2. *as it is written*] *John* went before Chriſt, as it was foreſpoken by the Prophets. Iſai. 40. 3. &c. Mal. 4. 5. &c. See Matth. 11. 13, 14. Luke 1. 76.

in the pophets] In the Books of the Prophets *Iſaiah* and *Malachie*, Matth 3. 3. and Luke 3. 4. as alſo in the Syriack here, *Iſaiah* is cited; the meaning is, in their propheſies. See Iſai. 40. 3. Mal. 3. 1.

I ſend my meſſenger] The Prophet uſeth the preſent tenſe, though he ſpake of a thing to come, being as ſure of it, as if it were preſent. So Hoſea 10. 7.

before my face] A metaphor taken from the Princes Harbingers ſent before them, to prepare for them.

prepare thy way, &c.] By fitting the way and removing the lets to a fairer paſſage; ſo did *John*, by preaching repentance, prepare the way for the Goſpel of Chriſt.

V. 3. *the voice*] See on Matth. 3. 3. *John Baptiſt* is called the voice of one crying, &c. to ſhew: that in that his Miniſtery, he taught nothing but that onely which the Spirit of God dictated to him: it was not his own word, but Gods; he was, to it, in ſome proportion, as the vocal inſtruments to the ſoul and mind, to expreſſe and bring the notions thereof unto the eares of men, which by the voice they do. When God would have *Aaron* joyne in commiſſion with *Moſes* for that great work of bringing Iſrael out of the houſe of bondage, he ſaid to *Moſes, thou ſhalt ſpeak unto him, and put words in his mouth, and I will be with thy mouth, and with his mouth, and will teach you what ye ſhall do: and he ſhall be thy ſpokeſman unto the people --- he ſhall be to thee inſtead of a mouth, and thou ſhalt be to him inſtead of God*, Exod, 4. 15, 16. ſuch was *John Baptiſt*; ſuch is every faithful Miniſter, as the voice and mouth of God, to ſpeak, what he putteth into their mouth; not their own word, or ſenſe, Luke 10. 16. Chriſt ſaith to his Diſciples, --- *he that heareth you, heareth me* --- and Matth. 10. 20. *for it is not you that ſpeak, but the Spirit of your Father which ſpeaketh in you.*

in the wilderneſſe] See on Matth 3. 1. Either this may be joyned with the precedent words; and the ſenſe will be, that *John* began in, or near the Deſerts of *Judæa* to cry, *prepare the way of the Lord*, &c. or if with the following, the meaning is, prepare the way of the Lord, and in *Judæa* (which now lieth as a rough Deſert, untilled, without the fear and due worſhip of the Lord, and wherein few find or walk in the ſtrait paths of righteouſneſſe and life) now make ſtrait paths.

prepare ye] See on Matth. 3. 3.

V. 4. *John did baptize*] See on Matth. 3. 1.

the baptiſm of repentance] *John* did teach thoſe whom he baptized, that this baptiſm did waſh away their ſins, who truly believed and repented. See chap. 16. 16. *janua regni pœnitentia eſt cum fide, Jerom*; faith and repentance are the gate of the kingdom: repentance was a part of *Johns* doctrine, and by baptiſm they profeſſed and teſtified their repentance.

for remiſſion of ſins] ἐις ἄφεσιν, *&c. unto*, or that they might obtain remiſſion of their ſins: not by the external waſhing with water onely, which is the Miniſters part, but by the inward Baptiſm of Chriſt, by the Spirit of regeneration: nor is repentance the cauſe, but the inſeparable condition of ſins remiſſion; which God alſo giveth (2 Tim. 2. 25.) who freely forgiveth the penitent. See verſe 8. onely the blood of Jeſus cleanſeth us from all our ſins, 1 John 1. 7. John 1. 29 See on Matth. 3. 11.

V. 5. *and there went out*] Matth. 3. 5.

all the land] χώρα, the region is here put for the people thereof: and all, for many, or the greater part; or of all parts, and towns, ſome. See Luke 3. 10. &c. Jer. 9. 26.

confeſſing their ſins] See on Matth. 3 6.

V. 6. *clothed with camels hair*] Matth. 3. 4.

V. 7. *one mightier than I*] *John* doth, as a faithful Miniſter ſhould do, leſſen himſelf, to advance Gods honour, referring the whole power of his miniſtration unto him, who alone can make it effectual. See 1 Cor. 3 7.

I am not worthy to, &c.] His meaning was to expreſſe the condition of the meaneſt ſervant, who ſtoops to pull off his maſters ſhoes; as if he ſaid, I am unworthy of the meaneſt ſervants office in his family.

V. 8. *but he ſhall baptize you*] He ſheweth that the whole efficacy of baptiſm proceedeth from Chriſt, inwardly baptizing. See Matth. 3. 11.

V. 9. *and it came to paſſe*] Matth. 3. 13.

V. 10. *coming up out of the water*] *John*, coming up ſaw it, Joh. 1. 33 34. it is likely that he went into the water with Chriſt, as *Philip* did with the Eunuch, Act. 8. 38.

the heavens open] Or, *cloven*, or *rent*. See on John 1. 32.

the ſpirit like a dove] See Matth. 3. 16. See on John 1. 32.

deſcending upon him] On Chriſt. See on Matth. 3. 16.

V. 11. *a voice from heaven*] See Matth. 3. 17.

V. 12. *Immediately*] Or ſhortly after.

the ſpirit driveth] Or ſends away, as verſe 43. or *putteth forth*, as John 10. 4. or leadeth him thither, Matth. 4. 1.

V. 13. *with the wild beaſts*] In the place where no man dwelt, Luke 1. 80 Act. 8. 26. alluding to Job 5. 22. in this triple neighbourhood of Chriſt, with Satan, wild beaſts, and Angels, it appeareth which God teſtified from heaven, that he is indeed the holy Son of God: that Satan tempted him it was more than for us to be taken. *Greg. Nazianzen orat.* 36. he tempted him, but could not prevail; this ſhewed him more than man: the wild beaſts were about him, and hurt him not, but acknowledged their ſubjection to him the ſecond *Adam*, as unto the firſt in his ſtate of innocency: and the Angels in their Miniſtery acknowledge him their Lord and God, who made them miniſtring ſpirits, Heb. 1.

Angels miniſtred unto him] After the fourty dayes faſt expired, and the temptations ended, Matt. 4.11.

V. 14. *After that Iohn was caſt into priſon*] After *Iohns* impriſonment, Chriſt ſhewed himſelf more evidently in the Office of the *Meſſias*.

Ieſus came into Galilee] Matt. 4.12.

V. 15 *the time is fulfilled*] The time foretold by the Prophet : for the manifeſtation of Chriſt is fully come, Gal.4. 4.

the Kingdom of God is at hand] Chriſt did now by the preaching of the Goſpel, take poſſeſſion of his kingdome, and declared the myſteries and power thereof, and Doctrine of Gods grace, and free mercy,for the gathering together, governing, and ſalvation of his Elect.

repent ye] Faith and repentance are the ſum of the Goſpel. See on verſe 4.

V. 16. *now as he walked*] Matt.4.18.concerning the calling of theſe Apoſtles S Matthew there ſpeaketh at large from the 18. to the 23.verſe, ſee alſo John 1.42 43, &c.

he ſaw Simon] He ſaw him before, Iohn 1. 42.but now he called him to his Apoſtleſhip.

V. 17. *I will make you fiſhers*] See Matth. 4. 19 Luke 5. 10. he ſaith not, ye ſhall make your ſelves, as they doe, who intrude themſelves into the Miniſtery (as *Gregor.Nazianzen* ſaith, *ἀνίπτοις χερσὶν*, with unwaſhed hands; or as the ſame ſpeaks, *orat.* 20. at once ſowed and grown up (as the Poets feigned thoſe Giants)in one day, we make them ſaints, and commend them to be wiſe and learned, who have learned nothing, neither have brought any thing towards the miniſtery, before their will to be Miniſters, ſee Heb 5.4,5. *Gregor.Nazianzen orat.* 1.

V. 18. *ſtraitway they forſook*] See Matt. 4. 20.Luke 5.11.

V. 19. *he ſaw Iames*] See Matt. 4.21.

V. 20. *they left their father*] See Matt.4.22.

with his hired ſervants] That by them he might mannage his affairs; and they attend him, who had now called them from that courſe of life to learn of him,and to preach to others the Goſpel.

V. 21. *went to Capernaum*] Matt. 4. 13. See on Matt. 11.23. Luke 4.31.ſee on John 2.12. Saint Matthew ſaith, chapter 4 13. leaving *Nazareth, he came and dwelt in Capernaum*—— and verſe 23. that he went about all *Galilee, teaching in their Synagogues,&c.* and ſo he came to *Capernaum*, where he now dwelt, which was the cauſe why he often went and came to the ſame : this was a Town near the Lake of *Geneſareth*, in *Galilee* of the *Gentiles* in the borders of *Zabulon* and *Neptalim*, as *Ierom* gathereth out of the Goſpels. This flouriſhing, but impious place Chriſt pleaſed to dwell in, and there to preach the Goſpel, that they might have means of converſion and ſalvation, and that his Miniſters might learne that for the impiety and wickedneſſe of a people (though much diſcouraged therewith ; as Jer. 9. 3, *&c.* Ier. 20. 9.) they may not without Divine Warrant deſert and leave them ; but be —— *apt to teach, patient in meekneſſe inſtructing thoſe that oppoſe themſelves, if God peradventure will give them repentance to the acknowledging of the Truth*, 2 Tim.2.24 25,*&c.*

V. 22. *aſtoniſhed*] See on Luke 4. 32. and Matthew, 7.28.

V. 23. *there was in the Synagogue*] Luke 4 33.

of an unclean ſpirit] See on Luke 4 33 Matth. 10. 1. unclean, ſaith *Euthymius, quaſi immundus a ſceleribus, &c.* as rejoycing in uncleanneſſe and ſin. See on chap. 5.2.

V. 24. *let us alone*] ἔα it is a particle ἐκπλήξεως, of exclamation,proceeding from grief or aſtoniſhment, at ſome new, or unexpected thing, which troubleth and perplexeth;as much as *ah. Euthymius* interpreter giveth it, *ſine*, that is, *dimitte nos*; ſuffer, or let us alone : and *Suidas* giveth it by *συγχώρει, ſine, concede, permitte*, it is taken for an imperative of ἐάω, *ſino, permitto*, thence ἔα for ἔαε.

Jeſus of Nazareth] Becauſe he vvas bred there,though he vvere born at *Bethlehem*. See Matt 2.23. this vvas the ſubtilty of Satan, vvho vvell knowing, that Chriſt vvas, according to the Propheſies born at *Bethlehem* ; yet to perſvvade the people, that Chriſt vvas not the Meſſias expected and promiſed, he calleth him Ieſus of Nazareth. See Iohn 7. 42.

art thou come to deſtroy us] Did God therefore ſend thee into the World, to reſtrain us from doing miſchief, vvhich is a torment to us? See Luke 8. 31. the devils knovv that they are already damned,but yet they ſhall not be fully tormented before the end of the World. See 2 Pet.2.4 Iude v. *6*.

the Holy one of God] So is he indeed the Holy Saviour of the World, figured by the High Prieſts Title, Exod. 28. 3. *6*. and foretold,Dan.9.24.but mark hovv unconſiſtent falſhood is, the devils plots entangle himſelf : if the Holy one, then certainly come to caſt thee out : and here he confeſſeth Chriſt, in hope that none vvill believe that which the Devill ſaith, but all in vaine : they all believe Chriſt to be the Holy Saviour , vvho are regenerate by his Spirit.

V. 25. *Ieſus rebuked him*]ἐπετίμησεν, rebuked him with threatning.

hold thy peace] Ieſus refuſeth teſtimony of the evil one : Satan is a lyar, Iohn 8 44. and the father thereof : needs muſt his Teſtimony render Truth it ſelf ſuſpected vvith men : it is an uſual puniſhment of lyars, not to be believed, when they ſpeak Truth. The devil never ſpeaks truth, but to deceive. See Acts 16. 18. and Pſalm 50. 16.

come out of him] Thus Chriſt would rather ſhew himſelf to be that Holy one of God, by caſting out the unclean ſpirits, than by their Teſtimony ; and appeare ſuch in the effects of Divine Power, than the words of deluding ſpirits : Gods cauſe hath no need of ſinne or ſinners to ſupport it. See on Luke 8. 41.

V. 26. *had torn him*] Or pulled him with grievous pains, as by caſting him into a convulſion fit, which may be without renting) Luke 4. 35. ſo σπαράξαν importeth : thence is σπαραγμὸς, *convulſion*, σπαράσσω ſeemeth compounded of σπάω *traho*, to draw, (whence is σπασμα, *convulſion* or *cramp*) and ἀράσσω, *pulſo*, *&c.* ſo that it properly ſignifieth to tear or break, by drawing up together : this Chriſt preſent now permitted, that Satans malice might appear ; but would not ſuffer him further to hurt, that the power of him that caſt out Satan might be known.

V. 27. *among themſelves*] Or *within themſelves*, as Matthew, 16. 7.

what new doctrine is this] Not blaming it, as Acts 17. 19. but acknowledging it to be ſtrange and extraordinary ; in the matter of his teaching, and the manner of the confirmation thereof by miracles,which none of their late teachers could do.

with authority]Not by prayer to God as a ſervant,but *ſuo jure*,by his own juriſdiction, command and power over them.

V. 28. *the region round about*] Not onely into Galilee but alſo into all the countreys thereon bordering.

V. 29. *forthwith*] Matth. 8. 14.

James and John] It may be theſe dwelt together in one houſe, for they came with him.

V. 30. *Simons wives mother*] See Matt. 8.14.

V. 31. *lift her up*] Matt 8.15.

V. 32. *when Even was come*] Matt.8.16.the Sabbath then ending, the people were of opinion, that it was then lawfull to carry their ſick to be healed, which they conceived to be unlawful on the Sabbath day.

V 33 *All the city*] That is, all thoſe at leaſt whom it concerned to bring their ſick ; and probably a very great part of the Citizens of Capernaum beſides, ſeeing the ſick born along, and hearing what was done for them by Jeſus, would goe along to ſee the miracles.

V. 34. *Of divers diſeaſes*] This ſhewed his omnipotent power to repair man.

ſuffered not the devils] For it belonged not to them to preach the Goſpel. See Acts 16.18. nor would Chriſt receive a Teſtimony from them. See on verſe 25. The Syriack gives it, *he would not ſuffer them to ſpeake, becauſe they knew him* : and therefore (as he well knew) would out of malice reveal him : as ſome of his Miniſters, wicked men, preached Chriſt of ill will. See Philippians, 1. 15.

V. 35. *And there prayed*] He uſed to take the nights and mornings for prayer not onely becauſe theſe are freeſt from diſtractions, and ſo moſt accommodate to prayer, but becauſe he might have the day free to preach, and heal the ſick.

V. 36. *they that were with him*] Probably,*Andrew*, *James* and *John*, mentioned verſe 29.

V. 37 *all men ſeeke for thee*] That is, many men enquire for thee, which it ſeemeth came to *Simon Peters* door, by reaſon of the wonderous workes, which he had there done in the evening paſt.

V. 38. *let us go into the next Towns*] That he might heal their ſick,and inſtruct them alſo as well as the Capernaites.

came I forth] From God, John 16. 28. See Luke 4. 43.

that I may preach] Though prayer be a part of Gods worſhip, and an holy exerciſe, yet being advertiſed by the Apoſtles , that opportunity was offered to preach the Goſpel, he aroſe from that for this.

V. 39. *he preached*] ἦν κηρύσσων,*he was preaching* : that is, by degrees, and in time, he preached through all. See Matthew, 4. 23.

caſt out devils] As verſe 25, Matt.4.24. and 8.16.

V. 40. *a Leper*] See on Luke 5. 12.

V. 41. *I will,be thou clean*]See on Matt. 8. 3. and on Luke 5.13. he will alſo heal and cleanſe us,if we call upon him in faith.

V. 42. *immediately the Leproſie*] See on Matthew 8. 3. and on Luke 5.13.

V. 43. *Sent him away*] So Luke 8. 38.

V. 44. *ſay nothing*] Till thou have firſt been with the Prieſt to offer according to the Law, for thy cleanſing : this might be to prevent the inconvenience which followed, verſe 45. See on Matthew 8. 4.

ſhew thy ſelfe to the Prieſt] Any of *Aarons* poſterity might judge of a Leper, whether he were cured or not. Leviticus 13.2. Not without an excellent miſtery, ſhewing that Chriſt (of whom Aaron, and the Leviticall High Prieſt for the time being, were Types) ſhould cleanſe and judge of the Leproſie of ſinne, Acts 17. 31.

V: 45. *but he went out*] From the preſence of Jeſus, Luke 5.15. That is, the humane and bodily preſence of Jeſus, and the company then with him.

to publiſh it much] He could not conceal what he had receiued: Chriſt did juſtly decline popularity, becauſe it ſomething hindred the courſe of the Goſpel, by creating him untimely dangers: and the cured man did juſtly glorifie God, who had done ſo great a work upon him.

the matter] τὸν λόγον, the ſpeech: an Hebraiſm, the word is put for the thing done.

could no more openly] As he was wont, and as he would, without too much confluence of people, and hazard to himſelf, from the malicious Scribes and Phariſees which ſheweth the cauſe why Chriſt charged the cured Leper, not to tell any man how he was cleanſed which Chriſt knew juſt cauſe for, though man could not underſtand it, to be either juſt or reaſonable to conceal the goodneſſe, mercy and power of Chriſt, ſhewed in curing him by his Word, in an inſtant.

CHAP. II.

Verſe 1. HE *entred into Capernaum*] See on chap. 1. 21. and Matthew 11 23.

that he was in the houſe] Where he uſed to remain; for he choſe Capernaum to dwell in, and left Nazareth.

V 2 *not ſo much as about the door*] Neither the houſe, nor entrance thereto was able to receive ſuch a multitude as came unto him.

preached the word] Of the kingdom, the Goſpel which declareth the Will of God for our ſalvation by Chriſt: thus Jeſus took the advantage of ſuch conventions, to publiſh the Goſpel, which was his charge and office.

V. 3 *bringing one ſick of the Palſie*] Matt. 9.2. Luke 5.18 Chriſt ſheweth by healing this man, that we by Faith in him recover our loſt ſtrength.

which was born] Like a living corps, no wayes able to come his ſelf, that wretched diſeaſe having left no ſtrength in his ſinews.

V. 4 *they let down*] They brake through the flat roof of the houſe, and ſo let dovvn the man that vvas ſick of the palſie, into the lovver room vvhere Chriſt preached: becauſe they could not for the preaſſe of the people, by any other way bring him into Chriſts preſence. See on Matt. 10.27 Luke 5. 19.

the bed] The word ſignifieth a couch, ſuch as men uſe to reſt themſelves on in the day time.

V. 5. *ſaw their faith*] See on Matt. 9.2. Luke 5. 20.

V. 6. *reaſoning in their hearts*] Reaſoning vvithin themſelves, or thinking vvith themſelves: for he that thinks of a matter of doubt, vvherein he pondereth the difficulties of advantages, on the one part and the other, hath in himſelf, as it vvere, two parties opponent, and reſpondent: See on Matt. 9. 3.

V. 7. *ſpeak blaſphemies*] See on Matt 9.3.

who can forgive ſins] Iſaiah 43.25. See alſo 1 Joh. 1.7. 1 Io. 2.1.2.

but God onely] But one, even God.

V. 8. *When Jeſus perceived in his ſpirit*] See on Matth. 9. 4. by his ſpirit, or divine omniſcience; not by inſpiration, as men may perceive things preſent, or future; but by his ovvn Spirit, or the Godhead, vvhich vvas in him; Coloſ. 2. 9.

why reaſon you theſe things] See on Matt. 9 4.

V. 10. *the Son of man hath power on earth*] See on Matt. 9.6. and on Luke 5. 24. that you may knovv by the miraculous effect vvhich you ſhall forthvvith ſee; that even he vvho novv in the form of a ſervant and man of ſorrovvs appeareth to you, only a *S*on of man, (being yet truly God alſo) hath povver to remit ſins.

V. 11. *Ariſe, take up thy bed and go, &c.*] See on Matt. 9.6.

V. 12. *all amazed*] ἐξίστασθαι πάντας, vvord for vvord, *paſt themſelves*; or out of their vvits: the Syriack interpreter expreſſeth it, *they all wondered*, Matt. 9.8.

and glorified God] See on Matt. 9. 8.

we never ſaw it on this faſhion] That is, never ſince God choſe us to be his peculiar people, and ſhevved his povver and mighty hand among us: or ſince vve vvere born, in all our life time, vve never ſavv ſuch admirable cures done, onely by a vvord ſpoken; the ſick man vvas but commanded to be vvell, and (that vvhich no treaſure on earth can purchaſe, no humane povver command, no Art perform) he vvas preſently vvell, abſolutely cured of his deſperate diſeaſe.

V. 13. *He went forth*] From the Scribes convicted by this miracle, becauſe he ſavv, that all the mercy vvhich he ſhevved on that people, vvas but as vvater to unſlackt lime, in that it did not extinguiſh, but incenſe the *S*cribes and Phariſees anger the more:

by the Sea ſide] or Lake of *Geneſareth* for it vvas a Lake of freſh vvaters, but called a ſea for its greatneſs vvhich vvas near Capernaum.

all the multitude, &c.] The Goſpel offends the proud, vvhile the mean ſort of people profit by it, 1 Cor. 1.26. vvho as they are more free from vain opinion of knovvledge and excellency in themſelves, ſo are they more apt and ready to receive inſtruction from others.

and he taught them] This was the cauſe of his going out to the multitude: and he never omitted any opportunity of teaching them: This he calleth his meate and drinke, John 4. 34.

V. 14. *as he paſſed by*] By the Lake, or by the Sea ſide, where Cuſtome-Houſes commonly ſtood for the convenience of Merchants to enter their goods, and the Officers to receive Cuſtomes, Matth. 9.9. See on v. 13.

he ſaw Levi] Called *Matthew*, Matthew 9. 9. the Jewes alſo had diverſe names (Matthew, 10. 3.) as well as Heathens.

at the receipt of Cuſtome] τελώνιον, the place where Cuſtome was received, the *Cuſtome-Houſe*.

and followed him] See on Matt. 9 9.

V. 15. *and they followed him*] Jeſus, or *Levi*, whom the under Officers followed. See on Matthew, 9. 10. Luke 5. 29.

V. 16. *how it is, that he eateth, &c.*] See on Matth 9.11. Luke 5. 30. and 19. 7.

V. 17. *they that are whole, have no neede, &c.*] See on Matthew, 9. 12.

I came not to call the righteous, but, &c.] See on Matt. 9.13. Luke 19. 10. Matt. 18.11. 1 Tim. 1. 15

V. 18. *and the Diſciples of Iohn*] See on Matthew, 9. 14. and on Luke 5. 33.

V. 19. *Can the thilderen of the Bride Chamber*] See on Matthew, 9.15.

V. 20. *bridegroome ſhall be taken from them*] See on Matthew, 9. 15.

V. 21. *of new cloth*] See on Matt. 9.16. or *raw*, or *unwrought cloth*. So *Budæus* interprets *panniculi impoliti*.

V. 22. *new wine in old*] Another ſpeech to the ſame purpoſe: the ſum is, that all men may not be rigidly compelled to one and the ſame form of living: becauſe there are different conditions, and all things agree not to all men; ſpecially that we ought to ſpare the infirm, leſt we ruine where we intended to repair, and oppreſſe with too much weight, where we ſhould build up: it is no ſmall skill, to know the ſtate, condition, and quality of our flocks, that we may attemperate our Doctrine to their capacity. See 1 Cor. 3.1, &c.

V. 23. *through the Corn fields on the Sabbath*] See on Matthew, 12. 1

V. 24. *why do they on the Sabbath*] See on Matt. 12.2. they erred, becauſe they diſtinguiſhed not between things abſolutely forbidden, and indifferent things; here was a matter of neceſſity, to wit, to eat when they were hungry, for the preſervation of life and health: now works of ſanctity, mercy, charity and neceſſity, muſt and may be done reſpectively on the Sabbath day, as our Saviour, the author and interpreter of the Law teacheth here, and Matthew 12.3.4. 5, &c.

V. 25. *them that were with him*] See on Matthew, 12. 3. and on Luke 6.3.

V. 26. *How he went into the houſe of God*] The place where the Tabernacle and the Ark was; for the Temple was not then built.

In the dayes of Abiathar] Called *Abimilech*, 1 *S*am. 21.1. and ſometimes *Abiathar*. Compare 1 Chron. 24 6. 2 *S*am. 8.17. and 15. 29. 1 Kings 2.26. 2 Kings 25. 18.

the high Prieſt] He was of the houſe of *Ithamar*; but *Eli* being elder than any of the houſe of *Eleazar*, kept the Title in himſelf and his, till *Solomon* put out *Abiathar*, 1 Sam. 2.31.35. 1 King. 2.27. or it may be that *Abiathar* was preſent with his father *Abimelech*, and is named, as better known by his long Prieſthood.

the ſhew-bread] See on Matt. 12.4.

and gave alſo to them which were with him] To prevent an objection which might be brought in reſpect of the dignity of *Davids* perſon: for perhaps, theſe cavillers might ſay, though it was lawfull for *David* the Kingly Prophet, and poſſibly by ſome Divine Warrant to him given by God, & revealed by his ſpirit to him? what maketh this to juſtifie thee and thy Diſciples, who are poor obſcure men? what priviledge have they to do a thing unlawfull? it was ready to ſay, this is not unlawful, in caſe of neceſſity, for preſervation of man, or beaſt ſubordinate to man, the Law not only Ceremonial (as in *Davids* eating the ſhew-bread appeareth) but alſo in ſome morall precepts (as here Chriſt teacheth concerning the Sabbath) giveth way to mans neceſſity, for whom the Sabbath was made; and as for Chriſts followers, they had as much priviledge to relieve their neceſſities, as they that were with *David* had.

V. 27. *the Sabbath was made for man*] For mans ſake; that it might be ſet apart for the publick worſhip of God, mans edification in the uſe of Gods ordinances, and his reſt, as alſo for the reſt of that which God had made ſubordinate to him

V. 28. *Son of man, is Lord alſo of the Sabbath*] He means that Chriſt, as God, ſanctified the *S*abbath, and had power thereof, for the altering it to another day (as he did from the ſeventh day from the creation to the ſeventh, beginning at his reſurrection, which was before the firſt day of the week) or that any man may in caſe of neceſſity get food on the Sabbath-day.

alſo of the Sabbath] Or, *Even of the Sabbath*.

CHAP.

CHAP. III.

Verſe 1. HE *entred again*] Matth. 12. 9.

a withered hand] Dead and uſeleſs. See on Matthew, 12. 9.13. and on Luke *6. 6.*

V. 2. *And they watched him*] The Phariſees who were preſent, watched to entrap him, verſe 6. ſuch auditors Gods Miniſters often meet withall; *inſomnis malitia*, malice is reſtleſſe. See on Luke *6.7*.

V. 3. *Stand forth*] He bids him ſtand forth, that the miracle might be the more manifeſt: for as much as all that were then preſent ſhould ſee, both the diſaffected patient, and his preſent and miraculous cure, that they might for the confirmation of the Goſpel, as occaſion ſhould preſent it ſelfe, teſtifie the Truth of the ſame to others.

V. 4. *or to do evil*] It is good for me to ſhew mercy in healing this man or it is evil to neglect him, when I can heal him, (for he that ſaveth not, when he may and can, killeth) the queſtion is, which thinke you may I doe on the Sabbath day? Matthew, 9. 12. He ſaith poſitively, *it is lawfull to doe well on the Sabbath-dayes*. Probably, he firſt asked the queſtion, and then reſolved it his ſelf.

V. 5. *with anger*] Men when they have wrong done unto them, are angry; but with ſinnefull affection: but Chriſt is angry without ſinne (as we ſhould be) becauſe he is angry onely at ſinne. See Epheſ. 4. *26*. *Gregory* expreſſeth it well, *ſic culpam tuam inſequor, ut te diligam*, I ſo purſue (or puniſh) thy fault, that I love thee.

ſtretch forth thy hand] See on Matt. 12. 13.

whole as the other] So Matt. 12. 13.

V. *6*. *Phariſees went forth*] See on Matt. 12. 14.

how they might deſtroy him] See on Matt. 12. 14. concerning this, they adviſed with the *Herodians*; ſee Matt. 22. *16*. but the more truth is oppoſed, the more it ſhineth out.

V. 7. *multitude from Galilee*] See Matt. 12. 15.

V. 8. *Idumea*] A Countrey inhabited by the *Edomites*, the poſterity of *Eſau*, who was alſo called *Edom*, *Jacobs* brother: it bordered on the land of Iſrael, to the ſouthward.

from beyond Jordan] That is, from thoſe Countreyes which lay from Jeruſalem, beyond the River Jordan: See Matthew, 4. 25.

Tyre and Sidon] Theſe were Cities on the Mediterrane ſea, bordering on Galilee, to the Weſt of Canaan. See on Matthew, 11. 21.

a great multitude] See on Matt. 12. 15.

V. 9. *ſhould wait on him*] Should alwayes be ready to receive him; in Greek. προσκαρτερῇ, the Syriac giveth it, *ut admoverent ad ſe navigium*, that they might cauſe a ſhip to lie at anchor near the ſhore, to the end, that he might go aboard as occaſion ſerved, either to avoid the preſs of people, or croſs the water: the word προσκαρτερεῖν ſignifieth ſo to continue with or by a perſon, or in ſome act, that one is alwayes at hand, or ready thereto, Acts 1. 14.——προσκαρτεροῦντες τῇ προσευχῇ——*continued in prayer*: So Acts 2. 46. προσκαρτεροῦντες——ἐν τῷ ἱερῷ——*they continued dayly*——*in the Temple*. So Acts *6*.4. Coloſ. 4. 2. τῇ προσευχῇ προσκαρτερεῖτε——*continue in prayer*.

leſt they ſhould throng him] As Luke 5. 1. ſee here verſe 10.

V. 10. *he had healed many*] See on Matth. 12. 15. all that came to him to be cured, which were very many.

preſſed upon him] *Ruſhed*, or *fell* upon him, thronging him.

to touch him] See Matthew 20. 21. Matthew 14. 36. and Luke *6*.19.

as had plagues] Diſeaſes, whereby God afflicteth men, as it were correcting them with whips. The word in the Originall is εἶχον μάστιγας——*had ſcourges*, for μάστιξ is *flagrum, flagellum* a whip or ſcourge, which word is here uſed not without ſingular *Emphaſis* to teach us how to eſteem and endure ſickneſſes, as the rods of our Heavenly Father, whereby he chaſteneth us, and humbleth us to amendment of our lives, that we may not be condemned with the world. See 1 Corinthians 11,30,32. Hebrewes, 12. 5.*6*, *&c.*

V. 11. *and unclean ſpirits*] In them, into whom they had entred: they who were vexed with unclean ſpirits.

thou art the Son of God] See Matt. 8. 29.

V. 12. *that they ſhould not make him known*] Jeſus came into the world, that he might be known to the ſalvation of the Elect; and it is life everlaſting to know him (See John 17. 3.) but he would not admit the teſtimony of unclean ſpirits: his Doctrine and Miracles ſufficiently manifeſted him to the world; the truth needeth neither lies, nor liars to ſupport it. See on chap. 1. 25. neither would he yet be manifeſted to thoſe Gentiles, now about him; before he had made himſelf more known to the Jewes, to whom he was ſent.

V. 13. *goeth up into a mountain*] Matt. 10. 1. which mountain, it ſeemeth, was ſomething near to the lake of *Genezareth*, ſee Mat. 5. 1.

V. 14. *he ordained*] Choſe and appointed twelve to be converſant with him.

twelve] See on Matth. 10. 2. Luke *6*. 13.

to preach] To Judea firſt, and afterward to the world, chap. *16*. 15. as his calling them hereto ſheweth their dignitie, ſo alſo their duty; which was, firſt, to be with Chriſt, to learn and obſerve his Holy Will, and then to preach the ſame to others.

V. 15. *power to heal ſickneſſes, &c.*] To the end, that ſuch admirable power might be as a ſeal to their Apoſtleſhip, for the confirmation of their Doctrine.

V. *16*. *Simon he named Peter*] See on Matth. 10. 2. Luke *6*. 14. and on John 1. 41.

V. 17. *Boanerges*] Βοανεργές. Syr. בני-רגשי *benai-regeſhi, filii fragoris*, which being their mother tongue, in which Chriſt ſpake, ſome think the name here uſed by the Evangeliſt, to be corrupted Syriack; as but few words which are ſtrangers to the Greeks, are uncorruptly written in their Letters. The name is compounded (ſaith *Druſius, ad voc. N. T. com. 1.*) of בני, *ſons*, which they anciently pronounced *bane*, and רעם *raham*, (of רעם *tonuit*) as Pſalm 77. 18. קול רעמך *kolrahamcha, the voyce of thy thunder*; which the 70 give, as the Evangeliſt here, βροντῆς. The Greeks wrote רעם-ργές, turning the laſt letter (ם) *m*, into (σ) *s*, as was uſual with them. So *bane*, and *reges* (whoſe firſt vowel point, omitted) make *banerges*, whereof the Greek (near the ſound of their βοῶν of βοάω) make *Boanerges*, and this בני-רגשי *benai regeſhi*, is according to the Hebrew manner of ſpeaking, put, *thunderers*; as they ſaid alſo, בנ-מות, *ben meveth, filius mortis*, 1 Sam. 20. 31. בן ברית *ben berith*, a ſon of the Covenant, alſo a ſon of peace, that is, peaceable. Some think this name compounded of בני and רעש, *commotus fuit*, or רגש, *ragaſh, ſtrepuit*. Chriſt thus named them, either becauſe their voice ſhould be heard in the world about, or becauſe they ſhould preach more powerfully or vehemently than others.

V. 18. *Thaddeus*] He had three names, *Lebbeus*, *Thaddeus*, and *Judas*, See Matth. 10. 3. Luke *6*.1*6*. by the two former he is diſtinguiſhed from *Judas* the traitor.

V. 19. *Judas Iſcariot*] See on Matth. 10. 4. and John *6*. 71. this diſtinguiſheth him from *Judas* the brother of *James*, mentioned Luke 16. 16. Jud 1.

into an houſe] Or home, into his houſe at *Capernaum*, Matth. 4. 13. hither he came with his Diſciples, wearied with labour and travel, that they might breath a while and receive ſome food, and refreſhment to repair and fit them to a future travell and miniſtration.

V. 20. *the multitude cometh together again*] After he returned from the mount to the houſe, they preſently flocked unto him.

not ſo much as to eat bread] For the importunity of the multitude, deſiring to hear, ſee him, and to have their ſick healed.

V. 21. *his friends*] οἱ παρ' αὐτοῦ, *they that were of him*, Syr. אחיונוהי, *achienauhi*, his couzens or kindred: it is of אח, *ach, a brother*, they ſo uſed to call kinſmen: now they that were diſtracted, or thought to be ſo, were to be provided for by their kinſfolk: we may not conceive, that all his brethren or kinſmen thus miſtook him: for ſome of them, as *James* and *John* were his Diſciples, and better inſtructed.

he is beſide himſelf] Gods Miniſters are often cenſured thus, 2 Kings 9. 11. Acts 2*6*. 24. 2 Cor. 5. 13. therefore went they out from Nazareth, where his kindred dwelt, unto Capernaum, where Jeſus now was, to lay hold on him, and carry him away from the multitude, that they might take care of him, as of a diſtracted man; for they did not yet all believe in him, John 7. 5.

V. 22. *he hath Beelzebub*] Syr. *Beelzebub is in him*: they could not for ſhame ſay he was madde, whoſe Divine Wiſedome had ſo often convicted them, and put them to ſilence before the multitude; therefore they blaſphemouſly impute that to the ſpirit of Sathan; which was the worke of God. See Matth. 9. 34.

V. 23. *called them unto him*] From them who thus murmured among the people, ſhewing them, that he knew all that they had ſaid, though they were bodily abſent, which was an argument of his Deity.

in Parables,] In ſimilitudes taken from things more known and, familiar to them.

Satan caſt out Satan] How can one devil have power to diſpoſſeſs another? See Matt. 12. 25, 2*6*.

V. 24. *if a Kingdome*] If the people of an earthly Kingdome be divided into factions, and inteſtine contentions. See on Matthew, 12. 25.

V. 25. *if an houſe be divided*] See on Matthew, 12. 25. for as *Gr. Nazianzen* ſaith, *orat.* 34. ſtrife is ἀρχὴ λύσεως, the beginning of Diſſolution, the nerves and ſinews of ſociety, is *happy concord*.

V. 2*6*. *if Satan riſe up againſt himſelf*] Unity is ſuch a bond of ſociety, that not ſo much as Satans kingdom can ſubſiſt without it. See on Luke 11. 17:

V. 27. *into a ſtrong mans houſe*] See on Matthew, 12. 29. and Luke 11. 21, 22.

V. 28. *verily, I ſay unto you*] Matth. 12. 31.

all ſins ſhall be forgiven] They onely are without hope of pardon, who doe maliciouſly and conſtantly oppoſe Chriſt whom they know. See Hebr. *6*. *6*. and 10. 2*6*. the ſin againſt the Holy Ghoſt is *duritia cordis, ad finem huius vitæ &c. Auguſtine ep.* 50. hardneſs of heart, and impenitency unto the end of this life: underſtand it with reſiſting a known truth, out of deſtinate malice.

V. 29. *he that ſhal blaſpheme againſt the holy Ghoſt*] He that contrary to the inward motion of his conſcience enlightned by the Holy Ghoſt, and convinced of the truth of the Goſpel, ſhall out of meer malice and contempt oppoſe it.

is in danger] ἔνοχος ἐστι, that is, as the Syriack gives it, *is guilty of*, or liable to eternall damnation; τῇ ἀρᾷ ἔνοχος, that is, *execrable, devotus manibus*, as *Budæus* interpreteth it.

V. 30. *becauſe they ſaid, he hath an uncleane ſpirit*] The Evangeliſt ſheweth the cauſe, of our Saviours ſpeaking here concerning the ſin againſt the Holy Ghoſt, which the Scribes and Phariſees here committed, by their wilfull and malicious attributing that to Satan, which they could not but know was the finger of God, and work of his Holy Spirit.

V. 31. *there came then*] Matth. 12.46. *then* or *therefore*, becauſe he ſpake this, they thought him mad, as verſe 21. and would pull him out of danger: the Evangeliſt returneth to the Hiſtory begun, verſe 21. they came to him as he was in this ſerious conteſt with the Scribes and Phariſees.

and his mother] Probably his unbelieving kindred, giving information of his danger, might perſwade his mother to come with them, that they might thereby the more eaſily perſwade Jeſus to withdraw himſelfe from the multitude. *S*ee on Matthew, 12. 46.

his brethren] By brethren the Hebrews underſtood all that were of the ſame ſtock and kindred, Gen. 13.8.

V. 32. *behold thy mother*] See Matth. 12.48.

V. 33. *who is my mother? &c.*] *S*ee on Matth. 12.48.

V 34. *behold my mother*] See on Matth. 12. 49 the ſpiritual kindred ought principally to be accounted of. See Galat. *6*. 10. Pſalm 16. 3.

V. 35. *Whoſoever ſhall doe the will, &c.*] See on Matthew, 12. 50.

CHAP. IV.

Verſe 1. HE *began again to teach*] Matth. 13. 1.

by the ſea ſide] The ſea of Tiberias : *S*ee on Matthew 13. 1.

Sate in the Sea] In a ſhip which was put off a little from the ſhore.

the whole multitude] See on Matth. 13 2.

V. 2. *many things in parables*] See on Matt 13 3.

V. 3. *a ſower to ſowe*] The ſame Doctrine of the Goſpel which is every where ſowed by faithful Miniſters, hath not the ſame ſucceſſe every where; God mercifully opening the hearts of ſome hearers, and juſtly hardening the hearts of others, ſo that the ſame word proveth a ſavour of life to ſome, and a ſavour of death to others. This is the ſcope of this Parable. See on Matthew, 13.3.

V. 4. *Some fell by the way ſide*] See on Matth. 13.4.

V. 5. *on ſtony ground*] See on Matth. 13. 5.

V. 6. *Sun was up*] *S*ee Matth. 13. *6*.

V. 7. *among thorns*] Matth. 13. 7.

V. 8. *on good ground* Matth. 13.8.

V. 9. *He that hath an ear, &c.*] Matth. 13.*9*.

V. 10. *with the twelve*] Matth. 13. 10. Theſe with others that followed him, The Greek words οἱ περὶ αὐτὸν often ſignifie thoſe that are addicted to a man as his followers or diſciples. So it ſeemeth ſome other of his Diſciples, who were with the twelve Apoſtles asked him the meaning of the Parable, whether theſe were of the ſeventy Diſciples, as Euthemius, thinketh, or others, it is not manifeſt.

V. 11. *Unto you it is given*] Mat. 13. 11. To you that fear God, I will interpret the Parables: See Pſalm 25. 14. which not being unfolded are hidden myſteries.

unto them that are without] To ſtrangers, and ſuch as are none of ours, 1 Cor. 5 12.

V. 12, *That ſeeing they may ſee*] Matt. 13.14.

V. 13. *Know you not this Parable*] This ſo much expreſſed in particulars, to make it more eaſie? how then will ye underſtand the hardeſt?

V. 14. *He that ſoweth*] For the meaning hereof; See on Matt. 13. from verſe 18. unto the 24 verſe.

V. 19. *The cares of this world*] The unneceſſary and diſtracting cares about ſecular affairs.

and the deceitfulneſs of riches] 1 Tim. *6*. 17. In the Greek ἡ ἀπάτη τοῦ πλούτου ſo Hebr. 3. 13. ἀπάτη τῆς ἁμαρτίας *deceitfulneſſe of ſinne*; and ſo 2 Theſ. 2. 10. he ſpeaketh concerning the ſecret and undiſcerned working of Antichriſt ἐν πάσῃ ἀπάτῃ τῆς ἀδικίας *with all deceivableneſſe of unrighteouſneſſe*: whence we may conceive the ſenſe of this place to be, that riches are to men of this world, a ſnare, 1 Timothy *6.9*. ſtealing on, and beguiling their ſouls, who love and truſt in them ſo, as to carry them away from God, and true care of ſalvation.

of other things] About other things.

V. 21. *to be put under, &c.*] Matt. 5. 15. The light of Knowledge is given to edification of our ſelves and others, *S*ee 1 Cor. 12. 7.

a buſhell] The word in the Originall, may ſignifie a leſſe meaſure.

V. 22. *for there is nothing*] Matthew, 10. 2*6*. See on Luke 8. 17.

V. 23. *He that hath an ear*] So verſe 9. Here repeated to intimate our extreme dulneſs, and negligence in hearing the Word of Chriſt.

V. 24. *Take heed therefore what ye hear*] βλέπετε, properly ſee; but here, *take heed*, or be very careful: three cautions are very neceſſary in hearing; take heed; firſt, whom ye hear; hear not Satans ſeducing Miniſters. See Deuteronomy 13.3. 8. Jer. 23. 16. Matt. 24.23.26. It is very dangerous to liſten to the tempter, Matt. 24. 24. Secondly, Take heed what you hear: ſinne firſt entred by the ear, when the woman would hear the tempters deluſions; and yet evil words corrupt good manner, 1 Cor. 15.33. Thirdly, take heed how ye hear: See Luke 8.18. For the Word of God is powerfull, Hebr. 4. 12. it cannot be inactive, (See, Iſai. 55 10.11. Deuteronomy 32. 1, &c.) but will be either a ſavour of life unto life, or a ſavour of death unto death, 2 Cor. 2. 15, 16. every Sermon thou heareſt, carrieth thee ſome ſteps on thy way, to Heaven, or Hell; it highly concerneth thee to take heed how thou heareſt.

With what meaſure you mete] Matt. 7.2. The more uſe we make of Gods Ordinances, the more grace God will give us; or as you deal with others, ſo ſhall it be dealt with you.

V. 25. *For he that hath*] Matt. 13,12.

V. 2*6*. *So is the Kingdome of God*] God doth as it were, ſow and reap in the Church, though men obſerve it not: but look on the work of the Miniſtery as on ſome effect of ſecond cauſes; not conſidering the Ordinacce and Power of God therein, which is the reaſon why ſo few profit thereby.

V. 27. *and ſhould ſleep*] Though he ſeemeth not to regard or look after the ſeed ſowed; or though the ſeeds-mans the Miniſters work ceaſe, when he hath done his part.

he knoweth not how] It is the Miniſters part to ſowe with all diligence, and leave the ſucceſs to God: for that ſecret power and providence whereby the ſeed cometh inſenſibly to blade and ear, cannot be diſcerned by man, onely it is knowne by the fruite and effect, as they ſay, *non in fieri, ſed in facto eſſe*, grown, not growing.

V. 28. *of her ſelf*] By a certain power implanted in the creature (by that omnipotent Word of God, who ſaid at firſt, *fiat*, let it be ſo) whereby it moveth or altereth it ſelf, by a natural courſe without mans help, *S*ee Gen. 1.11.

V. 29. *fruit brought forth*] παραδῷ ὁ καρπὸς, this ſubſtantive being of the nominative caſe, it appeareth that here is an Hebraiſme, as if it were ſaid, according to the ſignification of verbs in *Hithpael* (in which they ſignifie, *actionem ejuſdem in ſe ipſum*) when the fruit hath given, or produced it's ſelf. *Euthymius* well interpreth it, *cum maturuerit*, when it is grown ripe.

V. 30. *whereunto ſhall we liken*] Matt. 13. 31.

V. 31. *is leſſe than all the ſeed*] Chriſt would hereby ſhew, that of ſmall beginnings God effecteth admirable things in his Church, which ſheweth the greatneſſe of his power above mans.

V. 32. *it groweth up*] Matt. 13. 32.

V. 33. *many ſuch Parables*] Matt. 13. 34.

as they were able to heare it] According to the capacity of the hearers: for hearing is here put for underſtanding; as, 1 Corinthians, 3. 1. So Chriſt accommodated his diſcourſe to the preſent hearers apprehenſions: as, John 3. 12. which he well knew.

V. 34. *he expoundeth all things*] ἐπέλυε, he diſſolved, or opened by Explication. See the like phraſe, 2 Peter, 1. 20.

V. 35. *and the ſame day*] Matt. 8. 23.

V. 3*6*. *they took him*] They carried him away, ſetting ſail, or rowing, and putting off from the ſhore: for he had preached, being aboard the ſhip all this vvhile, v. 1.

as he was in the ſhip, &c.] He had no reſt, nor refection all the Day, and departed at Even, vvithout going aſhore again at that time.

V. 37. *there aroſe a great ſtorme*] See on Matthevv 8. 24. Luke 8. 23.

v. 38. *aſleep on a pillow*] He thus ſeemed to leave them to hazard, that they might learn πειρασμοὺς φέρειν, to bear tentations; ſaith *Theophylact*, had he vvaked, either they vvould not have feared, or prayed: he permitted them to this fear, to avvaken their Devotion by his ſleeping: that they might in the iſſue, be more ſenſible of his povver, commanding *S*ea and Windes.

careſt thou not that wee periſh? This ſpeake they out of their feare and infirmitie: it is true, the Humanity ſleepeth; but the Deity, (vvhich keepeth Iſrael) neither ſlumbers nor ſleeps.

V. 39. *rebuked*

V. 39. *rebuked the winde*] See on Mat. 8. 26. ἐπετίμησε, it it an Hebrew manner of ſpeaking, as Pſal. 106. 9. ויגער בים *jighebar bejam, he rebuked the ſea:* the 70. give it in the word here uſed ἐπετίμησε, &c. (See alſo Nahum 1. 1. 4. Zech. 3. 2.) The Syriack interpreter giveth *repreſſit ventum,* he repreſſed the winde. The word ſignifieth a vehement rebuking, (ſuch as is oft times joyned with interminations and threatnings, in caſe the rebuked obey not) or charging, with threatnings, as Mat. 12. 16.

and ſaid unto the ſea, peace, and be ſtill] σιώπα, *peace*; this is his word of rebuke: Syr. זגיר *zegir*, their זגר *zeghar* importeth, *increpavit*, or *ſilentium impoſuit*; *as it were with threatning words: in which ſenſe they ſeem to uſe their* גער *gehar* 1 Tim 5. 1. he ſtilleth the raging of ſea and windes. See Pſal. 107. 29. this ſheweth the deity of Chriſt: he but ſpeaketh to the deaf ſea and ſtormy windes, and they obey him: he ſpeaketh to the dead, and they hear him: more deaf than ſea or dead men, are obſtinate ſinners who cannot hear and obey Chriſt, ſo long crying to the turbulent railers, and ſeditious quarrellers, *peace, and be ſtill.*

there was a great calm] This preſent calme ſhevveth the preſence of the Lord of the creatures; naturally the ſea rageth long after the winde ſlats; but here it was preſently ſmooth and calm.

V. 40. *that have no faith*] That is, firm confidence in my power and providence, which ſleepeth not. Pſal. 121. 4.

V. 41. *feared exceedingly*] Becauſe he did not appeaſe and rule the waters, as *Moſes* with a rod; or as *Elias* Jordan by prayer: 2 Kings 2. nor with the Ark, as *Joſhuah*; Ioſhua 3. he ſeemed to them ὑπὲρ ἄνθρωπον, above, or more than man; therefore they feared his preſence, whom they had not as yet duely underſtood, or obſerved with due reverence of ſuch a Majeſty preſent, See Math 8. 27.

CHAP. V.

Verſe 1. THey came over] Mat. 8. 28.

of the Gaderens] Gergaſa and Gadara were near, and the coaſt named from either: this was a city of Arabia, over againſt Tiberias and Galilee. (Luke 8. 26.) beyond Iordan, joyned to mount Gilead; or Galaad (*Jer. de loc. Hebr.*) in the lot of the tribe of *Manaſſes: Ioſeph de bel. Iud. l. 3. c.* 2. calleth it *Gadarida. Suidas* ſaith it is the ſame which was called Antioch, and Seleucia. See on Luke 8. 27.

V. 2. *with an unclean ſpirit*] ἐν πνεύματι ἀκαθάρτῳ *in an unclean ſpirit:* it is an Hebraiſme ſignifying, with, or by. See Exod. 6. 6. I will redeem you בזרוע *bizroah* &c. in a ſtretched-out arm: that is, with or by, &c. Here it may import that the ſpirit held him faſt, as it were lockt up, and bound. Mat, 8. 28. Two are mentioned: but it ſeems this here, was the moſt notorious; and ſo he onely named.

V. 3. *among the tombes*] See on Matthevv 8. 28. and on Luke 8. 27.

no man could binde him] No man could keep him bound, with whatſoever they bound him: as verſe 4.

V. 4. *pluckt aſunder by him*] See on Mat. 8. 28

V. 5. *night and day*] So importunate a tyrant is Satan where he getteth dominion: ſo tormenteth he the damned ſoules. Rev. 14. 11.

in the mountains and in the tombes] They had their tombes generally in mountaines, or deſart places. Gen. 23. 9, 10. 2 Kings 23. 16. not in the cities; perhaps leſt they ſhould be defiled by touching them: See Numb. 19. 16. Great families had the more large and ſtately tombes, hewed out of rocks, or built up and arched with ſtone or brick, ſo that they might receive many bodies.

crying and cutting himſelfe] Crying, he was terrible to others paſſing by him; cutting or beating himſelfe with ſtones, he was cruel to himſelfe: ſo wretched a ſlavery it is, to ſerve Satan, whoſe onely delight is to make us hurt our ſelves and others: conſider this, you that take pleaſure in ſin. See Rom. 6. 12. 16.

V. 6. *and worſhipped him*] A great token of Chriſts divine power, that the very devils are in ſubjection to him, or that he ſhould ſuffer any man in his power, to worſhip him.

V. 7. *What have I to do with thee*] See on Mat. 8. 29. Becauſe the diſciples in the ſhip doubted ſaying, what manner of man is this? here is a more evident teſtimony of his deity, from the very enemies, the devils: *Theophylact*, mark how inconſiſtent Satans words and actions are; he worſhippeth him, and yet asketh what he hath to do with him?

I adjure thee by God] So ſaid the high prieſt, Mat. 26. 63. the meaning of this place is: I deſire thee to ſweare to me by God, that thou vvilt not torment me. So Luke 8. 28 I beſeech thee torment me not. See 8. 29. in vvhich ſenſe it vvas common in fear or danger, to deſire to be ſecured by the oath of him that had power over them: ſo ſaid *Rahab* to the ſpies; Ioſhua 2. 12. ſvvear unto me by the Lord, I pray you, becauſe I have ſhevved you mercy. See Geneſis, 21. 23. & 25. 33. Iud. 15. 2. 1 Sam. 30. 15. Satan here knowing that his petition was neither of merit nor povver, he interpoſeth the name of God, hoping thereby to prevaile.

V. 8. *For he ſaid*] Or, *for he had ſaid:* Chriſts bidding him go out, was the cauſe of the adjuration: verſe 7. It is the devils torment to be caſt out of poſſeſſion, where he thought all his own: the kingdom of Chriſt is his torment, vvhoſe onely pleaſure is to deſtroy bodies and ſoules.

V. 9. *What is thy name*] Chriſt asketh his name, to ſhevv the greatneſſe of the poſſeſsed's miſery, and vvonderful delivery; not that Chriſt might inform himſelf, but that the ſtanders by might know their multitude. *Theophylact, Euthymius, &c.*

my name is legion] A great multitude, like a Roman legion of ſouldiers. See on Luke 8. 30.

V. 10, *He beſought him*] Either the chief devil there preſent, or elſe the man over-maſtered by the ſpirits, and cauſing this petition to be uttered by his voyce.

out of the countrey] Not that Satan loved one countrey better than another, who hateth all mankinde; but that he deſireth to be there where corruption of manners, ignorance of God, and contempt of his word and ordinance, giveth him greateſt hope of deſtroying ſoules.

V. 11. *nigh unto the mountain*] This countrey is for the moſt part hilly; for the mountains of Galaad run through it. See on verſe 1.

V. 12. *All the devils beſought him*] Which vvere in the poſſeſſed.

ſend us into the ſwine] This ſheweth, as Satans malice, who will be hurting beaſts, rather than not hurt at all; ſo under what reſtraint his fierceſt malice is, who cannot meddle with the meaneſt beaſt, without leave of God firſt obtained. See Job 1 10.

V. 13. *Forthwith Jeſus gave him leave*] Among many other reaſons, this was one, to ſhew the power of Chriſt in ſaving this man from the poſſeſsion and tyranny of ſo many devils as appeared, ſo quickly precipitating a numerous herd of ſwine into the ſea: that the devils are preſently heard, and Gods ſervants ſometimes long delayed, and ſometimes obtain not what they ask at all; ſheweth that God ſometimes granteth in judgement, and denieth in mercy, or delayeth that vvhich he vvill give, to our greater advantage.

down a ſteep place into the ſea] *Strabo* ſaith, *l.* 16. that in Gadaris there is a lake of water ſo bad and unvvholeſome, that if the beaſts drink thereof, they looſe their haire, hoofs, or horns: the herd running here violently down, ſhew that Satan would have ſo driven this man, had not God reſtrained Satan, and preſerved the man, to become ſuch an admirable inſtance of his mercy: mark how Gods gracious providence watcheth over men, whom he might ſeem to have given over to utter deſtruction: who could ſeem more deſperate than this vvretched ſoul, with a legion of devils in him? what could Satan ſeem to himſelf more ſecure of, out of hell? yet God even then had ſuch a merciful care of him, as to limit Satans power, that he might reſerve him then to be pulled as a brand out of the fire when his converſion might beſt ſerve to advance Gods glory; truſt in God, and deſpair not, you afflicted ſouls, whatever you ſuffer for the preſent: God hath an eye toward you, and even then preſerveth his Elect, when Satan thinketh he is moſt ſecure of their deſtruction.

V. 14. *They went out to ſee*] Poſsibly the thing ſeemed incredible to them; or they deſired to ſee him who had done ſo admirable a vvork; or that they might intreat him to leave them: as, verſe 17. See on Mat. 8. 33. and Luke 8. 34.

V. 15. *they come to Ieſus*] Mat. 8. 34. They come to Jeſus, that he might go from them: hovv much better affection did the Samaritans ſhew toward him? Iohn 4. 40.

clothed and &c.] See on Luke 8. 35. The devils made him tear his clothes, and go naked, to adde his miſery, by depriving him of the comforts which God had given men therein. See Luke 8. 27.

V. 16. *told them how &c.*] They told thoſe who came out of the city to ſee what was done, how Ieſus by his word and command only, drave out a legion of devils, out of the man who had ſo long infeſted that way; and alſo, what became of the herd of ſwine.

V. 17. *to pray him*] That they intreated, ſheweth that they were afraid of his power, and their own further loſſe of ſecular things: they feared (ſaith *Theophylact*) μήποτε ϗ μεῖζόν τι πάθωσι, leſt they ſhould ſuffer ſomething greater; too many love their ſwine better then Chriſt, and more fear temporal loſſes than eternal loſſe of body and ſoul: hence it is that too many fear men, more than God. See on Mat. 10. 28.

V. 18. *that he might be with him*] Fearing leſt the devil in Chriſts abſence ſhould repoſſeſſe him: he is of a contrary affection to the Gaderens: ſo the ſame ſun-beams ſoften wax, and harden clay.

V. 19. *go home and*] See on Luke 8. 39. Hee would faine have attended Ieſus ſtill; partly in thankfulneſſe, as *Euthymius* notes; partly for fear of repoſſeſsion; as, verſe 18. but Chriſt ſendeth him home, who often directeth us to ſomething better, than that we vvell deſired. See Acts 16. 6, 7.

and tell how great things] Though Chriſt repulſed of the unworthy Gad rens, did according to their merit, deſert them; yet in his invincible mercy, he left them not without one meſſenger who could, out of ſufficient experience, preach unto them the omnipotency and mercy of Chriſt: neither can we reaſonably conceive, that Jeſus ſent him away before he had alſo inſtructed him in the Goſpel, for his own converſion and others: therefore he ſate at Jeſus feet, Luke 8. 35. and this was the greateſt mercy which God had ſhewed him.

V. 20. *and began to publiſh*] Here appeareth the admirable power and mercy of Chriſt, who made a preacher of ſo wretched a vaſſall of Satan: he that thus changed him, gave him this ready obedience: ſo following his own works to their conſummation.

all men did marvell] All that heard what Chriſt had done for this man: this admiration, poſſibly, was a previous diſpoſition to their faith in Chriſt; for, very probably, they ſo admired, as to praiſe and applaud the goodneſſe of God by Chriſt ſhewed unto infirm and wretched men; as afterwards when he came through *Decapolis, c. 7. 31, 32. &c.* in which region vvas the countrey of the Gadarens. *Plin.. l. 5. c. 18.*

V. 21. *paſſed over again*] Into Galilee, where many had ſeen his former miracles.

V. 22. *One of the rulers of the ſynagogue, Jairus &c*] The congregations vvere not vvithout ſome government: for in every ſynagogue, it appeareth there vvere ſome rulers: *anarchicall parity* is, a late ſprung up *muſhrom*. See on Mat. 9. 18. and on Luke 13, 14.

fell at his feet] Mat. 9 18. This vvas an effect and ſign of his faith in Chriſt, and tender affection to his child, vvhoſe life; he ſo ſubmiſſively begged on his bended knees; this poſture *charactereth* this man, humble, and modeſt, and much unlike the inſolent Phariſees: Chriſt beſtovveth his favours on the humble.

V. 23. *lyeth at the point of death*] Or in *extremity*; or is at the laſt gaſp. Mat. 9. 18. he ſaith, ſhe is *even now dead:* but, it ſeems it was after his ſervants had told him ſo, verſe 35.

come and lay thy hand] See on Mat. 9. 19. here was faith, in that he believed that only by laying on his hand, Chriſt could heal, or recover his child, in a condition ſo extream, and as to man, hopeleſſe; but not without much infirmity in which he deſired a bodily preſence, not knowing or acknowledging his divine power every where preſent, and able to relieve the diſtreſſed; as it ſeemeth the Centurion did. Mat. 8. 8. yet he who breaketh not the bruiſed reed, neither quencheth the ſmoking flax, Mat. 12. 20. would go along with him and raiſe his dead child.

V. 24. *and thronged him*] Many following with eager deſire to ſee the miracles, preſſed upon him.

V. 25. *which had a bloody iſſue*] Or *being in an iſſue*. See on Mat. 9. 20.

V. 26. *had ſpent all*] Coming into a double miſery, of being ſick and poor, ſhe came by this means to a double happineſſe, health of body and ſoul, verſe 34.

grew worſe] Going to the worſe; more weak by ſundry medicines; Phyſick, like good counſel, leaves them more incurable, whom it recovereth not; this ſhewes, as her deſperate condition; ſo the abſolute power of Chriſt in this miracle: there is no malady ſo deplored, and deſperate that Chriſt cannot cure it.

V. 27. *when ſhe heard of Jeſus*] That is, the miracles which he did, beyond all power of man.

ſhe came] After ſhe began to deſpair of help by Phyſicians, then ſhe cometh to Chriſt; then nearer health, when (in reſpect of man) ſhe ſeemed furtheſt from it: God doth moſt readily help the moſt helpleſſe; ſo when men under ſaile loſe ſight of the land, they are fain to look up to heaven for ſtars to ſaile by; which may probably be the reaſon why God in his divine wiſdom, taketh away from the diſtreſſed, the ordinary means of help, or maketh them effectleſſe, that he may force them to look up to, and to ſeek to him for help and comfort, which they cannot have from ſecond cauſes. See Hoſ. 5. 15.

V. 28. *if I may but touch his clothes*] See on Mat. 9. 21.

V. 29. *ſhe felt in her*] *Knew*, verſe 33. ſhe felt in her ſelf a ſodain and manifeſt change, in her preſent recovery of health and ſtrength reſtored, which her long and grievous infirmity had before taken away.

that ſhe was healed] See on Mat. 9. 22.

V. 30. *knowing in himſelfe*] That is, he knovving what miracle he had wrought: ſhe thought ſhe had obtained this favour which Chriſt knew not of; it was not meet ſhe ſhould go away with that errour; neither that Gods glory in this miracle ſhould be obſcured: therefore he asketh who touched him; as ſhe knevv ſhe vvas healed: ſo Chriſt knew that his povver had healed her.

vertue had gone out of him] As light or heat, goeth out of the ſun, not by diminution of the cauſe, but by production of the effect: ſo power vvent out of Chriſt; yet ἀμείωτος μένουσα, the ſame remaining in Chriſt *undiminiſhed:* as *Theophylact* expreſſeth it.

V. 31, *his diſciples ſaid*] Not knovving the preſent miracle, nor vvhat Jeſus meant hereby. For it vvas an expreſsion as unuſual, as vvas the cure, vvhich the diſciples yet knew not of.

ſayeſt thou who touched me?] Among this multitude thronging him, he diſtinguiſhed this one, whoſe faith touched him: nothing is hid from him.

V. 32. *He looked round about to ſee*] This he did, that ſhe might voluntarily confeſſe the benefit ſhe had received, to Gods glory, and the confirmation of *Jairus* and others faith; not that he vvas ignorant vvho, or vvhere ſhe vvas.

V. 33. *fearing and trembling*] ὡς κλέψασα τὴν ἴασιν, ſaith *Theophylact*, as, having ſtolne a cure. See Luke 8. 47.

V. 34. *thy faith hath made thee whole*] To the commendation of the effects of faith, he ſaith, thy faith hath healed thee, vvhen it was his power which healed her: ſo faith ſaveth not by any merit of faith, but by his merit whom faith apprehendeth.

go in peace] This is a form of bleſſing; mark here, unto what true happineſſe, bitter, deſperate, and long aſſlictions bring Gods children, to whom ſuch bitter means are ſanctified.

be whole of thy plague] Or continue whole: as, Dan. 1. 21. let it not return on thee: for ſhe was healed before Chriſt ſpake: *of thy plague*, that is, thy infirmity, as *Euthymius* well interpreteth. See on chap. 3 10.

35. *from the ruler*] From his houſe; properly, not from him, but to him; for he was now with Chriſt. So the Syriack expreſſeth it, from the rulers houſe; which manner of ſpeaking the Latines alſo uſed,---*à fratre quæ egreſſa eſt meo. Ter. Phorm.* that is, --- *out of my brothers houſe.*

why troubleſt thou the Maſter] To go to thy houſe, for ſhe is dead. They thought of Jeſus as of ſome excellent phyſician, who could cure the diſaffected living, but they thought her paſt cure who was dead; they knew not that the Lord of life was preſent.

V. 36. *be not afraid*] As if I could not raiſe thy dead to life again; which thou ſhalt ſee done.

onely believe] Have confidence that I both can and will relieve thee: thus he comforteth him, and cheriſheth his weak faith.

V. 37. *ſave Peter, and James, and John*] Luke 8. 51. Theſe onely he admitteth. Mat. 17. 1. they were unworthy to ſee his power, who disbelieved and derided truth, as the wicked Jewes did.

V. 38. *them that wept and wailed greatly*] This alſo ſetteth off the excellency of the miracle, in that there was no hope of life left in her to mans judgment: onely the Lord of life could help here.

V, 39. *The damoſel is not dead*] See on Luke 8. 52. *mortua eſt vobis,, mihi dormit, Ierom.* ſhe is dead to you, but only ſleepeth in reſpect of my power: for the Lord of life could as eaſily awake her from death, as ſleep.

V. 40. *they laughed him to ſcorn*] Being aſſured that ſhe was dead. Luke 8. 53.

But when he had put them all out] Such as mock and ſcorn Chriſt, are unworthy to be witneſſes of his mercy.

and them that were with him] The three diſciples mentioned, verſe 37. who vvere enough to vvitneſſe the truth: the reſt of the Jewes he left without: as, for their unworthineſs, ſo for his avoyding oſtentation.

V. 41. *Talitha cumi*] Theſe are Syriack words, which the Evangeliſt retaineth and interpreteth; טליות קימי To ſhew that Chriſt ſpake in their then vulgar tongue: not as *Exorciſts* whiſpering or muttering ſtrange and unknovvn words, but ſpeaking plainly to expreſs his divine povver, able to raiſe the dead to life.

V. 42. *Straightway the damſel aroſe*] That quickning voyce, (John 5. 28, 29.) recalled her ſoul. See Mat. 9. 29. See on Luke 8. 55.

V. 43. *Something ſhould be given her to eat*] To ſhevv that ſhe vvas not only revived, but alſo fully recovered. So Luke 8. 55.

CHAP. VI.

Verſe 1, HE *went out from thence*] Mat. 13. 54.

into his own countrey] Nazareth, vvhere he was bred: as, verſe 3. not Bethlehem vvhere he vvas born.

V. 2. *From whence hath this man*] See on Mat. 13. 54.

What wiſdome is this?] That is, vvhence is this wiſdome? whence hath this man this wiſdom? as, Mat. 13. 54. the expreſſion of their doubt is not improper, conſidering that the fountain *whence* wiſdom is, ſhevveth *what* it is. See Jam. 3. 15, 17. Mat. 21. 25. if it be from above, from heaven: it is good, holy and happy: but if of men, earthly, ſenſual, devilliſh.

even ſuch mighty works] δυνάμεις, They mean ſuch admirable works, as ſpake him more than man.

are wrought by his hands] That is, by him, as *Vatablus* interpreteth: hands are put for povver ſometimes: as Pſal, 28. 5. & 19. 1.

V. 3. *Is not this the Carpenters ſon?*] See Mat. 13. 55, 56.

are not his ſiſters] After the manner of the Hebrews, who by brethren and ſiſters underſtand, all their kinsfolk.

V. 4. *A Prophet is not without honour*] See on Mat. 13. 57. and on John 4. 44.

but in his own countrey] He may poſſibly be diſhonoured elſewhere, but for the moſt part, his own country affordeth him leaſt honour.

V 5. *Not many mighty works*] See on Mat 13. 58. Not becauſe he was infirm, but becauſe they were unbelieving, as *Theophylact* well noteth: he would not there do many great works, which muſt have been to their further condemnation, *he could not*, that is, they were not capable.

V. 6 *And he went round about*] Mat. 9. 35. Luke 13. 22.

V. 7. *and he calleth*] Mat. 10. 1.

over unclean ſpirits] To caſt them out of the poſſeſſed: leſt men ſhould contemn the preaching of obſcure and unlearned fiſhermen, he furniſheth them with this power, for the confirmation of their doctrine.

V. 8. *that they ſhould take nothing*] Nothing to hinder them: otherwiſe we muſt know, this precept was peculiar to them and bindeth us not from making neceſſary proviſions for journeys, no more than the command in the next place bindeth us: he would teach them ſaith *Theophylact*, contempt of money, and riches, τὸ ἀφιλοχρήματον, that is, ἀφιλοχρηματίαν.

V. 9. *but ſandals*] Theſe were inſtead of ſhooes, being onely a paire of ſoles, bound to, or buckled over the foot, which were, and are ſtill in uſe, in hot and dry countries.

not put on two coats] That is, they ſhould take no change of garments with them to trouble them, or hinder their work of preaching the Goſpel.

V. 10 *there abide*] See note on Matth. 10. 11. and Luke 9. 4. leſt they ſhould ſeem inconſtant for their eaſe, or bellies-ſake.

V. 11. *Whoſoever ſhall not receive you*] Mat. 10. 14.

ſhake off the duſt] Acts 13. 51 Luke 9 5. 10.

more tolerable for Sodom] He doth not ſay, *tolerable*, but more *tolerable:* to ſhew, that as there are degrees of ſinnes, ſo ſhall there be of puniſhments: and that the Lord is a ſevere revenger of the contempt and neglect of his word and ordinance, as appears in the example of Sodom, on which, as *Salvian* ſaith, he ſent down *gehennam è celo lib. 1. de gub. Dei.* Hell (that is, ſhowers of fire and brimſtone) from heaven. 2 Pet. 2. 6. Gen. 19. and again, *l.* 4. He ſaith the Sodomites were leſſe damnable, than thoſe who neglect the Goſpel.

V. 12, *preached that men ſhould repent*] So *Iohn Baptiſt* preached, Mat. 3. So Chriſt, Mat. 4. Repentance is the key of Chriſts kingdom, as hath been noted.

V. 13 *they caſt out many devils*] As occaſion was preſented by them who brought the poſſeſſed to them, or as they otherwiſe met with them.

and anointed with oil] Jam. 5. 14. Though the Evangeliſt in his uſual vvay of brevity, mention not Chriſts command to the Apoſtles, to anoint with oil: yet is it more than probable, that Chriſt did ſo command them, elſe they would not have done it. This might then be uſed as a *ſymbolum* and pledge of the divine grace, by the power vvhereof, they healed: and principally to ſtrengthen the faith of the ſick, vvhoſe common errour is, ſo much to depend on ſecond cauſes, that they can hardly believe they can be healed, vvithout the concurrence and uſe of ſome ſuch outvvard means, as they fancie: vvhich vve ſee in *Naaman*, 2 Kings 5. 11. and many others. Therefore oil being in great uſe, ſpecially in thoſe countries (though Chriſt had neither furniſhed them vvith the art of *Phyſicians*, in the uſe of ordinary and natural means, but the povver of doing miracles, by extraordinary and ſupernatural vertue; neither might they ſo uſe any external means, vvhereby to obſcure the evidence of Chriſts power given them to heal) yet thus vvould Chriſt comply with the infirmity of ſome, and exerciſe the faith of others, who ſhould ſee ſuch admirable effects of means ſo weak; ſo ſaith *Jerom, infirmitatem fidei virtute corroborat*, he ſtrengthened the infirmity of faith by his power: they who now uſe oil, anoint their ſick, and make it a ſacrament, ſhould firſt conſider, and ſhew us where Chriſt inſtituted it for a ſacrament (for that appertaineth to him alone) next, if they pretend from that of Saint *James* 5. 14. let them either ſhew us the like effect following, as is here ſpecified, and whereof the Apoſtle ſpeaketh, verſe 15. *and the Lord ſhall raiſe him up*, or ſhew us cauſe, why a now naked and effectleſſe ſign ſhould be uſed, and out-live the gift of healing in the Church: or why they commonly uſe it where their ſick are paſt hope of recovery.

V. 14. *Herod heard of him*] See on Mat. 14. 1. The Goſpel comforteth the godly, but vexeth the wicked.

was riſen from the dead] See on Matth. 14. 2. and Luke 9. 7. So wretched was the conſcience of this wicked man, ὡς τὸν νεκρὸν φοβεῖσθαι ſaith *The phylact*, that he feared a dead man.

mighty works] The power of working miracles. Poſſibly he might hear that John Baptiſt in his life time did no miracles, but that he might now, being (as he ſuppoſed) come again from the dead.

V. 15. *It is Elias*] See on Mat. 16. 14. and on Luke 9. 7.

V. 16. *Iohn whom I beheaded*] Cauſed to be beheaded: See on Mat. 14. 2. Luke 3. 19.

V. 17. *Herod had ſent forth*] See on Mat. 14. 3. Luke 3. 19.

V. 18. *It is not lawfull*] Levit. 18. 16.

V. 19. *a quarrel againſt him*] Or *an inward grudge*, and therefore watched opportunity to be revenged. The Syriack gives it, *impugnabat eum*, ----but the Greek word ἐνέχω here and elſewhere uſed, is of more emphatical ſignification than either, to have a quarrel againſt, or to oppoſe or have a controverſie with one; it ſignifieth *immineo:* ſo Luke 11. 53. the Scribes and Phariſees began δεινῶς ἐνέχειν, *graviter imminere*, it expreſſeth ſome imminent miſchief, or at leaſt a deſire or watchfulneſſe thereto, a readineſſe to revenge, and expectation of every occaſion thereto.

V. 20 *feared Iohn*] See on Mat. 14. 5.

heard him gladly] The tyrant was contented to hear Gods word, that at leaſt he might ſeem holy, but the ſeed fell upon ſtony ground, and ſo quickly wilted away, what ever fair ſhewes it made at firſt, when the hypocrite, heard *Iohn*, and thereupon did many things accordingly, as here.

V. 21. *a convenient day was come*] See on Mat. 14. 6. This day was fitting to *Herodias* malicious deſigne; when wine and luxury would make them daring to any miſchief: mark how vigilant malice is.

V. 22. *the daughter of Herodias*] Which *Herodias* had not by this *Herod Antipas*, but by *Philip* his brother: *Ioſephus* calleth her *Salome.* See on Mat. 14. 6.

danced] See on Mat. 14. 6.

pleaſed Herod] See on Mat. 14. 6.

V. 23. *he ſware unto her*] See on Mat. 14. 7.

unto the half of my kingdom] This was ſpoken to aſſure her of obtaining that which ſhe would ask, ſuppoſing ſhe would ask much leſſe; here is a ſhameful example of a debauched Prince, not onely giving ſo diſhonourable a pattern of imitation to his family, and ſubjects; but alſo ſo evident a teſtimony of his own levity, and precipitate dotage, in his making ſo improportionable and indefinite a promiſe, to ſo unworthy a merit: mark the injuſtice of the wicked; *Iohn* preached to ſave *Herods* ſoul; that was valued ſo much worſe than nothing, that it was requited with death: an immodeſt dancer, for pleaſing an intemperate company, is thought worthy of great reward.

V. 24 *ſhe went forth*] To conſult with her mother: it ſeemed the women ſate not then at table with them.

V. 25. *I will that thou give me*] Seeing thou haſt given me a free choice, I deſire only that thou give me, &c. ſo had *Herodias* inſtructed her in her own bloody arts: ſo quickly do children learn their parents evil qualities: evill, to which corrupted nature is prone, is eaſily learned, but any good, hardly.

V. 26. *exceeding ſorry*] In appearance at leaſt. See on Mat. 14. 9. poſſibly he might be ſorry for fear, as ver. 20. and Mat. 14. 5. it is manifeſt that when he vvould have put John to death, he feared the multitude becauſe they counted him as a Prophet.

for his oaths ſake] See on Mat. 14. 9.

which ſate with him] See on Mat. 14. 9.

V. 27. *ſent an executioner*] Or one of his guard: the word ſignifieth one that beareth a dart; and the kings guard was ſo called, becauſe they did bear darts: others ſay they were called ſo, becauſe they did cut of mens heads with a ſword.

and beheaded him] See on Mat. 14. 10.

V. 28. *The damoſel brought it to her mother*] See on Matthew 14. 11.

V. 29. *and laid it in a tomb*] See on Mat. 14. 12.

V. 30. *And the Apoſtles*] Luke 9. 10. It may be they were afraid at the tidings of *Iohns* death, and durſt not preach abroad any longer, but came back to Chriſt, as to tell him what they had done, ſo to knovv vvhat they ſhould do. See on Mat. 14. 12, There *Iohns* diſciples relate their grief and loſſe, to Chriſt; here the Apoſtles give Chriſt an account of their embaſſy: ſo rivers return to the place whence they vvent out. *Ierom. Eccleſ.* 1.

V. 31. *Come ye your ſelves*] Having diſmiſſed the people, he retireth with his Apoſtles.

apart into a deſart place] To refreſh your ſelves after your travell.

and reſt awhile] So had Chriſt a tender reſpect to their infirmity, that by a little reſt, they might be enabled to their future Miniſtery.

no leaſure] Or fit *opportunity*; as verſe 21.

V. 32. *departed thence*] See on Mat. 14. 13.

V. 33. *ran on foot*] Ran on *foot together.* See on Mat. 14. 13.

V. 34. *was moved with compaſſion*] See on Mat 9 36.

V. 35. *The day was now ſpent*] See on Mat. 14. 15. and on Luke 9. 12.

V 36. *ſend them away*] See on Mat 14. 15.

V. 37. *give ye them to eat*] See on Mat. 14 16.

ſhall we go and buy] This is a kind of diſtruſtful ſpeaking, of a thing vvhich they conceived impoſſible, or very difficult. So Numb. 11. 21, 22.

two hundred peny-worth of bread] Which according to the value of their peny, is about tvventy five crovvnes, ſixe pound five ſhillings; the Roman peny being ſeven pence halfpeny. See Mat. 18. 28.

V. 38. *how many loaves have ye?*] See the ſame hiſtory. Mat. 14. 17. &c. Luke 9. 13. John 6. 9. He asketh not this as if he were ignorant, but to make them the more ſenſible of the following miracle; having before ſurveyed their ſlender ſtore, and greatneſſe of the multitude. ſo that they might evidently perceive, in this defect of natural means, a divine hand and power of God ſupplying them.

V. 39. *by companies*] Word for word, *by banquets, banquets* after the manner of the Hebrews, who have no diſtributives: as, chap 6. 7. now he calleth the rows of them that ſate, *banquets.* See on Mat 14. 19. and on Luke 9. 15. John 6. 10.

V. 40. *Sate down*] *Fell down.* The word ἀναπίπτω here uſed, in goſpel-phraſe is commonly put for *recumbere*, or *decumbere*, which was according to their cuſtom, lying down, according to our manner, ſitting dovvn to eat.

in rancks] The word ſignifieth, the beds in a garden: *by beds, and beds*; that is, they ſate down in rows one by another, as beds in a garden.

V. 41. *looked to heaven*] See on Luke 9. 16.

V. 42. *were filled*] See on Mat. 14. 20. and on Luke 9. 16. John 6. 12.

V. 43. *twelve baskets full*] *Elias* was miraculouſly fed at Sarephath, but we read of no remainds: *Moſes* fed Iſrael with Manna, but the worms eat the remainder: but Jeſus as the Lord of the creatures, ϗ περισσεύειν ποιεῖ ſaith *Theophylact*, maketh it ſuperabound in the remainder.

of fragments] Of broken bread and fiſh.

V. 44. *about five thouſand men*] See on Mat. 14. 21. Luke 9. 14. John 6. 16.

V. 45. *to the other ſide*] Over againſt Bethſaida, but on the ſame ſide of the water; for the the lake was crooked. See Matthevv 14. 22.

unto Bethſaida] Or, *over againſt Bethſaida.*

V. 46. *When he had ſent them away*] That is, the people, verſe 45. for his diſciples were gone before; and he ſtayed ſome time after, to diſmiſſe the people.

into a mountain to pray] See on Mat. 14. 23. Luke 9. 18. John 6. 15. Prayer requireth quiet: *Theophylact.*

V. 47. *When even was come*] See on Mat. 14. 23.

ſhip was in the midſt of the ſea] See on Mat. 14. 24.

V. 48. *toiling and rowing*] A lively image of the Church, toſſed to and fro in this fluctuant world.

About the fourth watch] See on Matth. 14. 25. neare day; for it was the fourth and laſt watch of the night. So doth Chriſt oft-times prove the faith and patience of his, with long trials.

would have paſſed by them] Seemed to them as if he would have paſſed by them.

V. 49. *a ſpirit*] φάντασμα, an apparition; as Mat. 14. 26. *à ſpectrum* δόκησις διανοίας *Suid.* ſuch as we ſeem to ſee in dreams.

V. 50. *He went up unto them*] For their better ſecurity, and that he might ſhew himſelf preſent, which in their fear they could not othervviſe have eaſily believed.

V. 51. *beyond meaſure*] Becauſe they ſaw the winde obey him, and the ſea calmed.

V. 52. *conſidered not the miracle*] Theſe miracles ſeemed new and ſtrange unto them, becauſe they had not well conſidered the former.

V. 53. *When they had paſſed over*] See on Mat. 14. 34.

V. 54. *Straightway they knew him*] See on Mat. 14. 35. Chriſt being rejected in his own countrey, and arrived ſodainly among them of vvhom he vvas not expected, is received to their great profit.

V. 55. *ran through that whole region*] That is, the people of thoſe parts, every one gave knowledge to his friends, vvho vvere ſick and infirm, that Chriſt vvas come, to the end that they might bring their ſick, or come to Chriſt to be healed. See on Mat 14. 35.

to carry about in beds] See chap. 2. 4. they carried them about, as they had intelligence of the place vvhere Jeſus vvas, until he had healed them.

V. 56. *into their ſtreets*] Into their markets, open places and wayes; preſuming that Chriſt would be intreated to cure them; who only with his word could do it.

border of his garment] See on Mat. 14. 36.

as many as touched him] As many as touched Jeſus, or the hemme of his garments: they touched it for his ſake, by whoſe power they hoped for health.

were made whole] See on Mat. 14. 36. They who withall believed in him; otherwiſe it would nothing advantage them to touch his ſacred body: ſo did they who ſtrook him, bound him, ſcourged, crucified him, all this but further condemned unbelievers: the main is faith in Jeſus; ſo they who novv touch him, are ſaved no leſſe than theſe were.

CHAP. VII.

Verſe 1, THen came the Phariſees] Matthew 15. 1. συνάγονται, were congregated, as the Syriack gives it: they came together with one conſent: ſo that howſoever ſome more perniciouſly active than others might call them together, yet they well knew each others minde, and willingly came together, to take counſell againſt Chriſt.

V. 2. *eat bread*] Bread, after the manner of the Hebrews, importeth any kinde of meat. See on Luke 11. 3. and Luke 14. 1.

with defiled hands] κοιναῖς χερσὶ with *common hands*, for the Phariſees would not eat with unwaſhen hands, ſuppoſing themſelves defiled by touching of that which was (not ſacred or) common. See Mat. 15. 11, 12.

V. 3. *oft*] Or diligently, as they who waſh by rubbing their hands with water. *Greek* πυγμῇ which the Syriack giveth דבטי לאית *dabbeti leith*, it commeth of the Hebrew among other things, ſignifying *neglexit*: and in the Syriack by an *antiphraſis* בטל is *curæ fuit, curavit ſolicitus* See chap 4. 38. Rom. 12. 17. 2 Tim. 2. 15. Luke 10. 34. ſo alſo בטילאות *battilauth*, diligently, carefully, curiouſly; as, Luke 1. 39 *Theophylact* interpreteth, πυγμῇ by ἄχει τȣ ἀγκῶνος, up to the elbow: an expreſſion taken from common uſe of thoſe who tuck up their clothes to the elbowes, that they may waſh veſſels clean; with ſo much care did the ſuperſtitious Phariſees obſerve traditions of men: ſo little caring for the commandments of God.

holding the traditions] Obſerving diligently κρατοῦντες with might and main, holding faſt concerning traditions, ſee note on Mat. 15. 2, 3.

V. 4. *from the market*] Or any other civill affairs; they would not eat, before they had waſhed themſelves, leſt they ſhould be defiled by commercing with ſtrangers: See John 18. 28. into the market uſuallly came men and women of all conditions and qualities, holy and prophane, pure and defiled, yea and Gentiles as well as Jews; therefore they thought it an high point of their religion (who might be defiled by touching any thing unclean) to waſh before they (comming from the market) might eat, leſt themſelves becomming unclean, by touching any thing unclean, ſhould defile themſelves and their meat, and ſo become abominable; ſuch ſnares had the Scribes and Phariſees layed upon the ignorant peoples conſciences.

the waſhing of cups] By theſe words, are underſtood all kindes of veſſels which are appointed for ordinary uſe.

pots] *Sextarius* is about a pint and a half, with them ordinary drinking pots or cups.

tables] Or *beds.* Couches, or pallets, on which they lay, or uſed to dine, or ſup on, κλίνη a bed. τρίκλινον, *triclinium*, by which was ſignified either a lodging chamber furniſhed with three beds, or three couches or beds ſet together, on which they dined or ſupped. *Athen. l.* 4. and hence, Ἀρχιτρίκλινος the ruler of the feaſt, John 2. 9. here note, that whereas the Evangeliſt calleth theſe waſhings βαπτισμοὺς, baptiſmes of beds or couches, among other things, this muſt be underſtood of baptizing or waſhing by aſperſion or ſprinkling of water, not by immerſion or dipping into water, and ſo no neceſsity of immerſion, douſing, or dipping over head and ears, can appear neceſſary in baptiſme (much leſſe eſſential to it) from the common uſe of the word.

V. 5. *Why walk not thy diſciples*] Why live not; an uſual manner of ſpeaking among the Hebrews, vvith vvhom a vvay often was put for a courſe of life. Pſal. 119. 5. Pſal. 128. 1. Pſal. 1. 1. See on Mat. 15. 2.

V. 6. *Well hath Eſayas propheſied*] That ſpeech of *Iſaiah*, ſpoken againſt the hypocrites of his time, fits you as vvell as if he had propheſied of you by name.

of you hypocrites] Hypocriſie is commonly joyned vvith ſuperſtition.

this people] Iſaiah 29. 13. Mat. 15. 8.

V. 7. *in vain do they worſhip me*] That vvhich they do pretending to ſerve me, in vain. See on Mat. 15. 7.

V. 8. *laying aſide the commandment of God*] The inventions of ſuperſtitious men, do not only not fulfill the Lavv of God, but alſo utterly deſtroy it.

V. 9. *full well*] An *ironicall* ſpeech, meaning, you do very ill in ſo dong.

reject] Or fruſtrate, or make void, deſpile; ſo ἀθετεῖν importeth. Luke 10. 16.

V. 10. *Honour thy father*] Exod 20. 12.

who ſo curſeth] See on Mat. 15. 4.

let him die the death] Let him ſurely die. Exod. 21. 16. See on Mat. 15, 4

V. 11. *Corban*] See on Mat. 15. 4. and on Luke 21. 4.

V. 12. *ye ſuffer him no more*] They did not forbid him to do any more for his parents, but they pronounced him innocent, if he did no more: or they tell him he hath given all to God already; and therefore may give nothing to his parents: or, ſo much, that he cannot; but their ſons offering ſhould bring a bleſſing upon them,

V. 13. O,

V. 13. *of none effect*] See on Mat. 15. 3.

by your tradition] See verſe 3. and Mat. 15. 2.

V. 14. *When he had called*] See on Mat. 15. 10.

V. 15. *from without, a man*] See on Mat. 16. 11.

V. 16. *If any man have ears*] See on Mat. 11. 15. and 13. 9. &c.

V. 17. *this parable*] See on Mat. 15. 15.

V. 18. *Are ye without underſtanding*] See on Mat. 15. 16.

V. 19. *purging all meats*] Cleanſing the body by carrying away that which could not be turned into nouriſhment.

V. 20. *That which cometh out of a man*] See on Mat 15. 18.

V. 21. *from within*] Gen 6. 5, and 8. 21. Mat. 15. 19.

out of the heart] See on Mat. 15. 19, 20.

V. 22. *covetouſneſſe*] All kind of craftineſſe, whereby men gain by the loſſe of others.

wickedneſſe] Or, malice ; as, Rom. 1. 29.

an evil eye] See on Mat. 20. 15.

blaſphemy] Evil ſpeaking or detraction.

V. 23. *come from within*] Diſcovering themſelves by evil actions, proceeding from the heart.

and defile the man] See on Mat. 15. 20.

V. 24. *into the borders*] *Mat.* 15. 21. Into the uppermoſt coaſts of Paleſtine, which were next to Tyre and Sidon. See on *Mat.* 11. 21.

V. 25. *A certain woman*] See on *Mat.* 15. 22. They that know they want Chriſt will lay out for him.

V. 26. *a Greek*] Or Gentile.

a Syrophenician] *Phenicia*, is that region of Aſia and Syria, in which was Tyrus and Sidon ; whence the inhabitants were called Syrophenicians, inhabitants of that part of Syria, which is called Phenicia. *Matthew* following the old cuſtom of the Hebrews, calleth her a Canaanite. See on *Mat.* 15. 22.

V. 27. *to caſt it to dogs*] The meaning is, that though Chriſt might do good unto the Gentiles, yet might it not be to the prejudice of the Jews : ſee on *Mat.* 15. 26.

V. 28. *yes Lord*] That is, truth Lord ; for it is enough for the whelps, if they can but gather up the crumbes that are under the table ; I crave no more : that which thy Iſrael may ſpare from their wants, will ſufficiently relieve me.

eat of the childrens crumbs] See on *Mat.* 15. 27.

V. 29. *for this ſaying*] For ſo exellent a faith ; ſo admirably expreſſing it ſelf in confidence and humility : all which importeth not her merit, but his mercy crowning his own graces in her, who had given her ſuch faith, and ſuch thoughts to be expreſſed. See on *Mat* 15 28.

V. 30. *her daughter laid upon the bed*] Quietly, not toſſing to and fro in torments, as before : for the unclean ſpirit was caſt out by the power of Chriſt, though in reſpect of his humanity, he were abſent.

V. 31. *again departing*] Rather *going back from* : for it appears not in the ſtory, that he had been there before ; or elſe, *again* ſignifies the working of another miracle.

of Decapolis] It was a little countrey ſo called , of ten Cities , which the four governments did run between , and compaſſe. *Plin. l.* 5. *c.* 18. they are thus reckoned. 1. Damaſcus. 2. Opoton. 3. Philadelphia. 4 Raphana 5. Scytopolis. 6. Gadara. 7. Hippon 8. Pella. 9 Galaſa. and 10. Canatha. See *Plin. lib.* 5. *c.* 18.

V. 32. *one that was deaf*] This ſeemeth a natural diſeaſe, and therefore the more admirable was the cure : here again appears the faith and charity of thoſe, who brought him to Chriſt, confident that he both could, and would cure him, though no meer man could have prevailed againſt ſo great a defect of nature.

V. 33. *put his finger in his ear*] By theſe external means, he pleaſed to comply with the faith of infirm ſpectators ; he could as eaſily have cured him by his word. See on chap 6. 13. though he did not this without a myſtery, (as ſome note) intimating that the finger of God onely can ſupply ſuch natural defects.

and ſpit] See on John 9. 6.

V. 34. *and looking up*] To ſhew that he referred all to Gods glory, chap. 6. 41. *Mat.* 14. 19 John 11. 41. and 17. 4. and that this was done by a divine power.

Ephatha, that is, &c.] He ſighed, out of commiſeration of mans miſeries. See chap. 1. 41. The word here uſed is Syriac אתפתח *ethphathach*, which the Evangeliſt interpreteth, *be opened*: of the Hebrew word פתח *pethach*. (*Joh. Buxtorf. Jun.*) *aperuit.*

V. 35. *His ears were opened*] That is, reſtored again, or formed to a natural faculty of hearing.

his tongue was looſed] The tie-bond , or impediment to his tongue , or ſpeech was looſed , or taken away : ſo the work of Chriſt appeared in curing both infirmities at once , and preſently.

V. 36. *ſo much the more*] So chap. 1. 45. and Mat. 9. 31. Chriſt would have had it concealed to a ſeaſonable time, but they, out of an importune zeal, were carried away with an immoderate fervour to publiſh what they ſaw : for it ſeemeth Chriſt charged them that brought him to be cured to be ſilent, and not to publiſh abroad among the people, what he had done in curing the deaf and dumb man, or who had an impediment in his ſpeaking ; for ſo the word μογιλάλος ſignifieth, Exod. 4. 11. who *hath made* אלם *the dumb* ; the *Gr.* Interpreters give it there, in the word which our Evangeliſt here uſeth μογιλάλον : it ſeemeth the ſame which *Moſes* in the foregoing verſe expreſſeth by βαρύγλωσσος --- *Vulg. tardioris linguæ, gravis linguâ. Ar. Montan. Vatabl. &c.*

V. 37. *beyond meaſure*] As principally , at the effect of his power in healing ; ſo, that for all this he neither deſired any retribution of any thing , neither would have ſo much as applauſe with men ; which by his command he would have ſuppreſſed.

he hath done all things well] Here ſeemeth a ſecret oppoſition of ſome ill opinion, or report of Chriſts enemies : as if they had ſaid, they are wicked and injurious, who can ſpeak evil of this man, he hath done nothing, but good, and well : it is a wonder why the Phariſees blame, and accuſe him, as an evil doer, when all that he doth, is for our good : the life, preſervation, and welfare of man : and they inſtance in the particular cures, which they had ſeen done , as a certain evidence hereof. Matthew 15. 30. reckoneth up more.

CHAP. VIII.

Verſe 1. *THe multitude*] Which followed him , ſome to hear the Goſpel, ſome to ſee his miracles, ſome to be cured, ſome for other ends, Mat. 15. 32.

having nothing to eat] They being in ſuch a place, as that they could not accommodate themſelves with victuals, and having been three dayes with him.

V. 2. *I have compaſſion*] See on Mat 15. 32. Chriſt is the ſame yeſterday, to day and ever ; ſo that ſtill he hath compaſſion on us in all our wants.

V. 3. *They will faint by the way*] ἐκλυθήσονται ; to the letter, they will *fall in ſunder*, or *be diſſolved* ; for when men fall in *a ſwoon*, there is a kinde of diſſolution of the ſinews : ſee on Matthew 15. 32.

V. 4. *here in the wilderneſſe*] See on *Mat.* 15. 33.

V. 5. *How many loaves have ye ?*] See on *Mat.* 15. 34.

V. 6. *to ſit down, &c.*] See on *Mat.* 15. 35.

took the ſeven loaves] See on *Mat.* 15. 36.

V. 7. *a few ſmall fiſhes*] *Mat.* 15. 36.

V. 8 *ſo they did eat*] *Mat.* 15. 37.

V. 9. *four thouſand*] *Matthew* 15. 38. beſides women and children.

V. 10. *parts of Dalmanutha*] See on *Mat.* 15. 39.

V. 11. *and the Phariſees*] *Mat.* 16. 1. The obſtinate enemies of the Goſpel ; giving no credit to the miracles already done, require new ; but Chriſt being herewith diſpleaſed, departeth from them.

came forth] The Phariſees came out of their houſes, on purpoſe to encounter with him.

ſeeking of him a ſigne from heaven] That they might hereby know that he was ſent from God : not that they might learn and believe in him, but to tempt him.

V. 12. *he ſighed deeply in his ſpirit*] Being very ſorry for theſe mens hardneſſe of heart, and unbelief, who having the key of knowledge, Luke 11. 52. ſhut up the kingdom of heaven againſt men, and neither went in themſelves, nor willingly ſuffered thoſe who were entring, to go in, *Mat* 23. 13. hence were Chriſts ſighs ; not ſo much for the incurable Phariſees as for the wretched people who had ſuch blind guides and teachers.

there ſhall no ſigne, &c.] *If a ſigne be given*: See Pſal. 95. 11. The Hebrews uſe ſuch elliptical expreſſions of oaths, or imprecations ; אם *im.* by an *apoſiopeſis* and ſudden reſtraining the ſpeech, as in paſſion : ſometimes they ſpeak more large, and mention a revenge from God, as 2 Sam. 3. 35. Pſal. 132. 3. ſo here, εἰ δοθήσεται, *if it ſhall be given* ; that is, it ſhall certainly not be given, it is a kind of oath, or proteſtation.

V. 13. *he left them*] *Mat.* 16. 4. As being incurable, and therefore unworthy of his gracious preſence, and further care for them.

V. 14. *the diſciples had forgotten*] *Mat.* 16. 5.

V. 15. *Beware of the leaven*] See on *Mat.* 16. 6.

leaven of Herod] The contagious doctrine of the Herodians mentioned, *Mat.* 22. 16.

V. 16. *They reaſoned among themſelves*] Diſputed among themſelves what our Saviour meant by the word *leaven*.

becauſe we have] *Mat.* 16 7. The Lord blameth our negligence, who forgat to take bread with us : poſſibly they might think of his going again into the deſert for ſome time.

no bread] They whoſe mindes are too much fixed on earthly things, do not quickly apprehend the heavenly , though never ſo plainly ſet forth unto them.

V. 17. *becauſe ye have no, &c.*] Or, ſaying it is becauſe, as, *Mat.* 16. 8.

V. 18. *ſee ye not*] See ye not my works which I have done before your eyes.

hear ye not] *My* doctrine, wherein I have taught you to depend on the providence of God for things neceſſary to this life ? *Mat.* 6. 25.

V. 19. *I brake the five loaves*] *Mat.* 14. 17. and 16 9. chap 6. 43.

V. 20. *And when the ſeven*] Verſe 8. Mat. 16 10.

V. 21. *that ye do not underſtand*] How cometh it to paſſe, that ye do not underſtand things ſo plain and evident? Chriſt in all this ſpeech reproveth, as with admiration the incogitancy of his Diſciples, in that they did not ſo ſeriouſly as they ought, minde thoſe things which they ſaw and heard of him: whence it came to paſſe, that they yet underſtood not (after ſo many miracles ſeen) thoſe things which plainly ſpoke his power, providence, and wiſdom: and it is as if he ſaid; I appeal to the teſtimony of your own ſenſes, whether you do not ſtupidly miſtake: what have your eyes ſeen in my former works? what have your ears heard? Is all loſt? Poſſibly he here awakeneth them to better attention, and caſting off that ſleepy thought of fleſh and blood which clouded their underſtandings, by fixing too much on ſecond cauſes; not without a ſecret alluſion to that which he ſaid to the Jews, chap. 4. 12.

V. 22 *Bethſaida*] A little fiſher Town, on the ſea of Galilee, over againſt Dalmanutha; ſee Matthew 11. 21. John 1. 24.

bring a blind man unto him] Led unto him; being well aſſured by that which they had ſeen or heard of him, that if he but touched him, he ſhould recover.

V. 23. *by the hand and led him*] See chap. 7. 33. To avoid the opinion of thoſe, who might elſe think, that he did theſe miracles, to gain popular applauſe. See John 9. 6.

ſpit on his eyes] See on chap. 7. 33.

He asked him if he ſaw ought] This he ſaid to exerciſe his faith; for Jeſus well knew how much he had healed; and it was not impotency, but his will to heal this man, not (as many others) all at once, but by certain degrees; for cauſes beſt known to himſelfe.

V. 24. *I ſee men as trees, walking*] He perceived ſome motion, but could not at firſt diſcern that they were bodies of men which he perceived: a true reſemblance of illumination, which encreaſeth in us by degrees.

V. 25. *and made him look up*] He commanded him to try once more, whether he could ſee well or not.

V. 26. *tell it not to any in the town*] Poſſibly he dwelt in ſome out part, next the fields: the often repetition of the like charge, ſheweth, that the time was not yet come, that he would manifeſt himſelf; but would by ſmall and more private beginning, collect his Church, of thoſe who ſhould believe to eternal life. See on verſe 30.

V. 27. *Jeſus went out*] See on Mat. 16. 13. Luke. 9. 18. where the ſame things are likewiſe recorded.

V. 28. *John the Baptiſt*] See on Mat. 16. 14.

one of the Prophets] Or one of the other Prophets; as, Mat. 16. 14.

V. 29. *thou art Chriſt*] See on Mat. 16. 16.

V. 30. *That they ſhould tell no man of him*] To wit, that he was the Meſſias See on Mat. 16. 20. Until he was riſen again from the dead and the time appointed that they were to divulge the ſame to the world. See chap. 9. 10.

V. 31. *Son of man muſt ſuffer*] See on Mat. 16. 21. Chriſt ſuffered all that he ſuffered, for us; not unwillingly, nor unawares, but fore-knowing it.

be rejected of the Elders] Pſal. 118. 22. As one unprofitable and pernicious, as a ſtone to be refuſed of the builders. See chap. 12. 10. this ſheweth the ſad condition under ſuch teachers, who inſtead of edifying them to ſalvation, did their uttermoſt endeavour to keep them from Chriſt, in whom alone there is ſalvation, Act. 4. 12.

and after three dayes riſe again] See on Mat. 16. 21. This one point is ſo often beat upon by our Saviour, becauſe it is the main ground of faith, and all true Religion, as the Apoſtle *Paul* ſheweth at large, 1 Cor. 15. 3, 4, 14, 15. &c.

V. 32. *openly*] Not before the people, for they were not preſent, verſe 34 but in plain terms, before the diſciples.

began to rebuke him] See on Mat. 16. 22.

V. 33. *looked on his diſciples*] That he might inſtruct them by his rebuking *Peter*: foraſmuch as that ſame thing which he ſaid unto *Peter*, concerned them all, if at leaſt they were of his mind, that Jeſus ſhould have done well to have withdrawn from thoſe dangers, and to have ſpared and reſerved himſelf to a flouriſhing eſtate of Iſrael under his temporal Monarchy, which it ſeemeth they ſtill dreamed of: Chriſt well knew their thoughts, and therefore though he addreſſed his anſwer to *Peter*; yet by his turning about and looking on them all, he thereby intimated that, that which he ſpake to *Peter*, highly concerned them all, and every one of them, who too much ſavoured the things of men.

get thee behinde me] See on Mat. 16 23.

V. 34. *Whoſoever will come after me*] Mat. 10 38. Whoſoever will be my diſciple muſt put on this reſolution, not onely not to be ſcandalled at my ſufferings, but alſo to be conſtantly reſolved, if need ſhall be, to be ready to ſuffer for the teſtimony of the truth; to glory in my croſſe, by whom the world is crucified unto them, and they unto the world, (See Gal. 6 14.) that they may *fill up that which is behinde of the afflictions of Chriſt in their fleſh, for his bodies ſake, which is the Church*--- Col. 1. 24.

let him deny himſelf] That is, his own natural or carnal affections. See on Mat. 16. 24 Luke 9. 23. and all love of this world, and the fleſh, or whatſoever hereof retardeth them from a ready and cheerful obedience to Chriſt, or cooleth their zeal to his honour, and the practice of true Religion: for want of which renunciation of mens ſelves, ſo many are now ſick of the *Laodicean* diſeaſe, Rev. 3. 13. luke-warmneſſe, *neither hot nor cold*, and ſo odious to God.

V. 35. *will ſave his life ſhall loſe it*] See on *Mat.* 16. 25. Luke 9. 24. Herein he ſheweth how irreparably worldly men diſadvantage themſelves, by their love of the world, and fooliſh ſelf-love, which finally hurteth them more, than all the powers of hell could do, if they would indeed ſet their hearts to love God above all.

V. 36. *What ſhall it profit a man*] See on *Mat.* 16. 26. Luke 9. 25. *illud ſolum eſt lucrum, ubi fructus perpetuus. Ambroſ. l. 4. epiſt.* 44. That onely is (true) gain, where there is perpetual fruit thereof: moſt fooliſh of all men are they, who purchaſe the tranſitory pleaſures or riches of this world, with loſſe of eternal and true happineſſe.

V. 37. *in exchange for his ſoul*] To redeem it from deſtruction; as if he ſaid, no worldly poſſeſſions, no riches, can redeem, or be a price of redemption for a loſt ſoul. See on 1 Pet. 1. 18. Pſal. 49. 6, 7.

V. 38. *ſhall be aſhamed of me*] *Mat.* 10. 33. See on *Mat.* 16. 27. Luke. 9. 26. Shall refuſe to own or acknowledge me: ſee Rom. 1. 16. or ſhall be aſhamed of my ſufferings; or think it a ſhameful thing to ſuffer perſecution for the Goſpel and confeſſion of my Name. See 1 Cor. 1. 23.

in this adulterous and ſinful generation] See on *Mat.* 12. 39. So he calleth thoſe who forſook God by idolatry, which is a ſpiritual fornication, Rev. 17. 2. or the degenerate ſons of *Abraham*: or ſuch as the Apoſtle, Hebr. 12. 8. calleth *baſtards*.

when he cometh in the glory, &c.] This he mentioneth to intimate the greatneſſe of that glory wherein he (who now came in the form of a ſervant, Phil. 2. and man of ſorrows, Iſai. 53.) ſhould come again to judge the living and the dead.

the holy Angels] Wherewith he ſhall appear in judgement. See Dan. 7. 9, 10. Rev. 5. 11. Rev. 20. 12. See on Mat. 25. 31. They are here called holy Angels, to diſtinguiſh them from the impure and evil angels; ſo alſo to let the hearers know that they ought not to be ſcandaled, when they ſhould ſee wicked men aſhamed of the croſſe and humility of Chriſt: ſeeing that the holy Angels ſhould adminiſter unto him in his ſtate of exaltation and glory, which ſhall be true and eternal; leſt otherwiſe Chriſt be aſhamed of them (that is, will not own them as his) hereafter, Mat. 7. 23.

CHAP. IX.

Verſe 1. *VErily I ſay, &c.*] See on Mat. 16. 28.

taſte of death] Shall not have experience of death, or ſhall not die; as Hebr. 2 9. Mat. 16. 28. John 8. 52. the Hebrew word טעם *taham, guſtavit*; by a metaphor is transferred to the ſoul, and ſignifieth, *cognovit, ſenſit, expertus fuit.* So Pſal. 34. 8. Prov 31. 18. in the like manner, the Greeks uſed their word, γεύεσθαι, Hebr. 6. 4. γευσόμεθ' ἀλλήλων, let us try, or have experience of each other: ſo the Latines uſed their *guſtare, guſtare ejus ſermonem volo, &c.* a proper and proportionable expreſſion here, of the bitter effect of *Adams* taſting the forbidden fruit: he died (with his poſterity) by ſo taſting, and we ſo taſte by dying.

V. 2. *after ſix dayes*] Mat. 17. 1. Luke 9. 28.

V. 3. *his raiment*] It did as it were ſparkle; the heavenly glory of Chriſt, (which ſhould within a few dayes be again eclipſed and obſcured by his croſſe and paſſion) avouched by the conference of *Moſes* and *Elias*, and his Fathers voice from heaven, in the hearing of his three diſciples, witneſſes hereof: this was manifeſted unto them, *ne timerent opprobrium crucis*, Jerom; leſt they ſhould fear the ſhame of his croſſe.

V. 4. *Moſes and Elias*] See on Mat. 17. 3. Luke 9. 30. becauſe the people ſaid, that Chriſt was either *Elias*, or one of the Prophets, he ſheweth them, τὺς κορυφαίυς τῶν προφητῶν, *Theophylact.* the chief of the Prophets, that they might underſtand what the Lord differeth from his ſervants: alſo becauſe the adverſaries calumniated him, as an enemy to the Law and Prophets: here he hath teſtimony of *Moſes*, and one of the chief Prophets: all this was extream neceſſary for the confirmation of the Apoſtles, who were to preach the Goſpel to the world, leſt their faith ſhould have ſtaggered at the adverſaries importunate pretences of zeal to the Law and Prophets, to overthrow the doctrine of the Goſpel.

V. 5. *it is good for us*] Mat. 17. 4. This *Theophylact* thinks they ſaid, fearing leſt Chriſt would go down again, and die; they thought, if the Jews ſhould come up againſt him to the mount, they ſhould be ſafe, having with them *Moſes*, who triumphed over the Egyptians, and *Elias*, who commanded fire from Heaven to conſume the fifties.

V. 6. *for they were ſore afraid*] For the extraordinary glory which they ſaw: the apparition of *Moſes* and *Elias*, and the ſudden fear which ſtartled their mindes, in expectation of ſome change to doubtful events; they were almoſt beſides themſelves with fearful amazement.

V. 7. *there*

V. 7. *there was a cloud*] See on Matthew 17. 2. Luke 9. 34, 35.

V. 8. *Save Jeſus onely*] See on Matth. 17. 8. Luke 9 36.

V. 9 *Tell no man*] See on chap. 8. 30. See on verſe 10.

V. 10. *they kept that ſaying, &c.*] They divuldged it not until a ſeaſonable time; for ſo Chriſts prohibition is to be underſtood; not ſimply that they ſhould never tel it, but not until he were riſen again from the dead, as Matth. 17. 9. the reaſon poſſibly might be, leſt in his paſſion, eclipſing all his glory for the time, the hearers unbelief of ſuch a relation, ſhould dangerouſly have ſhaken their faiths towards the reſt of the Goſpel.

what the riſing of the dead ſhould mean] They underſtood that there ſhould once be a Reſurrection from the dead, John 11. 24. but ſo much did they yet dream of a temporal kingdom, that they could not underſtand what he ſhould mean by his reſurrection from the dead, ſhortly to be, while yet he lived: how, and when this ſhould be, they admired, thinking, as *Euthymius* ſaith, that this was but ſome parable.

V. 11. *Why ſay the Scribes*] If it be true that the Scribes ſay, that *Elias* muſt firſt come, how can the Meſſias ſuffer, ſeeing *Elias* is not yet come to reſtore all things?

V. 12. *reſtoreth*] Or fulfilleth, *Mal.* 4. 5, 6. ἀποκαθιστᾷ πάντα that is, ſhall reſtore all things: the preſent for the future tenſe: *Syr. Elias venturus eſt prius ut omnia reſtituat:* the word תקן there uſed, is very emphatical as ſignifying, among other things, to be, or be made ſtrait, to be reſtored, to correct, accommodate and fit, repair, and prepare; which ſeemeth to accord with that which *Zacharias* ſaid, Luke 1. 76. of *John Baptiſt* --- *to prepare the wayes of the Lord*: and that which the Angel before ſaid to *Zachary*, Luke 1. 16. concerning the ſame --- *many of the children of Iſrael ſhall he turn to the Lord their God. And he ſhall go before him in the ſpirit and power of Elias, to turn the hearts of the fathers to the children, and the diſobedient to the wiſdom of the juſt, to make ready a people prepared for the Lord:* this was to prepare the way of the Lord. and to make his paths ſtraight, *Matth* 3. 3.

how it is written] Concerning the ſuffering of Chriſt, Iſaiah 53. Pſal. 22. ſo ſhall it be, ſo ſhall he ſuffer. See Luke 24. 26, 27.

and be ſet at nought] He telleth them beforehand, how ignominiouſly the unthankful Jews ſhould uſe him, leſt they ſhould be troubled when they ſhould ſee it; therefore he ſheweth from Scriptures, that theſe very things were foretold.

V. 13. *but I ſay unto you*] The fooliſh opinion of Rabbins is here refelled, concerning the coming again of *Elias* before the day of judgement.

that Elias is indeed come] And you are witneſſes thereof, who ſaw him in perſon with me on the mount; but *John Baptiſt*, who came in the ſpirit of *Elias*, they have ſlain, and after him now the *Meſſias* will they ſlay alſo.

as it is written of him] The name of *Elias* given unto John, portended, that he ſhould alſo find an *Ahab*, and a *Jeſabel* to perſecute him for his reproving their ſins.

V. 15. *when they beheld him, were greatly amazed*] Some think, that the divine *Ma*jeſty which ſhined in him on the mount, did yet appear when he came to the multitude; as the glory of *Moſes* face returning from the mount Exod. 34. 29. to the aſtoniſhment of the people beholding him; with this difference, that Chriſt appeared to them as amiable, as *Moſes* terrible, Exod. 34. 30. *Theophylact*, *Euthymius*, &c. therefore they came running to him to ſalute him: it ſeemeth his approach ſilenced the inſolent Scribes contention with the Diſciples in the abſence of Jeſus.

V. 16. *what queſtion ye with them?*] That is, *among your ſelves*, or with my diſciples: he asketh not as ignorant of their oppoſitions, but taketh occaſion hereby, to interpoſe for the defence of his, and the Goſpel which they profeſſed.

V. 17. *one of the multitude*] The Scribes for fear of conviction, and the diſciples for ſhame held their peace: but the man, who was the occaſion of their controverſie, anſwered for all: as if he had ſaid, I brought my ſon hither, ſuppoſing thou hadſt been preſent, but thy diſciples could not cure him.

a dumb ſpirit] That is, making my child dumb, hindring his ſpeech, *Euthymius*.

V. 18. *whereſoever he taketh him*] Be it never ſo dangerous a place, fire, water, precipice, as verſe 22. it taketh him at certain times, and by fits.

teareth him] Or *daſheth him*, caſting him down, as verſe 20. with an inward torment as if he would ſplit him, or rent his bowels. See on chap. 1. 26.

and he foameth] Or, *ſo that he foameth*: which foaming and gnaſhing of teeth, were ſignes of vehement torture, and hot pains.

and pineth away] With extreamity of pain, and grief of mind, and torment, and diſtemper of body proceeding from the ſame.

and they could not] Hence probably aroſe the conflict: the diſciples either not confident to attempt caſting out the unclean ſpirit; or attempting without ſucceſſe; the Scribes preſently inſulted, and jeered them; having ſuch blaſphemous calumnies ready in their mouths againſt Chriſt himſelf, they were not to ſeek for ſome impious objections againſt the diſciples and their doctrine: therefore Chriſt, who permitted them for their unbelife to this ſeeming foil, cometh in due time to reſcue them and defend his own cauſe.

V. 19. *Bring him to me*] See on *Matth.* 17. 17 Luke 9 41.

V. 20. *when he ſaw him*] So ſoon as Jeſus had looked on the boy that was brought unto him, the devil began to rage in this manner. So ſoon as the devil perceived that Jeſus was come to caſt him out, he would do what miſcheif he poſſibly could, ſo long as he could; which he did until a divine coercive power reſtrained: ſo doth he now with the Church of Chriſt (being looſed for *a little ſeaſon* Rev. 20. 3. yet, *having great wrath, becauſe he knoweth that he hath but a ſhort time*, Rev. 12 12.) rage and teare her into many pieces and ſchiſmatical factions, leaving her to the worlds judgement, (as this poor child verſe 25.) as one *dead*; inſomuch that many ſay, *ſhe is dead*.

the ſpirit tare him] ἐσπάραξεν, here σπαράττειν, [is as much as ῥήσσειν, verſe 18. there given *daſheth him*: to wit, as it were with violent convulſions tormenting him, for ſo the Greeks uſe σπάραγμα. See on Luke 9. 42.

V. 21. *how long is it agoe?*] He asketh not becauſe he knew not, but that the ſpectatours might well underſtand, how inveterate, and habitual this evil was; and that he had long ſince deſtroyed him, had he not been reſtrained by the ſame divine power, who now caſt him out

V. 22. *into the fire*] As verſe 18. Gr. *both into the fire, or even into the fire.*

if thou canſt do any thing] εἴ τι δύνασαι, which the Syriack interpreter giveth, *quod poſſis, what you are able*, help me: he meaſured the power of Chriſt with humane reaſon, not yet apprehending his omnipotency.

V. 23. *If thou canſt believe*] *If thou canſt believe*, I can do this thing for thee; if thou canſt believe, fear not.

all things are poſſible to him, &c.] Chriſt can, and will do any thing which is good for them that truſt in him.

V. 24. *ſaid with tears, Lord I believe*] Conceiving from Chriſts ſpeech good hope of his childes recovery, if the obſtruction and let thereto, were not in himſelf, in ſenſe of his own weakneſſe, and his childes miſery, he ſeriouſly profeſſeth his faith; for as *Jerom* ſaid, *Epiſt.* 9. *Lib.* 2. *Nemo mentiens plorat*; no man lying weepeth, or weeping lyeth.

help thou my unbelief] Supply with thy goodneſſe, what is defective in my faith. That which God giveth, he ofttimes gives by certain degrees, as the conditions of the gifts and receivers require: ſome men, *acceptâ fide, diffidentia non carent*, *Proſper de vocat. Gent. lib.* 2. *cap* 11. having obtained faith, yet want not ſome diffidence, as he well knew, who ſaid, *I believe, help thou mine unbelief*; and they who ſaid, *Lord encreaſe our faith*, Luke 17.

V. 25. *that the people came running together*] Toward him, to ſee what would be done: and knowing that there might be danger in a tumltuous throng would no longer hold them in ſuſpence who ſo earneſtly expected the event; but ſuddenly diſpatched the buſineſſe; commanding the evil ſpirit out, and forbidding him all reentry; that he might at once ſhew the admirable power of faithful prayer before the multitude; thereby to invite and encourage them to the ſame duty, in their ſeveral emergent neceſſities.

V. 26. *rent him ſore*] The nearer the power of Chriſt is to cure, the more furiouſly doth Satan rage: ſee on chap. 1. 26 this Chriſt permitted Satan to do; not that he hath any pleaſure in the miſery of any of his, but to the end that the multitude (ſeeing *à quibus calamitatibus liberandus eſſet*; *Euthymius*; from what calamities he was now to be delivered, and the horrid cruelty of the devil) might the better conceive the power and mercy of Chriſt delivering the poſſeſſed, which no art, care, nor power of man could do.

V. 27. *and he aroſe*] When the ſtanders by ſaid he was dead in that terrible fit, Jeſus took him by the hand, caſt out the devil, and the young man was preſently well again: there is no eſtate ſo deſperate, whence the hand of Chriſt cannot raiſe. *Let thy hand help me*, ſaid *David*, Pſal. 119. 173. and Pſal. 31. 5. *Into thy hands I commit my ſpirit*; though the Saint fall, he ſhall not utterly be caſt down, *for the Lord upholdeth him with his hand*, Pſal. 37. 24. bleſſed are the people who have the Lord for their God: ſerve him, and fear not the malice of Satan: Chriſts hand of divine power is as neer thee now in every diſtreſſe to lift thee up, as was that ſacred hand of fleſh neer this afflicted young man then, to raiſe him when the ſtanders by ſuppoſed him to be dead.

V. 28. *why could not we?*] See on *Mat.* 17. 19.

V. 29. *but by prayer and faſting*] See on *Mat.* 17. 21. we have need, not onely of faith and prayer, but alſo of faſting and extraordinary humiliation, to caſt Satan out of his poſſeſſion.

V. 30. *and they departed thence*] He and his Diſciples, *Mat* 17. 22.

and paſſed thorow Galilee] Paſſed *aſide thorow*, chap. 11. 20. and 15. 21. 29 they went by by-wayes out of the common rode into, and thorow Galilee, becauſe he would be private with his diſciples. See chap. 2. 23.

V. 31. *for he taught his diſciples*] Therefore he withdrew himſelf, as to prepare for his approaching Paſſion, ſo alſo to prepare and inſtruct his diſciples, againſt the ſcandal thereof: and to fit them to preach the Goſpel to the nations of the world.

V. 32 *they underſtood not that ſaying*] Concerning his ſuffering, which they thought could not befall their expected Meſſias, of whom they had ſo many glorious promiſes. See chap. 8. 32.

V. 33. *and he came*] Matth. 18. 1.

and being in the houſe] Where he was wont to make his abode, at Capernaum, where they were private.

V. 34. *who ſhould be greateſt*] In the temporal kingdom of the Meſſias, which they yet expected, Acts 1. 6 See on Luke 9. 46.

V. 35. *If any man deſire to be firſt*] In my kingdom, they that have higheſt places, muſt not look for moſt honour, but take moſt pains for the ſalvation of others, and to hear and mark that which he would now ſpeak unto them; he called all the twelve, becauſe without exception, it concerned every one of them to beware of ambition; well knowing, as their thoughts and conteſts by the way: ſo not onely what danger the deſire of *Primacy* might, by them, bring upon the Church of Chriſt, by them to be planted; but alſo what it did, in the ſame in a greater growth thereof: therefore he will here blaſt that miſchief in the bud, that it may grow no greater, neither come to a dangerous maturity.

V. 36. *when he had taken him in his arms*] ἐναγκαλισάμενος, that is, as Luke 2. 28. interpreteth, ἐδέξατο εἰς τὰς ἀγκάλας, he took him into his armes, to ſhew him for a pattern of that which he would have his be: a child is not ambitious of honour, he envieth not, is not covetous, nor reveng ful; quickly forgets injuries, and, in reſpect of actual ſinnes, cometh neereſt to mans ſtate of innocency.

V. 37. *one of ſuch children*] One like theſe little ones, verſe 41.

receiveth not me, but him that ſent me] He doth not onely receive me, but alſo him that ſent me

V. 38. *and John anſwered him*] Luke 9. 49

we forbad him] Out of perverſe zeal to their Maſters honour; as *Joſhua* envied *Eldad* and *Medad*, Num. 11. 27. 28.

V. 39. *for there is no man*] See 1 Cor. 13. 3.

in my name] God who is the Author of an ordinary vocation, worketh alſo extraordinarily, ſo often as it pleaſeth him; but an extraordinary vocation pretended to, muſt be juſtified by an extraordinary commiſſion, and appear by ſome extraordinary approbation: as Amos 7. 14, 15. and here; and alſo by the doctrine which they preach.

lightly] ταχὺ, lightly, quickly: he ſhall find much to do, firſt to quiet his own conſcience, if he ſhall profeſſe, or act againſt the evident light thereof.

V. 40. *He that is not againſt us*] He that oppoſeth not the Goſpel, but preacheth, or profeſſeth it.

is on our part] Not that Chriſt eſteemeth them his, who are indifferent, neither hot nor cold (Rev. 3. 16.) neither true friends, nor profeſſed enemies; but to teach them who are his, a candid charity, interpreting all things to the beſt, where appeareth no maniſeſt argument to the contrary. Neither doth that (Matth. 12. 30.) *He that is not with me, is againſt me*, conclude any thing againſt this: for there he principally reſpecteth the minds of men; here the actions; here the Apoſtles, there himſelf: there he pronounced them his enemies, who did not with faithful and ſincere hearts joyne themſelves to him, there being no mean between Chriſt and Belial; here he admoniſheth his diſciples to take none for enemies who did not declare themſelves ſuch; ſpecially thoſe who did any thing which might ſerve to advance the Goſpel, and cauſe of Chriſt: interpret nothing in the worſt ſenſe, where a better may be made.

V. 41. *for whoſoever*] Matth. 10. 42.

he ſhall not loſe his reward] This ſheweth how profitable it is to further the work of the Goſpel: that endeavour ſhall not miſſe of a reward: and it is moſt certain, that on the other part, they that take away from the Miniſters of Chriſt, the means enabling them to ſubſiſt and preach the Goſpel, ſhall once have the revvard of their ſacriledge truly payed them.

V. 42. *whoſoever ſhall offend*] Matth. 18. 6 God is ſo ſevere a revenger of offences, that a man vvere better ſuffer any thing here, than be an occaſion thereof. *One of theſe little ones that believe in me*, importeth one of a meek, harmleſſe, and humble minde; not relating to the years, but quality of the perſon offended; ſo the Apoſtle diſtinguiſheth between children -- *in* (or as concerning) *malice be yea children; but in underſtanding be men*; or as of ripe age, 1 Cor. 14. 20. but the words of the text are -- ἕνα τῶν μικρῶν τῶν πιστευόντων εἰς ἐμὲ *one of the little ones of thoſe that believe in me*; which ſenſe the double article τῶν directeth to, as alſo the Series of the Text: for, as appeareth, Matth. 18. 2, 10. the queſtion being propoſed, who is the greateſt in the kingdom of heaven; Jeſus called a little child unto him, and ſetting him in the midſt of them he ſaid --- *except ye be couverted, and become as little children, ye ſhall not enter into the kingdom of heaven ---- but whoſo ſhall offend one of theſe little ones* τῶν πιστευόντων εἰς ἐμὲ --- of thoſe that believe in me, *it were better for him that a milſtone, &c* and preſently after he ſaith, *take heed that ye deſpiſe not one of theſe little ones: for I ſay unto you, that in heaven their Angles do alwayes behold the face of my Father which is in heaven:* and here, chap. 10. 14. &c. he ſaith, *of ſuch is the kingdom of God; and he took them up in his armes, put his hands upon them and bleſſed them.*

that a milſtone, &c.] See on Matth. 18. 6. and on Luke 17. 2.

V. 43. *and if thy hand*] Matth. 5 29. and 18. 8.

offend thee] Or cauſe thee to offend.

to go] ἀπελθεῖν, *to go away* from this world.

V. 44. *their worm dieth not*] Iſaiah 66. 24 the worm ever biting the conſcience of the damned: that is, the memory of evil done, *Jerom, Theophylact*: the remorſe of conſcience, *Euthymius*: the immortal torment thereof, continually afflicting them: grief of mind, *Auguſtin. de C. D. lib.* 21. *cap.* 9. this is that ſecret tormenter, which with ſilent ſtripes teareth the wicked, endleſſe, and hopeleſſe caſt-away.

the fire is not quenched] The fire is, *pœna inconſumpta*; *Jerom in loc.* an endleſſe paine, *immortalis mortis*, of immortal death, as *Bernard* calleth it; *in pſal. qui habitat.*

V. 45. *Cut it off*] See on Matth. 5. 29, 30. and 18. 8.

V. 46. *where their worm*] See on verſe 44. this repetiton declareth our great need, often to be warned of the judgement to come. See alſo verſe 48

V. 47 *offend thee*] See on verſe 43. and Matth. 5. 30. & 18. 9.

V. 49. *Every one ſhall be ſalted with fire*] As every meat-offering in the law was to be ſeaſoned: ſo muſt we be with the graces of Gods Spirit, which are cleanſing like fire, Matth. 3. 11. to burn up the droſſe of ſin. It is an alluſion to the manner of ſacrificing. See Levit. 2. 13. no unſavoury oblation could be acceptale. The moral is opened, Eccleſ. 5. 1, 4. and Rom. 12. 1. ſalt was preſcribed them (to reſiſt corruption) *Jerom* interpreteth it to be wiſdom; becauſe ſaith he, there is no good work without wiſdom: as alſo their fire; the fire of the altar which came from heaven, that is, love and zeal: to offer with ſtrange fire was abomination Levit 10 1. &c. *Matth.* 5 23, 24. See the moral, Jam. 3. 17. ſalted with fire may ſeem an improper ſpeech, as alſo baptized with fire, *Matth.* 3. 11. but becauſe both were uſed in ſacrifice, and both are cleanſing, Chriſt fitted one word to both: intimating, that though the word of God were as ſharp as ſalt; or their afflictions grievous (therefore ſometimes are they ſtiled fiery tryals) yet men muſt be contented hereby to be bettered and made more pure (See Iſaiah 1. 25.) it being incomparably better and eaſier for them ſo to be ſeaſoned and refined now, that they may be a pure and acceptable ſacrifice to God, then to be left to Hell fire eternally.

V. 50. *ſalt is good*] *Matth* 5. 13.

but if it have loſt his ſaltneſſe] If Miniſters who ſhould ſeaſon others, have loſt their ability thereto; who ſhall mend them?

have ſalt in your ſelves] Keep grace, yet loſe not peace: Heb. 12. 14. See *Matth.* 5 13. Coloſ. 4. 6. we muſt ſeaſon our ſelves, as well as others; leſt we be like the water of baptiſm, *peccata baptizatorum diluens*, ſaith *Gregory, hom.* 17. *in evang*, waſhing away the ſins of the baptized, and then be caſt away our ſelves. See 1 Cor. 9 27.

and have peace one with another] Be ye cleanſed from the corrupt humour of ambition, and carnal affectation of ſuperiority: then ſhall ye be wiſe, and ſo love one another, that all men may know that ye are my diſciples, Joh 13. 35 ambition is an evident madneſſe; and diſſention (the undoubted iſſue thereof) extream folly, if it be ſo, to ruine our ſelves: reſtleſſe ambition was the devils ruine, and his maſter-piece on man.

CHAP. X.

Verſe 1 HE *aroſe from thence*] ἀναστὰς, *ariſing*, or he aroſe and went from thence: in the Hebrew ישב *jaſhab*, ſignifieth ſitting, tarrying, or dwelling: ſo alſo קום *kom*, which the *Syr.* here uſeth; he aroſe, or ſtood up to go away. See *Matth.* 19. 2. ſignifieth a departure from a place, or at leaſt a preparation thereto.

by the farther ſide of Jordan] In reſpect of ſome creek: for *Jury* and *Galilee* were on the one ſide of *Jordan*.

V. 2. *to put away his wife*] ἀπολῦσαι, *to looſe his wife from him*: for the wife while the husband liveth δέδεται *is bound to him*, Rom 7. 2. in oppoſition hereto, is often ſet ἀπολύειν, Luke 16. 18. or ἀπολῦσαι, *Matth.* 19 8 among other things ſignifying *abſolutum dimittere* to diſmiſſe one being unlooſed, or diſcharged from bonds, as *Matth.* 27. 21 26 John 19. 10. underſtand their queſtion to be, as *Matth* 19. 3. whether it were lawful for a man to put away his wife on every occaſion? they made no queſtion but he might for ſome.

V. 3. *what did Moſes command you?*] This Chriſt beſt knew, who gave the law by *Moſes*; but thus in all controverſies he would reduce them to the Law of God, hereby taking occaſion to expound *Moſes* by *Moſes*, the Law by the Law, one Scripture by another, (as appeareth verſe 6, 7, 8.) For Geneſis 2. 24. it is ſaid, Therefore ſhall a man leave his father and his mother, and ſhall cleave unto his wife.

V. 4. *Moſes ſuffered to write a bill*, &c.] Deut. 24. 1. See on *Matth.* 19. 7.

V. 5. *he*

V. 5. *he wrote you this precept*] See on Matth. 19. 8. this γράφειν is as much as ἐπιτρέπειν, verſe 4. to permit, as *Matthew* hath it. For *Moſes* commanded not diſmiſſion of the wife; but (as a civil Magiſtrate) permitted it, to avoid murder and cruelty : rather chargeing the unreconcileable, with a command to write and publiſh the deſertion of their wives, than any wayes approving that which was not according to Gods law and inſtitution : ſo our law reſtraining intereſt to eight *per cent*, rather cautioneth againſt extortion, than approveth uſury.

V. 6. *from the beginning*] Of the world, chap. 13. 19 when matrimony was inſtituted.

God made them male and female] One man and one woman; that two united into one fleſh, might be the fountain of propagation to all mankinde.

V. 7. *leave his father*, &c.] See on Matth. 19. 5.

V. 8. *one fleſh*] Gen. 2. 24. As they were one, (the woman being made of a part of man) ſo would God have them but one, in holy unity.

V. 9. *what therefore God hath joyned*] See on Matth. 19. 6. God is the Author of this bond, therefore man may not at his pleaſure diſſolve it.

V. 10. *asked him again of the ſame*] Of that which he had taught concerning indiſſolubility of marriage, it being a point which the *Scribes* and *Doctors* had never taught the people, therefore they yet underſtood it not.

V. 11. *ſhall put away his wife*] Matth. 5. 32, & 19. 9.

committeth adultery] Except he put her away for adultery, *Mat.* 19. 9.

againſt her] Whom he hath put away.

V. 12. *and if a woman &c.*] If a woman ſhall go from her huſband, and take another man, ſhe is an adultereſs.

V. 13. *brought young children*] See on Matth. 19. 13. Luke 18. 15. it is manifeſt that here the word παιδία, ſignifieth children in years, and that of *ſuch is the kingdom of heaven*, for verſe 16. *he took them up in his armes and bleſſed them*, which it is likely he would not have done to a man of years, though never ſo humble.

V. 14. *he was much diſpleaſed*] ἠγανάκτησε, he grieved, had indignation, or took it very ill : the Syriac gives it אתבאש לה *ethbeſh leh*, which *Treſtius* giveth *indignatus eſt*. The word באש *baaſh* (whence it cometh, and which out of the Syriac we tranſlate *he had indignation*, Matth. 26. 8. Matth. 14. 4.) properly ſignifieth *fœtuit* : and by a Metaphor, *gravis, ingratus fuit auribus*, as Geneſ. 21. 11. it was *grievous, unwelcome, diſpleaſing*, or *odious* : ſo that this giveth us to underſtand, that Chriſt abhorred and abominated (as a loathſome and odious thing which he could not endure to hear or ſee) this perverſe zeal of theirs, which (though probably out of a good meaning) prohibited children to be brought unto him: So the Greeks expreſſe an odious word λόγος σαπρὸς, Epheſ. 4. 29. *rotten, ſtinking, rancid*, or *corrupt communication*, ſuch as good men loath to hear : by this we may conjecture, how acceptable their zeal is to Chriſt who forbid Infants baptiſme, whereby they are brought to Chriſt, and implanted into him, Rom. 6. ſeeing he giveth this reaſon, for *of ſuch is the kingdom of God*, that is, the kingdom of Heaven, Matth. 19. 13. The impediment which is commonly objected, Chriſt taketh away, verſe 15. where he ſaith, *whoſoever doth not receive the kingdom of God as a little childe, he ſhall not enter therein* : which is in effect as if he had ſaid, the tender age of children is ſo far from barring children from the kingdom of God; that, except they who are of ripe years become like little children, their baptiſme ſhall not advantage them to give them admiſſion into the kingdom of Heaven. If the inheritance of the kingdom be theirs, that which is thereto ſubordinate muſt be theirs : ſuch is baptiſme, which (as the *Ark* in the deluge) ſaves us, 1 Peter 3. 20. 21 if theirs, then is it odious to Chriſt to keep them from that which implanteth them into him. See on Luke 18. 16.

V. 15. *as a little childe*] We muſt be like children in humility, ſimplicity and innocency, if we deſire to enter into the kingdom of Heaven. See 1 Cor. 14. 20. and here verſe 13.

V. 16. *he took them up in his armes*] See on chap. 9. 36.

and bleſſed them] In the Syriac וברך אנון *abarech innun*, of the *Hebrew* ברך *barach*; which ſignifieth to bend the knee, 2 Chron. 6. 13. Pſalm 95. 6. to pray; for the Syriac word ברך *berach* or ברך *berech*, ſignifieth the ſame, Acts 20. 36. Matth. 27. 29. Rom. 11. 4. &c. thence metonymically it ſignifieth *he bleſſed*, Mark 8. 7. Matth. 14. 19. &c. that is, according to the ſenſe of the Hebrews, he prayed for, or pronounced a bleſſing on them, 2 Sam. 8. 10. Exod. 12. 32. *Pharaoh* ſaith וברכתם גם-אתי *uberachtem gam othi, ye ſhall alſo bleſſe me*, that is, as the Chaldee giveth it, *pray for me*. Concerning infants we muſt know that God comprehended them in the covenant as well as their fathers, and therefore Chriſt bleſſed them. See Gen. 17. 7, 10. &c.

V. 17. *that I may inherit life*] Two things are to be eſchewed by them who will be ſaved; that is, 1. Opinion of their own merits, 2. Love of riches. Theſe two undo many ſouls: both theſe were in this young man. See on Mat. 19. 16.

V. 18. *why calleſt thou me good*] See on Mat. 19. 17.

V. 19. *thou knoweſt the commandments*] *Chriſt anſwereth* to his queſtion and ſenſe : he ſaid, *what good ſhall I do?* thinking he muſt be ſaved by the works of the Law; which is indeed to decline and wave free juſtification by faith in Chriſt, therefore Chriſt to convince his conſcience, remitteth him to the Law, by which is the knowledge of ſinne, Rom. 7. 7. but no juſtification from ſinne, Romans 8. 3. See on Matthew 19. 16, 17. and on Luke 18. 20.

V. 20. *all theſe have I obſerved*] See on Mat. 19. 20. Luke 18. 21.

V. 21. *loved him*] ἠγάπησεν αὐτὸν, *loved, kiſſed*, or cheerfully and in a friendly manner received him, as truely pittying him who having with ſo much care outwardly kept the law of God, which many did not; yet did but deceive himſelf with a vain opinion of righteouſneſſe, as if he were perfect, or neer thereto; when yet without faith in Chriſt, he could not poſſibly be ſaved.

Sell what thou haſt] This is no *Evangelical counſel*, but a precept; though not binding all particularly to ſell and give it away to the poor : yet in the general it bindeth every one to be willing to leave all at Gods command, or where his honour requireth it, and to give, according to his ability, for the relief of his poor or diſtreſſed neighbour;

V. 22. *went away grieved*] With a ſad heart and heavy countenance, *afflicted*, as the Syriac Interpreter hath it. See Mat. 19. 22. Luke 18. 23.

V. 23. *ſhall they that have riches*] See Mat. 19. 23. Luke 18. 24. That is, who truſt in riches (as here Chriſt interpreteth verſe 24.) the vulgar fault of rich men.

V. 24. *that truſt in riches*] See Pſal. 62. 11. 1 Tim. 6. 17. The danger is not in riches, but the abuſe thereof : this he ſaith to his diſciples whom he ſtileth children, becauſe ſo he accounted them in his love and care of them, that they might underſtand the miſteries of eternall life.

V. 25. *eaſier for a camel*] See on Matthew 19. 24. Luke 18. 25.

V. 26. *who then can be ſaved*] See on Matthew 19. 25. Luke 18. 26.

V. 27. *with men it is impoſſible*] See on Matthew 19. 26. Luke 18. 27.

V. 28. *Then Peter began*] See on Mat. 19. 27.

we have forſaken all] Mat. 19. 27. Luke 18. 28.

V. 29. *or wife, or*, &c.] The meaning is, that God is a bountiful rewarder, and that the want of that which for his ſake we forgo, ſhall be recompenſed with better ſpiritual ſupplyes.

V. 30. *ſhal receive an hundred fold*] Either of temporal bleſſings when afflictions and perſecutions are over; as Job did receive more than he loſt; or in a bleſſed ſupport in midſt of troubles; as experience of Gods mercies, the Mother of hope, Rom. 5. 4. and the quiet fruits of righteouſneſſe at laſt, Heb. 12. 11. Such a gain, is, loſſe for Chriſts ſake, they ſhall finde bleſſings temporall and eternall, as *Jacobs* ſonnes parting from *Egypt*, found in their ſacks both corn and their money again, wherewith they had purchaſed it.

V. 31. *but many*] Mat. 19. 30.

V. 32. *they were in the way*] Mat. 20. 17.

Jeſus went before them] The diſciples abhorred this journey to *Jeruſalem*, knowing that the high prieſts and elders maliced him to the death; therefore to animate his timorous diſciples, he manifeſted himſelf a cheerfull leader of the way, by his pace, countenance, and geſture : to let them know that he feared not death; but now that the hour was come, offered himſelf thereto,

they were amazed as they followed] Not yet underſtanding why he would caſt himſelf again upon ſuch apparent dangers.

they were afraid] Full of thoughts, as miſdoubting their own ſafety. They yet would follow him, for they were loath to forſake their Maſter. This was of their love to him; which being not perfect, it had a dangerous mixture of fear, leſt themſelves ſhould come into danger, being taken notice of as his ſectatours and diſciples; therefore they wiſhed that he would rather recede into ſome private and more ſecure place, where they might be quietly with him, than expoſe himſelf to the implacable malice of the Jews at Jeruſalem. See John 11. 12. 16.

he took again the twelve] See Mat. 20. 17. and on Luke 18. 31. It ſemeth by this word πάλιν, *again*, that theſe words relate to that which is ſpoken, chap 9. 31. where he to his Apoſtles privately declared, that yet not well underſtood the myſtery of his death and paſſion : hardly do we underſtand that which we are unwilling to learn : therefore Chriſt often teaching them this ſame point which was of neceſſity quickly to be learned, the time of his ſuffering now drawing ſo nere.

what things ſhould happen to him] The often repetion of this one leſſon ſheweth, how ſlow they were to underſtand it, how unwilling to learn it.

V. 33. *behold we go up to Jeruſalem*] This is our laſt journy thither.

V. 34. *ſhall mock him*] See *Mat.* 20. 19.

V. 35. *and James and John*] *Mat.* 20. 20.

ſaying] By their mothers meditation, *Matthew* 20. 20. See the like, *Matth.* 8. 5. compared with Luke 7. 3.

V. 36. *that I ſhould do for you*] See on *Mat.* 20. 21.

V. 37. *that we may ſit on thy right hand*, &c.] See on *Matthew* 20. 21.

V. 38. *ye know not what ye ask*] See on *Mat.* 20. 22.

V. 39. *ye ſhall drink indeed*, &c.] See on *Mat.* 20. 22, 23. the word *baptiſme*, and *baptizing*, is in this place, but tranſlatitious importing, ſprinkling or wetting, with their own blood, not immerſion, or douſing into it, (as *Cyrus* head was, by bloody *Tomaris*) why therefore immerſion in baptiſme ſhould be ſimply neceſſary, the Anabaptiſts ought to ſhew ſome better reaſon than from the common uſe of the word, which ſignifieth as well, ſprinkling or waſhing, as dipping into water.

V. 40. *is not mine to give*] Not mine in the ſenſe wherein you deſire this priviledge; that is, as being *an earthly Monarch*: the heavenly rewards are not here to be diſtributed in ſuch reſpects; nor is my kingdom or glory of this world.

V. 41. *when the ten heard it*] The other ten Apoſtles, ſee *Mat.* 20. 24.

V. 42. *exerciſe lordſhip &c.*] Princes and rulers according to Gods ordinance rule over their ſubjects in this world; but I have no ſuch temporall kingdome here, neither muſt ye expect it, but be humble like me whom ye ought to imitate. See on *Mat.* 20. 25. Luke 22. 24, &c.

V. 43. *ſhallbe your miniſter*] Or *let him be*, your ſervant, ſee on *Mat.* 20. 27.

V. 44. *of you will be the chiefeſt*] *Mat.* 20. 27.

V. 45. *the ſon of man came not to be*, &c.] See on *Matthew* 20. 28.

V. 46. *blinde Bartimeus*] See on *Mat* 20. 29, 30. and Luke 18 35. This Evangeliſt nameth the blinde man as being well known about *Jericho*. בר *bar*, ſignifieth in the Syriac, *a ſon*: ſo that which we ſay *Bartimeus* was the ſon of *Timeus*, as alſo *Bartholomeus* was the ſon of *Ptolome*. So *Barnabas*, and other names are compounded. See on Luke 18 35.

V. 47. *heard that it was* Jeſus] See on *Mat.* 20. 30.

V. 48. *hold his peace*] See on *Mat.* 20. 31.

cryed the more] See on *Mat.* 20. 31. and Luke 18. 39.

V. 49. *Jeſus ſtood ſtill*] See on *Matth.* 20. 32. and on Luke 18. 40.

they call] Probably the diſciples who were confident of the cure, becauſe Jeſus would have him called to him.

be of good comfort] θάρσει, *be confident*, be of good cheer. So *Mat.* 9. 2. 22. He calleth thee, who cureth all that come unto him for help.

V. 50. *caſting away his garment*] His uppper garment, ſome Cloak or *Mantle*, &c. ſo joyful was he that Chriſt called him, that he caſt away, or off, what ever might hinder him, and came cheerfully to Chriſt: So alſo ought we to be affected in our calling to him.

V. 51. *what wilt thou that I*, &c.] See on *Mat.* 20. 32. and on Luke 18. 41. he demanded that which he beſt knew; that he might cauſe the multitude to be more attentive to the miracle of reſtoring ſight to the blinde.

Lord that I may receive my ſight] Ῥαββονὶ, or ῥαββουνὶ, for ſo were their eminent Doctors called. See John 20. 16. See on *Mat.* 20. 33. and on John 1. 38.

V. 52. *thy faith hath made thee whole*] See chap. 9. 23. *Matth.* 9. 2. 22. *Matth.* 8. 13. faith the fountain of prayer and confidence, and conſtancy, obtaineth of God a ſupply of all our wants and defects.

immediatly he received ſight] See on *Mat.* 20. 34. and on Luke 18. 43.

and followed Jeſus *in the way*] Not led as before, but ſeeing as the reſt of the multitude: probably he went along rejoycing, to ſee him of whom he had received ſo gratious a favour, and above all, that he might hear the word of Chriſt to edifie and confirm him more.

CHAP. XI.

Verſe 1. UNto *Bethpage*] See on *Matth.* 21. 1. and on Luke 19. 29.

of his diſciples] This αὐτοῦ ſheweth that they were two of his own diſciples, that is, apoſtles: for many others followed him to learn of him, and ſo might be called diſciples alſo

V. 2. *the village over againſt you*] See on *Mat.* 21. 2.

never man ſate] For holy uſes (ſome ſay) they made choice of beaſts, that had not been before employed otherwiſe.

V. 3. *if any man ſay*] See on *Mat.* 21. 3.

V. 4. *they went their way*] See on *Mat.* 21. 6.

V. 5. *what do ye looſing*, &c.] As if they ſaid, why meddle ye with other mens goods? why do ye that which is not lawful?

V. 6 *and they ſhall let them go*] The owners heating what the Lord had bid them ſay preſently permitted them quietly to carry away their beaſts for the uſe of Chriſt

V. 7. *caſt their garments on him*] See on *Mat.* 21. 5, 7.

V. 8. *ſpread their garments*] See *Mat.* on 21. 8. Luke 19. 36. John 12, 13.

V. 9. *Hoſanna*] See on *Matth.* 21. 9. Luke 19. 37, 38. John 12. 13. He often came to Jeruſalem, but never with ſuch acclamations and ſhew of *Majeſty*: formerly he came privately, becauſe he would decline their envy; but now that the time of his paſſion was come which himſelf had determined λαμπρότερον ἔρχεται, he cometh more glorioully, that they might know him to be truely God, and the expected *Meſſias*; if not, that it might be to their greater condemnation, ſaith *Theophylact*.

bleſſed is he that cometh in the name of the Lord] Well be it to him that cometh to us from God, or that is ſent of God.

V. 10. *bleſſed be the kingdom*, &c.] Be it now happy and proſperous as we have long expected. They generally dreamed of a temporall monarchy of the *Meſſia*, which was the bias of their votes: therefore whereas they mentioned *David* their father, underſtand that, not ſo by them ſpoken, as when they called themſelves *Abrahams ſeed*. John 8 33. but becauſe they owned David as the beſt Patriarch and father of the people, of all the kings of Iſrael, ſee Pſalm 78. 72. 2 *Sam* 24 17, and becauſe they well knew that Chriſt ſhould be of the poſterity of David their king; whoſe kingdom (the perpetuity whereof God had promiſed David, 2 *Sam* 7. 16. Pſalm. 89. 34.) was now, and even from Solomons time, miſerably rent and ruined, the ſcepter being departed from Judah, yet the repaire thereof by Chriſt being foretold by the Prophets, as Iſaiah 9. 7. they ſeeing Jeſus doing ſuch admirable things as excelled all power of man, might think the time thereof was now come, that the decayed eſtate of Iſrael ſhould be repaired, and their ſecular monarchy reſtored, which vaine hope ſtuck faſt upon the hearts of good men: yea, after Chriſts reſurrection, and their often being taught the contrary, the diſciples ſaid, Acts 1. 6.—*Lord, wilt thou at this time reſtore again the kingdom to Iſrael?* See alſo Luke 24. 21.—*but we truſted that it had been he, which ſhould have redeemed Iſrael:*—ſo that this vote of the multitude here, hath this ſenſe; Lord bleſſe and proſper us ſo, that the long-ruined kingdom and ſtate of Iſrael may be now repaired and reſtored again to its ancient integrity, liberty, proſperity and glory, which it had under king David.

V. 11 *when he had looked round*] As being Lord of that houſe, he appeared as viewing what was amiſſe, and to be amended or reformed, which he preſently did, caſting out prophaners from the temple.

V. 12. *he was hungry*] See on *Mat.* 21. 18.

V. 13. *ſeeing a fig-tree*] *Mat.* 21. 19.

if happily] Or to ſee *if happily*, a Gen 3. 22.

he found nothing but leaves] A true *Embleme* of an Hypocrite, who makes a ſhew of godlineſſe, but yet is fruitleſſe and near the curſe, *Mat.* 3. 10 Heb. 6. 8 Iſa 5. 5, 6.

for the time of figs was not yet] *Iſrael* was repreſented by this barren tree, Iſaiah 5. 7. Luke 13. 8. which brought forth onely ſhews of holineſſe, obſervation of ceremonies (that law affording them onely ſhadows, but no fruit) but not the ſubſtance of godlineſſe, which is the fruit which God looks for. In the Letter we muſt conſider, that the time of new fruits could not yet be, it being but the firſt moneth, as it was called after the captivity [ניסן] *Niſan* (which anſwered partly to our *March*, and partly to April) in the tenth day, whereof the *Paſchal* Lamb was to be taken, and on the fourteenth day the *Paſſeover* (to which they were now going to *Jeruſalem*) was to be eaten, Exod. 12. 3, 6. therefore ſo ſoon in the ſpring the fig-tree could not bear any of that years fruit: and certainly Chriſt did not irrationally go at an unſeaſonable time to ſeek fruit thereon: ſo that it may moſt probably be concluded, that he ſought ſome figs of the old ſtore which uſe to hang on all the year, ſpecially in thoſe hot countreys: ſo that in the Letter, albeit the tree could not yet yeild any new fruits becauſe the time was not yet come; yet might it have ſhewed ſome remainds of the former fertility. And in the type, if the Jews (hereby repreſented) might finde excuſe for their not yet believing in Chriſt, before the fulneſſe of that time was come; yet were they unexcuſable, that they neither brought forth to the Lord fruits of righteouſneſſe according to their firſt covenant under the Law, which ſaid, *Do this and live*: nor according to the ſecond covenant under grace and the Goſpel, which ſaid, *Beleeve and thou ſhalt be ſaved*: therefore Chriſt came this once to the figtree, not ſo much for his own ſake, (who well knew, both it, and how otherwiſe to have ſupplyed his own wants) as for the Apoſtles whom he would fore-inſtruct concerning the rejection of the Jews, to whom he came, three years ſeeking fruit, Luke 13.) which may import the time before the Law, under the Law, and now under the Goſpel) and found none. This, Chriſt neceſſarily inſtructed them in, in regard that it muſt have been no ſmal ſcandal and grief to the apoſtles, that their kindred, the *Iſrael* of God, muſt for their unfruitfulneſſe be under the curſe (like this withered fig-tree) and withered and conſumed for their rejecting the Goſpel, whereof they were to be preachers, as may appear, Romans 9. 2, 3. Therefore as God inſtructed *Jonah* by the withered gourd; ſo here Chriſt enformeth his diſciples by this ſoon withering fruitleſſe fig-tree. See on *Matth.* 20. 20.

V. 14. *Ieſus anſwered*] That is, according to the Hebrew manner of ſpeaking, he began thus to ſay on this occaſion.

never man eat fruit] Poſſibly this was becauſe he knew that this tree had not yet born fruit, or that it bare little, and was ſo unprofitable to the owner; but however, the Lord of all creatures might juſtly diſpoſe of it, who (what ever right he gives men in his creatures) may juſtly give, and take at his pleaſure.

his diſciples heard] They were to be witneſſes of what was done on the morrow; neither would they have admired, nor much obſerved the power of Chriſt herein; if they had not heard, when he had thus curſed it.

V. 15. *and they came*] *Mat.* 21.12.

and began to] That is, did caſt out; for he had done it once before, John 2. 15. See the like phraſe, chapter 10. 32.

to caſt them out that ſold] Chriſt ſheweth indeed, that he is the true king, and high priſt, and therefore the revenger of the abuſes of the temple.

V. 16. *that any man ſhould carry any veſſel*] That is, any common ones, ſuch as they brought into the temple, who made it a market place; for concerning the holy veſſels, or things appertaining to the ſervice of God, the charge whereof appertained unto the Prieſts and Levites, as God had commanded, this place of Scripture ſpeaketh not.

V. 17. *My houſe ſhall be called*] Shall generally be ſo accounted and taken. See *Matth.* 21. 13. *Luke* 19. 46. John 2. 16.

of all nations the houſe of prayer] πᾶσι τοῖς ἔθνεσιν, *unto ull nations*, this was perfectly fulfilled in the Church of Chriſt, gathered of all nations, which began from this Temple, out of which ſounded that Goſpel, which was ſpread over the world. See Iſa. 2.3. and 56. 7. See on *Mat.* 21.13. and on *Luke* 18. 10. & 19. 46. and on John 2. 16.

a den of theeves] Thus he calleth it, διὰ τὸ φιλοκερδὲς *Theophylact*, for their covetouſneſſe; for theeves ſeek gains, by any, though never ſo unjuſt wayes, as it ſeemes the rulers and governours did, vvho for impious gain ſake permitted the temple of God, thus to be prophaned.

V. 18. *how they might deſtroy him*] They had long before determined to do it, now therefore they conſult how they may, with leaſt danger to themſelves, becauſe they feared the people would take his part.

V. 19. *he went out of the city*] That he might not ſo much as ſeem to give any occaſion of tumult to the city, prone thereunto.

V. 20. *in the morning*] Mat. 21. 19. The miracle was the greater, for that in the cooleſt time of night, a tree ſo ſucculent and ful of juice, ſhould ſo quickly wither and drie up from the roots, this alſo ſheweth the divine power of Chriſts word, it was he that dried up the water of the read ſea. Joſh. 2. 10. he withholdeth the waters and they dry up, Job 12. 15. he turneth the water ſprings into dry ground, Pſalm 107. 33. he maketh waſte mountains and hils, and drieth up all his herbes, Iſa. 42. 15. at his rebuke the ſea drieth up, Iſa. 50. 2. his power knows no obſtruction, his command no dalay, his curſe is a flying book going forth, over the face of the earth, Zech. 5. 2. 3.

dried up from the roots] See on Mat. 21. 20.

V. 21. *ſaith unto him, Maſter*] Mat. 21. 20. it appeareth that all the diſciples admired and ſpake of it; it may be *Peter* firſt noted and ſpake of it, and then the reſt.

V. 22. *Have faith*] Or *have the faith of God*: See on Matthevv 21. 21.

V. 23. *ſhall ſay unto this mountain*] See on Mat. 21. 21.

V. 24. *what things ſoever ye deſire*] Mat. 7. 7. See on Luke 11. 9.

believe that ye receive them] That is, *ſhall receive*: he ſpeaks in the preſent tenſe, to ſhew the certainty of it, as 1 John 5. 15. See on Mat. 21. 22.

V. 25. *When ye ſtand praying*] So they uſed ſometimes to do when they prayed in the temple, Luke 18. 11, 13. though here it ſeemeth a compoſing themſelves to pray.

forgive] Mat. 6. 14.

if ye have ought againſt any] Any juſt caſue of offence.

V. 26. *your treſpaſſes*] παραπτώματα, your fallings, offences, or errours, it is of παραπίπτω, *incido* or *offenſo*, Syr *delicta veſtra*, your ſins, which we commit by ſtumbling at ſome offence or example. See Gal. 6. 1. Mat. 6. 12. 14. Luke 11. 4.

if you do not forgive] See on Mat 6. 15.

V. 27. *as he was walking*] Mat 21. 23.

there come to him the chief prieſts] See on Mat. 21. 23. the Goſpel hath been long ſince aſſaulted by them that pretend ordinary ſucceſſion, and much care of religion, they having chief authority in the Church of Chriſt: the beſt things are obvious to abuſe.

V. 28. *by what authority*] Which thou didſt yeſterday in the temple, verſe 15. See on *Mat.* 21. 23.

V. 29. *I will ask you one queſtion*[ἕνα λόγον, one word, or thing. See on Mat. 21. 24.

V. 30. *The baptiſme of John*] See on *Mat.* 21. 25. Luke 24. 4.

was it from heaven, &c.] That is, from God, as Luke 15. 18. which if they confeſſed, who had him once in much honour, then they ſhould condemn themſelves of obſtinacy, who would not receive his teſtimony concerning Chriſt.

V. 31. *with themſelves*] Or among themſelves; for it is likely that they adviſed one with another, what to anſwer. See on Mat. 21. 25. *Mat.* 16. 7.

V. 32, *Of men*] Here is an elliptical ſpeech, as Luke 13. 9. See on *Mat.* 21. 26. Luke 20. 6.

they feared the people] Who had an high eſteem of John, here is a juſt reward of an evil conſcience; they are afraid of thoſe, of whom they ſhould be feared, and honoured.

V. 33. *we cannot tell*] See on *Matth.* 21. 27. and on Luke 20. 7.

neither do I tell you by what, &c.] He ſaith not, *neither can I*, but *neither do I*, or, I will not ſatisfie you in your demand. Chriſt juſtly denyeth to give them more knowledge, who malitiouſly diſſemble that which they have.

CHAP. XII.

V. 1. HE *began to ſpeak*] Mat. 21. 33.

by parables] He ſpake one parable, whereof we read at this time. So משלים *meſhalim*, Ezek. 14. 8. is tranſlated, *a proverbe*, which is an uſefull kind of teaching for moving affection, and ſtrengthening the memory, Chriſt in his divine wiſdome ſaw good to uſe it much in his teaching; beſt knowing how and when to inſtruct thoſe good hearers, who deſired to learne and believe, and to elude the captious and obſtinate unbelievers, who came not with any purpoſe or minde to be converted, but to tempt and calumniate; ſo therefore he, who knew their thoughts, accommodated his ſermons, and anſwers, that hearing they might heare, but not underſtand to converſion and ſalvation, ſee Matth. 13. 13. &c.

planted a vineyard] Iſaiah. 5. 1, &c. ſee on Matth. 21. 33. Luke 20. 9.

went into a far country] See on Matth. 21. 33.

v. 2. *at the ſeaſon*] When the fruits uſed to be gathered.

v. 3. *beat him*] See on Matth. 21. 35. Luke 20. 10.

V. 4. *another ſervant*] That is, one Prophet after another, whom they ſtoned, and unworthily entreated, as if they had been malefactors.

V. 5. *and many others*] That is, in his mercy and long-ſuffering he ſent many Prophets, whom they ſtill abuſed, and perſecuted. See 2 Chron. 36. 15. &c.

V. 6. *Having yet therefore one ſon*] As if he ſaid, there being no more left which God ſaw probable to be done for their converſion, as he expreſſeth, Iſa. 5. 4. *what could have been more done to my vineyard, that I have not done to it?* He gave them his only ſon, John 3. 16. certainly God himſelf *rich in mercy*, Epheſ. 2. 4. hath nothing greater to give.

his wellbeloved] See Matthew. 3. 17. and 17. 5. 2 Peter 1. 17.

V. 7. *This is the heir*] See on Matthevv 21. 38. and on Luke 20. 14.

V. 8. *killed him and caſt him out*] See on Mat. 21. 39. and on Luke 20. 15.

V. 9. *what ſhall therefore the Lord*] See on Mat 21. 40. and on Luke 20. 15.

he wil come] This anſwer is attributed to the chief prieſts and elders, Mat 21. 41. See note thereon. They could ſee their own faults, as men ſee their faces in a glaſſe; looking from themſelves, they ſee themſelves: we ſee our own ſins beſt in another perſon. 2 See *Sam.* 12. 5, 6. &c.

unto others] The calling of God is not without exception, tied, to perſon, place, or time; when one nation or people abuſe his mercies long beſtowed upon them, he giveth it at his pleaſure to ſome others, who ſhall render him better fruits.

V. 10. *head of the corner*] See on Mat. 21. 42.

V. 11. *This is the Lords doing*] Pſal. 118. 23.

V. 12 *to lay hold on him*] They were very deſirous to do it, they would faine have apprehended and deſtroyed him, being conſcious that he had ſpoken the parable againſt them; who were therefore impatient of having their ſinnes, their ſouls ſores toucht becauſe they were incurable: he that telleth an obſtinate ſinner of his faults, is as he that holdeth a glaſſe before the deformed.

V. 13. *and they ſend*] See on Mat. 22. 15, 16.

V. 14. *thou regardeſt not the perſon of men*] Gr. *thou lookeſt not upon the face*. The *Areopagites* did judge in the dark, that they might not be moved with any mans outward ſhew: theſe here pretend, that Chriſt did not ſo judge by outward appearance, that the truth ſhould thereby ſuffer any prejudice.

but teacheſt the way of God in truth] The way that God hath appointed us to walk in.

V. 15. *a peny*] See Mat, 18. 28.

V. 16. *Whoſe Image is this*] See on Mat. 22. 20.

V. 17. *render unto Ceſar*] See on Mat. 22. 21. and on Luke 20. 25.

to God the things that are Gods] The Goſpel joyneth the authority of the Magiſtrate, or Prince,with the ſervice of God, ſee on Mat 22.21.

they marvelled] See on Mat. 22. 22.

V.18. *Then come the Sadduces which ſay,&c.*] See on Mat.22.23. and on Luke 20.27.

V. 19. *If a mans brother die*] See on Mat. 22 24. and on Luke 20. 28.

V. 20. *ſeven brothers*] Mat.22. 25. Luke 20 29.

V. 21. *the ſecond took her*] Mat.22 26. Luke 20 30,31.

V. 22. *ſeven had her*] *Mat.*22.26. Luke 20.31 32.

V. 23. *Whoſe ſhall ſhe be*] See on Mat. 22. 28. and on Luke 20. 33.

V. 24. *Ye know not the ſcriptures*] See on Mat.22.29.

V. 25. *neither marry,&c*] See on Mat 22.30.

as the angels] See on Matthew 22. 30. and on Luke 20 36.

V. 26. *the God of Abraham*] See Mat.22.32.

V. 27. *Not the God of the dead*] See on Luke 20,38.

V. 28. *one of the ſcribes*] See on Mat 22.35.

V. 29. *The Lord our God is one*] Deut. 6.4. this εἷς ἐστι, *is one*, excludeth pluralitities of eſſence, or natures, not of perſons.

V. 30. *Love the Lord thy God,&c.*] See on Mat. 22.37,38. Luke 10. 27.

with all thy ſtrength] As much as poſſibly thou canſt: the meaſure of love to thy neighbour, muſt be thy ſelf; but the meaſure wherewith we muſt love God, muſt be to love him without meaſure.

V. 31. *the ſecond is like*] Of the like importance in reſpect of thy ſalvation; for thou canſt not be ſaved without love to God and thy brother,and what ſhal it then profit us, if loving our ſelves we bawk our neighbours? or what again ſhall it advantage us, it loving our neighbours, we neglect our ſelves? *Greg. hom.* 17. *in evang.* love thy neighbour as thy ſelf? but love both in God.

V. 32. *thou haſt ſaid the truth*] ἐπ' ἀληθείας, &c. *thou haſt ſpo- in truth*; the Syriac giveth it, as we, *thou haſt ſaid the truth*. He came to prove Chriſts wiſdom, and hearing it, giveth teſtimony thereto.

V. 33. *more than all whole burnt-offerings*] More excellent and more acceptable to God, 1 Sam. 15. 22. theſe ceremonies never pleaſed God, without the other duties which we owe to him and reſpectively alſo to our neighbour. See Iſa.1.13.16.17. Hoſ.6.6. Mic. 6.6,7.

V. 34. *anſwered diſcreetly*] νουνεχῶς, as it were from νοῦν ἔχειν: he anſwered as one having a ready minde, as we vulgarly ſay,with his wits about him, or learnedly and skilfully: for ſo the Hebrew חכם, *chacham* ſignifieth,and thence is the Syriac word רחכימאית *dechachimaith*, here uſed,derived.

V. 35. *that Chriſt is the Son of David*] Chriſt denieth that which is voucheth here of the Scribes, but proveth his Deity by the words of *David*. See on Mat.22.42.

V.36. *ſaid by the holy Ghoſt*] See on Mat.22 43.ἐν τῷ πνεύματι τῷ ἁγίῳ in or by the holy Spirit: he intimates that it was not ſo much *David*, as the holy Ghoſt that ſpake by *David*. See 2 Peter 1.21.

The Lord ſaid] Pſal,110.1.

V. 37. *the common people heard him gladly*] Many of the common people,or the greater part of them, while he taught them, cheerfully and attentively hearkened to that he ſpake.

V. 38. *Beware of the Scribes*] βλέπετε, Look to: as chap. 8. 15. Mat.23.5. The manners of all miniſters, are not incautiouſly to be followed as examples of our lives.

in long clothing] ἐν στολαῖς, a *ſtole*, is a kinde of veſture or *robe*, long to the heels,which anciently the Perſians uſed to wear:the Latines did more ſpecially take it for a womans garment: στολίον, was a ſhort coat, ſuch as Philoſophers commonly wore: but in this place it ſeemeth to ſignifie that fringed garment, mentioned Deut. 22. 12. כסות *cheſuth*. See on Mat. 23. 5. and on Luke 20. 47.

ſalutations in the market] See on Mat. 23.7. that they might ſeem honourable among the people, they loved to have men riſe up when they came by, and with much reverence (as we ſay,with cap and knee) ſalute them when *Ahaſuerus* had promoted *Haman*, *all the kings ſervants which were in the kings gate, bowed, and reverenced him*; he was revengefully wrath with *Mordecai*, that he would not, Eſther 3. 2. by which we may gheſſe at theſe ambitious Phariſees mindes towards thoſe who ſaluted them not.

V 39. *chief ſeats*] See on Mat 23.6.

V. 40. *devour widows houſes*] They ſpoil thoſe whom Gods law gave a ſpeicall charge to preſerve. See 2 Tim 3.6. and on Mat. 23. 14.

receive greater damnation] That is, more than ordinary puniſhment in hell: becauſe they not onely ſerved ſin and Satan in their contempt of Gods laws, but alſo made a pretence of his holy worſhip, to ſerve their unhallowed deſires and impieties: counterfeit ſanctity, is double iniquity.

V. 41. *ſate over againſt the treaſurie*] See on Luke 21. 4.

money] χαλκὸν, Here is a *metonymie* of the *matter*: braſſe, is here put for any kinde of money, whether of braſſe or other mettal, which the Romans uſed, as do ſome nations now: ſo they uſed the word *as*, *gravis are*, full of mony, *as alienum*, debt: the Syriac hath a word here עורפנא *hurephano*, hereby ſignifying any kinde of ſmal money.

into the treaſury] Or cheſt, whereinto they put their beneficence. 2 Kings 12.10,11. 2 Chron 24. 8.

V. 42. *two mites*] It was (ſay ſome) a ſeventh part of one peice of that braſſe money. See on Luke 21. 2. though ſhe well knew the ſlenderneſſe of her ſtock, and how little thoſe her two drops, could adde to greater floods of others beneficence, yet ſhe would not want will, though ſhe did ability to her minde: nothing deſpairing, but that God would accept the will which he had given, who had not given her wealth.

V. 43. *He called unto him his diſciples*] He called them apart,probably; that neither his diſciples might be ignorant how God accepteth the will of thoſe; who cheerfully give, though they cannot bountifully; nor the widow might hear, to move her to any vain glory (a weed which will grow on the leaſt ground) nor the people to envy.

this poor widow hath caſt in more] See on Luke 21. 3. this was an epitome of great wealth; much in Gods gracious acceptance, who as *Gregory* ſaith, *hom*. 5. *in evang. cor, non ſubſtantiam penſat*, weigheth the heart (of the giver) not the value of the gift: ſo rich men give,ſecure of their wealth,to bear it; but poor men; of Gods favour, to ſupply them with more: it is our affection, not our ſtore which commendeth our gifts to God, who can never be covetous nor leſſe gracious in accepting the beſt we can preſent. See 1 Cor. 8. 12.

V. 44. *but ſhe out of her want*] Out of her exceeding ſmal ſtore, 2 Cor. 8. 2.

all her living] That is, all the meanes ſhe had to live on: all that for preſent ſhe had to ſuſtain her ſelf: ſo *βίος* ſignifieth, both life,and livelyhood: ſhe gave all, who had no more left her to give,or to relieve her ſelf;but muſt work for more;whereas others gave of that abundance,or ſtore,which lay by them,whereof they had not ſo much as preſent uſe.

CHAP. XIII.

Verſe 1. AS *he went out of the temple*] Mat.24.1.

ſee what manner of ſtones] How beautiful, Luke 21. 5. and large, verſe 2. *Joſephus antiq. lib.* 15. *c*. 14. reporteth, that they were white hard ſtones, of a very great magnitude: no doubt it was a very ſtrong, beautifull and magnificent ſtructure; but no ſtrength can reſiſt, nor worldly magnificence appeaſe Gods anger againſt obſtinate ſinners. Becauſe he had ſaid, their houſe (the temple in which they ſo much gloried) ſhould be left deſolate, becauſe of the grievous ſinnes, obſtinacy and hardneſſe of heart of that people, they admiring that ſuch a goodly fabrick ſhould be demoliſhed: ſhew him εὐπρέπειαν, the comelineſs thereof. *Theophylact*.

V. 2. *Seeſt thou theſe great buildings*] Thou thinkeſt, they ſhall ſtand for ever, becauſe of their ſtrength, beauty and magnificence; which, in relation to ſecond cauſes, might poſſibly be; but as, except the Lord build the houſe, their labour is but vain that build it, Pſal. 127. 1. ſo alſo, except he keep it.

one ſtone upon another] That is,it ſhal be utterly deſtroyed.See Mat. 24.2 thus he foreſhews their miſery, and therwith their many comforts,in the midſt of their calamities.

thrown down] καταλυθῇ, diſſolved, or deſtroyed, as Chap. 15. 29.

V. 3. *on the mount of Olives*] See Mat. 24. 3. it ſeemeth it was where they had the temple in ſight

V. 4. *Tell us when*] See on Mat.24.3.

V. 5. *leſt any man deceive you*] See on Matthew. 24 4.

V. 6. *come in my Name*] See on Matth 24. 5. many ſeducers pretending to my office, name, authority, or doctrine, that thereby they may ſeduce unſtable ſouls: errour and impiety can no wayes deceive, but under ſome ſhew or ſhadow of vertue.

I am Chriſt] That is, he whom ye look for. See Matthew 11. 3.

V. 7. *When ye ſhall hear of wars*] See on Mat 24.6. now are theſe times foretold;for now alſo,as *Cyprian l.*2 *ep.*2.*madet orbis mutuo ſanguine*, the world is wet with mutual blood.

the end ſhall not be yet] See on Mat. 24. 6. The end ſhall not be yet; that is, οὐκ εὐθέως, not by and by (not preſently after ye ſhall hear of warres and rumors of warres) ſo Luke expreſſeth this οὔπω τὸ τέλος, *for theſe things muſt firſt come to paſſe, ----nation ſhall riſe againſt nation, and kingdom againſt kingdom,----before all theſe things, they ſhall lay their hands on you, and perſecute you*, &c. probably our Saviour addeth theſe words, to refell and confute that vain opinion of the Jews, ſo much gloriing and confiding in the beauty ſanctity, and perpetuity of their temple, that they thought that the world muſt neceſſarily have ending with it, albeit they might have been ſufficiently inſtructed to the contrary, by that which the Lord permitted the Chaldees to do unto their former temple, Jer.52.13. 2 King.25 9.

V. 8. *Nation ſhall riſe, &c.*] See on Mat 24.7.

theſe are the beginnings] Ye ſhall have greater ſorrowes afterward.

of ſorrows] See Mat. 24. 8. ὠδίνων; here is a metaphor taken from a womans travell, whoſe pains greaten by degrees, unto the birth; and are the more grievous, becauſe ſodain. See 1Theſ.5 3.

V. 9. *take heed to your ſelves*] βλέπετε δὲ ὑμεῖς ἑαυτούς, the Syriack giveth it, *reſpect your ſoul:* the meaning is, take heed of the dangers which ſhall then beſet you.

they ſhall deliver you up] The enemies of the Goſpel ſhall deliver you up to ſecular powers, that they may perſecute you: ſo they did to *Herod Agrippa, Herod; &c.*

for a teſtimony] For a teſtimony againſt themſelves, to leave them without all excuſe of their unbelief and diſobedience, who having heard the goſpel ſo evidently preached by you, yet regarded it not.

V 10. *the goſpel muſt firſt be publiſhed*] Before ye be thus perſecuted: ſo was it before Jeruſalem was deſtroyed. See Rom. 10. 18. See on Mat 24. 14.

among all nations] To the Gentiles, as well as to the Jews. To ſome nations it was not preached untill after the deſtruction of Jeruſalem; many were remote, and ſome then undiſcovered.

V 11. *when they ſhall lead you*] To the Magiſtrates. See on Mat. 10. 19. and on Luke 20. 11. and on Luke 21. 13,14.

it is not you that ſpeak, &c.] Gods ſpirit will guide your tongues: this was a ſpecial promiſe to the Apoſtles. Yet not ſo to be reſtrained to them, but that we muſt underſtand that the ſame ſpirit of God aſſiſteth and ſpeaketh in their ſucceſſours in the miniſtery unto the end of the world, Mat. 28. 19, 20. although not now with an infallibility, yet with a meaſure of ſpiritual graces ſufficient for the refutation of all adverſaries of the Goſpel; and for the edification and gathering together the elect of every age into the myſtical body of Chriſt which is his Church. See Eph.4. 11,12,13.

V. 12. *brother ſhall betray brother*] Out of a blind zeal they will accuſe each other, and complain of each other to the Magiſtrate; ſo forgetting all laws of nature, as if their religion taught them to be cruel and unnatural: let him that readeth conſider our preſent condition.

V. 13. *ye ſhall be hated of all men*] Of moſt men with whom you ſhall converſe: or of all worldly men; or of ſome of all ſorts. The like manner of ſpeaking, ſee Phil. 2. 21.

for my names ſake] For profeſſing me to be the Saviour of the world.

endure unto the end] That ſhall conſtantly endure afflictions and perſecutions, for profeſſing the goſpel. See on Matthew 24. 13. It is the end which crovvneth the vvork; ſee Rev. 2. 10. the Galatians began well, yet for their inconſtancy, heard, *O fooliſh Galatians, who hath bewitched you? -----have ye ſuffered ſo many things in vain? ---*Gal. 3. 1. 4 *Judas* began vvell, but not perſevering, it had been better for him *not to have known the way of righteouſneſſe---*2 Pet. 2. 21. a doctrine moſt neceſſary for theſe relapſing times, did the ſpirit addreſſe unto the Angel of the Church of *Epheſus*. Rev. 2. 5. *remember therefore from whence thou art fallen, and repent, and do the firſt works, or elſe I will come unto thee quickly, and will remove thy Candleſtick out of his place. ---*

V. 14. *the abomination of deſolation*] *Theophylact* thinketh, that vvas his ſtatue vvho deſtroyed the city. See on Mat. 24. 15

V. 15 *on the houſe top*] See on Mat 24. 16. and on Luke 21. 21. let him make haſte avvay, and not ſtay to fetch any thing out of his houſe, leſt ſo doing he be ſhut up vvith the beſieged, and ſo periſh.

V. 16. *to take his garment*] See on Mat 24. 18.

V. 17. *with childe*] See on Mat. 24. 19 they cannot fly.

V. 18. *in the winter*] See on Mat 24. 20.

V. 19. *ſhall be affliction*] One affliction ſhall follovv another, and one calamity another. See on Luke 21. 22.

from the beginning of the creation] That is, of the vvorld created, as chap. 10. 6. κτίσις ſignifieth the creation, ſo here, and elſevvhere it importeth the creatures, or things created. Rom. 8. 8 21.

V. 20. *except the Lord had ſhortned.*] Except he had ſhortned this war of the Romans with them, none of the Jews would have been left alive. See on Mat. 24. 22. *Theoph.* So this οὐκ ἂν ἐσώθη πᾶσα σάρξ, *all fleſh ſhould not be ſaved*, after the Hebrew manner, put to ſignifie *no fleſh*, as Pſal 143. 2. כל חי, *col, chai, all living*, that is, *none:* this, *be ſaved*, the Syriack well giveth, *non viveret, &c.* not a Jew ſhould have been left alive. *Theoph.*

for the elects ſake] That is, for the believing Jews ſake.

V. 21. *Lo, here is Chriſt*] See on Mat. 24. 23.

believe him not] See on Luke 17. 23.

V. 22. *ſhew ſignes*] *Give ſignes.* See on Matthevv. 24. 24. 2 Theſ 2. 9.

V. 23. *but take ye heed*] See on Mat. 24. 25.

V. 24. *tribulation*] As verſe 19 See on Matthevv 24. 29. Luke 21 25.

V. 25. *powers of heaven*] See on Mat. 24. 29.

V. 26. *ſee the the Son of man*] See on Mat. 24. 30. then he will come manifeſtly, who for our redemption deſcended, *tanquam pluvia in vellus*, like the dew into *Gideons* fleece, *Jerom.*

V. 27. *ſend his angels*] His own Angels. See on Mat 24 31.

and ſhall gather together] By the Miniſtery of his Angels, Mat. 13. 41. and 24 31,

his elect] His own elect. For albeit all, even the reprobates alſo ſhall be raiſed from the dead, by the mighty power of God; that they being brought to ſtand before the Lord in judgment, may hear every one his ſentence, according to that he hath done, 2 Cor. 5. 10. Dan. 12. 2. John 5. 25. 28, 29. yet the holy Angels of God ſhall miniſter herein, for the elects ſake, to gather them from all parts of the world, ſea and land, into the kingdom of glory. See Mat. 13. 30.

to the uttermoſt part of Heaven] His elect both in Heaven and Earth; for all of them ſhall attend Chriſt at the day of Judgment Jude 14.

V. 28. *branch is yet tender*] Or *now tender*, or *already tender*, vvhich is ſo, in the ſpring, not in the winter. See chap. 6. 35 and 8. 2. and 15. 42. 44. and on Mat. 24. 33.

V. 29. *when ye ſhall ſee theſe things*] See on Matth. 24. 39. Luke 21. 31.

that it is nigh] The kingdom of God, Luke 21. 31. Here, as alſo, Matth. 24. Luke 21. from the 20. verſe. Some things are recorded as relating to the deſtruction of Jeruſalem, the temple, and polity of the Jewes; and ſome other things as relating to the end of the world, and coming of Chriſt to judgment; we muſt for the right underſtanding hereof carefully diſtinguiſh between, the ſigns of the nearneſs of approach of the one, and of the other; for albeit ſome ſignes which Chriſt giveth may agree to either, Jeruſalems end, or the worlds, as wars and rumours of wars, falſe Prophets deceiving many, iniquity abounding, love and charity growing cold, Mat. 24. 11, 12. yet ſome ſignes and ſymptomes are peculiar to the one which were not applyable to the other; as here ver. 26 ſeeing the Son of man coming in the clouds, was not ſpoken of, as a token of Jeruſalems deſtruction, but of the worlds end; the abomination of deſolation ſpoken of by *Daniel the Prophet*, ſtanding in the holy place, Mat. 24. 15. was not a ſign or preſage of the worlds imminent deſtruction, but of the temples, and Jeruſalems.

V. 30. *This generation ſhall not paſſe*] See on Mat. 24. 34. 34 Luke 21. 32

till all theſe things be done] Begin to be accompliſhed: for the deſtruction of Jeruſalem came, while ſome of this age were alive

V. 31 *Heaven and earth ſhall paſſe*] See on Matth. 24. 35 Luke 21, 33.

V 32. *But of that day*] Mentioned, verſe 26. See on Matthevv 24. 36.

and hour] Or *ſeaſon.*

no not the Angels] Much leſſe men.

neither the Son] As man, he knew not all things at once, but by degrees, See Luke 2. 52. and it ſeemeth that he had not yet this ſecret revealed unto him, untill after his aſcention, wherein he laid down the form of a ſervant.

but the Father] The latter day is not curiouſly to be ſearched for, which the Father alone knoweth: we muſt rather take care that we may be ever provided for it: for therefore God concealeth it from us, that we might never be ſecure, but ever ſtand upon a careful watch.

V. 33. *Take heed, watch and pray*] See on Matthew 24. 42. Theſe are *munimenta ſpiritualia, Cyprian epiſt.* 1. ſpiritual fortifications.

the time] That is, καιρὸς, the *ſeaſon:* that ſet and appointed time, which God hath determined,

V. 34. *as a man taking a farre journey*] Thus ſhall it be in the kingdom of God, as if a man ſhould take a long journey: ſo is Chriſts going into heaven, leaving his houſe the Church: out of the worldly mans belief, as out of his ſight: he committed to every one his charge; ſome to govern, ſome to obey: every one to be vigilant in his calling, ſanctimony of life, and expectation of judgment to come. See Mat. 25. 14,

and gave authority to his ſervants] τὴν ἐξουσίαν, the charge of his domeſtical affairs.

the porter to watch] Leſt any any miſled ſervants ſhould go away: or robbers and ſeducers enter to ſpoyle: See the moral, Acts 20. 28. 1 Pet. 5. 8, 9.

V. 35. *For ye know not*] Seeing the danger is both inevitable and intolerable, if Chriſt coming to judgment, find us negligent and unprepared (for there ſhall be then no place for repentance) and ſeeing we cannot knovv the hour when he will come, it highly concerns every Chriſtian to ſtand upon a careful and conſtant watch.

at midnight, &c.] By theſe termes may be underſtood, that vve may expect death and judgment at all times; and that no age of man is exempt from death: live every day as if it were thy laſt.

V. 36. *leſt coming ſodenly*] That is, in an hour that ye thought not of; before ye have repented, and returned unto the Lord, in true faith, and newneſſe of life.

finde you ſleeping] That is, ſecure in your ſins. See Matthew 14. 42. 44.

V. 37. *what I ſay unto you*] Tell the reſt of my diſciples, and all others, for their learning and comfort, what I have told you, verſe 3.

I ſay unto all, watch] The word of Chriſt is without exception of times, places, or perſons addreſſed to all, *ut noviſſimi per primos audiant, Ierom.* that the laſt may hear by the firſt. Except the hour which ſhall bring thee to judgment; for that is to every man his day of judgment: every man goeth hence ſuch, *qualis judicandus eſt illo die, Auguſtin. ep* 80. as he ſhall be judged at that day: the life of a good and wiſe man, is a continnal meditation on death, and preparation for the ſame; when Satan can make men to get this, he eaſily bringeth them aſleep in ſin.

CHAP. XIV.

Verſe 1. F*Eaſt of Paſſeover*] See on Mat. 26.2. Luke 22.1,2.

the chief prieſts] Though there were but one high prieſt at a time, yet there were ſome chief of every courſe or rank, (into which *David* diſtributed them. 1 Chron. 24. 6) which gave the name to thoſe claſſes or courſes, and by which they were diſtinguiſhed and known: and theſe heads, or chief of their fathers of houſes, are here meant: ſo that the ſenſe is, the high prieſt, with his *Suffragan*, and the chief prieſts of every courſe. See more hereof, on Mat. 27. 1.

V. 2. *Not on the feaſt-day*] The feaſt of Paſſeover, being ſo ſolemn, ſeemed not accommodate to their purpoſes; but ſo Gods providence brought it to paſſe, that the truth might agree with the figure. See on Mat, 26. 2.

V. 3. *being in Bethany*] Mat. 26.6.

Simon the leper] That had been a leper. See on Mat. 26. 6. John 12. 1,2,3,

alabaſter box] See on Mat. 26.7.

of ſpicknard very precious] Or *pure* or *liquid nard*; See on Mat. 26. 7. See *Plin. l.* 12. *c.* 12. and *l.* 13. 1. they were wont herewith to mix ſweet odours of other kinds. *Cœl. Rhodigin. l.* 27. *c.* 16. it is called here *a box* νάρδου πιστικῆς as if he had ſaid, it was *ſpikenard fidelis* or *bonæ fidei* faithful, or true *nardus*, to diſtinguiſh it from that which was ſometimes adulterated or counterfeit.

ſhe brake the box] Syr. ופתחתה *napethachteh*, and *ſhe opened it*: of פתח, *petbach* to *open*; it ſeemeth, that ſhe did not break the box in pieces, but opened it ſo, that it might run out largely and freely, on the head of Jeſus

V. 4. *bad indignation*] See on Mat 26. 8. the Syriack giveth it, *whom it diſpleaſed*; but the Greek word here uſed is more emphatical See c. 10. 14. 2 Cor. 7. 11. Mar. 10. 41. Luk. 13. 14 where the ſame word is uſed: it ſeemeth to be compounded of ἄγαν, very much, exceedingly; and ἄχθομαι, *agrè fero*, to be vexed at, as at a thing intolerable or grievous to be endured: be not diſcouraged for mens cenſuring thy good works, never any thing was ſo well done, but that it was obvious, and expoſed to calumny, becauſe ſome body diſliked it.

why was this waſte?] Wicked men think all is waſte that is beſtowed on Chriſt.

V. 5. *three hundred pence*] See chap. 6. 37. Mat. 18. 28. This came to above nine pounds ſterling.

given to the poor) See on Mat. 26. 9. John 12. 5.

V. 6. *Why trouble ye her*] *Gr. make her labours*: it ſeems they were very troubleſome to her, and hindred her.

a good work] See on Mat. 26. 10.

V. 7. *Ye have the poor with you alwayes*] Ye ſhall not want occaſions of doing good to the poor, when I am gone. See on Mat. 16. 11. John 12. 8.

V. 8. *anoint my body to the burying*] See on Mat. 26. 12. which myſtery the diſciples did not yet fully underſtand, and therefore Chriſt often mentioneth the ſame unto them.

V. 9. *Where ever this goſpel*] See on Mat. 26. 13.

V. 10. *Iudas went unto*] *Went away unto.* See on Mat. 26. 14.

V. 11. *promiſed to give*] See on Mat. 26. 15.

V. 12. *The firſt day of unleavened bread*] Or *day before*, For they muſt prepare for it beforehand: our Saviour being made ſubject to the law for us, doth celebrate the Paſſeover according to the law.

when they killed] When they uſed to kill; or *ſacrificed.*

the Paſſeover] That is, the Paſcal Lamb, metonymically, which is uſual in ſacramental ſpeeches.

V. 13. *Go ye into the city*] Into Jeruſalem. See Mat. 26. 18.

bearing a pitcher of water] For purification, vvaſhing of, or other uſes.

V 14. *Whereſoever he ſhall go in*] Into whatſoever houſe you ſhall ſee him go; take this for a ſign of the houſe which you ſhould go to.

where is the gueſt-chamber?] κατάλυμα, the *lodging*: the word is uſed for an Inne. Luke 2. 7.

V. 15. *a large upper room*] ἀνώγεον ſignifieth that part of the houſe which is higheſt from the ground, to whatſoever uſe it is put: but becauſe they uſed to ſup in that part of the houſe, they called it among the Latines *cœnaculum*, a *ſupping chamber.*

V. 16. *found as he ſaid*] See on Luke 22. 13.

V. 17. *in the evening he came*] See on Mat. 26. 20.

V. 18. *they ſate*] See on Matt. 26. 20. Luke 22. 21. John 13. 21.

ſhall betray me] See on Mat. 26. 21.

V. 19. *they began to be ſorrowful*] See on Mat 26. 22.

is it I] See on Mat. 26. 22.

V, 20. *that dippeth with me, &c.*] That uſeth to eat meat with me: which was anciently eſteemed a ſtrict bond of friendſhip. Pſal 41. 9. See on Mat, 26. 23.

V. 21. *Son of man indeed goeth*] See on Mat. 26. 24.

but wo unto, &c.] Mat. 26. 24.

V. 22. *As they did eat*] The figure of the law, by and by to be fulfilled, was now to be repealed; and in place thereof, the ſeal of the new covenant anſwerable thereto, inſtituted; and that to continue untill Chriſts coming again to judgment. 1 Cor. 11. 26.

V. 23. *He took the cup*] See on Mat. 26. 27. Luke 22. 20.

V. 24. *This is my blood*] See on Mat. Mat. 26. 28.

V. 25. *I will drink no more of*] See on Mat. 26. 29. He alludeth unto the cuſtom of the Jews, who were not to eat or drink any more that day, after the concluding cup: the meaning is, I have lived and converſed with you hitherto as man with men: but henceforth I will be with you, as in the eternal kingdom, where we ſhall live another kind of life: and from this time, though he did after his reſurrection, eat and drink with them; yet that was not for his neceſſity, but to confirm their faith in the reſurrection: for then had he neither bodily infirmity, nor neceſſity.

V. 26. *an hymne*] Or pſalm. See on Mat. 26. 30.

V. 27. *all ye ſhall be offended*) Mat. 26. 31. Chriſt foretelleth how he ſhall be forſaken, leſt they ſhould be ſcandaled at it when they ſhould ſee it ſo come to paſſe.

I will ſmite the ſhepherd] Zech. 13. 7. That is, Chriſt the good ſhepherd, (John 10.) ſtanding in the place of ſinners, ſhall be afflicted to death: and then his diſciples and thoſe that believe in him, ſhall for a time, be ſcattered for fear.

V. 28. *But after that I am riſen*] See on Mat. 26. 32.

V. 28. *yet will not I*] Mat. 26. 33. Thus ſaid he preſuming on his own abilite, and ſincere affection to Chriſt: here is a grave document, concerning mans infirmity, and danger in ſcurity. Concerning which the Apoſtle admoniſheth, 1 Cor. 10. 12. wherefore let him that thinketh he ſtandeth; take heed leſt he fall; it is a pious uſe which *Auguſtin de doctr. Chriſtian. l.* 3. *c.* 23. teacheth us to make of ſuch examples againſt preſumption, oſtentation, and contempt of others for their ſins. ——*Cum videat tantorum virorum & cavendas tempeſtates & flenda naufragia*; for ſaith he, the ſins of theſe men were ſet upon record, that ye may every where tremble at that word, ——*he that thinketh he ſtandeth, let him take heed, &c.*

V. 30. *even in this night*] Before it be day-light: a ſodain change.

before the Cock crow] See on Mat. 26. 34.

21. *ſpake the more vehemently*] ἐκ περισσοῦ, &c. as it were out of more abundance: that is, more confidently expreſſing his affection.

likewiſe alſo ſaid they all] All the reſt of the Apoſtles that were with Chriſt.

V. 32. *And they came*] Mat. 26. 36.

Gethſemane] See on Mat. 26. 36.

to his diſciples] To his own diſciples: for now none but the Apoſtles were with him, who were called diſciples, by way of preeminence.

V. 33. *with him*] None were there with him but they.

V. 34. *My ſoul is exceeding ſorrowfull &c.*] See on Mat. 26. 38. It importeth an extraordinary ſorrow: more than any humane ſorrow: to him might juſtly be applyed that. Lam. 1. 12.

V. 35. *that the hour might paſſe from him*] The time of my paſſion determined by thee, and foretold in ſcripture, which I now feel coming on me.

V. 36. *Abba Father*] So Rom. 8. 15. Galat. 4. 6. The children ſpeaking Syriack, uſed to ſay אבא *abba* to their fathers, therefore the Greek retraineth it, and expounds it by ὁ πατήρ; the Syriack readeth אבא אבי *abba abi*, *Abba my father*, or *father*, *my father*; and this ingemination is proper for great exigents, vehemency or paſsion, and earneſt petitions for relief in extream dangers, or deprecation of the imminent: אבא *abba* is a *Chalde* and *Syriack* word formed of the Hebrew אב *ab*, by adding א *a*, and doubling the ב *b*. See on Mat. 26. 39. Luke 22. 42.

V. 37. *Couldſt thou not watch one houre?*] He ſpeaketh by name to *Peter*, though the reſt were alſo concerned; becauſe *Peter*, who had moſt, or firſt profeſſed conſtancy tovvard Chriſt, might ſpecially be admoniſhed to watch and pray againſt his imminent temptation; by the ſence of this preſent infirmity now *obreping* and ſtealing on him: as if he had ſaid, if you cannot watch one hour with me, how much leſſe will ye be able to watch many, or reſiſt the greater trials, which will quickly fall upon you.

V. 38. *Watch and pray*] See on Mat. 26. 41.

V. 39. *the*

V. 39. *the ſame words*] τὸν αὐτὸν λόγον the ſame ſpeech. See on Mat. 26. 44. It is lawful to repeat the ſame words, again and again in prayer, as Chriſt here did; if there be faithful and ſerious intention of the mind therein: otherwiſe, the vain repetitions of hypocrites are unſavory, and prohibited hy Chriſt, where they think to be heard for their much ſpeaking Mat.6,7.

V. 40. *found them aſleep again*] So frail is fleſh and blood; where the ſpirit is willing, it cannot, (or very hardly) watch againſt temptations: how great a care had we need to have?

what to anſwer him]They were aſhamed of their ſleepines,(& could not keep themſelves awake)nor did they know how to excuſe it.

V. 41. *Sleep on now*] See on Mat.26. 45.

into the hands of ſinners] Of the Romans, who were heathens. See Gal. 2. 15. See on Mat. 26. 45.

V. 42. *Riſe, let us go*] See on Mat. 26. 46.

V. 43. *While he yet ſpake*] Mat.26, 47. So certainly did Chriſt foreſee the time; manner and end of every action, that he therein appeared truly God omniſcient; as truly man ſuffering for our ſins: he had ſaid, verſe 41. *the hour is come*, *behold the Son of man is betrayed*; and that ſame hour, and inſtant, it appeared to be ſo.

Judas one of the twelve] Mat. 26. 47.

with ſwords] Cruelty, and treaſon is ever cowardly, timerous, never ſecure: therefore came ſo many armed men to apprehend one man of peace. See on John 18. 3.

from the chief Prieſts] That is, being procured and ſent by them to apprehend Chriſt,

V. 44. *he that betrayed him*] Man forſook God, and therein betrayed his honour; and Chriſt is forſaken of his, and betrayed, that the ſatisfaction which he made to the juſtice of God, might be proportionable to the ſin which man had committed.

had given them a token] See on Mat, 26. 48. σύσσημον, that is a common token or ſign, which he gave to them all, that they might mutually know the word, or ſignal.

lead him away ſafely] ἀσφαλῶς, *diligently*, and ſafely: be ſure you ſuffer him not to eſcape, neither to be reſcued: it is probable that *Iudas* was thus cautious, remembring how often he had before delivered himſelf, and eſcaped out of his enmies hands, when they would have killed him: as, Luke 4. 30. Iohn 8. 59. Iohn 10. 39. and fearing he would do ſo again: or that the high prieſts would ſuſpect *Iudas* himſelf of fraud toward them in pretending to deliver him unto them, whoſe power to elude and eſcape them (as at firſt, *Sampſon* did the Philiſtines) *Iudas* did foreknow; and ſo he might fail of his thirty pieces promiſed him for his treaſon, or ſuffer their disfavour.

V. 55. *and kiſſed him*] See on Mat. 26. 50.47. Luke 22, 48. For albeit this was among the Jewes an uſual manner of ſalutation (2 Sam. 20. 9. Rom. 16. 16. Exod 4.27 Exod. 18.7. 2 Sam. 14. 33. 1 Cor. 16.20. &c.) yet ſeeing there appeared among them who came armed unto him, only one face of enemnity, this ſalutation of *Judas* was a deſignation evident enough of him, upon whom he would have the ſouldiers (who poſſibly neither knew Chriſt nor any of his diſciples with whom he was) lay preſent hands to apprehend him.

V. 46. *took him*] See on Mat 16. 50. Iohn 18.12.

V. 47. *One of them that ſtood by*] *Peter* cut off *Malchus* ear. Iohn 18. 10, 11.

V. 48. *as againſt a thief*] See on Mat. 26 55. was daily with you in the temple, if I had been a delinquent, why did ye not take me then, and bring me to my anſwer?

V. 49. *muſt be fulfilled*] *Gr. but that*; that is, but this was done, that the ſcriptures might be fulfilled.

V. 50. *they all forſook him*] The eleven diſciples that were with him. As he had foretold them, ver. 27. and as Scripture many yeers before had declared it, would come to paſſe. Zech. 13 7.

V. 51. *a certain young man*] Not any of our Saviours diſciples, or of the houſe whence he came; but one that came out of ſome dwelling near the garden, who hearing the tumult, had riſen, and run out to knovv vvhat the matter vvas.

having a linnen cloth] Such as they uſed to lye in. By vvhich it may ſeem, that being waked by the noyſe of the ſouldiers going by, he ſodainly ſtarted out of his bed to hearken what the matter vvas, that ſo many armed men paſſed by at that time of night.

laid hold on him] The ſouldiers that came vvith *Iudas*, ſuppoſing him to be one of Chriſts diſciples, took him.

V. 52. *fled from them naked*] As *Ioſeph* left his upper garment, Gen. 39. 12. This the Evangeliſt mentioneth, to ſhevv, vvhat danger it then vvas to follovv; or to be ſuſpected of his party: this ſetteth off the malicious rage of his enemies; and hovv hard it had been for the Apoſtles, to eſcaped their boundleſſe violence, had not the divine providence of Chriſt preſerved them; for the greater vvork to vvhich the Lord had aſſigned them: vvhich may comfort us in the enemies greateſt fury; he can and vvill preſerve us to the vvork he hath appointed us.

V. 53. *and they led*] Mat 26. 57. they bound him, or manicled him, as if he had been ſome dangerous and great malefactor, and ſo led him avvay to *Annas* firſt, Iohn 18. 12, 13. the malicious high prieſts thought it not enough to deſtroy him privately, but, to render him more odious to the Romans, and alſo the people of the Jews, they would have him ſeem guilty, and as one worthy of death, periſhing by the hand of juſtice: ſuch is the odious deformity of ſin that it cannot endure its own face, but when it will act in publick, will be ſure to borrow ſome mask of juſtice or ſanctity, that it may not be diſcovered.

with him were aſſembled all the chief prieſts] Their higheſt counſel was aſſembled; becauſe they blaſphemouſly accuſed Chriſt of blaſphemy: their other calumny, concerning treaſon, was forged againſt him, to inſtigate *Pilate* to condemn him.

V. 54. *at the fire*] πρὸς τὸ φῶς, *at the light*, that is, of the fire: ſo the *Syr.* hath it נורא *nuro* (over againſt the fire; that is, at, or before the fire) ſo the word is commonly uſed. Hebr. 12. 18. Act. 7. 30, &c. from the *Hebrew* נור properly ſignifying a light, or candle: ſo the *Greeks* ſometimes uſed φῶς, for fire, becauſe it ſhineth and giveth light; hereby they diſcovered *Peter*, ſo the *Hebrews* uſed their word אור, *or*, to ſignifie both fire; and light, Gen. 1. 2. Iſai. 44. 16. *I have ſeen* אור *the fire* 70 πῦρ. ſo Iſai. 50 11, &c. which commonly ſignifieth light, ſplendor, and brightneſſe: as Gen. 2. 2. God ſaid *fiat* אור light.

V. 55. *Sought for witneſſe*] See on Mat. 26. 59.

V. 56. *Their witneſſes agreed not together*] Or were not equal to a capital accuſation: that which they ſaid could not touch life, which the Prieſts much deſired verſe 55 59 So that Chriſt whoſe perfect innocency was above all impeachment; in end is condemned, for confeſſing God to be his father, that we, who denied God, and were indeed wicked, might be acquitted before Gods tribunal.

V. 57. *Then aroſe certain*] that is, two falſe witneſſes (as Mat. 26.60.) ſtood forth, or came into the court to teſtify, having been ſuborned, and having compacted, and premeditated what to ſay againſt Chriſt.

V. 58. *I will deſtroy this temple*] See on Mat. 26 61.

V. 59. *Neither ſo did their witneſſe agree*] See on ver. 56. Their witneſſe agreed not; for ſome ſaid, Jeſus words vvhereof they accuſe him were, *I am able to deſtroy the temple of God, and to build it, &c.* Mat. 26. 61. the other ſaid, *I will deſtroy the temple*, *&c.* as here, the one ſpeaks only a *poſſe*, the other a *velle:* and ſo their vvitneſſes vvere not *ἴσαι*, ſufficient to condemn him.

V. 60. *Anſwereſt thou nothing*] See on Mat 26. 62.

V. 61. *The ſon of the bleſſed one*] Of God, worthy of all praiſe, daily lauded of men and angels Iſai. 6. 3. Rev 4. 8. the Jews commonly called God ברוך הוא *baruch hu*. See Gen. 9 26. that bleſſed one. See Rom. 1. 25. Rom. 9. 5. 1 Tim. 1 11. 1 Tim. 6. 15. Eph. 1. 3. 1 Pet. 1 3. he is indeed, eternally, infinitely, independently ſelf-bleſſed, and the ſole fountain of bleſſedneſſe to all that are bleſſed; ſo that in and with him there can be nothing but bleſſedneſſe, and out of him, nothing but unhappineſſe.

V, 62. *ye ſhall ſee*] Mat. 24 30.

the right hand of power] Of the power of God, till he have deſtroyed all his enemies. Pſal. 110. 1.

V. 63. *Rent his clothes*] See on Mat. 26 65. the moſt damnable hypocrites in the world, ſo act, that men may think all which they impiouſly do is in zeal to the cauſe of God; although their proceedings be ſuch as that not only their own conſciences tell them, but knowing men may not obſcurely diſcern, that avarice, ambition or malice precipitateth them to that which they do: as here, which of the ſpectatours might not through the high prieſts rent clothes, ſee a malicious hypocrite? even Pilate *knew that for envy they had delivered him* Mat. 27. 18. that is, Jeſus, to the Roman power to deſtroy him.

V, 64 *What think ye*] See on Mat. 26. 66. he well know their ſenſe and ſentence; but, as *Lactantius* noteth; the ſinner would ever have a free place to ſin, which is, when he can gain ſuch conſent, that there remaineth no man; *Cui delicta non placeant*, whom his ſins pleaſe not.

V. 65. *To ſpit on him*] See on Mat, 26. 67.

to cover his face] As they uſed the condemned, or thoſe who were deſigned to death See Eſt. 7. 8.

propheſie] Thou takeſt upon thee to be a Prophet, tell who ſmote thee.

V. 66. *As Peter was beneath*] Mat. 26. 69. for the aſſembly of Prieſts ſate higher.

V. 67. *Thou alſo waſt, &c.*]Waſt converſant with him as a diſciple.

V. 68. *But he denied*]Here appeareth the certain truth of Chriſt, both foreſeeing the trials of his elect, limiting Satans malice, and giving them victory, by faith and repentance: alſo here is an heavy example of mans infirmity, together with the moſt comfortable example of Gods mercy, in recovering him. Who was a ſervant of the high-prieſt; poſſibly this was ſhe that kept the door, mentioned John 18. 16 17.

V. 69. *A maid ſaw him again*] Mat. 26. 71. See alſo on Luke 22. 56.

V. 70. *He denied again*] Mat. 26. 72, 73. See on Luke 22. 58, 59. John 18. 25, 26.

V. 71. *Began to curſe*] Or wiſh evil on himſelf, if he ſo much as knew Chriſt. See on Mat. 26. 74. and on Luke 62. 52. John 18 27.

V. 72, *The ſecond time the Cock crew*] See Mat. 26. 74, and on Luke 22. 60.

when he thought thereon] When he thought on Jeſus words, the Lord turning back and looking on him to remember him; Luke 22. 61.

be wept] See on Mat. 26.75. and on Luke 22. 62. *Peter* who was to be ſo great a paſtor in the Church of Chriſt, was yet permitted, to this great tentation, that (as *Gregory* ſaith *Hom.* 21. *in Evang.*) *in ſuâ culpâ diſceret, qualiter aliis miſereri debuiſſet.* In his own fault he might learn how to bear with others.

CHAP. XV.

Verſe 1. STrait way in the morning] Mat. 27. 1.

the whole councell.] See on Mat. 27. 1.

and bound Jeſus] The holy, and ſpotleſſe lambe of God (John 1. 29) is bound (as the ſacrifices uſed to be, which prefigured him) and that before the tribunal of man, that we who are guilty ſinners, might be acquitted, before the judgement ſeat of God.

and delivered him to Pilate] The Romans having ſubdued them, and given them Laws and conditions of holding their inheritances in that land, permitted them not power of judicature in any capital cauſes; becauſe they could not put Jeſus to death (which they ſo much deſired) they deliver him to *Pilate* the Roman deputy for that time. With an enditement of high treaſon againſt *Cæſar*, which they ſuppoſed would eaſily carry on their deſign, before *Pilat* the name of King being ever odious to the Romans: therefore *Pilate* in the next verſe queſtioneth him ſo, *art thou the King of the Jewes?* which might ſeem very abrupt, but that we muſt underſtand that the Jewes had accuſed Chriſt of ambition, and affecting to be King of Iſrael, which for brevity ſake this Evangeliſt omitteth See verſe 3.

V. 2. *Art thou the King of the Jewes*] See on Mat, 27. 1. and Luke 23. 3. John 18. 33, 37.

V. 3. *Accuſed him of many things*] They layed many things to his charge, though the malice of the devil could not finde one thing, whereof juſtly to condemn him.

but he anſwered nothing] See on Mat. 27. 12.

how many things they witneſſe] See on Mat. 27. 13.

V. 4. *Pilate asked him again*] Mat. 27. 13. For he had asked him once before, in the judgment-hall, where his enemies would not come to appear againſt him. John 18. 33. now leſt they ſhould ſay *Pilate* had not dealt ſincerely, he here asketh the ſame queſtion again in their preſence; out of the hall.

V. 5. *Pilate marvelled*] Believing him to be innocent, he could not but marvel, why he ſpake nothing in his own defence, ſpecially ſeeing the judge expreſſed ſo much inclination to acquit him. So far is the wiſdom of man from apprehending the counſels of God concerning the great work of our redemption, which Chriſt would not attempt to hinder, by anſwering for himſelf, that he might be acquitted. But would therefore be ſilent, that the judge might proceed to ſentence againſt him, and he might ſuffer to ſatisfy Gods juſtice for our ſins, and we be ſaved.

V. 6. *He releaſed unto them one priſoner*] He uſed then to releaſe to them one priſoner whom they begged. See on Mat, 27. 15. See verſe 8.

V. 7. *One named Barabas*] See on Mat. 27. 16.

V. 8. *As he had ever done unto them*] That, as he uſed to do, he would now alſo releaſe one priſoner, whom they ſhould deſire: *Pilate* had moved them hereto. Mat 27. 17. they being inſtructed of the high Prieſt, now move him verſe 11.

V. 9. *The King of the Jewes*] See on Mat. 27. 17.

V. 10. *Had delivered him for envy*] See on Mat. 27. 18.

V. 11. *The chief Prieſts had moved the people*] They moved the people that they ſhould deſire Pilate to releaſe, &c. See on *Mat.* 27. 20.

V. 12. *Whom ye call the King of, &c.*] Whom ye accuſe for affecting the kingdom over the people of the Jews.

V. 13. *They cryed out again, crucifie him*] See on Mat. 27. 22. and on Luke 23. 18. 21.

V. 14 *Why? what evill hath he done*] See on Matthew 27. 23

V. 15. *Willing to content the people*] *Gr.* To do ſufficient to ſatisfie the people againſt his own conſcience, and common equity; he, out of a ſervile fear, would do what a giddy and enraged multitude would have done, though in his own conſcience it was moſt unjuſt and impious.

ſcourged him] See on Luke 23. 16. 24, it ſeemeth they were wont to ſcourge thoſe who were condemned to death, before they executed them; according to that which *Cœlius Rhodiginus* ſaith, *lect. antiqu. lib.* 10. *cap.* 5. *virgas pati, eſt in publico, ad necem cædi.*------

V. 16. *Called the pretorium*] ὅ ἐστι πραιτώριον: *which is the pretorium.* See on Mat. 27. 27. and on Acts 23. 35.

V. 17. *Platted a crown of thornes*] See on Mat. 27. 29. and on John 19. 2. Chriſt, now to ſuffer for the ſins of men (whoſe ambition reached to the throne of God himſelf) is condemned as one that affected a kingly power, and therefore in ſcorn is crowned with thorns, that we through him might be crowned with glory, and eternal bleſſedneſſe.

V. 18. *Hail King of the Jewes*] See on John 19. 3.

V. 19. *Smote him on the head with a reed*] Which probably they took out of his hand, into which they had put it in mockery, and contempt, inſtead of a ſceptre; as they had the crown of thorns on his head; that they might make him the contempt of the rude vulgar, blaſphemouſly deriding him. See Pſal. 22. 6, 7.

ſpit upon him] See on Mat. 27. 30

bowing their knee worſhipped him] All in ſcorn: as ver. 20. See on Mat 27. 29. thus dealt this blaſphemous rabble with the holy Jeſus ſuffering, to whom God hath given a name, which is above every name: that to him *every knee ſhould bow, of things in heaven, and things in earth; ------and that every tongue ſhould confeſſe, that Jeſus Chriſt is Lord, to the glory of God the Father.* Phil. 2.

V. 20. *Took off the purple*] See on Mat. 27. 31.

V. 21. *Compelled one Simon*] See on Matthew 27. 32. and on Luke 23. 26.

V. 22. *The place of a ſcull*] Chriſt is led into this unclean place to ſuffer death; that we might be admitted into the heavenly *Ieruſalem,* (into which nothing unclean or impure ſhall enter. Rev. 21. 25.) there to enjoy Gods moſt glorious, and ever bleſſed preſence. See on Mat. 27. 33. and on John 19. 17. & Luke 23. 33. thus by his ſtripes we are healed; by his ſorrowes we enter into eternal joy.

V. 23. *Wine mingled with myrrhe*] See on Mat. 27. 34. and on Luke 23. 36. and on John 19. 29. probably to refreſh him, and ſo to prolong his torments; *tanquam animo deficientem reſocillantes. Euthym* in Mat. 27. 34.

V. 24. *They parted his garments*] See on Mat. 27. 35. and on John 19. 23. they faſtened him thus unclothed to the croſſe; but we, by his ſuffering, are clothed with his righteouſneſſe; and by his one oblation of himſelf, for ever ſanctified; that we may in the appointed time, enter into the holieſt, by that new and living way which he hath conſecrated for us. Heb 10. 19, 20.

V. 25. *It was the third hour*] They faſtned him to the croſſe about nine of the clock in the morning.

they crucified him] Or *when they crucified him.* See on Matthew 27. 35.

V. 26. *The King of the Iewes*] See on Mat. 27. 37. and on Luke 23. 38.

V. 27. *Two thieves*] See on Mat. 27. 38.

V. 28. *And he was numbred*] Iſai. 53. 12. However the malicious Jewes intended this for a contumely, and acted it for an aggravation of his ſufferings, to be numbred and executed among malefactours, infamous perſons; yet this alſo was one work of the Meſſias, concerning whoſe ſuffering the Prophet Iſai 53. 12. So many generations before ſaid, *he was numbred with the tranſgreſſors;* which Chriſt told his diſciples before his paſſion (Luke 22. 37.) muſt be accompliſhed in himſelf: the Iewes would hereby have made it appear to the world, that Chriſt thus ſuffering, was not the expected Meſſias and Saviour of the Elect: but hereby they blindly and unwittingly executed Gods decree for his thus ſuffering See Acts 4 28. to the moſt juſt condemnation of the Iewes, who reading this Propheſie, and themſelves acting to the fulfilling of the ſame, will not yet believe that Chriſt in whom, and whoſe ſufferings, all the legall ceremonies prefiguring him, as alſo all the divine oracles of God by the Prophets foretold, were fully, and punctually fulfilled.

V. 29. *Ah, thou that deſtroyeſt the temple*] See on Mat. 27. 39. and on Luke 23. 35. 37

V. 30. *Save thy ſelfe, &c.*] See on Mat. 27. 40. and on Luke 23. 37.

V. 31. *Alſo the high Prieſts*] See on Mat. 27 41.

V. 32. *Let Chriſt the King of Iſrael deſcend, &c.*] See on Matt. 27. 42. and on Luke 23. 37.

V. 33 *There was darkneſſe*] A token of Gods anger againſt the ſins of his ingratefull perſecutors (ſee on Mat 27. 45.) and a proper emblem of their ſtupid ignorance, who were thus active againſt the Lord of life.

over the whole land] over *Iudæa*, and all, or much of that *Hemiſphere.* See on Mat. 27. 45.

V. 34. *Eloi, Eloi*] See on *Mat.* 27. 47.

V. 35. *He calleth Elias*] See on Matth. 27. 47.

V. 36. *Put it on a reed*] See on Matt. 27. 48. and on Joh. 19. 29.

V. 37. *Cried with a loud voyce*] ἀφεὶς φωνὴν μεγάλην. ſending forth a great voice. See on Matt. 27. a uſuall manner of expreſſing any loud ſpeech, Pſalm 18. 13. and 46. 7. and 68. 34. and 77. 18. and 104. 12. Numb. 14. 1. Hab. 3. 10. the 70. commonly give it ἔδωκε φωνὴν, &c. He gave his voice, or lift up a voice, to ſpeak or cry aloud.

gave up the ghoſt] he died, ἀποθνήσκει, ζωοποιεῖ δὲ, καὶ καταλύει τῷ θανάτῳ τὸν θάνατον: he dieth, but giveth life; and in his death deſtroyeth death (*Greg. Nazianzen orat.* 35.) that it may have no more power over us; but onely to end ſin, and begin us a better life, and therein our eternal happineſs.

V. 38. *The vail of the Temple*] See on Matthew, 27. 51. and on Luke 23. 45.

V. 39. *Centurion which ſtood, &c*] See on Matt. 27. 54.

V. 40. *James the leſſe*] It may be he was leſſe in ſtature, of leſſe note, or younger than James ſonne of *Zebedee*: however this is added to diſtinguiſh him from that other James: See Acts, 12. 2. 17.

V. 41. *Followed*

V. 41. *Followed him*] Luke 8. 3.

V. 42. *When Even was come*] Matt. 27. 57.

V. 43. *Joſeph of Arimathea*] See on Matt. 27. 57. and on Luke 23. 50. John 19. 38.

an honourable Counſellor] a man of great authority, of the council of the *Sanhedrim* ; or elſe taken into Pilat's council ; the firſt ſeems moſt agreeable with the preſent circumſtances.

waited for the kingdome of God] See Luke 2. 25. he waited for the kingdome of the promiſed Meſsias, and ſalvation therein, and on Luke 23. 51.

went in boldly in to Pilate] this intimateth either great freedome of his acceſs to Pilate ; or his much daring, in ſhewing himſelf a follower of Chriſt; conſidering the power and malice of the Prieſts, and Phariſees, now backed, with the fury of the miſled people ; ſo that he could not herein, but run the hazard of life and eſtate.

V. 44. *Marvelled if he were already dead*] Becauſe they who were crucified, were very long in their torments before they could die ; and becauſe probably he might hear that Jeſus had power to raiſe the dead he might poſsibly think, that he would have delivered himſelf from the Croſs ; therefore he marvelled: he knew not the counſel of God concerning Chriſts ſuffering, though himſelfe were a chief actor in the performance of the ſame, Acts 4. 27, 28. nor that Chriſt delivered up himſelf a voluntary ſacrifice for our ſins ; neither underſtood he the myſtery of the Paſchal Lamb to be eaten in haſt, Exod. 12. 11.

the Centurion] who guarded the Croſs, v. 39. with his company of Souldiers appointed thereto by Pilate, Matt. 27. 65.

he asked him whether] fearing the Jews, if his Diſciples ſhould have taken him down, before he had been certainly dead (all which doubting, confirmeth our faith in his death and reſurrection) might give ſome miſchievous information againſt him to *Cæſar*.

V. 45. *He gave the body to Ioſeph*] He gave him power to take it down, and bury it, at his diſcretion, ἐδωρήσατο, he gave *Jeſus* body to *Joſeph*; *loco muneris*, ſaith one, he might boldly have added, *the greateſt that man ever begged, or gave* ; *magna divinæ gratiæ teſſera* : For ſo *God loved the world, that he gave his onely begotten Son*———John 3. 16.

V. 46. *Bought fine linnen*] See on Matth. 27. 59. in the Greek, σινδόνα, as Chapter 14. 51. a linnen cloth ; that which we call a *winding ſheet*.

and laid him in a ſepulchre] See on Matt. 27. 60. and on Luke 23. 53. *Tremelius* ſaith out of *Maimoni de luctu. c.* 4. it is a cuſtome in Iſrael, concerning the dead, and their ſepulture ; that when one is dead, they ſhut his eyes, and mouth, binding a band of ſome cloth to ty up his jaws ; waſh, the corps, and anonint it with ointment confected of divers aromatical things : then cutting off the hair of the head, the body is wrapped up in white linnen cloth, prepared for this purpoſe ; therefore the face is covered, before the dead be laid on the bier, with an handkerchiefe then laid on the bier, he is borne on mens ſhoulders, to the grave ; and there before the body be put into the ground, certain words written by the anceſtors for this purpoſe, are recited, wherein the Divine juſtice is commended, and the ſins of man aggravated whereby we have deſerved death; they pray God, that he would ſo exerciſe his juſtice, that he forget not that he is alſo merciful : after this, the corps together with the bier, is put into the ground, and covered : then turn they to the mourners, and certain things to comfort them are recited; which done, every one goeth hence: neither appears there any difference between the rich and poor, noble and obſcure, either in their burial of the dead, or conſolation of the living.

and rolled a ſtone] See on Matth. 27. 60. 63. &c.

V. 47. *And Mary Magdalene*] See on Matt. 27. 61.

CHAP. XVI.

Verſe 1. WAs *paſt*] Or *had come between*, as Acts 25. 13. and 27. 9. See on Matt. 28. 1. this Sabbath began at ſunſet, and ended at ſunſet : ſo ſoon therefore, as it was lawful to work, or buy, and ſell, they went to buy ſweet ſpices to embalm the Body of Jeſus : which, though that ſacred Body had no need of (as other corruptible bodies) he being to lie in grave, and not to ſee corruption, yet theſe women were yet ignorant hereof ; and therefore it being a ſolemne cuſtome with them to embalm their dear deceaſed friends ; they would thus ſhew their love ; although *Joſeph* and *Nicodemus* had accommodated the Body with a *Sindon*, or winding ſheet, and a mixture of Myrrhe and Aloes, about an hundered pound weight, John 19. 39. for the cuſtome of thoſe places was often and many dayes to embalme the dead ; poſſibly they received it from the Egyptians, whoſe time of embalming, laſted fourty dayes : See Geneſis, 50. 23. See *Herodot. in Euterpe*.

and Salome] See Chapter 15. 40. The Syriack nameth her שלום *ſhalum*. others, שלומית *ſelomith*, it skilleth not much to be curious herein. See *Jo. Druſ. ad voc. N. T. com.* 1. *pag.* 152. and *Annot. in N. T. par. alt. pag.* 61. ſhe is mentioned alſo c. 15. 40. among thoſe women who miniſtred unto Chriſt when he was in *Galilee*, and coming up with him to *Ieruſalem*, ſtood farre off from his Croſſe, beholding that which was there done.

V. 2. *Very early in the morning*] See on Matthew, 28. and on Luke 24. 1. John 20. 1. as ſoon as it was fit to doe it, on the Sabbath, they might not, and in the night there was no convenience.

V. 3. *They ſaid among themſelves*] That is, the women mentioned, verſe 1. as they went towards the Sepulchre; remembring how it was ſhut up, they began to caſt about, how they ſhould have the ſtone rolled away, that they might come to embalm him : as if they ſaid ; can all we doe it ? or, how ſhall we find any to doe it for us ? It ſeemeth they knew not that there was a publicke ſeale, and guard ſet upon the Sepulchre, ſeeing they make no difficulty concerning that, which had they known, they probably would have feared the iſſue of their preſent attempt.

V. 4. *And when they looked*] ἀναβλέψασαι, &c. When they caſt their eyes towards the Sepulchre it importeth here an intentive looking toward it, which they before did not, ſo the *Syriac* gives it, and *beholding they ſaw*, or looking more ſtedfaſtly they perceived.

for it was very great] This was the reaſon of their care and conſultation, v. 3. they were ſolicitous how they ſhould be able to remove the ſtone, becauſe it was very great, and heavy above their ſtrength to move.

V. 5. *entring into the Sepulchre*] John 20. 11. That is, ſaith Maſter *Beza, in ſpeluncam, in qua exciſum erat Sepulchrum* : into the Cave, in which the Sepulchre was hevved out of the Rock : Others ſay, they entred only within the *ſeprum* or fence, which divided the Sepulchre from the reſt of the Garden in which the Sepulchre was : Others ſay, after *Auguſtine, l.* 3. *de Conſen. Evang. c.* 24. They entred into ſome ſpace of the Cave before the Sepulpulchre. Here need not much diſpute, if we conſider other parts of the Goſpel, mentioning their graves (Matt. 8. 28. Marke 5. 2. Luke 8. 27.) either of that capacity, or ſo arched, that they might go dovvn into them.

they ſaw a young man] The *Angel appeared* in the ſhape of a young man; as Acts 1. 10. Luke 24. 4. See John 20. 12.

long white garment] See on Matt. 28. 3 ſhining vvith a celeſtial light : theſe *albes* vvere to import triumph and feſtivity ; our victory and rejoycing in the reſurrection of Chriſt: as *Gregor. hom.* 21. *in Evangelium*, noteth.

they were affrighted] It being a ſodain and unexpected apparition, and fleſh and blood being not able to look on Heavenly creatures, vvithout fear and aſtoniſhment.

V. 6. *be not afraid*] See on Matt. 28. 5.

ſee the place] See on Matt. 28:6.

V. 7. *But go tell the Diſciples*] See on Matt. 28. 7.

and Peter] If the Angel had not named him vvho denied his Maſter, poſsibly he might havebeen afraid to come, *vocatur ergo ex nomine, ne deſperet ex negatione, Gregor. hom.* 21. *q. ſ.* He is called by name, leſt he ſhould deſpair, becauſe he had denied Chriſt ; for vvhich *Peter* being novv full of heavineſs, and fluctuant thoughts, had need of ſome ſpecial comfort.

as he ſaid unto you] Matt. 26. 32.

V. 8. *neither ſaid they any thing to any man*] Either for fear of the Jevvs, they durſt tell no man by the vvay ; or it vvas for haſte vvhich they made to tell the Diſciples, as they vvere commanded, Matt. 28. 8. Luke 24. 9. 22. 23.

V. 9. *appeared firſt to Magdalen*] John 20. 14. Of theſe apparitions : *See Iſ. Cauſabon. exercit.* 16. *N.* 186.

out of whom he had caſt, &c.] ἀφ' ἧς *from whom he had caſt out.* Luke 8. 2. See the great mercy of Chriſt, making her the firſt witneſſe of his reſurrection, who had been moſt miſerable.

V. 10. *ſhe went and told them*] As Chriſt had commanded her. Joh. 17. and the Angels here verſe 7.

that had been with him] Who followed him and had been converſant with him, as his diſcipiles, and hearers ; whoſe faith he would have now confirmed in the aſſurance of his reſurrection from the dead, and not to be hazarded by any longer delay of the ſame.

as they mourned and wept] See on Luke 24. 17. They in their infirmity of faith, not yet apprehend what he had taught them concerning his reſurrection the third day ; mourned and wept ; as if he had ſtill been dead; but he would now have them ceaſe from that ſorrow, and be aſſured that he was alive again : Chriſt will ever ſend comfort to his, in due time, and at laſt wipe away all tears from their eyes. See Pſal. 9. 9.

V. 11. *and they*] Or, *Yet they*, as, Acts 7. 15.

when they heard that he was alive] *Mary* told them that the Angel aſſured her, that Chriſt was alive, verſe 6. and that ſhe had alſo ſeen him, verſe 9.

believed not] The greatneſſe and ſtrangeneſſe of the matter, exceeded their preſent faith (Luke 24. 11. See Exod 6. 9.) which had been ſhaken, and almoſt overwhelmed, with ſo many and great fears. This ſheweth, they were ſo far from any confederacy or compact in divulging Chriſts reſurrection from the dead that it vvas long before they could believe it their ſelves; ſee verſ. 13.

V. 12. *in another form*] In another habit than he had converſed with them in : and therefore they took him for a ſtranger. Luke 24. 18, as *Mary* did for the Gardner. John 20. 15. See on Luke 24. 15, 16. *utique in ipſo corpore, cujus alia erat effigies Auguſtin.*

*Paulino.ep.*59.*q.*8. verily in the ſame body, but in another form: not that he had ſo altered his humane lineaments and countenance, that they could not know him; but becauſe their eyes were held for a time, ſo that they did not, Luke 24. 16 what need any holding their eyes, if he had been ſo changed, that they could not have known him?

unto two of them] Luke 24 13.

went into the countrey] To Emaus, a countrey town or village: about ſeven miles from *Jeruſalem.*

V. 13. *neither believed they them*] All this is recorded that we may the more confidently believe thoſe to have been moſt free from any compact in their teſtimony, who were ſo ſlowly, and hardly induced to believe the Goſpel themſelves.

V. 14. *Afterward*] Luke 24. 36. John 20. 19. another time, after his appearing to *Mary*, and her relating the ſame to the Diſciples.

as they ſate at meat] ἀνακειμένοις, As they ſate together, at ſupper; as may be gathered from Luke 24. 33. compared with verſe 36. for thoſe two diſciples at Emaus, knew Chriſt in his breaking bread, and preſently returned to *Jeruſalem* to tell the diſciples thereof; while they were ſpeaking, ſodainly Chriſt ſtood by them, it is probable therefore, while they ſate at ſupper, whom he calleth the eleven; that is, the Apoſtles in generall, or indefinitely taken for thoſe of the eleven, who were gathered together with others at *Jeruſalem*; where it is ſaid (Luke 24. 33.) that *Cleopas* and another of them, found the *eleven* together; yet *Thomas* was not there. John 20.24 for after the death of *Judas Iſcariot* unto the election of *Matthias*, Acts 1. 26. the Apoſtles were commonly called the *eleven.* See Matt.28.16. Luke 24.9.33, &c.

V. 15. *and he ſaid unto them*] Matt. 28. 19. not preſently after this mentioned apparition, but when the Diſciples went into Galilee (Matt. 28. 16.) there to meet Jeſus on the mountain, where he had appointed them.

Go ye into all the world] Not into Judea alone (as Matt. 10. 5, 6) But now the partition wall is broken down, (Epheſ. 2.) and they muſt preach, adminiſter the Sacraments, and confirm the ſame with miracles among the Gentiles alſo.

to every creature] That is, to every nation, as *Matthew* expreſſeth it. (See 1 Pet. 2. 13.) to all mankind without exception: *omni ergo creaturæ prædicatur Evangelium, cum ſoli homini prædicatur, &c. Gregor. hom. 29. in evang.* the Goſpel is preached to every creature, when it is preached to man onely, for whom all things on earth were created: this word κτίσις, ſometimes ſignifies the creation of the world: Chapter 10. 7. Romans, 1. 20. Sometimes the things created; Chapter 13. 19 Romans 8. 22. Sometimes all mankind, men and women of all conditions, as here: Chriſt would have them know, that as he is the Creatour of all men, ſo would he now have the gladſome tidings of ſalvation by faith in him, and free remiſſion of ſins, to be republiſhed unto all the Nations of the world: the Goſpel was not now to be ſhut up within the limits of any particular Church; like the dew in *Gideons* fleece, while the floore was dry, (Iudges 6. 37, 38.) but to be communicated to all: and as it was ſent to all ſo was it entruſted to the care, and Miniſtery of all the Apoſtles, and to their ſucceſſours the Miniſters of the Goſpel: the Hebrewes call man the creature, by way of excellency, or eminency, as being Gods Maſter-piece, among the creatures, on whom he ſet his owne Image.

V. 16. *and is baptized*] He that beleeveth, and by Baptiſme, maketh profeſſion of his Faith: underſtand this, *de adultis*; Gods free Grace to Infants, is not tied to the externall ſign.

but he that believeth not] Iohn 3.36.

V. 17. *theſe ſignes*] Theſe miracles which you ſhall worke where you preach, to confirme your Doctrine, ſhall be ſignes of my preſence with you, and their Faith that believe in my Name.

ſhall follow them that believe] This power of Miracles continued accordingly for a time in the Church, untill Chriſtianity was more publikely profeſſed. See *Irenæus l. 2. c.* 58. albeit, all believers had not this power to do miracles; yet ſome ſucceſſively had (for many years after the aſcenſion of Chriſt) for the confirmation of others; and it was neceſſary thereto. *Ut enim fides creſceret, miraculis fuerat nutrienda, Gregor. Hom. 29. in Evangel.* That Faith might grow, it was to be nouriſhed with miracles, as we water new ſet plants, till they have taken good root, then we water no more: ſo did the power and providence of God work here.

in my Name] By my power: as, Acts 3. 6. Acts 4.7.

ſhall they caſt out devils] As *Paul* did: Acts 16. 18.

ſpeake with new tongues] Other than they were acquainted with before, Acts 2.4. and 10.46. See on Chap. 1. 27.

V. 18. *they ſhall take up*] Acts 28. 5. The meaning is, if they ſhould take up a Serpent; he ſhould be no more able to hurt them than *Moſes* Serpent, or *Pauls* Viper, Acts 28. 5. could hurt them.

if they drink any deadly thing] Poyſon, as they write of *Iohn* and others, in the Eccleſiaſtical Hiſtories.

they ſhall lay their hands on the ſicke] So Acts 28.8. *Paul* laid his hands on *Publius*, the Governour of Melita his Father, and healed him: ſo *Peter* healed *Eneas* of his palſie, Acts 9. 34.

V. 19. *received up into heaven*] Luke 24. 51. Chriſt having accompliſhed his Office upon Earth, aſcended into Heaven; from whence he confirmeth the Doctrine of his Apoſtles, by ſignes and wonders, in the Primitive Church, and governeth the ſame unto the Worlds end. See on Acts 1. 11. He aſcended into the third Heaven, 2 Corinthians, 12. 2. the Throne of God and place of the bleſſed: the Scripture mentioneth three places, under the name of Heaven. Firſt, The ſupreme, where God, moſt evidently maniteſteth his Glory to thoſe Heavenly creatures, which ſtand in his Divine preſence. Secondly, the Starry Heaven; where all the Starres and Planets which we ſee, move in their proper Orbs. Thirdly, that ſpace which is between the Moon and the Earth; whereof the Birds are called Fowles of the Heaven, Matthew 6. that is, they fly in the Aire. See Hebrewes 4. 14 Epheſians 4. 10. which places are to be underſtood, of theſe two inferiour Heavens, the Aire and Starry Firmament: For the laſt of theſe places, the Text maketh it cleare, and Hebrewes 4. 14. the Greek hath it, (having therefore) ἀρχιερέα μέγαν, διεληλυθότα τοὺς οὐρανοὺς —— a great High Prieſt, *qui penetravit Cœlum*, who hath pierced the Heavens; to wit, theſe two inferiour above which he is aſcended —— ὑπεράνω πάντων τῶν οὐρανῶν, Eph. 4. 10 *far above all heavens.*

ſate on the right hand of God] Aſcending into Heaven, he was ſet above all Thrones, dominions, powers, &c. Phil. 2. 9. Hebr. 1. 13. 15. Epheſ. 1. 20. equal in power, glory, majeſty and honour to God the Father, 1 Cor. 15. 25. Acts 7. 55. Hebr. 10. 12. *Tertullians* note hereon is very conſiderable; *quemadmodum enim nobis arrabonem ſpiritus reliquit, ita & à nobis arrabonem carnis accepit, & vexit in Cœlum pignus totius ſummæ illuc quandoque redigendæ: Securæ eſtote caro & ſanguis, uſurpaſtis, & cœlum & regnum Dei in Chriſto, &c. de reſur. carn. c.* 51 for as he left us the *earneſt of the ſpirit*, ſo alſo hath he received the earneſt of fleſh from us, and carried it up into Heaven, a pledge of the whole ſumme to be brought thither once: be you ſecure, O fleſh and blood, you have taken poſſeſſion of Heaven, and the Kingdome of God in Chriſt.

V. 20. *and they went forth with*] From Ieruſalem, whence the Scepter of Chriſts Kingdome was to go forth. Pſalm 110. 2. Iſaiah 2.3.

the Lord working with them] That is, giving them a gracious aſſiſtance, and evidence of his Holy Spirit, to preach the Goſpel in power, and effectually, to the converſion of the Gentiles. See 1 Cor. 3. 9 and 15. 10.

confirming the word] Hebrewes, 2. 4. God bearing them witneſſe both with ſignes and wonders, &c. and thereby evidently declaring, that the Word of the Goſpel, which they preached, who had the gifts of Miracles, exceeding all power of the creatures, was infallibly true, and the very Word of God, whoſe perfection it is, that he cannot lie, Titus 1. 2. neither atteſt an untruth.

with ſignes following] Following the preaching of the Goſpel See verſe 17.

Amen,] This the Evangeliſt ſetteth for a finiſhing of all this ſacred Hiſtory; to ſhew the Truth, and infallible Certainty of all that is ſaid herein. See on Matthew, 28. 20. and on Iohn 3. 11.

ANNOT.

ANNOTATIONS

On the Goſpel according to

S. LUKE.

The Argument.

THe *Goſpel is the gladſome tydings of ſalvation by Chriſt: This Goſpel (as the Penman his ſelfe interpreteth,* Acts 1. 1.) *is the Hiſtory of* thoſe things that Ieſus began to do and teach, untill the day that he was taken up, &c. *That is as much thereof, as God ſaw good to Reeord by his Miniſtry: that (as the other Evangeliſt ſaith) we might believe that* Ieſus is the Chriſt the Son of God, *and that in believing, we might have life through his Name.* Iohn 20, 30, 31. *This ſacred Hiſtory was dictated by the* Holy Ghoſt, *whoſe Penman was* Luke.

Luke *was of* Antioch *in* Syria, *by profeſſion a Phyſitian,* (Coloſ. 4. 14.) *he was a follower and faithfull Aſſiſtant of* Paul (2 Timothy 4. 11.) *and ſo became alſo a Phyſitian for the Soul: But who was the firſt Miniſterial means of his Converſion, is not certain: Some thinke he was one of the ſeventy Diſciples: and that other unnamed,* Luke 24. 18. *who with* Cleophas *after* Chriſts *Reſurrection, went to* Emaus : *If ſo, he had had* Chriſt *the beſt Teacher: But others thinke* Paul *converted him at* Thebes : *But his ſelf beſt ſheweth in his Preface, what Inſtructers he had, thoſe who from the beginning were Eye-witneſſes and Miniſters of the ſame Goſpel:* Luke 1. 2. *Whence it is evident, that ſome of the Apoſtles inſtructed him in the Myſteries of Salvation by* Chriſt, *and faithfully related to him this whole Story.*

Matthew *it ſeemeth wrote to the* Hebrewes, *and the other three Evangeliſts to the* Gentiles *in the* Greeke *Tongue, wherein* Luke *in an Elegant ſtile, dedicateth two excellent Pieces, (this Goſpel, and the* Acts *of the Apoſtles) unto* Theophilus, *an Honourable Perſon, and in him to all the Faithfull, who are lovers of God.*

The occaſion of his writing, (whether he were incited thereto by Peter, *as ſome think, or, by* Paul, *as others) was (that which he declareth in his Preface)* for as much as many have taken in hand to ſet forth the Story of thoſe things, whereof we are fully perſwaded —— it ſeemed good alſo to me, —— &c. Luke 1. 1. *Thus God by the unanimous conſent of a ſufficient number of Witneſſes (writing at divers places, and times) pleaſed to confirm the Truth of the Goſpel unto us.*

Concerning the Matter and Subject of this Goſpel, we muſt know, that the Evangeliſt purpoſed to declare, That Ieſus *the Sonne of the* Virgin Mary, *was that promiſed Seed (whoſe fore-running Meſſenger was* Iohn Baptiſt, *according to the Propheſies :) Whoſe admirable Conception by the* Holy Ghoſt, *made not againſt the Truth of his Humane Nature, and Nativitie, according to the Fleſh: who in the fulneſſe of time (the Scepter being departed from* Iudah) *in the fourtie ſecond yeare of the reign of* Auguſtus Cæſar, *was born in* Bethlehem Iudah, *grew up to mans ſtature and perfection, undertooke his publicke Miniſtery and Office of the* Meſſiah, *ſhewing himſelfe in Doctrine and Miracles, (ſpecially, in his glorious Reſurrection from the dead, and Aſcenſion into Heaven) truely, God and Man, in Unity of Perſon, the Saviour and Redeemer of the Elect: All which he relateth in this Order.*

1. *In the three firſt Chapters, he rehearſeth this Conception, Nativity, and the Witneſſes thereof; to which he annexeth his Genealogy.*

2. *From the fourth Chapter, to the tenth, he ſetteth downe the preparation to his Miniſtery, in his tentation, the beginning of his Preaching, Miracles, Ordination of Apoſtles, Transfiguration on the Mount, and departure out of* Galilee.

3. *From the tenth Chapter, to the twentieth, he recordeth what* Chriſt *did in his laſt paſſage towards* Ieruſalem.

4. *In the twentieth, and the following Chapter, he telleth what he taught in the Temple, his Diſputes with the* Phariſees *and* Saduces, *as alſo of the deſtruction of the City and Republicke of* Iſrael, *where he inſerteth ſome things concerning his ſecond coming to judement.*

5. *Thence he cometh to the Hiſtory of his Paſſion,* Chap. 22. 23. *The concluſion and loweſt degree of his Obedience and Humiliation.*

6. *The laſt Chapter, containeth the truth of his Reſurrection, his Apparitions to his Diſciples, ſpecially the two going to* Emaus, *and his glorious Aſcenſion into Heaven, the aſſured Pledge of our intereſt therein, whereof he hath in our Nature taken Livery and Seiſin.*

CHAP. I.

Verſe 1. M*Any have taken in hand*] It ſeemeth that *Matthew* and *Marke* wrot not before *Luke*, had they, he would have ſpoken more reverently concerning them: Whether he mean by *many*, thoſe counterfeit pieces under the Titles of the Goſpel of *Nicodemus*, *Thomas*, according to the *Egyptians*, or *according to the twelve*; it is uncertain; becauſe he nameth neither theſe, nor others like: but affirming a full aſſurance of that which he (with the other Holy *Evangeliſts* writeth, he ſeemeth modeſtly to deny, that others had the ſame.

to ſet forth in order] To compoſe and write the Hiſtory of *Chriſt his Life* and Doctrine.

which are moſt ſurely believed] Of which we were aſſured, or ſo certified, that we nothing doubt of their truth.

V. 2. *they delivered them unto us*] Meaning the *Apoſtles*, who continually attending on our Saviour Chriſt, ſaw theſe miracles, and heard this Doctrine, which this *Evangeliſt* converſing with them, by the infallible aſſiſtance of the Holy Ghoſt, and their relations, here recordeth: for he was not ἀπ' ἀρχῆς μαθητὴς, ἀλλ' ὑστερόχρονος, which *Theophylact* noteth, not a Diſciple from the beginning, but of later time.

were eye-witneſſes] Of thoſe things which *Chriſt* did, See 1 John 1. 1. Hebr. 2. 3.

Miniſters of the Word] He meaneth either of the Goſpel (whereof themſelves were a part) or of Chriſt, the Eternal Word, John 1. 1. 1 John 1. 1.

V. 3. *it ſeemed good to me*] By a Divine inſpiration, as Acts 15. 25, 28. *See* alſo 1 Cor. 7 40. 2 Tim 3. 16.

moſt excellent Theophylus] This was ſome excellent and renouned Perſon in the Church of thoſe times: this Title is given to honourable perſons, and men in authority, Acts 23. 26.

V. *that thou mighteſt know the certainty*] He having exactly learned all theſe things now writeth them to the further edification of *Theophilus*, ſomething before enformed hereof by word of mouth.

5 *Herod King of Iudea*] *Herod* the *great*, ſon of *Antipater*; not *Herod Tetrarch* of *Galilee*, mentioned, Luke 3. 1.

of the courſe of Abia] See 1 Chron. 24. 5 10. *David* appointed the ſons of *Aaron* to miniſter by turns: (See on Mark. 14. 1.) or ſeveral courſes.

daughters of Aaron] Of the poſterity of *Aaron*, verſ. 36. *Elizabeth* is called the couſin of *Mary*, though ſhe were of the Tribe of *Iuda*, and *Davids* Family: for that law Numb 36. 8. which cautioned that the daughter ſhould marry in her own Tribe, leſt there ſhould be confuſion in the inheritances of the Tribes; concerned them only *that poſſeſſed an inheritance, in any Tribe of the children of Iſrael*, and forbad not any of the Tribes to make affinity and marry with a daughter of a *Levite*; who had no inheritance in that land aſsigned them, Numb. 18. 20.

V. 6. *they were both righteous before God*] That is, of ſincere lives: approved of God; as *Iob* was, *Iob* 1. 8. not without all ſin, but without blame before men. See Phippians 3 6. 12. Such were they as God required *Abraham* to be, Geneſis 17 1. Upright and ſincere, free from Hypocriſie: and juſtified by Faith in Chriſt. See Rom. 4. 22.

walking in all] that is, living in, and endeavouring to keep all the Commandements. See Pſalm 119. 1. 6. not that they attained perfection by the works of the Law (See Phil. 3. 12.) but as he that walketh in a ſtrait way, ſometimes ſtumbleth, falleth, and doth not preſently come to the end of that way, but by ſome other ſupply of his lameneſſe or infirmity; ſo is it here.

V. 9. *According to the cuſtome*] See note on v. 5. and according to Gods Law, this office appertained to *Aaron* and his ſons, Exod. 30. 7. 1 Chron. 6. 49

into the temple of the Lord into that court which was called holy; into which only the Prieſts entred, Exod. 28 43.

V. 10. *The whole multitude*] See Levit. 16. 17. then aſſembled to the worſhip of God, in that part of the Temple, which vvas called *atrium Iudæorum*, becauſe thither the Ievvs might come to the publick ſervice of God in the Temple. God could have privately, at his ovvn houſe ſecretly, revealed theſe things to *Zechary*, concerning *Elizabeth* his vvives conception of the great fore-runner of *Chriſt*, *Iohn Baptiſt*: but it pleaſed him to reſerve the ſame to ſuch a time and place, as might by many witneſſes of thoſe things, which then and there fell out, render this viſion of *Zechary*, more famous and publick for the ſtirring up the minds of the people, to attend the event thereof.

without] in that part of the Temple, which was called the peoples Court. See Leviticus 16. 17. 1 Kings 7. 12.

the time of Incenſe] See Exod. 30. 1. That is, while the Prieſt, according to the Law, burned Incenſe within: this Incenſe was to be offered morning and evening by the Prieſt, when he dreſſed the Lamps, Exodus 30. 7, 8. not without a ſingular myſtery; for the Lamps ſignified the light of Gods Word, the Incenſe prayers, therewith to be joyned, and that the prayers of Gods people are a ſweet ſpiritual Incenſe acceptable unto him (Pſalm 141 2.) being preſented by Chriſt our High-Prieſt miniſtring in the true Tabernacle, which the Lord pitched, Hebr. 8. 2. appearing in his preſence for us, Hebr. 9. 24. offered in the golden Cenſer of the Angel of the Covenant Chriſt. See Revel. 8. 3. 4. theſe, as that Incenſe offered morning and evening, ought to be continual. 1 Theſ. 5:17. as our High-Prieſt, *ever liveth to make interceſſion for us*, Hebrews 7. 25.

V. 12. *And fear fell upon him*] The ſudden and unexpected ſight of the Angel not only troubled, but terrified him. So Dan. 10. 8. it the appearance of one Angel ſent to comfort, ſo much affrighted this juſt man, in the work of his Holy calling, what dread and terrour ſhall fall upon the wicked when Chriſt, (God and Man) ſhall appear with all his Angels to judge the wicked, for all their wilfull acts of impiety?

V. 13. *Thou ſhalt call his name John*] this is not only a prediction but a precept, and the impoſition of a name before the nativity, was ever an argument of Gods marking thoſe parties to ſome excellencie, See Matth 1. 21. this name ſignifieth the *grace of God*: intimating that which ſhould be in his perſon and office: See note on Iohn 1. 6. So that *Zacharies* prayer was heard in that the *Meſſias* ſhould now come: and in that *Elizabeth*, for whom he had often prayed, ſhould alſo conceive and bear a Son.

V. 14. *And thou ſhalt have joy, &c.*] So great, as that it ſhall break out into rejoycing, for that thou ſhalt obtain a deſired iſſue, above hope and the common courſe of nature, and for that thou ſhalt know the ſingular office, to which this childe is aſſigned, that is, to be the immediate Herauld to proclaim the *Meſſias*, and the fore-runner to prepare his wayes. And this joy ſhall not be onely domeſtick, but alſo publick, as concerning the intereſt of all thoſe which expect Chriſt the Saviour of *Iſrael*.

V. 15. *great in the ſight of the Lord*] That is, God ſhall highly eſteem him, and make him excellent.

ſhall neither drinke wine nor ſtrong drinke] σίκερα, which *Theophylact*, *Euthymius*, *&c.* interpret πᾶν τὸ μέθην ἐμποιεῖν δυνάμενον, any thing which may make drunken: *So* alſo *Jerome lib. 2. ep. 14. Nepotiano.* The word is taken from the Hebrew שכר *inebriatus fuit*, thence שכר, *ſhechar*, and in the Syriac שכרא, Levit. 10. 9. *Aaron* and his ſons were forbid to drink יין wine, and alſo שכר which the 70 give σίκερα; as here, ſo where *Hanna* ſaid ſhe had drunk neither wine nor שכר *ſtrong drink*: the 70 give it μέθυσμα the Syriac by שכר underſtand alſo, *fœdum, deformem*, a filthy or deformed perſon: ſuch are they who are overcome with drinke: and therefore the *Lacedemonians* were wont to make their *Helots*, or Slaves drunken; that themſelves being ſober, and obſerving τὴν ἐκείνων ἀσχημοσύνην their uncomely and filthy behaviour, it might be a remedy to them; cauſing them to loath that ſin, the effects whereof were ſo ſhameful and loathſome. See *Clemens Alexandrinus Pædag. lib.* 3. *cap.* 8. The meaning of the *Angel* is here, that *John* ſhould be conſecrated unto God, as a *Nazarite*. See Numb. 6. 3. Judges 13. 4 5. 1 Sam. 1. 11.

filled with the Holy Ghoſt] That is, he ſhall have an abundant meaſure of the Spirit of Sanctification even *from his mothers wombe*; and in his ripe Age, for the execution of his charge. See Jeremiah, 1. 5. Galatians, 1. 15. Seeing then Infants are capable of Grace, and the Holy Ghoſt, we may ſay for them as *Peter* for his hearers, Acts 10. 47. *Can any Man forbid Water, that theſe ſhould not be Baptized, which have received the Holy Ghoſt, as well as we?* See note on Acts 10. 47.

V. 16 *many of the Children of Iſrael.*] See Malachi 4. 6. He ſhall be the meanes of their Converſion, by his Preaching, accompanied with the power of the Holy Ghoſt, to make it Effectuall. See Acts, 26. 18. 1 Corinthians, 3. 5, 6. James 5. 19 20.

V. 17. *he ſhall goe before him, &c.*] That is, immediately before Chriſt the Meſſias, the King of Iſrael, to declare his coming, and preſence. See John 1. 29. Malachi, 4. 5. Matthew, 11. 14

in the ſpirit and power of Elias] That is, with as great a meaſure of grace, and gifts of Gods Spirit, to make his Miniſtery powerfull. See Matth 11. 11, 14. Mal. 4. 6.

turn the hearts of the fathers to their children] By his miniſtry, the unnaturall, degenerate, and wicked children, ſhall be converted, and become obedient children to their fathers, and to the *Church of Chriſt*; ſo, as their fathers ſhall acknowledge them to be their children indeed: For the diviſion, which followeth the Goſpel, that is, an *accidental* effect, which the corruption of man produceth, and not *the Goſpel of peace.*

to the wiſdom] ἐν φρονήσει, Here ἐν is put for εἰς. So the Interpreter of the Syriac, *ad cognitionem rectorum*, the knowledge of right things. *Jerome*, on Mal. 4. giveth the meaning. *Ut credant poſteri eorum in Dominum Salvatorem in quem & illi crediderunt*, that their poſterity may believe in the Lord their Saviour, in whom (*Abraham, Iſaac* and *Jacob*) themſelves belived; the whole ſenſe is, by the example of their holy Fathers, they ſhall be wiſe and believe, and ſo be of one heart and conſent with their fathers.

prepared for the Lord] Prepared for *Chriſt*. as John proclaimed chap. 3. 4.

V. 18. *For I am an old man* &c.] Conſidering the ordinary courſe of nature, he was ſlow in beliving ſo great a miracle. ***Abraham*** laying aſide all natural reaſon, believed above hope. See Rom. 4. 17.

V. 9. *I am Gabriel*] גבריאל *fortitudo Dei*. This name ſignifieth the power of God: he putteth him in minde, that he was the ſame *Angel*, who ſome hundred years before, was ſet to the Prophet *Daniel*, to declare the time of Chriſts coming, Dan. 8. 16. Dan. 9. 21. that he might aſſure him of the fulfilling of the ſame, now in the fulneſſe of time.

that ſtand in the preſence of God] This *Hebraiſme*, borrowed from thoſe who wait on Kings, importeth a readineſſe to adminiſter or ſerve. See 1 Kings 10. 8. Prov. 22. 29.

V. 20. *thou ſhalt be dumb*] Becauſe thou deſireſt a ſigne; this ſhal be both a puniſhment of thy incredulity, and a ſigne to confirm this faith, as *Cryſologus* Ser 90. ſaith, *Ut ex te & in te credendi regulam conſequaris*: that from thy ſelf, and in thy ſelf, thou muſt attain a rule of believing.

V. 21. *waited for Zachary*] For he was to diſmiſſe them with a bleſſing. See Numb. 6. 23. Now they waited longer than ordinary, without the holy place, to which the people of the Jews were to reſort, as verſe 10.

V. 22. *he could not ſpeak*] Not onely becauſe a marvellous ſtupor of fear had invaded him, but becauſe God had, for the time, taken away his faculty of ſpeaking, for a ſigne unto him (that he might believe) and to the people, that at the preaching of Chriſt now at hand, their Prieſthood ſhould be ſilenced.

they perceived that he had ſeen a viſion] By his ſilence, pale countenance, beckning with, and lifting up his hand toward Heaven, or the Holy place whence he came, by theſe or the like means God would prepare the people to conceive an high opinion of *John* the forerunner of Chriſt.

V. 23. *were accompliſhed*] At *Jeruſalem* he was to officiate one whole week. See 2 Kings 11. 1. Chron. 9. 25. which ended, ſhe went home.

V. 24. *hid her ſelf*] She kept her chamber, or otherwiſe concealed her miraculous conception ſo long, until it was evident, and out of doubt that ſhe had indeed conceived.

V. 25. *to take away my reproach*] For barrenneſſe was counted a diſhonour to the women. See 1 Sam 1. 6, 11.

V. 26. *the ſixth moneth*] Reckoning from *Elizabeths* conception.

V. 27. *to a virgin eſpouſed*] That is, promiſed in marriage: a woman ſo promiſed was ſaid μνηστεύεσθαι. See Mat. 1. 18. and here, chap. 2. 5.

of the houſe of David] Of the ſtock and linage of *David*, (ſo ſome Greek Copies have it) as was alſo *Joſeph*, Luke 2. 4. Matth. 1. 16.

V. 28. *highly favoured*] Or gratiouſly accepted, much graced (ſee verſe 30.) freely beloved: as the Apoſtle uſeth the word, Epheſ. 1. 6. honoured with this ſingular grace, to be the Mother of the *Meſſias*: therefore he ſaid ſhe was *bleſſed among women*: he ſaid not, be honoured as God: οὔτε γὰρ Θεὸς ἡ Μαρία, ſaith *Epiphanius adv, hæreſ. l. 3. tom. 2.* 23. for neither was *Mary* a God.

V. 29. *ſhe was troubled*] At the appearance of the heavenly Majeſty which probably ſhined in the *Angel*, and at that ſtrange ſalutation.

V. 30. *thou haſt found favour*] Thou art in Gods favour, who hath freely choſen thee to this honour which thou thoughteſt not of.

V. 31. *and behold thou ſhalt conceive*] See Iſa. 7. 14.

his name Jeſus] See Matthew. 1. 21. a Saviour of his people.

V. 32. *the ſon of the higheſt*] So he ſhall be called, and ſo is he from all eternity: the onely Son of God by nature: God manifeſted in the fleſh, 1 Tim. 3. 16.

the throne of his father David] The ſpiritual and eternal kingdom over his Church, prefigured in *Davids* temporal kingdom over Iſrael. See Iſaiah 9. 7. Jerem. 30. 9. Ezekiel 34. 24. Ezekiel 37. 24. Hoſea 3. 5. thus the Angel declareth, that this is he in whom the Propheſie of Amos 9. 11. concerning the raiſing up of the decayed *tabernacle of David*, ſhould be fulfilled.

V. 33, *and he ſhall reign*] See Daniel 7. 14. Micha 4. 7. This ſpiritual kingdom of Chriſt is begun in this world, in, and over the Saints, by the grace of his Spirit, regenerating and governing them; and ſhal be perpetuated in his kingdom of glory; uniting them unto himſelf the head of his Church, and making them thereby fully and eternally bleſſed,

V. 34 *How ſhal this be?* This queſtion was not of diffidence, but rather of admiration: for though the propheſie declared this myſtery of Chriſts incarnation by a virgin, Iſaiah 7. 14. and of the *branch* ariſing out of the decayed ſtock of Jeſſe, Iſaiah 11. 1. yet the manner how was not fully underſtood; herein ſhe deſireth reſolution: and it ſeemeth they were not to come together preſently after betrothing.

V. 35. *overſhadow thee*] The extraordinary power of God ſhall effect this: it ſeemeth an alluſion to that, 1 Kings 8. 12.

holy thing] Chriſt without all ſin: as God, the eternal Son of the Father: as man, conceived of a ſanctified maſſe, or ſubſtance without all ſin.

V. 36, *thy couſin Elizabeth*] See note on verſe 4.

who was called barren] ***Elizabeth*** who was known or noted to be barren, is now ſix moneths gone with childe.

V. 37. *nothing ſhall be unpoſſible*] See Geneſ. 18. 14. Jeremiah 32. 17. Matthew 19. 26. in the Greek it is *πᾶν ῥῆμα, every word*; that is after the Hebrew expreſſion, *no word*. So Pſalm 143. 2. כל-חי, *all living*; that is, *none living*: and ſo they put דבר *dabar*, a word, for a work, or thing, as Geneſ. 24. 50. *from the Lord proceedeth* הדבר, 70. *τὸ πρᾶγμα, the thing*. In theſe words, the Angel lifteth up the virgins minde to the conſideration of Gods omnipotency, that ſhe might reſt ſecure concerning the fulfilling of the promiſe, which he brought her.

V. 38. *behold the handmaid of the* Lord] This is alſo an Hebrew manner of ſpeaking, importing a ready obedience and ſubmiſſion. See 1 Samuel 3, 4. הנני *hinneni, behold I*, or *here am I*, Iſaiah 6. 8.

V. 39. *to the hill countrey*] To ***Zacharie*** and ***Elizabeths*** houſe, which probably was *Kirioth-Arba*, or ***Hebron*** aſſigned to prieſts, See Joſh. 14. 15. Joſh. 21. 11.

V. 41. *The babe leaped*] This extraordinary motion was by the inſpiration of the Holy Ghoſt, enabling *Elizabeth* to know and propheſie the incarnation of Chriſt; (for no otherwiſe could ſhe know it than by divine revelation) and ſhewing a ſecret correſpondence between Chriſt and *John* rejoycing at his coming.

V. 42. *bleſſed art thou*] So the angel pronounced verſe 28. ſhe was bleſſed, in that God not onely vouchſafed her the honour of conceiving her Saviour in her womb but chiefly for that he gave her faith to believe in her Son and Saviour Jeſus Chriſt. See verſe 45. and Chap. 11. 27, 28.

V. 43 *whence is this to me, that the mother of my Lord*, &c] *Elizabeth* reſpecting Gods great favours conferred on the Virgin *Mary*, yeildeth her due reſpect and honour, and acknowledgeth this viſit an honour undue to her ſelf; yet doth ſhe not adore her to Gods diſhonour, we may neither undervalue Gods graces in others, nor idol them for the ſame. The excellencies of the creatures are ſo farre forth well reſpected and reverenced, as no interpoſition thereof cloudeth Gods Majeſty.

V. 44. *as ſoon as the voice*, &c.] See note on verſe 41.

V. 45. *bleſſed is ſhe that believed*] By the inſtinct of the Holy Ghoſt, ſhe declareth wherein the bleſſedneſſe of *Mary* (as alſo of all the elect) conſiſteth; that is true faith apprehending all the promiſes in Chriſt, which ſhall certainly be fulfilled.

V. 46. *My ſoul doth magnifie*] That is, extolleth ond praiſeth: not as hypocrites uſe in words onely, but with the inward affections of my ſoul. So ſhe attributeth all the favours received, to the meere and free mercie of God, leaving nothing to her own merits.

V. 47. *and my ſpirit hath rejoyced in God*] My ſoul hath an inward joy in Gods mercy and ſalvation: there can be no ſolid rejoycing until we belive God to be our Saviour.

V. 48. *ſhall call me bleſſed*] For this favour freely beſtowed on me, which all ages ſhal ſpeak of: ſhe ſaith not, ſhal call me Queen of Heaven, Lady, &c. much leſſe, ſhall adore me: See note on verſes 28, 42, 43.

V. 49 *for he that is mighty*, &c.] That is future ages ſhall ſo acknowledge me bleſſed, as attributing all which God hath done for me, to his free mercy, not any merit of mine: there can be nothing more injurious to this bleſſed Saint, than ſacrilegiouſly to put on her the ſpoiles taken from Chriſt her Saviour: here is no, *roga patrem, jube natum*, &c. See *Offic. Beatæ Mariæ.*

and holy is his name] The name of God ſometimes here importeth

teth God himſelfe, as he manifeſteth himſelfe to us, See Matthew 6. 9. and ἅγιον holy ſignifieth alſo venerable and ſacred, or ſeparated from things vulgar, or prophane: ſo ought we to ſpeak and thinke of the holy God, with all reverence. See Exod. 20. 7.

V. 50. *his mercy is on them that fear him*] This ſpeech ſeemeth taken from the covenant of God: Gen. 17. 7. and Exodus 20. 6. Deuter. 7. 9. Pſalm 105. 8. God is ever one, unchangable, and therefore conſtant in his favours, as appeared in the example of *Abraham*, and his ſeed; but becauſe all are not children of *Abraham*, who according to the fleſh were deſcended of *Abraham*, but the faithfull and holy onely; therefore ſhe here reſtraineth the effect of the promiſe to thoſe who fear God. See Pſalm 103. 17. in vain do they boaſt that God is their father, who degenerate from the faith, and ſanctity of thoſe ſaints, whom he owned for his children. See 1 Pet. 1. 17. under this word *fear him*, are underſtood, faith, obedience, and all piety, and true religion.

V. 51. *he hath ſhewed ſtrength with his arme*] ἐποίησε κράτος: ſo Pſalm 118. 11. עשה חיל, *hoſe chail*, ἐποίησε δύναμιν. 70. that is, δυνατῶς, powerfully. So Numb. 24. 18. and Iſrael עשה חיל, 70. ἐποίησεν ἐν ἰσχύι, ſhall do valiantly, which phraſe is ſometimes uſed for the atchievement of victories, wherein might and power is ſhewed. So the Syriac interpreter giveth the words as if it were ἐνίκησεν, he overcame, &c. the arme of the Lord importeth his power, commonly in oppoſition to all other helpes, as Iſaiah 59. 16. See Pſalm 89. 13. Iſaiah 51. 9.

he hath ſcattered the proud in, &c.] God ſheweth his power in deſcending and lifting up the humble: the proud he ſcattereth in their imaginations and vain counſels, as the winde the chaffe: See Pſalm 33. 10. 2 Samuel 15. 34. Job 5. 12. 1 Peter 5. 6. Iſaiah 8. 10. Gen. 11. 8, 9. Iſaiah 14. 13, 14. Ezek. 28. 2, 7.

V. 52. *he hath put down the mighty*] 1 Sam. 2. 6. Job. 5. 11. that is, Kings, Princes, &c. as appeareth not only in the examples of *Nebuchadnezar*, *Saul*, &c. but many others: and it is the ſame power and providence of God to exalt and ſet up whom he pleaſeth, as we ſee in *David*, *Eſter*, *Ioſeph*, *Mordoche*, &c. and the B. Virgin here ſpeaking.

V. 53. *he hath filled the hungry*] See Pſal. 34. 10. 1 Samuel 2. 5. in this alſo he ſetteth out the divine and good providence of God, diſpoſing of all perſons, eſtates, and conditions humane.

V. 54. *in remembrance of his mercy*] See Jerem. 31. 3. 20. This is accommodate to mans underſtanding, who then properly remembreth, when he remindeth or calleth to minde and memory, that which was before out of minde and forgotten: which cannot be properly ſpoken of God, who cannot forget, the meaning is, that although God might ſeem, in the long time of Iſraels affliction, to have forgotten his promiſe made to *Abraham*, and the Fathers; concerning the covenant made with them, and concerning their Meſſiah, yet in the appointed time he maketh it appear in the fulfilling thereof, that he never forgot it nor them.

V. 55. *as he ſpake to our fathers*] Gen. 17. 9, 10. Pſalm 132. 11, 12.

to his ſeed for ever] That is, to the faithful and holy, See Gal. 3. 16. 26, 27, 29.

V. 56. *about three moneths*] Until her delivery; probably that ſhe might ſee that fulfilled, which the Angel propoſed to her, for the confirmation of her faith.

V. 57. *and ſhe brought forth a ſon*] So God ever fulfilleth his promiſes in good time.

V. 58 *rejoyced with her*] This is that holy ſympathy which God commandeth, Rom. 12. 15.

V. 59 *on the eighth day*] See Gen. 17. 12. Levit. 12. 3. not without an excellent myſtery was this Sacrament to be given on the eighth day; intimating the abſolute circumciſion of the heart, and taking away all corruptions of fleſh and blood, ſinnes and ſinfull affections, in the ſabbath and reſt to come in Chriſt, Heb. 4. 9.

they called him Zacharias] They who were to circumciſe him, as the common cuſtom was, called him by his fathers name.

V. 60. *he ſhall be called Iohn*] It is likely that *Zacharie* had by writing enformed *Elizabeth* concerning the whole viſion, and impoſition of this name by the Angel. See note on verſe 13.

V. 61. *none of thy kindred*] They relyed on the cuſtome; which (had their aſſertion been true) may never be followed againſt the word and commandement of God.

V. 62. *they made ſignes to his father*] To end the controverſie, they do by ſignes conſult his father.

V. 63. *he asked for*] Or required: that is, made ſignes to have brought him writing tables: ſo underſtand, *ſaying*, to be writing, his name is *Iohn*.

V. 64. *his mouth was opened*] His voice and uſe of ſpeech was reſtored him again.

and praiſed God] Doubtleſſe, acknowledging his dumneſſe, a juſt puniſhment of his ſlowneſſe to believe: the righteous are not aſhamed to confeſſe their faults to Gods Honour: and this ſerved to enforme the preſent, that this child was, (as conceived out of the ordinary courſe) ſo promiſed by an heavenly Oracle.

V. 65. *and fear came on all*] That is, a reverend conſideration of all theſe things: ſo ought we to meditate on Gods works, as that they may ſeriouſly affect us,

V. 66. *all they that heard*] All, that is, many: poſſibly many alſo forgat them: as it commonly cometh to paſſe, in things moſt obſervable and divine.

the hand of the Lord was with him] He profited ſo, as that there appeared a ſingular power, and manifeſt grace of God in him.

V. 67. *filled with the holy Ghoſt*] Inſpired with an excellent meaſure of the Spirit of propheſie concerning the myſtery of our ſalvation by Chriſt.

V. 68. *viſited and redeemed*] He ſpeaketh of that which was ſpeedily to come, as if it were done, to ſhew the certainty of Gods counſels and promiſes: to viſit, is out of a care and purpoſe to relieve, comfort, and help: though God be ever preſent with us, he doth not alwayes manifeſt it: but when he ſheweth in ſome eminent effect, that he hath care of his people, then he is ſaid to viſit them: ſo alſo when he puniſheth, he is ſaid to viſit. See Jerem. 14. 10. Amos 3. 2. Pſal. 89. 33. Iſa. 27. 1. Iſa. 29. 6. Here he viſited to redeem his people from ſinne and damnation, which he did by the Paſſion of Chriſt.

V. 69. *an horne of ſalvation*] That is, δύναμιν καὶ βασιλείαν σωτηρίας, *Theophylact*, power and a ſaving kingdom: the Hebrews ſignified, ſtrength and defence againſt enemies (as Pſalm 132. 17, 18. Pſalm 89. 17, 13.) by an horn of ſalvation.

V 70. *as he ſpake by the mouth of his holy Prophets*] Who living in divers ages, yet with one conſent taught concerning ſalvation by Chriſt onely: this doctrine was from the beginning: God ſpake by the mouth of all his Prophets, Heb. 1. 1. 2 Pet. 1. 21. See Chap. 24. 44.

ſince the world began] As Acts 3. 21. and Pſal. 119. 52. מעולם, *meholam*, which the 70. give ἀπ' αἰῶνος, (the word here uſed) of old, or from the beginning of time: from the firſt time that God began to ſpeak by any Prophet. Sometimes the ſame word importeth eternity.

V. 71. *That we ſhould be ſaved*; &c.] This declareth the end of Chriſts coming: this ſalvation we muſt underſtand to be from our ſpiritual enemies; Satan and ſin, with whom we have truceleſſe war: See Epheſ. 6. 12. &c.

V. 72. *To remember his holy covenant*] Becauſe in the long affliction of his people, his promiſe might have ſeemed forgotten; but God ever remembreth and in the appointed time performeth his promiſes in Chriſt: hath he promiſed remiſſion of ſins? he performeth in Chriſt. Hath he promiſed eternal life? he performeth it in Chriſt: therefore was the book of the Law (containing all Gods promiſes) ſprinkled with the blood of the ſacrifice (Exodus 24. 7, 8. Hebrews 9. 19.) which ſignified the blood of Chriſt, in whom all theſe promiſes were fulfilled.

V. 73. *and the oath which*, &c.] See Gen. 12. 3. Gen 17. 4. Gen. 22. 16. Heb. 6. 13. That is, his covenant which he confirmed with an oath; the Syriac giveth it —— *juramenti quod juravit Abraha*. See Hebrews 6. 13, 14, 16, 17; 18. Geneſ. 22. 16. and 17. &c.

V. 74. *that we being delivered*] The efficient cauſe of our deliverance and ſafety is Gods free mercy: the finall our ſerving him in holineſſe. See 1 Theſ. 4. 7. 1 Cor. 6. 20. Titus 2. 11. Rom. 12. 1. Epheſ. 1. 3. We are delivered from ſervile fear, (Rom. 8. 15.) in our peace with God through faith apprehending the merit of Chriſt for our juſtification, Rom. 5. 1. without which none can rightly ſerve God: they who in doubtful anxiety of minde know not whether God accepteth their ſervice or no, can never be accepted: for without faith it is impoſſible to pleaſe him, who loveth willing and cheerfull ſacrifice: firſt then the conſcience muſt be quieted in aſſurance of Gods mercy, that we may ſerve him, as *David* begging a mercifull audience for his prayer, ſaith, *if thou Lord ſhouldeſt mark iniquities: O Lord, who ſhall ſtand? but there is forgiveneſſe with thee, that thou mayeſt be feared*: Pſalm 130. 3, 4. when God giveth us peace of conſcience; he ſweetly inviteth us to come unto him cheerfully, and to call upon him in our wants, with a filiall confidence: as Romans 8. 15, 16. whereas, without hope of attaining, who can pray cheerfully? *Tolle Gubernatori ſpem perveniendi, & in mediis fluctibus incertus errabit*; take away from the Maſter of the ſhip hope of ſafe arrivall, and being uncertain, he will let his veſſel goe adrift, whither winde and tide will carry her. Now for the preſent, our freedom from fear, is as our immunitie from ſin, not but that ſome Cananites are ſtill left to exerciſe us: but in that we are ſecure of victory in Chriſt. See Rom. 7. 25. 1 Cor. 15. 57.

V. 75. *in holineſſe*] See 1 Pet. 1. 15, 16, 17. We muſt be conſtant all our life: it is not enough to begin well, we muſt ſerve him in holineſſe towards him, who ſearcheth the hearts, and righteouſneſſe and equity in juſt dealing with men, who are witneſſes of our actions: before them alſo our light muſt ſhine, to Gods glory, Matth. 5. 16.

before him] Before the all-ſeeing God, to whom no hypocrite can be acceptable. See Pſal 16. 8.

V. 76. *go before the face*] See Mal. 3. 1. He was the voice of the cryer, to prepare the way, and proclaim the preſence of the King of kings. John 1. 23. the friend of the Bridegroom Chriſt. John 3. 29. the burning and ſhining light, (Math. 11. 9, 10. 11, John 5. 35.) born before Chriſt: and as *Nazianzen orat.* 42. ſaith, τῷ προδρόμῳ λύχνῳ τὸ φῶς ἀκολουθεῖ τὸ ὑπέρλαμπρον, that moſt excellent light (Chriſt) followeth (*John*) the foregoing light.

V. 77. *to give knowledge of ſalvation*] This is to prepare the way of the Lord: to teach them the will of God, concerning the free pardon of their ſins in Chriſt, which is the ſum of the Goſpel.

V. 78. *the day ſpring*] The Sun of righteouſneſſe Chriſt Jeſus, Mal. 4. 2. the worlds ſun riſeth from the low Horizon; But Chriſt deſcended from the incomprehenſible height of Majeſtie, far above all creatures, to give us light of ſalvation: even from the Father: (John 3. 13.) as the beames from the ſun; he had not his riſing from the earth, where (as man) he was conceived and born: ſee John 16. 28.

V. 79. *To give light*] Or to appear to: See Iſa. 9 1. *Mat.* 4. 16. 2 Pet. 1. 19. until Chriſt our light ſhine in our hearts, there can be nothing but deathful ignorance therein.

in the way of peace] That is, ſalvation and true happineſs, in our peace with God, and peace of conſcience.

V. 80. *ſtrong in ſpirit*] In the gifts and graces of the Spirit: whereby it appeared that God prepared him to a ſingular office: See Chap. 2. 40. 52.

in the deſerts] The places of Judea which were leaſt inhabited, as are great forreſts: the rough mountainous countrey, as verſe 40. See 1 Kings 2. 34. 2 Kings 3. 8. Joſhua 15. 61. not that *John Baptiſt* lived like an *Eremite*, from all ſociety of men, but in ſome obſcure places, neer Jordan: (as appeareth *Luke* 3. 3.) until he was called to preach repentance, and to baptize. See Matth. 3. 1, &c. Luke 3. 1. &c. that he might do that office to which God aſſigned him, in manifeſting and declaring Chriſt now exhibited to Iſrael, John 1. 31.

CHAP. II.

Verſe 1. IN *thoſe dayes*] Some ſay in the fourty ſecond year of *Auguſtus Cæſar*, Emperour of Rome, in the thirty third year of *Herod* the Great, Sonne of *Antipater*: (*Epiphanius Hæreſ.* 51. *N.* 22.) then came the promiſed Shilo, the *Meſſias*, the King of peace: that *Jacobs* propheſie might appear fulfilled, Gen. 49. 9. in that the Scepter and kingly power was now departed from *Judah*; as alſo that his kingdom was ſpirituall, not of this world, to whoſe princes he would be tributary, and ſubject, thereby declaring, that he came not to take away the order of their government, but to eſtabliſh it.

all the world] All that which is ſubject to the Romans; theſe weſtern parts of the world.

V. 2. *this taxing was firſt made*] This, *firſt*, relateth to other taxes following, whether under *Cyrenius*, as ſome think, or others: ἀπογραφὴ; is here, taking in writing, the pole or name of every region, city, family, and perſon, that they might taxe, or ceſſe them by the head: this taxing was firſt made, when *Auguſtus Cæſar*, being deſirous to know the wealth and power of his Empire; (though perhaps not with any preſent purpoſe of levying moneys thereby) among others gave commiſſion to *Cyrenius* to tax Syria.

when Cyrenius was Governour of Syria] That is, *Sulpitius Quirinus*. See *Joſephus Antiq lib.* 17. *cap.* 15 and *lib.* 18. *cap.* 1. *was Governour*, ἡγεμονεύοντος, *governing*: there were other governours in ordinary, to whom this commiſſion of taxing was not given by *Cæſar*; but to *Quirinus* or *Cyrenius*, *jure extraordinario*: the Emperours aſſigned great and chief men of the Empire to this office: ſo *Druſus*, this *Quirinus*, and others were commiſſionated by *Auguſtus*, ſo the great *Germanicus*, by *Tiberius*, *Tacit. Annal. Libro primo, & cætera*: this ἡγεμονία, and ἡγεμονεύειν, is uſed to import; any great power and authority in the Common-wealth: therefore in the Scripture ſometimes the *Roman Emperour* is called ἡγεμὼν: ſometimes it ſignifieth *Cæſars* Deputy, See Matthew 27. 2. &c. So that *Cyrenius* was not now Preſident of *Syria* in ordinary, as afterward, after *Archelaus*, when hee was made Governour, both to govern that Province, and to tax and levy monies on them; whereof you may reade more in *Suetonius*, and *Lin. Roman. hiſt.*

V. 3. *into his own city*] That is, into the chief town or city of their own tribe: as the Metropolis or chief city of *Benjamin*, was J*eruſalem*; of *Juda*, *Bethleem*: hither came J*oſeph* and *Mary*, though they dwelt at *Nazareth* of *Galilee*: Herein appeareth the admirable providence of God, (*who doth according to his will in the army of Heaven, and among the inhabitants of the earth, Daniel* 4. 4. 35.) by a ſecret inſtinct moving the minde of *Cæſar* dreaming of nothing leſſe, to give that very command which muſt occaſion the fulfilling Gods Word by the Prophet concerning Chriſt the Meſſias's birth at *Bethlehem-Judah*, So men ſhall do Gods will when they intend it not.

V. 4. *city of David*] The city where *David*, *Ioſeph*, and *Chriſt* was born, of the linage of *David*. See John 7. 42. Mic. 5. 2. Mat 2. 5. 1 Sam. 16. 1.

V. 5. *his eſpouſed wife*] Chapter 1. 27. ſhe is called a *Virgin eſpouſed*, and here an *eſpouſed Wife*: which is to ſhew that *Ioſeph* had (according to the Angels word) taken her to wife, Matthew 1. 24. who was before betrothed to him. For *eſpouſal* is but marriage promiſed, or contracted: and marriage is *eſpouſal* accompliſhed: therefore ſhe is here called his *eſpouſed wife*; becauſe he had married her: he had not known her. Matthew 1. 25.

great with childe] See Matth. 1 18.

V. 6. *while they were there*] While *Ioſeph* and *Mary* were at *Bethlehem*, to be taxed, for ſuch was the great multitude of people to be taxed, and to give in their names to the officers thereto authorized, that they could not be preſently diſpatched and diſmiſſed; but here was the ſecret providence of God diſpoſing of all things ſo, as that the truth of his promiſe concerning the place of Chriſt's natiaity, might appear fulfilled.

the dayes were accompliſhed] The time was come that *Mary* ſhould be delivered; thus God uſed the command of *Cæſar*, and iſſuing out of warrants by his officers, to ſummon the people to appear before them in their ſeveral cities to which they belonged, to that very end which himſelf had propoſed, and many ages before declared by the Prophet, that Chriſt the Meſſias of the ſeed of David, ſhould be borne at *Bethlehem* the city of David: men purſue their own deſignes, ignorant of that which God will bring to paſſe thereby.

V. 7. *her firſt-born*] He is ſaid to be the *firſt-born*, before whom was none elder by the ſame parents, although he be the onely Son, after whom there is no ſecond born, as *Theophylact* well obſerveth.

no room for them] With ſo great a confluence of people coming to be taxed, all the rooms of the Inne were taken up; onely they found room in a Stable.

V. 8. *keeping watch*, &c.] ἀγραυλοῦντες, that is, (as *Theophylact* expreſſeth it) ἐν τῷ ἀγρῷ αὐλιζόμενοι καὶ διάγοντες, lying or being without in the fields, intending their flocks which were otherwiſe in danger of wild beaſts, or theeves. Some would hence conclude againſt the ancient cuſtome of the Church, obſerving the Nativity of Chriſt on the twenty fifth of December; ſuppoſing it improbable that ſhepherds would in ſo cold a part of the year abide with their flocks in the fields; not conſidering the diverſities of air according to the diverſity of climates, neither the vigilant induſtry of countrey men, when neceſſity requireth. The learned *Iſ. Caſaubon, Exercit.* 2. *ad Annal. Ecleſ. B. An.* 1. *Num.* 14. well adviſeth, *Quare vetuſta traditio Eccleſiæ non temere nobis rejicienda*, it being but a cold argument which can be grounded on this ſuppoſition, that the ſhepherds would watch their flocks onely in Summer; the ſame hazard and neceſſity of feeding being alſo in Winter, if not greater.

V. 9. *came upon them*] The Syriac Interpreter giveth it, *came unto them*: ἐπέστη αὐτοῖς. It importeth ſuch an apparition as ſuddenly came upon them, and unexpectedly, they little thinking of any ſuch thing; that it might appear to be no compact.

glory of the Lord] Such an heavenly brightneſſe and light that the amazed ſhepherds might by ſo unuſual glory, perceive that he was the *Angel* of the Lord: Thus God adorned his Meſſenger, to the end, the meſſage by him ſent, might deeply affect their mindes, and be received no otherwiſe, than as from the mouth of the Lord. Had the Angel appeared with leſſe majeſty and authority (as ſometimes Angels appeared) perhaps this great myſtery would not have been ſo readily believed: we more eaſily credit that which we belive cometh from Heaven: ſo that this glory was here neceſſary for the confirmation of theſe witneſſes faith; who were to finde the *Meſſias* in ſo low an eſtate of his humiliation.

V. 10. *fear not*] As if he had ſaid; I am not ſent unto you from an angry Judge, nor with any ſad meſſage, but with joyful news; ſo ſaid the angel to Zechary, chap. 1. 13. *fear not*. In great and ſodain fears, the minde cannot be attentive to that which is ſpoken, therefore the Angel firſt allayeth their fear, that they may be enabled to make a right uſe of his meſſage.

great joy which ſhall be to all people] The greateſt joy which ever ſounded in the ears of Men or angels, as concerning a true and eternal bleſſedneſſe in Chriſt : and that which concerneth all the people of God,of all nations; all which are,or ſhal be, Jews and Gentiles,bond and free : all believers.

V. 11. *for unto you is born this day*, &c.] For your good and ſalvation. So Iſaiah 9. 6. *unto us a childe is born, unto us a ſon is given*, &c. this is that great myſtery of godlineſs, *God manifeſted in the fleſh*; 1 Timothy 3. 16. *this day*, after ſo many ages, foretold by the Prophets, ſignified by the legall ceremonies, expected by the faithfull; in this afflicted condition of Iſrael, now he is come : this day he is born : this is the day which the *Lord hath made*, *we will rejoyce and be glad in it*, Pſalm 118. 24.

in the city of David] In *Bethlehem*, where God promiſed his nativity, *Micha* 5. 2.

a Saviour] See Mat . 21.1. *Chriſt the Lord*, the promiſed *Meſſias*, both ſignified anointed : the only *Mediator* between God and man. Chriſt our Saviour,God and man ; the Angels Lord and preſerver, and mans Redeemer.

V. 12. *this ſhall be a ſigne*] That they might not be offended and think themſelves deluded, when they ſhould finde Chriſt the Saviour in ſo poor a worldly condition , the Angel preventeth that before hand, ſhewing them how they ſhould finde him

V. 13. *with the angel a multitude*] For the more evident confirmation of the truth by ſo many witneſſes, and their faith by ſo glorious a company.

of the heavenly hoſt] The Hebrews uſed to call companies of Angels מחנה אלהים *machane elohim*, Gen.32. 2. 70 παρεμβολὴ Θεοῦ; the tents, or hoſt of God : and צבא השמים *zeba haſhamaiim*,the hoſt of Heaven, 1 Kings 22.19. and he is called the Lord of Hoſts, Pſalm 24.&c.

prayſing God] Thus God would have this publique ſervice (for ſo their multitude made it) performed by all that have knowledge of, and intereſt in the birth of Chriſt : as to manifeſt his mercy and truth, ſo to condemn their ſtupid ingratitude, who perverſly refuſe to joyn in this duty : as if general precepts in Gods word, right reaſon,and the examples of men and angels inſpired by Gods Spirit choſen witneſſes of our Saviours nativity, and for this ſame purpoſe ſent by God himſelf from Heaven, that they might thus celebrate that day,were not ſufficient warrant to lead them to imitation, and joyning in an holy harmony with them.

V. 14. *Glory to God*] Let God be glorified,in mans reconciliation to him. Or they congratulate and rejoyce praiſing God for both theſe.

in the higheſt] In Heaven; Hebr. במרום *bammarom, on high*, Pſal.93.4 So the Syriac hence hath במרומא (*in excelſis*) *bamraume*.

on earth peace] See on Luke 19.38 and at this time all the world was at peace. By peace the Hebrews alſo ſignified,proſperity,health, and ſalvation, here was peace come, (and declared by the Angel) to the inhabitants of the world,through Chriſt now born; therefore verſe 11 .he is called, the Saviour. *See* Col. 1.13.14. 20. this peace is here principally meant.

good will towards men] The free mercy of God towards men and love and good will of one man towards another : whereas ſinfull man was at enmity with God; in Chriſt he is reconciled. *See* Rom. 5.10. Coloſ 1 20,21.

V. 15. *the ſhepherds*] Gr. the men : *ſhepherds*, that is, the men which were ſhepherds.

and ſee this thing] τὸ ῥῆμα τοῦτο, this word : ſo the Hebrews put דבר *dabar*, a word, *pro rebus verbo celebratis*, as was noted, *cap.* 1. 37. for the things ſpoken, 1 Kings 17. 9,21. &c. So here, this word ſignifieth, this thing which the Angel told us. See verſe 19. and on Deut.*cap*.1.37.

V. 16. *came with haſte*] Neither the hazard of their flocks,length of way,nor darkneſs retarded them : this faith and ready obedience, God rewarded, in their finding their Saviour, to their great joy and comfort,verſe 20.

V. 17 *they made known abroad the ſaying*] This was their faith, and ſincerity, that they truely related to others thoſe things which they had ſeen, and heard of the Angel concerning Chriſt. Thus would God propagate the glorious myſteries of the kingdom of Chriſt, by men ſo obſcure and ſimple; as to beat down the arrogance of carnal reaſon, ſo to confirme our faith. For, as *Lactantius* ſaith of Chriſtians truth, *Abſuit ab iis fingendi voluntas, & aſtutia, quoniam rudes fuerunt*, &c. *lib.* 5. *cap.* 3. they had neither will nor ſubtilty to feign. becauſe they were ignorant : therefore they were of the minde of thoſe four Lepers, 2 Kings 7.8,9. being themſelves refreſhed and abundantly enriched by the *Aſſyrian* tents, they ſaid one to another, *We do not well, this day is a day of good tydings, and we hold our peace,——Now therefore come, that we may go and tell*, &c.

V. 18. *wondred at theſe things*] as men thoughtfull, what all theſe things would come to. This knowledge therfore left them more unexcuſable, who thereby did not profit in the faith of Chriſt.

V. 19 *kept all theſe things*] τὰ ῥήματα : that is, as *Theophylact* interpreteth τὰ πράγματα. See on verſe 15. thoſe things; the ſpeech of the Angel, and all that which the Shepherds related, and all that which now came to paſſe.

and pondred them in her heart] Diligently comparing,and laying theſe things together.

V. 20. *the ſhepherds returned*] To their calling and habitations.

glorifying and prayſing, &c.] This is an effect of faith, and the end of our coming to Chriſt, and of all that ſpirituall and ſecular bleſſing, which God beſtoweth on us. See Pſalm 50. 15. 1 Cor. 10. 31.

V. 21. *when the eight dayes were accompliſhed*] *S*ee Gen. 17. 12. Levit. 12,3. Luke 1.59. Thus would he be ſubjected to the law,that he might redeem thoſe who were under the law, (Gal.4. 4.) and deliver us from the curſe of the law.

his name was called Jeſus] The Jews uſed to name their children when they circumciſed them,as we do when we baptize them: God would have him named, according to the office aſſigned him; to declare that there is no other name under Heaven whereby we can be ſaved, Acts 4 12. Neither was this done by the counſel of man but God,who ſent his Angel to name him ſo before his incarnation. *S*ee 1,21. Luke 1 31.

V. 22. *dayes of her purification*] See Levit 12. 2, 5,6 For though *Mary* was not made unclean,in her conception,but rather ſanctified by the holy Ghoſt and power of the moſt high; yet thus ought they then to fulfill the law ; which was not as yet repealed,or taken away, as it was afterward, when Chriſt had accompliſhed and fulfilled the ſame.

to preſent him to the Lord] To dedicate,commend him to, or ſet him before the Lord in the place of his publique worſhip. See Exod. 13.12. Numb.18.15. Exod.22.29.

V. 23. *every male*] This was he for whoſe ſake all the firſt-born under the Law were holy to the Lord, as *Tertullian* ſaith, *c.* 23. *De carne Chriſti*.

V. 24 *according to that which is ſaid*] Levit.12.2.6.

a pair of turtle doves] Which offering was appointed unto them who were ſo poor, that they were not able to offer a Lamb, or a Sheep, Levit. 5.7.

V. 25. *was juſt and devout*] One that feared God, and expected the coming of the *Meſſias*, ſee verſe 38 and Mark 15. 43.

the holy Ghoſt was upon him] Tat is, the ſpirit of propheſie, this is here inſerted, that we may know, that this teſtimony of *Simeon* concerning Chriſt,was not humane,but divine,and the very dictate of the holy Ghoſt by him.

V. 26. *that he ſhould not ſee death*] That he ſhould not dye, before he had ſeen Chriſt the anointed King, Prieſt and Prophet,come in the fleſh. See Pſal.2.6. Iſa.61.1 Dan 9. 24.

V. 27. *came by the ſpirit*) By the ſecret inſtinct and motion of the holy Ghoſt, he came not now into the temple,caſually,or called, or invited thither by any counſel or command of man, but by the motion of Gods Spirit, who had before revealed to him, that he ſhould not dye before he had ſeen the Lord's Chriſt, the promiſed and long-expected *Meſſias* come into the world.

when the parents brought the childe Jeſus] That is *Joſeph* (the reputed father of *Jeſus* : See Heb 7. 3.) and *Mary* his mother.

V. 28. *then took he him up*] With great joy did he imbrace Chriſt in his arms, and bleſſed God : that is, gave thanks and praiſe to God for Chriſt, now born in the fleſh, which the ſpirit of God had likewiſe revealed unto him : for Chriſt in his ſtate of humiliation was, as it is were, *ſol in nube*, not known by the teſtimony of carnal eyes to be the Chriſt, the Saviour —— *no man can ſay, that Jeſus is the Lord,but by the holy Ghoſt*, 1 Cor. 12.3.

V. 29 *Lord now letteſt thou thy ſervant depart*, &c.] Now that thou haſt ſhewed me the fulfilling of thy promiſe concerning my Saviour the *Meſſias*, whom thou haſt given to raiſe up the tribes of *Jacob*, to reſtore the preſerved of *Iſrael*, and a light to lighten the Gentiles to be thy ſalvation unto the end of the earth, Iſa.49 6. Heb.2.10.& 5.9. now I willingly and cheerfully leave this preſent life.

V. 30. *for mine eyes have ſeen thy ſalvation*] Pſal.98. Iſa.52.10. he did before this time ſee Chriſt with the eye of faith, as *Abraham* did,and rejoyced : but now he ſaw with his bodily eyes that fulfilled which he before expected.

V. 31. *before the face of all people*] As that which thou wilt make manifeſt to all nations; but thus he ſpeaketh after the manner of the Prophets, concerning that which was future, as if it were preſent, for the infallible certainty thereof : Chriſt was not yet, but ſome time after revealed; by the preaching of the goſpel, unto the nations;but he thus ſpeaks,as of that of which he was fully aſſured, in its time ſhould come to paſſe.

V. 32. *a light to lighten the Gentiles*] A light to ſhine unto the Gentiles who were aliants to the covenant of God, and ſate in the region and ſhadow of death, *Matthew* 4. 16. that is, ignorance and ſpiritual blindneſſe : now ſhall he teach them the knowledge of God, and life everlaſting : he alludeth to Pſalm 98 2. Iſaiah 9 2. Iſaiah 42. 6. and 49. 6. this is that which God promiſed by all the Prophets, the ſum of whoſe words is, that all Nations of the world ſhould look up to Chriſt, the onely author of ſalvation. *S*ee John 8. 12,

8. 12. Coloſ. 3. 5. Epheſ. 5. 3. 1 Corinth. 6. 4. Acts 26. 16. Iſaiah 60. 1. &c.

the glory of thy people Iſrael] With whom he had a covenant; who were his adopted and firſt-born, Exod. 4. 22. to them peculiarly was Chriſt promiſed: among them was he born in the fleſh: ſee Rom. 1. 3. Rom 9. 5. to them he firſt offered the Covenant of free-grace in him.

V. 33. *marvelled*] Not becauſe they believed not (being confirmed by ſo many teſtimonies of the *Angels*, Shepherds, and Wiſe-men) but becauſe they apprehended an admirable concurrence of all theſe, declaring the truth of God fulfilled in Chriſt.

V. 34. *Simeon bleſſed them*] He prayed for the ſucceſſe of Chriſts Kingdom, and *Joſephs* and *Maries* proſperity.

behold this child is ſet for the fall &c.] This κεῖται, *is ſet*, importeth not onely the event, but alſo the decree of God: which when it is come to the execution thereof; then, as we muſt underſtand, that the free grace of God (calling and working faith in the Elect to apprehend the merits of Chriſt for their juſtification) cometh between the decree of ſaving them, and their ſalvation: ſo, between the fall of Reprobates, and Gods decree concerning them, their own corruption, and wilful unbelief intercedeth: ſo that as God juſtly decreed to puniſh them for that which he foreſaw in them from eternity: So doth he no otherwiſe execute that his counſel in time, than by a juſt puniſhment of their wickedneſſe; and they bear no more than that which themſelves have cauſed, and truly deſerved: and ſo underſtand this place, That Chriſt was ſet or appointed for the fall and greater condemnation of unbelievers (who wilfully fall upon this rock of offence which God layed in *Sion*) and for the reſurrection and recovery of the Elect to whom he giveth faith, Epheſ. 2. 8. So God ſaveth the Elect in free mercy, and caſteth away the Reprobate in abſolute juſtice, whom he predeſtinated to juſt puniſhment, but not to ſin, but for ſin. See Iſaiah 8. 14, 15. Rom. 9 3. 1 Pet. 2. 8.

which ſhall be ſpoken againſt] By unbelievers and wicked men, the enemies of Chriſt and the Goſpel; who, however diſſenting among themſelves, yet all combine againſt him, as if he were the onely mark for all the powers of Hell to ſhoot at.

V. 35 *a ſword ſhall pierce*] That is, bitter ſorrows ſhall afflict thy heart: he ſeemeth to allude to Pſalm 105. 18. This he ſaith concerning *Maries* heart-grief which ſhe ſhould conceive for her dear Sons ſufferings, to which ſhe was conformable in a double capacity: firſt as a tender mother: next as a true member of his myſtical body wherein his ſufferings were meritorious, and ſanctified hers.

V. 36. *A propheteſſe*] That is much exerciſed in the holy Scriptures, and inſpired of the holy Ghoſt to declare things hidden, extraordinary, and unuſual. See 1 Sam. 18. 10. or things to come. See Acts 11. 28. 1 Cor. 14. 3. Judg. 4. 4. 2 Kings 22. 14. this *Luke* inſerteth to ſhew the authority by which ſhe ſpake, not as a vulgar woman; and to the ſame end ſerveth the deſcription of her.

V. 37. *departed not from the temple*] Not that ſhe was a *Recluſe*: but this ſheweth that ſhe daily frequented the temple: *night and day*, or *continually*, in ſuch acts of Religion, import a conſtancy, without ceaſing, not without intermiſſion. See 1 Theſſ. 5. 17. 1 Tim. 5. 5. Luke 24. 53. 1 Theſſ. 3. 10.

V. 38. *At the ſame inſtant*] *Gr.* the ſame hour: ſee Matthew 9. 22.

gave thanks likewiſe] *Gr. anſwered in confeſſion*: confeſſed accordingly, as *Simeon* had done; agreeing in her teſtimony with his, who had profeſſed Chriſt, now preſented before the Lord to be the promiſed Saviour.

and ſpake of him to all] She ſpake of him to all them who, frequenting the temple, expected ſalvation by Chriſt: thoſe now heard what *Anna* ſaid, and probably ſhe ſpake the ſame elſewhere as occaſion ſerved.

that looked for redemption] (Mark 15 43. and here verſe 25.) As now at hand, and at the door: though there was a fearful apoſtacy in Iſrael, and depravation of Religion, yet ſtill God had his Church among them, ſome who expected ſalvation by Chriſt.

V. 39. *They returned into Galilee*] That is, Joſeph and Mary with the child Jeſus, after they had been in Egypt, as Joſeph was warned by the Angel, which ſtory Matthew recordeth, *Mat.* 2. 13. &c. and this Evangeliſt omitteth in purſuit of the following Hiſtory; for as *Ephiphanius*. *Alog hæreſ.* 51. 6. well obſerveth; God gave every Evangeliſt his proper task: ſo as that they related ſomethings συμφώνως καὶ ἴσως with one accord and equally; thereby ſhewing that they all drew out of the ſame fountain: other things omitted of all the reſt, one of them rehearſeth, as the holy Spirit gave him that for his part, as hath been noted.

V. 40. *Filled with wiſdom*] With admirable wiſdom ſhewing it ſelf in him as he grew up: this was the effect of the Deity dwelling in him, ſhining from under the vail of his aſſumed humanity; to the Deity could nothing be added: an infinite cannot encreaſe: in the humanity he was as we in all things, without ſin, Hebr. 4. 15. and ſo had a native ignorance of ſome things; from, which he grew as he encreaſed in age: for though the Deity and humanity were but one perſon, yet were not the incommunicable properties of the Deity given to the humane nature: the Deity was infinite, omnipreſent, &c. ſo was not the humanity, &c.

V. 41. *The paſſeover*] See *Mat.* 26. 2. and Luke 22. 1. they went up to the Paſſeover as was commanded, Deut. 16. 1. It ſeemeth *Mary* came up of her own free devotion, as did alſo *Hanna*, 1 Sam. 1. 2. &c.

V. 43. *Fulfilled the dayes*] The dayes of the feaſt preſcribed by the Law, Exod. 23. 15. That is, the feaſt of *Paſſeover*, which began the fourteenth day of the firſt moneth at even; when the *Paſcal* Lamb was to be ſlaine, in remembrance of their deliverance out of Egypt, Deut. 16. 3. as alſo to prefigure Chriſt our *Paſſeover* (1 Cor. 5. 7.) the Lamb that taketh away the ſinne of the world, John 1. 29. to be ſlain in the Evening of time, Acts 2. 17. Hebr. 1. 2. 1 Pet. 1. 20. 1 John 2. 18. which we are to remember by the ſupper of the Lord, 1 Cor. 11. 25, 26. until he come again. Now albeit this feaſt of Paſſover was but one day in the year to be kept; yet hereunto were joyned the ſeven dayes, the feaſt of unleavened bread immediately following the ſame; which began the fifteenth day of the ſame moneth: this vailed many excellent myſteries 1. The ſeven dayes figured the whole time of our life, wherein we muſt eat the bread of affliction, Deut. 16. 3. Gen. 3. 19. Acts 14. 22. 2 Tim. 3. 11, 12. 2. We muſt all our life time thankfully remember our deliverance by Chriſt, our Paſſeover. 3. We muſt purge out the old leaven of malice and wickedneſſe, not onely for ſome few dayes, but all our dayes, that we may keep the feaſt with *the unleavened bread of ſincerity and truth*, 1 Cor. 5. 8.

the child Jeſus tarried behind] Not out of any diſobedience, but to ſhew what his office was, to which he was deſigned by his Father; the Prophets foretold hereof, Iſaiah 61. 1. and Chriſt mentioned it; chap. 4. 43.

V. 44. *To have been in the company*] ἐν τῇ συνοδίᾳ the *Syriac* Interpreter giveth *cum comitibus eorum* with the company or companions in the way, for they uſed to come up to the feaſts at Jeruſalem from all parts of the land in great companies; and ſo to return home again.

V. 45. *They returned back*] Not without great perplexity of mind; that not onely for loſſe of time, labour, and the company of their friends and kindred, but principally for fear of the child Jeſus.

V. 46. *The midſt of the Doctors*] With the Doctors: it is an *Hebraiſme*: as c. 22. 27. it may be he ſat at their feet, not in the chief ſeats; of which Luke 11. 43.

V. 47. *Were aſtoniſhed*] ἐξίσαντο properly ſignifieth, they were out of themſelves with admiration; it was beyond their underſtandings which they heard, in the preludium, and firſt reliſh of Chriſts miniſtery: the ſame word uſed c. 24. 22. *Budæus* interpreteth, *ad ſtuporem uſque nos perculerunt*.

V. 48. *Thy father and I*] *Theophylact* thinketh ſhe thus calleth him in reſpect of the Jews, ἵνα μὴ νομισθῇ ἐκ πορνείας εἶναι; but indeed ſhe thus called him, becauſe though he was not his natural father, yet was he (as *Epiphanius* ſaith. *Ebionit. hæreſ.* 30.) ἐν τάξει, that is, *vice*, or *munere*, a father: the Evangeliſt beſt expreſſeth it, his ſuppoſed father, c. 3. 23.

V. 49. *My fathers buſineſſe*] ἐν τοῖς τοῦ πατρός μου --- in the things which are my fathers: the *Syriac* giveth it, *know ye not that I muſt be*, דבית אבי *debeth abbi*; *in my fathers houſe?* that is, the temple where they found him; the meaning is, doing that which appertained to mans ſalvation: his purpoſe was to ſhew, that though duty to parents muſt be obſerved, yet duty to God muſt be preferred, *Mat.* 10. 37.

V. 50. *They underſtood not the ſaying*] For his office of a *Mediatour* and Saviour was not yet known to them, though the Angel had foretold it, *Mat.* 1. 21. and *Zachary* had propheſied it, Luke 1. 68. &c

V. 51. *Was ſubject unto them*] From that time till he was about thirty years old, c. 3. 23. *Mark* 6. 3. this ſubjection was not *infirmitatis*, but *pietatis*, as *Ambroſ. in Luc. l.* 2. *c.* 2. obſerveth, *diſce quid parentibus tuis debeas*, ſaith the ſame, thou oweſt to thy mothers trouble, ſorrow, and danger, in bringing thee into the world, who when ſhe hath brought forth what ſhe long deſired, *partu abſolvitur, non timore*; ſhe is delivered of the birth, not her fear: many labours and cares of Parents belong to the education of children; oughteſt thou not for all theſe, to requite them with thy obedience?

V. 52. *Increaſed in wiſdom*] As a child *lege humanæ naturæ* as *Euthymius* ſaith well, he encreaſed by little and little; for as God, he was abſolutely perfect: becauſe he aſſumed a reaſonable ſoul as well as an humane body; the Deity thereto united was ſo vailed, that the graces thereof ſhewed themſelves by certain degrees, according to the maturity of his humane faculties; and ſo he *encreaſed in wiſdom*; though the fulneſſe of the Godhead dwell in him, Coloſ. 3. 9

and ſtature] ἡλικίᾳ In ſtature of body, the *Gr.* word alſo ſignieth age So he, as man encreaſed in body and ſoul; *Nam ſicut carnis eſt ætate proficere, ſic eſt animæ ſapientiâ & gratiâ profeciſſe. Fulgent. de myſt. Mediat. ad Thraſ. lib.* 1.

CHAP.

CHAP. III.

Verſe 1. OF *Tiberius Cæſar*] This was ſucceſſour of *Auguſtus Cæſar*, in whoſe reign Chriſt was born, chap. 2. 1. after *Julius*, and *Auguſtus Cæſar*, the following Emperours were ſtiled *Cæſars*, as the Egyptian Kings were called *Pharaohs*, and *Ptolomes*. See *Alexand. ab Alexandro. Genial. dier. lib.* 1. *cap* 2. Mark the admirable *candor* and diligence of the *Evangeliſt* in hiſtorifying the circumſtances of our Saviours Nativity, and entrance into his publick miniſtery, that the truth thereof may evidently appear: he telleth in what place, what Emperours reign, and who were witneſſes, &c.

Pilate being governour] Or Deputy, appointed by the Roman Emperour to govern that Province.

Herod being Tetrarch, &c.] See on Mat. 14. 1. This was *Herod Antipas. Joſeph. de bel. Jud. l.* 2. *c.* 4 whom *Tiberius* made *Tetrarch* of *Galilee*.

of Iturea, &c.] Hereof read *Joſeph. de bel. Jud. lib.* 2. *c.* 4. & *lib.* 3. *cap.* 2. *Adricomius. Theatr. ter. ſ. Neptalim.* 59. 60. it is a mountainous Region at the foot or mount *Libanus*.

Trachonitis] This country ſaith *Jerom de locis Hebraicis*, is by the Deſart of *Arabia* which joyneth to *Boſra. Joſephus de bel. Jud. lib.* 2. *chap.* 4. calleth it *Trachon*: it is a great Region beyond *Jordan*, lying between *Paleſtine* and *Cœleſyria*. See alſo *Plin. nat. hiſt. l* 5. *c.*

of Abilene] This country *Adricomius Theat. Neptalim.* 4. ſaith, took its name from *Abila, Abyla*, or *Abela*, a famous city of *Cœleſyria* neer mount *Libanus*. *Jerom de loc. Hebraic.* mentioneth three Towns and Cities in ſeveral countreys called *Abela*; this Evangeliſt would not omit *Lyſanias Tetrarchie* becauſe many Jews dwelt therein, in the borders of *Decapolis*, whence many came to hear Chriſt, Mat. 4. 25. Mark 5. 20. & 7. 31. See *Iſ. Cauſabon. exercit.* 13. 3.

V. 2. *Annas and Caiphas being the high prieſts*] There were three degrees of miniſters under the Law; *Prieſts, Levites*, and *Nethinims*: over theſe the high Prieſt was chief; and that office was ſucceſſively tied to the line of *Aarons* firſt born, all the reſt of his poſterity were Prieſts: but there was to be but one high Prieſt, at whoſe death another was ſtill to ſucceed: that two are here named high Prieſts together; ſome think that the *Grecian* Kings, at their pleaſure made high Prieſts to officiate by the year, not for life. V. *Shindler lex. Pent. in* בהן others impute this diſorder and violation of Gods Law concerning the perpetuity of this office in one man during life, to the power and covetouſneſſe of the Romans. But for better reſolution we muſt conſider that the high Prieſt had alſo his ſuffragan, or סגן *ſagan*, who in caſe of the high Prieſts pollution, performed his office: Such was *Zephaniah*, Jer. 52. 24 the high Prieſt his ſelf was called כהן הראש *cohen haroſh*: ἱερεὺς ὁ μέγας; 2 Kings 22. 8. and ἱερεὺς πρῶτος, 2 King. 25. 18. the firſt or chief high Prieſt: or כהן הגדול *cohen hagadol*, *the great high Prieſt*; the ſuffragan, who alſo was called high Prieſt) was ſtiled כהן משנה *cohen miſhne.* ἱερεὺς ὁ δεύτερος 2 Kings 25. 18. or as ſome read, υἱὸς τῆς δευτερώσεως, as we give *the ſecond Prieſt.* Jer. 52. 24. The ſecond Prieſt, that is, ſuffragan or vicar, ſo was *Caiphas* here ſuffragan to *Annas* his father in law, who was the high Prieſt: but the Evangeliſt, John 18. 24. after their vulgar manner of ſpeaking, calleth him τὸν Ἀρχιερέα. See *Joſ. Scaliger. Proleg. in Euſeb. Iſ. Cauſabon. Exercit.* 13. 4 and *D. Godwin. Moſes* and *Aaron. l.* 1. *c.* 4 See note on John 18. 13.

the words of God] That is a ſpecial revelation and command to execute his office, Luke 1. 80. without which he might not have baptized. See John 1. 33. ſee alſo Heber. 5. 4, 5. I would the *Anabaptiſts* would throughly examine their own conſciences, who ſent them to re-baptize; and that they would no longer deceive others, and themſelves.

V. 3. *And he came*] Out of the deſert into the inhabited places, that he might execute his charge in preaching repentance unto the people for the remiſſion of ſins. See Mat. 3. 1. Mark 1. 4.

V. 4. *The voice of one crying, &c.*] Iſai. 40 3. See on Mat. 3. 3. and on John 1. 23.

V. 5. *Every valley ſhall be filled*] All impediments ſhall be taken away, ſo that the way of God and eternal life by Chriſt, ſhall be plain and evident to him that believeth; which by the works of the Law, as it was obſcure under thoſe ſhadows, ſo alſo impaſſable by reaſon of the infirmity and corruption of fleſh and blood. Rom. 3. 20. Gal. 3. 11, 12. Rom. 9. Rom. 8. 2, 3.

V. 6. *All fleſh ſhall ſee*] See chap. 2. 30. All ſorts of men to whom Chriſt the Saviour of the world ſhall be preached and revealed. See Pſal. 98. 2. Iſai. 52. 10. Acts 10. 35.

V. 7. *generation of vipers*] See on Mat. 3. 7. That is, as *Gregory hom.* 20. interpreteth, *Malæ ſoboles malorum parentum actionem imitantes*, wicked children imitating their wicked parents.

to flee from, &c.] See on Mat. 3. 7

V. 8. *bring forth fruits*] See on Mat 3. 8

Abraham to our father] See on Mat. 3. 9. Which prerogative, ſimilitude of manners may rather claim, *Quam ordo majorum* ſaith *Ambroſ. in Luc. lib.* 2. *cap.* 3. than order of parentage.

of theſe ſtones] See on Mat. 3. 9 *Gregory* underſtandeth by ſtones *corda Gentilium*, the inſenſible hearts of the Gentiles, not apprehending the things of God, *Hom.* 20. So *Ambroſ. in Luc. l.* 2. *c.* 3. underſtandeth here *ædificationem eccleſiæ*, the edification of the Church of Chriſt, conſiſting of *living ſtones*, 1 Pet. 2. 5. and thoſe principally of the *Gentiles* to be converted.

V. 9. *The axe is laid to the root of the trees*] See on Mat. 3. 10. the metaphor ſhewed them, that the inſtruments of their deſtruction (ſuch as were *Titus* and *Veſpaſian*) were near, and ſhould quickly execute; except they repented: the axe is laid to the root. *cum tota ſimul progenies cum parente tollitur. Greg hom.* 20. when the whole progeny is cut up with the parent: which judgement then threatned the *Jewiſh* nation and long it was not, before it came upon them.

V. 10. *What ſhall we do?*] Their hearts being toucht, with *Johns* preaching they enquire (as *Peters* hearers alſo did Acts 2. 37.) what they ſhould do? as if they ſaid, what fruits muſt we bring forth, that we may flee from the anger to come, having heard the ſevere doctrine by him delivered concerning their deſtruction, and the remedy to prevent the ſame, by him alſo propoſed; to wit, repentance, and the fruits thereof, verſe 8. they now deſire to be informed further, and more particularly concerning the ſame, as to particular callings, and duties thereof in order, to eſcape Gods judgement and be ſaved.

V. 11. *He that hath two coats*] As *Ambroſe* ſaith, to thoſe ſeveral ſorts of men he gave an anſwer, *ſingulis conveniens, omnibus unum*; convenient to every particular one, but in ſubſtance it was but one precept; that is concerning mercy and charity, which is *plenitudo virtutum*: the fulneſſe of vertue: the moſt acceptable fruit of repentance, without which, all religion is vain, and the anger of God hangeth over men. See 1 Cor. 13. 1. Jam. 1. 26 27. & 2. 14 1 John 3. 17. 1 John 4. 20 John 13. 35.

V. 12. *Publicans to be baptized*] Theſe were officers who received tribute, and cuſtom for the *Romans*. See on Mat. 9 10. and Mat. 5. 46. this office was erected among the Jews, after that *Pompey* had ſubdued them (whereof ſee *Joſeph de bel. Jud. l.* 1. *c.* 5.) and they became tributary to the Romans, about threeſcore years before the birth of our Saviour: of *Publicans Cicero* and other Authors make often mention.

V. 14. *Exact no more, &c.*] He taxeth the unjuſt exactions whereby ſuch men commonly grieve the people: therefore chap. 19. 8. *Zacheus* in his converſion, proclaimeth reſtitution, without which (where there is any ability) can be no true repentance: not that the office was unlawful, but becauſe oppreſſion and religion are inconſiſtent: therefore, of many ſins whereof John Baptiſt might have admoniſhed them, he inſtanced onely in that to which they were commonly given, and which cannot ſtand with charity and equity; without which faith is dead, and all religion counterfeit.

V. 14. *Do violence to no man*] Or put no man in fear by your violence, and ravages.

your wages] Let your pay, and allowance of victual, apparel, or appointed quarter content you: extort no more: *if Chriſtian diſcipline had diſallowed all wars, it ſhould have been told theſe that asked counſel, ut abjicerent arma*, that they ought to lay down their arms. *Auguſtine Marcelin, ep.* 5.

V. 15. *People were in expectation*] Or *in ſuſpence*; Conſidering the unuſual auſterity and excellency of John, they began to have hope that he was their long expected Meſſias. So the Syriac expreſſeth this προσδοκῶντος, by the word סבר *Sebar*: which ſignifieth hope: as alſo סברא *Sabro*, Acts 24. 15. 1 Tim. 5. 5. &c. alſo it ſignifieth joyful tidings, the Goſpel, &c. Luke 2. 14. Mat. 4 23. &c.

V 16 *I indeed baptize you with water &c.*] Meaning that he adminiſtred onely the external ſign and Sacrament, but Chriſt would give the inward effect thereof, for the waſhing away their ſins. See on Mat. 3. 11. Mark 1. 8. John 1. 26 Acts 1. 5. Acts 11. 16. & 19 4.

and with fire] Meaning that Chriſt would cleanſe them from their ſins, as fire doth the gold from droſſe. See Acts 2. 3.

V. 17. *Whoſe fan is in his hand*] See on Mat. 3. 12. the preaching of the Goſpel is as a fan in Chriſts hand: before the truth is preached, all ſeem one confuſed heap; chaffe and wheat, good and bad are undiſtinctly one maſſe in the Church: it is the fan which ſeparateth the chaffe: thus he ſhewed the Jews, that there was now coming a purging blaſt of the truth to be preached, which ſhould make them fly out of the Church, as chaffe out of the floor, in which they with their many corruptions had hitherto but filled up a place: this ſeparation Chriſt beginneth here, which ſhall be perfected in the life to come; and it is to be underſtood concerning the effect of the word preached, which proveth a *Savour of life unto life* to ſome, and a Savour of death to death to others: it edifieth and comforteth ſome, and enrageth others to an heat of perſecution of Chriſts *Miniſters*; concerning the final and abſolute ſeparation to life or death eternal, we may not here pronounce (of that he ſaith *Mat.* 13. 30. *Let both grow until the harveſt &c.*) That we now ſee by woful experience, many ſeparating from us, let none be offended: the wind bloweth out the chaffe from the floor, not the good grain, as *Cyprian. de ſimpl. prælat. tract* 3. ſaith let thoſe of light faith, as much as they will, flee away with every breath of tentation *eo purior maſſa frumenti in horrea Domini reponetur*

netur, ſaid *Tertullian de præſcript. chap*. 3. the more purer heap ſhall be laid up in the Lords granary the Church; ſome of Chriſts diſciples taking offence at his words (John *6. 66.*) ſeparated: do we wonder that ſome depart from his Church? theſe things ſhew us to be Chriſtians which we ſuffer according to the example of Chriſt; they went out from us, they were not of us, 1 John 2. 19.

V. 18. *Many other things*] This Evangeliſt wrote onely the ſum of Johns preaching, as much as might demonſtrate him to be the fore-ordained meſſenger to prepare the way of Chriſt, to whoſe Hiſtory he addreſſed his diſcourſe. See Mal. 3. 1. The ſpirit of God was not ſolicitous by the Scriptures to ſatisfie mans curioſity; but to reveal therein that which is ſufficient to make the believer wiſe to ſalvation. See Joh. 20. 30, 31. Joh. 21. 25. 2 Tim. 3. 16. 17.

V. 19. *But Herod*] See on Mat. 14. 3. and Mark *6*. 17.

V. 20. *Added yet this above all*] This bloody fact helped to fill up the meaſure of his ſin, in that being incenſed againſt the word of God, he revenged himſelf on the Miniſter thereof as on an enemy: a ſad document to all perſecuters of Chriſts Miniſters, would they underſtand it.

V. 21. *Jeſus alſo being baptized*] See on Mat. 3. 13. Mark 1. 10. John 1. 32. he would be baptized, *non mundari volens, ſed mundare aquas* --- ſaith *Ambroſ. in luc. lib. 2. cap*. 3. not to be cleanſed, but to cleanſe the waters, that they being made clean by the fleſh of Chriſt who knew no ſin, might have *baptiſmatis jus* --- an ordinance, and right to baptiſm.

V. 22. *Like a dove*] See on Mat. 3. 16. John 1. 32. Why like a dove? (ſaith *Ambroſ.*) *ſimplicitatem enim lavacri requirit gratia*. Our baptiſm enjoyneth us to be ſimple and harmleſſe as doves.

V. 23. *About thirty years of age*] At which age the Prieſts were to enter into their function, Num. 4. 3, 35. &c.

being (as was ſuppoſed) the ſon of Joſeph] For Chriſt as man, had no father; as God, no mother; as it is ſaid of *Melchiſedec* his type, Heb. 7. 3.

Son of Eli] Luke aſcendeth from the laſt father to the firſt, and Matthew contrarywiſe deſcendeth; extending his rehearſal no further than to Abraham; to aſſure the Jews of Gods promiſe in Chriſt fulfilled to them. Luke rehearſeth to Adam, to aſſure the Gentiles alſo of their intereſt in Chriſt, for as much as they were the ſons of Adam, though not of Abraham. Note alſo that the Jews reckoned their genealogies, not onely by the natural, but alſo by the legal deſcents: and that whereas divers men had two names: one of the Evangeliſts reciting one, and the other another, they yet agree in the ſame perſon.

V. 31. *ſon of Nathan*] Zach. 12. 12. 2 Sam. 5. 14. 1 Chron. 3. 5.

V. 32. *ſon of Booz*] Ruth. 2. 1. and 4. 18.

ſon of Naaſſon] 1 Chron. 2. 10.

V. 34. *ſon of Thara*] Geneſis 11. 24. 26.

V. 36. *which was the ſon of Cainan, which was the ſon of Arphaxad*] *Moſes* ſaith *Arphaxad* begat *Sala*, Geneſis 10. 24. but this Evangeliſt reckoneth *Cainan* between *Arphaxad* and *Sala*. For the reconcillation of theſe places, and the better underſtanding thereof, conſider,

1. That all the word of God is infallibly true, and without all contradiction, John 17. 17. 2 Tim. 3. 16. though we underſtand not ſome; neither how to reconcile others of them.

2. That not one jot, or tittle of the Scriptures, in matter of ſubſtance, hath paſſed away, or ever ſhall, until all be fulfilled, Mat. 5. 18. Luke 16. 17.

3. That ſome perſons mentioned in holy Scriptures were *binomii*, ſuch as had two names: ſo *Eſau* was alſo called *Edom*, Gen. 25. 30. Gen. 36. 1, 8. *Jerom. adverſus Hevild.* inſtanceth in *Raguel Moſes* father in law, called alſo *Jethro*. So alſo in *Gedeon*; *Ozias, &c.* So was *Simon* alſo called *Peter*, John 1. 42. *Joſeph* was alſo called *Barſabas*, and ſurnamed *Juſtus*, Acts 1. 23. So *Simon* was called *Niger*. So *Judas* was ſurnamed *Barſabas*, Acts 15. 22. ſome think *Shem* was called *Melchiſedec*.

4. That Gods Spirit in opening the truth of holy Scriptures (as *Lactantius* well noted, *lib. 2. cap. 9*) would have us know thoſe things which concern life eternal, and the means thereto; other things he omitted or cauſed to be abridged. See John 20. 30, 31. John 21. 25. therefore Matthew omitted 3. deſcents, Mat. 1. 8. where it is ſaid, that *Joram* begat *Ozias*: *Ahaziah, Ioaſh*, and *Amaziah*, are omitted. See 1 Chron. 3. 11, 12. See note on Mat. 1. 8. ſo Chriſt is called the Son of *David*, Mat. 1. 1. you muſt underſtand that many *generations* and forefathers according to the fleſh, came between. So Luke 1. 5. Luke 13. 16. &c. It is probable which ſome ſay; that ſeeing Matthew propoſed to mark a threefold ſtate of Iſrael from the promiſe made to Abraham concerning Chriſt, unto the time of his coming in the fleſh; he reckoneth three times 14 generations; within which compaſſe holding himſelf, he was not curious of choice, but indifferently mentioneth holy and wicked, and ſo many in ſucceſſion; his principal ſcope being to ſhew the truth of Gods promiſe fulfilled in Chriſts incarnation. And certainly *Moſes* alſo intending to ſhew how God ever had his Church, and to declare the truth of his promiſe concerning Chriſt, principally took care to ſhew in what line the Church continued; neither reckoning all the Saints which were in that line, nor them onely which were holy; nor all deſcents in a direct line, without intermiſſion of any perſon.

5. There are many elliptical and ſhort ſpeakings in Scriptures: ſo that the interpreter muſt neceſſarily inſert the word, or words there underſtood, as Luke 7. 11. ἐν τῇ ἑξῆς underſtand ἡμέρᾳ: which the Syriac inſerteth; or καίρῳ as it ſeems *Theophylact* doth, reading ἐν τῷ ἑξῆς: *deinceps*, as chap. 8. 1 ἐν τῷ καθεξῆς. So John 5. 36. *I have witneſſe*, μείζω τοῦ Ἰωάννου; that is, μείζω τῆς τοῦ Ἰωάννου as the learned *Beza* noteth: the full ſpeech muſt have been μείζω τῆς μαρτυρίας τοῦ Ἰωάννου: greater than that teſtimony of *John*. So Acts 15. 5. ἐξανέστησαν δέ τινες, there εἶπον (*they ſaid*) is underſtood. So Mat. 21. 30. The ſecond ſon ſaid, ἐγὼ; underſtand ἀπέρχομαι, or ποιήσω, I will go, or will do ſo. So Mat. 1. 6. ἐκ τῆς τοῦ Οὐρίου where γυναικὸς and the word γενομένης are to be underſtood: *Uriahs* wife, which became *Davids*. So Rom 11. 4. τῇ Βάαλ, that is, τῇ εἰκόνι τοῦ Βάαλ. So Mark 14. 43. παρὰ τῶν Ἀρχιερέων: underſtand πεμφθέντες or ἀποσταλθέντες ſent from the high Prieſts. See Acts 9. 11.

6. That the article ὃ, is ſometimes put to ſignifie that which is, or is called ſomething notable, Mark 15. 16. ὃ ἐστι πραιτώριον, which is called the pretory: ſometimes that word is expreſſed: as, Luke 21. 37. τὸ ὄρος τὸ καλούμενον ἐλαιῶν, that is, τὸ ὄρος τῶν ἐλαιῶν: as, Mark 11. 1. Luke 22. 39. of which *ellipſis* of the word הר, we read alſo 2 Sam 15. 30. Sometimes the Greeks double the article, and propoſe it to both names, Iohn 1. 42. Iohn *6. 69*.

7. For concluſion then (ſeeing all the Scripture is infallibly true, and no jot thereof may paſſe away) we muſt underſtand that (whereas *Luke* here nameth *Cainan*, between *Arphaxad* and *Sala*, which *Moſes* in the ſame genealogie doth not, Gen. 10. 24) *Moſes* in that epitome of Hiſtory, ſaying *Arphaxad* ילד *jalad* 70 ἐγέννησε *begat Sala*, muſt be no otherwiſe underſtood, than Mat. 1. 8. Joram (ἐγέννησε) *begat Ozias*: not immediately, but as one of his progenitors: as, 1 Chron. 3. 11. &c. or as the whole *ſeries* of this genealogie is elliptical υἱοῦ being ſo often underſtood: So may we here underſtand καλουμένου; as if we read Ἔβερ τοῦ Σαλὰ, τοῦ καλουμένου Καϊνάν. *Eber the ſon of Sala, who was alſo called Cainan:* and ſo this article τοῦ may here be underſtood, as ſet to diſtinguiſh this ſurnamed *Cainan*, from his anceſtour of the ſame name mentioned, Gen. 5. 9, 12, 13, 14. and here verſe 37. or if we underſtand here λεγομένου, it may onely point out the vulgar errour, which it may be the miſtake or corruption of the 70. Interpreters brought in; that being then the vulgar and commonly received tranſlation of the old Teſtament into the Greek tongue; and ſo may the Syriac reading here be underſtood, *ſhala* בר קינן *bar Kainan*, that is, דמתקרא בר קינן *demeth kere bar Kainan*, which is called the ſon of *Cainan*: ever neceſſary in difficult genealogies, is that rule of the Apoſtle, 1 Tim. 1. 4. that we give not heed to endleſſe *genealogies, which miniſter queſtions, rather than godly edifying which is in faith:* the end of the commandment being charity out of a pure heart, and of a good conſcience, and of faith unfeigned. See alſo Tit. 3. 9. *Theſe things are written that we may believe, that Ieſus is the Chriſt the Son of God*, and that believing, we may have life through his Name, Iohn 20. 31.

The ſon of Shem] Gen. 11. 10 &c.

V. 37. *the ſon of Methuſala*] Gen 5. 21 &c.

V. 38 *the Son of God*] God is the univerſal Parent, and Creatour of all men. See Deut. 32. 6. 18, 19. But *Adams* parentage extendeth to God his Maker, who had not (as all other meer men,) any humane Parent: therefore the Syriac readeth דמן אלהא *demen elaho*, who was of God.

CHAP. IV.

Verſe 1. JEſus being full of the holy Ghoſt] Whoſe fulneſſe dwelt in him from the time of his conception: but the graces thereof were now more fully revealed, when he began to execute the office of the Meſſias: and hence we all receive, Iohn 1. 16.

from Iordan] After his baptiſme there, Matthew 3. 13. &c. Mark 1. 9.

led by the ſpirit] See on Mat. 4. 1. Mark 1. 12. Chriſt's temptation and faſting preſently follow, and are adjoyned to his baptiſme; as to teach us to expect Satans fierceſt charges when we give our names to Chriſt, and ſet our hearts to ſeek the Lord in newneſſe and holineſſe of life; ſo how we muſt prepare and arme our ſelves to reſiſt temptations. See Mat 26. 41. Mat. 17. 21.

V. 2. *Fourty dayes*] See on Mat. 4. 2. Mark 1. 13.

tempted of the devil] Mat 4. 3. He was in the wilderneſſe fourty dayes, where the devil tempted him: he was manifeſted that he might deſtroy the works of the devil: therefore he preſently began his combate with him that he might overthrow his kingdom: he would not exceed the faſts of *Moſes* and *Elias*; ſome think it was that Satan might not ſuſpect him to be greater than they; *Theophylact, Euthymius*, leſt othewiſe, ſaith *Chryſoſtom*, ἄπιστον ἐδόξεν εἶναι ἡ τῆς σαρκὸς ἀνάληψις, his aſſumption of fleſh, ſhould ſeem incredible. So alſo *Theophylact*, on Mat. 4.

eat nothing] See Mat 4. 2.

V. 3. *If thou be the Son of God*] Thus Chriſt preſently after his baptiſm is tempted, ſhewing us therein, that Satans temptations moſt rage in the ſanctified; *quia victoria ei eſt magis exoptata de ſanctis. Hilar. in Matth. canon.* 3. becauſe he moſt deſireth victory over the Saints: others, *ut captivos & victos contemnit & præterit, &c. Cyprian. l.* 1. *ep.* 1. he paſſeth by as captives and conquered people, of whom he is already ſecure and aſſured.

command theſe ſtones, &c.] See on Mat. 4 3.

V. 4. *it is written*] Deut. 8. 3.

word of God] The meaning is by the Ordinance and Providence of God; whereby he enableth the creature to nouriſh man. See Mat. 4. 4. 1 Tim. 4. 5. Gen. 1. 29.

V. 5. *taking him up &c.*] Mat. 4. 8. That he ſhewed Chriſt here, all the kingdoms of the world in a moment, declareth that this ſhewing, was by a viſion: otherwiſe all could not have been under view in a moment, as here it was.

V. 6. *that is delivered unto me*] This he ſpake of his own, as a lying ſpirit, John 8. 44. for he can do no more than God permitteth him, (Rev. 13. 7.) neither in giving nor taking away. See Pſal. 75. 6, 7. Mat. 6. 27.

V. 7. *worſhip me*] Or, *fall down before me*: this the ſacrilegious impudent ſpirit ſaith, that failing in his other aſſaults, *nunc vel ambitione corrumperet, Hilar. can.* 3. he might (as he did the firſt *Adam*) corrupt him by ambition: it was ambition which caſt him out of heaven; in which ſin he ſtill continueth; affecting the honour due to God alone, in that he would have us ſerve and worſhip him; as idolaters do, 1 Cor. 10. 20 2 Chron. 11. 15.

V. 8. *get thee behind me*] Avoid and get thee gone.

it is written] Deut. 6. 13 & 10 20. And ſo muſt we learn to quench all the fiery darts of the wicked, and to reſiſt Satan with the ſword *of the ſpirit*, which is *the word of God*, Epheſ. 6. 16, 17.

him onely ſhalt thou ſerve] Chriſt interpreteth *Moſes* words, by adding *him onely, &c.* becauſe this is the true worſhip of God, to ſerve him onely, and no creature with him. See Rev 19. 10. and 22. 8, 9 Mat. 4. 10. this is an excellent ſhield againſt ambition *caret enim ambitione religioſa devotio, Ambroſ. in Luc. l.* 4. *c.* 4. religious devotion is free from ambition.

V. 9. *brought him to Jeruſalem*] See on Mat. 4. 5.

caſt thy ſelf down] Thus he tempteth: perſwading men to hurt themſelves, becauſe without their own conſent, he can neither hurt them nor compel them to do any evil: the conſent of the corrupted will is in every act of ſin.

V. 10. *For it is written*] Pſal. 91. 11. Thus the devil (as impious hereticks his diſciples) perverteth Scriptures, either citing part, and leaving out the reſt, as here he leaveth out (*to keep thee in all thy wayes*: not in any evil way) or miſinterpreting and miſapplying them to their own deſtruction, 2 Pet. 3. 16. The Scripture ſaith not, caſt thy ſelf down, this Satan addes. *Ireneus l.* 5. *c.* 3. See *Nicet. com. in Gr. Nazian. orat.* 40. *n.* 11

V. 12. *Thou ſhalt not tempt the Lord*] Deut. 6. 16. Matthew 4 7.

V. 13. *for a ſeaſon*] For he ſet upon him furiouſly in his paſſion. See Luke 22. 53. John 14 10. in which laſt aſſaults, he came not (as *Ambroſ.* ſaith) *tentaturus, ſed apertè pugnaturus*; not to tempt, but onely to fight.

V. 14. *in the power of the ſpirit*] That is, ſupported in that journey by divine power: ſo that he came ſpeedily, by the ſame ſpirit, by which he was ſuſtained without meat, fourty dayes in the wilderneſſe; and with which he was abundantly furniſhed for the execution of his Miniſtry

V. 15 *in their ſynagogues, &c.*] That is, in their Churches, wherein they met to hear the Lectures of the Law every Sabbath-day, Acts 15 21. Jeruſalem was the place which God had choſen for his Temple, ſacrifices, and other publick worſhip, there onely to be performed.

glorified of all] δοξαζόμενος, That is, magnified, admired, and praiſed, as for his doctrine delivered with divine power and authority, beyond the manner of all other teachers, Mat. 7. 28, 29. and here, verſe 32 So alſo for his miracles, whereby he confirmed the ſame: by doing good to all, and in this (*all*) we muſt underſtand the moſt part: or excepting thoſe, who out of envy, and the ſpirit of contradiction, diſtaſted any thing that was good: all others glorified him: the preſent praiſed him, and the abſent celebrated his fame.

V. 16. *on the ſabbath-day*] See note on Mat. 12. 1. and Luke 6 1. Mat. 13. 54.

and ſtood up for to read] As the manner was to read ſome portion of the Law and the *Prophets every ſabbath-day*. See Acts 13. 15 and 5 21.

V. 17 *There was delivered unto him*] By ſome officer of that ſynagogue; according to the cuſtom, to ſhew (ſaith *Ambroſ. in Luc. l.* 4. *c* 4) that it was himſelf who ſpake in the Prophets; and to repel their ſacrilegious perfideouſneſſe, who ſay that there was one God of the old Teſtament, and another of the new, &c.

V. 18 *the ſpirit of the Lord is upon me*] See Iſaiah 61. 1. The fulneſſe of the ſpirit; all the gifts thereof: not by meaſure, it was on the Prophets and Apoſtles, and is on the faithful Miniſters, in ſome good meaſure to enable them to their office and miniſtration. See Iſaiah 11. 2. John 3. 34. Col. 2. 9.

becauſe he hath anointed me] That is, endued me with graces, and aſſigned me thereto; the ſpirit reſting on Chriſt, as appeareth by the effects to us-ward, and of whoſe fulneſſe all we have received, *grace for grace*, John 1. 16.

to the poor] He calleth them poor, who had not yet taſted of the riches of his grace, and the poor in ſpirit; as *Matth.* 5. 3.

to heal the broken-hearted] Thoſe who have deep remorſe for their ſins, and terrour of conſcience to repentance: ſuch he calleth to him, *Mat.* 11. 28. See Iſaiah 61. 2. Pſal. 147. 3.

deliverance to the captives] To thoſe who were held captive of Satan and ſin (ſuch as we all were by nature, Epheſ. 2. 3 Rom. 7. 14.) this he did when he preached and proclaimed the new covenant of God, that is, free remiſſion of ſins to thoſe who believe in him: that he hath fully ſatisfied Gods juſtice for us: this whoſoever truly believeth, is by the ſame ſpirit (working faith and obedience in him) manumiſſed, and ſet at liberty from the kingdom of ſin and Satan; although yet they exerciſed ſome tyranny over him in this preſent life. See John 8. 36. Rom. 6. 13, 14, 18.

recovery of ſight to the blind] That is, ſpiritual illumination to them who were as yet ignorant of Chriſt the true light: ſee chap. 1. 78. *Mat.* 4. 16. for ſo he diſcovered himſelf in deeds, that they might ſee him preſent in his works, of whom they uſed to read in the books of the Prophets. *Hilar. can.* 3. *in Matth.* See alſo *Mat.* 11. 5.

to ſet at liberty them that are bruiſed] The meaning is, to free them who are burdened with ſins, who wreſtling under their heavy weight, have not of themſelves, ſtrength to ſhake them off: who are throughly humbled with the ſenſe of their ſins, and miſeries: ſee *Mat.* 11. 28.

V. 19. *the acceptable year*] He alludeth to the year of Jubile, Levit 25 10. &c. ſignifying the time of grace, and reconciliation, wherein God ſetteth us at liberty in Chriſt, and ſheweth his ſpecial goodneſſe on mankind.

V. 20 *he gave it again to the Miniſter*] Of that ſynagogue, of whom he had received the ſame. It is ſaid here, πτύξας τὸ βιβλίον --- cloſing the book; that is, rowling it up again; for they then uſed to write their books in velome or parchment, which they rowled up. See hereof on *Mat* 1. 1.

and ſat down] It ſeemeth it was then in uſe for teachers to ſit, or ſtand, as occaſion required, Acts 13. 16.

were faſtned on him] With deſire to hear how he would interpret the place of Scripture which he had read unto them: as alſo for the fame they had heard of him; who without ſtudy, and ordinary means, became ſo incomparable a teacher. See John 7. 15.

V. 21. *this ſcsipture is*] Or hath been fulfilled in your ears; meaning, that the ſame ſcripture which by his reading, had ſounded in their ears, was fulfilled, in his preaching: he being that perſon of whom the Prophet there ſpake.

V. 22 *all bare him witneſſe*] All approved and commended his preaching, as extraordinary and admirable.

gracious words] Or words of *grace*: which by a divine ſweetneſs drew their affection, with ſecret influence, and perſwaſion of the Holy Ghoſt wherewith he was filled, John 1. 14. ſee Pſal. 45. 2. Cant. 4. 3. Iſaiah 50. 4.

V. 23. *Phyſician heal thy ſelf*] If thou canſt do any thing, ſhew thy power here in thine own countrey; for he had done no miracle there: ſee *Mark* 6. 5. and here verſe 25.

V. 24. *No Prophet is accepted*] See *Mat.* 13. 57. *Mark* 6. 4. John 4. 44. As if he had ſaid; as the Prophets were contemned in their own countrey: ſo am I here, and therefore, wonder not that I do fewer miracles here than in other places; you may thank your ſelves for this: you contemn me and my miniſtration. This ſheweth that God there withholdeth his graces, where his *Miniſters* are contemned or undervalued.

V. 25 *many widows*] See 1 Kings 17 9.

ſhut up] When it rained not in three years and ſix moneths, Jam. 5. 17. that which is ſaid, 1 Kings 18. 1. --- *the word of the Lord came unto Eliah in the third year, &c.* underſtand of the third year of his living at *Zarephath*: for it rained not on the earth by the ſpace of three years, and ſix moneths, Jam 5. 17.

V. 26. *unto Sarepta*] God oftentimes preferreth ſtrangers before them of the houſhold; for he is debtour to no man; therefore the men of Nazareth could not reaſonably claim any priviledge in Chriſt, becauſe they believed not as others did

V. 27 *and many lepers were in Iſrael*] See 2 Kings 5. 14. This appeareth in thoſe four lepers whom hunger emboldened to venture upon the tents of the *Aſſyrians* beleaguering *Samaria*, in the Prophet *Eliſha's* dayes, 2 Kings 7. 3 &c.

V. 28. *were filled with wrath*] As commonly it cometh to paſſe among formal hypocrites, when their ſins and puniſhments are touched and ſpoken of.

V. 29. *and roſe up*] ἀναστάντες, riſing up, and diſmiſſing the aſſembly: going out of the ſynagogue, they thruſt him out of the City.

unto the brow of the hill] To the cliffe ſide, there to deſtroy him; by caſting him down.

V. 30. *But he paſſing through the midſt of them, &c.*] He eſcaped miraculouſly out of their hands, which probably he did, not by making himſelf inviſible, or any wayes changing the eſſentiall properties of his body; but by his Divine power, making himſelf way through the midſt of his enemies, See Pſalm 18. 29. and that as ſaith *Theophylact*, οὐ τὸ παθεῖν φεύγων, ἀλλὰ τὸν καιρὸν ἀναμένων: not to avoid ſuffering (for which he came into the world) but waiting for the appointed time, for his hour was not yet come; John 8. 59.

V 31. *He came down to Capernaum*] Being ſo evilly and unworthily entreated at *Nazaret* he did not command fire from Heaven, nor peſtilence to deſtroy them; but leaving all to him that judgeth righteouſly, in purſuit of his miniſtry he goeth to preach the Goſpel at a neighbouring city

V. 32. *for his word was with power*] That is, full of majeſty and convincing authority: ſo that it ſmote the conſciences of the hearers, with an awfull reverence and fear: as Matthew 7. 29. Mark 1.22.

V. 33. *and in the Synagogue, &c.*] See Mark 1. 23.

V. 34. *let us alone*] ἔα, *Away*, Syr. *ſine me*; ſuffer me, or let me alone.

V. 35. *had thrown them in the midſt*] Had thrown the poſſeſſed man in the midſt of the people preſent.

V. 36. *what a word is this?* τίς λόγος, &c. what thing is this? what power is it, which with a word can doe theſe things? See Matth. 8. 27. Mark 1. 27.

V. 37. *the fame of him went out*] One telling another what admirable things they had ſeen him do: and hereby God confirmed the Goſpel, and drew men to Chriſt, that they might believe and be ſaved.

V. 38. *and he aroſe out of the Synagogue, &c.*] See on Matt. 8. 14. Mark 1. 30.

V. 39. *ſtood over her*] He ſtood by her; and took her by the hand to lift her up, whom he immediately cured.

V. 40. *When the Sun was ſetting*] See on Matthew 8. 16. and on Mark 1. 32.

V. 41 *and the devils*] Mark 1. 34.

thou art Chriſt the Son of God] The devils confeſſed him in hope thereby to bring him into ſuſpect with the multitude, therefore Chriſt forbad him to teſtifie of him: for as *Tertul. adverſ. Marcion. l.* 4. *c.* 8. ſaith, Chriſt would have men, not unclean ſpirits to acknowledge him to be the Son of God: he had ſent thoſe before him, who were to manifeſt him, *utique digniores prædicatores*; that is, more worthy Preachers.

to ſpeak] Or to ſay they knew him to be Chriſt.

V. 42. *when it was day*] See Mark. 1 35.

V. 43. *I muſt preach*] Mark 1. 37. ſheweth the occaſion of theſe words; all men ſeek for thee, ſaid the Diſciples to Chriſt: therefore he ſaid unto them, I muſt preach, &c. he was not ſent for one City only, but to be a Saviour of the world.

V. 44. *in the Synagogues of Galilee*] Herein he giveth us an example of obedience to God; in that he, who might have lived in honour and eaſe in Capernaum, would with much labour and hazard, travel about to preach the Goſpel, and gain ſouls to God.

CHAP. V.

Verſe. 1. A*Nd it came to paſſe*] See Matthew, 4. 18. Mark 1. 16.

the people preſſed on him] ἐπικεῖσθαι ſometimes importeth to be inſtant, or importunate; as Luke 23. 23. where it is ſaid of the multitude of the Jewes, requiring Chriſt to be crucified, οἱ δὲ ἐπέκειντο —— *at illi imminebant, &c.* yet here it ſignifieth a preſſing near to, or thronging upon him to ſee and heare him.

lake of Genezareth] which for the greatneſſe, was called the ſea of *Galilee* Matt. 4. 18. Mark 1. 16. *Geneſareth* was a City in the tribe of *Nephtali*; which *Herod* beautified with munificent buildings, and called it *Tiberias*, in honour of *Tiberias Cæſar*: hence the adjacent region near Capernaum and Bethſaida, Mark 6. 53. as alſo this lake was ſo called. John 6. 1. It was anciently called כנרת *Cinneret*, and כנרות *Chinneroth*, Deut. 3. 17. Numb. 34. 11. Joſh. 11. 2. and Chalde גינוסר *Ginnoſar*, from the corruption of both words, it was called *Geneſareth*. See on John 21. 1.

V. 2. *ſtanding by the lake*] That is, lying near the ſhore: this manner of ſpeaking is uſuall with Sea-men, concerning a ſhip under ſail; whereof they ſay, ſhe ſtandeth for the ſhore; or ſuch and ſuch a place: and the Latines uſed to call a road, where ſhips uſed to lie at anchor, *ſtationem, ſtatio malè fida carinis*.

and were waſhing, &c.] to lay them up to ſome other time: as being for preſent without hope of taking any thing after ſo much labour loſt.

V. 3. *And taught the people*] This *Evangeliſt* ſaith not what he taught, but Matt. 4. 17. It appeareth that the ſum was, *repent, for the kingdom of heaven is at hand.*

V. 4. *Let down your net, &c.*] By this miracle, he will ſhew his new called Diſciples his power, that they might not be offended at his poverty and form of a ſervant, which others contemned and deſpiſed.

V. 5. *Maſter, we have toiled, &c.*] ἐπιστάτης properly ſignifieth him that is chief governour or ruler.

at thy word] according to thy word: at thy command, becauſe thou wouldſt have us ſo to do.

V. 6. *A multitude of fiſhes*] So Chriſt bleſſed their labour; to teach them to depend on him, and his commands.

V. 7. *Began to ſink*] That is, as the *Syriac* readeth: they were neer ſinking, here appeareth an evident motive and cauſe of the Diſciples ſo ſoon leaving their ſhips, nets and callings to follow Chriſt, for they heard his admirable Doctrine, which they thus ſaw confirmed by miracle. See verſe 9. 10.

V. 8. *Depart from me*] This ſpake he out of conſcience of his owne vileneſſe, and the Divine preſence of Chriſt. See 1 Kings 17. 18.

V. 9. *Aſtoniſhed, and all that were with him*] Not onely *Peter*, but the reſt were amazed to ſee the draught of fiſhes; apprehending a divine power in that work: therefore feared they the preſence of Chriſt, by whoſe command all was done.

V. 10. *Fear not, from henceforth thou ſhalt catch men*] To comfort them, he declareth what ſhall be the effect of his preſence; that they ſhould thereby be enabled by preaching the Goſpel, (which is that great draught-net of Gods Kingdome, Matthew 13. 47.) to draw men out of the bitter floods of ſin to life everlaſting; hereto Chriſt enabled them as he promiſed, Matt. 4. 18. all our ſufficiency is of God. 2 Cor. 3. 5. who therefore did call, and ſo now can all ignorant men, to an effectuall and powerfull Miniſtry of the Word to ſave ſouls: but whom he thus calleth, he doth miraculouſly make able Miniſters of the New Teſtament, 2 Cor. 3. 6. which when the falſe Apoſtles, (who pretend to extraordinary calling) can make appear, that God hath wrought in them, we ſhall believe they are indeed called to preach the Goſpel: one thing is certain, Chriſt never called any idiot or unlearned man (to this Office) to leave him ſuch, but to ſhew a miraculous power in enabling him to that, to which he called him, though Chriſt ſaid this to *Peter*, (who it ſeemeth out of deeper ſence of his own ſins, and the Majeſty of Chriſt ſhining in this miracle, prayed Chriſt to depart from him) yet it was a common grace here promiſed to them all; and ſo no prerogative of *Peter*; though Chriſt addreſſed this comfort by name to *Peter* whom he ſaw moſt afraid.

V. 11. *Forſooke all and followed him*] They were called to be Diſciples before, John 1. 39. but now to be Apoſtles: therefore, though after their firſt hearing Chriſt, they returned to their calling again; yet now they leave all, and follow Chriſt in the Miniſtry of the Goſpel.

V. 12. *And it came to paſſe*] See Matthew 8. 2. Marke 1. 40.

full of leproſie] this diſeaſe was ſomewhat common in theſe Eaſtern parts, and very hard to be cured: ſo that when Chriſt (by his Word and putting forth his hand to touch him) cured it immediately, the power of his Godhead appeared, which could as eaſily repaire, as create by his Word: See Matthew, 8. 3. &c

V. 13. *And touched him*] For, as *Tertullian* ſaith, *adv. Marcion. lib.* 4. *cap* 9. he touched him *à quo etſi homo inquinari potuiſſet, Deus utique non inquinaretur*. By vvhom though man might be made unclean, God could not.

V. 14. *Charged him to tell no man*] For the time was not yet come that Chriſt would be glorified, being now in the form of a ſervant: and leſt men who were not yet well acquainted with his Doctrine, ſhould too much depend upon miracles.

goe and ſhew thy ſelfe to the Prieſt] He would not diſſolve the Law, yet in force, but leave them more unexcuſable, in that ſeeing the miracle, they would not believe in Chriſt, See Leviticus, 14. 4. 10.

V. 15. *So much more went there a fame of him*] They the more admired, and ſpake good of him, becauſe they perceived that he did theſe miracles, neither for gaine nor applauſe of men.

V. 16. *Withdrew himſelf*] He vvithdrevv himſelfe from the multitude which followed him, leſt he might ſeem to affect popular applauſe, or to move or occaſion ſedition againſt the civil magiſtrate; as alſo ſometimes to reſt from labour of preaching and going to and fro to heal the ſick and infirm.

and prayed] thus he manifeſted himſelf God in his miracles, and man in performance of his mediators office, in preaching to, and praying for his.

V. 17. *The Phariſees, &c.*] See on Chap. 14 1. See Matthew 3. 7.

the power of the Lord was preſent to heale] That is, at this time the power of the Lord ſhevved it ſelfe in healing the ſicke: it was ever vvith him; but it did not alvvayes ſhevv it ſelfe, as novv vvhen he preached the Goſpel, and for the confirmation thereof, vvrought theſe miracles. See Marke, 6. 5.

V. 18. *Men brought in a bed a man, &c.*] See on Mat. 9. 2, Mark 2. 3.

V. 19. *Let him down through the tiling*] διὰ τῶν κεράμων through the pavements: for their houſes vvere flat roofed, and railed, or battlemented according to the lavv. Deut. 22. 8. to ſecure them from falling off; theſe pavements layed vvith tarrice, or the like material might keep out all vvet, theſe they digged or brake through, Mark 2. 4. this ſetteth out the great faith of theſe men, and their confidence of Chriſt his povver and vvill to heal their ſick: as concerning ſuch pavements, See *Plin. lib. 36. cap. 25.*

V. 20. *When he ſaw their Faith*] That is, diſcerned it, the faith of the ſick, and the bearers.

man, thy ſins are forgiven thee] meaning both guilt and puniſhment: intimating, that all miſery of body and ſoul, is an effect of ſin, this ſick man believed and is to be reckoned among them whoſe faith our Saviour ſaw, and therefore he pronounced his pardon, and healed him.

V. 21. *And the Scribes and Phariſees*] See on chap. 20. 1.

who is this that ſpeaketh blaſphemies?] thus they blaſphemed in accuſing him of blaſphemy.

V. 22. *Why reaſon you in your hearts*] Why think you ſuch things? by diſcovering their thoughts, he declareth himſelf to be God, the καρδιογνώστης; Acts 15. 8. ſearcher of hearts, and therefore that he alone hath power to forgive ſins.

V. 23. *Thy ſinnes be forgiven thee*] His Divine Power appeared in the miracle, which when they either knew not, or maliciouſly diſſembled, he repeateth the mans pardon, that thence, and upon their confeſſion of that Principle, that none but God could forgive ſinnes, they might conclude, and acknowledge him to be God and Man, and therefore the Saviour of the world.

V. 24. *Power to forgive ſins*] See on Matth. 9.6.

V. 25. *He roſe up*] See on Matt. 9.7.

V. 26. *And glorified God*] See on Matt. 9.8.

V. 27. *After theſe things he went forth, &c.* See on Matt. 9. 9. Mark 2. 14.

ſitting, at the receit of Cuſtome] that is, the Cuſtome Houſe, or place where they received Cuſtomes, or Impoſts due to *Cæſar*.

V. 28. *He left all, roſe up, &c.*] See Matt. 9.9.

V. 29. *A great feaſt*] Thus he expreſſed the joy of heart conceived from his preſent calling to follow Chriſt

V. 30 *Murmured*] Calumniating him, as if he were a friend of, and companion to the wicked: thus they hoped to diſcourage his new called Diſciples from following him

V. 31. *They that are whole need not the Phyſician*] See on Matt. 9.12. hereby he declareth their irrational malice: they murmured that he converſed with ſinners; this was as *Auguſtine* ſaith, *de verb. Apoſt. ſer.* 8. to find fault, *quod in domum ægroti intravit medicus*, that the Phyſitian went to the ſick man: Chriſt came that he might diſſolve ſinne, the worke of man; and ſave man, the worke of God.

V. 32. *I came not to call the righteous*] Thoſe who ſeem ſo to themſelves: or it may be underſtood ſimply; before Chriſt called and juſtified them, none were righteous; had any been ſuch, Chriſt needed not have died for their Redemption. See Matthew, 9. 13. 1 Tim. 1. 15. *Fulgentius de incarn. & gra. D. n. Jeſu. c.*22. ſaith well: if that man were not by any means curable, the Heavenly Phyſitian would not have come to recover him: again, if he could cure himſelfe, *cæleſti medico non egeret*, he ſhould not have needed an Heavenly Phyſitian, if he could by any means have cured himſelf.

but ſinners to repentance] See Matth. 9. 12. That is, to the acknowledgement, confeſſion and deteſtation of their ſins, and to newneſs and Holyneſſe of life: for Repentance is not onely in ſaying, I repent, God be mercifull unto me, but in changing our minds, evil purpoſes and courſes of life; and forſaking our ſinnes: ſo the *Syriac* interpreteth it לתי בותא *latteio butho, ad converſionem*, rightly, for as *Tertullian* ſaith, *adverſ. Marcion. l. 2. c.* 24. *pœnitentia nomen, non ex delicti confeſſione, ſed ex animi demutatione compoſitum eſt*: the name of Repentance (μετάνοια) is not compoſed, or derived from Confeſſion of ſin, but change of the mind: ſo the Verb μετανοέω, whence it cometh properly ſignifieth, *poſt factum ſapio*; or I ſo grieve for my errour or offence, that I will endeavour to mend it for the time to come.

V. 33 *And they ſaid unto him*] See Matt. 9. 14. Mark 2. 18. The Scribes and Phariſees aske this queſtion, v. 30. When their cavil about his company waſhed off, they bring a ſecond againſt his feaſting: as if they had ſaid, Why do you and your Diſciples feaſt? Why do you not rather keep ſome faſting dayes? the Diſciples of John came to Chriſt with the like queſtion: it is likely, that the Scribes and Phariſees fomented the controverſie on purpoſe to make diſſention between Johns Diſciples and Chriſts: this is the diſpoſition not onely of Hypocrites, but alſo of ſome infirm men. John 3. 26. to deſire to draw all men to their way, and to obtrude that for a Law to others, which pleaſeth themſelves, ſpecially in the placing ſanctity in things Ceremonial and external ſo that Scribes and Phariſees, and Johns Diſciples moved this queſtion, and ſo they are united, Marke 2. 18.

and make prayers] they mean ſome ſolemn, extraordinary, and long prayers, ſuch as Phariſees uſed in the ſtreets and open places, Matt. 6.

V. 34. *Can ye make the children of the Bride-chamber faſt, &c.* Meaning, that now was their time of rejoycing, not of mourning, while Chriſt their Saviour was with them; and that he would not burden his Diſciples with too much rigour, for which they were not yet ſeaſoned, nor more able to bear, than old Veſſels to hold new Wine.

V. 35. *Shall be taken away from them*] He meaneth, that he would not be bodily preſent with them, after his aſcenſion into Heaven.

then ſhall they faſt] He intimateth the afflictions which his Diſciples ſhould endure after his aſcenſion.

V. 36. *A parable unto them*] See Matt. 9.17. Mark 2.22. παραβολὴ, a compariſon or ſimilitude, it is of παραβάλλω, *comparo*, it is here a comparing of Heavenly things with earthly, See on Matt. 13. 3. 18, &c.

no man putteth a piece of a new, &c.] See on Matthew, 9. 16. Mark 2.21.

V. 37. No *man putteth new Wine*] See Matthew, 9. 17. Mark, 2. 22.

V. 38. *New Wine muſt be put into, &c.*] See Matthew, 9. 17. Mark 2.22.

V. 39. *No man having drunke, &c.*] The ſum and meaning is: that he diſalloweth not ſeaſonable Faſts, (For himſelfe faſted) if they be without Hypocriſie, ſuperſtition, and vain-glory; but would ſhew, that men cannot ſo ſuddenly beare a change of life, from joy to ſorrow; but, muſt be brought to it by little and little.

the old is better] commonly wholſomer, and to them that are accuſtomed thereto, more pleaſing: ſo the rule of teaching and living, which Chriſt preſcribed his, was of the Eternal will of God, and accommodated to his Diſciples: but the Faſts of the Scribes and Phariſees, as their other externall rites, were later inventions of their Elders.

CHAP. VI.

Verſe 1. AND *it came to paſſe*] See Matthew, 12. 1. Mark, 2. 23.

on the ſecond Sabbath] at the feaſt of *Pentecoſt*, when corn was ripe, Leviticus 23. 15. 14, 15. ſome think; others at the Paſſeover: for it is ſaid, Leviticus 23. 15. *ye ſhall count unto you from the morrow after the Sabbath* (70. ἀπὸ τῆς ἐπαύριον τῶν σαββάτων. ——*unto the morrow after the ſeventh Sabbath, ſhall ye number*) *fifty dayes, &c.* See alſo Deuteronomy 16. 9. ſo that they underſtand here the morrow after the firſt Sabbath, or Paſſeover: but theſe Feaſts contained divers dayes, and ſo continued two Sabbaths: ſo that the Sabbath here termed δευτερόπρωτον, was the Sabbath next after the ſixteenth of *Niſan*, or אביב *Abib*, (which ſignifieth an *ear of corn*, for herein their corn began to ripen, and this was their firſt moneth, and contained part of our *March*, and part of *April*;) the Jewes counting the forementioned fifty dayes, by numbering the weeks from the δευτέρα; whence the Feaſt of weeks was named, according to the number of the Sabbaths following the δευτέρα: ſo the firſt Sabbath following was δευτερόπρωτον σάββατον: the ſecond δευτεροδεύτερον: the third δευτερότριτον, &c. See *Scaliger. de emend. temp. l.*6. *Jo. Druſ. præterit. lib.*3. *Iſ. Caſaubon. Exercit.* 14. *n.* 1. *D. Godwin: Moſes* and *Aaron. lib.* 3. *cap.*5. *The. Beza*, on this place.

plucked ears of corn] this was lawful for any to do, Deut. 23. 25. and for them, becauſe they were hungry, Matt. 12. 1. as it was for *David* in his neceſſity to eat of the *ſhew-bread*, 1 Sam. 21. Rites and Ceremonies may not ſtand againſt Charity; which is the end of the Law, 1 Tim. 1. 4.

V. 3. *What David did*] See on verſe 1. and on Matthew, 12. 4.

they which were with him] for though he went alone to the Prieſt, yet had he attendants ſtaying for him, 1 Sam. 21. 2. 4.

V. 4. *Which is not lawfull to eate, &c.*] See Leviticus 24. 9.

V. 5. *The Son of man, &c.*] He that gave this Law interpreteth the works of mercy, and neceſſity to be no breaches of the Sabbath day, Son of man often importeth man, as Pſalm 8. 5. Iſaiah 56. 2. ſo ſaith *Athanaſius. de com. eſſent. patris, &c.* ἀνθρωπότητα αὐτοῦ, υἱὸν ἀνθρώπου, his Humane nature, the Son of man, Chriſt converſant as man with man, in the form of a ſervant: the Hebrewes called obſcure and vulgar men בני אדם *bene adam*, and the more illuſtrious and honourable בני איש ſo Pſalm 49. 2. which give low and high. *Ezekiel*, is often ſtiled בן-אדם Sonne of man, c. 2. 1. & 3. 1, &c. Chriſt willingly profeſſed Humility, who could have ſtiled himſelf the Son of the moſt High, intimating his Glory: but thus he would for a time be clouded under the vail of his fleſh, in which he came to ſuffer for men, that he might make them the Sons of God,

V. 6 On

V. 6. *On another Sabbath*] Matth. 12.9. Mark 3.1.

was withered] After his former works, and doctrine concerning the Sabbath, he now proved by the teſtimony of God the Father, whoſe power concurred in this following miracle alſo, that he taught the truth: this poor mans hand was dead and uſeleſs, before Chriſt healed it: ſo Jeroboams hand was withered, 1 Kings 13. ſome take it for the diſeaſe which the Greeks called *ἀτροφίαν, a tabes*, pining, drying up, and withering for lack of natural moyſture to nouriſh and ſtrengthen the diſaffected part.

V. 7. *Scribes*] See on c. 20.1.

Watched him] ſeeing they could not faſten their calumny on the Diſciples, they watched an occaſion to accuſe Chriſt of Sabbath-breaking: malice is as reſtleſs as the Devil.

V. 8. *Knew their thoughts*] Whereby his Divine knowledge might appear: for God onely knoweth the thoughts of men, 1 Kings 8. 39.

ſtand forth in the middeſt] that the miracle might be evident, in that all preſent, ſeeing his withered hand ſodainly changed, and recovered, onely by his Word, might be convicted, or confirmed by the ſight of that cure, which none but God could work.

V. 9. *I will aske you one thing*] The Scribes and Phariſees had queſtioned, whether it were lawfull to heal on the Sabbath. Matthew 12.10. Now Chriſt asked them a queſtion; *is it lawfull on the Sabbath dayes to doe good*: taking that for granted which all would confeſſe, that it is indiſputably good to ſhew mercy and to heal: the whole controverſie was concerning the Circumſtance of time; now indeed as *Proſper* ſaith, *malè celebrat Sabbatum, qui ab operibus bonis vacat*, he miſ-celebrateth the Sabbath, who reſteth from good works, and he here putteth ψυχὴν, for life: (for concerning ſaving of Souls on the Sabbath, there was no queſtion) So נפש is often uſed for the life, though it properly ſignifie the ſoul, Geneſis 9. 4. Leviticus 17. 11. Lamentations 5.9. 1 Chron. 11.19, &c. and ſometimes a Perſon Geneſis 12. 5. Geneſis 46. 15, &c.

V. 10. *Looking round*] Upon his convicted adverſaries, as it were to ſee, if any would anſwer, he looked with anger. See Mark 3. 5.

V. 11. *Filled with madneſs*] That is, extreme anger and impatience; ſuch is the condition of carnall and proud hearers, when any thing ſpoken croſſeth their affection, or opinion, though never ſo erroneous.

V. 12. *Continued all night, &c.*] To teach us vigilancy and perſeverance in prayer: what oughteſt thou to do for thine own ſalvation: ſeeing Chriſt ſpent whole nights in prayer for thee? *Ambroſ. in luc. l. 5. c. 6.*

V. 13. *And of them he choſe twelve*] Of them that followed him he choſe, according to the number of the Tribes of Iſrael and the Patriarchs. Matt. 10. Mark 3. 14. & 6.7.

Apoſtles] the word ſignifieth Ambaſſadours, or Meſſengers, See 2 Corinth. 5. 20. So *Clemens Romanus* ſaid well, οἱ ἀπόστολοι ἡμῖν εὐαγγελίσθησαν ἀπὸ τοῦ Κυρίου Ἰησοῦ Χριστοῦ, &c. the Apoſtles being ſent by Chriſt Jeſus preached the Goſpel to us, as Chriſt did being ſent of God: *ad Corinth. ep. pag. 54.* he therefore choſe theſe Apoſtles, (being to aſcend into Heaven) that he might commit the charge of preaching the Goſpel unto them; and that he might commit the charge of preaching the Goſpel unto them; and that he might teach men by mans Miniſtry, ſufficiently confirmed by the efficacy of his ſpirit and power of miracles.

V. 14. *whom he named Peter*] John 1. 22. Matthew, 10. 2.

V. 15. *Simon called Zelotes*] Or the Canaanite, Matthew, 10. 4.

V. 16. *And Iudas Iſcariot*] See on Matth. 10. 4. and John 6.71. *Judas* the traytour is choſen unto this Office; *non per imprudentiam, ſed per providentiam*: not by ignorance, but by providence, *Ambroſ. in Luc. l. 5. c. 6.* How great is the mercy of Chriſt, how great his love to us? He took on him the infirmity of man, and therefore refuſed not theſe parts thereof: *Voluit deſeri, voluit prodi, voluit ab Apoſtolo ſuo tradi, &c.* He would (for our ſakes) be forſaken; he would be betrayed by his own Apoſtle; to the end, that if thou be forſaken of friends, or betrayed by thoſe thou truſteſt; thou mayeſt patiently beare the errour of thy judgement, and loſſe of thy love and good opinion placed on the unworthy.

V. 17. *came down with them*] That which *Luke* here recordeth, ſeemeth ſome part of that which Chriſt taught, Matthew 5. 1, &c. though there it be ſaid, that he went up into the mountain, and ſate and taught: for he firſt went up and ſtood, and taught a ſmaller company. See Mark 3. 13. but perceiving greater confluences of people coming to heare, he deſcended from the top, for their better convenience of hearing him; and ſate down upon the edge of ſome Plain, which was more capacious.

V. 18. *they were healed*] Therefore deſcended he, that he might teach and heal, καὶ διπλῶς εὐεργετῶν *Theophylact, and beſtow a double benefit* on their ſouls and bodies.

V. 19. *there went vertue out of him*] He had power of healing all that touched him by Faith, becauſe he was God and Man: the Prophets and other Saints had the gift of healing, but vertue did not ſo goe out of them, for they were not πηγαὶ δυνάμεων; *the Fountaines of Vertue, Theophylact.* See on Mark 5. 30. and Luke 8. 46.

V. 20. *on his Diſciples*] For, them chiefly would he inſtruct, incourage, and fit to be teachers of the Word: though not them only, See verſe 27.

poore] *Poore in ſpirit*, Matthew, 5.3. That is, you, who being humbled with external or ſpiritual wants or preſſures, wholly betake your ſelves to Gods mercy and providence. See on Matthew 5. 3.

V. 21. *hunger now*] Iſaiah 65. 13. Whoſe preſent afflictions being ſanctified unto you, cauſe you to aſpire to a better eſtate in Gods Kingdome, and to ſet your affections on things above, which cauſeth you to hunger and thirſt for righteouſneſſe, Matth. 5. 6. however theſe may ſeem to ignorant men, *non poſſunt tamen eſſe aliud quam beati, Salvian. de gub. Dei l.* 1. yet can they be nothing leſſe than happy.

that weep now] Iſaiah 61. 3. In this preſent life: but he ſpeaketh all this concerning the Elect, which ſhall Eternally be comforted: neither the wicked poor, nor ſorrowful, can be bleſſed; See Pſalm 126.1.

V. 22. *and caſt out your name, as evil*] This further expreſſeth what he meant by ſeparation, or caſting out of their Synagogue, John 16. 2. when they expunge and put out your names from the Regiſter of Gods people: This is a dreadful ſentence, and the *thunder of the Church*, when denounced on juſt cauſe, and by the true Miniſters of Chriſt: if otherwiſe, whatever men thinke, they are bleſſed who keep not company with the wicked. Pſalm 1.1. &c. *nemo enim alieno cenſu miſer eſt ſed ſuo, Salvian q. ſ.* therefore can they not be unhappy in the falſe judgement of any man, who are truly bleſſed in their own conſcience.

for the Son of mans ſake] That is, falſely calumniating you for your profeſſion of Chriſt: this is to bear his reproach; Hebrews 13. 13. if any ſuffer deſervedly for his faults, what thanks ſhall he have, 1 Pet. 4. 13, 14, &c.

V. 23. *leap for joy*] As men ſurprized with abundant joy: intimating the certainty and fulneſſe of their joy in Heaven, who here ſuffer any injury for Chriſt his ſake; Greek σκιρτήσατε σκιρτάω, *Salio, ſalto*, it ſignifieth ſuch a leaping as wanton cattle uſe, and thence is taken to expreſſe ſuch a rejoycing as ſo affecteth one, that he cannot but leap for joy, and ſometimes ſpoken of things inanimate; as Pſalm 114. 4, 6. τὰ ὄρη ἐσκίρτησαν ὡσεὶ κριοὶ —— *the mountains skipped like Rams* —— So the Hebrew word רקד ſignifieth *exilivit, exultavit præ gaudio*. So *Michal* ſaw *David* at the coming of the Ark to *Bethel* מרקד *ſaltantem*: 1 Chron. 15. 29. which 2 Sam. 6. 14. is given, *in morem capræ ſaltabat Ad Mont.*

V. 24. *Wo unto you that are rich*] Meaning thoſe who truſt in riches and ſerve them. *Amos* 6.1. James 5. 1. or thoſe who being rich are unthankful to God, or uncharitable and evil to men: *non cenſus igitur, ſed affectus in crimine eſt, Ambr. on Luc. l. 5. c. 7.* wealth is not in fault, but the affections of men: ſuch have had their conſolation here, and cannot reaſonably expect it hereafter, who truſt in them, make them their God, or any wayes abuſe them to ſinne.

V. 25 *Woe unto you that are full*] See Iſaiah, 32. 9. Iſaiah, 65. 13. Amos 6. 1. Iſaiah, 28. 7, 8. Ezekiel, 16. 49.

you that laugh] That live at eaſe, and in pleaſures, diſtracting you from the ſervice of God.

V. 26. *when all men ſpeake well of you*] Either, when wicked men ſpeake well of you, which ſhall then onely be, when you are like them: or when you affect the praiſe of men, and give not God the Glory in all things: or becauſe it is very hard to hold Humility in generall applauſes: For the firſt, *Auguſtine* ſaith, truely, *nemo enim laudat, niſi quod ei placet*; in Pſalm 48. for the laſt, *Ignatius Epiſt. ad Tral.* ſaith, μὲ ἐπαινοῦντες, μαστιγοῦσι; they that praiſe me, ſcourge me: and *Auguſtine To. 4. de ſerm. Domine in mont. Si ergo inter quos vivis te recte viventem non laudaverint, illi in errore ſunt: ſi autem laudaverint, tu in periculo*: if thy neighbours amongſt whom thou liveſt well, praiſe thee not: they are in errour, but if they doe, thou art in danger.

V. 27. *For I ſay unto you, &c.*] See Matthevv, 5. 44. Romans 12. 20.

V. 29. *unto him that ſmiteth thee, &c.*] See Mat. 5.39. Meaning, be more ready to bear new injuries, than to avenge the old: it is not bearing, but doing injuries which maketh a man unhappy; See 1 Cor. 6.7.

V. 38. *aske them not again*] That is, not by any violent, or unlavvful means of recovery: othervviſe, the uſe of Lavv and Magiſtrates is not denied Chriſtians.

V. 31. *as yee would that men ſhould doe to you, &c.*] See Matt. 7. 12.

V. 32. *For if you love them, &c.*] See Matthew, 5. 46.

what thanks have ye?] What revvard can ye expect from God? it is no good vvork vvhich onely ſelf-love, carnal reſpects, or deſire of like favour from others cauſeth.

V. 34. *And if ye lend*] See Matt. 5. 42.

for ſinners,] Such as have no fear of God to lead them to theſe civil offices.

V. 35. *Love your enemies*] Matt. 5.44.

hoping for nothing again] This is to be underſtood with reſpect to mens abilities to give to the poor, as alſo that verſe 30. So that if our neighbours neceſsities require, and we be able, we muſt lend without Hope of being repayed by them: and in other caſes we muſt not violate Charity, nor give ſcandal in requiring our debts. See Iſai. 58. 3.

your reward ſhall be great] It may be men will requite us with injuries, or be unthankfull: it is ſufficient that God will reward; if our labour be loſt on the wicked, yet ſhall not our reward be loſt with a juſt God.

V. 36. *as your Father, &c.*] See on Matt.5.48.

V. 37. *Judge not, and, &c.*] See on Matt.7.1.

V. 38. *with the ſame meaſure*] See Matt. 7. 2.

V. 39. *blind, lead, &c*] Matt.15.14.

V. 40. *The Diſciple is not, &c.*] Matt. 10. 24.

V. 41. *a mote in thy, &c.*] A ſmall fault in thy brother, and canſt not ſee thine own great ſins. See on Matt.7.3.

V. 42. *hypocrite*] See on Chap. 13.15.

caſt out firſt] Firſt amend thine own faults, and then ſhalt thou be a more competent and fit reprover of other mens; See on Matthew, 7.4.

V. 43. *a good tree, &c.*] As if he ſaid, deceive not thy ſelf, thou art not good, when thou doſt evil; See Matt 7. 16.

V. 44. *for every tree*] Matt. 12.33.

of thorns] Matt.7.16.

V. 45. *A good man*] Matt.12.35.

of the abundance] Matt. 12.34.

V. 46. *Why call ye me Maſter, &c.*] See Matt.7.21. Mal. 1. 6. The meaning is, you doe in vaine profeſſe your ſelves hearers of my Word, except you doe indeede that which I command therein.

V. 47. *and doth them*] See on Matt. 7.24.

V. 48. *when the flood aroſe*] He means by this metaphor to declare, that temptations will ſhew how every man hath profited in hearing the word, and that they ſhall put a manifeſt difference between the Hypocrite, and the true Diſciple of Chriſt.

CHAP. VII.

Verſe 1. HE *entred into Capernaum*] Matt. 8. 5.

V. 2. *a certain Centurions ſervant*] A captain of an hundred; he is not named; but it is likely that his company was in gariſon at Capernaum.

ſicke and ready to die] Matth. 8.6. The diſeaſe is ſpecified; it was a *paralyſis* or palſie; which oft-times bereaveth of ſenſe and motion.

V. 3. *he ſent unto him the Elders, &c.*] *Matthew* ſaith he came unto him: whereby it appeareth, that *Matthew* attributed to him, that which was done in his Name, and by his requeſt: theſe whom he ſent, were not vulgar or ordinary meſſengers, but Elders. ſo the Jews called their *Senatours* and *Magiſtrates* of Cities; ſuch as for years and authority were moſt reverend: probably he had heard of ſo great a Prophet riſen among them, who could, and readily would cure all diſeaſes: therefore firſt he ſent, then came himſelf to Chriſt, Matt. 8.13.

V. 4. *ſaying he was worthy*] This maketh nothing for merits of works before God (our merits are *dona Dei*, the gifts of God, as *Alcuinus hom. 8. poſt. pentecoſt.* well obſerveth after *Auguſtin. ep.* 105.) well doe theſe men acknowledge this benefit received, commending the Centurions love to their Nation, and beneficence towards them, as intending this for a motive whereby to entreat Chriſt to helpe him, though he were a Heathen, and a Souldier.

V. 5. *a Synagogue*] Or Church: it ſeemeth he was a Proſelyte; this word is from the Greek *συνάγω*, to gather together: and *συναγωγὴ*, though it be uſed to other matters, yet here, as commonly in the Goſpel, it is taken for an houſe dedicated to the ſervice and worſhip of God, as preaching, prayer, &c. the Hebrewes called it בית הכנסת *beth hacneſeth, the houſe of aſſembly*: ſo the Syriac here calleth it בית כנושתא *beth cenuſhetta*: it cometh of the Hebrew word כנס Syr. כנס *canas, cenas*, or כנש *cenaſh*: which ſignifieth, to aſſemble or gather together, *Hiſt.* 4. 16 *&c.* the Temple at *Jeruſalem* was as the Cathedrall Church, the Synagogues as pariſh-Churches, for the eaſe of the people, who could not come every Sabbath-day up to *Jeruſalem*: there they offered ſacrifices, but in their Synagogues they might not.

V. 6. *ſent friends unto him ſaying*] That is, to ſay in his Name.

trouble not thy ſelf] Weary not thy ſelf in taking ſo much pains to come to an unworthy man. See Mat. 8.8.

V. 7. *but ſay in a word*] Command that it be ſo, and I am confident, it ſhall be done. See Pſalm 44. 4.

V. 8. *a man ſet under authority*] See Matt.8.9.

V. 9. *marvelled*] Matt.8.10 This is not to be underſtood of admiration properly taken, which is from ignorance of the cauſe, but of affecting and declaring a thing which was notable, and admirable to common reaſon; as that this Centurion being but an alien, ſhould excel all the Iſraelites (which had hitherto believed in Chriſt) in his profeſſion of Faith: thus would Chriſt provoke them to believe. See Rom.10.19.

V. 10, *found the ſervant whole*] This, Matt.8.11.12, 13. is more largely Hiſtorified.

V. 11. *Naim*] Which was a town of Galilee in the tribe of *Iſſachar*, not far from Tiberias; at the foot of mount Hermon; about four miles from Capernaum.

V. 12. *there was a dead man carried*] So ſoon as he had cured the ſick, he preſently doth a more admirable work in raiſing the dead: all things were poſſible to him, and he omitted no opportunity of doing good.

V. 13. *Weep not*] Not forbidding natural affection, but allaying her ſorrow, by comfort offered, as, 1 Theſſ.4.13. and not onely in word, but in taking away the cauſe and occaſion of her preſent ſorrow.

V. 14. *touched the bier*] Or coffin, wherein the dead body was born toward the grave: this probably he did, that they which bare it might ſtay; and that the ſorrowful mother, and others preſent might be the more attentive to obſerve the admirable power of his Word, reſtoring the dead to life again, that they might believe in him to Eternal life, who is the reſurrection and the life, See John 11. 25.

I ſay unto thee] I command thee by that power which I have in Heaven and Earth, over the living and the dead, that thou live and ariſe to life again: theſe examples of Chriſts power, are our aſſurances of his raiſing up the dead in the generall reſurrection.

V. 15. *ſate up and began to ſpeake*] This declared the evidence of the miracle, and a preludium of that which Chriſt ſaith, John 5. 28. 29. *the houre is coming, in which all that are in the graves ſhall hear his voyce, and ſhall come forth, &c.*

V. 16. *there came a fear*] Becauſe of their ſenſe of a Divine preſence ſhewing it ſelf in his raiſing the dead: it intimateth a more thankefull and more reverend Opinion, which they began to have of Chriſt, in whom they ſaw ſo divine a power.

hath viſited his people] The preſent eſtate of the Jews was calamitous, and ſervile as if God had forſaken them: their comfort was, that he would ſend the Meſſias to repair them: therefore from this which they ſaw done by Chriſt, they conclude that God now began to look upon them, in that (as they conceived) he had ſent them a great Prophet, as a forerunner of their expected deliverer: ſo weake and perplexed was their Faith, in expectation of a glorious Temporall Meſsias, and an Earthly Monarchy. See Chapter 1.68.

V. 17. *This manner of rumour*] That is, that God had now viſited them, and raiſed them up a great Prophet.

V. 18. *The Diſciples of John ſhewed him, &c.* See Matt. 11. 2. They probably were moved with ſome envie and emulation; as, John 3. 26. ſuppoſing that the fame of Jeſus ſomewhat obſcured the honour of John, whom they might poſsibly hope to be the Meſſias and reſtorer of Iſrael.

V. 19. *he that ſhould come*] The expected Meſsias and Redeemer; which *John* was aſſured of: but this he did to inſtruct and confirm his Diſciples in the Faith of Chriſt, by their own experience of his power working ſuch miracles, as none but God could do; and it is very likely, that they out of infirmity and perverſe zeal to *Iohns* honour, might cauſe him to ſend them to Chriſt to be fully ſatisfied, in that which he ſaith unto them, John 3. 27. 28, *&c.*

V. 21. *in the ſame houre he cured many, &c.*] At the very time that theſe meſſengers of *Iohn* came to Chriſt, the providence of God ſo diſpoſed, that they ſhould ſee many cured of ſuch ſeveral and deſperate maladies, that their incredulity might be convinced, not by *Iohns* words only, but alſo by the Divine works of Chriſt: and it is obſervable, that by the ſame providence, *Iohn Baptiſt*, greater than a Prophet, ſhould yet herein be leſſe than divers of the Prophets that he did no miracle. John 10.41. while Chriſt (as alſo the Apoſtles afterwards) did many that *Iohns* Diſciples might the more eaſily be tranſmitted to Chriſt; who poſsibly might otherwiſe have been too tenacious of that ſuſpition which then amazed moſt men, chap.3.15.

V. 22. *tell Iohn what things ye have ſeen, &c.*] Without any oſtentation of himſelf, he appealeth to their own ſenſes and reports, that they might conclude by that which was done and ſaid, that thoſe things which the Prophets long before ſpake concerning the Meſsias, were now done by Chriſt. See Iſaiah 35. 5, 6. Iſa. 61.1.

to the poor of the Goſpel, &c.] That is, ſuch as are of obſcure and poor condition in the world: who feel their own miſery and diſability to ſtand in Gods judgement.

V. 23. *offended in me*] Who ſhall not ſtumble at my ſtate of Humiliation, as a Rock of offence: See Matth.21. 42. Acts 4.11. Romans 9.33. 1 Cor.1.23. 1 Pet. 2. 7, 8. Pſalm 118. 22. See on Matth.11.6.

V. 24. *he*

V. 24. *he began to ſpeak unto the people*] How *Johns* diſciples behaved themſelves toward Chriſt, or what they anſwered, none of the Evangeliſts record: but Chriſt addreſſed his diſcourſe to the people preſent, to let them know that *John Baptiſt* (one of his witneſſes) was above exception, and conſtant for the truth, leſt they ſhould think him impriſoned for any evill by him committed.

a reed ſhaken with the winde] That is an inconſtant man, or a thing of little moment.

V. 25. *a man clothed in ſoft raiment*] See on Mat. 11. 8. a libertine or voluptuous liver! theſe interrogations have the value of a certain appeal to their own knovvledges, as if he had ſaid, did not your ſelves ever finde him a man of a moſt temperate, ſtayed, and auſtere life, void of all pride and delicacy, or ambition?

V. 26. *more than a Prophet*] That is, an extraordinary or excellent Prophet: for he had the honour to be the immediate forerunner of the Meſſias, to prepare his way, and to ſhew him preſent. See on Mat. 11. 1. 9.

N. 27. *Behold I ſend my &c.*] Mal. 3, 1.

V. 28. *there is not a greater*] In office; becauſe he did not (as the former Prophets) onely tell of Chriſt to come, but pointed him out, John 1. 29. See on Mat. 11 11.

in the kingdom of God] See on Mat. 11. 11. The meaning is, in the new ſtate of the Church, under the perfecter light of the Goſpel, in which the glory of God ſhineth: the meaneſt miniſter of Chriſt, who preacheth the fulfilling of thoſe things which *John* ſaw not, is in that regard greater than *John*: ſo that here is not a compariſon of the perſons, but of their kinde of doctrine. Or if we underſtand it of the kingdom of glory; the leaſt therein is greater than the greateſt mortal man.

V. 29. *juſtified God*[Meaning they gave witneſſe to the truth of God; and acknowledged him juſt, gracious, and merciful according to the preaching of *John*, whoſe doctrine they had embraced.

V. 30. *the Phariſees*] See on chap. 14. 1. The proud and arrogant Phariſees (as many now do) thought themſelves the moſt knowing men, and too good to be bettered with any teaching: therefore *they rejected the counſel of God, &c.* So the Syriack interpreteth with us: but the word ἠθέτησαν here uſed hath a more emphatical ſignification: ἄθετος, is *irritus*, *ineptus*, *inutilis*, and ἀθετέω importeth to aboliſh, as Gal. 2. 21. to deſpiſe, John 12. 48. Jude 8. to abrogate ſo, that it ſeemeth they rejected the ordinance of God, baptiſme, and the word declaring his counſel for mans ſalvation by Chriſt, as a vain fooliſh and unprofitable thing. See 1 Cor. 2. 14.

againſt themſelves] To their own loſſe and deſtruction, which they did *in themſelves*, by their unbelief and contempt of the Goſpel, which declareth the counſel of God for mans ſalvation. See Acts 20. 27.

V. 31. *Whereunto then*] See on Mat. 11. 16. This double quere importeth a vehemency of our Saviours ſpeech, reproving the Jews contumacy, and invincible hardneſſe of heart, wilfully rejecting the grace of God; who uſed all means to reduce them, but they would not. This manner of ſpeaking then concludeth neither ignorance, nor any heſitancy in Chriſt, as if he knew not to whom readily to compare or liken them, but a certain appeal to themſelves; as if he had ſaid, do you know any thing in the world ſo perverſe and peeviſh as this generation? not that he condemneth all, (God had his elect among them ſtill) but the Phariſees and Lawyers; and thoſe their followers who rejected the grace and mercy of God offered them in the Goſpel of Chriſt. See chap. 13. 18. 20.

V. 32. *children ſitting in &c.*] See on Mat. 11. 15. The meaning is, that whatever means God propoſeth to ſave the wicked, and however mercifully he complyeth with their infirmities, yet their obſtinacy will find ſome let to their reception of the Goſpel.

V. 33. *Neither eating bread*] He lived not according to the ordinary cuſtom of men; but alone in the wilderneſſe. Matth. 3. converſing with few men, being of a moſt abſtemious and auſtere life and converſation.

V. 34. *Eating and drinking*] That is, converſing friendly with men: John was a retired man: but Chriſt uſed a more gracious familiarity, and they, who then moſt profeſſed ſanctity and religion, calumniated both: and would not believe their preaching.

V. 35. *But wiſdom*] But yet they who are truly wiſe, embrace that as the wiſdom of God to ſalvation, which carnal men account the fooliſhneſſe of preaching. 1 Cor. 1. 21. Rom. 1. 16.

V. 36. *One of the Phariſees deſired him*] See Mark 14. 3. & Luke 14. 1. it appeareth hereby that this *Simon*, though a Phariſee, was yet none of Chriſts violent enemies, neither any deſpiſer of his doctrine; and though not yet fully underſtanding the end of Chriſt his coming into the world, to call and ſave ſinners (1 Tim. 1. 15,) yet had he a good eſteem of his perſon, and reverend eſteem of his doctrine, therefore Chriſt went to his houſe.

and ſate down to meat] That is, according to their manner, lying on pallets covered like tables, and leaning on the left elbow. See *Iſ. Caſaubon exerc.* 16. *n.* 36.

V. 37. *Behold a woman*] The circumſtances ſhew, that this was not ſhe who is hiſtorified. Mat. 26. 6. and John 11. 2. who anointed the Lord with ointment; for that was a little before his paſſion; but this was a good time before it.

which was a ſinner] an harlot: a woman of notorious levity, a bad liver, it is likely that ſhe had heard John Baptiſt, or Chriſt preaching repentance, grace, mercy and free remiſſion of ſins by faith in Chriſt; and ſeeing, or hearing of his works; believed him to be the very Saviour of the world: therefore came ſhe, as the ſick to the Phyſician.

V. 38. *At his feet behind him*] They lying down to meat as ver. 36. ſhe had convenience to weep upon his feet.

and anointed them] See on ver. 46.

V. 39. *He ſpake within himſelf*] That is, he thought, as ***Fulgentius ad Monim.*** *l.* 3. interpreteth; ***nihil aliud eſt apud ſe dicere, quam apud ſe cogitare.***

what manner of woman] The Phariſee had reſpect to the law, concerning their pollution, who touched the polluted. Num. 19. 22. he knew not the gracious mercy of God in Chriſt. Here was *Simons* failing: he thought the ſtaines of ſin ſo abſolutely indelible, that what this ſinner had been, ſhe muſt be reputed ſtill, not conſidering the power and mercy of God, converting ſinners; making their ſcarlet ſins white as ſnow; and them, new creatures, and therefore he concluded that it became not a Prophet to permit ſuch a one to touch him: hence proceeded another foul errour, that Chriſt did not know what condition ſhe was of, and therefore that he was no Prophet, he might have conſidered that God reſerved many things from the knowledge of the Prophets, but errours are fruitful.

V. 40. *Jeſus anſwering*] That is, ſaid: the *Hebrews* ſo ſpeak of him that beginneth a diſcourſe: but here it properly betokeneth, that Chriſt being truly God the ſearcher of hearts, anſwered to the Phariſees prejudicate thoughts, and ſo ſhewed himſelf to be not only a knower of the external condition of others, which Prophets may be, but a knower and diſcerner of the thoughts of the heart, which only God can be.

V. 41. *A certain Creditor*] The ſcope of this parable is, by proportion to ſhew. 1. That, what, or how little ſoever a man oweth to God, he is ever unable to make payment, and to ſatisfie his juſtice. 2. That as the debtor (whether of a greater, or ſmaller ſum) is abſolutely diſcharged of the whole debt, if his creditor (that is God) forgive him all; and therefore are no more to be condemned as ſinners: ſuch are all they who truly believe in Chriſt for their juſtification. See Rom. 5. 1 Rom. 8. 1. 33, 34. this, *Simon* who looked only on the law, knew not.

V. 43. *Thou haſt rightly judged*] From this principle of common reaſon Chriſt would make him underſtand, and condemn his own raſh judgment: and therefore ſpake he in a parable, that he might behold, as it were the ſun under a cloud.

V. 44. *Seeſt thou this woman*] Whom thou contemneſt and condemneſt as unworthy of this preſence: yet ſhe hath done more than thy ſelf, who haſt neglected ſome ſmall and eaſie things in thy entertainment.

thou gaveſt me no water] It was their manner of entertaining ſtrangers in thoſe hot regions to give them water for their feet, to waſh and cool them. Gen. 18. 4. & 19. 2. Judg. 1. 19. 21. this *Simon* neglected: but the woman waſhed his feet with tears of repentance, moſt acceptable to God, who would not the death, but converſion of ſinners; at which, the Angels in heaven rejoyce. chap. 15. 7.

and wiped them with the hairs of her head] this was a token of her repentance: the unchaſt women are very careful and induſtrious in adorning their heads, which this convert ſo much neglected now, that ſhe caſt off all dreſſings, and uſeth her diſhevelled hair to the meaneſt office, the wiping of his feet which ſhe had wet vvith tears.

V. 45. *Thou gaveſt me no kiſſe*] Which was the uſual manner of ſalutations with the people of thoſe parts. Rom. 16. 16. 1 Cor. 16. 20. 2 Cor. 13. 12. 1 Pet. 5. 14.

to kiſſe my feet] This ſhevved her humility, the ſureſt ground of true converſion to Chriſt: God giveth grace to the humble.

V. 46. *My head with oyl, &c.* That is, vvith oyntment made of oyl, and other ſvveet ingredients: it ſeemeth their cuſtom vvas, at ſolemn feaſts, to pour ſvveet oyntment on the heads of their gueſts, this *Simon* neglected; but this convert anoynted his feet, thus uſe the proud to condemn others, of vvhom themſelves come ſhort in duties to God.

V. 47. *Her ſinnes which are many*] Many, that is, as ***Euthymius*** vvell interpreteth, all: for vvhere God forgiveth one ſin, he forgiveth all.

are forgiven her] here is no ſatisfaction on her part, but free remiſſion on Gods: to v. 42. ἐχαρίσατο, he frankly, and freely forgave both.

for ſhe loved much] as this forgiveneſs of ſo great a debt of ſinne, is a juſt cauſe of much love; ſo was that ſo great love a certain Argument from the effect, of her ſins remiſſion: for vvhere God remitteth great ſins, he alſo ſheddeth abroad great love in the converts heart: ſo that Chriſt alledgeth her love to God, not as a Cauſe, but as a certain conſequence of her ſinnes remiſſion, and ſo was ſhe (as *Nazianzen* ſaid of *Cyprian, orat.* 18 πολὺς ἐν ἀσεβείᾳ, ϗ πλεῖον ἐν εὐσεβείᾳ, *abundant in ſin, but more in ſanctity.*

V. 48 *Thy ſins are forgiven thee*] She came with faith, but wanted comfort for her afflicted ſoul (which her abundant tears declared) as appeareth in his pronouncing peace to her, verſe 50. and thus ſhe heareth the judges voyce abſolving her, whoſe preventing free grace gave her confidence to flye to the ſanctuary of his mercy.

V. 49. *To ſay within themſelves*] ἐν ἑαυτοῖς may be as much as πρὸς ἀλλήλους, among themſelves; it ſkilleth not much whether of theſe we here underſtand: they thought what they ſaid, and Chriſt equally knew both. See on ver. 39.

Who is this?] as in contempt of his perſon, bearing the form of a ſervant. Phil. 2. and truly reſolving, that none can forgive ſins, but God only. Mark 2. 7. ſale of indulgences and pardons of ſins by men, is but beguiling of ingnorant ſouls,

V. 50 *Thy faith hath ſaved thee*] To confirm her and to ſtop the gainſayers mouthes, he commendeth her faith, which alone can juſtify us before God, and bring us aſſurance of our reconciliation with him; this is to be underſtood of faith which worketh by love. Gal. 5. ever fruitful of good works: neither is our peace and ſalvation in the merit of faith, but in the ſole merit of Chriſt apprehended by faith

go in peace] As chap 8.48. peace of conſcience; which ever goeth with remiſſion of ſins and juſtification (Mark 5. 34 Rom. 5.1.) both which he ſpecified, *ut de præterito ſit ſolicita, & ſecura de futuro*, ſolicitous for her ſins paſt (that ſhe neither relapſe, nor become proud in foegetting them) and ſecure for the future; (that he who had once freely pronounced her pardon, would never recall it) *Bernard. Serm. in feſt. B. Magd.*

CHAP. VIII.

Verſe 1. *Every city and village*] For being aſſigned of God, to the office of a Saviour, to ſeek that which was loſt; he would not expect that ſinners ſhould ſeek him: but as a good ſhepherd, he is found of them that ſought him not, offering mercy, and preventing with his grace. See Rom 10. 20. Iſai. 65. 1.

the glad tidings of the kingdom] Of the kingdom of grace here, and glory in the world to come, that is, of mans reconciliation to God by Chriſt, free pardon of ſins, juſtification, and ſalvation of thoſe, who were exiles and aliants from his kingdom. See *Mat.* 3. 2. Rom. 14. 17. Col. 1. 13.

V. 2. *Mary Magdalene*] This other name he addeth to diſtinguiſh her from that *Mary* which was *Martha*'s ſiſter. chap. 10. and others of the ſame name, mentioned in the Goſpel: ſhee ſeemeth to have had this name, as *Suidas*, and ſome others ſay ἀπὸ τόπου from the place: ſome ſay from a village called *Magdala*, (which ſeemeth probable from chap. 24. 10. where the denominative is firſt put, ἡ Μαγδαληνὴ Μαρία. *Magdalen Mary*; as it were *Mary* of *Magdalen*) or from a caſtle or tower, which the *Hebrewes* called מגדל, *migdal*, *Chalde.* מגדל *magdal.* Geneſ. 11. 4. &c. others reject this opinion as improbable; ſee the learned *Iſ. Caſaubon. Exercit.* 16. *n.* 1. That Chriſt caſt ſeven Devils out of her, and a legion out of others, we may without controverſie conclude the Divine Power of Chriſt, out of whoſe hands no power of hell can take his elect, John 10. as alſo our comfort in that Chriſt redeemeth ſinners out of conditions ſo hopeleſſe and deſperate, as was this womans.

V. 3. *Herods ſteward*] ἐπιτρόπου Ἡρώδου, *procuratoris Herodis: Pomponius Lætus* ſaith, that unto *Cæſars* ſteward was all his perſonal eſtate committed: there was alſo an officer ſo called, whoſe power and truſt was ſuch, as that what he did, ſtood ratified, as if *Cæſar* had done or confirmed it under his own hand, *Feneſtella de Magiſtr. Roman. c.* 26. this our Evangeliſt here mentioneth to ſhew, that God can, and ſometimes doth call ſome out of the moſt impious ſocieties of men. See Phil. 4.

of their ſubſtance] in token of their gratitude to him: this received he (though he that could feed ſo many thouſands with few loaves and fiſhes; and cauſe the fiſh to bring him tribute money; could as eaſily have rather given them riches and all other neceſſaries) that their reward might be the greater: that he might leave an example, that it is but juſt for thoſe who adminiſter ſpiritual things to receive the temporal of their hearers: hee pronounceth the labourer vvorthy of his hire; and threatneth them who receive not, and relieve not his Miniſters.

V. 4. *Much people*] See Mat 13. 2.

V. 5. *A ſower went out*] See on Mat. 13. 3.

by the wayes ſide] See on Mat. 13, 4.

V. 6. *Some fell upon a rock*] See on Matthew 13. 5. *Greek* ἐπὶ τὴν πέτραν---on the rock, which Mat. 13 5 is, ἐπὶ τὰ πετρώδη---upon ſtony, or rocky places; both to the ſame ſenſe, as the Syriack giveth it in both places by, *cecidit ſupra* שועא *Petram* or *Saxum*. the ſcope and purpoſe is to ſhew, that hardneſſe of auditors hearts cauſeth that ſo few of them bring forth fruits to faith, converſion, and perſeverance to maturity of good reſolutions, which the word worketh in them ſometimes for a little ſeaſon and then they wilt away again and come to nothing; and alſo why the word preached which worketh powerfully on ſome that hear it, nothing, to no good purpoſe, moveth others; the reaſon is, becauſe of the heardneſſe of their hearts.

V. 7. *Among thorns*] See on Mat. 13. 7.

V. 8. *Other fell on good ground*] Mat. 13. 8.

V. 9. *Ears to hear*] To underſtand and believe theſe things.

V. 10. *In parables*] Mat. 13. 3. That is, dark ſpeeches: the curſe was on them. Iſai. 6. 9. Mat. 13. 13. &c. becauſe they would not underſtand and obey. Gods word ſhal never want effect, it vvill be a ſavour of life to life, or of death to death to the hearers. 2 Cor. 2. 16.

V. 11. *The parable is this*] That is, it ſignifieth or repreſenteth this: and ſo underſtand the applications following, (is) doth not alwayes in Scripture ſignifie an *exiſtence* a literal or real being: but ſometimes a *ſimilitude*, *Sacramental* repreſentation, and likeneſſe: God ſoweth when he cauſeth his word to be preached by his Prophets, Apoſtles, and Miniſters: ſee 1 Cor. 3. 5, 6, &c. the field repreſenteth the hearers, Mat. 13. 38. 1 Cor 3. as there are divers veins of earth ſome fruitful, ſome barren; ſo is it with hearers: ſome bring forth to newneſſe of life, and ſalvaion: ſome not amending, grow worſe, and nearer the curſe for their contempt of Gods word, Heb. 6 7, 8.

V. 12. *The word out of their hearts*] The meaning is; Satan took out of their hardened hearts the word which they heard; leſt lying ſtill in their memories, like ſeed in the ground, it ſhould at laſt take root, and convert them.

V. 13. *With joy*] Who take pleaſure in hearing the promiſes in Gods word concerning eternal and temporal bleſſings, in which they would be glad to ſhare, though they hate to live the life of the righteous See Numb. 23. 10.

for a while believe] Becauſe it was not rooted in Gods truth and love, but on temporal ends, and reſpects meerly mercenary; theſe failing, their ſeeming faith withered: and here, to the heat of the ſun, is affliction, tentation and perſecution reſembled; for as the kindly heat and influence thereof maketh fruitful, and ripeneth the well-rooted corn; but burneth that which is not on good earth: ſo do afflictions, &c. More confirm, make fruitful, and ripe for God, the elect and true believers; but cauſeth formal hypocrites to fall quite away: here appeareth the difference between temporary, or ſeeming faith, and that which is true and juſtifying, which never falleth away, or is finally loſt: becauſe he that believeth, hath already everlaſting life, John 3. 36. Again, the gifts and calling of God are without repentance. Rom 11. 29. Again, Chriſt prayeth for the elect, that their faith may not fail. chap. 22. 32. ſo that though they who ſeem to believe, may, and do fall away; yet they who truly do believe, ſhall never, *vera fides remitti poteſt, amitti non poteſt*, true faith may ſometimes have leſſe evidence, but can never be quite loſt.

V. 14. *Go forth, &c.*] Return home to their affairs; and the cares and pleaſures of this world, leave no place for the word of God to grow in their hearts, nor any leiſure to think of it.

V. 15 *Honeſt and good heart*] That which God hath made ſo who taketh away the ſtony heart, and giveth an heart of fleſh: ſo that here is not mentioned any cauſe, but a certain conſequence, of a fruitful and good heart, it is true, that God only who giveth the increaſe, giveth faith and obedience towards the word; but wherever he giveth ſuch an heart, he alſo giveth grace to retain and hold faſt the word which ſhall bring forth good fruits.

with patience] With perſeverance unto the end: theſe bring forth fruits of ſanctification to ſome maturity. Rom. 2. 7.

V. 16. *No man lighteth*] See Matthevv 5. 15. Mark 4. 21. Luke 11. 33. he warneth his to doe good with the light they have, and ſhall receive, that it might guide men according to the intent of the giver,

V. 17. *For nothing is ſecret*] See Matt. 10. 26. Mark 4. 22. Luke 12. 2. 1 Cor. 4. 5. the meaning is, that though their preaching was yet but of obſcure beginnings, and clouded by the malitious oppoſitions of adverſaries, yet it ſhould once glorioully break out and ſhine to the world, whereby the ſecret machinations of wicked and hypocriticall enemies (vvho under pretence of religion perſecuted the Goſpel) ſhould plainly appear.

V. 18. *Take heed therefore how ye hear*] Take heed how ye come affected to Gods word (that it be with repentance, faith, and due preparation) how ye behave your ſelves in hearing (that it be with reverent attention) and hovv you practice vvhen you have heard; that ye may bring forth fruits accordingly: See on Mark 4. 24. of *Iſraels ear-rings*, vvas the Idol made; Exodus 32. 2, &c. *qui malè audit, canflare ſacrilegium ſolet. Ambroſ. lib. 7. epiſt.* 36. ſacriledge and moſt ſins come of careleſſe and evill hearing: as a defect or fault in the firſt digeſtion, cauſeth the like in the reſt, and conſequently many diſeaſes in the body; ſo is it proportionably in the ſoul: ſee more Mat. 13. 12. and 25. 29.

V. 19. *Then came to him*] See Mat. 12. 46. Mark 3 32.

V. 20. *Thy mother and thy brethren*] See Mat. 12. 47. Theſe were not any ſons of Chriſts Mother: nor the ſons of Joſeph by another wife (ſee *Jerom. contr. Helvid. cap.* 8. *& cap.* 9.) but were called his brethren according to the Cuſtom of the Hebrews who ſo ſtiled couzens: it may be they were ſons of Joſeps brother, or Maries ſiſter; as was James.

V. 21. *Mother, and my brethren*] Meaning that he would not neglect the work of God for any ſecular reſpect, but chiefly attend them, who hear the word of God and live thereafter.

V. 22. *Now it came to paſſe*] Mat. 8. 23. Mark 4. 36.

V. 23. *He fell aſleep*] Into a ſound, or very heavy ſleep, as that doubled cry of his diſciples awaking him importeth, v. 24.

they were filled] The ſhip began to founder, or to be filled with water, and ſo in danger of ſinking.

V. 24. *Maſter, Maſter, we periſh*] Mat. 8. 25.

V. 25. *Where is your faith?*] Mat. 8. 26. your confidence in me, which is an effect of faith.

V. 26. *They arrived*] Mat. 8. 28. See on verſe 27.

V. 27. *A certain man, &c.*] Matth. 8. 28. this is called the countrey of the *Gergeſenes*, which here, and Mark 5. is called the Countrey of the *Gadarens:* it ſeemeth that *Gadar* and *Gergeſſa*, or *Geraſa* were two Towns, but both in the ſame continent, near the lake of *Tiberias*, over againſt *Galilee*. See note on Mat. 8. 28. and on Mark 5. 1. and whereas *Matthew* ſpeaks of two men poſſeſſed meeting Chriſt, and here is but one mentioned, the order and circumſtances, ſhew it to be one and the ſame hiſtory, but where *Matthew* ſpeaketh of both the poſſeſſed, *Luke* and *Mark* ſpeaks but of one of them, who either was better known, and more notorious fierce, dangerous, or more cruelly tormented, by a whole legion of Devils.

but in tombes] that is, (as the *Syriack* interpreter giveth it) *in the place of Sepulchres:* among the graves of the dead: ſome think in caves, or arches built by, or over the Sepulchres.

V. 28. *What have I to do, &c.*] The Devils uſurping the parts and faculties of his body and ſoul whom they poſſeſſed, made the poor man cry this in his own name; whereas the preſence of *Jeſus*, was his happineſſe, but their torment. and ſo the ſpirit forced him to ſay this, in his own wrong, as they cauſed him to do many things.

tormont me not] Meaning, before the time, as Mat. 8. 29. for they knew they muſt not only be executioners of reprobates, but alſo be tormented themſelves eternally, and with the greateſt torments; for as much as their ſin is greateſt. 2 Pet. 2. 4. Jude 6

V. 29. *Caught him*] συνηρπάκει: ſnatcht him up with violence.

therefore he was bound] that is, the poſſeſſed man was bound, that he might do no harm to paſſers by. He was uſed to be bound, by the care poſſibly of his friends, or others whom it otherwiſe concerned.

brake the bands] By the power of unclean ſpirits, he brake all chains and fetters: which ſheweth that none but God was able to reſcue this poor man out of their power.

driven of the Devill] ἠλαύνετο ſignifieth a violent and ſpeedy driving: ἐλαύνω, *agito, ſtimulo incito, exagito, &c.* and that is here attributed either to one commander in chief; or it intimateth that it was done by a common coſent and inſtigation of all. Thoſe ſpirits vvhich poſſeſſed him.

V. 30. *and he ſaid Legion*] A legion conſiſted of 6100 footmen, and 726 horſemen: *Vegetius de re militar. l.* 2. *c.* 6. but here it ſeemeth put for a great indefinite number.

V. 31. *into the deep*] That is, into hell; where the devils are in darkneſſe. See Rev. 20. 3. 2 Pet. 2. 4. he calleth that ἄβυσσον, which chap. 16. 23. the Evangeliſt calleth ᾅδην, Hebrew תהום *tehom* a gulfe, or depth without bottom: metaphorically, great, many deſperate afflictions, in which men periſh. Pſal. 42. 7. or things unſearchable. Pſal. 36. 6. literally for the depths of the ſeas: ſo ſome take it here: it is probable that the devils are confined to certain places; and permitted to infeſt ſome; but the ſumme of this petition vvas, that they might not be commanded to go out of this world, leſt that thereby they ſhould loſe their opportunity of deſtroying, or hurting men.

V. 32. *an herd of many ſwine*] Mark 5, 13. about two *thouſand:* but why ſay ſome, did the Jews keep ſvvine; ſeeing Gods lavv made them *unclean* to them. Levit. 11. 7. vve muſt knovv that *Pompey* had taken away Gadara from the Jevvs, vvhich (it ſeemeth they had ſeiſed into their hands by force: and that the Jews, there or elſewhere inhabiting, which kept ſwine which themſelves might neither offer in ſacrifice, nor eat) did it to make gains thereof in ſelling them to the Romans or others.

V. 33. *choaked, &c*] Drowned in the waters.

V. 34. *they fled and went and told, &c.*] As being amazed, and afraid at that which vvas done, as alſo that they might acquaint the owners of the ſvvine, of that vvhich had befalne them

V. 35. *clothed, &c*] Clothed with ſomething which they vvho vvere preſent could ſpare him to cover his nakedneſs: for verſe 27. he vvare no clothes.

V. 37. *back again*] Into Galilee.

V. 38. *that he might be with him*] Mark 5. 18. The Gadarens deſired Jeſus to depart from them; but he that had taſted of his mercy in delivering him from the devils povver, and tyranny, petitioneth Chriſt for this favour that he might ſtill be vvith him. Something hereto *Theophylact* ſaith, poſſibly he feared, leſt if he ſhould be abſent, or far from Jeſus, the devils might invade him again: but it is very likely alſo that his love to Chriſt his deliverer; did dravv his affection tovvard him, and the gracious doctrine vvhich he likevviſe heard from him, in this compendium of Hiſtory not ſpecified; it being moſt improbable, that Chriſt vvould ſend avvay him, on vvhom he had ſhevved ſo great mercy, without inſtructing him in the myſteries & doctrine of the Goſpel: ſo they in and with whom the ſpirit of Jeſus now liveth, love his word and ordinances, in which he ſheweth himſelf (Mat. 10. 20. Luke 10.] See Pſal. 27. 4. others who have not taſted of Gods mercy in Chriſt, and whom Satan commandeth, hate the ordinance & word of God, and if a *Gadaren* vote could prevail, would be no more troubled with Miniſters, preaching, nor Chriſt himſelf.

V. 39. *return to thine own houſe*] Chriſt would not have him depend on his bodily preſence for protection againſt thoſe ſpirits which had tormented him: but to know that he was able (as being God) to countermand the devils, and to ſave his: and alſo that he might teſtiſy to others, what God had done for him. Mark 5. 19.

throughout the whole city] Of the Gadarens which vvas one of the cities of Decapolis. Mark 5. 20. for Gadara was reckoned ſo. *Plin. nat. hiſt. l.* 5. *c.* 8.

V. 40. *gladly received him*] Becauſe they hoped that he would cure their ſick; and many alſo deſired to hear him.

V. 41. *a man named Jairus*] Mat. 9. 18. Mark 5. 22.

a ruler of the ſynagogue] Or Church of the Jews: See on chap. 13. 14 and on Mat. 9 18. Acts 13. 15. the office of theſe rulers was to be wardens of the ſynagogues, and to take care that all things might be decently and orderly done there.

V. 43. *all her living*] All that ſhe had in banck, or all that ſhe had to live on: for βίος ſignifieth *life*, or *livelihood*, by which life is maintained; as, chap. 15. 30. &c.

V. 44 *touched the border of his garment*] Mat 9 20.

V. 45. *who touched me?*] Mark 5. 30. This he ſaid, though he knew her thoughts, and that ſhe was healed; *ne fructus fidei apud ignorantes latere videretur. Optatus lib.* 5 leſt the fruit of her faith might otherwiſe have been cencealed from them who knew not what vvas done.

V. 46. *ſome body hath touched me*] He ſpeaketh of the end which ſome one of the multitude had propoſed to their ſelf, in aſſurance of being healed, if they could but come to touch his garments: this faith of the womans he manifeſteth to the multitude, to invite them alſo to believe, that they might be healed and ſaved; therefore he asked who touched him, *ut confeſſionem certè provocaret*, ſaith *Tertul. adverſ. Marc. l.* 4. to cauſe her confeſſion.

vertue is gone out of me] Underſtand here with **Fulgentius** *ad Thraſ. l.* 2. *divinæ curationis effectum:* the effect of a divine cure: as if he had ſaid; I have given vertue or power to heal, according to the faith of that party who deſired to touch me.

V. 47, *for what cauſe ſhe had touched him*] For ſaith Mat 9. 21. *ſhe ſaid with her ſelf*] if I may but touch his grarment I ſhall be whole: ſhe was in modeſty aſhamed to tell men, but when ſhe ſaw that ſhe was not concealed, ſhe glorified God in declaring to others the admirable cure ſhe had: ſo, as *Optatus* ſaid, *l.* 5. *invenit conſilium tacita fides;* her ſilent faith found advice.

V. 48. *thy faith hath made thee whole*] Not the merit or vertue of thy faith, but his vertue upon whom thy faith relyed: he knew both her faith, and her cure.

go in peace] See on chap. 7 50.

V. 49. *trouble not the Maſter*] This they ſaid as ignorant of the power of Chriſt to raiſe the dead: as if they ſhould have ſaid, ſhe is already paſt help, let [illegible] not loſe his labour, for he cometh too late.

V. 50. *fear not*] Do not deſpair of help: he forbiddeth not ſuch fear as is neceſſary to beget an holy reverence; and to bring them for refuge and help to the power and mercy of God, who ſaith, Hoſ. 5. 15. *in their affliction they will ſeek me early*, but would have them confident in his power and love: *ſicut meliores ſunt quos dirigit amor: ita plures quos corrigit timor. Aug. epiſt.* 50. as they are better whom love directeth; ſo are they more vvhom fear amendeth.

V. 51. *he ſuffereth none to go in*] Mark 5. 37.

V. 52. *ſhe is not dead*] Mat. 9. 24. Mark 5. 39. She is not ſo dead, but that ſhe may and ſhall be raiſed: this he ſpake to confirm their faith concerning the reſurrection from the dead, intimating that it was as eaſie for him to raiſe the dead, as for one man to awake another out of ſleep: and it is probable which *Euthymius* ſaith; he permitted them to laugh, that they might be a manifeſt demonſtration or witneſſe of her being really dead and raiſed again: that they might not afterwards ſay that ſhe was not dead.

V. 54. *he put them all out*] All but thoſe forenamed; verſe 51. he would admit no profane ſcorners.

V. 55. *give her meat*] That they might know that ſhe was perfectly reſtored to life and health.

V. 56. *tell no man what was done*] That verſe 39. he bad the diſpoſſeſſed man tell what great things God had done for him, and here forbad the parents to divulge what he had done for them; the reaſon may be, that though he would aſſigne that man ſuch an office, to expreſſe his gratitude to God, and to prepare the inhabitants of Decapolis for their converſion to the faith of Chriſt; yet being come from thence, and doing this miracle in Galilee, he would not have it noyſed abroad, as for that he would decline the importune malice of the Jews towards him; ſo alſo juſtly to puniſh theſe excluded ſcorners, by permitting them to their own unbelief.

CHAP. IX.

Verſe 1. THen *he called his twelve diſciples*] Mat 10. 1. Mark 3. 13. and 6. 7. according to the number of the tribes of Iſrael: yet ſo far was the Prieſthood of Chriſt, (after the order of *Melchiſedec*. Hebr. 5. 6.) different from the prieſthood of *Aaron*, that he choſe not one Apoſtle out of the tribe of *Levi*, neither was he of that tribe, but of *Judah*.

authority over all devils] That is; to caſt any of them out of the poſſeſſed; which he did, as to give them confidence and aſſurance of his aſſiſtance, and their good ſucceſſe in preaching the Goſpel: ſo to confirm the faith, and foment the obedience of their hearers that in both, God might be glorified, and the Goſpel propagated.

V. 2. *he ſent them to preach*] In that he gave them power to do miracles, it ſheweth his deity, for no meer man could give it: in that he ſendeth them to preach as well as to do ſuch works, it declareth the principal end of miracles which is to confirm the doctrine preached; as alſo the difference between impoſtors and the miniſters of Chriſt; they work lying wonders to gain credit to ſome falſhoods, but theſe do true miracles for the confirmation and manifeſtation of the truth: the Goſpel having been confirmed ſufficiently; needeth no further confirmation: neither need the miniſters thereof any miracles to juſtify them, when according to their lawful calling, they ſincerely preach the truth of the Goſpel.

V. 3. *Take nothing for your journey*] Meaning that they ſhould not be diſtracted with any cares, for God would cauſe thoſe who received ſpiritual good of them; to adminiſter temporal neceſſaries to them.

V. 4. *and thence depart*] As you have occaſion to go or ſtay.

V. 5. *ſhake off the very duſt*] Which was a ſign of deteſtation, and their unworthineſſe to have the Goſpel preached unto them. See Mat. 10. 14. Mark 6. 11. Luke 10. 11. Act. 13. 51.

V. 6. *went through the towns, &c*,] According to his command who ſent them.

V. 7. *Now Herod*] See Mat. 14. 1. Mark 6. 14.

and he was perplexed] This was *Herod Antipas*. Mat. 14. 1. &c. who was thus troubled at the fame of Jeſus: the word here uſed is of ἀπορεῖν ſignifying not only to doubt as counſelleſſe, or ignorant which way to turn, but alſo to ſtick faſt upon ſome inexplicable difficulties. Hebrew ויתמה *vaijthmach* and he was amazed; Syr. ומתדמר *vmethdammar*; and he wondred; but it ſignifieth alſo *obſtupuit*; as doth alſo their תמה the ſame with the Hebr. תמה *tamah, abtonitus fuit, obſtupuit V. Shindl. c.* 24. 41. *Mart. Troſtius*. Mar. 12. 17. & 16. 5. where we tranſlate it *affrighted*: ſo indeed was *Herod*, (as it is commonly with men of blood and guilty conſciences) affrighted, terrified and perplexed, at the ſundry rumours which he heard concerning Chriſt; ſome ſaying *John* was riſen again: ſome that *Elias*, or ſome other of the Prophets had appeared; there is no reſt to the wicked, Iſaiah 57. 20.

V. 9. *deſired to ſee him*] Not to be converted by him, but to ſatisfie his own curioſity; as, Luke 23. 8. in hope to ſee ſome miracle done by him.

V. 10. *and he took them*] Mat[illegible]3. Mark. 30. 32.

Bethſaida] A man of Galilee near the lake of Geneſaret, where *Andrew*, *Peter*, and *Philip* dwelt. John 1. to the deſert hereto belonging he withdrew his diſciples from the confluence of people, coming out of the near towns, that they might reſt a while after their travel.

V. 11. *received them*] That is, graciouſly entertained them: teaching and feeding them: ſo is he mercifully provident for the ſoules and bodies of thoſe that ſeek him. See Pſal. 34. 10. 1 Tim. 4. 8.

V. 12. *When the day*] Mat. 14. 15. Mark 6. 35. John 6. 5.

began to wear away] κλίνειν, to decline, or ſhut up. When it grew towards night.

V. 13. *except we ſhould go and buy*] This manner of ſpeaking ſheweth that the Apoſtles thought it impoſſible to feed and ſatisfy ſo great a multitude, having ſo little proviſion, which ſetteth off the truth and greatneſſe of the miracle.

V. 14 *for they were &c.*] That is, there were preſent ſo many. Five thouſand men beſide women and children. Mat 14. 21.

V. 15. *fifties in a company*] That which this Evangeliſt calleth here κλισίας: the Syriack interpreter giveth *diſcubitus*, and our tranſlation *company*. Mark 6. 39. is given συμπόσια,, συμπόσια, as it were by tables; that is, as many in a company as a table would hold: this was done for the better convenience of ſerving them all diſtinctly and orderly, which in a confuſed throng they could not ſo have done. As alſo that their number might more diſtinctly appear; to the greater evidence of the miracle, and Gods honour.

V. 16. *looking up to heaven*] As ſhewing whence all bleſſings come and muſt be expected.

bleſſed them] Gave thanks. John 6. 11. praying that God would bleſſe and ſanctify thoſe gifts to the receivers See 1 Tim. 4. 5.

V. 17. *were all filled*] Whereby it appeareth that man liveth not by bread onely, but by the word and providence of God: and that our life is not in abundance, but in Gods bleſſing, who can make a little ſufficient.

V. 18. *And it came to paſſe*] Mat. 16. 13. Mark 8. 27.

alone praying] That is, apart from the multitude.

and he asked them] That is, when he had done praying. Either he was praying alone, and his diſciples afterward came to him, or this καταμόνας, alone, is put in oppoſition to all other company but himſelf and his diſciples: the former ſenſe ſeemeth moſt probable.

Whom ſay the people that I am?] This he asketh, not being ignorant of the thoughts of men, but becauſe the faith and confeſſion of the Apoſtles, whom he appointed to be the light of the world, ought to outſhine all vulgar faith and confeſſion, he requireth it of them, verſe 20 and *Peter* as the ſpeaker for the reſt, anſwereth, *the Chriſt of God*; that perſon whom God fore-promiſed, and anoynted, above all thoſe that (as his types) were anointed; in whom the offices of King, Prieſts, and Prophet met together, for the work of our redemption.

V. 19. *John the Baptiſt, &c.*] See Mat, 16. 14.

V. 20. *the Chriſt of God*] See on Mat. 16. 16. John 6. 69. Chriſt the Son of the living God; the anointed of the Lord: the Meſſias and Saviour of the world.

V. 21 *tell it to no man*) Till the appointed time, when it was to be divulged to the world, Mat. 10. 27. which he ſaith not, as if it did not highly concern all the Elect to know and confeſſe the ſame: but becauſe he would not yet have his glory manifeſted before he had accompliſhed the work of the croſſe, in ſuffering an ignominious death, to redeem us from death and hell; thus would he yet leave the devil in ſuſpenſe: but principally, leſt the faith of the diſciples thus confeſſing, ſhould be dangerouſly ſhaken in the ſight of his bitter paſsion; and leſt their auditours ſhould have ſuſpected the truth they preached (neither theſe, nor they yet fully underſtanding the myſtery of Chriſts death, reſurrection, and aſcenſion into heaven) and ſo the perverſion of order in things opportunely to be manifeſted and known, ſhould have proved, but as removing of the ſteps from them who were by ſuch degrees to have aſcended to that great myſtery of godlineſſe and ſalvation by Chriſt. He would therefore be declared *to be the Son of God by the reſurrection from the dead*. Rom. 1. 4. after which the commiſsion ran general. Mat. 10. 27. Mark 16. 15. *preach the Goſpel to every creature*: this preſent reſtraint then, is limited; as that, Mat. 17. 9. *Tell the viſion to no man, untill the Son of man be riſen from the dead*: and this the following words declare, which foretell of his paſsion.

V. 22. *Son of man muſt ſuffer, &c.*] See on chap. 6. 5. He that was God and man in one perſon; in his God-head impatible, was to ſuffer in his humane body and ſoul, to redeem us, bodies and ſoules: to which God had aſsigned him from eternity: therefore as he is called *the Lamb of God which taketh away the ſins of the world*. John 1. 29. So is he, *the Lamb ſlain from the foundation of the world*. Rev. 13. 8.

V. 23. *he ſaid unto them all*] Mat. 10. 38. Mat. 16. 24. Mark 8. 34. Luke 14. 27.

his croſſe daily] Meaning, if God ſhould pleaſe to call us to daily afflictions, as it ſometimes cometh to paſſe. Rom. 8. 36. 1 Cor. 15. 31. we muſt yet endure and perſevere unto the end. Mat. 10. 22. and 24. 13. we are thereforre here admoniſhed to be alwayes prepared to bear afflictions for Chriſts ſake, and to follow him in obedience and holy imitation of his humility and patience: ſo muſt all they who will follow Chriſt, deny themſelves, not regarding their own profits or lives, in reſpect of his will and glory: ſo Chriſt ſought not his own, but his Fathers will.

V. 24. *will ſave his life, &c.*] That is, whoſoever will ſet more by his own eaſe, ſafety, or life, than Chriſt the way, truth, and life; ſhall loſe himſelf to eternity: but he that will expoſe himſelf to perils and death it ſelf, where the honour of Chriſt ſhall require it, ſhall be ſaved: *Salvian* therefore adviſeth well, *de gub. Dei l.* 5. *fine, repudia te, ut recipiaris à Chriſto*, renounce thy ſelf, that Chriſt may receive thee. Thou canſt not by any thy endeavours, ſave thy ſelf; that Chriſt alone can do: if thou wilt be ſure of ſalvation, rely on Chriſt for it, not on thy ſelf, or any creatures.

V. 25. *For what is a man advantaged, &c.*] Mat 16. 26. Mark 8. 36. Doubt not therefore to part with any worldly thing for thy ſalvation: becauſe, *ſi te amiſeris omnia in te perdis, Timoth. ad Eccle. Cath. l.* 3. if thou loſeſt thy ſelf, in that one loſſe thou loſeſt all; but if thy ſoul be ſaved, in that one gain, thou obtaineſt all things deſireable.

V. 26. *Whoſoever ſhall be ſaved, &c.*] Mat. 10. 33. Mark 8. 38. Luke 12. 9. 2 Tim. 2. 12.

when he ſhall come] To judge the living and the dead, with glory, and many Angels attending his tribunal : then will not Chriſt own him, who ſhall here before men, deny him, for fear or favour of men, or for love of this world, and the things thereof ; this doth not onely concern apoſtates openly denying Chriſt, but (as *Fulgentius l.* 1. *ad Thraſ.* well noteth) him alſo *qui ſilentio firmat errorem*, who by his ſilence confirmeth errour *ſilendo non aſſtruit veritatem* ; and by holding his peace doth not confirm the truth ; *divinam contumeliam qui non refutarit, accumalat.* He that repelleth not Gods diſhonour (what he poſſibly can) addeth to it ; the negligent or ſleepy centinel betrayeth his Princes Tents.

V. 27. *But I tell you*] Matth. 16. 28. Mark. 9. 1.

till they ſee the kingdom of, &c] Some preſent ſhall not die (or ſee death ; as, John 8. 27. Hebrews 2. 9.) until they ſee the propagation of the kingdom of Chriſt, in and after his aſcenſion into Heaven : and a præludium of his glory in his transfiguration, Matthew 17. 2. &c. and here verſe 29. &c.

V. 28. *it came to paſſe about eight dayes after*] Matth. 17. 1. Mark 9. 2. *Matthew* and *Mark* ſay ſix dayes after. So that *Luke* taketh thoſe ſix with either limit included, that is reckoning to the ſix, the day preceding the firſt, and the day following the laſt thereof, which the other Evangeliſts take excluſively.

theſe ſayings] Or things.

took Peter and John and James] That they might firſt be ſpectatours of his glory, whom he would afterwards make witneſſes of his bitter Agony, and ſad conflict with the pains of death and hell : what this mount was we may not curiouſly diſpute, the Scripture not declaring it : the common opinion is, that it was mount Tabor in the midſt of Galilee, ſpecified, Pſalm 89. Hoſea 5. *Peter calleth* it the holy mount, 2 Pet. 1. 18. See on Mat. 17. 1.

V. 29. *his countenance was altered*] *Gre.* ἕτερον *other*, or changed from the ordinary appearance, beginning to ſhine with an admirable and divine beauty : and ſo his garments were light and glorious ; an heavenly glory ſhined in the Angels appearing, Matth. 28. 3. Revel. 4. 4. this light of Majeſty which they now ſaw, was a ſlender ray of his Divine glory, but much more excellent, than that wherewith *Moſes* face ſhined, which the people were not able to behold, Exod. 34. ſhewing in the myſtery. the diſability of men under the vail, to look unto the end of the law Chriſt Jeſus, 2 Cor. 3. 13. by this they now ſaw, Chriſt would give them a taſte of that glory, which ſhall be ſeen when he ſhall appear *glorious in his Saints*, 2 Theſ. 1. 14 Coloſ. 3. 4. 1 John 3. 2. Phil. 3. 21.

V. 30. *Moſes and Elias*] Theſe alſo appeared glorified ; poſſibly to ſhew theſe diſciples, that Chriſt was not againſt the Law and the Prophets, as the unbelieving Jews would perſwade men, for they gave teſtimony unto him : and becauſe theſe two were the moſt famous in the Old Teſtament.

V. 31. *of his deceaſe*] Of his death and paſſion at Jeruſalem.

V. 32. *were heavy with ſleep*] Either with joy, or fear and admiration, or a divine rapture : ſee Dan. 8. 18. and 10. 9. or overcome with watching, for they ſtayed there all night verſe 17.

V. 33. *not knowing what he ſaid*] So the Spirit of God opened his underſtanding to know *Moſes* and *Elias*, whom he never before had ſeen.

V. 34. *overſhadowed them*] Them, that is the diſciples, by means whereof *Moſes* and *Elias* were taken out of their ſight, after this conference ended : it ſeemeth the Apoſtles, imagined that his kingdom was now eſtabliſhed to him, and begun ; or they ſpake to him that he might avoid the ſuffering of which they conferred, by ſtaying ſtill in the mount.

and they feared] Becauſe it was an extraordinary cloud wherein the glory of God appeared : and the voyce was preſently heard ſounding from heaven, 2 Pet. 1. 17. Mark 3.

V. 35. *This is my beloved Son*] The onely Son of God by nature, for whoſe ſake we are beloved, Epheſ. 1. 6. in whom are all the treaſures of wiſdom : therefore under pain of rejection from God, we muſt hear and obey him, Deut. 18. 18, 19

V. 36. *was found alone*] Having put off that glory, and reſumed his form of a ſervant.

and told no man] Until Chriſt was riſen from the dead, for ſo he charged them, Mark 9. 9.

V. 37. *and it came to paſſe*] See Mat. 17. 14. Mark 9. 17.

V. 38. *look upon my ſon*] That is, have mercy upon him, and help him : for we willingly look on thoſe whom we pity and would help.

V. 39. *a ſpirit taketh him*] That is tormenteth him, making him foam and tear himſelf, and daſh himſelf againſt the ground. See Matth. 17. 16, 17. Mark 9. 20.

teareth him] Mark 1. 26. & 9 20.

V. 40. *and they could not*] See on Mark 9. 18.

V. 41. *O faithleſſe and perverſe*] Thus ſharply doth he reprove the Apoſtles unbelief. See Matth. 17. 20.

V. 42. *the devil threw him down*] Being enraged (as he uſeth to be) becauſe the child was brought to Chriſt : and becauſe he knew, that thereby he ſhould be caſt out of poſſeſſion.

V. 43. *at the mighty power of God*] Which appeared in his admirable work of Chriſts, commanding the unclean ſpirits, out of their poſſeſſion

V. 44. *let theſe ſayings ſink down into your eares*] That is, mark them diligently and remember them well ; That is, lay them to heart, and remember what you hear, and ſee ; that when ye ſee me dying, ye may not be ſcandalled, as if I ſuffered ſuch things out of infirmity, or becauſe I could not deliver my ſelf ; for in reaſon you may know, that he that hath wrought ſuch miracles ἠδύνατο ἂν μηδὲ σταυρωθῆναι : *Theophylact* ; could, if he had pleaſed, not have been crucified.

V. 45. *They underſtood not this ſaying*] They were ſo confident of Chriſts temporal kingdom, that they could not underſtand him, when he ſpake of his ſuffering death : after his reſurrection they underſtood it, John 2. 22. now they feared to ask him, becauſe he had a little before ſo ſharply reproved *Peter* about it.

V. 46. *which of them ſhould be greateſt*] Poſſibly the occaſion of this queſtion might now be his ſpeech concerning his death ; they deſiring to know, which of them ſhould be the chief or head, of his ſuppoſed earthly kingdom in his ſtead ; for yet they underſtood not his ſpiritual kingdom : but here, as alſo chap. 22. Chriſt reproveth their ambition.

V. 47. *perceiving the thoughts of their hearts*] For he is truly God, as truly man : none can ſearch and know the heart but God, Jer. 17. 10. the very Heathens knew this : therefore ſome of them dedicated to their ſuppoſed Gods ὦτα καὶ τοὺς ὀφθαλμοὺς, ears and eyes of ſome precious materials, intimating that God heard and ſaw all things. *Clem. Alexandr. ſtrom. lib.* 5.

V. 48. *he that is leaſt among you*] True greatneſſe before God, is in ſincere innocency and humility, ſuch as is commonly in little children.

V. 49 *and John anſwered*] That is, thus began to ſay, Mark 9. 38. It is an Hebrew manner of ſpeaking (See chap. 7. 40.) occaſioned by the former paſſage, concerning their not caſting out the devil.

he followeth not with us] He followeth thee, not in our ſociety. It might ſeem ſtrange that any ſhould caſt out devils in the name of Chriſt, who did not follow Chriſt : but we muſt know, that though this power was principally given to the Apoſtles to confirm their preaching, yet was it not ſo confined to their office, but that Chriſt might give the ſame alſo to other believers. See Mark 16. 17.

V. 50. *Is for us*] Though he be not with us in body, or external communion ; yet he adhereth to us in faith, affection, conſent, in doctrine, and ſpiritual communion.

V. 51. *received up*] By his aſcenſion into heaven, after his death and reſurrection.

he ſtedfaſtly ſet his face] This is an Hebrew manner of ſpeaking, ſignifying a reſolving, and ſetling a mans ſelfe to do a thing, Jer. 42. 15. Ezek. 4. 3. God ſaith here to the Prophet והכינתה את פניך, *vahachinotha eth phanecha, ſet thy face* againſt it : the word is of כון *Con*, which among other things, ſignifieth to be prepared, firme, and conſtant, reſolved not to be diverted ; or to be fitted, diſpoſed, or intent to do ſomething. So here, the time of Chriſts paſſion drawing neer, he reſolved (whatever fleſh and blood ſuggeſted ; or *Peter* had perſwaded to the contrary, Mat. 16. 22.) to go to Jeruſalem. See on Mat. 19. 1.

V. 52. *to make ready for him*] Which was needful ; becauſe Chriſt was attended, not onely by the twelve Apoſtles, but many others who followed him, as diſciples and hearers.

V. 53. *his face was as though, &c.*] The Samaritanes took ſpecial notice of any that went up to Jeruſalem to worſhip, becauſe they had a Temple of their own for their falſe worſhip on mount Gerizim, built in oppoſition to the Temple of God at Jeruſalem. See John 4. 20. now it being neer the Paſſeover, the Samaritans took the more notice of their going that way, and therefore would not entertain them : moreover, the Jews having no commerce with the Samaritans, John 4. 9. there was the more need of fore-runners to make proviſion for them, who could not in an ordinary, or then uſual courſe, have expected any neceſſary entertainment there.

V. 54. *even as Elias did*] See 2 Kings 1. 10. Poſſibly, that very Region put them in mind to deſire fire from heaven, where *Elias* by fire from heaven obtained deſtruction of the two Captains with their fifties ſent to fetch him to their King; thinking the Samaritans now deſpiſing Chriſt the Son of God, worthy of the like puniſhment : therefore they pretend *Elias* example, not attending the difference of the caſe, without which, imitation of holy fathers may be very inconvenient and dangerous : So the fooliſh Samaritans alleaged the example of the fathers worſhipping in their mountain, John 4. 20. So in other caſes do many more, as ill-adviſed now : but as a reverend Authour ſaith, they who without due choice thus do, are rather Apes, than imitatours of holy fathers : that which they ſay, *wilt thou that we command fire, &c.* makes it doubtful whether they deſired that Chriſt ſhould give them that power they ſpeak of, or that they were confident of their power, if they had but Chriſt his approbation and conſent thereto.

V. 55. *of what ſpirit ye are*] You do not know what ſpirit moveth you herein: your counſel agreeth not with your calling: you ſhew a ſpirit of revenge, and therefore miſapply the example of *Elias*: for I am come to ſave, not to deſtroy. And indeed as *Auguſtine ad Marcellin ep.* 5. well ſaith, *vindicta ultima juſtè poſcitur, quando nullus jam reſtat correctionis locus, extremo ſc. ſummoque judicio*, final revenge is juſtly required, when there remaineth no place for amendment; that is, at the laſt judgement. So dangerous is imitation of miſapplyed examples of Saints, eſpecially to the violation of charity.

V. 56. *is not come to deſtroy*] See 1 Tim. 1. 15. John 3. 17. He now came to ſhew mercy, and to ſave the penitent, who will come again to judge and deſtroy the impenitent, and unbelievers: it was now a time for mercy, not judgement.

V. 57. *and it came to paſſe*] See Mat. 8. 19

V. 58. *the Son of man hath not*] Knowing his thoughts, he intimated to him, that he ſhould but deceive himſelf in following him for temporal gains, who now poſſeſſed nothing temporal, and came to propoſe ſpiritual and eternal gains.

V. 59. *and he ſaid*] Matth. 8. 21.

V. 60. *Let the dead bury the dead*] Meaning the unregenerate who are dead in treſpaſſes and ſins, 1 Tim. 5. 6. Epheſ. 2. 1. not that Chriſt diſalloweth a decent and ſeaſonable performance of that office of duty and piety, but that he preferreth the advance of Gods glory in preaching the Goſpel, and ſaving of ſouls before it. See Mat. 8. 22

V. 61. *bid them farewel*] Mark 6. 46. the word ἀποτάξασθαι ſignifieth alſo to order or diſpoſe of: ſo that the ſenſe may be, ſuffer me firſt to go home, and order or diſpoſe of my eſtate and family: ſo that which the Prophet ſaith, Iſa. 38. 2. *Hezekiah*, צו לביתך, *tſau lebeitheca* command or give order to thine houſe; the 70 give τάξαι περὶ τοῦ οἴκου σου, diſpoſe of thy houſe: this probably was the main care of the man, to bid farewel, or take leave of friends; though an act of humanity, yet was it of leſſe moment than to order and provide for them.

V. 62. *and looking back*] This an Hebrew manner of ſpeaking, ſignifying repentance of that one had begun. See Gen. 19. 17, 26. The meaning is, that no man dedicated to the miniſtery of the Goſpel, having in his heart a reſolution to forſake his calling, and to embrace the preſent world, is fit for that holy work: the *ſimile* is derived from ploughmen, who looking backward, cannot make ſtraight furrows. See 2 Tim. 4. 10.

CHAP. X.

Verſe 1. A*fter theſe things*] See Matth. 10. 1.

other ſeventy alſo] After that the twelve Apoſtles had preached in the towns round about, now the hearers multiplying, there was need of more preachers to confirm them: therefore he choſe out of thoſe who had heard and followed him, ſeventy more to ſend abroad to that office: ſo the Syriac interpreteth, *he ſeparated of his diſciples ſeventy other, and ſent them*: the Greek word ἀναδείκνυμι here uſed ſignifieth, to deſigne or appoint: as *Budæus* interpreteth out of *Plutarch*, *Creare*, or make: as, ἀναδεῖξαι ὕπατον, to make one *Conſul*, or to deſigne one thereto: ſo to ordain or conſecrate, as Chriſt here did. Their return from Babylon was a kinde of type of their redemption by Chriſt: ſo here are appointed ſeventy, as they had their *Synedrion* or Council of ſeventy Elders or Judges after their return. So *Moſes* appointed ſeventy Elders, or aſſiſtants to him, Exod. 18. 22.

whither himſelf would come] Whither he would follow them, more fully to preach the kingdom of heaven, and alſo confirm the ſame with miracles: he ſent them two and two, as to ſtrengthen and comfort each other; ſo for the more certain teſtimony of that which they were to affirm.

V. 2. *the harveſt truly is great*] Matth. 9. 37. meaning a great number of people, which were ready to be converted, and gathered unto God. See John 4. 35. thus he encourageth them.

V. 3. *behold I ſend you, &c.*] Matth. 10. 16.

among wolves] Theſe are *tyranni, & raptores ſeculi, Bernard. ad Paſt. Ser.* tyrants, ſpoilers, bloody perſecutors.

V. 4 *carry neither purſe*] Be not diſtracted with care concerning ordinary means to bear your charges, for clothes, or dyet: he that ſendeth you is able to provide neceſſaries for you; ſuch ought our confidence to be in Gods providence, that we may ever be aſſured, that he careth for us, while we are careful of his work; leſt otherwiſe, if the mind be too intent on the things of this world, *minus aliis provideat æterna, Greg. hom.* 17. *in Evang.* he ſhould be leſſe careful over others for things eternal.

ſalute no man] See on 2 Kings 4. 29. this he ſpeaketh not forbidding comity and civility which he enjoyneth, verſe 5. but diſtraction from, and hindrance in their duty and miniſtration. In the uncivil deportment of a late-grown-up monſtrous ſect among us, appeareth how dangerous it is to take up the letter of the Scripture without due conſideration of the ſenſe and meaning thereof: It is a moſt neceſſary rule, ſo to interpret Scriptures, as that the interpretation of one place, may not croſſe the plain ſenſe of another relating to the like purpoſe: as here; Some will not be civil to thoſe they meet, or to whom they ſpeak; becauſe it is ſaid, *Salute no man*: but they ought to conſider, many places commanding to ſalute one another: whence they learn their rude ſalutes, of *thou*, *thou fleſh*, &c. Let them conſider; we have learned of St. *Peter*, *ep.* 1. *c.* 3. *v*, 8. *Be courteous*.

V. 5. *into whatſoever houſe, &c.*] Matth. 10. 11.

peace be to this houſe] See 1 Sam 25. 6. It was their manner of ſalutation, whereby they wiſhed all health, and happineſſe. See on John 19. 3.

V. 6. *the ſon of peace*] That is, if any man capable of that bleſſing, and diſpoſed to receive the doctrine of peace, which you preach, be therein.

V. 7. *the labourer is worthy of his hire*] See 1 Cor. 9. 7. 1 Tim. 5. 18. From the common rule of equity, he ſheweth that they ſhall by adminiſtring ſpiritual things, deſerve of their hearers, things neceſſary for their ſuſtenance; and therefore might not doubt, but that God would ſtirre them up to relieve them therein, on whom he beſtowed the riches of his grace in Chriſt, by his Goſpel preached unto them.

go not from houſe to houſe] In reſpect of the charge you put them to; for while you miniſter the goſpel to them, you bring them greater gain.

V. 8 *eat ſuch things*] That is, be contented with ſuch things as you find: which he ſaith. Firſt that they might not ſeek themſelves, as they whoſe belly is their God, Phil. 3. Secondly, that they might know, that he who forbad them to carry purſe or ſcrip, yet permitteth them neceſſaries in the execution of their miniſtery.

V. 9. *nigh unto you*] See Mat 3. 2. and 4. 17.

V. 10. *out into the ſtreets and ſay*] Publickly and openly for a teſtimony againſt them.

V. 11. *duſt of your city*] See Mat. 10. 14, Luke 9. 5. Acts 13. 51.

kingdom of God] Chriſt the Meſſias, King of glory, preſented himſelf unto you by his meſſengers, to reign over you, and ſave you.

is come nigh unto you] That is, againſt you, further to condemn you, who contemn it, as chap. 9. 5.

V. 12. *more tolerable in that day*] In the day of judgement, See Mat. 10. 15.

V. 13. *Wo unto thee Chorazin*] Mat. 11. 21. Chorazin was a chief City of Galilee, reckoned among the ten cities of Decapolis, that ſtood on the ſea of Galilee, in a creek, over againſt Capernaum.

Bethſaida] Another city of Galilee, which was alſo one of the cities of Decapolis, ſtanding on a creek of the ſame ſea.

Tyre] Tyrus the chief City of Phœnicia, which in the diviſion of the land, came to the tribe of *Aſher*, Joſh. 19. 29. but becauſe they could not drive out the inhabitants, Iſrael never poſſeſſed it, but the Tyrians kept it, and continued ſtill in Idolatry.

Sidon] Another City of Phœnicia of the like condition, Joſh. 19. 28.

ſitting in ſackcloth and aſhes] Which were ſignes of mourning and repentance. See 1 King 21. 27. 2 King. 19. 1. Eſth. 4. 1. Mat. 11. 21.

V. 14 *more tolerable*] Becauſe, as *Salvian* ſaith, *de gub. Dei, lib.* 4. *fine*, *Minoris criminis reatus eſt, legem neſcire quam ſpernere*: It is leſſe ſin to be ignorant of Gods will, than to contemn it known: he that knoweth his Maſters will, and doth it not, ſhall have moſt ſtripes, chap. 12. 47. Jam 4. 17. John 9. 41.

V. 15. *and thou Capernaum*] This was another City of Decapolis, which was the Metropolis of Galilee, ſtanding on the river Jordan, upon the borders of Zabulon and Nephtalim, that then flouriſhed with great trade, riches, and pride.

which art exalted to heaven] In regard of Chriſt preaching and working there: or in regard of their high ambition and proſperity.

down to hell] ἕως ᾅδου: ſo in the Creed, εἰς is put elliptically for εἰς οἶκον τοῦ ᾅδου, to the houſe, or place of hell. See in *cap.* 12. 5.

V. 16. *he that heareth you*] See Matth. 10. 40. John 13. 20. 1 Theſ. 4. 8.

V. 17. *through thy Name*] We uſing thy authority, and calling on thy Name.

V. 18. *I beheld Satan*] Satan is ſtiled Prince of the air, Epheſ. 2. 2. ruling in high places, Epheſ. 6. 12. whence he is ſaid to be caſt down, when his power is overthrown by preaching of the Goſpel.

V. 19. *I give unto you power*] See Matth. 16. 18. Acts 28. 5. Mark 16. 18.

V. 20. *becauſe your names are written in heaven*] Becauſe by the effects it appeareth, that ye are elected to life everlaſting. See Phil. 4. 3 Rev. 20. 12. and 21. 27. This is a manner of ſpeaking borrowed from the cuſtomes of men, whoſe names are regiſtred, and enrowled in ſome publick records, to keep in certain memory, and aſſure them of their freedom and priviledge in that corporation.

V. 21. *Jeſus rejoyced in ſpirit*] Mat. 11. 25. being comforted in the ſucceſſe of the Goſpel, and in the conſideration of the performance of his Fathers will.

& unto babes] νηπίοις, the word alſo ſignifieth ſimple or weak men. *Heſiod.* ἔργ. ϗ ἡμερ. νήπιοι, οὐδ᾽ ἴσασιν, &c. fools or ſimple men, neither do they know, &c. See on Mat. 11. 25.

V. 22. *all things are delivered*] Matth. 28. 18. John 3. 35. and 17. 2.

V. 23. *bleſſed are the eyes*] See Matth. 13. 16.

V. 24. *Many prophets*] Which he meaneth not onely concerning the bodily preſence, and ſight of things by him done; though that was much deſired, that they might ſee the worlds Saviour preſent (as we ſhall do in his kingdom of glory) but aſo to underſtand, and to be more fully aſſured of the admirable work of Gods mercy, and the accompliſhment of their redemption by Chriſt.

V. 25. *a certain lawyer*] One that profeſſed the knowledge and interpretation of the law of *Moſes*, though indeed he knew not the end of the law, which was to be a School-maſter to bring us to Chriſt, Gal. 3. 24.

Maſter, what, &c.] Thus he calleth Chriſt, who yet came not with a mind to learn, but to tempt, and to find ſome occaſion of cavil: it ſeemeth that when he had heard Chriſt teaching, he roſe up to propoſe this queſtion, to try whether Chriſt would ſay any thing againſt the law, or mention any other way to life everlaſting.

V. 26. *what is written*] Knowing his ſubdolous minde, he remitteth him to the law, who boaſted of, and truſted in righteouſneſſe by the law.

V. 27. *Thou ſhalt love, &c.*] See Deut 6. 5.

with all thy heart] As much as thou canſt: *modus diligendi Deum eſt ſine modo diligere. Bernard.* The meaſure of our loving God, is to love him beyond meaſure.

and thy neighbour as thy ſelf] Levit. 19. 18.

V. 28. *This do and thou ſhalt live*] This anſwer is ſhaped according to the Lawyers queſtion, verſe 25. *what ſhall I do to inherit eternal life?* becauſe he ſought eternal life by the works of the law, which he could not fulfill; he referreth his conſcience to the law, which onely ſhewed his ſin, Rom. 7. 7. & 3. 20. Gal. 3. 21, 22. knowing that it muſt either bring him to Chriſt, or leave him unexcuſable, Mat 19. 17. otherwiſe when the keeper of the priſon (far from all opinion of any merit of his own) asked; *What muſt I do to be ſaved?* Act. 16. 30 31 *Paul and Silas anſwered, believe in the Lord Jeſus Chriſt, and thou ſhalt be ſaved.*

V. 29. *Who is then my neighbour?*] For they counted no man their neighbour but their friends and countrey men.

V. 30. *leaving him half dead*] We may not ſo wreſt theſe words in their application, as thence to conceive, that man in his fall, had left in him any life of grace, or ability to recover or raiſe himſelf to any moral good; ſeeing that the Scriptures ſo expreſly declare, that before our regeneration and new birth by the free grace and mercy of God quickning us by his holy ſpirit, we are all *dead in treſpaſſes and ſins*, Epheſ. 2. 1. See Rom. 7. 18, 24. 2 Cor. 3. 5.

V. 31. *on the other ſide*] As if the diſtreſſed man had been unworthy of his care or pity. See Pſal 38. 11. Iſai. 58. 7.

V. 33. *but a certain Samaritane*] Whoſe nation was odious to the Jews, John 4. 9.

V. 35. *took out two pence*] Theſe circumſtances are ſet to expreſſe the free mercy of God in our converſion; not onely preventing us by his grace, but continually ſupplying us with neceſſary increaſes thereof, that we may perſevere and be ſaved: according to which *Auguſtine de verb. Apoſt. ſerm.* 15. ſaith, *non putes te promerendo accepiſſe, qui non promereres, niſi accepiſſes*; think not that thou received'ſt by deſerving, who hadſt not merited, except thou hadſt received: and again, thou giveſt (ſaith he) altogether freely, thou freely ſaveſt, who findeſt (in us) nothing to ſave us: thou findeſt much to condemn us.

V. 36. *which now of theſe, &c?*] Which of theſe did according to the law, which ſaith, *thou ſhalt love thy neighbour.*

V. 37. *Go, and do thou likewiſe*] Help him that hath need of thee, although he be thine enemy, or thou know him not.

V. 38. *a certain village*] *Bethania*, John 11. 1.

V. 39. *ſate at Jeſus feet*] Here is not onely hiſtorified her poſture, but principally her attention, diligence, and compoſure of her ſelfe (all things elſe ſet aſide) to hear Chriſt. See Act. 22. 3.

V. 41. *thou art careful and troubled, &c.*] Thou art too much perplexed with theſe cares which hinder thy hearing the Goſpel, which is more neceſſary.

V. 42. *Mary hath choſen that good part*] *Martha's* entertainment of Chriſt, was good and commendable: but her too much care diſtracting and hindring her from better, as alſo her cenſuring her ſiſters hearing Chriſt, was not good, *non tu malam, ſed illa meliorem, &c. Auguſt de verb. Dom. ſer.* 7. Thou haſt not choſen a bad part, but *Mary* hath choſen a better.

which ſhall never be taken away] That which we here do for eternal life, *etiam poſt mortem ſervatur, Greg. hom.* 27. *in Evang.* is kept after death. Such is the kingdom of Heaven, *Unde nullus ejicitur beatus: quo nullus miſer admittitur. Proſper. de vit. contempl. l.* 1. *c.* 2. whence no bleſſed one is caſt out: into which none unhappy is admitted.

CHAP. XI.

Verſe 1. ONe *of his diſciples*] All his Apoſtles were Diſciples: but all his Diſciples were not Apoſtles. Whether this were a Diſciple but not one of the twelve Apoſtles, it is not certain: probably he was preſent when Chriſt taught this prayer to his Apoſtles, and the multitude, Mat. 6.

Lord, teach us to pray] We know not what to pray as we ought, Rom. 8. 26. *Deus ſolus docere potuit, ut ſe vellet orari, Tertul. l. de orat c.* 9. Onely God could teach how he would be petitioned. Therefore his ſelf ordained and ordered the duty of prayer; and from his own Spirit, even then when it proceeded out of his mouth, *animata ſuo privilegio*, being animated and enlivened with his priviledge it aſcended into Heaven, commending to the Father thoſe requeſts which his Son hath taught. Prayer is a principal part of Gods worſhip: and there can be none other ſo good a teacher of prayer as Chriſt our Mediatour and Redeemer, God and Man: who as he died to give us life, ſo doth he ſit at Gods right hand, to preſent our petitions in Heaven, which his own Spirit enditeth for us here on Earth, that we may obtain the ſame. He therefore taught us to pray, and to avoid the vain repetitions and oſtentation of *Phariſees* and Heathens, thinking to be heard for their much ſpeaking. Mat. 6. 7. taught us this ſhort form of prayer, in it comprehending all things neceſſary to be prayed for.

as John alſo taught] By giving them ſome form of prayer: it ſeemeth, that becauſe Religion was miſerably corrupted by the falſe Gloſſes, and ſuperſtitious traditions of *Phariſees*, as alſo by a general depravation of manners, ſo that it was no marvel, if very few among them, either rightly practiced, or truly underſtood, that main part of Gods worſhip, which is in devout and faithful prayer. Therefore whereas now the long promiſed redemption of the faithful drew neer; it was neceſſary that their minds ſhould be ſtrengthned, and lifted up to the firm hope and confident expectation thereof, by earneſt prayer: ſo that *John baptiſt*, whoſe office it was to prepare the way of Chriſt, did, out of moſt evident places of Scripture thereto pertinent, compoſe his Diſciples (whom he was to inſtruct and fit to receive Chriſt the *Meſſias*) ſome private prayers ſuitable to their preſent condition, and the ſpiritual kingdom of Chriſt, which they were now to profeſſe.

V. 2. *when ye pray ſay*] Compare Matth. 6. 9. with this place, and the circumſtances ſhew, that Chriſt did twice at the leaſt teach them this very form of prayer. And hence it appeareth, that as this is the moſt abſolute and compleat pattern of prayer, it comprehending all that we muſt ask, ſo is it the moſt exact and ſacred from of prayer, endited and taught the Diſciples (who were to teach the whole VVorld the rules and practiſe of true Religion) by Chriſt himſelf, who is beſt able to teach his ſervants to pray.

Say] Chriſt preſcribed his Diſciples this form of prayer to be uſed by them; not rejecting others, which his Spirit taugh or teacheth, but to abridge all neceſſary petitions, into this one Sum. See *Auguſtin. ep.* 121. *c.* 12.

Our Father] Under one perſon of the holy Trinity named, we underſtand all three: according to that of *Tertulian de orat. cap.* 2. *In Patre Filius invocatur*, In the name of Father, the Son alſo (and the Holy Ghoſt) is invocated. This excellently agreeth with the ſtate of grace: firſt intimating our adoption in Chriſt; by whom we are to expect all that is profitable for us; as, remiſſion of ſins, preſervation, temporal and ſpiritual goods, all which God giveth as a loving and gracious Father: alſo in this (*our*) we learn that the faith onely which worketh by love, is available, Gal. 5. 6. So that as children of one merciful Father we muſt be unanimous, and mutually ſolicitous for each others good: and laſtly, it ſheweth us with what confidence we muſt pray: for this appellation *& pietatis, & poteſtatis eſt, Tertul. qu. ſ.* is both a name of piety and power.

which art in Heaven] Who poſſeſſeſt, ruleſt, and diſpoſeſt of all things in Heaven and Earth. Dan. 4. 34, 35. Filling Heaven which is thy Throne, and Earth, which is thy Foot-ſtool with thy power and glory: comprehending all things, comprehended of none: It is to be confeſſed, ſaith *Auguſtine, Dardan. ep.* 57. that God is every where, *per divinitatis præſentiam*, by or in reſpect of the preſence of his Deity, but not ſo, *per habitationis gratiam*, in reſpect of his grace dwelling in, and manifeſting himſelf to the holy. Such onely can be the Father of all the Elect, in all ages and places: this ſheweth us to whom our prayers muſt be addreſſed: that our God we call on is the true God: how we ought to lift up our minds in prayer, how we ought to live, if we call him Father, 1 Pet. 1. 17. Phil. 3. 20. and with what humility, ſinctity, and reverence we muſt appear before him when we pray. See Eccleſ. 5. 2.

Hallowed be thy Name] By Name, underſtand his Nature, Majeſty, eternal Power, Goodneſſe, VViſdom, Righteouſneſſe, Mercy, Truth, &c. By Hallowed, or Sanctified we pray that we, and all may, rightly know him, adore, reverence praiſe, magnifie, and ſet forth that his goodneſſe which ſhineth in all his works, that we may rightly worſhip and fear him, as *Tertullian* ſaith, *de orat. c. 3. id petimus ut ſanctificetur in nobis*, that it may be ſanctified in us: that we faithfully endeavour, as much as in us lieth, that all others may do the ſame: that his Name which is ever holy *etiam apud homines ſanctum habeatur, Auguſtin. Prob. ep.* 121. may alſo be accounted holy of men. That we may think and ſpeak of him with all reverence, and never take his holy Name in vain. That we may live to his glory, that his ſacred Name be not blaſphemed among the enemies, through our impiety. See Titus 2. 10 The ſum of all is, that God would manifeſt himſelf to us, and give and bleſſe the means by which all may come to the knowledge of him in Chriſt, that his Name may be magnified in our ſalvations.

Thy kingdom come] The kingdom of God importeth firſt, his abſolute ſoveraignty and univerſal government, under which, are all good and bad, Pſalm 103. 19. This is not here prayed for, as *Auguſtin qu. ſ.* ſaith, *Quod ſeu velimus ſeu nolimus utique veniet*, which ſhall come whether we will or no, it being alwayes every where and none can reſiſt it, Dan. 4.32. Secondly, his ſpecial kingdom, whereby he ruleth in the elect, working his will in them. This is 1. The kingdom of Grace whereby he governeth the Elect by his word (the Scepter of his kingdom) and his holy Spirit of ſanctification, whereby he cauſeth in them a voluntary ſubjection of the whole man body and ſoul, to his revealed will, Pſal. 110. 3. Rom 4. 17, 18. Pſal. 2. 13. with which underſtand the revelation of Chriſt and all the means of ſalvation. 2. The kingdom of glory; that is, the eternally bleſſed eſtate of the Elect in Heaven, as *Auguſtine* ſaith, *Ut nobis veniat, atque nos in eo regnare mereamur*, that it may come to us, and that we may reign therein. Neither may we conceive theſe to be two kingdoms of God: but one and the ſame, begun in the ſtate of Grace, and perfected in the ſtate of Glory: and it cometh by certain degrees, as firſt, illumination by the goſpel, and all other divine Ordinances, whereby Gods grace and favour in Chriſt is revealed, and his kingdom advanced and maintained. Secondly, ſubjection of the whole man, body, ſoul, will, and affections to Chriſt. Thirdly, true renuntiaation of the World, Sin, Satan, and our ſelves, in ſhaking off the kingdom and rule of ſin, and not following the guidance of carnal wiſdom and affection. Fourthly, affections ſet above, deſires and converſations fixed on Heaven, Coloſ. 3 Phil. 3. Fifthly, accompliſhment of all Gods promiſes to the Elect for the life to come; as Gods being all in all: perfection of every part and faculty of body and ſoul filled with glory and unſpeakable joy and bleſſedneſſe in the preſence of God: So that the meaning of this petition is, as if we ſaid, O Lord govern us by thy word and holy Spirit, that we may wholly and willingly obey thee in all things: encreaſe and preſerve thy *Church*, deſtroy the kingdom of *Satan Sin*, and whatſoever power exalteth it ſelf againſt thy Divine Majeſty, Truth, and holy Ordinances: protect and preſerve us in they kingdom of grace, and in thy good time bring us into thy kingdom of glory.

thy will be done, as in heaven, ſo on earth] We are not here to pray that God would do what he will, by his abſolute will, whereby he unreſiſtibly ruleth in Heaven and Earth; but foraſmuch as we are yet but partly fleſh and partly ſpirit, Gal. 5. 17. And as *Tertul. de orat. c.* 4. ſaith, *Earth and Heaven*; we pray that we may be enabled to do what God will for his glory and our ſalvation: we pray (ſaith *Auguſt. ep.* 121) for that obedience; that ſo his will may be done of us, as it is done by his Angels in Heaven. This will of his is firſt that we believe in Chriſt for our juſtification and ſalvation, ſee John 6. 40. Secondly, that we endeavour to the works of ſanctification, 1 Theſſ. 4. 3. and true conformity to our holy Saviour Chriſt. Thirdly, that we ſubmit to a patient and cheerful undergoing all that which the good providence of God ſhall lay upon us. See Acts 14. 2. Acts 21. 13. 2 Sam. 15. 25. Mat. 26. 39. which we muſt do by renouncing our own wils (which are corrupt and unjuſt, ignorant, and commonly hurtful to our ſelves) and ſubmitting and rendring up our ſelves wholly to the will and good pleaſure of God: to this end, Chriſt propoſeth the pattern, *as in heaven* The meaning is, that the Lord would frame us here on Earth to ſuch a holy, ready, and cheerful obedience, as now his holy Angels ſhew in the execution of his will, Pſal 103. 20. and as we ſhall alſo do it in the kingdom of glory, in which we ſhall no more ſin, Rev 22. 3. The ſum is, Lord give us grace to do thy will (for that we may do his will, *opus eſt Dei voluntate, id eſt, ope ejus & protectione, quia nemo ſuis viribus fortis eſt, ſed Dei indulgentia &c. Cyprian. de orat. Dom.* (*ſi ſit opus ejus*) We have need of Gods will; that is, his aſſiſtance and protection; becauſe no man hath of himſelf ability thereto. Let thy will revealed in thy word for thy glory and our ſalvation, be accompliſhed in our converſion, and mortification of our corrupt affections, (See Ezek. 33. 11.) denial of our ſelves, relying wholly on our Saviour Chriſt; ſanctification (1 Theſſ. 4. 3.) and cheerful ſubmiſſion to thy good pleaſure in all eſtates proſperous and adverſe.

V. 3. *give us day by day our daily bread*] Firſt, he teacheth to pray for (as alſo to ſeek, Mat. 6.) the kingdom of God, and then things temporal, which may accommodate and ſerve us thereto. We muſt ſay, *give, Ne putetur eſſe ex nobis, Auguſtine ep.* 143. and, *us*; for he would not have our prayers ſuch, *ut -- pro ſe tantum precetur, &c. Cyprian qu. ſ.* the God of peace and teacher of concord, ſo inſtructed his for unity, that he would have every one pray for all. *quomodo in uno omnes ipſe portavit*, as he being one, bore, and took care for us all. *Day by day*, τὸ καθ' ἡμέραν, *day by day*, or *for the day*: every day as much as is ſufficient. So the Syriac, כל־יום *culjum*, is rendred *quo opus habemus quotidie*. By *Bread*, underſtand all things neceſſary for the ſuſtenance of this mortal life, meat, drink, clothes, houſe, utenſils, peace, health, liberty, maintenance, and whatſoever God knoweth needful to our natures, callings, and conditions, and thoſe whom he hath given us. So the Wiſeman prayeth, Prov. 30. 8. *Feed me with* לחם חקי *lechem chukki, bread of my allowance*, or *convenient for me*; as is expreſſed Geneſis 47. 12. לפי הטף *lephi hattaph*, to the mouth of the little one: 70. κατὰ σῶμα, according to *their families*; we give it, according to every ones eating. Chriſt doth not hereby prohibit lawful care and labour in our callings to provide things neceſſary for our ſelves and families, (ſee 1 Tim. 5. 8. Epheſ. 4. 28. 2 Theſſ 3. 10.) but 1. That care which diſtracteth from Gods ſervice and dependance on his fatherly providence, who can bleſſe the leaſt; without whoſe bleſſing, the greateſt ſtore cannot profit us. 2. All fraud, oppreſſion, injuſtice, and cruelty in getting. 2. Diffidence in Gods providence for neceſſaries. 4 Covetouſneſſe and deſire of more than enough, (ſee 1 Tim. 6. 9, 10.) 5. Diſcontent and repining at that meaſure which Gods providence giveth us, (ſee 1 Tim. 6. 8. Hebr 13. 5.) 6. Intemperance in the exceſſive uſe of his creatures, making men unfit for the ſervice of God, and works of their calling. 7. That ingrateful looking on ſecond cauſes, and means of getting, which maketh carnal men forget to praiſe Gods providence, as if their own care and labours ſupplied them. The ſum of this petition is; Lord God whoſe providence deſcendeth to the preſervation and well being of all thy creatures, beſtow on us and ours, all things neceſſary for our preſent life, that we may daily and thankfully acknowledge thy fatherly providence, and faithfully and cheerfuly depend thereon.

V. 4. *and forgive us our ſins*] In this petition *Chriſt* teacheth us what we muſt ask, and what we muſt do if we will attain (*Ut qui a Deo paſcitur, in Deo vivat, Cypr. qu. ſ.* that he who is fed by God, may live in God) we muſt ask remiſſion of all our ſins, guilt, and puniſhment, without which we muſt periſh eternally: for that which S. *Luke* here calleth ἁμαρτίας, Mat. 6. 12. is called ὀφειλήματα, *debts*: to intimate what puniſhment we owe to Gods juſtice, except he remit and forgive it in mercy, (ſee Pſalm 130. 3, 4. Pſalm 143. 2.) in asking pardon, we acknowledge and confeſſe our guiltineſſe, and diſabiltiy to ſatisfie; as likewiſe our hope of mercy: thus he taught his Saints to pray: therefore as *Auguſtine ep.* 29 ſaith, *quantum libet profecerimus*, how much ſoever we have profited, ſtill we have need to ſay forgive us; for if we ſay we have no ſin, *we deceive our ſelves*, &c. 1 John 1. 8. The African Council *contr. hæreſ. Palag. cap.* 67. condemned them who ſaid, that the Saints thus prayed in regard of others ſins, not their own, or rather in humility than truly: *Quis enim ferat orantem, & non hominibus, ſed ipſi Domino mentientem, qui labiis dicit ſibi dimitti velle, & corde dicit, quæ ſibi dimittantur. ſe debita non habere*; for who can endure one praying, and lying; not to men, but God himſelf: ſaying with his lips that he deſireth to be forgiven, but in his heart, that he hath no ſin to be forgiven? That which we muſt do, is to forgive our brethren who hurt us: which duty is not here annexed as a cauſe, but as a condition of our ſins remiſſion in Chriſt. It is impoſſible to obtain remiſſion of ſins, without true faith, apprehending the merits of Chriſt for our juſtification: and as impoſſible for that to be without charity (Mat 6. 14. & 18. 33. &c.) therefore Chiſt herein gave us a law, *Certa nos conditione & ſponſione conſtringens*, binding us in a certain condition, bargain, or covenant, ſo to forgive as we deſire forgiveneſſe; *Cyprian. qu. ſ.* Here we ſee the neceſſity of that which Chriſt teacheth, Mat. 5. 23. The ſum is, O Lord forgive us all our ſins, guilt and puniſhment (for thy Son Chriſt his ſake) as thou haſt in thy mercy given us an heart to forgive all others, who have done any injury to us.

Lead us not into temptation] Mat 6. 13. He teacheth us to ſupplicate not onely *de remittendis*, for remiſſion, but alſo *de avertendis peccatis*, for averſion and prevention of ſins, *Tertul de orat. cap.* 8. *Lead us not*; that is as *Tertul.* and *Cyprian. qu. ſ.* interpret, *Ne patiaris nos induci, &c.* Suffer us not to be led into temptation: leſt being deſtiture of his help, either deceived, we conſent to; or afflicted, we yeeld to temptation, ſaith *Auguſtine Epiſt.* 121. *cap* 11. As if we ſaid, Lord leave us not to the malicious aſſaults of Satan, nor to the frailty and corruptions of fleſh and blood: We are of our ſelves unable to reſiſt the power of ſin; and have by our many wilful tranſgreſsions of thy holy Commandments deſerved to be given over and left to our own ſinful wills and affections, and thereby to deſtruction of body and ſoul: but Lord forſake us not in any temptation, but give an happy iſſue; ſo upholding us with thy merciful hand (who beſt knoweſt our weakneſſe and neceſſities) that we may neither faint in our tryals, nor yeeld to the power of ſin or allurements of Satan; but may ſo reſolutely ſtand, that, through thy good Spirit ſtrengthning us, we may at laſt obtain a perfect victory, through Jeſus Chriſt our Lord.

but deliver us from evil] *Serva nos a malo*, keep us from evil, the Interpreter of the Syriac giveth it. Herein we pray againſt all thoſe things which the Adverſary practiſeth againſt us in this world, who hath (ſaith *Cyprian qu. ſ.*) power granted him againſt us, either *ad pœnam cum delinquimus, vel ad gloriam cum probamur*, to our puniſhment when we ſin; or to our glory when we are tried. And we are here admoniſhed, *Nondum nos eſſe in eo bono, ubi nullum patiemur malum, Auguſtine epiſt.* 121. *cap* 11. that we are not yet in that good eſtate, where we ſhall ſuffer no evill: This prayer (ſaith he *cap.* 12.) comprehendeth all that an afflicted Chriſtian can pray for: So that it is free to pray *aliis atque aliis verbis*, in other words, but not for other things than thoſe which Chriſt hath taught us to pray for.

V. 5. *Which of you ſhall have a friend*] The ſcope of this ſpeech is to teach us fervency and conſtancy in prayer; by an argument from the leſſe to conclude the greater: if men think no time unſeaſonable to help a friend in want, how much leſſe will God who is ever ready, willing, and able to help his? and unto whom nothing good can be importune or unſeaſonable; there can be no laſſitude in him whoſe word is his work, neither doth he ſlumber or ſleep, ſo that any untimely calling on him might break his reſt, therefore *David* ſaid, Pſal. 34. 1. *I will bleſſe the Lord at all times*, and Pſalm 119, 62. *at midnight I will riſe to give thanks unto thee* —— and he is every where to be found of them that ſeek him faithfully; therefore the Apoſtle ſaith, *I will therefore that men pray every where, lifting up holy hands*, 1 Tim. 2. 8.

V. 6, *in his journey is come*, &c.] ἐξ ὁδοῦ, *out of his way*. Syriac מן אורחא *men urecho*, which word coming from ארח *arach, iter feci* is put to ſignifie, a journey, or way.

V. 7. *trouble me not*] Which of you will be ſo uncivil as to put oft an importunate friend, ſaying, *trouble me not*? but rather (as verſe 8.) he will riſe and give him, becauſe of his importunity: how much more wil the keeper of *Iſrael* (who neither ſlumbreth nor ſleepeth; who is ever ready without any his trouble to relieve, having in himſelf that eternal and unſpeakable love to his elect, which can have no cauſe but it ſelf, which needeth none other Solicitor, or motive to entreat pity towards us) readily hear and relieve us?

V. 8. *becauſe he is a friend, yet becauſe*, &c.] Though he would not take ſo much pains for any love to his friend, yet will he do it to avoid more trouble and diſturbance, becauſe he loveth himſelf, and his own eaſe, quiet and reſt, rather (ſaith *Auguſtine ep.* 121. *cap.* 8) *vitando tædium, quâm benevolentiam cogitando*: avoiding trouble, than thinking of good wil: that we may hence underſtand, if he who ſleeping is awakned (awakned againſt his wil) to give, how much more benignly, and willingly will he give us, who knoweth not ſleep, and awaketh us from ſleep, that we may ask of him? This, as other ſimilitudes, is not to be drawn beyond the intent of Chriſt, whoſe purpoſe is to ſhew the excellent effects of fervency and perſeverance in prayer. (See Luke 18. 1. Mat. 15. 27, 28. Iſaiah 62. 7. Exod. 32. 10, 11. Exod. 17. 11. &c.) if importunity prevail ſo much with man, who loveth it not, what ſhall it do with God, who loveth it, commandeth it, and putteth the iſſues and condition of obtaining upon it?

V. 9. *And I ſay unto you*, &c.] See Mat. 7. 7, & 21. 22. Mark 11. 24. John 15. 7. Jam. 1. 5. 1 John 3. 22.

ask and it ſhall be given you] Underſtand this promiſe to be made to thoſe who ask according to his will: See Mat. 18. 19. Mat. 21. 22. Mark 11. 24. John 15. 7. John 16. 23. Jam. 1. 6. Jam. 4. 2. 1 John 3. 22. 1 John 5. 14. he will not fruſtrate our hope of obtaining; whoſe own ſpirit both moveth us to pray, and indited our prayers: ſo that when he commandeth us to pray, he commandeth, not becauſe he wanteth our prayers, but becauſe we want his bleſſings; ſo true is that of *Auguſtine de verb. Dom. ſerm.* 29. *illud quod hortatur, propter nos hortatur*, that which he exhorteth, he exhorteth for our ſakes.

V. 11. *if a ſon ſhall ask*] Here is another argument or motive to prayer, from the leſſe to the greater from the worſe to the better; if evil fathers will give their children nothing but good; how much more ſhall the good God (from whom cometh every good who can neither be deceived in his choyce, nor fail in his will) give his children that which is beſt? it is impoſſible for him to deceive his children by giving them any evil, when they pray for good.

will he give him, &c.] As if he ſaid, I appeal to your own mindes and affections: do but examine your hearts herein: would any of you naturall parents, willingly hurt your own children?

V. 12. *will he offer him a ſcorpion*?] Would any man abuſe the ſimplicity, or betray the confidence of his infant asking an egge, by giving him a deadly poyſon? a ſcorpion is a venemous ſerpent which bringeth forth young, *ovorum ſpecie*, like egges. *Plin. nat. hiſt. lib.* 11. *cap.* 25. that which the Hebrew calleth עקרב *hacrab*. Deut. 8. 15. עקרבין Chald. 70. σκορπίος. So Ezek. 2. 6. *vid Tertul. adverſ. Gnoſtic. cap.* 1. *init.*

V. 13, *the holy Spirit*] That is, the graces of the holy Spirit, the moſt excellent gift, in which he inſtanceth to aſſure them that he who will give himſelf to them, will not let them periſh for want of things earthly and temporal; he is therefore (as *Fulgentius ad Monim. lib.* 1. well ſaith) to be praiſed for his grace and favour of either gift; both when he awaketh us from ſleep to ſeek him, and alſo when he giveth himſelf to be found of us ſeeking him: who indeed, *nullatenus invenitur, niſi ipſe nos excitet, ut quæratur*, is by no meane found, except his ſelf excite us to ſeek him.

V. 14. *caſting out a devil*] See Matthew 9. 32. and 12. 22.

and it was dumb] That is, it made the poſſeſſed dumb, or ſpeechleſs, by ſome reſolution of the nerves, or other obſtruction or diſaffecting the vocal inſtruments, ſo that the poſſeſſed could not ſpeak.

the dumb ſpake] He who made the mouth, and the dumb, Exod. 4. 11. can diſpoſſeſs Satan, and reſtore his creature, he onely can, *verbum proferre de clauſis, vocem elicere de mutis. Ambroſ, in Luc lib.* 5. *cap.* 6.

V. 15. *he caſteth out*] See Mat 9. 34. & 12. 24.

through Beelzebub] ἐν Βεελζεβοὺλ. Syriac בבלזבוב, by, or through *Beelzebub*. The Latines give it ſometimes *Beelzebul, Tertul. adverſ. Marc. lib.* 4. *cap.* 26. and commonly *Beelzebub*, it is all one, they meant (as our Evangeliſt here interpreteth) the chief, or moſt wicked of the divils. So the Jews called that unclean ſpirit, in deteſtation of the Idol of that name: 2 Kings 1. 3. בעל זבוב *Babal Zebub*: poſſibly not without a blaſphemous alluſion to the name of that ſpirit of the *Magitians*, which was called *Baalzebub, muſcarum Dominus*, the god or lord of flies: becauſe, as ſome report, they drave away flies: by ſwarms. See *Pauſan. Arcadic. Plin. lib.* 19. 6. cited alſo by *Bodin. Dæmonom. l.* 1. *cap.* 3. See *Shindl. Penteglot. in* בעל *Hanov.* 1612 *pag* 222. *B. C.*

V. 16. *a ſigne from heaven*] Mat. 12, 38. and 16. 1. It is likely, that ſeeing ſuch miracles, and through infidelity doubting, whether all might not be ſome compact or colluſion, they deſired ſome ſuch miracle, as they phancied would put them out of doubt; which was indeed to tempt God by deſire, to preſcribe him: or it may be they deſired to perſwade the people, that except he ſhewed them ſome ſuch miracle, he had no authority from Heaven: that is, ſuch as was in the Manna, thunder and ſhowers in *Samuels* time, &c. 1 Sam. 7. 10.

V. 17. *knowing their thoughts*] As the ſearcher of hearts, knowing to what end they required ſome other ſignes from heaven, being not ſatisfied with all thoſe ſignes which they had ſeen him do by a divine and heavenly power; knowing it was their infidelity, and impious minde to calumniate him.

every kingdom] Diviſion ruineth kingdoms; unity eſtabliſheth them: you ſee by woful experience, the kingdom of Satan powerful among you, not only, not the wicked caſt-awayes, but in that which is more apparent, ſo many which are now poſſeſſed of evil ſpirits in Iſrael: therefore Satans kingdom is not againſt it ſelf. Devils conſpire againſt all that which is good; but not againſt one another, or any thing which is evil: they are caſt out againſt their wils, chap. 9. 39.

V. 18. *If Satan be divided*] See Mat. 12. 26.

V. 19. *If I by Beelzebub*, &c.] Mat. 12. 27.

by whom do your ſons, &c.] That which ye allow in your children, why reprehend you in me? We may underſtand this either of their Exorciſts, or of ſome of thoſe to whom God had formerly given this gift of healing.

V. 20. *with the finger of God*] ἐν δακτύλῳ Θεοῦ, meaning by the power of God, Exod. 8. 19. it is called אצבע אלהום *etsbah elohim*, 70 δάκτυλος Θεοῦ: which Matth. 12. 28. is called *the ſpirit of God*.

the kingdom of God is come upon you] Meaning not onely the preaching of the goſpel of the kingdom; but alſo the power of Chriſt deſtroying the works of the devil, caſting him out of his uſurped poſſeſſions, and tranſlating his elect from the powers of darkneſſe into his kingdom of grace, Coloſ. 1. 13. and marvellous light: this was come to them who would not believe; which was a ſigne and argument of their greater condemnation.

V. 21. *When a ſtrong man*] Matth. 12. 29, ἰσχυρὸς, ſtrong or powerful. Heb, בן חיל *ben chaiil, filius virtutis*, 1 Sam. 14. 52. 2 Kings 2. 16. &c. a ſon of power or ſtrength; ſo uſed they to cal the ſtrong or mighty.

keepeth his palace] He compareth Satan in the heart of the unregenerate, to ſome uſurping prince, or powerfull tyrant, or *Goliah*-like gyant, domineering in confidence of his own ſtrength; and himſelf to be conquerer (who bare his type) till Chriſt come to conquer and caſt him out; Satan ruleth, as it were a king, in his palace, commanding all parts and faculties of man, in peace, that is, quietly, none troubling or oppoſing his dominion.

V. 22. *come upon him*] At unawares ſubduing him.

all his armour] πανοπλία, ſignifieth all ammunition or furniture appertaining to compleat arming, Epheſ. 6. 13.

divideth his ſpoils] As conquerours divide, or diſtribute the pillage to their ſouldiers: ſee Iſa. 11. 14 Iſa. 49. 24. his meaning is to ſhew how he came to redeem mankinde, which had no power to deliver it ſelf from the captivity and tyranny wherein Satan held the greateſt part of the world, untill Chriſt came, and reſcued all thoſe impropriated veſſels of honour, reſtoring God his elect, and to them the graces and ſtate of

holineſs

holineſſe whereof Satan had diſpoyled them.

V. 23. *He that is not with me*] Matt. 12. 30. he that declareth not himſelf to be on my ſide; for there is no man, but he is either Chriſts or Satans: Chriſt can have no communion with Satan, (as they blaſphemouſly imagined in his caſting out devils) for Satans work is onely to deſtroy and ſcatter: but Chriſt, his work is to ſave and gather together the loſt ſheep of the houſe of Iſrael.

V. 24. *when the uncle an ſpirit*] Mat. 12.43.

is gone out of a man] Not that Satan ever leaveth any, except the ſpirit of regeneration drive him out: but that in ſome vacations, and want of oppertunities to precipitate them to ſins, he ſeemeth to be gone for a time: the purpoſe is, to ſhew the wretched condition of thoſe who abuſed light and grace offered them; or who being illuminated with the knowledge of God, ſeeming to have eſcaped from the ſnares and power of Satan, do yet relapſe to pride envy, malice, luſt, drunkenneſſe, &c. for their laſt eſtate is far worſe than the firſt: ſin never ſtandeth at a ſtay, but groweth worſe and worſe; 2 Peter 2. 20. Heb. 6. 4. and the judgement ſhall be proportionable.

ſeeking reſt] Meaning ſome other heart, where he might rule without any reſiſtance: Satans reſt is in the worſt of motions to hurt men, and to make them as damnable as himſelf.

V. 25. *ſwept and garniſhed*] Mat. 12.44. by a little formal repentance, or fruitleſſe reſolution to do ſome good.

V. 26. *ſeven other*, &c.] That is, many worſe, and ſo that mans ſtate becometh more deſperate, as v. 24.

V. 27. *a certain woman of the company*] Admiting the power and wiſdom of Chriſt; while the envious Scribes and Phariſees ſtudied, and vented their blaſphemy, ſhe thus confidently profeſſeth his excellency, this ſeemeth a proverbial manner of ſpeaking, importing a good and excellent perſon; and the reaſon thereof may ſeem to be; becauſe it is a bleſſing of God to be the mother of prudent, holy, and excellent children; as the contrary is a great affliction and unhappineſs.

V. 28. *that hear the word*, &c.] Without which no carnal priviledge can make happy, but we muſt keep it; for not the hearers, but the doers of Gods word are juſtified. See Rom. 2. 13. Jam. 1. 23. Mat. 5. 26. it is the food (of the ſoul) which cannot nouriſh except the ſtomake retain it to a good digeſtion.

V. 29. *and when the people*] Mat. 12. 38.

were gathered] When the multitude encreaſed, and were gathered to him.

V. 30. *For as Jonah was a ſigne*] See Jon. 2. 1. as Jonas deliverance out of the belly of the whale was a ſufficient proof of his miniſtery, ſo Chriſts reſurrection the third day, was of his miſſion: and therefore as the *Ninevites* beleeved Jonas, after he had been three dayes in the whales belly, ſo ſhould theſe believe and repent after his reſurrection the third day; Acts 2. 37. 41. 47. or elſe be left excuſeleſs.

V. 31. *The Queen of the ſouth*] See 1 Kings 10. 1. the Queen of Saba, or Sheba: ſee Mat. 12 42.

a greater than Solomon is here] That is, Chriſt the Meſſias, God and man: the eternal word and wiſdom of God: it is true that God gave *Solomon* wiſdom and underſtanding *exceeding much, and largeneſſe of heart, even as the ſand that is on the ſea ſhore*: ſo that his wiſdom excelled the wiſdom of all the children of the Eaſt, and all the wiſdom of Egypt: *he was wiſer than all men*, 1 Kings 4. 29, 30, 31. but in Chriſt all fulneſſe dwelt, Coloſ. 1. 19 the fulneſſe of the Godhead, Coloſ. 2 9. in him are hid *all the treaſure of wiſdom and knowledge*, Coloſ. 2. 3. ſo that (as *Bernard* ſaith *ſup. Cant. ſerm.* 27.) he, *Non tam ſapiens, quam ipſa ſapientia eſt*: is not onely wiſe, but wiſdom it ſelf: and ſo CHRIST excelleth all creatures: no creature is its own eſſence.

V. 32. *The men of Nineve ſhall riſe up*, &c.] See Jon. 3. 5. their example ſhall be an argument of condemnation againſt thoſe, who regarded not the preaching of a greater than *Solomon*, than all men, as *John Baptiſt* ſaith, John 3. 31.

V. 33. *no man when he hath lighted*, &c.] See *Matth.* 5. 15. Mark 4. 21. Luke 8. 16. his purpoſe is to ſhew, that though his preaching found little good effect in that evil generation, yet would he not hide the light which he brought not in vain into the world: this ſimilitude of light accommodate to the office of the miniſtery, is often uſed in holy Scripture, to teach us what we ought to endeavour to.

under a buſhel] See Mat. 5. 15.

V. 34 *the light of the body is the eye*] See Matth. 6. 22. as a window is called a light, becauſe it letteth light into the room: theſe words ſeem to give a reaſon why that generation continued blinde, in ſo clear a light of the goſpel preached to them: becauſe the eye of their minde was darkned with ambition pride, envy, malice, covetouſneſs, and other wicked affections; hence it came to paſs, that they, not onely underſtood not the truth which Chriſt ſhewed them, but oppoſed the ſame, accounting it darkneſs and errour.

ſingle] Clear without blemiſh, quick-ſighted; if the cryſtal humor, and *pupilla oculi*, were coloured, the eye could not ſee any other colour, for *meus exiſtens prohibet alienum*, that colour of the eye-ball would not ſuffer any other to be perceived; therefore hath the God of wiſdom (wonderfull in all his works) made that (like a clear glaſſe-window to let in light to the houſe) without any colour in it, that through it the ſpecies of things ſeen, might be preſented through the *optic nerves* to the common ſenſe; and ſo we have a right apprehenſion of things ſenſible: and ſo proportionably is it with things intellectual.

whole body] Meaning that the whole body is directed by a ſufficient light.

V. 35. *that the light*] That which ſeemeth to be light, take heed it be no darkneſſe of errour.

V. 36. *no part dark*] He meaneth this of true illumination by Gods word and holy Spirit, not as if any man (though regenerate) were free from all ignorance, but becauſe in regeneration every part is ſanctified and renewed (though not in this life perfected) ſo that we thereby walk as children of light.

V 37. *a certain Phariſee beſought him*, &c] Some of theſe invited him ſometimes, though poſſibly with ſeveral intentions; he who came to ſave ſinners, omitted no opportunity thereto. See Chap. 7. 36.

V. 38. *Phariſee ſaw it*] See Mark 7 3 &c.

firſt waſhed] They waſhed often according to their ſuperſtitious tradition, and he wondred why Chriſt did not ſo alſo, Mark 7. 2, 3, &c.

V. 39. *and the Lord ſaid*] See Matth. 23. 25. See the admirable difference between Chriſt, and the men of this world Chriſt, as a true friend, not ſo much endeavouring to pleaſe as to profit, plainly told the Phariſee his, and his fellows, faults; but the paraſitical trencher-flies will rather betray their benefactours ſoul by their ſilence, than venture their own intereſt in their favour by reproving them, and telling them the truth, that they might amend their faults.

V. 40. *make that which is within alſo*] Both body and ſoul, that God may be ſerved in both according to his revealed will, not your own tradition: you waſh the hands, and neglect the heart: it is deep hypocriſie to be ſolicitous for that which man ſeeth, and to neglect that which God ſeeth, and principally requireth. See Mat. 23. 26. 2 Cor. 7. 1. James 4 8.

V. 41. *But rather give almes of ſuch things as you have*] Τὰ ἐνόντα, that is, κατὰ τὰ ἐνόντα, according to the things which you have: τὰ ὑπάρχοντα, as Chap. 12. 33. The Syriac interpreter giveth it, *id quod adeſt*: as it is Geneſ. 32. 13. מן הבא ביד *min habba beiad*, of that which came to hand, which he had ready: the meaning is, as you are able and provided to give: it is not waſhing the body can make you clean or holy before God, but faith and a good conſcience within: ſpecially charity in giving according to your ability, wherein God will accept you, as clean.

V. 42. *Wo unto you Phariſees*] See Mat. 23. 23.

theſe ought ye to have done] As if he had ſaid; you Phariſees do well to pay tithes of all the increaſe of the earth, for ſo the Law commandeth, Levit. 27. 30. and in *Abrahams* tithes payed to *Melchiſedec*, it appeareth to be due by the law of nature, (the ground of the moral Law, and long before the Levitical Law commenced, in force) the tranſcript whereof is the Law written by God on the tables of ſtone. Next we muſt conſider, that God (the beſt and ſureſt interpreter of his own Law) interpreteth detention of tithes to be ſacriledge, as it is written, Mal. 3. 8 *ye have robbed me—in tithes and offerings*: notwithſtanding, men otherwiſe interpreted, who ſaid, Wherein have we robbed thee? and ſo a breach of the eighth precept of the morall law, therefore ſtanding ſtill in force; for Chriſt came not to diſſolve the Law, Matth. 5. 17. this ſpeech then of Chriſt, at the period of the Leviticall Law, affirming that they ought to pay tithes of all, even to the very herbs; ought not to be reſtrained as relating onely to the prieſthood of *Aaron*, it doth as duly now concern the Miniſters of the Goſpel, as any other part or branch of the moral Law: it being ſufficient for that, once to have ſaid to all perſons, times and places, *Thou ſhalt not ſteal*; the Prophet ſo expreſſely interpreting detention of tithes to be ſtealing and robbing; by ſo much more abominable, becauſe God hath vouchſafed to take tithes upon his own accompt in the Miniſters behalf, leſt it ſhould be thought an humane intereſt, and in the power of man to alienate them, under any pretence or colour whatſoever. It can be no leſſe than impious ingratitude to detain the tenth from God, who giveth us freely nine parts for our own uſe. *Quid faceres ſi novem partibus ſibi ſumptis tibi decimam reliquiſſet?* ſaith *Auguſtin. de Temp. ſer.* 219. what wouldeſt thou do, if he ſhould have taken nine parts to himſelf and left thee only one? All is his: he requireth but his own: he may diſpoſe of it as he pleaſeth. Neither doth he require tithes for his own ſake, but for our good: as for a maintenance which his wiſdom layed out for the Miniſters, which watch over our ſouls; ſo that he might bleſſe the other nine parts to us as it is written, Proverbs 3. 9 10. *Honour the Lord with thy ſubſtance and with the firſt fruits of all thy encreaſe: ſo ſhall thy barnes be filled with plenty, and thy preſſes ſhall burſt out with new wine.* And again, Mal 3. 10. *Bring ye all the tithes into the ſtore-houſe, and prove me now herewith, ſaith the Lord of hoſts, if I will not open unto you the windows of heaven, and poure* *you out a bleſſing, that there ſhall not be room enough to receive it*, &c. the curſe lyeth upon the detainers of tithes,not onely in particular, but in the general : *Ye are curſed with a curſe ; for ye have robbed me, even this whole nation*, Mal. 3. 9. many fearful inſtances to this purpoſe do both our hiſtories, and memories afford us, too large for our preſent purpoſe. Two things are conſiderable by thoſe, who are of other opinion,and the third not contemptible : firſt, whereas they ſay, the Miniſters ſhal have otherwiſe a competency; let them conſider : how dangerouſly the wiſdom of man aſſaileth the amendment or bettering of Gods wiſdom and decrees. Secondly, whereas they ſuppoſe tithes were due in the ceremonial Law onely, not by the moral, let them conſider. Firſt, what could tithes prefigure, accompliſhed, (and ſo repealed) in Chriſt. And next, that (whereas all the ceremonies of the Law are repealed in particular, or in the general, ſo in the Goſpel or new Teſtament, as that their aboliſhing neceſſarily concludeth the abolition of all the particulars thereto appertaining) no one Text of the new Teſtament evidently,or by neceſſary conſequence prohibiting tithes, can be produced: whereas this preſent text ſaith, *theſe ought ye to have done, and not to leave the other undone* : and the forecited interpreteth the detention of tithes ſacriledge, or robbing of God : denouncing the curſe to the detainers, pronouncing the bleſſing to the payers thereof : now whatſoever was commanded in the Old Teſtament, having its ground in the law of nature, and being not repealed in the new; muſt yet ſtand in force, as a duty of the morall law. Thirdly, it is conſiderable, that every branch of the moral law, is indiſpenſable : ſo that if Miniſters and people ſhould conſent to any violation thereof: there can reaſonably be expected none other ſentence from the juſtGod,than that forecited,Mal.3.9.*ye are curſed with a curſe; for you have robbed me, even this whole nation*: Yet they ſaid, wherein have we robbed thee ? confident that detention of tithes was no ſin.To conclude,that whichChriſt taxeth here,is their not being as well careful for judgement, mercy, faith, (Matth. 23. 23.) and the love of God, as they ſeemed to be in paying ſmall tithes.

V. 43. *Ye love the uppermoſt ſeats*] See Matth. 23. 6. Mark 12. 38. Luke 20. 46.

V. 44. *Ye are as graves*] See Matth 23. 27. your filthy corruptions within you, appear not unto men, ſo that deceived by your ſhews of ſanctity, they eaſily fall into a dangerous imitation of you.

V. 45. *Then anſwered one of the lawyers*] One of the expounders of the law,

thou reproacheſt us alſo] Thus he ſaid, as taking it for granted, that the interpreters of the law were unreprovable; he cenſureth Chriſts juſt condemning their hypocriſie : ſo hard is reformation, where pride, hypocriſie, and opinion of learning and wiſdom, prejudicate all inſtruction : this was the reaſon why ſo few Scribes, Phariſees, and Doctors of the Law were converted by the preaching and miracles of Chriſt, evidently enough ſpeaking him the expected *Meſſias*; and the ſame cauſe is there ſtill, why ſo few are now converted, but many are perverted dayly, the *Spirit* of pride, and a giddy influence of Satan hath ſo poſſeſſed many, that they think themſelves able to teach their Miniſters,and themſelves too good to be reproved : he injureth them, who but ſpeaketh of their ſinnes.

V. 46. *And he ſaid*] See Mat. 23. 4.

ye lade men] See Acts 15. 10. though they charged the people with many burdenſome traditions; yet here Chriſt ſeemeth not ſo much to ſpeak of theſe, as their rigid and imperious exaction of obedience to the whole law of ceremonies (which Peter calleth, *a yoke which neither we nor our fathers were able to bear*, Acts 15. 10.)and in the mean time they favoured themſelves, with eaſe and indulgence.

V. 47. *wo unto you*] See Matth. 23. 29.

V. 48. *ye allow the deeds*] Your fathers building the Prophets tombs, whom their fathers ſlew, therein condemned their fathers facts, by ſuch an honouring their memory, declaring their diſliking of their fathers cruelty; you doing the like, ſhew your ſelves heirs alſo of your fathers impiety. *Non igitur ædificatio, ſed æmulatio loco criminis æſtimatur. Ambroſ. in Luc. l. 7. c.* 11. not the building of the Prophets tombs, but imitation of their fathers wickedneſs is condemned : as if he had ſaid, you adorn their tombs, but will no more obey their doctrine than your fathers did : you will alſo kill the meſſengers of God, under pretence of Religion and Godlineſſe.

V. 49. *Said the wiſdom of God*] Matth 23. 34. as if he ſaid I ſay, who am the eternal ſubſiſting wiſdom of the father, Prov. 8. 12. or, the wiſdom and goodneſſe of God, thus diſpoſed to ſend Prophets, &c.

V. 50. *That the blood of all*, &c.] For in former ages they ſlew the Prophets of God, and the men of this generation continuing in their fathers ſinnes, and adding to the meaſure by crucifying Chriſt, and perſecuting the Apoſtles and Miniſters of the Goſpel ; God would now no longer bear, but powre down vengeance on the bloody nation, as was ſeen in the deſtruction of Jeruſalem : and as Chriſt foretold them, Matth. 23. 31.

V. 51. *From the blood of Abel*] See Geneſ. 4. 8. the meaning is, that God would call this nation to account for all the blood they ſhed ; though in their blinde fury, and ignorant zeal, they thought they had done God ſervice in ſhedding it (as John 16. 2.) he nameth Abel, becauſe his blood was the firſt that ever ſtained the earth; as if he ſaid, no cruelty and effuſion of innocent blood, when ever ſhed, ſhall eſcape unpuniſhed : of *Zacharias* we read, 2 Chron. 24. 22. whoſe dying words, when they ſtoned him, were *the Lord look upon it, and require it* : which quickly came to paſſe : for the Aſſyrians invaded Joaſh (who commanded him to be ſlain) and deſtroyed Princes and people ; and his ſervants conſpired againſt him and ſlew him in his bed, 2 Chron. 24. 25. concerning two named *Zacharias*, ſee the learned *Iſ. Caſaubon. Exercit.* 1. *ad Annal. Eccleſ.* 17. *An* 1. *n.* 57.

V. 52. *wo unto you lawyers*] See Mat. 23. 13.

taken away the key, &c.] By your artifices, traditions, and uſurpation over mens conſciences, ſubjecting them to your erroneous opinions ; and keeping them from the means of knowing the true ſenſe of holy ſcriptures, which is preaching the word ; it being the key of heaven : as alſo in that you hinder them from beleeving in me, who am the end of the law, the way, truth,and life.

V. 53. *to urge him to ſpeak*, &c.] The word ἀποστοματίζειν here uſed ſignifieth, *ex ore elicere* : to draw ſomething out of ones mouth: which the *Syriac* ſignificantly expreſſeth by ומתכסין *vamthacſin & aucupabantur*; as if it were ſaid, they went *a birding* : or layed wait to catch him and enſnare him in his words. חכם is a *Syriac* word, which, as *Tremelius* noteth, *inter alia ſignificat aucupari, aut carpere verba alicujus. Rabbi Salomo* expoundeth שפשף, *viſco avibus inſidiari* : *Vatablus* interpreteth it, *captioſe eum interrogare de multis*, they began captiouſly to queſtion with him concerning many things. So they urged him to anſwer, by propoſing ſeverall doubts and cavils, in hope that in many anſwers they ſhould catch ſomething whereof to accuſe him : ſo it is expreſſed, verſe 54. by ζητοῦντες θηρεῦσαί τι, ſeeking as it were by hunting to catch ſomething out of his words, whereof to accuſe him.

CHAP. XII.

Verſe 1. IN *the mean time*] See Matthew 16. 6. Mark 8. 15.

leaven of the Phariſees] Leaven is Metaphorically put in Scripture; ſometimes in the good part, as Matth. 13. 33. ſometimes in the bad, as Mark 8. 15. 1 Cor. 5. 6, 7, 8. Gal. 5. 9. it relateth ſometimes to doctrine, ſometimes to practice : in either of theſe, men uſe to receive a certain influence of qualities, from others whom they hear, or read, or with whom they converſe, whether good or evill as the leaven conveigheth and communicateth its ſowreneſs to the meal in which it lieth : ſo they interpret this word ζύμη, *farina ſubacta, quæ acorem contraxit* : *Hebr* חמץ *chamets* and Syriac חמע *acris, acerbus fuit*, as 1 Cor. 5. 6. מחמע *machamah*, here the *Syriac* hath חמירא *chamira*, from the *Hebrew* word חמר *Chamar*, *mixed* or *confuſed*. So that Chriſt here warneth them, that they be not infected with that ſame bitterneſſe of hypocritical Phariſees, the bane of religion : therefore is that πρῶτον uſed, not diſtributively to preſcribe an order of avoiding evil; but as a mark of eminency ſet upon that ſin; as if he ſaid chiefly (as Rom. 1. 8.) or above all evils, take heed of hypocriſie,with which there can be no truth of Religion.

V. 2. *Nothing covered*] Matthew 10. 26. Mark 4, 12. Luke 8. 17.

V. 3. *The houſe tops*] Publikely and openly : he reſpecteth the manner of their buildings, which were flat rooft, whence they might ſpeak to multitudes in the ſtreets. See 2 Sam. 11. 3.

V. 4. *I ſay unto you my friends*] He ſpeaketh thus to comfort them, and to encourage them to preach the Goſpel boldly. See Mat. 10. 28. John 15. 14, 15. A man will ſave and relieve a friend, ſpecially in that which he hath imployed him, and it were great diſhonour, to deſert him therein : therefore feare you not to preach the Goſpel, ſtronger is he that is with you therein,than all that are, or can be aginſt you,

V. 5. *Into hell*] To hell fire, and eternal condemnation; of this no creature hath power, therefore God onely is to be feared : Chriſt calleth it γέενναν, which ſome derive as a contract of גי-הנם *ge-hinnoi*, Joſh. 15. 8. *the valley of Hinnom* : hence the *Syriac* גהנא *gihanno* or *gihannah. Greek* γέεννα : it was a pleaſant and fruitfull valley neer Jeruſalem upon the brook *Cedron*, wherein was *Topheth*, where they offered their ſons and daughters to devils by the idol *Moloch* (as the heathens did to *Saturn* (*Minuc. Fel. Octavio.*) burning them between two fires, with hideous noiſes : for the aboliſhing whereof *Joſias* commanded, that all manner of carrions from the city ſhould be caſt there; ſo that there was continuall fire to burn and conſume the ſame, left they ſhould ſtench the city, See 2 Kings 23. 10, hence by a metaphor the *Hebrews* uſed to call hell (the place for torments of the damned) גיהינם *gehinnom*, as a place moſt abominable,impious,and terrible. See *Joh. Druſ. ad voc. N. T. com.* 1, *Gehenna.*

V. 6. *Are not five ſparrows*] Matth. 10. 29. This he addeth to confirm and comfort his diſciples againſt perſecutions, the poor birds cannot be deſtroyed, except God permit it; how much leſſe ſhall you? it is injury to the divine providence, to diſtruſt his care over us, who keepeth the creatures provided for us: he forgetteth not one of theſe; can he forget you? certainly you being of more vallew, are more deer to him

V. 7. *The very haires of your head*] See on Matthew 10. 30.

V. 8. *Alſo I ſay unto you*] Matthew 10. 32. 2 Timothy 2. 12.

V. 9. *Whoſoever ſhall deny me*] To the foregoing argument he adjoyneth the mention of reward: Chriſt will own them, who ſuffer for his ſake; and that before the holy Angels, who ſhall attend him in his judging the living and the dead. Mark 8. 38. as alſo the puniſhment of them, who (for fear, favour of men, or of this world, or the things thereof) ſhall any wayes deny him before men: as if any deny him to be very God and man: to be our Saviour, juſtifier, redeemer, and ſole mediatour: or if any deny the Goſpel, or any part thereof to be the truth: if any out of malice oppoſe it, for fear of men be aſhamed of it; or by an impious ſilence betray the truth thereof: To confeſſe him relateth, either to all Chriſtians, of which 1 Pet. 3. 15. or to thoſe who are called out before perſecutours, to give teſtimony to the truth of Chriſt: he will deny and caſt off all thoſe who deny him: which is to be underſtood in caſe of finall impenitency: otherwiſe Peters denyall of Chriſt, (through deep perturbation of minde in ſodain fear) and his bitter tears of repentance following, ſhew how far the elect, in ſome diſtempers are ſometimes over born in temptations; and yet by Gods mercy are recovered again.

V. 10. *Speak a word*] See Matth. 12. 32. Mark 3. 28. 1 John 5. 16.

it ſhall be forgiven him] He that ſpeaketh againſt Chriſt, through ignorance and unbelief, it ſhall be forgiven him when he repenteth: but he that ſhall blaſpheme the holy Spirit of God, the Godhead, out of deſtinate malice, againſt his knowledge and conſcience, wittingly and willingly, perſevering therein unto his end, it ſhall not be forgiven him: for otherwiſe, we know Pauls blaſphemy, was forgiven him, for he did it ignorantly. 1 Timothy 1. 13.

V. 11. *When they ſhall bring you unto the Synagogues*] See Matth. 10. 19. Mark 13 11. Luke 21. 14. the meaning is, when they ſhall convent you before the councils of Jews, High-Prieſts, Phariſes, &c, or the tribunals of heathen Princes, Magiſtrates, or Governours, fear not, you ſhall finde a preſent aſſiſtance of Gods Spirit, in ſuch words and wiſdom as your enemies ſhal not be able to overthrow, chap. 21. 15.

V. 14. *Who made me a judge*] Chriſt would not intermeddle with ſecular government, when he was to redeem man, by ſubjecting himſelf to the judgement of man: not hereby diſſallowing the right of Magiſtracy and government by civill judicature, but intimating that God had now given him another calling: teaching every one to contain himſelf within the limits of his own calling, and not to uſurpe and intermeddle with others; admoniſhing all men, to beware of covetouſneſſe the fountain of contention: and laſtly, laying the ground for that which the Apoſtle urgeth. 2 Timothy 2. 4. that the ſtate of a Miniſter ſhould herein be proportionable to the condition of a ſouldier; diſſentangled from the affairs of this life, that he may pleaſe him, who hath choſen him to another office: not that the Miniſter may not meddle with any affairs ſecular, but that he may not thereby be entangled, and hindred from the work of his Miniſtery, to which God hath choſen him, and ſet him apart, as Romans 1. 1. nor be impropriated to the execution of civil offices of judicature or the like, becauſe it can be no leſſe than ſacriledge to convert that, in whole or any part, to common uſes (which is ſacred by a peculiar dedication to God and his Religious ſervice) incompatible with that conſecration and miniſtration; therefore Chriſt refuſed this office of civil judicature; becauſe he had no calling thereto, but to be *a Prieſt for ever after the order of Melchiſedec* (Hebr. 5. 4, 5, 6.) though he were in his own perſon of infinite abilities to have performed both theſe offices: the fourth Councel of *Carthage*. chap. 20. decreed, that the Biſhop ſhould not ſo much as be troubled with the care, *rei familiaris*, of domeſtick buſineſſe, but, *lectioni, & orationi & verbi predicationi tantummodo vacet*, attend onely to reading, prayer, and preaching the word: the third Counſel of *Carthage*. chap. 15. citing thoſe words. 2 Tim. 2 2, 4. decreed. that neither Biſhops, Prieſts, &c. ſhould be farmers, ſtewards, &c. it is not unlikely that they had alſo in their minde that of the Apoſtle; 1 Tim. 4. 15 that which ſome alleadge out of *Poſſidonius, vit. Auguſtin. cap* 19. that he ſpent whole dayes in compounding controverſies; and that which they bring out of *Auguſtin de opere Monach. c.* 29. *To.* 3. conclude nothing againſt us herein, ſeeing it appeareth not that *Auguſtin* executed any civil office of judicature; but that which was Eccleſiaſtical and immediatly ſubordinate to Religion, as are peace, mercy, and charity; which the firſt Counſell of Antioch allowed and enjoyned. chap. 20. it was ordeined that twice a year the Biſhops ſhould meet; διὰ τὰς ἐκκλησιαστικὰς χρείας, ϗ τὰς τῶν ἀμφισβητουμένων διαλύσεις, for Eccleſiaſtical cauſes, and to compoſe controverſies, &c. and chap. 25. of the ſame: it was decreed, that the Biſhop ſhould have τῶν τῆς ἐκκλησίας πραγμάτων ἐξουσίαν, &c. power of things belonging to the Church; to give alms; and to relieve his own wants: now although theſe controverſies, did not all ariſe from matters of faith and religion, but probably ſome, or many from ſecular intereſts (which might be the reaſon why *Auguſtin de op. Monach. cap.* 29. nameth thoſe ſecular buſineſſes, in compoſing whereof he was ſo much diſtracted) yet was the making of peace immediatly ſubordinate to the duties and acts of Religion unto which none are, or can be well and duly fitted, without peace; unity, and charity. (Matth. 5. 23. 24. 1 Cor 1. 10. 1 Cor. 3 3. Phil. 2. 1. &c. Pſ. 133. 3. &c) and ſo, though this office well became all the children of God, Mat 5. 9. yet queſtionleſſe, beſt thoſe who were, or are aſſigned to the miniſtery of the Goſpel of peace: yet is it conſiderable, that *Auguſtin* eſteemed this, ſuch a diſtraction from his Miniſtery in the word, and ſuch a burden unto him, that he calleth God to witneſſe, *multa mallem per ſingulos dies*, &c. *aliquid manibus operari*, &c. I had much rather every day ſome hours labour with my hands, that I might have others free to read, pray, and do ſomething concerning divine Scriptures. and that he not onely complained hereof, but obtained leave in an Eccleſiaſtically aſſembly of the people to tranſmit and put over this burden to *Eradius* his ſucceſſour elect. See *Aug. ep.* 110 If to ſpend time to make peace, were a known diſtraction and heavy burden to good Biſhops; we may ſecurely conclude with *Ambroſ. ep.* 33. *ad Marcellin. tyrannis ſacerdotis infirmitas eſt*——*nunquam ſacerdotes tyranni fuerunt, ſed tyrannos ſæpe ſunt paſſi*, that is, the tyranny of a prieſt is an infirmity ——prieſts (if good) were never tyrants, but have often ſuffered by tyrants.

V. 15. *Beware of covetouſneſſe*] Beware of inſatiable deſire of having more; which the Apoſtle calleth the root of *all evil.* 1 Tim. 6. 10. ſo it is indeed, of fraud, lying oppreſſion, murder, &c. *non ille liber qui ſervit avaritiæ, Ambroſ. l.* 2. *ep.* 7. he is no free-man who ſerveth avarice: all abundance cannot preſerve life; that is, it is in Gods hand, to give or take away; as he preſently ſheweth in the parable of the ſecure rich man: and truely, *non cenſus divitem ſed animus facit*: *Ambroſ. lib.* 10. *ep* 82. it is not ſo much wealth, as the minde which maketh a man rich: the law of nature is rich enough to all: unto which you may quickly finde abundance; but to deſire, all abundance is ſcarcity: *nemo pauper naſcitur ſed fit*: *no man is born, but becometh poor*: therefore poverty is not by nature, but opinion: therefore you may quickly finde natures rich man; hardly deſires.

V. 16. *Brought forth plentifully*] He teacheth that God giveth temporal bleſſings, even to the wicked, (as Matth. 5. 45.) many times for their greater deſtruction. Jer. 12. 3. Pſal. 73. 18. therefore we may not ſet our hearts on them; but aſpire to thoſe riches which he giveth to his elect onely, as the riches of his grace, Epheſ. 1. 7. Eph. 2. 7. *the unſearchable riches of Chriſt*. Epheſ. 3. 8. See Col. 2. 2. 1 Tim, 6. 5, 6.

V. 18. *Build greater*] This he ſaith, not to condemn an *holy* providence of ſaving and laying up that which God giveth us (for he commanded the broken meats to be gathered up. John 6. 12. See alſo 2 Cor. 12. 14. 1 Timothy. 5. 8.) but to ſhew us how evil, confidence in riches is, how vain and fooliſh; ſeeing they may be ſo ſodainly taken away from their ſecureſt owners, or they from them.

V. 20. *Fool, this night*] He was fooliſh in reckoning upon many years to come, who could not be certain of one night. *longa noſtra deſideria increpat via brevis. Greg. hom. in Evang.* 3 . ſo ſhort a way of life, reproves our long deſires.

Then whoſe ſhall theſe things be] No man (ſaith *Ambroſ. lib.* 8 *ep.* 10.) is rich, *qui quod habet ſecum hinc auferre non poteſt*: which cannot carry hence that which he hath: that which we muſt leave behinde us, is not ours, but ſome others.

V. 21. *layeth up treaſure*] He that heapeth up riches to ſatisfie his worldly deſires without the good proviſion of faith, and good works, ſhall be like this fooliſh rich man: ſee Mat. 6. 20. 1 Tim. 6. 19. Jam. 1. 5.

V. 22. *Take no thought*] See Mat, 9. 25. 1. Pet. 5. 7. Pſal. 55. 22. he forbiddeth not πρόνοιαν, care for your ſelves and your families, that we owe. 1 Tim, 5. 8. but this μέριμναν diſtracting and diffident care proceeding from a greedy deſire and love of the world, diſtruſt in Gods providence, and undervaluing of the true riches of Godlineſſe, 1 Tim. 6 5. 6.

V. 23. *The life is more*] Matth 6. 25. as if he ſaid: God hath given thee life and ſoul, which is far better than food and raiment; therefore he will not fail to give theſe for the preſervation of the other, the Creator never ceaſeth from the work of providence, John 5. 17.

V. 24. *Conſider the ravens*] Matth. 6. 26. God that provideth for the moſt abject and vile creatures, as ravens, &c. Job 38. 41. Pſalm 147. 9. will certainly much more feed, and provide for man, made to his own image; whom he redeemed with no leſſe a price than the pretious blood of Chriſt Jeſus. See Rom. 8. 32.

V. 25. *Which of you by taking thought*] Mat. 6. 27. this is another argument to diſſwade from worldly care, from the vanity and unprofitableneſſe thereof: as if he ſaid, all your care cannot make you rich; God only giveth or reſtraineth. See 1 Kings 3. 13. 1 Chron. 29. 12. Hag. 1. 6. 9, 10, 11. Job 8. 18. it is in vain to riſe up early, to ſit up late, to eat the bread of carefulneſſe, or ſorrows: except the Lord bleſſe it, you cannot thrive. Pſal. 127. 2.

V. 26. *For the reſt*] For that which is of greater importance, the preſervation of your ſelves.

V. 27. *Conſider the lillies*] See on Mat. 6. 28, 29. this argument is, like the former, from Gods liberality ſhewed on the creatures made for mans delight, to aſſure us that he is more liberal to man himſelf: he that thus clothes the ſoon-fading flowers, will not let man want clothing: the ſcope of all is to teach us in an holy and prudent endeavour, to caſt our care upon God. See Pſal. 55. 23. 1 Pet. 5. 7.

V. 28. *If then God ſo cloth the graſſe*] Mat. 6. 30.

V. 29. *Neither be ye of doubtful minde*] μὴ μετεωρίζεσθε, it ſignifieth, be ye not in ſuſpence or of mindes doubtful and wavering: ſo *Suidas* expreſſe it: ἦσαν δὲ μετέωροι ταῖς ψυχαῖς, καὶ πρὸς τὸ μέλλον ἐπισαλεύοντες *erant autem animis ſuſpenſis, & ob incertum rerum futurarum eventum adhuc fluctuantes*. So *Thucidides*, by him alſo cited, ſaith, that Greece was μετέωρος, that is, ſaith he, ἐκεκίνητο, καὶ οὐκ ἡσύχαζον; *they were troubled, and did not reſt*, So he calleth ſhips at ſea μετεώρους, that is, πελαγίους, καὶ μὴ ἐπ' ἀγκυρῶν ἱσταμένας: that which we may not improperly render *ſhips a drift*, or *at hull*, which are not come to an anchor: the interpreter of the Syriack gives this word, *neque diſtrahatur cogitatio veſtra in iſtis:* the whole ſenſe is, be ye not of wavering and doubtful mindes, about temporal neceſſaries, as they muſt needs be who, depending only on ſecond cauſes, do not put their confidence in Gods providence, which never faileth thoſe who truſt in him. See Pſal. 9. 10. Hebr. 13. 5.

V. 30. *the nations &c.*] This laſt argument is taken from the difference which ought to be between us Chriſtians, and the profane and unbelieving heathens: we acknowledge and profeſſe that God is our Father; we call on him who knoweth we have need of theſe things; and as a tender Father, he provideth theſe things for us; but the Gentiles and worldly minded men, have not faith to depend on God: no vvonder if they, vvho have no ſuch confidence on Gods favour toward them, depend on ſecond cauſes, and endeavour to provide for themſelves: a worldly mind diſcovereth a mans diſſidence in God, and groſſe unbelief, as to his relation to Gods covenant, and intereſt therein.

V. 31. *theſe things*] Theſe temporal neceſſaries, common to good and bad.

ſhall be added] See on Mat. 6 33. Shall be added over and above that ye ſeek for; as *Solomons* riches were to his requeſt for wiſdom. 1 Kings 3. 9, 10, 11, 12, 13.

V. 32. *The Kingdom*] Of heaven, therefore fear not: he that giveth an eternal intereſt in heaven; will not ſuffer you to want temporal and earthly neceſſaries, to fit you, and bring you thereto.

V. 33. *ſell that ye have*] Matth. 19. 21. Acts 2. 45. Acts 4. 34.

provide you bags] Se chap. 16. 9. Mat. 6. 20 1 Tim. 6. 19. This command condemneth not propriety of goods; neither reacheth it to all times, places and perſons; but reſpecteth caſes of neceſſity: and teacheth that charity much more ſafely layeth up riches in Gods hands (who will bountifully repay for the poor) than any care of worldly men, can otherwiſe do: and laſtly this ſheweth which are true riches: *illa ſunt vera divitiæ, quas cum habuerimus perdere non poſſumus*; *Auguſt. de verb. Domini ſerm.* 35. thoſe are true riches which we can never loſe, when once we have them.

V. 34. *where your treaſure is*] Matth. 6. 21. Becauſe your minds and affections will be commonly on that which is moſt loved, dear, and precious unto you: therefore be merciful, and ſo lay up treaſure in heaven, that your hearts and converſations may be there: See Col. 3. 2. Phil. 3. 20.

V. 35. *let your loins &c*] See 1 Pet. 1. 13. Meaning that they ſhould be alwayes ready to execute their charge; alluding to their habit, and manner of girding their long looſe garments unto them when they were to do any work; he willeth them to contrive all worldly neceſſaries ſo, that they may not hinder them in the ſervice of God.

V. 36. *When he will return from the wedding*] The meaning couched under this metaphor is, that we ſhould ſtand upon a ſpiritual watch, conſtantly expecting the coming of our Lord Jeſus to judge; ἀναλύσει *return*, properly ſignifieth to diſſolve or break up: ſo *Athen. lib.* 1. ἀπὸ τοῦ δείπνου ἀναλύοντες which may be interpreted breaking up company, to go home: ſome take it tranſlatitiouſly from ſhips breaking ground, to returne whence they came.

V. 37. *and ſerve them*] That is, God will abundantly requite their ſervice in Chriſt, with eternal bleſſings.

V. 38. *in the ſecond watch*] They were wont to divide the night into four watches; ſo often they relieved and changed the turns of their watchmen or centinels, from the courts of guard. See Matthew 14. 25. Exod. 14. 24. *Theophylact* underſtandeth here τὰς διαφόρους ὥρας τῆς ζωῆς ἡμῶν the divers hours or times of our life. The meaning is, whether he come ſooner or later, to take thee out of this life; this know, *quos diu ut convertantur tolerat, non converſos, durius damnat. Greg. hom.* 12. *in Evang.* thoſe whom he long tolerateth, that they may be converted, he more heavily damneth if they convert not.

or in the third] The meaning is, becauſe the hour of death or judgement is uncertain; therefore we muſt alwayes be provided for it. See Job 14. 14. See verſe 40.

V. 39. *and this know*] See Mat. 24. 43. 1 Theſ. 5 2. 2 Pet. 3. 10. Rev. 3. 3, & 16. 15.

V. 41. *this parable unto us*] Whether doth this parable appertain to us Apoſtles, Miniſters and watchmen over the houſe of Iſrael; or unto all men?

V. 42. *Who then is that faithful, &c.*] Matthew 24. 45 He anſwereth, not *Peters quære* directly, but ſo as that we may underſtand here, as Mark 13. 37. *What I ſay unto you, I ſay unto all, watch:* though it principally concern thoſe to whom God hath committed the charge of ſouls, yet all that will be ſaved, are alſo to watch.

V. 43. *Bleſſed are &c.* He exhorteth to the duty by the reward propoſed.

V. 44. *ruler over all*] Mat. 24. 45. that is, he will highly honour and recompence his diligence; as in things ſecular. *Joſeph* was honoured by *Pharaoh*, and ſet over his houſhold Gen. 41. 43. what this honour ſhall be, *eye hath not ſeen, &c.* 1 Cor. 2. 9.

V. 45. *But if that ſervant*] By puniſhment threatned, he dehorteth from ſecurity, tyranny, oppreſſion, and injury towards another.

V. 46. *Cut him in ſunder*] Or *cut him off:* διχοτομήσει. So Mat. 24. 51. *Tertul. adv. Marc. l.* 4 *c.* 29. giveth it by *ſegregabitur:* ſo the Syriack giveth it ונפלג, as *Martin Troſtius* readeth it; as *Tremelius* ויפלג *& dividet:* of פלג *phelag.* Hebr. פלג *Phalag.* ſignifying both; *diviſit* or *ſeparavit*, all to one purpoſe; for ſo will the Lord cut off the impious ſervant by ſeparating him from the number and ſociety of them that ſhall be ſaved: as Mat. 25 46. thus he will deal with deceivers of ſo great a truſt; this penalty is added to terrifie the idle, injurious, and thoſe who in the Church ſerve not the Lord Jeſus, but their own bellies, Philippians 2. 21. to theſe vvill he once give their portion or ſhare with hypocrites and unbelievers in hell fire.

V. 47. *which knew his Lords will*] As if he ſaid; if the ſervant which offendeth out of ignorance be vvorthy of puniſhment; what is he, who knowing it, wilfully, or negligently tranſgreſſeth it; ignorance is leſſe ſin than wilfulneſſe, 2 Pet. 2 21. it is vain to pretend ignorance (where all are bound to know, that cannot excuſe) and moſt wretched to abuſe knowledge.

V. 48 *worthy of ſtripes*] That is, who hath committed ſome fault worthy of puniſhment: he alludeth to the cuſtom of correcting ſervants.

V 49. *to ſend fire*] Mat. 10. 34. *Cyril. Hieroſol. Catec.* 17. underſtanding this of the Holy Ghoſt: others more probably of the fiery trial, aſſlictions, to which they ſhall be expoſed who will live godly in Chriſt. See verſe 51. &c. he ſpeaketh this of that effect which the Goſpel ſhould produce, not of it ſelf, but by reaſon of mans corruption and abuſe of it.

and what will I?] That is, though I deſire unity, not diſſention, yet I would not for wicked mens ſakes, that the Elect ſhould want the comfort, which ſhould come by the publiſhing of the Goſpel: hereby he inciteth them to diligence in preaching the Goſpel, notwithſtanding the tumults which they ſhould ſee following the ſame.

V. 50. *baptiſme to be baptied with*] Math. 20. 22. meaning that his ſelf muſt firſt ſuffer: this in the Saints is by ſome called the baptiſme of martyrdom: ſo by waters, the ſcriptures ſometimes expreſſe many or great afflictions. Pſal. 66. 12. & 69. 1.

how am I ſtraitned] Pained, or much preſſed: as if he ſaid, I much deſire that it were accompliſhed, and the redemption of man thereby.

V. 51. *ſuppoſe ye &c.*] Mat. 10 34.

but rather diviſion] See on verſe 49. He ſheweth them before, what would follow by the impious perverſeneſſe of men, leſt finding ſuch unexpected effects, they might be ſcandaled, and impute thoſe diviſions to the preaching of the Goſpel, which are onely accidental thereto: ſo muſt we accompt all theſe inteſtine quarrels in or about religion here ſpecified: See on Matthew 10. 34.

V. 53. *the Father*] Matthew 10. 35. one near and deare friend againſt another.

V. 54. *When ye ſee a cloud riſing*] Mat. 16. 2. The ſea bare weſtward from Judea, ſo that commonly clouds thence ariſing brought rain: ſo *Elias* ſervant ſaw a little bank or cloud ariſing from the weſt, before that great rain which followed the drought of three years. 1 Kings 18. 43.

V. 56. *Ye hypocrites*] See on chap. 13 15.

that ye do not diſcern this time] As if he ſaid; you have wiſdome to obſerve naturall cauſes, and ſignes; why can you not conſider ſpiritual things, of far greater conſequence, that is, this accepted time, and day of ſalvation, wherein God offereth you ſuch abundant meanes thereto.

V. 55. *why of your ſelves judge ye not?*] He diſcovereth the fountain of their impiety and ſecurity: they would not deſcend ſeriouſly to examine their own conſciences, neither would they there enquire, as in the ſight of God, what was right: therefore had they much more underſtanding, for any thing, than for matters divine and heavenly: if they were ſued, or in danger of arreſts, they would preſently make means to compound with their adverſary, leſt they ſhould be put to more charge, or fall into greater dangers: but for reconciliation with the holy Majeſty of God offended, they cared not; *Proſp. cont. collat.* well obſerveth here, that Chriſt did not ſpeak this, as intimating that they had either freedom of will, or poſſibility thereby to that which was good of themſelves: but that they might know that they had loſt it *ſuo vitio*, by their own fault of ſin, and that therefore Gods exaction was not unjuſt, though they were not able to perform that which they ought; but that man, (*à litera occidente, confugiat ad ſpiritum vivificantem, & facultatem, quam ante non invenit in natura, quærat ex gratiâ*) might from the killing letter (of the law) flye to the quickening ſpirit, and ſeek that ability of grace which he could not before finde in nature: which if he did, he ſhould finde, that great is the mercy of God: if he did not, that the puniſhment of his ſinne is juſt.

V 58. *When thou goeſt with thine adverſary*] See on Mat. 5. 25. The meaning is, break off contentions with thine adverſaries, before thou come to dangerous iſſues: repent thee quickly of all thy ſins, for which God hath a controverſie with thee: believe in Jeſus Chriſt, the onely Mediatour between God and man, and the price of our redemption; that being juſtified by faith, thou mayeſt have peace with God, (Rom. 5. 1.) in this life, abuſe not the patience and long-ſuffering of a gracious God, leſt he judge thee according to the rigour of his juſtice, which thou canſt never ſatisfie, which is here meant by the laſt mite. See on Mat. 1. 25.

mite] See on Mark 12. 142. *Theophylact* on this place well ſheweth, that the torments of the damned ſhall never end, becauſe they can never by ſuffering, pay the laſt mite, or ſatisfie the juſtice of God.

CHAP. XIII.

Verſe 1. WHoſe *blood Pilate*] We finde not in any other ſcriptures, mention of this fact: it ſeemeth he cauſed them to be ſlain, as they were ſacrificing, ſo that their blood was mingled with the blood of the beaſts which they offered: not that they were ſlain in Galilee, whereof *Pilate* was not Governour: but it may be that theſe were of the ſect of *Judas* the Galilæan, mentioned, Acts 5. 37. as *Anaſtaſius ſinait. quæſt.* 146. affirmeth they were; Chriſt here correcteth the rigid cenſures of hypocrites, over-quick and ſharp in cenſuring others in their afflictions, forgetting that the ſame rod is over themſelves for their ſecurity in ſin: whereas we ought by ſuch examples to examine our own corruptions, and by preſent repentance to prevent Gods judgments: however we may not judge of mens final conditions, by their preſent calamities, for God many times ſo afflicteth his dear ſervants, as thereby to bring them home to him in repentance, and newneſſe of life; while he giveth fulneſſe and proſperity to others, who by their abuſing the ſame, finde the broad and eaſie way to deſtruction eternal.

V. 2. *ſuppoſe ye that theſe, &c.*] As if he ſaid, you may not think that God alwayes layeth the moſt heavy ſecular puniſhments, on the greateſt ſinners; he doth not preſently ſmite all great ſinners: but he maketh ſome exemplary, that thereby others may be moved to amend the like faults, See Numb. 16. 32. Acts 5. 3, 5. &c.

V. 3. *I tell you nay*] Becauſe men are too apt to condemn thoſe as plagued of God, whom he exerciſeth with temporal puniſhments, without regarding their own faults; he admoniſheth every one to look home to his own deſerts.

V. 4. *the tower in Siloe fell*] Neither do we read this hiſtory any where elſe in ſcripture: it ſeemeth to have been one of the towers on the vvalls of Jeruſalem, which ſtood by the waters of *Siloe.* See John 9. 7. Iſaiah 8. 6.

think ye they were ſinners] *Gre.* ὀφειλέται Debtors, that is, ſinners. See Mat. 23. 16. ſo the Syriack tranſlateth it; and ſo the word is uſed, Mat. 6. 12. Luke 11 4.

V. 6. *ye ſhall all likewiſe periſh*] The word ὁμοίως, which the Syriack giveth, *as they*, doth not here ſignify the ſame kind of judgement; but is to be underſtood of puniſhment in general, hanging over the impenitent; as if he ſaid all impenitency is under the curſe temporal and eternal; as may appear in the following parable of the barren fig-tree. See alſo Mat. 3. 12. Epheſ. 5. 5. *ye ſhall all* (whether Jevves, Galileans, or Samaritans) be judged alike, by the impartial God, who reſpecteth not perſons. 1 Pet. 1. 17. Rom 2. 5

V. 6. *this parable*] See Mat 21 19.

A certain man had a fig-tree] This parable our Saviour ſpake as prepoſſeſſing a ſecret objection which a ſecure ſinner might make againſt that which he ſaid: the ſcope is to ſhew that many impenitent ſinners who are worthy of preſent deſtruction, are yet ſpared for ſome time; all which ſhall but adde to their final ruine, except they truly and timely repent: continuance in ſin is an high abuſe of Gods long-ſuffering, whoſe juſtice ſleepeth not; neither is he ſlack, but patient. See 2 Pet. 3. 9. Romans 2. 5. as the planter will try all means to make the barren tree fruitfull: ſo the good God will not preſently cut down and deſtroy men; but uſe all means to better them: when nothing will ſerve, then he layeth the axe to the root. See Iſaiah 5. 4. &c. Mat. 3. 10.

V. 7. *theſe three years*] That is, theſe many years; it ſignifieth the patience and long ſuffering of God toward ſinners: ſome underſtand the time before, and under the law, and Goſpel. *Greg. hom.* 31. See *Irenæ. l.* 4. *c.* 7.

why cumbreth it the ground?] καταργεῖ ſignifieth, among other things, to conſume or work out the heart of the ground: the meaning is, that they who are not fruitful in good works, do but make others barren by their example; and as *Gregory* ſaith, *aliis operandi occaſionem negat*, deny others the occaſion of working, and poſſeſſe the place on which others might be planted, which would bring forth better fruit. See Rom. 6. 6. & 7. 8.

V. 8. *He anſwering ſaid*] This deſcribeth the affection of thoſe who faithfully plant in Gods vineyard; they do not forthwith deſpair when they ſee not preſent fruits of their labours, but take the more pains with their plants, their auditours, by how nearer they perceive Gods judgments are on their barrenneſſe; and pray the Lord to ſpare them. See 2 Tim. 24. 25. Exod. 32. 31. Amos 7. 2. 5.

V. 9. *then after that thou ſhalt cut it down*] The Syriack readeth *and if not, why ſhould it live? thou ſhalt cut it down:* Chriſts purpoſe is hereby to ſhew the Jews, and in them, all others planted in Gods vineyard, the Church, what God looketh for, that is, our fruit. Iſaiah 5, 2. and what they muſt look for, who after much pains and culture beſtowed upon them by the Miniſters, remain yet unbettered and unfruitful; that is, cutting up and deſtruction of body and ſoul. See 2 Chron. 36. 15, 16. Jer. 1. 10. Iſaiah 5. 5, 6. Mat. 3. 10.

V. 10. *on the Sabbath*] Signifying that this miracle was done publickly, when the multitude were aſſembled.

V. 11. *a ſpirit of infirmity*] It was not any natural infirmity, but by the malicious working of the devil; who delighteth in the miſery and infirmity of man, and therefore doth not only infect and afflict the mind, but alſo the body; where and as far as he can obtain leave to hurt, as may appear in the hiſtory of *Job*, and many in the Goſpel.

V. 12. *thou art looſed*] It hath reference to that which is ſaid, verſe 16. (*whom Satan hath bound*) and to ſhew that he had power to diſſolve the work of the devil, and to reſcue his captives, and the key of the bottomleſſe pit, with the chain to binde Satan. Rev. 20. 1, 2.

V. 13. *immediately ſhe was made ſtraight*] Syr. *She ſtretched out her ſelf*, ἀνωρθώθη, ſhe ſtood up ſtrait again: this ſheweth that it was the immediate power of God, which perfectly cured her, without any ordinary means applyed.

and glorified God] This is an effect of faith, to give God the honour of all the bleſſings which we receive. See Chap 17. 16, 17. and it ſheweth that this was no obſcure work, but an evidence of Gods power and mercy.

V. 14. *the ruler of the ſynagogue*] That is, one of the rulers, for it ſeemeth there were divers, Mark 5. 22 Acts 13. 15, the Syriack calleth him רב *Rab*, which in the Chalde and Syriack ſignifieth *great, major, doctor, Prince,* or *ruler*. See on Acts 18. 8.

there are ſix dayes] concerning the errour of Phariſees prohibiting works of mercy on the Sabbath day, See chap. 6. 2. obſerve here, that there can be nothing free from the cenſure of malicious ignorance, the moſt ſacred and Divine actions of Chriſts mercy doth Satan ſtrive to black over with ſome imputation of evil, leſt the ſpectators ſhould believe and be ſaved.

V. 15. *Thou hypocrite*] ὑποκριτής ſignifieth alſo that which the Latines call, *hiſtrio*, an acter or perſonator of others, as ſtage-players, in habit, words and actions imitate or counterfeit that which they are not, but for preſent would by all means ſeem to be: ſo do hypocrites, counterfeit, ſeem, or reſemble Saints; when they are indeed and truly no more ſuch, than he that acteth an Emperour on the ſtage, is an Emperour in power, Eſtate, and honour; the *Syriack* excellently expreſſeth it, by נסב באפא *naſeb baphe aſſumens vultum*, or *accipiens perſonam, faciem, &c.* thou who aſſumeſt the countenance, or takeſt on thee the perſon or face of another. Mat. 7 5. Luke 6 42. this diſſembling of the ruler (who under pretence of much zeal to the ſanctification of the Sabbath, calumniated Chriſt the Lord of the ſabbath) Chriſt here reproveth: as alſo their perverſe zeal, who did not think the ſabbath violated, by works of mercy towards their beaſts, but towards men: thus he convicteth them by their own practice.

V. 16. *daughter of Abraham*] She was ſuch, either by nature, or imitation, (Rom. 2. 12. Luke 19. 9.) or both: in any of which reſpects they were extream perverſe, in denying that comfort to a

Saint of God, bound 18. years together, with the bonds of Satan; in great affliction, and pain of body, which they would not deny to a beaſt, by themſelves tyed up with the bonds of men, for their own good, and for a convenient time only; malice is ever blinde, and impiety unreaſonable.

theſe eighteen years] The time of her ſuffering which Chriſt well knew, he reciteth; as to convince their peeviſh malice; ſo to comfort thoſe who ſuffer long: God meaſureth all, and in due time will help. Pſal. 9. 10. long this afflicted woman ſuffered, long the lame man. John 5. 5. 9. much longer Iſrael in Egypt; yet God delivered at laſt. Gen. 15. 13. Acts 7. 6. See Habac. 2. 3.

V. 17. *All his adverſaries were aſhamed*] They were aſhamed as convicted of calumny: it doth not appear that they were converted: but a more happy effect of this miracle appeared in the reſt who rejoyced for the power and mercy of God ſhining in theſe works of Chriſt.

V. 18. *Unto what is the kingdom of God like*] Mark 4. 30. that kingdome of God which is now offered unto you which he governeth by the ſceptre of his word, ſhewing the vvay thereto.

V. 19. *Like a grain of muſtard ſeed*] This he ſpeaketh to declare the admirable encreaſes and power of the Goſpel, whoſe beginnings were ſo ſlender, and that the Church hath divers ſtates, ſometimes it is ſmall and hardly diſcerned for the paucity of profeſſors and true believers (Revel. 11. 12) ſometimes glorious with multitudes, and by them very conſpicuous, ſtretching out her branches. Pſal. 80. 9 10, 11. to the river, and her boughes to the ſea.

V. 20. *Whereunto ſhall I, &c.*] Mat. 13. 33. See Luke 7. 31.

V. 21. *It is like leaven*] This ſimilitude is to the ſame purpoſe. See chap. 12. 1. to ſhew the admirable increaſe of Gods kingdom of grace.

V. 22. *Journeying towards Jeruſalem*] Mat. 9. 35 the firſt part of this verſe ſheweth the unwearied induſtry of Chriſt in teaching the people the way to ſalvation, in the ſecond appeareth his zeal to the ordinances of God: for in that he made journeyes to Jeruſalem, it ſeemeth to have this meaning, that however he preached conſtantly in the towns and villages, yet ſo often as their appointed feſtivals approached, he went up to the ſolemn aſſemblies to worſhip at Jeruſalem.

V. 23. *Are there few that be ſaved?*] This ſeemeth a captious queſtion, occaſioned by Chriſt his preſſing repentance: as if it had been ſaid; what ſhall become of the Iſrael of God if ſo few as you pretend, ſhall be ſaved? therefore he anſwereth not directly, but admoniſheth rather to be very careful for their own ſouls health (Mat. 7. 13.) than inquiſitive after the counſels of God concerning the number of the elect: and to avoid that common read to hell, following multitudes to ſin. See Exod. 23. 2.

V. 24. *Strive to enter in*] See on Mat. 7. 13. Chriſt according to his uſual manner, anſwered not directly to their queſtion, to ſetisfy their curioſity, but to that which more concerned them to know and do.

many, I ſay unto you will ſeek] That is, they will endeavour for ſalvation, by a blinde deſire thereof, but not uſing the right means, nor going the right way (by Chriſt the onely door thereto) ſhall not attain it. See John 7. 34. & 8. 21. & 13. 33. Rom. 9. 31, 32. many ſhall ſtrive in vain, as they who ſeek righteouſneſſe and ſalvation by their own merits and works of the Law, not by faith in Chriſt: or who continue wilfully in known ſins: yet muſt ſtrive in that way of faith which worketh by love. Gal. 5. which God hath appointed, in whom our labour is not in vain. 1 Cor. 15. it is true, few ſhall be ſaved, in reſpect of the multitude of unbelievers which ſhall periſh: there is little wheat in reſpect of the chaffe, yet enough to fill Gods granary: as many as are written in his book of life: that certain number, whoſe election is ſure and immutable, having this foundation, the Lord knoweth who are his: our wiſdom therefore ſhall be, not to trouble our ſelves with thoſe things, which are within the vaile, and ark of Gods ſecret counſel, but to ſtrive to make our calling and election ſure to our own conſciences (which is ſure in Gods decree) by doing thoſe things which may as happy fruits of our election, calling and regeneration, aſſure us that we ſhall never fall. 2 Pet. 1. 9, 10.

V. 25. *And hath ſhut the door*] He meaneth, that God affordeth us time, and opportunity of ſalvation which if we omit, we ſhall be ſhut out like thoſe fooliſh virgins. Mat. 25. 10. Pſal. 32. 6. Iſai 55. 6.

I know you not] That is, I own you not for mine.

V. 26. *We have eaten*] He meaneth here the Jewes, who had opportunity of ſalvation offered them, by Chriſts preſence, and familiar converſing with them; and yet they neglected it, it ſhall [illegible] profit to have eaten and drunk with Chriſt on earth; nor to [illegible]e heard him preach; except we believe, and forſake our ſins: Judas, and the Phariſees heard him, yet were ſons of perdition.

V. 27. *But he ſhall ſay*] See Mat. 7. 23.

depart from me] Mat. 25. 41.

V. 28. *Weeping and gnaſhing of teeth*] Mat. 8. 12. & 13. 42. & 24. 51. This expreſſeth the miſerable and hopeleſſe condition of the damned; who ſhall indeed riſe again to eternal ſorrows which the ſcripture expreſſeth in ſeveral terms; everlaſting torments in hell fire, unquenchable; the worm that dieth not, utter darkneſſe, and here weeping and gnaſhing of teeth: that is the moſt intenſe ſorrowes and torments of ſoul and body, the *pœna ſenſus* and *pœna damni*, in that they ſhall be ſenſible of the bleſſedneſſe of the Patriarks, Prophets, and all the elect, in the preſence of God, which they wilfully loſt. See Mat. 8. 11.

V. 29. *Come from the eaſt*] He ſeemeth to ſpeak here principally concerning the Gentiles, alluding to Iſai 43. 5, 6. the ſenſe being, God will call his elect out of all nations, and they ſhall have eternal life and bleſſedneſſe with faithful Abraham, which he expreſſeth by the ſimilitude of a feaſt or banquet, as chap. 14. Mat. 22. Mat. 8. 11. Luke 22. 20.

V. 30. *There are laſt, which ſhall be firſt*] Mat. 19. 30. & 20. 16. Mark 10. 31. in this ſpeech he overthrows the vain confidence of the Jews, who ſo pretended to be the peculiar people of God, that they would diſintereſt all other nations, whom they deſpiſed as caſt-aways, themſelves preſuming on Gods favours, as if he were bound to them, however they degenerated from holy Abraham; he telleth them here, that ſhortly that order ſhould be changed; the Gentiles being preferred before them, and they through their invincible obſtinacy and unbelief, being rejected, and becoming a ſcorn and reproach to all nations.

V. 31. *Herod will kill thee*] *Herod Antipas*: This ſeemeth not advice proceeding of any good will to Chriſt, but in hope to rid him away, that he might not teach there. See Amos 7. 12.

V. 32. *Tell that fox*] He calleth him ſo, for his ſubtilty, and fraudulent diſpoſition (See 2 Tim. 4. 17.) which Chriſt hereby intimateth was well known to him, though Herod lurked like a fox, to finde advantage to hurt.

I caſt out devils] intimating that he had no cauſe to fear Herods power, who commanded the powers of hell: and his ſelf had taught, that in the ſervice of God, they are not to be feared who can only kill the body: which muſt teach us conſtancy in our miniſtery. See on chap. 12. 4.

to day and to morrow] That is, for a ſhort time by God appointed; and therefore not in the power of man to prevent or abridge.

be perfected] namely in being offered up, and perfecting the work of mans redemption. See John 19. 28. 30.

V. 33. *Periſh out of Jeruſalem*] He ſheweth that he muſt ſuffer at Jeruſalem, where ſo many of the Prophets had been murdered, that few, or none in reſpect of them, periſhed elſewhere; the ſenſe is, as if he ſaid, tell you me that Herod will kill me? nay but more bloody enemies are you and your high Prieſts.

V. 34. *O Jeruſalem, Jeruſalem*] Mat. 23. 37.

how often would I have, &c.) In this ſimilitude he declareth, as the tender love of God to them (John 11. 25.) ſending them many Prophets to inſtruct them (Jer. 7. 2. Chron. 36. 15,) ſo alſo their obſtinacy in contemning his counſel againſt themſelves: here is no freedom of will to good, but only ſelf-deſtruction by ſin.

V. 35. *Behold your houſe is left unto you deſolate*] See Mat. 23. 38. that is, the temple in which you glory. Jer. 7. 12. this city Jeruſalem, and this whole people ſhall be ruined, here is uſed the preſent for the future, both for the certainty of that he ſaith, and alſo becauſe it was then hard at hand.

Ye ſhall not ſee me] That is, after my death and reſurrection, ye ſhall not ſee me again untill I come in glory. See chap. 19. 38. Pſal. 118. 26. Mat. 23. 39.

CHAP. XIV.

Verſe 1. O*Ne of the chief Phariſees*] Either one of their *Sanhedrin*, or chief councel in matters Eccleſiaſtical; or elſe one of the rulers of a Synagogue: for Mat. 9. 18 *Jairus* is called ἄρχων, *a Ruler*, who Mark 5. 22. is named ἀρχισυνάγωγος, *a Ruler of a Synagogue*: alſo there was a difference between theſe; Elders, Scribes, and Chief Prieſts; as between the offices of civil and Eccleſiaſtical rulers. See c. 24. 20. Acts 4. 5. as Moſes alſo diſtinguiſheth them. Deut. 19. 17. for all rulers of Synagogues were not Phariſees, John 7. 48. for Phariſee was a name of a Sect, of פרש *pharaſh ſeparavit*, or *expoſuit* פרושים as it were, ſeparated from others ſociety in ſanctimony of life (at leaſt in their own opinions) as Luke 18. 11. ſo *Theophylact* ſaith they were ſeparating from others. See *Epiphan. lib.* 1. 16. *Joſeph. Antiq. lib.* 17. *cap.* 3. *& lib.* 18. *cap.* 2. ſo alſo *Suidas* interpreteth φαρισαῖοι, by ἀφορισμένοι, ſeparates thoſe who derive the name from interpreting, muſt conſider, that their interpreters and doctors were called סופרים *Sopherim*, ſcribes, from the word ספר *ſaphar ſcripſit*, but the Phariſees obſerved the law and expoſition thereof from tradition of their elders. See Ezra 7. 12. 21. 25.

to eat bread] This known Hebrew phraſe importeth to dine or ſup, the like Hiſtory we have chap. 7. 36. why he would eat with ſuch treacherous inviters, the cauſe might be, leſt he ſhould ſeem to hate their perſons, or eccleſiaſtical order, and that in his affability, he might finde occaſion of converting or convincing them, and leaving them without excuſe at the day of judgement.

they watched him] They obſerved his words and behaviour, that they might finde ſomething to accuſe him of.

V. 2. *Which had the dropſie*] Whether he came of his own accord, or was ſent in by the Phariſees, for that frequent occaſion of quarrrel about the Sabbath, it is not certain: the diſeaſe is mentioned; he was ὑδρωπικὸς, ill of the dropſie, either a *Timpany*, or that which is the *Anaſarcha*, or dropſie, univerſally ſpread over the whole body, the ſwelling fleſh becoming ſpongie and ſenſeleſſe; and ſo much the more uncurable by how much longer time, the crude humour from the corruption of the liver, hath prevailed, and ſetled an evill habit upon every part: whatever, how deſperate ſoever to man; he that made man, can repair any ruine in man, and perfectly cure him; but here Chriſt provoketh the Phariſees to a diſpute concerning the Sabbath; firſt, becauſe he knew their thoughts who watched what he would do; again becauſe on the like occaſions, he formerly had ſundry conteſts with them.

V. 3. *Jeſus anſwering*] The Hebrew manner of ſpeaking many times ſignifieth, he began to ſpeak.

is it lawful to heal on the Sabbath day?] Mat. 12. 10. as if he had ſaid, what is your opinion in this caſe? is it any breach of Gods law to cure and heal the ſick and diſaffected on the Sabbath day? or is ſuch a work of mercy to be accompted a Sabbath dayes work? he asketh this, not as doubting, for he beſt knew the intent of the law, who was the authour thereof; but that by this prepoſſeſſion he might correct their errour who thought otherwiſe; that thereby he might ſhew the unjuſtneſſe of their calumny foreſeen, who would be bitterly incenſed at his doing ſuch a work in their preſence who were of a contrary judgment, and took themſelves to be the only knowing interpreters of the law.

V. 4 *They held their peace* Not able to contradict as verſe 6. nor daring to incur the hatred of the people, for whom Chriſt wrought ſo much good; or thinking there was no preſent danger of death in the ſick man, and having alſo been ſo lately put to ſhame in the ſame argument. See chap. 13. 17.

V. 5. *Which of you ſhall have an oxe, &c.*] See chap. 13 15. which of you is ſo unreaſonably unjuſt, as that he would not, without making any ſcruple of conſcience, relieve and ſave a poor beaſt on the Sabbath day: how much rather is mans life and ſafety (for whom God made all the creatures on earth) to be regarded and preſerved? See Mat. 12. 11, 12.

V. 7. *A parable*] Matthevv 13. 3. 9. That is, a dark ſpeech covertly to taxe their ambition, and to teach them humility.

chief rooms] *Gr.* πρωτοκλισίας, κλισία, as *Suidas* ſaith, is κλίνη, or κράββατον a bed on which they lay down: though that ſame *diſcubitorius lectus in Plinie. l.* 33. *c.* 11. on which they uſed to ſup, differed from the bed on which they ſlept, as alſo their *triclinia*, which were three beds or pallets ſet together to lye down and to eat on, ſpecially at their feaſts: the *Syriack* word here uſed is of סמך *Semach*: as John 13. 23. Mat. 26. 7. 20. Luke 7. 37. & 22. 27. 1 Cor. 8. 10. &c. the ſame which the *Hebrew* סמך *Samach*: in the pallets, it ſeemeth there was (as at our tables) ſome obſervation of places for gueſts reſpectively to be ſet, which ſome ambitiouſly affected, as thinking themſelves more worthy than others preſent, this Chriſt reproveth as an effect of pride, and occaſion of many breaches of charity.

V. 8. *Sit not down in the higheſt*] This he ſaith to beat dovvn ambition, and to perſwade to modeſty and humility, as the Apoſtle admoniſheth. Phil. 2. 3. that in lowlineſſe of minde they eſteem others better than themſelves.

V. 9. *He that bad thee, &c*] See Prov. 25. 6, 7. that is, he that invited thee to his houſe, or otherwhere to eat with him.

V. 10. *Sit down in the loweſt*] ἀνάπεσον, of ἀναπίπτω *decumbo*, according to the cuſtom of thoſe countreys. See on chap. 7. 36. he giveth not this as an univerſal rule to all men, but forbideth ambition in all. See on chap. 11. 43. Mat. 12. 38.

V. 11. *For whoſoever exalteth himſelf*] Mat. 23. 12. Job 22. 29. Prov. 29. 23. Luke 18. 14. Jam. 4. 6. 1 Pet. 5. 5. whoſoever arrogateth to himſelf, or thinketh too highly of his own worth.

he that humbleth himſelf] to humble ones ſelf, is to think lowly of ones ſelf, attributing all the good he hath to God: which Samuel expreſſed by קטן בעיניך *katon behenecha*, *little in thine own eyes*, 1 Sam. 15, 17. not overvaluing thy ſelf, he ſaith not, he that is humbled, &c. but he that humbleth himſelf, it may be no fault to be exalted, and ſo no vertue to be humbled, therefore he ſpeaketh not here of that humility which is *ex triſtitia* or *neceſſitate*, as *Bernard ſup. Cant. ſerm.* 34. ſpeaketh, for that may be with pride and an unſubdued mind, but that which is, *ex voluntate*, of a will either meekly bearing afflictions, or humbly enjoying proſperity, the ſum is, that which *Fulgentius*; *de prædeſt. ad Monim. l.* 1. ſaith, *ſicut ——fit elatione humilis: ſic fit humilitate ſublimis*, as a man is made low by pride, ſo is he exalted by humility: for God reſiſteth the proud, and giveth grace to the humble. 1 Pet. 5 5. not that God findeth any thus humble before he giveth them grace, but becauſe *dando gratiam, humiles facit*: by giving grace, he maketh them humble.

V. 12. *When thou makeſt a dinner or a ſupper*] This forbiddeth not entertainment of Parents brethren or friends, but condemneth the errour of Phariſees, who thought thereby they ſatisfied the law of charity, which is indeed in relieving the poor and needy.

V. 13. *Call the poor*] For theſe are the objects of charity: the good thou doſt to theſe, Chriſt taketh as done to him. Matthew 25. 35.

V. 14. *For they cannot recompence thee*] meaning, that in juſtice, a recompence ſhall be made, which, becauſe the poor cannot, God certainly will.

at the reſurrection of the juſt] Where the juſt ſhall receive reward (the wicked ſhall riſe again, but to eternal puniſhment) ſee Mat. 25. 34. Eccleſ. 11. 1. Prov. 19. 17. the poor mans hand is *gazophylacium Chriſti*, Chriſts treaſury, and a bill of exchange for heaven, whereby we may there lay up treaſure, where we ſhall be ſure to find and enjoy it, *in tuto hæreditas ponitur, quæ Deo cuſtode ſervatur. Cyprian. de ep. & miſericord.* in ſafety is that inheritance laid up, which God keepeth.

V. 15. *Bleſſed is he*] Rev. 19. 9. It appeareth that this was one of the ſect of the Phariſees who acknowledged the reſurrection of the dead, and the bleſſedneſſe of the juſt in the kingdom of God; and it ſeemeth that he was affected with ſome apprehenſion thereof, in that he took occaſion from the preſent diſcourſe to break out into theſe words; though whether he underſtood the ſtate and condition of glorified bodies free from neceſſities of eating, drinking, &c. it appears not.

that ſhall eat bread in the kingdom of God] chap. 13. 29. the Hebrews by this manner of expreſſion meant, to be partaker of the joyes of heaven: poſſibly this ſpeaker dreamed of ſome imaginary heaven in which men ſhould eat and drink: but Gods kingdom conſiſteth not in ſuch things.

V. 16. *Then ſaid he unto him*] Mat. 22. 2. upon this ſpeech, Chriſt taketh occaſion further to inſtruct him and others concerning the kingdom of God, and that it ſhould indeed be happy for them who ſhould enjoy the ſame, but that againſt the common opinion of their Doctors, who thought themſelves and their ſectatours the only heires apparent of the kingdom of heaven, that the generality and chief of them, though thereto firſt invited, yet for their love and ſtudy of things ſecular, contemning, ſlighting, and neglecting Gods merciful invitations thereto, ſhould be excluded from that happineſſe, and that the deſpiſed party of Jewes and Gentiles ſhould enjoy the ſame. See verſe 21. See 1 Cor. 1. 20. 26, 27 28.

a certain man made a great ſupper] that is, God rich in mercy, who by his ſervants inviteth man, propoſing the bread of life, which remaineth to eternity. John 6.

bade many] Mat. 22. 1. many were and are called to the knowledge of God, of the Jewes and Gentiles: in reſpect whereof it is called a *great ſupper*, or feaſt, as alſo in regard of that which is ſet before them, which is eternal life and compleat happineſſe in Chriſt, See Mat. 22. 14. Rom. 10. 18. this is a great feaſt which laſteth not for ſome dayes only, as did Solomons, 2 Chron. 7. 8. Nehemiahs. Nehem. 8. 18. or that of Ahaſhueroſh, Eſther 1. 3. 5. and 2. 18. but to eternity: neither is it for the nation of the Jews onely, Rom. 3. 29. or like *Belſhazzars* Dan. 5. 1. to a thouſand lords, but to all nations and people, without acceptation of perſons. Acts 10. 34, 35.

V. 17. *Sent his ſervant*] Meaning his Prophets; who though many, yet having one commiſſion, meſſage and Spirit by which they all ſpake are here ſignified by the name of a ſervant.

come, for all things] Prov. 9 2. 5. intimating ſpeed, and undelayed apprehenſion of Gods mercy offered in the Miniſtery of the Goſpel, as Hebr. 3. 15.

V. 18. *All with one conſent*] with one accord, though they alledge ſeveral cauſes, yet they all agree in refuſing to come.

V. 19. *Another ſaid I have bought*] In theſe excuſes, it appeareth, how dangerous a *Remora* and obſtacle to the kingdom of Chriſt, the care of ſecular things is, and that all things and buſineſſes of this world, however ſeaſonably lawful and neceſſary, in their due times muſt yet give place to thoſe, which concern Gods honour, and our eternal life and ſalvation.

V. 21. *Maſter of the houſe being angry*] Mat. 22. 7. is mentioned the injury done to the ſervants ſent to invite the gueſts (meaning the perſecutions of the Prophets and Miniſters) and the juſt puniſhment inflicted; deſtruction of the fooliſh and ingrateful people who ſo requite the Lord; which Luke omitteth.

into the ſtreet and lanes, &c.] Hereby ſignifying the calling of the Gentiles, wretched unregarded ſinners, intimated by the poor, lame and blinde (See Rev. 3. 17.) and a people gathered as it were from the high-wayes and hedges.

the poor] The poor in ſpirit, Mat. 5. So, *Peccatores ſuperbi reſpuuntur, ut peccatores humiles eligantur, Greg. hom.* 36. Proud ſinners are refuſed that the humble may be choſen. God cho[illegible] to thoſe whom the world deſpiſeth: the infirm and deſpicable [illegible] of World, commonly do more readily hearken to the voyce of God, by how much leſſe they have in the World to pleaſe and diſtract them: ſo hold all worldly things, that you be not thereby held from God, *ut terrena res poſſideatur, non poſſideat, Greg. qu.* ſ. that you may poſſeſſe earthly things, but not be poſſeſſed thereby.

V. 22. *and*

V. 22. *and yet there is room*] Many being collected of the Jews, yet was there place left for a greater fulneſs of the Gentiles, *Auguſt. de verb. Dom. ſer.* 34 nicely diſtinguiſheth, the Gentiles came from the Streets, and Hereticks from the Hedges. The meaning is, to ſhew Gods inexhauſtible mercy to all ſorts of penitent ſinners.

V. 23. *compel them*] Not by violence, but by the power of preaching; ſo *Theophylact* underſtandeth it, as Rom. 1. 16. God compelleth no man to ſanctity, but enclineth the will thereto: he forceth none by violence, though he draw them by perſwaſions, promiſes, or threatnings, which is the ſpiritual compulſion here intended, when the rigour of the Law preached terrifieth the ſinners conſcience, and ſo fear of judgemenrs forceth him to ſeek ſalvation and comfort in Chriſt. So *John* Baptiſt compelled his hearers, by telling them, that the axe was laid to the root of the tree, Matt.3 10. So Miniſters are commanded to do, 2 Tim. 4. 2. So God draweth us to Chriſt, John 6. 44. which is never done. *Sine inclinatione mobilis*, without the inclination of him that is moved, it being an immediate effect of the will ſanctified, moved, and enabled by the Spirit of God. This he doth, ſaith *Bernard, de gra. & lib. arbitr. Cum terret aut percutit ut faciat voluntarios, non ſalvet invitos*, when he terrifieth or ſmiteth to make them willing, not to ſave them againſt their wills: when he changeth the will from evil to good, he doth but change, he doth not take its liberty away: as for the coercive or compulſory power of Magiſtrates, it belongeth not to this place, becauſe, not to Miniſters: certainly the civil Magiſtrate beareth not the Sword in vain, Rom. 13. 4 Therefore ought he to revenge all wickedneſs, ſpecially, that wherein Gods honour and truth are intereſſed: yet it is moſt requiſite, that a tender hand be uſed toward the weak, on the Miniſters part, as is commanded 2 Tim.2.24. On the Magiſtrates, by providing all proble means to enform them better, ever conſidering the difference between him that erreth out of that which they call invincible ignorance, and him, that not onely erreth wilfully, in fundamentalls, but alſo ſeduceth others therein. See Deut.13.6, 7, 8, 9, 10, 13, 14, 15. Deut. 17. 7. and it is by proportion conſiderable, if he that murdereth the body, may not be ſpared, (Numbers, 35. 31, &c.) much leſſe may he, who murdereth bodies and ſouls to Eternity, by making their Proſelytes children of Hell, Matthew, 23.15.

V. 24. *none of theſe men which were bidden*] None of thoſe who abſolutely and finally refuſed the grace and mercy of God offered in the Goſpel. He meaneth not here, an abſolute, but a generall rejection of the Jewes; as if he ſaid, few of them (in reſpect of the multitudes of the Gentiles to be called) ſhall be ſaved. See Rom.11.1.&c.

V. 25. *ſaid unto them*] There were many followers of Chriſt preſent, but not all of one minde and reſolution: he who ſaw all their thoughts, addreſſeth his ſpeech to ſome of them: and ſo proſecuteth the former argument concerning mens excuſing themſelves from Gods ſervice, by ſecular buſineſſes: ſhewing, that except men can put off that mind and vain love of this world, they cannot be any true Diſciples of Chriſt.

V. 26. *if any man come unto me*] Matt.10.37. Matt.16.24.

and hate not his father] That is, removeth not all carnall affections, contrary to the calling of God; or he who is not diſpoſed (where theſe loves are incompatible) to hate Father, and all for the love of Chriſt, can be none of his: ſo that theſe things are by no means ſimply to be underſtood (as if the ſervice of Chriſt required any violation of the Lawes of God and Nature) but comparatively: I ought dearly and tenderly to love Father and Mother; but to preter my Creatour and Saviour before all: as *Ambroſ. orat.funebr.de ob.Valent.* very well ſaith, *Debeo affectum parenti, ſed magis obſequium debeo ſalutis auctori.* I owe affection to my Parent, but I rather owe obedience to the Authour of my ſalvation.

V. 27. *bear his Croſſe*] That is, (as may appear from the following compariſon) when the Lord ſhall call men thereto to be ready and willing to endure afflictions for Chriſts ſake. The Croſs here, as elſewhere, ſignifieth torments, miſeries, calamities, in alluſion to thoſe ſorrows and torments which Chriſt on the Croſſe ſuffered for us, though all that we can ſuffer are incomparably leſs than thoſe. And in this manner of ſpeaking he intimateth that we cannot reaſonably expect, that the condition of us ſervants ſhould be better than Chriſt our Lord and Saviour. See Matthew, 10.38.

V. 28 *ſitteth not down firſt*] This ſheweth the means how to bear the Croſs patiently and conſtantly; that is, by reſolving beforehand ſo to do. That which maketh men ſtartle away in afflictions, is principally their unpreparedneſs thereto, and vain hope of ſecular proſperity. Concerning preparation hereto he propoſeth two ſimilitudes: Firſt, of the unconſiderate builder, who for want of forecaſt, loſeth much charge on that which he is not able to perfect: So ſhall they who do much in Chriſts ſervice if they reckon not upon the Croſs if need require. Secondly, of the unadviſed Souldier, who will not timely conſider the power of thoſe with whom he muſt encounter: this life is a warfare, and that truceleſs; it is great folly ever to be ſecure.

V. 33. *forſaketh not all that he hath*] That is, when Gods glory ſo requireth, for otherwiſe, as appeareth in ſundry inſtances, the Diſciples of Chriſt, did not in their following him, leave all their proprieties in that they had; though they were ready ever ſo to have done, vvhen Gods honour, and the teſtimony of the truth ſhould require them thereto, or to lay dovvn life it ſelf for the ſame: See on Matt.8. 14 and 19. 27.

V. 34. *Salt is good*] By Salt, he meaneth the uncorrupted integrity and vigour of mind in the midſt of afflictions (vvhich ſeaſoneth, hardneth and keepeth from corruption of fleſh and blood, ever indulgent to its own eaſe) without which, we can be profitable for nothing: eſpecially, if Miniſters be not wiſe to ſeaſon themſelves, and others herewith, they are utterly unprofitable.

but if the ſalt hath loſt his ſavour] Matt. 5. 13. Mark 9. 50. The Diſciple of Chriſt muſt be as Salt, not onely good in himſelf, but alſo by his Miniſtery communicating that ſavour to others, that they may be ſound: as it is written, Titus 1. 13. *Rebuke them ſharply that they may be ſound in the faith.*

V. 35. *He that hath ears to hear*] He that heareth, let him mark diligently. This admonition, as we have continually need of, when ever we heare any part of Gods Word, ſo ſpecial vvhere this ſubject, the Doctrine of the Croſſe is preached; vvhich vve moſt unvvillingly hear of.

CHAP. XV.

Verſe 1. DRew *near unto him all the Publicans, &c.*] Who were odious to the Jews, becauſe they gathered up the cuſtomes and taxes for *Cæſar*: by *all*, he meaneth many: or all that came to him to be converted: Of ſinners there were (and are) two ſorts: Some acknowledged or were aſhamed of their ſin and miſery; ſome were juſt in their own eyes. Of the firſt ſort were thoſe who came to hear Chriſt preaching mercy to penitent believers in him. Of the ſecond ſort were the Scribes and Phariſees, who highly valued their own merits, and pretended righteouſneſſe by the works of the Law; therefore they embraced not the faith in Chriſt for their juſtification. So that Chriſt came not to call them, but thoſe other ſinners, Mat. 9. 13, by ſinners here underſtand notorious ſinners; for all are ſinners.

to hear him] They came not to make their liberty from the curſe of the Law, a cloak for ſin, but to hear his Doctrine and to convert: they came as the ſick to the Phyſician, to be healed and ſaved. Feeling the reſtleſſe ſtings of their own conſciences, againſt which the rigour of the Law could afford them no eaſe or relief, but rather cauſe of greater terrour and unreſt, they come to Chriſt who preached to them the comfortable doctrine of iuſtification by faith, repentance, and remiſsion of ſins, with deliverance from the ſevere curſe and rigour of the law; which doctrine is therefore called εὐαγγέλιον, gladſome tidings.

V. 2. *murmured, ſaying, this man, &c.*] They calumniated Chriſt among the people; which he perceiving, anſwered as in the following Parables. they, being puffed up with vain opinion of their own righteouſneſſe, blamed him: firſt, for admitting ſinners into his company: Secondly, for eating with them: this οὗτος, this Man, is *emphatical*: as if they had ſaid; this your excellent Doctor, whom you count the *Meſſias* and teacher of righteouſneſs, look what company he keepeth, Publicans and notorious ſinners. Pride and Malice are ever cenſorious and blinde. See *cap.* 7. 39. And in this example it appeareth, that it is more poſsible to be without fault than unjuſt cenſure.

V. 4. *What man of you*] Here is a kind of appeal to their own conſciences, as chap 14. 5. The ſcope of all theſe Parables, is to teach the bounty of God, and his care of poor ſinners recovery, and how they that are truly ſanctified, are ſo farre from envying the converſion of other ſinners, that they heartily rejoyce thereat.

having an hundred ſheep] See Mat. 18. 12. He compareth ſinners to ſheep going aſtray. So Pſal. 119. 176. Iſaiah 53. 6. and himſelf to a careful ſhepherd, as John 10. Ezek. 34. 15. Acts 20. 28. he leaveth ninety and nine for a time; not meaning any deſertion of the flock, but a ſolicitous intending the recovery of that which is ſtrayed, ſpeaking to mans ſenſe. He compareth Publicans and ſinners to ſtray cattel, intimating his care to ſave the elect, and joy in their recovery from Sin and Death. Wherein he ſecretly taxeth the envy of Phariſees for impious and Satanical, which ſo much differed from the joy of holy *Angels* in the preſence of God at ſinners converſion: So layeth he down a ſingular ground of comfort to the converted: for if God bear ſuch love to the elect, that he would own them, and ſeek them, who had no hearts to ſeek him, being yet dead in treſpaſſes and ſins: how ſhall he not much more know them and hear them, when being found of him they ſeek him in truth. See Eſay 65. 1. Rom. 5. 10. Rom 8. 32. & 10. 20.

untill he finde it] Chriſt the good ſhepherd came to ſeek that which was loſt, and will never give over his work unperfected: the ſinner is then prevented by Gods grace, and enabled to ſeek him, as *Fulgentius de incarn. & grat. Dom. Jeſu* ſaith, *quando illuminatur ut credat*, when he is illuminated that he may believe.

V. 5. *layeth it on his ſhoulder, rejoycing*] Hereby alſo Chriſt declareth his love and care of ſinners, who hath born all our infirmities, Matth. 8. 17. And the duty of Paſtours which is to labour, as well to recover the loſt, as to preſerve the remainder of their flock. See 2 Tim. 2. 24, 25, 26. Matt. 18. 14, 15, &c.

V. 7. *joy ſhall be in heaven*] Which he interpreteth v. 10. joy in the preſence of the Angels of God; and thus he accommodateth his ſpeech to vulgar capacities: underſtanding by *juſt perſons*, thoſe who ſeem ſo to themſelves, having no ſenſe of their ſins and need of repentance. See Prov. 30. 12. Eccleſ. 7. 22. or thoſe who continue in the right way, Pſalm 119. 1. Thoſe who being juſtified by faith, yet dayly pray, *forgive us our treſpaſſes.* This underſtand, as joy is defined, *an affection ariſing from ſome freſh or new good*: Hence we may conceive how God and his good Angels are diſpleaſed at ſins, whereas his Spirit is ſaid to be grieved at them, Epheſ. 4. 30. Ezek. 18. 23.

V. 8. *ten pieces of ſilver*] This ſimilitude is to the ſame purpoſe, *Drachma's*, here tranſlated, pieces of ſilver, is the eighth part of an ounce, which cometh to ſeven pence half penny, and is equal to the Roman penny, Matt. 18 28.

if ſhe looſe one] As if he ſaid, you would all juſtifie that care and pains which were beſtowed in ſeeking that ſecular thing which is loſt, abroad or at home: would you allow the ſeeking of loſt beaſts, and not of loſt man? Is it juſtifiable to uſe all lawfull means for the recovery of a little piece of ſilver with *Caſars* Image upon it; and is it with you condemnable to ſeek a loſt man, who hath Gods Image on him? By this reaſon he evidently convinceth their malice: So doth he admirably comfort the Elect, intimating, that God will leave no means unattempted for the recovery of them.

V. 9. *calleth her friends*] Here he proveth by an Argument, from the leſſe to the greater, that the Angels rejoyce at the converſion of a ſinner; becauſe they have greater love and joy than man: alſo he ſheweth what the captious Phariſees ſhould have done, if they would imitate the Holy Angels, who were ſo far from envying any mans ſalvation, that they rejoyce with one another for it: alſo here appeareth the great pains and care which ought to be taken for the recovery of loſt ſinners, contrary to the courſe of proud Phariſees, who ſwelling with a deluding conceit of their own Holyneſs, eſteemed penitent ſinners and Publicans no better than forlorn caſtawayes.

V, 11, *a certain man had two ſons*] By this third ſimilitude, he declareth the wretched condition of thoſe who live in ſin and unbelief, which he propoſeth in the younger brother: as alſo how ready God is to forgive the penitent.

V. 12. *Give me the portion of Goods*] That which thou intendeſt to give me for my portion: by this, τὸ ἐπιβάλλον μέρος, the portion of goods which falleth unto me, he meaneth that part, which *jure haredis*, or *filii*, was to fall to his ſhare: *Syriac*, *qua redit ad me ex domo tua*; as if he ſaid, *I am now of age to mannage an eſtate; grant me now the free uſe thereof, that I may trade for my ſelf.*

he divided unto them his living] Τὸν βίον importeth here, as elſewhere, that by which life is maintained, which the Syriac interpreteth, *his poſſeſſion.* See Mark 12. 44. Here is a Character of an evil ſon. Firſt, in deſiring a diviſion of the eſtate, his Father being yet alive. Secondly, in that having poſſeſſion of his portion given him, he preſently forſaketh his Father. Thirdly, in that he quickly conſumed all in riotous living: in all which is ſeen an image of man fallen into ſin; when ambitious (as it were) of ſharing with God, and ſeeking happineſſe in himſelf, and his owne fooliſh wayes and inventions, rather than in God, the onely Fountain of true Happyneſſe, he departed from God, ſin ſeparating him: thus evilly uſing that freedome of Will which God gave him for good, he loſt himſelf and all Will and ability to doe good: Hence flowed in that *Deluge* of ſin and miſery on men, God permitting the Heathens to their own luſts and errours, Romans, 1. 24. Hence alſo thoſe miſeries ſhadowed under this young mans poverty and extream want.

V. 15. *he ſent him into his fields to feed ſwine*] Here in the letter appeareth the ſad condition of ungoverned young Prodigals, to be viliſied moſt by them, on whom they vainly ſpent their Eſtates: as alſo the juſt judgement on the raſh and diſobedient: He that would not cleave to a loving Father, that it might have been well with him, is compelled to adhere to an unkind ſtranger, and to be made a ſtranger, and to be made a ſervant of the vileſt beaſts, who undervalued the dignity of a ſonne: He that would not underſtand the bleſſing of plenty, is better inſtructed by extream want: and in the Moral, the baſe ſervitude which the Devil putteth his ſervants to, in feeding and communicating with the moſt unclean affections.

V. 16. *and would fain have filled his belly with the huskes*] by theſe κεράτια, *huskes*, whether we underſtand thoſe *ſiliquas* or pods of pulſe, peaſe or beans: or, as *Theophylact* ſeemeth to underſtand, and others ſay, of the fruit of the *carob tree*, which beareth a pleſant fruit in pods alſo, it skilleth not much; though the latter ſeem a very probable opinion, the *Syriac* reading here חרובא *charubo*, ſome give it χαρρούβια: *Siliqua dulcis*, a ſweet pod. *Strabo* cited by V. *Shindler*, *Penteglot.* ſaith, *multum hac cognita Nicea, & maris Liguſtici accolis, ubi eam eſitant, pueri, etiamque porci*: this is much known in *Nicea*, and to thoſe who dwell by the Sea of *Liguria*, where children, and alſo hogs uſe to eat thereof. *Galen* alſo mentioneth this tree bearing theſe κεράτια, by later Writers called the *Carob tree*, and the fruit thereof Saint *Johns bread*; (that which *John Baptiſt* eat, Matt. 3.) or Locuſts. See *John Gerard. hiſt. plant. lib. 3. cap. 82. J. Druſ. praterit lib. 3. Plin. lib. 15. c. 24.* whatever they were, *no man gave unto him*: as if he ſaid, they who allowed their Swine a certain meaſure thereof would not allow him to fill his belly therewith. The Moral is, that in Gods Houſe his children are ſatisfied, as it were with fatneſs, Pſalm 63. 5. there is diſtributed the bread or portion of ſons, Matt. 15. 26. 32. but out of his Family, huskes of unclean Swine, the lying fables of traditions, which do rather puffe up with vain pride, than nouriſh to Eternal life: ſo are prophane men compared to Swine, 2 Pet. 2. Of the famine of Gods Word. See Amos 8. 11. See *Theophylact* hereon.

V. 17. *when he came to himſelf*] Hitherto he was beſide himſelf like a mad or drunken man, not knowing what he did, but neceſſity brought him to his right mind: Happy affliction which bringeth men to God by ſerious repentance and newneſs of life; truely may ſuch a one ſay with *David*, Pſalm 119. 71. *it is good for me that I have been afflicted, that I might learn thy Statutes.*

have bread enough] The moral is, the meaneſt in Gods family abound with ſpiritual comforts, and are in a condition incomparably better than any out of it. See Pſalm 84. 11. *which God maketh them at laſt to underſtand, to whom he giveth an heart to know their own condition, and to convert.*

V. 18. *I will ariſe and go, &c.*] Not that any ſinner can prevent Gods grace, ſee John 6. 44. Jer. 31. 33. Ezek. 11. 19. 20. God alone giveth repentance, who in Chriſt forgiveth the penitent: the ſinner indeed ſaith in his heart, as this young man, *I will ariſe and go, &c.* but never untill God works ſuch a Reſolution on him. See Phil. 2. 13. So that here are repreſented the effects of Gods mercy in the converſion of a ſinner. 1. Diſlike and deteſtation of the former courſes of life. 2. Ariſing from the drunken ſleep and dotage of ſinne. 3. Certain purpoſe to leave ſinne, and to return to God in newneſſe of life. 4. Confidence of Grace and merciful reception with our Heavenly Father. 5. Ardent and longing deſire of the ſweet and true comforts which are in Gods Houſe and Family. 6. Ingenuous confeſſion of our ſinne before God. 7. Humble acknowledgement of our unworthyneſſe (I *am no more worthy to be called thy ſonne*) I have indeed forgotten the duty of a ſon, yet, O unchangeable God of mercy, forget not thou the love of a Father. See Pſalm 130. 3. 4.

againſt heaven] againſt God, *whoſe Throne is in Heaven, where his Divine Majeſty and glory moſt evidently ſhineth and is manifeſted to the creatures there being.*

V. 19. *As one of thy hired ſervants*] Let me be any thing, ſo I may be thine. See Pſalm 84. 10. I am unworthy of that firſt dignity of thy ſon, from which I wilfully departed, of which I fooliſhly deprived my ſelf, it ſhall be of thy abundant mercy to forgive me, and to admit me to any ſhare of that grace of thine, whereof the meaneſt of thy ſervants partake.

V. 20. *He aroſe and came*] This action deſcribeth an inſeparable condition of true Repentance, which is not ſo much in reſolving, or ſaying, as in doing according to Holy reſolutions of turning to God.

yet a great way off] this intimateth Gods preventing grace toward us. So are all ſinners of themſelves, far of from God, (*for their iniquities have ſeparated between them and their God,* —— Iſa. 59. 2.) *and far from any thought of good*, (2 Cor. 3. 5.) or *reſolution to leave their ſins and impious courſes of life to return unto the Lord in newneſs and ſincerity of living.*

his father ſaw him and had compaſſion, &c.] the meaning is, as if he ſaid; if men naturally deſirous of revenge, and too tenatious of priviledge in puniſhing, can yet out of fatherly affection, ſo eaſily forget childrens offences, and be reconciled; how much more will God, who is of infinite mercy and pitty, receive penitent ſinners? certainly (ſaith *Salvian. ep. Ypatio, &c.*) though Parents have juſt cauſes of being angry, yet nothing can more happily, or which they more wiſh, fall out; than that their children may ſo ſatisfie for their faults, *ne neceſſe habeant vindicare*, that they need not to revenge, the word ἐσπλαγχνίσθη, had compaſſion, ſignifieth, a vehement moving to pitty, ſuch as procedeth *ex intimis viſceribus* from the bowels and earning of the heart. See Pſalm 103. 13. Iſa. 49. 15. Ezek. 16. 6. Jer. 2. 2.

V. 22. *Bring forth the beſt robe*] ſignifying the Robe of Chriſts Righteouſneſs; which is incomparably, and in infinite reſpects the beſt. *We all are as an unclean thing, and all our Righteouſneſſes are as filthy rags* —— Iſai. 64. 6. No wonder that *Paul touching the Righteouſneſſe which is in the Law, blameleſſe*, yet counted *all things but loſſe, for the excellency of the knowledge of Chriſt Jeſus,* —— *and but dung, that he might win Chriſt, and be found in him not having his own righteouſneſſe which is of the Law, but that which is of the Faith of Chriſt, the Righteouſneſſe which is of God by Faith*, Phil. 3. 6. 7, 8, 9. this is the beſt robe; in which onely the bleſſing of eternall life and ſalvation is to be attained. See Romans, 9. 30, 31.

a ring on his hand] it may import the riches of Gods bounty, as alſo the Saints honour and ornament, the pledge of Gods love, or ſeal of faith.

and ſhoes] the moral may be that vvhich the Apoſtle expreſſeth, Epheſ 6.15. in all theſe things are ſignified Gods goodneſs and our happyneſs in our converſion; vvherein ſo much more is reſtored than vvas loſt, by hovv much more excellent that ſtate is, vvhence vve ſhall never fall, than that from vvhence vve all did fall.

V. 23. *And kill it*] That is, Chriſt to be offered in ſacrifice on the Croſſe, when the Gentiles (the younger brother *Japheth*) returned to the Tents of *Shem*, and to the God of the Fathers: and he is brought (as it were) to be ſlain for every believer, when the Goſpel is preached to him. See Galat. 3. 1. *Auguſtine To.* 4. *quaſt. ſup. Evang. lib.* 2. *cap.* 33.

V. 24. *this my ſon was dead and is alive*] The unregerate is dead in treſpaſſes and ſins, Epheſ. 2. 1. converſion and regeneration is a reſurrection from the dead works of ſin, to newneſs of life, Revel. 20.6. Rom 6. 11. 13, &c.

they began to be merry] This is the ſame *which is* expreſſed, verſe 7. 10.

V. 25. *his elder ſon*] By which is meant, he that taketh himſelf to be juſt, as verſe 29. or is ſo accounted of others; who never ran out into any apparant exorbitancy, as the Gentiles did, and ſo the elder brother might ſignifie the Jews, or thoſe that continued in an upright courſe of life: indeed the proud Jews envied the mercy which God ſhewed the penitent Gentiles, as Acts 10. 13. So *Auguſtin. q. ſ.* underſtandeth it: *Theophylact* of the Phariſees envying the reception of ſinners.

V. 27. *ſafe and ſound* ὑγιαίνοντα, in health and ſafety: In the morall it importeth the ſafe and bleſſed condition of the Gentiles believing in Chriſt, who freely juſtifieth ſinners, and ſanctifieth thoſe whom he juſtifieth.

V. 28. *would not go in*] That is, would not believe and partake with the Church of Chriſt, ſpecially of the Gentiles, whom they counted deſperate ſinners, unworthy of Gods favour, as Rom. 11. 28. 31.

his father came out] Signifying that God left no means unattempted to win the Jews to Chriſt: but ſent his Miniſters to preach the goſpel to them firſt, untill they put the Word of God from them, and judged themſelves unworthy of everlaſting life; Acts, 13. 46.

V. 29. *theſe many years*] This ſhadoweth out the arrogancy of the Jews, preſuming on their merits and righteouſneſs by the Law; not that they did not continually tranſgreſs the Law of God, and provoke him to anger, but becauſe they had been many years his Church, and peculiar People; and becauſe they were as high minded, as if they had never ſinned and as unthankfull, as if God never had done any thing for them worthy of their ſervice.

V. 31. *all that I have is thine*] Intimating his abundant goodneſſe toward that nation. See Pſalm 147. 20. Iſaih, 5, 4. &c. Deut. 32. 7. Jer. 31. 9.

V. 32. *was loſt, and is found*] This importeth the dangerous alienation of ſinners ſpecially of the Gentiles, from the Covenant of grace, until they were called by the Goſpel according to the Propheſies; wherein *Noahs* prophetical prayer took effect, and *Japheth* (of whom came the Gentiles) was perſwaded by the Word and Spirit of God, to dwell in the tents of *Shem*, Geneſ. 9. 27. that is, with that people of the Jews which believed in Chriſt.

CHAP. XVI.

Verſe 1. T*Here was a certain rich man*] So verſe 19 the drift of that which followeth, is to ſhew us, that they who beſtow their riches or other gifts of God on their pleaſures; or worldy intereſts onely, muſt give account to God for them: and that Charity ſhall ſtand us in ſuch ſtead in the day of judgement, that God will accept thereof, and abundantly requite it.

V. 2. *give account of thy ſtewardſhip*] By this manner of ſpeaking, he mindeth us, that we are Gods ſtewards of all thoſe temporal goods, which he putteth into our hands for a time, to uſe them to his glory, others good, and our own comfort: and that we muſt at laſt give a ſtrict account hereof to God, See 1 Pet. 4. 9, 10. Hag 2. 8. Pſalm. 59. 10.

V. 4. *I am reſolved what to do*] This perverſe reaſoning of his, is not propoſed to our imitation, neither ſuch robbing of his maſter, by deceiving truſt, and making up falſe accounts: that being forbidden of God, and the contrary commanded. See Pſalm 37. 3. Epheſ. 4. 28. 2 Theſ. 3. 10, 11, 12.

V. 6. *an hundred meaſures of oyl*] ἑκατὸν βάτους, Syr. Interpreter, *metretas*: the Hebrew word בת *bath*, ſignified a meaſure of liquid things, Oyl, Wine, &c. Iſai. 5. 10. 1 Kings 7. 26. 2 Chron. 4. 5. it contained nine galons three quarters: the ſame in quantity with the Ephah, a common meaſure among the Hebrews, the חומר *homer*, contained ten *baths* (Ezek. 45. 14.) or *ephahs*; and the *ephah* contained ten עמר *omers*, Exod. 16. 36 ſo that it contained about nine gallons: ſome ſay much leſſe. See *Godwin. Moſes and Aaron, lib.* 6. *cap.* 9.

V. 7. *an hundred meaſures of wheat*] ἑκατὸν κόρους, *Solomons* proviſion for a day (1 Kings 4. 22.) of fine flower, was thirty כורים *chorim*, meaſures. See *Ioſeph. Antiq. lib.* 8. *cap.* 2. and *lib.* 15. *cap.* 12. where he ſaith, *corus autem capit decem medimnos Atticos*. It contained as much as the *homer*, Ezek. 45. 14. which ſome reckon five buſhels and five gallons (See *Godwin q. ſ. Io. Druſius præterit. lib.* 3. *in loc.*) Some about 14 buſhels, ſome much more.

V. 8. *commended the unjuſt ſteward*] We muſt not ſtrain ſimilitudes beyond the intent of the ſpeaker to make every particular agree: the meaning is, that God commonded them, who ſo uſed their temporall goods that thereby they might prepare them treaſure for the life to come, Matthew 6. 19, 20. 1 Timothy, 6. 18, 19.

are in their generation] Meaning that worldly men commonly ſhew more care and providence for ſecular things, than others for things eternal: υἱοὶ τοῦ αἰῶνος τούτου children of this world; is an Hebrew manner of ſpeaking, ſignifying thoſe that are wholly addicted to the care and ſtudy of things ſecular. So the Syr. hath it, *filii ſeculi hujus*, thoſe that love, ſerve and imitate the world and worldly men, not much caring or regarding what becomes of them in the next world, to whom he oppoſeth in a contrary quality and condition——— children of light.

children of light] That is, the children of God illuminated by his Word and holy Spirit: the ſum is, that the maſter of that ſteward (commending the wit, not the fidelity of his ſervant) repreſenteth Chriſt ſtirring up our minds to a prudent and careful providence for our future ſafety ſeeing that even the blind worldlings (who mind onely ſecular things) are ſo circumſpect for things which periſh in uſing.

V. 9. *make to your ſelves*] This figurative manner of ſpeaking, is accommodated and fitted to the allegory: the meaning is, by your beneficence to the poor, give them occaſion to pray for you, and make your advantage of being rewarded by God. See Proverbs, 19. 17.

Mammon of unrighteouſneſſe] The Greek calleth that here μαμμωνᾶ, which the Syriack calleth ממונא *mamuno*: ſo they ſaid, *mammon*, *mamuna*, or *mamonas*: as *Satan*, *Satana*, or *Satanas*. See *Jo. Druſ. ad voc. N. T. com.* 1. and *ib. com.* 2. *cap.* 14. *Irenaus lib.* 3. *cap.* 8. *Auguſtin. de verb. Domini ſer.* 35. and *lib.* 2. *ſ. ſerm. Domini in monte*, ſaith, that *mamon* in the Punick tongue ſignifieth gaine: or as he *de verb. Dom. in Luc. ſerm.* 35. and *quaſt. Evang, lib.* 2. *cap.* 34. *divitia ſeculi*, riches of this world. *Suidas* interpreteth μαμμωνᾶς, χρυσὸς, γήϊνος πλοῦτος, ὁ περιττὸς, καὶ ὑπὲρ τὴν χρείαν, gold, earthly riches, *ſupervacaneous* or *more than neceſſary*: ſo *Anaſtaſ. Sinait. q.* 12. *M. Troſtius* deriveth it from the Heb. אמן *aman*, among other things ſignifying *nutrire*, *ſuſtentare*, and ſo *mamon* ſignifieth food or ſuſtenance for this life: as alſo it may come of the ſame root, as it ſignifieth *credere*, becauſe men uſually truſt therein: See Pſal. 37. 3. and *Jo. Buxtorf. Jun. lex. Chald. & Syr.* ממן, it is called here *mammon of unrighteouſneſſe*: not that we ſhould give for almes or holy uſes goods unjuſty gotten: (for all ſuch muſt be reſtored again to their right owners; and as *Baſil* ſaith well, *Reg. Fuſius expl.* ἐξ ἀδίκων κερδῶν, almes given of goods or gains unjuſtly made,——are not acceptable to God, though almes be a ſacrifice wherewith God is pleaſed, Heb. 13. yet *as Iſidor. epiſt. ad Euſeb. Epiſc.* noteth: οὐ χρῄζει ὁ Θεὸς ἐξ ἀλλοτρίων θυσίας, he hath no need of ſacrifice out of other mens goods, but abominateth it, as him that offereth a dog, or buildeth up Zion with blood) but riches are ſo called, becauſe commonly either in their getting, uſing or keeping, they adminiſter matter of ſin, 1 Tim. 6. 9,

that when ye fail] That is, when ye dye, or when your intereſt in, or further uſe of theſe things (of which ye are for preſent appointed ſtewards) ſhall fail you, which may be in this life, in death it muſt be: the ſhort time of this life, and uncertainty of ſecular diſpenſations of thoſe things which Gods providence allotteth us, ſhould teach us to hold all that we have here with a looſe hand; and not to be fooliſhly tenacious of that which may ſodainly, and moſt certainly at laſt be taken from us.

everlaſting habitations] What manner of habitations theſe ſhall be in heaven whereof Chriſt ſpeaketh, John 14. 2. *potius debet credi, quam dici, Proſper. de vit. contempl. lib.* 1. *cap.* 2. See 1 Cor. 2. 9, 10. the meaning of this place is not, that we ſhall merit to finde favour with God by our almes, for he was our friend, when we were his enemies, (Rom. 5. 10,) and of no ſtrength to do any good: and merit is between them where there is no debt, or grace: but here, where man can never diſcharge his debt of ſin, all our merit is Gods mercy: the meaning therefore is; if the unjuſt ſteward wanted not friends for giving his maſters goods; how much leſſe ſhall we, if we give ours to relieve Gods poor, for whom God hath promiſed repayment? Works of mercy ſhall both here teſtifie to the givers conſcience, that he is the elect of God, who hath given him ſo happy an uſe of thoſe ſecular riches he gave him, and it ſhall be rewarded in the everlaſting life to come, Mat. 25. 2 Pet. 1. 10. James 2. 22, 23.

V. 10. *he that is faithful, &c.*] This ſeemeth a proverbial ſpeech, commonly true: as if he ſaid: he that is found unfaithfull in a little, ſhall not be truſted with much: he that is true and truſty in a little, ſhall be truſted in much: if you uſe ſecular things well, whereof God hath made you ſtewards for a time, he will give into your hands heavenly and eternal riches.

V. 11. *unrighteous mammon*] If you abuſe Temporal riches, whereof ye are but ſtewards to an omniſcient God, how can you hope that he will truſt you with ſpiritual and heavenly, which are true riches.

V. 12. *That which is another mans*] He calleth external goods another mans, becauſe we are but ſtewards thereof, and muſt leave them to others ſpiritual goods are our own, becauſe they ſhall never be taken away; not but that God gave them all, nor that we my uſe them any otherwiſe than to Gods honour.

who ſhall give you that which is your own?] That is, God will not give you, in whoſe power alone it is to give: this manner of ſpeaking by interrogation, was with the Hebrewes very emphaticall, and here is as if he had ſaid, aſſure your ſelves none will give you, that which is your own, importeth here heavenly and eternal riches; not that we have them of our ſelves, or not of God, but in regard of our eternal intereſt therein, for being once had and poſſeſſed, they ſhall never be loſt again, becauſe God who giveth us grace, therewith ever giveth us perſeverance: ſo that the ſeeming grace which ever faileth or falleth quite away, was never true grace of God, whoſe gifts of this kind, are without repentance. Rom. 11, 28.

V. 13. *can ſerve two maſters*] See on Matt. 6.24.

yee cannot ſerve God and Mammon] You may poſſeſs and be ſerved of riches, and withall ſerve God, and lay up a good foundation for your ſelves, 1 Tim. 6. 19. treaſures in Heaven: but you cannot ſerve riches, but with Gods diſſervice: to ſerve riches is to be an idolater, and ſo, no ſervant of God. See Col. 3.5.

V. 14. *And they derided him*] As the manner of carnal men is, in any thing which croſſeth their corrupt minds: theſe men thought none happy but the rich, ἐξεμυκτήριζον, *naſo ſuſpendebant*, *Clem. Roman. ep.ad Corinth.p.51.* ſaith, χλευάζουσιν ἡμᾶς καὶ μυκτηρίζουσι, *Suidas* interpreteth it by ἐξουθενεῖν, to contemne as a thing of nought, and unconſiderable: therefore theſe men being rich, covetous, and making wealth their God, and derided him, as if he broached vain Paradoxes, excentrick, and far out of the way to the worlds affections: and ſuch eſteem have all covetous men of the doctrine of alms, and an holy contempt of the world

V. 15. *ye are they which juſtifie your ſelves*] Who magnifie or excuſe your ſelves: or you would fain ſeem juſt before men: here he toucheth the ſecret cauſe of their contempt of his Doctrine, their impious pride: and thus he as it were conventeth them before Gods Tribunal, by the teſtimony of their own Conſcience, ſhewing that ſuch pride and hypocriſie, is abominable before God the ſearcher of hearts, however beguiled men applaud or canonize them. See Job 10.4. 1 Sam. 16. 6. Matth. 23.25. Iſai. 5. 15. and on Matt. 6. 2.

V. 16. *the Law and the Prophets,*] Matt. 11.11. when *Iohn Baptiſt* ſhewed Chriſt preſent, all propheſies concerning his coming ceaſed, and all the types prefiguring him in their accompliſhment, μετ' ἐκεῖνον γὰρ οὐδεὶς ὅλως προφήτης παρ' ὑμῖν γεγένηται ſaid *Juſtin Martyr*, to the Jevv after him (that is, *Iohn Baptiſt*) vvas there not one Prophet born amongſt you, vvhich is true, if he mean none ſpeaking of a Meſsias to come.

preſſeth into it] See Matth. 11. 12. every one vvho doth believe zealouſly follovveth the Goſpel: Greek εἰς αὐτὴν βιάζεται, preſſeth as a man in a throng; ſo the Syr. *premit ut ingrediatur*; the vvord ſignifieth, *vi contendere*; here, as it vvere forcibly by might and main, all poſsible endeavours to enter into the Kingdome of God; See Matt. 11. 12.

V. 17. *eaſier for heaven and earth to paſſe, &c.*] See on Matt. 5. 18. Gods Decree for our ſalvation ſhall not fail.

V. 18. *whoſoever putteth away his wife*] See on Matt 5. 32. and 19.9. Mark 10.5. 1 Cor 7.11. except in caſe of adultery: the Bill of Divorce vvas permitted for a time, becauſe of the hardneſs of their hearts, and cruelty tovvards their Wives, Mal. 2. 15. 16. and that by their judicial Lavv, not by the Moral, vvhich admitteth of no diſpenſation: and therefore Chriſt recalleth all his to the firſt Inſtitution.

V. 19. *there was a certain rich man*] Having ſpoken concerning the right uſe of temporal goods; now he proceeds to ſhew the horrible puniſhment of thoſe vvho do not uſe them vvell: this vvas one of thoſe rich men, vvho (as *Cyprian. l. 2. ep. 2.* ſaith) *poſſident ad hoc tantum, ne poſſidere —— alteri liceat*, poſſeſſe goods onely to keep others from poſſeſsing them.

in purple and fine linnen] By theſe things vvhich vvere in uſe among them, he deſcribeth the luxury of vvorldly men, as Revel. 18. 16. alſo their unhappineſſe vvho abuſe riches, and their happineſſe who make an Holy uſe of poverty; which he doth by propoſing one, as *Fulgentius* ſpeaketh, *ad Gal. ep. 2 in divitiis & ſanitate miſerum*; and another, *in egeſtate & vulnere multum beatum*, one unhappy in wealth and health, the other abundantly bleſſed in wants and ſores. The abuſe of his riches was, 1. in curious clothing: 2. in gluttony: 3. in neglect and contempt of the poor. *Clem. Alexandrinus, Pæd. l. 2.* ſaith the ancient Lacedemonians, were wont to permit whores onely to weare gorgeous apparrel. See 1 Peter, 3. 3, 4.

V. 20. *a certain beggar named Lazarus*] Some write the name *Eleazarus, Tertul. de idolatr. cap. 13.* (as ſome copies have it) Hebr. אלעזר *Eleazar*; and the Syr. לעזר *lahazar*, this was a poor diſeaſed man, therefore not that *Lazarus*, John 11. the brother of *Mary* and *Martha*. In theſe we ſee an Image of the World, wherein the wicked flouriſh, and the righteous often want: the *antitheſis* is remarkable; in the one riches, in the other, poverty and beggery; he clothed with purple and fine linnen, this with rags; he feaſting, this lying hungry at his gate, deſiring but ſome crumbs or ſcraps falling from the rich mans table, or left after meals; this full of ſores, a pitifull creature, he more pitileſs than his dogs.

V. 21. *dogs came and licked his ſores*] *Sine cibo, ſed non ſine Chriſto: canibus expoſitum, ſed ſocium Angelorum*, ſaith *Fulgent. q. ſ. ad Gallam. ep. 2.* without meat, not without Chriſt: expoſed to the dogs, yet accompanied with Angels.

V. 22. *into Abrahams boſome*] He meaneth the communion of Saints and faithful, who walked in the ſteps of *Abrahams* faith and ſanctity, and therefore called his ſons, Rom. 4. 12.16. Gal. 3.7.9. Luke 19.9. *ſinus Patriarcharum, receſſus quidam eſt quietis æternæ, Ambroſ. orat. Funebr. de obit. Valent.* the boſome of the Patriarchs is a certain retiring place of eternal reſt.

the rich man alſo died] This is common to all eſtates and conditions: poor and rich die alike: See Pſal. 49. 10. the future maketh no difference: to the one, whom men regarded not living, in his death the Angels are miniſtring ſpirits to conveigh him ſafe to Heaven: (a precious ſoul is ſometimes lodged in a diſeaſed body; the graces of Gods Spirit, are ſo covered with the deformity of afflictions, as that carnal reaſon can ſometimes diſcern nothing therein, but the appearance of the curſe) he ſaith no more of the rich man, than that he was buried, leaving his paſſage to be gathered from verſe 23.

and was buried] Poſſibly with great pomp; no funerals or tombs can ſhelter men from the wrath of God.

V. 23. *in hell lift up his eyes*] Gr. ἐν τῷ ᾅδῃ, in that lightleſſe or dark place where nothing can be ſeen, elſewhere called utter darkneſs, Matt. 25 30. Syr. בשיול *baſhejul*, Heb. בשאול, in hell, the place of the damned, Numb. 16.33. ſometimes it ſignifieth horrour of mind, Pſalm 116.3. ſometimes the grave; ſo Gen. 37 35. *Iacob* ſaith, *I ſhall go down* שאלה, Chald. לשאול 70. εἰς ᾅδου *ſubaud.* οἶκον or τόπον, to the houſe or place of the grave. The Greek Fathers uſed this term, as the Latines, *apud inferos*, promiſcuouſly for any ſtate or condition of the dead. See *Irenæus lib. 5. c. ult. Tertul. de Idolatr. cap. 13, &c. Chryſoſt. hom. de divite, &c.* (in that lifting up the eyes, is attributed to a ſpirit, it muſt either be *humanitus dictum*, as Phil. 2. 10 bowing the knee is ſpoken by things in Heaven: or it muſt conclude this rather a Parable than an Hiſtory) ſometimes the word importeth an afflicted, wretched, hopeleſſe, and irreparable condition. See on Matt. 11. 23. Act. 2. 27. here it expreſſeth the torments of the damned, aggravated v. 25 by their remembrance of worldly proſperitie and the conſideration of the Elects happineſſe whom they formerly deſpiſed.

V. 24. *and he cried*] The meaning is, that they who will not now hear and pity the cries of the poor, ſhall cry in hell and not be pitied: See Matt 25.11. Prov. 21 13 James 2 8 he that would not give the crumbs which fell from his Table, ſhall cry in hell for a drop of water, and not obtain it; that is, the leaſt comfort to aſſwage his torment ſhall be denied him, though he eternally beg for it: *flammæ infœlicium mortuorum divitiis non refrigerantur hæredum*; the flames of the unhappy dead, are not cooled by the riches of their Heirs. *Tim. ad Eccleſiam Catholicam lib. 3.*

V. 25. *Son remember*] This is a common manner of ſpeaking; otherwiſe, the wicked are not to be accounted ſons of *Abraham*, Iohn 8. 39. Gal. 3. 9. This title, ſon, hath in it a tacite reprehenſion, ſeeming to have this ſence; thou calleſt *Abraham* Father, admit thou art of his carnal ſeed, this prerogative can profit thee nothing, who livedſt ſo unlike holy *Abraham*: he was commended for beneficence and hoſpitality, Gen. 18. 2, 3, &c. but thou uſeſt to ſhut thy gate againſt the poore and needy: If thou wert indeed a ſon of *Abraham*, thou wouldſt have done the works of *Abraham*. See Iohn 8 39.

receivedſt good things] In the end, that appeareth true which *Chryſoſtome* proveth, *conc.* 3. *de Lazaro*, proſperous impiety is very dangerous: There are two reaſons of his denyal. Firſt, from Equity: thou haſt had thy part of comfort on Earth, where *Lazarus* hath been afflicted; it is but equal, that now, thou who ſo much abuſedſt proſperity, ſhouldſt be afflicted, and Holy *Lazarus* comforted. See 2 Theſſalonians, 1. 6. Secondly, from impoſſibility, there is a vaſt diſtance, ſo that none can paſſe from Heaven to Hell, nor from Hell to Heaven: as the bleſſedneſſe of theſe, ſo the miſery of the other, is unchangeable, and Eternall.

V. 27. *ſend him to my fathers houſe*] Herein is deſcribed their vain deſires, who tempt God in the neglect or contempt of his Ordinances, requiring miracles or teſtimony from the dead, to perſwade them; whereas God (the onely ſufficient witneſſe, and teacher of things Divine and Heavenly) ſendeth all men to the Law, Prophets and Holy Scriptures. See Iſaiah 8. 19, 20. Iohn 5.

V. 28. *may teſtifie unto them*] That he may teſtifie to them what wofull torments are in this place, that they may not come hither by their ſins and unbelief.

V. 29. *Moſes and the Prophets*] That is, the Law given by *Moſes* miniſtry:

miniſtery: and the writings of the Prophets, and alſo preachers of the ſame word.

V. 31. *neither will they be perſwaded*] He that will not believe the Spirit of God ſpeaking in the prophets, will not belive a man pretending that he came from the dead, and telling what the wicked ſuffer there; for who could belive a creature, who cannot reſt aſſured in the infallible teſtimony of God himſelf? neither would the Jews believe *Lazarus*, who had been four dayes dead, and was raiſed again from the dead, John 11.

CHAP. XVII.

Verſe 1. *It is impoſſible*] Matth. 18. 7. It muſt needs be that offences or ſcandals come: or, I foreſee it will be ſo, becauſe of mens wickedneſſe, σκάνδαλα· σκανδαλίζω is of σκάζω, *claudico*: it importeth *impingere facio*. See 1 Pet. 2. 8. *Theophylact* interpreteth here, by τὰ κωλύματα τῆς ἀγαθῆς καὶ θεοφιλοῦς πολιτείας, hinderances to a good and godly life, and that which is pleaſing to God. *Nazianzen Orat.* 1. interpreteth by πρόσκομμα, *offendiculum*, as λίθος προσκόμματος *a ſtone of ſtumbling*, 1 Peter 2. 8.

V. 2. *offend one of theſe little ones*] That is, to make them halt, or fall away from God: he diſcovereth the ſinne of thoſe times (which was to think it little or no ſinne, by their pride and imperious importunity, to ſcandal an infirm, poor, or inferiour brother) here he telleth alſo of the puniſhment; ſpeaking of ſcandals given by Hereticks, Schiſmaticks, apoſtates, or the like, whether in word or deed: (See Rom. 16. 13. Titus 1. 16.) for otherwiſe offences are often taken, by perverſe and ignorant men, from good and laudible things done or ſpoken, becauſe they croſſe their blinde and corrupt opinions: ſo were the Scribes and Phariſees; were ſcandaled, and offended at Chriſts doctrine and works of mercy: but bleſſed are thoſe, who are not offended in Chriſt, Matth. 11. 6. It were *better*, or more tolerable (as the *Syriac* hath it) for a man thus ſcandaling one of the meaneſt of Gods children, to be caſt into the moſt deſperate or helpleſſe condition of this life, than to endure the eternal torments which await him in Hell.

V. 3. *take heed to* &c.] This may be referred either to that he ſaid of ſcandals, or that which he will now ſay concerning love and mercy, ſeeing there is the like hazard in both.

if thy brother treſpaſſe] See Mat. 18. 21. This is ſpoken concerning private or perſonal offences, of the publick, See 1 Tim. 5. 20. Mat. 18. 15. are layed down certain degrees of admonition and Eccleſiaſtical diſcipline.

rebuke him] Or repreve him: both are joyned, 3 Timothy 4. 2. but it muſt be done reſpectively, or with regard had to the perſon. See 1 Tim. 5. 1. for charity muſt not connive at ſinne, but diſcreetly reprove it. See Lev. 19. 17. Epheſ. 5. 11. 1 Cor 5. 6.

if he repent forgive] That is, call him not into queſtion or ſue him not: forgive as much as concerneth thee, yea, though he offendeth thee not onely ſeven, but many times; if he do not acknowledge his fault to thee, yet let thy heart be ready to forgive: commit thy cauſe to God: as often as he offendeth, forgive, which is meant by ſeventy times ſeven times *Mat.* 18. 22.

V. 4. *ſeven times*] Many times. See verſe 3. as often as he offendeth and repenteth.

V. 5. *encreaſe our faith*] Herein they acknowledged that faith is his gift, as Epheſ. 2. 8. and that their faith wanted confirmation: for, ſaith *Fulgentius ad Prob ep.* 4. though the Lord give new ſtrength to his, in their conflicts, leſt they ſhould fail, *permittitur tamen fatigari, propriæ infirmitatis onere*, &c. yet overladen mortality is permitted to be wearied with the burden of its own infirmity; that, finding no ſtrength in it ſelf, it may quickly addreſſe it ſelf to implore aid and Divine aſſiſtance.

V. 6. *and the Lord ſaid*] *Mat.* 17. 20. *Mark* 11. 23.

it ſhould obey you] See *Mat.* 17. 20. This manner of ſpeech he uſeth to ſhew the admirable power of faith; to wit, that it ſhould overcome all difficulties, as Mark 9. 23. All things are poſſible to *him that believeth*: certainly the effects of faith in fervent prayer have been more than removing trees, or mountains. See Hebrews 11. 29, 30, 33. &c. James 5 15, 17, 18. 1 John 5. 16. John 10. 12, &c. Exod. 17. 12. By a grain of Muſtardſeed is meant the leaſt meaſure, *Mat.* 13. 32. by *be thou plucked up by the root* he meaneth that they ſhould do wonderfull things.

V. 7. *which of you having a ſervant plowing*] By this ſimilitude taken from the duty of ſervants to their maſters, he preventeth a concluſion, which haply the Apoſtles would have gathered from their merit, who had followed Chriſt, and therefore might expect ſo much favour of him, as to give them ſuch faith to do great works: but he ſheweth them that God is debter to none, (Rom. 4. 4, 5.) that they muſt do all their duty, and expect Gods leiſure for the reward, as alſo to referre all to the good pleaſure and providence of God concerning the meaſure of grace, which he beſt knoweth to proportion unto them, ſo as ſhall moſt make for the advancement of his glory and the good and ſalvation of his ſervants.

V. 10. *we are unprofitable ſervants*] ἀχρεῖοι] this title is alſo given to evil ſervant, Matthew 35. 50. Phil. 11. to ſhew us what our merit is if God ſhould be ſevere, Job 22. 2. Pſalm 143. 2. See alſo Job 35. 7. and Pſalm 16. 2. as alſo by an argument from the leſſer to the greater, to ſhew that we cannot merit any good at Gods hand, for if a ſervant be ſo bound in duty to a mortall and ſinfull maſter, that whatſoever he doth, and how diligently ſoever he ſerveth, yet ſhall he not deſerve ſo much as thanks at his maſters hands: much leſſe can we, (that are not onely ſervants, but unprofitable ſervants, continually falling ſhort of our duties, and alſo creatures of God, with all our beſt endeavours) merit at Gods hands: we owe our ſelves, and all that we have, are, and poſſibly can do, to Gods ſervice, by whom we live and are: thou therefore that dreameſt of meriting, renounce thy intereſt in, and claim to grace, (for grace and merit are incompatible, Rom. 4. 4. Rom. 11. 6.) and as *Ambroſ. de pœnit. l* 2. *c.* 8. ſaith (if thoſe books be his) *prius ſolve debitum, ut quod ſperaveris impetrare merearis.* Firſt pay thy debt, that thou mayeſt deſerve to obtain that thou hopeſt for. We are indeed faiththful, good, and profitable ſervants, not of our ſelves, or by any works which we can do, but by the free imputation of Chriſts righteouſneſs. See Heb. 13. 21.

V. 11. *thorow the midſt of Samaria*] *Omri* King of Iſrael, 1 King 16. 24. bought the hill *Samaria* of *Shemer*, and built thereon, and called the name of the city which he built, after the name of *Shemer* owner of the hill, *Samaria*, Hebr. שמרון, *Shomeron*, 70. τὸ ὄρος τὸ σεμερών, See *Anaſtaſius Sinait.* qu. 45.

V. 12. *which ſtood afar off*] As unclean perſons were to do, leſt they ſhould infect others. See Levit. 13. 45, 46. theſe lepers hearing of the fame of Jeſus, that he cured all diſeaſes, and was moſt ready to ſhew mercy to all thoſe who came to him for help, and poſſibly hearing that Jeſus paſſed by that way, would not foreſlow their oportunity of coming to entreat him to heal them. It ſeemeth that their diſeaſe brought them acquainted, and ſo they joyned in petition, for otherwiſe, *the Jews have no commerce with Samaritans*, John 4. 9. and one of this company was a *Samaritan*, verſe 16.

V. 13. *and ſaid, Jeſus Maſter, have mercy*] It was a cauſe common to them all, and they joyned in one and the ſame petition, ſhort, but pithy: they ſay not wherein they deſired him to inſtance his mercy: their miſery was evident, and ſpake their meaning, for a cure which they were confident he could work: however, they believed (as often it cometh to paſs) ingratitude in nine of them extinguiſhed the ſparks of grace, or miſerably obſcured and weakned them in theſe nine.

V. 14. *ſhew your ſelves unto the prieſts*] See Lev. 14. 2. to them it belonged to judge of the Leproſie, and hereby the unbelieving Prieſts might be convinced: it may alſo teach us humility and ſubjection to authority: *Sacerdotem adhuc appellabat quem ſciebat ſacrilegum eſſe, Cyprian lib.* 3. *ep.* 9. he yet called him Prieſt, whom he knew to be ſacrilegious.

V. 15. *turned back*] Whether he came back to Chriſt before he had ſhewed himſelf to the Prieſt, as Chriſt enjoyned him, it is not certain. It is moſt probable that theſe were not ſent to the Prieſt to know that they were clean, or to pronounce them ſo, for that evidently appeared, but to convince the Prieſts unbelief, ſeeing that Chriſt had done ſuch evident things to confirm his doctrine.

V. 16. *fell down on his face, at his feet*] So adored he the divine power of Chriſt: and this ſheweth that he was perfectly cured, otherwiſe he ought not to have come ſo neer.

and he was a Samaritan] Theſe words condemn the Jews of high ingratitude, who being inſtructed in the Law of God, and having received the ſame favour from Chriſt to be cured, yet not ſo much as came back to thank Chriſt, which this *Samaritan* did, though he were a ſtranger from the Common-wealth of Iſrael, and of a Nation which they condemned as moſt impious, and vile, ſo that they held no commerce with them, John 4 9.

V. 17. *where are the other nine*] As if he ſaid, I have healed ten of you, will none be thankful but this ſtranger? Not that he did not foreſee their ingratitude, but that he might note and declare it unto others then preſent, to the intent, that they might learn to beware of that moſt ignoble ſin of ingratitude to God, or man.

V. 18. *there are not found*] He compareth the Jews with this ſtranger: when the *Samaritan* ſhewed himſelf not only thankful in his own perſon, but modeſt in not accuſing the reſt: Jeſus thus ſpeaketh to his diſciples and others preſent; there are not found, that is, no man appeareth thankful.

to give glory to God] By confeſſing that Chriſt had cured them by a Divine power, for this mercy was ſhewed them not for their ſakes, but that the power; and mercy of God in Chriſt might therein be manifeſted and declared; therefore this their ingratitude was ſacrilegious, for as much as their ſilence robbed God of his honour due; and Chriſt of the teſtimony of the truth of the goſpel which he preached and confirmed by this and other like miracles.

ſave this ſtranger] For the *Samaritans* were Colonies brought into thoſe parts by *Salmanaſar* King of *Aſſyria* out of divers Provinces. See 2 Kings 17 24. &c. he calleth him *ſtranger*, not to diſgrace him but to ſet off the fault, and to condemn the ingratitude of the Jews; that no ſtranger might deſpair, nor any glory of holy parents, if their ſelves be degenerate.

V. 19. *ariſe, go thy way*] He graciouſly raiſeth him that was proſtrate before him, neither doth he diſmiſſe him without commending his faith and gratitude; and it is moſt likely, that Chriſt, who ſhewed him this mercy, would not leave his own work imperfect, diſmiſſing him without further inſtructing him in the myſteries of eternal life and ſalvation.

V. 20. *the Phariſees*] See on c. 14. 1.

not with obſervation] Or with *outward ſhew*: meaning that it ſhould not be, as they dreamed, a kingdom temporal and glorious, with external pomp and Majeſty; but ſpiritual, and ſo not to be diſcovered or obſerved by the world: for otherwiſe it appeared to the faithful by many evident ſignes and demonſtrations, that Jeſus was indeed that long expected *Meſſias*, and King of *Iſrael*, John 1. 49.

V. 21. *within you*] Or among you, in the Goſpel preached, which is the ſcepter of his kingdom: and the *Meſſias*, whoſe kingdom you have with ardent votes deſired, is now among you in your houſes and Synagogues, and ye acknowledge him not, John 1. 7. and the ſpiritual kingdom of God is alſo in the hearts of the faithful, and ſo to be diſcerned by them only, who are ſubjected thereto, Rev. 2. 17. See Rom. 14 14.

V. 22. *when ye ſhall deſire to ſee*, &c.] For the great afflictions which ye ſhall ſuffer, ye ſhall after my departure out of the world, deſire this my bodily preſence with you again, to comfort you. See Matthew 9. 15. John 17. 12. but I ſhall be no more converſant on earth, after my aſcenſion, untill I come again to judgment: therefore beware of ſeducers coming in my Name.

V. 23. *and they ſhall ſay*] See Mat. 24. 23 Mark 13. 21.

go not after them] He ſpeaketh here of ſeducers and falſe Apoſtles, whereof he warneth. See alſo Deuter. 13. 3. 8. Jerem. 23. 16. Jerem. 27. 9. It is a dangerous thing to tempt God, by liſtning to the tempter: God oftentimes therefore giveth them over to ſtrong deluſions, to believe lies and be damned, who believed not, neither reſted contented with the truth, 2 Theſ. 2. 11, 12.

V. 24. *as the lightning*] Meaning, that it ſhould be ſudden, which Matth. 24. 27. ----- is expreſſed by,——*out of the eaſt, and ſhineth even unto the weſt*. See the like manner of ſpeaking, Deut. 4. 32.

ſo ſhal alſo the Son of man be in his day] He ſpeaketh here of Chriſts ſecond coming, which verſe 30. is called the day wherein the Son of man, Chriſt, ſhall be revealed: the Apoſtle calleth it *the day of the Lord*, 1 Theſ. 5. 2 and Jude 6. *the great day*, and *Paul*, 1 Cor. 1. 7. *the coming of our Lord Jeſus Chriſt*. See alſo 2 Theſ. 1. 7. 1 Theſ. 4. 14. &c. Mat. 24. 30. this ſhall be ſudden, as the appearance of lightning in the air, in the twinkling of an eye, 1 Cor. 15.

V 25. *firſt muſt he ſuffer*] See Mark 8. 31. Luke 9. 2. that is, Chriſt muſt firſt ſuffer.

and be rejected] That is, be diſallowed, contemned and deſpiſed of the Iews, as evil or unprofitable; which phraſe ſeemeth to relate to Pſal. 118. 22. See alſo Mat. 21. 42, 1 Pet. 2. 4. in theſe words Chriſt would remove the ſcandal of the croſſe, telling them before hand what he muſt ſuffer, leſt they ſhould ſtartle and be offended at it, when they ſhould ſee him ſuffer: he would alſo teach us patience in his own example, and confute the vain dreams of Jews concerning his temporal kingdom and glory: for as the Prophets foretold of his ſufferings, ſo did he enter into his kingdom of glory, through ignominy, ſufferings, the Croſs, and Death. See chap. 24. 26. 1 Pet. 1. 11. Mark 8. 31.

V. 26 *in the dayes of Noe*] Gen. 7 Mat. 24. 37. 1 Pet. 3. 20. as if he ſaid, no warnings could then perſwade men, to leave their ſins and turn to God, in newneſſe of life, but ſecurely flattered themſelves, until they all periſhed: ſo ſhall it be when I come to judgement. *Auguſtin* ſaith truly, *de verb. Dom.* Luc. *ſer.* 37. *Sæculi lætitia, eſt impunita nequitia*, the joy of this world, is unpuniſhed wickedneſs: How ſhort and beguiling muſt that needs be, ſeeing man is ſo ſhort lived, and God ſo inevitably juſt? *magnæ miſerecordiæ eſt, nequitiæ impunitatem non relinquere*; it is Gods great mercy not to leave wickedneſſe unpuniſhed here, leſt he ſhould be compelled at laſt to condem to Hell, he now vouchſafeth to correct with the rod, that he might by correction amend us, and not deſtroy us in the rigour of his juſtice.

V. 27 *they did eat and drink*] Chriſt doth not herein condemn any holy uſe of the creatures or the ordinance of God. but ſecurity in ſinne, and contempt or neglect of Gods warnings, as 2 Peter 3. 4, 9, 10. &c. 2 Peter 2 5, 6. &c. there is a time and meaſure to eat and drink: a time and meaſure for all things, Ecclеſ. 3. 1. 1 Cor. 7. 5. So that we ſuffer not our hearts to be ſurcharged hereby, and that day of the Lord come upon us unawares, chap. 21. 34.

V. 28. *likewiſe alſo*, &c.] Geneſ. 19. by another example he ſheweth the ſame which he had before taught them, that at his ſecond coming he ſhould finde a ſecure world unprovided for judgment, the generality thereof thinking of nothing leſſe than their deſtruction, which ſhould ſodainly come on them, as thoſe ſhowers of fire and brimſtone upon *Sodome* and *Gomorra*; while they were eating, drinking, or following other worldly affairs.

V. 30. *is revealed*] From heaven, coming in flaming fire to render vengeance to the ungodly, 2 Theſ. 1. 8. 2 Pet. 3. 10. Matth. 24. 30.

V 31 *he which ſhall be on the houſe top*] Mat. 24. 17, 18. theſe things are related as ſpoken promiſcuouſly concerning the deſtruction of *Ieruſalem*, and the coming of Chriſt to judgement: this place mentioneth them as ſpeaking of the general judgement: ſome things in Mat. 24. are to be underſtood as peculiar to the deſtruction of *Ieruſalem*; ſome things as common to both: that is ſudden deſtruction, and vain care to flie, reſiſt, or ſave any temporal poſſeſſion out of the flames.

V. 32. *remember Lots wife*] Gen 19. 26. A memorable example is propoſed in her, who contrary to Gods command, but looking back to that which ſhe unwillingly left behind her, was thereby overtaken with the judgement: and the monument thereof remained after the time of Chriſt. *Clem. Rom. ep. ad Corinth. p.* 15. σημεῖον ἐτέθη, ὥστε γνῶναι αὐτὴν στήλην ἁλὸς ἕως τῆς ἡμέρας ταύτης, ſhe was for a ſigne being turned into a pillar of ſalt (which, ſaith he) continueth unto this day.

V. 33. *whoſoever ſhall ſeek to ſave*, &c.] See Mat. 16. 25.

V 34. *there ſhall be two*] Mat. 24. 40. he calleth it night, in reſpect of the dreadful afflictions and horror of mens ſouls.

V. 35. *two women*] Mat. 24. 41.

V. 36. *two men ſhall be in the field*] Meaning, that no ſociety of man in this world ſhall not then be diſſolved, neither ſhall any be joyned in their future condition, as in this preſent, in reſpect of temporal relations.

one ſhall be taken] It importeth a reception to ſafety, as Pſal. 27. 10. the Lord יאספני *Iaaſpheni, will gather me*.

V. 37 *they anſwered*] That is, the Diſciples.

where Lord?] Mat. 24. 28. in v. 22. he addreſſeth his ſpeech to the Diſciples: now they having heard him ſpeak of the taking of ſome, ask him where they ſhall be taken.

thither will the eagels] Chriſt anſwereth them by a ſimilitude, and ſentence taken out of Job 39. 30. uſed alſo Mat. 24 28. ſignifying by the flight of the Eagels, the ſudden aſſembling of the Saints unto Chriſt coming unto judgement, whereof ſee 1 Theſ. 4. 17. 1 Cor. 15. 52.

CHAP. XVIII.

Verſe 1. A*Lwayes to pray*] That is, in every opportunity, ἐν παντὶ καιρῷ; as often as need and ſeaſon require: this πάντοτε, is that which 1 Theſ. 5. 17. the Apoſtle expreſſeth by ἀδιαλείπτως; without ceaſing, which the Syriac giveth by *omni tempore*, as Pſ. 34. 1. Hebr. בכל עת *becol gheth, at all times*. 70. ἐν παντὶ καιρῷ in every oppertunity: according to that of *Auguſtine ep.* 121. *c.* 10. the brethren in *Egypt* are wont, *Crebras quidem habere orationes, ſed eas tamen breviſſimas & raptim quodam modo jaculatas*, to have frequent prayers, but very brief, and in a manner ſuddenly ejaculated. The meaning here is, the next words interpret, *and not to faint*; not to be diſmayed by the length of any afflictions, ſo as to let go their hope and exerciſe of prayer. but to watch therein. See on c. 2. 37.

V. 2. *there was in a city a Iudge*] The ſum and ſcope of this place is to encourage us to fervency and conſtancy in prayer: by an argument from the leſſer to the greater: if the unrighteous judge, which neither feared God nor reverenced man, was intreated by the importunity of the widow, to do juſtice to her whom he regarded not; how much more will God be intreated to relieve his dear children, whom he ſo loved, that he gave his only Son to death for them, whoſe neceſſities he knoweth before they ask? See Iſaiah 65 24.

neither regarded man] He deſcribeth a wicked judge, firſt by the cauſe of all ſuch injuſtice, want of the fear of God. See 2 Chron. 19. 6, 7. next by a miſchievous effect thereof come to ſuch an highth of impudency and preſuming to abuſe power and law, that (all bonds of modeſty broken down) he would not ſo much as vail or diſſemble his injuſtice: but (as out-daring cenſure, and not caring who knew it) openly exerciſe it. So the *Syriac* giveth this, *neither reverenced man*, and from the ſons of men לא מחכהר הוא *non ſe abſcondebat*, he concealed not himſelfs He was ſo openly wicked, that he feared not the judgement of God nor man. See *Hoſ.* 4 18.

V. 3. *and there was a widow*] In the deſcription of this Widow are certain degrees of comfort to be gathered, and motives to perſeverance in prayer. 1 She was a widow: by ſo much more helpleſs; therefore God cautioned in his law for ſuch, Exod. 22: 22. Deut. 24. 17. Iſa. 1. 17. 2. She was injured. 3. She had a wicked judge to appeal unto, and ſo little hope of relief. 4. ſhe complained long without anſwer: yet her importunity at laſt prevailed; how much more ſhall Gods children for mercy, which he is readier to ſhew, than we to ask?

V. 4. *though I fear not God*, &c.] This further encourageth us to prayer: the Judge, who could ſay to his own conſcience, *that he neither feared God, nor reverenced man*; whom neither equity of the cauſe, pity to the widow, loathing of injury, zeal of juſtice, nor love of any good, could move; yet had another motive to make him judge for the widow, leſt ſhe ſhould, by continuall ſolicitation, weary him: the word ὑπωπιάζῃ, here uſed, is borrowed from combatants, and ſignifieth, *leſt ſhe ſhould*, as with continual ſtrokes, *beat my ears*: the Latines expreſſe it by *obtundere.*

V. 7. *though he beare long*] Though he long ſuffer the wicked to inſult, and though he long delay the execution of his judgements; yet will he hear his elect, and be their refuge in due time. Many times, *quod dare vult, differt* he deferreth that which he will give, that we may the more fervently deſire that which is delayed, *ne vileſcat cito datum*, leſt that which is quickly given ſhould be undervalued. *Aug. de. verb. Dom. ſerm.* 9.

V. 8. *he will avenge*] When he knoweth it moſt ſeaſonable, Pſal. 9. 9. Hebr. 10. 37. 2 Pet. 3. 9. So is it on Gods part, μακροθυμία long-ſuffering, verſe 7. (See Exod. 34. 6. Num. 14. 18. Rom. 2. 4. Rom. 9. 22. 1 Pet. 3. 20. 2 Pet. 3. 9.) but on the ſinners part *ſpeedy vengeance*, verſe 8. becauſe it cometh long before they would or did expect it. See Mat. 8. 29. 1 Theſ. 5. 3. Prov. 24. 22. & 29. 1. Eccleſ. 9. 12. Iſai. 29. 5. & 30. 13. Hab. 2. 7. Jer. 50. 24. Mat. 24. 44. Luke 12. 39. Rev. 3. 3.

when the Son of man cometh] When Chriſt ſhall come to judge the world, he ſhall finde few truly faithful on earth: and therefore wonder not at the evil of the times. See Mat. 24. 12. where the immediate cauſes of ſo general an apoſtacie ſeemeth to be rendred: that is, perſecution of Gods miniſters: breaking out of falſe Apoſtles, or Prophets: malice, the grand nurſe of all impiety: abundance of iniquity, and charity (without which faith is dead, Jam. 2. 20.) growing cold; it muſt needs be hard to finde faith where theſe things are found: yet ſtill God will have a reſerve, his elect, here to be excepted, as alſo in judgement, Ezek. 9. 6 Rev. 7. 3.

V. 9. *which truſted in themſelves*, &c.] Or, *as being righteous*; that is, in their own merit and worth, as if for that God were bound to hear them; whereas indeed this is a certain effect and ſigne of their ſpirituall blindneſſe, ſecurity, hypocriſie and pride, all which is abominable before God; for ſaith *Salvian de gub. Dei lib.* 3. though one ſtudy to pleaſe God, yet this is a kinde of the greateſt wickedneſſe, *ſi ſe juſtum præſumat* if one preſumeth that he is juſt: and again, *lib.* 4. he ſaith, the greateſt accuſer of guilty men, is that arrogance which uſurpeth (a ſhew of) innocency; for among many who are guilty of the ſame crimes, *nullus eſt criminoſior, quàm qui ſe non putat criminoſum*: none is more guilty than he who thinketh not himſelf guilty: this onely can we adde to our ſinnes, that we judge our ſelves not ſinners.

and deſpiſe others] ἐξουθενοῦντας ἐξουθενίζω, *pro nihilo duco*: here is meant ſuch a deſpiſing: as counteth others as nothing worth; ſo do proud hypocrites undervalue all but themſelves, the worſt of all.

V. 10. *into the temple to pray*] For that was, בית תפלה *beth tephilla*, an houſe of prayer, Iſaiah 56. 7. οἶκος προσευχῆς, Matth. 21. 13. See Acts 3. 1. they went up becauſe the temple ſtood on mount Moriah, 2 Chron. 3. 1. in the threſhing floor of *Ornan*. See 2 Sam 24. 16. 22. where *Abraham* would have ſacrificed his onely beloved ſon *Iſaac* (Geneſ. 22. 2.) a type of Chriſt: hither came ſaints and hypocrites (as the clean, and unclean into *Noahs* ark) the juſt and wicked pray: but with much different ends and effects. Prayer was ever eſteemed a principall part of Gods worſhip: ſee 1 Kings 8. 29, 30. Pſalm 138. 2. here God is ſaid to have put his name, 1 Kings 8. 16 not that God hath confined his grace and mercy to that place See 1 Tim. 2. John 4. 21, 22, 23.) but that the people of God might be reſtrained from the temples and ſervice of idols: and that this temple might bear a repreſentation of him who was to come thither, Mal. 3. 1. through whom alone the prayers of the faithful are heard, John 14. 13. John 16. 23. Matth. 7. 7. Mark 11. 24.

the one a Phariſee, the other a Publican] The Phariſees being of a ſtrict life, ſwelled with great opinion of their own ſanctity: the Publicanes were eſteemed of the Jews, an impious, ungodly, and prophane people: See concerning Phariſees, Chap. 14. 1. Chap. 15. 1. and of Publicans, Chap. 3. 12. Chap. 15. 1, 2. yet Chriſt ſaid, except your righteouſneſſe exceed the righteouſneſſe of Scribes and Phariſees, ye ſhall not enter into the kingdom of heaven, Matth. 5. 20. and here the humble Publicane is juſtified before the proud Phariſee: ſo much do Gods judgements differ from mans.

prayed thus with himſelf] σταθεὶς πρὸς ἑαυτὸν, ſtanding or ſetting himſelf apart: or by himſelf: ſo the Syriac interpreter giveth it, *he ſtood alone*: this ſcripture ſheweth his proud heart, as far from the true fear of God, as his opinion had ſet him from the vulgar, whom he counted wicked and unclean: See Iſa 65. 5. This word σταθεὶς here determineth not any poſture or bodily geſture, (for they uſed alſo to kneel in prayer, 1 Kings 5. 24. Mic. 6. 6. Dan. 6. 10. Luke 22. 41. Acts 7. 60. and 9. 40. and 20. 36.) it alſo importeth a commencement or beginning of an action, or perſeverance therein: he ſtood (ſome think) alone, above in the temple, leaving the deſpiſed Publican in the utmoſt porch, or court of the people; ſo far it was lawfull for reputed ſinners to come, and ſtrangers alſo. See *Joſeph. contr. Appion. lib.* 2. 1 Kings 8. 41. *he prayed thus*, Greek ταῦτα, *theſe things*; ſo Syriac: inſtead of a prayer, he ſayed theſe things.

God I thank thee] Though he attributed to Gods grace all the good he ſpeaks of himſelf: yet becauſe he placed not all his confidence in the free mercy of God through Chriſt, in humility accounting all that he had, *loſſe for Chriſt*, (Phil. 3. 7, 8.) that he might not be found in his own pretended righteouſneſſe, which was of the law but in that which is through the faith of Chriſt; he was not juſtified: though he did not here proclaim his merit unto men, but ſpake to God: yet the ſearcher of hearts condemned that ſecret pride, and confidence in his own merit, which ſhewed it ſelf: 1. in contempt of others (whom he counted ungodly) 2. in magnifying himſelf as free from the ſins of others, and juſt in doing thoſe things he ſpake of, which probably he did, and poſſibly might be unreprovable herein before men. (See Phil. 3. 6.) how dangerous is ſpiritual pride, even in the moſt glorious and greateſt excellencies of men? humility is a ſafe vertue: leave all to God, who is a plentiful rewarder of the holy, and will abundantly crown his own gifts: and be aſſured thou ſhalt loſe nothing thereby: See Matth. 25. 34. &c. Hebr. 6. 10 Hebr. 10. 35. & 11. 26. 2 John 8. Rev. 22. 12.

as other men, extortioners, &c.] As if other mens vices were his vertues; to juſtifie himſelf, he contemneth and condemneth others: his ſelf being by ſo much worſe than others, by how much more proud than others: he confeſſeth no faults, but as faultleſſe caſteth ſtones at others: which is, as if the ſick man ſhould onely tell what parts of his body were well affected and ſound: it ſeemeth he praiſed God, (as hypocrites uſe) only to colour his oſtentation.

or even as this Publican] Hypocriſie is blinde at home, and too quick-ſighted abroad: it is natural to the malitious, to judge all thoſe evil, whom they hate, when proud hypocrites cenſure the juſt, God yet ſeeth how much more damnable the judge is, than the condemned.

V. 12. *I faſt twice in the week*] That is, on the ſecond day of the week, to which our munday anſwereth; and the fifth, which is on our thurſday, according to the tradition of the Phariſees as their writers ſay; he that had reckned others faults, will be ſure to put his own pretended vertues to account; as if he had perfectly learned that precept, Iſai. 1. 16, 17. *Ceaſe to do evil, learn to do well*; yea more than the Law required; as though he were better than the beſt: he mentioneth two things of which the Phariſees much gloried, faſting and paying tithes. See Matth. 9. 14. and 23. 23.

I give tithes of all] See on Chap. 11 42.

V. 13. *the Publican ſtanding afar off*] In that part of the temple, where all ſorts of people, Publicanes and ſinners might come, 1 Kings 8. 41. here he ſtood in humilitie, and deep ſenſe of his own unworthineſſe, far from the altar, and holy of holies, where God more evidently manifeſted his preſence; yet not ſo far off but that the Phariſee had him in ſight, when he ſaid, *or even as this Publican*, verſe 11.

not lift up] This was alſo an argument of an humble and lowly heart, as a ſelf condemning ſinner, he durſt not look up toward the throne of God (the courts of the temple were all open, as they ſay, *ſub Dio*, whereof *Florus lib.* 3. *c.* 5. ſaid — *vidit illud grande impiæ gentis arcanum patens, ſub aureo uti cælo*) now as this poſture of his ſignified, dejection of minde and diffidence in his cauſe, ſo lifting up the head, or looking up importeth boldneſſe and confidence of favour and indemnity, as chap. 21. 28 *when theſe things begin to come to paſſe, then look up and lift up your heads, for your redemption draweth nigh*, but this Publican would not lift up his eyes to heaven, judging them, ſaith *Theophylact*, ἀναξίους, unworthy to look up to heaven, who had ſet them ſo much on earthly things to enjoy them; viz. which contempt of the heavenly.

ſmote his breaſt] See Chap. 23. 48. as it were correcting and puniſhing his heart ὑπὲρ τῶν πονηρῶν βουλευμάτων, for its evil thoughts, and as to awaken it from its ſleep and ſecurity in ſinne. *Theophylact.*

God be merciful to me a ſinner] He well maketh haſt to his ſins remiſſion, who is diſpleaſed with himſelf; for with the juſt and merciful judge, *qui ſe accuſat, excuſat*; he excuſeth, who accuſeth himſelf. *Proſper.*

V. 14. *juſtified rather than*, &c.] Acquitted of his ſins, and received to mercy; ſo was not the other, becauſe he juſtified himſelf, and was ſo far from forſaking his ſins, that he did not ſo much as confeſs them. See Prov. 28. 13.

for every one that exalteth himſelf] Mat 23. 12 Luke 14. 11. ſo that it is true which *Proſper* ſaith after *Auguſtine Melior eſt in malis factis humilis confeſſio, quam in bonis ſuperba gloriatio*; humble confeſſion in evil deeds, is better than proud boaſting in good.

V. 15. *brought unto him alſo infants*, &c.] Mat. 19. 13. Mar. 10. 13.

touch them] Lay his hands upon them, bleſſe, or pray for them: for impoſition of hands was anciently a ſigne thereof. See Gen. 48. Exod 29. and a common *ſymbolum* of bleſſing among the Jews.

they rebuked them] That is, thoſe that brought them : as Mark 10. 15

V. 16. *called them*] Thoſe that brought the infants.

for of ſuch is the kingdom &c.] Meaning infants, and thoſe who in ſimplicitie, humility contempt of the world, innocencie, harmeleſſeneſſe, freedom from malice, ſoon forgetting injuries, and the like, become like little children; if the inheritance of the kingdom of heaven be theirs, who can reaſonably barre them of the ſeal of adoption, baptiſme ? of which it may not improperly be ſaid (which *Jacob* ſaid of the place he reſted in) *this is the gate of heaven*, Geneſ. 28. 17. where did God ever forbid children to be baptized ? It is a true ſpeech of *Optatus, lib.* 7. *Quicquid enim Deus fieri noluit, ore ſuo prohibuit*; whatſoever God would not have done, he hath forbidden with his own mouth : that is, the holy Scripture.

V. 17. *whoſoever ſhall not receive*, &c.] Mark 10. 15.

V. 18. *a certain ruler asked him*] Mat. 19. 16. Mark 10. 17. See alſo on Chap. 14. 1.

V. 19. *Why calleſt thou me good*, &c.] Becauſe they commonly abuſed this word, Jeſus ſheweth him that he could not confeſſe him to be good, except he alſo acknowleged him to be God.

V. 20. *Thou knoweſt the commandments*] It was a very neceſſary queſtion which he asked concerning a way to eternal life, and a bleſſed care of a young man : neither doth he put it on good words, or any thing leſſe than good works really to be done : yet becauſe he asketh a legall queſtion, verſe 18 *What ſhall I do*? Chriſt accommodateth his anſwer thereto : *thou knoweſt the commandments* : but when the terrified keeper of the priſon asked *Paul* the like queſtion, he anſwered, *believe in the Lord Jeſus, and thou ſhalt be ſaved*; Acts 16. The ſcope of this ſpeech is to ſhew, that it is but vain to enquire for the way to heaven, while men truſt in their own holineſſe, or have their hearts ſet on this world. Here good works and obedience to the Law are propoſed, as Levit. 18. 5. Deut. 30. 19. as the whole Law, that ſhewing us our ſin, Rom. 7. 7. and miſerable condition and diſability to be juſtified by the Law, it may be our Schoolmaſter to bring us to Chriſt. Gal. 3. 24. teaching us that we can no wayes be ſaved, but by his merits: thus Chriſt would convict the dangerous confidence of this man by remitting him to the ſecond Table of the Law, againſt which mens ſins are more evident and apparent.

Do not commit adultery] Exod. 20. 13. &c.

V. 21. *All theſe have I kept*] This anſwer is full of youthful confidence, wherein he was neither ſenſible of the rigorous weight of the Law : nor his own diſability to avoid the curſe thereof, nor his own many ſins whereof he was guilty; and ſtood charged before the tribunal of the all-ſeeing God; for there is no man that liveth and ſinneth not, 1 Kings 8. 46,

V. 22. *Yet lackeſt thou one thing*] This he ſpeaketh, firſt by way of conceſſion, admit it be as thou ſayeſt; next he tryeth him by this one precept, that he might make the corruption of his heart appear, who pretended unto ſo abſolute an obedience to all the commandments.

V. 23. *he was very ſorrowfull*] Becauſe he loved the world, and yet would fain be ſaved in the world to come; it grieved him that he could not have both : carnal goſpellors would fain go to Heaven, if they could find a cheap way, thereunto : otherwiſe they wil not purchaſe the hope of future bleſſedneſſe, with a preſent price : the reaſon is, becauſe they do not ſo much hope for ſalvation; as fear damnation.

V. 24. *how hardly ſhall they that have riches*, &c.] That is, as Mark 10. 24. *they that truſt in riches*, love them, ſet their hearts on them, ſerve them, and ſo give them that place in their hearts, which God alone ſhould have.

V. 25. *it is eaſier for a camel*, &c.] This ſeemeth to have been a proverb, whereby they ſignified ſome impoſſibility : this he ſaith, *arguens cupiditatem ejus*, taxing his covetouſneſſe. *Irenaus lib.* 4. *cap.* 26.

V. 26. *Who then can*, &c.] That is, what rich man can be ſaved?

V. 27. *are poſſible with God*] Who ſo governeth the hearts of his, that their riches do not blinde them, nor take away their hearts from God, Jer. 32. 17.

V. 28. *then Peter ſaid*] See Matthew 19. 27. Mark 10. 28.

V. 30. *more in this preſent time*] For, the ſweet fruit of the ſpirit, and aſſurance of eternal life, which the faithful here receive, is more to them than all the world, Phil. 3. 8.

V. 31. *then he took unto him the twelve*] Matthew 20. 17. Mark 10. 32. He ſpake not concerning his paſſion before the multitude, but to his diſciples apart : for the multitude was not yet capable of this great myſtery, neither did his diſciples underſtand it, when he told it them plainly, verſe 34. for two reaſons ſaith *Theophylact* : firſt that he might ſhew them that he ſhould ſuffer, ὐκ ἄκων ὐδ᾽ ὡς ψιλὸς ἄνθρωπος, neither unwillingly, neither as mere man, not knowing that he ſhould be crucified : ſecondly, to teach them to bear patiently, that which was to come, being thereof foretold.

we go up to Jeruſalem] There he was to ſuffer, that the truth might anſwer the type, which ſo many ages before preceded in *Iſaac*, Gen. 22. and here he foretelleth certain degrees of his paſſion : 1. how ſhe ſhould be delivered to the Gentiles, *Pilate* and the Roman Souldiers : 2. how he ſhould be mocked and ſpitefully entreated, and ſpitted on : 3. how he ſhould be put to death after ſcourging, &c. Theſe things are fulfilled, and to balance theſe ſad things, he propoſeth three things conſalatory : 1. that he foreſaw, and foretold what he was to ſuffer; ſo that it was neither fortuitous, compulſory, nor by the counſel of man; but voluntary, and by the determinate counſel of God for mans redemption. See Acts 2. 23. Acts 4. 28. 2. that herein ſhould be fulfilled all that God had declared (concerning theſe ſufferings of our Redeemer) by his Prophets. See Acts 3. 18 Pſal. 22. 1. Matth. 27. 46. Pſal. 69. 20, 21. Dan. 9. 26. Iſa. 53. 3, 4. &c. 3. that he ſhould riſe again the third day according to the Scriptures; Hoſea 6. 1. Pſalm 16. 10. which was prefigured in *Jonahs* being three dayes and nights in the belly of the whale, Matth. 12. 39. Luke 11. 29. 30.

V. 32. *the Gentiles*] See on verſe 31.

ſpitted on] See Mat. 26. 67.

V. 33. *they ſhall ſcourge him*] Matthew 27. 26. John 19. 1.

V. 34. *this ſaying was hid from them*] It was the great infirmity of the diſciples ſtill dreaming of Chriſts temporall kingdom, and reſtitution of Iſraels proſperity by ſome glorious victories over their enemies, which errours after Chriſts reſurrection, being cleared by the holy Ghoſt, better inſtructing them, they remembred what Chriſt had ſaid unto them, John 2. 22. thus we ſee how blinde carnal reaſon is, (ſpecially being infected with ſome perverſe opinion) untill it be illuminated by the ſpirit of regeneration : the things here mentioned, were plainly preached without any trope; yet that which they had once fancied concerning a temporall kingdom, ſo prepoſſeſſed them, that they could not at preſent underſtand any thing ſpoken concerning Chriſt's death and paſſion; but poſſibly they ſuppoſed that he ſpake concerning ſome other perſon, or ſome other myſterie.

V. 35. *it came to paſſe*] *Mat.* 20. 29. *Mark* 10. 46.

nigh unto Jericho] Jericho was a city in the tribe of Benjamin, Joſhua 18. 21. once great and populous. See concerning it, Joſhua 2. 1. and 6. 1. it was deſtroyed by *Joſhua*, and there was a curſe pronounced on the repairer thereof, Joſhua. 6. 16. it was redifyed by *Hiel*, 1 Kings 16. 34. in the ſiege of Jeruſalem by the Romans, *propter perfidaim civium*, for the perfidiouſneſſe of the citizens (ſaith *Jerom de loc. Hebraic.*) it was taken and deſtroyed, and repaired again, a third city being there built, which *Jerom* ſaith, remained to his time.

a certain blind man] *Bartimeus*, *Mark* 10. 46. this Evangeliſt nameth one blinde man, (ſo doth St. *Mark* alſo) who, it ſeemeth, was beſt known of the two mentioned by *Matthew* 20. 29. that which is here hiſtoriſied of *Bartimaus*, verſe 35, 36, 37, 38. probably was at Chriſts entrance into Jericho, but that which followeth to the end of the Chapter, concerning reſtoring his ſight, &c. was done at his going away from the city, as the other two Evangeliſts write.

V. 36. *hearing the multitude paſſe by*] *Matth.* 20. 30. by the noiſe of their feet, and confuſed voices (ſuch as uſe to be heard of men talking one with another) as they went along. So the Syriac expreſſeth it, *& audivit* קל כנשא *vocem turba tranſeuntis*. Some of the multitude telling him upon his enquiry, that it was Jeſus of *Nazareth*, whom ſuch a confluence of people attended, paſſing by.

V. 38, *Jeſus thou Son of David*] Matthew. 20. 30. See on verſe 39.

V. 39. *rebuked him*] *Matth.* 20. 31.

but he cryed ſo much the more] The multitude reproved him, and enjoyned him ſilence, as not willing that he ſhould trouble Chriſt with clamours; but he cryed ſo much the louder; not that his mercy needed to be awakened with ſuch cries, *nec clamoribus admonendus eſt, qui cogitationes videt, Fulgentius de perſona Chriſti lib.* 2. neither is he to be admoniſhed with clamours; which ſeeth the thoughts : but this was an effect of the petitioners confidence : true faith (like water ſources) by ſo much more ſtrongly breaketh over all lets, by how much more it is dammed up: all oppoſitions ſtrive with it. as the winde with the fire, enflame it more : let not afflictions ſtop our mouths, but rather adminiſter matter of more fervencie in our prayers. See Chap. 22. 44.

thou Son of David] They uſed to ſtile the *Meſſias*, becauſe they knew he ſhould come of the ſtock of *David*, Pſalm 132. 11. *Acts* 2. 30.

V. 40. *Jeſus ſtood and commanded*] Chriſt loveth the importunity of faith, as verſe 1. See Pſalm 9. 18. See *Mat* 20. 32.

V. 41. *what wilt thou*, &c.] Thus he ſpeaketh, not becauſe he was ignorant what the blinde man deſired, who could reſtore him ſight (See Matth.6.) but for the ſpectatours ſake, that they might take the more notice of the miracle done: God beſt knoweth what we want, but will have us perform our duty in asking (*ut cor ad orationem excitet, Greg. hom.* 2. that he may ſtir up, and awake our heart to prayer) and as occaſion ſerveth, teſtifie to others what we beg of him, that others may with us be moved to praiſe and glorifie him.

V. 42. *thy faith hath ſaved thee*] Here, as in many other like places, chap. 7. 50. chap. 17. 19. &c. he attributes that to faith, which is proper to Chriſt, whoſe power to ſave, faith apprehendeth, and applyeth to us for our ſalvation.

V. 43. *and immediately he received his ſight*] This ſheweth that he is that eternal word, John 1. 1. which made all things, and who alone can repair that which is decayed: and thus he exemplieth his promiſe; *Ask and ye ſhall have*, Matth.7.

glorifying God] This is the double effect of the miracle: he aſcribeth the power and mercy which cured him to God: here was his gratitude. So did that Samaritan, chap. 17. 15. and the people which ſaw it, they praiſed God on his behalf, while their blaſphemous doctors, attribute that which he did, to *Beelzebub*.

CHAP. XIX.

Verſe 2. CHief *among the Publicans*] That Chriſt vouchſafed his preſence in Jericho (once ſubject to ſo grievous a curſe, c. 18. 35.) exemplifieth two notable things. Firſt, that he who came to ſave ſinners, and deliver from the curſe, called and ſaved ſome out of the moſt infamous and deſpicable places, as *Samaria*, John 4. 39 *Galilee*, Mat. 4. &c. that we may know, that in Chriſt, there is neither *Jew* nor *Grecian*, bond nor free; all are one in him, who is rich in mercy to all that call upon him. See Rom. 10. 12. Gal. 3. 28. Secondly, that it was poſſible for rich men to be ſaved, he demonſtrateth in the example of *Zacheus*; becauſe, though it be very rare, yet it is poſſible that God ſhould touch the heart of rich men, cauſing them to give liberally to the poor and to reſtore all that which they have evilly gotten, or detained from others; ſo repenting and believing they may be ſaved. *Zacheus* is here called ἀρχιτελώνης, a chief *Publican*, or chief Officer among them, or a *Collector-general* for that place.

V. 3. *who he was*] That is, what manner of perſon he was, of whom he had heard ſo much.

becauſe he was of a low ſtature] Having heard much of the fame of *Jeſus*, and by the multitude attending him, that he was now come into *Jerico*, he might poſſibly out of a natural deſire to ſatisfie his own mind, reſolve to overcome the lets thereto: but God had another work in hand, which was to bring ſalvation to his houſe; and therefore by his ſecret providence, all hinderances wrought to the greater evidence of *Zache's* converſion: ſo his low ſtature ſending him up into the *Sycamore-tree*: and his wealth (which was a common impediment to others) being the matter of almes and reſtitution rendred him the more exemplary to the multitude, and conſpicuous, to Gods glory, his own and others comfort, who can imitate him. So all things work together for good to thoſe who love God, Rom. 8. becauſe he loveth them firſt, 1 Joh. 4. 19 yea thoſe very things which to carnal reaſon ſeemed impediments thereto.

V. 4. *into a Sycamore*] It concerneth not much preciſely to know what tree this was, concerning which there are ſo many opinions: It was not of that kind which is mentioned c. 17. 6. that was συκάμινος, a *Sycomine-tree*, a kind of *Mulbery-tree*. See *Dioſcorid. l.* 1. *c.* 144. *Galen de aliment. l.* 2. But this is, συκομορέα (as *Suidas* and *Theophylact* writeth it) or συκομωραία. So *Greg. Nazianzen, orat.* 39. readeth. The Syriac calleth it תאחא פכהתא *titho phacchibotho*, a wilde Fig, Hebr. שקמים, which grew plentifully in thoſe champain countries, 1 Kings 10. 27. 2 Chron. 1. 15. See *Chryſoſt. Tom.* 7. *p.* 404. *edit. Savil. Gregor. Nazianzen orat.* 29.

V. 5. *to day I muſt abide at thy houſe*] Chriſt expected not his invitation, but in mercy prevented him, who probably durſt not have invited him: he that was ambitious but to ſee Chriſt, obtaineth much more, to entertain him at his houſe, and to hear him open the myſteries of eternal life and ſalvation: God every where preventeth us, ſaith *Theophylact*, he is a plentiful Rewarder of them that ſeek him, giving them who but ſet themſelves in the way, more than they could ask or think, Eph. 3. 20. See c. 1. 13. 1 King. 3. 12. 13. when Chriſt asketh of us, he meaneth to give ſome unvaluable bleſſing to us.

V. 6. *and he made haſte and came down*] Chriſt had made him willing, *præparavit ſibi ejus animum cujus elegit hoſpitium, Proſper. cont. Collat.* he prepared his mind to receive him whoſe entertainment he choſe. Thus *Zache's* faith brake out, in a ready and ſpeedy obedience. So Gen. 22. 3. Mat. 4. 22. And ſecondly, in the joy which he conceived at Chriſts calling him. See Acts 8. 39 Rom 14. 17. Gal. 5. 22. true faith cannot be concealed, its own flame will diſcover it.

V. 7. *they all murmured*] That is, the moſt part of thoſe preſent, which were adverſaries; neither entertaining him their ſelves, nor willing that others ſhould, that he might ſhew them mercy: the main cauſe of their murmuring was, their malice to him, and envy to others who believed in him: theſe murmuring ſpeeches they caſt out in hope to poſſeſſe the people that he could not be the *Meſſias*, who frequented the company of ſinners. So c. 5. 30. Mat. 9. 11. Luke 7. 39 This was upon the matter to murmure, *quod in domum ægroti intravit medicus, Auguſt. de verb. Apoſt. ſer.* 8. that the Phyſitian went into the ſick mans houſe; they arranged Publicans with notorious ſinners.

V. 8. *And Zacheus ſtood*] Doubtleſſe Chriſt ſpake many things to inſtruct him: and poſſibly *Zache* might ſay many, which are not here recorded in the Goſpel, whoſe ſcope is to ſet down that which may ſerve to bring us to faith and ſalvation, John 20. 30 31. This was a ſure ſign of *Zache's* converſion, effected by the providence of God, to ſtop the mouthes of murmuring and unbelieving Jewes.

I reſtore him fourfold] According to the Law Exod. 22. 1. Numb. 5. 7. And this is true repentance in caſe of injurious taking away, or detaining anothers goods, which without reſtitution, were but counterfeit and vain.

V. 9. *this day is ſalvation come to this houſe*] In his converſion and doing the works of holy *Abraham*, by Gods mercy ſhewed to him and his Family: as if he had ſaid, heretofore *Zache* went with the periſhing world in the broad way of deſtruction; his main care, ſtudy, and endeavour, being to get wealth by right or wrong: but this day God hath ſhewed mercy in his converſion, ſo that now he doth loath his former life and converſation: now he hath choſen the better part; reſtoring that which he had by any means injuriouſly gained, that it may appear that his repentance is true, and ſo acceptable to the God of mercy; and giving ſo largely to the poor that he may lay up treaſure in heaven, Mat. 6. 19. and a good foundation in ſtore againſt the time to come, that he may lay hold on eternal life, 1 Tim 6. 19. by faith (in Chriſt the onely Saviour) *which worketh by love*, Gal. 5. 6. Salvation is come to this houſe wherein the Saviour of the Elect, *Chriſt*, is this day entertained, heard, and beleeved; this houſe whoſe maſter is become of a Publican, a Convert; of a ſinner, a Saint: ſalvation; the means to, and aſſurance of eternal life and true bleſſedneſſe, therein to be enjoyed; his ſins free remiſſion, his peace with God, and his juſtification, is this day ſealed unto him by the ſpirit of regeneration.

is the ſon of Abraham] To be a ſon of *Abraham*, is to be choſen freely, Rom. 9. 8. to walk in the ſteps and faith of *Abraham*, Rom. 4. 11, 12. and generally to do the good works of *Abraham*, John 8. 39. whereby we may be aſſured of our election to eternal life, Rom. 8. 29. 30. 2 Pet. 1. 10.

V. 10. *the ſon of man is come to ſeek, &c.*] Mat. 18. 11. Hereby he confuteth their murmuring; ſhewing the end of his coming into the World, which was to ſeek and ſave ſinners, 1 Tim. 1. 15. Mark 2. 17. Mat. 9. 31. therefore among the reſt he came to call *Zacheus*. That which was loſt by original, as alſo actual ſins, as *Auguſtine ep.* 106. underſtandeth. As alſo *Ambroſ. in Luc. l.* 7. 15. and *Proſper. adverſ. Collat. c.* 18 and ſo as *Fulgentius* ſaith, *de incarnat. &c. c.* 8. *pro mortuis natus eſt ad mortem*: He was born to dye for the dead, that we after the death of our firſt nativity which we have of the fleſh, by the grace of the Spirit might be born again to life eternal.

V. 11. *kingdom of God*] Meaning a temporal and earthly kingdom, ſuch as they expected by the *Meſſias*, which they ſuppoſed ſhould be manifeſted now in his approach toward *Jeruſalem*. They might think that by doing ſo much good among the people in ſeveral divine miracles, he had gained ſo much honour and good will, that the people were generally his; and there remained little more now to be done, but going to the Imperial City, and aſcending into the Throne and ancient honour of his Father *David*. Thus ſtill dreamed they of a ſecular kingdom of Chriſt the *Meſſias*: to correct this errour, he addeth, to that he had plainly ſaid, this parable; wherein he teacheth them, that he ſhould indeed very ſhortly begin and enter into his Kingdom, but in heaven, into which he muſt go by his death and paſſion; ſo that the glory thereof ſhould not appear until in the end of time, he ſhould come again to judgement.

V. 12. *he ſaid*] See Mat. 25. 14.

went into a far countrey] By this parable he deſcribeth his going up again into his kingdom of glory, and his return to judgement: by the ſervants are meant the faithful and Miniſters of the Church: by Citizens, verſe 14. the Jews who rejected them: by the money, their ſeveral gifts: by their trade, the uſage of the ſame to Gods honour, and the ſalvation of his people.

V. 13. *pound*] *Mina* here tranſlated a pound, is twelve Ounces and an halfe: which pound according to five ſhillings the Ounce, is three pound two ſhillings and ſix pence *Sterling money*.

V. 14. *we will not have this man reign over us*] By this he taxeth the rebellion of the wicked againſt Chriſt; to whoſe power they ſhall be unwillingly ſubject, if they will not willingly be ſo to his kingdom of grace.

V. 15. *when he was returned*] That is, Chriſt coming in glory to judge the quick and the dead.

V. 16. *then came the firſt, ſaying*] In theſe ſeveral ſums and accounts, he deſcribeth the ſeveral graces and gifts of God of which there muſt be variable accounts at the day of judgement: the firſt greatly advanced Gods glory; he ſhall have a proportionable reward: the ſecond endeavoured according to his gifts; though far ſhort of the firſt, he ſhall have a proportionable reward, and be full of glory and bleſſedneſſe, though leſſe than the other. See Dan. 12. 3 1 Cor. 15. 41. The third is the negligent ſervant, who making no good uſe of thoſe gifts which he had received, with his vain excuſes, is condemned out of his own mouth: and that is taken away which was entruſted to him, as was the Goſpel from the Jews, Mat. 21. and given to the Gentiles, as Acts 13 46. See Luke 8. 18. And the Spirit from *Saul*, 1 Sam. 16. 14. which was beſtowed on *David*; and the gifts and Apoſtleſhip from *Judas* beſtowed on *Matthias*, Acts 1. 26.

V. 17. *well thou good ſervant*] See on Mat. 25. 21.

V. 18. *the ſecond came*] Mat. 25. 22. See on v. 16.

V. 19 *over five cities*] This is to ſigniſie, that the glory of his kingdom in his ſecond coming ſhould be much differing from that which now appeareth. We now painfully, through ſcorn, injury, and contempt of the World, negotiate (as it were) for our abſent Maſter; but then we ſhall be full of glory, joy, and happineſſe, which Mat. 25. 23. is more plainly expreſſed, by *enter thou into thy maſters joy*.

V. 20. *and another came*] Mat. 25. 24.

V. 21. *I feared thee*] Mat. 25 25.

V. 22. *out of thine own mouth, &c.*] By the confeſſion of thine own conſcience, which telleth thee that thou oughteſt not to ſuppreſſe the gifts of God, and live in idleneſſe.

V. 23 *my money into the bank*] ἐπὶ τὴν τράπεζαν, that is, τοῖς τραπεζίταις, to the common ſtock of Bankers, which made profits of monyes by exchange, and lending out for intereſt.

V. 24. *take from him*] See Mat. 25. 28 and on v. 16.

V. 25. *Lord he hath ten, &c.*] He is rich enough or hath grace and glory enough: which we may not conceive Men or Angels ſhall ſay in the laſt judgement, as envying the fulneſſe of glory or bleſſedneſſe given to any of the Elect, but as witneſſing and admiring the abundant liberality of God.

V. 26 *to every one that hath*] Mat. 13. 12. and 25. 29. Mark 4 25. Luke 8. 18.

from him that hath not, &c.] The meaning of all is, he that faithfully uſeth the graces of God, ſhall have them increaſed: but even the common graces ſhall be taken away from him that uſeth them not to Gods glory. Some underſtand here want of charity making all gifts and excellencies void: *Quiſquis charitatem non habet, etiam dona quæ percepiſſe videbatur amittit, Alcvinus* (after *Gregor.*) *de confeſ.* whoſoever hath not charity, loſeth alſo thoſe gifts which he ſeemed to have obtained. See 1 Cor. 13. 1. &c.

V. 27, *and ſlay them before me*] He alludeth to the manner of men, executing rebells: the meaning is, that eternal deſtruction is prepared for Gods enemies, as Mat. 25. 41. this Chriſt ſpeaketh to comfort the perſecuted and others who obſerve that the wicked flouriſh, and ſecurely deſpiſe Gods laws; aſſuring them, that though he ſuffer them to go on for a time, he will yet once appear a ſevere revenger of iniquity.

V. 28. *he went before*] Mark 10. 32. Toward Jeruſalem, where he knew he ſhould ſuffer death, as he had often enformed his diſciples that they might know that he willingly ſuffered for the redemption of man, for whom *he hath poured out his ſoul unto death*, Iſa 53. 12.

V. 29. *when he was come nigh unto Bethpage, &c.*] Mat. 21. 1. Mark 11. 1 Here is deſcribed his laſt going up to *Jeruſalem*. *Bethpage* was a little Village of the Prieſts at the foot of the Eaſt-part of the Mount of *Olives*. See on Mat. 21. 1. of *Bethany*. See John 11. 1.

V. 30. *at your entring you ſhall find, &c.*] Mat. 21. 5. Chriſt being omniſcient God, as well as truly Man, ſaw the abſent as if they had been preſent. See John 1 48. all this was done that that might be fulfilled which was ſpoken by the Prophet *Zachary*, 9. 9.

V. 31 *if any ask you*] Chriſt preventeth ſuch difficulties as might in the execution of his command have troubled his Diſciples; though he were Lord of all, yet would he not deſtroy the civil rights of men, by taking away any thing without the owners conſent. See Mat. 21. 3

V. 32. *and they that were ſent, &c.*] Mat. 21. 6. Mark 11. 4.

V. 33. *the owners thereof*] *Mark* 11. 5. They did but rationally require an account of their own goods until they knew, what they were that looſed the colt, and that Jeſus had ſent them ſo to do; then they conſented, and we read of no more they ſaid. See *Mark* 11. --- *and they let them go*.

V. 34. *the Lord hath need of him*] *Mark* 11. 6.

V. 35. *and they brought him to Jeſus*] *Matthew* 21. 7. *Mark* 11. 7.

V. 36. *they ſpread their clothes in the way*] That is, they who were come to the feaſt, John 12. 12. this was a token of honour done unto him, as to their King, poſſibly they ſuppoſed that he now went up to *Jeruſalem* to take the kingdom upon him, which might cauſe this their extraordinary rejoycing and acclamations, verſe 37, 38. See John 12. 13.

V. 37. *at the deſcent of the mount*] Where he was in ſight of *Jeruſalem*, unto which he was then going.

the diſciples began] That is, the multitude of thoſe which followed him either to hear his doctrine, or ſee his miracles.

for all the mighty works] Among the reſt for the raiſing *Lazarus* from the dead. See John 12. 17.

V. 38. *bleſſed be the King*] Pſal. 118. 26. See on *Mat.* 21. 9. *Mark* 11. 9.

peace in heaven] That God may be reconciled unto us by the *Meſſias*: that all glory may be given to him for his mercy ſhewed us in theſe works of Chriſt: and that the Angels, formerly our enemies for our ſin, may become friends and miniſters of our ſafety. See Coloſ. 1. 20

V. 39. *Maſter, rebuke thy diſciples*] *Mat.* 21. 15. That this acclamation ceaſed not in the way but came into the very Temple, the children there crying *Hoſanna*, it ſtung the hearts of envious *Phariſees*, ſo that they came to Chriſt to ſilence them.

V. 40. *the ſtones would immediately cry out*] Meaning that they laboured in vain to ſuppreſſe his teſtimony; for God would rather cauſe the ſenſeleſſe creatures to teſtiſie for him (as in the renting of the vail of the Temple, in his paſſion, and of the Rocks, &c. *Mat.* 27. 51.) than that his will ſhould not be done by him: and indeed Chriſts perſon, doctrine, and miracles, was ſo evident, that they could not be concealed.

V. 41. *he beheld the city and wept over it*] In his love to the people of *Iſrael*, zeal of their ſalvation, and knowledge of their final deſtruction at hand; in grief and pity he burſt out into tears: *plangit eos qui neſciunt cur plangantur, Gregor. hom.* 39. *in Evang* he bewailed them who knew not why they ſhould be bewailed, who rejoyced when they did evil: all this ſheweth that he took on him, as our nature, ſo all our affections without ſin: ſo oft-times the Deity (as it were) reſted and clouded it ſelf under the vail of his humanity, when the accompliſhment of the work of our redemption required his paſſion, or compaſſion. See Heb. 4 15. He was the *Miniſter* of the circumciſion, Rom. 15. 8 ſent to the loſt ſheep of the houſe of Iſrael, *Mat.* 15. 24. Seeing therefore how wilfully they periſhed, for whoſe ſalvation principally he was ſent; and that the elect city which God had choſen to put his Name there, rejected their Saviour, out of a fatherly and deep compaſſion, he wept for them who were not ſenſible of their own miſery.

V. 42. *if thou hadſt known*] It is a *pathetical* ſpeech, and therefore abrupt: abundance of affectionate thoughts, as it were thronging the heart, like ſome violent preaſe of people at a door, hinder each others paſſage: the ſentence may be ſupplyed with *would God*, or how *happy were it for thee if, &c.* The ſum is, I do now preſent the fulfilling of the promiſe for thy ſalvation; but thy deſtruction is near, becauſe thou wilt not receive it, nor underſtand that which is ſo plainly taught thee: thus hath your pride, who ſay you are wiſe and holy, blinded you. *Extremæ dementiæ eſt, imprudentiam ſuam non ſentire, & iniquè agentes, non agnoſcere peccatum*, it is extream dotage not to be ſenſible of ones own folly, and ſinning, not to acknowledge our iniquity. (*Theodoret in Jer.* 8.) and to be unwilling to learn: for as *Chryſoſtom de reprehenſ. ferend.* ſaith, it is no fault to be ignorant, but to be unwilling to learn.

the things which belong unto thy peace] Which thou now heareſt ſpoken, and ſeeſt done by me; all but for thy malice and obſtinacy blinding thee ſhould bring thee to beleeve, to be juſtified, and to have peace with God.

but now are they hid from thine eyes] Through the hardneſſe of thy heart and incredulity, ſee Iſa 6 9 *Mat.* 13. 14, 15. John 12. 4. Jer. 5. 3. when the meaſures of a peoples iniquity are full, and they ſhall periſh, *providentia ab eo tollitur, ne periturus evadat. Salvian. de gub. l.* 6. providence is taken from them, leſt they which muſt periſh, ſhould eſcape.

V. 43. *Thine enemies ſhall caſt a trench*] Which was done by *Veſpaſian* the *Roman*: (as it was foretold by *Daniel c.* 9.) and the city and temple demoliſhed, by his ſon *Titus*.

V. 44 *One ſtone upon another*] *Mat.* 24. 2. *Mark* 13. 2. Luke 21. 6.

of thy viſitation] As if he ſaid, in thy viſitation, in which God manifeſted himſelf in my perſon, offering thee mercy: ſee Gen. 50. 24. 25. Exod. 3. 16. chap. 1. 68.

V. 45. *he went into the temple*] Mat. 21. 12. Mark 11. 15 this was not his firſt going into the temple mentioned, John 2. 14. but another after that.

V. 46. *it is written*] Iſa. 56. 7. See Mark 11. 17.

my houſe is the houſe of prayer] See chap. 18. 10. Jer. 7. 11. Matth. 21. 13.

V. 47. *taught dayly*] Or in the day time: every day after his ſolemn entrance into Jeruſalem, unto the day of his paſſion: openly contemning the incurable malice of their Prieſts and Scribes; he taught all day, and at night went out of the city.

V. 48. *Were very attentive*] ἐξεκρέματο, that which the Latines expreſſed by *pendebat ab ore ejus*, they depended on his mouth, or attentively harkned unto him, as taken with aſtoniſhment at his doctrine. See Mat. 7. 28, 29. John 7. 46. the *Syriac* giveth it, all the people *appenſus erat ei, ut audiret eum*, where, *all*, is put for a great or *major part* of them that heard.

CHAP. XX.

Verſe 1. ON *one of thoſe dayes*] Which were between his laſt coming into Jeruſalem, and his death. See Mat. 21. 23. Mark 11. 27.

preaching the goſpel] The gladſome tydings of mans ſalvation, then at hand and near the accompliſhment in his death and paſſion.

and the Scribes] γραμματεῖς: *Suidas* interpreteth this by νοτάριος: a Notary, whoſe office was to write, and recite the written publich acts: but in the New Teſtament, they were *interpreters* of the Law alſo: There were of thoſe two ſorts. 1. *Laiks* which were called γραμματεῖς τοῦ λαοῦ: Scribes of the people, Mat . 4. publick Notaries in drawing up Deeds, Contracts, and ſuch like ſecular writings. To theſe Pſal. 45. 1. alludeth, *My tongue is the pen* (סופר מהיר *ſopher mahir.* 70. γραμματέως ὀξυγράφου) *of a ſwift writer* : out of theſe poſſibly the Kings choſe ſome to be Secretaries of State :. ſuch were called γραμματεῖς τοῦ βασιλέως, 2 Kings 12. 10. ספר המלך *ſopher hammelech.* So, 2 Sam. 20. 25. 2. The other ſort were *Eccleſiaſticks* : their office was to tranſcribe, read, and expound the Law of God, and therefore were called δευτερωταὶ τοῦ νόμου. *Epiphan. adv. hæreſ. lib.* 1. *cap.* Interpreters, and Doctors of the Law. So was *Saphan*, 2 Kings 22. 3. סופר בית יהוה *ſopher beth Jehova,* a Scribe of the houſe of God. So was alſo *Ezra*, Ezra 7. 6. סופר מהיר בחירת משה, A ready or a ſwift Scribe in the Law of *Moſes* : Theſe being converſant in Scriptures, were principally Text-men, cleaving to the written word of God, whereas the *Phariſees* were mainly for traditions of the Elders. And it is obſervable, that the *Scribes* and *Phariſees*, agreeing in one reſolution of malicing and calumniating *Chriſt*, yet much differed in their grounds. So Mat 9. 3. the *Scribes* accuſed him of blaſphemy; but verſe 11. the *Phariſees* accuſed him of eating with Publicans and inners : So Mark 7. 3. &c. They queſtion him concerning the breach of traditions.

came upon him] Gr. ἐπέστησαν : the ſame word is uſed c. 2. 9. though there concerning good, but here for evil. The Syriac giveth it, *there aroſe up againſt him* ; ſee Mat. 21. 23. Mark 11. 27. See note on c. 14. 1.

V. 2. *by what authority*] See Mat. 21 23. Mark 11. 28. Gr. ἐν ποίᾳ ἐξουσίᾳ by what power, ἐν. here ſignifieth by, as alſo Hebr. 1. 1. *he hath ſpoken unto us* ἐν υἱῷ, *by his Son*, becauſe he caſt out the buyers and ſellers out of the temple, and alſo taught the people; they not knowing or acknowledging him to be the Meſſias ; and conceiving that the government of the temple, and matters of Religion were in their power and diſpoſing, queſtion him by what authority he did thoſe things. See 1 Kings 22. 24

V. 3. *I will alſo ask you, &c.*] See Mat. 21. 24.

V. 4. *the baptiſm of John, &c.*] By baptiſm he ſignifieth the doctrine and whole miniſtery of *John*, bearing witneſſe to Chriſt.

was it from heaven or of men ?] That is, of divine, or humane inſtitution ? See Acts 5. 38. Chriſt underſtanding their intention to be onely that they might calumniate, not that they might learn and beleeve ; anſwereth their queſtion by a queſtion, and that very ſatisfactory, if they would have underſtood : for ſeeing *John Baptiſt* teſtified concerning Chriſt, that he was the promiſed Meſſias, the Son of God ; they ought to have beleeved *John*, whom they beleeved ſent of God : and in ſo doing, they ſhould not have doubted Chriſts authority to purge his temple, and to preach : withal he taxeth their preverſe unbelief, who knowing in their conſciences that *Johns* doctrine was from heaven, and that he baptized in the name of Chriſt, yet would not beleeve his teſtimony concerning Chriſt. See John 3. 36.

V. 5. *they reaſoned with themſelves, &c.*] Mat. 21. 25.

V. 6. *but if we ſay of men*] Mat. 21. 26 They feared to be ſtoned by the people as blaſphemers ; but feared not Gods judgement on their hypocriſie, who withheld the truth in unrighteouſneſſe : diſſembling their knowledge, leſt their ſecular gains or reputation ſhould be impeached.

V. 7. *they anſwered that they could not tell*] Mat. 21. 27. thus doth Gods wiſdom *non-plus* mans, and drive it into unrecoverable ſtraits and diſadvantages, whence it cannot unwinde it ſelf. See 1 Cor. 3. 19 here was a miſerable refuge to lye againſt their own conſciences, before him who is greater than all hearts, and knoweth all thing , 1 John 3.

V. 8. *Neither tell I you*] You diſſemble this becauſe you would not confeſſe your wilful unbelief, and therefore I will not anſwer you. Mat 21. 27.

V. 9 *a certain man planted a vineyard*] Mat. 21. 33. Mark 12. 1. Iſaiah 5. 1. Jer. 2. 21. which is interpreted, Iſaiah 5. 7. to be the Jewes : the noble vine which God brought out of Egypt, Pſal. 80. 8.

forth to husbandmen] That is, committed it to the care of governours and Prieſts : It was a long time that they had the managing of his vineyard the Church, even from the people of *Iſraels* coming into the land of *Canaan*, unto the coming of Chriſt in the fleſh : or as ſome underſtand it, unto the final deſtruction thereof in the demoliſhing of the temple and city by *Veſpaſian*, and *Titus*.

V. 10 *ſent a ſervant*] To require in the name of God, fruits worthy amendment of life. See Mat. 21. 34 By ſervant, he meaneth the *Prophets* ; who, though many perſons, were but one in office of declaring Gods will for mans ſalvation, ſpeaking one truth, as being inſpired all by one Spirit of God

beat him, and ſent him away empty] Mat. 21. 35. the meaning is, they abuſed, and perſecuted the Prophets. See 2 Chron. 36. 16. &c. and ſent them away empty, without the fruits which God expected ; which fruits are ſpecified, Iſa. 5 7. Gal. 5 22, 23. in general, their ſalvation, the fruits of preaching : otherwiſe they have not laboured in vain, their work and reward being with God, Iſa. 49. 4.

V. 11. *he ſent again, &c.*] See Mat. 21 36.

V. 12. *he ſent the third*] By this definite number is meant many Prophets, at ſeveral times, and in ſeveral ages: for as he ever had a Church, ſo he never left them deſtitute of competent teachers, though ſometimes for the wickedneſſe of the people, their contempt of the word, and abuſe of the Prophets, the word of God became precious, as in a famine thereof. See 1 Sam. 3. 1. Amos 8. 11.

V. 13. *it may be they will reverence him*] This ſheweth how Gods invincible goodneſſe ſtriveth with mans wickedneſſe, their unbelief cannot make void his truth, Rom. 3. 3. God had promiſed them a Saviour, and now he ſent him, to confirm and accompliſh the promiſes *made unto the fathers* Rom. 15. 8. this ἴσως, it may be, importeth not ignorance of the event, which God foreſaw : but as it is uſually in parables, he thus accommodateth humane affections to God, that it might more evidently expreſſe their deſperate impiety in raging againſt Chriſt, whom God ſent into the world to ſave them.

V. 14. *that the inheritance may be ours*] *Mat.* 21. 37. This is to ſhew the vain and impious hope of Jewes crucifying Chriſt ; wherein they thought, that by taking him away, who by his mighty works appeared to be the Son of God, they ſhould keep the holy city, honour of the prieſthood and domination over the Saints, in their own hands : two things are here remarkable. 1. The blind ambition and avarice of the Prieſts, who would fain their uſurped authority and tyranny over mens conſciences might ſtill be upheld, to which rather than their deſires ſhould fail of effect, they would make way through the precious blood of the Lord of life. 2. The admirable goodneſſe of God which could not be defeated by ſo matchleſſe wickedneſſe of men ; all which he well foreſaw : but in mans greateſt malice, he made his love moſt clearly ſhine, turning it to his glory in our redemption and ſalvation

V. 15. *they caſt him out of the vineyard*] Thus did they, when apprehending Chriſt, they delivered him as a blaſphemer and excommunicate perſon to the power of the Gentiles to be crucified. See Chap. 23. 1, 2. 21 23 John 9. 22, 28.

what therefore ſhall the Lord of the vineyard do to them ?] *Mat.* 21. 40. It is a kind of appeal to their own conſciences ; as if he had ſaid, Make the caſe your own, and tell me, what would you do to ſuch tenants ? See the like, Iſa. 5. 3 &c. Gods judgements are ſo clear, that the ſinners own conſcience ſhall acknowledge their equity, in their own ſelf-condemnation.

God forbid] *Mat* 21. 41. Chriſt firſt extorted this confeſſion from themſelves : thy ſaid unto him, *he will miſerably deſtroy thoſe wicked men,* &c. which they ſaid when at firſt they thought ſome others, not themſelves concerned in this parable : but perceiving that themſelves were the wicked men herein perſonated, they retract their ſentence, and ſay to Jeſus, pronouncing the ſentence from their own mouth (which this Evangeliſt, and *Mark* 12. 9. record) μὴ γένοιτο, let it not be, God forbid : the Syriac giveth it, this ſhall not be. We ſhall not kill the Son of God, &c.

V. 17. *the ſtone which the builders, &c.*] Pſal 118. 2. Iſa 28. 16. Acts 4. 11. Rom. 9. 33. 1 Pet. 2. 7. *Mat.* 21. 42.

head of the corner] *Mat.* 21. 42. The Syr. interpreter hath *præcipuum cornu anguli*, קרנא here uſed as the Hebrew קרן *keren*, among other ſignifications, importeth an high and eminent place, ſtrength, power, &c. So Chriſt uniteth two walls together, meeting in one angle of the corner ſtone, by which is ſignified, that Chriſt is the moſt high and powerful head of the Church of Jewes and Gentiles to be united into one. See John 10. 16. Epheſ. 2. 15.

V. 18. *ſhall fall upon that ſtone*] They to whom he ſhall prove a rock of offence through their unbelief, 1 Cor. 1. 23. and thereby alſo provoke Chriſt to fall upon them as a ſevere Judge to their utter deſtruction.

V. 19. *againſt them*] *Greek*, πρὸς αὐτοὺς : the Syriac giveth it, *concerning them* : the word is often uſed as here, for *againſt* : as they ſay, πρὸς φάρμακα θανάσιμα, againſt deadly poiſon ; ſo was this monition of Chriſt to them, whol ſome againſt their ſelf-deſtructive malice ; had they not (by deſpiſing the counſel of God againſt themſelves) made that to be againſt themſelves, which otherwiſe would have been for them, becauſe it was againſt their ſin, which had infected and poyſoned their ſouls.

V. 20. *ſent forth ſpies*] Mat. 22. 16. Mark 12. 13. they are named Phariſees and Herodians, a ſect inſtituted by *Herod* the great, who among other errours wherewith they mixed and corrupted the truth of religion took *Herod* to be the Meſſias: Of which opinion, though it have many grave Authors, yet others juſtly doubt: let thoſe who will be further ſatisfied herein, read *D. Godwin, Moſes & Aaron, lib.* 1 *cap.* 13. *Beza* on *Matth.* 22. 16. *Iſaac Cauſabon. Exercit.* 1 *Num.* 5. *ad apparat. Annal. Joh. Druſ. præterit. lib.* 1. *Matth.* 22. 16. & *ad voc. N. T. Herodiani*: *Hieronym.* on *Matth.* 22. 16. *Epiphan. hæreſ. lib.* 1. *cap.* 20. *Tertul. de præſcript. cap.* 45.

which ſhould feigne, &c.] Vainly thinking thereby to have deceived CHRIST, who knoweth the ſecrets of all hearts.

V. 21. *Maſter we know*] Mat. 22. 16. Mark 12. 14.

truly] Or of a truth.

V. 22. *is it lawful for us*] For us who are the peculiar people of God, who gave us this land according to his promiſe: thus they and the Herodians (who, as *Hierom* on Mat, 22. 16. ſaith, ſtood mainly for payment of tribute to be made to *Cæſar*) would have found ſomething in Chriſts anſwer, whereof they might accuſe him to the Romans, to whom they were now become tributary.

V. 23. *he perceived, &c.*] See Mat. 22. 18.

V. 24. *a peny*] Mat. 22. 19. and 18. 28.

V. 25. *Render therefore, &c.*] God commanded to give every man his due, tribute to whom tribute, cuſtom to whom cuſtom is due, Rom 13. 7. they are deceived who think ſtealing of cuſtoms due to Princes or States is no ſin, becauſe a penal ſtatute lieth thereon; if they be taken, to forfeit all: for in the Levitical Law, it was penal to reſtore fourfold, for him that was found, or convicted of ſtealing ox or ſheep, &c. Exod. 22. 1, &c. yet ſuch ſtealing was no leſſe theft then before God, than now; the moral Law ſaying, *Thou ſhalt not ſteal*.

V. 26. *could not take hold on his words, &c.*] Their purpoſe being to render him odious unto the people, they hoped by this queſtion to have enſnared him, whatever he ſhould have anſwered; as if he had ſaid, *It is not lawful*; then they would poſſibly have cryed; Behold a ſeditious man, who (like that former Galilean) would imbark us in rebellions againſt *Cæſar*, and ſo bring the Roman ſword upon us; if he had ſaid, it is lawful: they would have murmured among the people that he was a flatterer of *Cæſar* endeavouring to confirm the ſervitude and oppreſſion of Gods people; and in caſe they could have wrought but an ill opinion of him in the people, they might deſtroy him without tumult: their chief aim was that they might find ſome occaſion to have given him up to power and authority, to deſtroy him whom their ſelves durſt not deſtroy for fear of the people, or the *Romans* who permitted them not the power of judicature in matters capital, or concerning life and death.

V. 27. *came to him certain of the Sadduces*] Mat. 22. 23. Mark 12. 18. The Sadducees, denying the Reſurrection, and holding that the ſoul dyed, were *off-ſets of Doſitheus the Samaritan*, who rejected the writings of the Prophets: and theſe Sadduces received onely the five Books of *Moſes*: *Hieronym. adv. Luciferian.* and on Mat. 22. *Epiphan. lib.* 1. 14. (who ſaith, they named themſelves Sadduces, ἀπὸ δικαιοσύνης, of righteouſneſſe, which they profeſſed above others) See *Tertullian de præſcript. cap.* 45. *Joſeph. Antiq. lib.* 18. *cap.* 2, *Jo. Druſius ad voc. N. T. com.* 1. *Godwin. Moſes & Aaron lib.* 1. *cap.* 11. The Sadduces held ſome things with the Samaritans, though they were Jews: here we may note, that they derived a vain ſcruple out of *Moſes* law, that they might tempt Chriſt: but he knowing that they held none of the Prophets as Canonical, but onely *Moſes*, produced no teſtimony to confute them, but onely out of *Moſes* whom they received, *Hierom in Matth.* 22. See v. 37.

V. 28. *Moſes wrote*] Deut. 25. 5.

that his brother] Or next kinſmen, if he were a ſingle man; for that law *ad conſanguineos & affines extenſa fuit*, *Shindl. Penteglot.* יבם.

V. 29. *Seven brethren*] Or kinſman. See Mat. 22. 25.

V. 33. *Whoſe wife of them is ſhe*] One abſurdity by them received, begat them many: they beleeved no reſurrection: thinking, that if they ſhould grant a reſurrection, they muſt hold alſo that it muſt be to an eſtate like unto this preſent; ſubject to infirmities and neceſſities: whereas *Theophylact* ſaith well, marriage is βοήθεια τοῦ θνητοῦ, an aid of the mortal, and ſupplement of that which periſheth in time: where then all are eternal, what needeth marriage? alſo they poſſibly thought that if they ſhould have confeſſed that there were any angels or ſpirits, ſubſiſting without a body, then they muſt alſo have confeſſed, that ſeparated ſouls might live; therefore they denyed all: that is, the being of angels and ſpirits, and the reſurrection of the body, and immortality of the ſoul, which the ſober Heathens beleeved. See *Mat.* 22. 29. Chriſt ſheweth them the cauſe of their groſſe errour, ignorance of the Scriptures, and power of God to raiſe the dead.

V. 34. *children of this world*] Men and women here living in this preſent world: for we muſt not underſtand, *children of this world*, here as chap. 16. 8. for men addicted and given over to the care and love of this world, but for all that live in this world: for the children of light do marry as well as others: the ſenſe is, that there ſhall be a great difference between this preſent life ſubject to many neceſſities, and that which is to come, ſubject to none: there ſhall be no more encreaſe of Gods Kingdom, the number of the Elect being accompliſhed; there all ſecular relations, and intereſts ſhall ceaſe, and be no more.

V. 35. *ſhall be accounted worthy*] He ſpeaketh principally of the elect, in whom he here inſtanceth. The wicked indeed ſhall riſe again, but to eternal miſery (Dan. 12. 2. Joh. 5. 29.) ſhame and condemnation, which is not worthy the name of life; and therefore as the Scripture calleth an impious life, death, 1 Tim. 5. 6. So ſtileth it the unhappy life of the damned, raiſed from the dead, *the ſecond death*, Rev. 20. 6.

V. 36. *neither can they die any more*] Therefore ſhall there be no more matrimony for the preſervation of mankind.

children of God] By adoption in Chriſt, with whom they are co-heirs of glory and happineſſe, ſo compleat, that they want nothing. See Rom. 8. 23. 1 John 3. 2.

children of the reſurrection] This is a phraſe familiar in Scriptures, *children of youth*. Pſalm 127. 4. *children of Zion*, Pſalm 129. 2. *ſon of the bow*, that is, *the arrow*, Job 41. 28. *ſons of ſtrength*, that is, *ſtrong men*, 2 Sam. 2. 7. 1 Kings 1. 52. Deut. 3. 18. ſo they ſaid, בן-מות *ben maveth, a ſon of death*, 1 Sam. 20. 31. worthy of death, or deſigned to death, Pſalm 102. 21. ſo Acts 3. 25. υἱοὶ τῶν προφητῶν, &c. ſons of the Prophets: ſo they ſaid, בן-שנה *ben ſhana, the ſon of a year*, 1 Sam. 13. 1. for that which was of one years continuance or age: *the ſon of an hundred years*, Gen. 17. 17. *the ſon of a night*, Jonah 4. 10. *ſon of the morning*, Iſa. 14. 13. *ſons of God*, Job 38. 7. that is, the Angels, &c.

V. 37. *Moſes ſhewed*] Exod. 3. 6. See on verſe 27. See *Mat.* 22. 32. &c. *Mark* 12. 26.

V. 38. *God of the dead*] Of them that live not at all: for the ſouls of the Elect live with him in joy and bleſſedneſſe, even while their bodies reſt in the duſt of the earth until the laſt day.

V. 39. *thou haſt well ſaid*] Becauſe he confuted their adverſaries the Sadduces.

V. 40. *they durſt not ask him*] That is, the Sadduces were ſo confuted, that they durſt not ask him any more captious queſtions; the Phariſees it ſeemeth did, *Mat.* 22. 35, 36.

V. 41. *how ſay they, &c.*] *Mat.* 22. 42. *Mark* 12. 35.

V. 42. *the Lord ſaid*] Pſalm 110 1.

V. 44 *How is he then his Son?*] Chriſt, as eternal God, was *Davids* Lord; and as man, his ſon, that is, of his linage, Rom. 1. 3.

V. 45. *in the audience of all, &c.*] Hypocriſie being, as it were the canker at the root of Religion, eating up the life and power thereof: It concerned his diſciples and all men, to beware of it: therefore he here did, that which his ſpirit enjoyneth by Saint *Paul*, 1 Tim. 5. 20. *Thoſe that ſin rebuke before all men, that others alſo may fear.*

V. 46. *beware of the Scribes*] *Mat.* 23. 5. *Mark*, 12. 38. Luke 11. 43.

which deſire to walk in long robes] He condemneth not the uſe of any civil and convenient garments, but the exceſſe and abuſe thereof. The Eaſtern people did uſe, and ſtill do uſe long robes: and the Prophets had a kind of mantle, or proper garment diſtinguiſhing them from other men; and it was meet for the teachers ſo to be clothed, that in their habit there might appear more than vulgar gravity: but the Scribes (as ſome ſince) abuſed this to pride and oſtentation: placing Religion chiefly in the outward appearance, wherewith they veiled their deteſtable impiety.

V. 47. *which devour widows houſes*] *Mat.* 23 14. who under pretence of holineſſe, long prayers, and other religious exerciſes, conſume their eſtates who entertain them: Or by deceiving the truſt which friendleſſe widows repoſe in them, whom they took to be ſo religious. See 2 Tim 3. 5, 6. *Mark* 12. 40.

greater damnation] That is, an heavier weight of Gods judgement; becauſe the ſinning under ſhews of godlineſſe, do more cauſe the holy Name of God to be blaſphemed of the wicked (who uſually caſt all perſonal ſins, upon the very religion profeſſed by thoſe ſinners) than they do (who do not ſo much as pretend to ſanctity) when they ſin.

CHAP. XXI.

Verſe 1. *And ſaw the rich men*] *Mark* 12, 41.

the treaſury] See on verſe 4. there were other treaſuries about the temple; but this was a cheſt ſet at the Eaſtern door, through which all the people paſſed in and out, that every man with his own hand, might caſt in that, which either was taxed upon him, or he voluntarily offered, or gave unto the poor. See 2 Kings 12. 9. 2 Chron 24. 8. Nehem. 10 38.

V. 2. *two mites*] *Mark* 12. 42. the leaſt money they had in uſe among them, which they called χαλκοῦς, Syr. *octavas, octaves*, or eight part of that which they called ὀβολοὺς. *Theophylact*. See hereof *Beza major. annot. in Marc.* 12. 42.

V. 3. *more than they all*] More in proportion, conſidering her eſtate and theirs: and becauſe God eſteemeth not the gift by mans value thereof, but by the givers heart.

V. 4. *The offerings of God*] That is, thoſe things which as free-will offerings were conſecrated to God, for the uſe or ſervice of the temple, and his publick worſhip: we may take this εἰς τὰ δῶρα, for ἐν τοῖς δώροις, among the gifts: or the treaſury and continent, for the treaſure contained therein: that is, their ארון *aron*, mentioned 2 Kings 1 .10. (as the Chaldees called it, and the name was now in uſe, קרבן *Corban*, which *Joſephus lib.4.c.4.Antiq.* interpreteth, *the gift of God*) ſo is it interpreted, Mark 7.11. κορβᾶν (ὅ ἐστι δῶρον) and Matt. 15.5. where the Greek hath δῶρον, the Syriack hath קורבני *curbanni*, *my gift*, or oblation, of the Hebrew קרב *kerab*: *Ioſephus*, alſo *lib.1. adv. Ap.* calleth it δῶρον Θεοῦ. So here verſe 5. ſuch gifts are called ἀναθήματα, gifts conſecrated to God and Holy uſes: yet by a Synechdoche, this alſo imported their treaſury in which they kept the gifts offered to God, Matt.27.6. *it is not lawful to caſt it* εἰς τὸν κορβανᾶν which there the Syriack calleth בית קורבנא *beth Curbono*, the houſe of oblation: for which Mark 1 . 41, 43. is ſet, γαζοφυλάκιον, the treaſury of the Temple: So *Suidas* ſaith, Κορβονᾶς, παρὰ Ἰουδαίοις ἱερὸς θησαυρός: the *Corban* with the Jews was the ſacred treaſury.

V. 5. *and as ſome ſpake*] Matt.24. 1. Mark 13.1. As ſome of the Diſciples ſpake in admiration of that beautiful ſtructure.

and gifts] As plate, jewels, or the like precious things dedicated to the uſe or ornament of the Temple, by the devotion of them who came thither to worſhip: See on verſe 4. the word here uſed, ἀνάθημα or ἀνάθεμα, ſignifieth that which is devoted, or conſecrated to God, and it is taken either in the good or evil ſenſe; it cometh of ἀνατιθέναι which ſignifieth to hang by or ſeperate from common uſe, as Trophies of victories, things dedicated for deliverances or other monuments of thankfulneſs, uſed oft-times to be by the walls, or on the pillars of Temples; but here the conjecture of **Theophylact**, is very probable, I think (ſaith he) that they ſpeak *de ſculptis & tornatis ut erant Palmæ & Cherubim & Similia*, of the ingraving and poliſhing, as were in the *Palmes* and *Cherubims* or the like (carved in the beautifull ſtones of the Temple) ταῦτα γὰρ ἴσως τὰ ἀναθήματα, φησὶν —— for perhaps he calleth theſe gifts.

V. 6. *which ye behold*] Which ye ſo much regard and admire: See Matt.24.2. Mark 13.4.

one ſtone upon another] Chap. 19.43. God would have Jeruſalem the place which he had choſen to put his Name there, and to vvhich he had for a time reſtrained the publick ſervice, and ſacrificing, prefiguring Chriſt the Saviour to come and ſuffer there) utterly deſtroyed, with the temple, in which the Iews ſo much gloried; after that Chriſt was come, and had ſuffered there, and had accompliſhed the work of our redemption: to give the Iews to know, that now all their ceremonies were ended, he being come and having finiſhall things which they prefigured; and that they ought no more to ſtick in the now dead and antiquateed letter of that Levitical law; circumciſion, ſacrifices, &c. but to come to Chriſt the end of the law to every beleever. And becauſe God well knew, how unwillingly they would part from their rites, in which they had been inſtructed hitherto; and wherein they eſteemed themſelves more more excellent and holy than any nation in the world, to joyn the faith of Chriſt, and therein to be equalled with the Gentiles whom they deſpiſed; therefore God (who as *Chryſoſtome adver. Jud. orat.* 1. ſaith) every where preſent, and filling every place, yet reduced τὴν μὲν λατρείαν, εἰς θυσίας τὰς δὲ θυσίας εἰς τόπον, τὸν δὲ τόπον εἰς καιρὸν, τὸν δὲ καιρὸν εἰς μίαν πόλιν: his worſhip to ſacrifices, ſacrifices to a certain manner, that manner to a certain time, and that time to one city; and again overthrew that city, to declare the utter determination & abolition of that law and ceremonies, which were tyed to that place, and which were no where in the whole world to be uſed but there.

V. 7. *When ſhall theſe things be?*] Mat. 24. 3: by what ſigne or ſignes ſhall we know the time when theſe ſad things ſhall come upon us?

V. 8. *Take heed that ye be not deceive*] He anſwered not directly to their queſtion, but that which was more neceſſity. Bids them look to themſelves, that they be ſeduced. Mat. 14. 4, 5. Mark 13. 5, *6*.

the time draweth near] That ſeducers ſhall go out into the world. See 1 John 2. 18,

go ye not therefore after them] That is, adhere not to them: beleeve them not, neither hearken to their doctrine, leſt you caſt your ſelves into tentation, and God give you over to ſtrong deluſions, to beleeve lies, and periſh. See Deut. 13. 3. 8. Jer. 23. 16, 17. Jer. 27. 9. Mat. 24. 5, 11, 23, 24, 26.

V. 9. *When ye ſhall hear of wars*] Mat.24. *6*. when the Jewes had preferred the murderous *Barabas*, (John 18. 40. Acts 3. 14.) before the Lord of life and peace; divine juſtice followed them, continually, ſo that they were almoſt never free from ſeditious tumults, inſurrections, and wars, untill they had brought (as themſelves had imprecated) the blood of Ieſus upon their own, and childrens heads in the final deſtruction of their temple and city.

V. 10. *Nation againſt nation*] Mat. 24. 7.

V. 11. *earthquakes*] Mat, 24. 7.

V, 12. *They ſhall lay*] Mat. 24. 9 Mark 13. *6*. before theſe things, the Iewes and others ſhall lay violent hands on you, perſecute and impriſon you that they may fill up their meaſure of ſinne, and provoke the heavy wrath of God to fall upon them,

for my Names ſake] For the profeſſion of your faith in me.

V. 13. *for a teſtimony*] When you ſhall certainly knovv the truth of that which I tell you before-hand, that you may thence be aſſured of the victory, and eternall reward; as alſo of the deſtruction of your enemies, Philip. 1. 28. 2 Theſ. 1. 5.

V. 14. *Settle it therefore in your hearts*] Mat. 10. 19. Mark 13. 11. Keep that fixed in your hearts and memories; which I have promiſed you (that is to aſſiſt you, as you have need, with extraordinary wiſdom, to anſwer) that when you have experience thereof, it may comfort you, in aſſurance of my aſſiſtance in all other tryalls.

V. 15. *For I will give you a mouth*] See Acts 6. 10. I will give you wiſdome, and readineſſe of ſpeech, to anſwer for yonr ſelves appoſitely and prudently, boldneſſe and courage, which all your enemies ſhall admire, but not be able to reſiſt. See Acts 4. 8, 13. See Exod. 4. 10, 11, 12, &c.

ſhall not be able to gain-ſay] Which is not ſo to be underſtood as if their enemies impudency and ſpirit of contradiction, ſhould not break out againſt them; but becauſe the truth which they ſhould ſpeak ſhould be ſo evident, that it ſhould have manifeſt victory over their enemies falſhood, who will never vvant endeavour, but ever ſhall want ſucceſſe. See Acts 4. 13. Acts 6. 10. Acts 7. 48 Acts 26. 24. &c.

V. 16. *by your parents*] Mat. 10. 21. Such a curſed influence hath Satan on perſecuters, that he cauſeth them to violate and break the ſtrongeſt bands of natnre, and to precipitate parents againſt their own children, brother againſt brother.

V. 17 *hated of all*] Mat. 10. 22. Subverſion of kingdomes beginneth vvith perſecution of good men. Here, all, is put for very many, or the greateſt part, in reſpect whereof the reſt ſeem as nothing, no conſiderable party, or ſuch as dare ſhew themſelves: ſuch a ſad appearance of a Church was there in Iſrael, when Eliah cryed---I only am left, and they ſeek my life to take it avvay--- 1 Kings 19. 14.

V 18. *There ſhall not an hair*] Mat, 10. 30. 1 Sam. 14. 45. 2 Sa. 14. 11. Acts 27. 34. He expreſſeth this great care and providence over his, that we knowing how God loveth us, may love him again, and cleave to him by faith of a pure heart; *cui ad beatitudinem fides eſt via, &c. Fulgent. de incarn, &c.* whoſe way to bleſſedneſſe is faith.

V. 9. *in your patience poſſeſſe*] Live joyfully even under the croſſe, aſſured of your peace with God, who will not ſuffer you to be tryed above that he will make you able. Rom. 5. 3. 1 Theſ. 1. *6*. 2 Cor. 1 5. 1 Cor. 10. 13. It is patience ſaith *Cyrian de bono pat. quæ nos Deo & commendat & ſervat*, which both commendeth to, and keepeth us in God: which temperateth anger, bridleth the tongue, governeth the minde, and preſerveth peace, &c. It is, ſaith *Gregor. hom*, 35. *radix omnium cuſtoſque virtutum*, the root and keeper of all verture: anger is a ſhort madneſs, μέγα θηρίον, a great and dangerous beaſt, ſaith *Theophylact in* Luc. 18. neither is he to be eſteemed of leſs fortitude, *qui violentam & in ſemetipſo incluſam feram ſuperat iracundiam, &c.* vvho overcometh that violent and upſhut beaſt in himſelf, *anger*, than he that conquereth a lion: *vid Lactant. l*, 1. *c.* 9. the ſame defineth patience, *malorum quæ aut inferuntur, aut accidunt, cum æquanimitate perlatio. l.* 1. *c.* 23. patience is a bearing of thoſe injures vvhich are offered, or do happen, vvith a quiet moderation of minde: vve muſt therefore take heed, ſaith *Auguſt. ep.* 5. *ad Marcellin*: that we loſe not our patience, which is of more worth (or is to be eſteeemed of more value) *quam omne quod poteſt etiam invito inimicus auferre*, then all that which an enemy can take away from a man againſt his will.

V. 20. *Ieruſalem compaſſed*] Matthevv 24. 15. Marke 13. 14.

V. 21. *Then let them which are*] As ſoon as they perceive the approaches of the enemy to beleaguer them, let them flee.

to the mountains] Judea was bounded *northward* with *Libanus* or *Libanon*, that high and famous hill of *Phœnicea*: on the ſouth with the mountains of *Idumea*, and *Arabia Petræa*. See *Plin. l. 6. c.* 18. and *Hieron. de Loc. Act.* A. now as he foretelleth their dangers not to terrifie but admoniſh them for their better ſecurity againſt the common enemy, and calamity; ſo doth he point out the ſafeſt places for them to retreat to; and ſo the Church of the faithful then at Jeruſalem, were admoniſhed by a divine revelation, a voyce crying out to them from the inward parts of the temple, *tranſmigremus ex his ſedibus*: let us go hence: *Ierom. l.* 2. *ep.* 8. out of *Ioſephus*; and they went thence to *Pella*, a city of Manaſſe beyond Jordan; the reſt periſhed in great multitudes. See *Ioſeph de bel. Iud. l.* 1. 17.

in the midſt of it] In the midſt of it, that is Ieruſalem or Iudea.

V. 22. *for theſe be the dayes of vengeance*] Which he ſaith, to ſhew them that nothing of all this ſhould come by chance, but by the divine providence of God, thus puniſhing the Iewes obſtinacy, who would take no warnings, but would needs contrary to this admonition, flock to Ieruſalem from other nations (where they

they lived more ſecure) at the feaſt of Paſſeover, where they were ſhut up, with the reſt to deſtruction, by ſword, peſtilence and famine, *Joſeph.q.ſ.l.* 7 c.17.

V. 23. *in thoſe dayes*] When Jeruſalem ſhall be beſieged by the Romans. *See Ioſeph.de bel. Iud.l.* 7.c.12.

V. 24. *untill the times*] In which God will permit the Gentiles to oppreſs the Jews: and untill the fulneſs of the Gentiles be called to Chriſt and come in: before the recalling of the Iewes,Rom. 11.25,26. Dan.9.27.

V. 25. *ſignes in the Sunne*] Matt. 24.29. Mark 13. 24. 2 Peter 3.10. 12.

V. 26. *hearts failing them*] ἀποψυχόντων ready to breath out their ſouls: ſo *Suidas* out of *Thucidides l.* 1. and ſo *Sophocles Ajac.* ſaith ἀποψύχειν βίον; to breath out life: the Syriac Interpreter, *tremor extrudens animas.*

powers of Heaven] The very ſabrick of the Heavens ſhall be ſhaken,and the whole World melt with heat, 2 Pet. 3. 10. this he ſpeaketh of the laſt day.

V. 27. *coming in a cloud*] Matt 24.30. Acts 1.9. 11. Rev. 1.7. So ſhall they ſee him in his Majeſty, whom they would not hear in his humility.*Gregor.hom.*1.*in Evang.*

V. 28. *then looke up*] This is ſpoken for the faithfull that ſhall remain to the coming of Chriſt; that they ſhould not then be diſcouraged, but looke up for the promiſe of Chriſt, eternall Redemption, from all oppreſſion and evill. See Romans 8.22,23. thoſe who with good hope expect ſomething at hand, uſe to look up.

lift up your head] *Gregor. q.ſ.* interpreteth it by *exhilarate corda*, cheer up your hearts: lift up your mindes unto the joyes of your Heavenly countrey; then rejoyce, becauſe now you ſhall preſently finde,and be eternally united to your redeemer.

V. 29. *Behold the fig-tree*]Matt.24.32 Mark 13.28.

V. 31. *When yee ſee theſe things*] Matt.24.33.

V. 32. *ſhall not paſſe away*]Matt.24.34. For thoſe things which he ſpake concerning the deſtruction of Ieruſalem, came to paſſe about fourty years after.

V. 33. *Heaven and earth ſhall paſſe*] Matt.5.18. Matt.24.35. Mark 13 31.

V. 34. *Take heed to your ſelves*] He exhorteth them to vigilancy by the certainty of dangers to come, and the uncertainty of the time when they ſhall come: now becauſe ſurfetting, drunkenneſſe and cares, doe commonly ſo oppreſſe the drouzy ſoul, that it cannot look up to the things which concern the life to come; he admoniſheth them to beware of theſe. *Heraclitus* ſaid well, ξηρὴ ψυχὴ σοφὴ, the dry ſoul is wiſe: *Syneſ. de inſomn.* Drunkenneſſe maketh one worſe than a fool. See on chap. 1. 15

V. 35. *as a ſnare ſhall it come*] Eccleſ. 9. 12. As a ſnare taketh the bird or beaſt, when they think nothing of danger; ſo ſhall that day ſteal upon a ſecure World; vvhile they are feeding or ſporting. See 1 Theſ.5. 3. therefore our fears ſhould be to us,*ſequentis iræ præcones Greg. hom.* 1.

V. 36. *Pray alwayes*] Pray vvithout giving over: he meaneth not vvithout intermiſſion. See chap. 18.

and to ſtand] Meaning ſo to ſtand in judgement, as they that are juſtified by Chriſt: vvhich the ſecure vvicked ſhall not doe. See Pſalm 1.5.Epheſ. 6.13.

V. 37. *in the day time he was teaching*] See chap.19. 47.

abode in the mountain]. To ſpend the night in prayer. See Matt. 14.23. Mark 6.46. thus joyned he preaching and praying, vvho vvas ſent to inſtruct and reconcile men unto God; vvhich he the more diligently performed, knovving that his departure from the World, novv drevv near.

V. 38. *all the people came early*] So Chapter, 19.48. all the people,that is, the greater part vvere attentive to hear him: The diligence and early riſing, and attention of this people, in hearing the Goſpel,ſhall riſe in judgement againſt thoſe vvho lazily come to hear, and as drouzily and careleſly attend unto them.

CHAP. XXII.

Verſe 1. NOw *the feaſt of*] Matthew 26.2. Mark 14.10. Iohn 13. 2.27.

unleavened bread] At the Paſſeover yearly to be obſerved, they were to have no leaven in their habitations,Exod.12.7,&c.the moral whereof,See 1 Cor. 5.7,8.

which is called the Paſſeover] *Gre.* πάσχα. *Syr.* פצחא *petſcho* or *paſcha.* Hebr. פסח *peſah. Jerom* ſometimes readeth it *Phaſe.* Some reade φάσεκ and πάσχα. So *Greg. Nazianz. orat.* 42. *Epiphan.adv hæreſ.l.*2. 50. 1, *&c.* It repreſented Iſraels paſſage out of Egypt ἱστορικῶς, hiſtorically, myſtically, our coming out of the houſe of ſins bondage, unto our promiſed reſt. *Gregor. Nazian. q.ſ.* See Exod.12. 27. and the *Angels* paſſing over the *Iſraelites* houſes marked with the blood of the *Lamb*, and ſmiting the firſt-born of the Egyptians. By a metonymy, it ſignifieth the ſacrifice, or *Lamb* to be killed and offered in remembrance of that deliverance, Exod. 12 21. alſo it importeth that feaſt or day on which the *Lamb* was to be killed: the fourteenth day of the firſt moneth, 2 Chronicles, 35. 1. Exodus, 12.6. or it ſignifieth the vvorſhip or ceremony action, feaſts, and eight dayes ſolemnity appointed by God: to this feaſt once a year, all the Males were to come and appeare before the Lord. Exodus, 23. 17. in the place which he ſhould chuſe; Deuteronomy 16. 16. *See Iſ. Caſaubon. Exercit.* 16. *n.*28.*Ioh.Druſius ad voc.N.T.cem.*1.*Paſcha: Godwin, Moſes* and *Aaron. l.*3.*c.* 4. *c.*7.

V. 2. *how they might kill him*] The cauſe of this their ſolicitous counſell is hereto annexed: they would deſtroy Chriſt, but feared the people, leſt they ſhould reſcue him: or fall on them, who aſſaulted him,who did ſo many admirable works of power and mercy among them:therefore they conſulted what probable fault they might pretend againſt him: ſo that although they would take him away, more like theeves and murderers, than Iudges; yet would they have ſome ſhew of Juſtice to colour their wickedneſſe.

V. 3. *Then entred Satan*] Matthew 26. 14. God taking from him his common Graces, the Devil tooke poſſeſſion of him. (See 1 Samuel 16.14. Matthew 12. 45.) the Evangeliſt ſheweth how the Prieſts obtained their deſire againſt Chriſt: Satan tempted *Judas*, to ſerve their malice; by obſerving *Judas* covetous minde, he ſuggeſted hope of gain, if he would betray his Maſter. See Iohn 13. 2.

ſurnamed Iſcariot] He nameth him thus, to difference him from others of that name, *Iudas.* See John 14. 2. See on John 6.71.

V. 4. *He went his way,&c.*] See on Matt.26. 14.

and Captains] Or Rulers of the Temple. See Acts 4. 1.theſe had the charge of guarding the Temple, verſe 52.

V. 5. *and they were glad*] So ſweet is revenge where the Devil ruleth: ſo welcome is any thing to ſuch, which complyeth with their own miſchievous deſires and deſignes: probably they thought it ſome advantage to their cauſe, that one of Chriſts own Diſciples and Domeſtickes, appeared on their party againſt him: therefore how ever they might think of the Traytor, as *Auguſtus Cæſar*, or *Aurelianus* are ſaid to have done in ſuch caſes,yet they were glad of the treaſon.

V. 6. *in the abſence of the multitude*] or without tumult: See note on Matthew, 26. 16. ἄτερ ὄχλου without tumult, in the abſence of the multitude: ὄχλος ſignifying either; as comparing this place with Mat. 13. 36. Mat.21.8. John 7. 49. Luke 6. 17. Acts 6. 7. will make it appeare. The preſent ſenſe is, when the people which were wont to follow him were away, leſt there ſhould be any tumult or uproare about him, which might bring them in danger of the Roman governours diſpleaſure, or violence of the people, the chief Prieſts had hereof cautioned, and *Iudas* was impiouſly careful to comply with them herein: therefore he fitted the time when Jeſus in the ſilent night, was out of the city with his diſciples in the garden.

V. 7. *then came*] Mat. 26. 17. Mark 14. 12. according to the law; the 14. day of the firſt moneth, from that evening that ſolemnity was to begin: the Syriack giveth it, in which *the cuſtome was to kill, &c.*

V. 8. *he ſent Peter and John*] Mat.26. 18. two diſciples moſt familiar with their Lord: he ſent not *Iudas*, though he were the ſteward; Chriſt well foreſaw what he had deſigned: not a ſupper, but deſtruction for Chriſt.

V. 10. *bearing a pitcher*] Mark 14. 13. κεράμιον ὕδατος, a pitcher of water, either for purification or ſome other domeſtick uſe. Some give it *lagenam* a bottel, but more improperly; the Syr. word גרב here uſed ſignifieth either; it ſignifieth alſo *hydream*, a water-pot.

V. 11. *where is the gueſt-chamber?*] Where we may eat the Paſſeover. See Mark 14. 15.

V. 12. *a large upper room*] See Mark 14. 15. the word ἀνώγεον her uſed, ſignifieth, as *Suidas* interpreter giveth it, *cœnaculum in ſuperiore domus parte ſitum*: a room in the upper part of an houſe, where they uſed to eat: ſo called in the Greek of its diſtance from the earth; ſo the Syriack עליתא *halitho* which coming of עלה *hala aſcendit, &c.* ſignifieth a room into which they aſcended by many ſteps: ſuch rooms they had, as for ordinary entertainment of ſtrangers, ſo ſpecially for the feaſt of Paſſeover.

V. 13. *and found it as he had ſaid*] Both the ſignes and marks told them by Chriſt, whereby they might know the place, and be aſſured of the ſucceſſe: all which was extraordinary in reſpect of the dangerous and active malice of the *Scribes* and *Phariſees*, againſt any that ſhould entertain Chriſt,or ſo much as confeſſe him. Joh.9.22.alſo in regard that it was near the feaſt,that their rooms were generally taken up before hand, by reaſon of ſo great a confluence of people, then coming up from all parts of Iudea and other Nations:the conſideration of all this,gave them to know that his providence ruled all; that they might not be dejected at any thing which they ſhould ſee come to paſs contrary to their expectation in his paſſion.

V. 14. *And when the houre, &c.*] Matt. 26. 20. Mark 14. 17. which was the evening, Exod. 12 6.

he ſate down[ἀνέπεσε *accubuit*, as the Syriac readeth; κοινῷ τρόπῳ after the manner of thoſe Countreyes. See on Chapter, 7. 36.

V. 15. *with deſire have I deſired*] ἐπιθυμίᾳ ἐπεθύμησα: It is an Hebrevv manner of ſpeech, to ſignifie his earneſt and longing deſire of the accompliſhment and fulfilling the vvill of his Father for mans redemption, vvhich he knevv ſhould preſently follovv that Paſſeover.

te eat this Paſſeover with you] He deſired before his death to expreſſe his matchleſſe love to them, to give them an example of humility, and to ordain the Seal of the Nevv Teſtament, the Sacrament of the *Lords Supper*, the pledge of their *Sp*iritual Communion vvith him: and by them to commend it to the Church as a remembrance of his Paſſion untill his return to judgement: vvhich vvas then neceſſary to be done, vvhen the Paſſeover being accompliſhed in his death, vvas thence vvith all the Legall Ceremonies to be aboliſhed.

V. 16. *untill it be fulfilled*] Untill that vvhich novv is preſented in the figure, be really exhibited in the oblation of my ſelf, once for all to take avvay the ſin of the vvorld, John 1. 29. and untill my riſing again to immortality, the firſt degree of my exaltation, and Spirituall Kingdome of Glory; of vvhich verſe 18. Matth. 26. 29.

V. 17. *he tooke the cup*] This firſt mentioning the taking of the cup, appertaineth to the celebration of the Paſſeover, and not unto that vvhich is mentioned, verſe 20. This vvas the cup of thankſgiving, vvhich they uſed alſo in other their Peace-offerings; vvherein they took up the cup of Wine in their hands, and bleſſed God, to vvich the Apoſtle alludeth, 1 Cor. 10. 16. calling the cup in the *Lords Supper* uſed, ***The cup of Bleſſing***; properly, for the *Lords Supper*, is the ***Euchariſt***, and *Sacrament of **Thankeſgiving***: So *Chriſt tooke the Cup, and gave thankes, &c.* Matt. 26. 27.

V. 18. ***I will not drinke***] Matth 26. 29 Mark 14. 25.

V. 19. ***and he tooke bread***] Matthevv 26. 26. Mark 14. 22. 1 Cor. 11. 23.

this is my Body] That is, the Sacramentall ſign of my body; for inſtituting a nevv *Sacrament*, he ſpeaketh after a Sacramentall manner, vvherein the things ſignified are ſpoken for the ſign; as verſe 7. the Paſſeover muſt be killed, that is, the Paſchal Lamb, the remembrance or ſign of the deſtroying *Angels* paſſing over, and ſparing the Iſraelites, Exod. 12. 12, &c. ſo he calleth the Cup, the Nevv Teſtament, or Covenant in his Blood; that is, the ſign or remembrance of his blood-ſhedding.

V. 20. ***which is ſhed for you***] Underſtand this after the manner of the Prophets ſpeaking, in vvhich, things to come uſe to be pronounced *ſub enunciatione præteriti, **Fulgent**; **object. Ar.*** under a Declaration of that vvhich is paſt.

V. 21. *Behold the hand of, &c.*] Matt. 26. 21. Pſalm 41. 9. Mark 14. 18. John 13. 21. as if he had ſaid, behold, or conſider a horrid and impious thing, although I am about preſently to ſuffer death for you; though I leave you in this now inſtituted Sacrament, the Symboles and pledges of my deareſt love to mankind (John 3. 16.) for a remembrance of my death, untill my comming again to judgement, to be obſerved in the Church; yet the hand which betrayeth me, is with me at this Table; and while he eateth with me of my bread, he is meditating how to betray me to death.

with me at the Table] That is, ***Judas*** who will preſently betray me, now at Table with me.

V. 22. ***was determined***] By God in his eternal Counſel, Acts 4. 28. Revel. 13. 8. God determined not ſin, but he determined the ſalvation of man by Chriſt his being betraid, and being crucified: ſo draweth he good out of evil; ſo gave he Chriſt into the hands and power of ſinners, that he ſatisfiing Gods Juſtice for us, we might be ſaved: ſo God uſed that to good, which impious men deſigned to evil, and acted moſt ſinfully: obſerve the ſeveral ends here propoſed. Judas betrayed Chriſt for gain, the Devil put it into Judas heart ſo to do, in hope to take him away who deſtroyed his works: the Prieſts were inſtigated hereto by their malice and envy, becauſe their honour and gains were impeached by Chriſts preaching and miracles; *Pilate* gave ſentence to pleaſe the people; the people cried, Crucifie him, to ingratiate with their Rulers; the Souldiers acted as the Prieſts, *Jewes and Devils moved them*; but God, out of his unſpeakable love and mercy, permitting theſe voluntary agents every one herein to act as he would, bringeth all to his determinate will and councel for mans ſalvation, which none of the acters either knew, or would: nor is it the leaſt admirable effect of Gods providence that ſome of them who were to be ſaved by the death of Chriſt, ſhould be acters in, and promoters and carriers on of the ſame, which is evident, Acts 2. 36. 37, 38, &c.

V. 23. *to enquire among themſelves*] John 13. 22. they looked one upon another, doubting of whom he ſpake; probably enquiring among themſelves, whether any of their company knew any thing concerning any plot againſt their Maſter.

V. 24. *there was alſo ſtrife*] Matt. 20 24. the occaſion of contention about ſuperiority is ſet down; whether it revived again on this occaſion: or that this Evangeliſt relating the ſame thing, followeth not the ſame order of the Story, it ſkilleth not much: the ſame controverſie was on foot at other times among them, Matt. 18. 1. it was a dangerous ſymptome of a great remainder of the old man in them: ſee 1 Cor. 3. 3. which ought to be a document of caution and humility unto us; conſidering men otherwiſe ſo excellent, had yet ſuch faylings: as alſo of confidence, that God will not caſt us off for our infirmities, who tolerated ſo much in them, whom he made lights of the world.

V. 25. *he ſaid unto them*] Matt. 20. 25. Mark 10. 42.

called benefactors] Job 12. 21. εὐεργέται· the Hebrewes called their Nobles נדיבים *nedibim* liberall, beneficent, Pſalm 113. 8. Pſalm 47. 10. from נדב *nadab, he gave willingly, or liberally.* So was *Ptolomie King of Egypt* ſtiled εὐεργέτης from his beneficence to the Cities of Greece, which being at firſt given to Princes and great Lords, for their perſonall Vertue; at laſt it became common to Princes and Lords, as *Auguſtus*, and other titles, whether in their perſons they were ſuch or not: the meaning of Chriſt here is, that he would not have the Miniſters of the Goſpel affect any high and ambitious titles of domination.

V. 26. *is greateſt among you*] In gifts, authority, or other qualities: meaning that ſuch muſt carry themſelves without pride, arrogance, ambition, violence, oppreſſion, and contempt of others; and with that humility and moderation, which would become the meaneſt in the Church: not that he appointed equalitty of miniſters, for he appointed orders in the Church, which cannot be without the relations of inferiour and ſuperiour, onely he prohibiteth Tyranny and domineering, Romans 12. 8. 1 Cor. 12. 28. 1 Timothy 5. 17. Hebr. 13. 17. 24. 1 Pet. 5. 3.

V. 27. *Whether is greater*] By another argument he teacheth them, that they are not called to rule, and domineer, but to ſerve: as if he ſaid, I might juſtly challenge dominion: yet have I taken on me the form of a ſervant, who am Lord over all; I came to ſerve, not to be ſerved: how much leſſe ought you to dream of dominion, and worldly greatneſs?

V. 28. ***Ye are they which continued, &c.***] Matt. 19. 28. He declareth that they who had ſhared with him in his ſuffering, ſhould alſo communicate with him in glory.

in my temptations] in my perſecutions and troubles, Hebr. 2. 18. and 4. 15. James 1. 12. You who conſtantly adhered to me, neither ſcandaled at, nor ſeparating from me for my Doctrine, as thoſe, John 6. 67. You, who neither for fear or favour of men were aſhamed to confeſſe me, as many of the chief Rulers did, John 12. 42. you who have been conſtant to me in all thoſe injuries, perſecutions and tribulations, which I have ſuffered, Matt. 19. expreſſeth this by ——— ***ye that have followed me in the regeneration***, which here is called tentations: Indeed God, among mere men, correcteth his ſons, and exerciſeth their patience by ſundry trials and tentations, that being tried, and perſevering to doe his will in all theſe trials, they might know that of themſelves, which God foreknew concerning their conſtancy: ſo tried he *Abraham*, Gen. 22. 1. with that grivous precept; and theſe tentations muſt try the whole Church, which muſt through many ſuch enter into the Kingdome of God, Acts 14 22. which began in Chriſt her head, ***who was in all points tempted like as we are, yet without ſin***, Heb. 4. 5.

V. 29. *I appoint unto you a Kingdome*] As if he ſaid: your preſent contention is vain: you are appointed to an Heavenly Kingdome: onely learne patience of me: and be contented to go to that joy (as I ſhall do) by the way of temporall afflictions: ſhake off this dream of ſecular greatneſſe and lift up your minds to Eternall bleſſedneſſe: here we muſt ſerve, that we may reign there.

V. 30. ***That ye may eat and drinke***] Matt 19. 28. from his laſt ſupper, he deriveth this manner of ſpeaking to ſignifie the effect thereof, life eternal, by their participating of him: this he ſpeaks, ἐκ μεταφορᾶς ——— *Theophylact*, by a metaphor taken from theſe who have the honour to ſit at Table, vvith kings; as if he had ſaid, you ſhall be highly honoured.

ſit on thorns] Matth. 19. 28. the meaning is, that you may partake with me in glory and happineſs: Now if this condition remain for you, why do you contend for a miſerable and momentary primacy in this world?

V. 31. *Simon Simon*] This ingemination and doubling of his name, is to ſtir him up to a ſerious attention, and to him doth Chriſt addreſs his ſpeech, before the reſt, though all of them were concerned; firſt, becauſe he foreſaw that *Peter* (being more fervent and confident than the reſt, and ſo more expoſed to Satans charges) would more grievouſly fall, than his fellow Diſciples: ſecondly, becauſe afterward he ſhould excel them alſo in a ſingular example of conſtancy: or as *Chryſoſtom* (on John 17. 12.) thinketh, becauſe he had high thoughts, as truſting to ſome merit of his more fervent love to Chriſt.

ſatan hath deſired, &c.] as if he ſaid, I have indeed told you of a Kingdome, which I intend you: but be ye not ſecure, who have a fierce and ſubtile adverſary to encounter with: ye are the good Wheat; for many tryals muſt you look, to cleanſe you that ye may not be caſt away with the unhappy chaffe to unquenchable fire, and Matt. 3. and thou *Simon Peter*, Satan hath deſired to overthrow thee, but he ſhall onely cleanſe and refine thee, by humbling thee in the knowledge of thy infirmity.

ſift you as wheat] this σινιάσαι *Suidas* interpreteth by σεῖσαι, κοσκινεῦσαι, θορυβῆσαι ταράξαι, and πειράσαι· that is to ſhake to and again, as in a ſive: to trouble, terrifie and diſcompoſe as the tumultuous waters in a ſtorme; here is the malice of Satan principally ayming at the ruine of the beſt, he paſſeth by wicked men, as his own ſlaves and vaſſals of whom he is already ſure: *eos quærit dejicere quos videt ſtare. Cyprian. lib.3. ep.1.* He is ambitious to caſt them down whom he ſeeth ſtanding. See Iſaiah 30. 28. Amos 9. 9.

V. 32. *I have prayed for thee*] not for *Peter* onely doth Chriſt mediate, but for all the faithful, John 17. 20. and therefore he will not ſuffer us to be tempted above that we are able: whoſoever therefore faileth not in tribulation, *ab illo ſe non dubitet adjuvari. Proſper. con.Collat.* let him not doubt but Chriſt ſoliciteth for him and helpeth him; ſo admirable is Gods patience *quâ contemptus parcit* —— he ſpareth even being contemned, never can he want mercy, *quando homini & indulgentiâ conſulit, & flagello.* Seeing he provideth for man, both in indulgence, and the rod. *ib. Proſp. ſent.*

V. 33. *I am ready to goe with thee, &c.*] *Peter* ignorant of his own infirmity, is thus confident; but having learned by experience that the beſt meaning man eaſily falleth into the moſt grievous ſin, if God take away his ſuſtaining hand, he afterward anſwered more modeſtly, *Lord, thou knoweſt all things, thou knoweſt that I love thee,* John 21. it is a very hard matter to excel in any gifts and not to be too confident thereof; which is the cauſe why God uſually humbleth thoſe by ſome great trials whom he furniſheth with gifts extraordinary, as *Paul* alſo acknowledgeth, 2 Cor. 12. 7.

V. 34. *And he ſaid*] Matthew, 26. 34. Mark 14. 30. John 13. 38.

V. 35. *He ſaid unto them*] Matth. 10. 9. Luke 10.4.

ſent you without purſe] He compareth his abſence from the Diſciples before his paſſion, with that which followed after his paſſion; noting the variation of the times; as if he had ſaid, the inſtruction which I gave you for the execution of your firſt Commiſſion (Matt. 10.9.10.) was but temporal, and for that time onely obſervable: at that time though you take no viands with you, you wanted nothing, for I did extraordinarily provide for you: by enclining their hearts to whom I ſent you, to ſupply you with all neceſſaries: I then complied with the weakneſſe of children, inſtancing my miraculous providence: now the time requireth that you be armed to encounter many difficulties, like men, to give example to ſucceeding Miniſters, who are not alwayes to expect or depend on miracles for their ſupplies in things temporal: and this which he ſaith concerning a purſe or ſword v.36 is to intimate their neceſſities and dangers imminent, which he ſpeaking of, allayeth their unſeaſonable ambition: as if he ſaid, you contend about ſuperiority; but you muſt all undergo many neceſsities and dangers: thus he warneth and armeth them againſt imminent afflictions; ſpecially, with ſpiritual arms, wherewith external means are not to be neglected.

V. 37. *Muſt yet be accompliſhed in me*] that is, I who am your Lord am now to ſuffer for the redemption of man, according as it was foretold by the Prophets.

he was reckoned among the tranſgreſſours] Iſaiah 53.12. Mark 15. 28. So they apprehended him as a malefactour with ſwords and ſtaves, and they crucified him among thieves.

the things concerning me] that is, which the Prophets have written, or the *Law* prefigured concerning me.

have an end] all is, and ſhortly ſhall be fulfilled, for the accompliſhment of your redemption, ſo that it ſhould be an Argument of your confidence, not of fear and dejection. (See Matt.27.38. Mark 15.28.) ſeeing that Chriſt doth indeed fulfil all that was foretold of him: thus Chriſt confirmeth the authority of *Scriptures*, the ſcope whereof is to bring us to Chriſt, eternal life and true happineſs, Iohn 17.3.

V. 38. *Here are two ſwords*] this ſaid they, not underſtanding of what armour he ſpake.

it is enough] thereby teaching them that he ſpake not of a bodily armour, for which, againſt a world of enemies, many thouſand ſwords had been too few.

V. 39. *And he came out*]Matth.26. 36. Mark 14.32. John 18. 1. He went away out of the houſe, in wich he had eaten the Paſſeover, toward the garden where he was to begin his Paſſion.

as he was wont] unto *Gethſemane*, Matthew 26. 36. Mark 14. 32. which is a Village at the foot of the mount of *Olives* (*Jerom. de loc. Hebraic.*) whereto he was wont to reſort with his Diſciples, John 18.2.

V. 40. *And when he was*] Matt.26. 41. Mark 14.38.

pray that ye enter not into temptation] as if he ſaid, if you are not ſolicitous for me now entring into my ſad Paſsion: yet be carefull for your ſelves: you alſo are in preſent danger of being ſurprized with a fearfull temptation, (of which, verſe 31. See 1 Peter, 5. 8.) to enter into temptation, here importeth to be overcome thereof: we being not able of our ſelves to reſiſt, are to beg aſsiſtance and deliverance at Gods hands in vigilant and intentive prayer.

V. 41. *He was withdrawn from them*] the word ἀπεσπάσθη here uſed, ſignifieth he was pulled or drawn away: it is of σπάω *trabo*, or *evello*: the *Syriac* interpreteth it by פרק *perach*, which among other ſignifications, *is ſeperare, ſegregare, ſe ſecedere*, and thence פריק *parich. remotus, abſens, diſtans.* He withdrew himſelf a ſmall diſtance from his Diſciples, that he might pray alone: poſſibly as men in bitterneſs of ſpirit, and anguiſh of mind, uſe to turn away, or withdraw from company. (See Gen. 43. 30. Gen. 42. 24.) to give their paſſion freer vent: ſo Chriſt having taken on him all our infirmities with our ſin, being now to wreſtle with this heavie agony and deep ſence of his fathers anger againſt ſinners, in whoſe place he now ſtood, withdrew a little from his Diſciples, leſt he ſhould have hazarded their yet weak faith, by their too near ſenſe and apprehenſion of his bitter ſorrows.

V. 42. *Remove this cup from me*] this is an *Hebraiſme* כוס *cos*, by a metaphor ſignified that condition which was prepared, and imminent, whether good or evil. See Pſalm 11. 6. Iſai. 51. 17. Lam. 4.41. Matt.26. 22. Pſal.64.8. Pſalm 16.5. and 73. 10. Ezekiel 23,33. Zach. 12.2.

not my will, but thine be done] as God, he was of the ſame will with the Father and holy Spirit: but as he was man ſubject to all our infirmities (ſin onely excepted) ſo was he of another, yet not contrary will, becauſe by the unmeaſured grace which he had received in his Divine unction, Iohn 3 34.) he ſubjected that humane will (naturally deſiring to preſerve the humanity) unto the will of the Father, even unto death; teaching us this Precept, chap. 11. 2. by his own preſent example, and as *Bernard*, ſaith, *de. quat. mod. orandi: Deo magis committere, quàm temere aliquid apud nos definire*, to commit our deſires and neceſsities to God, rather than raſhly determine any thing of our ſelves, we may and do often erre in petitioning, God cannot err in giving: we know not what to pray as we ought, Rom 8. but God knovveth vvhat is beſt to beſtovv on us: vvhat is good for the ſick, the Phyſitian better knovveth than the Patient himſelf.

V. 43. *Strengthning him*] Not by communication of any vertue; but by preſenting his Humanity the certain aſſurance of his ſpeedy victory and glory, while the Deity, as it were hid his light and comfortable preſence.

V. 44. *In an agony*] That is, a vehement conflict in his ſoul, through the deepeſt ſenſe of of his fathers wrath againſt ſinners, for whom he now ſtood as a ſurety and Redeemer, 2 Corinthians, 5. 21.

prayed more earneſtly] more fervently, for he wreſtled not onely with the terrours of death as other mere men are wont to do (for then many Martyrs might have ſeemed more conſtant and reſolute than he) but with the terrible juſtice of God powring out his anger on ſinnes, than which nothing more dreadful can be thought of; for he bare the burden of all our ſins, Iſai. 53. 4, 5, 6. and what ever puniſhments were thereto due; this conflict therefore, and paſſion of Chriſt is the ſum of our conſolation: he having therein fully overcome death and Hell for us, and the fear and horrour thereof: ſo that all this leſſened not his Majeſty; but encreaſed our aſſurance of reconciliation with God and ſalvation with Chriſt riſen from the dead, Gods juſtice, which we have provoked, being fully ſatisfied by the ineſtimable merit of Chriſts paſſion.

great drops of blood] ϑρόμϐοι αἵματος, clottered, or congealed blood: *Dioſcor. l. 3. c. 44.* ϑρόμϐους αἵματος διαλύει, it diſſolveth congealed blood. So *Suidas* ϑρόμϐοι ἁλῶν —— παχεῖς ἅλες congealed ſalt, the *Syr.* giveth it, *droppings down of blood* that is in greater and groſſer drops diſtilling.

V. 45. *Sleeping for ſorrow*] it ſeemeth they were ſtupified with an heavy grief, for that which he had told them: otherwiſe, ſorrow and care are uſually ſleepleſſe: mark how little truſt there is in frail fleſh and blood; they who had boldly promiſed, (and doubtleſſe meant no leſſe) to goe to priſon & death for Chriſt, could not ſo much as watch with him one houre in ſo grievous an affliction.

V. 46 *Riſe and pray*] Matt. 26. 41. See v. 40. as if he ſaid, it is now no fit ſeaſon to ſleep in the midſt of theſe imminent and now —— inſtant dangers, ariſe and watch in earneſt prayer, that ye fall not into temptation, but that God may be pleaſed to hear and deliver you.

V. 47. *Behold a multitude*] Matt.26.47. Mark 14.43. Iohn 18. 13. Matt, 26. 47. a great multitude, armed with ſwords and ſtaves, Iohn 18.3. ſaith, *a band of men and officers, &c.*

to kiſs him] which was their manner of friendly ſalvation. Luke 7.45. Judas had given them that ſign by which they ſhould apprehend Jeſus, Matt.26.48.

V. 48. *Betrayeſt thou the Son of man with a kiſſe*] doeſt thou clothe thy treaſon with ſhews of love? Judas would after ſuch evident detection, yet vail his treaſon; therefore he would not act it openly: poſſibly he might fear, leſt otherwiſe he might eſcape their hands, as he had ſometimes done: therefore he maketh ſemblance of love and friendſhip: but Chriſt diſcovereth his vain hypocriſie, under which they could not have taken him, had he not offered himſelf to that paſsion whereby he was to redeem man.

V. 49. *ſhall we ſmite with the ſword*] it ſeemeth they were confident of extraordinary aſsiſtance, who durſt draw two ſwords againſt a multitude; but underſtood not that Chriſts kingdom was ſpiritual, not ſecular; and ſo not to be defended with arms and violence, but with ſpiritual armour, 2 Cor. 10 4 Eph. 6. 13, 14. &c.

V. 50. *One of them ſmote*] Matt. 26. 51. Mark 14. 47. this was Peter, John 18.10. who out of zeal to defend his Maſter, ſtayed not to exſpect Chriſts anſwer, but preſently ſtrooke. See Matthevv, 26. 51.

the ſervant of the high Prieſt] This was Malcus John 18. 10.

V. 51. *Suffer ye thus far*] Meaning that they might take him, and do what God had appointed. Mat. 26. 52. Chriſt biddeth him put up his ſword, intimating that neither *Peter*, nor any other private perſon or perſons might take up the ſword, to defend the cauſe of Chriſt. 1. Becauſe the *jus gladii* belongeth not to any private perſon, but to publick authority. Rom. 13. 4. much leſſe to the Miniſter. Secondly, becauſe they who ſmite with the ſword, ſhall periſh with the ſword. Mat. 26. 52. Thirdly, becauſe Gods will muſt be done in our ſufferings, John 18. 11. Laſtly, God can, and ever will as he knoweth beſt, defend his own cauſe: he hath legions of Angels at command. Mat. 26. 53.

V. 52. *Captains of the Temple*] See verſe 4. they that commanded the guard of the Temple. See on John 18. 12. Acts 4. 1.

V. 53. *But this is your hour*] The time wherein God hath permitted you to rage againſt me; and wherein the Devil the Prince of darkneſſe, endeavoureth by you to deſtroy me, who am the light of the world.

V. 54. *Then took they him*] Matthew 26. 57. Mark 14. 66. John 18. 12. then when he who offered himſelf a ſacrifice for our redemption permitted them ſo to do: ſo blinde were they that they were nothing moved by the ſenſe of that power of Jeſus, which in their approach caſt them to the ground, John 13. 6. nor his preſent healing Malcus ear, to conſider either his mercy to ſave, or divine power to deſtroy, and, if he pleaſed, to fruſtrate all their power and endeavours againſt him.

V. 55. *When they had kindled a fire*] Mat. 26. 69. Mark 14. 66. John 18. 25. in the midſt of the hall, that they might ſit or ſtand about it, & warm themſelves who were to attend their maſters coming out.

V. 56. *A certain maid*] Mat. 26. 69. Mark 14. 66, 67. John 18. 17. See verſe 60.

V. 57. *Woman I know him not*] So dangerous a temptation is carnal fear: it was an undoubted effect of love that *Peter* followed Chriſt into that danger, as alſo of a violent perturbation of minde by fear, that he denied him: they that truly love God (by the grace of God) are yet of themſelves infirm; becauſe, yet, but partly fleſh Here were three immediate cauſes of *Peters* failing. 1. Too much confidence in himſelf. 2. The company of Chriſts enemies; with whom it is very difficult, not to fall: becauſe he ſeemeth to correct their errour, who diſſenteth from their practice. 3. The wiſdom of fleſh, here ſuggeſting to himſelf, what he once ſpake to Chriſt ſpeaking of this his paſſion. Mat. 16. 22. ἵλεώς σοι, *regard*, or *favour thy ſelf*.

V. 58. *Man, I am not*] Once fallen, he could not preſently recover: the falls of a ſinner take away the preſent ſenſe of ſin, and affect the mind with ſuch a ſtupor, that therein it cannot underſtand the evil done: ſo eaſie is it for the beſt to fall, ſo hard to riſe again.

V, 59. *About the ſpace of an hour after, another*] Satan (who never vvanteth variety of imployers,) doubleth his charges, and violently followeth his miſchievous advantages upon thoſe whom he caſteth down: it ſhould enforce the Apoſtles admonition. 1Cor. 10. 12. *Wherefore let him that thinketh he ſtandeth, take heed leſt he fall.*

V. 60. *Peter ſaid, man, I know not what thou ſayeſt*] Here ſeemeth much difficulty (vvhich hath vvreſted ſome learned pens into very dangerous inconveniences) in the reconciliation of the ſeeming differences between the Evangeliſts, relating the ſame ſtory of Chriſts convention before the High-Prieſt, and *Peters* denial, but with ſome different circumſtances: as for example.

1. The three firſt Evangeliſts relate all as acted before *Caiphas*, to whom Chriſt was led. Mat. 26. 57.

2. That *Peter followed him thither*. Mat. 26. 58. and warmed himſelf there. Mark 14. 54. Luke 22. 55.

3. That they ſtroke Chriſt in *Caiaphas* preſence. Mark 14. 65. Mat. 26. 64. and here v. 63.

4, That two maids accuſed *Peter*. Mat. 26. 69. 71. Mark 14. 66, 69. but here verſe 58. another man ſaid: which was the ſecond charge.

5. That John 18. 24. ſaying, *Annas* had ſent him bound to *Caiphas*; yet he ſaith v. 25. *Simon Peter* ſtood and warmed himſelf: and then upon a ſecond charge denied Chriſt, and upon a third v. 26. 27. that he denied a third time.

For the reconciliation of theſe ſeeming difficulties, we muſt know. 1. That all the word of God is infallibly true, and ſuch as there cannot be any errour or falſhood in it. 2. That one of the Evangeliſts reciteth ſome things, which another, or all the reſt omitted. So that, all that which they or any of them wrote, is certainly true, though neither any one, nor all of them wrote all that which was true. See John 20. 3. and 21. 25. for inſtance: John wrote concerning Chriſts being carried to *Annas firſt*, (John 18. 13) who was father-in-law to *Caiphas* (which *Caiphas* was High Prieſt, that is ſuffragan to *Annas* the High Prieſt. (See on John 18. 13. the ſame year.) this, the other three Evangeliſts omit: but relate the main actions, without this circumſtance. 3. They alſo relate *Peters* following of Chriſt into the High Prieſts hall: Mark and this Evangeliſt, ſpeak of warming himſelf; but omit the place, *Annas hall*, which John mentioneth: alſo John ſpeaketh of his ſtanding and warming himſelf; which circumſtance appertaineth to that part of the ſtory which was acted in *Annas hall*, except we ſhall ſay that *Malcus* charge was againſt him ſtanding by a ſecond mentioned fire in *Caiphas hall* alſo: there being the ſame reaſon for a fire in that place as well as the other. 4, That John ſaith Chriſt was ſtrucken in *Annas* houſe John 18. 22. but the reſt relate it as done in *Caiphas hall*: either thoſe Evangeliſts obſerve not the circumſtances and order of the ſtory (omitting, that he was firſt carried to *Annas*, vvhich John relateth (contented to hiſtorifie the things themſelves: or elſe, which is poſſible, they did twice ſtrike Jeſus: ſo John ſheweth the occaſion was, their ill taking the manner of his anſwering the High Prieſt *Annas*, John 18. 22. but the other Evangeliſts relate to the matter of his anſwer (Mat. 26. 64, &c. Mark 14. 62. &c.) as the end of their ſmiting him, and the occaſion ſubordinate thereto: that is, their blind-folding him, and bidding him propheſie who ſmote him? becauſe the people eſteemed him a Prophet. 5. That Matthew and Mark ſay *two maides* accuſed *Peter*, the firſt, and ſecond time, but Luke 22. 58. it is ſaid, that firſt a maid, and then a man charged him: both are true; and John 18. 25. it is clearly reconciled, where mentioning the ſecond charge he ſaith, *εἶπον, they had*; that is the maid, and a man at leaſt, it may be with ſome others alſo; ſo *Matthew* and *Mark*, mention the woman in the ſecond charge: and this Evangeliſt mentioneth the man; but *John* ſignifieth both, if not divers others. 6 That after *John* ſaid *Annas ſent him bound to Gaiphas*) he recordeth the ſecond denial, it maketh not that this ſecond denial was at *Caiphas* (the ſurrogates) houſe: for who knoweth not the many *anticipations* in ſacred hiſtories; wherein that is not firſt ſet down, which was firſt acted; as ſo, that is not alwayes to be underſtood, to be firſt in time, which is firſt ſet down in the ſeries of a ſtory: underſtand therefore the two firſt denialls to have been at *Annas* houſe, and the laſt at *Caiphas* houſe, whence he went out and wept bitterly; for between the two firſt; and the laſt deniall, verſe 59. it evidently appeareth, that there was about an hours ſpace: and this laſt deniall was occaſioned by *Malchus* (vvhoſe ear *Peter* had cut off) his charge: which the other Evangeliſts omit, as alſo their carrying him to *Annas*; and his ſending him bound to *Caiaphas*; which John recordeth. John 18. 13.

the Cock crew] *Peter* could not take warning by the word and premonition of Chriſt himſelf: but hearing the cock crow, he came to himſelf and remembred: that ſtayed him not from ſin; this occaſioned his repentance: in the firſt, Chriſt left him to himſelf; the ſenſe and ſad expetience of his own diſability to reſiſt a temptation: in the ſecond, he minded him of the ſignal whereof he foretold him. The moſt powerful means cannot awake the ſinner, untill Gods remembring ſpirit make them effectual; the leaſt ſhall, where he ſo doth.

V. 61. *Then the Lord turned back and looked on Peter*] He looked back as *Theophylact* ſaith, ἀγαθῷ βλέμματι with a benigne aſpect: then *Peter* remembred; forgetting Chriſts words he fell; but recalling them to mind, he repented.

before the cock crow] Mat. 26. 34. John 13. 38.

V. 62. *went out and wept &c.*] This was the effect of his ſight, deteſtation of his ſin, and grief that he had ſo offended a gracious God: we read that he wept, we read not that he ſatisfied: God accepteth the ſole merit of Chriſt for a full ſatisfaction for our ſins, but yet he juſtly requireth our repentance, that his mercy may have place: repentance is the key to the kingdom of grace. See Mat 3. 2. Mat 4 17. Such is Gods mercy and patience (as *Proſper* fore-cited ſaith) *quia parcit contemptus, parcit etiam negatus*; wherein being contemned, yea being denied, he ſpareth, and forgives.

V. 63. *mocked him*] Mat. 26. 67. Mark 14. 65 John 18 22. παίζειν, whereof the word here uſed is properly ſignifieth, to jeſt childiſhly; or fooliſhly; or that which the Hebrews expreſſe by קלס *kalas* which in its firſt ſignification importing, *to praiſe*, by an *antiphraſin* ſignifieth, in *Hithpael, deriſit, ſubſannavit*, he jeered, which is a ſcoffing by ſeeming to admire, praiſe or approve him whom he derideth: or by ſome diſgraceful term, as 2 Kings 2. 23. ſo עלל *halal*, among other ſignifications, importeth a doing or ſaying ſomething in ſcorn and contempt: ſo ſaith *Theophylact*; ὁ τῶν προφητῶν δεσπότης ὡς ψευδοπροφήτης χλευάζεται, the Lord of the Prophets, is mocked as a falſe Prophet; or an impoſtor.

V. 64. *propheſie, who is it that ſmote thee*] With theſe ſcoffing blaſphemies they inſult; becauſe the people honoured him as a Prophet.

V. 65. *blaſphemouſly ſpake they, &c.*] See on verſe 70. poſſibly ſome ſaying that he was a glutton, wine-drinker, and friend of publicans and ſinners, as chap. 7. 35. others that he had formerly caſt out devills by *Beelzebub*, (chap 11. 15.) who now failed him, ſo that he could non deliver himſelf from puniſhment, now they had apprehended him: another, that he was no Prophet who would not foreſee his own dangers, and deliver himſelf from them; that he had but deceived fooliſh people, &c. Satan was witty to invent blaſpemous ſuggeſtions, and they malicious to apprehend and utter them; all which Jeſus heard, and patiently endured in his ſufferings for our ſins.

V. 66. *as ſoon as it was day*] Mat. 27. 1. Mark 16. 1 John 18. 28. ſo induſtrious is malice, Satan will not let the wicked, his ſervants, ſleep vvhen any miſchief is to be done, but ſits heavy on their eyes at Church, or when they ſhould riſe to go to it, for fear they might be moved to faith and repentance, and ſo he ſhould looſe them, and their ſervice.

into their councell] Their conſiſtory, or *Sanhedrim*; which ſate about matters of religion. See Mat. 5. 22. Mat. 26. 3. thus would they colour their malice with ſhews of juſtice and legall proceeding.

V. 67 *art thou the Chriſt?*] The expected Meſſias, promiſed by the Prophets; the King of Iſrael, as thy diſciples believe? thus they hypocritically and captiouſly ask, not with any intent to believe the truth; but to find ſomething whereof to accuſe, and condemn him as an enemy of *Caſar*, or blaſphemer of God.

If I tell you, you will not believe] You, who would not believe for ſo many miracles as you have ſeen me do, will not believe my words; unbelievers are ſometimes importunate to hear the word, which ſhall ſerve onely to condemn their diſobedience and unbelief. See Jer. 42. 2, 3. Jer. 43. 2. and 44. 16.

V. 68. *you will not anſwer me*] See chap. 20. 3, 4. 7. 17. 44. you will not be inſtructed, being reſolved, not to put my cauſe on truth; and evincing reaſon, but violence.

nor let me go] You are already reſolved to deſtroy me.

V. 69. *Hereafter ſhall the Son of man*] Mat. 26. 64. Mark 14. 62 at his ſecond coming, he whom you now judge and condemn as a malefactour, ſhall judge you; though you deſtroy this life, he ſhall live again in heavenly Majeſty and glory.

at the right hand] In the power and glory of his heavenly kingdom. Hebr. 1. 3. and 8. 1.

V. 70. *Art thou then the Son of God*] As if in blaſphemous ſcorn they ſaid; *thou* Carpenters ſon; *thou* friend of Publicans and ſinners: *thou* prophaner of ſabbaths: *thou* the Son of God? See verſe 65.

ye ſay that I am] That is, I am. Mark 14 62. or, you ſay the truth, for I am ſo.

V. 71. *What need we any further, &c.*] The Syriack readeth, *what need we* (תיב) *again*; as the Hebr. עוד *hod* importeth, *any addition*, or a ſecond time; for they had in the night ſought for witneſſe againſt him, but found none: for *many bare falſe witneſſe againſt him but their witneſſe agreed not together*. Mark 14. 55, 56. as if they ſaid, we had before, and have enough againſt him now; for he profeſſeth himſelf the Son of God: The wicked think the very profeſſion of the truth of Chriſt evidence enough to condemn the profeſſours thereof.

CHAP, XXIII.

Verſe 1. AND *the whole multitude*] Mat. 27. 2. Mark 15. 1. John 18. 28. when they ſuppoſed they had enough now to perſwade *Pilate* to condemn him to death, which themſelves, had great will, but no power to do, in proſecution of their malicious deſire to deſtroy him; the multitude of thoſe that were in the councell, and the attendants thereon (the Prieſts, Elders, Scribes, &c.) none would be abſent.

unto Pilate] The Romans deputy, and chief governour of that province; who had power of judicature in matters capitall, which the Romans permitted not the Jews.

V. 2. *perverting the nation*] See Acts 17. 7. by new pernicious doctrines ſeducing the people, perſwading them againſt the divine law, and inſtitutions of God by Moſes.

forbidding to give tribute to Caſar] This was a falſe calumny, as appeareth, Mat. 17. 27. & 22. 21. (as was the former) and here chap. 20. 25. but this they ſaid, that they might ingage *Pilate* the Roman deputy, in their impious quarrell. See Iſaiah 53. 2. John 6. 15.

Chriſt a King] Gre. an annointed King; Syriack that he was the King Meſſias; they took that for granted (which was moſt untrue) that the Meſſias ſhould have an external and ſecular kingdom, glorious for wealth, armies and victories: and that under him they ſhould be delivered from all other powers, or juriſdictions; by this complaint to *Pilate*, they laboured to intimate, that the intereſt of Cæſar was highly concerned, by Ieſus preſſing himſelf to be a king, and the Meſſias, or by any of the Iews believing the ſame.

V. 3. *Pilate asked him*] Mat. 27. 11, Mark 15. 2. Iohn 18. 33.

art thou the King of the Jewes?] He asked him not whether he perverted the nation, or forbad men to pay tribute to *Caſar*: it is likely that he being a vigilant deputy, had his intelligence and information concerning Chriſt: the rather for that the Herodians went with the Phariſees to catch him in this point. See Mat. 22 16. &c. who, if he had denyed the right of *Caſar*, would quickly have informed againſt him: nor doth he mention the third cavil, as ſuſpecting him of competition for his deputy-ſhip; becauſe he knew him to be poor, unarmed, and a contemner of ſecular honour; but to ſatisfie the impious Iews, leſt by any malicious complaint to *Caſar*, they ſhould have begotten him trouble.

thou ſayeſt it] See on Iohn 18 37. I have no need to affirm it, ſeeing thou ſayeſt it; thou anſwereſt thy ſelf for me.

V. 4. *Then ſaid Pilate*] After he had examined him in the Pretory he giveth the Iews there attending, this anſwer at the door; I find no fault in him worthy of death, as you ſuggeſt.

V, 5. *they were more fierce*] They grew more violent: as the Syriack hath it, *they cryed out upon him*: thinking by violence to prevail, ſeeing by right and equity they could not.

beginning from Galilee) They mention Galilee, partly to minde him of the ſedition there formerly bred: and partly to intimate that *Herod* might finde ſome dangerous advantage againſt him, in caſe he ſhould not hearken to their informations concerning the maintenance of *Caſars* right.

V. 6. *a Galilæan*] That is, a native, or an inhabitant of Gallilee, and ſo of *Herods* juriſdiction.

V. 7. *he ſent him to Herod*] As to acquit himſelf of him; ſo to ingratiate with *Herod*: this was *Herod Antipas*; the murderer of *John Baptiſt*. Chap. 3. 19, 20. *Herod* the great his ſon. Mat. 2.

was at Jeruſalem at that time] In thoſe dayes of the Paſſeover, *Herod* was at Jeruſalem, at the feaſt. See Exod. 23. 17.

V. 8. *he had heard many things of him*] See on Mat. 14. 1.

hoped to have ſeen ſome miracle] He rejoyced that *Pilate* ſo much honoured him, as to ſend him one that had done ſo many admirable works: as alſo in hope to ſatisfie his own curioſity, in ſeeing ſome miracle done: ſo do impious men abuſe the holy power of God, as if it were ſome ſcenical ſpectacle, ordained for admiration, and paſtime.

V. 9. *he anſwered him nothing*] He knew *Herod* asked not with any intent to be converted; but for his curioſity, which Chriſt would not ſatisfie.

V. 10 *accuſed him*] Wickedneſſe is ever jealous: they fearing leſt Chriſt might ſatisfie and ingratiate with *Herod*, and ſo eſcape their fury who had reſolved to deſtroy him: they repeat to *Herod* thoſe things whereof they had accuſed him before *Pilate*: the more admirable was Jeſus preſent ſilence, verſe 9. who neither by the preſence of ſo great a Prince, nor the importunate malice of his enemies, was moved to anſwer any thing.

V. 11. *a gorgeous robe*] Rich and honourable clothes, which they put on him in ſcorn. *Gr.* λαμπρὰν glittering, ſhining, or coſtly, the Syriack giveth it זחוריתא *zechuritho*, *skarlet* χλαμύδα κοκκίνην. Mat. 27 28. *a skarlet robe*. So Hebr. 9. 19. *skarlet wool*; all this in deriſion, becauſe Jeſus would not ſatisfie *Herods* vain deſires, in ſhewing ſome ſigne; had he found him guilty, he would otherwayes have proceeded againſt him; this injury they did him, becauſe the Iews accuſed him of affecting a kingdome.

V. 12. *Pilate and Herod were made friends*] It ſeemeth their former conteſt was about juriſdiction. See chap. 13. 1. which *Pilate* in this inſtance ſalving, ambitious *Herod* was ſatisfied: curſed friendſhip and unhappy peace is that, which is made to the injury of Chriſt: nor was this blaſphemous ſcoffing of *Herod* long unrevenged; as *Joſephus* writeth *Antiq. Jud. l.* 18. *c.* 9. being accuſed to *Caius Caſar*, he was by him put out of his kingdom, or *Tetrarchie*, and his goods given to *Agrippa*; himſelf condemned to perpetual baniſhment into *Lions in France* (ſome ſay into *Spain*) he died with grief.

V. 13. *called together the chief Prieſts*] Their *Sanhedrin* or great councel.

V. 14. *no fault in this man*] This heathens juſtifying Chriſt, condemned the Iews malice againſt him.

V. 16. *I will therefore chaſtiſe him, &c.*] Mat. 27. 26. Mark 15. 15. Iohn 19. 1. Offences not capital, the Roman preſidents uſed ſo to puniſh with ſtripes, or ſcourging: this *Pilate* would have done to appeaſe the Iews rage: he had not learned, that we may not do evil, that good may come thereof. Rom. 3. 8. much leſſe may we do evil to avoyd evil: he ought to have defended the innocent, and to have delivered him: but once declining from juſtice, he fell to that impious complyance with the Iews malice, which was againſt juſtice, and the teſtimony of his own conſcience.

V. 17. *for of neceſſity*] Of cuſtom granted them by the Romans. See Mat. 27. 15. Mark 15. 6. Iohn 18. 39.

V. 18. *they cryed out all*] That is, the generality: Iſrael the now peculiar people of God, rageth and thirſteth for the holy blood of Chriſt; *Pilate* the heathen abhorreth ſuch cruel injuſtice. See 1. How eaſily an holy people may be miſled, or degenerate, 2. What truſt there is in fickle multitudes, who ſo quickly can change their *Hoſanna*'s to *crucifige*'s. 3. Whether enraged malice will carry men, making profeſſours of truth do that which ſober heathens loath and are aſhamed of?

V. 19. *for a certain ſedition, &c.*] See on Mat. 27. 16.

V. 20. *willing to releaſe Jeſus*] See on Mat. 27. 17.

V. 21. *but they cryed ſaying crucifie him*] The vehemency of their impious deſires, cauſeth them to double their cryes, to make the voyce ſeem the ſtronger: thus wicked men uſe to ſecond their ſins with greater and greater wickedneſſe.

V. 22. *the third time*] *Peter*, for fear denied Chriſt three times, and yet repented; *Pilate* three times juſtified Chriſt, and yet for popular favour condemned him: it may teach us, neither to deſpair if we repent, nor to preſume though we have begun well.

V. 23. *chief Prieſts prevailed*] Theſe voyces overſwayed *Pilates* conſcience. Some Greek copies have not ϗ τῶν ἀρχιερέων ---but the beſt generally have, the *Syr.* have it, *& ingens erat vox eorum, & ſummorum ſacerdotum*, noting a danger of, and propenſity to ſome uproare, if they were not ſatisfied with the blood of Ieſus.

V. 24. *Pilate*

V. 24. *Pilate gave ſentence*] Or conſented: neither according to law, conſcience, nor cuſtome, but to pleaſe the people: poſſibly he thought to avoyd an inſurrection hereby, but this injuſtice followed him: for about ſeven years after, being baniſhed to *Lyons*, and reduced to miſerable ſtraits, he ſlew himſelf.

V. 25. *Jeſus to their will*] That is, to crucifie and do what they would with him. See Mat. 27. 26.

V. 26. *as they led him away*] Mat. 27. 32. Mark 15. 21. out of the city to *Calvary*. See Hebr. 13. 12.

they laid hold upon Simon a Syrenian] That is, the ſouldiers took him to carry the croſſe of Chriſt: there are many *Simons* mentioned in the Goſpel; *Simon Peter*. Mat. 10. 2. *Simon the Canaanite*. Mat. 13. 4. *Simon the leper*. Mat. 26. 6. *Simon* father of *Judas Iſcariot*. John 13. 2. *Simon the tanner*. Acts 9. 43. *Simon Zelotes* Acts 1. 13. *Simon Magus*. Acts 8. 9. *Simon Niger*. Acts 13. 1. *Simon* of *Cyrene*; there were two cities of this name; one in Lybia. Acts 2. 10. the other in Aſſyria, called קיר *Kir*. 2 Kings 16. 9. Amos 9. 7. that is, as *Hierom* there interpreteth *Cyrene*. See *Plin. l.* 5. *c.* 5. *Strabo. l.* 17. *Ammian. Marcellin. l.* 22. *hom. de Paſtor. aſcript. Auguſtino*. Here *Simon* the Cyrenian; that is, ἀπὸ Κυρήνης *Suidas*. *Simon* a man of Cyrene, father of *Alexander* and *Rufus*. Mark 15. 21. Chriſt firſt bare his croſſe, but as they went between the *Pretorie* and *Calvary*, they met with this *Simon* coming out of the countrey. Mark 15. 21. and they compelled him to bear the croſſe of Jeſus. *Hierom* on Mat. 27. 32. Chriſt being wearied with watching, ſtripes, and ſo long attendance on the varieties of judges, was not able any further to bear ſuch a weight, as being man ſubject to all infirmities, without ſin, to ſuffer for mans redemption; therefore the next ſeeming-ſtrong man they meet, they command him to carry it for him: ſo he firſt ſet up the *trophe* of his croſſe, and then delivered it to the Martyrs to erect it, ſaid *Ambroſ. in Luc. l.* 10. this came to the lot of *Simon* father of *Alexander* and *Rufus* (which were either Chriſts diſciples, or men well known of them; for of ſuch he ſeemeth to ſpeak.) Such was the unbridled liberty of the Roman ſouldiers, under whoſe command the Jewes then there; which their inteſtine ſeditions brought upon them by the quarrels of ambitious *Ariſtobulus* and *Hircanus*, calling in forreign forces to aid them: So that they who would, according to Gods ordinance maintain the ſweet bond of mutual peace, nor obey their ſuperiours, now ſuffered the grievous inſolencies of ſtrangers, ruling over them, in an arbitrary way: the like diſſention in the republikes of Greece and Rome, have found the like event: wee have ſmarted for the ſame fault, God grant we do not againe.

V. 27. *and of women which bewayled him*] A great multitude followed him: ſome to inſult, ſome of thoſe of whom the Phariſees ſpake, John 7. 45. among them many women, ſome who believed in him: and becauſe they are uſually more compaſſionate, them Chriſt admoniſheth to weep for themſelves, for the imminent deſtruction which would be moſt grievous to them.

V. 28. *daughters of Jeruſalem*] Women of Jeruſalem; it is an Hebraiſme. Frequent in Scripture. See 2 Kings 19. 21. Iſa. 37. 22. Lam. 2. 13. 15. Mich. 4. 8. &c.

weep not for me, but weep for your ſelves] He relateth in this prohibition, as to the ſupream cauſe of his preſent paſſion (Gods counſell and his complyance thereto) ſo alſo to the end thereof, Gods glory; his exaltation to Gods right hand, and mans ſalvation hereby accompliſhed: in his admonition he pointeth at the ſad calamity in their ſiege by the ſword, peſtilence, and famine, ſo grievous, that mothers ſhould eat their own dear children.

V. 29. *The dayes are coming*] In the deſtruction of Jeruſalem by the Roman. You now inſulting over my afflictions, think your ſelves ſafe and well, becauſe your governors have their will to deſtroy me, but alas a terrible revenge followeth, and is now at hand.

Bleſſed are the barren] He further deſcribeth the bitter ſorrow of that tender ſex in publick calamities, more afflicted with their helpleſſe childrens ſufferings, than their own.

V. 30. *then they ſhall begin, &c.*] See Iſaiah 2. 19. Hoſ. 10. 8. Rev. 6. 16. that is, then they ſhall too late ſay; in their fear and inevitable calamity.

fall on us] He expreſſeth the paſſion of men in extream agonies, wiſhing rather to dye ſpeedily, than to live in the lingring miſery of famine: or deſiring rather any wayes to hide themſelves, than to be expoſed to publick ruine.

V. 31. *For if they do theſe things, &c.*] He compareth himſelf to a green tree, leſſe combuſtible and apt to take fire? and the Jews to a dry tree: as if he ſaid; if ſo ſevere be the fire of Gods judgement, and the rage of men permitted to execute the ſame on me, who have no ſinne, and matter of puniſhment in my ſelf, but onely as I ſtand in the place of ſinners: what ſhall become of thoſe veſſels of wrath, (Rom. 9. 22.) the Jews who have in them ſuch abundant matter of condemnation? in this the more, becauſe they now crucifie their Saviour and Lord of life. See Iſaiah 5. 24. and 33. 11. & 47. 14. Obad. 1. 18. Mal. 4. 1. the ſum of this proverbial manner of ſpeaking is, if judgment be ſo heavy on me, in whom they can find no fault, what ſhall they ſuffer who are the ſmell of Gods wrath? 1 Pet. 4. 17.

V. 32. *and there were alſo*] Mat. 27. 38. Iſaiah 53. 12.

two other malefactours] Two other men which were malefactours; ſo that not only on the croſſe; which *Mark* noteth, chap. 15. 28. but alſo in his leading out, was fulfilled that which Jeſus foretold, chap. 22. 37. out of Iſaiah 53. 12. and he was reckoned among the tranſgreſſours.

V. 33. *is called Calvarie*] Or the place of a skull, Mat. 27. 33. Mark 15. 22. John 19. 17. See note there, and *Druſ. ad voc. N. T.*

there they crucified him] It was then in uſe the moſt ignominious death. See Hebr. 2.

V. 34. *Father forgive them*] Acts 7. 60. Acts 3. 17. Being now in ſuch intenſe torments, ſo purſued in death, with the implacable malice of his undeſerved enemies, before he provided for his weeping Mother (John 19. 26, 27.) he prayeth for his enemies: there is no temporal thing of ſo great importance as ſaving of ſouls: Chriſt taught us to love our enemies, not onely by precept, Mat. 5. 44. but here, by his moſt admirable example thus began he on the Croſſe, to ſhew himſelf not only a Redeemer by his bloodſhed, but alſo a Mediatour by his interceſſion, the effect of this prayer appeared, Acts 2. 36. in *Peters* Sermon (addreſſed to them who had crucified the Lord of life) and the converſion of his auditors added to the Church that day. See alſo Acts 4. 4. Acts 6. 7. So that by the mercy of God, they who in their ignorance impiouſly ſhed the blood of Jeſus, in the myſtery, through faith, drank the ſame to their ſalvation.

V. 35. *derided him*] See on ch. 16. 14. This was an addition of ſorrow to his paſſion, that all ſorts of Jews deſpiſed him, inſulting over him: all this was that our ſin (who fell by *Adams* ambition) might thus be expiated, by the bitter ignominy of Chriſts paſſion.

the choſen of God] This is an *epithete* and title of the *Meſſias*. See Iſaiah 42. 2.

V. 36. *offering him vineger*] Mixed with Myrrhe and Gall. See on John 19. 29. herein was fulfilled that which was ſpoken. Pſal. 69. 21.

V. 37. *if thou be the king of the Jewes*] That is, the *Meſſias* whom the Jewes expected to deliver them: this alſo they inſultingly ſpeak, implyedly charging him with vain ambition and uſurpation of regality, and name of a King; being (as they thought) not able to deliver himſelf from the power of the Romans,

V. 38. *a ſuperſcription*] See on Mat. 27. 37. a title, or cauſe of his death, *Auguſtine epiſt.* 8, So Mark 15. 26. and Mat. 27. 37. to make the ſpectatours believe that he was therefore condemned and crucified, becauſe he affected the kingdom of *Iſrael*. *Pilate* finding no fault in him, ſet down this in place of an accuſation, which yet the Jewes (ſuſpecting it, might reflect on their reputation) quarrelled at, John 19. 21.

Greek, and Latine, and Hebrew] That the thing which concerned all Nations, might thereby be divulged to all. To the Eaſt by the *Hebrew*, to the South by the *Greek*, to the Weſt by the *Latine*: This was neceſſary in regard of the preſent confluence of people to the feaſt at *Jeruſalem*, from all Nations, John 12. 20. There were Proſelytes of all Nations, and Jewes of the diſperſion among the Gentiles, who (though born of Jewiſh parents) yet ſpake the tongue of that people among whom they had been born and bred. See Acts 2. 8.

V. 39. *were hanged*] Being nailed to the Croſſe, as the Roman manner of execution then was.

V. 40. *doeſt not thou fear God*] Doth not the puniſhment thou ſuffereſt, cauſe thee to fear God, whoſe hand hath thus overtaken thee? It is a deſperate condition in the bitter effects of ſin, not to be ſenſible of the cauſe thereof. However the proſperous ſecurely and inconſiderately contemn the judgements of God, yet doeſt not thou now under the heavy burden thereof, fear an intolerable acceſſion thereto, whom neither preſent torments, nor bitter death, under whoſe areſts thou art, any thing amendeth? it was a great addition to *Aſa's* ſin, that in his diſeaſe he ſought not unto the Lord --- 2 Chron. 26. 12.

V. 41. *but this man hath done nothing amiſſe*] *Greg. hom.* 22. *in Evang.* he ſuffered without ſinne, that which we ſuffer for, and with ſin.

V. 42. *Lord remember me*] When thou comeſt into thy glory, receive me to mercy as one of thine. Remember not my ſin (ſo Pſal. 25. 7.) but accompliſh thy mercy which thou haſt now begun to ſhew me in my converſion. Remember me when thou comeſt into that ſtate of bleſſedneſſe which thou haſt purchaſed, unto which thou art going from the Croſſe, that I may follow thee into that bleſſedneſſe: here was a rare and excellent faith apprehending the merit of Chriſt for his ſalvation: he beleeveth him to be the Saviour, whom men condemned as a malefactour, whom the tormenters crucified, the impious Jewes derided, now dying, to mans ſenſe, forſaken of God; in this doleful ſtate and poſture he believed him to be the holy Son of God, able to ſave in death; the diſciples forſook him, *Peter* forſwear all acquaintance with him; but this poor convert acknowledged him dying to be the Lord of life: true faith hath peircing eyes, ſeeing the glory and kingdom of Chriſt through the dark ignominy of the Croſſe, V 43. *To day thou ſhalt be with me, &c.*] This day thou ſhalt be with me in Heaven. See 2 Cor.12. 2,4. Rev, 2. 7. By the Garden of Paradiſe where *Adam* was placed in his ſtate of innocency;is ſignified here (as elſewhere) the ſtate of eternal beleſſedneſſe.

V. 44. *about the ſixth hour*] See on Mat. 27. 45. Mark 15. 33, about noon. His paſſion began about nine of the clock in the morning, which was their hour of prayer, and the ordinary hour of the morning Sacrifice dayly offered;and ended at the ninth hour,that is about three of the clock in the afternoon : at the time of the evening Sacrifice, Mark 15. 25, 33. and this was the time for the Paſſeover. By this time of the day God foreſhewed the ſufferings of Chriſt in times evening (the laſt dayes. Hebr. 1. 2. 1 Pet. 1. 19, 20.) about the ſame time of the day when the Paſchal Lamb uſually died. See Exod. 12. 6. בין הערבים *between the two evenings*, that is as the 70 give it πρὸς ἑσπέραν, towards the evening, in the afternoon, before Sun-ſetting. All the forenoon was counted morning, and all the afternoon evening : ſo their later evening began at Sun-ſetting. Ioſh. 10. 26, 27,

over all the earth] Or land,

V. 45. *the vail of the temple was rent*] Syr. *the face of the port of the temple.* Gr. καταπέτασμα τȣ̃ ναȣ̃, the *hanging*, which divided (as ſome think) the Holy of Holies, from the holy place : as others, with *Jerome*, the holy place into which the Prieſts went to officiate, from the outward Court : it is uncertain which was rent now. See *Iſ. Caſaubon exerc.* 16. *N.* 127. *Ioh Druſ. præt. l.* 1. *in* Mat. 27. 51. In this relation *Luke* prepoſſeſſeth that part of the ſtory, which ſhould hath fallen with Chriſts giving up the ghoſt, Mat. 27. 50. omitting ſome things which the other Evangeliſts recite. See *Aug. de conſ. Evang. l.* 3. *c.* 19.

V. 46. *into thy hands I commend, &c.*] Pſal. 31. 5. now holy Father, that I have performed thy will in all things for the redemtion of thine elect, it remaineth onely that I commend my ſoul to thy bleſſed keeping, and ſo dye, the Hebrew word אפקיד in the Pſalm ſignifieth (as doth alſo the Greek παραθήσομαι, by the 70. and ſo here uſed) ſo to commend as a thing ſafely depoſited. 1 Pet 4. 19 Luke 12. 48. 2 Tim. 2. 2. to teach us confidence in our deaths, when we commend our ſoules into the merciful hands of God, we but depoſit them in the hand cuſtody of a faithful ſequeſtration who will in the time appointed faithfully reſtore them again, and we ſhall riſe to life eternal.

he gave up the ghoſt] Mat. 27. 50. He died, It appeareth that this his bitter paſſion on the Croſs laſted full ſix houres. For Mark 15. 25. it is expreſſely ſaid----it was the third hour, and they crucified him (the third according to the Jewiſh account;who began their day at Sun-riſing (our ſix of the clock) ſo their third hour anſwered to our nine in the morning, the uſual time of their morning ſacrifice, at which hour Chriſt (thereby prefigurod) began to be crucified, and Mark 15. 34, 37 it appeareth that about the ninth hour he died, that anſwered to our three of the clock in the afternoon when the evening ſacrifice was killed : ſo that ſix houres (to wit from nine in the morning to three in the after-noon) he was on the croſſe in torment.

V. 47. *when the centurion* Mat. 27. 54 the Roman Captain, who commanded the ſouldiers who crucified Chriſt.

he glorified God] Convinced in cnnſcience by that he ſaw, he confeſſed the truth. See Mat 27. 54. See John 7. 17. confeſſing the truth in ſuch caſe is to glorifie God,

V. 48. *ſmote their breaſts*] Chap. 18. 13. As being touch't at heart for that which they and the reſt had done, in giving their voyces to crucifie Chriſt.

V. 49. *all his acquaintance*] All who were preſent.

ſtood afar off) For fear of the Jewiſh fury, they durſt not appear near him : So was that fulfilled in him, which was written, Pſal. 88. 18.

V. 50. *a man named Ioſeph*] Mat. 37. 57. of *Arimathea*, to diſtinguiſh him from others named *Ioſeph*, Acts 1. 13. Mat. 1. 18. &c. Some think *Arimathea*, the ſame which is called *Ramah* in mount *Ephraim*, where *Samuel* dwelt, about 20. miles diſtant from *Ieruſalem*, 1 Sam. 1. 1. &c. *Ierom. de loc. Hebraic* calleth it *Armatha Sophim, Unde fuit Ioſeph qui in Evangeliis, ab Arimathi eſſe ſcribitur*; whence *Ioſeph* was, who in the Goſpels is called *Ioſeph* of *Arimathea. Matthew* calleth him a rich man, and *Mark* 15. 43. an honourable Counſellour. This Evangeliſt, to Counſellour; addeth the beſt *Epithets*, *good and juſt.* All to ſhew how he had the eaſier acceſs to *Pilate*, and the more ready favour to take down the body of Jeſus; which probably a poor obſcure man could not have obtained; he was a Diſciple of Chriſt, John 19. 38.

V. 51. *waited for the kingdom of God*] He looked for the Redeemer, the *Meſſias*, and his kingdom.

V. 52. *begged the body, &c.*] Mat. 27. 58. See Mark 15. 43.

V 53. *never man before was layed*] Thus Gods providence diſpoſed it; leſt, had he been buried in ſome old Sepulchre, the unbelieving Jewes ſhould have ſaid after his reſurrection, that it was ſome other riſen from the dead, and not Chriſt. *Ier. in Mat.* 27, Or that he was raiſed again by the vertue of ſome other there interred, as 2 Kings 13. 21.

V. 54. *that day was the preparation, &c.*] Wherein they prepared all neceſſaries for the feaſt, which on the Sabbath they might not do of which it is here ſaid σάββατον ἐπέφωσκε, that is, did then begin, or drew on; about Sun-ſet, for they began the day at even, the word ἐπιφώσκω properly ſignifieth *illuceſco*, to dawn or wax light, as at break of the day, Mat. 28. 1. but here the word is catachreſtically put for *incipiebat*, begun; for their Sabbath began with darkneſs.

V. 55. *and beheld the ſepulchre*] Mat. 27. 61.

V. 56. *according to the commandement*] Which forbad them to do any ſervile work on the Sabbath dayes.

CHAP. XXIV.

Verſe 1. UPon *the firſt day of the week*] Mat. 28. 1. Mark 16. 1. John 20. 1. which was the firſt day after the firſt Sabbath of the feaſt, which is the Lords day; 1 Cor. 16. 2. Rev 1. 10.

very early in the morning] Mat. 28. 1. Gr. *the deep of the morning*, Mark 16, 2. ſaith λίαν πρωῒ, *very early*, while the Sun was riſing, though not very near the *horizon* (for John 20. 1. it was yet dark) but riſing toward it, as in the dawing and day-break; probably it was dark when they began to ſet out, and much more light before they came to the Sepulchre

they came to the ſepulchre] That is, the women which came with Chriſt from *Galilee*, chap. 23. 55. *Mary Magdalen*, *Ioanna*, and the other *Mary* (verſe 10. and chap. 8. 2. Mat. 28.) that is *Mary* the mother of *Iames* and *Ioſes*, alſo the mother of *Zebedees* children, with many other women, Mat. 27. 55, 56.

V. 2. *ſtone rolled away*] See Mat. 27. 60, 66. concerning which it ſeemeth Mark 16. 3. they were very ſolicitous, for it was very great, and ſo the rowling it away was beyond their ſtrength.

V. 3. *entred in*] Into the Sepulchre, which was hewed out of a rock, like ſome vault or arched room, or they entered within the encloſement of the ſepulchre, and ſtooping down looked into it. John 20. 5,

V. 4. *two men ſtood*] That is, two Angels, in the form and habit of men. See Acts 1. 19. Gen. 18. 2. Gen. 19. 5.

in ſhining garments] Of an extraordinary and heavenly luſtre. The word ἀστράπτω, ſignifieth to lighten. *Vatablus* interpreteth here by *inſtar fulguris relucentibus. Beza : Veſtibus fulgurantibus*; ſhining like lightning.

V. 5. *bowed down their faces*] As we uſe in aſtoniſhment and feare.

they ſaid] The Angels ſaid this unto them.

the living] Him, (that is Chriſt) who liveth.

V. 6. *he is not here*] The humanity of Chriſt is definite, and his body circumſcribed, & therefore cannot be in more places at once.

remember how he ſpake unto you] Chriſt had foretold them of his death and reſurrection, Mat. 17. 22. Mark 9. 31. John 9. 22. And theſe women were among the Diſciples, but underſtood not, or forgat what they had heard concerning theſe things; now the Angels mind them hereof, that conſidering that nothing had befalne Chriſt but that which his ſelf had foretold them, they might beleeve that he was riſen from the dead.

V. 7. *Son of man muſt be delivered, &c.*] Mat. 17. 22.

and be crucified] Mat. 17. 23.

V. 8. *they remembred his words*] That is, theſe words which Chriſt ſpake to them in *Galilee*. Mat. 17. 22.

V. 9. *and told all theſe things*] Mat. 28. 8.

V. 10. *Joanna and Mary*] Chap. 8. 3. Μαρία Ἰακώβου, Mother, or Wife of *James*, as *Druſius* thinketh. See on Mat. 10. 3,

V. 11. *ſeemed to them as idle talke*] Gr. ἐνώπιον αὐτῶν, *coram*, *in conſpectu eorum*, as Luke 1, 6. So the Syriack בעיניהון *in oculis eorum*----*before them* : it is an Hebrew phraſe importing, *to them*, or their underſtanding : that is to the Apoſtles, and others which heard theſe things ὡσεὶ λῆρος, *nugæ*, *ineptiæ*, vain rumours, or womens tales : *Theophylact* interpreteth ληρεῖν, to dote; Syr. שנותא, *ſhoniotho*, *delirameta* : of the Hebr. שנה *ſhana*, the Syr. שנא, *mutatus fuit mente, inſanivit*, See 1 Sam. 21. 13. Prov. 24. 21.) ſo John 10. 20. for which the Gr. have μαίνεται----*he is mad* : the Syr. readeth ומשנא שנא *umeſhno ſheno*, *& inſaniendo inſanit, he is altogether mad.* Thus ſeemed the womans relation to the Apoſtles, *velut ægri inſomnia*, as feveriſh dreams : ſuppoſing them either deluded by ſome apparition, or ſome fantacies begotten of their own fears : note here, how ſlowly the ſeeds of faith take in the thoughts of fleſh and blood : we eaſily beleeve fables, but hardly truth, however taught or teſtified.

V. 12. *then aroſe Peter*] John 20. 6. Though *Peter* had, out of much infirmity denied Chriſt, yet he returned to his old love and zeal to him again : ſuch is their condition who ſin not of malice, but infirmity : *John* ran with *Peter* to the ſepulchre, John 20. 3, 4. where they diligently examine all circumſtances, they ran with fervent deſire of ſatisfying themſelves concerning the report, but with unequall ſtrength : *John* out-ran *Peter*, but *Peter* firſt entred the ſepulchre.

V. 13. *and behold two of them went*] Mark 16. 12. Two Diſciples, one is mentioned ver. 9. not among the eleven, but as comprehended under thoſe words of the ſame text, τοῖς λοιποῖς ----to the reſt, of the diſciples (for the eleven, are before expreſſely mentioned) and named *Cleopas*. v. 18. whoſe wife ſtood by the Croſ, Joh. 19. 25. Who the other was, is uncertain. *Theoph.* ſaith ſome ſay it was *Luke*. *Epiphanius*

nius l. 1. *hereſ.* 23 6. ſaith, Chriſt appeared to *Nathanael* and *Cleopas.* It is ſo uncertain who it was, becauſe he is not named.

called Emaus] *Jerom de loc. Hebr.* ſaith it was the place where *Cleopas* dwelt: It was a little old Town which the *Romans* afterward called *Nicopolis.* See *Jerom. Tom.* 1. *Epitaph. Paul* The Evangeliſt ſeemeth not to recite it for any excellency of the place, but for the certainty of the Hiſtory.

about threeſcore furlongs] About ſeven miles and an half.

V. 14. *talked together*] As it commonly cometh to paſſe when ſome extraordinary accident amaſeth men.

which had happened] Concerning Chriſt, his death and reſurrection reported by the women, and poſſibly many other things concerning the ſame, which had ſo filled their hearts with ſorrow, and poſſeſſed their minds with a fluctuant deſire of knowing what theſe things would at laſt come to, that they could hardly intend to think or ſpeak of any thing elſe: probably they lamented the Jews unworthy uſage of him whom they loved and honoured, as principally their loſſe of a Maſter ſo incomparably excellent.

V. 15. *while they communed*] Filled with grief they eaſe their mindes, by talking of their yet ſuppoſed dead Maſter: nor could the barbarous ingratitude of the Jews towards Chriſt, and his ſufferings; neither the admirable works which they had ſeen him do, eaſily fall out of their mindes: now therefore he evidently fulfilleth that promiſe, Mat. 18. 20. then in a bodily preſence, which he now doth by a ſpiritual; like a Traveller by the way he joyneth with them in company.

V. 16. *but their eyes were holden*] So hindred by the power and providence of God, that they could not know him. See John 20. 14. and 21. 4. in which ſenſe the Syriac ſaith, their eyes were ſhut: So *Mary Magdalen* ſaw him in the Garden but knew him not. So were theſe mens eyes held, not, that they ſaw no form, but that they miſtook the true. For though Chriſt had now a glorified body, freed from all human neceſſities; yet was and is it a true body; which he really ſhewed to the witneſſes thereto appointed: his ſtate of glory gave immortality, it took not away nature.

V. 17. *and are ſo ſad*] σκυθρωποὶ, ſower countenanced, as Mat. 6. 16. So men uſe to look in ſorrow.

V. 18. *named Cleophas*] See on verſe 13. This ſeemeth to be none of the Apoſtles: for verſe 33. theſe men came the ſame hour to *Jeruſalem* and *found the eleven gathered together,* and them that were with them: neither could the other here mentioned, be *Luke,* as may appear, if we conſider the preface of the Acts of the Apoſtles.

art thou onely a ſtranger] The things they talked of were ſo publik, that it ſeemed ſtrange to them, that any man near Jeruſalem could be ignorant thereof.

V. 19. *mighty in word and deed*] Powerful in divine Doctrine and miracles. See Acts 7. 22.

before God] Approved for ſuch of God, and the conſciences of all good men. See Luke 2. 52.

V. 20. *chief prieſts and rulers*] For they did that evil, who ſet on others to do it; the people cryed *crucifie him,* but *per Sacerdotum perſuaſionem. Bernard. de duob. diſcip. &c.* by the perſwaſion of the Prieſts: So true is that of *Gregory Nazianzen orat.* 1. οὐδὲν οὕτω ῥᾴδιον, ὡς τὸ γενέσθαι κακόν: there is nothing ſo eaſie as to be made wicked, though no body lead or teach us.

V. 21. *but we truſted*] We hoped: they yet underſtood not what was the deliverance which Chriſt purchaſed for the elect, but looked for ſome worldly kingdom, and therein deliverance from the power of the *Romans.*

V. 22. *women of our company*] Of Chriſts diſciples. See v. 1.

made us aſtoniſhed] This ſetteth out their ſlowneſſe to beleeve: ſo far were they from any compact in the matter of the Goſpel which they preached to the World; that after many inſtructions by Chriſt concerning his riſing again the third day, and the event it ſelf demonſtrating the truth thereof, their ſelves were very hardly brought to beleeve it.

V. 23. *found not his body, &c.*] See verſe 3, 4.

V. 24. *certain of them which*] *Peter* and *John*, this was ſufficient confirmation of the Womens teſtimony, ſo that their unbelief was ſtrange, conſidering that they had the Word of Chriſt to forewarn them, the Womens, the two Diſciples, and the Angels teſtimony to aſſure them of the ſame: no wonder that Chriſt reproved their incredulity and hardneſſe of heart, Mark 16. 14.

V. 25. *O fools and ſlow of heart*] ὦ ἀνόητοι: Syriac, *O mindleſſe men*: it is indeed the greateſt fooliſhneſſe, rather to beleeve our own reaſon than Gods Oracles. Chriſt hitherto ſpake to them in the perſon of a ſtranger; that ſeeming to ſpeak in another mans cauſe, he might the better perſwade them; and that they being not onely *Iſraelites,* but alſo Chriſts Diſciples, might be aſhamed of their unbelief; in that a ſeeming ſtranger not onely beleeved, but was able to convince their unbelief, by evident teſtimonies of the Prophets.

V. 26. *ought not Chriſt*] See 1 Pet. 1. 11. Chriſt, knowing their thoughts, cureth their unbelief, by that which they took for a ground thereof: they thought he could not riſe again, neither be the *Meſſias* promiſed by the Prophets, who ſuffered an ignominious death, by their hands whom (if he were the *Meſſias*) he came to ſave. Chriſt will therefore ſhew them out of the Prophets, that Chriſt the true *Meſſias,* promiſed by the Prophets, ought to ſuffer thoſe very things, which alſo were foretold by the Prophets: and that they ought not to look ſo much on the Jews malice and injuſtice, as on Gods decree, who had ſo appointed it for mans redemption, and foretold it for our confirmation. This (*ought not*) relateth to the predictions concerning it: as if he had ſaid; Did not the Prophets foretel it? muſt not their words be true? See on Matth. 26. 54.

and to enter into his glory] This he ſaith to comfort their drooping mindes, who ſaid, verſe 21. *we truſted that it had been he.*

V. 27. *and beginning at Moſes*] He began to interpret that which was written of Chriſt by *Moſes*; and that which the law prefigured concerning him: as alſo the writings of the ſucceeding Prophets. See verſe 44.

V. 28. *nigh unto the village*] That is, unto *Emaus.*

he made as though] He ſeemed to them prepared and reſolved to go: Gre. προσεποιεῖτο; *præ ſe ferebat*; either going on foreward, or by ſome geſture of taking leave of them: this did Jeſus, not to deceive, but to give them an occaſion of inviting him to ſtay with them, that he might opportunly manifeſt himſelf unto them.

V. 29. *they conſtrained him*] They over-intreated him by their importunity, they compelled him by entreaty, not by violence; for they urged that it was neer night: probably, as *Jerom* ſaith, *Cleophas* entertained him at his own houſe, whom he found ſo expert in the Prophets; his heart burning in him with muſing who this ſhould be, who ſo admirably diſcourſed of theſe things.

V. 30. *and bleſſed it*] According to the cuſtom of the Jewes, among whom the Maſter of the family, or chief man of the company, gave thanks, or prayed; and then diſtributed the bread, or carved to all the company. See Matth. 14. 19. It is probable that Chriſt uſed ſome accuſtomed form of thankfulneſſe, or elſe ſome other action or geſture, by which theſe men knew him again, verſe 35.

V. 31. *vaniſhed out of their ſight*] Or ceaſed to be ſeen of them; by a miraculous and unuſual manner they loſt ſight of him.

V. 32. *did not our hearts burn*] Were we not inwardly moved, as by a divine fervour of Gods Spirit? it intimateth a ſoveraign power and authority in the words of Chriſt. See Mat. 7. 29. John 7. 47. Pſal. 45. 2. Pſal 39 4. This ſheweth that they were terrified and thoughtful, as v. 37, 38. in which the ſudden recourſe of the vital ſpirits to their fountain the heart, uſe (as it were by thronging it) to make it hot and throbbing with extraordinary pulſes.

V. 33. *and they roſe up the ſame hour*] Conſidering the ſorrow into which the Diſciples were now plunged, they thought long to comfort them, by aſſuring them that Chriſt was riſen from the dead: therefore leaving their own preſent affairs and reſt, they intend that which was far more neceſſary: ſuch was their joy, and deſire to communicate the ſame to others: All private intereſt muſt give place to Gods honour, and the comfort and ſalvation of ſouls Nor may we therein defer that until to morrow which can be done to day.

V. 34. *ſaying, the Lord is riſen indeed*] It muſt needs be late at night, when theſe two came back after ſupper from *Emaus* to *Jeruſalem* to the diſciples; yet they found them together conferring about the paſſion and reſurrection of Chriſt: and they who came to bring comfort to them, found it of them: thus God rewarded their mutual care to confirm each other: they tel how Chriſt was riſen and appeared to *Cephas*: ſee 1 Cor. 15. 4 that which we read, Mark 16. 13. *neither believed they then,* is to be underſtood diſtributively; as if he ſaid, ſome (as *Thomas,* John 20. 25.) beleeved not yet: but ſome of them beleeved.

V. 35. *what things were done in the way*] Though yet they were not fully ſetled, yet they conferred teſtimonies; ſo confirming each other: faith hath its infancy and growth.

V. 36 *as they thus ſpake*] Mark 16. 14. John 20 19.

peace be unto you] It was an uſual manner of ſalutation with them: as we uſe to ſay, *God ſave you* as Chap. 10. 5.

V. 37. *but they were terrified*] Though they now confidently beleeved his reſurrection, yet the ſuddenneſſe of his appearing ſtartled them: poſſibly they might think it rather preſented unto them in a viſion; than that Jeſus himſelf, lately crucified, was now ſtanding alive by them: ſo hard is it to beleeve divine and certain truths; ſo timerous is unbelief (See Levit 26. 36) Faith giveth courage or confidence in greateſt dangers (Pſalm 23 4. Pſalm 46. 3.) but unbelief cauſeth fear, where no fear is. See Mat. 14. 25.

V. 38. *why do thoughts ariſe?*] That is, perplexities, and doubts concerning ſome deluſion.

V. 39. *handle me, &c.*] See John 20. 20 he admitteth the teſtimony of their own ſenſes to aſſure them it was no viſion, or ſpirit; but a true and real body riſen from the dead which they now ſaw: what ever is eſſential to a true body glorified, is yet in Chriſts body: *Fulgentius de fide orthod ad Donat.* ſaith well; If any ſhall ſo preach the truth of the Deity in Chriſt, *ut ejus veram carnem negare contendat, non eſt Chriſtianus catholicus, ſed Hære-*

ticas, &c. as that he ſhould ſtrive to deny the truth of his fleſh, or that his fleſh is true fleſh, he is not a Catholick Chriſtian, but an Heretical Manichee: and *Auguſtine ep.* 146. *Conſentio; ego proinde Domini corpus ita in cœlo eſſe credo, ut erat in terra quando aſcendit in cœlum, &c.* I therefore beleeve, that the body of our Lord is in heaven, ſo as it was on earth, when he aſcended into heaven: for he ſaid to his diſciples, *See my hands and my feet, handle me and ſee, &c.* and again a little after he ſaith, therefore that fleſh was then a ſpiritual body, yet was it not a ſpirit, but a body: See 1 Cor. 15. 44. if a true body obvious to ſenſe, then circumſcribed (it could not elſe be ſeen and felt) and ſo not carnally in the Sacrament under the ſpecies of bread and wine.

V. 40. *he ſhewed them his hands and his feet*] With the prints of the nails wherewith he was faſtned to the croſſe. See John 20. 27. he that with a touch healed *Malchus* ear, could as eaſily have healed and taken away both wounds and skars; but he who roſe again for us, would for our ſakes yet bear theſe remainds of the croſſe for a time; that he might aſſure us, that it was he, who was indeed the firſt fruits of the dead: we may not think he retaineth theſe ſtill; if while yet he bare mortal fleſh and blood, his face ſhined like the ſun in his brightneſſe, and his clothes were white as the light; what is he now in his Divine glory? as he would eat before his diſciples (who had no need of meat) to teſtifie his reſurrection; ſo would he yet bear theſe skars: by all this, the Spirit working thereon, he fitted them with great power to teſtifie unto the world the reſurrection of the Lord Jeſus, Acts 4. 33.

V. 41. *have ye any meat?*] See John 21. 5. To which place of the Hiſtory, theſe words here recorded by St. *Luke* (who for brevity ſake omitted many things, which happened between this appearing of Chriſt, and that at the ſea of *Tiberias*, Joh. 21. 1. &c.) appertain.

V. 42. *a piece of a broiled fiſh*] John 21. 9, 13.

V. 43. *and did eat before them*] Not that he was now ſubject to human neceſſities, but onely for the greater confirmation of his diſciples faith.

V. 44. *theſe are the words*] As if he had ſaid, this is that which I told you concerning my death, burial, reſurrection, &c. and what ever elſe was foretold of me: therefore this ſhould not ſeem any ſtrange or new thing unto you.

V. 45. *Then opened he their underſtanding*] As Acts 16. 14. by his holy Spirit giving them underſtanding: the word of God ſhineth as a true light, yet as the cloudy pillar was darkneſſe to the Egyptians; ſo is this to carnal and corrupted mindes: It is ſpiritually diſcerned, 1 Cor. 2. until the Holy Ghoſt open the underſtanding, it cannot apprehend: ſo much need is there of the Apoſtles rule, *Let him become a fool, that he may be wiſe*, 1 Cor. 3. 18. there is no worſe cloud to obſcure the light of the Spirit, than confidence in our own wiſdom. See 2 Cor. 4. 3, 4. Pſal. 119. 18. 1 Cor. 3. 7.

V. 46. *thus it is written*] Iſa. 53. 7. Pſ. 22. 16. Pſ. 16 10. Jonah 2. 10. Hoſ. 6. 2. It ſeemeth he cited theſe, or ſome of theſe, and the like places of Scripture, concerning Chriſts ſufferings; as for example --- *he is brought as a lambe to the ſlaughter, &c.* they pierced *my hands and my feet, &c.* by which he evidently proved, that in all his paſſion nothing befel him, but that which the Spirit of God had foretold by the Prophets ſhould come to paſſe: which much taketh off from the ſcandal of the croſſe, when it appeareth that all came to paſſe by the determinate counſel of God; and ſerveth to the confirmation and certain evidence of the truth of Chriſt, ſeeing that all that the law prefigured in the *Meſſias*, and whatſoever any propheſie foretold concerning him, were truly and really fulfilled in *Jeſus Chriſt*, the ſon of the *Virgin Mary*.

thus it behooved] That is, *neceſſitate conſequentiæ*, becauſe Gods counſel had ſo appointed to accompliſh mans redemption, by the death and reſurrection of Chriſt.

V. 47. *ſhould be preached in his name*] By his commiſſion and authority; as concerning preaching of the word: and by his grace and holy Spirit, as concerning the effect thereof in remiſſion of ſins. He began to preach repentance and remiſſion of ſins, Mat. 4. 17. and after his reſurrection commiſſionated his Apoſtles and ſucceſſours in the Miniſtery to do the ſame. See 2 Cor. 5. 20. Acts 2. 38. Acts 10. 42, 43. or *his name, &c.* that is, by his merit and mediation remiſſion of ſins is to all that beleeve in him.

among all nations] Pſalm 22. 27. Pſalm 2. 8 Iſaiah 49. 6. Michah. 4. 2. Iſaiah 60. 1. See Chap. 2. 32. So he gave them commiſſion to do, Mat. 28 19. Mark 16. 15.

V. 48. *ye are witneſſes*] Ye have been witneſſes of that which hitherto paſſed: and you ſhall be my witneſſes hereof unto all nations (Acts 1. 8.) concerning my doctrine, miracles, death, reſurrection, and aſcenſion into Heaven.

V. 49. *the promiſe of my Father*] He ſaith ἀποστέλλω, I do ſend, for, I will ſend, as the Syriac giveth it; becauſe he would ſhortly ſend: he calleth it the promiſe, of his Father, becauſe God promiſed it by him: the promiſe, that is, the gifts and graces of the holy Ghoſt promiſed them. See John 14. 6. and 15. 26. Iſa. 44. 3. Ezek. 36. 26. Joel 2. 28.

but tarry ye] You who are now fearful, ſtay at Jeruſalem expecting the fulfilling of this promiſe to confirm and aſſure you: thus will he have them ſtay, till they are compleatly armed.

endued with power] Until ye be furniſhed with the gifts of tongues and healing; as alſo with enlarged hearts, enabling you to perform the great work to which I have aſſigned you: and alſo the ſpirit of divine and undoubted fortitude.

V. 50. *and he led them out as far as, &c.*] Underſtand this leading out to be on the fortieth day after his reſurrection; for ſo long he was ſeen of them. Bethany was near Jeruſalem, on the Mount of Olives, Mark 11. 1. Acts 1. 12. Chriſt being to aſcend into heaven, leadeth his diſciples hither, out of Jeruſalem, leſt being ſeen, there might ariſe new troubles: and becauſe he reſerved the knowledge thereof to certain witneſſes thereto fore-ordained.

and bleſſed them] Like a father before his departure, praying for his children, and bleſſing them. See Gen. 27. 4. and 48 9. and 49. 1, 2. That he lift up his hands was a fit geſture for prayer. See Exodus 17. 11. and 19. 11. as it were expreſſing whence they expected the bleſſing, 1 Tim. 2. 8. which ſeemeth a very dictate of nature, teaching men that heaven is the Throne of God; καὶ ὑπέρτατα δώματα ναίειν, and that he dwelleth in the higheſt habitations; ſo alſo another, *duplices tendens ad ſydera palmas*.

V. 51. *and it came to paſſe*] Mark 16. 19. Acts 1. 9. We may not here with ſome, underſtand that this came to paſſe ſuddenly, before he had finiſhed the bleſſing: this ἐν τῷ εὐλογεῖν is uſed alſo for *poſtquam, &c.* after that; as Luke 14. 1. ἐν τῷ ἐλθεῖν is put for μετὰ τὸ ἐλθεῖν --- after he came; So Mark 16. 19. interpreteth this, ἐν, by μετὰ τὸ λαλῆσαι αὐτοῖς --- *after the Lord had ſpoken unto them*: the Syriac here giveth, ἐν τῷ εὐλογεῖν, by רכך *cum benediceret*, that is, *poſtquam benedixerat*; for ſuch is the value of that particle with an infinitive, *importat ſignificationem temporis præteriti. Shindl. Pent.*

V. 52. *and they worſhipped him*] They fixed their eyes upon him, as far as they could ſee him, until the cloud took him out of their ſight, and the Angels admoniſhed them to look no longer after him with bodily eyes, Acts 1. 9. &c. which when they underſtood, they adored him in ſpirit, and confeſſion of him their Lord and Saviour, to whom all power in heaven and earth is given.

V. 53. *were continually*] That is daily; for otherwiſe we cannot underſtand that, Acts 1. 13, 14. concerning their abode in an upper room, then, that they daily met there, and had conſtant and frequent aſſemblies there: So here we muſt underſtand this, διαπαντὸς, *continually*, that is frequently, or daily.

Amen] This word importeth the conſummation and certainty of all that which the Evangeliſt hath written. See on Mat. 28. 20. Mark 16. 20. and on John 3. 11.

ANNOTATIONS

On the Goſpel according to

S. JOHN.

The Argument.

T*He holy Penmen appointed by God to write the Goſpel of* Jeſus Chriſt,*were ſome Apoſtles, as* Matthew *and* John; *and ſome Apoſtolical men their Diſciples, as* Mark *and* Luke.

John *was one of thoſe whom Chriſt named* Boanerges,*Sons of Thunder*; James *his brother, and ſon of* Zebedeus (Mark 3. 17.) *His calling is recorded*, Matth. 4. 21. *He was the beloved Diſciple, uſually preſent at Chriſts chief miracles; as, on* Tabor (Matth. 17. 1.) *in raſing* Iairus *daughter from the dead* (Mark 5. 37.) *and ſo in his Paſſion in the Garden, and under the Croſſe while he ſuffered, where Chriſt commended his mother to his care. He lived longeſt of the Apoſtles. In* Domitians *time, he was baniſhed into the Iſle* Pathmos, *where he wrote the* Revelation: *After which, under* Nerva, *he was recalled to* Epheſus, (*being aged about 97. years, which was the one hundreth year of our Lord*) *where he wrote this Goſpel, ſome ſay, at the entreaty of the Chriſtians of* Aſia, *for the Refutation of* Ebion, Cerinthus, *and others, who blaſphemouſly denied the Deity of Chriſt: Having therefore read the other three Evangeliſts, recording principally thoſe things which concerned the Humanity and Miracles of Chriſt; that which they omitted concerning his Deity and Doctrine, this high-flying Eagle diſcovereth; his main end being to ſhew, that Chriſt is indeed the very Son of God, God manifeſted in the Fleſh, coequal, coeternal, conſubſtantial with the Father; and that we believing in him may have eternal life,* Iohn 20. 31. *which he layeth down by three main Arguments: Firſt, from the effects; as before his Incarnation, in the Creation of the World; after his Incarnation by his Miracles. Secondly, from the teſtimony of men* (Moſes, *the Prophets;* Iohn Baptiſt, *and the Apoſtles*) *and of God the Father and the Holy Ghoſt, evidently declaring him ſuch. Thirdly, from his Doctrine peculiar to the* Meſſias, *ſpeaking with power, as he that had the word of eternal life; not as the Scribes and Phariſes, as* Matthew *noted,* Matth. 7.

Firſt therefore, he ſheweth that Chriſt is very God, as very man: as alſo, how he was manifeſted, what Diſciples he firſt had, and what beginning of miracles, unto his firſt aſcenſion to Ieruſalem, Chap. 1. 2.

Secondly, how, about the firſt Paſſeover there mentioned, he, entred on his publick Miniſtery, caſting the buyers and ſellers out of the Temple; inſtructed Nicodemus *concerning Regeneration; returned into* Galilee; *diſcourſed with the* Samaritan *at* Iacobs *Well, about true worſhip.*

Thirdly, How at the Feaſt he went again to Ieruſalem, *and healed the Lame man at* Betheſda, Chap. 5.

Fourthly, How at another Paſſeover he fed 5000. *Walked on the ſea, and taught concerning the Bread of Life, at which many were offended,* Chap. 6.

Fifthly, How, he went up to the Feaſt of Tabernacles, and taught in the Temple, Chap. 7. *He, diſmiſſed the Adultreſſe, by touching the Conſcience of her accuſers,* Chap. 8. *Healeth the blinde,* Chap. 9. *Diſcourſed of the good Shepherd,* Chap. 10. *Raiſed* Lazarus, Chap. 11. *Returned into the city with great Acclamations of the people,* Chap. 12. *Waſhes his Diſciples feet: Admoniſhed concerning* Iudas *treaſon, And* Peters *denyal,* Chap. 13. *Taught and comforted his Diſciples,* Chap. 14. 15, 16. *Prayed to his Father,* Chap. 17. *Suffered,* Chap. 18. *and* 19.

Laſtly, How he roſe again from the dead, and appeared to many, Chap. 20, 21.

CHAP. I.

I*N the beginning*] 1 John 1. 1. ἐν ἀρχῇ, that is, ἀπ' ἀρχῆς from before the beginning of any creatures: *quod in principio erat, nunquam non erat, Fulgentius ad Thraſimund.* that which was in the beginning was ever. So *Chryſoſtom hom.* 2. ſaith *in the beginning was*, is nothing elſe, but εἶναι ἀεὶ, &c. *ever to be*, from eternity, in the beginning, not temporal, determinate, or to be meaſured by time; but indeterminate, eternal, and before all time, Coloſ. 1. 17. ἡ ἀρχὴ ἐν ἀρχῇ ἦν ὁ λόγος, *Greg. Nazianzen. orat.* 35. the word was the beginning, in the beginning: the meaning is, *the Word*, that is the Son of God, had not beginning with the creatures, but was before their beginning from eternity

was] Not made when the creatures were, but before any of them were, *he was.* This ἦν is, as much as ὑφίστατο. *he was in being* Being is moſt proper to God; who is יהוה; that name is of היה *Haia fuit, extitit*: it ſignifieth God, *qui fuit, eſt, & erit.* See *Avenar.* in היה. The Greeks expreſſe it by ὁ ὢν *who is*, or *truly ſubſiſteth*: by whom all things were made, in whom they have their being. See Revelations 1. 4. See *V. Shindler. Pentaglot.* in היה. See Exodus 3. 14. The 70 there have, ὁ ὢν, the *being* or *exiſtence*, as *Suidas* giveth it, ὑπάρχων, it is properly ſpoken ἐπὶ θεοῦ, of God, and is as much as ἀΐδιος --- *eternal*: for he is his own eternal being; ſo is none of the creatures, they have being of and in him, Acts 17. 28. and had beginning in time from him.

the word] The promiſed *Meſſias* of whom God ſpake before to all the Fathers (it is uſual with the Hebrews to put דבר *dabar*: for, a word, or work, and thing, as Gen. 24. 50 where the 70. have τὸ πρᾶγμα, ſee Deut. 19. 3. 1 Kings 6. 19. and 12 24. Pſal. 18. 2. &c.) and he is the ſame who is the onely Interpreter of the Father, verſe 18. by whom God revealed his will to the Prophets, Hebr. 1. 1. See *Jer. Paulin. ep.* 2. *l.* 2. this is, *verbum ſubſtantiale, non prolativum.* As Fulgent. *ad Thraſymun. l.* 1. expreſſeth a ſubſtantial or ſubſiſting word, &c.

was with God] Coeternal, conſubſtantial, coequal with the Father, *Æqualis vera divinitate*, equal in his true Divinity, leſſe in his true Humanity. *Fulgent. de fide orth. ad Donat.* See Prov. 8. 22. 1 Cor. 1. 24.

and the word was God] Chriſt is eternal God, *Deus Patri*, ὁμοούσιος, and συναΐδιος, conſubſtantial and coeternal with the Father. See the *Nicen Creed. Athanaſ. Tom* 1 *ad Jovian. ep. de fide.* Chriſt the Son of God did not then begin to be, when he was manifeſted in the fleſh; but was God from al eternity, made fleſh in the laſt times. *Primam quippe nativitatem filii, nullatenus præceſſit æternitas patris: cujus tamen ſecundæ nativitati præceſſit temporalis nativitas matris:* For the eternity of the Father did not at all precede the firſt nativity of the Son; whoſe ſecond nativity yet the temporal nativity of his Mother preceded. *Fulgentius qu. ſ. de fi. orth. ad Donat.*

V. 2. *the ſame was, &c.*] Geneſis 1. 1. God of the ſame ſubſtance with the Father, God of Gods; not by multiplication of the *Eſſence*, but by unity of the Deity: For as *Greg. Nazianzen* ſaith, *Orat.* 37 The Father was *that true light, &c*, and the Son was *that true light, &c.* and the Holy Ghoſt was *that true light*, ἦν, καὶ ἦν, καὶ ἦν, ἀλλ' ἓν ἦν. Φῶς, καὶ φῶς, καὶ φῶς; ἀλλ' ἓν φῶς, εἷς Θεός. Here is a *was*, and *was*, and *was*, and yet but one *was*, or being; *light*, and *light*, and *light*, yet but one light, one God. So that the Word was in the beginning with God, ὡς μὲν πρὸς τὴν πηγὴν ποταμός, as *Athanaſ. Tom* 1. *ad Serap.* expreſſeth it, as the ſtream to (or in reſpect of) the Fountain.

V. 3. *all things were made by him*] See Col. 1. 16. Hebr. 1. 2, 3. This declareth the Deity of Chriſt, for none can create, but God onely. So is he equal with the Father becauſe all things were made by him; and leſſe than the Father (in reſpect of his Humanity) in that he was *made of a woman*, &c. Gal 4. 4. all things ſubſiſting were made by him: yet no ſin was made by him, becauſe that is no ſubſtance or nature; but the corruption of nature, as *Proſper* ſheweth, *Epigr.* See Geneſis 1. and 2. He onely is the true God: falſe gods made not Heaven and Earth, Jer. 10. 11. The creatures can make ſomething of a preexiſtent matter; but to create, which is to make ſomething of nothing, οὐκ ἐξ ὄντ, 2 Macab. 7. 28. or rather as the 70. read it, ἐξ οὐκ ὄντων, of that which had no being before, this is peculiar to God; this neither Men nor Angels can do: Hence there is proved the Deity of Chriſt.

V. 4. *in him*] In Chriſt the eternal Word; before he created the World: or ἐν is put for διὰ; ſo it ſhews the cauſe of the creatures life *effectricem*, and *conſervatricem*; effecting and preſerving, Hebr. 1. 2, 3. Acts 17. 25, 28.

was the light of men] The Fountain of reaſon and underſtanding to Men made to Gods own Image: he ſpeaks not here of Angels, but of Men; nor of the Jews onely, but of all ſorts of Men, as *Chryſoſtom* notes.

V. 5. *and the light*] Chriſt, who illuminateth by the Holy Ghoſt, ὁ Χριστός ἐστιν ὁ ἐν αὐτῷ φωτίζων, *Athanaſ. ad Serap.* it is Chriſt who enlighteneth in (or by) him. And as the Sun is not leſſened, or made more dim, by giving his light to multitudes; ſo neither is Chriſt after he created the World, and theſe numberleſſe creatures, ἀνελλιπής, μένει μηδὲν ἐλαττούμενος, οὐδὲ ἀπαναλῶν ἐκ τῆς δημιουργίας τῆς πολλῆς, *Chryſoſt. hom.* 4. *in Job.* 1. He remaineth indeficient, perfect, neither diminiſhed, nor languid by that great work.

ſhineth in darkneſſe] In mans mind (after the fall, full of darkneſſe, Rom 1. 21. Such is carnal wiſdom, Rom. 8. 7. and in the world, as that is a clear *ſpeculum* of Gods wiſdom, Rom 1. 20.

comprehended it not] Underſtood it not, 1 Cor. 2. 14. neither acknowledged Chriſt, as v. 10. to know things appertaining to the kingdom of Heaven, *non dat natura, ſed gratia*, nature giveth not, but grace, ſaith *Fulgentius ad Theod. ep.* 6. See 1 Cor. 2. 14.

V. 6. *there was a man*] Mat. 3. 1. Luke 1. 57, 80. and 3 2. One truly man, though ſo excellent as that Chriſt teſtified, Mat. 11 11. *among them that are born of women, there hath not riſen a greater than John the Baptiſt.* Chriſt ſo being man, that, *lateret in eo Deus. Aug.* there was ſent before him, a great man, by whoſe teſtimony he might be known to be more than man, concerning whom he teſtified.

ſent from God] Therefore (Mal. 3. 1) he is called מלאך *malach*, 70. ἄγγελόν μου, my Angel, which ſignifies, a Meſſenger or Ambaſſadour of Chriſt (Mark 1. 2, 3.) to prepare his way, by manifeſting him to *Iſrael.* See Luke 3. 2. God aſſigned him to his Office, and ſanctified him thereto from the womb, Luke 1. 15. and by his word which came to him in the Wilderneſſe, Luke 3. 2.

whoſe name was John] Luke 1. 13. 60. 63. Syriac יוחנן *Juchanan*; which name (ſaith *Theophylact*) is interpreted Θεοῦ χάρις, *the grace of God*; Hebr. יוחנן or יחנן *Jochanan* or *Johhanan* (See *V. Shindl. pent. in* חנן) Gr. Ἰωάννης, thence our name *John.*

V. 7. *witneſſe of the light*] Chriſt the light; witneſſing, and declaring preaching and teſtifying to Iſrael, that this Jeſus Son of the *Patriarch Abraham*, and King *David*, was their promiſed and expected *Meſſias.*

through him] That is, *Johns* teſtimony and miniſtery: not becauſe he wanted mans teſtimony, as *Chryſoſt* notes, *hom.* 5 but that men might beleeve: It was onely for our ſakes that he became man, and ſubjected himſelf to the teſtimony of man.

V. 8. *he was not that light*] *John* Baptiſt was not Chriſt, that increated light, which the Jews once ſuppoſed, Luke 3. 15, 16.

V. 9. *that was*] Chriſt was the eternal light, before *John* teſtified of him.

the true light] αὐτόφως, Light it ſelf, Original light; which properly deſerved the name of light, a light by nature; not onely by participation, as the creature hath light. The light promiſed to enlighten the *Gentiles*, which *ſate in darkneſſe*, Mat. 4. 15. Iſa. 42. 6. Iſa. 49. 6. Luke 2. 32. Act. 13. 47.

that cometh into the world] Which is born: he ſpeaketh of the common benefit of reaſon and underſtanding: no man is born without this light: though Infants have little or no uſe of reaſon, yet have they a reaſonable ſoul, apt to underſtand, though by reaſon of the infirmity of body, they little do.

V. 10. *the world was made by him*] As verſe 3. Hebr. 11. 3. who is the eternal word, and wiſdom of God. See Prov. 8. 22. &c.

knew him not] Gods wiſdom, power, and glory ſhined in all the creatures yet they knew him not, nor glorified him as God. See Pſalm 19. 1. Rom. 1. 23. of his manifeſtation in the fleſh he ſpeaketh, verſe 11. They of whom the World was not worthy (Hebr. 11. 38.) knew him, but they who love the world, know not the Maker thereof. The worldly man acknowledgeth him not; though he know as much, as ſhall ſerve to convince his conſcience: here he calleth the wicked multitude, ignorant and blind ſinners, the world, as *Chryſoſtom* noteth: the Saints before his Incarnation, knew him, and expected ſalvation by him.

V. 11. *he came unto his own*] To *Iſrael* his own peculiar people: though he were in the world before (for he made, and by the ſame power, ſtill ſuſtaineth and continueth all the courſes of nature in all the creatures, Heb. 1. 2, 3. John 5. 17.) yet he ſeemed not to be preſent τῷ μήπω γνωρίζεσθαι, for that he was not yet known, or manifeſted, *Chryſoſt. hom.* 7. He came to his own land, Pſal. 33 12. and 78. 71. and 79. 1. &c. which he choſe of all the world, for the people by whom, and the place in which he would be worſhipped: ſo as being of the ſeed of *Abraham*, the land of *Canaan* was his own countrey; and as the ſon of *David*, *Jeruſalem* was his: to theſe he came, not becauſe he had need of them; but becauſe they had need of him their promiſed Saviour and Redeemer, yet ſo fooliſh was this ingrateful people, that they would not receive him.

received him not] Acknowledged him not for their *Meſſias.*

V. 12. *but as many as received him*] By true faith and obedience: which (ſaith *Fulgentius ad Monim. de præd. l.* 1) becauſe the evil will of man could not deſerve, *non eſt ejus cauſa, niſi ſola Dei voluntas bona*; there is none other cauſe thereof than the good will of God (See Phil. 2. 13.) who, though he would have all men good, yet compelleth he no man: but perſwadeth and draweth as *Chryſoſtom* noteth: making men willing of unwilling, by his preventing grace.

power to, &c.] This dignity, right, or priviledge, 1 John 3. 1. adoption of ſons, Gal. 4. 5. to be counted worthy of the kingdom of God, 2 Theſ. 1. 5.

on his name] In Chriſt, our Mediatour and Saviour.

V. 13. *the will of the fleſh*] That corrupt nature of man which is contrary to the Spirit: not by any natural courſe. See Gal. 5. 17.

but of God] Of God, the Fountain of regeneration and free grace.

V. 14. *the word was made fleſh*] Mat. 1. 26. The word, the Son, not the Father, nor the holy Ghoſt, became Man, not by confuſion of natures, but by uniting the Divine and human natures in one perſon of Chriſt, God and Man. Thus would the eternal Word become fleſh, *Quando, quod fecerat, factus, opus ſuum dignatus eſt reparare. Fulgentius de myſt. mediator. ad Thraſym. l.* 1. When being made, ſuch as himſelf made, he vouchſafed to (become man for the) repair (of man) his own work. He became fleſh, that is, man of a reaſonable ſoul and human body; for ſo the Hebrews by בשר *baſhar*, fleſh (as the Greeks by σάρξ) underſtand the whole man, conſiſting of body and ſoul, Gen 6. 12. Job 12. 10. Iſa. 40. 5. Rom. 3. 20. &c. he became man, *non mutando quod erat, ſed aſſumendo quod non erat. Auguſt. Paſcent. ep.* 174. Not by changing the God-head, but by aſſuming the Man-hood. So he became man as ſtill remaining God: the God-head became not a Man-hood; nor the humanity, a Deity: he was *made fleſh*; that is, made himſelf, or aſſumed fleſh in which, *manifeſtaretur ſenſibus hominum. Aug. de trin. l.* 5. *c.* 11. he might be manifeſted to the ſenſes of men: the *Nicene* Synod excellently determined it, ὥσπερ ἡμεῖς τὸ πνεῦμα λαμβάνοντες οὐκ ἀπολλύομεν τὴν ἰδίαν ἑαυτῶν οὐσίαν· οὕτως ὁ Κύριος γενόμενος δι' ἡμᾶς ἄνθρωπος, καὶ σῶμα φορέσας, οὐδὲν ἧττον ἦν Θεός. (*Athanſ. Tom.* 1 *Synod. Nicen. contr. Ar. decret.*) the meaning is; as we receiving the Spirit of God, do not thereby loſe our own being: So the Lord Jeſus, becoming Man for our ſakes, and bearing an human body, doth notwithſtanding ſtill remain God unchangable. His taking on him the form of a ſervant, was not any leſning of his Deity; becauſe (ſaith *Fulgentius de incarn. & gr. Dom. c.* 2.) *hoc habet, ſemper eſſe quod eſt*: he hath ever the ſame being. Be comforted ye ſons of God in the ſorrows of tranſitory fleſh and blood: we now decay, and muſt ſee corruption; but who can fear the reſurrection of this now corruptible fleſh? who can but ſeriouſly conſider that Chriſt, God eternal, became fleſh, to redeem this body (as well as ſoul) of ours? *Quid futurus eſt homo, propter quem Deus factus eſt homo? Proſper. ſent. ex Aug.* 310. what ſhall Man once be, for whom God became Man? and again, the Deity of the eternal Word, coequal with God the Father, became partaker of our mortality, that we might be made partakers of his holy Spirit. And as *Chryſoſtome* ſaith, *hom.* 10. the beloved Son of God, became the Son of **Man**, that he might make the ſons of Men the ſons of God.

and dwelt among us] ἐσκήνωσεν, It ſignifieth a dwelling in Tents, or Tabernacles: a ſhort time he was bodily preſent with men, until his aſcenſion: *quaſi habuit inter nos tabernaculum. Budæus* as if he had a Tabernacle among us.

beheld his glory] The manifeſtation of his divine Majeſty, not only in his transfiguration, Mat. 17. 2. 2 Pet. 1. 19. but alſo in many works, which ſhewed his power and glory, John 2. 11. and 11. 4.

as the only begotten] *As*, ſignifieth not here *ſimilitude*, but *identity*, the very truth: ſuch glory as became the Son of God, and was a certain teſtimony of his Deity. *Fulgentius object. Ar. diſcuſ.* noteeth the difference between *unigenitus*, the onely begotten, and *primogenitus*, the firſt begotten: in that Divine and Incomprehenſible generation, in which before all times he is God of God, he is the onely begotten, the Son by Nature: but in this generation wherein he became fleſh he is the firſt-born of every creature, or the firſt-born among many brethren, Rom. 8. 29. that is, of thoſe whom he vouchſafed, through faith; to adopt his brethren.

full of grace] See Coloſ. 1. 19. and 29. As if he ſaid, he did indeed viſibly converſe, as man with man among us, but with that fulneſſe of grace and truth, which never before appeared in any of the ſons of men. By *grace*, underſtand all the eſſential properties of the Godhead, power; wiſdom, righteouſneſſe, goodneſſe, mercy, truth, &c. which were in the Son, by that eternal and incomprehenſible generation, wherein the Father communicated his eſſence unto him. And *we ſaw his glory*, in many effects of his Deity, miracles, transfiguration, reſurrection, aſcenſion, and miſſion of the holy Ghoſt, enabling us with gifts of tongues, and knowledge of the truth to preach the Goſpel, and to confirm the ſame with miracles.

V. 15. *cried*] Freely and publickly, as verſe 23. not in a corner, nor privately, or before few that heard, but freely, boldly, and publikely: he alludeth to Iſa. 43. Iſa 58. 1.

cometh after me] As one baptized of me: before whom I am ſent to prepare his way.

for he was before me] More excellent than I: before me, as the Lord is before his ſervant: incomparably better than I: for when *John* preached theſe things, Chriſt was not much known by great works done, as afterwards: and the people enclined to think that *John* was *Chriſt*, Luke 3. 15.

V. 16. *of his fulneſſe*] Coloſ. 1. 19. Chriſt is the Fountain of grace, then fully opened, and flowing out, when he came and ſhewed himſelf to the World, Zach. 13. 1. John 4. 14. and 7. 38, 39. Of whoſe fulneſſe all we who believe, have received the gifts of grace and ſanctification, every one according to the meaſure of the gift of Chriſt, Epheſ. 4. 7. Epheſ. 2. 8.

grace for grace] Or grace upon grace: abundance of grace, and encreaſes of graces one by another according to which Chriſt ſaith, to him that hath it ſhall be given, and he ſhall abound, Mat. 13. 13. A following grace, after a right uſe of the grace received: ſo the Goſpel is the power of God to *ſalvation* to every one that believeth; Rom. 1. 16. God giveth all, both the planting and increaſe; the talent and the right uſe thereof: and ſo in giving more and more grace, he doth but crown his own gifts: as when he giveth knowledge, and an heart to live thereafter; adding thereto, conſtancy, perſeverance, patience, more lively hope of ſalvation by Chriſt, &c. here is an accumulation and giving of grace upon grace, and one grace by meditation of another; yet all is but his own gift to us, and work in us, who worketh all according to the good pleaſure of his will, Epheſ. 1. 5, 9. Phil. 2. 13. On the contrary part alſo it is very conſiderable (which the learned *Iſ. Caſaubon, Exercit.* 15. 3 obſerveth) that God in his juſt judgement puniſheth wilful ignorance, with neceſſity of not knowing his will to ſalvation (ſee 2 Theſ. 2. 10, 11 Rom. 1. 21. &c.) to which he citeth the ſaying of a *Rabbin, in Pirke Anoth c.* 4 *Merces precepti eſt præceptum, & merces transgreſſionis eſt transgreſſio*; the meaning is, that God rewardeth the keepers of his laws, by giving them grace every day more and more carefully to keep them; and (juſtly puniſhing ſin by ſin) he giveth over the neglecters and tranſgreſſors of his law to more and more negligence and therein to final deſtruction. *Fulgentius de præd. ad Monim l.* 1. underſtands by *grace for grace* the grace of eternal glorification, for the grace of undue juſtification; ſo as the grace of juſtification, by an undeſerved benefit putteth away all evill merit, and confirmeth the good by a continnal aſſiſtance, &c. And it is therefore not unjuſtly called grace, becauſe God not onely rewardeth his own gifts with gifts, but alſo becauſe there the grace of divine retribution ſo much aboundeth, that it incomparably and unſpeakably exceedeth all merit of mans will and work, though good, and given of God. That all is of free-grace, the ſame expreſſeth, *de incarn. & gra.* &c. ſaying, a man willingly hath faith, *Sed deus, qui fidem donat; ipſe hominis mutat & dirigit voluntatem*: but God who giveth faith (Eph. 2. 8.) his ſelf changeth and directeth the will of man, ſo, that he may believe and obey the Goſpel.

V. 17. *by Moſes*] By the miniſtery of *Moſes*, Gal. 3. 19.

but grace and truth] That is, the exhibition of thoſe things which were promiſed and prefigured in the law: ſo he oppoſeth the law, to grace and truth; and becauſe the moral law did but ſhew the diſeaſe, Rom. 7. 7. which Chriſt onely healeth; and the ceremonial law onely ſhadowed out that which Chriſt performed for us: ſo as *Proſper* ſaith; the law was given, that grace might be ſought for: grace was given that the law might be fulfilled, &c. ſo grace and truth are by Chriſt; for as much as, by the ſacrifice of his death-prefigured in the legal ſacrifices, he ſatisfied the juſtice of God, for the ſins of the elect, obtained favour and peace with God for them, and regenerateth them with his Spirit. For *grace* is it, by which God rendreth, *malis bona*, good to evil, (who as *Proſper* ſaith, *de vocat. Gent. l.* 1. *c.* 8. *Opus ſuum, opere ſuo reparat*, repaireth his own work, with his own work) whereby he freely preventeth the evil to make him juſt, and followeth the juſt (with ſupplies of grace) that he may not (again) become wicked: he preventeth him that is fallen, that he may riſe again; and followeth him whom he hath raiſed, that he may not fall away: *prevenit, donans homini bonam voluntatem: ſubſequitur bene volentem, operando in illo boni operis facultatem, Fulgentius de prædeſt. l.* 1 he preventeth, by giving man a good wil: he followeth him willing well, by working in him ability to do the good work.

V. 18. *No man hath ſeen God*] 1 John 4. 12. 1 Tim. 6. 16. That is the eſſence of God: See hereof *Auguſtine ep.* 6. we do not (ſaid *Minicus Felix octav.* anſwering an Heathen Idolater) ſhew our God, whom we adore, neither do we ſee him: yea, hence we believe him to be God, becauſe *cum ſentire poſſumus, videre non poſſumus*: we perceive him preſent when he thundreth, raiſeth ſtorms, reſtoreth calms, in all his works, but ſee him with mortal eyes we cannot, who is more pure than any ſenſe can apprehend. The eyes ſay, if he be not coloured, *per nos non intravit*: he hath not paſſed in by us: the ears ſay, if he made no noiſe, he paſſed not in by us, &c. *Auguſtine tom.* 9. *Soliloq. c.* 31. *Lo he goeth by me, and I ſee him not*, Job 9. 11. Wouldeſt thou ſee God with carnal eyes when as yet thou canſt not ſee thine own ſoul, by which thou liveſt, ſpeakeſt, (and ſeeſt?) The Winde bloweth, thou heareſt the ſound, and feeleſt the violence thereof, yet canſt not ſee it; how much leſſe canſt thou in this dark houſe of clay, ſee the incomprehenſible being of God. When he appeared to *Abraham*, *Moſes*, or the Prophets, he did comply with their preſent infirmity, ſhewing them his preſence, by ſuch an appearance as they could apprehend. We ſee him now in his works, we know and believe in him through Chriſt: For as *Fulgentius* ſaith well, *Object. Ar. diſcuſ.* True faith is not ignorant, of that it believeth, though as yet it cannot ſee, that which it hopeth and believeth: we ſhall more clearly ſee him in the life to come, 1 John 3. 2.

the boſom] Moſt dear, united in nature, and acquainted with all his ſecrets, See chap, 13. 22. 23. he is one with the father, John 10. 30. therefore they have one omniſcience, one will, which no creature could have known, except he had revealed it by Chriſt his eternal word: this word, *boſom*, is accommodated to our capacity, and taken from our common uſe of ſpeaking, who ſay a boſom-friend, when we meane one who knoweth, and is acquainted with all our deſires, deſignes, and counſels.

declared him] Gave us the knowledge of God, otherwiſe unſearchable.

V. 19. *who art thou*] For they doubted whether he were not the Chriſt, Luke 3. 15 they not ſo much enquired of his name, or family, which probably was ſufficiently known; he being the ſon of *Zacharie* the *Prieſt*; as of his office, and authority, ſo (as he did) to preach, baptiſe and gather diſciples and followers? they were not ignorant that in the time of Meſſias, the people ſhould be baptized for remiſſion of ſin; according as it is written, Ezek. 36. 25. *then will I ſprinckle clean water upon you, and you ſhall be clean*, &c. now this, as the propheſies concerning *John Baptiſt*, Iſa. 40. 3. Mal. 3 1. Mal. 4. 5. the admirable things concerning *Johns* nativity; the enquiry of the wiſe men for Chriſt the late born king of the Jews, notoriouſly troubling *Herod* and *Jeruſalem*, about thirty years then laſt paſt; the immane and barbarous murder of ſo many infants by *Herod*, the extraordinary auſterity and courſe of *Johns* life, and common expectation of the people with all theſe forecited things, comparing the times for the coming of the Meſſias; concluded that either *John* was the Meſſias, or his forerunner, who would tell them ſome news of his approach, and manifeſting himſelf to Iſrael, therefore the governers of the Church ſent to him to enquire.

V. 20. *he confeſſed*] Plainly and openly as Acts 13 25.

V. 21. *art thou Elias?*] They underſtood that literally which is ſpoken, Mal. 4. 5 which Chriſt interpreteth of *John* Baptiſt, Mat. 17. 14. And the Angel plainly told his father *Zachary*, Luke 1. 17. that he ſhould go before the face of Chriſt in the ſpirit and power of *Elias*, *Non in anima ejus, nec in carne*, *Tertul. de anim.* c. 35. *fine.* Neither in his ſoul, nor fleſh, but in that excellency of Spirit which the Lord would give him, as he gave of the Spirit of Moſes to the ſeventy elders, Num. 11. 16. 17. 25, John here denyeth that he is Elias in their ſenſe.

art thou that Prophet] Or a Prophet; ſpoken of Deut. 18. 15. they expected ſome notable Prophet, verſe 25. John 7. 40. 41. & 6. 14. whereas Moſes ſpake of a ſucceſſion of Prophets, ſuch as God would raiſe them, until the coming of Chriſt, the head of all Prophets.

V. 22. *That we may give an anſwer to them*] To the *Sanhedrin*, or great Council; whoſe authority they tacitly alleage, that they might receive from him ſome ſatiſfactory anſwer, to carry back with them.

what ſayeſt thou of thy ſelf?] Seeing thou art not as we ſuppoſed thee; declare thy ſelf; whom profeſſeſt thou thy ſelf to be?

V. 23. *I am the voice*] Iſaiah 40. 3. Matth. 3. 3. Luke 3. 4. one whoſe office is to lift up his voice, and cry in the ears of deaf ſinners.

in the wilderneſſe] See Luke 3. 2.

make ſtrait] ἐυθύνατε make plain: Iſaiah, in the letter ſpake of their marvellous deliverance under *Cyrus*, which was a type of our ſpiritual deliverance by Chriſt, as if he had ſaid, though the obſtructions and difficulties hindring Iſraels returne from *Babylon* to *Jeruſalem*, be ſuch as may make it ſeem impoſſible for them ever to paſſe through them, yet the almighty power and providence of God ſhould ſo bring it to paſſe, as if ſo be the way of it ſelf, rough and impervious, ſhould have been evened by ſcavengers or harbengers of Princes, to go that way, ſo that they ſhould ſafely, quietly and eaſily overcome their voiage. See Iſai. 41. 18. 19 and 43. 19, 20. Ezra 1. 3, 4, 5, 6. and 7. 7. 28 and 8. 21. 23, 31 &c. and ſo ſhall it be in the return of *Iſrael* to God by Chriſt, and that was the thing which *John* was to proclaime. See on Iſaiah 40. 3, 4.

V. 24. *The Phariſees*] A moſt ſtrict ſect of the Jews, Acts 26. 5. See on Luke 14. 1. and men of chief authority among the Jews, by dignity, Prieſts and Levites, by ſect Phariſees; no wonder that they ſo peremptorily interrogated *John* concerning his baptizing, which, (out of their opinion of ſingular knowledge, and authority) ſeemed to them unlawful, becauſe they commanded it not, who for matters Eccleſiaſtical had the primacie and chief authority in Iſrael.

V. 25. *why baptizeſt thou?*] By what authority? or, who gave thee authority, to inſtitute a new Sacrament, that indeed belongeth to God alone, of whoſe covenants the ſacraments are ſeals.

V. 26. *I baptize with water*] Unto amendment of life, Matth. 3. 11. that you may repent, Acts 19. 4. but Chriſt giveth the inward effect, who is the authour of baptiſme, whereof John was but a Miniſter.

V. 27. *He it is who coming after me*] Mat. 3. 11. See Acts 19. 4. this ὀπίσω μου, *after me*, relateth to that which *Zachary* ſaid, Luke 1. 76 *Thou ſhalt go before the face of the Lord, to prepare his way*, the meaning is, he that followeth my outward baptiſm with the inward effect thereof: not baptizing with water onely, as I, who am but a ſervant; but with the holy Ghoſt, nor only exhorting men to repent, and leave their ſins; but giving repentance, forgiving and waſhing away all their ſins, See verſe 15.

V. 28. *Bethabara*] Judges 7. 24. it was a paſſage into *Canaan*, and as well a type, as place of baptiſme, the entrance into the Church of Chriſt, and the eternall reſt which remaineth for us, Heb. 4. 9.

V. 29. *Behold*] John ſheweth and pointeth out Chriſt preſent; herein he was more than a Prophet, the Prophets foretold of Chriſts coming after many yeers, but *John* had the honour to point him out then preſent, when he proclaimed him.

the Lamb of God] Alluding to the *Paſcal Lamb*: in Chriſt is the ſubſtance of all legall ſacrifices to take away ſins; which he did, ſuffering for them as man, and remitting them as God, he was the lamb metaphorically, in reſpect of his meekneſſe and patience, See Iſa. 53. 7. and alſo as he was a ſacrifice for our ſins, ὁ ἀμνὸς τοῦ Θεοῦ: ſent of God. and accepted of God: the article hath much emphaſis, to expreſſe his dignity and to diſtinguiſh him as from the typicall lamb, and other legal ſacrifices, ſo alſo to ſhew his relation to all that the law prefigured, or the Prophets foretold concerning him, as if he ſaid, this is he, to whom all theſe point.

which taketh away the ſin, &c.] ὁ αἴρων, who taketh away, as Luke 6. 29. 30. or who beareth: the *Syriac* interpreter giveth it, *ille qui tollit*, &c. it was not poſſible that the blood of bulls and goats ſhould take away ſinnes, Hebr. 10. 4. this onely is he who doth it, he taketh them away continually; for though he ſuffered but once, yet the vertue thereof floweth as a continuall fountain to cleanſe us from our ſinnes, though not altogether, *ut non ſint*, (for yet we are partly fleſh and partly Spirit) yet *ut non imputentur*, that they ſhall be no more imputed: be comforted you penitent ſinners who can at laſt repent; no length of time can prejudicate Gods mercy; no repentance (if true and ſerious) can be too late with God, in whoſe ſight, all things both paſt and future, are preſent: if the continuance of ſins could have overcome the mercy of God; Chriſt would not have come in the laſt age of the world to take away the ſins thereof. *Fulgent. venant. ep.* 7. he taketh them quite away, *ita ut non ſint, quorum memor non erit. Ambroſ. l.* 5. *ep.* 18. ſo that (in effect) they are not, which he will no more remember.

ſin of the wolrd] The root (original ſin) and the branch, the actual, which is mortified, in them by the ſpirit, who in baptiſme put on Chriſt, the new man, and put off the old man, crucified dead and buried: See hereof. Rom. 6. & 7. where he mentioneth σῶμα τῆς ἁμαρτίας, the body of ſin, τῆς ἁμαρτίας ſin; becauſe he treateth not there, of remiſſion of ſins, as it is one part of juſtification, but concerning ſanctification in us begun: which remiſſion and ſanctification, though they are never divided in the ſubject (for whoſoever God juſtifieth by faith in Chriſt, them he doth alſo certainly ſanctifie by his holy ſpirit living in them) yet may they in reaſon be diſtinguiſhed: here then underſtand, a taking away of all ſin, and all the works of the devil: he ſaith of the world; that we may know that the benefit of redemption appertaineth not unto the Jews onely; but to all believers, of any time, place, or age of the world, ſince the beginning to this preſent: therefore is he ſaid to be the lamb of God; ſlain from the foundation of the world, Rev. 13. 8. See 1 John 2. 2. Rom 3. 29. 30. John 17. 20.

V 30. *this is he of whom*, &c.] He whom ye now ſee preſent: though he appear in the form of a ſervant, is incomparably more excellent than I.

V. 31. *I knew him not*] He knew him not by ſight, but by revelation, till he came to be baptized, then he began to know him; firſt by an inward revelation; ſecondly by an external ſigne given him, verſe 33. it was Gods all-diſpoſing providence that *John* ſhould live in the deſert far from any commerce, or acquaintance with Chriſt, untill the time that he was to be manifeſted unto Iſrael, leſt his teſtimony concerning Chriſt ſhould fall under any ſuſpition of compact, by reaſon of kindred, or any former acquaintance.

V. 32. *John bare record ſaying*] Mat. 3. 16. Mark 1. 10. Chriſt was teſtified to be the Son of God, by the viſible deſcention of the ſpirit; the fathers voice from heaven; and Johns witneſſe on earth: ſee alſo 1 John 5. 7.

I ſaw the ſpirit deſcending] Mark ſaith he ſaw *the heavens opened, and the Spirit like a dove deſcending*, which ſome think was by a ſpirituall viſion onely; as Ezek. 1. 1. the Prophet ſaw the heavens open: others take this to have been a viſible opening; ſo that John and the multitude preſent might perceive that it was no humane, but ſome divine buſineſſe in agitation; the holy Ghoſt is God inviſible, 1 Tim. 1. 17. Heb. 11. 27. and every where preſent, Pſalm 139. 4. &c. Therefore can never be ſeen with any mortal eye; nor aſcend or deſcend; he cannot change place, who filleth all places, and is comprehended of none: but the inviſible, and incomprehenſible God, for the comfort and confirmation of his elect manifeſted his preſence in a viſible ſhape: So, deſcended he in the form of a dove, not in the forme of an Eagle, vulture, or bird of prey: as, to intimate his goodneſſe; ſo, to teach us of what ſpirit we ought to be, in harmleſſe converſation. See Mat. 10. 16. Jam. 3. 17. See *Tertul. de bapt.* c. 8.

V. 33. *Upon whom thou ſhalt ſee the Spirit*, &c.] Upon what man thou ſhalt ſee the Spirit deſcending in a viſible from, &c. he is the Chriſt: by this ſigne God revealed him to John, for he was otherwiſe not diſtinguiſhable from other ordinary men, being as we in all things, ſin excepted, Hebr. 4. 15. having made himſelf of no reputation, and taken upon him the forme of a ſervant, and being found in faſhion as a man, &c. Phil. 2. 7, 8.

with the holy ghoſt] Who giveth the effect of baptiſme, ſanctification and cleanſing from our ſinnes, See *Matthew* 3. 11.

V. 34. *That this is the ſon of God*] ὁ υἱός, *That Son of God*: *Chryſoſtom* and *Cyril* note the emphaſis of this article, *that Son of God*: the onely Son by nature (not by adoption, as are the Saints, 1 John 3. 1, 2.) the very *Meſſias* promiſed by the Prophets, and expected by the faithful: this is he; look not for any other: there is not ſalvation in any other name, Acts 4. 12.

V. 35. *John ſtood*] In *Bethabara* where he uſed to baptize.

two of his diſciples] He had many hearers; but ſome more intimate; whom he alſo privately inſtructed and prepared for the ſchool of Chriſt, he nameth here onely two in whom the effect of Johns preſent teſtimony concerning Chriſt, more evidently appeared and wrought; poſſibly more might alſo hear the ſame.

V. 36. *Looking on Jeſus*] Intentively, and doubtleſſe with ſingular comfort, as knowing him to be the Lord and Saviour of his elect, concerning whom himſelf was appointed of God, to teſtify, and whoſe way he was to prepare, by his preaching and baptizing.

behold the Lamb of God] This is but a ſhort ſermon of John: but the ſum of all that he had to ſay, whoſe office was to declare Chriſt now exhibited: and this he repeates to awake the attention of his drowzie hearers, who before did not much heed what he ſaid; ſo uſe faithfull *Miniſters* to repeat fundamentals of Religion until their auditors mark and underſtand them, and make ſome good uſe thereof.

V. 37. *Two diſciples heard him ſpeak*] John gathered not diſciples for himſelf, but Chriſt: theſe two are mentioned, who heard and conſidered what John ſaid: they probably heard the ſame the day before; but we read of no effect then, now we find how they move towards Chriſt. God hath his times to call; and his word like ſeed, (though on good ground) doth not preſently ſpring up in all hearers; in due time it ſhall in all the faithfull.

V. 38. *What ſeek ye*] This he ſaith, not doubting, but affording them occaſion of conference; though indeed it much ſkilleth what they ſeek, who pretend to come to Chriſt. See 1 Cor. 10. 33. 2 Cor. 2. 17. 2 Pet. 2. 3. Phil. 2. 21. ſome ſeek honours, ſome riches, ſome other things of this life; Mat 8. 19. John 6. 26. Phil. 2. 21. few ſeek Chriſt for Chriſt's ſake.

ſaid unto him Rabbi] This was a title which they uſed to give great and eminent men; but now it was commonly given to all teachers: he was called רבי *rabbi*, who by impoſition of hands was declared *a wiſeman. Syriac* רבן *rabban*, and John 20. 16. רבולי in ſome editions for the *Greek* Ῥαββωνί, See *Joh. Druſ. præter. lib.* 4. in John. 20. 16. and *ad v. N. T. Rabbi. Caninius. de locis N. T. Martin. Troſtius. Variæ lection.* in John 20. 16. the Evangeliſt interpreteth there, as here by *διδάσκαλε, maſter or teacher*: it is of the *Hebr.* root רבב *rabab*, great, thence רב *rab excellens*, or *peritus in aliquâ arte, Magiſter, Doctor*: here we may conceive that though they yet underſtood not, that Chriſt was the only teacher of his Church, yet moved with *Iohns* teſtimony concerning him, they eſteemed him as a prophet and doctour, which was the firſt ſtep of their hearing him.

where dwelleſt thou] Or *abideſt thou?* where lodgeſt thou? dwelling at Nazareth, it ſeemeth he was a ſtranger there where John was baptizing, and where he now ſaw, and pointed at him, if any now enquire the like of him, let him come and ſee in his word and ordinance: every river, if thou follow it home, will bring thee to finde the ſea, whence it came: ſo every part of the Goſpel will lead thee (as the Star the wiſe men, Mat. 2.) to Chriſt.

V. 39. *Come and ſee*] Thus Chriſt readily entertaineth them who ſeek him in truth; he putteth none of them off (See chap. 6. 37.) yea, he intimateth all that labour under the heavy burden of their ſins, *Mat.* 11. 28.

about the tenth hour] That was two hours before night: the day they divided into 12. hours, which in the ſummer, they made proportionably the longer; in the winter, the ſhorter: but ſo little before night, they conſider not the importunity, but in deſire to hear Chriſt, they preſently follow him: formal Goſpellers (like *Felix*, Acts 24. 25.) uſe to diſmiſſe the word, and preachers thereof, unto their *convenient ſeaſon*; which they will ſeldom finde; but to thoſe who indeed hunger and thirſt for righteouſneſſe, no time is unſeaſonable to learn.

V. 40. *Simon Peters brother*] The Evangeliſt here nameth him Peter, by way of anticipation, for he was not yet ſo named. See verſe 42.

V. 41. *The Meſſias*, &c.] *The anointed.* So the *Hebr.* משיח *Maſhiach*, of משח *Maſhach unxit oleo*, now becauſe Kings, Prieſts, and Prophets, were anointed with ſacred oyl, the confection whereof might not be imitated to any other uſe, therefore Chriſt in whom all theſe offices met, was by an *eminence* called the משיח *Meſſiah*, Dan. 9. 26. ſo often in the New Teſtament Μεσσίας is put for, and interpreted Chriſt: χριστὸς: the anointed, or Chriſt, yet was he not anointed as they in the type with material oyl, but with the holy Ghoſt, Acts 10. 38. and that *above his fellows*, Pſalm 45. 7. See chap. 3. 34 Coloſ. 2. 9. thus the *Chaldee* often interprets propheſies concerning him. Geneſ. 49. 10. *untill* שילה *Shilo come Targ.* משיחא.

V. 42. *And he brought him to Ieſus*] You muſt underſtand this of Andrew and Peters firſt coming to Chriſt, after which they returned to their fiſhing again; their calling to the Apoſtleſhip, when they left their nets and followed Chriſt as Apoſtles, was afterwards, and is recorded, Mat. 4. 18. &c. Luke 5. 10, 11.

a ſtone] Or Peter, Simon of Jonah (*Auguſtin. in Ioh.* readeth, thou art *Simon filius Iohannis*: ſo *Ierom. de ſcriptor. eccle.* and *Fulgent. l.* 3. *ad Traſimund*, whence *Iohn. Druſius l.* 4 *præterit.* gathered, that the father of *Simon Peter* was called יוחנן or יוחנא and contractedly יונא and not יונה *Ionah*, a dove, thou ſhalt be called Κηφᾶς which is πέτρος, that is, Peter, a proper name; or πέτρας an appellative, which is a ſtone; the *Syriac* hath כאפא *cipho*, a ſtone from כיף Job 30. 6. Jer. 4. 29. See *Io. Druſ. ad voc. N. T. com. prior.* Thou art Peter (ſaid our Saviour, Mat. 16. 18.) and on this rock will I build my Church: not on the perſon, but on the confeſſion of Peter ſaying, thou art Chriſt, *the Son of the living God*: for (as *Iſidor de etymol. l.* 7. ſaith) Chriſt was the rock on which foundation, even Peter alſo was built. See Epheſ. 2. 20. to which ſenſe *Gregor. l.* 3. *ep.* 33. ſaith, *vitam veſtram in Petram eccleſiæ, hoc eſt in confeſſione beati Petri- ſolidate*, ground your lives on the rock of the Church, that is, on the confeſſion of bleſſed Peter: in Chriſt all the faithful are λίθοι ζῶντες, living rocks or ſtones. 1 Pet. 2. 5. this name Chriſt giveth Peter, intimating his firm conſtancy in the truth.

V. 43. *Follow me*] Be my diſciple: and he preſently followed him: ſo powerful is his word: he but ſaid at firſt *let us make man*, Gen. 1. 26. and he was made, and here, *but follow me*, and he (as others after) left his former calling, and followed Chriſt: prophane *Porphyry* and the apoſtata *Iulian* ſcoffed hereat, not knowing the power of Chriſts calling; nor believing that the dead ſhall once hear his voice, and come out of their graves, Iohn 5. 28, 29. nor do wicked hearers feel the power of his word calling them to repentance and newneſſe of life; becauſe they are deaf adders and belong not to Chriſt, chap. 8. 47. 2 Cor. 4. 3, 4: here it comfort on two firm ground's, firſt (as *Chryſoſtom ho.* 17. noteth) God preventeth our wills with his grace: our ſanctification and ſalvation, beginneth not of, or from our ſelves, when, or how could we ever hope to be ſaved; if that work muſt not otherwiſe be accompliſhed than by our own ability and goodneſſe? Secondly, though this work, in relation to mans ſtrength, be as impoſſible, as for a mortal man to climbe up into heaven yet ſaith God our Saviour, how eaſie is it? why ſhould I deſpair of his ſaving me, who can as eaſily repaire me, as he made me? if he but ſay follow me, I ſhall follow him into eternal happineſſe: ſhall I doubt that he who hath ſuffered the moſt bitter death for me, will not ſo much as ſpeak the word to ſave me?

V. 44. *Philip was of Bethſaida*] A town neer unto the lake of *Geneſareth*, to which Philip the *Tetrarch*, *Herods* brother, *Herodias* husband, gave the honour of City, and called it by a new name, *Julia. Joſeph. orig. Jud. l.* 18. *c.* 3. to this very place our Saviour denounced ſo great woes. *Mat.* 11. 21. that from ſo impious a place he vouchſafeth to call out ſome to be chief Apoſtles, it declareth the admirable mercy of God taking ſome as brands out of the fire; as jewels out of the dirt.

V. 45. *Jeſus findeth Nathaniel*] He was of *Cana* in Galilee, John 21. 2. all good is diffuſive of it ſelf, ſpecially the truth of the Goſpel, which as a living water, or ſwift ſtream cannot be dammed up: if we are effectually called to Chriſt, we ſhall not reſt untill we have called others to the ſame communion.

Moſes in the law] Gen. 49. 10. Deut. 18. 18. See John 5. 46. *Moſes* in his five books; by whoſe miniſtery the ceremonial law was given, which by many repreſentations prefigured him. See Heb. 10. 1. Luke 24. 27.

prophets did write] Iſa. 4. 2. & 7. 14. Jerem. 23. 5. and 33. 14. Ezek. 34. 23. & 37. 24, 25.) Dan. 9. 24. Mic. 5. 2. Zach. 6. 12. & 13. 1. Mal. 3. 1. &c. hence appears the admirable conſent of the Old and New Teſtament, repreſented (as *Gregor. hom.* 25. *in Evang.* well noteth) by the two *Cherubims*, Exod. 25. 17, 18, 19, 20. covering the *propitiatory* with wings ſtretched out, touching each other, both looking towards Chriſt our propitiation, 1 John 2. 2. and with contiguous ſenſes reaching one another.

the Son of Joſeph] As men ſuppoſed. Luke 3. 23. but indeed he was, as God ἀμήτωρ without Mother; as man ἀπάτωρ without Father. *Gr. Nazianzon. orat.* 38. as Hebrews 7. 3.

V. 46. *Can there any good thing come out of Nazareth*] He had a prejudicate opinion of the place, either becauſe he conſidered the propheſie. Micha 5. 2. which ſaith that Chriſt ſhould be born at *Bethlehem*: ſo the Phariſees reaſoned, John 7. 41, 42. or as they ſaid (John 7. 52.) to *Nicodemus*, *ſearch and look, for out of Galilee ariſeth no prophet*: The place maketh neither good nor bad: the earth is the Lords; who is no accepter of perſons, Acts 10. 34, 35.

Come and ſee] Be not withheld from Chriſt by other mens prejudicate opinion; but try. Philip could not, or would not contend with him; but appealed to his own further experience, as if he had ſaid, doe but come to him and you will ſee, that ſome good may come from thence,

V. 47. *No guile*] A man of ſincere and ſimple integrity, which maketh the difference between the true and feigned Iſraelites.

V. 48. *waſt under the fig-tree*] Chriſt ſeeth us where ere we are, and when we think not of him: *ipſe timendus eſt in publico, ipſe in ſecreto*; *Auguſtin. de verb Dom. in John. Ser.* 46. he is to be feared in publick, he is to be feared in ſecret.

V. 49. *Thou art the Son of God*] Chriſts word begate this faith, which brake out into a confeſſion, of more than he heard of Philip: he called him the Son of Joſeph, but Nathaniel, acknowledged him the Son of God.

king of Iſrael] He knew not yet the extent of Chriſts kingdom, Pſalm 2. 8. Revel. 17. 14. therefore according to his meaſure he confeſſeth.

V. 50. *Believeſt thou?*] This queſtion is in effect a vehement aſſeveration, and as it were an admiration at his excellent faith.

thou ſhalt ſee greater things] Which ſhall more evidently manifeſt me to thee, and cauſe thee to believe and know that I am the Son of God, and Saviour of the world,

V. 51. *Verily, verily*] This repetition intimateth the certainty of his aſſertion; concerning the word ἀμὴν here uſed, ſee the marginall note of the learned *Tremelius* on this place.

heaven open] The kingdom of heaven opened to men in Chriſt: which their ſin and ignorance ſhut up.

and the angels of God] He alludeth to *Jacobs ladder*. Gen. 28.12. See Coloſ. 1. 20. Epheſ. 2. 19. Pſal. 34. 7. Heb. 1. 14. and he ſignifieth his divine power, which ſhould be ſeen in the miniſtery of the angels to him the head of the Church, and the elect his body, the ſum is; they who were enemies, are reconciled to us in Chriſt, and we are made fellow Citizens with them Eph 2. 19. and they our guardians, Pſalm 34. 7. Hebr. 1. 14. all this is the advantage of true believers.

CHAP. II.

Verſe 1. *CAna*] Cana the leſſer, as *Jerom* ſaith: of which was *Nathaniel*, John 21. and *Simon*, Mat. 10. 4.

Galilee] The lower near the lake of Tiberias; called Galilee of the Gentiles. Iſa. 9. 1. Mat 4 13, 15.

the mother of Ieſus] It ſeemeth *Ioſeph* was dead before Chriſt began to preach: *See Epiphan. hereſ.* 78.

V. 2. *both Ieſus was called*] Invited as friends: Jeſus came not into the world to aboliſh humane ſocieties, and civil cuſtoms; but to ſanctifie them with his holy preſence: for as in him the right to the creatures (loſt in *Adam*) was reſtored; ſo would he ſhew, and by example teach men the right uſe of them: ſometimes in a more plentiful (but ſober) manner, as in feaſts and feſtivities. See Deut. 16. 14.

V. 3. *when they wanted wine*] *Greek* ὑστερήσαντος, although the word ὑστερέω, properly ſignify, *ſum poſterior*, *ſum inferior*, *tardius venio*, yet by a *metonimie* it is uſed for *careo*, *deficio*, *deſum*, Mark 10. 21. It ſeemeth theſe married couple were of a ſlender eſtate, and ſome of their gueſts unexpected: the main thing conſiderable is, Gods providence, diſpoſing this want (as often he doth with his) to his own glory; as it is of *Lazarus* death: chap. 11. 4. and the blinde mans want of ſight, chap. 9. 3.

his mother ſaid unto him, they have no wine] Why ſhe thus ſpake is uncertain; Chriſt having yet done no miracle, to give her confidence that he could ſupply the want: poſſibly ſome other things ſpoken, not here recorded, gave the occaſion: or that ſhe, who long before had laid up in her heart, thoſe things which were ſpoken of him (Luke 2. 51.) marked alſo what *John Baptiſt* teſtified of him; as alſo what the Angel *Gabriel* told her: and it is more than probable, that in theſe many years, wherein Chriſt lived with her, ſhe had often conferred with him, concerning the great work of redemption by him to be accompliſhed: and if there were here any place for conjecture; why may not we conceive it probable, that he might acquaint her with his gathering diſciples, preaching and manyfeſting himſelf to Iſrael, by ſignes and mighty works? and that this declaration had the force of a petition, as had that of *Mary* and *Martha*, John 11. 3. Lord, behold he whom thou loveſt is ſick: and his anſwer ſeemeth to make for this; for when he ſaith, *mine hour is not yet come*, he ſeemeth not ſo much to deny a ſupply, as to blame the unſeaſonableneſſe of the motion for it.

V. 4. *woman what have I, &c.*] Though he were incomparably greater, as being God, yet being the Son of *Mary*, as man, he ſpake not any otherwiſe, than became the reverence due to a parent: but becauſe he was not her Son in that nature, by which he would do the miracle he inhibiteth preſcribing God; and therein recalleth her from all reſpects of motherhood, ſo far as they hindred the conſideration of Gods power and glory, in the following miracle. See Luke 2. 49. Mat. 12. 48. Hebr. מה לי ולך *ma li valach*. 2 Kings 3. 13. *what have I to do with thee?*

mine hour is not yet come] The fit time appointed by God, which is, when it ſhall beſt ſerve for his honour, the time that I ſhould ſhew my ſelf by ſignes and miracles unto the world, *certis momentis peraguntur res Dei*, therefore he here intimateth, that it was neither impotency, nor incogitancy to ſupply, the preſent want which cauſed him to delay, but becauſe he would teach us to expect Gods appointed time, and to know *that it is not for us to know the times and ſeaſons which the father hath put in his own power*, Acts 1. 7. Chriſt knew it was not oppertune to ſupply them with wine, by a divine and extraordinary power manifeſted, until the want thereof was manifeſtly known to the whole company, that all might be witneſſes of the miracle, and thereby be moved to believe in him, that they might be ſaved.

V. 5, *whatſoever he ſaith unto you*] It is probable that ſhe had an expectation of ſome extraordinary ſupply, becauſe ſhe prepared the ſervants to obey him in order to the ſame.

V. 6. *ſix waterpots of ſtone*] Wherewith they uſed often to waſh and purifie themſelves. See Mark 7. 3. waters were very ſcarce in Paleſtine, fountains being there but rare, as *Chryſoſt.* noteth, *hom.* 21. therefore the Jews kept ſuch veſſels of water filled by them. The Heretick *Hebion* would have brought into the Chriſtian Church, this cuſtome of the Jews, before long to be antiquated.

containing two or three firkins a piece] Meaſures which the Syriac gives רבעין *rebbin*, of the Hebr. רבע *rebah a quartal*, *continet quadrantal octavam partem cadi, ſive modii. Tremel. Gr.* μετρητὰς δύο. Some conjecture that theſe ſix contained about half a tunne, each veſſel being about half a terſe: ſo that Chriſt gave a bountiful ſupply, which ſet off the excellency of the miracle.

V. 7. *fill the water-pots with water*] He ſaid not, fill the wine cask, but thoſe water-pots there ſtanding; into which they uſed not to put any wine: neither doth he bid them fill ſome other, the like pots (that might have admitted ſome jealouſie of a compact) but thoſe out of which they had now drawn water for their uſe; all this, for the clear evidence of the miracle. See 1 Kings 18. 44.

filled them up to the brim] Though theſe waiters knew not what Chriſt meant to do, yet thus the providence of God directed it, leſt any ſhould object, or conceive that ſome wine might happily be afterward ſecretly conveighed into the ſame veſſels, and ſo deceive the gueſts, with an appearance of a falſe miracle.

V. 8. *governour of the feaſt*] The ſteward, or ruler of the feaſt, as, Geneſ. 43. 16. among them it ſeems his office was onely to order the feaſt, not as a maſter of the family, but as a ſteward, for that time and occaſion, to diſpoſe of the meate, order the diſhes ſet on the tables, ſee they were ſupplied with wine and all neceſſaries which were gueſts; to appoint the waiters to take away again &c.

V. 9. *water that was made wine*] Water converted into wine; by which he ſhewed himſelf the God and Lord of nature; here doing that in an inſtant, which he doth every year in the vine, by turning water and the moiſture of the earth, by ſlow and inſenſible degrees, into the juice of the mature grape whence the wine is preſſed: he could here without their miniſtery, as eaſily have turned the air in the pots into water, as the water into wine; but he would ſo do this miracle, that all preſent might be certain witneſſes thereof.

V. 10. *well drunk*] That is, liberally, as Gen. 43. 34. for the word שכר *ſhachar* with the Hebrews anſwering to the Greek word μεθύειν, is not alwayes to expreſſe intemperance, as Gen 9. 21. 2 Sam. 11. 13, but ſometimes to ſignifie, onely a liberal uſe of wine without exceſſe, as here, and in the forecited place, Gen. 43. 34. See on Luke 1. 15.

V. 11. *This beginning of miracles*] Chriſt adorned this wedding with his preſence and firſt miracle, among thoſe innumerable miracles which Chriſt wrought in the dayes of his fleſh, whereof many are recorded by the Evangeliſts, this of his turning water into wine at the wedding in *Cana* of *Galilee*, was the firſt.

and manifeſted] He wrought this miracle ſo evidently, that his divine power appeared therein.

diſciples believed on him] For the end of miracles, is to bring us by faith to Chriſt: whereas lying miracles carrying men away from Chriſt into ſuperſtition, are Satans deluſions. 2 Theſ. 2. 9, 10, 11.

V. 12. *Capernaum*] A rich city on the ſea coaſt, in the borders of Zabulon and Nephtali, where Chriſt dwelt when he left Nazareth, Mat. 4. 13.

and his brethren] That is, his kinſmen, whom the Hebrews called brethren. Gen. 13. 8. & 14. 14. Mat. 13. 55.

V. 13 *Jews Paſſeover was at hand*] See Exod. 12. 2. & 13. 3. & 23. 14, 15. and the morall thereof.

V. 14. *and found*] Chriſt appointed to purge the temple; Mal 3. 1, 2, 3. preſently repaireth thereto: this was the firſt Paſſeover after Chriſts baptiſm; and therefore this is not the ſame hiſtory which is recorded, Mat. 21. 12. Mark 11. 15. Luke 19. 45. that was when his paſſion drew near.

in the temple] In the outward court of the temple.

ſold oxen] They that dwelt far from Jeruſalem, were by the law, to make their offerings into money, and to furniſh themſelves there, Deut. 14. 25. 26. but not in the temple, which was the houſe of God, or the houſe of prayer.

changers of money ſitting] To fit all ſtrangers with exchange of moneys there currant; to buy ſacrifices.

V. 15. *of ſmal cords*] Probably, thoſe which bound the oxen and ſheep, brought to the altar to be offered (as it is written, Pſalm 118, 27. *binde the ſacrifice with cords, even unto the hornes of the altar*) which done, probably they were caſt by; ſo Chriſt might take up ſome of theſe, of which he made a ſcourge to drive out the ſheep and oxen, that they might not buy and ſell in the temple.

V. 16, *make not my fathers houſe an houſe of, &c.*] He blameth not the ſale of ſheep and oxen and doves (the law allowed that) but that they ſold them within the court of the temple; and ſo made it an houſe of merchandize: that he condemneth: becauſe, that through it, it was not lawful ſo much as to bear a burden, Mark 11. 16. If Chriſt thus purged his temple from elſewhere lawfull merchandize and prophanation, when yet he well knew it ſhould ſhortly after be utterly demoliſhed; if he would not have them buy and ſell there, thoſe things without which they could not then ſerve him according to his own law; thoſe things vvhich doubtleſſe many bought vvith a ſincere purpoſe for the ſervice of God; vvith vvhat ſcorpions vvill he at laſt revenge the prophanations

ons of thoſe houſes of prayer, which have been ſo ſhamefully abuſed among us?

V. 17. *The zeal of thy houſe*] Pſal. 69. 9. Zeal is here taken for the heat of indignation conceived at any thing unworthily done or attempted, againſt thoſe we love: as alſo 2 Cor. 7. 11. Sometimes it importeth fervent affection; as Col. 4. 13. Sometimes good intention, though without knowledge or right level. Rom. 10. 2. Phil. 3. 6. Sometimes envy, chap. 7. 9. & 13. 45. & 17. 5. Sometimes for emulation, Gal. 5. 20 So *Clemens Romanus ep. ad. Cor. p. 6. 7.* ſaith ζῆλος καὶ φθόνος zeal and envy (that is, anger and envy) were the cauſe of *Cains* killing his brother, no ſuch zeal had Chriſt, who had no ſin; but an holy zeal to the ſervice and honour of God his Father.

eaten me up] As it were a ſecret fire feeding on my thoughts, ſo that it will not ſuffer me to be mindful of my ſelf: as Pſal. 102. 4. & 119. 139.

V. 18. *that thou doſt theſe things*] Whereby it may appear, that thou haſt divine authority, to do and ſay ſuch extraordinary things.

V. 19. *deſtroy this temple*] See Mat. 26. 61. If you deſtroy, or when you deſtroy: thus he ſheweth his divine preſcience, foretelling of his paſſion: theſe things he ſpake, not plainly, becauſe he knew they would not have believed, the diſciples could not yet, how much leſſe the vulgar?

V. 20. *Fourty and ſix years was this temple in building*] This was not the temple built by *Solomon.* 1 King 6. 37. 2 Chron 3. 1. that was deſtroyed by the Caldeans. 2 Chron, 36. 19. but the ſecond temple built after their return from Babylon, Ezra 4. So much hindred, that it was fourty ſix years in hand. See hereof *Iſ. Caſaubon exercit* 13. *N.* 38.

V. 21 *of the temple of his body*] That is, his humane body, the temple of the Godhead, Coloſ. 2. 9.

V. 22. *his diſciples remembred* &c.] For then he opened their underſtanding, that they might know what he had ſaid and done, Luke 24. 45. Thus Gods word (which Chriſt compared to ſeed ſowed, Matth 13.) ſometimes lyeth long (as under frozen clods) not appearing, but as dead and loſt; yet in Gods good time it is quickned, and brought to memory again, and the uſe and fruits thereof ſhew an admirable life of the holy Ghoſt working thereon.

V. 23 *many believed in his name*] With a temporall faith, ſuch as uſually is theirs, who depend on miracles: it was no ſound or juſtifying faith; which Chriſt would not truſt.

V. 24. *did not commit himſelf unto them*] He truſted them not; neither with the ſecret myſteries of his doctrine, as *Chryſoſtom*, *Auguſtine*, and *Theophylact* conceive; nor with his own ſacred perſon: he did not ſecurely converſe with them, nor did he truſt himſelf with them, as he did with his diſciples, and well known friends, for he knew from the beginning, how they would at laſt betray him, and deliver him into the hands of ſinners to be crucified; which though he willingly permited in the appointed time, yet having many things, as to his manifeſtation to *Iſrael*, to perform and accompliſh, he declined and avoided as importune untill that time was come, and all things in their time and order, duely and really finiſhed.

he knew all men] What they had in the ſecret of their heart; what they had been, were and would be. chap. 13. 18. & 7. 71.

V. 25. *needed not that any*] Chriſt being the ſearcher of all hearts, hath no need that any ſhould enform him concerning man.

CHAP. III.

Verſe 1. P*Hariſees*] See on chap. 1. 24.

a ruler of the Jews] Either one of their *Sanhedrin* or great councel; or one of the rulers of their ſynagogue, the former ſenſe, from chap. 7. 45, 50. appeareth moſt probable.

V. 2. *by night*] For fear of the Jews, John 19. 38. See chap. 9. 22.

Rabbi] Maſter, or teacher. See on chap. 1. 38.

come from God] Divinely, and extraordinarily ſent to teach us.

V. 3. *born again*] Or, *from above*, regenerated by the holy Ghoſt, crucifying the old man; mortifying and aboliſhing the carnall affections, and renewing a man to holineſſe of life; that is to ſay, the whole man, body and ſoul: for as the whole man from his naturall birth is corrupted, ſo muſt the whole man in his regeneration be renewed, 1 Theſ. 5. 23. though that renovation, be not ſo compleated, in this mortal life, but that there are in the beſt men, ſome remains of the old Adam. See Gal. 5. 17. Rom. 7. 24. yet, ſuch is the mercy of God toward his, that whatſoever ſinners were before their regeneration, yet therein all is cleanſed, and ſo waſhed away, that, it ſhall not be imputed to them to condemnation See 1 Cor. 6. 11. this regeneration may be diſcerned by the fruits and effects thereof See Gal. 5. 19, 20.—22. 23. firſt then here note, that the moſt noble birth, or of the moſt holy parents, without new birth, availeth nothing toward ſalvation; no not for them, who could truely ſay, we be *Abrahams ſeed*, John 8 33. Mat. 3. 9. See 1 Cor. 1. 26. Secondly, ſeeing regeneration is of the whole man, content not thy ſelf when thou findeſt in thee a mortification of ſome evill affections, which poſſibly are but changed for others as bad, as luſt of youth for malice or avarice of Age, &c neither will *Agrippa's—half perſwaded to be a Chriſtian*, Acts 26. 28. do thee any good; God will not accept any parcell---ſanctity; every part and faculty of man needeth repaire. Thirdly, it muſt incite us to pray, and uſe Gods ordinance for the evidence of our new birth, without which we cannot ſee, nor enter into Gods kingdom: Gods word is the immortal ſeed, 1 Pet. 1. 23. 25. the ſincere milk, by which if we grow, (1 Pet. 2. 1.) our regeneration will appear; for which, we muſt lay aſide *all malice, and all guile, hypocriſies, envies, and evill ſpeakings.*

ſee the kingdom of God] That is, enter into it, as verſe 5. or underſtand the myſteries of eternall life, and Gods kingdom, of grace here, and glory in the world to come. See 1 Cor. 2. 14. 1 Cor. 15. 50.

V. 4. *How can a man*] To examine ſpiritual myſteries by carnal reaſon, is a main let to the underſtanding thereof.

V. 5. *of water*] Of baptiſm the ſacrament of regeneration, which is the ordinary way into the Church and kingdom of God, though his grace be not tied to external means: and it is the contempt, not the privation of the ſacrament which condemneth, See Tit. 3. 5.

ſpirit] Which giveth the inward effect of baptiſm.

kingdom of God] Of grace here, and glory in the life to come. See on verſe 6.

V. 6. *borne of the fleſh*] The corrupted nature of man, (oppoſite to regeneration) concerning which the Apoſtle ſaith, *it cannot inherit the kingdom of God*, 1 Cor. 15. 50. the whole ſenſe is; no man can know the myſteries of the kingdom of grace, without a regenerate minde; and therefore no man can be ſaved without regeneration and renovation of the whole man: we are born aliants to the kingdom of God, (Epheſ. 2. 1. &c. 12. 13.) and mere enemies; (Rom. 5. 10.) untill we are born again of water and the holy Ghoſt; hence is it, that the Apoſtle requireth, *a new man*, a new *creature*, 1 Cor. 5. 7. 2 Cor. 5. 17. Gal. 6. 15. Epheſ. 4. 24. Col. 3. 10. the unregenerate man perceiveth not the things of the ſpirit of God, neither can he, becauſe *they are ſpiritually diſcerned*, 1 Cor. 2. 14. the carnal man ſaith *Theophylact* (in Luke 14) ὁ οὐδὲν ὑπὲρ φύσιν πιστεύων, he believeth nothing ſupernatural: now as the creature can be but once properly created; a man can be but once born; ſo neither can he be more than once regenerate: *quomodo enim uterus non poteſt repeti, ſic nec baptiſmus iterari*, ſaith *Proſper.*

is fleſh] Is carnal, ſubject to ſin and death: underſtand herewith, the wiſdom, will and affection of the natural man. See Rom. 7. 14. &c. & 8. 7. why of holy parents, carnal ſons are born. *See Auguſt. To. 7. part. 2. de nuptiis & concup. c.* 18. of the neceſſity of regeneration. *See Proſ. contra. Collator. c.* 18.

is ſpirit] Is ſpiritual: ſubject to the ſpirit, ſanctifying man, and ſtiling him ſpiritual; notwithſtanding the remainds of ſin ſtriving againſt the ſpirit, and thoſe works of the fleſh, like the wilde fruits growing on the ſuckers of the ſtock, on which the adopted branches are engrafted, bearing fruits of regeneration.

V. 7. *born again*] Or *from above.*

V. 8. *wind bloweth where it liſteth*] That which the Hebrews call רוח *ruach* (with them a πολύσημον) the Greeks expreſſe by the word πνεῦμα, ſignifying amongſt other things winde, or a blaſt of winde: ſo *Ariſtot. de mundo. Thucid. l.* 4. and other authors uſe it: in ſcripture it often ſignifieth the holy Ghoſt; the meaning here is; as the power of God is perceived in the winde moving the air, though we cannot ſee it; ſo is it in the changing and renewing of us, though the manner be hid from us: *where it liſteth*: ſignifieth, without any reſtraint by the power of man: this manner of ſpeaking is taken from creatures, voluntary moving themſelves, as they ſay, *libero ac vago impetu.*

V. 9. *How can theſe things be?*] Chriſt had preached this point unto him, that except a man be regenerate, he cannot ſee the kingdom of God; and *Nicodemus* is now an example of the ſame: being ſo great an example of the ſame: being ſo great and learned a Scholar, yet being not regenerate, he could not underſtand the very rudiments of that kingdom.

V. 10. *and knoweſt not theſe things*] Theſe words are quick and reprehenſory: as if he ſaid, it is a foul ſhame for a profeſſed teacher of Iſrael; to be ignorant in the very fundamentals of religion; the more, ſeeing this point is layed down in many places of Scripture, Jer. 31. 19. Ezek. 11. 12. & 36. 26. Pſal 51. 10. circumciſion ſignified it: it is the end of all the law, purity of heart, and ſanctimony of life; it is that which puts difference between ſinful worldlings, and the holy ſons of God. Now, the otherwiſe learned *Nicodemus* knew not theſe things, becauſe they are no otherwiſe than ſpiritually diſcerned, 1 Cor 2. 14.

V. 11. *Verily, verily*] ἀμὴν, ἀμήν, the word is from the Hebrew אמן *aman, verax, verus, fidelis*: and אמן *amen*, as much as, ſo be it; they uſed it as a ratification of their prayers, Jer. 11 5. and deſiring the fulfilling thereof; ſo Deut. 27. 15. *all the people ſhall ſay* אמן *amen.* 70. γένοιτο, *let it come to paſſe*, or *be ſo*; ſometimes it was doubled to the more vehement confirmation or alleveration, as Numb. 5. 22. *the woman ſhall ſay* אמן אמן *amen, amen*; hence in the Primitive Church after prayers, and ſome other repetitions in their aſſemblies, the people anſwered, *Amen*, 1 Cor. 14. 16.

how ſhall he ſay, τὸ Ἀμὴν See Revel. 1. 7. ναὶ ἀμὴν, *yea, ſo be it.* And ſo our Saviour often uſed it doubled, for a vehement aſſeveration; as if he ſaid, *faithfully, truely, or aſſuredly* it is ſo.

we ſpeak that we do know] In that Chriſt ſaith οἴδαμεν, *we know*, &c. the cauſe and ſence is, I and all the Prophets (which ſpake by my ſpirit, and of me) well know what we ſpeak and teach; thus joyneth he with their miniſtery; whence appeareth their errour, who would have the authority of ſcriptures to depend on the Church: that were to ſubject the truth of Chriſt to the examination and approbation of men.

that we have ſeen] This is to expreſs the certainty of the Goſpel: becauſe, with us the ſenſe of ſeeing is moſt certain; we uſe to ſay we have ſeen a thing, when we will affirm a certainty of knowledge.

ye receive not our witneſſe] That is, few of you receive it. So chap. 1. 11. his own received him not; that is, few of them received: it hath been the miſery of all times: *Lord, who received our report?* Iſaiah 53. 1. let us not think the worſe of truth, becauſe it hath few ſincere followers; mans unbelief cannot make void the truth of God. Rom. 3. 3. let them take heed, who out of opinion of new light, contemn the old invariable truth of Chriſt; who will be teachers of the law, and yet underſtand not *what they ſpeak, neither whereof they affirm*, 1 Tim. 1. 7. It is but juſt with God to ſend them, to their damnation, ſtrong *deluſions, that they ſhall believe lies*, who receive not the *love of the truth*, that they might be ſaved. 2 Theſ. 2. 10, 11. read it in *Ahabs* example. 1 Kings 22. 29. &c.

V. 12. *earthly things*] Naturall things, as concerning the winde: or in a plain and common manner, as he delivered his heavenly doctrine: for it is moſt true which *Chriſoſtom* noteth, *hom.* 26. in regard of his hearers weakneſſe, he attemperateth to them.

V. 13. *came down from heaven*] By aſſumption of the humane nature, chap. 1. 14.

the Son of man] Chriſt, God and man: Son of man is often put for man. Pſal. 8. 4. Iſa. 51. 12.

which is in heaven] Not becauſe the humane ſubſtance of Chriſt was diffuſed to an ubiquity; but becauſe one and the ſame Son of God, and Son of man, very God of his father, and truely man by the aſſumption of our fleſh and blood, though according to his true humanity, *lacaliter tunc eſſet in terrâ*, he was then locally on earth, yet according to his deity, which cannot be contained in place, he filled heaven and earth; and was then in heaven, in reſpect thereof, whoſe properties are attributed to the perſon of Chriſt, conſiſting of thoſe two united natures; hereof, See *Fulgent. de perſon. Chriſti ad Thraſimund. l.* 2.

V. 14. *as Moſes lifted up the ſerpent*] Numb. 21. 6. As the brazen ſerpent lifted up, had the true form of a ſerpent, but not the venome; ſo had Chriſt the true form and nature, but not the ſin of man: that ſerpent was a ſigne of grace, and a remedy againſt evill, that all who were ſtung with fiery ſerpents, might ſee him, and be healed; ſo was Chriſt lifted upon the croſſe, chap. 12 32. and is now lifted up in the word and ſacraments (Iſa. 49. 22. Gal. 3. 1.) that the faithful may look into heaven after him, and be healed: this he did not openly ſpeak, but remitted his hearers to the old type, as *Chryſoſtom* noted. *Hom.* 26. to ſhew the admirable conſent between the Old and New Teſtament; and to intimate, that he went not unwillingly to his paſſion: alſo to help the faith of the weak: if any doubt, how can they who believe in Jeſus crucified, be ſaved? let him conſider how he that but looked on the ſimilitude of a Serpent, was healed; how much more ſhall they, who with true faith look upon Jeſus, the life, through the vaile of his crucified fleſh? there the Serpent ſtung, and the ſerpent healed; here death (whoſe ſting is ſinne, 1 Corinth. 15.) in the firſt Adam, deſtroyed: here the death of the ſecond Adam Chriſt ſaved and gave us life.

V. 15. *whoſoever beliveth on him*] Whoſoever; without reſpect of perſons (Acts 10. 34. 35.) believeth that Jeſus Chriſt, the true Meſſias, and Saviour of the elect, died for our ſinnes and roſe again for our juſtification Rom 4. 25.) and in aſſurance of the truth of Gods promiſes promiſed in the Goſpel, apprehendeth his particulur intereſt and propriety therein, as chap. 20. 28.

V. 16. *For God ſo loved*, &c,] In this verſe Chriſt ſheweth theſe four concurrent cauſes of our redemption and ſalvation. 1. The principal, firſt, impulſive; the love of God, which can have no cauſe but it it ſelf. 2. The material, or price of our redemption; *his only begotten Son.* 3. the inſtrumental faith in Chriſt; *that whoſoever believeth in him.* 4. the final; *eternal life.*

the world] That is, mankind, for Chriſt ſpeaketh not here of that common love of God, whereby he willeth the good of conſervation to the creature; ſo he loveth all the creatures; but of his ſpecial love, whereby he willeth man ſhould be ſaved by Chriſt, and he is truely ſaid to love the world, becauſe they whom he loveth to eternal life are in the world, a part of the world, and gathered by his word; and holy Spirit into the body of the Church, out of all ages and parts of the world, God loved all that he made: he loveth not ſinne, which is neither in him, nor of him; he loved a ſinning world (for when we were enemies, he reconciled us, Rom. 5. 10.) but not the ſins of the world: if we ſpeak of Gods peculiar love which is to eternal life; we muſt underſtand the elect onely, oppoſed to that part thereof, concerning which it is ſaid; *the whole world lieth in wickedneſſe*, 1 John 5. 19. and, *I pray not for the world*, chap. 17. 9. Chriſt prayed for thoſe whom he loved to ſalvation; that is, for the elect onely, *I pray for them*, I pray not for the world, for the elect are in the world, not of the world (c. 17. 16.) that is, of that party which lieth in ſin and unbelief; ſo two ſorts of men are intimated, *ſub uno mundi nomine*; under this one name *world* (ſaith *Proſper*) *ſicut enim dicitur mundus in impiis, ita dicitur mundus in ſanctis*--the wicked are called the world, and here the ſaints are called the *world which God loveth*, God loveth us, ſuch as we ſhall be by his gift, *non quales ſumus noſtro merito. Auguſtin. de C. D. l.* 17. *c.* 4. not ſuch as we are by our deſert; he loved, *quod fecerat & elegarat in filio*, ſaith the ſame. *tr.* 110. in John 17. that which he had made. and choſen in his Son, out of whom he loveth no man to eternal life: a Prince may be truely ſaid to love his ſubjects, ſpecially then, when he puniſheth the perverſe, rebellious, and ſeditious among them; and a Phyſitian his patient, ſpecially when he moſt endavoureth to correct the corrupt and malignant humours which diſaffect him: ſo neither can it prejudicate the love of God that he cutteth of and condemneth reprobates, when with ſevere corrections; he fetcheth in, amendeth, and ſaveth thoſe whom he loved and elected from eternity; thus then, the creatour, and Lord of lords, loved the world; that is wretched mankinde diſperſed, upon the face of the earth, without difference of nation, dignity, ſex, or age: all the world with his common love, (of which all have ſome taſt) the elect only, according to the effect thereof, his purpoſe of ſaving them in Chriſt. See more oonc erning the acceptation of the word (world) *Auguſtin. To.* 7. *Contr. Jul. Pelag. l.* 6. *c.* 1.

V. 17. *For God ſent not*] Ch. 12. 47. God gave, and ſent his Son by his incarnation: he confirmeth that which he ſaid, *ſhould not periſh*, verſe 16. by declaring the end of his preſent coming into the world.

to condemn the world] Chriſts coming condemneth not, but unbelief and contempt of Chriſt, chap. 9. 39. & 12. 47. he came not now to judge (that ſhal be at his ſecond coming) but to propoſe terms of peace, and mercy; that they might believe and be ſaved.

that all the world through him, &c.] Not only Jews, but Gentiles alſo, as many as ſhould believe in him.

V. 18. *Is condemned already*] By the ancient ſentence, Gen. 3. 19. & 2. 17. Gal. 3. 10. which muſt needs ſtand, except it be reverſed by Chriſt apprehended by faith; ſo is the believer abſolved and pardoned; but the unbeliever (by nature the child of wrath, dead in treſpaſſes and ſinnes, Epheſ. 2. 1.) ſtandeth already condemned, as *Chryſoſtom* ſaith, κἂν μὴ τῷ πράγματι τέως, ἀλλὰ τῇ ψήφῳ if not actually and declaratively, yet in the (univerſal) ſentence, on Adam; and in reſpect of his own actuall ſinnes; for whoſoever ſinneth, is guilty before God, and ſo under puniſhment.

in the name of, &c.] That is, in Chriſt. See chap. 1. 12. in the name of, &c. here importeth, in Chriſt, named and being ſo, preached and declared to be the Son of God; he that believeth not in ſacred Name, cannot but periſh, becauſe there is no other name given under heaven, whereby we muſt be ſaved, Acts 4. 12. and indeed he that believeth not in Chriſt, *hath made him a lyar, becauſe he believeth not the record that God gave of his Son*, 1 John. 5. 10. Mat. 3. 17. 2 Pet. 1. 17, 18. Mat. 17. 5.

the only begotten] All the Saints are Gods children by adoption in Chriſt; but he is the only begotten Son, by nature. See on chap 1. 14.

V. 19. *The condemnation*] The cauſe of condemnation.

their deeds were evil] Mans wickedneſſe is the cauſe of his rejecting the Goſpel of Chriſt, (which as a light diſcovereth it, and convinceth ſinners) and his neglecting and hating the ſame either in the word of truth, or miniſtery thereof: So Ahab, ſold unto ſinne, hated *Michaiah*, 1 Kings 22. and inceſtuous *Herodias John Baptiſt.*

V. 20. *Hateth the light*] This is a proverbiall ſpeech, which Chriſt accommodateth to his preſent purpoſe which was to ſhew the immediate cauſe of the Jews unbelief, rejection of the Goſpel, and their not coming to Chriſt, the light, which was their ſinne and incorrigible wickedneſſe, ſin would be concealed in darkneſſe; it abhorreth nothing more than the light which diſcovereth its deformity, which is ſuch as cannot hurt, except it be loved, nor poſſiblybe be loved, if clearly ſeen. *Ahab* took *Eliah* for his enemy. 1 Kings 21. 20. becauſe he diſcovered and reproved his ſinne: ſtill truth begets us enemies, the word of God to the wicked, is as a true glaſſe to the ugly; you offer an odious affront if you ſhew it them.

reproved] Or *diſcovered*, the ſinners own conſcience reproveth him, and therefore loveth the darkneſſe, that not only others might not ſee his ſins, (in which he is reſolved to live) but that his ſelf might not know them, that he might more ſecurely enjoy the pleaſures thereof for a ſeaſon.

V, 21. *Doth the truth*] That doth ſincerely and holily.

wrought in God] As they do, who ſet God only before their eyes, and follow the rule of his word: *hoc autem in Deo facimus, quod Deo in nobis faciente, datur nobis ut faciamus. Fulgent. de præd. ad Monim. l.*1. and we do this in God; which, God working in us, giveth us ability to do.

V. 22. *The land of Judea*] Into the territories of Judea: from Jeruſalem into the villages, and places neer.

and baptized] By his diſciples Miniſtry. See chap. 4. 2.

V. 23. *baptizing in Enon*] A town in the tribe of *Manaſſe*, neer Jordan (there was another of this name neer *Damaſcus*, Ezek. 47. 17.) and neer *Scythopolis* on the other ſide of Jordan (See *Iſ. Caſaubon Exercit.* 13. *N.* 42.) and *Salim.* See *Jerom. de loc. Hebr. a fine.*

V. 24. *John was not yet caſt into priſon*] See *Mat.* 14. 3. &c. Mark 6. 17. &c. Luke 3. 19.

V. 25. *And the Jews*] *Chryſoſtom* readeth μετὰ Ἰουδαίου---with a Jew: ſo the *Syriac, with a certain Jew*, very likely that the controverſie began with one, and after grew more generall? ſo are national quarrels ofttimes kindled, by one or ſome few, which afterward are, from ſmal ſparks, fomented and blown up into maſterleſs flames.

about purifying] How they might be purified before God, which the waſhings under the law did, and baptiſme now doth repreſent.

V. 26. *was with thee beyond Jordan*] They were affected with perverſe zeal and emulation, fearing that their maſters credit ſhould be impaired by Chriſt.

to whom thou beareſt witneſſe] Chap. 1. 7. 34. they come with this complaint, that all the people now ran after him whom their maſter baptized; as fearing an eclipſe of their maſters honour, by his interpoſition, to whom (it ſeemed to them) their maſter had lent his light.

V. 17. *A man can receive nothing*] Or, *take unto himſelf*; nothing, no gift: no man ought to uſurpe a miniſtry, which God hath not given him, Heb. 5. 4. as the *Syriac interpreter* hath it, *ex voluntate ſui ipſius*, of his own will; or at his own pleaſure, nor can be fit for it, except God give the ability, 2 Cor. 3. 6.

V. 28. *I am not the Chriſt*] Chap. 1. 20. See Luke 3. 15, 16. and John 1. 20. &c.

V. 29. *is fulfilled*] In that he heard the voice of Chriſt the bridegroom ſpeaking to his ſpouſe the Church: it is as if he ſaid, now my work is done; my office fulfilled; whereof I rejoyce. I have done my part and rejoyce in the deſired effect.

V. 30. *He muſt encreaſe*] I came to prepare his way, and to manifeſt himſelf to Iſrael: the confluence of people to hear and follow him is the end of my proclaiming him, and teſtifying concerning him, he muſt be exalted: and all the people ſhal follow him, I muſt be obſcured; as a ſtar at the riſing of the ſun.

V. 31. *Is earthly*] Nothing but man, meer dregges in compariſon with Chriſt.

and ſpeaketh of the earth] Savoureth not the things of God, but of men: as Mat. 16. 23. his doctrine is grounded on earthly or carnal principles: ſuch are we all by nature, and cannot receive, or apprehend the things of the Spirit of God, 1 Cor. 2. 14. untill we are illuminated by the ſpirit of adoption and regeneration.

V. 32. *No man receiveth his teſtimony*] That is, as *Chryſoſtom*, interpreteth ὀλίγοι, very few believe in Chriſt, concerning whom John bare witneſſe, that he is the Son of God, if he had ſimply meant, none; why ſhould he have added, *he that receiveth his teſtimony hath ſealed*, &c. verſe 33. and how ſhould we think that the Diſciples and others were not herein concerned? but this he ſaith, to ſhew his diſciples, why they, and the other Jews yet believed not, becauſe Chriſt was heavenly and they earthly.

V. 33. *He that hath received his teſtimony*] That is, διδασκαλίαν αὐτοῦ: *Theophylact*, the doctrine of the goſpel.

hath ſet to his ſeal] See Rom. 3. 4. *Theophylact* interpreteth it by ἔδειξεν, and ἐβεβαίωσεν he hath demonſtrated, and confirmed, that God is true; he hath ſo profeſſed it, as if he had ſet to his ſeal for a more certain confirmation of his writing, or that which is given under his hand.

V. 34. *He whom God hath ſent*] God herein ſent his Son, as the Sun ſendeth out his rayes to the earth; in that they are not in their emiſſion divided from their fountain; *ita de ſpiritu ſpiritus, & de deo deus*, ſaith *Tertullian Apol. cap.* 21. ſo is he Spirit of Spirit, and God of God, that there is but one truth, as one God, ſo that he who believeth him that is ſent of God believeth God; as on the contrary, he that believes not in him that is ſent, believeth not God who ſent him. See Luke 10. 16.

ſpeaketh the words of God] This ſheweth a reaſon why they ſhould believe him, becauſe he ſpeaketh onely the words of God; which is the onely ground of faith in which there can be no falſhhood; opinion may be on probabilities; but faith is on certainties, becauſe they are revealed by God, who cannot deceive. See Tit. 1. 2.

not the ſpirit by meaſure] But an unmeaſurable fulneſſe, Coloſ. 1. 19. & 2. 9. he meaneth by Spirit, the gifts and graces of the Holy Ghoſt: to every one of us is given grace *according to the meaſure of the gift of Chriſt*: Epheſ. 4. 7. but his powerful working is, as *Chryſoſtom* ſpeaks, ἀμέτρητος, *unmeaſurable*: for he hath τὸ πνεῦμα ὁλόκληρον, and οὐσιωδῶς, *the whole ſpirit, ſubſtantially*: the Prophets and Apoſtles had, and the faithful *Miniſters have a meaſure*; but Chriſt, the fulneſſe whence all receive grace and truth, hath it above all meaſure. See Rom. 12. 6. Epheſ. 4. 7. &c.

V. 35, *The father loveth the ſon*] Matth. 11. 27. 10. Matth. 3. 17. Mat. 15, 5. 2. Pet. 1. 17. the father loveth the ſon, with an incomprehenſible love, infinitely; his love not being an accident in him, but the eſſence of him, 1 John. 4. 8.

all things unto his hand] That is, hath given the rule and power over all things in heaven and earth, to him. See *Mat.* 28. 18.

V. 36. *He that beleiveth*, &c.] Hab. 2. 4. 1 John 5. 10.

hath everlaſting life] The Syriac interpreter hath it, *eſt ei vita, quæ eſt in æternum*, it ſeemeth indeed to expreſſe a preſent and indefeaſable intereſt and poſſeſſion; not onely apprehenſible by hope, but even now in being to preſent ſenſe, for as much as the elect regenerate do now feel the power of the life of Chriſt in them, and the dayly motions of his ſpirit working the decay and death of ſin, and enabling to ſome comfortable meaſure of ſanctification. See Gal. 2. 20. they by experience know, how Chriſt is made of God, their wiſdom, righteouſneſs, ſanctification and redemption, 1 Cor. 1. 30 wherein his kingdom is eſtabliſhed in them; that is, the kingdom of grace and life eternal, the kingdom of life and glory begun here on earth to be perfected in heaven.

ſhall not ſee life] Shall not enjoy; no nor ſo much as lay an eye upon it. See verſe 3. & chap. 8. 24. he ſhall neither be ſenſible of the life of grace here, nor of the life of glory in the world to come; the Syriac interpreter giveth it, *qui non acquieſcit filio*: he that reſteth not, or dependeth not on the Son, in faith for his juſtification: but ſeeketh righteouſneſſe by the works of the law, &c. he ſhall not be ſaved.

but the wrath of God abideth on him] For none but thoſe only who are juſtified by faith in Chriſt have peace toward God, Rom. 5. 1. out of Chriſt there can be no reconciliation, by the wrath of God; he means the whole curſe of the law, and whatſoever it threatneth impenitent ſinners. *Salvian* expreſſeth it well, *de Gub. Dei. l.* 1. *ira eſt autem divinitatis, pœna peccati*: Gods anger is the puniſhment of ſin, and as *Fulgentius. de incarn. & grat. ira igitur ejus, noſtræ iniquitatis eſt meritum*, his anger is the deſert of our iniquity, he ſaith not Gods anger ſhall come, but it abideth: all are born children of wrath. Eph. 2. 1. becauſe in ſin: but this is done away in our regeneration, wherein we are reconciled to God in Chriſt only. See Acts 4. 12. Rom. 5. 1. but it abideth on the impenitent, and unbelievers, becauſe they are not reconciled to God by faith in Chriſt.

CHAP. IIII.

Verſe 1. *WHen therefore the Lord knew*] When Jeſus knew; that is, Jeſus knowing what the Phariſees heard, and conſulted, how they might deſtroy him, which was the uſual reſult of their conſultation concerning him, and his actions which they with an impious deligence obſerved, that they might have ſomthing whereby to calumniate and accuſe him.

V. 2. *Ieſus himſelf baptized not*] he baptized inwardly by the Holy Ghoſt giving the effect of the outward baptiſme here ſpoken of: and as *Optatus l.* 5. ſaith, he baptized indeed; but by the Apoſtles hands, *quibus leges baptiſmatis dederat*, to whom he gave the laws (or rites) of baptiſme; ſo *Tertul. de bapt. c.* 21. *ſemper dicitur is facere cui præminiſtratur*, he is ever ſaid to do a thing, for whoſe ſervice it is done.

V. 3. *he left the Iews*] to avoid their rage: that mean muſt be held in our miniſtery, neither to be diſcouraged by cauſeleſſe fear, nor raſhly to provoke, or expoſe our ſelves to enemies.

V. 4. *He muſt needs go*] It was his way from Judea to Galilee, and lay between them.

V. 5. *A city of Samaria*] See on Luke 17. 11. *Herod, in honour of Auguſtus Cæſar*, called it *Sebaſte*, according to the *Greek. Iero. To.* 1. *Epitaph. Paul.* Chriſt thus leaving the proud and malicious *Phariſees*, opened the treaſures of grace and mercy to the deſpiſed *Samaritans*.

Sychar] *Sichem*, or *Shekem*. Gen. 33. 18. שכם *ſhechem* 70. Σικίμων. See Gen. 48. 22. Joſh. 24. 32. ſome think it called ſince, *Neapolis, Naples*, or *Naploza*. See *Iſ. Caſaubon exer.* 13.

that Iacob gave] Gen. 33. 19. & 48, 22. See Gen. 50. 24. Joſh. 24 32.

V. 6. *Sate thus on the well*] Weary as he was; or, becauſe he was weary, for he travelled with his diſciples on foot; & in the form of a ſervant, which for our ſake he had aſſumed, would have experience of all our infirmities without ſin, therefore he hungred thirſted, was weary, &c.

the ſixth hour] About noon: in the heat of the day.

V. 7. *give me to drink*] Thus he that is rich and Lord of all, became poor for us, that he might make us rich, 2 Cor. 8. 9. we had loſt all right and intereſt in the creatures, ſo that we could not ſo much as (in our own right) take a cup of cold water, but as uſurpers: untill Chriſt reſtored us that intereſt and right in the creatures: which we forfeited by our attainder in *Adam*: and thus he asketh, who giveth to all creatures. Pſalm 104. 27. as to refreſh himſelf in his wearineſſe and thirſt;

ſo ſpecially to give occaſion of diſcourſe, for her ſalvation and many others.

V. 8. *Into the city*] *Sychar*, verſe 5. that they might there be accommodated with meat, or other neceſſaries which they wanted.

V. 9. *For the Jews have no dealing*, &c.] The *Samaritans* claimed kindred of the Jews in their proſperity, but in their publique aſſlictions, would never acknowledge them *Joſeph. Antiq. Iud. l.* 11. *c.* 8. See alſo *l.* 9. *c. ult.* the Jews eſteemed them wicked and prophane, likewiſe the Samaritans, thought themſelves polluted, if they touched a Jew. See 2 Kings 17. 26. &c. they mutually hated and deſpiſed each other; hence was that blaſphemous calumny againſt Chriſt, whom the Jews called *Samaritan*, &c. John 8. 48.

V. 10. *gift of God*] That excellent gift ſpecified. chap. 3. 16. or chap. 7. 38, 39. or himſelf ſent to convert her; or the opportunity of ſalvation hereby offered her.

living water] The graces of the holy Spirit, which ſhall never fail. See c. 7. 39. Jer. 2. 13. Joel 3 18. Zach. 13. 1. *Cyril* underſtandeth here, the love of God, and the *quickning gift of the ſpirit*, ſo *Theophylact*, τὴν χάριν τοῦ ἁγίου πνεύματος, *the grace of the holy ſpirit*; which faileth not, but bringeth to eternal life,

V. 11. *Nothing to draw with*] And the Jews and Samaritans held it a pollution, to uſe the veſſels of each other: this it ſeemeth, ſhe ſpake, as deſpiſing and contradicting that which he ſaid.

V. 12. *Art thou greater*, &c.] As if ſhe had ſaid; whom makeſt thou thy ſelf? *Jacob* that great *Patriarch* was content with this water, for himſelf and his family; what better water ſpeak you of?

than our father Jacob?] Thus theſe mixed and degenerate people bragged. (See 2 Kings 17. 24) thus hypocrites ever boaſt of their fathers and anceſters. See c. 8.

V. 13. *whoſoever drinketh of this*, &c.] As if he ſaid, hence you may gather whether I am greater than Jacob or not, if you underſtand the difference between that myſtical and ſpiritual water which ſhall nouriſh to eternity (which Jacob could not give) and this which Jacob gave his ſons, which can onely quench a preſent thirſt, but not free you from a future.

V. 14. *The water that I ſhall give him*] The grace and ſpirit of regeneration, of which v. 10. & c. 7 38. 39.

ſhall never thirſt] It ſhal ſo refreſh the weary ſoul, that all deſire of good ſhall be ſatisfied, in the preſence of God: ſee Pſal. 39. 8, 9. Iſa. 49. 10.

V. 15. *Give me this water*] It is likely that ſhe perceived that he ſpake of ſpirituall water, but under the notion of a Jew, ſhe was diſpoſed to ſlight all that he ſpake: ſo hard it is to believe their word, of whoſe authority we are not well perſwaded; probably ſhe ſpake this *ironically*; this alſo is a an example of that which Chriſt ſaid. c. 3. 3, *except a man be born again, he cannot ſee the kingdom of God.*

V. 16. *Go, call thy huſband*] Chriſt having a while patiently born with her perverſe anſwers, will now ſmite her conſcience with the ſenſe of her ſin, and his Divine Majeſty before whom ſhe deported her ſelf ſo ſecurely and audaciouſly: ſo are over-confident ſinners to be wounded that they may be healed, ſhe knew that ſhe lived in ſinne, yet her conſcience could not awake, until a divine hand ſeemed to touch the wounds thereof: So 2 Sam. 12. 13. here alſo the tender mercy of Chriſt is to be obſerved: he ſaid not, go thou adultreſſe, and call thy partner in ſin, thy pretended husband, that you may hear your dooms, (as 1 Cor. 6. 9, 10.) but he mildely ſtileth him husband, whom he knew to be an adulterer, that ſhe might neither preſume any longer to conteſt with the ſearcher of hearts, nor deſpair of his mercy, whoſe lenity in reproving, ſpake him merciful to cure and amend; not buſie, or malicious to finde fault, or accuſe.

V. 17. *I have no huſband*] Thus ſecurely dallieth ſhe in ſo great an intereſt as her own ſalvation; it is hard for ſinners (not onely aſleep, but) dead in ſinnes and tranſgreſſions, to awake at the firſt call of God and to acknowledge his voice therein: ſhe ſuppoſing that ſhe talked with meer man, thought with her womaniſh artificies to elude him, denying her matrimony, and diſſembling her adultery; but no captions or fallacies can deceive God.

thou haſt ſaid well] Chriſt telleth her plainly of her faults (who could not before underſtand what he ſaid) in mentioning the fifth man, whom ſhe now had in place of an husband, but truely an adulterer.

V. 19. *I perceive that thou art a Prophet*] The mentioning of her ſin, ſmiteth her with a greater reverence of Chriſt, as of a Prophet, who could know thoſe errours of her former life.

V. 20. *in this mountain*] Mount Garizim, near Shekem. Jud. 9. 7. in which *Sanaballah*, by *Alexander* of *Macedon* his leave, built them a temple. *Joſeph antiq. l.* 11. *c.* 8. *See Iſ. Caſaubon exer.* 13.

Jeruſalem is the place, &c.] See Deut. 12. 5, 6. 1 Kings 8. 29. 2 Kings 21. 4. 1 Kings 14. 21. thus would ſhe divert the diſcourſe concerning her ſin and ſhame, by embarking in a national controverſie, which had long been handed between the Jews and Samaritans.

V. 21. *nor at Jeruſalem*] The publike worſhip of God ſhall be no more reſtrained to that place, which was appointed thereto for a time, to exerciſe their faith in expectation of Chriſt in whom alone we can appear acceptable to God. See Mal. 1. 11. 1 Tim. 2. 8. Epheſ. 2. 14, 15.

V. 22. *Ye worſhip ye know not what*] See 2 Kings 17. 29 &c. this Chriſt ſeemeth to ſpeak that he might check her inſolency: as if he had ſaid; you make compariſons with the Iſrael of God, who worſhip you know not what: what ſkilleth it, where they worſhip, who are ignorant both of the object and manner of the true worſhip? devotion born of ignorance, and blinde obedience, are ſtrangers in the kingdom of God, *the father of lights*, James 1. 17. our Saviour ſaith, John 17. 3. *this is life eternall, that they might know thee, the onely true God, and Ieſus Chriſt whom thou haſt ſent*; it is true concerning the heavenly *Jeruſalem*, which was ſaid of the fort of *Sion*, 2 Sam. 5. 8. *the blinde and the lame ſhall not come into the houſe*; the ignorant, who know not Chriſt, the true light, John 1. 9. and ſuch as halt between God and Baal, 1 Kings 18. 21. therefore as God began his work of creation Gen. 1. 3. with a, *let there be light*, ſo beginneth he the admirable work of our regeneration, by his ſpirit of illumination, calling us out of darkneſſe, into his marvelous light, 1 Pet. 2. 9. See Rom. 10. 14. 15. 17.

for ſalvation is of the Iews] He ſeemeth to allude to Iſa. 2. 3. the meaning is, that the doctrine of ſaving health, is that which the Prophets have taught.

V. 23. *in ſpirit and in truth*] Spirit is here ſet in oppoſition to ceremonies, which are called carnal, Hebr. 7 16 which prefigured that which Chriſt performed: he requireth now (ſaith *Euthymius*) *non corporaliter, ſed ſpiritualiter immolantes*, thoſe that ſacrifice not bodily, but ſpiritually; remiſſion of ſinnes being accompliſhed in Chriſts one oblation of himſelf once offered, there remaineth no more ſacrifice for the ſins of the living or the dead. See Hebr. 10. 18. there ramaineth ſtill ſpirituall ſacrifice of prayer and praiſes by us to be offered, 1 Pet. 2. 5. Revel. 8. 4. but no more bodily, proper or externall ſacrifice: he will be worſhipped now, not in the figure (as under the lavv) but in the truth prefigured: and herein he ſecretly taxeth the Samaritans blinde errour, for that they held no certainty from Gods word, neither was their pretended zeal and devotion according to truth and knowledge, both which are fundamentall to the acts of religion. See Iſa. 8. 20. and in this compariſon, Chriſt ſheweth the preeminence of the Jewiſh religion, grounded then on Gods infallible word, and the vanity of the Samaritan ſuperſtition and will-worſhip, built on traditions, and opinions of men, which are ever uncertain: for ignorance of the truth, as *Lactantius* well noteth, maketh *incertam, labentemque ſententiam*, an uncertain, and ſlippery aſſertion: will-worſhip is no religious act; neither are good intentions enough; we muſt be certain of Gods revealed will, to direct us in his worſhip, otherwiſe we cannot do it in faith.

V. 24. *God is a ſpirit*] 2 Cor. 3. 17 theſe words ſhew the reaſon of that he laſt ſpake concerning ſpiritual adoration: God requireth adoration in ſpirit and truth, becauſe his ſelf is a ſpirit, and truth: God is an incorporeal ſubſtance, inviſible, incomprehenſible, and he is the *veritas prima, the light, in whom is no darkneſſe*. 1 John 1. 5. therefore he requireth ſuch adoration as agreeth with his own nature: he commanded bodily worſhip to Iſrael in the ceremonial law, which was to be as a ſchoolmaſter, to bring them to Chriſt, whom the ceremonies thereof prefigured, Gal. 3. 24.—— *untill the time appointed of the father*, Gal. 4. 2. and he confined them to Jeruſalem, and the temple there; but now in the fulneſſe of time, Chriſt ſheweth that his worſhip ſhould no longer be confined to Jeruſalem, then all things therein prefigured Chriſt, and the work of mans redemption by him to be wrought, ſhould be accompliſhed, the Jews therefore, though the peculiar people of God, and in their ſacrifices, doing thoſe bodily things, which God for a time commanded them to do, except they, by the ſpiritual eye of faith, looked to Chriſt the end of the law, neither worſhipped God aright, neither were by thoſe legal rights cleanſed from their ſinnes, *for it is not poſſible that the blood of buls and goats, ſhould take away ſinnes*, Hebrews 10. 4. they therefore who to this day adhere to the antiquated ceremonines of the law, not believing in Chriſt, who did indeed come in the fulneſſe of time, and fulfil all things concerning mans redemption therein prefigured, cleave to a killing letter and miniſtration of condemnation.

muſt worſhip him in ſpirit] This ſheweth wherein Gods ſervice principally conſiſteth; excluding the Jewiſh antiquated ceremonies, but not that bodily worſhip which is requiſite, either for our acknowledgement of God before men, order in his publick worſhip, or the ſtirring up our own affections in private.

V. 25. *which is called Chriſt*] Theſe words (omitted by the Syriac) ſeem to be the Evangeliſts interpretation of the name Meſſias: though the Samaritan religion was very impure, confuſed, and mingled with ſundry errours, yet held they this principle concerning the coming of the Meſſias: ſo manifeſt was this light, that it ſhined to them that ſate in darkneſſe, the very heathens, the Samaritans out of *Moſes* writings. Deu. 18 18 the impious *Balaam*. Num. 24. 17. and the devil his ſelf acknowledged ſome ſenſe thereof: it is probable that this woman underſtanding by the ſpeech of Chriſt, that ſome extraordinary change of the Church, and Eccleſiaſtical ſtate was nigh, preſently thought of the Meſſias; the rather, becauſe the marks of his coming, ſpecially the departure of the Scepter from *Judah* appeared to the world: in her referring the certainty of all things in religious worſhip to the Magiſtery of Chriſt, preferring him before *Moſes* and all the Prophets, ſhe is a good preſident, where we may learn in him to look for all the treaſures of wiſdom and knowledge, Coloſ. 2. 3. and to hear him Mat. 17. 5.

V. 26. *I am he*] When the Jews preſſed him, ſaying, *how long doeſt thou make us doubt* (or hold us in ſuſpenſe?) *if thou be the Chriſt, tell us plainly*, chap. 10. 24. He anſwered not ſo poſitively; but here he manifeſteth himſelf: he that ſaw all hearts, knew that the Jews asked not to beleeve and be ſaved, but captiouſly, and to find ſome calumny againſt him; and that this preſent hearer ſhould convert, and be a means of the converſion of many others, when ſhe ſhould know who it was that talked with her. Chriſt is never wanting, where he knoweth the revelation of himſelf will profit to ſalvation, chap. *6. 64.* where his Goſpel is hid, it is hid to them that periſh, 2 Cor. 4. 4.

V. 27. *Upon this*] Even as he ſpake theſe words:

came his diſciples] From Sychar, verſe 5, 8. into which they went to buy meat: thus long by Gods providence they were abſent, but ſo ſoon as he had declared himſelf to be Chriſt, they came; leſt out of zeal, not yet well informed, they might (as ſometimes they endeavoured, Mat. 19 13, 14. Mark 10. 13. &c.) hinder a work of mercy.

V. 28. *left her water pot*] Having a taſte of thoſe waters of life of which Chriſt ſpake, ſhe quickly forgat her thirſt and ſecular neceſſity, which brought her out to *Jacobs* Wel; and haſted into the city, to draw others to Chriſt: when our affections are indeed taken up to things above (Col. 3 1. &c.) our worldly cares in a great meaſure, fall off like *Eliiahs* mantle when he was taken up to heaven, 2 Kings 2. 13. See Pſal. *69. 9* and 102. 4. Mat. 17. 4. Mat. 4. 20, 22. Mat. *16. 27.* Job 23. 12. Pſalm *19.* 10. and 119. 127.

V. 29. *Come ſee a man*] Such is the excellency of heavenly treaſures (ever moſt diffuſive of themſelves) if one find them, there is no reſt until he communicate the ſame to others: if one find any ſecular treaſure, he will carefully conceal it; becauſe the more communicate therein, the leſſe muſt every ſharer have: but the more by thee are brought to Chriſt, the more thou haſt of that divine riches. She ſaith not, *go out and ſee a man, &c.* but *come and ſee*: the ſeed of this knowledge cannot lie dead in our hearts. See Pſalm 11*6*. 10 2 Cor. 4. 13. It is like the widows oyl, 2 Kings 4. 5, *6.* encreaſed by pouring out: they have but a doubtful ſhare in Chriſt, who pretending to ſend others to him, will not go themſelves: nor doth ſhe take upon her to define, or teach; ſhe onely leadeth them to hear Chriſt, contented to perſwade them to ſee what ſhe had found.

all things that ever I did] My great and many ſins: that is, *multa quæ erant occulta, Euthymius*: many things which were ſo reſerved, that I am confident, he could have told me all; thus ſhe ſeemeth, not to ſpare her own reputation, that ſhe might thereby bring others to Chriſt. See 1 Tim. 1. 15. Acts 22. 3. 1 Cor. 15 9. Gal. 1. 13.

V. 30. *went out of the city*] Out of Sychar, verſe 5. It was by the inſtinct of Gods Spirit, that they came, therefore the vility of the reporter hindred them not: we ought not to have the Goſpel in reſpect of perſons, nor ſo much to regard, who ſpeaketh, as what is ſpoken: they have little affection to beleeve in Chirſt, who are ſo intent to the meſſengers perſonal failings, that they thereby chiefly value their meſſage: theſe do not object her former ſins, or infamy, becauſe they were willing by any means to be led to Chriſt: a contrary mind was in thoſe who ſaid to the man that had been blind, John 9. 34. *thou art altogether born in ſin, and doſt thou teach us?*

V. 31. *Maſter eat*] Of theſe things which we have bought. This they ſaid becauſe Chriſt (ſubject to human infirmities and neceſsities for the time aſſumed) was weary with his journey ver. *6.* and it was now about noone: therefore they out of their care for their Maſter, pray him to refreſh himſelf with ſuch viands as they had bought for him and themſelves.

V. 32. *I have meat to eat that ye know not of*] That which I moſt deſire; or more hunger for than meat; to wit, that I may do the will of God, in ſaving ſinners. See Job 23. 12. becauſe he would make his diſciples teachers of the word; he thus teacheth them by his own example, to have a greater care of others ſalvation, than of their own bodily neceſsities; and of the kingdom of God, than of all worldly emoluments: he ſaith not, I do not hunger; but *I have meat, &c.* thus would he erect their thoughts, and make them attentive to that great work, which they were preſently to ſee in the converſion of the Samaritans: thus would he teach all, rightly to order their deſires: firſt for Gods Kingdom, and then for things neceſſary to this preſent life: this one thing duely obſerved; would both open the windows of heaven to pour us out bleſsings, and ſupplies of all neceſſaries, and make our ſtore a bleſſing, which without this one method ſo often proveth a meer curſe and occaſion of damnation to many.

V. 33. *hath any man brought him ought, &c.*] They could underſtand nothing but concerning bodily food: ſo hard is it to raiſe the thoughts above carnal reaſon. See alſo Mat. *16. 7.* John 11. 11.

V. 34. *to do the will of him*] That is, to proſecute the calling of the Samaritans to the knowledge of the Goſpel, and to ſalvation. See c. 6 40. which he deſired more than bodily food: a document is here to the Miniſters, of diligence, and fervency, in the execution of their charge; and alſo of conſolation to us all; Chriſt who then ſo much zealed the ſalvation of Samaritans then to be called, hath not leſſe care for us whom he hath called.

V. 35. *Yet four moneths*] ἔτι τετράμηνόν ἐστι, The Syriac interpreteth, *poſt quatuor menſes*; after four moneths: it is an Hebrew manner of expreſsion; as Jonah 3. 4 עוד ארבעים יום *hod arbahim jom*; yet fourty dayes, *Aquila, Symmachus, &c.* τεσσαράκοντα, fourty dayes. *See Auguſtin. de C. D. l* 18. *c.* 44.

white already to harveſt] Mat. 9. 37. The ſpiritual harveſt is now ripe, as Luke 10. 2. therefore as the ripe corn cannot bear delay (without the owners great loſſe) but muſt be gathered in, ſo muſt the Jews and Gentiles now ready for Gods kingdom: by *regions white to the harveſt*, he meaneth, (as *Chryſoſtom, Theophylact, Euthymius, &c.* interpret) τὸ πλῆθος τῶν προσερχομένων Σαμαρειτῶν, the multitude of the Samaritans coming to him; and their chearful minds, ready to beleeve: *Cyril* more generally and better underſtandeth, thoſe who being prepared by the voice of the Prophets, were to be inſtructed in the faith of Chriſt: we may not unaptly ſay of them as *Ambroſ. l.* 10. *ep.* 8... ſaith of *Eliah*; *Prophetam Domini agnoſcebant corvi, quem non agnoſcebant Judæi, paſcebant corvi, quem genus illud perſequebatur:* the ravens acknowledged the Prophet of the Lord, whom the Iews acknowledged not: the ravens fed him whom this generation perſecuted.

V. 36. *that reapeth, receiveth wages*] The doctrine of the Prophets, is compared to ſowing, and the Miniſtry of the Goſpel, to gathering of ripe fruits; in either, the faithful ſervant ſhall have his reward.

V. 38. *other men laboured*] Meaning the Prophets, and *John Baptiſt*. See on verſe *36. Moſes*, the *Fathers*, *Prophets*, and *Teachers*, have laboured very much in teaching and inſtructing this ſtiff-necked and obſtinate people, drawing them from Idolatry unto the true ſervice of the Lord, expounding the law declaring the promiſes of God, concerning their expected *Meſſias* and *Saviour*, &c. now the Iews being hereby prepared toward ſalvation, the Apoſtles were ſent to perfect the work, by gathering beleevers to Chriſt, which by the power of the Holy Spirit, they admirably performed after *Chriſts* aſcenſion, as Acts 2. 41. when there were added to the *Church* of *Chriſt* in one day, about 3000. ſouls. Here *Chriſt* ſeemeth to propoſe two arguments, or motives to their miniſtration. Firſt, the examples of the foregoing Prophets who ſowed the ſeed of the Goſpel. Secondly, the utility and greater facility of the work: all know that it is more eaſie to reape, than to prepare the earth and ſow, and that the profit accrewing to the husbandman is in the harveſt.

V. 39. *many of the Samaritans, &c.*] This was a *præludium* to the calling of the Gentiles; as were, the coming of the Wiſe men to ſeek Chriſt, and the Centurion, &c. Mat. 8. 5. howbeit the fulneſſe of the time for their general calling, being not yet come, he gave in charge to his diſciples, not to go into the cities of the Samaritans, &c. Mat. 10. 5 for he was a Miniſter of the circumciſion, Rom. 15. 8. ſent ſpecially to the loſt ſheep of the houſe of Iſrael. Mat. 15. 24. therefore he would not yet give the Jews matter of offence.

V. 40. *beſought him that he would tarry*] They who have any true and reall ſenſe of their intereſt in that which the Goſpel propoſeth to them cannot but love and deſire their company and preſence who preach the ſame: therefore the Samaritans, hearing the gracious words of Chriſt himſelf, deſired to entertain him: *Paul* deſired to die, that he might be with him, Phil. 1. 23.

V. 41. *more believed*] For faith is by hearing Rom 10. 17. which, whoever planteth and watereth, God giveth, 1 Cor. 3. 7. For Chriſt ſpent thoſe two dayes, (verſe 40.) teaching them the myſteries of ſalvation by Chriſt to be now ſhortly after to be divulged not to the Jews onely, but alſo to the Samaritans and all other nations of the world for the remiſſion of their ſins, comfort, and ſalvation: and it is very probable, which ſome conjecture, that in that time he reſolved them concerning their national queſtion, about the place of true worſhip; and on that occaſion he might teach them many things concerning the Law, Temple, Worſhip of God, and the Meſſias; opening the Ceremonies of the Law typifying him, and the Oracles of the Prophets, foretelling thoſe things which were to be accompliſhed by him: and no wonder if many beleeved on him who preached with that divine evidence and fulneſſe of the Holy Spirit, which not onely ſounded in their eares; but converted their hearts, and begat faith and obedience in them.

V. 42 *not becauſe of thy ſaying*] λαλιὰν; Commonly importing talkativeneſſe: *Suidas* interpreteth it by δημηγορία; which *Budæus* expreſſeth by the oratorical fluentneſſe of tongue in thoſe who are more ſtudious to pleaſe, than to profit: as *Suidas* inſtanceth in *Arceſilaus, ſatis in loquendo liber*; as the Hebrews aptly expreſſed it by איש דברים *iſh debarim, a man of words*; that is, *eloquent*, as Exod. 4 10. So Cant. 4. 3. מדברך *midbarech* thy ſpeech is pleaſant: where the 70. give it by the word here uſed, ἡ λαλία σȣ thy ſpeech, &c. God, complying with our infirmities, hath many wayes and means to bring us to beleeve: he will provoke the Jews by emulation of the Gentiles, Rom. 11. 11. others, by the honeſt and harmleſſe converſation of profeſſours, 1 Pet. 3. 1. Some by the ordinary means, preaching of the word and adminiſtration of the Sacraments: ſome by the authority and credit of the Church; whereas, who, or whatſoever the occaſion be, the word of God is the ground on whoſe certain authority we reſt, and for which we beleeve: as here, at the womans report, they beleeved, and came forth: but all that ſerved onely to bring them to Chriſt: ſo ſaith *Auguſtin. Tract.* 15. *in Joh.* Chriſt is preached to thoſe who are without, and yet not Chriſtians; by Chriſtian friends, *tanquam illa muliere, hoc eſt, Eccleſiâ, nunciante*, as it were that woman, that is, the Church, declaring, one might well ſay of himſelf, *I had not believed the Goſpel, except I had believed the Church*: becauſe the voice of the Church (as this woman the Samaritans) firſt moved him to come to Chriſt: not that he finally built his faith on the authority of men, much leſſe preferred it before the authority of Gods Word; but becauſe he acknowledgeth the means (the Miniſtry of man) by which God brought him to beleeve his divine Word, which onely is infallible; as a man ſhut up in ſome dark *Labyrinth*; being thence led out by ſome obſcure lamp carried before him, to the clear and open ſun, might truly ſay, I had not come to the light of the ſun, except I had followed this lamp; yet could it not be thence concluded, that now in the ſun-ſhine, he muſt ſtill truſt to the light of the lamp, or that the ſuns light ſhould depend on the dimme light thereof; human reaſon looketh on immediate means and occaſions as a cauſe *ſine quâ non*; between which, and the ſuprem cauſe, in a clear view, it diſcerneth a vaſt diſtance; we honour the authority of the Church, and the Miniſtry of men, but put much difference between the authority of theſe, and God, on whoſe infallible truth our faith is grounded.

Saviour of the world] Chriſt having preached to them, that the ſalvation which he brought, was Univerſal without reſpect of perſons; they apprehended their right and intereſt therein, and ſo conclude, that he brought conditions of peace to them, who were indeed far off from the covenants of grace, Epheſ. 2. 17. their admirable improvement of two dayes hearing; to the apprehenſion of this ſum of the Goſpel, muſt needs riſe in judgement and condemn, not onely the Jews two years fruitleſſe hearing Chriſt, but alſo our many years hearing the ſame word without fruits of faith and repentance.

V. 43. *departed thence*] From Sychar in Samaria; he would not now ſtay long there, for the infirm Jews ſakes, his courſe being not finiſhed in Judea.

V. 44. *Jeſus himſelf teſtified*] The Evangeliſt rendreth the reaſon why Jeſus went not into his own countrey Nazareth; they honoured him not as they ought. See Luke 4. 24. Mark 6. 4.

V. 45. *the Galileans received him*] The proud Jews deſpiſed this people, chap. 7. 52. ſo did they the Samaritans, yet both Samaritans and Galileans received Chriſt, when the Jews rejected him and his doctrine; many times they, whom arrogant hypocrites deſpiſe, as impious and unconſiderable, more happily receive Chriſt, and the Goſpel than proud boaſters.

V. 46. *made the water wine*] Chap. 2. 1. &c.

a certain noble man] A *courtier*, or *ruler* of *Herods* houſe, or ſome principal officer, counſellour or chieftain; the Syriac ſtileth him עבד מלכא *habed malco, a ſervant of the king*, a Preſident or Viceroy; ſo the Interpreter of the Syriac hath it, *gerens vices regis*. (See *Iſ. Caſaubon. Exer. c.* 13. *N.* 55.) for though *Herod Antipas* was but a *Tetrarch* and no King, yet doubtleſſe he was by his friends and followers vulgarly ſtiled King, and ſo the Evangeliſts themſelves accordingly call him, Mark 6. 14. &c.

V. 47. *when he heard*] Having heard of the fame of Jeſus healing all diſeaſes; and hearing alſo where he now was; he addreſſeth himſelf to him for help for his ſon.

V. 48. *ye will not believe*] Yet he beleeved, otherwiſe he would not have come to him for help; but he beleeved not aright in him, who thought he could not help, except he were bodily preſent; had he been well informed, he would have beleeved him to be God every where preſent. *Greg. hom* 28, *in Evang.*

V. 49. *come down ere my child die*] This ſheweth the weakneſſe of his faith relying ſo much on the bodily preſence of Chriſt, as if his ſon could no otherwiſe be cured: here were two infirmities of his faith diſcovered. Firſt, in that he thought that Jeſus could not heal his ſon except he were bodily preſent: He came not to the excellency of the *Centurions* faith, Mat. 8. 8. --- *ſpeak the word onely, and my ſervant ſhall be healed.* --- The ſecond infirmity appeared in that he thought *Jeſus* would come too late, if he came not before the child died; he believed not ſo much as *Martha* profeſſed --- *I know that even now, whatſoever thou wilt ask of God, God will give it thee*, Joh 11. 22. yet Chriſt ſhewed mercy to the weak.

V. 50. *the man believed*] The man ſpecified, verſe 46. ſo that here Chriſt at once cured two; the child of the fever, and the father of unbelief; the man departed, relying on Chriſts power and mercy.

V. 51. *as he was now going down*] In the way between Cana and Capernaum: which ſtood upon the lake or ſea of Galilee, on the banck of the river Jordan, in the borders of Zabulon and Neptalim.

his ſervants met him] Being ambitious to comfort their Maſter with ſpeed, by bringing him the welcome news of his ſons recovery, it is probable, that contending among themſelves who ſhould be the meſſenger, more came to meet him, where one could as eaſily have brought the tidings.

V. 52. *Then enquired he of them the hour*] Deſiring further confirmation of that which he ſo much wiſhed; and comparing the time and hour in which Chriſt ſaid, *thy ſon liveth*, verſe 50. with the ſervants report of the childes recovery, he found that Jeſus not onely declared that which was then done in his bodily abſence, (which a Prophet might poſſibly have done) but that Jeſus had cured his ſon.

ſeventh hour the fever left him] At one of the clock in the afternoon; for their day was divided into twelve hours, John 11. 9. and began at ſun-riſing; whence they computed their firſt hour of the artificial day, ſo that their ſeventh hour muſt fall with our one of the after-noon.

V. 53. *and his whole houſe*] The Maſter finding his ſonne recovered, by the word of Chriſt, bodily abſent, beleeved the divine power of Chriſt; and relating the whole paſſage of the buſineſſe to all that were in his family, they alſo beleeved with him.

V. 54. *This is again the ſecond miracle*] The ſecond which he did in Galilee, in Judea he had done many. Thus will Chriſt confirm that which he hath begun; and ſo precious are the ſouls of a few beleevers in his ſight; we read here but of one houſe gained to the faith; yet he (who foreſaw all events to come) for that ones ſake, came again to viſit what he had planted; he hath regard and care to ſave one *Noah* in a periſhing world, one *Lot* in five cities, Gen. 18. 32. he expreſſeth it in two parables, Luke 15.

CHAP. V.

Verſe 1. A*Fter this*] Levit. 23. 2. Deut. 16. After that he had cured the noble mans ſon, chap 4. 50. But it ſeemeth that this was not immediately after that, there having been other intervenient things which the other Evangeliſts relate, and this omitteth.

was a feaſt of the Jews] *Chryſoſt. Cyril. Euthym. Theophylact, Lyranus, Bonaventure Fab. Stapulenſis. M. Calvin, W. Muſculus*, and others think it was Pentecoſt. *Ireneus l.* 2. *c.* 39. *Rupertus, Oecolampadius, Beza, Rolloc. Brugenſis, Scaliger, de emendat. temp. Pelargus, Chemnitius harm. Evang, &c.* Underſtand it was the Feaſt of Paſſeover; one thing is moſt probable, that he came up to the feaſt, as to ſatisfie the Law on that behalf, ſo alſo that in that uſual confluence of people, he might find the better opportunity, to divulge the Goſpel, concerning their ſeveral feaſts. See Levit. 22. Numb. 29. Deut. 16.

V. 2. *by the ſheep market*] Or gate, ἐπὶ τῇ προβατικῇ, the firſt tranſlation underſtandeth ἐν ἀγορᾷ, in the market, becauſe there was near, a ſheep-marked, or beaſt-market, as Mat. 20. 3. to accommodate ſacrifices, who might there buy; the ſecond tranſlation underſtand πύλη, gate: for, ſaith an Author, by it the beaſts to be offered in ſacrifice, were brought in, Nehem. 3. 1. and 12. 39. we read שער הצאן *ſhahar hatzon.* 70. τὴν πύλην τὴν προβατικήν: the ſheep-gate. So *Junius* and *Tremelius* give it, *portam gregis*: this gate was to the ſouthward of the city, in that part of the valley which looketh toward the front of the Temple, and city of David. *Adricomius Jeruſalem. n.* 70. calleth it, *forum pecuarium.*

Bethesda] *Syr.* ביה חסדא *beth chesda*, the houſe of beneficence, or bounty: for, God there bountifully exerciſed his power in curing all diſeaſes of his people.

having five porches] The word στοὰ here uſed, hath divers ſignifications; *Suidas* expreſſeth it by ταμιεῖον (a barn or granary where corn or fruits were laid up) διὰ τὸ περιμήκης εἶναι --- becauſe it was a long room (So *Clem. Alexandr. Pæd.* l. 2. ſaith ὅτι ȣ̓κ ἔςι ταμιεῖον ϗ ἀποθήκη) the Latines commonly give it, *porticas*, which we call *porches*, gallaries, or walkes, to ſhelter from violent heat or rain: it ſeemed they had made ſuch about this pool, to ſhelter ſick and lame men, repairing to that place, and watching for the moving of the water, which being ſudden, and at no fixed time, they could not have been able to attend, had they had no cover to defend them from the weather, and place to reſt in.

V. 3. *blind, halt, withered*] The Evangeliſt mentioneth ſome, to declare that they were no eaſie or common cures there wrought, but even of the greateſt and moſt deſperate maladies.

V. 4. *an Angel went down at a certain ſeaſon*] Not in any viſible ſhape, but by the ſudden moving of the water, and the admirable effect following in the preſent cure of him that firſt went into the water after that motion, it appeared to be the extraordinary work of God, who as he hath made his Angels miniſtring ſpirits for the good of his, ſo doth he powerfully work by them, in extraordinary diſpenſations.

at a certain ſeaſon] There are divers conjectures concerning this ſeaſon; but when, and how often he deſcended, we have no certainty.

whoſoever then firſt, &c.] God could have cured all at once in a moment, but in his wiſdom he inſtanceth his preſence, power, and mercy, in a few, and at certain times, that all may depend on his providence, and patiently expect him, in reſpect both of the time and manner of their relief, here are ſundry things conſiderable in theſe cures. 1. That all diſeaſes, how old, great, or deſperate ſoever, were here cured. 2. That, in a moment, or very quickly. 3. That but one at once was healed, of ſo many who expected Gods mercy therein, one onely attained health, and all the reſt, to their no ſmall grief were unhelped. 4. That he onely was helped who firſt ſtepped in, or was put in; after the moving of the water, as if that one took up all the healing vertue. 5. That the ſame water could not alwayes heal, but at certain times, when it had been troubled, as a wrought ſea, or from the bottom to the top: for ſo the word, ἐτάραξε, importeth, as ἐτάραξε δὲ πόντον. *Hom.* ὀδ. ε 6. that no other moving, but that of an Angel deſcending from heaven, made thoſe waters healing: all was to teach us to caſt our cares on the Lord, to depend on his providence, who can help with ordinary means, without them, and contrary to them. See 2 Kings 5. 10 and 2. 20. Exodus 14. 22. and 16. 15, 35. Judg. 3. 11. and 15. 15, 19. 2 Kings 4. Mark 8. 23. John 9. 6.

V. 5. *had an infirmity thirty and eight years*] Chriſt choſe out this man, whoſe condition and diſeaſe might ſeem moſt incurable, by reaſon of the long continuance thereof, and he moſt unlikely to have benefit of the water, who neither was able to move himſelf, neither had any man to carry him into the pool in due ſeaſon, this was, as to ſet off Gods goodneſſe in the eminency of the miracle; ſo in this pattern of patience, to teach us the *Prophets rule, though it tarry, wait for it, becauſe it will ſurely come, &c.* Hab. 2. 3. (God often delayeth that which he will certainly give at laſt) alſo to make the afflicted ſeriouſly conſider their faults for which God puniſheth them; ſee Lam. 3. 39, 40, 41. by a divine diſpoſal it cometh ſo to paſſe, that, *prolixiora vitia ægritudo prolixior exurat. Greg. hom. 19. in Evang.* long ſickneſſe burneth out long vices. God delayeth to help, to exerciſe the faith and patience of the afflicted, to kindle their zeal to prayer, to render his mercies more dear and remarkable; ſee John 9. 1, 21. John 11. 39. Mat. 9. 20. Luke 13. 11.

V. 6. *wilt thou be healed?*] There ſeemeth no doubt but that he (who had with thirty eight years patience endured) would gladly be healed: but this Chriſt ſaid, to make both him and the ſpectators the more attentive to that which he was now about to do: thus he preventeth us with his mercy, ſee Iſa. 65. 24. this indeed is proper to the Almighty and true God, *inexorata beneficia præbere feſſis, &c. Arnob. adv. Gent. l 3.* to give unbegged benefits, to the weary and infirm: which when he doth in matters ſpiritual, he maketh us willing to receive who freely giveth of his own good will, ſo that there, as *Syneſius de inſomn.* ſaith καθαρμῶν τὸ μέγιστον μέρος ἡ βούλησις, the greateſt part of the cleanſing is the will, to be clean which God worketh in us: *of his good pleaſure* (Phil. 2. 13.) by his preventing grace.

V. 7. *I have no man, &c.*] So uncharitable was that Jewiſh Nation become; they thought all Religion conſiſted in ſacrificing, but held not charity, the ground and ſum of the Law: in ſo great a city, ſo much pretending to Religion, no man, in ſo long time, ſhewed ſo much mercy to this poor man, as to help him into the water: no wonder that Chriſt ſent the learned Doctors to learn that neceſſary leſſon, *I will have mercy, not ſacrifice* (Mat. 9. 13. 1 Sam. 15. 22.) that is, mercy rather than ſacrifice.

V. 8. *take up thy bed*] For the evidence and manifeſtation of the cure: So Mark 2. 11. Mat. 9. 6. This he ſaith, that paſſing through the multitude with his bed on his back, whom many of them probably might know ſo many years to have there lien helpleſſe, lame, and not able to move himſelf for help, the evidence of the miracle might appear.

V. 9. *immediately the man was made whole*] Though he had been ſo many years lame, Chriſt preſently healed him, in the ſame hour, as the interpreter of the Syriac giveth it: and this alſo cleareth the miracle from all ground of calumny, and ſuſpition of compact, that this man now cured was lame ſome years before Chriſt was born: compare verſe 5. with Luke 3. 23.

was the ſabbath] This alſo made the miracle more notorious; becauſe all that ſaw him carrying his bed on the *Sabbath*, on which none among the *Jewes*, uſed to bear any burden, would take ſpecial notice of the perſon and fact; had it been on any other day, few would have noted it, or ſaid any thing to it: but now every one that ſaw him carrying, blaming him for doing that which they judged unlawful, and he excuſing it by the command of him that cured him, the fame of the cure grew more publick.

V. 10. *the Jewes therefore ſaid*] They pretend religion, to overthrow the ground and fundamentals thereof, faith in Chriſt, and charity to men. (See 1 Tim. 1 5. 1 Cor. 13. 2, 3.) becauſe Chriſt healed on the Sabbath, whereas indeed that ſhewes, that works of mercy are works of the Sabbath made for man. The *Jewes* of whom he ſpeaketh here, it ſeemeth were thoſe by whom he paſſed carrying his bed to his houſe.

it is not lawful for thee to carry thy bed] Jer. 17. 22. it was not lawful to carry, except that carrying had been within the compaſs of ſanctifying the Sabbath, as was the advancement of Gods glory, a work of mercy and neceſſity, in which Chriſt ſhewed it lawful.

V. 11. *He that made me whole*] He replyeth not concerning works of the Sabbath, but citeth the authority of him, who had divine power to cure him: take heed of raſh cenſure; and conſider not onely the letter, but alſo the intent of the law; which is faith and charity. See on verſe 10. 1 Tim. 1. 5.

V. 12. *What man is that*] They would not acknowledge Gods hand in this work, but enquire after a man by them pretended to oppoſe the expreſs commandment of God concerning the Sabbath; as if they ſaid, do but name that man and what ever he be, he ſhall not go unpuniſhed, thus were they prepoſterouſly zealous, and ſuperſtitiouſly religious, not conſidering the ſenſe, but the letter of the Law.

V. 13. *Conveyed himſelf away*] This ſheweth the reaſon why the man that was healed was ignorant who had healed him and had not enquired concerning the Author of ſo admirable a bleſſing on him beſtowed: the unexpected ſenſe of perfect health, and ſtrength ſuddenly recovered, might poſſibly take up all his thoughs in admiration; and while he was riſing and taking up his bed as he was commanded, Jeſus went away through the preſent multitude.

a multitude being] Or *from the multitude that was*] The *Syriac* giveth it, *had hid himſelf in the multitude*: Which might eaſily be, ſeeing there were many of ſundry ſtatures there; and in multitudes it is not eaſiy to diſcern one from another: the word here uſed is ἐξένευσεν which properly ſignifieth, to ſwim out; the multitude is often compared to fluctuant waters Revelations 17. 2. 15.

V. 14. *Sin no more*] He thus warneth to ſhew him the cauſe of his infirmity, and the right uſe of health, which is, admendment of the former ſinful life: thus good Phyſitians not onely cure, but preſcribe for the avoidance of a more dangerous relapſe: God delighteth not in our ſorrows but therefore ſmiteth us with infirmity, that he might not condemn us with the periſhing world; and certainly worſe muſt needs befal them, who will not be warned by lighter corrections, either in this life, or that to come. That which *Chriſt* ſaith here, *Sin no more leſt a worſe thing come unto thee,* muſt not be underſtood of a ſimple and abſolute intermination of a more greivous affliction to come upon him if he ſinned any more at all; for *there is no man that ſinneth not*, 1 Kings 8. 46. but in the Apoſtles ſenſe, Rom. 6. 12. *Let not ſin reign therefore in your mortal bodies, that you ſhould obey it in the luſt thereof.* See alſo c. 8. 11. 2 Pet. 2. 20, 21.

V. 15. *told the Jewes, that it was Jeſus*] They asked him, who it was, verſe 12. now being enformed (probably by enquiring of his Diſciples) he telleth them: ſhewing them that divine and admirable Phyſitian, if poſſibly they alſo might want him for themſelves or friends.

V. 16. *Therefore did the Jewes perſecute Jeſus*] For it is the property of hypocrites, under pretence of zeal for Religion, to execute their private malice, which was the true cauſe why they perſecuted *Chriſt*; truth ever ſtimulates it to envy and revenge, but their pretence was zeal to the Law of God, which they would have the people believe that he violated, who healed on the *Sabbath day*: they perſecuted him in calumnies, blaſphemous ſpeeches, deſtractions, and alſo deſigning his death; as appeareth verſe 18. See Gal. 4. 29. Gen. 21. 9.

V. 17. *my Father worketh hitherto*] My Father is beneficent in preſerving you all on this very Sabbath: and my works are his, and ſo, no violation of the Sabbath: I work by the ſame power, which not onely at the beginning created, and ſtill preſerveth all the creatures (Heb. 1. 2, 3.) but alſo healed this man, and ſo, as *Hil. de trin. l. 7.* ſaith well, *in eo ergo quod operatur filius, opus patris eſt*: therefore the work of the Father is in that which the Son worketh; they have one power and work. God in the beginning reſted the ſeventh day, which he ſanctified: he ceaſed then (ſaith *Aug. Conſent. ep. 146. 9. 2. ab ipſis naturis condendis --- non ab earum adminiſtratione*) from creating natures or new ſpecies but not from his adminiſtration, and preſervation of thoſe kindes which he then created, for as the ſame ſaith, *l. 12 de C. D. c. 17. novit quieſcens agere, & agens quieſcere,* he knoweth how to work reſting, and to reſt working; who doth all things without labour, and laſſitude, onely by his word.

V. 18. *Becauſe he had broken the Sabbath*] This relateth to the Jewes ſenſe: he had not broken the Sabbath, for he came not to deſtroy, but to fulfil the Law, Mat. 5. 17. but they thought he had broken it.

that God was his Father] This was proper and peculiar to him, as a father by nature, not adoption.

making himſelf equal with God] They underſtood not that he was God of God, coequal, conſubſtantial and coeternal with the Father.

V. 19. *Nothing of himſelf*] Or, as diſtinct from the Fathers work: ſeeing, as they are one God, ſo have they one will and one working: for, ſaith *Fulgentius de fide orthod*, in that nature of the

Trinity *ſic totum unum eſt, ut nihil ibi poſſit ſeparari vel dividi* - - ſo is all one, that there nothing can be ſeparated or divided: ſo is all equall, that nothing greater or leſſe can there be found.

what things ſoever he doth, theſe alſo doth the ſon likewiſe] Whatſoever the Father doth, the Son doth; becauſe they are on God, have one will,power,and working. So *Nazianzen. orat.* 36 well interpreteth, this υἱὸς ὁμοίως ποιεῖ *doth the Son likewiſe*; οὐ κατὰ τὴν τῶν γινομένων ὁμοίωσιν, ἀλλὰ κατὰ τὴν τῆς ἐξουσίας ὁμοτιμίαν --- not for the ſimilitude of thoſe things they do but in reſpect of the ſame power and authority of both,the ſon doth not imitate, but co-operate; he worketh not the like, but the ſame work which the Father doth.

V. 20. *Sheweth him all things*] By a divine and unſpeakable communication. The Father worketh ſo, as that the Son who is one with him, c. 10. 30. 1 John 5. 7. not onely ſeeth or knoweth what the Father doth; but alſo co-operateth in all that he doth: and the Father worketh by him.

greater works than theſe] That is, he will yet do more admirable works than theſe which ye have already ſeen; works which ſhall more evidently ſet forth his glory,and declare his divine power working by me.

V. 21. *Quickneth whom he will*] Ζωοποιεῖ, *maketh alive*, or giveth life; underſtand here by life, righteouſneſſe, all the gifts of the Holy Ghoſt, and all things belonging to our ſalvation, with all the parts and degrees thereof; he findeth us all dead in ſins, Epheſ 2. 1. therefore in the work of our Salvation he muſt needs begin from our firſt reſurrection to the life of grace: and theſe words, *raiſeth up*, and *quickneth*; ſhew that he both raiſed up, and delivereth from ſin and alſo ſanctifieth us by the ſame ſpirit (See Rom. 8. 10, 11.) which he doth, (as all other acts of mercy, or, *ad extra*) with the Father: therefore alſo when he would raiſe *Lazarus* he prayed, and gave thanks to his Father c. 11. 41. that we might know, that they joyntly wrought in the ſame work.

V. 22. *The Father judgeth no man*] Chap. 8. 15. He ſaith, *I judge no man*: that is, in point of civel judicature: or, I alone judge no man: and indeed he came not then into the World to judge, but to preach the gladſome tidings of ſalvation: ſo the Father judgeth not alone, becauſe he judgeth by the Son, Acts 17. 31. Rom. 2. 16. the word (judgeth) here, as verſe 27, 30. ſignifying full power to rule in Heaven and Earth: as Mat. 11. 27. and 28.18. He ſaith the Father judgeth no man,as they imagined, who ſeparated him from the Son; by whom as he created all, ſo ruleth he, and judgeth he all: ſo he ſaith he came not to do his own will, but the will of his Father. See verſe 30. and c. 6. 38. c 7. 16. not ſimply, but in their ſenſe who would divide the Father and the Son, ſo he often times ſpeaketh. See chap. 9. 3.

V. 23. *Honour the Son*] In the unity of the Godhead; neither of them can be truly worſhipped without the other,as the following words expreſſely ſhew.

V. 24. *but is paſſed from death unto life*] That is, ſhall as certainly, as if it were already done.

V. 25. *the dead ſhall bear the voice*] In the firſt, or ſpiritual reſurrection. See Rev. 20. 6. and compare therewith, Epheſ. 2. 1. 1 Tim. 5. 6.

and they that hear ſhall live] They that believe, and obey the voice of Chriſt, ſhall live eternally.

V. 26. *ſo hath he given to the Son*] He rendreth a reaſon of that he ſaid the dead ſhall hear the voice of the Son of God, and live: becauſe God the Father, who is the eternal Fountain of Life, communicateth his whole Eſſence to the Son: ſo that, as he is the eternal Word and Wiſdom of God, He hath all things of himſelf: but as he is the Son of man, He hath received all things of the Father, as, authority and power to execute judgement; which underſtand principally of the laſt general Judgement, as that. c. 3. 17. God ſent not his Son into the World, to condemn the World, &c. that is, not now in his ſtate of humility.

V. 27. *To execute judgement*] Supream power, to govern and adminiſter all things

becauſe he is the Son of man] Not onely as he is God, but alſo as he is man; that all men may ſee their Judge, Rev. 1. 7.

V. 28. *All that are in the graves*] That is, all the dead, in Sea and Land: This he ſaith to ſhew that he will not onely raiſe the believers to the life of grace here, but alſo to the life of glory in the world to come: and though the obſtinate ſinners would not hear his voice, preaching conditions of mercy and ſalvation to them now; yet ſhall they againſt their wills, hear his voice and feel his power raiſing them from the dead, and ſummoning them to judgement.

V. 29. *They that have done good*] See Mat. 25. 46. wherein they ſhall be rewarded according to, not for their works; life eternal is Gods free gift, not mans merit. See Rom. 6. 23.

V. 30. *as I bear, I judge*] As I know my Fathers judgement; as before verſe 19. he uſeth the word, *Seeing*. ſo now he uſeth this of *hearing*; which ſignifieth his receiving wiſdom, ability to judge, and his whole nature (as God) of the Father; as man he receiveth it of the Deity, the *Father*, *Son*, and *Holy Ghoſt*.

becauſe I ſeek not mine own will] Either in judging, or doing: I do my Fathers will in all, and therefore is my judgement juſt, becauſe according to the will of my Father: men in judging too often do their own wills, not Gods; and therefore erre: but he that judgeth according to the moſt holy and juſt will of God, is juſt.

V. 31. *if I bear witneſſe of my ſelf*] Chap. 8. 14. If I onely teſtified, ye might diſtruſt; but now, God, the onely ſufficient witneſſe of himſelf, teſtifieth of me.

V. 32. *There is another*] That is, God the Father, as c. 7. 18. he acknowledgeth me his onely Son in whom he is well pleaſed, Mat. 3. 17. & 17. ſo that I arrogate nothing to my ſelf, which God my Father doth not avow.

V. 33. *ye ſent unto John*] He preſſeth them with Johns teſtimony, which they durſt not deny: and with their own judgement, who ſent unto him to be reſolved concerning Chriſt; why ſhould you ſend to him except you would ſtand to his teſtimony? he gave witneſſe to the truth, which ye condemn as falſhood.

V. 34. *receive not teſtimony from man*] I ground not on mans witneſſe: man can no more prove Gods truth, than a lamp can ſhew us the ſun.

V. 35. *he was a burning and a ſhining lamp*] He was not that light of lights mentioned, c. 1.8. but one bearing witneſſe of him: he was an eminent light, ardent in the zeal of faith and piety: ſo that the unbelieving Jews were wilfully darkened and voluntarily erred in their inconſtancy, wherein they never liked any long, were they never ſo admirable lights, in ſincerity of zeal, and truth of doctrine.

for a ſeaſon to rejoyce] Until you diſtaſted his teſtimony concerning me.

V. 36. *I have greater witneſſe*] See Mat. 3. 17. Mat. 17. 5. 1 John 5 7. He ſaith, greater, not truer, both were true; but the works which Chriſt did, more evidently concluded that he was the Son of God, and are ſo ſaid to teſtifie of him, as the Heavens are ſaid to declare the glory of God, Pſalm 19. 1. See John 10. 25.

V. 37. *Hath born witneſſe of me*] Mat. 3. 17. 2 Pet. 1. 17.

nor ſeen his ſhape] See on c. 1. 18. Deut. 4 12.

V. 38. *ye have not his word abiding in you*] They had the true word of God (as many now have) in their Cloſets, but not in their hearts: they neither underſtood the meaning thereof, nor did they ſet their hearts to obey it, ſee c. 8 19, 37. they who receive not Chriſt, are no true diſciples of Moſes and the Prophets.

V. 39. *ſearch the Scriptures*] Or, ye do ſearch, as Acts 17. 11. he proveth himſelf to be the Meſſias. 1. By the Fathers teſtimony. 2. By John Baptiſts witneſſe. 3. By his works 4. Now by the Scriptures, the word ἐρευνᾶτε, may be either the indicative, and ſo tranſlated, *ye do ſearch*, or the imparative, and ſo it is to be given, *ſearch ye*, the firſt ſenſe implyeth a juſt reproof of their prepoſterous diligence; as if he ſaid, you do indeed read and ſearch the Scriptures, rightly thinking that the doctrine of Salvation is thence to be drawn: yet you obſtinately dis-believe him of whom the Scripture witneſſeth, that there is ſalvation in none other: and here, that which *Hil. l. 7. de trin.* ſaith is very conſiderable: it cannot (ſaith he) be denied, that from miſunderſtanding, the controverſie concerning faith aroſe, *dum quod legitur ſenſui potius coaptatur, quàm lectioni ſenſus obtemperat*: while that which is read is rather fitted to the ſenſe (of the reader) than (his) ſenſe ſubjected to that he readeth: and again (*contr. Conſtant.*) he ſaith there is none of the Hereticks which doth not feigne, or falſly pretend that he preacheth according to Scriptures; even thoſe things in which he blaſphemeth: they all ſpeak Scriptures, without their ſenſe, and pretend faith, without faith; *Scripturæ enim non in legendo ſunt, ſed in intelligendo*: for the Scriptures are not in reading (or the letter) but in underſtanding (that is, inward ſenſe and true meaning) and again; *optimus enim lector eſt, qui dictorum intelligentiam expectet ex dictis potius quàm imponat, & retulerit magis quem attulerit; neque cogat id videri dictis contineri, quod ante lectionem præſumpſerit intelligendum, &c.* for he is the beſt reader, who rather expecteth the meaning of the ſayings from the words, than impoſeth it (on them) and rather carrieth away from, than bringeth ſenſe (to that he readeth) and who forceth not the words to ſeem to carry that ſenſe, which before his reading, he preſumed muſt be underſtood; therefore when the ſpeech ſhall be concerning God, let us yeild God the knowledge of himſelf, and attend his words with holy reverence: for he is a competent witneſſe of himſelf, who is not (cannot be) known, except he reveal himſelf. The ſecond ſenſe importeth an exhortation to ſearch the Scripture, not ſuperficially, but as *Euthymius* after *Chryſoſt.* ſaith, he commandeth them to dig deep that they may find: ἐν τῷ βάθει κείμενα, thoſe things which are in the depth; for it is not in the *ſuperficies*, ἀλλ' ὥσπερ τις θησαυρὸς ἐν πολλῷ τῷ βάθει κατέκειτο: but as a treaſure hid in great depth

ye think ye have eternal life] He ſaith not, ye have, *but ye think ye have*: teaching that they (as now too many) deceived themſelves, in opinion that hearing, or reading the word was ſufficient without faith and obedience thereto: See Rom. 2. 13. Hebr. 4. 2.

V. 40. *he will not come to me*] The meaning is, that they labour in vain in reading the Scriptures, who make it not their principal aym, to finde Chriſt therein: and that it was their malice which hindred them from receiving the benefit of eternal life offered them in the Goſpel; in ſaying *ye will not come*, he taxeth their contumacy as the chief cauſe of their ignorance and [illegible]ndneſſe; opinion of having in themſelves ſufficient ſanctity t[illegible]ave them, is a dangerous obſtruction; they who think themſelves healthy, ſeek not to the Phyſician.

V. 41. *I receive not honour from men*] That is, not humane applauſe, (had I been ambitious thereof, I would never have taken on me the form of a ſervant) Chriſt is greater, than that opinion or judgement of men can either take from, or adde to his glory: to an infinite, nothing can be added, nothing can be taken from it.

V. 42. *ye have not the love of God in you*] As if he ſaid, I well know why ye come not to me, becauſe ye have no true love of God in you: you may blaſphemouſly pretend other cauſes of your not believing in me, you may impoſe upon an ignorant vulgar; but I know you: he taketh the love of God here, for the ground of all true religion and ſanctity, the ſumme of the law. Deut. 6. 5. God ſeeth the hypocriſie of thoſe, who have God, truth, and godlineſſe in their tongues, but devliliſh malice, pride and vain glory in their hearts.

V. 43. *If another ſhall come*] If a falſe Prophet ſhould come, you would be too apt to receive him: ſo did they in *Trajans* time follow their *Barcocheba*, whom almoſt all the Jewes took for their Meſſias: this impoſtor cauſed great effuſion of blood between the Jewes and Romans: but when they perceived the miſchief he had led them into, the Jewes called their *Barchocheba* (which ſignifieth, *the ſon of a ſtar*) *Barchoziba*, that is, *the ſon of a lie. See Pet. Galatin. de arcan. Cathol. verit. Jo. Druſ, præterit. l. 4. in Joh. 5. 43. and ib. ad. v. N. T. par. ult. Joh. 5. 43.*

V, 44. *how can ye beleeve*] That is, ye cannot beleeve, becauſe of your ambition, which is contrary to the love and honour of God. It is impoſſible that you ſhould beleeve in me the ſon of God and only Saviour of the elect now under the form of a ſervant, ſo long as the height of your ambition is only to externall pomp, ſecular glory, and applauſe of men, which ye mutually give each other, whereof you find nothing in me, nor deſired of me.

which receive honour one of another] Which love the praiſe of men more than the praiſe of God. c. 12. 43. one flattering another with the characters of juſt, wiſe, aod godly: deſirous onely to pleaſe men, and to ſeem holy to them, that they may ſpeak well of them, not valuing the judgment or praiſe of God. See Rom. 2. 29. 1 Cor. 4. 5.

V. 45 *there is one that accuſeth you*] *Moſes*, or the law (in the works whereof ye truſt to be juſtified) ſhall condemn you, who continue not in every thing written therein, neither beleeve in Chriſt of whom he teſtified.

Moſes in whom ye truſt] They boaſted that they were *Moſes* diſciples, and oppoſed him to Chriſt (chap. 9. 28. 29.) he telleth them that the law given them by the Miniſtery of *Moſes*, will accuſe and condemn them.

V. 46. *If ye had believed Moſes*] He ſheweth why *Moſes* ſhould accuſe and condemn them; becauſe they beleeved him not; ſo dangerous is it to pretend to that vvhich vve vvill not obey, nor believe.

he wrote of me] Gen. 3. 15. Deut. 18. 15. Gen. 49. 10. Num. 24. 17 &c. indeed the whole ſcope of the ceremoniall law was to prefigure Chriſt to come, ſuffer for our redemption, and cleanſe us from all our ſins: for he is the end of the law to every beleever: ſee the whole ayme of the Epiſtle to the Hebrews, and Acts 7. 2. &c. Luke 24. 27.

V. 47. *how ſhall ye beleeve in me?*] That is, ſeeing you pretend highly to reverence *Moſes*, and yet beleeve him not any further than you finde in his writings compliance with your own opinions; how ſhould you beleeve in my words of which you have no ſuch eſteem? This veil yet laid over their heart; in reading the ſcriptures, ſhall be taken away, when the fulneſſe of the Gentiles is come in. See 2 Cor. 3. 16. Rom. 11. 25.

CHAP. VI.

Verſe 1. T*He ſea of Tiberas*] The lake of Genezareth: Tiberias, Bethſaida and Capernaum, were on this ſide the lake, in reſpect of Galilee: but it is here ſaid, that he paſſe over, becauſe he croſſed ſome creeks running up into the the land, or ſome bayes, that he might go the nearer way: See on Luke 5. 1. ond on John 21. 1.

V. 2. *becauſe they ſaw his miracles*] This was the cauſe why they followed him into the deſarts: ſeeing his admirable power; healing all diſeaſes, they conceived that he was ſome great Prophet ſent of God: hence was that zeal to attend him ſo, as that they neither minded their want of meat, or lodging in the deſart: which muſt riſe in judgement and condemn our careleſſeneſſe towards Gods word, from which the leaſt let uſeth to detain or diſtract us, though we are not to follow Chriſt now into the deſart mountains; his word is near us. Rom. 10. 8.

V. 3. *went up into a mountain*] Probably for the ſame reaſon which is expreſſed, Mark 6 31. that they might reſt a while. A mountain in the deſart of Bethſaida. Luke 9. 10.

V. 4. *and the Paſſeover*] Levit. 23. 5. Deut. 16. 1. See chap. 2. 13. this muſt be the third Paſſeover after Chriſts baptiſm, if that feaſt mentioned, chap. 5. 1. was the Paſſeover.

V. 5 *lift up his eyes and ſaw a great multitude*] Thus he undertaketh the care for them, who for his ſake neglect themſelves. See Mat. 14 15, 16, 18, 19, &c.

ſaith unto Philip] He ſpake to *Philip*, becauſe it ſeemeth he ſpake the ſence of his fellow diſciples: we may not conceive that Chriſt thus ſpake, as ſoon as he ſaw this multitude: for the other Evangeliſts ſhew that he firſt taught them many things concerning the kingdom of God, and healed thoſe who were infirm, by which time it was almoſt night; then took he care to feed and diſmiſſe them. See Mark 6. 37. Luke 9. 13.

V. 6. *This he ſaid to prove him*] Not that Jeſus knew not before hand, what *Philip* would anſwer, but, as Gen. 22. 1. God tempted; or tryed *Abraham*, to make *Abraham* know his own faith and obedience; ſo here to make *Philip* know his faith, whether (ſeeing in the ordinary way of nature there were no means) he would have recourſe to Chriſts omnipotency; of which he had ſeen ſo much experience? and to ſhew him the defects thereof in the following miracle.

V. 7. *two hundred peny worth*] As if he ſaid, neither know we where timely to buy ſo much for them before night, neither is that a little money in our caſh.

V. 9. *there is a lad here which, &c.*] He had ſaid firſt unto them, how many loaves have ye? go and ſee, Mark 6. 38. which when *Andrew* had enformed himſelf of, in the name of the reſt, he ſaith, *there is a lad*, &c. *five loaves*, that is, to ſell: for it is probable that their own ſtore, after their repaſt in the mountain, was very ſlender: this ſetteth off the truth of the miracle of feeding ſo many, ſo fully, when there was neither in the diſciples keeping, nor among the multitude, any more, than ſo incompetent a ſtore for them all.

what are they among ſo many] Neither did he yet think of any more than humane and ordinary ſupplyes. He knew not that Chriſt would by his divine power encreaſe this ſmall ſtore to a ſufficiency to feed this great multitude, and therefore anſwereth; as relating to ſecond cauſes, by whoſe proportions, it was no competent food for 5000. men. We here very much live and are guided by ſenſe, and therefore uſually determine and judge, according to the principles thereof, and ſo, not ſo conſtantly rely on the omnipotent providence of God, as indeed we ought; when *Elijah*, 1 King. 17. 10, &c. ſaid to the widow at *Zarephath*, *Bring me I pray thee a morſell of bread in thy hand*; ſhe had ready to ſay, *as the Lord thy God liveth, I have not a cake, but an handfull of meal in a barrell, and a little oyle in a cruce: and behold I am gathering two ſticks, that ——— we may eat it and dye.* ——— Experience made her better underſtand the power of Gods providence.

V. 10. *make the men ſit down*] When theſe loaves and fiſhes were brought him; he doth not here reprove their unbelief, but confirm their faith by the miracle done. He would have them thus ſit down on rowes, as Mark 6. 39. 40, that the diſciples might the more readily diſtribute to every one a portion; and that the number appearing, the miracle might be more evident unto them all then preſent; See Luke 9. 14.

So the men ſate down] ἀνέπεσον, *they fell or lay down*; as their manner was to eat: they were uncertain of the event; but yet readily obeyed his word: ſuch readineſſe was alſo in the waiters at the Canaa wedding, to fill the water-pots with water when they vvanted wine. Chap. 2. 7. this is a triall of faith, when God commandeth men to do that, whereof for preſent they apprehend neither event, nor reaſon: mans reaſon vvould have ſaid to this multitude, high you away leſt you be famiſhed here, by a little more delay; but ſitting dovvn here as he commanded, vvhere there appeared no probability of ſupply, they found abundance to ſuffice them all: thus vvill he teach us not to rely on our ovvn vviſdomes, but to depend on his providence and vvord, vvho never fruſtrateth the hopes of his. See Mat. 14, 21.

V. 11. *when Jeſus had given thanks*] That is, as the Syriack hath it, וברך *ubarec, and bleſſed it:* So alſo Mat. 26. 26. Luke 9. 16.

he diſtributed] By the Miniſtery of the diſciples, to every one as much as fully ſatisfied them to a perfect refection: vvhich is added to ſet out the truth and excellence of the miracle, thoſe victualls being not ſparingly, but fully and freely given to every one preſent.

V. 12. *gather up the fragments*] This he commanded, as for the evidence of the miracle; ſo alſo that none of Gods bleſſings might be loſt vvherein vvould have appeared a contempt or undervaluing of them: to teach us an holy frugality in the uſe of Gods creatures: of vvhich vve are but ſtevvards, and muſt once give account; and that vve muſt rely on Gods providence, vvho can make the leaſt meaſure ſufficient.

V. 13. *filled twelve baskets*] So vvonderfully had he encreaſed the ſmall ſtore. See alſo 1 King. 17. 15, 16. and 2 King. 4. Mat. 14. 20.

V. 14. *this is of a truth that Prophet*] ὁ ἐρχόμενος, the Prophet which was to come; that is, whoſe coming we have hitherto expected: or as the Syriack interpreter hath it, *qui venit in mundum*, who is now come into the world: this is the Meſſias promiſed by God, Deut. 18. 15. ſuch is the vulgar, more ſenſible of bodily and temporal benefits (which they expected in Chriſt) than ſpiritual and eternal: we read not that they thus acknowledge him in his moſt divine and unparaleld preaching to them the myſtery of eternal life: but when he feeds their bellies, then they cry, *this is that Prophet*.

V. 15. *to make him a king*] This alſo ſhewes how much they regarded their bellies, more than their ſoules: when he gave them the beſt ſpiritual food they offered him no ſuch honour, but becauſe he thus fed them, they would proclaim him the king Meſſias; under whom they dreamed of health, wealth, fullneſſe, victory, protection and all ſecular bleſſings. So much lived they to carnal ſenſe; ſo few underſtood the true end of Chriſts coming into the world, which was that he might ſuffer for us, and redeem us from the power of Satan, death and hell.

into a mountain himſelf alone] Where he uſed to pray: his kingdom is ſpiritual, not of this world; therefore offended at their perverſe ſervice, who would thus honour him, he withdrew himſelfe from them.

V. 16. *when even was now come*] Mat. 14. 23. and that now having ſent his diſciples aboard before him, he might the more conveniently diſmiſſe the multitude, and vvithdravv himſelf into the mountain.

V. 17. *went over the ſea*] That is, ſome creek or arm thereof, as verſe 1. Mark 6. 45. he bade them go before to Bethſaida, while he ſent the people away (becauſe Bethſaida was in their way as they went toward Capernaum) while he was diſmiſſing them, it ſeemeth they were conſpiring to make him king, and therefore he went from them into the mountain alone.

V. 18. *and the ſea aroſe*] Swelled, as the Syriack hath it; was rough and high running.

V. 19. *about five and twenty or thirty furlongs*] Above three miles from ſhore; ſo little way had they made from the evening to the fourth watch of the night. See Mat. 14. 25.

V. 20. *It is I, be not afraid*] They were troubled for his abſence, and terrified with his preſence, when they thought they had ſeen ſome ghoſt walking on the water; therefore he diſcovereth himſelf to them: thus are the faithful ſecure and full of comfort in the preſence and protection of Chriſt; at whoſe voyce the wicked tremble, and are caſt down: Chap. 18. 6.

V. 21. *they willingly received him*] Though they were afraid of him at firſt, when they knew him not, yet hearing his voyce, they were glad of his ſaving preſence, and received him into the ſhip, Mat. 14. 32. Mark 6. 51. *John* ſheweth another part of the miracle by them omitted, that is, the ſudden arrival of the ſhip, which before Chriſt came aboard, with all their art and labour, rowing, and what ever they could do made ſo little way. See verſe 19. So Chriſt not only comforteth in word, but alſo in reall deliverance of his.

V. 22. *which ſtood on the other ſide*] Which lodged thereabouts, and ſuppoſed that Jeſus had been there ſtill, where the miracle was done.

but that his diſciples were gone away alone] That is, by themſelves without Jeſus with them: it is doubtful with which of the two, the diſciples (as in this our tranſlation) or with the noun collective, the multitude, this verb ἀπῆλθον, *went away*, is to be conſtrued: the latter ſeemeth probable, and the ſence may be, when the multitude ſaw that the diſciples onely took ſhipping, and that Jeſus *went not with them*, they, that is, the multitude, went away or departed,

V. 23. *they alſo took ſhipping*] That is, in ſome of thoſe which came from Tiberias, ſo the Syriack hath it, *they went into theſe ſhips:* we read of no ſtorm in their paſſage, but onely upon the diſciples ſhip: God exerciſeth the greateſt gifts with the greateſt tryals. It bare a type of the world ſailing before the winde with a fair gale, while they that are Chriſts feel the ſtorms and wreſtling winds of afflictions, the more to confirm them in their deliverance.

V. 25. *when cameſt thou hither?*] Seeing we have waited on thee, and marked that there was none other ſhip here, ſave that in which thy diſciples went over before thee; when, and how couldſt thou come over ſea? *Theophylacts* conjecture is probable; they might poſſibly ſuſpect, that he went on foot to the other ſide miraculouſly.

V. 26. *but becauſe ye did eat*] He anſwereth not to their queſtion, but knowing their thoughts, reproveth them, for that they valued not his doctrine, or confirmation thereof by miracles, ſo that they might beleeve and be ſaved, but cared principally for their bellies; the fault that our carnal goſpellers are commonly guilty of: they think they do excellently ſeek Chriſt, when yet their chief aym and care is to finde eaſe, peace, vvealth, credit, or ſome temporal bleſſings in their practiſe, or profeſſion of the goſpel: thus would the covetous Jewes have impropriated Chriſt himſelf unto ſecular uſes; ſo unworthy a value ſet they upon that ineſtimable mercy of God in giving them his onely begotten Son, as if he had onely given them ſome ſecular, and ſoon-periſhing bleſſing in him, and not eternal life and ſalvation: ſo hard a matter is it to caſt off the importunate cares and deſires of fleſh and blood, that vve may affect, and receive the unvaluable mercy of God for our ſalvation in Chriſt, *Vix quæritur Jeſus propter Jeſum*, ſaid *Auguſtine* on this place; rarely is Jeſus ſought for his own ſake: but indeed, then the heart is right to God, *quando propter Deum quæritur Deus*, *Proſper ſent.* vvhen God is ſought for his ovvn ſake: and hovv great ſhould our happineſſe be in heaven, if vve did not vvith profane *Eſau*, undervalue it for temporal ſupplies? See on Mat. 6. 2. and Mat. 5. 12. Seek in Chriſt firſt the kingdom of God and his righteouſneſſe, and be confident, he that for thy ſalvation aſſumed a reaſonable ſoul and humane body, that he might ſuffer ſuch things therein for thy redemption, will not loſe thee again by leaving thee deſtitute of temporal neceſſaries. See Rom. 8. 32. by this examine whether thou ſeek God for love of God, or out of ſelf-love: doeſt thou patiently bear afflictions, in regard that God thereby trieth thee? doeſt thou love and depend on God as well ſmiting thee, as giving temporal bleſſings unto thee? but if thou be impatient, or deſperate in thy ſufferings, as 2 Kings 6. 33. Job 2. 9. thy ſeeking God hath been for thine own ſake.

V. 27. *Labour not for the meat which periſheth*] Or work not, and not forbidding labour for things neceſſary to this life. See Gen 2. 15. Gen. 3. 19. Gen. 9. 20. 2 Theſ. 3. 10. Epheſ. 4. 28. but preferring the care for things eternal, as Mat. 6. 33. So Mat. 9. 13. he excludeth not ſacrifice, but preferreth mercy.

that meat which endureth unto life everlaſting] That is, thoſe things which are appointed by God to refreſh and ſuſtain their ſouls to eternity.

for him hath] Mat. 3. 17. He ſheweth why we muſt ſeek that food which periſheth not but endureth to everlaſting life, in Chriſt only, there's no other name given under heaven, the Father hath aſſigned him only unto this office, him only hath he commiſſionated hereto, by many ſignes and wonders, as it were under his own ſignet deputing him to that great office.

God the Father ſealed] Or allowed and confirmed to the office of our redemption: a ſimile derived from them who give commiſſions under hand and ſeal.

V. 28. *the works of God*] pleaſing to God, or which he requireth, that we may thereby find that meat thou ſpeakeſt of, remaining to eternity. Some new works they dreamed of, that they might find that Lord of eternal life: Chriſt ſpoke not of any works more than in the general; but they thought of ſomething which they had not yet learned in the law, which muſt be done by them, that they might gain it, therefore they ſpeak to this ſenſe; we are ready and moſt willing to learn, if thou pleaſeſt to teach us herein.

V. 29. *This is the work of God*] 1 John 3. 23. his commandment and will: as alſo his work and gift, Epheſ. 2. 8. that which God requireth of you, that ye ſhould beleeve in me: having ſpoken of works and life eternal; leſt they ſhould imagine it could be merited or gained by the works of the Law without Chriſt (for if ſo, Chriſt had died without cauſe or in vain, Galat. 2. 21.) he recalleth them to faith in him, wherein only is eternal life.

V. 30. *What ſigne ſheweſt thou*] This one thing manifeſted how little they profited by the miracles they ſaw: admiring his works, and thence being perſwaded that he was the Meſſias, inſomuch as they would have made him their King, yet now they require a ſigne, as if he had done nothing among them: *Chryſoſtome* here noteth their ſtupidity, who having preſent ſignes, yet aske a ſigne: ſo inconſiſtent are the deſires and votes of the giddy vulgar: becauſe Chriſt would not comply with their fancies, and become ſuch as they dreamed their Meſsias ſhould be (but on the contrary reproved their ſenſuality and ſpiritual blindneſſe) they conteſt as with one no further to be heard or followed: as if they had ſaid, What ſheweſt thou, that we ſhould thereby be perſwaded to forſake *Moſes* Law, in vvhich vve and our fathers have been brought up; to follovv thee, and caſt our ſelves and the hope of our ſalvation on thee? if Chriſt vvill not anſvver their deſires, he ſhall no longer be a Maſter for them.

V. 31. *Our fathers did eat Manna*] Exodus 16. 15. Numbers 11. 7. As if they ſaid, under *Moſes* conduct vvhom vve yet follovv, our fathers vvere fed fourty yeares in the vvilderneſſe: what greater work doeſt thou, that vve may cleave to thee?

he gave them bread from heaven] Wiſdome 16. 20. So is the Manna called, Pſalm. 78. 24. דגן שמים *dagan ſhamaiim*, the corne of heaven. So *Jerome* after the Hebrew, *triticum cœli:* the 70. give it ἄρτον οὐρανοῦ, the bread of heaven; ſo it is called לחם אבירים *lechem abbirim*, 70. ἄρτον ἀγγέλων, the bread of Angels. Hebr. the bread of the mighty or the ſtrong, So *Jerom* after the Hebrew, *panem fortium*, not that the Angels do eat, but becauſe (ſay ſome) God by their miniſtery fed Iſrael therewith. Some underſtand אלהים, *elohim*, as if it were the *bread of the mighty God*; or as others, the bread of Princes and Potentates, the moſt excellent bread. See *V. Shindler*, in אסר *Jerom* underſtandeth

Chriſt (of whom the Manna was a type) *ex hoc enim pane cæli* (ſaith he) *ſancti reficiuntur & angeli*; with this bread of heaven ſaints and angels are refreſhed and fed; this ἄρτον ἐκ τοῦ οὐρανοῦ, underſtand as *fera è ſylvis* (i.e.) *ſylveſtris*. So *Joh. Druſ. præter. lib.*4. becauſe it diſtilled from the clouds, not that it was heavenly bread nouriſhing to eternal life; that Chriſt denieth, affirming himſelf onely to be that bread. So 1 Cor. 10.

V. 32. *Moſes gave you not that bread*] *Moſes* gave not your fathers, ſo much as that periſhing bread the Manna, which was for a temporal uſe, but God gave it; and he now giveth you in me the bread of life.

the true bread from heaven] That which being apprehended by faith ſhall nouriſh you to eternal life; here this ἀληθινὸν, is put in oppoſition to the type which their fathers did eat in the wilderneſſe, in the tipe true; to typifie, as the thing figured, ſo the figure; for that Manna was a figure of Chriſt, that ſame ἄρτος ζωτικὸς, *life-giving bread* (*Nazianzen orat.* 35.) truely but ſpiritually and myſtically to feed our ſoules to eternal life,

V. 33. *He which cometh down from Heaven*] That is Chriſt v. 35.

V. 34. *evermore give us this bread*] Either they ſpake *ironically*, and ſcoffingly, as the *Samaritan*. chap. 4. 15. So Mat. 27. 42. or they herein diſcover, that their minds were all on their bellies.

V. 35. *cometh unto me*] By true faith. See verſe 36. this ſame ὁ ἐρχόμενος πρός με, *cometh unto me*, importeth an acceſſion to (as of them that give their names to Chriſt by Baptiſme) and a communion with, and participation of Chriſt, as they have who truly believe in him,

ſhall never hunger] See chap. 4. 24. in theſe termes, *ſhall never hunger ----ſhall never thirſt*, he ſheweth them the vaſt difference between the manna and Chriſt: that ſatisfied the eaters for a little time, but this, for ever; that nouriſhed, and ſuſtained the mortall body for a ſhort ſeaſon, as verſe 49. but this, ſhall ſuſtein to all eternity.

V. 36. *ye alſo have ſeen me and beleeve not*] He noteth their voluntary blindneſſe (as Mat. 13. 13, 14, 15.) who ſufficiently ſeeing the admirable effects of his divine power, yet would not beleeve in him: the curſe was upon them which was threatned. Iſaiah 6. 9. So, *auribus apertis*, *ſurdi erant*, *Auguſtin.* they were deaf with open ears.

V. 37. *all that the Father giveth me*] All whom he elected, ſhall believe in Chriſt, and obey the Goſpel, and ſo not periſh. He prepoſſeſſeth an objection which ſome might have made: behold we here preſent have heard and followed thee; why appeareth not this effect, of beleeving in thee in all of us? he firſt intimated that ſome of the multitude already did, and others afterward ſhould beleeve, and therein have a bleſſed refreſhing reſt, and peace of conſcience in Chriſt (Rom 5. 1, &c.) Secondly, he derived the matter unto the fountain, Gods free election to faith in, and ſalvation by Chriſt. See Rom. 8. 29, 30

V. 38. *I came down from heaven*] The deity could not deſcend by changing place, becauſe he comprehendeth all, and can be comprehended of none; neither came his humane body from heaven, but was truly of the ſeed of *Abraham*, (See Hebr 2. 16.) but he is ſaid to come down from heaven, in reſppect of his incarnation, wherein the deity united to the humanity, makes one perſon of Chriſt, God and man.

V. 39. *This is the Fathers will, &c.*] Becauſe they underſtood not, what he meant by that will of God, for which he came from heaven, he expreſſeth it here, to be, that he ſhould ſave all the Elect.

V. 40. *and beleeveth on him*] He here ſheweth the meanes of ſalvation, faith; as Eph. 2 8. and who are they to whom the Father hath given him; thoſe only that beleeve in him: here look for thy calling and election. See Rom. 8. 30. 2 Pet. 1. 10. 2 Cor. 1. 22. Epheſ. 1. 13.

V. 41. *murmured at him*] Becauſe they underſtood the words of Chriſt carnally; when he filled their bellies, they had him in the opinion of their long expected Meſſias, they would have then made him their king: but when he telleth them the truth, and teacheth them divine and heavenly things, they murmur and ſtart back: obſerve here the ſeed and beginning of their fearful apoſtacie and falling from Chriſt; it was murmuring at the truth through unbelief: it is commonly ſo ſtill.

V. 42. *Is not this Jeſus the ſon of Joſeph?*] See Mat. 13. 55. Luke 4. 22. becauſe they expected a magnificent and externally glorious Meſſias: they were offended at Chriſt in the forme of a ſervant, and man of ſorrows, though ſo coming to ſave them: and probably they underſtood him, as if he had ſaid, that he was not born in this world among men, but came down as an Angel from heaven; they knew not that he was truly God, as truly man: ſo perverſe is carnal reaſon; that which ſhould have been an argument of gratitude, (that he vouchſafed to make himſelf of no reputation, to honour them with the the title of the ſons of God) they make the ground of their impious contempt of him.

V. 43. *murmur not among your ſelves*] As if he had ſaid, my words contain no matter of ſcandall; the fault is in your ſelves, who can neither beleeve nor underſtand them; hecauſe God hath juſtly given you up to ſpiritual blindneſſe and undbeleef, for your pride and obſtinacie.

V. 44. *No man can come to me*] No man can underſtand and beleeve theſe things, except God teach, enlighten, and give him faith; no man can know God, *niſi Deo docente*; that is, *ſine Deo, non cognoſci Deum. Iraneus l.* 4. *c.* 14.

except the Father, &c] As if he ſaid, no marvell that ye beleeve not; your bellies, not my Father, drew you hither; *to come to Chriſt*, is here, to believe on him, and to depend on him; as verſe 35. by *drawing*, he meaneth illuminating; and framing mens hearts to faith and obedience; which God doth by the holy ſpirit inwardly, working in his word and ordinance, as verſe 45. ſo true is that of *Proſper*, *quod duce Deo*, *veniatur ad Deum, de vocat. Gent. l.* 1. *c.* 24. God leading us, we come to God: here then is left no place for pride or contempt of others; for as the ſame well ſaith *q. ſ. c.*25. *tales fuerunt, qui ſunt attracti, quales hi, qui in ſuâ duritie ſunt relicti*; they who are drawn (to Chriſt by the Father;) were ſuch as theſe who are left in their hardneſſe of heart.

V. 45. *it is written*] Iſaiah 54, 13. Jer. 31. 34. leſt they ſhould think (as perverſe men are ever apt to do) that all muſt needs be new doctrine which they underſtood not, he ſheweth what he had affirmed out of the Prophets; and withall, the reaſon why the perverſe hearers came not to him; becauſe the ſpirit of God taught them not, neither moved their hearts to faith and obedieuce.

V. 46. *not that any man hath ſeen the Father*] Meaning, you may not look for a call from heaven, or viſion of God, by whom you ſhould be admoniſhed to beleeve in me; he calleth by me, & by his ſpirit: thus ſpeaketh he to a carnal people, leſt they ſhould miſtake him, as in the reſt they did. See 1 Cor. 2. 10 Mat. 11. 27. John 1. 18.

V. 47. *hath everlaſting life*] He thus ſpeaketh in reſpect of the certainty of Gods election, and the ſeals thereof in our regeneration: they have eternal life here begun, to be accompliſhed in the world to come.

V. 48. *I am the bread of life*] In the participation whereof onely, is eternal life, and ſalvation.

V. 49. *and are dead*] Becauſe it is the ſhadow, or figure, but Chriſt the ſubſtance, which can nouriſh to eternal life.

V. 50 *this is the bread*] Meaning himſelf; of whom he ſpeaketh here in the third perſon comparing himſelf with the *Manna*; the *Manna* could not ſave any of the eaters thereof from death: but Chriſt only ſaveth us from death eternal, the ſecond death damnation.

V. 51. *the living bread*] Which lives and gives life to the world. That is, all the elect; ſee for the better underſtanding hereof, and of that which followeth *Auguſtin. To.* 3 *de doctr Chriſtian. l.* 3. *c.* 5, 10, 16 —-where he ſaith, *Si----flagitium aut facinus videtur jubere*, if (the Scripture) ſeemeth to command ſome impious or wicked act,---it is there a figurative ſpeech, *Except*, *ſaith he*, *ye eat the fleſh of the ſon of man, and drink his blood ye have no life in you: it ſeemeth to command an impious and wicked act*, *therefore it is a figure, cammanding, or teaching us to communicate of the paſſion of the Lord, and ſweetly and profitably to lay up in memory, that his fleſh was crucified and wounded for us.*

If any man eat of this bread] If any man beleeve in Chriſt: for as *Auguſtin* ſaith *tract.* 26 *in Joh. credere enim in eum, eſt manducare panem vivum:* for to beleeve, is to eat the living bread; and again ſaith the ſame *qui manducat intus, non foris, qui manducat in corde, non qui premit dente:* he that eateth within, not without, he that eateth with (or in) his heart, not he that cruſheth it with his teeth.

V. 52. *how can this man give us, &c.*] They underſtood that carnally, which he ſpake in a ſpiritual ſenſe.

V. 53, *except ye eat the fleſh*] Except ye ſpiritually apprehend Chriſt by faith. See on verſe 51.

V. 54. *whoſo eateth my fleſh*] By faith: for properly, and carnally, we cannot eat living bread, and ſuch is Chriſt, verſe 51. nor could that bread which came down from heaven, be that fleſh of Chriſt carnally to be eaten; but whole Chriſt, God and man (See on verſe 38.) the bread of life ſpiritually to be received.

V. 55. *is meat indeed*] Or truly, but ſpiritually: for that which is ſpiritually ſo, is truly ſo.

V. 56, *dwelleth in me*] This ſheweth it to be meant of a myſtical and ſpiritual eating; becauſe to eat his fleſh, is to dwell in him; and that as bodies are ſuſtained with meat and drink, ſo are our ſouls nouriſhed with the body and blood of Chriſt.

V. 57. *he that eateth me*] That beleeveth in me. See on verſe 51. and 56 and on verſe 54.

even he ſhall live by me] For though faith (by which the juſt ſhall live) looketh ſtrait on the fleſh of Chriſt crucified, yet it well knoweth that the power of the merit ſaving us, dependeth on the dignity of the perſon crucified, who is truly God and man; therefore Acts 20. 28 the Apoſtle ſaith concerning the Church, that God had purchaſed it with his own blood: ſo 1 John 1. 7. the blood of Jeſus Chriſt his Son cleanſeth us from all ſin. So 1 Cor. 2. 8. they would not have *crucified the Lord of glory*.

V. 58. *which came down from heaven*] As verſe 50. See on verſe 38.

not as your Fathers did eat Manna] It ſhall not be with him that feedeth on me by faith, as with your fathers in the wilderneſſe, when they had eaten Manna, they yet died; but he that beleeveth in me ſhall be ſaved, to eternal life,

V. 59. *in the ſynagogue*] Openly in the Church or place where the Jewes weekly aſſembled for the publick worſhip of God.

V. 60. *This is a hard ſaying*] σκληρὸς, troubleſome, or irkſome to be heard; becauſe they took Chriſts words in a literal ſenſe, hard to be underſtood, ſaith *Chryſoſtom.* hom. 46.

who can bear it] Who can endure to hear it? who would not be offended at it? to eat the fleſh and drink the blood of man, is unnaturall and therefore the more ſtupid they to take thoſe words litterally; mark here the wretched effects of careleſſe hearing and miſunderſtanding the word of God.

V. 61. *doth this offend you*] Probably he ſpake this to them after he came out of the Synagogue, and heard their murmurings, and cenſuring his Sermon.

V. 62. *What and if*] Chap. 3. 13.

aſcend up where he was before] Are you troubled that I attribute ſuch vertue to the eating my fleſh? that I affirm it to be the bread of life which came from heaven? you ſhall ſee me ſhortly put off this aſſumed ſtate of humiliation, and be exalted above the heavens. See Rom. 1. 4. chap. 3. 13. Epheſ. 4. 9. they thought he would give them his body, carnally to eat, but he affirmed (ſaith *Auguſtin*) *ſe aſcenſurum in cœlum, utique integrum:* that he would aſcend into heaven, and that entire: then ſhould they know how he giveth his body, *quia gratia ejus non conſumitur morſibus:* and that his grace is not eaten by bits: that they ſhould ſee the Son of man aſcend: underſtand it of the witneſſes thereto appointed: poſſibly ſome of them who now murmured might be ſome of them: theſe words, *where he was before*: underſtand according to his deity: that the Son of man ſhould be ſeen aſcending where he was before: underſtand by conſidering the uſuall communication of properties, whereby that which is proper to either nature, is attributed to the whole perſon of Chriſt: ſo it is true: Chriſt ſuffered, his humanity did, his deity could not: So the Son of man aſcended where he was before: his deity was in heaven before, but his humanity then firſt arrived in heaven, when after his reſurrection he aſcended up into glory.

V. 63. *it is the ſpirit that quickneth*] You muſt underſtand theſe things ſpiritually, not carnally, for they are ſpirituall, (as *Chryſoſtom* interpreteth) and the ſpirit united to the humane nature, giveth life.

the fleſh profiteth nothing] That is (ſaith *Auguſtine*) *ſola caro:* the fleſh only, as the Apoſtle ſaith, knowledge puffeth up, that is, *ſola, ſine charitate*, if it be alone without charity.

V. 64. *ſome of you that believe not*] he ſaith not, who underſtand not theſe things; but he telleth them the cauſe of their miſunderſtanding, which was unbelief: he taxeth not all; leſt if any preſent were curable; they might otherwiſe have been caſt down to deſpair.

for Jeſus knew] This the Evangeliſt inſerteth, leſt any ſhould think that Chriſt raſhly cenſured them of unbelief: many hypocritically followed him, which though men knew not, Chriſt well knew.

and who ſhould betray him] Who would betray him, as if he ſaid, he did not only know all things paſt and preſent, but alſo all things to come.

V. 65. *therefore I ſaid unto you*] He repeateth what he ſaid, (verſe 44.) with application to the unbeleevers: as if he ſaid: therefore are you offended through unbelief, becauſe my Father hath not given you faith to believe in me to your ſalvation: you are joyned in bodily preſence, but not in ſpirit, not in faith.

V. 66. *from that time*] ἐκ τούτου, the Syriack hath it; from that word; for thoſe things which they could not underſtand concerning eating his fleſh, and drinking his blood; many who had given their names to him deſerted him: thus was the Prophecie fulfilled, which foretold that he ſhould be a rock of offence, Iſaiah 8. 14. See 2 Tim. 2. 15. 1 John 2. 19. 1 Cor 11. 19. no wonder if many are ſcandaled at our doctrine, and ſeparate from our miniſtery; they that were not elected, were offended and ſeparated from Chriſt.

V. 67. *Will ye alſo go away*] Which he ſaid not that he was ignorant of the future (for he knew all from the beginning, ver. 64.) but to occaſion a clearer confeſſion of *Peter* in the name of the reſt, and to propoſe his, as an example of conſtancy: alſo to admoniſh them not to joyn themſelves with Apoſtates and Separatiſts, which none ſhall do that are grounded in Chriſt: and not to follow multitudes to evill and forſaking of Chriſt. It may teach us not to be offended, when many fall away, who ſeemed heretofore very zealous followers of Chriſt, and profeſſours of truth: for as multitudes can give no patronage to ſinners; ſo neither ſhall the paucity of believers hurt the faithful: they only who continue to the end ſhall be ſaved; that is, they only to whom God giveth perſeverance; for (as *Auguſtine* ſaith, *Tom.* 7. *reſponſ. ad art. fal.* 8.) *It is the will of God, that one ſhould continue in a good will, who alſo before he be forſaken, forſaketh no man, and converteth many to him, who had forſaken him*: he ſaith, *will ye alſo?* it is in our power to fall, but not to riſe again: that we do not fall away, it is only Gods mercy preſerving us; and *Proſper* ſaith well, *de vocat. Gent. lib* 2. *cap.* 12. *Ideo liberum eſſe diſcedere, ut non diſceſſiſſe ſit præmium*, therefore it is free to depart, that it may be a reward not to have departed.

V. 68. *the words of eternall life*] The Goſpel teaching us all the myſteries of eternal life and ſalvation, which if we believe and obey, we ſhall have eternal life through the merits of Jeſus Chriſt, whom the goſpel declareth unto us. See c. 3. 16. Rom. 1. 16. &c.

V. 69. *and believe*] See Mat. 16. 16. See c. 1. 14. 1 John 1. 1.

V. 70. *Have not I choſen you, &c.*] We muſt underſtand the one party to be choſen *per miſericordiam*, and the other *per judicium*, as *Auguſtine* ſaith, *de cor. & gra. cap.* 7. *To*, 7. thoſe he choſe to preach, and obtain his kingdome; but this to ſhed his blood.

is a devill] A malicious wicked man, an informer, a traitour, poſſeſſed and put on by the evill ſpirit: this he foretelleth, that they might not be ſcandaled, when they ſhould ſee his end.

V. 71. *Judas Iſcariot*] Ἰσκαριώτης. Hebr. איש קריות *iſh Kirioth*; *Jeroms* firſt conjecture is probable, *Iſcariotes, vel à vico, aut urbe in quâ ortus eſt, &c.* (wherein *Chryſoſtome hom.* 33. *in Mat.* agreeth with him) *Cairioth* is a town in the tribe of Judah, Joſh. 15. 25. ſome therefore will have him ſo called, as if it were ſaid, *Judas* a man of *Cairioth*. Some derive the name from that which ſignifieth defection, for a reward.

CHAP. VII.

Verſe 1. W*Alked in Galilee*] Went about from place to place, to preach the goſpel, and to heal the ſick for confirmation thereof.

V. 2. *feaſt of tabernacles*] Levit. 23. 34, 42, 43. in this feaſt, they were to dwell ſeven dayes in Booths and tents, in remembrance of their dwelling in tents in the wilderneſſe, Exod. 23. 16. it is called חג האסף *chag haaſiph*, *the feaſt of gathering fruits*, and חג הסכות *chag haſſucoth*, *the feaſt of coverings or tabernacles*, 70. ἑορτὴ σκηνῶν; σκηνοπηγία: *Chryſoſtome* reckoneth it five moneths after the Paſſover; but Levit. 23. 34. *ib.* verſe 5. it appeareth ſix.

V. 3. *that thy diſciples*] That is, thoſe whom thou wouldeſt have to follow thee: for his diſciples who novv did follow him, had ſeen his miracles: this they ſayed probably in deriſion: for in the fifth verſe it appeareth that they believed not in him: faith is not by any carnall prerogative, but a ſpecial gift of God, chapter 1. 13

V. 4. *ſhew thy ſelf to the world*] Go up to the feaſt, and do thy miracles in ſuch great confluences of people, that thereby thy fame may be ſpread abroad to all other nations alſo.

V. 5. *Neither did his brethren believe*] His kindred. See on verſe 3.

V. 6. *My time is not yet come*] My opportunity is not yet. So verſe 8. for the word here uſed is, καιρὸς, that is, *opportunitas temporis, or tempus conſtitutum* (as Luke 20 10. Rom. 5. 6.) that is, as *Theophylact* interpreteth, ὁ τοῦ καιροῦ ϗ θανάτου, of my death and paſſion, before which he carefully avoyded the malicious violence of the Jewes, that he might perform all thoſe things which concerned our redemption, confirmation of our faith, and ſalvation; but when the appointed time was come, he went before his diſciples toward Jeruſalem, where he well ſaw, and foretold that he muſt ſuffer, as willingly offering himſelf to death, in order to his fathers will, and our ſalvation.

V. 7. *The world cannot hate you*] That is, the unregenerate do not hate you, becauſe you are of them; the world loveth her own: the Prieſts and Phariſees do not perſecute you, becauſe you communicate with them in their unblief, they embrace you as their obedient children: me they hate, becauſe I reprove their ſins. So dangerous a vice is pride, it can abide no reproof: ſo impoſſible is it to have peace with the world, except we will ſhare with them in their wickedneſſe; and impoſſible it is to preach the truth ſincerely, without the malice of impious men, whoſe ſins we muſt reprove. The Jewes pretended that they were angry with Chriſt, only becauſe he profaned the Sabbath, &c. but the truth was, it was becauſe he diſcovered, and ſpake againſt their ſin and hypocriſie; for he profaned not the Sabbath.

V. 8. *Go ye up unto this feaſt*] This ſaith he, juſtly leaving them to themſelves, vvho would not believe in him. See Pſalm 81. 12.

I go not up yet] Ἐγὼ οὔπω ἀναβαίνω, I *do not yet go up:* See the reaſon verſe 6. my opportunity is not yet come. I do not go up with you, who believe not in me.

for my time, &c.] Chap. 8, 20. and verſe 6.

V. 9. *He abode ſtill in Galilee*] He ſtayed awhile after they were gone up to the feaſt, untill he knevv it fit time.

V. 10. *but when his brethren were gone up*] The Galileans vvere vvont to go up to thoſe ſolemnities, by kindreds, and companies of neighbours, Luke 2. 44. Chriſt vvould not novv go up ſo publickly; but when he knew that the malice of the Jews was ſomething more allayed, then he went up privately with his Diſciples, and ſome few followers.

V. 11. *the Iews ſought him*] That is, the people who had formerly heard him, ſeen his miracles, or heard of him: and poſſibly the high Prieſts and Rulers of the Iewes, who were the main ſticklers againſt Chriſt, theſe ſtudying by all means to deſtroy him, layed out, and enquired for him, being confident they ſhould have him at the feaſt: God appointed theſe ſolemn feſtivities, as for thankfull remembrance of his mercies ſhewed them; ſo alſo for occaſions of their publick rejoycing therein, and the maintenance of love,charity and unity among them; but they herein took occaſion to lay wait for blood and to perſecute their Saviour: ſuch is the impious perverſeneſſe of men; the devil is never more conſtantly ſerved, than on the Lords day.

V. 12. *much murmuring*]γογγυσμὸς, whiſpering,or ſecret talking concerning him, muttering, ſome maliciouſly blaſpheming him; ſome prayſing and defending his parts, but ſecretly, for fear of their malicious Rulers and high Prieſts.

V. 13. *for fear of the Iews*] No man ſpake well openly,for fear of the Rulers and Prieſt. See Chap. 9.22. nor poſſibly durſt they ſpeak evil freely and publickly, for fear of the people.

V. 14. *about the midſt of the feaſt*] About the fourth day of this feaſt, verſe 2. now was his time to preach the Goſpel: what he now preached the Evangeliſt recordeth not: it was ſome divine learning, and to the admiration of the Auditours, as appeareth, verſe 15.

V. 15. *How knoweth this man letters*] That is,τὰ ἱερὰ γράμματα, the Holy Scriptures, as 2 Tim. 3. 15. they would not in their unbelief acknowledge him to be the Meſſias of whom the Prophet Iſaiah 11.2,3. ſaid,*the ſpirit of the Lord ſhall reſt upon him, the ſpirit of wiſedome and underſtanding, the ſpirit of knowledge, &c. and ſhall make him of quick underſtanding in the fear of the Lord.* Which the Apoſtle alſo teacheth, Coloſ.2. 3. They admiring the Doctrine, and knowing that he had it not by ordinary and uſual means, ſhould have concluded that it was divine, and immediately from God, and ſo have acknowledged the evidence of the Spirit therein: but ſo miſerable a blindneſſe doth unbelief bring with it, that all (the moſt indiſputable) Arguments, are there retorted and perverted, to the deſtruction of the wicked. See Acts 2. 17. Mark 6. 3. Mat.13.55 neither is here any patronage for thoſe who neglect or deſpiſe learning.See 1 Tim.4.13.15,16.Titus 1. 5.9.

V. 16. *My doctrine is not mine*] He ſpeaketh, as he is man: I learned it not of man, but of God: and here accommodateth his anſwer to the Iewes opinion of him, who thought him to be mere man; but it was the truth and doctrine of of God; for there is but one truth of God the Father, Son,and Holy Ghoſt, which Chriſt God and man preached: this οὐκ ἔστιν ἐμὴ *is not in me*, is thus to be underſtood: I invent no new thing, I ſpeak the eternall truth of God whoſe meſſenger I am, the onely mediatour between God and man, (1 Tim. 2. 5.) I ſpeak the Doctrine and word of him, who ſent me ſo to ſpeak.

V. 17. *If any man will do his Will*] He ſecretly toucheth the cauſe of their miſunderſtanding his doctrine, that is their want of the true fear of God,and obedience to him.(See c.14.15,16, 17,21. 23.) take away your doubting anger,envy and vain hatred towards me, καὶ οὐδὲν τὸ κωλῦον ὑμᾶς nothing ſhall let you to know this, that my words are the words of God. *Chryſoſtom*.

whether I ſpeak of my ſelf] See Chap. 14. 24. the meaning is, if any man truely fear God, and will indeed ſet his heart to believe and obey him, he ſhall be ſatisfied; and clearly reſolved, of the Divine truth of the Goſpel: it muſt be a ſound and well affected palate which muſt judge of taſts, the ſick and diſaffected cannot: the precepts of righteouſneſſe are bitter to evil livers. *Lactantius, l.*1. So alſo *Ierome l.*1.*ep.*16. *ita ſe natura habet ut amara ſit veritas*; it cometh naturally to paſſe that truth is bitter;that is, to the wicked. See 1 Cor.2. here Chriſt intimateth that the Iews were incompetent Iudges of his Doctrine, becauſe their malice and wickedneſſe had blinded them

V. 18. *he ſpeaketh of himſelf*] He who teacheth his own inventions, affecteth praiſe of men.

V. 19. *did not Moſes*] Exod.24.3 he anſwereth their objection concerning healing on the Sabbath, by their own practice in that they circumciſed on the Sabbath,v.22.23.

why go ye about to kill me ?] c.5. 18. this ſpeech he addreſſed to the Prieſts and governours,watching their opportunity, and taking counſel how to deſtroy him, as a profaner of the ſabbath; this interrogation is very emphatical; as if he had ſaid, how unjuſt are you who would kill me as a violater of Gods Law; profaner of the Sabbath ? Suppoſe that were ſo, that all work on the Sabbath, were profanation of the Sabbath: how unjuſtly do you condemne that in me which your ſelves both doe, and allow for good ? you circumciſe on the Sabbath,when the eighth day, on which circumciſion was to be adminiſtred, fell on the Sabbath day: is not circumciſion more near to the nature of a ſervile work, than without any more labour to cure by ſpeaking the word ? muſt (in your ſenſe) a precept of the moral law give place to a ceremoniall ? muſt Gods Law give place that *Moſes* law may be fulfilled by your circumciſing an infant, and may not the ground and ſumme of the law, charity and ſhewing mercy, be practiſed on the Sabbath ?

V. 20. *thou haſt a Devil*] This ſeemeth a common manner of ſpeaking among the Jewes, when they would expreſſe a man furiouſly diſtracted,or dangerouſly erring, which they blaſphemouſly apply to Chriſt.

V. 21. *and ye all marvel*] Becauſe I did it on the Sabbath day, θορυβεῖσθε, ταράττεσθε, *Chryſoſtome*, ye clamour and are troubled.

22. *Moſes therefore, &c.*] Levit.12 3. but indeed *Moſes* did not firſt preſcribe the Law of circumciſion, he received and preſcribed therein onely that which God commanded *Abraham* and his poſterity to do in their generations, untill Chriſt the end of the law to every believer, ſhould come. See Gal.5. 2,&c.

but of the fathers]Gen.17 10. *Abraham, Iſaac,* and *Iacob*,and the fathers before *Moſes*.

V. 23. *that the law of Moſes ſhould not be broken*] or *without breaking the Law of Moſes*. The Law given by the Miniſtery of *Moſes*.

V. 24. *judge not,&c.*] Deut.1. 16. Judge me not according to any outward appearance to be meer man; but conſider the Divine Power in my works, which ye calumniate: he calleth that righteous judgement which is without reſpect of perſons, according to truth and equity,in which the Iews in theſe their raſh and baſphemous cenſures, vehemently erred; ſuppoſing that all was right which they did, however erroneous; and all evil and cenſurable, which Chriſt did, who neither did nor could erre any thing: their ground beeing, becauſe they,the high Prieſts,Scribes and Phariſees were in prime authority and honour among men, and Chriſt in his ſtate of humiliation and form of a ſervant, ſeemed to them but a mere, deſpicable, poor man: ſo they valued not the truth, and equity of things,and how agreeable they were to Gods law, but of what authority and dignity the ſpeakers or acters were, with men.

V. 25. *then ſaid ſome*] They wondered that the authority of the Rulers could not yet prevail againſt him, but yet acknowledged the power of God therein, that they could not with all their power ſilence him.

V. 26. *do the Rulers know indeed,&c.*] Doe our High Prieſts and Elders certainly know that he is the promiſed *Meſſias*, and therefore ſuffer him thus publickly and freely to control and reprove them ? if not how eaſily might they take him; ſo might it ſeem to men,who conſidered not herewith the coercive power of God limiting their fury, untill the appointed time, that Ieſus was to ſuffer for our redemption.

V. 27. *no man knoweth*] This tradition ſeemed to have begining from ſome miſ-underſtood Propheſies, as Iſaiah 53.8.

V. 28. *whom ye know not*] He upbraideth their confidenoe of knowing him, ſeeing they know not his father, nor his unſpeakable generation: you know of what humane Parents,of what family as man,*I am*. but you know not him that ſent me to be *a Miniſter of the Circumciſion for the truth of God, to confirm the promiſes made unto the fathers*. Rom. 15.8.

V. 29 *but I know him*]As if he ſaid,you think you know me and my Father, but you are deceived, not knowing that *I* am coequal and coeternal with God the Father;and that I took not this honor of being a Mediator and Saviour; but that in the fulneſſe of time, by my incarnation, came I into this world, appointed thereto by God. See Heb.5.4.5.and c.1.18.Mat. 11. 27.

V. 30. *but no man laid hand on him*] Becauſe the iſſues of life and death, with the time and manner, are onely in Gods hand: ſee how their malicious fury is bridled,as *Chryſoſtome* ſaid,ἀοράτως invisibly, by a ſecret and unſeen hand of Divine providence: ſo God ſtill protecteth his, reſtraining the precipitate malice of the enemy.

V. 31. *many of the people believed*] Though many were hardned in their obſtinate unbelief, yet the Word of God was not without good effect with others, whoſe hearts he had opened. It is one and the ſame Sunne, which giveth light to ſound eyes, but blindeth the infirme; one and the ſame truth preached, hardneth and more blindeth ſome hearers,and cauſeth others to believe and obey to ſalvation, *Nazianzen, Orat*. 17. It ſeemeth by their ſpeech, that Chriſt wrought many miracles among the people, which the Evangeliſt mentioneth not.

more miracles] This Evangeliſt ſpeaketh not of many beſides; (the turning of Water into Wine, chap. 2. the diſcovery of the *Samaritans* ſins, chap.4. and the healing the Rulers Son: curing the paralytical, chap. 5. feeding 5000. with five loaves; &c. John 6. his walking on the Sea) therefore probably many more are omitted. See chap. 20

V, 32. *Phariſees and chief prieſts ſent officers*] Theſe deſiring to appear the chief zelots, moſt oppoſed Chriſt, envying the peoples good opinion of him, and conceiving their own honour eclipſed thereby; this vexing them, they break out into open violence, the uſual armour of Hypocrites, where they cannot prevail with arguments: thus is authority (appointed to defend truth) abuſed to impious tyranny. See Acts 22. 24.

V. 33 *yet a little while*] Till the appointed time, I ſhall preach and do my fathers will, whether ye will or no.

V. 34. *ye ſhall ſeek me*] chap 13 33. In your extream calamities ſhortly to come upon you, ye ſhall wiſh me with you again; but I ſhall return to him that ſent me, and be ſecure from your malicious inquiſition.

V. 35. *among the Gentiles*] Or *Greeks*. Will he go teach the *Jewes* who are ſcattered here and there, among the *Getiles ?* or poſſibly they might here mean the *Gentiles* in general; for ſo they ſometimes called all nations, which were not of the race of the *Jewes*. See Rom. 1. 16. Rom. 2. 9, 10 & 3. 9 & 10. 12. &c,

V. 36. *what manner of ſaying is this*] What meaneth he hereby ? ſuch a *quære* was among the Diſciples, c. 16, 17,18. only that there was a deſire to be enformed of the truth, wherein Chriſt ſatisfied them : but here is a captious agitation of Chriſts words, without any ſerious care to underſtand their ſcope and meaning, therefore Chriſt here leaveth them in ſuſpence.

V. 37. *In the laſt day, that great day, &c.*] Wherein they were to have a ſolemn aſſembly, and to abſtain from all ſervile works, Se Levit. 23. 36. the choice of this time imported, the end of thoſe Ceremonies was to bring men to Chriſt ; and now being to depart home, he thus gave them to carry with them ἐφόδια πρὸς σωτηρίαν *viands to ſalvation*, as *Chryſoſtome* noteth.

Jeſus ſtood and cried ἔκραξε : He ſpake with a loud voice, that the multitude might hear him, and to ſhew his authority and liberty of ſpeaking to the people. The occaſion of this ſpeech concerning water, might poſſibly be that which ſome write ; that the Jews went on this day with great ſolemnity, to draw water out of the Fountain of *Siloam*, at the foot of Mount *Sion*, and to bring it to the Altar, ſinging out that of Iſaiah, 12. 3. *With joy ſhall ye draw water out of the Wells of ſalvation, &c.* By this and many other traditions, they having perverted the Law (which commanded a ſpiritual rejoycing) into ſuperſtitious clamours, Chriſt cried out, to recal them from earthly to Heavenly waters.

V. 38. *he that believeth*] He citeth not here any particular place of Scripture ; but this may be gathered out of Scriptures, where mention is made of the effuſion of the gifts of the Holy Ghoſt, as Joel 2. 28 Iſaiah 44. 3. and 55. 1. 11. *So* acts 2. 18. is interpreted : therefore the Syriac Interpreter giveth it, *as the Scriptures have ſaid.*

V. 39. *this ſpake he of the Spirit*] The Evangeliſt interpreteth the words of Jeſus, taken out of —— Joel 2. 28. Iſaiah 44. 3.

the holy Ghoſt] The viſible graces of Gods Spirit, ſpoken of by the fore-cited Prophets, which did accordingly flouriſh in the Church after the aſcenſion of Chriſt. Theſe ſeveral gifts were all the effects of one and the ſame ſpirit (Eph. 4. 4, 7. &c.) and therefore were uſually called *the holy Ghoſt*, Acts 2. 4 and 4. 8. 31. and 6. 5. and 7. 55. and 8 15. 18 and 10. 44, 47 and 11. 15. and 19. 2, &c. as there is but one kind of water diſtilling on the herbs in rain, which in the effects thereof admirably varieth in the production of fruits, plants and flowers, it ſhewing it ſelf (as *Cyril. cat.* 16. expreſſeth it) λευκὸς μὲν ἐν κρίνῳ, ἐρυθρὸς δὲ ἐν ῥόδῳ, *white in Lily, but red in the Roſe* : ſo is there but one Holy Ghoſt working varieties of gifts in men, for the edification of the Church.

V. 40. *This is the Prophet*, Deuteronomie, 18. 15. &c. See Cap 1. 21.

V. 41. *but ſome ſaid, ſhall Chriſt come out of Galilee*] Such is the condition of truth, it ever meeteth with ſome oppoſers : had not their envy blinded them, they might have found that Chriſt was born at *Bethlehem*, and of the linage of *David* : the wicked are quick-ſighted to finde out Arguments from perverted and miſunderſtood Scriptures to ſtrengthen their unbelief ; but ſlow and dull to learn the truth, this is Satans malice, and mens unhappy weakneſs to turn that to deſtruction which God in mercy gave for comfort and ſalvation.

V. 42 *hath not the Scripture ſaid*] Mat. 2. 5. Mic. 5. 2. See alſo Pſalm 132. 11. had not malice and envy blinded them, they might eaſily have been ſatisfied in this ſcruple : had they but enquired with a minde to believe ; doubtleſs Jeſus would not have concealed it from them : had they but called to mind, the wiſe men from the Eaſt, their enquiry, *Herods* rage againſt the poore infants ; *John Baptiſts* teſtimony, *&c.* theſe or any of theſe might have ſatisfied them ; but how little a thing will make them ſtumble, who are ready and willing to fall ?

V. 43 *ſo there was a diviſion*] Σχίσμα, a ſchiſm, or diviſion, or rent, *Auguſtine tom.* 7. *contr. Creſcon. Gram. l.* 2. *c.* 6 intimateth that a Schiſm is, *Recens congregationis, ex aliqua ſententiarum diverſitate diſſentio*, a new or late ſprung-up diſſention of the Congregation or Church, out of ſome diverſity of opinions. An Hereſie he ſaith is, *Schiſma inveteratum*, an old Schiſm

becauſe of him] No wonder if there be Schiſms now among us, ſeeing, in the ſacred preſence of Chriſt, and when his ſelfe preached the moſt infallible Truth of the Goſpel, there were Schiſmes, and Diviſions. See Matthew, 10. 5. the Cauſe is in the ſecret corruption of mens Hearts, not in the Goſpell of Peace.

V. 44. *but no man laid hands on him*] See v 30. Superſtition is ever cruel, but Gods providence over-ruleth all.

V. 45. *why have ye not brought him*] Theſe greedy Wolves were ſo impatient, that they are angry with their Meſſengers, returning without him, not hearing or regarding why they tooke him not.

V. 46. *never man ſpake, &c.*] They admired the grace in his lips, Pſal 45. 2. So Matt. 7. 28, 29. but malice makes men ſo blinde and ſtupid, that they cannot be ſenſible of any the moſt excellent graces in thoſe they hate. See 1 Kings 22. 8. 1 John 3. 12. It is natural to judge them evil whom we hate : but ſuch is the power of God, they who went with purpoſe to take him, were taken with his excellency, their malice being turned to love and admiration, and they made proclaymers of his Divine Excellency. See 1. Sam. 19. 20.

V. 47. *are ye alſo deceived*] Blinded with envy, they would not admit that Jeſus could preach any thing worthy of admiration, therefore they conclude that they were beguild by his fair ſpeeches: pride ever thinks it cannot erre, and that rather all the world is dark, than it ſelf blind.

V: 48. *have any of, &c.*] Thus they alledge mans authority againſt Gods: ſuppoſing that the chair of Rulers and Phariſees had infallibility entailed on it.

V. 49. *are curſed*] It was their high ambition which made them conceive all men bound to follow them, though to deſtruction, and a proud opinion of themſelves and their authority, cauſed them to deſpiſe and curſe all others diſſenting from their impiety and unbelief. It is a dangerous Paradox which *Card. Bellarmine* holdeth *de Roman. pontif. lib.* 4. *cap.* 5. *Si autem Papa erraret præcipiendo vitia, vel prohibendo virtutes, teneretur Eccleſia credere vitia eſſe bona, & virtutes malas* —— but if the Pope ſhould erre by commanding vices, or forbidding vertues, the Church were bound to believe that vices were good, and vertues evil : and an —— uncharitable preſumption of the Council of *Trent*, to ſeal up their many *Canons* with ſo many *Anathemas* to them who diſſent from their errours. See *Concil. Tridentin. concil. tom.* 9. *Severin. Bin.* See more on v. 51.

V. 50. *he that came to Jeſus by night*] c. 3. 2.

one of them] A Phariſee, and probably one of their *Sanhedrin*, or great Council.

V. 51. *doth our Law judge any man before. &c.*] Doth our Law condemn ? See Deut. 17. 8, 10. and 19. 15. their part it was to have inſtructed the people, not to upbraid their ignorance ; and to pray for them and bleſſe them, not to judge, damn and curſe them: *Quid temerarius Dei tribunal aſcendis ?* ſaith *Optatus, l.* 2. *Who art thou that judgeſt another mans ſervant ? to his own maſter he ſtandeth or falleth*, Rom. 14. 4. It was *Conſtantines* anſwer to the *Donatiſts* ; *Petitis à me in ſeculo judicium, cum ego ipſe Chriſti judicium expectem*; you deſire judgement of me in this world, whereas I my ſelf expect the judgement of Chriſt. So Rom. 14. 10. *We ſhall all ſtand before the judgement ſeat of Chriſt.* Thoſe whom God hath ſet in authority, may and ought to judge of ſecular buſineſſes ; but of mans final eſtate, Chriſt onely is to judge. That Judge which pronounceth before he hath heard both parties, is unjuſt, even where he giveth a juſt ſentence ; but to condemne any man unheard, is an injuſtice againſt which, the Lawes of God and Nature caution ; as alſo to execute any man uncondemned. See *Salvian. de gub. D. lib.* 8 *fine. Tertul. Apol cap.* 1. *Lactant. divin. Inſtit. l.* 5. *cap.* 1. See alſo Acts 25. 16. Poſſibly *Nicodemus* ſaid this, not onely to diſſwade them from ſuch injuſtice, but alſo in hope, that if they would but hear Jeſus, they ſhould either be converted or convicted. Indeed, as even *Julian* could ſay in the cauſe of *Numerius*, who can be innocent if it be enough to accuſe. *Ammnian. Marcellin. lib.* 18.

V. 52. *art thou alſo of Galilee*] By way of reproach and contempt they named *Galilee*, though poſſibly they knew him to be no *Galilean*.

ſearch and looke] They bid *Nicodemus* go learn, as intimating his ignorance, or reproving his incogitancy.

ariſeth no Prophet] They would have no man think Jeſus ſo much as a Prophet ; therefore would they preſcribe Gods Power by cuſtome. So ſlender a ground had they, as commonly all Schiſmaticks and Hereticks have, which is, at leaſt to beg one principle, and to take ſome falſehood for granted, on which they would build the reſt. As here : Firſt, they make no queſtion but that Ieſus is a *Galilean*. Secondly, they conclude, that becauſe God never had raiſed any Prophet thence, therefore, he never would. The firſt was falſe, for Jeſus was of *Bethlehem*, and the ſecond in their ſence not true : for God called thence divers eminent Apoſtles ; and ſo their ſuperſtructions were all falſe and impious ; as that they ought not to follow Chriſt : that they who did, were ignorant of the Law, and curſed : that they who were in authority, ought to reſtrain them by Excommunication, or other puniſhments due to Hereticks, and to perſecute Chriſt, and thoſe that beleeved in him. Thus one abſurdity or falſehood granted, many more will follow.

V. 53. *every man went, &c.*] Divided in opinion, and confounded in Counſel, they could effect nothing untill the time by God appointed. See Acts, 28. 29. being at preſent fruſtrate of their Hope to apprehend and deſtroy Chriſt ; in great indignation they diſſolved their malignant councell, laying aſide, not leaving their blaſphemous malice.

CHAP. VIII.

Verſe 1. THe *mount of Olives*] An hill near *Jeruſalem*, on the Eaſt ; ſo called, for the abundance of *Olives* there growing : It was there Chriſt uſed to be in the night, Luke 21. 37.

V. 2. *early in the morning*] Here is deſcribed the peoples diligence to hear the Word, as Luke 21. 38. as alſo Chriſts zeale to preach the ſame, that he might inſtruct and ſave them, and herein appearath how little he was diſcouraged in his preaching the truth, by the blaſphemous cavils of Scribes and Phariſees : leaving his faithful Miniſters an example of diligence and conſtancy in their charge and Miniſtration: if thou wilt indeed be a ſervant of Chriſt, and preach the truth, look for contradiction; but let it not move thee, be thou conſtant, who knoweſt the reward.

all the people] πᾶς, All, that is, many who had formerly heard him teaching in the feaſt of Tabernacles, c. 7.14.37. Some of theſe came to be edified, and ſome to cavil.

V. 3. *and the Scribes, &c.*] See on Luke 20.1. they had power to have cenſured her in their conſiſtory, unto ſtripes, though the Romans permitted them not power of judicature in matters capitall, but they brought her to Jeſus that they might have whereof to accuſe him: See v. 6.

brought unto him a woman taken, &c.] Poſſibly the man (equally faulty, and lyable to the ſame puniſhment, Levit. 20.10. Deut. 22.22.) had eſcaped from them.

V. 4. *this woman. &c.*] They call him Maſter; now they meant to entangle him, as Matt. 22. 16. whom they uſed to ſtile a *Seducer* of the people; and they who were Judges, here act the part of accuſers, which is againſt the courſe of equity.

V. 5. *now Moſes in the Law*] Levit. 20.10, &c. They could remember and urge the Law againſt others ſin, but could not apply that to themſelves which it ſaith againſt injuſtice; to wit, condemning without cauſe, lawful witneſs, or hearing the parties accuſed. Concerning the Law by them here mentioned; we muſt know, that it was ſo ſevere, that evil might be taken away from the Land. and to terrifie the ſinners, by making offenders exemplary: See Numbers 25. 11. Sin is not known in impunity: that which they here did, was with purpoſe to enſnare Chriſt; they thinking, if he abſolved her, he ſhould appear to the people as an adverſary to the Law of God, and ſo not the *Meſſias*, but an impoſtor liable to a ſevere cenſure: but if he condemned her, he ſhould ſeem to annul the very purpoſe of his coming, who profeſſed to ſave them, and to propoſe grace and mercy, *Ambroſ. ep. 76.*

V. 6. *that they might have to accuſe him*] As a breaker of *Moſes's* Law. if he acquitted her, as they conceived he would, becauſe he ſhewed mercy to ſinners; and, as they pretended, taught concerning the Sabbath, contrary to *Moſes*, they preſumed by their conceived *Dilemma* to have taken him; but how vain is the wiſedome of man, againſt the truth and wiſedome of God, may appear in this example, See 1 Cor. 1.19. 20.

wrote on the ground] Some think he wrote that which he anſwered, or ſome more ſecret thing concerning the conſciences of the Informers: but ſeeing the Scripture ſpeaketh not what he wrote, we muſt not curiouſly enquire. Saint *Ambroſe lib 9. epiſt. 76.* ſaith, he wrote on the ground with his finger, who wrote the Law on the Tables of ſtone. For the reſt we may ſay with *Auguſtine, epiſt.* 121. *cap.* 15. *Init. Eſt ergo in nobis, quædam, ut ita dicam, docta ignorantia:* There is therefore in us, that I may ſo ſpeak, a kinde of learned ignorance: and as *Jerome, Melius eſt aliquid neſcire ſecurè, quam cum periculo diſcere*: tis better to be ſecurely ignorant of ſome thing, than to learn it with danger.

V. 7. *he that is without ſin*] See Deut. 17. 7. As if he had ſaid, ſhe is juſtly to be condemned; but you that accuſe others looke home, examine your own conſciences whether you are not guilty of the like, or as great ſins. *Quomodo enim feras alieni ultorem, & proprii criminis defenſorem?* —— *Nonne ſe magis ipſe condemnat, qui in alio damnat, quod ipſe committit? Ambroſe qu. ſ.* How could you endure a revenger of anothers faults, and a defender of his own? ——Doth not he more condemn himſelf, who condemneth that in another, which he committeth himſelf? The Jewes urged him again and again (while he ſeemed to ſlight their information) confident in his forbearance to anſwer, that they had now caught him in an unavoydable difficulty what ever he anſwered: Chriſt therefore replyed with due reſpect to the Law, maintaining the equity thereof: ſo anſwering, that they could not calumniate him for abſolving the ſinner, nor object againſt his Doctrine of Grace and Mercy, freely juſtifying ſinners; thus retorting the calumny, and ſtriking the ſleepy conſciences of the malepert accuſers, who vainly inſulted, as if others vices were their vertues: teaching all who will be accuſers of their brethren to begin at home; for a *Gregory Nazianzen.* ſaid, *epiſt.* 16. *Cæſario fratri*: how ſhall they reprove others ſin, who have not ἀφ' ἑςίας τὴν παῤῥησίαν, that is, confidence in their own innocency: but as the moſt ravenous and hurtfull birds, are commonly moſt quick-ſighted; ſo are the moſt wicked moſt ready and skilfull to finde out others faults: the eye ſeeth not it ſelfe, nor any thing which is too near it; ſo neither ſee we our own faults, except ſet at ſome diſtance and in another perſon: ſo *David* ſaw his fault in the perſon of the rich oppreſſour; till then he could not in himſelf. 2 Sam. 12. See on Matt. 7. 5.

V. 8. *again he ſtooped down*] Thereby giving them with their convicted conſciences, opportunity to bethink themſelves, and to ſteal away, that they might not at preſent be further detected and ſhamed: poſſibly, they might, in that he wrote in the duſt, reade ſome diſcovery of their ſinne and ſhame, which they would not for the World ſhould come to light, and knowledge of the people, of whoſe applauſe and good opinion they were extreamly ambitious: ſure it is, Chriſt knew all that they had done, could in a few Characters write enough to ſhame them, and that they were ſo fowly guilty that they were glad to be gone, for fear of further diſcovery as may be gathered, from v. 9.

V. 9. *being convicted by their own conſcience*] Hearing ſuch an unexpected anſwer, and out of Hope to accompliſh their deſigne upon him, their conſciences accuſing them, and fearing to confeſs themſelves ſinners (leſt their reputation with the people ſhould thereby be impaired) or to bring their pretended innocency to the teſt before him, who as they might well ſuſpect, might know and detect their ſecret failings: they choſe rather to take the opportunity of his ſtooping down, to go away; though in that receſſe, indeed confeſſing his impregnable wiſedome, and their owne guiltineſſe.

beginning at the eldeſt] Either (ſaith *Ambroſe lib 7. ep.* 58.) becauſe they who had lived longeſt, had more ſins; or becauſe they being more prudent, firſt apprehended the force of the ſentence. That which *Theodoret*. ſaith (*in Jer.* 17.1.) is true: there is nothing more powerfull than the conſcience.

Jeſus was left alone] That is, in reſpect of all thoſe accuſers; not ſimply alone; for theſe things were acted before his Diſciples, and a great multitude of People: Therefore, it is ſaid, *and the woman ſtanding in the midſt*, ἐν μέσῳ, muſt relate to a company.

V. 10. *and ſaw none but the woman*] None belonging to that cauſe: no accuſer, nor officer attending her.

where are thoſe thine accuſers] Not being ignorant of their departure, but making manifeſt to all preſent, that he abſolved her not contrary to the law, ſeeing the informers and witneſſes deſerted the cauſe.

V. 11. *She ſaid, no man, Lord*] She anſwereth to the ſecond quære, not weighing the firſt, ſeeing her accuſers were gone: ſhe knew, that condemnation ought not to goe before conviction.

neither do I condemne thee] *Neither will I condemne thee, Ambroſe* readeth, *lib.* 7. *ep.* 58. others read with us; κατακρίνω, *neither doe I condemne.* I will not uſe leſſe clemency than they: See Chapter, 3. 17. this he ſaid, not to diſſolve the Law, but to ſhew mercy, and to call to repentance: and for that he would not take upon him to be a Temporall Iudge, as Luke 12. 14. as if he ſaid, I leave the Magiſtrate his right of judicature? and ſeeing they condemne thee not, neither do I, who came to pardon ſinnes, and ſave ſinners: he ſaith not, no man ought to condemne thee (that had been to pervert Juſtice, to condemne the Law, and to juſtifie the wicked, for certainly there are many ſins in adultery,) but he ſaith. *hath no man condemned thee?* He ſo ſheweth mercy, as not thereby to aboliſh political order: and here is a ſweet motive to repentance, that we may fly to his Mercy, from whoſe Juſtice we cannot fly. *Fulgent. ad Venan. ep.* 7.

go and ſinne no more] This ſaid he, that he might ſhew them, *ſe homini peperciſſe, &c.* (*Auguſtin. Macedon. ep.* 54.) that he ſpared man, but was not pleaſed with mans ſinne: this is true repentance, not onely to lament, but to forſake our ſinne: the end why God ſheweth Mercy, is that we may ſerve him more Holily. See Rom. 6. 4. Luke 1. 75. and this was here the greateſt and moſt abſolute condemnation of this womans ſin: For where the guilty is put to death, rather the perſon is executed than the ſinne: but where the ſinner leaveth his ſin, there is a diſcharge of the perſon whom Chriſt came to ſave, and a killing of ſins which he came to condemn in the fleſh. Rom. 8.3.

V. 12. *I am the light of the world*] Chapter, 1. 4, 5. and 9. 5.

V. 13, *thy record is not true*] ἀληθὴς is here taken for authentick or worthy to be credited; that which the Hebrewes call נאמן *neeman*, the Syriack שרירא *ſhariro*, (that is, *firmum, validum*) of שרר *ſharar*.

V. 14 *though I bear record*] Chap. 5. 31. he admitteth the antecedent, but rejecteth the conſequent: the ſenſe being: I do indeed for their ſakes who ſhall believe in me and be ſaved, declare and manifeſt my ſelf unto them, which is to teſtifie of my ſelf; but it thence followes not that my teſtimony is not true, or ought not, (as in caſes betwixt man and man, and humane intereſts) be taken for ſuch. Gods word which ye hear of me is infallibly true, and ſo to be taken, if all men in the world ſhould depoſe to the contrary,

yet my record is true] Becauſe God is the only ſufficient witneſſe concerning himſelf. See 1 Iohn 5.6, 7, 9.

V. 15. *ye judge after the fleſh*] According to outward appearance, Chap. 7. 24.

I judge no man] That is, I do not now judge; I now am come to teach and propoſe conditions of mercy and ſalvation to penitent ſinners: or I judge not raſhly, as you do.

V. 16. *for I am not alone*] He doth not plainly and expreſly affirm his Godhead (that was yet vayled under the infirmity of the fleſh) but mentioneth his Father, whoſe Deity they acknowledged, to intimate the power he had to judge, who yet ſpared them, and inſtructed them how to avoid the judgement to come: he was not alone, the Father and the Holy Ghoſt were with him, *nunquam enim poteſt à ſe Trinitas ſeparari. Ambroſ. in Luc. lib.* 2. *cap.* 3. for the Holy Trinity can never be divided from it ſelf. See *Fulgent. de fide orth. d. ad Donat.* See 1 Iohn 5. 7.

V. 17. it

V. 17. *it is alſo written in your Law*] Deut. 17. 6. See Matt 18. 16. ἐν τῷ νόμῳ τῷ ὑμετέρῳ, in your Law; underſtand, as if he ſaid, that very Law which God gave your fathers, and which you have received from their hands, in which you glory.

the teſtimony of two men is true] That is, ſo taken in Law, not that it is alwayes ſo. See 1 Kings 21. 13. Matt. 26. 60. Act. 6. 11. but this he ſaith by way of conceſſion: and by this ſecret antitheſis he ſheweth, how unjuſt they were who profeſſed the Law, according to which they took that for granted, which two men witneſſed, but would not believe vvhat God the Father and himſelf teſtified.

V. 18. *I am one that bear witneſs, &c.*]He declareth that vvhich he before ſaid, *I am not alone*, verſe 16. as God he teſtifieth of himſelf, (the Meſſias, God and Man) and in the ſame act, the Father teſtifieth with him, for they are one God, and their works are undivided. See on verſe 16. Chriſt argueth (as *Lyranus* noteth) from the leſſer to the greater: the witneſſe of two men, according to *Moſes* Law, is ſufficient to confirm a truth, therefore much more ſufficient is the witneſs of two perſons of the Holy Trinity; men may deceive and ly, but God cannot: he might here alſo have cited the ſame teſtimony of the Holy Ghoſt; but that doctrine was not yet opportune, and ſeaſonable for them.

V. 19. *ye ſhould have known my Father alſo*] For they are one God. See cap. 10. 30.

V. 20. *Theſe words ſpake Jeſus*] See on Luke 21. 4. in their treaſury their offerings were kept, Mark 12. 41. this ſhews his undaunted conſtancy in the preſence of his enemies, and heat of their malice: no man yet medled with him, becauſe the providence of God limited all things to the appointed times, therefore they were yet reſtrained to teach us conſtancy and confidence in the truth. The Devil himſelf cannot reach beyond the length of his chain, (Rev. 20. 1, &c.) nor hurt the leaſt of Gods children, more than, or before he permitteth) who will make all things work for good to them that love him. Rom. 8. 28.

V. 21. *Ye ſhall ſeek me*] See Chap. 7. 34.

V. 22. *Whither I go*] See Chap. 7. 35.

V. 23. *ye are from beneath*] He ſheweth here the cauſe of their blindneſſe and unbelief: ye are earthly and carnall, therefore apprehend you not the Heavenly things which I teach you, no man is an apt Diſciple of Chriſt, whom Gods Spirit doth not make ſo: hence is the rarity of faith in the world.

I am not of this world] He denieth not his humane nativity, of the ſeed of *Abraham*; but he denieth that he hath any communion with ſin, and the corruptions of fleſh and blood: in which ſence he ſaith, the Apoſtles were not of this world, Chap. 15. 9. and 17. 16. though not free from ſin by nature (Epheſ. 2. 3.) but by grace and regeneration; not abſolutely (as Chriſt) but comparatively, and in reſpect of their juſtification by the merit of Chriſt. See Galat. 1. 4 Phil. 3. 20.

V. 24 *I ſaid therefore unto you, &c.*] Theſe words relate to the precedent declaration; the meaning is, the world periſheth in ſin and unbelief (1 Cor. 11. 32.) if you are of this world, and come not to me by faith for your juſtification, you muſt needs periſh in your ſins.

that I am he, &c.] That I am the Meſſias and ſole Saviour of the World: this ſheweth that there is ſalvation to none, but thoſe who conſtantly hope for, and expect in Chriſt, whatſoever the Prophets have foretold concerning the Meſſias.

ye ſhall die in your ſins] For there is ſalvation in none other, Acts 4 12. He onely taketh away the ſins of the World, Chap. 1. 29. He onely juſtifieth ſinners by ſuffering for them, paying the full price of their redemption, and making their peace with God. (See Romanes 3. 24. and 5. 24. and 5. 3. and 8. 1, 2.) therefore, if your ſinnes be not done away in Chriſt, you ſhall in them dy eternally.

V. 25. *even the ſame that I ſaid*] The Sonne of God, and Saviour of the World, as I taught you from the beginning.

V. 26. *I have many things to to ſay, and to judge of you*]As if he had ſaid, I could detect, and object againſt you many things, but becauſe I ſee my word is to you, but as the Sun-beams to the clay, more hardning you, I forbear now; yet my Father, who ſent me to teſtifie the truth to you, will once appear true in all that he hath threatned unbelievers, and will vindicate his Word againſt all impious deſpiſers of the ſame. See 2 Tim. 2. 13. It may be a comfort to all that conſtantly adhere to the truth of Gods Word; though the world and generality of men oppoſe or contemn it, God will be true: as the aſcending fumes and vapours may for a time obſcure the light of the Sun toward us, they cannot extinguiſh it, ſo may emergent Hereſies, and oppoſitions of men veil the truth a while, they ſhall never finally prevail againſt it.

V. 27 *they underſtood not*] He noteth the ſtupidity of ſome of the hearers, who could neither underſtand promiſes, nor threatnings.

V. 28. *When ye have lift up*] That is, when you have crucified me, your own conſciences ſhall be convicted, that I am the Sonne of God See Matt. 27. 54. Acts 2. 37. Luke 23. 47, 48. which he ſpeaketh concerning thoſe who ſhould afterward repent and believe, for the reſt did not, nor to this day doe acknowledge him ſuch, and therefore periſh in their ſinnes.

V. 29. *The Father hath not left me alone*] That is, the power of the Spirit of God ever aſſiſteth me in my miniſtery; it is your own fault, if you feel it not in your hearts, active to faith and obedience. 2 Cor. 4 3, 4.

V. 30. *many believed*] The Bee ſucketh Honey where the Spider gathereth venome: the Word of Chriſt falleth like the ſnow and rain, (Deut. 32. 1, &c. Iſaiah 55. 10. Hebrewes, 4. 12. and 6, 7.) which maketh the venemous weeds grow up more ranck to the fire, and the wholſom herbs more fruitfull for the owners bleſſing.

V. 31. *If ye continue in my Word*] It is the end which crowneth all good actions, See Matt. 24. 13. Revel. 2. 10. Coloſ. 1. 23. it is not enough to begin well, *Non quæruntur in Chriſtianis initia, ſed finis: Paulus male cæpit, ſed bene finivit: Judæ laudantur exordia, ſed finis proditione damnatur. Jerom. Furiæ ep.* 21. in Chriſtians, not ſo much the beginning, as the end is conſiderable: *Paul* began ill, but ended well: *Judas* beginnings are commended, but his end was damnable for his treaſon.

V. 32. *the truth ſhall make you free*] For otherwiſe, they were ſlaves to ſin and errour: the good man even in ſervitude is free, but the wicked, *etſi regnet, ſervus eſt*, though he reigne is but a ſlave, and that not unto one man, but that which is more grievous to ſo many maſters, as he hath ſins. *Proſper.* out of *Auguſtine de C. lib.* 1. *cap.* 18. and then is the will free, when it ſerveth not vice and ſinne: that is the gift of God, which being loſt, *niſi à quo potuit dari, non poteſt reddi*, can be reſtored by none, but him, who could firſt give it. *Proſper. ex Aug. de C. D. lib.* 14. *cap.* 11.

V. 33. *they anſwered him*] They who were heard to calumniate, who believed not, though they had often been made vaſſals, and now were by the Romanes, yet they conceived that by right they ought to have been free; and that (however degenerate they were) yet that they had the priviledge of *Abrahams* ſonnes: not underſtanding, that onely regeneration by the Spirit of God could make them free, and the true children of *Abraham*, Romans 2. 29. Luke 19. 9. Matt 3. 9. Romans 9. 7, 8. Gal. 3 9. 29.

ye ſhall be made free] That is, as if we were not ſo already? thus are we generally ſecure under the Title of Chriſtians, whereas that ſacred Name ſhall more grievouſly condemne the wicked: and we may too truly ſay with *Salvian de gub. D. lib.* 6. O deplorable miſery, *quam diſſimilis eſt nunc à ſeipſo populus Chriſtianus, id eſt, ab eo qui fuit quondam*, How unlike is the Chriſtian people to it ſelf, that is, to ſuch as it was wont to be.

V. 34. *whoſoever committeth ſinne*] You boaſt of your freedome: but ſin is the greateſt ſervitude (Rom. 6. 16. 20. 2 Pet. 2. 19.) and the cuſtome thereof, the moſt unhappy tyranny, and the bonds thereof moſt hard to ſhake off. Sin reigning, a man hath a freewill (ſaith *Fulgent. de incarn. & gra. cap.* 19.) but free without God, not free under God, and therefore *peſſimè atque ſerviliter liberum*, wickedly and ſervilely free, becauſe not freed by the free gift of God ſhevving mercy.

V. 35. *the ſervant abideth not in the houſe, &c.*] This is the puniſhment and miſery of the ſervants of ſin: though they ſeem for a time to enjoy the priviledge of Gods Houſe, and to inſult over, and perſecute His children, yet are they not Heirs, but muſt at laſt be caſt out, as *Iſmael* vvas from *Abrahams* family, Gen. 21. 9. Gal. 4. 30.

V. 36. *if the Son therefore ſhall make you free*] This he ſaith, to ſhevv that vvhereas all men are born ſervants of ſinne, they are freed by grace onely, and the ſpirit of Adoption, by faith in Chriſt: and that all other prerogatives are vain: what could the Empire of the world advantage a ſervant to ſin? The moſt happy freedome, is to be a ſervant of God, that ſinne may not reign in thee. But from this ſervitude of ſin, no man is freed but by the Son of God, *Fulgent. de incarn. &c. cap.* 19. for by him *ſpiritualiter renaſcimur*. See *Auguſtine ep.* 157. See alſo the Epiſtle of the Council of Carthage, *Innocent. ib. ep.* 90.

V. 37. *ye are Abrahams ſeed*] That is, according to the fleſh.

V. 38. *ſeen with your father*] What your father the Devil teacheth you. See verſe 44.

V. 39. *works of Abraham*] You would be Heir to him in faith, and obedience, the works of *Abraham* were Faith and Obedience, and the *fruit of the Spirit* deſcribed, Gal. 5. 22. 23. See Rom. 4. 9. *&c.* Gal. 3. 6. you that glory of your being ſons of *Abraham*, believe as he did, for the carnal priviledge will nothing advantage you. See Rom 2. 28. 29.

V. 40. *this did not Abraham*] Your workes are contrary to *Abrahams*; He loved and believed God, you through unbelief perſecute the Sonne of God: He obeyed God, you ſerve the ſpirit of malice.

V. 4. *the deeds of your Father*] Your works ſpeak you the ſons of anoher father, whom you imitate.

we have one Father, even God] We worſhip one God, who choſe us to be his people, who often acknowledged us for his children, Exodus, 4. 22.

V. 42. if

V. 42. *if God were your Father*] If ye were indeed the ſons of God by adoption, you would imitate him in love.

V. 43. *cannot hear my word*] That is, you will not hear and obey, being filled with malice and prejudicate opinion, See Mat. 13. 14. 15.

V. 44. *ye are of your father the devil*] Not by nature, but by imitation of his malice. See 1 John 3. 8. So *Cyril. Catech.* 7. Satan is the lyars father, ὀ κτ̀ φύσιν, ἀλλὰ κατὰ ἀπάτην, not by nature, but by fraud and deceit.

from the beginning] From the beginning of the world he led men into ſin and death, by his lying, Gen. 3. 4, 5.

abode not in the truth] He kept not his firſt eſtate, Jude verſe 6.

he ſpeaketh of his own] According to his cuſtom and diſpoſition; if ever he ſpeak truth, he borroweth that, to the end that he may deceive the more.

he is a lyar, and the father of it] Lyars are the devils children by imitation: herein they meerly reſemble him: none would beleeve him whom they knew to be the devil; neither will they believe a notorious known lyar: it is madneſſe not to know, *quod mendacia non diu fallunt, Cyprian lib.* 1. *ep.* 3. that lies cannot long deceive; becauſe ere long, none will beleeve him, no not when he telleth the truth.

V. 45. *becauſe I tell you the truth*] Thus he proveth them Satans ſons, not Gods, becauſe they hated the truth, nor is there any more evident mark of a reprobate mind, than hatred of truth, and love of lies. See 2 Theſſ. 2. 10, 11.

V. 46. *Which of you convinceth me of ſin?*] This is a ſecret prepoſſeſſion of an objection: if they ſhould ſay, we dis-beleeve not becauſe thou ſpeakeſt truth, but becauſe thou violateſt the Law; He challengeth the accuſers to ſhew wherein: they could accuſe, and did malitiouſly, but who can convince, or prove him to be a tranſgreſſour of the Law? This word could fit the mouth of holy Jeſus onely, it is too high a challenge for any of the meer ſons of men: In Chriſt onely there was no ſin. See Hebr. 7. 26. Such the law of Sacrifices prefigured him. See 1 Pet. 1. 19.

V. 47. *He that is of God*] This is a peculiar of thoſe who are of God; who are led by the Spirit of God, and ſincerely endeavour to do his will, they will hearken to his word; they will love to hear. See 1 John 4. 6. you beleeve not, becauſe you are not Gods ſons, but Satans, who hates and reſiſts the truth. See Act. 13. 48.

V. 48. *Say we not well that thou art a Samaritan, &c.*] Thus groweth unbelief and contempt of Gods word into open blaſphemy: thus convicted impiety breaks out into railing: they accounted the Samaritanes Apoſtates, and impious; therefore when they would deſcribe a wicked man, they called him Samaritan.

V. 50. *and judgeth*] And will avenge this blaſphemy, wherewith ye diſhonour me.

V. 51. *He ſhall never ſee death*] Shall not die eternally: It is an Hebrew manner of expreſſion, as alſo, *to taſte of death*, verſe 52. Hebr. 11. 5. See Mat. 16. 28. Mark 9. 1. Luke 9. 27.

V. 52. *we know thou haſt a devil*] Thus obſtinate were they in their malitious blaſphemy; and ſo high an opinion had they of themſelves, that they concluded all muſt be true which they thought, who thought themſelves infallible.

V. 53. *Art thou greater than our father Abraham?*] So injurious are they to God and to the Saints, who uſe their name and memory to Chriſts diſhonour: we can never make more honourable mention of them, than when we ſtile them the ſervants of Chriſt.

V. 54. *if I honour my ſelf*] If I onely ſpeak glorious and great things of my ſelf, as you ſuppoſe; but my Father teſtifieth of me, and honoureth me, by the Prophets, by his voice from Heaven, by many miracles by me done.

Ye ſay that he is your God] They profeſſed ſo, (as alſo many now) but they denied God in their actions; as the Apoſtle ſaith, Tit. 1. 16. *they profeſſe that they know God, but in works they deny him, &c.* No complements can take the omniſcient God, no diſguiſes deceive him. See Jer. 7. 4, 5. Mat. 7. 21. &c.

V. 55. *ye have not known him*] Therefore is he not your God: ye know him not, who dare ſo wilfully diſobey him: he that ſaith, *I know him, and keepeth not his commandments, is a lyar, and the truth is not in him,* 1 John 2. 4.

V. 56. *Abraham rejoyced to ſee my day*] That is, my coming in the fleſh, which he ſaw far off by faith, Heb. 11. 13. (*Proſper* referreth it to the day of his paſſion, figured in his ſon. *de promiſ. & prædict, part* 1. *cap.* 17.)

V. 57. *Thou art not yet fifty years old*] He was about thirty and three years old. See Luke 3. 23.

V. 58. *Before Abraham was, I am*] I who according to my humanity am not fifty years old; according to my divine nature am eternal, and ſo before *Abraham*, and all the creatures: the Deity hath neither *paſt*, nor *future*, *ſed ſemper eſſe habet*, *Greg. hom.* 18. *in Evang.* He ſaith not to *Moſes*, I *was*, but I *am hath ſent thee*, Exod. 3. 14.

V. 59. *Then took they up ſtones, &c.*] Such is the fury of blind zeal, and impatient errour, they have no ſober ears for truth, but hands quickly armed for ſlaughter. See Acts 7. 57.

but Jeſus hid himſelf] How, we read not, but certainly Gods power ſo protected him; becauſe the time of his paſſion was not yet come. See Luke 4. 30. he could eaſily have deſtroyed all his enemies, but *qui pati venerat, exercere judicium nolebat. Greg. in Evang. hom.* 18. He that came to ſuffer would not now exerciſe judgement: It may teach us, to decline the fury of our enemies by withdrawing our ſelves from their preſence, if it may be, to reſerve our ſelves to better times and auditors. Certainly Chriſt ſtayeth not with the bloody and cruel; though in his abſence they have the poſſeſſion of the external; material Churches.

CHAP. IX.

Verſe 1. **B***Lind from his birth*] Born blind: this ſetteth out the greatneſſe of the miracle: they who are blind by ſome diſeaſe growing in the eye, (any part of that curious fabrick being hurt or diſaffected) may poſſibly find ſome help by the art and induſtry of the Phyſician: but thoſe who are born blind, without eyes, or without the natural frame and diſpoſition thereof, can be cured by none but the Lord of nature: therefore the Evangeliſt mentioneth this, that we may know that this cure was *non artis, ſed poteſtatis, Ambroſ. ad Bellic. ep.* 75. *l.* 9. not of art but power.

V. 2. *or his parents*] This they asked, being confident of his omniſcience, otherwiſe they had in vain moved this queſtion; and alſo knowing that all miſery is the effect of ſin, (c. 5. 14.) and that God often viſiteth the Parents ſin upon their dear children, ſee 2 Sam. 12. 14. &c.

V. 3. *Neither hath this man ſinned, nor, &c.*] Which he ſaith not ἁπλῶς, ſimply, for ſo, both he and his parents had ſinned (as *Chryſoſtom* noteth) but neither this mans ſins, nor his parents were a cauſe why he, rather than all other ſinners, was born blind, but that Gods glory might appear in his cure.

V. 4. *While it is day*] While I live here, or while I have opportunity. This is a ſimilitude taken from the common cuſtom and condition of men unto whom God hath appointed the day-time for labour and doing כל־מלאכתך Exod. 20. 9. *omne opus tuum.* 70. πάντα τὰ ἔργα σου, *all thy works.* See Pſal. 104. 23. the preſent ſenſe is, which *Theophylact* giveth, ἕως ὁ παρὼν βίος ἀνέϛηκεν, while my preſent life laſteth; which the Apoſtle, Hebr. 5. 7. calleth ἡμέραις τῆς σαρκὸς αὐτοῦ, *the dayes of his fleſh*; that is, while yet he was in this world bearing the aſſumed frailties of human fleſh and blood (for we may not think that being glorified, he hath put off our fleſh, and human nature) while he here lived to preach, do miracles to call men to, and confirm them in the faith, and perform all thoſe things, which according to the determinate counſel and will of God, were to be done for the accompliſhment of mans ſalvation; all which becauſe it was limited to certain times and moments thereof; he compareth the ſeaſon and opportunity of working and doing the ſame, to a day conſiſting of certain definite hours.

when no man can work] He calleth the hour of the wicked, and power of darkneſſe (to which he was in his paſſion ſhortly to be ſubjected) the night, wherein he ſhould not have opportunity of healing, and doing miracles for the confirmation of the Goſpel, by his own viſible and bodily preſence: he did that after his death and reſurrection by his diſciples and their ſucceſſours in the Primitive Church for a time: the words therefore expreſſe not an impoſſibility, but an importunity: *when no man can work*; that is, when it is unſeaſonable to work: it muſt teach us, while we have time, to improve it to Gods ſervice; the time is coming on, wherein there ſhall be no faith, labour, propheſying, nor place for repentance. See Iſa. 55. 6. John 12. 35, 36. 1 Cor. 13. 8.

V. 5. *I am the light*] Chap. 1. 9. He is alwayes in the world, and ſtill illuminateth every one that comes into the world: but not now by a viſible preſence, and external operation, but by his divine and ſecret power. See c. 8. 12.

V. 6. *Spat on the ground*] Chriſt uſeth means, to mans reaſon improbable, that his power might be the better ſeen in the cure.

anointed the eyes of the blind] Or *ſpread the clay upon the eyes, &c.* That is, the place where the eyes ſhould naturally have been, or upon thoſe his lightleſſe, and diſaffected organs of ſight: So God according to his omipotent will worketh either by, without, or contrary, to ordinary meanes, and ſecond cauſes; plaiſtering whole and ſound eyes with clay, might, to mans reaſon, have ſeemed a meanes rather to blinde, than to give a better ſight.

V. 7. *go waſh in the pool of Siloam*] *Siloam* was a fountain at the foot of mount Sion. See on Luke 13. 4.

which is by interpretation, ſent] *Syr.* שילוחא *Shilouch*a, or *Shilucha*: it is of שלח *ſhalach*, *miſit emiſit, &c.* thence שלה *ſiloah.* Iſai. 8. 6. *the waters* השלוח. 70 τοῦ Σιλωάμ: ſee hereof *John Druſ. præterit. l.* 3. *ad* Luke 13. 4. *ib. annot. in N. T.* and *ib. ad* John 9. 7. *ib. præt. l.* 4. John 9. 7. and *ad Voc. N. T. com.* 1. *ſiloe.* (*Iſ. Caſaub excer.* 15 *N.* 27. *Adricom Theatr. ter. ſ. Jeruſalem. N.* 200. *Jerom.* in Iſai 8. 6. *Joſeph. de bel. J. l.* 7. *c.* 24. *Plini. l.* 31. *c.* 2. ſaith, hereof *in Judæa rivus Sabbatis omnibus* *ſiccatur* --- Theſe words of interpretation, are added to ſignifie that Chriſt was (as the ſpiritual rock, 1 Cor. 10. ſo alſo) the *Siloah, ſent of God* to illuminate and ſave men, to be the fountain of all good to Beleevers: it was not the vertue of this water (wherein doubtleſſe many had waſhed without any extraordinary effect) but his power who was ſent of God that gave this man ſight: and this bare a type of baptiſm, as *Ambroſe* (forecited, verſe 1.) noteth which was called of the *Grecks* φώτισμα. *Clem. Alexand. Pæd. l.* 1. *Nazianz. orat.* 40. *Cyril. Cat.* 1. 2 *Chryſoſt.* on Heb 6. 4. where the Apoſtle calleth the baptized φωτισθέντας, *enlightened*, as *Ambroſ.* ſaith, *refuſo lumine*, as if Chriſt the light touching the blind, infuſed illumination.

V. 8. *he that ſate and begged*] Their law concerning beggars, and proviſion for the poor, Deuteronomy 15 4. (as in other diſordered governments) it ſeemeth was now not carefully executed. See Act. 3. 2.

V. 9. *I am he*] As impiety is ingenious to conceal and obſcure the works of God, ſo is faith and holy gratitude ingenuous and free to confeſſe the ſame to Gods glory: their doubting occaſioned this recovered man to proclaim, the work of Chriſt on him; wherein as *Chryſoſtom* noteth. οὐκ ᾐσχύνθη τὴν προτέραν πήρωσιν --- he was not aſhamed of his former blindneſſe (no nor of his beggery) nor feared he the peoples fury, neither diſſembled he the benefit received.

V. 10. *thine eyes opened*] ἀνεῴχθησαν, after the *Hebrew* manner of ſpeaking, the eyes of the blind are ſaid to be ſhut: and ſo their eyes are ſaid to be opened, who of blind, are reſtored to ſight: ſometimes we read of eyes, held, or opened in another ſenſe, as Gen. 21. 19. Luke 24. 16. ſo *Hagars* were opened, that ſhe might ſee that, which before, though preſent, and ſeeing, ſhe could not ſee: and the Diſciples eyes were held; not that they might not ſee, but that they might not at preſent know Chriſt.

V. 11. *I went and waſhed*] He relateth the truth ſimply and as it was acted; ſhewing the effect of his faith and obedience, the receiving his ſight.

V. 12. *I know not*] Whether they asked, as admiring the cure, or to accuſe him who had wrought it on the Sabbath, it is not evident though this ſeemeth moſt probable: it appeareth that though the cured man had learned his name who cured him, of others (as Mark 10. 47. Matth. 20. 30.) poſſibly of thoſe who led him away to *Siloam*, yet had he not yet ſeen Jeſus, who likely went away from the place where he cured him, ſo that he found him not after he returned from the water, ſeeing.

V. 13. *they brought him to the Phariſees*] Whether to ingratiate with them, or to enform them what admirable things Jeſus (whom they perſecuted) did, it is not manifeſt.

V. 14. *It was the Sabbath day*] See on Mat. 12. 2, 5, 8. See chap. 5. 9. &c.

V. 15. *again the Phariſees*] Theſe buſie enemies of Chriſt, intended by this re-examination of the man, to have found ſome advantage againſt Chriſt; but, they did but condemn themſelves the more, by how much more apparent their malice made this admirable work of Chriſt.

V. 16. *becauſe he keepeth not the Sabbath*] See on chap. 5. 9, 10.

V. 17. *A Prophet*] A man of God, of whom he muſt have ſuch power. Surely he muſt needs be acknowledged an holy Prophet ſent of God which he hath abundantly proved by this his power ſhewed on me, in doing this divine miracle of reſtoring ſight to me who was born blind; this none but God ever did, or could do.

V. 18. *Until they called his parents*] Hoping that they being over-awed with fear of their power and authority, would rather deny that their ſon was born blind, than by confeſſing a known truth, incur their diſpleaſure: but the more they ſtrive to obſcure the truth, the more evident they made it: ſo God turneth the counſels of the wicked againſt themſelves, and taketh the wiſe in their own craft. See 1 Cor. 1. 19.

V. 19. *who ye ſay was, &c.*] They will not acknowledge that he was ſo born, but interrogate the parents in a threatning manner, which in effect was to bid them deny it, as they tendred their favour.

V. 20. *we know this is our ſon*] We cannot but know and confeſſe this; they would not for fear deny their ſon: how wretched is it for fear or favour to to deny our Saviour.

V. 21. *he is of age ask him*] Of age to be a competent witneſſe; and he can beſt enform you hereof, who hath many years endured the miſery of blindneſſe, and now enjoyeth his ſight: it may be the cure was not wrought in their ſight, and therefore they more willingly put off the fuller anſwer to their ſon.

V. 22. *becauſe they feared the Jews*] That is, the Phariſees and theſe who were of their conſiſtory, or *Sanhedrin*, becauſe they had already determined to excommunicate or put any man out of the Synagogue that confeſſed him to be Chriſt; and it appeareth that this was publiſhed among the common people with ſevere threatnings, therefore theſe parents were afraid.

put out of the Synagogue] That is, caſt out of the Church as a notorious and contumatious malefactour, profane, and wicked Heretick; which caſting out, we call excommunication. See Matth. 18. 17. 1 Cor. 5. 2, 5. 1 Tim. 1. 20. this ſheweth, as the abuſe of excommunication among them, ſo the uſe thereof in all ages.

V. 24. *give God praiſe*] Tell truth, that God may be glorified. See Joſh. 7. 19. as if they had ſaid, remember, that thou ſpeakeſt in Gods preſence: thus (as hypocrites uſe) they pretended the honour of God, to colour their own implacable malice againſt Chriſt.

we know] They would have them in blind obedience to their authority, reſt on their judgement (though it were againſt Chriſt himſelf) and beleeve that they could not erre.

this man is a ſinner] By this they blaſphemouſly meant, a notoriouſly impious man.

V. 25. *I know that whereas I was blind, I now ſee*] He ſaid before he is a Prophet, but perceiving the Phariſees ſo eager againſt Chriſt, refuſing to ſpeak of the perſon, he affirmeth the admirable work done.

V. 26. *They ſaid to him again*] In theſe many re-examinations, they would have found him forgetful of what he had ſaid, that by croſſing his own teſtimony, he might have made it void: ſo extream diligent is Satan, to overthrow, or obſcure the truth.

V. 27. *ye did not hear*] Ye believed it not. *Gre,* οὐκ ἠκούσατε, *ye heard not*, ye regarded not, you gave no credit to my teſtimony; why do you deſire often to hear that which ye will not beleeve, be it never ſo evident.

will ye alſo be his diſciples ?] As if he had ſaid; do you by theſe re-examinations deſire to know more of him that you may beleeve in him and follow him as his diſciples, as I, and all that are enlightened by God, find juſt cauſe to do? if ſo, I ſhall willingly anſwer again and again; if not, let it ſuffice that I have already clearly related the whole truth of this matter unto you.

V. 28. *we are Moſes Diſciples*] Thus they boaſted, but were indeed wicked hypocrites: on falſe principles they ſet their falſe ſuperſtructions: they took it for granted, that he could not be a diſciple of *Moſes*; that is, obey the Law of God given by the miniſtry of *Moſes*, who beleeved in, or was a diſciple of Chriſt: whereas the truth is, that they which were the true diſciples of *Moſes*, did come to, and beleeve in Chriſt, the end of the Law, which was a Schoolmaſter to bring them to him, Gal. 3. 24. therefore he told them, c. 5. 46. *had ye believed Moſes, ye would have believed me: for he wrote of me.*

V. 29. *whence he is*] They knew his parents, but doubted of his authority, whether God ſent him to us or not: we know not what commiſſion, power, or authority he hath to preach and do theſe things We are certain that God ſpake to, and wrought by *Moſes*, whom we follow, this man we know not whence he is: much differently ſaid *Nicodemus*, c. 3. 2. *Rabbi* we know that *thou art a teacher come from God; for no man can do theſe miracles that thou doſt, except God be with him.*

V. 30. *herein is a marvellous thing*] He might well admire their ignorance, ſeeing opening the eyes of the blind, was a foretold ſign and mark of the Meſſias, Iſa. 35. 4, 5. ſo Mat. 11. 5. Luke 7. 20. &c. which they knowing that he now had done, and never man before had or could do, yet they could not (by reaſon of their malice which blinded them) underſtand and beleeve that he was the promiſed Meſſias, ſo many ages before deſcribed and marked out by God, by his opening the eyes of the blind, &c. See Mat. 11. 5.

V. 31. *God heareth not ſinners*] Pſal. 66. 18 Which may not be underſtood ſimply and univerſally: for God ſometimes heareth in judgement, as he ſometimes denyeth in mercy, by this argument he would overthrow their blaſphemous cenſures of Chriſt: God will not hear the prayers of ſuch wicked men as you mentioned, ſee Iſa. 1. 11. Rom 8. 15. Pſal. 50. 16. Jam. 5. 16. therefore he cannot be wicked who obtaineth power of God to do ſuch things. See c. 3. 2.

but if any man, &c.] 1 John 3. 22.

V. 32. *ſince the world began*] As if he ſaid, that which cometh to paſſe by nature, is commonly, or uſually ſo, that which by art, often; but that which is done againſt the courſe of nature, above the power of art, and ſo rarely, muſt needs be by the immediate hand of God: and ſo conſequently Chriſt is of God.

V. 33. *he could do nothing*] None of theſe extraordinary good things.

V. 34. *altogether born in ſins*] They meant, a wicked rude *idiot*, as if he had by his affliction been marked for a notorious ſinner; or a curſed man, as c. 7. 39.

Caſt him out] Or *excommunicated* him. See v. 22.

V. 35. *when he had found him*] They that are excommunicate for confeſſing Chriſt aright, are thereby brought nearer to Chriſt: but they who are juſtly excommunicate, are thereby delivered to Satan, 1 Cor. 5. 5. 1 Tim. 1. 20. which is a terrible puniſhment.

doſt thou believe ?] This he ſaith, οὐκ ἀγνοῶν, ſaith *Chryſoſtom hom.* 58. not being ignorant, but being willing to manifeſt himſelf unto him, that he might beleeve and be ſaved.

V. 36. *who is he Lord, &c.*] Not yet knowing Jeſus by ſight, yet affectionately deſiring to know him who had done him ſo great a favour: not aſhamed of his ignorance, he prayeth to be enformed that he might beleeve.

V. 37. *It is he that talketh with thee*] He ſaith not, I am he; but it is he, as in a third perſon, intimating that the Deity of the Son of God was vailed in that form of infirm man which he ſaw: happy man who had his bodily eyes opened to ſee the Son of God in the fleſh, but incomparably more happy in that his ſouls eyes were enlightened to apprehend and know him by faith to ſalvation; Chriſt who gave the firſt, now followeth him with this new and greater beneficence. So do Gods mercies increaſe upon the elect.

V. 38. *worſhipped him*] Fell down and worſhipped him: ſo the Syriac Interpreter hath it.

V. 39 *for judgement I am come*] Meaning, the Phariſees arrogate all juriſdiction to themſelves, as if they onely ſaw all things; but I ſhall judge, or execute authority far otherwiſe: for I will enlighten thoſe whom they account blind, and deliver them to darkneſſe of mind, who think themſelves the onely knowing men.

they which ſee not] That is, wretched ſinners, who acknowledge and bewail their innate ignorance, ſhall be enligened by the Goſpel.

and that they which ſee] They who think they are wiſe (See Iſa. 5. 21.) as did the Phariſees, who arrogated to themſelves the name of wiſe; anciently the Prophets were called ראים *roim ſeers.* 1 Sam. 9. 9. let us go הראה. 70. *πρὸς τὸν βλέποντα*: *to the ſeer.* So was a Prophet called, *ὁ βλέπων*: ſo here *οἱ βλέποντες*; ſo *Syr.* חזוין which ſee of the *Hebr.* חזה *vidit,* whence alſo חוזה *a ſeer,* or a Prophet, Iſa. 30. 10. the Scribes and Phariſees vainly affecting ſuch high titles (as Mat. 23. 7, 24.) are threatned, as Iſa. 6. 9. See Mat 13. 15.

V. 40. *are we blind alſo?*] What? will you ſay that we alſo are ignorant?

V. 41. *ye ſhould have no ſin*] That is, you ſhould not be ſo much in fault, as now you are, if you erred ignorantly, but it is a greater ſin to condemn the known Law of God, than to be ignorant thereof (See chap. 15 22. Mat. 15. 14.) or, you were nearer the cure but for your opinion of knowledge and ſanctity; many had long ſince been wiſe, and good, but that they too ſoon thought themſelves ſo. See Revel. 3. 17. 1 John 1. 8. 1 Cor. 3. 18. Jam. 4. 17.

CHAP. X.

Verſe 1. E*Ntreth not by the door*] Chriſt compareth the Church to a ſheep-fold, (as Mich. 2. 12.) into which God gathers his ſheep; that is, the Elect: and himſelf to the door: becauſe there may be no entrance into the Church, but through him: they who lead not this way, are no true paſtours.

V. 2. *he that entreth by the door*] That is, by Chriſt: the Prieſts, Scribes, and Phariſees, as falſe Prophets, came in ſheeps clothing, who within were ravening wolves, Mat. 7. 15.

V. 3. *to him the porter openeth*] The meaning is; God alloweth none for paſtours, but thoſe who lead their hearers to him through Chriſt.

the ſheep hear his voice] The Elect know and follow the voice of Chriſt in his word.

he calleth his own ſheep by name] He knoweth who are his, 2 Tim. 2. 19. and their names are written in the Book of Life, Phil. 4. 3.

V. 4. *when he putteth forth his own ſheep*] See Pſal. 23. 1. &c. Jer. 17. 16. 2 Sam. 7. 8. He leadeth them out to green paſtures, that is to refection and comfort; he goeth before them in doctrine and example: his ſheep know his voice, by that diſcerning ſpirit, by which we are commanded to try the ſpirits, 1 John 4. 1. So did the *Bareans, Act.* 17.

V. 5. *know not the voice of ſtrangers*] They approve not, or hearken not to the voice of thoſe who bring any other doctrine, Gal. 1. 8. 2 John v. 10.

V. 6. *This parable*] See Mat. 13. 3. *Gre. ταύτην τὴν παροιμίαν,* this *proverb,* or *adagie,* 2 Pet. 2. 22. a ſhort, and common ſentence, or ſaying: that which the other *Evangeliſts* call a *parable,* Mat. 13. 3. &c.

V. 7. *Then ſaid Jeſus again*] Or *therefore,* becauſe they underſtood not what he ſaid, he repeateth it again, further expreſſing it to them.

I am the door of the ſheep] The meaning is, that in Chriſt is the ſum of all doctrine wherewith the ſouls of the Elect are nouriſhed: therefore the Apoſtle cared for nothing elſe, Phil. 3. 1 Cor. 2. 2. and that no man can come into the kingdom of God, but through him: ſo as Gr. *Nazianzen* ſaid *orat.* 36. *ὁδὸς δὲ ὡς δι' ἑαυτοῦ φέρων ἡμᾶς*: He is the way leading us (to eternal life) through himſelf: his Saints and Elect *per eum, intrant ad eum,* through his truth and merit to life eternal in him.

V. 8. *All that ever came before me*] Meaning the falſe prophets, who came not in by him, but Satan and their own ambition: whoſoever called himſelf the door or way to life; or all that went into the miniſtry and he ſent them not; for he ſaith not, all that were ſent: for as *Auguſtin* ſaith, *To* 6. *contr. adv. leg. &c. l.* 2. *c.* 4. He meaneth here, all thoſe *qui miſſi non fuiſſent*: who were not ſent; whom the Prophet Jeremy reproveth, chap. 14. 14. ſo *Beda* ſaith, *Cum illo venerunt, qui cum verbo dei venerunt, qui non per ſe venerunt;* they came with him who came with the word of God, who came not by themſelves. So *Clem. Alexandrinus l.* 1. *ſtrom. ἀλλ' οἱ μὲν προφῆται ἅτε,* &c. The Prophets truly, for as much as they were ſent and inſpired of God -- *οὐ κλέπται εἰσὶ καὶ λῃσταὶ ἀλλὰ διάκονοι* -- were not theeves and robbers, but Miniſters: by theeves and robbers are here meant, thoſe who ſeek their own eaſe and profit, not caring for the flock of God.

V. 9. *I am the door*] As men come by the door into the houſe, ſo come we to heaven through Chriſt onely: and therefore he ſaith *I am the door*; that is, as a door by which onely you may enter into life eternal. So c. 15. 1, 5. *I am the true vine*: in figurative enunciations it is neceſſary to know that the analogical and repreſenting ſign, is put for the thing repreſented, and contrariwiſe ſometimes: *I am the door, I am the true vine*; that is, theſe things have a kind of proportion or reſemblance of me the onely Mediatour, and Saviour: *this is my body, this is my blood*; that is, ſignes, and reſemblances appointed of God to *ſhew the Lords death till he come,* 1 Cor. 11. 26.

and ſhall go in and out] Not meaning going out of the Church, by ſeparation from the body of Chriſt; (for as *Lactantius* ſaith well, *l.* 4. *c. ult.*) if any go out of Chriſts Church, *à ſpe vitæ ac ſalutis æternæ alienus eſt*; He is an aliant from hope of eternal life and ſalvation but alluding to the uſe of a door: it is an *Hebraiſme* importing ſecurity of life and converſation, and actions: as Pſalm 121. 8.

V. 10. *have it more abundantly*] Which is in reſpect of the encreaſes of Gods grace through Chriſt here, and the fulneſſe of happineſſe in the life to come.

V. 11. *I am the good ſhepherd*] Iſa. 40. 11. Ezek. 34. 23 Thus ſaith, *Cyril. Hieroſo. cat.* 10. He is ſometimes called a Sheep or Lambe; *διὰ τὴν ἀνθρωπότητα*: in reſpect of his incarnation; and alſo a ſhepherd: *διὰ τὴν φιλανθρωπίαν τῆς θεότητος*; for the benignity of his Deity.

V. 12. *Seeth the wolf coming*] By wolf he meaneth falſe prophets and ſeducers, as Mat. 7. 15. ſo Act. 20. 29. or perſecutors: ſome adde hereto, *Satan*; *qui caulas fidelium, inſidians circuit. Gregor. hom.* 14. *in Evang.* who laying wait, goeth round about the folds of the faithful.

V. 13. *the hireling fleeth*] That is, he that adminiſtreth for his own profits ſake, leaveth the people to ſeducers, and deſtruction. See Rom. 16. 18. Phil. 3. 19 Ezek. 13, 4 5. & 34. 2. here are deſcribed three properties of falſe prophets, or hirelings. 1. They have no proper charge; they are but intruders and uſurpers, whatever right they pretend to, or ſeem to have. 2. When the wolf any danger or trouble cometh; they fly and deſert the cauſe; if not leaving the place, yet in connivance and ſilence; as *Auguſtin* ſaith hereon, *fugiſti, quia tacuiſti*: thou fledſt for as much as thou heldſt thy peace: they betray ſouls for fear of men; *non mutando locum ſed ſubtrahendo ſolacium, fugit: quia injuſtitiam vidit, &c. tacuit: fugit, quod ſe ſub ſilentio abſcondit, Gregor. hom.* 14. he flyeth, not by changing place, but by withdrawing (or withholding) comfort; becauſe he ſaw wickedneſſe and held his peace: he flyeth, in that he hideth himſelf in ſilence. 3. They leave their people to the ſeducements of falſe prophets and impoſtors.

V. 14. *The good ſhepherd*] As verſe 11. He knoweth his, 2 Tim. 2. 19. John 13. 18. but here is an *Hebraiſme, γινώσκει* he knoweth, that is, he loveth, approveth, or holdeth dear, ſo *Gregor. q. ſ.* interpreteth *cognoſco, hoc eſt, diligo,* I know, that is, I love. So the Hebr. ידע *jadah,* is uſed, Pſal. 1. 6. and 37. 18 See alſo Mat. 7 23.

V. 15 *I lay down my life for the ſheep*] Hirelings betray the ſheep to the wolf, but Chriſt *εἰς λύτρον* for a ranſome and ſo the faithful Paſtours, *εἰς μαρτύριον,* for a witneſſe to the truth, lay down their lives for the ſheep. See 1 Pet. 1. 18, 19. Iſa. 53. 6, 8, 12. Acts 20. 28. John 6. 51. 1 John 3. 16.

V. 16. *other ſheep have I*] He meaneth among the Gentiles, which then were ſtrangers to the Church of God. See Exek. 37. 22. So Hoſ. 2. 23. I will *call them my people which were not my people, and her beloved, which was not beloved,* Rom. 9. 25, 26. *Sic autem Moſes Ethiopiſſam accipiebat uxorem, Irene. l.* 4. *c.* 37. So *Moſes* took the Ethiopian to wife, Numb. 12. 1. in a repreſentation of that which was to come, making her an Iſraelite, who was an aliant: So was the wild Olive implanted, Rom. 11. 17 &c.

and there ſhall be one fold] One Church of Jews and Gentiles; the partition-wall being broken down, Epheſ. 2. 14. & 3. 6. & 4 4. If but one Church, *quomodo poteſt gregi annumerari, qui in numero gregis non eſt?* How can he be reckoned to the flock, which is not in the number of the flock? *Cyprian. l.* 1 *ep.* 5. See more there concerning the unity of the Church.

V. 17. *becauſe I lay down my life*] Iſa. 53. 12. Becauſe I willingly perform his will, for mans redemption becoming obedient unto the death, even the death of the croſſe. Phil. 2. 8.

V. 18. *power to take it up again*] To raiſe my human nature from the dead, as being very God, the reſurrection and the life, chap 11. 25.

V. 19. *there was a diviſion*] As chap. 9. 16. the Goſpel reproveth ſin, and detecteth hypocriſie, therefore the impious world is troubled at the preaching thereof; and ſo men are divided into ſeveral factions, according to their different opinions.

V. 20. *he hath a devil, &c.*] So ſaid they, chap. 7. 20. and 8. 48. μαίνεται: *Syr. inſaniendo inſanit*, or *omnino inſanit*, an uſual *Hebraical auxeſis*: that which we ſay, *he is ſtark mad*; and *lunatick*: thus impudently blaſpheme they the wiſdom and mercy of God. See 1 Kings 9. 11 Acts 2. 13, 17. & 26. 24.

V. 21. *not the words of him that hath a devil*] They that had received ſome taſtes of Gods Spirit, reliſhed a divine grace in his lips, in the words of ſobriety and truth, and therefore loved and admired him, as chap. 7. 46. Mat. 7. 28, 29. affirming ſecretly that which they were ſenſible of, by denying an improbable collection of the malicious adverſaries: as if they ſaid, wicked, poſſeſſed, or mad men, do not uſe to ſpeak thus.

can a devil open the eyes, &c.] Δαιμόνιον, a devil, or δαιμόνιον ἔχων, *he that hath a devil*: by this reaſon they refell the others blaſphemous aſſertion, they intimate that the devil hath no ſuch power, as to be able to create eyes to him that was born blind; they might alſo ſay, neither any ſuch goodneſſe, as to be willing to do any good for man, except in order to ſome greater miſchief: if then this work done exceeded all power of the creature, it remaineth that it was poſſible onely to God the Creatour: and then if God wrought in him, without controverſie the ſame ſpake in him; if his work could not be aſcribed to the devil, neither ought his words: if the work was of a good God, how blaſphemouſly do any ſay that the words proceeded from a malitious devil, who would gladly deſtroy and afflict all mankind?

V. 22. *the feaſt of the dedication*] Or *inſtauration*; which feaſt was not that we read of, 2 Chron. 7. &c. this was inſtitnted by *Judas Maccabeus*, to be held eight dayes, in remembrance of their deliverance, and reſtitution of their Temple and Religion, which *Antiochus* had corrupted, 1 Maccab. 4. 59. See *Beza not. major. ad loc.* and *Tremelius* on the ſame.

V. 23. *in Solomons porch*] That is, that part of the Temple which was built again after the pattern of that porch which *Solomon* builded.

V. 24. *make us in doubt*] Or hold us in ſuſpence: indeed their malice and unbelief made them fluctuant and doubtful, his words and works evidently enough declared him to be the Meſſias, to beleevers; unto the malitious unbeleevers, it no more appeared, than light to the blind: the fault was in themſelves, who neither did, could or would ſee: for *their eyes have they cloſed, leſt at any time they ſhould ſee with their eyes -- and ſhould be converted, &c.* Mat. 13. 15.

tell us plainly] Not that they were willing to know and beleeve, but that they might have occaſion to calumniate and deſtroy him, by accuſing him of conſpiracy againſt *Cæſar*; foraſmuch as they held this principle, that their expected Meſſias, Chriſt, muſt be an abſolute Monarch and glorious King. See c. 19. 12. therefore did he prohibit his diſciples from divulging that which he had declared to them in private concerning this (ſee Mat. 16. 20.) and forbad others to ſpeak of thoſe great things which he had done for them, which otherwiſe would have teſtified as much; for his hour was not yet come. Note here how hypocrites ſhut their eyes, and require more light: they ſeem to caſt an aſperſion on Chriſt, as if he were in fault, as the cauſe of their unbelief becauſe he had not dealt ſincerely enough with them, in a clear revelation of himſelf to them, who deſired nothing more than to know and acknowledge the Meſſias; whereas his works which they often ſaw, ſo evidently ſpeaking him the Chriſt, they had yet decreed to excommunicate any that ſhould confeſſe him to be ſo, chap. 9. 22. thus ſome Hypocrites accuſe the Goſpel of obſcurity; and others the Miniſters teaching of ambiguity, or ſome other defect; when, God knows, the fault is apparently in themſelves.

V. 25. *the works, &c,*] As if he had ſaid, what need more words, where works evidently teſtifying, are dis-beleeved? As ſuppoſe there had been, as you calumniate me, any obſcurity in my words; yet the miracles which you have ſeen with your eyes, done by divine power, and exceeding all ability of men or Angels, evidently convince your contumacy againſt God, who will not beleeve his meſſengers whom he hath furniſhed with ſuch divine vertue: theſe ſufficiently witneſſe that I am the Chriſt, and expected Meſſias, theſe things which I have done in your ſight.

V. 26. *becauſe ye are not of my ſheep*] For faith is the gift of God, which he gives onely to his. See Epheſ 2. 8. ſpiritual deafneſſe toward the word of God, is a certain effect of unbelief. See chap. 8 47. and 1 John 4. 6.

V. 27. *my ſheep hear my voice*] Thoſe that are ordained to life eternal, hear, beleeve, and obey the Goſpel which is the voice of Chriſt their ſhepherd.

I know them] I own and acknowledge them for mine. See 2 Tim. 2. 19. Pſal. 31 7. and 1. 6. &c. As they acknowledge, own, and follow, the voice of their Paſtour, loving, reverencing, beleeving, and obeying him: ſo I acknowledge them for mine, loving, preſerving, and giving them the grace of perſeverance in the faith, that I may ſave them.

they follow me] They obey my precepts, and imitate my example.

V 28. *neither ſhall any*] Neither men, nor devils, nor any creature (See Mat 16. 18 Rom. 8. 38, 39) neither by fraud nor violence, οὐχ ἁρπάσει τις, none ſhall be able to pluck them out of my hand: for as *Auguſtin.* ſaith, *To. 7. de corrup. & gra. c. 7. horum ſi quiſquam perit, vitio humano vincitur Deus: ſed nemo eorum perit, quia nulla re vincitur Deus*: If any one of theſe periſh, then God is overcome by mans ſin; but God is not overcome by any thing. See alſo the Author of that book, *de fide ad Petrum Diac, cap. 35.*

V. 29. *greater than all*] More powerful than all the creatures; for in his Almighty power they move, and have their being, Act. 17. 28.

V. 30. *I and my Father are one*] Two perſons, but one God. He ſpeaketh this as he is God; one in ſubſtance, being, and deity, nature, glory, and power, &c. as God he ſaith, I and my Father are one; but *ſecundum formam ſervi*, in reſpect of the form of a ſervant (his aſſumed humanity) he ſaith, chap. 14. *my Father is greater than I, Auguſtin. ep. Paſcent. ep. 174. ib. ep. 177.* See alſo *Fulgent. de fide orthod. ad. Donat. poſt med. Cyril. cat. 11. Hilar. de Trin. lib. 7. Etſi perſonis duo, poteſtate unum ſunt, Ambroſ. in Luc. lib. 2. cap. 2.* though they are two perſons, they are one in power.

V. 31. *took up ſtones again*] As chap. 8 59. this ſhews with what mind they ſpake verſe 24. they would have him tell them plainly whether he were Chriſt, with purpoſe to ſtone him as a falſe prophet, Deut. 13. 5. Levit. 20. 16. unbelief is the mother of fury: the ſpirit of Satan never diſcovers it ſelf more evidently in men, than by ſtirring them up to perſecute Chriſt, and the Preachers of the Goſpel.

V. 32. *for which of them, &c.*] Seeing you can object no evil by me done, and yet ſtone me, it appears that you perſecute me for the good I have done you: the implacable enemy hath in all ages ſtirred up perſecution againſt the Prophets for the good they did: no wonder that Chriſt bids us rejoyce herein. See Luke 6. 23. James 1. 2. nothing more evidently marketh them for dear to God, than the devils malice to them: as (*Tertullian adv. Gent. cap. 5.*) ſaid of their perſecution under *Nero*, *We may, we alſo glory in ſuch an avoucher of our condemnation*; *Qui enim ſcit illum intelligere poteſt, non niſi grande aliquod bonum a Nerone damnatum*; for he that knoweth him may underſtand, that nothing but ſome great good is condemned by *Nero*.

V. 33. *for a good work we ſtone thee not*] The wicked would fain ſeem, but not be juſt: they will never acknowledge any perſecution of Chriſt or his, by themſelves acted; their practice is to load them with pretended crimes, ſuppoſing thereby to juſtifie themſelves in their outrages; whereas they do by ſo much more make themſelves guilty, by how much greater injury they do the juſt, by ſlandering them, and by hurting not onely their perſons, but alſo their good names: it was more injurious cruelty to put the skins of beaſts on perſecuted Chriſtians; that they might thereby make their dogs worry them to death, than if they had ſlain them in their own habits: it is an undeniable curteſie in cruelty, to have ones throat cut with a clean knife; to be condemned without foul and defamatory language, or under pretended and falſe crimes.

V. 34. *is it not written*] Pſal. 82. 6. That is, in the holy Scriptures (So chap. 15. 25.) which your ſelves hold and profeſſe, Hebr. בתורתכם *in your law* תורה *torah*, ſometimes imports onely the five Books of *Moſes*; ſometimes, the whole Scriptures, and the doctrine thereof, as here: ſometimes, *Moſes*, the Prophets, and the Pſalms are diſtinguiſhed.

ye are gods] אלהים *elohim* in Scripture ſignifieth either the true God, or ſomething excellent; as *Angels*, great and honourable men, princes, &c. Exod. 21. 6. 1 Sam. 2. 25. Exod. 4. 16. 1 Sam. 28. 13. becauſe in government and judging the people (as *Jehoſaphat* told his Judges, 2 Chron. 19. 6.) they judge not for man, but God

V. 35. *unto whom the word of God came*] To whom God ſpake in that Scripture; that is, to Kings, his Vice-gerents, whom he calleth gods, becauſe they rule on earth for him.

cannot be broken] λυθῆναι, *violated*, or *made void*, as Mat. 5. 17. or deſtroyed, as chap. 7. 23. or denyed, as falſe and erroneous.

V. 36. *ſay ye of him*] Who is indeed, King of kings, and Lord of lords, Rev. 17. 14. How injuriouſly, and blaſphemouſly, do you ſay that I blaſpheme, becauſe I ſpeak the truth in affirming that I am the Son of God? You allow mortal men, Kings, Princes, and Judges, to be called gods; becauſe the Scripture ſtileth them ſo, though they are in their own perſons, wicked men; and why will ye not acknowledge me to be the Son of God, concerning whom the ſame God of truth who endited the holy Scripture (2 Pet. 1. 26.) teſtified from heaven, that *I am his beloved Son in whom he is well pleaſed*, Mat. 17. 5. & 3. 17. 2 Pet. 1. 17.

whom the Father hath ſanctified] If ye grant this title (according to Scriptures) to *Princes* who are but men, and too often the worſt of men (the corruption of the beſt being in the effects thereof, ever worſt and moſt dangerous) will ye not permit it me, who am by nature *divinâ origine*, by an incomprehenſible generation, the holy one of God; God of God, very God, as alſo very man?

V. 37. *if I do not the works of my Father*] That is, ſuch works as none but God onely can do; which indeed Chriſt did with the Father, by the ſame power and Deity: thus proveth he himſelf the Son of God by nature; the ſubſtance, and eſſence of the Deity none can apprehend, the works and effects thereof, all ought to conſider and underſtand; therefore Chriſt here, as it were, appealeth to his own works done among them, that they might teſtifie of him.

V. 38. *and*

V. 38. *and I in him*] See chap. 14. 10. See *Hilar. de trin. l. 7.* he proveth by his divine works done, that the father is in him, and he in the father; becauſe they have one will, work and nature; though they are diſtinct perſons, yet are they but one and the ſame God.

V. 39. *ſought again to take him*] See chap. 7. 32. Malice is reſtleſſe and deaf; the voice of the moſt prudent cannot charm it: the more Chriſt laboureth to enform and convert them that they might be ſaved; the higher riſeth their ambition to deſtroy him ſuch is the invincible perverſneſſe of unbelieving hearers, never ſatisfied with any teaching: when they hear high myſteries, they cry, *durus eſt hic ſermo*, chap. 6. 60. when myſterious things, they ſay, as verſe 24. *tell us plainly.* and when he doth tell them plainly, *I and my father are one, then they took up ſtones to ſtone him.*

but he eſcaped] By the ſecret power of his deity; his hour being not yet come.

V. 40. *where John at firſt baptized*] John 1. 28. Bethabara: there John firſt baptized, but afterward changed the place, chap. 3. 23. this place Chriſt now choſe, as remote, and ſafe from the Jews, ſo alſo to minde the people of thoſe things which *John* teſtified of him, as verſe 41.

V. 41. *John did no miracle*] He neither caſt out devils, reſtored ſight to the blinde, raiſed the dead, &c. yet the people believed him ſent of God, and in doubt were they whether he were not the Chriſt, though he did no ſuch works, Luke 3. 15. why then (might they ſay) ſhould we not rather believe this to be the Chriſt, who hath done ſo many and ſo admirable works; the rather for that John teſtifyed of this man, (Matth. 3. 11. John 1. 26. and 3. 27. &c.) and all that ever he ſaid of him, the event ſheweth to be true.

V. 42. *many believed*] For Johns teſtimony, and their own experience of Chriſts words and works, to which he remitted the unbelieving Jews, chap. 5. 33. 36. Though the ſeed of Gods word ſeem ſometimes to be beſtowed in vain, yet in its ſeaſon by God appointed, it ſhal appear in the elect and believers: where ever Jeſus went he ſaw the fruits of his gracious labours; except onely in the obſtinate hearers, whom their own malice marked out to deſtruction. See 2 Cor. 4. 3, 4.

CHAP. XI.

Verſe 1. *OUt of Bethany*] A village about two miles from Jeruſalem, beyond the mount of Olives, mentioned, Luke 10. 38.

town of Mary] Where they dwelt. The Evangliſt deſcribeth *Lazarus* by his two ſiſters, *Mary* and *Martha*, of whom the former Evangeliſts had ſpoken, as zealous and excellent followers of Chriſt, and this hiſtory is exactly written, as being a great demonſtration of the divine power of Chriſt, opportunely fitted to prevent the dangerous ſcandal of the croſſe, Chriſts's death and paſſion, then inſtant.

3. 2. *it was that Mary*] Matth. 26. 7. This is here ſpoken by way of *anticipation*; as if he ſaid, the ſame of whom ye ſhall read, chap. 12. 3. (Matth. 26. 6. Mark 14. 4.) there were divers of that name, therefore he here ſetteth down this note of difference.

V. 3. *Behold, he whom thou loveſt, is ſick*] He of our family whom thou loveſt, is ſick: he loved others alſo, as this Evangeliſt, chap. 13. 23. &c. they ſay not, our brother, as pretending to any merit of their own; nor do they ſay *Lazarus*, as relating to any thing in him, for which Chriſt honoured him with the name of friend, they ſeem onely to remember him of his own love, which indeed being infinite and eternall, could have no cauſe but it ſelf: a ſhort; but an effectual meſſage: a longer form of prayer is not prohibited, where need requireth, but the main is, to unload our wants and deſires into the boſome of Chriſt, and to deſire his help; which they ſufficiently did in this modeſt and implyed ſupplication: they preſcribe him not, but believe it to be enough to enform, ſo divine a lover, of their danger and want: their confidence was not in any length, or compaſſe of their meſſage, but in the ſureſt ground of confidence, the love of Chriſt, who never deſerteth thoſe he loveth, and beſt knoweth how and when to relieve and deliver them.

V. 4. *not unto death*] Becauſe he purpoſed to reſtore and raiſe him again preſently.

V. 5. *Now Jeſus loved*, &c.] This the Evangeliſt inſerteth, the better to expound the meſſage, verſe 3. this family was religious, therefore Chriſt loved that therein, which himſelf had given; as God, the fountain of all good; as man, he had not onely a reaſonable ſoul, but alſo humane affections, as ſorrow, love, joy, anger, being in all like us, ſinne onely excepted: thus loving, he juſtified the degrees of love, and honoured that ſacred life of this life, holy friendſhip, which can be onely between the good and wiſe.

V. 6. *he abode two dayes ſtill*] That *Lazarus* might die, and be buried, leſt they ſhould have ſaid, ὅτι οὔπω τελευτήσαντα αὐτὸν ἀνέστησεν. *Chryſoſt. hom.* 61. that he had raiſed him up, who was not yet dead: by this delay we may learn that he doth not forget: or neglect us in our diſtreſſes, but onely ſtay for that time, which ſhal beſt ſerve to advance his glory and our ſalvation.

V. 7. *after that, he ſaid to his diſciples*] After two dayes, verſe 6. leſt his diſpiciples might have thought that he neglected *Lazarus*, for fear of danger to himſelf.

into Judea again] Into the region of the tribes of Juda and Benjamin, (for, Judea is here ſtrictly taken, See Matth. 2. 1. Luke 6. 4.) whereof Pilate was Governour. Luke 3. 1. for they were at this time beyond Jordan, chap. 10. 40. under the juriſdiction of *Herod* the *Tetrarch.* See Luke 13. 31. he had a little before left Judea, chap. 10. 39, 40 to avoid the perſecution of the enraged Jews; and now leſt his diſciples ſhould fear to return with him (who were to be principall witneſſes of the enſuing miracle) he acquainteth them with his purpoſe, and armeth them againſt their fear.

V. 8. *lately ſought to ſtone thee*] Chap. 8. 59. and 10. 31. 'Tis but about too moneths paſt that they would have murdered thee; and wilt thou now caſt thy ſelf into the ſame danger again? here were too great imperfections in their love to the perſon of Chriſt their Maſter, and zeal for his ſafty: firſt in that they conſidered not that Chriſt muſt once dye for the elect to give them eternal life; ſecondly in that they feared that he might either be ſurprized at unawares; or ſuffer death againſt his wil as being over powred by men, though he had taught them the contrary, as before, ſo lately, chap. 10. 17, 18. *Chryſoſtome*'s conjecture here, is probable, that they much feared their Maſters life and ſafety, but moſt their own.

V. 9. *are there not twelve hours in the day?*] The Jews, both ſummer and winter, divided the day into twelve hours: for they made them long or ſhort, according to the length of the day, between ſun and ſun.

if any man walk in the day] Meaning, that he that walketh in his calling, and hath the light of God for his guide, needs not fear: he that hath but day-light, walketh ſecure; how much more ſhould you be confident, who have me with you: or he meaneth, the appointed hour of my ſuffering is not yet come; no man can precipitate the day, nor any worldly power out off the hours thereof, which God hath appointed: we need not fear night before the appointed hour (See Job 14. 5. Matth. 10. 30.) neither our ends before the determined time: Chriſt often eſcaped and fled from his perſecuters; his miniſtery being not yet accompliſhed, (who came to teach, as well as to ſuffer for us) that we might learn not to tempt God by any wilful and needleſſe expoſing our ſelves to our enemies malice.

V. 10. *he ſtumbleth*, &c.] He continueth in his allegory, to ſhew them that they had yet no cauſe of fear while they went with him, who was the light of the world, chap. 9. 5. for, as *Euthymus* ſaith, the power of Chriſt leadeth or protecteth them; perpetuall fear of falling into deſtruction have they, who are not with Chriſt.

V. 11. *Lazarus our friend ſleepeth*] The Hebrews were wont to call death a ſleep, to intimate their aſſurance of the reſurrection. See 1 Kings 2. 10. 1 Kings 11. 43. & 15. 8, 24.

that I may awake him] Herein he comforteth them by declaring his power, who had the iſſues of life and death in his hands: it was as eaſie to him to raiſe the dead, as to awake one from ſleep.

V. 12. *if he ſleep he ſhall do well*] Or ſhall amend or recover: that is a good ſigne of health; why wilt thou go into hazard, to awake him?

V. 13. *Jeſus ſpake of his death*] Their fear of going again to Judea, made them not to underſtand (which they eaſily might) for who would go a dayes journey or more, to awake a ſleeping friend? that Jeſus ſpake of *Lazarus* death, and his raiſing him up again.

V. 14. *Then ſaid Jeſus unto them plainly*] Without any allegory, or metaphor. *Lazarus* is dead: nor doth he yet ſay, what he meant to do, will raiſe him again, by that divine power which in the appointed time ſhall raiſe the dead; but as ſpeaking of ſome eaſiy matter *but I go, that I may awake him*, verſe 11. other circumſtances he would not foretell them, but concealed them until the miracle done might ſpeak its own excellency.

V. 15. *that I was not there*] That I was not bodily preſent at Bethany with *Lazarus*: in his deity he was.

ye may believe] That your faith may be ſtrengthened, when you ſhall ſee me raiſe one that had been four dayes dead.

V. 16. *called Didymus*] A twinne Δίδυμος, *Swidas* interpreteth δίδυμοι by συμφυεῖς *ſimul nati*, ſo the interpreter of the Syriac *Thauma*, *qui dicitur*, *Gemellus* תאמא it is of the Hebrew תאם *taam, geminus fuit*: prophane Hiſtories mention many of this name.

let us alſo go, &c.] Which he ſpeaketh, either encouraging his fellow diſciples to follow Chriſt: or intimating the danger they ſhould run into, if they went into Judea with him.

V. 17. *Then when Jeſus came he found*, &c.] ἐλθὼν οὖν ὁ Ἰησοῦς, *them*, or therefore *comming found*, &c. not that he found that by coming thither which he knew not before: but that ſo it was indeed as he had ſpoken concerning *Lazarus* death: which ſerved to confirm the diſciples in the aſſurance of his divine omniſcience, when they reckoned the dayes: and of his omnipotence, when they ſaw him raiſe one to life, who had been ſo long dead.

V. 18. *about fifteen furlongs off*] That is almoſt two miles, See ch. 6. 19.

V. 19. *to comfort them concerning their brother*] Syriac interpreteth, *ut loquerentur cum corde earum*, an Hebrew manner of expreſſion, for, to ſpeak comfortably: as Iſa, 40. 1. 2 Sam. 19. 7. 2 Chron. 30. 22. & 32. 6. Hoſ. 2. 14 it appeareth that *Lazarus* death was divulged in Jeruſalem, not without Gods divine providence, that the malicious Jews might not give out that *Lazarus* was not dead: and the Evangeliſt mentioneth this company, to ſhew the certainty of the miracle, whereof there were ſo many witneſſes, and thoſe not onely of the neighbours and family, but alſo of Jeruſalem.

V. 20. *Mary ſate ſtill in the houſe*] *Martha* being firſt enformed of the approach of Chriſt, goeth out to meet him in hope of ſome better comfort than any of her former viſiters could ſpeak, but Mary not yet hearing of his coming, ſate ſtill in the houſe, as a mourner with her comforters.

V. 21. *Lord if thou hadſt been here*] This was an effect of her infirmity, wherein ſhe came ſhort of the Centurions faith. See Luke 7. 7.

V. 22. *but now I know*] Now, though my brother be dead, yet do I believe that which thou ſaid'ſt to our meſſenger, verſe 4. *this ſickneſſe is not unto death, but for the glory of God*, &c.

V. 23. *thy brother ſhall riſe again*] Be of good cheer, thy brother ſhall live again: he anſwereth nothing to her complaint for his abſence, he would give account thereof in his act of raiſing the dead, rather than in words; but to comfort her, ſpeaketh of his preſent raiſing him; ſo explaining that which he had ſaid to his diſciples, verſe 11. neither doth he ſay, I will ask of my Father that he may riſe; but, *thy brother ſhall riſe*, that ſhe might not think that he ſhould obtain as a meer man, but that he alſo is the reſurrection and the life. See verſe 25.

V. 24. *I know that he ſhall riſe again*, &c.] In the general reſurrection, this it ſeems ſhe ſaid, becauſe Jeſus ſaid indefinitely, *thy brother ſhall riſe again*, not adding, now preſently; taking it, as we all do, for a generall comfort, that we ſhall be raiſed again, and not periſh in death.

V. 25. *I am the reſurrection*] That is, the author thereof; theſe words contain a ſecret, or implied promiſe, (of which, verſe 40,) as if he ſaid, I can and will now raiſe thy brother again.

and the life] Chap. 6. 35. giving life to all that live, the author of eternal life to the elect, which deſervedly may be ſtiled life; by my humane ſufferings, I ſhall purchaſe and merit it for them; by the power of my deity, I both give it them, and preſerve it to them.

he that believeth in me] Faith is a ſpiritual reſurrection of the ſoul; wherein believers begin to lead a new life. See chap. 5. 2, 24. &c. Ephel, 2. 5. Rom. 5. 17. 1 Cor. 15. 21.

though he were dead] In Body, yet ſhall he live Body and ſoul to eternity, ſo incorruptible a ſeed is the word of God, by which we are born again, that it liveth and abideth for ever, 1 Peter 1. 23.

V. 26. *ſhall never die*] ὐ μὴ ἀποθάνῃ εἰς τ̃ αἰῶνα, he ſhall not die eternally: he ſhall not die the ſecond death (Rev. 20. 6.) which is a ſeparation of body and ſoul from God eternally, Revel 2. 11.

V. 27. *I believe*] πεπίστευκα, *I have believed*, and now do believe: meaing, that it was with her, no new, or light opinion, but that in which ſhe was, and had been conſtant: and ſo chap. 6. 69. 1 John 4. 16.

which ſhould come] As Matth. 11. 3. meaning the *Meſſias* whom God promiſed by the prophets, Greek εἰς τὸν κόσμον ἐρχόμενος, which was to come into the world: this relateth to Gods decree, and promiſes made to the fathers, and believers of all ages before Chriſt's incarnation, that he that ſhould come, becauſe God, (all whoſe words are yea and amen) had ſo determined and promiſed by all the Prophets.

V. 28. *ſhe went her way, and called*, &c.] Very likely Chriſt bid her ſo do though the Evangeliſt for brevity ſake, doth not mention it.

ſecretly] Whiſpering to her, that the Jews might not hear, as *Euthymius* thinketh; Jeſus would not go into the houſe before he had done that admirable work for which he came; that the Jews accompanying Mary and following her out of the houſe (verſe 31.) to the grave of *Lazarus*, might (though againſt their wils) be made witneſſes of the miracles.

and called for thee] Commanded me to call thee.

V. 29. *ſhe aroſe quickly*] Not acquainting the Jews with the occaſion of her ſudden leaving them, who came to comfort her; probably ſhe knew the diſaffection of ſome of the Jews then preſent, toward Chriſt (See verſe 46.) and therefore would ſay nothing to them concerning his coming; neither did ſhe yet know what Chriſt would command or do for them.

V. 30. *was not yet come into the town*] Into Bethany: See on verſe 28. therefore went *Mary* (having knowledge of his arrival) out to meet him.

V. 31. *ſhe goeth unto the grave*] εἰς τὸ μνημεῖον, to the tomb or monument of her brother *Lazarus*, which was according to the manner, out of the town; and their cuſtome was to build them ſo, as that there was paſſage into them, when the covers were taken off. See chap. 20. 5, 6. 8. 11. and here verſe 38.

to weep there] To ſit by the grave, and eaſe her grief with weeping.

V. 32. *Lord if thou hadſt been here*, &c.] Theſe ſiſters grief was one, and their infirmity of faith a like, verſe 21. poſſibly the ſiſters, in Chriſts long delay, had ſpoken theſe things one to another: her words were brief, the reſt ſhe ſupplied with tears.

V. 33. *he groaned in his ſpirit*] Such ſympathy and compaſſion had he, to weep with thoſe that wept (See Rom. 12. 15.) that he inwardly groaned, or from the heart.

was troubled] ἐτάραξεν ἑαυτόν, *he troubled himſelf*, conſidering the miſery of man ſubject to death by reaſon of ſin. Chriſt had humane affections, and perturbations of minde, without any ſin: much like the agitation of ſome clear and pure water in a glaſſe, ſo did they move his humane ſoul, but ſtirred up no pollution of ſin in exceſſe or defect.

V. 34. *where have ye laid him*] He asketh not becauſe he was ignorant (for he that knew of his death being abſent, knew alſo where they had buried the dead) but for their ſakes who were preſent, attending to ſhew him the place, expecting what he would do, he asketh (ſaith *Nazianzen orat.* 35.) for he was man; but he raiſed him from the dead, Θεὸς γὰρ ἦν, for he was alſo God.

V. 35. *Jeſus wept*] As man, he wept, as God he raiſed the dead; there was humane affection (as verſe 33.) here divine power: there he wept as man, but far above man was he, when he commanded the dead to come out of the grave bound hand and foot. *Ambroſ. ep. l.* 7. 47. See *Hilar. de trin. lib.* 10. near the end. *ille flevit, ne tu homo diu fleres*, ſaith *Ambroſ. de fide. l.* 2. he wept (and ſuffered all things as man for thee) that thou, O man, mighteſt not weep long, or to eternity.

V. 36. *Behold how he loved him*] They judge of his love by his tears, as of the cauſe by its effect; we moſt bewail that loſt, which we loved moſt.

V. 37. *Which opened the eyes of the blinde*] Chap. 9. 6 ſome think that they here queſtion his doing that miracle, as if they intimated, either that the man was not indeed born blinde; or that there was ſome colluſion, or they dreamed of ſome defect of his power. See Pſal. 78. 19.

V. 38. *again groaning*] As verſe 33. Chriſt anſwereth not their words, with words, but groans, who meant preſently to anſwer to the ſatisfaction of the well-meaning, and to the cavillers conviction by a wonderfull work in raiſing *Lazarus* from the dead,

in himſelf] In his Spirit, verſe 33.

a ſtone lay upon it] To defend the dead from injury; as the manner among them was, See Matth. 27. 60. this made the miracle more evident, and freed it from ſuſpition of any compact or impoſture.

V. 39. *take away the ſtone*] He could have commanded that away, by the unſeen miniſtery of Angels; but he would have them eye-witneſſes of that which he did, leſt they ſhould have ſaid here, as of the blinde man cured, chap. 9. 9. *he is like him*, but not the ſame.

V. 40. *See the glory of God*] That is, a miracle which I ſhall do by the ſoveraign power of God, whereby he ſhall be glorified.

then they took away the ſtone] As Jeſus had commanded; moſt probably the whole company then preſent, muſt in the opening of the vault, wherein was the body ſo many dayes dead, finde ſufficient aſſurance that he vvas indeed dead, by the loathſome ſmell of that, vvhich Gods providence ſo diſpoſed to the greater evidence of the miracle; and to the confirmation of the faith of the reſurrection from the dead.

V. 41. *father I thank thee*] Jeſus being in one perſon both God and man, calleth him father, as God, and giveth thanks as man.

V. 42. *I knew that thou*] It is not nevv or unexpected, I knevv thou alvvayes heareſt me. So it is ſaid, Hebrevvs 5. 7. that he *was heard in that he feared*; yet he taſted of that cup vvhich he deprecated, Matth. 26. 39. note here that God even then heareth us, vvhen he giveth not to our vvill and deſire, but to his ovvn ever bleſſed vvill, vvhich vve ſhould ever ſubmit to, and moſt deſire.

that they may believe] This expreſſeth that which he ſaid, *becauſe of the people*, they might poſſibly think that I do theſe things by magicall povver, as the blaſphemous Phariſees ſaid, but I thus ſaid, that they may believe that thou ſenteſt me, and vvorkeſt by me.

V. 43. *with a loud voice*] That all might hear: he vvhiſpered not as inchanters uſe; but cryed aloud, that this voice might be a ſymbolum of that trumpet vvhich ſhall once avvake and call the dead out of their graves, 1 Cor. 15. 52. 1 Theſ. 4. 16. John 5. 28, 29.

Lazarus come forth] It vvas novv only the carcaſe of *Lazarus*, a liveleſſe body, until the Lord of the ſpirits of the juſt, cauſed the ſoul to return unto it again, thus quickneth he the dead, aud calleth thoſe things which be not, as though they were, Rom. 4. 17. *come forth,* of the ſepulchre; thus calleth he the dead, as if they lived; (ſo do they to God, who are dead to men) this ſheweth what he meant by waking *Lazarus,* verſe 11. ariſe from the dead, and come out, that all theſe preſent may ſee thee truely and really raiſed from the dead.

V. 44. *came forth*] The bands giving ſo much way that he might come forth; which, it ſeemeth, Chriſt would not ſo much looſe, but that his preſent friends might ſee that they were, as they had tyed them when they buried him.

V. 45. *Believed on him*] That he was the very *Meſſias* and Saviour of the world, ſent of God: thus were they ſtrengthened in *Lazarus* infirmity, and God glorified in his death and raiſing again, as verſe 4.

V. 46. *but ſome of them went,* &c.] *Euthymius* conjectureth that they were ſome of them who ſaid, could not this man, &c. v. 37. ſo invincible is malice, if we could and ſhould evidently reſtore ſight to the blind, and raiſe the dead; neither would they ſo believe: theſe not only belived not, but went to the Phariſees, as it were to admoniſh them, to take ſome courſe with Jeſus, that others might not believe in him, yet did they herein but caſt on oyl to quench the fire; they ſerved as witneſſes to condemn their own and the Phariſees unbelif and obſtinacy; but they more confirmed the truth of the miracle which believers teſtified, and unbelievers confeſſed. So their ſealing and guarding Chriſts ſepulchre rendred the truth of his death and reſurrection more evident, and undoubted, it is a dangerous thing to erre from the truth: there is in man a miſchievous ſelf-love, putting him on to defend his errours, by erring more. *Arnobius. adv. Gent. l. 6.* noted it welll: *quod ſemel ſine ratione feciſtis,* &c. *that which ye have once done without reaſon, ye defend, leſt ye ſhould ſeem to have once been ignorant: ye think its better, non vinci, not to be overcome, than to yeild to a confeſſed truth.*

V. 47. *Then gathered he the chief priests*] See Mat. 26. 3. when they heard that Jeſus was come again, and contrary to their wil and authority, ſtill wrought ſuch evident miracles, ſo near them; they were cut to the heart; their envy made them mad againſt him. Some of the ſpectators of that which Chriſt did at *Lazarus* grave, had related the whole matter and manner of his raiſing the dead *Lazarus,* therefore they call the *Synedrion* or great counſel to adviſe what they ſhould do to Jeſus.

V. 48. *If we let him thus alone*] Thus endeavour they to reſiſt Gods will by their counſels: too common a practice among men of this world; here they bewray a marvellous blindneſſe, and deſperate rage againſt Chriſt; why conſider you fighters againſt God, how eaſily that power which raiſed the dead, can overthrow all your deſignes, and counſels againſt him: how eaſily can he ſmite you all dead, that but commanded, and the dead came forth of the grave? men can by their power (God ſo permitting) kill the living, but God only can raiſe the dead: what ſhall your ſuceeſſe at laſt be, who ſtrive with your maker?

take away both our place and nation] That is, they will diſpoſſeſſe us of our countrey as the *Chaldees* have formerly done, thus they pretended a neceſſity of ſtate againſt Chriſt; whereas *Tertullian* ſaith well, *certè nulla neceſſitas prætendi poteſt deliquendi ab iis, quibus una incumbit neceſſitas non delinquendi, certainly no neceſſity to ſinne can be pretended by thoſe, on whom lyeth one neceſſity not to ſinne.*

V. 49. *that ſame year*] For that preſent time he was ſuffragan. See c. 18. 13. and on Luke 3. 2.

V. 50. *nor conſider*] See c. 18. 14. he pretendeth to ſome inſight into ſtate intereſts, and yet knew not what he ſaid himſelf: he thought he had now engroſſed the ſpirit of counſel and policy; and therefore moveth by an argument from the ſafety of the ſtate; but it ſeemeth grounded on that former reſult of the *Sanhedrin* which was —— *if we let him alone----the Romans ſhall come,* &c. verſe 48. *Caiphas* preſently anſwereth, as it were reſolved upon the queſtion, rather let one man dye, than the whole nation of the Jews periſh, if you know not that, you know nothing, neither conſider things expedient.

and that the whole nation periſh not] That is, rather than the whole nation ſhould periſh: *Caiphas* took it for concluded, that either Chriſt, or their nation muſt periſh, and as he fooliſhly thought, that of two evils he deſigned the leaſt to be choſen; that is, that Chriſt ſhould rather periſh, than their nation.

V. 51. *But being High Prieſt that year*] He ſpake not this by his own Spirit or inſtinct, but God would have this propheſie come from the High Prieſts mouth, to leave the Jews more inexcuſable in their unbelief, he being ſo publique a a perſon.

V. 52. *gathered together in one,* &c.] That he might gather the Church, the elect of the Jews and Gentiles, diſperſed by the providence of God, diſtributed, and dwelling in every nation of the world. See chap. 10. 16. & 12. 32. Epheſ. 2. 13.

V. 53. *from that day forth they took counſel*] They all unanimouſly conſented to *Caiphas* advice, as if that had been an oracle, ſufficient to take away all ſcruple of conſcience, and to aſſure them, that they might juſtly deſtroy Jeſus; ſo wretchedly can Satan blind the malicious, that they ſhall be confident they do wondrous well to perſecute Gods elect to death. See chap. 16. 2. they took counſel: *συνεβουλεύσαντο,* by a common conſent of the whole *Sanhedrim.*

N. 54. *Walked no more*] Converſed no more publickly, becauſe his hour to ſuffer, was not yet come. See chap. 7. 30. and 8. 20.

near to the wilderneſſe] Far from the malicious Phariſees at Ieruſalem.

a city called Ephraim] Some read *Ephrem,* Εφρὴμ: *Jerom de loc. Hebr.* readeth as we, *Ephraim juxta deſertum*---See *Joh. Druſ. ad voc. N.T. com. 1.* and *præterit. lib. 4. in loc.*

V. 55. *To purifie themſelves*] To prepare themſelves by prayer, ſacrifices; and paying of vows, or other legall ceremonies; which though (as being carnall rights) they could not ſanctifie (Hebrevvs. 9. 9, 10.) yet the faithfull both acknowledged their ſinnes, and (under theſe ſhadows) that purification which was to be accompliſhed in them by the ſacred blood of Chriſt.

V. 56. *then ſought they for Jeſus*] For he uſed to come up before the feaſt day, to teach the people.

V. 57. *knew where he were*] They thought becauſe they ſaw him not yet at the feaſt, that he had hidden himſelf for fear, but he came in now more publickly, and with greater ſolemnity than at any time before, and five dayes in the temple and city, freely ſpake and converſed before their faces; neither could they hurt, or apprehend him untill the time appointed, wherein he was to be offered up a living and conſummatory ſacrifice for our redemption and ſalvation.

he ſhould ſhew it] To the high prieſts and elders, that they might according to the decree of their counſell apprehend him, yet we read of none that did, or could obey this mandate of theirs, but that ſon of perdition, Judas that betrayed Chriſt.

CHAP. XII.

Verſe 1. *Six dayes before the Paſſeover*] πρὸ ἓξ ἡμερῶν, &c. *before ſix day of,* &c. here is a tradiction of the word πρὸ, *before,* as if it were written, ἓξ ἡμέρας πρὸ τοῦ πάσχα, as we give it, *ſix dayes before the Paſſeover, Tremelius* ſaith it is a *Syriac* manner of ſpeaking.

V. 2. *There they made him a ſupper*] In the houſe of Simon the Leper, for there Mary anointed him with precious oyl: Lazarus is here mentioned as a Trophe of Chriſts victories over death; and therefore is reckoned among the gueſts, to expreſſe the certainty and reality of his raiſing from the dead; that we may know that it was no viſion, or appearance of things which were not: and that he did not preſently die again, but lived to eat, drink, and converſe with men as formerly; that believers might have certain teſtimony of the divine power of Chriſt in his reſurrection, and that the enemies might alſo thereby be convicted.

V. 3. *of ſpickenerd*] It was a cuſtome in thoſe parts, to uſe pretious odours and oyntments at ſolemn feaſts, See Mark 14. 3. and *Auguſtin de doctr. Chriſtian. lib. 3. cap. 12. Plin. l. 13. c. 3.*

anointed the feet] The other Evangeliſts ſay ſhe powred it on his head, Mat. 26. 7. Mark 14. 3. whereas this Evangeliſt ſaith, *ſhe anointed his feet,* we muſt know that both are true: for ſhe anointed as *Auguſtin* ſaith, *de conſenſ. Evang. l. 2. c. 79. non ſolum caput, ſed & pedes Domini*: this ſeemeth to have been beyond the uſuall cuſtom, to anoint the feet, *Plin. nat. hiſt. l. 13. c. 3.* noteth it among the *Romans,* for a kinde of forraign luxury: *vidimus* (ſaith he) *etiam viſtigia pedum tingi,* and further, that *P. Licinius Craſſus,* and *L. Julius Cæſar,* being *Cenſors,* made a decree, that none ſhould ſel *unguenta exotica,* forraign ointments: but theſe things were much uſed among the Eaſtern people; and here, as Mary did it in thankfull acknowledgment of the mercy of Chriſt ſhewed them, as alſo of her love to him; ſo alſo he juſtifying her fact, declareth uſe of Gods creatures, good and reſpectively lawful, where the abuſe is condemnable.

and wiped his feet with her hair] This was a ſigne of her officious humility; but it is probable which ſome conjecture, from Luke 7. 38. that the order of things here done is inverted: for either ſhe firſt wiped his feet: and afterward anointed them, as Luke 7. 38. or elſe ſhe ſhould have more anointed her own hair, than Jeſus feet.

V. 4 *One of his diſciples*] The other evangeliſts ſpeak of more; this nameth only Judas, poſſibly becauſe he was the author and beginner of the murmuring; and it may be (which *Auguſtin* conjectureth) the reſt were ſimply led thereto, *propter pauperum curam*: for, and becauſe of the true care they indeed had of the poor, which Judas onely pretended to, for a vail of his covetouſneſſe: ſo eaſily are good intentions abuſed to ſchiſme and faction: and ſo commonly do hypocrites diſguiſe and cloke their moſt impious deſignes with fair ſhews of religious charity. Judas is here called Ἰούδας

Σίμωνος Ἰσκαριώτης, Judas ſon of Simon (ἀπὸ τοῦ Καριώτου, as ſome ſome read) or Cariot, or *Iſcariot*.

V. 5. *ſold for three hundred pence*] See on Mat. 18. 28. and on Mark 14. 5.

V. 6 *he was a thief*] That is, as *Nonnus* interpreteth φύλαξ κακὸς, a bad keeper of the ſtock, from whence he impropriated, to lay up for himſelf, that he might make himſelf an eſtate, and ſtore for his ſubſiſtance, when he had forſaken Chriſt, as it is likely he had already deſigned; becauſe he had often heard Jeſus mention his ſuffering and the diſperſion and perſecution of his diſciples at hand.

had the bag] Chap. 13 29. he had charge of the purſe and ſtock of money wherewith they that adminiſtred to Chriſt furniſhed him to buy neceſſaries: ſee Luke 8 3. *Gr.* γλωσσόκομον, *a purſe or bag, linguæ ſpeciem habens*, ſaith *Æmilius Portus*. interpreteth *Suidas*, hereof Iudas was treaſurer or ſteward: Ieſus knew his minde, yet committed that office to none other of the twelve: Iudas was fitteſt for the bag, it is ſin and pity to impropriate the faithful miniſters of Chriſt, or with any ſecular imployments to diſtract them from the miniſtery of the word and ſacraments. Iudas was diſcontented, for that this precious oyntment had not rather been brought in ready money and put into his bag, that he might have ſhared therein. The hypocrites own private intereſt croſſed is that which troubleth him, when he pretendeth the cauſe of piety and religion, for which he taketh as much care, as Iudas did for the poor.

V. 7. *hath ſhe kept this*] Thus the providence of God had diſpoſed her pious intention, which was to honour Chriſt with the beſt of her ſubſtance, who eſteemed nothing too good or coſtly to beſtow on him; though poſſibly ſhe might not at preſent think of his death and burial near, which he knew, therefore ſaid he, *let her alone*; ſhe hath not beſtowed this coſt in vain, it is in ſtead of enbalming and preparation of me to my grave, who muſt very ſhortly dye; ſhe ſhall not then perform this office, permit her now: See Mat. 26 12, *Mark* 14. 8.

V. 8. *the poor alwayes*] See Matth. 26. 11. Thus he anſwereth *Judas* objection; and this verb plurall ἔχετε ſheweth, that he had led ſome of his fellow Diſciples into this murmuring.

V. 9. *not for Jeſus ſake only*] They would fain ſatisfie their own curioſity, by ſeeing whether that were true which they had heard reported of *Lazarus* raiſing from the dead: they would either congratulate, hear, ſee, and ask him ſome queſtions concerning the truth of his death, and poſſibly of the ſtate and condition of ſeparated ſouls in the other world. It may well be, that many before this time had come from *Jeruſalem* to ſee and enquire of *Lazarus*; but now they came to ſee *Jeſus* and *Lazarus* together, both the dead man raiſed, and the author of the miracle, the reſtorer of his life

V. 10. *that they might put Lazarus alſo to death*] Such is the miſchievous reach of malice: now they had nothing to calumniate, neither the violation of the Sabbath, aſſiſtance of *Beelzebub*, &c. this ſtingeth them ſo, that they conſult how to ſuppreſſe the very memory thereof, by deſtroying him whom Chriſt had delivered from death.

V. 11. *becauſe that by reaſon of him many*, &c.] Becauſe many ſaw, heard, and conferred with *Lazarus*, whom many knew dead four dayes, and ſaw raiſed from the dead again by the voice of Jeſus calling him out of his grave: therefore, convicted by ſo evident a miracle, they withdrew themſelves from them who conſpired to deſtroy Jeſus, and belived on him as the *Meſſias*.

V. 12. *on the next day*] Mat. 21. 8. the next day after that ſupper at *Bethany*, mentioned veeſe 2. it ſeemeth to have been the fift day before the paſſeover. See verſe 1.

V. 13. *took branches of palm trees*] They took, τὰ βαΐα, *boughs or branches* of palm trees: this they were wont to do in token of rejoycing and victory. See 1 Mac 13. 51. *They entred with praiſe*, καὶ βαΐων. &c. So 2 Mac. 10. 7. *They bare branches and fair boughs*, ἔτι δὲ φοίνικας and *palms alſo, and ſang pſalms unto him who had given them good ſucceſſe*. So Revel. 7. 9. καὶ φοίνικες, *and palmes in their hands*. The Jews were commanded to take ſuch branches at the feaſt of *tabernacles*, Levit. 23. 40. כפת תמרים *cappoth temarim*, *boughs of palm trees* which the Greek, in ſome Copies give by the word βαΐα here uſed, in others κάλλυνθρα φοινίκων: the *Chaldee* by לולבין *lulabin*, as growing out of the heart of the tree: It was in uſe alſo among other nations to carry the branches of this tree in their hands, in ſigne of victory. See *Pauſan in Arcadic.* and *Cal. Rhodigin. lect. antiq. lib.* 5. c. 6. the palm tree is green and flouriſhing, Pſal. 92. 13 the leaves thereof fall not (*Plin, Nat. Hiſt. l.* 16 c. 20. and ſo like the Saints, Pſal. 1. 3.) of tall and upright ſtature: hereto the Church is likened, Cant. 7. 7, 8 With theſe branches in their hands the *Iſraelites* went about the altar, and ſaid הושיעה נא *Hoſanna, Save now I beſeech thee Lord*, Pſal. 118. 25. This now the people (though at another time of the year) by Gods providence did, to ſhew that all the legal feaſts were to have their accompliſhment in Chriſt who was ſhortly to triumph over all ſpirituall enemies and that the honour of thoſe ſolemnities did of right appertain to him.

V. 14. *when he had found*] Greek εὑρὼν; The ſenſe is, having *gotten*, or *obtained*. So Luke 1. 30. εὗρες χάριν, he ſent his Diſciples to fetch it for him, Mat. 21. 2. &c. Luk. 19. 30.

V. 15. *fear not*] Zech. 9. 9 Mat. 21. 5. the Evangeliſt here citeth not the very words of the Prophet, Zech. 9. 9. where we read הריעי *jubila filia Jeruſalem* (the verb רוע is either a ſhouting for joy, as conquerers uſed, or ſorrow, as the conquered) which the 70. give, χαῖρε σφόδρα θύγατερ Σιὼν, &c. vehemently rejoyce, &c. *John* here following the maine drift of the propheſie in its application to the preſent occaſion; giveth it, μὴ φοβοῦ θύγατερ Σιών ---*fear not*, &c. for beſides that rejoycing and fear are incompatible, and mutually excluſive of each other, the Princes and people of the Jews, could not but be troubled at theſe extraordinary voices, and acclamations of the multitude, verſe 13. ſounding out in the open ſtreets of the imperial city, that name of king, ſuſpected and hated of the Romans, under whoſe power & government the Jews now were; probably therefore they feared the Romans ſword, if they rebel'ed againſt them, or the heavy exactions of a new king; therefore God warned them by the holy Prophet, long before; that they ſhould not need to fear any of theſe things by their ſpiritual King *Meſſias*, who ſhould not at all be ambitious of ſecular honour nor covetous of worldly riches and therefore he ſhould be no tyrant, cruel, rapacious, hard or terrible Prince, but a meek, humble, juſt, holy, and beneficent man, who ſhould not come to pillage, or judge and revenge, but to ſave them; they ought therefore rather to rejoyce and ſhout for joy, than to fear and be troubled at his approach.

daughter of Sion] That is, *Church of Iſrael*, uſed to aſſemble for Gods publick worſhip in their ſolemnities, in the Temple built on Mount *Sion in Jeruſalem*.

behold thy king] Chriſt thy ſpiritual and eternall King: this his humility ſheweth that his kingdom was not of this world, and conſiſting in externall and ſecular pomp, magnificence, or outward things.

V. 16 *theſe things underſtood not his diſciples*] Being commanded in that manner to fetch the Aſſe, they were ſo far from doing it to the end that the Scripture might be fulfilled, that they underſtood not theſe things.

they remembred that theſe things were written] Some refer this to the Diſciples (and that moſt probably) that they acted, but for preſent, underſtood not that it was to fulfill any Scripture, but after that Chriſt was aſcended, and the holy Ghoſt given, to lead them into all truth, and to bring all things neceſſary to their remembrance: others refer it to the multitude in entertaining him ſo as was propheſied: in either we may obſerve the truth of God fulfilled; and the ſincerity of the Goſpel, free from all compact and fraud in ſo much that the very acters, and witneſſes of others actions therein hiſtorified, for preſent knew not what theſe things meant.

V. 20 *certain Greeks among them*] Either *Proſelytes* or Heathens converted to the true religion profeſſed in *Iſrael*; as 1 Kings 8. 41 or Jews of Greece; that is, whoſe anceſtors were Jews, though their ſelves were bred and born in Greece; for theſe alſo came up to the Feaſt. See Acts 6. 1.

V. 21. *Sir we would ſee Jeſus*] That is, ſpeak to him, or hear him in private: no doubt but they had heard much of his admirable works; and probably they might ſometimes ſee and hear him in the multitude; but they deſired favour to be admitted to his preſence.

V. 22. *Andrew and Philip told Jeſus*] As not preſuming to bring any to him without his leave.

V. 23. *that the ſon of man ſhould be glorified*] He anſwereth not to the information of his diſciples, or the deſire of the Greeks, but that which was of importance to his hearers; that the time of his death, reſurrection, aſcenſion, and manifeſtation to the world by the Goſpel preached, was now at hand, and ſo might poſſibly intimate that the Grecians ſhould more happily be ſatisfied very ſhortly in hearing and believing the Goſpel declaring him their Saviour and Redeemer than in ſeeing him now in the form of a ſervant and man of ſorrows.

V. 24 *except a corn of wheat*] He taketh up this allegory to prepoſſeſſe an objection which ſome might have made when they ſhould have ſeen his death and paſſion: how ſaid Chriſt, the Son of Man ſhould be glorified, when now we ſee him dead and buried? why, conſider that which is neer, and familiar unto thee: *Frumentum ſi ſervas perdis, ſi ſeminas renovas, Greg. hom* 32. *in Evang. If you keep the grains unſowed, you loſe your crop; but by caſting them into the ground you renew them.* The death of Chriſt was as ſowing of corn, which ſeeming loſt, proveth our greater advantage.

V. 25. *he that loveth his life*] ὁ χαριζόμενος αὐτῇ παρὰ τὸ δέον, *he that indulgeth thereto more than he ought*, *Chryſoſt. hom.* 66. or if the love of this life, eaſe, or pleaſures, let him from coming to Chriſt (ſee Mat. 10. 39. & 16. 25. Mark 8. 35. Luke 9. 24. & 17. 33) or, ſhall, to ſave it, deny me.

he that hateth his life] That ſetteth not dear by his life for Chriſts ſake, as Acts 21. 13. He that is ready to loſe his life, *Qui retinendæ vitæ non nimis cupidus eſt, Euthymius.* So that he may ſeem to hate, or not value it when the truth and honour of Chriſt requireth his expoſing it. See Matthew, 10.39. Luke 14. 26.

V. 26. *let him follow me*] That is, imitate me, in my ready obedience of God, to the death.

and where I am, there alſo, &c.] For there ſhall neither be errour in the way, nor end in death, where any man followeth me; He cannot but be happy that is with *Chriſt*.

him will my Father honour] making him a Co-heir with *Chriſt*, Rom. 8. 17.

V. 27. *now is my ſoul troubled*] Out of a deep ſenſe of Gods wrath againſt ſins, for which he was to ſuffer, he flieth to Prayer, yet preferreth his Fathers will and glory, and our ſalvation, before his own life.

ſave me from this houre] Of death now inſtant. See Luke 22. 42. Matt. 26. 39. Mark 14. 35. ταῦτα τῆς ἀνθρωπίνης φύσεως τὰ ἀσθενήματα, *Chryſoſt. hom, 66. Theſe are the infirmities of humane nature*; but without ſin, becauſe in ſubjection to Gods Will.

came I unto this houre] That I might in the appointed time ſuffer for the redemption of thine elect.

V. *glorifie thy Name*] Let thy Holy Name be prayſed and magnified through the World for mans redemption wrought in my paſſion.

then came there a voice from Heaven] A voyce was heard from Heaven. See Matt. 3.17. or therefore came there a voice, becauſe Jeſus thus prayed, according as the Apoſtle ſaid, Hebr. 5. 7. who *in the dayes of his fleſh, when he had offered up prayers and ſupplications, with ſtrong crying and tears unto him that was able to ſave him from death, and was heard, in that he feared.* God therefore anſwered from Heaven, I *have both glorified it, and I, &c.* as to comfort him againſt the ſorrowes of inſtant death, ſo to remove the ſcandal of the Croſs.

I have both glorified, &c.] I have hitherto glorified my Name by thee in the many Divine workes done by thee, and I will in thy death, reſurrection and aſcenſion glorifie the ſame, as alſo by the miſſion of the Holy Ghoſt, preaching of the Goſpell, converſion and ſalvation of the Elect, both of the Jewes and Gentiles, to the uttermoſt part of the Earth, the end of time, and all Eternity.

V. 29. *ſaid it thundred*] Many of them ſo ſaid. This ſheweth that it was no obſcure whiſpering, but loud as thunder, though the unbelievers underſtood it not.

others ſaid, an Angel ſpake to him] They who heard the words, ſaid an Angel ſpake to him, ſo conjectured they, though they heard them delivered in the perſon of the Father, to whom he prayed.

V. 30. *came not becauſe of me*] Not onely for me to comfort me, but alſo to inſtruct you.

V. 31. *now is the judgement of this world*] The reformation and reſtoring of thoſe things which were out of order.

the prince of this world] Satan (So c. 14.30.) ſhall be overcome by my death, Hebr. 2. 14.

v. 32. *if I be lifted up*] That is, crucified and taken away (c. 3. 14.) from the earth; as the Syriac giveth [illegible] by אתרימת *etherimeth*, which is from the Hebrew word רום *rom*, which ſignifieth both lifted up, as Gen. 7. 17. Gen. 31. 45. and taken away, Dan. 8. 11.

draw all men unto me] All the Elect of all ſorts, not onely Jewes, but alſo Gentiles: *Ex omni gente & conditione,* —— *ſome of every Nation and condition*: —— He ſaith all, *Quia nemo ſalvus fit, niſi quem ipſe traxerit, No man is ſaved, but he whom Chriſt draweth. Fulgen. de incarn. & gra. D. Jeſu c.* 31. I will draw all the Elect, as captives, ὑπὸ τυράννου κατεχομένους *Chryſoſt. hom.* 66. *held by ſome Tyrant.*

v. 33. *What death*] What manner of death; to wit, the death of the Croſſe. This had he in expreſs terms often ſpoken unto you his Diſciples, Matt. 20. 19. therefore ſome thinke that he now thus ſpake to a multitude preſent, not plainly ſaying that they ſhould crucifie him, but yet ſo intimating it that when they that believed or were to believe ſhould ſee it, they might know that he who foreknew it, and revealed it to others, offered up himſelfe a voluntary ſacrifice.

V. 34. *We have heard*] Pſalm 110. 4. ſome of them that were preſent, ſaid, *We have heard out of the Law*, that is, our Scribes and Doctors taught us out of the Scriptures, for ſo *Chriſt* calleth the Law. c. 10. 34.

out of the Law] The Scriptures, Pſalm 89. 36, 37. Ezek. 37. 25. See on c. 10. 34.

that Chriſt abideth for ever] That he ſhall continue amongſt the living: this they collected out of miſunderſtood Scriptures. See Pſalm 72. 17. Pſalm 89. 30 they marked not thoſe places which concerned the ſtate of his humiliation and death, as Dan. 9. 26. Iſa. 53. Pſalm 22. 17. 18. had they well compared the one with the other, it would have better appeared to them, that *Chriſt* was by death to enter into his glory.

V. 35. *yet a little while the light*] He confirmeth that which he ſaid concerning his death; and ſecretly taxeth their wilfull blindneſs, who neither in his doctrine nor miracles underſtand him to be *Chriſt*, therefore reſolveth them not concerning that they asked; but imitateth that both *Chriſt* and the Goſpel, which now, as a clear light ſhined among them, ſhould ſhortly be taken from them and they delivered up to their own obſtinacy and ignorance of the means of ſalvation. See Matt. 21. 43. Acts 13. 46. Rom. 11.

V. 36. *departed and hid, &c.*] After his teaching in the day, now when it grew toward night (Mark 11. 11.) He went out of *Jeruſalem* to lodge at *Bethany*, Matt. 21. 17. Secretly with his diſciples, that his enemies who laid wait for his life, might not know where to finde him: for though we read not here that they took up ſtones, yet he that knew their hearts, ſaw them now growing hot, and ready to kill, therefore would he not ſtay there untill it brake out into action. *Chryſoſt.*

v. 37. *yet they believed not*] That is, many of them believed not, ſome did.

V. 38. *Lord who hath believed, &c.*] Iſai 53. 1. Rom. 10. 16. This interrogation importeth as often in Holy Scripture, ſuch a vehemency of ſpeaking, as is with admiration, as if he ſaid, Lord, how few will believe! It is ſtrange that ſo few believe the evidence of the truth conſtantly affirmed by us all; certainly coming to paſs, which according to thy Word, we preach unto them.

the arm of the Lord been revealed] That is, the Goſpel, which is the power of God to ſalvation to every one that believeth, Rom. 1. 16. by זרע *zeroah, an arm*, the Hebrews uſually expreſſed power, vertue, aid, relief, &c. See Luke 1. 51.

V. 39. *therefore they could not believe*] This is ſpoken to ſhew us, that contempt of Gods Word, and wilful ſhutting the eyes againſt the light of the Goſpel, taketh away all ability of believing to ſalvation. See Matt. 13. 14, 15. *they could not*; that is ſay *Chryſoſtome* and *Theophylact*, they would not. They will, not indeed believe, nor is it in a wicked mans power *vellere credere, to be willing to be belive*: for as Faith is the gift of God (Epheſ. 2. 8.) So is a true and hearty deſire thereof which God beſtoweth on them onely whom he will therein ſatisfie and make bleſſed, Matt. 5. 6. and juſtly giveth not unto thoſe who under-value his mercies, and deſpiſe his Ordinance.

V. 40. *he hath blinded their eyes*] See on Matt. 13. 14, 15. Rom. 1. 21. 28. 2 Theſ. 2. 10, 11 12.

V. 31 *when he ſaw his Glory*] Iſa. 6. 1, 2.

and ſpake of him] Of *Chriſt*. The Evangeliſt collecteth that the Propheſie and Doctrine of *Iſaias* concerned ages then to come: for He ſaw the glory of Chriſt under the Goſpel, and accommodateth it to thoſe times of which he ſpake: the Viſion indeed was in the year wherein king *Uzziah* died. Iſai. 6. 1. yet was it of things appertaining to the time and Kingdome of *Chriſt* under the Goſpel: See on Matt. 15. 7.

V. 42. *put out of the Synagogue*] That is, excommunicated, ſo c. 9. 22. The vanity of Phariſees argument to diſſwade men from believing in *Chriſt*, c. 7. 48. (*have any of the Rulers, or of the Phariſees believed on him*?) ſeemeth here anſwered: yes, *among the chief Rulers alſo, many believed on him*: as alſo a further objection which might be made, why do they not profeſs that their Faith openly? why, for fear of the active malice of the Phariſees, leſt they ſhould excommunicate them, and ſo they ſhould looſe their credit and reputation with the people.

V. 43. *they loved the praiſe of men*] c. 5. 44. To be honoured of men, and to juſtifie themſelves before them. See Luke 16. 15. the Evangeliſt here noteth the cauſe why few of the great men ſincerely profeſſed the Goſpel, not becauſe their conſciences were not ſufficiently convicted; but becauſe they loved their own eaſe, honour, and riches, more than Gods Honour, or their own ſalvation. So dangerous a thing it is for fear of men to diſſemble Faith. See Heb. 11. 27. Matt. 10. 33.

V. 44. *he that believeth on me, &c.*] This is not ſimply to be underſtood, but with reference to the Jewes ſence, who took him to be meer Man: to them he ſaith, *the way to Faith in God, is to believe in me*; and that he ſpake not of himſelf, as verſe 49. 50. but that which God the Father gave him Commiſſion and Command to ſpeak. See Luke 10. 16. And that it is the greateſt injury to God, to disbelieve the Goſpel, as if his Truth were not ſufficient for us: And, laſtly, *that they who hear the Goſpel, muſt be confident, that therein they heare not men, but God, whoſe Word and Truth it is.*

V. 45. *he that ſeeth me*] For he is the lively Image and Pattern of his Perſon, Heb. 1. 3. and one God with the Father, c. 14. 9.

V. 46. *I come a light*] c. 3. 19.

V. 47. *if any man*] c. 3. 17.

Judge him not] I condemne him not now, but he ſhall be judged at the laſt day: I came now to call ſinners to repentance, to preach the Goſpel of Peace.

V. 48. *the word that I have ſpoken*] The Doctrine of *Chriſt*, the Goſpel, which the wicked now ſo ſecurely contemn, ſhall once riſe in judgement againſt them, and condemn them, (See Mark 16. 16. John 3. 18) by ſo much more heavily, by how much greater means of ſalvation they have neglected.

V. 49 *what I ſhould ſay*] God therefore anointed him, Iſai. 61. 1. So that what ever he taught concerning Faith, juſtification by it, rewards, puniſhments, the reſurrection, Baptiſm, &c. was the eternal Counſel of God revealed by *Chriſt*, of all which he changed nothing in the delivery thereof.

V. 50. *I know that his Commandement is life*] That is, that the Doctrine of the Goſpel which I have, at the command of my Father, preached unto you, is the Word of life (as *Peter* confeſſed, chap. 6.68.) that which truely ſheweth you the onely way and means to Eternal Life, if you believe and obey it. And ſo he aggravateth their unbelief, who were ſo blinde and malicious in their own wrong.

CHAP. XIII.

Verſe 1. NOw *before the feaſt of Paſſeover*] See Matt. 26. 1. Mark 14. 1. Luke 22. 1. See *Iſ. Caſaubon, Execcit. ad Annal.* 16. *N.* 28.

he loved them unto the end] Not onely his Diſciples, but all his Elect, which are here called his own; thoſe which his Father gave him. See John 17. 20. He loved them even to the death, which he ſuffered for them; and ſo, inceſſantly; and when he ſaw the danger coming towards him, he tooke the more care for them.

V. 2. *ſupper being ended*] Or *when they were at ſupper*; a little before the inſtitution of the Lords Supper, Matt. 26. 26. that is, after the ſupper (wherein according to the ceremonial Law, they eat the Paſchal Lambe) was ended, before they had taken away the remainder of bread and wine, see Luke 22.19.20.

V. 3. *given all things into his hand*] See c.3. 35. This is ſaid, to ſet off his admirable humility, to which for our ſakes he deſcended, who knew and remembred the power which God had given him: the meaning is, as if it were ſaid, although he well knew that the Father had given all things into his hands (as Matt. 28. 18.) and that he was now ſhortly to aſcend into that incomprehenſible Glory, which as God, he had eternally with the Father, yet as man, He would thus perform the part of a ſervant, in waſhing his Diſciples feet.

V. 4 *riſeth from ſupper, &c.*] Leaving his Diſciples ſitting; layeth aſide his garments (which they uſed to wear, long, and looſe) τὰ ἱμάτια, Hebr, שמלה *ſhimlah*, Gen. 9 23. which the 70 give thereby τὸ ἱμάτιον.

V. 5. *began to waſh his Diſciples feet*] Partly to ſhew his admirable love to them, to give them an example of humility, and love one to another; and partly to intimate, that he onely cleanſeth us from our ſins, as 1 John 1.7.

V. 6. *Lord doſt thou waſh my feet?*] This he ſeemeth to ſay as fearing it had been too much diſhonour for *Chriſt* the Son of the immortal God, to waſh a ſinners feet (See Luke 5. 8.) not then fully underſtanding (as after he did, 1 Peter 1. 19.) that he came to redeem us, *with his own precious blood*: in effect he ſaith; *O my Lord, ſhouldſt thou waſh my feet with thoſe ſacred hands, with which thou openedſt the eyes of the blinde, with which thou didſt exerciſe Divine Power in healing the ſicke, raiſing the dead, &c.* I am unworthy to perform this office to thee, and wouldeſt thou doe it for me?

V. 7. *what I doe thou knoweſt not now*] hereby *Chriſt* ſignified, that he now did ſomething more than ſimply waſh their feet: there was in his action, a teaching Myſtery, vvhich at preſent they knew not, untill they were further inſtructed, they yet perceived not, that it was not ſo much material for them to have clean feet, as to be clanſed by the blood of *Chriſt*, and to have true humility and love to one another.

V. 8. *I waſh thee not*] And make thee clean from thy ſins, freely pardoning them, and ſanctifying thee.

thou haſt no part with me] So the Hebrews expreſs an alienation, or diſclaim of that which we call right, title or intereſt. So Deut. 14. 27. it is ſaid of the Levite אין לו חלק נו חלה עמך *en lo chelek vena chala himmach* —— 70. οὐκ ἔστιν αὐτῷ μερὶς οὐδὲ κλῆρος μετὰ σοῦ. *he hath no part nor inheritance with thee.* So Deuteronomie 18. 1. See 1 Kings 12. 16. 2 Samuel 20. 1. *Optatus. l.* 5. ſaith hereon, *negat illi Chriſtus regnum, niſi accepiſſet obſequium. Chriſt denieth him the kingdome except he had accepted the obſequie.*

V. 9 *Lord, not onely my feet*] Either terrified with the threats or now better underſtanding the myſtery, he wholly ſubjecteth to *Chriſts* will: as if he ſaid, if it be of that conſequence; if thou didſt mean, waſhing from my ſins, waſh me throughly: as Pſalm 51. 2. See alſo 1 John 1. 7. 1 Corinthians, 6. 11. Titus, 3. 5. 6.

V. 10 *needeth not*] That is, to be purged, ſave only to the ſenſe of the ſinners own conſcience, by dayly renewing of Repentance for the remainder of thoſe corruptions which defile him. *Optatus* forecited, *lib.* 5. underſtandeth this waſhing, of Baptiſm, which may not be iterated: *Abſit* (ſaith he) *ut jam lotum revocemus ad fontem* ——— *abſit ut iteremus quod ſemel eſt; aut duplicemus quod unum eſt. God forbid that we ſhould recall him who is already waſhed to the Font* —— *that we ſhould iterate that which is* (but) *once, or ſhould make double that which is but one*; the Apoſtle ſaying, there is *one Lord, one Faith, one Baptiſme,* Epheſ. 4. 5. *if* (ſaith he) *ye give another Baptiſme, date alteram fidem, give another Faith: If you give another Faith, give alſo another Chriſt, another God*

ye are clean] Your ſins are remitted and done away; not that there ſhall no ſinne remain in you henceforth; but becauſe none ſhall be imputed (ſo Chap. 15. 3.) ye are regenerate, and in part ſanctified.

but not all] Not all of you, not abſolutely any of you; *Judas* muſt be accepted in their company; and the remainder of the old *Adam* in the beſt of their perſons: a Canaanite left to exerciſe, not to overcome, nor condemne them that are in Chriſt, Rom. 8. 1.

V. 11. *who ſhould betray him*] τὸν παραδιδόντα, who it was that now agitated that treaſon: therefore he ſaid to him verſe 27. that which thou doeſt, do quickly.

V. 12. *after he had waſhed their feet*] The Evangeliſt leaveth it to be vnderſtood, that after the conteſt with *Peter*, He waſhed both *Peters* feet, and the reſt of the Apoſtles, without further contradiction.

taken his garments] After he had put on his garment, which he had laid by, verſe 4.

ſat down again] ἀναπεσὼν πάλιν, falling, or lying down again according to their manner of eating; to invite his Diſciples to a new ſupper, Spiritual, and Myſtical, the Truth, which the former Supper repreſented, as a fore-running ſhaddow of that which more nearely repreſenteth his *Church* with his body and blood; not onely as the Fathers (*who fed on him to come*, 1 Corinthians, 10. 3. 4.) but as his body the *Church*, unto the Worlds end, which in the Sacrament of the Supper here inſtituted, feed on his body and blood (by Faith in the repreſenting Myſtery) once offered on the altar of the Croſſe, and therein fully ſatisfying the juſtice of God, and accompliſhing the redemption of all the Elect.

Know ye what] That is, as he ſaid to *Peter*, verſe 7. ye doe not yet know, but now will I teach you; this he ſpeaketh unto them, yet ignorant what he meant by this his Act of Humility, that they might be more attentive to, and retentive of that he would hereby teach them: as if he had ſaid, now mark well and remember what I have done in waſhing your feet, that you may know how ye ought to imitate my love and humility.

V. 13. *Maſter and Lord*] διδάσκαλος καὶ ὁ κύριος, Maſter, or Teacher and Lord: the Syriack words here uſed, רבן *rabban*, and מרן *maran*, (as in *Maranatha*, the Lord cometh, 1 Corinthians, 16. 22) ſoundeth ſomething more Sacred and Divine, than ordinarily διδάσκαλος and κύριος. So that he now taketh up an Argument from their own mouths, to ſhew what they ought to do in imitation of him, except they will contradict themſelves, and in actions diſſent from their own words of common uſe.

V. 14. *Ye alſo ought to waſh*] That is, If there be need, and mutual edification require it (as 1 Cor. 6. 19.) you ought to be ready, and willing to ſerve one another in love, Gal. 5. 13. and to this he urgeth his own example; as alſo Matt. 11. 29. ſo that here, καὶ ὑμεῖς, *and you.* is put for πολλῷ μᾶλλον καὶ ὑμεῖς *much more ought ye*, ſeeing you are not (as you confeſſe me) lords over one another, but fellow-ſervants, equally bound in mutual duty: for as *Optatus* ſaith, *lib.* 5. *eſt univerſis ſervientibus non dominium, ſed miniſterium: all ſervants have belonging to them, miniſtration not dominion.*

V. 15. *given you example*] See on verſe 13. example is the powerful Rhetorick: *prius diſce qui doces, Lactant. lib.* 4. *cap.* 23. *firſt learn thou who teacheſt*: men had rather have examples, than words: it is eaſie to ſpeake, but hard to perform: would we had as many good doers, as ſpeakers: the perfect teacher ought both *dicere præcipiendo*, and *confirmare faciendo, ib. c.* 24. *ſpeake in giving precepts, and confirm the ſame in his own practiſe.*

V. 16. *ſervant is not greater, &c.*] Chap. 15. 20, Matt. 10. 24. Luk 6. 40. much leſſe is he that ſerveth then his Maſter, much leſſe the Ambaſſadour, than his Prince that ſendeth him, though he repreſent his perſon for a time in that Commiſſion, as you ſhall doe mine in your preaching, See 2 Corinthians, 5. 20. and compare therewith Luke 10. 16. by this Argument from the greater to the leſſer, He exciteth them to doe as he had done: Doe not you ſcorne, or thinke your ſelves too good to doe any Office of Holy Love one for another, ſeeing I, whom you profeſſe your Maſter, and the Sonne of the living God, have vouchſafed therein, not onely by Precept, but alſo by my owne Example, to teach you.

V. 17. *if ye do them*] If ye be indeed ready to ſerve one another in love (which is the ſumme of the Law, Romans 13. 9.) and humility, which is the ground of Religion, *Not the hearers, of the Law are juſt before God, but the doers of the Law ſhall be juſtified,* Romans 2. 13. Romans, 10. 5, *&c.* the Cherubims, Ezekiel, 1. 8. had hands under their wings: the one might ſignifie knowledge of God and his Will, (the other action) which we alſo muſt know that we may obey him, and in obedience doe, that we may be happy: otherwiſe to him that *knoweth to doe good, and doth it not, to him it is ſin.*

V. 18. *I know whom I have choſen*] 2 Timothy, 2. 19. I know whom I have choſen to Eternal Life, and alſo whom I have choſen to be my Apoſtles, Luke 6. 13. I knew what they had beene, were, and would be: I did not ignorantly chooſe the traytor and ſon of perdition, to the charge of the bag, that he alſo might for a time, be one of my Domeſticks and Apoſtles, it was that the Scripture might be fulfilled, that is, the Will of God declared in the Scripture, it was the determinate Councell of God, that one of his owne ſhould betray him; Acts 4. 28.

he that eateth bread with me] Pſalm 41.9, 10.

lift up his heel againſt me] Hath endeavoured to tread me underfoot. See Pſalm 41. 10. ſo that by lifting up the *heel*, is meant to *hurt by treacherie:* it is a metaphor derived from beaſts, which ſuddenly turn *heels* againſt their maſters when they have full fed them, See Deut. 32. 15.

V. 19. *now*] ἀπ' ἄρτι, *from henceforth.*

I tell you before] How one of you ſhall betray me, leſt when you ſee it come to paſſe, you ſhould ſtartle, and your faith in me ſhould be too much ſhaken: as if ſo beſt I had been miſtaken and deceived in my choyce, and ſo not God omniſcient: no, no, God cannot be deceived: on which ground *Auguſtine* proveth, that none of the Elect can finally fall away.

that I am he] That is, the *Chriſt* whom the Scriptures forepromiſed, and the ceremonies of the Law prefigured.

V. 20. *Verily, verily, I ſay, &c.*] Matt. 10. 40. Luke 10. 16. becauſe he had before taught his Diſciples humility by precept and example, and that he ſhould be betrayed by one of his own, leſt they ſhould be too much troubled to think that when *Chriſt* ſhould thus be taken from them, they ſhould be hated of all men as traytors, or contemptible as ſubmitting themſelves, as Chriſt commanded them to the meaneſt Offices of mutual love, here he propoſeth a great reward to thoſe that ſhould receive them, and ſhew any kindneſs, mercy and goodneſs to them, and that he would take it on his owne accompt, and as done to himſelfe.

V. 21. *When Jeſus had thus ſaid*] Matt 26. 21. John 11 33. and 12. 27. He was troubled by the concourſe of ſeveral paſsions, fear, ſorrow and indignation at *Judas* odious treaſon

V. 22. *looked one on another*] Being troubled and very anxious, becauſe of Jeſus ſpeech. See Matt. 26. 21, 22. Mark 14. 19. they not yet knowing which of them he meant.

V. 23. *leaning on Jeſus boſome*] which by reaſon of their poſture at meales, he had convenience to doe. See Luke, 7. 38.

whom Jeſus loved] That is more tenderly than the reſt, though he loved all his verſe 1.

V. 24. *beckned to him*] Νεύει, *nodded the head*; giving thereby a ſilent ſign, that he would deſire him to aske Jeſus whom he meant, he having convenience by reaſon of his nearneſſe to aske privately.

V. 25. *then lying on Jeſus breaſt*] That is, leaning nearer to Jeſus breaſt, that he might tell him in his ear, which of them was the traytor; ſo probably he whiſpered unto Jeſus, and Jeſus anſwered him that the others might not hear.

V. 26. *I ſhall give a ſop*] Or morſel of bread. *Cyril* notes that he gave no other ſigne whereby to deſcribe the traytor, than that which the Prophet gave, Pſalm 41. 9, 10 and *Chryſoſtoms* conjecture was not improbable, (that *Chriſt* gave this ſign to remember him of the table and bread, whereof he did partake, that he might not betray him, and rage againſt his feeder) if *Chriſt* had ſpoken openly, that all might hear: the Diſciples could not have ſo doubted as we ſee, verſe 28.

V. 27. *Satan entred into him*] And took poſſeſſion of him: not that the morſel hurt him; but becauſe that ſignal, conſcious *Judas* perceived, or feared that his treaſon was diſcovered; therefore being embittered and vexed, he reſolved to proſecute it with ſpeed and effect.

doe quickly] He permitteth onely, he encourageth not the traytour; he knew his houre was come, and deſired to accompliſh the work of mans redemption, for which he ſhewed himſelf ready: and hereby he caſt him out of his Family, whom Satan poſſeſſed.

V. 28. *no man at the table*] Except *John*, into whoſe ear *Chriſt* had revealed it, verſe 26.

V. 29. *Judas had the bag*] See on Chap. 12. 6.

give ſomething to the poore] Thus they conjectured; becauſe though his ſtocke was but ſlender, yet they knew he uſed to ſpare ſomething to the poore, that he might therein leave us an example.

V. 30. *and it was night*] It might have ſeemed unſeaſonable for the traitor then to repair to the High Prieſts, not to diſcover, but to deſigne a treaſon: but no importunity hindreth ardent malice: And thus alſo we ſee that word is true; evil doers, ſhun the Light, Chapter, 3. 20. ſo when they had taken *Chriſt*, He told them, *This is your houre, and the power of darkneſſe.* Luke 22. 53. night beſt ſuits with ſhamefull acts, which the Prince of darkneſs loves.

V. 31. *Now is the Sonne of Man glorified*] That is, He ſhall ſhortly be glorified in the admirable work of Mans redemption: for in death to overcome death is, as *Chryſoſtome* ſaith well, *Hom.* 71. δόξα μεγάλη, great Glory: this *Chriſt* onely could doe.

V. 32. *if God be glorified in him*] That is, in his Obedience to the death, and mans redemption in his death, then however ſcandalous and ignominious his ſufferings may ſeem to the World; yet ſo ſhall he enter into his true and unſpeakable Glory. See Chap. 21. 19. Phil. 2. 8, 9. Luke 24. 26. teaching us that it is glorious to ſuffer for the Honour of God.

V. 33. *little children*] Becauſe his departing from them by the Croſſe muſt needs afflict their hearts, therefore he prepareth them to patience, by the intimation of his Fatherly love and care of them, as of tender children.

as I ſaid unto the Jewes] Chap. 7. 34.

ye cannot come] Ye cannot now preſently come after me to Heaven, as you were wont on Earth to follow me, when ye miſſed me.

V. 34. *A new Commandment I give you, &c.*] Levit. 19. 18 it appeareth it was an old precept, and the ſumme of the Law, Matt. 22. 39, 40. 1 John 3. 11. but continually to be renewed, Ch. 15. 17. 1 John 4. 21 Epheſ. 5. 2. He made the Pattern new, whereof he ſaith (*as I have loved you*) I did not pay any debt of your merit (ſaith *Chryſoſtom*) I began to love you freely, ſo love you thoſe who have not deſerved your love: love is the moſt certain and undobted mark of *Chriſts* ſervant (verſe 35.) for it is πάσης ἀρετῆς ὑπόθεσις: the foundation of all Vertue. See 1 Corinthians, 13. 1, &c.

V. 35. *By this ſhall all men know*] By this, or in this, ἐν τούτῳ, it is an Hebrew manner of expreſſion, Gen. 42. 15 בזאת *bez th. in this* 70. ἐν τούτῳ φανεῖσθε. *Moſes* Diſciples are known by their circumciſion &c. others have their marks and habits: but this is the mark by which I will own you, and by which alſo you ſhall know your ſelves, and the world alſo may know you to be mine. It is a vain brag of Chriſtianity without Love and Charity: Satan will permit men any diſguiſes, ſemblances, or external works of Religion, upon condition that he may but ſet his own Image (that is, malice) on them: becauſe he well knowes, that all ſeeming excellencies in the World, without true Charity, are nothing. See 1 Cor. 13. 1, &c. Charity is the life of Religion, by which Faith it ſelf worketh, Gal. 5. 6.

V. 36. *Thou canſt not follow me now*] Yet thou art not ripe for thy diſſolution: thou ſhalt follow me into Glory; but yet thy courſe is not yet finiſhed: the Saints may deſire to be diſſolved, and to be with *Chriſt*, Phil. 1. 23. but their dayes are numbred, which they muſt firſt accompliſh.

V. 37 *I will lay down my life for thy ſake*] Matt 26. 33. Luke 22. 33. He meant it now, and at laſt did it: but this example teacheth us, not to preſume on our own ſtrength: ſeeing that God onely giveth conſtancy in good, and many times permitteth us to ſtrong tentations to ſhew us our own weakneſs, and to correct our overdaring confidence in our ſelves.

V. 38. *The Cocke ſhall not crow, &c.*] See Matt. 26. 34. and Luke 22. 34.

CHAP. XIIII.

Verſe 1. *BE troubled*] So verſe 27. Chap. 16. 1. which he ſpeaketh, not commanding or approving any *ſtoical apathy*, as if he would have men put off natural affections, and to be troubled at nothing; but forbidding dejection of mind, and diffidence in afflictions proceeding of unbelief.

believe in me alſo] In me whom God hath appointed to be your peace and reconciliation: they were now to encounter ſtrong tentations, therefore he armeth them with conſolations, leſt the novelty and ſuddenneſs of unexpected trials ſhould overcome them.

V. 2. *many manſions*] This whole ſpeech being Metaphorical, the meaning is, there is place in the kingdom of Heaven for all the Elect; (which are many) according to their ſeveral degrees of glory aſſigned them. See on Luke 16. 9. Dan. 12. 3. 1 Corinthians, 15. 41. 42.

V. 3. *I will come again*] At the latter day, Acts 1 11. Acts 3. 21. Acts 17. 31. Gr. πάλιν ἔρχομαι, *I come again*: it is a preſent for the future; as certain, as if it already were: this may either import the death of every particular, or the univerſal judgement of all; either of them being inſtant and moſt certain; the ſence is, though I goe from you for a little time: I will neither deſert you nor be unmindful of you in theſe things which ſhall concern Gods glory, and your ſalvation, I will ever hear you, and timely relieve you.

V. 4. *Whither I goe ye know*] By theſe often repetitions of his going hence, he intimateth, that his death ſhould be onely a receſs and with-drawing out of this world for a time, into the preſence of God in Heaven, that we may reſolve how we muſt follow him our Head, and whither: this way he ſaith, they knovv, becauſe he had declared to them, that by death, he muſt enter into his glory.

V. 5. *We know not whither thou goeſt*] That is, but imperfectly knovv; for they did not yet vvell underſtand, nor remember vvhat he had taught them.

V. 6. *I am the way*] ἡ ὁδὸς, that vvay, by vvhich only man can enter into eternal bleſſedneſs, Acts 4. 12. *Cyril. cat.* 10. readeth ἡ θύρα, the door, as John 10. 7. to the ſame ſence : as *Cyril. Alexandr.* here ſaith, ἅπαντα τοίνυν ἡμῖν ἐν αὐτῷ, *we have all in him,* He only is that way which leadeth to Heaven ; the truth prefigured by all the legal Ceremonies, as chap. 1.17. the life ; the Authour and giver of Eternal life, as chap. 11. 25.

V. 7. *from henceforth*] See c. 13. 19. Gr. ἀπ' ἄρτι, hereafter, after the Holy Ghoſt the Comforter ſhall come and *teach you all things,* —— v. 26.

have ſeen him] By ſeeing the Father, He here meaneth, knowing him in Chriſt : no man hath ſeen, or can ſee his Eſſence : but he that believeth hath ſeen his mercy.

V. 8. *Shew us the Father*] Shew us him, as he was revealed to the Prophets, τοῖς σωματικοῖς ὀφθαλμοῖς (as *Theophylact.* expreſſeth it) to our bodily eyes.

V. 9. *Have I been ſo long with you, &c.*] He taxeth their ignorance, who conceived that the knowledge of God was, or could be by ſence : knovv you not me ? vvho I am by nature ? and vvhence I am ? that I am One in Eſſence, and Eternall ſubſtance vvith the Father. See Chapter 10. 38. See alſo Chapter 12.45.

V. 10. *I am in the Father, and the Father in me*] For the fulneſſe of the Deity remaineth in Chriſt, Coloſ. 1. 19. and 2.9. See *Fulgent. ad Monim. lib.* 3. (*paulo ante finem*) and *Auguſtin. Paulinæ ep.* 112. *cap.* 4. *fine.* The Son is in the Father (ſaith *Athanaſius To.* 1. *Contr. Ar. orat.* 3. ὡς τὸ ἀπαύγασμα ἐν τῷ φωτί, *as the ſplendor in light :* truly in an incomprehenſible manner : for Chriſts Divine generation, as *Fulgentius* well ſaith, *objecti. Ar. diſcuſ. inenarrabilis eſt, ignorabilis non eſt : is ſuch as none can declare, nor any be ignorant of.*

not of my ſelf] Not of my ſelf as man, not ſo of my ſelf, as if the ſame were not of my Father ; whatſoever I ſpeak to you, as man to man, God ſpeaketh to you by me, Hebr. 1. 2.

he doth the workes] The miracles which ye have ſeen me do, are all wrought by divine power, not humane.

V. 11. *for the workes ſake*] If the infallibility of my words prevail not with you, let the excellency of my works and miracles which you have ſeen me do (workes exceeding all power of the creature) perſwade you to believe that I am in the Father, and the Father in me ; in him *dwelleth all the fulneſs of the God-head,* ——— Col. 2. 9.

V. 12. *ſhall he do alſo*] He exhorteth them not to be offended at his paſſion, for as much as this power of doing miracles ſhall be derived to themſelves alſo, whereby it ſhall appear that he which ſuffered in the infirmity of his aſſumed humanity, is alſo truly God, who alone could give ſuch power to men.

and greater workes than theſe] He ſeemeth to mean hereby the converſion of men to the Faith by their preaching the Goſpel, as Acts 2. 41, &c.

becauſe I go unto my Father] Becauſe going up unto the right hand of my Father, I will ſend the Holy Ghoſt upon you, by whoſe power you ſhall preach, and do miracles to the converſion of men to God, and their ſalvation : Se Epheſ, 4.8. Pſalm 68. 18.

V. 13. *whatſoever ye ſhall aske in my Name*] See Matth. 7. 7. 1 John 5.14. and Chap. 16. 23. if it be according to the Will of God, I will do it for you ; for the Father hath committed all Power unto me, Matt. 28. 18.

V. 14. *in my Name*] Through my Mediation ; for my merit ſake.

I will doe it] I will heare and grant your requeſts, which are to Gods Glory : I who am coequal with the Father will doe it for you.

V. 15. *If ye love me, keep my Commandments*] As if he ſaid, ſorrow, and ſad dejected countenances at the knowledge of my departure hence, are not the Arguments of love which I require of you, but Faith and Obedience : love indeed cannot be fruitleſs; but *probatio dilectionis exhibitio eſt operis, Greg. hom.* 30. *the proof of love is in the exhibition of the worke :* obedience to Chriſt ſheweth how men love him. See verſe 21.

V. 16. *another Comforter*] Becauſe they could not be without much trouble in an impious world ; he promiſeth to ſend the Holy Ghoſt to comfort them, and remain with them to ſupply his bodily abſence, wherein He comforted them during his abode with them in the world.

V. 17. *Spirit of Truth*] Who is truth, becauſe very God, inſpiring his with knowledge of the Truth, and giving them ſweet and comfortable taſts of the graces of Sanctification ; thus dwelleth he in them ; concerning this it is written, 1 John 2. 27. *the anointing which ye have received of him, abideth in you,* &c. See Galat. 2. 20.

V. 18. *I will not leave you comfortleſs*] Or Orphans, as forſaken Orphans, who have none to take care of them; but will come again to you after my reſurrection, ſhewing my ſelf to confirm your faith ; but ſpecially by inſpiring you with the admirable gifts of the Holy Spirit.

V. *yet a little while &c.*] A few houres ; for his death drew near : and after that, he would not be ſeen of any, but his elect witneſſes, to whom he ſhewed himſelf alive from the dead according to the Scriptures, and whereas they might poſſibly feare, that they muſt now die with him, He ſaith, *ye ſhall live alſo,* to be my witneſſes ; and ye ſhall believe, and live in me Eternally.

V. 20. *and you in me*] As ye are lively members of my Church, my Body of which I am the Head, Colloſſ. 1. 18.24. Romans 12. 5. to whom I communicate Grace and Life, Epheſians 1. 22. Epheſ. 4.16.

V. 21. *is he that loveth me*] See on verſe 15.

I will love him] Not that he did not firſt love that man, to whom he gives an heart to love him and keep his Commandements ; but *ad hoc diligam, ut manifeſtem* ; I will ſo love, as that I will manifeſt the ſame in happy effects, *Proſper.* now He loveth us, to give us Faith and Obedience : but in the life to come he will love us in rewarding us : *prorſus donum eſt Dei, diligere Deum : ipſe ut diligeretur dedit, qui non dilectus, dilexit ; it is altogether the gift of God, that we love God ; He gave us hearts to love him, who when we loved him not, loved us* : See Romanes, 5. 5, 7, 8, 10.

and will manifeſt my ſelfe unto him] Chapter, 1. 17. underſtand this of a Spiritual Exhibition of himſelf, not to a bodily preſence, *ad hoc diligam, ut manifeſtem, Auguſtine tract.* 75. *I will ſo love him as to manifeſt my ſelf to him.* He now loveth us to give us faith to believe, then he will love us ſo as that we may ſee him, and in ſeeing receive the reward of Faith : now we love in believing that which we ſee not, but then we ſhall love in ſeeing that which we now believe.

V. 22. *not Iſcariot*] Not the Traytour *Judas,* but the ſame who was called *Lebbeus* or *Thaddeus* : Matthew, 10. 3. See hereof, *Jo. Druſius ad Voc. N. T. Com.* 1. *Thaddæus & ibid. Lebbæus.*

V. 23. *He will keep my words*] He will obey me : to him will we come, as to our ſanctified Temple : and bring with us the ineſtimable treaſures of godlyneſſe, and true and laſting conſolation ; we loved him from Eternity, and in due time inſpired him with the Spirit of Regeneration, Faith, Hope, Charity, Obedience, and we will come unto him in whom we have begun this worke of Grace and Mercy, by a multiplication of all Spiritual gifts, giving him a comfortable perſeverance therein ; unto Eternitie.

V. 24. *is not mine*] Not mine as man : it is his that ſent me, that is, Gods Word. See Chapter, 6. 38. and Chap. 7. 16. and verſe 10.

V. 25. *being yet preſent with you*] I have ſpoken theſe things to your outward ears, and though you perceive not the fruit thereof as yet, you muſt expect a better increaſe, when the Holy Ghoſt the Comforter ſhall ſpeak to your hearts and underſtandings, after my aſcenſion into Heaven.

V. 26. *the Comforter*] c. 15. 26. παράκλητος, or the Advocate. So Chriſt is called παράκλητος, 1 John 2. 1. See Rom. 8. 26. they were called *Advocates,* παράκλητοι, who were called or retained to ſpeak or plead for them who had enditements againſt them, or otherwiſe, were impleaded in any Court of Judicature. One entreated to favour another in judgement : an interceſſour. *Philo. de vit. Moſ. l.* 3. See *Ulpian. l.* 3. *D. de pravar. Joh. Druſ. præter. l.* 4. John 14. 16.

he ſhall teach you all things,] He is that good Sanctifier of his Church, καὶ βοηθὸς, καὶ διδάσκαλος —— the Helper and Teacher of his, *Cyril. c.* 16. if he teach not within, *Doctoris lingua exterius in vacuum laborat, the Teachers tongue laboureth externally in vain.* We all hear one voice of a Preacher, but what different apprehenſions, affections, and reſolutions of and concerning the ſame we have : the Word is one and the ſame, but in ſome it proveth a ſavour of death, in others a ſavour of life unto life : the difference is, as this, *Magiſter interior, inward Maſter* teacheth ſome, and leaveth others to their own obſtinacy, and blindeneſſe, to pervert all they hear to their own deſtruction, 2 Peter 3. 16.

whatſoever I have ſaid unto you] For there is but one Truth, which Chriſt taught, and the Holy Ghoſt remembered them, of, and opened unto them. οὐ γὰρ ἄλλα Χριστοῦ διδάγματα, καὶ ἄλλα ἁγίου πνεύματος, *The Doctrine of Chriſt, and the Holy Ghoſt, are not divers, but one and the ſame Truth of God. Cyril. qu. ſ.*

Vs 27. *my Peace I give unto you*] He yet continueth in the ſame Argument of Conſolation ; according to the cuſtome of Friends departing, taking a ſolemne leave, giving charge, and wiſhing all proſperity and happy ſucceſſe ; all which the Hebrewes comprehended in שלום *ſhalom,* Geneſis 43. 26. 2 Chronicles, 15. 5. Exodus, 4. 18, &c. but Chriſt here intimateth a Peace, which the World can neither give, nor take away, *Peace* with God, *Peace* of Conſcience, and true comfort and Happineſs in Chriſt.

V. 28. *if ye loved me you would rejoyce*] They loved him, but their love was not yet well enformed concerning the iſſue of thoſe things : becauſe there was a dangerous mixture of ſelf-love with their love to *Chriſt,* ſo were they moſt ſorry for their own ſecular loſs, in Chriſts departure from them, who ſtill dreamed of a temporal kingdom of *Chriſt*

greater than I] Underſtand this, not of the Deity (for ſo he is equal with God the Father) but as, to the office of a Mediatour, he took on him the form of a ſervant, Phil. 2. 7. *Minor natus, non minoratus,*

tus, leſſe born, not leſſened in his birth, the Deity continuing one and the ſame, *Homo ſcilicet factus & permanens Deus, becoming man, but continuing God.* See *Fulgentius de f. orthodox. Alex. Alexandr. init. Concil. Nican. Bin. concil. com.* 1. *Hilar. de trin. l.* 9. *Greg. Nazianzen. orat*, 4. *Baſil, contr. Eunom. l.* 1. *Auguſtin. l.* 2, *de tradit. Auguſt. ep.* 66. *Maximo.* he ſaith this in reſpect of that nature, *quam nec exinanitus amiſit ---which he loſt not in his ſtate of humiliation: Homo enim aſſumptus eſt à Deo, non in homine conſumptus eſt Deus: ib. Aug. God aſſumed the Manhood, but the Manhood leſſened not the Godhead.*

V. 29, *that ye might believe*] That is, increaſe in faith, and be aſſured, that I am indeed the Son of the living God, and Saviour of the elect (as *Auguſtine* expreſſeth it) *Qui potuit hoc facere cum prædixiſſet, & prædicere, antequam hoc faceret, who could do it when he had ſaid it, and foretell it before he did it.* See c. 13. 19.

V. 30. *prince of this world*] The devil: as c. 12. 31. He vvill ſtir up all the malignity of vvicked men againſt me. See Luke 22. 52. he vvill novv in his laſt charge and onſet muſter up all his forces againſt me, and here again is a preſent put for a future, cometh, that is, vvill very ſhortly come: as vvith many miſchievous and malignant ſpirits vvith him, ſo vvith Judas, his guard, and the high Prieſts ſervants, inſtigated by him, to deſtroy me; therein ſecure that he ſhall be conquerer; but herein deceived, that I ſhall deſtroy him and his vvorks, not by force of armes, but by ſuffering, and dying for the redempton of the elect.

and hath nothing in me] *Nihil juris in me*, no right nor power: that is, he ſhall not have his will in me, hecauſe he cannot tempt me to ſin, though according to the holy will of my Father, I ſubject my ſelf to death for mans redemption.

V. 31. *but that the world may know*] As if he ſaid, power is permitted to Satan and his accomplices to perſecute me to death, that dying for mans redemption, the world may ſee the obedience and love I bear to the Father, who hath thus determined.

ariſe let us go hence] They were yet ſitting at table; now he haſteneth to meet and encounter with his paſſion: let us go to the place where the Prince of darkneſſe hath prepared his armed troops to take and deſtroy me. See Mat. 26. 46. Thus appeared his love to God the Father, whom he willingly obeyed to death, and to all the elect for whom he died.

CHAP. XV.

Verſe 1. I *Am the true vine*] By theſe manner of ſpeeches he teacheth, that being by the Father ſpiritually implanted into Chriſt, we have life by faith in him; and bring forth fruits of good works by vertue of his Spirit working in us; whereas we are by nature barren and unfruitful. Probably theſe ſpeeches were occaſioned by their paſſing through or by ſome vineyard; his uſual manner being to take occaſions of leading his hearers from the ſight of things temporal, to the conſideration of the ſpiritual. See c. 4. 10. 32. 35. c. 6. 27. &c. By true Vine he meaneth here, the moſt excellent, that which beareth fruit for the elect of the whole World, at all ſeaſons, in all ages.

V. 2. *every branch in me that beareth not fruit*] Every one in my Church, (into which they are implanted by baptiſme, Rom. 6. 3, 5. & 11. 17, 20.) that beareth not good fruit, he pruneth off, an unprofitable and dead branch, Mat. 3. 10. and 15. 13. to ſhew that the regenerate have need of continual aſſiſtance and culture, without which they can do no good; he enlargeth his allegory, to ſhew Gods care of his vineyard, the Church (Iſai 5. 1. &c.) in pruning and correcting, to make it more fruitful: but for afflictions, men would grow high and barren; the mindes of men are commonly luxuriant and barren in proſperity.

V. 3. *now ye*] Chap. 13. 10. leſt they ſhould be terrified by any fear, in the apprehenſion of their own infirmities and failings in tentations, as if they therefore were to be reputed unfruitfull branches appointed to be cut off and caſt into the fire, he comforteth them with the aſſurauce of their being cleanſed from their ſins, *ye are already clean.* So the Syriack interpreteth this ἤδη, by כדו *jam nunc*, or *huc uſque, already, thus farre*; it only remaineth that ye perſevere.

are clean] Sanctified by my Spirit. See 1 Cor. 6. 11. 1 Joh. 1. 7.

word which I have ſpoken unto you] Being accompanied by the power of my Spirit (See chap. 17. 17. Epheſ. 5. 26. 1 Pet. 1. 22.) he meaneth the word of the Goſpel, which they all beleeved, *Judas* excepted, chap. 13. 11.

V, 4. *abide in me, and I in you*] Perſeverance is a condition of ſalvation, Col. 1. 23. Mat. 24. 13. *Ab arbore frange ramum, fractus germinare non poterit, break a bough from the tree, that which is broken off cannot bud forth, Cyprian. tr.* 3. *de ſimpl. prælat.* Out of Chriſt there is no life of grace, no ſalvation. *Nec perveniet ad Chriſti præmia, qui relinquit* Eccleſiam *Chriſti, neither ſhall he come to the rewards of Chriſt, who leaveth the Church of Chriſt:* ſo dangerous is the ſtate of a ſeparatiſt.

V. 5. *without me ye do nothing*] Or *ſevered from me*, ye can do no good: members divided from the head cannot live. Ye can do nothing truly good, but by me. See Hoſea 14. 8. Phil. 2. 13. Are ye afraid of taking away Free-will? *Operante--Spiritu Dei juvatur arbitrium, non aufertur: & hoc agit gratia ut voluntas peccato corrupta--non remaneat in languoribus ſuis, ſed per opem miſerantis medici curata revaleſcat, &c. Ambroſ. l.* 10. *ep.* 84. *The Spirit of God working the will is helped, not taken away: and grace worketh ſo, that the will corrupted by ſin--remaineth not in its ſickneſſe, but by the aſſiſtance of the merciful Phyſician, being cured groweth well again.* To the like purpoſe ſaith *Proſper, contr. collat.* on that Mat. 16. *Bleſſed art thou Simon ſon of Jona, for fleſh and blood hath not revealed this unto thee, but my Father which is in Heaven. Hac regula nulli hominum aufertur voluntas: quia virtus gratia non hoc in voluntatibus operatur ut non ſint; ſed ut ex malis bona, &c, This rule taketh not away any mans will; becauſe the power of grace doth not work this in wills, that they ſhould no more be, but that they ſhould become good of evill; of unfaithfull, faithful; and that they who were of themſelves darkneſſe, ſhould become light in the Lord; that that which was dead, might be quickned, &c.*

V. 6. *he is caſt forth*] Out of the vineyard, as a branch cut off, &c. fit for nothing but the fire. See Mat. 3. 10. Ezek. 15. 2, 3, 4, &c. Here alſo appeareth the great danger of ſeparation from Chriſt: there can be nothing but Hell and damnation out of him. See on verſe 4.

V. 7, *my words abide in you*] If you continue grounded and eſtabliſhed in my doctrine.

ye ſhall aske what ye will, &c.] αἰτήσεσθε, that is, you may freely ask any thing according to Gods will.

V. 8. *herein is my Father glorified*] See 5. 16. Phil. 1. 11. Eph. 1. 12. Good works declare men the Sons of God; as the fruits ſhew the tree, as the effect the cauſe.

V. 9. *as the Father loveth me, &c.*] As the Father loveth the Son and communicateth all good to him, ſuſtaineth him in his ſufferings, and delivereth him from death; ſo doth Chriſt love all his; which is a ſingular ground of comfort to all thoſe who love God: for firſt none can love him, but thoſe whom he firſt loveth, 1 John 4. 19. Secondly, it is moſt certain, that the Fathers love to the Son, Chriſt, is eternal, and therefore unchangeable (he not only having love, as the creature in ſome weak meaſure may, but is, love, 1 Joh. 4. 8. it is no accident, but his unchangeable eſſence: for *quicquid eſt in Deo, Deus eſt*) now Chriſt ſo loving us as his Father loveth him, if we can be aſſured that he ever loved us, which by our love to him we may, we may be confident with *Paul*, Rom. 8. 38, 39. that no creature ſhall be able to ſeparate us from the love of God, which is in Chriſt Jeſus our Lord, becauſe no creature can be able to ſeparate Chriſt from the love of his Father.

ſo have I loved you] I have loved you to the death. See 1 John 3. 16. giving my ſelf for you. Epheſ. 5. 2. greater love can no man ſhew, verſe 13.

continue ye in my love] Only this have I required for all my love to you, that you conſtantly love me. See Deut. 6. 5. & 10. 12. But how ſhall we continue in the love of Chriſt, who neither have any ability in our ſelves to do any good, nor conſtancy to perſevere in that we are moved to? he ſaid verſe 7. ask what ye will, &c. Whereas we muſt needs feel a want of the grace of perſeverance; we ought to beg it of him, who only can give us to do that which he commandeth us. If any enquire concerning the rule, it followeth in the next verſe.

V. 10. *if ye keep my commandements*] 1 John 2. 5. Specially that which he nameth verſe 12. We can never love God if we love not our neighbours alſo. See 1 John 4. 20. Keeping Chriſts Commandments, importeth a remembring them and laying them up in faithful memories, with reſolution to do them.

V. 11. *that my joy may remain in you*] That is, the joy and comfort which ye conceive in me your Mediatour and Redeemer. See Rom. 14. 17.

V. 12. *this is my commandement*] Chap. 13, 34. 1 Theſ. 4. 9. 1 John 3. 11. This is the ſumme of the ſecond Table, and the mark by which Chriſt vvill own his Diſciples. Without this all gifts are vain. See Mat. 22. 37. chap. 13. 35. 1 Cor. 13. 1, &c. This is the end of the Commandment, 1 Tim. 1. 5.

V. 13. *greater lover*] A man vvill rather loſe his riches, and all that he hath, than his life; better, (ſaid the Philoſopher, vvhen he caſt his merchandize over-board in a ſtorm) that theſe ſhould periſh for us, than vvith us: vvhen a man therefore layeth down his life for his friend, it appeareth that he loved him better than any thing he had in this vvorld.

V. 14. *ye are my friends if, &c.*] This was *Abrahams* great priviledge, James 2. 23. But here is the condition of Gods holding friendſhip with us, if we do what he commandeth: principally if we love one another. See verſe 17. 1 John 3. 16. For ſinnes cometh the wrath of God upon the children of diſobedience, Epheſ. 5. 6. The juſt God can have no peace nor amity with wilful contemners of his holy Commandements; and the chief end and ground of all the Commandemets is love to God and Man. See on verſe 12. and 1 Tim. 1. 5.

V, 15. *all things that I have heard of the Father*] all things neceſſary to ſalvation, See 2 Tim 3. 15.

V. 16. *ye have not choſen me*] He ſetteth of his love in the freedom thereof; it began not from any merit of theirs leſt they ſhould be proud. *Miſericordia ejus prævenit eos ſecundum gratiam non ſecundum debitum*; *Auguſtiue de prædeſt. ſanct. lib.* 1. *cap.* 17. His mercy prevented them according to (his) *grace, not* (their) *merit, or) debt. Elegit ergo Deus fideles, ſed ut ſint, non quia jam erant*; *ibid.* **Auguſtine.** *God therefore choſe the faithful, but that they might be ſuch, not becauſe they were already ſuch* Gods love is eternal, and therefore can have no cauſe but it ſelf: For as *Auguſtine* ſaith, *Non eſt--gratia, ſi preceſſerint merita*; *it is not grace* (*but* debt) *if merits preceded it.* See Rom.4.4. God made man at the beginning, not becauſe he had any need of man or his ſervice; but as *Irenæus, lib.* 4 *cap.* 28. ſaith well, *Ut haberet in quem collocaret ſua beneficia, that he might have one on whom he might conferre his benefits; and therefore doth he require mans ſervice, that becauſe he is good and merciful, he might do good to them who perſevere in his ſervice,* ſaith the ſame.

that ye ſhould bring forth fruit] This is true in two ſenſes. Firſt, that election is the cauſe of our fruits of ſanctification. See Rom. 8. 30. 2 Pet. 1. 10. and theſe fruits ſhall remain to eternity, Pſal. 1. 3. Mat. 25. 34. &c. Rev. 14. 13. Secondly, that the Diſciples ſhould go forth, and their preaching ſhould have fruit and ſucceſſe to the converſion of the Gentiles, and that the Church ſo planted by them ſhould continue to the worlds end, in ſpight of all her enemies; the perſecutions and all the machinations of Satan, becauſe God giveth the encreaſe, 1 Cor.3.7.

whatſoever ye ſhall ask] Here he layeth down a ſingular encouragement to Miniſters, in that they ſhall have free acceſſe to the Father to beg and obtain whatſoever they have need of in their miniſtery: there are indeed ever many lets, and enemies to our preaching the Goſpel, whoſe aſſaults we are no wayes able to bear, except the power and providence of God ſuſtain us; therefore he ſaith in effect, though you are unſufficient, the Father will not be wanting to you.

V. 17. *that ye love one another*] This he ſaith moſt ſeaſonably to admoniſh the Miniſters of the Goſpel to mutuall love and concord: if there be ſtrife of tongues, they muſt needs build to confuſion: they ought to love the rather, becauſe the world will ever hate them who love the truth. Love is the fulfilling of the law, no pretence will ſerve to the breach of this precept, ſeeing God hath commanded mutual love: thou wilt ſay, he is evill; and what art thou who hateſt thy brother? thou ſayeſt thou hateſt the evill only? but malice is a falſe *medium*, making that ſeem evill which God accepteth as good: but indeed, as *Auguſtine* ſaid to *Macedonius*, *ep.* 54. *Omnes odit, qui malos odit: he hateth all who hateth the evill*, ſeeing all men ſin. But therefore *Diligendi ſunt mali, ut non ſint mali: we muſt love the evill that they may not continue evill,* as we love the ſick to make them well.

V. 18. *If the world hate you*] That is, if the wicked hate you, as chap.14. 19. for ſuch only hate Chriſt and good men. Having admoniſhed his diſciples that they ſhould abide in him, and love one another, he now ſheweth them what they ſhall find contrary hereto, to wit an impious world, to draw them away from Chriſt, and from unity one with another, againſt which he fortifieth them in the following words.

ye know that, &c.] γινώσκετε, Know ye, or conſider ye; that you may be comforted in that therein you do but ſhare with me in my ſufferings.

V. 19. *therefore the world hateth you*] The wicked of the world (guided by the malicious ſpirit of Satan) hate the elect, for Gods favours beſtowed on them. See Geneſ. 4. 4, 5. 1 John 3. 12. And becauſe the image of God appeareth in their faith and ſanctimony of life and converſation: he ſeemeth to correct others who diſſenteth from them in judgement or practice: they think it ſtrange that *you run not with them to the ſame exceſſe of riot, ſpeaking even of you*: 1 Pet.4 4. the Phyloſopher noted this impious quality of the heatheniſh world, in the example of *Ariſtides* hated, only becauſe, *præter modum juſtus erat*, he was more juſt than other men.

V. 20. *the ſervant is not greater, &c.*] Mat.10.24. chap.13.16.

if they have kept my ſaying] That is, ſeeing they have not beleeved and obeyed my ſaying, but contemned it, it muſt not ſeem ſtrange to you that they will alſo contemn and diſobey your words. By this he will ſtrengthen them againſt deſpaire of ſucceſſe in their preaching, by his own example, be not out of heart when you perceive your auditours neglect and diſreſpect of the word you preach: all have not faith, and of rebellious *Iſrael* the Apoſtle ſaith, Hebr. 4. 2. *The word preached did not profit them, not being mixed with faith, in them that heard it, and the ſame ſaith,* 2 Cor 4. 3, 4. *if our goſpel be hid, it is hid to them that are loſt: in whom the God of this world hath blinded the mindes of them which beleeve not, &c.*

V. 21. *becauſe they know not him that ſent me*] They know not, or for malice will not acknowledge that which you preach to be the word of God. See Jer 43. 2. & 44. 16. Ignorance of God is the cauſe of the perſecution of his Miniſters.

V. 22. *if I had not come*] If I had not come unto the Jews according to the word of the Prophets concerning me.

they had not had ſin] Either not ſo much ſin, if they had not deſpiſed ſo clear light, and a truth ſo confirmed, as v. 24. or they ſhould ſtill have ſeemed innocent, if I had not diſcovered their hypocriſie. See chap.9 41 And truly, *Minor erat culpa, ubi erat culpæ ignorantia, Ambroſe l* 9 *ep.* 71. *there was leſſe fault, where there was no knowledge of a fault,* See Luke 12. 48. & Mat. 10. 15. But they that ſin againſt knowledge, have no cloak or excuſe for their ſin,

V. 23. *hateth my Father*] For they are one God, and one truth, ſo that he that hateth one, hateth both.

V. 24. *not had ſin*] Not ſo much ſin: the more men ſin againſt a convicted conſcience, the greater and more deſperate is their ſin, See on verſe 22.

V. 25. *written in their law*] Pſal.35. 19. See chap. 10. 34.

they hated me without a cauſe] Undeſervedly: for he did all things well, good to all, harm to none; ſo *Davids* enemies hated him, Pſal.15.19. חנם *chinnam* 70. οἱ μισοῦντές με δωρεὰν, freely; that is, without any of my offence given them, hating me. So *Jonathan* ſaid to his father King *Saul*, 1 Sam. 19. 5. why ſhouldeſt thou ſin againſt innnocent blood חנם, δωρεὰν undeſervedly.

V, 26. *when the comforter is come*] chap.14.26. Luke 24.49.

whom I will ſend] So the holy Ghoſt is ſaid to be ſent of the Father (chap. 14.26.] and the Son, of the Father and holy Ghoſt, Iſai 61.1. Luke 4.18. not by change of place, but *illo miſſionis nomine, under that name of miſſion,* we muſt underſtand, *opus manifeſtationis indultæ, the work of manifeſtation indulged,* as *Fulgentius* ſpeaketh, *de miſſ. ſp. S. ad Monim. l.* 2. and as *Greg. hom.* 26. *in Evang.* ſaith well, *ejus miſſio, ipſa proceſſio eſt, his miſſion, is his proceeding of the Father and the Son,* he is coequall, conſubſtantial, coeternal with the Father and the Son: for as *Aug. ſt. de temp. ſerm.* 184. ſaith, *in the holy Trinity is nothing, minus aut majus, leſſer or greater.* He came down on his Apoſtles, in ſeveral gifts (as the ſame ſaith, *ſerm*, 185.] *velut imber ſanctificationis illapſus*--falling *as it were a ſhowre of ſanctification.* How great, how unſpeakable is the goodneſſe of our Redeemer? *Hominem portavit ad cælum, & Deum miſit ad terras: ib. He carried man to Heaven* (as in his aſcending humanity) *and ſent God* (the holy Ghoſt) *unto the earth.* See alſo *Hilar. de trin. l* 8.

V. 27 *ye alſo bear witneſſe*] You who were eye-witneſſes, who have heard and ſeen the very ſame which the Spirit alſo teſtifieth, Acts 1. 8. 21, 22. & 5. 32. 1 John 1. 1, 2, 3.

CHAT. XVI.

Verſe 1, *SHould not be offended*] σκανδαλισθῆτε, cometh of σκάζω, to halt; σκάνδαλον, of the ſame is a ſtumbling block, or ſtone in the way, at which, ſuddenly ſtriking the foot we fall or ſtumble. See Rom. 14. 13 1 Pet. 2. 8. In both which places it is interpreted by πρόσκομμα, *offendiculum*; of προσκόπτω, *impingo*, to daſh ones foot againſt ſomething in the way. Here Chriſt telleth them before hand, what troubles they muſt look for in preaching the Goſpel; leſt ſtumbling at that which they expected not; they might fall from their patience, hope in, and profeſſion of Chriſt; fleſh and blood (ever too indulgent to it ſelf) being apt to ſuggeſt to them in their perſecutions and continual troubles, that God favoured not the preaching and doctrine of the Goſpel, which all the world diſliked and perſecuted, and for which ſuch grievous things were inflicted on the preachers and profeſſors thereof: therefore Chriſt fore-armeth them by fore-warning them what they muſt expect: for that which ſuddenly falleth upon one, may trouble a great and conſtant mind, but that which is foreſeen and expected, is more eaſily born, as *Cyril* noteth. But herein is a ſingular argument of the truth and ſincerity of Chriſtian Religion; that it could ever take root, and ſo many generations, according to the word of Chriſt. Mat. 16. 19. in ſpight of the gates of Hell, and powers of darkneſſe, it yet flouriſheth; though it hath been ſo conſtantly perſecuted in all times and places; and ſeeing that Chriſt, at the firſt propoſal thereof, never allured any one Diſciple to follow him by promiſe of honours, pleaſures, ſecular gains, or any thing which fleſh and blood liketh; but on the contrary told them plainly, as here, ſo, many other times, that they muſt expect perſecutions, malice of all the world, loſs of goods, and life it ſelf for profeſſing the ſame: He that on theſe terms and conditions is a reſolved Chriſtian, muſt, by the Spirit of truth, be aſſertained of the truth of his religion, otherwiſe he would never ſuffer ſuch things for the profeſſion thereof; the very ſpectatours of the Martyrs ſufferings (when they have ſeen them torne with ſundry torments, & under the tired hands of their tormentors, hold an invincible patience) have thought, as the truth is, that neither the conſent of ſo many, nor the perſeverance of dying men could be vain, *nec ipſam patientiam, ſine Deo, cruciatus tantos poſſe ſuperare, Lactant. lib.*5. *cap.*13. *neither that patience it ſelf, without God, culd overcome ſuch great torments:* hence came it, that the blood of the Martyrs was the ſeed of the goſpel.

V. 2. *put you out of the ſynagogues*] Excommunicate you. See Chap. 9, 22.

whoſoever killeth you will think] They ſhall in their blinde zeal think you ſuch pernicious and evill men, that you are worthy to die, as was commanded concerning the idolaters, Exod 32.27. and blaſphemers, Leviticus 24. 16. See Acts 22.22.

V. 3. *becauſe they have not known the Father*] See chap. 15. 21. ignorance of God, is the cauſe of perſecuters rage: ſo unhappy a mother of devotion is ignorance, this made them perſecute Chriſt in his ſacred perſon, Acts 3. 17. and in his ſervants, Acts 9 5. 1 Tim. 1. 13.

V. 4. *I ſaid unto you at the beginning*] He would not at firſt ſo expreſſely tell them of all theſe things which they muſt ſuffer, but conſidered their weakneſſe: and indeed while he was with them, the rage of the adverſaries fell upon him; but after his aſcenſion, when Satan could no more reach him, he ſtirred up all the fury of wicked men againſt the profeſſors of the truth of Chriſt: it was therefore neceſſary, both that now before his departure; they ſhould be forewarned of their dangers;and after his aſcenſion, that they ſhould be armed with a greater meaſure of the holy Ghoſt, as to inſtruct them in all truth, ſo to confirm them in their profeſſing and preaching the ſame, which was alſo done accordingly.

becauſe I was with you] He ſpeaketh as if he were not now with them, becauſe he was upon his departure from them. And we may hence learn that as Chriſt not at once declares all the myſteries of eternall life and ſalvation unto his hearers, but accommodateth his doctrine to their capacities, (as verſe 12. 1 Cor. 3. 1, 2. Hebr. 5. 11, 12) ſo doth he in due time and meaſure inſtruct them therein, that the beleevers may be ſaved.

V. 5. *and none of you asketh me*] This is not ſimply to be underſtood, for *Peter* asked it, Chap. 13. 36. but he greatly reproveth their negligence, for that they no more cared to be further enformed what ſhould be the effect of his departure.

V. 6. *ſorrow hath filled your hearts*] Becauſe I tell you now of my departure, and your afflictions to come: whereas if you would have diligently enquired concerning the end of theſe things, you ſhould have found matter of rejoycing in the aſſurance of my glory, and the accompliſhment of your redemption therein.

V. 7. *it is expedient for you*] It ſhall make for your advantage. Such are the works of Gods power and unſearchable counſel, whereby he bringeth light out of darkneſſe, good out of evill; and comfort out of ſorrow: ſo he giveth them his peace in the worlds malice, and ſpiritual joy of the holy Ghoſt in the bitter ſorrows and afflictions of fleſh and blood: ſo he advantageth them in manifeſting to themſelves, and the world, their righteouſneſſe, by permitting them to be condemned of the world for malefactours: ſo he giveth them life, by permitting them, to death: ſo tryeth he the elect, and blindeth the carnal hearted.

if I go not away, the Comforter, &c.] Could he not have given the holy Ghoſt being preſent with them? Yes, but God had otherwiſe determined to confirm the truth of the Goſpel, by the manifeſt graces of the holy Ghoſt, and them therein, who were now to be weaned from the deſire of Chriſts bodily preſence, and to awaked out of their dream of a temporal and worldly kingdom of Chriſt. See 2 Cor. 5. 16.

V. 8 *he will reprove the world of ſin*] ἐλέγξει, he will not only accuſe but alſo convince the world of ſin, by ſuch evident and concluding arguments, as that *πᾶσαν ἀπολογίαν αὐτῶν ἐκκόψει, Chryſoſt. hom 77 he ſhall take from them all excuſe*, he ſhall convince their obſtinacy and unbelief,by the power of truth making it clearly appear, that I am the Chriſt. See Acts 2. 37.

V. 9. *of ſin*] Of unbeleef: See chap. 15. 22, 24. However the world and ſecure ſinners think themſelves free from the guilt of ſin and the juſt puniſhment thereto due, yet when by the light of Gods ſpirit they ſhall underſtand their own condition under the burden of original ſin, derived to them from *Adam*, and their many actual, contracted by their own wilful diſobedience, they ſhall ſo be convinced of ſin, as that they ſhall groan under the burden thereof as unſupportable, untill they by faith can lay hold on Chriſt for their peace with, and juſtification before, God. See Rom 8, 23. Rom. 7. 23, 24, 25. Rom. 5. 1. thus ſhall the light of the holy Ghoſt reprove the world of ſin, thereby moving the conſciences of the elect to faith and repentance, and terrifying the hearts of the reprobates, who can neither find peace to their ſouls under the curſe of the law, nor beleeve in Chriſt that they might be delivered from it.

becauſe they beleeve not] And therefore are ſtill lyable to the power and curſe of the law againſt ſinners, ſo long as they continue in unbeleef, being not made free by the Son, who only freely juſtifieth ſinners. See chap. 8. 34, 35, 36. Rom. 3. 19. 24. & 5. 1, &c.

V. 10. *of righteouſneſſe*] Not the worlds, but Chriſts: becauſe they contemned the true righteouſneſſe of God in Chriſt (1 Cor. 1. 30.) whom they blaſphemed, and condemned as a malefactour: hereof their conſciences ſhall be convinced, when they ſhall perceive the goſpel confirmed, by the admirable power of the holy Ghoſt, evidently working by the Apoſtles,

V. 11. *of judgement*] Becauſe they condemned him whom God the Father juſtified (which was not his injuſtice, but theirs) and appointed Judge of the living and the dead, Acts 17. 31. or my power of judicature exerciſed againſt Satan in part already, chap. 12. 31. Luke 10. 18, &c,

prince of this world] Satan; not that he is ſo; for God alone is king, and and his providence ruleth over every creature, but becauſe he arrogateth to himſelf that high title (Luke 4. 6.) lying to deceive, and becauſe the wicked are permitted to his government, 2 Cor. 4. 4. of this ſee Acts 2. 22, &c. that they might periſh through his deluſions who received not the love of the truth that they might he ſaved. 2 Theſ. 2 11. 12.

is judged] Shall preſently be judged, that is, overcome, and his kingdome overthrown by Chriſts paſſion, and the preaching thereof. See Hebrewes 2. 14. Luke 11. 22. & 10. 18.

V. 12. *I have yet many things to ſay unto you* Thus he attemperateth to his hearers capacity: his doctrine diſtilleth like rain upon the herbs, (Deut. 32. 1.) by little and little as the hearers can receive it to nouriſh them, not by Cataracts to drown them. See 1 Cor. 3. 1. I have many deep myſteries, which you cannot now underſtand, or bear them without offence by reaſon of your weakneſſe, but the holy Ghoſt will reveal them unto you: See John 6. 56. 60. 1 Cor. 3. 1. See on verſe 4.

V. 13. *he will ſhew you things to come*] Concerning the kingdom of Chriſt, which they knew not till after his reſurrection.

V. 14. *he ſhall receive of mine*] He ſhall ſhew you the ſame truth which I have ſpoken to you, opening the treaſure of wiſdom and ſanctification, which are yet hid in me: he ſhall fill you with my ſpirit, and make you underſtand that which I have taught you, ſealing you up to the redemption which I work for you, and aſſuring you of your intereſt in, and conjunction with, me.

V. 15. *all things that the Father hath are mine*] This he ſpeaketh in the perſon of the Mediatour; becauſe of his fulneſſe we all receive. chap. 1. 16. and herein ſheweth the unity of eſſence in the holy Trinity, and community of power, wiſdom, ſanctity, truth, eternity, glory, majeſty, &c.

V. 16. *becauſe I go to the Father*] See chap 14. 18, 19. I paſſe by death and reſurrection into the glory which I had, and have eternally with the Father; yet ſhall I be more ſpiritually with you than ever, becauſe ye ſhall then have more experience of my ſpirit. See Mat. 28. 20.

V 17. *Then ſaid ſome of his diſciples*] Often had he mentioned his death, and going to the Father, yet underſtood they not; ſo deafe is fleſh and blood to the doctrine of the croſſe; and ſo blinde are we untill the Spirit of God illuminate us, 1 Corinth 2. 14.

V. 18 *what is this that he ſaith*] What meaneth he hereby? they underſtood not that he ſhould ſo ſoon die, and ſo quickly riſe again from the dead, the third day: therefore that ſame τὸ μικρὸν, *a little while* was obſcure and hard to them, untill this prophefie opened it ſelf in the fulfilling thereof. There is in the regenerate in this life, ſo great a remainder of carnal reaſon and wiſdom, which is but ſpiritual blindneſſe, as that they underſtand but in part (ſee Gal. 5 17. 1 Cor. 13. 9.) even ſometimes plain and eaſie things often taught them: as in this example appears he had often, and but lately acquainted them with his death, and ſuffering at *Jeruſalem*, and his riſing again the third day, yet they thought not that it had been ſo nigh, that he ſhould that very night be apprehended, and ſlain the next day; they underſtood nothing of theſe things, *and this ſaying was hid from them, &c.* Luke 18 31, 32, 33, 34.

V. 19. *that they were deſirous to aske him*] They, like good auditours, are not offended at that they do not preſently underſtand, but reſolve to ask that they may learn: he as a gracious Saviour, preventeth their enquiry by a further explanation of himſelf.

V. 20. *ye ſhall weep, &c.*] Ye ſhall have ſorrow and trouble of heart; when impiety and popular rage ſhall triumph: but you ſhall have a ſpiritual joy in receiving the holy Ghoſt; which ſhall take away, and make voyd ſecular and worldly ſorrows (as *Aarons* ſerpent did the inchanters, Exod. 7. 12.) ſo had they many ſharp encounters, injuries, preſſures, ſorrows as Chriſt foretold them, Mat. 9. 15, &c.) but they rejoyced that they were counted worthy to ſuffer for the name of Chriſt: ſo are the ſaints advantaged in their ſufferings. See Acts 5. 41. 2 Cor 4. 16. 17, 18. Rom. 5. 3. when the Saints weep, the world ſhall rejoyce, but when all tears ſhall be wiped from their eyes, (Revel. 7. 17.) then *ſhall all the kindreds of the earth wail and mourn*, Mat. 24. 30. Rev. 1. 7. ſo do the ſaints and the world take their turns of ſorrows and tears, as Gideons fleece and floor did of the dew. Judg. 6. 37, &c.

V. 21 *her hour is come*] The time of her travel appointed of God. This ſimilitude often uſed in holy Scripture, importeth ſodain fear and ſorrow. Pſal. 48. 6. Jer. 6. 24. Jer. 13. 21. & 22. 23. & 49 24 & 50. 43. Mich. 4. 9, 10 1 Theſ. 5. 3 ſo ſhould their diſperſion, fear and ſorrow be, but they ſhould (and ſo did) rejoyce when the iſſue thereof, the reſurrection, and aſcenſion of Chriſt, the gifts and graces of the holy Ghoſt powred out upon them, and their admirable comfort in their faiths confirmation, as alſo in the converſion of the beleevers of Jewes and Gentiles to the faith, and their ſalvation by Chriſt.

V. 22. *I will ſee you again*] After my reſurrection from the dead.

no man taketh from you] αἴρει, *taketh* ἀρεῖ *ſhall be able to take away:* Becauſe Chriſt is their joy (ſaith *Auguſtine*) who ſhall die no more, but be to the fountain and authour of eternal joy. See 1 Pet. 1. 8. this joy is begun in this life, and compleated in the life to come.

V. 23. *in that day ye ſhall aske me nothing*] When ye ſhall ſee me me riſen from the dead; ye ſhall not then enquire of me thoſe things which you now doubt of; as chap. 13. 36. & 14. 5. you ſhall be taught of the holy Ghoſt, and ſo underſtand theſe things, 1 John 2. 27. or ye ſhall not ask of me as now ye do.

V. 24. *ye asked nothing in my name*] Hitherto you have not grounded your requeſts to God through my mediation and interceſſion, which you ſhall now learn to do in my bodily abſence. Hereby he comforted them in aſſurance of his ſpiritual aſſiſtance of them in all their trials, which they ſhould obtain in their faithful and earneſt prayers unto God in his name and mediation onely; which they according to this word of Chriſt doing, had a comfortable experience of the performance of this his promiſe on that behalf; whereof ſee Acts 4. 24, 29,30,31,32,&c. this was probably an unuſual manner of praying with the former ſaints before the coming of Chriſt; for the Apoſtles had not yet practiſed it after his manifeſtation to Iſrael, and their being ſo much inſtructed by and under his divine magiſtery, untill after his aſcenſion into heaven; to wit, their praying to God through the name and mediation of Chriſt.

V. 25. *in proverbs*] Or *parables*, in ſimilitudes, in dark ſayings, but openly, as verſe 29. & chap. 10. 24. & chap. 11. 10. Mark 8. 32.

no more ſpeak unto you] I will henceforth clearly enlighten you,

V. 26. *Ye ſhall ask in my name*] Chap. 14. 13, 14, for my ſake, through my mediation, and according to the will and promiſe of God: otherwiſe the name of Chriſt is but vainly pretended, *Nam ſi id quod non expedit petitur, non in nomine Jeſu petitur pater, Gregor. hom 26. for if that which is not expedient is asked, the Father is not entreated in the name of Jeſus.*

I ſay not unto you] Not that he will not mediate: but to ſhew the readineſſe of Gods love to hear the beleevers.

V. 27. *becauſe ye have loved me*] This ὅτι *becauſe*, here as Luke 7. 47. ſheweth a conſequence not a cauſe of Gods love to beleevers See on Luke 7. 47. we love Chriſt, becauſe God loved us firſt, which love of his can have no cauſe but it ſelf: our love to Chriſt is therefore a certain ſign of Gods love to us.

V. 28. *I leave the world*] In reſpect of my bodily preſence; but as his Deity left not heaven to come into the world by his incarnation; ſo neither left it the world by going to the Father in his aſſumption.

V. 29. *ſpeakeſt no proverb*] No parable, or obſcure thing; now we better perceive what thou meaneſt. They found in themſelves ſome encreaſe of illumination, ſo that they could truly ſay Chriſts preſent words were not now ſuch obſcure riddles, but that they in ſome meaſure underſtood the ſcope and meaning thereof; but herein they yet failed, that they thought they were ſufficiently enformed, or knew enough concerning his going to his father, with the effects thereof, much more clearly and evidently taught them after his aſcenſion, and the coming of the holy Ghoſt upon them, as he had promiſed; when we know moſt, we muſt know that we are yet to learn, as God ſhall be pleaſed further to reveal himſelf unto us.

V. 30. *Now we are ſure*] This they ſay as men fluctuant between fear and hope; therefore Chriſt preſently telleth them of that effect of their faiths weakneſſe which he foreſaw, that is, their forſaking him, whom they here profeſſe came from God, ſo infirm is the ſtrongeſt faith, ſo inconſtant the beſt reſolutions.

V. 31. *Do ye now believe?*] This interrogation hath in it the ſignifications both of pity and reproof of their too early confidence in themſelves, as if he ſaid, Ah poor ſoules! who ſeem to your ſelves thus ſtrong in faith you know not how quickly you ſhall be ſcattered for fear. See verſe 32.

V. 32. *Behold the hour cometh*] Mat. 26. 31. Mark 14. 27.

yet am I not alone] This alſo he addeth to confirm them againſt their tryal now at hand; as if he ſaid, let not go your confidence in me, when you ſhall find your own infirmity in your forſaking me for fear, God will ſtill be with me, when men deſert me.

V. 33. *that in me ye might, &c.*] That truſting in me, ye may have peace of conſcience, the ſureſt armour againſt ſecular afflictions.

I have overcome the world] Chriſt his victory is our victory. See 1 John 4. 4. neither the world, Satan, ſinne, death, nor any creature could overcome him; ſo neither ſhall they us, Rom. 8. 37 &c. though we muſt through many afflictions enter into the kingdom of heaven, Acts 4. 22. (for as *Jerom lib. 2. ep.* 19. ſaith *quis ſanctorum ſine certamine coronatus eſt? which of all the Saints hath been crowned without a conflict?*) yet herein is our comfort and aſſurance, we have overcome the world, becauſe Chriſt hath overcome it: this is the victory of our faith; we have overcome, though the fight be not yet done; becauſe we are certaine of victory in Chriſt, who hath overcome for us, both the world and whatſoever is adverſe to our ſalvation: the world may ſtill afflict us and try us, to advantage us, not finally to hurt us, becauſe we are in Chriſt by faith. See 1 John 5. 9. Rom. 8. 1.

CHAP. XVII.

Verſe 1. T*He houre is come*] This he ſaith, becauſe through Chriſt were manifeſted, by doctrine and miracles, power and great works; yet his ſpiritual kingdom, which after this, more clearly ſhined forth, was yet but obſcure towards the world: now the hour which the Father had appointed was come.

glorifie thy Son] He prayeth for that he was aſſured of: aſſurance of the truth of Gods promiſes is the cauſe and ground of faithful prayer, 2 Cor. 4. 13. ſo we daily pray for remiſſion of ſins, becauſe we are aſſured that they are remitted in Chriſt: God hath appointed that we ſhall attain through the merit and mediation of Chriſt, but the condition on our part to be performed is, that we ask like dutifull children, that he may give like a loving Father.

that thy Son may alſo glorifie thee] That I may glorifie thee in the afflictions which I ſhall ſuffer for the elect, that men may know that I loved thee. *Euthym.*

V. 2. *as thou haſt given him power*] Authority over all men, and all creatures.

V. 3. *the onely true God*] Not excluding himſelfe and the holy Ghoſt; but intimating the whole Deity in the name of God.

V. 4. *I have glorified thee*] By Doctrine and miracles; by my whole life on earth: now therefore glorifie me in my death and reſurrection, that thou mayeſt alſo therein be glorified. See chap. 5. 23.

V. 5. *with the glory which I had, &c.*] That the divine Maieſty which I had from all eternity may now ſhine forth in the perſon of the Mediatour; for the nature of the fleſh was not yet glorified, and taken up to Gods right hand, as *Chryſtome* noteth: this glory was (towards the world) clouded for a time by the veil of his fleſh, in the form of a ſervant, but nothing in himſelf leſſened thereby.

V. 6. *unto the men*] To my diſciples choſen out of the world, whom I have inſtructed. He preached to all the Jews publickly in their ſynagogues, and in the temple, as occaſion ſerved; even all that concerned their believing in, and ſalvation by him; but there were among them all, but a certain number of the elect who received that word, and beleeved to ſalvation.

thine they were] By eternal election. They were Gods, that is, the fathers, the ſonnes, and the holy Ghoſts, who gave and committed them to Chriſt as he was their redeemer, teacher, Saviour, and mediatour; not alienating them by that donation; but more nearly uniting them to God by that mediation, whereby they become, θείας κοινωνοὶ φύσεως, *partakers of the divine nature.* God gave them to the magiſtery of Chriſt, that in the dayes of his fleſh, and converſation with them, he might fully teach them thoſe things, which they were, after his aſcenſion into heaven, to teach all nations, that the elect among them might beleeve in him and be ſaved.

V. 7. *are of thee*] The elect beleeving know, that all that which they have in Chriſt is divine and heavenly, no invention or power of man, but the will and power of God to ſalvation to every one that beleeveth, Rom. 1. 16. See chap. 6. 69. 1 John 5. 20.

V. 8. *and have known*] Chap. 16. 27. for faith cannot be without knowledge. See chap. 9. 36. Romans, 10. 14. faith is the aſſent of the mind unto that it knoweth.

V. 9. *I pray for them*] Specially for the Apoſtles deſigned to ſo great and dangerous a work as was their preaching the goſpel to the obſtinate Jews and Idolatrous Gentiles. I pray not for the reprobates of the world. Chriſt intercedeth for the elect only who receive his word to faith and obedience; he neither prayeth for, nor heareth their prayers who will not hear, and obey his word and ordinance, ſee Zech 7. 11 13. Iſai 1. 15.

V. 10. *thine are mine*] For God the Father made him Heir of all things, Heb. 1. 2. this he ſaith to give them aſſurance that the Father heard him; as if he had ſaid, I commend none unto thee, but thoſe whom thou gaveſt me, and ſtill owneſt for thine.

I am glorified in them] As in their beleeving and ſanctification, ſo in that they ſhall preach my triumphs over ſin, the croſſe, death, and hell, to all the world, out of which beleevers ſhall continually he gathered.

V. 11. *I am no more in the world*] I am preſently to depart from this world, and after my aſcenſion will be no more in it by my bodily preſence (Acts 3. 21.) by his governing and aſſiſting ſpirit, he ever is. See Mat. 28. 20.

keep through thine own name] That is (as the the interpreter of the Syriack hath it) by thy name; by thy power, mercy, and goodneſſe; for thy holy names ſake; or by the knowledge of thee: becauſe they are thine, and bear thy name: Διὰ τῆς σῆς βοηθείας, *through thy help, or aſſiſtance. Chryſoſt.*

that they may be one] Joyned in unity of faith and love as brethren in me. Of one heart mind and conſent, careful to keep the unity of the ſpirit in the bond of peace. Eph. 4. 3. the effect of Chriſts prayer concerning this, admirably appeared, Acts 4. 32. Acts 1. 14. & 2. 46. & 5, 12. & 15. 25. Lord Jeſus Chriſt, yeſterday, to day, and the ſame for ever; now remember and intercede for thy diſtracted Church, whoſe diſcordant parts like thoſe dry bones in the Prophets viſion lie ſcattered, O Lord God of peace and unity, breath the ſpirit of unitie upon them, that they may come together and live. *Amen* Lord Jeſus.

V. 12. *ſon of perdition*] This is an Hebraiſme. So 2 Theſ. 2. 3. ὁ υἱὸς τῆς ἀπωλείας, *that ſon of perdition*, Epheſ. 2. 3. τέκνα ὀργῆς, *chidren of wrath. Judas* was a Son of deſtruction; or who deſerved deſtruction; deſtinated to deſtruction: not that *Judas* was without ſinne (becauſe deſigned to perdition) or that God was the authour of ſin; no, no: *Fulgentius de præd. ad Monim. lib.* 1 ſaith very well, *quos prædeſtinavit ad pœnam, non prædeſtinavit* *ad culpam*; *thoſe whom he predeſtinated to puniſhment, he predeſtinated not to ſinne*; and therefore, *illius rei Deus ultor eſt, cujus author non eſt, ib. God is the revenger of that, whereof he is not the author*, that is,iniquity, which he can puniſh, but not do: there is no ſinne in him, and therefore none can be of him. The Hebrews uſed to ſay, בן מות *ben maveth*, 1 Sam. 20. 31. and 26.16. 2 Sam. 12. 5. &c. *a ſon of death*, that is, one deſperately periſhing, notoriouſly wicked. So they ſaid, *a Son of Belial*. Deut. 13. 13. 1 Sam. 2. 12.without profit,lawleſſe,rebellious, given over to wickedneſſe. Judg. 19. 22. 1 Kings 21. 10. 1 Sam. 25.25.

that the Scripture, &c.] Pſal. 109. 8. God foreſeeing his treaſon and impenitency, foretold of his deſtruction, and pronounced many ſevere and grievous curſes and plagues to come upon that traytour, Pſal.69. 22, 23. &c. Pſal.109. 7. &c. as on all other impious and unreconcileable enemies of the Church of God.

V. 13. *I ſpeak in the world*] That is, being yet bodily preſent, I pray for and with them,

my joy fulfilled] Chap. 15. 11. by (*in themſelves*) he meaneth in their hearts; and in their comfortable aſſurance in this life, and accompliſhed ſalvation in the life to come; which he duely calleth his, who rejoyceth in our good, and cauſeth the ſame in us, by the preſence of his ſpirit,ſanctifying us, and living in us, Gal. 2. 20. whereas we have of our ſelves nothing but unreſt, terrour, and matter of deſpair; Chriſt onely is our peace, and joy.

V. 14. *they are not of the world*] Becauſe being ſeparated by the ſpirit of regeneration, they diſſent from it in affection and converſation, 1 Pet. 4. 4.

V. 15. *take them out of the world*] By preſent death, becauſe it was appointed that they ſhould preach the goſpel to the nations of the world.

V. 16. *they are not of the world*] Verſe 14. this he repeateth for their ſakes, that they might remember that they were but aliants here;and ſo no wonder if the world hated them,which loveth onely her own.

V.17. *ſanctifie them through thy truth*] Conſecrate, prepare, and enable them to preach thy truth to the world; as if he ſaid, let them firſt receive the *rowl* and digeſt it; to wit, the word: which they muſt preach to others. See Ezek. 3. 1, 2, 3, 4. Revel. 10. 9, 10, 11.

thy word is the truth] Thus he meeteth with their hypocriſie, who boaſt much of truth and godlineſſe, yet ſecurely contemn or neglect the word of God; whereas, that only containeth the truth and will of God, for our ſanctification and ſalvation: all other truths pretended to, or alleged by men, are hereby to be examined. *Aaron* and his ſons were ſanctified to the miniſtration of the *Levitical Prieſthood*, with cleanſings and ſprinkling the blood of thoſe ſacrifices (Exod.29.7.) which could never make them perfect(Heb. 9. 9.) but, O my Father, ſanctifie and conſecrate theſe in the truth of thoſe ſhadows (now to be antiquated and done away, Epheſ. 5. 26. 1 Pet. 3. 18. John 10. 15. & 15. 3. 1 Pet. 1. 22.) which more clearly ſhineth forth in the Goſpel, than in thoſe figures of the Law.

V. 18. *as thou haſt ſent me*] Thou haſt ſent me to preach the goſpel, thy will for mans ſalvation, I now having finiſhed my courſe, aſſigne them to the ſame office, and aſſiſt and keep thou them,that they may perform it.

V. 19. *for their ſakes*] That I may for them merit remiſſion of ſins, and eternal life, that they may alſo be ſanctified and conſecrated to thee and thy ſervice, as I am to do thy will for the expiation of the ſin of man: he ſeemeth to ſet himſelf againſt the *Leviticall* ſacrifices and Prieſthood which prefigured him, and were thereto conſecrated and ſanctified, Exod. 29. 1. thoſe in the ſhadow, Hebr. 10. 1. but Chriſt was ſo conſecrated in the truth, chap. 1. 17. Acts 10. 38. Luke 4. 18. Acts 10. 38 Iſai. 61. 1. So were the Apoſtles anointed, according to their meaſure to preach the *acceptable year*; but not as Chriſt, who received the ſpirit, but not by meaſure,John 3. 34. but the *fulneſſe of the deity*, Coloſ. 2. 9. the ſumme of this petition, is, that God would be pleaſed to ſanctify the Apoſtles, and prepare them to preach the Goſpel to all nations, as he had ſanctified and appointed him to declare the ſame unto them; intimating that as all good in order to mans ſalvation was,and is derived from his death and the power of his reſurrection from the dead,ſo alſo all abilities and conſecration of the miniſters of Chriſt, ſubordinate to the ſame.

I ſanctifie my ſelf] That is, I conſecrate and voluntary offer up my ſelf an holy and unblemiſhed ſacrifice to thee for their redemption. So *Euthymius*, after *Chryſoſtom*,interpreteth.

might be ſanctified] Through the imputation of my righteouſneſs to them; in that I have been obedient to the death for them. See Heb. 10 10. as alſo for the reſt of thy elect, as verſe 20.

through thy truth] ἐν ἀληθεία, *in the truth*, or truly, and ſo it intimateth our true and real ſanctification by the one oblation of Chriſt, in oppoſition to thoſe cleanſings under the law by the offering up of beaſts in ſacrifice.

V. 20. *for theſe alone*] That is,the Apoſtles now with me; but for all the elect which ſhall hereafter believe. Here was comfort to the Apoſtles in that many ſhould believe through their miniſtery; ſo is there to all true believers, in that Chriſt (whoſe prayer and interceſſion preſerved *Peters* faith from falling in his dangerous trial) hath prayed for us alſo. God will deny him nothing,

V. 21; *that they may all be one*] Members of one body of Chriſt, whoſe unity is life.

in us] Not one in evil, ſin, malice; but in faith,charity,ſanctity, conſent in good, holding the unity of the Spirit in the bond of peace. Sin ſeparateth man from God; Chriſt can have no communion with *Belial*, unhappy ſinner. *Magna hominis miſeria eſt cum illo non eſſe, ſine quo non poteſt eſſe. Proſper. Epigram. It is a mans great miſery not to be with him, without whom he cannot be (happy.)*

that the world may believe] Being convicted by their holy unity,may confeſſe the power of my Spirit in them,and be united to their ſociety of faith and holy obedience.

V. 22. *and the glory*] That is, *Chriſtian unity*, which is the honour of God, the gift of Chriſt, and the glory of true Chriſtians: or the heavenly felicity whereof the elect ſhall participate in Chriſt.

V. 23. *I in them*] That the life of my ſpirit may appear in their holy converſation, as Gal.2.20.

thou in me] By thy divine nature united to my perſon; and communicating the fulneſſe of thy ſpirit to me.

they may be made perfect in one] Being joyned to the Lord, and ſo united to him; and one to another, as true members of the myſticall body of Chriſt, they may be partakers of the divine nature, 2 Pet. 1. 4. See alſo 1 Cor.6.17. 1 John 1. 3. John 6. 57, 58.

may know that thou haſt ſent me] See on verſe 21. That men ſeeing their godly converſation, who profeſſe to be my Diſciples, may thereby know that I am of God.

and haſt loved them] That is,thy grace, love and favour towards them, which directeth and preſerveth them.

as thou haſt loved me] That thou loveſt them for my ſake: all the effects of Gods love are directed to us through his love to Chriſt.

V. 24. *Father I will*, &c.] Chap. 12. 26 & 14 3. that is, I deſire and pray,that the elect may be united to me their head,in the eternall bleſſedneſſe in thy kingdom of glory, coheires with me thereof.

be with me] In eternal glory and happineſſe, in which I ſhall ſhortly be with thee.

V. 25. *the world hath not known thee*] The greateſt part of the world hath not known thee as they ought, (ſee Acts 17. 23. Rom. 1. 21, 28.) in the unity of the Trinity: I onely have known thee, and they to whom I have revealed thee, and thy counſel, Mat. 11. 27. John 8. 55. & 7. 29. & 10. 15.

V. 26. *thy name*] Thy mercy and goodneſs,by the doctrine of the Goſpel which I have preached unto them, and the ſpirit of regeneration, whereby they may underſtand that which I have taught them.

that the love, &c.] That thou mayeſt love them for my ſake as thou haſt loved me their Head: and that they may by faith fall in their hearts, that love wherewith thou loveſt me, and themſelves in me. See Rom. 5. 5.

and I in them] Dwelling in their hearts by the Spirit of Faith and Sanctification, Epheſ. 3. 17. *Perfectius eis notus, Euthymius*; *being more perfectly known to them.*

CHAP. XVIII.

Verſe 1. *HE went forth with his diſciples*] Mat. 26. 36. To ſhew that he went out willingly to accompliſh our redemption, underſtand by ταῦτα, theſe words,all that which this Evangeliſt here recordeth from the thirteenth Chapter hitherto.

over the brook kedron] Mentioned, 2 Samuel 15. 22. 1 Kings 15. 13. It is (ſay ſome) the name of the valley, as well as of the brook running through the ſame betwixt Jeruſalem and the Mount of *Olives*: It is a ſhallow brook: the Syriac tranſlateth it, *ad tranſitum pedis*; that is, a Foord which may be paſſeth over on foot. See on Luke 22. 39. Over this brook and Valley, went *David* and his ſouldiers weeping, up the Mount of *Olives*, 2 Sam. 15. 23. 30.

V. 2. *Judas*, &c. *knew the place*] This he ſaith, to ſhew that Chriſt hid not himſelf: for in the night where could he more eaſily and certainly be found, than in that place, to which he often reſorted in the night, Luke 21. 37. This place *Judas* well knew, and that he ſhould there finde Chriſt, and Jeſus knew that *Iudas* would ſeek him there; therefore that he might according to his fathers will, be found by *Iudas* and ſuffer for the ſin of man, he that could have avoided *Iudas* finding, by going to ſome other more remote place with his diſciples in the night and darkneſſe undiſcovered, would go into that very garden which he uſed to frequent, and *Iudas* well knew.

V. 3. *having received a band of men*] Mat. 26. 47. Mark 14. 43. Luk.22.47.which he had obtained of the Governour of the Temple or rather which the Prieſts and elders had entreated Pilate to aſſign for their aſſiſtance; that they might the more ſurely lay hold on him, and more ſecurely bring him away with them: now though moſt probably their own Centurion commanded the company, yet becauſe Judas was to bring them to the place where Jeſus was, it is ſaid that Judas received a band of men,&c.

cometh thither] Into the garden, into which Chriſt entred, being now to expiate and ſatisfie for that ſin alſo, which *Adam* (ſinning in a Garden) brought upon the world.

with lanthorns and torches] Jeſus is apprehended as a Maleſactour, that we may be acquitted as innocent.

V. 4. *went forth*] That is, from that part of the garden where he was towards them who came to apprehend him.

whom ſeek ye?] He asketh not as doubting, but to amate the Guard, and that he might rather appear preſenting himſelf, than be taken, as by force, ſeeing he wittingly and willingly offered up himſelf for our ſinnes, as was prefigured in the Law. See Exod. 35. 5. 21, 22, 29. Levit. 22. 21, 23. Numb. 15. 3. & 29.39. Deut 16. 10.

V. 5. *they anſwered him, Jeſus of Nazareth*] They ſay not, we ſeek thee, but Jeſus, &c. As ſpeaking to ſome third perſon: It ſeemeth then that they knew not Jeſus preſent, ſpeaking to them, though maniſeſted with lights, and marked out by *Judas*'s treacherous kiſſe, and though often ſeen ſpecially of the High Prieſts ſervants, who ever noted him with a malicious eye. All which (as alſo the following words) ſhews, that he willingly offered himſelf.

Judas alſo, &c.] *Judas* perplexed, in that, that the ſigne of his treaſon took not, and that he had in vain diſcovered himſelf, who probably hoped, that having ſaluted Jeſus, the Guard would preſently have fallen in and layed hands on him, and ſo in the tumult, his ſelf ſhould not be diſcovered He came not over to the Diſciples, from whoſe ſociety he was departed, but ſtood with the enemies of Jeſus.

V. 6. *fell to the ground*] No wonder; for as *Auguſtine* noteth, *Deus latebat in carne, the Deity was vailed in his Humanity*: Chirſt did this to make them know, that the arms, multitude and power they brought, could do nothing except God permitted: and to teach all obſtinate enemies of his Church, that they ſhall not be able to ſtand before his Majeſty judging in his glory, ſeeing they could not in his ſtate of humiliation, and when their hour was, that they were permitted to judge him, then ſuſtaining the perſon of a ſervant, and in their cenſure, a delinquent.

V. 7. *then asked he them again*] After that the ſame power which caſt them down, permitted them to riſe again.

they ſaid, Jeſus of Nazareth] They perſiſt in their obſtinacy notwithſtanding their preſent experience of a divine power caſting them down at the word of Ieſus: the moſt evident miracles can neither convert nor work upon the obſtinate, untill God turn their hearts.

V. 8. *let theſe go their way*] For he alone was to ſuffer for our redemption. He ſheweth his love to them, unto the laſt: if ye ſeek me onely ἐμαυτὸν παραδίδωμι, *Chryſoſtom I yeild my ſelf to you.*

V. 9. *that the ſaying might be fulfilled*] Theſe are the Evangeliſts words, conciſely ſpeaking, omitting theſe words, *this he ſaid*, or *this was done*, that the ſaying, &c.

of whom thou giveſt me] Chap. 17. 12.

V. 10. *Simon Peter having a ſword*] Mat: 26. 41.

the ſervants name was Malchus] He nameth the party, and where he was hurt, for the evidence of the ſtory.

V. 11. *put up thy ſword*] Chriſt prohibited him to ſmite, though in defence of his own ſacred perſon; and he healed him that was hurt, though his enemy: to teach us firſt to do good to them, who perſecute and hurt us. And ſecondly, that zeal muſt be limitted by the bounds of every mans own calling: we may not uſe the ſword to private revenge. See Deut. 32. 35. Rom. 12. 19. Thirdly, that he willingly taſted that bitter cup of his paſſion. Fourthly, that he needed no externall defence; he could have commanded legions of Angels. Laſtly, that no miſ-informed, or miſplaced zeal is juſtifiable.

V. 12. *and the captain*] χιλίαρχος (See Acts 21. 31.) *the tribune*; ſome think theſe were ſuch as we call *High Marſhals*, *Henr. Bebel. de Mag. & ſacr. Rom.* A *Colonel* or Commander of a thouſand Souldiers, (of whoſe office and inſtitution, ſee *Feneſtella de Magiſtrat. Rom. cap. 16.*) ſo the interpreter of *Suidas* giveth it alſo, ſo he ſaith σπεῖρα is a *troop*, or *cohort*: we may underſtand this command to be of a Regiment, or *cohort*, as the Romans called it. For as *Vegetius lib. 2. cap. 6. de re militar.* ſaith, *In una legione decem cohortes eſſe debere.* So *Ibid. cap. 12.* in one *legion* muſt be ten *cohorts*, the firſt whereof being the chief, conſiſting of 1105. Footmen, and 132. Horſemen, and being of the beſt quality, were commanded by the *Tribune*; and were called *cohors miliaria.* See alſo *Pomponius Lætus, de Magiſtrat. Rom.* and *Ra. Volateran. de Magiſtrat. & ſacr. Rom.* However ſtrong or full ſoever this armed company was, with thoſe *Auxiliaries* which the Prieſts ſent out with them, they could not take Chriſt untill he yeelded up himſelf, which this, οὖν, *then*, or therefore, ſeemeth to point at: *then* they took him, when he yeelded; or *therefore*, becauſe he rendred himſelf; otherwiſe, they were caſt on the ground by his word onely.

and bound him] As a malefactor: this they did to pleaſe their impious Governours: and this Ieſus ſuffered to fulfill, that which preceded in his types, *Iſaac*, Geneſ. 22. 9. *Joſeph*, Geneſ. 37. 24. *Sampſon*, Judges 16. 9 and the legall Sacrifices which were bound and layed on the Altar, and to deliver us from the bonds of Death and Hell, Pſalm 116. 3. Mat. 2 . 13.

V. 13. *to Annas firſt*] See Luke 3. 2. Some conjecture that his houſe was in the way from the garden: others, that becauſe no matter of great moment was acted at *Annas* houſe, beſides his examining Ieſus concerning his doctrine and diſciples, verſe 19. and that illegall and impious act of one of the ſervants ſmiting Ieſus verſe 22. therefore the other Evangeliſts omit this part of the Hiſtory, not ſo much as mentioning *Annas*, but ſo following the *ſeries* of the Hiſtory, as if from the garden they *led Ieſus firſt to Caiaphas*, Mat. 26. 57. Mark 14. 53. Luke 22. 54. but here it is manifeſt, that they led him to *Annas* firſt. See on Luke 22. 6.

high prieſt that ſame year] *Annas* was high Prieſt; and this office was for a time of life by Gods ordinance, *Caiaphas* was his *Suffragan*, which Office might be for a year, and then another might ſucceed him therein (ſee on Luke 3. 2.) the *Suffragan* was the *Vicarius*, or Deputy of the High Prieſt.

V. 14. *now Caiaphas was he*] Chap. 11 50.

expedient that one man ſhou'd die, &c.] So excellent is truth, that it doth not onely give ſome light to the dim eyes, but alſo ſometimes break out of the enemies tongues: ſo *Caiaphas* propheſied: it was indeed expedient that this *One man ſhould dye*, that all men might not dye eternally: indeed, ἡ σωτηρία τῇ οἰκουμένῃ ὁ θάνατος αὐτοῦ, *Chryſoſtom hom.* 82. *His death was ſalvation to the world*: but this blinde Prophet underſtood not his own words.

V. 15. *Simon Peter followed*] Mat. 26. 58. Mark 14. 55. Luke 22. 54.

that diſciple was known] It ſeemeth it was not *John* who wrote this Goſpel, as ſome think, but ſome other of Chriſts diſciples; as hath been ſaid formerly.

V. 16. *ſpake to her that kept the door*] Deſired her to let in *Peter*.

V. 17. *art not thou alſe one*, &c.] Mat. 26. 69. Mark 14. 66. &c Luke 22. 56 57.

V. 18. *for it was cold*] Being in the night, neer morning, and Spring-time, Matth. 26. 58. Mark 14. 54. Luke 22. 55.

V. 19. *the high Prieſt then*, &c.] See on verſe 13.

of his diſciples, and of his doctrine] Probably he queſtioned him, why he gathered ſo many Diſciples, and what he taught them? all to finde ſomething whereof to accuſe him of ſedition or innovation.

V, 20. *In ſecret have I ſaid nothing*] Nothing but that which I have, for ſubſtance, publickly preached, in the Temple and Synagogues.

V. 21. *why askeſt thou me?*] Whom thou wilt not believe.

ask them which herad me] Many ſtrangers, many enemies heard me: examine theſe witneſſes.

V. 22. *with the palm of his hand*] ἔδωκε ῥάπισμα. Syr. *ſtrook Ieſus upon the cheek*. Sea Mat. 26. 67. Mark 14. 65.

V. 23. *but if well, why ſmiteſt thou me?*] Thus he convinceth his adverſaries of injuſtice: complaining as infirm Man, yet being alſo God omnipotent, ſo that he could eaſily have avenged it. But as *Ambroſe* ſaith, *Serm. 20. in Pſalm* 118. *Quæri maluit, quam vindicare*: to give us example, *he had now rather complain, than revenge.* The impious ſervant ſmiteth the moſt holy Lord: this was not judgement, but violence.

V. 24. *now Annas*] Mat. 26. 57. See on Luke 22. 60.

V. 25. *they ſaid therefore unto him*] Mat. 26. 69. 70.

V. 26. *one of the ſervants*] Matth. 26. 73. Mark 14. 70. Luke 22. 39.

V. 27. *then Peter denyed again*] Mat. 26. 74. Mark 14. 71. Luke 22. 60.

V. 28. *then led they*, &c] Mat. 27. 2. Mark 15. 1. Luke 23. 1. See *Iſ. Caſaubon exercit. 16, N. 76.*

the hall of judgement] Or *Pilates houſe*, or *Pretory.*

themſelves went not, &c.] Acts 10. 28. It was not lawful by their tradition to accompany the Gentiles: eſpecially being to eat the Paſſeover. This they make conſcience of; but none to kill the Lord of life. See Acts 10. 28. and 11. 5.

but that they might eat the Paſſeover] That is, thoſe Sacrifices which they uſually were to offer, at that feaſt of the Paſſeover; (as ſome ſay) becauſe the *Paſchal Lamb*, they were (by the Law) to eat the eaven before, Deut. 16. 1. and certainly Chriſt with his diſciples, had eaten the *Paſchal Lamb* the even before he was apprehended, and led to *Pilate*, as it is clear, Matthew 26. 17. &c. Mark 14. 12. &c. Luke 22. 7. &c. Others think otherwiſe, and that *Ieſus eat not the Paſſeover* the ſame day on which the Jews ate it, (againſt which the forecited places ſeem to expreſſe:) they ſay, becauſe that they finde find no expreſſe place of Scripture clear enough, whence it may be gathered, thoſe Sacrifices to be offered on the ſeven days of unleavened bread, were ever called by that name: Deut. 16. 2. Thou ſhalt ſacrifice the *Paſſeover* (פסח) &c. צאן ובקר of the flock of ſheep, and herd, or bullocks. See hereof Numb. 28. 29, 14. and Deut. 16. 2. &c. And you ſhall finde theſe Paſſeover-offerings expreſly called פסחים *Peſachim*, the plural of the word פסח πάσχα. See *V. Shindlar Pentegl. in* פסח 2 Chron. 35. 8, 9. 70. εἰς τὸ φασὲκ, &c. So *Chryſoſtom* underſtandeth τὸ πάσχα, τὴν ἑορτὴν πᾶσαν, *the whole time of the ſolemnity of that feaſt of Peſſeover.* But what place of Scripture ſheweth expreſly, or by neceſſary conſequence, that Chriſt ate the *Paſſeover*, not on the ſame day on which the Jews did eat it? The firſt day of the feaſt of unleavened bread, Chriſt ate it, Mat. 26. 17. &c. Mark 14. 12. &c. Luke 22. 7. then it was by the Law to be eaten. See Numb. 28. 16 &c. Deut. 16. 1, 2, 3, 4 *At even*, Deut. 16. 6. And how can it appear that the Jews did not now obſerve the Law on this behalf? or that (as ſome think) their ſtrict caution againſt defilement, making them uncapable (by the Law, or their tradition) of eating at the feaſt, of their offerings, muſt needs relate onely to that day on which the *Paſſeover* was to be offered and eaten, or the firſt and laſt dayes of the feaſt? ſeeing every uncleanneſſe (whether determined by the Law, or conceived to be ſo, by their tradition) did make them for the time uncapable of eating things offered in ſacrifice to the Lord, as Levit 5. 1, 2. &c. Levit. 7. 19, 20, 21. Numb. 18. 11, 13. Numb. 19, 20. or in their opinions ſo, if it were but conceived ſuch by their own traditions.

V. 29. *what accuſation bring you*, &c.] So Mat. 27. 23. Mark 15. 14. He ſaid, *What evill hath he done?* for he knew that they had delivered him out of envy, Mark 15. 10. Therefore though they had accuſed him as a perverter of the people, yet he alſo publickly profeſſed, *I finde no fault in this man*, Luke 23. 4, 14. So alſo here, verſe 38.

V. 30. *if he were not a malefactour*, &c.] As if they ſaid, we are godly people, and would not accuſe any but a malefactour: there is no cauſe why you ſhould ſuſpect our charity, or queſtion our integrity (yet which of the Prophets did they not perſecute? Acts 7. 52.) ſo blinde and preſumptuous is hypocriſie: but if it be enough to accuſe, who ſhall be innocent?

V. 31. *judge him according to your law*] This he ſpake, either becauſe he conceived it to be a matter of their religion, and ſo fit for the cogniſcance of their *Sanhedrin*: or ironically he derideth their fury againſt right and equity; for the Romans permitted them no power of judicature in capital matters, as they confeſſe, nor did they condemn any man to death for favour, or unheard. See Acts 25. 16.

V. 32. *that the ſaying of Jeſus*] How he ſhould dye condemned by a Gentile, (Mat. 20. 19.) and be crucified, John 12. 33. for that was then the uſe of the *Romans*, and as the moſt grievous, ſo the moſt ignominious kinde of death.

V. 33. *then Pilate*, &c.] Mat 27. 11.

judgement-hall] Or *Pretory*, v. 28.

V. 34. *ſayeſt thou this thing of thy ſelf*] Is this thine own prejudicate opinion of me? or is this the objection of my accuſers? have they enformed thee ſo, or ſuggeſted any thing to induce thee to think, or ſuſpect ſo?

V. 35. *am I a Jew*] What care I for the King whom the Jews expect? or for their religion? I am no Jew: I ask not for any intereſt of mine own: it is the inſtigation of thy own contreymen; they queſtion whether thou art their expected King Meſſias, and convent thee as the author of ſedition, under pretence of thy affectation of that title.

V. 36. *my kingdom is not of this world*] Not that he governeth not in heaven and earth: for though his kingdom be not of this world, *tamen rex eſt, etiam in hoc mundo, Bernard in Epiphan. ſerm.* 2. when *Pilate* had openly declared whoſe accuſation it was: Jeſus plainly telleth him, that his kingdom was not ſecular, but ſpiritual; *not of this world*. So that he nothing intrenched on *Caſars* right; which he ſaith, not that he might avoid death, but to ſhew that he was unjuſtly accuſed.

V. 37. *Thou ſayeſt that I am*, &c.] It is an Hebrew manner of conceſſion; meaning, I am, as Mark 14. 62. or thou gathereſt by my words that I am a king.

V. 38. *What is truth?*] What truth do you ſpeak of? what ever *Pilates* meaning was in this quere, it is more improbable that he did not therefore enquire concerning truth, with a purpoſe to be inſtructed thereby, for he not ſo much as expected Ieſus anſwer, but preſently went out to the Jews.

V. 39. *But ye have a cuſtom*] Mat. 27. 15.

one at the Paſſeover] At the feaſt of Paſſeover: not on the day wherein the Paſſeover was to be offered, and eaten, that was now paſt (See on verſe 28.) but at the feaſt, which laſted divers dayes. See *Iſ. Caſaubon Exercit.* 16. *N*. 31.

V. 40. *then cryed they all again*] Mark 15. 8. 13, 14. Luke 23. 18. Acts 3. 14. all his eager and malicious enemies: the major part of the people then preſent; otherwiſe it is very likely, that thoſe that conſented not to Jeſus death, did not ſo cry out. See Luke 23. 23.

Not this man, but Barabbas] Such is the Judgement of an impious world, condemning holy Jeſus; and acquitting a murderous *Barabbas*, τοὺς μ̃ ὁμοτρόπους αἰτοῦσι, *Chryſoſt. hom.* 83. *they require* and acquit *their like*.

CHAP. XIX.

Verſe 1. *THen Pilate therefore took Jeſus*] Mat. 27. 26.

and ſcourged him] That is, cauſed him to be ſcourged by his officers; poſſiby hoping thereby to appeaſe the fury of the Jews. The Prophet Iſaiah 53. 5. foretelleth the effect, *that with his ſtripes we might be healed.*

V. 2. *a crown of thorns*] The crown is a ſoveraign ornament; and ſo was the purple robe (See *Pompon. Lat. de Magiſtr. Rom. de Rege*) in ſo much as that it was once accounted treaſon, for any private man to wear it: the Romans admitted it to Kings, (ſo ſaith *Jerom in Iſai.* 61. it is *inſigne regii decoris*, &c.) great men in triumphs ware it, and others at ſacrifices; and funerals: ſo that although they did this in deriſion of Chriſts kingdom, yet it did as it were proclaim him a king, and a ſacrificer, by his death triumphant. See *Iſ. Caſaubon Exerc.* 16. *N* 79.

V. 3. *Hail king of the Iews*] Or *God ſave thee O King*, Syriac שלםלך *ſhelom lach, peace be to thee*, it was a common manner of ſalutation among them. So Judges 6. 23. שלום לך *ſhalom lecha*. So Judges 19. 20 1 Sam. 25. 6. 1 Chr. 12. 18. Luke 10. 5.

ſmote him with their hands] Or *gave him ſtripes with rods*, ῥαπίσματα, ῥαπίζειν is of ῥαπὶς, *virga, a rod, or ſwitch.* See on chap. 18. 22.

V. 4. *I bring him forth to you*] For they would not enter into the Pretorie. See on chap. 28. 18. therefore he cauſed Jeſus after he had been ſcourged, to be brought out unto them; who were waiting before the pretorie, to attend what ſhould finally be done to him.

I finde no fault in him] See chap. 18. 38. you accuſe him of many things, but upon ſerious examination thereof, I find in him no crime, no cauſe why I ſhould condemn him; this ſheweth that *Pilate* ſlighted all that they urged concerning his affecting to be a King; as either proceeding out of their envy and malice, or Chriſts otherwiſe pretending to a kingdom, than could at all be prejudicious to *Cæſar*, and the ſtate of Rome, had he, either by any ſecret, or publick practices of Jeſus, by drawing a dangerous party, providing armes and treaſure, or caſting out ſedicious words againſt *Cæſar* or the ſtate, (which things *Pilate* being the Roman Deputy, would diligently enquire after) perceived any endeavour of Jeſus, in their ſenſe, to make himſelf king, he durſt not have pronounced Jeſus innocent, leſt himſelf ſhould have been impleaded, guilty of confederacy with him.

V. 5. *wearing the crown of thorns*] So bare he, and took away that curſe of the earth, Geneſ. 3. 18. this may have an alluſion to that ſacrifice taken by the head in the thorns, which Abraham found upon the ſame mountain, whereon Chriſt began his paſſion. See Gen. 22. 2. 2 Chr. 3. 1. & *Clem. Alexand. Pæd. l.* 2. *c.* 8.

behold the man] Behold what a king you are afraid of: or this he ſaid to move them to compaſſion, whom they ſaw and knew cauſleſſely torne with whips.

V. 6. *they cryed out ſaying, crucifie him*, &c.] ἐκραύγασαν: it importeth, an importunate confuſed, vociferation or yauling out; ſuch as troubled crows make, when they cry altogether: ſo *Euſtat.* κράζειν and κρώζειν, is ſaid *de cornicibus & corvis*. So *Clem. Alexandr. ad Gent.* uſeth the word, οὐ κρώζοντα, οὐ χλάζοντα, &c. They who could alledge nothing againſt Chriſt, cry him to death with noiſe of multitudes; by ſo much more violently reaſonleſſe, by how much more reaſon the Judge alleaged to appeaſe them. So cryed the multitude againſt *Paul*, Acts 22. 22. So cryed the Epheſians for their *Diana*, Acts 19. 28. So the Heathens were wont to cry in any publick calamity, *Chriſtianos ad leonem, caſt the Chriſtians to the lyon, Tertul. adv. Gent. cap.* 40

take ye him and crucifie him] This expreſſeth *Pilates* indignation at their clamorous proceedings, as *Chryſoſtom* noteth: he permitted him not to their power to kill, which the Romans gave them not: but in effect denied to be a ſervant to their unjuſt paſſion; which the following words ſeem to intimate.

V. 7. *We have a law*] By their law a blaſphemer ought to be ſtoned to death, Levit. 24. 16. which might juſtly have taken hold on themſelves, it could not on Chriſt; for he is indeed the Son of God: but here appeareth the daring impiety of the wicked, wreſting laws to their own luſts, thereby to take away the righteouſneſſe of the moſt innocent, and to condemn even Chriſt himſelf.

V. 8. *he was more afraid*] Hitherto the innocency of Jeſus made him fear to condemn him, though ſo may confuſed outcries ſounded in his ears; ſometimes the Law, ſometimes neceſſity of ſtate, and *Caſars* right was pretended: yet fluctuant between theſe, and his own fear, his conſcience told him that Jeſus was innocent: and now a ſharper ſcruple toucheth him, leſt he ſhould condemn one more than a man, and that prove true which they objected againſt him for a crime, that he was indeed the Son of God,

V. 9. *whence art thou?*] Of what parents? the Jews laſt article, and Ieſus own former ſpeech, chap. 18. 36, 37. that his kingdom was not of this world, encreaſe his jealous fear: Jeſus knowing that Pilate would at laſt comply with the Jews fury;and being now to die, not for himſelf, but for us, anſwered not to this, as they who plead to be delivered.

V. 10. *Knoweſt thou not that I have power*, &c.] By this, *Pilate* condemned himſelf, when confeſſing that he had power to releaſe him, he would yet without any fault crucifie him, to ingratiate with the Jews: ***mala poteſtas licere quod noceat***, *Ambroſ. in Pſal.* 118. *ſerm.* 20. ***it is an evill power to be able to miſchief.***

V. 11. ***except it were given thee from above***] Except God gave it thee (as chap. 3. 27. 31.) or permitted it to thee, how ever great thy authority, and the ſtrength of the wide-ſpreading eagles wings, the *Roman* empire be, thou couldeſt do nothing at all againſt me, did not God for the preſent permit thee to do that which is in order to the performance of his holy will for my ſuffering, to redeem his elect.

hath the greater ſin] Greater ſin than thine, the Syriac hath it, as comparing *Pilates* ſin in comdemning Chriſt for fear, with the high prieſts ſin, delivering him up to *Pilate* for malice; or he taxeth the Jews in that they ſinned againſt God, for whom Judges muſt judge, and whoſe office it is to defend the innocent: and againſt *Pilate*, whoſe authority their importunity abuſed and miſled; and againſt holy JESUS the Lord of life,whom for envie they delivered.

V. 12. *Whoſoever maketh himſelf a king*] That is pretendeth to be a king

V. 13. *the pavement*] Λιθόστρωτος, a kinde of rich pavement of ſtones artificially wrought and joyned together. See ***Plin. lib.*** 36. 25. *cap.* Ezek. 40. 17. and 42. 3. it is called רצפה *ritſpah* of רצף *ſtratus lapidibus*,Syriac ריצפתא דכאפא *ratzipbatho decipbe*, *a pavement of ſtone*: but in Hebrew it is here called * *Gabbatha*, [**Chaldæa forma eſt vox, ſignificat **autem altum & editum**,*&c.*Vetabl.*] of גבא *gabah*, which ſignifieth, to be raiſed up, or made high: the word here uſed by the Greek λιθόστρωτος, is compounded of λίθος, *a ſtone*, and στρώννυμι, *to ſtrew* or *pave*, and importeth a place raiſed (as Tribunals uſed to be, that the Judges might with convenience ſee and hear, and be ſeen and heard) and curiouſly paved with ſtone. See ***C. Rodigin. Lect. ant. lib.*** 17. ***cap.*** 9. the evangeliſt here uſeth the word γαββαθᾶ, made of the Hebrew.

V. 14. ***It was the preparation***] παρασκευὴ τοῦ πάσχα, a day wherein they prepared themſelves, and thoſe things which were neceſſary to that ſolemnity: or a *paraſceve* of the Paſſeover; one day of the feaſt, which Mark 15. 42. is plainly ſaid, to be the προσάββατον, the day before the Sabbath. See alſo verſe 31.

about the ſixth hour] That is, about noon. If we compare this place with Mark 15. 25. it will appear that Mark ſaying it was the third hour when they crucified him, reckned according to the Jews accompt; who began their artificiall day from ſun-riſing, but John according to the Roman accompt in uſe with us,who begin our day from midnight,and ſo this ſixth hour was their firſt,our ſixth in the morning;between which and the third hour,(our nine) in the morning, were acted many things omitted by the Evangeliſt, and related by the reſt, as his ſending to *Herod*, Luke 23. 7. &c. he queſtioning with *him in many words*, the chief Prieſts accuſing him before *Herod*: *Herods* Souldiers arraying him; and mocking him, ſending him again to *Pilate*, and which took up the three hours, between *Pilates* firſt ſitting, and his giving the finall ſentence on Jeſus, and the execution thereof in faſtning him to the croſſe.

behold your king] This he ſpeaketh in ſcorn.

V. 15. *We have no king but Cæſar*] They acknowledge that the ſceptre was now departed from Judah, and therefore had not malice blinded them, they would have underſtood that mark of the Meſſias coming at that very time. See Geneſis 49. 10.

V. 16. *then delivered*, &c.] Mat 27.26. Mark 15.15.

V. 17. *and he bearing the croſſe*] Which they had prepared to crucifie him on. Crucifying and bearing the croſſe, was a capitall puniſhment; and putting to death after the Roman manner: they made him bear it till they found *Simon* of Cyrene, whom they compelled to carry it for him. See Luke 23. 26. See note thereon.

Golgotha] The place where they executed malefactors, on the North ſide of the mount *Sion*, ***Hieronym. de locis Hebraicis. Euſeb.***

V. 18. *two other with him*] According to prophecie, Iſa. 53. 12. *he was counted with the tranſgreſſours.*

V. 19. *And Pilate wrote a title*] Chriſt upon his croſſe is entituled king, by his hand, whoſe mouth condemned him for aſpiring to a kingdom. See Mat. 27. 37. Mark 15. 26. Luke 23. 38.

V. 20. *Hebrew, Greek, and Latine*] Gods providence ſo diſpoſing it that many might read it; for unto theſe feaſts at Jeruſalem came men of ſeverall nations. See Acts 2. 5. it was the faſhion of the Ancients to ſignifie to the publick, the cauſe of any delinquents ſufferings, either by the voice of a cryer, or by ſetting it up written in Capital letters. See ***Spartian. in Severo. Lamprid, Alexand. Sueton. Caio.***

V. 21. *Write not the king of the Jews*] They were afraid that this would be too much honour to Chriſt, and ignominy to themſelves among the nations,when they ſhould hear that they had crucified their king; therefore they deſired that the title might be ſo altered, that Chriſt might thereby ſeem condemned for his ambition, not their importunate malice.

V. 22. *What I have written* &c.] That is, I will not change it; for ſo it ſeemeth their cuſtom was: the publick tables containing the decrees of their *Proconſuls*, once publiſhed, might not be reverſed. See ***Apulei Florid. l.*** 1. ***ſub finem.***

V. 23. ***Then the Souldiers***] Mat. 27. 35. Mark 15. 24 Luke 23. 34. the ſouldiers of the Roman garriſon, who put him to death.

woven] Of one peece without ſeam. See hereof ***Iſ. Caſaub. Exerc.*** 16. ***Num.*** 117.

V. 24. ***they parted my raiment***] Pſal. 22. 18. they made four parts of his raiment, beſide the ſeamleſſe coat, which they agreed not to make uſeleſſe by dividing it, but to caſt lots for it, which of them ſhould have it whole to himſelf, they caſt lots for the other four parts,according as they had agreed for to divide,but here they again put the coat to another particular lot,See Mat.27.35.this part of the hiſtory *John* more exactly recordeth than the other Evangeliſts to ſhew, that as all other things foretold by the Prophets, concerning the ſufferings of the *Meſſias*,ſo even this concerning the parting of his garments, was fulfilled in Chriſt's paſſion, declaring him to be the promiſed and expected Meſſias and Saviour of the elect,to whom all the propheſies ſo punctually agreed.

V. 25. *Cleopas*] Or *Clopas*. See Luke 24. 18.

V. 26. ***whom he loved***] ***Iohn***, who wrote this Goſpel, Chap. 21. 24.

Woman behold thy ſon] Meaning, I commend thee to his care and charge, that he may keep thee in thine age: a ſingular pattern of piety, amidſt ſuch torments to be careful of his dear mother.

V. 27. *unto his own home*] εἰς τὰ ἴδια, as c. 1. 11. Syriac interpreter, *apud ſe. Epiphanius hæreſ.* 78. 10. giveth it, πρὸς ἑαυτὸν, *unto himſelf*, to his houſe, care and cuſtody.

V. 28. ***that all things were now accompliſhed***] That all things were thus far forth accompliſhed in the great work of our redemption.

that the Scripture might be fulfilled] Pſal. 69. 21. as al other propheſies, in every particular, concerning the Sufferings of the *Meſſias* were exactly fulfilled in Chriſts paſſion, ſo was this; their giving him,thirſting, vinegar to drink.

V. 29. ***a veſſel full of***, &c.] They were wont to give thoſe who were to be executed, vinegar, or ſharp wine mingled with myrrhe (Mark 15. 24.) ſome ſay to ſtupifie them; it may be to keep thoſe from fainting, whom they would longer torment: the ſouldiers gave it him inſtead of drink, out of barbarous inhumanity, and impiety mocking him, but Gods providence turned it (as all other their actions, which whatſoever intention deſigned) to the clear demonſtration of his truth really fulfilled in Chriſt.

put it upon hyſſop] Not that hyſſop grew in thoſe parts ſo high, as to be uſed in place of a reed, as ſome think; See ***Iſ. Caſaubon exercit.*** 16. ***N.*** 126.) See 1 Kings 4. 33. where it is reckned among the ſmall plants: probably they bound hyſſop to the reed or cane (mentioned Mat. 27. 48.) and put the ſpung filled with vineger on the top of the ſame, that they might reach it to his mouth; as that which (as ſome Phyſicians affirm) being uſed with vineger would keep from fainting: poſſibly for ſome ſuch end they made their *Hyſſopites*, *Plin. lib.* 14. *cap.* 16. ***hyſſop wine.*** See ***Plin.*** 21. ***cap.*** 1. ***ſub finem Dioſcor. lib.*** 5. ***cap.*** 50. This herb was in uſe,in their ſacrifices and luſtrations with water, Exod. 12. 22. ***you ſhall take*** אגדה אזוב ***aguddah ezob***, ***a bundle of hyſſop.*** 70. δέσμην ὑσσώπου, ***and dip it in the blood, that is, in the baſon, and ſtrike the lintel***, &c. See Levit. 14. 4. Numb. 19. 18. becauſe this ſprinkling with an hyſſop bunch was the laſt act in their ceremony of cleanſing. ***David*** for a ſigne of his ſins remiſſion, prayeth, Pſal. 51. 9. ***cleanſe me with hyſſop***, οὐ δυνάμενον ἄφεσιν ἁμαρτημάτων ἐργάζεσθαι, αἴνιγμα δὲ τι σημαίνει, ſaith ***Suidas***, ***hyſſop could not work any remiſſion of ſins, it ſignified a riddle or myſtery***: certainly neither could the blood of bulls or goats herewith ſprinkled, take away ſin; but that onely which was hereby ſignified, the ſacred blood of Chriſt. The Apoſtle expreſſeth the ceremony, Heb. 9. 19, 20. ***Moſes took the blood of calves and goats, with water and ſcarlet wool, and hyſſop, and ſprinkled both the book, and all the people, ſaying, this is*** τὸ αἷμα τῆς διαθήκης, ***the blood of the teſtament which God enjoyned unto you***: now the law had but ***a ſhadow of good things to come***, Heb. 10. 1. ***Suidas*** therefore ſaith well, τύπος ἦν ἐκεῖνα τῶν σωτηρίων παθημάτων: theſe were types of (Chriſts) ſaving paſſions. Chriſt therefore ſaid, in the inſtitution of the ſeal of the new covenant ***this cup is***, ἡ καινὴ διαθήκη ἐν τῷ αἵματί μου, ***the new teſtament in my blood***, Luke 20. 22. now preſently to be ſhed, the old Teſtament ſignifying the ſame, was that before mentioned, Heb. 9. 19,20 what ever the ſouldiers intended in this act of theirs, of binding the hyſſop, or ſhedding Chriſts blood,Gods providence diſpoſed it all ſo,that we may herein learn that comfortable doctrine concerning the cleanſing of our ſins typified under the *Law*,but performed in the blood and paſſion of Chriſt.

V. 30. ***it is finiſhed***] That is, mans redemption; and all the ceremonies

monies of the Law, are fulfilled and ended in the exhibition of that truth which they prefigured: He ſpeaketh here of that which preſently ſhould be; and in the yielding up his ghoſt was accompliſhed. See chap. 17. 4.

V. 31. *for that Sabbath was an high day*] Μεγάλη ἡ ἡμέρα, *a great day*, that is a very ſolemn day, in reſpect of the concurrence of a double celebrity: the Sabbath, and a day of this feaſt of Paſſeover: (See Numb. 28. 17, 18. So here chap. 7. 37. the laſt day of the feaſt is ſaid to be, *that great day of the feaſt*) ſo that they might not take him down thereon.

V. 32. *brake the legs of the firſt*] The ſouldiers which crucified them came and broke their legs to diſpatch them, after they had obtained it of *Pilate*, verſe 31 that they might not remain upon the croſſe on the Sabbath; therefore when they ſaw Jeſus dead already, they ſaved that needleſſe labour: this did Gods providence diſpoſe ſo, becauſe he was ſhortly to riſe again: for though he could as eaſily have made his bones whole, as cure his heart-wound, and riſe again from the dead; yet other concurrent difficulties hindring the faith of infirm men, he would not have this added thereto.

V. 34. *there came out blood and water*] They pierced his ſide, to prove if he were indeed dead, or otherwiſe to make him ſure; this water and blood forthwith iſſuing out ſhewed that he was truly dead, the *pericardium* which keepeth that water about the heart, being pierced: thus was fulfilled that which was foretold, Zach. 12. 10 *and they ſhall look upon me whom they have pierced*, as verſe 37. thus came Jeſus *by water and blood*, 1 John 5.6. thus was there *a fountain opened to the houſe of David, and the inhabitants of Jeruſalem* (even to all the Elect) *for ſin and for uncleanneſſe*, Zach. 13. 1. this was done that the enemies might not object, that he roſe again becauſe he was but half dead on the croſſe, and ſo, taken down, revived: to teſtifie the contrary truth, *John* ſo ſeriouſly affirmeth (verſe 35.) the certainty of his death, his heart-blood ſtreaming out, which he ſaw that ſtood by the croſſe.

V. 35. *He knoweth that he ſaith true*] He knoweth exactly, and certainly, who was ſo near an eye-witneſſe, that he could not be deceived therein, as they eaſily may, and often are, who take up things upon the bare report of other relaters.

that ye might believe] That is, that Jeſus was truly dead, his heart being thus pierced.

V. 36. *that the Scripture might be fulfilled*] Exod. 12. 46. Numb. 9. 12. Pſal. 34. 20. that thoſe types might be accompliſhed in Chriſt the truth which they prefigured. So it appeareth that Chriſt our Paſſeover is offered, 1 Cor. 5. 7. and that he is that onely Lamb of God which taketh away the ſin of the world, chap. 1. 29. and that which was here done fell not out by chance or the counſel of man, but by Gods all diſpoſing providence, working by the impious murderers of Chriſt, that which his own hand and counſel had pre-ordained, as Acts 4. 28.

V. 37. *they ſhall look on him &c*] Zach. 12. 10. Whom they thus wounded on the croſſe. This the Pſalmiſt (ſpeaking of the parting of his garments, &c) recordeth alſo, Pſal. 22. 17. *they look and ſtare upon me*: and in the judgement, *every eye ſhall ſee him, and they alſo which pierced him*, Rev. 1. 7. Happy ſhall they be who with the eye of faith now look up to him, as the wounded Iſraelites to the brazen Serpent; as thoſe happy heart-wounded Converts, Acts 2. 37. at *Peters* Sermon, look back on him whom their ſins have crucified, in true faith and repentance *for the remiſſion of thoſe their ſinnes* --- that they may be ſaved.

V. 38. *after this Joſeph, &c.*] See on Mat. 27. 57. and on Luke 23. 50, 51.

but ſecretly] Before Chriſts death, ſecretly; but now he declared himſelf to be one of Chriſts Diſciples.

for fear of the Jews] Who had determined to excommunicate any that confeſſed Jeſus to be the Chriſt, chap. 9. 22.

V. 39. *Nicodemus which at firſt, &c.*] Chap. 3. 1, 2.

V. 40. *in linnen clothes, &c.*] Becauſe they had not time then perfectly to embalm him, the Sabbath being ſo near This was done by Gods providence, that theſe men ſhould give Chriſt an honourable burial, that it might be more remarkable; which would not probably have been ſo, if ſome poor or obſcure perſons had performed this office: and had his own Apoſtles, or any of them been ſo daring as to have done it, the adverſaries would poſſibly have ſaid, that they had conveyed him away, and not indeed buried him: but this objection was taken away, and the Jews were herein convicted by the teſtimony of ſome of their own; and thoſe honourable perſons.

V. 41. *was a garden*] In a garden the firſt *Adam* fell, in a garden the ſecond *Adam* was buried, and roſe again; as we fell in *Adam*, we ſhall riſe in Chriſt. See *Iſ. Caſaub. exercit.* 16. *N.* 134. 98.

wherein was never man yet laid] Gods providence ſo ordaining it; leſt any caviller ſhould ſay, that it was ſome other body not Chriſt which roſe again: or that he roſe again by ſome others vertue, not his own, as 2 Kings 13. 21. *in alienâ ſepultura ponitur, qui pro aliorum moriebatur ſalute, Auguſtine de temp. ſerm.* 133. *he was laid in another mans ſepulchre, who died for others ſins, not his own.*

V. 42. *the Jews preparation day*] Verſe 14. John ſpeaketh here, as of a thing already antiquated and aboliſhed: for the Lords day, our Sabbath, was obſerved by the Chriſtians when he wrote this Goſpel. The Jews preparation, was our Fryday, and their Sabbath our Saturday, and the Lords day, which we obſerve from the Reſurrection of Chriſt, their firſt day of the week, chap. 20. 1. Luke 24. 1. Mark 16. 1, 2. Mat. 28. 1. 1 Cor. 16. 2. Revel. 1. 10.

CHAP. XX.

Verſe 1. THe *firſt day*] See on chap. 19. 42. Mat. 28. 1. Mark 16. 1. which is with us the Lords day: τῇ κυριακῇ ἡμέρᾳ, on the Lords day, Rev. 1. 10.

when it was yet dark] She departed from home before day, and by that time ſhe came to the ſepulchre, the Sun was about to riſe, Mark 16. 2. this was the *firſt day of the week* τῇ δὲ μιᾷ τῶν σαββάτων here τῇ μιᾷ is put for τῇ πρώτῃ: the *one day*; that is, the firſt. So Gen. 1. 5. יום אחד *jom. echad.* 70. ἡμέρα μία the firſt: the ſame Gen. 8. 5. give, חד τῇ πρώτῃ, *the firſt*; So Dan. 9. 1. which manner of ſpeaking the Apoſtles alſo retained in the Greek, Mat. 28. 1. 1 Cor. 16. 2. See *Iſ. Caſaub. exer. c.* 16. *N.* 170.

unto the ſepulchre] Theſe women named, Mark 16. 1. came to embalm him; which, for want of time they could not before do. See chap. 19. 40.

and ſeeth the ſtone taken away] For the Angel deſcended and rolled it back, Mat. 28. 2.

V. 2. *other diſciple whom Jeſus loved*] Chap. 13. 23. and 21. 20.

V. 4. *the other diſciple did outrun Peter*] Both made haſt to know what the matter was (οὐδὲ γὰρ φέρει τὴν ἀναβολὴν ὁ ζῆλος *Nazianzen orat.* 18. *zeal* (and love) *brooks no delay*, but with unequal ſtrength: *John* being young, and ſo of better agility, came firſt to the ſepulchre: See on Luke 24. 12.

V. 5. *and he ſtooping down*] παρακύψας, the word is of that which ſignifieth to hold down the head to ſee, or look into, James 1. 25. *who ſo* παρακύψας *looketh into that perfect law, &c.* The door of this ſepulchre was low, and the vault of ſuch depth digged into the rock (in manner of a *cave*) Mat. 27. 60. that without ſtooping down they could not ſee into it: it may have this moral; the myſteries of our ſalvation accompliſhed in the death, burial, and reſurrection, of our Saviour, can be looked into by none but thoſe who ſtoop to ſee: they admit no eyes of the proud to view them.

V. 6. *Then cometh Simon*] See on Luke 24. 12.

V. 7. *the napkin that was, &c.*] See Luke 24. 12. It was now light enough to ſee the white clothes there lying. See Mat. 27. 59. Mark 15. 46. Luke 23. 53. John 11 44 and thus Gods providence had diſpoſed, that even theſe ſmall,and,things,to mans judgement not much conſiderable, ſhould ſerve to the evidence of the truth of Chriſts Reſurrection, and the refutation of the falſe report of the Jews, that his Diſciples ſtole away his body out of the Sepulchre; for in all reaſon and probability, they would not have carried him away naked but in the linnen in which *Joſeph* and *Nicodemus* had interred him.

V. 8. *and believed*] That Chriſts body was taken away according to *Maries* report: for as yet they knew not the Scripture, that he muſt riſe again from the dead, verſe 9.

V. 10. *went away again*] They made haſt away, while yet but few were ſtirring about, for fear of the implacable malice of the Jewes.

to their own home] Where they before were, and from whence they ran to the ſepulchre: finding there nothing certainly appearing to their ſenſe, but onely their miſſing of the body of Jeſus, which poſſibly they might think was ſtolen away. See verſe 13. they returned to the reſt of the diſciples, wondering with themſelves how theſe things could ſo be, and what would be the iſſue, Luke 24. 12. relating to the reſt, that Jeſus body was not in the ſepulchre where it was laid, Luke 24. 24. and ſilently expecting the event.

V. 11. *But Mary ſtood without, &c.*] *Peter* and *John* made haſt away, leſt notice ſhould have been taken of them, as Chriſts Diſciples; and here the weaker ſex ſheweth more ſtrength of reſolution.

weeping] Not yet underſtanding the myſtery of Chriſts reſurrection, ſhe venteth her grief with tears.

ſhe ſtooped down] See on verſe 5. Either moved by the ſplendor of the Angels, or ſome noiſe by them made. She was not yet ſatisfied with others report, but as in the loſſe of that which we dearly love, conceiveth hope againſt ſenſe and reaſon; and, as *Gregory* ſaith, *hom.* 25. *amanti ſemel aſpexiſſe non ſufficit*: *a lover is not ſatisfied with one look*: nor looked ſhe in vain, to whoſe better information God ſent his glorious Miniſtring Spirits.

V. 12. *ſeeth two Angels*] Whether ſhe knew them to be Angels, or ſuppoſed them to be men, it is not here expreſſed: *in white* clothes, or garments.

the one at the head, &c.] That is, at that part of the ſepulchre where the head of Jeſus was laid when they buried him.

V. 13. *Woman, why weepeſt thou?*] That is, weep not: it is not now a time to weep, but to rejoyce: they ſaid more unto her, which the other Evangeliſts mention; but this, omitteth: this is a ſpeech mixed of reproof and comfort.

ſhe ſaith unto them] Surcharged with ſorrow ſhe conſidereth neither who theſe glorious creatures were, nor much what they ſaid to her, but mindeth onely the occaſion of her own preſent ſorrow.

they have taken away my Lord] Friends, or enemies, I know not whether, have conveyed away the body of my dear Lord Jeſus, here buried: ſo too much paſſion maketh one for preſent uncapable of reproof or comfort.

V. 14. *and ſaw Jeſus ſtanding*] Hearing ſome behind her, or perceiving by the Angels geſture, or countenances, ſome other preſent, ſhe looked back.

knew not that it was Jeſus] She ſaw, but knew not him ſhe ſought See Luke 24 16. Mark 16. 12. Mat. 28. 17. probably, he would not ſuddenly be known to her, leſt now riſing from the dead he might have affrighted her, which this, her ſlowneſſe to believe (being before inſtructed concerning his death and reſurrection and now again by the Angels) juſtly deſerved: yet ſee the mercy of Chriſt; ſhe firſt found him, who moſt affectionately ſought him

V. 15. *Ieſus ſaid unto her*] He well knew why ſhe wept, and for whom ſhe wept, but thus he takes occaſion to manifeſt himſelf to her.

Sir, if thou haſt born him hence, &c] Probably ſhe might ſuppoſe that he had overheard, what ſhe anſwered the Angels, therefore ſhe replyeth as preſuppoſing it: *if thou haſt barn him hence*; yet ſhe did no aſpire to the thought of Chriſts divine power to raiſe him from the dead: ſo hard is it to ſhake off the deluding dreams of fleſh and blood.

V. 16. *Mary*] In this familiar and uſual compellation, ſhe underſtood that it was Jeſus which ſpake to her.

Rabboni] Sudden joy intercepted what ſhe might more deſire to ſay: this hath the force of an interrogation; Is it my Maſter? my Lord Chriſt? See on chap. 1. 38.

V. 17. *touch me not*] She being too much addicted to ſenſe, Chriſt would teach her to lift up her mind to the conſideration of his ſtate of glory in heaven, where we muſt find him now with the eye of faith, not bodily ſenſes, 2 Cor. 5. 16. according as *Auguſtine* ſaith to *Paulinus. ep.59* he would intimate, *tactum ſpiritualem, i. e. acceſſum fidei, ſe requirere*: that *he now requireth a ſpiritual touching*; that is, *that we come to him with faith*, whereby we beleeve him to be on high with the Father: and he would now ſhew her, that ſhe muſt attend another office, which was to teſtifie his Reſurrection from the dead: as if he had ſaid, thou needſt not make ſo much haſte to touch my feet; I am not yet aſcended, neither ſhall I ſo quickly, but that thou mayeſt be aſſured, by ſeeing, hearing, and touching me, that it is I who now am indeed riſen from the dead; the pledge and aſſurance of your life and reſurrection. See on Mat 28. 9

my brethren] The diſciples. See on Mat. 28. 10. notwithſtanding they had been ſcattered, and *Peter* had denyed him in his great infirmity; yet without exception to him, he calleth them his brethren.

my Father, and your Father] Mine by nature, yours by adoption. *Cyril Hieroſ. Catec.* 7. and 11.

V. 18 *Magdalene came and told, &c.*] This Evangeliſt recordeth not how Jeſus appeared to her with the other women as they were going to tell theſe things to the diſciples, which, Mat. 28. 9. is recited.

V. 19. *Then the ſame day*] Mark 16. 14. Luke 24. 36.

when the dooers were ſhut] Shut (either becauſe it was night, or for feare of the Jews) but he could make them open to himſelf, as he afterward did for *Peter*, Acts 12. 10.

Peace be unto you] This was an Hebrew manner of ſalutation; who by peace, meant all proſperity. See on Matth. 28. 16

V. 20. *He ſhewed unto them his hands, &c.*] Which were pierced with nails faſtning him to the croſſe: thus confirms he them by all means, that they might be aſſured, that it was he who was indeed riſen from the dead; leſt otherwiſe they might have thought it had been but ſome apparition, or ſome other body, and not he. See on Luke 24. 40.

V. 21. *As my Father hath ſent me*] He gave them a miſſion, and charge before, but as preachers to warn the Jews to hear Chriſt: but now he ſendeth them as Apoſtles, and Ambaſſadours into the other Nations: committing that miniſtery to their execution, which himſelf had performed in teaching: he appointeth them and their ſucceſſours his ſurrogates in his abſence. See Epheſ. 4. 11. and that their authority to preach, might be underſtood to be Gods own ordinance. he telleth them, that as his Father ſent him, ſo he ſendeth them to preach to all nations in his Name. See chap. 6. 38 Mark 16. 15. Mat. 28, 19. Chriſt ſpeaketh the ſame truth by the Apoſtles and Miniſters of the Goſpel, which his ſelf preached when he was converſant with men on earth.

V 22. *he breathed on them*] By this ſign prefiguring what they ſhould receive; to wit, the gifts and graces of the holy Spirit, proceeding from the Father and the Son.

V. 23. *Whoſoever ſins ye remit*] Mat. 18. 18. this power is equally given to all the diſciples,, and their ſucceſſours reſpectively; firſt in reſpect of the doctrine of faith, and repentance, as the key of Heaven committed to their miniſtery, which (according as it is received and obeyed) bindeth or looſeth; if we believe and repent here on Earth, God forgiveth in Heaven; and it is the miniſters office to preach the ſame in general, and to apply it particularly, for the comfort and inſtruction of the truly penitent. Secondly, in reſpect of the power of excommunication and abſolution, which is in diſcipline, that the ſpirit might be ſaved in the day of the Lord, 1 Cor. 5. 5.

V. 24. *called Didymus*] See on chap. 11. 16. *Thomas* recited under the character of *one of the twelve*, is ſpoken of c. 11. 16. we may not underſtand this with relation to the number of the Apoſtles now being; (for *Judas* was gone to his own place, and *Mathias* was not yet choſen into his office, Acts 1. 25, 26.) but that which had been, when Jeſus had firſt choſen twelve Apoſtles, according to the number of the Tribes of Iſrael.

was not with them] Probably he was not yet returned (after they had been diſperſed for fear) to the company of the Apoſtles.

V. 25. *I will not believe*] So dangerous is it to be once abſent from holy aſſemblies where Chriſt will be preſent (Mat. 18. 20.) to indulge to our own ſenſe, to meaſure things divine and ſpiritual by our own carnal reaſon, and to give our ſelves lawes of believing

V. 26. *his diſciples were within*] Within the houſe where they remained, verſe 19. For they or ſome of them, having been well known to divers in Ieruſalem, they could not ſtir much abroad without great danger; the heat of the Iews rage being yet very little abated; (neither could they before go away out of the city, the feaſt of unleavened bread being not ended) now *Thomas*, how ever weak, and disbelieving their report and firm teſtimony concerning the reſurrection of Chriſt, the maine and fundamental Article of our belief, yet would he not ſeparate from their conventions.

Ieſus came, &c.] On the eighth day after his reſurrection; that is, the next Lords day. Where Ieſus was in the mean time, the Scriptures being ſilent, we may not curiouſly enquire: more ſafely note that *Thomas* being then with them it appeareth that neither did he in unbelief ſeparate from the Church repreſentative, nor did they deſert him, or abſtain from communion with him, for ſo great an infirmity as was expreſſed in his profeſſed unbelief: therefore Ieſus came to them who hath promiſed the bleſſing to the unanimous, Pſal 133. and Mat. 18. 19.

V. 27. *reach hither thy finger*] Chriſt made ſuch uſe of *Thomas* preſent unbelief, that he thereby left the truth of his reſurrection, more certain and undoubted unto us: mark the admirable clemency of Chriſt, for one ſouls ſake, he would appear again, and ſhew his wounds to all the reſt.

V. 28. *my Lord, and my God*] Here *Thomas* confeſſeth his faith (which Chriſt approveth, verſe 29.) *veram in illis cicatricibus patientis ac reſurgentis virtutem divinitatis agnoſcens. Fulgent. de incarn. & Gra. D. Ieſu &c.* 11. *acknowledging in thoſe wounds of him that ſuffered and roſe again. the true power of the deity*; without which he could not have riſen again. Thus *Thomas* ſpake, as one coming to himſelf again: and this abrupt ſpeech importeth a vehement admiration, at Chriſts mercy, and his own ſtupidity and dulneſſe to believe: it containeth a ſhort, but abſolute confeſſion of faith; he collecting from his reſurrection, that Chriſt was the very Meſſias, Redeemer, and Lord of all (See Rom. 1. 4.) and with an explicit faith, profeſſing his own intereſt therein: So far did his faith now excel ſenſe, on which he before ſo much depended, that he who felt onely the manhood, believed and confeſſed the united Deity of Chriſt: ſo ſoon can God change pertinatious unbelief into ſaving faith. See Acts 9. 2. Gal. 1. 23, 24 *Thomas* twice *emphatically* repeateth, *my*, to declare that he now ſpake out of deep and ſerious ſenſe of faith. So God permitteth his to infirmity, and ſome ſlips; as that in their recovery, themſelves and others, are more confirmed See on verſe 27. *plus enim nobis Thomæ infidelitas, ad fidem, quam fides credentium diſcipulorum profuit, &c. Greg. hom. 26. in Evang. For Thomas his doubting more advantageth our faith, than the faith of the believing diſciples*: If *Thomas* had not doubted, we had not been ſo aſſured that it was indeed the ſame Chriſt, who was crucified, dead and buried, and riſen again; his doubting, put that out of doubt.

V. 29. *they that have not ſeen*] Which ſhall hereafter believe through the preaching of the Goſpel, though they ſee me not in the fleſh, or theſe wounds now ſhewed thee.

V. 30. *many other ſignes*] Chap. 21. 25. He did theſe in the preſence of his diſciples to confirm them; after his reſurrection, we read not, that he ever appeared to the wicked or ſhewed himſelf to them after his reſurrection from the dead: he reſerveth that to their greater terrour in the day of judgement. See Rev. 1. 7. Acts 10. 41.

which are not written in this book] As being ſufficiently recorded by the other Evangeliſts: or foraſmuch as God knew that to be ſufficient which is written. See 2 Tim. 3. 15.

V. 31. *But theſe things are written*] Theſe things which Jeſus taught and did: as a father (ſaith *Optatus l.* 5.) having many children, while he liveth, and is preſent with them, governeth them his ſelf, and needeth no will and teſtament; but drawing towards his end, fearing leſt after his deceaſe, his children may fall out, he calleth witneſſes, *voluntatem ſuam de pectore morituro transfert in tabulas diu duraturas*; *out of his dying breſt he tranſlateth his will, on long-laſting tables, if any controverſie happen, non itur ad tumultum, ſed quæritur teſtamentum*: *& qui in tumulto quieſcit, tacitis de tabulis loquitur vivus*: *they run not to the grave* (of the dead) *but ſeek the will and teſtament*; *and ſo he that reſteth in the grave, in thoſe ſilent tables ſpeakes his mind, as if he were alive*: He who made his will is in Heaven; yet thus, his children conſult with him: So Chriſt being bodily preſent with his Church, did teach and govern them; but at laſt ordered that his will and teſtament ſhould be written, for a conſtant rule of faith and manners, to all his children on earth, until his coming again to judge.

that ye may believe] For, faith in Chriſt, and our ſalvation thereby, as it was the onely ſcope and end of Chriſts doing of miracles, ſo was it of the Evangeliſts recording the ſame.

CHAP. XXI.

Verſe 1. S*Ea of Tiberias*] The ſea of Galilee (John *6.* 1.) ſo named from that adjacent Province, or City of that name near to it: of old it was named כנרת *Chinnereth.* Numb 34. 11. Deut. 3. 17. Joſh. 11 2. & 12. 2. *Chalde* גינוסר *Ginnoſar*: 70. Κινερὼθ, χινερέθ. See on Luke 5. 1 John *6* 1. *Jerom de loc. Hebr.* calleth it, *Chennereth* the bound of Judea, in the Tribe of *Neptalim*: *Herod* called the city Tiberias, in honour of *Tiberias Cæſar*, *Jerom ib.* they ſince called it Tabaria. *Adricom. Theatr ter. S. Zabulon*, *Ptolome*, *Strabo*, and other Greek Authours, call it as in the Goſpel γεννησαρὲτ. Mat. 14. 34. See *Tremelius* note thereon. *Joſeph de bel. Jud. l.* 3. *c.* 18. calleth it Geneſar. *Plini. l.* 5. *c.* 15 this lake Geneſar is ſixteen miles long, and ſix miles broad; beſet with pleaſant Towns: on the Weſt thereof ſtood Tiberias; it abounded with divers ſorts of fiſhes: the River Jordan runneth through it. *Adricom. q. ſ.* the Apoſtles, according to the command of Chriſt, and the admonition of the Angels, after his reſurrection, the dayes of unleavened bread being ended, leaving Jeruſalem, went to Galilee. See Matth. 26. 7. Matthew 26. 32.

on this wiſe ſhewed he] He ſetteth down the time, place, perſons, occaſion, and manner of Chriſts appearing to them, to ſhew the evidence and certainty of his reſurrection.

V. 2. *Nathaniel of Cana*] See chap 1. 49 Some think this was he who is called alſo Βαρθολομαῖος *Bartholmew*, the ſon of *Toolomeus*, of בר *bar, a ſon*, and תלמי *thalmai*. Numb. 13. 23. Jud. 1. 10. 70. Θελαμὶ or Θολμὶ.

V. 3. *I go a fiſhing*] For though they were fiſhers of men, they were not yet ſent out, neither had they received thoſe viſible gifts of the Holy Ghoſt, which were to furniſh them out to that great work of preaching the Goſpel to all Nations: moreover, they wrought in their callings, to ſupply their preſent neceſſities, as *Paul* alſo ſometimes did, 2 Theſ. 3. 8. See Luke 24. 49. therefore he acquainteth the reſt with his purpoſe, that they might joyne with him; which they accordingly did.

we alſo go with thee] We will goe with thee, and joyne with thee in fiſhing: for albeit the word be of the preſent tenſe; yet becauſe it relateth to an action not preſent, but future, it is well interpreted by the future. It may be the Evangeliſt, who was one of them, would hereby expreſſe their preſent aſſent and readineſſe of mind upon the firſt motion of *Peter*, as alſo their certain reſolution to go.

that night they caught nothing] Thus the providence of God diſpoſed it, for the more clear evidence of the enſuing miracle: had they caught any thing the power and preſence of Chriſt had not ſo clearly appeared, in this ſudden ſucceſſe: all labour and endeavour of man is vain, unleſſe God bleſſe it with ſucceſſe, Pſal. 127. 1. See Gen. 11. 78. Hag. 1. *6*, 9. &c. Deut. 28. 13 &c. God often exerciſeth the patience of his: ſhould all our labours ſucceed well, how few would beg Gods aſſiſtance? how ſeldome would men acknowledge his bleſſings?

V. 4. *When the morning was now come*] He expected until theſe diſciples (weary with ſucceſſeleſſe labour, and out of hope to get any thing) would leave work; to declare that the opportunity and time which God taketh to ſupply and relieve his, is then, when there appeareth to them leaſt hope of help from ſecond cauſes.

but the diſciples knew not, &c.] Either becauſe it was not yet clear day, or becauſe of the diſtance, they being ſo far from ſhore; but ſpecially becauſe Jeſus would firſt be known by the miracle; and then by his countenance.

V 5. *children have ye*] Or, *Sirs.*

have ye any meat?] Have ye taken any thing? have ye any thing to eat? as the Syriac hath it: he asketh as one who came to buy; but his purpoſe was in his eating, to teſtifie his reſurrection from the dead, and to give them aſſurance thereof by a further manifeſtation of himſelfe unto them.

V. 6. *caſt the net on the right ſide*] Thus he counſelleth them, as ſome ordinary perſon, the *right ſide of the ſhip*, is that which is one right hand of him that ſitteth at the helme, which the Seamen call the *ſtarboard ſide*: he aſſigneth one certain part of the ſhip, *ne fortuita videretur captura, Euthymius*: leſt it ſhould (rather) ſeem that they had taken ſuch a draught by chance, than divine providence.

V. 7. *it is the Lord*] It is Chriſt who hath thus admirably bleſſed our labours in this draught of fiſhes.

girt his fiſhers coat unto him] Some cloſe linnen coat, which hindred not his ſwimming.

for he was naked] Before he put on this, he had ſome thing on; for we may not ſimply underſtand that he had none other clothes on: 1 Sam. 19. 24. it is ſaid that *Saul* ſtript off his clothes, and laid down naked all that day and all that night; that is, he put off his Kingly Robe, not all other his clothes. So walked *Iſaiah* the Prophet, *naked, and barefoot*, Iſa. 20. 2. that is, without his *Prophets* garment. We may not think he went ſtark-naked to the diſcovery of his ſhame, and contempt of his perſon: and ſo *Peter* here was naked; that is, had not on that uſual outward garment with which he uſed to go in publick: except we ſhall underſtand, that he in his work of fiſhing had onely the coat here mentioned on his otherwiſe naked body, which, hearing that it was the Lord, he preſently girded ſo cloſe to him, that it might not hinder his ſwimming aſhore, and ſo hide his nakedneſſe; but this ſheweth with what diligence they had laboured without ſucceſſe, until Chriſt came to them.

caſt himſelf into the ſea] He leapt over-board to ſwim a ſhore, that he might come to Jeſus (which the Syriac addeth) impatient of the delay, which the ſhip muſt neceſſarily make, being to bring ſuch a draught to ſhore: *ſerum æſtimans ſi cum cæteris navigio perveniret. Ambroſ. in Luc. ſub. fin.* eſteeming it too late to come with the reſt in the ſhip: he valued no gains, but to come to Chriſt.

V. 8. *dragging the net with fiſhes*] σύρω, is properly to ſweep the ground, as they do who fiſh with *trailes*, or draught-nets, whoſe plummets ſink the lower part of the net to the ground leſt the encloſed fiſh ſhould eſcape.

V. 9. *they ſaw a fire of coals there, &c.*] It ſeemeth while they were labouring in an ordinary calling, that Jeſus (ever mindful of his) prepareth food for them by an extraordinary way, againſt they came aſhore, weary and hungry, ſo that they find there all neceſſaries ready: nor need we doubt who provided or how; He being preſent, who prepared Iſrael a table in the wilderneſſe, who fed ſo many thouſands with five loaves and two fiſhes: all creatures obey him; he gave them here an example of his divine providence, which never faileth thoſe that truſt in him. See Exod. 34. 28. 1 King. 19 8. Hebr. 13 5.

V. 10. *bring of the fiſh &c.*] That they might not neglect his bleſſing, and loſe that which he gave them, nor think that it was a viſion: he biddeth them bring of the fiſh which they had now caught; it was his bleſſing, and their labour: his beneficence, and their propriety: ſo we ſay *our daily bread*, yet pray God to give it: that is ours, in which Chriſt giveth us, a Divine, and civil right.

V. 11. *Simon Peter went*] Not he alone, but he with the reſt: he chiefly is named, (who in zeal to enjoy the preſence of Chriſt, waved the uſuall means of coming to him) and is now inſtructed to uſe the ordinary means to receive, and ſave Gods bleſſings, beſtowed on him. Chriſt would not diſtract us from, but bleſſe us in our lawful callings, that we may therein acknowledge his mercifull providence. See 1 Tim. 4. 4.

V. 12. *Come and dine*] Not that he now wanted food, but this was to aſſure them of the truth of his manhood then preſent, that they might not think it to be onely a dream or *phantaſme*; but that they might be evidently aſſured of his reſurrection from the dead.

knowing that it was the Lord] He ſo evidently manifeſted himſelf to them, that they durſt not queſtion the certainty of his reſurrection and preſence with them.

V. 13. *taketh bread*] They knew him in the manner of his breaking of bread. See Luke 24. 35.

V. 14. *this is now the third time*] That is, the third time that he appeared to his Diſciples together, for otherwiſe he had more often appeared to ſome ſingly, chapter 20. 16. Luke 24. 15.

V. 15. *loveſt thou me more than theſe*] More than thou loveſt theſe; or more than theſe love me: one reaſon of this quere might be; for that *Peter* leaping into the Sea to come to him before the reſt, might ſeem to intimate ſo much: but the maine is, becauſe Chriſt had remitted a great ſinne of his. See Luke 7. 47

feed my lambs] That is, the ſouls committed to thy charge: for this is a ſure argument of the Miniſters love to Chriſt, if he conſcionably labour to edifie thoſe whom Chriſt (the great ſhepherd of our ſouls) loveth, and for whom he dyed, they love the world, not Chriſt, who ſeek their own gains, but neglect their auditours ſalvation; this *Peter* now learned, and afterward faithfully taught it others in the like miniſtration to them given in charge, 1 Pet. 1. 5. 1. 2. &c.

V. 16. *feed my ſheep*] The repetition of the ſame charge, ſheweth the importance thereof; and the neceſſity of our endeavour in this duty, which Chriſt ſo often, and ſo ſeriouſly enjoyned him and all other faithful Paſtors and Miniſters of the Goſpel, in and by him.

V. 17. *he ſaid unto him the third time*] This often repetition of the charge doth not onely occaſion *Peters* threefold confeſſion, oppoſed to his thrice denying; but chiefly declareth to the other Apoſtles, that *Peter* was not to be rejected from their fellowſhip, office, and communion, for his threefold fall; being graciouſly received again by Chriſt, in his threefold confeſſion of his love and obedience to him: and thus is waſhed off his former ſinne, confirming him to his Apoſtleſhip and preaching the Goſpel.

Peter was greived, becauſe, &c] Remembring how he had fallen, and fearing leſt he ſhould ſo fall again as he had done when he promiſed great conſtancy; or doubting that Chriſt (to whom he was better known than to himſelf) taxed him of diſſembling: we grieve to have our fidelity queſtioned. *Peter* had been more cautious at firſt, had he well obſerved Chriſts words, Mat. 26. 34. but he had not then ſo much experience of himſelf, as now: now he cautiouſly appealeth to Chriſts omniſcience; he preſumeth no more; moſt dangerouſly they fall, who moſt preſume.

Lord, thou knoweſt all things] τὰ παρόντα ϗ τὰ μέλλοντα, *Chryſoſt.* all *things preſent and future*: what I now am, and what I ſhall be: thus modeſtly anſwereth he now, having had dear experience of his infirmity and failing.

V. 18. *girdeſt thy ſelf*] This he ſpake, alluding to the manner of thoſe Eaſtern Countries, where wearing long looſe garments, they could at their pleaſure, gird them to their bodies, to prepare themſelves for labour or travel, and withal, in the next words, to the binding of *Peter*, as a priſoner for execution, and ſuffering martyrdome for the teſtimony of the truth of the Lord Jeſus.

whither thou wouldſt not] τῆς φύσεως λέγει τὸ συμπαθὲς, ϗ τῆς σαρκὸς τὴν ἀνάγκην, &c. *Chryſ. He ſpeaks the affection of nanature, and neceſſity of fleſh and blood*; intimating that the ſoul unwillingly parteth from the body, how ever willing, by the comfort of the grace of regeneration, we are in Spirit.

V. 19. *he ſhould glorifie, God*] This he ſaid that we may know, that to ſuffer for Chriſts ſake is δόξα τοῦ πάσχοντος ϗ τιμή, *the glory and honour of the ſufferer*; in that he honoureth God in ſuffering, which is the end for which we were created and redeemed. See 1 Cor. 6. 20. Revel. 4. 11. and thoſe who honour God, will he aſſuredly honour, 1 Sam. 2. 30.

V. 20. *Whom Jeſus loved*] Chap. 13. 23. and 20. 2.

V. 21. *What ſhall this man do?*] That is, ſhall he not alſo feed thy ſheep? ſhall he be divided from me? or how ſhall he die?

V. 22. *What is that to thee*] He ſlighteth this curious unprofitable queſtion of *Peter*: admoniſhing him not to trouble himſelf about others, but to look to himſelf: if I would have him live unto my ſecond coming; what concerneth it thee? follow thou me in that I command thee.

V. 23. *then went this ſaying abroad*] The Evangeliſt here correcteth this errour riſing from the miſunderſtanding Chriſts words concerning himſelf; leſt when he died the malitious adverſary ſhould hence take occaſion to aſperſe the truth of Chriſt, whom the very Diſciples underſtood not, but miſtook in that matter: man is naturally prone to miſtake: the more to be admired, is their overdaring ignorance of themſelves, who think they cannot erre: ſo high an opinion of a mans ſelf concludeth him, neither good, nor wiſe.

V. 24. *This is the diſciple which teſtifieth*] Hitherto he mentioneth himſelf under a third perſon: now he declareth himſelf, an ear-witneſſe, and an eye-witneſſe, of that which he wrote for the greater certainty thereof. The Apoſtles doctrine is certain, his modeſty is obſervable; he calleth himſelfe a diſciple, a learner, who excelled the moſt accompliſhed Doctors, of the ages ſince: John Baptiſt called himſelfe the voice of a cryer in the wilderneſſe, chap. 1. 23. *Peter* and *Paul*, thoſe great lights of the Church and Apoſtles of Chriſt called themſelves, *ſervants of Chriſt*, Rom. 1. 1. 2 Pet. 1. 1. &c. what Spirit ruleth in thoſe vain-glorious Prelates, who think no titles high enough for them?

V. 25. *there are alſo*] Chap. 20. 30.

the world it ſelfe could not contain] Herein he followeth the vulgar manner of ſpeaking, as chap. 12. 19. the meaning of the *hyperbole* is, there would be very many books: moreover, he here glanceth at the depth of ſome myſteries, in the words and actions of Chriſt, which the world could not have apprehended, had they been written, which are to be put on account to thoſe things which are reſerved to be revealed unto us in the world to come; *When that which is perfect is come, and that which is in part ſhall be done away*, when we ſhall *know, even as alſo we are known*, 1 Cor. 13. 10, 12.

Amen] See Luke 24. 53. Mark 16. 20. Mat. 28. 20. and John 3. 11.

ANNOTATIONS

On the *ACTS* of the

APOSTLES.

The Argument.

T*He Penman of this* Scripture *was* Luke *the Evangeliſt (as appeareth in the firſt words hereof) for the moſt part, an Eye-witneſſe of theſe Things he recordeth, being conſtantly a fellow-Labourer with* Paul.

His purpoſe in writing this Story, was, (as he intimateth in his firſt Preface) That the Church might have the certain knowledge of Chriſt, *his Goſpel and Kingdom, that our Faith might not be built on the uncertain reports of Pretenders to Truth; As alſo, That he might ſhew how God fulfilled his promiſe in calling the* Gentiles, *and the* Apoſtles, *their Charge and Office, by Preaching the* Goſpel *to all Nations: And that he might fore-arm all the Faithfull, by diſcovering the rage and malice of* Satan, *perſecuting the true Miniſters and Profeſſours of the* Goſpel, *even from the firſt publication thereof: And the gracious providence of God, preſerving and increaſing his Church, in the midſt of all her preſſures, giving us an evident aſſurance of the truth of the* Goſpel, *not only in that the powers of Hell, all the machinations of* Satan, *and malice of wicked men, could never prevail againſt it; but alſo, that Gods providence, by theſe oppoſitions, confirmed it to the hearts of Chriſtians, in the conſtancy of thoſe that ſuffered perſecution for it.*

This Story ſetteth out.

1. *The Truth of* Chriſt *after his Aſcenſion; performing his Promiſe to the* Apoſtles, *ſending the* Holy Ghoſt *the Comforter, unto them.*
2. *The malice of* Satan, *labouring to ſuppreſſe the* Goſpel, *by raiſing up tumults, conſpiracies, ſlanders, perſecutions, and (where he could not prevaile by violence) Hereticks to corrupt the Truth thereof.*
3. *The vigilant providence and power of God over his Church, overthrowing the malicious enterpriſes of the enemies, and filling the world with the ſound of the Goſpel, by ſo few unlearned men.*
4. *The many divine Sermons of the Apoſtles and Diſciples, concerning the Death, Reſurrection, Aſcenſion and Kingdom of* Chriſt, *the Mercy of God in the free Remiſſion of our ſins by him, the Immortality to come: Care that Miniſters ought to have of* Chriſts *flock, Repentance and Fear of God, and other principal Grounds of Faith, that we bearing our trials patiently (knowing that the Croſſe uſually accompanieth the Goſpel) and reſting confident in his mercy, who is unchangeably the ſame good God to his now, that he was to the firſt* Chriſtians) *we may at laſt attain the end of our hopes, the ſalvation of our Bodies and Soules. Which He grant us, who gave ſo great a price for our Redemption, as the unvaluable Blood of* Chriſt Jeſus. AMEN.

CHAP. I.

Verſe 1. T*He former treatiſe have I made*] That is, the Goſpel by Saint Luke.

all that Jeſus began] This is, not ſimply to be underſtood, of all that Jeſus did and ſaid; for John chap. 21. 25. declareth it impoſſible; but of ſome things, which Jeſus began to do and teach, that is, as *Chyſoſtome* interpreteth, *from the beginning to the end*; from the ſtory of Chriſts birth, unto the relation of his reſurrection, Luke wrote in the Goſpel: but yet he ſaith not *πάντα*, all things, but *περὶ πάντων*, concerning all, that is, *ἁδρομερῶς ϗ παχυμερῶς*, or *παχυτέρως*, *craſsâ Minervâ*, *groſſely*, or *ſummarily*, to wit, of all that which the Holy Ghoſt thought neceſſary to dictate. *Chryſoſt.* To reveal and make known unto me concerning the Goſpel of Chriſt, and which his pleaſure was, that I ſhould write, for the edification of his Church.

both to do and to teach] That is, Chriſts doctrine, and miracles for the confirmation of the ſame.

V. 2. *taken up*] Into heaven, by his aſcenſion, Luke 24. 51. which ſtory he now more particularly proſecuteth, as alſo thoſe things which, in further order to edification of his Church, followed the ſame in the Actions of the Apoſtles, and the ſucceſſe of their preaching according to the commandment of Chriſt, Mat. 28. 19, 20. Mark 16. 15.

after that he through the holy Ghoſt had given commandements, &c.] Some otherwiſe joyn theſe words (*through the holy Ghoſt*) with the following, (*whom he had choſen*) ſo the Syriack hath it, *quos elegit in ſpiritu ſancto: whom he choſe by the holy Ghoſt*, both are true, therefore here needs no controverſie: the rule is, that the works of the holy Trinity *ad extra*, are common to the three perſons; ſo the Father ſanctifieth, John 10. 36. the Son ſanctifieth, John 17. 19. 1 Cor. 6. 11 and the holy Ghoſt ſanctifieth, Rom 15. 16. and ſo the Father calleth, the Son calleth, and the holy Ghoſt calleth: ſo the Father commandeth, the Son commandeth, and the holy Ghoſt commandeth: the firſt reading, teacheth, that the Apoſtles commiſſion to preach and do miracles was from the holy Ghoſt, and therefore their word is to be valued as his word and infallible truth: the ſecond way of reading, ſheweth, that the Apoſtles calling or election to their miniſtery was not of any humane, but divine authority: neither is the calling and ordination of any faithfull Miniſter grounded on humane, but divine authority wherein albeit God uſeth the miniſtery of man, as in impoſition of hands in their conſecration, or preſentation, inſtitution or induction, into ſome paticular cure; yet as God alone can give them ability to miniſter, and power and ſucceſſe in their miniſtring, ſo he onely calleth thereto, (or they are not rightly called, but are hirelings & intruders: See Act. 20 28.) and their authority to preach dependeth not on the authority of man but God: however the ordinance of God in men of authority thereto, may not be deſpiſed, nor can without contempt of God himſelf: Luke 10. 16. ſo then we may underſtand this place thus, that God to the Apoſtles gave command to preach the Goſpel, and execute that function and charge which he had given them.

V 3. *by many infallible proofs*] Τεκμηρίοις the word is of τέκμαρ, *an end*, and importeth ſuch undoubted ſignes, as neceſſarily, and conſtantly importing one and the ſame thing (*Ariſt. Rhet. l.* 1) conclude and put an end to any doubt, or controverſie; as to ſpeak walk or eat and drink, are τεκμήρια, undoubted ſignes, and proof of life,&c. *See Quintilian l.* 5. c.19. *Suidas* giveth it by ἀπόδειξις, a demonſtration: ſuch proofs of Chriſts reſurrection were, their ſeeing Chriſt, talking, eating vvith him, and touching him after the ſame.

forty dayes] Chriſt vvould not preſently aſcend into heaven after his reſurrection, that he might aſſure his Apoſtles of the truth thereof, by his converſing vvith them ſo long at certain times.

pertaining to the kingdome of God] What the Apoſtles vvere afterward to deliver to the vvorld, either in preaching, or vvriting; whereby God may reign in us here by grace; and ſuch as concern our being vvith him in future glory.

V. 4. *aſſembled together with them*] Converſing vvith them; having gathered them together (vvho vvere diſperſed vvith fear) that they might novv be vvitneſſes of his aſcenſion into heaven.

not depart] Or *ſeparate themſelves.* The Greek vvord μὴ χωρίζεσθαι, ſignifieth, both that they ſhould not divide or diſperſe themſelves, nor depart from *Ieruſalem*; vvhere he vvould have them receive that admirable gift of tongues, as Chap. 2. becauſe at the feaſt there uſed to be a very great confluence of people from ſeveral parts of the world,& many nations who might be conpetent witneſſes of their ſpeaking of divers tongues, which in ſome more private place they had not had; and that by this meanes, they who were ſtrangers (of ſeverall nations) at *Jeruſalem*, returning home again, and reporting that which they heard and ſaw, might ſo farre prepare thoſe nations for their reception of the Goſpel.

but wait for the promiſe] That which the Father had promiſed; that is, the holy Ghoſt; as verſe 5.

which, ſaith he, ye have heard of me] Which I have told you of. Luke 24. 49 John 14. 15. & 16.

V. 5. *For John truly*] Mat. 3. 11. Mark 1. 8. Luke 3. 16. John 1. 26. Acts 11. 16. & 19. 1.

with the holy Ghoſt] With the graces of Gods holy Spirit: ἐν πνεύματι ἁγίῳ in the holy Ghoſt, for διὰ πνεύματος ἁγίου, *through the holy Ghoſt:* or πνεύματι ἁγίῳ with the holy Ghoſt: an uſuall *Hebraiſme.*

V. 6. *the kingdome to Iſrael*] The ſecular kingdom and worldly proſperity, which they imagined the Meſſias ſhould ſet them up. See Luke 24. 21.

V. 7. *not for you to know the times and ſeaſons*] The opportunities for the works of God, which he reſerveth to himſelf.

V. 8. *but ye ſhall receive*] See chap. 2. 1.

power. after the holy Ghoſt is come upon you] Or *the power of the holy Ghoſt coming upon you:* gifts of tongues, healing, interpretation, boldneſſe to preach, enlarged hearts, &c.

uttermoſt part of the earth] Both to the Jewes and Gentiles, according to their commiſſion. Mark 16, 15.

V: 9. *and when he had ſpoken*] Luke 24. 51. they ſaw him riſen, not riſing; and aſcending, not aſcended; the one perfected, the other begun.

a cloud received him,&c.] The Apoſtles lookt after him aſcending, untill a cloud intercepted their ſight of him.

V. 10. *two men ſtood by them in white apparell*] Two Angels in the ſhape of men. See Mark 16.5. Luke 24. 4. John 20. 12.

V. 11. *into heaven*] To which he is gone to take poſſeſſion for us,by carrying thither the ſame fleſh & blood of which we conſiſt.

ſhall ſo come] At the laſt day, he ſhall locally come, in the ſame body, manifeſtly appearing in the clouds. 1 Theſ. 4. 16, 17. Mat. 24. 38.

V. 12. *a ſabbath-dayes journey*] How farre it was lawfull to walk on the ſabbath day, the law of God determined not; but their tradition limited it to two thouſand cubits, or about two miles. John 11. 18. it appeareth, that Bethany was fifteen furlongs, that is, almoſt two miles from Jeruſalem; and Luke 24. 50. So far did Chriſt lead them out, when he would aſcend, which is here called a ſabbath-dayes journey: ſo that either Chriſt having taken leave at Bethany, came back thence with them, and aſcended from the mount of Olives, which lyeth between it and Jeruſalem; or elſe the *ſabbath-dayes* journey here mentioned, muſt be two miles wanting one furlong; though ſome learned authours ſay otherwiſe.

V. 13. *they went up into an upper room*] εἰς τὸ ὑπερῷον, a room in the top of the houſe, where they might be freeſt from diſtraction by company coming in and out,and alſo moſt private and ſecure from the Jews, who having put their Maſter to death, would not ſpare any that ſhould confeſſe him to be the Chriſt.

Peter, and James, and John, &c.] Probably the Evangeliſt recounteth their names, to ſhew that Chriſt had not rejected them, for their forſaking him in his ſuffering; but that they were reſtored to their former office and dignity, that none might derogate from the authority of their preaching or writing.

and Judas brother James] Ἰούδας Ἰακώβου: *Judas of James*, an uſuall *ellipſis*; the Syriac ſupplyeth it with בר *bar: ſon of Iames*; it may be both his fathers and brothers name was *Iames*; it was the ſame who is called *Lebbeus*, and *Thaddeus.* Mat. 10. 3. Mark 3. 18. Jude 1. his relation to *Iames* is here mentioned to diſtinguiſh him from the other *Iudas* the traytour.

V. 14, *continued with one accord, &c.*] The word is of καρτερεῖν, ſignifying a continuance in performing or ſuffering ſome thing, with an invincible and ſtrong conſtancy.

in prayer and ſupplication] Their hazard was then very great; their implacable enemies about them, many, and thoſe alſo in authority: Chriſt had often warned them to watch and pray, leſt they entred into tentation; therefore thus take they up the armour of Chriſtians, unanimous prayer; what they prayed, is not mentioned; probably amongſt other bleſſings; it was for deliverance from their enemies, as chap. 4. 24. and for the coming of the holy Ghoſt the comforter, which he had promiſed them, and for which he commanded them to ſtay at Jeruſalem.

with the women] Thoſe who went to follow the Lord (Luke 8. 2. 3.) and the Apoſtles wives.

with his brethren] That is, Chriſt his kinſmen according to the fleſh: poſſibly thoſe of whom it vvas ſaid, John 7. 5. that they believed not in him: God hath his times to call.

V. 15. *in thoſe dayes*] While they attended at Jeruſalem for the promiſed comforter.

the number of names] The number of the perſons, to have been numbred by name.

V. 16. *this ſcripture*] Pſal. 41. 9.

which the holy Ghoſt, &c.] By him were all the holy ſcriptures endited. 2 Tim. 3. 16. 2 Pet. 1. 21. Now leſt any ſhould be ſcandaled at the fall of *Iudas*; *Peter* beginneth from the ancient Propheſie, to ſhew that it was the ſame which was long before Propheſied of; all vvas foreſeen and ordered by the providence of God, to accompliſh the work of our redemption. See chap. 4. 28.

guide to them which took Ieſus] Mat. 26. 47, 48. John 18. 2, 3. For he undertook for thirty pieces of ſilver, for which the chief Prieſts had contracted with him to deliver him unto them, and he well knowing the place, the garden which Chriſt with his diſciples frequented, led the officers and ſoldiers thither to take him; and he gave them the ſignall by which they knew him.

V. 17. *for he was numbred with us*] Chriſt had choſen 12. Apoſtles, according to the number of the tribes of Iſrael, of whom they ſhall be judges. Mat, 19. 28. Therefore one falling away, they were to choſe another, which election *Peter* here propoſeth unto the reſt, and the Church there aſſembled: he ſaith *Iudas* was *numbred with them*; that is, choſen to be one of the twelve.

obtained a part of this miniſtery] That is, was appointed to the ſame Miniſtery of the Goſpel with them.

V. 18. *Now this man purchaſed a field*] Mat. 27. 7 This the Evangeliſt *Luke* ſpeaketh in reſpect of the event: becauſe with the thirty pieces (the price of blood) a field was bought by the Prieſts, for the burial of ſtrangers. Mat. 27. 6, 7, 8.

falling headlong] Caſting himſelf from the place where he hanged himſelf. Mat. 27. 5.

V. 19. *in ſo much as that field is called in their proper tongue, &c.*] The Syriack giveth it,in the tongue of that region; thus it was publickly named in their own tongue: he ſaith not in our tongue, but in their &c. to point out the conſciouſneſſe of the authours of this piety. See Mat, 27. 7, 8.

Aceldama] *Haceldama*,or *Aceldama* is a name compounded of two Syriack words, חקל (which in the Chalde and Syriack ſignifieth a field, of the Hebrew root חלק *chalack, diviſit in partes, hareditatem &c.* thence by a *metatheſis* and tranſpoſition of letters חקל *chakel* a part,portion,or field; or poſſeſſion of fields divided from others. Iſai. 61. 7. Hoſ. 5. 7.) and דם, *dam blood: Peter* alſo might ſay it is called *in their proper tongue*,or dialect (See ch. 2. 8.) in regard he was a Galilean; their pronunciation ſomewhat differing from that about Jeruſalem: therefore had they ſo urged that he was a Galilean, and one of Chriſts diſciples, for (ſaid they) thy *ſpeech* bewrayeth thee. Mat. 26. 73.

V. 20. *let his habitation be deſolate*] Pſal. 69. 25.

his Biſhoprick let another take] Or his *office*,or *charge* Pſal. 109. 8, that which the Hebrew calleth פקודה *pecudah*, (Numb. 3. 32.) *overſight*, or cure.

V. 21. *went in and out amongſt us*] Or was *converſant* with us as man; and preached unto us. See Deut. 31. 2. 2 Chron. 1. 10. &c.

V. 22. *From the Baptiſme of Iohn*] From the time that Chriſt was baptized of *Iohn*, Mat. 3. 16. Luke 4. thence began Chriſts publick Miniſtery.

of his reſurrection] In that he mentioneth the principal article of our faith (ſee 1 Cor. 15. 14) he comprehendeth all the reſt.

V. 23. *they appointed two*] The before mentioned Apoſtles: put two in election, that is, *Ioſeph* called *Barſabas* and *Matthias.*

V. 24. *and they prayed*] Becauſe the Apoſtles were immediately choſen by God, therefore they here pray God to direct the lot, for the choyce of one in *Iudas* room.

V. 25. *that he may take part &c.*] See verſe 17. that he may be a partner with us, in our Apoſtleſhip and Miniſtery: here κλῆρος, is put for μέρος, a part, or partnerſhip.

his own place] To hell and eternall damnation, to which

God who foreſeeth all things,had juſtly deſigned the traytour. See Pſal. 9. 17.

V. 26. *they gave forth their lots*] Lots were ſeveral wayes drawn or given out, either from the lap. Prov. 16. 33. or ſome veſſel, an urne, pot, or head-piece: however, as they were in uſe for diviſion of lands or goods, or for compoſing of any controverſie, God diſpoſed them, Prov. 16. 33. therefore *Auguſtine* ſaid well, lots are nothing elſe: but *in rebus dubiis indicatio divinæ voluntatis, the declaration of Gods will in things doubtfull:* they are here called, *their lots*, after the common uſe of ſpeaking, in reſpect of the two, put into election for *Judas* place for Apoſtleſhip.

he was numbred with the eleven, &c.] Or acknowledged to be one of the twelve Apoſtles; συγκατεψηφίσθη: as they ſay, *communibus calculis eſt electus:* the word is of ψῆφος, a ſtone or counter, with which they were wont to give voyces in commiſſions or judgments: ſometimes it is taken for the event determined by lot, as here it is intimated; they all reſted contented vvith the lot, as being cunfident, that God diſpoſed and approved the event thereof: he vvas numbred vvith the eleven Apoſtles, by a common declaration of their general conſent.

CHAP. II.

Verſe 1. P*Entecoſt was fully come*] When the fiftieth day from the *Paſſeover* vvas come. See Deut. 16. 9. Levit.23. 15. which time God choſe to ſend the holy Ghoſt; much people being then gathered to Jeruſalem, that it might be divulged to the world. See on chap. 1. 4.

they were all &c.] The Apoſtles; for this was divinely and extraordinarily to conſecrate and fit them who were to preach the Goſpel to all nations.

V. 2. *a ſound from heaven &c.*] This preternatural winde God ſent before, as it were a meſſenger to ſtirre them up to attention, and to give them notice of the coming and preſence of the holy Ghoſt: alſo to intimate in the type, the ſpeedy, unexpected, and unreſiſtible ſucceſſe of the Goſpel; and that the whole diſpenſation thereof ſhould be by the power and providence of God.

V. 3. *tongues*] The ſimilitude or appearance of tongues, to ſignifie their gift of tongues, or ſpeaking divers languages; miraculouſly infuſed into them who were to preach to divers nations; as a remedy for the confuſion of tongues. Gen. 11.7. by which a great part of the world was ſeparated from communion with God and his Church.

of fire] To ſignifie the admirable force which ſhould be therein, by the ſpirit of God.

V. 4. *filled with the holy Ghoſt*] With his gifts and graces; with a greater and more admirable acceſſe and increaſe thereof; more abundant knowledge of the myſteries of ſalvation by Chriſt, which before they did not ſo well apprehend; greatneſſe of mind and conſtancy, to do and endeavour all things for the teſtimony of the truth of Chriſt; the gift of tongues, largeneſſe of heart, and admirable utterance; power and evidence of the ſpirit in preaching and praying.

to ſpeak with other tongues] Beſides their mother tongue, they ſpake languages which they never ſtudied, or underſtood before that moment: ſo it was promiſed. Mark 16.17. and ſo it was neceſſary that they might be able to ſpeak the tongue of every nation to whom they were to preach the Goſpel.

V, 5. *dwelling at Jeruſalem, Jews devout men out of every nation*] They were of Jewiſh parents, though they were born, or had dwelt in other nations; theſe came up from divers nations, or were of divers nations hereafter mentioned. and were at Jeruſalem at the feaſt.

under heaven] That is every nation; this *hyperbole* is familiar with the Hebrews. See Deut. 2. 25. thus was fulfilled that which was ſaid by *Iſaias*. Chap.43. verſe 5,6.

V. 6. *when this was noyſed abroad*] γενομένης δὲ τῆς φωνῆς ταύτης, *when this voyce was made*; that is the report and rumour of theſe things, being ſpread abroad, or ſpoken of among the people, to wit, how the Apoſtles ſpake all languages upon the ſodain; when this was *voyced abroad.*

confounded] Or troubled in minde: or as verſe 7. *amazed*, and *marvelled*, foraſmuch as they knew not the cauſe thereof, nor what theſe things would come to at laſt.

V. 7. *are not all theſe which ſpeak, Galileans?*) Theſe which ſpeak ſeveral languages; are they not ſuch as have been conſtantly bred in Galilee, and never learned theſe tongues at home, nor travelled abroad to gain them?

V.8. *how hear we every man*] Not that in the ſound of one voice, every man heard his native language, as if one and the ſame word ſpoken by *Peter*, ſhould ſound Greek to the *Grecian*, Latine to the *Roman*, Egyptian to the *Egyptian* (for ſo had this been a miraculous gift of interpretation, or ſpeaking, in the hearers, (the people) not in the Apoſtles, the ſpeakers) but becauſe every Apoſtle now ſpake all languages, as occaſion and the auditory ſerved him.

V. 9. *Parthians, and Medes*] For the greater evidence of the miracle, he inſtanceth in thoſe men of ſeveral nations, now preſent at *Jeruſalem*, and ear-witneſſes of theſe things.

V. 10. *Proſelytes*] Gentiles converted to the *Iſraelites* Religion. See Mat.23. 15.

V. 11. *the wonderfull works of God*] τὰ μεγαλεῖα τοῦ θεοῦ, as Luke 1. 49. the *Syr.* giveth it, *mirabilia Dei:* he meaneth the Goſpel, the wonderful counſel of God for mans ſalvation in Chriſt; which *Paul* calleth *the power of God.* Rom. 1. *the hidden myſtery.* Eph. 3. 3. *the unſearchable riches of Chriſt.* Eph. 1. 18. So that here are noted two cauſes of their wondring, firſt that unlearned men, bred in ſuch a place as Galilee ſhould ſodainly ſpeak ſo many tongues: Secondly, that they were able to ſpeak ſo deeply, wiſely, learnedly, and divinely in thoſe heavenly matters.

V. 12. *what meaneth this?*] What will this come to? what *will this be?* ſome of theſe were to be converted, and therefore it may be they ſpake not as contemning, but enquiring what might be the end, uſe, and fruit of theſe new and admirable things.

V. 13. *others mocking*] Cavilling; and calumniating the Apoſtles; theſe moſt likely, were of the Scribes and Phariſees, men of carnall wiſdom (which is ever enmity to God) juſtly delivered up to Spiritual blindneſſe, and ſuch hardneſſe of heart, that nothing (no not the moſt evident teſtimony of Gods power and preſence) could move them: thus are there ever ſome ſuch impudent adverſaries of truth, that will not be afraid to jeere at the gifts of Gods own Spirit, and vilifie his Miniſters; See Joh 6. 41. Joh. 8. 13. & 10. 20. & 11. 37. Mat. 11. 9. there is nothing ſo holy and ſacred which precipitate malice, dareth not blaſpheme.

full of new wine] γλεύκους which the vulgar *Latine*, and *Eraſmus* giveth *muſto*, ſo the word ſometimes ſignifies *Muſt*, or new wine: alſo it ſignifieth *ſweet*, or *pleaſing wine*, as the Prophet Iſai. 49. 26. uſeth עסיס *haſis*, which (though the 70. give οἶνον νέον; *new wine*) we there interpret *ſweet-wine*.

V. 14. *But Peter ſtanding up with the eleven*] The holy Ghoſt had now confirmed and emboldened him, ſo that without fear of Prieſts and Phariſees, he ſtood up that he might be heard of the multitude, with the reſt of the Apoſtles, as witneſſes of the ſame things, and partakers of the ſame gifts of the holy Ghoſt, and ſpeaketh with a loud voyce.

V. 15. *Theſe are not drunken*] Firſt he cleareth himſelf and the reſt of the Apoſtles from that unworthy calumny of drunkenneſſe which they caſt on them; and that mildly, as 1 Sam. 1. 13, 14, 15. Acts 26. 24, 25.

but the third hour of the day] Meaning but early dayes; the third hour according to their account (who reckoned the hours from ſun-riſing, and ſo made them longer in ſummer, and ſhorter in winter) might be, as with us, about nine of the clock in the morning: as if he had ſaid, they that are drunken, are drunken in the night. 1 Theſ. 5. 7. now it is but early in the morning.

V. 16. *This is that which is ſpoken by the Prophet Joel*] This which you conceive to be drunkenneſſe, is the gift of Gods holy Spirit, foretold by the Prophet Joel. 2. 28. it is herein fulfilled.

V. 17. *it ſhall come to paſſe*] See Iſai 44. 3. he waſheth off the the unjuſt aſperſion, by interpreting and applying the propheſie: and ſheweth their impudency, who durſt deride the very mercies of God powred out on his Church.

in the laſt dayes] When the Meſſias ſhall be exhibited in the fleſh, for ſo thoſe dayes are accounted in the new Teſtament, 2 Tim. 3. 1. Hebr. 1. 2. 2 Pet. 3. 3. 1 John. 2. 18. Jud. 18,

I will powre out] I will give graces, in abundant meaſure. The meaning is, that God under the Goſpel would give a greater meaſure of his grace and holy ſpirit than formerly he had done: greater knowledge, and clearer demonſtration of the truth concerning the myſteries of eternal life and ſalvation by Chriſt, which before lay under the ſhadowes of the ceremonial law. *Moſes* ſaid, Deut. 32. 2. *My doctrine ſhall drop as the rain: my ſpeech ſhall diſtill as the dew, as the ſmall rain upon the tender herbs*, but here he ſaid by the Prophets, Iſai. 44. 3. Joel 2. 28. *I will powre out my ſpirit upon all fleſh.* So are there here two parts of the antitheſis: firſt in this word powring as if it had been ſaid, under the law God gave grace and knowledge of Chriſt; but ſparingly, not in that abundant meaſure as ſince Chriſt the branch, as it were the golden pipe, emptied his fulneſſe into his Church. The other part is in the univerſality of the receivers; the law was confined to *Iudæa*, but the Goſpel, like an overflowing flood, ſhall extend to all fleſh, all nations of the world.

upon all fleſh] Upon all ſorts of people, Jewes, and Gentiles, bond and free, high and low, &c.

young men ſhall ſee viſions] Dreames, and viſions, were one ordinary meanes whereby God revealed his will to the Prophets. Numbers 12. 6. So we muſt underſtand the Prophets ſpeaking of things to come, attemperated to the capacity of the preſent times wherein they preached and wrote: ſo when they ſpeak of Gods ſervice, they name; *altars*, *ſacrifices*, gold, ſilver, incenſe, &c. all which when they relate to times of the Goſpel, are to be underſtood, as alluſions to legal rites, not proprieties of the Goſpel: ſo that here, dreames, and viſions import excellent gifts of the Spirit, and underſtanding of things revealed by the Holy Ghoſt: as if he ſaid, under the Goſpel, there ſhall not be a few Prophets or Miniſters, to whom (as of old) God will reveale his will; many ſhall know it, as Jerem. 31. 34. there ſhall be a cleare revelation of Gods will in Chriſt: ſo that the Apoſtles purpoſe in citing this propheſie is, to invite his hearers to a participation of the ſame grace, as if he ſaid; the ſame Spirit which God hath now powred out on us, he is ready to poure out on others, far and near; ſo that, except your ſelves hinder your ſelves by your obſtinacy and unbelief, you ſhall alſo receive of the ſame fountain with us; the ſame graces. God ſtill offereth, and reſpectively beſtoweth now on his Church, in the Spirit of ſanctification, though not in the faith of miracles.

V. 18. *and on my ſervants*] So he limiteth and reſtraineth the promiſes to Gods ſervants only, to them that believe and obey, of what ſex or condition ſoever they are; Men, women, Bond, Free, all are one in Chriſt. See Gal. 3. 28.

V. 19. *and I will ſhew wonders in heaven*] As he had two ſorts of hearers, ſo uſeth he two kindes of arguments: to the holy he citeth Gods promiſes; to the wicked he urgeth his threatnings, to terrifie thoſe ſcorners, and to bring them to repentance: he nameth certain prodigies, as preſages of Gods wrath, and the callamities of men in the laſt dayes; ſome in heaven, as theſe fearful *Chaſma's*, *Comets*, *Blazing-ſtars*, and ſtrange eclipſes of the Sun and Moon; which though they have natural cauſes, in the ordinary power of God, yet are they ſometimes extraordinary and certain tokens of Gods anger, and ſome imminent miſeries coming on men: it is indeed but the voyce of experience, *Nunquam futilibus excanduit ignibus æther.* By *ſignes on earth*, he meaneth earthquakes, inundations, monſtrous births, and ſuch prodigious and monſtrous things. And the Prophet by thoſe expreſſions, *blood, fire, vapour of ſmoke, darkneſſe* of the Sun, and bloody or red colour of the Moon, intimated a turbulent and calamitous condition of the World in the laſt times; ſo that whither ſoever wee ſhall look, they ſhall ſee the terrible ſignes and effects of Gods anger, as if the whole fabrick of the World were upon the point of confuſion and diſſolution. See Iſai. 13. 10. 25. 34. Ezek. 32. 7. Joel 3. 15. Amos 8. 9. Mat. 24. 29. Luke 21. 11.

V. 20. *the ſun ſhall be turned into darkneſſe*,] Joel 2. 31. Meaning, that God will ſhew ſuch ſignes of his wrath through all the world, that man ſhall be no leſſe amazed, than if the whole order of Nature were changed, or the Sun darkened.

V. 21. *whoſoever ſhall call upon, &c.*] Joel 2. 32. Romans 10. 13. He ſheweth the onely way to eſcape thoſe evils threatned, faithful and fervent prayers: the Name of the Lord importeth all his Attributes, Wiſdom, Power, Mercy, &c. the only ſanctuary in diſtractions, fears, and dangers, is calling on the Name of the Lord in faithful and fervent prayer.

V. 22. *Jeſus of Nazareth, &c.*] Now he cometh to his purpoſe, which was to ſhew, that Chriſt whom they crucified, was the true *Meſſias* promiſed by all the Prophets, by whoſe merit and beneficence, thoſe gifts of tongues, &c. were now poured out on his Apoſtles; and that therefore this was the accepted time and day of ſalvation, of which the Prophet *Joel* fore-ſpake; alſo that if they meant to be ſaved, they muſt not neglect and over-ſlip it; he nameth Chriſt, Jeſus of *Nazareth*, to the end that they might plainly know that he ſpake of that very Jeſus, whom they in ſcorn and contempt called *Jeſus of Nazareth*, and upon whoſe croſſe they fixed that title,

a man approved of God among you] He doth not preſently affirm that Jeſus is the Meſſias, but cometh to it by degrees: firſt ſaying that he was a man *approved of God*: as appeared by his miracles, of which the Jewes themſelves were witneſſes.

V. 23. *by the determinate counſell, &c.*] chap. 4. 28, Not that the counſel of God herein excuſed the Jews, or *Judas* wickedneſſe, ſeeing God wrought not in them, but by them, making good uſe (for mans redemption) of that they did wickedly. He mentioneth here the determinate counſell of God, as chap. 4. 28. to let them know who were to beleeve to ſalvation that the ſufferings of Chriſt were neither caſual, nor by any counſel or power of man, as their firſt or principal cauſe, but of Gods good providence, he was delivered to the power of Jews and other ſinners of the heathens, that they crucifying him, Gods juſtice being ſatisfied in his death, we might be ſaved from the curſe of the law and death eternall.

ye have taken] Thus he would ſmite their conſciences, not yet acquainting them with the end and fruit of Gods counſell herein; leſt the Jewes ſhould think, either that Chriſt was not of God or that Gods determinate counſel excuſed their fact; he ſaith, *ye have taken, and by wicked hands, &c.*

V. 24. *whom God hath raiſed up*] Now cometh he to prove him to be the true Meſſias, by his reſurrection from the dead. See Rom. 1. 4, for none but he that was God and man (*Immanuel.* Iſai. 7. 14. Mat. 1. 23.) could raiſe himſelf from the dead.

the pains of death] Meaning the power of death, and bands of the grave.

V. 25. *I fore-ſaw the Lord*] Pſal. 16. 8. Hebr. שויתי *ſhivithi*, I have ſet. 70. προωρώμην, I foreſaw. So here.

on my right hand] Or *at my right hand* Ever ready to help me. The meaning is, that in all the preſſures which he ſuffered for our ſins, he propoſed to himſelf, both the will of God concerning his paſſion, and his promiſe and power to preſerve him, as alſo his will concerning mans ſalvation by his ſufferings.

V. 26. *my fleſh ſhall reſt in hope*] *In ſpe reſurrectionis, Auguſt. in Pſal.* 16. 9. in hope of victory through the power of God, by a glorious reſurrection from the dead.

V. 27. *thou wilt not leave my ſoul in hell*] See on Luke 16. 33. or, *my life*, my perſon in the grave, ψυχὴ often importeth ſo, Rom. 13. 1. And the word ᾅδου here uſed, is in the Hebr. שאול *ſheol*, Pſal. 18. 5, 6. which ſometimes is put for the place of the damned, but is alſo ſometimes to ſignifie the *grave*, and can no otherwiſe be reaſonably underſtood, as Job 17. 13. Geneſis 37. 35. in both which places, as alſo Pſal. 16. 5, 6. whence this here is cited, the 70. uſe the word ᾅδης and if it be not reaſonably conceived, that *Job*, *Jacob*, or *David* in his own perſon thought of going to *Hell*, or of ever being there; what neceſſity is here of underſtanding this place concerning Chriſt, otherwiſe than that God would not leave him long in grave? See verſe 41.

ſuffer thy holy one] That is, *ſanctificatum corpus*, *Auguſtine qu. ſ.* the ſanctified and ſacred body of Chriſt lay not ſo long in the grave, as to be corrupted,

to ſee corruption] That is, to be corrupted, *Quomodo enim poterat vel in carne marceſcere, cujus nomen unguentum exinanitum eſt, de virg. lib. 3. inter opera Ambroſe; how can he corrupt whoſe name is an oyntment poured forth? Cant.* 1. 3. *Auguſtine* to more purpoſe ſaith, *ep.* 120. to *Honoratus*, his fleſh corrupted not, *quæ tam celeriter reſurrexit, which roſe again ſo ſoon.*

V. 28. *the wayes of life*] In reſtoring me from death to life, and that moſt happy and pleaſant, as in thy preſence, Pſal. 17, 15. This preſent life is full of bitterneſſe and troubles; but in the next, we ſhall be conformed to Chriſt, and filled with joy.

V. 29. *let me freely ſpeak*] Or, *I may freely, &c.*] He now ſheweth, that the Pſalm ſpake principally of Chriſt: for *David* is dead (ſaith he) and we have his Sepulchre amongſt us to this day. But this Pſalm ſpeaketh of one that liveth, whoſe body, though buried, ſaw no corruption, which could not be ſaid of *Davids* body, long before turned to duſt and corruption.

of the Patriarch David] See 1 Kings 2, 30 As if he had ſaid, I well know that you have the memory of that excellent King, Prophet, and Patriarck in high eſteem, ſo that you think this Pſalm endited by Gods ſpirit, ſpeaketh only of him, but if you will more nearly look into it and conſider the particulars, you may underſtand that it did not, as to the main, concerne *David*, who died, and his ſepulchre to this day with us teſtifieth his corruption and turning to duſt, but Chriſt: for this Pſalm ſpeaketh of one who muſt dye and be buried, but ſo ſoon riſe again, that his body might not be corrupted; this is true of Chriſt, but of *David* in his own perſon, as *David* himſelf both knew by the holy ſpirit: and propheſied as a peculiar mark of Chriſt, the Meſſias, verſe 30. 31.

V. 30. *therefore being a Prophet*] And ſo knew by ſpeciall revelation, that which was to come concerning the reſurrection of Chriſt.

and knowing that God] Pſal 132. 11.

V. 31. *that his ſoul*] Pſal. 16. 10. See verſe 27.

ſoule was not left] As verſe 27.

in hell] Or *in the grave*, Gr. εἰς ᾅδου, as verſe 27. See on Luke 16, 23. the word ſignifieth a lightleſſe place, and ſo is here put for the grave; for the Apoſtle ſaith, that *David* being a Prophet ſpake concerning the reſurrection of Chriſt; who was not left in the grave, when he roſe from the dead. See *Iob. Druſ. præter. lib.* 5.

V. 32. *this Ieſus hath God raiſed up, &c.*] This Jeſus, the Chriſt and Meſſias whom *David* foreſaw in ſpirit: this Jeſus whom ye deſpiſed and crucified. hath God raiſed up: and of this truth, we (whom God hath thus filled with his Spirit) are all witneſſes.

V. 33. *by the right hand of God*] By the power of God. By another argument he will here prove Jeſus to be the very Meſſias of whom *David* ſpake, that is, from his aſcenſion into heaven and ſitting at Gods right hand: Chriſt not only roſe again, according to the Scriptures, but alſo aſcended into heaven, which we ſaw with theſe eyes; of this aſcenſion *David* alſo propheſied. Pſal. 68. 18. Epheſ. 4. 8. and Pſal 110. 1. cited verſe 34. now that which is hereto annexed in the Propheſie (giving the gifts of Gods holy ſpirit to men as the ſpeaking all tongues) can neither agree to *David* nor any creature, but to Chriſt only; *David* therefore ſpake not of himſelfe, but Chriſt.

V. 34. *the Lord ſaid unto my Lord*] Pſal. 110. 1.

ſit thou on my right hand] Have thou glory and power over all. See Epheſ. 4. 9, 10. *David* ſpeaketh this concerning Chriſt, not of himſelf: for he concerning whom that was ſpoken, ſaw not corruption, which *David* did: therefore that was ſpoken concerning another who ſaw not corruption, See chap. 13. 36, 37. Neither is *David* ſo aſcended into Heaven body & ſoul, as to ſit at Gods right hand, and to have power over all creatures: neither can this agree to any, but Chriſt only.

V. 35. *thy footſtool*] Untill I ſubdue, and ſubject them all to thee.

V. 36. *both Lord and Chriſt*] The anointed King: So that the Jewes muſt know that he vvas called Chriſt, becauſe he was the Lords anointed. See Eph. 1, 21. and 4. 10 Phil. 2. 9, 10.

V. 37. *that they were pricked in their heart, &c.*] This is the effect of *Peters* Sermon: firſt their conſciences tell them that Jeſus was indeed the *Meſſias*, of whoſe death they were guilty; and ſo liable to Gods heavy judgement, who had cried out, his *blood be on us, and on our children*. Next they break out into a confeſſion of their crime, in that they aske Councel of *Peter*, and the reſt what they ſhould novv doe, who could by no means undoe what they had done.

what ſhall we doe] Not what muſt we ſay: let the wiſe man ſhew his wiſedome; (ſaid *Clemens Romanus, epiſt. ad Corinth pag.* 50.) *not in words onely, but good workes alſo.*

V. 38. *Peter ſaid unto them repent*] This he did like a good Phyſitian, whoſe part is not onely to diſcover the diſeaſe, but to preſcribe the remedy, *Pœnitentia hujus temporis, dolor medicinalis*; *Auguſtine in Pſalm* 57. *Preſent repentance is a medicinable grief.* The firſt of innocency is not to ſin: the ſecond to acknowledge our ſins. *Illic currit innocentia integra & illibata quæ ſervet; hic ſuccedit medela quæ ſanet. Cyprian epiſt.* 3. *lib.* 1. *there runneth intire and untoucht innocency which might ſave: here followeth the medicine to heal.* But this repentance is not onely in knowing, acknowledging our ſins, or ſaying, God be merciful, but in the change of our minds, purpoſes and evil courſes of our lives, as *Auguſtine de Eccleſ. Dogmat. cap.* 54. ſaith very well; *Pænitentia vera eſt, pænitenda non admittere, & admiſſa deflere, true repentance is no more to commit things to be repented of, and to bewaile ſinnes committed.* See alſo *Tertul. adv. Marcion. lib.* 2. *cap.* 24. *fin.* See on Matt. 3. 2.

in the Name of the Lord Jeſus] He ſpeaketh of and reſpecteth here not the form of Baptiſm, but the uſe and end thereof, which is to implant us unto *Chriſt*, Rom. 6. that we may be *Chriſtians*. See on c. 10. 48.

V., 39. *the Promiſe is unto you*] *Chriſt* is promiſed both to Jewes and Gentiles: but the Jewes had the firſt place.

V. 40. *untoward generation*] This corrupt World: perverſe and wicked men: he meaneth principally Scribes and Phariſees; and all the enemies of Chriſt and the Goſpel.

V. 41. *ſouls*] Or perſons. See on v. 27. Here began to appear the fruit of *Chriſts* prayer, Luke 23. 34.

V. 42. *in breaking of Bread*] This is a terme taken from that which *Chriſt* did, at his laſt Supper, Matthew, 26. 26. uſed to ſignifie the Holy Supper of the Lord, which they uſed to celebrate, when they made their Love-Feaſts: or Feaſts of Charity. See Acts, 20. 7. 11. Jude 12. though not alwayes ſo.

V. 43. *feare came upon every ſoule*] They vvere all amazed, at the nevv and marvellous ſtate, encreaſe, gifts, miracles, and povver of the *Church*: ſo that no man durſt oppoſe them.

V. 44. *had all things common*] That community was not of all goods, of all the faithfull: but of that which every one, would conſecrate to the publick neceſſity, or to the relief of any particular perſon, this was no abſolute community, as Anabaptiſts dream (for that overthroweth all propriety Divine and Civill) for yet they retained propriety in their Houſes, c. 12. 12. and 16. 15. had they not had propriety, they had had nothing to give, or exerciſe their love and charity withall. *Paul* profeſſed that he had coveted no mans gold or ſilver, c. 20. 33. which had been a vain profeſsion, if it had not been lawful for Chriſtians to poſſeſſe any thing: the community here mentioned ſpeaks them charitable who gave ſomething, not unlawful poſſeſſours, who gave not all: and this the words of the Text intimate, verſe 45. Firſt, in that ſome parted their poſſeſſions and goods, or gave them (which none but proprietors could juſtly doe.) Secondly, in that theſe donors made a choice (*as every man had need:*) neither needed *Paul* to have given precepts concerning gathering for the poore, 1 Corinthians, 16. 1, &c. if in the *Church* there had then been any ſuch communion as excluded propriety: for then one had had as much right to any goods or poſſeſsion, as another.

V. 45. *and parted them*] Diſtributing their goods, or the price of their poſſeſsion, ſold.

as every man had need] As far as they were able to relieve their poor brethren.

V. 46. *in the temple*] Not that they might joyn with the Jews in antiquated Ceremonies of the Law; but becauſe they might there have dayly occaſion of teſtifying *the truth of Chriſt* to the multitude there aſſembling.

and breaking bread] The Syriac hath it *domi frangebant portionem*; that is, they invited each other home, and eat together; prayſing God for his benefits, ſpiritual and temporal. See Iſa. 58. 7. This breaking of bread κατ' οἶκον *from houſe to houſe*, underſtand of their eating and inviting one another, according as ſome were able and others had need to be relieved, as religious, good, and charitable neighbours uſe, or ought to do.

V. 47. *having favour with all*] That is, with many, generally, or with all good men; though they had ſome implacable enemies among the *Phariſees*.

the Lord added to the Church &c.] It is mans miniſtery, but Gods bleſsing, (ſee 1 Cor. 3. 7 8.) who ſuffers not his Ordinance to be fruitleſſe (Iſa. 55. 10.) though the reprobate be as the Sea to the ſweet ſhowers; what ever falleth is preſently turned into that invincible bitterneſſe of the receiver; yet the Elect ſhall benefit by it: neither is it here to be omitted, that if by the miniſtry of the Goſpel God dayly addeth to *his Church*, number, ſociety, and external communion of the faithful, ſuch as ſhall be ſaved; then is it a dangerous ſymptome or prognoſtick of their reprobation who ſeparate *from the Church*: this is indeed that Temple of God, out of which if any depart, *à ſpe vitæ, ac ſalutis æternæ alienus eſt, Lactant lib.* 4. *cap. ult.* So *Rahabs* houſe *typum portabat Eccleſiæ. Cyprian. lib.* 1. *Ep.* 6. *bare a Type of the Church*, out of which if any goe, His blood ſhall be upon his own head.

CHAP. III.

Verſe 1. THe *ninth houre*] Which was their three of the Clock in the afternoon: the time of their evening, ſacrifice, at which the Apoſtles would be preſent, not to communicate therein, (See on Chap. 2. 46.) but to enform them that the ſhadowes of the Law vvere aboliſhed by *Chriſt*, whom they all prefigured.

V. 2. *lame from his mothers wombe*] Born lame, lame, not by any external violence or accident; but native indiſpoſition of his joynts; ſo infirm, that they carried him up and down, and it was of no leſs continuance than fourty years, c. 4. 22. and ſo incurable by man: This ſetteth out the Truth and greatneſs of the miracle done in the Name of Jeſus.

called beautiful] Built inſtead of that of *Solomon*, and ſo called.

to ask almes] See c. 9. 8. to ſuſtain him with food, and viands neceſſary for the preſervation of his life, a wretched condition of, and in it ſelf; but if we conſider the event we may ſurely conclude, it was a happy lameneſſe, by which he came to the knowledge of *Chriſt*, and to feel his Divine Power and Vertue, repairing and curing him: conſider the admirable providence of a merciful God, who bringeth ſome to his knowledge and their happyneſſe by poverty, ſome by ſickneſſe, ſome by lameneſs, others by other grievous afflictions, impriſonment, plundering, baniſhment; few by proſperity prove finally happy.

4. *looke on us*] They would have him diligently mark by what power he ſhould be healed; they being well aſſured of the certain event, by the Spirit of God, would have him mark by whoſe Name he ſhould be healed and to vvhom he ſhould aſcribe the honor and praiſe for ſo great a mercy received: as if they ſaid, believe that thou ſhalt receive ſomething of us: look on us, but believe in Chriſt Jeſus.

V. 5. *expecting to receive ſomething*] He looked for money, but obtaineth that which no money could have purchaſed for him.

V. 6. *ſilver and gold have I none*] As if he ſaid, If I had wherewith to relieve thee in that thou deſireſt, I would give it thee, but having none, I give thee that which is better, that which *Chriſt* hath given me power freely to diſtribute.

in the name of Jeſus Chriſt] By the power and command of that *JESVS CHRIST*, whom in contempt and ſcorne you called *Jeſus of Nazareth*, be healed, riſe up and walke.

V. 7. *took him by the right hand*] Being confident on the promiſe of Chriſt. Matth. 10 8 Mark 16, 17, 18.

and immediately his feet, &c.] This ſpeed ſheweth that the cure was by divine power, which can do all things how and when God pleaſeth.

V. 8. *he leaping up*] This ſheweth a perfect cure and ſetteth out the truth and excellency of the miracle done in the name of *Jeſus Chriſt*: here were no remainds of the old malady which are commonly ſeen long in the moſt abſolute cures by the art of men, but having at once received perfect ſoundneſſe and vigour of his limbes, he leapeth up, and walketh with the Apoſtles into the Temple.

prayſing God] Attributing his health to God alone: to conceal the mercies of God is ingratitude; to aſcribe them to ſecond cauſes, ſacriledge.

V. 9. *all the people ſaw, &c.*] So publickly was it done, that none could modeſtly deny it: therefore the enemies acknowledged, cap. 4. 16. that a notable miracle was done by them.

V. 10. *they knew it was he*] That it was the ſame Creeple which they ſaw daily lying at the gate of the Temple begging, therefore they wondred to ſee him ſo ſuddenly walking: Who they all well knew had been lame from his infancy and never able to goe, and that for the ſpace of about fourty years, c. 4. 22. the Syriac addeth here, by way of interpretation, *quod is eſſet ille mendicus qui, &c.*

V. 11. *all the people ran together to them*] With deaf ears, taking no notice of the Name of Jeſus by which the lame was reſtored; they come about the lame man, and thoſe that cured him, looking on them with admiration: Here (all) is again ſet for (many.)

that is called Solmons,] It is likely that this *porch* was built in the place where *Solomons* formerly ſtood (1 Kings 9 3.) and thence was named ſo. For the Temple built by *Solomon* being demoliſhed by the *Chaldees*, *Zerubbabel* and *Ezra* in their re-edification thereof, imitated the old pattern as near as they could. See John 10.23. He nameth this place, becauſe hither came that concourſe of people who were witneſſes of theſe things.

V. 12. *as though by our own power*] He correcteth the abuſe of men, who commonly attribute that to mans power or godlineſs, which appertaineth onely to God.

V. 13. *the God of our fathers*] Chap. 5. 30. The ſame onely true God, whom *Abraham*, and all our Holy fathers worſhipped. He teacheth them firſt the efficient principal cauſe of this miracle, *The God of our Fathers* ; and next, the final in theſe words, *hath glorified his ſonne Jeſus*; in that he gave ſuch Divine Power to the Apoſtles to doe theſe miracles in, and by the Name of Jeſus raiſed from the dead, whereby he was mightily declared to be the Sonne of the living God, the Meſſias and Saviour of the world, and in theſe words, *the God of Abraham, Iſaac &c.* He remembreth them of the promiſes of God concerning their Meſſias, made and often repeated to their fathers, Geneſis, 12.3. Gal.3.8. that they might know that they now propoſed no other God than the ſame whom all their fathers worſhipped, neither any other Doctrine than that which they all received, and conſtantly in their generations profeſſed.

whom ye delivered &c] hereby he aggravateth their immane wickedneſs that he might move them to repentance, and faith in *Chriſt*, that they might obtain mercy and be ſaved.

V. 14. *but ye denied the Holy One*] Matt. 27. 20. John 19. 15. when *Pilate* had determined to acquit him as innocent, urging the moſt impious and diſhonourable end of their requeſt, which was to put their King to a ſhamefull death, they cried out, *We have no King* but *Caeſar*; John 19. 15. whereby they publickly denied *Chriſt the Holy one*, and long expected Meſsias to be their King and in his ſtead, profeſſed their allegiance to *Caeſar*, no wayes compelled thereto for fear of the Romans, whoſe Deputy again and again, declared him guiltleſs, and himſelf willing to diſmiſſe him.

deſired a murderer] That is *Barabbas*, Mark 15 11. Iohn 18.40. This aggravateth and ſets off the horrid atrocity of the malicious Jewes, who having the free choyce which of the two ſhould be ſaved, the Holy Jeſus, or the murderous *Barrabas*, they would have the murtherer freed, and the innocent and moſt beneficient Jeſus crucified. Sin and wickedneſs knoweth no limit: when once the ſinner forſaketh the known right, he cannot ſtay till he come to Hell.

V. 15. *and killeth the Prince of Life*] Or Authour of life, *Chriſt* Jeſus. So ſtill the impious and unjuſt world favoureth the wicked, and perſecuteth the juſt.

V. 16. *through Faith in his Name*] Becauſe by Faith he apprehended him who was riſen from the dead, whoſe Name he heard of us; or Name may here import *Chriſt* himſelfe, or his Power.

V. 17. *through ignorance ye did*] He excuſeth not their malice; but becauſe ignorance and blinde zeale led many of them into their ſinne, he putteth the penitent among them in hope of pardon. See 1 Tim.1.13. it is like that which is ſaid, 1 Cor. 2.8. and Luke 23. 34.

your rulers] He meaneth ſome of them; not all. See Luke 23. 50,51. John 3. 1.

V. 18. *by the mouth of all his Prophets*] See verſe 21. The Prophets were many, yet being all inſpired with one Spirit of God, they ſpake all one truth: in reſpect whereof, the Holy Ghoſt here attributeth but one mouth to them all.

V. 19. *time of refreſhing ſhall come*] It is a figurative manner of ſpeaking, taken from workmen repoſing themſelves in the cool ſhades, to repreſent eternall reſt, after the labours and travels of this life. See Luke 16. 25. Revelation 7. 15, 16. and 14. 13. or He pointeth here at that which *Paul* writeth Romans 11. 23. 26. the final calling of the Jewes by the Goſpel preached, to which thoſe words (*which before was preached unto you*) may alſo relate, verſe 20.

V. *He ſhall ſend Jeſus Chriſt*] To judge the world: This he ſaith to ſhew them, that the contempt of the Goſpel cannot be unpuniſhed; and alſo to give them aſſurance of comfort, who believe in him.

V. 21. *whom the heaven muſt receive*] That is contain, having received his humanity which was thenceforth reſident in Heaven, and ſhall be no more here on earth, untill he come to judgement, for he hath a true, and therefore circumſcribed body; not confounded with the Deity, as to have any of its incommunicable properties, as ubiquity, omnipreſence, &c. He hath ſtill a true and reall Body, though glorified, as ours ſhall once be which ſhall not in that ſtate be every where or in more places than one at once.

times of reſtitution of all things] Unto the perfection of the Kingdom of *Chriſt*, wherein all ſhall be repaired which ſin hath diſordered and ruined; wherein the creature ſhall be delivered from the bondage of corruption into the glorious liberty of the ſons of God. See Rom. 8. 21.

ſince the world began] Or *from all ages*.

V. 22. *A Prophet ſhall the Lord*] Deut. 18.15. Chap.7.37.

of your brethren] Of the ſtock of *Abraham*; for he ſpake this unto the Jewes, who were the children of *Abraham*, of whom *Chriſt* came according to the fleſh; and ſo was one of their brethren.

V. 23. *every ſoul*] Every perſon, as Chapter, 2. 27. Romans, 13. 1. Geneſis, 46. 26. Here is deſtruction threatned to all contemners of *Chriſt* and his Miniſters. See Luke 10.12. 16.

V. 24. *All the Prophets from Samuel*] After *Moſes*, He nameth *Samuel*, between whoſe times, the Word of God was pretious, 1 Samuel 3. 1. from *Samuel*, all the Prophets foretelling of *Chriſt*, as many as have ſpoken, have foretold of theſe times of grace.

V. 25. *ye are the children of Prophets*] Or Patriarchs, *Abraham, Iſaac Iacob, &c.* you are they to whom the promiſes were made, and the Prophets addreſſed, and with whom God made the Covenant, See Rom. 9 4.

and in thy ſeede] Geneſis, 12. 3. Galathians, 3. 8. Geneſis, 18. 18. and 22. 18. and 26. 4. That is, *CHRIST JESUS*, of the Seede and Linage of *Abraham*, according to the fleſh.

V. 26. *unto you firſt*] To you before the Gentiles, is the Goſpel and Doctrine of *Chriſts* reſurrection to be preached, Matt. 10. 6. Acts, 1. 8. and 13.46. or ἀναστήσας, *raiſed*, here is of the ſame ſignification with ἀναστήσει, verſe 22. and Deuteronomy, 18.15,18. 1 Samuel 2. 35. 1 Kings 14. 14. the word קום uſed among other things to ſignifie, *conſtituit*, He appointed to an office; the 70. give ἀναστήσει (See 2 Samuel 23. 1.) So *Zacharias* ſaid, *God hath raiſed up an horn of ſalvation*, Luke 1. 69. and the people ſaid, Luke 7. 16. A great Prophet is *riſen up among us*, that is, being appointed of God, is ſent among us; for no man taketh this Honour to himſelfe, but he that is called of God, Hebr. 5.4.

to bleſſe you] In giving you Faith and Repentance by the Spirit of regeneration: (Gal. 3. 9. 14.) the bleſſing hath a condition annexed to the promiſe; if ye convert and repent you of your iniquities; the Syriack expreſſeth it, אן תתפנון *in tethpenum, if ye convert, &c.* we muſt perform this condition if we will have the bleſſing: ſin bringeth the curſe: therefore no man can be bleſſed in impenitency, and continuing in ſin.

CHAP. IV.

Verſe 1. *Captain of the Temple*] Or Ruler: ſome thinke that he was a ruler or commander over the Levites, who miniſtred by turns, and guarded the Temple. See 2 Chronicles, 35, 4. 5. but more probably he calleth him στρατηγὸν τοῦ ἱεροῦ, the Ruler or Tribune of theſe ſouldiers, whom the Romans allotted the Iewes for the guard of the Temple: for Pilate ſaid, Matt. 27, 65. *ye have a watch.* See Luke 22. 4. Iohn 18. 12. It was one who had committed to him the guard of the Temple. *Vatabl.* See alſo *Io. Druſ. praeterit. lib.5.*

the Sadduces came upon them] Who deny the reſurrection of the body from the dead, See Luke 20. 27. Matt. 22. 23.

V. *being grieved*] They were *angry*; the *Syr.* giveth it: ſome colour had they, for if any man intruded into the Office of a Preacher, it belonged to the Prieſts to ſuppreſſe ſuch audacity; as alſo to retain the people in the Doctrine of the Law, and Prophets to prevent their ſeducements, by any new Doctrines; therefore, ſeeing men, to them unknown, or not allowed by any publick authority, preaching in the Temple, they reproved them, not underſtanding, or acknowledging their extraordinary *calling*, and the main being, that the Sadduces Atheiſtical opinion contradicted, they exaſperated the Prieſts, and Rulers againſt the Apoſtles. See Chap. 23. 8.

V. 3. *They laid hands, &c.*] Hands not yet clean from the blood of *Chriſt*: the Argument of the wicked is violence: now the Apoſtles have experience of the truth of *Chriſts* Words. See Luke 21. 12.

V. 4. *many of them which heard the word believed*] Many who heard what *Peter* had ſaid unto the people, Chap. 3. 12, &c. the Word never deſcended in vain. See Iſa. 55. 10.

about five thouſand] Of thoſe who adhered to the Apoſtles; ſo the blood and injury of the Martyrs, is ſtill the ſeed of the *Church*; the Apoſtles were now ſhut up in priſon; but the *Church* flouriſhed the more ſhe was wounded, ὁρᾷς θείαν ἐνέργειαν φανεράν, *Oecumen. you ſee the working of God manifeſt herein.* It is no ſmall demonſtration of his power, defending believers againſt all the rages of Satan, and giving them more boldneſs and conſtancy, by how much more they are oppoſed and injured: in this number we muſt underſtand the whole *Church* then being, not a new acceſſion of ſo many: as *Peters* firſt Sermon, Acts 2. 41. they were about three thouſand: now they are at his ſecond Sermon encreaſed to five thouſand: thus appeareth the effect of *Chriſts* promiſe to make them fiſhers of men. See Phil. 1. 13, 14.

V. 5. *Rulers and Elders*] Which the Hebrewes called זקנים *zekinim*

zekinim, old men: theſe were the Judges of their greater Sanhedrim; they call a Councel to oppoſe the truth by a ſeeming legal proceeding, deſiring that it might appear juſtly damned: but there is no Counſel againſt God and his Truth. See verſe 25, *&c.* Pſal. 2.1,4. Prov. 21.30. Iſai. 46.10.

and ſcribes] See on Luke 20.1.

V. 6. *as many as were of kindred, &c.*] Thus ſtrengthened they their party, to countenance the matter: theſe had indeed by Gods appointment the charge of things Eccleſiaſtical: theſe were *Aarons* ſucceſſours; for which they had alſo about 1500. years preſcription: theſe were the men, who now flouriſhed among the Jews in honour and wealth yet theſe now combine and aſſemble againſt the Goſpel.

V. 7. *by what name*] By what authority, and by whoſe command have ye cured the lame man: hence, as in many other things appears their ſtupid, or wilful ignorance, that they would queſtion the authority of an Aćt which none but God could do: they asked not with any purpoſe to believe in *Chriſt*, but that they might awe and terrifie the Apoſtles under pretence of their juriſdićtion and authority to command in all things to be done in and about the Temple, eſpecially concerning preaching, leſt any new and erroneous dоćtrine ſhould prevent the people, or any without their Ordination ſhould preſume to teach them.

V. 8. *Peter filled with the Holy Ghoſt*] Aſſiſted by the grace of Gods Holy Spirit enabling, and emboldening him to ſpeak, who before was terrified by the voyce of a maiden.

V. 9. *if we this day*] Or *Seeing that.*

examined of the good deed done] Meaning, whereas you queſtion us for doing good, who ought to queſtion and puniſh evil doers onely, and to defend and encourage the good.

V. 10. *be it known unto you all*] Such admirable confidence had the Holy Ghoſt now given him, that He thus openly profeſſeth and declare the truth of *Chriſt*, before the moſt implacable enemies thereof.

by the name of Jeſus, &c.] ἐν τῷ ὀνόματι, through the power of Jeſus. See on Chap. 2. 22. and 3. 6. 16.

whom ye crucified] See Chap. 2. 36.

by him doth this man ſtand] Chap. 3. 16.

V. 11. *this is the ſtone*] This is He of whom the Scriptures ſpeak, Pſalm 118. 22. See alſo, Matt. 21. 42. Mark 12. 10. Luke 20. 17. 1 Pet. 2. 7.

of you builders] You Prieſts and Elders, and Governours who ſhould edifie the *Church* of God; which you (as it hath elſewhere often come to paſſe) endeavour all you can to pull down; leſt your Honour, and the revenue of the Temple and Prieſt-hood ſhould be impaired, or decay: So dangerous a let and hinderance to mens ſalvations, is love of this preſent world and the things thereof.

is become the head of the corner] The *corner ſtone*, ἀκρογωνιαῖος συνάπτων τοὺς τοίχους, &c. *Oecumen. uniting both walls into one*, that is, both Jewes and Gentiles into one *Church*. See Epheſ. 2. 14, 20, 21.

V. 12. *ſalvation in any other*] ἐν ἄλλῳ, that is, by or through the mediation of any other.

none other Name, &c.] None other Mediatour of redemption; or intereceſsion, 1 Tim. 2. 5.

among men] ἐν ἀνθρώποις, that is, as the vulgar hath it, *datum hominibus*: *given to men*; to wit, appointed by God for their ſalvation.

V. 13. *unlearned and ignorant men*] ἀγράμματοι, illiterate men, men without letters: not brought up in the Schools of the Scribes and Phariſees, but in a ſchool incomparably better; that is, in the School of *Chriſt*: therefore this is not ſimply ſpoken (for they had ſpent ſome time in the ſtudy of the Holy Scriptures, and were all θεοδίδακτοι *taught of God*, 1 Theſ. 4. 9. John 6. 45. and 14. 26.) but in relation to ordinary means of attaining learning by the Magiſtery and teaching of men, humane learning, or the Phariſees eſteem of them: ἰδιῶται private men, *Suidas* interpreteth it by the foregoing word, ἰδιώτης, ὁ ἀγράμματος, an unlearned man: and ὁ ἀμαθής, an ignorant and unskilful man; ſuch as private, unimployed men commonly are: the word is of ἴδιος private. See more hereof, *Ioh. Druſ. præterit. lib.* 5. *Theod. Bez. annot. major.* on this place.

V. 14. *nothing againſt it*] It was ſo eident a miracle, and good work, that they could neither deny it, nor ſay ought againſt them, as the Syriack giveth it.

V. 15. *conferred among themſelves*] they would not let the Apoſtles hear that which an evident and undeniable truth extorted from their own mouths, verſe 16. becauſe they would maintain their credit with men, and ſtill pretend that the Apoſtles were delinquents, worthy of ſuppreſsion and puniſhment, as innovators, and diſturbers of the peace.

V. 16. *What ſhall we do, &c?*] Here is a true pattern of malitious injuſtice; they convent them as malefaćtours, and then ſeek for, and conſult about ſome accuſation againſt them: ſomething they would do, but knew not what; becauſe however unjuſt they were, they would by no means ſeem ſo to men: this is the miſery and madneſſe of great ſinners, they had rather ſin ſtill, than ſeem to have ſinned, reſolving to palliate, if they cannot juſtifie their faults, *majore facinore.*

V. 17. *but that it ſpread no further, &c.*] They count it a principal piece of policy, to keep the people ignorant, that they may the more eaſily beguil them: it is a great, but miſchievous skill, in ſuch motions to leſſen the light, that their legerdemain may not be diſcovered by the ſpećtatours.

ſtraitly threatned them] ἀπειλῇ ἀπειλησώμεθα, threatning, let us threaten; an uſual Hebrew Pleonaſme; for, let us ſtrićtly, or ſtraitly *threaten them.*

to no man in this name] That is, that they preach concerning *Chriſt* no more. They more valued their credit with men than their own or the peoples ſalvation; therefore however convinced in conſcience, they would hide the light of *Chriſt* from the people.

V. 18. *not to ſpeak at all*] That is, not to ſpeak any word concerning Jeſus, that he had taught, done or ſuffered, and do no more miracles in his name, or pretend to his power for the doing of the ſame.

V. 19. *judge ye*] we appeal to your own conſciences herein: God commandeth us to preach in this name, you under pretence of your authority, command us not to preach; ſhall we now obey God for you? will God judge it right, will he excuſe us, if againſt his commands we obey yours?

V. 20. *We cannot but ſpeake the things*] We cannot chuſe but obey *Crhiſt*, who hath commanded us ſo to do: for the diſpenſation is committed unto us, and woe ſhall be to us if we preach not the Goſpel. See 1 Cor. 9. 16 *it is the power of God to ſalvation*, Rom. 1. 16. How fearfull a ſacriledge were it, to with-hold it from the Iſrael of God. We have heard, ſeen and believed theſe things, and therefore ſpeak. See Pſalm 116. 10. Aćts 17. 16. I will not make mention of him, nor *ſpeake any more in his name* (ſaid the Prophet *Jeremie* in his great tentation, Jer. 20. 9.) *but his word was in my heart as a burning fire ſhut up in my bones, and I was weary with forbearing, and I could not ſtay*; for the grace (and Spirit) of Prophecie, incited him unwilling to ſpeak, ſaith *Theodoret in Ier.* where the Spirit of God is in the Miniſter, no fear or threatnings of men, can ſo ſilence him, but that at laſt, the Word of Truth ſhall break out.

V. 21. *all men glorified God*] All that believed, or many men: they found no fault in them, and without ſome colorable pretence of Juſtice, durſt not harm or puniſh them for fear of the people, who prayſed God for the good which he had done by them.

V. 22. *above fourty years old*] It may ſeem ſtrange, that being ſo old, and dayly laid at the gate of the Temple, into which Jeſus ſo often entred (conſidering that it appeareth not, that he ever denied to heal or cure any that entreated it) He did not receive help from him all this time: but certain it is, he was reſerved unto this time, and means of healing by the all-diſpoſing providence of God, for the further confirmation of the Apoſtles, and truth of the Goſpel.

this miracle of healing] Gr. τὸ σημεῖον τοῦτο, &c. this ſign, See Chap. 3. 7, 8.

V. 23. *they went to their owne*] To glorifie God, and to encourage them, by letting them know, how God had aſſiſted them.

V. 24. *they lift up their voyce*] Either all ſpeaking this ſame thing, as they were guided by one Spirit; or which is moſt probable to avoid confuſion, (that the company might diſtinćtly hear, and ſay, Amen.) ſome one or few in the name of the reſt, thus prayed.

V. 25. *Why did the Heathen rage*] Pſalm 2. 1. למה *lammah why*? what cauſe had they to rage againſt the Lord? or, to what end do they rage? what will their ſucceſſe be, who fight againſt God?

vain things] Such are all conſultations and combinations againſt *the Truth and Ordinance of God*: God is ſtronger than all, *and his Councel muſt ſtand*, John 10. 29. Iſaia. 8. 10. and 19. 11. 17. and 44. 26. and 46. 10. Jerem. 32. 19. Ezekiel 7. 26. Hoſ. 10. 6. 1 Sam. 8. 7.

V. 26. *againſt the Lord*] That is, *againſt Chriſt Jeſus his Truth, and his Miniſters*; *Whoſoever oppoſeth, deſpiſeth or perſecuteth theſe, riſe up to oppoſe and perſecute Chriſt himſelfe.* See Numbers 16. 11. Luke 10. 16. Aćts 9. 4. 1 Theſ. 4. 8. Thus did *Saul*, the Princes of the Philiſtins, and others ſtand up againſt *David, who was a Type of Chriſt*: ſo here: *Herod, Pontius Pilate* with the Romanes and Jewes, conſpired againſt the ſacred Perſon of CHRIST himſelf.

V. 27. *againſt thy Holy Childe* Jeſus] Thy Holy Son Jeſus, παῖδα here, as v. 25. is ſet, not ſo much to import years, as dearneſſe, or obſequiouſneſſe to God, as c. 3. 13. So *Joſhua*, though in years a man is called נער *nahar, the child or ſervant of Moſes*, Exod. 33. 11. if ſuch plots and combinations were againſt Holy Jeſus; let us in all our ſufferings run with patience, looking up unto *the Authour and finiſher our Faith*, let us conſider Him that ſuffered ſuch things for us (See Hebr. 12. 1, 2, 3, 4) it is no diſhonour to us to ſuffer of our brethren that which *Chriſt* ſuffered of his, *nec illis gloria eſt facere, quod fecerit Judas*, nor is it *any glory to them, to do that which* Judas *did*, *Cyprian. lib.* 1. *epiſt.* 3.

V. 28. *for to do whatſoever*] Though they meant nothing leſs than to obey God in crucifying *Chriſt*, but had ſeveral other ends, yet God ordered this to our redemption. See Aćts 13. 27. Iſa. 10. 7.

thy hand and counſel]Thy power and thy providence:for as *Cyprian* forecited ſaith well: *nihil intereſt quis tradat aut ſaviat, cum Deus tradi permittat, quos diſponit coronari:it skilleth nothing who betrayeth or rageth, ſeeing God permitteth thoſe to be delivered up*(or betrayed) *whom he appointeth to be crowned.*

V. 29. *behold their threatnings*] Conſider what they threaten: divert their rage and malice, who enterpriſe againſt thee and thy truth.

and grant,&c] Becauſe God onely can give patience, conſtanſtancy and perſeverance in truth, and alſo boldneſs to preach the Goſpel, they pray him to give it, who well knew they could not have theſe gifts of themſelves; here is the Saints refuge in all their wants and neceſſities, earneſt prayer.

V. 30. *by the name of thy holy child Jeſus*] See on v. 10. 27. by the power, and in the name of thy Holy Son Jeſus: for their aim and hearts deſire was to advance his Honour and Truth.

V. 31. *place was ſhaken*] By this ſenſible ſigne, God ſhewed his preſence, and readineſſe to heare and confirm them in their miniſtration.

all filled with the Holy Ghoſt] They were ſtrengthned, and enabled with greater confidence and largeneſſe of heart to ſpeak. Mark here, firſt the reſult of impious Counſel: the Jewes conſulted againſt the goſpel, laboured to ſuppeſs it by power, threatned and charged the Apoſtles to ſpeak no more in the name of Jeſus; God gave them greater courage to preach it, and more excellent gifts than before: all oppoſition more propagateth truth. Secondly, here it appeareth, that the ſafeſt refuge in danger, and the happieſt iſſue of fear is, when it awakes us to a more fervent calling on the name of God; which to the perplexed ſoul is, as the ark to the tyred dove: as *David* ſaid Pſal. 116. 7. *Return unto thy reſt*, *O my ſoul*: in which ſence it is true which *Gregor. Nazianzen* ſaid, *epiſt.* 16. Κάμνουσα ψυχὴ, ἐγγὺς ἐστὶ Θεοῦ *the weary ſoul is near God.*

V. 32. *were of one heart*] So unanimous, as if they had all but one and the ſame heart, and one ſoul; becauſe they were all united and guided by one Spirit of God, whence you may know, that where ſtrife, envy, malice, and contention is, there an evil ſpirit governeth. See Jam. 3. 14, 15, 16. *&c.*

was his own] They gave, as if the needy brethren had as good intereſt in their goods, as their ſelves who were owners thereof. See on c. 44.

V. 33. *witneſſe of the reſurrection,&c.*] This by a Synecchdoche is put for the whole goſpel:this the Sadduces lately quarrelled at, therefore they teſtified it the more powerfully.

great grace was upon them all] As God gave them that great grace of real charity (*with which the preſent world is little acquainted*) ſo was this very effectual for the gaining a good opinion among the people, both concerning their perſons and doctrine, which they ſaw ſo admirably exemplified; and thereby they were the more eaſily invited to joyn themſelves to their ſociety whom they perceived ſo far from any ſecular and worldly ends, that they gave freely what they had to the relief of others who wanted.

V. 34. *any among them that lacked*] That is, who was deſtitute and not relieved.

for as many as were poſſeſſours,&c.] Not that they who believed, did all of them ſell all that they had, but as need required: as if it were ſaid, the owners did not onely relieve thoſe who wanted,with their rents divided among them; but as there were further neceſſity, they ſpared not the Fee-ſimple, but ſold of that alſo.

V. 35. *down at the Apoſtles feet*] That is, ſubmitted it to their diſpoſal: this intimated, as *Oecumenius* notes, τὴν πολλὴν τιμὴν, *&c.* that great Honour and reverence of the Hearers towards the Apoſtles.

according as he had need] They who moſt wanted,had moſt relief given them.

V. 36. *Joſes, who by the Apoſtles was ſirnamed Barnabas*] This Levite was of Cyprus: he is mentioned as an example of that which was ſaid; the Apoſtles named him *Barnabus* (*the ſonne of conſolation*, or *a Comforter*) not onely for that he gave ſo liberally to comfort the needy *Chriſtians*; but probably in reſpect of thoſe excellent gifts he had in comforting afflicted minds of hearers. *Hieronym. de ſcriptor. eccleſ.* calleth him Ἰωσῆ,ſo alſo many Greek copies:ſo alſo the Syriac. Others reade Ἰωσῆς. Some, but improbably think him called ſo from the Syriac word בר *bar* and נבא *nabba* conſolation of the Verb ביא *baia, conſolatus eſt*, (c. 20. 1. and 16. 40,*&c.* Epheſians, 6. 2. Coloſſians, 4. 8, *&c.*) others more probably derive it from בר *bar, ſonne*, and the Hebrew word נבא *naba* to propheſie, intimating him a ſon of conſolation in his gift of Propheſie: and indeed a principal part of the Prophets. or Miniſters function is to comfort the hearers, by applying the promiſes of the Goſpell unto their Conſciences. This *Barnabas* Chap. 11 24. is ſaid to be *a good man, and full of the Holy Ghoſt*, that is, an excellent Prophet or Teacher:a Man of excellent gifts.

V. 37. *having land, ſold it*] Here is rehearſed one inſtance of that is ſaid,v. 34.

at the Apoſtles feet] See on v. 35.

CHAP. V.

Verſe 1. *Named Ananias with Saphira, &c.*] The ſcope of this Hiſtory is to ſhew how odious to God that perfidiouſneſs is, which counterfeiting ſanctity would impoſe upon God, as if he ſaw not what men do: (for otherwiſe, *Ananias* giving a part, had been commendable) ſo great a miſchief is Hypocriſie, ſo dangerous the perverſion of an Holy purpoſe and the withdrawing of things conſecrated to the *Churches* uſe (though by himſelf who gave) that the ſacrilegious periſhed by detaining a part of that whole which he would ſeem to give: by this was *Ananias* (as *Chryſoſtome* ſaith) κλέπτων τὰ ἑαυτοῦ φωραθεὶς, taken ſtealing his own goods. It is the heart, not the hand which God looketh into: the poor Widow (Luke 21. 3.) caſt in but two Mites, and it was better accepted than all thoſe who offered greater ſums. Here *Ananias* ſelleth a poſſeſſion, and preſenteth the price, reſerving to himſelf, but a part thereof, and yet is condemned for it: if he that taketh from the *Church* but a little of that which was his own, be ſacrilegious, aud ſtricken dead for the ſame what puniſhment will the ſame Divine Juſtice lay on him, who by fraud or violence taketh away the poſſeſſions wherewith other men endowed the *Church*? See more hereof *Chryſoſt. in Act. hom* 12.

V. 2. *kept back part of the price*] Syriac, *he hid a part*. So he did; for pretending to be as charitable as the beſt, he ſold, and ſeemed to bring the whole price, as others did, but he concealed a part, which he would reſerve to himſelf and his wife. So *Suidas* and *Chryſoſtome* interpret νοσφιζόμενον by ὑφαιρούμενον, *ſurripientem, intervertentem* —— and ἰδιοποιούμενον which *Æmilius Portus* alſo rendreth *Illum qui res aliquas ſuas facit, ſuffurantem*, impropriating or ſtealing. See what ambition will do: *Ananias* would not come behind the beſt in ſeeming charitable: therefore though he was loath to part with his money; yet you ſee how dear he would purchaſe the good Opinion of Men. In the mean time, not conſidering that God ſaw him, and would once ſeverely revenge it.

V. 3. *but Peter ſaid*] The matter being Divinely revealed to *Peter*; or he might know the poſſeſſion, and conjecture the value of it; the firſt conjecture ſeemeth moſt probable.

to lye to the Holy Ghoſt] that thou ſhouldeſt thus lye, or deceive: of ψεύδω, *fallo, fruſtro.* So *Sophocles* cited alſo by *Suidas*, μὴ ψεῦσαι —— τῆς ἐπιούσης ἐλπίδος, ψεύσασθαί σε deceive not your approaching hope. *So ementita auſpicia, Cicer.* Lying preſages, deceiving hope. He calleth this lying to the Holy Ghoſt: for when they had dedicated the poſſeſſion to God, for the relief of his ſervants, the fraud and falſehood concerned his intereſt, and this their ſeeming Charity was Hypocriſie and lying to God: though they ſo behaved themſelves in this buſineſs,as if they had to deal with men onely, not with God: they preſumed that Man could not diſcover this ſacriledge,and detention of that which was conſecrated to the uſe of the *Church*, neither conſidered they that God would.

V. 4. *while it remained*] οὐχὶ μένον σοὶ ἔμενε; *remaining, did it not remain to thee?* That is, it was thine own righs; thou mighteſt juſtly have kept the poſſeſſion to thy ſelf, or the price thereof, to thine own uſes, neither would that have made thee unworthy of the ſociety of Chriſtians: the fault is aggravated in that he was urged by no neceſſity: had the Apoſtles compelled him to ſell, there might have been ſome colour for his detention of ſome part of the price; but now, it being his own to diſpoſe of, his ſinne was, that dedicating the whole to the *Churches* uſe, he kept back a part thereof. Here appeareth, that they had no Law or Decree made, or in uſe among Primitive Chriſtians, to alienate and and ſell their poſſeſſions; for *Peter* clearly ſheweth, that *Ananias* might juſtly have kept his own in land or money: For otherwiſe, he would have ſaid, it remained not to thee, but to the *Church*, by right of community. They who now would have all things in common, have no ground from theſe practiſes of the Primitive *Church*, as they pretend: their community was not compulſory,but free and voluntary: otherwiſe, it had neither been thankſworthy, nor ſuch a leading example of Piety in the particulars, as the Holy Ghoſt here ſetteth out: It is conſiderable which *Chryſoſtome* ſaith, *hom.* 12. See (ſaith he) how they (who were owners of poſſeſsions) *permitted not the Apoſtles to ſell* (them) *but the* (owners) *their ſelves ſold, and gave the price to them*, to diſtribute. Neither could they have given them, nor the Apoſtles juſtly received; had not the giver been *bonæ fidei poſſeſſores, true and lawfull proprietors.* It is theft without the owners conſent, to give that which is not our own, and no leſs to receive it.

was it not in thine own power] No man compelled thee to ſell and give; but to make God a Proffer of all, and to perform but a part; this was to tempt God (as verſe 9.) to try whether he ſaw and vvould revenge.

thou haſt not lied unto men, but, &c.] Thou haſt not lied to us onely, or chiefly, but unto God, whoſe intereſt thou haſt invaded, by cancealing that which thine owne pretence made ſacred

V. 5. *hearing theſe words fell down*] Thus God ſometimes preſently revengeth ſinnes, to terrifie others, and to reſtrain them from the like, as here: So God is known when he judgeth, Pſalm 9. 16. Neither may any think ſacriledge no ſinne now, becauſe God doth not preſently puniſh it with ſudden death, as here: the puniſhment following will once ſhew it an abominable ſin, and come too ſoon on him on whom it ever cometh. He is the ſame God ſtill of unchangeable juſtice: and if we mark well, this age hath afforded many remarkable examples, of ſacriledge heavily puniſhed; eternity will ſhew innumerably more.

V. 6. *and the young men aroſe*] Which were of the Church, they *aroſe*, that is, ſet themſelves about it; an uſual *Hebraiſme*, Joſh. 8. 3. and 24. 9. Jud. 20. 8, &c.

V. 7. *came in*] To the Apoſtles and others with them, in the Temple, or private houſe, where they uſed to aſſemble. See chap. 2. 46. See alſo v. 12. Unto the foregoing example of divine juſtice, *Luke* annexeth the narration of another in *Saphira*, who conſenting to her husbands ſin, ſhared with him in the like puniſhment: to the evidence of the truth of this hiſtory, the circumſtance of time is recorded: about the ſpace of three hours after *Ananias* was dead, *Saphira* his wife, not knowing what was done, came into the place where the Apoſtles were.

V. 8. *yea for ſo much*] She who had agreed with her husband what to ſay, thus vailed her ſin with a lye: a fault too common now a dayes, to endeavour to cover ſin with ſin. She knew, and her conſcience told her it was a lye, and ſo a grevious ſin; yet ſhe who conſented to her husbands ſin, addeth ſin to ſin. Such is the ſinners miſery, one ſin unrepented, draweth on other ſins, until deſtruction come.

V. 9. *to tempt the Spirit of the Lord, &c.*] It is the ſame in effect which he ſaid, verſe 4. to lye unto God, or in the preſence of God: as often as men ſin againſt their own conſciences, they do preſumptuouſly tempt God, or try whether God will be juſt or no.

behold the feet of them] Meaning they that buried thy husband are returned: and here alſo by a divine revelation, he foretelleth of her death preſently to enſue.

V. 10. *then fell ſhe down ſtraitway*] They that are in the ſame faults muſt expect the like puniſhments or worſe (except in caſe of timely repentance) which being prolonged are ever greatned. It were well to be wiſhed, that the ſacrilegious of theſe times would timely be warned by theſe examples; and remember that it is the ſame God of unchangeable juſtice now looking on this ſin, who ſo ſeverely puniſhed it in theſe two: and that detaining that which they have received any-wayes from other unjuſt poſſeſſours, is conſenting with them in the ſame crime, and that, except in caſe of reſtitution and true repentance, they muſt once ſuffer grievous puniſhment, becauſe God is impartially juſt: nor will it availe the hypocrite that he maketh conſcience of ſome ſinne, or ſinnes, if he wilfully diſpence with any; the Apoſtle ſaying --- *thou that abhorreſt idols, committeſt thou ſacriledge?* Rom. 2. 22.

V. 11. *and great fear came upon all*] All that ſaw or heard of this ſevere judgement of God, which was to warn all to be ſincere, and to beware of hypocriſie. Such reſtraints fleſh and blood have ſometimes need of, to make them know that it is a dreadful thing to fall into the hands of the living God, Hebr. 10. 31. See 1 Sam. 6. 19, 20. 2 Sam. 6. 7, 9.

V. 12. *many ſigns and wonders*] Miraculous things done by the Apoſtles, whereby not onely the power of Chriſt, and his juſtice in this example of *Ananias* and *Saphira*, but alſo his mercy appeared in healing all diſeaſes, that thereby they might be invited to the faith; and theſe were neceſſary to the Goſpel, as the other for reſtraining thoſe corruptions wherewith Satan would otherwiſe have infected the Churches minority.

they were all with one accord] This he ſaith, to ſhew that none among them was ſchiſmatical, to forſake their publick aſſemblies, or in neglect thereof to hold private Conventicles. Of *Solomons Porch*, ſee chap. 3. 11. Here appeareth their conſtant reſolution, to teſtifie the truth of Jeſus, from which no fear or danger could now deter them.

V. 13. *of the reſt, durſt no man joyn himſelf to them*] They were ſo terrified with this example againſt Hipocrites, that they who were not ſincere, durſt not now make falſe ſhewes of religion, contemn the Apoſtles, or encounter with them by argument.

V. 14. *believers were the more added*] The example of *Ananias*, &c. was ſo far from diſcouraging men from Chriſtianity, that it more encreaſed the Church: theſe evil branches cut off the Lords vine, the Church, flouriſhed the better.

V. 15. *into the ſtreets*] Or in every ſtreet, the Apoſtles did ſo many and admirable miracles, in healing the ſick, reſtoring the lame, &c. and that ſo publickly, notwithſtanding the rage and vigilant malice of the chief Prieſts and Phariſees; that the people brought their ſick out into the open ſtreets to be cured even ſuch as could not come out themſelves, but were by their friends brought out of doors on beds and couches.

the ſhadow of Peter paſſing by] See alſo c. 19. 12. Not that the body of the Apoſtle, much leſſe the ſhadow, or garments, had any ſuch inherent vertue, as to heal the ſick; but God exerciſed the power of healing ſo abundantly, as that the weakeſt and otherwiſe improbable means were made effectual thereto; that men might know that it was his power onely, teſtifying the exhibition of the *Meſſias*.

V. 16. *bringing ſick folks*] Hearing the rumour of the Apoſtles healing: and this was by the providence of God, that thereby the truth of Jeſus might appear, and the Goſpel be more propagated.

V. 17. *filled with indignation*] Or *envy*, or prepoſterous emulation: ζῆλος, in Scripture ſignifieth many things; ſometimes good, 2 Cor. 9. 2. Gal. 4. 18. Tit. 2. 14. But here it importeth an evil affection, as c. 7, 9. and 13. 45. and 17. 5. 1 Cor. 3. 3. and 13. 4. &c. Here was indeed a *zeal*, but without knowledge; which is but a kind of blind heat (ſo Chriſt taxed the ignorance of the *Saduces*, Mat. 22. 29.) violent zeal without knowledge, is but as ſtrength in a blind *Sampſon*, ſerving to deſtroy himſelf and others: Holy zeal, is to Religion as the natural heat to the body, wherein the life thereof is preſerved; but it muſt be fetcht (like that *coal* wherewith one of the *Seraphims* touched the Prophets lips, Iſa. 6. 6.) from the *altar*, and *word of God*, not humane phancies.

V. 18. *put them in the common priſon*] Where common Malefactors were put: here is a fruit of blind zeal: they were not able to deal with the Apoſtles by Scriptures or reaſon; therefore they betake themſelves to open violence. See John 16. 2. Luke 21. 12.

V. 19. *but the angel of the Lord*] God could otherwiſe have delivered them, but thus he would now confirm them when they ſhould ſee by experience, that he gave his Angels charge over them, and had made them miniſtring Spirits for their good. See Pſal. 34. 8. Hebr. 1. 14.

V. 20. *ſtand and ſpeak in the temple*] There was a time when Chriſt would not have them preach, ſomethings afterwards to be preached, Mat. 16 20. and 17. 9. But now was that ſeaſon of which he ſaid Mat 10. 27. preach on the houſe tops; that is, in publick: Gods diſpenſations have their times and ſeaſons: and he delivereth his, that they may more boldly preach the truth.

all the words of this life] See John 6. 68. That is, the Goſpel which is the Word of life eternal; which directeth believers to eternal life in Chriſt.

V. 21. *when they heard that, they entred*] When they had received commiſſion ſo to do, they feared not the moſt apparent dangers, but committed themſelves and the iſſue to Gods providence: Faith adviſeth not with fleſh and blood, which would eaſily ſuggeſt; Behold Lord, they ſought our lives but now, for preaching there, and ſhall we expoſe our ſelves to their malice by a further provocation? but preſently they obey Gods Word, to whom they lived, and for whom they now feared not to dye.

but the high prieſt] Malice is reſtleſſe: they call a Council, (that is, other *Prieſt* and *Scribes*, their Colleagues, as the Syriac giveth it; not that *Sanhedrin*, or great Council of 71. Judges which ſat on higheſt cauſes within their juriſdiction. See Mat. 5. 22.) they muſt ſeem juſt and legal who leaſt intend to be ſo: they ſend to the priſon, confident that they had the Apoſtles ſure enough.

V. 22. *and found them not*] So eaſily can God when he pleaſeth, fruſtrate the counſels and expectations of the enemies Theſe very ſervants were witneſſes of their fighting againſt God, by whoſe divine power they muſt know the Apoſtles were delivered out of priſon; ſo cloſely guarded, that they could not elſe have made any eſcape, but they that wilfully ſhut their eyes, cannot ſee things in the cleareſt light.

V. 23. *the priſon truly found we ſhut, &c.*] This miraculous deliverance might have converted the adverſaries, who might eaſily have concluded, that a Divine Power, againſt which there is no ſtriving, had delivered theſe priſoners, the doors being all faſt, ſhut with all ſafety, ἐν πάσῃ ἀσφαλείᾳ, with all poſſible diligence which might ſecure them, the Guard watching without: but their hearts were hardned, and they could think of nothing but the impious and vain purſuance of their own counſels againſt the truth of Chriſt.

V. 24. *they doubted, &c.*] διηπόρουν; it cometh of ἀπορία, *ad anguſtias detruſus inexplicabiles hæſito*: it is commonly ſaid of thoſe who know not which way to turn themſelves; ſuch ſhall be the condition of the wicked, when they ſhall ſee the evident preſages of Gods eminent judgement, Luke 21. 25. Thus Gods judgements often ſtartle the wicked, but convert them not.

V. 25. *then came one and told them, &c.*] This meſſage troubleth them more: while they are conſulting to deſtroy them for preaching, they hear that they are preaching again in the Temple. There is no counſel againſt God. Prov. 21. 30.

V. 26. *then went the captain with the officers*] See on c. 4. 1. No doubt they ſent now with greater indignation than before, as conceiving their authority contemned: yet durſt they not uſe violence as before, becauſe they feared the people might take part; they feared Men but not God: yet he maketh that fear of a guilty conſcience a bridle to reſtrain the rage of the wicked.

V. 27. *ſet them before the council*] Here was ſome ſhew of equity; to hear them before they would condemn them.

V. 28. *did not we ſtraitly command you*] Chap. 4. 18 The enraged high Prieſt chargeth them with three pretended crimes: firſt contumacy againſt their authority: *did not we ſtraitly command you, &c.*

behold ye have filled Jeruſalem, &c.] Here was the ſecond charge of ſchiſme and hereſie: that was by their law, likewiſe capital, Deut. 13.

this mans blood upon us] That is to make us ſeem guilty of Chriſts death: thus Hypocrites will be guilty, but not ſeem ſo. This was their third charge: it ſeemed to be an intolerable diſgrace and diſhonour to the chief Prieſts and Elders, to be accuſed openly of injuſtice and ſhedding innocent blood.

V. 29. *we ought to obey God rather than man*] That is, when men command or forbid us any thing contrary to the Word of God; we ought to obey God, and not Man. See c. 4. 19. Dan. 3. 18.

V. 30. *the God of our fathers*] Chap 3. 13.

V. 31. *his right hand*] τῇ δεξιᾷ αὐτοῦ. God with his mighty power hath ſet up him to be a Prince and Saviour. See c. 2. 36. This is the ſum of the Apoſtles doctrine, the ground on which the anchor of their ſouls faſten who ſhall be ſaved. The office of Chriſt is deſcribed by two things. Firſt in that he is a Prince to govern his Kingdom, to beat down the rebellious, and to protect his ſervants and ſubjects. Secondly in that he is alſo a Saviour, as his name *Jeſus* importeth, and the Angel interpreted it, Mat. 1. 21. herein he declareth, as their impiety who would ſtrive againſt their Prince and Saviour; ſo their madneſſe who perſecute him whom God exalteth by his mighty power. See Pſal. 2. 4, 6. Phil. 2. 9.

to give repentance] This ſheweth how Chriſt reigneth in and for his, giving them hearts to repent, that through him they may be reconciled to God, Rom. 5. 1. This they ſay, to win (if it were poſſible) ſome of their enemies to Chriſt, ſhewing them the onely way to be ſaved in him: it is no more in mans power to repent, than to create himſelf; this Chriſt giveth by the Spirit of regeneration, and hereunto is remiſſion of ſins moſt certainly annexed. So that the Jews might hence have gathered an argument againſt deſpair, though they had crucified Chriſt if they could but have repented. See Luke 24 47. and c. 2. 38.

V. 32. *whom God hath given to them that obey him*] That obey Chriſt, who believe in him; the Syriac hath it: indeed there is no true obedience without faith, nor faith without obedience. *Oecumenius* gives this ſenſe; that he giveth remiſſion of ſins, we are witneſſes, and the holy Ghoſt alſo, who would not have come upon us, *εἰ μὴ πρότερον αἱ ἁμαρτίαι ἐλελύωντο*, except our ſins had firſt been forgiven; and that the Jews, notwithſtanding their ſin in crucifying Chriſt ſhould not be deprived of their ſhare in the ſame gift, if they would now repent and obey: but we muſt not underſtand that God gave the Spirit of regeneration to any becauſe he obeyed: the effect cannot precede the cauſe; the holy Ghoſt giveth an heart to believe and obey, without which we can neither believe nor obey. But if this (*whom God hath given*) relate to the extraordinary gifts of the holy Ghoſt, (as ſpeaking tongues, power of healing, &c.) then the ſenſe may be, as *Oecumenius* intimateth; God gave theſe extraordinary graces, to us whom he made obedient to the faith, and ſo will he to you, if ye will obey. Now the ſum of this argument is, that Chriſt is thus exalted: Firſt we are eye-witneſſes, who eat and drank, and converſed with him after his reſurrection, and after his charge given us to teſtifie theſe things, ſaw him aſcending into heaven. Secondly, the holy Ghoſt witneſſeth the ſame in our gifts and tongues and power to do theſe miracles (which your ſelves have ſeen, or otherwiſe certainly know) in the name and by the power of *Jeſus* whom you crucified; which miracles it had been utterly impoſſible to have done by his command and power, except he had not onely lived being raiſed from the dead, but alſo were ſo highly exalted, to glory and ſupream power, as to be able to give us ability to do all that he herein commandeth us.

V. 33. *they were cut to the heart*] διεπρίοντο, πρίω, is properly to cut with a Saw: here it ſignifieth a bitter perturbation of anger; taken from them that ſaw or grinde their teeth for anger: the Syriac giveth it, they were cut aſunder with anger: ready to burſt with anger and indignation, ſo that they conſult again to kill them: and why are they ſo angry? the Apoſtles giving them no uncivil or provoking words, it muſt needs appear an influence of Satan, who hateth all truth; therefore they (as our moderne hereticks and ſchiſmaticks) regard not the moſt evident proofes from Scripture; but burn with a deviliſh and revengful malice againſt the Apoſtles.

V. 34. *Gamaliel*] This was *Pauls* Tutor, chap 22. 3. whom Gods providence ſtirred up to moderate and allay the precipitate heat and fury of the reſt of the Council who were reſolved to deſtroy the Apoſtles: God ſometimes raiſeth up friends among our enemies to ſpeak for us and to ſave us. See Gen. 37. 20, 21. Joh. 7. 50, 51.

V. 25. *take heed to your ſelves*] Do nothing raſhly, and out of paſſion: but adviſe well, before you enterprize that which may hurt your ſelves.

V. 36 *roſe up Theudas*] A notorious Impoſtor; who under pretence of being a Prophet, moved ſedition among the Jews: now he ſpeaketh hereof as of a thing not very freſh, nor much before thoſe times: this Council was held about the year of our Lord 35. See *Iſ. Caſaubon. exerc* 2. *N.* 57. and *Theod. Bez. in loc.*

V. 37. *in the dayes of taxing*] The inſurrection which this *Judas* the *Galilean* (not *Judas* the *Gaulonite*) made againſt the Romans, was, when they ſent out another tax, after that which is mentioned, Luke 2. 2. See *Iſaac Caſaubon., Exercit.* 2. *N* 59. *Ioh. Druſius prateri. lib.* 5. and *Theod Bez. ibid.*

V. 38. *now I ſay refrain*] He perſwadeth them to moderation by a *Dilemma*: either this work which theſe Apoſtles and followers of Chriſt act, is of Man, or of God: if of Men, it will come to nought without your troubling your ſelves with them: but if it be of God, you can never reaſonably hope to prevail againſt it: it is vain and impious to fight againſt God.

V. 39. *leſt happily ye be found, &c.*] μήποτε; *leſt*, that is, beware, take heed leſt, &c. It is a conciſe and ſhort manner of ſpeaking: as Gen. 3. 22. *leſt he put his hand, &c.* That is, *proſpiciamus ne, &c.* See Mat. 25 9. *Budæus* noteth that this word, is not ſo much, *percontantis*, as *addubitantis & addubitanter decernentis.*

V. 40. *When they had beaten them*] This kind of puniſhment, it ſeemeth, the Romans permitted the Jews to execute within their Synagogues, but not publickly Mat. 10 12. 2 Cor 11. 24.

they commanded that, &c.] In ſome things they are adviſed by *Gamaliel*, but other things they act againſt his counſel, in that they beat them and prohibited their preaching, in which they but fought againſt God.

V. 41. *rejoycing that they were counted worthy, &c.*] They were not *Stoicks*, men not ſenſible of injuries and diſgraces, but they who had in their infirmity forſaken their Maſter, now in ſtrength of Spirit, rejoyce that they may ſuffer for his name? they remember now that Chriſt told them, that they are bleſſed who ſuffer ſo, Mat. 5.

V. 42. *and daily in the Temple, &c.*] Conſtancy accompanieth their joy: they are not deterred by their enemies threatnings, but preach the word freely, in ſeaſon and out of ſeaſon. (2 Tim. 4. 2) Oppoſitions of truth, are as the conflicts of the wind with fire, which enflame it more: ſuch is the admirable work of Gods ſpirit giving confidence in Chriſt, and aſſurance of victory in him: *gaudet Petrus in verberibus, qui ante in verbo timebat. Gregor. hom.* 30. *in Evang. Peter rejoyceth in ſtripes, who before, was afraid at* (a damoſels) *words.*

CHAP. VI.

Verſe 1. THe *Grecians againſt the Hebrews*] Theſe were Jewes of *Paleſtine*, which are here called *Hebrews*, born and bred there; and Jewes of *Greece*, here called *Grecians*: whoſe anceſtors were Jewes, though they had dwelt in *Greece*, and uſed the *Greek* tongue as their native. See *Jo. Druſ. prater. l* 5.

were neglected in their daily miniſtration] They were not duely relieved by thoſe who had the care and overſight of the poor.

V. 2. *and ſerve tables*] To make proviſion for, or ſerve at tables, in their ordinary diet provided for the poor; and at their feaſts of charity; becauſe they had greater work in hand; that is, to preach the word of God, as, verſe 4.

V. 3. *Look out among you ſeven men, &c.*] Thus they ſhew them a meanes to take away the grievance, and to compoſe the difference, that they may hold unity, and eſtabliſh ſome diſcipline and order, without which no Church can ſubſiſt: they name ſeven, not tying other Churches to that number, but conſidering what was ſufficient for them; and they ſhew how Church Officers ought to be qualified, as in the following words appeareth --- *of honeſt report, &c.*

V. 4. *but we will give our ſelves continually, &c.*] They meant not to aſſign the charge to ſome ſurrogates, or deputies, that their ſelves might live at eaſe, but to follow a more principal part of their miniſtry, conſiſting in theſe two ſpecified duties, prayer and miniſtry of the word

V. 5. *Philip*] Chap. 21. 8.

a proſelyte of Antioch] See chap. 2. 10.

V. 6. *and laid their hands on them*] By this impoſition of hands the Primitive Church ſignified a conſecration of a man to God, in ſome office or deſign, as chap. 13. 3. this rite the *Hebrews* uſed in their ſolemn ſacrifices, and in their prayers, and private bleſſings, as Gen. 48. 14. Mat. 19. 13 and this ſame rite the Chriſtian Church uſed in ordination of Minſters, as here, ſo 1 Tim. 5. 22. and many other places it appeareth; to avoid intruſion into that ſacred office; and to ſignifie the approbation of the Church thereby declaring them fit, and authorized to their miniſtry, by it, as by their publick ſeal. See 1 Tim. 4. 14. 2 Tim. 1. 6. Hebr 6. 2. Which being now caſt off, and deſpiſed by ſchiſmaticks hath brought in ſo much confuſion and miſery upon the Church: every vain babler now, (without any ordination by impoſition of their hands whom God truſted with that power) intruding at his pleaſure, into the Office of the Miniſtry.

V. 7. *obedient to the faith*] That is, the doctrine of the Goſpel, Rom. 1. 5 and 16. 26. the ſenſe is, that now many of the Levitical Prieſts (before, the moſt implacable enemies to Chriſt, and the moſt active adverſaries of the Goſpel) were converted to the faith, and truth of the Goſpel; though it be moſt probable, that this (*πολύς τε ὄχλος, a great multitude, or company*) rather relates to the Jews in general, than peculiarly to the Prieſts, the *Syriac* gives it, *& populus multus ex Judæis obediebat fidei*, much people of the Jews obeyed; multitudes, among whom were alſo ſome, or many Prieſts.

V. 8. *Full of faith*] That is, of an excellent meaſure of faith, and powerful in miracles.

V. 9. *certaine of the Synagogue*] It is likely that the Romanes permitted other nations, having trade at Jeruſalem, to have their Synagogues, or Church by themſelves.

the Libertines] Thus the Romans called the iſſue of their ſlaves when they were *manumiſſed*, or ſet at liberty, as *Beda* thinketh, *Chryſoſt. hom.* 15. taketh theſe *Libertines* for any whom the Romans *manumiſſed. Philo. legat. ad Caium,* cited by *Theod. Beza*, deſcribed them thus; that *Tiberius* ſuffered a good part of the City beyond the *Tiber*, to be inhabited of the Jews, whereof the moſt part were *Libertines*, who being taken captives and brought home, were afterward ſet at liberty, and not compelled to change any thing of their countries rites; all which makes it more probable, that it was not a colledge for youth, but a Synagogue for thoſe who came from Rome, or other places to Jeruſalem, being men of this condition.

Cyrenians] A ſort of Philoſophers, of whom *Cicero* ſpeaks *l.* 1 *de fin. Diog. Laert. l.* 2. *Ariſtip.*

of Cilicia] A countrey in *Aſia* the leſſer, in which was *Tarſus*, the City where *Paul* was born, c. 22. 3.

V. 10. *They were not able to reſiſt*] Here alſo was the promiſe of Chriſt, Luke 21. 15. fulfilled. So much were theſe ſophiſters deceived, who promiſed themſelves an eaſie encounter with, and victory over, an unlearned antagoniſt; they knew not that they had to deal with the invincible wiſdom of the holy Ghoſt ſpeaking in him.

V. 11. *then they ſuborned men that ſaid*] They inſtructed falſe witneſſe what they ſhould ſay againſt Stephen: to ſuch artifices, Satans inſtruments ſtill turn themſelves, not able to make their party good by Scripture, and evidence of truth, they flee to falſe witneſſe, lies, and calumnies.

we have heard him ſpeak, &c.] The devil the father of liars, as alſo his children perjured falſe witneſſes are aſhamed of no lies: otherwiſe they would not have accuſed this Saint of blaſphemy: what was the matter of that blaſphemy they accuſed him of, is ſet down v. 14. they counted it high blaſphemy for any man to ſpeak concerning the abrogation of the ceremonial Law; becauſe they could not for the vail laid over their hearts, look unto Ieſus the end of the Law; or the demoliſhing of the Temple of *Jeruſalem*, with which poſſibly they dreamed, the World muſt have its end. Now becauſe Stephen probably preached the abolition of the *Ceremonial* Rites, when all was fulfilled in Chriſt the truth and ſubſtance of all legal ſhadows, they preſently conceive that he preached blaſphemy. 'Tis a common folly, ignorant men accuſing them of errour, whom they underſtand not; diſcover their malice and ignorance.

V. 12. *They ſtirred up the people*] Being foiled in their diſputes, they burn with revenge, compoſing their plot againſt him, firſt by ſuborned witneſſes, next by clamouring among the people, and complaining of him to the Prieſts: and then by laying violent hands on him to convent him before the council.

V. 13. *To ſpeak blaſphemous words, &c.*] The accuſations run very high; firſt that he ſpake words againſt that holy city, and the temple; and ſecondly that he alſo blaſphemed the Law: it is uſual for the moſt impious to accuſe the ſervants of God, of greateſt impieties: ſo they accuſed the moſt Holy Ieſus: ſuch accuſations faſten not on the juſt, (for God will finally judge) but render the accuſers the more unjuſt and guilty.

V. 14. *That this Jeſus, &c.*] This they ſpake in ſcorn and contempt: ſo they miſconſtrued, and wreſted the words of this holy Preacher; as the enemies of Religion ſtill do.

the cuſtomes] Or *rites.*

V. 15. *as it had been the face of an Angel*] With an admirable ſplendor and Majeſty, ſuch as we read of Moſes, Exod. 34. 30. an argument of a good conſcience, and the Divine preſence of the Holy Ghoſt aſſiſting him.

CHAP. VII.

Verſe 1. ARe *theſe things ſo*] This ſaith he, having heard the accuſations of the falſe witneſſes; as if he would give Stephen a fair liberty to defend himſelf, whom he yet prejudged, reſolved before hand to condemn any thing which ſhould be alleaged in defence of the truth of Chriſt. See alſo Iohn 9. 22. therefore he demanded not why Stephen preached, as he did, but whether he preached ſo, as intimating that if he preached Chriſt, he was to be condemned.

V. 2. *men, brethren, and fathers, &c.*] Thus he ſtileth them, becauſe how ever they were profeſſed enemies of the Goſpel, yet were they governours of the Church of Iſrael, which God had not yet rejected and thus he would gain attention to that which he ſpake, in hope it might take with ſome of them, for whom he alſo prayed: and ſo did it. See chap. 8. 1, 9, 19, 20.

the God of glory] See 1 Cor. 2. 3. He to whom all honour and glory is due, Rev. 4. 11. and 5. 12. Rom. 11. 36. this he ſaith to diſtinguiſh him from all falſe gods; and to ſhew that he worſhipped and preached none but the true God.

when he was in Meſopotamia] In *U* of the *Caldees*, Gen. 11. 28. he ſpeaketh here of *Meſopotamia*, as comprehending *Babylon*, and *Chaldæa* in it: and this he ſaith to intimate, that the true Religion was not (as ſome of them vainly conceived) tyed to *Jeruſalem*, or *Paleſtine*: for God appeared to Abraham being yet in *Meſopotamia*, and called him thence, and that he went not immediately into *Canaan*, but dwelt a time in *Carran*, a City of *Meſopotamia*, unto the death of his Father *Thare*: the purpoſe is to ſhew them, that there was truth of Religion with Abraham, before he ever ſaw *Canaan*, or that he received circumciſion, and before any of the ceremonies appointed by the miniſtry of Moſes were in uſe; before there was either Temple, or Tabernacle. See Rom. 4. 10. &c. *Carran* was a city famous for the deſtruction of *Craſſus*, and the Roman Army there. *Plutarc. Craſ. Dio. Roman. lib.* 40. *Plin. nat. hiſt. lib.* 5 *cap.* 24.

V. 3. *Get thee out of thy Countrey*] Gen. 12. 1. Hebr. 11. 8. He will ſhew them, that neither the land of *Canaan* which *Abraham* had yet never ſeen, nor the ceremonies of the Law not yet given by the miniſtry of *Moſes*, nor the Temple which was not yet built, did any thing availe *Abraham*, as to the favour of God; but this faith which the Author to the *Hebrews* forecited, ſpeaketh of; and therefore it was a frivolous objection concerning their rites, and holy place: as if God could no where elſe be ſerved but at *Jeruſalem*, or would no otherwiſe than by legal ceremonies: nay but faith and obedience to Gods command here ſet off the excellency of *Abraham*; both which have here a ſharpe tryal; in that God commanded him to go out of his Countrey, from his kindred, and that to a place and people utterly unknown to *Abraham*; herein *Abrahams* obedience was an evident demonſtration of that faith which was imputed to him for righteouſneſſe, Rom. 4. 3.

V. 4. *Then came he out*] When he had received a command from God; which commendeth the readineſſe of his faith, ſubjecting all his intereſt and affections, to Gods will and pleaſure.

he removed him] God removed him, or removing him cauſed him to dwell, by commanding him to go into *Canaan*, which he would give to his poſterity, Gen. 11. 26.

V. 5. *gave him no inheritance, &c.*] Theſe things are ſaid in reſpect of the general and full poſſeſſion, which he gave him in his poſterity: for otherwiſe he purchaſed a field of *Ephron*, Gen. 23. 17. thus God tryed Abraham, and thus he tryeth many of thoſe whom he calleth heirs of the world, (Rom. 8 17. Tit. 3. 7. 1 Cor. 3. 22) ſuffering them for the preſent to want poſſeſſions, that they may learn with *Abraham* to caſt themſelves wholly on Gods providence, and to follow his guidance, and to look *for a city which hath foundation* (in heaven) Hebr. 11. 10.

when as yet he had no child] This ſetteth off the excellently of *Abrahams* faith. See Gen. 15. 2. &c. believing the promiſe of God in things to carnal reaſon improbable: for the promiſe of the land of *Canaan* to be given to *Abrahams* ſeed and poſterity, when as yet he had no child; his wife was barren and old, his ſelfe in years, ſeemed in relation to ſecond cauſes, more than improbable; yet *Abraham believed, againſt hope, in hope, that he might become the father of many nations, according to that which was ſpoken, ſo ſhall thy ſeed be*, Rom. 4. 18.

V. 6. *that his ſeed ſhould ſojourn*] This alſo ſheweth Abrahams faith depending on God, while yet to carnal reaſon there appeared no probability of enjoying thoſe promiſes; God telling of a poſterity, but to be as he ſaid, Gen. 23. 4. גר־ותושב *ger-vethoſhab.* 70. *πάροικος καὶ παρεπίδημος, a ſtranger and ſojourner*; that they ſhould live in bondage, and be evilly entreated ſo long.

four hundred years] Gen. 15. 13. beginning to reckon the years from the birth of Iſaac. See Exod. 12. 41. yet *Abraham* believed the Lord: true faith hath heavenly eyes, and can ſee the truth of God through a thouſand difficulties: ſee the ground, Rom. 4. 18, 19, 20, 21. *Abraham was fully perſwaded, that what he had promiſed, he was able to perform*: Gods promiſes are for determinate times, and therefore ſometimes to us, ſeem ſlow, but are ever ſure; and the more difficulties ſeem to intercept them, the more comfortable ſhall their performance be to us at laſt.

V. 7. *The nation to whom*] That is, the *Egyptians*. That was added to comfort him that was not weak in faith: the ſtrongeſt faith is ſubject to tentation, and therefore hath need of confirmation.

I will judge] *κρινῶ I will puniſh.* So 1 Cor. 11. 31. which he did in ſundry plagues, Exod. 7. 20. & 8. 6, 17, 20. Exod. 9. 6, 10, 23. & 10. 14, 22. & 12. 29. & 14. 27, 26. fear not the enemies, but be patient: God will aſſuredly judge for his people. See Deut. 32. 23. Rom. 12. 19. Iſrael long ſuffered, but at the very appointed day, God revenged them, and delivered them with a mighty hand.

after that] The 400 years ended, Iſrael the ſeed of Abraham ſhall come out of Egypt, *the ſelfe ſame day.* Exod. 12. 41.

and ſerve me in this place] That is on Mount Horeb. See Exod 3. 1. 12. Exod 17. 1, 6. Deut. 1. 2, 6, 19 & 4. 10, 15 & 18 16 & 29. 1. God delivereth his people out of preſſures, and miſeries, that they may ſerve him. See Luke 1. 74, 75.

V. 8. *and he gave*] Gen. 17. 9. which ſignified the cutting off carnal affections. *Theophylact.* which was to continue until the promiſed ſeed was come, and had fulfilled all righteouſneſſe, Gal. 5. 2, 3 Mat. 3. 15.

Abraham begat Iſaac] Gen. 21. 3 Mat. 1. 2.

Iſaac begat Jacob] Gen. 25 26. Mat. 1 2.

Jacob begat the twelve Patriarchs] Gen. 29. 31. &c.

V. 9. *the Patriarchs moved with envy*] Gen. 37. 28.

God was with him] He favoured, bleſſed, and delivered him, verſe 10.

V. 10. *and delivered him*] This was the effect of Gods preſence, never inactive for his ſervants good: he did at laſt deliver Joſeph from the ſervitude and calamity into which his brethren ſold him, from the malice and calumny of his lewd Miſtreſſe, and from priſon: if God be with thee, fear not, Rom. 8. the ſoul cannot be in the body without ſome ſhews, and effects of life; much leſſe can the Spirit of God be with the Elect in vain.

and gave him favour] Gen. 41. 37.

V. 11. *then came a dearth, &c.*] Gen. 41. 54.

V. 12. *but when Jacob heard*] Gen. 42. 1.

V. 13. *at the ſecond time*] Gen. 45. 4.

V. 14. *all his kindred*] πᾶσαν τὴν συγγένειαν, the word ſignifieth both conſanguinity and affinity, as doth the word *cognatio* among the Latines (which the Interpreter of the *Syriac* here uſeth) import kindred, or alliance: and ſo συγγενὴς *is kin*, or *allie*, either man or woman, as *Suidas* interpreteth: the number here mentioned, compared with that number coming out of Egypt, Exod. 12. 37. ſix hundred thouſand men beſides children, conſidering their abode in Egypt, and Pharaohs cruelty to deſtroy their children, may well be reckoned among the admirable works of God, Deut. 10. 22.

threeſcore and fifteen ſouls] Whereas theſe perſons are variably reckoned 66. 70. & 75. we may conceive that this variety proceedeth from the ſeveral accounts; in one account they onely are reckoned, who lineally deſcended from Jacob, to be ſixty ſix perſons, Gen. 46 26. in a ſecond account, the whole number of the promiſed ſeed going into, or being in Egypt, are reckoned ſeventy perſons; for ſo, if we account, Jacob; Joſeph, Ephraim, and Manaſſes, with the ſixty ſix of the firſt account, the number is ſeventy ſpecified, Gen. 46. 27. in a third account are reckoned Jacobs Sons wives (excepted in the former reckonings as appeareth, Gen. 46. 26.) to make up the ſeventy five perſons in this word συγγένειαν, ſignifying, as hath been ſaid, as well affinity (or kindred by marriage) as conſanguinity or kindred by blood; one thing in this and the like places, is ever neceſſarily to be remembred, that the Apoſtle did not in vain warn us of too much curioſity about fruitleſſe queſtions. See 1 Tim. 1. 4. Tit. 3. 10.

V. 15. *ſo Jacob went down into Egypt*] Gen 46. 5. Hereby he would ſhew them that their fathers had the truth of Religion, and Gods favour in Egypt, before they had either Ceremony Temple, or Canaan to repair to, to the end that they might not vainly put Sanctity in place, or Ceremony.

V. 16. *and were carried over*] Meaning Jacob, and Joſeph at leaſt, if not all the reſt of the Patriarchs dying in Egypt.

into Sychem] Underſtand this diſtributively, as if he ſaid; ſome were buried in *Sychem* which *Jacob* bought, Gen. 33. 19 as *Joſeph*, which fell to his lot in his ſon Ephraim, Joſh. 24. 32. and ſome (as Abraham, Iſaac, and Jacob Gen. 50. 13.) were buried in Hebron, in the field that Abraham bought for money of Ephron (Gen. 23. 17.) See Mat. 26. 8. John 12. 4.

of the ſons of Emmor] Or, *beſides that of the ſons of Emmor of Sychem*, beſides that place, or Sepulchre which Jacob bought of the Sons of *Emmor of Sychem*, where Joſephs bones were buried; here is ſet παρὰ τῶν υἱῶν, for παρὰ τὸ μνημεῖον τῶν υἱῶν Ἐμμὼρ, that is, *præter illud Sepulchrum filiorum Emmor*.

V. 17. *when the time of promiſe drew near*] That is, when the time of fulfilling Gods promiſe made to Abraham, drew near; for multiplying his ſeed, Gen. 15. 5. then God encreaſed them, when men endeavoured malitiouſly to deſtroy them.

V. 18. *until another King aroſe*] Another Pharaoh: (ſo their Kings were called, as the Roman Emperours Ceſars) ſucceeded that Pharaoh, who had Joſeph and his kindred in ſo much honour.

V. 19. *The ſame dealt ſubtilly with our kindred*] The *Syriac* hath it, *he compoſed*, or *ſet himſelf againſt our kindred*: the word κατασοφισάμενος, of κατασοφίζω (which is ſophiſtically to deceive, to beguile or circomvent with a fallacy) importeth, craftily deviſing, or plotting againſt one: he alludeth to that which Pharaoh ſaid, Exod, 1. 10. come, ſaid he נתחכמה לו *nithchachema lo*. 70. κατασοφισώμεθα αὐτούς; the word here uſed, חכם *chacham* ſignifieth *aſtutus fuit*, he was crafty, and, *ſapuit*; he was wiſe: and ſo חכמה *chochma*, is craft, as well as wiſdom: ſo here it importeth a clandeſtine and ſecret deſtroying the Iſraelites: For ſo he firſt gave in charge to the Midwives: but that not taking, he uſed open violence, commanding the male infants to be caſt into the River. See Pſalm 105. 24.

V. 20. *in which time Moſes was born*] Exod. 2. 2.

was exceeding fair] Hebr. 11. 23. Or *fair to God* ἀστεῖος τῷ θεῷ the Hebrew hath it טוב, which with them ſignifieth, *good*, or *beautiful*, Exod. 2. 2. the 70. give it ἀστεῖον, and Gen. 24. 16. *Rebecca* is ſaid to be טבת *tobath*, where the 70 give it καλὴ, very *fair* to look upon, beautiful *to God*, which *Stephen* here addeth, as emphatical; for every excellency is attributed to God, ſo *Ninive* is ſaid to be עיר־גדולה לאלהים *gir-gedolah lelohim*, a city great unto the Lord; that is a very great, or beautiful city. So Moſes was fair τῷ θεῷ, that is, by the ſingular providence and counſel of God that hereby Pharaohs daughter might be moved to ſave him, and bring him up as her Son, thereby fitting him for the great work to which God had aſſigned him; of his beauty *Juſtin*. alſo ſpeaketh. *hiſt. l.* 36.

V. 21. *for her own Son*] Exod. 2. 9 10. *Hebr. and he was unto her* לבן *leben*, the 70. as here, εἰς υἱὸν (*chald.* לבר) *Elias Hutter* rendreth it, *quem illa adoptavit in locum filii* whom ſhe adopted her ſon; ſo ſhe kept him and brought him up, as if he had been her own ſon.

V. 22. *in all the wiſdom of the Egyptians*] In Philoſophy, and all the liberal ſciences of the *Egyptians*.

V. 23. *to viſit his brethren*] ἐπισκέψασθαι; which as it ſometimes importeth viſiting to puniſh, Jer. 5. 9. μὴ ἐπὶ τούτοις ἐπισκέψομαι? ſhall I not viſit for theſe things? ſo alſo it ſignifieth, to viſit for help and comfort; as Phyſicians viſit their patients: ſo they ſaid, Luke 7. 16. the Lord ἐπεσκέψατο hath *viſited his people*: ſo were the governours of the Church, called ἐπίσκοποι, *quorum eſt inſpectio in præſidiis Chriſti, & ſumma cura* ſaith *Budæus*: becauſe they were *quaſi ſpeculatores*; overſeers of the faith and manners of the people committed to their charge. See chap. 20. 28. So the Apoſtles viſited the Churches which they had planted, to reform their errours in faith and converſation and to confirm and comfort them in the truth: now that Moſes having been brought up fourty years in King Pharaohs Court, ſhould on a ſudden have it come into his heart, to look into the condition of his afflicted brethren the Iſraelites, it appeareth to be by the inſtinct and motion of Gods Spirit, to do that which neither they, nor Moſes before thought of.

V. 24. *ſeeing one of them*] Exod. 2. 11.

ſmote the Egyptian] See Exod. 2. 11. he did not herein give an imitable example for any private revenge, but to ſhew them that he was appointed a deliverer for Iſrael, which he hoped they would have underſtood, verſe 25. the power of the ſword is in the lawful Magiſtrate onely.

V. 26. *the next day*] Exod. 2. 13.

he ſhewed himſelf] He offered himſelf again unto them, in that poſture of a deliverer out of thoſe afflictions, and that appointed by God.

would have ſet them at one] συνήλασε: Syr. interpret, *Suadebat eis*; he gravely exhorted them to peace: it is a principal part of a governours office, to compoſe contentions, and to preſerve peace.

Sirs ye are brethren, why do ye, &c.] He remembreth them of their near conjunction, and the bonds of nature which ought to unite them in love and peace: all diſſention is evil, but that worſt, which breaketh the bonds of nature, or holy profeſſion. It was *Joſephs* charge to his brethren, Gen. 45. 24. *See that ye fall not out by the way*; and their argument of reconciliation to *Joſeph, forgive the treſpaſſe of the ſervants of the God of thy father*, Gen. 50. 17. diviſions between brothers and profeſſors of one religion, are offences multiplyed by all the bonds which ſhould unite them together.

V. 27. *But he that did his neighbour wrong, thruſt him away, &c.*] Which ſheweth that the injurious are moſt averſe from peace, an evil conſcience hating any diſcovery, and ſin being impatient of any reproof. See Prov. 15. 12 yet they to whom God hath committed this charge, muſt perform it for their own indemnity. See Ezek. 3. 19.

V. 28. *wilt thou kill me, as thou didſt, &c.*] Moſes dealt meekly with him, but he that was faulty (as *Oecumen*, ſaith) πατρῴᾳ χρώμενος κατὰ τῶν εὐεργετῶν ἀσελγείᾳ, *uſing his countrey* (a Jewiſh) *procacity againſt their benefactours* rejected him; by this his intended recrimination aſſailing to cauſe *Moſes* to deſiſt from reproving: ſo the guilty would ever vail their crimes by others failings.

V. 29. *Moſes fled at this ſaying*] See Exod. 2. 15. &c. When *Moſes* perceived that it was carried to Court by ſome of his own brethren, and that *Pharaoh* ſought to ſlay him, he ſaved himſelf by flight into another nation and dominion.

a ſtranger in the land of Madian] Or *Midian*: a people that came of *Madian Abrahams* ſon by *Keturah*, Gen. 25 1, 2. Here *Moſes* married with *Zipporah*, daughter of *Jethro*, or *Jether* (he was alſo called *Revel*, Exod. 2. 18. and *Hobah*. Numb. 10. 29. Jud. 4. 11.) Prieſt or Prince of Midian: where he had two ſons born.

V. 30. *When fourty years were expired*] Exod. 3. 2 Here was the long tryal of *Moſes* faith; and the miſchief that one or few mens ſins brought upon all Iſrael, driving away their deliverer; and as much as in them was, lengthening their heavy oppreſſion fourty years: this was their ingratitude to God and *Moſes*, whom they ſorely wanted all that time.

in the wilderneſſe of mount Sina] Where he kept the flock of *Jethro* his father in law, on the back-ſide of the deſart of Arabia. Exod. 3. 2. (with ſo much humility, as if he had never been brought up at court, as a ſon of king *Pharoahs* daughter) with admirable patience expecting Gods time for Iſraels deliverance: this place was called the wilderneſſe or deſart of Sina, or ſin; which is all that countrey that lyeth between Elim (where Iſrael found twelve wells of water, &c. Exod. 15. 27.) and Sinai. Exod. 16. 1. there was much paſture for cattel: it took name from that very high mount Sinai, which was alſo Agar. Gal. 4. 25. and Horeb, the mountain of the Lord, which is a part thereof, it having two heads or tops; that on the weſt is Horeb, that on the weſt part of the mount, Sinai: it was called the mountain of the Lord, becauſe it was great, high and excellent (See on verſe 20.) or becauſe it was ſanctified of God by his appearing to *Moſes* firſt, Exod. 3. 2. &c. and again when he came down upon it to give the law, Exod. 18. 5. and 19. 3, 17, 18. fifty dayes after their departure from Egypt See *Jerom To. 3. Fabida. Oct. Manſ.* and *de loc. Hebr.* Horeb ſignifieth dryneſs, of חרב *charab, aruit*. So Hag. 1. 11. I called חרב *Choreb a drought, or dryneſſe* for this wilderneſſe had not waters, Deut. 8. 15. this mount had the name of Sina, Exo. 19. 1, 18. either of the buſhes there growing, (for סנה *ſeneth* is a buſh or bramble, *Jerom, Fabiola q. ſ.*) or becauſe God there appeared to *Moſes* in the buſh burning, but not conſuming.

an angel of the Lord] The angel of the covenant Chriſt, as appears, verſe 32. here he ſheweth by whom *Moſes* was called to that great and difficult charge of bringing Iſrael out of Egypt; not by any counſaile, or deſigne of man, but by the Son of God, Chriſt, who is ſtiled the Angel, Mal. 3. 1. in reſpect of his office of mediatorſhip: for the ſame is here avowed, verſe 32. to be the God of the Fathers, *Abraham, Iſaac* and *Jacob*.

of fire in a buſh] Thus God here appeared to Moſes, who at other times, and on other occaſions appeared to the holy fathers in other aſſumed viſible repreſentations of his preſence, accommodated ever to thoſe things which he would thereby teach them, or declare unto them: ſo here he appeared in the forme of fire in a buſh, not conſumed thereby, to intimate that Iſrael in their fiery tryals and hard afflictions ſhould not be conſumed, but admirably declared to be the people, whoſe God was amongſt them to keep them ſo that the moſt devouring creatures ſhould not deſtroy or harme them.

V. 31. *when Moſes ſaw it he wondred*] To ſee the fire in the buſh, and it not conſumed, which bare a type of the Church in fiery tryals not deſtroyed. See *Ierom q. ſ.* this was done, that, *Moſes* might be toucht with the ſence of Gods preſence, and ſo be made more attentive to that which he would then give him in charge.

the voice of the Lord came unto him] ἐγένετο φωνὴ, it is an uſual Hebraiſm, Jer. 7. 1. &c. 70. ἐγένετο λόγος κυρίου, &c. Jer. 1. 4. the Syriac hath it here, the Lord ſaid unto him בקלא *bekolo, in a voice*; that is, the Lord ſpake to him, not in a viſion or dream (as ſometimes he did to the Patriarchs and Prophets) but in an audible voice.

V. 32. *I am the God of thy fathers, &c.*] That *Moſes* might not doubt of his calling, God who called him, revealeth himſelf to him; to which end alſo he mentioneth his mercies to the Fathers, unto whom he made the promiſes of delivering his people, their poſterity, from the bondage they were now in; to aſſure him that he would perform the ſame, and that the time was now come wherein he would do it: hereon was *Moſes* confidence grounded, becauſe he had the ſure covenant of God with the Fathers, and his word to himſelf for warrant: from this place, Exod. 3. Chriſt proveth the reſurrection of the dead, Matth. 22. 31.

Moſes trembled and durſt not behold] So dreadfull is the preſence of God to fleſh and blood, though appearing in mercy. See Exod. 19. 16. Daniel 8. 17. this was to ſtrike the greater reverence into *Moſes*. See alſo Exod. 20. 20 *nulla quippe admiratio eſt ſine quadam formidine, Auguſtin in Pſal.* 105. *there is no admiration without a certain fear*, how terrible will it be, when he cometh to take vengeance on thoſe who have obſtinately contemned him in his ordinance and holy laws?

V. 33. *put off thy ſhoes from thy feet*] In ſigne of reverence, and reſignation of thy ſelf unto my providence. See Ruth. 4. 7.

is holy ground] In reſpect of Gods preſent manifeſtation of his preſence and majeſty there, not otherwiſe.

V. 34. *I have ſeen, I have ſeen*] Exod. 3. 7. ראה ראיתי *rao raithi*, 70. ἰδὼν εἶδον, *I have ſurely ſeen*; this doubling among the Hebrews is emphaticall: God is ſaid to ſee our evil or affliction, when he regardeth it ſo as to undertake our deliverance: as on the contrary he is ſaid to ſhut his eyes, or ears, or to turn away; when he will not regard, or deliver: this is ſpoken to our capacity: and ſo he is ſaid to hear their groanings, and to come down; though indeed the evidence of every fact or paſſion be ever preſent with him, and though he who filleth heaven and earth, comprehending all, comprehenſible of none, changeth not place (Jer. 23, 24) yet is he ſaid to deſcend when he evidently manifeſteth his preſence: this *Stephen* here mentioneth to beat down all opinion of merit in their fathers, God ſaw nothing in them but afflictions to pitty. See verſe 51.

V. 35. *by the hands of the angels*] This *Moſes* whom they ingratefully calumniated as a delinquent did God honour in making him a ruler and deliverer of Iſrael, by the hand of the *Angel* of the Covenant, Chriſt. Gr. ἐν χειρὶ *in the hand*, that is, by the hand. Hebrews uſed to ſay ביד *bejad in the hand*, for *by the hand*. So Levit. 26. 46. &c. they called any thing which was an inſtrument to act by יד *jad*: but here it importeth the principal agent, Chriſt; (as 1 Cor. 10. 4.) by whoſe power *Moſes* was enabled to that great work.

V. 36. *ſhewed wonders*] Exod. 7. 9. &c.

in the red ſea] Exod. 14. Hebr. ים סוף *jam ſuph*; *mari junci*, or *juncoſum*; becauſe of the abundance of bulruſhes growing on the ſhore, ſome think it is ſo called: nor is it called the red ſea; from the colour of the ground or ſand appearing through the ſhallow waters, as *V. Shindler. Pentegl.* notes. So *Ariſtophanus Avib.* calleth it ἐρυθρὰν θάλατταν. See *Strabo lib. 16. Plin. lib.* 13. 25. Some give the Hebrew by *mare finis*; becauſe it is *mare ultimum terræ ſanctæ*: the bound of the holy land (*Schindl.* citeth *Benjamin itenerar.*) ſo indeed it is to the ſouthward. Exod. 23. 31.

and in the wilderneſſe] Exod. 16. &c.

V. 37. *a Prophet ſhall the Lord, &c.*] Deut. 18. 15.

like unto me] Or *as my ſelf*, that is, Chriſt in his humane nature in all things, ſin excepted, like man, truely man by whom God wil ſpeak unto you in the laſt times, Heb. 1. 1. &c. as now in Iſraels minority by me and my miniſtery.

V. 38. *This is he that was*] Exod. 19. 3.

Church in the wilderneſſe] Or *congregation*.

lively oracles] The powerfull words which God ſpake to *Moſes*. See Numb. 12. 6, 7, 8. John 6. 68. See Deut. 32. 47.

V. 39. *Our Fathers would not obey*] He ſheweth here, that their fathers of whom they ſo much gloried, were rebellious againſt God, who delivered them by the Miniſtery of *Moſes*, as they now were againſt Chriſt; who came to ſave them from ſin and deſtruction: ſo that neither they, nor their fathers had any merit to ſave them.

in their hearts turned back] That is, in their deſires and affections. (See Numb. 14. 3, 4.) underſtand here by Egypt, all that ſuperſtition and idolatry to which that impious nation was given; which interpretation appeareth from the following verſe.

V. 40. *Saying unto Aaron*] Exod. 32. 1.

make us gods to go, &c.] That is, images to be carried before us; or to prepare our way: this ſhews their minde to return to Egyptian idolatry, and impious manners, and the abominable levity of that people, who having had ſuch late and admirable experience of Gods favour toward them, and preſence with them, were ſo ſoon turning back to the ſenſleſſe vanities of heathens, who had no knowledge of the power or law of God.

we wot not what is become of him] Thus ſtupidly and ingratefully do they contemn that admirable deliverance which God wrought for them, by *Moſes*; they knew he was gone up into the mount by Gods command, that he had left *Aaron* and *Hur* to govern them, untill he returned, Exod. 24. yet ſo quickly had they forgotten God, of whoſe power and gracious preſence, they had ſo much, ſo late experience, Pſal. 106. 13. 21.

V. 41. *They made a calf in thoſe dayes*] In Imitation of the idolatrous Egyptians, who worſhipped *Apis* under the ſhape of an *Ox*. *See Ammianus Marcelin. l. 22. Alexandr. genial dier. l. 6. c. 2.* Pſal. 106. 19, 20. Rom. 1. 23. and *Minuc. Fel. Octav. Athanaſ. contr. Gent. orat.*

and offered ſacrifice unto the idol] Sacrificing was then proper to God alone (as *Auguſtin* proves, *de civ. Dei. l.* 10. 4) but here was their groſſe idolatry, though they might poſſibly pretend that they would ſerve God by the idol, their worſhip being not (as ſome now would excuſe it) by any meanes terminative in the creature ſeen. See 1 Cor. 10. 20. but theſe making an idol, forſook God.

rejoyced in the works of their own hands] See Exod. 32. 6. So prone are idolaters to adore their own, though moſt irrational & fooliſh, inventions, as this was; and to pleaſe themſelves with (that which diſpleaſeth God) the moſt ſacrilegious prophanations: this is the devils joy; *cujus gaudium eſt ruina ſanctorum. Proſper. reſ. ad. Gal. whoſe joy is mans ruine.*

V. 42. *Then God turned, and gave them up*] So Rom. 1. 25, 26. God withdrew that talent of general grace, or light of knowledge which they made ſo bad an uſe of, giving them up to wretched *apoſtacie*: yet as *Fulgent. de prædeſt. ad Monim. l.* 1. truely ſaith: *no man juſtly ſins, though God juſtly permits him to ſin: for juſtly is he forſaken of God: who forſaketh God and becauſe man forſaking God, ſinneth; God forſaking the ſinner, doth juſtice.*

to worſhip the hoſt of heaven] The ſun moon, and ſtars. Deut. 17. 3. 2 Kings 23. 5.

as it is written, &c.] Amos 5. 25. He denyeth that they offered unto him, becauſe they corrupted his worſhip; and ſo in effect he was not worſhipped at all. See Iſa. 43. 22, God not accepting the ſacrifice of the wicked Iſai. 1. 11. they are an abomination to him. Prov. 28. 9. Pſal. 50. 16, 17, 2.

V. 43. *ye*

V. 43. *ye took up the tabernacle of Moloch*] Moloch, or Melchom, which ſome call *Saturne* (*Minuc. Fel. q. ſ.*) others *Mars*: the abomination of the children of *Ammon*. 1 Kings 11. 5, 7. to whom they ſacrificed their ſons and daughters.

your god, Remphan] That which the Prophet *Amos* 5. 26. calleth כיון (*Chijun*: ſee hereof *Jo. Druſius com. 1. ad Voc. N. T. Remphan*, and *præterit l. 5.* Acts 7. 43. that for *Chijun*, the Greeks read Ῥεμφὰν, Ῥαιφὰν, Ῥεφὰν, (as the Syriac hath it רפן) Ῥαιφάν, as *Juſtin. Martyr. dial. cum Try, Jud*, or Ῥεφφὰν as *Oecumenius* it ſheweth much variety of reading; rather than matter: other idols were variably called likewiſe; it may be it was the ſtature of a Gyant, as the Egyptians were wont to make *Hercules*, whom they called *Chon*, which varied into another tongue, might eaſily make *Chijun*, and it may be Ῥεφὰ or Ῥεφάν, might in the change from Hebrew to Greek, come of רפא *Rapha*, (a *Gyant*) as Gen. 14. 5. *and ſmote* רפאים *the Rephaims* in Aſteroth, that is, the *Giants*, or men of ſtrength, or monſtrous ſtature: it may be that *Stephen* ſpake the words of the Prophet in his own tongue, and that *Luke* writing in the Greek, followed their manner of ſpeaking: it is not material, the ſin here reproved was not in the name, but thing, which was an idol, and abomination, how ever variably called. Moſt probably it was *Moloch* or *Saturn*: now *Saturn* among the Egyptians (where the 70. tranſlated) was called Ῥεφάν: ſee the notes of *Ludovicus de Dieu* upon this place; and *Athanaſius Kirkerus c. 5. Prodrom. Copti. pag.* 147.

and I will carry you, &c.] Or *therefore*, &c.

beyond Babylon] Into Perſia; a countrey in the eaſt part of Aſia; the Prophet *Amos*, 5. 27. hath, *therefore will I cauſe you to go into captivity beyond Damaſcus*: that is, further than the people of Damaſcus, which *Stephen* here interpreteth, *beyond Babylon*: for as the learned *Junius* ſaith, the people of Damaſcus were carried away (by the king of Aſſyria *Thiglath-Pileſer*) into (Kir) yromedia near Suſa (that royal city, where *Cyrus* had his magnificent *Palace* Eſter 3. 15. & 8. 15. & 1, 2, 3. and other Perſian Monarches) 2 Kings 16. 9. but the Iſraelites both much further into Perſia, and alſo into the region of the Caſpians; as appeareth, Ezra 8. 17.

V. 44 *the tabernacle of witneſſe* ἡ σκηνὴ τοῦ μαρτυρίου, that which the Hebrews called אוהל מועד *ohel mohed*; either the *tabernacle of condition*, becauſe Iſrael was commanded to come thither to ask counſeil of the Lord: compare Exodus. 33. 7. with Exodus 40. 2.) or the tabernacle of the congregation. Exod. 33. 7. becauſe there Iſrael congregated in ſolemn aſſemblies; and here *Stephen* calleth it, *the tabernacle of witneſſe*, becauſe here God principally witneſſed or ſhewed his glorious preſence, and where the ark of the covenant was, and the law and teſtimonies, concerning the appointment and making hereof. See Exod. 25. Exod. 26. & 27.

that he ſhould make it, &c.] Exod 25. 40.

V. 45. *in with Jeſus*] With *Joſhua*, who bare both name and type of Jeſus Chriſt, in that he brought Iſrael into the promiſed reſt.

V. 46. *deſired to finde a tabernacle*, &c.] *David* found favour to know where the ark ſhould reſt, and the temple ſhould be built, as alſo by whom; when he had begged it in earneſt prayer. See Pſal. 132. 2 Sam. 24. 18. 2 Sam. 7. 10. 13. 1 Chron 21. if then unto *Davids* time the *tabernacle* had no fixed ſeat, it muſt follow, that the worſhip of God is not tyed to place.

V. 47. *But Solomon built him an houſe*] 1 Chron. 17. 12. 1 Kings 6. 1, 2 &c. 2 Chron. 3. 1, 2.

V. 48. *the moſt high dwelleth not in temples made*, &c.] Chap. 17. 24. that is, is not comprehended in any place, though he will be worſhipped in place: he taxeth the impiety of them, who truſted in an imaginary ſanctity derived to them from the temple, which they yet prophaned, abuſed, and neglected the true worſhip of God, there to have been duely performed. Theſe words he inſerteth, leſt any ſhould fooliſhly conceive, that after the temple was built and conſecrated, the worſhip of God was ſo tied to that place, as if God were ſhut up therein: no no, the moſt High, filleth, and comprehended of none, comprehendeth, heaven, earth, all places.

V. 49. *Heaven is my throne*] Iſa. 66. 1, 2.

V. 50. *hath not my hand made*, &c.] Hands are attributed to God, according to our capacity: the ſcope is to intimate, that God hath no need of gold, curious ornaments of his temple, nor ſacrifices; as Pſal. 50. 10, 11, 12. &c. and that the ſubſtance of Gods worſhip conſiſteth not in outward ceremonies, neither did he require any offerings for his own ſake: but to exerciſe men in the duties of piety, and obedience to him: whereby it appeareth, how much diſtant humane inventions are, from true religion and worſhip of God.

V. 51. *ye ſtiff necked*] He alludeth to the words of Jeremie 7. 26. and other like. See Exod 33. 3. Deut. 9. 6 meaning that they were ever obſtinate, and would not ſubmit to the guidance of Gods word.

uncircumciſed in heart and ears] Who carry the external ſigne of circumciſion in the fleſh, but have not the effect thereof, and inward regeneration of the heart. See Rom. 2. 28, 29. Jer. 9. 26.

V. 52. *which of the prophets*] He ſheweth that their diſobedience to God, and perſecution of the Prophets was not new with them, but even as it were hereditary; ſo that their pretence of ſucceſſion and holy anceſtors was but a vain oſtentation.

of the juſt one] That is, Chriſt, 1 John 2. 1. Acts 22. 14. Chriſt our righteouſneſſe. 1 Cor. 1. 30. in whom onely we are juſtified, Rom. 5. 1.

betrayers and murderers] They betrayed him, who hired Judas to betray him; and they murdered him, who delivered him up (with their importune and outragious ſuffrages and outcries) to be crucified. See c. 2. 23, 36.

V. 53. *by the diſpoſition of angels*] By the miniſtery of Angels, by the mandate (as the Syriac hath it) or proclaiming of Angels, Deut. 33. 2. Gal. 3. 19. Hebr. 2. 2. the meaning is, if ye deſpiſe the law given by ſo glorious and dreadfull a miniſtery; no marvell if you deſpiſe the goſpel propoſed to you in ſo ſimple and mean a mannner, as by infirme men.

V. 54. *were cut to the heart*] See chap. 5 33. It is very true, *nunquam ſine querela, ægra tanguntur*: *Senec. de Ira cap.* 10. *you can never touch the ſore without grief of the patient*: all would be praiſed, *nulli grata reprehenſio eſt* (ſaith *Salvian de gub. Dei lib. 8. init.*) none love reproof (none but the wiſe, Prov. 9. 8. & 19. 25) that which is worſe, the moſt wicked caſt-away would rather hear his own falſe praiſes, than true reprehenſion, and be deceived with jeering applauſe, than ſaved with wholſom admonitions.

V. 55. *the glory of God*, &c.] In this extraordinary viſion, he ſaw the admirable glory of Chriſt in heaven, (as mortal man could apprehend) to ſtrengthen him in this trial.

V. 56. *I ſee the heaven opened* &c.] This he teſtifieth, to aſſure them, that they did but vainly ſtrive againſt the truth of Chriſt, whom they ſuppoſed to be deſtroyed by their malice, for he was now in the higheſt glory, reigning with God in heaven.

on the right hand of God] See Pſalm 110. 1. Mark 16. 19. Hebr. 1. 3. this is a tranſlatitious ſpeech complying with our underſtandings, taken from things familiar and known to us, with whom the right hand is the place of honour. See 1 Kng. 2. 19. Pſalm 45. 9. here underſtand not with the fooliſh *Anthropomorphites* (of whom *Socrat. hiſt. eccleſ. l. 6. c. 7.*) that God hath parts and lineaments like man, but as *Peter Chryſologus* well expreſſeth it. *Serm.* 57. *Deus loca neſcit, divinitas recipit nil ſiniſtrum*: *God is not in any place* (circumſcribed) *the deity hath no left hand*: and as *Gr. Nazianzen, ora.* 37. ſaith of ſuch like attributes, καὶ τοῦτο ἡμέτερον, *thus alſo belongeth to us*: and is attemperated to our capacity: here he intimateth Chriſts ſtanding as an advocate with the father, 1 John 2. 1 who is elſewhere deſcribed ſitting as a Judge Mark 16. 19. &c. So ſaith *Ambroſ. lib. 10 ep. 82. ſtabat Jeſus quaſi advocatus —— ſedens enim judicat*, all importeth his power and kingdom over all, and his care of us.

V. 57. *then they cryed out*] This they do to interrupt his further audience: ſo wicked men contend with clamours and violence: ſo grievous was it to Chriſts enemies to hear of his glory: what will it be to ſee it, and feel his power (See chap. 22. 23.) when he ſhall come to judge the living and the dead!

V. 58. *and ſtoned him*] Thus that impiety which began with ſhew of juſtice endeth in tumultuous and raging violence: thus they were to proceed againſt falſe Prophets, Deut. 13. 10. and to caſt out blaſphemers. Levit. 24. 14. but here tyranny turned judgment into wormwood; and the wicked and damnable condemn and deſtroy the innocent and juſt: the Romans permitted them not this power, but this they acted in a popular rage. See John 18. 31.

the witneſſes laid down their clothes, &c.] For the true witneſſes againſt blaſphemers were to begin ſtoning, Deut. 17. 7. they were before, murderers in their tongues by their falſe witneſſe, and now their ſeared conſciences fear not to embrue deſperate hands, in innocent blood.

at a young mans feet whoſe name was Saul] See chap. 22. 4, 20, afterward called Paul, that excellent Apoſtle of Chriſt, chapter 9. on whom God ſhewed ſo great mercy in his converſion, 1 Timothy 1. 13. &c. in how deſperate a condition was he, whoſe youth was ſo active in perſecuting Chriſt? yet God ſhewed mercy on him, that none might deſpair, who can but repent and convert.

V. 59. *Lord Ieſus receive my ſpirit*] Probably he uſed more words, but theſe were the ſumme of all. See Pſalm 31. 6 this is the true comfort of the elect, that they are aſſured that Chriſt Jeſus, who dyed for them, in their diſſolutions receiveth their ſouls, into his ſafe and bleſſed cuſtody (See 1 Peter 4. 19.) to live with him who is the life, and God of the living. Luke 23 43.

V 60. *And he kneeled down*] The moſt decent geſture of humble ſuppliants. See 2 Chron. 6. 13. Pſalm 95 6 Dan 6. 10. Acts 9. 40. and 20. 36. & 21. 5. Epheſ. 3. 14. Ezra 9. 5. Luke 22. 41.

Lord lay not this ſinne to their charge] This was the precept and practiſe of our Saviour; Matth. 5. 44. Luke 23. 34. this is invincible charity, which ſhall give us boldneſſe before the Lord, and aſſurance that we are his, where God giveth this heart, all the injuries of the world ſhall make the ſufferers more happy: and certainly this prayer was not without ſingular effect, as appeareth in the example of Saul afterward converted, 1 Tim. 1. 16.

he fell aſleep] That is, quietly dyed, as if he had fallen into a ſweet ſleep: which term the Scripture often uſeth to give us ſecure and certain hope of reſurrection from the dead.

CHAP. VIII.

Verſe 1. AND *Saul was conſenting*, &c,] Chap. 7. 58. So that though he acted not, yet his conſent ſpake him guilty of the ſame crime: a minde to do evil, is ſin in the ſeed, which time bringeth forth, James 1. 14, 15. there is an adultery of the heart, Mat. 5. 28. and a murder of the heart, Mat. 22. John 8. 44. God eſteemeth the evil we would do, as done, though we have not done it, and ſo, juſtly puniſheth it, *merito autem malus punitur affectus, etiam cui non ſuccedit effectus. Auguſtin. de C. D. lib. 16. cap. 4. deſervedly is an evil affection puniſhed, though the effect* (or ſucceſſe thereof) *follow not*, they that allow of the evill which others do, become guilty of the ſame ſin by their allowance: ſo were the Jews guilty of all the blood. ſhed by their fathers from Abel, ſo many ages before they had being in the world, Mat. 23. 35. becauſe in ſhedding innocent blood, they ſhewed their conſent with them, who firſt did ſo; conſider their ſtate who are now pleaſed with all the injuries done to Gods ſervants; the *Syriac* hath it, Saul was deſirious, and a partaker in his death,

at that time there was a great perſecution] When the people quietly ſuffered Stephens death, then they who before were awed with fear of the people, fell violently on the Chriſtians: hitherto their rage was onely againſt the Apoſtles, but now it was againſt all the Church.

all ſcattered abroad] Divided in perſons, not in doctrine; fear of their perſecutors compelling them to ſave their lives by flight: now began they to do that which Chriſt fore-commanded them. Mat. 10. 23. and ſo began the partition wall between Jews, and Gentiles to be broken down, Epheſ. 2. 14. and whereby it appeared that the time was now come, wherein the Gentiles were to be called and joyned in communion with the people of the God of *Abraham*, who believed in Chriſt: and now began to be fulfilled that propheſy of Noah, Geneſ. 9. 27. *God ſhall enlarge* (or perſwade) *Japhet, and he ſhall dwell in the tents of Shem.*

except the apoſtles] They yet ſtayed by it, having received command firſt to preach the Goſpel at Jeruſalem. Luke 24. 47. not becauſe they were more free from perſecution than other Chriſtians; they were then, as many faithful Miniſters of Chriſt ſince, more hated and perſecuted than others; but becauſe God would yet a little longer by them hold forth his grace and mercy in Chriſt, to the murderers of his dear Son Chriſt Jeſus, and bloody perſecuters of thoſe, who by his charge and comiſſion, offered them gratious conditions of Gods mercy, if they would yet repent and believe in him from the free remiſſion of their ſins; which they obſtinatly rejecting and putting from them, judged themſelves unworthy of any mercy, and therefore were juſtly rejected, and utterly deſtroyed. See c. 13, 43.

V. 2. *carried Stephen*] The body of Stephen, theſe faithfull ſervants of Chriſt, (notwithſtanding the fury of their enemies, thoſe raging butchers) buried ſolemnly, and with great mourning, conſidering the Churches loſſe in him: a moderate, and pious mourning for the dead is juſtifiable, by the example of Chriſt, John 11. 35. the Patriarchs, Gen. 50. 1. &c. and the ſaints here, which is obſervable againſt the unnatural *apathie* of *Stoicks*, rather than Chriſtians.

V. 3. *Saul, he made havock*] Which he afterward relateth of himſelf, c, 26. 10, 11. See alſo c. 9. 1. Gal. 1. 13. he ſpared no ſex, but brake into houſes, to drag out Chriſtians to priſon, and worſe than that, cauſed them to blaſpheme, c. 26. 11. all this in his converſion, ſetteth off the mercy of God, who made ſo excellent a paſtour, of ſo bloody a wolf.

V. 4 *went every where preaching*, &c.] Thus doth God turn the malice of the enemy to the propagation of the goſpel, while they being driven from Jeruſalem, carry the light thereof, unto the Gentiles, *augetur religio Dei, quanto magis premitur. Lactant. lib.* 5. c. 20. *Gods religion flouriſheth the more, by how much more it is oppreſſed.*

V. 5. *then Philip went down*] Probably, this was Philip the Deacon, chap. 6. 5. for the Apoſtles ſtayed at Jeruſalem, verſe 1.

the city of Samaria] See on John 4. 4. and on Luke 17. 11. the city of *Samaria* is here put for *Samaria* (as *Urbs Roma*, for *Rome*(*Samaria* was the name of a *mountain*, *city*, and *region*. See 1 Kings 16. 2 Kings 17. *Samaria* was the *metropolis* of that province: it being demoliſhed by *Hircanus*, was built again by *Herod*, and named *Sebaſte. Euſeb. Joſeph. Antiq. lib. 13. cap.* 15. the Countrey of the *Samaritans* lyeth between *Iudea* and *Galilee.* John 4. 4.

and preached unto them Chriſt] That is, repentance, and remiſſion of ſins by Chriſt, as Luke 14. 27. *preached unto them concerning Chriſt. Syr.*

V. 6. *with one accord gave heed*, &c.] This ſheweth the admirable power of God uniting hearers hearts, and preparing them to attend, where he purpoſeth to ſave: the *Syriac paraphraſeth* here, *they attended unto him, and* מתטפיסין *methtephiſin, acquieſcebant omnibus, they conſented to all*, or were perſwaded to all that he ſaid, טפס מתטפיסין *tephas, acquieſcere obedire*, &c. *I. Buxtorf. Iun. lex. Chald. Syr.* the ſame word is rendred ſometimes to be perſwaded, as chap. 21. 14. ſometimes, to obey, as Gal. 5. 7. Heb. 13. 17. &c. See chap. 5. 29 Sometimes to believe, as John 3. 36. the meaning of this place is, that the *Samaritans* diligently hearkned to Philip, preaching, and carefully marked what he ſaid, it is a main duty of an hearer: faith is by hearing, Rom. 10. 17. here was now the firſt degree thereto, reverend attention to the word of God; no wonder that faith is now ſo rare, how few attend to Gods word preached.

V. 7. *unclean ſpirits*] See Mark 1. 23. Luke 4. 33, 36. and 6. 18. and 8. 29. ſo called, becauſe they are delighted with the ſpiritual uncleanneſſe and filthineſſe of ſin, and thereto allure and inſtigate men.

Crying with a loud voice] By which it appeared that they went out by conſtraint, not willingly. See Mat. 8. 29. 31. which declareth the omnipotency of Chriſt, in whoſe name, and by whoſe divine power they were forced out, however unwilling and reluctant they were.

taken with palſies] This is that which was promiſed Mark 16. 17, 18. for under theſe few recited ſpecies, we muſt underſtand all maladies; according to the promiſe of Chriſt, Mark 16. 17, 18.

V. 8. *great joy in that city*] This was the effect of faith, und hope of reconciliation to God, and future ſalvation; the effect of Gods kingdom, See Rom. 14. 17. (ſuch variable effects doth one and the ſame word preached, produce; devils and wicked men are vexed, and cut to the heart with it (c. 7. 54.) but the elect, who have intereſt in Chriſt, are glad and rejoyce at it, in this one example obſerve, what confidence concerning religion and ſanctity may be repoſed either in places, or counſells and ſocieties of men; the goſpel was exploded, blaſphemed and perſecuted, at Jeruſalem, the once holy city, by the Scribes, Phariſees, high Prieſts, elders and their great councils; and the ſame is joyfully received in the deſpiſed *Samaria.*

V. 9. *A certain man called Simon*] This was a *Magitian*, witch, or conjurer, who of a long time had beſotted, and deluded the people of Samaria vvith his magical inchantments, ſo that they had generally a great opinion that he vvas ſome one of the Gods, or that he had ſome extraordinary favour and power vvith them: ſo did he profeſſe himſelf ſome great one, the Syriac hath it he ſaid, *I am the greateſt*: of his blaſphemies ſee *Euſeb. lib. 2. cap. 13. eccel. hiſt. Ireneus. adverſ. hæreſ. lib. 1. cap. 20. Epiphanius. adv. hæreſ. lib. 1. hæreſ. 21. init.* it is reported that in *Claudius Cæſars* time there vvas a ſtatue ſet up in Rome, in his honour with this blaſphemous inſcription, *Simoni deo Sancto*, that is, *to Simon the holy god, Iuſtin. Martyr. apol. 2.*

V. 10. *to whom they all gave heed*] They marked and believed his words, as *oracles*; ſo eaſily are men perſwaded to believe lies: vvhereas Luke ſo diligently ſetteth dovvn their great opinion of this impoſtor, he thereby ſhevveth the divine povver of the holy Ghoſt in Philips Miniſtery, vvho vvas to break through ſuch difficulties, that he might plant the goſpel there.

V. 11. *of long time he had*, &c.] Old diſeaſes are more hardly cured; they having been ſo long time ſtupified vvith lying miracles, might ſeem the moſt unapt hearers of the goſpel, but truth ſhal prevail, againſt all the power of Satan.

V. 12. *but when they believed*] Faith ought to precede baptiſme, in men and vvomen of years, vvhen they vvho vvere aliants and ſtrangers come to be baptized; for it is neceſſary, that they ſhould confeſſe their faith, and teſtifie their converſion, before they be admitted by baptiſme.

if perhaps, &c.] Not that Gods mercy to the penitent is fortuitous or uncertain (if perhaps) in ſcripture is not alvvayes. ſet to expreſſe doubting, ſometimes it relateth to a condition of the ſinners pardon; as *ἐὰν ἄρα.* &c. Ezek. 3. 11. אם---ישמעו *Hebr. ſi audierint Ar. Montan*, on vvhich place ſaith *Ambroſ. de pœnit. lib. 2. c. 5. neſciebat ergo eos poſſe aut non poſſe converti? non ergo ſemper dubitantis iſta eſt elocutio*, but God doth therefore propoſe his mercies and mans ſalvation, under conditions, that man may knovv both his duty vvhich God requireth at his hands, and the free and bountifull revvard thereof, vvhich God vvill give to them that obey his voice; ſuch are faith, repentance, converſion, obedience, &c. vvhich are not cauſes, but conditions of our obtaining mercy, neither propoſed dubiouſly on Gods part, vvho vvell knovveth (as that man cannot have them except he give them, nor ſhall have them in vain, ſo) the certain iſſue and effect of them in that man to vvhom he pleaſeth to give them.

V. 23 *in*

V. 23. *in the gall of bitterneſſe*] Meaning in a bitter and deſperate preſent condition. *Gr.* εἰς χολὴν πικρίας, here firſt, εἰς is put for, ἐν in: and χολὴν πικρίας, for χολὴ πικρίας, in which words he ſheweth the hypocriſie and ambition of Simon, as odious and diſpleaſing to God, as bitterneſſe is to the palate of man.

V. 24. *pray ye to the Lord for me*] At leaſt for fear of Gods judgements, he commendeth himſelf to the prayers of the Church; whether he truely converted or not, the Scripture being ſilent, we cannot determine.

V. 25. *When they had teſtified*] This importeth their office and duty enjoyned them by Chriſt, c. 1. 8. which they faithfully did, preaching the word, as they had received it from Chriſt; not onely in Samaria, but in many villages adjoyning, ſuch was their unwearied and invincible induſtry.

V. 26. *unto Gaza*, &c.] It was deſtroyed by *Alexander* the great, and ſo remained waſte: ſome ſay, another of the ſame name was long after built in another place.

V. 27, *an Eunuch of great authority*] Or, a great officer, or nobleman of the *Queens court.* See Gen. 37. *ult.* & 40. 2. Eſther 4. 5.

Candace Queen, &c.] This name was not peculiar to one Queen, but was given to all that reigned there, *Plin. nat. hiſt. l. 6. c.* 29. as *Pharaoh* to the Kings of Egypt, or *Cæſar* to the Roman Emperours.

V. 28. *read Iſaias the Prophet*] This ſheweth that he had ſome knowledge of the true God, and that he came not to worſhip according to his own phancy; for he joyned reading Gods word, with his externall worſhip which was to direct him therein.

V. 29. *Then the ſpirit ſaid unto Philip*] By revelation, or Divine inſpiration, the holy Ghoſt thus moved him to do that whereof he would preſently ſhew an admirable effect in the converſion of the *Eunuch.*

V. 30. *Philip ran thither*, &c.] He readily obeyed Gods command, and found him to whom he was ſent, ſtudious of the way of God: therefore he asked him, whether he underſtood that which he read, with purpoſe (according to the guidance of Gods Spirit) to interpret it unto him.

V. 31. *how can I except*, &c.] That is, except ſome who underſtandeth it interpret it unto me, here appeared a very religious comity in ſo great a perſon, ſo wel taking Philips queſtion, and meekly acknowledging his ignorance: therefore he invited Philip to come into his chariet and ſit with him.

V. 32. *he was led as a ſheep to the ſlaughter*] Iſaiah 53. 7. as a ſheep in reſpect of his patience, and as a ſacrifice for our ſinnes: as a ſheep for our redemption, ἀλλὰ ποιμαίνει τὸν Ἰσραήλ. *Gr. Nazianzen orat.* 35. *yet is he the ſhepherd, to feed and keep his Iſrael*, Pſal. 8. 1.

V. 33. *in his humiliation*] Becauſe he took on him the form of a ſervant, ſubjected himſelf to death, and ſtate of condemnation, due to us; God highly exalted him, Phil. 2. 8, 9.

his judgement was taken away] When he had ſuffered death, and fully ſatisfied the juſtice of God due to our ſins, even in the loweſt degree of his humiliation, then was he delivered ſafe from that judgement, which he ſubjected to for us.

who ſhall declare his generation] τὴν δὲ γενεὰν αὐτοῦ, his age, that is the continuation of his life, for, as Rom. 6. 9. Chriſt being raiſed from the dead, dieth no more: in the *Hebr.* Iſa. 53. 8. דורו *dor o* (70. γενεάν, as here) דור *dor*, is *duratio, ætas, ſeculum*, &c. So Gen. 15. 16. ſomtimes it being doubled, it ſignifieth, many ages, or eternity, Iſa. 13. 20. & 60. 15. Exod. 17. 16. Iſa. 49. 11. &c. his kingdom ſhal have no end, Luke 1. 33. and who can declare, or reckon that which is eternal.

for his life is taken from the earth] His death was the paſſage to his endleſſe and eternall glory, however this ſeem improbable to carnal reaſon with the Prophet there foretold, concerning Chriſt his exaltation into his eternall kingdom and glory from this ground to be attained --- *for his life is taken from the earth*: yet the holy Scripture teſtifieth, that by the admirable counſel of God, it was ſo determined, that Chriſt through aſſlictions and death ſhould enter into his glory, Luke 24. 26. and becauſe he became obedient unto death, *even the death of the croſſe*, therefore *God alſo hath highly exalted him, and hath given him a name, which is above every name*, &c. Phil. 2. 8, 9.

V. 34. *Of whom ſpeaketh the Prophet this?*] He enquireth of the perſon concerning whom the Prophet ſpake, becauſe that was a neceſſary degree toward the opening of this propheſie; when we doubt concerning the meaning of the Scripture, we ſhould conſult them who have knowledge and the gift of interpretation.

V. 35. *Philip opened his mouth*] This was an uſual manner among the Hebrews, to expreſſe a begining to ſpeak of ſome weighty matter.

V. 36. *What doth hinder me to be baptized?*] It appeareth hence, that among other parts of Chriſtian religion, Philip had preached to him concerning baptiſme, and that this great man had admirably profited in ſo ſhort a time of hearing as to deſire to become a Chriſtian.

V. 37. *If thou believeſt*, &c.] With a ſincere and perfect heart, without which baptiſme cannot ſave; he had here to do with a man of years, and yet an aliant, and therefore might not admit him into the Church of Chriſt untill he had made profeſſion of his faith. See on verſe 12.

I believe that Chriſt is the Son of God] As baptiſme and the effect thereof is grounded in Chriſt, ſo the Eunuch deſiring to be baptized, ſpeaketh onely of Chriſt: he knew that there was one God, who from the beginning had promiſed a Meſſias to ſave the world, now he acknowledgeth by that he heard from Philip, that Chriſt was he, prefigured under all the legall ſacrifices and ceremonies: under this title he comprehendeth all that the Scripture ſaith of Chriſt our Saviour: the like confeſſion of faith, See in Peter, Matthew 16. 16, and here we muſt know that naming Chriſt, he underſtood the Sacrament of baptiſme to be adminiſtred in the name of the Father, Son, and Holy Ghoſt: and ſo, as in faithful prayer, when we name one of the perſons, in him we addreſſe our petitions to the whole bleſſed Trinity; ſo where we read of men baptized into Chriſt, we muſt know that it was performed in expreſſe terms naming all, as Chriſt appointed, Mat. 28. 19.

V. 38. *They went both down into the water*] They were wont to dip the whole body, or go down into the water as here, and Matth. 3. 16. and ſprinkling with water hath alſo been of uſe in the Church; the effect is all one: and indeed, baptiſme is ſometimes expreſſed by waſhing, 2 Cor. 6. 11. Tit. 3. 5. and ſometimes by ſprinkling. Hebr. 10. 22. 1 Pet. 1. 2. which doth well anſwer to the ſprinkling of the blood of Jeſus, as was prefigured in the type, the ſprinkling of the blood of the *Paſchal Lambe.* Exod. 12. 3. the vertue of the Sacraments conſiſteth not in the quantity of elements, but in the power of Gods ordinance: as in the Lords Supper, it skilleth not, how much or little thou eateſt or drinkeſt (with diſcreet moderation) but how worthily: to him that eateth more (as to the gatherers of *Manna*) there is not the more; nor the leſs grace to him that eateth or drinketh little; ſo in baptiſme. See on verſe 39.

V. 39. *That the Eunuch ſaw him no more*] He was ſuddenly taken away, and tranſported by the Spirit of God, as 1 King. 18. 12. Ezek. 3. 12, 14. this was done that the Eunuch might know that Philip was ſent to him by God. *Jerom de loc. Hebraic.* ſaith, this water was a brook at the foot of *Bethſur*, or *Bethſoron*, where the Eunuch was baptized.

V. 40. *But Philip was found at Azotus*] That is, he was preſently at *Azotus*, a town in *Paleſtine*: ſome think this city was alſo called *Aſhdod*, one of the five cities of the *Philiſtins*; Joſhua 15. 47. wherein was that idol *Dagon.* 1 Sam. 5. 3. *Jerom de loc. Hebr. Aſt.*

CHAP. IX.

Verſe 1. AND *Saul*] Chap. 22. 4, 5. Luke being to deſcribe the admirable converſion of *Saul*; firſt ſheweth what a one he was before his converſion; a bloody and violent enemy of the Church; that none might deſpair of Gods ſaving grace and mercy, who can convert, and become new creatures, in faith and obedience to God.

breathing out threatnings] This ſignifieth a vehement heat of an enraged heart, which his very breath diſcovered in his words: being blooded in the death of Stephen, he purſueth other Chriſtians,, with the like cruel rage: the *Syriac* readeth here, *Saul was yet full of injuries, and cruel anger againſt the diſciples of our Lord*: but we muſt underſtand (*againſt the diſciples*) to be all that there profeſſed Chriſtianity, as verſe 2. appeareth,

V. 2. *and deſired of him letters*] That his perſecution might have the countenance of juſtice and authority he requireth commiſſion from the High Prieſt: for the Romans having conquered all Judea, with all the adjacent countreys, permitted the Jews to live according to their own Religion (whence the High Prieſts, as Preſidents of their Great Councell, had power to examine and impriſon any of theirs, who diſſented therein, though they had no power to determine in matters capitall) therefore Saul deſired their commiſſion to convent the Chriſtians.

to Damaſcus] *Damaſcus*, the chief City of *Syria*, bearing *North* from *Canaan*; from *Jeruſalem* ſix dayes journey.

any of this way] That is, profeſſed *Chriſtians*, chap. 24, 14. all which aggravated his ſinne, in that he not onely raged in Jeruſalem, but purſued them into other cities, and in that he ſpared neither man nor woman, though they are commonly priviledged, or pittied among armed enemies, by דרך *derech, way, the Hebr. underſtood any courſe of life*, or *profeſſour*: Pſalm 91. 11. 1 Kings 15. 26.

V. 3. *ſuddenly there ſhined a light*] He willingly perſecuted, who deſired licence ſo to do, but was converted againſt his intentions, and beſides his will: God ſuffered him to gain letters, to approach near Damaſcus, to conceive hope, and to frame bloody thoughts for the execution of thoſe cruel deſignes, and then ſuddenly he ſtayed his courſe, who ran ſo headlong to his own deſtruction: ſo true is that of *Fulgentius ad Monim. lib.* 1. *prævenit impium, ut fiat juſtus, ſubſequitur juſtum, ne fiat impius; prævenit eliſum, ut ſurgat, ſubſequitur elevatum, ne cadat; he preventeth the impious, that he may become holy, he followeth the holy, that he may not become wicked; he preventeth the broken that he may riſe, he followeth him that is raiſed, that he may not fall*; and that ſuddenly and without, and beyond their expectation. See chap. 22. 6.

V. 4. *and he fell to the earth*, &c.] Caſt down by the power and appearing Majeſty of Chriſt (See John 18. 6.) aſtoniſhing and terrifying him. Here the authority and letters of the high prieſts could nothing availe him, but he is enformed to yeeld to the all-ſubduing power of Chriſt, whoſe name and memory he ſo violently endeavoured to put out of the tongues and hearts of all men.

why perſecuteſt thou me?] See on chap. 4. 26. This ſheweth that thoſe who perſecute the ſervants and profeſſours of Chriſt, in them perſecute Chriſt himſelf, who liveth in them. Galat. 2. 20. See Matth. 25. 40. Iſaiah 63. 9. Zach. 2. 8. for he is the head of the Church. Coloſ. 1. 18. the Saints are his members. Eph 5. 30. it ſhould teach perſecuters a cautious moderation (See c. 5. 35.) and us who ſuffer, patience; *rejoyce in as much as ye are partakers of Chriſts ſufferings*, 1 Pet. 4. 13. See verſe 5. Chriſt in his own ſacred perſon, and human nature, was now in heaven far above the reach of any creature, but he taketh all that is done here on earth againſt his ſervants on his own accompt, therefore he ſaith, not, why perſecuteſt thou my ſervants, who believe in me, but *why perſecuteſt thou me?* neither ſaith he, Matth 25. 35. *the poor was hungry, and ye gave him no meat*, &c. *but I was an hungred, and ye gave me no meat*, neither ſaith he, Mal. 3. 9. *ye have robbed the Miniſters of tithes and offerings, but ye are curſed with a curſe, for ye have robbed me.*

V. 5. *and he ſaid, who art thou Lord?*] Theſe words proceed from an aſtoniſhed minde, in ſuſpence and doubt what to do: being dejected and humbled, he is now prepared to receive Gods commands, who before in his *Phariſaical* heigth of minde was upon a furious march againſt him.

Jeſus whom thou perſecuteſt] See on verſe 4. in that thou perſecuteſt them that profeſſe my name, who are one with me their head.

to kick againſt the pricks] This was a proverbial ſpeech, noting their contumacy and folly, who would obſtinatly hurt themſelves in purſuit of others: it ſignifieth here, a reſiſting God to a mans own hurt, Jer. 7. 19. 1 Cor. 10. 22.

V. 6. *what wilt thou have me do?*] He thought he had done right before (See John 16. 2. Phil. 3. 6.) but now finding the power of God reſiſting him, he ſubmitteth, and deſireth to know the will of God, thus extraordinarily calling him from his intentions. See Pſal. 25. 4.

ariſe and go into the city] That is, into Damaſcus (v. 8.) now near, verſe 3. God could eaſily have inſtructed him, but he would have him go into the city, that *Ananias* might inſtruct, and baptize him; firſt that he might teach Saul humility, the ground and foundation of all true religion, by ſending, and aſſigning him to their magiſtery, whom but now he not onely proudly deſpiſed, but impiouſly reſolved to afflict and deſtroy. Secondly God would alſo hereby teach all men to reverence and ſubmit to his ordinance in the miniſtery of men thereto called and authorized by him.

it ſhall be told thee there what thou, &c.] That is, there *Ananias* ſhall inſtruct thee concerning my will: thus Chriſt who could as eaſily have told him immediately what he would have him do, would yet ſend him to *Ananias* (*Ananias* is ignoraut of Gods will herein, as Saul; at preſent, and ſtarting at, and declining the office enjoyned him) to confirm the authority of mans miniſtery; to teach all hearers to attend unto it, as the very ordinance and power of God to ſalvation, Rom. 4. 16. and to free the preaching of *Paul* from all ſuſpition of compact: he could likewiſe, *eâdem operâ* have inſtructed the devout *Centurion Cornelius* (chap. 10.) by the Angel, but he cauſed him to ſend for *Peter* to Joppa, to come to enform him for the ſame end.

V. 7. *hearing a voice*] That is, *Sauls voice* (as c. 22. 9. See Dan 10, 7) not the voice of Chriſt, except ſome confuſed ſound, the meaning whereof they knew not.

but ſeeing no man] No man ſpeaking to *Saul*,

V. 8. *he ſaw no man*] He was ſmitten blinde by the brightneſſe of that light which ſhined unto him: to teach him that he was ſpiritually blind in his opinion of wiſdom, and rage againſt Chriſt and ſhould now in being obedient unto the heavenly viſion (Act, 26, 19.) be illuminated with a better, even an heavenly light, ſhewing the way to eternal life and ſalvation,

V. 9. *and neither did eat nor drink*] So much was he amazed at that which happened to him; it may be then was his *rapture* which he ſpeaketh of, 2 Cor 12. 2.

V. 10. *a diſciple at Damaſcus named Ananias*] Thus God would beat down *Sauls* arrogancy; ſending him, not to any of the Apoſtles for direction, but to an inferiour Chriſtian.

to him ſaid the Lord in a viſion, &c.] This was neceſſary to prepare *Ananias*, leſt otherwiſe he ſhould have been hindred by fear of *Saul*, from the duty enjoyned him for *Sauls* converſion: though he knew that God called and commanded, yet he excuſed; ſo did *Moſes*, Exod. 3. 11. &c. Exod. 4. 1. 10. &c. therefore God confirmed him,

V. 11. *called Saul of Tarſus*] This was a famous city of Cilicia near Antioch, chap. 21. 39. now called Hama.

for behold he prayeth] It appeareth that God revealed to *Ananias*, that *Saul* prayed, and how he would enlighten him body and ſoul, and therefore commanded him to repair to him for the accompliſhment thereof,

V. 12. *and hath ſeen*] Or, *he ſaw*; it is doubtful whether theſe words be a continuation of Gods ſpeech to *Ananias*, or *Lukes* concerning *Sauls* viſion; ſome think the former moſt probable.

V. 13. *Lord I have heard by many of this man*, &c.] Here was *Ananias* infirmity: fleſh and blood objected many lets, and fears to divert men from, or to hinder them in the ſervice of God; but the Spirit of God prevaileth in them againſt all.

V. 14. *and here he hath authority*, &c.] His name was ſpread far and near for a bloody perſecuter, the more famons was his converſion: and it appeareth that the Saints at Damaſcus had knowledge of his coming now, and commiſſion againſt them.

V. 15. *a choſen veſſel unto me*] σκεῦος ἐκλογῆς, *a veſſel of election*; it is an *Hebraiſme*, importing a choice, or elect veſſel; σκεῦος hath a more general ſignification, and is put (as כלי *cheli* with the Hebrews) for a veſſel, receptacle, or any inſtrument or utencill: here it ſignifieth one whom God had choſen, to bear the divine treaſure of the Goſpel, to the Gentiles, 2 Cor. 4. 7.

V. 16. *I will ſhew him how great things he muſt ſuffer*] He muſt ſuffer many things for my names ſake, whereof I will before inform him, to frame him to invincible patience; as if he had ſaid, thou ſhalt not need to fear him, as heretofore a perſecuter, for henceforth he muſt his ſelf *ſuffer great things for my names ſake*; for his profeſſing and preaching the truth of the Goſpel.

V. 17. *putting his hands upon him*, &c.] *Ananias* ſheweth his obedience in going, and God his purpoſe to confirm the authority of the externall Miniſtery, in directing it ſo, that *Saul* ſhould receive his ſight by the impoſition of *Ananias* hands, who could have reſtored him to a double ſight, by his own immediate power; concerning impoſition of hands, ſee chap. 6. 6.

brother Saul, the Lord, &c,] He being aſſured by Chriſt of his coverſion and adoption in Chriſt, ſaluteth him by the name of brother: alſo he ſheweth his authority and miſſion from Chriſt, which that Saul might be aſſured of, he nameth a private token, Chriſt appearing to him by the way as he came: and the end of his commiſſion, that he might receive his ſight, and be endued with ſuch admirable gifts of the holy Ghoſt, as might further enable him to his charge, and confirm him in the faith and truth of Jeſus.

V 18 *fel from his eyes*] Theſe ſcales falling off, ſhew that his blindneſſe was not ordinary, but ſuch as might minde him of his former ſpiritual blindneſſe: for though, being brought up at *Gamaliels* feet, he had much profited in that kinde of learning, yet his life, after his illumination, accounted that knowledge no better than blindeſſe, Phil. 3. 7, 8.

and was babtized] It was neceſſary for him by this ſolemn ſigne and ſeal of Gods covenant of grace, to give his name to Chriſt, to teſtifie his converſion, and to confirm his faith in Chriſt, and him in the profeſſion of the Goſpel.

V. 19, *when he had received meat*, &c.] A prudent and moderate care of health muſt be had, whereby we may be enabled to our calling. 1 Tim. 5. 23. ſuperſtitious abſtinence is will-worſhip, Coloſ. 2. 18. and doctrine of devils. 1 Tim. 4. 4. 1 Tim. 5. 23.

certain dayes with the diſciples] He joyned no more with Chriſts profeſſeſſed enemies, but with the Saints: it ſkilleth much what company we keep. See 1 Cor. 5. 9. 11. Prov. 1. 15. & 2. 12. & 5. 8.

V. 20. *and ſtraightway he preached Chriſt*, &c.] Declaring him to be the Son of God, and Saviour of the Elect, which doubtleſſe he copiouſly delivered. (See verſe 22.) by that largeneſs of heart which the holy Ghoſt gave him, beating down that double errour of the Jews, who thought, 1. that this Jeſus the Son of *Mary*, was not Chriſt, 2. That the Meſſias, was to be a meer man, a victorious and glorious ſecular Prince.

V. 21. *were amazed*] Becauſe in his ſuddain converſion they perceived the hand of God: this made his preaching more powerfull and effectual in them.

is not this he that deſtroyed, &c.] Remembring his former actions, they admire that ſuch a perſecutor ſhould now preach the ſame Goſpel which he ſo lately, and violently oppoſed: and they glorified God for him, ſee Gal. 1. 23, 24.

V. 22. *proving that he is very Chriſt* By comparing or maching places of Scripture, ſee c. 17. 11. & 18. 28. So the word συμβιβάζων ſignifieth, ſaith *Budeus* on this place, *ex collatione ſacrorum vaticiniorum* *docens & probans*, teaching and proving by comparing ſacred propheſies.

V. 23. *after that many dayes were fulfilled*] That is, three years, God would not preſently expoſe him to conflicts with, and aſſaults of, adverſaries, but for a convenient time reſtraine the fury of perſecuters: for it appeareth that after his converſion, he went into *Arabia and returned again unto Damaſcus*, and three years after he went up to Jeruſalem, —Gal. 1. 17, 18.

V. 24. *but their laying of wait was known of Saul*] 2 Cor. 11. 32. this was after his return from *Arabia*, that the *Jews* at *Damaſcus* plotted to deſtroy him: but God diſcovering their deſigne, he foreknowing the danger, eſcaped from them.

V. 25. *the Diſciples took him by night*] That is the faithful Chriſtians, thus provided for his ſafety.

V. 26. *but they were all afraid of him*] Between his converſion and coming again to Jeruſalem, were three years expired; Gal. 1. 17, 18. wherein he preached in ſome parts of *Arabia*, and thence came back again to *Damaſcus*: in this time was the conſpiracy of the unbelieving Jews againſt him: he eſcaping, and coming to *Jeruſalem*, and deſiring to unite in external communion with the Diſciples, as now he did in the faith of Chriſt, they remembring his former rages againſt them, ſuſpected his pretences which was a great tryall to him.

V. 27. *But Barnabas took him*, &c.] Of him ſee chap. 4. he being thereto incited by the holy Ghoſt, preſented Saul to *Peter* and *James*, acquitting him from the jealouſie they had of him: which he did by three arguments. 1. Becauſe he had ſeen the Lord Jeſus in the way, when he was going to Damaſcus to perſecute. 2. Becauſe Chriſt had ſpoken to him. 3. Becauſe he had boldly, and openly preached the Goſpel at Damaſcus.

V. 28. *was with them coming in, and going out*] Converſant with them, that is, *Peter* and *James*, Gal. 1. 18, 19.

V. 29. *he ſpeak boldly*] He openly profeſſed the Goſpel of Chriſt.

the Grecians] Acts 6. 1.

V. 30. *forth to Tarſus*] See on verſe 11. that he might preach the goſpel to his own countrey-men.

V. 31. *then had the Churches reſt*] When *Saul* (againſt whom the adverſaries were implacably enraged) was gone out of their ſight.

were edified] In that the Church ſtill encreaſed in the number of the faithful, and they in knowledge, faith, love, and holineſſe: this word οἰκοδομούμεναι, *edified* is a metaphorical expreſſion taken from building, ſpiritually the church the houſe of God, 1 Tim. 3. 15. (as every faithfull ſervant of Chriſt, is a temple of the holy Ghoſt, 1 Cor. 3, 16. 1 Cor. 6. 19) and we are all living materials, 1 Peter 2. 5. prepared and fitted here by the word preached, which is compared to an hammer that breaketh the rock, Jerem. 23. 29. ſo as that there ſhall be in the finiſhing and ſeting all up in heaven, no noice thereof; as in the building of *Solomons* temple, 1 Kings 6. 7. there was neither hammer nor ax heard.

V. 32. *all quarters*] Where the Saints were, whom he was to viſit, to confirm them in the faith.

at Lydda] This town in *Jeroms* time was called Dioſpolis: it was a famous place, not far from the Mediterrane ſea: near to this was Joppa, now named Japha. (Syr. לוד *lud*, and Hebr. לד *lod*,) 1 Chron. 8. 12. in the tribe of Benjamin. See Ezra 2. 33. Nehem. 7. 37.

V. 33. *a certain man named Æneas*] Mentioning the diſeaſe, and the antiquity thereof before the cure, he ſetteth out the excellencie of the miracle, end certainty of the hiſtory.

V. 34. *Jeſus Chriſt maketh thee whole, ariſe*, &c.] This he ſaid, being aſſured of the will of God herein, ſhewing that himſelf was but a ſervant unto the power of Chriſt, who wrought the cure. Here appeared the excellent faith of *Peter*, aſſured of the truth of Chriſt's promiſes: ſee the marvelous difference of a man left but a little to his own ſtrength (as he was when he denyed Chriſt, Mat. 26. 70. &c.) and the ſame confirmed by the power of the holy Ghoſt, as *Peter* now was, when he confidently told *Æneas, Jeſus Chriſt maketh thee whole*; and in full aſſurance of a cure beyond all art of man, or power of the creature, biddeth him, ariſe, and make his bed.

make thy bed] As they who have ſlept, riſing caſt up their bed: this ſheweth that he was perfectly cured and enabled ſo to do.

he aroſe immediatly] Which ſheweth that it was done by a divine power: art worketh in time and by degrees, but God when he pleaſeth in an inſtant.

V. 35. *all that dwelt*] As many as ſaw it; very many.

and Saron] Σάρωνα, Hebr. שרון *Sharon*, Iſa. 33. 9. 1 Chron. 27. 29. 70 Σάρων, a champion countrey, or tract of fruitful land between Ceſarea of Paleſtine, mount Tabor, and the lake of Geneſareth, running along beyond Joppa: this place it ſeemeth was near Lydda. See *Jerom de loc. Act.* and *Joh. Druſ. ad Voc. N. T. com. 1 Saronas.*

V. 36. *was at Ioppa*] A city by the ſea ſide. See on v. 33. and c. 10. 5.

V. 37. *whom when they had waſhed*] They uſed to waſh their dead, and to anoint them before they put them into the linen in which they buried them.

V. 38. *they ſent unto him two men*, &c.] Here they ſhewed their faith and charity, deſiring that the pious woman might recover, and be longer profitable unto the Church.

V. 39. *Peter aroſe and went*] Both they who ſent for him, and *Peter* going were directed ſo to do, by the holy Spirit and providence of God, for the advancement of his glory, and the confirmation of the truth of the goſpel, elſe might it have ſeemed a ſtrange requeſt of the one, or undertaking of the other, to raiſe the dead.

ſhewing the coats] Which ſhe made to give to the poor.

V. 40. *put them all forth*] Probably he either meaneth all thoſe, who with importunate mourning might diſtract him praying; or, *all*, here, as verſe 35. and many other places, goeth for *many*. Syr. *he put out all the men.*

opened her eyes] Her life being reſtored at that word, *Tabitha ariſe*, ſhe looked and ſate up.

V. 41. *preſented her alive*] Syr. *he gave her to them alive*: that is, reſtored again to life, and doubtleſſe, to good health and ſtrength, for in all the admirable cures done by Chriſt or any of the Apoſtles or Diſciples, in his name we never read that the diſaffected perſon was leſſe than perfectly recovered.

V. 42. *many believed*] This was the end and fruit of the miracle to bring them by faith to Chriſt and eternal life.

V. 43. *he tarried many dayes*] Until *Cornelius* by Gods appointment, ſent for him hence, c. 10. 6. 24, &c. it is likely that he ſtayed here to inſtruct them further in the truth of Chriſt, and to confirm them in the faith.

CHAP. X.

Verſe 1. *Cornelius*] An Italian Captain of a garriſon; Souldiers of the Romans at Ceſarea.

V. 2. *a devout man*] It ſeemeth he was a Proſelyte in heart, though not of the circumciſion and open profeſſion.

with all his houſe] This was a good ſigne of his devotion, that his ſervants alſo feared God: and a good example for Maſters of families thus to order them: it was holy *Abrahams* praiſe, Gen. 18. 19.

to God alwayes] His prayers are commended, 1. from the object, he prayed to God; not as the ſuperſtitious, to creatures: 2. from their perſeverance, they were not by certain fits, in ſome fear or danger onely (then even *Jonahs* mariners will be devout, Jon. 6. 1.) but alwayes without ceaſing, though not without intermiſſion.

V. 3. *He ſaw in a viſion*] Not in a trance or rapt of ſpirit, but in a viſion, and that not obſcurly, but ſenſibly and evidently: it is called in the Gr. ὅραμα, *viſum*, that which is evidently and certainly ſeen, as this appearance of the Angel was; ſo the Syriac giveth the Greek φανερῶς, by גליאית by which they meant, *apertè, palàm, manifeſtè*, ſo it ſeemeth was this, for it was not only about the ninth hour of the day, three hours before night, about which time they uſed to offer the evening ſacrifice, (Exod. 29. 41.) with prayers, but the Angel of God appeared to him, not in a dumb ſhew, but bringing a divine oracle, which he clearly ſpake and delivered to him in an audible voice and words which he underſtood. See verſe 30.

the ninth hour] Which was one of the Jews ſet hours of prayer, Chap. 3. 1. See Exod. 29. 41.

V. 4. *thy prayers and thine alms*, &c.] It is a manner of expreſſion borrowed from their burnt-offerings, which they called הולות *holoth, aſcenſiones, holocauſts, burnt-offerings*, Deut. 12. 6. &c. or *aſcenſions*: (it is of the verb הלה *halah, aſcendit*, &c.) or *incence*, whereof *David* ſaith, Pſal. 141, 2. let my prayer be ſet forth before thee, as *incenſe*: and Rev. 8. 4. *the ſmoak of the incenſe which came with the prayers of the ſaints, aſcended up before the Lord out of the angels hand.* So came up *Cornelius* alms with his prayers for a memorial before God; with *ſuch ſacrifices God is well pleaſed*, Heb. 13. 18. ſuch contributions to the ſaints the Apoſtle calleth, *an odour of a ſweet ſmell a ſacrifice acceptable, well pleaſing to God*, Phil. 4. 1. without charity God accepteth no ſacrifice of prayers, Mat. 5, 23, 24. Prov. 21. 13.

V. 5. *now ſend men*] The angel ſeemeth to reſigne the office of teaching to *Peter*, whom God had aſſigned therto: ſo did Chriſt to *Ananias*, chap. 9. 10. God will be heard in thoſe men whom he appointeth to preach, Luke 10. 16. and it is very dangerous to contemn his ordinance.

to Ioppa, and call] See on chap. 9. 36. it was a port town, where *Ionah* took ſhipping, when he would flie from God, Jon. 1. 3. here dwelt *Simon* the tanner where Peter lodged, verſe 6. *Hebrew* יפו *japho, Greek*, Ἰόππη: a very ancient town of Paleſtine, ſo named for its beauty, of יפה *japha, pulcher, formoſus*, as ſome think: others ſay of יפת *japheth*, in *Jeroms* time it was called Joppa, *ib. in loc. Actor.* now Jaffa, *G. Mercat. Atl. min. in terra ſanct.*

V. 6. *he lodgeth with one Simon,* &c.] Theſe particular inſtructions not onely informed him where to finde *Peter*, but alſo confirmed him in his faith and obedience to Gods command.

V. 7. *a devout ſouldier*] See on verſe 2. though it were in carnal reaſon full of danger to change religion, ſpecially in compliance with thoſe who were commonly accuſed of attempting new matters in the government of Paleſtine and Syria, yet *Cornelius* faith in God overcometh theſe difficulties, and preſently ſent according to Gods command: in matters of religion we muſt rely on Gods commandments, wherein delayes are dangerous, and not on carnall reaſon. The ſouldier he entruſted, was formed according to the happy example of his maſter, verſe 2. and in his devotion not only expreſſeth his maſters religious care to teach his family by precept and example (that moſt powerful Rhetorick) but alſo his obſequious readineſſe to learn good: In every calling, men may ſerve the Lord: theſe ſhall riſe in judgement to condemn wicked ſouldiers.

V. 8. *declared all theſe things unto them*] Which he did, as to furniſh them for their treaty with *Peter*, ſo to encourage them in this ſervice, wherein the cauſe of God, and his and their ſalvations were interreſſed: his choice of ſuch men of truſt is imitable.

V. 9. *about the ſixth hour*] About noon, which was another hour for prayer, Pſal. 55. 17. he went up to the top of the houſe, which was flat rooft, that being a place, as moſt remote of all the houſe, from diſturbance by any domeſtick buſineſſes, ſo, moſt fit and accomodate for prayer, which ought to be free from all diſtractions.

V. 10. *he fell into a trance*] A Supernatural elevation of the minde, by the Spirit of God, filling all the ſenſe and faculty of the ſoul with a divine revelation.

V, 11. *and he ſaw heaven opened*] This was the viſion which he ſaw, we may not think this viſion, reall or ſenſible according to the outward man: his *ecſtaſie* gave him other eyes, that is, ſpiritual.

V, 12. *were all manner of four footed beaſts*] Wherein ſeemed to him to be all manner of beaſts, and creatures, as well thoſe which by their law were to be accounted unclean, as others.

V, 13. *and eat*] That is, indifferently without any reſpect to the diſtinction of clean and unclean: and therefore God affected him with ſo ſharp and ſodain an hunger, verſe 10. becauſe he meant to preſent him a viſion ſutable thereto.

V. 14. *common or unclean*] That is, which the preſcript of the law made ſuch. See Mark 7. 2. See Deut. 14. 4. &c. *Peter* did not yet well underſtand how this rapt and viſion agreed with that law of God; therefore leſt he ſhould have done any thing raſhly or with a reluctant conſcience, he expreſſeth his ſcruple, moſt probably, that he might be better enformed and ſatisfied therein, leſt he ſhould do that which by the law would render him prophane or unclean.

V. 15. *what God hath cleanſed*] By taking away the difference; which he had put for the time of the ceremonial law only, by this he was taught, not to abhor the Gentiles, ſeeing God had taken away the difference, Epheſ. 2. 14.

call thou not common] Or *unclean*, μὴ κοίνε, (See on Matth. 15. 11.) *Syriac ne contamines:* do thou not ſay, or make as unclean, that is in thy eſteem or valew of them: ſo the Hebrews uſed to ſpeak: as Proverbs 17. 15. מצדיק רשע *matſdik raſhah, juſtifying the wicked*: that is, accounting the wicked juſt; So the 70: ὃς δίκαιον κρίνει τὸν ἄδικον, &c.

V. 16. *Received up again*] That is, ſeemed in this viſion to be taken up again.

V. 17. *While Peter doubted.* &c.] διηπόρει. *Syr.* מתדמר *methdamar, wondred*: but διαπορεῖν ſignifieth (as hath been noted) ſuch a ſuſpenſion of the minde, as perplexeth and ſtraitneth it ſo, that one knoweth not what to do.

what this which he had ſeen, ſhould mean] τί ἂν εἴη. So the *Syriac, what it ſhould be*: that is, what it ſhould ſignifie, what the Lord would hereby inſtruct him to do.

behold the men] The ſervants and the ſouldier which *Cornelius* ſent, verſe 7, 8.

V. 18. *and called*] As ſtrangers in civility uſe to do: the rather, becauſe they being Gentiles (with whom the Jews converſed not) would not by any importunity give offence: a good pattern for all godly ſouldiers.

V. 19. *while Peter thought on the viſion*] While his thoughts were troubled, and he ſeriouſly meditated on that which God had ſhewed him and ſaid unto him.

the Spirit ſaid unto him] By an inward revelation, the holy Ghoſt further, and more evidently inſtructed him what the meaning of the viſion was: God will never leave them without ſufficient inſtruction who faithfully meditate on that he revealeth to them.

V. 20. *doubting nothing*] μηδὲν διακρινόμενος. διακρίνεσθαι, is in matter of judgement to waver, as now inclining to one ſide, and then to the another: *Budæus* interpreteth this place, without any *diſpute*, not doubting; *citra heſitantiam; qui enim heſitant, ſecum ipſi diſputant ſententiis alternantibus: without heſitation or ſticking: for they that doubt, or ſtick at a thing, diſpute with themſelves with variable concluſions*; this ſheweth how our minds ought to be reſolved toward Gods word, we muſt not waver. See Rom. 4. 20. & 14. 23. there can be no peace or reſt of conſciences, but on Gods word, and reſolute adhering to the ſame.

I have ſent them] I moved him that ſent them: ſo that here is nothing fortuitous, but all directed by Gods Spirit, and holy providence.

V. 21. *What is the cauſe,* &c.] What buſineſſe have ye with me? he knew not yet whither all this tended, and therefore enquired more diligently.

V. 22. *a juſt man,* &c.] He being a Gentile, and a ſouldier, they give *Peter* this character, in three excellent attributes, 1. that he was a juſt man. 2. that he feared God. 3. that he lived in the good opinion and report of all the Jews that knew him; and this, not (as officious ſycophants uſe) to flatter him; but to do him right, and ſpecially to free *Peter* from ſuch jealouſie as might otherwiſe, make him fearefull to come to him: in all, here is a good example for ſervants, ingenuouſly to give their maſters their due honour, and faithfully to obey them.

was warned from God by an holy Angell] See Matt. 2. 12. this was their main argument to perſwade *Peter* to go, becauſe God called him; and had an hand in all this, and that it was no motion of man, who may ofttimes propoſe things inconvenient and evill (as *Balac* did when he ſent for *Balaam* to curſe the Iſrael of God) but this was of God who cannot erre nor command any evill.

V. 23. *and lodged them*] Courteouſly entertained them as gueſts and ſtrangers, ξενίζειν ſignifieth alſo ξενίας χάριν τινὰ ὑποδέξασθαι. *Suidas*: *to receive one for hoſpitality ſake*, or to hoſpitality: a good example to all good men. See Heb. 13. 2. 1 Tim. 5. 10. Gen. 18. 2. 3. Gen. 19. 1, 2, 3. Exod. 2. 20. Judg. 19. 20. ſpecially for prelates. 1 Tim 3. 1.

On the morrow, &c.] Here was *Peters* ready obedience to God, he would not beyond neceſſity delay to execute that which he underſtood God would have him do: ſo holy *Abraham*; having received that grievous precept to ſacrifice his onely dear Sonne *Iſaac, roſe up early in the morning to take* his journey according to Gods command, Gen. 22. 3. delayed duty (beſides the danger of prevention by ſome unexpected accident) looſeth the value which a cheerfull expedition might have given it: God loveth a cheerful giver, and a quick ſervant.

and certain brethren] So the unanimous Chriſtians eſteemed each other. See c. 9. 17. theſe out of thanfulneſſe and honour to Peter, would accompany him on the way, but Gods providence ſo diſpoſed of it, that they alſo might be witneſſes of his grace and mercy to the gentiles.

V. 24. *his kinſmen,* &c.] To the end that they alſo might be partakers of the grace and mercy of God with him.

V. 25. *worſhipped,* &c.] Not as God, with Divine worſhip; yet with too much humility, which Peter correcteth: ſee Revel. 12. 19. and 22. 8. προσεκύνησε here tranſlated (*worſhipped*) ſignifieth alſo ſaluted reverendly. So the Hebrews uſe their verb שחה *ſhacha*, to fall down, or bow down to adoration Divine, or civill, Gen. 23. 7. *Abraham aroſe* וישתחו *vajiſhtachu*, and *bowed himſelf to the people of the land*, 70. προσεκύνησε τῷ λαῷ — the word here uſed: ſo that προσκυνεῖν, importing both to *adore*, or *worſhip* with Divine worſhip; and to ſalute with civill worſhip, ſuch as man oweth to man reſpectively: we cannot reaſonably think, that *Abraham* adored the people as God, or *Cornelius Peter*; yet it appeareth that *Cornelius* being ſtricken with reverence at the preſence of ſo great a ſervant of God exceeded the bounds of more civil reſpect, as appeareth by Peters words, verſe 26.

V. 26. *I my ſelf am alſo a man*] This ſheweth that *Cornelius* falling down, too much enclined to the *impropriation* of Gods honour, and giving it to a creature, which Peter prohibiteth by this reaſon, *I my ſelf am a man*: he need ſay no more: man muſt adore his creatour, but not be adored by his fellovv-creature: here is no kiſſing of Peters feet.

V. 27. *as he talked with him*] As Peter vvent on talking vvith *Cornelius* into his houſe, probably they declared either to other, the vvork and providence of God in their meeting, Peter excuſing himſelf thereby, for his comming to the Gentiles; and *Cornelius*, for his ſending for him.

V. 28 *A man that is a Jew*] John 4. 9. & 18, 28. The lavv of God forbade them to marry vvith heathens, to have familiar converſation vvith them, &c. but their tradition barred them from eating vvith them, or coming into their houſes &c. chap. 11. 3. ſo that vvhere Peter ſaith it is *unlawfull*, beyond that vvhich the lavv of God prohibited, you muſt underſtand Peter to ſpeak ἐπὶ κοινῷ, after the common tradition, or ſenſe of the Jevvs.

one of another nation] Being a Gentile and not a Jew.

common or unclean] Meaning in reſpect of the diverſity of nations, for now he hereby underſtood, that God would call the Gentiles to faith and ſalvation by Chriſt.

V. 29. *I aſk therefore, for what intent*, &c.] It is probable that he ſaith this for the companies ſake aſſembled there, that they alſo might be acquainted with the whole paſſage, and ſo be better ſatisfied, and more attentive unto that which they ſhould hear;for the ſervants by the way, and *Cornelius* in that diſcourſe which they might have going into the houſe, probably had given *Peter* ſome light concerning the buſineſſe.

V. 30. *Untill this hour*] Until this time of day. See verſe 3. untill about three of the clock in the after-noon.

a man ſtood before me] The angel in mans ſhape, verſe 3.

V. 31. *thy prayer is heard*] See verſe 4.

V. 32. *ſend therefore*] See verſe 5.

V. 33. *immediately therefore I ſent unto thee*] This probably he ſaid to aſſure *Peter*, that he would be a carefull and attentive hearer of the myſteries of faith, which is a great encouragement unto miniſters, to a cheerfull execution of their miniſtery, whereas on the contrary a drouſie or inattentive auditory, not onely diſhearten's the miniſter, but intercept's the bleſſing of God thereby to have come upon them, and hinders the power of the word preached.

thou haſt well done] This is a kinde of thankfull acknowledgement of *Peters* care and pains taken in comming to him.

We are all here preſent before God] Thus he declareth for himſelfe, his friends and family, their attention, and future obedience to his doctrine: O that this thought were in all that hear the word of God, *we are all here preſent before God.*

V. 34. *Of a truth*] Certainly. See Deut. 10. 17. Rom. 2. 11. 1 Peter 1. 17. as if he ſaid, hitherto I have been carried along with the common ſtreame of the Jewiſh errour, thinking that Gods grace and mercy were entailed upon the Jews, and that they only were heirs of all his promiſes in Chriſt, and the only nation of the world which he would accept, and own for his people; but now I know for a truth, that God is no accepter of perſons.

no reſpecter of perſons] Or, hath no regard in his acceptance, to the externall condition of the perſon, as, of what nation, family, name, or quality he be of, he ſpeaketh here of thoſe following degrees of grace, faith and obedience, which where ever they are found, tis evident they are acceptable to him.

V. 35. *he that feareth him*] He that is truely religious toward God, and juſt toward man: by the fear of God the Hebrews underſtood, the whole worſhip of God: *Peter*, intimating that *Cornelius* feared God in that he believed in him that came into the world to ſave ſinners, ſheweth that the Sacraments are ſeals of *adoption*, in children, and of faith, of thoſe who are of years, as Rom. 4. 11. So that they are deceived, who ſo tie the holy Spirit. and the effects thereof, to the receiving the Sacrament of baptiſm, as if none could fear God, or be accepted of him, and ſaved by him, who is not baptized: for firſt, none before Chriſt received this ſeal, as ſince we do: and next, it is the contempt, not the privation, which God herein condemneth. (*See* v. 44. and John 3. 5.) here it appeareth, that *Cornelius* was accepted of God, before he had received the external ſeal of his covenant.

V. 36. *preaching peace*] This is, reconciliation between God and man, through Chriſt, Iſa. 57. 19. Epheſ. 2. 14, 16, 17. Col. 1. 20.

Lord of all] Not only the God of the Jews, but of the Gentiles alſo; and he will gather his elect out of all the world, Rom. 3. 30. & 10. 12.

V. 37. *After the baptiſme*] That is, after John, the forerunner of Chriſt, had preached, and baptized in his name.

V. 38 *God anointed Jeſus*] That is, indued his human nature, with the graces of the Holy Ghoſt, and conſecrated, or dedicated his whole perſon to the office of a mediatour, both which were prefigured, by the ancient rite of anointing.

for God was with him] In the fulneſſe of the deity, as he was the eternal Son, Col. 2. 9. and in power, grace and favour, as he was *man*, and *Mediatour*. John 8. 29 & 16. 32.

V. 39. *and we are witneſſes*] We the Apoſtles who attended on him, choſen for this end, that we might teſtifie what doctrine he preached, and what miracles he did; as verſe 41, 42.

Whom they ſlew, &c.] Thus ſpeaking of the death of Chriſt, he mentioneth the ingratitude and in humanity of his countrey-men the Jews toward Chriſt: and that we might conſider what he ſuffered to deliver us from the curſe of the law. See Gal. 3. 13. Deut. 21. 23. Here ſee how neceſſary, a good end propoſed, and a good intention is to every action: for albeit, as *Lactantius* ſaith well, *lib. 3. cap. 15. nihil intereſt quo animo facias, quod feciſſe vitioſum eſt: it ſkilleth not with what intention thou doeſt, that which is wicked to be done*: yet doing any thing with an evill intention, though the thing done were ſo far decreed of God, as that he will draw good out of that evil (as it was in Chriſts death for our redemption) yet is that ſame action a ſin in the agent, or agents, and Gods goodneſſe (ſo much above all evill, ſo invincible, that he draweth a good end out of the wicked actions of men) doth no wayes juſtifie the ſins of men, becauſe he never decreeth ſin. See Gen. 50. 20. 1 King. 12. 8. 15. 19. 1 Sam. 10. 26. 27

V. 40. *him God raiſed*] Leſt the Gentiles ſhould think, therefore Chriſt, whom theſe men preach, is deſtroyed, he preſently inferreth, that (which declareth him to be the Son of God, Romans 1. 4. and conquerer of death and hell) he was raiſed up from the dead.

V. 41. *Not to all the people*] God ſhewed Chriſt alive from the dead, but not to all the Jews, but to all thoſe who were appointed witneſſes of the ſame; and thoſe not a few: he was ſeen alive after his reſurrection from the dead, to above five hundred brethren at once, 1 Cor. 15, *6*. he appeared not to the enemies, becauſe his ſtate of humiliation and ſuffering by them, was finiſhed; and it concerned not them (whoſe impenitency and unbelief he knew and foreſaw) otherwiſe than that they ſhal ſee him coming again in the clouds to judge them Rev. 1. 7.

V. 42. *commanded us to preach*] See chap. 1. 8. Luke 24. 47. 48. Mark 16. 15. Mat. 28. 19. becauſe the power of Chriſt's reſurrection and the glory of his kingdom, which is now, by mens ſpirituall blindneſſe and unbelief, much clouded, which ſhall in his coming to judge the living and the dead, clearly and terribly ſhine out to all the nations of the earth. therefore *Peter* annexeth this declaration unto the foregoing diſcourſe, as that which Chriſt principally gave them in charge to preach, and which is of a very high concernment for all auditors of Gods word to attend, and diligently mark and obſerve.

of quick and dead] Of theſe who being found alive at his coming, ſhall be changed; and of thoſe that ſhall be raiſed from the dead, to come to judgement. 1 Theſ. 4. 15. Rom. 14. 9. 2 Tim. 4. 1. 1 Pet. 4. 5.

V. 43. *to him give all*, &c.] Jer. 31. 34. Mich. 7. 18. Luke 24. 27. as if he had ſaid, this doctrine which we according to the commandment of Chriſt, preach to you and muſt preach to all nations, is no new doctrine, but ſuch as all the holy Prophets atteſted concerning Chriſt, even free remiſſion of ſins and ſalvation, by him who died for us wretched ſinners, and roſe again for our juſtification, who believe in him, Rom. 4. 24, 25. It is more than probable, that *Peter* cited many places of the Prophets, and opened the ſame unto theſe hearers, thereby evidently proving thoſe things by him alleadged, which for brevity ſake are not here recorded, it being ſufficient that the ſums of theſe things whereof *Peter* diſcourſed, are here ſet down.

through his name] By his merit.

V. 44 *while he yet ſpake*] The Holy Ghoſt accompanied the ſincere preaching, and attentive hearing the word, and here by an evident miracle confirmed that which *Peter* had preached unto them, that Gods mercy in Chriſt belongeth as well to the *Gentiles* as to the *Jews.*

the Holy Ghoſt] That is, the graces of the Holy Spirit, in illumination, regeneration, and the gifts of tongues, &c. By this miracle God declared, that the merit of Chriſts paſſion belongeth as well to the Gentiles as to the Jews; and that (the Spirit, thus coming on theſe before baptiſme) the righteouſneſſe of God is not attained by any thing external, without the inward working of his Spirit, which here came on *Cornelius*, being neither circumciſed nor baptized. See on verſe 35.

V. 45. *Becauſe that on the Gentiles*] They did not before this underſtand, that the grace of God appertained unto them, which had been ſo long (like the dew in Gideons fleece) diſtilled onely on the the Jews, Pſal. 147. 19, 20. this made thoſe Jews which came with *Peter*, amazed, that ſuch an admirable meaſure of Gods ſpirit was alſo powred out upon the Gentiles, as on the day of *Pentecoſt* on the *Apoſtles* at *Jeruſalem.*

V. 46. *for they heard him ſpeak*] It was the vulgar errour of the Jews that the covenant of grace, and the Meſſias, belonged only to themſelves, but now they perceive that the Gentiles alſo had intereſt therein, hearing them ſpeak unſtudied languages, they knew that they had received the holy Ghoſt.

then anſwered Peter] This is an uſual manner of ſpeaking with the *Hebrews, anſwered*, for, then ſaid, &c. ſo the *Syriac* ומאר *vemer, and he ſaid*: Peter ſeeing what was done, better underſtood what thoſe gifts of the holy Ghoſt meant, to wit that the believing Gentiles ſhould alſo be partakers of Salvation by Chriſt.

V. 47. *Can any forbid water*] He reaſoneth from the thing ſignified, unto the ſigne, and this queſtion is in effect a vehement aſſertion, as if he had ſaid, we ought not to withhold the ſigne; it were a ſin to deny it: his reaſon may thus, more at large, be formed. Thoſe that are in Chriſt by the inward effect of the Holy Ghoſt, ought to be implanted into the Church by baptiſme; but theſe Gentiles are in Chriſt by the inward effect of the Holy Ghoſt, therefore they ought to be implanted into the Church by baptiſme: the ſame reaſon will conclude for baptizing infants, whom the Holy Ghoſt hath made, and pronounced holy, if born of believing Parents, 1 Cor. 7. 14. the meaning of theſe words is; ſeeing God hath given them the inward grace and ſpiritual part, ſhould we, who are but Miniſters, deny to communicate to them the external ſign and ſeal of incorporation into Chriſts body the Church?

V. 48. *To be baptized in the name of the Lord*] For baptiſm is the ſigne whereby believers are openly declared to be the people of God: that which he ſaith, *in the Name of the Lord*, we muſt underſtand as relating to the uſe, not the forme of baptiſm: They were baptized in the Name of the Father. Son, and Holy Ghoſt, as Chriſt commanded, Matth. 28. 19, but here, baptizing in the Name of the Lord, importeth, conſecration to the Lord Chriſt, and implantation into the Church, whereof he is the Head. So chap. 2. 38. chap. 8. 16. and chap. 19. 5.

to tarry certain dayes] Cornelius and the Church in his houſe prayed him to tarry; both that they might be further inſtructed, confirmed, and comforted by his Miniſtry, and alſo to expreſſe their thankfulneſſe to him for ſo great a bleſſing as God had ſent them by his miniſtry: the beſt have ever need to learn, and to be confirmed: and by our deſire to know more, we may, not obſcurely, gather how we have profited: no man hath ever taſted of true grace offered in the Goſpel, but he deſireth more.

CHAP. XI.

Verſe 1. *THat the Gentiles alſo had received*] Which was yet a wonder to them: a myſtery hid from the beginning of the World, Epheſ. 3. 10, 11. which cauſed the holy Angels to ſtand at gaze. See 1 Pet. 1. 12. The Jews held the Gentiles as wicked, incorrigible, deſperate ſinners, and meer aliants from God. See Epheſ. 2. 12. But now that which God here did, was ſo publick (by reaſon of thoſe Jewes which were of *Ceſarea* with *Peter*; relating the miracle to the Apoſtles and Brethren at *Jeruſalem*) that it might ſufficiently teach them the contrary.

V. 2. *that were of the circumciſion*] So were alſo all the believing Jewes, who did not quarrel with him, neither are here mentioned: but this pointeth at them onely, who were too much addicted to legall ceremonies, in ſo much that they thought circumciſion ſimply neceſſary to ſalvation. See chap. 15. 1, 5. and would have the believing Gentiles alſo circumciſed.

V. 3. *thou wenteſt in to men uncircumciſed*] Chap. 10. 28. Thus they accuſe *Peter*, as if it had been ſome greivous ſin: whereas the Law of God forbade not all commerce with Gentiles, but that onely which might corrupt them; not that which might gain others to God and ſalvation by them.

V. 4. *Peter rehearſed the matter in Order, &c.*] *Peter* willingly ſubmitted to the judgement of the Church, to give them account of that he had done. (See 1 Cor. 14. 29.) by this means he both taught us what every one of us ought to do, and alſo better inſtructed them who erred. *Peter* pretended not to be above the Church.

V. 5. *I was in the city Joppa praying*] This whole narration. See chap. 10. 9 &c.

V. 15. *as on us, &c.*] Chap. 2. 4. In the like power, though not in the ſame ſignes of fiery tongues, nor with the ſame degrees of fulneſſe.

V. 16. *John indeed baptized with water*] John 1. 26.

V. 17. *What was I that I ſhould withſtand*] This was *Peters* concluſion when he had rehearſed the matter: the meaning is; ſeeing that God hath made the Gentiles equal in grace, with the Jews converted to Chriſt, it was not in me to deny them an equal ſhare and communion in the external ſeals and ſigns thereof: he that ſhall exclude thoſe who have received the graces of Gods ſanctifying Spirit by barring them from the external communion of the Church; in the rule (by *Peters* concluſion) are reſiſters of God.

V. 18. *They held their peace*] They reſted ſatiſfied; which is indeed the property of good men, who contend not ſo much for victory, as for truth; whereas the perverſe will be ſatisfied with no reaſon.

V. 19. *They which were ſcattered*] Chap. 8. 1. He further proſecuteth here, that which was onely hinted, chap. 8. 4. concerning the propagation of the Goſpel, by the miniſtry of thoſe who were diſperſed by reaſon of the cruel perſecution: it ought to be a ground of comfort unto us who have long feared a ſad darkneſſe coming on the Chriſtian World, and a dangerous eclipſe of the Goſpel: yea but the Spirit ſaith, Rev. 2. 10. -- *fear none of theſe things, &c.* The more Satan laboureth to oppreſſe the Elect, and obſcure the truth, the more he marketh them for Saints whom the impious world hateth, and that for truth which Satan ſtirreth up his ſervants to oppoſe: Stars never ſhine ſo clear as in the uncouth ſhade of night.

Phenice] A Region of *Syria*,

Cyprus] An Iſle in the *Carpathean* Sea, between *Cilicia*, and *Syria*.

Antioch] A famous city in *Syria*, near *Cilicia*.

V. 20. *Cyrene*] There were two cities of this name, one in Lybia, chap. 2. 10. the other in Aſſyria.

the Grecians] He meaneth not here the ſcattered Jews (who uſed the Greek tongue in their Synagogues; as chap. 6. 1. for of them he ſpake, verſe 19.) but the Grecians which were Gentiles.

V. 21. *the hand of the Lord*] The power and grace of God, in miracles, and inward working of the hearers, accompanying their miniſtry, See Luke 1. 66. & 5. 17.

V. 22. *they ſent forth Barnabas*] Of him ſee, chap. 4. 36. the burden of forming and ordering the Church of Chriſt, appointing and deſigning Paſtours and Miniſters to the ſeveral congregations, and holding them in an holy unity, they lay now upon the Apoſtles, therefore to confirm them that were converted to the faith, they ſend this ſon of conſolation to Antioch, where a famous Church was now beginning, to order and eſtabliſh the ſame.

V. 23. *had ſeen the grace of God*] Meaning the admirable effects thereof, beſtowed upon the people of *Antioch* in their converſion to Chriſt.

cleave unto the Lord] Deut. 10 20 & 30 20 with ardent deſire, and zeal reſolving to ſerve him, and to reſt aſſured in expectation of his promiſes.

V. 24. *he was a good man*] Meaning *Barnabas*, verſe 22.

much people was added, &c.] They are here ſaid, *added to to the Lord*, who were won to the faith in Chriſt, and the Church there preſent: mark here the fruit of Miniſters unity; many were added to the Lord; for *Barnabas* preaching was to confirm that truth which others had taught: it is not ſo where one caſteth down that which another buildeth; conſider well Mat. 18. 7.

V. 25. *to ſeek Saul*] His ambition was, that the Goſpel and glory of Chriſt, in the converſion and ſalvation of ſouls might be advanced; therefore he that might have been in great honour and eſteem at Antioch, goeth to ſeek *Saul*, that they might joyn in the work of Chriſt.

V. 26 *with the Church*] Or in the Church ἐν τῇ ἐκκλησίᾳ. Hence appeareth their great diligence in preaching and propagating the truth of the Goſpel, and that ſet out by the circumſtance of time, *a whole year*, which wanted not an excellent effect, ſpecified in the next following words.

were called Chriſtians firſt, &c.] Whereas before they were called Diſciples, and *Nazarens* (under which name they uſed to curſe the profeſſions of the Goſpel thrice a day: as *Jerom* in Iſaiah 49. ſpeaking of the unbelieving Jews, ſaith, *ter per ſingulos dies ſub nomine Nazarenorum maledicunt in ſynagogis ſuis See c.* 24 5.). Now at Antioch they were firſt called Chriſtians. So much honour had this city, that from thence Chriſt, as it were ſpread his *Banner*; that it might appear to the world, that there was a people who would follow him, and glory to be called by his Sacred Name.

V. 27 *came Prophets to Jeruſalem*] See chap. 13. 1. God then furniſhed his Church with variety of gifts: he gave ſome to be Apoſtles, ſome Prophets, &c. See Epheſ 4. 11 and inſpired theſe with revelations for the good of his Church. See chap. 21. 9.

V. 28. *named Agabus*] Chap. 21 10. He foretold of the great general dearth in *Claudius Ceſars* dayes, not by judicial Aſtrology, but the ſpirit, as it followeth in the next words: Theſe new calamities he foretelleth that the Chriſtians, having ſuch timely notice thereof, might (as good *Joſeph* did) lay up ſtore and ſo provide for themſelves and others ſafety, in the ſad calamity which was then coming upon the world.

ſignified by the ſpirit] By divine Revelation: whereby God gave them occaſion to relieve the brethren at Jeruſalem.

V. 29. *every man according to his ability*] See Luke 11. 41. Meaning every one of the Chriſtians at Antiochia; becauſe they of Jeruſalem might probably be in more neceſſity, by reaſon of the malice of the Jews there, and their perſecution. See Rom. 15. 26. 1 Cor 16. 1. 2 Cor. 8. 4. & 9. 1, 2. Gal. 2. 10.

V. 30. *ſent it to the Elders*] Their pillars and Miniſters of the Church 1 Pet. 5. 1, 2. 2 John 1. 3. John 1. Gal. 2 9. which Elders, as *Clem. Alexandrinus* ſaith, *Strom lib* 6. *he is indeed an Elder* of the Church, and a true miniſter of the will of God, ἐὰν ποιῇ καὶ διδάσκῃ τὰ τοῦ κυρίου, &c. if he do and teach the things of God, &c. *Ignatius Mart. epiſt. ad Trallianos*, ſpeaking hereof ſaith, οἱ δὲ πρεσβύτεροι, ὡς συνέδριον Θεοῦ, &c. *Vedelius* interpreteth it, *Presbyteri vero, ſunt conceſſus quidam Dei*; an aſſembly (or Synod) of God: and preſently after he ſaith without *theſe, there is no elect Church, no congregation of Saints*: and in the ſame Epiſtle, he ſaith they are συμβουλοι καὶ συνεδρευταὶ τοῦ ἐπισκόπου, *counſellers, and aſſeſſours of the Biſhop.* See the ſame, *ep. ad Magneſ.* therefore *Clemens Romanus ep. ad Corinth.* 1. ſaith, you that laid the firſt foundations of ſedition, ὑποτάγητε τοῖς πρεσβυτέροις *be obedient* to your *Elders, Chryſoſtom To.* 4. *in* 1 Tim. 3. 8. *hom.* 11. ſaith; having ſpoken of Biſhops, &c. omitting the order, or conſtitution of *Elders*, he paſſeth to Deacons: why ſo? ὅτι οὐ πολὺ τὸ μέσον αὐτῶν, καὶ τῶν ἐπισκόπων because there is not much difference between them and Biſhops, &c. καὶ ἃ περὶ ἐπισκόπων εἶπε, ταῦτα καὶ πρεσβυτέροις ἁρμόττει. And that which he ſpeaketh of Biſhops, agreeth alſo to Elders: for they are ſuperiour (ſaith he) onely in ordination, in impoſition of hands. *Jerom on Tit.* 1. ſaith, *idem eſt ergo Presbyter qui Epiſcopus, & antequam diaboli inſtinctu diceretur in populis ego ſum Pauli, ego Apollonis, communi presbyterorum conſilio, eccleſiæ gubernabantur*, much more ſaith he there; the ſumme is, that the ſame men were Biſhops and Elders, and that that time ſpake indifferently of Biſhops, as of Elders: whereto he citeth chap. 22. 17. Acts, where it is ſaid *Paul* ſent to Epheſus, and called the Elders of the Church: and verſe 28. he bad them take heed to themſelves, *and to all the flock, over which the Lord hath made you* (ἐπισκόπους) *Biſhops* or *Overſeers. Ambroſ. in Epheſ* 4. (if that be his work) ſaith, *primi Presbyteri Epiſcopi appellabantur, &c.* the firſt Elders were called Biſhops: yet the ſame taketh not away order, in 1 Tim. 3. *Epiſcopus primus eſt, ut omnis Epiſcopus presbyter ſit, non tamen omnis Presbyter Epiſcopus: hic enim Epiſcopus eſt, qui inter Presbyteros primus eſt*: The Biſhop is the firſt, ſo that every Biſhop is an Elder, but every Elder is not a Biſhop: for he is a Biſhop, who among the Elders is the firſt or chief. The firſt council at Rome, held 1074. *Anno Domini, c.* 15. ſheweth that the Elder is comprehended under the name of Biſhop: *Severin Pin. Concil. To.* 7. So ſaith *Iſidor*, that *Paul* calleth the ſame Elders under the name of Biſhop. *Concil. Aquiſgranenſ. Anno Demini.* 816. *ib. To.* 6. yet that they are not the ſame, *Epiphanius* (*hæreſ.* 75. againſt the Arrians) contendeth.

Larnabas] See chap. 11. 25.

CHAP. XII.

Verſe 1. *King Herod*] He was nephew of *Herod* the great, and ſon of *Ariſtobulus*; a Vice-Roy, or Deputy King to the Emperour of Rome, for the government of the Jews: *Syr. ſirnamed Agrippa. See Joſeph. Antiq. l.* 19. *c.* 4. 5. *&c.* See on Mat. 14. 1.

ſtretched forth his hands] Or laid hands on, or began to lay hands on ſome Chriſtians.

V. 2. *killed James*] This was one of the ſons of *Zebedeus*, Mat. 4. 21 and 10. 2. there was another ſo named which was the ſon of *Alpheus*: of whom, verſe 17. See Matthew 20. 20.

V. 3. *the dayes of unleavened bread*] Theſe words intimate the cauſe why he deferred *Peters* execution, for reverence of the Paſſover, which laſted eight dayes. See chap. 20. 6. Sins never go ſingle: *Herods* tyranny will draw on hypocriſie to vaile it: he would ſeem to reverence the inſtitution of God in the Paſſeover and by all means to avoid the profanation thereof; not for any good conſcience toward God, but becauſe he feared to offend and provoke the Jewes: however, God uſed the hypocriſie of this bloody tyrant, to the preſervation and ſafety of *Peter*, whom he would miraculouſly deliver and preſerve, as for the confirmation of his faith, ſo for the advancement of Gods glory in the propagation of the Goſpel.

V. 4. *four quaternions of ſouldiers*] The number being ſixteen, was divided by fours, to keep divers wards, or watch by turns: therefore the Syriac hath it, he delivered him to ſixteen ſouldiers; all which impious diligence of theirs, ſerved to manifeſt the evidence of the miracle, and Gods merciful providence in delivering and preſerving his from the fury of their enemies and perſecutors.

V. 5. *prayer was made without ceaſing*] Or *inſtant* and *earneſt* prayer was made: ἐκτενής, is *ſedulus, diligens. Sudias* interpreteth ἐκτενῶς by ὁλοψύχως, with all the ſtrength of the ſoul; and ſo this prayer was made with all fervency of ſpirit, and perſeverance: it was their own cauſe; therefore they give all the aſſiſtance they can, according to the Apoſtles rule, Hebr. 13. 3. Coloſ. 4. 2. 1 Theſ. 5. 17 this ſhewes that they believed that God would hear them according to his promiſe, Pſal. 50. 15. Mat. 18. 19. &c.

V. 6. *the ſame night*] The Syriac Interpreter paraphraſeth thus *in the ſame night* on *whoſe morning following he would* bring him out. God many times ſuffereth his to come to the pits brink, and then delivereth them; that they may be the more ſenſible of his mercy, and have the more evident matter of rejoycing and prayſing him: alſo that he might by ſuch experience give them aſſurance, that in the greateſt dangers, he can, and will deliver them when he knoweth it beſt.

ſleeping between two ſouldiers] All theſe circumſtances ſhew *Herods* bloody intent, and Gods power in delivering *Peter*, in ſpite of his chains and guards.

V. 7. *the Angel of the Lord*] Chap. 5. 19. For he hath made his Angels Miniſtring ſpirits for their ſakes, who are heirs of ſalvation. See Hebr. 1. 14. Pſal. 34. 7.

the light ſhined] As to light *Peter*, ſo to aſſure him of aſſiſtance from heaven: whether it ſhined to *Peter* onely, or in the place where he was or went, it ſkilleth not; the guard probably were either aſleep, or ſo ſtupified, that they could either not perceive, or not reſiſt: neither is it behooful to enquire what light this was? whence or how it ſhined? whether it were onely the refulgence of an Angelical nature, or of ſome natural cauſes permitted to the power of the Angels? if theſe, or the like things had been neceſſary to ſalvation, they had been written.

the priſon] Or houſe. Gre. ἐν τῷ οἰκήματι, in the houſe, which was the priſon.

ſmote Peter on the ſide] To awake, and lead him out: which ſheweth the merciful providence of God, watching over us when we ſleep; and providing for our ſafety, when we think not of our own dangers, and keeping us, when ſleep hath ſhut up all our ſenſes. See Gen 19. 16.

his chains fell off] This was done by the power of God, whom all creatures obey. See Chap. 16. 27. So eaſily can God (whoſe will is his word; and his word, his work) deliver us: So admirable is the power of faithful prayer to open priſon doors, make chains fall off, and to cauſe the ſun and moon to ſtand ſtill in the heaven, Joſh. 10. 12, 13. to open and ſhut heaven for rain, James 5. 17.

V. 8. *thy ſandals*] Which were a kind of high ſhoes, tyed on with ſtrings, after the manner and convenience of thoſe hot countreys. Herein Gods fatherly providence appeareth: He knoweth what things we have need of, Mat. 6. 8. and therefore will have us ſupplyed with all neceſſary accommodations, as in other infinite examples; ſo in the Angels bidding *Peter* gird himſelf, bind on his ſandals, and caſt his garment about him, and follow him.

V. 9. *and wiſt not that it was true, &c.*] He knew not yet whether it were a reall thing, or a viſion: he knew that God could deliver in life and in death, therefore he readily obeyed the voyce of the Angel, though at preſent amazed at the glory of the ſame, he knew not whether it were reall which he ſaw and heard, or a viſion.

V. 10. *the firſt and ſecond ward*] The watch which kept court of guard in the firſt and ſecond place: God could at once have ſet him free by carrying him from ſo many difficulties; but thus he ſeemed to give him many deliverances, becauſe from many, and through many difficulties; that the divine power, and the Churches comfort might more evidently appear.

leadeth unto the city] That is, by which they went from the priſon into the inward parts of the city: it is not likely that the priſon was out of the city.

which opened to them of his own accord] αὐτομάτη; the word ſignifieth, that which moveth, or doth ſomething of it *ſelfe, non alieno impulſu*, not moved by another; but this was done by the command and power of God, whoſe will all creatures muſt obey.

forthwith the Angel departed] Having performed his charge, and that for which God had ſent him; he left *Peter* free, to go to his company.

V. 11. *When Peter was come to himſelf*] For before, he was as a man in a trance, or dream; out of himſelf (See verſe 9) amazed at that which befel him: but now recovering a better underſtanding, he knew what God had done for him. This manner of ſpeaking the Latines alſo uſed, who in great and ſudden joy, or vehement anger, uſed to ſay --- *vix ſum apud me* —

from all the expectation of the people] For they looked that *Herod* would have put him to death, as he purpoſed, and had done to *James* before, verſe 2.

V. 12 *where many were gathered together praying*] Becauſe they could not publickly aſſemble, they divided company, and met to pray and preach, as they could in thoſe dangerous times, wherein the enemies of the Goſpel ſo violently raged: hither *Peter* haſteth, to declare Gods goodneſſe in his deliverance: and herein they taſted the comfortable fruit of their prayers.

V. 13. *came to hearken*] To aſk who was there: the Syriac gives it, *that ſhe might anſwer*: to wit, thoſe who knock't.

V. 14. *ſhe opened not the gate for gladneſſe*] Sudden joy (as any other extream affection) diſturbeth reaſon, and for a time, perverteth the offices thereof (as here, in *Rhode*) in ſo much that ſome have dyed with ſudden joy.

V. 15. *thou art mad*] μαίνῃ, becauſe they thought ſhe ſpake improbable things: ſome read *art thou mad?* for by ſaying thus, ſhe diſcompoſed them, and likely, interrupted their prayers: Syr. *omninò turbata es: verily thou art troubled in mind.*

it is his Angel] Meaning according to the common opinion, an *Angel guardian*, which they might poſſibly ſuppoſe, came to ſignifie his death, whom they in reaſon might give for dead. See Mat. 18. 10. Pſal. 34. 7 & 91. 11.

V. 16. *But Peter continued knocking*] Among ſo many dangers of the Church, he might eaſily know they would be fearful to open doors in the night, until they could be well aſſured who was there: therefore he continued knocking, that he might ſhew himſelf, and declare what God had done for him, for their comfort and confirmation.

V. 17 *beckning unto them with the hand*] κατασείσας *Budæus* ſaith that κατασείω is *non voce ſed manu ſilentium indico, to warn ſilence by the hand*: this did *Peter*, leſt at any ſudden voice of joy of the brethren, ſome notice might be taken by thoſe who paſſed by, or dwelt at the next houſes, and ſo *Peter* might be further purſued, and they endangered

unto James] The ſon of *Alpheus, James* the leſſe, by *Mark* 15. 40. called the brother of (that is, the kinſman of) the Lord, Gala. 1. 19. yet ſurviving, verſe 2. Matthew 10. 3. Luke 6. 15. Acts 15 13. antiquitie took him to be ſuperintendent, or Biſhop of the Church of Jeruſalem. See chap. 21. 17, 18. Gala. 2. 9. *Chryſoſt. hom.* 33. *in Act. Jerom. To.* 1. *catolog. ſcript. eccleſ.*

another place] Some more ſecret and ſecure place, for fear of purſuit, when they ſhould miſſe him in the priſon; for in all likelihood miſſing him there, they would have made very diligent enquiry for, and narrow ſearch for all conventions and houſes of Chriſtians who were moſt likely to harbour him; and had they found him, both he and others with him muſt probably have periſhed by *Herods* rageing cruelty.

V. 18. *there was no ſmall ſtir, &c.*] Syr. *there was great contention*; probably, all being troubled with fear and admiration, they would lay the ſuppoſed fault of the priſoners eſcape, on the keepers; they were not ignorant of *Herods* tyranny, nor the ordinary danger of letting priſoners eſcape.

V. 19. *put to death*] ἀπαχθῆναι, to be *led away*; that is, to execution: ſo the Syriac, *he commanded that they ſhould die.*

he went] Meaning *Peter*.

V. 20. *was highly diſpleaſed*] Or bare an *hoſtile minde, intending war.*

with them of Tyre and Sidon] Two rich and ancient Cities of Phænicia, on the coaſt of Syria; one of the fronter *canton*, or free towns See Iſaiah 23. 8. It may be, that their wealth begat them inſolency, to affront *Herod*; or his ambition and covetouſneſſe might poſſibly inſtigate him to quarrel with them.

came with one accord] Having formerly ſuffered grievous things, they now, out of dear experience, learned rather to contend with words, and treaty, than arms; and to try all means to ſave blood: every ſtate may begin a war, but it will be in the power of the conquerer onely, to end it, and he muſt be more than wiſe who ſhall compoſe it.

the kings Chamberlain] Gr. *that was over the kings bedchamber.*

their countrey] See 1 Kings 5. 9, 11. Ezek. 27. 17.

V. 21. *Upon a ſet day*] Probably, it was appointed for audience of the Tyrian, and Sidonian Commiſſioners about the peace.

V. 22. *the people gave a ſhout ſaying*] As prophane *Sycophants*, they applauded him, and gave him the honour due to God.

V. 23. *immediately the Angel, &c.*] God ſent an Angel to deliver Peter; and now he ſends another to puniſh the ſacrilegious *Herod*: that which *Joſephus Ant. l.* 19. *c.* 7. & *Euſeb. l.* 2. ſpeak of other ſignes and preſages about him, there being no other certainty, muſt be left on the credit of thoſe Authours.

he gave not] Becauſe he ſuppreſſed not their impious flattery, but rather encouraged them by countenancing the ſame.

eaten of worms] Or *vermin*: ſome write that his grandfather alſo was eaten of lice.

V. 24. *the word of God*] Was happily preached and received of many, with good fruit of faith and obedience; as Col. 1. 6. Acts 19. 20.

V. 25. *returned from Jeruſalem*] To Antioch, which both the Syriac, and ſome Greek copies expreſſe. And this is here ſet down as a preparation and paſſage into the following hiſtory: for the better underſtanding whereof, we muſt conſider that which we read chap. 11. 29, 30. concerning the diſciples determination to ſend relief unto the Chriſtian brethren in Judea, by the hands of *Barnabas* and *Saul*.

fulfilled their miniſtry] Or charge, chap. 11. 29, 30. which now had been to carry the benevolence of the Antiochian Chriſtians, to the Saints at Jeruſalem

John whoſe ſirname was Mark] This is ſaid, to diſtinguiſh him from the other *Mark*: this *John Mark* was he whoſe mother is mentioned, verſe 12. he going with *Paul* and *Barnabas* was afterward the occaſion of a bitter diſſention between them, chap. 15. 37, 39.

CHAP. XIII.

Verſe 1. *CErtain Prophets*] So were they called, not onely who foretold things to come, as *Agabus*, but thoſe alſo who interpret Scriptures, 1 Cor. 14. See on chap. 11. 27.

Manaen which had been brought up with Herod] Or *Herods* foſter-brother; that was *Herod Antipas* who ſlew *John Baptiſt*, Matthew 14. 1. this commendeth *Manaen's* Religion, who in contempt of the World embraced the Goſpel, as *Moſes* had done the truth of Religion, and Worſhip of the true God: or at leaſt, ſheweth how God hath in all ſorts and degrees of men, ſome who fear him: he had in impious *Ahabs* houſe, an *Obadiah*, 1 Kings 18. 3, 13. a *Moſes* in wicked *Pharaohs*; ſome believers in *Neroes*, Phil. 4. 22. and *Herods*, Luke 8. 3.

V. 2. *miniſtred*] In the publick ſervice of God, as prayer, preaching, adminiſtration of the ſacraments, and other miniſterial offices And here is mention made of faſting, to ſhew how intent and ſerious they were in holy duties, from which they admitted no diſtraction by things at other times neceſſary for the maintenance of life and health.

the holy Ghoſt ſaid] By a prophetical revelation either to ſome one or more of them.

ſeparate me Barnabas] That they may have like authority with the other Apoſtles, infallibility of the ſpirit, and commiſſion to preach unto the Gentiles, Gal. 2. 9.

V. 3. *laid their hands on them*] That impoſition of hands ſignified their ſetting apart to this particular employment, the conſent of the Church, and their bleſſing. See chap 6. 6. and 14. 26.

V. 4. *Seleucia*] A ſea town of Cilicia.

to Cyprus] Chap. 11. 19. An Iſland in the Mediterrane Sea, famous for fruitfulneſſe and amenity.

V. 5. *Salamis*] A city of Cyprus on the Eaſt: hence there was commodious paſſage into Syria: it was ſince called Conſtantia. *Atlas minor. G. Mercat* Here they preached the word of God in the Synagogues of the Jews: for though they were ſent out cheifely for the converſion ond confirmation of the Gentiles; yet they were therein firſt to preach the Goſpel to the Jewes, when and where ever they found opportunity thereto, ſerving, verſe 46. 47. Again it is ſomething conſiderable that they could hardly then finde any other places for publick aſſemblies, the heathens Temples being furniſhed with ſuch abominations, as afforded the ſervants of God no convenience of entring into them.

to their miniſtery] To the work of the miniſtery.

V. 6. *Paphos*] A city of Cyprus.

V. 7. *the deputy*] ἀνθύπατος, The *Præconſul*, or *Propretor*, a Roman officer, of whom ſee *Feneſtella de Magiſtrat. Rom. cap.* 11. *Pompon. Lat. de Magiſtrat. Rom. Volateran. de Magiſt. & ſacr. Rom.*

V. 8. *but Elimas*] It is an Arabick word, and ſignifieth a *magitian, wiſe man, &c*, See *Joh. Druſ. ad Voc. N. T. com.* 2. *cap.* 7.

V. 9. *then Saul*] Becoming a Chriſtian he changed his Hebrew name *Saul*, for a Roman name *Paul*, being ſpecially aſſigned, an Apoſtle, and Doctor of the Gentiles.

V. 10. *thou child, &c.*] See Matth. 13. 38. John 8. 44. 1 John 3. 8. So Chriſt told the impious Jews, John 8. 44. *ye are of your father the devil.* So *Paul* here calleth this enemy of all righteouſneſſe, *child of the devil*, that he might diſcover the author of thoſe impoſtures by which *Elimas* had bewitched the people; as alſo to beat down the arrogancy of the falſe Prophet, who impudently profeſſed himſelf to be *Bar jeſus*: the Syriac calleth him בר־שומא which ſaith the learned *Tremelius*, in Latine ſoundeth *filium nominis, a man of name*: it is an *Hebraiſme*, ſignifying a famous man So Gen. 6. 4. ſuch are called אנשי השם that is, *men of renown*: and as בן in Hebrew, ſo בר in Syriac often times ſignifieth *praditum*, indued, qualified, or meet, as Deut. 3. 18. Jud. 21. 10. 1 Sam. 14. 52. בן־חיל *filius roboris* a ſonne of ſtrength; a man indued with ſtrength (or a valiant man) Job 41. בני־שחץ ſonnes of pride (that is, proud) So in this place, *a ſonne of name*, ſignifieth a man --- renowned; (or famous) in what his name was famous both the Hebrew name, which the Greek retaineth, בר ישוע as alſo the interpretation thereof *Elimas* do ſhew: for *Bar jeſus* ſignifieth *praditum ſalute*, endued with health or ſafety; and *Elimas*. which in Hebrew they would write אלימעץ, ſignifieth, *divine counſel*; for they who were bewitched, and befooled by his art, aſcribed ſalvation, or ſafety unto him, foraſmuch as they thought him to be partaker of the divine counſels: So Satan uſeth to veile and adorne his artifices with ample titles: So thoſe inchanters, before *Moſes* and *Daniel*, like this Magician, were ſtiled with an honourable name, being called חכמים, that is, *Wiſe-men*.

pervert the right wayes] To lay falſe imputations on the Goſpel, and the way of ſalvation, to hinder the work of Gods grace.

V. 11. *the hand of the Lord*] The power of God which ſheweth it ſelf in puniſhing his enemies

V. 12. *being aſtoniſhed*] See Matthew 7. 28. which he ſaw accompanied with ſuch power of God, in perſwading, reproving, and doing miracles; and of ſuch majeſty and ſanctitie.

V. 13. *Pamphilia*] A countrey in Aſia the leſſe: hither they came from Paphos, now called *Paphos* in Cyprus. *Atlas min.*

V. 14. *Antioch*] This was another Antiochia in Aſia, bounding upon Lycaonia, Iſauria, and Pamphylia, not that Antioch in Syria, chap. 11. 19.

V. 15. *after the reading of the Law*] Which they ſo diſtributed into parts, to be read every Sabbath day, that they read all the Law and Prophets once a year. See Luke 4. 16. See *Termel. in loc.*

rulers of the ſynagogue] For no man might preſume to preach without lawful authority, and calling thereto by the governours by God appointed. See on chap. 18. 8.

V. 16. *beckning with his hand*] To get audience and warne them to attention. See on chap. 12. 17.

V. 17. *exalted the people*] This relateth to that dignity of *Joſeph* in *Pharaohs* Court, and that which his father and brethren had for his ſake, until another *Pharaoh* aroſe who knew them not. He ſpeaketh theſe things concerning their fathers to make them know, that whatever excellency they or their fathers had, was not of their merit, but Gods free mercy: and that they now taught no new Religion, but the very ſame in which their fathers were ſaved, all depending on Gods free election of the Jewes whereby he became their God. See Gen. 17. 7. Deut. 4. 7. Pſal. 147. 19, 20. Ezek. 16. 3. &c. Joſh. 24. 2, 3. &c.

when they dwelt as ſtrangers] Exod. 1. 1.

and with an high arm] That which *Moſes* expreſſeth Exod. 32. 11. *with great power* וביד חזקה *and with mighty hand*, 70. ἐν ἰσχύϊ μεγάλῃ, καὶ ἐν τῷ βραχίονί σου τῷ ὑψηλῷ: the meaning is, by ſhewing his might and power, in deſtroying *Iſraels* enemies, and removing all other obſtructions to their coming out of *Egypt*. See alſo Exod. 13. 14, 16.

V. 18. *fourty years ſuffered their manners*] ἐτροποφόρησεν, &c. Τροποφορέω, ſignifieth to bear with, or to endure ones manners or qualities. So *Suidas* interpreter giveth it here; but the Syriac ותרסי אנון *vetharſe innun*, and he *nouriſhed them*, as if it were ἐτροφοφόρησεν αὐτοὺς, that is, ἔθρεψεν αὐτοὺς, *he nouriſhed them*, bearing them like a nurſe, as *Moſes* ſpeaketh, Numb. 11. 12. Deut. 32. 11. indeed he did both: he endured their many rebellions with great mercy, and did feed and carry them like a tender nurſe; though here the Apoſtle aimeth at the firſt, that he might ſhew, that Gods free election of their fathers was the cauſe why his goodneſſe would not ſtrive with their ingrateful wickedneſſe: they many times provoked him to anger, yet God (though he often corrected them) deſtroyed them not, but with admirable lenity, bare their perverſe qualities, that in the fulneſſe of time he might perform the promiſe made to their fathers.

V. 19. *deſtroyed ſeven nations*] That he might plant Iſrael in that land. See Gen. 15. 17. Joſh. 3. 10. Judg. 5. 6.

he divided their land] Joſh. 14. 2.

V. 20. *he gave unto them judges*] Judg. 3. 9.

the ſpace of, &c.] Reckoning from *Moſes* to *Samuels* government, there were ſixteen Judges, *Moſes*, *Joſhua*, *Othniel*, *Ehud*, *Deborah*, *Gedeon*, *Abimelech*, *Thola*, *Jares*, *Jephte*, *Abeſſam*, *Elam*, *Abdon*, *Sampſon*, *Eli*, *Samuel*,; who governed ſo long in all. See Deut. 1. 34. Judges 3. and 5. and 8. and 9. and 10. and 11. and 15. 1 Sam. 4.

V. 21. *afterward they deſired a King*] 1 Sam. 8. 5.

V. 22. *he raiſed up unto them David*] 1 Sam. 16. 13.

I have found David] Pſal. 89. 20.

V. 23. *of this mans ſeed*] Iſaiah 11. 1. that is, of the linage of *David*, God raiſed up Jeſus Chriſt our Saviour. See Iſaiah 11. 1. Rom. 1. 3. &c. Mat. 1. Luke 3. 31.

V. 24. *when John had firſt preached*] Mat. 3. 1.

before his coming] Gr. πρὸ προσώπου τῆς εἰσόδου αὐτοῦ, word for word, *before the face of his entrance*: the Prophets preached in ſeveral ages before Chriſts coming, but not as *John*, who in view of him: as the Hebrews ſaid לפני *liphne* to, or before the face here of Chriſt preſent it may be ſaid. See Luke 1. 76. John pointed him out preſent, John 1. 29. and preached and adminiſtred the Sacrament of Baptiſm, and doctrine of repentance, a due preparative thereto.

V. 25. *Whom think ye that I am?*] John 1. 20.

I am not he] See John 1. 21, 25.

V. 26. *unto this ſalvation*] Meaning the Goſpel (which is the gladſome tidings of Salvation in Chriſt) was firſt addreſſed to the Jewes.

V. 27. *becauſe they knew him not*] They knew not Chriſt to be the Meſſias; or knowing him by his works exceeding all created power, would not yet acknowledge, becauſe he in the form of a ſervant, Phil. 2. 7. anſwered not their expectation of a glorious temporal Monarch.

nor yet the voices of the Prophets] That is, as the Syriac interpreteth, the writings of the Prophets according to which he here alſo ſaith, *which are read every Sabbath, &c.*

they have fulfilled] See chap. 4. 48.

V. 28 *and though they found*] Mat. 27. 22.

V. 29. *when they had fulfilled all*] All that God would have done by them, who ſo uſed Chriſt, that nothing of all the propheсies concerning his ſufferings was unfulfilled. See Luke 24. 44. John 19. 30.

they took him down] That is, *Joſeph* of Arimathea, and *Nicodemus*. See Mat. 27. 58.

V. 30. *but God raiſed him*] Mat. 28. 6. Leſt any ſhould ſuſpect that he could not therefore be their Meſſias and Saviour, who died by the hands of the wicked; he hence proveth him to be the promiſed Meſſias who was to die for the people, (Dan. 9. 26. Iſa. 53. 6, 8, 10, 11, 12.) and in his reſurrection was declared to be the Son of God, Rom. 1. 4.

V. 31. *and he was ſeen, &c.*] See on chap. 10. 41. and Mat. 28. 6.

V. 32. *glad tidings how that the promiſe*] Intimating that he taught no new matter, but that the ancient promiſes concerning the Meſſias were now fulfilled.

V. 33. *as it is alſo written*] Pſal. 2. 7. Heb. 1. 5. In that he was incarnate, God began to fulfill his promiſe which was accompliſhed in his reſurrection and aſcenſion, as appeareth in the next verſe.

V. 34. *I will give you*] Iſaiah 55. 3.

the ſure mercies of David] Hebr, חסדי דוד הנאמנים *chaſde David hanneemanim*, *the ſtable mercies of David*: 70. τὰ ὅσια Δαυὶδ τὰ πιστά, which S. *Luke* followeth; the faithful or certain holy things of *David*: that is, the promiſes which he made of his free mercy to *David*, concerning the eternal kingdom of Chriſt, 2 Sam. 7.

V. 35. *thou ſhalt not ſuffer*] Pſal. 16. 10. See chap. 2. 27.

V. 36. *after he had ſerved, &c.*] Or after he had in his own age ſerved the will of God: the meaning is, after *David* had lived uprightly toward God, in his appointed time he died, and therefore that which he foretold in theſe propheſies, appertained unto Chriſt, who ſaw no corruption, not unto *David* himſelf.

V. 37. *ſaw no corruption*] Did not corrupt, verſe 35. and chap. 2. 27. for he roſe again the third day.

V. 38. *through this man*] It is preached and declared unto you, that through Jeſus you ſhall have remiſſion of ſins: this is the concluſion of the Apoſtles Sermon: he had ſhewed that Chriſt whom they preached was the very Meſſias promiſed to the fathers, and removed the Jews objection, the ſcandal of the croſſe; now he further declareth what great benefits are offered in Chriſt, and how ſeverely God will revenge the contempt of his beloved Son, if they refuſe mercy offered, verſe 40.

V. 39. *are juſtified from all things*] Whereas by the Law, and ceremonies thereof, no man could be juſtified or acquitted of the guilt of his ſinnnes; they that believe in Chriſt are juſtified (Rom. 5. 1.) the Law had but the ſhadow of that which was to be performed in Chriſt, Gal. 3. 2, 22. Rom. 3. 20. Hebr. 10. 1, 4.

V. 40. *ſpoken of in the Prophets*] Hab. 1. 5. Iſaiah 28. 14. the ſubſtance of whoſe words he here citeth and applieth to them, who contemning the word of God, do in effect think they have made a league with death and hell, ſo that the judgement of God ſhall not come on them, who have made lyes their hope; whereas Chriſt is that onely precious corner-ſtone and ſure foundation laid in Sion, in whom whoſoever believeth ſhall not periſh. See Iſaiah 28. 16.

V. 41 *Behold ye deſpiſers*] This ſeemeth to be taken from Iſaiah 28. 14. where the Prophet ſaith, *Hear the word of the Lord* אנשי לצון *anſhe latſon, ye men of deriſion*: *Ar. Mont. irriſion. V. Shindl. pent. viri illuſores. Vatablus & Vulg.* (it is of לוץ *luts, deriſit, cavillatus eſt*) mockers and deſpiſers of Gods word: the reſt, for ſubſtance out of Habak. 1. 5. which by analogy and proportion he accommodateth to his preſent purpoſe: as God, when the people moſt ſecurely deſpiſed propheſies, brought heavy plagues and deſtructions on them by the Chaldees who demoliſhed their temple, and ruined their city (wherein they ſo much gloried and truſted) becauſe of their contempt of his word, and other crying ſins following the ſame, 2 Chron. 36. 15, 16. &c. So did it now come upon them again by the Romans, for their deſpiſing Chriſt and the Goſpel.

V. 42. *might be preached to them the next Sabbath*] Or *in the week between*, on ſome day before the next Sabbath, as ſome interpret: but verſe 44. the convention was on the next Sabbath: ſo much were they affected with that they heard, that they deſired much to hear it again, that they might better underſtand and remember the ſame; we would often hear what we love.

V. 43. *many of the Jews*] Though ſome were averſe and more enraged againſt the Goſpel, yet God ſtill hath a part. *Proſelytes*; *Suid. quaſi* προσεληλυθότας, becauſe they came to the Religion of the Jews from Paganiſm. See chap. 2. 10. theſe and other converts the Apoſtles exhort to conſtancy in the faith of Jeſus, well knowing with what fierce encounters Satan uſeth to charge the infancy of true Religion, and our firſt good beginnings.

V. 44. *almoſt the whole city*] A Metonymical expreſſion; city for citizens: ſome coming of zeal to the goſpel; ſome of malice, to cavil: ſo are our aſſemblies mixed ſtill.

V. 45. *filled with envy*] ζῆλος here ſignifieth, an envious indignation, at the great confluence of the Gentiles following the Apoſtles. See on chap. 5. 17. they envied the growth and happy ſucceſſe of the Goſpel.

contradicting and blaſpheming] Contradicting, and cavilling at the doctrine of the goſpel. and likely reviling their perſons, diſcrediting and calumniating them: blaſphemie, and perſecution of the Miniſters of Chriſt ſeldome goe aſunder.

V. 46. *It was neceſſary*] Becauſe ſo commanded, Mat. 10 6. This ſetteth off the odiouſneſs of their ingratitude to God, in that they, of whom God had ſo great a care before all the nations of the world, to have the means of ſalvation by Chriſt made known unto them, obſtinately rejected the ſame.

and judge your ſelves] This your unbelief and contempt of the goſpel, ſpeak you unworthy of eternal life, which is onely by Chriſt, your own fact judgeth you not worthy, &c.

V. 47. *I have ſet thee to be a light, &c.*] Iſaiah 49. 6. To give the people, that ſate in darkneſſe, &c. Mat. 4. knowledge of the way to eternal life. See Joh. 17. 3.

V. 48. *When the Gentiles heard this they were glad*] When they underſtood their own intereſt in Chriſt, and their calling to the hope of ſalvation, they received the Goſpel with greater reverence and joy of heart: they had hitherto no reſt in their conſciences, but Chriſt now thus propoſed to them, and apprehended by faith, giveth them that, Rom. 5. 1. therefore they cannot but rejoyce. See chap. 8. 39 Rom. 14. 17. 1 Pet. 1. 8.

to eternal life, believed] Here is the fountain of all ſaving grace, Gods free and eternal mercy ordaining the means, as he hath the end: they now obtaining the means (knowledge of Chriſt by the Goſpel preached to them, and feeling the power thereof in their faith and converſion) bleſſe, and give thanks to God for this favour, being aſſured of the end thereof to life eternal.

V. 49. *publiſhed throughout all the region*] In ſpight of all oppoſitions: ſo true is that which Chriſt intimated in the parable of the leaven, Matthew. 13. 33. concerning the proceſſe of the Goſpel.

V. 50. *devout and honourable women*] Which had embraced the law of *Moſes*, and the Jewiſh religion, and were lead with blind zeal againſt the goſpel which they knew not: ſo that calling them devout, the Evangeliſt ſpeaketh according to the worlds eſtimate of them: The corruption of the beſt is worſt; where Satan can but gain ſuch agents to his party, there are commonly the bloodieſt perſecutions of the Prophets and Miniſters of Chriſt: *Jezabel, Herodias*, and theſe *Piſidians* here are examples enough; I would we had no more.

V. 51. *Shook off the duſt*] See Matth. 10. 14. Mark 6 11. Luke 9. 5. and 10. 11. It was a ſigne of execration with the Jewes.

came to Iconium] Some ſay this was a town in *Lycaonia* near to the famous mountain *Taurus*, *Plin. nat. hiſt. lib.* 5. 27. mentioneth it: others ſay there are others of the ſame name in other Provinces. See chap. 14. 1.

V. 52. *the diſciples were filled with joy*] Becauſe of the ſucceſſe of the goſpel and becauſe the Spirit of God reigned in them, to direct and make them glad: the ſcope is to ſhew that the diſciples were ſo far from being diſcouraged with the Jewes blaſphemies, calumnies, oppoſitions, and perſecutions, that they were more confirmed hereby, and glad for their ſufferings for the truth of Chriſt. See chap. 5. 41.

CHAP. XIV.

Verſe 1. A*Nd it came to paſſe*] κατὰ τὸ αὐτὸ, *likewiſe*, or as it was a little before that time, at Antioch in Piſidia, chap. 13. 14

in Iconium] Chap. 13 51.

went both together into the] As they did at Antioch, chapter 13. 14.

of the Greeks] Proſelytes frequenting the Jews ſynagogues, though they received not circumciſion.

V. 2. *unbelieving Jews*] ἀπειθοῦντες, thoſe that believed not, or thoſe that obeyed not the Goſpel, as not ſuffering their hard and obſtinate hearts to be perſwaded to receive the truth thereof. So Syriac, *qui non obediebant*.

againſt the brethren] The believers, who with brotherly love and unity call upon one heavenly Father.

V. 3. *long time, &c.*] ἱκανὸν χρόνον, *a ſufficient time.* See Luke 8. 27 & 20 9. & 23 8.

boldly in the Lord] *Of the Lord*, as the Syriac giveth it: or rather truſting in the Lord.

unto the word of his grace] The word in which his grace and free mercy is preached and declared to thoſe that believe in Chriſt.

and granted ſignes] Theſe words expreſſe how God gave teſtimony to the doctrine which *Paul* and *Barnabas* preached. See Mark 16. 20.

V. 4. *was divided*] ἐσχίσθη; they were cut *ſtudia in contraria*, into contrary factions, or opinions, ſo that ſome took part with the Jews, and others with the Apoſtles.

V. 5. *an aſſault made*] 2 Tim. 3. 11. Here appeareth the effect of unbelief; ſedition and violence offered to the ſervants of Chriſt: impiety cannot contain it ſelf, but on every occaſion breaketh out from worſe to worſe.

V. 6. *fled to Lyſtra*] Matth. 10. 23. See here verſe 20 when they were in hazared of being deſtroyed they fled according to our Saviours command, Matthew 10. thereby to decline the fury of their adverſaries: this was wiſdom, not inconſtancy.

V. 7. *there they preached*] Thus, by their flight they reſerved themſelves to better opportunities of doing good, in theſe cities of Lyſtra and Derbe (where they found *Timothie* chap. 16. 1. Rom. 16. 21.) theſe were towns near Lycaonia in Aſia the leſſer.

V. 8. *creeple from his mothers womb*] This ſetteth off the excellency of Gods power in the cure, as chap. 3. 2 &c.

V. 9. *perceiving that he had faith to be healed*] Perceiving by his attention, countenance, or ſome words by him uttered, that he had faith for his cure which unbelief hindereth, Matth. 13. 38. Mark 6. 5.

V. 10. *with a loud voice*] That the people there preſent might hear: and that *Paul* might thereby profeſſe his confidence of the cure.

he leaped and walked] Shewing a ſound recovery, as chap. 3.

V. 11. *the gods are come down*] Their idol worſhip was not terminative in their images, but they vainly thought they worſhipped ſome deity by thoſe images, ſo that though their idols were preſent with them, yet here they dreamed that thoſe gods who were thereby worſhipped, were now come perſonally down among them. So blind is fleſh and blood unto the cleareſt light of the Goſpel; though *Paul* had preached Chriſt unto them, and his doctrine was preſently confirmed with a ſingular miracle, which by their own principles of reaſons, none but a divine power could have done, yet they impute that work to their falſe and imaginary gods; ſo little can miracles prevail for the ſpectatours converſion and confirmation, except the holy Ghoſt open their hearts to underſtand and believe the truth.

V. 12 *called Barnabas, Jupiter, &c,*] They called them by the names of their falſe gods: *Barnabas, Jupiter*; their chief idol-god: and *Paul, Mercury*; whom they feigned to be the interpreter of their gods, becauſe *Paul* here appeared the chief ſpeaker.

V. 13. *brought oxen and garlands*] Trimmed with garlands of flowers, according to the cuſtom of the heathens.

unto the gates] Meaning the gates of the houſe where the Apoſtle lodged; for their temple was without the town: and therefore the prieſt brought the ſacrifices (as he thought) to the gods themſelves.

V. 14 *rent their clothes*] In token of their deteſting and abhorring it: knowing that in ſuch impious and fooliſh ſacriledge, their ſelves ſhould have been made idols and robbers of God, had they but conſented to receive ſuch vain honour from them.

crying out] That all the people might be undeceived, and not held any longer in thoſe ſnares of the devil.

V. 15. *we alſo are men*] See chap. 10. 26.

of like paſſions] ὁμοιοπαθεῖς; mortal, as you are, ſubject to death, as all others. See James 5. 17 not without the infirmities of fleſh and blood: *Budæus* interpreteth this place, *eadem conditione mortalitatis, &c. ſimili conditione vobiſcum humanitus afficimur.* In the ſame condition of mortality, &c. in the like nature are we humanely affected, as you are.

V. 15. *turn from theſe vanities*] That is, from idolatry, ſuperſtition, &c. this is after the Hebrew manner, who called idols הבל *hebel, vanity.* So Deut. 32. 21. they provoked me to anger בהבליהם *behablehem*, with their vanities, which the 70 give there, ἐν τοῖς εἰδώλοις αὐτῶν, Jer. 10. 8, 15. the ſame word they give by τὰ μάταια, *vanities*, the word here uſed See alſo 1 Kings 16. 13, 26. Jer. 8. 19. certainly adoration of ſenſeleſſe

Idols, is the moſt irrational vanity that ever Satan put into the ſtupified heart of man: how much more truly do dumb creatures naturally judge of your gods, (ſaid *Minucius Felix Octav.*) *Non ſentire eos ſciunt, rodunt, inſultant, inſident: they know they have no ſenſe, they gnaw them, leap on them, ſit on them*; the birds would breed in the mouth of your god, and ſpiders hang their ſlender threds on their head, &c.

which made heaven and earth] Geneſis 1. 1. Pſalm 146. 6. Rev. 14. 17. *Paul* and *Barnabas* had here to deal with Heathens who knew not God; ſo that it was neceſſary to lead them by certain degrees to Chriſt the Saviour: therefore they begin from that which was not ſo much remote from common ſenſe; drawing them off from the worſhip of their inactive and ſenſeleſſe Idols, to the conſideration of the true God, who both created Heaven, Earth, and all Creatures, and ſtill governeth and preſerveth the ſame: probably they ſpake much more concerning, Gods Juſtice, Mercy, and Eternity, and ſo prepared the way to lead them up to the knowledge of Chriſt the Saviour.

V. 16. *who in times paſt*] Pſal. 81. 12. Acts 17. 30. Here they ſeem to prepoſſeſſe an objection which their hearers might have made; if God were alwayes of ſuch power, why did he not ſooner reveal the ſame unto us? how came it that he ſo much proſpered our anceſtours, who ſerved the ſame gods, with the like worſhip and rites, as we have hitherto done? had he not approved this ſervice, he would not have favoured us therein: the Apoſtles anſwered to this purpoſe: God was not ignorant of theſe your impious manners; but in his juſt judgement gave you up to your own vile affections (Rom. 1. 24, 28.) to periſh therein: but now that God vouchſafeth you the knowledge of his will for your ſalvation, neither conſent of multitudes erring, nor antiquity of ſin, ought to hinder you from embracing a ſaving truth; but rather the long-ſuffering of God, muſt lead you to repentance.

to walk in their own wayes] To live after their own fantaſies: not that God ever approved of their wickedneſſe, but becauſe he juſtly gave them over (Rom. 1. 24.) to their ſin and ſuperſtition, not beſtowing on them his Laws and ordinances, as he did on *Iſrael*, Pſal. 147. 19, 20

V. 17. *he left not himſelf without witneſſe*] Here he prepoſſeſſeth an objection: if any ſhould ſay, how ſhould they not erre, ſeeing that God neither revealed his will nor himſelf unto them? the anſwer is, that God might be ſeen in the works of his wiſdom, power, and providence, in all the known courſes of Nature, and things appointed for the common uſe of man, as ſhowers, fruit, corn, &c. See Rom. 1. 19. As alſo in his admirable patience, and invincible goodneſſe, in that he giveth to the juſt and unjuſt, *indiſcretas pluvias*, unſevered ſhowers (*Cyprian de bon. patient*) and all other ſecular goods. See Mat. 5. 45.

with food and gladneſſe] With gladneſſe for the abundance with which he crowneth the year. See Pſal. 65. 9. &c.

V. 18. *with theſe ſayings ſcarce, &c.*] All that they could ſay, could hardly perſwade theſe obſtinate idolaters to forbear ſacrificing to them. So hard is it to make carnal hearts underſtand the things of God: ſo hard, to remove an errour, to which time, cuſtome, and popular example hath given deep root.

V. 19. *certain Jews from Antioch*] See chap. 13. 14. Here appeareth Satans reſtleſſe malice in aſſaulting the Miniſters of Chriſt: now trying them with ſacriledge and robbing God of his honour, in accepting ſacrifices ond divine honour, when that artifice failed; he inciteth the Jews, and they the people, to perſecute and ſtone them. See alſo the inconſtancy of the vulgar; but even now mad to adore them as gods, and forthwith as little ſober in the other extream, perſecuting them, as if they had been the worſt of men, ſtoning *Paul*, and dragging him out of the city as dead.

V. 20. *as the diſciples ſtood round about him*] That is, the believers, who followed the Apoſtles: theſe forſook not *Paul*, but compaſſed him round to keep him, if poſſible, from further rage of the ſeditious multitude.

he roſe up] He revived, and came to himſelf again, and entred again into that injurious city, to reſt, and refreſh himſelfe.

to Derbe] See verſe 6. It was a city of *Iſauria* in *Aſia* the leſſer, as ſome ſay, though near to *Lycaonia*, *Joh. Druſ. ad voc. N. T. tom. 1. Jerom de loc. Act.* ſaith *Derbe civitas Lycaoniæ provinciæ*, which the ſixth verſe ſeemeth to intimate: but that may be interpreted, they fled *unto the cities of Lycaonia, to Lyſtra and Derbe, and unto the region that lyeth round about:* and that not reckoning *Lyſtra* and *Derbe* as cities of *Lycaonia*, but ſhewing that the Apoſtles did not onely flye to the cities of *Lycaonia*, but alſo to *Lyſtra* and *Derbe*, and other places in the adjacent region: the Syriac ſeemeth to favour this interpretation, which ſaith, they *fled into the cities of Lycaonia*, ולוסטרא ודרבא *velyſtera vedarbi*, and *Lyſtra*, and *Derbe*, they fled into the cities of *Lycaonia*, and into *Lyſtra*, and into *Derbe*.

V. 21. *and when they had preached the Goſpel, &c.*] This was their undaunted courage and unwearied induſtry to preach the Goſpel, notwithſtanding ſo many dangers.

and had taught many] μαθητεύσαντες ἱκανοὺς, and had taught a ſufficient number: that is had by teaching brought many to the faith of Chriſt, making them diſciples, who were baptized; for the word μαθητεύειν, doth not here ſignifie onely τὸ διδάσκειν, to teach, but by teaching of the capable; and baptizing to make diſciples of Chriſt, as Mat. 28. 19. So the Syriac interpreteth here, *they made many diſciples*: the Jews, and Proſelytes were made *Moſes* diſciples when they were circumciſed, and catechumeniſts and infants of Chriſtian Parents are made Chriſtians, and Diſciples of Chriſt by baptiſme.

to Antioch] Of *Piſidia*, c. 13. 14.

V. 22. *confirming the ſouls*] That is, the mindes of the believers, which was their care to ſtrengthen and comfort them: it is not enough to ſow good ſeed, it muſt be watered and fenced. So in Gods field.

through much tribulation, &c.] This they ſay, leſt the weak ſhould doubt of the truth of the Word, by reaſon of the perſecutions following the preaching thereof. See Mat. 7. 14. Luke 21. 19. afflictions are the *Marahs* in the way to our promiſed reſt. See 1 Pet. 4. 13. Rom. 8. 17. 2 Tim. 2. 11. 2 Tim. 3. 11, 13. It is Gods great mercy, *Nequitiæ impunitatem non relinquere*, not to leave wickedneſſe unpuniſhed, and now to correct with the rod, that he may not condemn in hell for ever. *Auguſtine de verb. Dom. Luc. ſerm.* 37.

V. 23. *ordained them elders*] χειροτονήσαντες: This word ſignifieth making of ſuch a choice, as was made or confirmed by lifting up of hands, to ſignifie *Suffragies*, or conſents: it is alſo uſed to appoint or ordain in general, as c. 10. 41. the Syriac readeth; and they appointed unto them Elders in every congregation. It ſeemeth that *Paul* and *Barnabas* did not all alone in ordinations and *Church* government; other Chriſtians ſhewed their conſent, or approbation of the perſons who were ordained elders, by lifting up their hands; as very well knowing of what behaviour they had been among them: ſo ἀποχειροτονεῖν ſignifieth, to diſallow of ſome act, election, or decree: *Suidas* interpreteth the word χειροτονία by ἐκλογὴ: his interpreter giveth it, *electio, delectus -- per ſuffragia confirmatio, populi totius conſenſus*, an election, chooſing -- by voices, a confirmation or conſent of all the people. See on chap. 11. 30. and Tit. 1. 5. &c. 1 Tim. 3. 7. 1 Pet. 5. 1. 2 John 1. 3. John 1.

commended them to the Lord, &c.] They prayed for their ſafety and happy ſucceſſe, under Gods bleſſed protection.

on whom they believed] Which ſheweth, as their confidence, ſo our comfort in God who never forſakes them that believe and truly ſeek him. See Pſal. 9. 10.

V. 24. *Piſidia*] c. 13. 14.

Pamphilia] c. 13. 13.

V. 25. *in Perga*] c. 13. 13.

Attalia] A town in *Pamphilia*.

V. 26. *had been recommended*] Chap. 13. 1, 4. Recommended in their prayers, to the power and free aſſiſtance of Gods holy Spirit, enabling them to the work of their miniſtery, and to convert the Gentiles unto whom they went from *Antioch*, chap. 13. 3, 4.

the work which they fulfilled] Herein is ſet out the induſtry and fidelity of theſe men in the miniſtery

V. 27. *opened the door of faith*] By the preaching of the Goſpel, and power of the holy Spirit, he gave them entrance into the communion of faith in Chriſt. See Rev. 3. 7, 8.

V. 28, *there they abode long time*] To edifie thoſe Chriſtians, and to reſt and refreſh themſelves, as Chriſt ſometimes retired with his Diſciples from the multitudes.

CHAP. XV.

Verſe 1. C*Ertain men that came down*] *Epiphanius hæreſ.* 28. 2. ſaith, *Cerinthus* and others: this policy of Satan whereby he aſſailed the Church by civil diſſention, was concerning the office of Chriſt; whether we are juſtified onely by faith in Chriſts righteouſneſſe, or muſt therewith joyn the works of the Law.

except ye be circumciſed] Gal. 5. 2. *Luke* briefely ſtateth this troubleſome queſtion: theſe Impoſtors would have laid a neceſſity of keeping the whole Law, on mens conſciences; for every man that is circumciſed, *is a debter to do the whole law*, and ſo Chriſt is become of no effect unto him, Gal. 5. 3, 4. but he is ſtill under the curſe of the Law: theſe adverſaries acknowledged Chriſt to be the true Meſſias, and had given their names to him, onely they would with faith in Chriſt, joyn a neceſſity of obſerving the Law for ſalvation; which poſſibly ſeemed an excuſable errour to ſome: But *Paul*, who for ſmall external matters would not have contention to the violation of peace (Rom. 14. 1.) would not in this cauſe be ſilent. Firſt becauſe a neceſſity of obſerving the whole Law being granted, mans ſalvation, which onely can be in the free grace and mercy of God in Chriſt ſhould be grounded on the Law; and ſo it would follow, that Chriſt died without cauſe or in vain, Gal. 2. 21. Secondly, by ſuch a conceſſion, Chriſtian liberty muſt be taken away. See Gal. 4. 1. &c. Thirdly, by this means Satan would eaſily have obſcured the honour of Chriſt, and light of the Goſpel, if he could have carried on this ſtratagem: *Paul* therefore here ſtandeth up for defence of Gods free mercy in our ſalvation, for diſcharge of our conſciences from the curſe and heavy burden of the Law; and that the glory of God, his grace and mercy, ſaving us, might like a clear light from Heaven ſhine to all the World.

V. 2. *no ſmall diſſention*] ςάσεως, for ἀντιςάσεως: the Syriac giveth it *commotion*: it was an eager contention, Satan (as his manner is) ſtirring up factious men, to trouble the peace of the Church, and to corrupt the doctrine thereof, *Paul* and *Barnabas* like conſtant champions of Chriſt defending the truth.

they determined to ſend] To wit, the brethren of *Antioch* (for a remedy againſt this emergent miſchief) determined to ſend *Paul* and *Barnabas* with ſome others, to the Apoſtles and Elders then being at *Jeruſalem*, to deſire them to decide this controverſie; to this *Paul* willingly ſubſcribed, though he were nothing inferiour to the *very chief Apoſtles*, 2 Cor. 12. 1. (for as *Cyprian de ſimpl. prælat.* ſaith well, *Hoc erant utique & cæteri Apoſtoli, quod fuit Petrus, pari conſortio præditi & honoris & poteſtatis, the reſt of the Apoſtles were as* Peter, *endued with equal partnerſhip of honour and authority*) that he might thereby ſatisfie the believers concerning thoſe falſe Apoſtles, who pretended the authority of the Church at *Jeruſalem* for the maintenance of their Hereſie: he knew his doctrine was of God, and not to be ſubjected to the judgement of men: yet for the ſatisfaction and confirmation of the weak, he willingly ſubmitted to their judgement who were at *Jeruſalem*.

V. 3. *brought on their way by the Church*] That is, by the believers. Some of them being appointed to accompany *Paul* and *Barnabas* on their way, leſt they ſhould ſeem to have gone of their own accord, or to have diſſented from the Church of *Antioch*.

Phenice] Chap. 11. 19.

declaring the converſion] To all the Churches as they paſſed along they ſhewed the brethren for their comfort and confirmation, what God had done in the converſion of the Gentiles to the faith of Chriſt: it is a joy of heart to all good men to hear the Goſpels flouriſhing.

V. 4. *they were received of the Church*] Of all the Church they were acknowledged for ſingular inſtruments of Gods glory, and mens ſalvation, by the propagation of the Goſpel.

they declared all things] That they might underſtand by the ſucceſſe of their Miniſtery, that the calling of the Gentiles (which the adverſaries laboured by their falſe doctrines, and mixture of antiquated ceremonies to annul and overthrow pleaſed God.

V. 5. *but there aroſe up*] Some underſtand this, as if theſe (according with the ſeducers who came to *Antioch*,) roſe up to trouble them at *Jeruſalem* alſo: but others more probably refer theſe words to the relation which *Paul* and *Barnabas* made to the brethren at *Jeruſalem*, concerning thoſe things which were agitated at *Antioch*; for the deciſion whereof they were come up to adviſe with them at *Jeruſalem*.

ſect of Phariſees] See on Luke 14. 1. ἀπὸ τῆς αἱρέσεως. of the hereſie of the Phariſees: theſe had given their names to Chriſt, but yet retained ſome reliques of the antiquated ceremonies; *Cerinthus* and *Ebion* were condemned for the ſame, that they endeavoured to mingle the ceremonies of the Law, with the Goſpel of Chriſt: ſo while they would be Jewes and Chriſtians, they became neither: theſe being hypocrites, and therefore too intent to external rites, whereby they might appear more conſpicuous to men, would pervert the truth of Chriſt, for their own vain-glory's ſake.

V. 6. *Apoſtles and Elders came together*] To theſe appertained the deciſion of all controverſies of faith: theſe being enformed of the preſent buſineſſe, came together to conſider what courſe to take therein; they being by the influence of the holy Ghoſt, both qualified and authorized to be the moſt competent judges in ſuch caſes: poſſibly they diſcuſſed this queſtion, the Laity being preſent (as verſe 12. 22.) but leſt any ſhould dream that the vulgar were admitted to judge of this controverſie, the Apoſtles and Elders which were Miniſters are here named.

of this matter] περὶ τοῦ λόγου τούτου of this word: it is a common *Hebraiſme*; word put for the buſineſſe ſpoken of.

V. 7. *much diſputation*] συζήτησις, here uſed, ſignifieth, among other things, a conferring of reaſons, *pro* and *con*: for the finding out a truth, by ſtating the queſtion and allegation of arguments thereto ſerving. See chap 9. 29. and Mark 1. 27.

men and brethren] Chap. 10. 20 and 11. 13.

a good while ago] At our beginning to preach the Goſpel to the Gentiles. *Peter* in this great diſpute it ſeemeth had hitherto held his peace, poſſibly leſt he might ſeem to preſcribe his fellow Apoſtles; but now he opportunely taketh occaſion to declare his judgement in this matter, for the defence of the tenet of *Paul* and *Barnabas*, teaching that juſtification, and ſalvation, are by faith in Chriſt, without the deeds of the Law (Rom 3. 28.) Now this ἀφ' ἡμερῶν ἀρχαίων, *jampridem*, *jam inde ab initio*, or as ſome tranſlate, *ab antiquis diebus*; from the dayes of old, or *a good while ago*, relateth to the calling of *Cornelius* and his friends, chap. 10. and the controverſie following the ſame, chap. 11. 2, 3. &c.

ſhould hear the word of the Goſpel] His purpoſe is here to ſhew that Chriſt is ſufficient to the believing Gentiles: and that there needed no legal ceremonies to perfect them: this God revealed to him, that they ſhould receive the Goſpel and believe to ſalvation, not that they ſhould be circumciſed or charged with any legal ceremonies.

V. 8. *giving them the holy Ghoſt*] As if he ſaid, when I had accordingly preached the Goſpel to them, preſently God gave them the Holy Ghoſt, as he had done to us; when they were not circumciſed, neither obſerved the ceremonial Law. Seeing then God looketh principally on the purity of the heart, and hath ſufficiently teſtified his reception of the Gentiles, by equalling the uncircumciſion with us of the circumciſion, in the ſame gifts and graces of the holy Ghoſt, why ſhould we force upon them who are begun in the Spirit, to be perfected in the fleſh? See Gal. 3. 3.

V. 9. *put no difference*] Touching adoption and eternal life: though heretofore he diſtinguiſhed between *Jews* and *Gentiles*, by circumciſion and other legal rites; yet now in Chriſt both are made one, the *middle wall of partition between us* being broken down, Epheſ. 2. 14. See Mat. 27. 51.

purifying their hearts by faith] Chap. 10. 43. 1 Cor. 1. 2. He oppoſeth to legal purifications, the ſubſtace thereby figured, purification of the heart, and whole man, by the blood of Chriſt, and the ſpirit of regeneration, Heb. 9. 14.

V. 10. *why tempt ye God*] He calleth it a tempting of God to lay more upon mens conſciences, than either God hath laid on them, or they are able to perform: as here by impoſing circumciſion; they would bind them to that which God commanded not the Gentiles, and lay a neceſſity of their keeping the whole Law upon them, which none can do. Therefore to wave the means of ſalvation by the free grace of God in Chriſt, and to put ſalvation on terms ſo impoſſible, as is our perfect obedience to the whole Law, is to tempt God.

to put a yoke upon the neck] Mat. 23. 4. Gal. 5 1

were able to bear] For every one that is circumciſed, is bound to keep the whole Law, Gal. 5. 3. under a ſevere curſe, Gal 3. 10. If he fail in any thing, he is guilty of the breach of all, James 2. 10. this none of the Fathers could bear; it were meere tempting of God to profeſſe it, ſeeing Chriſt bare it for us, 1 Pet. 2. 24.

V. 11. *we believe that through the grace, &c.*] The elect Jews were not ſaved by their works of the Law (Gal. 3 11. Rom. 3. 20.) but by grace in Chriſt; therefore he equalleth them herein with the Gentiles, and profeſſeth his hope of ſalvation, by no other means: Seeing then we cannot obtain ſalvation by grace, except the yoke and curſe of the Law be taken off; neither can ſalvation be by the works of the Law. And laſtly, becauſe they cannot be ſubject to the curſe of the Law who believe in Chriſt, therefore it is vain to go back from the fountain of ſalvation, unto thoſe beggerly rudiments which were but a School-maſter to bring us to Chriſt, Gal. 3. 24.

V. 12. *all the multitude kept ſilence*] As entertaining his diſcourſe with a reverend ſilence: this ſheweth the part which the people have to act in counſels concerning controverſies in religion, which is a modeſt ſilence, that they may hear and learn of thoſe whom God hath aſſigned to the miniſtery of his Word.

and gave audience to Paul, &c.] They relating what ſignes and wonders God had done by them among the Gentiles, confirm the ſentence of *Peter*: for thoſe their works concluded, that God was pleaſed with their miniſtration to the Gentiles.

V. 13. *after that they held their peace*] *James* would not interrupt the diſcourſe of *Paul* and *barnabas*, but when they had ſpoken, then he alſo ſpake: 'Tis a *Babel* and confuſion of tongues where many ſpeaking at once, none are diſtinctly heard.

James] Son of *Alpheus*. See on chap 12. 19.

V. 14. *Simeon*] That is, *Peter*, 2 Pet. 1. 1. It ſeemeth the *Gr.* ſaid Σίμων, (as reading שִׁימוֹן inſtead of שִׁמְעוֹן becauſe they could not pronounce the letter ע) for ſo he is commonly named *Simon*, not *Simeon*. So *Irenaus*, *l.* 3. *c.* 12.

for his name] To bear his Name, to acknowledge and worſhip him for their onely God. *Gre.* ἐπὶ τῷ ὀνόματι αὐτοῦ, That is, as the Syriac giveth it, לשמה *to his Name*; which might be named his people. See v. 17 and Rom. 9. 25, 26.

V. 15. *to this agree the words of the Prophets*] Concerning the calling of the Gentiles the Prophets in many places ſpake, though here be but one cited v. 16 Note here the rule by which the Apoſtles themſelves proceeded, the written Word of God; they equal not any humane traditions with it, they take not on them to judge the Scriptures, much leſſe to determine any thing againſt them: for there is but one truth, and one Spirit of God ſpeaking both in the Prophets and Apoſtles.

V. 16. *after this will I return*] Amos 9. 11. Gre. ἀναστρέψω, which word hath divers ſignifications; among which, ſometimes it importeth actively to return; So it may relate to God returning to ſhew mercy to his people, who in his juſtice left them to themſelves; as Rom. 1. 24. See Acts 17. 30. ſometimes paſſively, or neutrally, *retrorſum reverti cogo*. So if it relate to the people converting, the ſenſe may be; that God would cauſe them to return from their ſins, and calamities, of which the Prophet there ſpake, that they might under the Meſſias, be reſtored to their former glory and happineſſe: according to which *Suidas* ſaith ἀναστροφὴ is called the very reſtoring, or returning into ones former place whence he was driven; *alicujus in priſtinum ſtatum reſtitutio*, ſaith *Æmilius Portus*; a reſtoring one to his ancient ſtate, which was beſtowed on Iſrael in Chriſt. *Luke* citeth not the words of the Prophet, but ſo varieth them as to the ſame ſenſe more clearly interpreted concerning the repair of Iſrael by Chriſt.

tabernacle of David] Meaning the *Church of God* to be repaired, and reſtored by the Meſſias. Some (ſaith *Oecumenius*) underſtand it concerning the reſurrection of Chriſt, whom God the Father raiſed, and us in him: for *no otherwiſe could our nature be repaired and raiſed up, except by his hand who firſt made us* ---

V. 17. *that the reſidue of men might ſeek after the Lord*] Reſpecting the general ſentence of the Prophets concerning the calling of the Gentiles, he ſpeaketh the ſame ſenſe with the Prophet Amos 9 12. in words ſomewhat varying, inſtancing firſt in the reſidue of *Edom*: but *James* here more generally, in the reſidue of men; that is, as he expreſſeth, *all the Gentiles*, as the Prophet alſo ſaith כל־הגוים *col haggoim*, *all the nations upon whom my Name is called.*

who doth all theſe things] Do not think much that God calleth the Gentiles, whom ye count unclean, *God hath done it*, who doth all things well. See Pſal. 118. 23. Mat. 21. 42.

V. 18. *known unto God are all his works*] Thus he ſtrengtheneth weak mindes againſt ſuſpition of novelty: indeed this calling of the Gentiles is ſudden to men; but God knew this from the beginning, determining in eternity whatſoever he would bring to paſſe in time: he it is, who both revealed theſe things to the Prophets, and fulfilled the ſame in the appointed time.

V. 19 *my ſentence is, that we trouble not them*] Out of Scripture he concludeth with *Peter*, that the yoke of the Law was not to be put upon the Gentiles; it had been a wretched perplexity to their conſciences to put them vainly to ſeek any other means of juſtification, than faith in Chriſt.

V. 20. *pollutions*] 1 Cor. 8. 1. &c Pollutions of Idols, are things polluted by Idols to whom they were offered.

of idols] Becauſe ſome thought it no offence to be preſent at the Idols temples, and there to feaſt with Idolaters, which the Apoſtle ſaith, is to drink the cup of the Devils, 1 Cor. 10. 21. The Syriac giveth it, *from the pollution of things offered, à vanitatibus idolorum*, the interpreter of *Irenæus, l.* 3. *c.* 12. See on chap. 14. 15.

and from blood] He knoweth that theſe ceremonies to which they were accuſtomed many years, could not without great diſtraction be ſuddenly aboliſhed, until they could better learn their liberty in Chriſt. Therefore though they were dead in Chriſt paſſion, no more to be revived (as Gal. 5.) yet they did not preſently drag them out of doors, but gave them time, as it were, for a decent burial of them.

V. 21. *for Moſes of old time*] He ſignifieth hereby that the Jews could not ſo ſuddenly bear the abolition of the legal ceremonies, to which they had been long accuſtomed by the continual hear- of the Law read in every Synagogue; and that therefore they ought to purchaſe unity with a charitable compliance, until they could be more fully enformed concerning Chriſtian liberty.

V. 22. *then pleaſed it the Apoſtles, &c.*] Here was a holy, and no leſſe happy unity: here neither *John, Andrew*, or any of the Apoſtles, contradicted; but, as the matter was referred, and judged, ſo all reſted ſatisfied, and the people modeſtly conſented. So *Clemens Romanus* (who lived in this time, Phil. 4. 3.) ſpeaking of Ordinations by the Apoſtles, and their ſucceſſours, intimateth that it was done συνευδοκησάσης τῆς ἐκκλησίας πάσης *the whole Church thereto willingly conſenting.*

to ſend choſen men] That the adverſaries at *Antioch* might not caluminate *Paul* and *Barnabas*, as diſſenters from the reſt of the *Apoſtles*, they ſend with them *Barſabas* and *Silas*, chief among the brethren at *Jeruſalem*, to teſtifie that they were of the ſame judgement with *Paul* and *Barnabas*

V. 23. *and wrote letters, &c.*] This they did, that by the teſtimony of the commiſſioners, and the letters of the counſel the falſe Apoſtles might be ſilenced, and the believers confirmed in the truth and unity of their profeſſion.

V. 24. *which went from us*] They went out from us, they were not of us: ſee 1 John 2. 19. It is a miſchievous artifice of Satan, to divide Chrſtians: he knows where there is holy unity, there God is and therefore he can never prevail: therefore he laboureth to have a party in us, againſt us: he can never ſo dangerouſly wound Religion, as by the ſeeming religious, therefore raiſeth he up men among our ſelves to ſpeak perverſe things. See chap. 20. 30.

ſubverting your ſouls] ἀνασκευάζοντες, It cometh from the word among other things ſignifying to demoliſh and caſt down: fitly here uſed, ſeeing that the falſe Apoſtles by their ſuperſtructions, or laying other foundations for ſalvation, beſides the free mercy of God in Chriſt, deſtroyed ſouls: he builds to ruine, who builds his ſalvation on any meanes, but the ſole merits of Chriſt; *other foundation can no man lay, than that which is laid, which is Chriſt Jeſus.* See 1 Cor. 3. 11, 12. Epheſ. 2. 20. Gal. 1. 8. he ſubverteth and caſteth down, who buildeth not on Chriſt alone.

to whom we gave no ſuch command] Thus pull they off the vizards of thoſe pretenders to the authority of the Apoſtles, and poſſibly commiſſion from them ſo to teach; whereas indeed they taught that which raſed the foundation of the truth of the Goſpel: for the righteouſneſſe of Chriſt, and the righteouſneſſe of the law, grace, and merit, legal ceremonies intimating an expectation of Chriſt to come, and Chriſtian liberty, declaring and profeſſing a diſcharge from the duties of the ceremonial law, and the curſe of the moral, by Chriſt already come are utterly incompatible. See Rom. 9 30, 31. Rom. 10. 3. 5, 6. Rom. 4. 4 5. Gal. 2. 2. & 5. 2. 3. therefore the Apoſtles in this firſt council, thus ſeriouſly diſavow that doctrine which teacheth to mingle the legal ceremonies, and the obſervation thereof with the goſpel.

V. 25. *it ſeemed good unto us, &c.*] All the true members of Chriſt agree in the fundamentals of Religion (though there ſometimes fall out varieties of judgements and differences in things ſubordinate) becauſe the Spirit of God is ever with them, uniting them, if not with infallibility, as here, yet with a ſufficient meaſure of grace: compare verſe 28, 39. and ſee Mat. 28. 20.

tp ſend choſen men] Such as are fit to interpoſe, and be imployed in this ſo weighty a buſineſſe.

with our beloved Barnabas and Paul] This they oppoſe to the calumnies of thoſe falſe Apoſtles whereby they vilified *Paul* and *Barnabas*: and for their confirmation who were ſtumbled thereat; hereby they declare their conſent with *Paul* and *Barnabas*, commending them for their ſingular zeal in that they had ventured their lives for the truth and teſtimony of the Lord Jeſus; daring and ſuffering for the name of Chriſt is commendable. See 1 Pet. 4 14. 16. it is the cauſe, not the puniſhment which makes the Martyr.

V. 27. *We have therefore ſent Judas and Silas*] They expreſſe their names, to acquaint the Church of Antioch with them. See on verſe 22. this *Silas* proved an excellent aſſiſtant to *Paul* in preaching the Goſpel, and perſecutions for the ſame endured, verſe 40.

V. 28. *It ſeemed good to the holy Ghoſt, &c.*] Herein they render a reaſon of their decree concerning the cauſes of juſtification; becauſe ſo it pleaſed the holy Ghoſt, whoſe truth and guidance they followed. This they ſay, leſt the *Antiochians* ſhould think this decree humane, they cited their authority, as if they had ſaid, we have determined as we were guided by the Spirit of God: in that they ſay (*and to us*) appeareth the authority of the faithful Miniſters in controverſies of faith. Rom. 1. 5. Mal. 2. 7.

neceſſary things] *Neceſſary is* not here to be referred to the ceremonies themſelves here mentioned; but to the preſent occaſion and perſons, whoſe unity and ſalvation was neceſſarily to be advanced by all means: it was therefore an accidental and temporary neceſſity: laws concerning things ſimply neceſſary, ought to be perpetual; ſo was not this: for when this tumultuous diſſention was over, and the brethren better enformed, *Paul* ſheweth that nothing is unclean, which God hath made for mans uſe. See 1 Cor. 8. 8. & 10. 19 1 Tim 4. 4. Tit 1. 15.

V 29. *that they abſtain from meats, &c.*] This did they, that they might hold the unity in the faith of Chriſt, between the believing Jews and new converted Gentiles: in things of their own nature indifferent (ſuch as were the three firſt things here prohibited for the time) we ought to hold charity, and by no means to break the ſacred band of unity, in things which God neither commandeth nor forbiddeth, we ought to have a tender care, firſt of the Churches unity, and next of their conſciences, who are infirm brethren. See Col. 3. 14. 1 Tim. 1. 5. Rom. 15. 2. Rom. 14. 1. &c.

and from fornication] This part of the moral Law (which is indiſpenſable, and continually, and univerſally binding) is here inſerted for the Gentiles ſake, who before their converſion were ſhameleſly given to fornication, and all uncleanneſſe of luſt.

V. 30. *when they were diſmiſſed*] From the councill at Jeruſalem.

gathered the multitude] Though the determination in controverſies of faith, be properly in men of learning and integrity of life, yet all having equal intereſt in the common ſalvation, there was good reaſon why the whole multitude of believers ſhould be acquainted with (and their conſent had to) all the proceedings and the iſſue thereof.

V. 31. *they rejoyced*, &c.] As the truly religious cannot chuſe but be grieved at the diviſions of that body; whereof they are members; ſo muſt it be great joy to ſee all ſweetly compoſed to Gods honour: nor could there be any more comfortable news, than their aſſurance by the teſtimony of the holy Ghoſt, and the Apoſtles of Chriſt, that they are freely juſtified by faith in him, without the works of the law; for therein men have peace with God. See Rom. 5. 1.

conſolation] Or *exhortation.*

V. 32. *being Prophets alſo*] See 1 Cor. 14. 29, 32. & 12. 18. Eph. 4. 11. that is, men of ſingular gifts in teaching, and interpreting Scriptures. See 1 Cor. 14. 3.

V. 33. *let go in peace*] With good love and bleſſing of the brethren.

V. 34. *it pleaſed Silas to abide*] They were diſmiſſed by the Church at Antioch, at their pleaſure to depart, and return to the Apoſtles at Jeruſalem, but *Silas* to do that Church more ſervice, abode there a longer time.

V. 35. *with many others alſo*] Without emulation they united in the work of Chriſt, as they who truly zealed Gods honour, not their own, this ſheweth their happy conſent in preaching the Goſpel, and that in the abſence of teachers, the Church was ſupplied with other, ſo that *Paul* and *Barnabas* reſolving to viſit other places, left not that deſtitute.

V. 36. *let us go again and viſit*, &c.] Here was *Pauls* diligence, not onely to plant, but alſo to water: it was not enough once to preach the goſpel to them, but in regard of mens frailties, it ought to be cheriſhed and fomented with new exhortations and conſolations: the rather, becauſe Satan (the envious man) is ever ready to caſt in his tares, whereſoever the ſervants of God have ſowed the good wheat. See Mat. 13.

V. 37. *to take with them John*] Whoſe ſirname was *Mark*, chap. 12. 25. See chap. 13. 13.

V. 38. *and went not with them to the work*] That is, to that miniſtration aſſigned them, chap. 13. 2. it ſeemeth that it was no ſmall ſcandal that he deſerted them at *Pamphilia*, that *Paul* ſo ſtrictly ſtood upon it, that he would not have him admitted into the ſociety of this preſent viſitation of the Churches: ſo dangerous a thing it is for him to look back, that hath once put his hand to the plow. See Luke 9. 62.

V. 39. *the contention was ſo ſharp*] Such as prevailed to embittering their mindes, ſo that *Barnabas* went away with *John* to his own countrey Cyprus, Chapter 4, So miſchievouſly vigilant is Satan to take all occaſions of dividing good men: he is contented and well pleaſed with the confederacies and combinations of the wicked, for that is the ſtrength of his kingdom; he envieth only the unity of the religious: the more cautious ought good men to be, leſt they be embarked in contentions.

V. 40. *Paul choſe Silas*] Though they differed about *Iohn*, v. 38. 39. yet neither forſook his office and miniſtery: this ſtorm divided them in their perſons, not in their faith: and by the providence of God to the Churches good, for their confirmation and further edification in the faith of Chriſt.

V. 41. *confirming the churches*] Bringing to their mindes that which they had formerly taught, and further inſtructing them, as need required. Thus the invincible goodneſſe of God bringeth good out of evill: (their diviſion was evil, but the edifying of the Churches) good.

CHAP. XVI.

Verſe 1. D*Erbe and Lyſtra*] Chap. 14. 6.

named Timotheus] Rom. 16. 21. Phil. 2. 19. 1 Theſ. 3. 2. to him the Apoſtles wrote two epiſtles.

certain women] See 2 Tim. 1. 5. ſhe is named *Eunice*, daughter of *Lois.*

a Greek] A Gentile proſelyte, without having received circumciſion, chap. 14. 1.

V. 2. *Iconium*] chap. 14. 1.

V. 3. *circumciſed him*] That he might make the better uſe of him in his miniſtery among the Jews, who abhorred the uncircumciſion: ſo far complied *Paul* with the weak to win them to Chriſt. See 1 Cor. 9. 20, 21, his mother was a Jew; ſo on that part he belonged to the circumciſion.

V. 4. *that were ordained*] In the council at *Jeruſalem*, whereof ſee chap. 15. 28.

V. 5. *encreaſed in number*] This ſheweth the double effect of *Pauls* viſiting thoſe Churches: 1. in their confirmation who believed before. 2. In new acceſſions of many others unto the faith.

V. 6. *Phrigia*] A countrey of the leſſer Aſia, which Aſia is now called Anatolia, or Natolia, *Atlas Min. G. Mercator.*

Galatia] A countrey of the ſame, joyning to Phrygia; to this Church *Paul* wrote his Epiſtle. See in chap. 18. 23.

forbidden of the holy Ghoſt] By a ſecret revelation: God chooſeth not only men, but alſo appointeth time and place, when and where he will have his word preached.

in Aſia] In Aſia the leſſe.

V. 7. *to Myſia*] A countrey by the Helleſpont bordering on Troas: mentioned *Plin. lib. 5. cap.* 30.

Bythinia] A countrey in Aſia nere Troas.

but the ſpirit ſuffered him not] *Non negatâ illis populis gratiâ, ſed retardatâ, Proſper de vocat, Gen. lib. 2. cap. 3. his grace not being denied that people,* but only retarded by a ſecret judgement, ſaith the ſame, *contr. Collat. c.* 25.

V. 8. *Troas*] A city of Aſia, called alſo Alexandria, and Antigonia, *Plin, l. 5. c.* 30. ſee on verſe 11.

V. 9. *a man of Macedonia*] That is, an Angel in mans ſhape: or the appearance of a man; for it was a viſion, Macedonia was a province of Greece.

V. 10. *immediatly we endeavoured*] This expreſſeth their ready minde to obey God, and to follow his calling. See Gen. 12, 4. & 22. 3.

aſſuredly gathering] By *Pauls* viſion, and thoſe things which happened unto them. See chap. 9. 22.

V. 11. *looſing from Troas*] Going from thence: ſetting ſail thence, for it was a maritine town, *Ierom de loc. Heb. Act.*

Samothracia] An iſlle near Thrace.

Neopolis] A city and part of Macedonia.

V. 12. *to Philippi*] A chief or firſt city, and part of Macedonia.

and a colonie] A Roman colonie: whoſe inhabitants came from Rome to dwel there.

V. 13. *prayer was wont to be made*] It appeareth not who they were, who here prayed; but is it probable, that the Jews and Proſelytes there prayed for fear of the infidels, not daring ſo to do elſewhere; and here it ſeemeth was a private Oratory or Chappel: for ſo the word προσευχὴ here uſed, doth alſo here ſignify, as well as the action of prayer there performed: and ſo the *Syriac* expreſſeth it, *we went out of the city by the river ſide, becauſe there was to be ſeen,* בית צלותא *an houſe of prayer.*

V. 14. *of the city of Thyatira*] Mentioned alſo, *Plin. lib. 5. cap.* 30. a city of Aſia, *Ierom de loc. Heb. Act.* here dwelt Lydia, that devout ſervant of God, of this city. See Revel. 1. 11. & 2. 18. 24.

whoſe heart the Lord] God who elected her to ſalvation, made the means thereto effectual, by preparing her heart and affections to receive the goſpel: where God, who hath the key of *David* opens not, there the goſpel, (though never ſo powerfully preached) is hid, and nothing affecteth the ſtupid drouzy hearer: ſee 2 Cor. 4. 4. ſee here chap. 13. 48.

V. 15. *and her houſhold*] Gods covenant is with us and our children, Gen. 17. 9. 10. and therefore the ſeal thereof ought ſo to be: whole families were baptized, whereof children were commonly a part: if any ſay there were no children in *Lydias*, and the Goalers houſhold, or other like families, we require their proof: if any deſire our proof (that children ought to be baptized, who are born of believing parents) by ſome expreſſe place of Scripture; we that are in 1600 years poſſeſſion and preſcription, more reaſonably, require them to prove by any expreſs place of Scripture that children were not baptized by the Apoſtles (when they baptized houſholds, and nations, as they were commanded, Mat. 28. 19.) or ought not to be, by us.

V. 16. *a ſpirit*] This was the Spirit of Satan, who would teſtifie the truth, that he might diſcredit the truth of the Goſpel, and bring it into ſome ſuſpect. See Mark 1. 25. 34.

of divination] Πνεύμα Πύθωνος: this is an epithite of *Apollo*, who was wont to give anſwers to them that enquired. He was named *Pythius*, which Deut. 11. 18. is called אוב *Ob*; ſo 1 Sam. 28. 7. See *Hen. Ainſworth* on Deut. 18. 11.

V. 17. *theſe are the ſervants of the moſt High*] When he ſpeaketh a lie he ſpeaketh of his own; here he ſpake truth, that he might make the hearers jealous of the truth of that which ſo impure a ſpirit profeſſed: ſome do good in ſhew, that they may thereby be enabled to do reall miſchief. See Phil. 1. 18. the more cautitious muſt we be, leſt we be ſeduced under ſhews of truth and ſanctity: Satan can transform his miniſters into angels of light. 2 Cor. 11.

V. 18. *I command thee in the name*, &c.] This ſpake he by the motion of the holy Ghoſt informing him both of the dangerous effects of Satans encreaſing rage, and alſo of the power he would give him to caſt out Satan. See Mark 1. 34. Luke 4. 41. Mark 16. 17.

V. 19. *hope*

V. 19. *hope of their gain was gone*] It ſeemeth ſhe uſed to receive a price of her divination and telling things to come.

market-place] Or Court.

V. 20. *to the magiſtrates*] Or principle governours of the Roman Colonie.

being Jews do exceedingly trouble] The truth of the Goſpel ever ſeemeth troubleſome to the wicked in whom Satan reigneth, becauſe it overthroweth him and his kingdom: they mention their being Jews, becauſe their name was now odious to the Romans.

V. 21. *Cuſtomes which are not lawful*] ἔθη, *rites* or *manners*: in this they diſcover, that whereas any errour, or impious practiſe in their ſuperſtitions, and abominations was tolerated, if not favoured among them, only truth and ſanctity were deſpicable: they were Romans, ſee verſe 12.

V. 22. *the multitude roſe up together*] Any pretence enrageth the vulgar againſt the truth of Chriſt. See Revel. 12. 15.

rent of their cloathes] That is, rent *Pauls* and *Silas* cloathes.

commanded to beat them] As malefactors: this was Satans fury againſt the miniſters of Chriſt. See Revel. 2. 10. 2 Cor. 11. 25. 1 Theſ. 2. 2.

V. 23. *when they had laid many ſtripes* upon them] See 2 Cor. 11. 24.

V. 24. *made their feet faſt in the ſtocks*] ἀσφαλίζεσθαι, properly ſignifieth to confirm or ſtrengthen. *Budæus* giveth it *munio*: *protego*, &c. and *idoneis ſponſoribus cavere*: which we ſay, *to take good ſecurity*; and ſo ἀσφάλεια, is *ſecurity*, they put them here εἰς τὸ ξύλον, *into the wood*: Latine *numellâ*: *machina lignea, in qua caput & collum emmittebantur*, *Shindler. Penteg.* in הפך *ſtocks* or *pillary*, into which priſoners feet or heads were put, (to ſecure their keepers) that they ſhould not make any eſcape: ſuch hath been the worlds entertainment of the ſaints. See Gen. 39. 20. Pſalm 105. 18. Mark 6. 17. 1 Kings 22. 27. Jerem. 20. 2.

V. 25. *prayed and ſang prayſes unto God*] Satans purpoſe was to make them blaſpheme; or to deſert or ſuſpect their cauſe and calling into Macedon as inauſpicious: but the more they are afflicted the more they rejoyce and praiſe the Lord. See chap. 5. 41. Rom. 5. 3. Coloſ. 1. 11. 1 Pet. 4. 13. *why do the heathens rage, and the people imagine a vain thing?* Pſal. 2. 1. &c. there is nothing more vain than violence, or counſel againſt the truth of Chriſt: the more you labour to ſuppreſſe it, the more it ſhineth, *floreſcit vulnere*, it flouriſheth in its wound.

and the priſoners heard them] They did not pray as the Phariſees, ambitious of the praiſes of men, but to teſtifie the confidence they had in a good cauſe, and in a good conſcience.

V. 26. *ſuddenly there was a great earth-quake*, &c.] Thus God aſſured them that their prayers were heard. See Chap. 4. 31. he could without an earthquake have delivered them, as Chap. 12. 10. but thus the Lord of the creatures would manifeſt his power and preſcence, leſt any ſhould think that they had by ſome endeavours attempted to break priſon, or that it had been onely ſome fortuitous eſcape: and thus he would be manifeſt to poſterities, that the ſighing of his priſoners cometh before him who can at his pleaſure deliver thoſe who are appointed to die. See Pſalm 34. 16. 19. Pſalm 145. 18.

V. 27. *would have killed himſelf*] Fearing that he muſt needs ſuffer for the eſcape of his priſoners; for (had he been enformed of all that now happened) to a man unacquainted with the power and providence of God, it might ſeem a ridiculous plea, to ſay, that the priſon doors opened themſelves, and that all his priſoners bands fell off: here we may ſee the miſerable reſolutions and comforts of the unregenerate in afflictions.

V. 28. *Do thy ſelf no harm*, &c.] Hereby it may appear that theſe ſervants of God were not ſo ſolicitous for their own lives and liberties, as for the propagation of the goſpel, and mens ſalvation: otherwiſe being looſe, and the doors all open, they could have been ſilent; and they might eaſily have eſcaped: but they being enformed by the ſpirit that God therefore awaked the keeper, that he might be converted and ſaved; *Paul* and *Silas* ſtart not, neither tempted they God, or loſt the uſe of the miracle by their ſtay; it being the main end of all this; that God might appear on the part of that religion, which the world then ſo much condemned, and that this keeper and his family might be ſaved.

V. 29. *called for a light*] Poſſibly to be brought into the place where the priſoners were; for priſons uſually have light burning in ſome of their watches all night; and thereby he might ſee, or finde that the priſon doors were open, verſe 27.

he ſprang in] εἰσεπήδησε, he leaped in (or came ſpeedily in among them, as one that leaped) to ſee if the priſoners were all there. So εἰσπηδάω is interpreted, *ſaltu irruo*, &c. *εἰσεπήδησαν εἰς τὴν οἰκίαν, Demoſt.* he leaped or ruſhed into the houſe.

came trembling and fell down, &c.] He that a little before confidently put their feet into the ſtocks, now cometh trembling to their feet: mark how behooffull it is for ſome men to be humbled with fear and affliction: how ſecurely before this hour would he have deſpiſed all that ever *Paul* and *Silas* could have ſaid to him? this ſhort fear hath made him docible: you may perceive the reaſon why God ſo often exerciſeth his dear children with fears: but why (may ſome ſay) did not *Paul* ond *Sylas* reprove him, and take him up from their feet, as *Peter* did *Cornelius*, chap. 10. 26. becauſe they knew this man did it not to adore them, but for preſent fear of Gods judgements to humble himſelf: And indeed it was a Roman faſhion of begging pardon to fall at his feet of whom they entreated it: had here been any thing prejudicall to Gods honour, *Paul* would not have forgotten his former zeal among the Lyſtrians, chapter 14. 14. &c.

V. 30. *and brought them out*] Out of the inner priſon, verſe 24. into ſome more convenient room; poſſibly into his own lodgings, as is after expreſſed, verſe 34.

What muſt I do to be ſaved?] Some being ſtartled with fear and ſenſe of afflictions return to their former purpoſes more obſtinately. See Exod. 7. 3. Mat. 28. 5, 11, 15. but he ſo profited by his fear; that he deſired to be enformed, what he muſt do to be ſaved, as Chapter 2. 37. this was Gods free mercy, (Rom. 9. 15.) for *Paul* had not yet preached Chriſt unto him ſince his impriſonment.

V. 31. *believe in the Lord Jeſus Chriſt*] This brief anſwer containeth the ſum of the Goſpel offering us ſalvation, and all bleſſedneſſe in Chriſt apprehended by faith.

V. 32. *and they ſpeak unto him the word of God*, &c.] More largly expounding that which they propoſed in brief.

to all that were in the houſe] So, proved it an happy affliction to thoſe priſoners alſo, who by this means came to faith and ſalvation.

V. 33. *took them in the ſame hour of the night*] See what admirable changes God can ſuddenly work: but now this keeper would have deſtroyed himſelf; preſently he humbly beggeth information how he might be ſaved; which having received; he delayeth not to ſhew his thankfulneſſe. See alſo Gen. 40. 23. and 41. 9. &c. Eſther 6. 1, 2, 3. faith cannot be unfruitfull of good works.

was baptized, he and all his] See on verſe 15. this care of his family is exemplary. See Chap. 10. 7, 24. 48. See on verſe 15.

V. 34. *he had brought them into his houſe*] Into his own lodgings, where his ſelf and family kept: ſee the admirable change of him and his in one night, now he obſerveth not the governours charge concerning the cloſe and ſafe impriſonment of *Paul* and *Silas*, but uſeth them with all humanity: now he waſheth their ſtripes, or wounds received by thoſe ſtripes. They that have true faith, and aſſurance in their intereſt in Chriſt, will obey God in being charitable, rather than men who commend them to be cruel.

he ſet meat before them] τράπεζαν, a table: τράπεζα is here put to ſignify a table furniſhed with meat (as among many Greek authors) the 70. uſe it. Dan. 1. 13, 15. τῶν ἐσθιόντων τράπεζαν —*that eat the portion of the kings meat*, Pſalm 78. 20. *can he give bread alſo, can he provide τράπεζαν τῷ λαῷ αὐτοῦ, a table for his people*, Hebrew שאר *fleſh for his people.* So Pſalm 23. 5. Pſalm 69. 22. &c. *Paul* and *Silas* were faſting, and not a little tyred with watching, ſtripes, and injurious uſage; therefore, though about midnight, the converted keeper ſet before them ſuch food as he had ready in his houſe, to refreſh them: no hour is unſeaſonable to feed the hungry or to do works of charity, thus faith worketh by love and charity. See Gal. 5. 6.

and rejoyced believing, &c.] They *rejoyced in the faith of God*, the Syriac hath it: it is true which *Ambroſe* ſaith, *l.* 5. *ep.* 18. *nullus major dolor quam is qui peccati mucrone vulnerat conſcientiam, there is no greater ſorrow, than that which with the ſword of ſinne woundeth the conſcience*; therefore the ſinner feeling a ſweet calm within him, in peace of conſcience by his juſtification by faith, (Rom. 5. 1.) muſt needs rejoyce in ſpirit: here was now no exaction of fees, imperious and cruell uſage of the priſoners, after the keeper once believed in Chriſt, but the true fruits of charity, and ſo true joy to him and his whole family what joy or peace of conſcience others are like to have at laſt, may not obſcurely be gathered from Chriſts words, Matthew 25. 43, 45. who ſpeaking of the form of judgement to come, among other arguments of condemnation receiteth this, *I was ſick, and in priſon, and ye viſited me not*; in as much as ye did it not to one of the leaſt of theſe, *ye did it not to me*: where note, Firſt that Chriſt taketh ſome things on his own account, as done to his own perſon, which are done to his elect. Secondly, that if neglecting to viſit, relieve, and comfort the impriſoned, be a juſt cauſe of damnation; then moſt ſad and fearful muſt be the condition of thoſe keepers, who as much as they could, have taken away the relief and comfort of their priſoners, by unreaſonable exactions, and hard uſage of them. But they have warrant and cuſtom for that they do: that indeed might poſſibly ſecure them from men here, but who can give them indemnity from the ſentence of Chriſt already foretold them? Doth any of them ſo much love his own ſoul, as to cry with this happy convert, verſe 30. *what muſt I do to be ſaved?* you ſee what followeth, verſe 31. but leſt thy fruitleſs faith ſhould at laſt fail thee, go learn of *Zache*, Luke 19. 8. to reſtore the damage, that Jeſus may ſay to thy conſcience, ***This day is ſalvation come to this houſe.***

V. 35. *and when it was day*] Remembring, and poſſibly being terrified with the earth-quake.

ſent the Sergeants] Syr. *duces geſtantes virgas*, according to the Greek, *ῥαβδοῦχοι*: ſo called of the ſtaves or rods which they carried. Some ſay that theſe were meſſengers, known by their ſtaff of office which they were to carry, as apparitors to cite, and bear out proceſſe of judges and magiſtrates: and that the *Lictores* were diſtinguiſhed from theſe, by the axes and rods which they carried.

V. 36. *Keeper of the priſon told this ſaying*] Being glad for their enlargement, he cheerfully brought them news of this new clemency.

V. 37. *but Paul ſaid unto them*] That is, unto the Sergeants.

uncondemned] *ἀκατακρίτους* as they ſay, *indictâ cauſâ*, without cauſe alleadged; without any legal tryal, or hearing of us: Syr. *inſontes*, guiltleſſe men.

being Romans] Not becauſe he was born at Rome, or of Roman parents (he was an Hebrew, born at *Tarſus*) but becauſe the citizens thereof were by their priviledge free men of Rome; and ſo by their *Valerian* Law might not be bound, and by their *Semponian* Law, they might not be beaten or executed without the Romans conſent: thus *Paul* pleaded his priviledge for the defence of the goſpel, leſt the word of God ſhould be deſpiſed with their perſons.

V. 28. *they feared when*] Becauſe the puniſhment was great for any man that injured a citizen or free man of Rome.

V. 39. *and they came and beſought them*] This can God do for all his ſervants, who have been diſgracefully and deſpitefully uſed: in this entreating and leading them out of priſon, they ſufficiently confeſſe their precipitate fury in abuſing them who were innocent: this was for fear of the Romans, leſt they ſhould puniſh their city, or them for violating their priviledges; therefore they deſire them to depart from them.

V. 40. *and entred into the houſe of Lydia*] Verſe 14. doubtleſſe to confirm them in the faith which they had preached to them, and probably they would have ſtayed longer, but that the imperious and armed entreaty of the wicked Magiſtrates awed them: *Lydia* and hers hearing of their marvellous deliverance, could not but be comforted, and confirmed in the truth: and though *Paul* now left them, yet he after viſiteth the Philippians with an Epiſtle to contain and confirm them in the faith.

CHAP. XVII.

Verſe 1. A*mphipolis*] A city of Macedonia, now called Chryſopolis: there was another of the ſame name in Syria, ſaith *Jerom de loc. Hebr. Act.*

Apollonia] Another city in Macedonia: there is alſo another of the ſame name in Africa, which was called Pentapolis. *Jerom q. ſupr.*

Theſſalonica] A chief city of Macedonia: ſo called of *Philips* victory over the Theſſalonians: to the Church hereof the Apoſtle wrote two Epiſtles.

V. 2. *as his manner was*] He was conſtant in preaching the truth of Chriſt, and the adverſaries were conſtant in oppoſing it: by that which men uſe to do, you may know to which party they belong.

went in unto them] Into their ſynagogue: he was none of them who crept into houſes, to lead captive ſilly women, 2 Tim. 3. 2. &c. truth ſeeks no corners, the good ſeed is ſowed in the day time, but the tars while men ſlept, Mat. 10. 25. truth knoweth it ſelf a ſtranger on earth; and that it eaſily findes enemies; the kinred, ſeat, hope, favour and dignity thereof are in heaven: onely it rejoyceth in this one thing; as *Tertullian Apol. cap.* 1. ſaith, *ne ignota damnetur, leſt it be condemned unknown*: therefore *edito gaudet & aperto, it joyeth to be publickely ſeen: dum conventicula ſibi diverſa conſtituunt, veritatis caput, atque originem reliquerunt, Cyprian. de ſimpl. prælat. while men appoint them divers conventicles, they left the author and fountain of truth.*

out of the Scriptures] This ſheweth whence all ſound knowledge of God and religion muſt be drived: in things humane, human reaſons have place; but in matters of religion, onely the word of God (without traditions of men) muſt determine ſo as that in that we muſt reſt. Faith can be grounded on nothing but infallible truth; and that can be found onely in the word of God, in which there can be no falſhood, becauſe God, the author thereof, 2 Tim. 3. 16. cannot lie, 1 Tit. 1. 1. Well ſaid *Ambroſe* in his anſwer to *Valentinian* the Emperour, *lib.* 5. *ep.* 31, *Cœli myſterium doceat me Deus ipſe qui condidit, non homo qui ſeipſum ignoravit: Cui magis de Deo, quam Deo credam? let God his ſelf teach me the myſtery of heaven, who made heaven, not man who knoweth not himſelf; concerning God, whom ſhall I rather believe than God himſelfe?*

V. 3. *opening and alledging*] That is, as the Syriac hath it, *expounding and ſhewing*: indeed *παρατιθέμενος*, imports a making things as maniteſt, as that which is ſet before our eyes. The ſum of his ſermon was, that Chriſt for our redemtion ought ſo to die, and riſe again (Rom. 4. 25.) and that this Jeſus (whom *Paul* preached) is indeed the Chriſt and long expected Meſſias.

V. 4. *conſorted with Paul*] *προσεκληρώθησαν*, as it were choſen by lot, they joyned: it importeth a near and firme conjunction, the Syriac interpreteth it, *they adheared to Paul and Silas*: ſo that hence it appeareth that their reaſoning in the Jews Synagogue was not without good effect: *ſome of the Jews believed*, and many of the *Grecians*, this word importeth not a cold aſſent to the truth which they heard, but alſo a ſerious affection to the ſame, and the Chriſtian party that they might be further enformed and confirmed a wavering ſuſpence, and lukewarme newtrality of profeſſours, much diſadvantageth the cauſe of religion.

devout Greeks] Chap. 11. 20.

V. 5. *which believed not*] See Chap. 14. 2. becauſe they believed not the goſpel, they envied the proſperity and propagation thereof; and were moved with zeal to defend the ceremonial rights, in which they had been brought up: the word *ζηλόω* here uſed, ſignifieth ſometimes zeal to good, ſometimes to evil, as here; ſo Acts 7. 9. that is, envy.

certain lewd fellowes] *τῶν ἀγοραίων τινάς*, &c. idle fellows, who having no employment at home, uſe to walk lazily up and down markets and publick places; the dregges of cities, mercenary, worthleſſe burdens of the earth; commonly watching opportunities of moving ſedition, in hope of finding ſome advantages in change.

the houſe of Jaſon] Who was Paul and Silas hoſt, whom Paul mentioneth, Rom. 16. 21.

ſought to bring them out] To bring out Paul and Silas, that they might ſtone them.

V. 6. *they drew Jaſon*] In an illegal and tumultuous way violently pulled him out of his houſe, as a delinquent; as if hoſpitality, and harbouring the ſervants of Chriſt had been a ſinne.

and certain brethren] Some other believers. See verſe 4. who it ſeemed had but newly embraced the Goſpell among them.

theſe have turned the world upſide down] Or, *who have ſtirred up the world to inſurrection and ſedition*: a grievous crime of Chriſtians, had it been true; but being falſe, the greater was the accuſers ſinne who charged them with ſuch untruth: So odious is ſinne, that the very wicked are aſhamed of it, which is the reaſon why they commonly call others by names proper to themſelves, that they may tranſmit unto, or charge their ſins upon others. (See chap. 24. 5. Geneſ. 3. 12, 13. 1 Sam. 15. 15. 21. 1 Kings 18. 17.) they would, the guilt alſo, if they could; ſo in the Primitive Church, what ever calamity came upon the people, or common weal, it was preſently imputed to the Chriſtians.

are come hither alſo] Meaning, they are ill-affected to the ſtate, and trouble this city as they have done others.

V. 7 *whom Jaſon hath received*] He hath harboured them: ſee on verſe 6.

contrary to the decrees of Cæſar] An odious crime, but impudedently caſt on Chriſtians: Paul and Silas endeavoured to advance the ſpiritual kingdom of Chriſt, without any injury to the Roman Empire; which the Jews well knew, but caſt this aſperſion upon them, onely to render them odious to the people: therefore they pretended *Cæſars* right, that they might abuſe the decrees of *Cæſar*, to the deſtruction of Gods ſervants: the ancient Chriſtians were no diſturbers of States: *rogamus Auguſte, non pugnamus*, ſaid ***Ambroſe** lib.* 5. *epeſt.* 23. *ad Marcellin, we entreat, O* Cæſar, *we fight not*; therefore ***Theodocius*** had rather to binde men to him, *religione quam timore, with religion rather than fear, Ambroſ. de exit. Theodoſ. orat. the Chriſtian* (ſaid *Tertullian. ad ſcap. cap.* 2.) *is no mans enemy, much leſſe the Emperours, whom knowing to be appointed of God, he muſt needs, love, reverence, honour and wiſh ſafe*—— therefore ſaith the ſame, *we honour the Emperour ſo far as it is lawful for us, and expedtint for him, ut hominem à Deo ſecundum--- & ſolo Deo minorem as a man next unto God--and leſſe than God only,* they prayed for the Emperours---*long life, proſperous reign, valiant arms, faithful Senate, or Counſel, good people, and a quiet world* : *ib. Apol. cap.* 30. yet theſe men could never be ſecure from calumny, as if they had been enemies to peace.

V. 8. *They troubled the people*, &c.] This people not knowing the buſineſſe, and hearing ſomething pretended againſt the Roman ſtate (having formerly ſmarted under their power) were troubled, for fear they might again deal ſeverely with them as diſturbers of peace; and probably the Roman commanders there being, might alſo be troubled at the appearance, or fear of ſome inſurrection.

V. 9. *When they had taken ſecurity of Jaſon*] λαβόντες τὸ ἱκανὸν, *Syr. and had taken ſureties* : that is, bail, for their appearance. So *Budæus* interpreth it, *cum ſatis accepiſſent, ab Jaſone, & ab aliis judicio ſiſtendi ſponſionis*, &c. here they being partly ſatisfied with their anſwer (as is moſt probable) and a legal ſecurity taken, they appeaſe the people.

V. 10. *Berea*] Another City of *Macedonia* : hither they ſent Paul and Silas, that they might keep them from the rage of the Jews, and reſerve them to the greater good of the Church.

went into the Synagogue] Here was his invincible love towards the Jews: after ſo many violent outrages of theirs againſt his life, he ceaſeth not to venture again for their ſalvation. See Rom. 9. 2, 3.

V. 11. *Theſe were more noble*] That is, than the *Teſſalonian Jews*, for this τῶν ἐν Θεσσαλονίκῃ, is *ellipticall* : *than thoſe (Jews) in Theſſalonica* : which their dayly ſearching of the Scriptures confirmes, the Jews had the writings of the Prophets, but rarely the Gentiles before their converſion : ſee verſe 13.

they received the word] That is, the Goſpel of Chriſt preached unto them, which they of *Theſſalonica* rejected and perſecuted, but theſe cheerfully and readily embraced: herein they were more excellent than others. See 1 Theſ. 2. 13.

ſearched the Scriptures dayly, &c.] For they teſtifie of Chriſt. John 5. 39 there Chriſt is learned ; there ſhineth an heavenly light, which like that Eaſtern ſtar. (Mat. 2. 2. &c.) leads the wiſe men to Chriſt : theſe *Bereans* diligence, is exemplary to us.

V. 12. *Therefore many of them believed*] By the teſtimony of Scriptures, and example of other believers, the Spirit of God working thereon.

V. 13 *When the Jews of Theſſalonica*, &c.] Theſe unbelievers being of reſtleſſe and implacable malice, envied thoſe who believed, therefore came they over to *Berea*; to hinder the preaching of the Goſpel there, by ſtirring up new troubles. See 2 Theſ. 1. 5. &c.

V. 14 *to go as it were to ſea*] To take ſhipping as if he meant to go quite away out of thoſe parts; which they did, that the Jews might give over their purſuit.

but Silas and Timotheus abode, &c.] They being not ſo much known nor maliced as Paul, ſtayed a little while, further to edifie the believers there.

V. 15. *to Athens*] A City and famous Univerſity of *Greece*: ſo did the providence of God bring to paſſe, that Satans malitious endeavours to ſuppreſſe the Goſpel, cauſed it more to ſpread abroad; as here it did, at *Athens*, the *Greece of Greece*. See *Atlas. min G. Mercat. in Achaia.*

V. 16. *His ſpirit was ſtirred in him*] παρωξύνετο--was embittered in him. So chap. 15. 39. ἐγένετο οὖν παροξυσμὸς --- ὠτρύνετο *incitabatur, Oecumen. in loc.*---was *ſtirred up*. So bitterneſſe of Spirit moved him, that he could not bear it, but brake out into reproof.

V. 17. *with the devout perſons*] With the Proſelytes. *Syr. with them that feared God.* See chap. 13. 43.

V. 18. *Epicureans*] A ſect of Philoſophers, as alſo were the *Stoicks*, of the errours of the *Epicureans*. See *Epiphan. hæreſ. 6. Gent. hæreſ. ord.* 8. of the *Stoicks*, ſee *Epiphan. hæreſ.* 5. *D. Laert. lib.* 10. *ib. lib.* 7. *zenon*,

V. 19. *Areopagus*] Or *Mars-hill*, it was the higheſt court in *Athens*, a court where the Judges, called *Areopagites*, ſate concerning the higheſt titles and cauſes, ſpecially religion : hither they brought Paul as a violater of their religion, to be judged, as *Socrates* was, for that he denyed their Idols to be gods, and becauſe he would, as they ſaid, bring in ἕτερα καινὰ δαιμόνια, other new gods. *D. Laert. l.* 2. *Socrat.*

what this new doctrine, &c.] Thus godleſſe men think of truth: whereas truth is more ancient than any errour : the goſpel was in the old teſtament, as the wheat in the blade, in time, and by degrees ripening, and ſhewing it ſelf. Heatheniſh ſuperſtitions are but imitations of Gods truth and holy worſhip, inventions of Satan to beguile ignorant ſoules with ſhewes of truth.

V. 20. *Thou bringeſt certain ſtrange things*, &c.] It is ſtrange to them who were aliens from the covenant of God: this they would know, to ſatisfie their own curioſity.

V. 21 *either to tell or hear*] This is the fruit of idleneſſe, and levity of miſgoverned minds. See 1 Tim. 5. 13. theſe two things go together, inquiſitiveneſſe, and talkativeneſſe : the Grecian Hiſtories ſhew the diſpoſition of this people : the meaneſt mechanick among them, would be medling and diſcourſing of State-matters; inſomuch as in that dangerous liberty of tongues, that republique (though the *Miſtris* of knowledge to all *Greece*) could never be well or long ſetled, nor free from tumults, and dangerous concuſſions of ſtate, ſo diſcompoſing and disjoynting the members thereof, that they were long before they could grow together again, recover their ancient ſtrength, or be free from ſome miſchievous gangrens, untill they loſt themſelves and all *Greece* with them : ſuch popular liberty, being a dangerous ſympton, of a diſaffected Common-wealth, it were to be wiſhed, that thoſe, who ſit at the helm, would ſeriouſly, and timely conſider how this diſeaſe hath crept upon us, now ſome years together, leſt once ---flouriſhing *England* come to the like miſery.

V. 22. *Mars-hill*] See verſe 19.

and ſaid, ye men of Athens] So was he ready to give account of the hope which was in him. See 1 Pet. 3. 15.

too ſuperſtitious] δεισιδαιμονεστέρους : the word is uſed ſomtimes in the good part; but here, as commonly, in the evil : ſo *Clem Alexandr. adm. ad Gent.* &c. δεισιδαίμων, is *metuens numen*, or a ſuperſtitious man : one who by fear, is driven to believe a deity, or worſhippeth for fear, as the ſuperſtitious uſually do. *Lactantius* deſcribeth ſuch to be, *qui ſuperſtitem memoriam defunctorum colunt*, &c. who worſhip the images of their *Anceſtors*, as their *penates*, and houſhold gods : they who deviſed to themſelves new rites of adoring the dead (in ſtead of God) whom they imagined to be received into heaven and Deified, *lib.* 4. *cap.* 28. and alſo they who worſhipped many, or any falſe God, he had excellently well ſaid before, *l.* 2. *c.* 18. that ſuch had not the reaſon of men left in them; and that there is no doubt, but that, *Religio nulla eſt, ubicunque ſimulachrum eſt, there is no religion, where there is an image.*

V. 23. *your devotions*] σεβάσματα; *your adorations* (of σεβάζομαι, to adore with religious worſhip. *Budæus*) or the gods which ye worſhip : the Syriac give it בית דחלתכון *beth dachalothcun* : *the houſe of your religions* ; your idol temple.

TO THE UNKNOWN GOD] Syriac דאלהא גניזא *daloho genizo* ; *of* or *to the hidden God* : he dwelleth in the thick darkneſſe, 1 Kings 8. 12 Hebrew גנז *ganaz*, is *texit, velavit*, &c. the ſame which ἀποκρύπτω with the Greeks : God is indeed, as *Lactantius* ſaith, *lib.* 1. *cap.* 8. *inexcogitabilis, ineffabilis, & nulli alio ſatis notus quam ſibi* ; *incomprehenſible, eneffable, not very much known to any but himſelf* : Some heathen authours mention this altar, as *Pauſanlis Attic. Laert. in Epimenid, Lucian. Philopatride* : but ſomething differing, in their relation of the inſcription, and occaſion of the ſame: *Oecumenius* ſaith, that the whole inſcription was, Θεοῖς Ἀσίας, καὶ Εὐρώπης, καὶ Λιβύης, Θεῷ ἀγνώστῳ καὶ ξένῳ, *to the gods of* Aſia, Europe *and* Lybia, *to the unknown and ſtrange God* : hereby *Paul* taketh occaſion to bring them to the true God, whom yet they knew not.

V. 24. *God that made the world*] Chap. 7. 48. The Apoſtle here teacheth them, who that God was, whom they worſhipped under the notion of *UNKOWN*; whom he deſcribes by his effects, and works of creation, and preſervation of of the world, concerning the incomprehenſible eſſence of God, though before an auditory of Philoſophers, he ſaid nothing, only by his work of creation and providence, he ſheweth which is indeed the true and onely God : in theſe words he refuteth the fooliſh tenet of *Epicures* affirming the world to be eternal. See in verſe 26.

V. 25. *with mens hands*] His worſhip conſiſteth not in things external, humane traditions, or the works of mens hands, idols, images, &c. but in ſiprit and truth (See John 4. 24.) according to the holy preſcript of his own word : he is independently and ſelf-bleſſed, wanting nothing of ours (Pſalm 50. 8.) he gives all creatures what they have and are : when he bleſſeth us with ability to give (which is acceptable ſervice to him. Phil. 4. 18. Hebr. 13. 16.) and rewardeth that which we do herein, in faith and obedience to him, he onely crowneth his own graces in us: but here he intendeth not theſe things, but external ceremonies &c.

V. 26. *hath made of one blood*] Of one *Adam* : herein he admoniſheth the Athenians to conſider the end for which God gave them life and being : it is a brutiſh *ſtupor*, not to minde why God made us reaſonable creatures.

determined the time before] Job 7. 1. & 14. 5, 6. For the birth and life of every man, as alſo the places of their habitations : this he ſaith to confute the *Epicures*, who denyed Gods providence, dreaming that all things were made by a fortuitous concourſe of their imaginary *Atomi* : (*Clem. Alexandrinus ſtrom. lib.* 1. *Greg. Nazianzen orat.* 33. *fine. Epiphanius hæreſ.* 6. *Athanaſ. de incarn. verb. Auguſtin de C. D. lib.* 6. *cap.* 5. &c.) God in his eternal counſel ordained all theſe things, and changes which we ſee in their appointed time: he divideth the earth to the ſons of men, and his providence governeth all things, which his wiſdom not onely foreſaw, but diſpoſed of. See Pſal. 115. 3.

V. 27. *that they ſhould ſeek the Lord*] It is not as *Anaxagoras* ſaid, man was born to ſee the ſun and the heavens (*Lactant. l.* 3. *c.* 9.) but to ſeek, know, and ſerve the Lord their Maker : he not onely gave us life, but alſo means by which we may come to know him, in the great volume of nature, and the book of grace, the holy Scripture.

if happily they might feel after him] ψηλαφήσειαν αὐτὸν *might feel* and finde, he intimates that God, though he be incorporeal, yet in his works which are corporeal and obvious to ſenſe, ſo complieth with their infirmity, as that he ſetteth himſelf before them (as *Oecumenius* ſaith) ὥσπερ ἄν εἰς μέσον τι ψηλαφώμενον) as it were ſomething *palpable*: the Syriack hath it, *that they might finde him by his creatures:* in them indeed, that which may be known of him, as his wiſdome, power, and goodneſſe, may and do evidently appear. Romans 1: 20.

not farre from every one of us] We are not to ſeek the knowledge of God in things farre remote from us; we need not go out of our ſelves to finde him; he filleth all things. Jer. 23. 24. indeed the carnal eye cannot ſee him, nor the ear heare him: lo *he goeth by me, and I ſee him not*. Job 9. 11. yet the effects of his preſent goodneſſe, are obvious to every ſenſe. See *Auguſtin. Paulinæ. ep.* 112. *cap.* 11.

V. 28. *in him we live, &c.*] That is, by his power, by which he continually preſerveth the creature in his being. Col 1. 17. Hebr. 1. 3.

your own Poets have ſaid] As *Aratus* a Greek; this he citeth, not to derive any proof from his authority, who was an heathen, and alien, but to ſhame the *Athenians*, with whom he had now to do. See alſo 1 Cor. 15. 33. Tit. 1. 12.

V. 29. *we ought not to think*] Eſa. 40. 18. from *Aratus* teſtimony he inferreth, that the worſhip of Idols is impious vanity; how fooliſh and irrational is it for man, the image of God, to adore the image and work of man? and what madneſſe is it for a man to think that any can make the image of an infinite, incomprehenſible God, when he well knows that the moſt curious artificer can neither draw the picture of a ſoule, nor carve it's image.

V. 30. *times of this ignorance*] Chap. 14. 16.

God winked at] ὑπεριδὼν ὁ Θεὸς, may here ſignifie the ſame which ἀμελεῖν Hebr. 8. 9. not to regard, or to contemn, contray to ἐπιβλέπειν. Luke 1. 48. God did not manifeſt himſelf unto them, as unto the Jewes. Pſal. 147. 19, 20. and this ſheweth Gods patience, in that he did not preſently deſtroy them, not their impunity for the life to come: herein he prepoſſeſſeth an objection vvhich they might poſſibly have made: if the religion which we profeſſe, be falſe and erroneous; why did God ſuffer the world ſo long to erre: he ſaith God bare with that in his long-ſuffering; but now he requireth you to repent: be not you ſo curious to examine what became of others before you, as careful for your own ſalvation; the onely means whereto, is now preſented you: that was a ſevere judgement, when God gave you up to your own luſts, and blindneſſe of mind (as Rom. 1. 24. Heb. 8. 9.) this is a gracious mercy which he offereth you in the Goſpel and covenant of grace.

but now he commandeth all men] Now he cauſeth the Goſpel to be preached to all nations, to draw them from their horrible ſins: and now if they refuſe to do the known will of their Maſter, they muſt expect more ſevere judgements.

V. 31. *righteouſneſſe*] ἐν δικαιοσύνῃ in juſtice and equity: as 2 Cor. 5. 10. he mentioneth the judgement to come, to terrifie the *Epicures*, that they might no longer beguile their own ſouls, in hope of future impunity. See Pſal. *96.* 13. & *9.* 8, 9

by that man whom he hath ordained] Rom. 2. 16. Chriſt Jeſus: poſſibly *Paul* nameth his humanity, in reſpect of the Gentiles ignorance of the myſtery of the bleſſed Trinity, and Chriſts incarnation: and leſt they ſhould ſo miſtake that ſacred myſtery, as thereby to confirme their opinion concerning plurality of gods.

given aſſurance] Or *offered faith*; the meaning is, that God confirmed and declared, as it were by a moſt evident teſtimony, that Chriſt ſhould judge the world, in raiſing him from the dead; wherein he was with power, declared to be the Son of God. Rom. 1. 4.

V. 32. *Some mocked*] Some were like ſtony ground, ſome like thorny, and ſome like the good. Matth. 13. they who taſted the truth and mercy of God therein, deſired to hear more. See Chap. 13. 42.

V. 33. *So Paul departed*] He diſmiſſed his auditors, having performed his part in ſowing the ſeed of the Goſpel among them.

V. 34. *certain men clave unto him*] To wit, thoſe whoſe hearts God had opened, ſo that the word might be a ſavour of life unto them.

Dionyſius the Areopagite] A Senatour or Judge in that court of *Mars-hill* in Athens, whom *Luke* names, becauſe he was no vulgar auditor, but an eminent man, and of great authority with the Athenians.

Damaris] It ſeemeth that ſhe was ſome honourable woman. See verſe 11.

CHAP. XVIII.

Verſe 1. *Corinth*] A chief city of Achaia, ſituate between the Egean and Ionian ſeas.

V. 2. *Aquila*] A Jew converted to the faith of Chriſt. See Rom. 16. 3.

Pontus] A Province in Aſia.

Claudius] The Emperour of Rome.

V. 3. *and wrought*] This he did in reſpect of the preſent neceſſity, that he might not diſadvantage the Goſpel by being burdenſome to any. Chap. 20. 34. 2 Theſ. 3. 8.

tent-makers] Their trade was to make tents of skins, then much in uſe in thoſe hot countries

V, 4 *a Greek*] See chap. 11. 20.

V. 6. *when Silas and Timotheus were come*] See chap. 16. 1. &c. and 17. 15. we here read the proceeding of *Paul* in preaching the Goſpel at *Corinth*, accommodating his doctrine to their capacity, of which he ſeemeth to ſpeak, 1 Cor. 3. 1, 2. but after the coming of *Silas* and *Timotheus* from *Macedon* unto him, as he had ordered, chap. 17. 15. he began to be fervent in the cauſe of Chriſt, declaring him to be τὸν Χριστὸν Ἰησοῦν, that Chriſt Jeſus, promiſed by the Prophets.

was preſſed in ſpirit] He had an extraordinary and vehement motion of the ſpirit, by a divine inſpiration, to teſtifie to the Jewes, that Jeſus was that Chriſt, the Meſſias, whom they ſo long expected.

V. 6. *he ſhook his raiment*] Mat. 10. 14. and chap. 13. 51.

your blood be upon your own heads] This is an Hebrew manner of ſpeaking. So Joſh. 2. 19. דמו בראשו *damo berosho Gre.* ἔνοχος ἑαυτῷ ἔσται; *he ſhall be guilty to himſelf:* that is, of his own deſtruction. So 2 Sam. 1. 16. *thy blood ſhall be upon thine own head.* So the Jemes cried, Mat. 27. 25. *his blood be upon our heads, &c.* that is, the guilt and puniſhment thereof; this *phraſe* ſeemeth taken from the Jewes cuſtome of laying their hands on the head of the guilty perſons by which they intimated, that the witneſſes laid that crime, concerning vvhich they teſtified, on the head, or to the charge of the perſon accuſed, and ſo devoted him to puniſhment; as their ſacrifices vvere deſtinated to death, by the laying the ſacrificers hand on the head of the beaſt to be offered: See Levit. 1. 4. & 3. 2. Exod. 29. 10. So that blood is ſaid to be laid on the head, vvhen one is guilty of the ſin vvhich deſerveth death: the ſenſe of *Pauls* ſpeech is, be you, or you are guilty of your ovvn deſtructions.

I am clean, &c.] καθαρὸς ἐγὼ that is, ἀθῷος, innocent guiltleſſe; or ἀναίτιος; unblameable, not in the fault: οὐκ ἐκοινώνησα τοῦ κακοῦ: *I have no ſhare in this evill:* it is none of my fault, if ye periſh.

henceforth I will go unto the Gentiles] This he ſaid, that emulation of the Gentiles might incite them to believe: but their obſtinacy made an evill uſe of every thing, and ſo rendred them incurable. chap. 13. 46,

V. 7. *named Juſtus*] This vvas a Proſelyte: the Syryack calleth him טטוס *Titus*; vvhether *Juſtus* vvere here a ſirname; as, chap. 1. 23. and Col. 4. 11. it is uncertain, the vulgar readeth *Titi Juſti.*

one that feared God] So chap. 10. 2. *Cornelius* was ſaid to be a devout man, and one that *feared* God: a religious and good man.

V. 8. *and Criſpus a chief ruler*] See 1 Cor. 1. 14. ἀρχισυνάγωγος *a chief*, or *one of the chief rulers of the ſynagogue*, for verſe 17. *Soſthenes* is mentioned (as his colleague, or one in the ſame office) *a chief ruler of the ſynagogue.* See on Mark 5. 22. Mat 9. 18. and on Luke 13. 14.

V. 9. *be not afraid, but ſpeak, &c.*] Be not afraid to ſpeak boldly: becauſe the ingratitude and perverſeneſſe of hearers, often diſcourageth Miniſters, thus God animateth them to their duty. See Iſai. 58. 1. Jer. 1. 17, 18, 19. Ezek 3. 4, 5, 8, 9, 11. we may not, for fear of the invincible malice of ſome, neglect the ſalvation of others. See chap. 20. 27.

V. 10. *for I am with thee*] I will take thy part and aſſiſt thee. See Mat. 28. Rom. 8. 31. however God often permitteth his Miniſters to the violence of enemies, yet he is with them in life and death; yea, then moſt, when they are moſt deſtitue of mans aſſiſtance. See 2 Tim. 4. 16, 17, 18. but here God promiſed a more evident and peculiar protection to *Paul*, by making void all the miſchievous endeavours of the adverſaries.

I have much people in this city] This is a ſecond argument, whereby he encourageth *Paul* to ſpeak confidently: there were many in Corinth whom God had ordained to ſalvation, ſo that his labour ſhould be bleſſed with happy ſucceſſe: here is an argument of induſtry and patience to Miniſters: God hath his Elect, whom in his appointed time he will effectually call to Chriſt by the word preached, though he ſuffer them for a ſeaſon to lie like the pure wheat among the periſhing chaffe.

V. 11. *continued there*] ἐκάθισε *he ſate there*, that is, at Corinth. So the Syriack giveth it by יתב which ſignifieth, he ſate, remained, or dwelt of the Hebrew ישב often uſed to the ſame purpoſe.

a year and ſix monthes] So full of labour and difficulty was the planting of Churches, that *Paul*, ſo extraordinarily gifted, was ſo long in this one, yet had he aſſiſtants. See 1 Cor. 2. 3. 1 Cor. 3. 10.

V. 12. *Gallio was Deputy*] Affliction commonly followeth preaching of the Goſpel: malice is reſtleſſe as the devil, whoſe influence it is: the Jewes, as it ſeems by the change of their Deputy, were animated to attempt againſt *Paul*; hoping that a new Judge would favour them againſt the Chriſtians.

of Achaia] *Gallio* is called *proconſul*, or Deputy *Conſul* of *Achaia*, that is of all Greece, of which *Achaia* was but a part: So *Suidas* interpreteth Ἀχαΐα, ἡ Ἑλλάς: *Achaia*, that is *Greece*: So the Romans (ſaith he) ſeem to call *Achaia*, *Greece*; tranſferring the name of the then chief and ruling part therof, to the whole conquered nation: ſo ſay it was becauſe they ſubdued the reſt of the Grecians through the ayd of the Achaians *Pauſanias*; *&c*, Sure it is that Greece was made a *Conſulare Province*: ſome write that *Gallio* obtained this Deputyſhip of *Claudius* the Roman Emperour, by the favour of *Nero*, *Claudius* adopted ſon.

with one accord] So unanimous, and induſtrious are the wicked to do miſchief: it is a wretched ſhame for Chriſtians to divide, when Satans kingdome can be of one conſent.

V. 13. *contrary to the law*] They mean the law of *Moſes*; according to which the Romans had permitted them to live: this they ſaid, not being able to look to the end of the Law Chriſt Jeſus. 2 Cor. 3. 13. Now however the Romans favoured neither the religion of Jewes nor Chriſtians, yet for as much as innovations in religion, are often the cauſes of dangerous confuſions of States, all ſuch changes were ſuſpected, and odious to the Romans, ſo that they made ſevere decrees againſt the authours thereof,

V. 14. *if it were a matter of wrong*] Between party and party: it is as if he ſaid; I will meddle onely with civill government, and not with your religion.

V. 15. *and names*] The profane man thought the Jews worſhipped one name, and the Chriſtians another, as the hathens, who upon the matter, adored bare names, and fancies of men.

V. 16. *drave them from the judgement ſeat*] He *ſuperſeded* the cauſe, and therefore would not have them ſtay there longer to trouble the court, with controverſies (as he thought) unneceſſary.

V. 17. *the Greeks*] The Grecians which were not converted: the Syriack readeth it, *the profane*.

none of thoſe things] Neither for that which concerned religion, to defend Gods ſervants: nor for the ſtates intereſt, to maintain peace, and defend the oppreſſed.

V. 18. *having ſhorn*] As Nazarites did at the end of their vow, Numb. 6. 18. the meaning is, that *Paul* ſhore his head. (See chap. 21. 24) not as ſome others think, that this is to be underſtood of *Aquila* and *Priſcila*.

in Cenchrea] A port of the Corinthians.

V. 19. *came to Epheſus*] A city of Ionia, and Metropolis or chief city of Aſia the leſſe.

left them there.] That is, he left *Aquila* and *Priſcilla* at Epheſus.

reaſoned with the Jewes] So zealous was he ſtill for their ſalvation, ſo often did he expoſe his life for them.

V. 20. *he conſented not*] Not that he was not willing to ſpend his time, and do his uttermoſt endeavour for their ſalvation who were willing to hear; for he ventured often to preach to the obſtinate, and he promiſed to come again unto them; but it ſeemeth ſome ſecret inſtinct of Gods ſpirit now led him to Jeruſalem.

V. 21. *keep this feaſt*] Not that he now obſerved dayes, or the antiquated ceremonies of the law (See Gal. 4. 10.) but becauſe he might in that ſolemnity, and concourſe of people, more advance the Goſpel.

if God will] 1 Cor. 4. 19. Jam 4. 15.

V. 22. *Ceſarea*] Called *Ceſarea Stratonis* a port by which they went to Jeruſalem; ſome ſay built by *Herod*.

V. 23. *Galatia*, and *Phrygia*] Chap. 16. 6. Galatia, or Gallo grecia; ſo named of the *Galli, qui Graeis, mixti, olim loca ea coluere. Atlas min. Amſter. 1634 pag 600. cap. 20*) *The Gaules and French, who mixed with Grecians anciently inhabited thoſe places.*

V. 24. *a certain Jew*] 1 Cor. 1. 12.

named Apollos] See 1 Cor. 3. 6. and 1 Cor. 4 6. he was born at Alexandria, a city in Egypt.

an eloquent man] Though the Kingdom of God be not in word, but in power. 1 Cor 4. 20. nor eloquence of ſpeech, or the enticing words of mans wiſdom, but in the evidence of the ſpirit. 1 Cor. 2. 1. 4. yet is eloquence uſed, to the ſetting forth of the truth of God, and edification of his Church, as an *Egyptian jewel* to adorne the tabernacle, and here commended in *Apollos*, by the holy Ghoſt, whoſe gift it is: *Lactantius* noted well that the Phyloſophers, Oratours, and Poets, were therefore very pernicious, in that they eaſily enſnared incautious mindes: *ſuavitate ſermonis, with ſweetneſſe of ſpeech*; therefore his advice is, even in delivering the truth of Chriſt, to ſweeten the ſpeech for the winning of them to Chriſt, who will neither hear nor read any thing, *niſi expolitum, ac diſertum, except it be poliſhed, and eloquent*; and where *nemo rem veritate ponderat, ſed ornatu, lib. 5. cap. 1. no man valueth the matter by the truth, but politure and trimme thereof.*

mighty in the Scriptures,] Much verſed and learned in them, which enabled him to convince the adverſaries. Titus 1. 9. Syriack, *argutus erat in Scripturis*: this is added that none might think it to be the vain and frothy eloquence of profane men: it was a divine and powerfull eloquence.

V. 25. *inſtructed in the way of the Lord*] κατηχημένος, inſtructed *vivâ voce*, The Syriack hath it, *he was taught*. Some interpret, he was *initiated*, *&c*. See Luke 1. 4. the word ſignifieth one that is entred into religion, or catechized, as thoſe who were taught the rudiments and principles thereof.

fervent in ſpirit] Zealous to teach and to winne men to Chriſt: See Rom. 12. 11. 1 Kings 19. 14. Zeale is the life of religion, without which it is inactive (See Rev. 3. 15, 16.) but it muſt be zeale with the true knowledge of God. See Rom. 10. 2. 2. Acts 21, 20. and 22. 3, Tit. 2. 14. Rev. 3. 19.

taught diligently] His zeale and diligence is here commendable, though he had not yet much knowledge of the doctrine of the Goſpel, as appeareth by the next clauſe: however, he well uſed his talent, being faithful in a little.

the baptiſme of John] That is the doctrine of *John*, which we may not underſtand as if John were the authour thereof, or as it were different from the doctrine of Chriſt and his Apoſtles (for he preached repentance, and faith in Chriſt for remiſſion of ſinnes, and ſalvation, which they alſo preached) but becauſe John was between the Prophets and Chriſt, whoſe way he was to prepare; the myſteries of ſalvation were not ſo clearly manifeſted; as afterward by Chriſt himſelf and his Apoſtles: John taught the rudiments, as his hearers were capable, but the Apoſtles themſelves could not underſtand ſome things often taught by Chriſt, untill they received, the holy Ghoſt, to lead them into all truth: therefore though *Apollos* were inſtructed in the way of the Lord, having learned that Chriſt was the only redeemer of man, yet he was yet ignorant of many things appertaining to the manner of our redemption, and the kingdom of Chriſt, which he afterward more fully learned and happily taught.

V. 26. *they took him unto them nnd expounded*] If *Priſcilla*, the woman here mentioned, contributed ought to this work, it was where her husband, *Apollos*, and her ſelfe were private: ſuch inſtruction *Paul* commendeth in *Timothies* grandmother *Lois*, and his mother *Eunice*, of whom (moſt likely) he had learned the holy Scriptures. (See 2 Tim. 1. 5. and 3. 15.) though otherwiſe in the Church, (or other place made publick by the company) he ſuffered not a woman to teach, but to be in ſilence. See 1 Tim. 2. 11, 12. poſſibly the man and wife hearing *Apollos*, both joyned in the invitation of him unto them, but that *Aquila* performed the part of interpretation, and inſtruction in the way of God, though it be attributed to both, becauſe both equally affected it; there is no patronage here for that late revived practice of the old exploded hereſie of the *Pepulians*, or *Quintilians*, who as *Auguſtine Tom. 6. de hereſ.* ſaith *mulieres ſacerdotio honorant*, they honour women with Prieſt-hood. We may more ſafely ſay that the moſt excellent of meer men know not all; and that thoſe who are inferiour in gifts may adde ſomething to them.

the way f God] The doctrine of the Goſpel.

V. 27. *to paſſe to Achaia*] See verſe 12. why he would go thither is not here expreſſed, but certainly it was to advance the Goſpel there.

the brethren wrote] Letters of recommendation for him who was not much know to the Churches.

helped them much] Confirming them who beleeved, and refuting the adverſaries through the grace of God thereto enabling him.

V, 28. *That Jeſus was Chriſt*] The Jews had no controverſie with Chriſtians concerning a Chriſt to come; the whole diſpute was, whether Jeſus the Sonne of Mary were he; this now *Apollos* proved by Scriptures accommodated to him: and thus *Apollos* watered, 2 *Cor.* 3. 6. herein the Scripture is ſufficient to accompliſh and make the man of God abſolute, 2 *Tim.* 3. 16. we cannot learned Chriſt in any humane traditions, or inventions of men: the ſun can be diſcerned by no light but his own, becauſe that excells all other worldly lights: neither can Chriſt the ſun of righteouſneſſe be known by any, but his own light, which ſhineth in the Scriptures: theſe teſtifie of him, and diſcover him unto us. Iohn 5. 39.

CHAP.

CHAP. XIX.

Verſe 1. T*Hrough the upper coaſts*] In the upper parts of *Aſia*, are *Phrygia*, *Galatia*, *Lydia*, *Livonia*, *Ionia*, in which was *Epheſus*.

V. 2. *have ye received*, *&c*,] They are demanded concerning the viſible gifts of the Holy Ghoſt, as ſpeaking tongues, healing, &c. Which then flouriſhed in the Church, though they were not then common to all that believed, and were baptized, as in this their anſwer may appear.

whether there be any Holy Ghoſt) Or *whether the Holy Ghoſt be* (as John 7. 39.) they meant whether there be any ſuch gifts of the holy Ghoſt, given to any: they anſwered according to *Pauls* queſtion; which being concerning the gifts and graces (not the infinite and eternal eſſence of the deity) they reply according to the ſame. (See chap. 8. 16.) for it were very abſurd to ſay that they had not heard of the holy Ghoſt being baptized of Johns Diſciples, John ſeeing him deſcending on Chriſt in his Baptiſme, in a viſible form. Mat. 3. John 1. concerning this, neither did the Apoſtle ask, nor they anſwer, but concerning thoſe gifts which then flouriſhed in the Church, of which they ſaid, they had not heard.

V. 3. *unto what then were ye baptized ?*] That is, what religion, what doctrine profeſſed you, in your baptiſme? or the queſtion was not here, of baptizing, but *de primordiis* concerning their beginning, and conſtitution of the Church of *Epheſus*, where appeared not yet any publick form of a Church in diſcipline and other Eccleſiaſtical rites, and conventions: ſo that he enquireth, how they were grounded, whether by impoſition of hands, or the gifts of the holy Ghoſt, whereby it might appear, that they were divinely called, as the gifts of tongues, propheſie; &c.

unto Johns Baptiſme] That is, we profeſſed the ſame doctrine, which John Baptiſt taught: and we received baptiſme, as a ſeal of our profeſſing the ſame, and of our dedication unto Chriſt.

V. 4. *John verily baptized*] Mat 3. 11. as if he ſaid, the miniſtery of John was not to gather diſciples to himſelf, but that he might prepare and remit them to Chriſt, that they might in him only, expect and obtain remiſſion of ſins and ſalvation.

that is, on Chriſt Jeſus] *Theophylact* on Luke 24. expreſſeth that well; as not excluding the other perſons of the holy Trinity, but in contradiſtinction to the Jewiſh baptizings or waſhings; that was ſaith he *πνευματικὸν οὐκ Ἰουδαϊκὸν*, ſpiritual, not Judaicall. See on chap. 2. 38. and on 18. 48.

V. 5. *When they heard this*] That is, when they heard the doctrine of John, they were baptized by ſome of Johns diſciples who had ſo preached unto them the doctrine of repentance, and ſalvation by Chriſt: not that *Paul* did rebaptize them: for otherwiſe it would follow, that Chriſt whom John baptized, and we, are not baptized with the ſame Baptiſme: whereas he bare the ſame circumciſion with the Jewes, and the ſame baptiſme with us Gentiles. that he might declare himſelfe the Saviour of both. So that theſe words (*when they heard this*) relate not unto the words of *Paul*, but unto their hearing of Johns doctrine: and therefore *Paul* is not ſaid to have baptized them, but to have laid his hands on them: that is a poſture and action of confirmation, not initiation, and baptizing, verſe 6. againſt rebaptizing them who were baptized by hereticks (except of thoſe who raiſed the foundation of faith, and uſed not the Catholick form of baptiſme) See the Councel of *Carthage*, 1 *Anno* 258. and the other Councells concerning the ſame. *Severin. Bin. To.* 1. *Concil. fol.* 175, *cap.* 1. *&c. Paris.* 1636. *ib. To* 5. 482. *cap. A. B. ibid.* 455. *cap.* 2. *E. ibid. T.* 1. 99. *cap.* 1. A. B. *&* 158. 2. *E. ibid. To.* 9 368. 1. *cap. & Bart. Carranza ſumm. Concil. Rothomag.* 1633. *pag.* 673. *Auguſtin. To.* 4. *expoſ. ep. ad Rom. inchoat. prope. fin ibid. To.* 3. *de fide ad Petr.* (*ſi ſit ejus liber*) *ibid. de verb. Domini in Matth. ſerm.* 11. *Epiphan. expoſit. fidei. Cathol*, 13. *Juſtin. Martyr. Quaſt. & reſp. ad Orthod. quaſt.* 14. *Chryſoſtoms* words on Hebr. 6. 6. are remarkable: when he had ſaid *τὸ βάπτισμα σταυρός ἐστι*, &c. Baptiſme is the croſs, in which our old man is Crucified with Chriſt; being made conformable to his death, &c. *ὁ τοίνυν δεύτερον ἑαυτὸν βαπτίζων πάλιν αὐτὸν σταυροῖ*, therefore hee that rebaptizeth himſelf, crucifieth him (the Lord of life) again. *Auxentius* the heretick rebaptized. *Ambroſe* ſaid, he (therein) deſpiſed the Counſell of God. *epiſt.* 32. *fin.* Baptiſme is a new birth of the whole man: as we can be born but once in the fleſh, ſo can we be born but once in the Spirit: therefore as there was but one circumciſion (which ſignified the ſame) ſo ought there to be but one baptiſme.

V. 6. *Layd his hands upon them*] Chap. 6. 6. & 8. 17. he layd his hands upon them for confirmation, we read not that he rebaptized them.

they ſpake with tongues] Chap. 2. 4. & 10. 46. That, is, they ſpake divers languages, which before they knew not.

and propheſied) By a divine and evident inſpiration, they preached and expounded the word of God as able Miniſters of Chriſt. See 1 Cor. 11. 4. & 14. 1.

V. 8. *the kingdom of God*] See on chap. 1. 3. and on 20. 25. that is, concerning the myſteries of ſalvation comprehended in the Goſpel; the Jews dreamed of a political kingdom of the Meſſias, which they ſuppoſed ſhould be in ceremoniall rites, but *Paul* declared that it ſhould be a ſpiritual kingdom; as Rom. 14. 17.

V. 9. *and ſpake evill of that way*] As chap. 18. 26. of that doctrine of the Goſpel.

and ſeparated the Diſciples] This warranteth not ſeparation from a true Church, or for any defects therein leſſe than fundamentall: it is true that when the nations are drunken with the cups of *Babyloniſh* fornication, then the Lord calleth from heaven, *come out of her my people*, &c. (Revel. 17. 2. and 18. 4. See Epheſ. 5. 7, 11, 2 Theſ 3. 14. 2 Cor. 6. 14, 15. Tit. 3. 10.) and that in caſe of ſcandal, we muſt not company with the incorrigible wicked: but here we ſee, though *Paul* withdrew the weak Diſciples from the blaſphemers of Chriſtianity and the Goſpel, yet he made no ſchiſmes nor yet deſerted the cauſe, for which he daily diſputed with the adverſaries.

one Tyrannus] This ſeemeth to have been ſome Phyloſopher, or publick profeſſour of Rhetorick, converted by *Paul*: *Syr. in the ſchoole of a certain man whoſe name was Tyrannus.*

V. 10. *by the ſpace of two yeares*] This commendeth *Pauls* great diligence for the planting of the Goſpel.

ſo that all they which dwelt in Aſia, &c.] This was that admirable door, which *Paul* ſaid was opened unto him, 1 Cor. 16. 9, not that all the people, but that all the Chriſtians of *Aſia* heard him, the ſweet ſavour and report of the Goſpel ſpreading it ſelf abroad (like that odour of the precious oyntment, which filled the houſe. John 12. 3.) into all parts round about.

V. 11. *ſpeciall miracles*] Great miracles, whereby he confirmed the authority of *Pauls* Apoſtleſhip, and miniſtery.

V. 12. *handkerchiefs*] This maketh nothing for the ſuperſtitious uſe of reliques: Gods providence did this that by ſuch cures, he might prepare the abſent, and thoſe who had never ſeen the face of *Paul*, to a reverend eſteem, and opinion of the Goſpel and truth of Chriſt, in whoſe name they were ſo cured, and alſo, that in theſe meanes, ſo ſlender and improbable of themſelves, the power of Jeſus healing them might the more clearly appear.

and the diſeaſes departed from them] As Mat. 8. 15. Luke 4. 39. John 4. 52. the diſeaſes left them, that is, they were freed from their diſeaſes, and the unclean Spirits departed from them, being forced ſo to do by the power of Chriſt.

V. 13. *Exorciſts*] *Syr. Jewes who wandred about, and adjured devils* or *conjured devils:* theſe poſſibly, out of a fooliſh and impious emulation of the Apoſtles caſting out devils, practiced ſuch things, intending if they could have effected anything herein, to have made men believe, that the like miracles done by the Apoſtles, were but *magical exorciſmes*, concerning *exorciſts*, and *exorciſmes*, yet in uſe in the *Church of Rome*, ſee *Durand. rational. To* 1. *lib.* 2. *cap.* 6. *ib. lib.* 6. *c.* 63. *n.* 8. and the *Ritual Roman* Paul 5. *juſſu edit. de ſacr. bapt.* where they uſe theſe words, *exorcizo te immunde Spiritus, in nomine Patris* +, *& Filii* +, *& Spiritus Sancti* + *ut exeas & recedas ab hoc famulo Dei, &c.* So *ibid, de benedictionibus* —— *exorcizo te creatura ſalis per Deum* + *vivum, &c. exorcizo te creatura aqua, &c.* And *Benedict. eſculent. exorcizo te creatura olei, &c.* See *ib. de exorcizand. obſeſ. à dæm.* Concerning the *Jewiſh Exorciſts*, *Joſephus writeth* ſome fabulous things. *Antiq. lib.* 8. *cap.* 2. The gift of caſting out devils continued long in the primitive Church. *Juſtin. Martyr. dial. cum Try. Iud.*

V. 14. *Seven Sons of one Sheva*] He mentioneth theſe for the greater evidence of the hiſtory. theſe were eminent perſons (ſons of one of the chief Prieſts) who with falſe miracles, and abuſe of the ſacred name of Chriſt to their own ſecular gaines, endeavoured to confirm their impious ſuperſtitions, and to render the doctrine of the Goſpel ſuſpected.

V. 15. *But who are ye?*] What are you that I ſhould obey you? God commandeth me, Jeſus (whom *Paul* preacheth) commandeth me; but do not I know that you have no ſuch commiſſion? no power to caſt me out?

V. 16. *leapt on them*] The poſſeſſed man fell violently upon them, and by the force of the evill ſpirit in him, maſtered them, tearing their cloaths, and wounding them: ſometimes the devill willingly co-operateth with the conjurers, and witches, ſuffering himſelf to be commanded, and poſſibly, driven out alſo (probably the *Hebrews* might conſider this in their calling a witch, *the miſtris of a devill.* So 1 Sam. 28. 7. they call the witch of *Endor* בעלת-אוב *behalath ob*, *dominam Pythonis*, a *Pythoniſſe*, one having a familiar ſpirit. *Chalde, one who can draw out a devill*; this he doth where he can entice men or women to confederate with him for miſchief, and hold them, and others by them, in ſuperſtition: but here he had ſome other end, and

God would thus defeat their miſchievous practiſes: making all ſerve to the further advancement of the Goſpel which *Paul* preached.

V. 17 *fear fell on them all*] Herein appeareth the fruit of this divine revenge on them who impiouſly prophaned the holy name of Jeſus: firſt that by their example, others feared to contemn that doctrine, the patronage whereof God ſo ſeverely undertook: ſecondly in that all turned to the magnifying the ſacred name of Jeſus, the rumour of this accident making all afraid, not onely to blaſpheme it as ſome of the Jewes did, but even to take it in their prophane mouthes, to abuſe, as theſe Sonnes of *Sheva* did.

V. 18. *and confeſſed*] Terrified with this judgement on others, the remorſe of their own conſciences, and deſiring ſome remedy, and comfort, they publickly confeſſed their errours, and deteſted thoſe their ſins. See Mat. 3. 6.

V. 19. *Curious arts*] That is *Magick*, as the *Syriack* expreſſed it divinations by judicial aſtrology, &c.

fifty thouſand pieces of ſilver] Or, fifty thouſand pence, which the word alſo ſignifieth: what this cometh to of our *Sterling* money is not agreed on by the writers, but the leaſt eſtimate, bringeth it about, eight hundred pounds.

V. 20. *So mightily grew, &c.*] See chap. 12. 24. κατὰ κράτος, *vehemently* with great power, as the Syriack hath it, intimating a powerful courſe of the word, caſting down the kingdom of ſin and Satan: ſo doth κράτος ſignifie victory alſo: the ſumme is, that theſe ſuperſtitious and impious things being taken away, the word of God ſo much prevailed in the affections and lives of men to faith and obedience, that many were daily added to the Church of Chriſt.

V. 21. *purpoſed in the Spirit*] That is, by the motion of the Holy Ghoſt: therefore he yeilded not to his friends importunity, chap. 20. 22. 22.

Macedonia] chap. 16. 9.

Achaia] Chap. 18. 12. Here it is taken for that territory of *Greece*, which bare that name, and not as, chap. 18. 12. for all *Greece.*

V. 22. *Timotheus and Eraſtus*] See Rom 16. 23. 2 Tim. 4. 20. to prepare and expedite thoſe things which concerned the confirmation of thoſe Churches, ſo that he might in his paſſage make the more haſte to Jeruſalem.

in Aſia for a ſeaſon] That is, in *Epheſus*, which is in *Aſia.*

V. 23. *the ſame time*] When *Paul* was preparing to go from *Epheſus*, and thought all things well compoſed, upon a ſodain Satan raiſed an unexpected ſtorm.

about that way] *About the way of God. Syr.* That is, concerning the Goſpel, and truth of God which *Paul* preached.

V. 24. *Silver ſhrines*] ναοὺς ἀργυροῦς. *Silver temples*, as the *Syriack* interpreteth, which were made in ſome ſuch like form.

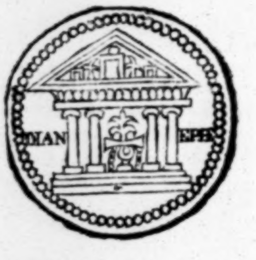

Concerning the deſtruction of that ſame magnificent Idoll Temple of *Diana* at *Epheſus*, you may read in the ſtory of *Eroſtratus. Plin. lib. 36. cap.* 14. The ſilver ſhrins, or medals of ſilver with the form of their Idol *Diana*'s Temple, impreſſed or wrought thereon, *Demetrius* ſold to them who came to *Epheſus* either of ſuperſtition to worſhip, or curioſity to ſee the magnificent ſtructure of that temple.

V. 25. *Whom he called together*] When he ſaw the eſteem of this temple leſſen by the light of the Goſpel, and ſo his trade growing dead, he called together all the *artificers*, whoſe living depended on that ſuperſtition, and made a ſeditious ſpeech to them.

by this craft we have our wealth] This is all our trade: a dangerous argument to carnal men, whoſe wealth is the God they adore: ſuch men will eaſily be perſwaded for their private ends, to trouble the peace of a Church or State, and to defend their gains though never ſo impious with tumult and blood.

V. 26. *this Paul hath perſwaded, &c.*] He truly confeſſeth the ſtate of the cauſe: *Paul* had ſhewed them that they were no Gods which are made with hands; yet *Demetrius* wickledly endeavoureth to ſuppreſſe that truth: this blindneſſe putteth him and his fellows precipitately on to violent tumults.

V. 27. *not onely our craft*] This our manufacture our making medals, is in danger to be reproved as impious and unprofitable.

but alſo the temple] It is a rare impiety of the vulgar which borroweth no pretence from religion to countenance it ſelf withall: and medling with Religion without ſome private intereſts, is as rare in carnal men, if *Pauls* preaching had nothing hindered *Demetrius* and his fellows profits, he would hardly have ſtirred out of dores about it.

whom all Aſia and the world worſhippeth] To the argument of profit, and pretended Religion, he added another reaſon, from the magnificence of the Temple, and greatneſſe of their Idol *Diana*; now he inforces another leading motive, from univerſality, and conſent of worſhippers.

V. 28. *They were full of wrath*] This argument of profit, worketh ſtrongly on worldly mens affections: therefore now guided by paſſion and hearing the cauſe of the impaire and decay of their trade; they never examine the truth and effects of the Goſpel, but put it to popularity, and tumultuous out-cries.

great is Diana of the Epheſians] They feigned *Diana* to be *Jupiters* daughter, and their *tutelary goddeſſe*, in this fantaſtick opinion, they cry up her imaginary greatneſſe, and their ſuppoſed intereſt, and thereby unanimouſly and publickly profeſs themſelves defenders of that their ſuperſtition, with their uttermoſt power.

V. 29. *the whole city was filled*] Such unconſiderable ſparks fomented by the breath of an inconſtant vulgar oft-times break out into outragious flames; when yet the cauſe of the impious tumult, is rumour of people ignorant of what they do, and deſire of change. See Numb. 26. 1. 2 Sam. 15. 6. 11. 13.

Gaius and Ariſtarchus] See on Rom. 16. 23. Coloſ. 4, 10. herein they bewray their diffidence as to the truth and juſtice of their cauſe, who durſt not put it to the teſt of any principles of truth or good reaſon, but uſed violence, and injurious treating of the ſervants of Chriſt, dragging them into the theatre; without any legal examination of the cauſe.

the theatre] A publick place, to which the cuſtom was to reſort in any trouble, or buſineſſe about the common-wealth.

V. 30. *ſuffered him not*] This was their care of his ſafety, who better knew the diſpoſition of that people, it is an example to hearers, to love and preſerve their Miniſters. See chap. 17. 10

V. 31. *Chief of Aſia*] Ἀσιαρχῶν. *Syr. primores Aſiæ:* this was Gods providence over *Paul*, to ſtirre up ſome chief men in this ſo great a danger to countenance and favour him, theſe ſend to him to deſire him, not to venture himſelf to an enraged multitude.

V. 32. *the aſſembly was confuſed*] This company is here called ἐκκλησία: the *Syr.* giveth it well, *turba quæ erant in theatro*; the multitude of the *Epheſians* now aſſembled in the theatre: this convention was very confuſed, ſome crying one thing, and ſome another.

the more part knew not wherefore] The people like great waters are eaſily enraged, but ſeldome well enformed, why: falſe rumours fill their ears, and ungoverned paſſion their hearts with ſodain and vehement deſire of ſome new unconſidered undertakings; the end whereof they neither prudently foreſee, nor cautiouſly examine.

V. 33. *the Jewes putting him foreward*] It ſeemeth that the heathens of *Epheſus* were equally enraged againſt the Jewes and Chriſtians; and that the Jewes put him on, to juſtifie their nation and religion, that they might caſt all the occaſion of this diſcontent and tumult, on the Chriſtians.

beckened with, &c.] See on chap. 12. 17. Gre. κατασείσας τὴν χεῖρα ſhaking his hand, by which they that ſpake in publick ſeemed to deſire ſilence, that they might be heard; according to which the vulgar, *Vatablus*, &c. give it, *manu ſilentio poſtulato*, having required ſilence by his hand.

V. 34. *That he was a Jew*] They knew that the Jewes worſhipped not their Idol, therefore would not hear him.

all with one voyce] So many wicked men can Satan unite in miſchief: conſent and unanimity of multitudes is no univerſal and certain mark of truth.

Cryed out] The word here uſed is of Κράζω, to *yaull*, or *cry out*, κράζειν or κρώζειν, is ſpoken of Crowes who in great flocks cry altogether, hence is this expreſſion accommodated to the diſturbed multitude.

V. 35. *what man is there that knoweth not*] To appeaſe this tumult, he taketh it for granted, that their religion was ſo publickly known to the world, that there need no tumult or out-cries to profeſſe the ſame: probably he underſtood *Demetrius* malice, and hypocriſie, in that under pretence of zeale to their religion, he had abuſed the whole city, by his ſtirring up this tumult, all being but to maintain the gain of his ſelf and fellow artificers: this ſore, which moſt of the people knew not, he in his way prudently diſſembled, magnifying with them the feigned god which they worſhipped, that he might thereby attain his purpoſe, which was to appeaſe the preſent tumult. This ſpeech of the Town-Clerk ſavoureth only of carnal wiſdom, whatever was pretended here contributeth no patronage to true religion.

a worſhipper of, &c.] νεωκόρος, is that which the Latines called *ædituus, the Temple keeper.* He that hath charge of the *Church.* It is interpreted by *Suidas,* ὁ τὸν νεὼν κοσμῶν καὶ εὐτρεπίζων, one that adorneth and prepareth the Temple. His meaning is, that *Epheſus* was ſo eſtabliſhed in their Religion and worſhip of *Diana* their ſuppoſed tutelary goddeſs, that there was no ſuch cauſe of fear as *Demetrius* ſuggeſted, that they ſhould be perſwaded to forſake their religion for any other.

which fell down from Jupiter] Which deſcended from Heaven, the Syriac hath it. Concerning *Canetias* the maker of this Idol, ſee *Plin. l.16. c.* 40. But their covetous Prieſts perſwaded them, that it came down, or was ſent down from Heaven; the like fictions had other Heathens concerning the *Palladium* of *Troy,* and *the Ancile* of *Rome,* concerning this *Epheſian* Idol you may ſee more, ſaid Διοπετής.

V. 36. *theſe things cannot be ſpoken againſt*] *Suidas* ſaith, ἀναντίῤῥητον (the word here uſed) is ἀντιλογίαν μὴ δεχόμενον, that which admitteth no contradiction; a certain and doubtleſs thing So pronounceth he concerning their vain ſuperſtition, grounded on lying Fables, impious preſcription, and raſh conſent of multitudes; whereas it is neither in time, multitude, or power of Men, to make falſehood truth.

ye ought to be quiet] Or appeaſed.

V. 37. *are neither robbers of Churches, &c.*] That ſaid he truely (would we could ſay as much of our Impropriators) but though he thus ſaid to appeaſe the tumult, yet the Doctrine which *Paul* preached, is unconſiſtent with Idols.

V. 38. *the Law is open*] Or *the Court-dayes are kept.* The Law is the beſt appeaſer of tumults; and Juſtice the ſecureſt Bond of Peace, the Nerves and Sinewes of all Commonwealths, without which the people muſt needs periſh, if by no other means in ſelf-deſtruction: it is that ſame, *ſalſedo combinans,* without which, all bodies compounded, end in preſent diſſolution.

deputies] That is, Judges appointed to determine perſonall controverſies.

V. 39. *in a lawfull aſſembly*] Or *ordinary* Courts, or courſe of Juſtice (the ſacred Patron of right and propriety) not in unlawful tumults.

V. 40. *in danger to be called in queſtion for, &c.*] Being under the Roman ſtate, the City was in danger to be fined or otherwayes puniſhed, for that cauſeleſs uproar, the Romane Law was, that all factious and ſeditious perſons under their government ſhould loſe their liberties, and Roman freedoms, ſo that this ſober man blamed *Demetrius* and his fellows for troubling the people.

V. 41. *be diſmiſſed the Aſſembly*] Perſwading them every man peaceably to repair home to his own houſe. So God uſed the carnal wiſedome and eloquence of this Heathen to the preſervation of his ſervants. This example is not unworthy of prudent *Chriſtians* in authority: to eſtabliſh Law, and Juſtice (without which no ſociety of man can flouriſh or indeed ſubſiſt) to preſerve publick Peace, and to appeaſe all popular and unlawfull out-rages.

CHAP. XX.

Verſe 1. A*Nd embraced them*] The Greeke word ſignifieth alſo *to ſalute,* (1 Cor. 16. 19, &c.) with wiſhes of Happineſs. So *Suidas* ſaith, ἀσπασμὸς, ἡ εὐχὴ, &c. it is moſt likely that thus they tooke leave, praying for each others proſperity.

into Macedonia] See c. 19. 21, 22.

V. 2. *much exhortation*] Confirming them in the Faith and Truth of the Goſpel.

V. 3. *the Jews laid wait for him*] When they could not prevail againſt him by open violence, they aſſail him by treachery, and ſecret plotting againſt him.

to return thorow Macedonia] And thence to goe towards *Syria*: We may not tempt God, by running upon knowne dangers, but uſe the beſt means we can, to prevent and avoid them.

V. 4. *Berea*] Chap. 17. 10.

of Derbe] Chap. 14. 6.

Tychicus] Epheſ. 6. 21. Tit. 3. 12.

V. 5. *Troas*] Chap. 16. 8 thoſe ſeven companions and partakers of *Pauls* travels and dangers mentioned, verſe 4. which *Luke* the Writer of this Hiſtory, went before him to provide for his ſafety and neceſſary entertainment, ſome of them being left with him to miniſter to him, and aſsiſt him, as occaſion ſerved.

V. 6. *we ſayled away from Philippi*] Chap. 16. 12. there they embarked.

dayes of unleavened bread] That is (ſeven dayes of) the *Paſſeover,* wherein no leaven might be eaten, or found in their houſes, Exodus 12. 19. In theſe dayes, *He would not ſet forth to travel, probably that he might not give offence to the weak Jews*: not that he might obſerve the now-antiquated Ceremony of this Feaſt, but that he might herein meet with occaſion of propagating the Goſpel, by inſtructing them concerning the fulfilling and abrogation of *the Law by Chriſt,* which they did not yet ſufficiently underſtand.

V. 7. *firſt day of the weeke*] That is, the Lords Day, 1 Corinthians 16. 2 Revelations 1. 10. vulgarly called Sunday: on this day *Chriſtians uſed to have their ſolemne Aſſemblies, for publicke Prayer, Preaching, and Adminiſtration of the Lords Supper.*

to take bread] Chap. 2. 46. though by breaking of bread, the *Hebrews* underſtood any ordinary meals, yet this meeting ſeemeth to have been that they might hear the Word, and receive the Holy Sacrament of the Lords Supper.

V. 8. *were many Lights*] Becauſe many perſons were there aſſembled: they would not be in darkeneſſe, leſt they ſhould bring any ſuſpition on their Calling, and Profeſſion.

V. 9. *and was taken up dead*] A remarkable example for *Church-ſleepers.*

V. 10. *fell on him*] See 1 Kings, 17. 21.

trouble not your ſelves] This he ſaith to comfort them: be not too much perplexed at this accident, God hath reſtored his life again.

V. 11. *untill break of day*] This was upon an extraordinary occaſion, he being ſtraitned in time upon his departure thence, and zealous of their Edification and Confirmation in the Faith: A ſingular example of *Paul* his unwearied diligence, and his Auditories vigilancy, patience and willingneſſe to heare the Word: It will once riſe in judgement to condemne negligent ſpeakers, and drouzy, ſecure, and impatient hearers of theſe times, who might deſervedly heare, that which *Chriſt* once ſaid to his infirme Diſciples, Matthew, 26.

40. *What could you not watch with me one houre* ?

V. 12. *were not a little comforted*] As it much afflicted them, that the preaching, which brought life and ſalvation to all believers, ſhould be an occaſion of death to the young man; ſo were they exceeding glad of his recovery, as for the young mans ſake, ſo ſpecially, for their owne confirmation by this miracle.

V. 13. *we went before*] Namely, *Luke* who wrote this Hiſtory, and the reſt mentioned v. 4.

unto Aſſos] A chiefe City of *Myſia,* called alſo *Apollonia Jerome de loc. Hebr. Act. Plin. lib. 5. cap.* 30. on the *Aſiaticke* ſhore.

to go afoot] Over land.

V. 14. *Mitylene*] An Iſland of the *Cyclades* in the *Ægean* Sea: ſo named of the chiefe City thereof, now called *Metelino, Jerome, q. ſ.* ſaith, it is over againſt *Aſia.* See *Plin lib. 5. cap.* 31. See *Atlas min. G. Mercat. Amſterd.* 1634. *pag.* 604.

V. 15. *Chios*] Another Iſland of the ſame, betwixt *Samos* and *Lesbos, Plin. qu. ſ.* Jerome, ſaith it lieth before *Bithynia.*

Samos] Or, *Samus,* another Iſle over againſt *Epheſus,* in the *Ægean* Sea, J*erome qu. ſ. & Plin. lib. 5. cap.* 31.

Trogyllium] Another little Iſle in the Bay near *Jonia.*

Miletus] A town on the *Jonian* ſhore, not far from *Epheſus, Plin. lib. 5. cap.* 29. J*erome* ſaith, it is a Sea-town of *Aſia,* diſtant from the mouth of the River *Meander* ten furlongs; here *Paul* ſpake with the Elders of the *Church* of *Epheſus,* verſe 17. See *G. Mercator. Atl. min. Amſterd.* 1634. *pag.* 600. *col.* 2. *init.*

V. 16. *if it were poſſible, &c.*] See Chapter 18. 21. See on verſe 6.

V. 17. *called the Elders of the Church*] That is, the Governours, and Paſtours thereof. See on Chap 11. 30.

V. 18. *you know*] This he ſaid, not oſtenting his labours, but to propoſe an example to thoſe whom he appointed to govern that *Church*: and in citing eye-witneſſes, he ſecretly appealeth to their own conſciences herein.

from the firſt day] Chap. 18. 1.

V. 19. *ſerving the Lord, &c.*] This he ſpeaketh of his publick office and miniſtery.

with all humility] Or *modeſty.* Humility is the bond of concord. *Ambr. ep.* 84. *lib.* 10. the ſafe and moſt becoming ornament of *Church-governours,* who ought not by any means to be lords over Gods Heritage, 1 Pet. 5. 3.

temptations which befell me] That is, afflictions, as 1 Peter 1. 6. James 1. 2.

V. 20. *I kept nothing backe*] See v. 35. Neither for fear nor favour of men, concealed I any thing (neceſſary for your ſalvation) from you.

V. 21. *repentance toward God*] Earneſtly preaching that they ſhould turne unto God, by Repentance and newneſſe of life and believe in *Chriſt*, who freely juſtifieth the ſinner.

V. 22 *bound in the ſpirit*] The Holy Ghoſt,and my conſcience leading me, Chap.21.14.

V. 23. *abide me*] Or, *wait for me*; *Parata ſunt*——— Syriac. That is, by the Jewes who waited to take and deſtroy him.

V. 24. *none of theſe things move me*] None of them deter me from the duty which God enjoyneth me, nor do I valve my life, ſo that I may finiſh that work which God hath enjoyned me, with joyfull ſucceſs. See 2 Tim.4.7.

the Goſpel of the grace]That which teſtifieth of the grace and mercy of God in *Chriſt*.

V. 25. *the kingdom of God*] The Goſpel which is the Word of his kingdom.

ſhall ſee my face no more] This he ſaith, to faſten his Speech in their memories: We know what deepe impreſſion the laſt words of dying or departing friends take in our mindes.

V. 26. *I take you to record*] μαρτύρομαι ὑμῖν, I witneſſe to you: So Syriac, *Teſtor vobis*, and they were witneſſes alſo,

I *am pure from the Blood, &c.*] The fault is not in me, if any of you periſh. See Chapter, 18. 6. and Ezekiel,3.18.

V. 27. *all the Counſel of God*] Which concerneth your ſalvation. See Luke 7.30. John 15.15.

V. 28. *overſeers*] ἐπισκόπους] Biſhops: from the ſupreme authority of him that committed the charge unto them, he preſſeth them to care and diligence in the execution of the ſame: this name of Biſhop here, as elſewhere is put for a Paſtour of the *Church* or *Miniſter of the Word*.

with his own Blood] Which he that is *Chriſt hath purchaſed with his own blood*,ſo the Syriac expreſſeth it: that which appertaineth to the humanity of *Chriſt* is here attributed to his Divinity; becauſe of the union of the two natures in one perſon, and communion of proprieties.

V. 29. *grievous Wolves*] Matthew 7. 15. John 10. 12. falſe teachers and bloody perſecutors, ſo *Chriſt* called them, Matthew, 10.16.

V. 30. *perverſe things*] Broaching falſe and Hereticall Doctrines, through their ambition, to be ſingular and popular.

V. 31. *by the ſpace of three yeares*] Three yeares current, not compleat: for he taught in their Synagogues ſixe moneths, and in the School of *Tyrannus* two yeares, Chap. 19.8, 10. To which reckon the time of his going from them, to his preſent return through *Macedonia* and *Achia* (where he ſtayed three moneths, Chap. 20. 3.) and you have about three yeares time.

V. 32. *to the word of his grace*] That is, the Goſpel which declareth his grace and free mercy; as if he had ſaid, *I know it is a difficult thing, and beyond all humane ability, but God whoſe cauſe and worke it is in which you labour, is all-ſufficient, he that hath laid the foundation, can and will perfect all, enabling you to perform your parts therein committed to you.*

to build you up]To encreaſe you in grace and knowledge, to edifie and finiſh his work in you, being grounded on *Chriſt*, See Epheſ.2 20,&c. 1 Tim. 4 16.

to give you an inheritance] The Kingdome of Heaven, to which you have right, as ſonnes by adoption in *Chriſt*, 1 Peter 1.4,5.Rom. 8. 17. He propoſeth the reward as to encourage them to labour in the Goſpel, ſo to prepare them to a patient enduring afflictions for the ſame.

V. 33. *I have coveted no mans ſilver*] Becauſe covetouſneſſe is the root of all evil, 1 Tim.6. 10. ſpecially in Prelates, (as we may ſee John 12.6. Matt. 26. 15.) He ſtill urgeth his own example,not boaſtingly,as ambitious of their applauſe,but teſtifying his ſincerity, for their imitation. See 1 Tim. 3. 3. Numbers 16. 15. 1 Samuel 12. 3. Luke 12. 15. 2 Peter 2. 3. 1 Peter, 5 2.

V. 34. *your ſelves know that theſe hands*] 1 Corinth. 4 12. 1 Theſſalonians 2. 9. 2 Theſ. 2. 8. He doth not herein propoſe a Law, or Rule to Miniſters(for he had not power to take away that which God had given them, Leviticus, 27.32. Matt. 10. 10. (ſee on Luke 11. 42.) and which himſelf had ſo often aſſerted, 1 Cor.9. 14. Gal. 6 6.) but in caſe of neceſſity to advance the Goſpel.

V. 35. *it is more bleſſed to give*] It is likely this was ſpoken by *Chriſt*, and it may alſo be gathered out of the Scriptures, though it be not expreſly written.

V. 36. *he kneeled down*] Though the heart and inward affection in Prayer, be the chief thing which God looketh on, yet is *he the God of the Body which he redeemed, as well as the Soul*, (1 Corinthians 6. 20.) therefore ſuch reverend geſture, as kneeling, lifting up the hands, *&c.* have theſe excellent uſes. Firſt hereby we exerciſe Body and Soul in Gods ſervice. Secondly, They ſtir up our own devotion and others, where they are preſent. Thirdly, thus we teſtifie the performance of our duty to God before men: as lifting up the hands is a ſigne of confidence to be heard, ſo is the bending of our knees of humility,which two are the wings of faithful Prayer. See Epheſ. 3.4. Acts 21. 5.

V. 37. *all wept ſore*] as thoſe who dearly love, uſe to doe at parting.

V. 38. *ſorrowing moſt of all, &c.*] In conſideration of the loſſe, which their ſelves, and all *Aſia ſhould have* of him.

they accompanied him unto the ſhip] As long as they could they would enjoy him; and as far as they could looke after him. Thus are we pulled one from another here: we part weeping, but ſhall at laſt come together again with joy, never more to part.

CHAP. XXI.

Verſe 1. After *we were gotten from them*] ἀποσπασθέντας ἀπ᾽ αὐτῶν, *pulled from them*, as they who part unwillingly, or are drawn away by force or neceſſity: ſo the Greek word ἀποσπάω, *abſtraho*, ſo σπάω, *traho* ſignifieth. See Luke 22. 41. ἀποσπάσθη ἀπ᾽ αὐτῶν——— *avulſus fuit ab iis*, he was drawn, or pulled from them.

and had lanched] Or *put from the ſhore*.

Choos] Or *Cea*, and Iſland in the Ægean ſea, one of the *Cyclades* mentioned, *Plin. l.6.c.*34.

Rhodes] Another Iſland in the *Lycian* ſea, near the Continent of *Aſia*; the moſt noble of all the *Cyclades*, ſaith *Jerome de loc. Hebr. Act.* See *Atlas min. Gerard. Mercator. Amſterodam.* 1634 *pag.*605.

Patara] A City of *Lycia*, a Province in *Aſia Jerome,ibid.*

V. 2. *Phenicia*] Chapter 11, 19. See *Plin. lib.* 36.*cap.* 26. *init.*

V. 3. *at Tyre*] Which was the Metropolis of *Phenicia*.

V. 4. *that he ſhould not goe up*] That is, they propheſied of his danger, if he went up; that they did by the Spirit of Propheſie; but through humane affection they diſſwaded him from going, ſo this croſſeth not that which is ſaid, Chapter, 20.22.

V. 5. *they all brought us on our way*] This was their love to him that taught them, and a good Teſtimony of their ſincerity, who thus honoured him whom the World generally contemned and perſecuted. See Galathians, 4. 14. 2 Timothy, 1.15.

we kneeled down on the ſhore] See c.20.36. c. 7.60. Probably, they prayed, as for the happy ſucceſs of the Goſpel to Gods glory, the encreaſe of the *Church*, and the Kingdome of *Chriſt*, and thoſe things which concerned their bodies and ſouls in general; ſo for *Paul* and thoſe with him,and their good voyage in particular.

V. 6. *they returned home again*] Every one to his own affairs and calling.

V. 7. *Ptolomais*] A Sea-town of *Phenicia*. See *Plin. lib.* 5. *cap.* 5. *& lib.*36. *cap.* 26. *init.* The Syriac calleth it עכו (ſee *not.Tremel.*) So Judges 1.31. עכו. 70. Ἀκχώ, *Plin.lib.* 5. *cap.* 19. ſaith it was in time paſt called *Ace*. Here the Greeke uſeth the latter name, and the Syriac retaineth the more ancient.

V. 8. *we that were of Pauls company*] See Capter, 13.13.

Ceſarea] Chap. 18. 22.

of Philip. the Evangeliſt] or who preached the Goſpel. This office ſeemeth to have been between an Apoſtle and a Paſtor, Epheſ.4.11.c.8.12.

which was one of the ſeven] c. 6. 5.

V. 9. *which did Propheſie*] That is, by the inſtinct of Spirit, tell things to come, not ſpeake in the *Church*, as Teachers, that is prohibited, 1 Corinthians, 14. 34. 1 Timothy, 2. 12.

V. 10. *named Agabus*] See c. 11. 28.

V. 11. *binde the man that oweth this girdle*] The effect ſee verſe 33. This ſaid he, not ſo much for *Pauls* ſake,as for others. *Paul* was not ignorant that bonds and afflictions abode him, c. 20. 23. but hereby his conſtancy to teſtifie the truth of *Chriſt* appeared, to the great confirmation of the believers. In taking *Pauls* girdle he imitated the Prophets, who uſed to repreſent that which they foretold, by certain ſignes. See Iſaia, 20. 2. Jer.27.2.Ezekiel 12.3. Jeremia.32.28.which manner the falſe Prophets alſo took up. 1 Kings 21. 11. Jer.28. 10, 11. In that he alledgeth the dictate of Gods Spirit, it ſheweth that the ſufferings of Gods children, are neither fortuitous, nor in the power of perſecutors, but in Gods providence. See John 19. 11.

V. 12. *beſought him not to goe*]Out of their affection to him, and grief to loſe ſo excellent a light, they importune him with tears,to forbear going to *Jeruſalem*.

V. 13. *to break mine heart*] Meaninng that it was bitterneſs of heart to him, to ſee them afflicted with grief for him, who was reſolved, come life, come death, to be obedient to the guidance of Gods holy ſpirit.

v.14. *we ceaſed, ſaying, the will of the Lord,&c.*] When they ſaw he would not be perſwaded, they committed him to God who was able to preſerve him: this reſolution is the onely means to bridle extravagant affections, when we can patiently ſubmit our ſelves, our deſires, and counſels to the will of God, in aſſurance of his mercy, who is able to make all things work together for good, to them that love him, Rom. 8. See Matt.26 39.42.

V. 15. *took up our carriages, and went, &c.*] ἀποσκευασάμενοι, putting up our carriages and neceſſaries. That which the Latines gave by *convaſo*, or *colligo neceſſaria ad iter*, the Greeks expreſſed by σκευάζομαι, in the active ſignification; and ἀποσκευάζω —— *vaſa aufero. Suidas* interpreteth ἀποσκευὴ —— ἡ τῶν ἐπιτηδείων κομιδὴ —— carriage of neceſſaries for a voyage. So the Syriac here giveth it *prepared our ſelves*, putting all neceſſaries to carry with them. It ſheweth *Pauls* admirable conſtancy, thus meeting with his foreſeen afflictions, for the teſtimony of the Goſpel; and that they who had diſſwaded him from going up, did not therein ſo much regard their own intereſt as the *Churches* loſſe; for they would alſo ſhare with him, ſeeing he would needs goe. True Faith is not daunted by the Croſſe, but reſolutely followes Gods calling.

V. 16. *with whom we ſhould lodge*] Meaning at Jeruſalem, where now at the great ſolemnity of the feaſt of *Pentecoſt* lodgings uſed to be very ſcarce.

V. 17. *received us gladly*] Chearfully and lovingly entertained us; for albeit they had heard many reports concerning him, which the enemies had injuriouſly caſt forth to cauſe the brethren to ſuſpect and avoid him, yet would they not for ſuch rumours conmdemne him, or exclude him from their ſocietie.

V. 18. *with us unto James*] Chapter, 15. 13. It ſeemeth he was aſſigned to ſtay at *Jeruſalem*, whereunto many Believers reſorting, it was neceſſary, that one of the Apoſtles ſhould reſide there, to adviſe thoſe Chriſtians, who upon any emergent Controverſies, ſhould repaire thither; in which Caſe, it ſeemeth the Elders were called together.

V. 19. *what things God had wrought*] Which he did not in oſtentation of his own excellency, who elſewhere ſaith he was the leaſt of the Apoſtles, 1 Cor. 15. 9. but to ſet out the goodneſſe of God in his reception of the Gentiles, and mercy ſhewed divers wayes to them.

V. 20. *Thouſands*] μυριάδες, *myriads*, or *ten thouſands*, He meaneth a great number, He defineth it not.

all zealous of the Law] He meaneth the *major* part of them were zealous (though without knowledge Romans, 10. 2. Gal 1.14) they were tenacious of legal Ceremonies, in which they had been bred.

V. 21. *to forſake Moſes*] which was an odious and falſe aſperſion: for the Doctrine of the Goſpel which *Paul* preached, was according to *Moſes teſtimony of Chriſt*: onely he taught, how we muſt paſs from ſhadowes and repreſentations to the ſubſtance which was in *Chriſt*. the end of the Law, (ſee Gal. 5.1.) and how they muſt uſe all thoſe things indifferently in wiſedome and charity, as knowing our freedome in *Chriſt*. See Chapter,16.3.and 18 18.,Gal.2 3. Romans 14. 13.15.19.21. 1 Cor.8.13.

V. 22. *the multitude muſt needs come together*] That is, it will be known that thou art here, and the unbelievers will perſecute thee, as an enemy to their Law.

V. 23. *we have foure men*] Faithfull brethren, who had a Vow, as Chapter, 18.18. Thus would they make preſent uſe of theſe mens legall Obligations, in the knowledge of Chriſtian liberty, for the advancement of the Goſpel; and indeed, the end of this Ceremony was thankſgiving, which is nothing contrary to Chriſtian Religion, but well agreeing with it.

V. 24. *them take*] The meaning is, for as much as thou didſt ſhear thy head at Cenchrea, Chap. 18. 18. according to thy vow of a Nazarite, ſhew (now thou art at *Jeruſalem*) the accompliſhment thereof, by joyning in the charge with theſe four men, offering according to the Law on that behalfe, by which it may appeare that thou art not a deſpiſer of the Law of *Moſes*.

ſhave their heads] Numb. 6.18, Chap. 18. 18 which (ſaith a learned Authour) the *Hebrewes* call, *the ſhaving of purity*, (or *for cleanneſſe*) —— this ſhaving was in thankfulneſſe, to ſignifie that he had the perfection of his *Nazariteſhip* from God; and therefore burned his hair under his ſacrifice —— to ſignifie the end of his vow performed acceptable to God in *Chriſt*, and preſented unto him by the Spirit, which is like unto fire, Matt.3.11.

V. 25. *we have written*] Chapter, 15. 20. as if they had ſaid, as concerning the Gentiles, they are to obſerve onely the morall Law, not the Ceremoniall, concerning the Jewes, we are ſo farre indulgent, as we may by any means bring them to *Chriſt*, in whom they ſhall better underſtand their liberty, and learn to leave off theſe beggarly and antiquated rudiments.

V. 26. *then Paul tooke the men*] Obtemperating to the advice of James, and the reſt of the brethren, and to ſhew publickly that he was no enemy of the Law.

to ſignifie the accompliſhment] The day on which the vow of a Nazarite did end, he was by the Law to offer certain ſacrifices, Numb. 6.13.and therefore it was neceſſary to acquaint the Prieſt herewith.

V. 27. *ſeven dayes were ended*] That is, a week after that *Paul* had performed this Ceremony: or the laſt of the ſeven weeks.

the Jewes which were of Aſia] Who dwelling in *Aſia*, had former conteſts with him there: theſe blood-hounds never give over their chaſe, ſo long as they could purſue him.

V. 28. *againſt the People and the Law*] Thus falſly do they calumniate him, who indeed taught them the true end and uſe of the Law.

Greeks alſo into the Temple] Meaning, that he had brought the uncircumciſed beyond the court of the Gentiles, which was death to do.

V. 29. *Trophimus an Epheſian*] See Chap. 20 4.

and they ſuppoſed] The wicked are full of jealouſie, and therefore conclude, that muſt bee ſo, which they once dream of.

V. 30. *the City was moved*] So eaſily are multitudes engaged in ſacred quarrels.

V. 31. *chief Captain*] See on John 18. 12. The Romane Tribune, who was in the nature of a Colonel, and had Centurions, or Captains of hundreds in his regiment, he had the command of the ſouldiers, and therefore the addreſſe was made to him in this tumult: they purpoſed to kill *Paul*; and draging him out of the Temple, forthwith the doors were ſhut, leſt they ſhould defile the Temple with blood; they thought it great impietie to ſtain the pavements of the Temple, but none to defile their ſouls with the guilt of blood: but God provided a timely reſcue.

V. 32. *left beating of Paul*] For feare of the Roman power which came to keep peace: for the Iewes had not power of life and death permitted them by the Romans: the feare of men awed theſe perſecutors, whom neither feare of God, reſpect of religion, reverence of the Temple, nor regard of man could reſtrain; which ſufficiently demonſtrateth that malice, not zeal ſet them on to theſe outrages.

V. 33. *to be bound with two chains*] Poſſibly he took him for the Author of this tumult. See Chap. 23. 27. here appeareth Gods providence reſcuing *Paul* by his hands who had no ſuch intention.

and what he had done] However he bound him, yet had he ſo much juſtice, as not to condemn him unheard: poſſibly, he neither being acquainted with *Paul*, nor the cauſe of the tumult; and ſeeing the people ſo generally violent againſt him, might ſuſpect him to be ſome great malefactor or dangerous perſon; therefore he commanded him to be bound, that he might appeaſe the preſent rage of the multitude, who ſeeing him ſo bound, might ſuppoſe that he was reſerved to ſome capitall puniſhment.

V. 34. *could not know the certainty*] In ſeditious tumults nothing is certainly underſtood, where all is acted by affection, not by reaſon; violence, not equity.

into the Caſtle] Which joyned to the Temple, that he might ſhut out the multitude, and underſtand the truth of the matter.

V. 35. *he was born of the ſouldiers*] Whether by the throng, the people preſſing on, or taken up by the ſouldiers, to ſecure him from their fury, is not expreſſed; the *Syriac* ſeemeth to underſtand this latter: there was little favour intended him by them, who reſerved him (as probably they conceived) to puniſhment.

V. 36. *away with him*] See Luke 23. 18. John 19. 15. αἶρε αὐτόν, that is, *kill him*: ſo *Budæus* among other ſignifications interpreteth αἴρω, *de medio tollo*. So they cried againſt *Chriſt*.

V. 37. *may I ſpeake, &c.*] εἰ ἔξεστί μοι, *if it be lawfulll*; It is a Greek manner of ſpeaking, to crave leave to ſpeak, or act: he deſireth liberty to anſwer for himſelf, that being cleared, he might ſuffer no ſcandall to reſt upon Gods Word and Truth, which he preached; and alſo to ſhew his invincible zea for the ſalvation of his kinſ-men according to the fleſh: amidſt theſe hideous ſtorms, their raging malice againſt his life; in chains, clamours and votes preſently to murder him among armed troops apprehending him, he taketh care for their edification and ſalvation, being deſirous to ſpeak that he might clear his innecency, and ſatisfie them.

V. 38. *art not thou that Egyptian* Specified, chap. 5. 36. of whom *Joſephus antiq. lib. 20. cap. 11. & de bel. Iud. lib. 2. cap. 12.* he enquireth of an Egyptian who in *Tiberius Cæſars* reign, made an inſurrection, and after many of his followers were ſlain, eſcaped away.

that were murderers] σικαρίων, this was a word borrowed from the Latines, ſignifying men ready to murder; it ſeems they were ſo named of a ſhort weapon which they did wear, called *ſica*, a puniard, skein, pocket dagger, or ſtellato, of the Chaldee word סכן *ſachin*, a knife, or the Hebr. שכן *ſachan*, Prov. 23. 2. Gr. μάχαιράν, thy knife; Gen. 22. 10. *Abraham* took המאכלת, τὴν μάχαιραν, Chald. סכינא his knife. See of theſe *Joſeph. Ant. Iud. lib. 20.*

V. 39. *of Tarſus*] Chap. 9. 32. See *Joſeph. Antiq. l. 1. c. 11.* it was the Metropolis of Cilicia: it is now called Hama, *G. Mercat. Atl. min. Aſia min.*

V. 40. *beckned with the hand*] See Chap. 12. 17. and 13. 16. and 19. 33.

in the Hebrew tongue] Whether in the pure Hebrew tongue (in uſe before their captivity, but in and before *Chriſts* time becoming a dead tongue) or in the Syriack, it is not certain: for that was called the Hebrew, both in reſpect of the derivation thereof from the Hebrew, and for as much as it was then the mother tongue of them who were Hebrews.

CHAP. XXII.

Verſe 1. BRethren *and Fathers*] Thus he inſinuateth to gain attention, wherein he reſpecteth the Honour which God had given them, not what they now deſerved.

V. *in the Hebrew, &c.*] Chap. 21. 40.

they kept the more ſilence] Our mother Tongue moſt affecteth us; therefore, he that could ſpeake all Tongues, uſed his own.

V. 3. *at the feet of Gamaliel*] Meaning that he was a continual and diligent hearer of that grave Doctor of the Law, *Gamaliel*, he alludeth to the poſture of teachers ſtanding in high places, and auditors ſitting below them. See Deut. 33. 3. Luke 10. 39.

according to the perfect manner] Syr. *perfectly taught in the Law of the fathers*: which relateth not to the Ceremonial law, as if he had attributed perfection to that which made nothing perfect, but *the bringing in of a better hope did.* See Heb. 7. 11. 19. it relateth to *Pauls* inſtruction, as if he had ſaid, I was perfectly taught.

zealous towards God] I did as ſeriouſly and heartily endeavour to ſerve God, as any of you now do in that way. Se Philip. 3. 6.

V. 4. *I perſecuted*] See chap. 9. 1 &c. 1 Tim. 1. 13. &c. I was as violent againſt all Chriſtians, as you now are.

V. 5. *as alſo the high prieſt, &c.*] The things which I ſpeak are well known to the high prieſt himſelf, and all the chief of the Sanhedrim.

unto the brethren] Of the Synagogue of the Jewes at Damaſcus.

to be puniſhed] To be beaten or impriſoned. See on chapter 9. 2.

V. 6. *come nigh unto Damaſcus*] See this whole paſſage, chap. 6, 1, 2, &c.

V. 9. *they heard not the voyce*] Chap. 9. 7. it is ſaid they heard, τῆς φωνῆς, *a voyce*: that is the voyce of *Saul* ſpeaking to one whom they ſaw not; they heard not the voyce of Chriſt: ſome think they heard onely a confuſed ſound (that they might perceive it was from heaven) as the people did, John 12. 29. when ſome ſaid it thundred, ſome ſaid an Angel ſpake, but underſtood not what was ſaid.

V. 10. *what ſhall I do*] Chap. 9. 6.

V. 11. *for the glory of that light*] Which ſtrook him blinde for a time. He that had brought ſervants and others to aſſiſt him in carrying away the ſervants of Chriſt from Damaſcus bound to Jeruſalem, is fain to uſe their help in leading him blinde into Damaſcus: thus God made him an example both of his juſtice, puniſhing him, and of his mercy, converting him.

V. 12. *a devout man &c.*] εὐσεβὴς, a pious or juſt man according to the Law: as all the Jews which knew him could teſtifie.

according to the Law] Which he inferreth to ſhew them that the goſplel was not contrary to, nor deſtructive of the law, but only the accompliſhment thereof: for, a man zealous of, and learned in the law, by Gods appointment, perſwaded him to embrace the goſpel. Thus he ſpeaketh of *Ananias*, to diſtinguiſh him who was a believing Jew, from a proſelyte or pious Gentile.

V. 13. *came unto me*] See Chap. 9, 17.

V. 14. *the God of our fathers, &c.*] No words ſounded ſo well in the eares of a Jew, as theſe of which that nation often boaſted. See John 8. 41. but hereby *Paul* proveth his purpoſe; that he was no Apoſtate from the God of *Abraham*, or his holy worſhip; but he ſtill adored, and ſerved the ſame God, as he had learned in the Law, under whoſe ſhadowes was veiled all that which more clearly ſhined in the Goſpel.

hath choſen thee] προεχειρίσατό σε, hath deſigned or appointed thee, as chap. 26. 16. אקימך *Syr. akimach*, *conſtituit te*, *ordained* and made thee ready to his hand; πρόχειρος, that is ſaith *Suidas*, ὁ ἕτοιμος, one fitted, furniſhed, and prepared to ſome action.

and ſee that juſt one] That is Chriſt, whom all the Patriarcks, Prophets, and believers, before his coming deſired to ſee: Mat. 13. 17. Luke 2. 29. See 1 Cor. 9. 1. and 15. 8. he ſaw Chriſt, either in ſome ſupernatural gifts, a rapt into heaven, or ſome apprehenſible repreſentation, as chap. 7. 55.

V. 15. *thou ſhalt be a witneſſe*] God doth not fit men with extraordinary knovvledge for their ovvn ſakes onely, but as finally to his ovvn glory, ſo in that vvhich is ſubordinate thereto, for others good: as trees bear not fruit for themſelves, fountains run not for themſelves, the ſun ſhineth not for himſelf, but for others good: that good is beſt vvhich is moſt communicable. You vvho have attained this honour of Chriſts diſciples (Luke 24. 48. Acts 1. 8. John 1. 7.) live not to your ſelves, but to the teſtimony of Gods truth, and others good, by communicating to them that vvhich you have heard and ſeen of Chriſt.

what thou haſt ſeen] That is, not only this precedent apparition, but principally in that viſion deſcribed, 2 Cor. 12. 2. Theſe things he ſpecifieth, not that his commiſſion ſhould be, onely to preach thus much and no more than now he heard and ſaw, but becauſe he might hereby gain belief to thoſe things which ſhould be revealed to him, and which he ſhould preach concerning the myſteries of ſalvation by Chriſt, in that he might truly avow his calling to that change by Chriſt, and that he was an ear-witneſſe and an eye-witneſſe, of theſe things: therefore not only now, but alſo again before King *Agrippa*, chap. 26. 12. &c. and ſo in his Epiſtle, 1 Cor. 9. 1. 1 Cor. 15. 8. he mentioneth the ſame,

V, 16. *why tarryeſt thou?*] Theſe vvere *Ananias* vvords to *Saul*, exhorting him to be baptized: we may ſuppoſe that he did further inſtruct him in the doctrine of the Goſpel, by larger diſcourſes, which *Luke* for brevity ſake here omitteth.

waſh away thy ſinnes] Chap. 2. 38. by the Spirit of God giving the inward effect of baptiſme by the application of the blood and merits of Chriſt, by purifying of thy ſoul by faith, regeneration, and newneſſe of life. This ſheweth the effect of baptiſme; not that the water hath this power, but the blood of Chriſt thereby repreſented, 1 John 1. 7. yet we muſt know, that God propoſeth not bare and fallacious ſignes in the Sacraments, but accompanieth his ordinance with the power of the holy Ghoſt, making them effectuall for that which he promiſeth and propoſeth therein, which is remiſſion of ſins.

V. 17. *I was in a trance*] The circumſtances of the time, place, and extaſie, ſhew that God appeared to him, and aſſigned him to his office: whether this was that rapt, 2 Cor. 12. 4. it is uncertain.

V. 18. *and ſaw him*] Saw him in that trance, verſe 17. the appearance of the Lord ſo ſpeaking to me.

V. 19. *Lord they know that I am impriſoned*] This intimateth *Pauls* unwillingneſſe to have preached to the Gentiles, and the condition of carnall reaſon, ever oppoſing the motions of Gods Spirit, by objecting vain excuſes againſt his commands. See Exod. 3. 11. and 4. 10. Acts 10. 14. Jonah 4. 1 Some interpret this, (*they know*) as relating to the Jewes; and that *Paul* here intimated his hope rather of doing good at Jeruſalem, where they knew how zealous he had been of the law, than of going to the Gentiles: which being admitted there appeareth no reaſon, but that we may ſay, that others out of Jeruſalem, yea and the Gentiles alſo might heare theſe things of him; and that *Paul* reſpected that which God had before ſaid to *Ananias* concerning him, chap. 9. 15. *he is a choſen veſſell unto me, to beare my name before the Gentiles, &c.* which doubtleſſe *Ananias* would not conceale from him: ſo that he may here intimate an improbability of his reception among the Gentiles, who would alſo be afraid of him, as he was chap. 9. 13. all concludeth his declining his miſſion to the Gentiles, and Gods expreſſe command for the ſame.

V. 20. *and when the blood of thy Martyr Stephen*] Martyr is a Greek word ſignifying a witneſſe: and is in a peculiar manner uſed to import him, who in his conſtant profeſſion, in grievous puniſhment, or violent death, giveth teſtimony to the truth of the Goſpel.

V. 21. *depart, for I will ſend thee hence, &c.*] God preſſed his own command, which, againſt all vain pretences of man to the contray, muſt be obeyed: He doth not here promiſe ſucceſs among the Gentiles, but expreſly ſendeth him to them; becauſe he will have us learn to lay by all our owne counſels, and ſimply and readily obey him in his commands.

V. 22. *and then lift up their voyces, &c.*] They could not endure to hear of his going to the Gentiles, therefore here they interrupt him with tumultuous clamours: ſo proud a confidence had they of themſelves, as that they were impatient that God ſhould beſtow his own favours upon any but themſelves, and yet themſelves refuſed them: we ſhall not be grieved to have ſinners partners with us in repentance, and mercy, if we belong to Chriſt, who for the redemption of his, refuſed not to be crucified between theeves and malefactors.

V. 23. *caſt off their clothes*] To prepare themſelves to doe violence.

threw duſt in the air] This is a deſcription of a ſeditious, and enraged multitude.

V. 24. *by ſcourging*] To compell him to confeſſe ſomething

V. 25. *A Roman*] That is, which is a free man of Rome; not there borne, but by priviledge of that City where he was borne, that is, Tarſus (Chapter 16. 37.) where was a Roman colony.

V. 26. *When the Centurion heard it*] He being doubtfull what to doe herein, acquainteth his Colonel: that he might receive further order from him. (See on John 18. 12.) the reaſon why they would either ſo ſoon believe *Paul*, or did ſo much ſtartle at the naming of the Roman priviledge, was becauſe it was death for any man to plead it falſely, and very criminal for any in publick authority to violate it.

V. 27. *Art thou a Roman?*] S. *Luke* ſetteth down but the abridgement of the things: ſo that it is likely that *Paul* made it ſufficiently appear to him, that he was thus priviledged, before he looſed him.

V. 28 *I was free-born*] The Colonel ſaith, he purchaſed πολλοῦ κεφαλαίου, it is an Hebraiſme: they put ראש *roſh*, an head, inſtead of *ſumme*, as Exodus 30. 12. Numb. 4. 2. take ראש 70. τὸ κεφάλαιον, *the ſumme*: So *Budæus* ſheweth that among other things, κεφάλαιον ſignifieth a ſumme of money: the Syriack בכספא סגיאא *bechesp̄a ſaggia* with much ſilver, much money; he ſaith, he bought τὴν πολιτείαν, that is, *jus civitatis*, the freedom of the City (of Rome) which *Paul* had freely being a native of Tarſus; for it was the Roman cuſtome to priviledge ſome Cities who had well deſerved of them in the wars or other weighty affairs aſſiſting them.

V. 29. *examined him*] Or tortured him; they who were appointed to examine him by tormenting him to make him confeſs ſomething againſt himſelf.

chief captain alſo was afraid] In reſpect of the ſevere puniſhments appointed to any that did abuſe a free-man of Rome, he feared being called in queſtion for this buſineſſe.

V. 30. *would have known the certainty*] Being ignorant of the Jewiſh Religion, he referreth him to their council, but probably he would gladly have found ſome fault in *Paul* worthy of bonds, that he might have excuſed his own fault in binding and ſcourging him.

brought Paul down] From the Caſtle, verſe 24.

CHAP. XXIII.

Verſe 1. IN *all good conſcience*] 2 Tim. 1. 3 this ſaid he to meet with their calumnies who accuſed him of profanation: not that he was free from all ſin, (See Rom 7. 23.) but to ſhew that they injuriouſly accuſed him of contempt of Gods Law, or profanation of the Temple.

V. 2. *the high Prieſt*] So the Surrogates were alſo called. See on Luke 3. 2. and poſſibly this was no more: He commanded him to be ſmitten, becauſe he conceived that *Pauls* profeſſion of good conſcience obliquely taxed his judges, and accuſers as if they had evil conſciences, in as much as they perſecuted him.

V. 3. *thou whited wall*] Falſe Hypocrite. See Ezek. 13. 10. Matt. 23. 27.

contrary to the Law] Levit. 19. 35. Deut. 25. 1, 2. beareſt thou the perſon of a Judge pretending to do juſtice, and openly tranſgreſſeſt the Law, by injuring the innocent, and uncondemned? God will once revenge this.

V. 4 *Revileſt thou Gods High Prieſt*] Theſe *Paraſites*, to ingratiate with *Ananias*, ſeem zealous of his Honour, taxing *Pauls* juſt reproof, but cannot or will not underſtand the High Prieſts injuſtice and Hypocroſie; this they diſſemble, and cenſure *Pauls* juſt liberty of ſpeaking, as he was more than a private man, but ſee not the unjuſt liberty which the Prieſt took to injure the Apoſtle.

V. 5. *I wiſt not brethren*] I knew him not to be a lawfull High Prieſt, who thus violateth the Law; and indeed he was but an uſurper. See *Joſephus antiq. l.* 20. *cap.* 3 5. *Chr. Helvic. Theat. Hiſt. Anno Chriſti* 46. ſome think that *Paul* having now of long time been a ſtranger at *Jeruſalem*, did not know the High prieſt or Surrogate: others thinke he ſpake ironically; as if he had ſaid, I could not perceive by this deportment that he was an High-Prieſt: ſure it is that he did but juſtly reprove the tyranny of an unjuſt Judge.

thou ſhalt not ſpeak evil] Exod. 22. 28.

V. 6. *I am a Phariſee*] Phil. 3. 5. Which he ſpake not to get favour of the Phariſes, or to approve all their traditions, but out of a prudent policy to ſet diviſion among them, for his better eſcape.

of the hope, &c.] Chap. 24. 21. Not but that there were more points in queſtion, but becauſe for this chiefly the Sadduces hated and perſecuted him.

V. 7. *there aroſe a diſſention, &c.*] God by dividing theſe enemies, provided for *Pauls* ſafety: they differing in their tenets, would not agree to condemn him, as otherwiſe they intended: the unity and conſpiracy of the wicked; cannot be laſting: for God infatuateth their counſels: and divideth them, that they may not be ſo miſchievous as thy deſire, and otherwiſe would be.

V. 8. *for the Sadduces*] Matt. 22. 23. Mark 12. 18 Seeing the writings of *Moſes* which they received, ſo expreſly ſpeak of *Angels* it is probable that they did not abſolutely deny them, but poſſibly might think them to be but a tranſitory apparition, created of God, onely to ſignifie his pleaſure to men; or to execute ſome commands, and ſo to diſſolve and ceaſe again: whereas the Phariſees acknowledge both, that is, the reſurrection from the dead, and the real ſubſiſtence of *Angels* and Spirits, in the ſtate of ſeparation.

V. 9. *but if a ſpirit, or, &c.*] If he have had any divine or extraordinary revelation.

V. 10. *when there aroſe great diſſention*] When they grew hot in their conteſt, and poſſibly were falling from words to blows; then the Captain reſcued *Paul*, to prevent violence and more tumult.

V. 11. *the Lord ſtood by him*] In a viſion to comfort and encourage him.

V. 12 *banded together*] ποιήσαντες συστροφὴν making a combination. So Chapter 19. 40. *whereby we may give account* τῆς συστροφῆς ταύτης of this concourſe, *Hujus conſpirata coitionis*, *Budæus*. He ſheweth that it cometh from the word which ſignifieth, *agmen cogere, & factionem ciere*, to gather a company together, and ſtir up a faction againſt ſome others. So *Suidas* interpreteth συστροφή, ἡ ὁμόνοια, καὶ ἡ ἐπὶ κακῷ συμφωνία, a conſent and agreement, to doe ſome miſchiefe.

under a curſe] With an Oath of execration; as wiſhing, that ſuch or ſuch a plague or miſchief might befall them, if they did not that which they had combined in, ἀναθεματίσαι ἑαυτοὺς *extremis diris & execrationibus devovere*. So *Budæus* ſaith, the Apoſtle calleth ἀναθέματα, *Quaſi quorum caput devotum inferis eſt*. See Matthew, 26. 74. Romanes, 9. 3.

V. 13. *more than fourty*] This ſheweth how great a party Satan hath ever ready to oppoſe the Goſpel, and how prone men are to combine for any miſchief.

V. 14. *to the chief Prieſts*] Being confident of their aſſiſtance, otherwiſe they might have expected ſharp reproof, and diſcovery of their intended murder, had their Prieſts been any better than impious murderers their ſelves: for ſuch are they, who having power, hinder not murder what they can.

we have bound our ſelves under a great curſe] ἀναθέματι ἀνεθεματίσαμεν ——it is an uſuall Hebraiſm ——with a curſe we have curſed, that is, grievouſly curſed, or bound our ſelves with direfull curſes; that they would eat nothing untill they had killed *Paul*, was their agreement and condition; the curſe was the bond, whereby they obliged themſelves: this ſheweth their rage and bloody minds, more ſoliciteous for others deſtruction, than their own ſafety: had they well conſidered, they might eaſily have known that many accidents, which they could not *foreſee*, might hinder *their endeavour* and fruſtrate *their deſign.*

V. 15. *ye with the council*] That is, with the conſent, or in the name of the Council, whoſe minds it ſeems they knew were bent to joyn with them to deſtroy *Paul*: the moſt pernicious impiety loveth the vail of publique authority; and Satan never did more miſchief than by gaining Councils to his party.

ſignifie to the chief captain, that he bring down, &c.] Signifie the cauſe or end of your requeſt, (for they had no power to command the Captain) that ye would *enquire ſomething more* *perfectly;&c.* thus they would carry on their deſign, under pretence of Juſtice and Religion.

are all ready to kill him] Here appeareth unto how deſperate a condition Religion was now come among them, when bloody conſpirators durſt come to the chief Prieſts, not onely to acquaint them with a deſign ſo miſchievous, but alſo to implore their aſſiſtance, therein.

V. 16. *when Pauls ſiſters ſon heard, &c.*] God ſuffereth the wicked to plot, and to be near the execution, and then defeateth their counſels. There is no wiſedome againſt God. See Prov. 21.30. Iſa.8.10.and 33.9. 10,11. Eſter 9.1,&c.Acts 12.6. 1 Sam.20. 35.

V. 17. *called one of the Centurians*] That is, as the Syriack interpreteth שדר *ſhaddar*, *ſending he called*; he ſent to intreat that he might ſpeake with him; and that he would do ſo much as bring the young man to *Lyſias*, their chiefe Commander. So Verſe 18. and *prayed me to bring*, *&c.*

V. 18. *Paul the priſoner*] ὁ δέσμιος,&c. *Paul* who is bound, for they uſed to put bonds on priſoners.

V. 19. *went with him aſide*] Suppoſing he had ſome ſecret to impart unto him, as indeed he had; in both theſe Commanders we have an example of courteſie: in the one readily bringing the young man to be heard; in the other, as readily giving him audience and diſpatch: in both of Gods good providence enclining their hearts to the preſervation of the Apoſtle.

V. 20. *the Jewes have agreed*] That is, ſome of them, or the chief of them, have conſpired; Syriacke, *have conſulted.*

V. 21. *but do not thou yield unto them*] I beſeech thee let them not by any pretences, or perſwaſions prevail with thee; μὴ πεισθῇς, be not thou perſwaded by them: ſo the word is uſed, c.21.14.

for there lye in wait] Herein he ſheweth the conſpiracy of the Jews, the ground and cauſe of his requeſt.

now are they ready. looking for a promiſe from thee] Epecting what anſwer thou wilt make them.

V. 22. *ſee thou tell no man*] Which charge he might give him in reſpect of his own purpoſe, leſt the matter being revealed the enraged Jewes ſhould attempt ſome other miſchief: or in reſpect of the ſafety of the young man, upon whom probably they would turn their malice, becauſe he defeated their plot on *Paul.*

V. 23. *called unto him*] Knowing the malice of that Nation, and their implacable fury ſhewed in former actions, he eaſily believed the young mans relation, and provided accordingly.

and ſpear-men two hundred] δεξιολάβους ſuch as held and carried javelins or darts in their right hands, and were of life-guards to Princes or Commanders; δεξιολάβος is *ſtipator, qui alicui latus munit*, Jo. *Drus. Suidas* interpreteth it by πλευροφύλαξ, a keeper or garder of a ſide. The Syriack here Praphraſeth, *qui mittentes jaculantur dextra*, or *ſpiculatores à dextra*, as reading δεξιοβόλους, dart-men.

V. 24. *and bring him ſafe to Fœlix*] Leſt the Jewes ſhould way-lay and murder him: thus God accompliſheth his Will in the preſervation of his ſervants; many times by their hands, who intend onely their own ends.

V. 25. *a letter after this manner*] Either in this form, or the Contents thereof were as followeth.

V. 26. *ſendeth greeting*] Wiſheth much health and happineſſe; or as the Syriac, *Peace*, So the Greeks uſed χαίρειν, to greet or ſalute, as *Suidas* noteth in the beginning of their Epiſtles. Some wrote εὖ πράττειν, or εὖ διάγειν to the ſame purpoſe, *well to doe*, or *well to live.* This worldly-wiſe man, adoring the riſing Sun, giveth this unworthy *Fœlix*, the title of *Moſt excellent Governour*; whereas he was indeed, but an obſcure fellow thus advanced (by the abuſed favour of *Claudius Cæſar*) to great wealth and honour. *Paul* giveth the ſame to *Feſtus*, c. 26. 25. in order to Gods command for honouring ſuperiours, Prov. 24.21.

V. 27. *this man was taken of the Jewes*] This he writeth in favour of *Paul*, who being by priviledge a Romane, was illegally and evilly intreated of the Jewes: God guideth the tongues and pens of unbelievers to the advantage of his.

with an army] That is, a party, or ſome companies of ſouldiers, c.21. 32.

V. 28. *and when I would have known the cauſe*] He concealeth what he firſt did to *Paul*, and poſſibly touched in conſcience, laboured to make him amends, or at leaſt to free himſelf from blame and danger, for ſo uſing an uncondemned Roman See c. 22.29.

I brought him forth into their council] Who were to judge concerning matters of Religion, See c. 22.30.

V. *to be accuſed of queſtions of their Law*] Matters cnocerning the Jewiſh Religion.

worthy of death or bonds] Nothing but that which was worthy of favour; but he writeth according to the ſenſe of the Romans; as if he had ſaid, nothing by our Laws and imperial conſtitutions criminal.

V. 30. *that the Jewes laid wait, &c.*] This probably he writeth as to condemne the Jews tumuluous practiſes, illegal and miſchievous conventions againſt *Pauls* life, and the Empires peace; ſo alſo to give account of his intention in ſending him with ſuch a guard to *Fœlix.*

V. 31. *brought him by night*] To avoid all further inſurrections, and attempts, which the Jews would probably have made in *Jeruſalem.*

to Antipatris] A City in the tribe of *Manaſſeh*, between *Jeruſalem* and *Ceſarea, formerly called Capharſarama*, or *Capharſalama* (*Adricom. ter. ſanct. Manaſ.* 8.) *Herod building or repairing it*, called it by his father *Antipaters name*, *Jerome de loc. Hebr. Act.* See 1 Mac. 7.

V. 32. *they left the horſemen to go with him*] Probably they were ſo commanded to do by their Colonel *Lyſias.* And *Paul* was at that diſtance from *Jeruſalem*, ſecure from the preſent, purſuit of his enemies.

V. 33. *to Ceſarea*] See on Matt. 16. 13.and Jer. *de loc. heb act.*

V. 34. *of what Province he was*] By this name, the Romans called ſome countries by them ſubdued, and this was a common cuſtome of examination of ſtrangers, to ask, what countrey-men, or whence they were. See 2 Sam 1. 13. John 19 9. Probably *Fœlix* did it, that he might be ſatisfied whether *Paul* belonged to his juriſdiction.

Of Cilicia] chap. 6 9

V. 35. *when thy Accuſers are alſo come*] Leſt the Jewes ſhould complain of an undue courſe of Juſtice, that they had not audience: Theſe very Heathens knew it was not juſt to judge, before both parties Complainant and Defendant were lawfully heard: if it be enough to accuſe, who ſhall be innocent? and if it be enough to deny, who would be guilty?

in Herods judgement-hall] Or, *Herods* Palace, *Pretory*, or place which he built, or appointed to keep Courts, and hear cauſes in: a fair priſon, if any could be ſo.

CHAP. XXIV.

Verſe 1. A*Nanias the high Prieſt*] Chapter 23. 2.

deſcended] From *Jeruſalem* to *Ceſarea*: Mark how induſtrious and unwearied miſchief is; the High-Prieſt and Elders with *Tertullus* in purſuance of their malicious deſigne: from *Ieruſalem* to *Cæſarea*, and that ſpeedily travel they would ſpare no pains, nor looſe any time: it were happy if men would be thus minded for good.

with the elders] Theſe came to countenance the Jews cauſe againſt *Paul* with ſhew of great reverence, but indeed; as *Ambroſe* ſaid to *Valentinian* the Emperour *ep* 5. 31. *non annorum canicies eſt laudenda ſed morum*, it is probable that all theſe came downe, as to accuſe *Paul*, ſo principally to prevent their own danger: for underſtanding that *Lyſias* had ſent away *Paul*, and written Letters concerning the buſineſſe, they might well fear ſome informations againſt themſelves who had been ſo tumultuous.

a certain orator] An Advocate, or Lawyer.

V. 2. *by thee we enjoy*] To gain favour againſt *Paul* this flatterer thus begins with applauding *Fœlix*, vvhereas Hiſtories ſhew, how cruelly and impiouſly he behaved himſelf againſt their Nation.

V. 3. *moſt noble Fœlix*] *Fœlix* was of obſcure parentage, but *Claudius Cæſar* promoted him to honours; he had by his diligence ſuppreſſed the ſedition under *Eleazarus*: otherwiſe, he was covetous and a cruell man. See *Ioſephus Ant. Jud. l.* 20. *c.* 11. *& de bel. Jud. l.* 2. *c.* 12. See alſo on Chapter, 23.26.

V. 4. *that I be not further tedious*] He intimateth that he would not long detain him from other his weighty affairs; Greek ἐγκόπτω, which among other things, ſignifieth to hinder ones courſe or affairs, (1 Theſſalonians 2. 18. Galatians 5. 7. Romans 5. 22.) as here it might have been by a tedious diſcourſe. Syr. *ne autem fatigemus te multis*: but leſt we ſhould weary thee with many words.

V. 5. *a peſtilent fellow*] λοιμὸν, a plague. As the Latines put *ſcelus* in the abſtract, *pro ſcelerato*, wickedneſſe for a vvicked fellovv.

ſect of the Nazarens] αἱρέσεως, *of the hereſie*: this name they gave the Chriſtians in thoſe dayes, from *Jeſus* of *Nazareth*, according to vvhich they called him in contempt *Jeſus* of *Nazareth*, from the City where he was brought up ; afterward it was peculiarly attributed to the ſect of Heretickes, of which *Epiph. hær.* 29. See on *c.* 26. 5. See on verſe 14. of this Chapter.

a mover of ſedition]This aſperſion he caſt on *Paul*, probably becauſe he knew how odious ſedition was to the Romans, who being conquerors of Judæa, and many other Nations, were very ſolicitous to hold that which they had gotten with much charge,hazard, and effuſion of blood.

V. 6. *profane the temple*] c. 21.28.

according to our Law]That is, to examine the quality of the offence, which the Romans permitted them to do; but not to execute ſentence of death.

V. 7. *chief captain Lyſias*] The Colonel *Lyſias.* This they object as a ſecret accuſation of *Lyſias*, in hope to ballance his information hereby, intimating that he reſtrained them of that liberty contrary to the Roman grant.

V. 8. *accuſe him*] That is, *Paul.*

V. 9. *ſaying, that theſe things were ſo*] Theſe falſe witneſſes were ready to avow and confirm *Tertullus* lie.

V. 10. *a judge*] A Governour. Therefore thou art experienced in their cuſtomes, and canſt more equally and readily judge.

V. 11. *yet but twelve*] Meaning, he wanted not time, had he been ſo minded to ſtir up ſedition : ſeven dayes were ſpent in the performance of that Ceremony, which he uudertooke, that he might gain the weaker Jews to Chriſt, and five were ſpent ſince.

V. 12. *diſputing with any man*] Though he might lawfully have ſpoken in the temple, as being an Apoſtle of *Chriſt* the Lord of the temple; yet he denieth that he then and there uſed any ſuch liberty.

V. 13. *neither can they prove the things*] being falſe calumnies: Greek, οὔτε παραστῆσαι δύνανται—— neither can they ſet before you, as a thing evident, or to be confirmed by any certain arguments, as Act, 1,3. *Syr.* neither have they ability *ut probent coram te*, to prove or make appeare to, or before thee,&c.

V. 14. *which they call hereſie*] Or a ſect, as verſe 5. the Scribes and Phariſees called the Doctrine of *Chriſt* ſo in the worſt acceptation, as the enemies thereof ſtill doe ; this word, *αἱρεσις* was ſome times taken in the good part,as Chapter 26.5. Some mens miſunderſtanding prejudiceth not truth.

believing all things which are written in the law,&c.] herein he ſheweth his conſent with the *Church of God*:and that *chriſtians* have the ſame faith which the Patriarchs and Prophets had. See 1 Cor.10.1,2,&c.

V. 15. *which they themſelves alſo allow*] That is, the more prudent party, the Phariſees : the Sadduces denyed it.

juſt and unjuſt] Dan.12.2.John 5,28, 29.*for we muſt all appear before the judgement ſeat of Chriſt,&c.* 2 Cor.5.10. this one Article of his faith he mentioneth as the principal ground of faith and obedience, which he elſewhere more largely expreſſeth, 1 Cor. 15,13,&c.

V. 16. *a conſcience void of offence*] Becauſe I know I muſt ſtand before Gods Tribunal, I alwayes endeavour to keep a good conſcience, without which no man truely believeth, 1 Tim.1.19.

V. 17. *after many years*] It was a long time ſince he had been at J*eruſalem* : he came but ſeldome to J*eruſalem*, which will appear, if we conſider that which his ſelf writeth.Gal.2.1. and therewith, this ſacred Hiſtory ; wherein we read of *Pauls* aſcending to *Ieruſalem*, onely foure times : Firſt,Acts 9.26,&c. Gal.1. 18. Secondly, when he brought relief to the brethren, Acts 11.30.and 12.25. between theſe his comings they reckon eleaven years : Thirdly, Acts 15. 1, &c. the fourth going up, we reade of Acts 21.17. now the fourteen yeares mentioned Gal. 2. 1. muſt be reckoned from his converſion to the ſecond going up to J*eruſalem.*

V.18.*whereupon*]Upon bringing the bringing up of relief from *Antioch* the brethren which dwelt in J*udæa*,c.11, 29.30. *certain* J*ews*] c.21.27.

V.19.*who ought to have,&c.*]For his preſent accuſers ſpake but by here-ſay,or that which themſelves invented to hurt and diſadvantage him : as if he had ſaid ; if there had been any ſuch thing whereof they accuſe me ; or if any man could affirm ſuch things againſt me;why are they not here preſent? why appeare they not againſt me.

V. 20. *while I ſtood before the council*] That is, at *Ieruſalem.* let them ſay, if any can, what evil they found in me then, cap.23.9.

V. 21. *touching the reſurrection*] c. 23.6. I then ſaid in my defence, *of the hope and reſurrection of the dead, I am called in queſtion* ; whereupon aroſe contention *between the Sadduces*,and *Phariſees*, that was their fault not mine.

V. 22. *having more perfect knowledge of that way*] Syr.*becauſe he plainly knew that way* : becauſe he perceived that the Jewes had of malice accuſed him : well knowing their qualities, and how falſely and frivolouſly they had calumuiated him, loading him with foul words, not matters.

V. 23. *let him have liberty*] Let him not be kept cloſe priſoner,but under a Keeper with ſome chain on him. See c. 26.29. and 28.20.though he acquitted him from all crimes, yet he detaineth him to gratifie the Jews,or expecting a bribe, *Chryſ.*

V. 24. *Druſilla*] This was *Agrippa's* ſiſter,a vitious woman, See J*oſeph.Ant.Jud.l.*20.*c.*5.

V. 25. *Fœlix trembled*] Out of horrour of conſcience, being a wicked man.

V. 26. *that money ſhould have been given him*]Either he ſuppoſed *Paul* to be no vulgar man whom the Jews ſo violently proſecuted,but of ſome great concealed eſtate,(knowing that theſe ſtorms of envy rarely trouble the low ſhrubs)or that his friends and Diſciples would have redeemed him with ſome conſiderable bribe.Here is an example of a marcenary and corrupt Judge who will be hired to do Juſtice.

V. 27. *to ſhew the Jews a pleaſure*] To do the Jews ſome pleaſure,and after the many injuries he had done them, to pacifie them, that they might not follow him with complaints. He was careful to pleaſe the Jewes, though with diſpleaſing *God*, becauſe he loved himſelf, not *God*, nor good men.

CHAP. XXV.

Verſe 1. W*Hen Feſtus was come into the Province*] After *Fœlix* was removed from that government, and *Portius Feſtus* made Preſident of *Iudæa*, reduced into the form of a Province by the Romans.

V. 2. *informed him againſt Paul*]Being thus precipitated by the ſpirit of Satan to perſecute the Goſpel, they could not reſt; and the leading actors were they who ſhould have protected and taught the truth : ſo dangerous is the corruption of thoſe who are in authority.

V. 3. *and deſired favour againſt him*] To wit, againſt *Paul* ; that he would ſend for him to J*eruſalem*, that they might kill him by the way.

V. 4. *that Paul ſhould be kept*] Probably, *Fœlix* had informed him of the Jews malice and deſign againſt *Paul*; certainly, this was Gods providence ſo to preſerve him.

V. 5. *are able*] That can conveniently come.

if there be any wickedneſſe in him] ἄτοπον here (as Luke 23. 41.) importeth not ſome fooliſh or abſurd thing, but ſomething wickedly done. So 2 Theſſ. 3. 2. So the Syriac expreſſeth it by סכלו *ſachlu, ſin, wickedneſs*, Matt.18.35. Indeed all vvickedneſs is folly : the Hebrevvs vvell expreſſed it, as Joſh 7.15. *becauſe he hath wrought* נבלה *nebala, folly* (that is, *wickedneſſe*) *in Iſrael.* 70. ἀνόμημα ἐν Ἰσραήλ. See Judges 20.10. 2 Sam.13.12.Iob 42.8.

V. 6. *more than ten dayes*] Syr. *eight or ten dayes.* Some Greek copies have οὐ πλείους ἢ δέκα *not more than ten,&c.*

V. 7. *many and grievous complaints,&c.*] αἰτιάματα,criminations, or enditements : this is the condition of Gods ſervants, to be loaded vvith calumnies and ſlanders. See 2 Cor. 6. 4,8. yet happy are they in their innocency, vvhile their enemies make themſelves ſo much the more unhappy, by hovv much more they belie them, and are injurious to them : See Matthevv,5.11,12.

V. 8. *neither againſt the Law of the Iews*] Neither againſt the Lavv of God profeſſed by the Jevvs,nor againſt the Temple (though they charged him vvith the profanation thereof ;) neither againſt *Cæſar*,had he practiſed any thing.

V. 9. *to do the Jews a pleaſure*] To gain the peoples good word, and opinion of him.

V. 10. *where I ought to be judged*] Doubting the ſincerity of the Judge, whoſe warping towards popularity he poſſibly perceived, and alſo the wait-laying of the Jews.

V. 11. *I refuſe not to die*] As if he had ſaid, I beg no favour.

no man may deliver me] No man juſtly can.

I appeal unto Cæſar] Syr. *protectiones Cæſaris appello*, I appeal to *Cæſars* protections. I require to be judged by *Cæſar* himſelf. Thus claimeth he his Roman priviledge.

V. 12. *with the council*] Without whoſe conſent he could do nothing.

V. 13. *king Agrippa*, Son of *Herod Agrippa*, whoſe death is mentioned, Chapter 12. See *Ioſeph.Antiq.l.* 18.11. *& lib.* 19, Chapter 5.

and Bernice] Siſter to the ſame *Agrippa*, with whom, he lived in publicke infamy, and vehement ſuſpition of inceſt.

V. 14. *Feſtus declared Pauls cauſe*] Poſſibly, diſcourſing of many things, at laſt he fell on *Pauls* buſineſs : how ever, Gods providence ſo diſpoſed it for *Pauls* deliverance from the Jewes : he will never be wanting to his ; where it ſhall make for his honour and their good, he will raiſe up ſome *Feſtus* to declare the oppreſſed mans cauſe. See Geneſis 41.9, &c. 1 Sam. 18. 3. &c, 1 Sam.19.2. &c.

V. 15. *to have judgement againſt him*] δίκην. Syr. *that I would judge him.* The word ſignifieth, an action entred, or to be entred into a Court of Juſtice: ſo they ſaid, *δίκην ἐπάγειν Budæus.* Which the Latins expreſſed by, *dicam impingere,ſcribere,* or *diem dicere,* that is, *deferre, criminis poſtulare,* to implead or to indite one of ſome crime; or to enter an action againſt one, that they may have judgement againſt the impleaded. Sometimes it ſignified the penalty or puniſhment; the proceed and reſult of the judgement. Likely enough, here they deſired to have him condemned, *indictâ causâ,* without hearing the cauſe, as they had done againſt Chriſt, and that might be the cauſe of *Feſtus's* reply,verſe 16. concerning the Romane cuſtome.

V. 16. *To deliver any man to die*] χαρίζεσθαι ſignifieth to give freely,without cauſe or merit:he means for any mans pleaſure, or favor to execute men without lawful hearing of both parties, he is an unjuſt Judge, who giveth (though the moſt juſt) ſentence, before a legall hearing; the Heathens gave leave even to the *ſacrilegious, traiterous,witches,* or any malefactors to defend themſelves in judgement, *nec prædamnari quemquam incognitâ cauſâ licet.&c. Lactant. l.5.c.* 1. neither may any man be condemned before his cauſe is known:See Deut.13,14, 15. and 17. 4. Deuteronomy, 19. 18. yet ſuch hath ever been the Devils malice againſt the ſervants of *Chriſt,* to thruſt on impious Judges to condemn them without hearing them; becauſe he knows the power of truth;if that come to be ſcanned, his kingdom ſalleth: ſee John 7.51.

V. 17. *without any delay*] He commendeth his own juſtice herein: long-delayed juſtice often proveth more heavy, than ſpeedy injuſtice.

on the judgement-ſeat] Where they uſed to hear the weighty matters.

V. 18. *no accuſation of ſuch things*] They accuſed him of ſedition, but he took it for a meer calumny; becauſe they alleaged, but convinced not: objected much, but proved nothing.

V. 19. *of their own ſuperſtition*] See on Capter 17.22. *Syr. concerning their religion*; ſo prophanely did Heathens think and ſpeak of true Religion.

of one Jeſus] By this it appeareth how little *Pauls* preaching had wrought upon Feſtus; and that many things were controverted between *Paul* and the Jews,which *Luke,* for brevity ſake omitted.See 1 Cor.1.23.

V. 20. *Becauſe I doubted,&c.*] Or, *I was doubtful to enquire hereof*: this was his pretence; but the truth was, he would fain get favour with the Jewes, verſe 9. here be bewrayeth his own injuſtice: for why did not he acquit him, againſt whom nothing was proved?

V. 21. *to the hearing of Auguſtus*] Or, *to the judgement.*

Auguſtus] *Nero* was at that time Emperor of Rome, but for the Honour of their former Emperour *Auguſtus,* they ſtiled his ſucceſſours after his name.

V. 22. *I would alſo hear the man,*] So *Herod* deſired to ſee *Chriſt,* Luke 23. 8. (and to heare John Baptiſt, Mark 6. 20.) not to be converted, but to ſatisfie his owne curioſity: *Agrippa* being born and bred among the Jews, had, doubtleſs heard of Chriſtian Religion, and perhaps of *Paul* alſo: therefore he might happily deſire to ſee and hear him. See here the providence of God: by all theſe injuries, accuſations, layings of wait, as *Chryſoſtome* noteth, *Paul* becometh λαμπρότερος, *more eminent*: but for ſuch his ſufferings, none of theſe Princes would have vouchſafed him audience with ſo much ſilence and patience.

V. 23. *into the place of hearing*] εἰς τὸ ἀκροατήριον, *into the place of audience,* or *hearing cauſes.* Syriak, *into the houſe of Judgement*; this being publicke, hither came *Agrippa,* and *Bernice* with great pomp, that is, in a Princely manner, and great ſtate.

V. 24. *See this man*] Thus God pleaſeth to ſuffer his dear children to be made a ſpectacle unto the world,to men and Angels, See 1 Cor.4.9.

V. 25. *That he had committed nothing*] Thus the more malitious the Jews were in accuſing *Paul,*the more (by Gods providence) was he juſtified by his Judges. See Chapter. 23. 29. and 24. 24. Truth and innocency ſhine more clearly by their oppoſition.

V. 26. *unto my Lord*] Unto *Cæſar,* whoſe Deputy I am in this place: this high Title, *Aguſtus, Tiberius,*and ſome others, would not have given unto themſelves or any man; it being, what they thought too great, and ſomething newer than the *Roman Empire*: but, as, אדני *adoni,*was a civil Title among the Hebrews, Gen.32. 18, &c. and κύριος among the Greeks, ſo became *Dominus* to be among the *Latines.*

V. 27. *It ſeemeth to me unreaſonable,&c.*]All this made for *Pauls* juſtification, and the Jews juſt blame, that the Judge openly profeſſed, that (notwithſtanding,their turbulent clamours, and frequent calumnies there appeared no crime of *Pauls* whereof the Deputy could enform *Cæſar,* he thought it unreaſonable to ſend any priſoner under the general notion of a Delinquent, vvhereas, no particular thereof could be proved againſt him.

CHAP. XXVI.

Verſe 1. PAul *ſtretcheth forth the hand*]This vvas with them an uſual geſture of thoſe vvho began to ſpeak in publike.See Prov.1.24.Iſa.65.2.

V. 2. *I think my ſelf happy*]I take it for my advantage, that I may now ſpeak before thee,who knoweſt the Law and the Scriptures;and art therefore a more competent Judge, than he that is a ſtranger to all.

V. 3. *I beſeech thee to hear me patiently*] As he commended his knowledge; ſo he entreateth his patience; they that know moſt, ought to be moſt attentive,where matters of Religion are controverted,impatience in heariug matters of ſo high concernment, concludeth ignorance, or impiety.

V. 4. *my manner of life*] Becauſe the calumnies caſt on him by the Jewes, might otherwiſe have prejudiced the cauſe of Chriſt, he firſt waſheth them off, by appealing to his accuſers own conſciences; who knew his converſation from his youth up.

V. 5. *Sect*] Here αἵρεσις is taken in good part, or at leaſt according to the vulgar opinion,and ſuppoſition of his adverſaries, as it The had ſaid,he Jewes their ſelves account the ſect of Phariſees to be the moſt holy and religious;and they well know that I was trained up in the ſame, and zealouſly profeſſed the ſame;therefore ought they not to reprove my former courſe of life; if they will be conſtant to their principles: he calleth it ἀκριβεστάτην, αἵρεσιν the ſtraiteſt: or moſt exquiſite or exact ſect:there were then three ſects among the Jews. Phariſees,Sadduces and Eſſenes: See *Ioſ.Antiq.l.*18. *c.*2. *Epipha adverſ. hæreſ. l.* 1,*hær.*16.1.2. *ib.hær.* 14. *ib.hær.*10. *D.Godwin.Moſes & Aaron. l.*1.*c.*10.11,12 theſe were the principall, and among them the ſect of Phariſees was the moſt ſtrict. The *Syr.* here interpreteth αἵρεσιν, the principal Doctrine of the Phariſees.

V. 6. *of the promiſe*]Concernning the Meſſias,and his kingdom, and life eternal by him, in whom all the true worſhippers of God among the Jews believed and repoſed all their confidence: hereby he obliquely taxeth the vain and prepoſterous perſwaſion of the Jewes pretending to the covenant of God with them and their fathers, and the promiſes, and yet obſtinately rejecting Chriſt whom God promiſed to ſend them, and in whom alone all the promiſes of God for their eternal happineſſe were grounded and ratified to all true believers.

V. 7. *twelve tribes*] Meaning the remnant of the twelve Tribes, *as* they returned from the Captivity, 2 King. 17.6.

ſerving God] According to the Diſcipline of the Law.

V. 8. *Why ſhould it be thought incredible*] He that gave life and being, to that which before, was not, cannot he reſtore life to the dead? *idoneus eſt reficere, qui fecit*; *Tertul. He is beſt able to repair us who made us,* and indeed we may behold *a continual reſurrection* (*Clem. Roman. ad.Cor. ep.*1.) *In the ſeveral creatures*; *from the death —— like winters unto the life of ſpring,* the ſeveral ſeeds buried under the winter clods, ariſe up in their ſeverall kindes much more glorious, See 1 Cronicles,15.37,38.

V. 9. *verily I thought with my ſelf*] He prepoſſeſſeth an objection: ſome might ſay,were you brought up a Phariſee? you never learned of them to believe, that Jeſus was the Meſſias: true indeed (ſaith he) I was an adverſary to Chriſtians,as much as any of them;and thought my ſelf bound in conſcience to endeavour their ſuppreſſion; neither did any man perſwade me to the contrary, but God revealed to me from Heaven, the truth of Chriſt, and diverted my courſe: therefore here he inſerteth the Hiſtory of his admirable converſion.

V. 10. *which thing,&c.*]Chap.8.3.

V. 11. *Compelled them*] Either he effected this by the cruelty he uſed,or gave them occaſion ſo to doe by his own example, 1 Tim.1.13.

V. 12. *as I went to Damaſcus*]Chap.9.2.

V. 13. *at midday*] This he ſaith to declare, that it was no dream, fantaſie, or viſion of the night; but the certain knowledge,of waking and attentive minds.

V. 14. *I heard a voyce*] Chap.9.4.

V. 15. *who art thou Lord?*] chap. 9. 5.

V. 16. *but riſe,&c.*] chap.9. 6.

V. 17. *from the people*] Of the Jewes, they ſhall ingratefully handle thee (as mad-men uſe their Phyſitians) but I will deliver thee.

V. 18. *to open their eyes*] This is attributed unto Miniſters, as inſtruments and ordinary means, the effect vvhereof is onely in the Spirit of God, vvorking thereon. See 1, Cor. 3. 5.6.

V. 19. *The heavenly viſion*] Gal.1.16.17.

V. 20. *unto them of Damaſcus*]Chap.9.20.

V. 21. *about to kill me*] Chap.21.27,28,&c.

V. 22. *ob-*

V. 22. *obtained help of God*] God aſſiſting me, it were high ingratitude not to do this work cheerfully, and to live to him, by whom I live and am preſerved.

witneſſing both to ſmall and great] To all ſorts of hearers, noble and obſcure, without exception of perſons. So Rev. 13. 16. Revel. 19. 18. ſo the Hebrewes uſed to ſpeak, as we read. 1 Sam. 30. 19. מן-הקטן ועד-הגדול *min hakkaton vehad haggadol*, from the little one, and unto the great one, by which *Paul* intimateth here to *Agrippa*, that the things which he ſpake as much concerned the King in his own perſon, as the pooreſt hearer: the Goſpel is a general doctrine, which Chriſt would have communicated to all ſorts of people. See Pſal. 49. 1, 2. Mat.28. 19 Mark 16. 15. See Rom. 1. 14. for all are one in Chriſt. See 1 Cor. 12. 13. Gal. 3. 28. Col. 3. 11.

the Prophets and Moſes] Whoſe general authority the Jewes durſt not deny. And this he conſtantly affirmeth, that all might underſtand that he taught no other doctrine than that which *Moſes* and the Prophets taught from the beginning; ſo far was he from innovation.

V. 23. *Chriſt ſhould ſuffer*] That Chriſt ſhould not be a temporal king, as the Jewes dreamed, but a ſpiritual and eternal; redeeming and ſaving us, by ſuffering that which was due to us.

the firſt] As head of his Church, to give them a ſpiritual life. 1 Cor. 15. 20. Col. 1. 18. Rev. 1. 5. Firſt as the authour of life, not the firſt in time; for ſome were raiſed from the dead before he died.

ſhew light] The knowledge of the Goſpel. Luke 2. 32. Matthew 4. 16.

unto the people] meaning the Jewes.

V. 24. *with a loud voyce*] *Chryſoſtome* underſtandeth this as an effect of *Feſtus*'s anger.

Paul thou art beſide thy ſelfe] μαίνῃ, *Thou art diſtracted*, or *mad*. Here note the prophane cenſure of carnal men, concerning the myſteries of eternal life and ſalvation by Chriſt. See 2 Kings 9. 11. ſee on Mark 3. 21.

much learning doth make thee mad] Thou over-ſtudieſt thy ſelf; or medleſt with matters too deep for thy apprehenſion, ſuch eſtimates do the ignorant ſet on knowledge: ſo do they blaſphemouſly conceive the Goſpel to be the fooliſhneſſe of preaching. 1 Cor. 1. 18. It ſeemeth ſo to them that periſh: to them that ſhall be ſaved, it is the power and wiſdom of God, ſee Rom. 1. 16. 2 Cor. 4. 3, 4. it is a dangerous ſymptom to diſtaſt the Goſpel of Chriſt.

V. 25. *I am not mad, moſt noble Feſtus*] *Paul* is not tranſported with anger for *Feſtus* cenſure of him; but being more ſolicitous to free them, by whom he was bound, from the bonds of ſin and Satan, than himſelf from their chains, he replyeth meekly, and as it became him to ſpeak to a Governour: though *Feſtus* were unworthy, yet for Gods ordinance ſake, and leſt the cauſe of religion might otherwiſe have ſuffered, he regardeth him: neither was *Paul* ſo much careful for the defence of his own reputation (See 1 Cor. 4. 3. 2 Cor. 5. 13.) as for the truth of God, which indeed is of the higheſt and moſt ſerious concernment: it is truly the greateſt madneſſe of the world, wittingly and willingly to neglect that, in which is our eternal weal or woe: a ſoft anſwer turneth away wrath, Prov. 15. 1. meekneſſe and patience of teachers much advanceth the truth of Chriſt. See 2 Tim 2. 24, 25, 26. ſo it is in any weighty undertaking, to be maſter of ones ſelf, ſubject onely to right reaſon, not to diſturbed affections.

V. 26. *For the King knoweth*] Being a Jew, and alwayes converſant in Judea, he might know the propheſies, and thoſe things which were there done and ſuffered by Chriſt in his life, death, and reſurrection.

V. 27. *that thou believeſt*] Meaning, that the King was perſwaded of the the truth of thoſe things which were written by the Prophets.

V. 28. *almoſt*] ἐν ὀλίγῳ *in a little*, or *within a little*: this he ſpeaketh being forced to acknowledge the power of the Goſpel, which ſecular reſpects would not ſuffer to be fruitfull in him.

V. 29. *both almoſt*] As verſe 28.

altogether] ἐν πολλῷ, *in much*, in every thing which concerneth the accompliſhment of a true Chriſtian. Almoſt perſwaded to be a Chriſtian, is no better than to be a luke-warme *Laodicean*, Rev. 3. 16, or an *Iſraelite* halting between God and *Baal*, 1 Kings 18. 21. God will admit no partners in his ſervice: either thou muſt be entirely and altogether his, or thou art not his at all.

except theſe bonds] He attemperateth his ſpeech to them, who yet knew not that bonds, and ſuffering for the truth of Chriſt, was an high honour, whereof elſewhere he glorieth and rejoyceth, Epheſ. 6. 20. 2 Tim 2. 9. See alſo chap. 5. 41. The Romans uſed thus to produce their priſoners with a ſouldier guardian, and ſome chain on the priſoner, chap. 28. 20. 2 Tim. 1. 16.

V. 30, *the King roſe up*] Having diſmiſſed the company who attended or came to hear; the King, Preſident, and *Bernice*, with many others, depart nothing better than they came hither. So goeth the *black-Moor* into the Bath, coming out from waſhing, of the ſame complexion: they whoſe hearts are filled with love of the world, and ſecular buſineſſes, impatiently hear the Goſpel; it is preſently tedious to them.

V. 31. *nothing worthy of death*] Thus the very heathen Judges ſtill acquitted him in their opinions, to the condemnation of the malicious Jewes. As alſo of themſelves, who finding in all their examinations that he was innocent, yet to pleaſe impious men, would not acquit and deliver him. Judges ought to take heed what they do, for they *judge not for man, but for the Lord*. ---- 2 Chron. 19. 6.

V. 32. *then Agrippa ſaid*] *Agrippa* (of their governours moſt verſed in theſe things) alſo juſtifies *Paul*: what got the Jewes by their travel and importunity, but their own juſt condemnation, in the manifeſtation of *Pauls* innocency? the enemies of the goſpel and of the Miniſters thereof, do but juſtifie, and (to the ſervants of Chriſt undoubted advantage) honour them the more.

CHAP. XXVII.

Verſe 1. P*Aul and certain other priſoners*) Thus do the ſaints ſhare with the wicked in things ſecular and external. God the righteous judge will at laſt ſet them in conditions very different, Mat. 25. 34, 41, 46. Luke 16. 25.

a centurion] A Captain of an hundred foot-men.

Auguſtus band] The band or *cohort* was the tenth part of a Roman legion: and theſe bands or *cohorts* were of ſeveral numbers, names, and uſes: the firſt, wherein the *ſtandard* was, conſiſted of 1105 footmen, and 132. horſemen, &c. they uſed to have a *Pretorian* band, or *cohort*, to guard the Magiſtrate or Governour in his Province; this here mentioned, ſeems to be ſuch as *Auguſtus* appointed to ſome the like offices, See *Vegetius de re militar. lib. 2. cap. 7.*

V. 2. *Adramyttium*] A famous city and port of *Myſia*, *Plin. lib 5. cap. 30.* it was formerly called *Pedaſus*. *Myſia* was by the *Helleſpont* near *Troas*, *Ger. Mercat. Atl. Aſia min.*

Ariſtarchus] It ſeemeth he onely and *Luke* accompanied *Paul* in this journey, of all his diſciples.

V. 3. *at Sidon*] A city of *Phœnicia*: in times paſt it was a frontier town of the *Canaanites* to the North-ward, near the mount *Libanus*. *Jerome de locis Heb. Act.*

courteouſly entreated Paul] χρησάμενος, the word now uſed, is a *particip. aor. 1. med.* of χράω, *commodo*, *commodato*, *do*; to lend, as Luke 11. 5. to accommodate or to profit, to do good or pleaſure to; Syr. *uſus eſt Centurio benevolentia erga Paulum*: upon the matter the ſame, which he courteouſly entreated *Paul*. Thus God raiſed up friends to the afflicted, for he is with them according to his promiſe. See chap. 7. 9, 10. Hebr. 13. 5, 6. Joſh. 1. 5.

V. 4. *under Cyprus*] See chap. 11. 19. a great Iſland in the mediterrane ſea. See *G. Mercat. Atl. Plin. l. 5. c. 31.*

V. 5. *Cilicia*] See on chap 6. 9. and *Plin. l. 5. c. 27.*

Pamphylia] Chap. 13. 13. *Plin. l. 5. c. 27.*

Myra a city] A chief city of *Lyſia*, as *Strabo* reckoneth it. See *Plin. lib 5. cap. 27.*

of Lyſia] A province of *Aſia*. *Jerome. de loc. Hebr. Act.* *Pliny* ſaith it had once ſixty towns, *lib. 5. cap. 27.*

V. 6, *of Alexandria*] A city of Egypt, which was anciently called *No*, Jer 46. 25. &c. between Egypt and Africa, where the Evangeliſt *Mark* was buried. *Jerom. de loc. Hebr. Act.* and *de ſcriptor. eccl G. Mercator. Atl.* ſaith, it was in times paſt a noble and beautiful city, built by *Alexander* the great, in the bottome of the ſtraights, or end of the Mediterrane ſea. The Turks now call it *Scanderia*

V 7. *ſlowly many dayes*] The winde being againſt them, as verſe 4. or very bare.

Gnidus] A little Iſland over againſt *Caria*,

Crete] Since named *Candie*: it is a Grecian Iſland, once abounding in wealth, and glorious for the number of an hundred towns. *Jerom. de loc. Hebr. Act. See G. Mercat. Atl. Creta, & Plin. lib. 4. cap. 12.*

Salmone] This was an eaſtern promontory, or high cliffe of *Crete*. See *Strab. l. 2.*

V. 8. *the fair havens*] It ſeemeth ſo called of the ſafety and commodiouſneſſe of the haven, or road; as we call a road of ours, the *Downs*.

Laſea] A ſea-town and city of *Crete*, *Jerom. de loc. Hebr. Act.*

V. 9. *the faſt was*] He reckoneth the time of the year, after the cuſtome of the Jewes, which the Syriack expreſſeth, the faſt which the Jewes were wont to obſerve: hereof ſee Levit. 16. 29. and 23. 27. Numb. 29. 7. this was about October: ſo that *Paul* adviſed them to winter there, rather than to put to ſea in the deep of winter, then at hand; wherein (as *Vegetius noteth de re militar. l. 4. c. 39.*) there is little light, and tedious nights, thick clouds, dark weather, rages of winde, and ſtorms, hindring travel by ſea and land: the heathen ſaid well, καιρὸς δ' ἐπὶ πᾶσιν ἄριστος. *Heſiod. op. & di. opportunity is beſt in all things.*

V. 10. *hurt and &c.*] μετ' ὕβρεως, *with injury:* the interpreter of the Syriack giveth it, *with trouble.*

but alſo of our lives] With much danger of our lives: it had been with loſſe of their lives, had not God (as *Oecumenius* ſaith) for *Pauls* ſake preſerved all the reſt. τῶν ψυχῶν ἡμῶν, of our ſoules, that is, a Metonomie of the *efficient* for the *effect*, uſuall among the Hebrewes.

V. 11. *the centurion believed the maſter*] Not knowing *Paul* to be inſpired by the holy Ghoſt, but conceiving him to be no ſea-man, he believed the maſter of the ſhip in his own faculty; alſo the haven was not commodious: this man had at leaſt ſome appearance of reaſon for this his beliefe; what reaſon have they, who in danger of their ſouls ſhipwrack, will moſt believe them who have leaſt skill and experience in preaching the word for ſaving of ſouls?

V. 12. *Phenice*] A port in *Crete*, not *Phenicea* a region in Syria.

V. 13. *looſing thence*] Weighing anchor, and ſeeing ſail thence, ἄραντες, ἆσσον παρελέγοντο, the word ἆσσον is not here a name of a place; but is put for ἐγγὺς or πλησίον; *near*, or *nearer:* as if he ſaid cloſe aboard the ſhore of *Crete*, or *Candie.* See chap. 20. 13, 14.

they ſayled] παρελέγοντο, which the Latines give, *legebant*, or *praterlegebant, Virg. Æni. 3. Littoraque Epiri legimus*, it hath many ſignifications, as *Lyranus* noteth in this Diſtich.

Fur aurum, virgo flores, mare navita, libros
Clericus; æquivocè ſingula quiſque legit. In the Dialect of Engliſh marriners, they went cloſe aboard the ſhore.

V. 14. *there aroſe*] Or beat.

againſt it] Againſt *Crete*, ſo that it carried them off to ſea from *Crete* (which was now a wind-ward ſhore) to *Melita*, which is between *Africa* and *Sicilie.*

Euroclydon] A North-eaſt winde, furious and ſtormy, uſual about thoſe places, in the beginning of winter: ſome call it, the *Sea-mans plague.*

V. 15. *when the ſhip was caught*] With this ſudden ſtorme, ſo they (not having time to take in their ſails) were in danger of over ſetting,

could not bear up into the wind] A ſhip is ſaid ἀντοφθαλμεῖν τῷ ἀνέμῳ, to wreſtle with the winde (ſay the interpreters) which muſt needs be when ſhe hath the winde againſt her, ſo that her prow muſt encounter with adverſe billowes, and head-ſeas, or meet the ſea right a head; ſome think the original of the phraſe was from that part of the prow which was called ὀφθαλμὸς, an eye: we have in uſe with us, *to make up into the eye of the winde*, (which here is ἀντοφθαλμεῖν) by divers tacks, and making ſundry boards, to turn to the winde-ward: that is, by ſtanding ſometimes one way, and ſometimes another, for the gaining a place to winde-ward; which here this ſhip could not do the violence of the ſtorm and great head-ſeas driving them ſtill to the lee-ward, and hindring her way.

we let her drive] A ſhip is ſaid to drive, when the anchor cannot hold her, but that ſhe falleth away with the winde or tyde. So alſo when a ſhip is at hull, or a trie, that is, hath taken in all her ſails, and tyed down the helm to the lee-ſide of the ſhip, going as winde and tide carry her: we ſay ſhe drives, &c. or is a drift to lee-ward.

V. 16. *Clauda*] A little Iſland. *Plinie lib. 4. cap. 12.* calleth it *Gaudos*: *Ptolome* and others *Claudos.*

to come by the boat] To recover, take up, or ſave the boat.

V. 17. *under-girding the ſhip*] This under-girding is by truſſes, which are ropes made faſt to the yards; uſed either to binde faſt the yard to the maſt, when the ſhip rowles a hull, or at an anchor, or to hale down the yards in a guſt or ſtorm.

into the quick-ſands] Certain vaſt banks or mountains of ſands in the ſea, which ſwallow up ſhips that ſtick faſt and ſit upon them a little time; and ſo will the *Goodwin* ſands, &c.

V. 18. *they lightened the ſhip*] By caſting the goods overboard.

V. 19. *the tackling of the ſhip*] The Greek word σκευὴ, ſignifieth ſtore, munition and neceſſary furniture; and proviſion for ſhips. So Jon. 1. 5. they caſt over-board את הכלים *eth hachalim:* their inſtruments or furniture, 70. ἐκβολὴν ἐποιήσαντο τῶν σκευῶν; the very word here uſed: So Syr, interpret. *vaſa ipſius navis, &c.* See 2 Kings 11. 8, 11.

V. 20. *all hope that we ſhould be ſaved*] Meaning in reſpect of ſecond cauſes, and mans reaſon; κατὰ τὴν φύσιν, as *Oecumenius* ſpeaks, it muſt have been ſo in the courſe of nature, that they had periſhed.

V. 21. *have gained this harm*] That is, prevented it; as the Syr. interpreteth it, avoyded it; in the concluſion, it will ever appear a Gain to hearken to Chriſts Miniſters.

V. 22. *of any mans life*] Ψυχῆς: ſoul, for life, as verſe 10. with ſuch admirable confidence in the truth of God, who had revealed this unto him, verſe 24. he comforteth them, leſt in deſpair of life they ſhould neglect the means of their preſervation.

but of the ſhip] This he declareth to them, that when they ſaw all this truly come to paſſe, they might have the more reverend eſteem of the goſpel which he preached, and for which he now ſuffered.

V. 23. *the Angel of God*] Whom he ſent to comfort and aſſure me; leſt they ſhould think he vainly promiſed them ſecurity, he confirmeth that which he ſaid by alleadging a divine authority.

whom I ſerve] He profeſſeth to profane men, that he ſerved God, who who was able to deliver and would deliver him and them: they knew that he was now in bonds for his religions ſake: now hearing that God had a care of him, ſent his Angel to him, and after ſeeing that he and themſelves were according to his word delivered from the (otherwiſe inevitable) danger, they might eaſily gather, that God juſtified his religion, and that *Paul* ſerved the true God.

V. 24 *God hath given thee all them that ſail with thee*] Or *given thee as a favour.* So the Greek κεχάρισταί σοι ſignifieth, freely to give, as Rom. 8. 32. Gal 3. 18. Phil. 1. 29 Acts 3. 14. 1 Cor. 2. 12. Thou haſt prayed for them, I have heard thee, and will for thy ſake, ſave their lives. So God heard *Lot* for *Zoar.* Gen. 19. 19, &c. God preſerveth the wicked from temporal deſtruction, for the righteous ſake, who are among them, and intercede for them.

V. 25. *for I believed God*] I am confident out of good experience, that God will certainly perform his promiſe.

V. 26. *we muſt be caſt*] That they might not doubt of the truth of Gods promiſe, he foretelleth them, the manner and means by which they ſhall be preſerved: thus it will fall out that we ſhall be caſt upon an Iſland: this he telleth them that they might aſcribe their delivery to God, not chance; ſo the ancient Prophets were wont to foretell certain ſignes of things by them ſpoken, which ſhould come to paſſe, that they whom it concerned might know that God had ſpoken by them, and would certainly bring it to paſſe. See 1 Sam. 10. 2. &c.

V. 27. *in the Adria, &c.*] In the Adriatick ſea which divideth *Italy* from *Dalmatia*, and reacheth up to *Venice.*

V. 28. *and ſounded*] To finde the depth of the waters by caſting out a plumet of lead faſtened to a line many fathoms long

V. 29. *out of the ſterne*] Or hinder part of the ſhip, to ſtay the courſe or way of the ſhip, leſt falling upon ſome coaſt in the dark, in their ſhip-wrack they ſhould all have been caſt away.

V. 30. *out of the fore-ſhip*] The prow, or foremoſt part of the ſhip.

V. 31. *except theſe abide in the ſhip*] Now becauſe the will of God, or his power to ſave, or the effect of his promiſe depended on ſecond cauſes; but becauſe he that had ordained the end, ordained the means alſo; and that he would not have them tempt God, by dividing that which he had united.

V. 32. *Cut off the ropes*] The *Centurion* and ſouldiers follovving *Pauls* counſell, cut off all hope of the ſea-mens going avvay from the ſhip, and deſerting them; they cut the boat-rope, and let her drive avvay.

V. 33. *continued faſting*] He meaneth, they eat no ſet meals; or ſo little in their perpetual danger and fear of being caſt avvay, that it vvas in a manner, a faſting.

V. 34. *hair fall from the head*] By this Hebrevv phraſe is meant, that they ſhould all come ſafe and ſound aſhore (See 1 Sam. 14. 45. 1 King 1. 52. Mat. 10. 30.) vvithout the loſſe of a man.

V. 35. *he took bread and gave thanks*] Not only praying God to give a bleſſing, and to ſanctify thoſe creatures to their nouriſhment; to preſent their thanks to him for the ſame, and to acknowledge his good providence in beſtowing them upon them; but alſo for their preſervation from the great danger which they had run: and exhorting them to refreſh themſelves, in confidence of Gods future providence according to his word, he ſheweth them his own example; we muſt not in dangers and afflictions, meaſure our condition by preſent ſenſe, but conſider Gods power, and promiſes to deliver us; it is an happy teaching, where Miniſters own actions, exemplifie their doctrine.

V. 36. *all of good cheer, &c.*] So great a comfort and bleſſing is one, or a few good men in a company: while they were all ſafe, and out of fear, *Paul* lay a board like a poor deſpiſed priſoner, but now in the danger God maketh him the onely counſeller, and comforter of all the company; common dangers; and afflictions, make the Saints more evidently ſhine.

V. 37. *two hundred threeſcore and ſixteen, &c.*] This ſetteth off the good providence of God, that of ſo many men, none periſhed in their tumultuous ſwimming aſhore: it muſt teach men in midſt of dangers to caſt themſelves upon the providence of God.

V. 38. *they lightened the ſhip*] By caſting her lading over-board: they reſolved with the *Phyloſopher* in the like caſe, *better theſe periſh for us, than with us*

V. 39. *they knew not the land*] They could keep no good reckoning, by reaſon of the violent ſtorm, dark weather, variable ſets of tydes, and poſſibly many ſhifts of windes: ſo diſcovering the land, knew not where they were.

to truſt in the ſhip] They would there run her aſhore, that they might ſave their lives, by getting aſhore upon ſome plancks or broken pieces of timber, or otherwiſe.

V. 40. *taken up the anchors*] Or cut the cables, (to which the anchors were faſtened) in the hawſe: for in a ſtorm, and ſuch wrought ſeas, they could not weigh anchor: Syr. ופסקו *vapeſaku*, and they *cut off* the anchors; the ſame word is given verſe 20. all hope that we ſhould be ſaved אתפסק *ethpeſeck was cut off*; Greek περιῃρεῖτο, *was taken away.*

looſed the rudder-bands] The rudder, is that piece of timber, which hanging at the ſtern-poſt of the ſhip, is as a bridle to direct the courſe; this they had bound when they would drive (verſe 15.) or let the ſhip go whither winde and tyde would carry her; but now, becauſe they would have it to direct the ſhip, that they might with the beſt advantage for their lives, run her aſhore, they looſe it again.

and hoiſed up the main ſail] Which before they had ſtrucken, by reaſon of the violence of the ſtorm; now they hoiſe it, that the ſhip might feele the winde, and work for their running aſhore.

V 41. *broken with the violence, &c.*] So that nothing now remained, but that every one ſhould ſhift for his life, and ſwimme aſhore: thus God ſhewed his delivering power in extream hazards.

V. 42. *the ſouldiers counſel was to kill, &c.*] They ſhew their cruell ingratitude to *Paul*, who had comforted them, and for whoſe ſake their lives were ſaved: this hath been the common lot of the Prophets, Apoſtles, Miniſters, and generally the ſaints of God: let it trouble no good man to receive evill for the good he hath done, it is a vulgar diſeaſe; let them know that when men requite evill for good, that yet their labour is with the Lord. See Luke 14. 13, 14.

V. 43. *But the Centurion willing to ſave Paul*] God put into his heart, to defeat this more than barbarous counſel of ſouldiers: thus God ſaveth *Paul* by the Centurion, who was preſerved for *Pauls* ſake: piety never dyeth unrewarded: it is an happy thing to do all the good we can; here again mark the preſent benefit which the other priſoners had for *Pauls* ſake: it is a ſufficient motive to make men ambitious of the acquaintance and ſociety of Gods children.

caſt themſelves firſt into the ſea] That they might be the more helpful to get the reſt aſhore; alſo to avoyd the danger of one drovvning another, if the multitude ſhould all have leaped over-board together.

V. 44. *ſome on boards, &c.*] Who could not ſvvimme vvithout,

they eſcaped all ſafe] Thus God ever fulfilleth his promiſes: thus his goodneſſe overcometh mans malice and impious counſels; reſerving the vvicked to other times, vvhoſe unbeliefe and ingratefull cruelty, willing to ſhed blood deſerved that they ſhould never have come to ſhore again: The long-ſuffer- and goodneſſe of God ſhould lead men to repentance, and teach them *Davids* uſe of Gods favours. Pſal. 107. 15. *Oh that men would praiſe the Lord for his goodneſſe, &c.*

CHAP. XXVIII.

Verſe 1. *CAlled Melita*] Novv called Malta; an Iſland betvveen Africa and Sicilie; there is another of the ſame name in the Adriatick bay, between Italy and Epidaurus. *See D. Heylin* Μικρόκοσμ: *mediterran.* Iſles. 448. &c. *& Plin. l. 3. c. 9 & 4. 26.*

V. 2. *barbarous people*] They were ſo called who ſpake neither Greek nor Latine and were more rudely bred, or of fierce and evill manners, uncivill, ungodly, immane and cruel. *Cic. ad Q. fr. l. 1. quod ſi te ſors Afris, aut Hiſpanis, aut Gallis præfeciſſet, immanibus ac barbaris nationibus*: ſo *Virg. barbarus has ſegites?* See 1 Cor. 14. 11.

ſhewed us no little kindneſſe] φιλανθρωπίαν humanity: So *Suidas* interpreter giveth φιλανθρωπηθεὶς *humaniter exceptus*: and *Budæus* φιλανθρωπευόμενος, *in comitatem benignitatemque compoſitus*: Some deſpiſe the needy and calamitous, adding affliction to affliction, but theſe men (eſteemed barbarous) were more humane to thoſe who had loſt ſhip and goods in the ſea: Chriſtians ſhould not be aſhamed to imitate their mercy, but to come ſhort of it. See Heb. 13. 3. it is no more honour to thoſe who are barbarous to be called humane, than diſhonour to the humane to be called barbarous: it is leſſe evill to be ſtiled evill, than to be ſo: be better than thy name, ſhew thy ſelf good indeed, and thou mayeſt ſecurely deſpiſe fame. See James 2. 16.

V. 3. *a viper out of the heat*] Thus God pleaſed by a new miracle to confirm *Pauls* authority, thereby to prepare the barbarous to receive the Goſpel.

V. 4. *a murderer*] This was raſh judgement; according to the common cuſtom of the world; who uſually account the afflicted vvicked; this principle ſticketh faſt in the conſciences of the moſt barbarous, that there is a divine providence vvhich juſtly puniſheth the vvicked and injurious, becauſe therefore murder is a chief crime, they conclude that he vvas a murderer, vvhom ſo eminent a revenge follovved.

yet vengeance ſuffereth not to live] Vengeance they took to be a goddeſſe, named Δίκη; the ſame vvith *Nemeſis*, vvhich they called τῶν ἀλαζόνων τιμωρὸν, the revenger of the proud *Suid.* Νέμεσις.

V. 5. *ſhook off the beaſt, &c.*] That is the viper; vvhich hung on his hand: the Phyſitians called all ſuch creatures vvhich leave their venome in a vvound vvhich they bite or ſting θηρία, ſpecially the viper.

felt no harm) The povver of God, the Lord of nature and all creatures, reſtraining the venome; ſo that it could not hurt *Paul*: here Chriſts promiſe to believers in the Primitive Church, Mark 16. 18. vvas fulfilled in *Paul.*

V. 6. *ſwollen and fallen down dead*] So deadly is their poyſon, ſpecially in thoſe hot countreys, that it preſently invades the heart and vital parts, and thoſe that are bitten preſently die: the more evident was the miracle in *Pauls* preſervation.

V. 7, *Publius*] By this name he ſeemed to be a Roman, and that he entertaining the Centurion, *Paul* and his company were invited with him: thus God hath every where a care of his.

V. 8. *prayed and layed his hands on him*] Praying, he ſhewed that not his power, but Gods, reſtored this man: laying on his hands was a form of bleſſing, hoſpitality is commended by many examples. Gen. 8. 2. Gen. 19. 1. 1 Kings 17. 9. 2 Kings 4. 8 Exod. 2. 20. Luke 10. 38. and here by a ſpecial reward thereof.

V. 9. *others alſo came and were healed*] For very probably the fame hereof quickly ſpread about the Iſland. But why did not he who ſhook off the viper, and cured diſeaſes, ſhake off his own bonds? we muſt know that *Paul* was not the authour, but miniſter in the miracle; acting onely where, when, how, and on whom the Spirit of God would: and miracles were not wrought for the eaſe of their perſons, who did them, ſo much as for the confirmation of their miniſtery; for which God ſometimes miraculouſly delivered them, chap. 5. 19 chap. 12. 7. ſometimes he left them in bonds, where thoſe bonds might advance the Goſpel Phil. 1. 12.

V. 10. *laded us with ſuch things, &c.*] Furniſhed them with victuals, and other neceſſaries; this was their gratitude toward *Paul*, for the great benefits which they had received by his curing their ſick: they much honoured him, and accommodated him and thoſe that were with him, with neceſſaries for their voyage: and this was a fruit of their faith.

V. 11. *whoſe ſigne was*] Such as ſhips uſually have whereby they may be the better known, and according to which ſometimes they are named, and their bills of lading, or other commiſſions to them appertaining are formed.

Caſtor and pollux] The Painims feigned theſe to be gods of the ſea.

V. 12. *at Syracuſe*] A famous city of Sicilia.

V 13. *to Rhegium*] A city in Italy over againſt Meſſana of Sicilia.

to Puteoli] A ſea-town in the kingdom of Naples.

V. 14. *we found brethren*] Whether theſe brethren were Chriſtians before *Paul* came to them or not, ſeemeth not manifeſt, for the Jewes though not yet converted, are elſewhere ſtiled *brethren*, that is, *kinſmen according to the fleſh--Iſraelites*, Rom. 9. 3. 4. (ſee alſo Acts 7. 1. & 22. 1. & 23. 1 &c.) ſo here v. 17. *Paul* calleth them *brethren*, who yet v. 22 naming Chriſtianity a Sect, *every where ſpoken againſt*, ſeem, not to have then been acquainted with the moſt wholeſom and comfortable myſteries thereof, concerning which they deſired to be enformed by *Paul*; neither ſeemeth it probable that the faith (if it had been received in *Italy*, ſo near *Rome* as was *Puteoli*) ſhould not by ſome means have been propagated to the *Jewes* at *Rome.*

V. 15 *Appii forum*] A market town upon a long high-way, to the ſea-ward, which *Appius* cauſed his ſouldiers to make good; by the which there ſtood three taverns, about a dayes journey from *Rome.*

V. 16. *the Centurion*] Or governour of the *pretory* or Judgement-hall.

ſuffered to dwell] *Paul* was not put into the common priſon; which favour God gave him for his comfort, and the advancement of the Goſpel.

V. 17. *Paul called the chief of the Jewes*] Who dwelt then at *Rome*; here again appeared the conſtant love of *Paul* to Iſrael; who, notwithſtanding their many grievous injuries done him, would yet again adventure to preach Chriſt unto them, that they might be ſaved.

V. 18. *when*

V. 18. *when they had examined*, &c.[That is, when the Roman Deputies and Governours of Judea had examined *Paul :* thus he endeavoureth to preſent the truth unto them, and for their better reception of himſelf, and it, to prevent the prejudicate opinion concerning his own perſon, leſt that ſhould diſadvantage the Goſpel.

V. 19. *not that I had ought to accuſe him*, &c.] That is, I appealed to *Cæſar*, onely to defend my innocency: nor purpoſe I to make any uſe of this accuſation, to exaſperate *Cæſars* former evill opinion of the Jewes.

V. 20. *for the hope*] That is, for Jeſus Chriſt his cauſe, whom they had long looked for, and who had now ſhewed himſelf their Redeemer, in whom only the *Iſrael* of God, that is, all true beleevers (Rom. 2. 29. Gal. 3. 7. 9.) repoſe all their hope and confidence of ſalvation. See chap. 4. 12,

V. 21 *we neither received letters*, &c.] The high prieſts had little hope that they could reach him there at Rome, therefore probably they were ſilent.

V. 32. *concerning this ſect*] See on chap. 26. 5. meaning, this profeſſion of Chriſtianity.

every where it is ſpoken againſt] By the governours and people, Jewes and Gentiles: here appeareth the truth and power of God, in the propagation of that Goſpel, which had the multitude, power, authority and wiſdom; yea, and the ſeeming ſanctity of the world, every where againſt it: what natural man would not at leaſt have ſuſpected that which all condemned? that muſt therefore be the truth of God, which ſo much, ſo univerſally, ſo conſtantly flouriſheth in ſpite of men.

V. 23. *kingdom of God*] That the kingdom ſpoken of by the Prophets, now was offered unto them by Chriſt. Which *Paul*, by competent and ſufficient arguments cited out of *Moſes* and the Prophets, declared and proved unto them:

V. 24. *ſome believed*] The Goſpel, like the ſeed; Mat. 13. findeth divers ſoiles, and bringeth forth according to the receiver; the ſame ſun hardeneth the clay, and ſoftneth the wax. See 2 Theſ. 3, 2. Heb 4. 2.

V. 25. *when they agreed not*, &c.] Here is the fruit of diſſention, but accidental to the Goſpel, which cauſeth not, but ſheweth the ſecret wickedneſſe of mens hearts, as the ſun, ſheweth, but cauſeth not the diverſities of colours which ly concealed and undiſtinct in the dark. See Luke 2. 34. Mat. 10. 34. John 10 19.

well ſpake the holy Ghoſt] When he could by no fair means win them, he denounceth the judgment which God had threatned them. Iſaiah *6. 9.* which the authority of the holy Ghoſt declared to be moſt certain, 2 Pet. 1. 21.

V. 26. *go unto this people*] Iſaiah 6. 9. Mat. 13. 14. Mark 4. 12. Luke 8. 10. John 12. 14, Rom. 11. 8.

V. 27. *they have cloſed*] They are in wilful ignorance, and willingly know not; as, 2 Pet. 3, 5. therefore God giveth them over to ſtrong deluſions, to believe lies, to their own deſtruction. 2 Theſ. 2. 11, 12.

V. 28. *the ſalvation of God*] Τὸ σωτήριον τοῦ θεοῦ. So Luke 2. 30. which is revealed in the Goſpel by God, ſhewing his counſel therein, and the powerful effect thereof by his holy ſpirit, to every believer.

V. 20 *the Jewes departed*] So hypocrites and ſelf flatterers beguile their own ſouls, being impatient of all wholeſome reproof, and offended at the truth. Gal. 4. 16.

had great reaſonings] This ſheweth that ſome believed, in that they gainſayed the unbelievers

V. 30. *received all*, &c.] He was not ignorant, how much ſilence would have ſecured him from the malice of the Jewes; but he valued not his life; ſo that he might finiſh his charge which was committed to him. See chap. 21. 13. 1 Cor. 9. 16.

V. 31. *preaching the kingdom of God*] That is, as the Syr. hath it, concerning the kingdom of God: and how we are intereſſed therein by the free grace and mercy of God in Chriſt Jeſus; in whom we receive remiſſion of ſins, regeneration, reconciliation, adoption of ſons, faith, ſanctification, patience; perſeverance, obſignation and ſealing up to redemption; and ſhall have the end of our hopes, the ſalvation of our bodies and ſouls in his kingdom of glory.

with all confidence, no man forbidding him] Not becauſe the Jewes had loſt their malice, but becauſe God who ſhut the greedy lyons mouthes: Dan. *6* had now ſhut theirs: and he who brought out Iſrael from the incenſed Egypt, in ſuch a calm, that not a dog moved his tongue againſt them, now at preſent gave *Paul* freedome from the ſtrife of tongues: well might he ſay, *the word of God is not bound.* 2 Tim. 2. 9. if thou ſhouldeſt endeavour to binde up the ſun-beames, or ſilence the whiſpering windes, thou couldeſt not prevaile; nor can any creature, againſt that ſpirit of God which breaths when, and where it liſt. John 3. 8.

Now unto the King Eternall, Immortall, Inviſible, the onely wiſe God, be honour and glory for ever and ever; to his Church peace, truth, and ſalvation, to all Eternity, through Jeſus Chriſt our Lord and onely Saviour. AMEN.

ANNOTATIONS
ON THE EPISTLE OF *PAUL* THE APOSTLE TO THE *ROMANES.*

The ARGUMENT and ANALYSIS of the Epiſtle to the *ROMANES.*

THe main ſcope and end of the Apoſtle, in this Epiſtle to the Romanes, *is, to convince both* Jew *and* Gentile *of their corrupt and deplorate eſtate by Nature, and how impoſſible it is to obtain Righteouſneſs and Salvation by the works of the Law; and conſequently to draw all men to embrace the doctrine of the Goſpel; wherein Grace and Mercy, in the Remiſſion of ſins, peace of Conſcience, and Joy in the holy Ghoſt, Comfort in Affliction, and Conqueſt in all Temptations, together with the adoption of Sons, and eternall life are offered to all Beleevers:*

It containeth in it,
- 1 Theological *Doctrines and Concluſions.*
  - 1 *Concerning Juſtification, which he proveth to be by Faith, without the works of the Law, from the ſixteenth* verſe *of the firſt* Chapter, *to the ſixth* Chapter.
  - 2 *Concerning Sanctification, which he proveth to be imperfect, yet true and ſincere, from the ſixth* Chapter *to the ninth.*
  - 3 *Concerning Predeſtination, which he proveth to be of the meere love of God, and not upon any merit in us,* Chapter 9, 10, 11.
- 2 Morall *Exhortations to holineſs of Converſation, ſubjection to Magiſtrates, and charity towards all, eſpecially our weak brethren,* Chapter 12, 13, 14, 15.
- 3 *Chriſtian Salutations and Prayers, with a promiſe ſhortly to ſee them,* Chapter 16.

CHAP. I.

Verſ. 1. PAul,] Paul the holy Apoſtle, who wrote this Epiſtle and the reſt, either had two names given him formerly, (at his circumciſion) Saul and Paul, as the firſt Evangeliſt in order, had two names, Matthew and Levi, which the words of Saint Luke (Act. 13. 9.) ſeem to import; (Saul which alſo is called Paul) or, after his ſeparation to the work of the miniſtery, and his converting Paul the proconſul, his former name Saul was changed into Paul, either by the proconſul Sergius Paulus, who graced him with the name of his illuſtrious Family among the Romanes, as Titus did Joſephus the Jew with the name of Flavius; or by himſelf in memory of that great work God wrought by him, as well in the converſion of the proconſul, as the confuſion of Elymas the Sorcerer: ſo Saint Auguſtine and St. Jerome, *Victoriæ erexit vexillum ut Paulus diceretur è Saulo.*

Servant] The word is not here taken as oppoſed to a free man, but ſignifieth a miniſter, or a man wholly addicted to Chriſts ſervice, whoſe ſervice is perfect freedome: in which ſenſe Moſes (Deut. 34. 5.) and Joſhua (Chap. 24. 29.) and David (Pſal. 18. 1.) and other holy men are called the ſervants of the Lord.

called] He expreſſeth here his calling, partly becauſe it was extraordinary; not of man, nor by man, but immediately by Jeſus Chriſt (Gal. 1. 1.) partly to ſhew the Romanes preſently in the beginning that what he wrote to them in this Epiſtle was done according to the duty of his calling, and that he had good warrant and commiſſion for it.

Apoſtle] The word Apoſtle is derived from ἀποστέλλω, and ſignifieth a Legat or Ambaſſadour of Chriſt ſent to declare the Goſpel to all nations, and ſuch an one was Saint Paul, who had a generall Commiſſion to preach both to Jew and Gentile, though ſpecially by the appointment of God with the conſent of both parties the Goſpel of the uncircumciſion was committed to Paul, as the Goſpel of circumciſion to Peter, Gal. 2. 7.

ſeparated] See Acts 13. 2. Or, *ſet apart for.* From his mothers wombe in Gods appointment (Gal. 1. 15.); but actually ſet apart by the command of the holy Ghoſt to preach the Goſpel among the Gentiles (Act. 13. 2.) In the word ſeparate he ſeemeth to allude to the name of Phariſee, which ſignifieth a man ſeparate; of which Sect he was before his converſion: and hereby he implyeth that he is ſtill a ſeparated man, but to a better purpoſe, namely to the preaching of the Goſpel of Chriſt.

V. 2. *promiſed*] Or, *foreſhewed.* Shewed before in the types of the Law, and promiſed before in the words of the Prophets which were ſince the world began.

V. 3. *made*] See Gal. 4. 4. In regard of his humane nature, which is a true creature aſſumed by the Sonne of God in the unity of his perſon. He uſeth the word *made* here and Gal. 4. 4. rather than *born*, to intimate his miraculous incarnation whereby he took fleſh of a pure virgin.

ſeed] That is, of the ſubſtance of the Virgin Mary, who was of Davids poſteritie.

fleſh] That is, his humane nature (Joh. 1. 14. 1 Tim. 3. 16.) fleſh being a part, is by a Synecdoche taken for the whole man.

V. 4. *declared*] Gr. *determined.* Not made the Son of God as he was truly made the ſon of man; but declared to be the Son of God. The word in the originall ſignifieth more than a bare declaration, namely, a declaration by a ſolemn ſentence, or definitive judgement, Pſal. 2. 7. I will declare the decree: the Lord hath ſaid unto me, Thou art my Son.

with power] Gr. *in power.*

ſpirit] That is, according to his Divine nature called Spirit. 1 Tim. 1. 16. Heb. 9. 14.

holineſs] Or ſanctification; that is, holy in himſelf, and maketh us holy by his merit and virtue. Heb. 2. 11.

reſurrection from the dead] Gr. *reſurrection of the dead.* The Godhead was formerly veiled under the infirmity of the fleſh, but in the reſurrection, and after, it was manifeſted in Chriſt in the glory of divine power, and by effects moſt admirable. 2 Cor. 13. 4.

V. 5. *grace and apoſtleſhip*] Either he uſeth here a figure, ἓν διὰ δυοῖν, and meaneth the grace and eminent gift of being an Apoſtle: or by grace he meaneth the favour of God, and pardon for his former offence in perſecuting the Church, or ſupernaturall gifts to qualifie him for an Apoſtle, or grace for his own converſion and Apoſtleſhip for the converſion of others.

for obedience to the faith] Or, *to the obedience of faith.* To bring the Gentiles to the obedience of Chriſt and faith, Act. 26. 16. or to make the Gentiles to ſubmit by faith to receive the Goſpel, whereby Chriſt raigneth over men. Act. 6. 7.

name] That his name might be known and glorified by them; or for him in his name, by his authoritie and commiſſion.

V. 6. *called*] Outwardly by the Word, and inwardly by the Spirit: for in the next verſe he calleth them the beloved of God; and afterwards Saints.

V. 7. *Grace to you, and peace*] Either by Grace he underſtands all ſpirituall and ſupernaturall; and by Peace, all temporall bleſſings, agreable to the ſignification of the Hebrew Shalom; which implies happineſs, or proſperous ſucceſs in all things: or by Grace, Gods free-will and favour; and by Peace, the fruit and enjoying of the ſame; which brings peace of conſcience, termed Chriſts peace, Joh. 16. 33. and peace with God, Rom. 5. 1.

V. 8. *for you all*] Gr. Tec. Or, *concerning you all.*

whole world] That is, ſpread and made known to the Churches of the world: A figurative expreſſion, yet thus farre it hath ground in the letter; that there was a reſort to Rome from all parts of the world, and every one might relate of it in his own countrey.

V. 9. *With my ſpirit*] Or, *in my ſpirit.* That is, from my heart and inward affection; or in my ſpirit, that is, in my ſoul, which is as the ſpirituall temple, wherein God is worſhiped, and ſerved by the faithfull.

that] Or, *how.*

V. 10. *will of God*] This he addeth, for that in the publiſhing of the Goſpel, he ſtill followed the order which God preſcribed him by his Spirit.

V. 12. *comforted*] Or, admoniſhed. as Heb. 12. 5. For the Greek beareth both alike, and though Paul were never ſo excellent, yet he might be inſtructed, or at leaſt admoniſhed by the Church: for the

Angels themſelves received more particular knowledge by the Church of the manifold wiſdome of God; Epheſ.3.10. 1 Pet.1.12.

with you] Or, *in you*.

V. 13. *but was*] Or, *and was*.

let hitherto] Sometimes by accidentall difficulties, ſometimes by the expreſs commandement of God, Act.16.7.

fruit among you] Or, *in you*. Of my miniſtery and calling to be an Apoſtle of Chriſt among the Gentiles to convert them unto him; or at leaſt to confirme them more and more in their faith; or that I might make my miniſtery to fructifie among you Romanes to the advancement of the glory of Chriſt, and ſalvation of his Church.

among] Or, *in*.

V. 14. *I am debter*] That is, obliged by my Apoſtolicall charge to ſeek the ſalvation of All, and to communicate the talent unto them, which I received from God to that purpoſe, to the utmoſt of my power, without diſtinction of either nation, or condition of men, 1 Cor. 9. 16,17.

V. 16. *aſhamed*] I am not fainthearted; I do not ſeek to withdraw my ſelfe or ſhrink back from the publiſhing of the Goſpel, as men are wont to do in things whereof they are aſhamed.

power of God] That is, the only and moſt effectual means to ſave men by faith in Chriſt ſet forth in the ſame; whereas man of his own nature was voyd of ſtrength thereunto, Rom.5. 6. and the law was weak through the fleſh, Rom.8.3. 1 Cor.1.14,24.

Jew firſt] As unto that nation to which it was requiſite the Goſpel ſhould be firſt preached, Act.13.46.

to the Greek] This word Greek is ſometimes ſet in Saint Paul againſt the word Jew, ſo it ſignifies the Gentiles in generall, the greater part whereof and the neereſt and beſt known to the Jews were in thoſe dayes Grecians both by nation and language: ſometimes as it is ſet againſt the word Barbarian, Coloſſ.3.11. and ſo it ſignifieth the civiller and learneder ſort of Greeks; and in this ſenſe Athens was termed ἑλλὰς ἑλλάδος, that is, the Greece of Greece.

V. 17. *righteouſneſs of God*] Of Chriſt given to us by God, and received by faith; or it is called the righteouſneſs of God, becauſe God ordained his Sonne true God, to fulfill and procure the ſame, imparting it of meer grace to his elect; and receiving it for their abſolution: for this is that everlaſting righteouſneſs which is able to ſubſiſt before Gods judgement, Dan. 9. 24. Or laſtly, becauſe it is the accompliſhment of all his promiſes; for ſo is the righteouſneſs of God ſometimes taken for his faithfulneſs and mercy, Rom.3. 26.

from faith to faith] Or, *out of faith to faith*.

faith to faith] That is, from one degree to another, ſo that according as faith doth more and more encreaſe and get ſtrength, the more likewiſe it is aſſured of that righteouſneſs: or the revelation of the righteouſneſs is received by a continual act of faith which muſt never ceaſe till it arrive to its accompliſhment, to wit, in the life eternall, Pſal.84. 7.

The juſt ſhall live by faith] Or, *the juſt by faith ſhall live*. See Hab. 2. 4. Gal.3.11. Heb. 10. 38. Either the juſt ſhall live by his faith; or he that is juſt by faith ſhall live; which well agrees with the Hebrew, Hab. 2. 4. and likewiſe with the principall drift of the Apoſtle. Here he proveth that man obtaineth life and ſalvation by the Goſpel; foraſmuch as the Goſpel offereth unto us the onely cauſe of life; namely the true righteouſneſs, which is that of Chriſt imputed to man by grace, and embraced of him by a lively faith, whereunto the allegation out of Habakuk is pertinent: for the Prophet attributing unto faith the obtaining and poſſeſſing ſpirituall life, doth conſequently attribute unto the ſame the meanes of getting that righteouſneſs which is the onely cauſe of life, Galat. 3. 26.

V. 18. *ungodlineſs and unrighteouſneſs*] Under ungodlineſs are comprehended all ſinnes repugnant to the firſt Table; under unrighteouſneſs all ſinnes againſt the ſecond Table.

who hold] The Greek word ſignifieth a forcible holding; and we may render it an enſlaving the truth by their perverſeneſs and malice; whereby ſhe is ſo let and hindered that ſhe cannot exerciſe her command over their actions.

the truth] By truth, he meaneth all the light which is left in man ſince the fall; eſpecially thoſe common notions of God, his nature, power and will, imprinted in man by nature; as alſo the knowledge of morall good and evill.

in unrighteouſneſs] That is, unjuſtly ſmothering the truth; or that do contrary to all juſtice and equitie, which requireth that we give unto God that belongeth unto him. And they may be ſaid truely to withhold the truth in unrighteouſneſs, who ſuppreſs it, forcing their own minds as knowing better than they do, like Medea in the Poet, *Video meliora proboque, Deteriora ſequor.*

V. 19. *manifeſt in them*] Or, *to them*. That is, in the inwards of their mind or conſcience; or elſe *in them*, that is, among them; namely, their wiſe and learned ones, who did leave a number of clear and judicious Eſſayes and Sentences hereof in their writings, although they did contrary to the ſame.

hath ſhewed] Partly by the light of nature in their conſciences, partly by the conſideration of the creature of God, whereby his attributes are evidently notified, and after a ſort taſted and felt, Pſal. 34.8. Pſal.19.2. Pſal.148. 4,5,6. Act.14.17. Act.17.27.

V. 20. *ſo that they are*] Or, *that they may be*.

without excuſe] The Apoſtles meaning is not, that God gave them that knowledge to that end and purpoſe to make them unexcuſable: for they might catch even at that for an excuſe: neither doth he intimate that they being led by that divine light of nature might thereby come into favour with God, but that their own reaſon did condemn them of wickedneſs both againſt God and men: Or, he ſo farre revealed the truth unto them that they cannot be excuſed, *viz.* before the righteous judgement of God, as if they had not known that which either they did, or might have known.

V. 21. *as God*] As it belonged to the divine Majeſtie, according to that very knowledge they had of him.

vain] By the curioſitie of their conceits, being fallen off to vaine apprehenſions of God, and of his worſhip, which they framed not according to the knowledge they had of God; but ſutable to the diſpoſitions of their perverted minds, in deviſing ſo many ſtrange and different worſhips; and in ſetting up ſo many fabulous and idle deities, whereby the knowledge of God became ſtill more and more obſcured.

imaginations] Or, *diſputes*, or *reaſonings*.

darkened] Epheſ. 4. 18.

V. 22. *Profeſſing*] He ſpeaketh of the Philoſophers and Wiſards among the heathen, who carried a ſemblance of wiſdome in their diſcourſes, and ſeemed to be much better minded than others; but yet did ſtill follow the perverſeneſs and vanitie of others.

V. 23. *And changed the glory of the uncorruptible God*, &c. Pſal.106. 20. Ezek.8.10.

V. 24. *Wherefore*] The contempt of Religion is the fountain of all miſchief.

God] For their ſuperſtitions, and the diſhonour they offered to him, he abandoned them, and did not bridle their ſwarving deſires; but let them have their full ſwinge: and moreover by his juſt judgement more and more deprived them of thoſe gifts of nature which they abuſed and ſlighted.

gave them up] As a juſt Judge, leaving them over to Satan who tempted and led them to all iniquitie: as they diſhonoured God by their Idolatrie; ſo God made them ignominious; delivering them up to the unclean ſpirit and their own naturall corruption.

uncleanneſs] Idolatrie being ſpirituall uncleanneſs, is commonly followed with corporall; as you ſhall ſee theſe two ſinnes joyned together, Numb. 25. 1,2. Revel. 17. 1,2,10. As on the contrary, religious Kings, as namely Aſa, reformed both theſe abominations together, 1 Kings 15. taking away both the Idols, and male ſtews.

through the luſts] Or, *in the luſts*.

between themſelves] Or, *in themſelves*.

V. 25. *more than the Creator*] Or, *beſides*. For though they ſometimes worſhipped the true Creator, yet their idolatrous worſhip of the creature farre exceeded it. Or, *more than*, in this place is not taken comparatively, but excluſively; as when Chriſt ſaith in the parable, The publican went home rather juſtified, than the phariſee: the meaning is, he went home juſtified, and not the other: ſo the Apoſtles meaning in this place ſeemes to be, They worſhipped the creature, and not the Creator: at the leaſt the major part did ſo, if not all.

V. 26. *vile affections*] That is, diſhonourable: for as we are exhorted, 1 Theſſ.4. 4,5 to poſſeſſe our veſſels in honour; that is, to keep our bodies from all uncleanneſs: ſo on the contrary, thoſe that give themſelves unto uncleannes, diſhonour both themſelves and their bodies; eſpecially thoſe who are active and paſſive in ſuch filthineſs as the Apoſtle afterwards inſtanceth in.

againſt] Or, *beſide*.

V. 27. *And likewiſe alſo the men*, &c.] Gen.19.5. Lev.18.22.

V. 28. *to retain*] Or, *to acknowledge*.

a reprobate minde] Or, *a minde void of judgement*. Into a perverſe and froward minde, whereby it cometh to paſſe that the light of conſcience being once put out, and having almoſt no more remorſe of ſinne, men runne headlong into all kinde of miſchief. The word in the Originall ἀδόκιμος, may be taken either actively or paſſively; actively, for a mind which diſapproveth all good courſes, or doth not prove or try good or bad; nor put difference between that which is vile, and that which is honourable; or paſſively, for a minde diſallowed of God: and ſo in this ſenſe it is a metaphor taken from Goldſmiths trying metals, and making choice of that which is good and precious, and rejecting and reprobating that which is vile.

V. 29. *unrighteouſneſs*, &c.] The Apoſtle here reckoneth divers kinds of vices; not that every man is ſubject to all theſe, but ſome men to all of them, and all to ſome of them: and therefore that none may ſtand upon his innocencie before God, but that all need, and muſt flie to the righteouſneſs of Chriſt.

envie, murder] In the Originall there is an elegant Paronomaſia, as in the verſ. following; which as it ſheweth the lawfull uſe of rhetoricall figures in Sermons & holy diſcourſes; ſo the very affinitie of the words may give us occaſion to conſider how eaſie it is to fall from one of theſe vices to the other; for he that is ἀσύνετος, that is, underſtandeth not the nature and conditions of covenants, will ſoon be ἀσυνθέτος, that is, a covenant-beaker: and he that is tranſported with envie, hath for the moſt part his feet ſwift to ſhed blood: as Cain firſt was guiltie of φθόνος, that is, envie, and after of φόνος, murder: firſt he envied his brother Abel, and after ſlew him, Gal.5.21.

malignitie] Or, *ill conditions.* That is, an evill diſpoſition; ſuch a perverſitie of minde and nature as is apt to conſtrue all things to the worſt.

V. 30. *haters of God*] Or, *hated of God.* The word in the Original, θεοστυγής, may indifferently be rendred haters of God, or hatefull to God, and hated of him; yet ſeeing the Apoſtle here rehearſeth the moſt hainous and raigning ſinnes among the Gentiles, the former ſignification ſeemeth beſt to fit the text. Pſal.81.15.

deſpightfull] Gr. *injurious.*

V. 31. *without naturall affection*] Or, *unſociable* The Greek word implyeth properly the affection and love which is between parents and children; and the ſinne here taxed by the Apoſtle, did likewiſe reign among the Gentiles, who ſacrificed in ſome places their aged parents, and ſometimes their children unto their Idols; expoſed them to ruine, and deſtroyed them, though not guiltie of any capitall crime. 2 Tim.3.3.

implacable] Or, *truce-breakers.*

V. 32. *have pleaſure in them*] Or, *conſent with them.* Approve and commend them, Pſal.10. 3. Pſal. 49. 18. This is even the higheſt pitch of wickedneſs, not only to do evill, but alſo to take delight in ſeeing it committed by others: ſuch come neare the malignitie of the devil, who takes pleaſure in evill, becauſe evill, and inſtigateth others to the like without any bait of a falſe ſeeming good, or ſenſual pleaſure, which in other ſinnes blindeth men, and allureth them to the commiſſion thereof.

CHAP. II.

Verſ. 1. T*Herefore thou*] Or, *Wherefore thou.* He convinceth them which would ſeeme to be exempt out of the number of other mens faults, and ſaith, that they are leaſt of all to be excuſed; for if they were well and narrowly ſearched, as God ſurely will ſearch them, they themſelves will be found guilty in thoſe things which they reprehend and puniſh in others: ſo that in condemning others, they pronounce ſentence againſt themſelves.

that judgeſt] That doſt check, correct and puniſh others. Here the Apoſtle taxeth ſuch among the Gentiles, as either were lawgivers and Judges among them; or led a more ſtrict and auſtere life than the reſt, as ſome of the Philoſophers did; whereby they ſeemed to judge and condemn the practice of others, when as yet they were inwardly full of hatred, envie, arrogancy, &c. and committed the ſame ſinnes in ſecret, when they thought they could hide them from the eye of man: all theſe mens ſeeming wiſdome and juſtice ſerves but to condemn them; and therefore though they thought themſelves exempted from the ordinary ſort of men, yet they are in the ſame, or a worſe condition, with them: and if they will be ſaved, muſt have recourſe to the only righteouſneſs of the Goſpel, ſeeing that their own is nothing but a vizard or falſe ſhew.

for wherein thou judgeſt another, &c.] Matth.7.2.

V. 2. *we are ſure*] Gr. *we know.*

truth] That is, uprightly and juſtly; not according to the outward appearance, but as things are indeed. God regardeth not the outward ſhew and profeſſion of leading a virtuous and commendable life, but ſtrictly examineth the heart and the thoughts, words and works, proceeding from thence. Joh.7.24. Luk. 16.15.

V. 4. *deſpiſeſt thou*] Haſt no care at all to employ the ſame to the right and proper uſe, which is to give thee ſpace of repentance, and afford thee many inducements thereunto; but contrarily thou doſt profane them, and draweſt occaſions from them to ſtrengthen thy ſelf in evil, as if thou ſhouldeſt never be puniſhed, becauſe God hath ſo long tolerated thee.

riches] That is, the multiplicity and variety of Gods outward bleſſings. A phraſe uſed by the heathen alſo, as we may ſee in *Simplicius* his Diſputation *de bono & malo.* ὁ πλοῦτος τῆς τοῦ παράγοντος ἀγαθότητος. Here the Apoſtle eſpecially argueth againſt thoſe who were of opinion, that their caſe ſtood not ill with God, foraſmuch as God bleſſed them many wayes in this world, and gave them abundance of wealth and honour, as he did to the Romanes above other people, who had the command over all nations.

repentance] Sith the Apoſtle ſpeaketh as yet of men under the law of nature, without the light of the word of God, and the efficacy of the ſpirit of regeneration, amongſt whom there could be no true or ſaving converſion unto God: it ſeemeth that repentance here ſignifieth only an outward forbearing of groſſer ſinnes, and changing their vitious courſes into ſuch as were morally honeſt and commendable. Or it may be meant alſo of true repentance: For the favours of God allure men to their dutie to God; Hoſ.11.4.

V. 5. *treaſureſt up*] See Jam.5.3. Heapeſt up Gods judgements upon thee in manner of a treaſure, which increaſeth ſtill by daily addition.

wrath] That is, puniſhment, which ſhall be at the laſt day inflicted to the full.

day] *and the day of.* The laſt day, when God ſhall reveale and judge the ſinnes of all men, even thoſe which are moſt ſecret, 2 Theſſ.1.7,8. Rev.20. 12,13.

revelation] Gr. Tec. *the retribution.*

V. 6. *who will render*, &c.] Pſal.62.12. Matth. 16. 27. Revel. 22.12.

V. 7. *by patient continuance*] Gr. *according to patient continuance.* That is, perſeverance with an equall and conſtant tenour of holineſſe and righteouſneſſe according to the commandment, Deut. 27.26.

glory] Which followeth good works: which he layeth not out before us, as though there were any that could attain to ſalvation by his own ſtrength; but by laying this condition of ſalvation before us, which no man can performe, to bring men to Chriſt, who alone juſtifieth beleevers, as he himſelfe concludeth, Chap.2. 21, 22. following.

V. 8. *contentious*] Gr. *them of contentiouſneſs.* Kicking and ſtriving againſt the righteouſneſs of God, Hoſ.4. 4. chiefly by alledging and objecting their own righteouſneſs, and outward obſerving of diſcipline, which is uſuall with hypocrites.

truth] The light and knowledge of morall good imprinted in their ſoules by nature, Rom.1. 18,19.

indignation, and wrath] Gr. Tec. *wrath and indignation.*

V. 9. *Tribulation*] Or, *affliction.*

doth evil] Gr. *worketh out evil.*

Jew firſt] Though God inflicteth puniſhment indifferently upon all tranſgreſſors, without diſtinction either of nation or perſon: yet for all that the judgement of God begins at his own houſe; and thoſe that have had more knowledge and do not accordingly, ſhall receive the heavier puniſhment: Amos 3.2. Luk.12.47. Matth.11.22, 1 Pet.4.17.

Gentile] Or, *Greek.*

V. 10. *peace*] By peace he meaneth according to the Hebrew ſignification of the word, happineſs, health, and ſalvation,

worketh good] Or, *doth good.*

Gentile] Gr. *Greek.*

V. 11. *there is no reſpect*, &c.] Deut. 10. 17. 2 Chron.19.7. Job 34. 19. Act. 10, 34. Gal. 2. 6. Epheſ. 6. 9. Coloſſ. 3. 25. 1 Pet.1.17.

reſpect of perſons] That is, he regardeth not the qualitie or outward condition; he meaſureth not men by their countrey, nation, power, riches, or honour; either to receive them, or to caſt them away. The Greek word ſignifieth as well countenance, as perſon, and the ſenſe comes all to one; for by countenance we are to underſtand the outward appearance of men in the world, or thoſe things by which men are outwardly valued and eſteemed: Acts 10. 34. 1 Sam. 16.7.

V. 12. *periſh without law*] Be judged and condemned by the teſtimony of their own conſcience.

V. 13. *not the hearers*, &c.] Matth.7.21. Jam.1.22.

hearers] Not thoſe who only know the law, and boaſt of it, and fulfill it not. For as much then as the law cannot bring ſalvation to man by the knowledge and profeſſion of it, as the Jews do beleeve; and none among them can be found who liveth anſwerable to his knowledge: it followeth that the Jews are comprehended in the ſame malediction with the Gentiles, and have as much need to ſeek to Chriſt for righteouſneſs as they.

juſtified] Shall be pronounced juſt before Gods judgement ſeat, which is true indeed if any ſuch could be found that had fulfilled the law; but ſeeing Abraham himſelf was not juſtified by the law, but by faith; it followeth that no man can be juſtified by works.

V. 24. *not the law*] That is, the written law; for they have the law of nature imprinted in their ſouls.

things contained in the law] Gr. *the things of the law.* To wit, to reſtrain the outward man, and ſtirre up in him a deſire of virtue and morall honeſty, and preſcribe and follow ſome things which God commands in his law.

law unto themſelves] In commanding or forbidding that which the law of God commands and forbids.

V. 15. *their conſcience alſo bearing witneſs*] Or, *the conſcience witneſſing with them.* Becauſe the conſcience is nothing elſe but the correſpondencie of the ſpirit of man unto the law, to bind or looſe him; to accuſe or excuſe him; to condemne or abſolve him; therefore ſince the Gentiles have a conſcience, they muſt have a law alſo.

their *thoughts*] Or, their *reaſonings.* Chap.1.21.

the mean while, &c.] Or, *between themſelves.*

excuſing one another] Gr. *defending.*

V. 16. *when God*] Gr. Tec. *in which God.*

my goſpell] As my doctrine witneſſeth, which I am appointed to preach. From this text of Saint Paul it ſeemed that the ancients tearmed the writings of Saint Paul by the name of his Goſpel: as namely, Clemens in his Epiſtle to the Corinthians: Take bleſſed Pauls Epiſtle into your hands; mark what he writeth in the beginning of his Goſpel: *τί πρῶτον ὑμῖν ἐν ἀρχῇ τοῦ εὐαγγελίου ἔγραψε.*

V. 17. *Behold, thou*] Gr. Tec. *But if thou.* From hence forward

ward the Apoſtle deales eſpecially againſt the Jews that boaſted ſtill of their off-ſpring, their knowledge of the law of God, their circumciſion, and other outward advantages whereon they relyed; and proveth that they are no more to be juſtified by theſe before God, then the Gentiles are by the law of nature.

mak'ſt thy boaſt of God] Or, *glorieſt in God.*

V. 18. *approveſt the things that are more excellent*] Or, *trieſt the things that differ.* Or indifferent: that is, thou art able to judge what things are commanded, what things are forbidden, or what is truly good, which thou art to follow, in ſtead of that falſe good which carnall reaſon or ſenſe doth preſent unto thee, Phil. 1. 10.

inſtructed out of the law] Gr. *catechiſed out of.* Luk 1. 4. Gal. 6. 6. Word for word according to the Greek; catechiſed from a child; carefully taught and tutored.

V. 19. *guide of the blinde*] Wiſe men onely in Scripture are termed Seers, פקח (Exod. 23. 8. The gift blindeth the wiſe, (Hebrew) the Seers) all fooles are blinde.

V. 20. *babes*] Thoſe that have little or no knowledge, like children, Matth. 11. 25. 1 Cor. 13. 11. In this ſenſe the word is alſo taken by the heathen, as in that proverbiall ſpeech delivered by Heſiod. παθὼν δέ τε νήπιος ἔγνω.

forme of knowledge] The way to teach and informe others in the knowledge of the truth; for the word in the originall is not μορφὴ but μόρφωσις, which ſignifieth a pattern to work by; or a perfect frame; not onely of what belongeth unto the true ſervice of God in it ſelf, but likewiſe of all that which we comprehend and judge of it in our ſelves; it may be rendered a ſet manner or modell of knowledge.

V. 21. *doſt thou ſteal*] That is, by ſubtile and ſiniſter wayes and practiſes draw the goods of others unto thy ſelf; which the Jews were ever much taxed withall, and ſtill are at this day.

V. 22. *commit ſacriledge*] Some here make a queſtion, why the Apoſtle changeth the word, and ſaith not as before; Thou which ſaiſt a man ſhall not ſteal, doſt thou ſteal? Thou which ſaiſt a man ſhall not commit adultery, doſt thou commit adultery? So here, thou which abhorreſt idols, doſt thou commit idolatry? he ſaith not ſo, but, Doſt thou commit ſacriledge? varying the crime: Hereunto a double anſwer may be given; firſt, that the Apoſtle uſeth an aggravation, as if he ſhould ſay, Thou which abhorreſt idols, doſt thou commit a worſe ſin, to wit, ſacriledge? Secondly, it may be anſwered, That idolatry is ſpirituall ſacriledge, becauſe it robbeth God of his honour; for if by the imperiall law in the *Code*, *titulo de crimine ſacrilegii*, it is defined ſacriledge, *Imperatori eripere quod ejus eſt*, to take away from the Emperour any thing that is his; it ought to be much more accounted ſacriledge to take away from God that which is his.

V. 23. *breaking*] Gr. *tranſgreſſing.*

among the Gentiles] Or, *in the Gentiles.*

through you] For you ſake, by your ſins and the ſins of your forefathers.

as it is written] Iſa. 52. 5. Ezek. 36. 20, 23.

V. 25. *keep the law*] Gr. *do the law.*

breaker] Gr. *tranſgreſſer.*

V. 26. *righteouſneſſe of the law*] Gr. *righteous ordinances of the law.*

counted for circumciſion] Shal not the uncircumciſed be in as good ſtate as if he were circumciſed? Not that the Apoſtle doth abſolutely reject circumciſion before it was aboliſhed, but he here dealeth with the Jews that followed the doctrine of the Phariſees, and placed their righteouſneſſe in keeping the outward and ceremonial worſhip of God; otherwiſe circumciſion was a ſigne and ſeal of the juſtification by faith, Rom. 4. 11. and was fulfilled, and conſequently aboliſhed by Chriſt, together with other ceremonies and ſhadows.

V. 27. *fulfill the law*] He ſpeaketh not as if there were any that had fulfilled in all reſpects, for that is expreſſely denyed, Rom. 3. 9 but this he ſaith to convince the Jews, that they muſt as well as the Gentiles ſeeke for righteouſneſſe out of themſelves, in Chriſt, who alone hath fulfilled the law.

V. 28. *outwardly*] Gr. *openly.*

outward in the fleſh] Gr. *openly in the fleſh.*

V. 29. *inwardly*] Gr. *in ſecret.*

not the letter] In any outward ſigne or ceremony, which are like unto ſome writing or picture, without any power, life, or motion, Rom. 7. 6. 2 Cor. 3. 6, 7.

not of men, but of God] That is, hath not its originall from the abilities or works of men, but from God, who wrought the ſame in them by his Spirit, Rom. 9. 16. 1 Cor. 3. 7. 2 Cor. 4. 6. or which hath the approbation, not of man, but of God, 2 Cor. 10. 18.

CHAP. III.

Verſ. 1. A*Dvantage*] Since both Jew and Gentile lie both under the ſame malediction, and the Jew in regard of his greater knowledge and outward profeſſion of obſerving the law, if he fail in the practiſe thereof, (as he proved in the former Chapter, the beſt of them do) is like to receive more and ſmarter ſtripes, what benefit or preferment hath the Jew above the Gentile?

profit] If ſo be that there is no vertue in it, for want of the perfect obſervation of the law, whereof Circumciſion was but a holy ſigne.

V. 2. *chiefly*] Or, *firſt.*

chiefly] Foraſmuch as the Jews have received of old the promiſes of God in Chriſt, whereof the Circumciſion was a Seal, according to the true order of God, Rom. 1. 11. They had the firſt offer: and this is the chiefeſt and foundation of all other advantages, which the Apoſtle doth ſet forth more at large, Chap. 9. 4. Epheſ. 1. 11, 12.

Oracles of God] The inſtruments, deeds, and evidences of the covenant, contained in the writings of Moſes and the Prophets, Pſal. 147. 19, 20. Acts 7. 38. The oracles of God were committed to the Jews, that is, intruſted as a pawn or precious pledge, which they have kept and preſerved for the whole Church; and in this regard St. Auguſtine and others of the Fathers terme the Jews *Scriniarios Chriſtianorum*, the Regiſters or Record-keepers of the Chriſtians; for they, diſperſed among all nations, bear as it were before them the Scriptures, thoſe glaſſes whereby we Chriſtians clearly ſee the right way to heaven, and their manifold errours and wanderings.

V. 3. *faith of God*, &c.] That is, if any do ſay that this advantage was loſt by the unbelief of a great part of the people; the anſwer is, That the faithfulneſſe of God and his promiſes and covenants were ſtill verified and performed in his elect, in whoſe behalf they were made, notwithſtanding their manifold defects, which God alwayes ſupplyeth by his grace and mercy, and thereby his glory was the more illuſtrated.

V. 4. *God forbid*] Gr. *be it not*, or, *farre be it from us ſo to think or ſay.*

yea, let] Or, *but let.*

let God be true] That is, be confeſſed and acknowledged true in maintaining of his covenant, and fulfilling his promiſe, notwithſtanding the unbelief of ſome, and the unworthineſſe of all.

every man a lyar] Pſal. 116. 11.

That thou mighteſt be juſtified in thy ſayings] Pſal. 51. 4.

juſtified] Acknowledged to be righteous and faithfull.

overcome] That is, found ſo clear, and without blemiſh in thy judgements, that all mouthes ſhall be ſtopped, Pſal. 107. 42. David breakes out into this confeſſion upon the conſideration of his ſinne againſt God, and the promiſe of forgiveneſſe which Nathan had declared unto him.

judged] Or, *judgeſt.* The Greek bears it either way, but the Hebrew Text requires the active rather, which alſo doth better agree with the ſcope of Paul; which is to ſhew, that God remaineth pure and righteous ſtill in judging, that is, in puniſhing the ſinnes of men in the children of diſobedience, according to their deſerts, as alſo in pardoning according to his promiſe; which is likewiſe an act of Gods juſtice, though it be done in mercy, Matth. 12. 20. and the truth of God in keeping his promiſes, is alſo expreſly called juſtice and righteouſneſſe, in Scriptures. Pſal. 143. 10. 1 Joh. 1. 9.

V. 5. *taketh vengeance*] Gr. *who inferreth or inflicteth anger.*

ſpeak as a man] I ſpeak not theſe words in mine own perſon, as though I thought ſo; but this is the talk of mans wiſdom, which is not ſubject to the will of God.

V. 6. *God forbid*] See Verſ. 4.

How ſhall God] How is it poſſible that there ſhould be iniquity in God, the Soveraign Judge of all the world; whoſe will is the abſolute rule of Juſtice?

V. 7. *through my lye*] Or, *in my lye.*

V. 8. *not rather*] The Apoſtle anſwereth to the former objection by way of diſdain: as if he ſhould ſay, Why, if this objection were of any force, might not as well the profane wretch break out into this extremity of impudence, why then let him lay up as much matter of glory as may be by the boundleſſe multitude of all manner of wickedneſſe? But there is not that deſperate ſoul in the world that dares go thus farre; for the conſcience of the moſt wicked, dictateth unto them, that they ſhall be judged according to the manifeſt and publique law of God, as the rule and ſquare of all their actions, and not according to his ſecret providence, which ordaineth the permiſſion of ſin it ſelf for certain ends, but much different from thoſe of men.

damnation is juſt] By theſe words the Apoſtle ſheweth, that he is ſo farre from approving of ſuch conſequences as were made by profane ſlanderers of the truth of God, mentioned verſ. 7, 8. that he threateneth them with the judgement of God, that make them.

V. 9. *No in no wiſe*] Gr. *not altogether.*

proved] Gr. *charged.*

under ſinne] Guiltie of ſinne, under the power and penalty of ſinne.

V. 10. *written*] By all theſe places the Apoſtle proveth, that not onely the Gentiles, but the Jews alſo are unrighteous in themſelves before God; moſt of them ſpeak of the unregenerate among the people of the Jews, among whom there was alwayes a very great number; and therefore theſe reproofs of the prophets were ſtill in force, and the Apoſtle makes uſe of them; to ſhew, that without the grace of God, and the ſpeciall working of the Spirit, all are lyable to them.

There is none righteous, no not one] Pſal. 14. 1, 2, 3.

V. 11. *there is none that ſeeketh after God*] Pſal. 53. 2.

ſeeketh after God] Or, *ſeeketh out God.*

V. 12. *become unprofitable*] Unfit to do any good, like rotten and unſavory things that are caſt out of dores. The Prophet takes his ſimilitude from corrupted wines, or meats putrified and unſavory, good for nothing.

good] Gr. *goodneſſe*.

V. 13. *Their throat is an open ſepulchre*, &c.] Pſal.5.9.

the poiſon of aſps is under their lips] Pſal.140 3.

V. 14. *Whoſe mouth is full of curſing and bitterneſſe*] Pſal.10.7.

V. 15. *Their feet are ſwift to ſhed blood*] Prov.1.16. Iſa.59.7,8.

V. 16. *Deſtruction*] Or, *contrition*, according to the Greek; that is, breaking all to pieces; the word *deſtruction* is not here taken paſſively, but actively, for that deſtruction they bring upon others.

V. 17. *way of peace*] To live quietly themſelves, and to let others live quietly by them; they know not how to lead an innocent and peaceable life.

V. 18. *There is no fear of God before their eyes*] Pſal.36.1.

fear of God] The fear of God is the ground and fountain of all other vertues, with the want whereof the Apoſtle concludeth, not as if the vices above mentioned did alwayes break out with like force in all naturall men, but becauſe the corrupt fountain of all theſe is within them, and that ſome of them are ever ro be diſcerned in their life and converſation. See Gen.20.11. Mal.3.5.

V. 19. *under the law*] Under the ſpeciall juriſdiction of it, or under that outward covenant, whereof the law was as it were the contract or condition to be performed on their parts. Theſe words are uſed by the Apoſtle, to ſhew, that he chargeth theſe points home upon the Jews; and them eſpecially, becauſe God ſpeaketh to them directly and immediately in his word by the prophets.

mouth may be ſtopped] That is, ſilenced. Theſe things I propound after this manner, that not only the Gentiles, but the Jews alſo, a nation ſo much priviledged by God above others, might humble themſelves in the confeſſion of their ſinnes, and in the acknowledgement, that all the good that is in them dependeth on the ſole mercy of God.

guilty before God] Or, *ſubiect to the judgement of God*.

V. 20. *Therefore by the deeds*] Becauſe man is utterly diſabled by ſinne to fulfill the law, either naturall or written, it can neither be a ground of hope, nor argument unto him, either of righteouſneſſe or of life: all the efficacie which it hath, is to diſcover unto him his iniquity, and without Gods mercy in Chriſt, to ſeal up his condemnation, Gal.2.16.

no fleſh] Fleſh is here taken for man, as in many other places; and furthermore hath her greater emphaſis; for it is, put to ſhew the contrariety betwixt God and man; as if you would ſay, Man who is nothing but a piece of fleſh, defiled with ſin, and God who is a pure Spirit, and moſt perfect in himſelf.

juſtified] That is, abſolved before the judgement ſeat of God, and acquitted from ſinne and damnation, and ſo to be accounted righteous; ſo the word is taken, Job.9.20. Rom.8.33,34. Gal.2.16,17. It cannot be here taken for making juſt, by infuſing righteouſneſſe or holineſſe; for there would be then no ſenſe nor truth in the words, if we thus interpret them, no fleſh can have righteouſneſſe infuſed into it before God.

in his ſight] Here is a ſecret ſetting of the righteouſneſs which is before men, be they never ſo juſt, againſt the righteouſneſs which can ſtand before God: now there is no righteouſneſs can ſtand before God, but the righteouſneſs of Chriſt onely.

V. 21. *But now*] After the coming of Chriſt, God hath clearly revealed the true righteonſneſs, which he hath appointed and given unto man for his juſtification, according to the doctrine of all the prophets, *viz.* that of Chriſt, imputed to all that receive it by a lively faith, without any conſideration of the works of the law (in the point of juſtification) either naturall or written, and without any difference of nations, be they Jews or Gentiles.

V. 22. *faith of Jeſus Chriſt*] Gr. Tec. *in Jeſus Chriſt*. Which we yeeld to Jeſus Chriſt, or which faith reſteth upon him.

difference] Gr. *diſtinction*.

V. 23. *all have ſinned*] The remedy is common to all indifferently, becauſe on the other ſide the malady of ſinne is common unto all.

come ſhort] The Greek word ſignifieth properly to remain behind, or to come too ſhort of getting ſomething, as the prize in running of races; ſo likewiſe do all men come ſhort, that ſeek to obtain everlaſting life by their works.

glory of God] By the glory of God is meant that mark which we all ſhoot at, that is, everlaſting life; which ſtandeth in this, that we are made partakers of the glory of God. Or, by the glory of God, is meant his image after which we were created, for ſo the word *glory* ſeemeth to be taken, 1 Cor.11.7.

V. 24. *juſtified*] From thenceforward the Apoſtle deſcribeth all the cauſes, and the proprieties of juſtification revealed unto us in the Goſpel; the firſt and ſupreme cauſe is the undeſerved grace and favour of God; the moving and meritorious cauſe is redemption and reconciliation purchaſed by Chriſt; the inſtrumentall cauſe whereby the ſame is imputed, is faith in the blood of Chriſt; the finall is the glory of God in the declaration of his righteouſneſs and faithfulneſs; the property is, that all humane boaſting is excluded by it.

freely] Of his free gift and meer liberality.

through] Or, *by*.

redemption] The word is ſometime taken in a larger ſenſe for all manner of deliverance, but here it doth properly imply ſuch a deliverance as is brought to paſſe by purchaſing or paying of a ranſome, according as Chriſt himſelf ſpeaketh, Matth. 20.28. 1 Cor.7.23. 1 Pet.1.18.

V. 25. *ſet forth*] Or, *fore-ordained*. Firſt, in the eternall counſell, and after in the execution of the ſame in the fulneſs of time; and laſtly, by preaching of the goſpel, 2 Tim. 1.9,10,11. 1 Pet.1.20,21,22.

propitiation] Or, *propitiatory, placatory or mercy ſeat*: for the Apoſtle ſeemeth to allude to the mercy-ſeat or propitiatory made of pure gold, which covered the ark of the covenant, in which the tables of the law lay, which is called ἱλαστήριον, (the word here uſed) Heb. 9.5. and it was a type of Chriſt, who by his puritie and obedience covereth our tranſgreſſions of the law, from the ſight of God, and reconcileth us to him.

in his blood] The name of blood calleth us back to the figure of the old ſacrifices, the truth and ſubſtance whereof is in Chriſt.

for] Or, *by*.

remiſſion] Or, *paſſing over*.

that are paſt] Of thoſe ſinnes that were committed when we were his enemies.

through the forbearance] Gr. *in the forbearance*. Through his patient & ſuffering nature; or, word for word according to the Greek, in the forbearance or the time of his patience; that is, when God did ſhew forth his goodneſs in ſuſpending his judgements upon the world, not ſuffering them to periſh for their ſinnes, although he had not as yet fully opened the treaſure of his grace for an abſolute pardon, the clear manifeſtation whereof he reſerved for the time of the Goſpel, Rom.16.24,26.

V. 26. *at this time*] Or, *in this preſent ſeaſon*.

that he might be juſt] That all might learn to acknowledge and approve this new way of proceeding of the juſtice of God in juſtifying him that is a ſinner in himſelf, by faith in the righteouſneſs of Chriſt. Or, the word *juſt* is here taken for true and faithfull, or, him who obſerveth ſtrict juſtice, who would not juſtifie man by any means, but by full payment and ſatisfaction.

which believeth in Jeſus] Gr. *which is of the faith of Jeſus*. In the Greek, word for word, juſtifying him who is of the faith of Jeſus; that is, who is of that number who renounce all confidence in their own works, and ſeek life and ſalvation by faith in Jeſus.

V. 27. *boaſting*] Who is he that can or dare boaſt of juſtification before God by his own righteouſneſs? 1 Cor.1.31. Eph.2.9.

law of faith] That is, the precept or doctrine of faith, which, according to the Hebrew manner of ſpeaking, is called a law, Eſa.2.5. Or by that new order or covenant of God which doth ſtrip man of all worth and righteouſneſs of his own, and cloath him by grace with that of Chriſt.

V. 28. *conclude*] Gr. *collect*; or, *gather by argument*.

deeds of the law] Or, *works of the law*. Not onely ſuch as were done before his converſion, but after the ſame alſo, as is proved by the Apoſtle in the next Chapter, by the example of Abraham and David.

V. 29. *God of the Jews onely*] God is ſaid to be their God in the Scripture phraſe, who are in covenant with him; whom he dearly loveth and tendereth.

V. 30. *which*] Or, *who*.

circumciſion] That is rhe circumciſed Jews: as likewiſe by uncircumciſion he meaneth the uncircumciſed Gentiles.

by faith] Or, *of faith*.

by faith] According to the originall: Of faith, or, out of faith. The Apoſtle ſeems to diſtinguiſh of theſe two kindes of expreſſions, Of faith, and, Through faith; attributing the former to the Jews, the latter to the Gentiles; the former to the Jews, in whom, though they were adorned with many good qualities and graces above the Gentiles, yet God had onely regard to their faith, and out of that conſideration received them to mercy; the latter, to the Gentiles, who through faith paſſed as it were into a new ſpirituall eſtate.

V. 31. *void*] Do we utterly caſſate the law, and make it of no force or validity?

we ſtabliſh the law] Gr. Tec. *we make it valid and ſufficient*. In the edition of Tecla it is ἱκανοῦμεν, that is, we make the law ſufficient and effectuall to that end for which it was given: but if we read ἱστῶμεν, that is, we confirme and eſtabliſh the law; then the meaning is, we demonſtrate by the goſpel how firme and irrevocable it is, ſeeing God made Chriſt under the law, to make ſatisfaction to the law to redeem man; & by his fulfilling the law, to purchaſe to him a right to the life it promiſeth; Matth.5.17,18. Gal.4.4. Moreover, God doth ſo renew thoſe that are juſtified by him, through the Spirit, that they endeavour to regulate their life according to all Gods commandments, Rom.8.1,2,3. Not that thereby they may be juſtified before God, but partly to performe their duty, and to teſtifie their thankfulneſs unto him for this his ineſtimable benefit, and partly to be themſelves more and more aſſured of their juſtification in ſuch ſort as the Apoſtle after declareth, Chap.6,7,8.

CHAP. IIII.

Verſ. 1. W*Hat ſhall we ſay then*] That is, Seeing then that al men are under condemnation and cannot be juſtified, but by faith without works, Rom.3.28. it followeth that Abraham himſelf, the father and chief of all thoſe that enter into the covenant of grace, was not juſtified in any other manner. For although he did ſo much excell his progenie, yet he did not obtain life and glory by his own works, and that therefore his children cannot claime more advantage than he.

as pertaining to the fleſh] Theſe words may be either referred to father, or to found: if to father, the meaning is, what did Abraham the father of us Jews according to the *fleſh* finde? if they be referred to the later word, found, the meaning is, what found he according to the *fleſh*, that is, according to his works that are ſeen outwardly, as the verſe following doth declare, and the word *fleſh* is alſo ſo taken, Phil.3. 4.

found] Got, or obtained, as the word is taken, Hoſea 12.8. and Matth. 11.29.

V. 2. *if Abraham*] The reaſon ſtands thus, if Abrabam had obtained any thing by way of juſtification by his own works, he ſhould have had ſomewhat whereof to glory before God: but he hath nothing, for the juſtification by faith which he obtained, verſ.7. doth ſtrip men of all ſelf-glory, Rom.3.27.

V.3. *Abraham beleeved God*] See Gen.15.6. Gal.3.6. Jam.2.23. that is, the promiſe of God to be his ſhield, and great reward, and to give him an heir of his own body, Gen.15. 4,5. and to multiplie his ſeed, whereby not onely his numerous poſteritie is to be underſtood according to the fleſh, but chiefly Chriſt his Sonne, in whom all generations of the earth were to be bleſſed: ſee hereafter, Verſ.11,12, 13. Gal.3.16.

V. 4. *Now*] Or, *but.*

to him that worketh] In opinion or hope to obtain or merit juſtification by his work: or to him that worketh, that is, goeth about this way of works, and grounds himſelf thereon, and expects thereby the reward of life promiſed in the Law.

not reckoned of grace] Or, *according to favour.* In caſe he ſhould have fulfilled the condition propounded of perfect obedience.

but of debt] Not indeed of an abſolute merit, & as a naturall equivalence, which can never be between God and man, nor betwixt the work and the reward: becauſe there is no proportion at all, neither in the perſons, nor in the actions: but onely by virtue of that voluntary covenant of God, Do this and thou ſhalt live.

V. 5. *worketh not*] That is, who not able to fulfill the condition of works, nor grounding himſelf thereon, taketh the other way to be ſaved, *viz.* that of faith in the mercy of God towards ſinners, whereby righteouſneſs is beſtowed upon him, and he clothed therewith, and by virtue of the ſame abſolved from ſinne and condemnation.

juſtifieth the ungodly] That maketh him who is wicked in himſelf, juſt in Chriſt.

his faith] Not conſidered in it ſelf as a work, but in its relation to Chriſt, and as an act of receiving *him*, and lively applying him to himſelf, according as eating nouriſheth, that is, the meat eaten, Eſa. 55.1. Rom.5.18,19. 1 Cor.1.3.

for] Or, *to.*

V. 7. Saying, *Bleſſed*] See Pſal.32.1. In the beginning of the 32. Pſalm: the argument which the Apoſtle draws from thence is undeniable. For, he that is juſtified by his works, the ſame hath no need at all of any pardon of ſinne to make him thereby bleſſed; and he who prayeth that God would not impute his ſinne unto him, the ſame prayeth withall, that God would impute unto him the righteouſneſs of Chriſt, in regard theſe two cannot be ſeparated in the judgement of God. See Rom.3.24. and 5.19. Eph.1.7.

V.9. Cometh *this bleſſedneſs*] This pronouncing or making bleſſed. Wherby it appears that the word, to pronounce bleſſed, and to make bleſſed, is taken by David for one and the ſame thing, and the reaſon is, that the ground and foundation of our bleſſedneſs lyeth in the forgiveneſs of our ſinnes, and the imputation of Chirſts righteouſneſs.

ſign of circumciſion] Gr. Tec. *he received circumciſion, the ſeale.* That is, circumciſion which is a ſign, as we ſay, the Sacrament of Baptiſme, for, Baptiſme which is a Sacrament.

a ſeal] Circumciſion was called before a ſign in reſpect of the outward ceremony, now S. Paul ſheweth the force and ſubſtance of that ſign, that is, to what end it is uſed; that is, not onely to ſignifie, but alſo to ſeal the righteouſneſs of faith: whereby we come to poſſeſs Chriſt himſelf: for the holy Ghoſt worketh that inwardly and indeed, which the Sacrament, being joyned with the word, doth outwardly repreſent.

might be the father] God was pleaſed ſo to diſpoſe both of the ſign and the time with Abraham, to ſhew that the Gentiles as well as the Jews are to be reputed true children of Abraham, and compriſed in the covenant made with him and his poſterity, ſo they followed his faith; whether they were circumciſed, as during the time of the ceremonial law they were to be according to Gods order, or not circumciſed, to wit, after that God in ſtead of that had inſtituted another Sacrament, to wit, Baptiſme.

V. 13. *heire of the world*] That all the nations of the world ſhould be his children. Or, by the world, may be underſtood, the land of Canaan; a moſt renowned and fruitfull part of the world. Or, the words may carry this ſenſe, that he ſhould be reſtored as a ſon of God into the ſame condition and degree which Adam had before his fall, to be Lord over all the creatures, which was figured out to Abraham by the poſſeſſion of the land of Canaan, promiſed to him and his poſterity, and is performed in part by the juſt and comfortable enjoying of the creature, which God doth give unto his children as members of Chriſt, but it ſhall be perfectly accompliſhed in the kingdome of heaven. See the 1 Cor.3.22,23. 1 Tim.4.3. Heb.1.2.

through the law] For works that he had done. Or, upon the condition that he ſhould fulfill the law.

V. 14. *of the law*] If they be heirs, which fulfill the law.

V. 15. *Becauſe the law*] It is cleare that theſe two means of getting righteouſneſs cannot conſiſt together; the law being altogether rigorous and requiring perfect obedience, or denouncing death and damnation to the tranſgreſſours: the promiſe on the other ſide is of grace and reconciliation, and acceptation of the will for the deed.

worketh wrath] Or, *worketh out.* That is, manifeſteth the wrath of God againſt the tranſgreſſion thereof, and bindeth over the ſinner thereunto, and aggravateth ſinnes through the perverſeneſs of mans nature, Rom.7.8.

for where no law is, there is *no tranſgreſſion*] Gr. Tec. *but if there be no law.* as Chap.5.13. 1 Joh.3. 4.

V. 16. *Therefore* it is *of faith*] Since the firſt way of obtaining life by the law which God hath propoſed unto man, was by ſinne not onely made unprofitable, but hurtfull and pernicious, there muſt of neceſſity recourſe be had unto the other, which is by faith; faith being the only virtue that can in this caſe ſtand with the free grace of God, in as much as faith doth not work by procuring and meriting, but meerely by receiving what is given and beſtowed upon, Joh.1.12.

be ſure] Or, *firme.* That is, grounded upon God and his immutable good pleaſure, and on the perfect and everlaſting righteouſneſs of Chriſt, and not upon the variable and inconſtant obedience of man, Ezek.16.61. Rom.9.11. and 11.19.

all the ſeed] Or, *the whole ſeed.*

V. 17. *I have made thee a father*] See Gen.17.6. Not of thoſe only that ſhould iſſue from him according to the fleſh, but alſo of thoſe among all nations that by faith ſhould be adopted and received into his ſpiritual family.

before him] Or, *like unto him.* That is, God, that is, by a ſpiritual kindred, which hath place before God, and maketh us acceptable to him, or according to a ſpiritual and divine fatherhood gained by faith, according to which God is able to make a child of Abraham when he pleaſeth, Matth.3.9. even as of nothing he hath created all things and raiſeth the dead: and after this fatherhood, he judgeth which are the true children of Abraham, that he approveth, wheras according to mans judgement none but the Jews could be counted ſuch. If we read *like unto him*, then the meaning may be this, that as God is a Father, not only in regard of thoſe which are already, but even of all ſuch whom he ſhall create anew by his omnipotent word; ſo Abraham in ſome conformity thereunto hath been the adopting father of the Gentiles, though as yet deſtitute of all ſpirituall life and faculties, requiſite for the being of ſuch his children, Epheſ. 2. 12. Laſtly, if we reade the words (with ſome) *before that he beleeved,* which the Greeke will hardly brooke, then the meaning is, before the time that he beleeved, God made him, that is, deſigned him to be the father of many nations: and this the Apoſtle addeth, that Gods promiſe dependeth not upon Abrahams belief; as likewiſe, Rom.9. he proveth that the election of God depended not upon foreſeen works, becauſe before the children were born or had done good or evil, it was ſaid, The elder ſhall ſerve the younger.

calleth thoſe things] Maketh them to be by his word, and as it were calleth them to come forth and appear for that end to which he hath ordained them, as he did in the creation of all things, ſaying, Let there be light, &c. and in the miraculous raiſing from the dead; *Damſell I ſay unto thee, ariſe;* and, *Lazarus come forth,* &c.

V. 18. *againſt hope*] Or, *beſides.* Beſides or above all cauſes, arguments and appearances of naturall hope, ſuch as carnall reaſon and underſtanding could afford.

in hope] Grounded upon the truth and power of God.

So ſhall thy ſeed be] See Gen.15.5.

V.19. *he conſidered not*] Not as thereby to be weakened in his confidence, for otherwayes he had indeed objected his and Sarahs age. Gen.17.17. but howſoever he reſted not upon the order of nature, according to which all hope of iſſue was taken from him; for true faith doth overcome all apprehenſions of mans own diſabilitie, by a lively perſwaſion of the truth of Gods promiſes.

now dead] Voyd of ſtrength and unmeet to get children; howſoever God afterward renewed ſtrength and vigour in that kinde, Pſal.103.5. See Gen.25. 2,3.

V.20. *ſtaggered not*] Or, *doubted not of.*

giving glory] Acknowledged and praiſed God as moſt gracious and true, and of infinite power to overcome all naturall difficulties, and performe what he had promiſed, though never ſo contrary to the courſe of nature.

V. 21. *what he had promiſed*] Or, *what was promiſed.*

V. 22. *for*] Or, *to.*

V. 24. *if we beleeve*] Or, *beleeving.*

V. 25. *our offences*] Gr. *fallings*, or *faults.* To pay the ranſome for our ſins.

our juſtification] God having declared by raiſing him from the dead, that he hath accepted of the death of his Son, as of a ſufficient ranſome for our ſinnes: for if Chriſt had remained ſtill under the power of death, his ſatisfaction could not have been perfect, neither could he have applyed the virtue thereof to us. We may alſo conceive Chriſts reſurrection to be our juſtification after this manner. Chriſt was our true pledge, he therefore after he had ſatisfied for us by his death, returning unto life, gives us a cleare evidence, and affords us a ſure argument that God was fully reconciled and life purchaſed for us. Which aſſurance we could not have had, if Chriſt our pledge had ſtill remained under the power of death, foraſmuch as his continuance in his payment would ever have argued the imperfection of it. See 1 Cor. 15. 17.

CHAP. V.

Verſ. 1. *Therefore being*] Another argument taken from the effect. We are juſtified by that which truly appeaſeth our conſcience before God, but faith in Chriſt doth appeaſe our conſcience and not the Law, as was before proved, therefore by faith we are juſtified and not by the Law.

peace with God] That is, reconciliation to him, whereby our conſciences are quieted, out of a true ſenſe & apprehenſion of his favour.

V. 2. *By whom alſo we have acceſs*] See Epheſ. 2. 18.

by faith] Gr. Tec. *in faith.* Whereas quietnes of conſcience is attributed to faith, it is to be referred to Chriſt originally, who is the giver of faith it ſelf, and in whom faith it ſelf is effectuall, grounding it ſelf upon him.

grace] Gr. Tec. *this joy.*

wherein we ſtand] By which grace, that is, by which gracious love and good will: or that ſtate whereunto we are graciouſly taken.

rejoyce] Gr. *glory.*

hope of the glory] Here he preventeth an objection which might be made againſt him, by thoſe who beholding the daily miſeries and calamities of the Church, might thinke that the Chriſtians dreame when they glory of their felicitie: to whom the Apoſtle anſwereth, that their felicitie is laid up under hope in another place, which hope is ſo certaine and ſure, that they do no leſſe rejoyce for that happineſs, than if they did preſently enjoy it.

V. 3. *tribulations*] Or, *afflictions.*

knowing] See Jam. 1. 3.

tribulation] Or, *affliction.*

worketh patience] Gr. *worketh out.* Tribulation accuſtometh us to patience, and patience aſſureth us by experience of the goodnes of God, and this experience confirmeth and faſtneth our hope which never deceiveth us. When the Apoſtle ſaith, tribulation worketh patience, we are not ſo to underſtand him, that of it ſelf and its own nature it doth ſo, for it produceth a contrary effect in the wicked, but it doth ſo as it is ſanctified to us by the Spirit, out of the conſideration of Gods will, and our conformitie thereby to Chriſt. Rom. 8. 29.

V. 4. *experience*] Gr. *proof* or *triall.* In Greek δοκιμὴν, proof or triall, either of Gods favour to us, and the comforts of his ſpirit, or of our faith, which being much more precious than gold that is tried by the fire, is thereby found unto praiſe and honour, 1 Petr. 1. 7.

experience] Gr. *proofe* or *tryall.*

V. 5. *The love of God*] Not whereby we love him, but wherewith he loveth us. And this affords great comforts in adverſitie, that our peace, or quietneſs of conſcience be not troubled; for he that ſo loved them that were of no worth, and while they were yet in their ſinnes, that he died for them, how can he neglect them being now ſanctified and living in him?

ſhed abroad] Or, *hath been ſhed.* The ſenſe and feeling thereof is ſhed abroad in our hearts, for we have a ſenſible feeling that we are beloved of God, and we taſte and ſee how good and gracious the Lord is, Pſal. 34. 8.

V. 6. *in due time*] Or, *according to the time, or ſeaſon.* To wit, when the fulneſs of time came, Gal. 4. 4. which was the fitteſt and moſt convenient time, and therefore is termed here καιρὸς, and 2 Cor. 6. 2. *the accepted time.*

V. 7. *yet peradventure for a good man*] Some will have theſe words to be read with an interrogative point, and render them thus; ſcarce will one die for a righteous man, for even for a good man will any man eaſily undertake to die? but if the words be to be read without an interrogative point, then the Apoſtles meaning is, that though it may be ſome may be found ſo couragious and kind as to undertake ſuch a taske, as to die for another, be he never ſo good a man, yet it is a thing very rare, and that ſeldome happeneth.

V. 8. *yet ſinners*] In the ſtate of ſinne, or, while ſinne reigned in us, and we were wholly under the power of ſinne. For otherwayes we are ſtill ſinners. For if we ſay, that we have no ſinne, we deceive our ſelves, and there is no truth in us, 1 Joh. 1. 8. Yet we are not in the Apoſtles ſenſe in this place ſinners, or ſo reputed, becauſe our ſinnes are forgiven us, and ſinne hath not now dominion over us; becauſe we are not under the law, but under grace, Rom. 6. 14. 1 Joh. 3. 8, 9.

V. 9. *from wrath through him*] Some tranſlate the words, from that wrath; and the originall will beare it, for it is ἀπὸ τῆς ὀργῆς, If we like of that tranſlation, the meaning is, *à futura ira*, from wrath to come, Matth. 3. 7. But if there be not an emphaſis in the article τῆς, then wrath is to be taken more generally; for the puniſhments of ſinne as well in this life, as in the life to come; which are the effects of Gods wrath.

V. 11. *joy in God*] Gr. *glorying in God.*

through] Or, *by.*

atonement] Or, *reconciliation.*

V. 12. *Wherefore as*] Here is the generall concluſion of the precedent diſcourſe, concerning juſtification by faith; wherein the Apoſtle, briefly reſuming what he had ſaid, doth withall lay down the ground of it; which is, that God of his good pleaſure hath appointed Chriſt to be the head of grace, and the fountain of juſtice and life to all his elect; by the imputation of whoſe righteouſneſs they are reſtored to the favour of God, and conſequently ſanctified and glorified; in like manner as Adam was made the head and root by nature of all mankinde; whence by his ſinne imputed to all his poſteritie, they became all under the curſe of God; were deprived of originall righteouſneſs, corrupted through their whole nature, and ſubject to death eternall.

by one man] Viz. Adam and Eve comprehended together in one; as they two were one fleſh, and the common ſtock of all mankinde, Epheſ. 5. 31. 1 Tim. 2. 14.

ſinne] By ſinne, is meant that diſeaſe which is ours by inheritance, and men commonly call originall ſinne, for ſo he uſeth to call that ſinne in the ſingular number; whereas when he ſpeaketh of the fruits thereof, he uſeth the plurall number, calling them ſinnes.

paſſed upon all men] Or, *paſſed over to all.*

for that] Or, *in whom.*

for that all have ſinned] Gr. *had ſinned.* Or, *in whom*, for the præpoſition ἐπὶ is taken for *in*, in divers other places, as Mark 2. 4. Joh. 9. 17, &c. And ſo the word *in*, is uſed alſo by Saint Paul, treating of the ſame matter, 1 Cor. 15. 22. as in Adam all die; or elſe the words are to be tranſlated, foraſmuch, or for that, all have ſinned; and all comes to the ſame ſenſe: for all that die, have not committed actuall ſinnes in themſelves; as it is plain in ſome infants, that die before they come to the uſe of reaſon, and therefore can be ſaid no otherwayes to have ſinned, than in this one man in whoſe loynes they were, as Levi is ſaid to have paid tithes, being in the loynes of Abraham, Heb. 7. 9.

is not imputed] Gr. Tec. *was not counted.* Where there is no law made, no man is puniſhed, as faulty and guilty. If we admit of the tranſlation according to Tecl. edition, ſinne was not imputed, till the law was given, then the Apoſtles meaning according to the interpretation of the Greek fathers, is, οὐχ ὁμοίως ἐλογίζετο, that is, was not imputed in ſuch ſort; becauſe there was no puniſhment ſet upon particular ſinnes; neither could the number and heinouſneſs of ſinnes be ſo exactly known.

there is no law] Gr. *there being no law.*

V. 14. *Neverthele***ſ***s*] Gr. *but.*

is the figure] The firſt Adam, anſwereth the latter, who is Chriſt, as it is afterwards declared; Adam and Chriſt were like two roots or ſtocks, the one whereof, to wit, Adam, conveyed to his branches, ſinne and death; but Chriſt, to all that are engraffed in him, righteouſneſs and life.

V. 15. *But not as the offence*] Adam and Chriſt are compared together, in this reſpect, that both of them do give and yeeld to theirs, that which is their own: but herein they differ; that Adam by nature, hath ſpread his fault to the deſtruction of many, but Chriſts obedience hath by grace overflowed to many.

many be dead] The word *many* is oftentimes in Scripture taken for all; as Dan. 12. 2. Many that ſleep in the duſt ſhall awake, that is, all; and Rom. 8. 29. Firſt begotten among many brethren; and here verſ. 16. Of many offences to juſtification: for Chriſts bloud cleanſeth us from all our ſinnes, 1 Joh. 1. 9. and verſ. 19. By one mans diſobedience many were made ſinners, that is, all: ſo in this verſe, through the offence of one man, many be dead, all are become liable unto death.

much more] Gr. Tec. *much more therefore.*

V. 16. *And not* as it was *by one*] Here the Apoſtle ſets down a ſecond difference between Adam and Chriſt, that by Adams one offence, men were made guilty; but the righteouſneſs of Chriſt imputed unto us freely, doth not only abſolve us from that one fault, but from all other.

by one] Or, *of one.*

V. 17. *if by one mans offence*] Or, *by one offence.* The third difference is, that the righteouſneſs of Chriſt being imputed to us by grace, is of greater power to bring life, and that a glorious and eternall life, wherein we ſhall reign with Chriſt; than the offence of Adam was to make his poſterity liable unto death.

V. 18. *by the offence of one*] Or, *by one offence.*

judgement] that is, guilt.

by the righteouſneſs of one] Or, *by one righteouſneſs.* Gr. δικαίωμα. So Saint Paul ſtyleth the obedience of Chriſt, as having virtue in it to juſtifie others alſo, as the Greek word doth imply, and here it is ſet in oppoſition to the tranſgreſſion of Adam, where in likewiſe there was a power to involve others, and make them culpable and liable to condemnation.

upon all men] Either all ſorts of men indifferently, though not all univerſally; or to all that appertain to Chriſt and are engraffed unto him by faith.

juſtification of life] Not only, becauſe our ſinnes are forgiven us, but alſo, becauſe the righteouſneſs of Chriſt is imputed to us.

V. 19. *by the obedience of one*] The Apoſtle leaves out the word man in this member, either for brevities ſake; or, becauſe Chriſt was not a meer man, as Adam was, but Θεάνθρωπος God and man in one perſon.

V. 20. *Moreover*] Or, *but.*

that the offence might abound] Chryſoſtome and Oecumenius, and the Greek Fathers generally obſerve, that the conjunction ἵνα, *ut*, is not taken, αἰτιολογικῶς, cauſally, nor doth any way imply, that God gave his law to this end (See Rom. 1. 20.) that ſinne might abound, but rather to diminiſh it, and keep men from it; they therefore thus paraphraſe the words; By the coming in of the law, ſo it fell out, that ſinne abounded through the corruption of mans nature, and *per accidens* not according to Gods intention. Others who take the conjunction cauſally make this ſenſe: that the law came in through Gods appointment to improve the benefit of Chriſt, and make it much more glorious by the manifeſtation and declaration, how farre ſinne had abounded, that is, the law entred, that the offence might appear much more to abound, for the greater illuſtration of Chriſts glory in taking it away.

grace did much more abound] Grace was powred ſo plentifully from heaven, that it did not only countervail ſinne, but above meaſure paſſed it.

V. 21. *reigned*] See on Chap. 6. 21.

CHAP. VI.

Verſ. 1. WHat *ſhall we ſay then*] Here the Apoſtle paſſeth from juſtification to ſanctification, making his way by ſolving an objection framed after this manner, becauſe where ſinne aboundeth there grace more abounded, ſhall we from thence lewdly conclude, that we ought therefore ſtill to abide in the ſtate of ſin and corruption, and let the reines looſe to all manner of wickedneſs, that grace may ſtill more and more abound? ſhall we like the Spider, ſuck poiſon from the ſweeteſt flower of paradiſe, the doctrine of free juſtification? God forbid.

Shall we continue] Gr. Tec. *Let us continue.*

in ſinne] That is, in that corruption, for though the guiltineſs of ſinne be not imputed unto us, yet the corruption remaineth ſtill in us, the which ſanctification, that follows juſtification, killeth by little and little.

V. 2. *God forbid*] Gr. *Be it not*, or, *by no meanes*. See Chap. 3. 4.

How ſhall we] The benefits of juſtification and ſanctification are alwayes joyned together inſeparably, and both of them proceed from Chriſt by the grace of God: Now ſanctification is the aboliſhing of ſinne, that is, of our naturall corruption, into whoſe place ſucceedeth the cleerneſs and pureneſſe of nature reformed.

that are dead] They are ſaid by Paul to be dead to ſinne, which are in ſuch ſort made partakers of the virtue of Chriſt, that naturall corruption is dead in them; that is, the force of it is taken away ſo, that it bringeth not forth its bitter fruits: and on the other ſide, they are ſaid to live to ſinne, which are in the fleſh; that is, whom the Spirit of God hath not delivered from the ſlavery of this corruption of nature.

V. 3. *Know ye not*] There are three parts of ſanctification; to wit, the death of the old man, or ſinne, his buriall, and the reſurrection of the new man; derived from the virtue of the death, buriall & reſurrection of Chriſt; of which benefits our baptiſme is a Signe & Pledge.

that ſo many of us, &c.] Gal. 3. 27.

into Jeſus Chriſt] That is, by Baptiſme are ingraffed into him, that growing up in one with him, we ſhould receive his ſtrength to conquer the power of ſin in us.

baptized into his death] That is, that we ſhould be partakers not only of the merit of his death in our juſtification, but alſo of the efficacie of his death, in the mortifying our fleſhly members.

V. 4. *are*] Gr. *were.*

buried with him by baptiſme] See Coloſſ. 2. 12. In this phraſe the Apoſtle ſeemeth to allude to the ancient manner of Baptiſme, which was to dip the parties baptized, and as it were to bury them under the water for a while, and then to draw them out of it, and lift them up, to repreſent the burial of our old man, and our reſurrection to newneſs of life.

by the glory of the father] That is, by the glorious power of the father, as Lazarus was raiſed, Joh. 11. 40. Or elſe the præpoſition διὰ, is put for πρὸς; as likewiſe 2 Pet. 1. 3. he that called us διὰ, *by glory*, that is, πρὸς, *to glory and virtue*; and ſo ſome tranſlate it here, *raiſed from the dead to the glory of the father*; that Chriſt himſelf being diſcharged of his infirmitie and weakneſs might live in glory with God for ever.

V. 5. *planted together*] By this elegant ſimilitude the Apoſtle repreſenteth unto us, That as Plants engraffed, receive moiſture, and juyce from the Stock, whereby they ſprout out and bear fruit; ſo we receive vigour from Chriſt, whereby we live ſpiritually, and bear the fruit of good works: and as a Plant that is ſet in the earth lyeth as dead and unmoveable for a time, but after ſprings up and flouriſheth; ſo Chriſts body lay dead for a while in the grave, but ſprung up and reflouriſhed in his reſurrection: and we alſo when we are baptized, are buried as it were in the water for a time, but after are raiſed up to newneſſe of life.

likeneſs of his death] In ſo much as by the meanes of the ſtrength which cometh from him to us, we ſo die to ſinne as he is dead.

likeneſs *of* his *reſurrection*] That is, as he aroſe from the dead to a new and heavenly life, ſo we riſe from dead works to walke in newneſs of life.

V. 6. *old man*] All our whole nature, as we are conceived and born into this world with ſinne, which is called old, partly by comparing that old Adam with Chriſt, and partly in reſpect of the deformitie of our corrupt nature, and the diſability to do any good. It is called *our* old *man*, becauſe it ſets on work all the faculties of our minde, and members of our body, as if it were our very ſelves, and becauſe as the Greek fathers note, ὡς ἡμᾶς αὐτοὺς ἢ μᾶλλον στέργομεν καὶ περιεχόμεθα, becauſe we make much of it and love it as our ſelves, or more than our ſelves.

crucified with him] Our corrupt nature is attributed to Chriſt, not in deed, but by imputation. The Apoſtle ſaith, our old man is crucified, becauſe through the merits of Chriſt crucified, we obtain the holy Spirit, which crucifieth our old man; for Chriſt by his death hath merited to us, and for us, not only remiſſion of ſinnes, but alſo the ſpirit of regeneration, whereby our corrupt affections are mortified, and we renewed in the ſpirit of our mindes.

body of ſinne] That naughtineſs which ſticketh faſt to us, and is as neer unto us as our fleſh; or he termeth it the body of ſinne, becauſe it hath a reall ſubſiſtence in us of it ſelf, as if it were a body; or thirdly, becauſe this corruption is not in one part or member, but diffuſed through the whole; neither is it ſeen and deſcryed in the breach of one commandement, but of all, making a kinde of body of wickedneſs conſiſting of many parts.

might be deſtroyed] Gr. Tec. *ſhould be deſtroyed.*

not ſerve ſinne] That is, the end of our ſanctification, which we ſhoot at, and ſhall at length come unto, when God ſhall be all in all.

V. 7. *freed*] Gr. *juſtified.*

V. 8. *now if*] Or, *but if.*

V. 9. *dieth no more*] For he therefore died, that he might deſtroy death, both in himſelf and in his members.

V. 10. *he died unto ſinne*] He died unto ſinne, not in regard of himſelf, for he knew no ſinne, but as charged with the ſinnes of the elect, and in the name of his Church, that he might expiate and take away the ſinnes of all that beleeve in him.

liveth unto God] That is, with God, or, To the glory of God, or in the ſenſe our Saviour ſaith, Luk. 20. 38. that Abraham, & Iſaac, & all the faithfull live To God; that is, though they appear not to live to men, yet they live to God; that is, in his account, and before him.

V. 11. *reckon*] Or, *account.*

V. 12. *Let not ſinne*] He taketh ſinne, either indefinitely for any ſinne, or for ſinne which is the *genus* to originall and actuall; or he taketh it, according to S. Auſtines interpretation, *lib. de nup. & concupiſ.* for concupiſcence or the originall corruption that is in us, which (ſaith he) is called ſinne, *quia à peccato facta eſt, ſicut vocatur lingua locutio quam facit lingua, manus vocatur ſcriptura quam facit manus*; becauſe it is the iſſue or off-ſpring of ſinne, to wit, the ſinne of Adam; as *our ſpeech* is called *our tongue*, becauſe the tongue uttereth it; and *our writing* is called *our hand*, becauſe our hand maketh or draweth it: Howbeit we muſt not ſo underſtand S. Auſtins words, as if it were only in that reſpect called ſinne; for it is all three, both the daughter of ſinne, and mother of ſinne, & ſinne it ſelf; the daughter or effect of Adams ſinne in us, the mother of all actuall ſinnes, and formally ſinne it ſelf, becauſe repugnant to the law, which ſaith, Thou ſhalt not luſt.

reigne] By reigning S. Paul meaneth that ſoveraigne or high rule which no man ſtriveth againſt, or if any do, it is in vain: or, Let not ſinne reign, that is, not have the upper hand of the motions of Gods Spirit within you, Rom. 8. 13, 14. Galat. 5. 16, 17, 18.

in your mortall body] This is not ſaid, as if evill luſts were in the body alone, or as if they had the originall only from it, and not from the ſoul; for Chriſt teacheth the contrary, Matth. 15. 19, 20. but becauſe theſe evill luſts do moſt of all ſhew and manifeſt themſelves in and through the body, Gal. 5. 19. Or, the words may bear this interpretation, Let not ſinne reign in your mortall body, that is, while you live this bodily life here, which being ſubject unto death, it appeareth thereby, that there are ſome remnants of ſinne yet behind to be ſtriven againſt, that we may mortifie and deſtroy them more and more.

V. 15. *yeeld*] Or, *offer up.*

as inſtruments] Gr. as *arms*, or *weapons*. He fitly compareth our members, that is, parts of our body, and faculties of our minde, either to ſuch tools as artificers work withal, or weapons wherewith ſouldiers fight; for as thoſe, ſo theſe may be uſed well or ill. For example, with the ſame hand one man giveth an alms, and another ſtealeth; with the ſame tongue one bleſſeth, and another curſeth.

yeeld]

yield] Or, *offer up.*

inſtruments] Gr. *arms*, or *weapons.*

V. 14. *For ſin ſhall not have dominion*, &c.] He granteth that ſin is not yet ſo dead in us, that it is utterly extinct, but he promiſeth victory unto them that contend manfully againſt it, becauſe we have grace given us, which worketh in us ſo effectually, that the law is not now to us the power and inſtrument of ſin, but the rule of righteouſneſs.

V. 15. *under the law*] To be under the law and under ſin, ſignifieth all one in reſpect of them which are not ſanctified; as on the contrary, to be under grace and righteouſneſs, agreeth to them that are regenerate. Now theſe are contrary, ſo that one cannot agree with the other, therefore let righteouſneſs expel ſin.

V. 16. *to whom you yeeld your ſelves*, &c.] See John 8. 34. 2 Pet. 2. 19.

V. 17. *form of doctrine*] Gr. *mould.* The word in the Original ſignifieth moſt properly a pattern or mould, and the Apoſtle would have us thereby to underſtand that the doctrine of the Goſpel is ſuch a pattern or mould which we are caſt into, that we may be formed and faſhioned like unto it.

which was delivered you] Gr. *whereto ye were delivered.*

V. 18. *of righteouſneſs*] Gr. *to righteouſneſs.*

V. 20. *from righteouſneſs*] Gr. *to righteouſneſs.*

V. 21. *What fruit had ye then*] The Apoſtle in this verſe deterreth from ſin by a threefold argument, drawn from the three parts of time, paſt, preſent, and to come. Sin for the time paſt hath proved unfruitful; (*What fruit had ye then;*) for the time preſent ſhameful; (*whereof ye are now aſhamed;*) for the time to come pernicious and deadly, (*for the end of theſe things is death.*)

end] Or, *reward.*

V. 22. *unto holineſs*] Or, *unto ſanctification.*

end] Or, *reward.*

V. 23. *For the wages of ſin is death*] That is, the reward due unto ſin. The compariſon is taken from Souldiers in war, who at the end of their ſervice, receive their pay or ſtipend. By death we are to underſtand, not onely temporal, but eternal, death; as appeareth by the oppoſition that it hath here to eternal life.

but the gift of God] Or, *free gift.* By the gift here many underſtand the gift of ſanctification or righteouſneſs, which is ſet againſt ſin in the other member, and they ſay, the Apoſtle affirmeth this gift to be eternal life, becauſe it bringeth or hath for its end eternal life: but it may be referred to eternal life it ſelf, which is here termed, not the wages of righteouſneſs, but the free gift of grace; as St. *Auguſtine* acutely obſerveth, *lib. de grat. & lib. arbit. cap. 9.* The Apoſtle, ſaith he, might have ſaid, The wages of righteouſneſs is eternal life: but he altered the phraſe of ſet purpoſe, and choſe rather to ſay, The gift of God is eternal life; *ut hinc intelligeremus non pro meritis noſtris Deum nos, ſed pro ſua miſericordia vocare: unde dicitur in Pſalmo, Coronat te in miſeratione:* that we might from this change of the phraſe learn that God calleth us not to eternal life for our merits, but for his mercies ſake; whence it is ſaid in the Pſalms, *He crowneth thee in mercy and compaſſion.*

CHAP. VII.

Verſ. 1. K*Now ye not*] By propounding the ſimilitude of marriage, he compareth the ſtate of man both in ſin and after regeneration together: the law of matrimony, ſaith he, is this, that ſo long as the husband liveth, the marriage abideth in force; but if he be dead, the woman may marry again.

over a man] He ſaith not over the husband, or over the wife, but τȣ̃ ἀνθρώπȣ, *hominis*, a word which ſignifieth either ſex, and may be applied to either; to teach us that both are ſubject to the law of wedlock while they live.

V. 2. *the woman*, &c.] 1 Cor. 7. 39.

V. 3. *ſhe ſhall be*] Gr. Tec. *the wife or woman.*

V. 4. *Wherefore my brethren*] Here he applieth the former ſimilitude; as it fareth with the wife whoſe husband is dead, and ſhe free to marry again, ſo it is with us; for now we are joyned to the Spirit, as it were to the ſecond husband, by whom we muſt bring forth new children: we are dead in reſpect of the firſt husband; but in reſpect of the latter, we are as it were raiſed from the dead.

dead to the law] We are not onely dead to the law, but the law alſo is dead unto us, becauſe it cannot thruſt out its ſting at us, either to curſe us, or to provoke us unto ſin; the law hath no more power over us than dead men in either of theſe reſpects.

body of Chriſt] In as much as his body was mortified and crucified for us; by which his mortification, he obtained to us remiſſion of ſins, and the holy Spirit; whereby our fleſh, or rather ſin dwelling in our fleſh is mortified in us.

forth fruit] He calleth the children which the wife beareth to her husband, *fruit*, Pſal. 127. 3. As in the ſalutation of the Angel, Chriſt is called *the fruit of the Virgins womb: Bleſſed art thou, and bleſſed is the fruit of thy womb.*

unto God] Which are acceptable unto God: or if by fruit he underſtandeth not children, as before, but good works; then *to God* is here underſtood, to the glory of God; as Matth. 5. 16. *Let your light ſo ſhine before men that they may ſee your good works, and glorifie your Father which is in heaven.* See Phil. 1. 11.

V. 5. *were in the fleſh*] When we were in the ſtate of the firſt marriage; which in the next verſe he calleth, The oldneſs of the letter; or by fleſh he meaneth the carnal obſervations of the law, concerning meats and drinks, and leproſie, and the like: or when we were in the fleſh, that is, when the fleſh was not mortified in us by the Spirit, but was yet lively and ſtrong in us, Chap. 8. 8.

motions] Gr. *paſſions.*

by the law] He ſaith not, of the law, but by the law; becauſe the ſpring of ſin which dwelleth within us, takes occaſion to work thus in us by reaſon of the reſtraint that the law maketh: not that the fault is in the law, but in our ſelves.

V. 6. *delivered*] Or, *looſed.*

that being dead wherin we were held] Or, *he being dead in whom we were held.* The Greek Scholiaſt readeth ἀποθανόντες, we being dead to that which held us, to wit, the law, or ſin; from which we were freed by Chriſt. Others read ἀποθανόντος, it being dead; that is, the reigning power of the law and of ſin being aboliſhed in us; by the death and ſpirit of Chriſt, the reign of ſin being deſtroyed in true beleevers, there ceaſeth withal that accidental effect of the law, which is to provoke and ſtir up the malignitie of ſin in us. Or he being dead, that is, the old man, of whom he ſpeaketh in the former Chapter, verſ. 6. *Our old man is crucified with him, that the body of ſin might be deſtroyed*, that henceforth we ſhould not ſerve ſin: and this ſenſe is very agreeable to the main ſcope of the Apoſtle.

in newneſs of ſpirit] As becometh them which after the death of their old husband are joyned to the Spirit, as whom the Spirit hath made new men; Or in newneſs of the ſpirit, that is, in true holineſs, whereunto we were renewed in the ſpirit of our minds by the preaching of the Goſpel, which is called the miniſtration of righteouſneſs, and of the ſpirit, 2 Cor. 3. 8, 9. Epheſ. 4. 23. Whereas the law wrought nothing elſe but that it ſhewed man his duty, as a writing or picture, without imparting unto him any lively or efficacious abilitie to perform: wherefore alſo that old means of attaining righteouſneſs and holineſs is now aboliſhed, as of it ſelf unprofitable and impotent.

oldneſs of the letter] Either by the letter he meaneth the law in reſpect of that old condition. For before that our will be framed by the holy Ghoſt, the law ſpeaketh unto us but as to deaf men, and therefore it is dumb and dead to us as touching the fulfilling thereof. And in the word oldneſs he inſinuateth alſo the aboliſhing thereof in regard of the unſufficiency thereof, Heb. 8. 13. Or by the oldneſs of the letter he underſtandeth the old corruption, which by the outward letter of the law is more and more ſtirred and provoked in us, in as much as the law though it condemned the ſinner, yet it affordeth no power at all to aboliſh or deſtroy ſin; in which regard it is called a killing letter, and the adminiſtration of death, 2 Cor. 3. 7.

V. 7. Is *the law ſin*] Becauſe he had ſaid before, verſ. 5. that the motions of ſin which were by the law had force in our members; leſt any ſhould miſtake his meaning and from thence infer that he condemned the law, as being a kind of *factour* for ſin; he opportunely here moveth a doubt after this manner; What then, is the law the cauſe of ſin? or are the law and ſin all one? or do they agree together? No, ſaith he, ſin is reproved and condemned by the law, but becauſe ſin cannot abide to be reproved, and was not in a manner felt until it was provoked, and ſtirred by the law, it taketh occaſion thereby to be more outragious, yet by no fault of the law.

not known luſt] Or, *concupiſcence.* By luſt, in this place he meaneth not evil luſts in particular, which flow from concupiſcence; but rather the corrupt fountain from which they ſpring: for the very heathen Philoſophers themſelves condemned wicked luſts and unclean deſires; but as for the fountain of them, they could not ſo much as ſuſpect it, and yet it is the very ſeat of that natural and unclean ſpot and filth.

Thou ſhalt not covet] Exod. 20. 17. Deut. 5. 21.

V. 8. *Sin wrought in me concupiſcence*] Theſe words ſeem to be contrary to the words of St. James; (Jam. 1. 15.) for Saint James ſaith, *Luſt bringeth forth ſin*, but Saint Paul here, that *ſin brought forth, or wrought in him concupiſcence.* But they may be eaſily reconciled: for they take not the words in the ſame ſenſe. For Saint Paul by *ſin*, as before hath been ſhewed, underſtandeth the corruption of our nature and proneneſs to ſin, which produceth in us actual luſts, called by him all kind of concupiſcence: but Saint James by *luſt* underſtandeth the pravity of our appetite, and by *ſin* outward actual ſins; in which ſenſe if we conſtrue their words, the Apoſtles are ſo far from contradicting one the other, that they both affirm the ſelf ſame thing though diverſly expreſſed.

concupiſcence] Or, *luſt.*

was *dead*] Though ſin be in us, yet it is not known for ſin, neither doth it ſo terrifie the conſcience, nor ſtir up our natural concupiſcence, nor rage after ſuch ſort in our members, as after the law is known, and in theſe regards it is ſaid to be dead.

V. 9. *For*] Gr. *But.*

alive without the law] When I knew not the law, then methought I lived indeed; for my conſcience never troubled me, becauſe it knew not my malady: or while the law ſtood aloof off (χωρὶς often is ſo taken) and was not brought home to my conſcience, I thought my ſelf in a good condition.

I died] That is, I felt my conſcience deadly wounded, whereas before I was ſecure and thought my ſelf in a ſafe way, though I purſued my former luſts.

V. 12. *holy, juſt, and good*] *Holy* becauſe it teacheth holineſs, and forbiddeth all wickedneſs and uncleanneſs: *juſt*, becauſe it puniſheth all ſinful luſts: *good*, becauſe it was given to direct us into the paths of life. Or the Epithit *holy*, may have a reference to the ceremonial law; *juſt*, to the judicial; and *good*, to the moral.

made death to me] That is, the cauſe of death, to this the Apoſtle anſwereth, That the law is not the cauſe of death, but our corrupt nature being therewith not onely diſcovered, but alſo ſtirred up, and taking occaſion thereby to rebel. For the more things are forbidden our corrupt nature, the more it deſireth them; *Nitimur in vetitum:* and from hence cometh guiltineſs and occaſion of death, Prov. 9. 17.

God forbid] So Chap. 3. verſ. 4.

might become exceeding ſinful] That ſin might ſhew it ſelf to be ſin, and ſpit forth, as it were, all its venome; ἵνα δειχθῇ αὐτῆς ὁ πονηρὸς καὶ ἡ πᾶσα κακία.

V. 14. *For we know*] Hitherto the Apoſtle ſpake of the power of the law & ſin in corrupt & unregenerate man, as he alſo himſelf found it by his own experience in his former ſtate, verſ. 9. But now he proceedeth and ſpeaketh of himſelf as he was ſince his converſion, and declareth what power the remainder of ſin had over him ſtill after that now he was delivered from the dominion thereof.

the law is ſpiritual] Given by the Spirit, and requiring a *ſpiritual* and heavenly life and diſpoſition; but men ſuch as they be born, are bondſlaves of corruption.

But I am carnal] In part, in regard of the remainders of the fleſh that are in me: for that the regenerate alſo in reſpect of ſome weakneſs that is yet remaining in them may be called *carnal*, is evident, 1 Cor. 3. 4.

ſold under ſin] Not as a willing ſlave to obey and follow the deſire of ſin in all things, as it is ſaid of Ahab, 1 Kin. 21. 20. but as a Captive yet detained, though his ranſom be paid; as one that againſt his will and purpoſe is yet ſubject to the aſſaults and luſts of ſin, not being able wholly and entirely to rid himſelf of them, although he do vehemently reſiſt them, and often ſubdue them by the Spirit of God that is within him, Gal. 5. 17, 18.

V. 15. *I allow not*] Gr. *know not.* My actions anſwer not every way, nay, they are contrary to my will, therefore by the conſent of my will to the law and repugnancy of my actions thereunto it appeareth evidently, that the law and a right ruled will do perſwade one thing, but corruption, which hath her ſeat alſo in the regenerate, another thing.

What I would] It is to be noted that the ſelf ſame man is ſaid to will and not to will in divers reſpects; to wit, he is ſaid to will in that, that he is regenerated by grace, and not to will, ſo far as he is not regenerated; but ſuch as he was born of his parents: howbeit, becauſe the part which is regenerated at length becometh conqueror, therefore St. Paul ſuſtaining the part of the regenerated, ſpeaketh in ſuch ſort, as if the corruption which ſinneth willingly were ſomething without a man, although afterwards he granteth that this evil is in his fleſh, or in his members. See 1 John 3. 6, 9.

V. 17. *no more I, but ſin*] That natural corruption which cleaveth faſt even to them that are regenerated, and is not quite conquered. He ſpeaketh this for the comfort of himſelf and others who groan under the ſervitude of their natural corruption, and that he would infer is this, that he ſtandeth not in fear to be rejected of God for theſe remains of ſin in him; becauſe God judgeth of his children that are thus divided between fleſh and ſpirit, according to the better and ſounder part, which is that of the ſpirit as moſt prevailing within them, and unto which they do moſt heartily and willingly adhere, which hath likewiſe a ſubſiſtence and root of permanent life; and not according to the fleſh, which they renounce and reſiſt, and which by little and little decaies in them, and in the end is reduced to nothing.

that dwelleth in me] That is, as yet remaineth in me, but diſarmed of that mortal ſting of condemnation, by Chriſt: as alſo of its power and dominion, by his ſpirit; being now no more but a trouble to the faithful, Heb. 12. 1. Therefore theſe three things ought to be well diſtinguiſhed, the *dominion* of ſin, the *habitation*, and the *combat:* the firſt is aboliſhed in true beleevers, the other two remain yet for their exerciſe and humiliation.

V. 18. *dwelleth no good thing*] He denieth good to dwell in us, but affirmeth ſin to dwell in our fleſh, becauſe we ſin continually, and thereby contract an habit which hath a permanent abode in the ſoul.

V. 20. *do it*] Or, *perform it.*

V. 21. *I find then a law*] Here followeth the concluſion of the Apoſtles diſcourſe, which is this; that as the law of God exhorteth to goodneſs, ſo doth the law of ſin; that is, the corruption wherein we were born, forcibly inclines us to wickedneſs: but the *ſpirit*, that is, our mind, in that, that it is regenerate, conſenteth to the law of God; but the *fleſh*, that is, the whole natural man, is a bondſlave to the law of ſin; therefore wickedneſs and death are not of the law, but of that corruption which ſo reigneth in them which are not ſo regenerated, that they neither will nor do good, but will and do evil continually; but in the regenerate though it reigneth not, yet it abideth and ſtriveth againſt the ſpirit or law of the mind, ſo that they can neither do ſo well as they would, nor be ſo void of ſin as they deſire, Gal. 5. 17.

V. 22. *I delight in*] Gr. *I am delighted with.*

after the inward man] The *inward man* and the *new man* are all one, and are anſwerable and ſet up contrary to the *old man*; neither doth this inward man ſignifie mans mind and reaſon, and the old man the powers that are under them; but by the *inward man* is meant whatſoever is either without or within man, from top to toe, ſo long as that man is not born anew by the grace of God.

V. 23. *the law of my mind*] *Mind* is not here taken for the underſtanding part of the ſoul, as it is naturally in us from our birth: but for the whole ſoul of man, as it is renewed by the Spirit of God. *Ratio recta eſt ratio lumine Spiritûs ſancti directa.*

V. 24. *O wretched man*] It is a miſerable thing to be yet in part ſubject to ſin, and to be wearied with continual conflicts; but we muſt cry to the Lord, who will by death it ſelf at length make us abſolute conquerours, as we are already conquerours in Chriſt, Rom. 8. 37.

Who ſhall deliver me] That is, O that I were out of this animale and earthly life; wherein I muſt ſuffer ſin yet to remain with me, by which I am ſubject ſtill to the neceſſity of death! O that I were tranſlated once into the glorious liberty of the Saints of God, in the happy life to come! Rom. 8. 21. Phil. 1. 23.

from the body of this death] Or, *from this body of death.* That is, from theſe carnal luſts which are a death unto me, or threaten my ſpiritual death. Or, by this body we may underſtand the remainders of ſin and of the old man, which are here called the *body of death*, as Rom. 6. 6. the body of ſin (ſee there the note.) Or elſe by the *body of death* is here meant our mortal body ſubject to death by reaſon of ſin, Rom. 8. 10. in as much as we ſhall never be perfectly delivered from theſe remainders of ſin, and our captivity under it, till we ſhall have laid down this mortal body of ours.

V. 25. *I thank God*] That he hath delivered me from the curſe of the law, and the dominion of ſin; and hath promiſed alſo perfectly to free me from all the power of ſin by tranſlating me into the glorious liberty of the ſons of God.

I my ſelf] The Apoſtle ranketh himſelf among them that groan under the yoke of ſinful corruption: for as Saint Jerome, and Saint Auguſtine doth teſtifie againſt the Pelagian Hereticks; this is the true perfection of them that are born anew, that they are ſenſible of their infirmities and corruptions, and confeſs as well in truth as humility that they are imperfect.

ſerve the law of God; but with the fleſh, the law of ſin] How may this be that the Apoſtle ſhould ſerve the law of God and the law of ſin; ſith no man can ſerve two contrary maſters? I anſwer, that we muſt diſtinguiſh either of faculties, ſo far forth as renewed, or not; or of times. The Apoſtle doth not ſay that in the ſame part, or with the ſame faculty as renewed, he ſerveth the law of God, and the law of ſin; as namely, that in or with the mind as renewed, he ſerveth the law of God and ſin; but that in or with the one as renewed, he ſerveth the law of God, but in or with the other as not renewed the law of ſin. Neither doth he ſay that at the ſame time he ſerveth both the law of God and the Law of ſin: but that though ordinarily, and for the moſt part he ſerveth the law of God; yet that ſometimes through the ſtrength of corruption he is as it were enforced againſt his will, to ſerve the law of ſin.

CHAP. VIII.

Verſ. 1. THere is *therefore*] A concluſion of all the former diſputation from verſ. 16. Chap. 1. to this place; ſeeing that we being juſtified by faith in Chriſt, do obtain remiſſion of ſins, and imputation of righteouſneſs, and are alſo ſanctified by the Spirit: it followeth from hence that they that are engraffed into Chriſt by faith are out of all danger of condemnation.

Who walk not] The fruits of the Spirit, or effects of ſanctification, which is begun in us, do not engraffe us into Chriſt, but declare that we are engraffed into him.

after the fleſh] By the fleſh he underſtandeth the carnal ſtate of ſin and corruption, in which all men are born, and naturally follow before they are regenerated by grace; and thoſe are ſaid here not to *walk* after the *fleſh* who follow not the fleſh for their guide: for he is not ſaid to live after the fleſh that hath the holy Ghoſt for his guide, though ſometimes he ſtep awry.

V. 2. *For the law*] That is, the power and authority of the ſpirit which is ſet in oppoſition to the tyranny of ſin. Here the Apoſtle preventeth an objection, ſeeing that the virtue of the ſpirit, that is in us, is ſo weake; how may we gather thereby that there is no condemnation to them who have received that virtue? becauſe, ſaith he, that virtue of the quickning ſpirit which is ſo weak in us, is moſt perfect and mighty in Chriſt, and being imputed to us which beleeve, cauſeth us to be ſo accounted of as though there were no reliques of corruption and death in us.

Spirit of life] That is, the Spirit which mortifieth the old man, and quickneth the new man, whereby thoſe who are regenerated lead a new and ſpirituall life.

in Chriſt Jeſus] That is, which is perfectly and abſolute in Chriſt, and reſides in him as the head, and from him hath influx to all the members. This ſpirit is as a law commanding us, and appointing what we ought to do, and how to carry our ſelves thorough our whole life.

from the law of ſinne and death] There is in the words a figure like that, *pateris libavit & auro, id eſt, pateris aureis:* ſo here, the law of ſinne and death, that is, a ſinne bringing death and killing the ſoul: and as before he termed the power of the ſpirit the law of the ſpirit; ſo here he calleth the power of ſinne the law of ſinne; becauſe like a law it commands evill actions, and ruleth in the children of diſobedience.

V. 3 *For what the law could doe*] He uſeth no argument here but expoundeth the myſtery of ſanctification, which is wrought in us: for becauſe, ſaith he, that the virtue of the law was not ſuch by reaſon of the corruption of our nature, that it could make man pure, perfect, and free; and for that it rather kindled the fiery malady of ſinne, than put it out, and extinguiſhed it: therefore God clothed his Son with fleſh like to our ſinfull fleſh, wherein he utterly aboliſhed our corruption, that being accounted thoroughly pure and without fault in him, apprehended and laid hold on by faith, we might be found to have fully that ſingular perfection, which the law requireth; and therefore that there might be no condemnation in or to us.

in that is was weak] Not of it ſelf, but through our fault.

through the fleſh] Or, *by*. In men not born anew by the Spirit, whoſe diſeaſe the law pointed at; but neither did, nor could heal.

in the likeneſs of ſinnefull fleſh] Gr. *fleſh of ſinne*. Chriſt tooke our nature upon him with all our naturall affections; yet without ſinne: and therefore the Apoſtle here ſaith, God ſent his Son in the likeneſs of ſinſull fleſh, not in the likeneſs of fleſh, as if he had not taken true fleſh upon him; but in the ſimilitude of *ſinfull fleſh:* thus acutely Saint Auguſtine alſo diſtinguiſheth: *Non in ſimilitudine carnis, quaſi caro non eſſet caro, ſed in ſimilitudine carnis peccati, quia caro erat, ſed peccati caro non erat.*

for ſinne] Or, *by a ſacrifice for ſinne.* Either there is an Ellipſis, and the word θυσία is to be underſtood, as it is in the Tranſlation of the Seventy, Luk. 4.5. and alſo in Saint Paul, Heb. 10. 6. καὶ περὶ ἁμαρτίας οὐκ εὐδόκησας, *for in ſin thou hadſt no pleaſure:* that is, *in ſacrifices for ſinne* thou hadſt no pleaſure: and then the meaning is evidently this; God aboliſhed, and utterly deſtroyed ſinne in the fleſh by the expiatory ſacrifice for ſinne, which Chriſt offered upon the Croſſe. Or we are thus to render the words, for ſinne, he condemned ſinne in the fleſh; that is, he condemned our ſinne in the fleſh of his Son: of ſin; *viz.* of that capitall crime: that it was the meritorious cauſe of the death of Chriſt who was moſt innocent. Or becauſe it had wrought death in man by that which was good, and by occaſion of the law became above meaſure ſinnefull, Rom. 7. 13.

in the fleſh] Or, *of fleſh.*

V. 4. *righteouſneſs of the law*] The very ſubſtance of the law of God might be fulfilled, or that ſame righteouſneſs which the law requireth, that we may be found juſt before God. For if with our juſtification from ſin there be joyned that active obedience of Chriſt which is imputed to us, we are juſt before God according to that perfect form which the law requireth.

V. 5. *they that are after the fleſh*] They that are in their carnall ſtate of ſin and corruption, which we drew from the loines of our firſt parents: or they that are led by the fleſh, and follow it in the luſts thereof.

V. 6. *to be carnally minded is death*] Gr. *the minding of the fleſh*, or *the wiſedome of the fleſh.* The word in the originall is, φρόνημα which ſometimes is rendred the *deſire*, or *affection*; ſometimes *mind* or *meaning*; ſometimes *wiſedome:* and in all theſe ſenſes that which the Apoſtle here calleth φρόνημα σαρκὸς, is *death*; that is, tendeth to death, or bringeth death: as on the contrary, the deſire, affections, and wiſedome of the ſpirit are life, and peace; that is, tend to life, and procure our peace.

to be ſpiritually minded] Gr. *the minding of the ſpirit*, or, *wiſedome of the ſpirit.*

V. 7. *the carnall mind* is *enmitie againſt God*] Gr. *the minding of the fleſh*, or, *wiſedome of the fleſh.*

V. 8. *they that are in the fleſh*] The Apoſtle here by this phraſe meaneth not thoſe that are married, as *Siricius* the Pope abſurdly interpreted this Scripture, and wreſted it to the diſparagement of holy wedlock in the Clergie: nor doth hee thereby underſtand all that are clothed with fleſh: for then no men upon earth ſhould pleaſe God; but to be *in the fleſh*, and to be *after the fleſh*, and to *war*, and *walke after the fleſh*, ſignifie one and the ſame thing; to remain ſtill in our carnall eſtate, and to be led by the motions and luſts of the fleſh. Thoſe that are ſo led, till God give them a better guide, and deliver them out of their corrupt eſtate by nature, cannot pleaſe God.

Now if] Gr. *But if.*

V. 10. *if Chriſt be in you*] He confirmeth the faithfull againſt the reliques of fleſh and ſinne, granting that they are yet (as appeareth by the corruption which is in them) touching one of their parts which he calleth the *body*, an impure lump, which is not yet purged from earthly filthineſs and death: but therewithall willing them to doubt nothing of the happy ſucceſs of this combate, becauſe that even this little ſparke of the Spirit, that is, of the grace of regeneration, which appeareth to be in them by the fruits of righteouſneſs, is the ſeed of life, 1 Joh. 3. 9.

becauſe of ſinne] Gr. *for ſinne.*

becauſe of righteouſneſs] Gr. *for righteouſneſs.*

V. 11. *ſhall quicken your mortall bodies*] He ſpeaketh either of the reſurrection from death, or regeneration. For although the work of the Spirit quickning us be principally wrought and felt in our ſoul, yet the virtue of it is derived alſo into our body, as the inſtrument of our ſoul. Therefore the Apoſtle exhorteth, Chap. 12. verſ. 1. That we give up our bodies as a living ſacrifice, holy and acceptable unto God. Chap. 6. verſ. 12.

by his Spirit] Or, *becauſe of his Spirit.*

V. 12. *We are debters*] Here followeth an exhortation to ſubdue the fleſh daily more and more, by the virtue of the Spirit of regeneration; becauſe, ſaith he, you are debters unto God forſomuch as you have received ſo many benefits from him.

V. 15. *ye have not received the ſpirit of bondage*] He declareth and expoundeth by the way in theſe two verſes; by what right this ſtyle to be called *children of God*, is given to beleevers: becauſe, ſaith he, they have received the grace of the Goſpel; wherein God ſheweth himſelf not as before in publiſhing of the law terrible and fearfull, but a moſt benigne and loving Father in Chriſt: ſo that with great boldneſs we call him *Father*, the holy Ghoſt ſealing this adoption in our hearts by faith. By the *ſpirit of bondage* he meaneth the operation of the Spirit of God by the law, which doth caſt down and affright the hearts of men by the dreadfull threatnings againſt tranſgreſſors; as we ſee in the Iſraelites when God did proclaime the Law of the Tenne Commandements in their hearing upon the Mount, Exod. 20. 19. which the Apoſtle hath an eye unto here, as likewiſe Heb. 12. 18, 19.

The ſpirit of adoption] Gal. 4. 6. By the ſpirit of adoption, he underſtandeth the gracious operation of the holy Ghoſt by the preaching of the Goſpel, which quickens the hearts of true beleevers, and aſſureth them of their adoption.

whereby we cry] Gr. *in whom*, or, *in that we cry.* With an holy boldneſs, ſweetly and tenderly calling on our heavenly Father, and importuning him as his children.

Abba, Father] Abba ſignifieth Father in the Syriack tongue, and the Apoſtle kept it of purpoſe, it being a word implying much tenderneſs and affection; it being alſo uſed by children almoſt in all languages, when they begin to ſpeak: and he joyneth here the word, πατὴρ, *father*, unto it, not onely to explain the former word, but alſo the better to expreſs the eager and earneſt and vehement deſire and affection of the faithfull in their calling upon God, as Chriſt himſelf redoubled the word Father to the ſame purpoſe, Mark. 14. 36. he ſaid Abba, Father, &c. and on the Croſſe likewiſe, he doubled the words, My God, my God. The Syriack interpreter tranſlateth Abba, our Father, and a learned interpreter truly noteth, that ſometimes the Article ὁ which is here prefixed to Father, hath the power and ſignification of an affixe, and if it be ſo, then it ſhould ſeeme the Apoſtle here alludeth to our compellation of God in the Lords Prayer, *Our Father*, &c.

V. 16. *beareth witneſs with our ſpirit*] The holy Ghoſt doth not onely ſtirre us up to call upon God as our Father, but doth alſo ſeal unto our hearts, that we are truly his children: thus the ſpirit teſtifieth to our ſpirit; (as ſome render the words) but if we tranſlate them, beareth witneſs with our ſpirit; the meaning is, that the Spirit witneſſeth together with our own ſpirit, which doth likewiſe help to bear witneſs by obſerving the proper marks of Gods adoption, which our ſpirit findeth in our ſelves by the Spirit of God. This witneſs though it be not alwaies alike evident and powerfull in true beleevers, yet it doth oftentimes manifeſt it ſelf, even when they are in their loweſt eſtate and greateſt extremity.

V. 17. *then heires*] Partakers of our fathers goods, and having a right to his kingdome, and that freely, becauſe we are his children by adoption and grace.

if ſo be that we ſuffer with him] Now Saint Paul teacheth, by what way the ſonnes of God come to that felicity, to wit, by the croſſe, as Chriſt himſelf did, and therewithall openeth unto them three fountains of comfort: the firſt, that we have Chriſt a companion and fellow of our afflictions: the ſecond, that we ſhall be his fellows alſo, and co-heirs with him in everlaſting glory: the third, that this glory we look for, doth a thouſand parts ſurmount the miſery of our preſent affliction.

V. 18. *For I reckon.*] Gr. Tec. *but I reckon or count.*

that the ſufferings of this preſent time] Word for word, according to the Greek, of this *new ſeaſon*. Whereby the Apoſtle intimates two things: firſt, that our tribulations and afflictions laſt but for a νῦν, that is, a moment in compariſon: ſecondly, that now, that is, this preſent life is the proper ſeaſon and opportune time, to lay out for a crown of celeſtiall glory.

are *not worthy* to be compared] Holdeth no proportion or correſpondency with the reward, neither in reſpect of the dignity and worth, nor in reſpect of the time: and if the ſufferings of Martyrs fall thus ſhort, how much more the beſt actions of Saints?

with the glory] Gr. *are not worthy to the glory*.

ſhall be revealed in us] It is now partly in us, but hid, and therefore he ſaith, ſhall be revealed. For now our life is hid with Chriſt in God, but when Chriſt who is our life ſhall appear, then ſhall we alſo appear with him in glory.

V. 19. *Earneſt expectation of the creature*] Gr. *the looking out*, or, *putting forth of the head*. By the creature, he underſtandeth the world; and the ſingular number which he uſeth, implyeth the unitie thereof: and the doctrine which he delivereth from this verſe to the 23. concerning the world is, that as the world was not at the beginning in that ſtate which now it is, but by the ſin of man came to be ſubject to a flitting and vaniſhing eſtate; ſo it ſhall at length be reſtored with the elect, to a more ſtable and glorious eſtate.

manifeſtation of the ſonnes of God] The word *manifeſtation* is not here taken actively, but paſſively, that is, the creature waiteth for the time when the ſons of God ſhall be manifeſted: and their glorious and happy eſtate, to which thoſe words of Saint John have a reference, 1 Joh. 3. 2. *Behold, now we are the ſonnes of God, & it doth not yet appear, what we ſhall be*, but *we know when he ſhall appear we ſhall be like him*.

V. 20. *Not willingly, but by reaſon of him*] Not by their naturall inclination, but in obedience to the Creators command, whom it pleaſed to ſhew by their fickle eſtate, how greatly he was diſpleaſed with man for his diſobedience.

ſubjected the ſame *in hope*] Or, *upon hope*. That which before he called the expectation, he here termeth the hope, for hope is an earneſt expectation of a thing, and it is ſo called in this place, for that God had promiſed an univerſall deliverance of the creature from the corruption and abuſe of man, which the angels and bleſſed ſouls do long for, Revel. 6. 10. and the reſt of the creatures ſeeme to have a naturall inſtinct or inclination thereunto, which in the next verſe ſave one, is by a metaphor called a *groaning*, and *travelling in pain*. The ground of this hope or expectation of the creature is, that having by reaſon of the fall of man ſuffered for part of his malediction, when it ſhall come to paſſe at the laſt day, that man ſhall be compleatly reſtored to grace again, then all the ſteps and traces of that malediction ſhall be utterly raſed out of the world, as is declared, Eſa. 51. 16. & 65. 17. & 66. 22.

V. 21. *delivered from the bondage of corruption*] Shal be ſubject no more to any ſuch alteration or corruption as now it is; much leſſe to ſerve for the object and inſtrument of ſinne: but according to every ones degree and nature, ſhall partake of the glorious eſtate of the children of God; and be fully delivered from all vanity and evils.

into the glorious liberty] Gr. *into the liberty of the glory*.

V. 22. *For we know*] Gr. Tec. *but*, or, *now we know*.

the whole creation] Or, *every creature*.

travelleth in pain] This elegant metaphor expreſſeth, not only the exceeding ſorrow of the creature, but the fruit alſo that followeth after it. For albeit the world doth ſeem for the preſent to be even at the height of its ſplendor and beauty, yet there lies that evil upon it which doth preſſe it down, and ſinke it into perdition, and that is ſin, whereof it doth ſtrive and ſtruggle to the utmoſt to eaſe and diſburden it ſelfe, as it were, much like unto a woman in travell.

V. 23. *And*] Gr. *but*.

not only they, but our ſelves alſo] If the reſt of the world looke for a reſtoring, and groan as it were for it, and that not in vain, let us not think much alſo to ſigh and groane, but groane out of hope, becauſe we are more certainly perſwaded of redemption to come, for as much as we have the firſt fruits of the Spirit.

firſt fruits of the Spirit] That is, the firſt degree of regeneration and of the gifts of the Spirit, which is conferred upon us in this life, for a pledge of the whole *crop* as it were, which we ſhall receive in the life to come, 2 Cor. 1. 22. Epheſ. 1. 14.

groan within our ſelves] Even from the bottome of our heart. That which the world doth by a ſecret inſtinct without ſenſe and diſcourſe; we the faithfull do by a certain knowledge, and well grounded judgment, ſighing and groaning for anguiſh under the heavy burden of ſinne that lies upon us, and for the vehement and ardent deſire of our full and finall deliverance.

waiting for the adoption] That is, the full manifeſtation and effect of our adoption, the poſſeſſion and fruition of the inheritance which is promiſed to us in our adoption.

redemption of our body] See Luk. 21. 28. That is, the freedome thereof, not only from the miſeries which they are ſubject unto in this life, but alſo from the power of death and corruption: and in this ſenſe our Saviour taketh the word redemption in thoſe his gracious and comfortable ſpeeches to the faithfull, when he treateth of the diſſolution of the world. *When theſe things come to paſſe, lift up your heads, for your redemption draweth nigh*; Luk. 24. 28.

V. 24. *For we are ſaved by hope*] Hope is neceſſarily joyned with faith. Seeing then that we beleeve thoſe things which we are not yet in poſſeſſion of, and hope expecteth not the thing that is preſent but future, we muſt therefore patiently wait for that which we beleeve ſhall come to paſſe.

But hope that is ſeene, is not hope] As the object of faith is often termed faith; ſo here by a metonymy, the object of hope is termed hope: hope, that is, the thing hoped for, the poſſeſſion of our heavenly inheritance, Coloſſ. 1. 5.

V. 26. *Likewiſe the Spirit*] There is no cauſe why we ſhould faint under the burden of affliction, ſeeing that prayer miniſtreth unto us a preſent and moſt ſure helpe which cannot be fruſtrate, ſeeing it proceeds from the Spirit of God which dwelleth in us.

helpeth] The Greek word, συναντιλαμβάνεται, doth properly imply ſuch a help, as when another man of ſtrength and abilitie ſteppeth in to ſuſtain the burden that lyeth upon our ſhoulders, ſetting his ſhoulders under it, to lift up and bear part of it with us.

our infirmities] Gr. Tec. *infirmitie*. Which we are yet ſubject unto; eſpecially under the croſſe, and in afflictions, both in regard of our ſpirit which is apt to murmure, as we ſee in Job and David, and of our fleſh alſo which is moſt tender and fraile. If we reade according to Tecl. edition, *infirmitie* in the ſingular number, then the meaning ſeemeth to be this, the Spirit helpeth our weakneſs and inability to pray as we ought, aſſiſting us by his holy inſpiration, both with powerfull and effectuall words, and ſighes and groans alſo that cannot be expreſſed.

maketh interceſſion] Provoketh us to prayers, and telleth us as it were within, what we ſhall ſay, and how we ſhall groane. The Son doth properly make interceſſion for us, who is our Advocate with the Father, 1 Joh. 2. 11. yet by a figure, the holy Ghoſt is ſaid to make interceſſion for us alſo; becauſe he rowſeth and ſtirreth us up to prayer, and prompteth, as it were, our leſſon unto us, how we ought to pray in all our neceſſities, Joh. 16. 13. Gal. 4. 6.

with groanings which cannot be uttered] That is, whoſe fervencie, force and efficacie proceeding from the ſupernaturall motion of the Spirit none is able to conceive or expreſs. Others read [without ſpeaking] that is, whoſe virtue and excellency doth not conſiſt in the number and flouriſh of words, as the prayers of hypocrites, Matt. 6. 7. but in moſt lively feelings, pangs and prickings of the ſpirit.

V. 27. *And he*] Gr. *But he*.

minde of the ſpirit] Or, *meaning*. That is, what ſobs and ſighes proceed from the inſtinct of the ſpirit, and what the ſpirit meaneth by thoſe ſighes and groanes.

becauſe] Or, *that*.

for the ſaints] Though the remaines of ſinne cleave ſo faſt to the beſt of Gods children, that they cannot utterly ſhake them off; yet they are here termed Saints, partly in regard of their ſincere and unfained deſire of ſanctity, and earneſt ſtriving for it; partly in regard of Gods gracious acceptance, who taketh the will for the deed, & out of his infinite mercy in Chriſt, accounteth them for Saints, by not imputing their ſinnes unto them. Rev. 8. 3. Pſal. 32. 1. See Rom. 1. 7.

according to the will of God] That is, praying for ſuch things, and in ſuch a manner as God requireth and alloweth. 1 Joh. 5. 14.

V. 28. *And we*] Gr. *But we*.

know] That we are not afflicted either by chance, or to our harm, but by Gods providence for our great profit, who as he choſe us from the beginning, ſo that he predeſtinated us to be made like to the image of his Son, and therefore will bring us in his time, being called and juſtified, to glory by the croſſe. Heb. 12. 10.

that all things work together for good] Gr. Tec. *that God worketh, or maketh all things work together for good*.

according to his *purpoſe*] Or, *decree*. He calleth that purpoſe which God hath appointed from everlaſting with himſelf, according to his good will and pleaſure. Matth. 11. 26. Epheſ. 1. 11. 2 Tim. 1. 9.

V. 29. *For whom*] Here he proveth by a *Sorites* or golden chaine, the glorification of Gods children, no link whereof can be unlincked, becauſe the faſtning thereof is the work of Gods omnipotence.

he did foreknow] For his own, as the word is taken, Joh. 10. 14. 27. thoſe whom he marked out as it were out of all other men in the world: and ſet his affection upon. Pſal. 1. 6. Jer. 1. 5. Matth. 7. 23.

he alſo did predeſtinate] Ordained to conformitie, both in grace and glory, with his Son their head, not only in their ſufferings, but alſo in their ſanctification and glorification.

that he might be the firſt-born] Intending that his own Son ſhould have many adopted brethren, of whom he might be the head, as the firſt-born was wont to be in all families. Coloſſ. 1. 15. 18.

V. 30. *Moreover*] Gr. *But*, or, *And*.

them he alſo called] To the obedience of faith, by the outward preaching of the Word, and the inward and effectuall operation of the Spirit.

them he alſo glorified] That is, will certainly and infallibly glorifie them; the cauſe, ground, and pledge whereof is, the glorification of Chriſt our head already obtained.

V. 31. *What ſhall we then ſay*] We have no cauſe to fear that God will not give us whatſoever is profitable for us, ſeeing that he hath not ſpared his own Son to ſave us.

V. 33. *Who ſhall lay any thing to the charge*] A moſt comfortable concluſion of the whole ſecond part of the Epiſtle, that is, of the Treatiſe of juſtification. There are no accuſers that we have need to be afraid of before God, ſeeing that God himſelf abſolveth us as juſt, and therefore much leſſe need we fear damnation, ſeeing that we reſt upon the death, and reſurrection, and the Almighty power of Jeſus Chriſt. Therefore what can there be of ſo great moment in this life, or of ſo great force and power, that might affright us, as though we might fall from the love of God wherewith he loveth us in Chriſt? Surely nothing, ſeeing that it is in it ſelf moſt conſtant and ſure, and alſo to us, being confirmed by ſtedfaſt faith.

V. 34. *Chriſt that died*] Gr. Tec. *Chriſt Jeſus that died.*

even at the right] Gr. *in the right.*

V. 35. *tribulation*] Or, *affliction.*

V. 36. *For thy ſake*, &c.] Pſal.44.22.

for the ſlaughter] Gr. *of the ſlaughter.*

V. 37. *Nay in all*] Gr. *But*, or, *Nevertheleſs in all.*

V. 38. *nor Angels*, &c.] Under the name of Angels he alſo comprehendeth Archangels; and by principalities and powers, thoſe that are in the higheſt places of authoritie, and have greateſt power upon earth, as Kings in peace, and Commanders in war.

from the love of God] The words may bear either of theſe conſtructions; Nothing can ſeparate us from the love which God beareth to us, or we bear to him in Chriſt Jeſus: but this latter ſeemeth better to agree with the Antecedents, For thy ſake are we killed, &c.

CHAP. IX.

Verſ. 1. I *Say the truth*] Becauſe the Apoſtle purpoſeth to ſpeak much of the caſting off of the Jews, he uſeth an inſinuation, declaring by a double, or rather triple oath, his great deſire of their ſalvation, and his ſingular love towards them; and withall he freely granteth them all their true prerogatives.

in Chriſt, &c.] Entering into a profound diſcourſe, hard to be beleeved by fleſh and blood, that he might gain the more credit to the enſuing doctrine, and the proteſtation of his ſincere affection to his country-men, he produceth three witneſſes beyond exception, Chriſt, the holy Ghoſt, and his own Conſcience.

V. 2. *continuall ſorrow in my heart*] For the incredulity of the Jews his kinſmen, and their rejection.

V. 3. *Myſelf were accurſed*] Or, *ſeparated.* Theſe words admit of a double interpretation; either that ſuch was his love to his brethren, that he deſired, if it had been poſſible, and it might have ſtood with the good will of God, to have redeemed the caſting away of the Iſraelites, with the loſſe of his own ſoul for ever. A deſire utterly impoſſible indeed, and never to be accompliſhed and uſed by the Apoſtle; onely to witneſs his exceſſive love towards his brethren, and moſt fervent zeal for the glory of God, which he ſuppoſed would have been farre more illuſtrated by the ſaving of a whole Nation, than of one man. Or that here, by *ἀνάθεμα*, he means only to be excommunicated, and held as accurſed and execrable, and as ſuch exterminated and deprived of all communion with the Church; not as if the Apoſtle did wiſh to be hardened in heart againſt Chriſt, and ſevered from his love, for that can never be wiſhed by any pious man; but out of the overflowing of his love he wiſhed, that he himſelf might bear the puniſhment which they might expect from the righteous judgement of God for their hardneſs, ſo they might be freed from this hardneſs and accurſedneſs. The like we know Moſes did in the behalf of the Iſraelites, Exod.32.32.

my kinſmen according to the fleſh] Thoſe of mine own country and nation: withall inſinuating a double kindred, carnall and ſpirituall: by the carnall he was allyed only to the Jews, but by ſpirituall cognation, to all the houſhold of faith, conſiſting as well of Gentiles, as Jews.

V. 4. *whom* pertaineth *the adoption*] Gr. *whoſe are the adoption.* For God preferred the Iſraelites before all nations of the earth, and accounted them his peculiar people, and named them not onely his *Children*, but his *Firſt-born*, Exod.4.22. *Iſrael is my ſon, my firſt-born*, Jer.31.9.

and the glory] That is, the Ark of the Covenant, which was a viſible token of Gods preſence; ſo we read 1 Sam.4.21. The glory is departed from Iſrael, when the Ark was taken; and Pſalm.63.3. To ſee thy glory, as I have ſeen thee in the ſanctuary.

and the covenants] Or, *teſtaments.* The tables of the covenant. Epheſ.2.12.

and the giving of the law] The judiciall and morall.

and the ſervice of God] That is, the manner of his worſhip, preſcribed by the ceremoniall law.

and the promiſes] Made to Abraham and his poſteritie.

V. 5. *God bleſſed for ever*] A moſt evident teſtimony, and pregnant proof of Chriſts divinitie. Bluſh for ſhame, ſaith Oecumenius, and be confounded, O thou wretched miſcreant Arrius, when thou heareſt Chriſt glorified by the Apoſtle with the title of God, in the ſingular number: with the article ὁ, the God, or, onely God, and God over all, and bleſſed for ever.

V. 6. *Not as though the word of God hath taken none effect*] Gr. *But it cannot be that the word of God hath failed.*

are *not all Iſrael, which are of Iſrael*] That is, all are not that people of God to whom the promiſes were made, who deſcend from the loines of Jacob; for there are three ſorts of Iſraels: according to the fleſh onely; ſuch are the unbeleeving Jews: according to the ſpirit onely; ſuch are the faithfull among the Gentiles: according to the fleſh and ſpirit; ſuch was Jacob himſelf, and his beleeving poſterity.

V. 7. *in Iſaac ſhall thy ſeed be called*] See Gen.21.12. Iſaac ſhall be thy true and naturall ſon, and therefore heir of the bleſſing, although Iſhmael was born alſo of Abraham, and circumciſed before Iſaac.

V. 8. *the children of the fleſh*, &c.] Not all they who are carnally born of Abraham by the courſe of nature, are the children of God, to whom the promiſe of grace was made; but the children of promiſe, that is, thoſe who were born by virtue of the promiſe, thoſe who by Gods ſpeciall grace were adopted (as Iſaac by a ſpeciall and ſingular promiſe was begot by Abraham) they onely are accounted for that ſeed mentioned in the covenant, *I will be thy God, and the God of thy ſeed.*

the children of the promiſe] See Gal.4.28.

V. 9. *At this time*, &c.] Or, *ſeaſon.* See Gen.8.10.

V. 11. *For* the children *being not yet born, neither having done any good or evill*] Namely, whereby they might be differenced one from the other; for otherwiſe they were already conceived in ſin, and living in their mothers womb, when the ſentence of God paſſed upon them; ſo that God had not regard unto faith in the one, or infidelity in the other, but that it was upon his own abſolute pleaſure, not upon any deſire, that God preferred the younger before the elder.

any good] Gr. Tec. *good*, or, *that good.*

purpoſe of God according to election] Or, *the purpoſe according to the election of God.*

might ſtand] Gr. *might remain.*

not of works] That is, not at all by obſerving any condition depending upon the will of man, which would have made the decree wavering and uncertain, ſeeing that man is ſo variable in all that he doth, or undertaketh.

but of him that calleth] Out of undeſerved grace and favour, and calleth not onely outwardly, but inwardly and effectually, to bring men to faith and goodneſs. Rom.8.28,30,31. 2 Tim.1.9.

The elder ſhall ſerve the younger] See Gen.25.23. This prophecie is not to be underſtood of any outward ſervice or dominion; for Eſau did not ſerve Jacob after that manner; at leaſt in his own perſon; but either it is to be underſtood of the poſterity of Jacob and Eſau, that the poſterity of the elder ſhould ſerve the poſterity of the younger, as they did alſo for a time; and for this the words of the Lord by Moſes, Gen.25.23. are expreſſe; *Two nations are in thy womb, and two ſorts of people ſhall be ſeparated from thy bowels; and the one people ſhall be ſtronger than the other, and the elder ſhall ſerve the younger.* Or elſe the prophecie is to be underſtood of the eternall and ſpirituall dominion which the children of God are to enjoy hereafter, whereof the inheritance and dominion in Canaan was a type, Hebr.11.15,16. We may alſo thus expound the words, The elder ſhall ſerve the younger, that is, he ſhall be deprived of his birth-right, in token that from him and his poſteritie ſhould be taken away alſo the part and claim of the bleſſed ſeed; and that he ſhould be no otherwiſe in the world, than as a ſervant in his fathers houſe, in compariſon, namely, of Jacob, who ſhall be his heir.

elder] Or, *greater.*

younger] Or, *leſſer.*

V. 13. *As it is written*] Foraſmuch as the word *ſerving* ſeemeth not to be clear enough to expreſs the election of Jacob and rejection of Eſau in the purpoſe of God, the Apoſtle brings in this other paſſage out of Malachi 1.2. for a declaration of the former; and proveth, that this ſame ſervitude or ſubjection of Eſau unto Jacob, was accompanied with Gods eternall and undeſerved love of Jacob, and with his juſt and righteous hatred of Eſau.

Jacob have I loved, &c.] Mal.1.2,3.

V. 14. *God forbid*] See Chap.3.4.

V. 15. *I will have mercy*] See Exod.33.19. I will be favourable and gracious to whom I liſt to be favourable. God is moſt free, and cannot be taxed with injuſtice, though he caſt brighter beams of his favour upon one than another; for although he chuſe and predeſtinate to ſalvation them that are not yet born, without any reſpect of worthineſs; yet he bringeth not the choſen to their appointed end, but by the means of his mercy, which is a cauſe next under predeſtination: now mercy preſuppoſeth miſery, and miſery, ſinne, and a voluntary corruption of mankinde, and this corruption preſuppoſeth a pure and perfect creation. Moreover mercy is ſhewed by degrees, to wit, by calling by faith to juſtification and ſanctification, ſo that at the length wee come to glorification: Now all theſe things ordinarily following the purpoſe of God, do clearly prove that he can by no means ſeem unjuſt in loving and ſaving his.

I will have mercy] Or, *I have mercy.*

I will have compaſſion] Or, *I have compaſſion.*

V. 16. *not of him that willeth*] Theſe words contain the concluſion of the Apoſtles anſwere, therefore God is not unjuſt in chuſing and ſaving of his free goodneſs ſuch as it pleaſeth him; as he alſo anſwered Moſes when he prayed for all the people. By *will*, he meaneth here, the thoughts and deſires of the heart; by *running*, our earneſt endevours, and good works, and commendable courſe of life; to neither of which yet hee aſcribeth the praiſe, but onely to the mercy of God. Upon this verſe S. Auſtine acutely obſerves in his Enchyridion, againſt the Pelagians, that when the Apoſtle ſaith, *It is not of him that willeth, nor of him that runneth*; the meaning cannot be, that it is not wholly of him that willeth, or of him that runneth, but partly of him that willeth, and partly of him that runneth, and partly of God that hath mercy: for according to that expoſition, the Apoſtle might have ſaid, It is not of him that hath mercy, but of him that willeth or runneth; becauſe, according to their Pelagian tenet, it is not only of God that hath mercy, but partly of him that willeth and of him that runneth. But if no man dare ſay that it is not of God that hath mercy, for that were in direct terms to contradict the Apoſtle; it remaineth therefore that this muſt be the ſenſe, That it is not at all of him that willeth, nor of him that runneth, but wholly of God, who hath mercy, *qui voluntatem præparat adjuvandam, & adjuvat præparatam*.

V. 17. *Even for this ſame purpoſe*, &c.] See Exod. 9. 16.

have I raiſed thee up] Or, *ſtirred*, or, *ſet thee up*. The words may bear either of theſe interpretations; I have made thee to ſtand, that is, I have reſerved thee, and not ſtruck thee, or deſtroyed thee with the peſtilence, as I did the reſt of the people, Exod. 9. 15. Or, for this cauſe I have ſet thee upon the throne of Egypt, or have placed thee as it were in a high theater, to make thee an example to all that ſhall dare to ſet themſelves againſt me, by the fearfull judgements that I ſhall inflict upon thee and thy people.

throughout all the earth] Gr. *in all the earth*.

V. 18. *he hardeneth*] By Gods with-holding his grace, and not mollifying their rebellious hearts it cometh to paſſe, that all the means which he employeth outwardly, though never ſo good and holy, are perverted by them, to the encreaſe of their hardneſs. Moreover, it is to be noted, that as the Text ſaith, that God hardned Pharaohs heart; ſo it is ſaid, Exod. 8. 15, 32. that Pharaoh hardened his own heart, ſo that he could have none excuſe; ſith Gods induration was inflicted upon him moſt juſtly and deſervedly for his wilfull oppoſing God, and maliciouſly rebelling againſt him.

V. 19. *Why doth he yet finde fault*] This is another objection, which may ariſe in mens mindes, either from carnall reaſon, or by the ſuggeſtion of the devil: If God doth appoint to everlaſting deſtruction ſuch as he liſteth, and that cannot be hindred or withſtood that he hath once decreed, how doth he juſtly condemn them which periſh by his will?

V. 20. *But O man, who art thou*] Although the will of God is alwayes grounded upon good reaſon for whatſoever he doth; (for his will is the rule of righteouſneſs, and is never ſevered from his wiſedome, howſoever the reaſon be not manifeſt unto us, or tranſcend our underſtanding, Rom. 11. 33.) yet he is not to give an account to man or any other creature of his actions, and therefore the Apoſtle here ſtoppeth the mouth of all that dare to move ſuch curious queſtions; why God diſpoſeth thus or thus of men: God hath alwayes a reaſon of his will, but his will made known to us, ought to ſtand for an all-ſufficient reaſon, and it as little becomes man who is duſt and aſhes to expoſtulate with God, as it doth the clay to expoſtulate with the Potter.

repliest againſt God] Or, *anſwereſt again*, or, *diſputeſt with God*.

ſhall the thing formed ſay to him that formed it] Iſa. 45. 9.

V. 21. *Potter power over the clay*, &c.] See Jer. 18. 6. Wiſd. 15. 7.

of the ſame lump] By this metaphor is intimated the originall of all mankind out of one bloud, Act. 17. 26. out of this corrupt maſſe, it is in Gods power of his free will to appoint ſome to everlaſting glory, and others to everlaſting ſhame and ignominie: as it is in the Potters power at his pleaſure, of the ſame ſtuffe to make up one veſſell to ſerve for honourable uſes, and occaſions, as veſſels for eating and drinking, and utenſils for ſtate and ornament, and another veſſell for baſe and abject imployments.

one veſſell unto honour, and another unto diſhonour] Gr. *this unto honour, and that unto diſhonour*.

V. 22. *What if God, willing*] Gr. *but if*. As if he ſhould ſay, Haſt thou any juſt cauſe to reply againſt God? ſeeing that in exerciſing that abſolute freedome of his Soveraigntie to ſave one and puniſh others, he uſeth ſuch longſuffering toward the wicked to allure and draw them to repentance, which yet notwithſtanding, doth but harden them ſo much the more in their evill, Rom. 2. 4, 5. In this ſpeech the Apoſtle ſeemeth to have a ſpeciall eye on the Jews, towards whom God had uſed the utmoſt of long-ſuffering before he would altogether reject them.

veſſels of wrath] That is, thoſe men on whom he will exerciſe his ſevere judgement, being formerly compared unto veſſels of diſhonour, and after ſaid to be fitted to deſtruction; that is, whoſe ſtate and condition is ſo ſinfull and corrupted, that neither being pardoned nor amended by the grace of God, it can ſerve for no other uſe, than to be a dreadfull example and ſubject of his juſt judgement.

fitted] Or, *made up*.

V. 25. *I will call them my people*] Hoſ. 2. 23. 1 Pet. 2. 10.

V. 26. *And it ſhall come to paſſe*] Hoſ. 1. 10.

V. 27. *Though the number of the children of Iſrael be as the ſand of the ſea*] Iſa. 10. 22, 23.

a remnant ſhall be ſaved] Gr. Tec. *a part taken out ſhall be ſaved*.

V. 28. *For he will finiſh the work*] Or, *the account*. Some take this as a threatning againſt the wicked Jews, whom God ſhould cut off and reject, & thereby bring that unkinde & unthankfull people to an extreme fewneſs, alwayes preſerving ſuch as are his among that nation. Others underſtand here the conſtancie of the decree of God in keeping and preſerving his, notwithſtanding the rebellion of the greater multitude of others, which agreeth well with the verſe following.

work] Gr. *reckoning*, or, *word*.

V. 29. *Except the Lord of Sabboth had left us a ſeed*] Iſa. 1. 9.

V. 30. *which followed not after righteouſneſs*] So then, the Gentiles had no works to move and procure Gods mercy before-hand, and in that the Gentiles attained to that which they ſought not for, the mercy of God is to be thanked for it, and in that the Jews attained not to that which they ſought after, they are to thank none for that but themſelves, becauſe they ſought it not aright.

V. 31. *which followed*] Gr. *following*.

hath not attained] Or, *is*.

V. 32. *not by faith*] That is, becauſe they ſought not righteouſneſs in Chriſt in whom alone it is, and no otherwiſe to be obtained than by faith, and not by the merit of our own works.

by the works] Gr. Tec. *by works*.

ſtumbling-ſtone] By the ſtumbling-ſtone he meaneth Chriſt crucified, 1 Cor. 1. 23. and the ſame is implyed by Simeon, Luk. 2. 34. This childe is ſet for the fall and riſing again of many in Iſrael, and for a ſigne which ſhall be ſpoken againſt.

V. 33. *Behold, I lay in Sion a ſtumbling-ſtone*] Iſa. 8. 14. and 28. 16. 1 Pet. 2. 6.

aſhamed] Or, *confounded*.

CHAP. X.

Verſ. 1. B*rethren*] The Apoſtle intending to ſet forth in the Jews, an example of marvellous obſtinacie, beginneth with a ſweet inſinuation, as it were anointing the brim of the cup with honey, out of which they were to drink a bitter potion.

V. 3. *For they being ignorant*] The ignorance of the law which we ought to know, excuſeth none before God; eſpecially, it excuſeth not them who are of his houſhold.

of Gods righteouſneſs] That is, the righteouſneſs of Chriſt, both active and paſſive, imputed to every beleever.

going about to eſtabliſh their own righteouſneſs] Gr. Tec. *being zealous to eſtabliſh*. The firſt entrance into our vocation to ſalvation, is to renounce our own righteouſneſs: the next to embrace the righteouſneſs by Chriſt which God freely offereth us in the Goſpel.

V. 4. *For Chriſt is the end of the law*] Chriſt is ſaid to be the end of the law, partly becauſe all the ceremonies of the law prefigured him, and had reference unto him, as their ſcope, end, and accompliſhment: partly, becauſe by the law ceremoniall, morall, and judiciall, the conſciences of all that were under the law were convinced of ſinnes, the expiation whereof could no where be found, but in the ſacrifice of Chriſts death. Or Chriſt may be ſaid to be the end of the law; becauſe the end of the law is perfect righteouſneſs, that a man may be juſtified thereby, which end we cannot attain of our ſelves through the frailty of our fleſh, but by Chriſt we attain it, who hath fulfilled the law for us.

for righteouſneſs] Gr. *to righteouſneſs*.

to every one] Not only to the Jews, but alſo to the Gentiles.

V. 5. *That the man which doth thoſe things*] See Lev. 18. 5. Ezek. 20. 11.

ſhall live by them] Gr. *in them*. In the Greek it is *in them*, which is a kinde of Hebraiſme, ſignifying *by* them, for ſuch is the condition of the law, he that doth the works of the law ſhall live; but curſed is he that confirmeth not all the words of the law to do them, Deut. 27. 26. To which our Saviours anſwer to the young man in the Goſpel, who demanded of him what he ſhould do to obtain eternall life, agreeth, ſaying, Keep the commandments: Doe this and thou ſhalt live.

V. 6. *Say not in thine heart, who ſhall aſcend into heaven*] See Deut. 30. 12. That the law hath regard and tendeth to Chriſt, that is a manifeſt proof, for that it propoundeth ſuch a condition as can be, and is fulfilled of none but Chriſt onely, which being imputed unto us by faith, our conſcience is quieted, ſo that now no man can ask, Who can aſcend up into heaven, or bring us from hell, ſeeing the Goſpel teacheth that both of theſe are done by Chriſt, and that for their ſakes who with true faith embrace him, who calleth them. Or, God hath ſo plainly and fully ſhewed the way of ſalvation, that we need not ſeek further for it, above or below.

V. 9. *The word is nigh thee*] Deut. 30. 14. By the word Moſes underſtood the law which the Lord publiſhed with his own voice, and Paul applies it to the preaching of the Goſpel, which was the perfection of the law.

V. 9. *the Lord Jeſus*] Gr. Tec. *the Lord Jeſus Chriſt*.

V. 10. *beleeveth unto righteouſneſs*] Gr. *beleef is to righteouſneſs*. Faith is ſaid to juſtifie; and furthermore ſeeing the confeſſion of the mouth is an effect of faith, and it is the way to come to ſalvation, it followeth, that faith is alſo ſaid to ſave.

V. 11. *Whoſoever beleeveth on him*] See Iſa. 28. 16. To beleeve in

God, is to yeeld and conſent to Gods promiſe of ſalvation by Chriſt, and that not only in general, but in particular, that the promiſes pertain to us, whereupon ariſeth a ſure truſt.

V. 12. *difference between, &c.*] Gr. *diſtinction of Jew and Greek.*

V. 13. *For whoſoever ſhall call upon the name of the Lord*] See Joel 2. 32. Acts 2. 21. True calling upon the name of God, is the teſtimony of true Faith; and true Faith of a true Vocation, and a true and effectuall vocation or calling, of true Election. By calling on Gods name he underſtandeth the true worſhip of the true God.

V. 15. *How beautiful are the feet of them that preach the Goſpel of peace?*] Gr. Tec. *who bring glad tidings of good things.* See Iſa. 57. 2. Nahum 1. 15.

V. 16. *Lord, who hath beleeved our report*] See Iſa. 53. 1. John 12. 38.

our] Gr. *the hearing of us.*

report] Or, *preaching.*

V. 18. *But I ſay, have they not heard*] As for the Jews which have not beleeved, what can be ſaid thereof? Is it for that they have heard nothing of the Goſpel? Surely, no; for the Goſpel like unto the Sun, Pſal. 19. 5. hath caſt his Beams over the whole World: May we not therefore ſay; that the fault lyes in themſelves, who rejected that light of ſaving knowledge, which the Gentiles have embraced? The Apoſtle anſwereth, verſ. 19. that it is not to be gainſayed, ſeeing Moſes had proteſted the very ſame of old.

their ſound went] See Pſal. 19. 4. This place is taken out of Pſal. 19. 4. and is properly meant of that knowledge of God, which all men may have by contemplation of the Heavens, and the Creatures therein; yet it is by the Apoſtle very fitly applyed to the ſound of the Word preached by the Apoſtles.

V. 19. *Did not Iſrael know*] Or, *hath not Iſrael known.*

I will not provoke you] See Deut. 32. 21.

them that are *no people*] He calleth the Heathen no people, becauſe they are not ſaid to live, but to die, who are appointed for everlaſting condemnation: Or elſe we are to underſtand the Pronoun *my*, and the ſenſe is this, I will provoke you to jealouſie by a people, that is not my people, that is not compriſed within my Covenant.

V. 20. *I was found*] Or, *I have been found.* See Iſa. 65. 1.

I was made] Or, *I have been made.*

All day long, &c.] See Iſa. 65. 2.

CHAP. XI.

Verſ. 1. H*Ath God caſt away his people*] Gr. Tec. *his people whom he foreknew.* Now the Apoſtle ſheweth how the Doctrine formerly delivered, is to be applyed to others; teaching us, that all the Jews in particular are not caſt away: and therefore we ought not to pronounce raſhly of private perſons, whether they be of the number of the Elect, or not.

V. 2. *which he foreknew*] Which he loved and choſe from everlaſting, and decreed to ſave before the Foundations of the World were laid.

Wot ye not what the Scripture ſaith of Elias] Gr. *in Elias.* In the days of Elias when there appeared no face of the Church to the World, yet God knew his Elect, and of them a great ſtore and number; whereupon this alſo is concluded, that we ought not raſhly to pronounce of any man or people, that they are reprobate, ſeeing the Church is oft-times brought to that ſtate, that even the moſt watchful and ſharp-ſighted Paſtours may think it to be clean extinct and put out.

maketh interceſſion to God againſt] Or, *communeth with God againſt.*

V. 3. *Lord, they have killed thy Prophets, &c.*] See 1 King. 19. 4.

digged down the Altars] The Prophet by theſe words doth not any way approve of thoſe Altars which were erected in Iſrael, contrary to the Law which deſigned a certain place, namely, at Jeruſalem, where they ought to have offered their ſacrifice to God; but he taxeth the impiety and idolatry of that people, who erected Altars to Baal, and ſacrificed upon them; but pulled down the Altars which were erected in honour of God, and would by no means ſacrifice unto him, or ſerve him.

life] Gr. *ſoul.*

V. 4. *anſwer of God*] Gr. *oracle of God.*

I have reſerved to my ſelf] See 1 King. 19. 18. He ſpeaketh of remnants, and the reſerved people which were choſen from everlaſting, and not of remnants which ſhould be choſen afterwards; for they were not choſen, becauſe they were not Idolaters, but rather, they were not therefore Idolaters, becauſe they were choſen, and by Gods grace kept from that and other foul ſins.

ſeven thouſand men] That is, a very great number, by a Synecdoche. So we reade Gen. 33. 3. that Jacob bowed himſelf to the ground before his brother ſeven times; and Pſal. 12. 6. Silver is ſaid to be tried in the furnace ſeven times, that is, very often; and Chriſt telleth Peter, that he is to forgive his brother not ſeven times, but ſeventy times ſeven times, that is, how often ſoever he offendeth him, if he be ſorry for it, and ſeek to be reconciled unto him.

the knee to the image of *Baal*] The article In the Original, is feminine, τῇ Βάαλ, not that the Heathen beleeved Baal to be a feminine Idol; for by Baal, as Sanchuniacho and others affirm, they meant Phebus or the Sun: but the article agrees with εἰκὼν underſtood, that is, the image of Baal. The word Baal ſignifieth as much as Patron, or one in whoſe power another is, which name the Romiſh Idolaters, to this day, give to their Idols, naming them Patrons, or Patroneſſes, or Ladies Guardians.

V. 5. *at this preſent*] Gr. *in this preſent.*

there is a remnant] That is, God hath left ſome Jews yet to remain, which doe not reject, but embrace the Goſpel, and are effectually called alſo; though in compariſon of the great multitude that rejected and continued in their unbeleef, they are but as a ſmall remnant or parcel torn from the reſt, Iſa. 6. 13.

the election of grace] Not whereby men chuſe grace, but whereby God chuſeth us of his grace and goodneſs.

V. 6. *And if by grace*] This ſeemes to be added againſt thoſe amongſt the Jews, that having received the profeſſion of Chriſtianity, yet ſtill did put part of their righteouſneſs and confidence in the works of the Law; which the Apoſtle here proves to be a falſe and vain perſwaſion, for as much as thoſe two ſorts of righteouſneſs and ſalvation, to wit, by the Covenant of Grace, and the Covenant of Works, were altogether incompatible. See Rom. 4. 2, 4. and Gal. 5. 2, 4.

no more of works] This ſaying beateth flat down to the ground the doctrine of merit, and of all kinde and manner of works, whereby our juſtifiers of themſelves doe teach, That works are either wholly or partly the cauſe of our juſtification.

otherwiſe grace is no more grace] Whatſoever is given for the merit of our works, is not freely given, and conſequently is not χάρις, or *gratia*; for, as St. Auguſtine ſpeaketh elegantly againſt the Pelagians, *Gratia non eſt gratia ullo modo, niſi ſit gratuita omni modo*; Grace is not ſaid to be grace any way, or in any ſenſe, if it be not free every way.

otherwiſe work is no more work] That is, it loſeth the nature of a work done to merit by; for if we are elected and choſen partly for our works ſake, and partly by grace, then the merit of our works is no merit; for, as Bernard rightly concludeth, if merit enter firſt, it excludeth grace; and if grace enter firſt, it excludeth merit: *Non bene conveniunt, nec in una ſede morantur.*

V. 7. *Iſrael hath not obtained*] That is, thoſe among the Jews, who boaſted that they were Iſraelites, and gloried in the fleſh, and ſought to eſtabliſh their own righteouſneſs.

the election hath obtained] That is, the Elect (have obtained) by a metonymie, which the Apoſtle uſeth, more emphatically to expreſs the cauſe of their adoption and ſalvation; to wit, Gods free Election.

blinded] Or, *hardened.*

V. 8. *God hath given them the ſpirit of ſlumber*] So the Hebrew ſignifieth, Iſa. 29. 10. out of which the Apoſtle took theſe words; yet in citing them, he followeth the tranſlation of the Seventy here, and elſewhere, that the Gentiles to whom he wrote, who underſtood that tranſlation, and not the Hebrew, might not take any offence by reaſon of ſome ſeeming differences between it and the Original. The Greek word uſed by the Apoſtle, κατάνυξις cometh not from νὺξ; as if he ſhould ſay, The ſpirit of men in a deep ſleep in the night; but from νύσσω νύξω, *to prick* or *bore through:* κατανυγῆναι, ſaith Oecumenius, is ἐμπαγῆναι καὶ προσηλωθῆναι, to be faſtened, and as it were nailed in evil, to be obſtinately wicked; howbeit the Hebrew original, and the tranſlation of the Septuagint, which the Apoſtle followeth, may be eaſily reconciled, if by the ſpirit of ſlumber we underſtand ſuch a dead ſleep, as may be obſerved in thoſe that are prick'd or ſtung with venemous Serpents, out of which they hardly or never awake.

ſlumber] Or, *remorſe*; or, *pricking through.*

eyes that they ſhould not ſee, &c.] See Iſa. 6. 9. That is, eyes unfit to ſee with, and ears unfit to hear with, or eyes and ears wherewith (as the caſe ſtood with them) they could neither ſee nor hear.

V. 9. *Let their table be made a ſnare*] See Pſal. 69. 22. As unhappy birds are enticed to death by that which is their ſuſtenance: ſo did that turn to the Jews deſtruction, of which they ſought life; to wit, the Law of God, for the prepoſterous zeal whereof they refuſed the Goſpel.

and bow down their back] Gr. *bow together*, or *crook.* If we follow this tranſlation of the Septuagint according to the letter, then as the Greek Scholiaſt obſerveth, we have here a prediction of the Jewes captivity, and ſubjection to the Romanes, who enforced them to bow, with the heavy burdens they laid upon them. But if we follow the Hebrew Original, and render the words, Make their loines continually ſhake; then we may well underſtand the Prophecie of terrours of conſcience, and the ſpirit of bondage, to which the unbeleeving Jews are ſubject even to this day.

V. 11. *I ſay then, Have they ſtumbled*] God appointed this caſting off of the Jewes, that it might be an occaſion to call the Gentiles, and again that this calling of the Gentiles might be an occaſion to reſtore the Jews, to wit, that they being enflamed and provoked by the emulation of the Gentiles, might themſelves at length embrace the Goſpel. And hereby we may learn that the ſeverity of God ſerveth as well to the ſetting forth of his glory, as his mercy doth; and alſo that God prepareth himſelf a way to mercy by his ſeverity: ſo that we ought not raſhly to deſpair of any man, nor proudly to triumph over others; but rather provoke them to an holy emulation, that God may be glorified in them alſo.

God forbid] See Chap. 3. 4.

to provoke them to jealouſie] By this means, their fall, through Gods goodneſs, conduceth to their riſe: for through their fall ſalvation came to the Gentiles, and this ſalvation of the Gentiles bred emulation in the Jews, and this emulation was a meanes to bring them to beleeve the Goſpel, whereby they might be raiſed from their fall.

V. 12. *the riches of the world*] By riches, he meaneth the knowledge of Chriſt, in whom all the treaſures of riches and knowledge are hid; and by the world, all Nations diſperſed throughout the whole world.

diminiſhing] Or, *decay*; or *loſſe*.

V. 13. *I am the Apoſtle*] Gr. Tec. *I remain the Apoſtle*.

V. 15. *but life from the dead*] The words may bear a double conſtruction, either they may have reference to the Jews, that their aſſumption into the Church will prove no leſs than their raiſing from the death of ſinne, to the life of grace: or that the coming in of the Jews will ſerve as a great means to bring in all the Gentiles, and by the Goſpel make them partakers of eternal life. For it ſhall come to paſs that when the Jews generally embrace the Goſpel; the world ſhall as it were quicken again and riſe up from death to life; when that nation ſhall be converted, there ſhall be ſuch perfect and entire joy as in the end of the world at the reſurrection of the dead, ſaith the Greek Scholiaſt.

V. 16. *For if the firſt-fruit* be *holy*] He alludeth to the firſt-fruits of thoſe loaves, by the offering whereof all the whole crop of corn was ſanctified, Ezek. 44. 30. ſo that the owners might uſe the reſt the yeer following with a good conſcience, Levit. 23. 14.

if the root be holy] The nation of the Jews being conſidered in their ſtock and root, that is, in Abraham, is holy, although that many of the branches be cut off. Therefore in judging our brethren we muſt not ſtick in their unworthineſs, to think that they are all at once caſt off: but we ought to conſider the root of the covenant, and rather go back to their anceſtours which were faithful, that we may know that the bleſſing of the covenant reſteth in ſome of their poſterity; as we alſo find proof thereof in our ſelves, Eſa. 65. 8.

V. 17. *And if*] Gr. *But if*.

amongſt them] Or, *for them*.

V. 18. *Boaſt not againſt the branches*] There is no cauſe why the Gentiles which have obtained mercy ſhould triumph over the Jews, which now refuſe the grace of God, ſeeing they are graffed into the ſtock of the Jews anceſtors; but let them rather take heed that that be not found in them which is worthily condemned in the Jews: and hence we are further to learn that we ought to be ſtudious of Gods glory, even in reſpect of our neighbours; ſo far ought we to be from bragging and glorying for that we are perferred before others by ſpecial grace.

V. 20. *becauſe of unbeleef*] Gr. *by unbeleef*.

but fear] See thou ſtand in awe of God modeſtly and carefully. By *fear*, he meaneth not a fear of diffidence or diſtruſt, but a fear of watchfulneſs or circumſpection.

V. 21. *natural branches*] He calleth them *natural*, not becauſe they had any holineſs by nature, but becauſe they were born of them whom the Lord ſet apart for himſelf from other nations by his league and covenant which he freely made with them.

take heed *leſt he alſo ſpare not thee*] Gr. Tec. *neither will he ſpare thee*.

V. 22. *and ſeverity of God*] In the Original ἀποτομίαν, which ſignifieth a reſection or cutting off, and the metaphor ſeems to be taken from a Gardiner, who with a pruning knife *cuts off* dead boughs, or luxuriant ſtems; Or it may allude to the ſpeeches of a man moved in choler, which are for the moſt part abrupt, and *cut* off as it were in the midſt; and thereby is ſignified the rigor of judgement, or Gods ſevere juſtice.

on them which fell] That is, over the Jews that ſtumbled at the rock of offence through their unbeleef in Chriſt, and therefore were juſtly rejected of God. Which ſeverity God uſed towards them, that we ſhould take example and warning by them, to give good heed, leſt we fall into the ſame unbeleef with them, and be rejected alike as they were.

goodneſs] Gr. Tec. *the goodneſs of God*.

if thou continue in his *goodneſs*] In the ſtate of grace wherein thou art ſet, that is, if thou bear the fruits thereof, and render God thanks for the ſame.

otherwiſe thou ſhalt alſo be cut off] As an unfruitful branch, John 15. 2. But here it is to be noted that this paſſage ought to be underſtood of the outward incorporation into the Church by profeſſion, whereof many hypocrites do partake, and not of the inward & efficacious ingraffing into the myſtical body of Chriſt, by a lively faith and the communion of the Spirit according to the election of God, which is ever accompanyed with perſeverance. See Matth. 15. 13. 2 Tim. 2. 19.

V. 23. *ſhall be graffed in*] Many are now for a ſeaſon cut off, that is, without the root, who in their time ſhall be graffed in; and again there are a great ſort, which according to the outward ſhew ſeem to be graffed in, who notwithſtanding through their own fault afterwards are cut off and quite caſt away; which thing is eſpecially to be conſidered in nations and peoples, as the Jews and Gentiles.

V. 24. *which is wild by nature*] Underſtand nature not as it was firſt made, but as it was corrupted in Adam, and ſo derived from him to his poſterity.

contrary to nature] Gr. *beſide nature*.

good olive-tree] Into the people of the Jews which God had ſanctified of his meer grace: and he ſpeaketh of the whole nation taken into covenant with God.

own] Or, *proper*.

V. 25. *of this myſtery*] That is, touching the laſt converſion of the Jews obſcurely intimated by the Prophets, Eſa. 11. 11. Zach. 12. 10. but clearly ſet forth in the Goſpel, Matth. 23. 39. Luke 21. 24. 2 Cor. 3. 16.

in your own conceits] Gr. Tec. *in your ſelves*.

blindneſs] Or, *hardneſs*.

in part] He ſpeaketh in reſpect of the greater part of all the people, of whom there were excepted but a very ſmall number of the elect ones.

happened] Or, *come*.

the fulneſs of the Gentiles] The full number or multitude, and as it were the body of them.

be come in] Into the Church of God by profeſſing the Chriſtian faith.

V. 26. *all Iſrael*] The body of this people in general, ſhall be brought again into the way of ſalvation, and re-eſtabliſhed into the Church. Or, the whole Iſrael of God conſiſting of Jews and Gentiles, Gal. 6. 10.

There ſhall come, &c.] See Iſa. 59. 20.

out of Sion] Iſaiah ſpeaking of the firſt coming of Chriſt in the fleſh, ſaith, He ſhall come into Sion; but the Apoſtle applying that paſſage to his ſecond manifeſtation in grace toward the Jews, ſaith here, Out of Zion; that is, out of the midſt of the Church, where he hath his dwelling and abode by his Spirit, will he call and recollect the Jews again.

the deliverer, and ſhall turn] Gr. Tec. *and the deliverer ſhall turn*.

V. 28. *touching the election*] In that God reſpecteth not what they deſerve, but what he promiſed to Abraham.

V. 30. *for as ye in times paſt*] Although they which are hardned are worthily puniſhed, yet hath not God ſuffered this ſtubborneſs of the Jews ſo to come to paſs properly for any hatred to that nation, but that an entry might be as it were opened to bring in the Gentiles; and that afterwards the Jews being enflamed with emulation of that mercy which is ſhewed to the Gentiles, might themſelves alſo be partakers of the ſame benefit, and ſo it might appear that both Jews and Gentiles are ſaved onely by the free mercy and grace of God, which could not have been ſo manifeſt, if at the beginning God had brought all together into one Church: or if he had ſaved the nation of the Jews without this interruption.

beleeved] Or, *obeyed*.

V. 31. *beleeved*] Or, *obeyed*.

V. 32. *concluded*] Or, *ſhut them all up together*.

V. 33. *O the depth of the riches*] The Apoſtle cryeth out as aſtoniſhed with this wonderful wiſdom of God, which he teacheth us religiouſly to reverence, and not curiouſly and profanely to ſearch beyond the compaſs of that, which God hath revealed unto us in his word.

V. 34. *For who hath known*, &c.] See Iſaiah 40. 13. Wiſd. 9. 13. 1 Cor. 2. 16.

V. 36. *For of him*] As of the firſt cauſe, that diſpoſeth and ordereth all things according to his wiſe counſel.

through him] Gr. *by*. As working himſelf whatſoever is neceſſary for mans ſalvation, and powerfully performing whatſoever is once ordained, and decreed by his counſel.

and to him] As to the utmoſt end, to whoſe glory every thing muſt tend, and be reduced, Pro. 16. 4. The Lord hath made all things for himſelf.

all things] Not onely thoſe that concern the creation, preſervation, and government of all things in this world: but alſo, and principally whatſoever belongeth to the glorious work of mans eternal ſalvation, whereof the Apoſtle doth here ſpecially treat.

to whom] Gr. *to him*.

CHAP. XII.

Verſ. 1. *I Beſeech you*] The fourth part of this Epiſtle, which after the finiſhing of the chief points of Chriſtian doctrine, conſiſteth in the delivering precepts of Chriſtianity: and firſt he layeth general grounds, whereof the chiefeſt is this, That every man conſecrate himſelf wholly to the ſpiritual ſervice of God, and do as it were ſacrifice himſelf, truſting to the grace of God.

your bodies] That is, *your ſelves*, by a Synecdoche. In times paſt other bodies than our own, to wit, the bodies of Beaſts were offered, but now our own muſt be offered.

a living ſacrifice] In times paſt dead ſacrifices were offered, but now we muſt offer ſuch as have the ſpirit of life in them ; by *life*, he meaneth the new life in the regeneration of the Spirit, and this ſacrifice is to be offered not as in the old Law, by preſenting it alive before the Lord, and ſhedding the bloud upon the Altar, but by a ſpiritual ſlaying and mortifying our carnal luſts and affections, Rom. 6. 11. 2 Cor. 5. 15. Coloſ. 3. 9.

acceptable] Gr. *well pleaſing*.

reaſonable ſervice] Or, *worſhip* ; that is, a ſpiritual ſervice, ſo called in oppoſition to the carnal rites of the ceremonial law ; and he calleth it a reaſonable ſervice, becauſe it conſiſteth not in the outward offering up of unreaſonable beaſts, as in the Old Teſtament : but in the offering up of our ſelves, who are men endued with reaſon. The like exhortation we have, Heb. 13. 15. 1 Pet. 2. 5. Or, agreeable to the rules of true reaſon.

V. 2. *be not conformed to this world*] That is, take not upon you the form and faſhion of this world, which lyeth altogether in wickedneſſe, 1 Joh. 5. 19. apply your ſelves not to the cuſtomes, diſpoſitions, and practices of worldly and corrupt men, deſcribed by the Apoſtle, Rom. 13. 13. Epheſ. 4. 18, 19. 1 Pet. 4. 3. 1 Joh. 2. 16.

but be ye transformed] See Epheſ. 4. 23. changed, or alterred in form and faſhion, not according to the body, but according to the ſoul and the faculties thereof ; that is, be ye regenerated and changed from your natural depravation in all parts of your ſoul, beginning from the very higheſt ; namely, the Underſtanding and Reaſon, by which alſo the Spirit of God doth work upon all other inferiour faculties.

by] Or, *in*.

that ye may prove] See Epheſ. 5. 17. Give proof by your godly life, that ye underſtand indeed what is the good will of God ; or that by the gift of a ſpiritual judgment you may diſcern and approve that the law of God is altogether good, and perfectly compleat, Pſal. 19. 8, 11. Rom. 7. 22. and to ſubmit our ſelves unto the ſame ; or that we may diſcern what according to the Law is good and acceptable unto God, and exactly correſpondent to his will revealed in his Word, which is the perfect rule according to which we are to frame our lives.

acceptable] Gr. *well pleaſing*.

V. 3. *through*] Or, *by*.

through the grace given unto me] By grace he meaneth his Apoſtolical office freely beſtowed upon him, as the word is taken, Rom. 1. 15.

to think of himſelf more highly] Or, *to be wiſe*.

but to think ſoberly] Gr. *to ſobriety*. We ſhall be ſober, if we take not that upon us which we have not, nor brag of that which we have. In the Greek there is a moſt elegant Paranomaſie in three words of like ſound, ὑπερφρονεῖν, φρονεῖν and σωφρονεῖν, which cannot be expreſſed in any other language ; and the Greek Scholiaſt thereupon obſerves, that the Apoſtle ſometimes uſeth choice figures of Rhetorick to ſhew that he was not ignorant of that Art : and yet not over frequently, that he might retain the ſimplicity and majeſty of his Apoſtolike ſtyle.

to every man, &c.] See Epheſ. 4. 7.

the meaſure of faith] By Faith he meaneth the knowledge of God in Chriſt, and the gifts which the holy Ghoſt poureth upon the faithfull.

V. 4. *For as we have many members*] See 1 Cor. 12. 12. There is a double reaſon of the precept going before ; the one is becauſe God hath not appointed every thing to be done by every man, but conſtituted divers vocations, the bounds whereof men ought not to paſſe : the other, for that the diverſity and inequality of vocations and gifts redoundeth to our commodity, ſeeing the ſame is therefore inſtituted, that we ſhould be bound one to another : whereupon it followeth, that no man ought to be grieved thereat, ſeeing that the uſe of every private gift is common.

Office] Gr. *action*, or, *operation*.

V. 6. *Having then gifts*] Or, *but having gifts*. See 1 Pet. 4. 10, 11.

whether prophecie] By prophecy he underſtandeth not the extraordinary gift of fore-telling things future, but the gift of expounding the holy Scriptures, as the Apoſtle himſelf declareth the meaning of the word, 1 Cor. 4. 3.

proportion of faith] Some by proportion of Faith underſtand an analogie to the Articles of the Creed, and from hence they collect this doctrine, that in all interpretations of holy Scripture, we have an eye to the Articles of the Chriſtian Faith, and give Expoſitions conformable thereunto ; and that rule is good : but yet it ſeemes that the Apoſtles words have another meaning here ; that he that hath the gift of prophecie, ought to exerciſe it according to the proportion of Faith, that is, according to the meaſure of that knowledge of heavenly myſteries revealed in Scripture, and given unto him.

V. 7. *he that teacheth*] Gr. Tec. *gift of teaching*. Here he divideth (as ſome conceive) Prophets into Doctors and Paſtours ; the Doctours ſimply ſearched into the meaning of Scripture, but the Paſtors beſides the Expoſition of the Text, or commenting upon it, applyed the ſenſe of Scripture to the ſpecial uſe of their hearers. The former reſemble our Readers in the Univerſity ; the latter our Preachers.

V. 8. *giveth*] Or, *imparteth*.

with ſimplicity] Or, *liberally*.

V. 9. *Let love be without diſſimulation*] Now he cometh to the duties of the ſecond Table, which he deriveth from charity, which is, as it were, the fountain of them all ; and he deſcribeth it by ſincerity, hatred of evil, earneſt ſtudy of good things, and good affection to help our Neighbour. If it be demanded, why the Apoſtle addeth here the Epithete, ſincere, or without diſſimulation, to love rather, than to other virtues ? the anſwer is twofold, either becauſe they are all compriſed in love, or becauſe there is almoſt no man who maketh not ſome ſhew of love or friendſhip to his Neighbour, though he bear ſecret rancor and malice in his heart.

Abhorre] Gr. *abhorring*, or, *hating*.

cleave] Gr. *cleaving*.

V. 10. Be *kindly affectionated*] See Heb. 13. 1. φιλοστοργία ſignifieth natural affection, and φιλαδελφία love of the brethren. His meaning therefore is, that we ſhould improve the natural affection we bear towards any to a higher pitch, even to Chriſtian charity.

with brotherly love] Or, *in the love of the brethren*.

in honour preferring one another] Gr. *going before one another*. The meaning is, not that we ſhould ambitiouſly ſtrive to out-ſtrip one another in getting places of honour or preferment one before another ; but ſtrive to prevent one another in offices of courteſie and humanity, and in giving honour one to the other, and yeelding the place and the hand. For Chriſtian humility teacheth not onely not to prefer our ſelves above our equals ; nor to equal our ſelves to our betters, but alſo in ſome caſes to equal our ſelves to our inferiours, yea and to prefer them alſo above us. *Primus gradus*, &c. 1. *Inferiorem ſe exhibere æquali.* 2. *Æqualem ſe exhibere inferiori.* 3. *Inferiorem ſe exhibere etiam inferiori.* Bernardus.

V. 11. *Not ſlothful in buſineſs*] Or, *remiſs in induſtry*. In the Original it is word for word, not remiſſe in your ſtudy or diligence, that namely which every one ought to employ about his calling, in a ſpiritual carefulneſſe, to the glory and ſervice of God, and to the good of the Church, and the ſalvation of the godly.

fervent in ſpirit] Zealous, not cold, not luke-warm, but earneſt in a holy ſpiritual affection.

ſerving the Lord] In ſome Editions it is not κυρίῳ, but καιρῷ, that is, ſerving the time ; which reading, if we ſhould admit, we muſt not underſtand the Apoſtle as if he commanded us to be *temporizers*, or to apply our ſelves to the corrupt cuſtomes and manners of the times ; but to keep time in all our actions, and doe them in the fitteſt ſeaſon ; and as the Apoſtle elſewhere exhorteth, to walk wiſely towards them that are without, redeeming the time, Col. 4. 5. Eph. 5. 16. becauſe the days are evil : But in the moſt ancient Copy of Tecla, and generally in the moſt correct Editions, the word is not καιρῷ, but κυρίῳ, not the time, but the Lord ; and the meaning is, that we ſhould have no other aime or ſcope in all our actions than his ſervice, and whatſoever our employment be, to conſider with all diligence as ſervants of the Lord, what his ſervice and honour requireth, Pſal. 2. 11. Epheſ. 6. 7.

V. 12. *tribulation*] Or, *affliction*.

V. 13. *Diſtributing*] Gr. *communicating*.

V. 14. *Bleſs them*, &c.] See Mat. 5. 44.

V. 15. *Rejoyce with them that doe rejoyce*] In theſe words he condemneth Stoical ſtupidity or apathy, and commendeth Chriſtian ſympathy. Some conceive that he alludeth to the two gates in Solomon's Temple, at the one whereof they entred, who were to be married, who were joyful and merry ; at the other thoſe who were to doe penance, and for a time were excluded from the company of the faithful, and theſe were always ſad and mournful. Druſius *ex* Rabbi Juda.

V. 16. *Mind not*] Gr. *not minding*.

condeſcend, &c.] Or, *be contented with mean things*, or, *being carried with the low, or lowly*.

Be not wiſe, &c.] See Prov. 3. 7. Iſa. 5. 21.

V. 17. *Recompence to*, &c.] See Prov. 20. 22. 1 Theſ. 5. 15. 1 Pet. 3. 9.

of all men] Gr. Tec. *of God and all men*.

V. 18. *live peaceably with all men*] See Heb. 12. 14.

V. 19. *avenge not*] Gr. *not avenging*.

give place unto wrath] The words may admit of a double conſtruction ; either give place to the wrath of thine enemy according to that precept, *currenti cede furori*, be not as forward to provoke and wrong him, as he is to wrong thee : or elſe give place to the wrath of God, that is, his judgment, prevent or hinder it not by revenging thy ſelf.

Vengeance is mine] Gr. *belongs to me*. See Deut. 32. 35. Heb. 10. 30.

V. 20. *Therefore if*, &c.] Gr. Tec. *But if*. See Prov. 25. 21.

in ſo doing] Gr. *doing this*.

Coales of fire on his head] Either the meaning ſeemeth to be, thou ſhalt heap Gods judgments like coales of fire upon him : or, as Saint Auguſtine, lib. 3. de doc. Chriſt. c. 16. *Urentes pœnitentiæ gemitus, quibus ſuperbia ſanatur ejus qui dolet ſe inimicum fuiſſe hominis, à quo ejus miſeriæ ſubvenitur :* by rendering good for evil, thou ſhalt bring heartburning and ſorrow to him ; his own conſcience checking him, for intending miſchief to ſuch an one, who hath deſerved well of thee, and releeved thee in thy greateſt danger and want. Yet whether he mean by Coales of fire, Gods Judgments, or his Enemies Conſcience pricking and vexing him, we muſt not doe good unto him and releeve him in his neceſſity to this end, that God may take vengeance on him, or he on himſelf for his evil mind towards us, for that were to be overcome of evil; but we muſt doe it out of our pure love and Chriſtian charity; for that is to overcome evil with good.

V. 21. *Be not*] Gr. *Be not thou.*

overcome] Gr. *overcome thou.*

CHAP. XIII.

Verſ. 1. L*Et every ſoul*] That is, every man, though an Apoſtle, though an Evangeliſt, though a Prophet, ſaith Saint Chryſoſtome: therefore the tyranny of the Pope over all Kingdomes muſt down to the ground. And as this Text overthrows the Popes temporal Monarchy, ſo alſo the exemption of Monks and Eccleſiaſtical perſons from the power of the civil Magiſtrate.

be ſubject] See Tit. 3.1. 1 Pet. 2.12. Not onely obeying them, but alſo dutifully acknowledging and honouring them.

unto the higher Powers] Not onely to the ſupream Magiſtrates, but alſo all thoſe that are in authority under them, 1 Tim. 2. 2. 1 Pet. 2. 13, 14.

there is no power, &c.] See Wiſd. 6.3.

ordained of God] Or, *ordered.* That is, inſtituted of God among mankind to rule and govern men in order as in Gods ſtead. For God is the Author of this order in the world: and all thoſe which attain unto this dignity or excellency, do attain unto it either by his manifeſt will and approbation when the meanes are juſt and lawful; or elſe by his ſecret providence, with permiſſion and toleration, when the means are unlawful; and it is juſt and equal that man ſhould approve and tolerate that which God himſelf approves and tolerates; and that he approves and tolerates, which we cannot by any lawfull means appointed by him decline or avoid. All therefore who reſiſt authority, make war after a ſort with God himſelf.

V. 2. *to themſelves damnation*] Or, *judgment.* The word in the Original ſignifieth as well judgment as damnation, and thereby we are to underſtand puniſhment, which they ſhall receive aſwell from God as the Magiſtrates, who reſiſt the powers ordained of God, not onely by open rebellion, as Abſalon, but alſo by not yeelding obedience to their commands in thoſe things that are not againſt the Word of God.

V. 3. *to good works*] Gr. *of good works.*

to the evil] Gr. *of the evil.*

do that which is good] What the Apoſtle meaneth by doing that which is good here, is well expreſſed by the Emperour Juſtinian in the entrance to his laws: *honeſtè vivere*; *alterum non lædere*; *ſuum cuique tribuere*: to live honeſtly, to hurt no man by word or deed, and to give every man his due.

V. 4. *for good*] Gr. *to good.*

V. 5. *but alſo for conſcience ſake*] That is, out of the fear of God, that we may keep a good conſcience before him, who hath ſet the Magiſtrate over us: but this our ſubjection out of conſcience, muſt be reſtrained to ſuch their commands as are agreeable to Gods Law: For if they command unlawful things, we muſt anſwer as Peter teacheth us, That it is better to obey God than man.

V. 6. *pay you*] Or, *ye pay.*

V. 7. *Render therefore*, &c.] See Mat. 22.21.

V. 8. *hath fulfilled the law*] For the whole law commandeth nothing elſe but that we love God and our Neighbour: but ſeeing Paul ſpeaketh here of the duty we owe one to another, we muſt reſtrain the word law to the ſecond Table.

V. 9. *Thou ſhalt not commit adultery*] See Exod. 20. Deut. 5.

comprehended in this ſaying] Gr. *reduced to this head.*

Thou ſhalt love thy Neighbour as thy ſelf] See Lev. 19.18. Mat. 22. 39. Gal. 5. 14. Jam. 2.8.

V. 11. *And that*] An application taken from the circumſtance of time, which alſo it ſelf putteth us in mind of our duty, ſeeing the darkneſſe of ignorance, and wicked affections by the knowledge of Gods truth is driven out of us; we ought now to order our life according to that ſure and certain rule of all righteouſneſſe and honeſty, being fully grounded upon the efficacy of the Spirit of Chriſt.

knowing the time] To wit, of the light of the Goſpel, which is like the *dawning* of that great *eternal day*, which groweth ſtill more and more lightſome; and therefore it is now full high time to leave the ſleep of ſinne and ignorance, wherein we were drowned as it were formerly.

our ſalvation] That is, the accompliſhment of it in the life to come, the end of our Faith, 1 Pet. 1.9. The prize of our heavenly calling in Chriſt Jeſus, 1. Cor. 9.24, 25. Phil. 3.14.

nearer than when we beleeved] That is, than when we firſt beleeved, or began to beleeve. An Hebraiſme like to that we often finde in the book of Kings, as Hoſea *reigned*, Ahaz *reigned*, that is, he began his reign. In theſe words the Apoſtle taketh a metaphor from thoſe who run in a Race, who the farther they have run from the *Stand*, the nearer they draw to the Mark. The beginning of our converſion, is like the entrance into that race; the continuation thereof, and our growth in grace, is like our progreſſe in that Race, and ſalvation is as the *goale* or *prize*. The meaning then is, we are now come nearer unto ſalvation by our Chriſtian courſe, and even ready to lay hold on it, Phil. 3. 12. 1 Tim. 6. 12. and therefore we muſt not faint, but continue our ſpeed to the end, 2 Tim. 4. 7. for it would be too great ſhame and damage alſo, being ſo near the mark, that by faintneſſe, or turning out of the way, we ſhould not *obtain*: for the nearer we come to the prize, the harder we ought to put forward to attain it.

V. 12. *The night*] Either the night of ignorance, 1 Theſ. 5. 5. Act. 19. 31. Or the time of this preſent worlds abiding, which is but as an obſcure night compared to the world to come, and the better part thereof is ſpent already, the eternal *day drawing on amain*, 1 Cor. 7. 29.

the day is at hand] We are arrived unto the ſaving knowledge of Chriſt, but not perfectly as yet, ſo long as we continue in this life: but we enjoy ſuch a light here as there is, when the day begins to *break*.

caſt off] As men when they ſee the glimmering of the day, caſt off their night-clothes, ſo we ſeeing a glimmering of the Goſpel, ought to caſt off the works of darkneſſe like *night attire*, and have no more to do with them, Epheſ. 4.22.

the works of darkneſſe] That is, ſinnes, which fly and ſhun the light: which may be termed works of darkneſſe in three regards, 1. Becauſe, they proceed from darkneſſe, to wit, ignorance in the underſtanding. 2. Becauſe, for the moſt part, ſuch works are done in the dark, that the obſcurity of the night may ſhadow them. 3. Becauſe, they tend and bring men, if they caſt them not off in time, to utter darkneſſe, where ſhall be weeping and gnaſhing of teeth.

put on] As thoſe that riſe out of their ſleep, put on their apparel to cover their nakedneſſe, and fit themſelves for the buſineſſe of the day: ſo now ſeeing the night of your ignorance is paſt, ſhake off your carnal ſecurity, and adorn your ſelves with divine virtues, which are both the *habit* and *armour* of a Chriſtian.

the armour of light] Gr. Tec. *the works of light.* The word ſignifieth whatſoever the body is covered withall, againſt any hurts or wounds; and by it we are to underſtand all thoſe graces of the Spirit, wherewith our ſoules are not onely adorned, but armed and fenced againſt the hurts and wounds of the world, and of the fleſh, and the Devils temptations, 2 Cor. 6.7. Eph. 6.11.

of light] That is, bright and gliſſening armour in perpetual uſe, not ruſty through diſuſe; or ſuch armour as ſhines to the glory of God, and caſts a luſtre from the light of true knowledge, for ſuch becomes thoſe that are called to the light, and deſire to walk honeſtly as in the light.

V. 13. *Honeſtly*] Or, *decently.*

not in rioting and drunkenneſſe, &c.] Luke 21.34.

V. 14. *But put ye on the Lord Jeſus Chriſt*] To put on Chriſt, is to be poſſeſſed and ruled by the ſpirit of Chriſt, to embrace his righteouſneſſe by faith, and follow all his virtues, adorning our ſoules with a true and lively reſemblance of him, in heart and life.

make not proviſion for the fleſh] See Gal. 5. 16. 1 Pet. 2.11. The Apoſtle forbiddeth not to provide for the bodies decent raiment, meat, drink, phyſick, and the like neceſſaries for the ſuſtenance of this preſent life. For that is commanded, Epheſ. 5.29. 1 Tim. 5.8. 23. But to ſatisfie mens boundleſſe deſires, or provide ſuch things as tend to exceſſe and pride, gluttony, drunkenneſſe, and uncleanneſſe.

fulfill the luſts thereof] Gr. Tec. *to concupiſcence thereof.*

CHAP. XIV.

Verſ. 1. H*Im that is weak*] Now the Apoſtle ſheweth, how we ought to behave our ſelves towards our brethren in things indifferent, offending in the uſe of them, not of malice, but for lack of knowledge in the point of Chriſtian liberty. In this caſe they are to be inſtructed gently and patiently, ſo that we apply our ſelves to their ignorance in ſuch matters according to the rule of charity, bearing with them for a time, till they are more fully inſtructed.

in the faith] Either by *weak* in the Faith, he meaneth a new convert, as Alipius ſometimes was, who by reading this very Text of Scripture, and St. Auguſtines Diſcourſe thereupon, was throughly and fully reſolved in the Chriſtian profeſſion, as St. Auguſtine was by reading the former verſe: Or by Faith here the Apoſtle means not ſuch an one, who doubteth of the fundamental points of Chriſtian Faith, but is not ſufficiently inſtructed concerning the uſe of things indifferent; ſuch an one the Apoſtle will not have us ſhun, but receive him into our company, yet not at the firſt, to trouble his conſcience with thoſe ſcrupulous points, leſt by our doubtful and uncertain diſputations he go away in doubt more than he came, or ſtart back with a wounded conſcience.

not to doubtful diſputations] Or, *not to judge his doubtful thoughts.* Or, *the diſcernings of reaſonings.*

V. 2. *may eat all things*] He that is perfectly inſtructed in the doctrine of Chriſtian liberty knoweth by Faith, that the difference of meates appointed by the Ceremoniall Law is now taken away, and that hee now may without ſcruple of Conſcience, eat of any wholeſome and ſavourly meates with giving GOD thanks.

eateth herbs] This he ſpeaketh, ſaith Oecumenius, of ſome Jewes who embraced the Chriſtian faith, yet out of tenderneſs of conſcience, being not ſufficiently inſtructed in the Doctrine of Chriſtian liberty, abhorred from Swines fleſh, and other meats prohibited by the Law, and to the end they might give no offence, neither to the Jew zealous of the law of Moſes in eating ſuch meats, nor to the Chriſtian by refuſing them, and by their practice condemning them for eating ſuch meats, they contented themſelves with herbs.

V. 13. *Let not him that eateth*] In ſuch matters, ſaith the Apoſtle, let neither they which know their liberty, proudly deſpiſe their weak brother, neither let the unlearned frowardly and perverſly condemn that which he underſtandeth not.

deſpiſe] Gr. Tec. *judge.*

for God hath received him] Into his family, that is, the Church, ſeeing he that eateth, and he that eateth not, are notwithſtanding the members of Chriſt; neither he that eateth not can juſtly be contemned, neither he that eateth be juſtly condemned.

V. 4. *Who art thou that judgeſt another mans ſervant*] See Jam. 4. 12. Becauſe, ſaith the Apoſtle, he that is ignorant to day, may be endued to morrow with farther knowledge, that ſo he may alſo ſtand ſure, therefore it belongeth to God, and not to man, to pronounce the ſentence of condemnation.

maſter] Gr. *Lord.*

Yea, he] Gr. *But he.*

holden up] Or, *eſtabliſhed.*

V. 5. *one day above another*] He ſpeaketh not of ſuch, who after an Heatheniſh manner accounted ſome dayes good and fortunate, but others evil and unlucky. For ſuch at all are not to be born withall among Chriſtians. But of ſuch converted Jews, who though they beleeved in Chriſt, yet thought ſuch days as were appointed by the law for faſting, or feaſting, to be more apt, and fit than others for the worſhip of God.

fully perſwaded in his own mind] Or, *fully aſſured.* That he may ſay in his conſcience, that he knoweth, and is perſwaded by Jeſus Chriſt, that no meat or day is unclean, or profane in it ſelf, and this perſwaſion muſt be grounded upon Gods Word.

V. 6. *that regardeth*] Or, *obſerveth.*

regardeth it unto the Lord] Or, *obſerveth.* That is, he that keepeth the difference of dayes, he doth it in honour of God, who in his law appointed ſuch difference of dayes, and this weak Chriſtian knoweth not but that that law is yet in force.

regardeth] Or, *obſerveth.*

to the Lord he doth not regard it] That is, he obſerveth not the difference of days in honour of the Lord Chriſt, who hath freed all true beleevers from all legal obſervations, which he being now perfectly inſtructed in the faith, knoweth to be but ſhadows, vaniſhing at the preſence of the body, which is Chriſt. Now becauſe he that obſerveth the day, obſerveth it to the Lord, as likewiſe he that obſerveth it not, obſerveth it not to the Lord, God ſhall judge whether theſe doe well or not; and therefore you ſhould rather ſtrive about this, how every one of you may be allowed of God; than think upon other mens doings, and raſhly and uncharitably cenſure them.

eateth to the Lord] Giving God thanks: he that eateth indifferently of all meats, eateth in honour of God, giving him thanks both for the meat he hath given him, and for the liberty he hath granted him to eat of it.

to the Lord he eateth not, &c.] He that taſteth not of any meat prohibited by the law of Moſes, doth it in honour of God, who appointed ſuch a difference to be obſerved, and he giveth him thanks both for the meat he affordeth him, and for the direction of his choice delivered in the law, which he knoweth not as yet to be abrogated.

V. 7. *For none of us liveth to himſelf*] We muſt not ſtick in the meat it ſelf, but in the uſe of it, ſo that he may juſtly be reproved, who ſo liveth, that he caſteth not his eye upon God. For both our life and death ought to be dedicated to him, and for this cauſe properly and principally Chriſt died, and not ſimply that we might eat this or that meat.

V. 8. *For whether we live*] Gr. *If we live.*

whether we die] Gr. *If we die.*

V. 9. *died, and roſe*, &c.] Gr. Tec. *died, and lived.*

V. 10. *But why doſt thou judge thy brother*] The concluſion is, we muſt leave to God his right, and therefore in matters which, according as the conſcience is affected, may be either good or evil, the ſtrong muſt not ſleight, much leſſe condemn the weak brethren.

we ſhall all ſtand before the judgment ſeat, &c.] See 2 Cor. 5. 10.

of Chriſt] Gr. Tec. *of God.*

V. 11. As *I live, ſaith the Lord*] See Iſa. 45. 23. Phil. 2. 10. This is the forme of an Oath proper to God onely: For He, and none but He, hath life and being of himſelf.

V. 13. *that no man put a ſtumbling block*] He rebuketh by the way, thoſe malicious judgers of others, who occupy their heads about nothing ſo much, as to finde fault with their brothers actions; whereas they ſhould rather beſtow their wits upon this, that they doe not by their diſdainfulneſs, or raſh cenſuring, either caſt their brethren clean down, or give them any offence by the unſeaſonable uſe of their Chriſtian liberty. Here the difference between *ſcandalum datum*, and *ſcandalum acceptum*, muſt be retained; a ſcandal taken, and not given is, when any taketh offence at us for diſcharging our duty, as the Phariſees took offence at Chriſts doctrine and miracles; a ſcandal given is, when by our undiſcreet carriage, or unſeaſonable uſe of our Chriſtian liberty, we miniſter a juſt occaſion of offence to our brother.

occaſion to fall in his brothers way] Gr. *occaſion of offence to his brother.*

V. 14. *unclean*] Gr. *common.*

of it ſelf] Or, *by it ſelf.*

unclean] Gr. *common.*

V. 15. *with thy meat*] Gr. *for*, or, *by occaſion of thy meat.*

now walkeſt thou not charitably] Gr. *according to charity.* Becauſe thou beareſt not with thy brothers infirmity; but being puft up with the knowledge of thy Chriſtian liberty, takeſt no care how thou woundedſt his weak conſcience.

Deſtroy not him with thy meat] See 1 Cor. 8. 11. That is, give him not ſuch offence by the uſe of thy Chriſtian liberty, that thou alienate his mind from the Chriſtian profeſſion, and thereby become the ruine of him for whom Chriſt died, whoſe example we ought to follow, who was ſo far from deſtroying the weak with meat, that he gave his life for them.

V. 16. *good be evil ſpoken of*] By the abuſe of Chriſtian liberty, the Goſpel cometh to be evil ſpoken of, as though it opened a way to attempt any thing whatſoever, and emboldened us to all things.

V. 17. *Is not meat and drink*] That is, dependeth not upon, or conſiſteth not in theſe outward things, but in the ſtudy of righteouſneſſe, and peace, and comfort of the Holy Ghoſt.

V. 18. *in theſe things ſerveth*] Gr. Tec. *in this ſerveth.*

V. 19. *follow after the things which make for peace*] Gr. *things of peace.* Here is a general concluſion; the uſe of our liberty, yea, and of our whole life, ought to be referred to the edifying of one another; inſomuch, that we eſteem that unlawful by reaſon of the offence of our brother, which is of it ſelf pure and lawful.

V. 20. *All things indeed are pure*] See Tit. 1. 15.

V. 21. *It is good neither to eat fleſh*, &c.] See 1 Cor. 8. 13.

V. 22. *Haſt thou faith*] Here he giveth a double warning in theſe matters; one which pertaineth to the ſtrong, that he which hath obtained a ſure knowledge of this liberty, keep that treaſure to himſelf, to the end that he may uſe it wiſely and profitably: the other which reſpecteth the weak, that they doe nothing raſhly by other mens example with wavering conſciences; for that cannot be done without ſinne, whereof we are not perſwaded by the Word of God, that he liketh it and approveth it.

alloweth] Or, *proveth.*

V. 23. *he that doubteth*] Or, *diſcerneth and putteth a difference between meats:* He that is well aſſured of the Chriſtian liberty, he may well abſtain even from lawful things, to condeſcend to the weakneſſe of his brethren: but he that is not ſo aſſured, neither may, nor ought thus to pleaſure another againſt the dictate of his own conſcience.

is damned] Or, *condemned.* He that is not fully aſſured as yet, that all kind of meat is clean and lawful, if he notwithſtanding eat of meats forbidden by the law, he wounds his own conſcience, and makes himſelf guilty of condemnation.

for whatſoever is not of faith, is ſinne] Or, *and whatſoever.* Although S. Proſper, and other Divines both antient and later, alleage this Text, to prove that all the works of Infidels are ſins, becauſe they are done by men who have not faith; and by conſequence this rule of the Apoſtle may ſome way ſerve to diſcover, and refute that errour of Papiſts and Pelagians, who deny all the works of Infidels to be ſins: yet the proper and genuine meaning of this aſſertion of the Apoſtle, is not, whatſoever is done by an Infidel is ſinne: but whatſoever is done even by a beleever with a wavering conſcience, without aſſurance that the work he doth is pleaſing unto God, and hath warrant from his Word, to him is ſinne.

CHAP. XV.

Verſ. 1. WE *then that*] Gr. *But we that.*

V. 2. *good to edification*] In the Greek, there is an article ſet before the adjective *good*, which importeth the *chief good*, which tendeth to the eternal ſalvation, which is expreſſed in the next word *edification*, ſigniſying their profit and encreaſe in godlineſſe, which hath the promiſe of this life, and the life to come.

V. 3. *The reproaches of them*, &c.] See Pſal. 69. 9.

V. 5. *Now the God of patience and conſolation*] See 1 Cor. 1. 10.

grant you] Gr. *give to you.*

according to Chriſt Jeſus] Or, *after the example of.*

V. 6. *and one mouth*] Gr. *in one mouth.*

V. 7. *as Chriſt alſo received us*] He did not diſdain us, but received us of his own accord, to make us partakers of Gods glory.

V. 8. *Now I ſay*] Gr. Tec. *For I ſay:* He applyeth the example of Chriſt to the Jews, whom he vouchſafed this honour for the promiſes which were made unto their Fathers, although they were never ſo unworthy, that he executed the office of a Miniſter amongſt them with marvellous patience; therefore much leſſe ought the Gentiles deſpiſe them for certain faults, whom the Sonne of God ſo much eſteemed.

Miniſter of the circumciſion] Not becauſe he adminiſtred the Sacrament of *Circumciſion* to any; for contrarywiſe he inſtituted baptiſm in ſtead of circumciſion: but by circumciſion here the Jews are meant as Abraham, Rom. 4.12. is called the Father of *Circumciſion*, that is, of the circumciſed Jews: Now though Chriſt preached to all, both Jews and Gentiles, the glad tidings of the Goſpel; yet having taken upon him the forme of a ſervant, to purchaſe and work our ſalvation for his Church, he had ſtill a ſpecial eye to them; amongſt whom he did perſonally execute his Miniſtery.

for the truth of God] In the common reception both of the Jewes and Gentiles, there is this onely difference, that in that of the Jewes, God did in a ſingular manner manifeſt his truth, that is, his faithfulneſſe in performing his promiſes made unto them: but in that of the Gentiles he did more eſpecially ſhew forth the greatneſs of his mercy to his utter enemies, namely, to a people that ſtood in oppoſition againſt him; and therefore there is no reaſon, why the Jews being honoured by Chriſts own Miniſtery, and by the old promiſes and Covenant of God, ſhould be deſpiſed and vilified by the Gentiles; nor on the other ſide, that the Gentiles to whom God had ſhewed mercy ſhould be condemned by the Jews.

V. 9. *For this cauſe*, &c.] See Pſal. 18.49.

V. 12. *Rejoyce ye Gentiles with his people*] See Deut. 32.43.

V. 11. *Praiſe the Lord all ye Gentiles*] See Pſal. 117.1.

V. 12. *There ſhall be a root of Jeſſe*] See Iſa. 11.10.

V. 13. *Now the God of hope*] That is, the God in whom we hope, or, the God who is the Author of hope, who by the graces of his Spirit, worketh in us both faith and hope. This very Title of God may ſerve as a ſoveraign Antidote againſt deſpair; for why ſhould any deſpair of his mercy, who is the God of hope?

fill you [Gr. *ſhall fill you.*

peace in beleeving] That is, peace of conſcience, free, not onely from all terrours of wrath to come, but ſcrupulous doubting concerning things indifferent, of which he ſpake before.

through the power]. Gr. *in the power.*

V. 14. *filled with all knowledge*] That is, knowledge of all things that appertain to the doctrine of ſalvation, or perfect knowledge, ſo far as it may be attained of us in this life, wherein the beſt and moſt learned know but in part, and ſee but as through a glaſs darkly, 1 Cor. 13.12.

admoniſh one another] Or, *inſtruct one another.*

V. 16. *the Miniſter*]. Or, *a Miniſter.*

miniſtring the Goſpel of God] Gr. *ſerving in the holy work of the Goſpel.*

Offering up of the Gentiles] Or, *ſacrificing*. He ſpeaketh not of any holy oblations of the Gentiles, or any thing they offer unto God; but of the Gentiles themſelves, whom the Apoſtle offered to God a ſacrifice, Rom. 12.1.

V. 17. *I have therefore whereof I may glory*] He extolleth Apoſtleſhip very highly by the marvellons effects thereof; but yet ſo, that he giveth all the glory to God, as the onely Author; and doth not properly reſpect himſelf, but this rather, that men might leſſe doubt of the truth of the doctrine which he propoundeth to them.

glory through Jeſus] Or, *rejoyce in Jeſus.*

in thoſe things] Or, *concerning thoſe things.*

V. 18. *which Chriſt hath not wrought by me*] Chriſt was ſo with me in all things, and by all means, that if I would never ſo fain, yet I cannot ſay what he hath done by me to bring the Gentiles to obey the Goſpel. Or, I will ſpeak onely of things done by my Miniſtery.

To make the Gentiles obedient] Gr. *to the obedience of the Gentiles.*

V. 19. *Through mighty ſigns*] Gr. *in the power of mighty ſigns.*

by the power of the Spirit] Gr. Tec. *by the power of the holy Spirit.* The word Power in the former part of this verſe ſignifieth the force and working of wonders; and in the latter it ſignifieth Gods mighty power, who is the worker of thoſe wonders: ſo that in theſe words the Apoſtle implyeth a double action of God; outward, in working wonders by the hands of St. Paul to the converſion of the Gentiles; and inward, whereby by the grace of his Spirit, he wrought faith and repentance in them.

V. 20. *another mans foundation*] That is, preach the Goſpel where the Church had been planted by another man: for that were as it were to graff on his ſtock, and build upon his foundation; that is, the foundation of Chriſtian doctrine laid by him.

V. 21. *To whom he was not ſpoken of*] See Iſa. 52.15.

V. 22. *much*] Or, *many ways*, or, *oftentimes.*

V. 24. *will*] Or, *ſhall.*

with your company] Gr. *with you*, verſ. 32.

V. 25. *to miniſter unto the Saints*] Gr. *miniſtring to the Saints.* That is, to perform this office and ſervice for the Saints, to carry them that money which was gathered for their uſe; for otherwiſe if the word *Miniſter* be taken for the exerciſing his Miniſterial Function, St. Peter, to whom the Miniſtery of the Circumciſion was ſpecially commended, Gal. 2. 7. as the Apoſtleſhip of the uncircumciſion to Paul, was properly the Miniſter of the Jewes, where God ſpecially bleſt his labours; though, as S. Ambroſe rightly obſerveth, S. Peters miniſtery was not ſo confined to the Jews, but that he might, and did ſometimes preach to the Gentiles, as likewiſe did S. Paul to the Jews.

V. 27. *if the Gentiles*, &c.] See 1 Cor. 9.11.

V. 28. *have ſealed*] I have really performed, and ſealed as it were with my ring.

this fruit] By fruit he meaneth the money gathered for the uſe of the Poor, which he fitly here, as alſo Phil. 4.17. calleth the fruit, not becauſe (ſaith he) I deſire a gift, but that I deſire fruit that may abound to your account. Alms-deeds may be called a fruit, as well becauſe every good tree, that is, every faithful man, beareth ſuch fruit; as alſo becauſe ſuch good works are fruitful, that is, beneficiall and profitable, both to the Poor who receive, and the Rich that give.

V. 29. *And I am ſure that when I come*] He promiſeth them through the bleſſing of God, not to come empty unto them; and requiring of them the duty of prayers, he ſheweth what thing we ought chiefly to reſt upon in all difficulties and adverſities.

bleſſing of the Goſpel of Chriſt] Gr. Tec. *benediction*, or, *bleſſing of Chriſt.*

V. 30. *for the love of the Spirit*] For that mutuall conjunction wherewith the Holy Ghoſt hath tyed our hearts and minds together.

V. 31. *do not beleeve*] Or, *are diſobedient.*

V. 32. *with joy*] Gr. *in joy.*

CHAP. XVI.

Verſ. 1. I *Commend unto you*, &c.] Having made an end of the whole diſputation, he cometh now to familiar commendations and ſalutations, and that to good purpoſe; to wit, that the Romans might know who were moſt to be honoured and made account of amongſt them, and alſo whom they ought to ſet before them to follow, and therefore he attributeth to every one of them peculiar and ſingular teſtimonies.

V. 2. *In the Lord*] That is, for Chriſts ſake, which is proper to the Chriſtians; for the Heathen Philoſophers have reſemblance of the ſame virtues, namely, Humanity, and Hoſpitality; yet becauſe what they doe in this kinde, is not done out of faith in Chriſt, nor to the glory of God, but for their own fame and honour; the works they moſt brag of, are no better than *ſhining ſins*, or *glittering abominations.* Or, the meaning of the phraſe may be, *receive her in the Lord*, that is, into the communion of the faithful, and eſteem her as a member of the Lords myſtical body.

ſuccourer] Or, *aſſiſter.*

V. 3. *Priſcilla and Aquila*] See Act. 18.2,16.

helpers] Gr. *fellow-labourers.*

V. 5. *the Church*] That is, the company of the faithful: For in ſo great a City as Rome was, there were divers Aſſemblies of beleevers which were held in ſome private mens houſes, where they might meet ſafeſt, the State then, and for ſome hundred years after, not permitting them any publike Temples or Auditories.

the firſt-fruits of Achaia] That is, the firſt of Achaia that beleeved in Chriſt, and conſecrated himſelf and his family to God, and after him there followed a great crop of true beleevers there.

V. 6. *beſtowed much labour on us*] Or, *laboured in many things for us.*

V. 7. *among the Apoſtles*] That is, are eminent Evangeliſts or Preachers of the Goſpel; for the word *Apoſtle* is not aſcribed alone to the twelve Apoſtles, but ſometimes in a larger ſenſe to other Doctors and Miniſters of the Church; as, 2 Cor. 8.23. Phil. 2.25. Or ἐπίσημοι ἐν ἀποςόλοις, may ſignifie not that theſe men were Apoſtles, but men very well known to the Apoſtles, and highly eſteemed of them.

were in Chriſt before me] In the Church by the profeſſion of the faith of Chriſt, being converted before me, or engraffed by faith into Chriſt, who is the true Vine, Joh. 15.1.

V. 10. houſhold] Or, friends.

V. 11. houſhold] Or, friends.

V. 14. *Hermas*] Origen, a very learned and ancient Writer, conceiveth that this Hermas was the Author of the Book entituled *Paſtor*, becauſe the Angel therein is ſaid to appear in the likeneſſe of a ſhepherd, this book he conceiveth to be divinely enſpired; but St. Jerome in his *Prologus Galeatus* reckoneth it among Apocryphall books: and Euſebius in his third book of Eccleſiaſtical Story, ſaith, That many in his time took exception againſt this Book, though by many it were aſcribed to this Hermas, whom S. Paul ſaluteth.

V. 16. *Salute one another with an holy kiſs*] See 1 Cor. 16.20. 2 Cor. 13.12. 1 Pet. 5.14. He calleth that a holy kiſs, which proceedeth from an heart which is full of holy love, now this is to be referred to the manner uſed in thoſe days.

V. 17. *mark them*] Either ſet a brand upon them; 2 Theſſ. 3.15. or warily and diligently obſerve them, as though you would ſcout out for your enemies in a Watch-tower; or obſerve them to ſhun them.

contrary to the] Or, *beſide the.*

V. 18 *fair ſpeeches*] The word which he uſeth ſignifieth a promiſing which performeth nothing.

ſimple] Or, *harmleſs.*

V. 19. *ſimple*] Or, *harmleſs.*

V. 20. *the God of peace*] The Author and Conſerver of the true ſpiritual peace of the Church, which theſe ſchiſmatical and factious men, ſet on by the Devil, do endeavour to their utmoſt to diſturb.

bruiſe Satan] Or, *tread.* Shall make that by Chriſt ye ſhall overcome him. The Apoſtle ſeemeth here to have an eye unto the firſt Evangelical promiſe, Gen. 3. 15.

V. 21. *Timotheus*, &c.] Acts 6. 1.

V. 22. *wrote* this *Epiſtle*] This Tertius was not the author of this Epiſtle, or pen-man of the holy Ghoſt, but St. Pauls Scribe, who wrote from his mouth as Baruc did from Jeremies, Jer. 36. 18.

V. 23. *chamberlain*] Gr. *ſteward*.

V. 25. *that is of power*] He ſetteth forth the power and wiſdom of God, with thankſgiving, which eſpecially appeareth in the Goſpel; and he maketh mention alſo of the calling of the Gentiles, to confirm the Romanes in the hope of this ſalvation.

which was kept ſecret] See Epheſ. 3. 9. Col. 1. 26.

ſince the world began] Gr. *ſecular*, or, *everlaſting times*.

V. 26. *for the*] Gr. *to the*. See Rom. 1. 5.

ANNOTATIONS

ON THE FIRST EPISTLE OF *PAUL* THE APOSTLE TO THE *CORINTHIANS*.

The ARGUMENT and ANALYSIS.

THe *drift of the Apoſtle in this Epiſtle, is, to beat down carnal Wiſdom, and affected ſtrains of Eloquepce, and to ſet among the* Corinthians, *the powerful Preaching of* Chriſt *Crucified; and farther, to inſtruct them, and in them all Chriſtians, in the Doctrine of Chriſtian Liberty, of the Sacraments, of the Old and New Law, of the nature and difference of Spiritual Gifts, and of the Reſurrection of the dead.*

The parts of this Epiſtle are principally four:

1. *A reproof of divers ſcandals and abuſes among the* Corinthians; *as namely*;
    1. *Their diſſentions and factions, ſiding with their ambitious Teachers*, Chap. 1, 2, 3, 4.
    2. *Their toleration of Inceſt*, Chap. 5.
    3. *Their vexing one another with Law-ſuits, before infidel Judges*, Chap. 6.
    4. *Their abuſe of their Chriſtian liberty*, Chap. 8. 10.
    5. *Their diſorders in their Holy Aſſemblies*. Chap. 11.
2. *Reſolution of doubts propounded to him.*
    1. *Concerning marriage and ſingle life*, Chap. 7.
    2. *Concerning the nature and condition of glorified bodies, at, and after their Reſurrection*, Chap. 15.
3. *Directions.*
    1. *Concerning their carriage towards their weak Brethren*, Chap. 9.
    2. *Their preparation to the Sacrament*, Chap. 11. *from the* 23. Verſe *to the end.*
    3. *Concerning the uſe of Spiritual Gifts in general, and the exerciſe of the Gift of tongues, and prophecie in particular*, Chap. 12, 14.

9. *Exhortation to charity, and a liberal contribution to the Saints at* Jeruſalem, Chap. 13. 16.

CHAP. I.

Verſ. 1. AN *Apoſtle*] If he be an Apoſtle he muſt be heard, although ſometimes he reprehend them ſharply, ſeeing he hath not his own cauſe in hand, but is a meſſenger that bringeth the commands of Chriſt.

through] Or, *by*.

Soſthenes our *brother*] In Chriſt, or in the miniſtery of the Goſpel, whom he joyneth with himſelf in this inſcription, that the doctrine might be confirmed by two witneſſes, 2 Cor. 13. 1. This Soſthenes was the chief ruler of the Synagogue, whom the Greeks took and beat before the judgement ſeat, Acts 18. 17.

V. 2. *are ſanctified in Chriſt Jeſus*] See Acts 15. 9. The Father ſanctifieth us; that is to ſay, ſeparateth us from the wicked in giving us to his Son, that he may be in us, and we in him.

called to be *ſaints*] See Rom. 1. 7. Whom God hath called to holineſs, or called effectually according to his eternal purpoſe, Rom. 8. 28.

V. 4. *I thank my God*] Intending to condemn many vices in the Corinthians, that he might not ſeem to do it out of ſpleen, or malice, or envy, he beginneth with a true commendation of their virtues, yet ſo that he referreth all to God as the Author of them, and that in Chriſt, that the Corinthians might be more aſhamed to profane and abuſe the holy gifts of God.

on your behalf] Or, *concerning you.*

V. 5. *in all utterance*] Or, *all kinde of ſpeech.* In the Original it is, in all ſpeech: thereby the Apoſtle meaneth, either that they excel in the gift of tongues, which ſome of them abuſed and are therefore reproved by the Apoſtle, Chap. 14. Or, by utterance he meaneth not affected ſtrains of Rhetorick, but a gift of holy eloquence, ſuch as Apollo is commended for, who was an eloquent man mighty in the Scriptures.

and in *all knowledge*] Seeing that whilſt we live here we know but in part, and propheſie in part: the word *All* muſt be reſtrained to the preſent ſtate of the faithful, and to ſuch knowledge as is needful to ſalvation, Rom. 15. 14.

V. 6. *teſtimony of Chriſt*] That is, the Goſpel which teſtifieth of Chriſt; or, as theſe gifts are a teſtimony of Jeſus Chriſt in you.

confirmed in you] Proved by theſe gifts, or the teſtimony of Jeſus Chriſt received by faith: for he that beleeveth ſealeth the truth of Gods word.

V. 7. *coming of our Lord Jeſus Chriſt*] Gr. *revelation*. His ſecond coming when he ſhall come with glory to judge both quick and dead. In the Greek it is the revelation of Jeſus Chriſt, becauſe he is now hid; but then his glory ſhall be manifeſted, for he ſhall come with the clouds and great glory, Col. 3. 3.

V. 8. *blameleſs*] Some obſerve that the word in the Original, ſignifieth not without fault, but without crime. If we read blameleſs, either he ſpeaketh of the elect among the Corinthians, who though they might ſometimes grievouſly fall, yet were raiſed up again by repentance; and though the beſt cannot be ſaid to be blameleſs ſimply, that is, ſuch whom never man found fault with, yet they may be and are ſuch, with whom none may juſtly find fault: or the Apoſtle ſeemeth rather to pray for their juſtification at Chriſts tribunal, that they might be there blameleſs, that is, not to have any ſins imputed unto them to their condemnation.

V. 9. *God* is *faithful*] See 1 Theſſ. 3. 24. True and conſtant, who doth not onely call us, but alſo giveth us the gift of perſeverance, whereby we are confirmed unto the end.

V. 10. *Now I beſeech you*, &c.] Having made an end of his Preface, he cometh to the matter it ſelf, beginning with a grave obteſtation, as though they ſhould hear Chriſt himſelf ſpeaking and not Paul.

that ye all ſpeak the ſame thing] That is, that ye agree in the doctrine of ſalvation, and though ye may deliver different points of doctrine, yet no way repugnant one to the other, or to the truth.

diviſions] Gr. *ſchiſms*.

joyned] Or, *fitted*.

V. 12. *Apollos*] See Acts 18. 24.

V. 13. *Is Chriſt divided*] The firſt reaſon why Schiſms ought to be eſchewed, is becauſe Chriſt ſeemeth by that means to be divided and torn in pieces; who cannot be the head of two diverſe and diſagreeing bodies, himſelf being but one.

was Paul crucified for you?] Another reaſon, becauſe they cannot without great injury to God ſo depend on men as on Chriſt, which thing no doubt they do, who allow whatſoever ſome man ſpeaketh even for his perſon ſake; as theſe men allowed one ſelf ſame Goſpel, being uttered by one man, and diſliked it being uttered by another man: ſo that theſe Factions were called by the name of their Teachers. Now Saint Paul here ſetteth down his own name, not onely to grieve no man, but alſo to ſhew he pleaded not his cauſe.

were ye baptized in the name of Paul] Gr. *into*. The third reaſon taken from the form and end of baptiſm, wherein we make a promiſe to Chriſt calling on alſo the name of the Father, and the holy Ghoſt;

therefore although a man do not fall from the doctrine of Chriſt, yet if he wholly depend upon ſome certain Teachers, and deſpiſe others, he forſaketh Chriſt; for if he held Chriſt his onely Maſter, he would hear him teaching by whomſoever.

V. 14. *Criſpus and Gaius*] See Acts 18. 8.

V. 15. *that I had baptized*] Gr. Tec. *that ye were baptized.*

V. 17. *For Chriſt ſent me not to baptize*] In theſe words he taketh away an objection, that might have been made againſt him, for not baptizing many among the Corinthians: the reaſon whereof was not out of any contempt of baptiſm, or ſlighting the adminiſtration thereof; but becauſe he was chiefly occupied in delivering the doctrine, and he committed them that received his doctrine to others to be baptized, whereof he had ſtore; and ſo he declared ſufficiently how far he was from all ambition; whereas on the other ſide, they whom he reprehendeth, as though they gathered diſciples unto themſelves and not unto Chriſt, bragged moſt ambitiouſly of great numbers which they had baptized.

not with wiſdom, &c.] See 2 Pet. 1. 16.

words] Or, *ſpeech.*

leſt the Croſs of Chriſt, &c.] The reaſon why he uſed not pomp of words, and painted ſpeech, becauſe it was Gods will to bring the world to his obedience by that way whereby the moſt ſimple and ignorant amongſt men might underſtand that this work was done of God himſelf without the art of man: therefore as ſalvation is ſet forth to us in the Goſpel by the Croſs of Chriſt, than which nothing is more contemptible, and more remote from being the cauſe of life: ſo God would have the manner of preaching the Croſs moſt different from thoſe means with which men do uſe to draw and entice others either to hear or beleeve; therefore it pleaſed him by a certain kinde of moſt *wiſe folly* to triumph over the moſt *fooliſh wiſdom* of the world, as he hath ſaid before by Eſay that he would do. For the phraſe καταργηθῇ, the meaning is, that the Apoſtle ſhunned all affectation of eloquence, leſt the doctrine of the Croſs might be made of none effect, that is, of no force, and unprofitable to the hearers; who whileſt they were taken with ſtrains of affected eloquence, would ſlighten and contemn the plain doctrine of Chriſt crucified: or leſt the hearers might conceive that they were brought to Chriſtianity by the power of humane eloquence, and not by the power of Chriſt crucified.

V. 18. *power of God*] See Rom. 1. 16.

V. 19. *I will deſtroy*, &c.] See Iſa. 29. 14.

bring to nothing] Or, *reject and diſanul.*

V. 20. *Where is the wiſe*] See Iſa. 33: 18.

where is the diſputer of this world] Where art thou that ſpendeſt all thy time in ſearching out the ſecrets of nature, and in propounding and reſolving difficult queſtions? and thus he triumpheth over the Wizards of the world: for there was not one of them that could ſo much as dream of this ſecret and hidden myſtery.

V. 21. *For after that*] Or, *ſeeing that.* See Rom. 1. 20.

the world] By the world he meaneth all men which are not born anew, but remain as they were, when they were firſt born, ſo the world here, is all one with ψυχικὸς ἀνὴρ, the natural man, who perceiveth not the things that are of God; 1 Cor. 2. 14.

by wiſdom] That is, the workmanſhip of the world, which hath the marvellous wiſdom of God engraven in it; ſo that every man may behold it.

knew not God] That is, knew him not to ſalvation, for otherwiſe the Apoſtle teacheth, Rom. the firſt, verſ. 20. that they knew ſo much of the eternal power and Godhead by the creation of the world, as made them unexcuſable.

fooliſhneſs of preaching] So he calleth the preaching of the Goſpel, as the enemies conceived of it, or in their eſtimation; withal by a bitter Sarcaſm ſharply taunting them who had rather charge God with folly, than acknowledge their own, and crave pardon for it.

V. 22. *For the Jews*] Gr. *Seeing that alſo the Jews.* See Mart. 12. 38.

V. 24. *the power of God*, &c.] Though the preaching of the Goſpel ſeem fooliſh to them whom God hath not endued with new light, that is to ſay, to all men being conſidered in themſelves; for the Jews require miracles, and the Grecians arguments, which they may comprehend by their wit and wiſdom; and therefore they do not onely not beleeve the Goſpel, but alſo they mock at it: notwithſtanding in this fooliſh preaching as they count it, there is the great virtue and wiſdom of God, but ſuch as thoſe onely which are called do perceive, God ſhewing moſt plainly that even then, when mad men moſt fooliſhly think him to be fooliſh, he is far wiſer than they are, and that he ſurmounteth all their might and power when he uſeth moſt vile and abject things to confound the greateſt and moſt noble. His ſpeech is figurative, for by terming Chriſt crucified the power and wiſdom of God, he meaneth by a Metonymie him by whom God ſheweth forth his power, in aboliſhing ſin, and death, and reſtoring us to life, and by whom God manifeſteth and executeth his moſt wiſe counſel and decree for the ſalvation of the elect.

V. 25. *the fooliſhneſs*] That is, that which men of this world count fooliſhneſs, hath more wiſdom in it ſelf than they and all their worldly wiſdom together.

the weakneſs] That is, that which in their eſteem is but weak, and of no power or efficacie to ſalvation, is more ſtrong and powerful, than they with all their conceited eloquence and authority.

V. 27. *confound*] Or, *ſhame.*

V. 28. *which are not*] That is, which are of ſo ſmall eſteem, as if they were not at all, 1 Cor. 3. 5. What is Paul? what is Apollo? &c. Thus the *nothingneſs* of man is deciphered, as he ſtandeth before God without any worth, merit, ſtrength, or virtue.

to bring to nought] That is, to ſhew the vanity and unprofitableneſs of them for obtaining of eternal ſalvation.

Things that are] That is, that are of account and ſeem to be great.

V. 29. *glory*] Or, *boaſt.*

in his preſence] Gr. Tec. *before God.*

V. 30. *But of him are ye*] Whom he caſt down before, he now lifteth up higher than all men; yet ſo, that he ſheweth them that all their worthineſs is without themſelves, that is, ſtandeth in Chriſt, and that of God. Of him you are, that is, you are born of him and regenerated by his Spirit.

In Chriſt Jeſus, who of God is made unto us wiſdom, and righteouſneſs, and ſanctification, and redemption.] Having nothing at all of your ſelves, God hath given you all in Chriſt, according to the decree he made, that he ſhould be the ſource and the root of all the ſpiritual bleſſings conferred upon the Church: which are wiſdom, by the revelation of the myſtery of ſalvation; righteouſneſs, by his ſatisfaction and perfect obedience for our juſtification; ſanctification, by the gift of the Spirit of regeneration; and redemption both of body and ſoul from all evil and miſery, by the laſt and glorious reſurrection in virtue of our myſtical union with him.

V. 31. *He that glorieth*, &c.] Jer. 9. 23, 24. 2 Cor. 10. 17.

CHAP. II.

Verſ. 1. *Came not with excellency of ſpeech*]

teſtimony of God] Gr. Tec. *the myſtery.* That is, the Goſpel which is the teſtimony of God, that is, of Chriſt, to be God and the Authour of the New Teſtament and King of glory, Rev. 10. 10. Or if we admit of Tecla's Edition, When I ſhewed unto you the myſtery of God, that is, revealed unto you the ſecret of the Goſpel, or the hidden things of God, Apoc. 10. 7.

V. 2. *determined not*] Or, *eſteemed*, or, *made reckoning.* That is, I had no purpoſe, or judged it not fit, and convenient for me to know; that is, to make profeſſion of any other ſcience or doctrine; or to teach you any other thing than the moſt neceſſary and onely ſaving knowledge of Chriſt crucified.

V. 3. *with*] Or, *among*, or, *towards.*

in weakneſs, and in fear] He ſetteth weakneſs againſt power of eloquence, and excellencie of words; and therefore joyned with it fear and trembling, which are companions of true modeſtie; not ſuch fear and trembling as terrifieth the conſcience, or argueth guilt, but ſuch as are contrary to vanity and pride.

V. 4. was *not with*, &c.] 2 Pet. 1. 16.

enticing] Or, *perſwaſible.*

demonſtration of the Spirit and of power] He preached ſo, that his doctrine by the Spirit wrought powerfully in the hearts of his hearers. Or, by the demonſtration of the Spirit, and of power, he meaneth the evident confirmation of his doctrine by the gifts of the holy Ghoſt, and the ſigns and wonders which he wrought amongſt them.

V. 5. *faith ſhould not ſtand*] He yeeldeth here a reaſon why he concealed all art and eloquence, and uſed ſuch plainneſs of ſpeech in his preaching, that it was for their great profit, not onely that they might better underſtand him, and more fully comprehend the myſteries he taught: but that they might thereby know manifeſtly that the Goſpel was from heaven. Therefore he privily rebuketh them, becauſe that in ſeeking vain oſtentation and ſhew of humane wiſdom and eloquence, they willingly deprived themſelves of the greateſt help of their faith, the plain evidence of the Spirit.

ſtand] Gr. *be.*

V. 6. *ſpeak wiſdom*] Another argument taken from the nature of the thing, that is, the Goſpel, which is true wiſdom, and able to make men *wiſe unto ſalvation*; but known to them onely which are deſirous of perfection; and unknown and unſavoury alſo to them which otherwiſe excel in the world, and are accounted the wiſeſt men. Or by wiſdom he meaneth the difficulteſt myſteries of the word, which he preached to thoſe which were of riper yeers and knowledge: for otherwiſe he fed the weak and tender ones with milk, Chap. 3. 2. Heb. 5. 12. And thus Saint Auguſtine in his 96. & 97. Tract upon the words of the Apoſtle expoundeth this text, *Apoſtoli eadem tradebant majoribus & parvulis, perfectis & imperfectis, ſed ea cura adhibita ut pro ſua cujuſque capacitate ea proponerent, parvulis quidem ut potum lactis quem libenter & facilè ſugant, majoribus autem ut ſolidum cibum, explicando rationes, ordinem, modum, aliáſque circumſtantias eorum quæ credenda ſunt, quod eſt ſapientiam loqui inter perfectos.*

among] Gr. *in.*

among them that are perfect] Thoſe are called perfect here, not which had gotten perfection already, but ſuch as tended to it, Phil. 3. 12, 15. So that perfect is ſet againſt weak. The Schools diſtinguiſh of *perfectio viæ & perfectio patriæ* : as alſo *perfectio partium & perfectio graduum* ; a perfection of parts, and a perfection of degrees ; the former may be attained to in this life , not the latter. The Apoſtle ſeemeth to borrow the word τελείους , from the Gentiles, who would admit none to their abſtruſer rites and ceremonies which they call τελετὰς , but τελείους , perſons well prepared and purified for many years together. Some refer it to age, and make this conſtruction of the words ; We ſpeak wiſdom to thoſe that are of ripe and perfect age, who are able to judge of it, thoſe that are no more children in underſtanding, 1 Cor. 14. 20. nor unſkilful in the word of righteouſneſs, Heb. 5. 13. but are become as a perfect man by the full knowledge of the myſteries of Chriſtian Religion , Epheſ. 4. 13.

not the wiſdom of this world] Not a wiſdom found out by humane reaſon , nor delivering rules of State policie, nor tending to worldly ends, nor apprehended or eſteemed by the men of this world , but revealed by the ſpirit of God which the world cannot receive, John 14. 17.

nor the Princes of this world] By the Princes of the world ſome underſtand the evil ſpirits, whoſe rule in the air , and are called elſewhere, κοσμοκράτορες , Epheſ. 6. 12. rulers of the darkneſs of this world, who were the Authours of the heathens policie and Religion. Others by Princes of this world underſtand the Kings of the earth and Emperours, who dictated their laws out of the principles of humane wiſdom. But the words ſeem rather to carry a larger ſenſe, and extend to all thoſe that have great power and authority over others, who eſteem their State policie which they uſe in their Government the greateſt and onely wiſdom in the world.

that come to nought] Which are deſtroyed, and whoſe counſels are ſubverted by God, ſo that they are not able to uphold themſelves with all their plots and policies : which is an undoubted argument that all their wiſdom is but weak and vain , if it be compared with that of the Church of Chriſt which bringeth us to life and everlaſting glory. The word in the Original implies that their wiſdom is caſſated, and their policies fruſtrated, whereof they can make no uſe nor advantage beyond this life ; ſo that they with all their policie and power die and periſh, Pſal. 146. 1.

V. 7. *wiſdom of God in a myſtery*] In a myſtery , that is , in a divine manner incomprehenſible to carnal ſenſe. Or it is called a myſtery, becauſe it was never found out by any humane wiſdom , or learning , but lay hid till it pleaſed God to reveal it by his Prophets and Apoſtles.

which God ordained] Here he taketh away an objection : If it be ſo hard and hidden, how is it known ? God, ſaith he, determined with himſelf from the beginning, that which his purpoſe was to bring forth at this time, out of the hidden treaſury of his ſecrets for the ſalvation of men.

to our glory] That is, to our glorification ; to this end , that by the knowledge of this wiſdom we might attain celeſtial glory, and life eternal. For this is life eternal to know thee, &c. John 17.3.

V. 8. *which none of the Princes of this world knew*] That is, none in compariſon ; for Nicodemus, and Sergius Paulus, and ſome other few knew it, but as the Apoſtle ſpeaks, 1 Cor. 1. 26. Not many mighty, &c. were called to the knowledge of this heavenly wiſdom. Here he taketh away another objection, How cometh it to paſs that this wiſdom was ſo rejected of men of higheſt authority that they crucified Chriſt himſelf ? Paul anſwereth ; Becauſe they knew not Chriſt to be ſuch as he was : or none knew before it was revealed to them.

the Lord of glory] That is, the mighty God full of majeſty and glory, Act. 7. 2. *The God of glory appeared*, &c and King of glory, Pſal. 24. 10. Neither is Chriſt onely ſtyled the Lord or King of glory, becauſe he is moſt glorious in himſelf , and cloathed with majeſty and honour ; but becauſe by the power of his Divinity , and virtue of his death and reſurrection, he advanceth all the elect to eternal glory, glorifying both their bodies and ſouls.

V. 9. *but as it is written*, &c.] Another objection. But how could it be that thoſe witty men could not perceive this wiſdom? Paul anſwereth : Becauſe we preach thoſe things which paſs all mens underſtanding, unleſs they be ſupernaturally enlightned. But where is this written ? Zacharias Biſhop of Chryſopolis , affirmeth that he found the teſtimony here alleaged [Eye hath not ſeen, &c.] in an Apocryphal book entituled, The Secrets of Elias the Prophet : and Gregorius Syncellus, of whom Scaliger maketh mention in his Notes upon Euſebius, obſerveth that Saint Paul did ſometimes, but very ſeldom, make uſe of teſtimonies out of Apocryphal books , as when he alleageth out of the book of Elias this paſſage, Which eye hath not ſeen, &c. But although he might quote ſomething found in Apocryphal writings, as Saint Jude doth out of the prophecie of Enoch, Jude 14. yet there can be no pregnant proof brought for his quoting any thing out of any Apocryphal books : neither is it likely that he would draw water out of the muddy ſtream of an Apocryphal writing when he might draw it out of the pure fountain *of the Prophet* Iſaiah, Chap. 64. verſ. 4. Neither perceived by the ear , nor hath the eye ſeen, &c.

V. 9. *Eye*] Gr. *what eye.* Iſa. 64. 4.

V. 10. *the deep things of*] Gr. *the depths of.*

V. 13. *which things*, &c.] See 2 Pet. 1. 16.

comparing ſpiritual things with ſpiritual] The words admit of a double Tranſlation and interpretation : if we read them comparing ſpiritual things with ſpiritual , then the meaning is , we apply ſpiritual terms and manners of propounding and expreſſing to ſpiritual matters and ſubjects. *If there be propounded*, ſaith *Occumenius*, any ſpiritual point, ἀπὸ παραδειγμάτων πνευματικῶν τὰς συγκρίσεις ϗ ἐπιλύσεις ἐπάγομεν : for example , if the queſtion be whether Chriſt roſe the third day, we bring a confirmation and illuſtration out of the Prophet Jonah. The word uſed in the text properly ſignifieth to judge together, that is, by conferring texts of holy Scripture , and ſetting ſpiritual things one againſt another , that like oppoſite glaſſes they may caſt a mutual light one upon the other ; and we may make a more certain judgement of them. But if we reade them , judging ſpiritual things with ſpiritual perſons, then the meaning is apparantly thus ; that we are to confer with the faithful about points of faith ; and communicate ſpiritual myſteries to ſpiritual men, not to thoſe who are yet carnal and meer worldlings : for that were to caſt pearl before ſwine : and this interpretation well agreeth with the verſe following ; wherein the Apoſtle diſtinguiſheth of the natural man and ſpiritual man, and affirmeth that the natural man perceiveth not the things of the ſpirit of God.

V. 14. *the natural man*] Gr. *animale.* ψυχικὸς. Some conceive that they who firſt tranſlated this paſſage , read not in their Copy or Edition as we do , ψυχικὸς , but φυσικὸς , for φυσικὸς ſignifieth natural, and ψυχικὸς , *animalis* , or *animale* ; howſoever the oppoſition to πνευματικὸς , or ſpiritual, ſheweth that hereby the Apoſtle meaneth a man that hath no farther light of underſtanding, than that which he brought with him even from his mothers womb ; as Jude defineth men ſenſual having not the ſpirit, verſ. 19. And in this ſenſe *Tertullian* taketh the word in his Tractate *con. Pſychicos* , branding the right beleevers who diſtaſted the Faſts of the Montaniſts (into whoſe hereſie he was now fallen) with the name of Pſychici, that is, carnal, or ſenſual men.

ſpiritually diſcerned] That is, to be taken and underſtood in a ſpiritual and heavenly ſenſe , to which his carnal reaſon cannot reach : Or, they are ſpiritually diſcerned, that is, by the virtue of the holy Ghoſt, with an eye anointed with the eye-ſalve of the Spirit , Apoc. 3. 18.

V. 15. *But he that is*, &c.] See Prov. 27. 19.

judgeth all things] Or, *diſcerneth.* Gr. Tec. *all thoſe things.* Underſtandeth and diſcerneth all things, which belong unto the worſhip of God and eternal life.

judged of no man] Or, *diſcerned.* That is, can be convinced of error in judging ſpiritual things by no natural and carnal man. For when the Prophets are judged by the Prophets, it is the ſpirit that judgeth, and not the man ; or men by their natural reaſon : the wiſdom of carnal men determineth nothing certainly, no not in their own affairs, much leſs can it diſcern ſtrange, that is , ſpiritual things : but the ſpirit of God wherewith ſpiritual men are endued , can be deceived by no means, whileſt they follow that guide, and therefore can be reproved of no man.

V. 16. *For who hath known*, &c.] See Iſaiah 40. 13. Wiſd. 9. 13. Rom. 11. 34.

may] Gr. *ſhall.*

inſtruct] Or, *confirm*, or, *inform.*

CHAP. III.

Verſ 1. C*ould not ſpeak unto you*] Having declared the worthineſs of heavenly wiſdom and of the Goſpel, and having generally condemned the blindneſs of mans minde, he now particularly applyeth himſelf to the Corinthians, calling them carnal, that is, ſuch in whom the fleſh prevaileth againſt the ſpirit, and he bringeth a double proof thereof: Firſt, from his dealing with them no other ways than with ignorant men , and ſuch as were almoſt babes in the doctrine of godlineſs : Secondly , from thoſe diſſentions which ſprung up among them, by reaſon of the ignorance of the virtue of the ſpirit and heavenly wiſdom, in which they had profited very little or nothing.

as unto carnal] He calleth them *carnal*, who yet had received the firſt fruits of the ſpirit, in three regards ; Firſt , becauſe the fleſh in them luſted againſt the ſpirit. Secondly , becauſe in many things they followed the deſires of the fleſh. Thirdly, becauſe they ſavoured the things of the fleſh, not perceiving, or at leaſt, not reliſhing many things of the Spirit , as being but novices in the ſchool of Chriſt.

V. 2. *fed you with milk*] Heb. 5. 12. That is, ſaith *Clem. Alex.* Pædagog. l. 1. c. 6. κατήχησα ὑμᾶς ἐν χριστῷ ἁπλῇ ϗ ἀληθεῖ ϗ αὐτοφυεῖ τροφῇ πνευματικῇ, I have catechized you in Chriſt with ſimple, true and nouriſhing food, wholeſome and eaſie of digeſture. For ſuch is milk to children. And to this charity of the Apoſtle in condeſcending to the capacity of his hearers, and feeding them which were ſucklings in Chriſt,with the ſincere milk of the Word. *S.Ambroſe Serm. 68. & S. Chryſoſtome Serm. in principes Apoſtolos*, allude in deſcanting upon the miracle wrought at his death and martyrdom, at which when he was beheaded ſome of the ancients affirm, *lac pro ſanguine manaſſe*, that milk iſſued in ſtead of blood.

V. 3. *diviſions*] Or, *factions*.

walk as men] Gr. *according to man*. By the ſquare and compaſs of mans wit and judgement, as men uſe to walk, who are meer men and deſtitute of the Spirit of God.

V. 5. *Who then is Paul*] After he had ſufficiently reprehended ambitious teachers, and their fooliſh eſteemers, now he ſheweth how the true Miniſters are to be eſteemed, that we attribute not to them more or leſs than we ought to do, therefore he teacheth us that they are they, by whom we are called to faith and ſalvation, but yet as the Miniſters of God, and ſuch as do nothing of themſelves, but God ſo working by them as it pleaſeth him to furniſh them with his gifts; therefore we have not to mark or conſider ſo much what a Miniſter he is, that ſpeaketh, but what is ſpoken, and we muſt depend onely upon God,who ſpeaketh by his ſervants.

V. 6. *I have planted*, &c.] That is, ſaith *Optatus Milevitanus*,I have made you Chriſtians of Pagans, and Apollo hath baptized you: or, I have laid the firſt foundations of Chriſtianity among you, but Apollo and others have confirmed you in that doctrine and built you up in your moſt holy faith.

but God gave the encreaſe] *S. Auſtine againſt Petilian*, truly obſerveth, that in natural fruits God giveth the encreaſe not without the power of nature, which doth her part, *ſed in ſpiritualibus & gratuitis ſolus dat incrementum*, God alone gives the encreaſe, *cum excluſione cujuſcunque cauſæ creatæ*,nature contributing nothing of her ſelf thereunto; & therefore in reſpect of the ſupernatural effect of the preaching of the Goſpel, to wit, faith and repentance,he that planteth, and he that watereth is as nothing, though God uſe their labour therein, or, is nothing in compariſon.

V. 7. *So then*] Or, *wherefore*.

V. 8. *are one*] That is, they are both nothing, but ſervants and Miniſters, and that of the ſame Maſter, propoſing unto themſelves one and the ſelf-ſame mark; to wit, your growth in the grace and knowledge of our Lord Jeſus Chriſt: and ſith they are thus one,you ought not for them or concerning them to be divided as you are into factions.

and every man ſhall receive his own reward] Pſal. 62. 12. Gal. 6. 5.

own labour] Or, *proper*.

V. 9. *labourers together with God*] Serving together under him: now they that ſerve under another do nothing of their own ſtrength, but as it is given them of grace, which grace fitteth them for that ſervice, and all the encreaſe that cometh by their labour, doth ſo proceed from God, that no part of the praiſe of it may be given to the under-ſervants.

husbandry] Or, *Gods labourers together*.

V. 10. *But let every man take heed*, &c.] Now he ſpeaketh to the Teachers themſelves which ſucceed him in the Church of Corinth, and in their perſons, to all that were after or ſhall be Paſtours of Congregations, ſeeing that they ſucceed into the labours of the Apoſtles, which were planters and chief builders, therefore he warneth them, that they perſwade not themſelves that they may build after their own fancie, that is, that they may propound and ſet forth any thing in the Church, either in matter or kind of teaching different from the Apoſtles which were chief builders.

V. 12. *if any man build upon this foundation gold*,&c.] They who build after the Apoſtles upon the foundation which they have laid, to wit, Chriſt Jeſus, muſt take heed that the upper part of their building be anſwerable to the foundation, that is, that admonitions,exhortations, and whatſoever pertaineth to the edifying of the flock, be anſwerable to the doctrine of Chriſt, as well in the matter as in form. And here by *gold*, *ſilver* and *precious ſtones*, he meaneth pure and ſolide doctrine; of which matter Eſay alſo and John in the Revelation, build the heavenly city: and to theſe are oppoſite, *wood*, *hay*, and *ſtubble*, that is, vain and curious ſubtilties or philoſophical conceits, and all kind of teaching which ſerveth to oſtentation, and not to edification, 1 Tim. 1. 4. By this he taxeth them among the Corinthians, who mingled in the preaching of the Word, the terms of humane Arts, the vain flouriſhes of Oratours, and argute reaſons of Sophiſters, which though they ſubvert not the foundation, nor falſify the ſubſtance of the Goſpel, yet they disfigure and diſgrace it.

V. 13. *ſhall be revealed*] Gr. *is revealed*.

by fire] Gr. *in fire*.

and the fire ſhall try every mans work] By the fire is not meant, as the Romiſh Divines teach, fire of Purgatory. Firſt, becauſe it cannot be proved out of Scripture, that there is any ſuch purgatory fire as they imagine, to purge thoſe that die with venial ſins. Secondly, becauſe every work is tryed by the fire here meant; but according to the Romiſh doctrine good works are not tryed in purgatory fire. Thirdly, the works here meant (as appeareth by the antecedent and conſequents) are doctrines, and ſeveral kinds of preaching, which it would be abſurd to ſay, that they ſhould be tryed with material fire, wherewith our Adverſaries beleeve, that thoſe who die with veniall ſins are tormented in their purgatory. But by fire, either we are to underſtand (according to the Interpretation of S. *Auſtin and others of the Ancients*) the fire of perſecutions, tribulations, and temptations whereby the ſound doctrine is tried and proved, as it were affording then to us moſt ſtrong and ſolid comforts and conſolations which no other is able to do: Or the fire of the holy Ghoſt, who by the light of Gods Word doth manifeſt the verity or vanity of doctrines delivered by the Preachers, and like unto fire, reduceth and bringeth to nothing like hay and ſtubble, whatſoever is foiſted in by humane invention. For though ſuch doctrine be not tainted with hereſie, yet becauſe blinded with vanity, it is no better than *hay and ſtubble*. Or by *fire* is meant the appearing of Chriſt at the day of judgement, likened to fire for two qualities, brightneſs and a conſuming force.

V. 14. *If any mans work abide*] As the good metal in the furnace, without being conſumed after the manner of droſs or any other combuſtible matter.

V. 15. *If any mans work ſhall be burnt, he ſhall ſuffer loſſe*] That is, If any mans doctrine or teaching will not endure the tryal, as hay, and ſtubble, and droſs will not the fire, he ſhall loſe the praiſe of his labour, which ſhall not be accepted nor rewarded by God. Notwithſtanding for his own perſon (if he have held firm the foundation, either myſtical, which is Chriſt in reſpect of the faithful, who being many living ſtones make one houſe, built upon him; or doctrinal, in reſpect of the doctrine and faith, whereby they are joyned together and built upon him) he ſhall be ſaved.

yet ſo as by fire] Becauſe he ſhall paſs by the fire, that is, the revealing brightneſs of Chriſt,or the fire of the Spirit, which ſhall ſhew the vanity of his work: or he ſhall be ſaved as through fire, through the which when the gold paſſeth, whatſoever droſs it hath, it muſt ſuffer loſs of it. Or, he ſhall paſs as through fire, (*i.e.*) it ſhall be requiſite that he be purifyed by the holy Ghoſt of that mixture and impurity of worldlineſs and mans wiſdom, of words wherwith he hath defiled both himſelf and his miniſtery: Or elſe he ſhall be ſaved in ſuch a manner as one that eſcapeth naked out of the fire without carrying away or ſaving any of his goods,his perſon may well be ſaved,but ſo as he ſhall loſe the reward of a well qualified Miniſter and faithfull diſpenſer of the myſteries of God.

V. 16. *Know ye not that ye are the temple of God*] See Chap. 6. 19. 2 Cor. 6. 16.

V. 17. *defile*] Or, *deſtroy*.

V. 18. *let him become a fool, that he may be wiſe*] Let him deny himſelf and his carnal wiſdom,and ſubmit himſelf to the Doctrine of the Goſpel; which the world accounts fooliſhneſs.

V. 19. *For the wiſdom of this world is fooliſhneſs*] God convinceth it by his Word to be fooliſh and vain, becauſe it performeth not that which it promiſeth, nor any way furthereth us to true happineſs.

He taketh the wiſe in their own craftineſs] See Job 5. 13. Or, *catcheth*.

V. 20. *The Lord knoweth the thoughts*, &c.] See Pſal. 94. 11. Or, *diſcourſes*.

V. 21. *for all things are yours*] No man glorieth in theſe things which are for himſelf, and appointed for his benefit, becauſe in this regard they are inferiour to himſelf; but all things are for you, and your benefit,who are the elect of God,therefore you ought not to glory in your teachers or in any men.

CHAP. IIII.

Verſe. 1. LEt *a man ſo account of us*] He concludeth the duty of the hearers towards their Miniſters, that they eſteem them not as Lords, and yet notwithſtanding that they give ear unto them, as to them that are ſent to them from Chriſt, to this end, that they may receive as it were at their hands the precious pearl of ſalvation, which is drawn out of Gods treaſury. *By the myſteries of God*, he underſtandeth the chief heads of Chriſtian doctrine, which are hidden to the natural man, as alſo the Sacraments of the new Teſtament, which the Ancients call, φρικτὰ μυστήρια, dreadful myſteries.

and ſtewards] Or, *diſpenſers*.

V. 2. *found faithful*] That they keep nothing back from the people of God, but reveal unto them his whole counſel, that they deal faithfully with them in all things, that they may render a good account of their Stewardſhip at the great Audit.Now although there are other virtues required in a ſteward, as skill, and induſtry, and providence; yet the Apoſtle onely nameth faithfulneſs, becauſe that is the chief, and beſt ſerved his purpoſe to beat down the pride of their Teachers, who boaſted of the goods committed to them, as if they were their own and not their Maſters.

V. 3. *with me*] Gr. *to me*.

a very ſmall thing] Gr. *a matter of leaſt moment*.

mans judgement] Gr. *day*. Word for word, mans day, after the manner of the ſpeech of the Cilicians, as S. *Jerome* noteth,it is *metonymia adjuncti*, taken from ſet days appointed for judicature, and it ſeemeth to be ſpoken in oppoſition to *Dies Domini*,the Lords day,which is the great Day of Judgement, to which the Apoſtle appeals, from all days ſet by men in this world.

I judge not mine own ſelf] How can ye judge how much, or how little I am to be accounted of, ſeeing that I my ſelf, who know my ſelf better than you do, and dare profeſs that I have walked in my vocation with a good conſcience, dare not yet challenge any thing to my ſelf?

V. 4. *I know nothing by my ſelf*] Not ſimply, no ſin. For in many things we offend all; and he that ſaith, He hath no ſin, deceiveth himſelf, and there is no truth in him, 1 John 1. 8. But his meaning is, my conſcience clears me from negligence and unfaithfulneſs in the function of my miniſtery: yet am I not thereby juſtified; that is, this doth not acquit me before God, in ſuch ſort, as that I may challenge to my ſelf the praiſe or reward of a faithful and abſolute juſt Steward, who hath perfectly in every point diſcharged the truſt repoſed in him, but he that judgeth me is the Lord, that is, I permit my ſelf to his judgement.

hereby juſtified] Gr. *in that.*

V. 5. *Therefore judge nothing before the time*] See Matth. 7. 1. Rom. 2. 1.

praiſe of God] Gr. *praiſe ſhall be to every man from God.* According to his faithfulneſs and diligence in his miniſterial function. Some no doubt ſhall receive diſpraiſe: yet he mentioneth rather praiſe than diſpraiſe, for that the vice which he here reproveth in the Corinthians, was, that they gave more praiſe to ſome than to others, odiouſly extolling ſome to the diſparagement of himſelf and others, who deſerved as well, or perhaps better than they.

V. 6. *I have in a figure transferred to my ſelf*] In this reproof of your partiality, I have repreſented the head and ſpring thereof unto you, under the name of us the Apoſtles, 1 Cor. 1. 12. 1 Cor. 3. 4. by a figurative ſpeech, not as if indeed we had any part therein, but to ſpare the guilty Paſtours, and to teach them by our example, to pluck up the root of the evil, which is, that affectation of humane knowledge and eloquence (whereby they endeavoured to draw many followers after them) and to conform themſelves to the perpetual ſtyle of the holy Ghoſt, and the Scriptures, as we our ſelves do continually, whereby all matter and occaſion of ſchiſme and rent will be taken away.

for your ſakes] Leſt I ſhould offend you, if I ſhould tax thoſe Teachers by name: Or, to inſtruct you aright how you ought to carry your ſelves, in regard of your Teachers, and in what eſteem you ought to have them.

to think] Or, *to be wiſe.*

above that which is written] Either written before by us concerning this, or written throughout the word of God, which in many places commendeth to the Paſtours of the Church, humility and unity. Or the meaning is, Let none be wiſe above that which is written, let none preſume to add to the doctrine of the Scriptures, or adulterate the ſame by vain conceits, diſcourſes, or affected ſtrains of mans wiſdom or eloquence.

puffed up] Pride in the ſoul is like a tumour or ſwelling in the body; his meaning therefore is, that the Corinthians ſhould not be proud for the excellency of their Paſtours, whom they ſided withal, to the prejudice of other Paſtours and their followers.

V. 7. *who maketh thee to differ*] Gr. *diſtinguiſheth thee.* That is, who hath preferred thee either in gifts or place, who hath given thee the preheminence which thou affecteſt, or by whom wert thou choſen from among the reſt of the Church to this high and excellent calling? doth it not proceed from God and his grace, and not from men? therefore be thou humble, and endeavour rather to ſerve God, than to pleaſe mens humours. And as it ſeemeth chiefly to be directed to the teachers, ſo it may be applyed to every member of the Church, who is converted to the faith of Chriſt, and made partaker of any ſpiritual gifts. As if he ſhould ſay; It is God that by his grace doth make thee to differ from another man, and not the Teacher; for albeit Paul plant, and Apollo water, yet God alone gives the increaſe.

what haſt thou that thou didſt not receive] Though the words have a ſpecial reference to the eminent gifts whereby one Paſtour differed from another among the Corinthians; yet they are general, and parallel to thoſe words of St. James, *Every good gift, and every perfect gift is from above, and deſcendeth from the Father of lights*, Cha. 1. v. 17. and are rightly applyed by the Synod of Arauſica, and St. Auſtine *de correp. & grat. c. 7. & ep. 46. & l. 2. de pec. merit. c. 18. & Cyp. l. 3. teſtim. & Gennadius, Proſper*, and others, to prove againſt the Pelagians, that every good motion of our will is from God, and that the deſire of grace is from grace; and conſequently that election is not upon foreſeen works, or faith, but meerly depends upon the free love of God in Chriſt.

V. 8. *Now ye are full*] You perſwade your ſelves now that ye are in happy condition, and that ye want nothing more of ſpiritual gifts, and for that extol your ſelves above all others, as a King in his Kingdom: Or, you carry your ſelves ſecurely, as in a peaceable Kingdom, whereas we are expoſed to all fear and danger; which the Apoſtle ſpeaketh by way of an Ironical reproof, to make way for his following exhortation to humility, exemplified by himſelf, and his mean condition. See the like, Rev. 3. 19.

and I would to God ye did reign] To wit, in deed and truth. The Apoſtle continueth his Irony, and his meaning is, You are indeed in a far happier caſe and more excellent condition then we poor Apoſtles, that are diſtreſſed, perſecuted, and deſpiſed of the world; we have good reaſon to wiſh to be partakers of your bleſſings and comforts, in regard that we live like miſerable priſoners, looking every hour to be called to execution, after they have been ignominiouſly led about through the Market places, and made publike ſpectacles of miſery and ſcorn.

V. 9. *ſet forth us the Apoſtles laſt*] By the *laſt*, the Apoſtle meaneth thoſe who in the Roman theaters were called *Meridionarii*, who had long fought with men or beaſts, and eſcaping with their lives, were in the end diſarmed, and having no Bucklers nor Helmets, were appointed to be ſlaughtered one after another, *In quorum ſpectaculis ſatis erat* (ſaith Seneca) *quod interficerentur.*

appointed to death] Or, *deſigned for death.*

ſpectacle] Gr. *theatre.*

V. 10. *We* are *fools for Chriſts ſake*] Either theſe words are ſpoken by an Irony, as Oecumenius conceiveth, or they may be taken properly, and then they carry this ſenſe, We are fools in the opinion of the world, and yours, becauſe for Chriſts ſake and the Goſpels we expoſe our ſelves to manifold troubles and dangers; but you are wiſe, who ſo preach Chriſt that yet ye hazard no limb for him, nor incur any danger of your perſons or eſtates.

deſpiſed] Gr. *without honour.*

V. 12. *And labour*, &c.] See Acts 20. 34. 1 Theſſ. 2. 9. 2 Theſſ. 3. 8.

working with our own hands] For St. Paul (as we read, Act. 18. 3.) exerciſed an handy-craft, and wrought with Aquila, their occupation being tent-making; and this he did ſometimes for neceſſity, ſometimes that he might not be burthenſome to any, to whom he preached the Goſpel, for his maintenance, 2 Theſſ. 3. 8. But here in mentioning it, he ſeemeth ſecretly to tax the Corinthians, who were rich and very bountiful to other Teachers, yet ſuffered the Apoſtles to be in want, and to relieve themſelves by their hard labour.

V. 13. *defamed*] Gr. Tec. *hard*, or, *evil ſpoken of.* Matt. 5. 44.

intreat] Gr. *call unto*, or, *exhort.*

V. 14. *I warn* you] Gr. Tec. *warning* you.

V. 15. *For though you have ten thouſand inſtructers in Chriſt*] Word for word, *Schoolmaſters*; whereby he puts a difference between himſelf and their preſent teachers; they like Schoolmaſters, taught for their hire, he freely; they imperiouſly, he tenderly, like a father, who begot them to Chriſt through the Goſpel.

V. 16. *followers*] Gr. *imitatours.*

V. 17. *ſhall bring*] Or, *will bring.*

my ways] What way and rule I follow every where in teaching the Churches, or my courſe of life, or manner of converſation, that they might follow it, as he exhorteth them, verſ. 16.

V. 18. *I would not come to you*] Or, *I were not coming to you.*

V. 19. *But*, &c.] Act. 19. 21. He deſcendeth to Apoſtolical threatnings, yet chiding them as a father, leſt by their diſorder he be conſtrained to come to puniſh ſome among them.

if the Lord will] See James 4. 15.

not the ſpeech of them] Not their boaſting words, or their painted or coloured kind of eloquence, againſt which he ſetteth the virtue of the Spirit; but the power, that is, the efficacy of their preaching, powerfully working in the hearts of the hearers.

V. 21. *ſhall I come unto you with a rod*] He might have ſaid, *with a ſword*, to wit, of Excommunication, which he brandiſheth in the next Chapter, therewith cutting off the inceſtuous Corinthian; but becauſe before he had ſtyled himſelf their father, and he bare the tender affection of a father towards them, he rather expreſſeth the ſeverity he was to uſe among them, by the Metaphor of a rod, wherewith a father chaſteneth his ſon, to break him of ſome ill quality or miſdemeanour, than of the ſword, or any other.

CHAP. V.

Verſ. 1. R*Eported*] Gr. *heard.*

fornication among you] The ſin was inceſt, forbidden, Levit. 18. 8. *The nakedneſs of thy fathers wife ſhalt thou not uncover*; an horrible crime, and ſuch as the very Gentiles deteſted, and ſeverely puniſhed in their laws, if any among them (which ſeldom fell out) defiled themſelves with any ſuch unnatural contract, or abominable act. Neither doth the Apoſtle diminiſh the foulneſs of it, by terming of it πορνεία. For πορνεία, in the Greek, is *ſtuprum* in Latine; though ſometimes they are reſtrained to one kind of uncleanneſs, which is committed between unmarried perſons; yet they are general in their own nature, and may be applied to any acts of impure luſt; and as the Apoſtle here calleth the inceſt of him who lay with his mother in law, *fornication*: ſo likewiſe the Roman Oratour calleth Clodius his inceſt with his own ſiſter, *ſtuprum.*

V. 2. *done*] Gr. Tec. *acted.*

from among you] The Apoſtle findeth fault with the Corinthians, for that they had not excommunicated this inceſtuous perſon, before he had wrote unto them,and charged them ſo to do,becauſe the fact was notorious,and the Church very much ſcandalized by harbouring ſo foul a delinquent in the boſom thereof.

V.3. *I verily as abſent*] Gr.Tec. *I verily abſent*. See Col.2.5.

but preſent in Spirit] In mind, affection, and care ; or the meaning may be, that the Apoſtle by the ſpirit knew all things that paſt at Corinth, as if he were there bodily preſent.

judged] Or, *determined*.

V.4. *In the Name*] Calling upon the name of Chriſt, or by the command of Chriſt,as the word is taken, Act. 3. 6. and Matth. 7.22. and Luke 24.47.

with the power] There is no doubt,but that judgement is ratified in heaven,wherein Chriſt ſitteth as Judge; the power both of excommunicating and abſolving is Chriſts, and the miniſtery thereof onely committed to the Governors of the Church.

V.5. *To deliver ſuch an one unto Satan*] See 1 Tim. 1. 20. What it is to be delivered to Satan,the Lord himſelf declareth,when he ſaith, *Let him be unto thee as an heathen and a publicane*,Matt. 18. 17. that is to ſay,to be disfranchiſed and put out of the right and liberty of the City of Chriſt, which is the Church. This manner of expreſſion was uſed of old in the greater excommunication, and it ſeems to be taken from 1 Sam.16.14. where Saul being rejected of God was caught and troubled by an evil ſpirit ; and in the primitive times of the Church, after this greater Excommunication , (as one of the ancients affirm) there followed great terrours in the party excommunicated, agonies of ſpirit,yea,and torments alſo of body,which through Gods permiſſion were inflicted , not for the utter and irrevocable deſtruction of the Delinquent , but for his correction and amendment , that his ſoul might be ſaved , though his body ſuffered.

for the deſtruction of the fleſh] The mortifying and deſtroying the old man ; that is,corrupt nature called the fleſh,Rom.8.13.Gal.5.24. Or, to the great macerating and pulling down of the body by ſadneſs ; for a broken ſpirit dryeth the bones, Prov. 17. 22. to the pulling down and tormenting of the body, even unto death, if Gods will be ſo, as alſo death might ſometimes enſue upon the foreſaid delivery to Satan, and even at the laſt gaſpe the ſinner ſhewing a lively repentance, was releaſed from thoſe bonds of excommunication , and reſtored to the peace of the Church and favour of God,ſo that he departed this life with comfort.

that the Spirit may be ſaved] The ſcope and end of the Churches ſeverity, is not eternal condemnation, but ſaving of the ſoul by true repentance.

in the day of the Lord Jeſus] In the laſt day, or day of judgement ; not as if ſalvation were deferred to the laſt day, or that the repenting ſoul ſhould not enjoy it before that time ; but becauſe ſalvation then ſhall be conſummated, and fully revealed, 1 Pet.1.5.

V. 6. *Know ye not that a little leaven*] See Gal. 5.9. A kind of proverbial ſpeech, intimating, that one ſcandalous offender may infect the whole Church,as one ſcabbed ſheep a whole flock: and hereby the Apoſtle declareth another end of Excommunication to be , to keep the Church ſound from infection, to cut off a rotten Member, that it gangren not the whole body.

V.7. *Purge out therefore the old leaven*] By alluding to the Ceremony of the Paſsover, he exhorteth them to caſt out this unclean perſon from among them. In times paſt (ſaith he) it was not lawful for them which did celebrate the Paſsover, to eat leavened bread, in ſo much that he was held as unclean and unworthy to eat the Paſsover,whoſoever had taſted of leaven ; now all our whole life muſt be as it were the feaſt of unleavened bread, wherein all they that are partakers of that immaculate Lamb which was ſlain , muſt caſt out, both of themſelves, and alſo out of their houſes and congregations, all impurity.

that ye may be a new lump] That your Church may be a clean and pure body,according as you were renewed by the gift of regeneration, which can no way conſiſt with any ſuch mixture of reigning ſin. A figure taken from the Jewiſh paſsover,which was alwaies to be kept with unleavened bread, Exod. 12. 15.

Chriſt our paſsover] Chriſt is termed our Paſsover, either by a Metonymie *ſignati pro ſigno*, or by a metaphor in regard of many reſemblances between Chriſt and the Paſchal Lamb : Firſt, as the Lamb was without blemiſh, ſo Chriſt was without all ſpot of ſin. Secondly, as no bone of the Lamb was to be broken , ſo neither any bone of Chriſt at his paſſion. Thirdly, as the Lamb was offered to God for a typical reconciliation and ſatisfaction, ſo was Chriſt for the true reconciliation of all his elect, and ſatisfaction for their ſins. Fourthly, as the Paſchal Lamb was to be eaten, ſo we feed upon Chriſt by faith Fifthly,as the Paſchal Lamb was to be eaten with ſowre herbs , ſo Chriſts fleſh is to be eaten in the Sacrament with a ſowre and bitter remembrance of our ſins, and Chriſts dolorous ſuffering for them. Sixthly, as the Paſchal Lamb was to be eaten with unleavened bread, ſo all that eat Chriſt muſt purge out of their conſcience all leaven of maliciouſneſs. Seventhly , as that Lamb was called *Phaſe*, Exod. 12. which ſignifieth a paſſing over ; ſo Chriſts death, in which he was ſacrificed for us, might be called *Phaſe*, or *tranſitus*, a paſſage ; becauſe by it he paſſed from the world to his Father. Laſtly , as where the door-cheeks and poſts were ſprinkled with the bloud of the Lamb , they in the family eſcaped the ſtroke of the deſtroying Angel ; ſo all thoſe whoſe conſciences are ſprinkled by faith with the bloud of Chriſt , the Lamb of God which taketh away the ſins of the world , ſhall eſcape eternal deſtruction.

is ſacrificed] Or, *is ſlain*.

V. 8. *let us keep the feaſt*] Or, *let us keep holy day*. Let us lead or paſs our life, which ought to be a perpetual celebration and remembrance of our redemption by Chriſt , even as the Paſsover feaſt , during eight days, was the commemoration of the deliverance out of Egypt. That which the Iſraelites were to do typically,and in the ſign, upon the killing of the lamb for the preparation of the feaſt of the Paſsover, and in caſting out all the old leaven, and abſtaining ſeven whole days from unleavened bread , according to the expreſs command of God, Exod.12.15. let us perform in the truth or thing ſignified all the days of our lives ; that is , purge out the old leaven of inbred natural corruption,and take away all ſcandals from among us, after that now we are reconciled to God , through the offering and ſprinkling of the bloud of Chriſt.

V.9. *in an Epiſtle*] That Epiſtle is not now extant,for this is the firſt to the Corinthians that is found in the new Teſtament ; and although that Epiſtle was written by divine inſpiration,as we may piouſly conceive, that the Books of Nathan,Gad, Ahiah, Iddo,Semaiah , and others, mentioned in the old Teſtament,were, which now are thought to be loſt ; yet will it not hence follow, that the Canon of the Scriptures is not perfect, as the Romaniſts would infer ; becauſe as the principal Contents of thoſe former books are ſuppoſed to be found in the Books of the Chronicles and Kings, ſo it cannot be proved;but that all points neceſſary to ſalvation, which were ſet down in that former Epiſtle to the Corinthians , are either contained in theſe two Epiſtles which we have , or ſome other Book of holy Scripture.

not to company with fornicators] Gr. *mingled with*. Now he ſpeaketh more generally, and that which he ſpake before of the inceſtuous perſon, he ſheweth,that it pertaineth to others which are known to be wicked, and ſuch as through their naughty life are a ſlander to the Church, which ought alſo by lawful order to be caſt out of the communion of the Church.

V. 10. *Yet not altogether with the fornicatours of this world*] Such as belong unto the world, or addicted to the world, that are yet out of the Church ; ſo the world is taken, John 15.19. & 17.9.

extortioners] Gr. *raveners*.

for then muſt ye] Gr. *ſeeing that then ye muſt*.

for then muſt ye needs go out of this world] If you would utterly abſtain from ſuch mens company, you muſt quit this world ; therefore I ſpeak of them which are in the boſome of the Church, which muſt be called home by diſcipline, and not of them which are without, with whom we muſt labour by all means poſſible to bring them unto Chriſt.

V. 11. *not to keep company*] Gr. *not to be joyned or mingled with company*.

extortioner] Gr. *ravener*.

no not to eat] He meaneth, that we ought not to have any intimate familiarity,or common uſage,or manner of life and converſation with them ; for otherwiſe in ſome caſe we are not forbidden ſimply to eat with ſuch, ſith neither the bond of Matrimony is broken by excommunication, nor ſuch duties hindered, much leſs cut off thereby , as we owe one to another, children to their parents , ſubjects to their Prince,ſervants to their Maſters, and neighbour to neighbour, to win one another to God.

V. 13. *put away from*] Gr. *put*, or, *take out from*.

CHAP. VI.

Verſ. 1. D*Are any of you*] As if he had ſaid, are any of you become ſo impudent, that ye are not aſhamed to make the Goſpel a laughing ſtock to profane men ? yet is it not ſimply unlawful in it ſelf to try civil cauſes at the tribunal of Infidels, if right cannot be had elſe-where, and the matter be of very great conſequence,and not onely concerning our ſelves, but our friends, family, and poſterity, but where they might have differences compoſed by the arbitrement of holy brethren, out of ſpleen, or any other ſiniſter affection to implead one another before heathen Judges, could not be done without great ſcandal to the godly, and wrong to the Chriſtian Religion. For hereby the Gentiles were acquainted with the coveteouſneſs,ambition, deſire of revenge , and manifold jars among Chriſtians , whereof they made uſe , and took occaſion thereby to traduce our moſt holy faith : *hoc Ithacus velit & magno mercentur Achivi.*

to law] Gr. *to be judged*.

before the unjuſt] Gr. *of*. By the unjuſt he meaneth Pagans and Infidels,for he oppoſeth them to Saints and brethren:now he termeth the Infidels unjuſt,not only becauſe they are deſtitute of the righteouſneſs of God in Chriſt,but becauſe in their tribunal matters were carried very corruptly , and ſentences given againſt all juſtice and conſcience, as *Saint Cyprian and other* the Ancients juſtly complain againſt them; *inter leges peccatur, inter jura delinquitur juſtitia, nec ubi defenditur ſervatur*, &c.

V. 2. *the ſaints ſhall judge the world*] The Apoſtle uſeth an argument *à majore ad minus*, if the Saints together with Chriſt ſhall be Judges of the world, and of the devils: how much more are they fit to be Judges in light and ſmall cauſes, which may be by equity and good conſcience without much difficulty determined?

judge the ſmalleſt matters] Gr. *of the ſmalleſt judicatures.*

V. 4. *are leaſt eſteemed in the Church*] Or, *are of no account in.* The Apoſtle herein preſcribeth a remedy for the miſchief before mentioned, namely, by compoſing their private differences between themſelves by choſen arbitrators out of the Church, for which matter and purpoſe, ſaith he, the leaſt of you are ſufficient.

V. 5. *between his brethren*] Gr. *between his brother.*

V. 6. *goeth to law with brother*] Gr. *is judged with a brother.*

before the] Or, *of the.*

V. 7. *a fault*] The Greek word ἥττημα, coming from ἡττᾶσθαι, *Vinci*, ſignifieth properly to *have the worſt* in a conflict or combate: whereby the Apoſtle implies, that the fleſh is too ſtrong for the ſpirit in them who out of covetouſneſs, malice, or deſire of revenge among the Corinthians drew their brethren before the tribunals of the heathens; and that howſoever they might be ſuperiours in their trials of law in thoſe Courts, yet that truly they *ſate down by the loſs*, receiving thereby more damage in their ſouls, than gain in their eſtates. *And as the Apoſtle* here, ſo Moſes Gerundenſis, and Rabbi Salomon diſcourſing of the Diſcipline of the Hebrews, condemn the practice of thoſe among the Jews, who went to law with their brethren before Infidels. For, ſay they, *qui adducit Iſraelem ad tribunal Gentium, polluit nomen Dei & honorat nomen Idoli:* he which bringeth an Iſraelite before the tribunal of the Gentiles there to have his cauſe tryed, defileth the name of God, and doth honour to an Idol.

among you] In theſe words the Apoſtle intimates that both were in fault, as well the *plaintiff* as the *defendant*, the one in giving cauſe by his unjuſtneſs, the other by being ſo eaſily provoked by his impatience upon every offence, and damage received, although it were not of that weight which in Chriſtian diſcretion, charity and equity, deſerved ſuch fierce and ſcandalous purſuing.

go to law one with] Gr. *have judgements one with.*

why do ye not, &c.] See Matt. 6. 39. Luk. 6. 29. Rom. 12. 19.

rather take wrong] We ſhould rather ſuffer ſome loſs, than give offence, rather depart from our right, than to try the utmoſt of the law haſtily; and that out of deſire of revenge.

V. 9. *Be not deceived*] Being about to ſpeak againſt fornication he beginneth with a general reprehenſion of thoſe vices wherewith that rich and riotous City moſt abounded, warning and teaching them earneſtly that repentance is unſeparably joyned with forgiveneſs of ſins, and ſanctification with juſtification.

V. 10. *extortioners*] Or, *ravenous.*

V. 11. *ſome of you*] See Tit. 3. 3.

juſtified in the name of the Lord Jeſus] That is, by the Lord Jeſus apprehended by faith, as we read Acts the fourth, v. 12. *There is no other name under heaven given amongſt men whereby we muſt be ſaved.*

V. 12. *All things*, &c.] See Chap. 10. 23. Here he beginneth to tax the Corinthians who ſimply offended in matters indifferent, becauſe they uſed them without any diſcretion: For ſeeing the uſe of them ought to be brought to the rule of charity, he doth not uſe them aright who is ſo immoderate in the uſe of them, that he becometh a ſlave unto them. Though the words be general, yet they make nothing for the Libertines or carnal Goſpellers; for that rule of the *Logicians* here holdeth, *Verba ſunt reſtringenda ad ſubjectam materiam*, words how general ſoever they ſeem, are to be reſtrained to the matter treated of. Now the matter was concerning the uſe of things indifferent, as of meats and drinks, and the like. If it be objected that he ſpeaketh in the verſes immediatly following, of fornication which is not a thing indifferent. It is anſwered, that he ſets down the rule of things indifferent before he treat of fornication, by reaſon that many according to the errour of the Pagans and Gentiles did reckon fornication to be of that number; ſee Acts 15. 20. In particular, many in Corinth were ſo far from holding fornication a ſin, that they conſecrated a Temple to Venus, at which many thouſand Maids proſtituted themſelves; and for this reaſon amongſt others, it is conceived that Saint Paul in the verſes following ſo particularly, and ſo vehemently reproveth this vice.

but all things are not expedient] Or, *profitable.* It is not expedient at all times to do thoſe things which are otherwiſe lawful, but rather we ought to forbear the uſe of ſuch things, which otherwiſe our Chriſtian liberty permitteth, for the maintenance of charity, and ſupporting of the weak, and preſerving and propagating the peace of the Church.

power of any] He bringeth himſelf *under the power* of things indifferent, who thinketh that he may not be without them, which is a flattering kind of ſlavery, under colour of liberty, which ſeizeth upon ſuch men. He equally erreth who in things indifferent either thinketh that he muſt always uſe them, or that he may not at all; and there may be a kind of ſuperſtition as well in the defect, as in the exceſs about the uſe of things indifferent, Col. 2. 21.

V. 13. *Meats for the belly*, &c.] Gr. *to the belly.* That is, meats and drinks are indifferent things, but fornication is not of the number of ſuch things. For although both the one and the other, namely eating of meats & fornication, be bodily acts; yet the quality of the meats hath no moral relation to the ſoul, neither to its preſent ſanctification, nor future glorification: it leaveth no impreſſion behind it, Matth. 5. 11. 17. but it is only for the ſuſtenance of this life, and after our paſſage to another life; all the uſe of meats and of the ſtomach and belly which receiveth and digeſteth them is aboliſhed; whereas on the other ſide all carnal copulations ſave the matrimonial, are expreſſely prohibited by God, are deſtructive of, and repugnant to the right end and uſe of our bodies, which are to be conſecrated to Chriſt (belonging to him as his own members) and to be governed and acted by him to ſerve him in holineſs and pureneſs, and by that means to be made partakers of his glory in the laſt reſurrection.

for] Gr. *to.*

deſtroy both it] Gr. *make void*, or, *of no uſe both it.*

for fornication] Gr. *to fornication.*

V. 14. *And God*] Gr. *But God.*

V. 15. *bodies are the members of Chriſt*] Not only your ſouls, but your bodies alſo; for true beleevers being entirely united to Chriſt as their head, 1 Cor. 12. 12, 27. their bodies alſo are a part of his myſtical body.

ſhall I then take the members] Gr. *taking then the members.* Shall I diſ-member or diſ-joynt my ſelf from Chriſt by any baſe carnal conjunction, ſuch as cannot ſtand with that ſpiritual union I have with him, intrenching thus upon the right he hath over my body; and depriving my ſelf of the happineſs to be governed and quickned by him and his Spirit.

and make] Gr. *ſhall I make.*

V. 16. *two (ſaith he) ſhall be one fleſh*] Gr. *into one fleſh.* See Gen. 2. 24. Matth. 19. 5. Epheſ. 5. 31.

V. 17. *joyned unto the Lord*] By faith and love. For Chriſt is the huſband of the Church, and every faithful ſoul, who betrotheth her to himſelf in faithfulneſs and loving kindneſs and righteouſneſs, Hoſ. 2. 19, 20. is his bride.

is one Spirit] Is made wholly ſpiritual by his union with Chriſt, he is not divided between God and Mammon, between the Spirit and Fleſh: Or, he is led and governed by one and the ſelf-ſame Spirit.

V. 18. *Flee fornication*] Here the Apoſtle uſeth divers arguments to dehort the Corinthians from fornication: Firſt, becauſe it ſtaineth the body with a peculiar kind of filth. Secondly, becauſe a fornicatour is guilty of ſacrilege; for that our bodies are conſecrated to God as his Temples, verſ. 19. Thirdly, becauſe we are not our own, to give our bodies to any other, much leſs to Satan and the Fleſh, ſeeing that God himſelf hath bought us, and that with a great price, to the end that both in body and ſoul we ſhould ſerve him. For the phraſe he uſeth here of *fleeing*, it implyeth that whereas other vices are conquered by ſtruggling and ſtriving with them: the beſt way to ſubdue this vice, is to fight with it after the manner of the Parthians, who did fight flying.

without the body] That is, is committed by the abuſe of ſome external object; as namely a drunkard abuſeth wine, gluttony abuſeth meat in the quantity or quality: but a fornicatour abuſeth his own body. But we muſt note that this general rule, every ſin that a man doth *is without the body*, is to be underſtood of ſuch ſins as break out into external actions, or are acted by our bodies: for envy, malice, and the inward acts of all vices are done in the ſoul, and cannot be properly ſaid to exerciſe their act upon any thing without the body, though they work upon the body it ſelf by making it pine and waſt away, or otherwiſe diſtempering it.

ſinneth againſt his own body] Some by his *own body* underſtand the body of his wife which according to Gods ordinance is *his own body*; for ſaith he, two ſhall be one fleſh: and *this is Severianus* an ancient Fathers interpretation; but it is too narrow an interpretation: For in that ſenſe onely the Adulterer ſinneth againſt his own body. Others underſtand the words comparatively, that a fornicatour more ſinneth againſt his own body than other vicious perſons; for either they defile their ſouls only and not their bodies, as thoſe who commit ſpiritual wickedneſs, or if they ſin againſt their own body, as the drunkard and glutton doth, and the body receive alſo much ſhame and damage thereby; yet they ſin not in ſo grievous a manner, nor ſo much wrong and hurt the body as the fornicatour doth. But the moſt proper and genuine interpretation ſeemeth to be this: other ſins though they may be acted by the body, and make an ill impreſſion upon the body it ſelf, yet have not the property and force over mans body to enſlave the ſame unto another, as fornication hath, whereby the fornicatour is made a member of the harlot by virtue of that firſt order of God, *Duo erunt in unam carnem*, which is not diſannulled by the abuſe of men.

V. 19. *know ye not*, &c.] See Chap. 3. 16.

V. 20. *ye are bought with a price*] See Chap. 7. 23. By Chriſt who hath redeemed you. The word price is added, not by a Pleonaſmus, but κατ' ἐξοχὴν, to intimate the excellencie and dignity of the price wherewith we were bought, which was not ſilver or gold, but the precious blood of Chriſt, as of a Lamb without blemiſh and without ſpot, 1 Pet. 1. 18, 19.

CHAP. VII.

Verſ. 1. *NOw concerning the*] Gr. *But of the.*

It is good] By the word *good* the Apoſtle underſtandeth not that which is honourable, virtuous, or holy, for the Apoſtle teſtifieth himſelf, Heb. 13. 4. that Marriage is honourable among all, and the Scriptures generally avouch the ſame: but by *good* he underſtandeth leſs troubleſom, or more agreeable to the preſent neceſſity, verſ. 26. more convenient in regard of the calamities of the Church, which will be ſo much the eaſier born and overcome by the enjoying of our liberty, and more profitable alſo, by being not ſo diſtracted with theſe cares, nor troubled with theſe diſtractions, that by reaſon of ſin accompany the married eſtate, verſ. 28. 32.

touch a woman] That is, to abſtain from matrimony, and all carnal knowledge; as the word is taken, Gen. 20. 6. *therefore* I ſuffered thee not to touch her.

V. 2. *Neverthele ſs*, to avoid *fornication*] Gr. *But by reaſon of fornications.* In the Greek there is a kind of Ellipſis, which is well ſupplied by the Tranſlators with the words *to avoid*: for that is the true meaning of the Apoſtle; though word for word he ſaith by reaſon of fornications, that is, by reaſon of the proneneſs of mans nature to fornication, or by reaſon of the frequent committing thereof, eſpecially among the Corinthians as before was noted. And here alſo he taketh fornication largely for all manner of impurity forbidden by the law of God, and he preſcribeth as an antidote againſt the poyſon of all kind of impure luſt, the lawful and holy uſe of matrimony.

V. 3. *due benevolence*] By this manner of ſpeech he implieth not onely in a modeſt phraſe, *conjugale debitum*, to which the verſe following hath reference: but as the Greek Scholiaſt well expoundeth it, mutual love and loyalty; and that ſincere and ardent affection which ought to be between husband and wife.

V. 5. *Defraud*] Or, *deprive.*

give your ſelves to faſting] Or, *be free for faſting.*

come together] Gr. Tec. *be together.*

V. 6. *of*] Gr. *by.*

V. 7. *I would that all men were even as I my ſelf*] The Apoſtle doth not ſimply wiſh that all men and women led a ſingle life; for ſo the Church of God could not be propagated, nor the divine benediction upon the married fulfilled: but that all had the gift of continency, and were as free from worldly cares, and fleſhly intanglings as he. And this gift of continency may ſtand with holy matrimony; as we read of *Malcus* and many other in the Eccleſiaſtical ſtory, who though they were married, yet having the gift of continency fulfilled the Apoſtles precepts, verſ. 29. 32. having wives as if they had them not, and caring for the things of the Lord.

V. 8. *unmarried and widows*] He giveth the ſelf-ſame admonition touching the ſecond marriage, to wit, that a ſingle life is to be allowed, but for ſuch only that have the gift of continency, otherwiſe they ought to marry again, that their conſcience might be at peace.

V. 9. *better to marry than to burn*] Some interpret this burning, to be burning in hell fire for their incontinency; and no queſtion but the words of the Apoſtle are true in that ſenſe; but becauſe he addeth not either hell-fire or eternal, nor doth any circumſtance of the Text look that way; the natural conſtruction ſeemeth to be this: It is better to marry, than by forcing our ſelves to live ſingle, having not the gift of continency, ſo to burn with luſt, that either the will yeeldeth to the temptation, or elſe we cannot call upon God with a good conſcience. He is not ſaid to burn who onely feeleth the heat of fire, for ſo the moſt continent man might be ſaid to burn: but onely he that is ſinged and ſcorched thereby, he that is ſo aſſaulted with the temptation of luſt, that he is ſome way wounded, and hurt in conſcience thereby.

V. 10. *not I, but the Lord*] In theſe words, the Apoſtle meaneth not, that the Lords precepts, and his were contrary, for verſ. the laſt, he ſaith, I think alſo that I have the Spirit of God, and whatſoever Saint Paul wrote in this or any other of his Epiſtles was by divine inſpiration; but his meaning is, that he ſpake not this by peculiar Revelation, as ſome other things afterwards, but that he had an expreſs command of our Lord for it in Scripture, namely, Matth. 5. 32. and Matth. 19. 9.

Let not the wife depart from her *husband*] Gr. *that the wife be not ſevered from.* See Matt. 5. 32. & 19. 9. Mark 10. 11. Luk. 16. 18.

V. 11. *depart*] Gr. *be ſevered.*

V. 14. *ſanctified by the wife*] Some expound it ſanctified, that is, ſome way prepared and diſpoſed to embrace our holy faith by his converſation with his Chriſtian wife: So *Oecumenius*; χειραγωγηθήσεται πρὸς τὴν πίστιν, or ſome way initiated in the faith and fear of God. So *Tertul. l. 2. ad uxorem, ſanctificatur conjux infidelis acquieſcens habitare cum conjuge fideli, quia candidatus eſto timoris ſancti ſcilicet & caſti.* And, *S. Jerome l. 1. cont. Jovin. c. 5. candidatus eſt fidei.* Or elſe the meaning is, that in regard the faithful are heirs of the Covenant of God (Gen. 17. 7. and Acts 2. 39.) together with their children, this Covenant the unbeleeving partly cannot undo by his unbeleef: Foraſmuch, as the grace of God in ſanctifying ſuch a marriage, is more powerful than the unbeleef of the other party to profane it: So that the Apoſtles words import, not that an unbeleeving husband is ſimply ſanctified, or made a holy man by his wife being a Chriſtian, or an unbeleeving wife made a holy woman by her husband being a good Chriſtian, but that he is ſanctified to her, if ſhe be a Chriſtian, and ſhe is ſanctified to him, if he be a Chriſtian. For although the unbeleeving party be unclean before God: yet is the matrimonial conjunction holy by the means of faith and prayer, Titus 1. 15. and hath the approbation and bleſſing of God no otherways, then if both parties were holy. Thus he anſwereth them that thought themſelves polluted by being married to unbeleevers before their converſion, and intended therefore to be divorced for that ſcruple ſake.

but now are they holy] If the marriage were not in ſome degree ſanctified; the children which were born in ſuch wedlock would not be from their birth compriſed within the Covenant of God, made with the fathers and their children, Gen. 17. 7. or endued with the Spirit of ſanctification; neither would the Church hold them capable of Baptiſm, until grown up to age, that they might be received into the Church for their own faiths ſake: but now they are holy, that is, compriſed in the outward covenant of God, and have acceſs and right to the ſigns and ſeals of his grace, as well as any of thoſe that were born of both beleeving parents. Holy then, that is, ſanctified to God in Baptiſm, made members of the Church, and partakers of the grace of regeneration according to their meaſure and condition.

V. 15. *depart*] Or, *be ſevered.*

depart] Or, *be ſevered.*

to peace] Gr. *in peace.* Leſt any man upon pretence of this liberty, ſhould give an occaſion to the unfaithful to depart, he giveth to underſtand that marriage contracted with an Infidel, ought peaceably to be kept, that if it be poſſible the Infidel may be won to the faith.

V. 16. *ſave* thy *husband*] That is, be a means to convert him to the Chriſtian faith, by which we are juſtified and ſaved.

V. 17. *diſtributed to every man*] Taking occaſion by that which he ſaid of the bondage and liberty of matrimony, he digreſſeth to a general doctrine concerning the outward ſtate and condition of mans life, as circumciſion and uncircumciſion, ſervitude and liberty, warning every man generally, to live with a contented minde in the Lord, what ſtate or condition ſoever he be in, becauſe the kingdom of God conſiſteth not in theſe outward things.

V. 18. *let him not become uncircumciſed*] Some who had been circumciſed, found a means by the help of Chirurgians to recover again their foreskin: Of theſe *Joſephus* writeth, *l. 12. Antiq. c. 6. Adjunxerunt ſibi præputia ut nudi quoq; non eſſent Græcis diſſimiles*; The manner *Epiphanius* declareth. Ἀπὸ περιτομῆς ἀκρόβυστοι γίγνονται τεχνῇ τῇ τινὶ ἰατρικῇ διὰ τοῦ καλουμένου σπαθιστῆρος τῶν μελῶν ὑπὸ δερματίδα ὑποσπασθέντες ῥαφέντες τε καὶ κολλητικοῖς περιοδευθέντες, ἀκροβυστίαν αὖθις αὐτὴν ἀποτελοῦσι. See alſo *Celſus l. 7. c. 25.* Such practices Saint Paul here forbiddeth.

V. 21. *care not for it*] As though this calling were too unworthy a calling for a Chriſtian. For no calling, how mean ſoever, debarreth a man from being Chriſts freeman, and the Son of God by adoption and grace; whoſoever is redeemed from the thraldom of Satan, and ſervitude of ſin, whether he be in reſpect of his outward condition in bondage, or at his liberty, is Chriſts freeman.

V. 22. *free-man*] Gr. *made free.*

V. 23. *Ye are bought with a price*] See Chap. 6. 2. That is, dearly bought by a *price* of ineſtimable value, 1 Pet. 1. 18, 19.

be not ye the ſervants of men] If ye be at liberty, do not of your own accord make your ſelves ſervants, but conſecrate your ſelves entirely body and ſoul to the ſervice of Chriſt: or if ye be ſervants to men, that is, in a ſtate of ſervitude, remember ſtill that above and before all, ye are the ſervants of Chriſt, and therefore ſee ye do nothing to the obedience of man, which is contrary to that which ye owe to Chriſt; and as touching your ſoul and conſcience, ſubject and enſlave your ſelves to no man living, depend abſolutely upon none but Chriſt and his Word, See Gal. 2. 4. and Col. 2. 16, 18.

V. 24. *abide with God*] Whatſoever his outward calling be, let him be ſure to hold his inward calling, and abide with God in the Church: or let him ſo ſincerely and uprightly walk in his calling, as one who is always in the ſight of God, and doth all things before him, and endeavoureth to approve himſelf to him in all things.

V. 25. *I give my judgement*] All circumſtances conſidered, I counſel you. He enjoyneth ſingle life to none, but perſwadeth it to all that have the gift of continency, both from the condition of the preſent time, in which the faithful could ſcarce have any ſetled place of abode, wherein they might provide for their wives, children, and families: and from the freedom of a ſingle life in compariſon of the married eſtate, which draweth with it of neceſſity more cares of this life, and diſtraction of minde from the immediate ſervice of God.

V. 26. *for the preſent diſtreſſe*] Or, *for the preſent neceſſity.* Which the Saints are ſubject unto, who were then continually toſſed up and down ſo, that their eſtate may ſeem moſt unfit for marriage, were it not that the weakneſſe of the fleſh enforced them.

V. 28. *Trouble in the fleſh*] Gr. *tribulation* ; or, *affliction.* By the fleſh he underſtandeth whatſoever belongeth to this preſent life, for marriage bringeth with it many diſcommodities ; ſo that he bendeth more to a ſingle life, not becauſe it is a ſtate more agreeable to God than marriage is, but for thoſe cumberances and diſcommodities, which if it were poſſible, he would wiſh all men to be freed of, that they might give themſelves to God wholly.

V. 29. *is ſhort*] Gr. *is contracted*, or, *ſhortened.*

V. 31. *And they that uſe this world*] It is a horrible wickedneſſe, ſaith St. Auſtin, *uti fruendis*, or *frui utendis*, to uſe thoſe things which we ought to enjoy, or to enjoy thoſe things which we ought onely to uſe ; to uſe God and heavenly things which we ought to enjoy, and to enjoy the world and earthly things which we ought onely to uſe, and ſo uſe them, as if we uſed them not. Or, as others expound, not abuſing them by an inordinate uſe of the ſame, or by too much doting on them, and cleaving unto them.

for the faſhion of this world paſſeth away] He ſheweth how ill-beſeeming and unworthy a thing it is for a Chriſtian to ſet his heart on the things of this world, conſidering that they are vain and tranſitory ; rather ſhews and ſhadows of things, than true things themſelves, Prov. 23.5. As in a Pageant, Mask, or Comedy, many perſons are brought up one after another on the Stage or Scene, but at laſt both they and the Scene alſo is taken away ; ſo it is with this preſent world, one perſon ſucceedeth another, and one generation another, till not onely all they do die and fall away, but even the Stage of the World at laſt, wherein they all acted their parts, doth vaniſh away like a ſhadow, with all the glory thereof.

V. 33. *careth for the things*, &c.] They that are married, have their minds diſtracted, and their wits withdrawn hither and thither about worldly affairs and buſineſſes ; and therefore if any man have the gift of continency, it were more commodious for him to live ſingle. The Apoſtle ſpeaketh not ſimply, but comparatively ; for they that are married, may and do care for the things of the Lord, but ordinarily doe it with more diſtraction, than they that have leſſe to doe with the world, in regard of their ſingle life.

V. 35. *I ſpeak for your own profit*] His meaning is, that he will enforce none either to marry, or not to marry ; but ſhew them onely what kind of life is moſt commodious, or at leaſt ordinarily leſſe cumberſome.

V. 36. *behaveth himſelf uncomely*] Or, *carrieth himſelf undecently.*

V. 37. *having no neceſſity*] He ſpeaketh not here of a mans reſolving to marry himſelf, or to live unmarried; but of Parents or Governors, under whoſe guide and tuition Virgins are ; if ſuch an one findeth no neceſſity, either in reſpect of the Maids deſire, or fear of worſe, if ſhe have not the gift of continency, or in reſpect of the condition of his Family, but that he may keep her a Virgin ſtill.

V. 39. *The wife is bound*, &c.] See Rom. 7.2.

be dead] Gr. *be fallen aſleep*, or, *laid in the grave.*

CHAP. VIII.

Verſ. 1. *Now as touching things*] Gr. *But of things.*

We know that we have all knowledge] Here he beginneth to treat of another kind of things indifferent ; to wit, of things offered to Idols, or the uſe of fleſh ſo offered and ſacrificed ; and firſt of all he removeth thoſe things which the Corinthians pretended for their uſing things offered unto Idols, without any reſpect, ſcruple, or doubt. Firſt, they affirmed that this difference of meats was onely for unskilful men and ignorant in the doctrine of Chriſtian liberty ; but as for them, they knew well enough the benefit of Chriſt, who maketh all things to be clean to them that are clean. Be it ſo (ſaith St. Paul) be it, that all (or at leaſt the greater part of us, for there were ſome, Verſ. 7. that wanted this knowledge) are ſufficiently inſtructed in the knowledge of Chriſt ; I ſay, notwithſtanding that, we muſt not ſimply reſt in this knowledge ; the reaſon is, that unleſſe our knowledge be tempered with charity, it doth not onely not avail, but alſo it doth much hurt, becauſe it is the Miſtreſſe of Pride ; nay, it doth not ſo much as deſerve the name of godly knowledge, if it be ſevered from the love of God, and conſequently from the love of our Neighbour, 1 Cor. 13.1.

Knowledge puffeth up] In thoſe who are deſtitute of charity, it miniſtreth occaſion of vanity, and maketh them ſwell with pride ; *for this venome the Serpent* inſtilled into it at the firſt temptation ; and this quality of inflating the ſoul, remaineth ſtill in it, if it be not corrected with charity.

but charity edifyeth] That is, applyeth our knowledge to the inſtruction of our Neighbour, and to build him up in his and our moſt holy Faith.

V. 2. *He knoweth nothing*] An opinion of knowledge without charity, doth not onely puff up, and in that regard is to be diſ-eſteemed, but it is imperfect, and knowledge falſly ſo called, 1 Tim. 6.20. For he that wanteth charity knoweth not all his duty, nor to what end he ought to refer his knowledge, nor how to uſe it, and ſo upon the matter knoweth nothing, in ſuch ſort as a Chriſtian ought to know.

V. 3. *the ſame is known of him*] He that referreth his knowledge and other gifts to the glory of God, and the profit of his Brethren, he is known of God, that is, approved of him, as the word is taken, Pſal. 1. 6. but he that hath knowledge without charity, though in ſome ſort he know God, yet he ſhall never be known, that is, acknowledged of by him, but ſhall hear at the laſt day with the hypocrites and falſe Prophets, Mat. 7.23. I never knew you, depart from me ye that work iniquity.

V. 4. *concerning therefore the eating*, &c.] Here is the application of his anſwer, to things offered unto Idols ; I grant, ſaith he, that an Idol is indeed a vain imagination, and that there is but one God and Lord, and therefore that meat cannot be made holy or profane by the Idol : but it followeth not therefore that a man may without any reſpect to his weak brethren, uſe thoſe meats or any other.

an idol is nothing, &c.] Chap. 10.19. *Divers Popiſh Writers*, to ſever their Image-worſhip from Idolatry, expound theſe words thus ; An Idol is nothing in the world, that is, nothing formally, or repreſentatively, becauſe though it be ſomething materially, that is, Wood, Gold, or Silver, or the like : yet it is nothing formally, becauſe there is no ſuch deity as it repreſenteth. Whereas on the other ſide, an Image is the repreſentation of ſome thing which is truly exiſtent in nature, as of the three Perſons, Angels, and Saints departed. This diſtinction of theirs, together with their gloſſe upon this Text, are evidently falſe ; for many of the Idols of the Heathen, as Baal, Diana, Dagon, as alſo the Braſen Serpent, of which the Jews made an Idol, were Images of things truly exiſtent in nature. For Baal was the Image of the Sun, Diana or Lucina of the Moon, Dagon of a Fiſh, the Braſen Serpent of the fiery Serpents, which really ſtung the Iſraelites, and God in the ſecond Commandement expreſly forbiddeth the bowing down to, or worſhipping the likeneſs of any thing that is in the heaven above, or in the earth beneath, or the waters under the earth. But the true meaning of the Apoſtle in this place is, **οὐδὲν ἔςιν ἄξιον**, the Idol is nothing, that is, of no worth, hath no virtue or power at all in it, to profane or hallow the meats offered unto it.

and that there is *none other God but one*] Gr. Tec. *and that there is no God.*

V. 5. *whether in heaven or in earth*] There are in heaven thoſe that are called gods, as the Angels, Sunne, Moon, and all the hoſt of heaven, and on earth alſo, as Saturn, Jupiter, Mars, Apollo, and other men, and beaſts alſo, as Calves, Goats, Crocodiles, Cats, and others, which the Egyptians, and other of the Heathens worſhipped for gods.

there be gods many, and lords many] Either the Apoſtle alludeth to the diverſe Idols of Baal, which were called by his name Baalim, that is, Lords, as namely Baal Zebub, Baal Peor, &c. or to other Syrian deities, anſwerable to the number of their Countries, or Cities, for the Moabites worſhipped Chamos, the Ammonites Moloch, the Sidonians Aſtaroth or Aſtarte, the Gazeans Marnan, the Tyrians Hercules, the Hemathites Aſimas, &c. See Druſius Præterit. l. 6.

V. 6. *one God*] The word one doth not here reſpect the perſons, but the nature ; for the Father of whom all things are ſaid to be, and our Lord Jeſus Chriſt by whom, are not one perſon, but one God in nature.

and we in him] Or, *for him*, or, *by him*. Rom. 11.36. Either in him, or by him, and then the meaning is, that we ſubſiſt by his virtue, and power, according to that of the Apoſtle, Act. 17.28. *In him we live, move and have our being.*

one Lord] As Lord is peculiarly attributed to Chriſt, it ſignifieth the *Lord* Redeemer : in which ſenſe the Apoſtle ſpeaketh elſewhere, *Chriſt died and roſe again that he might be* LORD *of quick and dead* : for in that we are his purchaſe, he is in ſpeciall our *Lord.*

by whom are *all things*] The prepoſition, By, doth not ſignifie the Inſtrumental cauſe, but the principal. For the Father and Son work together ; which are not ſo to be taken, that we make two cauſes, ſeeing they have both but one nature, though they be diſtinct perſons, but by the prepoſitions *of* and *by*, the Father *of* whom are all things, and the Lord Chriſt *by* whom are all things, the Apoſtle differenceth their order and manner of working.

V. 7. *conſcience of the idol*] By conſcience of the Idol, he meaneth the ſecret judgment, which they had within themſelves, whereby they thought all things unclean which were offered to the Idol, and therefore they could not uſe them with good conſcience : for this force hath conſcience, that if it be good, that is, rightly enformed, it maketh things indifferent good to us ; but if evil, it maketh them evil.

V. 8. *But meat commendeth not us to God*] He preventeth an objection, why then ſhall we be deprived of our liberty? nay, ſaith the Apoſtle, you ſhall loſe no part of Chriſtianity, though you abſtain for your brethrens ſake, as alſo if you receive thoſe meats it maketh you no whit the more holy or more acceptable to God, Rom. 14.17. For our commendation before God, conſiſteth not in our meats, but to uſe our liberty with the offence of our brethren, is an abuſe of our liberty, and a ſinne againſt Chriſt, whom we wound through the ſides of our weak brethren.

are we the better] Or, *have we the more.*

are we the worſe] Or, *have we the leſſe.*

V. 9. *liberty*] Or, *power.*

V. 10. *emboldened*] Gr. *edified.*

V. 11. *through thy knowledge ſhall the weak brother periſh.*] Thou wretched man who pleaſeſt thy ſelf with thy knowledge, which indeed is none ; for if thou hadſt true knowledge, thou wouldſt not ſit down to meat in the Idols Temple, whereby as much as in thee lyeth, thou deſtroyeſt thy brother, burdening his weak conſcience ; and by thy example enticing him to doe evil, for whoſe ſalvation Chriſt himſelf dyed : and wilt not thou ſo much as abſtain from ſuch meat for thy weak brothers ſake, for whom thy Saviour vouchſafed to ſhed his blood ?

V. 12. *ye ſinne againſt Chriſt*] Becauſe your weak brethren whom ye offend are his members, and he accounteth the wrongs done unto them, as done unto himſelf : *or as Oecumenius expoundeth*, you ſinne againſt Chriſt, becauſe as much as lyeth in you, you hinder his work for their ſalvation, deſtroying them whom he came to ſave.

wound] Gr. *ſmiting.*

V. 13. *if meat make my brother to offend*] Gr. *ſcandalize.* Rom. 14.21.

I will eat no fleſh] Here followeth the concluſion which Saint Paul inferreth and frameth in his own perſon, that he might not ſeem to exact that of others, which he will not be firſt ſubject to himſelf ; I had rather, ſaith he, abſtain for ever from all kind of fleſh, than put a ſtumbling block before, or give occaſion of ſinne to any of my brethren ; much leſſe would I refuſe at a certain time and place for my brothers ſake to abſtain from fleſh offered to Idols.

offend] Or, *ſtumble.*

CHAP. IX.

Verſ. 1. AM I *not an Apoſtle*] Before he proceed any farther in his propoſed matter of things offered unto Idols, he ſheweth the cauſe of all this miſchief, to wit, that the Corinthians thought themſelves not bound to depart from any jot of their liberty for any mans pleaſure : therefore he propoundeth himſelf for an example, and that in a matter in ſome degree neceſſary. If, ſaith he, you alleage for your ſelves that you are free, and therefore will uſe your liberty : am not I alſo free, ſeeing I am an Apoſtle ? yet I for the benefit of others forbear the uſe of my Chriſtian liberty in things that more neerly concern me, and may ſeem in ſome degree neceſſary ; and will not you forgoe yours in matters of leſs moment and meerly indifferent, rather than offend your weak brethren ?

have I not ſeen Jeſus Chriſt our Lord] Though St. Paul converſed not with Chriſt whileſt he lived upon earth, yet was he as well an eye-witneſſe of Chriſt, as the reſt of the Apoſtles, for he ſaw him after the reſurrection, as we read, Act. 22.18. and 1 Cor. 15.8. yet will it not hence follow, that Chriſt was at the ſame time at the right hand of his Father in heaven, and upon earth or near the earth where Paul ſaw him, as our adverſaries would infer. For either St. Paul ſaw Chriſt in a viſion, or if without a viſion with his corporal eyes, as did St. Steven, Act. 7.56. his eyes were ſtrengthened and elevated above nature to diſcern Chriſt ſo far diſtant.

V. 2. *be not*] Gr. *am not.*

for the ſeal of mine Apoſtleſhip] Your converſion by my Miniſtery is as it were a ſeal to confirm the truth of my Apoſtolical miſſion ; whatſoever belongeth to an Apoſtle I have exhibited amongſt you both by my powerful Miniſtery, and the ſigns and wonders which God hath wrought by me.

V. 3. *anſwer*] Gr. *apologie.*

examine] Gr. *queſtion.*

V. 5. *to lead about a ſiſter a wife*] Or, *woman.* May not I carry about with me in my peregrinations a Chriſtian ſiſter being my wife, and put the Churches to the charge of me and my family, ſith I am employed by them and for them ? Or thus, might not I have a Deaconiſſe, a Chriſtian ſiſter allowed by the Church to attend on me, as other of the Apoſtles have had ? Clemens Alexandrinus Strom. lib. 3. is for this laſt interpretation ; *non ut uxores, inquit, ſed ut ſorores circumducebant mulieres:* and *Zacharias Chryſopolitanus* out of Beda addeth, that it was the cuſtome of the Jews, that the richer ſort of the Chriſtian women converted, contributed to the maintenance of their Teachers, and followed them, as ſome followed Chriſt, and miniſtred to him of their ſubſtance, Luke 8.2. *hoc tamen quia ſcandalum facere poterat, in nationibus Paulus abjeciſſe ſe memorat* ; yet becauſe the Apoſtle conceived this might give ſome kind of ſcandal to the Gentiles, or at leaſt ſeem burdenſome unto them, he accepted not of this their benevolence, though otherwiſe he might.

V. 6. *have not we power to forbear working*] That is, may the other Apoſtles eat and drink upon the expence of the Church, and keep their wives alſo and family by ſome ſtipend or gift offered unto them by their children, whom they beget in the Goſpel, and muſt I onely and Barnabas not live but by the works of our hands ?

V. 7. *Who goeth a warfare*] That he may not ſeem to reprove the Apoſtles who were maintained by the Church, he ſheweth that it was juſt and lawful for them to live as they did of the Churches allowance, by an argument of compariſon, ſeeing ſouldiers live by their wages, and husbandmen by the fruit of their labours, and ſhepherds of that which cometh of the flock.

V. 8. *Say I theſe things as a man*] Gr. *according to man.* Have I no better ground than the common cuſtome of men ? Doth not God in Scripture warrant what I ſay ?

V. 9. *thou ſhalt not muzzle*, &c.] See Deut. 25.4.

Doth God take care for Oxen] It is certain, that the care and providence of God extendeth to the beaſts of the field, Pſal. 147.9. Pſal. 36.6. Jon. 4.11. and to the fowl of heaven, for he feedeth the young Ravens that call upon him, and a Sparrow is not ſold in the Market, nor falleth to the ground without him, Mat. 10.29. The Apoſtles meaning therefore is not ſimply God hath no regard of Oxen, or any brute beaſt : for as the Pſalmiſt teacheth, He preſerveth both man and beaſt ; but the ſenſe is, Gods end and drift in making that Law was not to provide for Oxen, but he had a farther intention therein : thus Manahim Riminenſis, a learned Jew, upon thoſe words of the law, Thou ſhalt not take the damme with their young, ſaith, It was not the intention of the Law-giver to ſpare ſheep; but to teach men mercy and compaſſion ; *quod de ovibus præcepit, id propter homines fecit :* ſo may we ſay here, and the Apoſtle ſaith as much in effect, *quod de bobus præcepit, id propter homines fecit.*

V. 11. *if we have ſown*, &c.] See Rom. 15.27.

V. 13. *Do ye not know*, &c.] See Num. 18.20. Deut. 10.9. and 18.1.

live] Or, *feed.*

are partakers with the altar] In dividing the ſacrifice, and taking part of it themſelves for their neceſſary ſuſtenance.

V. 14. *that they which preach*, &c.] See Gal. 6.6. 1 Tim. 5.17.

V. 15. *Neither have I written theſe things*] He taketh away occaſion of ſuſpition that it might not be thought he wrote this as though he challenged his wages that was not paid him ; Nay, ſaith he, I had rather die, than abuſe my right and liberty, that the falſe Apoſtles might take any advantage thereby : Or rather than not continue my purpoſe to preach the Goſpel freely : for I am bound to preach the Goſpel, ſeeing that the Lord hath enjoyned me this office ; and if I had rather that the Goſpel ſhould be evil ſpoken of, than I ſhould not require my ſtipend, then would it appear that I took theſe pains, not ſo much for the Goſpel ſake, as mine own gain and advantage.

better for me to dye] Gr. *good for me rather to die.*

V. 16. *though I preach*] Gr. *If I preach.*

V. 22. *I am made all things to all men*] Gr. *have been made.* In matters that are indifferent, which may be done, or not done with a good conſcience, I have changed my ſelf into all faſhions, to comport with all, that I might win ſome at leaſt of all ſorts. St. Auguſtine in his book *de Mendac. cont. Conſent.* 12. *&* *ep.* 19. very well illuſtrateth this Text : the Apoſtle ſaith, I am become all unto all men, *non mentientis aſtu, ſed compatientis affectu*, not by the deceit of diſſimulation, but by the affection of compaſſion ; for a man becomes as he to whoſe infirmity he condeſcends when he ſupports and releeves him with ſuch mercy as himſelf would deſire if he were in the ſame caſe : he doth therefore as he, *non quia fallit illum, ſed qui ſe cogitat illum.*

V. 25. *And*] Gr. *But.*

every man that ſtriveth for the maſtery.] He bringeth in another cauſe of the miſchief above mentioned, to wit, that they were given to gluttony ; for there were ſolemn banquets of ſacrifices, and the riot of the Prieſt was exceeding great in them : therefore it was hard for them which were accuſtomed to riotouſneſſe, eſpecially when they pretended the liberty of the Goſpel, to be reſtrained from thoſe banquets. For this cauſe the Apoſtle calleth them by an apt ſimilitude, and alſo by his own example to ſobriety and mortification of the fleſh, ſhewing that they could not be fit to run, or wreſtle, as the games of Iſthmos were, which pampered up their bodies.

temperate in all things] He uſeth a moſt exquiſite diet. The Greek word alſo will bear this conſtruction ; he patiently endureth all things, to wit, pains and blows ; and ſhall not we endure much more, and uſe all kind of abſtinence, that we may obtain the high prize of our calling, which is an incorruptible crown of glory ?

V. 26. *not as uncertainly*] Not as an uncertain goale or mark ; or the Greek ἀδήλως, may be thus rendred, I ſo run, not as a man who ſenſibly gets no ground, or cannot be perceived to out-ſtrip him with whom he runneth in the race.

ſo fight I, not as one that beateth the air] I make not a flouriſh onely like a Fencer, but I fight in earneſt : or, I fight not as one who hath no enemy to fight withall ; for I have an enemy which I labour to ſubdue, to wit, the old man which ſtriveth againſt the Spirit.

V. 27. *But I keep under my body*] By mortifying of my carnall luſts and affections, and by all other exerciſes of piety, I ſubdue my fleſh to the obedience and diſcipline of the Spirit of God, as alſo to patience and conſtancy in all afflictions, and to ſuch nimbleneſſe and readineſſe, as is requiſite to this ſpiritual combate.

I my ſelf ſhould be a caſt-away] Gr. *reprovable, or, unapproved.* The word ſignifieth not, a *reprobate*, and if he were uncertain of his election, or of obtaining the prize ; for the contrary appears, Rom. 8.38. and 2 Tim. 4.7, 8. but reprovable or faulty, ἀδόκιμος, is a metaphor either taken from thoſe who try metals, and caſt away that which is droſſie :

droſſie : or he goeth on in his former metaphor of thoſe who proved maſteries, and hath regard to thoſe times, where there were certain Colledges or Academies like our Artillery Gardens for exerciſe of Armes, where the Novices that ſubmitted not themſelves to the rigour of their diſcipline, or were found tardy in their tryals, or of purſie or unweildy bodies, were caſheered again by their Maſters : therefore here the word ἀδόκιμος ſignifieth not to be caſt for ever out of Gods favour, but to be rejected either as baſe and refuſe ore or droſſe : or to be caſt out of their ſociety, and company, who wreſtled or ran for the prize.

CHAP. X.

Verſ. 1. *Moreover*] Gr.Tec. *For.*

Moreover brethren, &c. He ſetteth out that which before he had ſaid, laying before them an example of the horrible judgment of God againſt them, which had in effect the ſelf-ſame pledges of the ſame adoption and ſalvation that we have ; and yet notwithſtanding when they gave themſelves to Idol feaſts periſhed in the Wilderneſſe, being manifoldly and fearfully puniſhed. Now beſides that theſe things are fitly ſpoken againſt them who frequented Idol feaſts, the ſame alſo ſeem to be urged to this end and purpoſe, becauſe many men are thus minded, that thoſe things are not of ſo great weight, that God will be angry with them, if they uſe them ſo, that they frequent Chriſtian Aſſemblies, and be baptized, and receive the Communion, and confeſſe Chriſt.

under the cloud] See Exod. 13. 21. Num. 9. 18.

paſſed through the ſea] Exod. 14. 22.

V. 2. *And were all baptized unto Moſes*] Or, *into*. The meaning is, as the deliverance out of Egypt was a figure of the redemption by Chriſt ; and the wandering in the Wilderneſſe repreſented the life of the faithful in this world, and the Land of Canaan was a ſhadow of the Kingdome of heaven : ſo the paſſage through the Red Sea was a holy figure anſwering Baptiſme, and the Manna , together with the Water ſpringing out of the Rock, the bleſſed Supper ; (whence it appeareth that the Fathers did enjoy the ſame ſpiritual benefit which the Chriſtian Church doth) and yet notwithſtanding this , many of them were puniſhed, rooted out, and rejected of God for their ſinnes ; ſo likewiſe Chriſtians ought to ſtand in fear of the like judgments, in caſe they profane their profeſſion with the like tranſgreſſions. See Heb. 4. 2. 1 Pet. 3. 21. For the phraſe baptized unto Moſes, though the Jews were not dip'd in the Red Sea, nor for ought we read waſhed with the rain water of that Cloud : yet becauſe the water in the cloud and the ſea reſembled the Element in our Baptiſme ; and it is not unlike that they were ſprinkled with the one and the other ; but eſpecially becauſe they were that unto them in type , which baptiſme is unto us in truth, the Apoſtle ſaith by an Analogie they were baptized *unto Moſes*. The prepoſition in the Original may carry a double ſenſe ; either all were baptized even unto *Moſes*, *Moſes* himſelf being not accepted. Or, all were baptized in *Moſes*, becauſe *Moſes* was a typical Mediatour, and they were typically baptized in him : or they were baptized in *Moſes*, (that is) in confirmation of the promiſes of grace preached and adminiſtered by *Moſes* , and under that form ordained of God by him, as we read, Act. 19. 3. They were baptized in, or unto John's Baptiſme, that is, in the doctrine of John which was confirmed by his baptiſme.

V. 3. *did eat the ſame ſpiritual meat*] See Exod. 16. 15. Though the Pronoun αὐτὸ, be not in the addition by Tecla, yet it appeareth by all other ancient Copies, and the Commentaries of *Auguſtine* and *Chryſoſtome* upon this Text, that it ought to be added , and that our reading is the true , all did eat *the ſame ſpiritual meat*, the ſame not onely with themſelves, but with us Chriſtians alſo, (for the Apoſtles argument here enforceth that ſenſe) though not in the outward ſigns or ſymbols, yet in the things ſignified by them. The Manna indeed and the Water which iſſued out of the Rock , were in reſpect of their ſubſtance corporal meats and drinks, yet in regard of their ſacramental and ſpiritual ſignification the Apoſtle calleth them ſpiritual meat and drink. For ſo they were to the beleevers, who by faith in the eating and drinking of them, laid hold upon Chriſts body and bloud, the true ſpiritual food of our ſoules.

V. 4. *ſpiritual drink*] See Exod. 17. 6. Num. 20. 11.

For they drank of that ſpiritual Rock] That is, the water which iſſued out of the Rock, Exod. 7. 6. a moſt lively Image of Chriſt, who being ſmitten of his Father (as the Rock was by Moſes) at his death and ſuffering, ſtreamed forth the true water of life and ſpiritual drink to all his Church, Joh. 4. 14. Iſa. 55. 1.

that followed them] Or, *went with them*. By the Rock he meaneth by a figure the waters which followed from thence in ſeverall ſtreams and ſeveral rivolets, running in the wilderneſſe along the way of the peoples paſſage.

and that Rock was Chriſt] Not indeed by any ſubſtantial and material being, but onely figurative and ſacramental, which by virtue of the inſtitution and covenant of God hath joyned with it the reall, but ſpiritual enjoying of Chriſt. Some will have the meaning to be not the Rock was Chriſt, that is, a type of Chriſt, as the Bread and Wine in the Lords Supper are called the Body and Blood of Chriſt, becauſe they are a ſign and ſeal thereof, but Chriſt was the Rock that followed them : but this interpretation is not onely againſt the Grammatical conſtruction of the words, but repugnant alſo to the truth of the ſtory, ſeeing that all the Iſraelites drank not out of Chriſt, becauſe many of them beleeved not, and God had no pleaſure at all in them, verſ. 5. and Heb. 4. 2.

V. 5. *But with many of*] Gr. *in many of.*

were overthrown, &c. See Num. 26. 65.

V. 6. *our examples*] Gr. *our figures*, or, *our types*. Some read figures, which ſignified our Sacrament, for circumciſion was to the Jewes a ſeal of righteouſneſſe, and a type of Baptiſme to us, and ſo the Lamb of the other Sacrament ; but the words following require rather that we tranſlate it, *examples* ; for the meaning of the Apoſtle is, That God ſet the puniſhment of thoſe Iſraelites, as a glaſſe or image before us, that we in them might ſee what we were to look for , if we ſinne as they did.

as they alſo luſted] See Num. 11. 4. Pſal. 106. 14.

V. 7. *The people ſate down to eat and drink*, &c.] See Exod. 32. 6.

V. 8. *fell in one day three and twenty thouſand*] See Num. 25. 9. That is, about three and twenty thouſand, for there were three and twenty thouſand ſlain, and many others executed. See Notes on Num. 25. 4. Now although there being twenty four thouſand ſlain, the Apoſtle might truly ſay, three & twenty thouſand, becauſe the leſſer number is included in the greater; yet it may be that in the firſt copy τέσσαρες, was written τρὶς, by an abbreviation, which the tranſcriber miſtook for τρεῖς, ſignifying three.

V. 9. *Neither let us tempt Chriſt*] Gr. Tec. *tempt God.* To tempt Chriſt, is to provoke him to a combat, as it were, which thoſe men do who abuſe the knowledge that he hath given them , and make it to ſerve for a cloak for their luſts and wickedneſs. In the Edition of Tecla it is, *tempted God*, which is more eaſily to be underſtood. becauſe Chriſt was not then come in the fleſh ; yet our reading may ſtand, becauſe they tempted the Son of God, who in the fulneſs of time took our nature upon him , and was called Chriſt ; as the Rock is ſaid to be Chriſt ; and ſo Chriſt himſelf ſpeaketh, Joh. 8. 58. *Before Abraham was, I am.*

and were deſtroyed of Serpents] See Num. 21. 6.

V. 10. *were deſtroyed of the deſtroyer*] See Num. 14. 37.

V. 11. *happened unto them for examples*] Gr. Tec. *fell out to them typically.*

enſamples] Or, *types.*

admonition] Or, *inſtruction.*

ends of the world are come] This our age is called the end, becauſe it is the ſhutting up of all ages, it is as it were the bottom and lees, the remnant and refuſe of time.

V. 13. *temptation*] By *temptation* he meaneth *affliction*, as the word is taken, Jam. 1. 2. 1 Pet. 1. 6. Ye rejoyce greatly, though now for a ſeaſon, if need be, you be in heavineſſe through manifold *temptations*, that the tryal of your faith being much more precious than of gold tryed with fire , might be found unto praiſe and honour.

common to man] Or, *incident to man*. That is, ſuch as uſually befalleth men, even Gods deareſt children, or ſuch as may be born by man in this life eſpecially, aſſiſted by Gods grace, which is always ſufficient for Gods children. It may ſignifie alſo moderate afflictions, as 2 Sam. 7. 17. I will chaſten him with the rod *of men*, that is, moderately and with compaſſion ; for it followeth, verſ. 15. but my mercy ſhall not depart away from him.

alſo make a way to eſcape] Or, *give an iſſue.*

V. 16. *The cup of bleſſing which we bleſſe*] The word εὐλογοῦμεν, ſignifieth both *to bleſs* and *give thanks*, yet in this place it muſt rather be rendred *bleſſe* than *give thanks*, ſeeing it cannot be ſaid, that we give thanks to the cup, but we may be ſaid to bleſſe the cup when we conſecrate it in the Church , to ſerve for the ſacramental uſe of the Lords Supper, by ſolemn prayer and thankſgiving ; this kind of ſeparating it from the common uſe, and dedicating it to an holy, may be termed the *bleſſing* it, as the word *bleſſing* is uſed, Gen. 2. 3. Exod. 20. 11. where it is ſaid, that God *bleſſed* and hallowed the ſeventh day, by ſeparating it from other common days, and appointing it for a peculiar uſe.

communion of the blood of Chriſt] The Sacrament thereof accompanied with the effect and ſpiritual reality, by the operation of the holy Ghoſt : or a ſign and pledge of the ſpiritual communion which we have together, who by faith participate the body and blood of Chriſt; as it is ſaid , that the Iſraelites communicated with the Altar, and thoſe that did eat things ſacrificed to devils, are ſaid to communicate with devils.

V. 18. *after the fleſh*] Or, *according to the fleſh.*

V. 19. *that the idol is any thing*] The Apoſtle may ſeem to allude to 1 Sam. 12. 21. where the Idol is called *Thohu*, that is, nothing ; whereupon the words of Jonathas are, Worſhip not Idols , *quia nihil ſunt*, they are nothing, they can do you no good, or, are worth nothing. The meaning of the Apoſtle is, as I ſhewed before, that the Idol hath no force in it to ſanctifie or profane the meat, neither is that which is ſacrificed to Idols any thing, that is , the offering the meat to the Idol, doth nothing to the meat it ſelf, or maketh it unclean, or unholy.

V. 20. *the things which the Gentiles ſacrifice*,&c.] See Deut.32.17. Pſal.106 37.

fellowſhip with devils] Have any thing to do with them, or enter into that ſociety which is begun in their name.

V. 21. *cup of devils*] The Heathen and profane people were wont to ſhut up and make an end of their feaſts which they kept to the honour of their gods,in offering meat-offerings in diſhes,and drink-offerings in cups: theſe cups the Apoſtle calls the cups of devils.

ye cannot be partakers] That is,ye may not be partakers, for *poſſumus quod jure poſſumus*; or, ye cannot be partakers of both, but that you will provoke the wrath of God againſt you; as it followeth in the next verſe.

V. 23. *for me*] Gr. *to me*.

are not expedient] Gr. *profit me*.

for me] Gr. *to me*.

V. 25. *Whatſoever is ſold in the ſhambles*] Here the Apoſtle permitteth,that all things that are brought to the Market, may ſerve us for food, notwithſtanding that it happened oftentimes that ſome of the ſame meat which had been offered unto Idols, was brought to Market afterwards, when namely it had not been eaten up in their Idol feaſts, but carryed away whole; now being brought to Market or Shambles again, the Idol was no more honoured by it, but it was taken for common meat.

V. 26. *For the earth is the Lords,and the fulneſs thereof*] See Deut. 10.14. Pſal.24.1.

V. 29. *for why is my liberty judged*] If I may through Gods benefit eat this or that meat,why ſhould I through my fault cauſe that benefit of God to turn to my blame? Or knowing by the Word of God that it is left free to me to eat or not eat, why ſhould I ſubject the judgment of my own conſcience to that of another and weaker one,ſo far as to ſuffer my ſelf to be traduced? it ſufficeth for me,that for their ſakes I do refrain feeding on ſuch and ſuch viands at this time, and yet conſerve the liberty in my mind at other times, and elſewhere to eat of all with thankſgiving.

V. 30. *grace*] Or, *thankſgiving*.

V. 31. *whether therefore ye eat or drink*,&c.] See Col.3.17.

V. 32. *Give none offence, neither to the Jews,nor Gentiles*] Gr.*Be ye unoffenſive to Jews and Gentiles*.

Give none offence,&c.] See 2 Cor. 6. 3. Under theſe three ſorts he comprehends all men which were then either Jews, or Paynims, or Chriſtians,of whom we muſt beware, not to ſcandalize any by the uſe of our liberty, eſpecially if they be ſuch of whom we may conceive hope,that they may be won by us.

Gentiles] Gr. *Greeks*.

CHAP. XI.

Verſ. 1. FOllowers] Or, *Imitators*.

V. 2. *Now I praiſe you*] Going about to reprehend certain diſorders in the Church of Corinth, he beginneth notwithſtanding with a general praiſe of them; which is the method of the Spirit in the Epiſtles ſent to the ſeven Churches of Aſia, Apoc. 2. 2, 9,13, 19. & 3.1,8, 15. and Lactantius preſcribes it as a rule to all diſcreet Paſtors, that they ſhould after the manner of Phyſitians anoint the brim of the cup with honey, in which they miniſter to the Patient a bitter potion: *circumlinatur poculum cœleſtis ſapientiæ melle*,&c.

and keep the Ordinances] By the word παραδόσεις in the Original, which ſignifieth *traditions*, he meaneth not any unwritten verities concerning matters of faith, ſuch as our Romiſh adverſaries would force upon the Text; but particular Ordinances of comelineſſe, and good order, which belong to Eccleſiaſtical policy, which afterwards were called Canons.

V. 3. *the head of every man is Chriſt*] See Epheſ. 5. 23. He ſetteth down God in Chriſt our Mediatour,for the end and mark, not onely of Doctrine,but alſo of Eccleſiaſtical comelineſs: thus applying it to the queſtion propoſed touching the comely apparel both of men and women in publike Aſſemblies, he declareth, that the woman is a degree beneath the man by the Ordinance of God, and that the man is ſo ſubject to Chriſt,that the glory of God ought to appear in him, for the preheminence of the ſex. The man is the womans head, that is, hath a preheminence above her, as the head hath above the members,Chriſt is the head of the man, in as much as he is the firſt begotten among many brethren; God is Chriſts head,in that Chriſt is our Mediatour.

V. 5. *Every woman that prayeth or propheſieth*] Either the Apoſtle ſpeaketh of ſuch women as had an extraordinary gift of prayer and prophecie, ſuch were Anna, Luk.2. 38. and Mary the Mother of the Lord,Luke 1.46. and the four daughters of Philip, Act. 21.9. or elſe he meaneth ſuch women who joyned with the Aſſemblies in their praying and propheſying, *non oris clarâ voce, ſed mentis tacitâ cogitatione*,not with open and loud ſpeech, for that the Apoſtle forbids that any woman ſhould ſpeak in the Church, but with the intention of the mind and thoughts.

V. 7. *he is the image and glory of God*] See Gen.1.26.Here man is ſaid to be the image and glory of God in regard of the rule which God gave him over the creatures. This image ſhineth moſt brightly in the man, who is immediatly the image of God; but more obſcurely in the woman,who is the image of the man. If it be objected, that the woman as well as the man was created according to Gods image, Gen. 1. 27. and conſequently,that ſhe as well as he is the image and glory of God; it may be anſwered, that a woman may be conſidered, either according to her ſpecifical nature in which ſhe agreeth with man, and in that regard ſhe was created according to the image of God in holineſſe and righteouſneſs; or according unto her ſex as ſhe was Adams wife,and ſubject to him, and in that regard ſhe beareth not the Image of God; for ſubjection is not the Image of God,but Rule.

V. 8. *For the man is not of the woman*] The Apoſtle hath reference to the Original and Creation of man at the firſt, which was of the earth,not of the woman; whereas the woman was made of man, to wit, of his rib. Here then the man hath ſome preheminence above the woman,that though now as women are of men,ſo men alſo of women in the common courſe of generation; yet originally and at the firſt,man was not of the woman,but the woman of the man.

V. 9. *Neither was the man created for the woman*] See Gen. 2.23. The man was not created to this end that he ſhould ſerve the woman as his ſuperiour,but on the contrary,the woman to ſerve, obey, and to be an helper to the man,Gen.2.18. Howbeit in ſome ſenſe, the man may be ſaid to be created for the woman, to protect her from wrong, and inſtruct her, and direct in the way to eternal ſalvation,1 Cor. 14.35.

V. 10. *power on her head*] That is,a veil or covering, in token of her husbands power and authority over her; or a kind of Warrant or Paſſe to go abroad with credit and honeſty: for there was no neceſſity of veiling or covering their head within doors, but if they went abroad without their veil, they were counted light and wanderers, like unto run-away ſervants, or ſouldiers,that have no Paſſe to ſhew from their Maſters or Captains.In which regard Rebecca, Gen. 24. 65.when ſhe lighted off her Camel, and her ſervant told her that it was his Maſter Iſaac that was walking in the field to meet her, ſhe took a Veil and covered her ſelf; for luſt, as Clemens Alexandrinus teacheth, *Pædag. l.* 3. δι' ὀφθαλμῶν ἀποβολίζεται, caſteth darts as it were from the eys;and as Tertullian elegantly expreſſeth it, Virgins fly to their Veil, as the Buckler of their chaſtity; which though it ſeem but a weak fence, yet it is ſtrong enough to bear off the fiery darts of unchaſte glances from youth; *Virginitas ſemper timida oculos fugit, confugit ad velamen capitis, quaſi ad galeam contra ictus tentationum, contra jacula ſcandalorum,contra ſuſpiciones & ſuſurros: Tertul. de veland.virgini.*

Becauſe of the Angels] Some by the Angels underſtand the Paſtors of the Congregations,who are termed Angels, Mal.2.7. and Rev.1. 20. and that the Apoſtle draws his reaſon to enforce womens modeſt carriage from the reverend reſpect the woman ought to ſhew, eſpecially in the Church,to theſe Angels of the Churches. Others take *Angels* here in the proper ſenſe for the celeſtial ſpirits, which alwayes attend upon Chriſt her head, and are preſent in the Congregation of the faithful,and are offended at all diſorders and uncomelineſs which may be uſed there. The women therefore ſhould behave themſelves more modeſtly in the Church,out of a regard of theſe ſpirits that they greeve them not.What though the men were well enough contented that women ſhould go uncovered in the Church,and the husband out of indulgence allowed their wives this ſleight uſurping of the mark of preheminence belonging unto them; yet the Apoſtle anſwereth, that the Angels who are perpetual Guardians of the Churches, and aſſiſt in the Congregations, are offended at it. Some will have this to be ſpoken by way of aggravation,that if women ſhould caſt off their Veil in the Church, and uſurp dominion there, *turpitudinem ſuam Angelis conſpicuam facerent*, they ſhould diſcover their ſhame and immodeſty, not onely before men,but before Angels: with whom S. Chryſoſtom and Theophylact accord, εἰ τȣ̀ς ἄνδρας καταφρονεῖτε τȣ̀ς ἀγγέλȣς αἰδέσθητε. Others conceive it to be ſpoken not by way of aggravation, but by way of exhortation drawn from the example of the Angels, who have a ſpecial care to obſerve and reverence Chriſt their Head; and therefore as they in token of their ſubjection to their Head, with two of their wings covered their face, Eſa. 6.2. ſo women in token of their ſubjection to their Heads, their Husbands, ſhould cover their heads and faces with a Veil. In this both Jews and Chriſtians agree, that the Angels are preſent at divine exerciſes in the Church,and are eye-witneſſes of our carriage there; for ſo we read in Seder Tephilloth,*Domine Deus noſter,coronam dant tibi,hoc eſt,celebrant te Angeli,turba illa ſuperna,cum populo tuo Iſrael hinc infernè congregato,omneſq; ſimul ter tibi à propheta tuo dictum ingeminant & inclamant, Sanctus, ſanctus, ſanctus.*

V. 11. *Neverthleſs, neither is the man without the woman*] A digreſſion which the Apoſtle uſeth,leſt that which he ſpake of the ſuperiority of men,or lower degree of women, in conſideration of the polity of the Church,ſhould be ſo taken, as though there were no meaſure of this inequality, therefore he teacheth, that men have in ſuch ſort the preheminence that yet God made them not alone, but women alſo, and that woman was ſo made of man, that men alſo are born by the means of women, and they both have an equal ſhare in Chriſt, Tit.3.28. And this ought to put them in mind to obſerve the degree of each ſex in ſuch ſort,that mutual conjunction may be cheriſh'd.

V. 15. *covering*] Or,*veil.*

V. 16. *if any man ſeem to be contentious , we have no ſuch cuſtome*] Either the meaning is, We have no ſuch cuſtome for women to pray uncovered ; or we have no ſuch cuſtome for the Churches of God to contend about matters of this nature, but willingly and cheerfully to obey thoſe that have the overſight of us in the Lord.

V.17.*Now in this that I declare unto you,I praiſe you not*] Gr.Tec.*now this I declare unto you,not praiſing.*

V. 18. *that there be diviſions among*] Or, *ſchiſms.* To celebrate the Lords Supper aright, it is requiſite that there be not onely conſent of doctrine, but alſo of diſcipline and affections, that it be not profaned.

V. 19. *there muſt be alſo hereſies*] It is unavoidable, by reaſon of Satans malice,and mans corruption,as alſo by the juſt judgment and wiſeſt counſel of God,who draweth light out of darkneſs ; and according to the frequent predictions of the Spirit, Mat.18.7. Hereſie is a contention ariſing about doctrine,when ſome do obſtinately urge or receive any errour, fighting againſt the fundamentals of the ſaving doctrine, in ſo much that hereſie is far worſe and more hurtfull than ſchiſm or diviſions ; and herewithall the Apoſtle ſheweth the reaſon that made him beleeve there were diviſions among them, for that a worſe evil is found amongſt them,*viz.*hereſie, which the Apoſtle deſcribeth and confuteth afterwards,1 Cor.15.

hereſies] Or, *ſects.*

which are approved] That is, thoſe that in the tryals of diviſions and hereſies remain conſtant to the unity of the Church, and to the ſincere doctrine thereof, and thereby ſhew themſelves like pure and precious gold,which abideth in the trial of the fire.

may be made manifeſt] When the Church is at peace,without ſchiſms or hereſies,then all that make publike profeſſion of religion, are held for ſound and upright ; but when diviſions and hereſies ariſe, then it appeareth fully who cleave to the truth, and ſtand faſt to the unity of the Church. Thus S.Cyprian ſpeaketh ; The Chaff may be diſtinguiſhed from the Wheat,*leves paleæ vento jactantur*, they are but as Chaff, who are blown away with the Wind, the Wheat remains ſtill in the floor of the Church.

V.20. *into one place*] Or,*to the ſame end.*

this *is not to eat the Lords Supper*] Or,*ye cannot eat*. When ye meet after ſuch a diſordered manner,as is expreſſed afterwards ; excluding the poor from your company,and eating every one by himſelf,and not tarrying at all till others come ; this is not to eat the Lords Supper ; that is,to celebrate it aright,as you ought. By the Lords Supper he meaneth not the Agapæ or Love-feaſts anciently uſed in the Church,but for abuſe afterwards taken away ; but the celebration of the holy Euchariſt , the Banquet wherein we are fed with the body and blood of Chriſt,as S.*Auguſtine* in his 118. Epiſtle, and S.Cyprian in his Tract *de Cœnâ Domini* rightly expound the Text ; He calleth it a ſupper in relation to the time in which it was firſt inſtituted ; to wit,at evening ; or as the Apoſtle hath it,Verſ.23. The ſame night that the Lord was betrayed ; and he calleth it *Dominica*, or the Lords Supper,partly becauſe it is kept in memory of him, partly becauſe it was inſtituted by him.

V.22. *or deſpiſe ye the Church of God,and ſhame,*&c.] Deſpiſe ye the poor,who are part of the Church of God, and ſhame you them, by excluding them out of your company for their poverties ſake ? ſith God admits them into his family,and bids them to his heavenly Banquet,you ought not to exclude them from your feaſts.

them that have not]Or,*them that are poor.*

V.23.*For I have received of the Lord*] Becauſe thoſe abuſes are contrary to the Lords inſtitution,who ordained his holy Supper for a Sacrament of his body and blood,and for a bond of union, not for a bodily repaſt,much leſs for an occaſion of ſtrife and debate, whereunto you apply it and turn it : therefore I cannot commend you, but muſt blame you for ſuch your carriage at your meetings. The onely way to reform any abuſes in the Church, is to have recourſe to the Word of God,and firſt Inſtitution. That *which I received of the Lord*, ſaith the Apoſtle,It may be demanded,when, and how the Apoſtle received it from the Lord,ſith he converſed not with Chriſt whileſt he lived upon earth,as the Apoſtles and Evangeliſts did, who received the Doctrine of the Sacrament from the Lords own mouth. We anſwer out of S.Paul himſelf,Gal.1.2. That after Chriſts aſcenſion, he received by ſpecial Revelation, which the Lord Jeſus Chriſt vouchſafed to impart unto him,either when he was wrap'd up into the third heaven, or when Chriſt appeared unto him at his firſt converſion ; but whether then or at any other time Chriſt revealed this myſtery unto him, this is certain , that he received it immediatly from Chriſt. For he expreſly affirmes , that he preached not the Goſpel after men , nor received it of man , nor was taught by man , but by Jeſus Chriſt.

that which alſo I delivered unto you] As the words which the Father ſpake of the Son,This is my beloved Son in whom I am well pleaſed,are related not onely by the three Evangeliſts, Matthew, Mark, and Luke,but alſo by S.Peter in his Epiſtle, 2 Pet. 1.17. for the neceſſity of the doctrine , and excellency of the myſtery contained in them:ſo for the like reaſon,it pleaſed God that the inſtitution of the Lords Supper ſhould not onely be recorded by the three Evangeliſts above-named , but alſo here moſt accurately and exactly delivered by the Apoſtle. For all Churches muſt take the true keeping of the Lords Supper out of the inſtitution of it. The parts whereof are theſe,touching the Paſtours,to ſhew forth the Lords death by preaching his Word, to bleſſe the Bread and Wine , by calling upon the name of God , and together with prayers to declare the inſtitution thereof,and finally to deliver the bread broken to be eaten, and the cup received to be drunk with thankſgiving : and touching the Communicants,that every one examine himſelf, that is to ſay, prove both his knowledge, and faith, and repentance ; and laſtly, to take the bread at the Miniſters hand,and eat it,and to drink the wine, and to give God thanks.

V. 24. *And when he had given thanks*] See Matth. 26.26. Mark. 14.22. Luk.22.19.

Broken for you] The word broken, noteth out unto us Chriſt his manner of death : for though his legs were not broken , as the theeves were, becauſe he was the Paſchal Lamb , of which no bone was to be broken ; yet was his body very ſorely tormented, torn, and bruiſed,Iſa.53.5,10.

in remembrance of me] Or, *for a remembrance.*

V. 25. *This cup is the New Teſtament*] As the bread is not the very body of Chriſt,but a Sacrament thereof : ſo neither is the Cup the New Teſtament or Covenant , but a ſign and ſeal thereof : as the Covenant of God is renewed with his Elect,and ratified by his death, and paſſion,ſo it is alſo ſealed to every faithful Chriſtian, by the Cup of the Lord.

in my blood] By the Cup is underſtood (as all grant) that which is contained in the Cup, by an uſual *Synecdoche continentis pro contento*, which muſt needs be wine and not blood. For the Apoſtle here ſaith, that the Cup is the New Teſtament in Chriſts blood , that is , the wine contained in it, is a ſign and ſeal of the new Teſtament confirmed by Chriſts blood which he ſhed upon the Croſſe, as the Old Teſtament or Covenant was confirmed by the effuſion of the blood of beaſts ſacrificed ſprinkled upon the people , Exod. 24. 8.

V. 26. *ye do ſhew the Lords death till he come*] Or, *ſhew ye*, or *declare.* The death of the Lord muſt be ſhewed or made known in the Lords Supper, both by the Miniſters of the Word, who in the miniſtration thereof muſt inſtruct the people, that the bread broken , and the wine powred out,are the ſigns of the bitter death of Chriſt on the Croſs, and ſeals of the benefits thereby purchaſed to our ſelves : as alſo by the communicants, who ought to conſider in their hearts, to declare and to profeſs with thankfulneſs, that the Lord Jeſus died for them,to redeem them from eternal death,and to make them bleſſed and happy for ever. *Till he come* to judge the quick and the dead. For even as the Sacraments of the Old Teſtament continued untill the firſt coming of Chriſt in the fleſh ; ſo ſhall the Sacraments of the New Teſtament continue till his ſecond coming in glory.

V. 27. *and drink* this *cup of the Lord,*&c.] Gr. *or drink.* That is, otherwiſe than it is meet ſuch myſteries ſhould be handled. He receiveth unworthily , who receiveth without ſuch a diſpoſition of mind, and ſpeciall preparation which is requiſite for the partaking of ſo worthy a Sacrament : or they who receive it not with that reverence and devotion as they ought.

ſhall be guilty of the body and blood] For having violated Chriſts inſtitution , and by his irreverent behaviour having profaned the remembrance of Chriſts death, and for vilifying the ſigns and pledges of the body and blood of Chriſt. For the indignity that is offered unto the ſeal of the King, is accounted as done unto the Kings own perſon. The phraſe of the Apoſtle implyes, that they who unworthily handle theſe holy myſteries are guilty before God as well as Judas, who betrayed the body of our Saviour ; or the Jews, who bound his hands, and ſpit upon his face ; or the ſouldiers who ſpilt his blood.

of the Lord] Gr.Tec. *of Chriſt.*

V. 28. *examine himſelf*] Both concerning his ſpirituall ſtate in general ; whether he be a true member of Chriſts myſticall body. For none but ſuch may eat his body, and drink his blood. And in ſpeciall, whether he be a fit gueſt for ſo holy and heavenly a Table, whether he truly repent him of his ſins, have a lively faith in Chriſt, be in charity with his neighbours , and is endued with a competent meaſure of knowledge to diſcern this heavenly food from other meat. This examination of a mans ſelf, is of neceſſity required in all that intend to receive the communion,and therefore they ought not to be admitted to it, which cannot examine themſelves as children,idiots, and mad-men,and all ſuch as either have no knowledge of Chriſt, or no competent meaſure thereof,though they profeſs the Chriſtian Religion.

eat of that bread,and drink of that cup] The Sacrament muſt be received in both kinds, both becauſe Chriſt ſo inſtituted it, and to receive it otherwiſe is a violation of Chriſts order ; and as *Gelaſius* confeſſeth, *de conſecrat. diſt.* 2. grand ſacrilege (*Diviſio unius ejuſdémque myſterii ſine grandi ſacrilegio non poteſt provenire :*) as alſo becauſe if we receive but in one kind in bread onely,after the Romiſh manner,we ſhew not forth the death of Chriſt, nor celebrate a Supper, nor make an entire refection, to which drink as well as bread is requiſite.

V. 29. *damnation to himſelf*] Or, *judgment*. This may be underſtood either of eternal puniſhment, in reſpect of hypocrites; or of temporal corrections,in regard of the faithful, who oft neglect their duty herein; and receive not ſo worthily as they ought, as is declared in the next verſe.

not diſcerning the Lords body] Shewing no more reverence at the communion of the body of Chriſt, than he would do at his ordinary ſupper: putting no difference between the bread of the Lords Supper,which is an holy ſign and Sacrament of the Lords body, and between ordinary food,participating thereof without any precedent preparation,or preſent devotion.

V. 30. *For this cauſe*,&c.] The profaning the body and blood of the Lord,by unworthily receiving the holy myſteries, is ſharply puniſhed by him, by viſiting ſuch with ſickneſs, and ſometimes inflicting corporal death: therefore ſuch a miſchief ought diligently to be prevented by judging and correcting of a mans ſelf.

V. 31. *For if we would judge our ſelves*] If we would examine our own conſcience, and condemn our ſelves for our ſins. And here the Apoſtle changeth the third perſon into the firſt, and in modeſty joyneth himſelf with the reſt of his brethren, intimating that neither himſelf,nor any other is free from Gods fatherly correction, and implying that he delivereth a general doctrine belonging to all the faithful,to prevent Gods judgment by fore-judging themſelves.

V. 32. *we are chaſtened of the Lord*] Sickneſs and other ſcourges of God,which are puniſhments to the wicked, inflicted upon them for their ſins, are fatherly chaſtiſements of Gods children for their inſtruction and amendment, παθήματα μαθήματα, *nocumenta documenta.*

CHAP. XII.

Verſ. 1. N*Ow concerning ſpiritual* gifts] Here he entreth into a reproof of the Corinthians for their abuſe of ſpiritual gifts. For they that excelled in them, brag'd ambitiouſly of them, and ſo rob'd God of the praiſe of his gifts; and having no conſideration of their brethrens benefit, uſed them to vain oſtentation, and ſo rob'd the Church of the uſe of thoſe gifts. On the other ſide, the inferiour ſort envied the better, and went about to make a departure from them, and rent in the Church: ſo that all that body was as it were ſcattered and torn in peeces. So then he going about to remedy this abuſe, willeth them firſt to conſider diligently that they have not theſe gifts of themſelves, but from the free grace and liberality of God,to whoſe glory they ought to refer them. Of this he would not have them ignorant to what purpoſe thoſe gifts were given unto them.

V. 2. *ye were Gentiles*] Gr.Tec. *when ye.*

carried away] Gr. *ye were carried.*

dumb idols] Though the devil ſometimes ſpake in and by the idol,yet the idols themſelves, as the Prophet David truly affirmeth of them,Pſal. 115.5. had mouthes and ſpake not; the work-men who made the mouthes,could not give them ſpeech. This therefore is ſpoken by way of aggravation, to ſhew what an abſurd thing idolatry is, which as *Lactantius* obſerveth, ſo beſotteth men, *ut adorent inſenſibilia qui ſentiunt, irrationalia qui ſapiunt, &c.* That reaſonable men worſhip unreaſonable creatures,ſenſible men adore ſenſleſs ſtocks, they who can ſpeak,call upon dumb images and pictures.

V. 3. *calleth Jeſus accurſed*] Gr. *ſaith Jeſus is.* Or,*anathema.* Or, *make anathema*,or,*count him as an execrable thing*,Eſa. 30.22. To curſe him in whom all the kindreds of the earth are bleſſed, can proceed from no other than from the accurſed and damned ſpirit the devil himſelf. In this ſpeech the Apoſtle either brandeth the prieſts and falſe prophets of the Gentiles,or the Jews who pretended to the gifts of the Spirit, and by ſorcery and witchcraft uttered ſtrange propheſies,and did ſeeming wonders, yet both joyned in curſiug Chriſt, as the blaſphemous Jews do at this day.

Jeſus is the Lord,but &c.] By the Lord, either the Apoſtle meaneth Jehovah the eſſential name of God, which the Seventy in the tranſlation of the Old Teſtament expreſs by κύριος, the word here uſed: or the Lord who hath bought and redeemed us. And moſt true it is, that no man out of ſincere affection and true faith can profeſs that Chriſt is the Lord in either of theſe ſenſes, but by the inſtinct of the holy Ghoſt.

V, 4. *There are diverſities of gifts*] See Rom. 12.4,&c. The gifts are diverſe, as the offices and functions in the Church are diverſe: yet one and the ſelf-ſame Spirit of God, is the giver of all thoſe gifts, and that to one end,to wit,for the profit of all.

V. 5. *adminiſtrations*] Or,*miniſteries.*

V. 6. *diverſities of operations*] By operations here, he meaneth miraculous works, in which the Spirit of God manifeſted his divine power.

V. 8. *the word of wiſedome*] Wiſedome is a moſt excellent gift, very requiſite not onely for them which teach,but alſo for them that exhort and comfort.

by the ſame Spirit] Gr.*according to the ſame.*

V. 9. *To another faith by the ſame Spirit*] By faith he meaneth not here the common faith of all Chriſtians, but a ſpecial faith given to ſome,whereby they wrought miracles,of which the Apoſtle ſpeaketh, Chapter 13. If I had all faith; ſo that I could remove mountains.

V. 10. *the working of miracles*] The gift of healing ſpoken of in the former verſe was miraculous,but here by ἐνεργήματα δυνάμεων, the Apoſtle meaneth the greater workings of Gods mighty power, which paſſed and excelled among his miracles, as the delivery of the people of Iſrael by the hand of Moſes, and that which he did by Elias againſt the prieſts of Baal, in ſending down fire from heaven to conſume the ſacrifice,and licking up all the water, and that which he did by Peter in the matter of Ananias and Saphira,and ſuch like.

V. 11. *But*] Or, *And.*

V. 12. *ſo alſo is Chriſt*] One body having many members, which though they are very diverſe, and have different offices and operations,yet they all make but one body, not natural, but ſpiritual; not politique,but myſtical.

V. 13. *For by one ſpirit are we all baptized into one body*] Or,*in one.* By the two Sacraments of the Chriſtian Church, he proveth the union of the faithful in one and the ſame myſtical body, by the virtue of the holy Spirit, who alone doth ratifie both the one and the other Sacrament; by Baptiſme to unite them to Chriſt, and all of them together in Chriſt: by the holy Communion, to animate and move that whole body, and to operate in all the members thereof, by diverſe gifts and operations,to one and the ſame end, and for the common good and benefit of all. All the faithfull, as members of the ſelf-ſame body, have the ſame means of common generation by Baptiſme,and nutrition by the holy Spirit. They are baptized into one body,that is, by Baptiſme and the ſpiritual efficacy thereof we are incorporated into one body, the body of Chriſt, and we are made to drink into one Spirit, that is, by one quickning drink of the Lords blood,we are made partakers of his Spirit. And here though he mention but one ſign in the Lords Supper,to wit,wine in the cup, yet we are to underſtand the other ſign of the bread alſo: but it ſeemeth that he uſeth this of the wine eſpecially, in regard of the Spirit; becauſe in the nouriſhment of our bodies,the wine or drink is that part of our aliment which doth moſt breed and revive the ſpirits.

Gentiles] Gr.*Greeks.*

and have been all] Gr.Tec.*and are all one body.*

V. 15. *If the foot ſhall ſay*] Now he buildeth his doctrine upon the foundation which he hath laid, and firſt of all he ſpeaketh unto them which ſhould have ſeparated themſelves from thoſe whom they envied, becauſe they had not ſuch excellent gifts as they: this is all one, ſaith he, as if the foot ſhould ſay, that it were not of the body, becauſe it is not the hand; or the ear, that it is not of the body,becauſe it is not the eye, therefore all parts ought rather to defend the unity of the body, being coupled together to ſerve one the other.

V. 17. *If the whole body were an eye*] Again,ſpeaking to the ſame men,who were diſcontented at the meanneſs of their gifts in compariſon of others, he ſheweth them, that if that ſhould come to paſſe which they deſired, to wit, that all ſhould be equal one to another, there would follow a deſtruction of the whole body, and conſequently of themſelves. For it could not be a body, unleſs it were made of many members knit together,and diverſe one from the other. And that no man might finde fault with this diviſion as unequal, he addeth, that God himſelf hath coupled all theſe together, therefore all muſt remain coupled together, that the body may remain in ſafety.

V. 21. *And the eye cannot ſay unto the hand*,&c.] Now on the other ſide, he ſpeaketh unto them who were endued with more excellent gifts, willing them not to deſpiſe the inferiours as unprofitable, nor as though they ſerved for no uſe. For God, ſaith he, hath in ſuch ſort tempered this inequality,that the more excellent and beautifull members can in no wiſe lack the more abject, and ſuch as we are aſhamed of, and that they ſhould have more care to ſee unto them and cover them, that by this meanes the neceſſity which is on both parts, might keep the whole body in peace and concord; that although if each member be conſidered apart, they are of diverſe degrees and conditions, yet becauſe they are joyned together, they have a community both in commodities and diſcommodities.

V. 22. *ſeem to be more feeble*] Of the ſmalleſt and vileſt Offices, who had leaſt power, and therefore leaſt accounted of among the reſt.

V. 23. *beſtow*] Or,*put on.*

V. 25. *ſchiſme*] Or,*diviſion.*

that *the members ſhould have the ſame care one for another*] Should beſtow their operations and offices to the preſervation of the whole body.

V. 27. *and members in particular*] Or,*particularly.* Or,*in part.* In the Original word for word, it is members of a part, that is, members of this Church of Corinth, which is but a part of the Catholike

Chriſtian Church: for all the faithful whereſoever they are make the whole body: you Corinthians are not the whole body, but members onely, neither all the members, but a part onely of them. Or, each one for his part, and in his place.

V. 28. *God hath ſet ſome*, &c.] See Epheſ. 4. 11.

firſt apoſtles] The firſt and uppermoſt place is given to the Apoſtles, for that they were called unto that office immediately by Chriſt, without any intermediate humane authority, Gal. 1. 1. they had manifold preheminences above other Doctors and Paſtors, they could not erre in matter of doctrine, their Commiſſion was general to preach to all Nations; they were endued with ſpecial power to work miracles, and puniſh the diſobedient in an extraordinary manner.

ſecondarily prophets] Thoſe who by a ſpecial and extraordinary gift interpreted prophetical Scriptures to edification, exhortation, and conſolation, 1 *Cor.* 14. 3. Or thoſe who fore-told infallibly things to come, as Agabus, Act. 21. 10. and the daughters of Philip the Evangeliſt, Act. 21. 9. If it be objected, that the Law and the Prophets were but until John; the anſwer is eaſie, that Chriſt there ſpeaketh of ſuch Prophets, who fore-told his coming in the fleſh.

thirdly teachers] That is, thoſe which were ordinarily and orderly called to expound the Scriptures for the edification of the Church, and to maintain the truth againſt falſe Teachers, Epheſ. 4. 11.

after that miracles] As we call thoſe Juſtices which are to execute juſtice, ſo the Apoſtle calleth here miracles, thoſe who had power to work miracles, both in curing diſeaſes that were ſimply incurable by natural means, and in inflicting miraculouſly fearſull puniſhments upon thoſe who oppoſed the truth, and lyed to the holy Spirit, as Paul inflicted upon Elymas the Sorcerer, and Peter upon Ananias and Saphyra.

then the gifts of healings] The gift of healing may be diſtinguiſhed from the gift of miracles mentioned before in this, that thoſe who had the gift of healing onely, could do no other miracles, but the other of whom the Apoſtle ſpake before, wrought many other miracles, and they not onely cured incurable diſeaſes, but alſo raiſed the dead; whereas theſe onely cured diſeaſes, and for the moſt part ſuch as were ordinary, yet they cured them not by ordinary means or medicines, but onely with a word, or a touch, or the like.

helps] Aſſiſtants to the principal Officers of the Church, as Deacons, who took care of the poor ſick ſtrangers, and orphans, and widows, &c.

diverſities of tongues] Or *kinds*. Becauſe the Corinthians were proud of this gift, to take down their creſt, and abate their high conceit of themſelves, in regard of this gift of the Spirit, it ſeemeth that he nameth it in the laſt place, it being as they uſed the matter of leaſt uſe in the Church.

V. 29. *Workers*] Or, *powers*.

V. 31. *But covet earneſtly the*, &c.] He teacheth them that are ambitious an holy *ambition* to ſtrive for the beſt gifts, & ſuch as are moſt profitable in the Church, eſpecially to contend to excell one another in love, which far ſurpaſſeth all other gifts, as he proveth in the enſuing Chapter, and in that regard calleth it a more excellent way.

CHAP. XIII.

Verſ. 1. *Tongues of men and of Angels*] The Angels being ſpirits, Heb. 1. 14. have no tongues properly as we have: this therefore muſt be underſtood either of the faculty of expreſſing their conceptions, one to another, which ſerveth them to that uſe as our tongue doth us: Or the Apoſtle hath reference to the variety of tongues, which the Angels may or have uſed, when they have been ſent to deliver meſſages to men of divers Nations and Languages; and then the meaning is, if I could ſpeak with as many tongues or languages as ever man or Angels ſpake with: or elſe the Apoſtle hath reference not ſo much to the variety of tongues, as to the gift of eloquence, and exquiſite kind of ſpeech; and then the meaning is, if I could ſpeak *like an Angel*, that is, moſt exquiſitely, moſt divinely, as *Stephen* is ſaid to have had the look of an Angel, Act. 6. 15. They ſaw his face, as it had been the face of an Angel, that is, with ſuch ſhining beauty and luſtre as Angels have appeared with; and *Manna* is ſaid in the Pſalm (78. 25.) to be the food of Angels; that is, a moſt dainty food, fitter for Angels than for men; or, ſuch as Angels, if they would taſte any corporal food, would make choice of.

as ſounding braſſe] That is, inſtruments of metal, which make a great hideous noiſe, but without any pleaſantneſs: or like a tinckling Cymbal which yeeldeth a pleaſant ſound to the ear, but is of little uſe at all; or that giveth an uncertain ſound, without any diſtinction of notes, as thoſe did who uſed the gift of Tongues in the Church without an Interpreter.

V. 2. *underſtand*] Or, *know*.

myſteries] Or, *ſecrets*.

all faith] By faith he meaneth the gift of doing miracles; of which faith our Saviour ſpeaketh, *Mat.* 17. 20. *If ye have faith as a grain of muſtard-ſeed*, you ſhall ſay to this mountain, Remove hence to another place, and it ſhall remove. For that faith may be ſevered from charity, but juſtifying faith cannot, which alwayes worketh by love: ſo then *all faith*, that is, all degrees of miraculous faith.

no charity] Gr. *not charity*.

V. 3. *to feed the poor*, &c.] Though theſe ſeem to be moſt eminent acts, the former of our love to our brethren, the latter of our love to Chriſt and his Goſpel; yet if they be done in vain-glory, or we propound to our ſelves in them any other end but Gods glory, and the good of our brother, they ſhall profit nothing to our ſalvation.

to be burned] Gr. *that I be burned*.

it profiteth me nothing] Gr. *I am nothing benefited thereby*.

V. 4. *Charity ſuffereth long*] Here the Apoſtle ſetteth forth the force and nature of Charity, partly by a compariſon of contraries, and partly by the effects of it, whereby the Corinthians may underſtand both how profitable it is in the Church, and how neceſſary; and alſo how far they were from it, and conſequently how vainly, and without cauſe they were puffed up with other gifts, wanting this the chief of all.

vaunteth not it ſelf] Or, *is not raſh*; or, *doth nothing prepoſterouſly*. The Greek word περπερεύεται, ſome derive from the Latine *perperam*, and then it is of a large ſignification, as if he had ſaid, it doth nothing *inconſiderately*, or *amiſs*: others as *Cornelius a Lapide*, *à Perperis fratribus procaciſſimis*, and then it ſignifieth, it doth nothing ſcornfully, or vain-gloriouſly. *Heſychius a great Maſter* of the Greek tongue interpreteth περπερεύεται, κατὰ βλακείας ἐπαίρεται, that is, It doth not inſolently carry it ſelf, or fooliſhly prefer it ſelf above others; the Interpreter of *Sophocles* expoundeth περπερεὺς, by κομψὸς, and πολυλαλεῖς, vain-glorious talkers, and braggers of themſelves. In the 15. Canon of the ſecond Council of Nice we read καλλαπισμὸς ἔχει περπερείας κατηγορίαν, over-ſpruceneſs in apparel; and in decking and trimming our ſelves is called by the name of the vice here mentioned; whereby it appears, that the meaning of the Apoſtle is, that thoſe who have charity do not vainly put forth themſelves, nor carry themſelves inſolently nor ſcornfully towards others.

V. 5. *not behave it ſelf unſeemly*] Or, *nothing uncomely*.

not eaſily provoked] Gr. *not exaſperated*.

thinketh no evil] Or, *caſteth*, *projecteth*, *reſolveth*, or *reckoneth upon no evil*. The word in the Greek, λογίζεται, may be diverſly tranſlated; either imputeth no evil, or thinketh of no revenge, or plotteth no evil in his mind againſt another.

V. 6. *Rejoyceth not in iniquity*] Taketh no pleaſure in ſpeaking or doing evil or wrong; or rejoyceth not, but rather grieveth when any evil befalleth his brother of what kind ſoever.

but rejoyceth in the truth] Or, *with the truth*. Rejoyceth at the righteouſneſs of the righteous. For the Hebrew ſometime by truth meaneth righteouſneſs, the meaning then of the Apoſtle is, that a charitable man is ſo far from taking any delight in the calamity, hurt, or diſgrace of another, if they be found guilty, or taken tardy in any thing, that on the contrary when any that is brought in queſtion as a Delinquent, and afterwards by evidence of truth is cleared, he congratulateth the party that is acquit, and as much rejoyceth as at the clearing of his own innocency.

V. 7. *Beareth all things*] Or, *ſupporteth*. The word in the Original ϛέγει, ſignifieth to bear up, as a pillar bears the roof laid upon it, and it differeth from the other word uſed in this verſe ὑπομένει, that this implyeth a ſupporting of our weak brother, and helping his infirmities; but the other a patient enduring of wrongs offered to us; or ſuſtaining whatſoever burden is laid upon us.

beleeveth all things] Theſe three acts of love, namely, beleeveth, hopeth, endureth all things, may be either referred to God, or our Neighbor: if they be referred to God, then the meaning is this, Love beleeveth every word of God, hopeth for all the good things he promiſeth, and patiently expecteth the accompliſhment of all his gracious promiſes, and meekly endureth all his chaſtiſements. If they be referred to our Neighbour, then the meaning is, Love beleeveth and hopeth all good of our Neighbour, and patiently beareth all wrongs, even death it ſelf, if it ſo ſtand with the will of God, that it be inflicted on him. Now we are not from hence to infer that a charitable man is improvident to prevent evil, or careleſs to right himſelf. (Pro. 14. 15.) For all that the Apoſtle here affirmeth of love comes but to this, that a charitable man is apt to conſtrue all things to the beſt, and hope for the beſt, where there is not apparent reaſon to the contrary: and that he is more willing to ſuffer the greateſt wrong than to deſire revenge, or offer the leaſt injury, he endureth all things which he may with a good conſcience, and he perſwadeth himſelf may make for the glory of God, or advantage of the truth: but the latter is more proper.

endureth] Or, *ſuſtaineth*.

V. 8. *Charity never faileth*] Gr. *falleth away*. He commendeth the excellency of Charity in that, that it ſhall never be aboliſhed in the Saints; whereas the other gifts which are neceſſary for the building up of the Church, ſo long as we live here ſhall have no place in the world to come.

ſhall fail] Gr. *be aboliſhed*, or, *caſſated*.

knowledge, it ſhall vaniſh away] Or, *be made fruſtrate*. Either by knowledg the Apoſtle here meaneth the way to get knowledg by prophecying ; or ſuch imperfect knowledge as we have in this life ; or that knowledge which is acquired by ſenſe and experience, or that gift whereby God enableth us to inſtruct others , and to teach in the Church , that ſhall be aboliſhed after this life , becauſe then there ſhall be no need of it.

V. 9. *For we know in part*] We are now in that ſtate that we ought to learn daily,and therefore we have need of thoſe helps; to wit, the gift of Tongues and knowledge of them that teach them : but to what purpoſe ſerve they then when we have obtained and got the full knowledge of God ? which ſerveth now but for them which are imperfect and go by degrees to perfection.

V. 10. *done away*] Or,*evacuated.*

V. 11. *when I was a child,I ſpake as a child*] He illuſtrateth what he ſaid before by an elegant ſimilitude,comparing this life to our infancy or child-hood,wherein we *ſtammer* rather than ſpeak, and think and underſtand but childiſh things, and therefore need of ſuch helps as may frame our tongues, and inform our minds : but when we become perfect men in Chriſt Jeſus, to what end ſhould we deſire that ſtammering ſpeech and thoſe childiſh helps , and ſuch like things whereby our childhood is framed by little and little ?

thought] Or, *reaſoned.*

V. 12. *For now we ſee through a glaſſe*] There is ſuch a difference between our preſent knowledge, and that which we ſhall enjoy hereafter in the life to come , as there is between the ſeeing of a mans image in a glaſs,and looking him full in the face. Now we ſee God in the Word and Sacraments,and in his Works ; in which there is revealed unto us by a kind of reflection , the Image of thoſe things whereof we cannot directly ſee the original truth, and proper eſſence in this world,2 Cor.5.7.

darkly] Gr. *in a riddle.*In the Original it is in a riddle, proverbial or enigmatical ſpeech, and the Apoſtle hath reference unto Numb. the 12.8. where God ſpeaking of Moſes, ſaith, I will ſpeak unto him mouth to mouth,and by viſion,and not in dark words : and the Apoſtle hereby implyeth, that there is ſuch a difference between the imperfect knowledge which we have in this life , and the perfect knowledge which we have in the life to come, as is between the propounding the ſame thing in the obſcurity of a Riddle, and declaring of it in plain,proper,and ſignificant terms : or the ſeeing of a thing immediatly,and in its proper ſhape ; and the ſeeing it through a mirrour, or the image of it in a glaſs. We here in this life ſee but the image of things,neither can we contemplate in the foreſaid glaſs the pure and naked image, but cloathed and wrapped about with an intricacy of words, and corporal ſignifications,accommodated to our groſs manner of apprehending and reaſoning.

as alſo I am known] The Greek words may bear a double ſenſe, καθὼς καὶ ἐπεγνώσθην Either I ſhall know him according to the meaſure of that knowledge wherewith I ſhall then be endued by him, or I ſhall come to the perfect knowledge of my election how I am known, that is, choſen and marked out for his by my clear viſion of God,and full conjunction and communion with him. At that time I ſhall know him as I am known of him ; that is,moſt certainly, clearly,and face to face,as I am known of him,though not ſo perfectly ; for the Creature can never know the Creator ſo fully and perfectly, as the Creator knoweth it. There is yet another opinion which thus gloſſeth the words ; I ſhall know God then immediatly, and as it were, face to face, as I was known of him , and ſaw him in my celeſtiall viſion and rapture when I was taken up into the third heaven.

V. 13. *And now abideth ſaith*] Either the meaning is , whileſt we are in this life,it is very needful that all theſe three graces be , and abide within us,Faith,Hope, and Charity ; for without faith we cannot be juſtified nor made acceptable to God, without hope faith cannot ſubſiſt, and by love faith muſt be working ; but after this life faith ſhall be turned into viſion,hope into fruition,but then love ſhall be in greateſt perfection. Or , the Apoſtles meaning is , that faith, hope,and charity are virtues that are to abide and continue in the Church militant , and have their working in true beleevers at all times,and ſhall have in all ages, whereas the gift of tongues and miracles were neceſſary in the firſt planting of the Church , but afterwards were to ceaſe,as now they have done for many ages.

the greateſt of theſe is charity] Gr. *greater.* If the Apoſtle ſpeak here not of juſtifying faith, but of the faith of miracles , or whereby men work wonders, of which he ſpeaketh verſ. 2. then there can be no queſtion,but that charity far exceedeth that faith ; but becauſe here he joyneth with it hope, which is a grace common to all true Chriſtians,and moſt of the antient and latter Divines underſtand this verſe of the three prime Theological virtues, moſt neceſſary to ſalvation ; it is more probable that St. Paul here taketh faith in the largeſt notion, as it compriſeth,not onely the faith of miracles, and that which is called Hiſtorical,but even juſtifying faith ; and howſoever faith in that notion,in the matter of Juſtification , hath the preheminence above all other graces ; yet in many other reſpects,charity exceedeth faith : as firſt in regard of the object , for the object of faith is God onely,in whom alone we are to beleeve ; but the object of Charity is of a larger extent,for it reſpecteth not God onely, but our neighbor alſo.Secondly,in regard of the manner of working. For faith worketh by receiving Chriſt,and all his benefits ; but charity, by giving and beſtowing both our affections and goods ; now our Saviour ſaith , It is a more bleſſed thing to give than to receive. Thirdly, in reſpect of duration or continuance. For faith and hope ſhall ceaſe in the life to come, we being then actually to enjoy and poſſeſs thoſe good things which we now beleeve and hope for ; but charity ſhall not onely remain,but have its full perfection in the life to come. Laſtly, in reſpect of the end, becauſe love is the end, and ſcope of the two other graces, for we apprehend by faith , and expect by hope that we may enjoy by perfect love, whereby alſo we render unto God the ſame we have received of him, and in this correſpondence lyeth and conſiſteth the accompliſhment of our conjunction with God, and of mans eternal happineſs.

CHAP. XIV.

Verſ. 1. DEſire] Gr. *emulate.*

that ye may propheſie] The Apoſtle ſpeaketh not here of that gift of the Holy Ghoſt, whereby men that were inſpired foretold things future,as the word is taken in the Old Teſtament ; but of a gift of the Spirit , whereby men were inabled to expound Scriptures,given by divine inſpiration, and apply them to the benefit of their hearers,for their edification,inſtruction,and comfort.

V. 2. *underſtandeth*] Gr. *heareth.*

in the Spirit] By that inſpiration which he hath received of the Spirit, which notwithſtandiog he abuſeth when he ſpeaketh myſteries,which none of the company can underſtand.

V. 3. *He that propheſieth ſpeaketh unto men*] He that expoundeth the Scriptures in a known tongue, he ſpeaketh unto men ; that is, ſpeaketh in ſuch a manner that men may underſtand him,and receive fruit and benefit by him. This fruit is ſorted in the words following ; *edification, exhortation*, and *comfort.* By *edification* he underſtandeth confirmation of faith, and inſtruction of the ignorant ; by *exhortation*,incitation to virtue,and reproof of the unruly ; by *comfort*, the applying of the promiſes of God to the conſolation of the afflicted. And theſe are the three uſes to which all Expoſitours of the Word ought to apply the doctrine they deliver.

V. 6. *if I come unto you with tongues*] I wonder whether that which you ſo much admire in others,would content you in me your Apoſtle; if I ſhould come among you with the gift of tongues, which the Lord hath ſo largely beſtowed upon me,verſ.18. Or, whether you would not rather expect at my hands that I ſhould preach to your underſtanding, as is agreeable to my office of Apoſtleſhip , and profitable for you.

either by revelation,&c.] Or,*in revelation.* Unleſſe I propound unto you ſome particular matter, appertaining to your faith or ſalvation, which I had either learned of God by immediate inſpiration, or diſcovered and deduced by the diſcourſe of enlightned reaſon from the general grounds of the Word of God. *By propheſying*,that is,in the general expoſition of the truth of God, whether after an extraordinary manner,which is by propheſying , or by way of treaty and diſcourſe, by the ordinary gift of reaſon,which is doctrine.

by knowledge] Or, *in knowledge.*

by propheſying] Or,*in propheſying.*

by doctrine] Or,*in doctrine.*

V. 7. *And even things without life*] He ſetteth forth that which he had ſaid,by a ſimilitude borrowed from inſtruments of muſick,which though they ſound not out perfectly the ditty, yet by a diſtinction of ſounds they expreſs in ſuch ſort thereby the tune, that we know after a ſort what leſſon is plaid upon them.

ſounds] Or,*tunes.*

V. 8. *who ſhall prepare*] Gr.Tec.*who prepareth.*

V. 9. *words eaſie to be underſtood*] Gr.*a ſignificant ſpeech.*

V. 10. *ſignification*] Or,*dumb*,or,*mute.*

V. 11. *meaning*] Gr. *power.*

a Barbarian]This word Barbarian is derived from the Arabick word Barbar, which ſignifieth a murmur or confuſed noiſe ; or from Bar, which in the Arabian language ſignifieth a Wilderneſs ; for thoſe who were firſt ſtyled *Barbari*,lived in deſarts after the manner of wilde beaſts : afterwards the word Barbarian was taken in a larger ſenſe for all thoſe who ſpake not the pure language of the Grecians ; here it ſignifieth,as alſo in the Poet,I ſhall be as a ſtranger , whoſe language he underſtandeth not, *Barbarus hic ego ſum,quia non intelligor ulli* ; ſo the Grecians in old time called the Egyptians Barbarians, & the Egyptians them, becauſe neither underſtood the other,ſo Apamenſis the Platonick Philoſopher called John the Evangeliſt, a Barbarian,not in any diſgrace, as Cyril in his eighth book againſt Julian, ſheweth ; but onely διὰ τὸ ἀλλότριον, becauſe he was a Jew, and of another language, not underſtood of this Philoſopher, to wit , the Hebrew or Syriack, which he naturally ſpake as his mother tongue, though he wrote his Goſpel in the Greek.

V. 12. *of Spiritual* gifts] Gr. *of Spirits.*

excel] Gr. Tec. *propheſie.*

V. 14. *my Spirit prayeth*] The gift and inſpiration which the Spirit giveth me doth his part, but onely to my ſelf ; but my underſtanding is without fruit,becauſe no fruit cometh to the Church by my prayer, in regard they hear the ſound of my words , but the underſtanding or meaning of them is not known to them. The Spirit of God doth indeed by a ſupernatural inſpiration form and frame the conception and words of a prayer within me,and moveth me to pronounce it,and I my ſelf am therewith affected, but in the mean while the natural faculty of the mind or underſtanding, whereby the ordinary and natural word or ſpeech is produced to communicate it ſelf to others doth ceaſe in me,and is unfruitful in regard of others edification.

V. 15. *with the*] Or, *in the*.

I will pray with the underſtanding alſo] That is, I will pray in ſuch a language, whereby I may be underſtood of them, and they edified by my prayer.

with the ſpirit] Or, *in*.

V. 16. *Elſe when thou ſhalt bleſſe with the ſpirit*] Seeing the whole congregation muſt agree to him that ſpeaketh, and witneſs this their agreement; how ſhall they give their aſſent, or agreement, who know not what is ſpoken? The prayers and thankſgivings to God which are made publikly in the Church,ought to be made and offered there with one heart and mind, and ſpirit of the whole congregation, which is impoſſible to be done, if they do not all of them underſtand the meaning.

how ſhall he that occupieth the room of the unlearned]That is,the common vulgar people, who it is like ſate in the holy aſſemblies in a diſtinct place from the Paſtours, and other Eccleſiaſtical perſons, ſuch as were thoſe alſo among the reſt that had this gift of tongues.

ſay Amen] How ſhall he joyn the bent of his deſires aſſenting, and intention to that which he hears and underſtands not? Amen is an adverb of aſſenting and wiſhing: it cometh from a root in Hebrew ſignifying truth and aſſurance, and is uſed in the concluſion of prayers, Rom. 15. 33. and elſe-where, thereby to declare the conſenting to that which is prayed, and a deſire that it may be fulfilled.

V. 20. *be ye children*] See *Matth*. 18.3.

men] Gr. *perfect*, or, *of a ripe age*.

V. 21. *In the law it is written*] See Iſa.28.11. That is, in the Scriptures of the Old Teſtament; as Joh.15. 25. the book of Pſalms: ſo here the prophecie of Eſay is compriſed under the word *Law*. The paſſage it ſelf containing a reproof of the peoples wilful dulneſs is here applyed for ſome reſemblance it hath to the preſent purpoſe, *viz*. that like as God never left to propound and declare his Word unto his people, (ſee Iſa.28.11.) although they made themſelves uncapable of underſtanding it to their ſalvation,thereby to convince them,and as it were to ſeal up their condemnation: ſo alſo when the ſame is brought to any without being underſtood, it is a ſign God is not pleaſed to make the ſame a means of converſion, and illumination, but of conviction as towards obdurate unbeleevers.

other tongues, and other lips, will I ſpeak] Gr.Tec.*lips of other*. By men of ſtrange and unknown language will I ſpeak. Foraſmuch then as God doth make uſe of unknown tongues and languages for a puniſhment,it is not fit the ſame ſhould be uſed in congregations without interpreting them, in regard that otherwiſe it would ſerve more for a puniſhment than the edification of the hearers.

V. 25. *the ſecrets of his heart*] That is,his falſe perſwaſions of God, and wicked luſts and deſires, ſhall be diſcovered and convinced by the Word.

V. 26. *how is it then*] Gr. *what is*.

V. 27. *by two, or at the moſt by three*] He ſetteth down the manner how to uſe the gift of tongues, it may be lawful for one or two,or at the moſt for three, to uſe the gift of tongues one after another in an aſſembly, ſo that there be ſome to expound the ſame,but if there be none to expound, let him that hath that gift ſpeak to himſelf alone, and to God in his private prayers.

V. 31. *comforted*] Or, *admoniſhed*.

V. 32. *the ſpirits of the Prophets are ſubject to the Prophets*] Theſe words according to a diverſe reference may have a diverſe ſenſe, if they have reference to verſ.29.let the Prophets ſpeak by two,or at the moſt by three,& let the others judge;then the meaning is,that the doctrine of every Prophet ought to be ſubject unto the examination and cenſure of the other Prophets, and therefore every Prophet may ſpeak in publick, to the end that he may be diſcerned and approved by the reſt. For although theſe prophecies were infuſed by the Holy Spirit, that cannot erre, yet all things are not always revealed to one, and that which is not revealed to one, is oftentimes revealed to more, and ſometimes in a clearer manner. There might be alſo ſomething mingled with that which the Prophets received, and it might ſo fall out, that that which they added of their own, by way of confirmation, illuſtration or application, might be juſtly ſubject to cenſure. Withal it muſt be tryed and judged by others,whether the prophecies proceed from the Inſpiration of the Holy Spirit,and according to the rule of faith, Eſay 8. 20. But if theſe words look not backward to the antecedents, but forwards to the conſequents, then the meaning is, that the ſpirit of the Prophets are ſo far ſubject to the Prophets, that when they are moved by the Holy Ghoſt to propheſie, they may deliver their propheſies preſently, or forbear the delivery of them for a time, as ſhall be moſt expedient for the Church, and ſo though more be inſpired at the ſame time, yet they may ſpeak orderly one after another.

V. 33. *confuſion*] Gr. *tumult*, or, *unquietneſs*.

V. 34. *Let your women keep ſilence in the Churches*] Gr. Tec. *The women*. See 1 Tim. 2. 12.

it is not permitted] Gr. *it hath not been permitted*.

law] See Gen. 3. 16.

V. 38. *Let him be ignorant*] The Church ought not to care for ſuch as be ſtubbornly ignorant,and will not abide to be taught, but to go forward notwithſtanding in thoſe things that are right.

V. 39. *covet to propheſie*] Gr. *zealouſly deſire*, or, *ſeek to propheſie*.

V. 40. *Let all things be done decently*, &c.] Gr. Tec. *But let*. Although ſome conceive that the precept of decency hath reference to the habits of men and women ſpoken of before, and that of order to the uſe of ſpiritual gifts, that both they which ſpeak with tongues and propheſie,do it in that order the Apoſtle preſcribeth, verſ.27,29. Yet it is more probable, that the Apoſtle here delivereth a general Rule, by which all things which belong to the polity of the Church are to be regulated. Let all things that are done in the aſſemblies, whether praying and preaching,or adminiſtration of the Sacraments, or exerciſing Eccleſiaſtical diſcipline, be done decently; that is, in a ſeemly and fit manner, and alſo orderly without confuſion, every thing in its proper ſeaſon, time, and place.

CHAP. XV.

Verſ.2. K*Eep in memory*] Or, *hold faſt*.

what I preached unto you] The Greek τίνι λόγω,ſignifieth as well *quâ ratione vel quomodo*;after what manner, as well with what words; and the meaning is, either how in expreſs and direct words I preached unto you the doctrine of the reſurrection, or, after what manner I preached,that is,how powerfully; not onely proving it by forcible arguments, but alſo confirming it by ſigns and wonders.

V.3. *which I alſo received*] Either immediatly from Chriſt when he was wrapt up into the third heaven,or from thoſe who were themſelves eye-witneſſes of theſe things.

according to the Scriptures] See Iſa.53.5,6. &c.

V. 4. *according to the Scriptures*] See Pſal.16.10.

V. 5. *And that he was ſeen of Cephas*] See Joh.20.19.

then of the twelve] In ſome Copies it is *the eleven*, and when this viſion was,there were but eleven,for Judas before this had hung himſelf,and *Matthias* was not choſen, till after Chriſts aſcenſion. The anſwer is, that by a *Synecdoche* eleven might be here meant by twelve, becauſe thoſe pick'd and choſen men known by the name of Apoſtles,were at the firſt twelve,and commonly called the twelve. In like manner, *Gen*. 42. 13. it is ſaid, Thy ſervants are twelve brethren, the ſons of one man; yet in the ſame verſe it is added, One is not: ſo here they are called twelve Apoſtles,though at this viſion one was wanting.

V. 8. *And laſt of all he was ſeen of me alſo*] See Acts 9. 4. Chap. 9. 1.

one born out of due time] The Greek word ἐκτρώματι, ſignifieth an abortive,whereby the Apoſtle implyeth, that he was new-born to Chriſt after the deſcending of the Holy Ghoſt, whereas the other Apoſtles were born again unto Chriſt, and called before the ſending down of the Holy Ghoſt. Or, he alludeth to the manner of his converſion,and new-birth, which was not without violence, Acts 9. as for the moſt part abortive children are not onely born out of their due time,but ſome violence is uſed to bring them forth.

V.14. *And your faith is alſo vain*] Either void of truth,or of fruit,and profit. For if Chriſt be not riſen as we have preached unto you, then you do vainly to beleeve us, and this your faith will do you no good at all.

V. 17. *Ye are yet in your ſins*] Gr.Tec. *and ye*. Seeing death is the puniſhment of ſin, in vain ſhould we beleeve that our ſins are forgiven us, if they remain, and we are ſtill guilty of them: but they remain and we are guilty of them, if Chriſt roſe not from the dead. For we are juſtified by his reſurrection, Rom. 4. 25. If Chriſt then had continued ſtill in death, his death would have proved uneffectual, for the expiation of ſin, and for the conquering of death in his members, which he had not conquered in himſelf.

V. 19. *we are of all men moſt miſerable*] In regard that Chriſtians do not onely forſake the pleaſures of this world, and are ſubject alſo for the profeſſion of the truth to a great many croſſes, tribulations and perſecutions: therefore ſhould there be no reſurrection, Chriſtians muſt needs be moſt miſerable. For then they ſhould enjoy no good nor comfort at all,neither here,nor hereafter, neither temporal, nor eternal. The ground of this argument is this, that the perfect felicity of the ſoul, and immortality thereof, are by Gods order inſeparable from the reſurrection of the bodies, wherefore he that denies the one, overthrowes alſo the other. See Matth. 25.32.

V. 20. *the firſt fruits of them that ſlept*] See Coloſſ.1.18. Rev.1.5. Chriſt in his reſurrection is fitly compared to the firſt fruits, not onely becauſe he firſt roſe from the earth (as the firſt fruits do that ſpring out of the ground) and preſented himſelf to his Father, the very day that the firſt fruits were to be offered according to the Law; but becauſe that as by the offering of the firſt fruits unto God, the reſt were ſanctified, Deut. 26. 1. Rom. 11. 16. ſo by Chriſts reſurrection, all the faithful that die in the Lord, are ſanctified unto him, and aſſured of their reſurrection. If it be objected, that others were raiſed from death before Chriſt, and therefore he cannot be called the firſt fruits of the dead. I anſwer, firſt, that if he were not the firſt in time, yet he was the firſt in dignity that ever roſe. Secondly, that none ever roſe but by his power, and the virtue and merit of his reſurrection. Thirdly, that he was the firſt that ever roſe to a bleſſed and immortal life. Other dead were raiſed before him; *mortui ſuſcitati ſunt, ſed iterum morituri*: raiſed for a time to life, but afterwards dying again; none before Chriſt ſo roſe from the dead, that he dyed no more, nor had death any more power over him. Here it is not to be omitted, that thoſe who in the former verſes are called dead, after the mentioning of Chriſts reſurrection are termed *them that ſlept*, becauſe ſuch is the virtue of Chriſts reſurrection, that it changeth the nature of death in all his members, and turns it into a ſweet ſleep: and therefore the Church-yards, in which the faithful are buried, were by the Ancients termed κοιμητήρια, *dormitories*, or *dortories*, reſting or ſleeping places.

V. 21. *For ſince by man came death*] Chriſt is to be conſidered as oppoſite to *Adam*, in reſpect of the contrary effects which the ſin of the one, and the merits of the other produced; that as from one man *Adam*, ſin came over all, becauſe by nature all were born of him; ſo from one man Chriſt, life cometh unto all; that is to ſay, all that are faithful, becauſe in Chriſt they are made the children of God by grace, and are quickned and reſtored to life by him.

V. 23. *every man in his own order*] See 1 Theſſ. 4. 15.

V. 24. *delivered up the Kingdom to God*] Chriſt hath a double Kingdom; 1. Eſſential, as God, and this Chriſt poſſeſſeth with his Father and the Spirit for ever. 2. Oeconomical, as Mediatour betwixt God and Man; and this Kingdom which he received from his Father, he ſhall ſurrender up again to his Father after he hath ſubdued ſin and death, and put all his enemies under his feet.

put down all rule] Or, *made fruſtrate*, or, *taken away*. That is, all his enemies, which ſhall be ſpoyled of all the power they have.

V. 25. *till he hath put*, &c.] See Pſal. 110. 1.

V. 27. *hath put all things*, &c.] See Pſal. 8. 6.

V. 28. *then ſhall the Son alſo himſelf be ſubject unto him*] As man in reſpect of his myſtical body, the Son ſhall be ſubject to his Father, not as if he were not ſubject to his Father before, but becauſe then in the ſight of men and Angels by making a ſurrender of his Kingdom, he ſhall moſt manifeſtly declare his ſubjection to his Father. See *Epiphan. hæreſ. 69. & Origen. hom. 7. in c. 10. Levit. & Auguſt. lib. 1. de Trin. c. 8.* And becauſe his myſtical body, that is to ſay, the Church; which is here in diſtreſs, and as yet not wholly partaker of his glory, is not fully perfect; and alſo becauſe the bodies of the Saints which lye in the grave, ſhall not be glorified till the reſurrection; but Chriſt as he is God hath us ſubject to him, as his Father hath; but as he is a Prieſt he is ſubject to his Father together with us.

that God may be all in all] By this kind of ſpeech is ſet forth the incomprehenſible glory, which floweth from God and ſhall fill all of us as we are joyned together to our head; but yet ſo, that our head ſhall always reſerve his preheminency.

V. 29. *Elſe what ſhall they do, which are baptized for the dead*] Or, *over the dead*. This being one of the moſt difficult paſſages in all the Epiſtles of Saint *Paul*, it will not be unprofitable to the Reader, to have a *Synopſis* or joynt view of all the Interpretations that have been yet given which carry any probability with them. Firſt, ſome tranſlate the words, *waſh over the dead*. For ſo the word baptiſm is taken, *Mark* 7. 4. *Luke* 11. 38. *Heb.* 9. 10. And we read, Acts 9. 37. that it was the manner of the faithful to *waſh the dead*, before they buried them. And this waſhing of the dead corps was done out of this conſideration; that the dead and vile body which they there waſhed ſhould one day be changed, and made like unto Chriſts glorious body. But neither will this Tranſlation ſtand with the phraſe in the Original, βαπτίζονται, not βαπτίζουσιν, which ſignifieth, are waſhed or baptized for, or over the dead, not who waſh the dead body. Neither could the Apoſtle draw any firm argument from this cuſtom of waſhing the dead bodies. For admit that it were not ſuperſtitious, but very commendable; yet it yeelds no ground of an argument for the reſurrection. For divers of the heathen both waſhed and imbalmed the bodies of the dead; yet had no faith at all of the reſurrection. So the faithful might out of honour or reſpect to their friends deceaſed uſe the like ceremony, without any relation at all to the future reſurrection. Secondly, others tranſlate the words *Baptizantur ſuper mortuos*, which are *baptized over the dead, or upon the dead*, and they frame the Apoſtles reaſon after this manner: If there be no reſurrection of the dead, why do ſome of you chooſe to be baptized upon the graves of the dead, rather than in other places, but for a more ſpecial teſtimony of their faith in the reſurrection, and of their charitable opinion that thoſe who were there buried ſhould receive a glorious reſurrection? But neither do they bring any good proof that in the days of the Apoſtles the Chriſtians adminiſtred baptiſm at the Sepulchres of the dead, but rather they baptized in places where was much water, John 3. 23. Act. 8. 38. Neither would ſuch a cuſtom of adminiſtring Baptiſm infer the reſurrection of the dead. For they might chuſe thoſe places for their holy meetings, to preſerve the memory of the dead, and honour the Martyrs, and to *warm*, as it were, their *zeal*, and *devotion* at their *embers*. Thirdly, others tranſlating the words as we do; *What ſhall they do which are baptized for the dead?* conceive that the Apoſtle hath regard not to a common rite in the Church, but to a particular cuſtom of ſome, whereof there is mention made in antiquity, both by S. *Ambroſe*, and *Tertullian*, which was, that if any one died in the confeſſion of the faith of Chriſt, before he came to be baptized, ſome of his friends or kindred coming to be baptized, received baptiſme both in his own name and alſo in the name of ſuch an one whom he did teſtifie to have dyed in the faith of Chriſt, to the end that the Church might alſo regiſter the ſame among the faithful, that had departed this life, from whence they were wont to pray in publick, that God would grant them a happy reſurrection. From this cuſtom the Apoſtle (ſay they) draweth his argument on this manner; It were in vain for any among you to be baptized for your dead friends, if they ſhall never riſe again. But againſt this interpretation many things may be objected: Firſt, though it be certain that ſome ancient Hereticks had ſuch a cuſtom, yet there is no proof at all that among the *Corinthians* in Saint *Pauls* time there was any ſuch cuſtom. Secondly, ſuppoſing there had been ſuch a cuſtom, and Saint Paul might well uſe an argument *ad hominem*, and wound them who uſed it with their own weapon; yet it is not probable that the Apoſtle would draw an argument from ſuch a ſuperſtitious and unwarrantable cuſtom, for ſo main an article of our Chriſtian faith as is the reſurrection of the dead: or if he thought good to convince ſome of the *Corinthians* who denyed the reſurrection out of a practice of their own, though erroneous; yet he would have laid ſome kind of aſperſion and tax upon it, and not have alleaged it as a thing lawful and warrantable without any diſlike at all of it. Thirdly, if it were granted that this cuſtom were as ancient as S. Pauls days, and warrantable alſo; yet it doth nothing at all conduce to S. Pauls end, who had undertaken the proof of the reſurrection of the body. For they who uſe ſuch a cuſtom might eaſily have anſwered, We do not baptize living men in the name and in the behalf of the dead for any other reſpect, than for the ſalvation of their ſouls, and what is that to the reſurrection of their body? Fourthly, others render the words, What ſhall they do which are baptized for dead; or, as dead; and thus they gather the Apoſtles argument: his intent was to prove the reſurrection, hereto he imployeth baptiſm, which as it is ſaid, in thoſe days was celebrated by dipping and plunging the whole body in water, in token that we are in death; and the coming forth of the water repreſenteth the reſurrection: the argument then is drawn *ab abſurdo*: this ſign were in vain and abſurd if there were no reſurrection. For to what end are men baptized for dead, or as dead, to repreſent unto us what we be in death, to wit, the death of ſin, and ſhall be raiſed from thence to newneſs of life, if there be no hope of the reſurrection of the body? for this firſt reſurrection ſhould be to little purpoſe, if the ſecond ſhould not one day follow. But neither is this interpretation free from juſt exception; for though baptiſm have relation to the reſurrection, as S. Paul teacheth, Rom. 6. 4. and S. *Jerome* ſaith truly, *Non ſolùm propter remiſſionem peccatorum baptizamur, ſed etiam propter reſurrectionem carnis noſtræ.* And S. *Ambroſe*, *per regenerationem corpora noſtra reſurrectionis gloriæ inaugurantur*; yet this cannot be S. Pauls meaning. For then he would not have ſaid, What ſhall *they do* which are baptized for dead? but, what ſhall *we do* who are *all baptized as for dead*; or *being in death*, to be raiſed up from thence by the power of baptiſm? Beſides, although in Engliſh and Latine *pro mortuis*, and for dead; may carry ſuch a meaning; yet the Greek ὑπὲρ τῶν νεκρῶν, cannot carry that ſenſe; ὑπὲρ is never taken for *tanquam*: but it muſt of neceſſity be rendred either for the dead, or over the dead; not thoſe that are baptized for dead, that is, as dead men. There remaineth yet one interpretation which ſeemeth to be moſt agreeable to the ſcope of the Apoſtle, and the antecedents and conſequents. The interpretation is this, If there be no reſurrection of the dead, what *ſhall they do*, that is, *what ſhall become of them*, in *what miſerable condition are they* who are baptized, *viz. with their own bloud*, and not onely ſuffer grievous torments, but even death it ſelf for the dead? that is, for the cauſe or *quarrel* of the dead; or *inſtead of the dead*, for whoſe ſake they chuſe rather to ſuffer death, than they would detect them to the heathen; or betray them into the hands of their bloudy perſecutors; or who willingly undergo the *baptiſm of bloud* for the faith of them that are now dead, and in ſpecial for maintaining this very Article of the reſurrection of the dead: for which, as Saint Paul, Act. 23. 6. ſo many hundreds of Chriſtians more were called in queſtion, put to tortures, and perſecuted even to death. The force of this argument of the Apoſtle is very evident, and it well agreeth with the argument that enſueth, *Why ſtand we in jeopardy every hour?* and I proteſt by your rejoycing which I have in Chriſt, I die daily; and *If I have fought with beaſts at Epheſus after the manner of men, what advantageth it me if the dead riſe not at all?* As for the word baptizing, it is not only ſo taken moſt frequently by the Fathers and School-men, who uſually diſtinguiſh baptiſm into *baptiſma flaminis, fluminis & ſanguinis*, of the Spirit, Water, and Bloud; but alſo in ſundry places of Scripture, as Matt.

20. 22.

20. 22. Mark 10. 38, 39. Luke 12. 50. I have a *baptiſme* to be *baptized* with, and how am I ſtraitned till it be accompliſhed ?

V. 31. *by your rejoycing*] Some read *our*. It is a kinde of moſt vehement aſſeveration, after the manner of an oath ; as if he ſhould have ſaid, As true as my principal joy and glory in this world is in the bleſſing of God upon my miniſtery towards you.

I die daily] That is, death hangeth over me continually, and I do daily prepare my ſelf for it : or I am not onely in danger of my life every day, but am continually aſſaulted with ſo many croſſes and tribulations that my life is rather a continual death, than a life unto me, 2 Cor. 11. 23. *& deinceps*.

V. 32. *If after the manner of men*] Or, to ſpeak *after the manner of men*. Either the meaning is, if to ſpeak after the manner of men, that is, if I may now take the privilege to ſay ſomething of my ſelf, as men do in the like caſe, or if I have fought according to man, that is, as men led by nothing but that which is humane, to wit, vain-glory and ſome other worldly reſpect, not looking by faith at the reſurrection, and at God the rewarder of thoſe that ſuffer for him at that day: If I ſhould thus have expoſed my ſelf unto ſo apparent danger of death, what benefit would it have been unto me ? Or, laſtly, the meaning may be, If I have fought with beaſts after the manner of men ; that is, in ſuch ſort as if they had been men, and my Antagoniſts.

fought with beaſts at Epheſus] Either the words are ſpoken figuratively, and by beaſts he meaneth beaſtly minded men, ſuch as the Cretians were, whom he calleth *evil beaſts* and *ſlow bellies* ; Tit. 1. 12. and ſuch as *Ignatius* ſaith he fought withal from Syria to Rome, Θηριομαχῶ οὐχ ὑπὸ τῶν ἀλόγων βιβρωσκόμενος ἀλλ' ὑπὸ ἀνθρωπομόρφων, not being bitten, ſaith he, by brute beaſts, but by ſavage creatures in the ſhape of men. Or the words may be taken properly, as *Chryſoſtome*, *Ambroſe*, and others underſtand the words : and *Nicephorus* in his ſecond book of Eccleſiaſtical hiſtory, *cap.* 25. reporteth it literally ; for certain it is, that the Chriſtians were often *damnati ad beſtias*, and it was an uſual ſpeech in *Tertullians* days, *Chriſtianos ad Leones* : and this literal interpretation affords a ſtronger argument for the reſurrection, which is the ſcope of the text, and better ſorteth with his former arguments, than if we underſtand the words of a metaphorical fight.

let us eat and drink] See Iſa. 22. 13. That is, let us take our fill of our pleaſures, for after death we can take none : theſe are the ſpeeches of Epicures : the like we find in *Anacreon*, τὸ δ' αὔριον τις οἶδε ; and *mors aurem vellens, Vivite, ait, venio*. This Atheiſtical ſpeech of theirs the Apoſtle reproveth in the words following, ſaying, Be not deceived, refuting the verſe of one Poet, by the verſe of another Poet, to wit, *Menander* ; according to whoſe example *Arnobius* and *Lactantius*, and many other of the ancient Fathers refell the heathen by the teſtimonies of the better ſort of the heathen, both Philoſophers, Oratours, and Poets.

V. 34. *to righteouſneſs*] Gr. *righteouſly*.

V. 36. *Thou fool, that which thou ſoweſt*] Thou mighteſt have learned either of theſe, ſaith Paul, (if thou hadſt not befooled thy ſelf) by daily experience : for ſeeds are ſown and rot, and yet notwithſtanding they are ſo far from periſhing thereby, that contrariwiſe they grow up far more beautiful ; and whereas they are ſown naked, they ſpring up green and freſh : and doth it ſeem incredible to thee that our bodies ſhould riſe from corruption, and that with far more excellent qualities than they had before ?

V. 38. *But God giveth it a body*] We ſee diverſity both in one and the ſelf-ſame thing, which hath now one form, then another, and yet keepeth his own kinde ; as it is evident in a ſeed or grain, which is ſown bare, but ſpringeth up after another ſort ; and alſo in divers kinds of one ſelf-ſame ſort, as among beaſts ; as alſo among things of divers ſorts, as the heavenly bodies and the earthly, which alſo differ very much one from another ; therefore there is no cauſe why we ſhould reject either the reſurrection of the bodies, or the changing of them into a better eſtate as a thing impoſſible or ſtrange.

V. 42. *So alſo is the reſurrection of the dead*] He maketh three manners of qualities of the body being raiſed ; firſt incorruption, becauſe they ſhall be ſound and altogether of a nature that cannot be corrupt ; ſecondly glory, becauſe they ſhall be adorned with beauty and honour : thirdly power, becauſe they ſhall continue everlaſting without meat, drink, and all other helps, without which this frail life cannot keep it ſelf from corruption.

V. 44. *It is ſown a natural body*] Gr. *an animale*. The Greek word is not φυσικὸν, but ψυχικὸν, not a natural body, but word for word an *animale*, or a *ſoul*-body, that is, ſuch a body as is quickned and maintained by ſuch a living ſoul onely as Adams was, of whom we all are born naturally ; of a ſoul which ſtandeth in need of the bodies help and refection, by eating, drinking, breathing, and the like ; being thus animated thereby, as other living creatures are ; a ſoul which produceth no other effect in the body, but onely an earthly mutable and mortal life, not able to ſave it from ſickneſs, age, conſumption and death ; much leſs able to reſtore it to life again after it hath loſt it.

it is raiſed a ſpiritual body] Not in reſpect of ſubſtance, or being : but by reaſon of thoſe qualities which the glorified body ſhall partake of ; that is, that beſides the life which they have by their ſouls, they ſhall be ſuſtained without any bodily means, and kept in an eternal, incorruptible, bleſſed and glorious life, by the ſupernatural virtue of the holy Spirit, infuſed into them by Jeſus Chriſt. Or, by a ſpiritual body, as ſome of the Ancients affirm, he meaneth a body free from carnal deſires, being wholly ſubject to, and ruled by the Spirit.

a natural body] Gr. *an animale*.

V. 45. *was made a living ſoul*] Gr. *into a living ſoul*. See Gen. 2. 7. To be ſuch a creature as ſhould live a bodily and animale life here by virtue of the ſoul, wherein lieth the fountain of this life, while it is joyned with the body : but yet can by no means of it ſelf confer the divine and ſpiritual life, nor make that its union with the body ſhould remain indiſſoluble, nor joyn the ſame again being once diſſolved.

a quickning ſpirit] Gr. *into a quickning ſpirit*. The laſt Adam, that is, Jeſus Chriſt the head of all the elect, is ordained by God to be the fountain and author of a ſpiritual and eternal life, by the communication of his Spirit, which reſtoreth life unto the dead, and conſerveth it in them perpetually. As he now after his reſurrection hath a ſpiritual body himſelf, immortal and incorruptible ; (Phil. 3. 21.) ſo alſo ſhall he give the like bodies to all ſuch as deſcend from him, not by way of any natural propagation, but by a ſpiritual regeneration : for each Adam doth communicate to his off-ſpring ; the one by nature, the other by grace, that which he hath of his own.

V. 46. *The Lord from heaven*] The meaning is not, that Chriſt brought his body from heaven, as Adam received his body from the earth, but as Johns baptiſm is ſaid to be from heaven, though neither he nor the water wherewith he baptized deſcended from heaven ; but becauſe he received it from God who is in heaven : ſo alſo Chriſt our Lord according to his humane nature is ſaid to be from heaven, becauſe his humane nature was formed by the holy Ghoſt, and united to the Divine, and in this regard his generation was divine and heavenly.

V. 50. *Now*] Or, *But*.

that fleſh and bloud cannot inherit the kingdom of God] Some underſtand by fleſh and bloud carnal men and ſuch as walk after the fleſh ; and though it be true that ſuch men without repentance and a change of their life ſhall never enter into heaven : yet if we well conſider the antecedents and conſequents, that cannot be the meaning of the Apoſtle in this place ; but rather this, ſuch fleſh and bloud as ours is now, maintained by corporal meats and drinks of a mortal and corruptible nature, cannot inherit the kingdom of God, for it followeth, *neither doth corruption inherit incorruption*.

V. 51. *We ſhall not all ſleep*, &c.] Thoſe that ſhall be alive at Chriſts coming ſhall not ſleep, that is, die after the manner of other men, and reſt in their graves for a time, and then be raiſed up afterward, yet they ſhall be changed, that is, their corruptibility and mortality ſhall be changed into incorruptibility and immortality.

V. 52. *at the laſt trump*] Or, *in the*. See Matt. 24. 31. 1 Theſ. 4. 16. Some by the laſt trump underſtand the voice of the Archangel, or Chriſts proclamation for the raiſing of the dead : but it ſeems more probable, that as the people of God were aſſembled in their ſolemn feaſts and faſts by the ſound of a Trumpet ; and as on Mount Sinai the Law was delivered with a moſt loud and dreadful ſound, ſo alſo the ſummons of all the dead ſhall be with ſome ſuch ſound, which is here called the laſt trump ; not as ſome popiſh Divines conceive, becauſe it was the ſeventh Trumpet of thoſe that are mentioned in the Revelation ; for the Revelation was written divers years after Saint Pauls death : and therefore it is not likely he alludeth to any of thoſe Trumpets there mentioned ; but becauſe after it no Trumpet ſhould ever be ſounded.

V. 54. *Death is ſwallowed up*, &c.] See Iſaiah 25. 8. Hoſea 13. 14.

in victory] Or, *into victory*.

V. 55. *O death, where is thy ſting*] This a ſong of triumph ſung by the Apoſtle, raviſhed as it were, at the contemplation of the conqueſt of death, and it ſeemeth to be taken out of the Prophet Hoſea 13. 14.

O grave] Or, *hell*. The word in the Original ſignifieth *grave*, or *hell* ; but it ſhould ſeem that here principally the grave is meant ; foraſmuch as the Apoſtle treateth here of the abolition of temporal death.

V. 56. *The ſting of death* is *ſin*] That is, ſin armeth death againſt us, and is as it were the weapon, whereby we receive our deaths wound.

and the ſtrength of ſin is *the law*] That is, by virtue of the law ſin bringeth men to death and condemnation, for ſin is neither known nor imputed to us but by the law : and when the law forbiddeth ought, our corrupt and carnal nature is provoked thereby the more to deſire and luſt after it, Rom. 5. 13.

57. *through*] Or, *by*.

CHAP. XVI.

Verſ. 2. UPon *the firſt day of the week*] Gr. *one of the Sabbaths.* Gr. Tec. *one of the week.* In the Original one day, an Hebraiſme; ſee the like expreſſion, Gen. 1. 5. Dan. 9. 1. Matth. 28. 1. Luke 24. 1. *one day of the Sabbaths.* Whereby oftentimes the whole week is ſignified, as Mark. 16. 9. John 20. 1. Therefore the Greek Scholiaſt well rendreth μίαν τῶν σαββάτων, τὴν κυριακὴν, the *Lords Day*, on which the Apoſtles were wont to keep their aſſemblies, Joh. 20. 19. Acts 20. 7. which S. John, Rev. 1. 10. calleth κυριακὴν, the Lords Day, becauſe it was the day on which he roſe from the dead; and it was by the Church peculiarly dedicated to his honour. Or it is ſo called, as the Sacrament is called *cœna Dominica*, and the Lords Prayer *oratio Dominica*, becauſe the Lord inſtituted the one, and commanded the other; When we pray, ſay, Our Father, &c. Luke 11. 2. For ſo *Athanaſius* ſaith expreſly, ὁ κύριος μετέθηκε τὴν σάββατον εἰς κυριακὴν, our Lord tranſlated the Sabbath to the Lords Day; whether he did this immediately by himſelf, or by his Apoſtles inſpired by him, all comes to one. See Hilar. Prolog. in Pſal. *Nos octavâ die quæ E. ipſa prima eſt, perfecti Sabbati feſtivitate lætamur.*

by him in ſtore] In the Original, *gathering a treaſure.* That is, by little and little, every Lords day adding ſomething to make up a gift worthy the ſending: or it may be the Apoſtle in the uſe of that phraſe would imply, that by this collection for the poor, they ſhall gather treaſure in heaven, Matth. 6. 20.

as God *hath proſpered him*] The original is, εὐοδῶται, which ſignifieth properly a happy journey or voyage, and by a figure is taken for any kinde of proſperity or welfare; and the Apoſtles meaning is, that every one ought to lay by and contribute according as the Lord hath bleſſed him, 2 Cor. 8. 12.

be no gatherings when I come] Which will not be ſo convenient on the ſudden, nor ſo beneficial for the poor.

V. 3. *your liberality unto Jeruſalem*] Gr. *gift.* In the Original it is τὴν χάριν ὑμῶν, that is, your *grace*, or *free gift*, which word he uſeth rather than ἐλεημοσύνην, *your alms*, becauſe this was a kinde of holy offering to the Saints, and not a work of ordinary charity towards the poor: and hereby alſo he ſignifieth that this their pious and bountiful inclination to contribute to the Saints, was an effect of Gods grace in the Corinthians, as is expreſly affirmed, 2 Cor. 8. 1, 2. We do you to wit of the *grace of God* beſtowed upon the Churches of Macedonia, becauſe in great trial of affliction their joy abounded, and their extream povertie abounded to their rich liberalitie.

V. 7. *by my way*] Gr. *in my paſſage.*

but I truſt to tarry] Gr. Tec. *for I hope to tarry.*

V. 9. *For a great door and effectual is opened unto me*] A great occaſion or opportunity of doing much good in my miniſtery. For Epheſus was a City very much frequented, as well in regard of the famous Temple of Diana there, as alſo diverſe Schools and Nurceries of Learning: or the Apoſtle may intimate that ſome great advantage was given to the Goſpel by the converſion of ſome men or women of prime note in that City.

and there are *many adverſaries*] Where there is the greateſt opportunity offered of doing good, there the devil and his inſtruments are buſieſt to ſtop and hinder it. For, as Saint *Chryſoſtome* well obſerveth, He beſtirreth himſelf moſt where he is like to loſe moſt; and no marvel that the Goſpel findeth many enemies, ſince Truth is a ſtranger upon earth; and Chriſt is ſet for the fall and riſe of many, and for a ſign which ſhall be ſpoken againſt, Luke 2. 34.

V. 15. *I beſeech you brethren*] Gr. *but,* or, *now I beſeech you brethren.*

addicted themſelves to] Or, *appointed themſelves for.*

V. 16. *That ye ſubmit your ſelves unto ſuch*] Or, *be ſubject unto.* That you honour and reverence them and be obedient unto them, and be content to be led by them as being my fellow-labourers, and ſuch as have beſtowed themſelves and their goods to help you withal. Heb. 13. 17.

V. 18. *acknowledge ye them that are ſuch*] That is, take them for ſuch men as they are indeed; or ſhew your ſelves thankful unto them both in my ſelf and your own.

V. 20. *Greet ye one another*] See Rom. 16. 16.

with an holy kiſs] Not with an hypocritical kiſs as Judas, nor out of a carnal affection, as Prov. 7. 13. but expreſs your unfeigned love unto them as they are called to be Saints and fellow-members of one holy myſtical body, whereof Chriſt is the head. See Rom. 16. 16.

V. 22. *love not*] That is, out of meer malice and deſperate hatred oppoſeth Chriſt and his Goſpel. It is delivered by a Meioſis, or figurative ſpeech, whereby leſs is ſpoken, and more implied, being a crime of that horrid nature, as the Apoſtle was loth to expreſs it. 1 Kings 21. 10.

anathema, Maran-atha] The former word is Greek, ſignifying accurſed, Rom. 9. 3. Gal. 1. 8. the latter is a Syriack word, ſignifying our Lord cometh. For *Maran* is our Lord, and *atha* cometh. It is a word uſed in the greateſt excommunication among the Chriſtians, implying that they ſummoned the excommunicated before the dreadful Tribunal at the laſt coming of the Son of God. See Jude 14, 15. *Behold, the Lord cometh with ten thouſands of his Saints, to execute judgement upon all,* &c. Others expound it thus. Let him be accurſed even till the coming of the Lord to his deaths day, even for ever. This dreadful kinde of excommunication which the Apoſtle here calleth *Maran-atha*, the Jews called *Sammatha*, *Sam* ſignifying the name of God *Tetragrammaton*, or *Jehovah*, and *atha venit*, he cometh. Others, from *Sam* ſignifying there, and *mitha mors*, their death. Now the Apoſtle thundereth out this dreadful ſentence of excommunication here againſt the wilful oppoſers of the Goſpel and impenitent haters of Chriſt, not out of any evil paſſion of minde, but out of an Apoſtolical ſpirit and holy zeal.

ANNOTATIONS

ON THE SECOND EPISTLE OF *PAUL* THE APOSTLE TO THE *CORINTHIANS.*

The ARGUMENT and ANALYSIS.

THe occaſion of writing this ſecond Epiſtle was, to vindicate his Miniſtery from contempt, and his Perſon from divers imputations laid upon him, by the falſe Apoſtles: And to this end, he profeſſeth his ſincere affection to the Corinthians, *and faithful carriage in the whole courſe of his Miniſtery; and being inforced thereunto, he relates at large both his ſufferings for Chriſt, and the Viſions and Revelations he received from him.*

The Epiſtle conſiſteth of

1. *An excuſe of himſelf for not coming to them according to promiſe,* Chap. 1.
2. *A deprecation for the inceſtuous perſon, (who had been excommunicated) that he might be reſtored again to the Church,* Chap. 2.
3. *A juſtification of his Miniſtery againſt the calumnies of falſe Teachers,* Chap. 3, 4, 5.
4. *An Exhortation to Chriſtian duties in general,* Chap. 7. *And in particular, to a liberal contribution to the poor Saints at* Jeruſalem, Chap. 8, 9.
5. *A conteſtation with his emulous adverſaries, and a commemoration of his manifold trials, and the happy iſſue of them,* Chap. 10, 11, 12.
6. *A denunciation of ſeverity, and the power of his Apoſtleſhip againſt obſtinate ſinners,* Chap. 13.

CHAP.

CHAP. I.

Verſ. 1. A*Nd Timothy* our *brother*] Not according to the fleſh, for we read not that Timothy was of kin to S. Paul; but brother in Chriſt in the profeſſion of the Goſpel, and brother alſo in the Miniſtery of the Word, being Saint Pauls companion, and fellow labourer in the office, of an Apoſtle and Evangeliſt.

at Corinth] Gr. *in Corinth.*

with all the Saints] All who embrace the holy profeſſion of Chriſtians, who were admitted into the Church which is the communion of Saints, who attend upon the holy ordinances of God, and follow after peace and holineſs, without which no man ſhall ſee God. The Greek Scholiaſt noteth, that he uſeth not the word, ὅσιος, but ἅγιος, ἐμφαίνων ὅτι τὶς γεώδης ἐκτὸς ἐστι ταύτης τῆς προσηγορίας, not holy, but unearthly, whereby all thoſe among the Corinthians that were earthly minded, and ſought not the things that are above, but the things that are below, are excluded out of the Apoſtles ſalutation.

V. 3. *bleſſed be God*] See Epheſ. 1. 3. 1 Pet. 1. 3. God is eſſentially bleſſed, and cannot be made bleſſed or happy by us: this phraſe therefore ſignified no more than praiſed be God: in the Original, εὐλόγητος, that is word for word, let God be well ſpoken of. God bleſſeth us really, but we bleſs God but verbally, by lauding and magnifying him: or at the moſt, mentally. For as the kingly Prophet profeſſeth, Pſal. 16. 2. our goodneſs extendeth not to him. The Apoſtle here beginneth with thankſgiving, which notwithſtanding otherwiſe than he was wont, he applieth to himſelf; begining his Epiſtle with the ſetting forth of the dignity of his Apoſtleſhip, conſtrained as it ſhould ſeem thereunto by their importunity, who took occaſion to deſpiſe him, by reaſon of his great croſſes and afflictions: but he anſwereth, that he is not ſo afflicted, but that his comforts do exceed his afflictions, ſhewing the ground of them, even the mercy of God, the Father of our Lord Jeſus Chriſt.

the Father of mercies] Though judgements proceed from God, as well as mercies, yet he is not in Scripture any where called the *Father of judgements*, as he is here, the *Father of mercies:* becauſe mercy and compaſſion ariſeth meerly from himſelf, and he delighteth in it, Mich. 7. 18. but our ſins are the cauſe why he inflicteth any judgments upon us. And it is further here to be noted, for the comfort of all thoſe that grone under any heavy croſs, or ſuffer conflicts with deſperation it ſelf, that the Father of our Lord Jeſus Chriſt is the Father alſo of mercy, and not of mercy onely in the ſingular number, but of *mercies* in the plurall, and which is yet more, the God of *all conſolation.*

V. 4. *Who comforteth us in all our tribulation*] He ſaith not, who ſuffereth us not to be afflicted: for he knoweth that it is good for us to be afflicted, as the holy Prophet David profeſſeth; and Chriſt himſelf ſaith, As many as I love, I rebuke and chaſten: Reve. 3. 19. but who comforteth us in our afflictions.

that we may be able to comfort them] *Oecumenius* out of this paſſage rightly obſerveth the ſingular modeſty of the Apoſtle, who ſaith not, that he received comfort from God in thoſe tribulations which he ſuffered for the Goſpel, for his own ſake, becauſe his patience or diligence in his Miniſtery deſerved any ſuch conſolation; but that God afforded him thoſe comforts for the good of others, that he might be the better enabled to comfort them by thoſe cordials, which he received by the hand of his heavenly Phyſitian.

V. 5. *For as the ſufferings of Chriſt abound in us*] Gr. *unto us.* The afflictions and calamities which we ſuffer for Chriſt, or Chriſt ſuffereth in us his members.

V. 6. *which is effectual in the enduring of the ſame ſufferings*] Or, *is wrought.* Although ſalvation be given us freely: yet becauſe there is a way appointed to us, whereby we muſt come to it, which is the race of an innocent and upright life, which we muſt run, therefore we are ſaid to work out ſalvation: Phi. 2. 12. and becauſe it is God only that of his free good will worketh all things in us, therefore is he ſaid to work this ſalvation in us by the ſelf ſame things, by which we muſt paſs to everlaſting life, after that we have once overcome all incumbrances.

V. 8. *For we would not, brethren, have you ignorant*] He witneſſeth, that he is not only not aſhamed of his afflictions, but that he deſireth alſo to have all men know the greatneſs of them, as alſo his delivery from them, although it be not yet perfect.

which came to us in Aſia] Whether he mean by this affliction, the great oppoſition he found by thoſe many adverſaries mentioned by him, 1 Cor. 16. 9. or the great tumult at Epheſus by Demetrius and his fellow craftſmen, Act. 19. or ſome very dangerous ſickneſs wherewith he was viſited, it is not certain: but here he thought good to acquaint them with it, partly to ſhew his great love to them, in that he concealed nothing from them, which befel him: partly to ſtir them up to give God thanks for his great deliverance.

V. 9. *the ſentence of death in our ſelves*] Or, *anſwer.* We reſolved in our ſelves to die, or we gave our ſelves for dead, we were not onely paſt hope in other mens judgements, but even in our own.

V. 10. *ſo great a death*] He ſaith not, out of ſo great a danger, but ſo great a *death*, becauſe the danger was ſo great, that it was paſt mans help, or hope of delivery. He taketh the word *death*, as elſe-where, *in deaths often.* (2 Cor. 11. 23.) either for ſuch ſickneſs, or perſecutions in which there appeared no hope of eſcaping with life, or ſuch torments as were equivalent to the pangs of death.

V. 11. *You alſo helping together by prayer for us*] Gr. Tec. *we alſo helping together by prayer for you.* See Rom. 15. 30. That he may not ſeem to boaſt himſelf, he attributeth all to God, and withal acknowledgeth himſelf to be much indebted unto them for their prayers for him.

thanks may be given] The end of the afflictions of the Saints is the glory of God, and therefore they ought to be precious unto us.

V. 12. *that in ſimplicity*] Gr. Tec. *purity.* Here he putteth away another ſlander, to wit, that he was a light man, and inconſtant, ſeeing that he promiſed to come unto them, but brake his word and came not: and firſt he ſpeaketh of the ſimplicity of his minde, and plain and open dealing, which they knew by his ſpeech when he was preſent, and they ought alſo to acknowledge it in his letters being abſent; and moreover he proteſteth that he will never be otherways.

and godly ſincerity] Gr. *and ſincerity of God.* In the Original, it is the ſincerity of God, that is, ſuch ſincerity as is in the God of truth, who is always conſtant and immutable; or, ſincerity before God, or in the ſight of God, not feigned or hypocritical.

with fleſhly] Gr. *in fleſhly.*

by the grace] Gr. *in the grace.*

V. 13. *or*] Gr. Tec. *and.*

V. 14. *that we are your rejoycing*] Pauls rejoycing in the Lord, was that he had gained the Corinthians to the Lord, and they themſelves rejoyced, that they had ſuch an Apoſtle to be their inſtructor, who taught them ſo purely and ſincerely.

V. 15. *a ſecond benefit*] Or, *grace.* Some render a double joy, but the word is not, χαρὰν, but χάριν: and the Apoſtles meaning is, that they might reap a double fruit, both of his letters and of his preſence.

V. 17. *purpoſe*] Or, *conſult.*

be yea, yea, and nay, nay] Chriſt commandeth, Matt. 5. 37. that our communication be yea, yea, and nay, nay; neither doth the Apoſtle here contradict it, but his meaning is, that with him there was not yea, and nay, concerning the ſame thing, that he was not light and inconſtant in his words, as thoſe who affirm and deny with a breath, promiſing and not performing, and changing their purpoſe at every turning of the hand, but according to the ſaying of the Hebrews; *etiam juſtorum eſt etiam, & eorum non eſt non*, ſo his yea, was always yea, and his nay, nay, not his yea now, his nay at another time, nor his nay yea.

V. 18. *true*] Gr. *faithful.*

word] Or, *preaching.*

was not] Gr. Tec. *is not.*

V. 20. *For all the promiſes of God in him are yea*] God purpoſing to be glorified and perfectly acknowledged for his truth, in the accompliſhment of his promiſes in Chriſt, preached by us, hath withal given unto us the Apoſtles, ſuch an infallible guidance of his Spirit, that the truth of our preaching might anſwer to the truth of Chriſt his practice, even as himſelf did anſwer exactly by his performance unto the promiſes of God.

and in him Amen] Gr. Tec. *therfore alſo they are by him Amen.* As Chriſt is the ſame in Gods promiſes which are unchangeable, ſo are all ſuch promiſes touching our ſalvation, yea, that is, truth; and Amen, that is, aſſurance. For ſo much as God in the new covenant maketh no promiſes of ſalvation, nor fulfilleth any but in Chriſt, and by Chriſt.

unto the glory of God by us] Gr. *to God for glory by us.*

V. 21. *hath anointed us*] With the grace of his holy Spirit So Saint John alſo ſpeaketh, 1 John 2. 27. But the anointing which you have received of him abideth in you, and the ſame anointing teacheth you of all things.

V. 22. *Who hath alſo ſealed us*] He wrought the ſame in us, in regard of our Apoſtleſhip, by the virtue of the ſame Spirit, that ratifieth both in us and in all his faithful children, his vocation and election, by the grace of regeneration, ſigning us for his as with a ſeal, 2 Tim. 2. 19. and as by a pledge aſſuring us of our future inheritance.

earneſt of the Spirit] That is, the holy Spirit, which is unto us as an *earneſt*, whereby God aſſureth us, that he will pay as it were the whole ſum of his promiſes. For an earneſt is as a pledge, whereby we confirm a bargain, or a piece of money, whereby we aſſure the payment of the whole. The firſt gift therefore of the Spirit, and of life, is a pledge of our whole inheritance; Inſomuch, that this anointing, ſealing, and pledging, all ſerve to one and the ſame end.

V. 23. *I call God for a record upon my ſoul*] That is, againſt my ſelf, and to the danger of my own life. So the Hebrews ſay, to carry our ſoul in our hands, and *Xenarchus* in *Athenaeus* uſeth the ſame phraſe, ἐν τῇ χειρὶ τὴν ψυχὴν ἔχειν, whereby they ſignifie that the life is in great danger. This is then a deep adjuration, whereby the Apoſtle aſſureth them even by oath, that he did not onely not change his purpoſe of coming to them out of levitie, but rather that he came not to them for this cauſe, that he might not be conſtrained to deal more ſharply with them being preſent, than he would.

V. 24. *Not for that we have dominion*] He removeth all ſuſpition of arrogancy, declaring that he ſpeaketh not what he ſaid before as a Lord over them, but as a ſervant appointed of God to comfort them.

but are helpers of your joy] He ſetteth the joy and peace of conſcience, which God is the Author of, againſt tyrannous fear, and withall ſheweth the end of the Goſpel, which is peace and joy in the holy Ghoſt.

CHAP. II.

Verſ. 1. I*N heavineſs*] Cauſing grief amongſt you, which he ſhould have done, if he had come unto them before they had repented them.

V. 4. *not that you ſhould be grieved*] The Apoſtle in ſharply reproving them, though he could not but make them ſorry, yet that was not his intent, but to ſhew his affectionate love towards them, and care of their ſalvation; that by ſorrowing after a godly manner they might receive ſpiritual conſolation. For as worldly joy ends in ſorrow, ſo godly ſorrow ends in joy; whence is that exhortation of Saint Jerome to the penitent, *Doleat & de dolore gaudeat*; Let him grieve, and rejoyce for ſuch grief.

V. 5. *But in part: that I may not overcharge you all*] Gr. *overburthen*. The words may carry different interpretations, either he hath not grieved me in my own particular, but as a part and member of the Church, whom that inceſtuous perſon hath offended: or he hath not wholly grieved me, as if you were all delinquents. For although before I knew of your deteſtation of his crime, I wrote unto you in general terms, 1 Cor. 5. 2. Ye are puffed up, and have not rather ſorrowed, that he which hath done this thing might be put from among you. Yet now ſince I have proof of your love and obedience, and you have cleared your ſelves by excommunicating him, I have cauſe to ſorrow but in part, onely for his ſake who was guilty, not for you all, who have cleared your ſelves that you are no upholders or maintainers of him.

V. 6. *puniſhment*] Or, *cenſure*.

of many] Gr. *by*.

V. 7. *to forgive* him, *and comfort* him] Or, *gratifie*. Releaſe him of the ſentence of excommunication, and receive him again into the Church, and upon his unfeigned tokens of repentance, miniſter a word of comfort to him, that he be not ſwallowed up in the gulph of deſpair.

V. 8. *confirm* your *love towards him*] That at my entreaty you would declare by the conſent of the whole Church, that you take him again for a brother.

V. 10. *forgive any thing*] Or, *grant any thing of favour*; or, *freely give*.

to whom I forgave it] Gr. Tec. *what I forgave*.

in the perſon of Chriſt] Or, *in the ſight*. Although *Ferrandus the Deacon*, in his Epiſtle to Egippius, taketh the perſon of Chriſt for the hypoſtaſis, which is one in Chriſt, though he conſiſt of two natures, ſaying, *Si quid donavi, donavi propter vos in perſona Chriſti, vult probare unitatem perſonæ; nam melius perſonas diceret ſi vellet in Chriſto ſignificare duas ſubſtantias*: yet *Oecumenius* his interpretation is more agreeable to the ſcope of the Apoſtle in this place, ὡς τοῦ Χριστοῦ κελεύοντος, in the perſon of Chriſt, that is, in ſtead of Chriſt, or by Chriſts authority and command, who ſaid, As my Father ſent me, I ſend you: whoſe ſins ye remit, they are remitted, John 20. 23.

V. 11. *Leſt Satan ſhould get advantage of us*] Leſt Satan over-reach us. The Greek word, πλεονεκτέω, ſignifieth to have more than belongs to one, and it is commonly uſed of the covetous: the compariſon is taken from the greedy Merchant, that ſeeketh and taketh all opportunities to beguile and deceive others. The meaning then is, that we give not Satan an occaſion by our immoderate rigour to ſnatch away from us, or ruine any member of the Church, to make the Goſpel and the miniſtery thereof more hateful, and to pervert the holy uſe of diſcipline, which conſiſteth in the temper of charity, and hath no other end than the ſalvation of the ſinner.

ignorant of his devices] Or, *plots*, or, *machinations*. Machinations or ſtratagems, of which *Acontius* hath written a ſingular book: The particular wiles to which the Apoſtle here pointeth ſeem to be theſe, whereby he endeavoureth to gain upon the Church both ways, both by remiſſeneſs of Church diſcipline, and too much ſeverity: by remiſſeneſs to rock the ſinner aſleep in ſecurity, and by too much ſeverity to plunge him in deſpair.

V. 12. *was opened*] Gr. *being*.

V. 14. *Now*] Or, *But*.

cauſeth us to triumph] It is word for word, Θριαμβεύει ἡμᾶς, triumpheth us, that is, ſubdueth us to the Goſpel, and maketh us obedient thereunto. So ſaith *Livie, Triumphavit Mummius Achæos*, *Mummius* triumphed the Acheans, that is, triumphed over thoſe of Achaia. Or, *triumphare facit*, cauſeth us to triumph over the world, the fleſh, and the devil; or giveth us conqueſt in every place where we preach his word, to bring all countries to the obedience of faith.

the ſavour of his knowledge] He alludeth to the ointment of the Prieſts and the ſweet incenſe they offered: and withal intimateth the far ſpreading of the Goſpel, which like a ſweet odour was blown by the breath of the Apoſtles, preaching unto all parts of the world.

V. 15. *unto God a ſweet ſavour of Chriſt*] That is, pleaſing and acceptable to God, in regard that by us is made manifeſt the mercy of God.

in them that are ſaved, &c.] The Goſpel is preached indifferently to all manner of perſons, but it worketh in a very different manner: foraſmuch as being received by the faithful, it produceth in them life and ſalvation, as containing all the cauſes thereof in it ſelf, but being rejected by unbeleevers, it becometh in them the occaſion of a greater condemnation, and maketh their perdition inevitable. As the ſame light of the Sun, ſaith *Chryſoſtome*, offendeth weak eyes, but recreateth and comforteth the ſtrong ſighted; and as the ſame Star is to ſome φωσφόρος, to others ἕσπερος, to ſome a morning Star bringing light and day, & to others an evening Star bringing darkneſs and night: So the Goſpel is a comfort to ſome, and a terrour to others, bringing eternal life and ſalvation to ſome, but by accident, everlaſting darkneſs and damnation to others, according to the Prophecie of Simeon, Luke 2. 34. Behold, this childe is ſet for the fall and riſing again of many in Iſrael.

V. 16. *ſavour of death unto death*] Gr. Tec. *out of*. A deadly ſavour: not as if the Goſpel of its own nature breathed out death to any; for it is the Miniſtery of life, 2 Cor. 5. 6, 7. and the power of God to ſalvation unto all beleevers, Rom. 1. 16. but by reaſon that unbeleevers and impenitent ſinners wilfully ſet themſelves againſt it, and thereby draw upon themſelves the heavier judgement of God, John 3. 36. 1 Pet. 2. 7, 8.

of life] Gr. Tec. *out of*.

ſufficient] Or, *fit*.

V. 17. *which corrupt the word of God*] Or, *deal deceitfully with*, See Chap. 4. 2. Word for word, καπηλεύοντες, *play the huckſters with the word of God*; So *Ennius* ſaith elegantly, *cauponari bellum*; and *Herodian*, *cauponari pacem*; and *Plato*, καπηλεύειν τὰ μαθήματα, and *Nazianzen* calleth deceitful Teachers, χριστοκαπήλους, and *Ignatius* χριστεμπόρους. By this phraſe he taxeth the falſe Apoſtles with two grievous crimes: firſt, that they adulterated and ſophiſticated the word of God by mingling Philoſophical errours or humane traditions with it, as crafty Merchants ſophiſticate their wines by mingling them with water or other liquors? ſecondly, that they ſet the word of God as it were to ſale, and handled it craftily and covetouſly, not ſincerely as they ought to have done in the ſight of God.

CHAP. III.

Verſ. 2. Y*E are our epiſtle*] As elſewhere he calleth them the Seal of his Apoſtleſhip, ſo here his commendatory Epiſtle, δεῖγμα γὰρ ἀρετῆς τοῦ διδασκάλου ἡ τῶν μαθητῶν εὐδοκίμησις, the profiting of the Scholar is a commendation of his Teacher. What need then the Apoſtle commendatory letters to the Corinthians, who themſelves are his commendatory Letters to all Churches, by their great growth in grace, and knowledge of Jeſus Chriſt?

V. 3. *are manifeſtly*] Gr. *being manifeſtly*.

to be the epiſtle] Gr. *that ye are the epiſtle*.

written not with ink, but with the Spirit] The tables were not written with ink, but with the finger of God. In this part therefore of the verſe, he oppoſeth not the Epiſtle of Chriſt to the writing in the Tables of ſtone, but to ordinary letters which are written with ink.

not in tables of ſtone] He alludeth by the way to the compariſon of the outward miniſtery of the Prieſthood of Levi with the miniſtery of the Goſpel, which he handleth afterwards more at large.

V. 4. *And ſuch truſt*] This boldneſs we ſhew, and thus deſervedly may we boaſt of the fruit and worthineſs of our miniſtery.

V. 5. *to think any thing*] Or, *to reaſon*, or, *conclude*. Rom. 3. 28. Any thing which belongeth to the way of Piety and true worſhip of God, as S. *Auſtine* expoundeth, *Libro de dono Perſev. c.* 13. or as the Greek Scholiaſt expoundeth, We are not ſufficient of our ſelves, ſo much as to apprehend and conceive the worth of the miniſtery of the Goſpel; much leſs to ſound the bottom of the deep myſteries of ſalvation: Without me, ſaith Chriſt, John 15. 5. ye can do nothing:

So far are we from doing any good work of our ſelves,that we cannot think a good thought.

but our ſufficiency is of God] In that we are fit and meet to make other men partakers of ſo great a grace.

V. 6. *made us able Miniſters*] Or, *fit*, or, *meet*. He amplifieth his miniſtery, that is, the miniſtery of the Goſpel, comparing it with the miniſtery of the law; which he conſidereth in the perſon of *Moſes*, by whom the law was given, againſt whom he ſetteth Chriſt the Authour of the Goſpel. Now the compariſon is taken from the very ſubſtance of the miniſtery. The Law is, as it were, a writing of it ſelf dead and without efficacy, but the Goſpel a new covenant, as it were the very virtue of God, in renewing, juſtifying and ſaving of men. The Law propoundeth death, accuſing all men of unrighteouſneſs; the Goſpel offereth and giveth righteouſneſs and life. The governance of the Law ſerved for a time, the Goſpel remaineth to the end of the world; and therefore what is the glory of that in compariſon of the Majeſtie of this?

not of the letter] That is, which doth not only conſiſt in words and writing,without imparting any inward and ſpiritual virtue to effect and work the ſame in men, which it doth repreſent to them; but hath really joyned with it the virtue of the Holy Spirit, working in the heart, and there ratifying and lively imprinting what the ſame propounds and promiſeth.

the letter killeth] Though the Law ſhewed the way to life, yet the letter thereof is ſaid here to kill, becauſe it doth not communicate ability to corrupt man to keep the ſame, nor makes any promiſe to forgive the ſin to him that treſpaſſeth, but curſeth every one that abideth not in all things which are written in the Law; convincing us of our tranſgreſſion, and conſequently of our guilt of death, which is threatned to the tranſgreſſours; for which cauſe it is alſo called, The miniſtery of condemnation.

but the ſpirit giveth life] Or, *quickneth*. The Goſpel doth not onely ſhew the way to life and ſalvation by faith in Jeſus Chriſt, but is likewiſe accompanied with the power of the Holy Spirit, whereby faith is wrought and kept in the Elect, and they themſelves are raiſed up from the death of ſin, and quickned to the life of holineſs.

V. 7. *miniſtration*] Or, *miniſtery*.

written] Gr. *in letters*.

glorious] Gr. *in glory*.

for the glory of his countenance] The word *glory*,betokeneth *a brightneſs*, which was bodily in Moſes,but is ſpiritually in Chriſt.

V. 8. *the miniſtration of the Spirit*] Or, *miniſtery*. That is, of the Goſpel, whereby God offereth, yea, and giveth his Spirit, not as a dead thing, but as a quickening Spirit, working life.

glorious] Gr. *in glory*.

V. 9. *miniſtration*] Or, *miniſtery*.

miniſtration of righteouſneſs] Or, *miniſtery*,*Viz.* of Chriſt, which being imputed to us as our own,we are not onely not condemned, but alſo we are crowned as righteous.

V. 10. *had no glory in this reſpect*] That is, had not glory comparatively; as ſilver is not precious in compariſon of gold, nor precious ſtones bright in compariſon of the ſtars, nor the light of the moon in compariſon of the ſun. As, ſaith Oecumenius, the light of a Candle ſeemeth moſt bright in the night, but in the mid-day is ſo obſcured, that it deſerveth not the name of a light; ſo is the light of the Law obſcured in ſuch ſort by the light of the Goſpel,that it ſeems to have no light or glory at all.

reſpect] Gr. *part*.

V. 11. *was glorious*] Gr. *by glory*.

is glorious] Gr. *is in glory*.

V. 12. *plainneſs*] Or, *boldneſs*, or, *freedom*.

V. 13. *And not as Moſes*, &c.] See Exod. 34. 33. He expoundeth by the way the allegory of *Moſes* his covering, which was a token of the darknes & weakneſs that is in men,whoſe eyes were rather dazled by the bright ſhining of the Law than lightned:which covering was taken away by the coming of Chriſt,who lightneth the hearts,& turneth them to the Lord, that we may be brought from the ſlavery of this blindneſs, and ſet in the liberty of the light, by the virtue of Chriſts ſpirit.

to the end of that which is aboliſhed] Gr. Tec. *the face*,or *ſight*.Could not ſee the mark and main ſcope of *Moſes*, or dive into the bottom of his miniſtery.

V. 14. *But their minds were blinded*] This is an anſwer to a ſecret Objection, whence it comes that the people of *Iſrael* do not now beleeve the manifeſtation of the end of the Law, made by the Goſpel: Why do they ſee nothing in the Goſpel, which is ſo clear? The Apoſtle anſwereth, that there is a Veil hanging over, not the Goſpel, but their hearts, by a malicious and wilful obduration, John 9. 39. Rom. 11. 7, 25. As if he ſhould ſay, the light ſhines indeed, but thoſe that ſhould behold it ſhut their eye-lids againſt it.

which veil *is done away in Chriſt*] The Veil is taken away by the knowledge and Spirit of Chriſt,and when they ſhall be converted into Chriſt, they ſhall like us be brought to the right underſtanding of the Law; and be fully convinced in their hearts, that the Law was given to no ſuch end, but that they muſt ſeek the righteouſneſs by faith in Chriſt, without themſelves, Rom. 10. 4. Gala. 3. 24.

V. 15. *is upon*] Gr. *lyeth upon*.

V. 17. *Now the Lord is that Spirit*] Or, *But*. Chriſt is that Spirit which taketh away that covering,by his working in our hearts,whereunto alſo the Law it ſelf called us, though in vain, becauſe it ſpeaketh to dead men till the Spirit quicken us.

where] Gr. Tec. *to whom*.

there is liberty] From the yoke and burden of the Ceremonial, and curſe alſo of the moral.

V. 18. *But we all with open face*,&c.] Gr.*uncovered*.Going forwards in the allegory of the covering, he compareth the Goſpel to a Glaſs, which though it be moſt bright and radiant, yet it doth not onely not dazle their eyes that look on it, as the law did, but alſo transformeth them with its beams, ſo that they be alſo partakers of the glory and ſhining of it to lighten others; as Chriſt ſaid to his Diſciples, Ye are the light of the world, Matth. 5. 14.

are changed into the ſame image] As, ſaith *Oecumenius*, Silver ſet againſt the Sun, by the beams thereof caſt upon it, becomes it ſelf radiant; ſo we being enlightned by the Spirit, caſt light upon others. Now that inſtead of the Veil of thoſe Moſaical figures, God hath given to his Church the clear glaſs of his Goſpel, all the faithful do freely behold there by faith the glorious light of his mercy, truth, and the reſt of his divine attributes; and by means thereof they are made like unto him in the glory of holineſs, and in newneſs of life. Moſes put away the Veil that hung over his face, when he appeared before the Lord, and by this beholding of God had his face lightened, and ſhining with beams; ſo have we now a free acceſs unto God by the Goſpel, which is not as a dark Veil, but a pure reſplendent glaſs wherein the glorious countenance of God is ſeen by us, and we are thereby renewed, and as it were glorified in our minds according to the ſame image of God.

from glory to glory,even *as by the Spirit of the Lord*] Or, *of the Lord the Spirit*. By the Spirit of the Lord,or by the Lord the Spirit, by the Spirit who is the Lord; that is, one of the ſame being and ſubſtance with the Father and the Son. This Spirit worketh in us by degrees, and this work of his is ſtill in progreſs here in this life,until we attain to the perfection of the life to come;& as we grow from grace to grace, by this ſpirit of ſanctification in us,ſo alſo from glory to glory, till we be perfectly renewed, according to the image of God,in holineſs and righteouſneſs.

CHAP. IV.

Verſ. 1. *SEeing we have this miniſtery*] Gr. *having this miniſtery*.

we faint not] Gr. *we ſhrinck not back*; Or,*grow weary and ſlothful*. Though we are broken in peeces with heart-griefs and calamities,yet we yeeld not, notwithſtanding all the diſcouragements we find in the world, we ſlack not our pace, nor remit any thing of our zeal for Gods glory, which like fire, is kindled more, and not at all quenched by the blaſts of oppoſition.

V. 2. *hidden things of diſhoneſty*] Gr. *ſhame*. All ſecret underhand dealing, all lurking holes to hide ſhameleſs practices. As we preach the clear and evident truth of the Goſpel, ſo our carriage is open and fair, not hating the light, as they who do evil.

nor handling the word of God deceitfully] They handle the Word deceitfully,who either corrupt it by mingling falſe doctrines or humane traditions with it; or thoſe who preach the pure and ſincere truth,but not ſincerely ſeeking by the preaching thereof their own glory or gain, as did the falſe Apoſtles, Phil. 1. 15, 16.

V. 3. *But if our Goſpel be hid*] Becauſe he had ſaid before in the laſt Verſe of the former Chapter, We with open face behold the glory of the Lord,here he prevents an objection which might be made againſt him, If you preach the Goſpel with ſuch plainneſs and ſincerity, delivering the naked truth nakedly, how cometh it to paſs that ſo few are enlightned by your preaching, and that the Goſpel is hid to ſo many? He anſwereth, that the fault is not in the preachers, but in themſelves, whoſe eyes Satan hath pluck'd out, or blinded ſo, that they can ſee nothing, though it be never ſo clear and evident in it ſelf.

that are loſt] Or, *that periſh*.

V. 4. *the god of this world*] S. *Auſtine* in his book *de Spiritu & lit. ad Marcel.* underſtandeth by the god of this world, the true God, who juſtly blindeth the minds of infidels, *non infundendo malitiam, ſed ſubtrahendo gratiam*, not by infuſing any malice into them, but by taking away from them, or not giving unto them enlightning grace. And true it is, that as obduration of the heart, ſo excecation of the underſtanding is in Scripture attributed to the true God, who juſtly inflicteth them as puniſhments upon them, who wilfully oppoſe the light of his truth, and not onely reſiſt, but deſpight the Spirit of grace; yet by comparing this Text of the Apoſtle with John 12. 31. The Prince of this world is caſt out, and Epheſ. 6. 12. it ſhould ſeem rather,that the Apoſtle by the god of this world, underſtandeth Satan,who by the juſt judgement of God hath gotten ſuch a dominion over unbeleevers, as if he were their God, and he uſurpeth the honour and ſoveraignty of God, and they readily obey and ſerve him as their Lord and God. And it is worth our obſervation, that the Apoſtle ſtyleth him not the god of the world ſimply, but the god of this world, verſ. 12. which wholly lyeth in wickedneſs, 1 John 5. 19.

the light of the glorious Goſpel of Chriſt] Gr. *the light of the Goſpel of the glory of Chriſt.* Wherein is manifeſted the Majeſty of the perſon and reign of Chriſt, the ſoveraign excellency of his benefits,and the divine efficacy of his Word and Spirit in us.

the image of God] In whom the Father ſetteth forth himſelf to be ſeen and beholden, who is the ingraven form of his perſon, Heb.1.3. And this is ſpoken of him, not onely in regard of his divine nature, being the eternal Word and Wiſdom of the Father; but alſo in regard that he is God, revealed in the fleſh, by whom the glory and righteouſneſs, grace, wiſdom, and power of God is revealed unto us in the Goſpel, as in a glaſs, Col. 1. 15.

V.5. *we preach not our ſelves*] We make no oſtentation of our gifts, nor in the exerciſing of our Miniſtery ſeek our own glory,but Chriſts; neither carry we our ſelves as Lords over your faith, but as your ſervants in and for him, Chap.1.24.

V. 6. *commanded*] Gr. *ſaid to.*

the light of the knowledge] That being lightened of God we ſhould in like ſort give that light to others,as a candle tinded giveth light to the whole room.

in the face of Jeſus Chriſt] Or, *in the perſon of Jeſus Chriſt.* The glory of God ſhined in the face of Jeſus Chriſt; for as S.John affirmeth, chap. 1. ver. 14. The Word became fleſh, and dwelt among us, and we ſaw his glory,as the glory of the only begotten Son of the Father, full of grace and truth. Or, ἐν προσώπῳ, in the perſon, that is, in the room, ſtead, name, and authority of Chriſt, whoſe Ambaſſadours we are.

V. 7. *in earthen veſſels*] Or, *in veſſels of ſhell.* He here taketh away a ſtumbling block, to wit, that the Apoſtles were vile,weak,frail and miſerable men; Paul anſwereth,that he and his fellow Apoſtles were as it were earthen Veſſels of ſmall price, and ſubject to many knocks and falls, yet that there was moſt excellent *treaſure* of wiſdom and knowledge in them. Some conceive that the Apoſtle alludeth to glaſs lanthorns; in which lights are carried, and that he hereby intimateth, that they hid not their light, but that it ſhined through them as a Candle doth through a lanthorn. If we render ὀστράκινον, Veſſel of ſhell, then the Apoſtle manifeſtly alludeth to precious Pearl which is found in ſhels; the *pearl* is that rich *pearl* mentioned in Matth. 13. 46. which the Merchant ſold all he had to buy; the *ſhell* or *mother of pearl*, are the Apoſtles and Paſtours.

V. 8. *yet not diſtreſſed*] In the Original στενοχωρούμενος, ſignifieth not every preſſure, but to be ſo preſt by a throng in a narrow place, ſo that we cannot poſſibly get out; the meaning of the Apoſtle is then, that though they were laid in wait for, and beſet on all ſides, and were enforced to ſtrive and ſtruggle with all their might,yet that they eſcaped, and that God gave them an iſſue with the temptation how great ſoever it were, 1 Cor. 10. 13.

not in deſpair] Or, *not altogether without help*, or *means.*

V. 10. *dying of the Lord Jeſus*] Or, *mortifying.* That is, in our ſufferings we repreſent the death and paſſion of Jeſus Chriſt.

V. 11. *For we which live*] Which live that life,to wit,by the Spirit of Chriſt among ſo many and ſo great miſeries.

V. 12. *death worketh in us*] A paſſionate concluſion: as if he ſhould ſay, We dye that you may live by our death; we venture into all dangers for the building of the Church ſake,and ceaſe not to confirm all the faithful by the examples of our patience; and you by all our afflictions and dangers of death are ſtrengthened more and more in the life of the Spirit: ſo that even all theſe ſtraights we are put unto,turn to your advantage,and are means to maintain the life of grace in you here, and further your eternal life and happineſs hereafter. Or for the preſent I do principally prove the effects of my conformity to the death of Chriſt by the afflictions that I ſuffer in his behalf, whereof it ſeems you have no ſhare, nor ſenſe; ye only partake of his life and glory, being exempted from the like calamities, and abounding in all manner of bleſſings; and ſo the latter words carry in them a cloſe, but ſharp reproof.

V. 13. *We*] Gr. *But*, or, *And.*

we having the ſame Spirit] He ſheweth that he and his fellow Apoſtles dye in a ſort to purchaſe life to others,but yet notwithſtanding they are partakers of the ſame life with them, becauſe they have the ſame faith by the inſpiration of the ſame Spirit, and beleeve that which they propound to others to beleeve, to wit, that they alſo ſhall be ſaved together with them in Chriſt.

I beleeved] See Pſal. 116. 10.

V. 15. *that the abundant grace*] When it ſhall pleaſe God to deliver me, and reſtore me to you, that exceeding benefit which ſhall be powred upon me, ſhall in like ſort redound to the glory of God.

redound] Gr. *abound.*

V. 16. *faint not*] Or, *ſlack not.* See ver. 1.

yet the inward man is renewed day by day] That is, gathereth new ſtrength (Eſa. 40.31.) that the outward man be not overcome with the miſeries, which come freſhly one on the neck of another, being maintained and upholden with the ſtrength of our inward man. By the outward man he underſtandeth our bodies; or rather our perſons in the natural eſtate and condition of this life, which do decay and conſume away by continual ſufferances: by the inward man he underſtandeth our ſouls, or perſons, conſidered according to our ſpiritual eſtate, which cannot be diſcerned by any bodily eye, but onely by the light of the ſpirit: this inward man renewed by the ſpirit of God is ſtrengthned and confirmed more by daily preſſures and tribulations; as the Palm-tree groweth the higher, and flouriſheth the more,the more burthens are laid upon it; and as *Antæus* in his wreſtling with *Hercules*, is ſaid by the Poets to gain new ſtrength by every fall on the earth.

V. 17. *light affliction*] Afflictions of the godly are not light in themſelves,but comparatively, to the infinite and eternal weight of heavenly glory,which our affliction worketh for us not by any merit of ours; but out of Gods meer grace for Chriſt his ſake. Rom. 8. 17, 18. Or they are called light, becauſe they lightly and ſpeedily paſs away; or becauſe God maketh them ſeem light unto us by the ſtrong ſupport and comfort of his Spirit, Rom.8.37.

for us] Or, *to us.*

eternal weight of glory] The Apoſtle ſeemeth to allude to the Hebrew word, which ſignifieth both weight and glory: to gold and precious things the weight addeth to the value, as the more maſſie and weighty a crown is, the more it is worth; and he implieth that we ſhal at the laſt be crowned with ſuch a crown of infinite glory, which even in this world we lively apprehend by faith, & the contemplation thereof taketh off all the conſideration, love and eſteem of all the things in this world,which are ſeen,our heart being fixed on the eternal things in heaven, which are not ſeen.

CHAP. V.

Verſ. 1. *Houſe of this Tabernacle*] S. Paul who was a Tent-maker elegantly compareth our body to a Tent,and that in many regards: 1. A Tent or Tabernacle is eaſily raiſed up, and as eaſily taken down and ſpoyled; ſo is our body by ſickneſs and outward violence,Job 4.19. 2. A Tent is an habitation proper for pilgrims or ſouldiers which continue not in the ſame place; and ſuch are all Chriſtians whileſt they live upon earth, ſtrangers and pilgrims, (*Pſal.*39. 12.) and ſouldiers fighting under Chriſts banner, Job 7. 1. 3. A Tent is a moveable houſe or habitation; ſo are our bodies,which are now like Tents pitched upon the Earth, but ſhall be hereafter tranſported into heaven. 4. Tents are foul without, and ſoil'd with wind and weather, but have precious things within: ſo the body and outſide of a Chriſtian is but vile and contemptible, but his inſide is moſt beautiful and glorious (Pſal. 45. 13.) with ſpecial treaſures of ſpiritual graces; like the Tents of Solomon, (Cant. 1. 5.) which were moſt richly furniſhed within. 5. A Tent is deſtroyed not by the conſuming of the parts, but by taking them aſunder: ſo the death of the body is nothing but the diſſolution of the parts whereof man is compoſed, and taking aſunder the ſoul from the body.

eternal in the heavens] The grave is ſometime called οἰκία αἰώνιος, *domus ſeculi*, or *domus æterna*, *a long home*, Eccleſ. 12.5. or houſe of eternity, becauſe the bodies or ſomething of them remains long there, even to the end of the world: but our habitation in heaven is moſt truly and properly called an *eternal houſe*, which though ſome take here for the celeſtial glory, wherewith our immortal bodies ſhall be glorified at the laſt day: yet ſeeing the Apoſtle doth here expreſly ſpeak of a building or houſe, which we ſhall have of God, after this tabernacle is diſſolved, as ſoon as we ſhall go to dwell without our bodies, as appears by the 6. and 8. verſes, it may as fitly be underſtood of the celeſtial glory in general, wherewith the ſoul is adorned and clothed as it were, as ſoon as ſhe leaveth off this tabernacle, and wherewith the body alſo ſhall be clothed hereafter being raiſed from the dead.

V. 2. *which is from heaven*] He calleth this houſe heavenly, not that the ſubſtance of it is heavenly,but for the glory of it,and becauſe it ſhall be incorruptible as the celeſtial bodies are.

V. 3. *If ſo be that being cloathed*] Or, *ſince that.* We do not without cauſe deſire to be clad with this heavenly houſe, that is, with that everlaſting and immortal glory as with a garment. For when we depart hence,we ſhall not remain naked, having once caſt off the covering of this body: but we ſhall take our bodies again,which ſhall put on as it were another garment beſides; and therefore we ſigh not for the wearineſs of this life,but for the deſire of a better.

V. 4. *do grone*] There is a double grone,one of nature, from the apprehenſion and fear of death,another of grace,out of an earneſt deſire of eternal life,which the ſpirit kindleth in us.

being burdened] Both with the burden of ſinne,and of manifold heavy croſſes laid upon us.

not for that we would be unclothed,but clothed upon] Gr. *for that we* *would not be*. The Saints deſire ſo to be clothed with a celeſtial body, that they put not off their mortal body, but have the immortal glory put upon it, as an upper robe: which ſhall be their happineſs, who ſhall live in the body till Chriſt come, for they ſhall not die, but be changed, as the Apoſtle teacheth us, 1 *Cor*. 15.51.

that mortality] Or, *that which is mortal*.

V. 5. *wrought us for the ſelf ſame thing*] The Apoſtle taketh a metaphor from Goldſmiths, who burniſh gold, or Carvers and Engravers, who work upon wood or ſtone, & make it fit for that for which it is naturally unapt: ſo doth God by his ſpirit work upon us, and make us fit for that by his ſpirit, of which naturally we are moſt uncapable, to wit, an immortal and ſpiritual body.

V. 6. *we are always confident*] Always reſolved with a quiet and ſober mind, to ſuffer what danger ſoever, nothing doubting but our end ſhall be happy.

V. 7. *For we walk by faith*] The faith of thoſe things we hope for, as not having them preſently in our view.

V. 8. *We are confident*] Gr. *but*, or, *and*. We are in ſuch ſort bold, and do ſo paſſe in our pilgrimage with a valiant reſolution and quiet mind, that yet notwithſtanding we had rather depart home to the Lord; and ſeeing it is ſo with us, we ſtrive to live ſo, that both in this our pilgrimage here we may pleaſe him, and that at length we may be received home to him.

V. 9. *labour*] Or, *endeavour*.

V. 10 *For we muſt all appear*] See Rom. 14.10. That no man might think it indifferently to appertain unto all what he ſpake of that heavenly glory, he addeth that every one ſhall firſt render an account of his pilgrimage after he is departed from hence. The word in the Original φανερωθῆναι, ſignifieth more than to appear in perſon, as thoſe do who are cited into a Court; it implies to be laid open, and to have our whole life rip'd up, and all our thoughts, words, and works diſcloſed and diſcovered before men and Angels, Rom. 2.16. Rev. 2.23. and 20.12.

done in his body] Gr. *by his body*. That is, in this bodily life of ours, or by the body; for whilſt we live here, our ſoul worketh by the body, and ſeeing the body is, as *Methodius* ſpeaketh elegantly, *σύζυγον τῆς ψυχῆς*, the colleague of the ſoul, it is juſt with God that the body ſhould be partaker with the ſoul, either in immortal bliſſe, or endleſſe torment, according as they have both joyned in this life, either in the ſervice of God, or in the ſervice of Satan and this wicked world.

whether it be good or bad] Whether good, the reward of the ſame by grace; or bad, the recompence thereof by deſert. Eccleſ. 12.14.

V. 11. *Knowing therefore the terrour of the Lord*] The dreadfull Tribunal of Chriſt, the Judge of quick and dead, before whom we muſt give a ſtrict account of all our actions, ſpeeches, yea and our inward thoughts, intentions, and affections.

V. 12. *glory on our behalf*] Or, *rejoyce for us*.

which glory] Or, *rejoyce*.

which glory in appearance] Gr. *in the face*. In outward diſguiſing, and that coloured ſhew of mans wiſdome and eloquence, and not in true godlineſſe which is ſeated in the heart; or who glory in the multitude of their followers, and applauſe of their hearers, but want the teſtimony of a good conſcience.

V. 13. *whether we be beſides our ſelves*] Either the meaning is, if we are in our extaſies and raptures it is to God; that is, in our private devotions when we ſpeak to him: but to you we ſpeak alwayes words of ſobriety and in a moderate temper; or he hath reference to the commendation of his Apoſtleſhip. For ſo much as it ſeemeth to be the part of mad and fooliſh men to commend themſelves, and then the meaning is, that if we exceed at any time, and are ſo tranſported in the contemplation in the dignity of our Apoſtleſhip, that we ſeem to be beſides our ſelves, we do it not to arrogate glory to our ſelves, but to maintain the glory and honour of God: and if on the other ſide we ſpeak modeſtly of our ſelves, and our miniſtery, it is for your good, to teach you modeſty, and to condeſcend to your capacity, and to uſe all means to bring you to Chriſt.

ſober] Or, *in our right mind*.

for your cauſe] Gr. *to you*.

V. 14. *conſtraineth us*] Or, *keepeth us in*.

V. 16. *know we no man after the fleſh*] Neither my ſelf nor any of the Apoſtles have any worldly or carnal affection, nor take notice of mens outward appearance, kindred, quality, honour, wiſdome, or eloquence; but meerly know them after the ſpirit; that is, according to the ſpiritual power, virtue, or grace that is in them.

known Chriſt after the fleſh, &c.] If we have had earthly and carnal thoughts and hopes of Chriſt, like unto the reſt of the Jews, that he as the King of *Iſrael* ſhould begin an earthly temporal Kingdome, and we enjoy all manner of earthly and carnal benefits in the ſame; as honour, riches, and power, &c. yet now we know him no more, we have put off all ſuch carnal imaginations of his Kingdome. To know Chriſt no more after the fleſh, ſaith *Luther*, is to ſeek or expect no fleſhly thing with him, as the Diſciples did before his ſuffering; but to content our ſelves with the Word. Or the words may carry this meaning; we ſerve not men, nor deſire to pleaſe them; but all our deſire is to pleaſe Chriſt and him onely; to whom alſo we ſtand no longer affected after any meerly humane, civil, or naturall manner of affections, ſuch as thoſe bare unto him who converſed with him here in this world, but altogether in a Divine and ſpiritual manner agreeable to the ſtate of glory whereunto he is exalted: ſee Joh. 20.17. And this the Apoſtle mentioneth here, to take off the edge of that argument, whereby the falſe Apoſtles ſought to vilifie and abaſe his miniſtery below that of the Apoſtles, namely, that he had not been converſant with Chriſt in the fleſh.

V. 17. *If any man be in Chriſt*] Every true Chriſtian inſerted into the body of Chriſt by his ſpirit, is and ought to be changed in all his ſenſes, motions, deſires, and affections: and therefore he is freed of vanity, and ſelf-love, according as every faithful one (the generall ſtate and condition of the Church being renewed by Chriſt) ought to participate of this newneſſe of life.

he is a new creature] Or, *let him be*. As a thing made new of God. For though a man be not newly created when God giveth him the ſpirit of regeneration; but onely his qualities are changed: yet notwithſtanding it pleaſeth the Holy Ghoſt to ſpeak ſo, to teach us that we muſt attribute all things to the glory of God: not that we are ſtocks and blocks, but becauſe God createth in us both the will to will well, and the power to do well.

old things are paſt away] See Iſa. 43.19. Rev. 21.5.

all things are become new] Namely, in the Kingdom of Chriſt: and here the Apoſtle hath reference to the promiſe of God, Eſa. *65*. 17. and *66*.22. where this renovation of all things is promiſed, whereof part is now already fulfilled in all true beleevers, who are renewed by the Spirit of God, and the reſt ſhall be accompliſhed in the life to come. See 2 Pet. 3.13. Rev. 21.5.

V. 19. *committed unto us*] Gr. *put in us*.

V. 20. *Now then we are Ambaſſadors*] Gr. *we are therefore Ambaſſadors*.

Beſeech] Or, *exhort*, or *perſwade*.

in Chriſts ſtead] Gr. *for Chriſt*.

V. 21. *he hath made him* to be *ſinne for us*] That is, a ſacrifice for ſinne, or he hath imputed the ſins of the world to Chriſt (who was moſt righteous and innocent himſelf) and hath put upon him all the puniſhment and malediction due to us, that all the faithful may be reputed before God as holy and perfect as righteouſneſs it ſelf, by virtue of Chriſts righteouſneſs, which is given to them by God, and onely is able to ſtand in his judgment.

who knew no ſinne] That is, who knew no ſin by himſelf, who was conſcious to himſelf of no ſinne. For other ways he beſt knew the nature and power of ſin, who bare our ſins on his body on the tree.

of God in him] In Chriſt, in regard that we are in him, and that his righteouſneſſe is imputed to us. *Non noſtra, nec in nobis. Ità Hieronym*.

CHAP. VI.

Verſ. 1. W*Orkers together with him*] That is, with God, mentioned in the laſt verſe of the former Chapter. Now this cooperation of the Miniſters with God is not onely neceſſary before they to whom they preach have received grace, that they might be partakers of it; but alſo after they have received grace, that they may continue in it.

beſeech] Or, *exhort*.

the grace of God in vain] By the grace of God he meaneth the outward means of ſalvation in the miniſtery of the Goſpel: or enlightning grace, in the underſtanding, which they receive in vain, who are not thereby bettered in their life and converſation, as the earth receiveth ſeed, and the former and latter rain in vain, which is barren and beareth no fruit, Heb. 6.8.

V. 2. *I have heard thee*] See Iſa. 49.8.

a time accepted] That is, in a time of acceptation, wherein God will accept us, if we by faith and repentance come unto him, or in a time liked of, and made choice of by God, wherein he will open the treaſures of his mercy and bounty unto us.

time] Or, *ſeaſon*.

V. 3. *Giving no offence*] See 1 *Cor*. 10.32. That is, give no juſt occaſion of offence, or ſcandal: for ſcandal or offence is rightly diſtinguiſhed into *ſcandalum datum, & ſcandalum acceptum*, a ſcandall given, and a ſcandal taken. A ſcandal taken is when any out of prejudicate opinion, or ill-affection wilfully miſconſtrue any ſpeech or action of ours, and make the worſt of it; here the ſcandal is taken, but no way given. The giving offence, which the Apoſtle here forbiddeth, is when either we ſpeak ſo ambiguouſly, or do any thing ſo indiſcreetly and unſeaſonably, that a good Chriſtian, though otherwiſe well-affected to us and our miniſtery, cannot but be ſcandalized.

V. 4. *approving our ſelves*] Or, *commending*. In the Original it is, *we commend our ſelves*, which though it be done in words, unleſſe we be forced thereunto for the clearing of our innocency, or juſtifying our calling, may ſeem vain, *quia laus propria ſordet in ore*: yet to do it in the Apoſtles ſenſe, to commend our miniſtery by the effects of it, by our indefatigable labours in the Goſpel, and ſufferings for it, is moſt praiſe-worthy and profitable.

V. 5. *in tumults*] Or, *in toſſings to and fro*. The word in the Original, ἀκαταστασίαις, is ambiguous: for it may be referred either to our ſelves, and then it ſignifieth in the uncertainty of our ſtate and abode, who have no place of reſt or quietneſſe, or to others, and then it ſignifieth in tumults or commotions, ſuch as were raiſed againſt St. Paul at *Epheſus*, and *Jeruſalem*, and at other places.

in labours] Either which he took in his continual travels, and perpetual preaching; or the pains he took to maintain himſelf in his trade of Tent-making, that he might not be any ways chargable to the Church.

V.6. *By pureneſſe*] Gr. *in*. The Original ἁγνότης, ſignifieth as well chaſtity and purity of body, as cleanneſs of hands, free from bloud, bribery, and corruption by receiving gifts; it is taken alſo ſometimes for ſincerity: and in all theſe ſenſes St. Paul walked and converſed, ἐν ἁγνότητι, for he led both a moſt chaſt life, and preached the Goſpel ſincerely, and made no merchandiſe of the Word, as he elſe-where ſpeaketh, he was alſo pure and clear from the bloud of all men. Act.20.26.

by knowledge] Gr. *in*.

by long-ſuffering] Gr. *in*.

by kindneſs] Gr. *in*.

by the Holy Ghoſt] Gr. *in*.

by love unfeigned] Gr. *in*.

V. 7. *By the word of truth*] Gr. *in*.

by the power of God] Gr. *in*. Either by this power which manifeſted it ſelf in my effectual and powerful miniſtery, or the power of God, whereby I wrought many miracles among you.

by the armour of righteouſneſſe] Gr. *by the weapons of*.

on the right hand and on the left] Some take the Apoſtles meaning to be, that himſelf was, and every good Chriſtian ought to be, ἀμφιδέξιος or περιδέξιος, (ſuch as was *Aſteropæus* in *Homer*, Il.φ. ἥρως Ἀστεροπαῖος ἐπεὶ περιδέξιος ἦεν) that is, men who could uſe both hands alike, and lay about them, as if both were *right hands*; but there is no neceſſity of this Expoſition. For all ſouldiers, though they fight not with both hands alike, yet they may make uſe of both, and they have weapons and armour on both. But the greater doubt is, what the Apoſtle meaneth by right hand and left? whereunto the Greek Scholiaſt anſwereth, that by the right hand he underſtandeth honour and eſtimation among men? and by the left hand, injuries, perſecutions, and diſgraces; and his meaning then is, that they are armed with righteouſneſs or uprightneſs in both, in ſuch ſort that Satan cannot wound them on either ſide, ſith they are neither puffed up with honour, abundance and proſperity, nor caſt down by penury and adverſity. It may be the Apoſtle in the metaphor of *right and left hand* alludes to the words of the Wiſe-man, who ſpeaks of bleſſings on the right hand, and on the left, *Prov.* 3. 16. As God giveth us bleſſings with both hands, ſo Chriſt gives us armour for both hands, to defend us from Satan, the fleſh, and the world, who lay at us on all ſides.

V. 8. *By honour*] Gr. *glory*.

as deceivers] Not ſo indeed, but reputed as deceivers, or traduced for ſuch as Chriſt himſelf was, Mat. 27.63. for this, *as St. Cyprian noteth*, hath been the practice of the Devil in all ages, by his Inſtruments to caſt falſe and foul aſperſions upon the moſt ſincere and faithful ſervants of Chriſt, *ut qui conſcientiæ ſuæ luce clareſcunt, alienis rumoribus ſordidentur*.

V. 9. *well known*] Gr. *acknowledged*.

V. 10. *having nothing, and* yet *poſſeſſing all things*] As having nothing, *re*, yet poſſeſſing all things *ſpe*: or having nothing, *quoad* κτῆσιν, yet poſſeſſing all things, *quoad* χρῆσιν: having not the wealth of the world in our hands, according to the ſubſtance of the things themſelves; yet having the fruit and benefit of them in the ſupply of our neceſſary wants and inward contentment: or having nothing actually in our own hands, yet poſſeſſing all things in the charity of good Chriſtians, who think nothing too good or too much for us at our need.

V. 11. *our mouth is open unto you*] The opening of the mouth and heart, betokeneth a moſt earneſt affection in him that ſpeaketh, as it fareth commonly with them, that are in ſome joy: for joy dilateth the heart, as on the contrary ſorrow contracteth it.

V. 12. *Ye are not ſtraitned in us*] You are in my heart as in a houſe, and that no narrow or ſtrait houſe; for I have opened my whole heart to you: but you are inwardly ſtrait-laced to meward.

in your own bowels] According to the phraſe of the Hebrew, he calleth thoſe tender affections which reſt in the heart bowels: as in the Epiſtle to Philemon, verſ.12. he requireth Philemon to receive Oneſimus as his own bowels, that is, as one whom he moſt tenderly affected.

V. 13. *Now for a recompence in the ſame*] Gr. *for the ſame recompence*. The Apoſtle by this phraſe underſtandeth no reward from the Corinthians, or recompence by way of ſatisfaction, though the Greek word ἀντιμισθίαν, derived from μισθὸς, ſeem to import as much; but onely that as good children, they ſhould anſwer their Father in tender love and affection: and *Bernard* juſtly taxeth thoſe who are banckrupts in love, with ingratitude and hardneſs of heart, *Duri eſt animi amorem ſi nolis impendere, nolle rependere.*

V. 14. *unequally yoked together with unbeleevers*] Gr. *diverſly yoked*: or, *drawing the other part of the yoke with.* Now he rebuketh them boldly for taking part with Infidels, and being fellows with them in outward Idolatry, as if it were a thing indifferent; but ſuch, ſaith he, as the Lord vouchſafeth the name of his children, muſt keep themſelves pure, not onely in mind, but alſo in body, and abſtain even from all appearance of Idolatry and ſuperſtition. The word in the Original, ἑτεροζυγοῦντες, may be diverſly interpreted, either draw not down the beam, or any way encline to the part of the Infidels. So the Greek Scholiaſt. And indeed ζυγὸς is ſometimes taken *pro æquilibrio lancis* or *trutinæ*; Or it may be rendred, be not unequally yoked, as when beaſts of divers kinds, or of the ſame kind, but of diverſe ſtature and bigneſs, draw together; for then the yoke cannot lye equally upon both: and in this ſenſe the Apoſtle may ſeem to touch upon their matching with Infidels. Or it may be rendred, *alteram jugi partem ne trahite*, draw not the other part of the yoke with Infidels, that is, be not any ways coupled with them.

fellowſhip] Gr. *participation*.

V. 15. *what concord hath Chriſt with Belial*] Belial ſignifieth wicked, but here it is taken for Satan, as the Syriack Interpreter rendreth it, who is wicked, κατ' ἐξοχὴν in a tranſcendent manner, ὁ πονηρὸς, that wicked one, as Chriſt termeth him.

V. 16. *ye are the temple of the living God*] See 1 Cor.3.16.

I will dwell in them] Gr. *among*. See Lev.26. 12. God dwelleth among us, either becauſe Chriſt is become God with us, or becauſe the Spirit dwelleth in our hearts by faith.

V.17. *Wherefore come out from among them*] See Iſa. 52. 11. That is, eſtrange and ſeparate your ſelves from them, have no intimate converſation or communion with them, leſt thereby you be induced to the imitation of their ſinnes, and participation of their puniſhment.

V. 18. *And will be a Father unto you*] Gr. *for I will be unto them for*, or *inſtead of a Father*. See Jer.31.1.

my ſons] Gr. *to me for*, or *inſtead of ſons*.

CHAP. VII.

Verſ.1. *ALl filthineſſe of the fleſh*] Or, *pollution*. Becauſe, as he ſhewed before, the faithful are Temples of the Holy Ghoſt, and God hath promiſed, that he will take them for his ſonnes and daughters; he exhorteth them to cleanſe themſelves from all pollution of ſinne, that they may be fit Temples for ſo pure a ſpirit, and meet Children of ſo holy a Father. By *filthineſſe of the fleſh*, he meaneth fornication, gluttony, and drunkenneſs, &c. By *filthineſſe of the Spirit*, Idolatry, ſuperſtition, ſects, ſchiſms, and factions, which vices he taxed before. Or, by *filthineſſe of the fleſh*, the outward acts of all manner of ſin committed in, and by the body, Gal.5.19, &c. by *filthineſſe of the Spirit*, the inward acts of ſinne committed in the ſoul, as impure thoughts, wicked deſires, unſanctified conceptions and opinions of God, crafty and malicious projects, deſigns and purpoſes, or the like.

perfecting holineſſe] Or, *conſummating*. Finiſhing the work of ſanctification, begun in our regeneration; for though regeneration, as alſo generation be done at once, yet ſanctification is wrought in us by degrees, and every good Chriſtian muſt profit in Chriſts ſchool, and grow continually, as in knowledge, ſo in grace, till we arrive to ſuch perfection, as we are capable of in this life; (2 Pet.3.18.) which as Saint Auſtine termeth it, is but an imperfect perfection at the moſt; a perfection of parts, but no way of degrees.

V. 2. *Receive us*] Let us have ſome place amongſt you, that we may teach you; or, give way to my juſt defence; or, alluding to what he ſpake before, Chap.6.13. Be ye inlarged: he now deſireth, that having made a room for him in their hearts and affections, they would admit and receive him thereinto.

we have wronged no man &c.] In clearing himſelf and his fellow-Miniſters from the particular imputations following, he layeth an aſperſion upon the falſe Apoſtles, who offended in all thoſe kindes, wronging the Corinthians in their reputation, corrupting them in their judgments, and defrauding them in their eſtates; the firſt proceeding from detraction, the ſecond, from flattery or heretical perſwaſions, the third, from covetouſneſs.

V. 4. *my glorying of you*] Gr. *my rejoycing for you.*

V. 5. *troubled*] Gr. *preſſed*, or, *afflicted*.

without were *fightings, within* were *fears*] Perſecutions from without, from Infidels, who made havock of the Church; and fears from within, leſt any of the members of the Church ſhould be drawn from the body by the violence of torments and perſecutions. Or outward fightings with open and profeſſed Enemies, and fears within from falſe brethren. Or fightings without, by the continual aſſaults of outward temptations; and terrours within, by ſpiritual derelictions and conflicts with deſpair; for even to theſe the deareſt children of God are ſubject in this life.

V. 6. *thoſe that are caſt down*] Gr. *humble*. The word in the Original is ταπεινοὺς, *quaſi* ἐδαφινοὺς, caſt upon the ground; either overthrown by violence, or dejected in our minds, our very hearts being caſt down. The word ſignifieth alſo *humble* or *lowly*; but becauſe it is againſt humility to profeſſe it in our ſelves, the word here rather ſignifieth lowlineſſe in condition, than in affection; and the meaning of the Apoſtle is, that God comforteth us when we are very far ſpent with grief, and raiſeth us when we are upon our knees, and relieveth us when we are deſtitute of all other help or comfort.

by] Gr. *in.*

V. 7. *by the coming*] Gr. *in the coming.*

by the conſolation] Gr. *in.*

in you] Or, *of you.*

fervent mind toward me] Gr. *zeal for me.*

V. 8. *with*] Gr. *in.*

V. 9. *not that ye were made ſorry*] As a good Phyſician rejoyceth not in that he hath miniſtred to his patient a bitter potion, but that thereby he hath procured him much eaſe; neither is the Chirurgion glad that by launcing the ſore he hath put the parts ill-affected to pain, but that by this pain hath healed them; in like manner, the Apoſtle doth not rejoyce ſimply, that he had made the Corinthians ſorrowful, but that by this their ſorrow they gained health of their ſouls, and many ſpiritual graces, mentioned in the eleventh verſe.

after a godly manner] Or, *according to God.*

V. 10. *For godly ſorrow*] In the Original κατ' Θεὸν, a ſorrow according unto God, a ſorrow coming from God, pleaſing to God, and bringing the ſinner unto God, when his heart is truly rent for having offended God by his ſins; and withall confident of the forgiveneſſe of the ſame by Jeſus Chriſt, and fully and ſtedfaſtly reſolved, as far as God ſhall enable him, to ſhun and avoid all ſin for the future: for as S. Ambroſe hath it; *Ille verè plangit commiſſa, qui non committit plangenda*; he truly bewaileth that which he hath done, who never doth that afterward which he hath bewailed.

but the ſorrow of the world worketh death] By ſorrow of the world he underſtandeth that which is proper to men of the world, ſuch as are not regenerated by the ſpirit of God, whoſe grief and ſorrow is nothing but the bitter ſmart of their miſery, without any ſerious and ſincere repentance, or elſe a remorſe and pricking of their conſciences for their ſins indeed; but without faith, and without purpoſe of amendment, and without converſion unto God: wherefore alſo all this grieving and ſorrowing of theirs is nothing elſe but a preparation to eternal death, and a kind of beginning of the ſame; ſuch as Nero felt after he had put both the Apoſtles Peter and Paul to death, it is ſaid of him, that he felt the torments of hell in his conſcience, and ran about crying, Have I no friend or enemy that will kill me, and rid me of my pain? Or, by ſorrow of the world, is meant a ſorrow onely for the loſſe of worldly things, or which is onely cauſed from the fear of Gods judgment in unbeleevers, whereupon there followeth commonly hardneſſe of heart, and a reprobate ſenſe, and after, deſpair and damnation it ſelf, (as we ſee in Cain, Saul, Achitophel, Judas, and the like) which waſteth the body, and haſteneth death.

V. 11. *after a godly ſort*] Gr. *according to God.*

what carefulneſſe] Or, *diligence.* Study and diligence, readily and carefully to put in practice what I commanded you, to correct your errour and neglect, in not inflicting the cenſure of the Church upon the inceſtuous perſon.

clearing of our ſelves] That is, declaration of your innocence that you wilfully offend not, which you made good upon the ſight of your errour, by your ſevere proceeding againſt the guilty offendour.

what *indignation*] Diſtaſte and offence which you took, both at the ſinne and ſinner.

what *fear*] That is, holy dread of the provoked judgment of God upon the whole Church, by ſuch an abominable ſinne committed, and not puniſhed.

vehement deſire] Great affection to the glory of God, and my own perſon and miniſtery, and unfained willingneſſe to amend what was amiſſe.

what *zeal*] In executing that with great fervour and ſeverity that the Apoſtle gave them in charge, for removing and avoiding the ſcandal.

what *revenge*] Either taken upon the inceſtuous perſon, by the cenſure of Excommunication pronounced againſt him, or againſt your ſelves, by the great grief you expreſs'd for having been ſo negligent before, puniſhing your ſelves for not puniſhing him.

clear in this matter] Not indeed of all fault, for neglect of exerciſing eccleſiaſtical diſcipline in them was a fault, but clear from any taking part with that foul perſon, or giving any liking or approbation of that inceſtuous contract.

V. 12. I did it *not for his cauſe that had done the wrong,* &c.] That which moved me to write unto you ſo ſharply, was not the injury either offered by the ſon, or ſuffered by the Father, but the publike ſcandal of the Church; εἰς τὸ κοινὸν πληγέντος καὶ τῆς ἐκκλησίας διαβληθείσης, as Saint *Chryſoſtome* well obſerveth; though the ſinne were in the inceſtuous perſon onely, and the particular wrong done to his Father; yet in regard that this inceſtuous contract was tolerated among the Corinthians, and no cenſure inflicted upon the delinquent, the whole Church received a wound in it, and the enemies of the truth took occaſion to blaſpheme the holy name and profeſſion of Chriſtians, as if ſuch foul facts as this was, were fruits of Chriſtian liberty, or practices allowed by the doctrine of the Goſpel.

V. 14. *before Titus*] Or, *concerning Titus.*

V. 15. *inward affection*] Gr. *bowels.*

CHAP. VIII.

Verſ. 1. WE *do you to wit of the*] Or, *we declare,* or, *make known unto you the.*

the grace of God beſtowed] The bounty of the Macedonians he calleth χάριν, either from χαίρειν, or from χαρίζομαι, either as the word is derived from a verb ſignifying *to rejoyce*, becauſe what they beſtowed upon the Saints at Jeruſalem, they did it moſt willingly and cheerfully; or as the word is derived from a verb ſignifying *freely to give*, thereby intimating, that that charity whereby we freely give to others, is a free gift of God to us, *Donatur nobis, non tantùm quod donamus, ſed etiam ut donemus.*

V. 2. *in a great trial of affliction*] For thoſe manifold afflictions wherewith the Lord tryed them, did not onely not ſlack their joyfull readineſſe, but alſo made it much more excellent and famous. Affliction is as a File, whereby God brightens the graces of the ſpirit in his Children.

and their deep poverty] As a dark foyl ſets off an orient diamond, ſo the great afflictions of the Churches of Macedonia ſet off their ſpiritual joy, and their extream poverty their rich liberality.

their liberality] The Original ἁπλότητος, which though it be ſometimes taken for *liberality*, as Rom. 12. 8. yet properly it ſignifieth *ſimplicity*; that which *Clemens Alexandrinus* termeth ἀπολυλτων ϗ ἀνεπίδεικτον, ſingleneſſe of heart; a virtue whereby a man is inclined to do works of mercy and bounty freely and abſolutely, without any ſecret ends to gain any thing thereby to himſelf; as he whom the Poet taxed did, *Munera magna quidem miſit, ſed miſit in hamo, Et piſcatorem piſcis amare poteſt.* He who contributeth to the neceſſity of the poor, ſimply to releeve them, and in obedience of Gods command, without any other motive or inducement, deſerveth that commendation which the Apoſtle here giveth to the Macedonians of πλοῦτος τῆς ἁπλότητος.

V. 5. *not as we hoped*] He amplifieth the forwardneſſe of the Macedonians in this, that they alſo deſired Paul to ſtir up the Corinthians to accompliſh the giving of alms by ſending again of Titus unto them, they were not onely free of their own bounty towards the Saints at Jeruſalem, but alſo excited others to the like bounty; and as *Bernard* ſaith, *Major eſt in amore Dei, qui plures traxerit ad amorem Dei; He more loves God, or is greater in his love, who draws more to his love:* ſo ſaith the Oratour, *That charity is greater, which not onely releeveth it ſelf the poor, but moveth others alſo to the like releef, and openeth not onely our own treaſures, but the treaſures of others to charitable collections.*

V. 8. *I ſpeak not by commandment*] Though the Apoſtle might have laid his command upon them in this kind, ſith charity is a duty required of every Chriſtian, who is bound to contribute to the neceſſity of the Saints, according to his ability; yet he rather commendeth this duty unto them, than commandeth it, Philem. 8, 9. becauſe the more willing and free our charitable contributions are, the more acceptable to God and man: As the Myrrhe which ſweateth out of the tree of its own accord, is far more precious than that which runneth out after the tree is prick'd or cut; *Sudant ſponte priuſquam incidantur ſtacten dictam cui nulla præfertur. Plin. nat. hiſt.*

and to prove] Gr. *and proving.*

V. 9. *for your ſakes he became poor*] He who as God was Lord of all, yet for our ſakes ſuſtained poverty upon earth, that by his temporal poverty we might be enriched ſpiritually; by whoſe example the *Corinthians* ought to part with ſome of their temporal goods to ſupply the poverty of their brethren, that by their prayers they might be enriched ſpiritually. What ſhould we not willingly beſtow upon our poor brethren for Chriſts ſake, who not onely beſtoweth all graces upon us, but was alſo himſelf beſtowed for us?

rich] Gr. *enriched.*

V. 10. *not onely to do*] But alſo to do willingly: for he noteth out a ready willingneſſe, without any enforcement by any other men, much leſſe came it of ambition or vain-glory.

forward] Gr. *willing.*

V. 12. it is *accepted according to that which a man hath*] Bounty is not to be eſteemed according to mens wealth and the outward gifts they beſtowed, but according to their free heart. The two Mites which the poor widow caſt into the treaſury, Luk. 21. 3. were more in Gods account, and more to her alſo, than two talents from ſome other, who might better ſpare two talents than ſhe one Mite.

V. 14. *that there may be equality*] That is, that they and you may be charged alike; they when they are full to ſupply your wants; and you when you are full, to ſupply their wants.

V. 15. *He that* had gathered *much, &c.*] See Exod. 16. 18. Though the Children of Iſrael in the wilderneſſe, according to Gods command, gathered Manna, ſome more, ſome leſſe; yet when they did mete it with an Omer, he that gathered much, had nothing over, and he that gathered leſſe, had no lack: this hiſtory the Apoſtle elegantly applyeth to the diſpenſation of Chriſtian bounty and charity, which ought to be ſo ordered by the diſcretion of the Governours of the Church, that they who receive more, may have no overplus, and they that receive leſſe, may ſuſtain no want; that as all the Iſraelites had according to their eating, and the number of their family, that which was ſufficient ; ſo here by a careful diſtribution,with an eye to the ſeveral wants of them that are to be releeved, all may be ſufficiently provided for.

V. 18. *whoſe praiſe is in the Goſpel*] That is, either in the Goſpel written by him,and (if the words be taken in that ſenſe, as Saint Jerome obſerveth) he meaneth St.Luke the Evangeliſt : or in the Goſpel preached by him,and then he may mean ſome other, as Barnabas and Apollo, who were praiſed in all Churches for their excellent gifts in preaching the Goſpel.

V. 19. *grace*] Or, *gifts.*

V.21. *Providing for honeſt things*] It is not ſufficient that we doe thoſe things which are in themſelves honeſt and juſt in the ſight of God; but we muſt ſo do them, that men may take no juſt offence at them,or ſuſpect that we have any ſiniſter end in doing them : As we muſt approve our Conſcience to God,ſo we muſt have an honeſt care of our reputation among men. See Rom.12.17.

V.22. *I have in you*] Or,*he hath.*

V.23. *Whether any do inquire of Titus*] He commends thoſe in ſpecial whom he ſends to receive the collection for the Saints, that the Corinthians might not doubt to put into their hands thoſe ſummes of money which were given for the relief of the Saints at Jeruſalem : and the meaning of the whole verſe is this, For Titus, if any inquire of him,that which I can ſay of him, is, that I ſo far truſt him that he is my fellow and helper to you-ward ; and for the other brethren, if any inquire of them, the teſtimony I can truly afford them is this, that they are truſted by divers Churches, whoſe meſſengers they are, and their life and converſation is ſuch, that they have gained much glory to Chriſt,and are an honour to the Goſpel.

V. 24. *the proof of your love and of our boaſting*] That is, give this experiment of your love,and make good my boaſting of you, that all Churches may be witneſſes of your godly dealing, in whoſe preſence you are, for ſo much as there are with you meſſengers, whom they have choſen by all their conſent, and ſent them unto you.

CHAP. IX.

Verſ. 1. T*Ouching the miniſtring*] He wiſely meeteth with the ſuſpition which the Corinthians might conceive, as if in urging them ſo earneſtly to contribute liberally to the poor, he ſhould doubt of their good will and inclination of themſelves to ſo charitable a work,therefore he profeſſeth,that he doth it not to teach them that they ought to releeve the Saints by their bounty, ſeeing that he had become ſurety for them to the Macedonians, but onely to ſtirre them up,who were running of themſelves, to the end that all things might both be in a better readineſſe at his coming, and the collection more liberal.

V.2. *Achaia was ready a year ago*] Achaia is the Countrey wherein the City of Corinth was ſituated, and ſometimes the word is taken generally for all Greece, ſometimes particularly for a part of Peloponeſus, known by that name. So Heſychius, Ἀχαιοὶ οἱ ἕλληνες κυρίως δὲ ἀχαιοὶ, οἱ κατῳκηκότες μέρος τῆς Πελοποννήσου τὴν καλουμένην ἀχαΐαν.

your zeal hath provoked very many] Or, *ſtirred up.* The Apoſtle in this Chapter termeth the bountiful contributions of the Corinthians to the Saints by the name of divers virtues, Ζῆλος, ἁπλότης, χάρις, εὐλογία, and δικαιοσύνη, *zeal, ſimplicity, grace, benediction,* and *righteouſneſs. Zeal,* becauſe it proceeded out of fervent love, and ſo much tended to Gods glory ; *ſimplicity,* becauſe they did it out of a free mind and ſingleneſs of heart,without any ſiniſter intention, or expecting any retribution : *grace,* becauſe it was the gift of God proceeding from his grace : *benediction* or *bleſſing,* becauſe Gods bleſſing enables them to it, and the poor Saints bleſſe God for this ſupply of their wants : laſtly, *righteouſneſſe* , either becauſe pious bounty is a part of that righteouſneſſe or juſtice in general, which compriſeth all virtues ; ἐν δὲ δικαιοσύνῃ συλλήβδην πᾶσ' ἀρετή ἐστι, *juſtitia in ſeſe virtutes continet omnes :* or becauſe we are not Lords of the goods of this life, but ſtewards onely,and he is an unjuſt Steward who holds that wholly in his own hands,for his own advantage, which by order from his Maſter he ought to diſpenſe to others for their releef and ſuſtenance.

V.4. *in this ſame confident boaſting*] Gr.*in the ſubſtance,* or *foundation of this boaſting.* The word in the Original, ὑπόστασις,may either ſignifie ſuch a ſtayedneſſe and ſetledneſſe of mind, as cannot be moved with any terrour or fear,and ſo it ſheweth the aſſured confidence Saint Paul had in them, that they would make good what he had promiſed in their behalf : or it may ſignifie a ground or a foundation ; and ſo the meaning is,that he ſhould not be aſhamed of his boaſting to others of their readineſſe, becauſe there was a good ground and foundation for it ; either the publike faith of the Corinthians, who engaged themſelves to contribute liberally to the Saints ; or ſome preſent pledge which he ſaw thereof ; namely ſome remarkable ſums collected a yeer before.

V. 5. *make up*] Or, *make fit,* or *ready.*

bounty] Gr.*bleſſing.*

whereof ye had notice before] Or, *which hath been ſo much ſpoken of before.*

of bounty, and not as of covetouſneſſe] Gr.*bleſſing.* Or,*as an advantage.* The words may carry a double ſenſe, either that the Apoſtle would have them ſpeedily to ſend this collection as being a free benevolence, and not to ſlack the ſending it out of covetouſneſſe to make any benefit of the money of the poor ſo long in their hands. Or that it might be ready as a matter of bounty, that is freely coming from them and cheerfully ; not as money comes out of the hands of covetous men ; that is, hardly, and with much grudging and repining.

V. 6. *He which ſoweth ſparingly*] Alms muſt be given neither niggardly nor unwillingly,but frankly and freely, ſeeing it is the ſowing of that ſeed that will bring us a plentifull harveſt both here and hereafter : other ſeed where we ſow it, there we reap the encreaſe of it ; but of this ſeed we reap not onely a plentiful crop where it is ſowed on earth,but a much more plentiful in heaven.

he which ſoweth bountifully] Gr.*with bleſſings.* Word for word it is,he which ſoweth in benedictions or bleſſings ſhall reap in benedictions ; and the Apoſtle alludeth either to Pſal.68. 9. or Ezek. 34. 26. in which a plentiful ſhowr of rain is called a ſhowr of bleſſing or bleſſings : the Apoſtles meaning is,that he who contributeth liberally to the poor,and ſoweth very much ſeed, ſhall reap in bleſſings, that is, thereby ſhall receive from Gods hand not one kind of bleſſing onely,but divers,bleſſings of the right hand, and bleſſings of the left, temporal bleſſings,and ſpiritual bleſſings, in this life, and in the life to come.

bountifully] Gr.*with bleſſings.*

V. 7. *God loveth a cheerful giver*] See Prov.11.25. Rom.12.8. Eccleſ.35.9. That which is extorted from a man he properly giveth not ; for liberality implyeth liberty, and neceſſity in this kind and liberty cannot well ſtand together : God loveth a cheerful giver, becauſe he gives his heart firſt to God, before he gives his almes to the poor ; and giving that which he giveth with a cheerful countenance, he more comforteth the receiver,giving hope of future bounty. For what a man doth cheerfully, he will do again upon a like good occaſion. *Pliny writeth that it was obſerved among the Romanes, that never any good came to a man by offering a beaſt in ſacrifice, renitentem & trahentem ſe ab aris ; by a beaſt that violently drew back from the Altar, and could not be brought to it but with much force :* and moſt certain it is, that God eſteemeth of no offering of ours which is not as free as liberal,according to our ability.

V. 8. *make all grace abound towards you*] The Greek Scholiaſt acutely obſerveth, that the Apoſtle here prayeth for the *Corinthians,* ἐν τοῖς σαρκικοῖς αὐτάρκειαν, ἐν τοῖς πνευματικοῖς περισσείαν, *a ſufficiency in temporal bleſſings, but an exuberancy or abounding in ſpirituall.* For in temporals we have too much,as well as too little ; and therefore Solomon prayeth for a mediocrity : but of ſpiritual bleſſings, eſpecially ſuch as appertain to our ſanctification and ſalvation, we cannot have too great a proportion; the more we abound in them,the more happy are we.

V.9. *He hath diſperſed abroad*] See Pſal.112.9.

his righteouſneſſe] Righteouſneſſe in this place is taken for bounty, as elſe-where,Hoſ.10.12. Sowe to your ſelves in righteouſneſſe ; and Mal.4.2. Chriſt is called the Sun of righteouſneſſe, becauſe he freely and bountifully communicates both enlightening and ſanctifying graces,as the Sun doth his light and his heat.

for ever] Though the gift he beſtoweth paſſeth away, yet his bounty remaineth for ever,both in the fame of his virtue, and much more in the eternal reward thereof in heaven, *Quas dederis ſolas ſemper habebis opes.*

V. 10. *miniſtreth ſeed to the ſower*] See Iſa.55.10.

V. 12. *adminiſtration of this ſervice*] Gr.*oblation and ſervice,* or *office,* Rom.15.16. An excellent and double fruit of liberality towards the Saints is,that it giveth occaſion to praiſe God,and that our faith alſo is thereby made manifeſt. The word in the Original is λειτουργία, which ſignifies not every ſervice or miniſtery, but properly the publike ſervice and holy office of prayers and oblations to God ; and thereby implyeth that theſe their alms-deeds were rather acts of piety than liberality, becauſe they contributed to them of Jeruſalem not onely as poor, but as Saints of the ſame profeſſion with them, and that they ſent them as a holy offering unto God for the releef of his deareſt ſervants.

V. 13. *they glorifie*] Gr. *glorifying.*

V. 15. *Thanks be unto God for his unſpeakable gift*] Leſt the Corinthians ſhould be puffed up with his great commendation and praiſe of their pious bounty,he ſhutteth up his exhortation with this paſſionate exclamation, wherein he aſcribeth the glory and thankſgiving not to the Corinthians, who were but the conduits of Gods bounty,but to God himſelf,who is the fountain of all goodneſſe, who both enclined their hearts, and furniſhed them with means thus liberally to ſupply the neceſſity of his Saints. Some by this unſpeakable gift underſtand Chriſt himſelf,who is called the gift of God, Joh.4.10. Others, the Goſpel, which is likewiſe an unſpeakable gift : but the coherence with the former words ſeemeth rather to refer us to the exceeding grace of God in the Corinthians mentioned in the verſe immediatly going before ; ſo the plain meaning is,Thanks be unto God for his unſpeakable gift, which he hath beſtowed upon you in filling you with his grace, and ſtirring up your hearts in ſo liberal a manner to releeve the Saints at Jeruſalem, whereby ſo much glory redoundeth to God, and honour to our holy profeſſion.

CHAP. X.

Verſ. 1. G*Entleneſſe of Chriſt*] Here he beginneth to vindicate his miniſtery from the contempt and ſcorn which the falſe apoſtles put upon it; and firſt of all he profeſſeth that he was gentle and moderate after the example of Chriſt: but if they continued ſtill to deſpiſe his gentleneſſe, he proteſteth unto them that he will ſhew indeed how farre they are deceived, who make no other account of the office of an Apoſtle, than they do of worldly Offices, that is, according to outward appearance. The word in the Original ἐπιεικεία, is derived from εἴκω, to give place, or to yeeld, and it ſignifieth a condeſcending to the infirmity of others, and a moderating the rigour and ſeverity of the law by equity; for *ſummum jus eſt ſumma injuria.*

in preſence] Or, *in outward appearance.*

in preſence am *baſe among you*] Greek *lowly.* This he ſpeaketh ironically: not that he was vile and baſe when he was preſent with them; or as if he carried not himſelf according to the dignity of his place; but as it were, by way of conceſſion for the preſent, as if he had ſaid, If my bodily preſence be weak, and my ſpeech contemptible, as the falſe apoſtles would have you beleeve, how mean and baſe ſoever they eſteem of me in preſence, yet I deſire you not to provoke me to ſhew what I am, and exerciſe boldly that power which Chriſt hath given me.

V. 2. *think*] Or, *reckon.*

walked according to the fleſh] As though I had no other aid and help than that which outwardly I ſeem to have. Fleſh here, that is, his weak condition and ſtate in reſpect of outward means, he ſetteth againſt his ſpiritual and Apoſtolical dignity.

V. 3. *For though we walk in the fleſh*] Gr. *For walking in.* Though we be like unto other frail men, yet we come furniſhed with that ſtrength which no force of man can match: whether they reſiſt by craft and deceit, or by force and might; becauſe we fight with divine weapons, although we be men and live in reſpect of this life and the actions thereof according to the manner of other men with a great deal of weakneſſe and meanneſſe: yet notwithſtanding in our publike office, and chiefly againſt our adverſaries who oppoſe the Goſpel, we are armed with a divine and invincible power to confront all daring boldneſſe; and to beat down all rebellion, and to diſcover and confound all plots and machinations againſt the truth. Hereof we have an evident proof in the hiſtory of the Acts, in which the miraculous judgements of God are executed by the hands of the Apoſtles upon the enemies of the truth; as namely, Acts 5. 5, 10. and 13. 11. 1 Tim. 1. 20. Others do underſtand it of the efficacy of the Apoſtolical preaching, by denouncing and ſealing unto the wicked their condemnation, and making ſenſible impreſſions upon their conſciences, whereupon there followed many remarkable judgements, Acts 3. 20, 21. and 24. 26. 2 Cor. 13. 3.

V. 4. *the weapons of our warfare*] The means we employ to defend the cauſe of God, and to fight againſt Satan and his inſtruments.

are *not carnall*] That is, ſuch as natural men have recourſe unto, and gain authority withall, and do great things. As namely, riches, friends, honour, eloquence, favour of Princes, and the like: we conquer not our enemies by any of theſe, but rather by the contrary; poverty, weakneſſe, infamy, rudeneſſe, and plainneſſe of ſpeech; and fooliſhneſſe in the worlds account. Theſe weapons are made mighty through Gods power, who in nothing more ſheweth his glory, than by confounding glory by infamy; nor his power, than by confounding power by weakneſſe; nor his wiſdome, than by confounding wiſdome by that which in the worlds account is folly. 1 Cor. 1. 26, 27.

but mighty through God] Or, *to God.* Oecumenius will have us obſerve how farre the Apoſtle is from all kind of arrogancy, οὐκ εἶπεν ἡμεῖς ἐσμὲν δυνατοί, ἀλλὰ τὰ ὅπλα, he ſaith not, We are mighty through God, but our weapons are mighty through God, that is, by the virtue and power which God doth adde thereunto, both in working of miracles, Mark 16. 20. and in moving the heart and convincing the conſcience by his Spirit, Acts 16. 14. and in puniſhing thoſe that withſtand the Goſpel, Acts 13. 11. In the Original it is, δυνατὰ τῷ Θεῷ, mighty to God; that is, to accompliſh his will, who is the great Warriour, the Lord of Hoſts, that manageth this war for the Church.

V. 5. *imaginations*] Or, *reaſonings.*

every high thing that] Gr. *every height that.*

bringing into captivity] An amplification of the ſpiritual virtue of the weapons above mentioned, which in ſuch ſort conquer the enemies of the truth, be they never ſo crafty and mighty, that it bringeth ſome of them by repentance unto Chriſt, and juſtly puniſheth others that are ſtubbornly obſtinate, ſeparating them from others who yeeld obedience to the Goſpel.

V. 8. *for edification, and not for your deſtruction*] Though the power of the Church proveth deſtructive unto ſome, namely, to ſuch as by the cenſures thereof are not brought to repentance and an humble confeſſion of their ſins, and ſubmiſſion to the Governours of the Church; but ſtand out in their obſtinacy: For they are cut off from Chriſts myſtical body, and from the means of grace and the communion of Saints: yet this power was given for edification, and even this tendeth much to the edification of the Church, that all ſcandals be removed, and thoſe perſons ſevered from the Congregation, who would otherwiſe infect it with hereſie, ſchiſm, or ſcandalous converſation.

V. 10. his *bodily preſence* is *weak*] Gr. *the preſence of his body is weak.*

V. 11. *think this*] Or, *make account.*

V. 12. *For we dare not make our ſelves of the number*] Being conſtrained to refell the fooliſh brags of the falſe apoſtles, he profeſſeth that they are able to do nothing anſwerable to their great brags; but that they arrogated falſely to themſelves thoſe things which they neither did, nor could do: and as for himſelf, though he might boaſt of excellent things, yet he will not paſſe the bounds which God hath meaſured him out; according whereunto he came even unto them in preaching the Goſpel of Chriſt; and truſteth that he ſhall go farther when they have ſo profited that he ſhall not need to tarry any longer amongſt them to inſtruct them.

meaſuring themſelves by themſelves] Gr. *in.* They contemn others, and meaſure all their actions by the line which they have drawn to themſelves.

amongſt] Gr. *with*, or, *to.*

are not wiſe] Or, *underſtand not.*

V. 13. *without* our *meaſure*] Though the whole world were the Apoſtles Dioceſſes, and they had commiſſion to preach to all nations; yet they took their journeys into ſeveral parts, where God chalked them out the way, and they were careful as not to interrupt or hinder one another, ſo neither to enter upon one anothers labours: on the contrary, the falſe apoſtles ranging whereſoever they liſt wrought upon advantage, and arrogated to themſelves the converſion of thoſe countreys, where the true Apoſtles had before planted the faith.

rule] Or, *line.*

V. 15. *of other mens labours*] Gr. *in.*

enlarged by you] Or, *magnified in you.*

V. 16. *not to boaſt in another mans line*] Or, *rule.* A metaphor taken from builders, who ſtretch their line out where they mean to build; and the Apoſtles meaning is, that he would not intrude into any other mans work; nor deſire to ſow the ſeed of the word in thoſe Regions and Countreys which other men had prepared and husbanded with the preaching of the Goſpel.

V. 17. *But he that glorieth*, &c.] See Jer. 9. 24. 1 Cor. 1. 31.

glory in the Lord] He ſomewhat mitigateth that which he ſpake of himſelf, and therewith alſo prepareth the Corinthians to hear other things of the like kind, profeſſing that he ſeeketh nothing elſe but to approve himſelf to God whoſe glory he only ſeeketh.

CHAP. XI.

Verſ. 1. I*N my folly*] Gr. *of folly.* He granteth that after a ſort he may ſeem to incurre the cenſure of folly, but he addeth withall, that he doth it againſt his will for their profit, becauſe he ſeeth them deceived by certain cunning men through the craft and ſubtilty of Satan. To commend a mans ſelf, though truly, ſeems to ſavour of folly and vain-glory, yet in Saint Pauls caſe to ſpeak the truth concerning the infallible teſtimonies of his Apoſtleſhip, and to ſtop the mouths of the falſe apoſtles, who traduced his perſon, and vilified his miniſtery, with a ſweet rhetoricall inſinuation and craving pardon, as he doth, was a part of godly wiſdome.

bear with me] Or, *you do bear with me.*

V. 2. *with godly jealouſie*] Gr. *the zeal of God.* He ſpeaketh as a wooer, yet as one who ſeeketh them not for himſelf, but for God.

eſpouſed you to one husband] The Greek word, ἡρμοσάμην, ſignifieth, either I have fitted and prepared you, or, I have eſpouſed you: and the Apoſtle ſeemeth to allude to Hoſea 2. 19. the husband is Chriſt, Matth.25.6. the Virgin Bride the Church of Corinth in regard of her faith, yet unſpotted: the contract is made in this life, but the marriage celebrated in the life to come, Apoc. 19.7.

V.3. *through his ſubtilty*] Gr. *in.*

corrupted from the ſimplicity that is in Chriſt] As precious Liquour is corrupted by mingling it with other water; ſo is the doctrine of the Goſpel, by mingling therewith either Philoſophical ſpeculations, or Jewiſh traditions, wherewith the falſe Apoſtles blended it. Chap. 2. 17. Col.2.8,16.

V.4. *preacheth another Jeſus*] A more perfect doctrine of Jeſus Chriſt. In which words he ſheweth that they deceive themſelves, if they look to receive of any other man, either a more excellent Goſpel, or more excellent gifts of the holy Ghoſt, than they had received by his miniſtery: withall in the words, *he that cometh*, he taxeth the falſe Apoſtles, Gal.1.8,9. who came of themſelves and were not ſent by God.

V.5. *ſuppoſe I*] Gr. *conceive*, or *reckon that I.* Chap.10.11.

chiefeſt apoſtles] Gr. *over and above*, or, *exceedingly above.*

V.6. *But though* I be *rude in ſpeech*] Saint Paul lacked not that kinde of eloquence which was meet for an Apoſtle of Chriſt, and fit for the Goſpel, but he willingly wanted that painted kinde of ſpeech, and affected ſtrains which the falſe Apoſtles ſo much bragg'd of. Though S. *Jerome* upon the third of the Epiſtle to the Epheſ. noteth certain *ſolæciſmes, hyperbata, & deficiencies*, in Saint Pauls manner of expreſſing of himſelf: yet S. *Auſtin* in his 4. Book, *De Doct. Criſt.cap.* 7. and S. *Chryſoſtome* in his Comments, and the ſame *Jerome, Epiſt.* 61. highly extoll Saint Pauls eloquence, to which few or none ever attained, but this eloquence proceeded not from the ſtudy of rhetorick, nor was taught him in the Schools, but given him by the Spirit.

V.7. *Have I committed an offence*] Among other aſperſions which the falſe Apoſtles caſt upon Saint Paul, this was one, that he was a poor ſilly man, getting his living by his handy-craft, and preaching *gratis*, not entertained by the Church, nor allowed any honourable ſtipend; whereunto the Apoſtle anſwereth, that the Corinthians in this behalf were more beholding to him, that he was content to take any pains for their ſakes, and when he lacked, to travel for his living with his own hands in part, and partly alſo when poverty conſtrained him, he choſe rather to make uſe of the benevolence of other Churches, that he might not be any wayes burdenſome to the *Corinthians*.

V.8. *I robbed other Churches*] It was lawful for Saint Paul to receive a ſtipend for his labours in the miniſtery, yet becauſe when he preached at *Corinth*, he received wages to defray his neceſſary charge from other poorer Churches, he by a metaphor calleth that a kinde of robbing them, becauſe he received from them that which they could not well ſpare, and that he ought to have received it rather from the *Corinthians*, with whom he then reſided, and exerciſed his miniſtery, and ſhould have had his wants ſupplyed by them.

V.9. *I was chargeable to no man*] Or, *I chill'd*, or *benummed none*, or *fainted not in any thing.* See chap. 12.13. The word in the Originall, κατενάρκησα, as the Greek Scholiaſt obſerveth, ſignifieth a fainting or ſlackneſſe, chilneſſe, or benummedneſſe: and the Apoſtles meaning is, that though he were in great want, when he preached to them, and was not ſupplyed by them; yet his zeal was no whit thereby cooled, nor his induſtry abated, he flagg'd not any way in his miniſtery, no nor ſolicited any of the *Corinthians* to afford him neceſſary maintenance, nor lay heavy upon them, though their bounty ſlackned to him.

V.10. *no man ſhall ſtop me*] Gr. *this boaſting ſhall not be ſtopped in me.*

V.13. *deceitful workers*] Or, *workmen.* Who ſeem to labour in the Lords vineyard, but indeed trifle out the time, and rather do hurt than good. Or, he calleth them deceitful, becauſe whatſoever mask of zeal they put upon them, as if they ſought nothing but Gods glory, yet indeed they ſought their own gain and wrought upon advantage.

transforming themſelves into] Gr. *transfigured into.*

V.14. *transformed*] Or, *transfigured.*

an angel of light] A good and holy one, partaking of the brightneſſe of the celeſtial glory, living and dwelling in the ſame, whereas the evil angels are confined to everlaſting darkneſſe, Col. 1. 13. 2 Pet.2.4. Jude 6. Now *Satan* may be ſaid to transform himſelf to an angel of light, either when he aſſumes unto himſelf a lightſome body, as if he were an angel of heaven, or when he ſuggeſteth things that ſeem to ſavour of piety, zeal, and holineſſe, as if the motion proceeded from an holy and bleſſed angel: whereas thoſe things which he ſuggeſteth, as he ſuggeſteth them, tend indeed and truly to the diſhonour of God, and the ruine of their ſouls.

V.15. *transformed*] Gr. *transfigured.*

V.16. *receive me*] Or, *ſuffer.*

V.17. *I ſpeak it not after the Lord*] Whatſoever Saint *Paul* wrote in his Epiſtles, he wrote by divine inſpiration, yet when he delivereth that for which he hath no expreſſe commandement from God, he ſaith, he ſpeaketh by permiſſion, and not by command, 1 *Cor.* 7. 6. and verſe 12. *to the reſt ſpeak I, not the Lord*] and ſo in this place, becauſe the Spirit of God in Scripture no where adviſeth to commend our ſelves, or glory of our gifts, but the contrary rather; he ſaith, he ſpeaketh not this according to the Lord, but as it were by way of folly; not by way of folly indeed, but as it were fooliſhly: take the words as they ſound by themſelves, they ſeem to ſavour of folly and vain-glory, but conſider upon what occaſion they are ſpoken, and to what end, and what profitable truth is contained in them, and ſo they ſavour of nothing leſſe than folly.

confident of boaſting] Or, *ground of my boaſting.* See chap. 9. 4.

V.20. *bring you into bondage*] Here he deſcribeth the inſolent carriage of the falſe apoſtles, and toucheth alſo upon the *Corinthians* themſelves, who perſwading themſelves that they were very wiſe men, did not mark in the mean ſeaſon, how their new Teachers abuſed their ſimplicity for advantage.

V.21. *I ſpeak fooliſhly*] Gr. *in fooliſhneſſe.*

V.22. *ſo am I*] See Phil. 3. 5.

V.23. *I am more*] *Paul* being honourable indeed, not onely defendeth his miniſtery openly, but magnifieth it alſo: not for his own ſake, but becauſe they wounded the Goſpel through his ſides, and by the vilifying of his perſon and office, he ſaw his doctrine come into hazard.

in deaths oft] In the pangs and ſorrows of death, or in danger of preſent death.

V.24. *fourty ſtripes ſave one*] The Apoſtle alludeth to the 25. of *Deuteronomie* v. 3. But then it may be demanded, why in ſcourging Saint *Paul*, they abated one laſh, and gave him but 39. ſtripes. *Manahemus Recinenſis* ſaith, that the Jews inflicted 39. ſtripes, with a reference to the curſes mentioned in the Law, which were preciſely 39. Others conceive that out of ſome pity, and that they might be ſure to keep within ſome compaſſe, and the number of ſtripes permitted by the Law, they abated one. *Abenezra* bringeth their *cabala* or *tradition* for it; and moſt likely it is, that ſuch a cuſtome was among them, or elſe out of their hatred to the Apoſtle, they would not in five beatings have omitted five ſtripes.

V.25. *beaten with rods*] See *Acts* 16. 22.

once was I ſtoned] See *Acts* 14.19.

ſuffered ſhipwrack] See *Acts* 27.

I have been in the deep] Some by the deep, here underſtand a deep dungeon whoſe name was Bythos, where S. *Paul* lay hid for a time at *Lyſtra.* Others more probably that by deep is meant the Sea in which he floted, or ſwam after divers his ſhipwracks: thus the Greek Scholiaſt underſtandeth it: νυχθήμερον ἐνχέμενος μετὰ τὸ ναυάγιον, and *Sulpitius epiſt.* 1. *Non minor mihi videtur Gentium prædicator quem fluctus abſorbuit, & poſt triduum totidemq; noctes emergentem ex fundo unda reſtituit.*

V.26. *waters*] Gr. *rivers.*

V.28. *that are without*] The Greek word παρεκτὸς, ſignifieth not properly the things that are without, but the things that are beſides, and over and above: and the meaning is, beſides thoſe things which I have now reckoned with the reſt, the care of all the Churches lyeth upon me.

that which cometh upon me daily] Gr. *my cumberance is daily.*

V.29. *Who is weak*] That is, wavering in his faith, conſtancy, or patience, who is ready to ſtumble or fall, and I my ſelf am not weak? that is, do not tremble for his ſake, and for the danger of his falling? By weakneſſe, in the ſecond place he meaneth not the imbecillity of his own faith, or want of ghoſtly ſtrength or courage, he being to comfort and ſtrengthen them all, but a tender taking to heart, and a compaſſionate care of thoſe that are weak in the Church.

who is offended, and I burn not] Gr. *ſcandalized*, 1 *Cor.* 8. 13. That is, who is diſtempered, or ſcandalized by any offence, imprudency, temerity of others being in danger of falling, and I burn not with ſorrow and holy indignation, and with ardent zeal, for the glory of God and the ſalvation of thoſe that are ſcandalized?

V.30. *If I muſt needs glory*] He turneth that againſt the adverſaries which they objected againſt him, as if he ſhould ſay, they allege my calamities to take away my authority from me, but if I would boaſt my ſelf, I would take no better argument than my ſufferings for the Goſpel, and God himſelf is my witneſſe, that I deviſe and forge nothing.

V.32. *In Damaſcus the governour under Aretas the King*] See *Acts* 9. 24.

CHAP. XII.

Verſ.1. I *Will come*] Gr. *For I will come.*

viſions and revelations] Some diſtinguiſh viſions from revelations,after this manner : a viſion,ſay they,is when ſomething is ſupernaturally repreſented to the ſight, whereof yet the party knoweth not the meaning and ſignification : ſuch was the viſion of *Pharoah* and *Nebuchadonoſor* : a revelation is, when ſomething is ſupernaturally repreſented to the ſight, and the meaning and ſignification thereof is made known to the party,who hath ſuch a viſion, and ſuch were the viſions of the Prophets. But becauſe it is not probable that S.*Paul* had any viſion,but withall Chriſt revealed unto him what that viſion meant,and imported: Others with more probability diſtinguiſh viſions from revelations, that viſions may be without an extaſie, as when the women ſaw the Angels at the Sepulcher they were affrighted,yet not in an extaſie ; but revelations, ſuch as S. *Paul* here ſpeaketh of,were apparitions in an extaſie,ſuch as was that of *Peter* in the *Acts* 10.17.and S.*John's*,Apoc.1.10.

V. 2. *I knew a man in Chriſt*] Or,*know.* Either the meaning is, I ſpeak this in Chriſt , that is, be it ſpoken without vain-glory ; for I ſeek nothing but Chriſt Jeſus onely : or I knew a man in Chriſt , that is , a Chriſtian and beleever, a man even my ſelf, who for all that will not be accounted otherwiſe of, than a man, no God, no Angel: thus he ſpeaketh of himſelf in a third perſon, in token of his humility , as if it were a matter that befell him without himſelf. The words in Chriſt may alſo carry the form of an oath, as Rom. 9. 1. and ſo in Chriſt, is all one, as if he had ſaid by Chriſt.

whether in the body, &c.] Whether this was brought to paſſe by God, framing in my ſoul ſome repreſentation of thoſe heavenly things without any actual ſeparation of the ſoul from the body ; or whether my ſoul was ſeparated a while really from the body, and tranſported into heaven to contemplate there theſe marvellous things I know not ; but ſure I am,ſuch things were really repreſented unto me. Or,the words may carry alſo this ſenſe , whether I was caught up into heaven with body and ſoul together, or with the ſoul onely,is unknown to me. *Aquin.and other Schoolmen argue, that Saint Paul was onely in an extaſie,and for a time beſides himſelf , and that his ſoul was not actually ſevered from his body, for then he ſhould have been dead,and when afterwards he came to himſelf, raiſed from the dead. But neither will this follow (for according to the opinion of Philoſophers, and ſome Divines alſo, who diſtinguiſh the Spirit, or reaſonable ſoul, from the vegetative and ſenſitive , the reaſonable ſoul of Saint Paul might have been actually ſevered from his body for a time , and yet he not dead : his ſenſitive ſoul remaining ſtill in his body) nor can any man without preſumption take upon him to determine that which the Apoſtle himſelf could not reſolve, ſuch a determination how probable ſoever it may ſeem, S.Auſtine in his* 12. *book* De. Gen. ad lit. cap. 3. & lib.de pec.Orig.cap.23. *deſervedly cenſures for impudent and raſh.*

caught up to the third heaven] That is, into the Empyreal heaven, the heaven of heavens , or ſeat of the bleſſed ; It is called the third heaven , becauſe the Scriptures ſpeak of a three-fold heaven ; the Aerial heaven , in which the fowls flying are called *fowls of heaven, Matth.6.26.* The ſecond,the Sidereal, in which the lights are,called *Stars of heaven,Gen.*15.5. The third, the uppermoſt of all,the Empyreal, in which the Angels reſiding are called the *Angels of heaven* , *Mat.*24.36.

V. 3. *knew*] Or,*know.*

V. 4. *caught up into Paradiſe*] The *Rabbins* diſtinguiſh Paradiſe from heaven , affirming Paradiſe to be the receptacle or place of abode for ſouls, after the ſeparation from the body, but heaven the place where after the day of judgment the bodies and ſoules of the righteous ſhall everlaſtingly dwell. But neither can any ſuch diſtinction be proved out of Scripture, nor if it could,can Paradiſe be taken ſo in this place ; for it is evident by comparing this verſe with the ſecond,that the ſame place is meant by Paradiſe and heaven. If there lye any myſtery in the varying of the word, and putting Paradiſe for heaven, it ſeems to be this, that the Apoſtle in this fourth verſe intimates, that in this rapture , beſides the contemplation of Celeſtiall myſteries , he felt unſpeakable delight and pleaſure , like to, or exceeding that which *Adam* took in the terreſtriall Paradiſe.

unſpeakable words] The Greek ἄῤῥητα , ſignifieth *words not uttered*, or, *not to be uttered* ; becauſe either they tranſcend mans capacity in this life,or that Saint *Paul* was forbidden to utter them,they being revealed to him in particular, to ſtrengthen him againſt all the difficulties he was to encounter withall in his Miniſtery , and not for the publike uſe of the Church ; for otherwiſe *Paul* hath faithfully revealed the whole counſell of GOD to the Church concerning mans ſalvation. See *Acts* the 20. 27.

lawful] Or,*poſſible.*

thorn in the fleſh,&c.] Or, *ſharp ſtake*,or,*ſplinter*. See Ezek. 28. 24. Some by this thorn in the fleſh underſtand concupiſcence , but neither will the words following, added by the Apoſtle by way of explication,*viz.* the meſſenger of Satan to buffet me, well agree to concupiſcence ; neither is it likely that Saint *Paul* who ſpent all his time in travel or toilſome labour, watching and faſting , ſhould be troubled with fleſhly luſts, and if he had been , no doubt he would have uſed that remedy which he preſcribed to others, affected with the like malady, 1 *Cor.* 7. 9. Others therefore underſtand by it , *Alexander* the Copperſmith, or ſome other Inſtrument of Satan , who uſed the Apoſtle reproachfully , and was as a thorn in his ſide ; or Satan himſelf, who, through Gods permiſſion,had power to puniſh the Apoſtle in his body, as he did Job, and Saint *Jerome* , and other Saints,if we may beleeve Eccleſiaſtical ſtories. But the remedy being ſpiritual,mentioned verſe 9. it is not probable that the malady was corporal. It ſhould ſeem therefore , that becauſe the Apoſtle was exalted by Viſions and Angelical apparitions, it pleaſed God to humble him in the like kind,by ſuffering Satan, transforming himſelf into an Angel of light , to ſet upon the Apoſtle in ſuch a furious manner , laying ſo hard both at his faith and his ſincerity , that the Apoſtle was much diſheartned thereby. This fearful aſſaulting and reproaching him to his face , was a kind of *brow-beating* or *buffeting* him : and becauſe it ſomewhat hindered him for a while in the chearful proſecuting of his buſineſſe , it is not unfitly compared to a *thorn in the foot* , with which a man cannot go but lamely, and with very great pain. In which regard the Apoſtle earneſtly beſought God that this *Angelus Satan*,or *Satanæ* , this evil and malignant Angel might depart from him ; which his requeſt though God granted not, yet at the third asking he vouchſafed him this gracious anſwer, That though he would not remove this wicked Angel ſuddenly from him, yet he would ſo fortifie the Apoſtle with his grace againſt this wicked Fiend , that hee ſhould get the Victory over him.

V. 9. *My grace is ſufficient for thee*] That is, my grace ſhall ſo ſtrengthen thee in all aſſaults of temptation, that thou ſhalt be more than a Conquerour through me : or, content thy ſelf with my favour and love , which neither by this nor any other affliction is taken away or impaired ; therefore faithfully indure this exerciſe of thy faith ; for the more thou or any of the faithfull are aſſaulted, the more grace doe I confer upon you, to conquer all temptations.

my ſtrength is made perfect in weakneſſe] The ſtrength or vertue of God can be neither increaſed nor diminiſhed , yet then is it ſaid to be perfected , when it manifeſteth it ſelf to the full , and demonſtrateth that nothing can overcome or conquer it. The greater infirmities men have , the grace of God ſheweth it ſelf the ſtronger and perfecter in ſupporting them in all aſſaults of temptation.

glory in mine infirmities] He concludeth, that he will onely ſet his croſſes and afflictions againſt the vain brags of the falſe Apoſtles, and therewith alſo excuſeth himſelf, for that by their importunity he was conſtrained to ſpeak ſo much of thoſe things as he did ; to wit , becauſe that of his Apoſtleſhip were contemned,his doctrine muſt needs fall to the ground.

may reſt upon me] Or,*dwell.* The Greek word σκηνώσῃ , ſignifieth *to cover*,or *compaſſe me as a tent*,whereby men doe ſhelter themſelves from the ſcorching of the Sun, and other injuries of the ayr , ſo the meaning is,that the power of Chriſt may be my onely ſafety and protection.

V. 10. *I take pleaſure in infirmities*] Gr. *I think*,or,*like well of infirmities.* I doe not onely bear them patiently , but alſo take great comfort in them.

when I am weak,then am I ſtrong] When I am weak in my ſelf,I am ſtrong in Chriſt ; or,when I am weak in the fleſh, I am ſtrong in the ſpirit. When he was caſt in priſon, and his feet made faſt in the ſtocks,he by his prayer cauſed the foundation of the priſon to be ſhaken ; when after he had ſuffered ſhipwrack, and was caſt into a barbarous Iſland,and there a Viper light upon his finger, and the Iſlanders gave him for a gone man , he not onely ſhook off the Viper without hurt,but alſo got great favour of the chief man in the Iſland, by curing his Father of a fever and bloudy flux ; and when he was brought before *Nero*,and all forſook him,yet even there (being a forlorn priſoner) he got the better of his potent adverſaries, and was delivered out of the mouth of the Lion. Thus God in his greateſt infirmities and diſtreſſes ſtrengthned and delivered him , that the Hiſtory of his life made good that which he here affirmeth of himſelf.

V. 11. *for I ought to have been commended of you*] You ought to have maintained the authority of my miniſtery, and given a teſtimony to the truth , how innocently I and my fellows carryed our ſelves among you. And here again he appealeth to the conſciences of the *Corinthians*,and maketh them witneſſes of thoſe things, whereby God had ſealed his Apoſtleſhip among them ; and again he declareth by certain arguments,how far he is from all covetouſneſs , and how tenderly and affectionately he loveth them in Chriſt.

for in nothing am I behind the very chiefeſt Apoſtles] Gr. *was I inferiour to thee*. See Chap.21.6.

V. 12. *the ſignes of an Apoſtle*] He taketh not the word *ſigns* here, as afterwards in this verſe, for *wonders and mighty deeds*, but by *ſignes* he meanes *demonſtrationes à ſigno*, evident arguments, whereby it may well appear, that he was indeed an Apoſtle of Jeſus Chriſt.

V. 13. *I my ſelf was not burdenſome to you*] Or, *was not ſlack*, or, *failed in any thing towards you*. See Chap. 11.9.

V. 14. *I will not be burdenſome to you*] Or, *ſlack in any thing towards you*.

V. 15. *gladly ſpent and be ſpent*] That is, not onely beſtow my pains and my eſtate, but alſo my body, and lay down my life for you. Here the Greek Scholiaſt noteth ſeven ſteps or degrees in the Apoſtles love; the firſt, he might have received maintenance from them, (Chriſt ſo commanding it, that the Miniſters of the Goſpel ſhould live of the Goſpel) yet he would not. The ſecond, he was in want, yet would not be chargable to them any way to releeve him. The third, he preached conſtantly to them, though they allowed him nothing for his pains. The fourth, he was at great expence with them. The fifth, he not onely gladly beſtowed what he had among them, but was willing to be beſtowed, and ſacrifice his life for them. The ſixth, this all he doth for thoſe who did but coldly affect him. The ſeventh, though they in no way anſwered him in his love, but as his love ſtill grew hotter to them, theirs grew colder to him, yet he diminiſhed nothing of his love to them, or care for them.

you] Gr. *your ſouls*.

V. 19. *think you that we excuſe our ſelves*] He concludeth, that he writeth not theſe things unto them, as though he needed to defend himſelf, for he is guilty of nothing that is laid againſt him; but becauſe it is behovable for them to doubt nothing of his fidelity, who was their Inſtructer and Apoſtle.

V. 20. *I ſhall be found unto you, ſuch as you would not*] Having confirmed his authority unto them, he rebuketh them ſharply, and threatneth them alſo like an Apoſtle of Chriſt, that he will not ſpare them hereafter, unleſſe they repent, ſeeing that this is the third time he had warned them.

V. 21. *God will humble me*] He calleth the inflicting cenſures upon the Corinthians the abaſing of himſelf, becauſe as their proficiency in Chriſts School and growth in grace was a great cauſe of exaltation and glorying to him: ſo their falling into enormous crimes, and continuing in them without repentance, enforcing him to uſe his Apoſtolical power in cenſuring them, was a great hearts greef unto him, and occaſion of much dejection of mind.

CHAP. XIII.

Verſ. 1. *Coming to you*] Gr. Tec. *ready to come to you*.

In the mouth, &c.] See Deut. 9.15.

V. 2. *if I come again I will not ſpare*] He threatneth here that he will make uſe of his Apoſtolical power, which was very great and extraordinary; for they not onely inflicted ſpiritual Cenſures, but alſo corporal: *Paul* ſtrook *Bar-jeſus* with blindneſſe, Act. 13. 11. *Peter*, *Ananias* and *Saphira* with death; and as was noted before, thoſe who were delivered by them to Satan, ſuffered not onely in ſoul, thereby being terrified in their conſcience, but alſo were often tormented in their body.

V. 3. *Since ye ſeek a proof of Chriſt*] A ſharp reprehenſion; for that while they deſpiſe the Apoſtles admonition, they tempt Chriſts own patience, and while they contemn *Paul* as a miſerable man, they lay nothing herein againſt him which is not common to him with Chriſt. If ye ſeek a proof of Chriſts ſpeaking in me, look to your ſelves, who had all your ſoundneſſe from my Miniſtery, if ye have any.

V. 4. *through weakneſſe*] Saint *Hilary* in his ninth book *de Trinitate* expoundeth this place; through the weakneſſe of his fleſh, which was ſubject to all humane infirmities, ſinne onely excepted: or touching the vile form of a ſervant, which he took upon him when he abaſed himſelf. To clear which paſſage, *Oecumenius farther obſerveth that the word ἀσθένεια in Saint Paul, is taken in a three-fold ſenſe; ſometimes for bodily ſickneſſe, as* 1 Cor. 11. 30. *ſometimes for imbecility and wavering in faith*, Rom. 14. 1. *ſometimes for outward perſecutions, temptations, and afflictions, as it is taken in the former Chapter, verſ.* 9, 10. and ſo he takes the word in this place, ἐπελὴν ὑπομείνας καὶ κίνδυνον καὶ ὕβριν. To infirmities painful Chriſt in his ſtate of humiliation here upon earth was ſubject, but no wayes to any infirmities that are ſinful.

in him] Or, *with him*.

V. 5. *Examine*] Or, *try*.

whether ye be in the faith] He confirmeth that which he ſpake of God appearing in his miniſtery; and he gathereth by the mutuall relation between the peoples faith and the Miniſters preaching, that they muſt either reverence his Apoſtleſhip, upon whoſe doctrine their faith is grounded; or they muſt condemn themſelves of infidelity, and muſt confeſſe themſelves not to be of Chriſts body. Whether ye are in the faith, that is, in the ſtate of faithful Chriſtians; and whether Chriſt live in you by his Spirit which you received by my Goſpel.

reprobates] Or, *unapproved*, or, *rejected*.

V. 6. *reprobates*] Or, *unapproved*, or, *rejected*.

V. 7. *as reprobates*] Or, *unapproved*, or, *rejected*. Not reprobates, but as reprobates, nor ſo ſimply, but in the opinion of ſome. In this verſe he mitigateth his former ſharpneſſe, truſting that they will ſhew themſelves towards their faithful Apoſtles, apt and willing to be taught: adding this moreover, that he paſſed not for his own fame and eſtimation, ſo he may any way further their ſalvation, which is the onely mark that he ſhooteth at.

V. 8. *we can do nothing againſt the truth*] Though it be a true axiome, *Magna eſt veritas & prævalebit*; &, *Veritas laborare poteſt, opprimi non poteſt*; the truth is moſt ſtrong, and cannot be ſubverted: yet it ſeems the Apoſtle here underſtandeth not ſo much truth of doctrine, as truth of life, ſincerity, and true piety. For he threatneth to uſe his Apoſtolical power in puniſhing, which that they might eſcape, he prayeth to God in the ſeventh verſe, that they might do no evil; which exhortation he bindeth with this reaſon; *For we cannot doe any thing againſt the truth*; that is, if you be innocent and walk in the truth, you need not fear any *Anathema*, or Church-cenſure. For the power which the Lord hath given us, is for the ſupporting of the Church, and not deſtroying it, to uphold and maintain innocency and righteouſneſſe, true Religion and virtue, and ſuppreſſe the contrary.

V. 9. even *your perfection*] That all things might be in good order amongſt you, and the members of the Church reſtored, which have been ſhaken and put out of their places.

V. 11. *Be perfect*] To three principal maladies, of which the Corinthians were ſick, ignorance, puſillanimity, and faction, he applyeth three remedies: to the firſt, growth in grace, and the knowledge of Chriſt, and a ſtriving to perfection; ſaying, be ye perfect: to the ſecond, ſpiritual courage; ſaying, be of good comfort: to the third, unity: be of one mind, live in peace.

ANNOTATIONS ON THE EPISTLE OF *PAUL* THE APOSTLE TO THE *GALATIANS*.

The Argument and Analysis.

AFter Saint Paul *had preached the* Goſpel *to the* Galathians, *ſome falſe Teachers addicted to Judaiſme, ſought to inveigle them to their Sect, perſwading them to be circumciſed, and to obſerve all the Moſaical Rites, without which they affirmed, That they could not be juſtified or ſaved: And becauſe this their Doctrine could not conſiſt with that which the Apoſtle had delivered, they derogated what they could from his Authority and Miniſtery,*

Miniſtery, giving it out, That he was a Diſciple of the Apoſtles,and not of Chriſt ; and that Peter,James,*and* John,*who were the Pillars of the Church forbad not the obſervation of the legal Rites ; yea moreover,that* Paul *himſelf,who now ſo much ſtickleth againſt circumciſion, had formerly circumciſed* Timothy. *Againſt theſe corrupters of his Doctrine,and vilifiers of his Perſon and Authority, he was cheefly moved to write this Epiſtle to the* Galatians ; *wherein he proveth,That his calling was immediately from Chriſt,that he was no way inferiour to the cheef Apoſtles, and that the doctrine which he had delivered,concerning Juſtification by Faith without the Works of the Law,was the Truth of God,and firmly grounded upon Scripture.*

The parts of this Epiſtle are three:

1. Hiſtorical,*concerning himſelf,and the courſe of his Miniſtery,*Chap.1,2,*unto the* 16.verſe.
2. Doctrinal, *concerning Juſtification by Faith,and the Abolition of legal Rites and Ceremonies.* From Verſe 16. *of the* 2. Chapter,*unto* Verſe 14. *of the* 5.Chapter.
3. Moral,*wherein he exhorteth the* Galatians *to Chriſtian duties ; namely,To walk and live in the Spirit,to mildneſſe in cenſuring their Brethren,to charity in bearing one anothers burdens,to bounty to their Teachers,to perſeverance in good Works, and rejoycing in the Croſſe of our Lord Jeſus Chriſt.* From Verſe 14. *of the* 5.Chapter, *to the end.*

CHAP. I.

Verſ.1. *NOt of men,neither by man*] Or, *from men.* Not of men : not by the Apoſtles , as Matthias was made an Apoſtle ; nor by the ſuffrages of any particular Church, as Barnabas and Silas ; nor by any man, that is, any mortal man, or any meer man ; but by Chriſt,God and Man, after his reſurrection. This deſcription the Apoſtle addeth of purpoſe to maintain his Apoſtolical calling,and authority, againſt the ſlanders of the falſe Apoſtles, who gave out that he was not lawfully called to the apoſtleſhip. For there are two ſorts of lawful callings to the Miniſtery of the Word : ordinary and extraordinary : the ordinary being indeed of God ; but yet by men following therein the order of God, & ſuch is the calling of the ordinary Miniſters of the Word:another calling there is without humane means,of and by God ; or the Lord Chriſt himſelf ; and ſuch was the calling of the Prophets in the Old Teſtament,and the Apoſtles in the New. This calling is extraordinary,and ever accompanied with the infallibility, or never-erring in doctrine,2 Pet.1.21. Joh.16.13. Now that the Apoſtle Paul had ſuch an extraordinary calling is clearly proved , and the manner thereof deſcribed,Act.9.

but by Jeſus Chriſt] Chriſt no doubt is man,but he is God alſo, and head of the Church, and in this reſpect exempted out of the ordinary number of men : the Apoſtles meaning is,that no meer man, whoſoever was the Author , means , or inſtrument of his calling to be an Apoſtle ; and therefore it is not onely lawful, but altogether divine and equal to that of the reſt of the Apoſtles ; which the Apoſtle urgeth,to ſtop the mouthes of the falſe Apoſtles that vilified his Miniſtery in compariſon of others , to the end that they might introduce the neceſſity of the Moſaical ceremonies , which the Apoſtles made uſe of among the Jewiſh novices, but Paul had quite caſheered amongſt the Gentiles.

V.4. *Who gave himſelf for our ſins*] Gave himſelf to death, to expiate our ſins by his moſt precious bloud.

deliver us from] Gr. *take us out.*

preſent evil world] Out of that moſt corrupt ſtate which is without Chriſt,Joh.17.15.

V.5. *for ever and ever*] Gr.*for*,or,*to worlds of worlds.*

V.6. *removed*] He uſeth the paſſive voyce to caſt the fault upon the falſe Apoſtles,and the Preſent Tence, *μετατίθεσθε*, to give them to underſtand,that it was not already done,but in doing.

from him that called you] Either from God, who of his great mercy called you inwardly to the knowledge of his free grace in Chriſt, or from me who called you outwardly by the preaching of the Goſpel to the grace of Chriſt.

V.7. *pervert the Goſpel of Chriſt*] For there is nothing more contrary to free juſtification by faith , which is the ſumme and main ſcope of the Goſpel , than to maintain juſtification by the Moſaicall rites,or the works of the Law.

V.8. *though we,or an Angel from heaven*] Or, *if we.* This is an impoſſible caſe , but the Apoſtle by propounding it, moſt confidently averreth the certainty of the curſe that ſhall come upon thoſe that preach any other Goſpel. See the like form, Joh.8.55. *If I ſhould ſay I know him not,I ſhall be a lyar* ; and 1 Cor.13.1,2,3.

other Goſpel unto you,&c.] Adding of his own invention any thing unto the ſubſtance of the doctrine, any article of faith or ſacrament; which was the practice of the falſe Apoſtles ; teaching, that we muſt be juſtified, not by faith alone , but by Moſaical rites alſo , and the works of the law. And it is worthy the obſerving, that the Apoſtle ſaith not , If we or an Angel from heaven preach unto you any Goſpel contrary to that which we have preached ; but, παρ' ὃ, τὸ ὅσον δήποτε μικρὸν, beſide that, or other than that we have preached : whereby he inſinuates , *ſaith Chryſoſtome and Oecumenius, that it is an accurſed thing to make any the leaſt addition to the doctrine of the Goſpel,*Rev.22.19.

than that] Gr.*beſide that.*

V.9. *than that*] Gr.*beſide that.*

V.10. *perſwade men,or God*] Or, *make faith to men* ; or, *ſeek to endear our ſelves to men* ; or,*plead my cauſe before men.* That is,doe I perſwade you to obey men,or God ? or,do I ſtudy to pleaſe,or ſeek to approve my ſelf and my miniſtery to men, or to God ? for ſo the word πείθω ſometimes ſignifieth,as in that proverbial verſe, *δῶρα θεοὺς πείθει, δῶρ' αἰδοίους βασιλῆας*

for if I yet pleaſed men] If I ſhould yet ſeek to pleaſe men, as I did when I was zealous of the traditions of my fathers , and perſecuted the Church of God extremely , to gain the more favour of mine own Nation, I ſhould not be a true ſervant of Chriſt, but diſſemble with God and the world.

V. 12. *revelation of Jeſus Chriſt*] Whether this revelation was when he journied to Damaſcus, and was ſmitten to the ground, and there ſhone round about him a light from heaven , and Chriſt ſpake unto him, Act.9.5. *as Saint Jerome conceiveth* ; or when he was rapt up in Paradiſe, 2 Cor.12.4. *as Aquinas imagineth* , it cannot be certainly defined ; onely this is certain, that Saint Paul had the knowledge of the Goſpel by immediate revelation from Chriſt.

beyond meaſure,&c.] See Act.9.1.

V. 14. *above many mine equals in mine own Nation*] Gr. *equals in years.*

traditions of my fathers] Either he meaneth the Phariſaical traditions,for he was a Phariſee, and the ſon of a Phariſee. Or, he may underſtand by *traditions* ſuch ordinances as his fathers received from God himſelf ; but with this erroneous opinion of the Phariſees ,that he might be juſtified before God for thoſe legall obſervations. This Text ſeemeth to be parallel to Phil. 3. 6. *Concerning zeal , perſecuting the Church, touching the righteouſneſſe which is in the Law , blameleſſe.*

V.15. *ſeparated me from my mothers womb*] He ſpeaketh of Gods everlaſting predeſtination, whereby he appointed him to be an Apoſtle,whereof he maketh three degree;The everlaſting counſel of God, his appointing from his Mothers wombe, and his actual calling. See Rom.1.1.

V. 16. *I might preach him*,&c.] See Epheſ.3.8.

I conferred not with fleſh and bloud] Or, *conſulted.* This may ſeem contrary to that which himſelf ſaith, Chap.2.2. I communicated the Goſpel with them at Jeruſalem. But the reconciliation is eaſie ; here he denyeth that he conſulted with fleſh and bloud, that is, with any man living, namely, whether he were rightly inſtructed in the Goſpel , or whether he ought to preach it ; for of this he neither did nor could make queſtion after he received the Goſpel by the immediate revelation of Chriſt : but there he affirmeth, that he communicated with the Apoſtles at Jeruſalem , not to learn any thing from them,for that he expreſly denies Verſe 6. but to receive a teſtimony from them of his conſent with them in the doctrine he had preached in Arabia and Syria ; for he had preached the Goſpel before he conferred with them.

V. 18. *I went up*] Or, *I returned.*

to ſee Peter]Gr.Tec. *to enquire of Cephas.* The Greek word ἱστορῆσαι, ſignifieth more than to *ſee* or *viſite*,namely, *as Heſychius explaines the word, πυνθάνειν ἐρωτᾷν,* to enquire into, to take ſpecial notice of, and acquaint himſelf with Peter and his proceedings.

V. 19. *other of the Apoſtles ſaw I none*] Becauſe it might be objected, that indeed he was called of Chriſt in the way, but afterwards was inſtructed by the Apoſtles and others,and ſo was not of the number of them that were to be credited without exception : Saint Paul anſwereth, that he began ſtraightway after his calling,to preach the Goſpel at Damaſcus,and in Arabia,and was not from that time at Jeruſalem,but onely fifteen days,where he ſaw onely Peter and James; and after he began to teach in Syria and Cilicia , with the conſent and approbation of the Churches of the Jews , who knew him onely by name , ſo far off was it that he was there inſtructed by them.

V. 22. *And was*] Or, *But was.*

V. 24. *And they glorified God in me*] They glorified Chriſt who ſpake in me ; or they glorified God for me , they bleſſed his Name for my converſion ; or *as the Greek Scholiaſt* , they praiſed God in me : not this or that Teacher , but God himſelf, who alone was my Teacher.

CHAP. II.

Verſ. 2. *I went up by revelation*] Gr. *according to revelation*. He was not ſent for by the Apoſtles to Jeruſalem, there to give an account of his preaching; but the Spirit by ſpecial revelation moved him, that by conferring with the Apoſtles themſelves, and knowing their reſolution in the main point then in difference concerning the obſervation of legal Rites, he might ſtop the mouthes of the falſe Apoſtles, who gave out that he taught divers doctrines from them, and conſequently that the faithful were rather to follow them than him, they being more, and he but one; they converſing with Chriſt himſelf, and called to the Apoſtleſhip before his Aſcenſion, Saint Paul after.

communicated unto] Gr. *conſulted with*. Chap. 1. 16.

privately] Or, *ſeverally*.

had run in vain] By the metaphor of *running*, he ſetteth forth his alacrity, earneſtneſs and diligence; like to theirs who prove maſteries, and run in a race for a rich prize. (1 Cor. 9. 26. 2 Tim. 4. 7.) Now in thoſe that run in a race, two things are conſiderable, their labour and ſwiftneſs in running, and the end for which they run; to wit, the gaining the prize; which if they miſs, they run in vain. This prize he accounted the fruit of his preaching, which had been little or none among the Jews, who were zealous of the Moſaical Rites, if by his communicating with the chief Apoſtles he had not taken away that rub which was caſt in his way, that his preaching and practice was diſſonant from theirs: although the Apoſtle nothing doubted of the certainty of his doctrine, yet becauſe there were certain reports caſt abroad of him, that he was of another opinion than the reſt of the Apoſtles were, which thing might have hindered the courſe of his Miniſtery, and in ſome places quite ſtop'd it, he took this journey to Jeruſalem, to remove that obſtacle.

V. 4. *which we have in Chriſt Jeſus*] Freedom from the curſe of the moral Law, and the burden of the ceremonial, which we have in Chriſt, that is, in Chriſtianity, or purchaſed by Chriſt, who in the fulneſs of time was made of a woman, and made under the Law; to redeem them that are under the Law, Gal. 4.4. Chap. 5. 1.

V. 5. *gave place*,&c.] We gave no way to thoſe crafty companions, who by deceit and counterfeit holineſs crept in among the faithful, who came to eſpie our liberty, that thereby they might enſnare and enthral us: to theſe we gave no reſpit not for an hour, to lay their traps for us, nor in any thing yeelded unto them, to betray our Chriſtian liberty.

with you] Gr. *to*.

God accepteth no mans perſon] See Rom. 2. 12.

ſeemed to be ſomewhat] Gr. *are of reputation*.

V. 7. *The Goſpel of the uncircumciſion was committed unto me*] That is, I had commiſſion to preach to the Gentiles who were uncircumciſed, as Peter to the Jews: which commiſſions were not yet ſo reſtrictive, but that Saint Peter preached to the Gentiles, and Saint Paul to the Jews, as it may be clearly proved out of the Acts of the Apoſtles; but the Goſpel of circumciſion is ſaid here to be committed to Saint Peter, and of uncircumciſion unto Paul; becauſe Peter was firſt and chiefly ſent to preach to the Jews, and Saint Paul to the Gentiles, and God moſt bleſſed Saint Peters labour among the Jews, and Saint Pauls among the Gentiles.

V. 8. *was mighty in me towards the Gentiles*] Gr. *wrought in me*. Word for word, wrought effectually: and this efficacy ſhewed it ſelf in three things eſpecially; the great number of converts, the power of miracles, and the extraordinary gift of the holy Ghoſt beſtowed upon the faithful by the means of his miniſtery.

V. 9. *who ſeemed to be pillars*] Or, *were counted*. Whom alone, and onely theſe men counted for pillars of the Church, to ſupport it, and the doctrine of faith, by whoſe authority if my preaching were not upheld, it muſt fall to ground. *Oecumenius out of Euſebius his firſt book of Eccleſiaſtical Story, and Clemens Alexandrinus writeth, that this Cephas mentioned with James and John, was not Peter the Apoſtle, but one of the* 70 *diſciples of that name: but S. Jerome in his Comment. in epiſt. and Greg. Hom.* 18. *upon Ezekiel refute this opinion, and it may eaſily be diſproved out of this Text, for it is not likely that the Apoſtle would have ranked any of the* 70 *diſciples with James and John, two of the chief Apoſtles and pillars of the Church; neither would the falſe Apoſtles have oppoſed the authority of one of the* 70 *diſciples againſt Saint Paul, whom they could not deny to be an Apoſtle. Beſides, to take away all ambiguity, the Apoſtle verſe* 11. *calleth him Peter.*

V. 10. *ſhould remember the poor*] That is, to make collections in the Churches of the Gentiles for the Saints of Jeruſalem; which Saint Paul did moſt willingly and effectually, as appears out of the 1 Cor. 16. & 2 Cor. 8. 9.

forward to do] Gr. *diligent*, or *careful*.

V. 11. *Peter*] Gr. Tec. *Cephas*.

I withſtood him to the face, becauſe he was to be blamed] Gr. *condemned*. Some interpret κατὰ πρόσωπον, in outward appearance and in ſhew: for they conceive that Peter and Paul were not in earneſt, but the one reproved the other before the multitude, and the other replied not at all though he could juſtly, that by the reproof of the one, and ſilence of the other, both Jews and Gentiles there preſent, might learn that the Judaical rites were not to be eagerly retained, but by degrees to be relinquiſhed, and as it were honourably to be interred; *This was the opinion of S. Jerome (who is as hot with S. Auſtine about this quarrel of the Apoſtles, or rather hotter than the Apoſtles themſelves) And of the Greek Fathers, whom he alleageth for himſelf. Their chief reaſon was this, that if Saint Paul had reproved Peter in earneſt for his complying at this time with the Jews, he had reproved him for that of which himſelf was guilty. For he as he profeſſeth, that to the Jews he became a Jew, that he might win the Jews, ſo by the advice of James and the Elders,* Acts 21. 24. *he ſhaved his head, and purified himſelf with four other men that had a vow on them. But S. Auſtine affirmeth moſt truly, that Saint Paul reproved Saint Peter in earneſt. For the Text ſaith, which is part of the Canonical Scripture, and therefore infallible, that Saint Peter was faulty and to be blamed.* His fault was, as is afterwards expreſſed, diſſimulation, and halting between two opinions; before the Jews came from James, he freely converſed with the Gentiles, and did eat of meats prohibited by the Law of Moſes: but after theſe came, for fear of diſpleaſing them, in the lawful uſe of his Chriſtian liberty, he withdraweth himſelf from them, and giveth a great ſcandal to the Gentiles, and a blow to Saint Pauls preaching, who had taught that thoſe legal ceremonies were now aboliſhed, and all Chriſtians freed from that yoke. What Saint Paul did was of another nature by the advice of James, to refute a falſe ſlander caſt upon him, when there was no Gentiles by, to be ſcandalized thereat.

V. 13. *diſſembled likewiſe with him*] Gr. *joyned in hypocriſie with*.

diſſimulation] Gr. *hypocriſie*.

V. 14. *walked not uprightly*] Gr. *with a right foot*. Word for word, the Original ſignifieth, to walk with a right foot, which he oppoſeth to halting and diſſembling.

truth of the goſpel] He calleth the truth of the Goſpel, both the ſincere doctrine it ſelf, and alſo the uſe of the ſame, which we call practice.

If thou, being a Jew, liveſt after the manner of Gentiles] He meaneth not that Saint Peter lived diſſolutely after the manner of the Gentiles, as thoſe whom the zealous Father reprehending ſaith, *Gentes agimus ſub nomine Chriſti*: But that like the Converts among the Gentiles, he uſed his Chriſtian liberty, in eating all ſorts of meats, without putting a difference between clean and unclean.

why compelleſt thou the Gentiles] Gr. Tec. *how is it that thou compelleſt*.

V. 15. *not ſinners of the Gentiles*] Sinners eſtranged from the covenant of grace, deſtitute of the Rule of the Law, men in a deplorate and deſperate eſtate, ſuch as the Jews accounted all the Gentiles and Paynims to be in, Epheſ. 2. 12. and yet themſelves could not be juſtified by the Law, which they of all other might have made the leaſt claim unto.

V. 16. *by the works of the law ſhall no fleſh be juſtified*] See Rom. 3. 20.

V. 17. *But if while we ſeek to be juſtified*] Before he goeth any further, he meeteth with their objection who abhorred the doctrine of free juſtification by faith; becauſe, ſay they, men are by this means withdrawn from the ſtudy of good works, and in this ſort they framed their objection; If ſinners ſhould be juſtified through Chriſt by faith without the law, Chriſt ſhould ſeem to approve ſinners, and as it were exhort them thereunto by his miniſtery: Paul anſwereth, that this conſequence is falſe, becauſe Chriſt deſtroyeth ſin in all true beleevers. For therefore, ſaith he, do men flee unto Chriſt through the terrour and fear of the law, that being quit from the curſe of the law, they may be ſaved by him, and that he together with his juſtifying them, beginneth in them by little and little that ſtrength and power of his, which deſtroyeth ſin, to the end, that the old man being aboliſhed by the virtue of Chriſts death, he may live in them, and they may conſecrate themſelves to God: therefore if any man give himſelf to ſin after he hath received the Goſpel, let him not accuſe Chriſt, nor the Goſpel, but himſelf, for that he deſtroyeth the work of God in himſelf.

by Chriſt] Gr. *in*. See Rom. 3. 4.

V. 18. *deſtroyed*] Gr. *have diſſolved*.

V. 19. *through the law am dead*] Or, *by*. Gr. *was*. The law which terrifieth the conſcience, bringeth us to Chriſt, and he onely cauſeth us to die to the law. Indeed, becauſe that by making us righteous, he taketh away from us the terrour of conſcience, and by ſanctifying us, cauſeth a through-mortifying of luſt in us; that it cannot take ſuch occaſion to ſin by the reſtraint which the law maketh. See Rom. 7. 10, 11.

V. 20. *I now live in the fleſh*] By living in the fleſh, he underſtandeth not walking according to the fleſh, or living in a carnal and fleſhly manner, but living in this frail and mortal body.

gave himſelf for me] What he ſpeaketh of himſelf belongeth to all true beleevers; but he applieth the benefit of Chriſts paſſion to himſelf in particular, as well to teach us ſpecial faith and affiance in Chriſt, as to enflame our love to him, to whom we are as much indebted, as if he had ſhed his bloud for us alone and in particular.

V. 21. *dead in vain*] Although there be many uſes and benefits of Chriſts death, beſides our juſtification; yet the Apoſtles argument is very ſtrong, that there would have been no neceſſity for our ſalvation that Chriſt ſhould have died, and by his bloud expiated our ſins, if men might have been juſtified by the works of the law, either ceremonial or moral.

CHAP. III.

Verſ. 1. *WHo hath bewitched you*] The word in the Original, ἐβάσκανε, is derived, ἀπὸ τοῦ φάεσι καίειν, burning with the eye, ſignifying a kind of witchcraft practiſed upon the eyes of young children and cattel, according to that of the Poet; *Neſcio quis teneros oculus mihi faſcinat agnos:* and the meaning of the Apoſtle is, that as thoſe witches, who caſt venemous beams out of their eyes, miſchief children and ſucklings; ſo thoſe falſe teachers poyſoned the tender faith of the Galatians: or as the devil by thoſe witches put out the eyes of the body, ſo the evil ſpirit by thoſe falſe teachers his inſtruments, put out the eyes of their minde; *ut quomodo tenera ætas noceri dicitur faſcino, ſic etiam Galatæ in Chriſti fide nuper nati & nutriti lacte veluti quodam faſcinante ſint nociti, & ſtomacho fidei nauſeantes Spiritus ſancti fidem evomuerint.*

crucified among you] Chriſt was laid before you ſo notably and ſo plainly, that you had his lively image as it were repreſented before your eyes, as if he had been crucified in your ſight: or Chriſt was crucified among you, that is, ſuffered much in his members perſecuted among you. In which ſenſe Chriſt ſpeaking to S. Paul ſaid; *Saul, Saul, why perſecuteſt thou me?* Act. 9. 5, 6. and to S. Peter, a little before his death, *I go again to Rome to be crucified*, as we read in the *Eccleſiaſtical* Stories.

V. 2. *received ye the Spirit*] Thoſe ſpiritual graces and gifts, which were a ſeal as it were to the Galatians, that the Goſpel that was preached unto them was true. But here it may be objected, that the Galatians received not the Spirit by faith, but faith by the Spirit. For faith is the gift of God, and a ſpecial work of the Spirit in the heart. Hereunto it may be anſwered, that either the Apoſtle meaneth by the Spirit, the extraordinary gifts of the ſpirit, as the gift of tongues, and healing, which the Galatians received by Pauls preaching the Chriſtian faith among them; or elſe he meaneth by the Spirit, the ſpirit of comfort, and ſanctification, which goeth not before, but followeth true faith; for being juſtified by faith we have peace with God, and feel the ſpirit of comfort within us.

of faith] That is, the word and doctrine of faith, Rom. 10. 8.

V. 3. *perfect by the fleſh*] By the fleſh, he meaneth the ceremonies of the law, againſt which he ſetteth the Spirit, that is, the ſpiritual working of the Goſpel. Heb. 7. 16. & 9. 10.

V. 4. *ſo many*] Or, *ſo great.*

in vain] εἰκῆ, That is, without any profit; So *S. Baſil uſeth the phraſe, Hom. adv. Heb.* ὦ πόσας νύκτας εἰκῆ ἠγρυπνήσατε, *O how many nights have you watched, how many days have you ſpent unprofitably?*

V. 6. *Even as Abraham beleeved God*] See Gen. 15. 6.

accounted to him] Or, *imputed.*

for righteouſneſs] Gr. *to.*

V. 8. *In thee ſhall all nations be bleſſed*] See Gen. 12. 3.

V. 9. *with faithful Abraham*] Not by faithful Abraham: to give us to underſtand, that the bleſſing cometh not from Abraham, but from him by whom Abraham and all his poſterity is bleſſed.

V. 10. *are of the works of the law*] They who are of the works of the law, that is, they which ſtand upon the works of the law for their juſtification, or which value their righteouſneſs by the performance of the law are accurſed, therefore they are bleſſed which are of faith, that is, they who have righteouſneſs by faith.

Curſed is every one that continueth not in all things] See Deut. 27. 26.

V. 11. *The juſt ſhall live by faith*] See Hab. 2. 4. Rom. 1. 17. Heb. 10. 38.

The man that, &c.] See Levit. 18. 5.

V. 12. *the law is not of faith*] The Law promiſeth life to all that keep it, and therefore if it be kept it juſtifieth and giveth life; but the Scripture attributing righteouſneſs and life to faith, taketh it from the Law, ſeeing faith juſtifieth by imputation of anothers righteouſneſs, and the law by the performing of the work in our own perſon.

V. 13. *hath redeemed us from the curſe of the law*] In theſe words he preventeth an objection, How can they be bleſſed whom the Law pronounceth to be accurſed? becauſe Chriſt ſuſtaineth the curſe which the Law laid upon us, that we might be quit from it.

Curſed is every one, &c.] See Deut. 21. 23.

V. 15. *covenant*] Or, *teſtament.*

V. 16. *And to ſeeds, as of many; but as of one*] The word *ſeed* is ſometimes taken for the whole poſterity, as Gen. 15. 18. Sometimes for a particular perſon deſcended from ſuch an one, as Gen. 4. 25. and 21. 13. and here the Apoſtle ſheweth that it muſt be taken in the ſecond ſenſe, teaching that Chriſt is that *ſeed*, as it is afterwards expounded.

which is Chriſt] That is, all his myſtical body, *viz.* the whole Church, having all their life and being from him, and alſo participating of the glory of his name; all which are as one ſeed conſiſting of Jews and Gentiles, 1 Cor. 12. 12. For it is the ſcope of the Apoſtle to prove the aſſurance of eternal life to all beleevers for Chriſts ſake, according unto the promiſe made unto Abraham.

V. 17. *which was four hundred and thirty years after*] Theſe years are to be reckoned from the promiſe firſt made to Abraham, which fell upon the 75. year of his age.

V. 19. *Wherefore then* ſerveth *the Law*] If the inheritance be not by the law, then why was the law given after the promiſe was made? the Apoſtle anſwereth, to reprove and convince men of ſin, and ſo to teach them to look unto Chriſt in whom at length that promiſe of ſaving all people together ſhould be fulfilled, and not that the law was given to juſtifie men.

becauſe of tranſgreſſions] To make them known, Rom. 3. 20. & 7. 7. and to convince men thereof; to diſcover the hainouſneſs of ſin, and to ſeal the condemnation thereof; thus to drive men to ſeek for the remedy of grace in the promiſed Meſſiah.

till thy ſeed ſhould come] This uſe of the ſervile manuduction was to laſt during the Churches infancy, and proneneſs to fall into ſin by infirmity, or ignorance; but it was to be laid by and ſurceaſe at the coming of Chriſt into the fleſh, who collecting into one and the ſame body the whole Church of Jews and Gentiles together, ſupplying the ſame with the abundant graces of the Spirit in knowledge and virtue, hath made the ſame to be effectually acknowledged the bleſſed ſeed, or progeny of the children of God, verſ. 26. wholly ſet and bent to love and obey him by the Spirit of adoption and grace, and not by the ſpirit of terrour as of old, Rom. 8. 15.

ordained by angels] God would ſhew in the very outward manner which he obſerved in giving the law, that thereby there was no acceſs for man to his grace for obtaining life and the inheritance; and therefore he appeared there in ſuch an extremity of terrour, that upon the peoples requeſt which was not able to endure thoſe terrours, it was needful that Moſes came between, who was as the mediatour of that communication, Exod. 20. 19. Heb. 12. 19. being therein the type of Chriſt the onely Mediatour of propitiation, by whom we have acceſs to God with confidence. Now although there is no mention made of the miniſtery of Angels by Moſes in giving the Law, yet may it well be gathered from divers other Texts of Scriptures, as Act. 7. 53. Heb. 2. 2.

in the hand of a Mediatour] Some by this Mediatour underſtand Moſes, whom God did uſe as an interpreter between himſelf and the people in giving the Law: others underſtand Chriſt himſelf by whom God led the people of Iſrael out of Egypt through the wilderneſs, and ſpake to Moſes on Mount Sinai, Act. 7. 38. 1 Tim. 2. 5.

V. 20. *Now a mediatour is not a* mediatour *of one*] Either the meaning is, a Mediatour is not a Mediatour of one party, but betwixt two, and thoſe diſagreeing; this ſheweth that at the giving of the Law there was a difference and a diſtance between God and us, which difference grew from this, that we were tranſgreſſours of the Law: or the meaning is, a Mediatour is not a Mediatour of one Covenant onely, but as well of the Covenant of grace as of the Covenant of works.

but God is one] In theſe words he taketh away an objection, leſt any man might ſay, that ſometimes by conſent of the parties which have made a Covenant, ſomething is added to the Covenant; or the former Covenants are broken; this, ſaith the Apoſtle, cometh not to paſs in God, who is always one and the ſelf ſame, and like to himſelf, and hath the ſame ſcope and end in both his Covenants; for Chriſt is the end of the Law: or, that God is ſtill the ſame in holding a diſtance between himſelf and tranſgreſſours, if they ſeek to be juſtified by the Law.

V. 22. *all under ſin*] See Rom. 3. 9.

V. 24. *Wherefore the law was our ſchool-maſter*] A means and inſtrument to rule and regulate our minds and actions agreeable to the infancy of the Church with a great deal of auſterity. The Jews under the law here are compared to children, and the faithful under the Goſpel to men of riper years that need no ſchool-maſter; the ſchool-maſter is the Law, both Moral and Ceremonial. For the Moral Law leadeth unto Chriſt by convincing us of ſin, and denouncing the curſe againſt it, ſhewing us thereby that if we deſire to eſcape that curſe we muſt flie to Chriſt for refuge, who hath redeemed us both from ſin and curſe; and the Ceremonial Law alſo brings us unto Chriſt; becauſe the ſame not onely convinceth men of ſin, but alſo exhibiteth types and figures of Chriſt and his benefits: and teacheth that whatſoever was ſhadowed out by them, was truly to be found in Chriſt, Heb.9.10,11.

V. 27. *as many of you*] See Rom.6.3.

as have been baptized into Chriſt] To all that are baptized in Chriſts Name with the inward baptiſm as well as the outward Chriſt is effectually applyed, even like a garment to the body, to communicate unto them his juſtice, life, right, and dignities: that as himſelf is the Son of God by nature, they ſhall be made his children by grace and adoption, and that without all diſtinction of either nation, ſtate, or condition.

have put on Chriſt] As a ſpiritual garment wherewith our ſpiritual ſhame and nakedneſs is covered, and we are adorned as with rich and comely apparel.

V. 28. *for ye are all one in Chriſt Jeſus*] That is, countrey, ſex, or nation makes no difference; but if we are true beleevers, we are in equal eſteem with God; or we are all one in Chriſt, that is, we make all one myſtical body communicating with Chriſt as our head, and one with another as members.

CHAP. IV.

Verſ. 1. N*Ow I ſay*] He declareth that by another ſimilitude which he ſaid before, concerning the ſchool-maſter: for he ſaith that the Law, that is, the whole government of Gods houſe according to the law, was as it were a kind of Tutorſhip, or office of an Over-ſeer appointed for a time, and that we ſhould at length come to be at our own liberty, and live as children, not as ſervants. Moreover he ſheweth by the way, that that governance of the Law was as it were an A. B. C. or Accidence in compariſon of the doctrine of the Goſpel.

V. 3. *elements of the world*] Or, *rudiments*. By the elements of the world he underſtandeth the corporal types and carnal Ceremonies of the Law, which are called elements or rudiments; becauſe that God by them inſtructed the Church as it were by rudiments, and afterwards powred out his holy Spirit moſt plentifully in the time of the Goſpel.

V. 4. *when the fulneſs of the time*] The full grown age of the Church to be freed from under this wardſhip; or when the time was fulfilled which God had appointed for to ſend his Son into the world.

God ſent forth his Son] ἐξαπέστειλε, He ſent out of himſelf, or his eſſence; or from heaven: for God would have that the eternal Son in his boſom by taking humane fleſh ſhould come out of him as it were, and manifeſt himſelf unto the world; or iſſue forth out of the eternal palace of his glory, and in his own perſon upon earth fulfill the work of the redemption of mankinde.

made of] Not born as other men, but made by the holy Ghoſt out of the fleſh and bloud of the Virgin Mary, without the concurrence of man, Gen. 3. 15. Iſaiah 7. 14. Mic. 5 3. Luk. 1. 31. & 2. 2.

a woman] The word γυνὴ, is here taken, as often elſe where in Scripture, for the name of the ſex, and generally a maid that is marriageable is termed by the Greeks γυνὴ. So ſaith *Procopius*, γυνὴ λέγεται ϗ ἡ παρθένος, ἡλικίας γὰρ κλῆσις, and ſo the civil Lawyers; *titulo de verb. ſignif. Mulieris appellatione etiam virgo viripotens continetur.* This text therefore maketh nothing for *Helvidius*, nor againſt the perpetual virginity of Mary.

made under the law] Having taken upon him the form of a ſervant, Phil. 2. 7. he made himſelf ſubject to the entire obſervation and ſatisfaction of the whole law: thereby to purchaſe to all beleevers the right and claim to eternal glory, and to deliver them not onely from the malediction of the Law, but alſo from the burden of all the legal rites and ceremonies.

V. 5. *under the law*] That is, that were under the yoke of the ceremonial law, and alſo under the curſe of the moral; whereof he ſpeaketh in the former Chapter.

the adoption of ſons] Therefore was the Son of God ſent to redeem us, that he might purchaſe and graciouſly communicate the right of Son-ſhip (which he hath by nature) to all the faithful, 2 Cor. 6. 18. This adoption of the Son of God was from everlaſting, but is revealed and ſhewed in the time appointed for it.

V. 6. *And becauſe ye are ſons*] He ſheweth that we are in ſuch ſort free and ſet at liberty, that in the mean ſeaſon we muſt be governed by the Spirit of Chriſt, which reigneth in our hearts, and teacheth us the true ſervice of the Father; but this is not to ſerve, but rather to enjoy true liberty as becometh ſons and heirs.

the Spirit of his Son] See Rom. 8. 15. The holy Ghoſt is both of the Father and the Son: but there is a peculiar reaſon here why he is called the Spirit of his Son; to wit, becauſe the holy Ghoſt ſealeth up our adoption in Chriſt, and giveth us a full aſſurance of it.

V. 7. *a ſervant*] The word *ſervant* is not taken here for one that liveth in ſin, which is proper to infidels, but for one that is yet under the Ceremonies of the Law, which is proper to the Jew.

an heir of God] Some read *heir by God*, that is, by his grace and mercy; others, *heir of God*, becauſe coheirs of Chriſt, who is the Son and Heir of God.

V. 9. *turn ye again*] Or, *turn ye back*.

to the weak and beggarly elements] Or, *rudiments*. The carnal Rites of the Moſaical Law are called here *weak and beggarly elements*, being conſidered apart by themſelves, without Chriſt; and for the Galatians to fall back from Chriſt to theſe Ceremonies, was nothing elſe but to caſt away riches, and follow beggery.

V. 10. *Ye obſerve days*] Ye, following the doctrine of the falſe apoſtles, place holineſs and righteouſneſs in the Moſaical obſervations of *days*, the Jewiſh Sabbath returning every week; and *moneths*, that is, the Feaſts of the new Moons; and *times*, that is, the ſolemn yearly feaſts of the Paſsover, the Pentecoſt, and Tabernacles; and *years*, that is, every fiftieth year, being the year of Jubile.

V. 12. *be as I* am] He mitigates and qualifies thoſe things wherein he might have ſeemed to have ſpoken too ſharply, declaring his good will towards them in ſuch ſort, that the Galatians could not but either be utterly deſperate, when they read theſe things, or acknowledge their own lightneſs with tears, and deſire pardon. Be you as I am, that is, take me for an example, who was once as zealous for thoſe Legal Rites, as you are now; but now I count them, and all things elſe, but as dung, in compariſon of the excellent knowledge of Chriſt. Phil. 3. 9.

V. 13. *through the infirmity of the fleſh*] Either through the infirmity of your fleſh I preached unto you; that is, I condeſcended to your capacity, and preached ſuch doctrine as you were able to bear away: or, through the infirmity of my fleſh, either being infirm in body, or much broken through manifold griefs and afflictions which I ſuffered among you. 1 Cor. 2. 3.

V. 14. *And my temptation*] That is, thoſe daily troubles wherewith the Lord tried me amongſt you. Acts 20. 19.

V. 15. *where is then the bleſſedneſs*] Or, *what was then*. What is become of the great applauſe which you gave me at my firſt preaching, counting your ſelves moſt happy in me your Apoſtle? or, what talk was there abroad in the world, how happy you thought your ſelves, and bleſſed the time God ſent me amongſt you?

V. 16. *Am I therefore become your enemy*, &c.] Sith all men naturally deſire the truth, and love it, how comes it to paſs that any man ſhould be hated for ſpeaking the truth? *Saint Auſtine in his confeſſions yeeldeth a reaſon by diſtinguiſhing of truth*, Omnes amant veritatem lucentem, ſed non redarguentem; *all men love the truth, when that truth concerneth not themſelves, they love truth ſhining, but not convincing; they love the truth when ſhe diſcovereth her ſelf, not when ſhe diſcovereth themſelves.* Hence is that true proverb, *Obſequium amicos, veritas odium parit.* The beams of the Sun, which refreſh and clear a ſound eye, offend a ſore eye, *urit enim fulgore ſuo.*

V. 17. *They zealouſly affect you*] Or, *they are jealous over you.* He compareth the falſe teachers to jealous wooers, who can by no means endure any corrival; therefore, ſaith the Apoſtle, they exclude you from me, and the true doctrine of faith, which I have delivered unto you, that you may be wholly theirs, and I have no part in you: they zealouſly affect you, but not well, becauſe not to a good end, but to impropriate you to themſelves, and make advantage of you.

exclude you] Or, *exclude us.*

V. 18. *But* it is *good to be zealouſly affected always*] The faithful are to be commended for their zealous affection, and entire love to their Paſtours, eſpecially if it be conſtant, and for the truths ſake; but the Galatians have quite forgotten me, ſince my departure from you: Out of ſight, out of minde.

V. 19. *of whom I travail*] Ye are my children, whom with much pain and travail I brought forth before to Chriſt, but now ye have corrupted and defaced his image, and are fallen away from your former profeſſion; and therefore I am now in labour with you, and travail with exceeding great pain the ſecond time, till Chriſt be again perfectly formed in you, and you receive the right ſhape of Chriſtians.

V. 20. *change my voice*] That is, either uſe other words among you, and turn my complaints into praiſes; or change my ſpeech into groans, and my words into tears, to bewail your apoſtaſie; and by thoſe true ambaſſadours of my affection to perſwade you to return to your former profeſſion.

I ſtand in doubt of you] Or, *I am perplexed for you*. Gr. *in you*.

V. 23. *born after the fleſh*] That is, born, as all men are, by the common courſe of nature; for Agar was young, and it ceaſed not to be with her after the manner of women; whereas the womb of Sara was dead, and ſo the birth of Iſaac from her was, as the Apoſtle ſpeaketh, a ſimilitude of the reſurrection, above the power and force of nature.

by promiſe] By virtue of the promiſe which Abraham laid hold on for himſelf and his true ſeed: for otherwiſe Abraham and Sara were paſt begetting and bearing of children.

V. 24. *Which things are an allegory*] Which are indeed a true ſtory of things paſt, but yet do ſignifie ſomewhat elſe beſides, as being types and repreſentations of ſpiritual things, as likewiſe was the Braſen Serpent, John 3. 14. the marriage of Adam and Eve, Epheſ. 5. 32. the paſſing of the Iſraelites over tho Red ſea, 1 Cor. 10. 1, 2. and the deluge, 1 Pet. 3. 21.

for theſe are the two covenants] Or, *Teſtaments*. That is, ſhew forth, point, and ſignifie a ſacramental kinde of ſpeech, like to that, Geneſ. 41. *26.* and Matth. 26. *26.* The two Covenants are the *old* and the *new*; the *old*, of the Law, wherein promiſe is made, that thoſe who perfectly keep the Law ſhall thereby obtain ſalvation: and the *new*, of the Goſpel, wherein eternal life is promiſed to ſinners that repent and beleeve in Chriſt. Jer. 31. 31. Heb. 8. 8, 9.

which gendreth to bondage] Which bringeth forth children that are in bondage: for the law requireth a perfect obedience of men, or in caſe of failing, pronounceth a curſe upon them; and of it ſelf it is unable to free them from their natural ſervitude, and much more unable to procure them the grace of God, and the inheritance of everlaſting life.

V. 25. *For this Agar is mount Sinai in Arabia*] Either the meaning is, Agar is alſo called Sinai, a mount in Arabia, whither Agar fled with her ſon Iſmael, being thruſt out of Abrahams houſe, from whom the mount it ſelf (as ſome affirm) was afterwards called Agar by the Arabians, and from thence they themſelves are called Agarens, Pſal. 83. *6.* Or the meaning is, Agar is a figure or image of Sinai, and of the Covenant of the Law, which was proclaimed on it; as Agar was a ſtranger without the bleſſed Seed, ſo was Sinai in Arabia the land of the Iſmaelites, who iſſued forth from Agar, without the limits of the land of promiſe.

and anſwereth to Jeruſalem] Or, *is in the ſame rank with Jeruſalem.* Some read *bordereth upon Jeruſalem*; and *Genebrard in his Comment upon the Pſalms affirmeth, that there is a continual tract from it to Jeruſalem; Perpetuo enim in dorſo ſeſe verſus Sionios montes exporrigit. But the Geographical Tables ſhew no ſuch thing: and as Bencius a Sorbonick Doctour, acknowledgeth, Sinai is full twenty days journey from Jeruſalem.* The better Tranſlation therefore is, it anſwereth to Jeruſalem, that is, in the allegory and myſtical ſignification.

V. 26. *But Jeruſalem which is above*] The true Chriſtian Church, which ſeeketh her ſalvation, not by the firſt Covenant of the Law, but by the ſecond, of the Goſpel, which is ſaid to be *above*, partly becauſe it hath its original from heaven, partly in reſpect of the part triumphant in heaven, partly in reſpect of the militant, which ſteers its courſe to heaven, Phil. 3. 20. and ſhall in the end be brought thither.

which is the mother of us all] As Sara was the mother of Iſaac, the proper heir of his father Abraham, ſo is the Chriſtian Church the mother of all the faithful, who are heirs of the Kingdom of heaven, whether they be Jews or Gentiles.

V. 28. *as Iſaac was*] Gr. *according*, or, *after the manner of Iſaac.* Who was as the firſt begotten of the ſupernal Jeruſalem, as Iſmael was of the ſlaviſh Synagogue.

are the children of promiſe] See Rom. *9.* 8.

V. 29. born *after the Spirit*] That is, by virtue of Gods promiſe, and after a ſupernatural and ſpiritual manner, Sara conceiving in her old age rather by faith than by luſt.

V. 30. *Nevertheleſs*] Gr. *But.*

Caſt out the bond-woman and her ſon] Gr. Tec. *her ſelf and her ſon.* See Gen. 21. 10.

CHAP. V.

Verſ. 1. S*Tand faſt,&c.*] Gr. Tec. *Chriſt hath made us free, ſtand therefore in that liberty, and.*

and be not intangled] Gr. *held*, or, *kept in with.* Tied or faſtned thereunto as it were with cords and ropes. A compariſon taken from Oxen, who have the yoke bound faſt to their horns or neck, thereby to force them, ſubdue, and keep them in.

again with the yoke of bondage] It doth not appear that theſe Galatians had ſubmitted themſelves to the yoke of Moſes before their converſion to Chriſt, and now after their falling away from Chriſt, had enſlaved themſelves the ſecond time to thoſe legal obſervations; but the meaning is, Before ye were ſubject and enſlaved to your Idols, being redeemed from that ſlavery, do not enthral your ſelves again to a new bondage of Ceremonies, take not upon you a new yoke, and ſo heavy an one as neither we nor our fathers were able to bear, Acts 15. 10.

V. 3. *I Paul ſay unto you, that if ye be circumciſed*] See Acts 15. 1. If ye be circumciſed, out of this perſwaſion, to be juſtified thereby, Chriſt ſhall profit you nothing; for juſtification by faith, and juſtification by the works of the Law cannot ſtand together; he inſtanceth particularly in circumciſion, becauſe it was the ground of all the ſervice of the Law, and chiefly urged by the falſe Apoſtles. It is true, Circumciſion in another place is called *the Seal of the righteouſneſs of faith*; but here we muſt have conſideration of the circumſtances of time, for now had Baptiſme come in the place of Circumciſion: and moreover Paul reaſoneth according to the opinion that his oppoſites (the falſe teachers) had of it, who made it a matter of ſalvation, and neceſſary means of juſtification.

V. 3. *For*] *But*, or, *And.*

is a debtor to do the whole law] Becauſe he that obſerveth the Ceremonial Law in one thing, is bound to obſerve it in all; and what a ſervitude were that? The reaſon is evidently drawn from the connexion which is between all the parts of the Ceremonial Law, and the curſe pronounced againſt all who fulfill not that whole law to a tittle.

V. 4. *Chriſt is become of no effect unto you*] Gr. *Ye are made void, fruſtrate, or aboliſhed from Chriſt.*

are juſtified by the Law] That is, ye fruſtrate and make void your juſtification by Chriſt, who ſeek to be juſtified by the Law, for indeed no man is, or can be juſtified by the Law. See Rom. 3. 20.

ye are fallen from grace] That is, from the true doctrine of Chriſts free grace, for that cannot conſiſt with juſtification by the works of the Law.

V. *6.* *For in Jeſus Chriſt*] Seeing in Chriſt we have ſpiritual circumciſion, there is no need of carnal; they therefore who were circumciſed before they beleeved, namely, ſuch of the Jews as were called to the knowledge of the truth, gain nothing thereby, neither do the unbeleeving Gentiles loſe by their uncircumciſion, Chap. *6.* 15.

but faith which worketh by love] The word in the Original ἐνεργουμένη, being in the Mean voice, may be taken either actively or paſſively, if paſſively, the meaning is, that faith is actuated, quickened and moved by love to do good works; if actively, then the meaning is, that it is not a dead and unworking faith that juſtifieth us, but a living and operative faith, according as S. *James* teacheth us, Jam. 2. *26.* and it muſt be a living faith by which the juſt ſhall live.

V. 7. *Ye did run well*] You were in the right way, and ye made ſo good progreſs, that ye out-ſtrip'd many; and had ye not been ſtop'd and hindered, would have obtained the prize, which is eternal life.

who did hinder you] Or, *who did drive you back.*

V. 9. *A little leaven leaveneth the whole lump*] See 1 Cor. 5. *6.* He addeth this, that he may not ſeem to contend upon a trifle, warning them diligently by a ſimilitude borrowed from leaven, (Matt. 13. 33.) not to ſuffer the purity of the Apoſtolical doctrine to be infected with the leaſt corruption that may be. By a little leaven, as S. Jerome obſerveth, he underſtandeth either, an errour but in one point or two, which corrupteth the whole Doctrine of Chriſtianity; as a ſmall quantity of Ratsbane poiſoneth the whole milk: or a few falſe teachers, or erroneous beleevers are able to infect a whole Church or Congregation.

V. 10. *through*] Gr. *in.*

but he that troubleth you, ſhall bear his *judgement*] He ſingleth out ſome one, who was the ring-leader of all the reſt, and either threatneth to excommunicate him, by his Apoſtolical authority, or denounceth againſt him Gods fearful judgement at the laſt day.

V. 11. *why do I yet ſuffer perſecution*] He willeth them to conſider, how that he ſeeketh not his own profit in this matter, ſeeing that he could eſchew the hatred of men, if he would joyn Judaiſme with Chriſtianity: for at this time the Chriſtians were moſt perſecuted by the Jews, whoſe hatred was not ſo exaſperated againſt the Apoſtles for preaching Chriſt crucified, as for teaching, that the Law of Moſes was aboliſhed, for which they were moſt zealous.

Croſs] Gr. Tec. *Croſs of Chriſt.*

V. 12. *cut off*] He compareth thoſe who corrupt the doctrine of Chriſt, who maliciouſly ſet themſelves againſt his preaching, to rotten members, which are to be cut off; leſt the Gangrene ſpread over the whole body: and he alludeth, *as the Greek Scholiaſt noteth*, to the practice of Circumciſion, which is a cutting off of the foreskin of the fleſh, and caſting it away; wiſhing, that they themſelves might ſuffer what they do, that is, be cut off as ſuperfluous fleſh.

V. 13. *only* uſe *not liberty for an occaſion to the fleſh*] Becauſe men are very apt to abuſe their liberty, and turn the grace of Chriſt into wantonneſs, he addeth here, as elſe-where, a wholeſome caution, that Chriſtian liberty is not a licenſe to do what men liſt, but a freedom from the heavy yoke of the law; to the end, that they may take upon them Chriſts eaſie yoke, and light burden, and more cheerfully ſerve him. Where the carnal Goſpellers ſuck poyſon, there the Holy Ghoſt ſets an antidote, as Luk. 1. 74. *He hath redeemed his people, that being delivered out of the hands of our enemies we might ſerve him without fear in holineſs and righteouſneſs before him all the days of our life: and Rom.* 8. 1. *There is no condemnation to them that are in Chriſt Jeſus, who walk not after the fleſh, but after the Spirit: & Rom.* 6. 1. *Where* *ſin abounded grace did much more abound, what then? ſhall we continue in ſin that grace may abound? God forbid: and Titus* 2. 11. *The grace of God that bringeth ſalvation hath appeared to all, teaching us that denying ungodlineſs and worldly luſts, we ſhould live ſoberly and righteouſly in this preſent world.*

V. 14. *all the law is fulfilled in one word*] Some reſtrain the word, *all the Law*, to the ſecond Table: others take it abſolutely for the whole law; becauſe none can love his neighbour as himſelf, but he muſt needs love God: and the love of God and our neighbour contains in it the whole law. Others underſtand the words thus, *all the law* is fulfilled in this one word, Thou ſhalt love thy neighbour; Rom. 13.8. This precept is the complement of the whole law; that is, this precept added to the former Table, makes up the whole law. For ſo the Greek word, πληρῦν, is often taken.

Thou ſhalt love thy neighbour as thy ſelf] See Lev. 19.18. Mat. 22.39. Rom. 13.9.

V. 16. *This*] Gr. *but.*

Walk in the Spirit] That is, diſpoſe all your life and actions according to the inſtructions and motions of the holy Spirit, as well in the Spiritual frame of Religion, proper and peculiar to the Goſpel, as in all holineſs of life and converſation. Some by the Spirit, underſtand the rational appetite, and by the fleſh the ſenſitive, as *Lyra*: Some by the Spirit, underſtand the holy Ghoſt, and by fleſh carnal concupiſcence: as *Theodoret* and *Oecumenius.* Others with more probability affirm, that when Spirit and fleſh, are ſet in oppoſition one againſt the other, that by Spirit, is to be underſtood that part of man which is regenerated by the Spirit, and by the fleſh the natural corruption which cleaveth ſtill unto the regenerate. See Rom. 8. 1.

ye ſhall not fulfil the luſt of the fleſh] Or, *fulfil not.*

V. 17. *the fleſh luſteth againſt the Spirit*] For the fleſh dwelleth even in thoſe that are regenerate; but the ſpirit reigneth in them, although not without great ſtriſe. *S. Auſtine in his Expoſition upon the Epiſtle to the Galatians*, affirmeth that they are under the law, and not under grace, in whom the fleſh ſo luſteth againſt the ſpirit, that they cannot do what they would; but in *the* 24. *Chapter of his firſt book of Retractations*, he correcteth his former opinion, acknowledging that theſe words of the Apoſtle are meant, even of them, who are in the ſtate of grace: *Quia & ipſi concupiſcentias carnis habent contra quas Spiritu concupiſcunt, nolentes eas habere ſi poſſent, & ideo non quæcunq; volunt faciunt, qui volunt iis carere nec poſſunt; tunc autem eas non habebunt, quando nec corruptibilem carnem.*

do the things that ye would] Gr. *do not what ye would.*

V. 19. *Now the works of the fleſh*] He ſetteth out that particularly, which he ſpake before generally, reckoning up ſome chief effects of the fleſh, and oppoſing them to the fruits of the Spirit, that no man may pretend ignorance.

V. 22. *But the fruit of the Spirit*] Therefore they are not the fruits of free-will, but ſo far forth as our will is made free by grace. He ſaith not, the works of the Spirit, as before the works of the fleſh, but the fruits of the Spirit; to teach us, that good works are not onely the effects of Gods Spirit, but alſo that they are acceptable and pleaſing unto him, like moſt ſweet and wholeſome fruits, Matth. 3. 8. John. 15. 8.

V. 23. *againſt ſuch there is no law*] *Such* may be either referred to the fruits of the Spirit, or to the perſons who bring forth ſuch fruit, againſt men ſo qualified there is no law to condemn them: for the law of God which is ſo ſevere and terrible to all men that are in the ſtate of ſin, is not ſo for all that unto the children of God, that do not maliciouſly ſet themſelves againſt it; neither are they lyable to the malediction thereof, they ſubmitting themſelves willingly to the ſame, as a gentle miſtreſs of their actions, and guide of their life and converſation.

V. 24. *have crucified the fleſh*] We are not onely to mortifie our fleſhly members, but alſo our inward affections, and to do this out of a reſpect to Chriſts Croſs, which is a ſpecial means to crucifie theſe our luſts, when we conſider that ſin is ſo great and hainous an evil in the ſight of God, that nothing but the bloud of the Son of God could expiate it.

affections] Or, *paſſions.*

V. 25. *If we live in the Spirit*] Or, *by.* If we be indued with the quickening Spirit of God; which cauſeth us to dye to ſin and live to God, let us ſhew it in our deeds by holineſs of life.

in the Spirit] Or, *by.*

V. 26. *Let us not be deſirous of vain-glory*] He addeth particular exhortations, according as he knew the Galatians ſubject to diverſe vices, and firſt of all he warneth them to take heed of ambition, which vice hath alwaies two companions, backbiting, and envie, out of which two it cannot be, but many contentions muſt needs ariſe.

CHAP. VI.

Verſ. 1. I*F a man be overtaken in a fault*] Or, *although.* Gr. *taken before*, or, *preoccupated.* The word in the Original, προληφθῇ, derived from πρὸ, and λαμβάνω, ſignifieth to be taken before he is aware, or to be preſumed to be an offender, or taken before you, that is, publikely convicted of ſome fault or miſcarriage: moderate and temper your reprehenſion of him with Chriſtian meekneſs, according to that golden Rule of *S. Auſtine*; *Salſedinem correptionis amor Chriſti temperet; & dilectionem proximi ſal juſtitiæ condiat.*

reſtore ſuch an one] Gr. *ſet him right*, or, *in joynt again.*

leſt thou alſo be tempted] He toucheth the ſore, for they commonly are moſt ſevere Judges, who forget their own infirmity; and on the contrary, as S. *Auguſtine* obſerveth; The true ſenſe and feeling of the infirmities we are ſubject to our ſelves, makes us tender and compaſſionately affected towards others; *Nihil tam ad miſericordiam inclinat quàm proprii periculi cogitatio.* And *Virgil* brings in Queen *Dido* for a pattern in this kind, ſaying of her ſelf, *Non ignara mali miſeris ſuccurrere diſco.*

V. 2. *Bear ye one anothers burdens*] He ſheweth that this is the end of reprehenſion to raiſe up our brother which is fallen, and not proudly to inſult over him. To bear our brothers burden, is to have compaſſion on our brothers failings, and infirmities, which lye upon him, as a heavy load and burden, to ſupport him with comfort, and uſe the beſt means we can to eaſe and releeve him, and by diſcreet reprehenſion amend him.

and ſo fulfil the law of Chriſt] That of loving one another, Joh. 13. 34. Which Chriſt calls his new commandment. For although it were alſo preſcribed by Moſes, Levit. 19. 18. yet it is called Chriſts law, foraſmuch as it is not fulfilled but by his Spirit, and for that Chriſt ſo particularly commendeth it to his Diſciples, as well by precept, as by his own example.

V. 4. *let every man prove his own work*] Let every man ſeek to have commendation of his own life, by examining and reproving himſelf, and not by reprehending others. In theſe words, the Apoſtle taxeth that vice in the Galatians, which is too too common in moſt men; who are ſharp-ſighted to eſpie ſmal motes in other mens eyes, and cannot diſcern a beam in their own. *Nemo in ſeſe tentat deſcendere, nemo; Sed præcedenti ſpectatur mantica tergo.*

rejoycing] Gr. *boaſting.*

V. 5. *For every man ſhall bear his own burden*] See 1 Cor. 3. 8. A reaſon, wherefore men ought to have the greateſt eye upon themſelves, is, becauſe that every man ſhall be judged before God according to his own life, and not by comparing himſelf with other men. S. *Jerome* upon this place noteth, that the Apoſtle in theſe words, obſcurely intimateth, that whileſt we live in this world, we may be help'd by the counſels, good advice, and prayers one of another; but after this life, we muſt ſtand or fall to our ſelves; no other can ſtead us by their prayers or other ways. *Dum in præſenti ſeculo ſumus, ſive orationibus ſive conſiliis invicem poſſe nos coadjuvari, cùm autem ante tribunal Chriſti venerimus, non Job, non Daniel, non Nohe rogare poſſe pro quoquam, ſed unumquemque portare onus ſuum.* Which though it be a truth, and maketh much againſt Popiſh invocation of Saints, and prayers for the dead, yet it ſeemeth not to be the natural interpretation of this Text; but rather that of Saint *Auſtine. De conſen. Evang. lib.* 2. *cap.* 30. Where reconciling the ſeeming contradiction between this firſt verſe and the ſecond, he ſaith, that the word burden is taken in a different ſenſe; *Alia ſunt onera participandæ infirmitatis, alia reddendæ rationis Deo de actibus noſtris.* In the Original, the words are different; in the ſecond verſe, it is βάρη; in this φορτίον, there by burdens are meant ſuch ſins and infirmities, wherewith our brother is aggrieved and burdened, but here by burden is meant the puniſhment of every mans own ſin.

V. 6. *Let him, &c.*] See 1 Cor. 9.14.

that is taught in the word] Gr. *catechiſed.* See Rom. 2. 18. The word in the Original is, κατηχούμενος, a word derived from ἠχὼ, a ſound, and ſignifieth to reſound, or inſtruct others, *vivâ voce*, by word of mouth, by ſpeech ſounding to their ears, to teach familiarly, as when children are taught the principles of religion; and hence cometh our Engliſh word catechiſing. Howbeit, as the Greek Scholiaſt truly obſerveth, *It is taken more generally for him that is any way taught and inſtructed; whether it be in the firſt principles, and rudiments, or points of greater difficulty: whether plainly and familiarly, as catechiſers uſe to do; or more profoundly, as Doctors in the chair.*

communicate unto him that teacheth] Gr. *catechiſeth*; or, *inſtructeth in the principles of faith*, 1 Cor. 14. 9. Let him afford him comfortable maintenance according to his ability; he ſaith not, μεταδιδότω, but κοινωνείτω, contribute, but communicate unto him, as *Oecumenius* obſerveth, to ſignifie unto us, that the relief of the Paſtour is not an alms-deed, but a kind of commerce and exchange of ſpiritual things for carnal. For he that teacheth beſtoweth on his flock ſpiritual treaſures; and they who are taught of him give him part of their temporal goods, (1 Cor. 9. 11.) ſo there is a communication on both ſides.

V. 7. *Be not deceived; God is not mocked*] He commendeth liberality both to their Paſtours, and to the poor; and firſt he reproveth them for pretending this and that, & all becauſe they would not help their neighbours, as though they could deceive God: afterward he compareth works of charity to a ſpiritual ſowing, which ſhall have a moſt plentiful harveſt, and he compareth covetouſneſs and niggardlyneſs to a carnal ſowing, whereof nothing can be gathered but ſuch things as being unprofitable fade away and periſh by and by.

V. 8. *For he that ſoweth to his fleſh*] That is, to the commodities of this preſent life; he that ſeeketh after wealth or honour, and ſuch things onely whereby he may give ſatisfaction to his fleſh, and enjoy carnal delights and pleaſures, ſhall reap corruption; that is, a conſumption in his eſtate, rottenneſs in his bones, and eternal death. But he that ſoweth to the Spirit, that is, deſireth increaſe of ſpiritual graces, and by the grace of the Spirit diſtributeth liberally to the poor, and performeth all works of piety and charity in this life, ſhall have a moſt plentiful harveſt in the life to come, and reap a moſt plentiful crop.

V. 9. *And let us not be weary in well doing*] See 2 Theſſ. 3. 13. He taxeth ſuch as are liberal at the beginning, but continue not in well-doing, becauſe the harveſt ſeemeth to be deferred very long, as though the ſeed-time and harveſt were at one inſtant.

V. 10. *houſhold of faith*] They who are bred up in the ſame Church, which is the Houſe of God, they who are joyned with us in the profeſſion of the ſelf-ſame true religion, ought to be preferred before all other in our charity: yet ſo notwithſtanding that our liberality extend in ſome meaſure to all. Saint Auguſtine *upon theſe words inferreth that all men are equally to be loved; and that we muſt with a like affection wiſh to all men eternal life, though we cannot perform to all the like offices of charity. This ſeemeth to be repugnant to the doctrine of other Fathers, and the Schools generally, who teach that we ought more to love thoſe of our kin than ſtrangers, Chriſtians than Infidels, right beleevers than hereticks, friends than enemies; but they quarrel with this religious Father without cauſe, for elſewhere he defineth all virtue to be* ordo charitatis, *an order of charity, whereby we love firſt God, then our ſelves, after our neighbours, and then differently as we owe more obligation to them, or they better deſerve of us: his meaning therefore in this place can be no other than this, that we ought to love all men* pari dilectione, *that is, with a like ſincerity of true love, though not a like ardency of Chriſtian affection; or that we ought to love all men alike as they are men, and deſire truly their ſalvation, though as he ſpeaketh, we neither can nor are bound to perform the ſame offices of charity to all.*

V. 11. *How large a letter*] The words in the Original, πηλίκοις γράμμασι, may ſignifie either with how great characters I have written unto you; or what a large letter I have written unto you; thoſe who follow the firſt Tranſlation make this to be the ſenſe, to diſabuſe and undeceive you I have made ſhift though I cannot write well, yet with mine own hand in great and ill-ſhaped letters to give you an undoubted teſtimony that I preach not circumciſion; ſo *Oecumenius*. Others interpret the words thus, You ſee with what capital letters I have written divers ſentences in this Epiſtle, that you might take ſpecial note of them, *ſuch letters Jerome in his Preface upon Job*, calleth *unciales literas*; and the Poet *grandes*, *Grandibus in tumuli marmore cæde notis*. They who follow the latter Tranſlation, make this conſtruction of it: You ſee what pains I have taken for your ſatisfaction, to write to you a letter of a large ſize, and that with mine own hand; which I uſe not to do. It is true that the Apoſtle wrote larger letters than this, as namely to the Romanes, and to the Corinthians: but he wrote them not with his own hand, as he did this. For that to the Romanes was written by the hand of *Tertius*, Rom. 16. 22. And the Epiſtles to the *Corinthians* are ſuppoſed by the Learned to have been written by others; the firſt by the hand of *Soſthenes*, the ſecond by the hand of *Timothy*.

V. 12. *make a fair ſhew in the fleſh*] Gr. *good face*, or *fair countenance*. A fair ſhew againſt the truth in keeping carnal rites and ceremonies; they urge circumciſion upon you, not out of any affection and zeal that they bear to the Law; but onely for this purpoſe, that they may purchaſe themſelves favour among thoſe of their own ſort, and eſcape the malice and perſecution of the Jews.

in the fleſh] Or, *in your fleſh*. In cauſing you to be circumciſed.

for the croſs of Chriſt] For preaching the doctrine of Chriſt crucified.

V. 14 *By whom the world is crucified, &c.*] Or, *whereby*. S. *Gregorie* in the firſt of his Morals thus paraphraſeth upon theſe words: *becauſe neither Paul ſought after the world, nor the world after him, he ſaith, he is crucified to the world, and the world to him.* *Bernard* in his ſixth Sermon *de Quadrageſima*, conceiveth this to be the meaning: *The world is crucified to me in my judgement and reputation thereof, and I am crucified to the world by an affection of compaſſion: Non incongruè poteſt intelligi crucifixum et mundum reputatione, ipſum verò mundo crucifixum compaſſione.* Others illuſtrate thus the words, Al the honors, delights, and pomps which the world ſo much doteth upon, are as a croſs to me; and thoſe things which the world eſteems as croſſes, I take delight in, and am faſtened unto them. But the moſt natural expoſition ſeems to be this; God forbid that I ſhould glory in any thing ſave the death and paſſion of my Saviour; by the power whereof I am not onely dead, but even crucified to the world: ſo that I have neither love nor liking more to the world and the luſts thereof, than to a dead man hanging upon a Gibbet, or Croſs, which is not onely a miſerable, but an ignominious ſpectacle: on the other ſide, the world hath no more power on me to move me, than ſenſual objects have to move or affect a dead man.

V. 15. *availeth any thing*] Gr. Tec. *is any.*

but a new creature] Georgius Syncellus *writeth that theſe words of the Apoſtle are taken out of a Book intituled* Apocalypſis Moſis, *the Revelation of Moſes, but the Book is Apocryphal, and it is more likely that the Authour of it bearing a falſe title is of latter date, and tranſcribed theſe words out of Saint Paul, rather than that Saint Paul ſhould borrow them from that book.* For the meaning of them it is evidently this; That in attaining ſalvation by Chriſt, neither Circumciſion, nor uncircumciſion is conſiderable, or available, but a new creature, a man renewed in the ſpirit of his mind, and reformed according to Chriſts Image. 2 Cor. 5. 17.

V. 16. *upon the Iſrael of God*] The true *Iſrael* circumciſed in heart, and in the ſpirit, and not in the letter, whoſe praiſe is not of men, but of God, Rom. 2. 29.

V. 17. *I bear in my body the marks of the Lord Jeſus*] The word in the Greek ϛίγματα, properly ſignifieth brands, that is, ſuch marks as are burnt into a mans fleſh; but here it is taken for all thoſe ſtripes and wounds which the Apoſtle received for Chriſt, and his doctrines ſake: and hereby he intimateth that he ſtartled at no perſecution; as his oppoſites the falſe Apoſtles did, and he oppoſeth his miſeries & the marks of thoſe ſtripes which he bare for Chriſts ſake, againſt the ſcar of the outward circumciſion, as the true mark of his Apoſtleſhip: and the meaning of the whole verſe ſeemeth to be this; I admoniſh all the faithful to have this regard unto me, as not to adde affliction to my affliction, nor vex my ſpirit farther with oppoſitions and contradictions, I having already ſuſtained and ſuffered ſo much for Chriſt, (2 Cor. 11. 23, &c.) whoſe marks I continually bear about me, and whereby I have ſufficiently teſtified the loyalty and faithfulneſs of my miniſtery. 2. Cor. 6. 4, 5.

V. 18. *with your ſpirit*] With your minds and hearts; or, grace be with your ſpirit, that is, guide and direct your ſpirit, that you may diſcern the deceits of theſe falſe Apoſtles who indeavour to inthral you to carnal rites; or becauſe grace chiefly worketh upon the ſoul and is reſident in it, he expreſſeth that part, but meaneth the whole, and it is as much as if he had ſaid, Grace be with you. *From this prayer of the Apoſtle it ſeemeth the ancient Church in her Liturgy took that reſpond mentioned by Saint* Chryſoſtome, *in his Comment upon the tenth of Matthew, And to, or with thy ſpirit*, ὅταν εἴπω, εἰρήνη ὑμῖν, καὶ ὑμεῖς εἴπητε, καὶ τῷ πνεύματί σου. When I ſay, Peace unto you, and you anſwer, And to *thy ſpirit*; not with your voyce onely, but with your heart: whence alſo in our Liturgy, tranſcribed for the moſt part out of the ancient Liturgies of the Church, after the Creed the Miniſter ſaith, The Lord be with you, and the people anſwer, And with thy ſpirit.

ANNOTATIONS

ON THE EPISTLE OF *PAUL* THE APOSTLE TO THE

EPHESIANS.

The ARGUMENT and ANALYSIS.

THe *Apoſtle hearing that* Epheſus, *the Metropolis of* Aſia minor, *was reclaimed from the Idolatrous worſhip of* Diana, *to the pure worſhip of the true God in* Chriſt, *writeth this Epiſtle to the Congregation of the faithful there, to confirm them in the Myſteries of Chriſtian Religion, and more fully to inſtruct them in the duties of an Holy Life, agreeable to their profeſſion.*

The whole Epiſtle divideth it ſelf into two parts,

1. Contemplative, *wherein he diſcourſeth profoundly of the cauſes of mans ſalvation, Gods eternal election and adoption by grace, and the incorporating of the* Jews *and* Gentiles *into one Body, (the Church of Chriſt) made known to him by Revelation,* Chap. 1, 2, 3.
2. Practick, *wherein he inciteth them to ſhew forth good works, as the Badges of their Chriſtian Profeſſion. Theſe are ranked into two ſorts: Some required of them,*
   1. *In reſpect of their general calling to the knowledge of the Truth; as namely, To walk worthy their vocation, in humility, meekneſs, unity, purity, truth, love, circumſpection, devotion, and acquitting themſelves manfully in their warfare againſt Satan and all the powers of darkneſs.*
   2. *In reſpect of their ſpecial callings, as Husbands or Wives, Parents or Children, Maſters or Servants. From the* 3. Chapter, *to the end of the Epiſtle.*

CHAP. I.

Verſ. 1. TO *the ſaints*] Gr. Tec. *to all the ſaints.*

V. 3. *Bleſſed be the God,*&c.] See 2 Cor. 1. 3. 1 Pet. 1. 3.

bleſſings] Gr. *benedictions.*

heavenly places] Or, things. Heavenly bleſſings are oppoſed to earthly, upon which the Old Teſtament moſt runneth, now ſpiritual bleſſings in Chriſt are called heavenly, either becauſe God the Father gave us them from his high Throne above; or becauſe the Saints have theſe gifts beſtowed on them which belong properly to the citizens of heaven; or becauſe by virtue of theſe gifts, even whileſt we are upon earth, our converſation is in heaven, Phil. 3. 20.

V. 4. *choſen*] According as God by his election framed a new body out of mankind in oppoſition to the firſt, whoſe head was Adam, *in whom they did all ſin and die*, and ordained Chriſt to be their head, that in him all might be gathered and made partakers by him of his grace, life and glory; ſo alſo hath he accompliſhed this counſel of his in time, diſpenſing all his graces unto his Church by Chriſt in his ſacred communion. See Chap. 3. 11. 2 Tim. 1. 9. Election or choice here is taken for the eternal decree of election, which is of certain men in time drawn out of the common lump of corrupt mankind. See John 15. 16. Rom. 8. 29. 1 Theſ. 2. 13. 1 Pet. 1. 2.

in him] Or, *by*. That is, in Chriſt as our head; or by Chriſt as our Mediatour.

foundation of the world] Gr. *caſting*, or, *laying*, viz. *of the foundation of the world.*

that we ſhould be holy] God did not chooſe us becauſe we were, or otherwiſe would have been holy; but to the end that we ſhould be holy, being clothed with Chriſts righteouſneſs through faith, which though it be not here expreſſed, yet it is neceſſarily implyed. For there can be no holineſs, nor love without true faith, ſith by faith it is that our hearts are purified, Acts 15. 9.

and without blame before him] Not onely before men, as hypocrites may for a while, but in ſincerity, as in Gods preſence. See Gen. 17. 1. Luke 1. 6. And this holineſs and unblameableneſs is true and unfained in this life, and here begun by the power of Gods Spirit; but it ſhall not be perfected in all parts and degrees till the life to come, 1 Cor. 13. 10. Epheſ. 5. 27. Phil. 3. 12. Yet even this unperfect holineſs and unblameableneſs of ours in this preſent life is acceptable to God in Chriſt, and received as perfect, he forgiving us our failings, through faith in Chriſt, Coloſ. 2. 10. Heb. 13. 21. 1 Pet. 2. 5.

in love] This ſome do underſtand of the love wherewith God loved us, conſtruing it with the word *choſen*; yet it may be fitly joyned with the words *holy* and *without blame*, and underſtood of our love towards God and our neighbour, wherein this holineſs doth chiefly manifeſt it ſelf, 1 Cor. 13. 1. Gal. 5. 6.

V. 5. *the adoption of children*] Of this adoption whereby we are made children of God, and coheirs with Chriſt, we have here indeed the beginning and expectation, John 1. 12. Rom. 8. 15. but the full fruition of this adoption and inheritance we ſhall not enjoy it till hereafter, Rom. 8. 23. Gal. 4. 5. Heb. 9. 15. 1 John 3. 2.

to himſelf] Or, *into himſelf*. To his glory, or for his own ſake.

according to the good pleaſure of his will] Not for any deſert or worth of our own, but only out of his own free undeſerved grace and favour, Rom. 9. 11, 12, 15, 16. & 11. 6. & 2 Tim. 1. 9.

V. 6. *To the praiſe of the glory of his grace*] That is, to the praiſe of his glorious grace, that as his bountiful goodneſs deſerveth all praiſe, ſo alſo it ſhould be ſet forth and publiſhed.

hath made us accepted in the beloved] Gr. *hath ingratiated us in the beloved.*

V. 7. *grace*] Gr. Tec. *bounty.* or, *goodneſs.*

V. 8. *in all wiſdom and prudence*] In perfect and ſound wiſdom. Wiſdom and prudence ſo differ, that wiſdom principally reſpects contemplation, and prudence, action. Wiſdom is a virtue of the minde, whereby we know celeſtial myſteries; prudence, whereby we wiſely order the affairs of our life, and regulate our Chriſtian converſation. By *all wiſdom* here, as in Coloſ. 1. 6. either all kind of wiſdom is underſtood, or all ſaving wiſdom.

V. 9. *according to his good pleaſure*] Not onely the election, but alſo the vocation of the adopted ſons of God, proceedeth from meer grace.

V. 10. *in the diſpenſation*] Gr. Tec. *according to the diſpenſation.* That is, in the time prefixed by his providence, the diſpenſer of times, and of order in all things, for the accompliſhment of the promiſes concerning the Meſſiah. The Greek word οἰκονομία, ſignifieth ſuch a diſpenſation, as houſe-keepers uſe in the governing of their houſe and family, ordering and diſpoſing their proviſions, and every thing elſe in a fit time, and a convenient manner. Thus alſo hath God ordained and ſetled in his houſe, that is, in his Church, even from the beginning of the world, certain times, in which, and manner, according to which, and perſons, by whom all things are to be performed.

fulneſs of times] See Gal. 4. 4.

gather together in one] The word in the Original ἀνακεφαλαιώσασθαι, ſignifieth to reduce into one capital ſum, or, bring under one head.

both which are in heaven, &c.] Hereby ſome underſtand *the faithful*, whereof ſome are already in heaven, others are yet upon the earth. Others underſtand this place, not of the bleſſed ſouls in heaven, and beleeving men upon earth gathered by Chriſt under one head, and into one body; but of the Angels in heaven, which by Chriſt are reconciled to men, and both gathered together under one Head, which before-time had been divided and rent aſunder by reaſon of tho ſins of men, Heb. 12. 22, 23. Revel. 19. 10.

heaven] Gr. *the heavens.*

in him] The faithful are ſaid to be gathered together in Chriſt, becauſe they are joyned together with him, through faith, and become as it were one man.

V. 11. *In whom alſo we have obtained,*&c.] Gr. Tec. *In whom we are called, being.*

all things] All things are attributed to the grace of God, without exception, and yet for all that we are not ſtocks, for he giveth us grace both to will, and to do thoſe things that are good, Phil. 2. 13.

counſel of his own will] He ſaith not ſimply, according to his will, but according to the counſel of his will; to teach us, that God, as an intelligent and moſt wiſe Agent, doth all things upon moſt juſt and prudent grounds, known to himſelf, and hath always a reaſon for his will, though to us his will muſt ſtand for the ſupreme reaſon; *ſtat pro ratione voluntas.*

V. 12. *who firſt truſted in Chriſt*] Or, *hoped.* Either he ſpeaketh this of the Jews, who were called to the faith of Chriſt before the Gentiles, or he ſpeaketh it of the Apoſtles, who were ſimply the firſt-fruits of all beleevers, and brought both Jewes and Gentiles to the Chriſtian faith.

V. 13. *ſealed with that holy Spirit of promiſe*] Or, *the holy Spirit.* The manner of ſpeech is taken from men, who for better aſſurance and confirmation of any promiſes, are wont to give ſealed Bills, Bonds, or Letters; and that for the moſt part, with imprinting or ſtamping their own Arms or Cognizance upon them. Now the promiſes of the pardon of our ſins, of our adoption and everlaſting inheritance are made unto us in the Goſpel, and applyed to us by faith, and the ſealing of the Spirit, that is added thereunto, is our regeneration, and the renewing of Gods image within us, which is, as it were, printed upon our ſouls, when we beleeve in Chriſt, to aſſure us more and more of the accompliſhment of thoſe his promiſes. 2 Cor. 1. 22. Chap. 4. 30.

V. 14. *until*] Or, *for.*

purchaſed] Or, *purchaſe.*

V. 17. *in the knowledge*] Or, *for the acknowledgement.*

V. 19. *Exceeding greatneſs of his power*] The greatneſs of Gods power is as much manifeſted in the raiſing of our ſouls from the death of ſin to the life of grace, as in the raiſing dead bodies from the grave: and the very phraſe ſheweth, that the work of the holy Ghoſt in breeding faith in us, is more than a moral ſwaſion, to which we may yeeld, or not; for ſuch a ſwaſion cannot be ſaid to be the *working of Gods mighty power*, like to that whereby he raiſed Chriſt from the dead.

of his mighty power] Gr. *of the might of his power.*

V. 20. *and ſet him at his own right hand*] See Rom. 8. 34.

V. 21. *principallity*] Or, *rule.*

every name that is named] Above every thing whatſoever it be, or above all perſons, be they of never ſuch power or excellency. Honourable and famous men are called men of name, and the Name of the Lord is often taken in Scripture for the Lord himſelf. (Phil. 2. 9.) The Apoſtles meaning is, that Chriſt, even as man, is exalted, not only above all States and Potentates upon earth, but alſo all Angels and Archangels in heaven.

V. 22. *And hath put all things under his feet*] See Pſalm 8. 6. 1 Cor. 15.25.

head over all things to the Church] Chriſt is ſaid to be the Head of the Church in three reſpects eſpecially: Firſt, in that he is above the Church, and ruleth it, as the head guideth the body. Secondly, becauſe he conveyeth life into it, as the head doth to the members. Thirdly, becauſe he provideth for it, as the head doth for the members, and participates in the ſame nature with it, as the head doth with the members.

V. 23. *the fulneſſe of him that filleth all in all*] The love of Chriſt is ſo great to the Church, that though he doth fully ſatisfie all with all things, yet he eſteemeth himſelf but as a maimed and imperfect head, unleſſe he have the Church joyned to him as his body.

CHAP. II.

Verſ. 1. AND *you* hath he quickned] See Coloſ. 2. 13.

dead in treſpaſſes and ſins] Not dead to ſins, but dead in ſins: He is dead to ſin, in whom ſin hath little or no power (Rom. 6.2, 11.) but he is dead in ſin, who hath no life of grace in him: all that are unregenerate, are dead in this ſenſe; for as the immortality of them which are damned, is no life, ſo the uniting of body and ſoul is properly no life, but death in them who are not ruled by the Spirit of God. By *treſpaſſes* and *ſins* ſome underſtand the ſame, for ſin is called παράπτωμα, as it implyeth a *ſlip* or *falling*; but ἁμαρτία, as it is an aberration from, or miſſing the right way. Others diſtinguiſh between treſpaſſes and ſins, and make treſpaſſes the beginning as it were, and ſins the conſummation of wicked works; or, as Saint *Auſtin conceiveth, a treſpaſſe is an omiſſion of good; ſin, a commiſſion of evil.*

V. 2. *according to the courſe of this world*] The Original αἰὼν τοῦ κόσμου, is by ſome rendred, the age of this world; by others, the life of this world; or, generation of this world; by the Syrian Interpreter and Tremelius, *mundi vanitatem*, the vanity, or, word for word, worldlineſſe of this world: the meaning is, after the common courſe and faſhion of worldlings, that think of no other world than this preſent.

according to the prince] According to the will, inſtigation and ſuggeſtion of Satan, who being caſt out of the higher heaven of glory, Luke 10. 18. Revel. 12. 8. doth wander about now, and exerciſe the power God permits him in theſe lower regions of the air, until he be ſhut up into the dungeon of eternal torments. 2 Cor. 4. 4.

of the power of the air] That hath power in moving the air, and raiſing ſtorms there, as appeareth by the ſtory of Job, (Job 1.) and continually fighting againſt the faithful out of the air, Epheſ. 6. 12. Or, the word ἀὴρ may be taken, as it is often, *in Heſiod.* and *Homer, for,* σκότος (as *Heſiod.* Ἔργ. καὶ Ἡμερ. Ἠέρα ἑσσάμενοι πάντῃ φοιτῶντες ἐπ' αἶαν, *caligine induti*] that is, *darkneſſe*; and that indeed is his proper ſtyle, for as God is the father of lights, ſo the Devil the Prince of darkneſſe.

now worketh in the children of diſobedience] The particle *now* is added here, by reaſon that Satan, ſince the preaching of the Goſpel, hath loſt that operation and full ſway in the faithful, which formerly he had indifferently over all, albeit he doth not ceaſe to aſſault and moleſt them; but the power that is left him now, is cheefly over the unbeleevers, 2 Cor. 4. 4. 2 Theſſ. 2. 9, 10. and thoſe whom God hath given over to Satan, who maliciouſly refuſe the Goſpel; and he by his operations and ſuggeſtions, leadeth them whitherſoever he will.

V. 3. *Alſo we*] After that he had condemned the Gentiles, he confeſſeth, that the Jews (among whom he numbreth himſelf) were no whit better.

in the luſts of our fleſh] By the name of *fleſh*, in the firſt place he meaneth the whole man, which he afterwards divideth into two parts, into the fleſh, which the Philoſophers term the ſenſitive or irrational part; and into the minde, which they call the rational; ſo that he leaveth nothing in man that is not dead in ſin: and concludeth, that the whole man is born ſubject to the wrath and curſe of God. (John 3. 6.)

the deſires] Gr. *the wills*.

were by nature the children of wrath] Children of wrath may be underſtood, either actively, ſuch as deſerve wrath, as Judas is ſaid to be the childe of perdition, (John 17. 12.) and the Phariſees Proſelytes, the children of hell: (Matth. 23. 15.) or paſſively, ſuch as are lyable to the wrath of God, and the ſentence of eternal death; men in Gods hatred, as well as others, that is, profane people which know not God.

V. 6. *And hath raiſed* us *up together*] To wit, as he addeth afterwards, in Chriſt: for as yet this is not fulfilled in us, but onely in our head, by whoſe Spirit we have begun to die to ſin, and live to God, until that work be fully brought to an end; but yet the hope is certain, for we are as ſure of that we look for, as we are of that we have received already.

V. 7. *through Chriſt Jeſus*] Or, *in.*

V. 8. *by grace are ye ſaved through faith*] Chriſt is the meritorious, grace the efficient, and faith the inſtrumental cauſe of our juſtification and ſalvation; grace and faith ſtand one with another, to which two theſe are contrary, to be ſaved by our ſelves or our works. And becauſe it might be objected, that faith is our work, and conſequently that if we are juſtified by faith, we are juſtified by works; the Apoſtle immediatly addeth that though this faith be in us, yet it is not of us, that is, not from the power of nature, but that it is meerly the gift of God: and this is to be meant not onely of the habit of faith, but the very act, as Saint *Auguſtine in his* 107. *Epiſtle, Proſp. l.* 1. *de vocat. Gent. and the Synod held at Auraſica canon the laſt, clearly prove out of Philippians* 1. 29.

V. 10. *his workmanſhip*] We are Gods workmanſhip, both in reſpect of our firſt creation, and in reſpect of our regeneration, which is a ſecond creation: of which theſe words are to be underſtood, for he ſpeaketh not of us we are by nature, but as new creatures in Chriſt by grace.

ordained] Or, *prepared.*

V. 11. *remember that ye*] Applying the former doctrine to the Gentiles, he ſheweth that they were not onely as the Jews by nature, but alſo after a ſpecial ſort ſtrangers and without God, and therefore they ought the rather to remember ſo great a benefit of God as was their admittance into the covenant of grace.

by that which is called the circumciſion] Or, *in regard of that.* Either he meaneth by circumciſion the Jews, who were known and diſtinguiſhed from the Gentiles by circumciſion the mark of the covenant; or if he take not circumciſion, as he doth Galatians 2. 7. for the Jews who were circumciſed, but for the ſacrament it ſelf; then the meaning is, that the Epheſians were uncircumciſion in reſpect of the carnal circumciſion, that is, were utterly deſtitute of it. If it be objected, that the Egyptians and Ethiopians, and Colchians, and Arabians, and ſome other nations were circumciſed; as *Herodotus, l.* 2. *Hieron. upon Jer.* 9. *Alexander ab Alexandro Genialium l.* 2. *report*: the anſwer is eaſie; That though they were cut in the fore-skin of the fleſh as the Jews were, yet that was done to another end, either as a mark of their Nobility, or for ſome other purpoſe. They received it not as the ſeal of Gods Covenant; their circumciſion was no ſacrament at all, neither by virtue thereof had they any entrance into the true Church of God.

V. 12. *without Chriſt*] He beginneth firſt with Chriſt, who was the end of all the promiſes, and ſhadowed out to the Jews under all their types.

being aliens from the common-wealth of Iſrael] That is, had no right nor title to the common-wealth of Iſrael.

without God in the world] The Gentiles were not ſimply Atheiſts; for they worſhipped ſome one, ſome more gods; yet becauſe they worſhipped not the true God; or if they worſhipped the true God, yet they worſhipped him not as God, nor glorified him in their life and converſation; but became vain in their imaginations, and changed the glory of the incorruptible God into an image made like to corruptible man, &c. Rom. 1. 21, 23. they are ſaid to be without God: and in this ſenſe, the Turks and all Infidels may be rightly termed ἄθεοι, without God, becauſe they worſhip not the true God in Chriſt.

V. 13. *But now in Chriſt Jeſus*] Chriſt is the onely bond both of Jews and Gentiles, whereby they are tied and united both to God, and one to another.

V. 14. *For he is our peace*] That is, the Authour and cauſe of our peace; as well of the peace between God and us, as between our ſelves: he is the cement, the onely tie, and ground of the true union of Jews and Gentiles into one and the ſame Church.

the middle wall of partition] By the ceremonies and worſhip appointed by the law, the Jews were divided from the Gentiles: but now, Chriſt having broken down the partition-wall, joyneth them both together both in himſelf, and betwixt themſelves, and to God. In this manner of ſpeech the Apoſtle hath regard to that partition which was in Solomons Temple between the outward court of the Gentiles, and that of the people *which was Lorica lapidea, whereof Joſephus de bello Judaico, l.* 6. *c.* 6. ſpeaketh, a wall that hindred all paſſage, ſight, and communion betwixt them, Ezek. 42. 20. The meaning is, that the Gentiles had gotten a free acceſſe now by the Goſpel unto the Church, and the benefits thereof; being not accounted profane any longer. And it may be alſo, that the Apoſtle in this alluſion had an eye to the renting of the veil in the Temple, Matth. 27. 51. Luke 23. 45.

V. 16. *in one body by the Croſſe*] He alludeth to the ſacrifices of the law, which repreſented that true and onely ſacrifice.

having ſlain the enmity thereby] Or, *in himſelf.* For he deſtroyed death by his death, and faſtened it as it were to the Croſſe, and the cauſe of ſin being taken away, all hatred and enmity betwixt God and man neceſſarily ceaſed.

V. 17. *which were afar off, and to them that were nigh*] To them that were afar off, that is, to the Gentiles, (Iſa.57.19.) aliens from the common-wealth of Iſrael and ſtrangers from the covenants of promiſe, verſe 12. and to them that were nigh; that is, to the Jews, who were nearer to God by reaſon of his Covenant with them, and Ordinances among them.

V. 18. *through him*, &c.] See Rom.5.2.

by one ſpirit] Or *in*.

V. 19. *ye are no more ſtrangers*] The Gentiles are taken into the fellowſhip of ſalvation, and he deſcribeth the excellency of the Church, calling it the City and Houſe of God.

V. 20. *and are built*] Gr. *having been built*. That is, your faith, whereby you ſubſiſt in the communion of Saints, hath for its infallible and immoveable ground, the whole doctrine of the Old and New Teſtament, the main ſubject whereof is Chriſt, who in his own perſon is the reall and eſſential foundation, and as it were, the corner-ſtone, where the great ſtrength of the building lyeth, (Pſal.118.22. 1 Pet.2.6,7.) joyning the two walls together; that is, the two different Nations of the Jews and Gentiles, of whom the Church is compoſed.

V. 21. *framed together*] So that God is the workman, not onely of the foundation, but alſo of the whole building.

V. 22. *for an habitation of God*] Both the whole Church and every particular beleever is an habitation of God; for God dwelleth in the Church, Lev.26.11,12. and in every true beleever by his Spirit, 2 Cor.6.16.

through the Spirit] Gr. *in*.

CHAP. III.

Verſ. 1. F*Or this cauſe*] He maintaineth his Apoſtleſhip againſt the offence of the Croſſe, from whence alſo he taketh an argument to confirm his miniſtery, affirming that he was not onely appointed an Apoſtle by the mercy of God; but was alſo particularly appointed an Apoſtle of the Gentiles to call them to ſalvation, becauſe God had ſo determined it from the beginning, although he deferred a great while the manifeſtation of that his counſel.

the priſoner of Jeſus Chriſt] Not impriſoned by him, but for him: as likewiſe in Philemon, he ſtyleth himſelf *a priſoner of Jeſus Chriſt:* verſe 9. caſt in priſon for the Goſpels ſake, and in particular a priſoner for the Gentiles; not onely becauſe he was their ſpecial Apoſtle, but becauſe the ground of his ſufferings at this time was the hatred of the Jews his countrey-men, who by their accuſation procured him to be impriſoned at Rome: and the greateſt cauſe why the Jews his countrey-men, thus maliced and perſecuted him was, for that he made the Gentiles equal unto them, as thereby are, they conceived, impeached the privileges and prerogatives of the Jews above the Gentiles.

V. 2. *the grace of God*] Gr. Tec. *of his grace*.

V. 3. *He made known*] Gr. Tec. *was made*.

afore] Or, *a little before*.

V. 5. *which in other ages was not made known*] He meaneth not that none knew the calling of the Gentiles before, but becauſe very few in compariſon knew of it: and they that did know it, had it revealed unto them darkly, and for the moſt part under figures in general and confuſedly. The myſtery of the calling of the Gentiles was revealed in former ages, but not ſo diſtinctly and particularly as now it is.

by the Spirit] Gr. *in*.

V. 7. *according to the gift of*] Gr. *according to the efficacy of*.

V. 8. *leſſe than the leaſt*] Or, *far the leaſt*.

the leaſt of all ſaints] The word in the Original ἐλαχιστότερος, is as it were a double diminitive, and ſignifieth leſſer than the leaſt, if leſſer might be; whereby we may learn that this eminent Apoſtle had deſcended to the loweſt of thoſe three degrees of humility above mentioned. See Rom. chap. 12.

is this grace] Gr. *was*.

I ſhould preach] See Gal.1.16.

unſearchable] Gr. *not to be traced out*, or, *found*.

V. 9. *make all men ſee*] Gr. *to make clear*, or, *lightſome to all men*.

which from the beginning of the world hath] Gr. *from the worlds*, or, *ages hath*.

V. 10. *unto the principalities and powers*] That is, the bleſſed Angels, Rom.8.38. Epheſ.1.21. Coloſſ. 1.16. 1 Pet.3. 22. They are thus called by reaſon that God doth often make uſe of their miniſtery in the governing of Countreys, and Kingdomes, Dan.4.13. and 10. 12. And theſe Angels themſelves are very deſirous alſo to look into, and contemplate the manifold wiſdome of God in the governing of his Church, and the diſpenſing of his gifts and graces in Chriſt to the faithful, 1 Pet.1.12.

known by the Church the manifold wiſdome of God] That in this glorious renovation of the world by Chriſt, not onely we, but even the Angels themſelves alſo, may have a new proof and document of the wiſdome of God in a different effect from what he demonſtrated at other times by the different eſtate and condition of the Church under the Old and New Teſtament.

V. 11. *eternal purpoſe*] Eternal, as the Schools rightly diſtinguiſh, is ſaid in a three-fold ſenſe; *à parte ante* onely, and ſo is that which had no beginning, but ſhall have an end: ſo are the Decrees of God, even of ſuch things as are accompliſhed in time, and have their period, eternal: and ſo is that purpoſe of God eternal, of which the Apoſtle here ſpeaketh concerning the calling and incorporating of the Gentiles into the myſtical body of Chriſt and true Church of God. Secondly, eternal *à parte poſt* onely, that had beginning, but ſhall have no end; and ſo are Angels and the ſouls of men eternal. Thirdly, eternal *à parte ante*, *&* *à parte poſt*, that which never had beginning, nor ſhall have an end; and ſo God onely is eternal.

V. 12. *with confidence*] Gr. *in*.

V. 13. *faint not*] Gr. *ſhrink not back*.

at my tribulation] Gr. *in*.

V. 14. *For this cauſe I bow my knees*] He teacheth by his own example, that the efficacy of the doctrine dependeth upon the grace of God, and therefore we ought to joyn prayers to the preaching and hearing of the Word; which are needful, not onely to them who are novices in Religion, and Babes in Chriſt; but even to thoſe of ripeſt years and underſtanding in heavenly myſteries; that they growing up more and more by faith in Chriſt; being confirmed with all ſpiritual gifts, may be grounded and rooted in the knowledge of that unmeaſurable love, wherewith God the Father hath loved us in Chriſt, ſeeing that the whole family, whereof part is already received into heaven, and part is yet here upon earth, dependeth upon that adoption of the heavenly Father in his onely Son.

V. 15. *whole family in heaven and earth*] Or, *fatherhood*, or *whole flock*. *Nyſſen in Pſal. c.8. defineth this family to be the whole number of all that are written in the Book of life.* Πατειὰν δὲ ὀνομάζει τὸ σύστημα τῶν εἰς τὸν θεῖον κατάλογον συντελούντων, ſo the meaning is, That God who is the Father of Chriſt by nature, is alſo by adoption the father of all the Church, which is as it were his family, and the whole congregation of his children as well of thoſe that are already glorified in heaven, as of the reſt that yet do live by faith here on earth. See Epheſ. 1.10.

V. 16. *grant*] Gr. *give*.

in the inner man] See 2 Cor.4.16.

V. 17. *rooted and grounded in love*] Gr. *founded*. Either rooted and grounded in that love wherewith God loved us, which is the root and very foundation of our election: or the meaning is, that our love, wherewith we love God who dwelleth in us by his Spirit, may be firm and conſtant. *Ficta omnia ſicut floſculi celeriter decidunt, vera gloria radices agit: the like may be ſaid of charity, Feigned affections and inconſtant deſires, like bloſſomes are blown away with every wind of temptation; true love takes deep root.*

V. 18. *what is the breadth, and length, and depth, and heighth*] Many wits *run riot* in their Geometrical and Moral diſcourſes upon theſe dimenſions: ſome conceive that the Apoſtle alludeth to the dimenſions of the Croſſe, and by heighth underſtand the wiſdome of Chriſt; by depth his humility; by length his longanimity, by breadth his charity. Others place the breadth in the extent of charity; the length in perſeverance; the heighth in the hope of celeſtiall rewards; and the depth in the inſcrutable judgements of God, Rom. 11.33. See *Auguſt. Ep.* 112. *Et de doct. Chriſt. l.2. c.* 41. Others thus reckon theſe dimenſions: *He* (ſay they) *comprehendeth the length of the Croſſe, who hath learned from the beginning of the world to the end, no man was ever juſtified or ſaved but by the Croſſe: he comprehendeth the breadth who conceiveth the Catholike Church ſcattered over the face of the whole earth to have iſſued out of Chriſts ſide: he comprehendeth the height who conſidereth with himſelf what is the height of the glory to which Chriſts humility raiſeth us: he comprehendeth the depth, who ſounds the bottome, ſo far as by the Scripture he may, of Gods election, and ſeparating ſome from the maſſe of corruption and perdition wherein he leaveth others. The Gloſſe upon the New Teſtament reſolveth all theſe dimenſions into the immenſity of Gods love, ſaying, Quæ ſit latitudo, longitudo, ſublimitas, profunditas hoc ſignificat, ut ſicut in ſphæra tanta longitudo quanta latitudo, & tanta latitudo quantum profundum; ità in Domino omnia æqualia ſint immenſæ infinitatis.* It is certain that the ſpeech is *figurative* clothed with a metaphor taken from the Geometricians, who if they will perfectly know any building or ſtructure, exactly meaſure it according to all theſe dimenſions; and hereby the Apoſtle would have us labour as exactly to meaſure the ſpiritual temple of God, as the Prophets were exact in deſcribing the dimenſions of the material, (Ezek. 40.) that ſo they may underſtand how perfect it is in every part.

V. 19. *And to know the love of Chriſt, which paſſeth knowledge*] Gr. Tec. *the exceeding love of the knowledge of Chriſt*. If it paſſeth knowledge, how may we know it? The anſwer is, either it paſſeth all other knowledge, or that it paſſeth all the capacity of our wit, to comprehend it fully in our minde. For otherwiſe, who ſo hath the Spirit of God perceiveth ſo much, according to the meaſure that God hath given him, as is ſufficient to ſalvation, 1 Cor. 2. 15.

filled with all the fulneſſe of God] Gr. *unto*. That you may have abundantly in you, whatſoever things are requiſite to make you perfect with God, that you may be repleniſhed with all ſpirituall graces.

V. 20. *Now unto him that is able*] He breaketh forth into a thankſgiving, whereby the Epheſians may be confirmed in hope of obtaining any thing they ask of him: for he that is able to give us above all that we ask, is more bountifull than we can imagine; will certainly freely give us whatſoever we ask according to his will.

in us] Gr. Tec. *in you.*

V. 21. *by*] Gr. *in.*

ages, world without end] Gr. *generations of a world of worlds.*

CHAP. IV.

Verſ. 1. OF *the Lord*] Or, *in the Lord.*

walk worthy of the vocation wherewith ye are called] See Phil. 1. 27. Col. 1. 10. 1 Theſſ. 2. 12. Though all men ought to walk worthy their ſpecial calling, that is, ſo as it becometh men of ſuch a calling, as namely, Magiſtrates ought to carry themſelves, as it befitteth their place of authority, and Miniſters, as it becometh their ſacred function: yet the verſes following ſhew, that the Apoſtle here by calling, meaneth the general calling of the faithful, which is this, to be holy as our God is holy, and as we are called to the knowledge of the Goſpel, ſo we ſhould walk according to the preſcript of the Goſpel, 1 Pet. 1. 15, 16.

V. 3. *Endeavouring to keep the unity of the Spirit in the bond of peace*] He exhorteth to perfect agreement, but yet ſuch as is knit with the band of the holy Ghoſt. By the unity of the Spirit, we may underſtand, either a full conſent and agreement in our ſpirits, that is, our judgements and affections, that we ſweetly conſpire together in the love of the ſame truth, and ſeek that truth in love: or by the unity of the Spirit may be underſtood the union of all the members of the entire Church, united together by the holy Spirit, after the manner of a ſpiritual and myſtical body.

V. 4. *one body; and one Spirit*] An argument of great weight, for an earneſt entertaining of brotherly love and charity one with another, becauſe we are made one body, having one God and Father, enlivened with one Spirit, worſhipping the Lord with one faith, and conſecrated to him with one Baptiſm, and hope of one ſelf-ſame glory, whereunto we are called: whatſoever therefore breaketh charity, breaketh all theſe bonds aſunder.

V. 5. *One Lord, one faith, one Baptiſm*] Not to touch upon the Grammatical note, that the Apoſtle in this verſe declineth, εἷς, μία, ἕν, *unus, a, um, unus Dominus, una fides, unum baptiſma*; By one Lord, he underſtandeth not onely one Lord, our Governour and our Keeper; but alſo one Lord our Redeemer, who hath dearly bought us, that we ſhould ſerve him in holineſſe and righteouſneſſe all the days of our life. By one faith, he meaneth one doctrine of our faith Chriſt Jeſus, or beleef in him, whereby all the faithful who lived before under the Law, and now under the Goſpel were juſtified and ſaved. By one baptiſm, he underſtandeth not onely one *ſpecie*, that is, one kinde of Baptiſm inſtituted by Chriſt in the Goſpel; but one Baptiſme alſo *numero*: for every man is but once baptized; and ſo the word one Baptiſm is taken in the Nicene Creed, wherein we profeſſe to beleeve one Baptiſm for the remiſſion of ſins, 1 Cor. 8. 6. Luke 1. 75.

V. 6. *One God and Father of all*] See Mal. 2. 10. as in the former verſe, by the word Lord, the Father is not excluded from being our Lord, nor the holy Ghoſt who is ſtyled the Lord, 2 Cor. 3. 17. ſo alſo neither is the Son excluded here by the word one God, nor the holy Ghoſt; but by this diverſity of titles, onely the order and propriety is ſhewed, which each perſon hath in this work. *Above all*, ſome refer to the Father, who is the Authour of all, and fountain as it were of the Deity; *through all*, or *by all*, to the Son, by whom all things were created; *in all* to the Spirit, who dwelleth in the hearts of all the faithful. Others refer all three to the Father, and thus paraphraſe the words; God the Father of all the members of the Church, which is the body of Chriſt, *over all*, over whom he hath the higheſt command and authority, *by all*, by whom he exerciſeth his ſpecial providence, and in all in whom he dwelleth by his Spirit. But becauſe the Apoſtle ſaith, One God and Father of all; it is moſt probable that the three propoſitions are to be attributed not to any one perſon or more in ſeveral, but to the Deity in common, and *over* relateth to God his authority, *through* to his providence, and *in* to his grace: one God who is above all by his authority, through all by his providence, and in all you that are beleevers by the graces of the Spirit.

in you all] Gr. Tec. *in all.*

V. 7. *meaſure of the gift of Chriſt*] Therefore not according to merits of congruity or condignity; *As the Pelagians taught, whoſe hereſie is condemned in the Council held at Dioſpolis, wherein the Fathers pronounce an Anathema* to all that affirm, *Gratiam Dei ſecundum merita hominum dari.* Now if all diverſity of grace proceed from the meaſure of Chriſts gift, none ought to repine at anothers gifts, nor be proud of his own.

V. 8. *When he aſcended*, &c.] Pſalm 68. 18. The Pſalmiſt out of whom the Apoſtle tranſcribeth this verſe, alludeth to the manner of great Princes or Conquerours; who in the day of their triumph, mounting on an high Steed, or taking their chariot, led the captives, ſome before, and others after them, bound with fetters and chains, and when they came to their palace, divided the ſpoils which they had taken from their enemies, and beſtowed rich gifts upon the captains and ſouldiers, that deſerved beſt in their wars. Some by aſcending on high, underſtand Chriſt lifting up himſelf on the Croſſe, but that was properly no aſcenſion, for he was nailed, firſt to his Croſſe, and then the Croſſe ſet up above the earth indeed, but not high. The true meaning of the Text is, when he mounted up through the air, and aſcended to the higheſt heaven the Seat of the bleſſed, above the viſible Spheres. He led captivity captive, that is, as ſome interpret, a certain number of captives, namely, thoſe Saints that were long held in captivity of death, whoſe bodies aroſe at Chriſts death, Matth. 28. 52. and now they accompanied Chriſt in his triumphant march into heaven. Others underſtand this captivity more generally, and they diſtinguiſh of an active and a paſſive captivity; of both which the words of the Apoſtle may be fitly underſtood; if they be underſtood of paſſive captivity, then the meaning is, he took away from Satan, Death, and Hell, all their captives, and made them his captives; changing their miſerable captivity, εἰς καλὴν καὶ συμφέρουσαν, into an holy and happy captivity, whereby they are brought into the obedience of the Goſpel: if captivity be underſtood actively, then the meaning is, that Chriſt hath captivated the world, fleſh, devil, death, and hell; which in ſeveral kindes had before captivated mankinde. By the gifts, are meant the gifts of the holy Ghoſt, conferred upon the Church after Chriſts aſcenſion.

captivity captive] Or, *a multitude of captives.*

V. 9. *lower parts of the earth*] Either down in the earth, which is the loweſt part of the world, or into the grave, which is called the heart of the earth, Matth. 12. 40. For the heart of the earth is the middle of the earth, as our heart is in the middle of our bowels; and the middle of the earth, *as the Philoſophers demonſtrate*, is the loweſt part of the earth. For whatſoever is above it any way is nearer the heaven, and conſequently higher. Howbeit it is not improbable, that the Apoſtle alludeth unto Pſalm 139 15. My ſubſtance was not hid from thee, when I was made in ſecret, and formed in the loweſt parts of the earth; and then the meaning of the Apoſtle is; He deſcended into the loweſt parts of the earth; that is, into the Virgins womb, Ezek. 28. 2.

V. 10. *that he might fill all things*] Or, *fulfill.* Either he deſcended and aſcended, that he might fill both heaven and earth with his preſence, or repleniſh the Church with his gifts: or fulfill (for ſo the word πληροῦν, ſometimes ſignifieth) all the foregoing Prophecies of him, or fill the whole world with his knowledge and glory, Eſa. 11. 9. Or he doth ſhew himſelf every where preſent by his divine virtue, in the adminiſtration which he hath received of God, both in heaven and earth, Matth. 28. 18.

V. 11. *And he gave ſome Apoſtles* &c.] See 1 Cor. 12. 28.

and ſome Evangeliſts] By Evangeliſts ſome underſtand here the four Writers of the Goſpels; ſome thoſe who are endued with a ſingular gift of preaching the Goſpel, ſuch as Philip was, Acts 21. 8. who was yet but a Deacon; others the companions and fellows of the Apoſtles in the execution of their Office, being not able to ſupply all places themſelves, and ſuch an Evangeliſt was Timothy, 2 Tim. 4. 5.

V. 12. *perfecting*] Or, *making up*, or, *reſtoring.*

the body of Chriſt] The myſtical body of Chriſt, which is the Church.

V. 13. *Till we all come in the unity of the faith*] Or, *meet together into the unity.* The uſe of the miniſtery is perpetual, ſo long as we are in this world, that is, until having put off the fleſh; and throughly and perfectly agreeing betwixt our ſelves, we ſhall be joyned with Chriſt our Head, which is done by the knowledge of the Son of God encreaſing in us, and he himſelf by little and little growing up in us, until we come to be a perfect man, which ſhall be in the world to come, when God ſhall be all in all.

the ſtature of the fulneſſe of Chriſt] Or, *age.* Some expound this of the reſurrection, in which as they conceive, all ſhall riſe in the ſtature and full age of Chriſt at his reſurrection, which was in the three or four and thirtieth year of his age. But the Apoſtle here ſpeaketh not of our age, or ſtature, nor of Chriſts growth and full age in himſelf, but in us; and the meaning is, until Chriſt his myſtical body grow to ripeneſſe and perfection, both in reſpect of all the members to be added thereunto, and alſo of their growth and perfection in grace, and the knowledge of our Lord and Saviour Jeſus Chriſt.

V. 14. *no more children*] Betwixt childhood, that is to ſay, a very weak eſtate, and our perfect age, which we ſhall have at length in another world, there is a mean or middle eſtate, to wit, our youth and going forward to perfection.

toſſed to and fro] Or, *floting to and fro.* He compareth them which reſt not themſelves upon the word of God, to little Boats or

Skiphs, which are toſſed hither and thither with the doctrines of men, as it were with contrary winds; and withall he forewarneth them, that it cometh to paſſe, not onely by the lightneſſe of mans brain, but alſo by the craftineſſe of certain Teachers, who made as it were an art of it.

by the ſleight of men] Gr. *by the cogging of a Die*; or, *cheating*. In the Original it is κυβεία from κύβος, *a Die*; whereby is ſignified, either the levity or inconſtancy of men, whoſe opinions are as variable, and doctrines as uncertain as the caſting of a Die; or elſe their ſubtilty is meant, who cheat men with falſe ſophiſms, as Gameſters do with falſe Dice.

whereby they lye in wait to deceive] Gr. Tee. *according to the circumvention of deceit*; or, *crafty fetches of the Devil*.

V. 15. *But ſpeaking the truth in love*] Or, *being ſincere*. See Zech. 8. 16. By earneſt affection to the truth and love, we grow up into Chriſt; for he (being effectual by the miniſtery of his Word, which, as the vital ſpirits, doth ſo quicken the whole body, that it nouriſheth all the limbs thereof, according to the meaſure and proportion of each) quickeneth and cheriſheth his Church, which conſiſteth of divers functions, as of divers members, and preſerveth the property of every one; and thence it followeth, that neither this body can live without Chriſt, neither can any man grow up ſpiritually, who ſeparateth himſelf from the other members.

V. 16. *From whom,*&c.] See Col. 2. 19.

every part] Gr. Tee. *every member*.

V. 17. *vanity of their minde*] See Rom. 1. 21.

V. 18. *Having the underſtanding darkned*] Gr. *Being darkned in the underſtanding*.

being alienated from the life of God] Of Chriſt, who after the manner of the ſoul, quickneth all his members.

blindneſſe of their heart] Or, *hardneſſe of their heart*. See Rom. 1. 21.

V. 19. *paſt feeling*] Or, *remorſeleſſe*. Having their conſcience ſeared, as it were, with an hot iron. The word in the Original ἀπηλγηκότες, ſignifieth properly, without grief, or remorſe for their ſin, being ſtupid, like a member that is benummed, which hath no ſenſe in it. To this ſtupidity cuſtome in ſin bringeth a man; for, *Conſuetudo peccandi tollit ſenſum peccati*.

with greedineſſe] Or, *in exceſſe*.

V. 21. *by*] Gr. *in*.

as the truth is in Jeſus] As they have learned who acknowledge Chriſt in deed, and in truth, or as the true rule of life and manner of living is in Jeſus, as in the head.

V. 22. *put off*] See Col. 3. 8.

the old man] See Rom. 6. 6.

corrupt according to the deceitful luſts] Gr. *corrupted according to the luſts of deceit*.

V. 23. *be renewed in the ſpirit of your*] See Rom. 11. 2.

V. 24. *that ye put on*] The Apoſtle compareth here the renewing of a man, to a new garment, the natural corruption, to an old out-worn one, which he ſaith, the faithful ought to put off, and put on the other; for that now being regenerated by the Spirit of God, they ſhould advance, and put on more and more, by the uſe of the means which God hath appointed for it, as by manful reſiſtance againſt ſin, by the Spirit of God, Rom. 8. 13. by ſtirring up the gift of God in them, 2 Tim. 1. 6. by attentive hearing and meditating on Gods Word, Pſalm 1. 2. 2 Tim. 3. 16. by the worthy participation of the Sacrament, 1 Cor. 11. 27, 28. by pouring out fervent prayers to God, Epheſ. 6. 18.

the new man] Thus the Apoſtle calleth the regeneration or renewing of man, and changing of the will to holineſſe and righteouſneſſe, wherein conſiſteth the image of God; the former part whereof is expreſs'd in this place, and the latter Col. 3. 10. See 2 Cor. 5. 17.

V. 25. *putting away lying*] Lying in opinion, which is errour; in ſpeech, which is falſhood; in life and converſation, which is hypocriſie and diſſimulation: becauſe we are members one of another, and there is a near tye betwixt us, it is a ſin to deceive any by lying and falſhood, but a greater to deceive thoſe of the ſame corporation, eſpecially ſo holy a corporation, as is the myſtical body of Chriſt: for if in the natural body (as S. *Chryſoſtome obſerveth*) the members deceive not one another, the eye deceiveth not the foot, nor the foot the eye, nor the tongue the ſtomach; how much more abſurd and monſtrous a thing would it be, if the members of the ſame myſtical body of Chriſt ſhould deceive or ſupplant one another?

ſpeak every man truth with his neighbour] See Zech. 8. 16.

V. 26. *Be ye angry and ſin not*] See Pſalm 4. 4. There can be no true love of God, nor zeal of his glory, where there is no anger nor indignation taken againſt thoſe who diſhonour God: the Apoſtle doth not therefore ſimply forbid anger, but teacheth us how to bridle our anger in ſuch ſort, that although it be hot, (Jam. 1. 20.) yet that it break not out into contumelious ſpeeches or actions, but that it be ſtraightway quenched, before we ſleep, leſt Satan taking occaſion to give us evil counſel, through his wicked counſels deſtroy us.

V. 27. *Neither give place to the devil*] See Jam 4. 7.

V. 28. *to give*] Or, *to diſtribute*.

V. 29. *Let no corrupt communication*] Word for word, *no rotten communication*: whereby either he underſtandeth *impure and filthy ſpeech*, or, *unſavoury and unprofitable*. The metaphor is taken from ſtinking and unſavoury meat, which the ſtomach loathes; ſo doth the ears of the godly all corrupt communication.

to the uſe of edifying] Or, *to edifie profitably*.

V. 30. *grieve not the holy Spirit of God*] Be not refractory unto him, offend him not, leſt he diſpoſſeſſe your heart of thoſe joyes and comforts which formerly he hath wrought there, according to his office; and that he be not forced to withdraw himſelf from you, as from a loathed and offenſive harbour. The phraſe ſeemeth to be taken from the words of Eſay, c. 63. v. 10. and they imply that the Spirit of God which dwelleth in us, is provoked by ſuch ſins he formerly mentioned, they being loathſome and odious to him, to ſuſpend his friendly and comfortable operations in us, and in ſtead of his love, let us feel his anger: as a Father doth caſt a ſad look upon his children, while they are committing ſome evil in his ſight, and he muſt needs, though never ſo unwilling, chaſtiſe them, in ſtead of embracing them.

whereby ye are ſealed] Or, *in whom ye are ſealed*. See Epheſ. 1. 13.

V. 32. *And be ye kinde one to another*] See 2 Corinth. 2. 10. Col. 3. 12, 13.

forgiven] Or, *freely pardoning*.

CHAP. V.

Verſ. 1. FOllowers of God] It is the part of children to imitate their father; *and Seneca ſaith truly*, Optimus animus pulcherrimus Dei cultus eſt; *the cheef worſhip of God is that which is inward, and conſiſteth not ſo much in the contemplation and admiration, as imitating, ſo far as we are able, the divine perfection of God, which is the brightning of his image in our ſoul*.

V. 2. *and walk in love*] See John 13. 34. and 15. 12.

an offering and a ſacrifice] There were two Altars in the Temple, the brazen and the golden; the brazen for bloody ſacrifices; the golden for the offering of Incenſe: the former was a type of Chriſts bloody offering upon the Croſſe; the latter of his interceſſion for us. In regard of both, the Apoſtle here ſaith, that Chriſt gave himſelf, both for an offering, and a ſacrifice of a ſweet ſmelling ſavour to God for us.

V. 3. *But fornication, and all uncleanneſſe or covetouſneſſe,*&c.] See Col. 3. 5. 1 Theſſ. 4. 3, &c. In the ſenſitive appetite the Philoſophers place two faculties, the iraſcible, as they term it, and the concupiſcible. Now the Apoſtle having in the former chapter, verſe 31, 32. given rules for the rectifying of the affections ſeated in the iraſcible part, or faculty of the ſoul, here begins to give precepts for the bridling of the concupiſcible part, in which the diſorderly affections may be reduced to two principals, immoderate deſire of wealth, which is covetouſneſſe, and the inordinate deſire of pleaſure, which is voluptuouſneſſe.

V. 4. *filthneſſe*] Or, *obſcenity*.

nor jeſting] Or, *ſcurrility*, or *jearing*. The word in the Original εὐτραπελία, ſignifieth facetiouſneſſe of ſpeech, and by the Philoſophers is taken in a good ſenſe, who make it a virtue; but the Apoſtle takes it in an ill ſenſe, for ſcurrilous jeaſting and unſeemly mirth, unbefitting the gravity and ſanctity of a Chriſtian: and as in this word, ſo hath it fallen out in many other, evil manners of men have ſpoiled them, as *pharmacon*, *tyrannus*, *ſophiſta*, *latro*, *& magus*, which at the firſt were taken in a good ſenſe, but now for the moſt part, if not altogether, in a bad.

V. 5. *For this ye know, that no whoremonger,* &c.] Becauſe theſe ſins are ſuch as the moſt part of men made light of, accounting them either as no ſins, or very ſmall ones; he awaketh the godly by this dreadful denunciation, to the end they ſhould ſo much the more take heed to themſelves, flie from them, as moſt hurtful plagues.

who is an idolater] *Unuſquiſque* (ſaith Jerome upon Amos) *adorat ſua vitia*, every man makes thoſe vices his god to which he wholly giveth himſelf, and whoſoever giveth any part of the worſhip which is due unto God, either with his body, or with his ſoul, to any creature, is an idolater: *Guloſis venter Deus eſt, avarus colit mammona, hæreticus dogma, quod finxit*; the politician idolizeth his brain; the heretick, his fantaſtical opinion; the glutton, his belly; the wanton, his Miſtreſſe; the ambitious, his honour; the covetous, his money; to whom the name of an idolater, in a peculiar manner belongeth; firſt, in reſpect of the object common to him, and an idolater properly ſo taken. The idols of the Heathen (ſaith the Pſalmiſt) are gold and ſilver, ſo are they of the covetous man; the one (as *Paulinus acutely obſerveth*) worſhippeth the image of his gods of gold and ſilver in the Church, the other, of the Prince ſtamp'd upon his coin in his cheſt. Secondly, in reſpect of the acts common to them both; for as an idolater feareth his gods, ſo doth the covetous his gold, daring not to diſpoſe of it for his neceſſary uſe. And as the idolater putteth his truſt and confidence in his gods, ſo doth the covetous man in his goods; and as the idolater conceiveth that he holdeth his life from his gods, ſo the covetous man beleeveth that his life conſiſteth in the abundance of the things which he poſſeſſeth, Luke 12. 15. Laſtly, as the idolater ſetteth his heart, and ſetleth his affections, and placeth his happineſſe in his idoll gods; ſo the covetous man ſets his heart upon his gold and ſilver, and holdeth them for his cheefeſt good, and higheſt felicity.

V. 6. *diſobedience*] Or, *unbeleef*.

V. 7. *Be not ye therefore partakers with them*] Becauſe we are not ſo ready to any thing as to follow ill examples, therefore the Apoſtle warneth the godly to remember always, that the wicked are but as it were darkneſſe, and that they themſelves are as it were light: (1 Theſ. 5.) and therefore the other commit all villanies, as men are wont in the dark: but they ought not only not to follow their examples, but alſo as the property of light is, to diſcover, and convince their darkneſſe, (John 3. 19,20.) and to walk ſo, having Chriſt the true light going before them, as becometh the children of the light.

V. 8. *light in the Lord*] The faithful are called *light*, not onely becauſe they have the outward light of the Word before them, and the inward light of the Spirit within them; but alſo becauſe they give light to others, inſomuch that their honeſt converſation reproveth the life of wicked ones. Matth. 5. 16. Phil. 2. 15.

V. 11. *have no fellowſhip with the unfruitful works of darkneſſe*] Sins are called *works of darkneſſe*, for four reaſons eſpecially; firſt, becauſe they proceed from darkneſſe, that is, the ignorance of Gods truth in the unregenerate. Secondly, becauſe they damp the light of nature in all men, and of grace alſo in the regenerate. Thirdly, becauſe they ſeek darkneſſe, and are for the moſt part committed in the dark; for he that doth evil, hateth and ſhunneth the light. Laſtly, becauſe (without repentance) they bring men to utter and everlaſting darkneſſe in hell.

but rather reprove them] Or, *convince them*. Not onely by ſeaſonable admonitions and reprehenſions, but eſpecially by your godly and exemplary life.

V. 12. *a ſhame even to ſpeak of*] *Sit honos auribus* as well as *oculis*, there ought to be a continual regard had to the ears, as well as to the eyes of the godly. As elſewhere the Apoſtle maketh uſe of the verſes of Epimenides and Aratus, ſo here he ſeemeth to allude to that verſe of Sophocles in his *Oedipus*, ἀλλ' ὦ γὸ αὐδᾶν ἐσθ' ἃ μηδ' ὁρᾶν καλόν.

V. 13. *reproved*] Or, *diſcovered*.

whatſoever doth make manifeſt, is light] Either ſenſible light, which maketh things manifeſt to the eye; or intellectual, which maketh things evident to the underſtanding; and that is either natural, as the light of reaſon, or ſupernatural, as the light of Gods Word, and his Spirit.

V. 14. *Wherefore he ſaith*, &c.] Some do take theſe to be the Apoſtles own words, uttering them as moved by the Spirit of Chriſt, as it is ordinary with the Prophets to teſtifie, *Thus ſaith the Lord*; wherefore he ſaith, that is, God ſaith by me unto you. Others, as *Georgius Syncellus*, conceive, that as S. Jude alleageth a ſentence out of the Apocryphal book of Enoch, ſo S. Paul here alleageth this out of an Apocryphal book of Jeremy, in which theſe formal words are found. *S. Cyril conceiveth*, that theſe words are taken out of Eſay 51. 9. Awake, awake, &c. but the words following, O arm of the Lord, awake, as in the ancient days, ſhew, that there God calleth not upon us to awake, but we upon him. It ſeemeth moſt probable, that this allegation of the Apoſtle is taken out of divers prophetical words, collected together, as namely, in the ſix and twentieth chapter of Eſay and the nineteenth verſe, The dead ſhall live, awake and ſing ye that dwell in duſt; and chap. 60. verſ. 1. Ariſe, for the light is come.

Awake thou that ſleepeſt, &c.] See Iſa. 60. 1. The Apoſtle ſpeaketh of the ſpiritual ſleep, both of ſin and death; and this his exhortation concerneth as well the faithful, as the unbeleevers; the faithful ſleep ſometimes in ſome one ſin or other, the unbeleevers are dead in treſpaſſes and ſins: the former he exhorteth to be lively and vigilant, by the power of the Spirit of God, whereof they are made partakers already; the other, to riſe up from the dead, that by theſe exhortations apprehending the quickening power of Chriſt, they ſhould obey the ſame; even as Lazarus roſe by the word and power of Chriſt from his bodily death, John 11. 43, 44. In ſumme, foraſmuch as all men are to give an account of all their works, at the dreadful tribunal of God, ſo they are all of them called and ſummoned by his Word, to make ready their accounts, and prepare for the great Audit-day, and to awake from their ſleep, and death of ſin, to be enlightened by the light of the Goſpel, and to walk anſwerably to that light.

and Chriſt ſhall give thee light] Or, *enlighten thee*. In the Original ἐπιφαύσει, ſhall ſhine upon thee. For he is the Sun of righteouſneſſe, Mal. 3. 2. The true light that lighteneth every man that cometh into the world, John 1. 9.

V. 15. *See then that ye walk circumſpectly*] Gr. *how exactly ye walk*. See Col. 4. 5.

V. 16. *Redeeming the time*] Gr. *ſeaſon*, or, *opportunity of time*. Some conceive that the Apoſtle alludeth to the words of King Nebuchadnezzar to the Chaldeans, Dan. 2. 8. where in the Tranſlation of the Seventy we read, ἐξαγοράζετε καιρὸν, you delay or gain time, and then the meaning is, Stretch out the time as long as you can, by imbracing all occaſions of doing good. Others conceive it to be a metaphor taken from Merchants, who preferre the leaſt profit that may be, before their pleaſures, cloſely following their buſineſſe when the markets are at beſt. We may alſo give a third interpretation, purchaſe at any rate all occaſion of doing good, that ye may thereby in ſome ſort redeem that precious jewel of time, which ye have formerly loſt; as travellers that have ſtayed long at their Inne, when they finde the night coming upon them, they mend their pace, and go as many miles in one hour, as they did before in many.

becauſe the dayes are evil] The days are not evil in themſelves, for they are all Gods creatures, and it is a fooliſh ſuperſtition of the Gentiles and Aſtrologians to make difference of days, as if ſome days of the moneth or week were lucky, ſome unlucky: but the days are ſaid to be evil, in reſpect of the corruption of the time, and the perſecution of Gods Church; and the meaning of the Apoſtle is, that the faithful are to look for hard and diſmal times, wherein the opportunities of doing good will be cut off, or very much ſtraitned, and therefore it is very needful to anticipate them, by doing as much good as may be, while the time permitteth. See Ecclef. 11. 2. John 9. 4. and 11. 9. and 12. 35. Gal. 6. 10.

V. 18. *Be not drunk with wine wherein is exceſſe*] *Lycurgus for the abuſe took away all uſe of wine among the Lacedemonians, and commanded all the vines to be pluck'd up by the roots: and the Mahumetans for a like reaſon forbid any of their Sect to drink wine under pain of death; their Muſſelmans and Darviſes affirming, that there lurks a devil under every grape:* But the Apoſtle is ſo farre from ſimply condemning all uſe of wine, that he enjoyneth, 1 Timothy 5. 23. to uſe a little wine for his ſtomachs ſake: and in this very place he doth not forbid the Epheſians to drink wine, but to be drunk with wine wherein is exceſſe, that is, all kinde of riot, joyned with all manner of filthineſs, and uncleanneſs; For as *S. Jerome* rightly obſerveth, *Venter mero æſtuans facilè deſpumat in libidinem*; according to that of the Poet; *Ebrietas ignis in igne fuit.*

exceſſe] Or, *intemperance*.

with the Spirit] Gr. *in*.

V. 19. *in pſalms, and hymns, and ſpiritual ſongs*] Some conceive that theſe three words are Synonymaes, and that the epitheton added to the laſt, namely, ſpiritual, is to difference them from profane, light, laſcivious, and carnal ſongs. Others thus diſtinguiſh them, by Pſalms he meaneth ſongs of divers arguments, whether they contain Hiſtorical narrations, complaints and expoſtulations, or good nurture and inſtruction: but by hymns he underſtandeth ſuch ſongs onely, as contain the praiſes of God, and extolling his wondrous works: and by ſpiritual ſongs, ſuch as contain the praiſes of God, *ſed auguſtiore quadam formâ*; ſuch as were more muſical, and ſet to parts, or in a higher key. But it ſeemeth moſt probable, that by Pſalms, he meaneth the Pſalms of David ſet to the harp or pſaltery, by Hymns, certain Ditties made upon ſpecial occaſion; and by ſpiritual Songs, ſuch as were not compoſed before-hand, and prick'd before them with muſical notes, but ſuch as men endited by an extraordinary gift.

making melody in your heart] That is, with an earneſt affection of the heart, and not with the tongue onely; For, *Non vox ſed votum; non cordula muſica, ſed cor; Non clamans, ſed amans cantat in aure Dei.* Whence is that of *S. Jerome*, *Deo non voce, ſed corde cantanda, nec in tragœdorum modum guttur & fauces dulci modulamine colliniendæ, ut in eccleſiis theatrales moduli audiantur & cantica.* In which words he condemneth not ſimply artificial ſinging and elaborate muſick, but ſuch a kinde of light and effeminate muſick, as better became the Theatre than the Quire: and whoſoever are more taken with the ſtrains of muſick, and ſweetneſſe of the voice, than with the matter of the ſong, muſt acknowledge with *S. Auſtine* in the tenth of his Confeſſions, that they are at a fault, and their heart ought to ſmite them for it. *Cùm mihi accidit ut me ampliùs cantus quam res quæ cantatur moveat, pœnaliter me peccare confiteor, & tum mallem me non audire cantantem.*

V. 21. *Submitting your ſelves one to another*] A ſhort repetition of the end, whereunto all things ought to be referred, to ſerve one another for Gods cauſe.

V. 22. *Wives, ſubmit your ſelves unto your own husbands*] See Col. 3. 18. Tit. 2. 5. 1 Pet. 3. 1.

as unto the Lord] That is, in obedience to Gods command: for they cannot be diſobedient to their husbands, but they muſt reſiſt God alſo, who is the Authour of this ſubjection.

V. 23. *For the husband is the head of the wife*] See 1 Corinth. 11. 3.

As Chriſt is the head of the Church] See 1 Cor. 11. 3.

V. 24. *ſubject unto Chriſt*] Gr. *ſubordinate*.

in every thing] Either with this reſtriction in the Lord; or in every thing which pertaineth to the husband as her head and ſuperiour, and concerneth the good of the family.

V. 25. *Husbands, love your wives,*&c.] See Col. 3.19.

V. 26. *with the waſhing of water by the Word*] Gr. *laver.* By Chriſts bloud ſhed upon the Croſſe, and repreſented by the water of Baptiſm. For it is Chriſts bloud which cleanſeth us from all our ſin, 1 John 1. 7. By the Word, either he underſtandeth the ſacramental words uſed in Baptiſm, or the promiſe of free juſtification and ſanctification in Chriſt received by faith.

V. 27. *not having ſpot or wrinkle*] By ſpots we may underſtand the deformity of any ſinful work; by wrinkle, any duplicity, folding in, or inſincerity in the intention: or by ſpot greater ſinnes which defile the conſcience, and ſtain the reputation; by wrinkle, leſſer ſins, and thoſe of infirmitie, which are ſome blemiſh to our ſpiritual beauty. But then there grows a queſtion, whether the Apoſtle ſpeaketh of preſenting the Church to God in this world, or in the world to come in celeſtial glory. The anſwer is, that there is a double perfection, purity and beauty of the Church; abſolute, without any ſpot or wrinkle, and that is not to be found in any of the ſons of men, while they are clothed with this body of death; and if we ſpeak of that purity and beauty, the Church is ſaid to be pure, and to have no ſpot or wrinkle, (2 Cor. 11. 2.) not becauſe ſhe is ſo at the preſent, but becauſe ſhe is prepared to be ſo hereafter. As S. *Auſtin* noteth, *Lib. de nat. & grat.* And in the firſt of his Retractations: *Quod dixi quam ſibi Deus elegit glorioſam eccleſiam, non habentem maculam neque rugam, non ideo dixi quia nunc jam omni ex parte talis eſt, (quamvis ad hoc electa non dubitetur ut talis ſit) ſed quando Chriſtus apparuerit vita ejus, tunc enim & ipſa cum eo apparebit in gloria.* The ſecond is a purity and perfection, *pro conditione hujus vitæ*, according to the ſtate of this preſent life; and it conſiſteth in this, that all ſins are avoided or repented of and in Chriſt forgiven, and his righteouſneſſe imputed: in this ſenſe the Church is now preſently pure and undefiled, and yet not free from all ſinful imperfection.

Blemiſh] Or, *blame.*

V. 29. *no man ever yet hated his own fleſh*] That is, his own body. That is, no man in his right wits wrongeth his own body, though ſometimes mad men tear their own fleſh, and others out of erroneous religion, either cut their fleſh, as the Baalites did, 1 King. 18. or flea it off, as the ancient hereticks, called the *Flagellantes* or Whippers, and the Popiſh Monks and Friers do at this day.

V. 30. *of his fleſh, and of his bones*] Gr. *made out of his.* He alludeth to the making of the woman, which ſignifieth our coupling together with Chriſt, which is wrought by faith, and ſealed to us in the ſacrament of his Supper.

V. 31. *For this cauſe ſhall a man leave his father and mother,* &c.] See Gen. 2. 24. Matth. 19. 5. Mark 10. 7.

two ſhall be one fleſh] See 1 Cor. 6. 16. Gr. *into one.*

V. 32. *This is a great myſtery*] Not that of the bodily marriage, but that of the ſpiritual, betwixt Chriſt and his Church, as the Apoſtle here declareth himſelf; which union he termeth a myſtery, by reaſon that the ſame can no way be apprehended by any natural man, nor to be ſearched out by any underſtanding whatſoever, but is acknowledged by faith, that Chriſt is our Head and Bridegroom, and we his ſpiritual Bride and members, whereby all Chriſts benefits requiſite to our ſalvation, are beſtowed upon us by Chriſt our Bridegroom, as a dowry, and communicated to us from Chriſt as our Head, as life in the natural body is conveyed to all the members from the Head.

CHAP. VI.

Verſ. 1. C*Hildren obey your parents*] See Col. 3. 20.

in the Lord] For the Lord is the Authour of all fatherhood, and therefore we muſt yeeld ſuch obedience as he will have us. In the Lord, implyeth both a commandment of childrens obedience from the Lord, and a reſtriction alſo, that they ſo far obey their parents, as they ſwerve not from the true worſhip of God. For it is true as *Bernard* teacheth, that we muſt yeeld obedience to our parents and ſuperiours, who are in the place of God, as unto God, but then we muſt adde his limitation, in thoſe things which are not againſt God.

right] Gr. *juſt.*

V. 2. *Honour thy father and mother*] See Exod. 20. 12. Deut. 5. 16. Ecclus. 3. 8. Matth. 15. 4. Mark 7. 10.

the firſt commandment with promiſe] Gr. *in.* Seeing there is a promiſe annexed unto the ſecond commandment, how doth the Apoſtle ſay, that this is the firſt commandment with promiſe? The anſwer is, either that the Apoſtle by ἐντολὴ, derived from ἐντέλλω, underſtandeth a mandate or injunction of an affirmative duty; and ſo this is the firſt commandment with promiſe. For the ſecond commandment in the decalogue is a prohibition of idolatry, the fourth is a poſitive or affirmative precept, but with no promiſe annexed unto it. Or the Apoſtle underſtandeth it of ſpecial promiſes, the ſecond commandment is with promiſe of mercy to a thouſand generations, but that promiſe is general; whereas the promiſe annexed to this fifth commandment, is a ſpecial promiſe; That thy days may be long, &c.

V. 4. *And ye fathers, provoke not your children to wrath*] See Col. 3. 21.

admonition of the Lord] Or, *inſtruction.* Such admonitions, inſtructions, and precepts, (for the word παιδεία, extends ſo far) as are taken out of Gods Word, and are acceptable unto him.

V. 5. *Servants, be obedient to them,*&c.] See Col. 3. 22. Tit. 2. 9. 1 Pet. 2. 18.

with fear] That is, with careful reverence: for ſlaviſh fear is not allowable in any, much leſſe in Chriſtian ſervants, who are ſpiritually free: yet their ſpiritual freedome taketh not away corporal ſervice; in ſo much that they cannot be Chriſts, unleſſe they ſerve their maſters willingly and faithfully, ſo far forth as they may with a ſafe conſcience.

V. 6. *Not with eye-ſervice*] Either the meaning is, that whatſoever they do in their maſters buſineſſe or affairs, they ſhould do it faithfully and ſincerely; and not in ſhew and ſemblance onely; or that they ſhould be as careful of doing their duty in their maſters abſence, as when their maſters eye is upon them; knowing that though their maſter be out of the way, Gods eye is alwayes upon them, and that he will reward their faithful ſervice, though their maſters do not: as on the contrary, ſeverely puniſh their unfaithfulneſſe, though their maſter do not, or cannot.

heart] Or, *ſoul.*

V. 9. *And ye maſters do the ſame things*] It is the duty of maſters to uſe the authority that they have over their ſervants moderately and holily, ſeeing that they in another reſpect have a common Maſter, which is in heaven, who will judge both the bond and the free, the maſter and the ſervant.

forbearing] Or, *moderating.*

your maſter] Some read, *both your and their maſter.*

neither is there reſpect of perſons with him] Wiſd. 6. 7. Ecclus. 35. 12. Rom. 2. 11.

V. 10. *be ſtrong in the Lord*] Be ye ſtrengthened daily more and more by the power of the Lord againſt your enemies, whereof the means are ſet down and deſcribed, from the 13. verſe to the 19. Or theſe words *in the Lord*, contain an argument of confidence; be ye encouraged to hold out by that communion which ye have with the Lord by faith; drawing from him all the ſtrength ye ſtand in need of.

V. 11. *Put on the whole armour of God*] Having before muſtered his Forces, and ſet all Chriſtians in their ranks, now he armeth them *cap à pe.* By the whole armour of God he underſtandeth all the furniture, and ſtore of Chriſtian virtues, together with all the means which God hath ordained to arm and defend us againſt the temptations of Satan.

that ye may be able to ſtand] That is, to keep your ſtation, not to flye, but to overcome and get the victory over your enemies.

againſt the wiles of the devil] Or, *ſubtile aſſaults*, or, *fetches.* The Greek μεθοδείας, being derived from μετὰ, and ὁδὸς, ſignifieth properly a way-laying, circumvention, or going about, as they do who ſeek after their prey: and the Apoſtle may ſeem to allude to the firſt of Job, verſe 7. where the Lord demanding of Satan, from whence he came; Satan anſwered, from going to and fro in the earth, and from walking up and down in it, and ſo μεθοδεύειν, in S. Paul, and περιπατεῖν, in Saint Peter, 1 Pet. 5. 8. are much at one.

V. 12. *we wreſtle not againſt fleſh and bloud*] The phraſe of wreſtling againſt fleſh and bloud, intimateth that our adverſarie is very neer us; we fight not *eminùs*, but *cominùs*, not at a diſtance, but neer at hand; our enemy comes within us, and grapples with us. *We wreſtle not againſt fleſh and bloud*, that is, frail and feeble men, ſuch as we are, not againſt humane and bodily power. By which words the Apoſtle doth not free us from our warfare againſt the world and the fleſh, our two other enemies: but his meaning is, we wreſtle not alone, nor cheefly againſt theſe: for our principal enemy is Satan, who ſets the world and the fleſh againſt us; and they ſerve as it were under his banner.

V. 12. *but againſt principalities*] The Apoſtle doth give here theſe titles to the devil and his angels, not as if they were ſet and ordained of God to be true Princes and Governours of the world: but that they do ſtill by force and ſtratagems uſurp that power over this corrupt and wicked world, (which the good Angels have from God) and that by the juſt judgement of God it is permitted unto them for a time to uſe that power to the puniſhment of the wicked, and the exerciſe of the godly, 2 Cor. 4. 4. 2 Theſſ. 2. 9, 10. Epheſ. 3. 10.

againſt the rulers of the darkneſſe of this world] That is, of the ſtate of ignorance, ſin, death and confuſion which reigneth in this world.

againſt ſpiritual wickedneſſe] Or, *wicked ſpirits.* τὰ πνευματικὰ τῆς πονηρίας, Word for word, the *ſpirituals* of wickedneſſe; that is, either ſpirits that are given to all wickedneſſe, and ſeek to bring man unto the ſame: or the ſpiritual nature and kinde of wickedneſſe, which is the improvement of wickedneſſe, and far more odious to God and dangerous to the ſoul (ſuch as are blaſphemous injections by Satan and damnable hereſies, and deep plots againſt Religion) than carnall wickedneſſe or fleſhly pollutions.

in high places] Or, *heavenly*. Of theſe words there are divers expoſitions given. Saint *Chryſoſtome* and *Occumenius* take ἐν for διὰ, or ὑπὲρ, *in* for *for*, and they thus expound the Text, We fight not for ſuch trifles as the earth affordeth, but for heavenly things, for the Kingdome of heaven, and our adoption, whereby we are made the ſons of God, and co heirs with Chriſt of a celeſtial crown. Others underſtand by ἐπουρανίοις, high places, places above us, that are upon earth, to wit, in the regions of the air; called ſometimes in Scripture *heaven*. For Satan hath no place nor power more left him in the true and proper heaven, 2 Peter 2. 4. Jude 6. Revelations 12. 8. Or by wickedneſſe in celeſtial places, he meaneth wickedneſſe in *ſacris & divinis*, wickedneſſe in the Church, and corruption in the diſpenſing and adminiſtration of holy and heavenly things.

V. 13. *evil day*] See Epheſians 5.16.

having done all] Or, *having overcome all*.

V. 14. *having your loins girt about with truth*] The ſouldiers of old time had broad and ſtrong girdles, or belts made of durable ſtuffe, beſet with many iron and braſſe plates, whereby the weaker parts of the body, that is, the loins and upper part of the belly were armed. Girding faſteneth the body, and ſtrengtheneth it, and is uſually in Scripture taken for an expreſſion and ſign of ſtrength and vigour, as Job 12. 21. Eſa. 5. 27 and 22. 21. *with truth*: by truth ſome underſtand Chriſt himſelf, who is the Way, the Truth, and the Life: John 14. 6. whom all that are baptized *put on*, Gal. 3. 27. Others the truth of doctrine oppoſed to errours and hereſies; others ſincerity and uprightneſſe; oppoſed to hypocriſie; which is the truth of our life and actions; and this virtue indeed makes a man firm and ſteady in all his actions; whereas nothing makes a man more weak and fickle, and faint-hearted in ſtrong trials, than hypocriſie and falſhood.

having on the breaſt-plate of righteouſneſſe] By the breaſt-plate of righteouſneſſe, which is the onely fence for the heart, he underſtandeth a good conſcience, which is not onely, as the Greek Scholiaſt termeth it, χιτὼν σιδηρᾶ, *an impenetrable coat of male, or armour of proof; but as the Poet ſtyleth it a braſen wall, Hic murus aheneus eſto, Nil conſcire ſibi, nullâ palleſcere culpâ.*

V. 15. *And your feet ſhod*] By the feet he underſtandeth the ſhins and legs alſo up to the knees, which the ancients were wont to arm with *greaves*, which are a kinde of braſen boots, ſuch as the Scripture affirmeth that Goliah went out with againſt David; 1 Samuel 17.6. theſe ſerved not ſo much to ward the legs from the injuries of the weather, as from the hurt of darts, arrows, blowes, or thruſts.

with the preparation of the Goſpel of peace] Gr. *in*. That is, with being ever ready and prepared to profeſſe the faith, and to give an account of the hope that is in you, Rom 10. 10. 1 Pet. 3 15. For thoſe who are ignorant, or aſhamed, or timerous in this behalf, Satan eaſily foileth, and bringeth to back-ſliding from their holy profeſſion: but thoſe who are well prepared, by frequent and profound meditations upon the Goſpel, which is the doctrine of our peace with God, are provided with ſuch ſhoes, buskins, or boots, as it were, that they may freely paſſe, and cruſh all impediments in the world, and finiſh the courſe of their heavenly calling without any let or offence.

V. 16. *Above all*] Or, *over all*.

taking the ſhield of faith] We muſt take the ſhield of faith above all, that is, in our account and eſteem; whatſoever other defenſive armour we want, let us not want this: Or over all, to cover and defend all other armour. By faith is meant not an Hiſtorical faith, or faith of miracles, but a ſpecial truſt and confidence in God by Chriſt. For this indeed covers and ſhelters the weakneſſe and imperfections of all other graces, and beſt defendeth them and us againſt all the aſſaults of Satan, Pſalm 91.1,9. 1 Peter 1.7,8.

wherewith] Greek, *in which*.

able to quench] Not onely to repel and keep off, but alſo to take away and deſtroy all their venemous power of hurting you.

all the fiery darts] That is, ſaith the Greek Scholiaſt, concupiſcence, or luſts which kindle a fire in the ſoul, all incentives to ſin; as alſo the moſt dangerous temptations of incredulity, diſtruſt, and deſpair. For the metaphor of fiery darts, ſome underſtand it of venemous darts, which by their poiſon ſo infect the body, that it burneth as it were with fire. Others underſtand ſuch darts whoſe points were put into the fire to be hardened, that ſo they might do the more hurt: both ſorts well agree with the nature and property of Satans temptations, which do infect the ſoul, as it were, with poiſon; and ſcorch it, as it were, with fire, if they be not ſpeedily reſiſted and quenched.

the wicked] Or, *that wicked one*.

V. 17. *And take the helmet of ſalvation*] The hope of ſalvation purchaſed by Chriſt, by whoſe merits ye are ſaved already, and may lift up your ſelves as being already victorious in the combate which you are to fight, 1 Theſſalonians 5.8. *Take for an helmet the hope of ſalvation.*

and the ſword of the Spirit] That is, the ſpiritual ſword, which the holy Ghoſt hath prepared and put into the hands of the faithful, which hath ſuch an excellent edge, that it will cut off all Satans temptations.

which is the word of God] The Word of God is called the ſword of the Spirit, for four reaſons: Firſt, becauſe the Spirit maketh this weapon to our hands, 2 Peter 1. 21. Secondly, becauſe it ſlayeth our ſpiritual enemies, Eſa. 11. 4. Thirdly, becauſe it is ſharper than a two-edged ſword, and pierceth to the dividing of the ſoul and ſpirit, Hebrews 4. 19. Fourthly, becauſe it is no carnal, but a ſpiritual weapon, 2 Cor. 10. 4.

V. 18. *Praying alwaies with all prayer and ſupplication*] Although prayer and ſupplication are uſually taken for the ſame; yet here ſome diſtinguiſh them thus; prayer is here taken, ſay they, for a deprecation of ſome evil, or temptation, that it may not overtake us: by ſupplication, an earneſt requeſt to God for his help and grace, that if it be his will and pleaſure to let us fall into ſome temptation, we may yet continue conſtant in this trial of our faith, and obtain an happy iſſue, 1 Cor. 10. 13.

in the Spirit] That is, being divinely moved and excited by the Spirit, Rom. 8. 25. Or earneſtly and heartily, John 4. 24. Rom. 12. 11.

V. 19. *And for me*] See Col. 4. 3. 2 Theſſ. 3. 1.

utterance] Gr. *Speech*.

that I may open my mouth] Greek, *in the opening of my*.

boldly] Greek, *in liberty*, or *freely*.

V. 20. *an ambaſſadour*] The Apoſtles are called Ambaſſadours in four regards eſpecially: Firſt, becauſe as an Ambaſſadour ſpeaketh nothing but what he hath commiſſion for from his Prince: ſo neither ought the Apoſtles and Miniſters of God to deliver any thing but that for which they have commiſſion from God. Secondly, becauſe as Ambaſſadours have reſpect whereſoever they are ſent, and protection alſo; in regard they repreſent the perſon, and deliver the words of their Prince: ſo ought the Miniſters of the Goſpel alſo to be *reſpected* and *protected*, becauſe they are ſent from the Prince of heaven, and deliver his meſſage. Thirdly, becauſe as Ambaſſadours are publike Miniſters of State, and confined to no particular place, but are to go whereſoever the Prince ſends them: ſo the Apoſtles were publike Miniſters of God, confined to no certain countrey, but ſent to preach to all Nations. Fourthly, becauſe as Ambaſſadours of all other Meſſengers ſpeak the moſt freely, and boldly, being backed with the authority of their Prince, and warranted by their commiſſion: ſo of all other the Miniſters of the Goſpel ought to uſe freedome and boldneſs of ſpeech, 2 Cor. 5. 20. & 7. 4. & 10. 1. Epheſ. 6. 19.

in bonds] Or, *in a chain*. In the Original it is ἐν ἁλύσει, in a *chain*. For as the Learned Antiquaries obſerve, the Apoſtle at this time was not in priſon with fetters, but in the cuſtody of a Souldier with whom he might go abroad, having a chain on his right arm, which was tyed to the ſouldiers left arm.

therein] Or, *thereof*.

boldly] Gr. *freely*.

V. 24. *in ſincerity*] Or, *with incorruption* ἐν ἀφθαρσίᾳ, word for word *in incorruption*; or with *incorruption*: and the meaning is, either the grace of Chriſt be with you, which grace is incorruptible: or grace be with them that love Chriſt in incorruption, that is, in ſincerity, not feignedly and hypocritically; or that love Chriſt to incorruption, that is, by him to obtain life everlaſting.

ANNOTATIONS
ON THE EPISTLE OF *PAUL* THE APOSTLE TO THE *PHILIPPIANS.*

The ARGUMENT and ANALYSIS.

THe Philippians *hearing of the impriſonment of the Apoſtle at* Rome, *were much troubled at it, and preſently diſpatched* Epaphroditus *to viſit him, and ſupply his wants; by whom the Apoſtle underſtanding that there were ſome falſe Teachers and ſcandalous livers crept in amongſt them, who corrupted the Doctrine of the Goſpel, and became enemies to the Croſſe of Chriſt: Upon this occaſion writeth this Epiſtle, wherein he acquainteth them with his preſent condition, thankfully acknowledgeth their tender love and care over him, paſſionately complaineth of the perverters of his Doctrine, and diſturbers of their peace, and with many godly Admonitions and Exhortations, endevoureth to frame their lives to an heavenly converſation.*

The divine conceptions and expreſſions in this Epiſtle, branch themſelves into

1. Conſolations *againſt the ſcandall of the Croſſe, ſhewing that all the ſufferings of the godly, redound to the furtherance of the Goſpel, and their unſpeakable comfort, and everlaſting reward. From the* 12. verſe *of the firſt* chapter *to* v. 27.
2. Exhortations *to concord, to humbleneſſe of minde, and patience; to mortifie the fleſh, and account all things loſſe for Chriſt; to ſet their heart and affections upon Heaven and Heavenly objects, in a continual expectation of Chriſt from thence; to moderation, devotion, and all Chriſtian virtues: from the* 27. verſe *of the firſt* chap. *to* verſe 10. *of* chap.4.
3. Gratulations *for their zeal, love, knowledge, fruits of Righteouſneſſe, and in ſpecial, for their bounty to him, at which he much rejoyced; not ſo much for the ſupply of his own wants, as the abounding of Gods grace in them.* Chapter 1. *to* verſe 12. *and* chapter 4. *from* verſe 10. *to* verſe 20. *where he concludeth his Epiſtle with ſalutations and prayers.*

CHAP. I.

WHich are at Philippi*] Gr. *which are in Philippi.* V. 1.

with the Biſhops and Deacons] *The Synod of Nice forbad two or more Biſhops to have their Seats in one City; and before that, Cornelius Biſhop of Rome upbraids Novatus with ignorance (as* Euſebius *writeth in his ſixth Book of Eccleſiaſtical ſtory) for that he knew not that there ought to be but one Biſhop in that Church, in which he could not be ignorant that there were fourty ſix Presbyters: and* Occumenius *and* Chryſoſtome *affirm as much of Philippi,* it being but one City, it cannot be ſuppoſed that there ſhould be in it at the ſame time, more *Biſhops* in that reſtrained ſenſe, as the word Biſhop was afterwards taken. Here therefore by ἐπίσκοποι, and διάκονοι, we are to underſtand the whole Miniſtery at Philippi, conſiſting of Presbyters, to whom the government of the Church was committed; and Deacons, who not onely had the care of the poor, but alſo aſſiſted the Miniſters in their Eccleſiaſticall function.

V. 3. *remembrance*] Or, *mention.*

V. 5. *For your fellowſhip in the Goſpel*] Or, *concerning.* That by our Miniſtery ye have been brought to the communion and fellowſhip of the profeſſion of the Goſpel, and have ſo continued from the firſt day that you heard of it, even till now.

V. 6. *will perform* it] Or, *will finiſh* it.

until the day of Jeſus Chriſt] The Spirit of God will not forſake you unto the very latter end, until your mortal bodies ſhall appear before the judgement of Chriſt to be glorified.

V. 7. *I have you in my heart*] Or, *you have me in your heart.*

in as much as both] Or, *how that both.*

ye all are] Or, *ye all were.*

partakers of my grace] Or, *partakers with me of grace*; or, *of the ſame grace with me.* Ye are all partakers with me of the ſame grace and mercy of God, in your effectual calling: Or, by grace he meaneth that honour which God conferred upon him, in making him a noble Confeſſour of the truth, and thinking him worthy to ſuffer for ſo good a cauſe. It ſeemeth therefore that ſome of the Philippians were partakers with the Apoſtle in his bonds, which the Apoſtle was ſo far from eſteeming any diſgrace or diſparagement to him, that he accounted them a grace, and an ornament to him. As alſo did the noble Martyr Babylas, who gave charge at his death, that his bolts ſhould not be knock'd off his feet, but be buried with him.

V. 9. *in knowledg*] By knowledg ſome underſtand the contemplative ſcience of divinity and celeſtial myſteries: by αἰσθήσει, a practical or experimental knowledge, a ſenſible feeling of the work of grace in our hearts.

judgement] Or, *ſenſe.*

V. 10. *approve things,*&c.] Or, *trie.* The words in the Original δοκιμάζειν τὰ διαφέροντα, may bear a double conſtruction, Either I pray God that your love may abound in all knowledge and judgement ſenſibly to diſcern the difference between the truth of God, and vain fancies of men; or between earthly traſh and heavenly treaſure: or, I pray God your love may abound in all knowledge and judgement, whereby you may approve of, and rightly value the excellent myſteries of ſalvation.

are excellent] Or, *differ.*

V. 11. *filled with the fruits of righteouſneſſe*] Gr. Tec. *fruit.* The fruits of righteouſneſſe are good works, both pleaſing to God, and profitable to men. For righteouſneſſe may be compared fitly to a tree, whoſe buds are good intentions and purpoſes; bloſſomes, good words; and fruits, good works. If we follow the reading of Tecla, and the Greek Scholiaſt; καρπὸν in the ſingular number, then by this fruit which we bear by being ingraffed into the true Vine, Chriſt Jeſus, we may underſtand peace and joy in the holy Ghoſt, which is the fruit of the righteouſneſſe of faith.

are] Gr. Tec. *is.*

V. 12. *underſtand*] Gr. *know.*

have fallen out rather unto the furtherance of the Goſpel] Gr. *come rather.* Here he preventeth the offence that might be taken at his perſecution, whereby divers took occaſion to diſgrace his Apoſtleſhip; to whom he anſwereth, that God had bleſſed his impriſonment in ſuch wiſe, that he is by that means become more famous, and the doctrine of the Goſpel is by this occaſion further ſpread, although not with like affection in all men.

V. 13. *my bonds in Chriſt*] Or, *for Chriſt.* That is, the bonds and impriſonment which I ſuffer for Chriſts ſake, howſoever they were by Satan and his complices intended to the diſgrace and hinderance of the Goſpel, yet quite contrary by the providence and goodneſſe of God, they are turned to my great honour, and the advancement alſo of true religion; for all Nero's Court rings of my bonds, and the cauſe thereof.

the palace] Or, *Cæſars Court.*

in all other places] Or, *to all others.*

V. 14. *word without fear*] Greek Tec. *Word of God without fear.*

V. 16. *The one preach Chriſt of contention*] Either out of envy, to out-ſtrip me, or a deſire to procure my death, that Nero through their preaching, hearing of the general diſperſing of the doctrine taught by me, might be thereby inraged to take away my life, whom he hath now in bonds, to do with me what he will.

ſincerely] Or, *purely.*

adde] Gr. Tec. *ſtir up.*

V. 17. *ſet for the defence of the Goſpel*] Κεῖμαι, ſignifieth properly to lye, and ſo it may be here taken, and then the meaning is, ſome out of love preach the Goſpels to further my account at the laſt day, knowing that I lye in priſon for the Goſpel ſake, and by that my impriſonment am hindred in the exerciſe of my Apoſtolical function. If we retain the common tranſlation, I am ſet for the defence of the Goſpel, then the meaning is, God hath appointed me a Champion of the Goſpel, and ſet me in my ſtation, to maintain it; which, through the power of his grace, I will keep, whatſoever dangers or terrours are before me.

V. 18. *and I therein do rejoyce*] He ſheweth by ſetting forth his own example, that the end of our afflictions is true joy, and that through the operation of the Spirit of Chriſt, which giveth to them that ask.

V. 19. *ſhall turn to my ſalvation*] As Joſeph ſpake to his brethren, Gen. 50. 20. *You thought evil againſt me, but God turned it to good*; ſo the Apoſtle here comforteth himſelf with this, that whatſoever miſchief his adverſaries pretended againſt him, by adding affliction to his bonds, yet that God would ſo order all things, that even the perſecution which was raiſed againſt him, ſhould turn to the furtherance of his ſalvation, and increaſe of his joy here, and glory hereafter.

V. 20. *earneſt expectation, and my hope*] We muſt continue even unto the end, with great confidence, having nothing before our eyes but Chriſts glory; whether we live or die, my hope is, that in nothing I ſhall be aſhamed; that in nothing they can do, or that can befall me, I ſhall have any cauſe to be dejected, abaſhed, or diſcouraged.

with] Gr. *in.*

V. 21. *For to me to live* is *Chriſt, and to die is gain*] Or, *Chriſt is to me life, and death is gain*] In Greek, as ſometimes alſo in Latine, a Verb in the Infinitive mood is put for a Noun, as, *Noſtrum hoc vivere triſte*, for, *noſtra hæc vita triſtis*; and *Scire tuum nihil eſt*, for *ſcientia tua nihil eſt*: ſo here, *mihi vivere eſt Chriſtus*, for, *mihi vita Chriſtus*, ἐμοὶ τὸ ζῆν, ἤγουν ζωὴ, ὁ χριϛός. And in this ſenſe *Nyſſen underſtandeth the phraſe in Epitaph. Baſil.* χριϛὸς ἦν ἀμφοτέροις τὸ ζῆν, *which the learned Interpreter thus rendereth*, *Chriſtus vita utrique erat, Chriſt was life to them both, and death a like advantage*: The meaning is evidently this, Chriſt is my life here by grace, and hereafter by glory; he is both the Author and the end of my life; I live for him, I live to him, I live in him, I live by him, and if I be put to death, that ſhall no way endamage me, but rather bring me great advantage, in regard that thereby I ſhall exchange and gain heaven for earth, and an happy eternal life, for this miſerable and mortal. Or all the gain I aym at in life or death, is Chriſt, namely, to glorifie him by my ſervice. Act. 20. 24. & 21. 13.

V. 22. *But if I live in the fleſh, this is the fruit of my labour*] Or, *But whether to live in the fleſh be profitable for me, or what I ſhould chuſe.* That Chriſt is magnified in my body, whether of the two I ſhould chuſe, life or death, I cannot reſolve.

V. 23. *For I am in a ſtrait betwixt two*] I am perplexed and doubtful betwixt theſe two deſires and wiſhes, there being very forcible and weighty arguments on either ſide.

having a deſire to depart] Or, *be diſſolved*; or, *looſed.* To return to my own and proper home, 2 Cor. 5. 6, 8, 9. 2 Tim. 4. 6. The word in the Original ἀναλύσαι, or, ἀναλύεσθαι, ſignifieth either to be reſolved, namely, into my firſt principles, as the Philoſophers ſpeak; or, diſſolved, whereby the Apoſtle intimateth, that death is no deſtruction, but a diſſolution onely, or taking aſunder the parts, of which we are compoſed; that is, a ſeparation of the ſoul from the body. The word ſignifieth alſo to change our abode or dwelling, that is, to depart this life, by a metaphor taken from thoſe that quit their Inns, to further their travel homewards; or from ſuch as be ready to go to Sea, and to ſet Sail for another countrey, untie and looſen the cables, whereby the ſhip lay faſtened and bound at the ſhore. It ſignifieth alſo, to be releaſed, and ſet at large, and at liberty; and it is very probable, that the Apoſtle in this phraſe ἀναλύσαι, had a reference both to his bonds and to his death; and his meaning is, I deſire to be diſcharged and releaſed, as out of a common Gaol, ſo alſo out of the priſon of my body, that I may preſently be with Chriſt my Saviour in heaven, in reſt and bliſs.

V. 24. *Nevertheleſs to abide in the fleſh*] Here we have an example of a true ſhepheard, who maketh more account how he may profit his flock, than of any commodity of his own whatſoever, though it were better for his own particular to glorifie Chriſt by his preſent death and Martyrdom, that ſo he might preſently enjoy Chriſt, and receive his Crown of glory; yet he chuſeth rather to abide in the fleſh, and prolong his life, though in miſeries, perils, and bonds, for the furtherance and joy of their faith.

V. 26. *for me*] Gr. *in me.*

V. 27. *Onely let your converſation be*, &c.] See Epheſ. 4. 1. Col. 1. 10. 2 Theſ. 2. 12. Having ended his Preface, he deſcendeth now to exhortation; and firſt of all, he exhorteth to unity and conſent, that being knit together with common bonds, they continue through the ſtrength of faith to bear all adverſity in ſuch ſort, that they do nothing unworthy the profeſſion of the Goſpel.

ſtand faſt in one ſpirit] It is a metaphor taken from wreſtlers, that keep their ground, and ſhrink not a foot.

V. 28. *in nothing terrified by your adverſaries*] We ought not to be diſheartened, but rather encouraged by the perſecutions which the enemies of the Goſpel threaten and raiſe againſt us, ſeeing that they are certain witneſſes and evidences from God himſelf, both of our ſalvation, and of their deſtruction.

V. 29. *For unto you it is given*] Gr. Tec. *unto us.* He proveth what he ſaid before, that ſuffering perſecution is a token of our ſalvation, becauſe it is a gift of God to ſuffer for Chriſt, which gift he beſtoweth upon his own, as he doth the gift of faith. (2 Tim. 3. 12. 2 Theſ. 1. 5.)

V. 30. *Having the ſame conflict which you ſaw in me*] Or, *ſame fight.* At my being with you, whereof we reade, Acts 16. 19, &c.

and now hear to be *in me*] By the relation of others what I now endure in my bonds here at Rome.

CHAP. II.

Verſ. 1. ANy *conſolation*] A moſt vehement exhortation to unity and Chriſtian love, by way of Rhetorical adjuration; as if he ſhould ſay, As ever you look to receive any comfort in Chriſt, or reap benefit by his love, and the communion between you and the Saints of God, fulfil my joy, by keeping the unity of the Spirit in the bond of love.

V. 4. *Look not every man*] The Apoſtle uſeth a word, which doth properly ſignifie to aym or look narrowly as to a mark we ſhoot at; and his meaning is, that we ſhould not principally or onely aym at our own honour, or profit: for otherwiſe a Chriſtian ought to provide for his own houſhold, 1 Tim. 5. 8.

V. 5. *Let this minde be in you*] Or, *the ſame.* Be you ſo humble and charitably minded, and ſo reſpect the good of others, even with neglect of your own, as we ſee Chriſt our Saviour did.

V. 6. *in the form of God*] Either in the nature and eſſence of God, being very God, as the ancient Fathers generally expound the word μορφὴ here uſed; or in the ſtate, that is, glory and majeſty of God, appearing no otherwiſe, neither to Angels, nor to men, than as God in Divine glory and majeſty.

not robbery] It was his right by nature (See John 5. 8.) to be equal with God, and therefore the challenging it, could be no uſurpation of anothers right, or taking to himſelf, that which was not his own: A like phraſe is uſed in the Syriack Ritual, where when Chriſt came to John to be baptized of him, John anſwereth, οὐ δύναμαι ἁρπαγμὸν ἁρπάζειν, that is, I cannot commit a robbery by taking that upon me which belongeth not to me.

V. 7. *made himſelf*, &c.] Gr. *emptied himſelf.*

of no reputation] Deveſted himſelf of his robes of majeſty and glory, and brought himſelf as it were to nothing. Word for word, evacuated himſelf; laid aſide for the time his divine Majeſty; ſo *Nazianzen*, κένωσις δόξης ὕψωσις.

form of a ſervant] Either the true nature of man, who is a ſervant to God; or the quality and condition of a ſervant living in ſubjection, and receiving ſtripes for us. See Eſa. 53. 2, 3, 4, 5.

likeneſs of men] Or, *habit.* Like other meer men, as Heb. 2. 14. and 4. 15. Rom. 8. 3.

V. 8. *faſhion as a man*] Or, *ſhape.* As a true man (not in ſhew and appearance onely) as Joh. 1. 14. *We ſaw his glory as the glory of the onely begotten Son of God.* Where *as* is *demonſtrationis, non ſimilitudinis.*

he humbled himſelf] In this verſe there is a kind of gradation: for it is more to become obedient than to humble himſelf: more to yeeld unto death, than to become obedient: more to be crucified, than ſimply to die. For it was to ſubmit himſelf to a moſt painful, ignominious and a curſed death, Gal. 3. 13.

V. 9. *Wherefore God*] Becauſe he humbled himſelf ſo low, God exalted him ſo highly, *viz.* above the grave in his reſurrection, above the earth in his aſcenſion, above the heavens in placing him at his right hand.

above every name] That is, a dignity, glory, and power, above all names. For by means of this exaltation he hath enſtalled him in the poſſeſſion and glorious adminiſtration of his heavenly kingdom, wherein his divine Majeſty which had been eclipſed for a while, doth ſhine again in full and perfect glory.

V. 10. *at the name of Jeſus*] The Apoſtle in theſe words ſeemeth to have reference to Eſa. 45. 23. and the meaning is, that all creatures ſhould adore, and worſhip Chriſt, and yeeld him all obedience, either voluntarily, or by conſtraint, as to their Soveraign King, at whoſe very name they ſhould fear and tremble. This is in part now performed in the Catholike Church diſperſed through the whole world; but ſhall be perfectly accompliſhed at the dreadful day of Judgement, Rom. 14. 11.

of things *in heaven*, &c.] Or, *thoſe.* Of all creatures whereſoever they are, either in heaven as Angels, and the ſouls of them that ſleep in the Lord; or on earth, as men living; or under the earth, as devils in hell and damned Ghoſts. For though Angels and Spirits have neither corporal knees, nor fleſhly tongues, as men have; yet they have ſome means, whereby they are bound, and ſhall whether they will or no, expreſs and teſtifie their ſubjection to our Lord and Saviour. See 1 Cor. 13. 1. and Apoc. 1. 7. and 5. 13. Or, Angels, men alive, and devils, Rev. 5. 13.

things *on earth*] Or, *thoſe.*

things *under the earth*] Or, *thoſe.*

V. 12. *work out your own ſalvation*] That is, employ all your abilities, and endeavours to approve, and practiſe all the means, which God hath appointed for the accompliſhment of your ſalvation, 2 Cor. 7.1. Finiſh your ſanctification in the fear of God.

with fear] Fear and trembling are not here oppoſed to ſpiritual confidence, but to carnal ſecurity; and imply no more than a holy reverence, humility and carefulneſs, (Pſal.2.11. Heb.12.28.) as *Fulgentius* ſpeaketh, *nè ſuperbi amittamus quod indigni accepimus.* Fear we may, and muſt out of the conſideration of our own infirmity: yet always truſt and be confident in God, who worketh in us both the will and the deed; by whoſe power we are kept through faith to ſalvation, 1 Pet.1.5.

V. 15. *harmleſs*] Or, *ſincere.*

ye ſhine] Or, *ſhine ye*, or, *appear.*

V. 17. *and if I be offered*] Gr. *poured forth.* If I be poured forth as a drink-offering upon the ſacrifice of your faith; as if he had ſaid, I have brought you Philippians to Chriſt, and now my deſire is, that you preſent your ſelves a lively ſacrifice to him, and then ſhall it not grieve me to be offered up as a drink-offering, to accompliſh this your ſpiritual ſacrifice, 2 Tim. 4. 6.

V. 19. *But*] Or, *moreover.*

V. 20. *like minded*] Or, *ſo dear unto me.*

your ſtate] Gr. *thoſe things that concern you.*

V. 21. *For all ſeek their own*] See 1 Cor. 10. 24. All, that is, the greater part: for he excepteth Timothy and Epaphroditus: and his meaning is, that it is a vice incident to moſt, to prefer their own profit and worldly ends, before the glory of Chriſt.

V. 25. *meſſenger*] Gr. *Apoſtle.*

V. 28. *the leſs ſorrowful*] Gr. *more without ſorrow.*

V. 29. *hold ſuch in reputation*] Or, *honour ſuch.*

V. 30. *work of Chriſt*] By the work of Chriſt, he meaneth his labour in preaching: or his watching and pains taking in miniſtring to Pauls neceſſity, calling it the work of Chriſt to viſit Chriſt being poor and in bands in the perſon of Paul, Matth. 25. 36, 40.

CHAP. III.

Verſ. 1. R*Ejoyce in the Lord*] Not in worldly comforts and contentments; or not in carnal rites and obſervations; but in the Lord with a ſpiritual and heavenly joy.

V. 2. *Beware of dogs*] By dogs he underſtandeth the falſe Apoſtles, whom he calleth by this vile and reprochful name, becauſe they *barked* at the *light of truth*, *ſnarled* and *bit* ſound and ſincere preachers with their ſlanders: or becauſe they returned unto their former groſs and ſcandalous vices, as the dog to his vomit, 2 Pet. 2. 22.

evil workers] Either deceitful workers, as 2 Cor. 11. 13. who ſeemed to ſeek the glory of God; but indeed aimed at their own profit, honour, or glory: or falſe teachers, who under pretence of building Gods Church, pulled it down; who took great toyl and pains, but onely to vent and further ſpread their erroneous and dangerous doctrine.

the conciſion] He calleth them ſo, not for that they made cuttings in their fleſh, after the manner of the ſuperſtitious Gentiles; but becauſe by urging circumciſion they made a rent and *conciſion* in the Church: or the prepoſition κατὰ in κατατομὴ, in κατάχρησις, and divers other words, is taken in the worſer ſenſe, to diſgrace and diſparage the circumciſion they ſo much boaſted of, which was now no more a ſeal of Gods covenant, but a meer cutting of the fleſh with an *inciſion* alſo, and wounding of the *conſcience.*

V. 3. *we are the circumciſion*] We now are to be accounted of the true circumciſion, who have our hearts circumciſed, and our wicked luſts and affections cut off, by the grace of Chriſt ſerving God in purity of life.

V. 4. *confidence in the fleſh*] Truſt not, nor value our ſelves by external privileges which concern the outward man, or rely not upon carnal rites.

V. 5. *of the ſtock of Iſrael*] See 2 Cor.11.22.

an Hebrew of the Hebrews] Not a proſelyte, but a native Hebrew, born of Hebrew parents, without any mixture of Gentiles in my lineage.

as touching the Law, a Phariſee] According to the ſtrict obſervation of the law, Act.23.6. & 26.5.

V. 6. *perſecuting the Church*] See Act.22.4. & 26.11. 1 Cor.15.9. Gal.1.13.

V. 7. *were gain to me*] Thoſe things which while I was a Jew I accounted rare and ſingular prerogatives, I now make no reckoning of; but ſlight them as not onely worthleſs, but ſome way prejudicial to my better calling.

V. 9. *be found in him*] That I who was loſt before in my ſelf, might be found in him, as a branch engraffed into the true Vine, Joh.15.2. or a member incorporated into his myſtical body.

not having mine own righteouſneſs] That is, to be in Chriſt, to be found not in our own righteouſneſs, but clothed with the righteouſneſs of Chriſt imputed to us.

V. 10. *That I may know him*] Not onely contemplatively, but alſo practically; that I may feel the power of his reſurrection, in raiſing me firſt from the death of ſin to the life of grace; and after from the death of nature, to the life of glory.

the fellowſhip of his ſufferings] That I may experimentally finde what exceding joy and comfort it is to ſuffer for him, and with him.

V. 11. *reſurrection of the dead*] He ſpeaketh not of the reſurrection of the dead common to all, but of a reſurrection to a glorious and immortal life, Luk.14.14. Joh.5.29. In the Original it is not ἀνάστασις, but ἐξανάστασις which ſome of the learned obſerve to be alwaies taken for the reſurrection of the juſt; or reſurrection of life, which is oppoſed to the reſurrection of condemnation.

V. 12. *for which alſo I am apprehended*] For we run, but ſo far forth as we are laid hold on by Chriſt; that is, as God giveth us ſtrength, and ſheweth us the way. Or, I now follow hard to overtake and lay hold on Chriſt, who when I before wandred and fled from him, apprehended me and laid hands on me by his grace, Pſal. 119.176.

V. 13. *reaching*] Gr. *ſtretching.*

V. 14. *the mark*] The prize of heavenly glory, for which we run in the holy race ſet before us, 1 Cor.9.24, &c.

V. 15. *as many as be perfect*] As many as are fully inſtructed in this myſtery, and truly ſtrive for Chriſtian perfection. He ſaid before verſ. 12. that he was not already perfect; ſo that in this place he calleth them perfect which had well profited in the knowledge of Chriſt and the Goſpel, whom he ſetteth againſt the ruder and more ignorant. See more 1 Cor. 2. 6. Or, as many as think your ſelves perfect.

V. 16. *By the ſame rule*] Of faith and life, to wit, the word of God, not croſſing one another in our ways of teaching, or courſe of living.

V. 17. *followers together of me*] See 1 Cor.4.16.

V. 18. *For many walk*] He ſetteth forth the falſe Apoſtles in their colours, not out of malice, or emulation; but with ſorrow and tears; to wit, that they regarded nothing elſe, but the commodities of this life; that is to ſay, their enjoying peace and quietneſs, and to flow in abundance of wealth, and worldly pleaſures, and live in honour and eſtimation among men, whoſe miſerable end he forewarneth them of.

enemies of the Croſs of Chriſt] Though they preach Chriſt crucified, yet partly by not mortifying their fleſhly luſts; partly by preaching righteouſneſs by the law, they undermine the doctrine of the Croſs, and really oppoſe the power and virtue of Chriſts paſſion.

V. 19. *whoſe end is deſtruction*] Both of body and ſoul in hell. Mat. 10.28. See alſo Rom.6.21,23.

glory is in their ſhame] Who glory in thoſe things whereof they ought to be aſhamed; or which in the end will prove their ſhame and confuſion, Rom.6.21.

V. 20. *For our converſation is in heaven*] *Zanchius* tranſlateth it our *burgeſſhip*; others our *civil ſociety*, or *politie*; the Syriack our *trade*, or *affairs.* The Original πολίτευμα, ſignifieth more than can be expreſſed in one word in our vulgar language. The full meaning is we look higher than the earth, we ſet our affection upon the things that are above; we carry our ſelves like fellow citizens of Saints; there we live according to the laws of heaven; and here on earth in part enjoy the privileges of the celeſtial Jeruſalem.

look for the Saviour] See 1 Cor.1.7. Tit.2.13.

V. 21. *our vile body*] Gr. *the body of our vileneſs.*

his glorious body] Gr. *the body of his glory.*

CHAP. IV.

Verſ. 1. M*Y joy and my crown*] My honour and greateſt ornament; or for whoſe knowledge and profiting in the Goſpel through my labours among you, a crown is laid up for me in heaven, 2 Tim. 4. 8.

V. 2. *beſeech Evodius*] Or, *exhort.*

beſeech Syntyche] Or, *exhort.*

V. 3. *true yoke-fellow*] By yoke-fellow the Apoſtle underſtandeth not his wife, as ſome of the ancients imagined: for he had no wife when he wrote his firſt Epiſtle to the Corinthians, as appears, 1 Cor. 7. 7. and we read not that ever he married afterwards; but either he underſtandeth the husband of one of the women he mentioned before, or ſome chief and principal paſtour to whom the Epiſtles of the Apoſtles were uſually addreſſed, and by them afterwards read before all the congregation.

women which laboured with me in the Goſpel] Not which preached the Goſpel with S.Paul, but who took pains to miniſter unto the Apoſtle, and were partakers of the combats and difficulties which he ſuffered from the enemies of the Goſpel.

whoſe names are in the book of life] See Revel.3.5. & 20. 12. & 21. 27. A metaphor taken from the enrolling of Citizens or Souldiers, that they may be known and held for ſuch. This roll is called here the *book of life*, becauſe therein are written all the elect who are ordained to eternal life, Exo.32.32. Luk.10.20. Revel.3.5. & 17.8. & 20. 12, 15.

V. 4. *Rejoyce in the Lord*] See Philip.3.1.

V. 5. *moderation*] Or, *equity*, or *equal carriage.*

The Lord is at hand] Either for your preſent ſuccour, Pſal. 33. 18.

or he will come ſhortly to ſet an end to all your ſufferings; and revenge all the wrongs, done to all his Saints, *viz.* at the day of Judgement.

V. *6. Be careful for nothing*] See Matt.*6.*31,34. 1 Pet.5.7.

ſupplication with thankſgiving] So David beginneth very often with ſupplication and tears, but endeth with thankſgiving.

V. 7. *peace of God*] Gr. Tec. *Chriſt.* The true ſpiritual and incomprehenſible reſt and quietneſs of minde wrought by Gods Spirit in your hearts, will keep you from all terrour, anxiety and trouble. See Rom.5.1.

hearts and minds] He divideth the heart and the minde; by the heart, underſtanding the will and affections; by the minde, the underſtanding or intellective faculty.

through] Or, *in.*

V. 8. *honeſt*] Or, *venerable.*

V. 10. *your care of me hath flouriſhed again*] Or, *is revived.* A metaphor taken from Plants which are dead in the Winter, but revive and flouriſh in the Spring: ſo it ſhould ſeem that their care for the Apoſtle was intermitted for a ſeaſon; either through forgetfulneſs, or want of opportunity to ſend unto him; but now put forth as it were again, as flowers do in the Spring.

V. 11. *be content*] See 1 Tim.*6.*5,8.

V. 12. *abaſed*] Or, *humbled.*

V. 13. *I can do all things*] The word in the Original ἰσχύω, ſignifieth not properly I can do all things, but I am able for all things; namely, thoſe things he mentioned before, which were rather paſſions than actions, as to be abaſed and to ſuffer need, &c.

through] Gr. *in.*

V. 15. *as concerning giving*] Or, *to the account of giving.*

V. 17. *Not becauſe I deſire a gift*] It is all one to me whether I want or abound; but in this I deſire a benefit may accrue unto you: for this fruit of your love will be allowed upon your account at the laſt day.

V. 18. *I have all*] Or, *I have received all.*

an odour of a ſweet ſmell] He alludeth to the ſweet ſmelling ſavours offered in the old law.

a ſacrifice acceptable] See Heb.13.16.

V. 22. *of Cæſars houſhold*] This *Cæſar* was *Nero*, in whoſe palace S.Pauls bonds were made manifeſt, Phil. 1.13. and God gave ſuch a bleſſing to his preaching and ſufferings, that he made ſome Converts there, who afterwards proved martyrs, namely, *Evellius* and *Torpetes*, if at leaſt we may beleeve the Romane Martyrologie.

ANNOTATIONS
ON THE EPISTLE OF *PAUL* THE APOSTLE TO THE *COLOSSIANS.*

The ARGUMENT and ANALYSIS.

SAint Paul *according to his Apoſtolical Function, taking care of al Churches, and hearing that at* Coloſſe *divers Weeds ſprang up, which hindered the growth of the* Goſpel; *namely, Heatheniſh opinions, concerning the mediation of Angels, and Jewiſh ſuperſtitions in the obſervation of legal Rites, writeth this Epiſtle to them, wherein he rooteth up theſe Weeds, proving to them, that* Chriſt *is our onely Mediatour, by whom we have acceſs to God; and that the Body being come, the legal ſhadows are to vaniſh away.*

The godly inſtructions treaſured up in this Epiſtle, partly tend to,

- 1. *The confirmation of the Chriſtian Faith in the Deity and Kingdom of* Chriſt, *and his triumph over principalities and powers, and our redemption, regeneration, and juſtification by him,* Chap. 1. 2.
- 2. *The regulating a godly life and converſation, by performing all ſuch duties as are required of all that embrace the* Goſpel.
  - 1. Abſolutely, *and in general, as to mortifie the luſts of the fleſh, to ſpeak the truth, to avoid ſcandal, and to do works of Mercy and Charity.*
  - 2. Relatively, *and in particular, as namely, ſuch as are required from;*
    - 1. *Fathers to Children.*
    - 2. *Children to Fathers.*
    - 3. *Husbands to Wives.*
    - 4. *Wives to Husbands.*
    - 5. *Maſters to Servants.*
    - 6. *Servants to Maſters.*

CHAP. I.

Verſ. 2. W*Hich are at Coloſſe*] Coloſſe is a City ſituated in Phrygia, not far from Hieropolis and Laodicea, on the ſide they bend towards Lycia and Pamphilia.

and peace from God] See Rom. 1.7.

V. 4. *to all the Saints*] See 2 Cor. 1. 1.

V. 5. *For the hope*] Hope is here taken by a Metonymie, for the thing hoped for; to wit, thoſe glorious things which our hope aſſureth us are laid up for us in heaven, Rom. 8. 24.

V. 8. *your love in the Spirit*] Your ſpiritual love, or your love which cometh from the Spirit.

V. 9. *in all wiſdom*] See Epheſ.1.8.

V. 10. *walk worthy of the Lord*] See Epheſ.4.1.

unto all pleaſing] Or, *to pleaſe him in all things.*

V. 11. *his glorious power*] Gr. *the power of his glory.*

with joyfulneſs] Our patience muſt not be unwilling, and as it were, drawn from us by force, but proceed from a joyful minde, Act. 5.41. Rom.5.3. Jam.1.2.

V. 12. *unto the Father*] We cannot otherways conſider of God to our ſalvation, but as he is Chriſts Father in whom we are adopted: beſide, the efficient cauſe of our ſalvation is the onely mercy of God the Father, who maketh us meet to be partakers of eternal life by the Word and Spirit.

to be partakers of the inheritance of the ſaints in light] Gr. *for*, or, *to a part of the lot of ſaints in light.*

in light] In the Kingdom of his grace and glory, which is called light, in regard of the true knowledge of God that ſhineth therein; and becauſe of the eternal glory and brightneſs in heaven which followeth upon the ſame, Jam.1.17.

V. 13. *his dear Son*] Gr. *the Son of his love.*

V. 14. *we have redemption*] See Rom.3.24.

V. 15. *Who is the image*] See Heb.1.3. Chriſt is here ſaid to be the image of God, as well in reſpect of his eternal birth from the Father, being the expreſs and eternal image of his perſon, Heb.1.3. as alſo in reſpect that being made man, God the Father did in him, and by him, as a lively image ſet forth before our eyes his glorious attributes of wiſdom, goodneſs, righteouſneſs, and almightineſs, &c. John 14.1. & 14.9. 1 Tim. 3. 16.

of the inviſible God] The Father is called the inviſible God, not onely becauſe his eſſence or being is inviſible, 1 Tim. 6. 16. but for that he never revealed himſelf before the eyes of men, as the Son hath done in his humane nature, 1 John 18.

the firſt-born of every creature] Or, *of all the creation*. Some, as *Iſidorus Peluſiota*, reade not, πρωτότοκον, but πρωτοτόκον, with the accent *in penultimâ*, and accordingly render the word, not the firſt-born, but the firſt bringer forth of all creatures. Others conceive that Chriſt is called the firſt-born, in reſpect of his eternal birth from the Father before all creatures, John 1.2 3. A third ſort interpret the word, firſt-born of every creature, the heir of all, and make this Text parallel to the firſt of Hebrews the ſecond.

V. 16. *For by him were all things created that are in heaven*] See John 1.3.

thrones, or dominions, &c.] This name together with thoſe that follow, ſignifie the Angelicall creatures with their ſeveral degrees and dignities as well among themſelves, as in regard of the inferiour world, and the government thereof. See Rom. 8.38. Epheſ. 6.12. In particular, by thrones, many probably conceive the Cherubins to be meant, over whom it is ſaid, that God is ſitting as upon a throne, by a figure taken from the Cherubins that were over the Ark, whereupon appeared the glory of God, 1 Sam. 4.4. 1 Chron. 28.18. Pſal. 68. 1. Ezek. 10.1.

V. 17. *And he is before all things*, &c.] See 1 Cor. 8.6. John 1.3.

V. 18. *head of the body*] That is, of the Church, his ſpirituall body, receiving from him ſpirituall life, and being governed by him as the head, Epheſ. 1.22. & 4.15,16.

the firſt-born from the dead] See 1 Cor. 15.20. Revel. 1.5. The firſt-born among thoſe that are to riſe from the dead to eternal glory, whereby, as by the word beginning is intimated, not onely that he is the firſt in order, and the cauſe of the reſurrection of the reſt; but beſides this alſo, that he ſhall himſelf according to his humane nature in glory far ſurpaſs them all, as the firſt-born in the Old Teſtament had a preheminency above the reſt, 1 Cor. 15.20.

in all things] Or, *among all*. As in the creation and natural eſtate of the world; ſo alſo in the redemption and ſpiritual eſtate of the Church. Or, among all, *viz*. the children of God, Rom. 8.29.

V. 19. *all fulneſs dwell*] All perfection of grace, wiſdom, power, goodneſs, and mercy: See Epheſ. 4.10.

V. 20. *having made peace*] Or, *making peace*.

bloud of his croſs] By his bloudy oblation made upon the croſs, Heb. 10.10.

reconcile all things] By ſin heaven and earth were ſet at variance, and the creatures in them: but by Chriſt there is unity ſet not onely betwixt God & man, but alſo betwixt men and the Angels that are in heaven, as alſo the creatures that are upon the earth.

V. 21. *in your mind by wicked works*] Or, *by your mind in wicked works*.

now hath he reconciled] See 2 Cor. 5.18.

V. 22. *the body of his fleſh*] The fleſh is added either to diſtinguiſh his natural body from his myſtical body, of which he ſpake, verſe 18. or, to teach us, that his humane body was not a phantaſtical, but a true ſubſtantial body.

V. 23. *grounded*] Gr. *founded*.

ſettled] Or, *ſtable*.

every creature which is under heaven] Mark 16.15.

V. 24. *rejoyce in my ſufferings*] See verſ. 11.

for you] For your profit and good, to ſtrengthen and confirm you by my example.

behind of the afflictions] This is not to be underſtood of Chriſts ſufferings for our ſins, as if there ſhould be ſomething wanting for our redemption, for that is perfect and compleat in all parts thereof, and nothing wanting. Verſ. 20. Heb. 10.14. 1 John 1.7. & 2. 2. 2. But of the ſufferings of Chriſts members for his ſake, 2 Cor. 1.5. Heb. 11.26. For we muſt conceive of Chriſt and his Church, as of one body and perſon, whoſe afflictions are limited by the providence of God. Now, Chriſt the head having ſuffered already, it remaineth now that the Church and every member thereof do ſuffer their ſhare likewiſe in their turn, according to his example; albeit to different ends; in as much as the ſufferings of Chriſt are the price of our redemption, wheras thoſe of the faithful are nothing elſe but exerciſes and trials of their faith and patience.

of Chriſt] The afflictions of the Church are ſaid to be Chriſts afflictions by reaſon of the ſympathy between the Head and the members, Acts 9.4. 2 Cor. 1.5. & 4.10. Heb. 11.26.

V. 25. *to fulfil the word of God*] Or, *fully to preach the word of God*, Rom. 15.19.

V. 26. *the myſtery*, &c.] See Rom. 16.25. 1 Cor. 2.7. Epheſ. 3.9.

V. 27. *In you*] Or, *amongſt you*.

V. 28. *in all wiſdom*] Or, *with*. Perfect and ſound wiſdom, which is perfection it ſelf, and ſhall in the end make them perfect, that follow it. See verſ. 9.

V. 29. *mightily*] Gr. *in power*.

CHAP. II.

Verſ. 1. C*Onflict*] Or, *fear*, or, *care*.

for you] Gr. *concerning you*.

face in the fleſh] Or, *perſon*.

V. 3. *In whom*] Or, *wherein*.

hid all the treaſures of wiſdom] Either the meaning is, that Chriſt hath in him the perfection of all wiſdom and knowledge; or that all ſaving knowledge and true wiſdom conſiſteth in this, that we rightly know Chriſt, out of whom there is no precious knowledge.

V. 6. *received Chriſt*] As you have received the doctrine of Chriſt, ſo perſevere you in it, and live according to it: or, as you have received Chriſt by faith, ſo walk you in him, who is the Way to eternal life.

V. 7. *with*] Gr. *in*.

V. 8. *ſpoil you*] Carry you away for a ſpoil, or a prey, namely, from Chriſt and his truth, to other doctrines or means of ſalvation without Chriſt: A compariſon taken from ſuch Theeves, or Pirats, as do not onely take and carry away the goods of thoſe they rob, but their perſons alſo, to make them their own, or other mens ſlaves.

through Philoſophy] Or, *by*. Hereby is not meant true Philoſophy, which is a gift of God, and a great help to the knowledge of Divinity: but he meaneth Sophiſtry, and captious ſubtilties of ſome Heathen Philoſophers, as the following words, *vain deceits*, do explain it, and as Paul ſpeaketh thereof, Rom. 1.21,22. Which Philoſophers had propounded divers matters in their vain ſpeculations, meaſuring heavenly myſteries by their natural reaſon.

rudiments of the world] Or, *elements*. Ceremonies of the law, for as much as it pleaſed God in the infancy of the Church to lead the Iſraelites, and conſequently in them the reſt of the world that were ſaved unto Chriſt by this means, even as a childe is led to reade by learning the A.B.C. or a Scholar by his Accidence to his Grammar. See Gal. 4.9.

not after Chriſt] Not according to the doctrine and inſtitution of Chriſt, which only ought to take place in the Church, Gal. 1.6,8,9. & 2.21. & 5.2.4.

V. 9. *in him dwelleth*] By the union of the Divine nature with the humane in the unity of his perſon; the God-head dwelleth in Chriſt as the ſoul in the body.

all the fulneſs of the God-head] Or, *the whole fulneſs*. The perfect Deity of the Son with all his attributes, and not onely in regard of ſome particular gifts and graces, as he dwelleth in the Prophets, Apoſtles, and other Saints.

bodily] That is, *perſonally*, as the Greek word σῶμα, ſometimes ſignifieth; or *ſubſtantially*, in oppoſition to the ſhadows and figures of the Old Teſtament, as the word is taken in this very Chapter, Verſe 17. yet the meaning is much at one, in whether of the two ſenſes we take the word. For God is ſaid in the Old Teſtament, to dwell in the Tabernacle, Ark of the Covenant, and Temple, but onely as in the ſhadowes and figures of Chriſts humane nature, which he ſhould take on him in the fulneſs of time, to dwell in the ſame perſonally, or really and ſubſtantially with all his fulneſs: from whence the Apoſtle inferreth, that we muſt not look for any ſalvation without him; neither in the Ceremonies of the Law, nor in any humane inſtitution, but onely in him and his Word.

V. 10. *Principality and power*] See Col. 1.16.

V. 11. *Circumciſion made without hands*] Not a carnal and outward Circumciſion, but an inward; not whereby a ſmall part of the fleſh or skin, but the whole body of ſin is taken away. Rom. 6.6.

the body of the ſins of the fleſh] Gr. Tec. *the body of the fleſh*.

V. 12. *Buried with him in baptiſme*] See Rom. 6.4.

V. 13. *dead in your ſins*] See Epheſ. 2.1.

V. 14. *Blotting out*] The Law was as the Writ or the Obligation, the uſe of the Ceremonies the ratification and acknowledgement of the debt, the bloud of Chriſt the payment thereof, whereupon the Obligation was cancelled.

hand-writing] The Greek word χειρόγραφον, ſome take for a Writing by Gods own hand in Tables of ſtone, Exod. 34.1. and thereby underſtand the Moral Law, or ten Commandements, ſaid here to be againſt us, in regard of that ſevere requiring of perfect obedience, which we were not able to perform; and thereby became ſubject to the curſe thereof, which Chriſt did bear on the Croſs on our behalf, and thereby redeemed us from it; Gal. 3.13. Yet foraſmuch as the Apoſtle here purpoſely diſputeth againſt Circumciſion and other Ceremonies of the Law, it ſeemeth moſt probable, that by the hand-writing we are to underſtand the Ceremonies of the Law, which are called a hand-writing againſt us, becauſe they were as an Obligation or bond whereby men did daily acknowledge their treſpaſſes and debts unto God, and that they deſerved the ſame death which the beaſt did endure; and could not by the outward uſe thereof be acquitted of the debt, as the Apoſtle declareth to the Hebrews, c. 10. v. 1, 2.

V. 15. *ſpoiled*] Taken from the Devil the unrighteous prey of ſo many ſouls, or ſtripped and unfurniſhed them of their power and armour, which were ſin and death, whoſe ſtrength was the Law, 1 Cor. 15.55,56. Luke 11.22. A metaphor taken from conquered and ſubdued Souldiers and Commanders, who were wont to be ſtrip'd bare of their Arms, and to be publikely led in triumph, to be a ſpectacle to all men, until they were brought to priſon, and either there kept in bonds, or put to death.

a ſh w of them] Bringing them to open ſhame.

in it] Or, *in himſelf*. The Croſs was a Chariot of triumph, no Conquerour could have triumphed ſo glorioſly in his Chariot, as Chriſt did on his Croſs; there he took away from Satan, that had the power of death, all ability to hurt us: for although he doth aſſault us ſtill, yet we are aſſured of an abſolute victory. Luke 10.17. Rom.8.37. & 16.20. Rev.22.10.

V. 16. *in meat*] Or, *for eating and drinking*.

in reſpect] Or, *in part*.

V. 18. *beguile you of your reward*] Or, *judge againſt you*. Permit no man to uſurp a power of domineering over your conſciences, and to judge them guilty in theſe things; or, let no man take the prize which is laid ready at the Goal for you, by drawing you aſide, under pretence of voluntary humility to thoſe opinions and obſervances, which are not warrantable, as to uſe the Angels for your Mediators, under a colour of awful modeſty, in not making your immediate addreſs to God.

in a voluntary humility] Gr. *being a voluntary humility*.

intruding into thoſe things] Uſurping upon Chriſts office, and ſpeaking as confidently of thoſe his doctrines and laws, concerning Gods worſhip, as if they had come down from heaven, whereas they were nothing elſe but humane devices and ſpeculations, without any ſolid ground at all.

V. 19. *not holding the head*] Not holding himſelf to the true knowledge of Chriſt, who is the only head of the Church, from whom all the body of the univerſal Church, being knit together by the joynts and bands of one common ſpirit, receiveth ſpiritual nouriſhment and augmentation, with the increaſing of God, that is, which cometh of God.

V. 20. *from the rudiments of the world*] Or, *from the elements of the world*.

ſubject to Ordinances] Or, *burdened with opinions*, or, *traditions*. The word δογματίζεσθε, ſignifieth as well an enthralling our ſelves to doctrinal errours, as ſuperſtitious Rites and Ordinances.

V. 21. *Touch not, taſte not*] Theſe are the ſpeeches of ſuperſtitious men, which Paul here inſerteth, ſhewing thereby, that ſuperſtition doth grow from one degree to another. For firſt, they forbid *to touch*, that is, to eat or to drink; then, *to taſte*; and laſtly, to *handle* at all; for that the ſpeech is here onely of ſuch things wherewith the body is fed, appeareth by the two next following Verſes. Or, becauſe *touch not*, and *handle not*, ſeem little to differ, or not at all; it may be here ſaid to one, *touch not*; to another, *taſte not*; to a third, *handle not*, ſuch or ſuch meats.

V. 22. *to periſh*] Gr. *to corruption*.

with the uſing] Gr. *in the conſumption of them*.

V. 23. *neglecting of the body*] Or, *puniſhing*, or, *not ſparing of the body*.

CHAP. III.

Verſ. 1. *SEek thoſe things that are above*] Give your ſelves to the ſtudy and practice of a ſpiritual and Angelical life, elevating your hearts and thoughts into heaven, without ſetting any more your affections upon the things on the earth, or putting any opinion of holineſs in any outward earthly thing whatſoever. By the things that are above, he meaneth everlaſting happineſs and glory, whereof Chriſt hath taken poſſeſſion for us in heaven, together with all ſpiritual gifts, requiſite for ſalvation, which Chriſt at the right hand of his Father doth impart and diſtribute to his Church. Acts 2. 11. Eph. 4.8.

ſitteth on the right hand of God] Or, *at*. See Mark 15.19. Luk. 24.51. Acts 7.55. Rom. 8.34.

V. 2. *affection*] Or, *minde*.

V. 3. *ye are dead*] Dead to the world, dead to the fleſh, dead to all the vain and ſinful motions and deſires thereof.

your life is hid] Your life of grace and of glory is hid and laid up in Chriſt with God, as out of the knowledge, ſo out of the danger of the world. Or, it is hid with Chriſt, that is, as Chriſts life and glorious reign in heaven, ſo your ſpiritual life is concealed from the eyes of worldly men.

V. 4. *When Chriſt* who is *our life*] That is, in whom, and by whom we live, who is not onely the efficient and meritorious cauſe, but the pattern alſo of our ſpiritual life.

V. 5. *your members*] Thoſe members which we made weapons of unrighteouſneſs, or the evil affections and motions of corrupt nature, which is as it were a maſs of ſin, called expreſly *the body of ſin*, Rom. 6. 6. Col. 2. 11. Theſe motions may be called *members*, becauſe the reaſon and will of corrupt man doth uſe them, and produce operations by them, as the body doth uſe the members.

upon the earth] Thus the Apoſtle calleth theſe vicious deſires, in regard they do ever move men to earthly things; *viz*. to the luſts of the fleſh, the luſts of the eye, and the pride of life, 1 John 2. 16. whereof we ſhall be altogether freed in heaven. Rev. 21.27.

fornication] See Epheſ. 5.3.

inordinate affection] Gr. *paſſion*. The word πάθος, in the Original ſignifieth ſome kinde of uncleanneſs, in which men are rather paſſive than active; ſuch as the Apoſtle intimateth, Rom. 1.26. παρέδωκεν αὐτοὺς εἰς πάθη ἀτιμίας.

covetouſneſs, which is idolatry] Some conceive the Apoſtle here to ſpeak by way of aggravation; as when in 1 Sam. 15. 23. rebellion is ſaid to be the ſin of witchcraft, and ſtubbornneſs to be idolatry; not that they are ſo properly, but that they are moſt hainous and execrable ſins, as witchcraft and idolatry were deſervedly eſteemed. Yet farther, how covetouſneſs may be termed idolatry, ſee the note upon Epheſ. 5. 5.

V. 6. *children of diſobedience*] An Hebraiſm, unbeleeving or diſobedient children, properly ſuch as no good perſwaſion can work upon. Epheſ. 5. 6.

V. 7. *the which ye alſo*] Gr. Tec. *theſe ye alſo*.

in them] Or, *among them*.

V. 8. *you alſo put off all theſe*] Or, *put you alſo from you all theſe*.

V. 9. *old man with his deeds*] Our unregenerate condition, or our old depraved nature, with the ſinful works thereof. See Rom. 6. 6. & *Auguſtinum de vera relig. c. 26. Vetus homo exuitur primùm in Baptiſmo, deinde quotidiano profectu novitatis.*

V. 10. *put on*] He uſeth the metaphor of putting on, to ſhew that theſe graces are an addition to our nature, and that we are naked without them, and that they are as a beautiful ornament to our ſoul. Epheſ. 4.24.

new man] See Epheſ. 4.24.

in knowledge] Gr. *to knowledge*.

V. 11. *Greek nor Jew*] From theſe words *Epiphanius noteth* four ſects or ſorts of religion which one after another bore ſway in the world; from Adam to the Flood, Barbariſme; from the Flood to Abraham, Scythiſm; and after that, Helleniſm, and Judaiſm: But whether S. Paul had reference unto theſe, it is uncertain. His plain meaning is this, That if we ſpeak of renovation and ſalvation in Chriſt, there is no reſpect of perſons at all; (Act. 10.34.) for every man is accepted according to that meaſure of grace, by which Chriſt dwels and worketh in him. Gal. 3. 28.

Chriſt is *all, and in all*] See Gal. 3.28.

V. 12. *Put on*] See V. 10.

V. 13. *quarrel*] Or, *complaint*.

V. 14. *which is the bond of perfectneſs*] Whereby all the members of the Church are perfectly united together, and do ſhew one another all due and brotherly affection. Or, the bond of perfection, that is, the bond which tyeth all Chriſtian virtues together, and perfecteth them. Rom. 13. 8.

V. 15. *peace of God*] See Phil. 4. 7.

V. 16. *dwell in you richly*] Be familiarly acquainted with the Word, let it not paſs by you as a ſtranger, or lodge and ſojourn with you for a ſhort ſpace; but let it continually abide with you, and give it rich, that is, liberal entertainment, by frequent reading, hearing, meditating upon, and conferring about the Scriptures.

teaching and admoniſhing] Teaching the ignorant, admoniſhing and warning the careleſs. He ſeemeth not here to ſpeak of publike teaching and admonition, by the explication and application of the Scriptures, in Sermons, Homilies, and other exhortations, which particularly appertain to the Paſtoral function; but a private inſtruction, advice, direction, or admonition out of Holy Scriptures, whereby all the faithful are to impart their knowledge to others, and edifie and comfort one another.

in Pſalms and Hymnes] See Epheſ. 5.19.

with grace] Gr. *in grace*; or, *gracefully*.

V. 17. *And whatſoever ye do*] See 1 Cor. 10.31.

in the name of the Lord] Call upon the name of Chriſt when ye do it; or do it to Chriſts praiſe and glory. 1 Cor. 10. 31.

V. 18. *Wives ſubmit your ſelves*] See Epheſ. 5.22. Tit. 2.5. 1 Pet. 3.1. Either the meaning is, that it is fit and agreeable to Gods Word, that they ſhould ſubmit; or ſubmit in ſuch ſort, & with ſuch a kind of ſubmiſſion, as is fit for wives, not with a ſervile, but with a conjugal ſubmiſſion.

V. 19. *Husbands love your wives*] See Epheſ. 5.25.

V. 20. *Children, obey* your *parents in all things*] See Epheſ. 6.1.

V. 21. *Fathers provoke not your Children*, &c.] See Epheſ. 6.4.

to anger] Gr. Tec. above that is fitting.

V. 22. *Servants, obey in all things*] See Epheſ. 6.5. Tit. 2.9. As the Apoſtle exhorteth the Children before, ſo here he will have ſervants obey their Maſters in all things; but with a limitation expreſs'd, Ephe. 6.1. *viz*. in the Lord; in all things warrantable for the maſters to command, and the ſervants to perform.

with eye-ſervice] Gr. *in eye-ſervices*. See Epheſ. 6.6.

V. 23. *it heartily*] Gr. *from the ſoul*.

V. 24. *the reward of the inheritance*] He calleth it a reward, becauſe he ſpeaketh of ſervants; but addeth, of an *inheritance*, becauſe that if they faithfully ſerve their maſters, or rather the Lord Chriſt in them, the time ſhall come, when they ſhall be made ſons of ſervants, and partakers of the Heavenly inheritance.

V. 25. *the wrong which he hath done*] Gr. *what he hath wronged*.

there is no reſpect of perſons] See Rom. 2. 11. Eph. 6.9.

CHAP. IV.

Verſ. 1. *Juſt and equal*] Gr. *equity.* Though there be a great inequality between Maſters and ſervants, in reſpect of their outward and civil condition ; yet there is an equality in reſpect of their ſpiritual, having both one maſter. And thus much the Heathen ſaw by the light of nature ; *Servi ſunt ? imò contubernales : ſervi ſunt? imò humiles amici : ſervi ſunt ? imò conſervi.* Or it is equal for maſters to do their office to ſervants, as well as for ſervants to do their duty to them.

V. 2. *Continue in payer*] See Luk.18.1. 1 Theſ.5.17.

V. 3. *withal, praying for us,*&c.] See Epheſ.6.19. 2 Theſ.3.1.

door of utterance] He prayeth,not that God would open for him the gate of the priſon, but a door of utterance ; for he more deſired the free paſſage of the Goſpel, than his own enlargement. By the door of utterance is here meant a fair and happy opportunity of preaching the Goſpel, or powerful aſſiſtance, or ability of ſpeech,for which David prayeth, Pſal.51.15.

V. 5. *Walk in wiſdom*] See Epheſ.5.15. That is, adviſedly and circumſpectly, that ye neither learn any evil by converſing with them that are without, nor give them any offence at all by your carriage, 1 Cor.10.32.

redeeming the time] See Epheſ.5.16.

V. 6. *with grace*] Or, *gracious.*

ſeaſoned with ſalt] With diſcretion and prudence, that it may well reliſh in the palate of them that hear you ; Mark 9.51. Or,let your diſcourſe be ſavory,avoiding all corrupt communication ; for by ſalt the meat is made ſavory,and preſerved from corruption.1 Cor.15.33. Epheſ.4.29.

anſwer every man] Whether he be within or without the Church, whether it be to give an account of your faith, 1 Pet.3.15. or to comfort and exhort one another. 1 Theſ. 5.11.

V. 7. *my ſtate ſhall*] Gr. *things concerning me ſhall.*

Miniſter] Or, *Deacon.*

V. 8. *your eſtate*] Gr. *the things that concern you.*

V. 12. *labouring*] Or, *ſtriving.*

compleate] Or, *filled.*

V. 13. *a great zeal for you*] Gr. Tec. *much labour for you.*

V. 16. *cauſe that it be read*, &c.] Laodicea was a neighbor Church to Coloſſe,& the ſame falſe Apoſtles, who introduced errours among the Coloſſians (it is very like) ſet them abroach alſo at Laodicea, againſt which the reading of this Epiſtle in their Church,might ſerve them as a ſoveraigne Antidote.

from Laodicea] The Apoſtle doth not here ſpeak of any Epiſtle which himſelf had written to thoſe of Laodicea , as ſome conceive ; exhibiting alſo a certain Epiſtle which is yet to be found in divers Latine and Dutch Teſtaments,intituled, The Epiſtle of S.Paul to the Laodiceans ; (which Epiſtle is ſpurious and Apocryphal) but of an Epiſtle ſent to him from Laodicea, either by the Church, or ſome Apoſtolical men there ; in which letter there was a further declaration of the abovesaid errours, or the authours of them, which might alſo ſerve the Coloſſians for further warning and inſtruction, being compared by them with this preſent Epiſtle.

V. 17. *ſay to Archippus*] This Archippus ſeemeth to be the fellow Miniſter of Epaphras in this Church , whom the Apoſtle would have admoniſhed and quickened , becauſe Epaphras being abſent , the whole burden lay upon him.

ANNOTATIONS
ON THE FIRST EPISTLE OF *PAUL* THE APOSTLE TO THE
THESSALONIANS.

The ARGUMENT and ANALYSIS.

THE Theſſalonians, *though they gladly embraced the Doctrine of the Chriſtian Faith, and continued conſtant in the Profeſſion thereof , yet were much diſcouraged and diſmayed at the perſecutions raiſed againſt the godly for the Truth-ſake, by the* Jews , *and for the loſs of ſome eminent profeſſours, and their dear Friends, whom God had taken out of the world. Whereof the Apoſtle having notice , writeth this Epiſtle unto them, to build them in their moſt holy Faith, and to comfort them againſt the ſcandal of the Croſs ; which is the common lot of the godly, and the fear of death it ſelf, which he ſheweth to be nothing elſe, but a paſs to immortal bliſs ; whereof they ſhall not be partakers onely, who ſhall be alive at* Chriſts *coming, but all other that die in the Lord. In the mean while, they ought ſo to carry themſelves in all holineſs of converſation , that they may be thought worthy the glory that ſhall be then revealed.*

The ſpecial contents of the Epiſtle are
- 1. *Commendations of their ſincerity and conſtancy,* Chap. 1.
- 2. *Declarations of his faithful and powerful Miniſtery, and love to them,* Chap. 2, 3.
- 3. *Conſolations in time of perſecution for the* Goſpel, *and againſt the terrour of death, to which , he oppoſeth the glory of the Reſurrection and* Chriſts *ſecond comming to judgement,* Chapter 2. *from* Verſe 13. *to* Verſe 17. *and* Chap. 4. *from* Verſe 13. *to the* 10. Verſe *of the* 5. Chapter.
- 4. *Exhortation to duties of*
  - 1. *Chriſtian charity,* Chap. 4. Verſe 1. *to the* 12.
  - 2. *Piety,* Chap. 5. Verſe 11. *to the* 25.

CHAP. I.

Verſ. 1. *Silvanus*] Saint Jerome is of opinion that Silvanus (through the errour of ſome that tranſcribed this Epiſtle of S. Paul) was put for Silas ; and by comparing this Chapter with divers paſſages in the Acts of the Apoſtles, it ſhould ſeem, that he who is called here Silvanus, was no other than Silas ; and he might be ſometimes called by the name of Silas, and ſometimes of Silvanus , as S.Paul himſelf was ſometimes called Paul, ſometimes Saul.

and Timotheus] There are three reaſons alleaged by *Salvianus and others*, why the Apoſtle addeth Silvanus and Timotheus in the inſcription of this Epiſtle : the firſt,that the Theſſalonians might know,that they were all three together,who are joyned in this inſcription when the Apoſtle dictated this Letter. Secondly, to ſhew their conſent in doctrine, and that what they had taught before ſeverally , they now deliver joyntly. And thirdly, that the Epiſtle might carry the more authority,being ſent from three ſuch eminent Paſtors. See Gal.1.1.

V. 2. *We give thanks to God*] See Phil.4.

V. 3. *your work of faith*] Your faith which is not a dead , but a living faith,working through love ; although faith be oppoſed to the works of the Law, by this Apoſtle (Rom.3.28.) who concludeth,that we are juſtified by faith, and not by the works of the Law; yet is faith a work of grace, and of the Goſpel, and ſo is called by Chriſt himſelf, John 6.29.

and labour of love] The duties of true love,exerciſed and practiſed by you, without ſparing your ſelves in hard and dangerous times and occaſions.

patience of hope] Your voluntary and conſtant patience under the Croſs, for the Goſpel, which is upheld by the aſſured hope of a far exceeding and eternal weight of glory; 2 Cor. 4. 17.

in our Lord] Gr. *of our Lord.*

in the ſight of God] Either the meaning is,what time ſoever we preſent our ſelves before God,to pray unto him, we remember you: or this may be added to ſignifie the truth and ſincerity of theſe virtues in the Theſſalonians.

V. 4. *Knowing*] By Gods bleſſing upon our labours, in your true converſion, and the fruits of true faith,brought forth by you,that you are elected of God.

beloved, your election of God] Or, *beloved of God, your election.*

V. 5. *but alſo in power*] Either powerfully teſtified by miracles,or a moſt powerful working upon your hearts.

and in the holy Ghoſt] Either he meaneth the extraordinary gifts of the holy Ghoſt, or the teſtimony of the Spirit,aſſuring them of their effectual calling.

V. 6. *with joy of the holy Ghoſt*] A ſpiritual joy wrought in you by the holy Ghoſt.

V. 8. *Word of the Lord*] The Goſpel is ſo termed,either becauſe the Lord is the Author, or,the object of it; for it is both *à Domino*,and *de Domino.*

V. 9. *entring in we had*] That is, what loving entertainment, and kinde acceptance we had from you,and how cheerfully you embraced the Goſpel. Act.17.

ſerve the living and true God] God is ſaid to be the true God in oppoſition to all falſe Gods, John 17.3. but, the living God, partly in oppoſition to idols, which were images of dead men, and themſelves liveleſs being ſenſleſs ſtocks; or to teach us, that God hath life in himſelf,and is the Author of all life, both of nature,grace and glory.

V. 10. *wrath to come*] Chriſt delivereth us from the wrath of God, both preſent, and to come; yet the Apoſtle nameth onely wrath to come, as Saint John Baptiſt likewiſe doth, Matth. 3.7. becauſe that is the moſt dreadful wrath, and the deliverance from that, the greateſt and moſt illuſtrious deliverance of all. Apoc.6. 16,17.

CHAP. II.

Verſ. 1. I*N vain*] The meaning is, either that he preached not vain things unto them, as Poetical fictions, or curious ſpeculations, but true and neceſſary doctrines: or that his preaching among them was not without fruit, but through the operation of the Spirit, fruitful and effectual: in which ſenſe the ſacred ſymbols or elements are truly affirmed by Proteſtants not to be *κενὰ*, the word here uſed, that *is, bare,vain,* or *empty* ſigns, becauſe the Spirit worketh by them, and they really exhibit to the ſoul that which is ſignified by them.

V. 2. *ſhamefully entreated*] Cruelly beaten with rods, and after caſt into priſon, and his feet ſet faſt in the ſtocks, Acts 16.23,24. as if he had been a vagabond, a rogue: but the more diſgrace the enemies of the Goſpel put upon him, the more God honoured him by miraculouſly ſhaking the foundation of the priſon, & looſening his & all his fellow-priſoners bands, and converting the Gaoler himſelf to the Chriſtian faith.

at] Gr. *in.*

Philippi] See Acts 18.22.

bold in our God] That is, truſting in Gods help,who powerfully aſſiſted us, and as it were *owned* us. The poſſeſſive *our* here, as *my* elſewhere, Pſal.18.2. Eſa.25.1. Dan.9.18,19.Luk.1.47. Phil.3.8.Rev. 3.12. ſhew the ſpecial affiance,which the faithful have in God,which becauſe the Romaniſts diſclaim, they ſhew they underſtand not the nature of true juſtifying faith.

with much contention]Gr.*in much ſtrife.*With much fervency of zeal, and ſtrong conteſtation with all gain-ſayers of the truth. For it is not ſufficient to hold the right faith,or preach it; but we muſt ſtrive and earneſtly contend for it, Jude 3.

V. 3. *not of deceit*] The heretikes and falſe Apoſtles, propoſed to themſelves chiefly three ends, applauſe, gain, and voluptuouſneſs: the firſt they ſought to attain by ſoothing their hearers,& colloguing with them; the ſecond by crafty fetches,and cloaks of covetouſneſs; the third by ſowing pillows under mens elbows, and preaching doctrines tending to carnal liberty; from all which the Apoſtle calls God himſelf to be his compurgatour, from the firſt verſ. 6. from the ſecond verſ. 5. from the third verſ.3.

V. 4. *allowed of God*] As God hath thought us fit to be truſted with the preaching of the Goſpel, and given his approbation to our miniſtery: ſo we ſeek to approve our ſelves to him in all things,and not to men, as the falſe Apoſtles do, who are time-ſervers and men-pleaſers.

trieth] Or, *proveth.*

our hearts] Jer.17.10. Acts 1.24. Rom.8.27.

V. 5. *nor a cloak of covetouſneſs*] For the ſincerity of his teaching and actions he calleth them, but for the ſincerity of his intentions,he calleth God to witneſs. The word in the Original *πρόφασις*, ſignifieth a fair and ſpecious pretext, which they commonly uſe to beguile their hearers with, who go about under hand to make a gain and a prey of them.

V. 6. *been burdenſom*] Or, *uſed authority.* When we might have taken upon us, and exerciſed our Apoſtolical authority,and required of you ſuch maintenance and chargeable entertainment, as might befit the Amabaſſadours of Chriſt, yet we took a contrary courſe, we put you to no coſt at all, nor came unto you with a rod,but with the ſpirit of meekneſs, 1 Cor.4.21.

V. 7. *gentle among you*]Tenderly affected, as a nurſe which beareth with a froward childe,and patiently taketh all pains with it, as if ſhe were the mother.

V. 8. *our own ſouls*] Either to have imparted and communicated unto you all our ſecreteſt intentions, and the very bottom of our hearts: or we would have been contented even to have laid down our lives for you,ſo far were we from going about to make any gain or advantage of you.

V. 9. *labouring night and day*] See Act.20.34. 2 Theſ.3.8.

be chargeable] See 1 Cor.4 12.

V.10.*how holily*] Holily in reſpect of God,juſtly in reſpect of men, unblameably in reſpect of our ſelves: or holily in our miniſterial function,juſtly in our civil affairs and commerce,and unblameably in reſpect of our private carriage with our familiar and moſt intimate friends. This text ſeemeth to be parallel to Titus 2. 12. for holy anſwereth to godly there,juſtly to righteouſly, and unblameably to ſoberly.

V. 11.*charged*] Gr. *teſtifying.*

as a father doth *his children*] Before he compared himſelf to a nurſe which tenderly affecteth,and carefully attendeth and cheriſheth the infant committed to her: but becauſe a nurſe cannot be of the like natural affection as the parent, nor hath the like power to do it good, nor authority over it, he improveth the former metaphor, and withal amplifieth his love unto them, by reſembling his care over them,and affection towards them to that of a father: and truly Paſtours are as *ghoſtly fathers*, both in reſpect of their fatherly affection, and fatherly power, and eſpecially, becauſe in Chriſt Jeſus they beget us through the Goſpel, 1 Cor.4.15.

V.12. *That ye would walk worthy of God*] See Epheſ.4.1.Phil.1.27. Coloſ.1.10.

V. 13. *word of men*] Who are ſubject to errour,and as themſelves, ſo their words are impotent and weak, but as the word of God, which is mighty in operation, and ſharper than a two-edged ſword, Heb. 4. 12. Or ye received it as the word of God with reverence, and religious attention, and full aſſurance of the truth thereof, yeelding both your aſſent and obedience thereunto.

V. 14. *as they* have *of the Jews*] What in particular the beleevers among the Jews ſuffered of their countreymen is ſet down, Heb. 11. 32,33,34. not onely reproaches,but alſo ſpoyling of their goods,with other grievous perſecutions.

V. 15. *killed the Lord Jeſus*]He preventeth an offence which might be taken, for that the Jews eſpecially,above all others,perſecuted the Goſpel,that is no new thing, ſaith he,ſeeing they ſlew Chriſt himſelf, and ſtoned his Prophets, and have baniſhed me alſo.

perſecuted us] Or, *chaſed us out.*

contrary to all men] Who are of a froward and perverſe diſpoſition, oppoſing themſelves againſt all men, in reſiſting the courſe and ſucceſs of the Goſpel among the Gentiles,and as much as in them lyeth, hindering the ſalvation of all men: juſt of the temper of thoſe Lawyers, againſt whom our Saviour pronounced a dreadful wo, Luk. 11. 52. who neither entred themſelves into the Kingdom of God, nor ſuffered any others to enter.

V. 16. *fill up their ſins*] The Jews intended not by perſecuting the Church of Chriſt; to fill up the meaſure of their ſins, and ſo to draw vengeance from heaven upon themſelves: but the Apoſtles meaning is, that God in his juſt judgement permitted them thus to make up the full meaſure of their own, and their forefathers ſins, becauſe he intended to ſweep them away with the beſom of deſtruction, in the hand of the Romanes. In the phraſe and manner of expreſſion he alludeth to Gen.15.16. & Matth.23.32.

come upon them to the uttermoſt] Or, *ſuddenly fallen upon.*

V. 18. *Satan hindered us*] By his agents and inſtruments,raiſing up new ſtirs and troubles in other Churches, where our preſence was required to compoſe them,and thereby we were hindered from coming to you. Or by laying blocks in our way through manifold perſecutions ſtirred up againſt us, ſtopping up all paſſage to you.

V. 19. *our hope*] In theſe words he paſſionately expreſſeth his love to them, ſaying, you are my hope, that is, they from whoſe growth in the knowledge of Chriſt through my miniſtery,I hope I ſhall receive praiſe of God; and ye are my joy, that is, they who bring me much joy and comfort; and my crown, that is, ye are they for whom by my faithfulneſs in the exerciſe of my miniſtery among you,I ſhall receive a crown at the laſt day, 2 Tim.4.8. 1 Pet.5.4. Or,ye are the crown of my rejoycing or glorying, that is, I more rejoyce and glory in you than in a crown.

rejoycing] Or, *glorying.*

CHAP. III.

Verſ. 1. C*ould no longer forbear*] Before he compared himſelf to a Father, Chap. 2. verſ. 11. and here he ſheweth how his bowels yearned towards the Theſſalonians,as his children; and becauſe he would not leave them comfortleſs, he left himſelf helpleſs; ſending his fellow-labourer Timotheus unto them, and ſtaying himſelf alone at Athens.

V. 2. *to eſtabliſh you*] The troubles and afflictions which beſel the Apoſtle their teacher, were likely to unſettle the faith of the weak, and diſcourage them in their holy courſe he had ſet them in; therefore out of wiſdom and love he ſendeth Timotheus ſeaſonably unto them, both to ſtrengthen them in their faith, and comfort them in their fears, and arm them againſt the temptations of Satan.

V.3. *for your ſelves know*] From my mouth,for at one and the ſame time that I preached unto you Chriſt crucified, I forwarned you that you were to bear his croſs.

appointed thereunto] The word in the Original κείμεθα,is the ſame with that which Simeon uſed when he bleſſed our Saviour,ſaying,Behold, this child *is ſet* for the fall and riſing of many.(Luk.2.34.)The godly are ſet as a mark, at which the arrows of perſecution are ſhot: for in the Decree of their predeſtination to life,God hath ſo ordered, that they be conformable to the Image of his Son, firſt in their ſufferings, and after in glory, Rom.8.17,29.

tempter have tempted you] Or, *had*. By tempter he meaneth the devil. See Math.4.1.

be in vain] Or, *had been*.

V. 8. *For now we live*] Notwithſtanding all our croſſes and afflictions,and that death doth hunt us continually; yet are we glad,and rejoyce, and our ſpirit is revived when we hear of your conſtancy in the truth.

V. 9. *our God*] See 1 Theſſ.2.2.

V. 10. *perfect that which is lacking in your faith.*] The word in the Original, καταρτίσαι, ſignifieth to *make even*, and conſequently to perfect: for an even number is a perfect number, and an odde number imperfect. The Apoſtle before commended them for their ſtedfaſtneſs in the faith, they wanted not conſtancy therefore; what they knew they ſtedfaſtly beleeved, and conſtantly profeſſed: but it ſeems they were not fully inſtructed in all points, but needed either a farther information in ſome doctrines of faith, which they had not yet learned; or a reſolution of ſome doubts which might trouble and perplex their conſcience: theſe lackings in their faith were partly ſupplyed by Timothy his ſending unto them; and partly by the Apoſtle in this Epiſtle: and it is very probable, that what he prayed for ſo earneſtly day and night, God granted unto him, a proſperous journey to the Theſſalonians, that he might water where before he had planted; and finiſh the building where he had ſo happily laid the foundation.

V. 11. *direct*] Or, *guide*.

V. 13. *ſtabliſh your hearts*] See 1 Cor.1.8. chap. 5.23.

unblameable] See 1 Cor.1.8.

holineſs] Gr. Tec. *righteouſneſs*.

CHAP. IV.

V. 1. BEſeech you] Or, *requeſt*.

exhort you] Or, *beſeech*.

by the Lord Jeſus] Gr, *in*. That is, by the command of the Lord Jeſus: or, in the Lord Jeſus, that is, in the Name of the Lord Jeſus.

V. 3. *the will of God*] He meaneth the object of Gods will; or his commandment, which is, that we endeavour to keep our ſelves holy, both in body and ſoul; and carefully ſhun all pollution both of fleſh and ſpirit, 2 Cor.7.1.

your ſanctification] Or, *holineſs*. The word in the Original ἁγιασμὸς, ſignifieth ſometimes ſanctification, as Matth. 6. 9. 2 Theſſ. 2. 13. Sometimes ſanctimonie, or holineſſe, as Rom. 6. 19. It may be taken here in either ſenſe: for if we refer it to the former words, the meaning is, This is Gods revealed will, or word which ſanctifieth you, as Joh.17.17. if it be referd to the latter words, it may be well rendred your *holineſſe*: for abſtaining from all filthineſſe, is a great part of our holineſs.

from fornication] He taketh here fornication generally for all uncleanneſs committed alone, or with others, men, or women, ſingle or married: as alſo all inceſtuous marriages within the degrees prohibited, 1 Cor. 5. 1.

V. 4. *poſſeſs his veſſel*] Or, *keep*. Some of the ancients, as S. *Auguſtine l. de nupt. c.* 8. underſtand our wife,or the body of our wife; applying this exhortation peculiarly to married folks, that they keep their bed undefiled, and that they wrong not one another in that kind. For though ſuch defrauding and wrong be done never ſo ſecretly; yet God, to whoſe eyes all things are naked,taketh notice thereof. But by the antecedents and conſequents, and ſcope of the place, it ſhould ſeem that the exhortation is general; and that by *Veſſel*, here he underſtandeth the body of every man, or woman, which is σκεῦος, as a veſſel, or utenſil of the ſoul, which we ought not to proſtitute to any manner of uncleanneſs, but uſe and govern it holily and chaſtly; keep it in honour, and in holineſs, as the veſſels were kept clean and ſweet, which were dedicated to the ſervice of the Sanctuary.

V. 5. *luſt of concupiſcence*] Gr. *paſſion*. In the Original it is ἐν πάθει ἐπιθυμίας, which ſignifieth a paſſion or diſeaſe of the minde, whereby a man is inſlaved to beaſtly and inordinate deſires; ſo the word is uſed, Rom. 1. 26. πάθη ἀτιμίας.

V. 6. *and defraud*] Or, *over-paſs*, or, *over-reach*. Either by falſe weights or meaſures, or lying words, or fraudulent intentions, or over-reaching policies and devices: for though theſe things come not, at leaſt uſually, within the walk of mans juſtice, yet God will meet with ſuch perſons, and revenge all ſuch wrongs done to our brethren.

in any matter] Or, *in the matter*.

V. 7. *unto holineſs*] Gr. *in*.

V. 8. *that deſpiſeth*] Or, *rejecteth*. Theſe wholeſome and Apoſtolical counſels and commands; or he that maketh light of ſuch fraudulent dealing above mentioned, ſlighteth God himſelf, and rejecteth his holy commands.

V. 9. *taught of God*] See Joh.13.34.& 15.12.

V. 11. *do your own buſineſs*] In theſe words he reproveth two vices; idleneſs and curioſity; idleneſs,in neglecting their own buſineſs; and curioſity, in intermedling with other mens affairs, which vice he reproveth alſo elſe-where, 1 Tim.5.13.

V. 12. *walk honeſtly*] Or, *decently*. See Col.4.5.

of nothing] Or, *of no man*.

V. 13. *which are aſleep*] Act.7.60. 1 Cor.15.20.

ſorrow not] He forbiddeth not Chriſtian ſorrow for the dead, but heatheniſh; not moderate, but exceſſive,and immoderate; either in reſpect of time,or the meaſure of our grief: we may *water* our plants for our deceaſed friends,but not *drown* them.

no hope] To wit, of the reſurrection of the dead: ſuppoſing that their departed friends are utterly loſt, and periſhed,and they ſhall never ſee them again.

V. 14. *them alſo which,&c.*] See 1 Cor.15.23.

ſleep in Jeſus] The dead in Chriſt who continue in faith, whereby they are graffed into Chriſt even to the laſt gaſpe.

God bring with him] He will raiſe their bodies,and joyn their ſouls unto them,and ſo bring them with him to heaven; or to ſee the face of God. And it is to be obſerved, that the Apoſtle here ſpeaking of the reſurrection, maketh no mention at all of the reſurrection of the wicked to condemnation; but onely of the reſurrection of the elect to life and glory: and the reaſon hereof is two-fold: Firſt, becauſe his purpoſe was in this part of his Epiſtle to comfort the Theſſalonians, verſ. 18. whereas the doctrine of the raiſing of the wicked to their condemnation and everlaſting puniſhment, is a doctrine of terrour. Secondly, becauſe he directeth his ſpeech here to them who lived and dyed in the faith of Chriſt; who as members of Chriſt ſhall be raiſed with him to everlaſting glory, and never experimentally know any reſurrection to condemnation.

V. 15. *by*] Gr. *in*.

word of the Lord] Some underſtand this word of the Lord to be the Promiſe of Chriſt,Mat.24.31. & Joh.5.28,29. Some take it for a peculiar revelation of Chriſt to S.Paul, when he was rapt up into the third heaven, 2 Cor.12.4.

alive and remain] In theſe words the Apoſtle doth not imply that he and thoſe to whom he wrote, ſhould continue living in the fleſh until the day of judgement; for the event ſhewed the contrary: but dividing all the faithful into two ranks, thoſe that were already dead,and the reſt which were yet living; he reckoneth himſelf among the living,as then he was, and the ſecret he revealeth unto them is this, That the dead which have long lyen in their graves, and their bones reſolved to duſt, ſhall notwithſtanding by the mighty power of God, be aſſoon brought before Chriſt,and glorified,as they that ſhall be alive at his ſecond coming, 1 Cor.15.51,52. Or he ſpeaketh of theſe things as though he ſhould be one of them,whom the Lord ſhall find alive at his coming,becauſe that time is uncertain,and therefore every one of us ought to be in ſuch a readineſs as if the Lord were coming at every moment.

V. 16. *with a ſhout*] Gr. *in*. ἐν κελεύσματι. The word doth properly ſignifie ſuch voyces and cries, as are uſed by Mariners, or gatherers of the vintage,to encourage one another to joyn their ſtrength together,and go on cheerfully with their work.

with the voyce] Gr. *in*.

voyce of the arch-angel] Or, *an*. See 1 Cor.15.52.

with] Gr. *in*.

the trump of God] See 1 Cor.15.52.

V. 17. *in the clouds*] Theſe clouds ſhall ſerve as chariots in which the Saints ſhall be carried up into the ayre,as it is ſaid of Elias,2 Kin. 2.11. and of Chriſt, Act.1.9.

V. 18. *comfort*] Or, *exhort*.

with] Gr. *in*.

CHAP. V.

V. 1. TImes and ſeaſons] For the year, moneth,day, or hour,in which the Son of man ſhall come to Judgment, as it is curioſity for you to enquire,ſo it is not given to any man or Angel to reſolve you therein; or preciſely determine the times and ſeaſons which the Father hath put in his own power, Mat.24.36. Mar.13.32. Act.1.7.

V. 2. *the day of the Lord*, &c.] See Mat. 24.43, 44. 2 Pet. 3. 10. Rev. 3.3. and 6.15.

theef in the night] It cannot be from hence gathered, that Chriſts coming ſhall be in the night, as ſome have imagined: but that his coming ſhall be ſudden, and unexpected; it ſhall *ſteal* upon men when they dream not of it, Luke 12.39,40.

V. 3. *Peace and ſafety*] General ſecurity is a fore-runner of the day of Judgement, Luke 17.27. when the light of the truth is taken away; when the heart of the good man of the houſe is at reſt, and his eyes are darkened that he cannot ſee, and all his ſenſes are drowned in worldly pleaſures: when the world like Laiſh, (Judg. 18. 7.) is moſt ſecure and cares for nothing, or thinks of nothing; then will the Son of man come to Judgement, then ſhall deſtruction ſuddenly fall upon them.

a woman with child] Women that are with child, though they may have certain ſignes, that the time of their delivery is neer, yet they cannot know the very day and hour: ſo likewiſe though Chriſt in the Goſpel hath given us many certain ſignes of the approach of his coming, yet not of the day or hour.

V. 5. *children of the day*] See Rom. 13.12.

V. 6. *let us not ſleep*] Returning to exhortation, he warneth us which are enlightned with the knowledge of God, that it is our duty not to live ſecurely and deliciouſly, leſt we be ſuddenly taken in a dead ſleep in pleaſures; but on the contrary, wiſely to have an eye to the Lord, and to take care that our hearts be not oppreſſed with ſurfetting and drunkenneſſe, and the cares of this life, and that day come upon us at unawares, Luk. 21.34.

others] Gr. *the reſt.*

V. 8 *putting on*, &c.] See Iſa. 59.17. Ephe. 6.16, 17.

V. 9. *to obtain ſalvation*] Gr. *for purchaſing ſalvation.*

V. 11. *comfort*] Or, *exhort.*

and edifie one another] See 1 Cor. 14.3. Col. 3.16.

V. 12. *to know them*] Or, *take notice of them.* See Heb. 13.17.

over you in the Lord] The Elders that rule well, and labour in the Word, 1 Tim. 5.17. In the Lord, that is, in the fear of the Lord: or as ſet over you in thoſe things which pertain to Gods ſervice, (Heb. 13.7,17.) ſo is the Eccleſiaſtical function diſtinguiſhed from civil authority.

admoniſh you] Or, *inſtruct.*

V. 13. *very highly*] Gr. *over and above.*

for their works ſake] He calleth the paſtoral function here, as 1 Tim. 3.1. a work κατ᾽ ἐξοχὴν, partly to ſignifie that it is a moſt laborious function; for faithful paſtours like lamps ſpend the oyl of their lives to give light to their flock: partly in reſpect of the excellency of their work, wherein they are fellow-labourers with God to bring men unto ſalvation, 1 Cor. 3.9.

V. 14. *exhort*] Or, *beſeech.*

warn them that are unruly] Or, *diſorderly.* We muſt have conſideration of every mans condition, and affection; and as the diſeaſe is, ſo muſt the remedy be uſed of admonition to them that are diſorderly; conſolation to them whoſe hearts ſinks under the burden of their croſſes; of ſupport to weak conſciences, and of meek patience towards all who are diſeaſed in minde, and troubled with any ſpiritual malady.

V. 15. *See that none*, &c.] See Prov. 17.13. and 20.22. Matth. 5.44. Rom. 12.17. 1 Pet. 3.19.

V. 16. *Rejoice evermore*] Carnal joyes are but like a blaze of a fire nouriſhed with ſtubble, which ſoon goes out: they who rejoice in their goods, in their children, in their peace, and worldly ſafety, in their honour and preferments, (Eccl. 7. 6.) or their deſcent of their pedegree, their joy is tranſitory: but thoſe who rejoyce in the holy Ghoſt, and the comforts of the Spirit, their joy is everlaſting. Wherefore though ye finde many troubles in the world and cauſes of grief, (Phil. 4.4.) yet ſtill rejoice in the Lord, and comfort your ſelves with the hope of a better life: and even when you ſorrow and mourn for your ſins, rejoice in this, that you ſorrow after a godly manner, and that the more abundantly you ſow in tears, the more plentifully you ſhall reap in joy.

V. 17. *Pray without ceaſing*] See Luke 18.1. Col. 4.2. Be inſtant and conſtant in prayer, becauſe we ſtand in continual need of Gods help, either to give us ſomething that is good, or to deliver us from that which is evil. The Apoſtle biddeth us pray continually, Col. 4. 2. not that we ſhould ſpend all our time in prayer, and do nothing elſe, as the Euchites and the Meſſalians taught, but that we ſhould be ready to pray upon all occaſions; and whenſoever we have opportunity to lift up our hearts to God, either in ſet and compoſed prayers, or ſudden and heavenly ejaculations.

V. 18. *In every thing give thanks*] Whatſoever God ſends receive it thankfully; in proſperity give thanks unto him, becauſe he crowneth you with temporal mercies; in adverſity, becauſe he thereby trieth your faith and patience, and gives you a ſight and ſenſe of your ſins; in wealth, becauſe he affordeth you thereby means of doing much good; in want, becauſe he taketh away from you many nouriſhments of vice, and teacheth you to depend upon him and his promiſes for your ſupply and ſupport, and not upon outward means and helps: in all the paſſages of your life, for his care and providence over you; and at your death, for his delivering you from the miſeries of this life, and preſently receiving you into his heavenly kingdome.

for this is the will of God] A thing acceptable unto God, ſuch as he liketh well of, 1 Theſ. 4.3. Rom. 12.2.

V. 19. *Quench not the Spirit*] Stop not the motions of the Spirit in your ſelves, nor reſtrain the gifts thereof in others. The ſpeech is Metaphorical, taken from the fire of the Altar, which never was to go out. The Spirit is compared to a fire both in reſpect of the light that it giveth to the underſtanding, and the heat and fervour to our affections. When we feel this fire within us, either in our private meditations, or at the hearing of the Word, we muſt endeavour to keep it ſtill burning, and if it ſlack in us, we muſt ἀναζωπυρεῖν, ſtirre it up in us, 2 Tim. 1.6. by ſuch means as God hath ordained for that end.

V. 20. *Deſpiſe not propheſyings*] Contemn not the preaching of the Word, how mean ſoever the Preachers gifts ſeem unto thee, ſet not light by the declarations and applications of the Scriptures, either by ſuch as have the Extraordinary gift of propheſying, 1 Cor. 14. 1,5. Or by the ordinary gift which the Miniſters of the Goſpel receive by impoſition of hands, 2 Tim. 1.6. In this prohibition the Apoſtle meeteth with thoſe, who thought themſelves wiſe enough of themſelves, and that they had no need of any ſuch help, Heb. 10. 25. 2 Pet. 1.19.

V. 33. *whole Spirit and ſoul*] Either he taketh the ſpirit for the underſtanding, and the ſoul for the will and affections: or the ſpirit for the rational part of the ſoul, containing in it both the underſtanding and the will; and by the ſoul the ſenſitive and locomotive faculty.

unto] Gr. *in.*

V. 26. *with*] Gr. *in.*

V. 27. *charge*] Or, *adjure.*

ANNOTATIONS

ON THE SECOND EPISTLE OF *PAUL* THE APOSTLE

To the *THESSALONIANS.*

The ARGUMENT and ANALYSIS.

The Apoſtle being hindered from coming to the Theſſalonians, *according to his deſire and promiſe, to ſupply the want of his preſence, writeth this Epiſtle to them; wherein he comforteth them in their afflictions, eſpecially by arguments drawn from the righteous judgement of God, and the certain expectation of his ſecond coming; the ſigns whereof he foretelleth, and with divers godly precepts, both to flye the company of diſorderly perſons, and to give him notice of ſuch, to exerciſe his Apoſtolical power upon them, with prayers and ſalutations, he concludeth his Epiſtle.*

The parts whereof are three, anſwerable to the Chapters;

1. Pathetical, *expreſſing great love to the* Theſſalonians, *and joy for their faith and perſeverance*, chap. 1.

2. Prophetical, *deſcribing the ſtate of the Church, and the Revelation of Antichriſt, the man of ſin, before the day of the Lord come*, chap. 2.

4. Parenetical, *perſwading them by his example to labour in their Callings, and to ſhun idleneſſe, as alſo to avoid and cenſure thoſe who ſhewed themſelves refractory to his Godly and wholeſome admonitions*, chap. 3.

CHAP. I.

Verſ. 1. IN *God our Father*] As God is in his Church by his ſpecial grace, ſo the Church alſo is in God by his power ſupporting it, as the Apoſtle ſpeaketh, Acts 17.28. In whom we live. Or the meaning is, which by faith relyeth on God our Father; or which is gathered by God our Father, ἐν being often taken for διά.

V. 3. *We are bound*, &c. See 1 Theſ. 1.2,3.

your faith groweth exceedingly] There is no ſurer argument of the ſincerity of our faith and charity, than the growth of both, and our proficiency in Chriſtianity: we may not ſtand at a ſtay, but go on forward in our holy race. In particular, our faith groweth, and is encreaſed either in regard of the object, when we apprehend more profound myſteries of faith than before; or in regard of the ſubject, when we are more confirmed in thoſe myſteries we apprehended before, and give a more full aſſent thereunto, without any ſtaggering or doubting. Our charity encreaſeth either intenſively, by a greater fervour of our affection to God and our brethren; or extenſively, by doing good to more, and more and more abounding in works of mercy.

V. 4. *faith in all your perſecutions*] Your confidence in God, that he will enable you to bear them, and graciouſly reward you who ſuffer for his Names ſake.

V. 5. *a manifeſt token*] He openeth here the fountain of all true comfort, to wit, that in afflictions which we ſuffer of the wicked for righteouſneſſe ſake, we may behold, as it were in a glaſſe, the teſtimony of that judgement to come, and the iſſue thereof, which will be moſt acceptable, and deſirable unto us, but moſt dreadful to Gods enemies.

counted worthy] He ſaith not, that we may be worthy, for the ſufferings of this preſent time are not worthy the glory which ſhall be revealed, Rom. 8.18. but we ſhall be by God in his great mercy accounted worthy, and that for Chriſts ſake, in whoſe quarrel we ſuffer, *Digni dignatione Dei, non dignitate noſtrâ.*

for which ye alſo ſuffer] This he ſaith, not that the faithful conceive, that they merited this kingdome by their ſufferings, but becauſe they knew that they ſhould never attain it, unleſſe they patiently ſubmitted to Gods good pleaſure, and willingly endured all ſorts of perſecution for the teſtimony of a good conſcience. For we muſt, through many tribulations, enter into the Kingdome of God, Acts 14.22.

V. 6. *righteous thing with God*] It is moſt agreeable to juſtice, that wicked perſecutors ſhould not go unpuniſhed, but receive according to their works; and it is juſt alſo, that they who have unjuſtly ſuffered of the wicked in this world, ſhould be righted in another world, and greatly rewarded by God; partly becauſe they ſuffer for his cauſe, partly becauſe he hath promiſed them ſuch a reward, Matth. 5.10,12.

tribulation] Gr. *affliction.*

trouble] Gr. *afflict.*

V. 7. *troubled*] Gr. *afflicted.*

when the Lord Jeſus ſhall be revealed from] Gr. *in the revelation of the Lord Jeſus from.* See 1 Theſ. 4.16.

his mighty angels] Gr. *the angels of his power.*

V. 8. *taking*] Or, *yeelding.*

know not God] Which know not God in Chriſt: for there is no knowledge of God unto ſalvation without the Goſpel of Chriſt. Moſt fearful therefore is the caſe of all Infidels, who are utterly ignorant of, or wilfully reject the Goſpel; as alſo of all ſuch Chriſtians in name, who have received the knowledge of the Goſpel, but yeeld not obedience thereunto: for though they deny not Chriſt in their words, yet they deny him in their works, Tit. 1. 16.

V. 9. *everlaſting deſtruction*] Not onely the fire of hell is everlaſting, as the Origeniſts themſelves confeſſed, being convinced by the expreſſe words of our Saviour, Matth. 25. 41. but the damned ſhall be everlaſtingly tormented in it, Jude 7. Rev. 14. 10.

from the preſence of the Lord] The puniſhment of the damned is two-fold, the puniſhment of ſenſe, ſet forth by flaming fire; the puniſhment of loſſe expreſſed in theſe words, From the preſence of the Lord, and the glory of his power.

V. 10. *glorified in his Saints*] Not onely in himſelf, but in his Saints alſo, whoſe glory, as it cometh from him, ſo it redoundeth alſo to him, Rom. 11.36.

admired in all them] When the world ſhall ſee them, who are accounted the off-ſcourings of all things in the world, then ſhine as ſtarres for evermore, in whoſe brightneſſe and conformity to the glorious body of Chriſt, his infinite goodneſs and mercy ſhall be then admired of all.

V. 11. *count*] Or, *vouchſafe.*

of this calling] By calling, he meaneth not the very act of calling, but that whereunto they are called, to wit, the glory of that heavenly Kingdome, ſo is the word taken, Eph. 4.4. Phil. 3.14.

CHAP. II.

Verſ. 1. BY *the coming of our Lord*] A kinde of religious adjuration; the meaning whereof is, As truly as you look for the coming of the Lord, or, I beſeech you, by that dear account that ye make of the coming of our Lord, and of that glory which we ſhall enjoy by, and in him. So the Prepoſition ὑπὲρ, is uſed by the Poet, Il. μ. ὑπὲρ πατέρος ϗ μητέρος ἠυκόμοιο λίσσω.

V. 2. *ſhaken in minde*] Gr. *moved from our minde.* The word σαλευθῆναι, properly ſignifieth to be toſſed in the ſea with a tempeſt: and his meaning is, that they ſhould not be tranſported by any violent blaſt of falſe doctrine from the truth of the Goſpel, or from their right ſenſe and judgement.

neither by ſpirit] We muſt take heed of falſe Prophets, who go about to deceive for the moſt part after three ſorts; for either they brag of feigned viſions, and prophetical revelations, or by conjectures and ſophiſtical reaſons of their own, or they uſe counterfeit Writings; with which three the Apoſtle meeteth in this verſe; the firſt he taxeth in the firſt, *by ſpirit*; the ſecond in the next, *by word*, the third in the laſt, *by letter*, as it were, from us. (Although ſome conceive, and not improbably, that the falſe apoſtles forged not any letter of the Apoſtle, but falſly gloſſed upon ſome paſſages in the former Epiſtle to the Theſſalonians, from thence inferring erroneouſly, that the Apoſtle ſhould intimate, that the day of judgement was then at hand.)

V. 3. *falling away firſt*] Some underſtand by the word Ἀποστασία, a falling away of many Kingdomes from the Roman Empire; but the word Apoſtaſie in the New Teſtament, is taken for a falling away from the truth of doctrine, and the purity of the Goſpel: and ſuch a kind of general and univerſal revolt, and defection from true faith, love, and obedience to the Goſpel of Chriſt, is foretold to come to paſſe in the latter days, by the Apoſtle, 1 Tim. 4.1.

man of ſin] An Hebraiſme, ſignifying, a man notoriouſly ſinfull, and a loſt ſon, or a ſon of perdition, ſuch an one as Judas is termed, John 17.12.

V. 4. *exalteth himſelf above*] Not only above all that are called gods, that is, Kings and Princes, to whom that ſtyle is given; but alſo above the true God, croſſing and contradicting his Word and Ordinance, and oppoſing Chriſt and his doctrine, and Offices; whence he hath his name Antichriſt, although he ſhall pretend nothing leſſe; therefore alſo two horns are attributed to him, like the horns of the Lamb, Rev. 13.11.

is worſhipped] ἢ σέβασμα, the Greek word doth ſignifie that which is held in the higheſt degree of reverence, whether religious or civil, as is the Majeſty of Kings.

he as God] He ſhall be honoured with the honour that is due unto God, he ſhall be carried upon the ſhoulders of men, and waited upon by Kings and Princes; he ſhall take to himſelf the ſupreme Authority and Prerogative which appertains to God, and not ſtick at the very Title of God, and be adored upon the Altar at his conſecration. *See Concil. Later. ſeſ. 4. Tu es alter Deus in terra*: and *Extravag. Jo. 22. in gloſ. Dominus Deus noſter Papa.*

ſitteth in the Temple of God] That is, reigneth and domineereth. In the phraſe the Apoſtle alludeth to Ezek. 28.2. By the Temple of God, he meaneth the aſſembly of men, which ſometimes were the ſpiritual Temple of God; that is, his undoubted true Church, and ſtill beareth that title. Saint Auguſtine and others interpret εἰς τὸν ναὸν, not *in the Temple of God*, but *againſt the Temple of God*; and they conceive hereby to be meant, that antichriſt ſhall riſe up againſt the Church of God. Both ways it may be applyed to the antichriſt of Rome.

V. 6. *what withholdeth*] Or, *holdeth.* That which now did hinder and keep him back yet at preſent, until the time prefixed by God. This (by the judgement of *Tertullian*, *Hierome*, and *Chryſoſtome*, and other ancient Doctors of the Church) was the Romane Empire, which ſubſiſting and flouriſhing then, withheld the manifeſtation of antichriſt, who ſhall riſe upon the ruines of that Empire, Rev. 13. 1, 11. & 17.9,10,11.

V. 7. *myſtery of iniquity*] The word myſtery was written on the Popes Miter. See *Caſaub. not. in Teſt. Nov.* there the myſtery of iniquity is oppoſed to the myſtery of godlineſs, 1 Tim 3.16. and it ſignifieth the ſecret riſing of antichriſtian dominion, whereof ſome foundations were ſecretly laid in the Apoſtles times by Satan and his inſtruments, who by deſire of preheminency in the Church, 3 John 9, 10. and by introducing of falſe and ſuperſtitious doctrine, began to build his Romiſh Babel.

V. 8. *that wicked*] In the Greek ἄνομος properly ſignifieth a lawleſs man, he that holdeth himſelf ſubject to no law; and this title well befitteth him, who in the Canon Law is ſaid to be *ſolutus omni lege humanâ*; and again, *nec totus clerus, nec totus mundus poteſt Papam judicare, aut deponere*; and that if he fall into damnable errour, and draw thouſands of ſouls after him to perdition, no man may here ſay, Why doth he ſo? *Diſt.* 40.

ſhall conſume] The word ἀναλώσει, doth properly ſignifie to waſte and conſume by little and little, till a thing come to nothing; ſo ſhall Chriſt conſume antichriſt by little and little, in his own time, and make him loſe his power and authority by degrees, in Chriſtendome.

with the ſpirit of his mouth] See Eſa. 11. 4. Hoſea 6. 5. Revel. 2. 16. By the pure preaching of his Goſpel, whereby the Spirit of the Lord is powerful in the hearts of men, Eſa. 11. 4. Heb. 4. 12. for the Miniſters of the Word are as a mouth, whereby the Lord breatheth out that mighty and everlaſting Word, which ſhall bruiſe his enemies, and break them in ſunder like a rod of iron.

deſtroy] Or, *bring to nought.*

brightneſſe of his coming] At the day of judgement, for then he ſhall come in flaming fire, 2 Theſ. 1. 8. and then ſhall the beaſt, and falſe prophet be put to death, and caſt into the lake of fire, Rev. 19. 20.

V. 19. *with*] Gr. *in.*

lying wonders] Gr. *of lie*, or, *falſhood.* Either falſe and counterfeit ſigns and wonders, or true ſignes and wonders, *miranda non miracula*, wrought by the power of Satan, to confirm erroneous doctrines and lies, and to maintain his ſervants in their reputation, and purblinde men in their falſe conceits and ſuperſtitions: ſuch are Popiſh miracles (falſely ſo called) being either lying prodigies, or prodigious lies.

V. 10. *with*] Gr. *in.*

V. 11. *ſhall*] Gr. Tec. *doth.*

ſend them ſtrong deluſion] God, by withholding his grace, ſhall blinde their eyes, who wilfully ſhut them againſt the truth; or for their obdurate malice and incredulity, ſhall give them over to Satan, to captivate their mindes and underſtandings, and powerfully ſeduce and deceive them, 1 Kings 22. 22. Job 12. 26. Eſa. 19. 14. Ezek. 14. 9. Rom. 1. 24, 28. 2 Cor. 4. 4.

beleeve a lie] Forged and falſe doctrines.

V. 12. *damned*] Gr. *judged.*

pleaſure in unrighteouſneſſe] That is, in lies, as appears by the oppoſition to truth; and moſt juſtly are they condemned, who liked lies ſo well, that they had pleaſure in them; which is the greateſt madneſſe that may be.

V. 13. *through*] Gr. *in.*

ſanctification of the ſpirit] Either through the ſanctification of your ſpirit, your hearts being purified by faith; or, through ſanctification wrought in you by the Spirit of God

and beleef of the truth] Faith which layeth hold, not upon lies, but upon the truth of God, which is the Goſpel.

V. 15. *hold the traditions*] The doctrines, precepts, or inſtructions, which we delivered unto you, either by word of mouth, when I was preſent with you, or by my letters in my abſence; to both yeeld like credence and obedience.

CHAP. III.

Verſ. 1. P*Ray for us*] See Epheſ. 6. 19. Col. 4. 3.

may have free courſe] Gr. *may run.*

and be glorified] As the Word of the Lord is diſhonoured and condemned when it is either not beleeved, or not obeyed; ſo it is glorified, and God by it, when it is mixed with faith and obedience in the hearers, Heb. 4. 2.

V. 2. *unreaſonable and wicked men*] Gr. *abſurd.* Froward and perverſe men, both falſe hypocrites which cloſely undermine the Goſpel, and thoſe publike oppoſers of the truth, which perſecute us for the profeſſing of it.

for all men have not faith] Greek, *faith is not of all men.* It is no marvel that the Goſpel is oppoſed and hated by ſo many, ſeeing that faith is a rare gift of God; notwithſtanding the Church ſhall never be deſtroyed by the multitude of the wicked, becauſe it is founded upon the faithful promiſe of God, Mat. 16. 18.

from evil] Or, *that evil one.* Either from the Devil, that wicked one, his ſnares and temptations, or from any evil thing that may hurt you.

V. 5. *Into the love*] Or, *to the love.*

the patient waiting of Chriſt] Or, *the patience of Chriſt.*

V. 6. *In the Name of the Lord*] In Chriſt his behalf.

withdraw your ſelves] Have no familiar communion with ſuch, after due knowledge is taken of them by the Church, and they, being admoniſhed, remain diſobedient ſtill. Mat. 18. 15, 17. 1 Cor. 5. 11.

walketh diſorderly] This may be taken, either in general for all kinde of evil carriage and misbehaviour, whereby ſcandall is given to the Church of God; or of that particular diſorder, whereof he maketh mention verſe 11. of thoſe who attend not on their own calling, but curiouſly enquire into the lives and manners of others, and thruſt their Sickle into anothers harveſt.

V. 7. *follow*] Gr. *imitate.*

V. 8. *for nought*] That is, not paying for it, though if he had not paid for it, he had not received it for nought, for the labourer, as our Saviour teacheth, Mat. 10. 10. is worthy of his hire: and they who miniſter carnal things for ſpiritual, miniſter not for nought, but make a gainful exchange. Yet the Apoſtle, to give a good example of painfulneſſe to others; beſides his labours in his Miniſterial function, for which he might have required due maintenance from the Theſſalonians, took pains day and night at his profeſſion, which was Tent-making, thereby to ſupply his wants, and ſpare the Churches, Acts 18. 3.

chargeable to any of you] The Greek word ſignifieth burdenſome; not that indeed the affording comfortable maintenance to their faithful Paſtours, is, or ought to be accounted a burden to their flocks; but becauſe moſt men, who are worldly minded, eſteem it ſo.

V. 10. *that if any would not work*] He ſaith not, If any do not work, for ſome would work if they could get any employment; ſome are not able to work, through age and natural infirmity; yet God forbid that either of theſe ſhould ſtarve for want of food: but the Apoſtle forbiddeth any ſuch to be releeved by the charity of the Church, who are in want through their own idleneſſe, who may have work, and are able to perform it, but will not take any pains for their Living.

V. 11. *buſie-bodies*] There are none more buſie in other mens matters, than they who neglect their own, 1 Pet. 4. 15.

V. 12. *eat their own bread*] The bread which they earn by their labour, and not that which is given them of alms.

V. 13. *be not weary in well-doing*] Or, *faint.* See Gal. 6. 9. Take heed that ſome mens unworthineſſe cauſe not you to be ſlack in well-doing.

V. 14. *By this Epiſtle, note that man*] Or, *ſignifie that man by an Epiſtle.* Set a brand upon him, as Rom. 16. 17. Mark thoſe which cauſe diviſions and offences contrary to the doctrine which you have learned. Or, give me notice of him by letter, that I may take ſome courſe with him.

V. 15. *as an enemy*] We muſt ſo eſchew familiarity with excommunicated perſons, that we diligently ſeek all occaſions and means that may be, to bring them again to the right way.

admoniſh] Or, *inſtruct.*

V. 16. *Lord of peace*] Prayers are the ſeals of all exhortations, wherewith the Apoſtle concludes all his Epiſtles.

ANNOTATIONS

ON THE FIRST EPISTLE OF *PAUL* THE APOSTLE TO *TIMOTHY.*

The ARGUMENT and ANALYSIS.

THe Apoſtle in the former Epiſtles, propounded general Doctrines and inſtructions to all Chriſtians, both concerning Faith and Manners: But in theſe enſuing Epiſtles to Timothy *and* Titus, *he delivereth peculiar precepts to the Miniſters of the* Goſpel, *as well thoſe who are in place of Authority, as* Timothy *and* Titus, *as inferiour Paſtours, Presbyters, and Deacons: And though he had other fellow-Labourers, as* Silas,*and* Luke, *and* Mark *and* Tychicus: *Yet he writeth to theſe two onely, becauſe the other were for the moſt part with him: But theſe were appointed by him to govern thoſe Churches in which he had laid the Foundations of Chriſtianity.*

The parts of this Epiſtle are anſwerable to the eminent Parts and Gifts of the Authour, who was both an Apoſtle, and a Prophet, and a Paſtour of the Church.

1. *As an Apoſtle he preſcribeth Canons concerning publike prayer, and the habit and carriage of Women in the Church,* chap. 2. *Concerning the Office of Biſhops, and Deacons,* chap. 3. *Concerning the cenſuring and reproof of all Degrees, the Ordination and maintenance of Elders, choice and proviſion for Widows,* chap. 5. *Concerning the duty of ſervants, and particular charge of the rich,* chap. 6.

2. *As a Prophet he foretelleth the Apoſtacy of many in latter times, whoſe deviliſh doctrine he relates, and confutes,* chap. 4.

3. *As a Paſtour;*

    1. *He inſtructeth* Timothy *in the right end and uſe of the Law, and the main ſcope alſo of the* Goſpel, chap. 1. *As alſo in the Doctrine of the Church, and the bleſſed Truth, therein taught and profeſſed,* chap. 3. *And of the lawful uſe of all Creatures taken with thankſgiving.* chap. 4.
    2. *He exhorteth him to proficiency in his Miniſterial Function,* chap. 5. *To conſtancy in his Profeſſion, obſervance of his Precepts, eſpecially, That he eſchew all vain bablings, and diſputes of Sophiſtry, and continue in the ſimplicity of ſincere Doctrine,* chap. 6.

CHAP. I.

Verſ. 1. *BY the commandement*] Gr. *according to the commandement.*

our hope] Hope is here taken for the cheef object of our hope, which is Chriſt, by whoſe merits we hope to obtain remiſſion of our ſins, and eternal life.

V. 2. *own ſon*] He calleth him his own ſon in the faith, either becauſe he was a means and inſtrument whereby Chriſt was perfectly formed in Timothy; or becauſe he ſerved him as a ſon doth his father, *viz.* in the Miniſtery; or becauſe he reſembled the Apoſtle both in his preaching, and in his life, as a natural ſon is like his father.

grace, mercy, and *peace*] Grace is the fountain from whence mercy and peace flow; for the free good-will of God, whereby he hath choſen us in Chriſt, procureth us mercy in the forgiveneſſe of ſins, and by the apprehenſion of this mercy we have peace of conſcience.

V. 3. *at Epheſus*] Gr. *in Epheſus.*

teach no other doctrine] The cheef Paſtours of the Church, who were endued with Apoſtolical authority, as was Timothy, were to forbid any to preach, not onely doctrine that was contrary, but that which was beſide that which the faithful have received from the Apoſtles, Gal. 1.8,9.

V. 4. *Neither give heed to fables*] See chap. 4.7. and 6.4. 2 Tim. 2.23. Tit. 1.14. and 3.9. The doctrine of faith is corrupted, not only by falſe opinions, but alſo by vain and curious ſpeculations, which no way tend to godly edifying.

and endleſſe] He calleth them endleſſe, not becauſe in the Genealogies there was no end, neither upwards, nor downwards; but becauſe thoſe of the Jews, who embraced Chriſtian religion, were ſo addicted to theſe Genealogies, that they might have a pretence of claiming kindred of Chriſt, that they made no end of drawing down their lines of deſcent from David, or from Abraham: or becauſe the queſtions moved concerning Genealogies, by reaſon of the ſlender proof and ground they had for them, could receive no determination or end.

miniſter] Gr. *exhibit,* or, *yeeld.*

V. 5. *Now*] Or, *but.*

end of the Commandment] That is, the perfection and complement of the Law, Rom. 13.8. Or the main ſcope and drift of the Commandments of God, both in the Law and Goſpel.

charity, out of a pure heart] There is neither love without a good conſcience, nor a good conſcience without faith, nor faith without the Word of God.

V. 6. *having ſwerved*] Or, *not aiming at.*

V. 7. *whereof they affirm*] Or, *concerning what things they undertake to make good, or confirm.*

V. 8. *if a man uſe it lawfully*] Gr. Tec. *ſhall uſe.* The Law is given to excellent purpoſe, if we make ſuch uſe of it as we ought, not ſeeking to be juſtified by the obſervation thereof, but to be directed by it in our obedience, as a perfect rule of life, and to be brought by it to Chriſt, Gal. 3.24.

V. 9. *righteous man*] The Law is not made for the coertion, reſtraint, condemnation, or puniſhment of the righteous, but of lawleſſe and diſorderly perſons.

for ſinners] Such as make ſin all their employment and occupation, ſuch as goe on in their ſinnes with pleaſure and delight.

murderers of fathers] He ſetteth down ſome of the moſt enormous ſins, not as if the Law did not condemn as well all the reſt, to the very leaſt; but only to convince thoſe hypocritical zealots of the Law, who were themſelves obnoxious to horrible vices; ſuch as they are, which the Apoſtle inſtanceth in.

V. 10. *men-ſtealers*] Or, *making ſlaves of men.*

ſound doctrine] Or, *wholeſome.* That is, not tainted with hereſie. Or, *wholeſome,* that is, which brings health to the ſoul.

V. 11. *glorious Goſpel*] Gr. *Goſpel of glory.*

V. 13. *injurious*] Or, *wrong-doer*; or, *contumelious traducer.*

V. 15. *a faithful ſaying*] πιστὸς, that is, ἀξιόπιστος, a firm truth, a ſure foundation, upon which we may build our beleef.

Chriſt Jeſus came into the world, &c.] See Matth. 9.13. Mark 2.17.

I am cheef] Though Saint Paul were now a convert, and a Saint, yet he ranketh himſelf among the greateſt ſinners, in regard of his former life which had been ſtained with the foul ſins of blaſphemy againſt Chriſt, and perſecution of the profeſſors of the Goſpel unto death.

V. 17. *eternal*] Gr. *of ages,* or, *worlds.*

for ever and ever] Gr. *to worlds of worlds,* or, *ages of ages.*

V. 18. *by them*] Gr. *in them.*

warre a good warfare] A good warfare; as a Chriſtian, againſt the world, the fleſh, and the devil; as a faithful Miniſter of the Goſpel, againſt all falſe apoſtles, and corrupters of the true faith, 2 *Tim.* 4.7.

V. 19. *Holding faith*] That is, the profeſſion or doctrine of the true faith, as appears by the oppoſition to the blaſphemings of Hymeneus, and Alexander.

good conſcience] An upright conſcience, that directeth a man in all his doings to that whereof he hath been inſtructed out of the Word of God.

ſome having put away] Some whom God, for giving reins to a licentious courſe of life, againſt the dictates of their own conſcience, hath puniſhed, by taking away the light of his Spirit from them, that in the midſt of their courſe they ſhould loſe their moſt precious ſpiritual merchandiſe, and be drowned in errour and hereſie, after the manner of thoſe who in a ſea-tempeſt ſuffer ſhip-wrack.

V. 20. *Hymeneus and Alexander*] Some do hold this Alexander to be he of whom mention is made, Acts 19. 33. whereof there is no certainty; yet being joyned here with Hymeneus, it is moſt probable, that he was guilty of the ſame blaſphemous hereſie, for which Hymeneus is taxed, 2 Tim.2.18. *viz.* the denyal of the reſurrection of the dead.

whom I have delivered unto Satan] By Eccleſiaſtical excommunication; whereof ſee a further declaration upon 1 Cor.5. 5.

learn not to blaſpheme] That they may conſider themſelves better, and come to the acknowledgement of their errour, which is the end and ſcope of Eccleſiaſtical diſcipline: Or, if they did not retract their errours, they might do leſſe hurt to the Church, and by their puniſhment be a warning to other blaſphemers and ſeducers; for the Greek word παιδευθῶσι, ſignifieth, not onely to be taught, but to be chaſtened and corrected.

CHAP. II.

Verſ. 1. EXhort] Or, *deſire.*

ſupplications, prayers] Either theſe words are Synonymaes, all ſignifying the publike devotions of the Church in her ſervice and Liturgy; or, they may be thus diſtinguiſhed: by δεήσεις, are meant ſuch prayers as we make in our neceſſities and diſtreſſes, to prevent and avoid evils that may befall us, or are come upon us; by προσευχὰς, ſuch prayers wherein we ſue for good things at Gods hands, namely, ſpiritual and temporal bleſſings; by ἐντεύξεις, ſuch prayers wherein we intreat for the good of others.

for all men] That is, all kindes of men, Jews, Gentiles, bond, free, faithful, infidels, friends, enemies, great men, and mean ones, publike and private; or, as the word is often taken in Scriptures, as Matth. 4. 23. πᾶσαν νόσον, all diſeaſes, that is, all ſorts of diſeaſes, Luke 11.42. πᾶν λάχανον, all manner of herbs.

V. 2. *For Kings*] He mentioneth Kings particularly, either becauſe the Kings and Magiſtrates were then enemies to the Church, and perſecutors of the ſaints of God, and ſome might peradventure make ſcruple whether they ought to pray for ſuch; the Apoſtle therefore reſolves, they ought; and yeelds a double reaſon for it, the former in this verſe, that through Gods bleſſing upon their government we may enjoy peace, (Jer. 29. 7.) The latter in the fourth verſe, becauſe God excludeth no ſorts or conditions of men from the means of ſalvation. Or, he nameth Kings in the firſt place, becauſe they are higheſt in dignity, and upon the good uſe of their power very much dependeth the ſafety of the Church and Common-wealth.

authority] Or, *eminent place.*

honeſty] Or, *comelineſſe.*

V. 4. *all men to be ſaved*] By as much as appeareth unto us by his will revealed in the Goſpel, he excluding none by name, neither nation nor condition whatſoever, Matth. 28. 19. Mark 16. 15. Or, *all,* may be taken, not *pro ſingulis generum,* but *pro generibus ſingulorum.* Verſ.1.

knowledge of the truth] That is, the doctrine of the Goſpel, as the word is taken, John 5.33. & 8.32. & 18.37.

V. 5. *between*] Gr. *of.*

the man Chriſt Jeſus] The Apoſtle doth not adde *man* to exclude the divine nature from his Mediatorſhip: for he is God revealed in the fleſh, 1 Tim.3.16. and God hath purchaſed his Church by his bloud, which through the eternal Spirit he offered without ſpot unto God, Heb.9.14. but to expreſſe that nature in which he paid the ranſome for us, mentioned in the verſe following; and to ſhew that our Mediatour being a *man,* all ſorts of men have by faith free aceſſe unto him, and his offering, Heb.2.10.

V. 6. *a ranſome for all*] All that do beleeve in him, Matth. 20. 28. John 3.16. and 10.15. and Rom.1.16. and 3. 22.

to be teſtified in due time] Or, *a teſtimony.* Gr. Tec. *for all in due time.* The word μαρτύριον, is left out in the Greek copy written by Tecla, and the ſenſe is full without it, Who gave himſelf a ranſom for all in due time; but if we retain the word becauſe moſt copies have it, the meaning is, That the ranſome he paid was a real teſtimony of his Mediatourſhip betwixt God and man, whereby he reconciled both. Or the meaning is, That though their ranſome were paid at one time, yet it is teſtified to ſeveral Nations καιροῖς ἰδίοις, at ſeveral ſeaſons appointed by God for their converſion.

V. 7. *Wherunto*] See 2 Tim.1.11.

ordained a preacher] Gr. Tec. *truſted to be a preacher.*

teacher of the Gentiles] See Gal.2.7,8.

V. 8. *pray every where*] Devotion is not now confined to one place as the ſolemn ſacrifice and ſervice was in the time of the law; but as occaſion is offered we are to pray every where, looking not ſo much to outward circumſtances, as to the inward devotion of the heart, lifting up our hands to God in holineſſe, charity, and faith.

V. 9. *Women adorn themſelves,* &c.] See 1 Pet.3.3.

broidered hair] Or, *plaited.* Women ought to deſire rather inward than outward ornaments, and in adorning themſelves outwardly, they muſt have a care that it be done in a faſhion that may argue neither wantonneſſe, nor curious niceneſſe, nor waſtfulneſſe, nor pride, 1 Pet. 3.3.

V. 11. *ſilence with all ſubjection*] Gr. *in.* Learn of their own husbands, not to take upon them to teach them: but in modeſt ſilence to receive inſtruction and command from them, 1 Cor. 14. 34.

V. 12. *I ſuffer not a woman,* &c.] See 1 Cor. 14.34.

ſilence] Gr. *quietneſſe.*

V. 13. *Adam was firſt formed*] Adam had the priority in his creation, the woman was made after him, and for him, and of him, Gen 2.7.21,22. 1 Cor.11.8.

V. 14. *Adam was not deceived*] Immediately of the devil as Eve was: neither doth the ſtory it ſelf ſay that Adam was deceived by Eve, but onely that he took the forbidden fruit of her and did eat, Gen.3.6.

was in the tranſgreſſion] The woman was firſt and deepeſt in the tranſgreſſion, and a means to induce her husband to ſin, wherefore alſo by way of puniſhment ſhe was more ſtraitly ſubjected to her husband, Gen 3.16.

V. 15. *in child-bearing*] Or, *by child-bearing.* If διὰ be taken, as it is moſt commonly, to ſignifie *by,* or *through,* then the meaning is, That though painful child bearing were part of the puniſhment inflicted upon Eve and her ſex, for her firſt tranſgreſſion, in eating the forbidden fruit, and tempting her husband to ſin likewiſe; yet ſhe and all faithful women ſhall be ſaved by *Maries bearing the holy child Jeſus.* For as κτίσις, ſignifying creation, is taken by a metonymie for the creature, Rom. 8.19,20, 21, 39. ſo alſo τεκνογονίας, for τέκνου γεννηθέντος, child bearing for the child born, the bleſſed fruit of the Virgins womb, Luke 1. 42. But if the prepoſition διὰ be taken for *in,* as Rom.4. 11. πιστευόντων δι' ἀκροβυστίας for ἐν ἀκροβυστίᾳ, and in many other places, then the meaning is, That notwithſtanding by child-bearing and ſubjection to man, God hath imprinted on women the mark of the puniſhment inflicted upon Eve, and all women that conceive and bring forth children; whence ſome peradventure might have conjectured that in regard of this curſe, there was no hope of ſalvation for women unleſſe it were for the unmarried, or thoſe that were childleſſe: yet the Apoſtle teacheth that this ſhall not hinder their ſalvation, if they abide in the faith, nor the bodily evils and ſorrows that they endure to ſtop the operation of the Spirit of grace in them. Or, bearing and breeding children is an ordinary way through which women go heaven, chap.5.14.

CHAP. III.

Verſ. 1. A True ſaying] Gr. *faithful.* See 1 Tim.1.15.

If a man deſire] Not ambitiouſly affect, but findes in himſelf a fitneſſe and willingneſſe to take upon him that office, moved thereunto by an holy and ſincere affection to conſecrate himſelf unto God in the ſervice of his Church, and to employ and improve there thoſe gifts which he hath received of him for the edification of Gods people.

a biſhop] That is, the office of an over-ſeer; which word may either have relation to the flock of Chriſt onely, and in that ſenſe it belongeth to all Paſtours who have cure of ſouls: Or, to the Paſtours themſelves alſo, as well as the flock; and in that ſenſe antiquity hath appropriated the word to ſignifie the cheef Presbyter, or Miniſter, who had a ſuperintendency over an whole Church compriſed within a City, or Dioceſſe, in which there were divers inferiour Paſtours. See the note upon Philippians 1.1.

a good work] See 1 Theſſ.5.13.

V. 2. *A biſhop,* &c.] See Tit.1.6,&c.

blameleſſe] The word ἀνεπίληπτος, ſignifieth not faultleſſe, for there are no ſuch in the world, but ſuch an one who hath not been, or cannot be appeached with any crime, a man that is not tainted with any common blemiſh, 1 Cor.1.8. Luke 1.6.

the husband of one wife] He that is to be choſen a Biſhop, muſt not neceſſarily be a married man, but neceſſarily be no polygamiſt; that is, ſuch an one who hath been husband but of one wife at once, *Hieron. Epiſt.82. c.2.* For though polygamy were a common practiſe among the Jews, yet it was ever held a ſcandal and a brand among Chriſtians: therefore none who had that brand upon him, ought to be choſen either Biſhop, or Deacon, ver. 12.

of good behaviour] Or, *modeſt*.

apt to teach] Not only men endued with ſufficient knowledge to teach, but ſuch as are willing and ready upon all occaſions to inſtruct the people of God.

V. 3. *Not given to wine*] Or, *not ready to quarrel and offer wrong, as one that is in wine*.

filthy lucre] He forbiddeth in a Biſhop not only covetouſneſſe, which is afterwards taxed, but the taking of any baſe courſe, or uſing any unworthy means, to improve his eſtate: in which kinde the Biſhops of Rome of all other are moſt notoriouſly faulty, who make a gain of all ſorts of ſin, even thoſe that are not to be named among Chriſtians.

not covetous] Gr. *not a lover of ſilver.*

V. 4. *gravity*] Gr. *comelineſſe*.

V. 6. *a novice*] Or, *one newly come to the faith.* νεόφυτον. Not a man newly planted, or engraffed into Chriſt by baptiſm; or not ſuch an one who hath newly entered into the ſtudy of divinity.

lifted up] Gr. *puffed up*, or, *ſwollen with.*

fall into the condemnation of the devil] Leſt by reaſon of his ſudden advancement to that degree, he take occaſion to be proud, which will undo him, and ſo he fall into the ſame condemnation that the devil himſelf is fallen into. Or leſt he be ſubject to the cenſure of calumniating perſons.

V. 8. *grave*] Or, *honeſt.*

V. 9. *Holding the myſtery of the faith*] Either deeper and more abſtruſe and hidden points of ſaving knowledge; or in general the doctrine of the Goſpel which is a myſtery indeed, for fleſh and bloud cannot reveal it unto us, nor can the moſt learned perfectly comprehend it, 1 Cor. 2.7.

V. 10. *uſe the office of a deacon, being*] Or, *miniſter, and being.*

V. 11. *grave*] Or, *honeſt*; or, *modeſt.*

V. 12. *deacons be the husbands*] See verſe 2.

V. 13. *uſed the office*] Or, *miniſtred.*

good degree] Deſervedly obtain the honour to be preferred to an higher office in the Church.

boldneſſe in faith] Or, *liberty of ſpeech.* Greater courage and holy boldneſſe in the profeſſion of the Goſpel: for the teſtimony of a good conſcience, and the faithful diſcharge of the Miniſtery makes a man bold as a lion, whereas the contrary ſtops a mans mouth, and makes him a coward in Chriſts quarrel.

V. 14. *ſhortly*] Gr. *ſooner.*

V. 15. *houſe of God*] As the Catholike Church is as it were the whole houſe of God; ſo every particular Church, as this of Epheſus was, in which Timothy reſided, was a part thereof, and by a Synecdoche may be called the houſe of God, becauſe God dwelleth therein by his Word and Spirit, 1 Cor. 3. 16. Heb. 3.5,6.

the living God] See Rom. 9.26. 2 Cor. 3.3. 1 Theſ. 1.9.

pillar and ground of the truth] Or, *ſtay.* Some referre theſe words to them that follow, verſe 16. and thus make the conſtruction. The pillar and ground of truth, and without controverſie great is the myſtery of godlineſſe, *viz.* God, &c. Others referre them to the words immediately going before, the houſe of God, which is called the pillar and ground of truth in reſpect of the profeſſion, and maintenance of the true religion of God, which it both ſupporteth as a pillar, and maketh it openly known to others, as the Magiſtrates uſed to hang and affix their Orders and Proclamations on pillars, or other places of ſtrength and firmneſſe; and here conſequently is declared the office and duty of the Church in publiſhing the ſame truth, and defending it againſt all errours, contradictions, and corruptions whatſoever. Or it may be referred to Timothy, as it is by divers of the Ancients, and read, he being a pillar and upholder of the truth, Gal. 2.9. Rev. 3.12.

V. 16. *myſtery of godlineſſe*] Not barely of ceremonies, as were thoſe myſteries of the law of Moſes, nor of vain and profane ſuperſtitions, as thoſe of the Gentiles; but moſt holy indeed and truly religious, whereby God is ſerved in ſpirit and truth.

God] That is, the eternal Son of God, as the word is taken, Joh. 1.1. Acts 20.28. Rom. 9.5.

was manifeſt] Made his Divinity known, Luke 24. 19. Joh. 1. 14.

in the fleſh] That is, in the humane nature which he aſſumed into the unity of his perſon, John 1.14. Rom. 1.3. Heb. 2.14.

juſtified in the Spirit] In or by the Spirit, which is to be underſtood of the divine nature of Chriſt, whereby he hath raiſed himſelf again from the dead; and conſequently alſo was approved to be righteous and innocent, notwithſtanding he was condemned both by Jews and Gentiles as a malefactour. Or declared to be the Son of God, Rom. 1.4.

ſeen of Angels] As of his meſſengers and miniſters, both at his nativity, Luke 2. 14. and at his temptation, Matth. 4. 11. and at his paſſion, Luke 22. 43. and at his reſurrection, Luke 24.4. and at his aſcenſion, Acts 1.10.

preached unto the Gentiles] Gr. *among.*

received up into glory] To the right hand of his Father, from whence he poureth out the gifts of his Spirit upon the Church, and manifeſteth his glory by ſigns and wonders, Mark 16.19,20. Acts 1.2. and 2.4.33.

CHAP. IV.

Verſ. 1. *Spirit ſpeaketh expreſly*] In the Scriptures concerning apoſtaſie from the faith in general, and ſeduction by falſe teachers, Matth. 24.23,24. Luke 18.8. but to me by ſpecial revelation, that the falſe prophets ſhall broach ſuch falſe and damnable doctrines in particular as are after mentioned.

in the latter times, &c.] See 2 Tim. 3.1.

ſeducing ſpirits] Either he meaneth devils, who are lying ſpirits, or wicked or ungodly men, who are the devils inſtruments, to ſpread errours and hereſies, as the word is taken, 1 John 4. 1.

V. 2. *ſeared with an hot iron*] Either branded conſciences, or ſtigmatized with the marks of many foul and enormous crimes; A metaphor taken from rogues who are burnt in the hand, or ſome other part of the body. Or conſciences ſo inſenſible of their own dangerous eſtate, and of the fearful judgements of God, as dead and hard fleſh ſeared with an hot iron, whereby Phyſitians conſume rotten fleſh to ſave the ſounder parts.

V. 3. *Forbidding to marry*] This prediction is verified at this day in the Romiſh Church, which forbiddeth any in holy Orders to marry. It is true, the Manichees, Eucratites, and other hereticks diſparaged marriage, and diſallowed it in thoſe they called their *perfect ones*: but we read of none that by laws and canons prohibited marriage, ſave the Biſhops of Rome, and ſuch as adhere unto them.

to abſtain from meats] Either theſe words have a reference to the former words, verſe 1. doctrines of devils, and all the words between are to be encloſed in a parentheſis, and ſo the coherence is giving heed to doctrines of devils, namely, this, to abſtain from meats, &c. Or elſe there is an Ellipſis, and the word κελευόντων, or ſome ſuch like is to be underſtood; a like example whereof we have above, chap. 2. 12. γυναικὶ διδάσκειν οὐκ ἐπιτρέπω, ἀλλὰ (*ſupple* ἐπιτάττω) εἶναι ἐν ἡσυχίᾳ, and 1 Cor. 14.34. Or like that 1 Cor. 3. 2. For the meaning, the Apoſtle doth not condemn it for an heretical practiſe, to abſtain from certain meats out of a meer politick reſpect to ſave the breed of cattle, or medicinable, to avoid ſome diſeaſes; but upon pretence of holineſſe, or conſcience, as if ſome meats were unclean in their own nature, or at leaſt leſſe holy than others, Col. 2.21.

V. 5. *ſanctified by the word of God*] It is made pure and holy in reſpect of us, ſo that we may uſe it with a good conſcience as received at the Lords hand.

and prayer] That our meats may be ſanctified to us, we muſt firſt confeſſe and acknowledge that God is the Creatour and giver of theſe creatures which we uſe. Secondly, that we are of the number of thoſe who through Chriſts benefit have recovered that right over all the creatures which Adam loſt by his fall. Thirdly, by our prayers we crave of the Lord that we may uſe thoſe meats with a good conſcience, which we receive at his hands. Fourthly, we make an end of our eating and drinking with thankſgiving to God, as we begin it with prayer.

V. 7. *unto godlineſſe*] It is not onely requiſite that the Miniſter of the Word be ſound in doctrine, but alſo, that his life be godly and religious.

V. 8. *bodily exerciſe profiteth little*] Or, *for a little time.* Some hereby underſtand the exerciſes of thoſe that ſtrived for prizes, by wreſtling, running, or the like; of which the Apoſtle ſpeaketh, 1 Cor. 9.25. But the Apoſtle here treating of good works, others do more fitly underſtand this of external exerciſes of mortification, whereby the body is tamed and kept under; as watching, abſtinence from ſuch and ſuch meats, lying hard, and the like; which are otherwiſe lawful in themſelves, and indeed may have ſome uſe; but little in compariſon of godlineſſe, in regard that all the benefit that can accrue thereby, is but to ſubdue the members of the body, and curb the outward motions and actions thereof, 1 Cor. 9. 27. They are no way able to purifie the heart, and the inward man, as a lively faith and the true fear and love of God doth, Rom. 8.13.

promiſe of the life that now is] Of the bleſſings of this preſent life, ſo far as they conduce to our eternal happineſſe, and of the life to come abſolutely.

V. 10. *Saviour of all men*] God in general not only ſaveth all men, but beaſts alſo, Pſalm 36. 6. Saviour here is taken for protectour or preſerver, becauſe he conſerveth all men in their natural and temporal being in general: but he is ſaid the Saviour eſpecially of thoſe that beleeve, becauſe he is the conſerver of them in their eternal and ſpiritual being: he conſerveth all creatures in their eſtate, men in their ways and callings, but the faithful in the ſtate of grace: he preſerveth all creatures from diſorder and utter confuſion, all men from manifold calamities, and miſeries, but the faithful from the power of ſin and death.

V. 14. *Hands of the Presbytery*] Or, *Eldership.* Some by Presbytery underſtand the office of a Presbyter, which Timothy received by impoſition of hands; but the word πρεσβυτέριον, is never taken in the Scripture for the office of a Presbyter; but for the company of the Elders, who here laid hands upon Timothy, when he was ordained: for though he were ordained by Saint Paul, 2 Tim. 1. 6. yet this ordination was performed in the aſſembly of the Elders, and with the laying on of their hands alſo: agreeable whereunto is the Canon of the fourth Council of Carthage, and the practiſe of the Church of England and other reformed Churches at this day.

V. 15. *to all*] Or, *in all things*.

V. 16. *Take heed to thy ſelf*] To thy life and carriage, that it be inoffenſive; and to thy doctrine, that it be ſound.

ſave thy ſelf] Thy Miniſtery ſhall be an effectual means both to ſave thy ſelf and others: for faith is by hearing, and hearing by preaching, and therefore the Miniſters of the Word are ſaid to ſave themſelves and others; for that to them the Lord hath committed the word of reconciliation.

CHAP. V.

Verſ. 1. N*Ot an elder*] In reprehenſions we muſt have regard to the degrees both of ages and ſexes, and conſider all as in a ſpiritual conſanguinity with us.

V. 2. *with*] Gr. *in*.

V. 3. *Widows indeed*] He ſpeaketh of ſuch widows who were ſervants to the Church, and appointed to be maintained by the publike contribution: ſuch as were paſt all other labour, and deſtitute of all comfort both of husband, and of children, and nephews, or any other kinde of allies to releeve them.

V. 4. *Shew pity at home*] Or, *kindneſſe*. Let thoſe children and nephews in a thankful duty endeavour to repay their parents care and love: which the Greek elegantly expreſſe by a metaphor taken from the Stork (ἀντιπελαργεῖν) which feedeth her aged parents, and carrieth them upon her ſhoulders, and in that regard, in Hebrew is called חסדה, that is, pious and merciful.

V. 6. *in pleaſure*] Or, *delicately*.

dead while ſhe liveth] Such a widow is a kinde of monſter half dead and half alive, dead in reſpect of the actions of the ſpirit, though vigorous, and alive in reſpect of the fleſh; or alive to the world, but dead to God. In a like ambiguous ſenſe we are to underſtand thoſe words of our Saviour, Let the dead bury the dead, Matt. 8. 22. that is, Let the dead ſpiritually, bury their dead corporally, as the Jews in that their elegant ἀντιμεταβολὴ, *Cùm ego à te diſcedo vivens morior, at cùm tibi adhæreo moriens vivo*.

V. 8. *houſe*] Or, *kindred*.

denyed the faith] Though not in words, yet in his deeds, and hath caſt away both humanity and religion, and therein is worſe than an Infidel, who take care of their own, and love thoſe that love them, Mat. 5. 46.

V. 9. *taken*] Or, *choſe*.

wife of one man] That is, which hath had but one husband at once, or if her husband had ſent her a bill of divorce upon his repudiation of her, hath married no other.

V. 10. *waſhed the Saints feet*] This was an office of courteſie performed to ſtrangers in thoſe hotter countreys, Gen. 14. 32. and 43, 24. Luke 7. 44.

V. 11. *younger widows refuſe*] Take them not into the college of widows or deaconeſſes, which are to be maintained at the Church s charge.

V. 12. *Having damnation*] Or, *being liable to juſt cenſure*.

caſt off their firſt faith] Or, *former*, as Rev. 2. 4. Making themſelves lyable to juſt cenſure and blame, becauſe they have violated that promiſe and engagement, wherein they bound themſelves to the continual ſervice of the Church.

V. 13. *buſie-bodies*] See 2 Theſ. 3. 11.

V. 14. *younger women marry*] I ordain that the younger women be left to their liberty to marry, and not tyed by covenant or agreement to the publike ſervice of the Church.

to ſpeak reproachfully] Or, *for their railing*.

V. 15. *turned aſide after Satan*] They have been led by him to wanton courſes, to the great ſcandal of the Church.

V. 17. *Elders that rule well*] See 1 Cor. 9. 14. Gal. 6. 6. He meaneth not Elders in age, but in office, that is, Biſhops, or Paſtours, that are employed in the government of the Church, as well as preaching.

double honour] Both of reverent reſpect, and comfortable maintenance (*ſtipendia honoraria*) as appeareth by the verſes following,

labour in the word] In the Original it is κοπιῶντες, which ſignifieth a toylſome labour, and hereby he commendeth thoſe who beſides their care and pains in governing, diligently and conſtantly preached the Word.

V. 18. *Thou ſhalt not muzzle the Oxe that treadeth*, &c.] See Deut. 25. 4.

Ox that treadeth] In the Eaſtern Countreys it was not the manner to threſh out corn as we do, but their Oxen trod it out; to which the Apoſtle allegorically compares the laborious Paſtours of the Church, who expounding the Scriptures, after a ſort cruſh out that corn of which the bread of life is made, 1 Cor. 9. 9.

The labourer is worthy of his reward] See Matt. 10. 10.

V. 19. *an elder receive not*] Or, *presbyter*. Do not onely not condemn him without ſufficient witneſſes, as thou oughteſt not any man according to the law of Moſes, Deut. 19. 11. but do not ſo much as receive an accuſation, or give any credit to it; the reaſon is, that ſuch men being in publike offices of governing the Church, in which they muſt exhort and admoniſh every one, and correct thoſe that are unruly, they may eaſily get the ill will and hatred of many. Alſo the receiving an accuſation againſt them, maketh them to be ſuſpected, and it tendeth to the ſcandal of the Church. Beſides, their ſacred calling is to be held in reverence, and they who have been thought worthy of it, ought not to be ſuſpected of any notorious default or guilt without very good evidence and ſtrong proof.

Before] Or, *under*.

V. 21. *Without preferring one before another*] Or, *without prejudice*.

V. 22. *Lay hands ſuddenly on no man*] Admit not any into the Miniſtery without ſufficient examination and good proof both of his ſufficiency in learning and godly converſation.

partaker of other mens ſins] Either of thoſe that would make choice of an unfit perſon into the Miniſtery, or of the Miniſters themſelves, who if they prove ill and unworthy of that ſacred function, the blame will light upon thee, who by the laying on of thy hands admitteſt them into the Church.

pure] Or, *chaſte*.

V. 24. *Some mens ſins are open before-hand*] Or, *manifeſt*. Either theſe words are referred to the laſt judgement, as the ancient Fathers underſtand this text, and then the meaning is, that ſome mens ſins are notorious, and may be judged and cenſured in this life, others are ſecret and hidden, the judgement whereof is reſerved to the laſt day. Or, they relate to the examination before admittance into the Church, and then the meaning is, ſome there are who offer themſelves to ordination, whoſe ſcandals are or may be known before-hand, who are to be repelled from the Miniſtery; others offences are not known till after they be ordained; on the other ſide the learning and good parts of ſome are ſo well known, that they may be received at the firſt meeting without fear of doing amiſſe in it; but if there be any who are not ſo well known, a ſmall delay or pauſe will not hinder them, or, obſcure their virtues, but rather after full and exact tryal of them, make them more conſpicuous.

CHAP. VI.

Verſ. 1. U*Nder the yoke*] To wit, of ſervitude under Maſters that were Infidels. This ſervitude was an heavy yoak, lying not ſo much upon their bodies, as upon their ſouls, inſomuch that they were forced to ſerve them who ſerved not the true God; who notwithſtanding ought to be hereby ſatisfied, that touching thoſe things which appertain to everlaſting life, they are no way ſubject to them.

be not blaſphemed] For if they ſhould refuſe to ſerve their Maſters, though infidels, under pretence of their Chriſtian liberty, this would occaſion their Maſters to reproach Chriſtian Religion, as if it taught them contumacy and diſobedience.

V. 2. *becauſe they are brethren*] Their fraternity in Chriſt, ought not to abate ought of their due reſpect and obſervance to their Maſters: for this ſpiritual conſanguinity doth not alter their outward and civil eſtate and condition.

faithful] Or, *beleeving*.

V. 4. *He is proud*] Gr. *is puffed up*.

doating] Or, *ſick*.

ſtrifes of words] Frivolous queſtions and quarrels, rather about words than matter, and by words he meaneth all thoſe things which have no pith in them, and whereby we can reap no profit.

V. 5. *Perverſe diſputings*, &c.] Or, *gallings one of another*.

V. 6. *Godlineſſe with contentment is*] Not only becauſe it enricheth the ſoul, and giveth true contentment, but alſo becauſe it hath the promiſe of outward bleſſings, 1 Tim. 4. 8.

V. 7. *For we brought nothing into this world*, &c.] See Job 1. 21.

V. 8. *And*] Gr. *But*.

V. 9. *and a ſnare*] Of the devil, who by means of this their inordinate deſire to grow rich, doth tempt them to take many unlawfull courſes, and keepeth them thereby as with a ſnare, that they cannot get again out of the intanglings of the world.

drown] Or, *plunge*.

V. 10. *money*] Gr. *ſilver*.

erred] Or, *been ſeduced*.

pierced themſelves through] Chriſt compareth the deceitfulneſſe of riches and cares of the world to thorns, which prick not the fleſh only, but pierce through the minde and heart, and wound the ſouls and conſciences with manifold hurts and ſmart pains, Matth. 13. 22.

V. 11. *O man of God*] All righteous men are the ſervants of God, but the title of man of God implyeth more: for in Scripture it is attributed only to men of eminent ſanctity, who had more familiarity and inwardneſſe with God, as Moſes, Samuel, David, Elias, Elizeus, and here Timothy. A man of God is he who is wholly devoted unto God, and his cheef employment is to bring Meſſages from God, as Prophets do, and bring men unto God, as the faithful Miniſters of the Goſpel do.

and] Gr. *but.*

V. 12. *Fight the good fight of faith*] Either contend thou earneſtly for the maintenance of the true Faith and Goſpel, Jude 3. Or, fight the good fight of Faith it ſelf againſt all temptations of the Devil, perſecutions of the world, and oppoſitions and contradictions of heretical teachers and great wiſards of this world, 2 Tim. 4. 7.

lay hold on eternal life] A compariſon taken from thoſe that run for a prize, and as they approach neer the mark they ſtretch forth their hands to apprehend and touch it, verſe 19.

profeſſed a good profeſſion] Either he underſtandeth the ſolemn vow Timothy had made in his Baptiſm, or at his ordination, wholly to dedicate himſelf unto, and employ his uttermoſt endeavours to the ſervice of God.

V. 13. *I give thee charge*] A vehement kinde of adjuration to obſerve and keep all the premiſes faithfully, with his eyes fixed upon the coming of Jeſus Chriſt, whoſe glory we are to ſet againſt the vain gliſtering of this world, and his power againſt all the terrours of the wicked, 2 Tim. 4. 1.

Pilate witneſſed] See Matthew 26. 64. Matthew 27. 11. John 18. 37.

Confeſſion] Or, *profeſſion.*

V. 15. *the King of kings*] See Rev. 17. 4. and 19. 16.

V. 16. *Who onely hath immortality*] Eternally ſubſiſting of himſelf, and by no other. Angels and the ſouls of men are immortal, but by participation only from God, as the Moon and Starres ſhine continually, but with light derived from the Sun.

dwelling in the light] Poſſeſſing ſuch perfection and excellency in himſelf, as none is able to comprehend, as the word *light* is taken, 1 John 1. 5. Or dwelling in that increated and infinite glory of divine Majeſty, the ſight and knowledge whereof no creature is able to attain unto.

whom no man hath ſeen] See John 1. 18. 1 Tim. 1. 17. 1 John 4. 12.

V. 17. *uncertain riches*] Gr. *uncertainty of riches.*

giveth] Gr. *affordeth.*

V. 18. *willing*] Or, *ſociable.*

V. 19. *Laying up in ſtore, &c.*] See Matth. 6. 20. Luke 12. 33.

good foundation] That is, a certain and infallible argument and ground of hoping for eternal life; not as if the liberality of the rich did merit the ſame; but in regard of the promiſe of God made to all thoſe that in faith apply themſelves to the practiſe of good works, Mat. 10. 42. Gal. 6. 8, 9. Heb. 13. 16. 1 Pet. 2. 5.

V. 20. *keep that which is committed*] The precious treaſure of ſound and wholeſome doctrine which is committed to thee, as a pledg to keep it ſafely thy ſelf, and carefully tranſmit it to poſterity; and withal the talent of thoſe gifts which appertain unto the preaching of the ſame.

oppoſitions of ſcience falſly] Made againſt ſound doctrine out of erroneous grounds and principles of ſciences ſo termed, but falſly. In which words, the Greek Fathers conceive that he pointeth at the *Gnoſticks*, a certain ſort of hereticks, who have their name from ſcience, and profound knowledge, which they arrogated to themſelves.

ANNOTATIONS
ON THE SECOND EPISTLE OF *PAUL* THE APOSTLE
To *TIMOTHY.*

The ARGUMENT and ANALYSIS.

SAint Paul *being ready to lay down his Earthly Tabernacle, ſendeth for* Timothy *to come unto him, and to bring with him ſuch things as he moſt needed: Withal, he foretelleth his own Martyrdome, and the Crown of Righteouſneſſe which he ſhould thereby receive, and fully inſtructeth* Timothy *how to carry himſelf in the Government of the Church, after his departure.*

The Epiſtle it ſelf is partly
1. *Commendatory of* Timothy *himſelf, and his parents, and* Oneſiphorus, *and others*, chap. 1, 2.
2. *Exhortatory to Chaſtity, Faith, Charity, Peace, and Meekneſſe*, chap. 2. *To undaunted fortitude, in withſtanding all oppoſition againſt the Truth, and to the ſtudy of the Scriptures*, chap. 3. *To diligence in his Paſtoral Function, watchfulneſſe, patience, and to godly prudence, and conſtancy in his holy profeſſion to the end*, chap. 4.

CHAP. I.

Verſ. 1. P*Romiſe of life*] Eternal life hid in Chriſt, which God hath promiſed to all that beleeve in him.

V. 2. *beloved ſonne*] He calleth Timothy his ſon in a natural, civil and ſpiritual, or Eccleſiaſtical reſpect: Firſt, in a natural, becauſe Paul was now aged, and Timothy but a young man. Secondly, in a civil or moral, becauſe Paul affected him, as if he were his own ſon, and Timothy ſerved him as a ſon doth his father; Phil. 2. 22. Thirdly, in a ſpiritual or Eccleſiaſtical, becauſe Paul ordained him a Miniſter of the Goſpel. See 1 Tim. 1, 2.

V. 3. *fore-fathers*] Not his immediate fore-fathers, who bred him up in Phariſaiſme, but his Anceſtours Abraham, Iſaac, and Jacob, &c. who ſerved God in the ſame true religion, for ſubſtance, which the Apoſtle now profeſſeth, Acts 23. 1. and 24. 16.

with pure] Gr. *in pure.*

V. 5. *call*] Gr. *calling.*

V. 16. *ſtir up*] Gr. *kindle again*; or, *quicken, as fire burneth under aſhes*, *ἀναζωπυρεῖν*, ſignifieth to re-kindle, or revive; for the gift of God is as it were a certain lively flame kindled in our hearts, which the fleſh and the devil go about to put out; and therefore we on the contrary muſt labour, as much as we can, to *foſter* and keep it burning. In the metaphor the Apoſtle ſeemeth to allude to the type of the Prieſts in the Old Teſtament, by whoſe Miniſtery the holy fire on the Altar was cheriſhed, (that it might not go out) and as it ſlaked, blown to a brighter flame.

the gift] Some by this gift underſtand the gift of Miracles, which he received by the impoſition of the Apoſtles hands; and that by the laying hands of the Presbytery, 1 Tim. 4. 14. he was admitted into the holy miniſtery; but becauſe there is no proof in Scriptures or undoubted Antiquity, that Timothy had the gift of miracles, it is more probable, that by gift is here meant that Ghoſtly power or office which Timothy received at his ordination, by the laying on of the Apoſtles hands on him, in the preſence of the Presbytery, who all gave conſent thereunto, and teſtified it by putting their hands upon him alſo, 1 Tim. 4. 14.

V. 7. *ſpirit of fear*] The meaning is, rouze up the gifts of God in thee, and ſuffer not them to be ſlaked or abated by carnal fear, for ſuch a fear doth in no wiſe proceed from the working of the Spirit, but is quite contrary to the ſame which the Apoſtle doth mention here; leſt Timothy might be affrighted with the affliction of the Church, and of Pauls in particular.

but of power] Of courage and reſolution to go through with the work of the Miniſtery, notwithſtanding all oppoſitions and dangers.

of love] Of an holy love of God and Chriſt, wherewith the faithful being inflamed, do chearfully undergo all manner of troubles and adverſities for his ſake.

ſound minde] Whereby the holy Ghoſt doth reduce the troubled minde to tranquillity, and baniſh all turbulent paſsions, ſuch as fear is. Or the ſpirit of moderation and diſcretion, that we bring not cauſleſs troubles upon our ſelves, and when they come upon us, break not out into a rage or impatience.

V. 8. *afflictions of the Goſpel*] Be a cheerful partner with me of thoſe troubles and afflictions which follow the profeſsion of the Goſpel. Theſe are called afflictions of the Goſpel, becauſe as Chriſt ſuffereth in the perſecution of his Members, ſo the Goſpel after a ſort ſuffereth, when the preachers thereof are oppoſed, diſgraced, ſilenced, and impriſoned, or any way hindered from the free and powerful preaching thereof.

V. 9. *not according to our works*] See Tit. 3. 5. Not for the merit of our works, but for his own mercies ſake; or, not according to works done by us in time, or foreſeen by God before the world was; for theſe works, as in time they flowed from the grace of God, ſo they were foreſeen likewiſe no otherwiſe than as effects of his grace in us, and conſequently not as cauſes or inducements to God, to elect us to eternal life.

before the world began] Gr. *ſecular times*. or, *everlaſting*. See Epheſ. 1. 4. Tit. 1. 2.

V. 10. *who hath aboliſhed death*] By taking away the fear and ſting of the natural death in all true believers, 1 Cor. 15. 55. Heb. 2. 15. and freeing them from the guilt and puniſhment of the eternal and ſecond death. Rev. 2. 11. & 20. 6.

life and immortality to light] Hath given us a full and clear ſight of immortality, whereof before we had but as a glimpſe; or ſhewed us a clear way to life and immortality.

V. 11. *Whereunto I am appointed a preacher, &c.*] See 1 Tim. 2. 7.

V. 12. *believed*] Or, *truſted*.

keep that which I have committed] Either my precious ſoul which I have committed to his care and cuſtody to bring it forth glorious at that day of his appearing: Or, my eternal life, happineſs and crown of glory, which I have as it were *depoſited* with him by faith and hope.

V. 13. *form of ſound words*] Gr. *wholeſom*, or, *healthful* ὑγιαινόντων, ſuch as conduce to the health of our ſouls, rather wholſom than delicate; or words not tainted with, nor ſavouring of any errour or hereſie, falſe or corrupt doctrine.

V. 14. *committed unto thee*] See 1 Tim. 6. 20.

by the Holy Ghoſt] Though it be a hard thing to do it, conſidering what enemies lie in wait to rob us of it: yet the Spirit of God is mighty, who hath endued us with power and virtue to keep it.

V. 15. *turned away from me*] Leaving me in my trouble and affliction, and being aſhamed of my bonds.

V. 16. *my chain*] See Epheſ. 6. 20.

V. 17. *ſought me out*] By this it appears, that S. Paul was not in priſon for then Oneſiphorus needed not to have made any great ſearch to finde him; yet was he not free, but committed to the cuſtody of the keeper, with whom he might go abroad to diſpatch his affairs; and therefore in the verſe going before, he ſpeaketh not of chains in the plural number, but of a chain in the ſinglar, with which he was tyed to the ſouldier that kept him. *Vid. Senec. l. 1. de tranquil. an. c. 10. Eadem catena tam reum quam militem tenet.*

CHAP. II.

Verſ. 1. MY *ſon*] See Chap. 1. 2.

in the grace that is in Chriſt Jeſus] Be ſtrong and couragious in the maintenance of the Goſpel of Chriſt: or confidently relie on the favour of God, wherewith the Father embraceth us for his ſon Chriſt Jeſus ſake.

V. 2. *among many witneſſes*] Or, *by many witneſſes*. Either the things which thou haſt heard confirmed by many witneſſes and teſtimonies of holy Scripture, as the word witneſſes is taken, Heb. 12. 1. Or, which thou heardeſt of me at thy ordination among the whole Presbytery: Or, not ſpoken in a corner, but publikely in my preaching, before many witneſſes.

V. 3. *endure hardneſs*] Or, *ſuffer affliction*. The Miniſtery of the Word is a ſpiritual warfare, wherein no man can ſo ſerve that he may pleaſe his Captain or General, but he muſt forgo and part from all hinderances which may draw him from it, and alſo endure much hardneſs and be put to many a hot brunt.

V. 4. *No man that warreth*] Warriours and ſouldiers buſie not themſelves with merchandizing, handicraft works, husbandry or houſhold affairs; but are always attending their watchings, marchings, and other ſervices and commands of their Leaders and Captains: ſo neither muſt a faithful Miniſter of the Goſpel trouble or diſtract himſelf with any worldly matters and affairs that may hinder him in the faithful diſcharge of his ſacred function.

entangleth himſelf] Gr. *is entangled*.

V. 5. *ſtrive for maſteries*] The Miniſtery is like to a game, or ſtriving for the maſtery, wherein no man is crowned unleſs he ſtrive according to the laws that are preſcribed, be they never ſo difficult or painful.

V. 6. *The husbandman, &c.*] Or, *The husbandman labouring firſt, muſt be partaker of the fruits.*

V. 8. *Remember that Jeſus Chriſt*] He confirmeth two principles of our faith which are always aſſaulted by hereticks; the one, that Chriſt is the true Meſsias, God incarnate of the Virgin Mary, and made of the ſeed of David; and the other the higheſt Article of our Creed and myſtery of our ſalvation, his reſurrection from the dead.

V. 9. *but the word of God is not bound*] Though they may confine me, and binde me faſt, yet they cannot bind and fetter the Goſpel of Chriſt, that word of his ever is and ſhall be free, not onely preached by thoſe who are at liberty, but even by me and other ſervants of Chriſt who are reſtrained and in durance.

V. 10. *endure all things*] Not in their ſtead, or that my ſufferings may be imputed unto them, but I indure afflictions for thoſe offices, which I do towards the furthering of the ſalvation of Gods elect.

V. 11. *if we be dead with* him] See Rom. 5. 8. If we be afflicted with him, and perſecuted even to death for his ſake, we ſhall alſo live together with him eternally, and moſt happily in heaven.

V. 12. *If we ſuffer*] See Rom. 8. 17.

if we deny him] See Matt. 10. 33. Mark 8. 38.

V. 13. *If we believe not*] See Rom. 3. 3.

he abideth faithful] Though we alter never ſo much, yet God is the ſame, moſt juſt and faithful in all his promiſes, and undertakings, Rom. 3. 3. Mal. 3. 6. Jam. 1. 17.

V. 14 *ſtrive not about words*] μὴ λογομαχεῖν. Not to ſtrive about words onely, when the controverſie is meer verbal or nominal, and no way real, or not at all importing faith or good manners: or, ſtrive not with words bandying contumelious ſpeeches, or bringing no better proof than vaunting words and boaſtings.

V. 15. *rightly dividing*] By adding nothing to it, neither over-ſlipping any thing, neither mangling it, nor renting it in ſunder, nor wreſting of it; but marking diligently what his hearers are able to bear, and what is fit for edification. The Metaphor is taken either from the cutting and ſquaring out of the ſtreets and high-ways, and ſetting out the bounds of mens lands and poſſeſsions: or from the Prieſts of the Old Teſtament, who having ſlain the beaſts that were to be ſacrificed, did joynt and divide the ſame in an accurate manner: or from houſe-keepers that cut out and divide to every one in their families their ſhare and portion of meat, 1 Cor. 3. 2. Luk. 12. 42. Heb. 5. 12.

V. 16. *increaſe*] Or, *proceed*.

V. 17. *eat as doth a canker*] Or, *gangrene*. γαγγραῖνα from γραίνω, ſignifying to eat, as the diſeaſe called a Wolf or a Canker doth, which if it be not looked to in time groweth incurable, and not onely conſumeth the part where it is, but ſpreadeth farther in the fleſh: ſuch is the nature of heretical doctrine, if it be not ſtopt in the beginning, and cured by ſolid confutations, and Eccleſiaſtical cenſures inflicted upon thoſe that are obſtinate, it will ſpread far, and run over the whole body of the Church, and corrupt the ſame, 1 Cor. 5. 7. Gal. 5. 9.

Hymeneus and Philetus] He nameth here the chiefeſt of thoſe profane, and vain bablers, that being known they might be the better ſhun'd.

V. 18. *erred*] Or, *miſſed the mark*.

reſurrection is paſt] It is probable they taught that there was no other reſurrection but the ſpiritual riſing of the ſoul from the death of ſin; or the renovation of the condition of the world under the Goſpel, according as the word *reſurrection* is ſometimes taken.

overthrow the faith of ſome] That is, infect them with their hereſie, and thereby ſubvert their orthodox faith.

V. 19. *Nevertheleſs*] Although ſome ſlide away from the truth, we muſt not be offended thereat, as if the ſalvation of the elect were not ſure.

the foundation of God] The eternal election, which is the firſt ground-work of the ſalvation of the faithful, laid by God himſelf, cannot be ſhaken in ſuch ſort, that the elect of God ſhould be ſeduced by the like hereſies, and fall away from faith, Matth. 24. 24.

ſure] Or, *ſteady*.

having this ſeal] The Book of life in which the names of the elect are written is confirmed as with a ſeal, and the number of the elect in the fore-knowledge of God is ſealed up as in a Book.

Let every one] Though the Lord hath eternally fore-known thoſe that are his, yet not ſo that we preſuming upon that Decree ſhould caſt away all care of our ſalvation, and let looſe the reins to all carnal liberty. For on our parts who are thus mercifully fore-known and elected to ſalvation, there is required a holy and a conſcionable obedience, and a careful endeavour to pleaſe God in all things, and ſhun all manner of ſin.

V. 20. *and ſome to honour*] See Rom. 9. 21.

V. 21. *If a man therefore purge*] Cleanſe himſelf from theſe heretical and impure doctrines, and keep himſelf uſpotted of the world by the grace and virtue of the holy Ghoſt that dwelleth in him, 1 Pet. 1. 22. 1 Joh. 5. 5.

veſſel unto honour] The counſel of God ſhall be fulfilled in him, and he ſhall be really and effectually according as he is ordained unto it of God, a veſſel of honour. Or, he ſhall ſhew and approve himſelf to be ſuch a veſſel indeed. The like expreſsion we have Joh. 15. 8.

V. 23. *fooliſh and unlearned*] See 1 Tim.1.4. Tit. 3.9.

V. 24. *muſt not ſtrive*] Muſt not be of a contentious diſpoſition, nor at all ſtrive about fooliſh and unlearned queſtions, verſ. 23.

patient] Or, *forbearing.* To win them through our patient bearing with them, but not to pleaſe them, or excuſe them in their wickedneſs.

V. 25. *oppoſe themſelves*] Gr. *ſet themſelves againſt him,* or, *are ill affected to him.*

repentance to the acknowledging] The knowledge of the truth goeth before repentance, yet true repentance goeth before the publike recantation of their errour, and particular acknowledgement of that truth before gain-ſayed and oppoſed.

V. 26. *recover*] Gr. *awake.*

ſnare of the devil] Heretical doctrines are the ſnares wherein the devil intangleth the underſtanding of ſeduced men, as vitious provocations are the ſnares wherein he intangleth the wills and affections of diſſolute perſons.

taken captive] Gr. *taken alive.*

at his will] Gr. *to.*

CHAP. III.

Verſ. 1. IN *the laſt days*] See 1 Tim.4.1. 2Pet.3.3. Jude 18. The end of the world is the harveſt, and when the ſins of Antichriſt and of all his followers ſhall be *ripe*, than will the Angel *thruſt in his ſickle and mow* the earth, Apoc. 14.26.18. 1 Tim.4.1.

perilous times] Gr. *hard.* We may not hope for a Church in this world without corruption, but there ſhall be rather great abundance of moſt wicked men, even in the very boſom of the Church, who notwithſtanding ſhall make a ſhew and countenance of great holineſs.

V. 2. *lovers of their own ſelves*] Such perſons have been in all ages of the Church, but towards the end of the world, being as it were the *lees* and *dregs* of time, there ſhall be almoſt none but ſuch: theſe vices being ſpread over the whole face of the Church, and the mentioned evils become Epidemical.

covetous] Gr. *lovers of ſilver*; or, *money.*

boaſters, proud] See Rom.1.29,30.

V. 3. *falſe accuſers*] Or, *make-bates.*

V. 4. *high-minded*] Gr. *puffed up.*

V. 5. *Having a form of godlineſs*] Or, *formality.* Not μορφὴν, but μόρφωσιν, not the true form and eſſence of godlineſs, but an outward conformation thereunto, a reſemblance, vizard, or ſhew of holineſs; mens religion conſiſting in a formal profeſſion of godlineſs, (Tit.1.16.) without expreſſing the power and efficacy thereof in their lives: Or, in external geſtures, behaviours, rites, and ceremonies, without the pure inward worſhip of God in ſpirit and truth.

V. 6. *women laden with with ſins*] Silly women are more eaſily deceived, and thoſe of them are more apt to be miſled in their judgements which are given up to lewd and wanton courſes. *Joſephus Antiq. Jud. 2. obſerveth that the Phariſees had their Gynæcea, Colledges or meeting of women*; and S. *Jerome ad Cteſ. that Simon Magus had his Helena, Marcion his female forerunner, Apelles his Philumena, Montanus his Maximilla, Donatus his Lucillia, Elpidius his Agape, Priſcillian his Galla, Arius the Prince his ſiſter; and generally all arch heretikes ſome ſtrumpet or other, by whom they ſpread the poiſon of their hereſie.*

V. 7. *Ever learning*] The Apoſtle taxeth not theſe women for endeavouring by continual learning to improve their knowledge; but for curious inquiring into every novelty of doctrine, and following now one teacher, now another, having no care to attain to ſound and ſaving truth.

V. 8. *Jannes and Jambres withſtood Moſes*] The names of the chief of the Egyptian ſorcerers that ſtrove with Moſes, whoſe names are not expreſſed, Exo.7.11. yet are here related by the Apoſtle, either out of ſome Jewiſh writers, not now extant, or from ſome ancient tradition. Howſoever, certain it is, that theſe Magitians names were famous, or infamous, for Numerius the Pythagorean Philoſopher, and Artabanus the Hiſtorian make mention of them both, and Plinie in his Natural Story, *l.*3.*c.*1. nameth one of them to wit, Jannes. See *Euſeb. de præp. Evang. l.*9.*c.*3.

reprobate concerning the faith] Or, *of no judgement.* Whoſe doctrines are abominable before God, and ought to be rejected of all; or, who have loſt all right and ſound judgement in things that belong to the Faith, Rom.1.18.26. Tit. 1. 16.

V. 9. *proceed no further*] He addeth a comfort, that God will at length pluck off all the vizards of Hypocrites and falſe teachers.

folly] Or, *madneſs.*

V. 10. *thou haſt*] Or, *thou haſt been a follower of.*

fully known] Thou knoweſt throughly, not onely what I taught and did, but alſo how I was minded and diſpoſed.

V. 11. *afflictions*] Gr. *ſufferings.*

V. 12. *ſhall ſuffer perſecution*] Gr. *ſhall be perſecuted.*

V. 13. *worſe and worſe*] 2 Pet.2.20,22.

deceiving, and being deceived] Deceiving others by their ſophiſmes and fair ſhew of holineſs, and being deceived by Satan.

V. 15. *from a child*] There is nothing more profitable than to be exerciſed in the Scriptures from our infancy; for the veſſels that are at the firſt ſeaſoned with the ſavour of life, ſeldom or never loſe it, Prov.22.6. And though while they are very young, they cannot come to much underſtanding, yet the having of Scripture phraſe and texts by heart, is very uſeful, and will much ſtead them after they come to riper yeers, and are able to dive deeper into the meaning of thoſe things they retain perfect in their memories from their childhood.

wiſe unto ſalvation, through faith] Although the Scripture ſufficiently inſtruct us unto ſalvation, yet we cannot be ſaved without a lively faith working through love, therefore he addeth, through faith: Or, by Scriptures he meaneth the Scriptures of the Old Teſtament which it is like were onely extant when Timothie was a child, the knowledge whereof could not ſave Timothie without faith in Chriſt, whereby he beleeved the accompliſhment of all thoſe things which were fore-ſhewed in the Old Teſtament, both by predictions and types.

V. 16. *All Scripture is given*] See 2 Pet. 1. 21. Or, the whole Scripture, as the word is taken, 1 Cor. 13. 2. and elſewhere. Every part of Scripture is divinely inſpired, 2 Pet. 1. 20,21. and is profitable to ſome of theſe ends, to furniſh the man of God to ſome good works: but the whole Scripture is profitable to all thoſe ends, to furniſh him to every good work. The parts of the Scripture as they were delivered, were ſufficient for the inſtruction of thoſe to whom they were delivered; and now the whole is moſt ſufficient for us, and all Churches to the end of the world.

V. 17. *man of God*] The Miniſter of God in his Church, 1 Tim. 6. 11.

perfect] Gr. *accompliſhed.*

throughly furniſhed] Or, *perfected.*

furniſhed unto all good works] That is, to all the ſervices of his profeſſion, to thoſe works of his calling, he mentioned before, namely doctrine of the principles of Chriſtian Roligion, reproof of errours and falſe doctrines, correction of life and evil manners, and inſtruction in the precepts of a holy life and Chriſtian converſation.

CHAP. IV.

Verſ. 1. I *Charge thee therefore*] Gr. *teſtifie,* or, *denounce.* This is my principal and chief charge of all.

before God and the Lord Jeſus Chriſt] This deep kinde of charging Timothie, in ſo vehement and pathetical a manner, ſheweth how urgent and important the matter is, how ſimply neceſſary diligent and conſtant preaching is in a Miniſter of the Goſpel, and how fearful his caſe is, if he fail in this duty of his function.

judge of quick and dead] See 1 Cor.15.51. 1 Theſſ.4.17.

V. 2. *in ſeaſon, out of ſeaſon*] Upon all occaſions, with a holy importunity. There is no contradiction in theſe commands, both may and ought to be done by a faithful Miniſter of God, who preacheth in ſeaſon, when God offereth him a fair opportunity, and the hearers deſire, Neh.8.1. and call for the Word, and the argument he handleth, is ſeaſonable for the time. Out of ſeaſon, when a door of utterance is opened unto him, that he may preach, but his hearers are not willing to hear, either becauſe they are il-affected to the Word, or diſtracted by other buſineſſes, or they like not to hear ſuch points touched or medled with at ſuch a time, when yet he knoweth it to be needful for the health of their ſouls, to hear ſuch doctrines handled, or duties preſt.

exhort] Or, *comfort.*

V. 3. *ſound doctrine*] Gr. *wholſom.* See 1 Tim.1.10.

V. 4. *ears*] Gr. *hearing.*

V. 5. *watch thou*] Or, *be ſober.* The wickedneſs and falling away of the world ought to cauſe faithful Miniſters to be ſo much the more careful and vigilant; and ſo likewiſe the taking away of thoſe who laboured with them before in that office. Verſ. *6.* John 1.2. Col 4. 17.

make full] Or, *fulfil.*

ready to be offered] To be ſacrificed or Martyred. The word in the Original σπένδομαι, ſignifieth properly libation, or a drink-offering; and he alludeth to the pouring out of bloud, or wine which was uſed in ſacrifice, and ſeemeth withal to intimate the manner of death wherewith he was to glorifie God, which was not by being offered as a holocauſt by fire, as Polycarp, and many others were, but by a death wherein his bloud was ſhed or poured out, namely *beheading.*

departure] Gr. *diſſolution.* See Philip.1.23.

V. 7. *fought a good fight*] Gr. *that good fight.* See 1 Tim.6.12.

I have finiſhed my courſe] I am come to the period of my days; *Vixi, & quem dederat curſum fortuna, peregi.* And in this metaphor he ſeemeth to allude to the manner of his whole life, which after his converſion was ſpent, as it were, wholly in running from place to place, ſpeedily to diſperſe the doctrine of the Goſpel, and now he was come to the laſt Stage or Goal at Rome, where he was to receivo his Garland, after the manner of thoſe who ran for prizes. 1 Cor.9. 24, 25.

kept the faith] The true doctrine of faith; or the gift of ſaving and juſtifying faith; or the faithfulneſs which he promiſed Chriſt in the diſcharge of his Apoſtleſhip, Rev.2.10.

V. 8. *a crown of righteouſneſs*] A reward of juſt and holy works, an incorruptible Crown of glory, which though it be a Crown of mercy, Pſal. 103. 4. and a gift of grace, Rom. 6.23. yet he calleth it here a Crown of *righteouſneſs*, which the *righteous Judge* ſhall give him, the more fitly to follow the metaphor taken from runners or wreſtlers for prizes, at their ſolemn exerciſes or games in Greece, in which there were certain Judges appointed to obſerve thoſe that proved maſteries, and give juſt ſentence on the Conquerours ſide, if he ſtrove lawfully, and fairly won the prize. And the meaning of the Apoſtle is, that he had kept the laws of proving maſteries, and ſo acquitted himſelf in running and wreſtling, that he might juſtly expect the prize. Beſides, eternal life may be rightly termed a Crown of righteouſneſs, both *ex parte Dei*, who promiſeth it to every one that overcometh, Revel. 2. 10. & 3. 21. and *ex parte rei*, becauſe it is juſt and righteous with God to render unto them, who have endured for his ſake toylſom labours, painful torments, and diſgraceful reproaches, eaſe, joy and glory. 2 Theſ. 1. 6, 7.

love his appearing] That they may ſee him in glory, who ſuffered ſo much for them in this world, and that they may receive from him their everlaſting reward.

V. 10. *loved this preſent world*] Hath given over to tend on me in my affliction any longer, chuſing rather to follow his worldly occaſions, and provide for his own ſafety and profit.

V. 13. *cloak that I left at Troas*] φελόνην, which ſome take for a riding Coat, or travelling Cloak, as if it were made by a tranſpoſition of letters, from the Latine *penula*; but the moſt ancient Syriac interpreter takes it for *domum*, or, *repoſitorium ſcriptorum*; and Heſychius a moſt exquiſite Greek Grammarian inclineth to that opinion, that by it the Apoſtle meant *ſcriniolum*, a little Desk or Coffer, wherein he laid his books or writings.

V. 14. *Alexander the Copper-ſmith*] Covetouſneſs is the bane of religion. Two of the greateſt enemies S. Paul had, were two Smithes, the one a Silver-ſmith, Acts 19. 24. and this Copper-ſmith here, and both of them, as it is conceived, maligned and oppoſed him, and his preaching for the ſame reaſon, becauſe the Apoſtle taught they were no Gods that were made with hands, and thereby hindered their gain, and marred their Handicraft, which was to make ſilver, or Copper Shrines, or Images to the Heathen gods and goddeſſes.

the Lord reward him] Gr. Tec. *ſhall reward him*. This is not a curſe, proceeding from anger, or a revengful heart, which is contrary to the doctrine of Chriſt, Matt. 5. 44. and of S. Paul himſelf, Rom. 12. 14. but a Prophetical commination out of a godly zeal, and a prediction inſpired by the holy Ghoſt, of the puniſhment which was ready to be executed upon him. See Pſal. 5. 10. & 109. 7. *& deinceps*. With this interpretation agreeth the Greek Copy of great Antiquity, written, as it is ſuppoſed by Tecla, wherein the Verb is not ἀποδῴη, but ἀποδώσει. the Lord reward, but the Lord ſhall or will reward him according to his works.

V. 15. *our words*] Or, *our preachings*.

V. 16. *anſwer*] Gr. *apologie*, or, *defence of myſelf*.

that it may not be laid to their charge] It is not ſufficient for us to maintain the truth our ſelves, but we muſt aſſiſt them who ſtand up for the truth, and not timorouſly ſhrink from them when they are in trouble for it.

V. 17. *ſtood with me*] Gr. *by me*, or, *aſſiſted me*.

mouth of the lion] Out of great and imminent danger of death. Some by the Lion underſtand the Emperour Nero, ſo called for his rage and cruelty; as generally Tyrants and powerful enemies of the Church are called. Ezek. 19. 2. Pſal. 35. 17. & 91. 13. Prov. 28. 15. Jere. 2. 15. & 47. *And Marſyas certifying his Patron at Rome of the death of Tiberius, uſeth this phraſe,* τέθνηκεν ὁ λέων, *the Lion is dead. Joſephus antiqu. l. 18. c. 16.*

V. 18. *every evil work*] From forſaking or wronging the truth, or doing any thing out of cowardly fear that may blemiſh this my holy profeſſion.

V. 20. *at*] Gr. *in*.

at] Gr. *in*.

ANNOTATIONS
ON THE EPISTLE OF *PAUL* THE APOSTLE TO
TITUS.

The ARGUMENT and ANALYSIS.

IN the Iſland of Creet *(now* Candie) *the Foundations of a Chriſtian Church were laid, and the Walls rear'd up: But the Roof was wanting. Some abuſes were reformed, but not all: In ſome Cities there were Godly Paſtours, but not ſo through the whole Iſland. For which cauſe* S. Paul *left* Titus *there to ſupply what was lacking, and appoint Elders in every City; and to the end he might the better perform this task, he furniſheth him in this Epiſtle with wiſe and godly directions, whereof*

Some
- 1. *Concern all Chriſtians in general; as namely, To be ſubject to Principalities and Powers, to be zealous of good Works, to ſtudy neceſſary and wholeſome points of Doctrine, and avoid curious and unprofitable queſtions*, Chap. 3.
- 2. *Others concern certain men in particular, and theſe either Teachers.*
  - 1. *Good*, Chapter 1. *from* Verſe 6. *to the* 10.
  - 2. *Bad, From* Verſe 10. *to the end.*
- 3. *Or hearers whom he ranketh according to their ſex, into*
  - 1. *Men.*
  - 2. *Women.*
  - 2. *Their Age.*
    - 1. *Young.*
    - 2. *Old.*
  - 3. *Their Condition.*
    - 1. *Maſters.*
    - 2. *Servants*, Chap. 2.

CHAP. I.

Verſ. 1. ACcording to the faith*] Either the doctrine of faith which the Elect of God have ever believed from the beginning; or according to the faith which was wrought in the Elect, and whereby they are led to the acknowledgement of the ſaving truth of Chriſtian Religion.

V. 2. *In hope*] Or, *for hope*.

before the world began] Or, *ſecular*, or, *everlaſting times*. See 2 Tim. 1. 9. 1 Pet. 1. 20.

V. 4. *own ſon*] See 1 Tim. 1. 2.

common faith] That which before he called the faith of the Elect, he here calleth the common faith: as Jude verſ. 3. the common ſalvation, that is, the ordinary means of ſalvation, or the faith communicated to all the Elect through the whole world; or the faith common to me and thee, for there is but one way of ſalvation, common both to the Paſtour and the flock, to the father in Chriſt, as the Apoſtle was, and the ſon begotten by him in the Goſpel, as Titus was.

V. 5. *left I thee in Crete*] Crete is an Iſland in the Mediterranean or Mid-land Sea, now called Candie; of which ſee Acts 2, 11. & 27. 7, 12.

ſet in order] Either to correct and amend what was done amiſs, or farther to ſupply and perfect whatſoever was lacking of things behooveful to the Church.

wanting] Or, *left undone.*

ordain elders] Gr. *appoint.* That is, Paſtours, one or more in all places, where there is a convenient number of the faithful.

had appointed] Gr. *gave order to.*

V. 6. *If any be blameleſs*] See 1 Tim.3.2,&c.

V. 7. *a biſhop*] See Philſ.1.1. 1 Tim.3.2.

good men] Or, *good things.*

V. 9. *as he hath been taught*] Or, *in teaching.*

exhort] Gr. Tec. *comfort thoſe that are in affliction.*

V. 11. *whoſe mouthes muſt be ſtopped*] Either by ſolid confuting their errours or by ſuſpenſion and Eccleſiaſtical cenſures.

V. 12. *a Prophet of their own*] Some will have this allegation to be taken out of Callimachus his hymne in praiſe of Jupiter; where the firſt part of this verſe is found, but Callimachus was no Prophet of the Cretians: the Apoſtle therefore certainly meaneth Epimenides, who himſelf was a Cretian, whoſe Poem is called a book of Oracles or Prophecies; among whom this whole Verſe is found, *viz.* the Cretians are alwayes *lyers*, that is, crafty companions, falſe in their words and deeds, as the Latine Proverb, *Cretizare cum Cretenſibus*, declareth: *Evil beaſts*, that is, fierce, intractable, and dangerous to deal withal; and *ſlow bellies*, that is, given to ſloth, and idleneſs, and luxurious gluttons. Which cenſure of the Cretians, the Apoſtle here confirms, not to diſcredit thoſe Iſlanders, or blaſt their reputation, but to diſcover the maladies of that people to him, whom he there left as a Phyſitian, to cure them by ſound and wholeſome doctrine.

V. 13. *ſharply*] Gr. *cuttingly, touching them to the quick.*

V. 14. *Not giving*] See 1 Tim.1.4.

commandments of men] The Apoſtle forbiddeth not ſimply to give heed to the commandments of men: for elſewhere he requireth us to obey the lawful commands of our ſuperiours in Church and Commonwealth: but to the traditions of thoſe of the circumciſion, whom he taxeth, verſ. 10. and generally of ſuch men as walk not with a right foot to the Goſpel; for it is not here ſaid ſimply the commandments of men, but of ſuch men as turn from the truth, and therefore we muſt turn from them.

V. 15. *Unto the pure all things*] See Rom. 14.20. That is, all meats and other creatures of God. For the ceremonial Law of Moſes which made a diſtinction of clean and unclean meats, being abrogated by the Goſpel, the uſe of all thoſe things is pure and holy to the faithful, being themſelves pure, that is, cleanſed by the blood of Chriſt, and ſanctified by his Spirit; whereas on the contrary, the ſpiritual uncleanneſs of unbeleevers maketh, that the very things otherwiſe permitted by Moſes, become unclean to them, Hag. 2.13.

their mind and conſcience is defiled] Impurity and uncleanneſs doth not conſiſt in the outward abſtinence from any meats, or the eating of them, but it lyeth within the ſoul of man, and the faculties of the ſame, which are all of them unclean and defiled with ſin in the unbeleevers. Thoſe two parts of man which may ſeem moſt pure and free from ſin; *viz.* the mind, which retaineth yet ſome light of knowledge, and the conſcience, that applyeth this light, to teſtifie, diſcern, and judge of mens actions good or evil; now by that inward and inbred corruption of ignorance and perverſneſs, is become impure to man, the former hindring the knowledge of the latter conformity to the will of God; by the former he tempteth God, and by the other he offendeth and reſiſteth him ſo long as he continueth in his unregenerate eſtate.

V. 16. *reprobate*] Or, *void of judgement.*

CHAP. II.

Verſ. 1. *SPeak thou*] The doctrine of faithful Paſtours muſt not onely be generally pure and ſound, but particularly and diſcreetly applyed to all ages, and ſexes, and callings, according to the diverſity of circumſtances.

V. 2. *ſober*] Or, *vigilant.*

V. 3. *holineſs*] Or, *holy women.*

falſe accuſers] Or, *make-bates.*

given] Gr. *ſubject*; or, *enſlaved.*

to much wine] δεδουλωμένας ſignifieth more than given to much wine, it implyeth as much as overcome or enſlaved: whereby it appears, that as the men of Crete were given to their belly and luxurious feeding, chap. 1.12. ſo the women alſo were given to their palate and more liberal drinking of wine, even to diſtemper: an odious vice in men, but much more in women.

V. 4. *ſober*] Or, *wiſe.*

V. 5. *obedient*] See Epheſ. 5.23.

V. 6. *ſober-minded*] Or, *diſcreet.*

V. 7. *A pattern of good works*] A faithful Miniſter muſt preach the Goſpel, as well in his life as in his Sermons: ſo S. Peter (Ep.1.ch.5. ver.3.) requireth the Elders to carry themſelves, not as Lords over Gods inheritance, but as enſamples to the flock.

V. 9. *ſervants*] See Epheſ.6.5. Coloſſ.3.22. 1 Pet.2.18.

anſwering] Or, *gain-ſaying.*

V. 10. *adorn the doctrine of God*] As the evil lives of profeſſors is a great obloquie and blemiſh, ſo on the contrary, their godly converſation is a great honour and ornament to the Doctrine of the Goſpel.

V. 11. *grace of God*] The exceeding mercy and goodneſs of God: or the Doctrine of the grace of God, exhibited to us by Chriſt, and comprehended in the Goſpel.

that bringeth ſalvation,&c.] Or, *that bringeth ſalvation to all men, hath appeared.*

hath appeared] ἐπεφάνη *illuxit*, hath clearly manifeſted it ſelf, or ſhined forth as a light in the darkneſs of the ſhadows of the Old Teſtament, and of the ignorance of heatheniſm, Eſa. 42.7.16,18. Acts 26.18. Rom.13.12. Epheſ.5.8. 1 Pet.2.9 1 John 2.8.

to all men] Without diſtinction of Nations, ſex, age, or condition, 1 Tim.2.4.

V. 12. *Denying ungodlineſs*] That is, renouncing and forſaking them. Under the name of ungodlineſs he compriſeth all breaches of the firſt Table; under worldly luſts, all inordinate deſires againſt the ſecond: which are called worldly, both in reſpect of the object, becauſe they are converſant about ſuch things as belong to the preſent eſtate of this life and world, and in regard of the ſubject, *viz.* ſuch luſts as are found and reign in worldly and unregenerate men, which are deſcribed, Epheſ.2.2,3. & 4,17,18,19. 1 Pet.4.3. 1 Joh. 2.16.

we ſhould live ſoberly] As in the former words were compriſed all the negative, ſo under theſe three adverbs all the affirmative precepts of the Law, which have a three-fold reference: the firſt to our ſelves, the ſecond to our neighbour, the third to God. Soberly, in reſpect of our ſelves; righteouſly, in reſpect of our neighbours, and holily or godly, in reſpect of God. *Hæc tria perpetuò meditare adverbia Pauli, Hæc tria ſint vitæ regula ſancta tuæ.*

V. 13. *Looking*] See 1 Cor.1.7. Phil.3.20.

bleſſed hope] The bleſſed recompenſe of reward which we ſtedfaſtly hope for, everlaſting life and glory, which we ſhall be fully poſſeſſed of at the ſecond coming of Chriſt, which ſhall be with great majeſty and glory, Col.1.5.

the great God] To the confutation and confuſion of all that deny the Deity of Chriſt, the Apoſtle here calleth him not onely God, but the great God, that is, immenſe, and of infinite power: for as life when it is attributed to God, ſignifieth immortality, and wealth all-ſufficiency, and age eternity, and ſtrength omnipotency, ſo greatneſs immenſity.

V. 14. *redeem us from all iniquity*] From the guilt, puniſhment and power of all ſin.

purifie unto himſelf] Purifie by faith in our juſtification, by charity and other graces of the Spirit in our ſanctification: or, purifie, that is, ſanctifie or conſecrate to himſelf.

a peculiar people] A people exempt and ſeparate from the reſt of the world, a people whom he receives into his ſpecial favour and protection, whom he eſteems as his chief treaſure and pretious Jewels, Mal. 3.17. 1 Pet.2.9.

zealous of good works] Not onely careful to ſhew forth good works, but bearing a fervent affection to them, and earneſtly ſtriving that none may out-ſtrip or excel you in them.

CHAP. III.

Verſ. 1. *TO be ſubject*] Rom.13.1. 1 Pet.2.13.

principalities and powers] Some conceive that there were divers in Crete and other parts who were infected with the doctrine of Judas Galileus, of whom Gamaliel ſpeaketh, Act.5.37. who denyed that any ought to be called Lords ſave God; and that the people of God ought to pay tribute to none: and for this cauſe the Apoſtle both here and elſewhere preſſeth the doctrine of obedience to all civil Magiſtrates under the name of principalities and powers.

V. 2. *brawlers*] Gr. *fighters.*

all meekneſs] Though all ſinners are not alike to be handled, but on ſome we are to have compaſſion, others to ſave with fear, pulling them out of the fire, Jude 23. yet the Miniſters of God muſt do nothing in rage or paſſion, but with the ſpirit of meekneſs, ſhewing all meekneſs to all men, Gentiles as well as Jews, enemies as well as friends, and that eſpecially out of this conſideration, that the beſt of Chriſtians before their converſion were as bad as the worſt of them whoſe carriage is moſt offenſive to the Church, verſ. 3.

V. 3. *we our ſelves*] 1 Cor.6.11.

V. 4. *kindneſs and love*] Or, *pitie.* See Chap.2.11.

V. 5. *Not by,* &c.] 2 Tim. 1.9.

works of righteouſneſs] That is, ſuch as are done according to the Law of God, which is the rule of all righteouſneſs: ſo that here all works are excluded from being meritorious cauſes of our ſalvation, not onely the works of the Ceremonial Law, but alſo Moral; not onely done before our converſion, but after; for here the mercy of God is ſet againſt all works done by us, and to it alone is our ſalvation aſcribed.

waſhing of regeneration] By the regeneration and renewing of the

Holy Ghoſt, which is like unto a Bath of water, whereby the filth of our ſins is waſhed away and cleanſed, Ezek. 36. 25, 26, 27. whereof the Font of Baptiſm is a ſign and ſeal. See the like manner of ſpeech, Rom.4.11. 1 Pet.3.21.

and renewing of the Holy Ghoſt] The renewing, which the virtue of the Holy Ghoſt worketh, who applyeth the bloud of Chriſt to the ſoul of the faithful, as the expiation for ſins, whereupon a man is made a new creature, regenerated according to the image of God in righteouſneſs and holineſs.

V. 6. *abundantly*] Gr. *richly.*

V. 8. *maintain good works*] Gr. *go before others*, or, *excel in good.*

V. 9. *avoid fooliſh queſtions*] 1 Tim.1.4. 2 Tim.2.23.

V. 10. *A man that is an heretick*] An obſtinate defender and ſpreader of erroneous doctrine, repugnant to the foundation of faith, and tending to the diſturbing and diſtracting of the Church.

after the firſt and ſecond admonition] This word comprehendeth not onely warning given by the Church, but inſtructions reſolving of his doubts, clear refutations of his errours, friendly exhortations both in private and publike.

reject] Do not trouble thy ſelf to diſpute any more with him, for that were to caſt holy things before dogs, Matt.7.6. give no more eare to his replies, cavils, and objections, but according to thy office excommunicate him, hold him for a profane perſon, and as a member cut off from the body of the Church, Rom.16.17. 1 Cor.5.13. Gal. 1.8,9. & 5.12. 2 Theſſ.3.14.

V. 11. *is ſubverted*] Quite deſperate, perverted both in mind and will in things concerning the faith, like to a building that is broken down to the very foundation.

V. 11. *condemned of himſelf*] Sinneth wilfully and in a high degree, being convinced in his own conſcience, that he ſhuts his eyes againſt the light, and reſiſteth and oppoſeth the known truth.

V. 12. *to Nicopolis*] A city in Macedonia, which had that name, as ſome affirm, given it from νίκη, and πόλις, becauſe at that city, as S. Jerome writeth, Auguſtus got a famous victory againſt Antony and Cleopatra.

V. 14. *maintain good works*] Or, *profeſs honeſt trades.*

ANNOTATIONS

ON THE EPISTLE OF *PAUL* THE APOSTLE TO *PHILEMON.*

The ARGUMENT.

This Epiſtle was written by the Apoſtle Paul *unto* Philemon, *one of his Fellow-Labourers in the Miniſtery of the* Goſpel, *in the behalf of one* Oneſimus, *a Servant of his, who had withdrawn himſelf from his Maſters ſervice, and had alſo, as it ſeemeth, wronged him in his Temporal Eſtate: But coming to* Rome *where* Paul *then abode under reſtraint, had been by his Miniſtery converted; and after he had been for a while detained there, to attend upon him, was with this ſent back to his Maſter. The Apoſtle therein intreating him to admit him into his ſervice again, remitting to him his offence formerly committed, and engaging himſelf to make good whatſoever damage he had ſuſtained by him. The Epiſtle though written upon ſuch a private occaſion, yet is ſo penned, as it carries with it, the lively Character of an Apoſtolical Spirit, and contains very pregnant expreſſions of* Pauls *good eſtimation, and entire affection to* Philemon, *tender bowels of compaſſion towards a ſincere convert, and hearty deſire of the Welfare of thoſe whom he hath occaſion any way to mention in the ſame.*

CHAP. I.

Verſ.1. *PRiſoner of Jeſus Chriſt*] That is, for Jeſus Chriſt, as verſ. 13. bonds of the Goſpel, Epheſ.3.1. Which circumſtance he toucheth upon, the rather to move Philemon to pity and compaſſion, that he would not deny his earneſt requeſt in the behalf of Oneſimus, and thereby adde affliction to his affliction.

V. 2. *beloved*] Gr. Tec. *ſiſter.*

Apphia] Theodoret affirmeth that this Apphia was Philemons wife; and in the ſubſcription of this Epiſtle in a very ancient manuſcript theſe words are, To Philemon and Apphia, Maſter and Miſtreſs of Oneſimus. And if ſhe were not Philemons wife, it is not like the Apoſtle would have put her in the inſcription in this letter, which he wrote in behalf of Philemons ſervant.

Archippus] This Archippus is conceived to be the ſame of whom the Apoſtle ſpeaketh, Col. 4.17. to whom Oneſimus delivered Saint Pauls Epiſtle to the Coloſſians, who being Paſtor at Coloſſe might prevail the more with Philemon, one of his flock, at whoſe houſe he lay.

V. 4. *I thank my God,&c.*] See 1 Theſſ.1.2. 2 Theſſ.1.3.

V. 5. *toward all ſaints*] Either he taketh faith in a larger ſenſe, and ſo it may extend to ſaints. For although we beleeve not in them, yet we believe them, as we read Exod. 14.31. They believed the Lord and his ſervant Moſes. Or elſe the words towards all ſaints, are to be referred to the word love, and towards the Lord Jeſus to the word faith; and this is made more evident by the Syriack tranſlation, in which the words are tranſpoſed after this manner, hearing of thy faith, and thy love which thou haſt towards the Lord Jeſus, and towards all ſaints, Col.1.4.

V. 6. *communication of thy faith,&c.*] That is, the fruits of thy faith In ſome copies it is, may be made evident, ἐναργὴς, not ἐνεργὴς, and that ſeemeth to be true reading: howſoever the ſenſe is much at one, I pray that the charitable actions which proceed from thy faith may be a clear evidence, and give an effectual demonſtration of the holy graces that are in thee.

by] Gr. *in.*

in] Gr. *to.*

V. 7. *bowels of the ſaints*] Thou haſt comforted the ſaints at the very heart, and given them much eaſe and refocillation in the heat of perſecution.

V. 10. *for my ſon*] Gr. *concerning.*

Oneſimus] See Coloſſ.4.9.

V. 11. *unprofitable*] He evidently alludeth to the name ὀνήσιμος, Oneſimus, which in Greek ſignifieth profitable: while he was thy ſervant before and an unbeleever, he was contrary to his name, utterly unprofitable; but now upon his converſion he will make good his name, and prove truly Oneſimus, that is, profitable to thee and me.

V. 12. *mine own bowels*] As if he were my own ſon, begotten of mine own body, 2 Sam. 16.11.

V. 16. *both in the fleſh and in the Lord*] Both in worldly and civil reſpect, and alſo ſpiritual. It may be alſo that Oneſimus though a ſervant, yet was ſome way of kin to Philemon.

V. 19. *with my own hand*] This is as it were a bill or obligation wherein he promiſeth to pay the damage Oneſimus had done unto his Maſter, that it might not ſtand in the way of his reconciliation.

albeit I do] Gr. *that I may not ſay.*

I do not ſay] I might requeſt thee to put up that debt or damage in exchange of thoſe ſpiritual gifts which thou haſt received by my means, whereby thou art obliged to me for the ſalvation of thy ſoul, but in this I will gladly forgo my own right, intending to give thee full and entire ſatisfaction for any dammage thou haſt ſuſtained by Oneſimus.

ANNOTATIONS
ON THE EPISTLE OF *PAUL* THE APOSTLE TO THE
HEBREWS.

The ARGUMENT.

THE *Apoſtle* Paul *obſerving, that the Hebrews (at leaſt a great and conſiderable part of them) were ready to fall from the faith of Chriſt into their former Judaiſm, by reaſon of thoſe cruel perſecutions which they ſuffered, hence took occaſion to write this Epiſtle unto them; wherein he laboureth to confirm them in that faith which they had received, and to ſtir them up to ſtand ſtedfaſt in it; and that by divers arguments: as firſt, from the excellency of Chriſts nature, perſon, and offices; but chiefly of his Prieſtly office above that of* Aarons. *Secondly, from the danger of Apoſtaſie, Thirdly, from the excellency and great power of faith. Fourthly, from the gracious effects and fruits of affliction. And then concludes the Epiſtle with exhortations to divers Chriſtian duties, both general and particular.*

There is ſome Controverſie about the Author of this Epiſtle. Some aſcribing it to Barnabas. *Others, to* Clemens *of* Rome: *Others, to* Luke: *But generally it is received, that* S. Paul *was the Author thereof. And it is obſerved, that all the Greek Copies, ſave one, bear this inſcription: and generally, by an Hebrew, we are to underſtand the whole poſterity of* Abraham, *by* Iſaac, *who was the firſt (we read of) who was ſtyled an Hebrew,* Gen. 14. 13.. *The cauſe wherefore that name was given unto him, you may ſee in the Annotations upon* Gen. 14. 13. *But more particularly in this place, we are to underſtand hereby thoſe of the Hebrews, who having received the Goſpel, continued in* Judea *before their diſperſion.*

CHAP. I.

Verſ. 1. GOD] That is, the Father; for when the name [God] is mentioned in the Scriptures, with relation unto the Son, thereby we are to underſtand God the Father.

at ſundry times] Or, *by*, or, *in ſundry parts.* The Original word ſignifieth thoſe ſeveral parts or degrees wherewith the doctrine of the Goſpel was revealed unto the Fathers; that it was not at once altogether revealed, but a little, and a little; now this, now that, as God in his wiſdom ſaw moſt requiſite.

divers] Thereby is meant thoſe ſeveral and different kinds or ſorts of revelation, whereby the word God was revealed, as ſometimes by Angels, ſometimes by viſions in the day, ſometimes by dreams in the night, &c. ſometimes more plainly, ſometimes more obſcurely, Num. 12. 6.

in time paſt] That is, both before and under the Law.

by] Or, *in.* Both prepoſitions, both in the Hebrew and in the Greek, are promiſcuouſly taken one for the other; yet this latter ſeems to be more emphatical in this place, intimating that God moved their hearts and tongues. Matt. 10. 20. 2 Cor. 13. 3. 1 Pet. 1. 10, 11, 21. A king ſpeaketh *by*, he doth not ſpeak *in* his Ambaſſadour; God doth both.

V. 2. *In theſe laſt days*] What we are to underſtand by the laſt times, we muſt gather from the ſubject matter or circumſtances of the place. Sometimes it is taken for the day of judgement; as John 6. 44. Sometimes neer the end of the world, or the day of judgement; as 2 Tim. 3. 2 Pet. 3. 3. Sometime for the time of the Goſpel, which is called, *the fulneſs of time*, Epheſ. 1. 10. Gal. 4. 4. and ſo Eſay 2. 2. Mich. 4. 1. 1 Pet. 1. 10. This is called the end of the world, Chap. 9. 26. Now, the time of the Goſpel is ſtyled, the laſt times, becauſe we are not to expect any other revelation after this time: or in oppoſition to the times before and under the Law, which is called the old time, Matth. 5. 21. or becauſe our Lord Chriſt hath now made all things new, 2 Cor. 5. 17. Acts 2. 17. See the notes on Gen. 49. 1.

ſpoken] That is, fully and plainly.

by] See verſ. 1.

Son] Deut. 18. 15. compared with Act. 3. 22. & 7. 37. Matth. 17. 5. John 1. 18. That is, his naturall Son, coeſſential, or of the ſame eſſence with the Father, called therefore the onely begotten, Joh. 1. 14. & 3. 16. for others are called the ſons of God by grace and adoption, John 1. 12. Rom. 8. 14. Gal. 4. 6.

appointed heir] That is, ordained Poſſeſſor, Lord, and Diſpenſer; which is not to be underſtood of that eſſential dominion or Lordſhip which he had common with the Father and the holy Ghoſt, being God equal with them; but of that œconomical, diſpenſed, or delegate dominion or Lordſhip, whereunto he was foreordained before the foundations of the world, being appointed the Mediatour of the new Teſtament, and wherein he was actually conſtituted and placed, after that he had finiſhed the work of mans redemption, Pſal. 89. 27. Matt. 28. 28. Luk. 24. 26. John 5. 27. Act. 2. 36. Rom. 14. 9. Eph. 1, 20. Phil. 2. 9, 10, &c. Rev. 4. 11.

all things] Whether they belong to this life, or the life to come: ſo that whatſoever we want we muſt ſeek in and through him, Joh. 3. 35. & 13. 3.

by whom] Prov. 8. 27——30. Joh. 1. 3. 1 Cor. 8. 7. Col. 1. 16. Heb. 1. 10. It is not as by an inſtrument or inferiour cauſe, but by him, as by his eternal wiſdom, and by way of a conjoyned, cooperating and equal cauſe; ſo that by this particle [*by*] is meant only the order of working; it is the Father by the Son, and not the inferiority of cauſes.

made] That is, created, as John 1. 3. Col. 1. 16.

the worlds] That is, the worlds continuation through its ſeveral ages, and all things viſible and inviſible, meaſured by time, or whatſoever hath any duration or ſucceſſion. Chap. 11. 3. Neh. 9. 6.

V. 3. *Who being*, &c.] Wiſ. 7. 26. Joh. 1. 14. Phil. 2. 6. Col. 1. 15.

brightneſs] Or, *ſent forth light.* The ſpeech is metaphorical, taken or borrowed from a lightſome body, and the beams or ſplendor which it ſends forth; God the Father being herein compared unto the lightſome body, God the Son unto the beam or ſplendor ſent forth; and ſo are the words following, wherein God the Father is compared unto a Seal, God the Son unto an impreſſion reſulting from the Seal. Now the Son of God may be called the ſent-forth light of his Fathers glory, and the imprinted form of his Eſſence or Perſon; either in reſpect of his Deity, and then thereby is ſignified, both the manner of his eſſential generation; *viz.* that it was eternal from his Father, as alſo his conſubſtantiality with the Father; that is, that he is of the ſame eſſence with him: or elſe in reſpect of his incarnation, or manifeſtation in the fleſh, becauſe in Chriſt manifeſted in the fleſh the Glory and Majeſty of God the Father ſhined forth, which otherwiſe was inviſible, and could not be beholden.

expreſs image] Or, *imprinted form.* See the former note.

upholding] That is, continuing their natures and governing of them Num. 11. 14. Deut. 1. 9.

by the word] That is, by his powerful word, or by his words of power, by his mighty command, and according to his own will and pleaſure, Chap. 11. 3.

when] Or, after that. Here the Apoſtle gives another reaſon why Chriſt was made heir of all things, verſ. 2. *viz.* becauſe by himſelf he purged our ſins.

by himſelf] That is, the ſacrifice of himſelf: whereby is implyed the ſuperexcellency of Chriſts ſacrifice above all others. See Cha. 9 v. 12. 14, 26.

purged] That is, taken away the guilt of ſins, by making ſatisfaction unto the juſtice of God for them. Chap. 9. 22, 23. Ephe. 5. 26. Tit. 2. 14. Joh. 1. 1, 7. 1 Pet. 1. 2. Revel. 1. 5.

ſate down] Herein the Apoſtle alludeth to the cuſtom of Kings, who place him at their right hand whom they put next in authority and power under them; ſo that hereby is denoted the ſupreme and high dignity, power and dominion, which Chriſt obtained when he aſcended into heaven. Chap. 12. 2, Matt. 26. 64. Rom. 8.34. Col. 3. 1.

of the Majeſty] That is, of God the Father. See Chap.8.1.

V. 4. *Being*] At this verſe S. Paul begins to confirm that which he had before ſpoken, touching the excellency of Chriſts perſon, by preferring him unto Angels,and conſequently unto al other Creatures.

made] The Original word doth not onely ſignifie *being made*, but alſo ſimply *being*, John 1.15. Act.7.38. and not onely ſo, but being declared or acknowledged, Rom.3.4. James 1. 12.

inheritance] Chriſt hath a double inheritance; one as the natural Son of God by eternal generation; another, as God and man, or as the Mediatour of the New Teſtament, both may be underſtood in this place: ſee verſ. 2.

more excellent] Eph.1.21. Phil.2.9. That is, more honourable and glorious Titles and Attributes, or greater Honour, Power,Dominion, Majeſty and glory than the Angels.

V. 5. *Thou art my Son*] The place of the Pſalmiſt, Pſal.2.7. in the literal ſenſe, is to be underſtood of David, as the Type,who after many troubles, was at length ſettled in his Kingdom, which God had promiſed him; but in the myſtical ſenſe it is underſtood of Chriſt the truth: Now Chriſt may be ſaid to be the Son of God, and to be begotten of him in a three-fold reſpect. Firſt, of his eternal generation, ſee verſ. 2. Secondly, of his incarnation, Luke 1.35. Thirdly, of his reſurrection, whereby he was begotten unto an eternal Kingdom and Prieſthood. And of this we are to underſtand this place, as we may gather from Saint Pauls expoſition hereof, Act. 13.33. And it cannot be probably conceived, how Davids exaltation unto his Kingdom, can be a type of Chriſts eternal generation.

I will be] This place is of the like nature with the former; in the literal ſenſe it is meant of Solomon the type,but in the myſtical, of Chriſt the truth: ſee 2 Sam.7.14. 2 Chron 22.10.

V. 6. *And again*] Or, *And when he bringeth his firſt begotten again*; or,*the ſecond time*. Whether we underſtand the place either of Chriſts coming, that is, in the fleſh; or elſe of his ſecond, that is,to judgement,it proves the truth intended, *viz.* that Chriſt is more excellent than the Angels.

firſt-begotten] Rom. 8. 29. So called, to denote his excellency above his brethren in nature, office, glory, dominion, Exod. 4. 22. Pſal. 89. 27. Jer. 31. as alſo in that love wherewith God the Father loveth him above all his brethren, Deut. 21. 16. Mic. 6. 7. Zech. 12. 10.

And let all] Pſal.97.7. And this was fulfilled, Luk.12.13,14. Mark 1.13. Rev.5.11,12.

V. 7. *maketh*] Pſal.104.4.

Spirits] That is, as the winds: ſee the Note following.

as a flame] Or, as the lightnings. By both which we are to underſtand their readineſs to execute Gods will; for as the winds and lightnings ſuddenly paſs from one end of the earth to the other, ſo the Angels preſently fulfill Gods will, Matth.6.10.

V. 8. *Thy throne*] Pſal. 45. 6. Eſay 9. 7. The Pſalm whence this is taken, is allegorical; ſee the notes thereon; expreſſing the ſpiritual marriage between Chriſt and his Church; and therefore here it is properly applyed.

V. 9. *Therefore*] Rather for this end God did anoint thee: for if we underſtand by anointing, Chriſts ſeating in his Kingdom, or entring into his glory, the ſenſe will be abſurd, *viz.* Thou haſt adminiſtred thy Kingdom with juſtice, therefore God hath ſeated thee in thy Kingdom: He was firſt to be ſeated in his Kingdom, before he could adminiſter it with juſtice: So that by (*Therefore*) we are to underſtand the cauſe wherefore God did anoint him, and not the fruit or effect of Chriſts righteous government.

anointed] Qualified thee with the gifts of his Spirit, for the adminiſtration of thy Kingdom: ſee Luk.4.18.

oyl] With his Spirit: compared to oyl,becauſe as oyl ſtrengtheneth the body,ſo the Spirit of God ſtrengtheneth and rejoyceth the ſoul, 1 Theſſ.1.6. This anointing was when the Son of God aſſumed our humane nature into the unity of his perſon; whereby the Spirit of God and all the graces of his Spirit were communicated unto his humane nature, ſo far as it was capable of them.

above] Not by meaſure, but in fulneſs; that all others of his fulneſs might receive grace for grace, John 1. 14.& 3 34. Col. 1. 19.

fellows] All men; becauſe all men are his fellows in reſpect of our humane nature which he aſſumed. Or, all thoſe who have received the Spirit of God; or, all Kings, prieſts, and prophets, becauſe thoſe in ancient time were wont to be anointed. Now our Lord Chriſt being a King,prieſt,and prophet, thoſe in an eſpecial manner may be called his fellows.

V. 10. *And thou*] Pſal.102.25. Eſa.34.4. verſ. 2.

V.12. *And as a veſture ſhalt thou fold them up, and they ſhall be changed*] Or we may read it thus; *As a garment doſt thou ſhake them, and they ſhall paſs away.* Or if we read it (*fold*) the words allude unto a tent,which when it is to be removed, is folded up.

V. 13. *Sit*] Reign; as it is expounded, 1 Cor.15.25.

footſtool] It is an alluſion unto a cuſtom in the Eaſtern parts,where they were wont to put their feet upon the necks of thoſe whom they have conquered: So that hereby we are to underſtand that perfect victory which Chriſt had over all his enemies, Eſay 8.8. Joſh. 10.24. 2 Sam.22.41.

V. 14. *Are they*,&c.] Verſ.7. 2 Kin. 2. 11. & 6. 17. Pſal. 34. 7. & 91. 11, &c.

heirs] They are principally for the elect, and for their ſake they are occupied about the wicked: As an Angel deſtroyed the hoſt of Sennacherib, 2 Kin.19.35. and Herod, Act.12.23.

CHAP. II.

Verſ. 1. THerefore] From the former doctrine touching Chriſts excellency and dignity above angels and all other creatures, Saint Paul infers this exhortation. The ſcope whereof is to ſtir up the Hebrews to ſtand faſt in that faith which they had received.

heed] The more earneſtly keep and obey: or more abundantly.

let them ſlip] Gr. *run out as leaking veſſels.*

ſlip] In which words there is a metaphor, which ſome conceive to be taken from a leaking veſſel: And the ſenſe then is this; Take heed, that you ſuffer not the things which you have heard to ſlip out of your memories: to which is oppoſed, the hiding of the word in our hearts, Pſal.119.11. Luke 2. 51. Others, from water poured upon the ground, which cannot be gathered up again, 2 Sam. 14. 14. And to this Expoſition, the context of the next verſe ſeems to lead us. See Prov.3.21.

V. 2. *word*] That is, either the law given upon Mount Sinai,Deu. 33.2. Act.7.53. Gal.3.19. Or elſe all thoſe revelations which God made unto the prophets by Angels, or other meſſengers: ſee Chap. 10.28,29.

by Angels] Which muſt not be underſtood of the Law given by the Miniſtery of Angels, which ſome have gathered from thoſe places, Act.7.53. Gal.3.19. for if we well weigh the words in the original, they imply not ſo much. Stephen ſaith not, that they received the Law by the Miniſtery of Angels, but among the orders or ranks of angels, by whom the fearful trumpet was ſounded, and who were, (as it were) a heavenly Army attending upon God at that preſent time, when he gave the Law to the people: and in Gal. 3. 19. it is among the Angels, by the hand of a Mediatour: but hereby we are to underſtand here any doctrine or admonition whatſoever, which God ſent to man by the miniſtery of Angels under the Old Teſtament.

ſtedfaſt] That is, was of ſuch force and authority, that no man tranſgreſſed ſtubbornly and willingly, unpuniſhed: ſee Deut.32.35. 1 Cor.10.6,7,8,9,10.

a juſt] Condigne puniſhment, Rom.1.27.

V. 3. *great ſalvation*] That is, the knowledge, Luke 1. 77. or the word, Act.13.26. or the Goſpel of ſo great ſalvation, Eph.1.13. our eternal redemption and freedom from the bondage of ſin, Satan, and death; called great, in compariſon of all temporal and corporal deliverances.

began] Not that Chriſt delivered the doctrine of ſalvation imperfectly,and left it to be fully delivered by the Apoſtles,but becauſe he firſt preached it, and that fully and plainly, which before was but obſcurely revealed: ſee Chap.1. v. 1, 2.

unto us] That is, unto our times: or elſe S.Paul here joyns himſelf with thoſe Hebrews, who were called into the fellowſhip of the Goſpel, that thereby his exhortation might leave the deeper impreſſion in thoſe,unto whom he did write: ſee 1 Cor.19.8,9. 1 Pet.4.3.

V. 4. *God alſo bearing*] Mark 16.20. At this verſe S.Paul reſumes the former compariſon between Chriſt and the Angels.

gifts] Gr. *diſtributions*: ſee Rom.12.6. 1Cor.7.17.& 12.11. Eph. 4.8. becauſe gifts of the ſpirit were not given all unto one, but to ſeveral perſons.

V. 5. *the world to*] The Apoſtle following the Tranſlation of the Septuagint, Eſa.9.6. calls the church under the Goſpel, eſpecial,after Chriſts reſurrection and aſcention, when he had entred upon his eternal kingdom, and prieſthood,the world to come: firſt,in relation unto the church before and under the Law: ſecondly, becauſe of the reſtauration of all things by Chriſt begun already, 2 Cor. 5. 17. and ſhall be finiſhed hereafter at the general day of reſurrection, which is called the time of reſtitution of all things, Act.3.21. Ephe. 1. 10.

ſpake] Hereof he had ſpoke, Chap.1. v. 2,3,13.

V. 6. *what is man*] Pſal.8.4. The words in the literal ſenſe, are to be underſtood, both of the miſery and baſeneſs, as alſo of the prerogative and dignity of man in general, eſpecially of the faithful: but in the myſtical or prophetical ſenſe, they are to be underſtood of the humiliation and exaltation of the man Chriſt Jeſus, in whom they are moſt exactly and exquiſitely fulfilled.

V. 7. *little lower*] Or, *a little while inferiour.* The Original, both in the Hebrew and the Greek ſignifieth, both a little deal, as Gen. 18. 4. & 24. 17. Joſh. 6. 7. and a little while, a Gen. 30.39.

Exod.17.4. Lev. 25.52. Luke 22.58. Acts 5.34. and the place may be underſtood of both according to the two-fold ſenſe obſerved in it: according to the litteral or hiſtorical ſenſe, or as theſe words ſpeak of the baſeneſſe and dignity of man, we may underſtand them of a *little deal*, but according to the prophetical ſenſe: as they ſpeak of Chriſt, we may underſtand them a little while, and of a little deal.

Angels] In the Original it is מצלהו▭, which is one of the names of God; and therefore ſome have tranſlated it, a little lower than God: but becauſe the original word is often attributed unto the angels and magiſtrates, therefore the Apoſtle properly alleageth the place, for the proof of that, which he intended.

V. 8. *But now*] All power was given unto Chriſt at his reſurrection, Mat. 28. 18. John 5. 27. but yet he doth not fully exerciſe this power: this is left to the judgement of the great day, when all his enemies ſhall be put under his feet: ſee chap.1.13.

V. 9. *But we ſee*] That is, by his reſurrection, aſcenſion, and thoſe gifts of the Spirit, which he poured down upon his Apoſtles and the whole Church after his aſcenſion, Acts 2. 4. Eph. 4. 8. ſee verſe 4.

for] That is, that he might ſuffer death: the Greek prepoſition ſometimes implying the final cauſe: ſee Rom.4.25. Or, in that he did dye, which the angels do not: ſee Phil.2.4.

grace of God] John 3.16. Tit.2.11.

taſte] That is, dye, Mat. 6. 28. Mark 9. 1. Luke 9. 27. Or it may be underſtood of Chriſt dying without ſeeing corruption, Pſalm 16.10. Acts 2.17. & 13.35. Or, Chriſt may be ſaid but to taſte of death, becauſe he continued but a ſhort time under the power thereof, it being impoſſible, that he ſhould be holden of it, Acts 2. 24.

for every man] Rom.5.18. 1 Tim.2.6. 1 John 2. 2.

V. 10. *For it*] Here Saint Paul proceeds to ſhew the reaſon, wherefore it became him, who was ordained to be the Prince and Captain of our ſalvation, to be man, and in our humane nature to ſuffer death.

became] Whether the work of mans redemption could have been wrought without the humiliation of the Son of God, is not determinable by men; but that it was the moſt admirable way, which wiſdom, juſtice, and mercy could require, cannot be denied.

for whom] Rom.11.26. 2 Cor. 5.15.

glory] So the eternal happineſſe of the Saints is often ſtyled: ſee Rom.8.18. 2 Cor.4.17. Eph. 1.18.

to make] That is, to conſecrate unto his everlaſting kingdom and prieſthood. So the original word is uſed by the Septuagint, Exod.29.10.

Captain of their] Acts 3.15. & 5.31.

V. 11. *ſanctifieth*] By (*ſanctifie*) here underſtand not onely the renewing of our natures, but alſo our juſtification: ſee chapter 9. 9. & 10.10. Eph. 5.26. by both which the Prince of our ſalvation brings ſons unto glory. Or Chriſts conſecrating us unto his Father, Rev.1.6.

of one] That is, of one maſſe or lump, or of the ſame nature. It is conceived by ſome that this rule is taken from the manner of ſanctifying under the Old Teſtament, under which the high prieſt and thoſe whom he ſanctified, were of one and the ſame nature; and ſo the firſt-lings and firſt-fruits were of the ſame nature with the whole flock and crop, which was ſanctified in them.

brethren] That is, to reckon himſelf amongſt them as one of the ſame nature and condition; for in thoſe Texts afterwards alleaged, he doth not in expreſſe words call them brethren, but only imply it.

V. 12. *Saying*] *Viz*. Pſalm 22.22. Which though it be to be here underſtood of David as the type, yet is likewiſe to be underſtood of Chriſt as of the truth; it being a continued relation of the ſtory of Chriſts ſufferings, and is oftner alleaged to that purpoſe by the Evangeliſts, than any chapter in the Old Teſtament.

V. 13. *I will put*] Pſalm 13. 2. & 22. 30. It is the duty of man ſubject to miſery and affliction to put his truſt in God, and therefore when Chriſt affirms of himſelf (I will put, &c.) thereby he implyes his humane nature ſubject to miſery and affliction.

Behold] Iſaiah was a type of Chriſt: hence that which he affirms of himſelf, is true of Chriſt.

children] Not only Iſaiah himſelf was a type of Chriſt, but his children alſo were a figure of thoſe whom Chriſt was to bring unto glory: ſee Iſa.8.18.

V. 14. *Foraſmuch then*, &c.] The Apoſtle having ſhewed before, that Chriſt was of the ſame nature with other men, comes at this verſe to ſhew the reaſon why it was ſo requiſite.

fleſh and blood] Underſtand thereby mans humane nature ſubject to weakneſſe, miſery, and death. So Mat.16. 17. Gal. 1.16. Eph. 6.12. ſee chap.5.7.

took] That is, did aſſume into the unity of his perſon, or humane nature, ſubject to the ſame common blameleſſe infirmities.

that through death] 1 Cor.15.54,55.

through] As it were by his own weapon.

him] That is, the power and kingdom of Satan, which ſtands in three things: Firſt, in tempting man to ſin. Secondly, in holding him under the bondage of ſin. Thirdly, in accuſing him to God for ſin. Hence Chriſt may be ſaid by death to deſtroy the devil, that is, the power of the devil, becauſe by the merit and vertue of his death he took away both the reigning and condemning power of ſin, Rom. 6. 3, &c. 1 John 3.8.

power of death] That is, through ſin whereunto he had ſeduced man, and under which he kept him ſtill, 1 Cor.15.56.

devil] He ſpeaks of one as of that prince, not excluding the reſt: ſo often in the Scripture, as John 8.44. Eph.6.11. James 4.7.

V. 15. *of death*] That is, joyned with the anger of God as it is without Chriſt, who hath taken away its ſting: ſee verſe 14.

bondage] And ſo could not take pleaſure in any thing, ſeeing death was always ready to ſurpriſe them.

V. 16. *took*] The original ſignifieth to lay hold upon one that is flying away, or in danger. Anſwerable hereunto it may in this place ſignifie Chriſts redeeming not the angels, but the ſeed of Abraham: that is, man, when he fled from him, Gen. 3. 8. ſome underſtand it of Chriſts taking upon him our humane nature.

V. 17. *in all things*] Sin excepted: ſee chap. 4.15. Hereby we are given to underſtand, that Chriſt was perfect man, conſiſting of an human body, and an human ſoul, ſubject to all the common infirmities and weakneſſes of both; or all thoſe infirmities, whether of body or ſoul, which imply neither pollution nor impotency in his ſufferings.

behoved] See verſe 10.

a merciful] Chap.4.15. & 5.2. that is, pitiful, ready to have compaſſion, and to help.

faithful] In executing Gods will for mans redemption.

to make] That is, by the ſacrifice of himſelf, or merit of his paſſion: ſee chap.1.3.

V. 18. *tempted*] Both in body and ſoul, yet without ſin: tempted of God in his agony, Luke 22.44. of the devil, Mat. 4.1. and by his inſtruments through his whole life.

CHAP. III.

Verſe 1. W*Herefore*] At this verſe the Apoſtle proſecutes the exhortation begun, chap.2. verſe 1. and continues it to the end of the fourth chapter.

Holy brethren] Such who are made holy by Jeſus Chriſt the holy one of God, 1 Cor.6.11. and he calls them brethren, not by merit, in reſpect of their carnal generation; but becauſe they were all partakers of the ſame holy and precious faith now with him.

heavenly] That is, effectual calling, whereby they beleeved and obeyed the Goſpel of Chriſt. Called heavenly: Firſt, in reſpect of the authour, God, Phil.3.14. Secondly, in reſpect of thoſe things whereunto they were called to be partakers of, which were heavenly, 1 Theſ. 2.12. 2 Theſ. 2. 14. 2 Tim. 1. 9. 1 Peter 2. 9. and 3. 9. and 5.10. 2 Peter 1.3. ſome underſtand thereby, that Goſpel, or the preaching thereof, which was the outward means of their calling.

conſider] That is, diligently, attentively: ponder with all your heart and mind his dignity and excellency, that ſo ye might adhere unto him, and obey him.

Apoſtle] That is, whom God hath ſent as his ambaſſadour to make known his will unto you: ſee chap. 1.2.

high] Whom God hath ordained to make ſatisfaction for your ſins: ſee chapter 1. 3. and of whom the high prieſt under the law was a type.

profeſſion] Whom we beleeve with our hearts, and whom we confeſſe with our mouths, Rom.10.10. or of the doctrine which we beleeve and ought to confeſſe, chap. 4. 14. and 10. 13. 2 Cor. 9. 13. 1 Tim.6.12,13.

V. 2. *faithful*] That is, in diſcharging that office, which God had appointed to him for mans redemption: ſo the original word is often uſed, as Mat.24.45. and 25.21. Acts 16.15. 1 Cor.4.2. Eph. 6.21. Col.1.7. ſee chap.2.17. 1 Pet.1.20.

appointed] Or, *made*: ſee 1 Sam.12.6. Acts 2. 36. Now he is ſaid to be made, not as if he were a creature made of God, but he is ſaid to be made in reſpect of his office; made the apoſtle and high prieſt of our ſalvation.

Moſes] Num.12.7.

houſe] That is, the Church of God in his time, and wherein God did dwell.

V. 3. man *was*] 1 Cor.15.21. 1 Tim.2.5.

Moſes] As before he preferred Chriſt to the angels, ſo here unto Moſes, ſhewing both wherein they agreed, and wherein they differed; they agreed in that both were faithful in their office, verſe 2. they differed; firſt, in that Chriſt was the builder of the church, whereas Moſes was but a part thereof, verſe 3. ſecondly, in that Moſes governed the church but as a ſervant or ſteward; but Chriſt as a Son, whom his Father had made heir of all things, verſe 5, 6.

V. 4. *ſome man*] Or, *ſome one*.

V. 5. *teſtimony*] that is, to be a witneſs of thoſe things which he ſhould in the name of God report unto the people: Or we may underſtand the place of thoſe ceremonies and types of the Old Teſtament ſet forth by Moſes, to be afterwards more plainly and fully declared by Chriſt and his Apoſtles.

V. 6. *own*] Chriſt hath a propriety in his Church, and therefore he is ready to uſe all fidelity, mercy, and power, to govern and defend it.

houſe] Chriſt dwelling in our hearts by faith, Epheſ. 3. 17. See 1 Cor.3.16. 2 Cor.6.16. 1 Pet.2.5.

confidence] That is, the profeſſion of our faith with boldneſſe, Acts 4.29. Rom.10.10. Epheſ.6.19. 1 Theſ.2.2.

rejoycing] That is, glorying in thoſe things for which we hope, Col.1.5. 1 Theſ.5.8. Tit.1.2. Or, our hope, which makes us to rejoyce, Rom.5.2.

unto the end] Mat.10.22.& 4.13. Rev. 3.10.

V. 7. *wherefore*] In as much as Gods wonders in Egypt, and in the wildernes,the conducting of his people into the land of Canaan, and their rebellious behaviour in it,were true types or ſhadows of the like events in future times under the Goſpel, therefore the Apoſtle upon good ground alleageth this of the Pſalmiſt, not onely as an exhortation appliable to his times, but alſo as a Prophecy.

holy Ghoſt] By David,Pſalm 95.7. See 2 Sam.23 2. Acts 1.16. 2 Peter 1.21.

to day] Pſalm 95.7. The place being underſtood as a prophecy: by *to day*, we are here to underſtand the time of the Goſpel, called the accepted time and day of ſalvation, 2 Cor.6.2. Or, underſtand thereby the preſent time, whenſoever ſalvation is offered.

if] Or, *when*; as Gen.38.9. Exodus 20. 25. & 22. 25. Lev. 2, 14. Numb.36.4. Judges 20.30. Mat.5. 23.

V. 8. *Harden*] Contemn not his voyce, but beleeve it, cleave faſt and be obedient unto it, Zech.7.11,12. Acts 7. 51. where reſiſting is oppoſed unto it.

provocation] That is, day of provocation: whereby underſtand not onely that ſpecial time mentioned, Exodus 17.2, &c. Numb.20. 1,&c. and Deut.6.16. but the whole ſpace, wherein they tempted God in the wilderneſſe: ſee Pſalm 78.1,&c.

V. 9. *When*] Gr. *where.*

tempted] When they tempted me, by calling into queſtion my preſence, power, and providence, Pſalm 78.20.

me] That is, Chriſt,1 Cor.10.9.

proved] Out of unbeleef, notwithſtanding they had experience of my power and preſence with them.

and ſaw] Or, *notwithſtanding they ſaw.*

fourty years] See Pſalm 95.9.

V. 10. *grieved*] That is, was grievouſly offended. I abhorred.

known] That is, not ſeriouſly conſidered the courſe of my providence, and the ways of my commandments.

V. 11. *So I ſware*] Numb.14.23.

they ſhall not enter] Gr. *if they ſhall enter.* But that particle is often negative: ſee Pſalm 89.33. *If I lye unto David; I will not lye unto him:* It is obſerved, that an oath uſually implyeth an imprecation, which for the moſt part is concealed: ſee 1 Sam. 14. 44. 1 Kings 20.10.

reſt] Literally it was underſtood of the land of Canaan, which was a type of the eternal reſt of the faithful in heaven, chap.4.9.but in as much as the land of Canaan was a type of heaven, therefore we are further to underſtand it of the excluſion of unbeleevers out of heaven.

V. 12. *Take heed*] Here the Apoſtle begins to comment upon, or expound the former paſſage of the Pſalmiſt.

unbeleef] Whereby is implyed, that infidelity is the original and fountain of all diſobedience.

V. 13. *exhort*] Whereby underſtand reproof, admonition, comfort, and the like.

daily] Continually, upon all good occaſions.

to day] While it is the accepted time, or day of ſalvation,or while the Lord doth afford you opportunity and means of grace, Pſalm 32. 6. Iſa.55.6.

deceitfulneſs] Epheſ.4.22.

V.14. *For we*] This verſe ſhould be with a parentheſis.

of Chriſt] And all ſpiritual bleſſings.

if we hold] Col.1.23.

beginning] Or, *that faith which we had in the beginning.*

of our confidence] The Original word ſignifieth *a foundation*, or *prop* which upholds the building: hence faith is denoted thereby, becauſe it is the foundation of all ſpiritual graces, and prop which upholds Chriſtians in this vale of tears, Jude v. 20. Or by it we may underſtand [expectation] it being by faith that we certainly expect things hoped for, chapter 11.1. Pſalm 39.7.

unto the end] See verſe 6.

V. 15. This verſe cohereth with the 13.

whiles] Or, even as it is ſaid.

carkaſſes] Num.14.29. Jude verſe 5.

V. 18. *ſware*] Num.14 30. Deut.1.25.

V. 19. *So we ſee*] Pſalm 106.24,25, 26, 27.

unbeleef] That is, becauſe they did not truſt upon Gods promiſes, but murmured againſt him in the wilderneſſe.

CHAP. IV.

Verſe 1. T*Herefore*] Our Apoſtle having in the former chapter exhorted the Hebrews to take heed, leſt they entered not into that reſt formerly mentioned, reneweth his exhortation at this verſe; and then proceeds to a further amplification of that reſt.

any of you] chapter 12. 15.

ſeem] That is, ſhould come ſhort: ſo Luke 8. 18. compared with Luke 19. & 26. & 25.29. 1 Cor.11. 16.

come ſhort] As thoſe who run in a race, and yet come not to the gaol, and ſo receive not the price, 1 Cor.9.24. or, come late, as the fooliſh virgins, Matth.25.10.

V. 2. *the word preached*] Gr. *the word of hearing*; for faith cometh by hearing, Rom. 10.17.

not being mixed with faith in] Or, *becauſe it is not received by faith.* That is, not being joyned or accompanyed with faith. It is thought that herein the Apoſtle alludes unto a potion not well mingled, which rather hurts than doth any good.

V. 3. *reſt*] That is, that ſpiritual and eternal reſt, whereof David ſpeaks, Pſalm 95.11. which is begun in this life in the joy of the holy Ghoſt, and in the peace of a good conſcience, and ſhall be perfected hereafter in the joyes of heaven.

ſaid] Not in expreſſe terms, but by neceſſary conſequence; for where God ſwears, that unbeleevers ſhall not enter into his reſt, there he doth implicitely promiſe, that beleevers ſhall enter thereunto.

As I have ſworn] Pſalm 95.11.

although] At this clauſe the Apoſtle begins to ſhew, what that reſt was whereof the Pſalmiſt ſpake, Pſalm 95. and of which he had exhorted them not to come ſhort, verſe 1. *viz.* not the reſt of the ſeventh day, ſpoken of, Gen.2.2. which he ſheweth to verſe 7. neither that reſt whereunto Joſhua brought the children of Iſrael, that is, their reſt in the land of Canaan; this from the ſeventh verſe to the tenth; but of another reſt, whereof the former were but types and ſhadows, which the Pſalmiſt cheefly intends.

V.4. *And God did reſt*] Gen.2.2. Exod. 20.11.

works] That is, of creation, not of continual preſervation; or, making of the world then.

V. 6. *Seeing*] Becauſe the Pſalmiſt ſpeaks of a reſt, which was to be long after that reſt in Canaan, even four hundred yeares: Hence the Apoſtle inferreth in this and the two following verſes, that the Pſalmiſt intends another reſt than that corporal and civil reſt.

it was firſt preached] Or, *the Goſpel was firſt preached.*

V. 8. *Jeſus*] That is, *Joſhua.*

V. 9. *There*] Seeing that the Pſalmiſt cannot be underſtood onely of the two former reſts, hence the Apoſtle concludeth, that there remaineth another kind of reſt; now what that reſt is, he ſheweth in the verſe following.

reſt to the people of God] Or, *keeping of ſabbath.*

V. 10. *own works*] From thoſe afflictions and ſorrows, which he ſuffers in this life, Rev. 14. 13. & 21. 4. thereby the Apoſtle intends the happineſſe of the ſaints in heaven, where all tears ſhall be wiped from their eyes, Eſa.25.8. Rev. 7. 17. and whereof we receive the firſt-fruits and pledge, even in this life: ſee verſe 3.

V. 11. *labour*] That is, diligently, or with all our might; or let us ſtudy and uſe our beſt endeavour, Luke 13.24.

unbeleef] Or, *diſobedience.*

V. 12. *Word of God*] Some underſtand it of the Word written or ſpoken, and of the great power thereof; whereof Saint Paul ſpeeaks, 1 Cor.14 24. But with more probability, if we obſerve both the antecedents and the conſequents of the place, we may underſtand it of Chriſt, who is called the Word, John 1.1. Rev. 19. 13. becauſe he was to reveal the counſel and will of God his Father, unto his people: but it is likewiſe applyable unto the word written or preached.

quick] *living.* Whereby he is oppoſed to the Idols of the Heathen, who had eyes and ſaw not, and ears and heard not, &c. but Chriſt the Word of God is living, beholding all the thoughts and actions of men, that ſo he might give to every man according to his deeds.

powerful] He is not onely omniſcient, but alſo full of power, to execute his wrath upon thoſe that are diſobedient.

ſharper] By this ſimilitude is likewiſe expreſſed the omniſcience of Chriſt, unto whom nothing is ſecret, no not the thoughts and intentions of our hearts: A two-edged ſword eaſily enters, it makes way for it ſelf.

V. 13. *opened*] As it were anatomized and cleft aſunder; ſo that he ſees every turning and winding of our hearts.

with whom] That is, ſay ſome, unto whom we muſt give an account, Rom. 2. 16. & 14.10. but it ought rather to be tranſlated, of whom is our ſpeech; or, of whom we ſpeak: So the Greek prepoſition is often uſed. See chapter 1. 7. Luke 20. 19. Romanes 10.21.

V. 14. *great high*] Chap. 3.1. Who both knowes the deepeſt and moſt ſecret thoughts and intentions of our hearts, and is likewiſe able to puniſh us for them.

paſſed into the heavens] chap. 7. 26. 12. 24. whereby Chriſt is preferred unto the Levitical high prieſts, who entred only into the Holy of Holies.

hold faſt] Chap.10.23. that is, ſtedfaſtly without wavering, cleave and adhere to the doctrine of Chriſt, which we profeſſe, and not ſuffer our ſelves to be drawn from it by any temptations or perſecutions, chap.10.23.

V. 5. *For we have not*] chap.2.17,18.

infirmities] Both of body and ſoul; he means not only the miſeries of this life, but likewiſe all thoſe afflictions whereby we are uſually tempted unto ſin, and tryed.

tempted] See chap.2.17. Luke 22.28.

without ſin] 1 Pet.2.22.

V. 16. *therefore*] Knowing that we have ſuch an high prieſt, who is both able and willing to ſuccour us when we are tempted.

come] By faithful and fervent prayer.

boldly] Or, *freely:* chap.10.19. Eph.2.28.

throne] That is, God reconciled unto us in Chriſt, typified by Gods ſitting between the cherubims upon the Mercy-Seat, Exod. 25.22.

to help in time of need] Gr. *for ſeaſonable help.* When God, in his infinite wiſdom, ſhall ſee it moſt needful.

CHAP. V.

Verſe 1. F*Or*] At this chapter the apoſtle makes a farther declaration of Chriſts Prieſthood, comparing it unto, and preferring it before the legal prieſthood. Our Apoſtle having ſhewed that Chriſt was a great and merciful high prieſt, chap. 2. 17. Firſt, he ſheweth what was required in the high prieſt for his qualification unto his office; and then ſheweth how that both theſe were fulfilled in Chriſt.

high] He ſaith (high prieſt) not every meſſenger ſent from God; for ſometimes Angels were his meſſengers. But herein God manifeſteth his wiſdom in ſending unto us, not only his Son, clothed with our human infirmities; but alſo men ſubject to the ſame ſinfull infirmities, that they might the better have compaſſion upon us.

from] And ſo was Chriſt: ſee chap.2.11,14,16.

ordained] Chap.8.3.

for men] That is, for their good, *viz.* that they might teach them, pray for and bleſſe them, and in their behalf offer gifts and ſacrifices: ſee chap.2.17.

things pertaining to God] See chap.2.17.

for ſins] To make ſatisfaction for ſins: not that the Levitical ſacrifices did of themſelves take away ſin, but here that is attributed to thoſe ſacrifices as types and ſhadows, which properly and only agrees unto that our ſacrifice of Chriſt, who was the truth and body of thoſe ſacrifices.

V. 2. *can*] Or, *can reaſonably bear with.* Or, *can prudently conſider,* Pſalm 41.1. Who being a man ſubject to infirmity like unto them, is qualified with meekneſſe, gentleneſſe, and meet moderation to have compaſſion. See Gal.6.1.

with infirmity] Chap.7.28. that is, not only afflictions and temptations; as chap.4.15. but alſo ſin it ſelf, as appears by the verſe following.

V. 3. *And*] Or, *for which alſo.*

for himſelf] Chap. 7. 27. Wherein appears the excellency of Chriſts ſacrifice above that of Aarons, becauſe he needed not offer for himſelf, being without ſin, chap.7.27. ſee Lev.14.3.

V. 4. *And no man*] 2 Chron. 26.18.

taketh] That is, ought to take. Verbs active, in the phraſe of the Scripture, ſometimes import, not the act it ſelf, but duty or office, as Gen.20.9. Lev.4.2. & 13. Pſalm 32.8. Uzziah, though a king, muſt not take the prieſts office upon him, 2 Chron. 26. 16.

as was *Aaron*] Exod.28.1. 1 Chron.23.13.

V. 5. *Chriſt*] John 8.54.

he] That is, called him to his honour, who ſaid, Thou, &c.

Thou] Pſalm 2.7. chap.1.5.

V. 6. *Thou*] Pſalm 110.4. ſee chap.7.verſe 1, *&c.*

for ever] The prieſthood of Chriſt is unchangeable, chap. 7. 24. and therefore more excellent than that of Aaron; and herein ſtands our comfort, that when we ſin, we have an advocate with the Father Chriſt Jeſus our great high Prieſt, making interceſſion for us, 1 John 2 1.

order] chap.7.14.

V. 7. *in the days of his fleſh*] That is, of his humiliation, while he was ſubject to our common, human, yet blameleſs infirmities. The word *fleſh* often imports weakneſs in the Scripture: ſee chap. 2. 14. Pſalm 78.39. Iſa.31.3.

ſtrong] He meaneth that moſt earneſt prayer which Chriſt uttered in the Garden, when he ſweat drops of blood, Matth. 26. 36. Mark 14.33. Luke 22.39.

unto him] Mark 14.36.

was heard] Pſalm 34.4. That is, delivered, as Pſalm 22.21.

in that he feared] Or, *for his piety.* Or, *from his pious fear.* From that which he ſo piouſly and mightily feared, *viz.* that cup of anguiſh, thoſe unknown pains which he ſuffered in his agony, when the whole power of darkneſs ſet upon him, from this he was delivered, Luke 22.43. John 12.27. Or, in reſpect of his pious fear, Eſa. 11.2.

V. 8. *learned*] That is, by experience.

obedience] That is, paſſive, patiently to ſubmit his will unto his Fathers.

V. 9. *perfect*] Or, *conſecrated.* See chap.2.10.

obey him] Eſa. 55.3.

V. 10. *Called*] That is, appointed or publikely declared, *viz.* at or by his reſurrection.

V. 11. *Of whom*] The Apoſtle from this verſe to the 13. of the next chapter makes a digreſſion, wherein he gives them a ſharp, though a moderate reproof, for their negligence in labouring for knowledg, that ſo he might make them the more attentive to that which he ſhould ſpeak afterwards.

to be uttered] Or, *to be expounded.*

V. 12. *time*] Conſidering how long ye have enjoyed the means of knowledge.

ye have need that one teach you again] Or, *ye need to be taught again your ſelves.*

principles] It is an alluſion unto children, who are firſt taught their letters before they can be taught to ſpell or to read perfectly; herein their great negligence is taxed, inaſmuch as yet they were to learn their Catechiſm; the A. B. C. as it were of the doctrine of Chriſt.

milk] 1 Cor.3.2. What the Apoſtle called the firſt principles, here he calleth milk, alluding again unto children, who are fed with milk, food eaſie of digeſtion, and not with ſtrong meat.

ſtrong] That is, a more full and ample inſtitution in the myſteries of the Goſpel, which is called the ſpeaking of the wiſdome of God in a myſtery, 1 Cor. 2.7. ſee Epheſ. 3.4. & 6.16. Col.2.2.

V. 13. is *unskilful*] Gr. *hath no experience.*

righteouſneſs] Which teacheth the righteouſneſs both of juſtification and ſanctification, or a righteous word, Pſalm 19.7. Prov. 8.6, &c.

babe] 1 Cor.14.20. Epheſ.4.14.

V. 14. *of full age*] Or, *perfect.* Not abſolutely, but in compariſon of thoſe whom he compares to babes, v.13.

of uſe] Or, *of an habit*, or *perfection.* Or, habit attained by hearing, reading, and meditating on the word.

ſenſes] Their faculties of underſtanding and judgement: for words of *ſenſe* often import faculties of the underſtanding part, and that both in general, as Luke 9.45 compared with Luke 18.34. Phil. 1.9. as alſo in particular, as Gen. 42.1. & 2.31. & 11.7. Pſalm 34.8. 1 Pet.2.3.

to diſcern] 1 Cor.2.13,15. For the good and refuſing that which is evil.

CHAP. VI.

Verſe 1. T*Herefore leaving*] Not that we are to neglect the firſt principles of religion, but to labour for a greater meaſure of knowledge, 2 Pet. 3.18. It is as if he had ſaid, Seeing it is a ſhame always to be babes, let us as men grown, ſeek after ſtronger meat.

leaving] Not caſting them for ever behinde our backs, ſuffering them to ſlip quite out of our memories; but not ſtaying only upon theſe, let us goe forward, as good travellers, in our Chriſtian race.

the principles of the doctrine of Chriſt] Or, *the word of the beginning of Chriſt.* The firſt principles of Chriſtian religion are here compared unto the foundation of a building, on which the more perfect knowledge of the myſteries of the Goſpel were to be built.

let us go on] *Let us be carried on*, or, *let forward*: ſee chap.2.3.

unto perfection] Col.3.16.

of] Theſe (as is thought) were the ſix principles of the Apoſtles Catechiſm.

dead works] chap.9.14. that is, ſin; ſo called, firſt, becauſe they make a man lyable unto death, Rom. 6. 16, 21, 23. and chap. 7. 5. James 1.15. ſecondly, becauſe they proceed from man, by nature ſpiritually dead, Eph. 2.1.

V. 2. *baptiſms*] Or, *baptizings.* The plural number for the ſingular; as *ſacrifices*, for *ſacrifice*, chap.8.22,23. ſome give this reaſon for it, *viz.* becauſe in thoſe times many baptiſms were adminiſtred at once, there being ſet days appointed for it. Others conceive, that the apoſtle following the Hebrew phraſe, alludes unto the ſeveral waſhings under the law.

laying] Which is uſually called confirmation, which ſtood, firſt, in examining thoſe who had been baptized, what progreſs they had made in the doctrine of chriſtianity: ſecondly, in praying for them, that God would continue them in the faith, and give them more grace, ſtrengthening them by his holy Spirit. Now when the cheef paſtour or paſtours of the church prayed for them, they layd their hands upon them; whence the apoſtolical conſtitution was called the laying on of hands: ſo Auguſtine, *lib. de fide & operibus*, *cap.* 11. and ſo moſt of the Fathers, with one conſent. Or, underſtand thereby a ceremony uſed in the ordination of Miniſters.

V. 3. *If God permit*] 1 Cor.4.19. James 4.15.

V. 4. *For* it is *impoſſible*] chap.10.26. the apoſtle obſerving that the Hebrews were ready to revolt from the chriſtian faith into Judaiſm, and by little and little to fall into the impardonable ſin, which here he deſcribes, labours to keep them from both: Firſt, by manifeſting the danger of ſuch a relapſe, verſe 4—9. Secondly, by aſſuring them of an happy ſucceſs, if they did continue in that faith and courſe of life which they had begun, verſe 9—13.

impoſſible] In reſpect of Gods wiſdom and juſtice, giving them up unto an impenitent heart.

thoſe] Here is a deſcription of the quality of thoſe perſons, unto whom the ſin againſt the holy Ghoſt is cheefly incident, or moſt peculiar.

enlightned] With the knowledge of the truth: ſee chap. 10. 26.

heavenly gift] Some underſtand hereby ſome peace and tranquillity of conſcience, ariſing out of an hope that their ſins were pardoned: others underſtand it of faith, which is the gift of God, Epheſians 2. 8. Some underſtand it of Chriſt, John 4. 10. and 6.32.

holy Ghoſt] That is, of the gifts of the holy Ghoſt, mentioned chap.2.4.

V. 5. *taſted*] Have found ſweetneſs in the Word of God, as Herod, Mark 6.20. and thoſe who are compared to ſtony ground, Mark 4. 16.

powers] The joyes of heaven; as Balaam, Numb.23.10.

V. 6. *If*] Or, *After*.

fall away] That is, by univerſal apoſtaſie into Judaiſm or Paganiſm, maliciouſly and deſpightfully contemning, perſecuting, or oppoſing the faith of Chriſt, of whoſe truth they are convinced in their conſciences by the holy Ghoſt.

crucifie] So much as in them lyeth; and if Chriſt were upon the earth again, they would be as malicious enemies unto him, as ever any were.

V. 7. *For the earth*, &c.] He illuſtrateth the former commination by a ſimilitude taken from the earth; as the earth painfully tilled, and plentifully watered with rain from heaven, is good for nothing but to be burnt, if in ſtead of good fruit it bringeth forth thorns and thiſtles: ſo theſe who have been plentifully watered with many ſweet ſhowres of the Word of God, and enriched with divers excellent graces, are good for nothing but to burn in hell fire for evermore. See Eſa.55.10,11.

V. 7. *by whom*] Or, *for whom*.

V. 9. *But beloved*] To moderate and ſweeten his former harſhneſs, here he ſhews his good opinion which he had of the Hebrews, and to comfort them, by giving them aſſurance of Gods mercy in rewarding them, if they continued ſtedfaſt in their profeſſion. See chap.10.39.

accompany] Or, *which have ſalvation*. We are perſwaded, that you are in the number of thoſe who ſhall be ſaved, or, *accompany* the things neer unto ſalvation.

V. 10. *unrighteous*] That is, unfaithful or inconſtant, ſo as to forget his promiſes of rewarding: ſee 2 Theſ. 1. 6. 1 John 1. 9. It is but fooliſh, which popiſh writers here conclude for the merit of good works. It is juſt with God ſo to do, not in regard of mans merits, but of his own promiſe.

labour] 1 Theſ. 1. 3. becauſe they manifeſted their love with much danger, and through many diſcouragements.

toward] For his name ſake; or out of love and obedience unto God, and not for carnal reſpects.

V. 11. *deſire*] It is, as if the apoſtle had ſaid; as you have begun well, ſo we deſire that you would perſevere unto the end.

full aſſurance] That is, that your faith and hope may be without anxiety and doubting.

unto the end] Chap.3.6,14.

V. 12. *ſlothful*] That is, negligent and careleſs to grow in faith, and to bring forth the fruits thereof. See chap.5.11,12. The contrary whereunto was Saint Pauls preſſing hard towards the price of the high calling in Chriſt Jeſus, Phil.3.13,14.

patience] Chap.10.36. James 5.7.

V. 13. *For when*] The Apoſtle proveth by the example of Abraham the father of the faithful, what he had teſtified of all their faithful forefathers in the precedent verſe; and he maketh choice to inſtance in Abraham, becauſe the ſubſtance of that promiſe made unto him, was made alſo to all his children according to promiſe; that is, to all the faithful, Rom. 9. 8. or becauſe the Jews boaſted exceedingly of him, John 8.33.

he ſware] Gen.22.16,17.

V. 14. *bleſſing*] See Gen 22.17.

V. 15. *promiſe*] That is, the thing promiſed, *viz.* the abundant multiplication of his ſeed, the poſſeſſion of the land of Canaan, and his eternal happineſs in heaven; which though he obtained not while he was alive, yet is ſaid to have obtained, becauſe in the appointed time they were performed unto him, though dead. See chap.11.39.

V. 16. *For men*] From the uſe of an oath amongſt men, the Apoſtle infers the reaſon why God ſometimes confirms his promiſes by an oath, *viz.* to declare the immutability of the thing promiſed.

greater] That is, (by God) who knoweth the truth, and will in due time puniſh lying.

V. 17. *wherein*] In the which thing, or in the which oath, or for the which cauſe.

more abundantly] The thing promiſed by a bare promiſe, may be reverſed in reſpect of ſome change in the perſon, to whom the promiſe is made, without any change in God; but a thing promiſed by oath ſhall be immutable: ſo that an oath added unto a promiſe, implies the immutability of the thing promiſed. See 1 Sam. 2 30.

ſhew] To make a lively and more evident demonſtration of the immutability of his counſel.

confirmed it *by an oath*] Gr. *interpoſed himſelf by an oath*.

V. 18. *immutable*] That is, his promiſe and oath.

V. 19. *which* hope] Rom.8.25.

anchor] Whereby the ſoul in time of trouble, layes hold upon Chriſt the rock of our ſalvation.

veil] That is, heaven, whereof the holy of holyeſt was a type or ſhadow, chap.9.24.

V. 20. *fore-runner*] That is, Chriſt, ſo called, becauſe he is aſcended into heaven, to prepare manſions for us, John 14. 2,3.

made] Here the apoſtle reſumeth the matter which he had left off, chap. 15. 11. *viz.* to ſhew that Chriſt was a Prieſt after the Order of Melchiſedec, and therein the excellency both of his perſon and prieſthood.

CHAP. VII.

Verſe 1. F*OR this Melchiſedec*] Gen.14. 18. &c. the apoſtle having before, chap.5.6. and 10. and chap.6. 20. affirmed, that Chriſt was a prieſt after the order of Melchiſedec, here gives an hiſtorical deſcription of him, that ſo it might the better appear wherein he was a type of Chriſt, and by conſequence wherein the prieſthood of Chriſt was better than that of Aarons.

king] Herein Melchiſedec was a type of Chriſt, becauſe he was both a king and prieſt.

Salem] Some are of opinion that this *Salem*, is that place which is called Sichem, Gen.33.18. and that it is that *Salem*, mentioned John 3.23. a place neer unto Jordan; but it is moſt probable, that it was that place which afterwards was called Jeruſalem; for Salem and Sion was all one, Pſalm 76.2. now Sion is Jeruſalem: ſee the notes on Gen.14.18,&c.

Prieſt] Some have tranſlated, Gen. 14. 18. prince of the moſt high God; becauſe (*Cohen*) ſignifies a prince as well as a prieſt, 2 Sam.8.18. but becauſe we read of none ever called the prince of the moſt high God. And becauſe Paul here, and the ſeventy tranſlate there, *ἱερεὺς*, which always ſignifie a prieſt, not a prince; therefore it is not probable, that it is to be read, prince of the moſt high God.

moſt high God] Pſalm 78.56. Daniel 3. 26. and 5. 18. That is, in eſſence and glory above all creatures; ſo God is often called, in oppoſition to the falſe gods of the Heathen.

bleſſed him] Numbers 6.23. 1 Chronicles 23.13. Not only by way of requeſt, but with a ſolemn and prieſtly bleſſing: and herein he was a type of Chriſt, in whom it was promiſed, that all the nations of the earth ſhould be bleſſed, Gen.22.18. and who now ſitting at the right hand of God, bleſſeth us with the bleſſings of this life, and the life to come.

V. 2. *gave a tenth*] And ſeeing our Lord remaineth for ever a prieſt after the order of Melchiſedec, why ſhould not tithes belong unto him, and in him thoſe who in his ſtead exhort us to be reconciled unto his Father? 2 Cor. 1.20.

peace] Herein a type of Chriſt, who hath reconciled us unto God, Rom.5.1.

V. 3. *Without*] So deſcribed, becauſe neither his father, mother, deſcent, birth, or death are regiſtred; in whoſe omiſſion he was made a type both of the eternity of Chriſts perſon, and of his prieſthood: not that our Saviour Chriſt was with out Father,&c. for theſe we finde recorded; but becauſe that which was cheefly intended by the deſcription of Melchiſedec, doth moſt abſolutely, and perfectly agree unto Chriſt, and that was the eternity of his perſon, and of his prieſthoed.

without deſcent] Gr. *without pedegree*.

made] Or, transformed and turned out of his proper ſhape and likeneſs, that he might be like unto the Son of God.

V. 4. *unto whom*] By two circumſtances the apoſtle gathers the preheminence of Melchiſedec above Abraham: firſt, becauſe Abraham paid tithes unto him, verſe 4.5. Secondly, becauſe Melchiſedec bleſſed Abraham, verſe 6.7.

Patriarch] That is, cheef of Fathers, Numbers 18.19. Deut.8.1. Joſh.14.4.

ſpoils] Or, of the beſt things: not that Abraham made choice of the beſt things, and of them gave the tenth part only; for it is ſaid verſe 2. that he gave a tenth of all; but that he made choice of the beſt things to pay the tenth part of the whole, as it was afterward ordained, Numbers 18.12.

V. 5. *they that*] Numb.18.21. and 26.

to take tithes] Or, *to tithe.*

V. 6. *deſcent*] Or, *pedegree.* That is, neither from Abraham nor from Levi.

bleſſed] See verſe 1.

promiſes] Gal.1.6.

V. 7. *the leſſe*] The original is of the neuter gender, but put by an analogy for the maſculine, as Eph.1.10.

Bleſſed] That is, by way of prieſtly office; but otherwiſe by way of common charity, the leſſe did bleſſe the greater.

V. 8. *here*] That is, under the Levitical law.

there] *viz.* Gen.4.20.

liveth] Becauſe his death is not recorded.

ſo ſay] Or, to ſpeak in a word, or breefly.

V. 11. *If therefore*] In as much as God promiſed to raiſe up a prieſt after another order than that of Aaron, and whoſe prieſthood ſhould excel that of Aaron; hence is inferred the imperfection and abrogation both of the legal prieſthood, and of that covenant which was eſtabliſhed or ratified upon it.

perfection] That is, if the Levitical prieſthood could have juſtified, ſanctified, and ſo conſequently brought unto ſalvation.

for] This clauſe is inſerted to ſhew the mutual relation between the Levitical prieſthood and the old covenant.

under it the people receive of the Law] Or, *upon it the Law was ratified unto the people.*

Law] Old covenant.

V. 12. *changed*] Or, *tranſlated.*

change] Or, *tranſlation.*

Law] That is, of the old covenant, which was eſtabliſhed or ratified upon it, verſe 11.

V. 14. *Juda*] Rev. 5.5.

V. 16. *Who is made*] That is, conſecrated unto his Prieſthood.

after the law] That is, not as thoſe legal prieſts were by outward purification and ſanctification, conſiſting in outward anointings, waſhings, offerings, and the like; which ſerved only for the ſanctifying of the perſon from legal pollutions: ſee chap. 9.13.

power] That is, of God, or the anointing of the holy ghoſt; which was to continue upon him, & to qualifie and enable him to be an everlaſting prieſt, who ſhould always live to make interceſſion for us, and communicate unto us the merit and power of his ſacrifice, which he once offered for us unto everlaſting life, Rom. 6. 9. Rev.1.8.

V. 17. *Thou* art] Pſalm 110.4.

V. 18. *commandment*] That is, of the covenant.

weakneſſe] Gal.4.9. *viz.* to juſtifie, ſanctifie, and bring unto ſalvation by reaſon of the fleſh, Rom. 8. 3. that is, of us men who are not able to fulfil the law by reaſon of that corruption, which dwells in our fleſh, Acts 15. 10. Gal. 3. 21. and note that here S. Paul ſpeaketh of the old covenant, as underſtood by the Jews; *viz.* of fulfilling the law: for otherwiſe the covenant was a perfect covenant, for thoſe times, or the nonage of Gods people, though not ſo perfectly revealed, as in the time of the Goſpel.

V. 19. *law*] That is, old covenant; as verſe 11, 12.

perfect] See verſe 18.

but the bringing in] Or, *but* it was *the bringing in.*

bringing] The Greek word ſignifieth the ſuperinduction, or the bringing in of one thing after another.

better hope] That is, the new covenant, called a better hope, becauſe it being a covenant of grace and mercy, worketh in us ſure hope and confidence.

did] Or, doth make perfect through Chriſt (upon whoſe prieſthood it is eſtabliſhed) that which was impoſſible unto the law: ſee verſe 18.

draw nigh] Eph 2.18. and 3.12.

V. 20. *And in as much*] It is as if the apoſtle had ſaid: It muſt needs be a great thing, and of ſingular weight and importance which God Almighty ratifieth with an oath.

V. 21. *without an oath*] Or, *without ſwearing of an oath.*

The Lord ſware] Pſalm 110.4.

V. 22. *better teſtament*] Chap.8.6.

V. 23. *And they*] The ſame he proves again from the mortality of the legal prieſts, and the immortality of Chriſt; whence he concludes, that he hath an unchangeable Prieſthood, Verſ. 24.

V. 24. *Unchangeable Prieſthood*] Or, *which paſſeth not from another.*

V. 25. *to the uttermoſt*] Or, *evermore.* That is, fully, perfectly, or to the end; ſo that no part of our ſalvation muſt be ſought either in our ſelves, or in any other. The Original word ſignifieth all manner of perfection.

come] That is, by a true and lively faith.

interceſſion] Rom.8.34. 1 John 2.1.

V. 26 *For ſuch*] Here is another prerogative of Chriſt, and ſo conſequently of his prieſthood; they ſinners, but he holy.

higher] Chap.4.14.

V. 27. *thoſe high Prieſts*] Lev.9.7. and 16.6. Heb.5.3.

once] Chap.10.10. that is, once for all; fully, perfectly. See 1 Pet.3.18.

V. 28. *infirmity*] Chap.5.2.

word of the oath] That is, the prophecie or promiſe of God by the Pſalmiſt confirmed by an oath.

conſecrated] Gr. *perfected:* chap.1.3.

CHAP. VIII.

Verſe 1. R*ight hand*] Chap.1.3.

V. 2. *of the ſanctuary*] Or, *of holy things.* Not of the corporal, but of that which was ſhadowed by it: what that is, is expreſſed in the words following.

Sanctuary] Which ſome interpret of the *Sancti*, but generally in this Epiſtle, by the original word *ἅγιον*, we are to underſtand the heavens, as we may plainly gather from ch. 9.11.

and] That is, which is: Or, that is of the true tabernacle.

true tabernacle] Chapter 9.11. that is, of his own body or human nature, whereof the corporal tabernacle was a type: hence Saint John ſaith, That the word tabernacled with us, John 1. 14. ſpeaking of his being in our fleſh. Or his taking upon him our human nature, chapter 7. 27. and chapter 9. 14. ſee John 2. 19. Col.2.9.

the Lord pitched] It being conceived of the holy Ghoſt, and was not erected by the hand of man; or not conceived by the concurrence of the man: ſee chapter 9.11.

V. 3. *For every*] Here is a reaſon given of that which was ſaid in the former verſe, taken from the analogy between the ſhadow and the ſubſtance, or type and truth: the legal prieſts had ſomething to offer; ſo Chriſt was to have ſomething, and that was his own body: ſee v. 7.

gifts and ſacrifices] Chap.5.1. and 9.9.

V. 4. *For if*] In this and the next verſe there are reaſons given why Chriſt could not be a Prieſt upon earth: Firſt, becauſe the earthly prieſts were ordained by the Law to offer only earthly and carnal ſacrifices; but there were no ſuch ſacrifices required of the Prieſt according to the order of Melchiſedec, Pſalm 40.6. verſe 4. Secondly, the legal prieſthood and the ſacrifices adminiſtred by it, were ſhadows of heavenly things, *viz.* of the prieſthood of Chriſt and his ſacrifice: whence it evidently follows, that his Prieſthood was to be an heavenly Prieſthood, and his ſacrifice to be an heavenly ſacrifice, verſe 5.

He ſhould not be, &c.] *viz.* having fulfilled and accompliſhed all things required of him, as a prieſt upon earth: and therefore his miniſtery would have ended, but now he was to fulfill alſo that which remaineth of his prieſtly office in heaven, in the Holy of Holies.

there are prieſts] Or, *they are prieſts.*

according to the law] Here is another reaſon given, why our Lord Chriſt ought not to be a prieſt upon earth, *viz.* ſuch an one, who ſhould according to the law, adminiſter the prieſthood upon earth: the ſubſtance whereof is this; becauſe God under the law ordained no prieſt; but thoſe of the tribe of Levi, and no offerings or ſacrifices but ceremonial, whereof Chriſt was not ordained or conſtituted a miniſter, but of that which was prefigured by them, as is ſet down in the words following.

V. 5. *Who ſerve*] The whole earthly tabernacle, with the Prieſthood, Sacrifices and Ceremonies, appertaining to it, were types and ſhadows of Chriſt, and of heavenly things to be obtained through him.

ſhadow] Chap.10.1. Col.2.17. Here our Apoſtle deſcendeth to the deſcription of the Levitical Prieſts, and of their office, which conſiſted firſt in the manner of their ſervice. Secondly, in the matter of their ſervice: for the manner, their ſervice was but a ſhadow of the true ſacrifice, and for the matter thereof, it conſiſted of corporal things.

For ſee] Exod.25.40. Acts 7.44.

pattern] That is, copy, example, according to which a thing is done, or built.

V. 6. *miniſtery*] That is, Prieſthood.

by how] Becauſe the Prieſthood muſt be anſwerable unto the covenant.

mediatour] Chap. 7.22. and 9.15. and 12.24. 1 Tim.2.5.

a better covenant] Or, *teſtament:* chapter 7. 22. ſo called from the manner of the confirmation thereof, *viz.* by the death of Chriſt.

better promiſes] Firſt, becauſe they depend upon faith, Rom.4.13, 16. Gal.3.16, 17. Secondly, becauſe God had promiſed to pour out a greater meaſure of his Spirit under the new, than he did under the old Covenant, Eſa.44.3. John 2.28. Acts 2.16. Gal. 3.2.

V. 7 *faultleſs*] That is, without imperfection. See chap. 7.18.

V. 8. *Behold*] Jer.31.31,32,33,34. Though the Apoſtle doth not keep himſelf to the words of the Prophet; yet he retains his matter: ſee notes on Jer.31.31,—35.

houſe of Iſrael, &c.] Under which terms, we are to underſtand all the faithful, not only the Jew, but alſo the Gentile, who was to be ingraffed into the true olive tree: ſee Rom.11.17, &c.

V. 9. *with their fathers*] In the wilderneſs, by the hand of Moſes, Exod. 20.1.

took them by the hand] As a tender compaſſionate father, to guide his weak childe.

regarded not] Or, *loathed*. In the Prophet it is, *ſhould I have continued an husband unto them?* but the ſenſe is the ſame.

V. 10. *put my laws*] Gr. *give*.

in their hearts] Or, *upon*.

V. 13. *old*] That is, diſannulled, or abrogated; not actually, but by way of prediction, *viz.* when the new Covenant ſhould be eſtabliſhed.

CHAP. IX.

Verſe 1. Covenant] Not Tabernacle, though divers Greek copies have it ſo: for it is not probable that the Apoſtle ſhould ſay, that the Tabernacle had a Tabernacle.

ordinances] Or, *ceremonies*.

worldly] That is, earthly and corporal, it being here oppoſed to the heavenly and ſpiritual Tabernacle.

V. 2. *For*] What the Apoſtle called the worldly or earthly Tabernacle or Sanctuary, here he further deſcribeth, with the principall furniture thereof; dividing it into two parts, making as it were two Tabernacles of one: Whereof the firſt was a type of Chriſts human nature, ch.8.2. the ſecond of heaven, ver. 12.

the firſt] Exod.40.4. He deſcribes not the court of the people, becauſe it did not make to his purpoſe; neither doth he deſcribe the Temple made by Solomon, but the Tabernacle made by Moſes.

the ſanctuary] Or, *holy*.

V. 3. *ſecond*] Called ſo, to diſtinguiſh it from the veil through which they entred into the firſt Tabernacle: ſee Exod. 26.31,36.

V. 4. *golden cenſer*] It is probable that hereby is meant, eihter that particular cenſer, which the high Prieſt carried into the Holy of Holieſt, once in the year, Lev.16.12. Or elſe the golden Altar of incenſe, deſcribed Exod.30.1, &c. which though it was not within the Holy of Holieſt, yet the Holy of Holieſt may be ſaid to have it, becauſe it was made for the ſervice thereof; being placed before the veil of the Holy of Holieſt; that ſo the incenſe burnt thereon, might cloud the Holy of Holieſt. Hence it is ſaid to be before the Ark of the Teſtimony, Exod.40.5. The Original word ſignifieth any Utenſil, wherein, or whereon incenſe might be burnt; and it may be called golden, becauſe it was over-laid with gold: ſee Exod.4.5. and Lev.4.11.

wherein] Both the Greek prepoſition and the Hebrew anſwerable unto it, ſignifie not only *in* or *within*, but alſo *by*, *neer unto*, or *before*: ſee Joſh.5.13. Judg.18.12. Jer.13.5. Luke 9.31. Hence not only the Tables of the Covenant, but likewiſe the golden Pot which had the Manna, and Aarons Rod that budded, are ſaid here to be *in* the Ark, notwithſtanding the Tables of the Covenant were only within it, 1 Kin.8.9. 2 Chron.5.10. becauſe we have no anſwerable prepoſition in the Engliſh, to ſignifie the latitude and extent of the Original. Some refer (*wherein*) to Tabernacle, verſe 3. and it is true, that ſometimes the *relative* hath relation unto the more remote *antecedent*: ſee John 8.44.

the golden pot] Exod.16.34.

Aarons rod] Numb.17.10.

the tables of the covenant] Deut.10.5. 1 Kings 8.9. 2 Chron.5.10.

V. 5. *over it the*] Exod.25.22.

Cherubins] Theſe were figures or repreſentations of Angels, inclining their faces one towards the other, and touching one another with their wings, Exod.25.18. The uſe of theſe was, to cover, or over-ſhadow the Mercy-ſeat with their wings, Exod.2.20. And from this ſeat God uſed to ſpeak unto Moſes, Exod.25.22. Numb. 7.89. which may be applyed unto Chriſt, whoſe mediation was ſignified by the Mercy-ſeat: whence it is ſaid, that he is a propitiation or covering Mercy-ſeat, Rom.3.25. 1 John 2.2. and 4.10 becauſe by his obedience all our unrighteouſnes is covered.

V. 7. *once every year*] Exod.30.10. Lev.16.2. The tenth day of every moneth, or day of reconciliation; as Lev.16.18,*&c.* whereby was ſignified the perfection of Chriſts ſacrifice once for all, ver.28.

errours] That is, all ſorts of ſins, becauſe all ſorts of ſins ariſe from ſome errour in judgement, chap. 5.3. and 7.29. Luke 16.16.

V. 8. *a way*] That is, the ſacrifice was not yet offered, by virtue whereof the faithful had free acceſſe unto God into heaven: not that the faithful were not in heaven before Chriſts aſcenſion; but to ſhew by whom, or by virtue of whoſe bloud they entred, chap. 10. 19,20.

V. 9. *Which*] Or, *which parable was for*. That is, which ſimilitude or type of the high Prieſt, of the Tabernacle, and of the furniture and ſervice thereof.

for the] That is, of the nonage or minority of the Church.

in which] Or, *according to which*. That is, according to which time of the nonage or minority of the Church, God fitted his publike worſhip. For the people of the Jews being a groſſe people, and much addicted to idolatry, it ſeemed good unto the wiſdom of God, to exerciſe them with a more groſſp and bodily worſhip, that ſo he might keep them from it, ſee Gal.4.1,2,3.

gifts and ſacrifices] Chap.5.1. and 8.3. by gifts and ſacrifices, we are to underſtand the whole ſervice of the Tabernacle, whereof the Apoſtle makes mention of ſome particulars in the verſes following: thus incenſe is called an offering, Numb. 16. verſe 15. compared with verſe 17. and the Ephah of fine flowre, uſed at the conſecration of Aaron and his ſons, a meat-offering, Lev.6.20.

that could not] That is, they could not in themſelves be ſeparated from their ſpiritual ſignifications, either ſatisfie the conſcience that ſin was pardoned, and reconciliation obtained with God, becauſe the conſcience could not have ſound ſatisfaction how Gods juſtice ſhould be ſatisfied by thoſe offerings, chap. 10.4. or ſanctifie or purifie the conſcience, they being corporal, and ſo could not reach unto it.

him] Or, *the worſhipper*; chap.10.2.

perfect] Chap.7.19. and 10.1.

V. 10. *impoſed*] Or, being impoſed, or which were impoſed, only underſtand it of the gifts and ſacrifices mentioned in the former verſe.

and carnal ordinances] Or, *rites*, or *ceremonies*, or *juſtifications of the fleſh*. Or, and in ſuch like carnal Ordinances. The Apoſtle ſumming up that in general, whereof he had made mention in ſome particulars before. Called *carnal ordinances*, or *juſtifications of the fleſh*, becauſe they did ſanctifie only to the purifying of the fleſh, verſe 13. that is, freeing thoſe who uſed them from legal pollutions and irregularities: ſee 2 Chron.30.19. John 11.55.

time of, &c.] That is, of Chriſts coming, who ſhould and did reform the carnal rites, or ceremonies and ſervices of the Law, by fulfilling them; exhibiting the truth and thoſe ſpiritual bleſſings typified and ſignified by them; and by inſtituting a more ſimple and ſpiritual worſhip. This is that which is meant, when God promiſes to create new heavens, and a new earth, Eſay 65.17. and when S. Paul ſaith, *All things are made new*, 2 Cor 5.17.

V. 11. *But*, &c.] Here followeth the explication and application of the former type: and the compariſon is cheefly made between the remedy appointed for ſins, meerly ceremonial, that is, Legal pollutions and irregularities, which was the bloud of Bulls and Goats, &c. and the remedy of thoſe ſins, which in their own nature poiſon the ſoul; and this is only the bloud of Jeſus Chriſt.

an high Prieſt] Or, *for to be an high Prieſt*.

good, &c.] Chap.10.1. That is, of all thoſe ſpiritual mercies and benefits which were purchaſed by his bloud: as juſtification, ſanctification, adoption, and everlaſting ſalvation.

greater, &c.] That is, of his own body. See chap.8.2.

made, &c.] As the legal Tabernacle was. See more on ch. 8.2.

V. 12. *bloud*, &c.] Eph.1.7. Col. 1.14. Rom.3.24,25. Wherewith the high Prieſt entred the Holy of Holieſt, Lev.16.3.

once] See chap 7.27.

holy place] That is, heaven, whereof the Holy of Holieſt was a type.

having, &c.] Firſt.

eternal] Eſay 51.6.

V. 13. *the bloud*] Lev.16.14.

the aſhes] Numb.19.17, &c.

unclean] The Greek ſignifieth common, but in the Scriptures, eſpecially of the New Teſtament, it ſignifieth unclean. See Mat. 15.11. Mar.7.15. Acts 10.14. It is meant here of ſuch who were made unclean: that is, diſenabled to enter into the Temple, through legal pollutions; as by touching the dead, &c.

ſanctifieth] See verſe 10.

V. 14. *bloud*, &c.] 1 Pet.1.19. Applyed by faith. See Acts 15. 9. and 26.18.

eternal] That is, God-head, Acts 20.28. Rom. 1.4. 1 Pet. 3.18. implying thereby, that the ſacrifice of Chriſts death had its value and virtue both to ſatisfie and ſanctifie from his Deity.

ſpot] Or, *fault*. Typified by the ſpotleſs ſacrifices commanded to be offered under the Law, Exod.12.5. Numb.19.2. and 28.3. Rom. 3.25. 1 Pet.1.19.

purge, &c.] 1 John 1.9. Both in reſpect of juſtification and ſanctification.

dead, &c.] See Heb.6.1.

ſerve, &c.] Luke 1.74. Implying, that no ſervice is acceptable to God unto ſalvation, unleſs the conſcience be firſt purified by the bloud of Jeſus Chriſt. See 1 Pet. 2.5.

V. 15. *And for*] Or, *And ſo*, or, *ſo then*.

Mediatour] Chap.8.6. and chap.12.24.

that by the means of death] Or, *to the end that*. Gr. *death being made*.

tranſgreſſions that were under the firſt teſtament] Rom. 3. 5. It is not the meaning of the Apoſtle, that ſins committed under the Old Teſtament were not pardoned before Chriſt dyed, but that they were pardoned only by virtue of Chriſts death, who was the Lamb ſlain from the beginning of the world Rev.13 8.

called] That is, effectually, or thoſe who have beleeved.

eternal, &c.] Called eternal redemption, verſe 12.

V. 16. *is*] That is, in force.

by the death] Or, *be brought in*.

V. 17. *after men are dead*] Or, *after the dead*; or, *till they are dead*.

teſtatour liveth] In whoſe power it was to alter it.

V. 18. *dedicated*] Or, *purified*; that is, ratified, or confirmed.

V. 19. *precepts*] The conditions of that firſt covenant: ſee ch. 7.12. Eph.2. 15.

calves] So the Apoſtle calls the younger bullocks, by reaſon of the neerneſs of their age unto calves.

goats] There is expreſs mention made only of bullocks, Exod.24. 5. but by the ſacrifice of bullocks, as of the principal, we are to underſtand the ſacrifices of all other beaſts.

with water, &c.] There is no expreſs mention made of theſe particulars, Exod.24.8. Whence ſome conceive, that Saint Paul had them either by tradition, or revelation; but it is more probable, that he gathered it from the uſual cuſtome of ſprinkling bloud under the law, which was with water, ſcarlet-wooll, and hyſſope: ſee Lev. 14.6. Num.19.6. and 18. Pſalm 51.7.

ſcarlet] Or, *purple*.

book] We read not that the book was ſprinkled: it ſeems therefore that the book was upon the Altar, and ſo ſprinkled with it: this book was not the two Tables of ſtone, for theſe God made, but ſome other ſhort ſumme of the firſt covenant which Moſes himſelf did write: ſee Exod.24.4. Some are of opinion, that thereby are meant the 20, 21, and 23. chapters of Exodus.

people] That is, the twelve pillars which repreſented the twelve Tribes: ſee Exod. 24.4.

V. 20. *This is the bloud*] Exod.24.8.

enjoyned unto you] Or, *hath ordained concerning you*, Heb. 1.7.

V. 21. *Moreover*] Though not at the ſame time, for then the tabernacle was not made: ſee Exod. ch. 25, &c.

tabernacle] We read that God commanded the Altar, and all the veſſels to be anointed with oyl by Moſes, Exod. 24. 8, &c. and accordingly they were anointed by him, Lev.8.10. but we no where read expreſsly, as ſome are of opinion, that he either was commanded, or did ſprinkle the tabernacle and the furniture thereof with bloud: It is ſuppoſed therefore by ſome, that Saint Paul gathered thus much from Exod.29.12. Lev. 8. 15. and 16.14. where there is mention made of ſprinkling with bloud the Altar and Mercy-ſeat, &c. where, by the principal part, we may underſtand the whole tabernacle and all the furniture thereof. Or it may be thus much is plainly expreſſed, Lev.16.16. Joſephus reports, *lib. 3. Antiqu. Hebr. c.9.* that the whole tabernacle was ſprinkled.

V. 22. *almoſt*] Some refer (*Almoſt*) to *all things*, becauſe we read that ſome things were cleanſed by fire and water, Numb.31.22. Others refer it unto *purged*; that is, from their legal impurities, and make the ſenſe this; All things are by the law almoſt purged, though not altogether by bloud; becauſe ſometimes other things were required: theſe are of opinion, that in all cleanſings there was the uſe of bloud. And ſo the words following (*And without*, &c.) they conceive are to be underſtood, otherwiſe there will ſeem to be a contradiction between (*Almoſt*) in the firſt clauſe, and (*without*) in the ſecond. Or may be the former part of this verſe may be underſtood of things whereof ſome might be cleanſed without bloud, and the ſecond part of perſons which could not.

V. 23. *patterns*] Called figures, verſe 24. and ſhadows, ch.10.1. ſee ch. 8.2.

heavenly things] Some underſtand thereby Chriſt himſelf, and thoſe ſpiritual bleſſings which the faithful obtain through faith in him. For Chriſt himſelf was conſecrated, or made perfect through ſufferings, chapter 2.10. Others underſtand thereby the Church under the Goſpel, and thoſe ſpiritual graces whereof the members are made partakers therein. The Church under the Goſpel being called the heavenly Jeruſalem, chap. 12. 22. and thoſe graces being called ſpiritual bleſſings in heavenly places, Epheſ. 1.3. Others underſtand thereby heaven it ſelf, whereinto Chriſt entred, verſe 24.

ſacrifices] The ſingular number for the plural, which is frequent in the Scriptures. Or may be the Apoſtle ſtyles the one ſacrifice of Chriſt [Sacrifices] becauſe it was anſwerable unto all the legal ſacrifices, and far beyond them.

V. 24. *hands*] verſe 11.

heaven] Chap.4.14.

to appear] 1 John 2.1. chap. 7. 25. Rom. 8. 24. anſwerable to the high Prieſts entrance into the Holy of Holyeſt once a year, to make atonement for the people, Exod.30.10.

V. 25. *often*] Verſe 28. ch. 7.27.

every year] Verſe 7.

others] That is, not with his own, but with the bloud of beaſts.

V. 26. *For*] That is, had Chriſt offered himſelf often, then he ſhould have ſuffered often: for without ſuffering, no propitiatory ſacrifice. Where is then the ſacrifice of the Maſs?

in the end of the world] Chapter 1. 2. 1 Cor. 10, 11. Gal. 4.4. Eph.1.10.

appeared] Or, *made manifeſt*, 1 Tim.3.16. 1 John 3.8.

to put away ſin] That is, to aboliſh or make void the guilt or obligation of ſin, whereby it bindes over unbeleevers unto condemnation; ſo that unto beleevers, ſin is of no force to accuſe or condemn them, or to ſhut them out of heaven.

himſelf] Chap.1.3.

V. 27. *appointed*] Job 30.23. Pſalm 89.48. Eccl.6.6.

once] That is, according to the common or ordinary courſe of nature, though there be ſome extraordinary examples.

judgement] Underſtand it of every mans particular judgement preſently upon his death.

V. 28. *So*] Or, even ſo, Chriſt being once offered to bear the ſins of many, ſhall appear or be ſeen the ſecond time without ſin unto ſalvation, to all thoſe who expect him.

Chriſt was] 1 Pet.3.18.

bear] Or, carry up the ſins of many upon the Croſs, there to make ſatisfaction for them, by the ſacrifice of himſelf, 1 Pet. 2. 24. Or, take up ſin; that is, the guilt of our ſin upon himſelf.

many] Matth.26.27. Rom.5.19.

look] Phil.3.10. 1 Theſſ.1.10. 2 Tim.4.8. Tit.2.13.

ſecond] Oppoſed to his firſt appearance, *viz.* in the fleſh, verſe 26. when he came with the guilt and burden of our ſinnes upon him.

without ſin] That is, without the guilt or ſacrifice of ſin, having made full ſatisfaction for it, by his own ſacrifice of himſelf upon the Croſs.

unto ſalvation] Some refer this unto (*look for him.*)

ſalvation] That is, both of ſoul and body in heaven, chap. 5.9. 1 Pet.1.19.

CHAP. X.

Verſe 1. Law]' That is, the old Covenant. So the word *Law* is taken, ch 7.12. and 19.

ſhadow] Some are of opinion, that here Saint Paul alludes to the cuſtome of Painters, who firſt make a rude draught, and then out of it a perfect and lively picture. Theſe make the ſenſe this, *viz.* That the old Covenant did contain only dark reſemblances and types of heavenly things, no lively repreſentations of them; this being reſerved unto the time of the Goſpel, wherein Chriſt and al ſpiritual bleſſings in him are clearly and plainly manifeſted. Others are of opinion, that Saint Paul alludes unto the ſhadow of a body, and theſe make this the ſenſe of the words, *viz.* That the old Covenant had only types, wherein Chriſt and heavenly things through him, were darkly repreſented, not the ſubſtance and truth of the things themſelves. This is the more probable opinion: ſee Col. 2.17.

of good] Ch.9.11.

image] That is, the ſubſtance or truth. See the former Note, and 2 Cor.4.4. Col.1.15. Phil.2.6.

perfect] Verſe 4. That is, as touching the conſcience: ſee ch. 9.9.

V. 2. *For*] Or, *otherwiſe they would have*, &c. Whether this clauſe be read with or without an interrogation, the ſenſe will be the ſame: the ſcope of the Apoſtle being to ſhew the weakneſs and inſufficiency of the legal ſacrifices to purge the conſcience from the guilt of ſin, from their often repetition.

becauſe] Verſe 18.

worſhippers] Ch.9.9.

once] That is, if they had been once purged from the guilt of their ſins.

conſcience] Should not have their conſcience any longer under the burden or guilt of thoſe ſins.

V 3. *remembrance*] *viz.* when Aaron and his ſucceſſours laid both their hands, in the name of the people, upon the head of the ſcape-goat, confeſſing their ſins, and ſending him into the wilderneſs; by this ſign diſcharging them, and laying all the burthen of their ſins upon the beaſt, which was a figure of Chriſt, who bare our ſins upon the Croſs, Heb.9.28.

ſins] That is, the ſame ſins. For upon the day of propitiation there was confeſſion of, and reconciliation for the ſins of the whole year.

V. 4. *take away ſins*] Verſe 1. ch.9.9.

V. 5. *when*] That is, the Son of God being to come, Mat.11.3. or foretelling of his coming.

into the world] John 16.28. and 18.37. 1 Tim.1.5. Underſtand it of his being made fleſh, John 1.14. or being manifeſted in the fleſh, 1 Tim.3.16.

ſaith] By David who was a type of him, and unto whom this paſſage agrees, though not in that exactneſs as it doth unto Chriſt.

Sacrifice] Pſalm 40. 6, &c. Though Saint Paul keeps not himſelf unto the expreſs words of the Pſalmiſt, yet he retains the ſubſtance and matter of them.

body] Heb. *mine ear haſt thou opened* ; or, *digged open.* It is a proverbial manner of ſpeech, whereby there is implyed the qualifying, or fitting a man unto obedience in ſervice : the ear, or opening of the ear, being an embleme, or ſymbole , or a metaphoricall ſign of obedience : ſee Iſa. 50 5. Job 33.16. Now Saint Paul following the tranſlation of the Septuagint, and being directed by the Spirit of God, expounds this of Gods ſanctifying and fitting a body unto Chriſt, wherein he was obedient even unto the ſhameful death of the Croſſe.

haſt thou prepared me] Or, *thou haſt fitted me.*

V. 6. ſacrifices *for ſin*] Rom.8.3.

V. 7. *Lo, I*] John 4.34. and 5.30. and 6.38.

volume] Luke 24.37,44. John 1.45. and 5.46. See the note on Pſalm 40.7.

V. 8. *by the Law*] Or, *according to the law.*

V. 9. *firſt*] That is, the legal ſacrifices.

ſecond] That is, the one ſacrifice of Chriſt.

V. 10. *will*] That is, of the Father, who appointed his Son to take our nature , and therein by death to make ſatisfaction for our ſins. Or of the Son in his willing obedience unto his Father.

ſanctified] That is, freed from the guilt of our ſins, and conſecrated to Gods ſervice.

once] Chap.7.27. and 9.26. 1 Pet.3.18.

V. 11. *take away*] verſe 4.

V. 12. *man*] 1 Tim.2.5.

for ever] Chapter 1. 3. ſome refer it to (ſacrifice,) others to (ſate.)

V. 13. *till his enemies*] Pſalm 110.1. 1 Cor.15.25. chap.1.13.

V. 14. *perfected*] That is, as concerning the remiſſion of their ſins : having by his own offering paid the full price for the pardon of them.

ſanctified] See verſe 10.

V. 14. *Holy Ghoſt*] Chap.9.8. Mark 12.36. Acts 1.16. and 28. 25. 2 Peter 1.21.

ſaid before] Or, *firſt ſaid* ; or, *ſaid in the firſt place.*

V. 16. *This is the covenant*, &c.] Or, *This is the covenant that I will make with them :* then followeth, *After thoſe days, ſaith the Lord, I will put*, &c.

I will put] Which we are not ſo to underſtand, as if God had not put his Laws in the hearts of his children, and written them in their minds, under the law ; but of a more plentiful meaſure of his grace under the Goſpel : In which reſpect, Joel 2.28. it is promiſed, that God will pour out of his Spirit upon all fleſh under the Goſpel : ſee Eſay 44.3. Acts 2. 17.

V. 18. *Now, where*, &c.] See verſe 2.

V. 19. *Having*] Here the Apoſtle reſumes again the exhortation which he had begun, chapter 2.1. and farther preſſed, chap.3. to the fifth.

therefore] That is, the pardon of ſin being purchaſed , ſins only excluding from heaven.

boldneſs] Or, *liberty* ; or, *freedom.*

holieſt] Chapter 9.8,12. That is, heaven, whereof the holy of Holieſt was a type.

by] Through the merit of the, &c.

V. 20. *new*] Which the Apoſtle oppoſeth unto the old way, either by the bloud of beaſts, wherewith the high Prieſt entred into the Holy of Holieſt once in the year ; or by the material veil ; or unto both.

living] That is, everlaſting way which ſhall never fail, John 4. 10. and 6.51. and 7.38. and which ſhall bring unto eternal life.

way] John 14.6.

conſecrated] Or, *new made.* It is not improbable , that herein Saint Paul doth allude unto the cuſtome of thoſe, who in a ſnow or like caſe beat or tread out the way for thoſe that are to follow after. It is by virtue of Chriſts reſurrection and aſcenſion , that all true beleevers ſhall enter into heaven. Hence he is called the firſt-fruits of thoſe who ſleep, 1 Cor.15.20.

veil] The veil was a type of Chriſts human nature, wherewith his Divine nature was hid and obſcured, and through which he entred into heaven : even as the veil of the Temple did hide the Holy of Holieſt, and as the high Prieſt through it did enter therein.

fleſh] Human nature, Pſalm 16.9. and 27.2. John 1.14. called *fleſh*, becauſe of the infirmities and weakneſſes thereof , Pſalm 78. 39. and whereby his Divine nature was veiled and covered over ; even as the ark of the covenant, the Mercy-ſeat, and the moſt holy place were by the veil.

V. 21. *high prieſt*] Chapter 2.17. and 3.1. and 4.14.

houſe] Chapter 3.6. that is, the church of the faithful , Epheſ. 1.22. 1 Peter 2.5. and 4.17.

V. 22. *draw near*] Chapter 4.16. & 7.25. & 11.6. 1 Peter 2.14.

true heart] That is, with an upright and ſincere heart, without hypocriſie, Pſalm 51. 6. and with a conſtant heart without drawing back, verſe 38. Luke 16.11. John 6. 32. Hereunto is oppoſed an evil heart of unbeleef, chapter 3.12. ſee Matthew 15.8.

full aſſurance] That is, with a ſtedfaſt faith, without wavering and doubting, verſe 23. James 1.6. Some are of opinion, that here and in other places there is an alluſion unto ſhips under full ſail: and then the tranſlation may be this; *viz.* With the full ſail of faith. Faith is that grace, whereby we either do or may approach unto God , with full aſſurance of acceptance. Thus the righteouſneſs of faith, Rom. 4.13. is called the righteouſneſs through faith, or by faith, Rom. 9. 38. & 10.6. Phil. 3.9. ſee chapter 6. 11. Col. 2. 2. 1 Theſ. 1. 5. Luke 1.1. Rom.14.5.

having] Or, being ſprinkled in, or, as touching our hearts.

ſprinkled] By the bloud of Chriſt, chapter 12. 24. 1 Peter 1.2.

hearts] That is, our ſouls ; the heart being the cheef ſeat of the ſoul.

evil conſcience] That is, from the accuſation of an evil conſcience. So long as our conſciences are under the guilt of ſin, we cannot draw neer unto God with confidence of acceptation in any duty : ſee chapter 9.14.

having] Or, being waſhed in, or as touching our bodies.

bodies] Both ſoul and body are named ; becauſe every ſin is either of the ſoul or body : ſee 2 Cor.7.1.

waſhed] See Acts 22.16. 1 Cor. 6.11.

pure water] Ezek.26.25. that is, with the bloud of Chriſt, whereof the legal waſhings were a type : ſee Rev. 1. 5. and 7. 14. ſome are of opinion, that here Saint Paul hath relation unto the ſacrament of Baptiſm ; as John 3.5. Titus 3.5.

V. 23. *hold faſt*] See chapter 4. 14.

profeſſion] Chapter 3.1.

faith] Gr. *hope.*

faithful that hath promiſed] Deut.17.9. and 32.4. 1 Cor 1.9. and 10.13. 1 Theſ.5.24. 2 Theſ.3.3. chapter 6.10. and 11.11.

V. 24. *conſider*] That is, let us take care of our watch over one another, prudently obſerving one anothers diſpoſitions, gifts, graces, and defaults, that we may the better fit our ſelves to do good, each one of us to another, and to receive good each one of another.

V. 25. *Not forſaking*] Here is propounded one means or help, whereby they might incite one another to good works, Rom. 1.12.

aſſembling] That is, the publike congregation of the faithful , wherein the Word of God is taught, the Sacraments adminiſtred , and common prayer and thankſgiving made , unto which God hath promiſed a bleſſing, Matth.18.20. ſee Pſalm 27.4. and 122.1.

manner] Either out of fear, or negligence, or pride, ſelf-conceit and ſingularity, or out of what cauſeleſs reaſon elſe.

exhort] Chap. 3.13. Luke 19.17. Eph. 5. 11. Whereby underſtand not only exhortation properly ſo called, but alſo admonition, conſolation, reproof, example, and the like. It may be a metaphor taken from a ſharpning tool, Deut.6.7. Prov.27.17.

and ſo much] Rom.13.11.

ſee] That is, by plain and evident foretold tokens, and ſigns of the times ; ſee Mat.24.33.

day] Some underſtand it of the ſecond or laſt coming of our Saviour Chriſt, or of his coming to judgement ; whereof ſee 2 Pet. 3. 9. &c. but it is not improbable that here we are to underſtand it of the time of the utter deſtruction of Jeruſalem, and the Temple ; at which time there ſhould be ſo great affliction that by reaſon thereof, many ſhould fall from the faith : ſee Mark 13.19.

V. 26. *For if we ſin wilfully*] See chap.6.4.

wilfully] The Apoſtle doth ſpeak here of all kind of wilful ſin, or falling away : but only of that which our Lord Chriſt calleth blaſphemy againſt the holy Ghoſt, Mat.12.3. and which Saint John calls a ſin unto death, 1 John 5.16.

remains] In as much as ſuch wilfully reject and ſcorn the only ſacrifice of the New Teſtament ; *viz.* the Lord Jeſus, and all his merit: ſee Numb.15.30,31.

no more ſacrifice for ſin] For as much as thoſe who wilfully reject and ſcorn the only ſacrifice of the New Teſtament , *viz.* the Lord Jeſus and all his merits : Some conceive that Saint Paul alludeth to Numb. 15. 30,31. where in like manner, according to the tenor of the law, there was no atonement left , for thoſe who ſhould ſin preſumptuouſly : becauſe thereby he reproached the Lord.

V. 27. *looking*] Whereas the godly with comfort and joy expect the appearance of Chriſt : ſee chap.9.28.

devour] Chap.5.8.

adverſaries] Luke 19. 17. thoſe who againſt the conviction of their conſciences, wilfully reſiſt and perſecute the Goſpel. See cha. 6.4.

V. 28. *deſpiſed Moſes*] Numb.15.30,31.

under two or three witneſſes] Deut. 19.15. Mat. 18. 16. John 8. 17. 2 Cor.13.1. 1 Tim.5.19.

V. 29. *Of how much*] Chap. 2. 3. and 12.25.

troden] In treading his truth under their feet, by a malicious reſiſting and perſecuting thereof, they do as it were tread Chriſt himſelf under their feet ; or thereby they ſhew ſuch a ſpiteful mind againſt him, that they would (if it were poſſible) pull him out of heaven, and trample him under their feet. For that which we reject and forſake , that we hold as impure, and unholy in Gods worſhip.

bloud] Mat. 26.28. Luke 22.20. chap.17.20. That is, the bloud of Chriſt, whereby the new covenant was ratified and confirmed: ſee chap.9.10, &c.

ſanctified] By which their ſins were pardoned, in regard of that meritorious ſufficient ſatisfaction purchaſed by it: ſee verſe 10. and 14.

unholy] Gr. *common*, Mark 7. 2. Acts 10. 15. They make no more account of the bloud of Chriſt, than of the bloud of ſome malefactour, or of a brute beaſt.

deſpite] That is, by a wilfull and malicious reſiſting the work of the holy Ghoſt, teſtifying and convincing them of, and ſealing unto them the truth of the Goſpel: ſee Acts 6. 10. and 7. 51. and 54.

Spirit of Grace] That is, Authour of grace, Rom.15.16. 1 Cor. 12. 8. Gal.5.22. Eph. 5.9. Or, gracious Spirit, that is, which God of his free grace and mercy beſtows on his people.

V. 30. *know*] And therefore our condemnation ſhall be the greater, if knowing how juſt God is in revenging all impiety, we wilfully ſin againſt him, Luke 12.47. John 15.22.

Vengeance belongeth unto *me*] Deut. 32. 35. Rom. 12.19. Pſalm 94.1.

The Lord] Deut.32.36. Pſalm 50.4.

V. 31. *hands*] 2 Sam.24. 14.

living God] Chap.3.12. and 9.14. Job 37.22.

V. 32. *But*] In as much as theſe converted Hebrews had ſtood it out ſtedfaſtly againſt manifold afflictions, even at their firſt entertaining of the Goſpel; hence the Apoſtle inferreth, that therefore it did the much more become now to ſtand to that faith, which they had ſo long profeſſed: ſee Gal. 3.4.

illuminated] Converted to the faith of Chriſt, Acts 26.18. Epheſ.3.9.

fight] Or, wreſtlings of afflictions, whereby Satan ſought to overthrow your faith: the Apoſtle alludes to the cuſtome of wreſtlers, who ſeek to trip up one another; this wreſtling was by faith, chap. 11.36. 1 Tim.6.12. 2 Tim.4.7.

V. 33. *gazing ſtock*] Or, placed, or ſhewed upon theaters or ſtages. Underſtand it either metaphorically, as it were ſo handled; or properly, for it was the cuſtome of the heathen to ſet chriſtians upon theaters or ſtages, to be ſcorned and laught at: ſee 1 Cor. 4.9.

companions] Having a fellow-feeling of their miſeries, and ſo aſſiſting them to their ability, chap.13.33. as alſo adjoyning themſelves unto them, being not diſcouraged by their afflictions, 2 Tim. 1. 16. Phil.1.7.

V. 34. *joyfully*] Acts 5.41. and 21.13. James 1. 2.

knowing] 2 Cor.5.1.

enduring] Chap.11.31. Mat.6.20. Joh.6.27.

V. 35. *confidence*] Verſe 23. and ch. 3 6,14.

confidence] Or, *cheerfulneſs*. Your cheerful profeſſion ſpringing forth out of the cheerful confidence of your faith and hope.

recompenſe] Chap.11.26. and 12.2. 1 Cor.15.58.

V. 36. *need*] Conſidering thoſe great afflictions, which yet ye might endure.

promiſe] The thing promiſed, that is, heaven and the joyes thereof.

V. 37. *yet a little while*] Habbac.2. 3, 4. Luke 18. 8. 2 Pet,3. 8, &c.

a little while] Which words may ſeem to be taken from the Prophet Habbakkuk, which our Apoſtle doth not cite here word by word, but relates only the ſenſe of them, and ſo applyes them to his preſent purpoſe.

ſhall come] The Meſſiah, or Chriſt, Mat. 11.9. Rev.1.4.

V. 38. *Now*] Here the Apoſtle from the Prophet Habbakkuk, directeth them to that grace, whereby they might be enabled to ſtand ſtedfaſt in the faith, in the ſad and diſcouraging times of affliction. See Eph.6.16.

the juſt] Rom.1.17. Gal.3.11.

but] Here is a tranſpoſition and change of the words, yet without any alteration of the ſenſe. It is by pride that they truſt not in God, but in themſelves, and ſo by unbeleef withdraw themſelves from God, and ſuch who do ſo have not upright hearts, and in theſe God hath no pleaſure.

draw back] From their faith and patient expectation, by falling away and denying Chriſt and his truth.

V. 39. *But*] See chap. 6. 9. Hereby he mitigates his precedent threatning, *viz.* that he hath not ſuch apprehenſion of them: ſee chap. 6.9.

we] See chap.2.3.

ſaving] John 3.16. 1 Pet.5.9.

CHAP. XI.

Verſe 1. *Subſtance*] Or, *ground*, or *confidence*, or *expectation*. See chap.3.14. this verſe ſome have tranſlated thus; Now faith is the expectation of that which is hoped for, and the hope of things which are not ſeen.

hoped for] Becauſe faith aſſents not only to the promiſes of God as true, but likewiſe as good, and that above all, which the world can yeeld unto us.

evidence] Or, *conviction*, John 16. 8. That is, whereby the ſoul of a beleever is aſſured of the certain truth of thoſe things which appear not unto ſenſe, becauſe it reſteth it ſelf upon the immutable truth of Gods Word, and the infiniteneſs of his power.

not ſeen] That is, of ſuch things which are not, neither can be comprehended by ſight or natural reaſon.

ſeen] Verſe 7. 2 Cor.5.7.

V. 2. *by it*] That is, by the efficacy and power of their faith, enabling them to ſuffer and to obey, and to work miracles and great exploits.

good report] verſe 39.

V. 3. *underſtand*] That is, according to all the particular circumſtances of the creation, though ſomething thereof may be known by the light of reaſon, 2 Pet.3.5. Rom.1.20.

the worlds] Gen.1.1. ſee chap.1.2.

the world] Pſalm 33.6. and 9. 2 Pet.3.5.

appear] But out of nothing.

V. 4. *Abel*] Gen.4.4. 1. Cain had the more worthy name. Cain, *i. e.* acquiſition. Abel, vanity or weeping. 2. He had the worthieſt trade: he was an husbandman, and bread is the ſtaff of life. Abel, a ſhepherd. 3. He was the firſt-born: yet Abel is preferred before him, becauſe he was found faithful.

more excellent] Gr. fuller ſacrifices, not in reſpect of the ſubſtance of the ſacrifice, but of his affection.

obtained witneſs] verſe 2.

teſtifying] That is, of the acceptance of his gifts, either by fire from heaven, Lev.9.24. 1 Reg.18.38. 1 Chron.21.26. or by ſome like token: ſee Gen.4.4.

yet ſpeaketh] Or, *is yet ſpoken of*. Some underſtand it of his bloud crying for vengeance, chap.12.24. Gen. 4. 10. Others more probably of his example, whereby he yet preacheth unto the world for imitation.

V. 5. *Enoch*] Gen.5.24. Wiſd.4.10. Ecclus.44.16. and 49.14.

tranſlated] Or, taken away: the manner how, is not determinable by man. Thus Eliah was afterward tranſlated, 2 Kings 2. 11. See likewiſe 1 Cor. 15 51. and 1 Theſ.4.17.

teſtimony] Either in that it is ſaid, that he walked with God, whence it may be inferred, that he pleaſed God; or elſe becauſe God did by ſome more than ordinary means teſtifie ſo much of him, as he did of Abels ſacrifice, verſe 4.

V. 6. *without faith*] Becauſe Faith is that grace which unites us unto Chriſt, 2 Cor.13.5. Eph.3 17. in whom God is well pleaſed with us, Eph.1.6. 2 Pet.1.17. Mat. 3.17.

cometh] That is, for refuge in this life, and ſalvation in the life to come.

rewarder] Not out of merit, but mercy, Rom.4.4.

V. 7. *Noah*] Gen. 6.13.

ſeen] Verſe 1.

moved with fear] Or, *being wary*, or *piouſly fearing*: ch. 5. 7.

by the which] That is, by building of which ark through faith and obedience unto God, he witneſſed againſt the diſobedient and ungodly (1 Pet.3 20. 2 Pet. 2. 5.) of the old world, to the greater condemnation of their infidelity.

V. 8. *Abraham*] Gen. 12.4.

he] That is, in his poſterity.

obey] Forſaking his countrey, his kindred and fathers houſe, Gen. 12.1. which might ſeem to be againſt reaſon, in that he left a certainty for an uncertainty.

not knowing] For God did not at firſt tell him of the place whither he ſhould go, for the greater tryal of his faith, Gen.12.1. but when he was come into Canaan, then he told him that that was the place, Gen. 12.7.

V. 9. *ſojourned*] Gen. 17.7. and 23.4.

ſtrange] For there he was conſtrained either to buy, or hire, or borrow both a place for his dwelling, Gen.14.13. as alſo for the burial of his dead, Gen.23.4, &c.

tabernacles] Gen.12.7.

V. 20. *foundations*] That is, a firm and enduring city, which the Apoſtle oppoſeth to the tents wherein Abraham dwelt, which had no foundations, but were moveable; hereby is meant heaven, wherein is immutable happineſs, Pſalm 16.11. 2 Cor.5.1. 1 Pet.1.4.

V. 11. *Through faith*] Though weak, for ſhe laught at the promiſe of a ſon improbable, Gen.18. 12.

Sara] Gen. 17.19. and 21. 2.

her ſelf] Though barren, Gen.11.30.

to conceive] Or, for a foundation of ſeed, that is, for a foundation to retain ſeed. It is an alluſion unto a building, where the foundation is firſt laid.

when ſhe was] Gr. beyond the fit time of age, ſhe being ninety years old before ſhe conceived, Gen. 17.17.

faithful] Chap.10.23.

dead] Rom.4.19.

ſtarres] Gen.15.5. and 22.17.

V. 13. *All*] Underſtand it of Abraham, Sara, Iſaac, and Jacob, unto whom the three following verſes properly and directly agree.

in faith] Gr. *according to faith*: that is, perſevering in faith.

promiſes] That is, the Land of Canaan which was promiſed, and which was a type of heaven.

ſaw] As Abraham did the day of Chriſt, John 8.56.

afar] For Abrahams poſterity had not the poſſeſſion of the Land of Canaan till above four hundred years after, Gen.15.13.

embraced] Laid hold on them. It may be an alluſion to the cuſtom of ſaluting one another by embracings, or laying hold of each other. Some are of opinion that the Apoſtle alludes to the cuſtom of Mariners, who when they ſee land, joyfully ſalute it, though afar off.

confeſſed] Gen.23.4. & 47.9. 1 Chr.29.15. Pſa.39.12. & 119.19.

V.16. *But now*] That is, ſeeing that they did not return when they might, hereby they manifeſtly declared, that they deſired a better.

heavenly] 2 Cor.5.1.

aſhamed] That is, accounted it an honour to be called their God, becauſe by their faith they gave glory unto God, thereby acknowledging his power and faithfulneſs: or, in an eſpecial manner to be called their God, though he were the God of the whole world, Gen. 24.3.

called] Gen.26.24. Exod.3.6,15. & 4.5.

prepared] Matt.27.34. 1 Cor.2.9.

V.17. *Abraham*] Gen.22.9.

tryed] Pſal.11.5.

offered] Jam.2.21. That is, in diſpoſition and full purpoſe and willingneſs of mind, which God accepteth for the deed, 2 Cor.8.12.

and he that had received the promiſes] Or, even he who had received the promiſes, offered his onely begotten, of whom, &c.

begotten ſon] Of Sara his lawful wife; or his onely begotten then in his houſe, for Hagar and her ſon were caſt out, Gen.21.14.

V.18. *Of whom*] Or, *to*. So the Greek prepoſition is uſed, chap.1.7. & 4.13.

That in Iſaac] Gen.21.12. Rom.9.7.

V.19. *Accounting*] Or, *Reaſoning*.

in a figure] Gr. *parable*; or *after a ſort*. Which is to be underſtood either of Iſaac's iſſuing from the dead body of Abraham and Sara's dead womb, Rom.4.19. or of his neerneſs unto death, when his Father was about to ſacrifice him, Gen.22.10.

V.20. *Iſaac bleſſed*] Gen.27.27,39.

V.21. *bleſſed*] Gen.48.15.

both] Gr. Every one of the ſons of Joſeph, which were but two when Jacob came into Egypt, Gen.47.5.

worſhipped] Gen.47.31.

ſtaff] See Gen.47.31.

V.22. *Joſeph*] Gen.50.24,25.

made mention] Or, *remembred*. Or, put his brethren into remembrance.

commandment] So did Jacob his Father, Gen. 47.30. both thereby evidently manifeſting their faith touching that promiſe. Gen.15.13. as alſo giving a pledge and token thereof.

V.23. *By faith*] Grounded (as it is very probable) on ſome particular revelation; or on his general providence.

Moſes] Exod.2.2. Act.7.20.

proper child] Or, *goodly*, or *very fair child*, or *comely*.

not afraid] That is, not ſo much as others.

commandment] Exod.1.16.

V.24. *Moſes*] Exod.2.11.

daughter] And ſo conſequently (as is probable) to be the next King of Egypt.

V.25. *pleaſures of ſin*] Or, *ſinful pleaſures*.

ſeaſon] Luke 12.19, &c.

V.26. *of Chriſt*] Or, *for Chriſt*, Chap.13.13. 1 Cor.1.5. Gal.6.17. It is manifeſt hence, that Chriſt was before he was born of the Virgin: ſee likewiſe, 1 Cor.10.9. Joh.8.58.

reſpect] verſ.6. Ezek.10.34,35. Chap.12.2.

V.27. *endured*] That is, patiently and couragiouſly perſevered through faith, Act.2.42. Eph.6.18. Some conceive, that herein the Apoſtle alludeth to Hounds, who will never give over till they have got the game.

ſeeing] Pſal.16.8.

inviſible] Col.1.15. 1 Tim.1.17.

he kept] Exo.12.21, &c. Or, *celebrated*, Matt.26.18. Luk.22.19.

touch] That is, hurt: ſee Gen.16.11. Joſh.9.19. Ruth 2.9. Job 5.19. Pſal.105.15.

V.29. *they paſſed*] Exod.14.22.

V.30. *the walls*] Joſh.6.20.

V.31. *the harlot*] Joſh.6.23. Jam.2.25.

that beleeved not] Or, *that were diſobedient*.

ſhe had received] Joſh.2.1.

V.32. *time*] An hyperbolical ſpeech, like that, John 21.25.

Gideon] Judg.6.11.

Barak] Judg.4.6.

Sampſon] Judg.13.24.

Jephtha] Judg.11.1. Though a baſtard, yet is here numbered amongſt the faithful; whence it is evident, that baſtards were not excluded heaven by that. Deut.23.2.

David] 1 Sam.16.13.

Samuel] 1 Sam.1.20.

V.33. *ſubdued*] Judg.4. & 6. & 15. & 16. 2 Sam.8.1. Judg.11. 2 Sam.2.6.

righteouſneſs] That is, that which was right in the ſight of God.

promiſes] That is, the benefit and accompliſhment of thoſe particular promiſes, which were made unto them.

ſtopped the mouths of the Lions] Judg.14.5. 1 Sam.17.34. Dan.6.22.

V.34. *Quenched*] Dan.3.25.

weakneſs] 2 King.20.7.

V.35. *Women*] 1 Kin.17.22. 2 Kin.4.35.

tortured] 2 Mac.7.7. By grievous threatnings and tortures.

that they] See verſ. 26.

better reſurrection] chap.10.34.

V.36. *trial of* cruel *mockings*] chap.10.32. 1 Pet.1.7. Or, *ſuffered mockings*.

V.38. *worthy*] Notwithſtanding they were hated and perſecuted of all, Matth. 24.9. and accounted the filth and off-ſcouring of the world, 1 Cor. 4.13.

V.39. *good report*] verſ. 2.

promiſe] That is, Chriſt, and the happy and glorious eſtate of the Church under him.

V.40. *having*] According to the counſel of his will, whereby he doth diſpoſe of times and ſeaſons, Act.1.7.

provided] Or, *foreſeen*; or, *ordained*.

better] That is, a better condition and far greater privileges for us under the Goſpel, in that he hath now ſent his Son in the fleſh, and made him the Mediator of a better Covenant, chap. 7.22. & 8.6. under which the doctrine of ſalvation is more manifeſtly revealed, Col. 1.16. 2 Tim.1.9,10. and the gifts of the Spirit more plentifully poured out, *Act.* 2.16.

they] Who were under the law or firſt covenant.

ſhould not be, &c.] That is, made partakers of that better condition without us or before us. Some underſtand it of that perfection whereof all the faithful ſhall be made partakers, as well in body as in ſoul, at the reſurrection of the juſt. Others do underſtand it of their happineſs in heaven; but this would contradict that, which is ſaid concerning Enoch, *viz.* and that which is ſaid of their hope, verſ.16. and Chriſts own promiſe, Matth. 5.12. and divers other places of Scripture: nay, it would contradict the time, when S. Paul was writing this Epiſtle, Chriſt being aſcended into heaven long before that time, and therefore the beleeving fore-fathers are in heaven. And therefore it is more probable, that it is to be underſtood of Chriſts coming into the fleſh, and touching the accompliſhment of the ſtate of the Church under the Goſpel or New Teſtament.

CHAP. XII.

Verſ.1. WHerefore] By which particle, the Apoſtle ſheweth the reaſon why he had recited the example of the Saints in the Chapter going before, *viz.* that we ſhould follow them, in running the race ſet before us: for if they ſo willingly kept the faith, we ſhould do much more ſo, God having provided better things for us.

ſeeing we alſo are compaſſed about with ſo great a cloud of witneſſes] Gr. having ſuch a cloud of witneſſes compaſſing us about. *Cloud*] *i. e.* Multitude. See Jer.14.13. Ezek.38.9. Some are of opinion, that here the Apoſtle alludes to that cloud whereby the children of Iſrael were guided, Exod.13.21. *viz.* That as that cloud guided the Iſraelites from Egypt to the Land of Canaan: So this company of the faithful may direct all the right way from the kingdom of darkneſs to the ſpiritual Canaan, the Kingdom of heaven.

let us lay aſide] Gr. *laying aſide*, or *putting off*; as Epheſ. 4.22. It is an alluſion unto the cuſtom of thoſe who being to run a race, put off and caſt away all things burthenſome and troubleſome. The ſame word is uſed, Jam.1.21.

weight] That is, all worldly contents, ſo far as they are a burthen unto us and to hinder us in our journey to heaven, Matth. 5.29. Secondly, all manner of ſin, and eſpecially pride and conceit of ſelf-ſufficiency, Rom. 10.3.

eaſily] Entangleth or wraps about: It is a borrowed ſpeech taken from a net or a long garment. Some underſtand it of original ſin, others, of ſin in general.

and let us] Gr. *let us*.

with patience] Gr. *by patience*. Our race is long, and full of rubs and difficulties, and therefore there is great need of patience, leſt we faint and give over our courſe.

race that is ſet before us] 1 Cor. 9.24. Gal. 5.7. 2 Tim. 4.7.

V.2. *Looking*] The original word ſignifieth an averting or drawing off the eye from one object to another. In our chriſtian race we muſt take off our minds from every thing which might divert and diſcourage us, and we muſt fix them upon Chriſt for our imitation.

Jeſus] Before and above all others: For otherwiſe it is not amiſs to look upon other mens example for our imitation; which Saint Paul intends by bringing in that cloud of witneſſes, chap. 11. but above all others, we muſt caſt our eys upon Chriſt, who is the Prime leader of our faith, and the onely accompliſher of it.

author] Or, *beginner*, or, *Captain*; as Acts 5.13, 15. Heb. 2.10.

joy] *Viz.* Which by his ſuffering, he was not onely to attain unto himſelf; but likewiſe to make others partakers thereof, Luke. 24.26. 1 Pet. 1.11.

the ſhame] Put upon him by ſinners, both in his life and in his death, as is declared in the verſe following.

is ſet down] *viz.* after that he had overcome all difficulties by conſtancy & patience, for an example unto us, of the like happy iſſue.

right hand] Chap.1.3. and 8.1. Phil.2.9,&c.

V. 3. *conſider*] Seriouſly and diligently.

contradiction] Thereby underſtand all that Chriſt ſuffered from man in the days of his fleſh or humiliation.

of ſinners] Whom he could have confounded with the leaſt blaſt of his mouth.

leſt ye be wearied and faint in your mindes] Or, *leſt fainting in your mindes, ye be wearied.*

wearied] Rev. 2.3. Or, remiſs and ſlack in the Chriſtian race.

faint] Verſe 5. Gal. 6.9.

V. 4. *Ye have not*] Though ye have ſuffered much, ch.10.32,&c. yet ye have not reſiſted unto death, as your Captain did: Or, may be herein the Apoſtle alludes to thoſe heatheniſh conflicts and combats which ſeldom were determined without bloud, or wherein it was a ſhame to yeeld before bloud was drawn.

ſtriving] With all our might and main, as combaters and wreſtlers were wont to do.

ſin] Or, *ſinners*: as Pſalm 49.5. and 119.133.

V. 5. *And ye have*, &c.] Or you may read it by way of interrogation; *And have ye forgotten*, &c.

the exhortation] Or, *that conſolatory exhortation.*

which] Wherein God diſcourſes or reaſons with you, as with children.

My ſon] Job 5.17. Prov.3.11. ſee the Notes on Prov.11.12.

V. 6. *whom the Lord*] Rev.3.19.

V. 7. *If ye endure*] That is, patiently, then thereby ye may know that God corrects you in mercy, for your good, as a father doth his ſons: Or, if you be chaſtened, which may ſeem to be the ſcope of the place, by that which follows, verſe 8.

V. 8. *all*] That are ſons, verſe 7.

V. 9. *Furthermore*] Or, what? ſeeing we have had the fathers of our bodies chaſtiſers, and have reverenced them, how much rather ought we to be, &c.

fleſh] That is, bodies, Rom.2.28. 1 Cor.5.5. Eph.6.5. 1 Pet.4.6.

ſpirits] Souls, Numb.16.22. and 27.16. Eccleſ. 12. 9. Eſa. 57. 16. Zech.12.1. 2 Cor.7.1. 1 Pet.4.6. God is more eſpecially ſtyled the Father of our ſpirits, becauſe our ſouls are immediatly created by him.

live] The life of grace here, verſe 10. and the life of glory hereafter, Acts 14.21. affliction fitting and preparing for both.

V. 10. *few days*] For a ſhort time, that is, in the days or time of our childhood.

pleaſure] Or, as it ſeemed good to them; or, judgement, which often is corrupt, whereby many times they doe more hurt than good.

be partakers] Or, *partake.*

holineſs] See verſe 9.

V. 11. *chaſtening*] Gr. παιδεία; which word doth properly ſignifie, that which is uſed for the correction and amendment of children.

ſeemeth] Or, *is.* See chap.4.1.

joyous] Gr. *of joy*, 1 Pet.1.6.

grievous] Gr. *of griefs.*

yeeldeth] By training, diſciplining, and fitting a man to an holy life; which bringeth peace of conſcience, paſſing all underſtanding, Pſalm 119.67,71.

V. 12. *lift*] Eſa. 35.3. Job 4.43. Take heart and courage, faint not, or give not over, becauſe of the ſharpneſs of your afflictions: Or, may be here, as verſe 4. the Apoſtle alludes to thoſe combats of the heathen, wherein it was a token of yeelding, when a man hung down his hands: Or, to thoſe who run in a race, following the former ſimilitude, verſe 1. Or, may be to both; lift up your hands to fight, and your feet to run.

V. 13. *ſtraight*] Or, *even.* That is, walk ſeemly, or keep a right courſe, Prov.4.26,27.

V. 14. *Follow peace*]. Rom. 12.18. Pſalm 34.14.

holineſs] 2 Cor.7.1.

ſee the Lord] Mat.5.8.

V. 15. *leſt*] Chap.6.4. and 10.26.

fail] Or, *fall from*; or, *come ſhort*: ſee chap.4.1. Rom.3.23.

grace] That is, free favour and mercy of God, offered in the Goſpel, 2 Cor.6.1. Tit.2.11. or the doctrine of grace in the Goſpel.

root] Underſtand thereby either a corrupt and evil heart, which will ſend forth the bitter fruits of ſin, chap.3.12. Or, any apoſtatizing or backſliding perſon, who by his example may trouble and cauſe many to fall, Deut.29.18.

defiled] 1 Cor.5.6. Gal.5.9.

V. 16. *profane*] That is, impure perſon, or rather a deſpiſer of, or trampler upon holy things; as upon Chriſt, and thoſe benefits which are offered through him, chap.10.29.

as Eſau] Who in deſpiſing his birth-right, which he ſold at ſo low a rate, became a type of ſuch, who deſpiſed Chriſt, of whom the firſt-born were a type.

who] Gen.25.33.

one morſel] Or, *one meals meat.*

ſold] Or, *gave away.*

birth-right] Or, *the right and privilege of his being firſt-born.*

V. 17. *when*] Gen.27.38.

place of repentance] Or, *way to change his minde.*

repentance] That is, in his Father, to reverſe or call back that bleſſing wherewith he had bleſſed his younger brother Jacob above him.

V. 18. *For ye*] The Apoſtle further preſſeth on the Hebrews the exhortation begun verſe 12. from the excellency of their condition who are under the Goſpel, or New Covenant, above others who were under the Law or Old Covenant. Thoſe ordinances in giving and receiving the law, being ſo terrible, ſo that the people could not bear that which was commanded, ſhewed the nature and uſe of the law, *viz.* that it was a killing letter, working wrath, Rom. 4.15. contrary to the Goſpel given upon mount Sion. The ſame argument or motive, in ſubſtance S. Paul had uſed, Rom. 5.18.

the mount] Exod.19.12,18,19. That is, Sinai, whereon the law was given.

touched] In it ſelf, though not in reſpect of Gods charge, ver.20.

burned] By this terrible manner of giving the law, we are given to underſtand the ſlaviſh, ſervile, and fearful condition of thoſe who were under it.

V. 19. *voice*] Underſtand thereby, either that terrible manner, wherewith the law was given; or the law it ſelf, the rigour whereof, they were not able to bear. See Exod.20.18,19. Rom.8.3.

intreated] Exod.20.19. Deut.5.5. and 18.16.

V. 20. *And if ſo*] Exod.19.13.

V. 21. *Moſes ſaid*] Some conceive that this may be gathered from Exod. 19.14. Others, that the Apoſtle had it either by tradition, as thoſe names of Jannes and Jambres, 2 Tim. 3. 8. and the propheſie of Enoch, Jude 14. or elſe by divine revelation, as Moſes had the Hiſtory of the Creation, and of other things, before his own time.

mount Sion] Gal.4.26. That is, to the Church under the Goſpel, whereof Mount Sion was a type, Pſalm 14.7. and 50.20. Eſa. 2.3. and where the Goſpel was firſt proclaimed without that terrour wherewith the law was delivered, Eſa.2.3.

unto the city of the living God, the heavenly Jeruſalem] Or, *unto the heavenly Jeruſalem, which is the City, &c.*

heavenly] So called, firſt, becauſe it cometh from heaven, through Gods effectual calling, Rev.3.12, and 21.2,10. Secondly, becauſe it ſhall aſcend unto heaven, Col.3.4.

Angels] Who are both a part of the Church generally conſidered, and alſo Guardians and Miniſters thereof. chap.1.14. Pſalm 34.7.

V. 23. *To the general*] Some underſtand this clauſe by way of explication or amplification, as if the Apoſtle hereby intended further to explain and amplifie the laſt clauſe of the former verſe: but more probably hereby we are to underſtand the Church of the Elect ſtyled the firſt-born, becauſe of thoſe ſpecial prerogatives which they enjoyed above thoſe who are only outwardly called, and only make an outward profeſſion of the Goſpel: even as the firſt-born under the law had ſome ſpecial prerogatives.

written in heaven] Or, *enrolled*, Luke 10.20.

judge of all] Rom.2.6,16. and 14.10.

juſt men] The Elect here on earth may be ſaid to be gathered to thoſe departed, becauſe they make but one Church, whereof one part is on earth, the other in heaven.

made perfect] That is, according to their ſouls, not bodies.

V. 24. *mediatour*] Chap.8.6. and 9.15.

covenant] Or, *teſtament.*

the bloud of] 1 Pet. 1. 2. That is, to the bloud of Jeſus Chriſt ſprinkled, as the word of hearing *is* the word heard, chap. 4. 2. See 1 Pet.1,2. And this is added, becauſe that Chriſt by his bloud confirmed the New Covenant, &c.

better] Chriſts bloud cries for mercy and pardon, whereas Abels cried for vengeance, Gen.4.10.

V. 25. *See that*] Chap.2.2. and 10.28.

him that ſpake on earth] Or, *from the earth*; That is, Moſes.

from heaven] That is, Chriſt, who came from heaven, Joh.3.13.

V. 26. *then ſhook*] At the giving of the law, Exod.19.18.

Yet once] Hag.2.6,7. The Hebrew particle ſignifieth both *once* and *a little while*, and the place of the Prophet may be underſtood of both; yet the Apoſtle makes uſe only of the firſt, in the next verſe, becauſe that only was to his purpoſe.

ſhake] Which was fulfilled in thoſe prodigies and ſigns which appeared upon the earth, and in the heavens, before, and at our Saviours coming in the fleſh, to proclaim and confirm the Goſpel. Some underſtand it of Chriſts ſecond coming, that is, to judgement, whereof Saint Peter ſpeaks, 2 Pet.3.10. but it is plain, that the Prophet ſpeaks of ſhaking the earth and the heavens which ſhould be while the ſecond Temple ſtood; for it is ſaid, that the deſire of all Nations, that is, the Meſſias ſhould come and fill the ſecond Temple with glory: ſee Hag.2.6,7.

V. 27. *once*] From this word [once] the Apoſtle infers the removing of the Law, or Old Covenant, given by Moſes, and the immutability and unchangeableneſs of the Goſpel, or New Covenant.

are ſhaken] Or, *may be ſhaken*.

V.28. *kingdom*] That is, the Goſpel, often called the Kingdom of God. See Matth.13.11,24,31. Mark 1.15. & 15.13. Rom.14.17.

moved] That is, altered or changed. Luk.1.33.

let us have grace] Or, *let us hold faſt*.

grace] See verſ. 15.

with reverence] Pſal.2.11. Exod.19.18.

V.29. *our God is a conſuming fire*] Chap.10.31. Deut.4.24.& 9.3. Pſal.50.3.

CHAP. XIII.

Verſ.1. B*Rotherly*] Rom.12.10. Epheſ.4:2. 2 Pet.1,7. The Apoſtle ſpeaketh not of that love which ſhould be between natural brethren and kinsfolk, though this is required, but of that which ſhould be between thoſe who profeſs themſelves to be brethren through faith in Chriſt, Chap.2.11. Col.1.2.

continue] Firmly, and ſtedfaſtly.

V.2. *Be not forgetful*] Rom.12.13. 1 Pet.4.9.

ſome have entertained angels] Gen.18.3.& 19.2.

V.3. *Remember them*] 2 Cor.11.29.

ſuffer adverſity] Or, *evil entreated*. Or ſuppoſe your ſelves to be the ſame, who are afflicted.

in the body] That is,as members of the ſame body, 1Cor.12.25,&c. Or, as being yet living, and ſo ſubject to the ſame afflictions.

V.4. *and the bed*] That is, with the bed, or ſo that the bed be undefiled, as the words following imply.

adulterers] Mal.3.5.

judge] That is, puniſh, Gen.15.14. 1 Sam.2.25. 2 Chron.20.12. Though the Magiſtrate be negligent in puniſhing them, yet God will judge them. And God will judge them ſundry kinde of wayes, *i.e.* in this life. 1. his judgement upon their ſouls, which are tranſlated from God unto the devil: Wine and adultery take away the heart, Hoſ.4.11. 2. upon their bodies, filling them with loathſome diſeaſes. 3. upon their goods. The ſin of adultery hath brought many a rich man to beggery, Prov.29.3. the prodigal childe quickly waſted his goods on harlots. 4. on their good names, they are odious unto all men.

V.5. *covetouſneſs*] Luk.12.15. Col.3.5.

content] Luk.3.14. 1 Tim.1.6,8.

I will never] Deut.31.8. Joſh.1.5. 1Kin.8.57. Gen.28.15. Which promiſe was made unto Joſhua: And hence it appears, that particular promiſes may be generally applied, when the thing promiſed appertains unto all. See Rom.15.4.

V.6. *The Lord* is] Pſal.56.4,11. & 118.6.

V.7. *have the rule*] Or, *are the guides*. Verſ.17.24.

faith] That is,cleave ſtedfaſtly unto that faith, which they profeſſed.

follow] Chap 6.12. Phil.3.17.

conſidering] Or, *often conſidering*. How patiently they ſuffered in defence thereof.

end] See Jam.5.11.

V.8. *Jeſus Chriſt the ſame*] Rev.1.8. Phil.1.12,&c. Pſal.102.17. Same, that is,unchangeable in his Eſſence, promiſes and doctrine.

V.9. *carried*] That is, as the waves of the Sea, or as the clouds of the ayr are now this way, now that, by the winds, Eph.4.14. Jude 12. but be conſtant in that faith which you have received, Col.2.7.

divers] Sometimes with this, ſometimes with that doctrine.

ſtrange] Different and diſagreeing unto that faith which you once received, Jude 3.

grace] That is,either with the doctrine of grace, or elſe with thoſe graces which are wrought in the ſoul by the preaching of the word or doctrine of grace: as faith,love,&c.

meats] Rom.14.17. That is, with a Legal obſervance,or choice of meats: whereby we may underſtand by a Synecdoche all the Legal Ceremonies.

walk] That is,who addict,or tye themſelves unto it. Or,who ſuperſtitiouſly uſe them.

V.10. *altar*] Underſtand hereby Chriſts divine Nature, whereby his fleſh or humane nature was ſanctified and qualified, to be a ſufficient ſacrifice to make atonement for the ſins of the whole world; and this was typified by the legal Altar which ſanctified the gifts that were offered upon it, Matth.23.19. Or Chriſt may be called our Altar, becauſe we muſt offer up our prayers and thankſgivings unto God by him. See verſ.15. Rev.6.9. & 8.3. Or, underſtand by Altar, the ſacrifice offered upon it; that is, the fleſh or humane nature of Chriſt, which is the true food of the ſoul, John 6.

eat] That is, to be partakers of. See 1 Cor.10.16,17,18.

ſerve] Which ſtill ſtubbornly obſerve the Levitical ceremonies. Such cut themſelves off from the Communion of Chriſt, Gal.5.3.

V.11. *For*] Here is a reaſon given of that which went before, Verſ. 10. and it ſtands thus: Even as thoſe who ſerved the Tabernacle, might not eat of thoſe beaſts, which were burnt without the camp or tents: ſo thoſe who now cleave to the Tabernacle, cannot be partakers of Chriſt. This is further illuſtrated, Verſ. 13. where the Apoſtle ſhews, that thoſe beaſts were a type of Chriſt, and the place of their burning, a type of the place of Chriſts ſuffering.

the bodies of thoſe beaſts] See Levit.4.11,12. & 6.30. & 16.27.

ſanctuary] *Viz.* into the Holy of Holieſt,on the day of atonement, Lev.23.17.

without the camp] Gr. *Tent*. And after that they were ſeated in Canaan, and the Temple was in Jeruſalem, they carried them out of the city. The Camp, during their pilgrimage, being a type or pattern of Jeruſalem.

V.12. *wherefore*] See verſ.11.

ſanctified the people with his own blood] 1 Joh.1.7. Rev.1.5.

V.13. *Let us*] Here is a further accommodation or application of the former type.

go forth] Underſtand the place, either of our forſaking the legal ceremonies, which were adminiſtred within the camp, cleaving ſtedfaſt to Chriſt and his doctrine; or of our forſaking the world in our affections, *viz.* of our denying our ſelves, and taking up Chriſts croſs and following him. This laſt may ſerve to be implyed by the words following.

Camp] Gr. *Tent*. See verſ.11.

his reproach] See Cha.11.26. 2 Cor.1.5. Col.1 24.

V.14. *For here we have no continuing city*] See Chap. 11.16. Mic.2. 10. Heb 11.10.

V.15. *By him*] See verſ.10. Epheſ.5.20. 1 Pet.2 5.

the fruit of our *lits*] Hoſ.14.2.

giving thanks to] Gr. *confeſſing to*.

V.16. *with ſuch ſacrifices*] Matth.25.34. Phil.4.18.

well pleaſed] Through Chriſt. See verſ. 10.

V.17. *Obey them*] 1 Theſſ. 5. 12.

have the rule over you] Or, *guide*. Or, *your leaders*. See verſ.7.

for they watch for your ſouls] Ezek.3.17,&c. & 33.2——7.

V.18. *conſcience*] Acts 24.16.

V.20. *Now the God of peace*] With this prayer, the Apoſtle, according to his cuſtom,concludes this Epiſtle,& calleth God, a *God of peace*; as alſo Rom.15.33.& 16.20.& 2 Cor.13.11. and that in reſpect of the Goſpel of peace, whereby there is proclaimed peace betwixt God and Man, and the ſame alſo really communicated unto us, Rom.5.1.

great ſhepherd] So called, not onely becauſe he delivered his ſheep in an extraordinary manner; but alſo becauſe he is the Shepherd of all other ſhepherds, John 10.11. & 1 Pet.5.4.

through the blood] Gr. *in*. *i.e.* whereby the new and conſequently, the everlaſting Covenant is confirmed and eſtabliſhed, Chap.9.12.

everlaſting Covenant] Which ſhall never be altered, as the former was, and conſequently, whoſe vertue and power abides for ever.

V.21. *make you perfect*] Or, prepare and fit you for every good work, *i.e.* accompliſh that in you, which as yet may be wanting; as the Greek word (καταρτίσαι) implyeth properly.

through Jeſus Chriſt] It may have relation either to *working*, or to *well-pleaſing*. See verſ. 10.

working in you] Gr. *making in you*, *viz.* by his Holy Spirit, Phil. 2.13.

To whom be glory] *viz.* to Chriſt Jeſus. This phraſe is never attributed in the word of God, but unto the true everlaſting God.

V.22. *ſuffer the word*] The Apoſtle ſpeaketh this to qualifie the ſeeming boldneſs of ſome exhortations ſprinkled here and there in this Epiſtle,eſpecially in the ſixth and tenth Chapters.

V.23. Hence it is certain, that the ſubſcription of this Epiſtle is ſuppoſititious,becauſe what need ſhould there be of certifying that Timothy was ſet at liberty, if ſo be that this Epiſtle was ſent by him?

written from Italy] Doubtleſs this ſubſcription was added by ſome ignorant perſon, becauſe we find it expreſly ſaid, that Timothy was not yet come unto him, verſ. 23.

ANNOTATIONS
ON THE GENERAL EPISTLE OF
JAMES.

The ARGUMENT.

THE Author of this Epiſtle was the Apoſtle James, *not the Son of* Zebedeus, *and the Brother of* John, Matth. 10. 2. *(as ſome have ſuppoſed) who was ſlain not long after our Saviour Chriſts Aſcenſion,* Act. 12. 2. *But* James *the ſon of* Alpheus, Matth. 10. 3. *called* James *the leſs,* Mark 15. 40. *and the Brother of the Lord,* Gal. 1. 19. *Commended for a principal Pillar in the Church of God,* Gal. 2. 9. *Who abiding at* Jeruſalem *after that moſt of the Apoſtles were departed thence, as having a more ſpecial care and charge of his own Nation, the Jewiſh people, wrote this Epiſtle in general to ſuch of them, as were diſperſed into ſeveral Countreyes and Provinces abroad: And it is probable, That he wrote it after ſundry of Saint* Pauls *Epiſtles, and in particular of thoſe two to the* Romanes, *and to the* Galathians: *And obſerving how many profeſſing the Faith of Chriſt, perverted that wholeſome and comfortable Doctrine by him in thoſe Epiſtles delivered, concerning free Juſtification by Faith without Works; taking thereby occaſion to neglect the practice of good works, he preſſeth the neceſſity of them, for the Juſtification of ſound and ſincere Profeſſion. In the courſe of this Epiſtle, Firſt, he perſwades them to patience, cheerfulneſs, and wiſe carriage under the croſs, and a ſanctified uſe thereof. Secondly, To ſhew the ſoundneſs of their Profeſſion, and the ſincerity of their Faith, by an exemplary courſe of life, in the practice of all Chriſtian duties, and fruitfulneſs in well doing Thirdly, diſſwades from cenſorious taxing of others, and bitter contentions with them, either by foul language, or injurious courſes. Fourthly, denounceth Gods Judgements againſt the rich, cruelly oppreſſing the poor. Fifthly, Exhorts the faithful to patient carriage under ſuch oppreſſions, and to a Chriſtian demeanour, anſwerable to their ſeveral eſtates, and conditions, and a brotherly care of the ſpiritual welfare, one of another, wherewith he cloſeth his Epiſtle.*

CHAP. I.

Verſ.1. I*Ames*] There being two of this name, *viz.* James the ſon of Zebede, and James the ſon of Alpheus, Matth. 10. 2, 3. it is moſt probable, that here is to be underſtood the latter; becauſe the former was killed by Herod, before (as it is likely) the Apoſtles began to write. See Act. 12. 2.

ſervant] See Rom. 1. 1.

ſcattered] Or, *in diſperſion.*

greeting] Act. 15. 23. 2 John 10, 11.

V. 2. *joy*] Matth. 5. 11, 12. 2 Cor. 12. 10. Heb. 10. 34. 1 Pet. 4. 13. That is, Be ſo far from fainting under your afflictions, Heb. 12. 5. as to account them the matter or occaſion of great joy; both becauſe you are counted worthy to ſuffer for the Name of Chriſt, Act. 5. 41. 2 Theſſ. 1. 5. as alſo becauſe of the bleſſed fruits of them, Heb. 12. 11. Rom. 5. 3.

divers] Both inward and outward. See 2 Cor. 7. 5.

temptations] Or, *tryals*; That is, afflictions, verſ. 12. Luke 8. 13. Act. 20. 19. 1 Cor. 10. 13. Gal. 4. 14. 1 Pet. 1. 6. & 4. 12. whereby the ſoundneſs of your faith, love, and obedience is tryed. See Gen. 22. 1. Heb. 10. 32.

V. 3. *Knowing*] Rom. 5. 3.

trying] Saint James his meaning is not, that afflictions of themſelves work patience; for we ſee the contrary often, both in the wicked and the godly; as in Job, Chap. 3. David, Pſal. 73. & Jere. Chap. 12. 1. but that faith being proved to be ſound through affliction, doth work it, becauſe thereby it is experimentally aſſured of Gods gracious preſence and aſſiſtance in afflictions, and deliverance out of them.

V. 4. *perfect*] That is, be patient unto the end, Matth. 10. 22. & 24. 13. Heb. 10. 35, &c. Rev. 2. 26.

that ye may] 2 Cor. 9. 8.

perfect and entire] See 1 Theſſ. 5. 23.

V. 5. *wiſdom*] Though all true wiſdom be from God, yet here more particularly we are to underſtand that ſpiritual wiſdom, whereby Chriſtians may be enabled rightly to judge of the Author, cauſes, and fruits of afflictions; for want whereof many of Gods children have murmured againſt God, and fainted under them, Job 3. 1. Pſa. 73. 2. Jer. 12. 1. & 20. 8. Unto this Chriſtians are directed, Heb. 12. 5---12.

let him ask of God] Matt. 7. 7. & 21. 22. Luke 11. 9.

liberally] The original word in the firſt notation thereof ſignifieth ſimply, or ſingly, or ſincerely; that is, without any mixture of by-reſpects, or without hypocriſie; ſo 2 Cor. 1. 12. & 11. 3. Epheſ. 6. 5. Col. 3. 22. But becauſe thoſe who give with a ſingle and ſincere heart, give liberally according to their ability: hence conſequently, or in a ſecondary ſenſe, it ſignifieth liberally. So Rom. 12. 8. 2 Cor. 8. 2. & 9. 11, 13.

upbraideth] When he gives to thoſe who ask; though he doth to thoſe who unthankfully abuſe his bleſſings, not walking worthy of them, Eſay 1. 2, &c. & 5. 1, &c. Jer. 2. 4.

V. 6. *in faith*] That is, reſting upon Gods power, whereby he is able; and upon his truth, whereby he will be faithful; and upon his goodneſs and mercy through his Son Jeſus Chriſt, whereby he will be ready to make good his promiſes for the hearing of thoſe who call upon him, Joh. 16. 23. Mark 11. 24.

wavering] That is, not doubting, diſputing, or calling into queſtion the former Attributes of God, Matt. 21. 21. See Act. 10. 20. & 11. 12. Rom. 4. 20. 1 Tim. 2. 8. and hangs wavering between God and man. Hereby is meant ſuch a doubting which excludes all faith: for otherwiſe God doth not reject a weak faith which cannot be without doubting. See Matt. 17. 20. Mark 23. 24. Pſal. 31. 22.

like a wave] By this ſimilitude Saint James illuſtrateth the property of a wavering minded man. As the waves of the Sea through tempeſtuous winds ſomtimes are caried up to heaven, ſomtimes deſcend as low as the deep: So a wavering minded man ſomtimes is of this opinion and reſolution, and ſometimes of that. See verſ. 8.

V. 7. *think*] Perſwade himſelf as many vainly do, that he ſhall receive any thing, becauſe he hath no promiſe for it: notwithſtanding God out of his general providence and goodneſs, whereby he cauſes the Sun to ſhine, and rain to fall upon the wicked, Matt. 5. 45. often beſtowes temporal bleſſings upon them.

V. 8. *double-minded*] Chap. 4. 8. Whom he ſtyled wavering, and compared to a wave of the Sea, driven with the wind, and toſſed with blaſts; the ſame he ſtyles double-minded, becauſe he is ſometimes of one mind, ſometimes of another: unſettled in his reſolutions and purpoſes, having not a foundation of faith to build them upon: and ſuch an one muſt needs be inconſtant in his ways; that is, practices, courſes, and undertakings.

V. 9. *low degree*] That is, who is afflicted with poverty, diſgrace, or any kind of calamity.

rejoyce] Or, *glory.*

exalted] That is, in that he is rich in faith and the knowledge of God, and highly honoured to be the Son of God by grace and adoption.

V. 10. *low*] That is, in his humility: becauſe God hath given him an humble and lowly heart notwithſtanding his riches and honours.

for] Here and in the next verſe Saint James ſhews by what means God doth work humility in rich and honourable men endued with faith: *viz.* by putting into their hearts a ſerious conſideration of their own inſtability & vanity, & of all thoſe outward comforts which they enjoy, Pſal. 103. 15. Eſa. 40. 6, &c. 1 Pet. 1. 24. Luk. 12. 20, &c. & 16. 19.

as the flower of the graſs] Eſa.40.6. 1 Pet.1.24. Job 14.2. Pſa.10.2. & 103. 15.

V. 11. *wayes*] Whatſoever he ſtudies, purpoſes, or practiſeth, ſhall periſh. See Pſal.1.3.

V. 12. *Bleſſed is the man*] Pſal.94.12. Job 5.17. Mat.5.10, &c.

endureth] It is thought to be a military word taken from undaunted Souldiers, who couragiouſly without giving back receive the fierceſt onſets of the enemies: anſwerable hereunto, to endure, &c. is patiently and with courage to undergo them, ſubmitting their wills to Gods, without fainting, murmuring, or repining.

temptation] Affliction, whereby he is tryed. See verſ. 2.

when] Or, *being is made*, or, *ſound proof*, or, *ſound.*

tried] Rev.2.10. It is a metaphor taken from metals, whoſe truth and goodneſs are uſed to be tryed, and their droſs purged from them, by fire: Pſal.66.10. Prov.17.3. 1 Pet.1.7. Afflictions ſerve to both theſe ends and uſes.

the crown of life] 2 Tim.4.8. 1 Pet.4.5.

V. 13. *ſay*] Either with his tongue, or in his heart; as Pſalm 14. 1.

tempted] That is, in reſpect of himſelf, becauſe he is infinitely and immutably good and holy; yet in regard of men he is often tempted. See Exod.17.2. Mal.3.15. Act.15.10.

evil] Or, *evils.*

tempteth] That is, by inciting and moving them to ſin, for God wills it not. See Pſa.5.5. Eſa.65.12. Zech.8.17. Zeph. 3. 5. Though he doth for the proof and trial of their faith, conſtancy and patience, Gen.22.1. Deu.13.1, &c.

V. 14. *But*] Here S. James ſheweth the ſource, original, and fountain of all temptation unto ſin; *viz.* that natural corruption which we brought into the world with us, Pſal.51. Rom. 7. 7. without which, neither the Devil nor the world could hurt, they tempting by working upon our concupiſcence.

drawn] Here are ſet down two wayes, whereby luſt tempts unto ſin. Firſt, by withdrawing from that which is good. Secondly, by enticing unto that which is evil, under ſome appearance of that which is good and pleaſant: even as fiſhes and other beaſts are allured unto the hook, nets, or ſnares, by ſome pleaſing bait. See Gen. 3. 5, &c. 2 Sam. 11.2, &c.

V. 15. *conceived*] It is an alluſion to, or a metaphor taken from teeming women, who firſt conceive, and then bring forth. Now luſt may then be ſaid to have conceived, when the will entertains thoſe evil motions with conſent and delight, which luſt hath ſtirred up.

bringeth forth ſin] That is, in outward act and deed; and therefore though luſt be not ſuch a ſin, yet it may be, and is properly ſin. See Rom.7.7.

finiſhed] Or, *fully perfected.* That is, committed adviſedly, deliberately, or with the full conſent of the will: or come to its height.

V. 16. *Do not*] It is a metaphor taken from Travellers, when they go out of the way, Pſa.119.176. 1 Cor.6.9. Gal.6.7.

V. 17. *Every*] Here is a reaſon given, why we ſhould not conceive that God is the Authour of ſin; and the reaſon is, becauſe God is the Authour of all good: now if he ſhould likewiſe be the Authour of ſin by tempting man unto it, there would be found a change in him.

good gift] Whether of nature, grace, or glory.

from above] That is, from God, whoſe throne is in heaven. See Mat. 5.34. Joh.19.11. Mat.21.25. Joh.3.27.

Father of lights] So called, Firſt, becauſe he is in himſelf light, 1 Joh.1.5. Secondly, and that chiefly here, becauſe he is the fountain of all wiſdom and knowledge, See verſ.5. John 1.19. and every other good and perfect gift.

variableneſs] Exo.3.14, &c.

V. 18. *Of*] The Apoſtle having taught, verſ. 17. that every good gift came from God, exemplifies this here in the great work of mans regeneration.

will] That is, out of his good pleaſure, and not for any merit in man. See Rom.9.11. Ephe.1.9. Phil.2.15. 2 Tim.1.9. Joh.1.13.

with the word] Or, *by*, Ephe.1.13. Col.1.5. See Rom. 10.14. 1 Pet. 1. 23.

a kind of firſt-fruits] Herein S. James alludes unto the firſt-fruits under the law, which were certain handfulls of firſt ripe corn, and ſo conſequently of the beſt, which they were to offer unto God. See Levit.23.10,11. Numb.15.20,21. Hence firſt-fruits ſometimes import the firſt in order. So it is ſaid the houſe of Stephanus was the firſt-fruits of Achaia: firſt called into the fellowſhip of the Goſpel, 1 Cor.16.15. And ſo ſome underſtand this place, *viz.* of the Apoſtles and the Jews which were firſt regenerate. Sometimes again the beſt and chiefeſt. So Jer.2. 3. And thus moſt underſtand this place; interpreting it of all the faithful, who are called the firſt-fruits, becauſe of their dignity and excellency above all men; being ſeparated out of the world, Epheſ. 1. 4. 1 Pet. 2. 9. and conſecrated to God.

creatures] Of men. So Mar.16.15.

V. 19. *ſlow to ſpeak*] Pro.17.27.

ſlow to wrath] Tit. 1.7.

V. 20. *wrath of man*] That is, the unadviſed and immoderate wrath of man.

righteouſneſs] That is, that which is right in Gods ſight: it rather leads him to that which is unlawful.

V. 21. *lay*] Gr. *laying aſide*, or, *putting off*, &c. Heb.12.1. Col.1.8. 1 Pet. 2. 1.

filthyneſs] That is, all manner of ſin, ſo called from the polluting nature thereof: hence ſin is compared unto thoſe things which are moſt filthy and loathſom: as to the vomit of a dog, and the myre of a hogge, 2 Pet.2.22.

ſuperfluity] Or, *remainder.*

receive] As good ground. See Mat.13.8,23. Mar.4.3.

engraffed] Rather, the implanted word. It is an alluſion to the ſowing and planting of ſeeds, herbs or young trees, wherein faithful miniſters are compared to planters. See 1 Cor. Thoſe who tranſlate the Original [*engraffed*] ſuppoſe that it is a metaphor taken from the art of engraffing twigs into a ſtock, who turn the ſtock into their own nature.

V. 22. *be ye doers of the word*] Mat.7.21. Rom. 2. 13. Luke 11.28. Joh.13.17. 1 Joh.2.4.

deceiving] By falſe concluſions and inferences, as if it were ſufficient to hear without practice.

V. 22. *like*] By this ſimilitude, S. James intendeth to teach us that thoſe, who are hearers and not doers of the word, quickly forget what they have heard.

V. 25. *looketh*] The original word ſignifieth an accurate and intentive looking upon a thing, bowing and ſtooping down to it. See John.20.5. 1 Pet.1.2. So that hereby we are to underſtand a diligent and intentive hearing, or reading Gods word, and meditating thereon.

law] Chap. 2. 12. Thereby underſtand the whole word of God regiſtred in the Scriptures, Pſal. 1. 2. which is called *perfect*, becauſe it contains all things neceſſary to be beleeved or practiſed; and the *law of liberty*, becauſe thereby we are born again to a new ſpiritual life, and ſo freed from the bondage and ſlavery of ſin, verſ.18.

continueth] That is, in the belief and practice thereof: ſo the words following import.

deed] Or, *doing.*

V. 26. *ſeem*] Flatters himſelf with a vain conceit and perſwaſion, that he is truely religious.

bridleth] Pſa.39.1. It is a metaphor taken from unruly horſes, which muſt be bridled and curbed, that they may be ruled.

vain] Notwithſtanding all his boaſting.

V. 17. *before God*] That is, which God requireth, as pleaſing unto him.

world] Underſtand thereby both wicked men, unto whom we muſt not conform our ſelves, Rom.12.2. as alſo the pollution or luſts of the world. See 1 Joh.2.15,16.

CHAP. II.

Verſ. 1. OF *glory*] Act.7.2. 1 Cor.2.7.

reſpect] Levit.19.15. Deut.1.17. & 16.19. Pro.24.23. To reſpect perſons is for mens outward condition in the world, to reſpect and honour ſome, as for their riches and the like, and neglect and contemn others, though equally or better deſerving, as for their poverty and the like: and this is that fault which S. James warns the converted Jews to take heed of in this verſe, and blames in them in the verſes following.

V. 2. *For if*] A fault too common even in theſe days in many aſſemblies, wherein the poor are not allotted or allowed a ſeat to ſit in.

aſſembly] Gr. *ſynagogue.*

V. 3. *in a good place*] Or, *well*, or, *ſeemly.*

V. 4. *Are ye not*] Or, are you not condemned in your ſelves, that is, convinced in your own conſciences, that ye do evil in ſo doing? See verſ. 9.

judges] Or, are ye not herein il-affected judges? or are ye not judges of your own evil reaſonings? ſeeing by this your dealing it is plain that you reſpect perſons.

V. 5. *choſen*] 1 Cor.1.26,28.

rich in faith] Luk.12.21.

the] Or, *that.*

V. 6. *deſpiſed the poor*] 1 Cor.11.22.

V. 7. *name*] That is, the name of Chriſt, from which we are called Chriſtians.

by the which ye are called] Gr. *which is called upon you.*

V. 8. *royal law*] The law of loving our Neighbour as our ſelves is called the royal law, as high-ways are called the Kings, that is, becauſe they are common to all: So this law ſhould be extended to all, whether poor or rich: there is no limitation in the law. Thou ſhalt love thy Neighbour, whoſoever he be, without reſpect of perſons.

Thou ſhalt love thy Neighbour] Lev.29.18.Rom.13.9.Mat.22.39.

V. 9. *reſpect to perſons*] Verſ.1.

V. 10. *For whoſoever*, &c.] The Apoſtles meaning is this, *viz.* That ſuppoſe a man ſhould keep the whole law in ſubſtance, except in ſome one particular, yet by allowing himſelf in this particular, thereby he manifeſts that he kept no precept of the law in obedience and conſcience unto God; for if he did, then he would be careful to keep every precept; thus much the words following import, and hereby he manifeſts that he is guilty of all. Some conceive, that therefore ſuch an one may be ſaid to be guilty of all, becauſe by allowing himſelf in any one ſin, thereby he lyes under that curſe which is threatned againſt the tranſgreſſors of the law, Deut. 27.26.

V. 11. *he that ſaid*] Or, *that* law *which ſaid.*

V. 12. *law of liberty*] See Chap.1.25.

V. 13. *For he ſhall*] Mat.6.15. & 18.35.

and] Or, *but.*

rejoyceth] Or, *glorieth.*

judgement] Or, *condemnation*: that is, the condemnation of Satan and ſin, becauſe of thoſe gracious promiſes which are made to merciful men, Pſa.31.1, &c. Matt.5.7. Luk.6.37.

V. 14. *What*] The drift and ſcope of the Apoſtle in the enſuing diſcourſe is to prove, that neither the bare outward profeſſion of faith, nor that faith which is without works can juſtifie or ſave, but that it muſt be an operative or working faith, fruitful in good works.

faith] That is, which is without works. And the interrogation (*can*, &c.) is a ſtrong negation, as in the former clauſe (*what doth it profit*, &c.)

V. 15. In this and the next two verſes, Saint James compares that faith, which is without works, to the good words of him who wiſheth well to a poor man, but doth nothing at all for him. This ſimilitude ſtands thus; even as fair words, where no relief is given, do nothing profit the needy, naked, and hungry man: ſo neither a bare profeſſion of faith, nor that faith which is without works can profit, that is, juſtifie or ſave.

V. 16. *ſay unto them*] 1 John 3.18.

warmed] Job 31.20.

V. 17. *dead*] Not that works give life unto faith; or are, as ſome ſpeak, the form of faith; for it is plain, that faith giveth life unto all good works that are acceptable unto God, as appeareth, Heb.11.6. and through the whole courſe of that chapter, and from Hab. 2. 4. But ſuch a faith is ſaid to be dead in reſpect of the work or office of juſtifying and ſaving, that is, that it availeth nothing to them, as may appear by the former ſimilitude; but is like a dead corps, which hath not power to produce any actions of life. Thus Abrahams body and Sara's womb are ſaid to be dead, becauſe they were unfit for generation, Rom. 4. 19. And the reaſon thereof may be this, *viz.* becauſe he that is deſtitute of good works, at leaſt of a ſincere reſolution to walk in obedience, cannot by faith apprehend the promiſes of life; for though faith onely apprehend the promiſes of life, yet theſe promiſes are made onely to thoſe who walk in ſincere obedience. See Pſal.15.1, &c.

alone] Gr. *by it ſelf.*

V. 18. *a man*] That is, one that hath indeed a true juſtifying or ſaving faith.

may ſay] So one that ſaith, that he hath a true juſtifying and ſaving faith, and yet doth not manifeſt it by his works.

without thy works] Some copies read, *by thy works.*

by my works] Becauſe an uniform, unpartial and univerſal obedience to Gods commandments, is a ſure and certain token of a juſtifying faith, 1 Joh.2.3.

V. 19. *Thou*] Hereby it is evident that S. James in this diſcourſe doth not onely ſpeak of a bare profeſſion of faith, or of a ſhew and ſhadow of faith, but of ſome kind which is true in its kind, though not juſtifying or ſaving; this is generally called an hiſtorical or dogmatical faith, and is nothing elſe but an aſſent unto the word of God as true in general.

It is well] Yet not ſufficient, and the reaſon hereof is taken from the faith of devils, whoſe faith is not ſufficient to ſalvation, though they beleeve thoſe truths which are contained in the word of God.

beleeve] Matt.8.29. Mark 5.7.

tremble] By reaſon, that by their faith they beleeve that judgment wherewith they ſhall be ſentenced at the laſt day.

V. 20. *dead*] See Verſe 17.

V. 21. *Was not*] There were many other works performed by Abraham abundantly, teſtifying the truth of his faith; but the Apoſtle chuſeth this above all other, becauſe it was the moſt conſpicuous work by which his faith was tryed, and God ſeemed to take eſpecial notice hereof, Gen. 22.12.

our father] That is, according to the fleſh, becauſe thoſe to whom S. James did write were the ſcattered Jews, Chap.1.1.

juſtified] That is, ſay ſome, declaratively and in the ſight of men, his works bearing witneſs of, or to his faith, and not cauſally and in reſpect of God; but becauſe S. James here diſputes againſt thoſe who looked to be juſtified by a faith ſeparated from good works, and that cauſally, and in the ſight of God, it cannot ſtand with the ſcope of the Apoſtle, unleſs here by [juſtified] we underſtand that juſtification whereby we are juſtified cauſally in the ſight of God; the ſtate of the queſtion being not, whether we are juſtified declaratively, or in the ſight of men by faith without good works; but, whether we are juſtified in the ſight of God without works.

works] That is, a working faith, for in this diſcourſe or diſpute, works are not oppoſed to a juſtifying or ſaving faith, but to ſuch a faith which hath not works; ſo that we may well by [*works*] as a part for the whole, or the effect for the cauſe, underſtand here ſuch a faith which hath works conjoyned with it. Beſides, how could the Apoſtle conclude as he doth, verſe 23. that the Scripture was fulfilled, *viz.* that *Abraham beleeved, and it was accounted to him for righteouſneſs*, from Abrahams being juſtified by works, when he offered up his ſon Iſaac, unleſs by *works* here we underſtand a working faith? Did not the Apoſtle mean the ſame thing by works, verſ. 21. and by faith, verſ. 23? Hence it appears, that there is no contradiction between Saint Paul, Rom. 4. 2. where he proves that Abraham was not juſtified by works, and Saint James, who here affirms, that he was, although they expreſs themſelves diverſly, diſputing againſt adverſaries of different diſpoſitions: Saint Paul diſputes againſt thoſe who looked to be juſtified or ſaved by their own perfect or inherent righteouſneſs or works; Saint James againſt thoſe who looked to be ſaved by a faith without works; now there is a mean between theſe two extream opinions, wherein both agree, and that is, that juſtification is by a faith which hath works, or a working faith.

offered] Gen.22.9. That is, in readineſs of affection and full reſolution, though not in real act. See Heb.11.17.

V. 22. *Seeſt thou*] Gr. *thou ſeeſt.*

wrought] Or, cooperated to his works, that is, ſupported and directed him in the doing of them: Or which moved him to them. See Heb.11.17.

perfect] That is, declared to be perfect, even as it is ſaid that Gods power is perfected in weakneſs, 2 Cor. 12. 9. That is, declared to be ſo.

V. 23. *fulfilled*] It was fulfilled before, Gen.15.6. How then is it ſaid here, that it was fulfilled at the oblation of Iſaac, which was many years after? Thus, the truth of that which was verified before, was then again confirmed by a new and evident experiment; or it may be ſaid to be fulfilled at Iſaacs oblation, though fulfilled before, becauſe Abraham was juſtified after the ſame manner through the whole courſe of his life. See Verſ.21.

Abraham] Gen.15.6. Rom.4.3. Gal.3.6.

friend] 2 Chron.20.7. Eſa.41.8.

V. 24. *by works*] That is, working faith. See verſ.21.

by faith] That is, which is alone, or without good works. See Verſ. 17.

V. 25. *Rahab*] Joſh.2.1, &c. Heb.11.31.

by works] That is, a working faith. See Verſ. 21.

V. 26. *ſpirit*] Or, *breath.* No ſimilitude muſt be ſtretched beyond its ſcope: Now the ſcope of the Apoſtle in this ſimilitude is to ſhew, that faith without works is dead, and not that works are the form of, or give life unto faith, as the ſoul is the form of, and giveth life unto the body; for works cannot be the form of faith, ſeeing no outward thing can be the form of, or eſſential unto that which is internal; now works are outward, but the habit of faith internal. Some conceive, that the original word ſignifieth *breath*, and then the ſimilitude ſtands thus; even as the want of breath argues a dead body, ſo want of works a dead faith.

dead] See verſ. 17.

CHAP. III.

Verſ. 1. *BE not*] That is, let no man uſurpe (as many imperiouſly do) authority to judge and cenſure others: that is, raſhly, rigorouſly, Mat.7.1, &c. Luk.6.37, &c. Rom.2.1.

condemnation] Or, *judgement.* That is, puniſhment; as Mat.23.14. Mar.12.40. Luk.20.47.

V. 2. *offend all*] 1 Kin.8.46. Prov.29.

If any man] Ecclus, 14.1. & 19 16. & 25.8.

perfect] That is, endued with much wiſdom and diſcretion; or elſe a ſincere Chriſtian indeed, Joh. 1. 47. though not abſolutely perfect according to all parts and degrees of perfection.

bridle] See Chap.1.26.

whole] That is, all the members of his body: as his eyes, ears, &c. becauſe it is eaſier to govern all other members than the tongue.

V. 3. *bits in the horſes mouths*] Pſal.32.9.

V. 4. *fierce winds*] Or, *ſtrong.*

V. 5. *boaſteth great things*] Pſal.12.3. & 37.8.

a matter] Or, *wood.*

V. 6. *world*] That is, a mighty deal, or multitude, or heap: it commits a multitude of iniquity by flattering, lying, ſwearing, ſlandering, &c.

amongſt] Gr. *in the midſt.*

whole] As little fire doth a whole wood.

courſe] Gr. *wheel.* Or whole frame of nature, either with luſt, anger, pride, or the like.

hell] That is, of the Devil. As Heaven is ſometimes taken for God, whoſe throne is in heaven, Matt. 6. 9. Pſal. 2. 4. & 11. 4. Eſa. 66. 1. Mat. 5. 34. & 23. 22. Act. 7. 49.

V. 7. *kind*] Gr. *nature.*

mankind] Gr. *nature of man.*

V. 8. *full*] Pſal. 140. 3.

deadly] That is, which brings death. Some think that herein Saint James alludes unto Pſal. 140. 4.

V. 9. *Therewith*] Amongſt other faults of the tongue the Apoſtle chiefly reproveth backbiting, ſpeaking evil, and curſing of our neighbours, and that in them eſpecially, who would ſeem godly and religious.

curſe] Thereby underſtand all thoſe vices of the tongue, whereby we offend againſt our neighbours, the chief being put or mentioned for all: as in the Negative precepts of the ſecond Table of the Law.

the ſimilitude of God] Gen. 1. 26.

V. 10. *Out of one*] The intention of the Apoſtle in this and the two next verſes, is to ſhew, that bleſſing of God, and curſing our brethren, cannot ſtand well together.

V. 11. *place*] Or, *hole.*

V. 13. *who is wiſe*] It is as if the Apoſtle had ſaid; you perſwade your ſelves that in cenſuring others you ſhew much wiſdom and knowledge; but if there be that wiſdom and knowledge in you as ye pretend, then ſhew it by your works, without imperious, and rigid, and proud cenſuring your brethren. See verſ. 17.

meekneſs of wiſdom] That is, that meekneſs which is guided by true Chriſtian wiſdom.

V. 14. *envying*] Or, *emulation.*

glory not] Of your wiſdom.

lie] Becauſe true wiſdom doth not conſiſt with ſuch bitter emulation and ſtrife. So it is ſaid, That he that ſaith, that he hath no ſin, is a liar, 1 John 1.

V. 15. *This*] Which thoſe imperious cenſurers of other mens lives and actions pretended.

earthly] See John. 3. 12. 2 Cor. 5. 1. Phil. 2. 10 & 3. 19.

ſenſual] Or, *natural.* And not from the Spirit of grace, 1 Cor. 2. 14.

deviliſh] That is, that which the devil practiſeth, Job 1. 10, 11. Rev. 12. 10.

V. 16. *confuſion*] Gr. *tumult,* or *unquietneſs.*

V. 17. *above*] See Chap. 1. 17.

pure] See 2 Cor. 11. 2, Phil. 4. 8. Tit. 2. 5. 1 Pet. 3. 2. 1 Joh. 3. 3.

gentle] Or, *patient.* Act. 24. 4.

without partiality] Or, *without wrangling*; or, *without judging.*

V. 18. *fruit*] That is, life eternal, which is the fruit of righteouſneſs, not by way of merit, but of grace, Rom. 4. 4.

ſown] Becauſe the world perſwadeth it ſelf, that they are miſerable which live peaceably; therefore the Apoſtle here pronounceth, that they ſhall at length reap the harveſt of a peaceable righteouſneſs, Mat. 5. 9.

make peace] That is, who are not onely of a peaceable diſpoſition, but ſeek peace, Pſal. 34. 15. 1 Pet. 3. 11. and labour to make peace between thoſe who are at variance.

CHAP. IV.

Verſ. 1. *WArres*] That is, thoſe emulations, ſtrifes, and contentions, whereof the Apoſtle had ſpoken, Chap. 3. 14. and not open warrs, when as one Army is brought up againſt another; for there was no ſuch thing between Chriſtians in thoſe times wherein Saint James wrote, though open wars and fightings ariſe and ſpring from the ſame fountain.

fightings] Or, *brawlings.*

luſts] Or, *pleaſures.* Called pleaſures in the Original, becauſe of that delight or pleaſure which men take in them.

war] 1 Pet. 2. 11.

members] That is, in you, or in your members, becauſe luſts exerciſe a dominion over the members of the body, making uſe of them for the compaſſing of that which they deſire to bring to paſſe; and ſo they do over the faculties of the ſoul.

V. 2. *ye kill*] Some copies have, *ye envy.*

deſire to have] Or, *eagerly deſire.*

ye fight] See verſ. 1.

luſt] See verſ. 1.

V. 3. *Ye ask*] In the former verſe it is ſaid, that they did not ask why then is it ſaid here, that they did ask? Thus it is by way of ſuppoſition; as if the Apoſtle had ſaid; *viz.* or ſuppoſe *ye ask*, yet ye receive not, becauſe, &c.

amiſſe] Job 35. 12. Becauſe to no good end, as the words following import.

luſts] Or, *pleaſures.*

V. 4. *Ye adulterers*] There is a double adultery mentioned in the Word of God; the one is uſually called ſpiritual adultery, whereby or when as a man or woman forſaking God, beſtows his love upon the creature, or the world, See Jer, 13. 27. Ezek. 23. 44. 45 Hoſ. 2. 2. The other is uſually called corporal adultery whereof there are ſeveral degrees; as firſt, adulterous thoughts, and inward burnings, Matt. 5. 28. 1 Cor. 7. 9. 2 Pet. 2. 20. Secondly, wanton words, Epheſ. 4. 29. Thirdly, laſcivious geſtures, Prov. 5. 20. & 7. 13. Jer. 5. 8. Fourthly, the act it ſelf, Deut. 23. 17. Levit. 19. 29. Some underſtand this place of the former; others, of the latter, which is the more probable opinion, becauſe of the words following.

the friendſhip] 1 Joh. 2. 15. Mat. 6. 24. 2 Cor. 6. 15.

V. 5. *Scripture*] Not in any particular place, or in ſo many words, though the ſenſe may be gathered out of the Scriptures. Some conceive that the Apoſtle relates to Gen. 6. 5. & 8. 21. others to Numb. 11. 29.

The ſpirit] If we underſtand by [ſpirit] the ſpirit of a man unregenerate, as ſome do, then the laſt clauſe muſt be rendred, [*luſteth to envy*] that is, inciteth, or putteth on, or moveth earneſtly unto envy, and the like: but if by [ſpirit] we underſtand here the Spirit of God, which is the more probable opinion, becauſe that clauſe [*dwelleth in us*] is often attributed to the Spirit of God, Exod. 25. 8. & 29. 4. Rom. 8. 11. 1 Cor. 11. 16. then that clauſe muſt be underſtood of the Spirit of God, ſtriving and fighting againſt envy. See Gal. 5. 17. The Greek prepoſition many times ſignifies againſt; as Luk. 20. 19. Heb. 12. 4.

to envy] Or, *enviouſly.*

V. 6. *God reſiſteth*] Prov. 3. 34. 1 Pet. 5. 5. Pſal. 101. 5.

V. 7. *God*] Who beſt knows how to beſtow his gifts for your good. This rule is here preſcribed as a means to beat down, and bring in ſubjection the high thoughts of envy and emulation.

reſiſt the devil] Epheſ. 4. 27.

V. 8. *Draw nigh*] By faith, obedience, and fervent prayer.

he will] In mercy, and his gifts.

cleanſe] Eſay 1. 16.

hands] Underſtand hereby the whole body: it is uſual to put the part for the whole.

double] See Chap. 1. 8.

V. 10. *Humble your ſelves*] Job 22. 29. Luke 23. 12. 1 Peter 5. 6.

V. 11. *judgeth*] Mat. 7. 1. Rom. 12. 1. 1 Cor. 4. 5.

law] Becauſe by his evil ſpeaking and judging of his neighbour, he doth in deed, though not in word, ſpeak evil of and judge the Law, which hath forbid it. Levit. 19. 16. Pſal. 138. 6.

V. 12. *who art thou*] Rom. 14. 4, 10.

V. 13. *Go to now*] Prov. 27. 1.

V. 14. *Whereas*] Pſal. 103. 14, &c.

it is] Or, *for it is.*

V. 15. *If the Lord*] 1 Cor. 4. 19. Act. 8. 21.

V. 16. *boaſtings*] That is, in your preſumptions that ye ſhall live long; and gain much.

evil] 1 Cor. 5. 6. Becauſe hereby ye manifeſt that ye neither think of Gods providence, or the brevity, or uncertainty of your own lives.

V. 15. *ſin*] That is, a greater ſin, and ſo conſequently deſerve greater puniſhment. See Luk. 12 47. Matt. 11. 20, &c. John 9. 41. & 15. 22 ——— 24. Rom. 1. 20, &c. and 2. 23.

CHAP. V.

Verſ. 1. *RIch*] Saint James threatneth not all rich men, but ſuch only who made not either a right uſe of their riches, v. 2, 3. becauſe they did hoard up, and not diſtribute them to the neceſſities of the brethren; or elſe abuſed them to oppreſſion, v. 4. & 6. or to luxury, v. 5.

miſeries] Luke 16. 23.

V. 22. *corrupted*] Or, *rotted.*

V. 3. *cankered*] Or, *grown ruſty.*

a witneſs] Matth. 10. 18. and 23. 31. and 24. 14. Mark 1. 44.

eat] That is, the abuſe of your riches ſhall be like fuel to put on fire the wrath of God againſt you. Some conceive, that S. James intends hereby that their carking for riches ſhould conſume them, or ſhorten their days. See Matt. 6. 25, &c.

treaſure] It is as if the Apoſtle had ſaid, *viz.* Ye thought that ye had provided for many years, Luke 12. 19. and it is true, ye have done it, but it is a treaſure of wrath, Rom. 2. 5. Some underſtand the place, as if hereby the Apoſtle condemned their folly in heaping up riches in the laſt times, or in their luſts, and therefore not likely to enjoy them.

V. 4. *the hire of the labourers*] Job 31. 38, &c. Levit. 19. 13. Deut. 24. 15.

cryeth] Though all ſin deſerves Gods wrath, yet ſome eſpecially are called, for their greatneſs, crying ſins, becauſe they cry unto God for ſudden vengeance, and as it were violently force God unto it:

thus bloud, Gen. 4. 10. the ſins of Sodom, Gen. 18. 20. & 19. 13. oppreſſion, Job 31. 34. and the keeping of the wages of the hirelings, here.

ſabaoth] Or, *hoſts*: or, *armies*. So God is often ſtyled, becauſe all creatures are his armies, and are ready to execute his will at his command, Eſay 1 9. Jer. 11.20. Rom.9.29.

V. 5. *nouriſhed*] Or, *pampered*.

in a day] That is, ſay ſome, unto the day of ſlaughter, as if here were an alluſion unto the fatting of beaſts for ſlaughter: or, as others conceive [*in the day*] that is, as in a day of feaſting. Prov.7.14. Iſa.22. 13. becauſe at ſuch times there is uſually made a ſlaughter of beaſts; this, theſe rich men did daily. See Luke 16.19.

V. 7. *Be patient*] Or, *be long patient*, or *ſuffer with long patience*. 2 Tim.2.3. Heb.6.12.

early and latter rain] Deut.11.14.

V. 8. *ſtabliſh*] By meditating upon that crown of glory, which is laid up for you. See 2 Tim.4.6,&c.

for the coming] Job 19.25.

nigh] The time of ſuffering in this life is but ſhort, but for a moment in compariſon of that eternity of glory, which the faithful ſhall enjoy hereafter. Hence it is ſaid, that the coming of the Lord draweth nigh; Yet a little while, and he that cometh will come, Rev. 22. 20.

V. 9. *Grudge not*] Or, *groan*, or *grieve not*. Hereby S. James forbids not all grieving for, or ſenſibleneſs of afflictions, or a groaning & ſighing for the day of our redemption; but that groaning, grieving, or inward complaining and crying for vengeance, which is joyned with impatiency and murmuring againſt God.

condemned] That is, leſt God chaſtiſe and puniſh you for it.

Judge] That is, Chriſt. See John 5.22. Act.10.34. & 17.31. 2 Cor. 5.10. 2 Tim.4.8.

ſtandeth] It is a proverbial ſpeech, whereby the nearneſs of a thing is denoted. See Gen.4.7. Matt.24.33. Mark 13.24. *The Judge*, &c. that is, he is nigh at hand. See verſ. 8.

V. 10. *Take my brethren*] Heb.13.7.

of ſuffering affliction] Gr. *of ſuffering evil*.

V. 11. *happy*] Chap. 1. 12.

end] That is, how God rewarded his patience, or what end God gave unto it. See Job 41.10.

pitiful] Gr. *of many bowels*. Even as a tender mother hath her bowels moved, when her child is to ſuffer. See 1 Kin.3.26. Luk.1.78.

V. 12. *Swear not*] Matt.5.34. & 23.15,28. Saint James doth not forbid all ſwearing, as unlawful; See Deu.6.13. Eſay 65.16. Jer. 12. 16. Rom.9.1,2. 2 Cor.1.13. Phil.1.8. Heb.6.16. but raſh and cuſtomary ſwearing, too uſual (it ſeems) in his time. Some conceive, that the Apoſtle forbids only ſwearing by the creature. Or, do not above all things, through impatience, be moved to take Gods Name in vain.

let your] That is, that which ye have to affirm, affirm it ſimply, without an oath; and that which ye have to deny, deny it ſimply, without an oath.

leſt ye fall] Exod.20.7. See verſ.9.

condemnation] Some Copies read, *hypocriſie*.

V. 13. *Is any amongſt you afflicted*] Or, *doth any amongſt you ſuffer evil*.

afflicted] He ſhews the beſt remedy againſt all affliction, viz. prayers. See Job 16.12. Pſal.77.8.

pſalms] Epheſ.5.19,20.

V. 14. *ſick*] Or, *weak*.

elders] That is, thoſe who had the gift of healing by miracle, which was given to ſome in thoſe Primitive times. See Mark 6.13. & 16.18. 1 Cor.12.9.

pray] Gen.20.7. That God would be pleaſed to pardon his ſins, and reſtore his health.

anointing] This was an extraordinary ſign of that extraordinary manner of healing by miracle, and not an ordinary ſign of any ſacrament under the Goſpel.

in the Name] That is, by calling on the Name of the Lord.

V. 15. *of faith*] Which proceedeth from faith, or made in faith. See Chap. 1.6.

ſave] See Matt.9.22. Mar.5.23. Luk.8.36.

raiſe] See Matt.9.5,&c. Mar.9.27. Luk.8.54. John 5.8.

if he have] It is not the Apoſtles intention by this conditional ſpeech, to intimate, as if any man was without ſin; See 1 Joh.1.13. but here he ſpeaks of ſuch ſpecial ſins, for which God doth often lay ſickneſs upon men. See John 5. 14. 1 Cor. 10. 5. & 1 Corinth. 11. 30.

V. 16. *Confeſs*] Some underſtand it of forgiving one another, but the Original is no where found in that ſenſe; it is applyed to confeſſing of ſins, Matt.3.6. Mar.1.5. Act.19.18. and ſo here.

one to another] That is, ſay ſome, to thoſe Elders which were to be ſent for; but others more probably of all the faithful, whether Paſtors of people, though chiefly the Paſtors, it being preſumed, that they are beſt able to comfort them, who find any ſin lye heavy upon their ſoul, and to aſſiſt them with their prayers.

pray] Epheſ.6.8. 1 Tim.2.1,2.

effectual] Or, *vehement*, or, *earneſt*.

righteous] Joh.9.31.

V. 17. *paſſions*] Act. 14.15.

he prayed] 1 Kin. 17.1.

earneſtly] Or, *in his prayer*.

ſix moneths] Luk.4.25.

V. 18. *he prayed*] 1 Kin. 18.42,45.

V. 19. *if any of you*] Matth.18.15.

erre] As a wandring traveller doth out of his way.

truth] That is, of the Goſpel, either in faith or manners. See verſ. 20.

convert] That is, the means or inſtrument, through Gods bleſſing, of converting him.

V. 20. *hide a multitude of ſins*] Some underſtand this clauſe of the ſins of the converting, as of Gods rewarding out of promiſe and mercy, thoſe who take pains to convert others; See 2 Cor.2.15. Others, of the ſins of the converted, whoſe ſins the converting are ſaid to hide, becauſe they are a means of Gods hiding and not imputing them unto them.

ANNOTATIONS
ON THE FIRST EPISTLE GENERAL OF
PETER.

The ARGUMENT.

THE Apoſtle Peter *having by a ſpecial agreement of the Apoſtles among themſelves, the charge of thoſe of the Circumciſion committed unto him,* Gal.2.7,8,9. *was accordingly careful (becauſe he could not viſite them all in perſon, being diſperſed into ſo many, and ſo remote Regions) to write unto them this Epiſtle, which might reach to them in their ſeveral places of abode. Therein his principal ſcope is, to perſwade them unto patience, and holy carriage, under thoſe afflictions, that either at preſent they were exerciſed withal, or were further to expect; And that by Arguments taken from the example of Chriſt, Gods calling them thereunto, the Glory that thereby ſhould redound unto God, and the good iſſue thereof, in regard of themſelves. And amidſt general Exhortations to ſuch Religious courſes, and unblameable converſation, as might adorn their Chriſtian Profeſſion, and ſtop the mouthes of malignant Adverſaries, he intermixeth Admonitions concerning the duties of ſeveral perſons in their ſpecial places; as of Subjects towards Magiſtrates, Servants towards their Maſters, Husbands and Wives, either to other, and of the Miniſters of God towards the People of God, committed unto their charge, the younger ſort towards the elder, and of equals one to another; Concluding all with Benedictions and Salutations.*

CHAP.

CHAP. I.

Verſe 1. PEter] Called firſt Simon , or Simeon , John 21. 1. 2 Pet. 1. 1. afterwards Peter ; but at what time, that is, whether when he firſt came to Chriſt , John 1. 42. or when he was called to be an Apoſtle, Mark 3. 16. Luke 6.14. or when he made that good confeſſion, Mat.16. 18. is not ſo eaſie to be determined.

to the ſtrangers] Gr.*to the elect ſtrangers*. Some underſtand hereby the Jews only, others both Jews and Gentiles ſcattered by perſecution.

ſcattered] Gr. *of the diſperſion*, James 1.1.

V. 2. *Elect*] That is, ſequeſtred and ſeparated from the world.See John 15.19. Rev.17.14. in which place, *elect*, *called*, and *faithful*, are put for the ſame ; ſo that here we are to underſtand by [*elect*] thoſe who were effectually called, or who had obeyed the Goſpel.

fore-knowledge] Or, *pre-ordination* ; or, *fore-appointment* ; that is, as God had before decreed. See verſe 20.

through] Here is ſet down the principal cauſe of their effectual calling, *viz.* the ſanctification of the Spirit. See v.22.

obedience] That is, that ye might obey the Goſpel,and ſo be reconciled unto God , through the ſprinkling of the bloud of Jeſus Chriſt.

ſprinkling] Heb.12.24.

V. 3. *Bleſſed*] 2 Cor.1.3. Eph.1.3.

abundant] Gr. *much*.

begotten] That is, confirmed in us a living hope ; or quickened or revived unto us a living hope, by the reſurrection of Jeſus Chriſt, becauſe God raiſed him up, that we might beleeve and hope in God for our reſurrection unto glory. See verſe 21. Acts 13. 33, 38. Rom. 1. 4. and 10. 9. Chriſts reſurrection being a pledge of ours : hence he is called the firſt-fruits of the dead , 1 Cor. 15. 23. and the firſt-born, from the dead, Col. 1.15,18. and Rev. 1.5. Some underſtand it of Gods renewing us by Chriſts reſurrection.See Rom.6.5,&c.

lively hope] Or, *living hope*. That is, a conſtant, permanent,or an hope that ſhall not fail, as living waters, John 6.51. or to an hope of life.

V. 4. *To an inheritance*] Rom.8.17. Gal.3.18. Col. 1. 12. Here is ſet down the object of that hope.

fadeth] Chap.5.4.

reſerved in heaven for you] Or, *for us*, Col.1.5. 2 Tim.1.12.

V. 5. *kept*] Or, *guarded*.

power of God] John 10.28,29. 1 Cor.1.8.

faith] Becauſe by faith we lay hold on the power of God, and in his power fight againſt all our ſpiritual adverſaries. See Epheſ. 6. 10.

laſt time] 1 John 3.2. That is, at Chriſts appearance,verſe 7.

V.6. *wherein*] That is, in which hope of ſalvation. See Mat. 5. Luke 6. Rom.12. 2 Cor.6. Rom.5.2.

for a ſeaſon] 2 Cor.4.17.

if need be] That is, if it be Gods will. See chap.3.17. or, if it ſhall be your good, 1 Cor.11.32.

heavineſs] Heb. 12.11.

manifold temptations] See James 1.2.

V. 7. *the tryal*] Job 23.10. James 1.3.

more precious] Chap. 4. 13. James 1.12.

V. 8. *not ſeen*] John 20.29. 1 John 4.20.

in whom] Conſidering that great and plentiful redemption which he hath wrought for you.

full of glory] Or, glorious , either becauſe this their rejoycing was a taſte of their future glory , or becauſe it made them glorious in the eyes of men. The Original word may be tranſlated *celebrated*, or *renowned*, or *ſpoken of to praiſe*, or *glorified*, or *commended*, or *honoured*. See Luke 4 15. John 13.31.

V. 9. *end*] That is, reward. See Rom.6.21,22. 2 Cor. 11. 15. Phil.3.19. James 5.11.

ſalvation] S. Peter means hereby that ſalvation which is begun in this life, in the peace of a good conſcience, and the joy of the holy Ghoſt, and which ſhall be perfected hereafter in heaven.

ſouls] By a cheef part of man we are here to underſtand the whole man. See Gen.12.5. and 14.21. and 17. 14. Luke 6. 9. Rom.13.1. for the body alſo ſhall be made partaker of ſalvation at the reſurrection, Phil.3.20,21.

V. 10. *ſearched*] Mat.2.8.and 10.11.

propheſied] Acts 3.18.

grace] So here the fulfilling of the promiſes of Chriſts coming in the fleſh, of his preaching the acceptable year of the Lord, of his dying for our ſins, and riſing for our juſtification, or theſe things themſelves, and the like exhibited, are ſtyled in oppoſition to the types, figures and ſhadows of this grace, John 1.17.

V.11. *of Chriſt*] Gal.4 6. So the holy Ghoſt by which the Prophets ſpake, (2 Pet.1.21.) is called, becauſe Chriſt ſent the holy Ghoſt upon the Prophets, as he did upon the Apoſtles. See John 12.15,26.

in them] See Heb.1.1.

teſtified] Luke 24.25,&c. Acts 17.2,3. Rom.1.2,3. and 16. 26. 1 Cor.15.2,4.

V. 12. *the things*] That is, the coming of Chriſt, and thoſe particulars mentioned, v. 10,11. and not the fruits and effects of them; for the faithful before Chriſts coming were ſaved by the grace of Chriſt, even as we , Acts 15.9.

with the holy Ghoſt] Acts 2.4. That is, by the aſſiſtance of the holy Ghoſt.

which things] Eph.3.10. That is, which myſteries of the Goſpel, revealed in the latter times.

look into] Narrowly, as they who bowing or ſtooping down , look upon a thing. See James 1.25. Luke 24.12. John 25.11.

V. 13. *Gird up the loins of your mind*] Gr. *having the loins of your mind girded*. It is a metaphor taken from an ancient cuſtom in the Eaſtern countries, where they were wont to wear long garments, which they girded to their loins, to make them expedite, nimble, and ready for travel, or ſome other ſervice, 1 Kings 18. 46. 2 Kings 4. 29. and 9.1. Luke 12.37. Hence it is tranſlated here and in other places, as Job 38.3. and 40.7. Luke 12.35. *to the mind*, to import its preparedneſs and readineſs for Gods ſervice.

be ſober] Gr. *being ſober*. Hereby Saint Peter directs us unto that wherein the preparation of the ſoul doth conſiſt, or unto the means whereby it muſt be prepared for Gods ſervice, and that is ſoberneſs; that is, a moderation not only in meats and drinks, but in all earthly things. See verſe 4. and Luke 12. 35,&c. 1 Theſ.5.8.

and hope] Gr. *hope*.

to the end] Gr. *perfectly*, Luke 21.34. Tit.2.12. Hoſ.12.6. Heb. 6.11.

grace] Some underſtand hereby that grace which is now revealed and offered unto us, by the preaching of the Goſpel : as Epheſ.1.6, 7. Tit.2.11. and theſe read the words following thus , *viz. which is brought unto you by the revelation of Chriſt* ; that is, by his preaching of the Goſpel unto you, or in, or at his appearing, or being manifeſted in the fleſh. Others underſtand here by [*grace*] that ſalvation and glory which ſhall be revealed at the ſecond coming of Chriſt ; as chap.3.7.

that is to be brought] Or, *that is brought*.

at the revelation] 2 Theſ.1.10.

V.14. *obedient children*] Gr. *children of obedience*.

not faſhioning] Gr. *not faſhioned*. Here S. Peter may ſeem to allude to thoſe things which receive their figure, form, or ſhape from a mould, and is, as if he had ſaid, Let not your lives and converſations be formed or moulded according to your former luſts ; ſee Rom. 12.2. The ſame is imported, when men are ſaid to walk after their luſts, making their luſts their Captains, or Leaders. See Eph. 2. 3. and 4.22. 2 Tim.3.6. Tit.3.3. 2 Pet.3.3. Jude 18.

former luſts] Eph.4.22.

ignorance] Eph 4.18. Acts 17.30. That is, before you were called to the knowledge of the truth.

V. 16. *Be ye holy*] Lev.11.44. and 19.2 and 20.7.

V. 17. *who without*] Deut.10.17. Rom.2. 11.

according to] Eccl.12.14.

ſojourning] The Original word ſignifieth a dwelling for a time in a place, which is not native unto us. See Exod. 6. 4. Acts 7. 6, 29. Heb.11.9. Hence when it is applyed to our living upon the face of the earth, thereby is implyed, that here we have no abiding City. See chap. 2.11. Gen.47.9. Heb. 13. 14.

in fear] Chap.2.18. and 3.2,16. Eph.6.5. Pſalm 2.12. 2 Cor.2. 3. and 7.1,15.

V. 18. *vain converſation*] So called, becauſe it did proceed from the vanity of their minds, Eph.6.17. and becauſe of the unprofitableneſs of it, Hab.2.13. Rom.6.21.

tradition] That is, either by their example or teaching. Some ſuppoſe that here the Apoſtle intends thoſe idle and Phariſaical traditions which they had learned from their fathers.

fathers] Ezek.20.18.

V. 19. *pretious*] 1 Cor.6.20.

bloud] Eph. 1. 7. 1 John 1.7. Rev.1.5.

lamb] Herein Saint Peter relates unto the Paſchal Lamb , and the Lamb for the daily ſacrifice, both which were to be without blemiſh or ſpot. See Exod.22.5. Numb.28.3,19. and both which were types of Chriſt, John 1.29. 1 Cor.5.7.

without blemiſh] Heb.6.26.

V. 20. *Who verily*] Rom.16.25. Coloſſ. 1.26. 1 Tim.3. 10. Tit. 1.2.

fore-ordained] Gr. *fore-known*. See v.2. Acts 10. 42. Epheſ.3.11.

manifeſt] That is, in the fleſh. See 1 Tim.3.16. 1 John 3. 8.

laſt times] See Gen.49.1.

V. 21. *by him*] For we can have no confidence in God, as reconciled unto us, but through Chriſt. See John 14.6. Acts 10.36. Eph. 2.14,15. and 3. 12. Col.1.20.

raiſed] Eph 1.20.

glory] See verſe 11.

that your faith] See verſe 3.

V. 22. *purified*] Tit.3.5,6.

obeying] That is, by faith, by which you obey the truth. See Rom.1.5,16,26.

through the Spirit] Acts 15.9.

unfeigned] 2 Cor.6.6. 1 Tim.1.5. 1 Cor. 6. 11.

love] Rom.12.10. chap.2.17.

fervently] Gr. *extenſively.* That is, with a ſtretched-out love, or extended love.

V. 23. *corruptible*] As they are who are born after the common courſe of nature.

by the word] Jam.1.18. It is uſual in the Scripture, John 1. 13. and 3.3. to compare the Word of God to ſeed. See Luke 8.5.

which liveth] Pſalm 119.89.

V. 24. *For*] Or, *for that.*

all fleſh is as graſs] Iſa. 40. 6. and 54. 10. 2 Cor. 5. 21. James 1.10.

CHAP. II.

Verſe 1. W*Herefore laying*] See Jam.1.21. Heb. 12.1. Eph.4.22, 25. Col.3.8.

all malice] 2 Cor.7.1. 1 Theſſ.5.23.

V. 2. *deſire*] Or, *earneſtly deſire*, Pſalm 119. 20,81,82.

ſincere] That is, uncorrupted, unfalſified: whereby is meant the purity of Gods Word, it is without falſhood; ſee Pſalm 14. 8. and herein it is compared to milk, which of it ſelf is uncompounded.

milk] What is here meant by milk, is expreſſed, chap. 1. 25. *viz.* the Goſpel, or the Word of God revealed in the Goſpel; compared to milk; firſt, becauſe of the ſweetneſs of it, Eſa.25.6. Pſalm 19.10. and 119.103. Prov. 24. 13, 14. Secondly, becauſe of the purity thereof. See the note before. Thirdly, becauſe of the nouriſhing property thereof; ſo eſpecially here. See Eph.4.11, &c. 2 Tim. 3. 16, 17.

of the Word] The Syriack tranſlation renders it [*ſpiritual*] and not without good probability, it being here oppoſed or compared to that bodily milk which new-born babes earneſtly deſire, and becauſe it is the food of the ſoul, which is a ſpirit. Heb. 12.9. and ſo the Original word may be taken, Rom.12.1.

V. 3. *If ſo be*] As you profeſs and perſwade your ſelf.

taſted] That is, have had any experimental knowledge of the goodneſs and mercy of God in Chriſt; by our taſte we make experience what is ſweet, and what is ſowre, or bitter. It may ſeem that S.Peter relates to Pſalm 34.9. It is conceived by ſome, that hereby the Apoſtle followeth the former ſimilitude, becauſe children do by their taſtes eaſily diſcern their nurſes milk.

Lord] Chriſt Jeſus.

gracious] Underſtand it of that grace which is manifeſted and offered in the Goſpel. See Eph.6.9,27. Tit.3.4. Heb.6.5.

V. 4. *coming*] That is, by faith. See John 6.35. and 5.40.43,44. Heb.10.22.

living ſtone] When Chriſt in the Scriptures is compared to a ſtone, it is either to the foundation-ſtone, to ſhew that the whole Church is built upon him. See 1 Cor.3.11. or elſe unto the cheef corner-ſtone, to ſhew that the whole Church, or all the faithfull are coupled and united together in him. See Eph. 2. 13,14, 20. and 4.16. Col.1.19. He is further called, a *living ſtone*, becauſe he giveth life unto all thoſe who by faith are united unto him, John 5.26.

diſallowed indeed of men] Luke 2.24.

choſen] See chap.1.20.

V. 5. *lively ſtones*] That is, as having received life from him. See verſe 4.

are built] Or, *be ye built.* Or, *build up your ſelves:* that is, more and more. Verbs paſſive, both in the Hebrew and the Greek, have ſometimes a reciprocal ſignification. See chap. 1. 14. 2 Sam. 20.10. Mal.2.15. Gen.46.29.

ſpiritual] Uſually in the Scriptures the Church of God is compared unto an houſe, and that both the Church Militant, Pſalm 27.4. and 69.10. and 84. Iſa.56.6,7. Eph 2.19,22. 1 Tim. 3. 15. Heb. 3.6. and 10.21. as alſo the Triumphant, John 14.2. 2 Cor.5.1,2. And the reaſon may be, becauſe God dwelleth in the Church, by his grace and glory. It is further compared unto a ſpiritual houſe, either in oppoſition to our material houſes, or elſe becauſe it is built up by the Spirit of God. See chap.1.22.

holy Prieſthood] So all the faithful are ſtyled, becauſe (as the Prieſts under the Law) ſo theſe are ſeparated from the world to the ſervice of God, as the words following import. See chap. 1. 22. Iſa.61.1.

ſpiritual] That is, your ſelves, and all that ſpiritual ſervice which ye perform unto God. See Pſalm 4. 6. and 50.14. and 51. 19. and 107.22. and 141.2. Iſa.56.7. Hoſ.14.3. Rom.12,1. Phil.2. 17. Heb.13.15.

By Jeſus Chriſt] See Heb.13.10,15,16.

V. 6. *ſcripture*] That is, partly, Iſa. 8. 14. and 28. 16. and partly, Pſalm 118. out of which places the Apoſtle alleageth theſe words, keeping faithfully the ſenſe, though not the very words.

Behold] Iſa.28.16. Rom 9.33.

confounded] See Rom.9.33.

V. 7. *precious*] Or, *an honour.*

diſobedient] That is, unto the Goſpel.

the ſtone which the builders diſallowed] Pſalm 118. 22. Mat.21. 42. Acts 4.11.

V. 8. *And a ſtone of ſtumbling*] Iſa.8.14. Rom.9.33.

a ſtone] A metaphor taken either from thoſe, who, making haſte, ſtumble at a ſtone in their way, and ſo hurt themſelves: or from mariners who ſplit their ſhips upon rocks. See 1 Cor.1.23. So that by ſtumbling, here, the cauſe being put for the effect, we are to underſtand that judgement which unbeleevers incurre, through their infidelity.

at the word, being diſobedient] Or, *being diſobedient unto the word.*

diſobedient] That is, becauſe they are diſobedient unto the Goſpel. Participles oftentimes imply the cauſe of that which went before. See Heb.11.31.

whereunto] This clauſe hath reference, not to *diſobedient*; for God ordains no man thereunto, Pſalm 5 5. James 1. 13. but unto *ſtumbling:* whereby is ſignified, that hurt and condemnation which unbeleevers receive from the word through their infidelity: thereby it becomes the ſavour of death unto death unto them, 2 Cor. 2. 16. See before. Hence the ſenſe of this clauſe is this, *viz.* *whereunto*; that is, unto which hurt or condemnation, expreſſed by ſtumbling. *They*; that is, thoſe unbeleevers were appointed or ordained by God, through his judgement, for their infidelity. Some by *ſtumbling*, underſtand *diſobeying*, or, *unbeleeving:* and theſe make this the meaning of the words, *viz.* Into which diſobedience or unbeleef God ſuffered them to fall, through his juſt judgement, for their former ſins. Others refer this clauſe to *word*, and make this the Apoſtles meaning, *viz.* Unto the obeying or beleeving of which word they were called of God.

V. 9. *choſen*] That is, whom God hath effectually called out of the world. See chap.1.2. Deut.7.7.

royal] That is, Kings and Prieſts. See Exod.19.6. Rev. 1.6. and 5.10. Kings, becauſe of that power which they have, through Chriſt, over their luſts. See Phil.4.13. Prieſts, becauſe ſeparated to the ſervice of God. See v.5.

holy nation] See Exod 19.6. and Deut.7.6,&c.

a peculiar people] Or, *a purchaſed people.*

peculiar] Or, a people for poſſeſſion: that is, a people whom God hath purchaſed to be his own. See Exod. 19. 5. Deut.4.2. and 7 6. and 26.18. Pſalm 135.4. Tit.2.14. Acts 20.18. Eph.1.14. 1 Theſ. 5. 9.

praiſes] Or, *virtues.* That is, that we might glorifie God in our converſations, thereby ſhewing forth the abundant mercy and great power of God in calling us, Iſa. 8.13.

called you out of darkneſs] Col.1.13.

darkneſs] That is, ignorance, chap. 1. 14. whereby is meant our ſinful and miſerable eſtate by nature, under which men are kept, through the ignorance of the Goſpel, Epheſ.4.18. and 5. 8. Col. 1.13.

his marvellous] Hereby is meant our eſtate of grace, through the effectual calling of God, by the knowledge of the truth. See 2 Cor. 4.6. Acts 13.47. and 26.18. Eph.1. 18. and 5. 8. called *marvellous*, becauſe of the great myſtery of godlineſs, which is revealed in the Goſpel: and called *his*, becauſe God revealeth it. See the places before.

V. 10. Hence it is gathered by ſome, that this Epiſtle was not written to the Jews only, but alſo to the Gentiles; becauſe that of Hoſea 2.23. is to be underſtood of the calling of the Gentiles, Rom. 9.25.

V. 11. *ſtrangers*] 1 Chron.9.15. Here is a reaſon given why we ought to live holily, *viz.* becauſe in this world we are ſtrangers and pilgrims, and therefore we ought not to live according to the laws and luſts of the world, which is moſt corrupt.

pilgrims] See chap.1.17.

abſtain from fleſhly luſts] Rom.13.14. Gal.5.16. Col.1.5. 1 Theſ. 2.5.

fleſhly] Fleſh is often taken for corrupt nature, as Rom.7.25. and 8,1,5,9,13. Gal.5.19,24. Hence thoſe luſts are called fleſhly luſts, or the luſts of the fleſh, which proceed from corrupt nature, Gal.5. 1. Rom.13.14. Eph.2.3. 2 Pet.2.18. Sometimes the luſts of the fleſh are taken for thoſe luſts which are againſt the ſeventh commandment, as 1 John 2.16.

war] Rom.7.23. Gal.5.17. James 4.1.

V. 12. *Having your converſation honeſt*] Chap. 3. 16. 1 Theſ. 4. 12.

whereas] Or, *wherein.*

ſpeak againſt you] Chap.3.16.

they may by your good works] Mat.5.16.

viſitation] When God in mercy ſhall call them to the fellowſhip of the Goſpel, Pſalm 106.4. Luke 19.44.

V. 13. Gr. *Therefore*] Hereby two things are implyed: 1. That diſobedience to the civil Magiſtrate proceeds from fleſhly luſts. See James 4.1. 2. That diſobedience unto the civil magiſtrate opens the mouth of unbeleevers againſt the profeſſors of the Goſpel. See v.11.

Submit your ſelves] Rom. 13. 1. Tit. 3. 1.

ordinance of man] By *ordinance*, is meant, the framing and ordering of civil government: called the *ordinance of man*, not becauſe it is invented by, or hath its original from men: (for all power is from God, Rom.13.1,2. though ſometimes he uſeth men as means to derive power or government to ſuch or ſuch a perſon or perſons, that ſo they might be the more willing to yeeld obedience) but becauſe it is proper to men, or becauſe it is diſcharged by men.

for the Lords ſake] That is, out of obedience and conſcience unto God, who hath ordained the Civil Magiſtracy, and alſo hath commanded obedience unto it, verſe 14. Rom.13.1,&c.

ſupreme] That is, under God. There is therefore no other ſupreme on earth above the King, in his dominions.

V. 14. *for the puniſhment of evil doers*] Rom. 13. 3.

V. 15. *ſilence*] Gr. *ſtop*, or *bind up the mouth of*, &c. See Matth. 22.12,34. 1 Cor.9.9.

men] Who are ready, out of their ignorance and folly, to charge the Goſpel, and to blaſpheme it, as if it countenanced thoſe ſins which the profeſſours thereof practiſe.

V. 16. *free*] 1 Cor.7. 22. Here the Apoſtle ſeems to prevent a ſecret objection. Some might reply; We are free, and therefore owe no obedience to any above us. The Apoſtle granteth the antecedent, underſtanding it of their freedome from the burthen and curſe of the Law, and from the bondage of ſin and Satan; but withal he admoniſheth them, not to withdraw, under the pretext of this their freedom, their obedience due unto the Magiſtrate.

uſing] Gr. *having.*

V. 17. *Honour*] Or, *Eſteem*, Rom.12.10. Phil.2 3.

all men] According to every mans ſtate and calling.

brotherhood] Thoſe who are brethren in Chriſt.

V. 18. *Servants, be ſubject to your maſters*] Eph.6. 5. Col. 3. 22. Tit.2.9.

all fear] Not onely of puniſhment, but alſo of offending God.

good] Who gently and kindly bear with you in your religious profeſſion and practices. The Apoſtle ſeems here to ſpeak of ſuch ſervants who lived under unbeleeving maſters, as it may be gathered from the next verſe.

froward] Gr. *crooked*; that is, who uſe you frowardly, hardly and ſcornfully, becauſe of your Chriſtian profeſſion.

V. 19. *thank-worthy*] Or, *thank.*

for conſcience] Gr. *of God*; that is, becauſe of that religion which you profeſs, and thoſe religious duties which you perform, out of obedience or conſcience unto God.

V. 20. *glory*] Luke 6.33.

acceptable] Or, *thank.*

V. 21. *called*] 2 Tim.3.13. Acts 14.22. As diſciples of Chriſt to bear his croſs. See Matth.10.38. and 16. 24.

for us] Some read, *for you.* Heb. 2. 9. Rom. 5, 7, 8. 2 Cor. 5.14.

example] John 13.15. It is a borrowed kind of ſpeech, taken from painters or ſchool-maſters.

V. 22. *who did no ſin*] Iſa.53.9.

V. 23. *committed himſelf*] Or, committed his cauſe. That is, gave up or delivered over his will unto his Fathers, in his ſuffering, Matth.26.39. Or, he committed the revenge of his innocency unto God, giving us an example hereby not to revenge our own cauſe, though never ſo innocent.

V. 24. *bare our ſins*] Iſa.53.4,5,6. Or, *bare up our ſins*, Heb. 9. 28. That is, the puniſhment of our ſins: ſee Lev. 5.1. and 10, 17. Gal.5.10.

on] Or, *to.*

tree] That is, the croſs, whereon he did conſummate and perfect his ſatisfaction for our ſins, Eph.2.16. Col.1.20.

dead] Luke 1.95. Rom.6.1,2,&c. Tit.2.11,12, &c. 2 Cor.15. 5. See Rom.6.2.

ſtripes] See Iſa.53.5.

V. 25. *For*] Here he calleth ſervants back from the conſideration of thoſe injuries which they ſuffered for Chriſt, unto thoſe benefits which they received by him, that ſo he might work them unto patience.

ſheep going aſtray] Iſa.53.6.

Shepherd] Ezek. 34.25. and 37.24. John 10.11. Heb.13.20.

CHAP. III.

Verſe 1. YE *wives*] Geneſis 3.16. Epheſ. 5.22. Coloſſ.3.18. Tit. 2.5.

be in ſubjection] Or, *ſubject your ſelves.* See chap.2.5.

husbands] He ſpeaks of unbeleeving husbands, unto whom beleeving wives ſhould be the more ſubject, that ſo, by their honeſt and chaſt converſation, they might gain them unto the Lord; that is, be an occaſion of gaining them. See Matth. 18. 15. 1 Cor.9.19. For, ſuch husbands ſeeing the good converſation of their wives, may be brought to have a liking and good opinion of the Goſpel, and ſo to have a deſire to it, and by the grace of God, to frame their life unto it.

be won] 1 Cor.7.16.

V. 2. *fear*] Both of offending their husbands, and of offending God.

V. 3. *Whoſe adorning*] 1 Tim.2.9. Iſa.3.16.

adorning] The Apoſtle doth not here abſolutely forbid women to adorn themſelves; ſee Gen.29.30. ſo it be without exceſs and pride, and according to their places: but comparatively, that is, that they make not that outward adorning their cheef ornament.

V. 4. *hidden*] This is oppoſed to the outward decking of the body. Hereby is meant the new man, which according to God is created in righteouſneſs and true holineſs, Epheſ. 4.24. See Rom.2.29. and 7. 22. 2 Cor.4.16.

in that] That is, which hidden man of the heart is manifeſted by a meek and quiet ſpirit, without hypocriſie.

the ornament *of a meek and quiet Spirit*] Gr. *in the ſincerity of a meek and quiet*, &c. ſee Eph.6.24. Tit.2.7.

V. 5. *being in ſubjection*] See verſe 1.

V. 6. *calling him Lord*] Gen.18.12.

daughters] Gr. *children.*

and are] Becauſe women are by nature fearful, he giveth them to underſtand, that he requireth of them that ſubjection which is not wrung out of them by force and fear. Or, and are not afraid with any amazement ariſing out of an accuſing conſcience of doing evil.

V. 7. *husbands*] Col. 3. 14. Here the Apoſtle turns himſelf to beleeving husbands, ſhewing them how they ſhould behave themſelves to their beleeving wives.

according] That is, carry your ſelves wiſely and diſcreetly towards them.

giving honour] That is, giving them due reſpect, taking care and providing for them, and bearing with them in their weakneſſes.

weaker] It is uſual in the Scripture to compare man in general unto a veſſel; ſee 1 Sam.21. 1 Theſ. 4. 4. 2 Cor. 4. 7. Hence the woman is here called *weaker veſſel*, becauſe generally ſhe is weaker both in the faculties of her ſoul, and the conſtitution of her body. And in that ſhe is called the *weaker veſſel*, thereby is implyed the reaſon wherefore husbands muſt ſo carry themſelves as before, *viz.* becauſe women are the weaker veſſels. Weaker veſſels, as thoſe of glaſs and earth, we uſe carefully and tenderly: and ſo husbands ſhould carry themſelves towards their wives.

and as being heirs together of] Some copies read, *and as to heirs with you of*, &c.

grace] That is, life eternal, which is through grace, Rom. 6. 23. 2 Tim.1.9.

hindered] By brawling and chiding, ariſing out of your indiſcreet carriage. And here, by *prayers*, underſtand all other duties belonging to the worſhip of God.

V. 8. *Finally*] Here Saint Peter cometh to common exhortation, and commendeth concord, and whatſoever things make thereunto.

one minde] Rom.12,16. and 15. 5. Phil.3.16. 1 Cor.1.10.

love as brethren] Or, *loving to the brethren.*

V. 9. *Not rendering evil for evil*] Prov.17.13. and 20. 22. Matth. 5.39,44. Rom.12.14,17. 1 Theſ.5. 15.

knowing] Here is a reaſon given why they ſhould not render evil for evil, *viz.* becauſe of that great bleſſing of eternal life, whereunto they were called.

V. 10. *He that will love life*] Pſalm 34.12,&c.

tongue from evil] Prov. 4 24. and 18.21.

V. 11. *eſchew evil*] Iſa.1.16.

V. 12. *againſt*] Gr. *upon.*

V. 13. *And who*] Hereby is implyed, that the honeſt converſation of the faithful, doth oftentimes prevail with, and mollifie the hearts of cruel perſecutors.

V. 14. *But and if ye ſuffer for righteouſneſs ſake*] Matth. 5.10.

happy are ye] Mat.10.28. James 1.12. 1 Pet.4.14.

be not afraid] Iſa.8.12,13. he means that kind of fear and trouble of mind, wherewith wicked men fear in times of trouble, that is, with a fear without patience and truſt in God, and ſuch as is accompanyed with conſternation and amazement, ſo that they know not which way to turn themſelves. See Iſa. 7. 2. Matth. 2. 3. John 14.1. and 16.1.

V. 15. *ſanctifie*] That is, glorifie God by your patient ſuffering, and faithful truſting in him. Or, bleſs God in your hearts, for that he hath accounted you worthy to ſuffer for righteouſneſs ſake, ſee Acts 5.41. 2 Cor.3.11. Phil.1.29. Col.1.24.

every man] That is, if Gods honour and the good of thoſe who ask or require it; otherwiſe we muſt not caſt pearls before ſwine: ſee Matth.7.6.

fear] Or, *reverence.*

V. 16. *Having*] Chap.2.12. ſee chap.2.19.

ſpeak evil] See chap.2.12.

in Chriſt] That is, according to his doctrine.

V. 17. *better*] That is, it is good to ſuffer for well-doing, and not for evil: See the like, Pſalm 118.8. 1 Cor. 7.9.

the will of God] Chap.4.19.

V. 18. *Far*] Here he again propounds the example of Chriſt, as chap.2.21.

once] Heb.7.26. For all, never to dye or ſuffer again. See Rom. 5.6. Heb.9.28.

the juſt for the unjuſt] Rom.5.6,&c.

bring] Reconcile us unto God. See Eph.2.13,&c. Col.1.19,&c. 2 Cor.5.18.

being put to death] 2 Cor.13.4.

in the fleſh] That is, according to his human nature. See chap.4.1. Rom. 1.3.1Tim.3.16.

Spirit] By his Divine nature. So Rom. 1. 4. 1 Tim. 3.16. Heb.9.14.

V. 19. *went*] Not by any local motion, but by the manifeſtation and power of his Spirit. See chap.4.14. Gen. 6.3.

preached] That is, by the Miniſtery of Noah, or ſome others, Eph.2.17.

ſpirits in] That is, now, when Saint Peter wrote this Epiſtle; though not ſo, when they were preached unto.

V. 20. *diſobedient*] That is, unbeleeving. See John 2.26. Acts 14.2. Rom.7.8. Heb.3.18.

by water] That is, through the means of water, which did bear up the ark.

V. 21. *The like*] That is, anſwerable to which ſalvation by water.

not] There is no reaſon for this parentheſis.

anſwer] Herein Saint Peter may ſeem to have reſpect unto that rite or ceremony, which was uſed in the baptiſm of thoſe who were of age. The perſon baptizing, asked the perſon to be baptized, Whether he beleeved; and he anſwered, I beleeve, *&c.* Hence, by the anſwer of a good conſcience, we may underſtand that unfeigned faith whereof they made confeſſion at their baptiſm, and whereby their conſciences were purified, and whereby they received the remiſſion of their ſins, teſtified by Chriſts reſurrection from the dead. Some underſtand, *by the anſwer*, &c. that covenant whereinto they entred at their baptiſm, the embracing whereof they teſtified by their unfeigned confeſſion of their faith.

V. 22. *the right hand of God*] Pſalm 110.1. Heb.1.3.

CHAP. IV.

Verſe 1. F*OR*] The ſcope of Saint Peter here, is to perſwade them to abſtain from the luſts of the world, from their communion and fellowſhip in the death of Chriſt, whereby they were dead unto ſin; and therefore they ought not any longer to live therein. See this argument preſſed more largely, Rom.6. 6, &c. Gal. 5. 24. and 6. 14.

ſuffered] That is, dead unto the fleſh, that is, in his corrupt nature: or, who hath his corrupt nature crucified in him.

fleſh] See chap.3.18.

ceaſed] He ſpeaks of what they ought to do, not of that which they always do.

V. 2. *reſt*] That is, ſo much of this preſent life which yet remaineth to be paſſed over.

to the luſts of men] Rom.12.2.

V. 3. *For*] By putting us in mind of our former life ſpent in the luſts of the world, he calleth us unto repentance.

V. 4. *wherein they think it ſtrange*] Iſa.59.15.

ſtrange] So verſe 12.

V. 5. *him*] See James 2. 5, 8.

judge the quick and the dead] Acts 10.42.

V. 6. *dead*] That is, in Saint Peters days, though not when the Goſpel was preached unto them.

that] Here is the end wherefore the Goſpel was preached unto them, *viz.* for the mortification of their fleſh, and the renewing in their ſpirits, according to the will of God. See verſe 2.

judged] That is, mortified in the fleſh. The antecedent is put for the conſequent: ſee 1 Cor. 5.5.

V. 7. *the end*] See James 8.9.

all things] 1 John 2.17.

at hand] Phil.4.5.

ſober and watch] Matth.26.41. 1 Pet.5.8.

watch] That is, be aſſiduous or conſtant in prayer, watching all opportunities to perform that ſervice unto God. See chap.5.8. Luke 18.1. and 21.36. Rom.12.12. 1 Theſſ.5.17. Eph.6.18.

V. 8. *fervent*] See chap.1.22.

ſhall] Or, *will.*

cover] It doth, as it were, bury a multitude of ſins in others, and thereby preſerveth peace and concord: ſee Prov.10.12.

V. 9. *Uſe hoſpitality*] Rom.12.13. Heb.13.2.

grudging] Or, *murmuring*, Phil.2.14.

V. 10. *As every man hath received*] Rom.12.6.

ſtewards] Matth.21.14. Luke 12.42. 1 Cor.4.1,2.

ld] 1 Cor.12.4. Rom.12.6.

] That is, gifts beſtowed through the free and undeſerved of God.

V. 11. *as oracles*] That is, reverently, conſidering diligently whoſe word it is: ſee Rom.3.2.

miniſter] Some underſtand this of the duty of deacons; but more probably it is to be underſtood of the duty of all Chriſtians; all being bound to help one another, according to that meaſure of gifts which God hath beſtowed on them.

V. 12. *ſtrange*] See verſe 4. Becauſe hereunto ye are called.

fiery trial] That is, thoſe cruel perſecutions which ye ſuffer. It is a metaphor taken from gold-ſmiths, who try their gold in the fire; ſee chap.1.7. Pſalm 66.10.

try] See 1 Cor.6.4. James 1.3.

V. 13. *rejoyce*] Luke 6.23. Col. 1.24.

of Chriſts ſufferings] Or, *ſufferings for Chriſt.*

glory ſhall be revealed] Col.3.3. James 1. 12.

V. 14. *If ye be reproached*] Matth.5.11.

for] That is, it is an argument that the Spirit of God is in you, upholding you under ſo great trials. See Col.1.11.

happy are ye] Chap.3.14. James 1. 12.

Spirit of glory] That is, the glorious Spirit of God.

glorified] By your true and bold profeſſion of him, under ſo many and ſo cruel trials.

V. 15. *ſuffer as a murderer*] Chap. 2.20.

V. 16. *Chriſtian*] The profeſſours of Chriſt are ſo called, from Chriſt, in whom they beleeve, and whom they profeſs. See James 2. 7.

V. 17. *time is come*] Iſa.10.12. Jer.21.29. and 49.12.

judgement] That is, thereby underſtand thoſe chaſtiſements wherewith God chaſtiſeth his own people for their ſins.

houſe] That is, his Church and faithful people: ſee Eph. 1.

and if it firſt begin at us] Luke 23.31.

V. 18. *And if the righteous ſcarcely be ſaved*] Prov. 11.31.

V. 19. *will of God*] Chap.3.17.

commit] It is a metaphor taken from thoſe who uſe to commit jewels, or gold, and the like, to the truſt of ſome faithful friend, for ſafe keeping. Hence thoſe are ſaid to commit themſelves to God, who in their afflictions, through faith, reſt on Gods faithful promiſes of taking care for them.

ſouls] That is, themſelves.

Creatour] Who will not forſake the work of his own hands, Pſalm 138.8.

CHAP. V.

Verſe 1. E*lders*] So the Miniſters of Gods Word are ſtyled, becauſe uſually men of good age were choſen to that office, 1. That they might not be deſpiſed for their youth, 1 Tim. 4. 12. 2. That they might be well grounded in the truth, and ſo not be apt to be carried away with divers doctrines, Eph.4.14.

and a witneſs of the ſufferings of Chriſt] Luke 24.48.

a partaker] Rom.8.17,18.

glory] This he ſpeaks, either in reſpect of his being preſent at our Saviours transfiguration, Matth.17.1, &c. which was a glimpſe of that glory wherewith he ſhall appear at the laſt day; or elſe in reſpect of thoſe firſt-fruits of glory, whereof he himſelf was partaker in this life.

V. 2. *flock of God*] Acts 20.28.

which is among you] Or, *as much as in you is.*

lucre] Tit.1.7. 1 Tim.3.3,8.

V. 3. *being lords over*] Or, *over-ruling.*

lords] That is, not imperiouſly commanding your own inventions, in ſtead of the doctrine of the Goſpel; nor carrying themſelves inſolently and magiſterially towards Gods people, 3 John verſe 9.

heritage] So the faithful are called, becauſe of that peculiar right which God hath in them.

enſamples to the flock] Phil. 3. 17. 2 Theſſ. 3. 9. 1 Tim. 4. 12. Tit.2.7.

V. 4. *Shepherd*] Heb.13.26.

fadeth not away] Chap.1.4. 1 Cor.9.25.

V. 5. *all of you be ſubject to one another*] Rom.12.10. Eph. 5.21.

God reſiſteth the proud] James 4.6.

V. 6. *Humble*] See James 4.10.

V. 7. *Caſting*] See chap.4.19. Pſalm 37.22. Matth. 6. 25.

V. 8. *Be ſober*] Chap. 4.7. Luke 21.36.

V. 9. *reſiſt ſtedfaſt in the faith*] Eph.6.11. James 4.7.

knowing] The perſecutions which Satan ſtirreth up againſt Gods people, are neither new, nor proper to any one man; but from old, and common to the whole Church; and therefore we muſt ſuffer that patiently, wherein we have ſo many fellows of our conflicts and combats.

V. 10. *a while*] Chap.1.7. 2 Cor. 4. 17.

perfect] Heb.13.21.

V. 12. *breefly*] Heb.13.22.

exhorting] Here is a breef argument of the whole Epiſtle.

V. 13. *elected*] See chap.1.2.

V. 14. *Greet ye one another*] Rom. 16.16. 1 Cor.16.20. 2 Cor. 13.12. 1 Theſſ. 5.26.

ANNOTATIONS
ON THE SECOND EPISTLE OF
S. PETER.

The ARGUMENT.

IT ſeems, that after the writing of the former Epiſtle, wherein the Apoſtle had laid down the true Doctrine of Salvation by Chriſt alone, and ſome Rules for good life, becoming ſuch as ſhould be ſaved by him; there aroſe certain men, who were remiſſe in their lives; others who were forgetful of Gods Truth, laid down in the Scriptures; as alſo, falſe Teachers, who living looſely themſelves, miſled and corrupted others, and ſcoffers at the coming of Chriſt to judgement. The Apoſtle therefore after ſalutation, chapter 1.1,2. *and mention of the riches of Gods Mercy to true Chriſtians,* verſe 3, 4. *Perſwades to good works*, from verſe 5. *to* verſe 12. *from thence, to the end of the firſt* Chapter: *He being very old, and neer unto death,* verſe 14. *before his departure, minds them of Truths forgotten by many of them. In the ſecond, he arms them againſt falſe Teachers, and deters them from Apoſtacy. In the ten firſt* verſes *of the third* chapter, *he confutes ſuch as ſcoffe at the coming of our Saviour, and the end of the world: From thence to the* 17. verſe, *he ſtirs them up to prepare for that day, and to fit themſelves for that glorious eternal habitation that is prepared for them. In the two laſt* verſes, *he exhorts them to take heed of being miſled, and to increaſe in Grace, and in the knowledge of Chriſt; which the Lord give us grace alſo to do, through Jeſus Chriſt our only Lord and Saviour.* Amen.

CHAP. I.

Verſe 1. SImon] Gr. *Symeon*, as it is tranſlated, Acts 15. 14. The name of one of Jacobs ſons, Gen. 29. 33. and of another godly man, Luke 2. 25. He is called Simon alſo, Matth. 10. 2. John 21. 16. as we commonly call him. It ſeems that this was the name that was given him by his parents, at his circumciſion.

Peter] A ſirname given him by Chriſt, John 1. 42. It may be to diſtinguiſh him from Simon the Canaanite, who was alſo an Apoſtle, Matth. 10. 2, 4. It was renewed, upon his confeſſion, Matth. 16. 16, 17, 18. The former name Simon, comes from a word that ſignifies hearing. This later name Peter ſignifies a ſtone. The name imports, an hearer, and firm obſerver of Gods Word; and ſuch an one indeed this Apoſtle was, Matth. 7. 24. It is obſerved by the Learned, that Πέτρα ſignifies a rock, and Πέτρος a ſtone. This ſuits well with Matth. 16. 18. where Chriſt is the rock, and Peter a ſtone built on that rock. I finde none elſe of this name in the Old or New Teſtament.

A ſervant] See on Rev. 1. 1. A name of humility; what a ſervant he was, appears in the following words, Not an ordinary Chriſtian, but an Apoſtle.

an Apoſtle] One called by Chriſt immediately, Matth. 10. 2. and ſent to preach the Goſpel in any part of the world, Matth. 28. 19. and having authority over all Churches, 1 Cor. 9. 1. compared with 2 Cor. 11. 28. A name of great dignity, beſides the former privileges carrying with it an infallible Spirit in doctrine. His vocation to his Diſcipleſhip, ſee Matth. 4. 19. to his Apoſtleſhip, Matth. 10. 2. His reſtitution after his denying his maſter, John 21. 15.

of Jeſus Chriſt] See on Matth. 1. 1. Rev. 1. 1. Jeſus ſignifies a Saviour. It was the name of Joſhuah, who led Gods people into Canaan, a type of this Jeſus, who leads his people into Heaven. Chriſt ſignifies anointed; I find none elſe of this name in all the book of God.

to them] To whom this Epiſtle was written. See on chapter 3 verſe 1.

that have obtained] The Greek word, in the primitive ſignification of it, ſignifieth getting a thing by lot, as inheritances were ſometimes divided, Joſh. 14. 2. yet it is uſed for obtaining a thing any other way.

like] In ſubſtance, not equal in degree; for faith might be ſtronger in the Apoſtle, than it was in them to whom he writ, Rom. 1. 12. 2 Cor. 4. 13. Tit. 1. 4.

precious faith] 1 Pet. 1. 7. It is called ſo, in regard of the precious promiſes it layes hold upon, verſe 4. which belong alike to all beleevers.

with us] Apoſtles, as 1 Joh. 1. 3, and other Chriſtians, Jude v. 3. 2 Cor. 1. 21. Or, with me, See on 1 Joh. 1. 1, 3.

through the righteouſneſſe] By the merits of Chriſt, who hath deſerved for us both grace and glory. Gr. *in the righteouſneſſe.* Our faith reſts on Chriſts merits. Or, by Gods mercy and bounty. So the word is uſed, 2 Cor. 9. 9. Faith then comes not by any deſert of ours, but from Chriſts merits, or Gods mercy, or by Gods faithfulneſſe in keeping his promiſes, Pſal. 89. 33. Luke 18. 8. 1 Joh. 1. 9.

of God and our Saviour Jeſus Chriſt] Gr. *of our God and Saviour Jeſus Chriſt.* See on Jude v. 25.

V. 2. *Grace and Peace be multiplied unto you*] See on 1 Pet. 1. 2. Rev. 1. 9. Jude v. 2.

through the knowledge of God, and of Jeſus] That is, through faith in God, and Chriſt made known to us, Iſa. 53. 12. See on ver. 1. The Greek word Ἐπίγνωσις ſignifies; Firſt, knowledge of a thing, Col. 1. 9. Secondly, increaſe in the knowledge of ſomewhat known before, Eph. 1. 17. Thirdly, acknowledgement of what we know, Luke 1. 4. Here it is taken in the firſt ſenſe for knowledge.

our Lord] 1 Cor. 8. 6.

V. 3. *According as his divine power*] It may be referred to that that went before. Let grace and peace be multiplied to you, according to the riches of his proviſions for us. Or to the words following; As God hath given us all things, *&c.* ſo *Adde to your faith, virtue,* &c. ver. 5. So Paul begins, after ſalutation, 1 Tim. 1. 3. Or, *O how hath his divine power,* &c. Rom. 11. 33.

His divine power. This is that, which worketh faith in Gods elect, Eph. 1. 19, 20.

hath given unto us] To us Chriſtians, to enjoy: or, to us Apoſtles, to preach to you, that ye may be partakers of the Divine nature, verſe 4. The Greek word δεδωρημένας, though paſſive is uſed here actively; as Ἐπήγγελται, Heb. 12. 26. and Ἠγώνισμαι, 2 Tim. 4. 7.

all things that pertain unto life and godlineſſe] All things needful to preſerve our natural or ſpiritual life here. Or, all things requiſite to bring us to heaven hereafter, and to enable us to live godlily here.

through the knowledge of him] See on verſe 2.

that hath called us] God, 1 Pet. 1. 15. Or, Chriſt, Rom. 1. 6.

to glory and virtue] To glory in heaven, and virtue on earth. Or, *by glory and virtue*; that is, by a glorious and powerful Goſpel. So Διὰ is uſed, Rom. 6. 4. Or, employing his glorious power to convert us, Eph. 1. 19. and 3. 6.

V. 4. *whereby*] By which glory and power appearing in the preaching of the Goſpel. Or, *Becauſe that.* Seeing God hath made ſuch glorious promiſes to us, he hath given us all things needful for grace and glory.

are given] Or, *he hath given,* as verſe 3.

unto us] See on verſe 3.

exceeding great and precious promiſes] Promiſes of very great matters, and things of high price and account.

that by theſe] By theſe promiſes: or, by theſe things given us, verſe 3.

you might be partakers of the divine nature] Not of Gods ſubſtance, which is incommunicable; but have excellent graces given us, whereby we are made like to God in wiſdom and holineſs, wherein the Image of God, after which man was at firſt created, conſiſts, Eph.4.24. Col.3.10.

having eſcaped] Gr. *having fled from*. It ſhews the nature of our victory over ſin, which conſiſts in fleeing from it, ch. 2. 18,20. 1 Cor.6.18.

the corruption] Of ſinne: or of deſtruction, as chapter 2. 12, 19. Some underſtand by corruption, original ſin: but it is better to underſtand deſtruction, that ſo corruption may be oppoſed to life and glory; and luſt to godlineſs and virtue, ver.3.

in the world through luſt] In worldly men, by reaſon of wicked deſires reigning in them, 1 John 2.15,16.

In the world] The Greek word κόσμος, ſignifies, Firſt, the whole world, with all the creatures in it, John 1. 10. Secondly, the earth, the lower part of the world, John 16. 28. Thirdly, the riches and honour of the world, Gal. 6. 14. Fourthly, the men of the world, Rom. 5. 12. Fifthly, a multitude, John 12. 19. Sixthly, the Gentiles in oppoſition to the Jews, Rom. 11. 12. Seventhly, the unregenerate men of the world, John 15. 18, 19. Eighthly, the reprobates of the world, John 14. 17. Ninthly, the elect, 2 Cor. 5. 19. Tenthly, all ſorts of perſons, John 18.20. Eleventhly, a worldly eſtate or condition, 1 Cor. 7. 34. Here it is taken for the men of the world, in the fourth ſenſe. *Through luſt*] The Greek 'Επιθυμία comes from θύειν, to burn, and notes out a vehement, earneſt, and continued deſire, which never leaves working, till it be accompliſhed in action.

V. 5. *And beſides this*] It is not enough to flee corrupt luſts, but we muſt alſo get ſtore of virtue. Or, *And* for *this very thing alſo*. Gods grace to us, ſhould make us ſtrive to encreaſe his graces in us. Or, *So* do *this very thing alſo*. So the firſt particle is tranſlated, Joh. 6.57. As God hath given you great benefits, verſe 3. ſo do ye ſeek to adde grace to grace. Or, *Then*, or, *Therefore do ye alſo this very thing*. So the firſt particle is tranſlated, 1 Cor.15.13. And if the beginning of the third verſe be read by way of exclamation, it anſwers well to it.

giving] Gr. *bringing in beſides*. As not having done enough in avoiding luſts, unleſs ye be pious. Beſides your firſt receiving of graces mentioned, v.3, 4. uſe all good endeavours to encreaſe theſe following ones.

all diligence] The greateſt diligence that ye can poſſibly. The word comes from another word in the original, that ſignifies to make haſte, as diligent men uſe to do, who omit no occaſions to accompliſh their juſt ends.

Adde to your faith] To your confidence in Chriſt, whereby ye are juſtified before God. Gr. *In* your faith: But 'Εν is tranſlated *To*, 1 Cor. 7.15. Πίστις ſignifies; Firſt, Fidelity, Rom. 3. 3. Secondly, external profeſſion, Acts 14. 22. Thirdly, the doctrine of faith, Acts 6. 7. Fourthly, faith of miracles, Luke 17.6. Fifthly, hiſtorical faith, James 2.14. Sixthly, temporary faith, 2 Tim. 2. 18. Seventhly, juſtifying and ſaving faith, Rom. 3. 28. ſo here.

virtue] Moral virtues, which may make you acceptable in the ſight both of God and of men, Phil.4.8. 1 Pet. 3.4. Peradventure by virtue may be meant courage, which is diſtinct from temperance, and patience, after mentioned.

knowledge] Get more knowledge of Chriſt daily, Phil. 3. 8, 10.

V. 6. *temperance*] Power in your ſelves to moderate your affection toward outward things, as the word imports.

patience] Abiding under troubles with quietneſs, as the derivation of the word implyes.

godlineſs] Well worſhipping of God, to wit, according to his Will.

V. 7. *brotherly kindneſs*] Love to the Saints, Heb. 13. 1. which are our brethren in Chriſt, Matth.23.8.

charity] Whereby we are to love, not our brethren only, but others alſo, Gal.6.10. 1 Theſſ.3.12. and 5.15.

V. 8. *be in you, and abound*] Be plentifully in you, Col. 3. 16.

they make you, that ye ſhall neither, &c.] Ye ſhall not only not be negligent and unfruitful, but alſo be painful in good works, and ſee fruit of your faith, verſe 5.

be barren] Gr. *be idle*. They are idle, not only who do nothing, but alſo who uſe not the gifts they have to their beſt improvement and advantage.

unfruitful] As fruits are pleaſing to us, ſo are good works to God; and are therefore called fruits, Matth.12.33. Gal. 5. 22. 2 Theſ. 1. 4. Col.3.20. Heb.13.16.

in the knowledge] In exerciſing your knowledge. That you know of Chriſt, will make you fruitful in good works.

of our Lord Jeſus Chriſt] See on verſe 2.

V. 9. *Is blind, and cannot ſee far off*] Or, *is blind, or cannot ſee far off*. If he be not ſtark blind in theſe ſpiritual things, he is ſo weak ſighted that he cannot clearly diſcern ſuch high myſteries. The Greek word Μυωπάζων ſignifies properly one purblind. Such can ſee things neer at hand, but not far off. Here it is transferred to the ſoul; he ſees earthly things nigh at hand, and not heavenly things, which are more remote.

that he was purged from his old ſins] That he made a profeſſion in baptiſm, that his former ſins were purged away by the bloud of Chriſt. 'Αμαρτία ſignifies, Firſt, ſin in general, Heb. 4.15. Secondly, a ſacrifice for ſin, 2 Cor.5.21. Thirdly, original ſin, Rom. 7.17. Fourthly, actual ſin, James 1.15. Fifthly, the puniſhment due to ſin, 1 Pet.2.24. Sixthly, both guilt and puniſhment, Matth. 9. 2. Seventhly, falſe doctrine, John 8.46. Eighthly, Infidelity, John 16.9. Here it is taken in the firſt ſenſe, for ſinful courſes in general, Not that he was ſo really purged, but by profeſſion only.

V. 10. *Wherefore the rather*] Becauſe of the dangers mentioned, ver. 9. Or, *Wherefore the more*. Be the more careful to do it.

brethren] By regeneration and adoption, and union with Chriſt by faith, we are made the children of God, and brethren ſpiritually, Phil.4.1. 'Αδελφός ſignifies; First, a natural brother, Matth.4. 18. Secondly, a kinſman, Matth.12.46. Thirdly, a neighbour, Mat. 7.3,4. Fourthly, a Chriſtian, Mat. 12. 50. Fifthly, one of the ſame religion, Acts 22.5. Here it is uſed in the fourth ſenſe for fellow-Chriſtians.

give diligence] See on verſe 5.

to make your calling and election ſure] Gr. *firm*, or *ſtable*. To get good grounds to aſſure you that ye were elected before the world, and are called out of the world. For it is ſure enough in it ſelf, by Gods decree and immutability, 2 Tim.2.19. Mal. 3. 6. John 6. 40. and 13.1. Rom.11.29.

for if ye do theſe things] Continuance then in well doing, is the way to get and keep aſſurance of ſalvation.

ye ſhall never fall] Jude verſe 4. Our life is likened to a race, 1 Cor.9.24. we muſt take heed leſt we fall, and come ſhort of the prize ſet before us. The children of God may fall into ſome ſins by weakneſs; but never ſo as to loſe the goal, verſe 11. Pſalm 15.1,5. Rom. 11.11. Or, *ye ſhall never ſtumble*. While ye are careful ſo to do, as before, ye ſhall go on ſmoothly towards heaven, without falling into any ſin. For Gods ſervants ſin, moſt commonly for want of heeding their way, 1 John 2.10.

V. 11. *an entrance*] A large paſſage into the Kingdom of glory in the life to come.

abundantly] John 10.10. If ye be full of good works, ye ſhall have abundant reward, 1 Cor.9.9. and 15.58. 2 John verſe 8.

V. 12. *Wherefore I will not be negligent*] Becauſe an holy life here, gives an aſſurance of ſo great glory hereafter, I will not ceaſe to mind you of it.

of theſe things] To encreaſe your former graces, v.5.

though ye know them] Rom.15. 15. 1 John 2. 21. For we oft forget, through multitude of worldly buſineſſes, what we know of holy and heavenly things.

in the preſent truth] Now more fully taught, than under the Old Teſtament, and generally beleeved by Chriſtians. 'Αλήθεια ſignifies; Firſt, verity, or truth in ſpeech, Eph.4.25. Secondly, ſincerity of affection, 2 Epiſtle of John 1. Thirdly, integrity of eſtate, John 8. 44. Fourthly, righteouſneſs, 1 Cor. 13. 6. Fifthly, the doctrine of ſalvation, 1 Tim.3.15. Sixthly, the knowledge of God, Rom.1.18. Seventhly, the fulfilling of Legal ceremonies, John 1. 17. Eighthly, Gods conſtancy in keeping his promiſes, Rom. 3. 7. Here it is taken in the fifth ſenſe for the doctrine of ſalvation.

V. 13. *I think it meet*] In regard of their natural ſluggiſhneſs. Or, *I think it a juſt thing*. For he was an Apoſtle, and it was his duty to do it, 1 Cor.9.16.

in this tabernacle] Our bodies are like tents ſet up for our ſouls to converſe in for a time, and eaſily pulled down, 2 Cor.5.1.

to ſtir you up] For we are very drowzy in ſpiritual things, at the beſt, and had need to be rouzed up, 2 Tim.1.6. ch.4.1. there.

V. 14. *Knowing*] Very probably, by divine revelation, as it is likely Paul did alſo, 2 Tim.4.6.

that ſhortly I muſt put off] It ſeems he was old then, when he wrote this Epiſtle: for old-age was promiſed to him, John 21. 18.

as our Lord Jeſus Chriſt hath ſhewed me] As is from God now revealed to me: or, in that manner as he ſometimes foretold me, Joh. 21.18,19.

V. 15. *after my deceaſe*] Gr. *going out*, To wit, out of this world by death; as Luke 9.31. Or, out of this Tabernacle, v. 13, 14.

to have theſe things always in remembrance] Or, *to have* whereby *ye may always remember theſe things*. As I will always call upon you, while I live, (as verſe 12, 13.) ſo I will leave you this Epiſtle, as upon record, that may ever put you in mind of theſe things, when I am dead.

V. 16. *For we have not followed*] Becauſe I have taught Gods truth, therefore I would have it remembred after my death: whereas if I had delivered fables, growing now towards my death, I ſhould rather repent of it, and be willing to have them forgotten, and buried with me.

cunningly deviſed fables] Woven together ſo artificially, that they might ſeem to be true, although indeed they be moſt falſe. Store of ſuch had the Jews, and Heathen Poets in thoſe days, and the Mahometans and Papiſts have in theſe times.

power and coming] Powerful coming in the fleſh, which our Saviour Chriſt ſhewed in effectuall perſwading many to beleeve what he taught, and confirming it by miracles, Matth.7. 28, 29. and 8. 7, 8. Luke 24.19,32. Rom 1.4.

eye-witneſſes] Mat.17.1,2. John 1.14. 1 John 1. 1. Luke 1.2.

of his Majeſty] Heb. 1. 3. Of his glorious appearance, Mat. 17.2.

V. 17. *From God*] Θεὸς ſignifies; Firſt, Eſſentially, the true God, John 4. 24. Secondly, Perſonally, God the Father, John 3. 16. The Son, Acts 20. 28. The Spirit, Acts 5. 3,4. Thirdly, Rulers and Magiſtrates, or men of eminency, John 10.34,35. Fourthly, Idols, 1 Cor. 8.4,5. Fifthly, the Devil, 2 Cor.4.4. Sixthly, any thing ſet up as God, to be adored, or followed above all, Phil. 3. 19. Here it is taken in the ſecond ſenſe, and for God the Father. *The Father*, Πατὴρ, whence comes the Latine word *Pater*, and our Engliſh word *Father*. It ſignifies; Firſt, a natural Father, Epheſ. 6. 4. Secondly, a father by age, 1 Tim. 5.1. Thirdly, God is called our Father, Mat.6. 9. Fourthly, God the Father is ſo called, Mat. 28. 19. Fifthly, ſuch as convert others, are called Fathers, 1 Cor. 4. 15. Here it is taken in the fourth ſenſe for the firſt Perſon in the Trinity.

honour and glory] Heb.2.7,9. God attired him like his Son, and owned him for his Son, Mat. 17.2,5.

from the excellent glory] Exceeding great glory, ſuch as became (God) the ſpeaker, as the Greek word imports.

This is my beloved Son] Mat.17.5. and 3.17.

V. 18. *we heard*] I Peter, and James, and John, Mat.17.1. Or the ſingular for the plural: *we*, that is, I: ſee 1 John 1. 1,3,4. Ἀκούω ſignifies; Firſt, to hear, Mat.2.18. Secondly, to obey, John 8. 47. Thirdly, to underſtand, Mat.11.15. Fourthly, to hear profitably, James 1.19. here in the firſt ſenſe.

when we were with him] Not far off from him; for then we might have been more eaſily deceived; but in his company.

in the holy mount] The mount whereon he was transfigured; which what mount it was, is uncertain. It is called *holy*, becauſe God appeared there; as the ground where God appeared to Moſes is called holy, Exod.3.5. Some take it to be Mount Tabor.

V. 19. *We have alſo*] Leſt any ſhould not beleeve Peter, but think the former apparition mentioned by him to be a fiction of his, he cites the Prophets, as acknowledgers of Chriſts glory, and the foretellers of his coming, 1 Pet. 1.10,11.

a more ſure word] That is, a moſt ſure, or a very ſure word. A comparative, for a ſuperlative; as Acts 25.10. 1 Cor. 13. 13. for the former viſion being from God alſo, as the prophecies were, was in it ſelf as ſure as they. Or, more ſure than thoſe cunning fables, which many follow, verſe 16. Or, *more firm*, as it is in the Greek. The prophecies were, by long uſe, more ſetled in the hearts of the godly Jews, who beleeved all the Prophets ſpake, to come from God, John 5.45. and 9.29. Luke 24.27. Acts 26.22,23. and therefore might ſooner perſwade them, than the report of a voyce from heaven, although that were ſure alſo. Pauls doctrine was examined by the Prophets, Acts 17. 11. And to the Jews the Apoſtle wit this Epiſtle. See on chap.3.1. The word Λόγος ſignifies; Firſt, Chriſt himſelf, Joh.1.1. Secondly, Doctrine, or Preaching, Acts 20. 7 Thirdly, a ſentence, 1 Cor.14.19. Fourthly, a command, 2 Pet. 3. 5. Fifthly, a thing, Luke 20. 3. Sixthly, a word, Mat. 15.23. Seventhly, an account or reaſon, Luke 16.2. Eighthly, a reproachful ſpeech, Luke 12.10. Ninthly, a book or treatiſe, Acts 1. 1. Tenthly, utterance, Eph.6.19. here it is taken in the third ſenſe for a ſentence.

of prophecy] Pſalm 2.7. and 110.1.

That ye take heed] The word Προσέχω ſignifies; Firſt, to take heed to a thing that is good, or attend to it, Acts 8.6. Secondly, to take heed of a thing that is evil, Mat.7.15. that is, to beware of it, here in the firſt ſenſe.

As unto a light] From the Greek word λύχνος comes our Engliſh Lynck.

In a dark place] In your underſtanding, or in the Church, till the Scriptures of the New Teſtament be written, which expound the Old, and give greater light.

until the day dawn] The times of the Law were like the night, wherein candles were lighted; the time of the Goſpel like daylight, wherein the Sun ſhines. Or, by the light in a dark place, may be meant the revelation of Gods truth here; and by the day, the viſion of Chriſt in heaven. Ἡμέρα ſignifies; Firſt, an artificial day, John 11.9. Secondly, time in general, Mat.3.1. Thirdly, the time of grace under the Goſpel, Rom.13.12. Fourthly, judgment, 1 Cor.4.3. Fifthly, a ſeaſon or opportunity, John 9. 4. here it is uſed in the third ſenſe.

the day-ſtar] Chriſt, Rev.2.28. and 22.16. Till Legal ceremonies be quite gone, and Chriſt more fully revealed to you. He rather uſeth the ſimilitude of the day-ſtar, than of the Sun, becauſe ſome darkneſs will yet remain in us under the Goſpel till the coming of Chriſt the Sun of righteouſneſs to judgement: Yet the Scriptures of the Old Teſtament muſt not be rejected under the Goſpel. Only he intimates that Gods people had no greater light than the Law and the Prophets, till the New Teſtament was written.

Ariſe in your hearts] The word καρδία ſignifies; Firſt, the underſtanding, Acts 16.14. Secondly, the will, Rom. 10.9. Thirdly, the affection, Mat. 6. 21. Fourthly, the conſcience, 1 John 3. 20. Fifthly, the memory, Luke 2.51. here in the firſt ſenſe, *heart* for underſtanding.

V. 20. *Knowing this firſt*] Before ye read the Scriptures of the Old Teſtament, ye muſt take notice of this, that ye muſt not interpret them, as you and others pleaſe, but according to the mind of the holy Ghoſt, appearing in clear events in the New Teſtament, Expoſitions of the Apoſtles, and conſent among themſelves.

That no prophecy] Gr. *That not every prophecy.* That is, *not any.* An Hebraiſm. See the like, Mat.24.22.

Of the Scripture] Contained in the Scripture. Oppoſed to dreams of falſe Prophets, chap.2.1. It is meant of the Scriptures of the Old Teſtament.

of any private interpretation] Such as ariſeth out of mans own brains, and not out of the Scripture it ſelf. He condemns not one mans, or few mens interpretation of a place of Scripture, differing from others; for God may at firſt reveal a truth by one or few men, which afterwards may be embraced by many. Others read, *Of any ſelf-letting out.* That is, the Prophets ſpake not of their own heads, but as they were ſent by God, ſo they ſpake only what God bade them ſpeak. This agrees well with the words before, that intimate the authority of thoſe Prophecies, and with the oppoſition following, v. 21.

V. 21. *For the prophecy came not*] It belongeth to God, the authour of Prophecy, to give the ſenſe of it. Or rather, it had God, and not man for the Authour: ſee on v. 20.

in old time] Or, *at any time.*

by the will of man] They could not propheſie when they would, or what they would, 2 Kings 4.27. but when and what God would,

holy men of God] Or, *thoſe holy men of God:* To wit, the prophets, who were holy. Such are called, Men of God, Pſalm 90.10. 1 Tim. 6.11. 2 Tim.3.17.

as they were moved] Gr. *carried.* Gods Spirit acquainting them with the things they knew not, directed them in the words, that they might not erre. God ſhewed them things above nature, and gave them a will to publiſh them, though ſometimes they were unwilling to do it, Jer.20.9.

CHAP. II.

Verſe 1. **B***ut there were falſe prophets alſo*] Not true only, as chap. 1.12. but ſome falſe teachers alſo.

among the people] The people of God.

falſe teachers among you] Acts 20.29,30. Jude v.4. 1 John 2.18, 19. among you Chriſtians.

who privily ſhall bring in] Gr. *who ſhall bring in beſides.* That is, beſides mens expectation, or, beſides the truth taught by godly teachers, and by themſelves in part alſo, to countenance their errours.

damnable hereſies] Gr. *hereſies of deſtruction.* Wicked opinions, that ruine mens ſouls; or, dangerous ſchiſms, that will rent the Church, and bring deſtruction on it, if it be not prevented, 1 Cor. 11.18,19.

denying] By total apoſtacy, or evil life, unbeſeeming the ſervants of Chriſt, Tit.1.16. ſee more on Jude v.4.

the Lord that bought them] That gave a price ſufficient for them, even his own precious bloud, Acts 20.28. 1 Cor.6. 20. 1 Pet. 1.18, 19. Or, by whom they profeſſed that they were redeemed: and therefore they ſhould not have denyed him.

bring upon themſelves ſwift deſtruction] They do ſo offend God by their ſins, that they cannot be long out of hell, and perhaps ſuddenly taken away by ſome great judgement.

V. 2. *pernicious ways*] Or, laſcivious ways, as ſome Copies read; ſee Jude verſe 4. Gr. *their deſtructions*: that is, their doctrines, that bring deſtruction, as v. 1.

the way of truth] The true Chriſtian religion revealed from heaven, which ſhews the way to true happineſs.

ſhall be evil ſpoken of] Rom. 2.24. 1 Tim. 6.1.

V. 3. *through covetouſneſs*] See verſe 15.

with feigned words] See on chap.1.16.

make merchandiſe of you] See on Rev.18.13. They ſhall by feigned words, right in ſhew, but erroneous in deed, framed to a way of piety, mildneſs, and charity, lead you by the noſe, as it were from market to market, as ſheep to be ſold, that they may get your goods, and undo your ſouls. For *word*, ſee on chap. 1. 19.

whoſe judgement now of a long time lingreth not] See on ver. 1. whoſe puniſhment to which they were long ſince adjudged, now approacheth to execution.

their damnation ſlumbreth not] See on Jude verſe 4.

V. 4. *For if God ſpared not the angels,* &c.] Look on Jude verſe 6. If God ſpared not Angels, he will not ſpare falſe prophets, nor their followers: ſee the like omiſſion, Rom. 9. 22. or it may run on to the ninth verſe.

then the Lord knoweth, &c.] For *God*, ſee on chap.1.17.

ſpared not] From the puniſhment due to them.

into chains of darkneſs] Into a life full of horrour like darkneſs, as malefactours kept in chains in a dungeon till execution,

V. 5. *And ſpared not the old world*] The world before the floud, or the ungodly men in it, as followeth in this verſe.

Noah the eighth perſon] Of them that were ſaved from the deluge: for, beſides himſelf, his wife, his ſons and their wives eſcaped, Gen. 7.13. 1 Pet.3. 20.

a preacher of righteouſneſs] A publiſher of Gods juſt purpoſe to deſtroy the old world, and a perſwader of them to repent and live righteouſly, that they might prevent ſo great a judgement, 1 Pet. 3. 19. or, a preacher of ſalvation to them, to be had by the righteouſneſs of the Meſſias to come, 1 Pet.4.6.

upon the world of ungodly] The multitude of the ungodly then in the world. So a world of wickedneſs, is ſtore of it, James 3. 6.

V. 6. *the Cities of Sodom*, &c.] See on Jude v.7.

into aſhes] By fire from heaven, Gen.19.24,25,29.

condemned them with an overthrow] Shewed, by deſtroying them ſo ſtrangely from heaven, that he had paſſed ſentence on them for their wickedneſs, Gen.18.20,21. and 19.28.

an enſample] For thoſe Cities remain to this day buried in the dead ſea, for terrour to others. A ſpecial example to admoniſh wicked men of their dangerous condition; ſhewing, that they muſt be puniſhed in eternal fire, if they repent not.

V. 7. *And delivered*] So God ſometimes is pleaſed to ſhew mercy to his, when he deſtroys others: as to Noah, v.5.

juſt Lot]Not that he had no ſin in him,but becauſe he endeavoured to keep all Gods commandements, Luke 1. 6.

vexed with the filthy converſation of the wicked] So Gods ſervants uſe to mourn for other mens ſins, who mourn not for their own; Pſa. 119. 136,158.

V. 8. *in ſeeing and hearing*] Lot dwelling among the wicked Sodomites, could not but daily ſee ſuch filthy actions, and hear ſuch unclean ſpeeches, as vexed him to the very heart: becauſe he loved God, whoſe Name was diſhonoured grievouſly, and law broken groſly by them. This vexed him much to ſee their Sodomitical ways, though he could not mend it. The two ſenſes of ſeeing and hearing are named, as being moſt offended with wicked words, and works. Which way ſoever he turned his eyes or ears, he ſaw or heard ſomething that did diſpleaſe him. This vexed his ſoul greatly. The ſame word is uſed to ſet out hell torments, Luke 16.23.

V. 9. *the Lord knoweth*] If God have done all mentioned before, v.4,&c. then it appears that he knows how to deliver good men, and puniſh bad ones, and will certainly do it.

out of temptations] Out of afflictions, which do but try Gods people, though they deſtroy others, v. 5, 6, 7. Gen. 22. 1. 1 Cor. 10. 13. Heb.4.15. James 1.2. 1 Pet.1.6. Rev.3.10.

to reſerve the unjuſt] Verſe 4. Jude v. 6.

V. 10. *But cheefly them*] As being the greateſt ſinners, and miſleaders of others.

that walk after the fleſh] After the motions and luſts of their own corrupt nature, Rom.8.1,4,12,13. but here more ſpecially the fleſh ſeems to imply ſuch motions and luſts as tend to uncleanneſs of life; as 1 John 2.18. ſee further on Jude, verſe 7,8,18.

deſpiſe government] Or, *dominion*, Jude verſe 8.

preſumptuous are they] Or, O *preſumptuous* perſons! By way of admiration and exclamation.

to ſpeak evil of dignities] Gr. *of glories:* That is,of princes,which ſhine moſt gloriouſly in the world: ſee Jude verſe 8.

V. 11. *whereas Angels*] See on Jude verſe 9.

railing accuſation] Gr. *blaſphemous judgement.*

againſt them] Some read, *againſt themſelves:* To wit, the good angels againſt the bad.

V. 12. *But theſe*, &c.] Look on, Jude verſe 10.

made to be taken] Appointed for a prey, and to deſtruction,Rom. 9.22. alluding to ſuch beaſts as are kept, not for ſight or delight, but to be hunted and deſtroyed.

in their own corruption] Which they have brought on themſelves, or which naturally befalls them for their ſinfull courſes, Galat. 6.8. Or, which God hath appointed for them: Jude verſe 4.

V. 13. *to riot in the day-time*] Contrary to the courſe of many ungodly men, who dare not ſhew their ſins in the light, John 3. 20. Eph. 5. 11, 12. 1 Theſ. 5. 7. and to the profeſſion of the Goſpel, Rom. 13. 13.

ſpots they are] Men grievouſly ſpotted and blemiſhed. See further on Jude verſe 12.

V. 14. *Having eyes full of adultery*] Gr. *of an adultereſſe*, Mat. 5. 28. They were not given to riot and exceſs only, but to a laſcivious and looſe courſe of uncleanneſs alſo. The eyes are mentioned, becauſe they let in adulterous thoughts to the ſoul, Gen. 34. 1,2. 2 Sam.11. 2,4. And they are ſaid to be full of the adultereſs, as if they cared not to look on any other object.

unſtable] Not well grounded, and therefore eaſie to be ſeduced, chap.3.16,17. Eph. 4.14. Heb.13.9.

with covetous practices] Verſe 3, 15. Jude verſe 11.

curſed children] Gr. *children of the curſe*, Epheſ. 2. 2, 3. 2 Theſ. 2. 3. Or, children worthy to be curſed: *as child of death*, 2 Sam. 12. 5. is in the margin read, *worthy to die.*

V. 15. *the way of Balaam*] See on Jude verſe 11.

Boſor] Called Beor, Num.22.5. and, by ſome ſmall change of the Hebrew letters, Boſor here.

who loved the wages of unrighteouſneſs] Num. 22. 7, 13, 37. for he would have curſed the Iſraelites for thoſe rewards, if God had not withheld him.

V. 16. *the madneſs*]His hot deſire to go againſt the will of God for gain.

of the prophet] He is called a Sooth-ſayer, Joſh. 13. 22. Num. 23. 23. Such did ſometimes, by gueſs, hit upon things to come. Or, he is called a prophet, becauſe ſometimes he had revelations from the true God, Num.23.and 24.

V. 17. *without water*, &c.] See on Jude verſe 12.

the miſt of darkneſs, &c.] See on Jude verſe 13. Moſt thick darkneſs. Hells darkneſs oppoſed to heavenly light. Τηρέω ſignifies; Firſt, to keep, or reſerve, or obſerve, Matth. 23. 3. Secondly, to watch ones ſpeeches, or obſerve them, not to doe them, but to catch at them, and entrap the ſpeakers, John 15. 20. Here it is taken in the firſt ſenſe. Αἰὼν ſignifies; Firſt, the world, Heb. 1. 2. Secondly, the men of the world, Rom.12.2. Thirdly, our time of life here in the world, Luke 20.34. Fourthly, our courſe of life here, Epheſ. 2. 2. Fifthly, eternity, Matth.6.13. ſo here.

V. 18. *great ſwelling words*] Look on Jude verſe 16. Or, *Swelling things*; Like bubbles, or things puffed up with wind, that make a great ſhew, but have no ſolidity in them.

allure] With fair promiſes, as men lay baits for fiſhes. By wantonneſs they ſeek to draw them back to idolatry, as the Midianites drew the Iſraelites, Numb.25. 6, 18.

through the luſts of the fleſh] Which they permit men to follow, under the pretence of Chriſtian liberty. For *luſt*, ſee on verſe 20. The Greek word Σάρξ, ſignifies; Firſt, fleſh of a body, 1 Cor. 15. 39. Secondly, the whole body of man, fleſh and bones, 1 Pet. 3. 18. Thirdly, humane nature, Rom.9.5. Fourthly, the perſon of man, Mat. 24. 22. Fifthly, kindred, Rom. 11. 14. Sixthly, corrupt man, John 3. 6. Seventhly, corrupt nature, Rom.8.1. Eighthly, corrupt reaſon, 2 Cor. 1. 17. Ninthly, the ſtrength of humane wit, and reaſon, Matth. 16. 17. Tenthly, a corrupt ſoul, Rom. 7. 18. Eleventhly, humane infirmity, Heb. 5. 7. Here it is taken in the ſeventh ſenſe for corrupt nature.

thoſe that were clean eſcaped] Gr. *indeed eſcaped.* They ſought to ſeduce true Chriſtians, but could not, Matth. 24. 24. Or, *a little eſcaped.* Such as profeſſed the true religion, having left idolatry, and lived without ſcandal. Or, *a while eſcaped.* Seemed to have done ſo, by embracing the true religion for a time; but ſoon after ſhewed they had not done it, by returning to courſes contrary thereunto, 1 John 2. 18, 19.

V. 19. *they promiſe them liberty*] Under pretence of liberty, they draw them to licentiouſneſs and looſeneſs of life, 1 Pet. 2. 16. Jude verſe 4. They teach them, that they may lawfully uſe fleſhly delights, and ſo deceive them by things, to which they are prone naturally.

the ſervants of corruption] Chap. 1. 4. Rom. 6. 18, 19. The baſeſt ſlaves in the world, ſerving corruption themſelves, as ſervants do their maſters: or, being inſtruments and workmen for Satan to draw men to corruption; this laſt agrees well with the beginning of the verſe, Promiſe of liberty to others.

is be brought in bondage] For priſoners were ever the conquerours of ſlaves. So are theſe by ſinne made ſlaves of corruption.

V. 20. *after they have eſcaped*] Gr. *fled from:* as verſe 18. chap. 1.4.

the pollutions of the world] Such ſinful courſes, as worldly men are wont to defile themſelves withal, James 1. 27. Luſts of the fleſh, or idolatry.

knowledge] Gr. *acknowledgement.* Not knowing him only, but profeſſing him alſo: ſee John 12. 42. By receiving the Goſpel, and profeſſing it, which forbids ſuch things.

and Saviour Jeſus Chriſt] See on chap.1.1.

Again entangled] A relapſe is dangerous, as in the bodily diſeaſes, ſo in falling back to ſinful courſes.

and overcome] By a cuſtome of ſinning.

the latter end is worſe with them than the beginning] Matth. 12. 45. becauſe they ſin out of knowledge now, and againſt former acknowledgment, who ſinned out of ignorance before, Luke 12.47,48. James 4.17. Their end is worſe then by reaſon of the aggravations mentioned in the beginning of the verſe. So it follows verſ. 21.*It had been better*, &c.

V. 21. *it had been better for them*] That is, leſs evil. They had ſinned leſs, and ſhould have been puniſhed leſs. For neither the ſtate of ignorant ones or backſliders is good; but the former is leſs dangerous than the latter.

Not to have known] Becauſe their ingratitude for the received favour from God in calling them to Chriſtianity, manifeſted by their backſliding, aggravates their ſin, and will encreaſe their judgement.

the way of righteouſneſs] Verſ.2,15. The true Chriſtian Religion, by which righteouſneſs is gotten; They had better to have been heathen ſtill.

from the holy commandment] Chap.3.2. Given by an holy God, and acquiring holineſs in us.

V. 22. *proverb*] See on Prov.1.1.

The dog is turned,&c.]Prov.26.11. They are as abominable in Gods ſight, as ſuch creatures here mentioned are offenſive to mans ſight. The words ſeem to have been the verſes of ſome ancient Poet, that were grown uſual in common ſpeech in thoſe times. The Hebrew חזיר a ſwine may come from חזר to return; It may intimate this ſwiniſh quality of returning to wallowing in the mire.

CHAP. III.

Verſ. 1. U*Nto you*] *Scattered ſtrangers*, 1 Pet.1.1. For it is a ſecond epiſtle to the ſame perſons. *In both which*] He would not have them forget his former epiſtle.

your pure minds] Or, *your ſincere minds*, as Phil.1.10. That appear right, being judged by the light of the ſun, as men try cloth, and Eagles their young ones.

by way of remembrance] Chap.1.12,13,14,15.

V. 2. *That ye may be mindful*] Chap.1.12,&c. Phil.3.1.

holy prophets] Chap.1.21.

the Apoſtles] Jude ver.17. Not our commandments, as we are men, but as we are the Apoſtles of Jeſus Chriſt. And thoſe are Chriſts commands given by us.

V. 3. *Knowing this firſt*] Taking notice of this principally, that many will endeavour to draw you from that commandment, v. 2. Cha. 2.21.

that there ſhall come] Of themſelves; not ſent by God.

in the laſt days] That is, in the latter or following days; as the word is uſed, Gen.49.1. Deut.4.30. & Dan. 2, 28. where *in the laſt days*, is expounded *hereafter*, v. 29. So are the times of the Goſpel called by the Prophets, Iſai.2.2. Mic.4.1. Peter meaneth, the times then beginning, and likely to hold on to the end of the world, in greater or leſſer meaſure: for he warns thoſe that then lived, as well as others in after-ages, to take heed of ſuch ſcoffers: and ſuch then began to ariſe in the Church, Acts 20. 29, 30. 1 John 2. 18. Some underſtand this of the times of Antichriſt.

ſcoffers] Jude verſe 18. Not diſputing ſtoutly againſt it, but ſcoffing at it.

walking after their own luſts] Chap.2.10. Jude ver. 18. After ſuch deſires as they had by nature, not according to grace, Rom. 8. 1. After the luſts of the fleſh, and the world are they led, and not after godly deſires put into mens hearts by Gods Spirit. They ſcoff at Religion, and magnifie their own deſires.

V. 4. *Where is the promiſe*] It is vaniſhed; it no where appeares; there is no ſuch thing; it will never come to paſs, Jer. 5. 12, 13. We ſee not any ſign of the accompliſhment of Chriſts coming promiſed.

of his coming] To judgement, which yo preſs ſo much, to keep men in awe.

the fathers] The firſt men known, from whom the reſt proceeded; and ſuch Patriarchs and Prophets as foretold, believed and expected this coming of Chriſt, Jude ver.14.

fell aſleep] Died, Joh 11. 11, 13, 14. Acts 7. 60. 1 Cor. 11. 30. 1 Theſſ. 4. 15. Ye talk of a reſurrection; why are they in their graves ſtill?

all things continue,&c.] And ſo it is likely they will continue ſtill, and the world will have no end. And that without any ſuch change, as is foretold to be at the end of the world.

From the beginning of the creation,]Or, yea even *from the beginning*, &c. Not onely ſince the Patriarks death, but from the creation it ſelf. This was ſpoken by way of deriſion: Elſe might they eaſily have thought, that things that had a beginning, would have an end.

V. 5. *For this they willingly are ignorant of*] They might have been informed, but will not: for they obſerve not the things written in Scripture of the end of the world, and day of judgement; elſe they would not be ignorant of theſe things. Or, they wilfully neglect to conſider, that the earth was made by Gods power onely, and the heavens alſo; and that the world ſuffered much alteration in the flood, and ſo may be deſtroyed in the end. Or, *For they that think thus, are ignorant, that by the word of God*, &c.

ſtanding out of the water, and in the water] Or, *conſiſting*, or, *ſubſiſting*. Gr. *ſtanding together*; ſo as it was not rent in pieces by the water. By Gods power the earth was upheld after it came out of the waters, as well as before, Gen.1.2,9. Or, *ſtanding out of the water, and by the water*. For God hath made the earth ſo high, that the ſea cannot overflow it, though it girt it about, Pſalm 24.2.

V. 6. *the world that then was*] The face of the earth, as then it appeared, and all the living creatures upon it;

V. 7. *which are now*] Which we ſee remaining at this time.

by the ſame word] Or, *by his word*, as ſome copies read it; that is, by Gods word, v. 4. Heb.1.3.

reſerved, &c.] Chap.2.5,17. Jude v. 6.

V. 8. *be not ignorant*] Know it, and beleeve it firmly, Rom.11.25. 1 Cor.10.1. 1 Theſſ.4.13.

one day is with the Lord as a thouſand years] God doth not meaſure time, as we do: but unto him, in regard of his eternity and omniſcience, comprehending all things paſt, preſent and future; thoſe periods of time, that ſeem ſo long unto us, are but as a moment, Pſal. 90. 4.

V. 9. *The Lord is not ſlack concerning his promiſe*] Or, *The Lord of the promiſe is not ſlack*. He that made it, will perform it in due time. They are not ſlack, that are long ere they come; but they that come not at their due and appointed time. God puts not off his coming one hour beyond the ſet time, Heb. 10.37.

is long-ſuffering to us-ward] Who are beloved, v.8. and not in the number of thoſe ſcoffers, v. 3. or, towards mankinde, of which number we alſo are.

not willing that any ſhould periſh] Any of his elect. He ſtayes till they all be brought in by repentance, and faith in Chriſt. Not any at all, by his directing and approving will, Ezek.33.11.

but that all ſhould come to repentance] All his elect, as before. Or, ſome of all ſorts of men; high and low, wiſe and fooliſh, Jews and Gentiles. So the word *all* is uſed, Matth. 4.23. Or, he ſpeaks of Gods approving will, whereby he likes of repentance in any.

V. 10. *But the day of the Lord*] Every day is the Lords, to diſpoſe of as he pleaſeth: But the day of judgement is called his, in a peculiar manner, 1 Cor.5.5. 2 Cor.1.14. becauſe Chriſt the Lord will then viſibly judge all the world, Acts 17.31. Rom.2.16.

will come as a thief in the night] Matth.24.43,44. Luke 12.39,40. 1 Theſſ.5.2. Rev.16.15. As a thief comes ſuddenly and unexpectedly, ſo will Chriſt come to judgement. No man can conjecture when that day will be, Matth.24.36.

the heavens ſhall paſs away with a great noiſe] Like as a whirlwind or tempeſt comes roaring, and carries all before it: ſo ſhall the ſtarrie skie paſs away, Matth. 24. 29. Not by being deſtroyed utterly, but being turned into a new form, verſ. 13. Pſal. 102.26. Rom. 8. 21.

and the elements] The air and water betwixt the heaven and earth.

the earth alſo] Either the earth is not included under the word *elements* before; or it is particularly named, becauſe in it the burning will moſt viſibly appear.

and the works that are therein] The works of God made at firſt by creation, or produced daily by nature; or the works of men, made by art, as houſes, ſhips, *&c.*

V. 11. *Seeing then that all theſe things*, &c.] If heaven and earth muſt be ſo wonderfully purged, to make a fit dwelling for us, ver.13. how holy had we need to be? Or, ſeeing ſuch a fearful appearance of judgement ſhall then be. *Shall be diſſolved.*] In ſo ſtrange away, verſ. 10.

What manner of perſons ought ye to be] That is, how great a degree of godlineſs ſhould we labour to attain? So the word is uſed, Matth. 8.27. Mark 13.1. Luk.1.29. & 7.39. 1 Joh.3.1.

in all holy converſation, and godlineſs] Gr. *converſations*, *and godlineſſes*: That is, in all manner of good duties towards man, and God, Acts 24.16. That ſo piety may be perfect in all the parts of it.

V. 12. *Haſting unto the coming*] Or, *Haſtening the coming*. Not onely expecting it, or looking for it, as Luke 12.43. Matth. 24. 42. but alſo, as it were, going forth to meet Chriſt with burning lamps, Matt. 25.1. So ſervants that deſire their maſters return, get all things ready to entertain him, againſt he comes. And ſo ſhould we prepare our ſelves for Chriſts coming, by fitting our ſelves for it, more than ſeeking after worldly things. He haſtes, that followeth one thing to finiſh it, and is not ſo diſtracted as to begin many things, and end none. The one thing needful for us, Luke 10.42. is to fit our ſelves for Chriſts coming.

of the day of God] Or, *of that day of God*, mentioned, verſ. 10. That is, the day of Chriſt, when he ſhall come to judge the world, or of God the Father, who ſhall judge the world by him. Act.17.31.

wherein the heavens,&c.] See on verſ. 10. Or, *By which coming*; For Ἣν may as well agree with Παρȣσία, as with Ἡμέρα.

V. 13. *Nevertheleſs*] We muſt not be diſcouraged, becauſe theſe heavens and this earth paſs away; for we look for new and better ones.

according to his promiſe] Iſai. 65.17. & 66.22.

look for new heavens] Not others for ſubſtance, but renewed in qualities. See on verſ. 10.

and a new earth] An earth ſhining with new brightneſs and glory, being ſomewhat proportionable to the Saints, to delight their eyes and minds, Rom. 8. 21.

wherein] In which heavens: or, *in both which*, heaven and earth.

dwelleth righteouſneſs] That is, righteous men onely; whereas in this world dwell many ſinners, which then ſhall be all in hell. So righteouſneſs is taken, Iſai.1.21. Or, the whole verſe may be thus read ; *Nevertheleſs we, in whom dwelleth righteouſneſs, look for new heavens, and a new earth, according to his promiſe.* That is, we that are juſtified by faith in Chriſt, and ſanctified by his Spirit, expect eternal happineſs in another world, when this world ſhall be at an end. *Dwelleth*, ſhall dwell. It is as ſure as if they did now dwell there ; So Prophets uſe to ſpeak of things two me, as preſent to ſhew the certainty of their predictions.

V. 14. *in peace*] Reconciled to God by Chriſt, Coloſſ.1.20. Rom. 5.1. Or, in peace of minde and conſcience, not troubled nor affrighted. That we being juſtified may look for his coming with a peaceable, and quiet mind. Or, That when he comes, we may find him peaceable to us.

without ſpot and blameleſs] Eph.5.27. Jude v.24. Col.1.22.

V. 15. *account that the long-ſuffering of the Lord is ſalvation*] Think not that God doth put off his coming, out of ſlackneſs, as ſome ſuppoſe, v. 9. nor to do hurt to men ; but for the good of his, and to further their ſalvation. Gods patience furthers our ſalvation much, by affording time of repentance, and of the uſe of the means, Rom. 2.4. By long-ſuffering here may be meant deferring the happineſs of his people. Or, ſuffering ſo great wickedneſs ſo long in the world ; By ſalvation may be underſtood furthering the ſalvation of Gods people, that the more they ſuffer for God here, the greater glory they may have in heaven. Or, Giving ſpace or time to all Gods elect to be converted, before the world be done.

our beloved brother Paul] Our brother in office, and dear fellow-Apoſtle.

according to the wiſdom given unto him] From above, whereby he was fitted to be an apoſtle, Gal.1.11,12.

hath written unto you] Such as take it to be written to the Chriſtian Gentiles dwelling in thoſe places mentioned, 1 Pet. 1. 1. (for both epiſtles were written to the ſame perſons, as verſ.1. of this Chapter) conceive the epiſtle here mentioned to be that to the Romanes, becauſe, Rom. 2. 4, 5. is to this purpoſe. Others, who think Peter wrote now to the Jews (as James did, Jam.1.1.) becauſe he calls them ſcattered ſtrangers ; and the Chriſtians that dwelt in the places mentioned, 1 Pet. 1. 1. were natural inhabitants there ; think he means the epiſtle to the Hebrews, or to the Galatians there named, or to the Epheſians, or Coloſſians, which were in Aſia, there mentioned.

V. 16. *In all his epiſtles*] In all his other epiſtles, Mat.16.14.

of theſe things] Of the end of the world, the day of judgement, and the right uſe of Gods patience.

in which] In which epiſtles. Or, *among which things*, as the Greek copies run. Among the things ſpoken by him of this ſubject.

are ſome things] Some things of this matter, not all things ſpoken of it, much leſs all other Scriptures, are difficult. Things needful to ſalvation are plain, elſe how ſhould plain men find the way to heaven ?

hard to be underſtood] Becauſe of the height of the matter, and of ſome particular expreſſions.

which they that are unlearned and unſtable] The Scriptures then are not dangerous for private men to uſe, if by often reading them they get knowledge, and bring ſetled minds with them. The cauſe of hurt by them, is not in the difficulty of them, but in mens unlearned and unſtable minds, who live in ignorance, v. 5. and have no affection to do what they learn out of them, John 7.17. Pſal.25.14. And are very changeable in their outward profeſſion, ſometimes profeſſing one Religion, ſometimes another.

wreſt] By miſ-interpreting, and drawing them violently from the true ſenſe to a falſe one, to uphold their errours. They make a noſe of wax of the Scriptures, turn and wind them to further their evil opinions.

as they do alſo the other Scriptures] Written by the other Apoſtles or Prophets. They ſerve them all alike : whereby it appears, that the fault is not in the Scripture, but in themſelves.

unto their own deſtruction] Clean contrary to the end for which they were written, which is ſalvation, John 20.31.

V. 17. *Seeing ye know* theſe things *before*] Out of the doctrine of the other Apoſtles, and by my putting you in minde of them in this epiſtle, verſ.1,2. and therefore being ſo forewarned of them, ought the better to be forearmed againſt them.

beware] He doth not ſay, Read no Scripture, becauſe ſome places are hard ; or, Beleeve the Churches interpretation. He rather warns them to take heed of ſeducers, and ſuch as miſ-interpreted the Scriptures ; and expects they ſhould read them diligently, that they might grow in knowledge, verſ. 18. In vain had he written this epiſtle to private men, for a memorial when he ſhould be dead, Chap.1. 15 and called upon them to be mindful of the doctrine of the Prophets and Apoſtles, who were dead, verſ. 2. and Jude alſo in his epiſtle, if they ought not to read the Scriptures. The Iſraelites, who had far leſs knowledge than Chriſtians have now, are blamed for not doing it, Hoſ. 8.12. and the Jews exhorted to do it, Joh.5.39. φυλάσσω ſignifies, 1. To watch by night, Luk.2.8. 2. To keep a commandment, Matth.19.20. 3. To keep a perſon, or defend him, Joh.17.12. 4. To take heed of a thing, that is evil, 1 John 5.21. So here.

ye alſo being led away] Gr. *ye being led away with* others.

with the errour of the wicked] Chap.2.1,2,18. Or, with that particular errour of not beleeving Chriſts coming, v. 3, 4. Wicked men here are called, Ἄθεσμοι, Lawleſs perſons : Men that will be kept in order by no Laws, but break thorough all rights ; They think any thing to be lawful for them, and ſubject the Scriptures to their will.

fall from your own ſtedfaſtneſs] And ſo become unſtable, as thoſe perverters of Scripture, v. 16. and ſo be unſetled.

V. 18. *grow in grace*] Get more ſenſe of Gods favour daily. Or, ſeek to encreaſe the graces of his Spirit in you, Chap. 1. 5, 8, 10. Χάρις, ſignifies, 1. Grace, or favour, Tit. 2. 11. 2. A gift, or alms, 2 Cor.8.4.19. 3. Thankſgiving, 1 Cor.15.57. 4. Pleaſure with profit, Eph. 4.29. 5. Holineſs, and other graces of Gods Spirit, John 1.16. So it may be taken here.

and in the knowledge] How can they do that, without reading the Scriptures ? Ignorance then is not the mother of devotion, in Peters own language, whom the Papiſts boaſt of, more than the Jews did of Moſes, by whoſe teſtimony our Saviour confutes them, John 5. 45.

of our Lord and Saviour Jeſus Chriſt] Chap. 2.1. Jude verſe 25. Rev. 1. 1.

To him be glory] Jude verſe 25. The Greek word, Δόξα, ſignifies, 1. Majeſty, Matth. 6. 29. 2. Light, or brightneſs, Luk. 9. 31. 3. Praiſe, John 9. 24. Heavenly happineſs, John 17. 22. 5. The Ark, Rom.9.4. Here it may be taken in the firſt, or third ſenſe for majeſty, or praiſe.

both now and for ever] Gr. *both now, and to the day of eternity* ; That is, to eternity, without end ; as Matth.6.13. For *Day* ſee on Chap. 1. 19. For *Eternity* on Chap. 2. 17.

Amen] See on Matth. 6.13. Jude verſe 25. Revel. 22. 21. Ἀμὴν, intimates 1. Affirming a thing to be true, 2 Cor.1.20. 2. Aſſent to the truth of things ſpoken, 1 Cor. 14. 16. 3. Wiſhing a thing may be ſo, Matth.6.13. So here.

ANNOTATIONS ON THE FIRST EPISTLE OF S. JOHN.

The ARGUMENT.

THE beloved Apoſtle John *living longer than the reſt of the Apoſtles, and obſerving the decay of Truth, Godlineſs, and Charity, in many Chriſtians, writes this Epiſtle as a ſalve for the ſores of the Church. He enterweaves Truth of Doctrine with Godlineſs of life, and love of the Brethren throughout the Epiſtle. Fit ſubjects for him to write of, who was an Apoſtle, and eminent for Piety, and chiefly beloved by Chriſt himſelf; Great reaſon therefore, that all Chriſtians ſhould hearken to him in all theſe things.*

This firſt Epiſtle is called general, becauſe it is not directed to any particular perſon, as the ſecond and third are: The one to a ſingular woman, the elect Lady; *The other to a choice man, called* Gaius. *God grant that by reading of it, we may get Grace to increaſe in Faith, Piety, and Charity.* Amen.

CHAP. I.

Verſ. 1. THat *which was from the beginning*] From the beginning of the world. An alluſion to Gen. 1.1. Joh.1.1. Prov.8.22. Chriſt is hereby intended, who is the true God, Chap. 5. 20. and was before the beginning of the world. But the Scripture ſpeaking of him which is from eternity, uſeth this phraſe, *from the beginning*, to deſcend to our capacity, who are not able to comprehend any thing before the beginning of the world, Matth. 25. 34. *John* begins his Epiſtle, as he did his Goſpel. He begins both from the beginning, declares the excellency of the matter, and falls flat upon it without any digreſſions. This ſhews the ſame Penman of both. He ſends us back to his Goſpel, that they who read of charity here, may not think Faith needleſſe which is preſſed there: and adds this Epiſtle, that they who ſee Faith preſſed there, may not think Charity needleſſe which is urged here. He ſaith not, *He which was from the beginning*, but *That which was from the beginning*, that he might ſet out a double nature in Chriſt, one Divine, inviſible from the beginning; another Humane in time, ſeen, felt, &c. The Greek word Ἀρχὴ ſignifies, 1. A beginning in time. And that 1. The beginning of the World or preſently after, *John* 8. 44. 2. The time of delivering the Law in mount Sinai, 1 John 2.7. 3. The beginning of preaching the Goſpel. Luk.1.2. 2. Beginning in honour, And therein, 1. Rule, or Magiſtracy: 1 Cor. 15. 14. 2. The Magiſtrate. Luk.12.11. Here, it is taken for the beginning of the world.

which we] We apoſtles, choſen witneſſes to publiſh theſe things, Acts 1.8. & 10.41.

have heard] The truth of theſe things was confirmed to them by three ſenſes; hearing, ſeeing, handling; the latter ſtill ſurer than the former. He doth not ſay, Which we have read, to wit, in the Prophets: neither doth mean, what they had heard of the Phariſees, expounding the Prophets: But from John the Baptiſt, John 1. 36, 37, 40. from Chriſt himſelf, in his Sermons, as the Samaritanes did, John 4. 42. For, as he was true God, ſo was he true Man alſo; and, in his humane nature, teſtified of his divine. Yea, they heard God the Father from heaven teſtifie of him alſo, Matth.17.5. 2 Pet.1.17,18. They do not mean what they heard of Chriſt by rumour from others, but what they heard from himſelf, and from God the Father concerning him.

which we have ſeen] We ſaw him in his humane nature, and ſaw his miracles, Luke 1.2. 2 Pet. 1. 16. Eye-witneſſes are more worthy of credit than ear-witneſſes, Act.4.20. Joh.3.11. & 15.27. Act.1.21,22. 10.40,41. This proves Chriſt to be true man, as his being from the beginning ſets out his Deity. They had ſeen his fleſh, John 1.14. His works, and miracles, Joh. 2. 11. John the writer of this Epiſtle ſaw more of theſe, with Peter and James than the other diſciples. As his raiſing Jairus daughter, Mark 9. 37. his transfiguration, Matth. 17.1. His agony in the garden, Matth.26.37.

with our eyes] So men uſe to ſpeak of things moſt certain, yet not ſo well known to their hearers, Job 19. 27. And ſo of the ears, Pſal. 44. 1. Some reſtrain it to the viſion in the mount, where they ſaw Chriſts glory: but it may be underſtood of all viſible declarations of the truth of Chriſts humane nature to them, by his eating, drinking, *&c.* and of his divine, by working miracles in their ſight, Joh. 1. 14. 1 Tim.3.16.

which we have looked upon] Wiſtly and deliberately: for we ſee many things we do not regard, nor faſten our eyes on them. We looked upon him, as men look on rare ſights in a theatre, diligently, clearly, cheerfully, 1 Cor.4.9. 1 Pet.1.12. And as men look upon things ſet forth to be ſeen.

our hands] Touching is the ſureſt ſenſe: for eyes and ears may ſooner be deceived, in bodily ſubſtances, than hands, Luke 24. 39. John 20. 25. Handling with hands is added to ſhew the certainty of it, as ſeeing with eyes before. The Greek word, χεὶρ, ſignifies, 1. An hand, Act.28.3. 2. Bleſſing, Luk. 1. 66. 3. Power, Luke 1. 74. 4. Vengeance, Act.13.11. 5. A wicked affection put forth by the hand, Matth. 5. 30. Here it is taken in the firſt ſenſe.

have handled] Gr. *touched.* As muſicians touch their ſtringed inſtruments. They touched him both before his reſurrection, Matt.14. 31. and after it, Joh.20.27.

of the word] Of Chriſts humane nature, who is alſo the word of God, Joh. 1. 1. as being begotten of the Father, as the word is by the minde; and making the Fathers minde known to us, as our words make our meaning manifeſt to others. As alſo becauſe he was promiſed in the word from the beginning.

of life] Who is a living word himſelf, and gives both natural and ſpiritual life to others, John 1.4.& 5.26. Chap.5.11. As Chriſt hath life in himſelf (as in the places quoted) ſo he gives life to others; 1. Natural, as God. 2. Spiritual, Gal. 2. 20. 3. Eternal. Col. 3. 3, 4.

V. 2. *For the life*] See on v. 1.

was manifeſted] Before, it lay hid in it ſelf; now it was manifeſted by incarnation, John 1.14. 1 Tim.3. 16. and by miracles, which none elſe did, Joh.3.2. & 7.31,46. & 11.47. & 12. 37. & 15. 24. Well might we look upon him, for he was therefore manifeſted.

we have ſeen it] This is repeated, for more aſſurance, that none need doubt of it. v. 1, 6. We Apoſtles ſaw it more cleerly than others.

and bear witneſs] For the glory of Chriſt. See on v. 1. We declare him to the Church, Act. 1. 8. & 20. 21. We not onely teſtifie the truth of it, but alſo highly applaud and commend it.

and ſhew unto you] For your good. Ye could never have found it out your ſelves, if God had not revealed it to us, and we taught it you, Rom. 10.14.

which was with the Father] John. 1.1,2. The word imports neerneſs, with ſome diſtinction: therefore alſo he is ſaid to be in the Father, Joh. 14. 10,11. Chriſt is one God with the Father, yet a diſtinct perſon from him: and he was with him inviſible altogether, till he was incarnate. Prov.8.30.

was manifeſted unto us] Joh.1.14.

V. 3. *That which we have ſeen*] This is the third time repeated, to put it out of all queſtion. The ſecond verſe is in a Parentheſis, and part of the former is here repeated to make the ſenſe clear.

that ye alſo] Who did not ſee, hear nor handle the word of life, as we did, verſ. 1. So that he wrote this epiſtle not to get ought from them, but to do good to them, that they might have a ſhare with him in ſpiritual comforts, 2 Cor.12.14. As if he ſhould have ſaid, what was communicated to us Apoſtles at firſt, we communicate to you, that ye may have the benefit thereof, as well as we; And not onely have fellowſhip with us, and Communion, but alſo with God the Father, and Chriſt his ſon.

May have fellowſhip] That being united by faith with Chriſt, and with his members, ye may partake of his graces, and ſpiritual life from him; and by him be united to God the Father, and have Communion with him, Joh.17.21. Heb.3.14.

with us] Apoſtles, whom ye think happy, 2 Cor.1.21.

and truly,&c.] And not with us onely, but with God and Chriſt alſo, which is a greater preeminence.

V. 4. *Theſe things write we unto you*] He doth not ſay, We preach them, but, We write them; to ſhew, that there is enough in Scripture, without tradition, to bring us to a comfortable life on earth, & perfect joy in heaven. We write this not onely to bring you to Communion with God, and us, but alſo to full joy; That your conſciences may be pacified, and your hearts cheered.

that your joy may be full] That by encreaſe of your faith, 2 Joh.v.12. ye may have peace of conſcience, and joy of the Holy Ghoſt, in ſo great a meaſure, that ye may not doubt of Gods favour, but rejoyce in it continually, till ye come to enjoy him for ever, Rom.5.1,2. 1 Pet.1 6. Thus John, the beloved diſciple of Chriſt, imitates his maſter in the very phraſe it ſelf. See John 15.11.& 17.13. He means not, that their joy might be full in heaven (though there be the greateſt fulneſs of joy) but that it may be full on earth here. As 2 John v.12. John 16.24. That ye may by ſure marks know, that ye are in the eſtate of grace here, and may therein greatly rejoyce; therefore ſuch marks are given, v.6,7,8,9.c.2,3. And indeed joy of the Holy Ghoſt ariſeth out of peace of conſcience: this joy is full, 1. In oppoſition to joy ariſing from worldly comforts, Pſal. 4. 6,7. And that, 1. In regard of their variety, which is a ſigne of diſſatisfaction. The Bee need not ſuck of many flowers, if one would ſatisfie. 2. In reſpect of mixture with ſorrow, Prov. 14. 13. 3. In regard of the ſhort durance of them, Job 20.4,5. 2. This joy is ſaid to be full in oppoſition to pangs of conſcience which other Chriſtians feel; and ſo it is full comparatively, though far ſhort of heavenly joy.

V. 5. *This then is the meſſage*] The ſum of the Goſpel is Communion with God, which cannot be without regeneration.

which we have heard of him] Gr. *from him.* Not, concerning him, by ſome other, as Joh.1.15. We heard it from Chriſt, verſ. 3. who teſtifies concerning his Father, as follows in this verſe.

that God is light] Full of wiſdom and holineſs, Jam.1.17. For *God*, ſee on 2 Pet.1.17. God is light; 1. Shining in knowledge, Matth. 4.16. 2. Clear in holineſs. 2 Cor. 6. 14. 3. Cheerful, and comfortable, as light is. Eccle.11.7.

in him is no darkneſs at all] Not of ignorance or ſin, nor of errour, and falſhood; It is not here taken for natural darkneſs, as John 20.1. but for ſpiritual darkneſs, though it be true of the other alſo, for in God there is, οὐδεμία σκοτία, *Not ſo much as any one kinde of darkneſs.*

V. 6. *If we ſay*] In heart, as Pſal.14.1. Or, profeſs it in word.

and walk in darkneſs] He doth not ſay, And have walked in darkneſs; for all have done ſo, before regeneration: but, If we walk in darkneſs, Eph.5.8. Walking ſets not out any one action, but the continued courſe of life, Pſal.119.1.& 128. 1. To walk in darkneſs, is to be converſant in ignorance and ſin. It may be read, *Therefore* if we ſay, For it is a concluſion drawn out of the bowels of the former verſ. If there be no darkneſs at all in God, then they that walk in darkneſs, and yet ſay, they have fellowſhip with him, will be found notorious lyers in the end.

we lye] In ſaying ſo: for, what fellowſhip hath light with darkneſs? 2 Cor.6.14.

do not the truth] Walk not according to Gods word, John 3.21. Or, *deal not truly*, that is, ſincerely.

V. 7. *If we walk in the light*] If we live according to the light of grace received, and go on in a wiſe and holy way, till we come to perfection.

as he is in the light] He poſſeſſeth the fulneſs of wiſdom and holineſs from eternity, 1 Tim.6.16. God is eſſentially wiſe, and good of himſelf: beleevers do but walk in the light of knowledge and goodneſs communicated to them from God.

we have fellowſhip one with another] We with God, and God with us. Or, we Chriſtians one with another.

the blood of Jeſus Chriſt] Leſt any ſhould deſpair, as not being able to walk perfectly in the light, as God is in it, he adds this for our comfort, that, if we do our endeavour, Chriſts blood will purge away our failings. By Chriſts blood here is meant all his ſufferings, and principally his death, as being the principal part of the price of our redemption, Αἷμα ſignifies, 1. Blood, Luk 13. 12. 2. Murder, Mat. 23.30. 3. Humane ſeed, Act.17.26. Here it is taken in the ſecond ſenſe for the bloud of Chriſt ſhed for us, when he was unjuſtly put to death by the Jews, but juſtly by God for our ſins.

his Son] This ſhews the great price of his blood, as being the blood of the Son of God; yea, of God himſelf, Act.20. 28.

cleanſeth us from all ſin] Tit.2.14. That is, from the guilt of all ſin: for if but one ſin be left unpardoned, that were ſufficient to condemn us. It cleanſeth alſo from the filth and ſtain of ſin, Heb. 19.14. 1 Pet.1.2. Rev.1.5,6. For *Sin*, ſee on 2 Pet.1.9.

V. 8. *If we ſay*] As before he did encourage fearful ones; ſo now he labours to caſt down proud perſons, that think they have no ſin, nor need of Chriſts blood. He ſaith not, If thou ſay, as if he ſpake to ſome particular perſon onely; nor, If ye ſay, as if he intended ordinary Chriſtians alone; but, If we Apoſtles, or whatever we be, ſay ſo: to ſhew, that all are ſinners, Jam. 3. 2.

that we have no ſin] Contrary to 1 Kin.8.46. 2 Chron.6.36. Prov. 20. 9. And he doth not ſay, We have not had ſin formerly, but we have not at preſent, even when we are in ſtate of grace, Rom.7.17, 20,23.

the truth is not in us] We are not ſincere: or, we beleeve not Gods word, v. 6, 10. Joh. 17. 17. It is not then modeſty onely that makes the beſt men to confeſs their ſins; but the truth compels them to do it.

V. 9. *he is faithful and juſt*] A great comfort. If we could conceive God not to be ſo merciful as to forgive our ſins, doubtleſs he will be faithful and juſt to perform his promiſe, and not to require that again of us, which Chriſt hath diſcharged by ſhedding his blood for us, Rom. 3.25. Iſa. 53. 6, 7. God is faithful to perform his promiſe, and juſt in performing it, for a promiſe is a debt, though freely made, and is is juſt to perform what is mercifully promiſed; God is conſtant therefore in giving pardon to repenting ſinners according to his promiſe. Πιςὸς, ſignifies, 1. A beleever, 1 Tim.6.2. 2. One faithful in his dealings, 1 Cor. 4. 2. 3. One faithful in his words, and promiſes. 1 Theſ.5.24. 4. A ſpeech worthy to be beleeved, 1 Tim.1.15. Here in the third ſenſe.

V. 10. *we make him a lyar*] As much as in us lyes. See the like, Mat. 5.28. A man commits adultery in his heart with a woman, yet ſhe is not defiled: So on the contrary, by beleeving, we ſeal to Gods truth, John 3.33. We do then not onely deceive our ſelves, when we deny our ſins, verſ. 8. but alſo by conſequence charge God with falſhood, who hath often ſaid, that all men are ſinners, Rom.3.10,23. & 5.12. and teacheth us to ask pardon, Matth. 6. 12. and ſent his Son to dye for our ſins, Chap.2.2.& 3.16. Therefore we do not accuſe him of lying once, but make him a common lyar, when we deny, what he ſo often affirmeth.

his word is not in us] Chriſt; or, the written word hath no place in us, John 8. 37. For *Word*, ſee on 2 Pet. 1. 19.

CHAP. II.

Verſ. 1. MY *little children*] He ſheweth the abundance of his love, by uſing this word eight times, at leaſt, in this Epiſtle. Hereby he intimates, that the counſel given them is ſuch as comes from a paternal affection, ſeeking their good. The leſs the children are, the more delight parents take in them, and pity them the more, becauſe they are the leſs able to help themſelves. Now he might call them, *Little children*, not onely in regard of converſion, as Gal.4.19. but alſo in regard of his own age. So 2 John 1. He may call himſelf Elder, in that reſpect, Phil. verſe 9.

that ye ſin not] Leſt any man ſhould ſay, If God will forgive, let us ſin the more; he adds, I write this, that ye may not ſin, Rom.6.1. And alſo leſt ye hinder your fellowſhip with God.

and if any man ſin] Or, *yet if any man ſin.* So the ſame particle is uſed, Luke 3. 20. If any man offend out of infirmity, or being overcome by ſome ſtrong temptation, who intended not to ſin, Rom.7.15, 19. Gal. 6.1.

we have an Advocate] He pronounceth it certainly, to take away all doubt. And we need not look for him to come, or ſeek him with great coſts; for we have him already. It is a great comfort to a man accuſed, to have a good Advocate. We have an excellent one.

with the Father] Heb.9.24. Rom.8.34. We ſhall ſpeed well, for God is the Father of our Advocate, and our Father in him. For *Father*, ſee on 2 Pet. 1. 17.

Jeſus Chriſt] See on Matth.1.1. He names him, that the ſick ſouls might not be diſtracted, not knowing what Phyſitian to go to, Act.4. 10,11,12.

the righteous] One that needed not to dye for his own ſins, nor plead for the remiſſion of them; and therefore dyed and pleads for us, Heb. 7.26,27. 1 Pet.3.18. Act.3.14. & 22.14.

V. 2. *And he*] Or, *For he*; as the word is uſed, Luke 6.32. He dyed for our ſins, therefore he will plead for us, Rom.8. 34. elſe ſhould he loſe the fruit of his death, if we ſhould periſh.

the propitiation] The propitiatory-ſacrifice, Rom.3.25.

for our ſins] He doth not profit himſelf onely (in the exaltation of his humane nature, by his obedience to the death, Phil. 2.8,9.) as other men may do, Job 35.8. Ezek.14.16. but ſaves us from our ſins, Matt. 1. 21.

and not for ours onely] Who beleeve already; or, who are alive now: or, of us Jews, who were Gods peculiar people before.

for the ſins of the whole world] Of all beleevers in all nations, Acts 10.35. Gal.3.28. Col.3.11.

V.3. *Hereby we know that we know him*] That we have acquaintance with him, Chap.1.7. or, have the true and ſound knowledge of him, John 1.18. & 17.3. Or, we acknowledge him really for our Saviour, Pſal.1.6. Matth 25.12.

if we keep his commandments] Many boaſt that they know Chriſt to be a propitiation for their ſins, and therefore they need not forbear ſin, or obey Gods Law: but ſuch know not Chriſt to their comfort. By keeping, is meant, a ſedulous ſtudy, and ſerious endeavour of walking in an holy courſe of life, according to all the commandments of God, and a conſcionable care of obſerving each one, as well as any other, Luke 1.6. Jam.2.8,9,10. Pſal.119.6. For *Keep*, ſee on 2 Pet. 2.17. on *Reſerved.*

V. 4. *and the truth is not in him*] See on Chap. 1. 8. He that in word profeſſeth himſelf a Chriſtian, if he endeavour not to walk accordingly, is no Chriſtian indeed.

V. 5. *the love of God perfected*] See on Chap.4.12. He that takes ſuch great care to keep Gods word, as men do to keep their way, treaſure, ornaments, apple of the eye, or deareſt things they have, it is a ſure ſign, that he truly loves God: Not perfectly in degrees without all imperfection, for that none can attain to in this world, Phil.3.12. But ſincerely without diſſimulation. *Hereby*] By keeping Gods word, as before. *That we are in him*] That we are his members, and have communion with him, as members with the head. Chap. 1. 7. Or, That we abide, and dwell in him, verſ.6. John 6.56. & 15.5.

V. 6. *even as he walked*] Then, like a ſervant, he ſhall wear his maſters livery, 1 Cor.11.1. Epheſ.5.1,2. For *walk*, ſee on Chap.1.6.

V. 7. *which ye had from the beginning*] Taught by Chriſt and his Apoſtles, at the beginning of the preaching of the Goſpel. So that this is not the firſt time of the publiſhing of it. Or, taught from the beginning of the world, and recorded in the old Teſtament. In calling it no new commandment he ſtops the mouth of ſuch, as might accuſe him of teaching novelties, as the Athenians did, Act. 17. 19. This no new commandment is by ſome underſtood to be an holy life, intended, verſ.6. By others brotherly love mentioned, verſ. 9,10. For *Brethren*, ſee on 2 Pet.1.10. For *Beginning*, 1 John 1. 1. For *word*, 2 Pet.1.19. For *Heard*, on 2 Pet.1.18.

V. 8. *a new commandment*] John 13.34. Whereas it might ſeem, by diſuſe, to be out of date, and buried in legal ceremonies; or abrogated, as ſome other things uſed in the old Teſtament were; it is renewed in the New Teſtament, and explained more fully. Or, it is called new, becauſe we have daily new occaſions of exerciſing our charity. Or, new, in regard of the manner of propounding (though old, for matter and ſubſtance) as being propounded formerly in our own example, Levit. 19. 18. now in the example of Chriſt, John 13. 34.

which thing is true in him and in you] It is truly found in both. In him, who exerciſed love to us in the higheſt degree, in dying for us, John 15.13. In you, who muſt uſe charity towards others.

becauſe] Or, *that.*

the darkneſs is paſt] Shadows, figures, Col. 2. 17. or ſtate of ignorance and ſin, wherein formerly ye lived, Rom.13.12. Eph.5.8. 2 Pet. 1. 19. It may be underſtood of the darkneſs of Paganiſm, in which the converted Gentiles once lived, and of Judaiſme, under the dark ceremonies wherein the converted Jews formerly were educated.

the true light now ſhineth] Chriſt, who is the light it ſelf, not enlightned by others, but enlightning others, Joh 1.8,9. ſhineth in the Goſpel, or in your hearts, 2 Cor 4.6. Or, ye have right knowledge and true holineſs within you.

V. 9. *He that ſaith*] See on Chap.1.6,8. He that profeſſeth the true religion. For *Brother*, ſee on 2 Pet.1.10. *Is in darkneſs*] In his natural eſtate of ignorance and ſin, void of ſaving grace. *Even until now.*] Even under his Chriſtian profeſſion he remains in darkneſs. His Chriſtian profeſſion doth him no good, no more than if he were an heathen.

V. 10. *no occaſion of ſtumbling*] Gr. *no ſcandal* He that abides in the light, that is a true Chriſtian, gives no offence to others by doing any thing, that may miſlead them either by word or deed.

V. 11. *is in darkneſs*] Remains in his natural condition, ignorant, and wicked.

and walketh in darkneſs] Liveth fooliſhly and ungodlily.

V. 12. *Little children*] See on verſ. 1. He writes to them in this epiſtle, and calls them all little children, to ſhew his great affection to them, ſuch as Parents bear to their little ones. For the diſtribution into ſeveral ages begins in the next verſe. Here therefore he comprehends Chriſtians of all ages. Or the diviſion may begin here, and then by little children he may mean new converts; by fathers old experienced Chriſtians; and by yong men profeſſours of good ſtanding. And then are they ſpoken to in all three conditions twice apiece: which will not agree with the former interpretation.

becauſe your ſins are forgiven you] Becauſe ye are reconciled to God, though ye be not ſo wiſe & ſtrong as other Chriſtians of longer ſtanding, and further growth, 1 Cor.3.1. This is added, for the comfort of weak Chriſtians, leſt they ſhould think the ſins of ſtrong ones onely to be forgiven, and not theirs.

for his Names ſake] Act.4.12. & 10.43. That is, For his ſake, as the word is uſed for the perſon, ſo called, in the places quoted, Though you have not gotten ſuch a meaſure of grace as others of longer ſtanding have done, yet ye have found ſo much favour with God, that your ſins are forgiven, as well as theirs.

V. 13. *Ye have known him that was from the beginning*] Chriſt, Joh. 1.1. 1 John 1.1. Ye are not only experienced in worldly things, but (which is a greater honour to you) ye have attained to the knowledge of Chriſt in a greater meaſure than other Chriſtians. For *Beginning*, ſee on Chap.1. 1.

becauſe ye have overcome the wicked one] The Devil, Mat.6.13. Rom. 16.20. As old men are noted for wiſdom, ſo young men for ſtrength, and ability to conquer. Strong Chriſtians get more victories over Satan than weak ones. The Devil layes moſt ſnares for young men, as for them that are moſt prone to ſin, and may ſerve him longeſt; But theſe young men have overcome him. Ye have overcome the Devil, not by killing him, but by putting him to flight, and overcoming his temptations. *Πονηρὸς* may be derived from, Πόνος, and ἐρῶς, becauſe the Devil loves to take pains to undoe ſouls.

becauſe ye have known the Father] Nothing is more needful for children, than to have a father, whom they may repair to in their wants, and that may take care for them. Theſe had found out God for their Father. Children know their parents, before they know others: So new converts take more notice of God, than of men. And little children ſhew more fondneſs toward their parents, than men grown: So new converted Chriſtians ſhew higher expreſſions of love to God at firſt, than afterwards. For *Father*, ſee on 2 Pet.1.17.

V. 14. *And the word of God abideth in you*] 2 Joh.verſ. 2. Hence is your power to overcome Satan, Eph.6.17. not from bodily ſtrength, or natural boldneſs. For *word*, ſee on 2 Pet.1.19. For *God*, ſee on 2 Pet.1.17.

V. 15. *the world*] The things that are pleaſing in it to mans corrupt nature, and ſo far forth as they are ſuch. Love not worldly things too much, ſo as to place your happineſs in them. For *world*, ſee on 2 Pet.1.4.

the love of the Father is not in him] He loveth not God, James 4. 4.

V. 16. *all that is in the world*] In price or account with worldly-minded men, as 1 Cor.1.28.

the luſt of the fleſh] Deſire of pleaſures, or wantonneſs. For *Fleſh*, ſee on 2 Pet. 2. 18.

the luſt of the eyes] Deſire of riches, or covetouſneſs, Eccleſ. 5. 11.

the pride of life] Longing for worldly honours, which are moſt regarded in this life, John 12.42,43. and it ſhews it ſelf in our life; for pride cannot be kept in. Or, pride of the things or goods of this life: and ſo the ſame word it tranſlated, chap. 3. 17. for riches puff men up, Pſal.73.5,6,&c. 1 Tim.6.17. Βίος, ſignifies, 1. Life, 1 Pet. 4.3. 2. Living, or, means to live upon, Luk. 8. 43. Here it may be taken in either ſenſe.

V. 17. *the world paſſeth away*] Men would always abide in places they love, and enjoy pleaſures there; but that they cannot in this world: therefore love it not, 1 Cor.7.29,&c. For *world*, ſee on 2 Pet. 1.4. *The will of God*] The Greek word, θέλημα, ſignifies, 1. The act of willing. Eph.1.5. 2. The thing willed, Matth.7.21. So here:

the luſt thereof] Thoſe things in the world that are luſted after; as verſ.16. So hope, is put for the thing hoped for, Rom.8.24. Col.1.5. And faith, for the thing beleeved, Jude verſ.3.

V. 18. *Little children*] See verſ.1.

it is the laſt time] Gr. *hour.* The beginning of the laſt age of the world, Heb.1.2. therefore love not the world, becauſe ye can enjoy it but a while, Luke 12.20. 1 Cor.7.29. This argument is good, whether it be underſtood of the neerneſs of the end of the world, or of our leaving of the world by death; or, as others think, of the deſtruction of Jeruſalem, before which falſe chriſts came, and at which time the Jews were deprived of their pleaſures, wealth and honours. It may alſo ſignifie, that no new doctrine is to be expected; as Heb.1.2.

as ye have heard that antichriſt ſhall come] Ye have heard of a noted antichriſt, 2 Theſſ.2.3,&c. He is not yet come, but there are divers fore-runners of him come into the world, Act. 20.29,30. 1 Tim.4. 1,&c. *Antichriſt.* 'Αντὶ in compoſition,] 1. Notes an oppoſite, 2 Theſ. 2.4. 2. A Deputy, Act.13.7. The Pope the great Antichriſt oppoſeth himſelf to Chriſt in deed, and calls himſelf Chriſts Vicar. This is the firſt time, this word is uſed in Scripture.

there are many antichriſts] Many falſe or pretended chriſts, ſuch as in likelihood Judas and Theudas were, Acts 5 36,37. And afterward, Bar-Cochaba, or Bar-Cozba, and others. Or, hereticks alſo, as Simon Magus, Ebion, Cerinthus, and the like.

whereby we know it is the laſt time] Becauſe our Saviour foretold, that towards the later end of times, many ſuch ſhould come, Matth. 24.11,24.

V. 19. *They*] Thoſe antichriſts, verſ.18. Jude verſ.19.

went out from us] Either from the body of Gods people, the Jews; or from the ſociety of profeſſed Chriſtians.

but they were not of us] Of us true beleevers, who cannot ſall away, Matth.24.24. John 6.37.& 10.28,29. Rom.8.28,29,38,39. 2 Tim. 2.19. Marvel not, nor be not troubled, that many forſake Gods Church. If they had been ſound members, they would never have done ſo. They were in the Church in body onely, not in ſpirit; and the Church loſeth nothing by their departure, as corn loſeth nothing when the chaff is gone (but is the purer,) nor the body, when bad humours are worn away.

that they might be made manifeſt] 1 Cor. 11. 19. And ſo the better avoided.

that they were not all of us] That none of them were of us. An Hebrew phraſe, as Pſal. 143.2. Chap. 3. 15. Or, that it might be made manifeſt in them that all were not of us, that ſeemed to be ſo by their converſing with us.

V. 20. *But ye have an unction*] Ye need not fear ſeducing: Gods Word and Spirit will ſafeguard you from falſe teachers. The Spirit of God, that anointed Chriſt for a King and a Prieſt, hath alſo anointed you to be ſuch, ſpiritually, Rev. 1. 6. that ye may be able to guide and defend your ſelves againſt falſe teachers. Oyl was uſed in conſecration, Exod.30.25. Thereby are ſignified the gifts of the Holy Ghoſt, beſtowed on beleevers, whereby they are conſecrated to God, Pſal.45.7 Heb.1.9.

from the holy One] From Chriſt, in whom the graces of Gods Spirit are, as in a ſpring, to be communicated to us, Dan.9.24. Luke 1.35. John 1.16. & 3.34. Pſal.133.2. Iſai.61.1.

ye know all things] That are needful for you to know, to preſerve you from being ſeduced by theſe falſe teachers, Matth.24.24. or, that are neceſſary to guide you to heaven. See the like phraſe, Col. 3. 20. For no man knows all things ſimply; that is Gods prerogative, John 21. 17. not any thing ſo perfectly, as they ſhall do in heaven, 1 Cor. 13.9,10,12. Or, ye know all that I write to you to be true, ſo that I rather admoniſh, than teach you, 2 Pet.1.12.

V. 21. *I have not written unto you, becauſe ye know not the truth*] I write not unto you to acquaint you with any new doctrine, verſ.7. but to confirm you further in the truth formerly taught you, and already known by you, 2 Pet.1.12.

no lye is of the truth] And that ye may be the better able thereby to diſcover the falſe doctrines of theſe ſeducers, conſidering how they ſwerve from it.

V. 22. *Who is a lyer, but he that denyeth that Jeſus is the Chriſt?*] What untruth can be more palpable, or more pernicious than this, that oppoſeth a truth that hath ſo pregnant and ſo plentifull evidences, and is the main ſcope of the whole Goſpel, John 20.31. For *Jeſus Chriſt*, ſee on 2 Pet.1.1,2. For *Antichriſt*, on verſ. 18. For *Father*, on 2 Pet.1.17.

He is antichriſt, that denyeth the Father, and the Son] The very word *antichriſt*, doth ſignifie a direct oppoſition to Chriſt, and that as he is the Son of God the Father: whereupon it followeth, by juſt conſequence, that the denyal of the Son, is the denyal of the Father: and this is a juſt character of antichriſt.

V. 23. *Whoſoever denyeth the Son*, &c.] The Jews thought it a wrong to God, to confeſs that he had a Son. Falſe teachers aroſe then, who taught, that it was injurious to God to make Chriſt equal to him. Both thought it ſufficient to acknowledge the Father only to be God. John ſhews, that it is an injury to the Father, to deny equal honour to his Son, John 5. 23.

V. 24. *which ye have heard from the beginning*] See on ver.7. When once we doubt of things taught in the Scripture, we ſoon are ſeduced. But if we hold faſt our firſt principles of true Religion without doubting or wavering, we ſhall not be ſeduced by falſe teachers. For *Beginning*, ſee on 1 John 1.1. For *Heard*, on 2 Pet.1.18.

ye alſo ſhall continue in the Son, and in the Father] What greater honour can we have, to encourage us to the conſtant profeſſion of the truth?

V. 25. *And this is the promiſe*] What greater profit is there to ſet before us, than eternal life? *That he hath promiſed us.*] Gr. *That he himſelf hath promiſed us.* To wit, The Father, or the Son, verſ. 24. And therefore it muſt needs be ſure. If the beſt men in the world had promiſed, it might have failed.

V. 26. *Theſe things have I written*, &c.] I have done my part to warn you of theſe ſeducers: if ye be drawn away by them, it is your fault, Ezek.33. 9. Acts 20.26,27,29.

V. 27. *But the anointing*] See on ver.20.

abideth in you] Remaineth with you, to teach you on all occaſions, though other teachers ſhould fail.

ye need not that any man teach you] The true grounds of religion. Ye need onely to perſevere in the profeſſion of them. Or, that I ſhould take much pains to inform you in the truth, as verſ. 21. Or, ye need not that any man ſhould teach you any new opinions; Remain in theſe ye have been taught. Falſe teachers would draw you away from your ſound principles. Onely we muſt exhort you to perſevere in them, and endeavour to build you up higher. This is not written, that they ſhould contemn the doctrine of their godly teachers ſuitable to Gods word, but to ſhew, that if that ſhould be wanting, God would ſupply them by his Spirit. It alſo intimates the agreement of the doctrine taught them before by their godly teachers, with that which this Apoſtle teaches them in this Epiſtle.

of two things] See on verſ. 20.

ye ſhall abide] Or, ye will abide. I am ſo perſwaded of you.

in him] In Chriſt, the holy One, verſ. 20. by faith and imitation. Or, *in it*. In that which this anointing hath taught you.

V. 28. *when he ſhall appear*] In judgement, Col.3.4. *We may have confidence*] The word properly ſignifies boldneſs to ſpeak, what a man thinks without fear of offending any man. But here it is taken more generally for aſſurance of eternall happineſs, and that Chriſt comes not to condemn us, but to ſave us. Or, A free conſcience, and teſtimony, that we are the children of God. An undaunted ſpirit. He ſeems to have reſpect to the fearful voices of damned perſons, Luke 23. 30.

V. 29. *that he is righteous*] Chriſt, of whom he ſpake laſt: or, God the Father, of whom we are new born.

ye know] Or, *know ye.*

doth righteouſneſs] Liveth righteouſly, 1 John 3.7.

is born of him] Sheweth the truth of his regeneration, according to Gods Image, by his godly life, Eph.4.24. 1 John 3.7.

CHAP. III.

Verſ.1. BEhold] Take notice of it, as of a certain truth, and a great privilege, John 1.12.

what manner of love] And how great, Matt.8.27.

that we ſhould be called the Sons of God] Both be ſo, and alſo acknowledged, Matth. 5. 9.

the world knoweth us not] To be Gods children, and therefore loveth us not, but hateth us, John 15.21,24. & 16.3.

V. 2. *now are we the Sons of God*] Joh. 1. 12,13. For we have received the Spirit of adoption here, Rom.8.15. Gal.4.5. and ſo have right to glory, as Gods children.

and it doth not yet appear] Or, *but it doth not yet appear*; as Matt.11. 19. It hath not yet been made manifeſt. The particle, Καὶ, ſignifies, 1. *And*, Matth.19.9. 2. Or, Matth. 12. 37. 3. *But*, Matt. 11. 19. 4. *Therefore*, 1 Cor.6.2. 5. *Then*, Matth. 9. 7. Here it might be better tranſlated, *But.*

what we ſhall be] How glorious we ſhall be.

but we know] Or, *yet we know.* See on Chap.2.1.

he ſhall appear] See on Chap.2.28. Or, *it ſhall appear*; as in this verſe before. Some underſtand it of God the Father mentioned before, when he ſhall appear, as a father to put us in poſſeſsion of our heavenly glory.

we ſhall be like him] Col.3.4. Phil.3.21. In perfect holineſs, and happineſs like him, yet not equal to him.

for we ſhall ſee him] And therefore muſt be made like him; elſe are we not fit to live ever in his preſence, which is called ſeeing of God, Matth.5.8. Heb. 12. 14.

as he is] As he is, now, in glory, not as he was, in the form of a ſervant, Joh.17.24. Phil.2.7,9. & 3. 21.

V. 3. *every man that hath this hope*] All that look for ſalvation by Chriſt, beſides the righteouſneſs imputed by God, ſeek to be inherently holy.

in him] Or, *on him.* On Chriſt.

purifieth himſelf] Matth.5.8. Heb.12.14. Is ſtill purifying himſelf: For none is perfectly pure here.

V. 4. *Whoſoever committeth ſin*] Good men muſt not flatter themſelves in their ſins, nor give way to their infirmities, as if they were no ſins; for they are breaches of Gods law.

tranſgreſſeth alſo the law] It condemns their opinion, who think, that ſuch as are freed from the curſe of the law by faith in Chriſt, are not ſubject to the command of it, 2 Pet. 2. 19. Jude verſ. 14. Καὶ For γὰρ, *And* for *For.*

ſin is the tranſgreſſion of the law] For, where there is no law, there is no tranſgreſsion, Rom.4.15. & 5.13. And theſe two are convertible: for every tranſgreſsion is a ſin, and every ſin is a tranſgreſsion.

V. 5. *He was manifeſted*] Chriſt took our nature on him, 1 Tim. 3.16. Chap. 1. 2.

to take away our ſins] The guilt of them, by his blood, chap. 1.7. Rev.1.5. The filth of them, by his Spirit, 1 Cor.6.11.

and in him is no ſin] Who neither did ſin, nor had ſin, 2 Cor.5.21. Heb.7.26. & 4.15. We muſt not continue in ſin, becauſe Chriſt came to take ſin away, and had no ſin in himſelf. Or, for thoſe two reaſons, we muſt not deſpair of pardon of ſin.

V. 6. *Whoſoever abideth in him*] John 15.4,5.

ſinneth not] Doth, nor practiſeth ſin, as verſ.8,9. John 8.24. Maketh it not his trade. He ſinneth not out of malice, or, liveth not in a courſe of known ſin.

hath not ſeen him] Had never any true ſight of him, much leſs was ever throughly acquainted with him, Matth. 7. 23. John 10. 14.

V. 7. *Little children*] See on Chap.2.1.

he that doth righteouſneſs] Not that heareth or talketh of it onely.

is righteous] Doth ſhew that he is ſo, Chap.2.29.

as he is righteous] Like him, as Lev.11.44. 1 Pet.1.16. Mat.5.48. not equal to him, as 1 Sam.2,2.

V.8. *He that committeth ſin*] With plotting beforehand, and delight in it, Rom.13.14. and practiſing it, as verſ. 6. He that makes ſin his work, makes himſelf the childe of the Devil, he is ſaid to commit ſin, that makes the courſe of his life a trade of ſin, that allows himſelf in his ſin, juſtifies, and excuſes himſelf, and doth not hate, but love his ſin.

is of the devil] John 8.44. Acts 13.10. Though by his Chriſtian profeſſion he ſeems to be the Son of God. 1 The word, Διάϐολος, ſignifies, 1. In general any ſlanderer. 1 Tim. 3.11. 2. In particular, the Devil the cheef ſlanderer of God to man, Gen. 3.5. and man to God, Job 1.9. So here.

the devil ſinneth] Continueth ſinning ſtill.

from the beginning] Of the creation, or, of ſin; for he was the firſt ſinner, John 8.44.

the Son of God was manifeſted] See on verſ. 5.

that he might deſtroy] Gr. *diſſolve.* For many things are deſtroyed by diſſolution.

the works of the devil] Our ſins, as verſ. 5. and the power the devil hath over us, by occaſion of them, 2 Tim.2.26.

V.9. *is born*] Gr. *hath been born*, or, *begotten*, as Chap.5.1.

doth not commit ſin] See on verſ. 6. For *God*, ſee on 2 Peter 1.17.

for his ſeed] The graces of the Holy Ghoſt, by whoſe power he was regenerate. The word, σπέρμα, ſignifies, 1. Seed, 1 Cor. 15.38. 2. Poſterity, 2 Cor.11.22. Here in the firſt ſenſe.

remaineth in him] Holineſs, planted in him by God, keeps him from ſinful courſes, and, like good ſeed, makes him bring forth good fruit; whereas before, like ground not ſown, he brought forth nothing but the weeds of ſin.

cannot ſin] See verſ. 6.

V. 10. *whoſoever doth not righteouſneſs*] Purity of life, and charity, are two ſure ſigns of a child of God. For *Brother*, ſee on 2 Peter 1.10.

V. 11. *meſſage*] Or, *commandment.*

from the beginning] See on Chap.2.7. For *Head*, ſee on 2 Pet.1.18. For *Beginning*, See on Chap.1.1.

one another] Not our kindred onely, but others alſo, and that mutually.

V. 12. *Not as Cain*] Let us not do as Cain did: or, not that we ſhould do as Cain.

of that wicked one] The devil, the firſt murderer, Chap.2.14. John 8.44.

and ſlew his brother] Gen. 4.8.

becauſe his own works were evil, and his brothers righteous] Out of meere envy, and malice proceeding from it, Pſal. 38.20. This is an anſwer to the former queſtion; Why did he ſlay him? Becauſe he walked in a way contrary to him, and was better than he. Therefore he envied him, and killed him.

V. 13. *Marvel not, if the world hate you*] Becauſe the ſame ſpirit of envy that was in Cain, and the ſame occaſions, are ſtill in the world, Gen.3.15. John 15.18,19. Therefore be not offended at wicked mens hatred, as an abſurd thing; for if where there were but two brethren in the world, one ſlew the other, ye may much more look for ſuch uſage. For *world*, ſee on 2 Pet. 1.4. By the *world* here is meant the wicked of the world ſo called, 1. Becauſe they are originally of the world, and called her own. John 8.23. & 15.19. 2. They are the greater part of the world, and therefore called the whole world. 1 John 5.19. 3. They are wholly converſant about the world, Phil.3.19. 4. They ſerve the God of this world, 2 Cor.4.4. 5. They have their portion in this world, Pſal. 17.14.

V. 14. *We know*] We do not onely hope for it for hereafter, but know it now, Chap.5.13.

that we have paſſed] Already, and are in the ſtate of grace and life.

from death unto life] Out of the ſtate of nature, which leads to hell, into the ſtate of grace, which tends to heaven, John 5.24. Chap. 4.7.

becauſe we love the brethren] This is not the cauſe of our paſſing from death to life; but the cauſe of our knowledge thereof, or the mark whereby we know it; as Luke 7.47. *He that loveth not*] Though he do not hate him: *His brother*, Any one Chriſtian: *Abideth in death.* In his natural eſtate ſubject to eternal death notwithſtanding his Chriſtian profeſſion.

V. 15. *Whoſoever hateth his brother, is a murderer*] For he ſtandeth guilty of tranſgreſſing the ſixth commandement, Matth. 5.22. And ſo is a murderer in heart, from whence murders come, Matth. 15.19.

no murderer hath eternal life] Gal.5.21. Rev.21.8.

V. 16. *the love of God*] The truth of it, or the force of it, Joh.15.13. Rom.5.8. Chap.4.9.

becauſe he laid down his life] Becauſe Chriſt dyed for us, Joh. 10. 15. He ſhewed love to us, in his incarnation; but moſt of all, in laying down his life willingly for us, John 10.17. He needed not to have done it.

for us] Whom he had no need of, nor no cauſe given to love; but much cauſe to hate, Rom.5.8,9. *We ought to lay down our lives for the brethren*] If need require, eſpecially we ought to lay down our corporal life for their ſpiritual.

V. 17. *whoſo hath this worlds good*] That is, things needful for preſerving life. So Mark 12.44. Luk. 8.43. & 15.12. & 21.4. For *world*, ſee on 2 Pet.1.19. For *Brother* on 2 Pet.1.10.

his brother] His neighbour, eſpecially a beleever, Gal.6.10. whom he ought to releeve, becauſe they are brethren.

ſhutteth up his bowels] Sheweth, by not releeving him, that he is not at all moved with any pity of his wants, or compaſſion of him, Lam.2.11. Luk.1.78. Phil. 1.8. & 2.1. Col. 3.12. 2 Cor. 7.15. Phil. verſ. 7,12. Iſa.63.15. For pity doth, as it were, open the bowels, Gen. 43.30. 1 King. 3.26. Matth. 9.36. Fraternal charity, ſhould come from maternal affection.

how dwelleth the love of God in him?] It cannot abide in him, let him brag of it never ſo much, Chap.4.20. Jam. 2.15. The love of God, and of our neighbour, are inſeparable, Matt.22.38,39. Chap.4. 21. & 5.1. For *God*, ſee on 2 Pet.1.17.

V.18. *My little children*] See on Chap.2.1.

let us not love in word] Not in word onely; as Hoſ.6.6. Matt.9.13. & 12.7. Rom. 2.28. By giving good words, without actual relief, which is nothing worth, Jam.2 15. For *word*, ſee on 2 Pet.1.4.

and in truth] Not giving to avoid the importunity of the poor, as Luke 18.4,5. but out of love to them, and pity of their wants. Or, *in deed and in truth.* Becauſe that is true charity, which is manifeſted by deeds. For *Truth*, ſee on 2 Pet.1.12.

V. 19. *And hereby*] Or, *For hereby.* See on Chap.2.2.

that we are of the truth] Sincere Chriſtians, not hypocrites. Or, profeſſours of the heavenly truth, and livers according to it, John 18.37. Or the true children of God, verſ. 10. Chap.4.4,6. Therefore it followeth, *before him.*

ſhall aſſure our hearts] Gr. *perſwade.* It hath no aſſurance by nature, and needeth ſure ſignes to perſwade it, that we are ſincere, and in favour with him, Luke 1.6. The Syriack tranſlation reads, *Make our hearts quiet.* For *Heart*, ſee on 2 Pet.1.19.

before him] Before Chriſt with confidence, Chap. 4.17. 2 Peter 1.10.

V. 20. *if our heart condemn us*] Though our life be ſo fair, that no man condemn us, nor our words or deeds bewray us; yet if our heart condemn us, either of a ſecret wicked courſe of life, or of want of charity, verſ. 17. God will much more do it, Job 34.22. Pſal. 19.12. If our own conſciences though blinde in many things condemn us, much more will God, who knows all things.

condemn us] Or, know ought againſt us, according to the Greek Etymologie.

God is greater than our heart] We muſt take notice that God is greater than our heart, Chap. 4.4. and therefore will condemn us much more, Chap. 5.9. Job 32.21, 22. & 33.12. For he is more powerful, John 10.29.

and knoweth all things] Gen.1.31. Job 28.24. 2 Chro.16.9. Prov. 15.11. Heb.4.13. And therefore knoweth our ſecret ſins, which we know not: and hath more cauſe, as well as power, to condemn us. Though our conſciences heap up many things, that by heaping ſin on ſin they may drive us to deſpaire, yet many things are hid from the conſcience, that are not hid from God.

V. 21. *if our heart condemn us not*] Of hypocriſie, or want of charity; as verſ. 20.

confidence] To pray freely to him, as verſ. 22. We have not onely a quiet conſcience, but alſo a cheerfull countenance in acceſs to God by prayer coming to him, as to a Father, Heb. 4.16. We may boldly ſo preſent our ſelves before God notwithſtanding our infirmities.

V. 22. *whatſoever we ask*, &c.] If we love our brethren, we may be ſure God will hear us, and grant our requeſts, Matt. 7.7, 8. & 21. 22. Mark 11.24. Luk.11.9,10. Joh.14.13,14. & 16.23,24. Otherwiſe we have cauſe to doubt of it. *We receive of him*] If our conſciences condemn us not of hypocritical love of our brethren, but atteſt, that we hear them in their wants, God will hear us in all ours.

becauſe we keep] Not for our merit, but for his merciful promiſe to hear ſuch, Dan.9.18. John 9 31. For *keep*, ſee on 2 Pet. 2.17 on *Reſerved.*

his commandment] Gr. *commandments.* Of faith in Chriſt, and love of God and man, verſe 23. Chap. 4.21. *And do the things that are pleaſing in his ſight.* Love to the brethren then is pleaſing to God, as well as commanded by him.

V.23. *on the Name of his Son*] On his Son, as he hath declared himſelf in his Goſpel, Chap.2.12. Act.2.21. Rom.10.13.

as he gave us commandment] John 13.34. & 14.1.

V. 24. *And he that*] Or, *For he that*; as verſe 19. Chap.2.2.

dwelleth in him] Abideth joyned to him by faith, Joh. 6. 56. Eph. 3. 17.

and he in him] By his Spirit, as followeth in this verſe. By the Spirit, is meant the gifts of the Spirit, Rom.8.10,11. *Hereby we know*] We know it our ſelves, and do not beleeve it barely upon hearſay; but know it by his Spirits abiding in us, which appears by the perpetual influence, and aſſiſtance of the Spirit. The Greek word, *Πνεῦμα*, ſignifies, 1. The *Breath*, Matth. 27. 50. 2. The ſoul of man, Act.7.59. 3. The heart, or affection, Rom. 1.9. 4. The regenerate part of man, Gal. 5. 17. 5. An Angel, Heb. 1. 14. 6. Chriſts Divine Nature, Rom.1.4. 7. The Holy Ghoſt, 1 Tim.4.1. 8. The gifts of the Spirit, 1 Theſſ.5.19. So here.

CHAP. IV.

Verſ. 1. *Beleeve not every ſpirit*] Every doctrine propounded as received by inſpiration from Gods Spirit. Or, every Teacher that ſaith, he hath ſuch a revelation, 1 Cor.14.26,29,32.

try the ſpirits] Falſe teachers will boaſt of the Spirit, and therefore we muſt try what ſpirit their doctrine cometh from; and that by the touch-ſtone of Gods word, with all diligence, Joh.5.39. Act.17.11. 1 Theſſ.5.21. Rev.2.2.

whether they are of God] By inſpiration or revelation. As thoſe falſe teachers boaſt. For *God*, See on 2 Pet.1.17.

many falſe prophets] Chap.2.18. 2 Pet.2.1. Falſe teachers, ſuch as would be thought to be true teachers, but are not. So we reade of falſe gods, and hear of falſe gold. But hereby is not meant ſuch as ſometimes through weakneſs deliver things untrue; but ſuch as preach damnable hereſies, 2 Peter 2. 1. For *world*, ſee on 2 Pet.1.4.

V. 2. *Every ſpirit*] See on verſ. 1.

that confeſſeth, &c.] And withal embraceth Chriſt, by relying on him for eternal life. Or, it may be interpreted negatively; No ſpirit that denyeth it, is of God. As 1 Cor.10.31. Do all to Gods glory: that is, Do nothing to diſhonour him, by offending his children, as verſe 32.

that Jeſus Chriſt is come in the fleſh] Clothed with it. Is become true man, John 1.14. He doth not ſay, *Is come into the fleſh*, leſt any ſhould deny the perſonal union of both natures in Chriſt, or think his Godhead comprehended within the limits of his body: but, *in the fleſh*, Rom. 8. 3. 1 Tim. 3. 16. He came from the Father, as God: in the fleſh, as Man; He did not bring his fleſh with him from heaven, but took it, and manifeſted himſelf in it upon earth. For *Fleſh*, ſee on 2 Pet.2.18.

is of God] Is ſent of God, and preacheth true doctrine; as verſe 6. Yet his perſon may be unregenerate, as Judas was. Or, doth ſo far forth ſpeak from God, 1 Cor.12.3.

V. 3. *And every ſpirit*] Or, *But every ſpirit*; as Chap.3.2.

that ſpirit *of antichriſt*] See on Chap. 2. 18. *Which ye have heard*] See on Chap.2.18. 2 Pet.1.18.

V. 4. *ye are of God*] Bred of God, as his children, Chap.5.1. John 1. 13. James 1.18. 1 Pet. 1. 3, 23. Though there be ſo many ſeducers, yet ye are ſafe, as having diſcerned and overcome their allurements, by the wiſdom and power of God dwelling in you.

Little children] See on Chap.2.1.

and have overcome them] Thoſe falſe prophets, verſ. 1. and antichriſts, verſ.3.

for greater is he that is in you] Cha.2.20. Gods Spirit, Cha.3.24. Ye overcame them not by your own ſtrength, but by Gods Spirit dwelling in you, Rom.8.37. Phil.4.13. Rev.12.11.

then he that is in the world] The Divel, Joh.12.31. 1 Cor.2.12. Eph. 2.2. & 6.12.

V. 5. *They are of the world*] Wicked and unregenerate men, John 15.19. & 17.9.

therefore ſpeak they of the world, &c.] Becauſe they are of the world, they ſpeak ſutably, and are heard readily: for, being ſenſual themſelves, 1 Cor. 2. 14. and ſpeaking to ſuch as themſelves, of things pleaſing to them, as they have learned by their ſenſes here; men readily hearken to them. John 3.31.

V. 6. *We are of God*] Thoſe falſe teachers, verſ. 1,3,5. are not ſent of God to preach his truth, as we are, Joh.3.31.

he that knoweth God, heareth us] Aſſenteth to our doctrine, and not to thoſe falſe teachers, Joh. 10.3,5.

hereby know we, &c.] By teaching the ſame doctrine, which the other Apoſtles taught. For Gods Spirit varieth not from himſelf: and he hath given the word for a perpetual rule to try the ſpirits by, Iſai. 8.20.

the Spirit of truth] True teachers, who have received the truth by inſpiration of Gods Spirit. See on verſ.1. For *Spirit*, ſee on Chap.3. 24. For *Truth*, on 2 Pet.1.12.

V. 7. *is born of God*] Chap.3.9. & 5.1.

and knoweth God] Chap.2.3.

V. 8. *God is love*] He doth not call God Loving, but Love it ſelf: for love is eſſential to him, and cannot be parted from him. This is much more emphatical, than if he had ſaid, God is infinitely loving; He is even love it ſelf.

knoweth not God] See on Chap.3.6.

V. 9. *In this was manifeſted the love of God*] In nothing more, than in giving Chriſt for us, Chap.3.16. Joh.3.16. Rom. 8. 3, 32. Gal. 4. 4, 5.

his onely begotten Son] And therefore moſt dear to him, Mat. 3. 17. Gen.22.2.

that we might live through him] Joh. 3. 16. Under life, is contained all happineſs.

V. 10. *Herein is love*] He loved us freely, doing good to us, and looking for no good from us: we cannot ſo love him, but muſt love him for his gifts, as well as for himſelf. Ours therefore is not worthy of the name of love, in compariſon of his, becauſe it cannot be every way ſo free. And the pure nature of love is more ſeen in Gods love to us, than in ours to him.

not that we loved God] So freely as he loved us. Or, firſt, as verſe 19. Or, we were ſo far from loving him, as that we hated him, Rom. 5.8,10.

to be the propitiation for our ſins] See on Chap. 2. 2. His love appeared the more, in that he ſent his ſon, not only to teach us the way to heaven, but alſo to dye for us. That ſo he might make God propitious to us by offering himſelf for us to take away our ſins, Joh.1.29. For *Sin*, ſee on 2 Pet.1.9.

V. 11. *If God*] Or, *Seeing God*. For he doth not doubt whether God loveth us or no, but infers from Gods love to us, that we ought to love others. See the like phraſe, 1 Pet.4.18.

ſo loved us] If he, being ſo great, ſo freely loved us, vile, wretched, unworthy and ungrateful perſons, as not onely to give his creatures to us, but alſo his Son to death for us, we ought to love others, that differ not ſo much from us, though they deſerve it not of us. See on verſe 10. They may do us good hereafter, we cannot to God. Or, If God ſo greatly loved us, as John 3. 16. Romanes 5. 8.

V. 12. *No man hath ſeen God*] I propound not God ſimply to be imitated in all things, becauſe he is inviſible, Joh. 1.18. 1 Tim.1.17. Exod.33.20. But in his love to us, which hath been ſo fully manifeſted. Or, ye may more eaſily love your brother, whom ye can ſee, than God whom ye cannot ſee; as verſe 20. Though God be inviſible, yet he is united by faith to them, that love his children; For *God*, ſee on 2 Pet.1.17.

if we love one another] As we know we have a ſoul in us, by the working of it, though we ſee it not: ſo we know that God is in us, if his Spirit hath wrought love in us to his children.

his love is perfected in us] Chap. 2. 5. He makes us ſure that he loves us. Or, he makes us love him more fully: or, to know that our love to him is true, verſ. 17. or, our love to him is more fully manifeſted, 2 Cor. 12.9. Jam.2.22. He means not Gods love to us, for that is always perfect; but our love of him, which is ſincere, though not full in degrees on earth; it is proved truly, and indeed to be in us. This perfection is not oppoſed to imperfection, but to hypocriſie, Chap. 2. 5.

V. 13. *that we dwell in him*] Chap. 3. 24.

of his Spirit] Some graces of his Spirit in our meaſure, John 1.16. Numb.11. 17. Not all of them, or without meaſure, as to Chriſt, John 3.34. It cannot be meant of the eſſence of the Spirit, which being infinite is indiviſible, being the ſame eſſence with that of the Father and of the Son.

V. 14. *And we have ſeen*, &c.] See Chap. 1. 1, 3. 1 Cor. 15. 5. 2 Pet. 1. 16. We Apoſtles have ſeen it. For *Father*, ſee on 2 Pet.1. 17. For *world*, on 2 Pet. 1. 4. By *world* here is meant all in the world, that ſhall be ſaved, Chap.2.2.

V. 15. *Whoſoever confeſſeth*, &c.] See on verſ.2. 1 Cor.12.3.

dwelleth in him] See Chap. 3. 24. Whoſoever confeſſeth this not hypocritically, but heartily, out of a true and ſaving faith relying on Chriſt for eternal life: For wicked men, and devils confeſs this, yet have no communion with God.

V. 16. *God is love*] See on verſ.8. He is love it ſelf; yet ſometimes he is called Loving, leſt we ſhould think him to be a quality, and not a living ſubſtance.

and he that] Or, *therefore he that*, as 1 Cor.5.13.

dwelleth in God, and God in him] Chap.3.24.

V. 17. *Herein is our love*] Gr. *love with us*, as 1 Cor.15.10.

made perfect] Verſ. 12. Chap. 2. 5. By *Love with us*, may be meant Gods love to us: We know by this, that God loves us. Or, *our love to God* is known by this to be ſincere.

that we may have boldneſs] Or, *freedom*, or *confidence*, Cha.3.19,21. Matth.25.34.35. For *Day*, ſee on 2 Pet.1.19.

as he is, ſo are we] Sincere in his love to us. See on Chap. 3. 3. Luke 6. 36. 2 Cor. 3. 18. Epheſ. 4. 24. Col. 3. 10. Heb. 12. 10. 2 Pet.1.4.

in this world] Even while we abide here, Joh. 17. 11, 15. For *world*, ſee on 2 Pet.1.4.

V. 18. *There is no fear in love*] If we know by love, that God is in us, and we in him, verſ. 16. we may well be fearleſs of damnation, and not give way to terrours of conſcience, timorouſneſs, or deſperation. There is no cauſe of fear of hell, Rom.8.31.

perfect love] Sincere, without hypocriſie; as chap.3.18,19. Or, full, wanting no degree, James 1. 4.

caſteth out fear] He that truly loveth God, doth not forbear ſin for fear of hell only, but rather out of love to God; as a loving wife forbeareth all diſloyal and undutiful carriage, not for fear of death ſo much, as out of love to her husband, 2 Tim. 1. 7. Or, Servile fear doth not exerciſe his work, while love doth exerciſe his; but ſometimes it may be of good uſe in a good man, when the fleſh would prevail. Or, perfect love in heaven caſteth out all fear of hell.

Fear hath torment] A fearing conſcience threatens torment, and puniſhment in hell.

therefore he that feareth] It is a concluſion out of the former premiſes; where is fear, there is torment. But in perfect love there is no fear. Therefore he that feareth, is not made perfect in love.

V. 16. *becauſe he loved us firſt*] Verſe 10. Not only becauſe of his excellency, which is moſt worthy of love; but alſo becauſe he hath caſt his love upon us, and therefore is no way indebted to us for our love.

V. 20. *How can he love God*, &c.] If viſible objects move him not, inviſible will not, chap.3.17. The queſtion makes a ſtrong negation; How can he? It is impoſſible: let any man ſhew, how it may be done, if he can.

V. 21. *this commandment*] Matth. 22.37,38,39. For *God*, ſee on 2 Pet.1.17. For *Brother*, on 2 Pet.1.10.

CHAP. V.

Verſe 1. W*Hoſoever beleeveth*, &c.] See on chap.4.2.

is born of God] Chap.3.9. and 4.7. John 1.12,13.

loveth him that is begotten alſo] Loveth Chriſt, or all Gods children, chap.4.21. It ſeems to be a common proverb, intimating that a man cannot love a father, unleſs he love his children alſo.

V. 2. *we love the children of God, when we love God*] Gods children bearing Gods Image; we cannot love God, but we muſt needs love them: and our love to God, ſhews that we love them in and for God. For *Keep*, ſee on 2 Pet.2.17.

his commandments] Whereof ſix, to wit, all of the ſecond table, require love of the brethren.

V. 3. *The love of God*] Wherewith we love him, not wherewith he loveth us. This is a ſure ſign that we love God.

his commandments are not grievous] Becauſe Gods Spirit gives us power and will to do them, Matth.11.30. Rom.8.2,4. Phil.2.12,13. And becauſe we love him, we will readily obey him. And God remoyeth rubs, and maketh our way ſmooth before us, Prov.4.11,12. Eſay 26.7. Gods commands are grievous to us naturally, but beleevers have a remedy in Chriſt, in whom they beleeve. His Spirit makes all things eaſie to them; ſo they are not troubleſome to a regenerate ſoul. Nothing is grievous, that a man doth willingly: this clauſe is added, leſt any man ſhould excuſe himſelf for not keeping of Gods commandments, by reaſon of the difficulty thereof; they are not grievous to him that loves God, and hopes for heaven, for love, and hope of reward, make hard things eaſie.

V. 4. *is born of God*] Verſe 1.

overcometh the world] See chap.2.15. Or, Satans temptations, who worketh by the world. Or, that which ſavours of the world, againſt God, or right reaſon. Theſe he hath overcome in part already, and ſhall wholly, as ſure as if he had already done it. So the Scripture ſpeaketh of things to come, as paſt, to ſhew the certainty of them, Hoſ. 10. 7. Rev. 14. 8. and 18. 2. Or, overcometh all worldly luſts, chap. 2. 15,16. Or, abideth conſtant in his Chriſtian profeſſion, notwithſtanding all worldly oppoſition. For *world*, ſee on 2 Pet.1.4.

the victory] The means whereby we have begun to conquer, and ſhall finiſh it. This makes you to overcome the world; not nature, nor art, but faith.

our faith] Whereby we lay hold on Chriſt, and apply his victory to us, Joh.16.33. 1 Cor.15.57. Rev. 12. 11. ch. 4. 4. and get ſtrength from him to go on in this ſpiritual warfare, till we have fully overcome all Satans temptations, Rom.16.20. 1 Pet.5.9. So that faith is the inſtrumental cauſe of this victory, Chriſt in whom we beleeve, is the principal. For *Faith*, ſee on 2 Pet. 1.5.

V. 5. *Who is he*, &c.] Not that every one that beleeveth this, overcometh the world, but none elſe do it: ſee on chap.4.2.

V. 6. *that came by water and bloud*] That ſhed water and bloud out of his ſide, John 19.34,35. Or, that obſerved the legal waſhings and ſacrifices. Or, that appointed two ſacraments, one in water, the other in wine, a type of his bloud. Or, that waſheth away the filth of our ſins by his Spirit, and the guilt of them by his bloud. Of the firſt, the Legal waſhings were a type: of the ſecond, the ſacrifices. For *Bloud*, ſee on chap. 1.7.

it is the Spirit that beareth witneſs] By deſcending on Chriſt like a dove, Mat.3.16. Joh.1.32,33. Or, by raiſing him from the dead, Rom.1.4. Or, by working miracles by him. Or, by aſſuring us of it in the Word, and in our Conſciences: for the Spirit is of Gods privy counſel, Joh.14.26. and 15.26. and 16.13. 1 Cor. 2.10,11.

the Spirit is truth] And therefore cannot bear falſe witneſs of Chriſt to us, as being truth it ſelf. For *Spirit*, ſee on chap. 3. 24. For *Truth*, 2 Pet.1.12.

V. 7. *For there are three*] The ſixth verſe may be in a parentheſis; and this verſe may give a reaſon of the end of the fifth verſe; that Chriſt is the Son of God: of which, not the Spirit alone, but the Father and the Son bear witneſs alſo.

that bear record in heaven] Or, *in heaven, that bear record*: To wit, to us men on earth, that Chriſt is the Meſſias, or Son of God. The Father, John 5.32. and 8.18. by voice, Mat. 3. 17. The Son, by miracles, John 5.36. The holy Ghoſt, by cloven tongues, Acts 2.3,4,33. And often in the Scripture endited by the Spirit. He ſpeaks not now from heaven, and therefore is ſaid to be an earthly witneſs, verſe 8. as ſpeaking to us now in the Word, and in our Conſciences.

the word] Chriſt himſelf, chap.1.1. John 1.1.

theſe three are one] In eſſence, though they be three diſtinct perſons, John 10.30. and agree in their teſtimony concerning Chriſt, as if they were but one witneſs, or, agree in one, as verſe 8.

V. 8. *There are three that bear witneſſe in earth*] Or, *There are three in earth, that bear witneſſe*. Γῆ ſignifies; Firſt, the earth, Joh. 3.31. Secondly, a particular Land, or Countrey in the earth, Mat. 4.15. here it is taken in the firſt ſenſe.

the Spirit, &c.] See on verſe 6. Some underſtand it of the Spirit which he ſent forth on the Croſs at his death, Mat. 27.50. which, with the water and bloud coming out of his ſide, ſhewed him to be true man. *The water, and the bloud*. See on verſe 6.

theſe three agree in one] Gr. *are for one thing*; or, *are for that one thing*: to wit, to teſtifie of Chriſt, as the heavenly witneſſes did verſe 7.

V. 9. *This is the witneſs of God*] Teſtified by the three heavenly and earthly witneſſes, verſe 7,8. Of Chriſt, and of ſalvation by him, ver.11.12. And we have reaſon to receive this teſtimony of God in things divine, more than of honeſt men in things humane, becauſe Gods teſtimony, who cannot erre, is more ſure, and worthy of credit, 1 Tim.1.15. Tit.1.2. For *God*, ſee on 2 Pet.1.17.

V. 10. *The witneſſe*] Or, *That witneſſe* mentioned, ver.9,11. The holy Ghoſt will bear witneſs to him, that Chriſt is the Son of God.

a lyer] Chap.1.10. he beleeveth that he doth, or at leaſt that he can lye. *He hath made him a lyer*: to wit, in his heart: for he would not have doubted of the truth of his teſtimony, if he had not firſt ſuſpected the truth of God himſelf.

V. 11. *And this is the record*] Or, *Even this is the record*. So the particle is uſed, Mark 4.25. For the tenth verſe may be in a parentheſis, as not including the teſtimony, (which is recorded in this verſe) but ſhewing who have this teſtimony in them: ſee the like on ver. 7.

this life is in his Son] The original of it is in Chriſt. We have it for his merits, and derived unto us from him by his Spirit, John 10.10.

V. 12. *He that hath the Son*] By faith dwelling in his heart, Eph. 3.17.

hath life] Is raiſed from death to life, chap. 3. 14. and hath in him a principle of eternal life, John 3.36. He hath eternal life in hope, and ſhall have it in deed, ver.13.

V. 13. *Theſe things have I written*] John 20.31. On the Name of the Son of God, Chap.3.23.

that ye may have eternal life] A right to it, and earneſt of it here, and the thing it ſelf in heaven, in perpetual joy and happineſſe.

and that ye may beleeve] That ye may perſevere, encreaſe and grow ſtrong in faith.

V. 14. *This is the confidence*] This faith, ver. 13. is the ground of our confidence in prayer. Or, we not only beleeve, as ver. 13. but alſo have confidence in prayer.

in him] In Chriſt. Or, *concerning him*. Or, in God.

he heareth us] And will give us what we ask, ver.15. chap. 3. 21, 22, and chap. 4. 6. For *hear*, ſee on 2 Pet. 1. 18.

V. 15. *We know that we have the petitions*] That we ſhall have them granted, as ſurely as if we had the things already which we pray for. See on verſe 14. John 14.13, 14. and 16. 23, 24, 26. Gods hearing us, then, is granting our requeſts.

V. 16. *his brother*] Therefore he muſt pray for him, becauſe he is his brother. For *Brother*, ſee on 2 Pet.1.10.

a ſin which is not unto death] Which doth not neceſſarily bring damnation (though it deſerve it) as the ſin againſt the holy Ghoſt doth, becauſe God will not give repentance to any that committeth that ſin, Heb.6.4,6. For *Sin*, ſee on 2 Pet.1.9.

he ſhall ask] Or, *let him ask*. Pardon for that ſinner.

he ſhall give him] Chriſt; mentioned, ver.13. Or, God asked.

life] Salvation, or deliverance from deſtruction, when his ſin is pardoned at the others requeſt, Job 42.8. which ſheweth that he deſerved hell.

for them] Not for one onely, but for many ſuch ſinners.

there is a ſin unto death] The ſin againſt the holy Ghoſt, which is unpardonable, Mat.12.31,32. Heb.6.4,6.

I do not ſay that he ſhall pray for it] I do not adviſe him to pray

for

ſor pardon for any that hath cōmitted that ſin: or, I forbid him to do it.

V. 17. *All unrighteouſneſſe is ſin*] As chap. 3. 4. Even the leaſt unrighteouſneſs is ſin, and diſpleaſing unto God.

and there is] Or, *but there is*; as chap. 4.3. or, *yet there is*; as chap. 2.1.

a ſin not unto death] Which may be repented, and forgiven, ſee on ver. 16.

V. 18. *is born of God*] Chap. 3.9.

ſinneth not] That ſin to death, ver. 16. Or, liveth not in a ſinful courſe; as chap. 3.6,9.

keepeth himſelf] From that ſin unpardonable.

that wicked one] The Devil, Matth. 6. 13. chap. 2. 13, 14. and 3.12.

toucheth him not] So as to bring him to that ſin, and to hell. Or, cannot do him the leaſt hurt, Job 2. 5. without Gods leave. Or, tempts him not to that ſin, as being out of hope to prevail.

V. 19. *We are of God*] Chap. 4.6.

the whole world lyeth in wickedneſſe] All men out of Chriſt, John 17.9,16. are altogether buried in ſin: or, lye in it as in a deep dungeon, or a dead ſleep: under the power and command of that wicked one, the devil, ver. 18.

V. 20. *And we know*] Or, *but we know*; as ver. 17.

that the Son of God is come] See chap. 4.2.

and hath given us underſtanding] Jer. 24.7.

him that is true] The true God, ver. 19. as followeth in this verſe, oppoſed to Idols, ver. 21. or, Chriſt, ſpoken of before in this verſe.

even in his Son] Or, *and in his Son*. We are in the Father, and in the Son, chap. 2.24.

this is the true God] Chriſt is the true God, John 17. 3. Tit. 2. 13. and 3.4. Jude ver. 25.

and eternal life] The authour of it, verſe 11. chap. 1. 2. Joh. 6. 68,69.

V. 21. *Little children*] See on chap. 2.1.

keep your ſelves from idols] From image-worſhip; for, *idol* and *image* ſignifie the ſame thing, but only the one is a Greek word originally, and the other a Latine. This overthroweth Popiſh ſerving God in images, and adviſeth men to be careful to avoid not onely palpable idolatry, but all dealing with idols. And having kept your ſelves from idolatry, abide conſtant in the true worſhip and ſervice of God. For *keep*, ſee on 2 Pet. 3.17.

Amen] See on Mat. 6.13. Jude ver. 25. A confirmation of the whole Epiſtle, 2 Pet. 3. 18.

ANNOTATIONS
ON THE SECOND EPISTLE OF
S. *JOHN*.

The ARGUMENT.

THis is the onely Epiſtle in Scripture written to a Woman. And to one eminent, no doubt, in favour with God, and reſpect in the Church: wherein after ſalutation of her, and her children, he ſhews his joy in their gracious carriage, warns them to take heed of deceivers, and concludes with a promiſe of a pious viſitation, and ſalutation from her ſiſters children.

CHAP. I.

Verſ. 1. T*He Elder*] Some conceive that the Apoſtle calleth himſelf ſo in humility, to equal himſelf with ordinary paſtours, as Peter doth, 1 Pet. 5. 1. Others think John called himſelf ſo, in reſpect of his age: ſee on 1 John 2.1.

unto the elect Lady] Some think her name was Elect. Others, that ſhe was ſo called, becauſe ſhe was a choice woman for grace. Others, becauſe the Apoſtle knew by the Spirit that ſhe was one of Gods elect, 1 Theſ. 1. 4. She was a matron honoured for her wealth and liberality to the poor. Or, one that had ſome civil title of honour above others. It may be ſuppoſed ſhe was a widow, becauſe her children are mentioned, but not her husband.

whom I love] Both mother and children.

in the truth] With a true and ſincere love: or, according as God in his Word hath appointed, which is called *The Truth*, John 17.17. Or, in Chriſt, who is called *The Truth*, Joh. 14.6.

but alſo all they, &c.] Such of them as lived in thoſe parts, and knew her piety. This ſheweth, it was no private indirect love which John bare to her, ariſing out of particular ends; but a religious love common to all Saints.

That know the truth] Revealed in the Goſpel. For *Truth*, ſee on 2 Pet. 1.12.

V. 2. *for the truths ſake which dwelleth in us*] The ground of my love, is the ſame lively faith wrought in us by Gods Spirit.

and ſhall be with us for ever] Which grace, where it hath once taken root, is never rooted out again, 1 Pet. 1.23,24,25.

V. 3. *Grace be with you, mercy and peace*] Paul uſeth the ſame ſalutation, 1 Tim. 1.2. 2 Tim. 1.2. Tit. 1. 4. he wiſheth them Gods favour to their perſons, mercy to pardon their ſins, and peace of conſcience,

the Son of the Father] John 1.18. and 3.16. For *Father*, ſee on 2 Pet. 1. 17.

in truth and love] Or, *with truth and love*. So that particle is uſed, Mark 1. 23. and 5.2. he wiſheth them encreaſe of the knowledge of the truth, and of love one to another.

V. 4. *I found*] By experience, if at any time he converſed with them; or, by relation of others, if he did not.

of thy children] Some of thy children.

walking in truth] Sincerely, or as the truth of Gods Word preſcribes: ſee on ver. 1. Conſtantly profeſſing the true religion, and living according to it.

V. 5. *I beſeech thee, Lady*] He intreateth where he might command, as Paul doth, Phil. ver. 9,10. it may be he had ſome reſpect to the dignity of the Lady, to whom he wrote.

a new commandment] See on 1 John 2.7,8. I teach you no other doctrine than what ye received at firſt from the Apoſtles. *From the beginning* of our vocation to preach the Goſpel. For *beginning*, ſee on 1 John 1.1.

that we love one another] John 13.34. and 15.12.

V. 6. *This is love*] Herein it conſiſts. Or, *this is that love*, mentioned ver. 5.

that we walk after his commandments] Then we love God and our brethren, when we walk after Gods commandments: that is, according to them, John 14.15,21,23. and 15.10. 1 John 5. 2,3. Rom. 8. 1. Luſt, then, and ſparing offendors, whom we ought to reprove or puniſh, is not love, becauſe it is contrary to Gods commandments. Or, love it is whereby we are enabled to keep his commandments, John 14.21. and 15.9,10. chap. 2.23. and 5. 2,3. Love muſt not be idle, but employed in doing good, according to Gods Word.

this is the commandment] Of walking in the truth, ver. 4. or of love, ver. 5.

from the beginning] 1 Joh. 2.7.

V. 7. *For many deceivers*] I have reaſon to urge you to conſtancy, becauſe of falſe teachers, who ſeek to ſeduce you, 1 John 2. 18, 22. and 4.3. Theſe are impoſtors or juglers, who can deceive quick-ſighted-men, if they be not very careful, Mat. 27.63.

Into the world] See on 2 Pet. 1.4.

that Jeſus Chriſt is come in the fleſh] 1 John 4.3. For *Fleſh*, ſee on 2 Pet. 2. 18. *And an Antichriſt*, ſee on 1 John 2. 18. The ſum of ver. 13. To take heed of deceivers, who give men cole-mines for gold-mines, counterfeit principles of religion for true. Theſe are many, and already entred into the worlds where ye live, to deceive you. He had need watch, that lives among theeves. Therefore take heed of them. But how ſhall we know them, that we may take heed of them? Ye ſhall know them by a ſure token, they deny the Incarnation of Jeſus Chriſt. This is a ſure, though not an only note of a deceiver. Every ſuch one is one of thoſe deceivers, and Antichriſts, which I told you were entred into the world.

V. 8. *that we loſe not the things*] We Chriſtians, or we that taught you, if ye continue not in good ways; for the reward is promiſed to ſuch as continue to the end, Matth. 24. 13. others loſe it, Gal. 3. 4.

we have wrought] Or, *gained*. Some copies read, *which ye have gained, but that ye receive*, &c.

V. 9. *Whoſoever tranſgreſſeth*] Gods command of hearing Chriſt, Matth. 3. 17. Or, by apoſtacy forſaketh the truth in doctrine and life, contrary to ver. 4.

hath not God] To his father, nor his Spirit to guide him. For *God*, ſee on 2 Pet. 1. 17.

V. 10. *And bring not this doctrine*] Received from Chriſt, ver. 9. The meaning is, if he bring a contrary doctrine: elſe we ſhould refuſe the ſociety of many private men, who are not able to teach at all; which is not here intended, Gal. 1. 8, 9.

receive him not into your houſe] Lodge not a falſe teacher, nor have no familiarity with him, leſt he ſeduce you; and that ye may ſhew your zeal for the truth, and actually reprove him.

God ſpeed] Gr. *to rejoyce*. That was the ordinary ſalutation of the Greeks, Acts 23. 26. as *Peace be to you*, was of the Jews, Luke 10. 5. That is, ſhew him no countenance, nor give him any encouragement.

V. 11. *is partaker of his evil deeds*] Seemeth to allow of them, by his familiarity with him, and ſo may further him in ſeducing others, who would not regard the falſe teacher for himſelf.

V. 12. *Having many things to write*] He excuſeth the ſhortneſſe of his Epiſtle, not by want of matter to write, but by the hope he had of ſeeing her ſhortly. For all things were not fit to be written; and a lively voice affects more than a letter.

face to face] Gr. *mouth to mouth*. Without any letter or meſſenger coming between, Exod. 33. 11. Num. 12. 8. 3 John verſe 14. That you and I may be filled with joy, by ſeeing one another, and conferring one with another. This ſheweth the great holy mutual affection between the Apoſtle and this Elect Lady. For friends take great delight in converſing together, eſpecially after long abſence.

V. 13. *The children of thy elect ſiſter greet thee*] Ver. 1. which were with John. So he ſendeth other ſalutations, 3 John ver. 14. So doth Peter, 1 Pet. 5. 13. And Paul often, Rom. 16. 16, 21, 23. 1 Cor. 16. 20. 2 Cor. 13. 12. Phil. 4. 22. Col. 4. 14. 2 Tim. 4. 21. Tit. 3. 15. Philem. ver. 23, 24. Heb. 13. 24. Elect here is not a proper name, as ſome would have it, ver. 1. for it is not likely that two ſiſters ſhould have one name. Neither do the Greeks uſe to put the Article before proper names.

Amen] This ſeals up the whole Epiſtle, as 1 John 5. 21.

ANNOTATIONS
ON THE THIRD EPISTLE OF
S. *JOHN*.

The ARGUMENT.

THis Epiſtle is inſcribed to Gaius, *to whom the Apoſtle firſt wiſheth all happineſs, then commends him for his zeal to the Truth, and hoſpitality to the Brethren, adviſing him not to be diſcouraged by the proud and perverſe carriage of* Diotrephes, *but to follow the good example of* Demetrius. *Laſtly, he concludes with a reſolution to ſee him quickly, and confer with him lovingly of theſe things; and ſalutations from* Gaius *his friends with him, and to his friends with* Gaius.

CHAP. I.

Verſe 1. T*HE Elder*] See on 2 John ver. 1.

Gaius] Not to Gaius of Derbe, mentioned, Acts 20. 4. nor of Macedonia, ſpoken of, Acts 19. 29. but of Corinth, as is commonly thought, 1 Cor. 1. 14. Pauls hoſt, Rom. 16. 23.

whom I love] Not only for his piety, but alſo for his hoſpitality ſhewed in entertaining me and other godly teachers, and Chriſtians, ver. 5. Rom. 16. 23. It is likely the Romans called him Caius, which was a common name among them, and ſo Aretius calls him in his Notes on this Epiſtle; yet ſome think it to be another Gaius converted by John, and called his ſon therefore, ver. 4. and we read not of Johns being at Corinth.

in the truth] Or, *truly*. See on 2 John ver. 1.

V. 2. *I wiſh*] Or, *pray*.

above all things] Gr. *of all things*. Or, *in all things*. He wiſheth that Gaius may proſper in all perſons and things belonging to him.

that thou mayeſt proſper] Gr. *go well in the way*, Rom. 1. 10. Our life is the way to heaven, and John wiſheth Gaius a comfortable paſſage thither, 1 Cor. 16. 2.

and be in health] In bodily health; for ſpiritual health followeth.

as thy ſoul proſpereth] By peace of conſcience, through faith in Chriſt, Rom. 5. 1, 2. As thou thriveſt, and art well in ſoul, ſo I wiſh thou mayeſt proſper in body and ſtate. Ψυχὴ ſignifies, Firſt, the ſoul, Mat. 10. 28. Secondly, the life, Mat. 2. 20. Thirdly, a man, Rom. 13. 1. Fourthly, good will, Eph. 6. 6. Fifthly, the regenerate part of man, 1 Pet. 2. 11. Sixthly, a mans dead body, Acts 2. 27. Here it is taken in the firſt ſenſe.

V. 3. *I rejoyced greatly*] See 2 John ver. 4.

when the brethren came, and teſtified of the truth that is in thee] The brethren ſent by John about the publick affairs of the Church, and commended to the Church of Corinth, where Gaius lived, by Johns Epiſtle, ver. 9. refuſed by Diotrephes, ver. 10. entertained by Gaius, ver. 5, 6. and now returned to John, teſtified of Gaius his ſincerity in religion, (John 3. 21.) and his kind entertainment of them, ver. 6. ſo Paul doth, Phil. 4. 10, 18. 2 Cor. 9. 1. Heb. 6. 10. Or it may be underſtood of any Chriſtians that came from thence. For *Brother*, ſee on 2 Pet. 1. 10. for *Truth*, on 2 Pet. 1. 12.

even as thou walkeſt in the Truth] In the true way ſet out in the Goſpel: ſee on 2 John ver. 4.

V. 4. *then*] Gr. *then theſe* joyes. Or, *then of theſe* things. For *Hear*, ſee on 2 Pet. 1. 18.

that my children] Converted by my Miniſtery, 1 Cor. 4. 15. 1 Tim. 1. 2. Philem. ver. 10. Gal. 4. 19. Tit. 1. 4.

walk in the truth] See on ver. 3.

V. 5. *thou doſt faithfully*] As becometh a faithful Chriſtian. Or, like a good ſteward of worldly goods received from God, 1 Peter 4. 10.

whatſoever thou doſt] In entertaining the ſaints. It was, no doubt, a great comfort to Gaius, that the Spirit of God commends his charity by Johns pen, which Diotrephes and his followers diſliked.

to the brethren, and to ſtrangers] To thoſe poor Chriſtians that live by thee, and to others that come to ſojourn there a while, Iſa. 58. 6. Mat. 10. 40. and 25. 35. Rom. 12. 13. Heb. 13. 2. 1 Pet. 4. 9. Or, *to the brethren, yea, to ſtrangers*; as this particle is uſed, Mat. 26. 60. Thy kindneſſe ſtayes not at thy neighbour-chriſtians, but extends it ſelf to ſtrangers alſo. Or, by *and*, is meant *eſpecially*, as Matth. 13.41. Mar. 16.7. and elſewhere, where a ſpecial is put after his general. Thy kindneſſe to all Chriſtians, ſheweth thy faithfulneſſe to God, but eſpecially that which is ſhewed to ſuch as came to preach the Goſpel, or were driven from their own home for the profeſſion of it, ver. 7. For ſuch being unknown there, and not able to recompence kindneſs received; this kind of charity is highly praiſed by God, Deut. 10. 18, 19. Luke 14.14. Or, *to the brethren, even to the ſtrangers:* To wit, ſent by John: ſee on ver. 3. ſo the particle is uſed, Matth. 18. 25.

V. 6. *Which have born witneſs*] See on ver. 3.

of thy charity] To others. Or, of thy kind entertainment of them.

before the Church] In the aſſembly where John was. The Greek word Ἐκκλησία ſignifies; 1. Any aſſembly of men, Acts 19. 32. 2. An aſſembly of Chriſtians, 1 Cor. 14. 34. 3. The aſſembly of Saints in heaven, Eph. 5.27. 4. Chriſtians on earth, Acts 5. 11. 5. Their meeting place, 1 Cor. 11.22. 6. The whole company of Gods elect, Matth. 16. 18. Here it is taken in the ſecond ſenſe.

whom if thou bring forward on their journey] It may be they might be ſome godly Chriſtians coming from beyond Corinth to John for publick advice, from the Churches, whom Gaius had kindly uſed; and now he adviſeth him to do ſo in their return. Or, if it be meant of thoſe that had returned to John, being ſent from him before, he perſwadeth Gaius to uſe them kindly when he ſhall have occaſion to ſend them again. Or it may be underſtood of others ſuch like, ver. 5. whom John would have Gaius to go along withal ſome part of their way, as Chriſtians uſed to do to their brethren that were ſtrangers, eſpecially to Miniſters, Acts 15.3. and 20.38. and 21.5. 1 Cor. 16.11. 2 Cor. 1.16. Tit. 3.13. either becauſe they were ignorant of the way, or the way might be unſafe, or they ſubject to perſecution there; ſo that rich men, and great ones, ſuch as Gaius ſeems to be, might be a great ſecurity to them, by going or ſending company with them. Or it might be done to honour and comfort thoſe ſtrangers, or that themſelves might get as much good by their ſociety as might be. Others underſtand it of providing things needful for their journey, till they might come to other Chriſtians, who might take further care of them.

after a godly ſort] Gr. *worthy of God.* According to Gods command. Or, worthy of the profeſſion of Gods truth, as Chriſtians ought to do, to credit their religion. Or, honourably, as the Miniſters and children of God ought to be received. Or, as they would receive God, Mat. 10.40. For *God*, ſee on 2 Pet. 1.17.

thou ſhalt do well] Or, *thou ſhalt do them a good turn.*

V. 7. *Becauſe,* &c.] Becauſe their wants come on them for their love to the true religion, they are worthy to be releeved by the true profeſſours of it.

for his Names ſake] God's, ver. 6. To make his Name known by preaching it, or ſuffering for it; as on ver. 5.

taking nothing of the Gentiles] They took no reward of the Gentiles for preaching to them, Matth. 10. 7, 8. that men might more willingly receive the Goſpel, 1 Cor. 9.18, 19. 2 Cor. 11. 9, 12. and 12. 14. Or, being perſecuted for their religion, they left all their goods to their perſecutours, and fled for their lives. Ἔθνος ſignifies; 1. A company of men in general, Matth. 25.32. 2. The Nation of the Jews in ſpecial, John 11. 48. 3. The Gentiles in particular, Mat 6.32. ſo here.

V. 8. *We therefore*] We Chriſtians, yea, we Jewiſh Chriſtians eſpecially, that they may preach to the Gentiles, to bring them in to joyn with us.

ought to receive ſuch] To offer and afford them entertainment voluntarily, before they ask for it, Gen. 18.2, 3. and 19.1, 2. Luke 24. 29. Heb. 13.2.

that we might be fellow-helpers] Gr. *fellow-workmen.* By ſupplying them with means, that they may preach the truth, or ſuffer for it the more willingly. This is a great encouragement to help others, that we are accounted to have a part in the work, though it be a Prophets, and ſhall have a part in the reward, Mat. 10. 41. Alſo it may intimate, that as they were releeved by theſe now, ſo theſe may by them in the work another time, 2 Cor. 8.14.

to the truth] Or, *for the truth*, or, *in the truth.* They were fellow-helpers to the truth, in providing for them that preached the Goſpel. For *Truth*, ſee on 2 Pet. 1. 12.

V. 9. *I wrote*] To recommend theſe brethren to the Churches which they were to paſſe by. Or, I would have written, (for we have no ſuch Epiſtle) and then he means he was diſcouraged from writing, becauſe he thought it in vain to write any more in that caſe being oppoſed by Diotrephes.

unto the Church] Of Corinth, where Gaius was an eminent member.

but Diotrephes] But I fear, or, I hear, Diotrephes hath refuſed to receive them. The name of a prime Paſtour among them. Others take it to be a common name applied to one there, that moſt eagerly and inordinately ſought for ſuperiority over other Miniſters, and Chriſtians. So boaſting, and arrogant men of old were called Διοτρεφεῖς, Nouriſhed by Jupiter. So Homer brings in one ſpeaking of an arrogant man: Ἔχθιστος δέ μοί ἐστι διοτρεφέων βασιλήων, *He is envied moſt by me of all the Kings nouriſhed by Jupiter.*

who loveth to have the preeminence] It ſeemeth he was Paſtour there, and would not let ſtrange Miniſters be received, leſt he ſhould be ſleighted; and not be accounted higheſt, and moſt excellent in that Church.

receiveth us not] Acknowledgeth not our authority, by receiving our Epiſtle. Or, receiveth not me, and ſuch as I am; as ver. 10.

V. 10. *I will remember*] Gr. *I will make mention of.* I will ſpeak of them publickly there, to his diſgrace.

prating] Gr. *talking fooliſhly*, or *vainly.*

againſt us] Againſt me John; as ver. 9. ſee on ver. 12. Or, me, and them I ſent.

and not content therewith] As if he were not ſatisfied with diſgracing my perſon, he refuſeth, and harſhly uſeth ſuch are ſent by me. For *word*, ſee on 2 Pet. 1.19.

And not content therewith] Being yet more mad and impious, Acts 26.11.

receive the brethren] He ſhould have entertained them kindly, becauſe he profeſſeth himſelf a brother to them, as being one of the ſame religion, ſee on ver. 5. By *brethren*, here is meant ſtrangers, either preachers or ordinary Chriſtians: ſee on ver. 5. For *brother*, ſee on 2 Pet. 1.10.

forbiddeth them that would] This ſheweth great malice againſt them. He will not let any receive them: Neither thee Gaius, nor others.

and caſteth them out of the Church] Refuſeth communion with theſe ſtrangers, or thoſe that received them, John 9. 34. No doubt this was a great diſcouragement to Gaius, from his Paſtour; yet he obeys the Apoſtle, who had more power over him, ver. 5. He excommunicates them, if they obey not his prohibition. For *Church*, ſee on ver. 6.

V. 11. *Follow not*] Gr. *Imitate not*; for they that follow, go the ſame way. And, to walk after Gods precepts, or according to them, in Scripture-phraſe is all one.

that which is evil, but that which is good] Not the evil example of Diotrephes, ver. 9, 10. but the good example of Demetrius, ver. 12. Rom. 12.9. Or, imitate not Diotrephes in any of his evil ways; but follow him nevertheleſs in any thing that is good, Matth. 23.2. Ἀγαθὸν ſignifies; 1. Good, Rom. 3.8. 2. Profit, Rom. 8.28. 3. Virtue, 1 Pet. 3.13. 4. Chriſtian liberty, Rom. 14. 16. here in the third ſenſe.

hath not ſeen God] By the eyes of faith. Hath not known him to his good, 1 John 4. 8. For God cannot be ſeen, John 1.18. 1 Joh. 4. 20. It is likely that theſe proud excommunicatours boaſted of viſions, (as many erroneous perſons do now adaies) but the Apoſtle gives them the ly.

V. 12. *Demetrius hath good report of all men*] Of moſt men, yea, of heathen alſo, 1 Tim. 3. 7. becauſe they got good by him, or heard him much commended by others. Or, of all the brethren that live in thoſe parts, and would have of all others, if they knew him. Either he was a good Miniſter, and worthy to be entertained by Gaius, or a neighbour to be commended for, and imitated in entertaining ſtrangers. It is probable, that this good report aroſe upon his hoſpitality in receiving ſtrangers, both Preachers, and other Chriſtians, ver. 5.

and of the truth it ſelf] From his actions, John 3. 21. Prov. 31.31. Or, of God, who is the truth it ſelf, 1 John 5. 6. Or, he is to be commended indeed, not for the ſpeech of the people onely, which ſometimes proves untrue.

yea, and we alſo bear record] I John do it, as verſe 9. Or, we have found him kind to us, and do acknowledge it, as ver. 6. This alſo might comfort Demetrius againſt Diotrephes, who took a contrary courſe: ſee on ver. 5.

and ye know] John 19. 35. and 21. 24.

Ye know] By experience of my carriage to you, or obſervation of it toward others.

that our record is true] That we uſe not to flatter, but to ſpeak truly, John 21. 24. Therefore imitate him, and not Diotrephes. Κάλαμος ſignifies; 1. A reed, Matth. 12.20. 2. A pen; as here: for pens were of old time made of reeds.

V. 13. *I have many things to write,* &c.] See on 2 John ver. 12.

V. 14. *But I truſt,* &c.] See on 2 John ver. 12.

And then we ſhall ſpeak] Στόμα ſignifies; 1. A mouth, Matth. 15.11. 2. Speech, Luke 19. 22. 3. The edge of a ſword, Luke 21. 24. 4. Boldneſs of ſpeech, Luke 21. 15. here in the ſecond ſenſe.

face to face] Gr. *mouth to mouth.* See on 2 John ver. 12.

peace be to thee] John 20.19, 21, 26. ſee on 2 John ver. 10.

our friends] The faithful Chriſtians with me here, who love both me and you.

ſalute thee] Wiſh thee all happineſs.

greet the friends] Our Chriſtian brethren, ver. 5. which are with you; ſo called, becauſe of their great affection they bear one to another,

ther, Tit. 3. 15. Natural brethren may fail one another, before Chriſtian friends will, Prov. 18.24.

by name] Severally. Either John knew all their names, or elſe they were as dear to him as thoſe friends whom he knew by name, Exod. 33. 12. Thus he ſheweth not a vulgar or common, but a peculiar,paternal, paſtoral love unto them. The Italian Tranſlation reads, *One by one*. Not all in general, but every one in particular, and by name, John 10.3.

* * *

ANNOTATIONS
ON THE EPISTLE OF
S. *JUDE*.

The ARGUMENT.

This Apoſtle ſurviving many of his Colleagues, as it ſeems, verſe 17. *writes this general Epiſtle, wherein after he hath wiſhed much good to all Gods people, he exhorts them to maintain Truth of Doctrine, with purity of life and converſation, leſt they ſhould be ſeduced by falſe Teachers, whoſe manners he deſcribes, and threatens damnation to them. Afterwards, he exhorts them to remember the Apoſtles doctrine, though they were dead; to build up themſelves in grace, to ſtick cloſe to God, to ſeek to ſave others, and concludes all, with the praiſe of God.*

Verſe 1. *Iude*] The name is prepoſed, not ſubſcribed, as the manner then was, Acts 23.26. Of this name was Jacobs fourth ſon, from whom the Jews had their name. We read alſo of Judas of Galilee, an Authour of ſedition, Acts 5.37. Judas called Barſabas, Acts 15.22. Judas Iſcariot, Matth. 10. 4. And this Judas mentioned alſo, Luke 6.16. He is called Thaddeus, Mat. 10. 3. He hath alſo the name of Lebbeus, Matth. 10.3. His fathers name was Alpheus,who is called the father of James his brother, Mat. 10.3. His mothers name ſeems to be Mary, Mat.27.56. compared with Mat.13.55.

the ſervant] See on Rev. 1. 1. He might have written himſelf, An Apoſtle, as Paul doth, Rom. 1. 1. 1 Cor.1.1. 2 Cor. 1.1. and Peter, 1 Pet. 1. 1. which was a more glorious title: or, a kinſman of Jeſus Chriſt, as indeed he was, Mat. 13. 55. but in humility he chuſeth the title of a ſervant. So doth his brother, James 1. 1.

of Jeſus Chriſt] See on Mat.1.1.

brother] Chriſt called ſome pairs of brethren to be Apoſtles: See on Mat. 4.18,21.

of James] The ſame name with Jacob. See the reaſon of the name, Gen. 25.26. and 27.36. Hoſ. 12. 3. He mentioneth his brother, firſt, becauſe he was famous among the Apoſtles, gave ſentence in the Council of Jeruſalem, Acts 15. 13, 19. abode there much, Acts 21. 18. Gal. 1. 19. Secondly, to ſhew that he was no other Jude but the Apoſtle, Luke 6.16. Acts 1.13. Thirdly, to diſtinguiſh him from Judas Iſcariot, who betrayed Chriſt, and was alſo an Apoſtle; and from the other Judas mentioned before.

to them, &c.] A general Epiſtle, not directed to any particular Church, as that to the Romans, and many other.

that are ſanctified] Regenerate, and made holy by faith in Chriſt, Acts 26. 18.

by God] Gr. *in God.*

the Father] This work uſeth to be attributed to the holy Ghoſt, John 3. 5. Tit. 3. 5. yet the Father hath an hand in it alſo, John 17. 17. 1 Pet.1.3.

preſerved in Chriſt Jeſus] As ver. 11. in the way. Kept true members of Jeſus Chriſt. Or, *preſerved to Jeſus Chriſt.* Kept by God the Father, John 6.39,40.and 10.29. to be preſented to Chriſt blameleſs at the day of judgement, Epheſ. 5.27. 2 Cor. 11.2.

called] To the heavenly marriage-feaſt, Mat. 22. 2, *&c.* and that externally, by the preaching of the Goſpel: for internal calling is all one with ſanctification mentioned before.

V. 2. *Mercy unto you*] Compaſſion, in regard of your infirmities and miſeries, which ye are ſubject to in this world, as well as wicked men.

peace] A ſenſible perſwaſion of Gods love, or peace of conſcience: for they were at peace with God before.

love] He prayeth God to ſhew forth the fruits of his love, in doing them good ſpiritually and corporally. We may be merciful to enemies, and pity them in their miſeries. We may be at peace with ſtrangers, and do them no harm. But to thoſe we love, we do all the good we can.

be multiplyed] In the abundant fruits of each of them.

V. 3. *Beloved*] His love moved him to write this Epiſtle, and ſhould move them to heed it. Good Miniſters love their people.

when I gave all diligence] Or, *giving all diligence.* Not as if the Apoſtle were one while diligent, and another while negligent; but he waited always for a fit occaſion to write to them. The ſame Greek word ſignifieth *haſte*: for diligent men make haſte to diſpatch their work.

to write unto you] He was ſo careful of them, that when he could not be preſent to teach them, he wrote to them. There was alſo an hand of God in it, as in all the other Epiſtles of the Apoſtles, that ſuch in after-ages as could not hear them preach, might enjoy the benefit of their doctrine to the worlds end.

of the common ſalvation] That ſalvation in which all the Elect have a joynt part, Epheſ.4. 4. Tit. 1. 4.

it was needful] For him as an Apoſtle, 1 Cor. 9. 16. for them, becauſe falſe teachers roſe up among them, who might ſeduce them, ver. 4. Acts 20. 26, 27, 28, 29.

and exhort you] Not to praiſe you, or reprove you, or barely to intimate to you what you have to doe, but to ſeek to work on your affections by perſwaſion.

that ye ſhould earneſtly contend] As Wreſtlers do for the victory.

for the faith] His care to ſave their ſouls,made him write to them to keep the faith, which is the way to ſalvation. Faith is not here taken for faithfulneſs, as Deut.32.20.nor for credulity,as Jam.2.19.nor for confidence, as John 3.16.nor for faith of miracles, as Mat. 17. 20. but for the doctrine of the Goſpel,which is to be beleeved. So hope is taken for the thing hoped for, Rom.8.24. Col. 1.5.

once] Juſtifying faith wrought in the ſouls of Gods Elect, is often given; but the doctrine of faith is once, or already given, as ver. 5. and never to be changed, Eph.4.5.but muſt be kept in purity and integrity, as it was firſt delivered, without any alteration. Or, once for all; not to be delivered any more, Heb. 12.26,27. Hence it is, that a curſe is pronounced againſt ſuch as adde to it,or take away from it, Rev.22.18,19.Thoſe dreamers mentioned,v.8. might both adde and take away. Jude biddeth the Chriſtians hold what they had, and refuſe the additions and alterations of thoſe falſe prophets, Gal.1.8.

delivered] From heaven.

to the ſaints] Who live in the Church of God here on earth, ver. 1. Rom.1.7.

V.4. *crept in unawares*] Beſide your expectation; as ſouldiers that march by a town, and ſuddenly return and take it: or, as pioners, who enter by a Mine while the ſouldiers defend the walls. Or, not ſent by God, but taking the Miniſtery upon them of their own heads, John 10. 1. 2 Tim.3.6.

of old ordained] That no man might be offended at their ſudden coming in, he ſheweth that God knew it before, and did ordain them to deſtruction.

to this condemnation] To hell, as the Angels that fell,ver.6.and the Sodomites,v 7. Or,*to this judgement*, 1 Cor.11.29,31,32. To be permitted to fall into theſe ſins, that bring damnation.

ungodly men] Such as worſhip not God aright; or, have no fear of God at all,Gen.20.11. Pſalm 30.1. Rom.3.18.

turning the grace of our God into laſciviouſneſs] The grace of God inviteth us to ſobriety,Tit.2.11,12. but they turn it to a contrary end.

denying the only Lord God, and our Lord Jeſus Chriſt] Denying Chriſt to be God, who was their maſter by profeſſion (for they profeſſed themſelves to be of his houſhold) and their Lord by publick authority over them. Or, by their deeds denying Chriſt.

V. 5. *I will therefore put you in remembrance*] As Miniſters are Gods remembrancers, Iſa. 62. 6. ſo they are the peoples alſo: the former, by praying; the later,by preaching.

though ye once knew this] He conceiveth, that, being Chriſtians, they were not ignorant of Gods judgements recorded in the Scriptures, 2 Pet.1.12.

how that, &c.] Three examples are given: one in the Church,in this verſe; another in heaven, ver. 6. another in the world, ver. 7. ſhewing that ſinners can no where eſcape Gods judgments.

the Lord]The deliverance of the people came from God,Exod.20.2.

having ſaved]Some read,*Though ye knew this, how that the Lord, having once ſaved.* This is added,to make the judgment the greater, becauſe it came not on them while they were ſlaves in Egypt, but after they were ſet at liberty. To this purpoſe the Angels firſt condition is mentioned, ver. 6.

the people] Of Iſrael. He ſpeaketh to them, as men converſant in Scripture, who knew what people he meant, though he did not name them.

Out of the land of Egypt] From captivity and miſery, Exod. 1.

afterward] Gr. *the ſecond time* ; To wit, after he had once delivered them, he deſtroyed them. Or, they were once in a ſort loſt in Egypt, and now the ſecond time in the wilderneſs, Heb. 11. 19.

V. 6. *their firſt eſtate*] Gr. *their beginning*. The eſtate they were firſt made in. God made them good and happy, as he did men, but they, by their fall, made themſelves wicked and unhappy. Or, *principality* : their glorious condition.

but left] Negligence is here attributed to the Angels, in that they were not careful to keep ſo glorious a condition. They are not ſaid to be put out of heaven, but not to keep it, and to leave it ; to wit, by ſinning, 2 Pet. 2. 4.

their own habitation] Gr. *their proper habitation* : Which God had prepared for them, as fit for ſuch glorious creatures.

He hath reſerved in everlaſting chains] As priſoners are kept in priſon bound till the aſſizes come ; ſo are they kept by Gods power, that they cannot eſcape. This ſheweth, their pains are not yet at greateſt. It ſheweth alſo, that they are unavoidable.

under darkneſs] He hath kept them as it were in a dark dungeon, to be judged afterwards.

unto the judgement of the great day] In the end of the world, when all the world ſhall be judged ; as ver. 14, 15. Acts 17. 31. 2 Tim. 1. 18. 1 Cor. 6. 3.

V. 7. *Sodom and Gomorrah*] Fruitful places, and pleaſant, but very ſinful, Gen. 13 10, 13. and 18. 20.

and the Cities about them] Adma, and Zeboim, Hoſ. 11. 8.

in like manner] Being corrupted by their bad example.

ſtrange fleſh] Gr. *other fleſh* : Mans fleſh, which they ſhould not have uſed in that kind. Or, *divers fleſh* ; not created by God to that end, Rom. 1. 26, 27. this ſin hath the name of Sodomy from them.

are ſet forth for an example] Not to imitate, but to inſtruct others to take heed of their ſins, leſt they periſh like them, Rev. 18. 4. 1 Cor. 10. 6, 11. Are ſent to hell, as an example of Gods eternal judgement on groſs ſinners. Or, being deſtroyed by fire from heaven, lye ſtill in the duſt, as a type of eternal deſtruction in hell ; ſo that thoſe cities, being drowned in the dead ſea, can be built no more, 2 Pet. 2. 6.

V. 8. *Likewiſe alſo*] They were like the Sodomites in uncleanneſs, ver. 7. like the Angels that fell, in deſpiſing dominion, ver. 6. like the Iſraelites who murmured againſt Moſes and Aaron, in ſpeaking evil of dignities, ver. 5. No ſin is recorded in Scripture, but ſome practiſe it in after-times.

theſe filthy dreamers] They were ſo given to wantonneſs, that they not only practiſed it being awake, but alſo dreamed of it, and defiled themſelves in their ſleep. Or, dreamers, becauſe they vented their own dreams, and fancies in ſtead of Gods truth, Jer. 23. 25. to 28. 32.

defile the fleſh] Make their bodies abominable before God and men, as ſwine make themſelves filthy by wallowing in the mire, Gen. 49. 4. Lev. 20. 12, 13, 14. 1 Cor. 6. 18.

deſpiſe] Gr. *depoſe*. Or, *abrogate*. To wit, in their hearts ; for they live as if they were no rulers over them, Pſalm 14. 1. They do as it were reject them, or put them off the throne, Luke 10. 16. John 12. 48.

dominion] Not the Governours only, as ſome do, for their weakneſſes, and abuſe of their power ; but the government it ſelf : they would have no authority to be in the world.

ſpeak evil of] Gr. *blaſpheme*. They hurt their fame by reproaches and ſlanders.

dignities] Magiſtrates, who were more honourable than others.

V. 9. *Yet*] Though theſe be thus bold to rail upon Magiſtrates, yet the arch-angel would not rail on the devil, though he were greater than they, and devils far worſe than wicked Magiſtrates; and though he were greater than the devil, and they leſſe than the Magiſtrates whom they revile.

Michael] Jude had this Hiſtory either from ſome Canonical book loſt, as ſome think ; or, as others, from ſome Hiſtory, not Canonicall ; for ſuch are cited in Scripture ſometimes : or, by tradition, which was in uſe before the Scripture was written : or, by inſpiration. No doubt it was true, becauſe Gods Spirit here owneth it.

the arch-angel] Some conceive him to be Chriſt : others, to be a principal angel, Dan. 10. 13.

when contending with the devil he diſputed] That is, he uſed might in deeds, as well as reaſon in words. Or, he diſputed earneſtly.

about the body of Moſes] Some underſtand it figuratively, of that contention about the deliverance of the people from captivity, Zech. 3. 2. becauſe there the devil, and the words following, are found. Others take it literally, that when God is ſaid to bury Moſes his body, Deut. 34. 6. he employed the arch-angel Michael to do it, that no man might know where it was laid ; but Satan reſiſted him, that ſo the people might know where it was, and worſhip it in after-times; or, that Moſes might not be ſo honourably buried ; or, that his body might lie above ground, out of the land of Canaan, to be abuſed by the enemies of Gods people.

durſt not] Or, *could not endure*. It ſeemeth Michael had occaſion given him to uſe bad language, and was much provoked by Satan ; yet, out of fear of God, durſt not do it. See the like of Joſeph, Gen. 39. 9.

bring againſt him] Or, *adde* : to wit, to Satans words, who, as it ſeemeth, ſpared no ill language.

railing accuſation] Gr. *judgement of blaſphemy*.

the Lord, &c.] Zech. 3. 2.

rebuke thee] Stop thy foul mouth : or, put thee to ſilence, as Mark 1. 25. Luke 4. 35. and 23. 40.

V. 10. *ſpeak evil of thoſe things which they know not*] Ignorance ſhould keep them from cenſuring, eſpecially ſuch perſons as are above them, or ſuch things as are above their reach. But they are impudent, and ſpeak evil of the greateſt perſons on earth, and the greateſt myſteries of religion.

what they know naturally] They live not according to naturall principles, but drown them by bad life, Rom. 1. 21. 1 Tim. 1. 7. Or, they know nothing, but what cometh within the compaſs of their ſenſes, and follow ſenſual objects to their deſtruction.

as bruit-beaſts] By natural light and experience, which things the bruit-beaſts in part know.

in thoſe things] Or, *by thoſe things*. So, *in the holy Ghoſt*, ver. 20. that is, *by the holy Ghoſt*.

they corrupt themſelves] Gr. *they are corrupted*. Such things they without choice abuſe, to ſatisfie their ſenſuality, 2 Pet. 2. 12.

V. 11. *They have gone in the way*] So the Scripture uſeth to aggravate ſinners evil courſes, by comparing them with groſs wicked mens ways ſet out in Scripture to their perpetual diſgrace, 1 Kings 16. 26, 31.

of Cain] They perſecute Gods ſervants for their goodneſs, as he did his brother Abel, 1 John 3. 12.

ran greedily] Gr. *were poured out*. They made haſte to ſinne for gain, as water runneth apace out of a bottle. Or, they loſt their ſouls for gain, as water ſpilt on the ground is loſt, 2 Sam. 14. 14.

the errour] Gain led them out of the right way.

of Balaam] Who would have curſed Gods people, and gave ill counſel againſt them, for money, Numb. 31. 16.

periſhed] Were utterly loſt in this ſinful courſe, without hope of amendment. For they were not yet in hell, ver. 12.

in the gain-ſaying] Oppoſing Magiſtrates, v. 8.

of Core] Others joyned with him, but he was the ring-leader, Num. 16. 1.

V. 12. *Theſe are*, &c.] The Apoſtle, to ſhame theſe ſinners, bringeth ſimilitudes from feaſts, where ſpots are bred on mens apparel, from the skie in the clouds, from the earth in the trees, from the ſea in the waves, from the heaven in the planets.

ſpots] Such as pollute mens garments in feaſts, ariſing out of fat or liquor falling on them. Others take it to be an alluſion to ſpots on the body, which diſgrace it. Others, to the ſpots on cattel, that made them unfit for peace-offerings. The ſenſe is, that they were a blemiſh to their feſtival meetings.

in your feaſts of charity] Made for the poor, as Luke 14. 12, 13. Or, for others of the ſame religion with us, 1 Cor. 11. 33, 34.

when they feaſt with you] They came without bidding, thruſt themſelves in, and defiled the Tables with gluttony, and drunkenneſs, evil doctrine, wanton words, geſtures, looks.

feeding themſelves without fear] Impudent perſons, not fearing to offend God, by intemperance, nor regarding what men might ſay of them therefore, Luke 18. 4.

clouds they are without water] Promiſing rain to the husbandman, but giving none : ſo theſe made ſhew of great learning and piety, whereby they might do good to others ; but were empty of both, and deceived mens expectations.

carried about of winds] Unſtable, and coming to nothing in the end, Eph. 4. 14.

trees whoſe fruit withereth] Gr. *autumn-trees* : Such as put out in autumn, when they ſhould give fruit.

unfruitful] Becauſe blowing ſo late, the fruit cannot ripen.

twice dead] Having neither fruit nor leaves. Or, firſt loſing their fruit, and then dying themſelves, as trees blowing ſo late uſe to do; ſo theſe apoſtata's were firſt dead by nature, born in ſin, Eph. 1. 1, 2. Secondly, having made a ſhew of ſpiritual life, by profeſſing the true religion, they loſt that alſo, by falling into errours and vices. Or, twice dead : that is, altogether or certainly dead, as Pſalm 62. 11. Job 33. 14. ſo theſe were ſure to go to hell, ver. 4.

plucked up by the roots] Paſt all hope of ſpringing up again. It is a bad condition for a tree, to bloſſome, and yet bear no fruit : it is worſe to die, and have no hope of ever bearing any fruit hereafter : worſt of all, to be plucked up by the roots ; then it is good for nothing but the fire. Such was the condition of theſe falſe teachers.

V. 13. *raging waves of the ſea*] Gr. *wilde*. For the waves roar like wilde beaſts in the wood. Hereby is ſignified, men given to extream luſts, or paſſion, or pride, triumphing and inſulting over others, as one wave in the ſea throweth down another, 2 Pet. 2. 18.

Foming out their own ſham:] By their vain words revealing their internal corruptions, as the raging ſea caſteth out dirt and mire, Iſa. 57. 20. Phil. 3. 19. The Greek word is *ſhames*: that which doth moſt of all ſhame them.

wandring ſtars] Not conſtant, like the fixed ſtars, but paſſing from one courſe of religion or life to another, as Planets remove: or rather, as blazing ſtars, which have no regular motion, and quickly vaniſh away, notwithſtanding their glorious ſhew for a time.

to whom is reſerved] See on ver. 6.

the blackneſſe of darkneſſe] The moſt black darkneſs. So hell is deſcribed, Mat. 8. 12. and 22. 13.

for ever] In hell.

V. 14. *And Enoch alſo*] Or, *For even Enoch*. So the one particle is tranſlated, Matth. 13. 21. and the other, Mar. 3. 19. He foretold of their deſtruction, and therefore it is certain. Whence this hiſtory was taken, ſee in the like, on ver. 9.

the ſeventh from Adam] Including Adam for one. See the like, Mat. 1. 17. This is mentioned to ſhew the antiquity of this prophecy: for he lived ſome while with Adam. The worlds end is certain, and the day of the general judgement; for it hath been foretold well nigh from the beginning of the world.

propheſyed of theſe] Of ſuch men as theſe, that ſhould trouble the Church in future times. Or, *to theſe*: that is, to ſuch as theſe in his time, whoſe deſtruction he foretold. So will theſe be deſtroyed now alſo.

behold] This ſheweth the certainty and glorioufneſſe of his coming, Iſa. 7. 14. Hab. 1. 5.

the Lord cometh] He will as ſurely come, as if he were now coming, Hoſ. 10. 7. Rev. 14. 8. and 18. 2. That manner of curſe which the Apoſtle uſeth in that ſolemn curſe, Maranatha, 1 Cor. 16. 22. ſeemeth to be taken from the firſt words of this prophecie.

with ten thouſand] Divers millions, Dan. 7. 10. Rev. 5. 11.

of his Saints] Holy Angels to attend him, Mat. 25. 31, 32. 2 Theſ. 1. 8. Or, holy men riſen again, as Mat. 19. 28. 1 Cor. 6. 2. 2 Theſ. 1. 10.

V. 15. *To execute judgement upon all*] To adjudge all wicked men, eſpecially ſuch as are particularly mentioned in the words following, to eternal miſery, Mat. 25. 32, 34, 41, 46.

to convince] To prove them not to be ſuch as they pretend, and to make them acknowledge the juſtice of their condemnation, Luke 19. 22.

of all their ungodly deeds] Theſe falſe teachers did much hurt by bad life, as well as by evil words; and muſt anſwer for both.

ungodly committed] Ungodlily: after a wicked manner, without all fear of God, ver. 4.

of all their hard ſpeeches] Not to be born. Bold and impudent ones, 1 Sam. 2. 3. Pſalm 31. 18. and 75. 5. and 94. 4. Mal. 3. 13.

which ungodly ſinners] Irreligious men, who wilfully live in the breach of Gods commandements.

have ſpoken againſt him] Againſt God himſelf, Pſa. 73. 9. and 78. 19. Mal. 3. 13.

V. 16. *Theſe are murmurers*] Privy whiſperers, Mat. 20. 11.

complainers] Out of diſcontent and envy, not content with their own condition, and finding fault with other mens, Mat. 20. 12. 1 Cor. 10. 10. James 5. 9.

walking after their own luſts] After the corrupt motions of the fleſh, Rom. 8. 1. 2 Pet. 3. 3.

their mouth ſpeaketh] They not onely think ſo, but utter it aloud, Pſalm 73. 9, 11.

great ſwelling words] Vain-glorious words, riſing like bubbles in the water.

having in admiration] Looking on them, as on miracles, or high things.

mens perſons] Or, *faces*. Their external ſhew of wealth or greatneſſe, Prov. 24. 23. Acts 10. 34. Gal. 2. 6.

becauſe of advantage] They reſpected not godly wiſe men, but flattered great men in the world, to raiſe or enrich themſelves, ver. 11. and made the profeſſion of piety a matter of gain, 1 Tim. 6. 5.

V. 17. *But ye*] Ye live amongſt theſe falſe teachers, take heed therefore that ye be not ſeduced by them.

beloved, remember the words] Charity teacheth us to judge, that the ſins of Gods ſervants come, out of forgetfulneſs, not out of evil purpoſes. So men judge of the errours of them they love.

which were ſpoken before] That they might not be offended at the riſing up of theſe wicked ones in the Church, he ſheweth that their coming was foretold, ver. 4. 14.

of the Apoſtles] That is, by the Apoſtles. Not which others ſpake of them, but which they ſpake. It ſeemeth Jude was alive, when moſt of the Apoſtles were dead, and therefore he putteth them in minde of their ſayings, that they might not die with them.

V. 18. *mockers*] A great part of the miſeries of Gods people, come from mockers, 2 Pet. 3. 3. Gen. 21. 9. Gal. 4. 29.

in the laſt time] 1 Tim. 4. 1. 2 Tim. 3. 1.

who ſhould walk after, &c.] See on ver. 16.

their own ungodly luſts] Gr. *luſts of wickedneſs*. Moſt wicked ones. See the like phraſe, Dan. 10. 11, 19. For the matter, ſee on ver. 15. 16. They ſhould live well who deride others, leſt they lay themſelves open to contempt: but lightly, they themſelves are evil and ſhameleſs.

V. 19. *who ſeparate*] Themſelves, as Heb. 10. 25. Or, others, as 2 Pet. 2. 1, 2. Acts 20. 30. 2 Tim. 3. 6.

ſenſual] Men that follow their ſenſes, and loſe heaven for purſuing worldly objects, as ver. 10. Or, *natural*, or, *animal*. Men having nothing in them more than beaſts, but a reaſonable ſoul, remaining yet in their natural condition, and not new born, although they make much ſhew of godlineſs. So the word is uſed, 2 Cor. 2. 14. and ſo the oppoſition following ſeemeth to interpret it.

having not the ſpirit] And therefore have no holineſs in them, nor nothing to do with Chriſt, Rom. 8. 9.

V. 20. *But ye, beloved*] They deſtroy the building, by ſeparating the parts one from another; but do ye build it up, as the wiſe woman doth, Prov. 14. 1.

building up your ſelves] It is not enough that ye have laid a right foundation, but ye muſt confirm and advance your ſelves daily in your ſpiritual eſtate, on the foundation of faith in Chriſt, as a building aſcends. For Chriſtian men are not dead, but living ſtones, and help to build themſelves, 1 Pet. 2. 5. It may be underſtood of encreaſing their own graces ſeverally, as 2 Pet. 3. 18. or, of edifying one another, as ver. 22, 23. Heb. 10. 25. Acts 9. 31.

on your moſt holy faith] Ver. 3. Faith either of credulity, or of confidence, ought to have holineſs attending on it.

praying in the holy Ghoſt] That is, by the holy Ghoſt. See on ver. 10. Mark 12. 36. and 13. 11. Not putting up ſuch faint petitions as fleſh and bloud ſuggeſteth, but ſuch fervent ones as Gods Spirit putteth into us, Rom. 8. 26.

V. 21. *Keep your ſelves*] See on verſe 20. 1 Tim. 5. 22.

in the love of God] Whereby ye love God. Perſevere conſtantly to love him, and do it daily more and more. Or, whereby God loveth you: by doing nothing that may make him take away the ſenſe of his favour from you, or cauſe him to frown upon you.

looking for the mercy of our Lord, &c.] Looking for that merciful ſentence of Chriſt at the day of judgement, whereby he will beſtow eternal life on us, that have deſerved eternal miſery, Matth. 25. 34.

V. 22. *And of*, &c.] It is not ſufficient to look after our own ſalvation, but we muſt promote other mens alſo.

ſome] Or weak, ſimple, ſeduced perſons, or men more flexible, and of a more tender nature than others.

have compaſſion] Out of mercy admoniſh them gently of their duty, when ye have lovingly ſhewed them their errours, Gal. 6. 1. Rom. 14. 1. and 15. 1.

making a difference] Not dealing ſo ſeverely with them, as with others that are more obſtinate.

V. 23. *And others*] *Hardened ones*; or, perverſe, or ſeducers themſelves.

ſave] That is, endeavour to ſave. It is not in our power to ſave, but it is often attributed to the inſtruments, to perſwade them to diligence, Rom. 11. 14. 1 Cor. 7. 16. and 9. 22. 1 Tim. 4. 15. James 5. 20.

with fear] Gr. *in fear*; or, *by fear*; as ver. 10, 20. Out of fear of their ſudden perdition, if ye ſhould not preſently help them. Or, by terrifying them with Gods judgements, unleſs they repent. Or, by ſharp cenſures, 1 Cor. 5. 5.

pulling them] Gr. *ſnatching*. That is, pulling haſtily, and with violence. As the mother, apprehending the danger of the child fallen into the fire, more than it ſelf doth, and fearing the death of it, though ſhe be tender-hearted, yet pulleth it out with violence, and it may be paineth ſome member, to ſave the life of the child: ſo do ye haſtily, with a kind of harſhneſs, ſeek to ſave obſtinate ſinners, Tit. 1. 13.

out of the fire] Out of that danger, which is as great, as if they were in the fire. Terrifying them with the threats of hell fire.

hating even the garment] Not only the pollution of it ſelf, but even the garment wherein it is.

ſpotted by the fleſh] As cleanly perſons cannot endure ſpots of greaſe or bloud on their garments, ver. 12. Or, as under the Law men might not touch a menſtruous cloth, or as God in the Law would not accept a ſpotted peace-offering: ſo do ye not only hate their ſinfull luſts, ver. 8. but alſo come not in their company. Or, avoid not only groſs ſins, but alſo the very ſigns and tokens of them, 1 Theſ. 5. 22.

V. 24. *Now unto him*, &c.] The Apoſtle, after inſcription, ver. 1. beginneth his Epiſtle with prayer, ver. 2. Now he endeth it with the praiſe of God. So God muſt be the Alpha and Omega of our actions.

that is able to keep you] He commendeth Gods power, but with reference to our good, ſhewing that we have cauſe to praiſe him for it, and thank him for the good we get by it..

from falling] A metaphor from runners, 1 Cor. 9. 24. wherein men haſting to the goal, & not obſerving the ruggedneſs of the way, may fall. God only can keep us from falling. The beſt have had their ſlips, when they truſted to their own ſtrength, Matth. 26. 35, 76.

and to preſent you faultleſſe] Gr. *to make you ſtand.* At the day of judgement to make you ſtand without guilt or filth of ſin.

before the preſence of his glory with exceeding joy] Being free from ſin, to look upon Chriſt ſitting on his glorious throne without any fear, yea with great cheerfulneſſe, when wicked men cannot endure the ſight of his Majeſty, Luke 23.30. Rev.6.13.

V. 25. *To the onely wiſe God*] Rom.16.27. 1 Tim. 1. 17. Some men were wiſe as Solomon; but God is onely wiſe: Firſt, becauſe he onely is wiſe originally: the wiſdome of the wiſeſt men is from him, Gen.41.39. Pſalm 119. 98. Gods wiſdome is from himſelf. Secondly, becauſe he onely is inſeparably wiſe: he ſheweth wiſdome in all his actions, 1 Cor. 1.25. men do not ſo, Eccleſ.10.1. Thirdly, he is inſuperably wiſe: he overcometh the wiſdome of the moſt ſubtil men, 1 Cor.1.19. but no creature can go beyond him.

our Saviour] Tit.2.13. and 3.4. Gods wiſdome is uſed for our good and ſalvation: and every beleever hath as much right to ſalvation by Chriſt, as the Apoſtles.

be glory] Let him be honourably accounted of by all, eſpecially by thoſe that ſhall be ſaved by him.

majeſty] Heb. 1. 3. and 8. 1. 2 Pet. 1. 16. Let him be royally attended by all, as the ſupreme Governour of all.

dominion] Or, *ſtrength.* Let all acknowledge him able to doe what he will, and to over-rule all creatures, Pſalm 115.3.

power] Or, *authority.* Let them confeſs his juſt authority over all.

now] At this very preſent. We that now live, are ſubject to him. The Kings that had power over us, when they dye have no more; but God liveth ſtill, and hath as much power over us, as he had over Adam, when he had new made him.

ever] Gr. *to all the ages* of the world. His dominion will laſt to the end; therefore he is called *Eternal,* 1 Tim.1. 17. which in the Greek there is, *The King of ages,* to diſtinguiſh him from all other kings, who rule but in one age; as David, Acts 13.36.

Amen] See on Matth. 6.13.

ANNOTATIONS
ON THE REVELATION OF
S. *JOHN.*

The ARGUMENT and ANALYSIS.

THis laſt Book is of ſingular uſe for Chriſtians to the end of the world. The diviſion of it is to be found, Chapter 1. 19. *The things that* John *had ſeen, contain the glorious viſion of Chriſt among the golden Candleſticks,* Chap. 1. *The things which are, are the Epiſtles to the ſeven Churches then in being,* Chap. 2. & 3. *The things which ſhall be hereafter, are the Prophecies following, wherein God frames himſelf a Church to worſhip him to the worlds end, and ſhews the pattern of it to* John, Chap. 4. *Preparation is made for the opening of the Seals,* Chap. 5. *Six whereof are opened,* Chap. 6. *and the ſtory brought down to* Conſtantines *time. The Heathen perſecution being then ceaſed, and a more bitter to come under the Popes; God prepares him a Church, and ſeals ſuch as ſhould ſtand out this ſtorm in a more private courſe of worſhip in the Wilderneſs,* Chap. 7. *The ſeventh Seal being opened, ſix Angels blow their Trumpets, and foretell the miſeries that ſhould fall on Popiſh* Rome, *before the time of Reformation,* Chap. 8, 9. *The little Book containing the reſidue of the* Revelation, *is brought forth,* Chap. 10. *The Church in the Wilderneſs perſecuted, is ſet out; and the ſeventh Angel blowing the Trumpet, proclaims liberty of Religion again,* Chap. 11. *The beginning of this troubleſome time is ſet out to be a little before* Conſtantines *time, when the Church was in labour to bring forth a Chriſtian Emperour; and the end of it foretold to be after a thouſand two hundred and threeſcore years,* Chap. 12. *which falls out to be the time of the eſtabliſhing of the Proteſtant Religion in the Empire, as appears in the Notes. The two great Beaſts that ſhall perſecute the Church all this while, are ſet out,* Chap. 13. *The reſtauration of Religion, and ruine of Popery,* Chap. 14. *Gods people praiſing him for the ſame,* Chap. 15. *The ſeven Vials containing the plagues of God, beginning from the time of Reformation, whereby God will by degrees deſtroy* Babylon *and Antichriſt, are poured out,* Chap. 16. *The Whore, the City of* Rome, *to be deſtroyed under the fifth Vial, is deſcribed,* Chap. 17. *Her deſtruction is ſet out,* Chap. 18. *The converſion of the Jews, and utter ſubverſion of Antichriſt, which come under the ſixth Vial, are ſet down,* Chap. 19. *The happy ſtate of the Church afterwards for a thouſand years, with the overthrow of the* Turks *after it, and the day of Judgement after that, which come under the ſeventh Vial, are ſpoken of,* Chap. 20. *The everlaſting happineſs of Gods Saints in ſoul and body in Heaven with God, and Chriſt, is ſet out,* Chap. 21. *and in the five firſt* Verſes *of* Chap. 22. *The concluſion conſiſts of confirmations, exhortations, promiſes, threatnings, prayers,* Chap. 22. *Further ſatisfaction in particulars, the Reader may finde in the Notes.*

The great God and our Saviour, who hath revealed theſe excellent Myſteries to us, Give us Grace to walk worthy of ſo great a favour in this world, and a portion in the eternal happineſs herein foretold, in the world to come. Amen.

CHAP. I.

Verſ. 1. T*HE Revelation*] The former books, for the moſt part, are either hiſtorical, or doctrinal: this is, for the main matter of it, ſymbolical and prophetical, containing predictions of many things to come, both in the Church, and without it, in the world, ſymbolically repreſented. It is called, a Revelation, becauſe it was revealed by God; and the things therein contained are ſuch, as no wiſdome of man, without ſome ſuch ſpecial revelation, could have manifeſted or foreſeen: ſo 2 Cor. 12. 1, 7. Matth. 11. 25. and 16. 17. 1 Cor. 2. 9, 10.

of Jeſus Chriſt] Becauſe John had it from him, as Paul his revelations, 2 Cor. 12. 1, 2. and his Goſpel, Gal. 1. 1, 2.

God gave unto him] That is, revealed, or committed unto him, by him to be revealed and communicated to others. God the Father revealeth and committeth theſe things to Chriſt, as man, (for he had them of himſelf, as God) that the great account God hath of him may thereby appear, John 5. 20.

to ſhew] Not to keep them to himſelf, but to acquaint his Church and children, even in ſucceeding ages with them; as 1 Pet. 1. 12.

his ſervants] The faithful: not his ſervants at large, as all men, yea, all the creatures, are, Pſalm 119. 91. and 148. 8. but his ſervants in ſpecial manner, his houſhold-ſervants, Gal. 6. 10. Epheſ. 2. 19. For their uſe and behoof it is, that theſe things are revealed by God to Chriſt, and by Chriſt to thoſe that are, yet in a more ſpecial manner, as John is hereafter ſtyled, and Paul elſewhere, Rom. 1. 1. 2 Cor. 1. 1. Gods ſervants, the Apoſtles and the Prophets, Amos 3. 7. ſee verſe 4.

muſt ſhortly come to paſſe] So that this book, for the main matter of it, is not any hiſtory or relation of things paſt, but a prediction of things to come: which were to commence ſhortly after, in regard of their firſt beginning, ver. 3. but to run on, after they were once begun, in a conſtant and continued courſe to the worlds end.

by his Angel] Chriſt employeth an Angel; called *his Angel,* to ſhew his power, as well in heaven as on earth, Matth. 28.18. Epheſ. 1.21.

unto his ſervant John] The angel is ſent to John, for the credit of his miniſtery, Chap.17.1. & 21.9. & 22.8. So Dan. 8, 16. & 9.21, 22. Zech.1.9,14,19. This John was the Apoſtle; for no other would take that name in writing Scripture while he lived, without ſome note of diſtinction; neither do we know any other John infallible, beſide the Apoſtle: and it is recorded in the Eccleſiaſtical hiſtory, that this John was baniſhed into Patmos in the reign of Domitian. As he was the beloved Apoſtle, ſo Chriſt honoured him above others, in writing Scripture. He appeareth to be an Evangeliſt, in his Goſpel: an Apoſtle, in his Epiſtles; a Prophet, in this Revelation.

V. 2. *of the word of God*] By *the word of God*, ſome underſtand here this book of the Revelation, and the things therein contained. Others, by *the word of God*, underſtand the Goſpel of John: by *the teſtimony of Chriſt*, his Epiſtles, which begin therewith, 1 John 1. 1. by *the things which he ſaw*, his Revelation. In this ſenſe, it ſheweth the author of this book, and one ground to beleeve him, Becauſe of his former faithfulneſs. It may be underſtood of his preaching Gods word; as verſ.9.

V. 3. *and they*] A change of the number, Pſal.127.3.

keep] Reſerve, or obſerve; keep in heart and in life, as Luke 11. 28. James 1.25. John 13. 12. That not onely read or hear theſe things, but alſo remember them, beleeve them, obſerve how they are fulfilled, and live according to the directions given in this book, cha. 22.14,18,19.

the time] Gr. *ſeaſon*, or *ſet time*: as Matth. 16. 3. & 21. 41. Luke 1. 20.

at hand] When theſe things ſhall begin to be put in execution for a great part of them is not yet fulfilled, verſ. 1.

V. 4. *John to the*] This ſheweth, that the whole Revelation was an Epiſtle to theſe Churches. So doth the concluſion, chap 22. 21.

ſeven Churches] Named, verſ. 11. and preſented with ſeveral Epiſtles, chap. 2. & 3. truſted with this treaſure of the prophecies following, but not made types of particular Churches in after-times, though there may be ſome likeneſs between them, and the enſuing Churches in divers things. The order of revelation is here obſervable: God revealeth to Chriſt, Chriſt by his angel to John, John to thoſe Churches, but for the uſe of the whole Church, verſ. 1.

in Aſia] The leſs: for Hieruſalem in likelihood was now deſtroyed; and theſe were the moſt famous Churches, fitteſt to keep theſe myſteries, and to communicate them to poſterity.

grace and peace] Rom.1.7.

from him which is] Exod.3.14. From God the Father, who is eternal. That which is common to the three perſons, is here attributed to the Father, who is the firſt in order, and from whom the other two perſons have their perſonal exiſtence.

the ſeven Spirits] The Holy Ghoſt, who is ſo called in regard of his manifold graces, wrought in theſe ſeven Churches as plentifully, as if a particular ſpirit had been in each Church. Seven alſo being a note of perfection; as Chap. 5. 6. It cannot be underſtood of angels, becauſe John prayeth for grace from him whom here he ſo deſcribeth.

before his throne] Not to ſhew an inequality, but becauſe God the Father, in the works of illumination, ſanctification, and comfort, worketh in his ſervants by his Spirit. See Chap.4.5.

V. 5. *the faithful witneſs*] Who fully and truly revealed Gods will to us, by himſelf and his Apoſtles, Heb. 1. 2. and ſo ſhewed himſelf to be the Prophet foretold, Deut. 18. 15, 18. Acts 3.21,22.

firſt-begotten of the dead] Or, *firſt brought forth*, 1 Cor.15.20. Col.1.18. He that aroſe firſt from the dead to go to heaven: for Enoch and Elias dyed not: others raiſed up, lived here, and dyed after; neither are their bodies yet in heaven. He ſaith, *Begotten*, becauſe reſurrection reſtoreth that bodily life which we had by generation before. See Matth. 19.28.

Prince of the Kings of the earth] Who is above them all, and from whom they all hold, Chap.17.14. & 19.16. 1 Tim.6.14,15. Matth. 28.18. Prov.8.15,16. Rom.9.5.

loved us] The ſole ground of all the enſuing benefits. So Gal.2.20. Epheſ.2.4.5,6. & 5.2.

and waſhed us] 1 Cor.6.11. Heb.9.14. 1 John 1.7. This was the greateſt demonſtration of his love, The ſhedding of his blood for the cleanſing of us from our ſins, chap.5.9. and 7.14.

V. 6. *and hath made us*] As he redeemed us by his Blood, ſo he hath regenerated us by his Spirit, 1 Cor. 6. 11. 1 John 5. 6. and made us Kings, to rule over the Devil, the world, and the fleſh, chap. 20. 6. and Prieſts, to offer up to God the perſonal ſacrifice of our ſelves, Rom. 12. 1. the verbal ſacrifice of praiſe, and real of alms, Heb.13.15,16.

kings and Prieſts] Chap.5.10. 1 Pet.2.5,9.

and his Father] Or, *even his Father*, 1 Cor.15.24. Gr. *his own Father*. Chriſt is the natural Son of God.

dominion] Or, *might*, or *ſtrength*; as 1 Cor. 15. 24. Give unto Chriſt the glory of his dominion, or power, Pſal. 29. 1, 2, 3, &c.

V. 7. *Behold*] As if he beheld him with the eye of faith already appearing. So of Abraham, John 8. 56. and of Moſes, Heb. 11. 27.

he cometh] He will ere long come: and though he may ſeem to ſtay long, yet will, in due time, as ſurely come, as if he were in coming, or already come, Heb.10.37. 2 Pet.3.4,9.

with clouds] Dan.7.13. Matth.24.30.

every eye] That is, all men: for the eye is the inſtrument of ſight.

and they alſo] Or, *even they alſo*, as verſ. 6.

which pierced him] Zech.12.10. Ioh.19.34,37. That had any hand in the crucifying of him, Pſal.22.16.

kindreds] Gr. *tribes*. Alluding to the diviſion of the land of Canaan, Ioſh.13.7. Pſal.78.55.

becauſe of him] Becauſe they ſaw him, whom they crucified, to be their Iudge; or him whom they cauſed to be crucified. Or, *before him*; as 1 Cor. 6. 6. Some of all nations ſhall weep at his coming.

even ſo, Amen] A double affirmation, for certainty; the one Greek, the other Hebrew, as chap. 22.20.

V. 8. *I am Alpha*] Chap.21.6. & 22.13. Iſa. 41. 4. & 44. 16. It ſeemeth here to be ſpoken of Chriſt. Compare it with verſ. 11,13. Chap.11.12,13. The phraſe is taken from the Greek letters, whereof Alpha is the firſt, and Omega the laſt. The ſenſe is; I was before all creatures, and ſhall abide always, though all creatures ſhould periſh. Or, I am he from whom all creatures had their beginning, and to whom they are referred, as their uttermoſt end, Chap.4.11. Prov. 16.4. Rom. 11.36.

which is] See verſe 4. what was there aſcribed to the Father, is here given to the Son, to ſhew the coeternity of the Son with the Father.

the Almighty] Able to do all things, Iob 42.2. or having power and authority over all. See verſ.5,6. Pſal. 103.19.

V. 9. *brother and companion*] He commendeth himſelf, and this his employment, to them, from that fellowſhip he had with them in troubles here, and was to have with them in glory hereafter, 1 Pet.5.1,9. So Phil.1.5,6,7. Heb.10.34.

kingdom] As well of grace here, as of glory hereafter, Rom. 5.21.

patience] Patient expectation of Chriſts coming, 1 Theſſ. 1. 3. 2. Theſſ.3.5.

was in the Iſle] Some think he went thither voluntarily, to avoid perſecution. Others, that he was baniſhed by Domitian the Emperor, *Euſeb.hiſt.Eccleſ.lib.3.cap.*14.

Patmos] In the Egean ſea; or Archipelago, among the Iſles called Sporades: a deſert place, *Plin.lib.4.cap.*12.

for the word of God] Not to preach it there, but for preaching it before, in Epheſus, and other places. Or, as others, for Chriſts ſake, who is called *The word*, Iohn 1.1. 1 Iohn 1.1. See on verſ. 2.

V. 10. *in the Spirit*] In a ſpiritual rapture & extaſie, Ezek.3.12. Acts 10.10. & 22.17. 2 Cor.12.2,3. By the Spirit of God taken off from the ſenſe and regard of outward things, that I might wholly attend the viſions enſuing.

on the Lords day] The day on which our Saviour roſe again, the firſt day of the week, on which the Church conſtantly met for the publick ſervice of God. The time and place are mentioned, to confirm the truth of the hiſtory: and the day, to adde more honour to that day, which is here called the Lords day, as The Lords table, 1 Cor. 10.21. and the Lords ſupper, 1 Cor.11.20.

behind me a great voyce] This great voyce called John to attention; and the rather, becauſe it came behind him, unexpected.

of a trumpet] For ſound, loud and ſhril, Iſaiah 58.1. and of uſe, to ſummon men, by ſeveral tones or manner of ſounding, to ſeveral employments, Exod. 19. 16, 19. Num. 10. 2, 10. 1 Cor. 14.7,8.

V. 11. *Alpha*] See on verſ. 8.

What ſeeſt thou?] What thou ſhalt ſee forthwith, is to be revealed to others.

Churches] See verſ.4.

Epheſus] A city of Ionia, famous for the Temple of Diana in it, Act. 19.1,27.

Smyrna] A city of Ionia likewiſe, neer which were the Olympian games celebrated.

Pergamus] A city of Eolia, afterwards made a province of the Romanes.

Thyatira] A city of Lydia, not far from Epheſus.

Sardis] A city of Lydia alſo, in Cyrus his time, next to Babylon for wealth, *Xenoph.Cyrop.lib.7.cap.*3.

Philadelphia] A city of Lydia, as ſome think; or, as others, of Myſia, or Eolia, having the name from *Ptolomeus Philadelphus*.

Laodicea] A city of Caria, neer to the city of the Coloſſians, Col. 4. 16.

V. 12. *the voyce*] Him from whom the voyce came; or, to take further notice of the voyce it ſelf, Exod. 20. 18. Deut. 4. 12.

golden candleſticks] The Churches, which are the light of the world, Matth. 5. 14, 16. Phil. 2. 15, 16. They are compared to gold, becauſe they excel other ſocieties, as much as gold doth other metals.

V. 13. *in the midſt*, &c.] To teach, guide and protect them, Pſal. 46.5. Zech.2.5.

like unto the Son of man] Or, *a ſon of man*, (as like a ſon of the gods, 3.25.) that is, like a man, Dan.7.13. Whether it were Chriſt in his humane nature, or the angel mentioned, verſ.1. repreſenting Chriſt, or ſome other form, it is uncertain.

with a garment down to the foot] Dan.10.5,6. It was the cuſtom of rulers to wear garments and girdles diſtinct from others, Iſa. 22. 21. Exod.28.24. & 39.5. The robes of ſuch were uſually large and long, for ſtate, Eccl.27.8.

girt abuot the paps] Or, *about the middle*: As their manner was, to keep their ſide-garments from ſweeping the ground, and hindring them in going, Exod.29.9. Luke 12.35.

girdle] A ſymbol of power and might, Pſal.93.1. Iſa. 11.5. & 23. 10. & 45.1,5.

V. 14. *white like wooll*] This ſignifieth Chriſts eternity, as it doth God the Fathers, Dan.7.9.

as ſnow] Matth.17.2. & 28.3.

as a flame of fire] Bright, lightſome and piercing. See Dan. 10. 6. implying his omniſcience, whereby he is able to diſperſe all darkneſs, and to pry into all the corners of mens hearts, and deſcry the privy plots and contrivances of the adverſaries of his Church, Prov.15.11. Pſal.139.11,12. Job 34.21,22. Heb. 4.12,13.

V.15. *fine braſs*] A kind of bright and precious braſs, of which, *Plin. lib.*34.*cap.*2. Or, amber, of the colour of burniſhed braſs. See Ezek.1. 4,7. Dan.10.6.

as if they burned] Or, *glowed with fire*. Intimating, as ſome think, Chriſts ability to deſtroy the enemies of his Church, as Zech.2.5. Or, as others, ſo to terrifie men, that they may thereby be converted, Pſal. 83.15,16.

as the ſound, &c.] A mighty loud voyce, as Cha.14.2. So Dan.10.6. Terrible to his enemies; or, powerful to raiſe men from the death of ſin, John 5.25.

V. 16. *in his right hand*] To keep them ſafe; ſhewing his great love to them, and care of them, Pſal.63.8.

ſeven ſtars] The miniſters of the ſeven Churches, verſ. 20. Miniſters give light to the world, having received it from Chriſt, as the ſtars from the ſun.

out of his mouth, &c.] This ſheweth the power of Chriſts word, cha. 2.16. Heb.4.12.

in his ſtrength] At noon-day, Judg. 5.31. Pſal. 37.6. This ſetteth out the greatneſs of Chriſts glory and majeſty, Matth. 17.2.

V. 17. *as dead*] He could not endure the ſight of Chriſt in his glory. So Dan.10.8,9.

his right hand] He ſent not an angel to raiſe me up, but did it himſelf. See Dan.10.10.

I am the firſt] Iſa.41.4. & 44.6. See Notes on verſ.8.

V. 18. *and was dead*] Though I once dyed for your ſins, yet I am now alive again to appear to thee, and ſhall live for ever, to protect my ſervants, Rom.6.9,16.

keyes of hell, and of death] Power to deliver over to, or to keep from hell, as well as from the grave. Or, of the grave, and death.

V. 19. *Write the things*, &c.] John is commanded to write the viſion which he ſaw before, verſ. 12, &c. the Epiſtles to the ſeven Churches, which were then in being, chap. 2. & 3. and the Propheſies of the time to come, chap. 4, &c. to the end of the book: ſo that here is a perfect diviſion of the book, and no need to make the Churches types.

V. 20. *The ſeven ſtars are*] That is, do ſignifie; as the bread is Chriſts Body in the Sacrament. So Gen. 41. 26, 27. Dan. 2.38. & 7.17. Matth. 13.37, 38, 39. Luke 8.11, 15. Chap. 17. 9, 10, 12, 15.

the angels] The miniſters: ſo here called, to ſhew the honour due to that office. Or, *meſſengers*: for they are Gods meſſengers to his people, Mal.2.7. & 3.1.

CHAP. II.

Verſ. 1. ANgel] See notes on chap. 1. 20.

Epheſus] Look chap.1.7.

that holdeth, &c.] See chap.1.16.

who walketh, &c.] Look the notes on chap.1.12,13.

V. 2. *I know thy works*] I take notice of them, and approve them, Pſal. 1. 6. & 101. 4. Matth. 7. 23. Though all power to do good cometh from God, and the works of the beſt men have ſome imperfections; yet ſuch is Gods mercy, that he accepteth of them.

works] Courſe of life and practice, 1 Tim.4.6,12. Tit.2.7.

thy labour] In preaching the Goſpel, 1 Theſſ. 5. 12. 1 Tim. 5. 17.

patience] In bearing perſecutions that followed his preaching and practice, 2 Tim.3.10,11,12.

canſt not bear] Endure them, or forbear reproving them. An argument of zeal, Joh.2.15,17. 2 Pet.2.8.

them that are evil] Such as are wicked in thy flock.

apoſtles] Such as feigned themſelves to be ſent immediately from Chriſt, but were not, 2 Cor.11.13.

V. 3. *haſt born*] Haſt born much from theſe, whom thou couldeſt not bear with, verſ.2.

haſt patience] Continueſt conſtant in thy ſufferings, Heb.10.34,36. & 12.1.

not fainted] Art not weary of thy work, Gal. 6. 9. 2 Theſſ. 3. 13. 2 Cor. 4. 16.

V. 4. *haſt left*] Haſt abated ſomewhat of thy former fervour and forwardneſs.

firſt love] Or, *former love*; 1 Tim.5.12. ſhewed in diligent teaching and ordering of his people, John 21.16,17. He was not, it may be, ſo careful in feeding and tending his flock, as when John was there to overſee him. Not only idolatry and falſe doctrine, but negligence, in a Miniſter, is blame-worthy.

V. 5. *Remember therefore*] Three things required of a penitent ſinner: A ſerious conſideration of the hayneouſneſs of his ſin; hearty remorſe for it, and a renewed courſe of life.

remove] Take it from that place, and ſettle it in ſome other, where it ſhall finde a better acceptance, Matth.21.43.

thy candleſtick] My Church from out of Epheſus, chap. 1. 20. and leave it in darkneſs. It ſeemeth, by the Paſtours negligence, the people were grown remiſs alſo: for a great judgement is threatned to them.

except thou repent] God repeateth it, to ſhew how well pleaſed he would be with their returning, Ezek.18.31, 32. & 33.11.

V. 6. *But*] I will not yet remove the candleſtick, for the reaſons following.

this thou haſt] This goodneſs left in thee.

hateſt] Doeſt not only forbear, but inwardly hate and abhor, Pſal. 94.10. Amos 5.15. Rom.12.9.

the deeds] Not the perſons, Pſal.101.3.

Nicolaitans] Who held wives to be common, as eccleſiaſtical hiſtories affirm. Some think, they are ſo called from Nicolas the deacon, mentioned Acts 6. others, from ſome other of that name.

I hate] Pſal.11.5. Prov.6.16. & 18.13.

V.7. *He that hath an ear*] Let not the Paſtour onely, but every one of the Church of Epheſus, lay this to heart. Or, let them hearken whoſe ears God hath opened, Pſal.40.6. Iſai. 50. 5. or, that have a ſpiritual ear, as well as a natural, to hear what God ſaith, Deut.29.4. Pſal.85.8. Prov.20.12. See Matth.13.9.

overcometh] His ſpiritual enemies, the Devil, the world and the fleſh, Rom.8.37. & 12.21. & 16.20. 1 Cor.9.27. 1 Joh.4.4. & 5. 4, 5. Chap. 12.11. & 15.2.

of the tree of life] Perpetual happineſs, figured by the tree of life, Gen.2.9. Rev.22.2.

in the midſt] Alluding to the ſituation of the tree of life in paradiſe.

paradiſe] Heaven, Luk.23.43. 2 Cor.12.4.

V. 8. *Smyrna*] See notes on Chap.1.11.

firſt] Chap.1.8,17.

was dead] See chap.1.18.

V. 9. *I know*] See verſ.2.

and tribulation] Troubles, loſs of goods, and reproaches, which thou ſuffereſt for the truth, Heb.10.34. & 11.36,38.

but thou art rich] Towards God, Luk.12.21. ſpiritually, Luk.16.11. 2 Cor.8.9. 1 Tim.6.6,18. Jam.2.5.

ſay they are Jews] Brag of the truth of their religion, when they want both the inward power, and outward evidences of it, Matth.3.9. John 8.33,39. Rom.2.28,29. 2 Tim.3.5.

ſynagogue of Satan] Not of God, as once they were, and pretend ſtill to be, Phil.3.2,3.

V. 10. *Fear none*] So as out of fear to do any thing unbeſeeming a Chriſtian, Matt.10.28. Luke 4.4.

thou ſhalt ſuffer] The ſtorm is not yet paſt; impriſonment and ſtraits will follow.

devil] By wicked men his inſtruments, Epheſ.2.2.

be tried] The Devil would deſtroy, but God will ſuffer you onely to be tried, chap.3.10. Jam.1.12.

ten days] A ſhort time: or, as others interpret it, ten years: either in Diocleſians time, as ſome think, or in Trajans, as others.

faithful unto death] Conſtant in thy Chriſtian courſe and profeſſion to the laſt, Heb.3.6,14. Or, unto the ſhedding of thy blood by death, for the teſtimony of my truth, Heb.12.6. chap.12.11. & 20. 4. Die, rather than deny thy religion.

crown of life] Either an everliving, everlaſting, never-fading crown or garland, 1 Pet. 1. 4. & 5. 4. or, celeſtial glory, life eternal, as a crown, or for a crown, James 1.12. as the ſign of circumciſion, on, that is, circumciſion as or for a ſign, Rom. 4. 11. An alluſion to them that run or wreſtle for a garland. 1 Cor.9.24,25. 2 Tim.2.5. & 4. 7, 8.

V. 11. *He that hath an ear*] See notes on verſ. 7.

of the ſecond death] Conſiſting in the ſeparation of ſoul and body from God, and ſequeſtration of them both to eternal torments, Matth.25.46. 2 Theſſ.1.9. chap. 20. 14. & 21. 8. So called, in relation to the natural death foregoing it, whereby ſoul and body are onely ſevered either from other. Though he may ſuffer this, yet ſhall he eſcape that. It ſhall not be able to ſeize upon him, cha. 20. *6.*

V. 12. *Pergamus*] See notes on Chap. 1. 11.

the ſharp ſword] Look on Chap. 1.16.

V. 13. *I know*] Verſ. 2.

where] In how perillous a place, and among what manner of people thine abode is; Pſal. 57. 4. & 120. 5, 6. Ezek. 2. 6. Phil. 2. 15.

ſeat] Or, *throne*. Where the Roman governour liveth, who is Satans chief inſtrument in perſecuting the Saints, verſ. 10.

holdeſt faſt my Name, &c.] Doſt ſtill maintain thy Chriſtian profeſſion, Heb. 10.23. So chap. 3.3, 8, 10, 11.

even in thoſe days] As in a dangerous place, ſo in the times of greateſt trial, Chap. 12.12. & 13.10. & 14.12.

Antipas] A name contracted of Antipater, as Artemas of Artemidorus, Tit. 3. 12. Epaphras of Epaphroditus, Col. 4. 12. Phil. 4. 18. Demas of Demetrius, 2 Tim. 4. 12. Silas of Silvanus, Acts 15. 40. 1 Theſſ. 1. 1. The name of ſome godly Miniſter of Chriſt, in likelihood, who had ſuffered martyrdom there for the truth.

martyr] Who gave his life for the teſtimony of the truth concerning me; Acts 22.20.

V. 14. *haſt there*] Doſt not put them out of the Church, that they may not hurt others, 1 Cor. 5.2, *6.*

of Balaam] Who taught Balak to ſet fair women on work to tempt the Iſraelites to eat of the meat they had ſacrificed to their idols, and to commit folly with them, Numb. 24. & 25. Chapters, and 31. 16.

V. 15. *Nicolaitans*] See notes on verſ. *6.*

V. 16. *Repent*] Look on verſ. 5.

ſword] See Chap. 1.16.

V. 17. *hidden manna*] He ſhall both ſpiritually taſte of me here, and feaſt alſo with me, and of me, enjoying me fully hereafter in heaven. He alludeth to Pſa. 105.40. John 6.27, 32, 49, 50. Luke 22.30. and withal, to the golden pot of manna, placed in the holieſt of all, Heb. 9.3, 4. Exod. 16.33, 34.

a white ſtone] Aſſurance of the full diſcharge of all his ſins, 1 John 1.7. Or, perfect abſolution at the day of judgement, John 5. 24. For the heathen abſolved men by white ſtones, and condemned them by black ones. Or, a privy mark, whereby he may be known, and admitted to the heavenly banquet of the hidden manna, as a bidden gueſt thereunto, chap. 19. 9. alluding, as ſome think, to thoſe ſhells, ſtones, or tokens, that were wont to be given as tickets, with their names on them, to ſuch as were to be admitted to the ſolemn feaſts, held in honour of thoſe that were victorious in their ſacred games.

a new name] Adde to his abſolution ſuch glory, as none can underſtand, but ſuch as have it, 2 Cor. 2.9. An inward aſſurance of his right and intereſt in theſe honours. He alludeth to Iſai. 65. 15. All theſe things follow the victory.

V. 18. *Thyatira*] See notes on Chap. 1.11.

his eyes] See on Chap. 1.14, 15.

V. 19. *I know*] See v. 2.

and thy charity] Or, *even thy charity*; as v. 13. for here he reckoneth up the workes in particular.

and ſervice, &c] Thy miniſtring to the Saints; as Rom. 16.1. Heb. 6. 10. and faithfulneſs in thy calling, and patient bearing of troubles enſuing it; as Chap. 2. 2.

and thy workes] The fruits of theſe particular graces. Or, *and thy workes, that the laſt are more than the firſt.* So this conjunction is uſed, Luk. 3.20. & 5.1.

V. 20. *a few things*] See notes on verſ. 14, 15.

Jezebel] 1 Kin. 16.31. Some wicked woman like her ſelf, or of the ſame name with her, or both.

V. 21. *of her fornication*] She was not onely taught her ſelf, but taught others alſo to be naught like her ſelf, verſ. 22. Falſe doctrine and bad life, idolatry and adultery go oft together, verſ. 14, 15. Num. 25.1, 2. Hoſ. 4. 11, 12, 13, 14.

and ſhe repented not] Or, *but ſhe repented not*; Matth. 11. 19. She added impenitency to her incontinency and other ſins, Rom. 2. 4, 5.

V. 22. *into a bed*] As there is a bed of eaſe and pleaſure, Amos *6.* 4. ſo of languiſhing and diſeaſe, Pſal. 41. 4. The later is here intended, but with alluſion to the former. Her puniſhment ſhall be like her ſin. Adulterers often lye long ſick of foul diſeaſes, Job 20. 11. Prov. 5.11.

V. 23. *And I will kill her children*] Her baſtards; as 2 Sam. 12.14. Others underſtand it of ſpiritual adultery; and then her adulterers are her fellow-falſe-teachers, and her children they whom ſhe had ſeduced.

I am he which ſearcheth] Pſal. 7.9. Jer. 11.20. & 17.10. They ſhall know that I am the true God, by my puniſhing them for their ſecret ſins, Pſal. 90.8. 2 Sam. 12.12. Ezek. 8.12.

V. 24. *unto you*, &c.] Both miniſters and people; Or, unto you, even the reſt; as verſ. 13.

not known, &c.] Are ignorant of thoſe things they call the depths of God; as 1 Cor. 2.10. but are indeed the depths of Satan. Or, not allowed; as Pſal. 101.4. Matth. 25.12.

none other burden] Denounce no further troubles againſt you, than what you ſuffer already. So prophecies of evils to come are called burdens, Iſai. 13. 1. & 23. 1. Or, I will lay no other laws on you to live by, than what you have already received of the Apoſtles, ver. 25. Acts 15.28.

V. 25. *Hold faſt*] Chap. 3.11.

till I come] To the laſt, verſ. 10. or, to the end, Matth. 24. 13. till my ſecond coming, general or ſpecial, 1 Cor. 11.26.

V. 26. *overcometh*] See notes on ver. 7.

my works] Enjoyned to him by me. Or, ſuch as I require, not as Jezebel teacheth.

power over the nations] To joyn with me in judging them at the laſt day, Pſal. 149.5, &c. 1 Cor. 6.2. Jude verſ. 14, 15.

V. 27. *And he ſhall rule them*] Pſal. 2.9. Gr. *feed them*; as Pſal. 78. 71, 72. Mic. 5.4. Mat. 2.6. That is, rule them with a rod of iron, with a might and power irreſiſtible, Pſal. 110.1. ſubduing and maulling to peeces all refractary and rebellious ones.

as the veſſels] Or, *that as the veſſels*; as Pſal. 2.9.

be broken to ſhivers] That is, utterly deſtroyed, without recovery, as earthen veſſels broken are, Iſa. 30.14. Jer. 19. 11.

V. 28. *morning ſtar*] The full fruition of my ſelf, cha. 22. 10. 2 Pet. 1. 19. Or, the next degree of glory to me, as the morning ſtar is next the ſun, Iſa. 14.12.

V. 29.] See notes on verſ. 7.

CHAP. III.

Verſ. 1. A*Ngel*] See notes on chap. 1.20.

Sardis] Look on chap. 1.11.

hath the ſeven Spirits] Chap. 4.5. See notes on chap. 1. 4. He hath the Spirit, either becauſe the Spirit proceedeth from Chriſt, and is therefore called his Spirit, Rom. 8.9. or elſe becauſe he ſendeth the Spirit into the hearts of the elect, Joh. 15.20. & 16.14.

haſt a name, &c.] Thou art an hypocrite. Thou ſeemeſt alive to the world, but art dead to God, 1 Tim. 5. 6. Or, thou carrieſt a ſhew of ſome vigorouſneſs and vivacity with thee, but art indeed in a languiſhing condition, little better than dead, verſ. 2. like that, 1 Cor. 3.1. Or, thou haſt a ſpiritual lethargie, or dead palſie, and art like a body ſome members whereof are dead, though not all, verſ. 2.

V. 2. *Be watchful*] Rouze up thy ſelf, aud ſhake off this lethargical diſpoſition, Eph. 5.14.

the things which remain] Thoſe graces which are not yet quite dead in thee. Or, *the reſt*: to wit, of thy flock, that are in a languiſhing condition.

V. 3. *as a thief*] Chap. 16.15. Matth. 24.43, 44. Luke 12. 39, 40. 1 Theſſ. 5. 2. 2 Pet. 3.10. I will come upon thee, who art ſecure, unexpectedly, as theeves come on men aſleep.

V. 4. *a few names*] A few men, Acts 1. 15. known to Chriſt by name.

defiled their garments] Carried themſelves wickedly in their lives, as the Balaamites have done, chap. 2.14. Jude verſ. 23.

in white] In glory, as Matt. 17. 2. & 28. 3. In glorious rayment, ſuch as great men in times of triumph and feſtivity uſed to wear, v. 5. Chap. 7.14. Eccleſ. 9.8.

they are worthy] In my account; as Luke 20. 35. 2 Theſſ. 1.5. and in compariſon of the Nicolaitans, Chap. 2.15. Or, meet and fit; as Mat. 3. 8. Eph. 4.1.

V. 5. *in white*] See v. 4.

booke of life] Chap. 20.1. Phil. 2. 3. in which the names of the elect are written.

I will confeſs] I will own and acknowledge him for ſuch an one, as he hath owned and acknowledged me, Matth. 10. 32. Mar. 7.8.38.

angels] Matt. 16.27. & 25.31.

V. 6. *He that hath an ear*] See notes on Chap. 2.7.

V. 7. *Philadelphia*] Look on Chap. 1.11.

key of David] Of the houſe of David, Iſa. 22. 22. That is, of the Church. A ſimilitude borrowed from thoſe that keep the keys of a city, caſtle or palace; the gates whereof therefore cannot be opened or ſhut, without their permiſſion or direction, Neh. 7. 3. & 13. 19. So in the next verſe he had opened a Church door in Philadelphia, which none ſhould be able to ſhut again, 1. Cor. 16. 9. 2 Cor. 2.12.

V. 8. *I know*] See notes on Chap. 2.2.

no man can ſhut it] Thou haſt adverſaries, but none ſhall be able to take the Goſpel from thee. Or, none ſhall be able to ſtop or impeach the paſſage of it with thee, 1 Cor. 16.9.

V. 9. *ſynagogue of Satan*] See notes on Chap. 2. 9. Worſhip before thy feet : reverence thee as one beloved of me, Iſa.60.14. 1 Cor.14. 24, 25.

V. 10. *thou haſt kept*] Thou haſt been patient, as my word commanded thee, in troubles paſt. Or, haſt with much patience maintained and held faſt the Chriſtian profeſſion.

the word of my patience] Or, *my word of patience*. (As, My mountain of holineſs, Iſa. 56.7. for, My holy mountain : his Son of love, Col.1.13. for his dearly beloved Son : his Word of power, Heb. 1. 3. for, his moſt powerful word) The Goſpel of Chriſt ; ſo called, partly, becauſe it teacheth patience, (it is a doctrine of patience) and that in the higheſt degree : and partly, becauſe the keeping of it requireth patience ; without which, and that in ſome good meaſure, the profeſſion of it cannot be maintained ſo as it ſhould, Luk.21.19. Heb. 10. 36.

I will keep thee] Afford thee immunity and freedom from thoſe general perſecutions and troubles which ſhall befal other Churches.

hour] It argueth, both a ſet time, as John 7.6. Mat. 27. 45. and a ſhort time, as Mat.27.40.

all the world] The moſt places of the known world, Luke 2. 1.

to try] Who be ſound, and who unſound ; as 1 Cor. 11. 19. who will ſtick cloſe to the truth, Chap.2.13. & 12.11,17. & 14.12. Pſal. 44.17. and who flinch, and fall off, Matt.13.21. 2 Tim.4.12. Times of trouble, are times of trial, Pſal.66.10. Rom.5.3,4. Jam.1.2,3,12. 1 Pet.1.6,7. & 4.12.

V. 11. *I come quickly*] Thy troubles ſhall not laſt long. Or, it will not be long ere I come to call to account, Cha.22.12,20. Heb.10.37. Jam.5.8,9.

which thou haſt] The profeſſion of the right religion.

that no man take thy crown] That it be not taken away, Luke 12. 20.

thy crown] The honour promiſed thee, v. 9. Or, the heavenly glory promiſed to ſuch as perſevere, 1 Cor.9.24. Matth. 24. 13. See notes on Chap.2.10.

V. 12. *a pillar*] He ſhall have an everlaſting happineſs in heaven An alluſion to 1 Kin.7.21.

the Name of my God] He ſhall be openly acknowledged to be the childe of God, Rom. 9. 26. 1 John 3. 1, 2. Mal. 3. 18. Heb. 11. 16.

name of the city of my God] He ſhall be enrolled, as a free denizen and a citizen of the heavenly Jeruſalem, Luke 10.20. Eph.2.19. Phil. 3.20. Heb.12.23.

cometh down from heaven] Not of the earthly Jeruſalem, but of that Jeruſalem, the knowledge whereof is revealed to us from heaven : or, whoſe ſtate is not from man, but from God in heaven ; as Mat.21.25. Gal. 4.26. Heb. 11. 10, 11. Chap. 21. 2.

my new name] He ſhall be honoured for a king and conquerour, like me ; Phil. 2.9. Or, he ſhall have a new name, of mine impoſing or giving. See Iſa.65.15.

V. 13. *He that hath an ear*] See notes on Chap.2.7.

V. 14. *of the Laodiceans*] Look on Chap. 1. 11. Or, *in Laodicea.*

Amen] A name given to God, for his faithfulneſs and firmneſs, Iſa. 65. 16.

faithful and true Witneſs] See on Chap.1.5.

beginning of the creation] He that gave being to all creatures, Col.1.16,17.18. John 1.3. or, he that hath power over all creatures, Matth.28.18. Act.10.36. Rom.9.5. or, the authour, founder and beginner of the new creation, Mat.16.18. 2 Cor.5.17. Eph.2.10. Cha. 21. 1, 5.

V. 15. *I know*] See notes on Chap.2.2.

neither cold nor hot] Thou ſtandeſt indifferently affected, neither eager for the truth, nor an open adverſary thereunto. Neither a zealous profeſſour, nor a profeſſed enemy to religion, but a neuter.

I would thou wert] I would thou wouldeſt manifeſtly declare thy ſelf, either for the one ſide or the other ; as 1 Kings 18. 21. I ſhould better brook thee, if thou didſt either : as the ſtomack can better brook meat either hot or cold, than lukewarm, between both.

V. 16. *I will ſpue*] As the ſtomack caſteth up meat which it brooketh not or abhorreth ; ſo will I caſt thee off, as a loathſome thing, which my Soul loatheth and abhorreth. So Lev. 18. 27, 28. Iſa. 1.13,14. Amos 6.8. Zech.11.8.

V. 17. *Thou ſayeſt*] He taxeth him for his pride and ſelf-conceit, in bragging and vaunting himſelf, as if he had all manner of ſpiritual grace in abundance, and were not wanting in any kind of it ; as Rom. 15.14. Jam.1.4. Or, had made ſuch a progreſs therein, that nothing needed to be added to that perfection that already he had attained : contrary to that, Phil.3.12,15.

knoweſt not] Art altogether ignorant of thine own eſtate, as men naturally are wont to be, Rom.7.9.

wretched] In a very lamentable plight, whatſoever thou deemeſt and dreameſt of thy happy condition ; Jere. 4. 10. and 6. 14.

poor] Or, *beggerly*. Like a begger boaſting of wealth, Prov. 13. 7.

blinde] Deſtitute of ſpiritual eye-ſight ; Act. 26. 18. Eph. 1.18. & 4.18. 2 Pet.1.9. The reaſon why he is ſo miſtaken in himſelf and his own eſtate.

naked] Deveſted and ſtript of all ſpiritual apparel and ornaments ; Gen.3.7. Exod.32.25. Ezek.23.26.

V. 18. *I counſel*] Chriſts advice to him, to ſeek remedy againſt thoſe ſpiritual evils, and ſupply of thoſe ſpiritual wants, from himſelf, as the fountain whence all grace iſſueth, Joh.1.16.

gold] Spiritual grace, Jam.2.5. and true faith more precious than gold, 1 Pet.1.7.

tried in the fire] Able to endure the trial of Gods word and Spirit, Jer.23.29. 1 Cor.3.13. or, the fiery trial of affliction, Pſa.66.10. 1 Pet. 4. 12.

white rayment] Of which, Chap.4.4. & 19.8. See verſ.4.

ſhame of thy] That thy defects and defaults be not diſcovered, and lie open to thy diſgrace ; Exod.32.25. Ezek.23.29. Hoſ. 3. 9. Chap. 16. 15.

eye-ſalve] Of the Spirit, or ſpiritual wiſdom, Acts 26. 18. 2 Cor. 4.6. Epheſ.1.7,18.

ſee] And take notice of thine own eſtate, how it fareth with thee, Jer.3.13.

V. 19. *As many as I love*] Prov.3.12. Heb.12.6,7.

be zealous] And fervent, not lukewarm, as formerly, verſ. 15, 16.

and repent] See Chap.2.5.

V. 20. *I ſtand at the door*] As attending and waiting, with much patience, Cant.5.2.

and knock] At the door of mens conſciences, both by out-ward means, and inward motions, Pſal.16.7. as one deſirous of admittance, Cant.5.2.

hear my voice] Not give me bare hearing, but hearken to what I ſay, Joh.5.29. Heb.3.7. Pſal.97.7.

open] To receive and entertain me by faith ; not in his houſe, but in his heart, Joh.1.11,12.

I will come in] I will unite my ſelf to him, take up my lodging with him, and make mine abode in his ſoul, Iſai.57.15. 2 Cor.6.16. 1 Joh. 4 16.

ſup with him] Converſe familiarly, chearfully and comfortably with him, as friends uſe to feaſt and make merry one with another, Cant.5.1. John 14.23. For their feaſts were for the moſt part at ſupper-time, when their daily employments were over, Luke 14.17. See Chap.19.9.

V. 21. *To him that overcometh*] See Chap.2.7.

to ſit with me] To reign with me in grace here, in glory hereafter, Rom.5.21. & 8.17. 2 Tim.2.12. Matth.19.28. Chap.4.4. & 5.10. & 20.4,6. & 22.5.

I overcame] All difficulties that I was encountred with, in purſuit of the work by the Father aſſigned me, John 17. 4. Heb. 12. 2.

in his throne] On the right hand of his Majeſty, Mark 16.19. Eph.1. 20. Col. 3. 1. Heb.1.3. & 8.1. & 10.12. & 12. 2.

V. 22. *He that hath an ear*] Look on Chap.2.7. Here is the concluſion of the firſt viſion.

CHAP. IV.

Verſ.1. A*Fter this*] Immediately after the firſt viſion : for all the Revelation was ſhewed to him in one day, being the Lords day, Chap.1.10.

I looked] Deſirous to ſee more of theſe glorious viſions.

a door opened] The heavens ſo opened, as if the door of ſome ſtately palace were ſet open, by which might be diſcovered ſuch glorious ſights as within it were to be ſeen. So Ezek.1.1. Mat.3.16. Act.7.56. & 10.11.

in heaven] Some take it for the Church on earth, which is as heaven, in compariſon of the reſt of the world, and in, or for which, theſe things are to be fulfilled ; as Chap.12.1. Others, for heaven it ſelf, where God ſitteth in majeſty, and from whence theſe things were revealed to John, Pſal.115.3.

and the firſt voice, &c.] Or, *and the former* (as Cha.2.4.) *voice which I heard as it were of a trumpet, talking with me, ſaid, Come up,* &c. See Chap.1.10.

Come up hither] That he might ſee and hear the better, and not miſtake by reaſon of diſtance. The ſame words, but for another end, are uſed, Chap.11.12.

which muſt be hereafter] He cometh to the third head mentioned, Chap.1.19. See notes there.

V. 2. *immediately I was in the Spirit*] After ſome intermiſſion, he was taken up into another ſpiritual rapture : or, ſpiritually carried up into heaven in a viſion. See Chap.1.10.

a throne was ſet in heaven] He ſeeth God ſitting on a throne above, that the things to come might be with the more ſolemnity revealed, *one ſate*]God the Father appeareth to him in the form of a king on a throne, v. 8,9,10. chap.5.1. & 22.1. It may be a repreſentation of Gods ſitting in his Chruch on earth, as King over it. Thus God appeared, Iſa. 6. 1. Ezek. 1. 26. and 11. 22. Dan. 7. 9.

V. 3. *like a jaſper*, &c.] The Church is compared to gold, Chap. 1. 20. God here, to ſome of the choiceſt gems in beauty and price, far beyond gold, Job 28.15,19. Jaſper, A precious ſtone ſo termed, of its eminency in Hebrew. The laſt ſtone in the High-prieſts breſtplate, Exod.21.28. the firſt in the foundation of the heavenly Jeruſalem, chap. 21.19.

ſardine] Or, *ſardius*. A precious ſtone ſo called, by the Greeks, from the city Sardis, about which plenty of them was: in Hebrew, Odam, of its deep red and bloudy colour: the firſt in the prieſts breſtplate, Exod.28.17. and the ſixth in the foundation of the celeſtial city, chap.21.29.

round about the throne] Over the top of it, Ezek.1.28.

emerald] A precious ſtone of a deep green colour: the fourth both in the High-prieſts breſtplate, Exod.28.18. and in the foundation of the celeſtial Jeruſalem, chap.21.19.

V. 4. *four and twenty ſeats*] Twelve on the right hand, and twelve on the left.

four and twenty elders] All Gods Saints of the Old and new Teſtament, comprehended under the twelve Patriarchs and twelve Apoſtles, Chap.5.8,10.

ſitting] As reigning and judging together with Chriſt, Matt.19.28. 1 Cor.6.2,3. chap.2.21.

in white raiment] In token not of innocency onely, but honour alſo and triumph; chap.3.4. & 7.14.

crowns] Tokens of royal ſtate and glory; Pſal. 21. 3. Cant.3.11. chap.1.6.

V. 5. *lightnings*] Either to ſet out Gods power in confounding the enemies of his Church, Pſal.22.12,14. & 97.3,4. Or, his majeſty in the revealing his will. Princes can do it but with trumpets on earth, God with thunder from heaven, Exod. 19. 16. So Ezek. 14.13,14. Pſal.81.7.

voices] An Hebraiſm, for loud ſounds and cracks of thunder, Exo. 9.23,28. & 20.18.

lamps of fire] To ſhew the illuminating works of the Spirit; Acts 2.3. Eph.1.18. So Ezek.1.13.

ſeven Spirits] See notes on chap.1.4.

V. 6. *a ſea of glaſs*] Whoſe water was clear, and tranſparent, as glaſs. This ſeemeth to have been as a ſtately footſtool beneath the throne: a ſea here, as the earth, Iſai. 66. 1. Or, as a curious pavement both under and before the throne, like cryſtal, as that like Saphire, Exod.24.10. of which kinde of ſtones ſome are blue or skie-coloured, ſome are white as cryſtal. By it, ſome underſtand the Scriptures, or the word of God, as being full of perſpicuous truths, guiding us to Godward, Pſal.19.8. & 119.105,130.

in the midſt of the throne, and round about the throne] Two ſtanding juſt againſt the midſt of the throne, and one at each corner. Or elſe their bodies were underneath the throne, and their heads appeared without: or, as ſome read it; *Between the throne, and thoſe things that were about the throne.* And then the order is this: God the Father ſitting on the throne: next, the Lamb, chap.5.6,7. then, the Spirit of God, like lamps: then, the ſea of the Scriptures: then, the four beaſts or wights: after that, the four and twenty elders: laſtly, the angels, compaſſing them in; chap.5.11. This was the majeſtical viſion that John now ſaw.

four beaſts] Or, *living wights*. Theſe repreſent the Miniſters of the Goſpel, comprehended as it were in the four Evangeliſts, chap. 5. 8, 10.

full of eyes before and behinde] To ſhew the vigilant care of the Paſtour, Acts 20.26,28. Or, his looking forward to God ſitting on the throne, and backward to his people, Hab.2.1,2.

V. 7. *And the firſt beaſt*, &c.] Or, *living wight*. Under thoſe repreſentations, are ſet out the eminent gifts of the Miniſters of the new Teſtament. Some are like Lions for courage, 2 Sam.17.10. Others, like oxen, for labour, Pſal.144.14. Others, like men, for prudence in government, Job 35.11. Prov.30.2. Others, like eagles, for deep inſight into divine myſteries, Job 39.28,29.

V. 8. *ſix wings*] To ſhew how ready Gods Miniſters ought to be to help every man committed to their charge: for the wings are juſt ſo many as the elders. See Iſa.6.2.

full of eyes within] As before, to look toward God, and behinde toward their people; ſo within to look to themſelves, Act.20.28. 1 Tim. 4. 16. Or, full of heavenly knowledge, and ſpiritual grace; Matth. 13.52.

reſt not day and night, ſaying] Gr. *have no reſt*, &c. They continually praiſe God, and ſet out the Trinity of Perſons in the Godhead, and the ſupream authority, unity of eſſence, omnipotency and eternity of God.

Holy] Iſa. 6. 3.

which was] Chap.1.4.

V. 9. *give glory*] Acknowledge that glory and honour that is in God, Pſal.29.1,2.

V. 10. *fall down before him*] As unworthy to ſit in his preſence, Pſa. 95.6. & 99.5.

and worſhip him] Do as it were kiſs his feet. The word originally is taken from dogs, that couch down when the maſter cometh in, and lick his feet. They ſhew the loweſt ſignes of humility to God. See chap. 3. 9.

caſt their crowns]Not that they ſlight their glory conferred on them by God; but, whatſoever honour they have, they confeſs they had it from God, and are content to lay it down at his feet, and deveſt themſelves of it, to do honour to him; John 3. 30. 2 Sam.6.21,22. A real Amen to the words of the Miniſters, verſ.8. chap.5.13.

V. 11. *to receive glory, and honour, and power*] Chap. 5. 12. To receive the praiſe of thy power.

for thou haſt] The people muſt praiſe God underſtandingly, and give a reaſon why they do it.

for thy pleaſure] As they were made by thee, ſo to do thy will, and to bring glory to thy Name, Prov.16.4. Rom. 11.36. Or, *by thy will they are*; as chap.12.11. that is, by thee alone all things are preſerved, or kept in being, and were created; therefore all glory belongeth to thee, 1 Chron.29.11,12,14.

CHAP. V.

Verſ.1. I*N the right hand of him*] Gr. *at his right hand:* Neer unto him, ſo as none might lay hand on it, and meddle with it, without his leave. Here it is manifeſt, that God appeared unto John in the form of a man. Or, the book is in his right hand, to ſhew, that none can know what is written in it, without his leave: Deut.29.29. Acts 1.7.

him that ſate] Of whom, ſee cha.4.2.

a book] An hiſtory of things concerning the Church of God till Chriſts ſecond coming, as appeareth at the opening of the ſeals.

written within and without] Gr. *on the backſide*. The matter was ſo copious, that the inſide of the book could not hold it; Ezek.2.10. A phraſe taken from the maner of writing in rolls of parchment or paper; which, when the matter was ſo large as it could not be all written on the one ſide, they were fain ſometime to write on the backſide the reſidue. Some think, the things preſent were written on the one ſide, and the things to come on the other. Or, *written within, and on the back ſide ſealed*, &c. So that the matter was written within, and the ſeals wherewith it was ſealed up, affixed on the outſide; to ſhew, that none could look into it, or by humane wiſdom come to know what was contained in it: 1 Cor.2.9,11. See Iſa.29.11. Jer. 22. 11. Dan.12.2.

with ſeven ſeals] It was divided into ſeven parts, and every part had a ſeal; as appeareth by the opening of each ſeal.

V. 2. *a ſtrong angel*] It may be the angel mentioned, Chap. 1. 1. whom Chriſt appointed to reveal theſe things to John. He is ſaid to be ſtrong, that he might ſpeak ſo loud, that all men might hear him.

who is, &c.] This ſheweth the great deſire the Angels have to ſearch into thoſe things which concern the Church, 1 Peter 1. 12.

who is worthy] A free eſſay offered to all, but great worth required in him that ſhould attempt it. The like ſpeeches are uſed, Jer. 49.19. Matt.14.45. 2 Cor.2.16.

V. 3. *no man in heaven*, &c.] That is, no man at all; for all men are in one of theſe places, verſ. 13. Phil. 2. 10. The Angel taketh their not anſwering, or not appearing, for an acknowledgment of their inability, or indignity, or both. So Iſa. 41. 28, 29.

to look thereon] Or, *therein*. For John looked on it, verſ. 1. The ſenſe is: No man was judged worthy to know or publiſh theſe great myſteries.

V.4. *I wept much*] John thought them to be weighty, and therefore grieveth much that they may not be made known.

V. 5. *one of the elders*] One of the elders is employed to comfort John. Mean perſons ſometimes are uſed for the benefit and ſupport of greater, Act.18.26. So an Angel is ſent to ſtrengthen Chriſt, Gen. 49. 9.

the lion of the tribe of Judah] Chriſt, the Meſſias, the powerful King of the Church, Luke 22.43.

the Root of David] One of the ſeed of David, Matt. 1.1. Rom.1.3. Not the root from whence David ſprang, but a branch that ſprang from David, as from a root, Iſa. 11.1. Act.13.23. chap.22.16. and yet from whom, as from a root, or a branch that both hath a principle of life in it, and a power to convey the ſame alſo to others, life and health ſpiritual accrue alſo to David; Matth.22.43.

hath prevailed] Is able to do it; both to dive themſelves into it, and the myſteries contained in it, and to make them known to others; John 5.20. But ſpoken, as of one that hath attained to do that which many have in vain ſtrived to attain. Gr. *overcome*.

V. 6. *in the midſt of the throne*] Or, *within the compaſs of it*; *between the throne and the four wights*. See notes on chap. 4.6. Chriſt ſtandeth between God and us, as a mediator, 1 Tim.2.5.

a lamb] Willingly ſubmitting himſelf to God the Father, to be a ſacrifice for us, John.1.29. 1 Pet.1.19.

⁂

As it had been ſlain]By ſome reſemblance of his wounds,or the ſcar of ſome deadly wound; as Joh.20.25,27.This ſignifieth interceſſion for us, by the virtue of his death, Rom. 8. 34. Heb. 9. 12, 25. and 10. 24.

having ſeven horns, and ſeven eyes] Protecting and guiding his Church, by the power and wiſdom of his Spirit,ſhewed it in the gifts given to his ſervants on earth.Seven, a number of perfection. Horns ſignifie power, Dan.7.24. eyes, knowledge or wiſdom, Iſa.35.5.Both joyned together,argue a fulneſs and perfection of power,Matt.28.18. and wiſdom in Chriſt, Col.2.3.9. So that we have here a lively repreſentation of the threefold office of Chriſt.His ſacerdotal,or prieſtly, in the lamb as ſlain: his royal or princely, in the horns; his prophetical office, in the eyes.

ſeven Spirits] See notes on chap.1.4.

ſent out] To deſcry what is done, enterpriſed, or intended in any part of the world, that is or may be advantagious for, or prejudicial to the good and ſafety of his Church; Prov.15.3. 2 Chro.16.9.Zech. 4. 10.

V. 7. *took the book*] To unſeal it, and publiſh the contents of it; Chap.6.1.

V. 8. *when he had taken the book*] The worthineſs of the Lamb to take the book, and hope of publiſhing it, is the occaſion of the following ſong.

the four beaſts] Or, *living wights*; as chap.4.6. Firſt, the miniſters and people of God, who have a ſhare in the benefits following,praiſe Chriſt their Saviour: then the Angels, who ſhall enjoy their ſociety for ever, verſe 11. laſtly, all creatures, which ſhall be freed from vanity alſo, Rom. 8. 20, 21. verſ. 13. In the end, the Miniſters, as befitteth them, confirm the ſong of the Angels and creatures with a verbal Amen, and the people with a real one, verſ. 14.

fell down before the Lamb] Worſhipped him, as God. See verſ. 10.

harps] Theſe inſtruments, and their ſong, ſhew their cheerful thankfulneſs. So Chap. 15. 2, 3. An alluſion to the ſolemn ſervice of God in the ancient Church; 1 Chron. 25. 3, 6, 7. Pſal. 98. 5.

golden vials] An alluſion to the cenſers or perfuming pots uſed in the tabernacle and temple, Num. 4. 14. 1 Kings 7. 50. Said to be of gold, ſuch as thoſe were that belonged to the altar of incenſe, called the golden altar, chap. 8. 2. 1 King. 7. 50. Heb. 9. 4. for the other, belonging to the burnt-offerings, were of braſs, Num. 16. 39. as the altar alſo it ſelf was,Exo.27.2. 2 Chro. 4. 1.

full of odours] Containing matter of atonement and gracious acceptance; as Exod.30.2——10. Num.16.46,48. not of wrath and indignation, as thoſe, chap.8.5. & 15.7. See chap. 8. 4. Or, *of incenſe*: The prayers of Gods people,which are ſweet to him, as incenſe is to us, an alluſion to the incenſe offered on the golden altar, Exod. 30.1,3. Pſal.141.2. Mal.1.11.Rev.1.3.

of ſaints] This ſheweth, that the living wights and elders repreſent the miniſters and people worſhipping God here on earth,their ſpiritual employment being to offer up unto God prayers, Heb. 13.15.

V. 9. *A new ſong*] Made an occaſion of a new benefit; Pſal. 33.3. & 40.3. & 96.1. & 98.1.

for thou waſt ſlain] We have reaſon to account thee worthy to do it,becauſe thou haſt ſhed thy Blood to redeem us and prefer us; 1 Pet. 1,18,19.

redeemed us] It appeareth that thoſe four living wights do not repreſent the Angels, as thoſe, Ezek. 1. 5. but men redeemed by the Blood of Chriſt, 1 Pet.1.18,19. Act.20.28.

out of every kindred] No nation, ſex,ſort of men,ſtate or condition, being excluded from ſalvation purchaſed by Chriſt; 2 Cor. 12. 13. Gal.3.28. Col.3.11. chap.7.9.

V. 10. *kings and prieſts*] 1 Pet.2.9. See notes on chap.1.6.

we ſhall reign on earth] Over our ſpiritual enemies, Satan, the world,and our own luſts,even in this world, while we live here; cha. 12.11. Rom.16.20. 1 John 5.4. Tit.2.12.Or,it may ſignifie the proſperous times of the Church under Chriſtian Kings and Emperours; Dan.7.27. Pſal.37.11. Matt.5.5. Hence it appeareth alſo, that the living Wights are miniſters, and the elders of the people, in the viſible Church here on earth.

V. 11. *round about the throne*] God is attended by millions of Angels,as kings are by many nobles and attendants,Dan.7.10.

and the beaſts] Or, *living wights*; as before. The Angels compaſs Gods miniſters about,alſo, and his people, to protect them,Pſal.34.7. & 91,11,12. chap.4.6.

ten thouſand times ten thouſand] Dan.7.10.

V. 12. *to receive power*] To have all honour and praiſe given to him,as to the mightieſt,wiſeſt, &c. as chap.4.11. & 7.12.

V. 13. *And every creature*] A Catholike confeſſion of Chriſts Divine Nature and Power. The unreaſonable and ſenſleſs creatures are brought in as perſons praiſing him; which they ought to do, if they could; as Pſal.148.3. and in ſome ſort do it,by their courſe conſtantly continued, wherein he hath ſetled them, their ſerviceableneſs to himſelf, and to thoſe that be his, Pſal.19.1,2,3,4. & 119. 90, 91. & 104.2——18. & 148.8. and withal rejoycing in their hopeful expectation of delivery from that vanity which they are now ſubject unto, Rom.8.21.

and unto the Lamb] The Saints ſpeak unto Chriſt directly: Thou art worthy,verſ.9. for they had a part in redemption, and things revealed. But the Angels and others ſpeak of him, as of one worthy to be praiſed for doing this for others: Worthy is the Lamb,verſ.12.and, Unto the Lamb, verſ.13.

V.14. *four beaſts*] Or, *living wights*. It became the miniſters firſt, and in expreſs words, to give conſent to this heavenly and earthly muſick.

fell down] Thus they really, by ſilent, but pregnant ſignes, ſhew their conſent. So Chap.4.10. They fell down once before, verſ. 8. but it ſeemeth they roſe again,when they had done and finiſhed their ſong, verſ.9,10.

CHAP. VI.

The firſt ſeal.

Verſ. 1. O*NE of the ſeals*]The firſt; as Matt.28.1.for the ſecond ſeal is opened, verſ.3.

as the noiſe of thunder] To ſtrike with the greater admiration,and to procure attention. So Cha.14.2. & 19.6.

one of the four beaſts] Or, *living wights*; as chap.4.6,7. See verſ.3. To wit, that like a lion, chap.4.7.

V. 2. *a white horſe*] An horſe, becauſe the horſe is a warlike creature, Prov. 21. 31. white, in ſigne of triumph: for the Romanes, when they rid in triumph, had white horſes to ride on, or to draw their chariots. So great ones alſo on white beaſts,Judg. 5. 10.

he that ſate on him] Chriſt,of whom,Pſal.45.4.Cha.19.11.

had a bow] Chriſt had power to kill his enemies, as well afar off, as neer at hand,either with the peſtilence, or otherways, Pſal. 91. 1,5. Others underſtand it of the preaching of the Goſpel,whereby Chriſt maketh his enemies to ſtoop to him, Pſal.45.5.

a crown was given to him] In token of victory, 1 Cor.9.24 2 Tim. 2.5.

conquering] He had begun to conquer already,and ſhould conquer yet further. See the like phraſe, Gen.26.13.

The ſecond ſeal.

V.3.*the ſecond beaſt*]Or,*living wight*,cha.4.7.That like an ox or a calf. The ſecond miniſter. See chap.4.6.

Come, and ſee] Though we may not dive into Gods ſecret judgements without leave; yet may we freely ſo do, when we are called thereunto.

V. 4. *horſe that was red*] In token of war, which aboundeth commonly with fire and bloodſhed, Iſa.9.5. & 63.1,3.

from the earth] From the Romane Empire, not from the Church; for it is called heaven in this book. Or,from the whole inhabited and known world.

kill one another] By wars; which the Romane Emperours did, and the people under them. God ſendeth this judgement on the world, for their refuſing of the Goſpel, and their abuſing, and wronging of thoſe that preached and profeſſed it.

a great word] For the war was to be great,and ſtretched far. So Iſa. 27.1.

The third ſeal.

V. 5. *third beaſt*] Or,*living wight*. That like a man, chap.4.7. See notes on verſ. 3.

a black-horſe] A note of famine, which maketh mens faces black, Lam.4.7,8.

a pair of balances] Or, *a beam*; to wit, of a balance, with ſcales hanging at either end, to weigh corn in, like ſpices. This argueth a great dearth; for corn ſhould not then be meaſured out by the buſhel, or like meaſure, as it uſed to be; but ſold as by weight. So bread uſed to be weighed in times of ſcarcity, Levit.26.26. Ezek.4.16. Of ſuch a famine, read Act.11.28. Howbeit, ſome make this an emblem of juſtice, which is wont to be ſo deciphered, as weighing out and diſpoſing things according to due and exact proportion, and to intimate a ſevere execution of juſtice; the blackneſs of the horſe being a ſigne of ſeverity; which they ſuppoſe to have been fulfilled under Alexander Severus, a man in that kinde exceeding ſtrict. See Lampridius, in his life.

V. 6. *a voice in the midſt of the four beaſts*] Chriſts voice, chap. 5. 6.

a meaſure] Gr. *a chœnix*. The word ſignifieth, a meaſure, containing one wine-quart, and the twelfth part of a quart. It was the uſual allowance in bread of a ſlave for one day.

for a peny] The Romane denarius, the ſame with the Greek drachma: the fourth part of the Hebrew ſhekel was about ſeven pence, or ſeven pence half-peny, of our money. And it ſeemeth to have been the wages of an hireling, or day-labourer, Matt. 20.9. and a common ſouldiers daily pay. It muſt needs go hard with him,when all his wages muſt go for bread.

and three meaſures of barley] Being the courſer grain. See 2 Kin. 7. 1.

ſee that thou hurt not the oyl and the wine] Or, *in oyl and wine ſee that thou deal not unjuſtly*, or, *do no wrong*; verſ. 5. Some think, Chriſt taketh care here to have ſome proviſion left for his Church. Others becauſe there is a ſcarcity of things neceſſary,as corn,and ſome things

leſt

left for comfort, as oyl and wine; do conceive, that the poor were to periſh now by the famine, and the rich reſerved for the peſtilence following, verſ. 8. Or, the words may contain a warning to thoſe that dealt in theſe commodities, to be exactly juſt.

The fourth ſeal. V. 7. *fourth beaſt*] Or, *living wight.* That like an eagle, Chap.4.7. See notes on verſ.3.

V. 8. *a pale horſe*] Becauſe death maketh men pale.

hell] Or, *the grave.* Though the bodies of theſe wicked men went to the grave, for contemning and abuſing the Goſpel; ſo it is not unlikely that their ſouls alſo went to hell.

unto them] Or, *to him*: that is, death.

fourth part of the earth] It went over all the earth, as the reſt did; but killed onely the fourth part of men, where it came.

with ſword,&c.] Theſe often go together, Ezek.14.21. Jer.14.12. Theſe all followed the invaſion of the Romane Empire by the Goths, Huns and Vandals.

with death] That is, with the peſtilence, or mortality, as we term it, 1 Cor.11.30.

The fifth ſeal. V. 9. *under the altar*] As beaſts newly ſlain for ſacrifices, Exo. 29.12. Or, in a ſure place, free from danger, 1 Kin. 1.50.

were ſlain] Under the Romane Emperours.

for the word of God] Which they preached and profeſſed, even to death, Chap.2.10,26.

V. 10. *they cryed with a loud voice*] Not that the Martyrs themſelves deſired vengeance to be inflicted by God on their cruel perſecutours, whom, after Chriſt their maſters example, Luke 23. 24. they requeſted God rather to forgive, Acts 7.60. but, that their blood cried aloud to God for ſpeedy vengeance, together with the cruelty it ſelf exerciſed upon them, Gen. 4. 10. Hab. 2. 11. Heb. 12. 24.

holy and true] Who being holy and pure, canſt not endure to ſee ſuch impiety and iniquity, Hab. 1. 13. being true of thy word, canſt not but make it good, but by putting it in execution againſt ſuch, Pſal.54.5.

judge and revenge] Hear our cauſe, and do us right, 2 Theſſ. 1.11. Give ſentence for us, and cauſe that ſentence to be put into execution, Pſal.26.1. & 7.8, *&c.*

V. 11. *And white robes were given to every one of them*] Their innocency was cleared, and they made perfectly happy. See notes on cha. 3. 4.

yet for a little ſeaſon] For a ſtrange alteration was ſhortly after to enſue, as appeared on the opening of the next ſeal, verſ.12.

as they were] Gr. *even as they.* Or, *as themſelves alſo were.*

ſhould be fulfilled] Until the full ſum and number of them ſhould be compleat, and the malice and cruelty of the adverſe party come to his full height; that ſo the vengeance of God might in his appointed time alſo come upon their perſecutours to the full. So Gen. 15.16. Matt.23.32. 1 Theſſ.2.16.

The ſixth ſeal. V. 12. *a great earthquake*, &c.] The troubles that were to befal the Roman Empire, and ſtrange alterations therein, are ſet out figuratively, by the ſhaking of the earth, and confuſion of the heavenly bodies; as often in the Prophets ſuch alterations are deſcribed, Iſai. 13. 9, 10,11. Jer.4.23. Ezek.32.7,8. Joel 2. 10. Hagg.2.21,22. This was fulfilled, when Diocleſian the great perſecutour gave over his Empire, Galerius was eaten with worms, Maximinus his fleſh was rotted away, and his eyes fell out, Maxentius and Licinius fell both before Conſtantine, by whom God not onely put an end to the perſecutions of his people, but ſetled alſo the profeſſion of Chriſtianity in the Empire: whereupon, the great princes, and idolatrous captains, ſeeing their idols contemned, their altars deſpiſed, their temples deſerted, and the Chriſtian Religion prevailing, in ſpight of them, and all their deſignes and attempts to the contrary, grew deſperate, and at their wits end, and ſought which way to ſhift for themſelves. For of ſuch perſons it is interpreted, verſ. 15.

the ſun became black] Which is the brighteſt creature in the world. It argueth a ſtrange mutation in the Romane Empire, as the reſt do alſo. So Joel 2.31. Blackneſs is a ſymbol of mourning, great confuſion and aſtoniſhment, Joel 2. 6.

as ſackcloth of hair] Their ſackcloth was black, as appeareth by tents made of it, Cant.1.5. It was made of black goatſhair.

the moon became as blood] A ſtrange ſight and change, that the pale-faced moon ſhould look red like blood; Joel 2. 31. Acts 2. 20.

V.13. *fell*] Seemed to fall out of heaven down to the ground in this viſion; as Chap.12.4. which of ſtars themſelves, being ſuch vaſt bodies as they are, (though by reaſon of the diſtance it appear not) cannot be imagined. So Iſa.34.4.

untimely figs] Or, *green figs*: Which fall, before the other ſucceeding them ſhoot out.

V.14. *heaven*] No ſtate ſo high or lofty, but was made to ſtoop and give way at Chriſts preſence and appearance in judgement, Chap.20. 11. Iſa. 34. 4.

as a ſcrol] Gr. *book.*

rolled together] An alluſion to the manner or faſhion of books then in uſe, which were wont to be rolled up, as our Inventaries, and were thence alſo called volumes, Iſa.8.1. Jer.36.2. So Iſai. 34. 4. Which alſo, being rolled up, were brought into a narrower compaſs; nor did the things written in them then appear.

every mountain] Nothing ſo firm, or ſo ſurely grounded, but was ſhaken, and enforced to give ground, Pſal. 18.7. & 68. 8. & 114. 4. Iſa. 64.1,3. Hab.3.6. Zech.4.7.

iſland] Or, *ſea-coaſt*: as Iſai.23.2. Jer.25.22. Or, *land*, or, *countrey*: as Iſa.20.6. & 41.1. No land or region ſo remote, that the alteration and terrour thence enſuing did not reach unto, Pſal. 65.8. Iſa.41.5. & 49.1.

V. 15. *hid themſelves*] Iſa. 2. 10. The great men were as much troubled and diſmaied, as if they had ſeen Chriſt viſibly coming to judgement; and, ſeeking to hide themſelves from him, ſhould utter ſuch words full of affrightment and deſpair, as are ſet down in the verſes following. Fulfilled, as in others, ſo eſpecially in Diocleſian, who, ſummoned to appear before Conſtantine, made himſelf away with poiſon; and Maximinian his ſecond in the Empire, who did the like with an halter; both of them having before, from an imperial ſtate, as running into ſome ſecret nook or corner, betaken themſelves to a private and obſcure courſe of life, wherein alſo they could not finde ſhelter or ſecurity ſufficient. Alſo in Maximinus, who, having his diſcomfiture by Licinius, eſcaped very narrowly, by hiding himſelf among the mixt and mean multitude, and after ſhut himſelf up in his houſe, while his forces reinforced were again in the field, was there ſmitten by the hand of God, and, notwithſtanding his acknowledgement of his wrongs done unto, and cruelty exerciſed upon Chriſtians, and revocation of his former bloody edicts againſt them, ended his days in ſuch manner as is above mentioned. In Maxentius likewiſe, that for a time counterfeited himſelf a Chriſtian; who, being overcome in fight of Conſtantine, and ſeeking, by flight from him, to ſave his life, was drowned in the river Tyber. And laſtly, in Licinius, who having oft changed his copie, one while for Chriſtians, another while againſt them; one while aſſiſting Conſtantine againſt the other perſecuting tyrants, another while conſpiring with the like againſt him; and after feigned ſubmiſſion and reconciliation, falling off again from him, and making head againſt him, was at length ſlain in the field, and ſo came to his end.

V. 16. *and ſaid*] Hoſ. 10. 8. Luke 23. 30. The voices of men in a moſt deſperate condition, as not caring what became of them, ſo they might avoid the ſight of ſo dreadful a judge.

of him that ſitteth] God revealing himſelf as a judg on the Bench, by thoſe direful and dreadful judgements that befel either themſelves, or others in their ſight. See Chap.4.2.

wrath of the lamb] Though a lamb ſacrificed for his, and in regard of mildneſs to them, Chap.5.6. yet as dreadful as a lion, to thoſe that had wronged him in them, whoſe hearts began now to ſmite them for their wrongs done to them; and as powerful and wrathful, to take vengeance upon them for the ſame, chap. 5. 5. & 1. 7. Amos 1. 2. & 3. 8.

V. 17. *the great day*] The day of vengeance, which the blood of Martyrs called upon, and cryed ſo loud for, verſ.10. So Iſa. 34.6,8. Joel 2.1,2,31.

who is] Pſal.76.7. Num.24.23. Mal.3.2.

CHAP. VII.

Verſ.1. A*Fter theſe things*] After the former ſix ſeals opened, and the events thereof above ſpecified, Chap.6. and before the ſeventh ſeal opened, and the trumpets thereupon delivered and ſounded, chap.8.1,2,6.

four angels] Some underſtand it of bad angels, which reſtrained the gentle winds of Gods word and Spirit from refreſhing his ſervants. An alluſion to Can.4.16. Joh.3.8. Act.2.2,3. Others, of good Angels, appointed by God, either to hold back or let looſe the winds of wars and troubles, that from all parts of the world might fall in upon the Romane Empire, Jer.18.17. & 49.36. & 51.1,2. Dan.7.2,3.

ſtanding on the four corners of the earth] Ready to do what the trumpet, being ſounded, ſhould give warning to be done.

holding the four winds] This ſheweth the power given unto them.

on the earth, on the ſea, nor on any tree] Theſe are the things that uſe to be hurt by winds: the earth, by earthquakes, 1 Kin.19.11. Amos 1.1. Matth. 24. 7. or, overthrow of houſes built on it, Job 4.19. Mat. 7. 27. The ſea, by ſtorms, Jonah 1. 4. Matth. 8. 24. Act. 27. 14. The trees, by blaſting, renting and extirpation, Gen. 41. 6. Ezek.17.10. & 19. 12. Others, underſtand men dwelling on the firm land, or in the iſlands and ſea-coaſts, or in the more wooddy and wilder parts. See Chap.9.4.

V. 2. *another angel*] Moſt take it for Chriſt, who is the keeper of Gods great Seal; Some, for an inferiour angel, appointed to ſet Gods marke on his ſervants. Others interpret it of Conſtantine reſtraining, and inhibiting the former perſecutions of Gods people.

aſcending] Or, *coming from*; Matth. 24. 17. An Hebraiſm, as 2 King. 12. 18. Jerem. 34. 21. & 37. 5. Chap. 13. 1. and 20. 9. but alluding withal to the courſe of the ſun, who riſeth higher and higher in his approach from the Eaſtern parts to usward.

from the Eaſt] Whence comfortable tidings are ſaid uſually to come, Iſaiah 41. 2. becauſe from thence ariſeth light, Luke 1. 78.

the ſeal of the living God] With Gods name on it, to ſet on the foreheads of Gods ſervants, Chap. 14. 1.

with a loud voice] To ſhew his power and authority, and withal, to manifeſt the danger that might enſue, if the thing enjoyned were not inſtantly and ſuddenly done. So Gen. 22. 11.

to hurt the earth] By letting forth the winds of war and troubles upon the world. See verſ. 1.

V. 3. *Hurt not the earth*] Let there be peace and quietneſs in the Romane Empire. This was fulfilled in Conſtantines time, and after.

the earth, &c.] See verſ. 1.

till we have ſealed] He alludeth to the ſealing mentioned, Ezek. 9. 4. wherewith ſome were ſealed, that they might be ſafe and ſecured, as having their lives given them for a prey in the time of deſtruction, that was then ſhortly to enſue, Jer. 15. 11. & 39. 17, 18. & 45. 5. Hereby ſhewing, that God would take care for his, when wars and troubles ſhould come, that they might be as ſafe as things ſealed by a ſeal royal, which no ſubject dare meddle with, Dan. 6. 17. Matth. 27. 66. See Chap. 3. 10. And indeed, had not God ſtrangely preſerved them, when by the invaſion of barbarous nations, the Romane Empire was ſo ſorely ſhaken and ſhattered, the Church of God had even utterly periſhed.

we have ſealed] To ſhew the greatneſs of the work. One was not ſufficient to mark ſo many thouſands.

V. 4. *of all the tribes*] Some underſtand this of all the faithful in general, the whole Iſrael of God, Gal. 6. 16. all that belong to ſalvation, Act. 13. 48. and that are to be delivered from eternal deſtruction, 1 Theſſ. 1. 10. as thoſe in Egypt from the ſword of the deſtroying angel. Exod. 12. 7, 13. Heb. 11. 20. and ſo theſe ſhould be the ſame with thoſe mentioned, verſ. 9. Others, of ſuch faithful onely as were by a ſpecial providence to be preſerved in thoſe times of publike concuſſion and calamity, ſaid therefore, by a ſolemn ſigne, to be marked out and ſealed, which the other multitude, living in other aftertimes, needed not, nor is affirmed of them, verſ. 9. Again, others underſtand it of Jews or Iſraelites by natural deſcent; but ſome ſuch as are hereafter to be converted, Rom. 11. 26. Others, of thoſe of that nation, who retained the Chriſtian profeſſion (as many no doubt did) even in thoſe times; Rom. 11. 1, 2. Act. 2. 41, 47. and 44. and 21. 20. who yet are here reckoned by a definite number, though put for an indefinite; as numerable, in compariſon of the Gentile Converts, which are ſaid to be innumerable, verſ. 9. and are ſorted out according to the number of their tribes, to ſhew, that no faithful, of what ſort or rank ſoever, were excluded from having part in this privilege. Of ſuch ſure, whether Jews by birth, or others, it muſt be underſtood, as were to live in the times of the terrible trumpets enſuing, for whoſe ſecurity and indemnity, this ſtay was made of their ſounding upon the ſeventh ſeal opened, Chap. 8. 1, 2, 6.

V. 5. *Of the tribe of Judah*] The tribe of Dan is ſuppoſed to be omitted, becauſe by idolatry they fell from the people of God, Judg. 18. 30. 1 Kin. 12. 28, 29.

V. 7. *Of the tribe of Levi*] This tribe is added, to make good the place void by the defection of Dan: and to ſhew, that Gods Miniſters, though they had no part in the land of Canaan, yet have part in Gods protection here, Chap. 3. 7, 10. and ſhall have a portion in heaven hereafter, Dan. 12. 3.

V. 8. *Of the tribe of Joſeph*] That is, Ephraim, who, though he were not the eldeſt ſon, yet he is preferred before Manaſſeh, Gen. 48. 13, 14, 19.

of the tribe of Benjamin] The tribes are not here reckoned in that order they are in the old Teſtament; but as it were promiſcuoſly, to ſhew, that in Chriſt there is no reſpect of perſons, Acts 10. 34, 35. Gal. 3. 28. Col. 3. 11.

V. 9. *a great multitude*] Some take this to be an expoſition of what was ſaid before, verſ. 4. and thoſe ſealed ones to be here meant. Others take it to be meant of a multitude of Gentiles added to the Iſraelites. See the notes on verſ. 4.

no man could number] Innumerable, in compariſon of the former, v. 4. So Gen. 15. 5. Heb. 11. 12.

of all nations] Not ſorted out by tribes, as thoſe before, verſ. 4. becauſe of ſo many ſeverall nations, kindreds and countreys out of which they were called and gathered into the Church, Chap. 5. 9.

ſtood] Sate not now, as the elders, Chap. 4. 4. but ſtood, as preſenting themſelves, after their conflicts and conqueſts, Chap. 15. 2. before God and Chriſt, Chap. 4. 2. by whoſe power and providence they had been preſerved, and enabled to overcome and perſevere, Chap. 12. 11. Rom. 8. 37.

with white robes] See Chap. 3. 4. and 6. 11.

palms in their hands] In token that they were ſure of victory: for palm-branches did men uſe to beare in triumph, and at feſtivities, Joh. 12. 3.

V. 10. *with a loud voice*] As deſirous that all men might hear their thankfulneſſe to God; 1 Chron. 15. 16. Pſalm. 66. 8, 16. and ſhouting aloud for joy, Pſalm. 140. 5.

Salvation to our God] The praiſe of our deliverance belongeth to our God; for we cannot deliver, nor could have delivered our ſelves, v. 12. Pſal. 3. 8. Joh. 2. 9.

unto the Lamb] By whom God ſaved us, Chap. 12. 11.

V. 11. *angels*] Miniſtring ſpirits, Heb. 1. 14.

round about the throne] As attending on God; Dan. 7. 10. See notes on Chap. 5. 8, 11.

and about the elders] About them, as a guard, Pſal. 34. 7. 2 Kings 6. 16, 17.

fell before the throne] See notes on Cha. 4. 10.

V. 12. *Amen*] They confirm the praiſe given God by the Saints, v. 10. and then explain and enlarge it further, concluding with Amen again.

bleſſing, &c.] See Chap. 5. 12.

V. 13. *one of the elders*] See Chap. 5. 5.

anſwered] Spake, as Matth. 11. 25. or, anſwered his doubts, though not his words.

V. 14. *thou knoweſt*] I know not, but deſire to know of thee.

came out of great tribulation] Have ſuffered much for the cauſe of Chriſt, Acts 14. 22.

made them white] Are cleanſed from the guilt of their ſins, not by their ſufferings, but by the blood of Chriſt, chap. 1. 5. by the virtue whereof alſo they obtained the victory, chap. 12. 11.

V. 15. *before the throne of God*] Admitted to a neer attendance upon God, Deut. 10. 8.

day and night] Continually. An alluſion to the Levites ſervices and watching, Pſal. 134. 1.

ſhall dwel among them] Or, *overſhadow them*: or *ſpread a tent over them*. For defence and protection. See Iſai. 4. 5. Pſal. 31. 20. chap. 21. 3.

V. 16. *they ſhall hunger no more*] Iſai. 49. 10. & 65. 13. They ſhall be brought to a condition free from all want, Pſal. 34. 10. and 84. 11.

the ſun light on them] They ſhall then be free from all annoyances and diſtempers, Pſal. 105. 39. & 121. 6. Iſa. 49. 10.

V. 17. *in the midſt*] Chap. 5. 6.

ſhall feed them] Shall provide for their ſouls, till he bring them to full happineſs, Pſal. 23. 1, 2.

and God ſhall wipe away all tears from their eyes] Chap. 21. 4. Iſaiah 25. 8. He ſhall give them ſo much joy, that they ſhall forget all their troubles, and ſhall have no cauſe to grieve ever after. John 16. 20, 22.

CHAP. VIII.

Verſ. 1. *Silence in heaven, about the ſpace of half an hour*] Some interpret it of the ſmall time of ceſſation and reſt, which the Church had in Conſtantines time. Others, that John and the reſt ſeeing nothing, as they did after the opening of the other ſeals, ſtood ſilent, admiring at it, and expecting greater matters to be revealed. Others, think it an alluſion to the ſilence that uſed to be in the temple, while the incenſe was offering, Luke 1. 10. whereas they blew trumpets, and ſung, while the ſacrifice was offered, 2 Chro. 29. 27. And ſo this ſilence may ſeem to have laſted, till the incenſe and odours, hereafter mentioned, were all conſumed, verſ. 4.

The ſeventh ſeal.

V. 2. *ſeven angels, which ſtood before God*] Attended upon him, as Dan. 7. 10. chap. 7. 11.

to them were given] They were appointed by God to blow the trumpets, and ſtood ready ſo to do, whenſoever he ſhould bid them.

ſeven trumpets] To blow Gods alarm againſt the ungrateful world, and thereby to give warning of the vials of his wrath, to be poured forth on ſuch us would not be amended by the judgements now denounced. They are ſeven blowing one after another, to ſhew Gods patience, who is unwilling to pour out his wrath all at once, Pſal. 78. 38.

V. 3. *another angel*] Some take it for Chriſt, who offereth up the prayers of the Saints to God, mixed with the precious odours of his merits, Epheſ. 5. 2. Others, for Conſtantine, whom God honoured ſo much, as to make him an inſtrument, as of giving liberty to the faithful for the publike exerciſe of Gods worſhip, and prayer, more acceptable to God, than any incenſe or offering, Pſal. 69. 31. & 141. 2. Mal. 1. 11. ſo alſo of that peace and reſt which they had formerly long prayed for, and of vengeance executed on their cruel perſecutours and oppreſſours, which the ſouls under the altar had ſo earneſtly cried for, Chap. 6. 10. See verſ. 5. It may well ſeem to be ſome ſpecial miniſter of Church or State (for it was none of thoſe four living wights, Chap. 4.) rather than Chriſt himſelf, becauſe the incenſe or odours are ſaid to be given to him, not to be his own, or to have them of himſelf.

having a golden cenſer] As the high Prieſt had, to offer incenſe; Heb. 9. 4. ſee chap. 5. 8.

there was given unto him much incenſe] That is, as ſome, he had power given him to preach to the people the merits of Chriſts death, which ſhould make their prayers pleaſing to God. Or, he found that grace and favour with God, through Chriſt, to be a means of doing that which ſhould manifeſt, that their prayers had prevailed, and found acceptance with God; as Acts 10. 4, 31.

that he ſhould offer it with the prayers] Or, *add it to the prayers*. That he ſhould pray with and for the people in the name of Chriſt; or, procure a gracious anſwer to their prayers. An alluſion to the peoples continuing in prayer, while the Prieſt offered incenſe, Luke 1. 10.

upon the golden altar] Such as was the altar of incenſe; ſo called, Numb. 4. 11. becauſe over-laid with gold, Exod. 30. 3.

which was before the throne] As that in the Temple ſtood before the Ark, Exod. 30. 6. on which God is ſaid to ſit, as on a chair of eſtate, Pſalm 80. 1.

V. 4. *aſcended up before God*] A ſign that God did accept their ſervice, Pſalm 142. 2. Phil. 4. 18.

V. 5. *took the cenſer*] The ſome in which he had offered up the incenſe with the prayers of the Saints, ver. 4. whereby it appeareth, that the prayers by this angel preſented, were as well for vengeance on the bloudy perſecutours of Gods people, as for peace and reſt to them: See ver. 3.

filled it] To ſhew the greatneſs of the judgements to come.

with fire] Gr. *of the fire*; as chap. 2. 17. Or, out of the fire; Jude 23. For he took not away all the fire from the altar.

of the altar] An alluſion to Levit. 16. 12, 13. where the fire that the incenſe was to be kindled with, was commanded to be taken from the altar of burnt-offerings, where it was continually burning, Levit. 6. 12, 13. elſe were it ſtrange fire, Levit. 10. 1. This altar of burnt-offerings *is* alluded to chap. 6. 9. and withal, here may well be an alluſion to that handful of coles of fire taken from off the altar, and ſcattered, in token of Gods wrath upon the city, Ezek. 10. 2, 6, 7.

and caſt it into the earth] Or, *upon the earth*; as ver. 7. chap. 9. 3. Matth. 26. 10. A ſign of judgements to come on wicked men, Ezek. 10. 2, 7.

and there were voices] Or, *then*; as Mat. 23. 32. Some take the voices and thundrings to be all one: ſee chap. 4. 5. and thereby to be ſignified, Gods acceptance of the prayers of the Saints mentioned, ver. 3. becauſe God uſeth to anſwer his people with thunders, Pſalm 8. 1, 7. John 12. 28, 29. Others make a gradation: Thunders exceed mens voices, lightening deſtroyeth many creatures and buildings; but the earth-quake threatneth to rent the earth, as if hell opened her mouth to receive men: and they will have theſe terms to ſignifie terrible judgements, and ſuch as cannot be prevented, as puniſhments coming from heaven, and out of the earth, can by no skill or power of man be avoided. See Iſa. 24. 18.

and an earth-quake] A fore-runner of great troubles, chap. 6. 12.

V. 6. *And the ſeven Angels*] They are all ſaid to prepare themſelves at once, though they ſounded one after another, that there may not need a repetition of this preparation at every ſounding. Or, to ſhew they were all ready to ſound, when God ſhould command. Or, to declare the certainty of ſounding the reſt, as well as the firſt. Or, becauſe in the viſion they were all to ſound ſuddenly one after another, though there were more diſtance of time in execution.

prepared themſelves to ſound] Seeing by the ſigns, ver. 5. the time was nigh, they ſet the trumpets to their mouths. God gave ſome time for men to repent, between the denunciation and execution of the judgements.

V. 7. *hail and fire*] Which in thoſe hotter regions go uſually together. So Exod. 9. 22, 23. Pſalm 18. 12, 13. and 105. 22, 23. and 148. 8.

The firſt trumpet.

mingled with bloud] Both the hail and fire were mingled with bloud; for the word is plural in the Greek. By fire is meant lightnings, Pſalm 18. 12, 13. Bloud is added, to ſhew that this ſtorm or tempeſt tended to ſlaughter. A terrible judgement. What the hail did not beat down, the fire burnt up; and what the fire left, the bloud corrupted. See the like, Joel 1. 4. Some interpret it of the bitter contentions in the Church after the Nicene Council. Others, of the Arrian hereſie, and perſecution following it. Others, of the invaſion of the Roman Empire, after it was turned Chriſtian, by the Goths and Vandals: for by ſuch ſigns war is ſignified, Iſa. 28. 2. and 30. 30, 31, 32. It is conceived commonly, that the laſt interpretation is the trueſt; and that ſhall be proportionably purſued in the trumpets following.

upon the earth] Upon the Romane Empire, ſo that they ſhaked the foundation of it.

the third part] That the reſt might repent, before all were deſtroyed.

of trees] Of the Princes, and great men in the Empire, a third part, or great number, was deſtroyed in thoſe invaſions. So trees are taken, Iſa. 2. 13. and 14. 8. and 37. 24. Zech. 11. 2.

all green graſs] Moſt of the meaner ſort of men, Iſa. 27. 37.

The ſecond trumpet.

V. 8. *as it were*] This ſheweth, that John did not ſee the things themſelves here named, but reſemblances of them.

a great mountain burning with fire was caſt into the ſea] An alluſion to the burning of Ætna or Veſuvius, or the like hils, that, breaking out with flames, run down into the neighbour ſeas. So Iſa. 64. 1, 3. Mountains, for cities, Jer. 51. 25. Iſa. 13. 2. The ſea for the large Territories of an Empire, Jer. 51. 36, 44. Ezek. 31. 4. After that the barbarous people had ſurpriſed and ſacked the City of Rome, they waſted and ſpoiled the Territories of it, deſtroying the people, without reſpect of ſex or age.

became bloud] The waters were not only putrified, and grew muddy, but alſo were turned into gore bloud, which is the greateſt corruption of water that can be. An alluſion to Exod. 7. 20, 21. The Territories did ſwim in bloud, like a beaſt new ſlain, chap. 16. 3.

V. 9. *creatures which were in the ſea*] Fiſhes, or what elſe liveth in the waters. The men ſeem to be here intended, that lived in the Provinces; or, the ſouldiers who lay in gariſon there.

life] Gr. *ſouls*. Chap. 12. 11. Mat. 10. 39. Luke 14. 26.

died] Were choaked with the bloudy waters, Exod. 7. 18, 21.

of the ſhips were deſtroyed] Either by the fiery mountain falling on them, or corrupted by the bloudy waters. Hereby is intended the decay of a great part of the means to defend thoſe Provinces; or, of the trading there.

The third trumpet.

V. 10. *A great ſtar from heaven*] Or, *out of heaven*. The Roman Emperour of the Weſt, who, like a blazing ſtar, ſhined bright for a time, but was put down by the Goths; Iſa. 14. 12. and 34. 4.

burning as it were a lamp] It is compared to a lamp, then, not for greatneſs, but for light and heat.

upon the third part] Belike it fell into peeces, and one part fell on one river, another on another, *&c.* not on ſome part of every river, but on ſo many rivers as made up a third part of the rivers.

of the rivers, and upon the fountains] Of Waters. On the fountains of thoſe places where the third part of the rivers was. It is likely, then, that the rivers firſt grew bitter, and afterwards dried up. By rivers and fountains may be meant, the Magiſtrates ſent abroad into ſeveral Provinces, and the Cities and Provinces unto which they were ſent.

V. 11. *wormwood*] A name given it from the effect of it. The Hebrew word to which this anſwereth, ſignifieth a poiſonful herb that deſtroyed men, Deut. 29. 18. Amos 5. 7. By this bitter fall of that Emperour, the Magiſtrates and Cities ſuffered much, and many men were deſtroyed.

The fourth trumpet.

V. 12. *the third part of the ſun*] The Sun ſhined but eight hours, where it uſed to ſhine twelve. It was dark two hours longer in the morning, and ſooner at night. Or, the third part of the body of the Sun was darkned, ſo that it gave not ſo much light by a third part, at any time of the day, as it did before. So of the Moon and Stars in the night.

was ſmitten] The Sun is compared to a living body that hath one part of it dead with the palſie, or ſome other diſeaſe. The loſs of part of the light, is as loſs of part of the life, to a living creature. By the Sun, ſeemeth to be meant the Conſular power at Rome, permitted by the ruling Goths for a time: by the Moon the Senate: by the Stars, the other Magiſtrates. By theſe, government, and glory of it, are ſet out, Iſa. 13. 10. Jer. 15. 9. Ezek. 32. 7. Theſe were eclipſed; when the Viceroy lived not at Rome, but at Ravenna.

V. 13. *And I beheld*] Chap. 4. 1. and 14. 1. To ſee if any thing elſe would be offered to my ſight. Or, it may be, there being ſome diſtance between, he looked when the fifth Angel would ſound; but ſeeth ſomewhat fore-going it in this verſe, to make him the more to attend to it when it cometh.

thorow the midſt] Gr. *in the midſt*. Chap. 14. 16. That is, as ſome, in the midſt between heaven and earth, as the Angel appeared to David, 1 Chron. 21. 16. Or, rather, in the midſt of heaven, along the Meridian-line, which is the greateſt height of heaven, and from whence his voice might every way be moſt clearly heard.

with a loud voice] That all men might hear, chap. 5. 12. or, to ſhew the greatneſs of the plagues to come, chap. 14. 9.

Wo, wo, wo] Signifying, by theſe three wo's, that three greater judgements were yet to come, chap. 9. 12. and 11. 14.

to the inhabiters of the earth] Wicked men and idolaters, chap. 11. 10. and 13. 12, 14. For theſe look after earthly things only, and have no other portion, Pſalm 17. 14. Their converſation is not in heaven, like the Saints, Phil. 3. 19, 20.

by reaſon of] As chapter 10. 13. Or, *from*. The miſeries following ſhall proceed, as it were, from the ſounds of the following trumpets. The Angels ſhall not only be Heraulds to denounce them, but inſtruments to inflict them, chap. 9. 1, 2.

of the trumpet of the three Angels] Of each of their trumpets, chap. 9. 19. Or, the trumpet, becauſe they were all alike, in denouncing heavier judgements than the former.

CHAP. IX.

The fifth trumpet.

Ver. 1. A *Star fall*] See the like, chapter 8. 10. Gr. *a fallen ſtar.* It fell ſo ſwiftly, that I could ſcarce deſcry it till it came to the ground, which it did, before the fifth Angel had done blowing, and then it appeared to me to be a ſtar.

to him was given] Or, *to it*: that is, to the ſtar. Not to the Angel; for the Angel had his employment ſet down before, which was, To blow the Trumpet: but no end of the falling of this ſtar is mentioned, unleſs this be it, To receive the key of the bottomleſs pit. Yet ſome perſon muſt be intended by this ſtar; for a ſtar could not tell how to uſe the key of the bottomleſs pit. Some take it to be a good Angel, that had power given him to hinder or let looſe helliſh operations, chap.20. 1. Others take it for the devil, the Angel of the bottomleſs pit, ver. 11. Others, for ſome Miniſter (for ſuch are compared to ſtars, chap.1.20.) who fell from the true religion, and turned apoſtata; ſuch as Sergius of Conſtantinople, the Neſtorian Monk, and John of Antioch the Arrian, who are ſaid to aſſiſt Mahomet in the compoſing of his lying Alcoran.

the key] For hell is a priſon, and muſt be locked up, 1 Peter 3. 19.

bottomleſs pit] Hell is compared to a dungeon, that hath a narrow entrance, but a deep gulf within. Sometimes this word is uſed for the ſea, whoſe bottom we know not; as Luke 8.31.

V. 2. *And he opened the bottomleſs pit*] Before, ſome errours brake forth, as it were by chinks and crannies; but now falſe doctrine came forth abundantly, as if hell had been let looſe, or broke up, and the gates of it ſet wide open, to let it out at large: for now Mahomet ſetteth forth his Alcoran for divine Scripture, the like whereof no heretick durſt attempt before, or at leaſt, could not prevail with multitudes of men to beleeve him, as Mahomet did. So that the opening of the bottomleſs pit, is the apoſtata's uſing their power to let in ſuch groſs errours into the world, as could come from none, as their authour, but from the devil of hell.

a ſmoke out of the pit] The great wrath of the devils in hell, like a great fire, brought forth Mahumetaniſm in abundance, which like ſmoke, kept the light of Gods truth, and favour of Chriſt and his Goſpel, from a great part of the world.

and the Sun and the air were darkned] It was not a ſmall darkneſs, as when ſome high mountain hideth the light from the valley neer; but a very great one, as if all the air, nay, the ſun it ſelf, that giveth light to the air, were darkned; as Mat.27.45.

V. 3. *out of the ſmoke*] Out of this devilliſh plot of Mahumetaniſm: or, out of Satans hidden ſubtilty.

locuſts upon the earth] Vermin that uſe to feed on graſs and fruit, ver. 4. whereby are meant men ſprung out of Arabia, to afflict the world, as the locuſts came thence into Egypt, Exod. 10. 13,14. Gen. 25. 6, 12, 18. Locuſts help to make up the great army, Joel 1.4,6.

power as the ſcorpions] For they had tails, like them, ver.18.and wounded men like them, ver. 5. with cruel and poiſoned wounds, Jer. 8. 17. Strange monſters, that with Locuſts, could devour all, and with ſcorpions, ſting and poiſon beſides. So did the Mahometans devour with their armies, and poiſon with their errours, and that under a colour of pulling down idols, and ſerving the onely true God.

V. 4. *commanded them*] God did not ſuffer them to hurt his true ſervants, though they wanted neither courage, nor endeavour to do it.

the graſs of the earth, &c.] Or, *hay.* Such as are cut off from the earth; that is, ſeparated from ungodly men. Or, the graſs may ſignifie weak Chriſtians; the green plants, growing ones: the trees, ſtrong ones; as, little children, young men, fathers, 1 John 2. 13, 14. Or, neither mean men, nor great, of ſuch as were marked, ch. 7. 3, 13, 16. The Saracens have done much hurt to ignorant Greeks, and idolatrous Papiſts; but not much to the Proteſtants perſecuted then, and profeſſing the true religion openly now.

but only] As chap.2. 25.

in their foreheads] Gr. *on their foreheads.*

V. 5. *To them was given*] They had no further power nor commiſſion from God; as chap. 13.7.

not kill him] Not preſently kill them, but torment them ſo as they die after it, as if they were ſtung with ſcorpions. Or, not kill them at all, but keep them for ſlaves. Both which agree with the Saracens, who have many oppreſſed by them, that wiſh rather to be dead; as ver. 6. Or, they did not take ſo much boldneſs on them, as to kill men at their firſt ariſing; but ſtayeth till they had gotten greater ſtrength, under the next ſeal, ver. 15. 18. At firſt, many Chriſtians yeelded to the Saracens, and took part with them: afterwards, when the Chriſtians warred againſt them, they killed them cruelly. They that muſt not be killed, but tormented by theſe Saracens, were ſuch as were not ſealed, ver. 4. for the ſealed ones they might not ſo much as torment.

five moneths] A ſhort time; as Locuſts are bred in April, and die in September. Or, an hundred and fifty years: for ſo many days are in five moneths; and the Prophets reckon a day for a year, Dan. 9.24. and the Saracens vexed Italy, from the year eight hundred and thirty, to nine hundred and eighty.

as the torment of a ſcorpion] Painful till death, or cure by liberty, ver.3. Or, if they did kill them, they kept them from freedom, and from their wives and children, and all worldly comforts, which is a living death.

V. 8. *And in*] Or, *therefore in*; as 1 Cor. 5. 13.

ſhall men ſeek death] Chap.6.16.Iſa.2.19. Job 3.20,21. Though men naturally abhor death, yet they ſhall deſire it, that they may be rid of their grievous torments; as eſteeming death a leſſer evil than thoſe miſeries they endure.

V. 7. *like unto horſes,* &c.] Joel 2. 4. They were not altogether like Locuſts, but in ſome part reſembled Horſes. The Saracens made ſudden incurſions into many Countries, and were fierce warriours; as horſes are ſwift and fierce in battel, Job 39. 22, 23, 24, 25.

crowns like gold] That is, bright head-peeces ſhining like gold. This may ſignifie, as their compleat furniture for war, ſo their many victories, who within eighty years, overcame a multitude of nations.

as the faces of men] Either in regard of ſome ſhews or pretences of humanity; as Iſa.47.3. or for ſtoutneſs, courage, and confidence; as Iſa. 46.8. 1 Cor.16.13. and as we uſe to ſay, A manly face.

V. 8. *As the hair of women*] This may ſignifie, that by flattery and fair ſhews, they uſed to perſwade, like women, Prov. 6.24. that they might make their foes ſecure, and deſtroy them the more eaſily.

as the teeth of lions] Joel 1. 6. This ſetteth out their cruelty, and tyrannical government. Notwithſtanding their flattery, they deſtroyed men, as if they had had lions teeth; Pſalm 57. 4. and 58. 6.

V. 9. *As it were*] It was not fit to clothe the Locuſts with iron breſt plates, but ſomewhat like them; although the Saracens, ſignified by them, might wear iron breſt-plates indeed.

breſt-plates of iron] They were ſtrongly armed themſelves and their kingdom, ſo that their foes could not hurt them.

of chariots, &c.] Joel 2.5. Swift and terrible were they in their invaſions, 2 Kings 7.6,7. Iſa.5.28. and 66.15. Jer.4.13.

horſes running] See ver. 7.

V. 10. *ſtings in their tails*] As they ſought dominion over other people, ſo they poiſoned them with falſe religion. Or, it may be underſtood of tormenting their captives, or putting them to miſerable ſlavery by their inferiour officers. See ver. 5. Or, of deceiving them in the end, who truſt to them.

five moneths] See verſe 5.

V. 11. *a king over them*] Herein they differ from common Locuſts, Prov.30.27.

the angel of the bottomleſs pit] Some take it to be ſpoken of the devil: others, of the commander of the Saracens, the devils great agent.

in the Hebrew, &c.] Either becauſe the deſtroying Angel was known to the Jews, as well as to the Chriſtians: or elſe becauſe the Saracens oppreſſed both.

Apollyon] That is to ſay, A deſtroyer. Some ſay, Mahomets name ſignifieth ſo alſo; and the name Turk, in the Eaſtern language. Sure it is, they have made havock of men, Churches and Schools, where they have prevailed. Some take it to be ſpoken of the devil, who deſtroyeth others, and in the end, ſhall be deſtroyed himſelf, 1 Pet.5.8. chap.20.10.

V. 12. *One wo*] Chap.8.13. and 6.1.

is paſt] Is fully revealed: or, is done, before the other two begin.

The ſixth trumpet.

V. 13. *a voice*] Gr. *one voice.* It was the voice of Chriſt, as ſome think.

from the four horns] Or, *out of the four horns*; (of which, Exod.30.10.) That is, out of the midſt of the Altar, where the incenſe, with the prayers of the Saints, was offered up, chap. 8. 3. It ſeemed to be Gods voice, anſwering out of the ſame place, thoſe prayers, and the complaints of the ſouls under the Altar, chap. 6. 9, 10. by giving the Saracens a command to invade Europe, ver. 14. to revenge their cauſe on the Roman perſecutours.

of the golden Altar] Whereon the incenſe was offered, chap. 8. 3. an alluſion to Exod.30.1.

before God] That is, before the Ark, which was a viſible ſign of Gods preſence and reſidence among them, Exod. 30.8. Pſalm 81.

V. 14. *had the trumpet*] Had newly ſounded, and had not yet laid down the trumpet out of his hand.

looſe the four Angels] Four Governours of the Mahometans; as chap. 16. 12. for they were now divided into a Tetrarchy, under four Sultans of Aſia; Aleppo, Damaſcus, and Antioch.

bound in the great river Euphrates] Had not yet ſet footing in Europe, but were kept back by their own diſſentions, and the victories of the Chriſtians; or, rather, by the over-ruling Providence of God.

V. 15. *were looſed*] Set at liberty by the Angel that ſounded this trumpet: ſee ver. v.1.

prepared for an hour] Or, *at an hour*, &c. It may ſignifie their readineſs to go at any time, when they ſhould be looſed. Or, to follow the work from time to time. Or, at the time appointed by God. Or, a ſhort time: ſee chap. 3. 10. Or, the time of their coming to take Conſtantinople, from the beginning of their Empire, which is to be reckoned from the taking of Babylon, was three hundred ninety and ſix years, and ſome odde time: for days, in the Prophets, are put for years, ver. 5.

for to ſtay] See notes on ver. 5.

third part of men] Of ſuch as were not ſealed, chap.7.3.

V. 16. *of the horſemen*] The Turks Army conſiſteth moſt of ſuch, for ſwiftneſs, Ezek.38.4,15.

two hundred thouſand thouſand] Such great Armies they uſed, for terrour to their enemies.

and I heard] Or, *for I heard*; as Luke 6. 32. the number was ſo great, I could not reckon them: but I was told the number of them. This he addeth, that no man might think he made the number greater than it was.

V. 17. *in the viſion*] Before, he was ſaid to be in the Spirit, chap. 1. 10. and 4. 2. now, he ſeeth theſe things in a viſion. The former ſetteth forth his preparation, the later, the manner of the revelation. His eyes were firſt taken off from gazing on worldly things, and then faſtned on theſe heavenly apparitions.

breſt-plates] Or, *corſlets*. For matter of defence.

of fire, and of Jacinth, and brimſtone] Either their breſt-plates were made each one of theſe materials, or of ſome common matter that had theſe ſeveral colours; unleſs, as ſome think, their Army conſiſted of ſeveral nations, which had ſeveral colours in their habergeons, to diſtinguiſh the Saracens, Turks, and Tartars, by fiery, Jacinth, and brimſtone colours.

of fire] Not of material fire, for there are no ſuch breſt-plates, neither can any bodily creatures wear ſuch: but they appeared like fire to Saint John, in the viſion. It ſignifieth, that the ſight of them ſhould be ſo terrible to the enemies, that they ſhould no more dare to come neer them, or, be able to hurt them, than if they were compaſſed about with fire; Zech. 2. 5.

of Jacinth] It is a ſtone of a sky-colour (of which, chap.21.20.) and may import, that theſe were invincible Armies ſent from above, from God, to puniſh the wicked Romans.

of brimſtone] This might alſo ſignifie that God, who uſeth to puniſh great ſinners with fire and brimſtone from heaven, Gen.19.24. Pſalm 11. 6. Job 18. 15. and ſetteth out hell-pains thereby, chap. 14. 10. and 19. 20. did employ theſe to ſcourge the wicked world. It importeth a great deſolation; for brimſtone feedeth the fire, and keepeth it burning, till it have deſtroyed all before it; Iſa. 30. 33. and 34. 9, 10.

the heads of the horſes] Their defenſive arms were ſet down before: now he deſcribeth their offenſive ones. Souldiers uſe to take care for their own ſafety, before they ſet upon their enemies.

as heads of lions] They were very ſtout, fierce and cruel.

out of their mouths] This fire might ſeem, to thoſe againſt whom they ſhot, at the firſt, to come out of their horſes mouths. For the new invention of guns, uſed by them at the taking of Conſtantinople, ſeemeth here to be foretold; out of which came fire, ſmoke, gun-powder, made of brimſtone, with other materials. Or, it may import a great devaſtation of the countreys they came in; as before in this verſe, and the next, Joel 2. 3.

ſmoke] The ſmoke is very great at the ſhooting of great Ordnance, becauſe the fire is ſoon kindled, and quickly diſſolveth into ſmoke. It may import the ſad & diſmal eſtate of thoſe regions which are waſted by the Saracens. A thing worthy of great obſervation, that God ſhould bring in Turks, that hate idols, to deſtroy Chriſtian idolaters.

V. 18. *By theſe three*] Working together, and at one time. For guns make a greater and ſpeedier havock of men, than ſwords did before.

out of their mouths] Theſe do not flatter, as the locuſts did, ver. 8. but threaten fire and death where ere they come.

third part of men] As ver. 15.

V. 19. *in their mouth, and in their tails*] The power of other horſes is in their body, and in their feet; but of theſe, in their head and tails. In their head, becauſe thence cometh fire, ſmoke and brimſtone, out of their mouths, ver. 17, 18. In their tails, becauſe when they have overcome men, and ruled them quietly a while, they will return to their former cruelty. Therefore their tails alſo are ſaid to have heads, and to be like ſerpents, which come ſuddenly out of their holes, and ſting men, before they ſee them. Or, they uſe power and ſubtilty. Or, they kill bodies by force, and ſting ſouls to death, by Mahumetan impoſtures.

V. 20. *the reſt of the men*] The other two third parts of the idolatrous Chriſtians, which were not ſlain by the Mahumetans.

yet repented not of] Gr. *from*, or, *out of*. That is, ſo as to depart from, Heb. 6. 1. Repentance from dead works; that is, whereby men do ſo repent, as that they depart from dead works; or, come out of them; as Acts 8. 22, 23. Repenting of wickedneſs, and coming out of the gall of bitterneſs. Or, *neither repented of*. Though they were ſpared, yet they amended not at all, but remained obſtinate in the practice of all their former ſins hereafter mentioned.

of the works of their hands] All actual ſins are ſo called, becauſe they are properly our works, Pſalm 28. 4. and the hand is the ordinary inſtrument of acting. God hath no hand in theſe, as he hath in our good works. But here, making idols to worſhip, is ſignified; as Deut. 31. 29. Iſa. 2. 8. Hoſ. 14. 3. Though the Eaſtern Churches were waſted by the Turks for their idolatry; yet the Weſtern ones repented not of their making images. The example of Gods judgements on their fellow-idolaters, could do no good upon them. This muſt needs be meant of the Papiſts; for neither Proteſtants, Jews, nor Turks, nor any other in Europe, make images for worſhip.

not worſhip devils] Saints, who are Δαίμονες. Or, images, as followeth. See Lev. 17. 7. Deut.32.17. Pſalm 106.36,37. 1 Cor. 10. 20. For, worſhipping of images cometh from the devil, being contrary to Gods commandment: and the devil was worſhipped in them.

and idols] Or, *even idols*. So Tit.2.13. chap. 1.6.

of gold] Pſalm 115.4. and 135.5.

and ſilver, &c.] This ſheweth they had a multitude of idols; as Dan.5.23. So, many veſſels in a great houſe are ſet out, 2 Tim. 2.20.

and of ſtone, &c.] Such deſperate idolaters were theſe Popiſh Chriſtians, that they which wanted wealth to make golden, ſilver, or brazen images, made images of ſtone and wood, Iſa. 40. 20.

which neither can ſee, nor hear, nor walk] Pſalm 115. 4, 5, 6, 7. O the folly of idolaters! which can do theſe things themſelves, and yet worſhip them which can do none of theſe; much leſs can they help them in time of trouble, Iſa. 46. 7. So that their madneſs is ſet out, firſt, from the authour of their idols: they are the works of mens hands. Secondly, from the object of their worſhip; the devil, Gods greateſt enemy. Thirdly, from the multitude of their idols; which ſheweth their ſtrong affection to that ſin, as multitude of adulterers ſheweth the unſatiableneſs of a whore, Ezek. 16. 28, 29. Fourthly, from the blockiſhneſs of their idols: they could not ſee, nay, they could not hear, nay, they could not ſo much as move out of their places, Iſa. 41. 7. How then could they do them any good at all? Iſa. 41. 23. Jer. 10. 5.

V. 21. *murders*] In killing Gods Saints.

ſorceries] A ſin too rife in that Church, reported to be practiſed by divers of their Popes.

fornication] All manner of looſeneſs and wantonneſs.

thefts] In getting away the wealth of the ſimple people, by offerings, pilgrimages, &c. So that they brake not only the firſt Table, but the ſecond alſo. As they wronged God in his worſhip: ſo men alſo, in their bodies and eſtates.

CHAP. X.

Ver. 1. ANother mighty Angel] Some take it of Chriſt, becauſe of his glorious apparition. Others, of ſome Angel employed by him, becauſe he is commanded by another Angel, chap.14. 14,15. He is called, *Another mighty Angel*, to diſtinguiſh him from that mighty one mentioned before, chap. 5. 2. His might is ſpoken of, to terrifie thoſe that would not repent, after ſo many plagues.

come down from heaven] See chap. 3. 12. As ſent from God, to do him ſome ſervice here beneath.

with a cloud] The cloud on him, and rain-bow over him, are for glory, chap. 4. 3. or, to ſignifie, that men will not take notice of him, to repent at his word, who is as it were hid from them, Lam. 3. 44. And the rain-bow may ſignifie Gods willingneſs to ſpare them, & unwillingneſs to deſtroy them, if they will yet repent, Gen.9. 11, &c. that none might periſh by the floud of Gods wrath hereafter.

face as the Sun] Full of brightneſs. That all might clearly diſcern imminent deſtruction, if they repented not, ver. 6, 7.

feet as pillars] That is, legs, by a ſynecdoche, taking the feet in with them, which are as a baſis to the legs, being as pillars, ſupporters to the body, Cant. 5. 15. Here the rather ſo termed, to imply their ſtrength and firmneſs, 1 Kings 7.21.

of fire] Either for the brightneſs of them, or having power to conſume Gods enemies, chap. 1.15. Pſalm 74.3.

V. 2. *a little book*] Containing in it the reſt of this revelation of the ſtate of the Church, Chriſts little flock, Luke 12. 32.

open] Not ſealed up, as the other was, chap. 5. 1.

right foot on the ſea, &c.] To ſhew a power given him over ſea and land, to puniſh the moſt remote in the furtheſt iſlands of the world. The right foot is ſaid to be over the ſea, becauſe it is more unruly than the earth, Pſalm 93. 1, 2, 3, 4.

V. 3. *a loud voice*] See chap. 5. 2.

as when a lion roareth] To ſhew, that greater judgements were yet to come on the enemies of the Church, Iſa. 21.8. Amos 3.8. Thus he ſeeketh to terrifie men, that they may repent.

when he had cryed] The thunders were as an echo, anſwering to the Angels cry.

ſeven thunders] Gr. *the ſeven thunders*. Perhaps an alluſion to chap. 8. 5. where thunders are mentioned; but uttered no intelligible ſound till now. Theſe thundered heavy judgements, yet not here expreſs'd.

V. 4. *I was about to write*] It ſeemeth, ſeeing he was about to write what the thunders propheſyed, that he heard their words.

Seal up thoſe things] Publiſh them not, Dan. 12. 4,9. It may be, God would not have them known, till neer the accompliſhment, chap. 22. 10. as no man could read the ſealed book, chap. 5.2,3. Or, leſt men ſhould think them ſeigned things, or deſpair, becauſe of the extraordinary evils threatned by them. Things written, are often ſealed, for ſurety, as bonds and deeds; as Jer. 32. 10. Dan. 12. 4. but here ſealing is intended for ſecrecy, to conceal, and not to publiſh, as in letters, or to write ſo as may be publiſhed, as is in this verſe expounded. It may be, it was reſerved for a fitter time; and ſo ſome Greek Copies read it; and hereafter write them: or, that hereafter thou mayeſt write them. For, what God revealed to John, was to be ſhewed to his ſervants, chap. 1. 1. unleſs Chriſt ſhould honour his beloved Apoſtle, here, with ſome heavenly ſecrets which ſhould never be publiſhed, as he did the Apoſtle of the Gentiles, 2 Cor. 12.4.

thoſe things] It ſeemeth the thunders uttered divers matters.

V. 5. *ſtand*] Gr. *ſtanding*; ver. 2.

lifted up his hand to heaven] Dan. 12. 7. This was their manner of ſwearing, Gen. 14. 22. Exo. 6. 8. Deu. 32.40. Num. 14.30. Ezek. 20. 15. whereby they ſignified, that they called God, who dwelleth in heaven, Matth. 6. 9. to witneſs the truth of what they ſware, and to puniſh them, if they ſware falſly, 2 Cor. 1.23.

V. 6. *by him that liveth for ever and ever*] By the living God, by whom alone men ought to ſwear, Jer. 4.2. and 5.2.

who created] Theſe tokens of Gods omnipotency are brought, to ſhew Gods power in all theſe places, as being Creatour of them, and conſequently, both Lord over them, and able to do whatſoever he will with them, and in them, Pſalm 146. 6. and 135. 6. Dan. 4. 35.

time no longer] The time of the Roman Empire ſhould laſt no longer. Or, there ſhould be no longer delay, but thoſe things enſuing ſhould be forthwith put in execution, Ezek. 12. 27, 28.

V. 7. *when he ſhall begin to ſound*] Gr. *when he ſhall ſound*; as 2 Kings 3. 1. *he began to reign*; Heb. *he reigned*. So 2 Kings 12. 1. and 15.2. *when he began to reign*. Heb. *when he reigned*. But it may be as well underſtood, After he hath ſounded; as the particle is uſed, Mark 4. 32. John 8. 28.

the myſtery of God] Of calling the Jews; and making a glorious Church of Jews and Gentiles, Rom. 11. 25. This ſhall be done, when Rome is deſtroyed, chap. 11.15. and 16.17.

as he hath declared] He told the Prophets the things, but not the time. The Greek word ſignifieth, He told theſe joyful tidings. For the glory of the Church, when the Jews come in, will be as another Goſpel, or glad tidings, Luke 2. 10. to the world, Rom. 11.15.

to his ſervants] In a more ſpecial manner: of which, ſee chap. 1. 1.

the Prophets] Dan. 2.44. and 7. 26, 27. and 12. 7. Hoſ. 1. 11. and 3. 4, 5. They were firſt acquainted with it, and publiſhed it to the world, though not ſo plainly as the Apoſtle hath done, Rom. 11.

V. 8. *voice which I heard*] Ver. 1, 3.

from heaven] Chap. 4. 1.

little book, &c.] See ver. 2.

which ſtandeth] Ver. 2.

V. 9. *Take it*] Ezek. 2.8. and 3.13,14.

eat it up] Read it all over, and lay it up in thy minde.

belly bitter] Thou wilt be ſad to find ſuch heavy judgements there recorded, when thou haſt well conſidered of them.

but it ſhall be] Or, *though it be*. Or, *yet it ſhall be*. For it would come into the mouth, before it came into the belly; as ver. 10.

in thy mouth ſweet as honey] Pſalm 19. 10. and 119. 103. The revelation of theſe myſteries will be very pleaſing to thee at firſt.

V. 10. *and ate it up*] He did not eat part of it, but ate it all up, as he was bidden. He obeyeth, notwithſtanding the diſcouragement, ver. 9. His love to Gods oracles was ſo great, he feared no trouble enſuing, Jer. 15. 16.

V. 11. *thou muſt propheſie again*] As thou haſt had prophecies revealed to thee before in the ſeals and trumpets, to communicate to men; ſo thou ſhalt have others communicated in the vials, to the ſame end; which things are contained in this little book which thou haſt eaten up. So Ezekiel was to propheſie, after he had eaten the book, Ezek. 3. 1,4.

before many peoples] Or, *againſt many peoples*. So the word is taken, Luke 12. 52, 53. ſee Jer. 1. 10.

and nations, &c.] This ſetteth out multitudes, chap. 5. 9. and 7. 9.

and Kings] Thou ſhalt foretell their deſtruction, or ſuch good or bad things as ſhall befall them, chap. 19.18. and 20.8.

CHAP. XI.

Ver. 1. T*Here was given me*] From God, very likely, to ſhew the work to be his: elſe John would have ſaid the Angel gave it him.

a reed] Many nations uſed reeds or canes to meaſure with, becauſe, being hollow, they were lighter, and fitter for that uſe. The intent here is, to meaſure out a Church for God under the Antichriſtian perſecution. For the reed, ſee Ezek. 40.3.

like unto a rod] Such a rod as was uſed alſo in meaſuring, and is to this day with us. Therefore Iſrael is called, *The rod of Gods inheritance*, Pſalm 74. 2. Jer. 10. 16. Scepters are alſo called rods in the original, Pſalm 45. 6. and 110.2. So that the Church was to be upheld in thoſe times by the favour of ſome Prince; for ſuch uſed rods or ſcepters to be carried before them, for honour. So were the Waldenſes upheld by the Counts of Tolouze, and others.

the Angel ſtood] In likelihood, as before, chap. 10. 2, 5, 8. that nothing might be done but in his preſence.

Riſe] This doth not neceſſarily import that he was ſitting before; but it is an uſual phraſe in Scripture, whereby men are called and incited to go inſtantly about ſome work wherein they were not formerly employed, Num. 23. 17, 18. Deut. 13. 24. John 1. 2.

meaſure the temple of God] An alluſion to Ezek. 40. 1, &c. where the temple, with all in it, was to be meaſured by Gods appointment, to ſhew, that that building was of God. So muſt the patern of his Church in the wilderneſs, to inform, that God would keep them ſafe, in deſpight of men.

and the Altar] All that was in the inner court, or court of Prieſts. To ſhew, that they whom theſe typified, ſhould remain hallowed and appropriated ſtill to God.

and them that worſhip therein] In the temple. For the court of the Prieſts joined unto the temple, and was eſteemed as a part of the temple; as Mat. 12. 5, 6. The Prieſts in the temple profane the Sabbath, to wit, by killing beaſts in the Prieſts court. And it is accounted as it were within the temple, Ezek. 44. 17, 19. for there were the ſacrifices offered, and into it the people might not come, no more than into the temple it ſelf. This ſignifieth, that true Chriſtians ſhould then be as few, in compariſon of idolatrous ones, as the Prieſts and Levites, that worſhipped in the inner court, were, in compariſon of the people, that worſhipped in the outward. True Chriſtians are compared to Prieſts, chap. 1. 6. By meaſuring theſe, he meaneth, numbering them, to wit, for life; as 2 Sam. 8. 2. or ſalvation. See chap. 7. 4. By all this is ſignified, that Gods people, while Antichriſt raged, ſhould have a place in the wilderneſs, where they might ſerve God according to his will, as the Jews offered ſacrifices on the altar in the temple, and which ſhould be for ſafety, as a ſanctuary to them, Iſa. 8. 14. Ezek. 11. 16. Therefore temple, and altar, and worſhippers, and all are meaſured. So Jeruſalem is meaſured after the captivity, that it may be inhabited again, Zech. 1. 2, 3, 4. God would own no more worſhip, nor worſhippers than theſe. The reſt he would refuſe, though Chriſtians by profeſſion, ver. 2.

V. 2. *the court which is without the temple*] An alluſion to that which is called the outward court, Ezek. 40. 17. The great court, and diſtinct from the court of the Prieſts, 2 Chron. 4. 9.

leave out] Gr. *caſt out*: To wit, as profane, and that which God will make no account of. So we caſt things out of doors, that are of no price or uſe. Or, leave out; that is, count it not any part of the temple, though it be ſometime ſo called. As Mat. 21. 12. the buyers and ſellers are ſaid to be in the Temple, which were in this outward court of the temple. Or, leave it out, that is, meaſure it not, as chap. 10. 4. Seal up thoſe things which the ſeven thunders have written; that is, write them not. Or, he putteth the things ſignified firſt, and then the ſign. Leave the places where the true religion was profeſſed, to idolaters, while the Church is ſerving God in the wilderneſs, as in the inner court of the temple; and let this be a ſign of it, that thou meaſure it not, as thou didſt the temple, and inner court. This ſignifieth, that in thoſe times the viſible Church of ſuch as bare the name of Chriſtians, were to be caſt out, as excommunicated of God, neither were the ſervants of God to account them as Gods building, meaſured by his reed, or as Gods approved Church.

given unto the Gentiles] The Papiſts, which are idolaters, like unto the Gentiles, ſhall poſſeſs the outward face of the viſible Church, for a time. For the outward court, here alluded to, was as it were the face of the temple. And they are called Gentiles, or Heathen, by alluſion to the Church of the Old Teſtament, where all that were not Gods people, or were enemies of them, were ſo called, Pſal. 2. 1. and 79. 1. Luke 2. 32. Acts 4. 25. Gal. 2. 12, 15. Eph. 2. 11, 12, 14. 1 Cor. 10. 20.

the holy city] He alludeth to Hieruſalem, called the holy city, Dan. 9. 24. Mat. 27. 53. So named, becauſe in it was the temple, the Prieſts, the ſacrifices, and all the conſecrated things.

ſhall they tread under foot] See Dan.9.26. both temple and city poſſeſſed by the enemies. They ſhall baniſh Religion out of thoſe places where it was viſibly profeſſed before. Or, they ſhall exerciſe their falſe Religion there. So treading Gods Courts is taken for publick ſervice, Iſa.1.12. Or, the people of God, that worſhip God in the deſert, ſhall be perſecuted by them, and kept under, Iſa. 14.25. Dan. 7.23. Amos 5.11.

fourty and two moneths] That is, a thouſand two hundred and threeſcore days, ver. 3. ch. 12.6. allowing thirty days to each month. Hereby are meant ſo many years as Prophets uſe to reckon. So weeks are put for weeks of years, or ſo many years as there be days in every one of thoſe weeks, Dan.9.24,25,26. Or, a long time.

V. 3. *And*] Or, *But*. So the particle is uſed, Mat.11.19. Mark 12.12.

I will give power] Notwithſtanding Antichriſts perſecuting of them, I will give power, &c. Or, *I will give unto my two witneſſes, that they may propheſie*, Luke 3.20. Or, *I will give it*; that is, I will give the temple to my two witneſſes, to preach in the deſert, while Antichriſt and his followers exerciſe their idolatrous worſhip in the Court, and holy City, or the places where I was truly worſhipped before.

two witneſſes] So called, becauſe they bear witneſs to truth and holineſs, againſt all the errours and unholineſs of Antichriſt. In the number two, is an alluſion to Moſes and Aaron in the wilderneſs; Elijah and Eliſha, when the Iſraelites worſhipped the Calves and Baal; Zerubbabel and Jehoſhua, in Babylon, and after the return of the people. Or, two, becauſe two witneſſes were ſufficient to confirm a thing, Deut.17.6. Mat.18.16. 2 Cor. 13. 1. Miniſters are Chriſts witneſſes, Acts 1.8.

they ſhall propheſie] Inſtruct the people how to worſhip God according to his word, and foretell the ruine of Antichriſt and his adherents, out of Gods Word.

a thouſand two hundred and threeſcore days] So long as Antichriſts reign and perſecution laſteth, ſome ſhall preach Gods truth. See ver. 2. It ſeemeth to be ſo many years, becauſe it is a broken number; for whole ones, as ten, twenty, an hundred, uſe to be put indefinitely. The profanation of the idolaters, is counted by moneths, v. 2. which are reckoned by the courſe of the Moon, becauſe their worſhip is a work of darkneſs, and of the night, wherein the Moon ruleth, Gen.1.16. Whereas the propheſying of the two witneſſes is reckoned by days; for true Religion is compared to light, Acts 26. 18. 2 Cor. 6. 14. See the like in the times of the beaſts blaſphemy, and of the womans being in the wilderneſs, chap. 13. 5. and 12. 6. Or, their propheſying is reckoned by days, not by years, becauſe it is a work of every day, and of continual labour.

clothed in ſackcloth] Mourning for the idolatry of the Papiſts, ſpreading it ſelf ſo faſt and ſo far, and for the troubles of the true Church. Sackcloth is worn in ſad times, 2 Kin.6.30. Amos 8.9,10.

V. 4. *Theſe are*,&c.] In this verſe, is ſet down their goodneſs extended to their friends, the people of God: in the next, their power to hurt or deſtroy their enemies, till the time of their propheſying ſhould be done; for then muſt they be killed by their foes, ver.7.

the two olive-trees] Zech. 4. 3, 11, 14. Miniſtring oyl to the Candleſticks abundantly: for they are not branches, as in Zechariah, but whole trees. Theſe times of perſecution here foretold, would require abundance of all graces in Gods Miniſters, to hold up the hearts of his fainting people, by plentiful inſtruction, and conſolation. And ſuch did God then ſend, furniſhed abundantly from heaven, (when means of inſtruction failed) as olive-trees are with oyl.

and the two Candleſticks] That is, they were with the two Candleſticks or Churches. So *and*, in the Hebrew, is taken and tranſlated *with*, 1 Sam. 14.18. *with the children of Iſrael*. There were ſeven golden Candleſticks before, ch. 1. 20. but now, by perſecution, they are brought to two; and two Miniſters muſt ſuffice them. They are ſaid to be two, becauſe theſe perſecuted Churches conſiſt of Jews and Gentiles: or elſe, becauſe they lived both in the Eaſtern and Weſtern Empire.

ſtanding before] By *ſtanding before God*, ſome underſtand, that they were hidden from men in thoſe times of trouble. Others, that they miniſtred to God, Deut. 10. 18. 1 Kings 17. 1. as great Officers ſtand before Kings; to miniſter to them, 1 Kings 10. 8. Prov. 22.29. Jer. 22. 12. compared with 2 Kings 25.8. chap.8.2.

the God of the earth] Who owneth and ruleth all the earth, Pſal. 24. 1. and 93. 1, 2, 3. and 95. 3, 4. God is called, *The God of heaven and earth*, Gen.24.3. *The God of heaven*, Dan.2.18. but here he is called, *The God of the earth*, to ſhew, for the comfort of the Church, that howſoever Antichriſt ſeemed to ſway all on earth, and all the world went wondring after him, cha.13.3. yet God keepeth the rule of the earth in his own hands ſtill, and can protect his ſelected and marked ones, againſt the rage of Antichriſt and his adherents.

V. 5. *if any man will hurt them*] That is, any way wrong them, or attempt to hinder them in the courſe of their prophecie.

fire proceedeth out of their mouth] Their revenge is ſpiritual. They can pray to God, and he will deſtroy their enemies. An alluſion to 2 Kings 1. 10. Or, threatnings pronounced by them ſhall light upon their enemies, becauſe they deſpiſed their teſtimony, Jer. 5. 13,14.

in this manner] It is repeated, to ſhew the certainty of it. Or, it may have relation to the judgements following, ver.6.

V. 6. *to ſhut heaven*] An alluſion to 1 Kings 17.1. Luke 4.25. Jam. 5. 17, 18. It may be underſtood of reſtraining the rain: or ſpiritually, of ſhutting men out of heaven, Matth. 16. 19. John 20. 23.

in the days of their prophecie] See ver. 6. Three years and ſix months in Elijahs time, anſwerable to the number of months here, ver. 2.

to turn them to bloud] See Exod. 7. 20. Either literally by their prayers; or myſtically, to kill ſouls by their preaching, 2 Cor. 2.15.

with all plagues] What they threaten, God will ſend, on the contemners of his Word in their mouths, Jer. 1. 10. Or, with other plagues, like thoſe of Egypt, or worſe, chap.14. 9, 10.

as often as they will] Whenſoever, upon juſt occaſion, they deſire it of God, Mat. 18.18,19.

V. 7. *And when they ſhall have*] An alluſion to our Saviours preaching, death, reſurrection. He preached about three years and an half, then was put to death, and about three days after, riſeth again with an Earth quake, and aſcendeth into heaven with a cloud. Thus theſe two witneſſes reſemble that faithful and true witneſs mentioned, chap. 3. 14.

finiſhed their teſtimony] When the years mentioned, ver. 3. are done: for before that time they could not be ſlain. See notes on ver. 5. So that the Witneſſes are ſuffered to be ſlain, becauſe God had no more work for them to do. If God had given them a longer time to preach, they ſhould have continued, in deſpight of their enemies. So our Saviour could not be ſlain till his hour was come, John 8. 20. and then he was put to death, Luke 22.53,&c.

the beaſt that aſcendeth, &c.] Chap.13.11. and 17.8. Antichriſt, or the Pope: who is compared to a beaſt, becauſe of his inhumanity, cruelty, and thirſt after mens bloud. And he is ſaid to come out of the bottomleſs pit; that is, out of the ſea; as ch. 13. 1. or out of the body of the earth, as chap. 13.11. or out of hell, as chap. 9. 2. He aſcendeth, that is, beginneth now to aſcend, in his inſtruments or fore-runners, 2 Theſſ. 2.6. 1 John 2.18.

make war againſt them] Dan.7.21. Shall perſecute them, and endeavour to deſtroy them. They were perſecuted and fought againſt by Antichriſt often before; but this was the laſt battel before their death, and riſing again to begin the ruine of Antichriſts Kingdom.

ſhall overcome them] Who yet even then overcame him, chap. 12. 11.

and kill them] When he cannot ſtop their mouths, he ſhall kill them, that they may preach no more.

V. 8. *And their dead bodies*] See the cruelty of this ravening beaſt, that is not contented with the bloud of Gods Saints, but muſt lay their carcaſes forth in triumph, that all people may ſee the enſigns of her immanity, and will not afford them ſo much honour as to be buried, Pſalm 79.2,3.

in the ſtreet of the great City] Within the dominion of the Roman Empire. And it is called the great City, either in regard of the amplitude of power, and large territories; as ver. 13. and as the great King, Iſa. 36.4. that is, King of kings, Dan. 2. 37. ſee ch. 17. 18. and 18. 2. Or elſe in regard of the ſpaciouſneſs of the City it ſelf, being yet, now part of it is deſtroyed, fifteen miles compaſs within the walls, and fourty two without, when this ſtory was written, as ſome Writers report.

ſpiritually called Sodom] For uncleanneſs of all ſorts, Gen. 19. 5. Ezek. 16.50. It is not then Sodom literally taken. See ch. 17.5. Beſides the practice of whoredom in the ſtews, without controll, at Rome, books have been written there in defence of Sodomy, and allowed by ſome Popes.

and Egypt] For oppreſſing Gods people, Exod.1.13, 14. and for idolatry, Exod. 12. 12. Jer. 12. 13. For they made gods of Cats, Crocodiles, and of divers beaſts, Exod. 8. 26. Moſes pointeth at this, as a cauſe why they durſt ſacrifice no cattel in Egypt. And Rome hath worſhipped as many Saints, as the Heathen falſe gods; and had as many images to worſhip, as they idols.

where alſo] Within whoſe dominions. Or, if it be meant of the City of Rome, Chriſt was there crucified in his members, Acts 9. 5. So Heb.6.6. may be underſtood of malicious perſecuting of Chriſt in his Saints. And he himſelf alſo was crucified by the authority of that Empire, Mat.20.19. John 18.31. and 19. 12, &c.

V. 9. *And they of the people*, &c.] That is, in all places of the Roman Empire, dead carcaſes of Gods Miniſters ſhall be ſeen. Or, *And ſome of the people*; for all could not come to ſee them: See chap. 5. 9. and 7. 9. *ſhall ſee their dead bodies*. Shall look upon them in ſcorn and deriſion, Luke 23.35. Iſa. 14.16. For theſe are the nations ſubject to the beaſt, ch. 13.7,8. and ſuch as are afraid at the reſurrection of theſe witneſſes, v. 11. and as trod under foot the holy City, v. 2.

three days and an half] Three years and an half. This muſt be underſtood of divers perſons ſlain in this laſt war, in that ſpace. Or, if it be taken of the ſame bodies, it muſt be underſtood literally, for three natural days and an half; for they would ſtink, or be rotted away, before three years and an half be ended.

ſhall not ſuffer, &c.] They ſhall let them lye unburyed ſo long, that they may glut their eyes with looking upon them: as if they could never have their fill of ſuch a pleaſing ſpectacle, as is that of the dead witneſſes. Yet Gods Providence might be ſeen herein, in ſuffering them to lye ſo long unburyed, that people might admire the more, ſeeing others like them ariſe up to vex them, when they verily perſwaded themſelves they had been all ſlain.

V. 10. *they that dwell on the earth*] Out of the true Church, in Antichriſts kingdom, ch. 12. 12. and 13. 8. As on the contrary, they that dwell in the Church, are ſaid to be in heaven, chap. 13. 6. and 18. 20.

ſhall rejoyce over them] Go daily to ſee their dead carcaſes, with joy. Or, when they think of them.

and make merry] Make feaſts, in token of their joy; as Neh. 8. 10,12. Luke 15. 23,24. If they did not this literally here, yet were they as joyful as they that did ſo.

ſend gifts] In token of joy, Eſth. 9. 19,22. For men in proſperity love to have others rejoice with them. So ſecure were they, now they thought theſe Prophets quite gone, that they not only rejoice themſelves, both inwardly and outwardly, but do what they can to make all others rejoice with them at the death of them.

becauſe theſe two Prophets] See ver. 3. 6.

tormented them] Or, *had tormented them*. They did not joy that they were tormented, but that they were rid and avenged of theſe Miniſters, who troubled their conſciences, by Preaching againſt their idolatry, 1 King. 18. 17. and 21. 20. Acts 16. 20. and threatning Gods judgements againſt them for it; beſides that, their witneſs it ſelf was a great torment unto them.

V. 11. *after three days and an half*] Or, *after thoſe three days and an half*; to wit, of their bodies lying unburied, mentioned ver. 9.

Spirit of life from God] A living ſoul, or breath of life, put into them by God, Gen. 2. 7. Ezek. 37. 10. God inſpired others with the ſame ſpiritual graces that he had given them, and ſtirred them up to preach againſt Popery, as they had done before. See ch. 20. 4.

entred into them] That which ſhould come to paſs after, was ſhewed to John in a viſion, as if it were now done.

they ſtood upon their feet] God raiſed Miniſters as powerful as they. So John Baptiſt is called Elias, Mat. 11. 14.

which ſaw them] The perſecutours were troubled, when God raiſed Miniſters to preach againſt their idolatry. They thought they had made ſure work, and that they ſhould never more have been troubled with Prophets: and now they are afraid that theſe will trouble them more than ever the former did.

V. 12. *a great voice*] A ſtout Proclamation of ſome Chriſtian Prince, calling them to the ſettling of viſible Churches; or of the Emperour himſelf, giving an open toleration of their religion.

they aſcended up to heaven in a cloud] Chap. 14. 14. They were ſettled ſtrangely, and by divine Authority, in the viſible Church, with liberty, honour, and ſupport, to the admiration of their adverſaries. Their ſackcloth is now taken from them: they may propheſy chearfully, without ſorrow and danger. Others underſtand it of coming openly into the viſible Church with a cloud or multitude of witneſſes, (as Heb. 12. 1.) rejoycing and congratulating with them, and encouraging them, and helping, like a cloud, to advance them. Others take it to be meant of a gentle way of reformation, by the word, not a violent one, by the ſword, as it were by a whirlwind. Others, for their imperfect knowledg, at the firſt, of thoſe things which concerned Gods publick worſhip.

their enemies] The Antichriſtian faction, who put them to death.

beheld them] As it was a great honour to theſe witneſſes, that their enemies ſhould ſee them thus advanced; ſo it was a great terrour to their foes: for as they could not hinder their preferment, ſo now they had no hope to ſlay them any more, although they preached publickly againſt their idolatry: for they were as ſafe now, by Gods protection in his Church, as if they were in heaven it ſelf, Pſalm 112. 10.

V. 13. *the ſame hour was there a great earth-quake*] Hereby is not meant the twenty fourth part of a natural day, but about that time, as ch. 14. 7. and 17. 12. Aſſoon as the Miniſters of Chriſt began to preach, and were ſeparated from the Papiſts, and ſettled in ſome places, great commotions aroſe in many Cities. For, as the natural earth-quake, ſuch as is ſpoken of, Amos 1. 1. Mat. 28. 2. ſhaketh the earth, by the force of the wind gotten into it: ſo myſtical earth-quakes make Cities and Kingdoms quake with wars and troubles, when the Goſpel beginneth to be preached in them: and therefore ſuch ſtirs are ſet out by earth-quakes, ch. 6. 12. and 16. 18.

the tenth part of the City fell] In their means; for the Pope had tenths out of many Kingdoms, in imitation of the Jewiſh Prieſts, and of the Roman Emperours who had it before. Alſo Germany fell from him, in a great part, which, joyned with thoſe that fell off from him in other Countries, might make up a tenth part of the Romiſh Popiſh Territory, compared to a City divided into ten parts, ſeven thouſand dwelling in each part, and one part was now ſwallowed up by an earth-quake.

of men ſeven thouſand] Gr. *names of men*; that is, men, ch. 3. 4. Acts 1. 15. Or, men of note, called in Hebrew, *men of name*; that is, of renown, Gen. 6. 4. for it is likely that more ordinary men dyed in theſe ſtirs. Unleſs it be put for a great number, as round whole ſums often are, and this may be, 1 King. 19. 18. Rom. 11. 4. This ſum is uſed in this book thirty ſeven times, as ſome Commentatours write. Sure it is, many that were of the Popiſh Religion, have periſhed in the wars, ſince reformation begun. Or, many ſocieties. Or, he addeth *names*, to ſhew, that ſo many were taken notice of. More might periſh then. Which ſheweth, that God doth not deſtroy his foes at all adventure, but deſigneth them by name, whom he intendeth to ſlay. See notes on ch. 3. 4.

gave glory to the God of heaven] By confeſſing, that they who periſhed were juſtly puniſhed for their ſins, Joſ. 7. 19. Or, by confeſſing his Name, and turning Proteſtants as many have done. Or, by praiſing God that they eſcaped, John 9. 24. This they did, being terrified by the earth-quake or ſtirs.

V. 14. *The ſecond wo is paſt*] Of thoſe three woes which the Angel foretold, ch. 8. 13. the firſt and ſecond are gone with the fifth and ſixth trumpets, ch. 9. 12. (ſee notes there) and in this ver. The third followeth, which beginneth when the ſeventh trumpet beginneth to blow. This, with the verſes following, ſheweth us whereabouts we are in the ſtory, namely, about the time of the publick profeſſion of the true Religion again in the Empire by Authority, after Popery began to fall. So that it ſeemeth ſafeſt to go backward. The peace of Religion was eſtabliſhed in Germany, in the year one thouſand five hundred fifty and nine, at Ausburg, in a Diet, under Ferdinand the Emperor, who ſucceeded Charles the fifth. Now the Miniſters are placed in heaven, that is, in the Church, by imperial Authority. True it is, that Religion was publickly allowed, before this time in Denmark and Sweden, about the year one thouſend five hundred thirty and eight, as Writers of that ſtory record. But becauſe the Revelation taketh principal notice of the Empire, it ſeemeth fitteſt, that the end of the treading down the beloved City, and the beginning of the Miniſters liberty, ſhould be there intended. So that the meaſuring of the Temple, or appointing a Church to continue, and endure perſecution by Papiſts, is likely to begin in the year two hundred ninety and nine: as alſo the footſteps of perſecution by the high grown Roman Biſhops, who began diſſentions in the Church, before they grew to their full height. Or elſe the meaning of thoſe words, v. 2. *the holy City ſhall they tread under foot fourty and two months*, is, their treading of it under foot, ſhall end then, though it did not laſt all that time; as Iſrael is ſaid to be afflicted in Egypt four hundred years, Gen. 15. 13. Acts 7. 6. though, to reconcile thoſe places with Gal. 3. 17. many Interpreters conceive that time to begin from the promiſe made to Abraham, Gen. 12. 3. or 22. 18. long after which time, they came into Egypt. Neither did they ſuffer any ill meaſure there at firſt, all the time Joſeph lived; but their troubles ended at the time preſcribed by God. And ſo did the publick treading of Religion under foot in the Empire end at that decree, one thouſand five hundred fifty and nine, as alſo the prophecying of the witneſſes in ſackcloth, v. 3. a little before. Then followeth their death, v. 7. which is like to be in thoſe German Wars awhile before the Peace, wherein, as many Miniſters were baniſhed and put out of all, by Civil Authority, which is a Civil death; ſo, no doubt, many were cruelly ſlain; and were inſulted over, as if their dead bodies had been expoſed to publick view, and feaſts made for joy that they were dead, v. 8, 9, 10. Or, thoſe witneſſes ſeem to be a ſucceſſion of true Preachers, as before, ſo eſpecially among the Waldenſes. The cruelty ſhewed on them of Merindol and Cabriers, very few years before the liberty of Religion granted in the Empire, may be the killing of the laſt of theſe Miniſters; and the leaving their bodies unburied followed. The free exerciſe of Religion granted as before, ſeemeth to be their calling up, and the firſt ſetting of it, their aſcending into heaven, v. 11, 12. The Earth-quake may ſignifie the ſtirs in Germany about that time; and the things following it, the men and means falling from the Pope, and Papiſts ſlain in the war, and others turning Proteſtants, v. 13. So the ſecond and ſixth trumpet is done, in this verſe.

the third wo cometh quickly] It beginneth ſoon after to be executed, ch. 22. 7. to wit, under the ſeventh trumpet, and holdeth on in the Vials.

The ſeventh Trumpet.

V. 15. *And the ſeventh Angel ſounded*] As was foretold, ch. 10. 7. though for a time intermitted.

great voices in heaven] Great praiſe given to God by his people, for this ſudden alteration. See ch. 19. 1, 4.

the Kingdoms of our Lord] Antichriſt is weakned, and Chriſt hath begun to take the Kingdom out of his hand, and ſhall have a viſible Church like an Empire, in all the known world, and that to the end. There was no ſuch ſong in the ſixth ſeal, when Conſtantine put down Heathen idolatry, becauſe then the Church was to be polluted and perſecuted again, for a long time after, by the Roman Antichriſt.

V. 20.

V. 16. *And the four and twenty Elders*] See chap. 4. 10. Publick thanks is now given in the Church. See chap. 19. 1,4.

fell upon their faces] They thought it not reverence enough to riſe off their ſeats, but fell flat on their faces, worſhipping God, and congratulating the ſetting up of religion publickly, ſo as it never ſhall be driven into corners again, as it was twice before, by Gentiles and Papiſts.

V. 17. *Almighty*] See chap. 1.8. They praiſe him, becauſe he had ſhewed his infinite power in freeing his Church.

which art, &c.] This ſetteth out Gods eternity. See notes on chap. 1. 4, 8. and 4. 8.

taken to thee thy great power] Shewed thy great power, in weakning Antichriſt. Or, haſt ſhewed that thou art King of the world; which many doubted of before, becauſe of Antichriſts great power over thy Church.

V. 18. *the nations*] Or *Gentiles*; as verſe 2. The Popiſh idolaters. They ſhewed their anger in perſecuting before, which brought Gods wrath upon them; or in fighting now, or in fretting then, when they were overcome, Pſal. 2. 1, 2. Acts 4. 25, 26.

thy wrath] The time to execute thy wrath on ſuch as repented not in time of thy forbearance.

the time of the dead, &c.] The time to puniſh bloody perſecutours for killing thy Saints, Chap. 4. 10.

judged] Or, *avenged*, Pſal. 26. 1. Luke 18. 3.

give reward to thy ſervants,&c.] Chap. 1. 1. Give proſperity to thy Miniſters and people, which have ſuffered hard things. The Miniſters are put firſt, who, as they are principal in the victory, ſo muſt they have the firſt part in the ſpoiles.

and ſhouldeſt deſtroy them, &c.] Shouldeſt deſtroy many bloudy perſecutours; for the deſtruction of Rome it ſelf followeth, Chap. 18. and of antichriſt, Chap. 19. yet now began the deſtruction of Popiſh perſecutors; and many have periſhed in the wars, ſince the time of reformation.

deſtroy] Or *corrupt*.

the earth] The men of the earth, Gen. 6. 11.

V. 19. *the temple of God*] The Church now appearing again openly, is compared to the temple of Hieruſalem, wherein the ark was. It was ſhut up before, as that of Hieruſalem under Ahaz, 2 Chron. 28. 24. and this, when it was meaſured, ver. 1. and the court given to the Gentiles, ver. 2. Now it is ſet open, as that was by Hezekiah, 2 Chron.29.3. not to receive a few Saints, as before, in times of perſecution, but whole multitudes of beleevers. This noteth the free exerciſe of religion which was eſtabliſhed.

the Ark of his Teſtament] Not the Temple alone, but the Ark alſo, which was ſhut up from the eyes of men, in the Old Teſtament, 1 Kings 6. 19. and ſeen ſeldome, and by the high Prieſt alone, was now opened: that is, the myſteries of religion, formerly hidden, were now revealed. So that lay-men know as much now, as ſome few Eccleſiaſtical perſons of great note knew before, of the hidden myſteries of ſalvation. And therefore the Elders praiſe God for this, which repreſent the people, chap. 4.10. and not the beaſts or living wights, which ſignifie the Miniſters, chap. 4. 6. not that the Miniſters had not more knowledge than the people; but becauſe the people that were kept from all ſuch knowledge before, now know more than many Prieſts knew before. The Papiſts had poſſeſſed the court. The people of God had a ſmall temple in the wilderneſſe. Some of the Clergy-men God raiſed up, now and then, to teach the people. The hidden things of God, like the holy place, were ſeen of a few choſen inſtruments. Now the people of God have a temple open to worſhip God in, and a full ſight of Gods holy myſteries, hidden from them before.

lightnings, &c.] See chap. 4. 5. Earth-quake and hail ſet out Gods terrible judgements irreſiſtible, Iſa. 26. 9. and 28. 2. and 30. 30. Hail is called a plague, chap.16.21. And it may allude either to the hail-ſtones that deſtroyed the trees in Egypt, Exod. 9.25. or thoſe that deſtroyed the Amorites in Canaan, Joſh.10.11. It may foretell the final deſtruction of Antichriſt and his adherents, in a ſtrange manner; which, though not preſently, yet muſt come to paſs under this trumpet: and his fall is now begun: and as he was long in riſing, ſo may he be in falling. Or, it may ſignifie the deſtruction of many perſecutours by the ſword, ſince the reforming of religion. Or, the impoveriſhing and fretting of the abbey-lubbers, for the loſſe of their means, and the happy progreſſe of the Goſpel.

CHAP. XII.

Ver. 1. WOnder] Or, *ſign*. A ſtrange ſight and apparition, as appeareth by that which followeth.

in heaven] This viſion appeared to John in this viſible heaven, where the Sun, Moon and Stars are. It could not be ſeen in the third heaven, where Saints and Angels are; for there is no Sun nor Moon there, Iſa. 60.19. chap.21.23. and 22.5. And it fitteth the dignity and ſanctity of the Church, whoſe converſation is in heaven, Phil. 3. 20. remote from the dark miſts of worldly errours, and lifting it ſelf above worldly affairs and comforts.

a woman] Repreſenting the Chriſtian Church, compared to a virgin eſpouſed to Chriſt, 2 Cor. 11. 2. to a bride, chap. 19.7. and 21.9. and 22.17. to a wife, Eph.5.25,26,27,32.

clothed with the Sun] The Church of God, the Spouſe of Chriſt, the brighteſt and moſt glorious creature in the world. She ſhineth in the doctrine of her Miniſters, and lives of her members, Matth. 5. 14,15,19. or, as being clothed with Chriſts righteouſneſs, whom ſhe hath put on, Gal.3.27. In the former ſenſe, ſhe ſhineth before the world: in this, before God. See chap.19.8.

the Moon under her feet] Or, *far beneath*. Treading under foot the Jewiſh feaſts, which depended, many of them, on the Moon. Or, contemning worldly things, which are mutable, like the Moon, as men do things which they tread under their feet.

a crown of twelve ſtars] The ſtars ſtood not one above another, but round about her head, like twelve precious ſtones in the circumference of a crown. A glorious ſight, no doubt. She had the Stars about her head, the Sun about her body, and the Moon under her feet. So in the heavens, ſome Stars are ſaid to be above the Sun, and the Moon far below it. The thing intended ſeemeth to be, that the Church is adorned with the doctrine of the twelve Apoſtles, on which ſhe is founded, chap. 21. 14. or, with excellent Miniſters, ch. 1. 20. as with a diadem. For the truth of the Goſpel doth not only make us free, John 8. 36. but Kings alſo, chap. 1. 6. The Church carrieth the ſtars on her head, as her ornament; Chriſt, in his hand, as his ſervants, chap.1.16. ready to do his will. Men uſe to have crowns of gold; the Church treadeth ſuch traſh under her feet. Her glory is not worldly dignity, but her teachers integrity.

V. 2. *And ſhe being with child*, &c.] Gr. *having in her belly*: to wit, a child, as Mat.1.18. As the Miniſters of God are compared to a woman in travel, when they ſeek to bring men to faith in Chriſt, Gal. 4. 19. ſo the whole Church, in another reſpect, is here compared to ſuch a woman. For as that woman is weary of her burthen, cryeth out to be rid of it, and ſtriveth, and endureth much pain; ſo the Chriſtian Church, being grown very populous, ſome few years before Conſtantines time, cryeth unto God by daily prayers, to raiſe up a Chriſtian Emperor, that might give them the free profeſſion of the Chriſtian religion in the Roman Empire. For this end alſo they did ſtrive, joyning their forces with Conſtantines, to ſubdue the heathen perſecutours. This was a cauſe of many perſecutions to her, and much bloud-ſhed in the wars, for a time. Here it appeareth, that we muſt begin the time of treading the holy City under foot, and of the witneſſes, before the open profeſſion of Chriſtianity granted by Conſtantine. See notes on chap.11.14. For here, the things foretold in the former chapter begin to be more particularly deſcribed; as appeareth, in that the ſame ſpace of a thouſand two hundred and threeſcore days which was given to the two witneſſes, ch. 11.3. is here given to the Church in the wilderneſs, ver. 6. and as fourty and two moneths were given to the Gentiles, to tread the holy City under foot, ch.11.2. ſo the ſame ſpace is given to the beaſt, to tyrannize over thoſe places where the true Chriſtian religion had been profeſſed, while the true Church is hid in the wilderneſs, ch.12.5.

V. 3. *wonder*] Or, *ſign*; as ver. 1.

in heaven] Either becauſe the Roman Emperours had power over the Church, or becauſe they thruſt themſelves into it by their deputies, to perſecute it. As for the viſion, it is likely John ſaw it in the viſible heaven, as he did the woman. See ver.1.

a great red dragon] The heathen Roman Emperours ſucceeding one another, who did the devil ſervice, as in other things, ſo cheefly in perſecuting the Church, ver.9. chap.3.10. So Pharaoh is called, Pſalm 74.13,14. Iſa.27.1. and 51.9. Ezek.29.3. He is great, becauſe of his large Empire, ch.17.18. Red, that is, bedewed with the bloud of the Saints, as if he were dyed with it.

ſeven heads] Sitting on ſeven hills, ch.17.9.

ten horns] Ten Kings which aroſe after, out of this Empire, chap. 17. 12. Or, ſo many Provinces, which were the ſtrength of it, as horns are of beaſts, Dan.8.3,4,5,6.

ſeven crowns] Seven kind of Governours one after another, on her ſeven hills, ch.17.10.

on his heads] Not on his horns; for the Supreme Authority was in Rome, on the ſeven hills, not in the Provinces. And as in Rome they had many heads to invent miſchief againſt the Church, and as much power to execute it; ſo in the Provinces they wanted not more inſtruments of execution.

V. 4. *his tail drew the third part*] He ſubjected the third part of the Provinces of the world to his Empire, ch.6.13. or ſeduced many of the Miniſters, ch.1.20. Dan.7.10,11,12. and that by craft, ch.9.19. unleſs the force of the dragon be in his tail, as ſome write.

did caſt them to the earth] Put down thoſe Princes whom he had ſubdued, from their royal authority. Or, drew ſome doctours of the Church to forſake the truth, and follow earthly pleaſure or profit, Phil.3.18,19. 2 Tim.4.10.

to devour her childe] To deſtroy Chriſts myſtical Body, 1 Cor. 12.12. and not to ſuffer it to live in the Empire, or to hinder any Chriſtian likely to riſe to the Empire. An alluſion to Pharaohs watching to deſtroy the firſt-born of Iſrael, Exod. 1. 15, 16. and to Herods endeavour to deſtroy Chriſt aſſoon as he was born, Matth.2.

7,8,16. The like care did the Roman Heathen Emperours uſe, to ſuppreſs any that were of more than ordinary parts, or favour with the people, that were likely to ſet up the Chriſtian Religion. So Maximinus that dragon, devoured Alexander the ſon of Mammea; whom he ſaw to be favoured of, and favourable to the Chriſtians. Decius devoured the two Philips, the father and the ſon. Diocleſian and Galerius left no ſtone unrolled, that they might have Conſtantine away privily. They ſent him to fight againſt the fierce Northern nations, as Saul ſent David againſt the Philiſtines, that he might be ſlain, 1 Sam.18.25. when he came home victorious, contrary to the expectation of Galerius, he perſwaded Conſtantine to fight with a lion in the theatre, to ſhew his courage. Maximinianus afterward laid ſnares for him, which yet through Gods mercy he eſcaped. Laſt of all, they fought with him, to deſtroy him; but God delivered him, and deſtroyed them.

was born] Or, *ſhould be born.* He hoped, that, though he could not hinder the Churches conceiving, travelling, and bringing forth, no more than Pharaoh could the Iſraelitiſh womens; yet he ſhould deſtroy that ſhe brought forth.

V. 5. *a man-childe*, &c.] As Moſes was born, in ſpight of Pharaoh, to deliver Gods people out of Egypt; ſo now the Chriſtian Church got a deliverer, a man-child. The like phraſe is, Iſa.66.7. It cannot be underſtood of Chriſt; for it is a prophecy of things to come after Johns time. But the Church brought forth Chriſtians profeſſing the true religion openly, in the Roman Empire, or Conſtantine, who was afterwards to be Emperour, to ſubdue the nations, and then rule ſtrongly over them, Pſa.2.9. ch.2.27. and 19.5.

to God, and to his throne] Meaning Conſtantine and his ſucceſſors advanced to the Roman Empire, and made Gods Deputies, ſitting as it were on his throne. So Solomon and David are ſaid to ſit on the Lords throne, 1 Chron.29.23. For it cannot be underſtood of our Saviour Chriſts aſcenſion, and ſitting at Gods right hand. This John knew before, as being written in the Goſpel. And many things paſſed between Chriſts death and his aſcenſion. Neither was Chriſt caught up by anothers power, as we, 1 Theſſ.4.17. but went up into heaven, or aſcended thither, Pſalm 47. 5. and 68. 18. Eph. 4. 8, 9, 10. to wit, by his own power. Neither can it be underſtood of Conſtantines death; for the Text would not joyn his death to his birth, ſeeing much concerneth him in the battel following. He was caught up, for he got not the Empire by his endeavours; but being a ſon of the Church, profeſſing the Chriſtian religion, he was marvellouſly preſerved by God from the rage of heathen tyrants; and ſeeking to avoid their ſnares, he came to his dying father, and by right of ſucceſſion, and the earneſt deſires of the people of Rome, oppreſſed with the heavy yoke of Maxentius, obtained the Roman Empire, and ſo was ſet on Gods throne, to be next to God. The witneſſes are ſaid to aſcend up into heaven; but he hath a throne in heaven, to rule next under God himſelf, over the nations, yea, even the enemies of the Church, with a rod of iron. He would have been content with his honour in France and Britain, his native countrey, (as he was five yeers) had he not, by Gods providence, been caught up to a greater Empire than he expected.

V. 6. *fled into the wilderneſs*] Not now, but after the great battel following, and under Antichriſt. See ver. 14. For then ſhe fled from the face of the angry dragon, who perſecuted her by Antichriſt, as before by the Heathen Emperours. An alluſion to Chriſts fleeing into Egypt, for ſuccour from Herods cruelty, Mat.2.13,14. or to the Iſraelites fleeing into the wilderneſs from Pharaoh, that great dragon, Exod.13.17,18.

a place prepared of God] When men perſecute her, God provideth a place of ſafety for her.

that they ſhould feed her] Either it is to be taken imperſonally, That he ſhould be fed; as Luke 12. 20. or the two witneſſes ſhould feed her there: for this falleth out in the ſame time, as appeareth by the number of days here, and chap.11.3. So Elias was fed in the wilderneſs, in a place prepared by God, 1 Kings 17. 3,4.

V. 4. *war in heaven*] A great battel in the Church of God. For the dragon could not fight in the higheſt heaven: there is no war there.

Michael and his Angels] Conſtantine and his ſouldiers, repreſented to the eyes of John in the form of Michael the arch-Angel and his Angels, mentioned, Dan. 10. 13, 21. and 12.1. Jude ver. 9.

the dragon] Maxentius, Maximinus, and Licinius, in whom the devil wrought, as his principal inſtruments to ſuppreſs the Chriſtian religion.

V. 8. *and prevailed not*] Or, *But they prevailed not.* So this particle is uſed, Mat. 11. 19. That is, they were overthrown; as Prov. 12. 3. and 17. 21. Maxentius was drowned in Tiber; Maximinus died, that ſhould have been baniſhed; Licinius loſt his head. In memory of this victory, Conſtantine pictured over the gate of his palace, a dragon pierced thorow with a dart, lying under his and his ſouldiers feet.

neither was there place, &c.] Dan.2. 35. Pſalm 103. 16. They ruled no more in the Roman Empire, now converted to the Chriſtian religion, and publickly profeſſing it. The phraſe here uſed, noteth an utter extirpation, Dan.2.3,35. chap. 20. 11.

V. 9. *the great dragon*] The Roman Heathen Emperours, and the devil with them, who poiſoneth the earth with idolatry, was no more worſhipped.

old ſerpent] Who deceived our firſt parents at the beginning of the world, Gen. 3. 1. Rev. 20. 2. He is a dragon for cruelty, a ſerpent for ſubtilty.

the devil] The accuſer of the brethren, ver. 10.

Satan] The adverſary of Gods Church, Zech. 3. 1.

deceiveth the whole world] Drew all the Roman Empire into idolatry.

caſt out into the earth] Had no more power over the Church by publick Magiſtracy, as before.

his Angels] His ſouldiers and wicked inſtruments.

V. 10. *in heaven*] In the Church of God. In this ſong, they praiſe God for deliverance of the Chriſtians from tyrants, the declaration of Gods ſtrength, and the Kingdom of Chriſt, in putting down Heathen Emperours, and ſetting up Chriſtian, and removing their accuſer.

now is come, &c.] Now is manifeſted, chap.11.15.

accuſer of our brethren] Called the devil; for he accuſeth us before God, Job 1. 9. and 2. 5. And in the time of the ten perſecutions, when the Chriſtians met by night, for fear of danger, the devil by his inſtruments accuſed them before men, as if they met in the night to practiſe all manner of looſeneſs.

day and night] Continually, Pſalm 1.2. Joſh. 1. 8.

V. 11. *and they overcame him*] In the former verſe, the power of the Captain was commended; now the proweſs of the ſouldiers is ſet out.

by the bloud of the Lamb] Or, *for*; Rom.8.33,34,37. and 16.20. By virtue of Chriſts Bloud, they got power to overcome Satan, and all his wicked inſtruments; not by worldly power and ſtrength.

by the word of their teſtimony] Chriſt honoured them with this victory, becauſe they bare witneſs of his truth. It is called, The teſtimony of Jeſus, ver.17. chap.19.10. becauſe he was the object of their confeſſion. Here it is called the teſtimony, becauſe they are the perſons who confeſſed him.

loved not their lives] Acts 20. 24. 2 Cor. 11. 23. and 4.11. But expoſed them to death. Or, deſpiſed them, and ſet them alowe, in compariſon of the confeſſion of Gods truth. They made ſo little account of them, that they expoſed them to all dangers for the cauſe of Chriſt, joyning with Conſtantine in the war againſt the perſecutours. Some underſtand this of the Martyrs who died for religion before Conſtantines time.

V. 12. *ye heavens*] All ye Churches on earth. An alluſion to Pſalm 96.11. Iſa.49.13.

ye that dwell] Gr. *ye that dwell as in a tent.* So John 1. 14. 2 Cor.5.1. Ye that abide ſafe here a while, as in a tent, under Gods protection, till ye be tranſlated to glory, Pſalm 31. 20. and 91.1.

wo] Great grief and ſorrow will come on you.

of the earth, and of the ſea] Or, *Iſlands.* Who live any where out of the Church of God. For earth and ſea are here oppoſed to heaven, which is the Church. So that the fruit of this victory is the joy of the Saints, and grief of ungodly men.

having great wrath] Becauſe he is caſt out of Gods Church, that he can no longer tyrannize over it, he will empty his ſpleen upon his own ſervants. So he did after upon the Roman Church by the Goths and Vandals.

but a ſhort time] Gr. *but a ſhort ſeaſon.* The end of the world was not yet here: but he could not have ſo fit occaſion to put the Saints to death, as before, now his Viceroy's the Heathen Emperours were depoſed.

V. 13. *caſt into the earth*] See ver. 9.

he perſecuted] By the Popes, when he could do it no longer by the Heathen Emperours. Or it may be underſtood of the Arrian perſecution, under Conſtantius and Valens; which came within this time, and was ſeconded by Popiſh perſecution, till the time prefixed was finiſhed.

which brought forth the man-child] Verſe 5.

V. 14. *two wings of a great eagle*] God gave her ſtrength to flee into a ſafe place ſpeedily, Exod.19.4. Deut. 32.11, 12. and ſo wonderfully delivered and preſerved her from Antichriſts rage.

into the wilderneſs] Into a private place. So did the Waldenſes for many years, in deſert places, as thoſe mentioned, Heb. 11. 38.

into her place] Which God had provided for her ſafety, and where her wicked perſecutours could not come at her to hurt her.

where ſhe is nouriſhed for a time, and times, and half a time] Theſe words ſhould be in a parentheſis; for the words following depend on the former words, *that ſhe might flee into the wilderneſs from the face of the Serpent.*

for a time, &c.] For as many years, as there be days in three years and an half. See ver.6. chap. 11. 2, 3. Dan. 7. 2, 5. and 12. 7. See *times* for *years*, Dan.4.16,23,32.

from the face] For the red dragon, that ſought to devour her ſhewed his anger in his face. This phraſe alſo ſheweth that the Church, for ſome time, was not viſible to her enemies, Iſa. 16.4. Or, for fear of the Serpent. So this phraſe is uſed, 1 Sam. 17. 24. and 19. 10. Iſa.21.14.

of the ſerpent] Mentioned, ver. 9.

V. 15. *out of his mouth*] Sent out bulls abroad from the Popes.

water as a floud] Or, *river*. By his bulls, he raiſed multitudes of ſouldiers to deſtroy the Waldenſes, and other proteſtants ſince. For the end of that chapter containeth a general deſcription of the ſtate of the Church all the reign of Antichriſt, which is after limned out into particulars, in the chapters immediately following. So waters, for many people coming in hoſtile manner, Iſa 59.19. Revel. 17. 15. and violently ſweeping away all before them, like a river, Iſa. 59. 19. Amos 8. 8.

after the woman] If this be a ſecond perſecution by the Popes, then the former may be by the Arrians. See notes on ver. 13. Or, the Popes did more cloſely perſecute before, and now more openly ſend out Croiſado's againſt the Waldenſes and others in the wilderneſs.

to be carried away of the floud] To be utterly deſtroyed out of thoſe deſert places, as he had driven her out of the inhabited world before.

V. 16. *And*] Or, *But* ; as ver. 8.

the earth helped the woman] The Earl of Tholous, and divers others, that were Papiſts, fought for their clients and ſubjects the Waldenſes, ſeeing their faithfulneſs and painfulneſs, which brought profit to their Lords by manuring deſert places.

ſwallowed up the floud] Deſtroyed many of the Popes ſouldiers ſent againſt the Waldenſes, ſo that they could never quite be rooted out. Or, the carcaſes of ſuch as went to fight againſt the Proteſtants, were ſcattered upon the earth, dying by famine or plague, or war, as the Iſraelites did in the wilderneſs, Numb. 14.29. So the land is ſaid to eat up her inhabitants, Numb. 13. 32. And divers of the Popes ſouldiers were ſo conſumed. It may be an alluſion to Numb. 16.31,32. where the earth ſwallowed up Dathan and Abiram, and ſo preſerved Moſes and Aaron from their inſurrection. Or, the Roman Empire, which is the earth, in this book, when oppoſed to the Church; was divided in it ſelf, and ſo Gods people eſcaped.

V. 17. *And*] Or, *Then*. So this particle is uſed, Mat. 23.32. and that tranſlation is more elegant. As if it had been ſaid, When the dragon could not keep the Church out of the wilderneſs, nor deſtroy it there; then he perſecuted all her favourers he could come at elſewhere.

wroth with the woman, &c.] The war with the ſeed ariſeth not from any hurt they had done the dragon; but out of an old quarrel againſt their mother, Gen.3.15.

and went] The Pope, being at Rome, ſtirred up the Magiſtrates every where to perſecute the poor Proteſtants.

with the remnant of her ſeed] That could not get into the wilderneſs with the reſt. Thoſe few good Chriſtians which lay hid among the Papiſts, were brought out and ſlain. Or, when he could not overcome the Church of the Waldenſes in the wilderneſs, he ſet Antichriſt on work to deſtroy the Proteſtants that ſprung up in Bohemia, France, England, and other parts, and ſerved God privately, but had not yet meetings and Miniſters, as the Waldenſes had.

CHAP. XIII.

Verſe 1. AND *I ſtood upon the ſand of the ſea*] Or, *I was ſet*. John was removed by the Spirit to a convenient place, where he might ſee the beaſt ariſe out of the ſea. See the like removes, chap. 17.3. and 21.10. Ezek.8.3. Dan.8.2. Others read it, *And he ſtood*; that is, the dragon; and ſo annex it to the end of the former chapter. But that cannot be; for the dragon was gone away to fight with the reſt of the Saints, chap.12.17. Neither need he ſtand there to ſee the original of the beaſt, which he knew very well. Neither are theſe revelations ſhewed to the dragon, but to John.

a beaſt] A great Empire, Dan. 7. 3. It is no news in Scripture, eſpecially in Daniel, and in the Revelation, for ſuch fierce and cruell Empires to be compared to wilde beaſts; as leopards, and bears, *&c.* Some conceive this beaſt and the other, ver. 11. to be all one. Others interpret this of the Popiſh Roman Empire, and the other of the Pope, who is the Antichriſt.

riſe up] It is not ſaid to be raiſed up, but to riſe up, and to aſcend; for this beaſt was very greedy of Supremacy, and ſought it by his own ſtrength, as well as by his friends. He ſeeth it aſcend up by little and little, till it came quite out of the ſea. So did the Weſtern Emperour and the Pope grow up by little and little, till they got free of, and power over many nations. He is properly ſaid to aſcend out of the ſea, becauſe the ſhore is higher than it, and keepeth it in, Pſalm 24.2. Therefore Mariners are ſaid to go down into the ſea in ſhips, Pſalm 107.23. Iſa. 42. 10. Or, to aſcend, by an uſual Hebrew phraſe, is to come from, or come forth of, Rev.7.2. and 10. 9. Jer.34.21. and 35.7.

out of the ſea] Out of many nations, chap. 17.15.

ſeven heads, and ten horns] See chap. 12.3.

upon his horns ten crowns] For ten crowned Kings were afterward ſubject unto the Popiſh Empire, or Antichriſt, which had not yet received their crowns, chap.17.12.

upon his heads the name of blaſphemy] Or, *names*. Monuments of idolatry were on the ſeven hills of Rome: or, their ſeveral Governours were idolaters.

V. 2. *like unto a leopard*] A fierce beaſt, hating man ſo much, that he firſt fleeth upon his eyes, to pull them out; and in his rage will tear the very picture of a man out of paper. Or, as a leopard which lieth in wait for his prey, Jer. 5. 6. Hoſ. 13.7. A note both of fierceneſs and ſubtilty. This Empire was divided into many Kingdomes, like the Grecian, typified by a leopard, Dan.7.6. and 8. 8,22.

as the feet of a bear] Ravenous, like the Perſian Empire, Dan.7.5.

as the mouth of a lion] Made idolatrous and cruel decrees, as the Babylonian Empire did, Dan.7.4. and 3.1,&c. Thus this repreſentation is formed of divers beaſts, becauſe no one was bad enough to ſet out the evil qualities of this dominion.

the dragon gave him his power] Gr. *his own power*. The devil gave him the power that he had given the heathen Roman Emperours before, which they had loſt in Conſtantines time. The devil gave him ſtrength to manage his dominion, ſet him in Rome, where Satans throne was before, and gave him authority over many Kings & Kingdoms. All theſe are needful to uphold an Empire. Authority muſt be backed with honour, and honour with ſtrength; elſe an Empire will not ſtand.

V. 3. *one of his heads*] The Weſtern Roman Emperour was grievouſly ſpoiled by the Goths and Vandals: or the Pope weakned, and brought very low, like one wounded in the head.

wounded] Gr. *ſlain*.

was healed] By raiſing up of the French and German Empire, under the title of the Roman. So that now it ſeemed like a body which had been mortally wounded, and yet flouriſheth again to admiration.

wondred after the beaſt] Chap. 17. 8. Submitted themſelves to the beaſt wholly, and wondred at his raiſing again, and followed him with great admiration.

V. 4. *worſhipped the dragon*] In obeying the Emperours or Popes idolatrous decrees, they not only worſhipped them, but alſo the devil in them, chap.9.20. 1 Cor.10. 20. For the dragon gave them that power, and his work they did. Therefore John ſetteth them all out, as falling down on their knees before the dragon. Not that theſe Emperours or Popes would confeſs they had their power from the dragon, or that this people thought they had it from him, or worſhipped the dragon viſibly: but when they thought they worſhipped God, who in their conceit had ſet up his dominion, they did cloſely worſhip Satan, who ſet it up indeed. Or, as the Roman eagle was carried before the Army, whereby the beaſt was followed and worſhipped, even with peril of life: ſo ſome write that they carried dragons before every troop; and they that carried them were called Dragons. Thus they followed the Dragon.

ſaying] Here they expreſs their admiration, and their fear accompanying it, in the words following. They worſhipped them in words, as well as geſtures: as the Elders worſhipped God, chap.4.10,11.

V. 5. *there was given unto him*] By the devil, who gave him his power, ver. 2. Or, he was permitted by God to blaſpheme.

a mouth ſpeaking] Dan.7.8,11,25. and 11.36.

great things and blaſphemies] He boaſted of his own greatneſs, and vilified all others, even God himſelf, ver. 6. Pſalm 12.3,4.

to continue] Or, *to make war*; as ver.7. Gr. *to do great things*. Or, *to do what he liſt* for a time, Dan.8.4,12. Or, *to abide*, Jam.4.13.

fourty and two moneths] See ch. 11.2. The power of Antichriſt, and the Papiſts, is reckoned by moneths; for they are works of the night, guided by the unconſtant Moon: but the courſe of Gods people is guided by the Sun, and ſet out by days, ch. 11.3.

V. 6. *he opened his mouth*, &c.] At firſt he counterfeited himſelf holy, when the power was newly given him; but now by degrees he cometh to blaſpheme God himſelf, with full mouth, Pſalm 73.9. 2 Theſſ.2.4. Opening the mouth, is the beginning to ſpeak, Mat.5.2.

his Name] God himſelf, and his power, Acts 2.25. and 3. 12, 16. and 4.12. Rom.10.13. Pſalm 74. 10,18.

his tabernacle] His Church, Pſalm 76.2. and 87.1,2. and his ordinances.

them that dwell in heaven] That ſerve God in his Church, as fellow-citizens of heaven, and being of Gods houſhold, Eph.2.19. where God dwelleth as a Maſter, Pſalm 76.2. and a Father, Mat.6.9. Theſe then, in regard of their ſimplicity and weakneſs, lie open to all reproaches and injuries from their powerful enemies.

V. 7. *to make war with the Saints*] With Gods ſervants, who are ſanctified, Dan.7.21. ch.11.7.

to overcome them] By ſubduing or ſlaying them, ver. 10.

power] See ver.5.

all kindreds, &c.] See ch.5.9. and 7.9. and 11. 9.

V. 8. *all that dwell*] The greateſt number; as Luke 2. 2. Rom. 11.26. So that the reſt were ſo few, in compariſon of the idolatrous Chriſtians, that they are of no reckoning.

upon the earth] In the world, except ſuch as are here excepted, ch.3.10.

whoſe names] Whom God maketh no account to ſave. Leſt, becauſe the followers of the beaſt are ſo many, therefore we might think, none ſhould be ſaved; John aſſureth us, that none of Gods elect ſhall periſh, Mat.24.24. They ſhall be kept from this idolatry, Rom.11.4,5.

in the book of life of the Lamb ſlain] Exod.32.32. Phil. 4. 3. ch.3.5. and 20.12, and 21.27.

from the foundation of the world] By virtue of whoſe Blood, they were ſaved who lived before his incarnation, as well as they who lived after it. Or, whoſe names are not written, from the foundation of the world, in the book of the Lamb ſlain: that is, who are not predeſtinated, from all eternity, to be ſaved by the death of Chriſt. See chap.17.8.

V.9. *If any man have an ear*,&c.] Let every man obſerve this beaſt, that he be not deceived by him; for he cometh not now in the ſhape of the dragon, but is a Chriſtian by profeſſion.See cha.2.7.Mat.13.9. yet,by the former deſcription, he may be known and avoided.

V. 10. *into captivity*] The two things to be expected from this beaſt by the people of God, are ſlavery and death: which calamities, as they inflict upon others, ſo they ſhall by others be inflicted on them, Iſa. 33. 1.

he that killeth,&c.] Gen.9.6. Matt.26.52.

here is the patience] Chap.14.12. Here is the main matter,wherein the patience and faith of Gods ſervants ſhall be exerciſed, 1 Pet.1.6, 7. Or, here is good ground for patience and faith in Gods ſervants: to wit, that God will certainly deſtroy their perſecutours, that make them ſlaves, and kill their brethren, and ſeek to deſtroy them daily. The certain hope of antichriſts ruine, ſhould uphold all Gods people that are perſecuted by him.

V. 11. *another beaſt*] Either the ſame in another ſhape, if both be meant of the Pope,as ſome think, becauſe there is but one beaſt mentioned,c.17.8.but here repreſented by two beaſts:the former,in regard of that temporal power,the later,in regard of that ſpiritual power, he challengeth to himſelf. Or elſe the former is the French or Germane Emperour ruling over many kings, and this is the Pope or falſe prophet, cha.19.20. One the political beaſt,the other the eccleſiaſtical.

coming up] See notes on verſ.1.

out of the earth] From mean beginnings; and ſpreading far,Gen.2.9. Or,not coming from heaven,but from hell; as chap.11.7.

two horns like a lamb] He ſeemed to be meek. Or,he was a Chriſtian by profeſſion,and called himſelf Chriſts vicar.

ſpake as a dragon] As he that was repreſented by the dragon; for dragons cannot ſpeak. He ſet up idolatry by his command,as the heathen Emperours had done.

V. 12. *all the power of the firſt beaſt*] Took on him civil authority.

before him] In the city of Rome,which was the ſeat of the Emperour,where he was wont to keep his court.

the earth,&c.] See chap.12.12. Unleſs it be taken for the generality, as the world is, verſ.3.

to worſhip the firſt beaſt] To acknowledge a Romane Empire again, after the incurſion of the Goths: and to make the Romane city to be accounted holy, that all might flock to it. He doth not at firſt ſet up his power,but the Emperours again, which was a thing more feiſable; and afterwards weakneth him,to ſet up himſelf.

whoſe deadly wound was healed] See notes on verſ.3.

V.13. *great wonders*] Mat.24.24. 2 Theſ.2.9. Now he ſheweth how this ſecond beaſt worſhipped the firſt; namely,by working miracles; which the firſt beaſt could not do,though he had much power given him,v.2. Yet theſe were no true miracles,but jugling,whereby he deceived the people, v. 14. ch.18.23. Lying wonders, 2 Theſſ. 2.12.

ſo that he] That is, ſuch great ones,that he may ſeem to be able to do the greateſt of all. Like that phraſe of removing mountains,Mat. 17.20. Fire from heaven is named,becauſe ſignes from heaven affect men moſt,Matt.16.1. and becauſe the Pope would endeavour to confirm his worſhip by fire from heaven, as God did his, Lev.9.24. 1 Kin. 18.38. 2 Chro.7.1. and be in ſhew as great a prophet as Elias,2 Kin. 1. 10, 12.

maketh fire come down from heaven] By ſorcery; for ſome Popes have been conjurers,& have made ſome ſuch ſhews to the people: as Pope Zachary had fiery armies going before him to Ravenna,that he might be thought to be another Eliſha,2 Kin.6.17. When Pope Steven went into France,to get help of king Pipin, balls of fire were ſeen running up and down in the air. Such other ſtories the popiſh writers have ſtore of, to prove their Pope to be antichriſt. Or,he excommunicateth men, as if he did thunder and lighten on them.

in the ſight of men] Publikely, to ſeduce men the more.

V.14. *deceiveth*] All is ſet down in the preſent tenſe. He exerciſeth,doth wonders,deceiveth; either becauſe John now ſaw ſome ſuch thing in the viſion, or elſe becauſe it would be done as ſurely, as if the Pope were then doing it.

on the earth] See v. 8.

miracles] Look on v. 13.

in the ſight of the beaſt] See on v. 12.

make an image to the beaſt] Set up a Roman Emperour, that ſhould have nothing to do in Rome, and ſhould be like the former Emperours, in ſetting up idolatry again.

by the ſword] By warlike incurſions of barbarous people invading the Empire, v. 3.

and did live] Or, *recovered*, Iſai. 38. 21. & 39. 1. Though he were mortally wounded, v. 12. yet this beaſt maketh him live ſtill, that men might think he had life and death in his power.

V. 15. *to give life*] Gr. *breath*. He ſaw,by the raiſing of the ruines of the Romane Empire, he had prevailed much; and now he maketh theſe later Emperours act according to his will, that he may raiſe himſelf.

to the image of the beaſt] For the Germane Ceſar was not Romane Emperour, till he was confirmed by the Pope.

ſpeak,&c.] Should make laws, and puniſh ſuch as did not acknowledge him to be Emperour, or himſelf to be Chriſts vicar. Others think it is an alluſion to their jugling tricks, making their images to ſpeak,thereby to ſeduce the people to idolatry.

image of the beaſt] Before, it was an image made to the beaſt,to uphold the ſtate of Rome: now, it is the image of the beaſt. The Pope will have it acknowledged to be ſo.

ſhould be killed] Now he addeth cruelty to his ſubtilty, and dealeth by open force,having ſtrengthened the Romane Empire again. So did Nebuchad-nezzar rage, Dan.3.6,20.

V. 16. *all*] All ſorts of men, ſmall and great,&c. This ſheweth the largeneſs of his dominion: and alſo his care, not onely to oblige the great ones to him, that might be moſt uſeful to eſtabliſh his kingdom; but alſo the meaneſt: for he knew that mean ones may raiſe great ſtirs in a ſtate, as a little ſpark may ſet on fire an houſe; and cities are taken often,where men leaſt ſuſpect. So are ſtates ruined.

to receive] Gr. *that he may give to them.* And by conſequence, that they may willingly take it at his hands.

a mark in their right hand] Not that he ſtamped a viſible mark upon them, but obliged them,by ſome external band,to ſerve and fight for the ſea and ſtate of Rome. To fight for him, as Souldiers were wont to do for their Emperour or General, whoſe mark they had in their right hand, wherewith they uſed to fight.

or in their foreheads] To ſerve him, as ſervants did their maſters; whoſe they were known openly to be,by wearing their marks on their foreheads.

V. 17. *buy or ſell*] Either civilly,by way of trading; or ſpiritually, by buying and ſelling pardons. It had been too cruel to have killed all at firſt, who refuſed his authority: therefore he forbiddeth them all trading,without which men cannot live; and ſo compelleth multitudes to come in to him.

mark] Except he be a ſworn ſervant of the Pope. See v. 16. This maketh the full and proper ſubjects of that Kingdom, and therefore cauſed all he could to receive this mark, v. 16. and they are threatned with damnation,who receive it, chap.14.9,11. Neither of theſe is ſpoken of thoſe who received the name,or the number.

or the name of the beaſt] Or,were a papiſt in religion. By *the beaſt* here is meant,the firſt beaſt. The Romane ſtate or Emperours, whom the Pope made men to ſerve, and whoſe authority he uſed,till he could raiſe himſelf to his height, v.1,12. ch.16.2.

or the number of his name] Or, were eſteemed ſo to be,and numbred among ſuch.

V. 18. *Here is wiſdom*] It is a hard thing to finde out this mark or name.

for it is the number of a man] It is not only known to me by Revelation,but alſo may be found out by humane wiſdom,Let wiſe men therefore ſeek to finde it out.

and his number] It is to be found in the numbers of the Greek letters of his general name: for mens names in Greek,contained numbers in the letters.They had not other figures,as we have,but counted by letters.

ſix hundred threeſcore and ſix] S. John would not plainly ſet down the name,leſt he ſhould make the Romane Emperours offended with the Chriſtians; as S.Paul doth not name him that letteth, 2 Theſ.2. 6,7. yet ſuch plain tokens are ſet down by both,that he,and antichriſt his upholder, might be known when he cometh. The truth is, this is the name of the beaſt,not of antichriſt; and ſo a national name, deſcribing that ſtate where antichriſt ſhould riſe and reign: and therefore though it is like to be comprehended in Greek letters, in which language John wrote; yet it is not likely to be a Greek word originally. Ireneus, and the ancients,take it for the word *Lateinos*, which, in Greek letters,maketh ſix hundred ſixty & ſix: ſhewing,that antichriſt ſhould be a Romane, or one of the Latine Church. Others ſuppoſe his power ſhould begin in the yeer of Chriſt ſix hundred ſixty and ſix. Others,that it ſhould laſt ſo many yeers in the height of it.

CHAP. XIV.

Verſ. 1. I *Looked*] See chap.8.13.

and lo] Or, *behold*. A note of ſome great matter enſuing, Matt.1.23. Iſai.7.14.

a Lamb] Chriſt,the true Lamb,ch.13.8. Joh.1.29. 1 Pet.1.19. the Son of God the Father,appeareth in this verſe; oppoſeth the counterfeit lamb, ch.13.11. See ch. 5.6.

ſtood] He himſelf appeareth to John now in a viſion,on a mountain like mount Sion. But the thing intended is, that he appeared in his Miniſters publikely ſerving God.

on mount Zion] A type of the Church,Pſal.48.2. Iſa.33.20. wherein Chriſt in his ordinances appeared as in a city on an hil,Mat.5.14. more conſpicuouſly than before,after the long hidden eſtate of his Church perſecuted by the Pope.

an hundred fourty and four thouſand] See chap.7.4.

having his Fathers name written in their foreheads] The mark on their foreheads,the name of God,not mentioned Chap. 7. is here expreſſed: implying, that they did now in a more open and publick manner profeſs themſelves his true ſervants, and were as manifeſtly known ſo to be, as if it had been written on their foreheads ; alluding withal to ſuch marks as ſervants uſed to have. See chap.13.16,17. It is called, The name of his God. See chap.3.12.

V. 2. *a voice from heaven*] Out of the now viſible Church of God, chap 4.2, &c.

as the voyce of many waters] Of many people now acknowledging the true Religion, chap.1.15.& 17.15.& 19.6.

of a great thunder] Chap.6.1. A loud and open profeſſion of the truth,that the world might take notice of it.

of harpers] A ſweet and pleaſant thankſgiving , delightful to God and good men. An alluſion to the ſweet melody in the Temple at Hieruſalem, 1 Chr.25.1. Pſal.43.3 4.

V. 3. *as it were*,&c.] Such an one as John had not heard before, among all the heavenly voyces in this Revelation.

a new ſong] They gave praiſe to God for their new deliverance from Popiſh perſecution, and the freedom they had by the favour of Chriſtian Magiſtrates,to profeſs the Chriſtian Religion openly. This ſheweth that this muſt not be underſtood of the perſecuted Church in the wilderneſs, as ſome would have it ; for the ſtate thereof affordeth not matter for this new ſong, Pſa.137.3,4. neither is the Church in that ſtate called heaven,but when it is viſible, ch.12.7. It is meant then of the Churches breaking out again,when the witneſſes were taken up into heaven,that is,into a free viſible Church, ch.11.12.This then is another new ſong different from that, ch.5.9. for that was in praiſe of Chriſt. For opening the ſeals,ſee notes there.

before the throne, &c.] Before God, his Miniſters and people in the congregation, ch.4.2,4,6.Pſal.107.32.

no man could learn that ſong]Not that any elſe went about to learn it ; but none of the idolatrous Papiſts had that cauſe , or could tell how to praiſe God for this favour : for they were left in darkneſs.

redeemed from the earth]Bought by the Blood of Chriſt,and brought out of Popery, 1 Cor. 6.20.& 7.23. 1 Pet. 1. 18. from antichriſts earthly Church, ch.12.12.

V.4.*not defiled with women*]Not polluted with Popiſh falſe doctrine and idolatry,which is ſpiritual fornication , 2 Cor. 12.2. Ephe.5.27. Ezek.15.16. ch.18.3. An alluſion to the Iſraelites , of whom many were enticed to idolatry by the Midianitiſh women , but many were kept from it, Num.25. Others underſtand all this of the Waldenſes, and ſuch as ſerved God purely in all the time of Popery ; becauſe it is ſaid, *They were not defiled.* Their remainders are now found in the viſible Church.

follow the Lamb whitherſoever he goeth] Seek Chriſt in his ordinances,though with peril and loſs,having forſaken communion with the Popiſh Church. And not following antichriſt for their head and guide, as others ſtill,but Chriſt onely.

redeemed] Gr. *bought.* See verſ. 3.

from among men] 1 Cor. 3 . 3. This expoundeth the former verſe. *The earth*, then ſignifieth, there are men of an earthly ſtate , out of whom Chriſt took his, and from whoſe ſociety he yet calleth them, chap. 18.4.

the firſt fruits] Firſt converted, or openly making the firſt profeſſion of the reformed Religion, ch.5.9. & 20.5. An alluſion to the firſt fruits in the Law, Deut.18.4. Prov.3.9. Jam.1.18. They were paid to the Prieſts,as Gods due.All the world is the heap ; the elect are God's and Chriſt's, in a peculiar manner.

unto the Lamb] This is more than to follow the Lamb ; for it ſheweth a peculiar right he hath in them.

V.5. *no guile*] Pſal.32.2. Joh.1.47. They were true in all their ſayings. Or, in word they profeſſed the true Religion, which they beleeved in their hearts.

without fault] Becauſe Chriſt hath redeemed,and paid the price of their ſins,with his Blood, Ephe.6.26,27. Or,free from Romiſh idolatry (to which they could not be drawn by all the Popes power and threatnings) and worſhipping God aright, and obeying all his commandments, to the uttermoſt of their ſtrength, Luke 1. 6.

before the throne of God] Men may condemn them ; but God, who knoweth their hearts, and accepteth of them in Chriſt , will acquit them. Or,they are blameleſs, not onely before men, whoſe judgment is ſubject to errour ; but even before God himſelf, as ſincere, that is, true and faithful ſubjects to God, Gen.17.1. Iſa.38 3.

V. 6. *another angel*] Different from them that blew the trumpets,or from him who ſhewed him theſe things,ch.1.1. or from him,ch.8.13. who threatned woes to the earth.

flye] Making haſte to publiſh his meſſage thorow the world. A type of the Miniſtery of thoſe times. And indeed , it paſſed from place to place very ſwiftly at firſt. So that this intimateth the free and ſpeedy paſſage of the Goſpel from place, by their Miniſtery.

in the midſt of heaven]So that he could not be hindered from preaching, by any humane oppoſition. Or from whence he might be more conſpicuouſly ſeen , and his voyce moſt clearly heard on either ſide ; as the light of the Sun doth moſt brightly diffuſe it ſelf into all parts of the hemiſphere,when it is about the meridian. See ch.8.13. This angel ſome take to be Wickliff and his fellows : others, to be Luther and his aſſiſtants. Such are called Angels, ch.1.20. & 2.1.

having the everlaſting Goſpel]For to the Miniſters is this word of reconciliation committed, 2 Cor.5.19. as to the faithful ſtewards,to diſpenſe to others, 1 Cor.4.1,2. And it is called eternal, firſt, Becauſe it teacheth men not to fear antichriſts ſpoyling of goods or life , ſeeing it holdeth out eternal happineſs unto them, Heb.10.34. Secondly, Becauſe the ſum of it was from the beginning (and therefore it is not a new doctrine, as the Papiſts call it) and it ſhall be preached openly to the end of the world,in deſpight of all oppoſition,ch.11.15. for the witneſſes ſhall be more ſlain. Thirdly, Becauſe it ſhall not be diſannulled as the legal covenant was.

unto them that dwell on the earth] To earthly-minded men , to call them off from earthly , to ſeek heavenly things, Col.3.1. Such ſecure ones are thus deſcribed, Luke 21.34,35. Or, to all the inhabitants of the earth, ſo that every nation ſhall hear of it ; as followeth in this verſe. So this phraſe is uſed, ch.5.9 & 7.9.

V. 7. *with a loud voyce*]To ſhew the weight of the meſſage,and that all might hear, Chap.8.13.

Fear God] Worſhip the true God, and do not worſhip images any more, as ye have done. Or, fear not antichriſt any more,who can but kill your bodies ; but fear God, who can deſtroy your ſouls elſe , Luk. 12.4,5. He exhorteth them to that which hath been neglected, and the contrary done : For men had not feared God, but men ; nor honoured his grace, but mens merits ; not worſhipped him, but ſtocks, ſtones, &c. ch. 9.20. At firſt, the Miniſters ſpake not ſo plainly and fully againſt Babylon,as after, verſ. 8. but did undermine antichriſts kingdom, by preaching the true knowledge and worſhip of God ; too much before neglected and corrupted.

the hour of his judgment] He will not bear with your idolatry now, as he did in the times of ignorance, Act.17.30.

and worſhip him] Pſal.146.5,6. Act.14.15.

heaven and earth, &c.] Which none elſe could make ; much leſs your Images. He nameth four principal works of God , to draw men to know and worſhip him aright : Firſt, the heaven ; famous for breadth,light,motion,influence. Secondly, the earth ; unmoveable ſince the beginning, and very profitable to men. Thirdly , the ſea ; of huge compaſs, and great uſe for fiſhing and navigation. Fourthly, the fountains ; which run always for the uſe of the living creature, as types of Gods eternity and bounty.

V. 8. *another angel*] Other Miniſters. Some take it for the Bohemians : others, for ſuch after Luther, more clearly ſpake of Romes deſtruction.

Babylon is fallen] Iſa.21.9. Jer.51. 8 ch.18.2. Theſe ſaw the Popes kingdom ſhaken,by the Miniſtery of ſuch as went before them,& now declare boldly,that God hath laid the foundation of the deſtruction of it,and will as ſurely deſtroy it ſhortly,as if it were now down.

wine of the wrath of her fornication] Or, *of the poiſoned wine of her fornication*,ch.17.2.For the Hebrew word to the which the Greek here anſwereth, ſignifieth poiſon,as well as wrath. As whores give ſpiced or enchanted cups to their lovers, to make them commit fornication with them ; ſo did Rome, by ſubtil enticements , draw a great part of the world to her idolatry, which is often in Scripture compared to fornication ; as Jer.3. Ezek.16. divers times. Or, ſhe made God angry with them, as well as with her ſelf, by drawing them to the ſame idolatry. Or, becauſe when God is angry,and goeth to puniſh wicked men,he is ſaid to have a cup in his hand of poiſoned wine, to give every one his part according to his merit, that men might know theſe judgements came from him, and not by chance, Job 21.20. Pſal.75. 8. Iſa.51.17. Jer.25.15. & 49.12,13. & 51.7,8. So Babylon and her followers ſhall alſo drink their ſhare, according to their deſerts. See verſ. 10. An alluſion to ſuch nations as uſed to kill malefactours with poiſoned cups.

V. 9. *third angel*] Other Miniſters after them. Martin Luther and his fellow-labourers,as ſome think ; or later preachers, as others.

worſhip the beaſt] The Pope,who is antichriſt. See ch.13.11.

and his image] And follow the Germane Emperours, or other Princes,whom he made,as an image of the heathen Empire of Rome,(ch. 13.15.) to uphold his idolatries and ſuperſtitions.

receive his mark,&c.] See notes on cha. 13.16. The firſt Angel did preach the true worſhip of God, welnigh loſt : the ſecond foretelleth the fall of Babylon : the third warneth men to come out of her,before it come ; ſeeking to draw men out of the fire, Jude verſ.23.

V. 10. *the ſame*] Not onely the Pope himſelf, but all his obſtinate followers alſo,and ſworn ſervants. Or, as he hath taken the beaſts mark, ſo he ſhall periſh with him for company.

of the wine of the wrath of God] Of Gods ſevere judgement in the deſtruction of Babylon. See verſ. 8. Pſal. 75. 8. Jer. 25. 15. Or, of Gods poiſoned wine ; that is, of the wine that God giveth them to make them mad ; as Pſal.60.3. which is poured by God into the cup of his wrath, for them to drink, whom God will be avenged on , as verſ. 8.

without mixture] Not allayed with the water of mercy at all, Jam. 2. 13.

with fire and brimſtone]In hell-fire for ever,beſides the heavy judgments he may endure at the fall of Rome, ch.9.18. & 19.20. An alluſion to the deſtruction of Sodom,Gen.19.24.

in the preſence of the Angels, &c.] Publickly, before Chriſt and his Angels. An alluſion to Sodomes deſtruction again , wherein Chriſt and his Angels were employed. They that bear antichriſts mark before men, ſhall be forſaken of , and tormented before Chriſt and his Angels , that their torment may be the greater, Mark 8.38. Luke 9.26.

V.11. *the ſmoke of their torment*] Of the fire tormenting them. Their torment ſhall have no end; as we know the fire goeth not out while we ſee the ſmoke, Iſa. 34. 10.

no reſt] No intermiſſion, becauſe of the greatneſſe of their everlaſting pains. Here are ſome intermiſſions in the ſufferings of Gods people, though they be heavy for the time: but there ſhall be none, in theſe pains of the idolaters.

day nor night] Though they have a perpetual night in hell, as a perpetual day in heaven: yet he ſpeaketh after the manner of men here on earth, meaning, They never have one minute of reſt. See ch. 7.15. Here, the light of the day, and ſociety of friends, may ſomewhat allay thoſe pains that are terrible in the night; and ſleep in the night may make us forget the labours of the day: but thoſe torments nothing can aſſwage.

who worſhip the beaſt, &c.] See verſ. 9.

V. 12. *Here is the patience*] See chap. 13.10. Or, here is the vengeance that ſhall be executed on their enemies, who patiently endure death for obedience to God, and holding faſt the true Religion, againſt the Papiſts. Or, now ſhall the patience and obedience of Gods ſervants be made known to the world. It ſhall appear who are true, and who are counterfeit Chriſtians. By antichriſts fierce perſecution, the chaff ſhall be ſeparated from the wheat, and the droſs from the gold. Or, after the Goſpel preached, and the Pope declared to be antichriſt, there ſhall be greater perſecutions than before, and the patience of Gods ſervants more tryed; as appeareth in the perſecutions and wars ſince the Waldenſes and Luthers time. The Pope, like the devil, rageth, becauſe his time is ſhort, ch.12.12.

V.13. *And I heard*, &c.] Becauſe in the former verſe he had ſpoken of many troubles yet to come, to try the patience of Gods people; here he bringeth in a voyce from heaven, and commanded to be written, to aſſure them, that the greateſt evil antichriſt could bring on them, was a ſpeedy way to happineſs. And this conſolation was needful, leſt they ſhould think the primitive Martyrs happy, who were put to death by heathen perſecutors: but themſelves unhappy, who were to be condemned by Chriſtians, for hereticks.

in the Lord] As members of Chriſt, or in the faith of Chriſt; as Rom. 16.7, 11. 1 Cor.15.18. 1 Theſ.4.16. Heb.11.13. Or, for the Lord. So ſome interpret this phraſe, Rom. 16.2, 8, 12. And the Hebrew particle anſwering to the Greek one here, is often ſo uſed.

from henceforth: yea, ſaith the Spirit] Or, *from henceforth ſaith the Spirit: yea*. Though antichriſt muſt down, yet it will coſt ſo much blood ere it be done, that they are happy that dyed or ſhall dye before, in the fear of God. Or, ye may think that your perſecutions are all paſt, becauſe the Goſpel is openly preached again: but antichriſt, being now revealed, is more mad than before, & ye ſhall find more trouble than formerly; ſo that ye ſhall count the dead happy, Eccleſ.4.2, 3.

may reſt from their labours] From the troubles that are to come, or by dying before. Or, from their labours endured here.

their works follow them] The reward of their works, 1 Cor.15.58.

V. 14. *I looked*] See chap.8.13.

and behold, &c.] Before, God wrought by the word, ſending forth his three angels to preach, v.6, &c. Now, he taketh the ſword, and beginneth by deeds to pull down antichriſts kingdome. Which action is ſet out by two ſimilitudes; one, of an harveſt, v. 15. the other, of a vintage, v.18. for in theſe, men uſe to cut down all the fruits.

a white cloud] A ſign of great glory.

like unto the Son of man] Or, *like unto a Son of man*, Ch.1.13. Some glorious Angel, v. 15. like a man; for he is ſet on work by another Angel, v. 15. and an Angel gathereth the grapes, v. 19. which is all one judgment with this. See notes on ch.10.1.

a golden crown] For Majeſty. Such Kings wear. It ſheweth alſo that he ſhould get a glorious victory over antichriſt.

a ſharp ſicle] To do ſwift execution.

in his hand] That is, in his right hand; for with it men uſe to reap. He was both able and ready to execute what ſhould be committed to him, as harveſt-men with their ſicles in their hands, (which were the uſual inſtruments of cutting down the corn, Deu. 16.9. & 23.25. and are ſtill) are to cut down the corn. This Angel may be a type of ſome great and glorious Prince or Princes that ſhould begin to execute Gods wrath on the Pope. Many ſuch were in Germany in Luthers time.

V. 15. *another angel*] Differing from the three former, and from him that ſate on the cloud.

out of the temple] Out of the Church of God now opened (ch. 11. 19.) as the other angel did, v. 17. Repreſenting the Miniſters of thoſe times, who ſhould call on the Princes to be Gods executioners, as Baylies, who ſummon the harveſt-men to work, but reap not with their own hands.

crying with a loud voyce] Shewing his great deſire to have the thing done, and that all men might hear, and further the work, See verſ. 7.

Thruſt in thy ſicle] Joel 3.13. Go about the work of deſtroying antichriſt and his upholders.

for the time] Gr. *the hour*. The time appointed by God: and therefore the buſineſs will ſucceed well now, that would not before.

is come] As might appear by ſignes, or by divine incitation to the work.

for thee to reap] Wherein God calleth thee to do it, and therefore will proſper the work in thine hands.

the harveſt] Antichriſts followers are fit for vengeance, Jer.51.33.

of the earth] Of the falſe Church, or antichriſtian ſtate, ch.13.12.

is ripe] Or, *dryed*. The Idolaters ſins are full, & ready for judgment, Gen.15.16. Jer.51.33. Iſa.17.5. Or, *withered*; as this word is uſed, Mat. 13.6. An alluſion to hay, which, when it is withered, is good for nothing, but muſt be cut down; elſe it will be ſpoyled it ſelf, and hurt the ground. So would theſe wicked ones grow ſtark naught, and hurt others, if they were not quickly deſtroyed. See the like, Pſal.129.6.

V. 16. *thruſt in his ſicle*] He did as he was commanded, and God proſpered it accordingly.

the earth was reaped] Antichriſt and his followers were deſtroyed.

V.17. *another Angel*] Now the vintage followeth after the harveſt, as it uſeth to do.

out of the temple] Figuring ſome Miniſters of note, that ſhall aſſiſt the Princes in deſtroying antichriſt, and reforming Religion.

a ſharp ſicle] For they uſed not then to gather grapes with the hand, as we do: but to cut them off with an hook or ſicle, for expedition, Iſa.18.5. And ſo did ſome of the heathen.

V.18. *out from the altar, which had power over fire*] It may be that Angel ſpoken of, ch.8.5. who ſtood at the altar of incenſe, and took fire from the altar of burnt-offering, and caſt it on the earth, from whence followed the judgments there enſuing. And in that reſpect he might be ſaid to have power over fire. Or at leaſt, it may be an alluſion to that ſtory, and may repreſent ſuch, as by their fervent prayers could prevail with God to bring his judgments on antichriſt and his followers, and as it were command Miniſters and Rulers to go about it, ſtirring them up with the ſlaughter of thoſe Martyrs which lay under the altar, ch.6.9. Or, this angel is ſaid to have power over fire; that is, to reſtrain the fire of contentions (Judg. 9. 20.) from among Proteſtant Princes, that they maight joyntly fight againſt the Pope.

gather the cluſters] The vine, is the Popiſh Church: gathering, is taking away: the cluſters of grapes, are the multitude of the members of that Church. So deſtruction of the wicked is ſet out by a vintage, as well as by an harveſt, ch.19.15. Iſa.63.1, 2, 3.

fully ripe] See notes on verſ. 15.

V. 19. *gathered the vine*] Deſtroyed the Popes dominions, and ſlew thoſe that were guilty of the blood of Gods Saints. Some underſtand, by the harveſt, the deſtruction of Rome; and by the vintage, the utter ruine of Popery afterwards; as the vintage followeth the harveſt.

caſt into] An alluſion to the uſual manner of vintages, where they had always a wine-preſs ready to tread their grapes in, aſſoon as they were gathered, before the moiſture was dried or drop'd out of them, Iſa. 5. 2.

great wine-preſs] This ſheweth, that this was a greater judgment than the former; as great wine-preſſes have more grapes troden in them, than leſſer ones. This appeareth alſo by many former circumſtances. He that cut down in the harveſt, came from the clouds, v.14. He that cutteth in the vintage, cometh out from the temple in heaven, v.17. The encourager of the former came out of the temple, v.15 of the later, out of the altar, v.18. and is ſaid to have power over fire. The former cryeth with a loud voice, v.15. the later, with a loud cry, v.18 The former is bid to thruſt in his ſicle, v.15. the later, his ſharp ſicle, v.18. The former, to reap, v.15 the later more fully, to gather the cluſters of the vine of the earth, v. 18. The former is told, The harveſt is ripe, v. 15. the later, that the grapes are fully ripe, v.18. The former reapeth the earth, v. 16. and taketh no care of threſhing: the later caſteth the grapes into the great wine-preſs of Gods wrath, verſ. 19. So that the judgment here intended muſt needs be greater, unleſs it be the ſame ſet out by two ſimilitudes, as the famine of Egypt was, Gen. 41. 1, &c. And then the latter is added here, to ſet out the judgment the more fully; or to ſhew the certainty of it; as Gen.41.32.

V. 20. *And the wine-preſs was troden*] The ſimilitude is proſecuted. When grapes are gathered, they are caſt into the wine-preſs, and then trodden, Judg. 9. 27. and the juyce of them runneth out, Neh. 13. 15. Iſa. 63. 3, 4. This ſetteth out the fierce execution of Gods wrath upon ſinners, Lam. 1. 15. and upon antichriſt and his, ch.19. 13, 15.

without the city] They uſed to tread the wine-preſſes out of the city, becauſe it was a foul and troubleſom work, and the grapes might be hurt, and time loſt, in carrying them from the place they grew in. See notes on verſ. 19. Without the Church, the city of God, as ſome interpret it: ſo that God provideth for the ſafety of his Church, while her enemies are in deſtroying. But as others ſay, the great battel ſhall be, not in the city of Rome, but in the territory thereunto belonging.

and blood came out of the wine-preſs] It is true, that wine is called, The blood of the grape, Gen. 49.11. Deut.32.14. But here the holy Ghoſt ſeemeth rather to paſs ſuddenly from the type, to the thing it ſelf thereby typified; from the wine-preſs to the war, where horſes are uſed, though not uſed in the other; and ſo giveth us light for expoſition. So he doth, Amos 9.11, 12. from Davids tabernacle that is fallen, to the remnant of Edom, and the heathen: and Hab.1.17. from catching fiſh in their net, to ſlaying the nations.

to the horſe bridles] He alludeth to thoſe that in war purſue the enemies flight, to do execution: or to conquerours, who uſe to go forth, after the battel, to ſee the dead carcaſes of their enemies, Iſa.66.24. & to take the ſpoil: which they do with much difficulty, when the field is covered with the blood of the ſlain, ſo that they are forced to ride, and the horſes well-nigh to ſwim. The meaning is; the blood of ſlain men ſhould be like a deep river running over the banks; ſo great ſhall the ſlaughter of the antichriſtians be, ch.16.14. & 19.13,18.

a thouſand and ſix hundred furlongs] As the wine runneth out of the wine-preſs, ſo the blood of the ſlain ſhall now flow a great length and breadth and depth. An alluſion to the deſtruction of Jeruſalem, wherein the blood is imagined to run over all the land of Canaan, ſuppoſed to be about that compaſs of ground: and ſignifying, that blood ſhall be found plentifully running in all the Popes territory, or patrimony of the Church, which is eſteemed by ſome to be about that proportion of ground.

CHAP. XV.

V.1. ANother ſigne] Differing from that, chap.12.1. and foretelling different things; as appeareth, becauſe it is called *another*, and a *marvellous* one. Therefore the former victory over antichriſt, Chap.14. and this ſong, muſt either have reſpect to ſomething done at the beginning of reformation, or be a general deſcription of this laſt overthrow, by way of anticipation, which is more particularly deſcribed in the vials following. And it is called a *ſigne*, to ſhew, that it came not accidentally, though it was a ſtrange light; but was ſent of God, to ſignifie things to come.

in heaven] Ch.12.1. In the Church, grown more viſible and glorious. As God did roar from Sion, Amos 1.2,3. when he foretold the deſtruction of the nations: ſo here, out of the Church, come the vials of Gods wrath, to be poured forth on antichriſt.

great and marvellous] In regard of the great changes and things it would bring to paſs; or in compariſon of the former. In theſe reſpects the whole Church confeſſeth it to be ſo, v.3.

ſeven angels] So are the publiſhers of Gods will, repreſenting the executioners thereof, called before, cha.8.7,8,10, 12. & 9.1,14. & 11.15.

the ſeven laſt plagues] Of whom they had theſe: and what they were, ſee v.7. They are called, The laſt plagues, for the reaſon following; becauſe Gods wrath is filled up by them, and ſo the thing done, which God had decreed, on the antichriſtian ſtate, ch.10.7. & 16.17. They are the laſt that God will pour on antichriſt: and the Church and world ſhall have happier days after.

V.2. *a ſea of glaſs mingled with fire*] Some take it for a type of their innumerable perſecutions they had ſuffered. Others, for the cryſtalline and pure doctrine of Gods word, ch.4.6. mingled with much zeal againſt Papiſts; or, many contentions among themſelves, as appeared in the controverſies about the Sacrament; yet might the truth be ſeen ſtill ſufficiently to ſalvation, Luk.12.49. Others, for the ſignes of Gods wrath, whereby their foes were deſtroyed.

That had gotten the victory] Such as had eſcaped the Popes rage, and had helped to pull down his kingdom.

over the beaſt] ch.13.11.

over his image] ch.13.15.

over his mark, &c.] ch. 13.16,17.

ſtand] ch.14.1.

on the ſea of glaſs] Trampling under feet their former perſecutions. Or, upheld by the doctrine of Gods word, notwithſtanding their differences among themſelves, and quarrels with their adverſaries. Or, treading on their wicked adverſaries, who are compared to a ſea, by reaſon of unquietneſs, Iſa.57.20,21. And that of glaſs, becauſe God ſeeth all their wickedneſs, Heb.4.13. And is ſaid to be mingled with fire, becauſe they ſhall be deſtroyed with fire, ch. 16.8. Or, ſtand on the pavement before Gods throne, ch.4.6. worſhipping God openly in his viſible Church. Or, *ſtand at the ſea of glaſs*. So the particle is uſed, Luk.12.6. 30, 40. As the Iſraelites ſtood at the Red-Sea, and praiſed God for their deliverance, Exod.14.30. & 15.1. So theſe at the glaſſie ſea of fire.

harps of God] Excellent ones; as Gen.23.6. Heb. *a prince of God*; Pſal.36.6. Heb. *mountains of God*. Or, harps to praiſe God with, ch.5.8. & 14.2. when they ſee their foes deſtroyed, Pſal. 58.10,11. Or, harps given of God. Having their hearts cleared by Gods Spirit, and well tuned to praiſe God for ſo great a victory; as appeareth by their ſweet muſick of praiſe, v. 3. 4.

V. 3. *the ſong of Moſes*] Such an one as Moſes ſung to the praiſe of God, for delivering Iſrael, and deſtroying the Egyptians, Exo. 15.1. For God ſheweth his power now as much, in freeing his people from antichriſts yoke.

the ſervant of God] In a peculiar manner, by office, Deut.34.5. See Chap.1.1.

and the ſong of the Lamb] Ch.14.1,3. Or, taught them more fully by the Lamb; as they had the pattern from Moſes in part. Some take this which followeth, v.3,4. to be the ſong taught by the Lamb, and that Moſes his ſong is not ſet down, becauſe it was recorded before in Scripture.

great and marvellous] Pſa.111.2. & 139.4. Gods works are ſaid to be ſo here, becauſe he had ſo long ſuffered antichriſts cruelty, and ſo ſtrangely deſtroyed him at the laſt.

Almighty] A fit title: for he had ſhewed his almighty power, in overthrowing ſo great force, and puniſhing ſo many enemies, ch.1.4,8.

juſt and true are thy ways] Pſal. 145.17. Juſt, becauſe thou haſt puniſhed antichriſt; and true, becauſe thou haſt performed thy promiſe to thy people. By Gods ways, is meant his conſtant works. A ſimilitude taken from a traveller.

King of ſaints] As thoſe over whom he ruleth in a more ſpecial and gracious manner, by his Word and Spirit, Pſal.110.2,3.

V.4. *who ſhall not fear thee?*] Jer.10.7. Every one ſhall do it. Or, *who ſhould not* (or *would not*) *fear thee?* Thou haſt given cauſe to all men to do it. By *fear*, is meant fear of reverence, and Religious worſhip; as it followeth, *and glorifie thy Name*; Chap.14.7.

for] Or, *ſaying, that*. Thus they teach poſterity, why, and how to praiſe God. See the like, Pſal.106.1. & 107.1. and 136. all over: 2 Chr.5.13. And ſo the Jews uſe it in their liturgy. See alſo, 1 Chr. 16.41. Matt.7.23. In all theſe places it may fitly be ſo tranſlated: and ſo it is full in the Greek, Luk.19.42. *Saying, that if*, &c.

thou onely art holy] Of thy ſelf, and infinitely, 1 Sam. 2.2. and haſt ſhewed thy ſelf ſo to be, by deſtroying the unholy, & freeing the holy.

all nations ſhall come] Thou art now ſending forth thy forces to deſtroy antichriſt, and then thou ſhalt be rightly worſhipped in all the world, Iſa.66.23,24. Although, while antichriſt reigned, there was ſcarce any hope of any ſuch thing left in the world; yet, when he is deſtroyed, all that are left of thoſe that adhered to him, ſhall publikely worſhip thee accordingly to thy word, Chap. 11.13. & 20.5. None ſhall then refuſe to fall down to thee. They that knew thee not before, ſhall be converted.

before thee] In the places of thy publike worſhip, Pſal.42.2.

thy judgements are made manifeſt] There is no man but ſeeth how juſtly thou haſt proceeded, and that, though thy judgements on them are great, yet are they no greater than they have deſerved. This thou haſt ſhewed, in freeing us from the power of antichriſt already: and it ſhall be made more manifeſt, when thou deſtroyeſt him and his adherents. For thy judgements paſt, are an argument to us, to look for fuller declaration of thy juſtice in time to come: and every man may ſee what thou wilt do, by what thou haſt done.

V.5. *the temple of the tabernacle*] That is, the innermoſt part of the tabernacle, called The holy of holieſt, and The moſt holy place; which tabernacle is termed, The tabernacle of the teſtimony, Num. 1.50. & 17.7. in regard of the two tables of ſtone, ſo called, Exod. 25.21. becauſe in them was written the law of God, the teſtimony of his will, Exod.34.28. Pſal.19.7. & 119.14,22. which tables were put in the ark, Deut.10.5. 1 Kin.8.5. and that ark placed in the innermoſt part of the tabernacle or temple, 1 Kin.8.6. Heb. 9.3,4. The temple was ſo open, that men might ſee into it out of the court now, which in the old Teſtament they could not. See the meaning, ch.11.19.

V.6. *ſeven angels*, &c.] John ſaw them, verſ. 1. but now he ſeeth them coming out of the temple, to execute their charge.

out of the temple] See Chap. 14.15. Out of the *Sanctum ſanctorum*, where the ark was, v.5. It may import, that theſe were the laſt plagues, becauſe they lay hid in the ſecreteſt cloſet of Gods ſanctuary, till the reſt were finiſhed. Here is ſtill a gradation of judgements. The Angels that blow the trumpets are in heaven, ch. 8.1,6. The reapers, and the encouragers, came out of the clouds, and the temple, and from the altar, ch.14.14,15,17,18. But theſe with the vials come out of the moſt holy place, Gods cloſet, and ſecret armory. They came alſo by command from God; for from the oracle did God uſe to anſwer Moſes, Exo.25.22. Num.7.89. & 17.4. So God ſtirred up men extraordinarily, to help pull down antichriſts kingdom. See ch.16.1.

having the ſeven plagues] See notes on v. 1.

pure and white linnen, &c.] Very glorious. An alluſion to the high prieſts garments (who onely went into the moſt holy place) both for the linnen and girdle. See Exo.28.6,8. They are clad like conquerours. See ch.19.14.

their breſts girded with golden girdles] They were ready girt, to go about their work, Exo.12.11. 1 King.18.46. Luk. 12.35. And with golden girdles, to ſhew their royal dignity, ch.1.13. Some great Religious princes they ſeem to ſet out, who muſt ſucceſſively weaken the Popes kingdom, till it be quite deſtroyed.

V.7. *one of the four beaſt*] Or, *living wights*, ch.4.6. The Miniſters. See why, ch.14.15. It may be taken for the firſt, as chap. 6.1. Or, any one of them, becauſe the reſt are not named after, as in chap. 6. The meaning is, that in every age after the Reformation, God will raiſe up, as ſome eminent princes to fight againſt antichriſt; ſo alſo ſome famous Miniſters to incite and encourage them thereunto.

ſeven golden vials, &c.] Each of them one vial full of the liquor of Gods wrath, to be poured on idolaters. Vials are cups wherein men uſed to drink, Pſal.76.8. Jer.25.15. Firſt were the ſeven ſeals, which were tokens of judgements to come on the world, if they repented not. Then the trumpets, thundering out greater troubles. Laſtly, the vials, which come without noiſe, becauſe they come not to warn, but to deſtroy the antichriſtians, as fire and brimſtone was poured down on Sodom and Gomorra, Gen.19. They are golden, in alluſion to the veſſels of the ſanctuary, Exo. 25.29. & 37.16. Jer.52.19. Hereby is ſhewed, that Gods wrath is like gold, pure, and free from the dregs of paſſion; and alſo that God will get himſelf much glory by theſe judgements: For gold is the moſt pure and gliſtering metal.

full of the wrath of God] Not that God is angry with them; but by that which is contained in them, executeth his wrath on his foes: ſee how, ch. 14.8,10. They contained many and great puniſhments in them.

who liveth for ever and ever] Ch.5.14. & 10.6. And therefore can puniſh them, not here only, but alſo for ever in hell.

V. 8. *the temple was filled with ſmoke*,&c.] Smoke is uſed ſomtimes, to ſet out Gods powerful and terrible preſence; as Exo. 19.18. eſpecially when he cometh in anger, to deſtroy the enemies of his Church, that he may ſhew mercy to his people, in delivering them, Pſa.18.7, 8,14,15,16,17. Iſa 6.4,11. So here, God would ſhew his terrible and powerful preſence in his temple, by manifeſt arguments of his wrath againſt the enemies of his Church, in ſending ſome thence continually to plague the Antichriſtian church, from the time of the Churches reformation, till Antichriſts final deſtruction.

no man was able,&c.] God was ſo angry with the Papiſts, that no man durſt come to intercede for them; but he went on in wrath, till he had rooted that Religion out of the earth.

CHAP. XVI.

Verſ. 1. A *Great voice*] Signifying the work to be important, and to be done with great care.

out of the temple] Ch. 14. 15. It ſheweth alſo the work to be holy and juſt. It ſeemeth to be Gods voice. See ch. 15.6,7. and the rather, becauſe the voice is ſaid to be heard, but no viſible form of the ſpeaker is ſhewed, Deut.4.12,33.

to the ſeven angels] Signifying the inſtruments ready to execute theſe judgements, as the angels were ready to pour out the vials, and waited only for a ſign.

Go your ways] It is time for you now to pour out thoſe plagues upon the earth which are committed to you. They muſt go out of the Church, into antichriſts dominions, to afflict them.

pour out the vials] To the bottom. Leave nothing in. Execute Gods wrath to the full, as far as each of your commiſſions go.

vials of the wrath] Ch. 15. 7. Theſe vials were for the deſtruction of Popiſh Rome, as the ſeals were for the overthrow of the heathen Romane Empire. There is a great agreement between the trumpets, that weakened the Chriſtian Roman Empire, and theſe vials, that ſhall ruine the Popiſh Church. The evil of the firſt trumpet and vial lighteth on the earth; the ſecond, on the ſea, &c. The one ſheweth, that the Popiſh Church ſhall be deſtroyed, as ſure as the heathen Empire was: the other, that it ſhall be deſtroyed by ſuch like judgements as the heathen Empire was weakned.

wrath of God] Yet God may be the ſpeaker, though he ſpeak of himſelf, in the third perſon; as he doth. Exo.20.7.

upon the earth] Upon the antichriſtian church and ſtate, as appeareth, v. 2. This is like to be the ſenſe here, becauſe ſome of the vials were poured on the ſea, and on the ſun, verſ. 3,8. not all on the earth literally taken.

The firſt vial. V. 2. *the firſt went*] Gr *went forth*. They did not all pour out their vials at once, to ſhew, that this deſolation ſhould come by degrees, not all at once. The Angels that ſounded the trumpets, ſtood before God and ſounded, chap. 8. 2,7. theſe go forth to do it: which ſheweth, that theſe are types of thoſe princes that muſt deſtroy antichriſts kingdom by degrees.

poured out his vial] Left nothing in it. This ſheweth the greatneſs of the judgment, and his fidelity, in doing as he was commanded, verſ. 1.

upon the earth] Upon the common people, the Popes footſtool. So it is to be taken here, becauſe the other vials were to be poured on the earth alſo; if it be taken for Antichriſts whole kingdom, as it is, v.1.

noiſom and grievous ſore] Gr. *evil and wicked*. Evil is put for noiſom, or offenſive to others, 2 Sam. 11. 27. 1 Chron. 21. 7. Wicked, for troubleſom to a mans ſelf, Eccl.1.13. Sore travel: Heb. *evil thing*. So Eccl.4.8. And on the contrary, good is put for, pleaſing to others, Gen.1.31. to our ſelves, Pſal.4.6,7. & 34. 12. & 106. 5. Now becauſe the place of the body is not noted, it may be ſuppoſed theſe ſores in the type went all over the body, as Jobs did, Job 2. 7. And the like is threatned, Deut.28.27,35. This muſt needs be noiſom to others, and troubleſom to themſelves. Some take it for the rage of the common people, who went to fight againſt the Waldenſes; for they were the Popes marked ſouldiers. Others, for the Neapolitan diſeaſe that came upon his warriours, one thouſand four hundred ninety and four. Others, for the envy of the idolaters againſt the Goſpel, and the preachers and profeſſours of it, when Luther firſt began to preach. It made them like the Egyptians, that not onely could not abide to have their bodies touched, but alſo not to endure the company of others, Exod. 9.10,11.

upon the men] Like boils; that as they afflict within, ſo they appear without, and ſtink when they break: ſo did their envy. Thus were the Papiſts vexed, when the Proteſtant Religion was publikely profeſſed. Men that knew no grounds of Religion, nor knew no cauſe of quarrel againſt them, would bring fagots to burn them; as appeareth in the book of Martyrs.

mark] Chap.13.16.

which worſhipped his image] Chap.13.15.

The ſecond vial. V. 3. *upon the ſea*] See chap.8.8. Hereby is meant the Popes Juriſdiction which kept many provinces in ſubjection to him, as the ſea doth begirt the land,

it became] A greater defection than before. The third part onely was blood, ch.8.8.

as the blood of a dead man] Exod.7.17. As the putrified blood of a dead carcaſe, which is ſo loathſom, that no man can drink it. Or, as if it were made all over red with the blood of many men ſlain.

every living ſoul died in the ſea] Whole provinces and kingdoms caſt off the Popes juriſdiction; becauſe it was ſo corrupt, they could not live any longer in it. So it came to paſs in Luthers time, before his death.

The third vial. V. 4. *rivers and fountains of waters*] Popiſh Magiſtrates, and Miniſters employed to uphold their church, who came to an ill end; as many did in England and France.

V. 5. *angel of the waters*] That had power given him to turn the ſea into blood, v. 3. Or, him on whoſe vial poured out, the rivers and fountains were turned into blood, v. 4. Like the Angel of the fire, ch.14.18.

which art, &c.] Ch.1.4.

judged] Puniſhed; as Gen.15.14.

V. 6. *And thou haſt given them blood to drink*] They were adjudged to death, as they had judged others. So the laws are againſt Prieſts in England; and they have for their ill lives been put to death by the ſecular power, in ſome Popiſh countreys.

V. 7. *another*] Differing from him, ch.9.13. or from him, ch.14.18. or from him that ſpake out of the temple, v. 1. of this chapter. Or, one confirming the words of the Angel, the incenſe at the golden altar, chap.8.34.

Even ſo] So it ought to be.

true and righteous] Ch.15.3. Thou haſt judged incorruptibly, in giving blood for blood; and fulfilled thy promiſe, in revenging the blood of thy ſervants, ch.6.11.

The fourth vial. V. 8. *upon the ſun*] The Popes temporal power over Kings. Or, the houſe of Auſtria, which ſhineth brighteſt in the Popiſh heaven. They have begun to be eclipſed.

unto him] Or, *unto it*. To the Angel, or to the ſun. See the like, ch.9.1.

to ſcorch] Much fire and war have been in their territories of late: more may be.

V. 9. *ſcorched*] Or, *burned*. They were enraged with rancour and malice, as with a burning fire.

blaſphemed the Name of God] As the beaſt doth, ch.13.6. which hath power over theſe plagues. Either he ſheweth the cauſe why they blaſphemed God, to wit, Becauſe he did inflict theſe plagues on them; or, did not keep them off: Or elſe he ſheweth their madneſs, that made their plagues greater, by reſiſting him that could have removed them, if they had ſubmitted to him, and intreated his help, Iſa.8.21.

to give glory to God] See chap.11.13.

repented not] See chap.9.20,21.

The fifth vial. V. 16. *upon the ſeat of the beaſt*] On the city of Rome, ch. 13.2. which ſhall then be deſtroyed. And then we ſhal certainly know, which of the vials are paſt, & which to come.

full of darkneſs,&c.] Though his city be deſtroyed, yet not his Kingdom totally: that ſhall be much obſcured, when his throne is gone. The Pope then muſt live ſomewhere elſe, when Rome is deſtroyed, (as once he did at Avignion) before his Kingdom be quite overthrown: and his followers ſhall be in great agony, like thoſe that bite their tongues for grief and anger, ready, at the next encreaſe of pain, to devour or deſtroy themſelves. Or, it may be meant, They ſhall eat their words, and be aſhamed of their railings upon Gods ſaints, though they leave not their idolatry, v.11.

V. 11. *blaſphemed the God of heaven*] Spake ill of him, becauſe they conceived their plagues came from thence: for they thought no humane power could have deſtroyed Rome.

repented not] See v. 9. ch.9.20.

V. 12. *upon the great river Euphrates*] Ch.9.14.

The ſixth vial. *and the water thereof was dried up*] With the heat of the plague; or by the Jews, turned Chriſtians, diverted, that they may come to help ruine the beaſt. Iſa.11.15,16. An alluſion to the taking of old Babylon. Jer.50.38. & 51.32. and drying up the Red-ſea, Exod.14. and Jordan, Joſh. 3. Or, the deſtroying of the Turkiſh Empire, that hindereth their coming, as of Aſſyria, Iſa.8.7. Theſe are not like to come to help deſtroy Rome; for that is to be done under the former vial. See notes on v. 10. But to help deſtroy antichriſt utterly, at the great battel of Armageddon, v. 16. ch. 19. 17, 18. For their converſion is likely to be before that, though after the fall of Rome. See notes on chap.19.1,&c.

kings of the Eaſt] The Jews, who are like to reign in thoſe parts again, Iſa.24.41. Others underſtand it of the Turks, to be brought in by the Popes frogs to help him, v. 14.

V. 13. *three unclean Spirits*] Divers kindes of incendiaries ſent abroad.

like frogs] Unclean perſons, and making a great noiſe, to draw men to fight for antichriſt, though Rome be down. They ſhould be either the Jeſuites, or ſome ſtirring ſect worſe than the Jeſuites, ariſing after Romes, and before antichriſts fall.

out of the mouth] By the command; as chap. 12.15. Or, ſent to eſtabliſh their doctrine or Religion.

of the dragon] Of the Devil, chap. 13. 13. The Jeſuites ſeem to be ſent by him ; for they keep a cabinet-council at Rome, diſtinct from the Popes.

of the beaſt] The Emperour, ch.13.1. who ſendeth Embaſſadours abroad, to uphold the Popiſh cauſe.

of that falſe prophet] The Pope, ch.13.21. who ſendeth his Legats. See ch.19.20. & 20.10. All theſe ſtir up other Princes to further the catholike cauſe, as they call it. See the like, Gen.14.3.Joſh.9.1,2. & 10.1,2,3.

V. 14. *Spirits of devils*] Not only unclean, as v. 13. but alſo devilliſh and malicious.

working miracles] Chap.13.13. To perſwade men to fight for Antichriſt, who is now going down the winde.

go forth] Are diligent and travel into all parts,to perſwade princes to uphold the Popiſh cauſe.

kings of the earth] Popiſh Kings.

of the great day of God Almighty] Wherein God shall shew his Almighty power, in deſtroying the Popiſh princes, ch.19.17.

V. 15. *Behold I come*] This verſe should be included in a parentheſis, becauſe the verſe following dependeth not on it, but on the former. It is put in, to comfort Chriſts ſervants againſt theſe great preparations, by his promiſe of his ſpeedy aſſiſtance.

as a thief] Chap.3.3. Matt.24.43. Unexpectedly.

watch] Taketh heed of the plots of theſe frogs.Or,doth expect my help continually.

keepeth his garments] Doth nothing unbeſeeming the true Religion ; for he will get no help from them by diſſembling,but will be expoſed to shame, if he condeſcend to them.

V. 16. *He gathereth them*] God,v.14. As he let Ahab be ſeduced by the falſe Prophets, to his deſtruction, 1 Kin. 22. ſo he letteth thoſe fooliſh kings hearken to the frogs, to come into the pit of perdition. Or,*They gathered :* that is, the frogs. Or, the meaning is, they were gathered ; as Luk.12.20.

Armageddon] The place hath this name given it from the future event ; as Num.11.34. Ezek.39.21. Some take it for an alluſion to Baraks victory over Siſera, by the waters of Megiddo, Judg.4.15. & 5.19,20. The word may ſignifie, Devoted to deſtruction : or, Deſtroyed by craft : that is, ſubtilly brought thither,to be ſuddenly deſtroyed.

The ſeventh vial.

V. 17. *the ſeventh angel*] Under the fifth vial, was the deſtruction of the city of Rome : under the ſixth, the overthrow of the Kings that aſſiſt the Pope in the great battel. Under this ſeventh, the remainder of the Papiſts are deſtroyed.

into the air] Where Satans throne is,Eph.2.2.who upheld the beaſt and falſe Prophet all this while,and uſed his utmoſt endeavour to uphold them in the laſt great battel.

a great voice] In the thunder, v.18. See John 12.28,29.

from the throne] From him that ſitteth on the throne ; that is, God the Father, ch.1.4. & 4.2.

It is done] It is certain, as if it were done, Hoſ.10.7. ch. 21. 6. Babylon is undone, v. 19. Or, *It was.* Or, *It is done.* That is,it once had a glorious being,now it hath none at all.

V.18. *voices and thunders*,&c.] See ch.4.5. & 8.5. & 11.13.15.As if heaven and earth were troubled, or conſpired together, to deſtroy Antichriſt. Or, it may ſignifie a deſtruction, not by humane help,but from heaven, as it ſeemeth, v. 21.

ſuch as was not,&c.] See Dan.12.1.

V. 19. *the great city*]The place where the remainder of the Senate and People of Rome abide : for it was deſtroyed under the fifth vial.

divided] Gr. *made.* Or, *became.*

into three parts] Pulled all to pieces,as a city torn into three pieces by an earthquake.

cities of the nations] Other Popiſh cities were deſtroyed. See chap. 11.2. Or, of Turks and Gentiles : for all Chriſts enemies are to be depoſed from publike authority.

came in remembrance before God] He shewed, by deſtroying her utterly,that he remembred all her wickedneſs. So good works are remembred, when rewarded, Act.10.4,31.

cup of the wine,&c.] See ch.14.10. Jer.25.15,16.

of the fierceneſs of his wrath] This sheweth the greatneſs of Gods anger, puniſhing them for their ſins which they were ſo many years in committing.

V. 20. *every Iland*] Or, *place beyond the ſea* ; as Pſal. 72. 10. Or, *every land or countrey* ; as Iſa.20.6. & 41.1. Jer.47.4. See chap. 6. 14. There, they were out of place ; here, no more found, as if they had been removed or ſwallowed up by the earthquake. There ſhould be no more footing for Popery in any remote place, or defenced cities. All of them should be either converted or confounded.

V. 21. *upon men*] The judgment on the places was shewed before : now followeth the judgment on the men that eſcaped. God will deſtroy them ſtrangely.

a great hail] Great hailſtones (as Joſh. 10. 11.) ſignifying great judgements.

weight of a talent]See Ezr.8.26.Very great hailſtones big enough, not to kill men onely, but alſo to daſh them to pieces.

blaſphemed God] They were ſo obſtinate in their idolatry that they ſtood out againſt all Gods judgments, and blaſphemed God to the very laſt hour, v. 9.

CHAP. XVII.

V.1. ONE *of the ſeven angels*] It was fit that one of the executioners of Gods wrath on Babylon ſhould inform John what ſhe was, ch.16.1. Or, *the firſt of the ſeven angels* ; as ch.6.1.

talked with me] See ch.1.12. & 4.1.

I will ſhew unto thee] As now the whore is ſhewed to John, and the manner of her deſtruction ; ſo she muſt be manifeſted to be a whore, to Gods Miniſters and people, eſpecially to ſuch as shall be employed in deſtroying her;for that is a great encouragement to fight againſt her.

the judgement] The utter deſtruction of Rome. But it is called *judgement*,that men may know it came not by chance,nor undeſervedly,nor by mans power principally ; but by a juſt ſentence of Almighty God upon her for her ſins, and that men are ſet on work by an higher power, to pull her down, and bring her lowe.

great whore] She was once the faithful ſpouſe of Chriſt ; but now is turned harlot,Iſa.1.21. She is called *a great whore*, becauſe of the multitude of her ſpiritual fornications, Iſa.23.15,17. Nah.3.4. Or, *the damnation* (as Matt.23.14.) *of the great whore*, by an Hebraiſm, for, *the great damnable whore.* As Matt.24.15. *abomination of deſolation*, for, *abominable deſolation.*

ſitteth upon many waters] Situated on the great river Tiber, as old Babylon on Euphrates, Jer.51.13. See what is meant by waters ſpiritually, v. 15.

V. 2. *kings of the earth*] Many great princes have been ſeduced to idolatry by her, and worſhipped her idols ; and ſhe diſpenſeth with adulteries and inceſts in them, to keep them at her beck. Before,the nations only are mentioned, ch.14.8. here, the Kings alſo, to shew, that this Romiſh idolatry should be countenanced by authority in many nations.

inhabiters of the earth] Like a common ſtrumpet, she proſtituteth her ſelf to baſe people alſo, for mony, that she may put off her pardons and indulgences.

drunk with the wine] Allured to idolatry by her,with hope of gain, honour, pleaſure, ſo that they doted on it, and were mad againſt all that oppoſed them in that courſe ; as wicked men do, who are entiſed to whoredom by the flatteries of a ſtrumpet, Prov.7.14. See verſ. 4. ch.14.8. Jer.51.7.

V. 3. *in the Spirit*] In a trance,his body abiding where it was, chap. 4. 2.

into the wilderneſs] A fit place to be private,that he might the better view ſo great a myſtery. Or, to shew,that this great whore was not yet viſible in the world. Or, that he might view the woman the better,being ſeparated from others,and in an open waſte,where nothing might hinder the ſight of her. Or, to intimate, that Rome should be brought into a deſolate ſtate in the end ; as ch.18.21,&c. Iſa.13.19, 20,21,22. Jer.50.12.

a woman] Popiſh Rome, v. 18.

a ſcarlet-coloured beaſt] The Roman,or French,or Germane Emperour, ſet up by the Pope. Or, as ſome, the Pope, who upholdeth Popiſh Rome. And the beaſt is ſaid to be ſcarlet-coloured ; firſt,to shew the pride of theſe Romiſh idolaters, who would go like Kings, and great commanders,and rich perſonages, Nah.2.3. 2 Sam.1.24.Matt. 27.28,29,31. Secondly,to shew their cruelty,that were as it were dyed with the blood of Gods Saints, verſ.6. ch.18.24.

full of names of blaſphemy] Uſurping names that belong to God and Chriſt only, 2 Theſſ.2.4. and taking Gods power, or a greater, unto themſelves ; as the Pope and his adherents do at Rome,by diſpenſing with ſins and oathes. Now their blaſphemies are legible, to be ſeen with the eye, as ſpots on a beaſt; and they are all over beſpotted with them.

ſeven heads] See v.9,10,12.

V. 4. *in purple and ſcarlet colour*] So the Pope and Cardinals are attired at Rome. Thus like a ſtrumpet they deck themſelves, to allure lovers. And it may alſo ſet out their pride, in their kingly and triumphant attire, ch.18.7. Dan.5.29. and their luxury, whereof Rome is full.

decked] Gr. *gilded.*

with gold, &c.] It may ſet out the ſtately worſhip of the Papiſts, their coſtly images,altars,copes,pals, or ſtately palaces.

cup of gold] The wine was mentioned, ch.14.8. Now the cup is ſet out,and it is a golden one,Jer.51.7. to allure men to drink of it,or to shew,that golden means are uſed by the Popes,to draw men to idolatry. Or, that Rome beareth the title of the catholike Church ; but giveth the poiſoned cup of idolatry to others to drink,ch.14.8.

in her hand] Signifying,that Rome ſendeth abroad Legats,to allure all men, eſpecially great ones,to her ſuperſtition.

full of abominations]More abominable,for idolatry and wantonnes, than any other place. Such cups of entiſing wine,whores were wont to give to their lovers, to allure them to folly, v. 2. Or, alluding to ſuch enchanted potions, as by lewd perſons are given to work a ſtrong and ſtrange inclination of amorous affections towards them in others.

V. 5. *upon her forehead a name*] As common ſtrumpets anciently had their names written over their cells in the ſtews, and ſome on their foreheads ; that all might plainly ſee, that she is ſuch as she is hereafter deſcribed.

written] By Gods appointment it was made known; for ſhe would never take ſuch a title to her ſelf; yet ſhe did ſo openly carry her ſelf, that men might ſee her faults in her forehead, Iſa.3.9. Jer.3.3.

Myſtery] Deceiving others, under the colour of divine myſteries, (whereas heathen Rome openly profeſſed idolatry) their whole religion being a myſtery of iniquity or wickedneſs, 2 Theſſ. 2. 7. as the Goſpel of Chriſt is called, The myſtery of piety, or godlineſs, Rom. 16.25. 1 Tim.3.16.

Babylon the great] An alluſion to old Babylon, called Great Babylon, Dan.4 30. whom Rome imitateth, in oppreſſing Gods Church, and challenging an univerſal Empire.

the mother of harlots] Or, *fornications*. A teacher and nouriſher of bodily and ſpiritual whoredoms, Ezek 16. Hoſ. firſt and ſecond Chapters. So that ſhe not only was idolatrous her ſelf, but brought forth, and brought up, children ſuitable to her ſelf.

V. 6. *drunken with the blood*, &c.] Not only outwardly ſprinkled with it, but inwardly ſurfeted; ſuch abundance of Martyrs did ſhe kill, and commanded every where to be killed, ch.16.6. & 18.24. She made others drink with her idolatry, v.2. and thoſe againſt whom ſhe could not prevail, ſhe made her ſelf drunk with their blood.

of the ſaints, &c.] This encreaſeth her ſin. It was a great tranſgreſſion to kill men; greater, to kill holy men; greateſt of all, to kill them for bearing witneſs to Chriſt.

I wondred, &c.] John wondred not before, at the ſight of the two beaſts, ch.13. But now he admireth at the ſight of the woman on the beaſt, whom he had not ſeen before. And he wondred indeed, that God would ſuffer ſo much blood of his ſervants to be ſhed by her. But he did not ſo admire at her great power, as to follow her. This wicked men do, verſ.8. ch.13.3,4.

V. 7. *And the angel ſaid unto me*] That angel that ſhewed me this repreſentation, v. 1, &c. now fulfilleth his word, and telleth me the meaning of it.

Why doſt thou marvel?] Johns admiration is the ground of the future Revelation.

I will tell thee] As John could not tell the meaning of this type, unleſs the Angel had revealed it: ſo we could never have known Rome to be Babylon, unleſs God had made it known to us, v.9.

myſtery] See v. 5.

that carrieth her] The Emperours uphold Rome, and Rome upholdeth the Pope.

V. 8. *that thou ſaweſt*, &c.] This beaſt appeared to John before in another ſhape, not as an upholder of Popiſh Rome.

out of the bottomleſs pit, &c.] Shall be ſet up by Satan to that end, and be deſtroyed with him, ch.11.7.

ſhall wonder] See notes on v. 6.

whoſe names are not written, &c.] ch.13.8. Though their impoſtures be very ſubtil, yet they cannot deceive Gods elect, Matt.24.24.

and yet is] Other copies read it, *and yet ſhall be*] This beaſt ſome take to be the Pope; others, the Emperour: which appeared to John in another form before, ch.13. but now was vaniſhed, in regard of that form, and appeared as one that ſhould hereafter uphold Popiſh Rome. Others ſay, Which was in reſemblance of power, but ſhould not be for a time in that greatneſs; yet ſhould afterwards get a renewed power, chap.13.4.

V. 9. *minde which hath wiſdom*] Here a wiſe heart may exerciſe it ſelf, to finde out this myſtery, chap.13.18.

ſeven mountains] Rome was built on ſeven hills, yet to be ſeen there, though ſome of them now be without the walls of the city.

V. 10. *There are*] Or, *They are*.

ſeven kings] The laſting heads, were hills; the fleeting ones, are kings, that is, ſeveral ſorts of governments.

five are fallen] Kings, conſuls, tribunes, decemvirs, dictatours.

one is] Romane Emperors.

the other is not yet come] Popes: or, the Gothiſh kingdom of Italy; for it laſted but a while, in compariſon of the Emperours.

a ſhort ſpace] It is literally true of the Gothiſh kingdom: but if it be meant of the Pope, it intimateth, that the Popes power ſhall not abide for ever. It may ſeem long to thoſe that ſuffer under it; but it is ſhort, in Gods ſight, 2 Pet.3.8. and in reſpect of the eternal happineſs of Gods ſaints, Rom.8.18. 2 Cor.4.16,17,18. A longer time is ſaid to be ſhort, ch.22.6,7,10,12,20.

V. 11. *the beaſt*] By a ſynecdoche. He meaneth, one head of that beaſt which he ſaw. Or, he is not the eighth beaſt, nor head; for there were not ſo many in all: but the eighth King; for with that word it agreeth in the Greek, and not with either of the other. He ſhould be ſo altered, that he ſhould ſeem rather to be a new beaſt, than an head of the old one, Dan.7.7.

is one of the ſeven] There were Emperours before; and after that they were depreſſed by the Goths, the weſtern Emperour was ſet up by the Pope, c.13.13. Or, he may be one of the ſeven, if it be underſtood of the Pope; becauſe he attained to ſuch power afterwards, as the Emperours formerly had.

and goeth into perdition] Verſ.8.

V. 12. *The ten horns*] Hereby it appeareth, that this is the firſt beaſt, ch.13.1. for the ſecond had but two horns, ch.13.11. The ſecond beaſt, the Pope upheld; the firſt, the Emperour or Empire; and the firſt upheld the woman, the city of Rome, v.18.

ten kings] The Kingdoms of Europe rent from the Roman Empire. See the like, Dan. 7.24. In Johns time, they had no kingdoms, but were ſubject to the Roman Empire.

as kings] For they had crowns, ch.13.1. whereas the ten horns of the Dragon, ch.12.3. had no crowns: they were but lieutenants to the Roman Empire. The crowns were then on the ſeven heads, not on the ten horns, as now.

one hour] They ſhall reign a ſmall time with the Pope, v.10. Mat. 20.12. & 26.40. Or, *at one hour*, ch.3.3. Joh.4.52. Act.3.30. For the Pope ſoon laboured to divide the Kingdoms of Chriſtendom, to uphold himſelf. And now there be divers Kings, notwithſtanding the Emperours remaining.

V. 13. *one minde*, &c.] They ſhall labour with one conſent, to uphold the Pope, or the Roman Empire. Before, nations ſubmitted; now, Kings. See on verſ. 2.

power and ſtrength] Or, *force and authority*. They ſhall uſe all their perſonal and royal authority over their people, to uphold the beaſt, ch.13.2.

V. 14. *Theſe*] Some of theſe ſhall take part with Antichriſt till the end, even after the fall of Rome, till they be deſtroyed at Armageddon, ch.16.14. & 18.9. & 19.18. So, the theeves mocked Chriſt, Matt.27.44. that is, One of them, Luk.23.39. Here the inſtruments of the Popes war are ſet down by a ſimilitude taken from beaſts which fight with their horns, Zech.1.18,19,21.

with the Lamb] Ch.5.6. Before, the beaſt made war with the witneſſes, Ch.11.7. and with all the Saints, ch.13.7. but now, with Chriſt himſelf. This ſheweth the cauſe of his quarrel againſt them; to wit, that they belong to Chriſt; and the growth and height of his malice againſt Chriſt.

for he is Lord of lords, &c.] Ch.19.16. 1 Tim. 1. 16. God having given him ſupreme power over all, it is fit that all ſhould be willingly ſubject to him, or ſubdued under him, Pſal.110.1,2,3. Matt.28.18, 19,20. 1 Cor.15.25.

called and choſen] Of high account with God, though the world call them hereticks. Or, ſuch as are pick'd out by Chriſt himſelf, Jer.49.19. & 50.44. and called to deſtroy antichriſt, and will faithfully do it.

V. 15. *The waters*, &c.] Here he ſetteth out the large territories of the beaſt, conſiſting of many people of ſundry languages, by the ſimilitude of many waters. So Iſa. 8. 7, 8. Jer. 47. 2. for the people are moveable and inconſtant, like water. And Antichriſts kingdom is built on a fleeting foundation, like an houſe on the water.

which thou ſaweſt] The woman to ſit on, v. 1.

peoples and multitudes] See ch. 5.9. & 7.9. & 10. 11. & 11. 19. & 13. 7. & 14. 6.

V. 16. *Theſe ſhall hate the whore*] Or, *are theſe kings which ſhall hate the whore*. For the gender is changed in the Greek, from horns to men. That is, ſome of theſe: for others will take part with Antichriſt to the end. See notes on v. 14. They ſhall, like raging enemies, out of hatred conſpire againſt her, and lay waſte her dwelling, as it were ſtrip her of her ſtate and Pomp, uſe her moſt deſpightfully, and utterly deſtroy her.

make her deſolate] By leaving her communion.

naked] They ſhall take away her garments, conſiſting of purple, and ſcarlet, and gold, and precious ſtones, and pearls, v. 4. and convert them to their own uſe. So they ſhall make her poor and naked. Or, they ſhall forbid their ſubjects to go thither to buy pardons. So whores are impoveriſhed, when their lovers forſake them.

eat her fleſh] Spoil her, as a Lion feeding on his prey. Or, ſhall feed themſelves on her ſpoils, which were as dear to her as her fleſh, Matt. 5.29,30. Or, members, Col.3.5. This ſheweth their great rage againſt her; Pſa. 27. 2. Job 31. 31. but it appeareth more in the clauſe following, in that they were not content with eating her fleſh, Job 19. 22. but burnt the remainders of her.

burn her with fire] Deſtroy her utterly, not leaving a bone of her. They ſhall burn the whole city, when they have rifled it, as the Babylonians did Jeruſalem, Jer.38.23. & 52.13. & 37.10. and as harlots and ſtrumpets ſometimes were, Gen.38.24. Lev.21.9. Eze.23.45,47.

V. 17. *For God hath put into their hearts*] A reaſon is here given of the altering of their affections toward the beaſt now, and their enclining ſo ſtrongly to it before: to wit, Gods will, who, as now in mercy he moved them to deſtroy the beaſt; ſo before, for their own ſins, and cowardlineſs, v.13,14. and the ſins of their ſubjects, in juſtice for a time gave them over to ſubject themſelves to the beaſt. So Pharoah is ſaid to harden his own heart, Exod.8.15. and God is ſaid to do it, Exod.7.13.

to fulfil his will] To deſtroy the city of Rome.

and to agree, &c.] Or, *to do with one conſent*. Or, *to act that one ſentence*, v. 13. that is, to ſubmit themſelves to the Popes tyranny no longer than for a time ſet by God. So the Apoſtle thanketh God, Rom.6.17. that they were no longer ſervants of ſin, not for that they were ſo for a time. Or, God, for a juſt puniſhment of their ſins, made them ſubject to Rome, as he did the nations to old Babylon, Jer.27.6. For it was not a ſin in it ſelf, to ſubmit to the Roman Empire, though by the Popes this power were afterwards abuſed to perſecution. No threats or allurements could have made them ſo ſervile to Popiſh Rome, if God in juſtice had not given them over to that ſlavery: nor none have raiſed up their ſpirits again to deſtroy Rome, if God had not done it, and ſo made her friends her foes. Thus whoremongers uſe to deal with ſtrumpets, when they ſee what hurt they have got by them, Ezek. 16.37,39. Or, it may be read, And *ſuffered them* to agree. See the like addition of a fit word, 1 Tim. 4.3.

until the words of God ſhall be fulfilled] Till the city of Rome ſhall have executed all thoſe cruelties, and enjoyed her dominion ſo long, as God hath appointed or foretold. We muſt not then accuſe God of ſlackneſs, if Rome be not yet down; but with patience expect Gods time, knowing, that as ſurely as he hath put into the hearts of theſe kings to ſerve that Empire; ſo ſurely he will, at his time determined, put it into their hearts to deſtroy that city.

V. 18. *And the woman*] Before, he had expounded the beaſt; now, he telleth what the whoriſh woman is that ſate upon the beaſt.

the great city] Rome, which then had the Empire. Before, he concealed the full deſcription of it: now, the time of deſtruction drawing near, he doth as good as name her. We may hope then her end is not far off, now ſhe is all over Europe proclaimed to be the whore of Babylon.

CHAP. XVIII.

Verſ. 1. A*Fter theſe things*] The holy Ghoſt having ſpoken of the deſtruction of the ſeat of the beaſt under the fifth vial, ch. 16.10. ſheweth what that ſeat is, ch. 17.18. the city of Rome: now he goeth on to the overthrow of it. So that it ſeemeth we are now under the fourth vial, and the fifth is not yet poured out, becauſe Rome is not yet deſtroyed.

another angel] Differing from him before, ch. 17.1. Though God had given ſundry warnings of the fall of Rome before, ch. 14. 8,9. & 16.10. yet he ſheweth his long ſuffering, and willingneſs to have men forſake her, that they may not periſh, by ſending three Angels more, to ſignifie that her deſtruction draweth nigh: one here, foretelling her fall once more; another, verſ. 4. calling men out of her, as out of an houſe on fire, leſt they be deſtroyed with her; as Numb. 16.26. a third, verſ. 12. ſhewing her utter deſolation in expreſs words, confirmed by a ſigne.

from heaven] Or, *out of heaven*. Sent with a commiſſion from God, to foretel the fall of Rome now at hand. It ſheweth, then, that this was no dream of his own, but Gods certain truth: and that this great judgement ſhould not come by accident; but by the will and providence of God. It may ſignifie ſome great man ſuddenly raiſed by God, and unexpectedly (as Pſal. 26.6. & 57.3. & 102.19.) to deſtroy Rome. Things that come out of the earth, muſt have time to grow: things from heaven come ſuddenly.

great power] Furniſhed with power fit for ſuch a ſervice. So that none could reſiſt him; but Rome muſt fall by his means. Others foretold the fall of it before; but this cometh to execute it.

the earth was lightned with his glory] That is, with his brightneſs, in the viſion. So glory is uſed, Exod. 40.34. Numb. 14.10. 2 Cor. 3.7. The thing ſignified may be, that, even earthly men, and Papiſts, ſhall admire at the piety of him whom God ſhall ſet up to deſtroy that city; or at his majeſtical power, made known by his victories.

V. 2. *mightily with a ſtrong voice*] That all men might hear this tidings of the fall of Rome: for ſhe was ſo ſetled, that many beleeved ſhe could not be overthrown. Or, to ſhew the greatneſs of her fall, and of Gods anger againſt her.

Babylon the great is fallen] Chap. 14.8. Iſa. 21.9. Jer. 51.8.

is fallen] It is doubled, to ſhew the greatneſs, neerneſs, or certainty of the fall.

habitation of devils] It was full of men, but now it is full of devils. Either becauſe men eſteem ſolitary places haunted with ghoſts, or becauſe the foul ſpirits do haunt ſuch places for their pleaſure, Iſa. 34.11. Jer. 51.37. Matt. 12.43. Mark 5.3. Or, are confined thither by God, as to an hold or priſon; or keep there, to terrifie men that paſs by ſuch places.

a cage of every unclean and hateful bird] Iſa. 13.21. Of ſuch birds as were forbidden in the law, and hated by men, becauſe they are not good for food or ſong, but feed on other birds, and make hideous and diſmal noiſes. See a patern of ſuch deſolation, in the ruines of monaſteries: they once held unclean men; now nothing, except perhaps unclean ſpirits and birds.

V. 3. *all nations have drunk*] Rome is compared to a famous ſtrumpet, who permitteth ordinary people to drink of her cup, kings and great ones to have to do with her, merchants to gain by her. Before, ch. 14.8. it was ſaid, She made them drink: now the phraſe is altered, They have drunk: to ſhew, that ſome might come in of their own accord, as others did by her perſwaſion or compulſion. Both theſe ways, men come to taverns and ſtews.

of the wine, &c.] See Chap. 14.8.

kings] Chap. 17.2.

merchants of the earth] Either worldly merchants, that ſold her delicate things for her luſt; or ſpiritual ones; as friers, monks, pardon-ſellers, and ſuch like, 2 Pet. 2.3.

abundance] Or, *power*.

delicacies] Money, which they had of her for delicate things to ſerve her luſts.

V. 4. *and her voice*] A voice, without naming the authour, bringeth ſome great matter worthy of attention, Iſa. 40.6. When Rome is to be deſtroyed, God will finde a means to call out his elect from thence, as he did Lot out of Sodom.

Come out of her] Jer. 51.6,45. & 50.8. Iſa. 52.11. God is careful of his, that they may eſcape Babylons ſins and puniſhment; which they would not do, unleſs they come out before the burning of the city: for the people will ſtill ſollicite them to idolatry; and the ſword or fire cannot diſtinguiſh between friends and enemies.

my people] This then was Gods voice, or ſome Angels repreſenting God.

V. 5. *reached unto heaven*] Gr. *followed*. They were as it were one laid upon another, to make a mount to reach up to heaven, and cry for vengeance, Gen. 18.20,21. & 19.13. Ezra 9.6. Jon. 1.2. Jerem. 51.9. The leaſt ſins reach to heaven. God knoweth them all: but the phraſe is commonly uſed of great ſins, that will pull down ſudden judgements. God is compared to a patient man, who paſſeth by many ſmaller faults in his ſervants, without taking notice, as not being willing to puniſh them; which he ſhould do, if he took notice of them: yet when ſome great fault is committed, then he calleth his ſervant to account for it, and puniſheth him.

remembred her iniquities] He ſeemed to forget her ſins before, while he let her proſper; but now he ſheweth that he remembreth them, by puniſhing her for them, chap. 16.19.

V. 6. *Reward her*] Jer. 50.15,29. Some take it as ſpoken to all thoſe that come to deſtroy Rome. Others, of thoſe which came newly out upon his laſt ſummons, verſ. 4. whoſe ſpirits were moſt likely to be ſet upon revenge, by the harſh impreſſions of the ſins they lately ſaw there, and wrongs they newly received.

double unto her double] Not the double of her deſerts, but of thoſe miſeries ſhe hath brought on you before. And that is juſt, both becauſe God forbiddeth them to do it, and becauſe ſhe did wrongfully torture innocents; but they juſtly puniſh the whore.

in the cup] Not of her fornication, but of puniſhment.

V. 7. *how much*] Gr. *in how many things*. This ſheweth, that ſhe was very high before, and muſt be brought very low, now.

glorified her ſelf] Set up her ſelf above others, and againſt God, Jer. 48.26,42. Lam. 1.9.

ſo much torment] Her puniſhment muſt be anſwerable to her pride and luxury. This is ſpoken of worldly puniſhments at the fall of Rome; for none can be ſo high on earth, as they are brought low in hell.

ſhe ſaith in her heart] She thinketh ſo, Pſal. 14.1. She durſt not ſay ſo, leſt ſhe ſhould be eſteemed proud, or be envied by others. Thus her pride foretelleth her fall, Prov. 16.16.

I ſit a queen] Iſa. 47.7,8. I have a great command.

no widow] I am mighty, and full of people, and live happily. Cha. 12.11. is the like phraſe: Loved not their lives, that is, made no account of them. Cities deprived of their power and people, are accounted widows, Lam. 1.1.

ſee no ſorrow] Feel none in my ſelf.

V. 8. *in one day*] In a ſhort time, called *one hour*, verſ. 10,17,19. Not that one day would end the buſineſs; but her enemies ſhould not give over the ſiege, till they had taken it. Or, in one day; that is, ſuddenly, againſt her expectation, Iſa. 47.9,11.

death, and mourning, and famine, &c.] In the ſiege of Rome, many ſhall be ſlain, and their friends that live, ſhall mourn for them; and they in the city ſhall ſuffer famine; and when it is taken, it ſhall be burnt down to the ground, chap. 17.16.

for ſtrong is the Lord, &c.] Leſt any man ſhould think the city too ſtrong to be deſtroyed ſo quickly, he telleth of Gods power, who undertaketh the work, Jer. 50.34.

V. 9. *kings of the earth*] Like adulterers that have loſt their pleaſures; ſo theſe Kings ſhall make womanly lamentations for loſs of their images and ſuperſtitions. This muſt be underſtood of ſuch Kings as ſhall ſtand to the Pope, after Rome is down. See notes on ch. 16.14. & 17.16.

who have committed fornication] No good men bewail her. Such only do it as have been naught with her, cha. 17.2.

ſhall bewail her] Ezek. 26.17.

when they ſhall ſee the ſmoke of her burning] Chap. 14.11. and 19.3. Gen. 19.28. Either it muſt be taken literally of ſuch Kings as came to aſſiſt her, and fled away when they ſaw the city on fire: or figuratively, when they underſtood of her deſtruction.

V. 10. *ſtanding afar off*] Though they loved her, and could have wiſhed her proſperity to continue; yet they durſt not come neer to help her, leſt they ſhould be deſtroyed with her, by them that beſieged her, who would take ſuch as came, for friends to the whore, and deſtroy them, as Jehu did Ahazias brethren, 2 Kin. 10.13,14. Or, They were afraid of being burned, as they were that caſt the three Jews into the furnace, Dan. 3.22. the flame was ſo great. Thus the Iſraelites fled, when the earth ſwallowed Dathan and Abiram, Num. 16.34.

that great city] Or, *O great city!*

judgement] See chap. 17.2.

V. 11. *The merchants*] Theſe weep not for love, as the Kings did; but for loſs of their gain, which they got by ſelling her dainty things, to ſatisfie the luſt of her prelats. Or, fine things for their idolatrous worſhip; as, for altars, images, veſtments. It may be meant ſpiritually, of thoſe that made gain of her ſpiritual merchandiſe.

mourn over her] As a father over a dead child.

for no man buyeth their merchandiſe any more] Ezek.27.27.For there is no wonted trading there ; all traffick,both ſpiritual and temporal, being there ceaſed.

V. 12. *gold*, &c.] Things for fine apparel , and ſtately houſhold-ſtuff.

all thyine-wood] Or, *ſweet*. Some kinde of cedar : or , all kinds of ſweet-wood,as all manner of veſſels. Or, this might be for uſe about buildings.

V. 13. *and cinnamon*,&c.] For pleaſing ſmell.

and wine,&c.] For dainty fare.

horſes and chariots,&c.] For princely port.

ſlaves]Gr.*bodies*. For ſervice. Servants are like bodies,acted by others : free-men,like ſouls,that guide themſelves,and theirs.

ſouls of men] Perſons of men, Ezek. 27. 13. Gen. 12. 5. & 46. 25. Men,though not ſlaves,yet uſed for ſeveral employments. Or,ſouls of men literally taken, of which they made ſpiritual merchandiſe.

V. 14. *And the fruits that thy ſoul*, &c.] Gr. *the autumn* , *or autumn fruit of the deſire of thy ſoul*. That is, deſired fruit : as , In fire of a flame ; that is, Flaming fire, 2 Theſſ. 1. 8. This verſe ſhould be in a parentheſis. As if thoſe merchants ſhould like mourners ſpeak to periſhing Babylon. Or it may be the ſpeech of the Angel, the revealer; as verſ. 14. or John the publiſher , objecting gluttony to Babylon. autumn fruits are moſt dainty and pleaſant to the taſte , and goodly to the eyes, like the fruits of paradiſe, Gen.3.6. Of ſuch, Rome hath ſtore.

dainty and goodly] Gr.*fat and ſhining*.

no more at all] They are not onely loſt for the preſent,but for ever. There is no hope of recovering them.

V. 15. *The merchants of theſe things*] Or, *the merchants* , I ſay, *of theſe things :* Meaning thoſe ſpoken of, verſ. 11. He had before ſet down the cauſes of their mourning ; now he ſetteth down the manner of it.

ſtand afar off] See verſ. 10.

V. 16. *that great city*] See verſ.10. That uttered much merchandiſe.

in fine linnen, &c.] This is ſuitable to the perſons mourning. The Kings that are mighty,mourn, becauſe the power of the city is gone,v. 10. The merchants mourn,becauſe the wealth of it is gone.

decked with gold] Gr. *golded with gold*, ch.17.4. Not only wearing gold ; but as it were covered with it from top to toe.

V. 17. *in one hour*] Like a whirlwind. See verſ. 10.

every ſhip-maſter,&c.] Ch. 8.9. All that traded with her by ſea, Ezek.27.29, &c. Or,ſuch as were then bringing wares to her by ſea, and ſaw the ſmoke of the burning of Rome afar off, as Abraham did, when Sodom was deſtroyed, Gen.19.28.

as trade by Sea] Pſal.107.23. Or it may be ſpiritually underſtood of inferiour officers, who carried their pardons to ſell.

ſtood afar off] See verſ.10.

V. 18. *And cryed*] Jer.50.46. Ezek.37.32.

the ſmoke] Verſ. 9. Iſa. 34. 10. Her deſtruction will ſuddenly be known,both by ſea and land.

What city is like unto this great city ?] What city once ſo ſtrong and populous ? See the like, Ch.13.4. Or, who would ever have thought this city ſhould have been thus laid deſolate.

V. 19. *And they*] Or, *Yea,they* ; as Matth.26.50.

caſt duſt,&c.]It was the manner of mourners.See Joſh.7.6. 1 Sam. 4.12. Job 2.12. Ezek.27.30. Theſe mourned moſt,becauſe they were leaſt able to ſubſiſt, and therefore likely to periſh ſooner by want of trading,than the merchants that employed them. They cryed, in the former verſe : here weeping and wailing is added, to ſhew the greatneſs of their ſorrow, v. 9, 15.

that great city, &c.] See verſ.10,16.

all that had ſhips] Not merchants alone, but ſhip-maſters : inferiour officers, as well as great ones.

in one hour] Verſ.8,10,17.

V. 20. *thou heaven*] O Church. See chap.11.19. & 19. 1, 6. Pſal. 58. 11.

apoſtles and prophets] Miniſters,their ſucceſſours. God accounteth theſe like thoſe eminent perſons. A great comfort to them.

avenged you]Gr.*judged your judgment*; That is,conſidered the wrong done to you,&puniſhed her for it, ch.17.1.Pſa.9.4.Mic.7.9.He hath avenged the death of your predeceſſours : or the wrongs done to you by her, Jer.51.35,36. Or, it may be an apoſtrophe to thoſe in heaven,ſhewing what cauſe of joy they had, if they were here to ſee the fall of Rome.

V.21. *a mighty angel*] An alluſion to Jer.51.63.Shewing, by a ſure token,that the fall of Rome ſhould be greater than the fall of Babylon. There, a weak man ; here, a mighty Angel : there, taketh an ordinary ſtone ; here, a great milſtone : there,caſteth it into Euphrates; here,into the ſea:there,Babylon ſhal ſink ;here, it ſhal be thrown down with violence : there,it ſhall not riſe; here,it ſhall be found no more at all,v.14.c.12.8.Iſa.13.20.Jer.51.63. A great milſtone will fall apace with its own weight ; faſter,if it be caſt down ; faſteſt of all , if by a ſtrong hand : neither can it then riſe any more, or be raiſed out of the bottom of the ſea. This ſheweth the violent and everlaſting deſtruction of Rome

V. 22. *of harpers*] Jer.7.34. & 25. 10, 11. All things that ſerved for pleaſure, ſhall ceaſe.

in thee] The Angel now turneth his ſpeech to Babylon.Some have told her face to face of her deſtruction.

no craftſman] All things tending to profit,ſhall be gone.

ſound of a milſtone] Gr.*voice*.In the cities they uſed handmils,which made a great noiſe.All things neceſſary ſhall be taken away.Wel may the mills ceaſe,when none ſhall live there,for whom corn ſhould be grinded.The things abuſed ſhal be al taken away,Joel 1 5.Jer.25.10.

V.23.*light of a candle*]The pooreſt men have candles in the night, that want many other comforts : but Rome ſhall have none , after this. Or,they ſhall not uſe candles in wedding and feſtival nights any more, Matt.25.6 7.

voice of a bridegroom] There ſhall be no more marriage there to people the city any more. Or,no merry meetings. Theſe things argue an utter deſolation, Jer.7.34. & 16.9.

thy merchants] Nah.3.16. Iſa.23.8. Thou haſt made uſe of Kings for thy profit. Or,thy Cardinals were Kings fellows.

by thy ſorceries] Enchanted cups, ch. 14.8. or, by Satans help : for ſome Popes have been ſorcerers.

deceived] Drawn to Idolatry.

V. 24. *in her was found the blood*] Though God defer , yet he will keep count at length, and find the blood of his ſervants in Rome , as if it ſtuck to the hands or clothes of the murderers, Iſa. 63. 3. Jer. 2. 34.

of Prophets] Faithful teachers ſlain, verſ. 20.

of Saints] Of private Chriſtians put to death for Religion.

of all that were ſlain] To wit, for Religion,as being ſlain by her authority,or incitation of the Princes to do it. Or, as Matt.23.32,35.becauſe ſhe ſucceedeth the former perſecutours, and finiſheth the work, and ſo is counted guilty of all the blood ſhed before alſo.

CHAP. XIX.

V.1. *After theſe things*]After the fall of Rome.He proceedeth to the things done under the ſixth vial ; for the beginning of this Chapter anſwereth to ch.16.12.The middle of it, to ch.16.13,&c.

a great voice] To ſhew their affection in themſelves, and deſire to ſtir up others to praiſe God for it.

of much people in heaven] The Saints of God in the Church,upon the firſt news of Romes fall, bleſs God for it. They all in general joy at this news. See the like, ch.11.15.

Allelujah] *Praiſe ye the Lord*, Pſal. 111. & 112. & 113. This is the firſt time that it is uſed in the New Teſtament ; and it is found four times here. It ſeemeth the Chriſtian Gentiles,after the fall of Rome, ſhall ſollicite the Jews to come in to Chriſt,and to joyn with them in praiſing him for Romes fall.

Salvation &c.] All the praiſe of this great work belongeth to God, ch.5 3. & 7.10. 1 Tim.1.17. Glory is a great opinion of him : honour is the means whereby we expreſs it,inwardly or outwardly.

unto the Lord] Is unto him. He hath given us cauſe to honour him, for deſtroying the beaſt, and putting us out of all fear of him. Or, *be unto him*. We praiſe him for it,and deſire that others do it alſo.

our God] He hath ſhewed himſelf our God, in deſtroying our enemies,and therefore we have eſpecial cauſe to praiſe him, Pſa.147.20.

V. 2. *true and righteous*] See ch.15.3.

for he hath judged] They ſhew what cauſe they had to praiſe God for declaring his truth,in performing his threats againſt Rome,which many doubted would not be effected ; and his juſtice,in deſtroying ſuch as would not be drawn from their idolatry by his word. Or, he hath not judged out of ſuſpitions and report,but in truth and juſtice, Gen.18.21.

the great whore] See chap. 17.1. Great, becauſe of her many fornications. Or, by alluſion to the thing ſignified, The great city, cha. 18. 18.

corrupt] The earth. See Gen.6.11.

avenged] As was deſired, Chap.6.10.

his ſervants] He had reaſon to avenge their blood, becauſe they were not ſlain for any wickedneſs they had done,but for ſerving him, Pſal.44.22.

V. 3.*again*] They double their thanks,becauſe of the greatneſs of the benefit.

and her ſmoke] This ſentence ſhould be in a parentheſis. The ſenſe is ; She is irrecoverably loſt,Iſa.34.10.Or, *for her ſmoke*,as Luk.6.32. and then there needeth no parentheſis ; but the meaning will be ; The Saints ſhall ever be mindful of the fall of Rome, to praiſe God for it, as if they ſaw the ſmoke of it always, to put them in mind of that fire that burned it down.

V. 4. *And the four and twenty Elders*, &c.] Ch.4.4,6. Before, v. 1. Gods people bleſſed God ſuddenly,where they heard of it ; now they do it publickly in the Congregation, for deſtroying Rome. So ch.11. 16. This better ſetteth out the greatneſs of the benefit , with their deeper ſenſe of it , and ſtirreth up others the more to thankfulneſs, Pſal.5.7. This is Romes funeral.

four beaſts] Or,*living wights*.Thorow all this book,there are beaſts or wights, and elders, and a throne,to ſhew , that Gods ordinances and right worſhip was ſtill ſome where in the world in uſe, during the heathen antichriſtian perſecutions: and ſo they will be to the end.

on the throne] Chap.4.2. and 5. 1. God ſhall then take his throne to himſelf, when Rome, which is Satans and Antichriſts throne, ch. 2. 13. is deſtroyed.

Amen, Alleluja] They allow of the praiſe given to God before, v. 1. and perſwade the people to praiſe him more.

V. 5. *a voice came out of the throne*] Chap.4.5. The general applauſe of the Chriſtian Gentiles, v 1. and their ſolemn thankſgiving for the fall of Rome, v.4. might come to the ears of the Jews; but God himſelf muſt ſpeak to their hearts, before they will joyn with the Chriſtians in this Alleluja. See the like method, Iſa.6.66. This may be Chriſts voice, becauſe it cometh from the throne; and yet he ſaith, Our God; as John 20. 17.

praiſe our God] He doth not blame them, as if they had not done it well before; but giveth a new cauſe of praiſing God, ſee v.7.

all ye his ſervants] Ye Jews, that once were his ſervants, joyn with the Gentiles in this Alleluja, Deut.32.43. Rom.15.10.

both great and ſmall] All ſorts of men, Pſalm 115.13. See ch. 13. 16. & 20.12.

V. 6. *And I heard*] Or, *Then I heard.* So this particle is uſed, Mat.23.32. Here is the effect of the former exhortation.

of many waters, &c.] See ch. 14.2. and 17. 15. The Jews and Gentiles praiſing God together, for the fall of Rome, will make ſuch a noiſe as will fill heaven and earth. Or, it may be underſtood of Gentiles converted from Popery by the ſight of Romes fall.

reigneth] God is publickly worſhipped every where, as King, now the whore is deſtroyed.

V. 7. *Let us be glad*, &c.] Chap.11.10. Pſalm 118.24. Mat.5.12. Let us prepare for feaſts and triumphs againſt the marriage of the Lamb.

give honour to him] As we have cauſe to rejoyce in it, ſo alſo to give God praiſe and thanks for it.

for the marriage, &c.] Mat.22.2. The Church is now called, as a Bride, to dwell with her husband, after the whore is burned: before, ſhe was but as it were eſpouſed to him. Glorious times will follow Romes fall. This cauſe was not mentioned, v.1,4. but theſe converts, as they looked forward to the deſtruction of Rome, ſo they look backward to the converſion of the Jews, and marriage of the Lamb.

made her ſelf ready] As virgins uſe to deck themſelves when they are to be married, Pſ.45.13,14. Iſa.61.10. ſo the Church is now purged from all ſuperſtition, and ready to entertain Chriſt in the purity of his ordinances. Or, the Jews being now come in, with the fulneſs of the Gentiles, Rom.11.12,25,26. the Church is ready to be married to Chriſt. It cannot but be great matter of joy, that two ſiſters, ſo long parted, ſhould now be firmly knit together, Cant.8.8.

V. 8. *to her was granted*] Sanctification, the Churches ornament, Pſa. 45.13. & 93.5. is a dowry given her by Chriſt her husband, ch. 3. 18. Eph.5.26,27.

righteouſneſs] Gr. *righteouſneſſes.* That is, good works, which adorn Gods ſervants, as much as fine linnen or gliſtering garments do great men, Mat.5.16. and do as conſpicuouſly appear in their lives, as gorgeous apparel on the back or body of thoſe that wear it, Rom. 13.12,14. Col.3.12. 1 Pet.3.3,4. & 5.5. Phil.4.5,8.

V. 9. *he ſaith*] The Angel, mentioned, ch. 18. Now he goeth on with the ſtory, which had been broken off in the beginning of this chapter, with relation of the great praiſe given to God for deſtroying Rome.

write] The matter to come is weighty, and worthy to be conveyed to poſterity. So ch.14.13.

Bleſſed] Mat.22.2. They are happy times, and they are happy that are ſo called, that they come; that is, internally called. The things being ſtrange, and very unlikely to come to paſs; the Angel taketh a ſpecial care to confirm John in the truth of them, that he may the more confidently report them to others.

marriage-ſupper] It ſeemeth ſuch feaſts uſed to be then at night, v.17. Luke 14.16,17. See notes on ch. 18.22.

theſe are the true ſayings of God] They are not my words, but God's, and ſhall certainly be fulfilled in their time, Luke 1.23.

V. 10. *to worſhip him*] Having ſo good news from him, John, being over-joyed, falleth down to worſhip him, as Cornelius, on ſomewhat the like occaſion, did to Peter, Acts 10.25.

See thou do it not] Ch.22.9. Gr. *See, not.* The Angels conciſe ſpeech, as if he had not time to ſay all, ſheweth how evil Johns act was, and how diſpleaſing to him, and dangerous to John, if he ſhould ſuffer him to do it. To that end alſo he ſaith, *See:* that is, Beware thou do it not.

thy fellow-ſervant] One whom Chriſt uſeth to declare his will to others, as he doth thee. Therefore, for *brethren*, is put *prophets*, ch. 22. 9. It may be the Angel that revealed this revelation to John, ch. 1.1. yet for all that, not to be worſhipped by John, his fellow-ſervant.

worſhip God] To whom only religious worſhip is due, Mat. 4.10.

is the ſpirit of propheſy] Chriſt only can by his Spirit make us Prophets to foretel things to come, from him. His revealing things to us, is the life of propheſy. He therefore muſt be worſhipped for it, and not we.

V. 11. *heaven opened*] Free acceſs to Gods publick worſhip every where. Or, the Church opened, that Chriſt may ſtir up his people, v. 14. to go fight againſt Antichriſt, who after Romes fall, will be for a time ſome where elſe, gathering new forces. Ver. 19. a door was opened in heaven, before the riſing of Antichriſt, ch. 4. 1. the temple was open in heaven, after the death of the Witneſſes, ch.11.19. Now heaven it ſelf, that is, the Church, is ſet wide open, that Chriſts armies may go forth to deſtroy the beaſt and the falſe Prophet, v.20. So the great gates of a city are opened, when armies go forth to battel, 2 Sam.18.4.

behold] This requireth attention to the great battel yet to come.

a white horſe] Chap.6.2. a ſign of Chriſts juſt carriage in the war, and certain triumph after it.

he that ſate upon him] Chriſt, who appeared then to John, as ready to deſtroy Antichriſt utterly, and will do it by the Kings that hate the Whore, ch.17.16.

faithful and true] See ch.1.5. & 3.7,14.

in righteouſneſs, &c.] He condemneth the enemies of his Church juſtly, and then executeth them accordingly. He will not abuſe his power, to deſtroy any that have not deſerved deſtruction.

V. 12. *as a flame of fire*] Ch.1.14. & 2.18. He can ſee his enemies privy plots, and deſtroy them. His eyes do not ſparkle, but flame out with anger. Wo be to his enemies.

many crowns] All Kingdoms are ſubject to him, v. 16. Pſ. 2.8,9. & 72.8,9,10. Mat.28.18,19,20. Or, for victories over many Kings, v.19. whoſe crowns he taketh off their heads, and putteth on his own, 2 Sam. 12. 30. The dragon and the beaſt never had above ten crowns; he hath a multitude: his Kingdom ſhall be larger than ever theirs was.

a name written] Now to be made known: ſure alſo, and permanent.

no man knew] Ch.2.17. Judg.13.18. None knew the eternal generation of Chriſt, who is called, The Word of God, v.13. Or, none knew it, till it was revealed in the Word, v.13. Or, by his victories, v.16,19. So Gods name, *Jehovah*, was revealed, Exod.6.3.

V. 13. *dipt in bloud*] Iſa.63.2. It ſheweth the exceeding great ſlaughter of his foes formerly: for his garments are not ſprinkled with bloud, as Iſa.63.2. but dipt or dyed in it, Iſa.9.5. What could his enemies look for from him now; ſeeing the marks of his former victories, but deſtruction? Or, as if he ſhould come to revenge the bloud of his ſervants ſhed by Antichriſt, and ſhould wear one of their garments full of bloud, to incite him to the greater revenge. Or, it might be to ſignifie the event of this battel, that ſo much bloud ſhould be ſhed, that not the common ſouldiers only, whoſe hands are moſt employed in war; but the General himſelf, whoſe head uſeth to be more employed than his hands, ſhall have his garments dyed in bloud.

the Word of God] By eternal generation, John 1.1,14. Or, becauſe he maketh his Fathers word good, by deſtroying the foes of his people. Or, becauſe by deſtroying Antichriſt, he cauſeth Gods Word to be freely preached every where, and God is known thereby, as by a name.

V. 14. *the armies*, &c.] Gods people being fluſht with the fall of Rome, ſhall be in arms, ready to deſtroy Antichriſt utterly, when Chriſt ſhall call them to that work.

white horſes, &c.] Fitter for triumph than for fight; for here are no bucklers nor ſwords mentioned, which are more fit for war than fine linnen, a poor fence againſt blows; but here is the apparel of conquerours: ſo that they made themſelves as ſure of the victory, as if it were already gotten. Thus, though the battel may be ſharp, Gods people ſhall comfort themſelves, by looking before-hand on the happy iſſue.

V. 15. *out of his mouth*] See v.21. ch.1.16. & 2. 16. He ſhall paſs ſentence of death upon them, and execute it, Iſa. 11.4. Or, he ſhall deſtroy them, according as he hath foretold, 2 Theſſ.2.8. arms are attributed only to the Captain; for all is done by his power, though he uſe inſtruments.

the nations] Or, *Gentiles*, ch.11.2. Popiſh enemies.

rule them, &c.] See ch.2.27. & 12.5.

treadeth] Treadeth on Gods enemies, gathered as it were into a wine-preſs, at Armageddon, till their bloud be all out of their bodies, ch.14.20. Iſa.63.3. Thus he threatneth his foes with his mouth, ſtriketh them with his iron rod in his hand, trampleth them under his feet.

V. 16. *on his veſture*] That all men may ſee it, and fear him. Some footſteps of his power appeared before, in converting the Gentiles; but much obſcured by the perſecution under the Heathen Emperours, and afterwards under the Popes: but when both theſe are deſtroyed, then all men may fully diſcern it.

on his thigh] That men might ſubmit to him, Gen. 24. 2,9. & 47. 29. being ſubdued by his ſword, which uſeth to be placed on the thigh, Pſa.45.3. Cant.3.16.

King of Kings] Chap.17.14. & 11.15. Dan.2.44.

V. 17. *an Angel*] Chriſts Herauld, to bid all the fowls to a banquet.

in the ſun] That he might be heard all the world over, as the Sun is ſeen. A cleer token of the enſuing victory: and that the enemies ſhould be deſtroyed in the ſight of the Sun, as ſurely as we ſee the Sun.

with a loud voice] Chap.18.2. That the moſt remote might hear, and come to take their ſhare. It alſo ſheweth the weight of the matter. Men ſpeak loud, when they ſpeak of great things.

fowls] Warriours or ſouldiers mixing themſelves with Gods people, more for the love of the ſpoils, than of the cauſe. Or, it may be taken literally; for many dead carcaſes will be left unburyed, to fill the fowls, v. 21. 1 Sam.17.44. Jer.7.33. Ezek.39.4,17.&c.

in the midſt] See ch. 8.13. & 41.6.

of heaven] Of the air, Gen.1.20. Pſa.8.8.

gather your ſelves] The fowls are called before hand, to ſhew the certainty of the victory.

V. 18. *that ye may eat*] Chriſt will be married as a conquerour.

the fleſh of Captains, &c.] Feed on the revenues and ſpoil of all the Papiſts; for they ſhall all be deſtroyed, great and ſmall. There ſhall be variety of prey, to fit every ones appetite, as there is of diſhes at a feaſt, ch. 17. 16. Or, it may be literally underſtood of the carcaſes of great men and ſmall, left for the fowls to devour, v. 15. Ezek. 39. 4, 17, 20. Jer.7.12.

V. 19. *the beaſt*, &c.] The Roman or German Emperour, ch.13.1. with ſome Kings, ch.17.16. after Romes fall, v.1. ſhall aſſiſt the Pope, living elſewhere, in this laſt war againſt Chriſt and his Church.

V. 20. *the beaſt*] The Emperour, v.19.

was taken] Like a beaſt in a ſnare. This ſeemeth to be at the concluſion of the ſixth Vial, or beginning of the ſeventh. See ch. 16. 16, 17.

the falſe prophet] The Pope, ch.13.13. & 16.13. yet ſome take it for the Popes Clergy, and the Pope for the Beaſt. This is that falſe Prophet that wrought miracles, ch.13.13,14, &c.

alive] Put to horrible tortures, being taken alive; whereas the Kings and their followers ſhall be ſlain in the battel, v.21. An alluſion to Num. 16.31, 32. an extraordinary deſtruction is ſignified, to terrifie others from miſleading Gods people, Pſa.55.15.

lake of fire, &c.] Chap.20.14. & 21.8. & 14.10. an exquiſit torment, Ezek.38.22. Pſa.11.6. Gen.19.24.

V.21. *the remnant*] The Kings that fought for the Pope, and their Armies. As their ſin was not ſo great as the Emperours and Popes, ſo neither ſhall their judgement.

out of his mouth] Verſe 15. Gods word ſlayeth them, when he performeth his threatnings, Jer.5.14. Thus the prophecy, v. 18. is fulfilled. None ſhall be ranſomed for money, Iſa. 13. 17, 18. A ſevere execution ſhall be on all that ſhall take part with Antichriſt in this his laſt battel.

were filled with their fleſh] There were wealth enough for all comers, Jer. 50.10. Or, carcaſes enow lying unburyed, to glut all the fowls. See v. 18.

CHAP. XX.

Ver. 1. AN *Angel*] He that did open the bottomleſs pit before, ch. 9.1. now ſhutteth it. Some take it of Conſtantines keeping under the Heathen Emperours, and conceive this chapter to depend upon the twelfth chapter; and to ſhew what became of the dragon, after he was caſt into the earth. But it is likely that the prophecy goeth on; and that the holy Ghoſt, having deſcribed the Whore of Babylon, Popiſh Rome, chap.17. and ſhewed the fall of it, chap. 18. and the calling of the Jews, and deſtruction of Antichriſt and his followers, ch.19. now declareth the proſperous eſtate of the Church for a long time after; and the deſtruction of the Turks, the day of judgment, and damnation of all wicked men, in this chapter: and then ſetteth out the happy eſtate of all the godly in ſoul and body in heaven for ever, ch. 21. and in the beginning of ch. 22. or elſe looketh back there to the flouriſhing eſtate of the Church on earth, when all her foes are deſtroyed; and ſo he concludeth with confirmations, exhortations, promiſes and threatnings.

a great chain in his hand] As going to apprehend ſome powerful perſon, that was to be attached, and bound, as a priſoner or captive, with a chain, Pſa.148.8. 2 Chron.36.6.

V.2. *dragon*, &c.] See v.10. ch.12.9. The Pope being deſtroyed, the devil would bring in the Turk, who ſeemeth yet to ſtand, or ſome other enemy like the Heathen Emperour, called the dragon before, ch. 12. 3. to perſecute and war againſt the Chriſtians: but God will not permit it till the thouſand years of the Churches proſperity be done: and therefore he cauſeth Satan to be bound with a great chain, that he might not looſe another dragon before the time. Thus the Churches peace for that time is ſecured.

bound him a thouſand years] Either for ſuch a number of years, or for a long time indefinitly.

V.3. *into the bottomleſs pit*] Which he deſired not to be ſhut into, Luke 8.31. For the ſame Greek word is tranſlated *the deep*, there. He was caſt into the earth, before, ch.12.9. here, lower.

ſet a ſeal upon him] This ſheweth the devils rage, who muſt not only be chained, but alſo ſhut up, and the door ſealed by authority from heaven, that he may be kept from doing miſchief, Mat.27.66.

deceive the nations no more] Not bring in Heatheniſm or Popery any more. Or, perſwade them to fight againſt the Church, by his wiles, v.7,8. or, wicked agents, ch.16.13,14.

a little ſeaſon] After Satans looſing, the day of judgment will ſoon come.

V. 4. *they ſate upon them*] Or, *ſome ſate upon them.* Some underſtand this of Conſtantines time, ch.6.16. Others, of Luthers. Others, of the Church, after Antichriſts deſtruction. Others, of the day of judgment. In all which, the Saints rule, and perſecutours are brought to judgment.

the ſouls, &c.] Coming to demand juſtice againſt thoſe that had ſlain them, by the cry of their bloud before Kings here; or perſonally before God at the day of judgment, ch.6.9,10.

for the witneſs of Jeſus, &c.] Ch.6.9. & 1.9.

not worſhipped the beaſt] See ch.13.15,16, 17. & 14.9.

they lived and reigned] The Chriſtian Judges in the beginning of the verſe, who were eſteemed as dead men under the Heathen Emperours, or under Antichriſt; now not only were ſeen to live, but reigned alſo, to do juſtice to Gods people as Chriſts deputies. Or, thoſe beheaded ones lived in ſoul in Heaven with Chriſt. Or, ſuch as they that were perſecuted before, ſhall live and reign after Antichriſts fall. So we ſay, The Romans ruled the world from Julius Ceſar to Conſtantine, and after: yet we mean not the ſame perſons. So John is called Elias, becauſe he came in the ſpirit of Elias, Matth. 11.14. Luke 1.17. So the two witneſſes are raiſed again. See ch. 11.11.

a thouſand years] All the time Satan is chained like a mad dog, the Church ſhall flouriſh.

V. 5. *the reſt of the dead*] Others did not openly profeſs Religion in peace, till Luthers time. Or, ſome will not come in till after the thouſand years. Peradventure ſome Turks, or others, may come in at the eleventh hour, Mat.11.6. for the Papiſts were either converted before, or deſtroyed at the fall of Antichriſt, ch. 16.20.& 19.21. Or, they that will not come in when the Jews do, and Antichriſt is deſtroyed, will never come in to Gods Church: for, all Iſrael, and the fulneſs of the Gentiles, will be come in then, Rom.11.25,26. See the like phraſe, 2 Sam. 6. 23. Or, God will not right others oppreſſed, till the end of the world. Or, they lived not in any account, as before, Pſa.88.5.

This is the firſt reſurrection] Either the former part of the verſe muſt be read by a parentheſis, and the words depend on the fourth verſe: or it may be underſtood of the end of the thouſand years in ſome of the former ſenſes. At Luthers time, or after the coming in of the Jews, and Antichriſts deſtruction, there will be ſuch a new face of the Church, as if the Saints were all raiſed up again, John 5. 25,28.

V. 6. *Bleſſed and holy*] As they are happy that ſuffer for Chriſt, v. 4. ſo they alſo whoſe eyes God doth open to ſee their errours, and embrace Gods truth.

part in the firſt reſurrection] This reſurrection is not of particular perſons, but of whole Churches and Nations; as Rom. 11. 15. alluded to, in the raiſing of dead bones, Ezek. 37.1,&c. In which they are ſaid to have part, who by the means then publickly and plentifully afforded, are ſpiritually quickned; that is, raiſed from the death of ſin, to the life of grace, John 5.24,25. Acts 8.21. Eph. 2.1,5.

ſecond death hath no power] They ſhall not go to hell, v.14. chap. 2.11. & 21.8. by turning back to the world. Or, they ſhall no more be ſeduced by Antichriſt. Or, not be deſtroyed by Turks, and other enemies deſcribed, v.9.

Prieſts of God and of Chriſt] See ch.1.6. and 5. 10. Yet here ſeemeth ſomewhat more to be intended. For in thoſe places we are ſaid to be made Prieſts to God; that is, to offer ſpiritual ſacrifices to him: but here, to be *Prieſts of God*; that is, excellent Prieſts, 2 Pet.2.9. See the like phraſe, Gen.23.6. Pſ. 36.6.

reign with him] Be free from their former perſecutions, as living now under Chriſt, not any longer under Antichriſt.

V. 7. *looſed*] See v.2.

V. 8. *to deceive the nations*] To draw them to fight againſt the Church, to their deſtruction. See v.3.

in the four quarters] In all parts, ſome ſhall be deceived.

Gog and Magog] Ezek.38.2. and 39.1. Either the Papiſts not deſtroyed in Armageddon, ch.16.16. and 19.21. or rather the Turks, or other foes, aſſailing the Church a little before the day of judgment, v.11. For the riſing of the Turkiſh Empire is ſpoken, ch.9.3, &c. but their fall no where, till now. It ſeemeth they ſhall be reſtrained for the thouſand years of the Churches proſperity after the fall of the Pope, from fighting againſt it: but afterwards let looſe and deſtroyed, as the Popiſh Empire before.

as the ſand of the ſea] See Joſ. 11. 4. Judg. 7. 12. 1 Sam. 15.5. 2 Sam.17.11. 1 Kings 4.20.

V. 9. *they went up*, &c.] Or, *went forth.* Chap. 13. 1. They ſeemed not to be in an army before; but ſuddenly aroſe to a great multitude, Jer.46.7,8. & 47.2.

breadth of the earth] All over where the Saints of God abide, Iſa. 8.8. Ezek.38.9,16.

compaſſed about] Endeavouring that none of the faithful might eſcape them. See the like, 2 Kings 6.14,15. & 25.1.

the camp of the Saints] The Church Militant, compared to Iſrael in their tents, Num.2. and now being in tents, to fight againſt the Turks, or other unchriſtian enemies.

the beloved city] The Church of God, driven to ſome ſtrong place for ſhelter.

fire came down, &c.] Gods wrath, ſhewed in an extraordinary way, delivered his Church, by deſtroying theſe enemies, Heb. 10.27. & 12.19. Job 20.26. Pſa.21.9. Gen.19.24. 2 Kings 1.10,12.

V. 10. *the devil*] The Turk, the devils new agent, another dragon, like the Heathen Emperour, v. 2. ch.12.3. Or, ſome other enemy, no Chriſtian by profeſſion, ſhall be ſent to hell to keep the laſt Pope and Popiſh Emperour company. Here it may be noted, that the foes of the Church, that profeſs not the Name of Chriſt, as the Heathen and Turkiſh Emperours, are in this book compared to dragons and ſerpents, and to the devil himſelf: but the Popes, and Popiſh Emperours, who profeſs Chriſtianity, are compared to wilde beaſts.

where the beaſt, &c.] See ch. 19. 20.

for ever and ever] Gr. *to ages of ages*. As one ſucceeding another, without any end.

V. 11. *And I ſaw*] This may well be underſtood of the day of judgment; which was to come ſhortly after the looſing of Satan again, v. 3. It ſheweth, that from the fall of the Turk, to the day of judgment, the Church ſhall have peace. And alſo, that thoſe enemies of the Church that are left after that great battel, though they eſcaped the ſword then, and dare not openly oppoſe the Church any more; yet God will call them to judgment.

a great white throne] Fit for him that cometh now to judge all the world, Luke 1.32. Tit.2.12. Acts 17.31. And *white*, to ſhew the uprightneſs and glory of the Judge, ch.19.11,14. But ſome underſtand it of Conſtantines judging Heathen idolaters, and freeing Chriſtians perſecuted formerly by the Heathen, chap. 6.14,15. Others, of the ſolemn deſtruction of Antichriſt, and gathering of the Jews. Both which, are lively reſemblances of the laſt day. Others, of the deſtruction of the Turks, newly ſpoken of.

fled away] Or, *vaniſhed*, chap.16.14. 2 Pet.3.7,10,11.

found no place] Chap. 12. 8. They ſhall appear no more in that form they are now in, but changed, chap.21. 1, &c.

V. 12. *great and ſmall*] All, without exception, chap. 13.16. Or, as ſome think, each one in that proportion or ſtature in which he dyed.

and the books] Dan.7.10. Chriſt, or their own conſciences, ſhall charge with all their ſins; as Judges proceed with depoſitions upon record.

another book, &c.] Chap. 3.5. To exempt the godly from condemnation, chap. 21.27. Phil. 4. 3. Men write in a book the names of thoſe they intend to deliver, or to prefer.

according to their works] The wicked muſt be judged according to their works written in the books. The juſt, written in the book of life, ſhall not come into judgement, John 5.24. chap. 21.27.

V. 13. *And the ſea*, &c.] All men muſt riſe to judgment, whether drowned in the ſea, or denyed burial on earth, or buried in the grave. Or, death and ſea gave up their bodies to be judged, and hell their ſouls.

hell] Or, *the grave*, chap.6.8.

V. 14. *death and hell*] Or, *the grave*. Men dead and buried before, were now ſent to hell in ſoul and body both. Or, there ſhall be no more death nor grave for Gods people to fear, nor any torment remaining, but for thoſe that are in hell.

lake of fire] Ver. 10. chap.19. 20.

ſecond death] See ver.6.

V. 15. *in the book of life*] Ver.12.

lake of fire] Ver. 14.

CHAP. XXI.

Ver.1. AND *I ſaw*] As the Church is altered, ſo muſt her dwelling. It may be ſpoken of a glorious Church on earth: and then the day of judgment is ſet before it in the former chapter, that the downfall of the enemies of Gods Church might be ſet down altogether. And then the Churches felicity, after the deſtruction of the Whore, Beaſt, Dragon, and all covert and open enemies, which new eſtate will abide till glory come: ſecurity is like to be her only trouble, when Chriſt cometh, 1 Theſſ. 5.2,3. 2 Pet. 3. 3,4. Matth. 24.37, &c. and 25. 1,2, &c. Bringing in of Eaſtern Kingdoms to the faith, and deſtroying all the enemies of the Church, may well be called, A new world. Or, it may be taken literally for the happy eſtate of Gods Saints in Heaven, in ſoul and body, after the day of judgment.

a new Heaven] Iſa.65.17. and 66.22. 2 Pet. 3. 13. For the old were gone, chap.20. 11.

no more ſea] Either literally: for there will need none for trade; the fire perhaps at the worlds end, may utterly dry up the ſea. Or figuratively, no more war againſt, nor trouble in the Church; but holineſs in good men, ſecurity only, not enmity, in others; a firm peace all the world over, as at Chriſts firſt coming. Then the Church ſhall not be like the raging ſea, but like the quiet earth.

V. 2. *the holy city*] Matth.27.53. Jeruſalem is ſo called. Either Heaven, or the Church formerly troden under foot, chap. 11.2. but now made glorious, Iſa.54.11,12. and 51.23. and 52.1,2. and 60.1.

new Jeruſalem] The Church of God, whereof old Jeruſalem was a type, Gal.4.26. The city wherein Gods people dwelleth. And it is called, The new Jeruſalem, not in reſpect of the Old Teſtament only, but of the former eſtate of it in the New. It ſhall be free from all former troubles.

coming down out of Heaven from God] If it be underſtood of heavenly glory, the ſenſe is; It will be more fully revealed by Gods Miniſters inviting them to it then, than in former times. See chap. 3.12. If of the Church on earth, it ſheweth, that it receiveth the glory and luſtre it hath, not from men on earth, but from God in Heaven, John 1.17. 1 Cor.15.47,48,49. Becauſe God is the greateſt height, all that comes from him, is ſaid to come down, 2 Cor. 5. 1, 2. Jam.1.17.

as a bride] Adorned as a bride, Iſa.61.10. Heb. 11. 10. Therefore he ſaw the citizens, as well as the city. He ſaw many men, v. 3. He ſaw them adorned as a bride ready to be married; yet he ſaw not the glory of it ſo fully as v. 10.

V. 3. *a great voice*] To publiſh the greatneſs of Gods mercy, and the Saints glory, to all men, chap.19.1.

Behold] A thing wonderful, Iſa.7.14. and preſent to his view in the viſion, John 1.29.

the tabernacle of God is with men] An alluſion to the people of the Jews, which had the tabernacle; and an intimation, as ſome think, that theſe here meant, were not yet glorified in heaven. Therefore it is called, *A tabernacle*, not, An abiding city, Heb.9.10. and God ſaid to be with them, and not they with him, 1 Theſſ.4.17. He will give them abundance of grace. And the tabernacle is mentioned, as ſome think, to ſhew, that the Jews were come in to the Church. See on ch.16.12. and 19.1. So the ſervice of God under the New Teſtament is called Incenſe, and Offering, Mal.1.11. Or, Heaven may be called ſo, in alluſion to the tabernacle, Pſalm 15.1. Ezek.37.28. where God is preſent with his for ever, as the Ark was in the Tabernacle, as long as it laſted.

they ſhall be his people] So is his Covenant, Gen.17.8,9. Jer.31.33. Ezek.37.27. He will protect them from all foes.

V. 4. *And God ſhall*, &c.] Chap. 7. 17. He ſetteth down the fruit of Gods dwelling with them.

wipe away all tears] Their former perſecutions which lay ſo heavy upon them before, and cauſed them to ſhed ſo many tears, ſhall ceaſe, Iſa.54.14,15.

no more death] An alluſion to Iſa. 25. 8. and 13. 14. applyed by the Apoſtle to the happineſs of the Saints after the reſurrection, 1 Cor.15.54,55. and ſo it may be underſtood here. Or elſe of the happy eſtate of the Church on earth a little before, when Pope, and Turk, and all enemies are deſtroyed. And as then they ſhall be free from perſecution; ſo men ſhall not be ſlain with plague and famine ſo frequently as in former times. The happineſs of the Church is deſcribed negatively, by removal of evils: yet abundance of comforts, ſpiritual and corporal, is included alſo. So that the Church then, ſhall be a lively type of the glorious Church in Heaven: and they ſhall not dye by perſecution, as before; but death ſhall be a quiet paſſage to Heaven.

neither ſorrow, &c.] No inward grief, no outward expreſſion of it, no heavy labour or pain to cauſe either. They ſhall not be, like the Iſraelites in Egypt, put to hard labour in ſlavery, and grieving at it, and crying for deliverance, Exod. 3.7, 9. See the like phraſe, Iſa.54.14. and 60. 18. and 61.3,7.

former things are paſſed away] All the miſeries of this world. Or, the beaſt, falſe prophet, and all that did hurt the Church.

V. 5. *he that ſate upon the throne*] Chap.4.2. Becauſe it ſeemed incredible that all things ſhould be made new, God himſelf confirmeth it, and ſaith, *I make all things new*; taking the work upon himſelf, who was able to do it.

Behold] See notes on v. 3.

I make all things new] Iſa.43.19. 2 Cor.5.17. When old things were, new muſt needs ſucceed. This may intend the glorious ſtate of Gods Saints after the reſurrection: or a more ample reſtauration of the true doctrine and ſincere worſhip of God on earth, before the end.

write] See chap. 14.13. and 19.8. Iſa.8.1. and 30. 8. Job 19. 23. Hab.2.2.

for theſe words are true] Or, *that theſe words are true*. They muſt be written as it were in Table-books, to ſhew that God will do it, and his people might expect it.

V. 6. *It is done*] Chap. 16.17. All that the Prophets ſpake of the Churches deliverance, and the deſtruction of her enemies, is accompliſhed, chap.10.6,7. Her foes are all deſtroyed, and ſhe ſhall have a quiet ſtate to the end. Or, the world is at an end, and glory promiſed is come.

I am Alpha and Omega] Chap.1.8. and 22.13.

the beginning and the end] I decreed and foretold all theſe things, and now have brought them all to paſs.

I will give, &c.] Iſa.55.1. chap.22.17. Becauſe good men cannot hear of theſe excellent things, but they will long for them; he addeth, *I will give*, &c.

fountain] Pſa. 36. 8. Never any want of life there; it cometh from a fountain.

V. 7. *He that overcometh*] Chap. 2.7. God will give Heaven to thoſe that heartily deſire it: but yet they muſt fight for it, before they enjoy it. They muſt overcome the dragon, the beaſt, Gog and Magog.

I will be his God,&c.] Pſa. 89. 26, 27. 2 Sam. 7. 14. 2 Cor.6,18. I will tender him as a father doth his ſon. This argueth extraordinary comfort here, or in heaven.

V. 8. *But*] Such ſinners as follow, ſhall have no part in this new heaven and earth: and, leſt they ſhould ſlight this loſs, he threatneth them with hell-fire beſides.

the fearful, &c.] If it be ſpoken of the day of judgment, it may be taken generally for all ſuch ſinners. If of the Church before, it ſignifieth, that though no perſecutours remain, yet there will be many wicked men, who ſhall go to hell, when they dye, although they lived to ſee this glorious eſtate of the Church. The fearful then may accordingly be either ſuch as at any time do evil, or omit good, againſt light of conſcience, for fear of danger, Matth.10.28,33. and 16.15. That overcome not, but are overcome, v.7. Or, ſuch as were afraid of Gog and Magog,the laſt enemies,and durſt not fight againſt them.

unbeleeving] That beleeve not in Chriſt. Or, that for all this, did not expect the promiſed felicity of the Church, when they ſaw Gogs army, but deſpaired of victory.

abominable] Given to ſins againſt nature; as Sodomy, &c. See chap. 17. 4.

murderers, &c.] See chap 9. 20, 21.

in the lake] Chap. 19, 20.

ſecond death] Chap. 20. 6, 14.

V. 9. *one of the ſeven Angels*] Very likely hee that ſhewed him the Whore of Babylon, chap. 17. 1. ſhewed him now the Lambs wife. Of theſe Angels, ſee chap. 15. 1.

I will ſhew thee the Bride] He ſaw her, v. 2. but not ſo diſtinctly as ſhe is after deſcribed.

the Lambs wife] The riches of the heavenly city. So he that ſheweth a man a Kings Palace and Treaſury, may be ſaid to ſhew him the King. She is now dreſt like a bride, and ſhall be ſoon married to Chriſt, and made his wife, chap.19.7.

V. 10. *in the ſpirit*] Chap.1.10. and 17.3.

great and high mountain] Chriſts Spouſe cometh now to be openly ſeen. John ſaw the Whore in a wilderneſs, chap. 17.3. he ſeeth the Church now on an hill, becauſe the city was high. So Ezekiel was carried up into a mountain, to ſee the city and temple, Ezek. 40. 2. Moſes, to ſee the pattern of the tabernacle, Exod.25.40. Heb.8. 5. and the Land of Canaan, Deut.34.1. The temple was built on an hill, 2 Chron.3.1. It was called a mount, chap. 14. 1. but here, a great and high one, ſo Iſa.2.2. It may ſignifie the glory of the laſt Church on earth, or the heighth of glory in heaven.

great city] Great for compaſs; for many muſt enter into it, v. 24.

high] For buildings, or walls. See v. 12.

holy] For no unclean perſon muſt come there, v. 27.

Jeruſalem] Becauſe God, who dwelt once in Jeruſalem, will dwell there no more eminently, Ezek. 48. 35.

deſcending, &c.] See v. 2.

V. 11. *having the glory of God*] Exceeding great glory. So great things are ſet out, Gen. 23. 6. Pſa. 36. 6. Or, glory given them of God, 1 Cor.15.40,41.

her light] He beginneth with light, as the principal grace of a city. That light is not meant, whereby ſhe ſhined to others; but that which ſhined to her, and enlightned her. So the Sun and Moon are called, Two great lights, Gen. 1.14,15, 16. This light is Gods glory, of Chriſts,v.23. This Church ſhall ſee more of God and Chriſt, and of holy and heavenly things, by that light, than either the Jewiſh Synagogue, or any Chriſtian Church ſaw before.

like a Jaſper ſtone] The laſt ſtone in Aarons breſt-plate, Exod. 28. 20 and 39.13. One of the King of Tyrus his Gems,Ezek.28.13.uſed to ſet out Gods glory ſhining in the Church, ch.4.3. and ſo here alſo; unleſs it ſet out his Majeſty in heaven. The walls of his Church are built of it, ver. 18. and it is the firſt in the foundation, v.19. He compareth not this light of that Church to any light in heaven or earth; for the Sun is ſometimes darkned by clouds, and hurteth our eyes, if we look too wiſtly on it: the Moon and Stars loſe their light when the Sun appeareth: and our made-lights decay. But it is compared to a Jaſper, which is not darkned by clouds, neither doth hurt our eyes; but the more we do look on it,the more it pleaſeth us: neither doth it leave ſhining, when the Sun ſhineth, nor doth the brightneſs of it go out at any time.

clear as cryſtal] Now he ſheweth what kind of Jaſper it is like. Not the green, or yellow, or purple Jaſper; for that taketh away the native colour of other things, and maketh them look like it: but the white, like cryſtal, which is moſt pure from ſpots, and moſt clear to look thorow. He doth not ſay, It was like cryſtal; but like a Jaſper ſtone clear as cryſtal, becauſe the Jaſper ſhineth more than the cryſtal. So that it had the brightneſs of the Jaſper, and the purity of cryſtal, chap.4.6.

V. 12. *a wall great and high*] That none might either pierce it, or ſcale it. The Saints are ſafe there from all foes.

twelve gates]Ways in,out of all parts of the world, Ezek. 48.30,31. If Jeruſalem had but twelve gates, it may be an alllusion thereunto.

at the gates, twelve Angels] As porters,to receive men into heaven, Luke 16.22. Not cherubins, to keep us out,Gen.3.24. Or,to guard us in the Church on earth. Or,Miniſters, to teach us the way to heaven, ch.1.20.

names written thereon] For direction, to guide men to it, *of the twelve Tribes*] Chap.7.4. Signifying, that the godly of the Church of the Old Teſtament are gone thither, and we ſhould endeavour to follow them. Or, if this verſe be underſtood of the laſt Church on earth, it ſignifieth, that the Saints ſhall be ſafe there, men ſhall have free acceſs unto it, the Miniſter ſhall receive them into the ſervice and protection of the God of Iſrael.

V. 13. *on the Eaſt*] Mat.8.11. Mar.13.27. To ſhew, that ſome out of all parts of the world ſhall come in, and be received.

V. 14. *Twelve foundations*] Made of twelve ſtones, or rowes of ſtones, lying one by another, v.19. or one upon another. However, ſurely founded it is, and will laſt.

of the twelve Apoſtles] Their doctrine is a foundation of our ſalvation, and eternal happineſs by Chriſt, Eph. 2.20,21.

V. 15. *He that talked with me*] The Angel, v.9.17. ch.22.6,8.

a golden reed] To meaſure the heavenly city. A plain one ſerved to meaſure the earthly one, Ezek.40.3,5.chap.11.1. There,the temple only; here, the gates, and city, and walls, are to be meaſured. The Church will be now more exact than before.

V. 16. *four ſquare*] A firm and ſtable building; not a round and voluble one.

twelve thouſand furlongs] Some Greek copies are, Twelve times twelve thouſand, one hundred fourty and four thouſand. A furlong for every member, chap.7.4. and 14.1. John 14.2. and in ſome proportion to be the breadth of the wall, one hundred fourty and four cubits, v.17. Or,each ſide in length, and the houſes in heighth, and the city it ſelf each way in breadth, was twelve thouſand furlongs. Some think that every ſide, from corner to corner, contained but three thouſand furlongs, and ſo the whole compaſs was twelve thouſand. It is large enough to contain innumerable Angels, and Saints of all ages and places.

the length and the breadth] From corner to corner, it is every way of equal meaſure. It is not properly called *length and breadth*, when it is no longer one way than another, as it is in a ſquare.

V. 17. *the wall thereof*] Perhaps the houſes and towers were higher than the wall, as in many cities it is, that it might appear glorious to comers; and then the heighth of it may be ſet down in this verſe. Or it may be underſtood of the breadth of the wall; and then the heighth of it might be equal to the city, v.16.

meaſure of a man, &c.] Cubit of a man in that ſhape the Angel appeared.

V. 18. *of jaſper*] See v. 11. Cities are eſteemed according to their matter: but there is none like this. It is not of wood,or ſtone; but of gold and Gems, Iſa.54.11.

the city] The houſes and palaces there. Or, the pavement of the ſtreets; as v. 21.

like unto clear glaſs] See v.11. Gold is an excellent metal, but it is not tranſparent, like glaſs: yet the gold of this city hath that property alſo.

V. 19. *the foundations of the wall*] Nothing is more precious than Chriſt taught by the Apoſtles, compared to twelve precious ſtones like Aarons breſt-plate,Exod.28.27, *&c.*

with all manner of precious ſtones] Iſa.54.11,12.

jaſper] See v.11.

a ſaphir] A gem,of which, ſee chap.4.6. It was the fifth in Aarons breſt-plate, Exod.28.18. See alſo, Iſa.54.11. Ezek.1.26. and 10.1. and 28.13. Cant.5.14.

a chalcedony] A precious ſtone, of one colour, like fire, found about Chalcedon.

an emerald] A ſtone ſo green, that other green things ſeem to have loſt their colour, when it is preſent. It is very pleaſing to the eyes, and men may ſee their faces in it. It was the fourth in Aarons breſt-plate, Exod.28.18. It is mentioned, Ezek. 28.13. chap.4.3.

V. 20. *ſardonyx*] A precious ſtone looking white without, and red underneath,like the nail of a man. It hath the name from a ſardius and an onyx; it partaketh of both their colours.

ſardius] A Gem found about ſardis,of a bloudy colour. It is the firſt in Aarons breſt-plate, Exod.28.17. called, A ſardine, ch.4.1.

a chryſolite] A ſtone in Ethiopia, of a ſuch a golden colour, that gold looketh like ſilver to it, when they are together.

a beryl] The tenth in Aarons breſt-plate, Exod.28. 20. an Indian ſtone, of a pale green colour. See Cant.5.14. Ezek. 1.16. and 10.9. and 28.13. Dan.10. 6.

a topaz] A green Gem of Ethiopia. The ſecond in Aarons breſt-plate, Exod.28.17. Job 28.19. Ezek.28.13.

a cryſopraſus] A green Indian Gem.

a jacinct] A precious ſtone of a violet colour.

an amethiſt] A ſtone for colour much like a jacinct. The ninth in Aarons breſt-plate, Exod.28.19. By theſe jems, is ſet out the glory of heaven, or, of the laſt Church on earth.

V. 21. *twelve pearls*] Of great price and eſteem: a man may ſell all,to get in at one of thoſe gates,Mat.13.45,46. The very entrance into heaven, or into the laſt Church on earth, is of more worth than all worldly riches.

of one pearl] It muſt needs be of great price, when a pearl was ſo big, it could make a gate. We read of none ſuch in this world.

the ſtreet]No dirty ſtreet,as in ſome great cities,nor ſtony;but clean and ſmooth to walk in. No uncleanneſs nor trouble there, v.27.

pure gold, &c.] Ver.18.

V. 22. *I ſaw no temple therein*, &c.] Fair temples are commendations of cities: but in heaven there ſhall need none; for there ſhall be no ritual worſhip there, but purely ſpiritual, John 4. 23. temples are to lift up mens mindes to God: there needeth none, where they ſee God. The earthly Jeruſalem had a temple, and viſible ſigns of Gods preſence in it; the heavenly needeth not: God will ſhew himſelf there for ever. If it be underſtood of the laſt Church on earth, then it ſignifieth, that the worſhip of God ſhall be more pure and ſpiritual, and like to the heavenly, than ever before.

V. 23. *And the city*, &c.] Chap. 22. 5. Iſa. 11. 9. and 24. 23. and 60. 19. Jer. 31. 34.

for the glory of God, &c.] See ver. 11. they need not worldly comforts in heaven, they have ſo much in God. So light is taken for joy, Pſa. 97. 11.

the Lamb is the light thereof] Even in heaven, all our communion with God is through Chriſt. If it be underſtood of the Church on earth, the ſenſe is; They ſhall have ſo much ſweet communion with God in Chriſt, that they ſhall make light account of all worldly contentments.

V. 24. *And the nations*, &c.] Iſa. 60. 3.

of them which are ſaved] Or, *of them which are to be ſaved*; as Acts 2. 47. The firſt way of reading reſpecteth the Church in heaven; the ſecond, that on earth.

ſhall walk in the light of it] An alluſion to men trading here by the benefit of the light of the Sun. The ſenſe is, They ſhall enjoy the felicity of it. Light is often put for proſperity; and darkneſs for adverſity, Iſa. 60. 1, 2.

the Kings of the earth, &c.] Iſa. 45. 14. and 49. 23. Dan. 7. 14. as if ſea-men returned from a voiage, ſhould bring their choiceſt things to dedicate in ſome temple. It ſhall be as glorious, as if all Kings had brought all their glory thither. Or, good Kings ſhall be glorious there, more than here. Rich and noble citizens, are a cities glory. Here, all Citizens are Kings, chap. 22. 5. Lu. 12. 32. Or, it may be underſtood of the flouriſhing ſtate of the Church on earth before the day of judgment, and the Kings that ſhall joyn themſelves to it, and uphold and enrich it.

V. 25. *And the gates*] Iſa. 60. 11. City-gates are open in the day, for paſſage; ſhut in the night, for ſafety. Here it needeth not, where no night nor danger is.

for there ſhall be no night there] I need not ſay, Not by night, as Iſa. 60. 11. for there ſhall be no night there.

V. 26. *And they ſhall bring*] The Kings ſhall, v. 24. Or, it ſhall be brought, Luc. 12. 20.

the glory and honour of the nations into it] Whatſoever is glorious among the nations, ſhall be brought thither. No want can be there, when all glory and wealth ſhall be brought thither. Or, a great number of the nations, which is a glorious ſight. Or, the prime men of all nations, ſhall be converted and ſaved: which, in Saint Pauls time, was not ſo, 1 Cor. 1. 26, &c. It is no mean glory to the Church, that ſo many Kings and great men ſhall come in to it.

V. 27. *there ſhall in no wiſe enter*] Though the gates always ſtand open, yet no ungodly man can enter, there are twelve Angels to keep them out, v. 12.

that defileth] There ſhall be no ſoil nor contagion in this great city, ſuch as crept in before, by Antichriſts ſubtilty: a neat city, that hath no foul thing nor perſon in it, nor any thing to offend eye, ear, or noſe. So it will be in heaven, 1 Cor. 6. 9, 10. Eph. 5. 5. Pſa. 15. 1, 2. and 24. 3, 4. Iſa. 52. 1. and 60. 21. Joel 3. 17. Zech. 14. 21. Mat. 13. 41. In the laſt Church on earth alſo, diſcipline in likelihood ſhall be ſo ſtrictly executed, that no profane perſons ſhall be found there. Only ſuch are elect, as far as men can judge.

abomination] Ver. 8.

book of life] Chap. 3. 5. and 20. 12. Phil. 4. 3.

CHAP. XXII.

Ver. 1. AND *he ſhewed me*] The deſcription of the holy city is finiſhed in the five firſt verſes of this chapter; and the concluſion of the book followeth.

a pure river] A river is a great ornament to a city; it is pleaſant and profitable, to convey perſons and proviſions to it. This is no pond, but a river: and not a troubled or muddy river, but a pure one.

of water of life] So called, not only becauſe it floweth always, and putteth forth new waters; in which reſpect, waters that come from a fountain are called Living waters, Gen. 26. 19. but alſo becauſe it preſerveth life in thoſe that drink of it, John 4. 41.

clear as cryſtal] Tranſparent, and exceeding all fountains, in clearneſs. Moſt pleaſant to the eye, as ſhewing to it all that is therein to the very bottome: and moſt pleaſing to the taſte, as free from mud and filth.

proceeding out of the throne] The river of Paradiſe came out of the earth, Gen. 2. 10. That in Ezekiel, out of the temple, Ezek. 47. 1. This here, out of Gods throne.

of God, and of the Lamb] God and Chriſt ſit on one throne. See ver. 3. This ſheweth Chriſt to be God, equal to the Father. Some interpret this river of the holy Ghoſt, who proceedeth from the Father and the Son, as a river from a fountain, and ſatisfieth all that thirſt, with his Spiritual gifts, John 7. 38, 39. Others apply it to the Church on earth, thinking that it importeth ſomething to be fulfilled in the famous Church, conſiſting of Jews and Gentiles, before the end of the world; and to be an alluſion to Ezek. 47. 1. where the waters are ſaid to come from the temple and altar, verſe 1. But here being no temple nor altar, chap. 21. 22. it is ſaid to come from the throne of God, and the Lamb. Therefore it is ſaid to go toward the eaſt, Ezek. 47. 1, 8. Zech. 14. 8. And it ſignifieth the pureſt preaching of the Goſpel thorow the world, which bringeth life and health to the ſoul, as living waters to plants, Ezek. 47. 9. and refreſheth the Church, Pſal. 46. 4. Others underſtand it of heavenly glory, which is moſt pleaſing and perſpicuous, and cometh from Gods mercy, and the merits of Chriſt, Tit. 2. 11, 13. and 3. 4, 5, 6. and bringeth us to communion with them both, 1 Joh. 1. 3. Heb. 12. 22, 23, 24.

V. 2. *in the midſt*] An alluſion to the earthly Paradiſe, where the Tree of Life ſtood in the midſt of the Garden, Gen. 2. 9.

of the ſtreet] An open river for all, not a ſealed fountain.

of it] Of the city, chap. 21. 21, 27.

and of either ſide of the river] That is, many Trees of this kind grew there, ſome on the one ſide of the river, ſome on the other, as Ezek. 47. 7, 12. that men on either ſide might have plenty of fruit, and come eaſily at it. Or, *and of the river, which ran on each ſide of it*; that is, one Tree of Life grew in the midſt of the river, which compaſſed the earth whereon it grew, as it were with two arms: and this Tree was ſo great, that it did ſtretch out boughs, with leaves and fruit on them, plentifully to both ſides. So fruitful are Trees that grow by rivers, Pſa. 1. 3.

the Tree of life] Alluding to that Tree in Paradiſe, which ſhould have been to Adam a ſeal of everlaſting life, if he had continued in the eſtate of innocency, Gen. 3. 22. ſee chap. 2. 7. here is meat and drink, and that in great plenty, and for perpetuity, Pſa. 36. 8. Fruitfull Trees planted by the waters, wither not, Pſa. 1. 3.

twelve manner of fruits] Twelve divers kinds of fruits, ſo that they need not be cloyed with one kind. It ſerveth inſtead of all Ezekiels Trees, if it be but one. Or, twelve fruits of one kind, brought forth twelve times in a year. The former argueth variety of comforts; the later plenty. The former is an help againſt loathing; the later, againſt lacking.

every moneth] It is Autumn here always. There is no need to lay up food againſt the winter.

for the healing] Ezek. 47. 12. Mal. 4. 2. Not by feeding on the leaves, but by covering themſelves with them, or laying them on their wounds. For although leaves of Trees be not uſually eaten, yet they are uſed many times phyſically, to heal wounds. So that they ſhould not only live, but alſo live in health.

of the nations] Or, *of the Gentiles*, chap. 11. 2. And then the fruit was to feed ſuch as were in the Church; the leaves, to heal others, that they might come in: as the bread is for children, the crums for dogs, Mat. 15. 27. Either it is to be underſtood of Gods Word, which is food and phyſick to us here, 1 Pet. 2. 2. Heb. 5. 12. Pſa. 107. 20. which ſhall be more clearly and plentifully preached, before the end of the world, than yet it ever was: or elſe of Chriſt our Saviour, who is All in all to us, and by whom we ſhall live for ever in heaven.

V. 3. *no more curſe*] Evil thing, perſon, or action. Or, curſe, that is, deſtruction. Gr. *curſe againſt any one.* Such ſhall be the force of diſcipline, and vigilancy of Paſtours, and Gods bleſſing on their labors, that God ſhall not need to deſtroy obſtinate ſinners from heaven, for contempt of his Ordinances and Miniſters, Zech. 14. 11.

the throne of God, &c.] See v. 1.

ſhall be in it] God will ſettle his throne there. There ſhall be no rotten members, to make God to depart from it, as he did from Shiloh, Pſa. 79. 58, 59, 60. and from Jeruſalem, 2 Kin. 21. 14, 15. But this is that Sion where God will dwell for ever, Pſ. 132. 14.

ſhall ſerve him] Though Gods ſervants ſhal enjoy abundance of grace and comfort here on earth, before the end of the world, & perfection of glory in heaven; yet the relation of ſervants to God ſhal abide ſtill.

V. 4. *they ſhall ſee his face*] They ſhal converſe familiarly with him, 2 Sam. 14. 32. Deu. 30. 10. 2 Joh. v. 12. They ſhal worſhip God ſo purely, that he ſhal ſeem to converſe with them face to face. Or, it ſetteth out their full happineſs in heaven, which conſiſteth principally in ſeeing Gods face, Mat. 5. 8. Job 19. 26. 1 Cor. 13. 12. 1 John 3. 2.

his name ſhall be in their foreheads] Gods name, ch. 3. 12. & 14. his
image ſhal be more fully imprinted on them, than on other Chriſti-
ans in former times. Or, he ſhall own them publickly, and all at they
have, Zech. 14. 20, 21. Or, they ſhall glory moſt in this, th they are
Gods children. Or, they ſhal as children converſe with hi in heaven.
For there it will appear who are Gods children, though ere it do not.
The Saints ſhall know one another, as the high elt was known,
when *Holineſs to the Lord*, was written in the pl on his forehead,
Exod. 25. 38.

V. 5. *And there ſhall be* &c.] Chap. 21. 2 nce, confuſion, or affli-
no night there] No ſuch darkneſs of ign or of affliction at all, if it
ction, as was before. Or, no darkneſs litera they feared night; in pro-
be underſtood of heaven. In the day h need to do it. To heal that
ſperity, adverſity: there they ſhall r is here repeated.
fear, that which was ſaid, chap. 21 ed not light by day or night. They
they need no candle, &c.] They and comfort in him, that they ſee
have ſo much knowledg of Go eans and comforts, Iſa. 19. 20. Or in
to have no need of outward eading or preaching of the Word the
heaven they ſhall need no 105. 2 Pet. 1. 19. 1 Cor. 13. 8.
light of the ſoul, Pſa. 11
for the Lord God gi n them light] Knowledg and comfort ſhall ſo
abound in them, th all may ſee they come rather from God, than from

from the means, Iſa.54.13. Jer.31.34. Or, they receive fulneſs of knowledg and comfort from God in heaven.

ſhall reign] Leſt men ſhould think it an hard ſervice ſpoken of, v. 3. he addeth, *They ſhall reign*, to ſhew, that their ſervice ſhall be a moſt happy Kingdom.

for ever and ever] Their Kingdom begun here, ſhall never end, but be tranſlated to heaven. Or, they ſhall reign in heaven for ever.

V. 6. *And he ſaid unto me*] The concluſion of the book. In Geneſis, the firſt book, is ſet out the beginning of the world, & of the Church. The hiſtory of both, is continued in other books for a long time; and it is carried on in this laſt book, by way of prophecy, to the end.

and true] See ch.19.9. & 21.5. The Spirit knew that this book would be more queſtioned than others, and therefore by his Angel confirmeth the truth of all things written in it, in the concluſion, by many arguments; becauſe the ſervants of God, hearing of them, would be very deſirous to ſee the event of all theſe prophecies. As if he ſhould ſay, All is now revealed, and all that is revealed, is true: nothing remaineth, but that ye give credit to it, and patiently expect Gods performance, which will undoubtedly follow in his time.

God of the holy Prophets] See Luke 1.70. God, who ſeparated and inſpired holy men to be Prophets, that they might foretell things to come, hath revealed theſe things alſo by his Angel, chap. 1.1. and therefore they ſhall certainly come to paſs.

V. 7. *Behold*] Chap.21.3. He bringeth in the Lord God of the Prophets, mentioned in the former verſe, ſpeaking in his own perſon in this verſe. Or, Chriſt ſending his Angel to reveal theſe things, v. 16. may interpoſe, and ſpeak himſelf when he pleaſe. Or, the Angel ſent by him, ſpeaketh ſometimes in his own perſon, ſometimes in the perſon of Chriſt.

I come quickly] See v.12.20. I begin ſoon to execute theſe things; and that ſhall be a pawn to you, that I will not give over the work, till I make an end of all. Therefore they muſt not be ſealed, v. 10. that men ſeeing ſome things foretold ſoon performed, might with patience expect the performance of the reſt.

bleſſed is he, &c.] The concluſion is like the Preface, ch.1.3.

V.8. *I John*] He ſheweth, that this book was not written by any falſe prophet, but by himſelf, who was well known in the Church.

ſaw theſe things] He confirmeth the revelation here, as he did his Goſpel before, John 19.35. & 21.24. and his Epiſtle, 1 Joh.1.1.

and heard them] I ſaw the viſions, and heard the words. He was worthy to be beleeved; for he receiveth nothing at the ſecond hand, but ſaw and heard himſelf, what he writeth. All the Churches knew, that he received what he writ, from Gods Spirit, and did faithfully diſpenſe it.

I fell down, &c.] Before, ch.19.20. Or, it may be, now, toward the end, being more fully acquainted with the glory of the holy city than before, he forgate himſelf, and erred out of weakneſs the ſecond time, as Abraham did about his wife, Gen.12.13. & 20.2. It ſeemeth John did it now again, becauſe it is after he had ſeen all the viſions: and other words are attributed to the Angel here, than were ch.19.10.

V. 9. *See thou do it not*] See on ch.19.10.

V. 10. *Seal not the ſayings*] Propound it openly; conceal no part of it: as ſealing is concealing, ch.10.4. Iſa.8.16. & 22.11. Dan.12. 4.9. Leſt John ſhould think that he ought not to reveal ſo great myſteries to the people, he is bidden not to conceal them; and a reaſon is added, Becauſe the time is nigh.

of the prophecy of this book] Look on v. 7.

for the time is at hand] Myſteries are often kept ſecret, till God ſee a fit time to reveal them, ch. 10.4,5. They are revealed when the Church may get moſt good, as when the time of fulfilling draweth nigh. The time, in the Greek, is the ſeaſon; that is, the fit and appointed time.

V. 11. *He that is unjuſt*] If it be objected, Some will abuſe theſe things, to hurt themſelves and others; the anſwer is here included, They muſt not be concealed for all that. Others wil make a better uſe of them. Good men muſt not be deprived of the knowledg of theſe comforts, becauſe men to whom they belong not, will abuſe them.

unjuſt] Towards others. To this, *righteous* is oppoſed.

filthy] In himſelf. To this, *holy* is oppoſed.

let him be filthy ſtill] Thoſe that remain obſtinate, ſhall be given over to their own luſts, and grow worſe and worſe, Pſ.81.11,12. Ezek. 3.27. & [illegible]9. Dan.12.10. Amos 4.4. 2 Tim.3.13. Or, ſuch as are obſtinate, and incorrigibly wicked, let them be left, and given over to their own [illegible] and looſe courſes of life; as 1 Cor.14.38.

holy ſtill] [illegible] *more holy*. Either perſiſt or increaſe in holineſs. And ſo in the former.

V. 12. *And behold, I come quickly*] As I ſaid before, v.7. Little time will paſs, from the foretelling of theſe things, to the beginning of fulfilling them. Look therefore for my coming to execute them, as a ſervant forewarned doth for [illegible] maſters, Mat.24.44,45.

my reward is with me] Chriſt cometh not empty-handed. His reward is ready, for good men and [illegible]d, Iſa.40.10. & 62.11.

to give, &c.] Rom.2.6.

V. 13. *Alpha and Omega*] Chap.1.[illegible] & 21.6.

the firſt and the laſt] Iſa.41.4. & 44.[illegible]

V. 14. *His commandments*] Chriſt's, [illegible] the Angel ſpeak in his own perſon. Or God's, if Chriſt ſpeak, or the Angel in the perſon of Chriſt. See v.7,12.

that they may have right] And ſo may inherit heaven, as Gods children, Mat.25.34. and co-heirs with Chriſt, Rom.8.17,18.

to the tree of life] See v.2. ch.2.7.

thorow the gates] Chap.21.12. For over the wall they could not go, it was ſo high, chap.21.12,16,17. An alluſion to a guarded city, whoſe high walls keep out ſuch as have no right to enter, and porters at the gates let in ſuch as have.

V. 15. *For without*] Gr. *But without*.

dogs] Men that bark and ſnarl at all goodneſs, Phil.3. 2. Mat.7.6. It is an happineſs to be without the ſociety of ſuch. Or, filthy perſons, ſuch as are ſpoken of, v.11. called Dogs, Deut.23.18. 2 Pet.2.22.

and murderers] Chap.1.1.

V.16. *I Jeſus*, &c.] Now Chriſt confirmeth the truth of all theſe things, by his own voice, acknowledging that they came all from him.

have ſent mine Angel] Chap.2. 8,27.

to you] In the ſeven Churches, ch. 1. 4. Hereby he ſheweth what great honour he did to thoſe Churches, to commit this treaſure to their cuſtody.

I am the root, &c.] Chap.5.5. Iſa.11.1. I can give you the promiſed happineſs; for I am the Meſſias of Davids ſeed, that muſt reign for ever.

the bright morning-ſtar] Ch. 2.28. His birth was manifeſted to the wiſe-men by a ſtar, Mat.2.9,10. to ſhew, that he was the Star foretold, Num.24.17. which bringeth the day of knowledg to the Church, and glory, after the night of ignorance and miſery, 2 Pet.1.19.

V.17. *the Spirit*] The holy Ghoſt breedeth deſire of Chriſts coming in the heart of the Church, which is Chriſts Bride; who alſo freely anſwereth to his motions, v.20. Rom.8.23,26. 2 Cor. 5. 2,4.

the Bride] She deſireth to be married to Chriſt; for ſhe had made her ſelf ready, ch.19.7. Gods children deſire the fulfilling of theſe things, that they may be more neerly joyned to Chriſt. See chap.6.10. & 19.17. 2 Tim. 4.8.

come] To fulfil theſe things. Or, to judgment, that we may be with thee for ever.

him that heareth] Not only the Church in general, and each Chriſtian then alive; but alſo their poſterity, when they ſhall hear of theſe glorious things, ſhall long for the performance of them.

let him that is athirſt come] Chap.21. 6. Iſa. 55. 1. The prophecy may kindle this thirſt in good men; the performance will quench it; elſe were the expecters miſerable, Prov.13.12. 1 Cor.15.19.

the water of life] Of the river, v. 2. So here is water of life to drink, and a tree of life to give food.

freely] Let them participate of grace or glory, as freely and plentifully, as if it were water, 1 Tim.6.19. Jam.1.5. Or, Though they ſhall have abundance of both, yet it is of Gods free grace; for they deſerve not one drop of this water, nor cannot procure it by any ſtrength or wit they have of themſelves, Rom.6.23.

V. 18. *For*] It may be left out, as it is, Acts 4.34. & 8.31. in the beginning of the verſes: for it yeeldeth no reaſon of that which went before. Or, it may be read, *And*, as Acts 8.39. in the end of the ver. Or, *no doubt*; as 1 Cor. 9.10.

I teſtifie] Gr. *I teſtifie together*: As Moſes did of the Law, Deut.4. 2. & 12.32. & 30.6. ſo do I of this Prophecy. It is therefore of divine authority, as that book is. Or, I ſent my Angel to teſtifie theſe things, v.16. now I confirm his teſtimony, by threatning all that adde to, or take from it. Or, I confirm what John averreth, v.8.

the words of the Prophecy of this book] Ver.7,10.

ſhall adde unto him] Or, *ſhall lay upon him*.

V. 19. *the words*, &c.] See v. 18.

out of the book of life] Chap.21.27.

out of the holy city] Chap.21.2.

the things which are written in this book] Chap.1.3.

V. 20. *He which teſtifieth theſe things*] Chriſt, v.16,18. the faithful witneſs, chap.1.5. from whom, as the Goſpel came, ſo likewiſe this Revelation.

I come quickly] He had ſaid ſo before, v.7,12. Now he repeateth it the third time, that we may not think he ſtayeth too long for us.

Even ſo. Come Lord Jeſus] Johns voice, deſiring it may be as Chriſt hath ſaid. He grew old, & deſired to be with Chriſt quickly, as other of the Saints do, v.17. and Paul, Phil.1.23. Thus John, who received theſe myſteries from heaven, and writ them in a book, concludeth it with a double wiſh; one, of Chriſts coming in this verſe; the other, of the continuance of his favour to his Church in the mean while, v.21. teaching us to do the like. Or it may be the Churches voice, deſiring to be ſpeedily joyned to Chriſt; as ver. 17. according to his promiſe here and before.

V.21. *The grace of our Lord Jeſus Chriſt*, &c.] This ſheweth the whole revelation to be an epiſtle ſent to the ſeven Churches. See notes on ch.1.4. He beginneth with this requeſt there, and endeth with it here. Chriſts favour is the firſt and laſt thing he wiſheth to the Church. So doth Paul, writing by the ſame Spirit, Rom.1.7. & 16.24. 1 Cor.1.3. & 16.23. 2 Cor.1.2. & 13.14. Gal.1.3. & 6.18. Eph.1.2. & 6.24. Phil.1. 2. & 4.23. Col. 1.2 & 4.18. 1 Theſ.1.1. & 5.28. 2 Theſ.1.2. & 3.18. 1 Tim.1.2. & 6.21 2 Tim.1.2. & 4.22. Tit.1.4. & 3.15. Philem.v.3, 25. This he writ in the end of his epiſtles, with his own hand, 1 Cor.16. 21,22,23. Col.4.18. It was the token of his genuine epiſtles. Though they were written fair by others, Rom.16.22. yet he writ this ſalutation, or the like, in the end, with his own hand, 2 Theſ. 3.17,18.

Amen] So be it. This is alſo added in the end of Pauls epiſtles. See the places newly cited.

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Si quid ingenium aut diligẽtia multis artibus inſtructa poſſet, haud quicquam deſideretur, cum tu ades: niſi forte te diuerſarum partium ſtudia diſtraherent, quæ ſane te multa texere, retexereq́; coegit, ne hæreres in ſalebra. De iuſtificationis ſumma fuit omnibus vobis propoſitum, quid defenderetis: ipſius vero explicationes alius aliter inter vos expedit, eundem ſcopum collimantes omnes, ſed in prępoſitis ad finem aberrantes longiſſime. Itaq; veriſſimũ eſt quod tibi obiicit Gropperus de ſubirato Luthero, & improbante conciliationem Ratiſbonenſem, eius articuli de iuſtificatione: quod etiam vt faceret palam, ędítis atq; excuſis de fide & iuſtificatione concluſionibus, tum eodem tempore wittenbergę tractatis, ac in diuerſam ſententiam definitis, authoritate qua fungitur profeſſus eſt: quo tẽpore obſcurus de te rumor, tacitis tuorum ſuſurris increbruit, cauſam te illorum præuaricatione prodidiſſe, & ingenii vafricie non adeo callidum Philippi ingenium fefelliſſe. Quam tu ſuſpitionem vt amoliaris, arrepto de reconciliatione eccleſiarum argumento, occaſionem ſtudioſe quæſiſti, vt fortibus aſſeuerationibus, & aſtu retractandis quæ con‑

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ceſſeras, fidem tuã apud tuos integrã reponeres ac reſtitueres. Qua in re tuis te quam fœliciter geſſeris neſcio, aliis certe ita innotuiſti, vt prompta ſit cæterorum cuiuſmodi tu ſis diiudicatio, ſi eam recipiamus te magiſtro & doctore ex Paulo ſententiam, vt ſemper ſit cæterorum diiudicatio: quod tuum tam ineptum, quam tibi, opinor veniſſent alii in mentem nemini. Non igitur eſt vetus, ſed plane tuum, & item illud: Non eſt bonum homini eſſe ſoli, ad confirmanda alia etiam ſuper aliis matrimonia, in iis adeo qui cœlibem vitam vouerũt, a te inductum: quod vnum propoſitionum par videlicet, cæteri diiudicent, &, non eſt bonum hoĩ eſſe ſoli, vt ſunt quidem a te interpretatæ probitatis, ſidei, ſimplicitatis, & tuæ in expon dis ſcripturis, ſynceritatis, inſigne ad poſtero tranſmittet documentum, vt tui ſpiritus indi cium faciat manifeſtum, ne quis poſthac am gat qualis ſis, qui tam impudenter vim in ras ſcripturis clariſſimis, vt cogas, vt pert has ad ſenſum alieniſſimum. Illud certe nõ legantem habet vafriciem, quod de adorat ne ſacramenti ſcribis iis verbis: Chriſtum delicet adorandum eſſe, etiam cum ſacram

tum

na,certa,clara,euidēs, manifeſta euãgelii veritas,quomodo patres, q̄uo catholica hactenꝰ eccleſia & intellexit & docuit.Nēpe deum ipſum quos vocat iuſtificare,iuſtificādos vero p̄uenire ſuis donis,vt & illuminet intellectū,& imutet affectū:porro aūt dignos ꝑ ſuā gratiā iis donis effectos,coīcata deinde nobis in ſacramētis ſuis Chrī iuſtitia,ita nos iuſtificare, vt q̄d' nr̄æ iuſtitię deſit,id ſemꝑ Chrī iuſtitia,ſalutis nr̄ę authoris ſuppleat. Cōmenta vero vr̄a de fide comitata otioſa charitate,de charitate ī nobis genita,de fide appręhēdēte iuſtificationē,ne ſōniauit quidē aliquādo pietas veterꝝ,quę religionē nobis ꝑ manꝰ tradidit ſimpliciſſima ratiōe explicatā,quā vos ſophiſmatis & cauillis euertere conati eſtis,& euertiſſetis hauddubie,ni manus dn̄i potēs,vr̄is cōſiliis reſtitiſſet,et vos in ſēſus tradidiſſet īpios,ſtultos,reꝓbos,ac cōcitatis inter vos diſſidiis, quę inanes cogitatiōes vr̄as eneruarent,orbi oſtendiſſet, q̄ inefficax ſit conſiliū aduerſus dn̄m, & q̄ inanes ſint cogitationes hominum,impia & inſana moliētium: qui ſicut in Babilonię ſtructura, ſic etiā cotidie molimina faſtuoſa diſſipat hominū arrogantia intumentiū, & cōtra veritatē machināiū dolos.

tum ſumitur,& ſacramētum reuerenter ſumē-
dū,ita vt in noſtris eccleſiis obſeruatur, hacte
nus tua,Quę ſi ita intelligis, vt ſacramentū in
quo Chriſtū cōtineri ſub ſpecie panis oēs vere
pii credunt,nō comedendū modo, ſed etiā ado
andū cenſeas,certe cū ſumitur.Hactenus qui
dē certe nō male,ſed retractāda vobis erit illa
entētia veſtra apud vos decantatiſſima,omnē
ltū dei diſertis ſcripturę verbis nō mādatū,
dololatricū eſſe:aut id vobis arrogandū,vt cū
dololatriā quaſi veſtro iure præſcripſeritis &
finieritis,illā tamē remittere & relaxare, vo
s quidē qui ſpiritum vendicatis cœleſtē,ſit in
anu,vt idololatria non ſit,quam vos ex me-
motu,& certa ſcientia permiſeritis,hoc nimi
m temperamento,vt circūferre quidem Eu-
ariſtiam,& pompæ perſicæ(vt dicitis)modo
ntare ne liceat omnino, id enim vobis non
cere: cæterum in ipſa ſumptione & commu
tione ſacramenti adorare Chriſtum licere,
obſtante illo veſtro dogmate , quo clare
itis,& pro certa religionis norma præſcri-
omnibus,vt omnis omnino dei cult⁹ ido-
ricus habeatur,qui certis ſcripturæ ver-
on ſit expreſſus, Quod ſi iſtam relaxandi
formam

prærogatiuā aſſerere voluiſtis quā ſcriptura, quā patres nuſq̄ tribuerūt, vt vel ſola & incomitata fides, a quo nūc reſilitis tandē, vel ſola fides operatrix cum charitate cōiūcta, ſed catenus otioſa, hoī iuſtificationē conciliaret: quam veſtrā ſubtilitatē nūq̄ potuiſtis apud vos, nedū apud alios a tricis & inuolucris expedire. Simpliciter locutus eſt Paulus, deū gratuito iuſtificare hoīem , quod apud oēs manet, & eſt certiſſimū: fide aūt iuſtificari hominē, & ſcriptura docet, & ab oībus eſt receptum: fide vero & operibus iuſtificari hominē, diſerte Iacobus tradidit forma verborum ad explicandum iuſtificationis noſtræ ſacramentum accommoda , ſi id Luthero & vobis viſum fuiſſet, Apoſtolum Iacobū propria interpretatiōe & catholica explicare potius, q̄ additis veſtris cōmentis data opera obſcurare. Sed charitatē quod eſt perfectionis vinculum, qui oīa ſpargere & diſſipare molimini, ferre nō poteſtis, ominoſo orbis malo & pernicioſo. Doctrinā veſtrā de fide, in qua ſola gloriamini obſcuriſſimam video, nec a vobis cōprȩhenſam, qui fide (vt quidē iactatis) apprȩhēditis iuſtificationē. Quā aūt ſubtilis & ꝑplexa veſtra traditio hac in parte ſit, tā eſt pla

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ſormam minus probetis, ne quod in aliis improbatis videamini imitari, eumq; ſenſum veſtris verbis affingatis, vt Chriſtum ad dexterã patris ſedentem in cœlis, tum etiam cum ſumitur ſacramẽtum, adorandũ tradatis, quod verbis tuis cõmentum quidam addiderunt, ac ſacramentum reuerenter ſumendũ: quis non clare cernat, vos aliquid dicendo nihil dicere, & prȩſtigiis verborum homines tum fallere, quũ a veſtro ore pendeant vt doceantur. Quis enĩ neſciat Chriſtum adorandum, & cum ſumitur ſacramentũ, & cum non ſumitur: de adoratione vero Chriſti in ſacramento ambigebatur apud vos, quod ſi verbis certis & claris expediuiſſe vultis videri, & quod veritas a nobis exprimit conceſſiſſe, vna retractetis oportet ſtultum illud & ridiculum dogma de cultu dei, ad certa & clara ſcripturæ verba temperando, ne voſipſi in idololatriam impegiſſe videamini. Etenim ſi licet adorari ſacramentum cũ ſumitur, nihil ſane prohibet, cur non adoret̃, etiam cum non ſumatur ſed ſit ſumendũ. Hoc autem conceſſo liceri adorari cũ ſumitur, tanq̃ effractis veſtri dogmatis repagulis, quod vr̃o tantũ placito innitebat̃, licebit & cũ circũfert̃, quum oſtentatur, quum cōſpicitur, neq; in his magis erit idololatria, quam quum ſumitur, quod vos conceditis: nam quod aſſertis non videri ſacramentum, niſi cum ſit in vſu, nimis perridiculū eſt, & veſtri capitis ſomnium manifeſtum, qui Chriſti in ſacramento præſentiam, ſine authoritate verbi dei, circumſcribere audetis temporibus ac momentis, deniq; tāquam finium regundorum arbitri, inter ſacramentum & non ſacramentum, fines diſtinguere & terminos. Verbi gratia, ſi ſumpſerit communicaturus, ſit ita demum ſacramentum: ne ſit autem, ſi non ſumpſerit: ſed interim quæro, quid ſi communicaturus accedat, ſtatim quidē ſumpturus, ac ſubito corporis ſymptomate impediatur ne ſumat: multa enim inopinata accidunt inter calicem (vt aiunt) ſupremaq; labra, quid dicemus quæſo, cōtinuo diſcedere a ſacramento Chriſtum, an expectare pauliſper, dum ad ſe redeat communicaturus, dum reſpiret, dum vires ſumendi colligat? Quod ſi pro ſumma ſua benignitate expectet Chriſtus aliquantiſper, quis audeat iſtius moræ terminare modum, vt vnam horā, mediā, aut quartā cōmunicaturū impeditū maneat Chriſtus atq; expectet, dicatur, qua tu adducta ſimilitudine, ſuam veritati lucem eripere conatus es, & veræ etiam doctrinę (vt ita dicamus) vitam. Iſtis ſophiſmatis in re tã ſeria ludis & imponis rudibus, quæ cum deteguntur, inclamas ſophiſmata: haud diſſimiliter iis quibus quũ iure & legibus quæ furto abſtulerant eripiuntur, ſeſe vim paſſes, & bonis ſuis exutos, impudenti audacia conqueruntur tamen & vociferantur: ac iniquiſſimo calumnię genere noxii fures veris dominis crimen intendunt furti. Nihil illos vidiſſe dicemus in re, etiamſi lingua non ita valebant vt ingenio, qui charitatẽ fidei formam poſuerunt, ſecundum quos quam diceres, quæſo, abſurde, materiæ informi, hoc eſt, fidei opus aſſignãdo, quod formam coniunctam quum cõiungitur non contingeret, id eſt, charitatem: quaſi aliquã fingas actionẽ corporis, in quo anima prorſus quieſceret, vt in corpore animato ſolius corporis aliquam actionem totam eſſe contendas ab anima comite ſeparatã: vt ita dicamus corpus hoc aut illud agere, nõ quatenus habet animam, quod nemo diceret opinor, quatenus haberet cerebrum: Sed hac re perpendenda, magnos orbi concitaſtis tumultus, dum eam fidei

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